William Walker Atkinson

THE COMPLETE WORKS

(Unabridged)

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The Complete Works of William Walker Atkinson (Unabridged)

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The Art of Expression and The Principles of Discourse

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Chapter I.
Expression

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IN THE volume of this series entitled “The Art of Logical Thinking,” we have endeavored to point out to you the rules of logical mentation, and the methods best calculated to develop the faculty of logical thought. In another volume of the same series entitled “ThoughtCulture,” we have endeavored to instruct you in the principles and methods of developing the several faculties of the mind, so that you may use these faculties as efficient instruments of thought. The purpose of the present volume is that of pointing out to you the approved methods and principles of *expression* —the art of expressing the thoughts, ideas, desires and feelings within you.

The term “expression” is derived from the Latin word *expressus* , meaning “to squeeze out.” And even in the present usage the idea of “squeezing out,” or pressing out as the wine is pressed out from the grape, is present. “Expression” as used in this connection is defined as: “The act of expressing, uttering, declaring, declaration, utterance, representation; representation by words; style of language; the words or language in which a thought is expressed; phraseology, phrase, mode of speech; elocution, diction, or the particular manner or style of utterance appropriate to the subject and sentiment.”

The Art of Expression is concerned chiefly with oral expression or speaking, but its rules and principles are equally applicable to expression by writing, or composition. As an authority says of one aspect of rhetoric: “It was originally the art of speaking effectively in public, but afterward the meaning was so extended as to comprehend the theory of eloquence, whether spoken or written. * Campbell considers the art the same as eloquence, and defines it as ‘That art or talent by which the discourse is adapted to the end,’ and states that the ends of speaking, or writing are reducible to four: to enlighten the understanding, to please the imagination, to move the passions, or to influence the will. Broadly speaking, its aim is to expound the rules governing speech or written composition, designed to influence the judgment or feelings. It includes, therefore, within its province, accuracy of expression, the structure of periods, and figures of speech.”

For our purpose we may consider the Art of Expression as the art of efficient and effective communication between individuals by language. It is not a *science* , observing, uncovering, discovering, disclosing and classifying, but an *art* applying the results of prior scientific investigation and classification. As Hill well says: “Logic simply teaches the right use of the reason, and may be practiced by the solitary inhabitant of a desert island; but rhetoric (one aspect of the Art of Expression), being the art of *communication* by language, implies the presence, in fact or in imagination, of at least two persons—the speaker or the writer, and the person spoken to or written to. Aristotle makes the very essence of rhetoric to lie in the distinct recognition of a hearer. Hence its rules are not absolute, like those of logic, but relative to the character and circumstances of those addressed; for though truth is one, and correct reasoning must always be correct, the ways of communicating truth are many. Being the art of *communication by language* , rhetoric applies to any subject matter that can be treated in words, but has no subject matter peculiar to itself. It does not undertake to furnish a person with something to say; but it does undertake to tell him how best to say that with which he has provided himself.”

Before one can successfully apply the Art of Expression, he must first have *something to express* . In order to express thoughts and ideas, one must first have evolved these thoughts and ideas. As Coleridge well says: “Style is the art of conveying the meaning appropriately and with perspicuity, whatever that meaning may be. But some meaning there must be, for in order to form a good style, the primary rule and condition is—*not to attempt to express ourselves in language before we thoroughly know our own meaning* .”

It is not our purpose to attempt to make orators or elocutionists of the readers of this book. The phase of expression which is manifested in public speaking is better taught by the many text books on oratory or elocution, although we shall have something to say regarding the arrangement and general expression of one’s ideas that may be useful to the public speaker. Our purpose, however, is rather to impress upon the ordinary individual the methods and principles of correct, clear and forcible expression of his ideas in the ordinary walks of life. Whoever has communication with his fellowmen should learn to express his ideas and thoughts to them in a clear, correct and forcible manner. Not only the man selling goods to others, but also every one who has social or business dealings of any kind with others, should acquire the art whereby he may impress his ideas upon the others forcibly and clearly.

Correct *expression* results in clear *impression* ; forcible *expression* results in distinct and deep *impression* . There is a corresponding *impression* resulting from every *expression* . Campbell’s classification of the four ends of speaking or writing, *viz* . (1) To enlighten the understanding; (2) to please the imagination;

(3) to move the passions; (4) to influence the will; describes the four classes of *expression* . The results arising from these expressions are always found to be *impressions* — the understanding, imagination, passions or will, respectively are *impressed* by the respective forms of *expression* appropriate to each.

Every person expresses himself in some way; often in a very poor way. To some the process of expression is easy and pleasant while for others the words will not flow, and the sentences fail to include the spirit and meaning of the thought or idea behind it. This does not always arise from the fact that the person has no clear ideas or thoughts; for, on the contrary, many very clear thinkers find themselves unable to transmute their ideas into words, and fail to express themselves with the clearness, force and effect to which their mental creations entitle them. There are but few people who do not feel hampered in the expression of their ideas and thoughts by the lack of understanding of the fundamental principles of the Art of Expression. These fundamental principles are simple, and the methods of applying them may be easily acquired.

But it is not our desire or purpose to consider Expression as an art separate and apart from the practical necessities of everyday life and business—as an art concerning itself with grace and beauty rather than with utility. This is a utilitarian age—the test of truth and merit is “what is it good for;” “how will it work;” “what can we do with it;” “what is its practical use?” And so, in our consideration of the Art of Expression we shall endeavor to remember, first, last and always the demand of the age—the whatcanwedowithit requisite. It is not enough that one should be able to clothe his thoughts in beautiful verbal garb. It is demanded that the clothing of words shall be adapted to well withstand the rough requirements of everyday wear, and of practical usage. Remembering always that expression precedes impression, and that impression is essential to the practical process of communication with others, we shall endeavor to show the forms and methods of expression best adapted to producing the strongest, clearest and most lasting impressions upon the minds of others.

The salesman who indulges in beautiful speech, but who fails to impress the prospective purchaser with the merits and desirability of his wares is not a successful salesman. The business correspondent, who is able to compose a letter which is a gem of literary style, but which, nevertheless, fails to convince the person addressed of the merit of the proposition discussed, is not a successful correspondent. The salesman is expected to “land the order;” the correspondent is expected to win over the persons to whom his letters are addressed; the advertising man is expected to attract the attention and awaken desire in the minds of those who see and read his advertisements; in fact, each and every person who has anything of importance to communicate hopes to convey his meaning to those with whom he communicates by word of speech or written lines. And so, while “style,” in the sense of beauty and literary merit, has its place, still it is not the important requisite in the practical communication of the world of men and women of affairs of to-day.

In order to apply the Art of Expression to meet the requirements of practical modern life, not only must the form and construction of sentences be considered, but much attention must be paid to the psychology of words and phrases. Psychology has invaded the realm of rhetoric, and is rapidly asserting its right to an important place in the practical management of affairs. Rhetoric asks: “Is this beautiful; is it technically faultless?” Psychology asks: “Will this awaken the requisite understanding and thought in the minds of those for whom it is intended; will it attract the attention, hold the interest, arouse the desire, convince the understanding, and arouse the will of those to whom it is addressed?” Therefore, the Art of Expression is closely connected with The New Psychology, and appropriately is included in the series of books upon the general subject of the latter. This is the keynote of our conception of the subject which we shall consider in this book. We strive not to teach expression for the sake of expression, but rather *expression* as a method of *impression* . We consider the subject from the viewpoint of psychology, rather than from that of rhetoric. And we make this statement as an explanation— not as an apology.

Chapter II.
Language: Its Beginnings

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THE SOCIAL instincts of animals and men have given rise to the necessity for methods and means of communication between individuals. The lower animals undoubtedly employ rudimentary forms of language by which they manage to communicate their feelings to others of their kind. They have their cries of alarm and danger; the food sounds; the love notes; the scream of jealousy. Those who have made a study of bird-life inform us that each species has a number of combinations of notes, each of which expresses some definite emotion or feeling. In some cases these sounds have been recorded so plainly that their reproduction on an appropriate musical instrument tends to inspire in birds hearing them the feelings which originally were expressed by them. Several naturalists have so cleverly recorded the various sounds of the monkey language that men have been able to reproduce them to the bewilderment of the monkey tribe. Those who have raised poultry are fully aware of the nature and meaning of the various sounds and notes of the common barnyard fowls. Lovers of dogs are able to distinguish the various whines, cries and barks of the dog, and to understand the wants or feelings of the animal when he sounds them.

Primitive tribes of men give utterance to crude sounds which serve them as a language. As the race advances in the scale of intelligence, its language evolves and develops accordingly; becomes more complex and complete as the thought of the race demands words by means of which it may be expressed. As the child grows in intelligence its vocabulary increases, and its use of words becomes more exact and comprehensive. The vocabulary of the ignorant man is confined to a comparatively few words, while that of the educated man necessarily is more extensive by reason of the requirements of his thought and his desire for clearer expression.

Perhaps the most elemental form of expression on the part of living creatures is that of *gestures* . Movements of the body, or of parts or members of the body, as unconscious expression of the emotions and feelings, are quite common. And even among men, one skilled in interpreting the bodily movements and facial changes may readily read the feelings or thoughts of the individual manifesting them. As the suggestionists say: “Thought takes form in action,” and every mental process is reproduced to some extent in outward physical motion. Among the animals these physical movements are of course most marked. The tossing of the mane, the lashing of the tail, the showing of the teeth, the unsheathing of the claws, the love-strut of the bird, the billing of the dove, the bushy tail and distended fur, are evidences of the existence of certain feelings on the part of the animal manifesting the physical signs which may be interpreted by those familiar with the animals, and by other animals.

We do not intend to intimate that these physical manifestations were, or are, intended as means of communication, for they are usually wholly unconscious and instinctive. But as other individuals of the species, and of other species, find a correspondence within themselves when they perceive these manifestations, it is readily seen that these gestures and movements, being capable of interpretation, serve as a form of language. Not only does man, or the animal, recognize these gestures by reason of having perceived them previously, and usually accompanied or followed by the appropriate and corresponding action, but they awaken in him an instinctive and involuntary imitative action or reaction which tends to produce in him an intimation of the mental feeling behind the physical movement or gesture. For not only does “thought take form in action,” but “action induces feeling” in return, and an instinctive imitation of the outward physical movement arising from a feeling or thought tends to reproduce in the mind feelings or emotions corresponding to those which originally gave rise to the movement or gesture.

Bain says: “Most of our emotions are so closely connected with their expression that they hardly exist if the body remains passive.” Maudsley says: “The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try, while the features are fixed in the expression of one passion, to call up in the mind a different one, we shall find it impossible to do so.” Halleck says: “By restraining the expression of an emotion we can frequently throttle it; by inducing the expression of an emotion we can often cause its allied emotion.” James says: “Refuse to express an emotion and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh and reply to everything in a dismal voice, and your melancholy lingers.”

Dr. Woods Hutchinson says: “To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles in the body, those that move the eye-ball. Choose some time when you are sitting quietly in your room, free from all disturbing thoughts and influences.

Then stand up, and assuming an easy position, cast the eyes upward and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing directly to the right or left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike, will rise unbidden in the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or abstraction."

In view of the above facts of psychology, and considering that there is always present a tendency to instinctively imitate, at least faintly, the outward movement and gestures of others, we may see how there may be created or induced in the mind of the observer a sympathetic reproduction of the feelings or emotions experienced by the person giving the outward expression. We know how we are able to *interpret in feeling* the outward expression of an actor, or of a person in real life who is experiencing great joy or deep pain. There is a sympathetic state induced in us, by means of which we are able to interpret the feelings or emotions of others whose outward physical expression we may witness. In this way animals and savages are able to instinctively become aware of the feelings and thoughts of those with whom they come in contact. Their perceptive faculties being well trained and developed by use, and their emotional nature being usually unhampered, they have a "direct wire" of instinctive understanding open to them. We may thus understand the important part played by gesture in the early days of language.

It is astonishing how much may be conveyed by gesture, when the parties to a conversation fail to understand each other's language. There is a universal "sign language" which is understood by all races of men. The rubbing of the stomach and the pointing to the open mouth are the universal signs of hunger and demand for food. Resting the head on the hand and closing the eyes indicate the desire to sleep. Shivering indicates cold. The clenched fist shaken at another indicates defiance and the desire to fight. The uplifted open hands indicate nonresistance. The soft glance of the eye, and the encircling motion of the extended arms indicate love. And so on—these universal signs are understood by all peoples and races. A good pantomimist will be able to go through an entire play, without uttering a word, and yet clearly indicating each thought and feeling so that it becomes intelligible to the audience.

Quackenbos says of the use of pantomime among the ancient Greeks and Romans, with whom it was developed to a high degree, as indicating the power and force residing in this form of emotional expression and impression: "This fact was known and appreciated by the ancient Greeks and Romans, whose action was much more vehement than we are accustomed to see at the present day. On the stage, this was carried so far that two actors were at times brought on to play the same part; the office of one being to pronounce the words, and that of the other to accompany them with appropriate gestures, a single performer being unable to attend to both. Cicero informs us that it was a matter of dispute between the actor Roscius and himself whether the former could express a sentiment in a greater variety of ways by significant gestures, or the latter by the use of different phrases. He also tells us that this same Roscius had gained great love from every one by the mere movements of his person. During the reign of Augustus both tragedies and comedies were acted by pantomime alone. It was perfectly understood by the people, who wept and laughed, and were excited in every way as much as if words had been employed. It seems, indeed, to have worked upon their sympathies more powerfully than words; for it became necessary, at a subsequent period, to enact a law restraining members of the senate from studying the art of pantomime, a practice to which it seems they had resorted in order to give more effect to their speeches before that body."

The same authority continues: "When, however, the Roman Empire yielded to the arms of the Northern barbarians, and as a consequence, great numbers of the latter spread over it in every direction, their cold and phlegmatic manners wrought a material change as regards the gestures, no less than the tones and accents, of the people. The mode of expression gradually grew more subdued, and the accompanying action less violent, in proportion as the new influences prevailed. Conversation became more languid; and public speaking was no longer indebted for its effect to the art of the pantomimist. So great was the change in these respects that the allusions of classical authors to the oratory of their day were hardly intelligible. Notwithstanding these modifications, however, the people of Southern Europe, being warmer and more passionate by nature, are, at the present day, much more animated in their tones and more addicted to gesticulation than the inhabitants of the North. This is particularly true of the French and Italians."

Chapter III.
The Evolution of Language

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FROM GESTURES and motions man evolved articulate speech, in its lower and higher degrees, and the basis of language was formed. But there must have been a period in which inarticulate sounds or cries formed the connecting link between gestures and speech. In fact, in all primitive languages we find these inarticulate cries and sounds reproduced in crude word-sounds. The sigh, the groan, the laugh, and the scream have their correspondences in the words of the lower races.

There have been many theories and hypotheses advanced to account for the origin of language, all of which are more or less plausible, but none of which seem to fully answer all the requirements. Until the nineteenth century it was the custom of writers to consider language as a direct revelation and gift from the divine being, but the trend of thought along the line of evolution has caused later writers to regard language as subject to the general evolutionary law, and to have gradually developed from the gestures and rude inarticulate cries of the higher animals and lower races of men.

Philologists seek to trace all languages from a few elemental root-words or sounds, but it must be remembered that even these sounds constituted an elementary language, and the beginning must be traced still further back. Monboddo, in his "Origin and Progress of Language," holds that man being but a higher species of ape began with an apelike language consisting of a few monosyllables, by which they expressed their feelings, desires and emotions. He holds that the sounds: *ha* , *he* , *hi* , *ho* and*hu* , variously grouped and accented formed the elementary language of the race. Murray, on the contrary, holds that all human language originated in nine monosyllables, namely: *ag* , *bag* , *dwag* , *gwag* , *lag* , *mag* , *nag* , *rag* , *swag* , each of which he says indicated a species of action. Of these monosyllables he says: "Power, motion, force, ideas united in every untutored mind, are implied in them all. They were uttered at first, and probably for several generations, in an insulated manner. The circumstances of the action were communicated by gestures and the variable tones of the voice; but the actions themselves were expressed in their suitable monosyllables."

Another authority says: "It is now generally conceived that the origin of language was contemporary with the origin or accentuation of gregarious instinct. There is supposed to have been a stage when the human species, living singly or in isolated families, began under the influence of natural exigencies to draw together in tribal companies. Among all gregarious animals we find more or less developed forms of signalling, as among herbivora. Possibly among some there is even complex communication, as the ‘antennal language’ of ants. The human species, subjected to the stress of social organization, similarly developed its first crude community of signs, which, in part because of man’s superior powers of articulation, but mainly because of his intellectual supremacy, gave rise to organized speech.”

While there is a general agreement among the authorities as to the necessities which gave rise to the birth and evolution of language, there is a wide range of opinion among them regarding the nature of the mental impulse which gave rise to the manifestation. One school holds to the idea that language arose from the “desire to communicate” felt by early man—the wish to communicate his thoughts and feelings to his fellows— which caused a spontaneous manifestation of elementary speech. Another school holds that the “desire to communicate” was a secondary and later development, and that speech originated in the natural expression of emotions, joys, feelings, pain, etc., uttered as a natural means of relief through expression which is still familiar to the race, but which was manifested without any desire or thought of communication. An authority says of this view: “It gained the character of language by reason of community of emotion. Thus, a certain cry became a word, either as instinctively interpreted by like-feeling and like-expressing fellows, or as the characteristic expression of a congregation of savages, brought together under social excitement; as, for example, a cry of dance or battle.”

The later authorities hold that the last-mentioned view is the more scientific, and the trend of the latest thought on the subject seems to be in this direction. According to this view the *interjection* , as *ah! oh! hist! ouch!* etc., was the most primitive form of words used by man, and which arose naturally from emotional expression. As Quackenbos says: “The first words were, no doubt, interjections; for it would be natural for men, however savage or ignorant of the use of words, to employ exclamations for the purpose of expressing their sudden emotions. It is thought probable that these primitive interjections were given various and diversified shades of meaning by (1) syllabic variation; (2) by syllabic repetition; and (3) by a change or variation in pitch. Some have held that this third form of variation gave rise to a “sing-song” or chanting—a form of rhythmic speech, from which the later forms of language were evolved. It is pointed out that even to-day the barbaric races indulge in war-chants, corn-chants, marriage-chants, etc., which consist merely of a rhythmic repetition of a few elemental interjections indicating feelings or emotions."

The authorities hold that many of the elementary words which succeeded this "sing-song" language were derived from the sounds arising from the natural objects expressed by the words, the impulse arising from imitation. In this way the natural cry, growl or other vocal sound of the animal would become its name. Instances of this may be observed among small children who apply to things the sounds emanating from them, as "*choo-choo* " for a locomotive; "*bow-wow* " for dog; " *moo* " for cow; "*bah* " for sheep, *etc.* It is a long stride, however, from these simple imitative words to general concepts. As an authority well says: "The stupendous step was the creation of conventionalized or symbolic expressions. An onomatopoetic utterance, as the bird's call meaning the bird uttering it, is directly incorporated in immediate experience; it is instinctive, as we observe with children. But when such utterances become universalized, meaning *all* birds or birds *in general* , whether gifted with like call or not, then we have the abstraction which lies at the base of all reasoning and makes intellectual evolution possible. Only the possession of a brain much superior to that of any other animal can have enabled man to develop a language adapted to reason from the primitive and instinctive signal language."

It is held that after the interjection, the *noun* was employed— for names were given to things, as above indicated. Then must have arisen the *adjective* , in order to distinguish between different things of the same kind by reason of their qualities; for instance, "*large* tree;" "*little* bush;" "*black* rock;" *etc.* From a similar need must have arisen the adjective pronouns *this* and *that* , and later the article *the* . *Verbs* must have sprung into use early in the history of language, as it is almost impossible to express a thought without the use of words indicating action. Following naturally upon the heels of the verbs must have come the *adverbs* .

Personal pronouns are held to have been among the later developments of language, as the need of them did not become evident until the intellectual processes of the race became more complex. Even to-day the savage races do not use the personal pronoun, but instead indicate the thing by its own name. Young children invariably repeat the noun instead of substituting the pronoun. The child says, "Give Jack Jack's top," instead of "Give me my top." "He, she and it" are foreign to its vocabulary. Quackenbos says of this: "So great, indeed, seems to be the disinclination of youthful minds to multiply terms that it is often found quite difficult to teach them the use of the pronoun. Such was the case, in all probability, with man in the infancy of his being; and it is not likely that he added this new species of words to his primitive and necessary stock until sufficient advance had been made in the formative process to show to their great advantage as regards brevity of expression and pleasantness of sound.”

The last-mentioned authority also says: “Among the earlier races of men, it seems probable that there was much less said than at the present day. Their sentences were at once fewer, shorter, and simpler, than ours. As successive advances, however, were made, and it was found that mutual intercourse was a source of pleasure, men did not confine themselves simply to what it was necessary to communicate, but imparted freely to each other even such thoughts as had no practical bearing. The original brief mode of expression was gradually laid aside; longer sentences were used; and a new class of words was required to connect clauses so closely related in construction and sense as not to admit of separation into distinct periods. This was the origin of *conjunctions* ; and the same cause, when man’s taste was still further improved and he began to think of beautifying language while he extended his power of expression, led to the invention of the *relative pronoun* . * Man had now the means of expressing fully and intelligibly all that came into his mind; and his future efforts were to be directed, not to the creation of new elements, but to improving and modifying those already devised, to harmonizing the whole and uniting them in a consistent system. Up to this point necessity had operated; the improvements subsequently made must be attributed to the desire of pleasing.”

Scaliger says: “Three things have contributed to enable man to perfect language,—necessity, practice, and the desire to please. Necessity produced a collection of words very imperfectly connected; practice, in multiplying them, gave them more expression; while it is to the desire of pleasing that we owe those agreeable turns, those happy collocations of words, which impart to phrases both elegance and grace.”

Chapter IV.
Words

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A WORD IS: “A single articulate sound, or a combination of articulate sounds or syllables uttered by the human voice, and by custom expressing an idea or ideas; a single component part of a language or of human speech.”

Locke says: “Upon a nearer approach, I find that there is so close a connection between ideas and words; and our abstract ideas and general words have so constant a relation one to another, that it is impossible to speak clearly and distinctly of our knowledge, which all consists in propositions, without considering, first the nature, use, and signification of language.”

Jevons says: “In endeavoring to reason correctly, there is nothing more necessary than to use words with care. The meaning of a word is that thing which we think about when we use the word, and what we intend other people to think about when they hear it pronounced, or see it written. We can hardly think at all without the proper words coming into the mind, and we can certainly not make known to other people our thoughts and arguments unless we use words.”

Another authority says: “The speculation is sometimes advanced that if man were isolated he would lose the faculty of language. This is inferred from the premises that language is solely a means of communication of mind with mind. It is fair to affirm that psychology of recent years has established the fact that a large amount of our reasoning is mediated by language alone, and is made possible only through the abstractions which words enable. Since this is the case, man could not wholly lose the faculty of language so long as his mind remained rationally active. Need for the so-called ‘internal speech,’ the mental use of words, would persist, forming as it does one of the great utilities of language.
* Thought is formulated in language, that is, is symbolized in words. These words, when uttered, are *understood* , as we say; that is, they are taken to be symbols of thought in another’s mind. The thought of the person who utters the words, and the thought of the person who understands them, are supposed to be similar, although the thought of neither is to be identified with the symbolic conveyance—that is, with the language.”

In a previous chapter we have seen that the involuntary gesture or instinctive sound expressing a feeling or emotion acts as the medium of communication between the person expressing it and other persons, by reason of the fact that there is an unconscious process of imitation of the sound or gesture in the mind of the other persons, and the consequent translation of this reproduced expression into real sympathetic feeling. Then again we see that the gesture or sound gradually becoming familiar is accepted as a *symbol* of the feeling or emotion—it becomes practically a *word* . Later on, names are applied to things and actions, and thereafter are accepted as symbols of the things they are intended to represent.

It will be found that the majority of the words understood by us are accepted merely as abstract symbols, without exciting any particular feeling or emotion. Others, which when first heard arouse feeling, gradually pass into the category of mere symbols on account of familiarity and repetition. Other words have a positive suggestive value, and induce a greater or lesser degree of sympathetic feeling by reason of their association, as for instance “mother,” “home,” “child,” *etc.* An interjection expressing joy or pain tends to cause a sympathetic feeling in those hearing them. Other words, symbols of feeling or emotion, as for instance “love,” “hate,” “fright,” etc., often tend to at least faintly awaken a sympathetic understanding in the minds of others. And words expressing sensations of taste, smell, touch, sight, or hearing, often have more or less actual suggestive force, and indicate a power to awaken a sympathetic response, as for instance: “sweet,” “sour,” “nauseating,” “soft,” “harsh,” “stench,” “shrill,” “bright,” “glaring,” “red,” “smooth,” *etc.* The use of these suggestive and “sympathetic” words by speakers in descriptive speeches often proves very effective. This being realized, we may begin to understand the important part played by the right words in expressing one’s ideas for the purpose of *impressing* others, and the necessity of the intelligent choice of words and the correct use thereof.

Jevons says: “There is no more common source of mistakes and bad reasoning than the confusion which arises between the different meanings of the same word. * In many cases the meanings of a word are so distinct that they cannot really lead us into more than a momentary misapprehension, or give rise to a pun. A ‘rake’ may be either a garden implement, or a fast young man; a ‘sole’ may be either a fish, or the sole of the foot; a ‘bore’ is either a tedious person, a hole in a cannon, or the sudden high wave which runs up some rivers when the tide begins to rise; diet is the name of what we eat daily, or of the Parliament which formerly met in Germany and Poland; ball is a round object, or a dance. In some cases a word is really a different word in each of two or three meanings, and comes from quite different words in other languages. * From such confusion of words, puns and humorous mistakes may arise, but hardly any important errors. * Any word which has two or more meanings, and is used in such a way that we are likely to confuse one meaning with another, is said to be ambiguous, or to have the quality of ambiguity. By far the greater number of words are *ambiguous* , and it is not easy to find many words which are quite free from ambiguity. Whether we are writing, or reading, or speaking, or merely thinking, we should always be trying to avoid confusion in the use of words but no one can hope to avoid making blunders and falling Into occasional fallacies."

In considering words in their relation to The Art of Expression we shall regard them from three viewpoints, viz., (1) The Supply of Words; (2) The Choice of Words; and (3) The Arrangement of Words.

It will be seen that before one is able to make a choice of words, or to arrange his chosen words in an effective manner, he must first have a number of words at his disposal. It follows that all else being equal, a person speaking or writing who has the largest vocabulary, or stock of words from which to choose, will be enabled to make a much better choice and a much more effective arrangement. One's vocabulary is his stock of the raw material of speech, from which he may weave or mould sentences which will serve to properly clothe the creations of his mind. And so, we shall first consider the Supply of Words, or the Building of a Vocabulary, from which we may select, choose and arrange our words with which we may desire to express our thoughts and ideas so as to impress them upon the understanding of others.

Chapter V.
Building a Vocabulary

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A “VOCABULARY” is: “The sum or stock of words used in a language; the range of words employed by an individual, or in a particular profession, trade or branch of science.” Hill says: “Other things being equal, a speaker or writer who has the largest stock of words to choose from will choose the best words for his purpose. Hence the desirableness of an ample vocabulary.”

There is a great range of difference in the vocabularies of different individuals. There is estimated to be one hundred thousand words in the English language. Marsh says: “There occur in Shakespeare’s works not more than fifteen thousand words; in the poems of Milton not over eight thousand. The whole number of the Egyptian hieroglyphic symbols does not exceed eight hundred, and the entire Italian operatic vocabulary is said to be scarcely more extensive. Hill says: “The vocabulary of business has not been estimated, but it is certainly a small one. So is that which suffices for the ordinary necessities of a traveler. Poverty of language is the source of much slang, a favorite word, as *nice, nasty, beastly, jolly, awful, stunning, splendid, lovely, handsome, immense* , being employed for so many purposes as to serve no one purpose effectively. A copious vocabulary, on the other hand, supplies a fresh word for every fresh thought or fancy.”

Herrick and Damon say: “For purposes of mere existence, a few hundred overworked words will answer well enough. It is safe to say, however, that such a small vocabulary implies a narrow range of thought. Words represent objects and ideas; generally speaking, a few ideas call for few words, and conversely, the use of few words indicates the possession of few ideas. As a rule, a man who has at the most a thousand terms for expressing his wants, his feelings, his reflections, has fewer wants, feelings, and reflections than the man who has two thousand words at his command. * To sum up, the chief reasons for cultivating a wide vocabulary are: first, because words, like pieces of money, represent wealth—the more symbols, the more ideas; second, because if we have three words or more that represent very nearly the same thought, we can distinguish just what we do mean more clearly (e. g., woman, lady, mother; house, residence, home; contrive, make, experiment, etc.); third, because variety rests the reader's mind and gives him enjoyment; fourth, because the possession of many words aids our exact understanding of writers who use many words to differentiate their ideas. Much valuable thought is misunderstood, or but half understood, when the reader has only a vague idea of the words used. In short, add to your store of words in order that you may have a richer mental life and that you may never be at a loss for the right word to use when you want it."

In order to build up a vocabulary it is necessary to become acquainted with the meaning of words; and in order to do the latter it is necessary to study words. Words may be studied in two ways: (1) by means of dictionaries and similar works; and (2) by means of the writings of the masters of literature, where the words may be studied in their context. Many great writers and speakers have deliberately studied the dictionary, learning to take a keen interest in words and their meanings. Rudyard Kipling is said to find the keenest pleasure in the perusal of his favorite dictionary, and in detecting the subtle shades of difference between words of the same class. Lecky says that "Chatham told a friend that he had read over Bailey's English Dictionary twice from beginning to end." In studying words in the dictionary it is well not only to familiarize oneself with the looks and sound of the word and its exact meaning, but also to run down the word to its roots in order to obtain its real "essence." Many words have strange and unsuspected origins, and it is a fascinating task to dig into this mine and to uncover rich nuggets of this kind. Many, on the other hand, find that they obtain a clearer idea of the value, meaning and relation of words by carefully considering them in reading selections from good writers, and incidentally turning to the dictionary whenever an unusual or unfamiliar word is met with.

In connection with the study of words by means of reading the works of writers, Hill says: "Care should, however, be taken to educate the taste; for one who is familiar with the best authors will naturally use good language, as a child who hears in the family circle none but the best English talks well without knowing it. As, moreover, every person, however well brought up, comes in contact with those who have not had this advantage, hears from his companions or meets in the newspapers phrases such as he does not hear at home or meet in good authors, it behooves him to fix in his mind, as early as possible, the principles of choice in language."

The student of words—one who has learned to take an *interest* in words and their meanings—will find it advantageous to acquire the "note-book habit." By this is meant the habit of jotting down any unusual or unfamiliar word which one may hear in conversation, or meet with in reading; or some word which one hears used in an unfamiliar sense or form. Then, later in the day, when time permits, one may look up the words in the dictionary and add them to his vocabulary. If one thus notes only *one new word a day* , he will have added three hundred and sixty-five words in a year—no inconsiderable number, either, in view of the size of the average individual’s vocabulary. If one will make a point of really *mastering* one word a day, he will find himself making rapid improvement in a few weeks. And the habit once acquired, new interest is created and “second-nature” results. In mastering the word not only should one familiarize himself with the looks of the word in print and in writing, but also with the actual sound of it when spoken by himself. He must not only *read* the word, but also *write* it and *speak* it. And, not only should he acquaint himself with the word itself, but he should also learn its synonyms, or words closely resembling it in meaning.

Synonyms may be learned from the dictionary, if the latter be good, but the student will find it useful to have at hand some good work on synonyms, of which there are a number, some of which may be obtained at quite a reasonable price. It is a good practice to search one’s own memory for all the known synonyms which are related to the word being studied This being done, reference may then be made to the work on synonyms for further words to add to one’s list. Another good practice is to write a sentence describing some thought in the mind of the student, and then to underline every word which one has repeated several times. Then endeavor to supply a proper synonym, so that, if possible, no verb or adjective shall be repeated in a paragraph or long sentence.

Fernald says: “Scarcely any two of such words, commonly known as synonyms, are identical at once in signification and in use. They have certain common ground within which they are interchangeable, but outside of that each has its own special province, within which any other word comes as an intruder. From these two qualities arises the great value of synonyms as contributing to the beauty and effectiveness of expression. As interchangeable, they make possible that freedom and variety by which the diction of an accomplished writer or speaker differs from the wooden uniformity of a legal document. As distinct and specific, they enable a master of style to choose in every instance the one term that is the most perfect mirror of his thought. To write or speak to the best purpose, one should know in the first place all the words from which he may choose, and then the exact reason why in any case any particular word should be chosen. To give knowledge in these two directions is the office of a book of synonyms.”

To illustrate the above the following example from Fernald’s “English Synonyms, Antonyms and Prepositions” will serve. Fernald gives the following synonyms for “*Conquer* :”

Beat
Crush
Discomfit
Humble
Overcome
Overmatch
Overthrow
Put down
Rout
Subject
Surmount
Win
Checkmate
Defeat
Down
Master
Overmaster
Overpower
Prevail over
Reduce
Subdue
Subjugate
Vanquish
Worst

A work like Roget's "Thesaurus" is useful in finding the word or words to fit an idea already formed in the mind. In a dictionary, one has a word and wishes to find its meaning; in the Thesaurus one has the meaning and wishes to find the word or words to fit it. Many persons who are well acquainted with the dictionary do not know that such a work as Roget's "Thesaurus" exists. It is a most valuable work for the student of words, and is sold at a reasonable price. We advise you to become acquainted with it.

Herrick says: "A wide vocabulary means freedom. We must become free of our language (as was said anciently of a town or state), if we are to express ourselves effectively and completely. Words are curiously human things; they carry with them romantic stories. Each one, no matter how unobtrusive it may seem, differs from its fellow, and is useful in its own way."

Palmer, in his "Self-Cultivation in English" says: "It is important, therefore, for anybody who would cultivate himself in English to make strenuous and systematic efforts to enlarge his vocabulary. * Let anyone who wants to see himself grow, resolve to adopt two new words each week. It will not be long before the endless and en· chanting variety of the world will begin to reflect itself in his speech, and in his mind as well. I know that when we use a word for the first time we are startled, as if a firecracker went off in our neighborhood. We look about hastily to see if anyone has noticed. But, finding that no one has, we may be emboldened. A word used three times slips off the tongue with entire naturalness. Then it is ours forever, and with it some phase of life which had been lacking hitherto. For each word presents its own point of view, discloses a special aspect of things, reports some little importance not otherwise conveyed, and so contributes its small emancipation to our tied-up minds and tongues."

Chapter VI.
The Choice of Words

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IN ORDER to speak or write clearly and forcibly it is necessary that we exercise an intelligent choice of the words in our vocabulary. As Hill says: “A writer or speaker should, in the first place, choose that word or phrase which will *clearly* convey his meaning to the reader or listener. It is not enough to use language that *may be* understood; he should use language that *must* be understood. He should remember that, so far as the attention is called to the medium of communication, so far is it withdrawn from the ideas communicated, and this even when the medium is free from flaws. How much more serious the evil when the medium obscures or distorts an object.” And as Herrick says: “Even the newest of thoughts may be made to seem flat if tritely phrased; the most precise thinking looks vague if it is couched in generalities; the most dignified matter becomes trivial if it is overadorned. The demands upon our taste in the choice of words are manifold; every sentence is a new problem in diction.”

The first essential in the choice of words is *clearness* . The faults opposed to Clearness are:

I. *Obscurity* , or the use and arrangement of words in such a manner that it is difficult to understand the real meaning thereof;

II. *Equivocation* , or the use and arrangement of words so as to render them capable of more than one interpretation;

III. *Ambiguity* , or the use and arrangement of words so as to leave the hearer in doubt between two opposing meanings or interpretations.

Macaulay was one of the clearest of writers. Morley says of him: “He never wrote an obscure sentence in his life.” , Trevelyan says of him and his methods of work: “The main secret of Macaulay’s success lay in this, that to extraordinary fluency and facility he united patient, minute, and persistent diligence. * If his method of composition ever comes into fashion, books probably will be better, and undoubtedly will be shorter. As soon as he had got into his head all the information relating to any particular episode in his ‘History’ (such, for instance, as Argyll’s expedition to Scotland, or the attainder of Sir John Fenwick, or the calling in of the clipped coinage), he would sit down and write off the whole story at a headlong pace, sketching in the outlines under the genial and audacious impulse of a first conception, and securing in black and white each idea and epithet and turn of phrase, as it flowed straight from his busy brain to his rapid fingers. * As soon as Macaulay ·had finished his rough draft, he began to fill it in at the rate of six sides of foolscap every morning, written in so large a hand and with such a multitude of erasures, that the whole six pages were, on the average, compressed into two pages of print. This portion he called his 'task,' and he was never quite easy until he had completed it daily. More he seldom sought to accomplish; for he had learned by long experience that this was as much as he could do at his best; and except when at his best, he never would work at all. * Macaulay never allowed a sentence to pass muster until it was as good as he could make it. He thought little of recasting a chapter in order to obtain a more lucid arrangement, and nothing whatever of reconstructing a paragraph for the sake of one happy stroke of apt illustration. Whatever the worth of his labor, at any rate it was a labor of love."

The following paragraph from "Essay on Milton" will furnish a brief example of Macaulay's style:

> "Ariosto tells a pretty story of a fairy, who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who Injured her during the period of her disguise were forever excluded from participation in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy In love and victorious in war. Such a spirit is Liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory!"

And yet as Hill says: "Clearness is a *relative* term. The same treatment cannot be given to every subject, nor to the same subject under different conditions. Words that are perfectly clear in a metaphysical treatise may be obscure in a didactic poem; those that are admirably adapted to a political pamphlet may be ambiguous in a sermon; a discourse written for an association of men of science will not answer for a lyceum lecture; *a speaker must be clearer than a writer* , since a speaker’s meaning must be caught at once if at all.”

Emerson says: “ *Eloquence is the power to translate a truth into a language perfectly intelligible to the person to whom you speak* . He who would convince the worthy Mr. Dunderhead of any truth which Dunderhead does not see, must be a master of his art. Declamation is common; but such possession of thought as is here required, such practical chemistry as the conversion of a truth in Dunderhead’s language, is one of the most beautiful and coherent weapons that is forged in the shop of the Divine Artificer.”

Newman speaking upon the subject of the necessity of clearness in the use and arrangement of words says: “Reflect how many disputes you must have listened to which were interminable because neither party understood either his opponent or himself. Consider the fortunes of an argument in a debating society, and the need there so frequently is, not simply of some clear thinker to disentangle the perplexities of thought, but of capacity in the combatants to do justice to the clearest explanations which are set before them,—so much so, that the luminous arbitration only gives rise, perhaps, to more hopeless altercation. ‘Is a constitutional government better for a population than an absolute rule!’ What a number of points have to be clearly apprehended before we are in a position to say one word on such a question. What is meant by ‘constitution!’ by ‘constitutional government!’ by ‘better!’ by ‘a population!’ and by ‘absolutism!’ The ideas represented by these various words ought, I do not say, to be as perfectly defined and located in the minds of the speakers as objects of sight in a landscape, but to be sufficiently, even though incompletely, apprehended before they have a right to speak.”

The best authorities give the following as *a general rule for clearness* in the use and arrangement of words: *Use particular terms in speaking or writing of particular objects; use general terms in speaking or writing of general objects* . Also, to secure clearness: *In the choice of words favor those which more nearly define themselves; and discard, those which are most capable of obscure, equivocal, or ambiguous interpretation* .

Pronouns are frequently the cause of obscurity, ambiguity or equivocation in interpretation of the sentences containing them. Clearness requires that a pronoun should refer, without question, to its one antecedent alone. Avoid ambiguous pronouns. The clearest and best writers never shrink from using a word twice, rather than to substitute a pronoun which fails to refer directly to its antecedent noun without a possibility of mistake. Freeman says of this: “I learned from Macaulay * never to be afraid of using the same word or name over again, if by that means anything could be added to clearness or force. Macaulay never goes on, like some writers, talking about ‘the former’ and ‘the latter,' 'he, she, it, they,' through clause after clause, while his reader has to look back to see which of several persons it is that is so darkly referred to. No doubt a pronoun, like any other word, may often be repeated with advantage, if it is perfectly clear who is meant by the pronoun. And with Macaulay's pronouns, it is always perfectly clear who is meant by them." In the following paragraph from Macaulay, the pronoun "he" is used twelve times, and yet with perfect clearness and without ambiguity. This paragraph is a model, and is worthy of careful study and analysis:

> The situation of William was very different. He could not, like those who had ruled before him, pass an Act in the spring and violate it in the summer. He had, by assenting to the Bill of Rights, solemnly renounced the dispensing power; and he was restrained, by prudence as well as by conscience and honour, from breaking the compact under which he held his crown. A law might be personally offensive to him; it might appear to him to be pernicious to his people; but, as soon as he had passed it, it was, in his eyes, a sacred thing. He had therefore a motive, which preceding Kings had not, for pausing before he passed such a law. They gave their word readily, because they had no scruple about breaking it. He gave his word slowly, because he never failed to keep it.—MACAULAY : History of England.

The following quotations show the fault of the obscure or ambiguous pronoun:

> "A tremendous fall of snow rendered his departure impossible for more than ten days When the *roads* began to become a little practicable, *they* successively received news of the retreat of the Chevalier Into Scotland."—SCOTT .

> " *They* were persons of such moderate Intellects, even before *they* were impaired by their passion, that *their* irregularities could not furnish sufficient variety of folly."—STEELE .

> "It was the loss of his son on whom he had looked with an affection *which* belonged to his character, with an exaggerated admiration *which* was a most pardonable exercise of his fancy *which* struck the fatal blow to his spirit as well as to his body."—MAURICE .

> “Rasselas was the fourth son of the mighty emperor in *whose* dominions the Father of Waters begins his course; *whose* bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt.”—JOHNSON .

Hill makes the following very proper criticism regarding the fault of “fine writing,” which is also equally noticeable in the speech of many people who pride themselves upon the assortment of “choice terms:” “In *fine writing* every clapping of hands is an ‘ovation,’ every fortune ‘colossal,’ every marriage an ‘alliance,’ every crowd ‘a sea of faces.’ A hair-dresser becomes a ‘tonsorial artist;’ an apple-stand, a ‘bureau of Pomona;’ an old carpenter, ‘a gentleman long identified with the building interest.’ A man does not breakfast, but he ‘discusses (or “partakes of”) the morning repast;’ he does not sit down at table, but he ‘repairs to the festive board;’ he does not go home, but he ‘proceeds to his residence;’ he does not go to bed, but he ‘retires to his downy couch;’ he sits, not for his portrait, but for his ‘counterfeit presentment;’ he no longer waltzes, but he ‘participates in round dances;’ he is not thanked, but he is ‘the recipient of grateful acknowledgments.’ A home is not building, but is ‘in process of erection;’ it is not burned down, but is ‘destroyed in its entirety by the devouring element.’ A ship is not launched, but it ‘glides into its native element.’ When a man narrowly escapes drowning, ‘the waves are balked of their prey.’ Not only presidents, but aqueducts, millinery shops, and railroad strikes are ‘inaugurated.’ We no longer threaten, but we ‘indulge in minatory expressions.’ This vulgar finery is so much worn in the pulpit as to render plain language there offensive. An American clergyman was subjected to a severe censure for using the word ‘beans’ in a sermon; and a recent English magazine relates a similar incident: ‘I remember quite a sensation running through a congregation when a preacher one evening, instead of talking about ‘habits of cleanliness’ and the ‘necessity of regular ablution,’ remarked that ‘plenty of water had a healthy, bracing effect upon the body, and so indirectly benefited the mind.’”

We refer the student to Macaulay’s “History of England” as a model of clear style and almost perfect choice of words. ‘A study of this work will do much to impart clearness and to cure one of the faults of ambiguity and obscurity.

Chapter VII.
The Choice of Words (continued)

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THE SECOND essential in the choice of words is *force, or strength* . In certain forms of composition, as for instance judicial opinions, scientific reports, text-books and other forms of writing, the purpose of which is simply to furnish instruction or information, clearness is the prime essential, and force is not so much needed. But in writing or speaking, the purpose of which is to *impress* and influence the minds of others, force and strength are required. The words must be chosen not only with the idea and purpose of clearness but also with the direct intent to attract and hold the attention of the person addressed, and to make him *feel* the meaning behind the words. Force is needed to attract attention, to arouse interest, to awaken desire, and to cause action. This quality of force or strength is known by different names among the authorities. Campbell calls it *vivacity* ; Whately, *energy* ; Bain, *strength* ; but as Hill says: “a style may be vivacious without being energetic, or energetic without being strong. *Force* covers the ground more satisfactorily, perhaps, than any other single term.”

In choosing words for their quality of force, it will be found that in the majority of cases the *clearest* word will prove the most forcible. But when the choice is between two words equally clear, it will be found that one or the other seems to possess an illustrative force superior to the other. This arises from a peculiar psychological association, and is recognized more or less instinctively, once the attention is directed toward the subject. The speaker *feels* the force of the word, as does the hearer. As an illustration of the comparative force of words, let us direct your attention to the following familiar quotation— the Parable of the Lilies—and then to the paraphrase of a modern writer designed to bring out this particular point. The Parable follows:

> “Consider the lilies how they grow; they toll not, they spin not; and; yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith!”—LUKE xii: 27, 28.

Campbell, referring to the Parable just quoted, says:

“Let us here adopt a little of the tasteless manner of modern paraphrase by the substitution of more general terms, one of their many expedients of infrigidating, and let us observe the effect produced by this change: ‘Consider the flowers, how they continually increase in their size; they do no manner of work, and yet I declare to you that no king whatever, in his most splendid habit, is dressed up like them. If, then, God in His providence both so adorn the vegetable productions, which continue but a little time on the land, and are afterwards put into the fire, how much more will He provide clothing for you!’” Hill, commenting on this well-known paraphrase, says: “In this paraphrase, the thought is expressed as clearly as in the original, and more exactly; but the comparison, in the original, between a common flower and the most magnificent of kings is much more impressive than any general statement can be; and the mind, without conscious exertion, understands that what is true of the lily as compared with Solomon is true of all flowers as compared with all men.”

In considering the element of *force* in the choice of words, we are compelled to take into account the forcible effect of the *figures of speech* of rhetoric, but we shall not mention them at this place as they will form the subject of a subsequent chapter.

The quality of *suggestion* in words adds materially to their force. Words whose sounds suggest their meaning are forceful for this reason. Hill says: “Force may be gained by the use of words of which the sound suggests the meaning. Such are words denoting sounds: *whiz, roar, splash, thud, buzz, hubbub, murmur, hiss, rattle, boom;* names taken from sounds: *cuckoo, whip-poor-will, bumble-bee, humming bird, crag* ; words so arranged that the sound expresses the meaning:

> “ * On a sudden open fly
> With impetuous recoil and jarring sound
> Th’ infernal doors, and on their hinges grate harsh thunder.”
> “And the long carpets rose along the gusty floor.”
> “On the ear
> Drops the light drip of the suspended oar,
> And chirps the grasshopper one good-night carol more.”

“Such are many interjections: *heigh-ho! whew! hist! bang! ding-dong! pooh! hush!* Such, too, are words derived from objects of the senses, but applied to mental phenomena because of a supposed resemblance or association of ideas: ‘a *harsh* temper,’ ‘*soft* manner,’ ‘a *sweet* disposition,’ ‘*stormy* passions,’ ‘a *quick* mind,’ ‘a *sharp* tongue.’ Such words, or combinations of words, have certain obvious advantages. They are not only specific, clear and forcible, but also so familiar that they may be accounted natural symbols rather than arbitrary signs; but they may be misused, as when chosen with an obvious effort, or because they sound well, rather than because they are peculiarly expressive. The safe course is, on the one hand, not to reject a word or phrase because its sound helps to communicate the meaning; on the other hand, not to strain after such expressions, lest, in the effort to grasp the shadow, the substance is lost."

Notice the suggestive force of the following passage from Tennyson, the words of which impress upon one with an almost weird effect the silent old house, its dim uncanny reminiscent atmosphere of the past, its mysterious spirit of the by-gone presences which haunt the old scenes:

> "All day within the dreary house
>   The doors upon their hinges creaked,
> The blue fly sang in the pane, the mouse
>   Behind the mouldering wainscoat shrieked,
> Or from the crevice peered about;
>   Old faces glimmered thro' the doors,
>   Old footsteps trod the upper floors,
> Old voices called her from without."

The following quotations will also give the student an idea of the powerfully suggestive effective effect of words and arrangement of words. We give these examples for the purpose of enabling the student to grasp the actual effect of suggestive words and sentences, believing that the idea may be better grasped in this way than by the attempt to follow any arbitrary rule. It is most difficult to enunciate a rule in this case—example and imitation work the best results. Listening to the conversation of a strong speaker, or reading the speeches of the best orators, Will do more to form the idea of *force* in the mind of the student than would pages of arbitrary rules or general advice. Read the following quotations slowly and carefully, endeavoring to *feel* the *suggestive force* of the words, and in the associations called forth by the arrangement:

ILLUSTRATIVE EXAMPLES .

> "Over it rose the noisy belfry of the College, the square, brown tower of the church, and the slim, yellow spire of the parish meeting-house, by no means ungraceful, and then an invariable characteristic of New England religious architecture. On your right,

the Charles slipped smoothly through green and purple salt meadows, darkened, here and there, with the blossoming black-grass as with a stranded cloud-shadow. Over these marshes, level as water, but without its glare, and with softer and more soothing gradations of perspective, the eye was carried to a horizon of softly-rounded hills. To your left hand, upon the Old Road, you saw some half-dozen dignified old houses of the colonial time, all comfortably fronting southward. If it were early June, the rows of horse-chestnuts along the fronts of these houses showed through every crevice of their dark heap of foliage, and on the end of every drooping limb, a cone of pearly flowers, while the hill behind was white or rosy with the crowding blooms of various fruit trees. There is no sound, unless a horseman clatters over the loose planks of the bridge, while his antipodal shadow glides silently over the mirrored bridge below."—LOWELL : *Cambridge Thirty Years Ago* .

"There was in the court a peculiar silence somehow; and the scene remained long in Esmond's memory:—the sky bright overhead; the buttresses of the building and the sun-dial casting shadow over the gilt *memento mori* inscribed underneath; the two dogs, a black greyhound and a spaniel nearly white, the one with his face up to the sun, and the other snuffing amongst the grass and stones, and my lord leaning over the fountain, which was bubbling audibly.

"How well all things were remembered! The ancient towers and gables of the ball darkling against the east, the purple shadows on the green slopes, the quaint devices and carvings of the dial, the forest-crowned heights, the fair, yellow plain cheerful with crops and corn, the shining river rolling through it towards the pearly hills beyond,—all these were before us, along with a thousand beautiful memories of our youth, beautiful and sad, but as real and vivid in our minds as that fair and always-remembered scene our eyes beheld once more."—THACKERAY : Henry Esmond.

"It was an exquisite January morning in which there was no threat of rain, but a grey sky making the calmest back-ground for the charms of a mild winter scene:—the grassy borders of the lanes, the hedge-rows sprinkled with red berries and haunted with low twitterings, the purple bareness of the elms, the rich brown of the furrows."—George Eliot: *Daniel Deronda* .

"So much describes the stuffy little room.
Vulgar, flat, smooth respectability:
Not so the burst of landscape surging in,
Sunrise and all, as he who of the pair
Is, plain enough, the younger personage
Draws sharp the shrieking curtain, sends aloft
The sash, spreads wide and fastens back to wall
Shutter and shutter, shows you England's best.
He leans into a living glory-bath
Of air and light, where seems to float and move
The wooded, watered country, hill and dale
And steel-bright thread of stream, a-smoke with mist,
A-sparkle with May morning, diamond drift O'
the sun-touched dew."—BROWNING : *The Inn Album* .

"Night Is a dead, monotonous period under a roof; but in the open world it passes lightly, with its stars and dews and perfumes, and the hours are marked by changes in the face of Nature. What seems a kind of temporal death to people choked between walls and curtains, is only a light and living slumber to the man who sleeps afield. All night long he can hear Nature breathing deeply and freely; even as she takes her rest she turns and smiles; and there is one stirring hour unknown to those who dwell in houses when a wakeful influence goes abroad over the sleeping hemisphere, and all the out-door world are on their feet. It is then that the cock first crows, not this time to announce the dawn, but like a cheerful watchman speeding the course of night. Cattle awake on the meadows; sheep break their fast on dewy hillsides, and change to a new lair among the ferns; and houseless men, who have lain down with the fowls, open their dim eyes and behold the beauty of the night."—STEVENSON : *Travels with a Donkey* .

"Pathetic little tumble-down old houses, all out of drawing and perspective, nestled like old spiders' webs between the buttresses of the great cathedral."—DU MAURIER : *Trilby* .

"The light seemed to go out of his eyes and leave them like stale opals."—KIPLING : *The Second Jungle-Book* .

“The fog was driven apart for a moment, and the sun shone, a blood-red wafer, on the water.”—KIPLING : *Plain Tales from the Hills* .

“The aftermath of the dust storm came up and drove us down-wind like pieces of paper,”—IBID .

“But the walls were made of screens of marble tracery—beautiful, milk-white fretwork, set with agates and carnelians and jasper and lapis lazuli, and as the moon came up behind the hill it shone through the openwork, casting shadows on the ground like black-velvet embroidery.”—KIPLING : *The Jungle-Book* .

“The feeling of unhappiness he had never known before covered him as water covers a log.”—KIPLING : *The Second Jungle-Book* .

“The traveller, descending from the slopes of Luna, even as he got his first view of the Port-of-Venus, would pause by the way, to read the face as it were, of so beautiful a dwelling place, lying away from the white road, at the point where it began to decline somewhat steeply to the marsh-land below. The building of pale red and yellow marble, mellowed by age, which he saw beyond the gates, was indeed but the exquisite fragment of a once large and sumptuous villa. Two centuries of the play of the sea-wind were in the velvet of the mosses which lay along its inaccessible ledges and angles. Here and there the marble plates had slipped from their places, where the delicate weeds had forced their way. The graceful wildness which prevailed in garden and farm gave place to a singular nicety about the actual habitation, and a still more scrupulous sweetness and order reigned within.”—PATER : *Marius the Epicurean* .

“About six miles from the renowned city of the Manhattoes, in that sound or arm of the sea which passes between the mainland and Nassau, or Long Island, there is a narrow strait, where the current is violently compressed between shouldering promontories and horribly perplexed rocks and shoals. Being, at the best of times, a very violent, impetuous current, it takes these impediments in mighty dudgeon, boiling in whirlpools; brawling and fretting in ripples; raging and roaring in rapids and breakers; and, in short, indulging in all sorts of wrong-headed paroxysms. At such times, woe to any unlucky vessel that ventures within its clutches. This termagant humor, however, prevails only at certain times of tide. At low water, for instance, it is as pacific a stream as you would wish to see; but as the tide rises it begins to fret; at half tide it roars with might and main like a bull bellowing for more drink; but when the tide is full it relapses into quiet, and, for a time, sleeps as soundly as an alderman after dinner."—IRVING .

"The morning broke with sinister brightness; the air alarmingly transparent, the sky pure, the rim of the horizon clear and strong against the heavens. The wind and the wild seas, now vastly swollen, indefatigably hunted us. I stood on deck, choking with fear; I seemed to lose all power upon my limbs; my knees were as paper when she plunged into the murderous valleys; my heart collapsed when some black mountain fell in avalanche beside her counter, and the water, that was more than spray, swept round my ankles like a torrent. I was conscious of but one strong desire, to bear myself decently in my terrors, and whatever should happen to my life, preserve my character: as the captain said, we are a queer kind of beasts. Breakfast time came, and I made shift to swallow some hot tea. Then I must stagger below to take the time, reading the chronometer with dizzy eyes, and marveling the while what value there could be in observations taken in a ship launched (as ours then was) like a missile among flying seas. The forenoon dragged on in a grinding monotony of peril; every spoke of the wheel a rash, but an obliged experiment—rash as a forlorn hope, needful as the leap that lands a fireman from a burning staircase. Noon was made; the captain dined on his day's work, and I on watching him; and our place was entered on the chart with a meticulous precision which seemed half pitiful and half absurd, since the next eye to behold that sheet of paper might be the eye of an exploring fish. One o'clock came, then two; the captain gloomed and chafed, as he held to the coaming of the house, and if ever I saw dormant murder in man's eye, it was in his. God help the hand that should have disobeyed him."— STEVENSON : *The Wrecker* .

Chapter VIII.
Figurative Speech

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QUACKENBOS SAYS: “Figurative Language implies a departure from the simple or ordinary mode of expression; a clothing of ideas in words which not only convey the meaning, but, through a comparison or some other means of exciting the imagination, convey it in such a way as to make a lively and forcible impression on the mind. Thus, if we say: ‘Saladin was shrewd in the council, braw in the field,’ we express the thought in the simplest manner. But if we vary the expression thus: ‘Saladin was a fox in the council, a lion in the field,’ we clothe the same sentiment in figurative language. Instead of cunning and courage, iWe introduce the animals that possess these qualities in the highest degree, and thus present livelier images to the mind.”

What are known as “figures of rhetoric” are the numerous individuals of a large class of language forms, the characteristic quality of which is deviation from the ordinary, plain and practical application of words. We find them everywhere in all forms of verbal expression. They give beauty, life and strength to style, and, as Scott says: “it would perhaps be truer to say that *they have the power of arousing in the reader or hearer the same emotional and imaginative processes which gave birth to them in the mind of the writer* .” In other words, they are powerful instruments or agents of *suggestion* .

Rhetoricians have devoted much time, attention and space to the task of analyzing, defining and classifying the various rhetorical figures. By refining the definitions and classification, some authorities have succeeded in enumerating nearly three hundred classes of rhetorical figures. Such classification is, however, of but little practical value to the general student. The modern text. books generally confine themselves to a consideration of not over ten or twelve of the more important classes. The following are the more important Rhetorical Figures of Imagery:

I. *Metaphor* , or “a figure of speech by which a word is transferred from an object to which it properly belongs to another, in such a manner that a comparison is implied though not formally expressed.” Thus: “He is a tiger,” or “She is a cat.” There is a close resemblance between a *metaphor* and a *simile* , the difference consisting of words implying comparison, such as “like” or “as.”

For instance: “He is a fox,” is a *metaphor* ; while, “He is *like* a fox” is a *simile* . It will be seen, therefore, that every metaphor may be converted into a simile by extension; and that every simile may be converted into a metaphor, by condensation.

Hill says: “All writers agree that, other things being equal, the metaphor is more forcible than the simile; but opinions differ as to the true explanation of the fact. According to Dr. Whateley, who adopts the idea from Aristotle, the superiority of the metaphor is ascribable to the fact that ‘all men are more gratified at catching the resemblance for themselves, than at having it pointed out for them;’ according to Herbert Spencer, ‘the great economy it achieves would seem to be the more probable cause:’ but neither explanation is altogether satisfactory.” The following quotation will give a general idea of the metaphor and the simile, combined and contrasted in the same paragraph:

> “Some minds are wonderful for keeping their bloom in this way, as a *patriarchal gold-fish* apparently retains to the last its youthful illusion that it can swim in a straight line beyond the encircling glass. Mrs. Tulliver *was an amiable fish* of this kind; and, after running her head against the same resisting medium for thirteen years, would go at it again to-day with undulled alacrity.”—GEORGE ELIOT : *Mill on the Floss* .

Writers and speakers frequently employ metaphors containing two or more images which are incongruous and which fail to blend—these are called “mixed metaphors.” The incongruous figurative jumble arising from the use of the mixed metaphor is frequently amusing and always ludicrous. For instance the old “bull:” “Every time he *opens his mouth, he puts his foot in it* ;” or: “With swift *rapier-thrusts* of irony, the prosecuting attorney *applied the thumbscrews* to the unwilling witness.” Or the famous instance of Dickens, who said, speaking of the street lamps: “At night, when the lamplighter had let these down, and lighted and hoisted them again, a feeble *grove* of dim wicks swung in a *sickly* manner overhead, as if they were *at sea* .” Or that of De Quincy who said: “the howling *wilderness* of the psalmody in most parish churches of the land *countersigns* the statement.” Or, “Boyle was the *father of chemistry* and *brother to the Earl of Cork* .” Or “A *torrent* of superstition *consumed* the land.” Or, “Trothal went forth with the *stream* of his people, but they met a rock: for Fingal stood unmoved; broken, they rolled back from his side. Nor did they *roll* in safety; the spear of the king pursued their *flight* .”

II. *Allegory* , or “A discourse designed to convey a different meaning from that which it directly expresses; a figure of speech in which the speaker or writer gives forth not only the actual narrative, description, or whatever he wishes to present, but one so much resembling it as on reflection to suggest it, and bring home to the mind with greater force and effect than if it had been told directly." An *allegory* is really an *extended metaphor* . An allegory may be short, brief and pointed, in which case it is known as a "fable" or "parable." The fables of Æsop, and the Parables of the Bible, are forms of allegory. Bunyan's "Pilgrim's Progress" is probably the best example of extended allegory. Spencer's "Faerie Queen" is a moral allegory. Macaulay says: "Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakespeare the first of dramatists." The following is an example of a brief allegory:

> "Thou hast brought a vine out of Egypt. Thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars."

III. *Simile* , or "the likening of two things, which though differing in many respects, have some strong point or points of resemblance." We have explained the distinction between the *metaphor* and the *simile* . In the metaphor the resemblance between the original object and the adopted image is *boldly assumed* ; while in the *simile* the resemblance is *formally stated* by the words "as" or "like." The Songs of Solomon are filled with beautiful similes. The following from Ossian is an example of the use of the simile:

> "Pleasant are the words of the song, said Cuchullin, and lovely are the tales of other times. They are like the calm dew of the morning on the hill of roes, when the sun is faint on its side, and the lake is settled and blue in the vale."

IV. *Synecdoche* , or "a figure of speech by which the whole of a thing is taken for the part, or a part for the whole, as the genus for the species, or the species for the genus." As for example: "All *hands* on deck;" "The sea is covered with *sails* ;" "Our *hero* was gray, but not from age;" "Ten thousand. were *on his right hand* ."

V. *Metonymy* , or "a figure of speech by which one word is put or used for another; as when the effect is substituted for the cause; the inventor for the thing invented; the material for the thing made; etc." For example we say, "He keeps a good *table* ;" or "We read *Virgil* ;" or "The poorest man in his cottage may bid defiance to all the force of *the Crown* ;" or "He petitioned *the Bench* , being a member of *the Bar* ." There is a very, close resemblance between *metonymy* and *synecdoche* .

In addition to the above-mentioned Rhetorical Figures of Imagery, there are several Rhetorical Figures of Arrangement, in which words, phrases, clauses, sentences, figures, etc., are arranged in a peculiar or striking way. The principal Figures of Arrangement are as follows:

I. *Climax* , or "a figure in which the sense rises gradually step by step in a series of images, each exceeding its predecessor in force and dignity," or "the arrangement of a succession of words, clauses, or sentences, in such a way that the weakest may stand first, and that each in turn, to the end, may rise in importance, and make a deeper impression on the mind than that which preceded it. As for example: "It is an outrage to bind a Roman citizen; it is a crime to scourge him; it is almost parricide to kill him; but to crucify him—what shall I say of this?" or, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

II. *Antithesis* , or "sharp opposition between word and word, clause and clause, sentence and sentence, or sentiment and sentiment, specially designed to impress the reader or hearer." As for example: "He had *covertly shot at Cromwell* , he now *openly aimed at the Queen* ;" "To *err* is human, to *forgive* divine;" "Though *grave* , yet *trifling* ; *zealous* , yet *untrue* ." Its importance as an . effective instrument of expression is admitted by all the authorities. As the author of Lacon says: "To extirpate antithesis from literature altogether, would be to destroy at one stroke about eight-tenths of all the wit, ancient and modern, now existing in the world."

III. *Irony* , or "a mode of speech in which the meaning is contrary to the words. The intention is mildly to ridicule undue pretensions or absurd statements while nominally accepting them unquestionably." In *irony* , the real meaning is subtly suggested by the tone of the voice or the implication of the words. As for example when Elijah said to the priests of Baal, who were endeavoring to persuade their god to manifest himself in a miraculous manner: "Cry aloud, for he is a *god* . Either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened I"

IV. *Epigram* , or "a sentence of brief and pointed character." As for example Talleyrand's famous saying: "Language was given to man to conceal his thoughts." The epigram is often used with great effect, even when it implies a fallacy. Many people accept a snappy, pointed statement, cleverly phrased, as a self-evident truth—they delude themselves into believing that the *epigram* is an *axiom* . For this reason, and because it adds brilliancy and sparkle to a discourse, many speakers employ the epigram very freely.

V. *Hyperbole* , or “the figure of speech which depends upon exaggeration for its effect.” Blair says: “It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, hyperbolical expressions very frequently occur; as ‘swift as the wind;’ ‘as white as the snow;’ and the like; and our common forms of compliment are almost all of them extravagant hyperboles.” Hyperbole is an inheritance from the Oriental writers, who indulge in it freely. It is a characteristic of the young writer or speaker, and often arises from a lively imagination which generally finds pleasure in magnifying things. Hyperbole also often results from an ardent temperament or aroused emotion, although it may also be caused by a keen sense of humor, in which case it takes on the attributes of *irony* . In addition to the examples given above, the following will serve to illustrate this figure of speech: “Saul and Jonathan were *swifter than eagles* , and *stronger than lions* .” “And trembling Tiber *dived beneath his bed* .” “*Swifter than the winds* and *the wings of the lightning* .”

VI. *Vision* , or “the representation of past events, or imaginary objects and scenes, as actually present to the senses.” As for example: “Cæsar *leaves* Gaul *crosses* the Rubicon, and *enters* Italy;” or “They *rally* , they *bleed* , for their kingdom and crown.” The effect of the figure is produced by the substitution of the present tense for the past.

VII. *Apostrophe* , or “the turning from the regular course of the subject, into an invocation or address.” As for example: “Death is swallowed up in victory. O, death, where is thy sting? O, grave, where is thy victory?” It has the effect of turning aside from the auditor or audience and addressing some abstract principle, inanimate object, or person not present.

VIII. *Personification* , or “the attributing of sex, life, or action to an inanimate object, or the ascribing of intelligence and personality to an inferior creature.” As for example: “The sea *saw it* and *fled* ;” or, “The worm, *aware* of his intent, *harangued* him thus.”

IX. *Interrogation* , or “the asking of questions, not ·for the purpose of expressing doubt or obtaining information, but in order:to assert strongly the reverse of what is asked.” As for example: “Doth God pervert judgment? or doth the Almighty pervert justice?” The employment of this figure imparts life and animation. The Book of Job gives us one of the best examples of its effective use.

X. *Exclamation* , or “the expression of some strong emotion for the purpose of impression.” As for example: “Oh! the depth of the riches both of the wisdom and the knowledge of God!”

XI. *Omission* , or “the pretended suppression or omission of what one is actually mentioning all the time.” As for example: “*I say nothing* of the notorious profligacy of his character; *nothing* of the reckless extravagance with which he has wasted an ample fortune; *nothing* of the disgusting intemperance which has sometimes caused him to reel in our streets—but I aver that he has exhibited neither probity nor ability in the important office which he holds.”

XII. *Euphemism* , or “the use of a delicate word or expression for one which is harsh, indelicate or offensive to delicate ears.” As for example: “*Intoxicated* ” for “drunk;” “*passed away* ” or “*passed out* ” for” died;” “*casket* ” for “coffin;” “*misappropriated property* ” for “embezzled;” “*a disciple of Bacchus* ” for “a drunkard;” “*a votary at the shrine of Venus* ” for “a libertine;” “*limb* ” for “leg;” “*vest* ” for “undershirt; “ *etc.*

Of the above rhetorical figures, four (metaphor, metonymy, synecdoche, and irony) and often more, are frequently called “*tropes* .” A *Trope* is: “a figurative use of a word; a word or expression used in a different sense from that which it properly possesses, or a word changed from its original signification to another for the sake of giving life or emphasis to an idea, as when we call a stupid fellow an ass, or a shrewd man a fox.” Blair says: “Figures of words are commonly called *tropes* , and consist in a word’s being employed to signify something that is different from its original and primitive, so that if you alter the word, you destroy the figure.”

Carlyle says of figures of speech: “Thinkest thou there were no poets till Dan Chaucer? No heart burning with a thought, which it could not hold, and had no word for; and needed to shape and coin a word for,—what thou callest a metaphor, trope, or the like? For every word we have, there was such a man and poet. The coldest word was once a glowing new metaphor, and bold questionable originality. ‘Thy very *Attention* , does it not mean an *attentio, a stretching-to?* ’ Fancy that act of the mind, which all were conscious of, which none had yet named,— when this new ‘poet’ first felt bound and driven to name it! His questionable originality, and new glowing metaphor, was found adoptable, intelligible; and remains our name for it to this day.”

Chapter IX.
Discoursive Expression

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THE VERB “to discourse” means: “To treat of; to talk over; to discuss; to relate; to debate; to reason; to pass from premises to consequences; to treat upon anything in a formal manner by words; to dilate; to hold forth; to expatiate; etc.” “Discoursive” of course means: “Of, or pertaining to reasoning or discourse.” By Discoursive Expression is meant the expression of one’s ideas or thoughts in the form of discourse.

The authorities recognize four distinct forms or phases of Discoursive Expression; viz., (1) Descriptive Discourse; (2) Narrative Discourse; (3). Expositive Discourse; and (4) Argumentive Discourse. *Descriptive Discourse* is that form of discourse in which the attributes, properties, qualities and relations of persons or things are explained in the form of a representation of them as they appear in the mind of the speaker. *Narrative Discourse* is that form of discourse in which acts or events are related in the form of a story. *Expositive Discourse* is that form of discourse in which the subject or object is analyzed and explained in detail, and definitely. *Argumentive Discourse* is that form of discourse in which an effort is made to so present the subject as to influence the opinion and understanding of the hearer, and to move his will.

Descriptive Discourse deals with the *explanation* of persons or things. “Description” means: “The act of describing, defining, or setting forth the qualities, characteristics, properties or features, of anything in words, so as to convey an idea of it to another.” In order to *describe* a thing we must state its various properties, qualities, attributes and relations. In order to do this, we must first analyze or “take apart” the thing itself—we must view it in its parts as well as a whole. We must be able to take the thing apart, mentally, and then put it together again. As Coleridge says: “Description seems to be like taking the pieces of a dissected map out of its box. We first look at one part and then at another, then join and dovetail them, and when the successive acts of attention have been completed, there is a retrogressive effort of mind to behold it as a whole.”

Descriptive Discourse may be divided into two general classes, viz., (a) Analytical Description; and (b) General Description.

In *Analytical Description* , the various parts, qualities, attributes, properties, etc., are considered and explained separately and apart, and without reference to each other or to the whole. In other words, the various items composing and constituting the whole thing are *catalogued separately* . This form of description is met with in technical and scientific discourse, and to a certain extent in legal statements. The "specifications" for the building of a house; the scientific description of an animal; the legal statement of the details of a patent, description of a piece of real estate, etc., give us examples of this form of description. The following Analytical Description of the Barn Swallow, given by Prof. Edward A. Samuels, will give an excellent example of this form of description:

> "BARN SWALLOW (*Hirundo horreorum*): Tail very deeply forked; outer feather of tail several inches longer than the inner, very narrow towards the end; above glossy-blue, with concealed white in the middle of the back; throat chestnut; rest of lower part reddish-white, not conspicuously different; a steel-blue collar on the upper part of the breast, interrupted in the middle; tail feathers with a white spot near the middle, on the inner web. Female with the outer tail feathers not quite so long. Length, six and ninety one-hundredths inches; wing, five inches; tail, four and fifty one-hundredths inches."

In *General Description* , the thing is considered as a whole, the general appearance being considered and explained. For instance, in the case of a *house* , the general appearance, shape, position, location, color, style of architecture, size, probable cost, general effect, etc., would be considered and described, without regard to the details of Construction contained in the "specification" which were considered in detail in the Analytical Description. In the case of the *barn-swallow* , the general appearance of the bird, its peculiar wings and long tail, its graceful flight, its color, its nest and dwelling-place, would be considered instead of the technical, scientific description made necessary in a scientific Analytical Description such as quoted above from Prof. Samuels.

General Description may be either *literal* or *impressional* . By *literal description* is meant a description "according to the primitive meaning or letter; not figurative or metaphorical; formally, plainly and clearly expressed." By *impressional description* is meant a description in metaphor or other figure of speech, or else by means of suggestive terms which give the outlines and excite the imagination to fill in the picture. The term arises from “Impressionism,” which is defined as: “The system in art or literature, which, avoiding elaboration, seeks to depict scenes in nature as they are first vividly impressed on the mind of the artist or writer.”

Literal description appeals to the intellect; impressional description appeals to the imagination. We have familiar examples of literal description in business conversation and correspondence, and in ordinary newspaper writing. Examples of impressional description are given in our preceding chapters in which figures of speech are considered. Dickens and Thackeray were masters of this form of description. The following from Dickens furnishes an excellent example:

> “‘A slight figure,’ said Mr. Peggotty, looking at the fire, ‘kiender worn; soft, sorrowful, blue eyes; a delicate face; a pritty head, leaning a little down; a quiet voice and way—timid a’most. That’s Em’ly! Cheerful along with me; retired when others is by; fond of going any distance fur to teach a child, or fur to tend a sick person, or fur to do some kindness tow’rds a young girl’s wedding (and she’s done a many, but has never seen one); fondly loving of her uncle; patient; liked by young and old; sowt out by all that has any trouble. That’s Em’ly!’”

Narrative Discourse deals with the *telling* the story of acts or events—the relating of the *history* of an occurrence. “Narrate” means “to tell, or relate; to recite or rehearse as a story, etc.” Narrative Description, also, may be either (a) *literal* ; or (b) *impressional* , the definitions given under the head of “Description” applying equally in this case. And in the same way, Narrative Discourse may be considered in its phases of (a) *analytical* ; and (b) *general* ; according to its nature. Hyslop says: “Narration is that process of explanation which presents a theme *in its time relations* , or which exhibits events in their proper order. * In pure mathematical narration the principle must be in chronological order. In pure logical narration the principle must be logical classification and connection of events without regard to other events in the same time. In many instances, however, it is possible and will be proper to combine both processes. This may be done in various degrees according as the object of the narration permits it.”

Hill makes the following valuable comments upon Narrative Discourse: “As the main purpose of narration is to tell a story, a narrative should move from the beginning to the end, and it should move with method. A narrative may move rapidly * or slowly * but *movement* it must have. * Every story, whether it moves swiftly or slowly, is successful or unsuccessful as a narrative according as it is or is not interrupted. * It is not enough that a narrative should move; it should move forward, it should have *method* . * A narrator fails as a narrator in so far as he does not go straight on from the beginning to the end. A story teller who runs this way and that in pursuit of something which is entirely aside from his narrative, and who returns to his subject as if by accident, is perhaps the most vexatious of all who try to communicate by language with their fellow beings. * To secure method in movement, a writer (or speaker) should keep constantly in mind the central idea of his narrative; about that central idea he should group all other ideas according to their relative value and pertinence.”

The student will do well to read the stories of Kipling, Poe, Hawthorne, and Maupassant in order to “catch” the spirit of the true narrative style. Some of Richard Harding Davis’s short stories are well adapted for such study. And Stevenson, of course, will ever be worthy of study, analysis, and of great value as a model of narrative style. The following from Stevenson’s

“Will o’ the Mill” will give an idea of the strength and simplicity of his style. Describing the final scene in the life of the old “Will” who from boyhood had dwelt in the old mill, preaching and practicing his quaint philosophy of life, he says:

> “One night, in his seventy-second year, he awoke in bed, in such uneasiness of body and mind that he arose and dressed himself and went out to meditate in the arbor. It was pitch dark, without a star; the river was swollen, and the wet woods and meadows loaded the air with perfume. It had thundered during the day, and it promised more thunder for the morrow. A murky, stifling night for a man of seventy-two! Whether it was the weather or the wakefulness, or some little touch of fever in his old limbs, Will’s mind was besieged by tumultuous and crying memories. His boyhood, the night with the fat young man, the death of his adopted parents, the summer days with Marjory, and many of those small circumstances which seem nothing to another, and are yet the very gist of a man’s own life to himself,— things seen, words heard, looks misconstrued— arose from their forgotten corners and usurped his attention. The dead themselves were with him, not merely taking part in this thin show of memory that defiled before his brain, but revisiting his bodily senses as they do in profound and vivid dreams. The fat young man leaned his elbows on the table opposite; Marjory came and went with an apronful of flowers between the garden and the

arbor; he could hear the old parson knocking out his pipe or blowing his resonant nose. The tide of his consciousness ebbed and flowed: He was sometimes half asleep and drowned in his recollections of the past; and sometimes he was broad awake, wondering at himself.

“But about the middle of the night he was startled by the voice of the dead miller calling to him out of the house as he used to do on the arrival of custom. The hallucination was so perfect that Will sprang from his seat and stood listening for the summons to be repeated; and as he listened he became conscious of another noise besides the brawling of the river and the ringing in his feverish ears. It was like the stir of the horses and the creaking of harness, as though a carriage with an impatient team had been brought up upon the road before the courtyard gate. At such an hour, upon this rough and dangerous pass, the supposition was no better than absurd; and Will dismissed it from his mind, and resumed his seat upon the arbor chair; and sleep closed over him again like running water. He was once again awakened by the dead miller’s call, thinner and more spectral than before; and once again he heard the noise of an equipage upon the road. And so thrice and four times the same dream, or the same fancy, presented itself to his senses, until at length, smiling to himself as when one humors a nervous child, he proceeded towards the gate to set his uncertainty at rest.

“From the arbor to the gate was no great distance, and yet it took Will some time; it seemed as if the dead thickened around him in the court, and crossed his path at every step. For, first, he was suddenly surprised by an overpowering sweetness of heliotropes; it was as if his garden had been planted with this flower from end to end, and the hot damp night had drawn forth all their perfumes in a breath. Now the heliotrope had been Marjory’s favorite flower, and since her death not one of them had ever been planted in Will’s ground. ‘I must be going crazy,’ he thought. ‘Poor Marjory and her heliotropes!’ And with that he raised his eyes towards the window that had once been hers. If he had been bewildered before, he was now almost terrified; for there was a light in the room; the window was an orange oblong as of yore; and the corner of the blind was lifted and let fall as on the night when he stood and shouted to the stars in his perplexity. The illusion only endured an instant; but it left him somewhat unmanned, rubbing his eyes, and staring at the outline of the house and the black night behind it. While he thus stood, and it seemed as if he must have stood there quite a long stood, and it seemed as if he must have stood there quite a long time, there came a renewal of the noises on the road; and he turned in time to meet a stranger, who was advancing to meet him across the court. There was something like the outline of a great carriage discernible on the road behind the stranger, and, above that, a few black pine-tops, like so many plumes. ‘Master Will?’ asked the newcomer in brief, military fashion. ‘That same, sir,’ answered Will. ‘Can I do anything to serve you?’ ‘I have heard you much spoken of, Master Will,’ returned the other; ‘much spoken of, and well. And, although I have both bands full of business. I wish to drink a bottle of wine with you in your arbor. Before I go I shall introduce myself.’

“Will led the way to the trellis, and got a lamp lighted, and a bottle uncorked. He was not altogether unused to such complimentary interviews, and hoped little enough from this one, being schooled in many disappointments. A sort of cloud had settled on his wits and prevented him from remembering the strangeness of the hour. He moved like a person in his sleep; and it seemed as if the lamp caught fire and the bottle came uncorked with the facility of thought. Still, he had some curiosity about the appearance of his visitor, and tried in vain to turn the light into his face; either he handled the light clumsily, or there was a dimness over his eyes; but he could make out little more than a shadow at table with him. He stared and stared at this shadow, as he wiped out the glasses, and began to feel cold and strange about the heart. The silence weighed upon him; for he could hear nothing now, not even the river, but the drumming of his own arteries in his ears.

‘“Here’s to you,’ said the stranger roughly. ‘Here is my service, sir,’ replied Will sipping his wine, which somehow tasted oddly. ‘I understand you are a very positive fellow,’ pursued the stranger. Will made answer with a smile of some satisfaction and a little nod. ‘So am I,’ continued the other, ‘and it is the delight of my heart to tramp on people’s corns. I will have nobody positive but myself; not one. I have crossed the whims, in my time, of kings and generals and great artists. And what would you say,’ he went on, ‘If I had come up here on purpose to cross yours.’ Will had it on his tongue to make a sharp rejoinder; but the politeness of the old innkeeper prevailed, and he held his peace and made answer with a civil gesture of the hand ‘I have,’ said the stranger. ‘And If I did not hold you in a particular esteem, I should make no words about the matter you in a particular esteem, I should make no words about the matter. It appears you pride yourself on staying where you are. You mean to stick by your inn. Now I mean you shall come for a turn with me in my barouche; and before this bottle's empty, so you shall.' 'That would be an odd thing, to be sure,' replied Will with a chuckle. 'Why, sir, I have grown here like an old oak tree; the Devil himself could hardly root me up; and for all I perceive you are a very entertaining old gentleman, I would wager you another bottle you lose your pains with me.' The dimness of Will's eyesight had been increasing all this while; but he was somewhat conscious of a sharp and chilling scrutiny which irritated and yet overwhelmed him. 'You need not think,' he broke out suddenly, in an explosive, febrile manner which startled and alarmed himself, 'that I am a stay-at-home, because I fear anything under God. God knows I am tired enough of it all; and when the time comes for a longer journey than ever you dream of, I reckon I shall find myself prepared.' The stranger emptied his glass and pushed it away from him. He looked down for a little, and then, leaning over the table, tapped Will three times upon the forearm with a single finger. 'The time has come,' he said solemnly.

"An ugly thrill spread from the spot be touched. The tones of his voice were dull and startling, and echoed strangely in Will's heart. 'I beg your pardon,' he said, with some discomposure. 'What do you mean?' 'Look at me, and you will find your eyesight swim. Raise your hand; it is dead-heavy. This is your last bottle of wine, Master Will, and your last night upon the earth.' 'You are a doctor?' quavered Will. 'The best that ever was,' replied the other; 'for I cure both mind and body with the same prescription. I take away all pain and I forgive all sins; and where my patients have gone wrong in life, I smooth out all complications and set them free again upon their feet.' 'I have no need of you,' said Will. 'A time comes for all men, Master Will,' replied the doctor, 'when the helm is taken out of their hands. For you, because you were prudent and quiet, it has been long of coming, and you have had long to discipline yourself for its reception. You have seen what is to be seen about your mill; you have sat close all your days like a hare in its form: but now that is at an end; and,' added the doctor, getting on his feet, 'you must arise and come with me.' 'You are a strange physician,' said Will, looking steadfastly upon his guest. 'I am a natural law,' he replied, 'and people call me Death.'

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> "'Why did you not tell me so at first?' cried Will, 'I have been waiting for you these many years. Give me your arm, and welcome.' 'Lean upon my arm,' said the stranger, 'for already your strength abates. Lean on me heavily as you need; for, though I am old, I am very strong. It is but three steps to my carriage, and there all your trouble ends. Why, Will,' he added, 'I have been yearning for you as if you were my own son; and of all the men that ever I came for in my long days, I have come to you most gladly. I am caustic, and sometimes offend people at first sight; but I am a good friend at heart to such as you.' 'Since Marjory was taken,' returned Will, 'I declare before God you were the only friend I had to look for.' So the pair went arm in arm across the courtyard.
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> "One of the servants awoke about this time, and heard the noise of horses pawing before he dropped asleep again; all down the valley that night there was a rushing as of a smooth and steady wind descending toward the plain; and when the world rose next morning, sure enough, Will o' the Mill had gone at last upon his travels."

Expositive Discourse deals with the statement of a theme in a logical manner, independent of its time or space relations. "Exposition" means: "The act of exposing, laying open or bare, or displaying to public view; an explanation or interpretation; the act of expounding or setting out the meaning." Hyslop says: "Exposition is a process that deals largely, if not wholly, with abstract and general conceptions, while pure Description and Narration will be occupied with concrete things, and will consider individual objects and their qualities without distinction between the essential and the accidental. But Exposition when dealing with the thought wholes must limit its process to the essential properties or events brought together."

Hill says: "Exposition may be briefly defined as *explanation* . It does not address the imagination, the feelings, or the will. It addresses the understanding exclusively, and it may deal with any subject-matter with which the understanding has to do. In the fact that Exposition does not appeal to the emotions lies the essential difference between Exposition and Description or Narration. Theoretically, Exposition treats the matter in hand with absolute impartiality, setting forth *the pure truth* ,—the truth unalloyed by prejudice, pride of opinion, exaggeration of rhetoric, or glamour of sentiment. Except in works of a technical character, Exposition in this strict sense is comparatively rare."

While Description and Narrative are concerned with the statement of things or events, Exposition is limited to *abstract subjects* or *general ideas* , as for example: Truth; Time; Space; Beauty; Science; Philosophy; Religion; or Man (in the abstract); the Renaissance; the New Thought; Courage, *etc.* A true Definition is an Exposition. A scientific description is often really an Exposition, as for example Prof. Lodge's lectures on "The Ether of Space." A consideration of the abstract qualities of a concrete thing is also an Exposition. The prime requisite of a good Exposition is *clearness* , and clearness is gained only by logical and orderly arrangement. As an authority has said: "Good arrangement is at least one-half of sound exposition. Order is often equivalent to explanation." The authorities agree that the best arrangement consists in beginning with the simpler phases of the subject—the features best understood by the hearer—and then gradually proceeding, by logical steps, to the more complex and less understood phases or features.

The following quotation from Clodd's "Story of Creation" will serve as an example of a short but clear Expositive Discourse:

> "MATTER .—Under this term are comprised all substances that occupy space and affect the senses. Matter is manifest in four states —solid, liquid, gaseous, and ultra-gaseous in the form of electrically-charged corpuscles projected into space. It is probably also present throughout the universe in the highly tenuous form called ether. Between the above states there is no absolute break, matter assuming any one of them according to the relative strength of the forces which bind, and of the energies which loosen, the component parts of bodies; in other words, according to the temperature or pressure. *E. g* ., water becomes solid when its latent heat or contained motion is dissipated, and gaseous to invisibility when its particles are driven asunder by heat. Since the ultimate nature of matter remains unknown and unknowable, we can only infer what it *is* by learning what it *does* . The actions of bodies, whatever their states, are explicable only on the assumption that the bodies are made up of infinitely small particles which, in their combined state as mechanical units, are called molecules; and in their free state, as chemical units, are called atoms. The molecule is a combined body reduced to a limit that cannot be passed without altering its nature. The atoms, or so-called elementary substances, number, as far as is known at present, between seventy and eighty, but many of them are extremely rare, and exist in such minute

> quantities as to be familiar only to the chemist. They were called ‘atoms’ on the assumption of their indivisibility, but this has been recently disproved. The atom is an aggregation of what are called ‘electrons,’ which are in ‘a state of rapid interlocked motion,’ and concerning which, Sir Oliver Lodge says, ‘It is a fascinating guess that they contain the fundamental substratum of which all matter is composed. * On this view, the ingredient of which the whole of matter is made up, is nothing more or less than electricity.’ It is estimated that an atom of hydrogen contains 700 electrons; an atom of sodium 16,000, and an atom of radium 160,000. An atom of matter possessing an electron in excess is called an ‘ion,’ and it is the ‘ions’ which act, a negative charge causing the impulse to motions of enormous velocity. Each atom may be compared with the solar or stellar systems as containing a number of bodies moving In rapid orbits. But the comparison falls when the age of the one and that of the other is estimated, since ‘it is probable that the changes in the foundation stones of the universe, the more stable elemental atoms themselves, must require a period to be expressed only by millions of millions of centuries.” Although no known energy that we can apply can separate any one atom into two, so that, as Dalton said, ‘no man can spilt an atom,’ we do not any longer speak of atoms in the words of Clerk Maxwell, as ‘the foundation stones of the material universe, unchanged and unchangeable, not capable of wear, but as true to-day as when they were coined at the mint of the mighty Artificer.’ Nothing escapes the law of change. The shrewd speculations of Heraclitus the Ionian, who lived two thousand five hundred years ago, that everything is in a state of flux, and, therefore, that the universe is always ‘becoming,’ have added confirmation in every discovery of modern physics. An atom, say, of oxygen, entering into myriad combinations, may exhibit the same qualities for millions upon millions of years, but its destiny to ultimately become something other than it is, perchance every atom dissolved, as Sir William Crookes suggests, into ‘the formless mist’ of protyle—assumed the primordial matter—is irrevocable.”

But it must not be supposed that Expositive Discourse is intended only for the purpose of technical or scientific explanation. The lawyer uses it in expounding the principles of the law involved, and the rules of evidence in question; the physician when he is discussing the nature of some particular form of disease;

the professor when he is teaching his particular branch; the literary or dramatic critic when he is discussing the merits of a book or play; and the financier when he is setting forth the general features of investment or finance. In Exposition, both Description and Narration are frequently included, in order to illustrate and explain certain points and features of the general subject. And Exposition often invades the province of Argument, when it goes beyond the *pure explanation* of the general subject, and seeks to urge the merits of some particular theory involved. The various forms of Discoursive Expression are not to be separated from each other, and placed in different mental compartments—on the contrary, they shade and blend into each other, forming many interesting combinations. The classification is adopted principally for convenience in analysis and study of the principles involved.

Chapter X.
Argumentative Discourse

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ARGUMENTATIVE DISCOURSE deals with the process of convincing or persuading of the understanding, by proofs or presentation of evidence, to the end that the opinion or will, or both, of the hearer may be influenced. "Argument," in its popular usage, means: "The act or process of reasoning, contention, controversy; that about which arguing, debate, or reasoning takes place, or the reasons adduced; the reasons adduced in support of any assertion."

In its technical usage in Logic, it is defined and explained by Whately as follows: "An expression in which, from something laid down as granted, something else is deduced, *i. e* ., must be admitted to be true as necessarily resulting from the other. Thus, reasoning expressed in words is argument, and an argument stated at full length is a syllogism. Every argument consists of two parts—that which is proved, and that by which it is proved. Before the former is established it is called 'the question,' and when established, the 'conclusion' or 'inference,' and that which is employed to effect this result, the 'premises.'"

Watts says: "Argumentation is that operation of the mind whereby we infer one proposition from two or more propositions premised; or it is the drawing a conclusion, which before was unknown or doubtful, from some propositions more known and evident." Another authority says: "Argumentation is the act or process of reasoning; that is, of drawing a deductive inference from premises given, or of inductively making a generalization from a multitude of facts carefully brought together and sifted."

Hill says: "Argument, like exposition, addresses the understanding, but there is an important difference between the two. Exposition achieves its purpose if it makes the persons addressed *understand* what is said; argument achieves its purpose if it makes them *believe* that what is maintained *is true* ; exposition aims at *explaining* , argument at *convincing* . The difference between an argument and an exposition may be shown by a comparison between the address of an advocate to the jury, and the charge of the judge. The advocate tries to convince the jury that his client has the right on his side; the judge, if he has the truly judicial spirit, tries to make the jury understand the question at issue exactly as it is."

As we have said in the preceding chapter, Exposition often invades the field of argument, and skilfully brings into relief certain sides of the general question, or else emphasizes certain aspects of the case, so that the *explanation* is transformed into an *argument* . And, likewise, Argument may clothe itself in the garb of Exposition, so that while to ordinary outward appearance it is merely an *explanation* , the effect of that explanation is really one of the most effective forms of argument. Moreover, in every lengthy argument, there must of necessity be more or less Exposition, or explanation of that which is to be proved. And, likewise, the majority of Arguments are preceded by Exposition, or explanation of that upon which the Argument is to be based.

Hyslop says: “Description, Explanation, and Exposition are processes by which we endeavor to narrate facts and thoughts in a systematic and orderly manner. They are designed to give an intelligible and methodical conception of the data that are connected with a particular theme. But they are not designed to convince the mind. They may incidentally do this, but it is not the primary object to create conviction. They are occupied with the formation and presentation of clear conceptions, systematic and methodical discourse, which does as much to make ideas intelligible as it does to please the sense of order. But Proof and Argumentation go beyond this. They endeavor to remove doubt, to give belief and knowledge to the intellect.”

The ancients, who placed the highest value upon Argumentative Discourse, particularly in the form of orations, and who reduced this form of expression to a fine art and almost to an exact science, divided the Formal Argument into six steps, as follows: (1) The Exordium or Introduction; (2) the Division; (3) the Statement; (4) the Reasoning; (5) the Appeal to the Emotions; and (6) the Peroration or Closing.

Modern authorities incline to the opinion that this arrangement is rather too artificial for effectiveness and easy expression, and the employment of it to-day is apt to produce the effect of pedantry or stiffness. But, a close analysis will show that these successive steps, or at least some of them, are employed to-day in every argument, long or short, from the address of the lawyer, or the sermon of the preacher, to the “selling talk” of the modern salesman. Whether or not this be recognized, it will be well for the student to consider these several steps of the ancients, in order that he may grasp the meaning of each and thus be able to employ any or all of them when occasion necessitates it. Accordingly, we shall follow this arrangement in considering the Principles of Argument.

The Exordium or Introduction of an Argument is generally conceded to be one of its most difficult steps. It is important that the person making the argument make a good impression upon his hearers so as to render them attentive, well-disposed, and open to persuasion as he proceeds. The following suggestions, representing the opinion of some of the best authorities, are offered regarding the Introduction:

I. Endeavor to create the impression of earnestness, dignity and self-respect. There is nothing so impressive or contagious as earnestness, and nothing so hurtful as an apparent lack of it. The speaker who can make his hearers feel at the start that he believes in what he is saying—in the cause he is about to undertake, has scored heavily at the beginning, and has paved the road to a successful progress in his argument. On the other hand, he who causes his hearers to doubt his earnestness, or his belief in the justice and strength of his cause, is handicapped from the beginning. But one should not commit the mistake of *telling* his hearers *in words* that he believes in his cause—he should convey the impression by the suggestion of his manner and mental attitude. The conviction and earnestness of a speaker need not be told in words to his hearers, any more than the virtue of a woman or the honesty of a man need be verbally asserted to those to whom they come in contact—they must be suggested to others by one's acts and manner. The man who cries: “I am honest;” the woman who continually asserts, “I am virtuous;” or the speaker who tells his hearers, “I am in earnest,” himself raises the question and is in danger of being misunderstood and doubted. Some things must be left to the power of suggestion. Dignity and self-respect are qualities which favorably impress hearers, and the lack of them tend to lessen one's influence. But, remember that dignity does not mean *pomposity* ; nor does *self-respect* mean manifest *egotism or foolish pride!*

II. Endeavor to attract the Attention of your hearers at the start. Attention is the first step in any mental process, and he who would persuade or convince his hearers must first manage to secure their attention. Attention may be secured by presenting the opening features of the subject in a novel, attractive manner. The unusual always attracts the attention. If the curiosity of the hearers can be aroused, attention results naturally. Attention depends largely upon interest. Interest may be aroused by presenting the subject in a novel, *new* manner, and may be held by changing the object or subject presented to it. Interest grows tired when the subject grows monotonous— it demands variety. It will be well to observe the following two rules of Attention and Interest, as given by Halleck: “(1) Attention will not attach itself firmly to uninteresting things; (2) It will soon decline in vigor, (a) if the stimulus is unvarying, or (b) if some new attribute is not discovered in the object.”

III. Let your Introduction appear easy and natural, rather than labored or stilted. The conversational tone is effective, and tends to establish a feeling of intimacy between speaker and hearers. Cicero says that "The Introduction must appear to have sprung up of its own accord from the matter under consideration." He held that in preparing an address or speech, the Introduction should not be composed until the later steps of the discourse have been completed, or at least until the succeeding steps of the argument are fully planned out and digested. In this way, he held, the Introduction will be full and complete, and in perfect harmony with the thought and words to follow it. This advice is approved by some of the best later authorities.

IV. While you should arouse interest and curiosity by your Introduction, you should avoid claiming too much at this stage, or promising too much. It is well to exercise a little modesty here, for if you create expectations which you cannot realize, or make statements which you afterward fail to "make good" you create a feeling of disappointment, doubt and impression of failure. It is well to be bold and positive in your opening claims, but this is far different from making claims which cannot be substantiated. Better a "measure heaped full and running over" of fulfilment, than "a sky-rocket introduction and a falling-stick finish."

V. Avoid passionate appeal, vehemence, or strong feeling in the beginning. It is far better to appear to be laboring under repressed feeling and emotion, than to burst into feeling at the start. Save your emotion and feeling for later steps. The minds of your hearers should be led step by step toward strong feeling or passionate appeal. If, however, the nature of the subject is one allied to passionate feeling, the latter may be subtly *suggested* in the beginning, and then apparently held back for the appeal to reason.

VI. Never anticipate a material argument, or effective point of your argument, in your Introduction. You waste your powder by failing to observe this precept. Confine yourself to general statements in your opening, and save your heavy ammunition until the stage in which it will count.

VII. Measure your Introduction by your main discourse. Do not preface a short, argumentative discourse by a long Introduction, nor a long discourse by a trifling Introduction. As an authority has said: "The Introduction should be accommodated, both in length and character, to the discourse that is to follow; in length, as nothing can be more absurd than to erect an immense vestibule before a diminutive building; and in character, as it is no less absurd to overcharge with superb ornaments the portico of a plain dwelling-house, or to make the entrance to a monument as gay as that to an arbor."

The Division of an Argument is that step in the discourse in which the speaker states the general method or plan of argument to be followed, and the heads or divisions of the subject of the discourse. This step of the Argument is often omitted, particularly in cases in which the nature of the argument confines it to one or more leading points. Some of the best authorities advise speakers to omit this step of argument wherever possible, citing the tiresome and tedius practice of the old-time preacher with his interminable “heads” and “divisions”—his “thirdly” and “fourthly”—as a horrible example. But even if this step be omitted, the speaker should observe a formal plan of division and method in his address.

Quackenbos says: “A formal Division is used more frequently in the sermon than in any other species of composition; but it has been questioned by many whether the laying down of heads, as it is called, does not lessen, rather than add to, the effect. The Archbishop of Cambray, in his Dialogues on Eloquence, strongly condemns it, observing that it is a modern invention, which took its rise only when metaphysics began to be introduced into preaching; that it renders a sermon stiff and destroys its unity; and is fatal to oratorical effect. It is urged on the other hand, however, that a formal division renders a sermon more clear by showing how all the parts hang on each other and tend to one and the same point, and thus makes it more impressive and instructive. The heads of a sermon, moreover, are of great assistance to the memory of the hearer; they enable him to keep pace with the progress of the discourse, and afford him resting places whence he can reflect on what has been said, and look forward to what is to follow.”

The best of the modern authorities seem to incline to the opinion that *instead of employing a formal statement of the Division to be followed in the discourse, the speaker would better suggest the division and heads of his discourse in his Statement* , not technically or formally, but incidentally—the suggestion being expressed by the order observed in the various points in the Statement. But this does not relieve the speaker from observing the rules of the Division in preparing his discourse, making his notes (if he uses this method), and of mentally arranging and classifying his subject. The following rules are approved by some of the best authorities:

I. Let the division between the various parts or sub-divisions be *distinct* —avoid the common error of including one sub-division in another.

II. Let the division be natural, and along the natural “lines of cleavage” or separation, rather than artificial classification.

III. Let each division or sub-division include and exhaust its entire subject-matter. Leave no “loose ends” or “unclassified residuum.”

IV. Let your divisions and sub-divisions be sufficiently general and large to avoid a tedious and unnecessary multiplication of heads.

V. Let the division follow the arrangement of *first the simplest points* , and then the more difficult ons arising from the former— always rising from the simple toward the complex or difficult.

Other rules bearing upon the question of Division will appear in connection with the subject of the Statement, which follows.

The Statement of an Argument is that step in the discourse in which the general and leading facts of the subject of discourse are presented briefly for the consideration of the hearer. There is quite a difference between the various authorities regarding the value of, and most effective method of presenting, the Statement. Some hold that the Statement should form a part of the Introduction, if not indeed superseding the latter; while others incline to the idea herein favored, i e., that it is advisable to first attract the attention of the hearers by a short Introduction, before proceeding to a formal presentation of the Statement.

Sheppard says: “It is unwise to weary the imagination of the hearer, because you are sure by that means to weary his muscles and sinews. It will weary his imagination to be told at the start what you propose to accomplish before you stop. It will weary him to tell him that after you have done so and so you will do so and so, and then so and so, and finally and in conclusion, so and so. Go on and do it. Say your say and be done with it. Never say: ‘Before I pass to the preliminary remarks, by way of preface to the introduction to the first head of my sixteen heads, I wish to remark, in the first place, that—but, by the way, before I pass to that, I wish to say that, etc.’” The same writer quotes approvingly the criticism that the late Moses Stuart preached a sermon in which he (1) “occupied a large part of an hour telling his audience what he was not going to preach about, of errors he was not going to combat; giving (2) a sketch of the heresies alluded to; (3) a few strokes designed to show how easily they could be demolished if he should take the time, and (4) the real instruction for unlearned hearers who cared nothing for exploded theories, was summed up in a few paragraphs.”

Hill says, in answer to the question, “Should the proposition or the proof come first!” “ * If the proposition is familiar to the persons addressed, there will usually be some advantage in beginning with what is novel in the proof; for an old conclusion acquires fresh interest when regarded from a new point of view or approached by a new path. If the proposition, whether familiar or not to the persons addressed, is likely to awaken hostility, it should not be announced until steps have been taken to procure for it a favorable reception. Often the best course to this end is to begin by stating the question at issue without indicating the desired conclusion until some of the arguments on each side have been presented; or it may be wise to begin by securing assent to general principles from which the desired conclusion can be logically deduced. In pursuing either course, a reasoner seems to invite his readers or hearers to join him in an inquiry for the truth. This inquiry results, if he is successful, in convincing them of the justness of his conclusion by leading them to convince themselves; it results, if he is unsuccessful, in inducing them to give attention to evidence to which they would have turned a deaf ear had they known to what conclusion it led. In the absence of such considerations as these, *the better course usually is first to state what is to be proved, and then to prove it!*

The following general rules regarding the Statement are approved of by good authorities:

I. State your proposition in a clear, forcible and brief style. Clear, that the points may be easily understood; Forcible, that they make an impression on the minds of your hearers; Brief, that they may be easily remembered.

II. Adhere to *the true facts of the case* , and yet endeavor to emphasize and fix the attention of your hearers upon the features and points which are favorable to your contention, while keeping in the shadow of the attention those which are opposed thereto. Turn the “spotlight” upon your strong Points—this will not only illuminate them, but will tend to throw in the background the opposing ones.

III. If the proposition is complex or intricate, it will be well to avail yourself of the rules for Division, to some extent, and to briefly, concisely, and clearly analyze and divide the proposition in accordance therewith. In this case, care should be taken to follow the same arrangement, division and order in the succeeding steps of the argument, as otherwise there is a tendency to confuse the minds of your hearers.

IV. Adhere to the arrangement, division and grouping indicated by your Statement, when you come to the steps of Proof, Persuasion, or Appeal to Emotion. Many an otherwise good speaker impairs the efficiency of his work by making a logical statement of his argument, and then apparently ignoring it in his subsequent discourse. This practice, or malpractice, is akin to announcing a discourse on a certain subject, and then substituting another on an entirely different subject.

V. Let the statement of points of easy proof precede that of points more difficult. Let the statement of simple points precede that of more complex points.

VI. Regarding the statement of forthcoming arguments, observe the following arrangement: (1) Arguments of Cause and Effect; (2) Arguments of Analogy; (3) Arguments of Association. (See next chapter for this classification.) Some authorities vary the statement of this rule in favor of the following: (1) Causes; (2) Examples and Instances; (3) Indications and Signs. Remember that the form of the Statement must be followed in the course of the argument.

VII. Avoid the tendency and temptation to inject Argumentative Proof into your Statement. Reserve your artillery fire until the psychological moment. The statement is merely the "promise of proofs to come."

Lord Abinger, an eminent advocate, said: "I found from experience, as well as theory: that the most essential part of speaking is to make yourself understood. For this purpose it is absolutely necessary that the Court and jury should know as early as possible *de qua re agitur* . It was my habit, therefore, to state in the simplest form that the truth and the case would admit the proposition of which I maintained the affirmative and the defendant's counsel the negative."

Chapter XI.
Argumentation

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THE FOURTH step in an Argument is that of *Reasoning* , which is the great step or phase, and to or from which all else leads or follows. Reasoning is the *essence* of the Argument. This step of the Argument may be divided into two stages, i. e., (1) The Proposition or statement of that which is to be proved or disproved; and (2) The Proof or Discourse in which is embodied all that tends to prove or disprove the Proposition.

The purpose of the Argument is to convince and persuade the hearers that the proof adduced is sufficient to sustain or refute the proposition. The Proposition is usually introduced in the Statement. It is of the utmost importance that one should thoroughly understand and explain to his hearers the exact thing that he undertakes to prove or disprove. The issue should be made perfectly plain and clear. As Hill well says: “Nothing can free a writer or a speaker from the obligation of having the proposition distinctly fixed in his own mind before he begins his argument; for he cannot safely take the first step toward proving a proposition until he knows exactly what proposition is to be proved. The process of investigation, by which a man arrives at certain conclusions, should be completed before the argumentative process, by which he endeavors to convince others of the correctness of those conclusions, can advantageously be begun.” We have seen, in the consideration of the Statement, the necessity of making clear to one’s hearers the real point or points at issue. The issue, or true point of dispute and argument, should be discovered and clearly stated before the argument proceeds to the stage of proof or disproof.

Hyslop says of Probation or Proof: “Probation is the process of proof, the statement and arrangement of facts and truths which will establish belief or knowledge in regard to the proposition at issue, or the contrary. The thesis or issue is the proposition to be proved or disproved. The truths which prove or disprove it are the known facts and principles which may constitute the premises, and the thesis will be the conclusion. These determining truths may be axioms, postulates, proved propositions, or any truth or fact which the person to whom the probation is presented may accept. Their acceptance is the condition of their proving or disproving anything. We must observe, therefore, that probation, as here discussed, is a material as well as a formal process. The object in proof is not merely to have correct reasoning, but also to have correct and true propositions. We must, therefore, enunciate some facts or principles accepted by the person to whom the probation is presented, and then bring the thesis or issue under it in such a way as to enforce conviction, or at least make it the most probable alternative. * Whenever any proposition is asserted or made the subject of argument, the object is to show whether it be true or false. The general method of argumentation is the same for both sides. *But the proposition at the outset is supposed not to represent any conviction in favor of or against itself* , but to be balanced between belief and disbelief, or certitude and denial. The problem is to influence the judgment so that it will decide in favor of or against the proposition. Proof or confirmation is the process of determining the conviction one way or the other, and of removing the balance or doubt so that some degree of assent or denial, whether of belief or knowledge, will follow as a consequence."

The authorities first divide Proof into two general classes; viz., (1) Direct Proof, or the process of sustaining a given proposition; and (2) Indirect Proof, or the process of refuting objections to a given proposition. Of course, the refuting of an objection to a given proposition does not directly *prove* the proposition itself, but it removes from the argument an obstacle to direct proof and is therefore of value, indirectly.

Another division of Proof is that of: (1) Proof by Deductive Argumentation; and (2) Proof by Inductive Argumentation. Proof by Deductive Argumentation is that in which Deductive Reasoning is employed—where the process of reasoning seeks to derive a particular truth from a general truth. Thus, from the general truth that "All men are mortal," and the fact that

"Socrates is a *man* ," we may prove by Deductive Argumentation that "Socrates is mortal." Proof by Inductive Argumentation is that in which Inductive Reasoning is employed—where the process of reasoning seeks to derive a general truth from particular truths. Thus, from the particular truths that "Heat will expand iron, zinc, copper, gold, silver, etc." we may prove by Inductive Argumentation that "Heat will expand *all* metals."

Of course, all general truths must have been originally reasoned by induction from particular truths, and being so established have become bases for deductive reasoning from which particular truths may be established. There are certain general truths or principles which are generally accepted as *axiomic* or "self-evident truth," without the necessity of argument. In Deductive Argumentation, the argument proceeds from an accepted general truth and attempts to establish the fact that a particular proposition comes under, or is included in, that general truth, and is thus a particular truth. In Inductive Argumentation, the argument proceeds to show the apparent existence of a general truth in a number of particular things, from which it may be supposed or reasonably believed that the general law exists as a truth. The rule in Inductive Reasoning is that: "The probability of a hypothesis is in proportion to the number of facts and phenomena it will explain."

Arguments may be classified, according to form, as follows: (1) Argument based upon Cause and Effect; (2) Argument based upon Analogy; (3) Argument based upon Association.

Argument based upon Cause and Effect is sometimes known as "Argument from Antecedent Probability." It is based upon the general principle or axiom that: "From the same causes, under the same circumstances, the same results will flow." This axiom is based upon man's belief in the uniformity of natural laws. From this, we arrive at the belief that given a certain cause, under certain circumstances, we may safely infer the presence of a certain effect; or given a certain effect, under certain circumstances, we may safely infer the presence of a certain cause. In order to reason or argue along these lines, however, we must understand that there are certain "Tests of Casual Agency" accepted by logicians, by which we may ascertain the casual agency in any particular case, and thus make an inductive inference. These "tests" are as follows:

I. *The Method of Agreement* : "If, whenever a given object or agency is present, without counteracting forces, a given effect is produced, there is strong evidence that the object or agency is the cause of the effect."

II. *The Method of Difference* : "If, when the supposed cause is present the effect is present, and when the supposed cause is absent the effect is wanting, there being in neither case any other agents present to effect the result, we may reasonably infer that the supposed cause is the real one."

III. *The Method of Residues* : "When in any phenomena we find a result remaining after the effects of all known causes are estimated, we may attribute it to a residual agent not yet reckoned."

IV. *The Method of Concomitant Variations* : "When a variation in a given antecedent is accompanied by a variation of a given consequent, they are in some manner related as cause and effect."

Atwater says of the above: "When either of these criteria is found, free from conflicting evidence, and especially when several of them concur, the evidence is clear that the cases observed are fair representatives of the whole class, and warrant a valid universal inductive conclusion."

Argument based upon Cause and Effect may be employed in arguing the probability of the occurrence of a certain effect arising from an admitted cause;

or in arguing the probability of the occurrence of a certain effect arising from an admitted cause; or in arguing the probability of the existence of a certain precedent cause by reason of a certain cause to effect; the other from effect to cause. Thus we may argue that from the admitted existence of certain casual agencies, belonging to a class of causes which have resulted in certain effect in the past, there will arise certain effects in the future. As for example, we may argue that as John Smith is drinking to excess, and that this cause has resulted in drunkenness and poverty in other cases in the past, therefore, John Smith is likely to become a drunkard and a pauper in the future. Or, that undue familiarity existing in a certain case, and familiarity having been known to “breed contempt” in the past, therefore, contempt is apt to arise from the present manifestation of familiarity. Likewise, we may argue that from the existence of certain admitted effects, there must have existed a certain precedent cause. Thus, we may argue that there being an egg before us, and from the fact that eggs have always been known to have been laid by birds or fowls, therefore, the present egg must have been laid by a bird or fowl. Or, that a coin having disappeared from a drawer, and persons having been known to steal coins in the past, therefore, some person must have stolen the coin. The doctrine of Causation, or the theory that nothing exists with a cause, and that everything proceeds from a precedent cause, and must, in itself, be the cause of a subsequent effect, is well grounded in human reason and experience, and argument based thereon is of the strongest character. The question of “motive” belongs to this form of argument.

Argument based upon Analogy is sometimes known as “Argument from Resemblance,” or “Argument from Example.” It is based upon the general principle or axiom that: “*If two or more things resemble each other in many points, they will probably resemble each other in many other points.* ” The principle involved in this form of Argument may be gathered from the following quotations from two well-known authorities:

Jevons says: “If I see a machine with boiler, cylinder, air-pump, piston-rod, crank, and other parts exactly resembling those of a steam-engine, I do not hesitate to call it a steam-engine, to assert that it has a piston, valves, and other hidden parts, like all steam engines. It is in the same way that we reason about the substance of which anything is made. If a person offers me a shilling as change, how can I be sure that it is a good shilling, and made of silver? All that I can do is to examine the coin, and observe whether it has a fine pure white lustre where the surface is rubbed; whether there is in other parts of the surface the black tarnish peculiar to silver; whether the coin seems to be hard, and gives a sharp ringing sound when thrown down. If it has all these characters and, moreover, has a good impression exactly like that seen on other shillings issued from the mint, then it is doubtless made of silver, and is a true shilling, that is to say, it will show all the other properties of standard silver, when examined in a manner suited for showing them."

Reid says: "We may observe a very great similitude between this earth which we inherit, and the other planets, Saturn, Jupiter, Mars, Venus and Mercury. They all revolve around the sun, as the earth does, although at different distances and in different periods. They borrow all their light from the sun, as the earth does. Several of them are known to revolve around their axis like the earth, and by that means have like succession of day and night. Some of them have moons, that serve to give them light in the absence of the sun, as our moon does to us. They are all, in their motions, subject to the same law of gravitation as the earth is. From all this similitude it is not unreasonable to think that these planets may, like our earth, be the habitation of various orders of living creatures. There is some probability in this conclusion from analogy."

Argument based upon Analogy is quite popular, and in many cases it is valid. From the very nature of things we are compelled to resort to this form of reasoning and expression in the absence of the direct proof of positive evidences of the senses covering the entire proposition or points at issue. As Brooks says: "This principle is in constant application in ordinary life and in science. A physician visiting a patient, says this disease corresponds in several particulars with typhoid fever, hence it will correspond in all particulars, and *is* typhoid fever. So, when a geologist discovers a fossil animal with large, strong, blunt claws, he infers that it procured its food by scratching or burrowing in the earth. It was by analogy that Dr. Buckland constructed an animal from a few fossil bones, and, when subsequently the bones of the entire animal were discovered, his construction was found to be correct."

But there is a limit to reasoning by Analogy, and the argument based thereon. There is a great danger of falling into the fallacies connected with this form of reasoning—and, in fact, many speakers deliberately advance these fallacies hoping thereby to deceive and delude their hearers. Jevons says: "Reasoning by analogy is found to be a very uncertain guide. In some cases unfortunate mistakes are committed. Children are sometimes killed by gathering and eating poisonous berries, wrongly inferring that they can be eaten, because other berries, of a somewhat similar appearance, have been found agreeable and harmless. Poisonous toadstools are occasionally mistaken for mushrooms, especially by persons not accustomed to gather them. * The beaten dog fears every stick, and there are few dogs which will not run away when you pretend to pick up a stone, even though there be no stone to pick up."

Brooks says: "The argument from Analogy is plausible, but often deceptive.

Thus to infer that since American swans are white the Australian swan is white, gives a false conclusion, for it is really black. So to infer that because John Smith has a red nose, and is a drunkard, that Henry Jones who has also a red nose is also a drunkard, would be a dangerous inference. * Conclusions of this kind, drawn from analogy, are frequently fallacious. Mandeville uses the following argument against popular education: 'If the horse knew enough, he would soon throw his rider.' He intends to imply two pairs of related terms; thus 'As the horse is to the rider, so are the people to their rulers;' which is, of course, a fallacy, since the relations are not similar."

Hill says: " * the danger lies in making a hasty generalization from insufficient data and ignoring whatever supports an opposite conclusion. This fallacy is committed by those who argue from the examples of Franklin and Lincoln that men who do not go to college are more likely to succeed in life than men who do, and by those who argue from a few instances of the use or non-use of tobacco, that marriage or celibacy conduces to a long life, that a quick temper goes with red hair, or good nature with blue eyes, that a college degree implies scholarship."

Jevons says: "There is no way in which we can really assure ourselves that we are arguing safely by analogy." Brooks says: "The probability of analogy depends upon the number of observed resemblances. Every similarity which is noticed between two objects increases the probability that the two objects resemble each other in some other property. * In comparing two objects, the differences as well as the similarities must be taken into consideration."

Many persons, untrained in logical thinking, ·often mistake figurative illustrations, metaphor, etc., for forms of analogous proof. Hill says: "One who perceives many analogies is in danger of mistaking fanciful for real ones, of making a mere metaphor do duty as an argument." Mill cites Bacon as being "equally conspicuous in the use and abuse of figurative illustration." "George Eliot says: "O Aristotle! if you had had the advantage of being "the freshest modern" instead of the greatest ancient, would you not have mingled your praise of metaphorical speech, as a sign of high intelligence, with a lamentation that intelligence so rarely shows itself in speech without metaphor— that we can so seldom declare what a thing is, except by saying it is something else!"

Argument based upon Association has for its general principle the well-known Law of the Association of Ideas and Things. This form of argument is closely allied to what is called Circumstantial Evidence. Hyslop says: "This is a form of inductive and synthetic proof, and is that form of argument which endeavors to prove a thesis by the presence of certain signs or incidents which suggest it. * A man is charged with murder. We wish to prove the accusation.

We find certain characteristics in the boot tracks going away from the murdered person. If we find that the boots of the accused correspond exactly to these characteristics, we have at least presumptive evidence of his guilt. If, further, we find that the accused possesses bullets or slugs like those found in the body of the murdered person, we have corroborative circumstantial evidence. Unless this can be of a large and cumulative amount or of a particular quality, it does not suffice for demonstrative proof, but only establishes a certain degree of probability. It is simply an argument from certain signs, marks, characteristics, coincidences, etc., to the probability that a given thesis is true. Whenever we argue from any given attribute or phenomenon to an unknown cause, we in fact employ the argument from circumstantial evidence *"

Hill says: "The force of an argument from sign (association) depends, moreover, not upon the magnitude of that which serves as a sign, but also upon the closeness of its connection with the thing signified. It matters not how trifling a circumstance is in itself if it is a link in a chain of evidence. 'A skilful forgery is detected by an inspection of small points; a mutilated body has been identified by a peculiarity of the teeth; a murderer has been tracked by the print of the nails in his shoes."

This form of Argument is generally associated with a Hypothesis, the associated ideas and facts, and the circumstantial evidence, serving to support or sustain the hypothesis itself. A hypothesis is: "A supposition or conjecture to account for facts or phenomena." The probability of a hypothesis is determined by the number of facts and phenomena it will explain. The larger the number of facts and phenomena explained or accounted for by a hypothesis, the greater is held to be its degree of probability. Verification of a hypothesis is obtained by showing that it will account for all the facts and phenomena in question. Some authorities hold that more than this is required for verification, and that perfect verification exists not simply when the hypothesis will account for all the facts and phenomena, but when also there is no other possible hypothesis which will account for them. It has been often found that an entire structure of circumstantial evidence built up around a certain hypothesis will also answer to verify another, and a totally different hypothesis.

In all argument there exists what is known as the Burden of Proof, which is an obligation resting upon those stating the proposition or advancing the hypothesis. The rule in the case is expressed by the legal maxim: "He who affirms must prove." Stephen, a celebrated authority upon Evidence, says: "The burden of proof as to any particular fact lies on that person who wishes the Court to believe in its existence, unless it is provided by any law that the burden of proving the fact shall lie on any particular person." In common discussion, the burden of proof is also held to rest upon the one who wishes to introduce a new thing as a substitute for an established thing, or who wishes to introduce a change. What is called the Presumption usually abides with the side opposed to that upon which the Burden of Proof rests. The Burden of Proof is always a disadvantage, and the Presumption always an advantage, for obvious reasons.

Chapter XII.
Evidence and Proof

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EVIDENCE IS defined as "the material of proof." There is a distinction between Evidence in Law, and Evidence in Logic. The distinction is brought out in the following definitions of the two, taken from the "Encyclopædic Dictionary."

Evidence (*in Law*): "Proof, either written or unwritten, of allegations in issue between parties. The following are the leading rules of procedure: (1) The sole object and end of evidence being to ascertain the several disputed points or facts in issue, no irrelevant evidence should be admitted. (2) The point in issue is to be proved by the party who asserts the affirmative. (3) Heresay evidence is not admitted."

Evidence (*in Logic*): "That which makes truth evident, or renders it evident to the mind that it is truth. It is generally limited to the proof of propositions as distinguished from axioms or institutions. Evidence is of two kinds, demonstrative and probable. Demonstrative evidence is of such a character that no person of competent intellect can fail to see that the conclusion is necessarily involved in the premises. Mathematics rest upon demonstrative evidence. All the propositions of Euclid are simply deductions from the definitions, axioms being assumed and postulates granted. But in every matter involving the establishment of concrete fact bearing on human conduct, demonstrative evidence is not obtainable, and the mind must content itself with probable evidence. Even in mathematics the premises are not concrete facts, but abstract hypotheses. Probable evidence is as if one held a delicate balance in the hand, casting into one scale every atom of evidence making for a proposition, and into the other all that could be adduced against it. According as one or the other scale predominates the proposition is accepted or rejected. Probable evidence may be of all conceivable degrees, from the faintest presumption to almost perfect certainty."

Evidence, to be strictly *direct* must reach one through his own senses or consciousness. It follows, then, that there can be but very little direct evidence used in an ordinary argument, and that we must of necessity fall back upon *indirect* evidence, or the evidence of the sense or consciousness of other persons, reaching us in the form of testimony, either verbal, written, or traditional. And, in both direct and indirect evidence, as above defined, we must always make the clear distinction between evidence of *facts* and the evidence of opinion, inference, interpretation, or prejudice regarding the actual facts, existing in the mind of the person experiencing them.

Testimony is the statement of the experience of another than the hearer. It may be true or false; that is, it may be a true statement of experience, or an untruth having no basis in fact, or possibly a half-truth, or truth colored with untruth. The general presumption is that testimony is true, the presumption arising from the general belief that a man will state what is true rather than what is false, particularly in absence of motive to the contrary. The reputation of a witness for falsehood tends to weaken the belief in his testimony, while his reputation for truth is likely to strengthen the belief in his veracity. But it is always remembered that even a notorious liar will sometimes tell the truth; and that an ordinarily truthful man may occasionally tell an untruth. The judgment, powers of observation, and general intelligence of the witness are also factors in determining the probable accuracy of his testimony. The subject of the testimony also has a bearing in this matter, for one will be able to testify more accurately about a subject with which he is well acquainted, than would one unfamiliar with that particular subject. The possibility of mistake or error is also taken into consideration.

It is also generally conceded that the beliefs, preconceived opinions, trend of mind, and general prejudice for or against, of a witness is apt to sway his judgment and observation, usually unconsciously, and to influence his testimony to some extent. There are very few people who can rise above these influences in making observations or in relating experiences. We *generally see that for which we look* , and are apt to tell of things as we think they might have, or should have been, rather than as they actually were. The personal bias must always be taken into consideration. The correspondence of the fact testified to with the general laws of nature and ordinary actions of things and persons is a point in the favor of its testimony, and *vice versa* . For instance, one testifying that he had seen a man with two heads, or an elephant with wings, might expect to be doubted. Testimony, cropping out incidentally in the main story, is generally held more likely to be true than untrue, for the false witness generally confines his lies to the main points of his story. Silence regarding an important point is generally construed as indicating the non-existence of the occurrence or event in question, owing to the great probability that it would have been brought out in the testimony had it existed.

The truth of testimony is held to be corroborated by the concurrence of other witnesses in the main points, particularly if the stories vary in irrelevant minor details instead of suspiciously agreeing upon even the minor points not material to the issue. No two persons ever tell exactly the same story regarding the same event experienced by both. Each relates what he saw and felt, in the light of his previous training, experience, and trend of character.

Chief Justice Shaw makes the following interesting and instructive distinction between Direct and Circumstantial Evidence:

"Each of these modes of proof has its advantages and disadvantages; it is not easy to compare their relative value. The advantage of positive evidence is, that you have the direct testimony of a witness to the fact to be proved, who, if he speaks the truth, saw it done; and the only question is, whether he is entitled to belief! The disadvantage is that the witness may be false and corrupt, and the case may not afford the means of detecting his falsehood. But, in a case of circumstantial evidence where no witness can testify directly to the fact to be proved, you arrive at it by a series of other facts, which by experience we have found so associated with the fact in question, as in the relation of cause and effect, that they lead to a satisfactory and certain conclusion; as when footprints are discovered after a certain snow, it is certain that some animated being has passed over the snow since it fell; and, from the form and number of the footprints, it can be determined with equal certainty, whether it was a man, a bird, or a quadruped. Circumstantial evidence, therefore, is founded on experience and observed facts and coincidences, establishing a connection between the known and proved facts and the fact sought to be proved. The advantages are, that, as the evidence commonly comes from several witnesses and different sources, a chain of circumstances is less likely to be falsely prepared and arranged, and falsehood and perjury are more likely to be detected and fail of their purpose. The disadvantages are, that a jury has not only to weigh the evidence of facts, but to draw just conclusions from them; in doing which, they may be led by prejudice or partiality, or by want of due deliberation and sobriety of judgment, to make hasty and false deductions; a source of error not existing in the consideration of positive evidence."

It must be remembered that what has been said in this chapter about Testimony, refers not only to verbal testimony, but also to the testimony contained in books and other writings, and to the testimony of tradition. The same general principles apply to all forms of testimony.

Hyslop says of Argument upon Testimony: "This is a form of argument based upon the credibility of a witness to real or alleged facts. The facts are circumstantial evidence of the thesis, and the character of the witness is a measure of the weight attaching to his testimony on the facts. 'The degree of weight to be attributed to testimony is always to be estimated by this view of the nature of testimony—that it is a sign, implying the facts to which it testifies as more or less necessary conditions of its having been given. Whenever, therefore, occasions or motives exist in the case for giving the testimony other than the truth, the credibility of the witness will be so far impaired. We are thus to judge of the credibility of historians. The historian of a sect or of a party must be received as a credible witness only so far as it may appear that truth was the condition of his speaking as he does. All admissions against his own sect or party, unless made as baits or lures, will be received as honest testimony. If these qualifications are wanting, there is nothing on which testimony can rest.' But where honesty and candor, as well as good judgment, exist, the facts attested will have all the weight of these qualities, though this may not be so great as in the case that the facts are personally known by the disputants."

Testimony may be not only as regards *facts* , but also as regards opinion, in which latter instance the testimony is known as "expert evidence." Expert evidence is the testimony of persons presumed to be competent to exercise a higher perception, judgment and discrimination in the particular subject, than the ordinary individual, by reason of their special training, experience and judgment. As Hyslop well expresses it: "It means to accept the judgment of qualified men where common experience is not a guide."

Evidence is the raw material from which the finished product of argument is woven. The grade of the product—its degree of fineness—its texture and weave—its adequacy and fitness for its purpose—all these things depend upon the skill of the weaver. And, moreover, the very color of the woven material, depends upon the art, science and skill of the artisan handling the material from its crude state until it emerges a finished article offered to the consideration of the public. From the same material is produced the coarsest fabric and the finest weave—the crudest hue and the most beautiful tints.

Chapter XIII.
False Argument

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IN THE process of Argumentative Discourse there frequently is manifested what is called False Argument, or Argument based upon Fallacy.

Fallacy is: “An unsound argument or mode of arguing, which while appearing to be decisive of a question, is in reality not so; an argument or proposition apparently sound, but really fallacious; a fallacious statement or proposition, in which the error is not apparent, and which is therefore likely to deceive or mislead; sophistry.” The word is derived from the Latin word *fallax* , meaning “deceitful.” While the question of Fallacy properly belongs to the subject of Logic, still various forms of Fallacy make their appearance as False Argument and very properly form a part of the general subject of Argumentative Discourse.

As Jevons says: “In learning how to do right it is always desirable to be informed as to the ways in which we are likely to go wrong. In describing to a man the road which he should follow, we ought to tell him not only the turnings which he is to take, but also the turnings which he is to avoid. Similarly, it is a useful part of logic which teaches us the ways and turnings by which people most commonly go astray in reasoning.” Likewise, it is proper to inform the student of Argumentative Discourse of the false arguments, frequently used by persons engaged in debate or discussion, that he may guard himself against them by knowing their nature and form.

Omitting the technical fallacies condemned by the logicians, let us consider the leading fallacies employed as False Argument:

I. *Arguing from a true collective to a false particular* . As, for instance, to argue that because the Jewish race, as a whole, is distinguished for its keen business perception, that a particular Jew must be a keen business man. The individual Jew may be a very poor business man. Likewise, as Jevons points out: “Ministers sitting in cabinet council will probably come to a wise conclusion concerning an important question; but it does not follow that any one of them would come to a wise decision.” Likewise, while statistics show that the percentage of Quakers in prison is very small compared to the whole number of prisoners, still it does not necessarily follow that all Quakers are honest, or even that the Quakers are any more honest than an equal number of people of any one other religious denomination— there is a very small percentage of Quakers in a community. The use of proverbs often comes under this head, for proverbs are notoriously ambiguous, and while possibly true of the race as a whole are often false of any particular individual.

II. *Arguing from uncertain meaning of words or terms* . The authorities say "A word or term with two meanings is really two words or two terms." The following familiar false argument illustrates this point in a humorous way: "A cat must have three tails, because (1) *Any* cat has *one* tail more than *no* cat; (2) *No* cat has *two* tails; therefore, (3) *Any* cat has *three* tails, *because any cat has one tail more than no cat* ." In the same way may be argued the 'truthfulness of a man who makes the statement: "I am telling a lie." If he is *lying* , he is *telling the truth* , because he has said he was lying; if he is *telling the truth* , he is *lying* , because he has so asserted. The remedy for this form of false argument is *the proper understanding and definition of the words and terms* used in the premises of an argument.

III. *Arguing a false conclusion* . This arises *from introducing into the conclusion new matter, or matter not contained in the original premises* . For instance the fallacious argument: (1) All men are mortal; (2) Socrates is a man; therefore (3) Socrates is wise. Or, De Morgan's celebrated illustration: "(1) Episcopacy is of Scripture origin; (2) The Church of England is the only Episcopal church in England; therefore, (3) The church established is the church that ought to be supported." Or as Jevons says: "The device of the Irishman who was charged with theft on the evidence of three witnesses who had seen him do it; he proposed to call thirty witnesses who had *not* seen him do it. Equally logical was the defense of the man who was called a materialist, and who replied, 'I am not a *materialist* ; I am a *barber* .'"

IV. *Arguing a false cause* . Hyslop says: "It consists in arguing from a mere co-existence or sequence, a causal or necessary connection." It also often arises from a confusion of cause and effect, the latter being mistaken for the former. The old saying was: *after* a fact, therefore *because* of it." Thus the argument that as a pestilence arose *after* the appearance of a comet, the latter *caused* the former. Or, that a death of a king *following* the eclipse of the sun, was therefore *caused* by the latter. Or, that because cock-crowing is always heard *just before* the sunrise, therefore cock-crowing is the *cause* of the sunrise. Or, that because the greater the civilization, the greater the number of high silk hats, therefore high silk hats are the *cause* of civilization. Or, that because a certain Presidential candidate has been elected, the crops failed. A proper understanding of the rules of Cause and Effect will give one the antidote to this form of false reasoning.

V. *Arguing the ignorance of the opponent* . This form of false argument consists in claiming that a proposition is correct *because the opponent cannot prove the contrary* . This is in defiance of the rule regarding the Burden of Proof, and of the Presumption, as explained in a preceding chapter. It is the basest of all arguments, and yet is quite popular with some speakers. A moment's clear thought should serve to expose the fallacy. As Brooks says: "The fact that we cannot find a needle in the haystack is no proof that it is not there." A failure to prove an *alibi* is no proof of the guilt of a person accused of crime, but lawyers agree that nothing so prejudices a jury against a prisoner as the failure to sustain a claimed alibi. As Jevons well says: "No number of failures in attempting to prove a proposition really disprove it," and equally true is it that no number of failures to disprove a proposition really prove it. It is a favorite trick of some debaters to impudently claim: "I state that so-and-so is true, *and you cannot prove that it is not!* " This kind of argument would tend to prove that the moon was made of green cheese, simply *because no one could prove that it was not* . An understanding and application of the rules of Burden of Proof and of Presumption gives one the key to the situation.

VI. *Arguing beside the point* . This false argument consists in evading the point at issue. For instance, one asserts that A is *a thief* , and holds that he has established his proposition by evidence that A is a *liar* , and that as all thieves are liars, etc., in defiance of the fact that one may be a liar and yet not be a thief, and that, at any rate, A is accused of theft and not of lying. The writer has a personal recollection of a case in which a woman of the *demi monde* was accused of theft. No evidence whatsoever, direct or circumstantial, was adduced to show her connection with the alleged theft, but the prosecuting attorney tried to introduce extended evidence that the woman was a prostitute, and that as prostitutes often steal, the presumption was that she was a thief, *etc.* It is needless to say that the court ordered the discharge of the prisoner. We hear arguments of this kind in politics, as for instance, the argument that because a man was a good general, therefore he will make a good president. Or, that because a man is honest he will necessarily prove a good executive. To this class of false arguments belongs that cited by Hyslop as follows: "Church and State are good institutions; therefore, Church and State should be united." The false argument in this last case is in the assumption that because "Church and State are *good institutions* " may be proven, therefore is proven that "Church and State should be united." The real point to be proven, is either that "*All* good institutions should be united," or else the separate proof that "Church and State should be united."

VII. *Arguing in a Circle* . This form of false argument consists in "assuming as proof of a proposition, the proposition itself.” For example the argument: (1) The Demopublican party is honest because it advocates honest principles; and (2) that certain principles are honest because they are advocated by the Demopublican party. Or that: (1) My church is the true church, because it was established by God; and (2) it must have been established by God, because it is the true church.” Another instance is that of the quack physician who informs the father of a dumb girl of the cause of her trouble, as follows: “Nothing is more easy than to explain it, it comes from her having lost the power of speech.” Or the explanation that “We can see through glass, because it is transparent.” Or, “it is warm because it is summer; it is summer because it is warm.” Hyslop says: “The fallacy of reasoning in a circle occurs mostly in long arguments where it can be committed without ready detection. In such cases as are given above, the fallacy is perfectly obvious. But where it occurs in a long discourse it may be committed without easy discovery. *It is likely to be occasioned by the use of synonyms which are taken to express more than the conception involved, when they really do not* .”

VIII. *Arguing by “Begging the Question.”* This form of false argument consists in *the unwarranted assumption of the premise* upon which the argument is based. For instance, the example: “ *Good institutions should be united* ; Church and State are good institutions; therefore Church and State should be united.” In this instance, the premise “Good institutions should be united” is *boldly assumed without proof or agreement* . Hyslop explains: “It is not merely the failure to prove one’s premises that constitutes the fallacy of Begging the Question. The failure must be one which occurs when proof is needed or demanded, and this is when the premise in turn is treated as a conclusion to another argument. Hence the begging of the question occurs only when the attempt to prove a proposition involves the assumption of it in a premise that the hearer or opponent does not admit. * It is most frequent in arguments with others, because the one condition of proof or conviction in such cases is that the opponent, reader, or friend admit the principle upon which the conclusion is to be established, while the subject himself may not require proof at all for his conviction, as he already accepts the proposition. But we cannot prove to another a truth with premises that he does not admit. He simply charges ‘begging the question’ because he is not obliged to admit in the conclusion what he does not admit in the premises.”

Arguing in a Circle is really one form of Begging the Question, although it differs in some respects from the more common forms of the latter. Begging the Question is a common practice of some debates, particularly in political discussions. Who has not known the orator, who solemnly and earnestly asserted: "It is a fact admitted by all, that," etc.; or "It is a truth disputed by none, that," etc.; or, "The wise of all ages and all lands, have held that," etc.; or, "The common experience of the race has demonstrated, beyond the possibility of doubt, that," etc.;—all of which is false argument, although the statement itself may be true—particularly aggravated instances of Begging the Question. There are also certain words and terms which have acquired a meaning, perhaps unwarranted, which prejudices one against anything to which they seem to be applicable, although there is no proof against the thing in question, nor even, in many cases, any proof that the quality indicated by the unpopular term is objectionable. Jevons calls these words and terms, "question-begging epithets," and says: "We should always be on our guard against being misled by them. It is a good proverb which says, 'Give a dog a bad name, and hang him.'"

IX. *Argument by Arousing Prejudice* . This form of false argument consists in an appeal to the passions and prejudices of the hearers, rather than to the intelligence and judgment. It is a favorite form of false argument in political addresses, and often in jury trials. It is the principal weapon of demagogues. Brooks says of it: "It does not *prove* anything, but may lead the judgment or actions of the people, and is therefore a fallacy. Such an argument is not improper when the conclusion arrived at is believed to be a correct one; but is illegitimate when the conclusion is wrong in itself, or when he who urges it does so hypocritically. Considered as an argument, it is always a fallacy, and should be used with great care and an upright conscience." Marc Antony's address over the body of Cæsar, as given by Shakespeare, is an excellent example of this form of false argument."

X. *Argument of Abuse* . This form of false argument is based on abuse of the opposing speaker, or browbeating of an opponent. The ancients called it the "Argument of the Cudgel," because of its resemblance to the most ancient form of argument—that of beating one's opponent with a club, or a resort to fisticuffs, both being favorite forms of argument in some circles. The cave-man, and his modern prototype favors the plan of argument which consists of beating into submission those who differ with them in opinion. Jevons says: "An attorney for the defendant in a lawsuit is said to have handed to the barrister his brief marked, 'No case; abuse the plaintiff's attorney.' Whoever uses an argument which rests, not upon the merit of the case, but the character or position of those engaged in it, commits this fallacy. If a man is accused of a crime it is no answer to say that the prosecutor is bad." It is no argument to say in reply to a charge; that "those who live in glass houses should not throw stones;" or to answer, "you're another!" It is a favorite method of some public speakers to answer a charge, or a proposition, by attacking the character of those advancing it. Some scientific writers have charged their clerical opponents with frequently resorting to this form of false argument, instead of meeting argument with argument. There is no excuse for this practice, by whomever employed.

XI. *Argument by Complex Questions* . This form of false argument consists of asking questions of the opponent, or witness, which are so worded as to entangle him in a paradox, or else to cause him to appear to make damaging statements by the application of the answer of one question to another. Often the question is so cleverly worded that an answer of either "Yes" or "No" places the answerer in a false position. For instance, the well known trick-question of the lawyer who asked the witness the question: "Have you stopped beating your mother?" to which an answer either in the affirmative or negative would have been an admission of a detestable offense. A similar question is: "Then you have turned honest?" or "You have learned to tell the truth at last, have you?" Many questions may be asked in a "double form," so that an answer of either "Yes" or "No" will give a false impression, the only escape being to answer each part of the question separately. Brooks says of this form of false argument: "This is a low trick sometimes employed by lawyers in the examination of witnesses, with a view of puzzling them or turning their answers to a wrong account. Thus, 'You were swayed by the love of money in the transaction?' (meaning exclusively), to which the witness answers, "Yes" (meaning in part). Another question follows: 'In being swayed by money you acted selfishly in the transaction?' The utilitarian puts to us the questions: 'You deny that virtue consists in utility!' 'Yes.' 'Then you deny that utility is a good thing.'" This form of "tripping up" one's opponent is characteristic of those who prefer to win by "smartness" rather than by intellect. A certain form of argumentative questioning, designed to bring out points which may be attacked, is allowable and quite fair and proper—the line between the fair and unfair is very plainly marked, however.

XII. *Argument against the Professions of the Opponent* . This form of false argument consists in appealing from the point at issue, to the professions, principles, or previously expressed opinions of the opponent. For instance, a Freethinker or an Atheist may be defending an orthodox theological doctrine as strictly logical and consistent with correct reasoning from the accepted premises. It is no argument, or answer, against the truth of the proposition, to say "Why, you are an Atheist or Freethinker! You do not believe in the Scriptures upon which you are basing your argument!" In the same way, it is no answer or argument to assert that a defender of a Republican principle happens to be a Democrat. Nor is a drunkard stopped from logically asserting the principles of Temperance or Prohibition. The fallacy in this form of false argument lies in the fact that while the answer *is valid as against the opponent* , and may silence, or confuse him, and create an impression against his reasoning; it *is not valid against the question at issue* , or the views advocated by him—the logic of his argument is not affected in the least degree. It is not an argument *ad rem* , that is, directed toward the real issue, and therefore has no logical value in determining the matter. The proof of the fallacious nature of this form of argument or answer is that *when the opponent changes his views, beliefs, or opinions* , the argument falls to the ground, while the original points at issue are unchanged, showing that there is no logical connection between the two. Brooks says: “This fallacy is especially objectionable when we take advantage of premises which those with whom we argue allow, but which we ourselves do not believe. It is legitimate only when we wish to make our opponents doubt their premises by seeing the consequences to which they lead, or to silence an unreasoning and caviling adversary. * Christ often used this method to silence the cavils of the Jews, as in Matt. xxii:41–45.”

XIII. *Argument of Assumed Authority* . This form of false reasoning consists in appealing to the feeling or veneration, reverence, respect, or assumed authority entertained by the hearers. For example, the argument that the contention must be true for it is asserted in a certain reverenced book, or other writing; has been asserted by some venerated person, or respected person, such as: “We find it in Shakespeare;” “Plato has asserted its truth;” “Your fathers before you have always believed it;” “The president has expressed himself in favor of its truth;” “The clergy unite in affirming the proposition;” *etc.* Brooks says: “Thus the scholastics employed the maxim, ‘It is foolish to affirm that Aristotle erred;’ and in the same manner the conservative argues against any improvement in society or the state by referring to the opinions of the fathers of the republic. The argument may be used to prevent any rash disturbance of the social order; but it is in every case a fallacy.” Hyslop says that it “is an appeal to authority, or body of accepted doctrines. It is valid for producing conviction when the authority is accepted by the persons to whom the appeal is addressed, but it is not *ad rem* proof, and when not accepted by anyone is still more glaring *” This form of false argument must not be confused with the valid and proper reference *to real authority as evidence* , as for instance the opinion of expert witnesses; legal decisions of learned judges; opinions of eminent medical men; conclusions of eminent scientists; or other views of men learned in their particular lines, concerning their own respective specialties. This last mentioned class of opinions have weight as corroborative evidence or proof, and may properly be considered in forming a judgment. But *the opinion of anyone does not logically prove the truth of a proposition* . At the best *opinion* is far removed from *actual knowledge of facts* .

In addition to the above instances of False Argument, there are others arising from Inductive Reasoning, which being rather technical and concerned rather with Logic than Argumentative Discourse, we shall not consider here. Some of these, however, have been indicated in their appropriate place in preceding chapters. It is thought well, however, to add the following quotations from two eminent authorities:

Concerning the fallacies arising from false analogy, Jevons says: "It is impossible too often to remind people that on the one hand *all correct reasoning consists in substituting like things for like things* , and inferring that what is true of one will be true of all which are similar to it in the points of resemblance concerned in the matter. *All incorrect reasoning, on the other hand, consists in putting one thing for another when there is not the requisite likeness* . It is the purpose of the rules of deductive and inductive logic to enable us to judge as far as possible when we are thus rightly or wrongly reasoning from some things to others."

Hyslop says, regarding Inference: "We cannot infer anything we please from any premises we please. We must conform to certain definite rules or principles. Any violation of them will be a fallacy. * There are, then, two simple rules which should not be violated. (1) *The subject-matter in the conclusion should be of the same general kind, as in the premises* . (2) *The facts constituting the premises must be accepted, and must not be fictitious* ."

If we may be pardoned for venturing an additional rule after these of the two eminent authorities just mentioned, we should say: *Beware of too hasty generalization; beware of false generalization* . Because one woman is a coquette, it is not just to accuse all women of a tendency to indulge in flirtation. Because one man has lied to you, it is not just to assert that "all men are liars." Because one Irishman has red hair and blue eyes, it is not right to generalize that all Irishmen have fiery locks and violet eyes. Because you may handle a large blue-bottle fly with impunity, it does not follow that you can do the same with a bumble-bee which is about the same size, flies in a similar manner, and makes about the same kind of noise. Hasty generalization is the sign of an untrained mind—children are particularly addicted to it. And argument based on hasty generalization is often false by reason of its false premises. Argument, like the house in the parable, must be built upon the solid rock of a valid premise, and not on the shifting sand of fictitious and unaccepted premises arising from hasty generalization and inference. If the foundation is false, the structure is false. Be sure that your fundamental facts are right—then "go ahead."

Chapter XIV.
Emotional Appeal

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THE FIFTH step in Argumentative Discourse is that known as *the Appeal to the Emotions* . To many this may appear to be outside of the true province of the Argument, and in the nature of an unwarranted artifice by means of which the understanding is clouded by the force of feeling. But it must be remembered that the majority of people really employ their reasoning faculties to a comparatively limited degree, and that they are dependent to a considerable extent upon the moving force of their feelings or emotions in forming a judgment or in taking action. It has been said by thoughtful men that the majority of the race employ reason merely as a means of justifying their feelings or excusing their actions, instead of as a means of determining judgment and action. They fail to observe the rule laid down by Caird that: “That which enters the heart must first be discerned by the *intelligence* to be *true* . It must be seen as having in its own nature a *right* to dominate feeling and as constituting the principle by which feeling must be judged.”

It has been said that “men do not seek *reasons* —they demand only *excuses* to justify the feelings and actions.” Halleck says: “Belief is a mental state which might as well be classed under emotion as under thinking, for it combines both elements. Belief is part inference from the known to the unknown, and part feeling or emotion. Wherever the proof of anything is not absolute, but where the probability seems to our minds to be of the strongest kind, we are said to *believe* . We can absolutely prove much that has occurred in the past. It is not a matter of belief, but of absolute knowledge, that a certain building was burned, that a certain man died, that it rained yesterday, that there was ice last winter. When we come to consider the future, we are thrown more or less on a state of belief. From the thought processes involved in comparing and inferring, we find ourselves *feeling* more or less sure that certain things will happen in the future. Ask a farmer who is sowing a certain crop if he is absolutely sure that sufficient rain will fall for the crop, and he will reply that he is not sure, but that he believes that there will be rain. * So long as the world does not stagnate, it will always act on belief in the most weighty matters, whether of religion or of business.”

The same authority also says regarding the effect of emotion upon intellectual action: “On the one hand, the emotions are favorable to intellectual action, since they supply the interest one feels in study. One may feel intensely concerning a certain subject and be all the better student. Hence the emotions are not, as was formerly thought, entirely hostile to intellectual action. Emotion often quickens the perception, burns things indelibly into the memory, and doubles the rapidity of thought. On the other hand, strong feelings often vitiate every operation of the intellect. They cause us to see only what we wish to, to remember only what we wish to, to remember only what interests our narrow feelings at the time, and to reason from selfish data only * Emotion puts the magnifying end of the telescope to our intellectual eye where our own interests are concerned, the minimizing end when we are looking at the interests of others.”

What is true of the individual regarding the effect and power of feeling and emotion, is doubly true of the crowd. Those who have studied the subject of “the psychology of the crowd” know that when people are gathered together in a crowd or assemblage they are peculiarly liable to emotional excitement, and “emotional contagion.” As Prof. Davenport says: “The mind of the crowd is strangely like that of primitive man. Most of the people in it may be far from primitive in emotion, in thought, in character; nevertheless, the result always tends to be the same. Stimulation immediately begets action. Reason is in abeyance. The cool, rational speaker has little chance beside the skillful, emotional orator. The crowd thinks in images, and speech must take this form to be accessible to it. The images are not connected by any natural bond, and they take each other’s place like the slides of a magic lantern. It follows from this, of course, that appeals to the imagination have paramount influence. The crowd is united and governed by emotion rather than by reason. Emotion is the natural bond, for men differ much less in this respect than in intellect. It is also true that in a crowd of a thousand men the amount of emotion actually generated and existing is far greater than the sum which might conceivably be obtained by adding together the emotion of the individuals taken by themselves. * As in the case of the primitive mind, imagination has unlocked the floodgates of emotion, which on occasion may become wild enthusiasm or demoniac frenzy.”

Recognizing the psychological effect of appeals to the emotion and feelings, the best authorities are of the opinion that it would be folly to leave this effective weapon in the hands of unscrupulous demagogues, and to unworthy causes. They feel that the weapon should be employed for good and worthy purposes as well as for those of the opposite character. And so we find that the best speakers employ this phase of discoursive expression, often with great effect.

Burke says: “In painting, we may represent any fine figure we please; but we never can give it those enlivening touches which we may receive from words. To represent an angel in a picture, you can only draw a beautiful young man winged, but what painting can furnish us any thing so grand as the addition of one word, ‘the angel of the *Lord? ’* * Now as there is a moving tone of voice, an impassioned countenance, an agitated gesture, which affect independently of the things about which they are exerted, so there are words, and certain dispositions of words, which being peculiarly devoted to passionate subjects, and always used by those who are under the influence of any passion, touch and move us more than those which far more clearly and distinctly express the subject matter. We yield to sympathy what we refuse to description.”

Halleck gives the following excellent description of the ideas best fitted to raise emotion in the minds of one’s hearers: “Feeling cannot be compelled. Even if a person wishes to feel sorry, he cannot merely because some one tells him he should. There must be an adequate cause, just as so much fuel must be consumed to raise the temperature of water a given number of degrees. Many would-be orators rave and gesticulate wildly, but excite no emotion save disgust in their hearers. * A large part of the business of life consists in moving the emotions of men so as to get them to act. Those ideas which give vivid pictures of a concrete act of injustice, of the doer of a noble deed, of an actual sufferer, seldom fail to raise emotion. If a man intends to get a contribution for the sick poor, let him not speak in general terms of the inconvenience of sickness, the pains of poverty. One vivid picture of a forlorn room where a feeble mother is watching her sick child, for whom she is unable to procure proper food, will be infinitely more effective. Any idea which suggests gratification of desire, any idea which vividly pictures something affecting the welfare of the self or of others, is apt to be followed by emotion. Probably no one can even imagine a person in a burning car, or lying helpless with broken limbs on a lonely road, without feeing the emotion of pity arise.”

Whitefield, the eminent preacher, possessed this art of painting emotional word pictures to a wonderful degree. This, coupled with his dramatic instinct, was probably the secret of his great power over people. An English writer once said of him: “Wherein lies the secret of Whitefield’s power? What was the spell by which he not only enthralled the multitude, but also men of clear judgments and capacious intellects and cold hearts? When we read Whitefield’s sermons we find nothing in them that explains this mystery. He was not a theologian; he was not a thinker; he had no high poetical imagination; his diction is commonplace; his imagery conventional; his range of illustration limited; and it is remarkable that he has left nothing in literature, not even in devotional literature, by which he deserves to be remembered—not a single treatise, not a hymn, not a page of discourse. Face to face with men he did with them as he chose, but he had no skill to sway them by written words."

The following, from the pen of Nathan Sheppard, will give you the answer regarding the nature and source of Whitefield's power:

"Whitefield came nearer to the Demosthenic standard than is possible with many speakers of our western race. He utilized the histrionic art in public speaking beyond any other preacher of his age and tongue. The actors heard him with envy. Garrick was jealous of the skill and grace with which he handled his handkerchief. His manners, it is said, captivated the fastidious Chesterfield, he extorted admiration from the philosophical Bolingbroke, and the elegant skeptic, David Hume, went great distances to hear doctrines that he detested delivered in a style that fascinated him.

"When Whitefield acted an old blind man advancing by slow steps toward the edge of the precipice, Lord Chesterfield started up and cried: 'Good God, he is gone!' And when the seaman heard and saw his description of the ship on her beam-ends, they sprang to their feet and shouted: 'The long-boat—take to the long-boat!' This scene is worth reproducing. Suddenly assuming a nautical air and manner that were irresistible, he broke in with: 'Well, my boys, we have a clear sky, and are making fine headway over a smooth sea before a light breeze, and we shall soon lose sight of land. But what means this—this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear distant thunder! Don't you see those flashes of lightning! There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark!—the tempest rages!— our masts are gone!—the ship is on her beam-ends! What next!' This appeal instantly brought the sailors to their feet, with a shout: 'The long-boat—take to the long-boat!'"

Benjamin Franklin, in his "Autobiography," tells the following story of Whitefield's power over the emotions of men: "Returning northward, he preached up this charity and made large collections, for his eloquence had a wonderful power over the hearts and purses of his hearers, of which I, myself, was an instance. I did not approve of the design. * but he was resolute in his first project, rejected my counsel, and I refused to contribute. I happened soon after to attend one of his sermons in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften and concluded to give the coppers. Another stroke of his oratory made me ashamed of that and determined me to give the silver; and he finished so admirably that I emptied my pockets wholly into the collector’s dish, gold and all.”

Mr. Sheppard gives the following suggestion regarding the cultivation of the dramatic element in public speaking: “It can be cultivated by the cultivation of the elocutionary instinct, the rhetorical instinct, the dramatic instinct, by the training of the ear for rhetoric and the eye for rhetorical and dramatic effects. Imitation helps, and observation plays its part, but if the art of the actors and the art of the speakers are confounded, and you undertake to acquire one by acquiring the other, you will acquire neither. * To repeat, so as to prevent misconception or confusion: First, the self-excitation or physical earnestness of the actor is just as desirable and valuable to the speaker as it is to the actor; second, the dramatic manner, which is inseparable from the drama, is a very useful auxiliary to public speaking; but, third, when and by whom this dramatic manner is to be used is to be left to the judgment of the speaker; and fourth, that judgment may be trained to an indefinite extent.”

And, so say we:

In conclusion, let us consider the words of Cardinal Newman, who said: “Deductions have no power of persuasion. The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us.”

Chapter XV.
The Closing Tale

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THE SIXTH step in Argumentative Discourse is that known as the *Peroration or Closing* , in which the speaker sums up all that has been said, and strives to forcibly impress upon the mind of his hearers a clear, strong idea of his side of the case—the spirit and essence of his argument; in fact, as Hyslop well says: "Just as definition introduces discourse, recapitulation should close it * a recapitulation which sums up in outline all the arguments which have been presented." To many speakers, the opening and the closing steps are the most difficult. As Hill says: "It is in Exordiums and Perorations that a young writer (or speaker) often fails; *he does not know* how to get at his subject or how to get away from it. He should beware of putting in a word of introduction that is not necessary to prepare the way for his argument, and of adding a word at the end that is not necessary to enforce his conclusion. 'Is he never going to begin?' 'Will he never have done?' are questions equally fatal."

In the recapitulation, the subject of the entire argument should be gone over, clearly and briefly, bringing out each important and telling point with emphasis, and passing over the minor points with but a brief mention. Beware of repeating the argument in closing—the time for details of argument has passed. Instead, treat the argument as closed, and assume the tone and manner of one reciting the "accomplished fact" of proof of the various points in dispute. The closing should be a summing up of successful argument—the recapitulation of points scored. It should ever be pitched to the triumphal key— the note of success should be heard throughout it.

In the closing talk, as in the sentence or paragraph, the speaker should seek to emphasize the main points and ideas, and subordinate the less important ones. And just as his paragraphs should be arranged with the idea of moving from the less important and less interesting points to the more important and more interesting, so in his closing he should move forward from the less interesting and less important toward those of a greater degree of importance and interest, until at last the climax is reached, and the discourse ends. That is, it *should* end there—but alas! too many are "unable to let go," and after the climax is reached they persist in continuing, thus bringing about an anti-climax and weakening what would otherwise have been an effective closing. Follow this rule: *When you have said all that is of importance, and have reached your climax—stop! Every word uttered after this point is reached, weakens what you have already said* .

The study of the closing parts of the speeches of well-known orators will be valuable to the student in pointing out by actual example the technique of the peroration or closing talk. Far more may be thus gained from actual example than from stated rules or formal methods. The spirit of effective oratory is contagious—one's torch must be lighted at that of a predecessor.

It is customary to close the discourse with an earnest appeal which brings the climax to a head. This is the closing chord— the final note of the trumpet. It should, if possible, be prepared and fixed in the mind before the argument is commenced. Just as the opening talk should be prepared after the discourse itself is fully mapped, so it is well to prepare the peroration or closing paragraph before the final mapping out of the argument. It should be the goal toward which the argument travels. It should be the crown which is sought for in the struggle of the discourse.

The following passage was used by Lord Brougham in closing his speech defending Queen Caroline, and was the result of previous study and preparation on his part—some authorities stating that it was rewritten over twenty times before its delivery:

"Such, my lords, is the case now before you! Such is the evidence in support of this measure—evidence inadequate to prove a debt—impotent to deprive of a civil right—ridiculous to convict of the lowest offence—scandalous if brought forward to support a charge of the highest nature which the law knows—monstrous to ruin the honor, to blast the name of an English Queen! What shall I say, then, if this is the proof by which an act of judicial legislation, a parliamentary sentence, an *ex post facto* law, is sought to be passed against this defenceless woman? My lords, I pray you to pause. I do earnestly beseech you to take heed! You are standing on the brink of a precipice— then beware! It will go forth your judgment, if sentence shall go against the queen. But It will be the only judgment you ever pronounced, which, instead of reaching its object, will return and bound back upon those who give it. Save the country, my lords, from the horrors of this catastrophe—save yourselves from this peril—rescue that country, of which you are the ornaments, but in which you can flourish no longer, when severed from the people, than the blossom when cut off from the roots and the stem of the tree. Save that country, that you may continue to adorn it—save the Crown, which is in jeopardy—the Aristocracy, which is shaken—save the Altar, which must stagger with the blow that rends its kindred Throne!

You have said, my lords, you have willed—the Church and the King have willed—that the Queen shall be deprived of its solemn service. She has instead of that solemnity, the heartfelt prayers of the people. She wants no prayers of mine. But I do here pour forth my humble supplication at the Throne of Mercy, that that Mercy may be poured down upon the people, in a larger measure than the merits of their rulers may deserve, and that your hearts may be turned to justice!”

The Art of Logical Thinking; Or, The Laws of Reasoning

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CHAPTER I.
REASONING

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"Reasoning" is defined as: "The act, process or art of exercising the faculty of reason; the act or faculty of employing reason in argument; argumentation, ratiocination; reasoning power; disputation, discussion, argumentation." Stewart says: "The word *reason* itself is far from being precise in its meaning. In common and popular discourse it denotes that power by which we distinguish truth from falsehood, and right from wrong, and by which we are enabled to combine means for the attainment of particular ends."

By the employment of the reasoning faculties of the mind we compare objects presented to the mind as percepts or concepts, taking up the "raw materials" of thought and weaving them into more complex and elaborate mental fabrics which we call abstract and general ideas of truth. Brooks says: "It is the thinking power of the mind; the faculty which gives us what has been called *thought-knowledge* , in distinction from *sense-knowledge* . It may be regarded as the mental architect among the faculties; it transforms the material furnished by the senses ... into new products, and thus builds up the temples of science and philosophy." The last-mentioned authority adds: "Its products are twofold, *ideas* and *thoughts* . An *idea* is a mental product which when expressed in words does not give a proposition; a *thought* is a mental product which embraces the relation of two or more ideas. The ideas of the understanding are of two general classes; abstract ideas and general ideas. The thoughts are also of two general classes; those pertaining to contingent truth and those pertaining to necessary truth. In contingent truth, we have *facts* , or immediate judgments, and *general truths* including *laws* and *causes* , derived from particular facts; in necessary truth we have *axioms* , or self-evident truths, and the truths derived from them by reasoning, called *theorems* ."

In inviting you to consider the processes of reasoning, we are irresistibly reminded of the old story of one of Moliere's plays in which one of the characters expresses surprise on learning that he "had been talking prose for forty years without knowing it." As Jevons says in mentioning this: "Ninety-nine people out of a hundred might be equally surprised on hearing that they had been converting propositions, syllogizing, falling into paralogisms, framing hypotheses and making classifications with genera and species. If asked whether they were logicians, they would probably answer, No! They would be partly right; for I believe that a large number even of educated persons have no clear idea of what logic is. Yet, in a certain way, every one must have been a logician since he began to speak."

So, in asking you to consider the processes of reasoning we are not assuming that you never have reasoned—on the contrary we are fully aware that you in connection with every other person, have reasoned all your mature life. That is not the question. While everyone reasons, the fact is equally true that the majority of persons reason incorrectly. Many persons reason along lines far from correct and scientific, and suffer therefor and thereby. Some writers have claimed that the majority of persons are incapable of even fairly correct reasoning, pointing to the absurd ideas entertained by the masses of people as a proof of the statement. These writers are probably a little radical in their views and statements, but one is often struck with wonder at the evidences of incapacity for interpreting facts and impressions on the part of the general public. The masses of people accept the most absurd ideas as truth, providing they are gravely asserted by some one claiming authority. The most illogical ideas are accepted without dispute or examination, providing they are stated solemnly and authoritatively. Particularly in the respective fields of religion and politics do we find this blind acceptance of illogical ideas by the multitude. Mere assertion by the leaders seems sufficient for the multitude of followers to acquiesce.

In order to reason correctly it is not merely necessary to have a good intellect. An athlete may have the proper proportions, good framework, and symmetrical muscles, but he cannot expect to cope with others of his kind unless he has learned to develop those muscles and to use them to the best advantage. And, in the same way, the man who wishes to reason correctly must develop his intellectual faculties and must also learn the art of using them to the best advantage. Otherwise he will waste his mental energy and will be placed at a disadvantage when confronted with a trained logician in argument or debate. One who has witnessed a debate or argument between two men equally strong intellectually, one of whom is a trained logician and the other lacking this advantage, will never forget the impression produced upon him by the unequal struggle. The conflict is like that of a powerful wrestler, untrained in the little tricks and turns of the science, in the various principles of applying force in a certain way at a certain time, at a certain place, with a trained and experienced wrestler. Or of a conflict between a muscular giant untrained in the art of boxing, when confronted with a trained and experienced exponent of "the manly art." The result of any such conflict is assured in advance. Therefore, everyone should refuse to rest content without a knowledge of the art of reasoning correctly, for otherwise he places himself under a heavy handicap in the race for success, and allows others, perhaps less well-equipped mentally, to have a decided advantage over him.

Jevons says in this connection: "To be a good logician is, however, far more valuable than to be a good athlete; because logic teaches us to reason well, and reasoning gives us knowledge, and knowledge, as Lord Bacon said, is power. As athletes, men cannot for a moment compare with horses or tigers or monkeys. Yet, with the power of knowledge, men tame horses and shoot tigers and despise monkeys. The weakest framework with the most logical mind will conquer in the end, because it is easy to foresee the future, to calculate the result of actions, to avoid mistakes which might be fatal, and to discover the means of doing things which seemed impossible. If such little creatures as ants had better brains than men, they would either destroy men or make them into slaves. It is true that we cannot use our eyes and ears without getting some kind of knowledge, and the brute animals can do the same. But what gives power is the deeper knowledge called Science. People may see, and hear, and feel all their lives without really learning the nature of things they see. But reason is the mind's eye, and enables us to see why things are, and when and how events may be made to happen or not to happen. The logician endeavors to learn exactly what this reason is which makes the power of men. We all, as I have said, must reason well or ill, but logic is the science of reasoning and enables us to distinguish between the good reasoning which leads to truth, and the bad reasoning which every day betrays people into error and misfortune."

In this volume we hope to be able to point out the methods and principles of correctly using the reasoning faculties of the mind, in a plain, simple manner, devoid of useless technicalities and academic discussion. We shall adhere, in the main, to the principles established by the best of the authorities of the old school of psychology, blending the same with those advanced by the best authorities of the New Psychology. No attempt to make of this book a school text-book shall be made, for our sole object and aim is to bring this important subject before the general public composed of people who have neither the time nor inclination to indulge in technical discussion nor academic hair-splitting, but who desire to understand the underlying *working principles* of the Laws of Reasoning.

CHAPTER II.
THE PROCESS OF REASONING

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The processes of Reasoning may be said to comprise four general stages or steps, as follows:

I. *Abstraction* , by which is meant the process of *drawing off* and *setting aside* from an object, person or thing, *a quality or attribute* , and making of it a distinct object of thought. For instance, if I perceive in a *lion* the quality of *strength* , and am able to think of this quality abstractly and independently of the animal—if the term *strength* has an actual mental meaning to me, independent of the lion—then I have *abstracted* that quality; the thinking thereof is an act of *abstraction* ; and the thought-idea itself is an *abstract idea* . Some writers hold that these abstract ideas are realities, and "not mere figments of fancy." As Brooks says: "The rose dies, but my idea of its color and fragrance remains." Other authorities regard Abstraction as but an act of *attention* concentrated upon but the particular quality to the exclusion of others, and that the abstract idea has no existence apart from the general idea of the object in which it is included. Sir William Hamilton says: "We can rivet our attention on some particular mode of a thing, as its smell, its color, its figure, its size, etc., and abstract it from the others. This may be called Modal Abstraction. The abstraction we have now been considering is performed on individual objects, and is consequently particular. There is nothing necessarily connected with generalization in abstraction; generalization is indeed dependent on abstraction, which it supposes; but abstraction does not involve generalization."

II. *Generalization* , by which is meant the process of forming Concepts or General Ideas. It acts in the direction of apprehending the common qualities of objects, persons and things, and combining and uniting them into a single notion or *conception* which will comprehend and include them all. A General Idea or Concept differs from a particular idea in that it includes within itself the qualities of the particular and other particulars, and accordingly may be applied to any one of these particulars as well as to the general *class* . For instance, one may have a *particular idea* of some *particular* horse, which applies only to that particular horse. He may also have a General Idea of *horse* , in the generic or *class* sense, which idea applies not only to the general class of *horse* but also to each and every *horse* which is included in that class. *The expression of Generalization or Conception is called a Concept.*

III. *Judgment* , by which is meant the process of comparing two objects, persons or things, one with another, and thus perceiving their agreement or disagreement. Thus we may compare the two concepts *horse* and *animal* , and perceiving a certain agreement between them we form the judgment that: "A *horse* is an *animal* ;" or comparing *horse* and *cow* , and perceiving their disagreement, we form the judgment: "A *horse* is not a *cow* ." *The expression of a judgment is called a Proposition.*

IV. *Reasoning* , by which is meant the process of comparing two objects, persons or things, through their relation to a third object, person or thing. Thus we may reason (a) that all mammals are animals; (b) that a horse is a mammal; (c) that, *therefore* , a horse is an animal; the result of the reasoning being the statement that: "A horse is an animal." The most fundamental principle of reasoning, therefore, consists in the comparing of two objects of thought through and by means of their relation to a third object. *The natural form of expression of this process of Reasoning is called a Syllogism.*

It will be seen that these four processes of reasoning necessitate the employment of the processes of Analysis and Synthesis, respectively. Analysis means a separating of an object of thought into its constituent parts, qualities or relations. Synthesis means the combining of the qualities, parts or relations of an object of thought into a composite whole. These two processes are found in all processes of Reasoning. Abstraction is principally analytic; Generalization or Conception chiefly synthetic; Judgment is either or both analytic or synthetic; Reasoning is either a synthesis of particulars in Induction, or an evolution of the particular from the general in Deduction.

There are two great classes of Reasoning; *viz.* , (1) Inductive Reasoning, or the inference of general truths from particular truths; and (2) Deductive Reasoning, or the inference of particular truths from general truths.

Inductive Reasoning proceeds by discovering a general truth from particular truths. For instance, from the particular truths that individual men die we discover the general truth that "All men must die;" or from observing that in all observed instances ice melts at a certain temperature, we may infer that "All ice melts at a certain temperature." Inductive Reasoning proceeds from the *known to the unknown* . It is essentially a synthetic process. It seeks to discover general laws from particular facts.

Deductive Reasoning proceeds by discovering particular truths from general truths. Thus we reason that as all men die, John Smith, being a man, must die; or, that as all ice melts at a certain temperature, it follows that the particular piece of ice under consideration will melt at that certain temperature. Deductive Reasoning is therefore seen to be essentially an analytical process.

Mills says of Inductive Reasoning: "The inductive method of the ancients consisted in ascribing the character of general truths to all propositions which are true in all the instances of which we have knowledge. Bacon exposed the insufficiency of this method, and physical investigation has now far outgrown the Baconian conception.... Induction, then, is that operation by which we infer that what we know to be true in a particular case or cases, will be true in all cases which resemble the former in certain assignable respects. In other words, induction is the process by which we conclude that what is true of certain individuals of a class is true of the whole class, or that what is true at certain times will be true in similar circumstances at all times."

Regarding Deductive Reasoning, a writer says: "Deductive Reasoning is that process of reasoning by which we arrive at the necessary consequences, *starting from admitted or established premises* ." Brooks says: "The general truths from which we reason to particulars are derived from several distinct sources. Some are intuitive, as the axioms of mathematics or logic. Some of them are derived from induction.... Some of them are merely hypothetical, as in the investigation of the physical sciences. Many of the hypotheses and theories of the physical sciences are used as general truth for deductive reasoning; as the theory of gravitation, the theory of light; *etc.* Reasoning from the theory of universal gravitation, Leverrier discovered the position of a new planet in the heavens before it had been discovered by human eyes."

Halleck points out the interdependence of Inductive and Deductive Reasoning in the following words: "Man has to find out through his own experience, or that of others, the *major premises* from which he argues or draws his conclusions. By induction we examine what seems to us a sufficient number of individual cases. We then conclude that the rest of these cases, which we have not examined, *will obey the same general laws* .... The premise, 'All cows chew the cud,' was laid down after a certain number of cows had been examined. If we were to see a cow twenty years hence, we should expect that she chewed her cud.... After Induction has classified certain phenomena and *thus given us a major premise* , we proceed deductively to apply the inference to any new specimen that can be shown to belong to that class."

The several steps of Deductive Reasoning shall now be considered in turn as we proceed.

CHAPTER III.
THE CONCEPT

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In considering the process of thinking, we must classify the several steps or stages of thought that we may examine each in detail for the purpose of comprehending them combined as a whole. In actual thinking these several steps or stages are not clearly separated in consciousness, so that each stands out clear and distinct from the preceding and succeeding steps or stages, but, on the contrary, they blend and shade into each other so that it is often difficult to draw a clear dividing line. The first step or stage in the process of thinking is that which is called *a concept* .

A concept is a mental representation of anything. Prof. Wm. James says: "The function by which we mark off, discriminate, draw a line around, and identify a numerically distinct subject of discourse is called *conception* ." There are five stages or steps in each concept, as follows:

I. *Presentation.* Before a concept may be formed there must first be a presentation of the material from which the concept is to be formed. If we wish to form the concept, *animal* , we must first have perceived an animal, probably several kinds of animals—horses, dogs, cats, cows, pigs, lions, tigers, *etc.* We must also have received impressions from the sight of these animals which may be reproduced by the memory—represented to the mind. In order that we may have a full concept of *animal* we should have perceived every kind of animal, for otherwise there would be some elements of the full concept lacking. Accordingly it is practically impossible to have a *full* concept of anything. The greater the opportunities for perception the greater will be the opportunity for conception. In other books of this series we have spoken of the value and importance of the attention and of clear and full perception. Without an active employment of the attention, it is impossible to receive a clear perception of anything; and unless the perception has been clear, it is impossible for the mind to form a clear concept of the thing perceived. As Sir Wm. Hamilton has said: "An act of attention, that is an act of concentration, seems thus necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision.... Attention, then, is to consciousness what the contraction of the pupil is to sight, or to the eye of the mind what the microscope or telescope is to the bodily eye.... It constitutes the half of all intellectual power." And Sir B. Brodie said: "It is attention, much more than in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals." And as Dr. Beattie says: "The force with which anything strikes the mind is generally in proportion to the degree of attention bestowed upon it."

II. *Comparison.* Following the stage of Presentation is the stage of Comparison. We separate our general concept of *animal* into a number of sub-concepts, or concepts of various kinds of animals. We compare the pig with the goat, the cow with the horse, in fact each animal with all other animals known to us. By this process we distinguish the points of resemblance and the points of difference. We perceive that the wolf resembles the dog to a considerable degree; that it has some points of resemblance to the fox; and a still less distinct resemblance to the bear; also that it differs materially from the horse, the cow or the elephant. We also learn that there are various kinds of wolves, all bearing a great resemblance to each other, and yet having marked points of difference. The closer we observe the various individuals among the wolves, the more points of difference do we find. The faculty of Comparison evidences itself in inductive reasoning; ability and disposition to analyze, classify, compare, *etc.* Fowler says that those in whom it is largely developed "Reason clearly and correctly from conclusions and scientific facts up to the laws which govern them; discern the known from the unknown; detect error by its incongruity with facts; have an excellent talent for comparing, explaining, expounding, criticising, exposing, etc." Prof. William James says: "Any personal or practical interest in the results to be obtained by distinguishing, makes one's wits amazingly sharp to detect differences. And long training and practice in distinguishing has the same effect as personal interest. Both of these agencies give to small amounts of objective difference the same effectiveness upon the mind that, under other circumstances, only large ones would make."

III. *Abstraction.* Following the stage of Comparison is that of Abstraction. The term "Abstraction" as used in psychology means: "The act or process of separating from the numerous qualities inherent in any object, the particular one which we wish to make the subject of observation and reflection. Or, the act of withdrawing the consciousness from a number of objects with a view to concentrate it on some particular one. The negative act of which Attention is the positive." To *abstract* is "to separate or set apart." In the process of Abstraction in our consideration of *animals* , after having recognized the various points of difference and resemblance between the various species and individuals, we proceed to consider some special quality of animals, and, in doing so, we *abstract* , set aside, or separate the particular quality which we wish to consider. If we wish to consider the *size* of animals, we abstract the quality of size from the other qualities, and consider animals with reference to size alone. Thus we consider the various degrees of size of the various animals, classifying them accordingly. In the same way we may abstract the quality of shape, color or habits, respectively, setting aside this quality for special observation and classification. If we wish to study, examine or consider certain qualities in a thing we abstract that particular quality from the other qualities of the thing; or we abstract the other qualities until nothing is left but the particular quality under consideration. In examining or considering a class or number of things, we first abstract the qualities *possessed in common* by the class or number of things; and also abstract or set aside the qualities *not common* to them.

For instance; in considering classes of animals, we abstract the combined quality of milk-giving and pouch-possessing which is possessed in common by a number of animals; then we group these several animals in a class which we name the *Marsupialia* , of which the opossum and kangaroo are members. In these animals the young are brought forth in an imperfect condition, undeveloped in size and condition, and are then kept in the pouch and nourished until they are able to care for themselves. Likewise, we may abstract the idea of the *placenta* , the appendage which connects the young unborn animal with the mother, and by means of which the fœtus is nourished. The animals distinguished by this quality are grouped together as the Placental Mammals. The Placental Mammals are divided into various groups, by an Abstraction of qualities or class resemblance or difference, as follows: The *Edentata* , or toothless creatures, such as the sloths, ant-eaters, armadillos, etc.; the *Sirenia* , so-named from their fancied resemblance to the fabled "sirens," among which class are the sea-cows, manatees, dugongs, etc.; the *Cetacea* , or whale family, which although fish-like in appearance, are really mammals, giving birth to living young which they nourish with breast-milk, among which are the whales, porpoises, dolphins, etc.; the *Ungulata* , or hoofed animals, such as the horse, the tapir, the rhinoceros, the swine, the hippopotamus, the camel, the deer, the sheep, the cow, etc.; the *Hyracoidea* , having teeth resembling both the hoofed animals and the gnawing animals, of which the coney or rock-rabbit is the principal example; the *Proboscidea* , or trunked animals, which family is represented by the various families of elephants; the *Carnivora* , or flesh-eaters, represented by various sub-families and species; the *Rodentia* , or gnawers; the *Insectivora* , or insect feeders; the *Cheiroptera* , or finger-winged; the *Lemuroidea* , or lemurs, having the general appearance of the monkey, but also the long bushy tail of the fox; the *Primates* , including the monkeys, baboons, man-apes, gibbons, gorillas, chimpanzees, orang-outangs and Man.

In all of these cases you will see that each class or general family possesses a certain *common quality* which gives it its classification, and which quality is the subject of the Abstraction in considering the particular group of animals. Further and closer Abstraction divides these classes into sub-classes; for instance, the family or class of the *Carnivora* , or flesh-eaters, may be divided by further Abstraction into the classes of seals, bears, weasels, wolves, dogs, lions, tigers, leopards, *etc.* In this process, we must first make the more general Abstraction of the wolf and similar animals into the dog-family; and the lion, tiger and similar forms into the cat-family.

Halleck says of Abstraction: "In the process of Abstraction, we draw our attention away from a mass of confusing details, unimportant at the time, and attend only to qualities common to the class. Abstraction is little else than centering the power of attention on some qualities to the exclusion of others."

IV. *Generalization.* Arising from the stage of Abstraction is the stage of Generalization. *Generalization* is: "The act or process of generalizing or making general; bringing several objects agreeing in some point under a common or general name, head or class; an extending from particulars to generals; reducing or arranging in a genus; bringing a particular fact or series of facts into a relation with a wider circle of facts." As Bolingbroke says: "The mind, therefore, makes its utmost endeavors to *generalize* its ideas, beginning early with such as are most familiar and coming in time to those which are less so." Under the head of Abstraction we have seen that through Abstraction we may Generalize the various species into the various families, and thus, in turn, into the various sub-families. Following the same process we may narrow down the sub-families into species composed of various individuals; or into greater and still greater families or groups. Generalization is really the act of Classification, or forming into classes all things having certain qualities or properties *in common* . The corollary is that *all things in a certain generalized class must possess the particular quality or property common to the class* . Thus we know that all animals in the class of the *Carnivora* must eat flesh; and that all *Mammals* possess breasts from which they feed their young. As Halleck says: "We put all objects having like qualities into a certain *genus* , or class. When the objects are in that class, *we know that certain qualities will have a general application to them all* ."

V. *Denomination.* Following closely upon the step of Generalization or Classification, is the step of Denomination. By *Denomination* we mean "the act of naming or designating by a name." A name is the symbol by which we think of a familiar thing without the necessity for making a distinct mental image upon each occasion of thought. Or, it may be considered as akin to a *label* affixed to a thing. As in the case of the algebraic symbols, *a* , *b* , *c* , *x* , and *y* , by the use of which we are able to make intricate calculations easily and rapidly, so may we use these word symbols much more readily than we could the lengthy descriptions or even the mental images of the thing symbolized. It is much easier for us to think "*horse* " than it would be to think the full definition of that animal, or to think of it by recalling a mental picture of the horse each time we wished to think of it. Or, it is much better for us to be able to glance at a label on a package or bottle than to examine the contents in detail. As Hobbes says: "A word taken at pleasure to serve for a mark, which may raise in our minds a thought like to some thought we had before, and which being pronounced to others, may be to them a sign of what thought the speaker had or had not, before in his mind." Mill says: "A name is a word (or set of words) serving the double purpose of a mark to recall to ourselves the likeness of a former thought and as a sign to make it known to others." Some philosophers regard names as symbols of *our ideas of things* , rather than of the things themselves; others regard them as symbols of the things themselves. It will be seen that the value of a name depends materially upon the correct meaning and understanding regarding it possessed by the person using it.

CHAPTER IV.
THE USE OF CONCEPTS

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Having observed the several steps or stages of a concept, let us now consider the use and misuse of the latter. At first glance it would appear difficult to misuse a concept, but a little consideration will show that people very commonly fall into error regarding their concepts.

For instance, a child perceives a horse, a cow or a sheep and hears its elders apply the term "*animal* " to it. This term is perfectly correct, although symbolizing only a very general classification or generalization. But, the child knowing nothing of the more limited and detailed classification begins to generalize regarding the animal. To it, accordingly, an "animal" is identical with the dog or the cow, the sheep or the horse, as the case may be, and when the term is used the child thinks that *all animals* are similar to the particular animal seen. Later on, when it hears the term "animal" applied to a totally different looking creature, it thinks that a mistake has been made and a state of confusion occurs. Or, even when a term is applied within narrower limits, the same trouble occurs. The child may hear the term "dog" applied to a mastiff, and it accordingly forms a concept of *dog* identical with the qualities and attributes of the mastiff. Later, hearing the same term applied to a toy-terrier, it becomes indignant and cries out that the latter is no "dog" but is something entirely different. It is not until the child becomes acquainted with the fact that there are many kinds of creatures in the general category of "dog" that the latter term becomes fully understood and its appropriate concept is intelligently formed. Thus we see the importance of the step of Presentation.

In the same way the child might imagine that because some particular "man" had red hair and long whiskers, *all men* were red-haired and long-whiskered. Such a child would always form the concept of "man" as a creature possessed of the personal qualities just mentioned. As a writer once said, readers of current French literature might imagine that all Englishmen were short, dumpy, red-cheeked and irascible, and that all Englishwomen had great teeth and enormous feet; also that readers of English literature might imagine that all Frenchmen were like monkeys, and all Frenchwomen were sad coquettes. In the same way many American young people believe that all Englishmen say "Don't you know" and all Englishwomen constantly ejaculate: "Fancy!" Also that every Englishman wears a monocle. In the same way, the young English person, from reading the cheap novels of his own country, might well form the concept of all Americans as long-legged, chin-whiskered and big-nosed, saying "Waal, I want to know;" "I reckon;" and "Du tell;" while they tilted themselves back in a chair with their feet on the mantelpiece. The concept of a Western man, entertained by the average Eastern person who has never traveled further West than Buffalo, is equally amusing. In the same way, we have known Western people who formed a concept of Boston people as partaking of a steady and continuous diet of baked beans and studiously reading Browning and Emerson between these meals.

Halleck says: "A certain Norwegian child ten years old had the quality *white* firmly imbedded in his concept *man* . Happening one day to see a negro for the first time, the child refused to call him a man until the negro's other qualities compelled the child to revise his concept and to eliminate whiteness. If that child should ever see an Indian or a Chinaman, the concept would undergo still further revision. A girl of six, reared with an intemperate father and brothers, had the quality of *drunkenness* firmly fixed in her concept of *man* . A certain boy kept, until the age of eleven, *trustworthiness* in his concept of man. Another boy, until late in his teens thought that man was a creature who did wrong not from determination but from ignorance, that any man would change his course to the right path if he could but understand that he was going wrong. Happening one day to hear of a wealthy man who was neglecting to provide comforts for his aged mother in her last sickness, the boy concluded that the man did not know his mother's condition. When he informed the man, the boy was told to mind his own business. The same day he heard of some politicians who had intentionally cheated the city in letting a contract and he immediately revised his concept. It must be borne in mind that most of our concepts are subject to change during our entire life; that at first they are made only in a tentative way; that experience may show us, at any time, that they have been erroneously formed, that we have, abstracted too little or too much, made this class too wide or too narrow, or that here a quality must be added or there one taken away."

Let us now consider the mental processes involved in the formation and use of a concept. We have first, as we have seen, the presentation of the crude material from which the concept must be formed. Our attention being attracted to or directed toward an object, we notice its qualities and properties. Then we begin a process of comparison of the object perceived or of our perception of it. We compare the object with other objects or ideas in our mind, noting similarities and differences and thereby leading towards classification with similar objects and opposed dissimilar ones. The greater the range of other objects previously perceived, the greater will be the number of relations established between the new object or idea and others. As we advance in experience and knowledge, the web of related objects and ideas becomes more intricate and complex. The relations attaching to the child's concept of horse is very much simpler than the concept of the experienced adult. Then we pass on to the step of analysis, in which we separate the qualities of the object and consider them in detail. The act of abstraction is an analytical process. Then we pass on to the step of synthesis, in which we unite the materials gathered by comparison and analysis, and thus form a general idea or concept regarding the object. In this process we combine the various qualities discerned by comparison and analysis, and grouping them together as in a bundle, we tie them together with the string of synthesis and thus have a true general conception. Thus from the first general conception of *horse* as a simple thing, we notice first that the animal has certain qualities lacking in other things and certain others similar to other things; then we analyze the various qualities of the horse, recognized through comparison, until we have a clear and distinct idea of the various parts, qualities and properties of the horse; then we synthesize, and joining together these various conceptions of the said qualities, we at last form a clear general concept of *the horse as he is* , with all his qualities. Of course, if we later discover other qualities attached to the horse, we add these to our general synthesized concept—our concept of *horse* is enlarged.

Of course these various steps in the formation and use of a concept are not realized as distinct acts in the consciousness, for the processes are largely instinctive and subconscious, particularly in the case of the experienced individual. The subconscious, or habit mind, usually attends to these details for us, except in instances in which we deliberately apply the will to the task, as in cases of close study, in which we take the process from the region of the involuntary and place it in the voluntary category. So closely related and blended are these various steps of the process, that some authorities have disputed vigorously upon the question as to which of the two steps, comparison or analysis, precedes the other. Some have claimed that analysis must precede comparison, else how could one compare without having first analyzed the things to be compared. Others hold that comparison must precede analysis, else how could one note a quality unless he had his attention drawn to it by its resemblance to or difference from qualities in other objects. The truth seems to lie between the two ideas, for in some cases there seems to be a perception of some similarity or difference before any analysis or abstraction takes place; while in others there seems to be an analysis or abstraction before comparison is possible. In this book we have followed the arrangement favored by the latest authorities, but the question is still an open one to many minds.

As we have seen, the general concept once having been formed, the mind proceeds to classify the concept with others having general qualities in common. And, likewise, it proceeds to generalize from the classification, assuming certain qualities in certain classes. Then we proceed to make still further generalizations and classifications on an ascending and widening scale, including seeming resemblances less marked, until finally we embrace the object with other objects in as large a class as possible as well as in as close and limited a sub-class as possible. As Brooks says: "Generalization is an ascending process. The broader concept is regarded as higher than the narrower concept; a concept is considered higher than a percept; a general idea stands above a particular idea. We thus go up from particulars to generals; from percepts to concepts; from lower concepts to higher concepts. Beginning down with particular objects, we rise from them to the general idea of their class. Having formed a number of lower classes, we compare them as we did individuals and generalize them into higher classes. We perform the same process with these higher classes, and thus proceed until we are at last arrested in the highest class, *Being* . Having reached the pinnacle of generalization, we may descend the ladder by reversing the process through which we ascend."

From this process of generalization, or synthesis, we create from our simple concepts our *general concepts* . Some of the older authorities distinguished between these two classes by terming the former "conceptions," and reserving the term "concepts" for the general concepts. Brooks says of this: "The products of generalization are general ideas called *concepts* . We have already discussed the method of forming conceptions and now consider the nature of the concept itself.... A concept is a general idea. It is a general notion which has in it all that is common to its own class. It is a general scheme which embraces all the individuals of the class while it resembles in all respects none of its class. Thus my conception of a *quadruped* has in it all four-footed animals, but it does not correspond in all respects to any particular animals; my conception of a *triangle* embraces all triangles, but does not agree in details with any particular triangle. The general conception cannot be made to fit exactly any particular object, but it teems with many particulars. These points may be illustrated with the concepts *horse* , *bird* , *color* , *animal* , etc."

So we may begin to perceive the distinction and difference between a *concept* and a *mental image* . This distinction, and the fact that *a concept cannot be imaged* , is generally difficult for the beginner. It is important that one should have a clear and distinct understanding regarding this point, and so we shall consider it further in the following chapter.

CHAPTER V.
CONCEPTS AND IMAGES

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As we have said, a concept cannot be imaged—cannot be used as the subject of a mental image. This statement is perplexing to the student who has been accustomed to the idea that every conception of the mind is capable of being reproduced in the form of a mental image. But the apparently paradoxical statement is seen as quite simple when a little consideration is given to it.

For instance, you have a distinct general concept of *animal* . You know what you mean when you say or think, *animal* . You recognize an animal when you see one and you understand what is meant when another uses the word in conversation. But you cannot form a mental image of the concept, *animal* . Why? Because any mental image you might form would be either a picture of *some particular animal* or else a composite of the qualities of several animals. Your concept is too broad and general to allow of a composite picture of *all animals* . And, in truth, your concept is *not a picture of anything that actually exists* in one particular, but an abstract idea embracing the qualities of all animals. It is like the algebraic *x* —a symbol for something that exists, but not the thing itself.

As Brooks says: "A concept cannot be represented by a concrete image. This is evident from its being general rather than particular. If its color, size or shape is fixed by an image, it is no longer general but particular." And Halleck says: "It is impossible to image anything without giving that image individual marks. The best mental images are so definite that a picture could be painted from them. A being might come under the class *man* and have a snub nose, blonde hair, scanty eyebrows, and no scar on his face. The presence of one of these individual peculiarities in the concept *man* would destroy it. If we form an image of an apple, it must be either of a yellow, red, green, or russet apple, either as large as a pippin or as small as a crab-apple. A boy was asked what he thought of when '*apple* ' was mentioned. He replied that he thought of 'a big, dark-red, apple with a bad spot on one side, near the top.' That boy could image distinctly, but his power of forming concepts was still in its infancy."

So we see that while a mental image must picture the particular and individual qualities, properties and appearances of some particular unit of a class, a *concept* can and must contain only the *class qualities* —that is, the qualities belonging to the entire class. The general concept is as has been said "a general idea ... a general notion which has in it all that is common to its own class." And it follows that a "general idea" of this kind cannot be pictured. A picture must be of some particular thing, while a concept is something above and higher than particular things. We may picture *a man* , but we cannot picture Man the concept of the race. A concept is not a reproduction of the image of a *thing* , but on the contrary is *an idea of a class of things* . We trust that the student will consider this point until he arrives at a clear understanding of the distinction, and the reason thereof.

But, while a concept is incapable of being pictured mentally as an image, it is true that *some particular representative of a class* may be held in the mind or imagination as *an idealized object* , as a general representative of the class, when we speak or think of the general term or concept, providing that its real relation to the concept is recognized. These idealized objects, however, are not concepts —they are *percepts* reproduced by the memory. It is important, however, to all who wish to convey their thought plainly, that they be able to convert their concepts into idealized representative objects. Otherwise, they tend to become too idealistic and abstract for common comprehension. As Halleck well says: "We should in all cases be ready to translate our concepts, when occasion requires, into the images of those individuals which the concept represents. A concept means nothing except in reference to certain individuals. Without them it could never have had existence and they are entitled to representation. A man who cannot translate his concepts into definite images of the proper objects, is fitted neither to teach, preach, nor practice any profession.... There was, not long ago, a man very fond of talking about *fruit* in the abstract; but he failed to recognize an individual cranberry when it was placed before him. A humorist remarked that a certain metaphysician had such a love for abstractions, and such an intense dislike for concrete things, as to refuse to eat a concrete peach when placed before him."

In the beginning many students are perplexed regarding the difference between a *percept* and a *concept* . The distinction is simple when properly considered. A percept is: "the object of an act of perception; that which is perceived." A concept is: "a mental representation." Brooks makes the following distinction: "A *percept* is the mental product of a real thing; a *concept* is a mere idea or notion of the common attributes of things. A *percept* represents some particular object; a *concept* is not particular, but general. A *percept* can be described by particulars; a *concept* can be described only by generals. The former can usually be represented by an image, the latter cannot be imagined, *it* *can only be thought* ." Thus one is able to image the *percept* of a particular horse which has been perceived; but he is unable to image correctly the concept of *horse* as a class or generic term.

In connection with this distinction between *perception* and *conception* , we may as well consider the subject of *apperception* , a term favored by many modern psychologists, although others steadfastly decline to recognize its necessity or meaning and refuse to employ it. Apperception may be defined as: "perception accompanied by comprehension; perception accompanied by recognition." The thing perceived is held to be comprehended or recognized—that is, *perceived in a new sense* , by reason of certain previously acquired ideas in the mind. Halleck explains it as: "the perception of things in relation to the ideas which we already possess." It follows that all individuals possessed of equally active organs of perception, and equally active attention, will perceive the same thing in the same way and in the same degree. But the *apperception* of each individual will differ and vary according to his previous experience and training, temperament and taste, habit and custom. For instance, the familiar story of the boy who climbed a tree and watched the passers-by, noting their comments. The first passer-by noticing the tree, says aloud: "That would make a good stick of timber." "Good morning, Mr. Carpenter," said the boy. The next man said: "That tree has fine bark." "Good morning, Mr. Tanner," said the boy. Another said, "I bet there's a squirrel's nest up in that tree." "Good morning, Mr. Hunter," said the boy.

The woman sees in a bird something pretty and "cunning." The hunter sees in it something to kill. The ornithologist sees it as something of a certain genus and species, and perhaps also as something appropriate for his collection. The farmer perceives it to be something destructive of either insects or crops. A thief sees a jail as something to be dreaded; an ordinary citizen, something useful for confining objectionable people; a policeman, something in the line of his business. And so on, the apperception differing upon the previous experience of the individual. In the same way the scientist sees in an animal or rock many qualities of which the ordinary person is ignorant. Our training, experience, prejudices, etc., affect our apperception.

And so, we see that in a measure our *concepts* are determined not only by our simple perceptions, but also materially by our apperceptions. We conceive things not only as they are apparent to our senses, but also as colored and influenced by our previous impressions and ideas. For this reason we find widely varying concepts of the same things among different individuals. Only an absolute mind could form an absolute concept.

CHAPTER VI.
TERMS

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In logic the words *concept* and *term* are practically identical, but in the popular usage of the terms there is a distinct difference. This difference is warranted, if we depart from the theoretical phase of logic, for the word *concept* really denotes an *idea* in the mind, while the word *term* really denotes a *word* or name of an idea or concept—the symbol of the latter. In a previous chapter we have seen that Denomination, or "the act of naming or designating by a name" is the final step or stage in forming a concept. And it is a fact that the majority of the words in the languages of civilized people denote general ideas or concepts. As Brooks says: "To give each individual or particular idea a name peculiar to itself would be impracticable and indeed impossible; the mind would soon become overwhelmed with its burden of names. Nearly all the ordinary words of our language are general rather than particular. The individuals distinguished by particular names, excepting persons and places, are comparatively few. Most objects are named only by common nouns; nearly all of our verbs express general actions; our adjectives denote common qualities, and our adverbs designate classes of actions and qualities. There are very few words in the language, besides the names of persons and places, that do not express general ideas."

In logic the word *term* is employed to denote *any word or words which constitute a concept* . The word *concept* is employed strictly in the sense of *a subject of thought* , without reference to the words symbolizing it. The *concept* , or subject of thought, is the important element or fact and the *term* denoting it is merely a convenient symbol of expression. It must be remembered that a *term* does not necessarily consists of but a single word, for often many words are employed to denote the concept, sometimes even an entire clause or phrase being found necessary for the current *term* . For the purpose of the consideration of the subjects to be treated upon in this book, we may agree that: *A term is the outward symbol of a concept* ; and that: *The concept is the idea expressed by the term* .

There are three general parts or phases of Deductive Logic, namely: Terms, Propositions and Syllogisms. Therefore, in considering Terms we are entering into a consideration of the first phase of Deductive Logic. Unless we have a correct understanding of Terms, we cannot expect to understand the succeeding stages of Deductive Reasoning. As Jevons says: "When we join terms together we make a Proposition; when we join Propositions together, we make an argument or piece of reasoning.... We should generally get nothing but nonsense if we were to put together any terms and any propositions and to suppose that we were reasoning. To produce a good argument we must be careful to obey certain rules, which it is the purpose of Logic to make known. But, in order to understand the matter perfectly, *we ought first to learn exactly what a term is, and how many kinds of terms there may be* ; we have next to learn the nature of a proposition and the different kinds of propositions. Afterwards we shall learn how one proposition may by reasoning be drawn from other propositions in the kind of argument called the syllogism."

Now, having seen that terms are the outward symbols or expression of concepts, and are the names of things which we join together in a proposition, let us proceed to consider the different kinds of terms, following the classifications adopted by the authorities.

A *term* may contain any number of nouns, substantive or adjective or it may contain but a single noun. Thus in, "Tigers are ferocious," the first term is the single substantive "tigers;" the second term is the single adjective "ferocious." And in the proposition, "The King of England is the Emperor of India," there are two terms, each composed of two nouns, "King of England" being the first term and "Emperor of India" being the second term. The proposition, "The library of the British Museum is the greatest collection of books in the world," contains fifteen words but *only two terms* ; the first term being "The library of the British Museum," in which are two substantives, one adjective, two definite articles and one preposition; the second term being, "the greatest collection of books in the world," which contains three substantives, one adjective, two articles, and two prepositions. The above illustration is supplied by Jevons, who adds: "A logical term, then, may consist of any number of nouns, substantive or adjective, with the articles, prepositions and conjunctions required to join them together; still *it is only one term if it points out, or makes us think of a single object, or collection, or class of objects* ." (A substantive, is: "the part of speech which expresses something that exists, either material or immaterial.")

The first classification of terms divides them into two general classes, *viz.* , (1) Singular Terms; and (2) General Terms.

A *Singular Term* is a term denoting a single object, person or thing. Although denoting only a single object, person or thing, it may be composed of several words; or it may be composed of but one word as in the case of a proper name, *etc.* The following are Singular Terms, because they are terms denoting but a single object, person or thing: "Europe; Minnesota; Socrates; Shakespeare; the first man; the highest good; the first cause; the King of England; the British Museum; the Commissioner of Public Works; the main street of the City of New York." It will be noted that in all of the examples given, the Singular Term denotes a particular something, a specific thing, a something of which there is but one, and that one possesses particularity and individuality. As Hyslop says: "*Oneness of kind* is not the only or distinctive feature of Singular Terms, but *individuality* , or singularity, as representing a concrete individual whole."

A *General Term* is a term which applies, in the same sense, to each and every individual object, person or thing in a number of objects, persons or things of the same kind, or to the entire class composed of such objects persons or things of the same kind. For instance, "horse; man; biped; mammal; trees; figures; grain of sand; matter," *etc.* Hyslop says, regarding General Terms: "In these instances the terms denote more than one object, and apply to all of the same kind. Their meaning is important in the interpretation of what are called universal propositions."

Another general classification of Terms divides them into two respective classes, as follows: (1) Collective Terms; and (2) Distributive Terms. Hyslop says of this classification: "This division is based upon the distinction between aggregate wholes of the same kind and class terms. It partly coincides with the division into Singular and General Terms, the latter always being distributive."

A *Collective Term* is one which denotes an aggregate or collected whole of objects, persons or things of the same or similar kind, *which collective whole is considered as an individual* , although composed of a totality of separate individual objects, persons or things. Thus the following terms: "regiment; congregation; army; family; crowd; nation; company; battalion; class; congress; parliament; convention;" *etc.* are Collective Terms, because they denote collective, aggregate or composite wholes, considered as an individual.

A *Distributive Term* is a term which denotes *each and every individual object, person or thing in a given class* . For example, are the terms: "man; quadruped; biped; mammal; book; diamond; tree." As Hyslop says: "General terms are always distributive." Also: "It is important also to keep clear the distinction between *class* wholes and *collective* wholes.... They are often confused so as to call a term denoting a *class* a Collective Term."

Another general classification of Terms divides them into the following two respective classes; (1) Concrete Terms; and (2) Abstract Terms.

A *Concrete Term* is a term denoting either a definite object, person or thing which is subject to perception and experience, and may be considered as actually existent concretely, as for instance: horse; man; mountain; dollar; knife; table; etc., or else an attribute thought of and used solely as an attribute, as for instance: "beautiful, wise, noble, virtuous, good," *etc.*

An *Abstract Term* is a term denoting the attribute, quality or property *considered as apart from the object, person or thing* and as having an abstract existence, as for instance: "beauty; wisdom; nobility; goodness; virtue," *etc.* As we have seen elsewhere, these qualities have no real existence *in themselves* , but are known and thought of only in connection with concrete objects, persons and things. Thus we cannot know "Beauty," but may know *beautiful things* ; we cannot know "Virtue," but we may know virtuous people, *etc.*

An *attribute or quality* is *concrete* when expressed as an *adjective* ; and *abstract* when expressed as a *noun* ; as for instance, "beautiful" and "beauty," respectively, or "virtuous" and "virtue," respectively. The distinction may be summed up as follows: A Concrete Term is *the name of a thing or of a quality of a thing expressed as an adjective and as merely a quality* ; while an Abstract Term is the name of a quality of a thing, *expressed as a noun and as a "thing" in itself* .

Certain terms may be used as either Concrete Terms or as Abstract Terms, and certain authorities have seen fit to classify them as *Mixed Terms* , as for instance the terms: "government; religion; philosophy;" *etc.*

Another general classification of Terms divides them into two respective classes as follows: (1) *Positive Terms* ; and (2) *Negative Terms* .

A *Positive Term* is a term which denotes its own qualities, as for instance: "good, human, large, square, black, strong," *etc.* These terms indicate the presence of the quality denoted by the term itself.

A *Negative Term* is a term denoting the absence of a quality, as for instance: "inhuman, inorganic, unwell, unpleasant, non-conducive," *etc.* These terms *deny* the presence of certain qualities, rather than *asserting* the presence of an opposite quality. They are essentially negative in nature and in form. Jevons says: "We may usually know a Negative Term by its beginning with one of the little syllables un-, in-, a-, an-, non-, or by its ending with -less." Hyslop says: "The usual symbols of Negative Terms are *in* , *un* , *less* , *dis* , *a* , or *an* , *anti* , *mis* , and sometimes *de* , and *non* and *not* ." Jevons adds: "If the English language were a perfect one, every term ought to have a Negative Term exactly corresponding to it, so that all adjectives and nouns would be in pairs. Just as *convenient* has its negative *inconvenient* ; metallic, non-metallic; logical, illogical; and so on; so blue should have its negative, non-blue; literary, non-literary; paper, non-paper. But many of these Negative Terms would be seldom or never used, and if we happen to want them, we can make them for the occasion by putting not-, or non-, before the Positive Term. Accordingly, we find in the dictionary only those Negative Terms which are much employed."

The last named authority also says: "Sometimes the same word may seem to have two or even more distinct negatives. There is much difference between *undressed* and *not-dressed* , that is 'not in evening dress.' Both seem to be negatives of 'dressed,' but this is because the word has two distinct meanings."

Some authorities insist upon closer and further classification, as for instance, in the case of what they call a *Privative Term* , denoting the absence of qualities once possessed by the object, person or thing, as: "deaf, dead, blind, dark," *etc.* Hyslop says that these terms "are Positive in form and Negative in matter or meaning." Also in the case of what they call a *Nego-positive Term* , denoting "the presence of a positive quality expressed in a negative manner," as: disagreeable, inhuman, invaluable, *etc.* These last mentioned classes however are regarded by some as the result of "carrying too far" the tendency toward classification, and the two general classes, Positive and Negative, are thought sufficient for the purpose of the general student. The same objection applies to a classification occasionally made *i.e.* , that which is called an *Infinitated Term* , denoting a term the intent of which is to place in a distinct category every object, person or thing other than that expressed in the corresponding Positive Term. The intent of the term is to place the positive idea in one class, and all else into a separate one. Examples of this class of terms are found in: "not-I, not-animal, not-tree, unmoral," *etc.* Hyslop says of these terms: "They are not always, if ever, recognized as rhetorically elegant, but are valuable often to make clear the really negative, or infinitatively negative nature of the idea in mind."

Another general classification of Terms divides them into two respective classes, as follows: (1) Absolute Terms; and (2) Relative Terms.

An *Absolute Term* is a term denoting the presence of qualities intrinsic to the object, and not depending upon any relation to any other object, as for instance: "man; book; horse; gun;" *etc.* These terms *may be* related to many other terms, but are *not necessarily* related to any other.

A *Relative Term* is a term denoting certain *necessary* relations to other terms, as for instance: "father; son; mother; daughter; teacher; pupil; master; servant;" *etc.* Thus it is impossible to think of "child" except in relation to "parent," or *vice versa* . The one term implies the existence of its related term.

Hyslop says of the above classification: "Relative Terms suggest the thought of other individuals with the relation involved as a part of the term's meaning, while Absolute Terms suggest only the qualities in the subject without a relation to others being necessarily involved."

Some authorities also classify terms as *higher and lower* ; also as *broad and* *narrow* . This classification is meant to indicate the content and extent of the term. For instance, when we classify, we begin with the individuals which we then group into a small class. These classes we then group into a larger class, according to their resemblances. These larger classes then go to form a part of still larger classes, and so on. As these classes advance they form *broader* terms; and as we retreat from the general class into the less general and more particular, the term becomes *narrower* . By some, the *broader* term which includes the narrower is called the *higher term* , and the narrower are called the *lower terms* . Thus *animal* would be a higher and broader term than dog, cat or tiger because it includes the latter. Brooks says: "Since a concept is formed by the union of the common attributes of individuals, it thus embraces both attributes and individuals. The attributes of a concept constitute what is called its *content* ; the individuals it embraces constitute its *extent* ."

Accordingly, the feature of including objects in a concept or term is called its *extension* ; while the feature of including attributes or qualities is called its intension. It follows as a natural consequence that the greater the *extension* of a term, the less its *intension* ; the greater its *intension* , the less its *extension* . We will understand this more clearly when we consider that the more individuals contained in a term, the fewer *common* properties or qualities it can contain; and the more common properties, the fewer individuals. As Brooks says: "The concept *man* has more *extension* than *poet* , *orator* or *statesman* , since it embraces more individuals; and less *intension* , since we must lay aside the distinctive attributes of poet, orator and statesman in order to unite them in a common class *man* ." In the same way the general term *animal* is quite extended for it includes a large number of individual varieties of very different and varied characteristics and qualities; as for instance, the lion, camel, dog, oyster, elephant, snail, worm, snake, *etc.* Accordingly its intension must be small for it can include only the qualities common to all animals, which are very few indeed. The definition of the term shows how small is its *intension* , as: "*Animal.* An organic being, rising above a vegetable in various respects, especially in possessing sensibility, will and the power of voluntary motion." Another narrows the intension still further when he defines *animal* as: "a creature which possesses, or has possessed, life." Halleck says: "*Animal* is very narrow in intension, very broad in extension. There are few qualities common to all animals, but there is a vast number of animals. To give the full meaning of the term in *extension* , we should have to name every animal, from the microscopic infusoria to the tiger, from the angleworm to the whale. When we decrease the extension to one species of animal, *horse* , the individuals are fewer, the qualities more numerous."

The importance of forming clear and distinct concepts and of grouping, classifying and generalizing these into larger and broader concepts and terms is recognized by all authorities and is generally regarded as forming the real basis of all constructive thought. As Brooks says: "Generalization lies at the basis of language: only as man can form general conceptions is it possible for him to form a language.... Nearly all the ordinary words in our language are general rather than particular.... This power of generalization lies also at the basis of science. Had we no power of forming general ideas, each particular object would be a study by itself, and we should thus never pass beyond the very alphabet of knowledge. Judgments, except in the simplest form, would be impossible; and it is difficult to see how even the simplest form of the syllogism could be constructed. No general conclusion could be drawn from particulars, nor particular conclusions from generals; and thus neither inductive nor deductive reasoning would be possible. The classifications of science could not be made; and knowledge would end at the very threshold of science."

CHAPTER VII.
THE MEANING OF TERMS

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Every term has its *meaning* , or *content* , as some authorities prefer to call it. The word or words of which the term is composed are merely vocal sounds, serving as a symbol for the real *meaning* of the term, which *meaning* exists only in the mind of the person understanding it. To one not understanding the meaning of the term, the latter is but as a meaningless sound, but to one understanding it the sound awakens mental associations and representation and thus serves its purpose as a symbol of thought.

Each concrete general term has two *meanings* , (1) the actual concrete thing, person or object to which the term is applied; and (2) the qualities, attributes or properties of those objects, persons or things in consequence of which the term is applied. For instance, in the case of the concrete term *book* , the first meaning consists of the general idea of the thing which we think of as *a book* , and the second meaning consists of the various qualities which go to make that thing a book, as the printed pages, the binding, the form, the cover, *etc*. Not only is that particular thing *a book* , but every other thing having the same or similar properties also must be *a book* . And so, whenever I call a thing *a book* it must possess the said qualities. And, whenever I combine the ideas of these qualities in thought, I must think of *a book* . As Jevons says: "In reality, every ordinary general term has a double meaning: it means the things to which it is applied, ... it also means, in a totally different way, the qualities and peculiarities *implied* as being in the things. Logicians say that the number of things to which a term applies is the *extension* of the term; while the number of qualities or peculiarities implied is the *intension* ."

The extension and intension of terms has been referred to in the previous chapter. The general classification of the degrees of *extension* of a general term is expressed by the two terms, *Genus* and *Species* , respectively. The classification of the character of the *intension* of a term is expressed by the term, *Difference* , *Property* and *Accident* , respectively.

Genus is a term indicating: "a class of objects containing several species; a class more extensive than a species; a universal which is predicable of several things of different species."

Species is a term denoting: "a smaller class of objects than a genus, and of two or more of which a genus is composed; a predicable that expresses the whole essence of its subject in so far as any common term can express it."

An authority says: "The names *species* and *genus* are merely relative and the same common term may, in one case, be the species which is predicated of an individual, and in another case the individual of which a species is predicated. Thus the individual, George, belongs to the logical species Man, while Man is an individual of the logical species Animal." Jevons says: "It is desirable to have names by which to show that one class is contained in another, and accordingly we call the class which is divided into two or more smaller ones, the *genus* , and the smaller ones into which it is divided, the *species* ." *Animal* is a *genus* of which *man* is a *species* ; while *man* , in turn, is a *genus* of which *Caucasian* is a *species* ; and *Caucasian* , in turn, becomes a *genus* of which *Socrates* becomes a species. The student must avoid confusing the *logical* meaning of the terms *genus* and *species* with the use of the same terms in Natural History. *Each class is a "genus" to the class below it in extension; and each class is a "species" to the class above it in extension.* At the lowest extreme of the scale we reach what is called the *infima species* , which cannot be further subdivided, as for instance "Socrates"—this lowest species must always be an individual object, person or thing. At the highest extreme of the scale we reach what is *summum genus* , or highest genus, which is never a species of anything, for there is no class higher than it, as for instance, "being, existence, reality, truth, the absolute, the infinite, the ultimate," *etc.* Hyslop says: "In reality there is but one *summum genus* , while there may be an indefinite number of *infimae species* . All intermediate terms between these extremes are sometimes called *subalterns* , as being either genera or species, according to the relation in which they are viewed."

Passing on to the classification of the character of the *intension* of terms, we find:

Difference , a term denoting: "The mark or marks by which the species is distinguished from the rest of the genus; the specific characteristic." Thus the color of the skin is a *difference* between the Negro and the Caucasian; the number of feet the *difference* between the biped and the quadruped; the form and shape of leaves the *difference* between the oak and the elm trees, *etc.* Hyslop says: "Whatever distinguishes one object from another can be called the *differentia* . It is some characteristic in addition to the common qualities and determines the species or individual under the genus."

Property , a term denoting: "A peculiar quality of anything; that which is inherent in or naturally essential to anything." Thus a *property* is a distinguishing mark of a class. Thus black skin is a *property* of the Negro race; four feet a *property* of quadrupeds; a certain form of leaf a *property* of the oak tree. Thus a *difference* between two species may be a *property* of one of the species.

Accident , a term denoting: "Any quality or circumstance which may or may not belong to a class, accidentally as it were; or, whatever does not really constitute an essential part of an object, person or thing." As, for instance, the redness of a rose, for a rose might part with its redness and still be a rose—the color is the *accident* of the rose. Or, a brick may be white and still be a brick, although the majority of bricks are red—the redness or whiteness of the brick are its *accidents* and not its essential *properties* . Whately says: "*Accidents* in Logic are of two kinds—separable and inseparable. If walking be the *accident* of a particular man, it is a separable one, for he would not cease to be that man though he stood still; while, on the contrary, if Spaniard is the *accident* connected with him, it is an inseparable one, since he never can cease to be, ethnologically considered, what he was born."

Arising from the classification of the meaning or content of terms, we find the process termed "Definition."

Definition is a term denoting: "An explanation of a word or term." In Logic the term is used to denote the process of analysis in which the *properties* and *differences* of a term are clearly stated. There are of course several kinds of definitions. For instance, there is what is called a *Real Definition* , which Whately defines as: "A definition which explains the nature of the thing by a particular name." There is also what is called a *Physical Definition* , which is: "A definition made by enumerating such parts as are actually separable, such as the hull, masts, etc., of a ship." Also a *Logical Definition* , which is: "A definition consisting of the genus and the difference. Thus if a planet be defined as 'a wandering star,' *star* is the genus, and *wandering* points out the difference between a planet and an ordinary star." An *Accidental Definition* is: "A definition of the *accidental* qualities of a thing." An *Essential Definition* is: "a definition of the essential *properties* and *differences* of an object, person or thing."

Crabbe discriminates between a Definition and an Explanation, as follows: "A *definition* is correct or precise; an *explanation* is general or ample. The *definition* of a word defines or limits the extent of its signification; it is the rule for the scholar in the use of any word; the *explanation* of a word may include both definition and illustration; the former admits of no more words than will include the leading features in the meaning of any term; the latter admits of an unlimited scope for diffuseness on the part of the explainer."

Hyslop gives the following excellent explanation of the *Logical Definition* , which as he states is the proper meaning of the term in Logic. He states:

"The rules which regulate Logical Definition are as follows:

1. A definition should state the essential attributes of the species defined.

2. A definition must not contain the name of word defined. Otherwise the definition is called *a circulus in definiendo* .

3. The definition must be exactly equivalent to the species defined.

4. A definition should not be expressed in obscure, figurative, or ambiguous language.

5. A definition must not be negative when it can be affirmative."

A correct definition necessarily requires the manifestation of the two respective processes of Analysis and Synthesis.

Analysis is a term denoting: "The separation of anything into its constituent elements, qualities, properties and attributes." It is seen at once that in order to correctly define an object, person or thing, it is first necessary to analyze the latter in order to perceive its essential and accidental properties or differences. Unless the qualities, properties and attributes are clearly and fully perceived, we cannot properly define the object itself.

Synthesis is a term denoting: "The act of joining or putting two or more things together; in Logic: the method by composition, in opposition to the method of resolution or analysis." In stating a definition we must necessarily join together the various essential qualities, properties and attributes, which we have discovered by the process of analysis; and the synthesized combination, considered as a whole, is the definition of the object expressed by the term.

CHAPTER VIII.
JUDGMENTS

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The first step in the process of reasoning is that of Conception or the forming of Concepts. The second step is that of Judgment, or the process of perceiving the agreement or disagreement of two conceptions.

Judgment in Logic is defined as: "The comparing together in the mind of two notions, concepts or ideas, which are the objects of apprehension, whether complex or incomplex, and pronouncing that they agree or disagree with each other, or that one of them belongs or does not belong to the other. Judgment is therefore affirmative or negative."

When we have in our mind two concepts, we are likely to compare them one with the other, and to thus arrive at a conclusion regarding their agreement or disagreement. This process of comparison and decision is what, in Logic, is called *Judgment* .

In every act of Judgment there must be at least two concepts to be examined and compared. This comparison must lead to a Judgment regarding their agreement or disagreement. For instance, we have the two concepts, *horse* and *animal* . We examine and compare the two concepts, and find that there is an agreement between them. We find that the concept *horse* is included in the higher concept of *animal* and therefore, we assert that: "*The horse is an animal.* " This is a statement of *agreement* and is, therefore, a *Positive Judgment* . We then compare the concepts *horse* and *cow* and find a disagreement between them, which we express in the statement of the Judgment that: "*The horse is not a cow.* " This Judgment, stating a disagreement is what is called a *Negative Judgment* .

In the above illustration of the comparison between the concepts *horse* and *animal* we find that the second concept *animal* is broader than the first, *horse* , so broad in fact that it includes the latter. The terms are not equal, for we cannot say, in truth, that "an animal is the horse." We may, however, include a *part* of the broader conception with the narrower and say: "some animals are horses." Sometimes both concepts are of equal rank, as when we state that: "Man is a rational animal."

In the process of Judgment there is always the necessity of the choice between the Positive and the Negative. When we compare the concepts *horse* and *animal* , we must of necessity decide either that the horse *is* an animal, or else that it is *not* an animal.

The importance of the process of Judgment is ably stated by Halleck, as follows: "Were isolated concepts possible, they would be of very little use. Isolated facts are of no more service than unspun wool. We might have a concept of a certain class of three-leaved ivy, as we might also of poisons. Unless judgment linked these two concepts and decided that this species of ivy is poisonous, we might take hold of it and be poisoned. We might have a concept of bread and also one of meat, fruit and vegetables. If we also had a concept of food, unrelated to these, we should starve to death, for we should not think of them as foods. A vessel, supposing itself to be far out at sea, signaled another vessel that the crew were dying of thirst. That crew certainly had a concept of drinkable things and also of water. To the surprise of the first, the second vessel signaled back, 'Draw from the sea and drink. You are at the mouth of the Amazon.' The thirsty crew had not joined the concept *drinkable* to the concept of water over the ship's side. A man having taken an overdose of laudanum, his wife lost much valuable time in sending out for antidotes, because certain of her concepts had not been connected by judgment. She had good concepts of coffee and of mustard; she also knew that an antidote to opium was needed; but she had never linked these concepts and judged that coffee and mustard were antidotes to opium. The moment she formed that judgment she was a wiser woman for her knowledge was related and usable.... Judgment is the power revolutionizing the world. The revolution is slow because nature's forces are so complex, so hard to be reduced to their simplest forms and so disguised and neutralized by the presence of other forces.... Fortunately judgment is ever silently working and comparing things that, to past ages, have seemed dissimilar; and it is continually abstracting and leaving out of the field of view those qualities which have simply served to obscure the point at issue."

Judgment may be both analytic or synthetic in its processes; and it may be neither. When we compare a narrow concept with a broader one, as a part with a whole, the process is synthetic or an act of combination. When we compare a part of a concept with another concept, the process is analytic. When we compare concepts equal in rank or extent, the process is neither synthetic nor analytic. Thus in the statement that: "A horse is an animal," the judgment is synthetic; in the statement that: "some animals are horses," the judgement is analytic; in the statement that: "a man is a rational animal," the judgment is neither analytic nor synthetic.

Brooks says: "In one sense all judgments are synthetic. A judgment consists of the union of two ideas and this uniting is a process of synthesis. This, however, is a superficial view of the process. Such a synthesis is a mere mechanical synthesis; below this is a thought-process which is sometimes analytic, sometimes synthetic and sometimes neither analytic nor synthetic."

The same authority states: "The act of mind described is what is known as *logical judgment* . Strictly speaking, however, every intelligent act of the mind is accompanied with a *judgment* . To know is to discriminate and, therefore, to judge. Every sensation or cognition involves a knowledge and so a judgment that it exists. The mind cannot think at all without judging; to think is to judge. *Even in forming the notions which judgment compares, the mind judges.* Every notion or concept implies a previous act of judgment to form it: in forming a concept, we compare the common attributes before we unite them; and comparison is judgment. It is thus true that 'Every concept is a contracted judgment; every judgment an expanded concept.' This kind of judgment, by which we affirm the existence of states of consciousness, discriminate qualities, distinguish percepts and form concepts, is called *primitive or psychological judgment* ."

In Logical Judgment there are two aspects; *i.e.* , Judgment by Extension and Judgment by Intension. When we compare the two concepts *horse* and *animal* we find that the concept *horse* is contained in the concept *animal* and the judgment that "*a horse is an animal* " may be considered as a Judgment by Extension. In the same comparison we see that the concept *horse* contains the *quality of animality* , and in attributing this quality to the *horse* , we may also say "*the horse is an animal* ," which judgment may be considered as a Judgment by Intension. Brooks says: "Both views of Judgment are correct; the mind may reach its judgment either by extension or by intension. The method by extension is usually the more natural."

When a Judgment is expressed in words it is called a Proposition. There is some confusion regarding the two terms, some holding that a Judgment and a proposition are identical, and that the term "proposition" may be properly used to indicate the judgment itself. But the authorities who seek for clearness of expression and thought now generally hold that: "*A Proposition is a Judgment expressed in words.* " In the next chapter, in which we consider Propositions, we shall enter into a more extended consideration of the subject of Judgments as expressed in Propositions, which consideration we omit at this point in order to avoid repetition. Just as the respective subjects of Concepts and Terms necessarily blend into each other, so do the respective subjects of Judgments and Propositions. In each case, too, there is the element of the mental process on the one hand and the verbal expression of it on the other hand. It will be well to keep this fact in mind.

CHAPTER IX.
PROPOSITIONS

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We have seen that the first step of Deductive Reasoning is that which we call Concepts. The second step is that which we call Propositions.

In Logic, a *Proposition* is: "A sentence, or part of a sentence, affirming or denying a connection between the terms; limited to express assertions rather than extended to questions and commands." Hyslop defines a Proposition as: "any affirmation or denial of an agreement between two conceptions."

Examples of Propositions are found in the following sentences: "The rose is a flower;" "a horse is an animal;" "Chicago is a city;" all of which are affirmations of agreement between the two terms involved; also in: "A horse is not a zebra;" "pinks are not roses;" "the whale is not a fish;" etc., which are denials of agreement between the terms.

The *Parts of a Proposition* are: (1) the *Subject* , or that of which something is affirmed or denied; (2) the *Predicate* , or *the something* which is affirmed or denied regarding the *Subject* ; and (3) the *Copula* , or the verb serving as a link between the Subject and the Predicate.

In the Proposition: "Man is an animal," the term *man* is the Subject; the term *an animal* is the Predicate; and the word *is* , is the Copula. The Copula is always some form of the verb *to be* , in the present tense indicative, in an affirmative Proposition; and the same with the negative particle affixed, in a negative Proposition. The Copula is not always directly expressed by the word *is* or *is not* , etc., but is instead expressed in some phrase which implies them. For instance, we say "he runs," which implies "he is running." In the same way, it may appear at times as if the Predicate was missing, as in: "God is," by which is meant "God is existing." In some cases, the Proposition is inverted, the Predicate appearing first in order, and the Subject last, as in: "Blessed are the peacemakers;" or "Strong is Truth." In such cases judgment must be used in determining the matter, in accordance with the character and meaning of the terms.

An *Affirmative Proposition* is one in which the Predicate is *affirmed* to agree with the Subject. A *Negative Proposition* is one in which the agreement of the Predicate and Subject is *denied* . Examples of both of these classes have been given in this chapter.

Another classification of Propositions divides them in three classes, as follows (1) Categorical; (2) Hypothetical; (3) Disjunctive.

A *Categorical Proposition* is one in which the affirmation or denial is made without reservation or qualification, as for instance: "Man is an animal;" "the rose is a flower," *etc.* The fact asserted may not be *true* , but the statement is made positively as a statement of reality.

A *Hypothetical Proposition* is one in which the affirmation or denial is made to depend upon certain conditions, circumstances or suppositions, as for instance: "If the water is boiling-hot, it will scald;" or "if the powder be damp, it will not explode," *etc.* Jevons says: "Hypothetical Propositions may generally be recognized by containing the little word 'if;' but it is doubtful whether they really differ much from the ordinary propositions.... We may easily say that 'boiling water will scald,' and 'damp gunpowder will not explode,' thus avoiding the use of the word 'if.'"

A *Disjunctive Proposition* is one "implying or asserting an alternative," and usually containing the conjunction "or," sometimes together with "either," as for instance: "Lightning is sheet or forked;" "Arches are either round or pointed;" "Angles are either obtuse, right angled or acute."

Another classification of Propositions divides them in two classes as follows: (1) Universal; (2) Particular.

A *Universal Proposition* is one in which the *whole quantity* of the Subject is involved in the assertion or denial of the Predicate. For instance: "All men are liars," by which is affirmed that *all* of the entire race of men are in the category of liars, not *some* men but *all* the men that are in existence. In the same way the Proposition: "No men are immortal" is Universal, for it is a *universal denial* .

A *Particular Proposition* is one in which the affirmation or denial of the Predicate involves only a *part or portion* of the whole of the Subject, as for instance: "*Some* men are atheists," or "*Some* women are not vain," in which cases the affirmation or denial does not involve *all* or the *whole* of the Subject. Other examples are: "A *few* men," etc.; "*many* people," etc.; "*certain* books," etc.; "*most* people," *etc.*

Hyslop says: "The signs of the Universal Proposition, when formally expressed, are *all* , *every* , *each* , *any* , *and whole* or words with equivalent import." The signs of Particular Propositions are also certain adjectives of quantity, such as *some* , *certain* , *a few* , *many* , *most* or such others as denote *at least a part* of a class.

The subject of the Distribution of Terms in Propositions is considered very important by Logicians, and as Hyslop says: "has much importance in determining the legitimacy, or at least the intelligibility, of our reasoning and the assurance that it will be accepted by others." Some authorities favor the term, "Qualification of the Terms of Propositions," but the established usage favors the term "Distribution."

The definition of the Logical term, "Distribution," is: "The distinguishing of a universal whole into its several kinds of species; the employment of a term to its fullest extent; the application of a term to its fullest extent, so as to include all significations or applications." A Term of a Proposition is *distributed* when it is employed in its fullest sense; that is to say, *when it is employed so as to apply to each and every object, person or thing included under it* . Thus in the proposition, "All horses are animals," the term *horses* is distributed; and in the proposition, "Some horses are thoroughbreds," the term *horses* is not distributed. Both of these examples relate to the distribution of the *subject* of the proposition. But the predicate of a proposition also may or may not be distributed. For instance, in the proposition, "All horses are animals," the predicate, *animals* , is not distributed, that is, *not used in its fullest sense* , for all *animals* are not *horses* —there are *some* animals which are not horses and, therefore, the predicate, *animals* , not being used in its fullest sense is said to be "*not distributed* ." The proposition really means: "All horses are *some* animals."

There is however another point to be remembered in the consideration of Distribution of Terms of Propositions, which Brooks expresses as follows: "Distribution generally shows itself in the form of the expression, but sometimes it may be determined by the thought. Thus if we say, 'Men are mortal,' we mean *all men* , and the term men is distributed. But if we say 'Books are necessary to a library,' we mean, not 'all books' but 'some books.' The *test of distribution* is whether the term applies to '*each and every* .' Thus when we say 'men are mortal,' it is true of each and every man that he is mortal."

The Rules of Distribution of the Terms of Proposition are as follows:

1. All *universals* distribute the *subject* .
2. All *particulars* do not distribute the *subject* .
3. All *negatives* distribute the *predicate* .
4. All *affirmatives* do not distribute the *predicate* .

The above rules are based upon logical reasoning. The reason for the first two rules is quite obvious, for when the subject is *universal* , it follows that the *whole subject* is involved; when the subject is *particular* it follows that *only a part* of the subject is involved. In the case of the third rule, it will be seen that in every *negative* proposition the *whole of the predicate* must be denied the subject, as for instance, when we say: "Some *animals* are *not horses* ," the whole class of *horses* is cut off from the subject, and is thus *distributed* . In the case of the fourth rule, we may readily see that in the affirmative proposition the whole of the predicate *is not denied* the subject, as for instance, when we say that: "Horses are animals," we do not mean that horses are *all the animals* , but that they are merely a *part or portion* of the class animal—therefore, the predicate, *animals* , is not distributed.

In addition to the forms of Propositions given there is another class of Propositions known as *Definitive or Substitutive Propositions* , in which the Subject and the Predicate are exactly alike in extent and rank. For instance, in the proposition, "A *triangle* is a *polygon of three sides* " the two terms are interchangeable; that is, may be substituted for each other. Hence the term "substitutive." The term "definitive" arises from the fact that the respective terms of this kind of a proposition necessarily *define* each other. All logical definitions are expressed in this last mentioned form of proposition, for in such cases the subject and the predicate are precisely equal to each other.

CHAPTER X.
IMMEDIATE REASONING

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In the process of Judgment we must compare two concepts and ascertain their agreement of disagreement. In the process of Reasoning we follow a similar method and compare two judgments, the result of such comparison being the deduction of a third judgment.

The simplest form of reasoning is that known as Immediate Reasoning, by which is meant the deduction of one proposition from another which *implies* it. Some have defined it as: "*reasoning without a middle term* ." In this form of reasoning *only one proposition is required for the premise* , and from that premise the conclusion is deduced directly and without the necessity of comparison with any other term of proposition.

The two principal methods employed in this form of Reasoning are; (1) Opposition; (2) Conversion.

Opposition exists between propositions having the same subject and predicate, but differing in quality or quantity, or both. The Laws of Opposition are as follows:

I. (1) If the universal is true, the particular is true. (2) If the particular is false, the universal is false. (3) If the universal is false, nothing follows. (4) If the particular is true, nothing follows.

II. (1) If one of two contraries is true, the other is false. (2) If one of two contraries is false, nothing can be inferred. (3) Contraries are never both true, but both may be false.

III. (1) If one of two sub-contraries is false, the other is true. (2) If one of two sub-contraries is true, nothing can be inferred concerning the other. (3) Sub-contraries can never be both false, but both may be true.

IV. (1) If one of two contradictories is true, the other is false. (2) If one of two contradictories is false, the other is true. (3) Contradictories can never be both true or both false, but always one is true and the other is false.

In order to comprehend the above laws, the student should familiarize himself with the following arrangement, adopted by logicians as a convenience:

Universal	Affirmative	(
	Negative	(

Propositions			
	Particular	Affirmative	(
		Negative	(

Examples of the above: Universal Affirmative (A): "All men are mortal;" Universal Negative (E): "No man is mortal;" Particular Affirmative (I): "Some men are mortal;" Particular Negative (O): "Some men are not mortal."

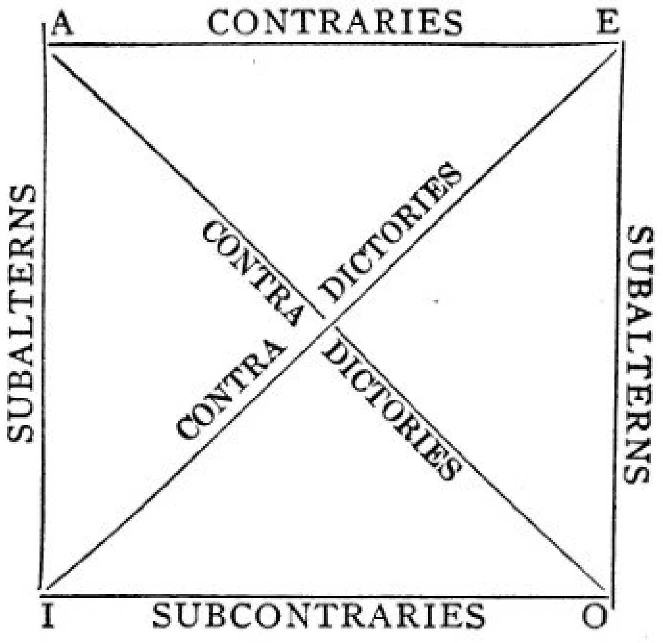
The following examples of abstract propositions are often used by logicians as tending toward a clearer conception than examples such as given above:

(A) "All A is B."
(I) "Some A is B."
(E) "No A is B."
(O) "Some A is not B."

These four forms of propositions bear certain logical relations to each other, as follows:

A and E are styled *contraries* . I and O are *sub-contraries* ; A and I and also E and O are called *subalterns* ; A and O and also I and E are styled *contradictories* .

A close study of these relations, and the symbols expressing them, is necessary for a clear comprehension of the Laws of Opposition stated a little further back, as well as the principles of Conversion which we shall mention a little further on. The following chart, called the Square of Opposition, is also employed by logicians to illustrate the relations between the four classes of propositions:



Conversion is the process of immediate reasoning by which we infer from a given proposition another proposition having the predicate of the original for its subject and the subject of the original for its predicate; or stated in a few words: *Conversion is the transposition of the subject and predicate of a proposition* . As Brooks states it: "Propositions or judgments are *converted* when the subject and predicate change places in such a manner that the resulting judgment is an inference from the given judgment." The new proposition, resulting from the operation or Conversion, is called the Converse; the original proposition is called the Convertend.

The Law of Conversion is that: "No term must be distributed in the Converse that is not distributed in the Convertend." This arises from the obvious fact that nothing should be affirmed in the derived proposition than there is in the original proposition.

There are three kinds of Conversion; *viz* : (1) Simple Conversion; (2) Conversion by Limitation; (3) Conversion by Contraposition.

In *Simple Conversion* there is no change in either quality or quantity. In *Conversion by Limitation* the quality is changed from universal to particular. In Conversion by Negation the quality is changed but not the quantity. Referring to the classification tables and symbols given in the preceding pages of this chapter, we may now proceed to consider the application of these methods of Conversion to each of the four kinds of propositions; as follows:

The Universal Affirmative (symbol A) proposition is converted by Limitation, or by a change of quality from universal to particular. The predicate not being "distributed" in the convertend, we must not distribute it in the converse by saying "*all* ." Thus in this case we must convert the proposition, "all men are mortal" (A), into "some mortals are men" (I).

The Universal Negative (symbol E) is converted by Simple Conversion, in which there is no change in either quality or quantity. For since both terms of "E" are distributed, they may both be distributed in the converse without violating the law of conversion. Thus "No man is mortal" is converted into: "No mortals are men." "E" is converted into "E."

The Particular Affirmative (symbol I) is also converted by Simple Conversion in which there is no change in either quality or quantity. For since neither term is distributed in "I," neither term may be distributed in the converse, and the latter must remain "I." For instance; the proposition: "Some men are mortal" is converted into the proposition, "Some mortals are men."

The Particular Negative (symbol O) is converted by Conversion by Negation, in which the quality is changed but not the quantity. Thus in converting the proposition: "Some men are not mortal," we must *not* say "some mortals are not men," for in so doing we would distribute *men* in the predicate, where it is not distributed in the convertend. Avoiding this, *we transfer the negative particle from the copula to the predicate* so that the convertend becomes "I" which is converted by Simple Conversion. Thus we transfer "Some men are not mortal" into "Some men are not-mortal" from which we easily convert (by simple Conversion) the proposition: "Some not-mortals are men."

It will be well for students, at this point, to consider the three following Fundamental Laws of Thought as laid down by the authorities, which are as follows:

The Law of Identity , which states that: "The same quality or thing is always the same quality or thing, no matter how different the conditions in which it occurs."

The Law of Contradiction , which states that: "No thing can at the same time and place both be and not be."

The Law of Excluded Middle , which states that: "Everything must either be or not be; there is no other alternative or middle course."

Of these laws, Prof. Jevons, a noted authority, says: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted; and it is not too much to say that the whole of logic will be plain to those who will constantly use these laws as the key."

CHAPTER XI.
INDUCTIVE REASONING

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Inductive Reasoning, as we have said, is the process of discovering general truth from particular truths, or inferring general laws from particular facts. Thus, from the experience of the individual and the race regarding the particular truth that each and every man under observation has been observed to die sooner or later, it is inferred that *all* men die, and hence, the induction of the general truth that "All men must die." Or, as from experience we know that the various kinds of metals expand when subjected to heat, we infer that *all* metals are subject to this law, and that consequently we may arrive by inductive reasoning at the conclusion that: "All metals expand when subjected to heat." It will be noticed that the conclusion arrived at in this way by Inductive Reasoning forms the fundamental premise in the process of Deductive Reasoning. As we have seen elsewhere, the two processes, Inductive and Deductive Reasoning, respectively are interdependent—resting upon one another.

Jevons says of Inductive Reasoning: "In Deductive Reasoning we inquire how we may gather the truth contained in some propositions called Premises, and put into another proposition called the Conclusion. We have not yet undertaken to find out how we can learn what propositions really are true, but only *what propositions are true when other ones are true* . All the acts of reasoning yet considered would be called *deductive because we deduce, or lead down the truth from premises to conclusion* . It is an exceedingly important thing to understand deductive inference correctly, but it might seem to be still more important to understand *inductive inference* , by which we gather the truth of general propositions from facts observed as happening in the world around us." Halleck says: "Man has to find out through his own experience, or that of others, the major premises from which he argues or draws his conclusions. By induction we examine what seems to us a sufficient number of individual cases. We then conclude that the rest of these cases, which we have not examined, will obey the same general law.... Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can deduction be employed."

Strange as may now appear, it is a fact that until a comparatively recent period in the history of man, it was held by philosophers that the only way to arrive at all knowledge was by means of Deductive Reasoning, by the use of the Syllogism. The influence of Aristotle was great and men preferred to pursue artificial and complicated methods of Deductive Reasoning, rather than to reach the truth by obtaining the facts from Nature herself, at first hand, and then inferring general principle from the facts so gathered. The rise of modern scientific methods of reasoning, along the lines of Inductive Inference, dates from about 1225-1300. Roger Bacon was one of the first to teach that we must arrive at scientific truth by a process of observation and experimentation on the natural objects to be found on all sides. He made many discoveries by following this process. He was ably seconded by Galileo who lived some three hundred years later, and who also taught that many great general truths might be gained by careful observation and intelligent inference. Lord Francis Bacon, who lived about the same time as Galileo, presented in his *Novum Organum* many excellent observations and facts regarding the process of Inductive Reasoning and scientific thought. As Jevons says: "Inductive logic inquires by what manner of reasoning we can gather the laws of nature from the facts and events observed. Such reasoning is called induction, or inductive inquiry, and, as it has actually been practiced by all the great discoverers in science, it consists in four steps."

The *Four Steps in Inductive Reasoning* , as stated by Jevons, are as follows:

First Step. —Preliminary observation.

Second Step. —The making of hypotheses.

Third Step. —Deductive reasoning.

Fourth Step. —Verification.

It will be seen that the process of Inductive Reasoning is essentially *a synthetic process* , because it operates in the direction of combining and uniting particular facts or truths into general truths or laws which comprehend, embrace and include them all. As Brooks says: "The particular facts are united by the mind into the general law; the general law embraces the particular facts and binds them together into a unity of principle and thought. Induction is thus a process of thought from the parts to the whole—a synthetic process." It will also be seen that the process of Inductive Reasoning is essentially *an ascending process* , because it ascends from particular facts to general laws; particular truths to universal truths; from the lower to the higher, the narrower to the broader, the smaller to the greater.

Brooks says of Inductive Reasoning: "The relation of induction to deduction will be clearly seen. Induction and Deduction are the converse, the opposites of each other. Deduction derives a particular truth from a general truth; Induction derives a general truth from particular truths. This antithesis appears in every particular. Deduction goes from generals to particulars; Induction goes from particulars to generals. Deduction is an analytic process; Induction is a synthetic process. Deduction is a descending process—it goes from the higher truth to the lower truth; Induction is an ascending process—it goes from the lower truth to the higher. They differ also in that Deduction may be applied to necessary truths, while Induction is mainly restricted to contingent truths." Hyslop says: "There have been several ways of defining this process. It has been usual to contrast it with Deduction. Now, deduction is often said to be reasoning from general to particular truths, from the containing to the contained truth, or from cause to effect. Induction, therefore, by contrast is defined as reasoning from the particular to the general, from the contained to the containing, or from effect to cause. Sometimes induction is said to be reasoning from the known to the unknown. This would make deduction, by contrast, reasoning from the unknown to the known, which is absurd. The former ways of representing it are much the better. But there is still a better way of comparing them. Deduction *is reasoning in which the conclusion is contained in the premises* . This is a ground for its certitude and we commit a fallacy whenever we go beyond the premises as shown by the laws of the distribution of terms. In contrast with this, then, we may call inductive reasoning *the process by which we go beyond the premises in the conclusion* .... The process here is to start from given facts and to infer some other probable facts more general or connected with them. In this we see the process of going beyond the premises. There are, of course, certain conditions which regulate the legitimacy of the procedure, just as there are conditions determining deduction. They are *that the conclusion shall represent the same general kind as the premises* , with a possibility of accidental differences. But it goes beyond the premises in so far as *known* facts are concerned."

The following example may give you a clearer idea of the processes of Inductive Reasoning:

First Step. Preliminary Observation. *Example* : We notice that all the particular *magnets* which have come under our observation *attract iron* . Our mental record of the phenomena may be stated as: "A, B, C, D, E, F, G, etc., and also X, Y, and Z, all of which are *magnets* , in all observed instances, and at all observed times, *attract iron* ."

Second Step. The Making of Hypotheses. *Example* : Upon the basis of the observations and experiments, as above stated, and applying the axiom of Inductive Reasoning, that: "What is true of the many, is true of the whole," we feel justified in forming a hypothesis or inference of a general law or truth, applying the facts of the particulars to the general, whole or universal, thus: "*All* magnets attract iron."

Third Step. Deductive Reasoning. *Example* : Picking up a magnet regarding which we have had no experience and upon which we have made no experiments, we reason by the syllogism, as follows: (1) *All* magnets attract iron; (2) *This thing* is a magnet; therefore (3) *This thing* will attract iron. In this we apply the axiom of Deductive Reasoning: "Whatever is true of the whole is true of the parts."

Fourth Step. Verification. *Example* : We then proceed to test the hypothesis upon the particular magnet, so as to ascertain whether or not it agrees with the particular facts. If the magnet does not attract iron we know that either our hypothesis is wrong and that *some* magnets do *not* attract iron; or else that our *judgment* regarding that particular "thing" being a magnet is at fault and that it is *not* a magnet. In either case, further examination, observation and experiment is necessary. In case the particular magnet *does* attract iron, we feel that we have verified our hypothesis and our judgment.

CHAPTER XII.
REASONING BY INDUCTION

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The term "Induction," in its logical usage, is defined as follows: "(a) The process of investigating and collecting facts; and (b) the deducing of an inference from these facts; also (c) sometimes loosely used in the sense of an inference from observed facts." Mill says: "*Induction* , then, is that operation of the mind, by which we infer that what we know to be true in a particular case or cases, will be true in all cases which resemble the former in certain assignable respects. In other words, *Induction* is the process by which we conclude that what is true of certain individuals of a class, is true of the whole class, or that what is true at certain times will be true in similar circumstances at all times."

The *Basis of Induction* is the axiom that: "*What is true of the many is true of the whole* ." Esser, a well known authority, states this axiom in rather more complicated form, as follows: "That which belongs or does not belong to many things of the same kind, belongs or does not belong to all things of the same kind."

This basic axiom of Induction rests upon the conviction that Nature's laws and manifestations are regular, orderly and *uniform* . If we assume that Nature does not manifest these qualities, then the axiom must fall, and all inductive reason must be fallacious. As Brooks well says: "Induction has been compared to a ladder upon which we ascend from facts to laws. This ladder cannot stand unless it has something to rest upon; and this something is our faith in the constancy of Nature's laws." Some authorities have held that this perception of the uniformity of Nature's laws is in the nature of an *intuitive* truth, or an inherent law of our intelligence. Others hold that it is in itself an *inductive* truth, arrived at by experience and observation at a very early age. We are held to have noticed the uniformity in natural phenomena, and almost instinctively infer that this uniformity is continuous and universal.

The authorities assume the existence of two kinds of Induction, namely: (1) Perfect Induction; and (2) Imperfect Induction. Other, but similar, terms are employed by different authorities to designate these two classes.

Perfect Induction necessitates a knowledge of *all* the particulars forming a class; that is, *all* the individual objects, persons, things or facts comprising a class must be known and enumerated in this form of Induction. For instance, if we *knew positively* all of Brown's children, and that their names were John, Peter, Mark, Luke, Charles, William, Mary and Susan, respectively; and that each and every one of them were freckled and had red hair; then, in that case, instead of simply *generalizing* and stating that: "John, Peter, Mark, Luke, Charles, William, Mary and Susan, who are *all* of Brown's children, are freckled and have red hair," we would save words, and state the inductive conclusion: "All Brown's children are freckled and have red hair." It will be noticed that in this case *we include in the process only what is stated in the premise itself* , and we do not extend our inductive process beyond the actual data upon which it is based. This form of Induction is sometimes called "Logical Induction," because the inference is a logical necessity, without the possibility of error or exception. By some authorities it is held not to be Induction at all, in the strict sense, but little more than a simplified form of enumeration. In actual practice it is seldom available, for it is almost impossible for us to know all the particulars in inferring a general law or truth. In view of this difficulty, we fall back upon the more practical form of induction known as:

Imperfect Induction , or as it is sometimes called "Practical Induction," by which is meant the inductive process of reasoning in which we assume that the particulars or facts actually known to us correctly represent those which are not actually known, and hence the whole class to which they belong. In this process it will be seen that *the conclusion extends* beyond the data upon which it is based. In this form of Induction we must actually employ the principle of the axiom: "What is true of the many is true of the whole"—that is, must *assume* it to be a fact, not because we *know* it by actual experience, but because we infer it from the axiom which also agrees with past experience. The conclusion arrived at may not always be true in its fullest sense, as in the case of the conclusion of Perfect Induction, but is the result of an inference based upon a principle which gives us a reasonable right to assume its truth in absence of better knowledge.

In considering the actual steps in the process of Inductive Reasoning we can do no better than to follow the classification of Jevons, mentioned in the preceding chapter, the same being simple and readily comprehended, and therefore preferable in this case to the more technical classification favored by some other authorities. Let us now consider these four steps.

First Step. Preliminary observation. It follows that without the experience of oneself or of others in the direction of observing and remembering particular facts, objects, persons and things, we cannot hope to acquire the preliminary facts for the generalization and inductive inference necessary in Inductive Reasoning. It is necessary for us to form a variety of clear Concepts or ideas of facts, objects, persons and things, before we may hope to generalize from these particulars. In the chapters of this book devoted to the consideration of Concepts, we may see the fundamental importance of the formation and acquirement of correct Concepts. Concepts are the fundamental material for correct reasoning. In order to produce a perfect finished product, we must have perfect materials, and a sufficient quantity of them. The greater the knowledge one possesses of the facts and objects of the outside world, the better able is he to reason therefrom. Concepts are the raw material which must feed the machinery of reasoning, and from which the final product of perfected thought is produced. As Halleck says: "There must first be a presentation of materials. Suppose that we wish to form the concept *fruit* . We must first perceive the different kinds of fruit—cherry, pear, quince, plum, currant, apple, fig, orange, *etc.* Before we can take the next step, we must be able to form distinct and accurate images of the various kinds of fruit. If the concept is to be absolutely accurate, not one kind of fruit must be overlooked. Practically this is impossible; but many kinds should be examined. Where perception is inaccurate and stinted, the products of thought cannot be trustworthy. No building is firm if reared on insecure foundations."

In the process of Preliminary Observation, we find that there are two ways of obtaining a knowledge of the facts and things around us. These two ways are as follows:

I. By *Simple Observation* , or the perception of the happenings which are manifested without our interference. In this way we perceive the motion of the tides; the movement of the planets; the phenomena of the weather; the passing of animals, *etc.*

II. By the *Observation of Experiment* , or the perception of happenings in which we interfere with things and then observe the result. An *experiment* is: "A trial, proof, or test of anything; an act, operation, or process designed to discover some unknown truth, principle or effect, or to test some received or reputed truth or principle." Hobbes says: "To have had many *experiments* is what we call *experience* ." Jevons says: "Experimentation is observation with something more; namely, regulation of the things whose behavior is to be observed. The advantages of experiment over mere observation are of two kinds. In the first place, we shall generally know much more certainly and accurately with what we are dealing, when we make experiments than when we simply observe natural events.... It is a further advantage of artificial experiments, that they enable us to discover entirely new substances and to learn their properties.... It would be a mistake to suppose that the making of an experiment is inductive reasoning, and gives us without further trouble the laws of nature. *Experiments only give us the facts upon which we may afterward reason....* Experiments then merely give facts, and it is only by careful reasoning that we can learn when the same facts will be observed again. *The general rule is that the same causes will produce the same effects.* Whatever happens in one case will happen in all like cases, provided that they are really like, and not merely apparently so.... When we have by repeated experiments tried the effect which all the surrounding things might have on the result, we can then reason with much confidence as to similar results in similar circumstances.... In order that we may, from our observations and experiments, learn the law of nature and become able to foresee the future, we must perform the process of generalization. To generalize is to draw a general law from particular cases, and to infer that what we see to be true of a few things is true of the whole genus or class to which these things belong. It requires much judgment and skill to generalize correctly, because everything depends upon the number and character of the instances about which we reason."

Having seen that the first step in Inductive Reasoning is Preliminary Observation, let us now consider the next steps in which we may see what we do with the facts and ideas which we have acquired by this Observation and Experiment.

CHAPTER XIII.
THEORY AND HYPOTHESES

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Following Jevons' classification, we find that the Second Step in Inductive Reasoning is that called "The Making of Hypotheses."

A *Hypothesis* is: "A supposition, proposition or principle *assumed or taken for granted* in order to draw a conclusion or inference in proof of the point or question; a proposition assumed or taken for granted, though not proved, for the purpose of deducing proof of a point in question." It will be seen that a Hypothesis is merely held to be *possibly or probably true* , and *not certainly true* ; it is in the nature of a *working assumption* , whose truth must be tested by observed facts. The assumption may apply either to the *cause* of things, or to the *laws* which govern things. Akin to a hypothesis, and by many people confused in meaning with the latter, is what is called a Theory.

A *Theory* is: "A verified hypothesis; a hypothesis which has been established as, apparently, the true one." An authority says "*Theory* is a stronger word than *hypothesis* . A *theory* is founded on principles which have been established on independent evidence. A *hypothesis* merely assumes the operation of a cause which would account for the phenomena, but has not evidence that such cause was actually at work. Metaphysically, a theory is nothing but a hypothesis supported by a large amount of probable evidence." Brooks says: "When a hypothesis is shown to explain all the facts that are known, these facts being varied and extensive, it is said to be verified, and becomes a theory. Thus we have the theory of universal gravitation, the Copernican theory of the solar system, the undulatory theory of light, etc., all of which were originally mere hypotheses. This is the manner in which the term is usually employed in the inductive philosophy; though it must be admitted that it is not always used in this strict sense. Discarded hypotheses are often referred to as theories; and that which is actually a theory is sometimes called a hypothesis."

The steps by which we build up a hypothesis are numerous and varied. In the first place we may erect a hypothesis by the methods of what we have described as Perfect Induction, or Logical Induction. In this case we proceed by simple generalization or simple enumeration. The example of the freckled, red-haired children of Brown, mentioned in a previous chapter, explains this method. It requires the examination and knowledge of every object or fact of which the statement or hypothesis is made. Hamilton states that it is the only induction which is absolutely necessitated by the laws of thought. It does not extend further than the plane of experience. It is akin to mathematical reasoning.

Far more important is the process by which hypotheses are erected by means of inferences from Imperfect Induction, by which we reason from the known to the unknown, transcending experience, and making true inductive inferences from the axiom of Inductive Reasoning. This process involves the subject of Causes. Jevons says: "The cause of an event is that antecedent, or set of antecedents, from which the event always follows. People often make much difficulty about understanding what the cause of an event means, but it really means nothing beyond *the things that must exist before in order that the event shall happen afterward* ."

Causes are often obscure and difficult to determine. The following five difficulties are likely to arise: I. The cause may be out of our experience, and is therefore not to be understood; II. Causes often act conjointly, so that it is difficult to discover the one predominant cause by reason of its associated causes; III. Often the presence of a counteracting, or modifying cause may confuse us; IV. Often a certain effect may be caused by either of several possible causes; V. That which appears as a *cause* of a certain effect may be but a co-effect of an original cause.

Mill formulated several tests for ascertaining the causal agency in particular cases, in view of the above-stated difficulties. These tests are as follows: (1) The Method of Agreement; (2) The Method of Difference; (3) The Method of Residues; and (4) The Method of Concomitant Variations. The following definitions of these various tests are given by Atwater as follows:

Method of Agreement : "If, whenever a given object or agency is present without counteracting forces, a given effect is produced, there is a strong evidence that the object or agency is the cause of the effect."

Method of Difference : "If, when the supposed cause is present the effect is present, and when the supposed cause is absent the effect is wanting, there being in neither case any other agents present to effect the result, we may reasonably infer that the supposed cause is the real one."

Method of Residue : "When in any phenomena we find a result remaining after the effects of all known causes are estimated, we may attribute it to a residual agent not yet reckoned."

Method of Concomitant Variations : "When a variation in a given antecedent is accompanied by a variation of a given consequent, they are in some manner related as cause and effect."

Atwater adds: "Whenever either of these criteria is found free from conflicting evidence, and especially when several of them concur, the evidence is clear that the cases observed are fair representatives of the whole class, and warrant a valid inductive conclusion."

Jevons gives us the following valuable rules:

I. "Whenever we can alter the quantity of the things experimented on, we can apply *a rule for discovering which are causes and which are effects* , as follows: We must vary the quantity of one thing, making it at one time greater and at another time less, and if we observe any other thing which varies just at the same times, it will in all probability be an *effect* ."

II. "When things vary regularly and frequently, there is *a simple rule, by following which we can judge whether changes are connected together as causes and effects* , as follows: Those things which change in exactly equal times are in all likelihood connected together."

III. "It is very difficult to explain how it is that we can ever reason from one thing to a class of things by generalization, *when we cannot be sure that the things resemble each other in the important points* .... Upon what grounds do we argue? We have to get a general law from particular facts. This can only be done by going through all the steps of inductive reasoning. Having made certain observations, we must frame hypotheses as to the circumstances, or laws from which they proceed. Then we must reason deductively; and after verifying the deductions in as many cases as possible, we shall know how far we can trust similar deductions concerning future events.... It is difficult to judge when we may, and when we may not, safely infer from some things to others in this simple way, without making a complete theory of the matter. *The only rule* that can be given to assist us is that *if things resemble each other in a few properties only, we must observe many instances before inferring that these properties will always be joined together in other cases* ."

CHAPTER XIV.
MAKING AND TESTING HYPOTHESES

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The older philosophers and logicians were often at a loss how to reasonably account for the origin of hypotheses. It will be seen, after giving the matter a little thought, that the actual formation of the hypothesis is more than a mere grouping together or synthesis of facts or ideas—there is another mental process which actually evolves the hypothesis or theory—which gives *a possible reason* . What is this mental process? Let us consider the matter. Brooks well says: "The hypotheses of science originate in what is called anticipation. They are not the result of a mere synthesis of facts, for no combination of facts can give the law or cause. We do not see the law; we see the facts and *the mind thinks the law* . By the power of anticipation, the mind often leaps from a few facts to the cause which produces them or the law which governs them. Many hypotheses were but *a happy intuition of the mind* . They were the result of what La Place calls 'a great guess,' or what Plato so beautifully designates as 'a sacred suspicion of truth.' The forming of hypotheses requires a suggestive mind, a lively fancy, a philosophic imagination, that catches a glimpse of the idea through the form, or sees the law standing behind the fact."

The student of The New Psychology sees in the mental operation of the forming of the hypothesis—"the mind thinking the law"—but an instance of the operation of the activities of the Subconscious Mind, or even the Superconscious Mind. (See the volume on the Subconscious Mind in this series.) Not only does this hypothesis give the explanation which the old psychology has failed to do, but it agrees with the ideas of others on the subject as stated in the above quotation from Brooks; and moreover agrees with many recorded instances of the formation of great hypotheses. Sir Wm. Hamilton discovered the very important mathematical law of quaternions while walking one day in the Dublin Observatory. He had pondered long on the subject, but without result. But, finally, on that eventful day he suddenly "felt the galvanic circle of thought" close, and the result was the realization of the fundamental mathematical relations of the problem. Berthelot, the founder of Synthetic Chemistry, has testified that the celebrated experiments which led to his remarkable discoveries were seldom the result of carefully followed lines of conscious thought or pure reasoning processes; but, instead, came to him "of their own accord," so to speak, "as from a clear sky." In these and many other similar instances, the mental operation was undoubtedly purely subjective and subconscious. Dr. Hudson has claimed that the "Subjective Mind" cannot reason inductively, and that its operations are purely and distinctly deductive, but the testimony of many eminent scientists, inventors and philosophers is directly to the contrary.

In this connection the following quotation from Thomson is interesting: "The system of anatomy which has immortalized the name of Oken is the consequence of a flash of anticipation which glanced through his mind when he picked up in a chance walk the skull of a deer, bleached and disintegrated by the weather, and exclaimed after a glance, 'It is part of a vertebral column!' When Newton saw the apple fall, the anticipatory question flashed through his mind, 'Why do not the heavenly bodies fall like this apple?' In neither case had accident any important share; Newton and Oken were prepared by the deepest previous study to seize upon the unimportant fact offered to them, and to show how important it might become; and if the apple and the deer-skull had been wanting, some other falling body, or some other skull, would have touched the string so ready to vibrate. But in each case there was a great step of anticipation; Oken thought he saw a type of the whole skeleton in a single vertebra, while Newton conceived at once that the whole universe was full of bodies tending to fall.... The discovery of Goethe, which did for the vegetable kingdom what Oken did for the animal, that the parts of a plant are to be regarded as metamorphosed leaves, is an apparent exception to the necessity of discipline for invention, since it was the discovery of a poet in a region to which he seemed to have paid no especial or laborious attention. But Goethe was himself most anxious to rest the basis of this discovery upon his observation rather than his imagination, and doubtless with good reason.... As with other great discoveries, hints had been given already, though not pursued, both of Goethe's and Oken's principles. Goethe left his to be followed up by others, and but for his great fame, perhaps his name would never have been connected with it. Oken had amassed all the materials necessary for the establishment of his theory; he was able at once to discover and conquer the new territory."

It must not be supposed, however, that all hypotheses flashing into the field of consciousness from the Subconsciousness, are necessarily true or correct. On the contrary many of them are incorrect, or at least only partially correct. The Subconsciousness is not infallible or omniscient—it merely produces results according to the material furnished it. But even these faulty hypotheses are often of value in the later formation of a correct one. As Whewell says: "To try wrong guesses is with most persons the only way to hit upon right ones." Kepler is said to have erected at least twenty hypotheses regarding the shape of the earth's orbit before he finally evolved the correct one. As Brooks says: "Even incorrect hypotheses may be of use in scientific research, since they may lead to more correct suppositions." The supposition of the circular motions of the heavenly bodies around the *earth* as a center, which lead to the conception of epicycles, etc., and at last to the true theory is an illustration of this. So the 'theory of phlogiston' in chemistry, made many facts intelligible, before the true one of 'oxidation' superseded it. And so, as Thomson says, "with the theory that 'Nature abhors a vacuum,' which served to bring together so many cognate facts not previously considered as related. Even an incorrect conception of this kind has its place in science, so long as it is applicable to the facts; when facts occur which it cannot explain, we either correct it or replace it with a new one. The pathway of science, some one remarks, is strewn with the remains of discarded hypotheses."

Halleck says regarding the danger of hasty inference: "Men must constantly employ imperfect induction in order to advance; but great dangers attend inductive inferences made from too narrow experience. A child has experience with one or two dogs at his home. Because of their gentleness, he argues that all dogs are gentle. He does not, perhaps, find out the contrary until he has been severely bitten. His induction was too hasty. He had not tested a sufficiently large number of dogs to form such a conclusion. From one or two experiences with a large crop in a certain latitude, a farmer may argue that the crop will generally be profitable, whereas it may not again prove so for years. A man may have trusted a number of people and found them honest. He concludes that people as a rule are honest, trusts a certain dishonest man, and is ruined. The older people grow, the more cautious they generally become in forming inductive conclusions. Many instances are noted and compared; but even the wisest sometimes make mistakes. It once was a generally accepted fact that all swans were white. Nobody had ever seen a dark swan, and the inference that all swans were white was regarded as certainly true. Black swans were, however, found in Australia."

Brooks says regarding the probability of hypotheses: "The probability of a hypothesis is in proportion to the number of facts and phenomena it will explain. The larger the number of facts and phenomena that it will satisfactorily account for, the greater our faith in the correctness of our supposition.... If there is more than one hypothesis in respect to the facts under consideration, that one which accounts for the greatest number of facts is the most probable.... In order to verify a hypothesis it must be shown that it will account for all the facts and phenomena. If these facts are numerous and varied, and the subject is so thoroughly investigated that it is quite certain that no important class of facts has been overlooked, the supposition is regarded as true, and the hypothesis is said to be verified. Thus the hypothesis of the 'daily rotation' of the earth on its axis to account for the succession of day and night is accepted as absolutely true. This is the view taken by Dr. Whewell and many other thinkers in respect to the verification of a hypothesis. Some writers, however, as Mill and his school, maintain that in order to verify a hypothesis, we must show not only that it explains all the facts and phenomena, but that there is no other possible hypothesis which will account for them.... The former view of verification is regarded as the correct one. By the latter view, it is evident that a hypothesis could never be verified."

Jevons says: "In the fourth step (verification), we proceed to compare these deductions with the facts already collected, or when necessary and practicable, we make new observations and plan new experiments, so as to find out whether the hypothesis agrees with nature. If we meet with several distinct disagreements between our deductions and our observations, it will become likely that the hypothesis is wrong, and we must then invent a new one. In order to produce agreement it will sometimes be enough to change the hypothesis in a small degree. When we get hold of a hypothesis which seems to give results agreeing with a few facts, we must not at once assume that it is certainly correct. We must go on making other deductions from it under various circumstances, and, whenever it is possible, we ought to verify these results, that is, compare them with facts observed through the senses. When a hypothesis is shown in this way to be true in a great many of its results, especially when it enables us to predict what we should never otherwise have believed or discovered, it becomes certain that the hypothesis itself is a true one.... Sometimes it will happen that two or even three quite different hypotheses all seem to agree with certain facts, so that we are puzzled which to select.... When there are thus two hypotheses, one as good as the other, we need to discover some fact or thing which will agree with one hypothesis and not with the other, because this immediately enables us to decide that the former hypothesis is true and the latter false."

In the above statements regarding the *verification* of hypotheses we see references made to the testing of the latter upon the "facts" of the case. These *facts* may be either the observed phenomena or facts apparent to the perception, or else *facts* obtained by deductive reasoning. The latter may be said to be facts which are held to be true if the hypothesis be true. Thus if we erect the hypothesis that "All men are mortal," we may reason deductively that it will follow that each and every thing that is a *man* must die sooner or later. Then we test our hypotheses upon *each and every man* whom we may subject to observation and experiment. If we find a single man who does not die, then the test disproves our hypotheses; if on the contrary all men (the "facts" in the case) prove to be mortal, then is our hypotheses proven or established. The deductive reasoning in this case is as follows: "*If* so-and-so is true regarding such-and-such a class; and if this particular thing belongs to that class; then it will follow that so-and-so is true regarding this particular thing." This argument is expressed in what is called a Hypothetical Proposition (see Chapter IX), the consideration of which forms a part of the general subject of Deductive Reasoning. Therefore as Jevons has said, "Deductive Reasoning is the Third Step in Inductive Reasoning, and precedes Verification", which we have already considered. Halleck says: "After Induction has classified certain phenomena and thus given us a major premise, we may proceed *deductively* to apply the inference to any new specimen that can be shown to belong to that class. Induction hands over to deduction a ready-made major premise.... Deduction takes that as a fact, making no inquiry about its truth.... Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can *deduction* be employed."

In view of the above facts, we shall now proceed to a consideration of that great class of Reasoning known under the term—Deductive Reasoning.

CHAPTER XV.
DEDUCTIVE REASONING

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We have seen that there are two great classes of reasoning, known respectively, as (1) Inductive Reasoning, or the discovery of general truth from particular truths; and (2) Deductive Reasoning, or the discovery of particular truths from general truths.

As we have said, Deductive Reasoning is the process of discovering particular truths from a general truth. Thus from the general truth embodied in the proposition "All horses are animals," when it is considered in connection with the secondary proposition that "Dobbin is a horse," we are able to deduce the particular truth that: "Dobbin is an animal." Or, in the following case we deduce a particular truth from a general truth, as follows: "All mushrooms are good to eat; this fungus is a mushroom; therefore, this fungus is good to eat." A deductive argument is expressed in a deductive syllogism.

Jevons says regarding the last stated illustration: "Here are three sentences which state three different facts; but when we know the two first facts, we learn or gather the third fact from the other two. When we thus learn one fact from other facts, we *infer or reason* , and we do this in the mind. Reasoning thus enables us to ascertain the nature of a thing without actual trial. If we always needed to taste a thing before we could know whether it was good to eat or not, cases of poisoning would be alarmingly frequent. But the appearance and peculiarities of a mushroom may be safely learned by the eye or the nose, and reasoning upon this information and the fact already well known, that mushrooms are good to eat, we arrive without any danger or trouble at the conclusion that the particular fungus before us is good to eat. *To reason, then, is to get some knowledge from other knowledge.* "

The student will recognize that Deductive Reasoning is essentially *an analytic process* , because it operates in the direction of analyzing a universal or general truth into its particulars—into the particular parts which are included within it—and asserting of them that "what is true of the general is true of the particular." Thus in the general truth that "All men are mortal," we see included the particular truth that "John Smith is mortal"—John Smith having been discovered to be a man. We deduce the particular truth about John Smith from the general truth about "all men." We analyze "all men" and find John Smith to be one of its particular parts. Therefore, "Deduction is an inference from the whole to its parts; that is, an analytic process."

The student will also recognize that Deductive Reasoning is essentially *a descending process* , because it operates in the direction of a descent from the universal to the particular; from the higher to the lower; from the broader to the narrower. As Brooks says: "Deduction descends from higher truths to lower truths, from laws to facts, from causes to phenomena, *etc.* Given the law, we can by deduction descend to the facts that fall under the law, even if we have never before seen the facts; and so from the cause we may pass down to observed and even unknown phenomena."

The general truths which are used as the basis of Deductive Reasoning are discovered in several ways. The majority arise from Inductive Reasoning, based upon experience, observation and experiment. For instance in the examples given above, we could not truthfully assert our belief that: "All horses are animals" unless we had previously studied both the horse and animals in general. Nor without this study could we state that "Dobbin is a horse." Nor could we, without previous study, experience and experiment truthfully assert that: "All mushrooms are good to eat;" or that "this fungus is a mushroom;" and that "therefore, this fungus is good to eat." Even as it is, we must be sure that the fungus really is a mushroom, else we run a risk of poisoning ourselves. General truths of this kind are *not intuitive* , by any means, but are based upon our own experience or the experience of others.

There is a class of general truths which are called *intuitive* by some authorities. Halleck says of these: "Some psychologists claim that we have knowledge obtained neither through induction nor deduction; that we recognize certain truths the moment we perceive certain objects, without any process of inference. Under the head of intuitive knowledge are classified such cases as the following: We perceive an object and immediately know that it is a time relation, as existing now and then. We are said to have an intuitive concept of time. When we are told that the whole is greater than a part; that things equal to the same thing are equal to each other; that a straight line cannot enclose space, we *immediately* , or intuitively, recognize the truth of these statements. Attempts at proof do not make us feel surer of their truth.... We say that it is self-evident, or that we know the fact intuitively. The axioms of mathematics and logic are said to be intuitive."

Another class of authorities, however, deny the nature of intuitive knowledge of truth, or intuitive truths. They claim that all our ideas arise from sensation and reflection, and that what we call "intuition" is merely the result of sensation and reflection *reproduced by memory or heredity* . They hold that the *intuitions* of animals and men are simply the representation of experiences of the race, or individual, arising from the impressions stored away in the subconsciousness of the individual. Halleck states regarding this: "This school likens intuition to instinct. It grants that the young duck knows water instinctively, plunges into it, and swims without learning. These psychologists believe that there was a time when this was not the case with the progenitors of the duck. They had to gain this knowledge slowly through experience. Those that learned the proper aquatic lesson survived and transmitted this knowledge through a modified structure, to their progeny. Those that failed in the lesson perished in the struggle for existence.... This school claims that the intuition of cause and effect arose in the same way. Generations of human beings have seen the cause invariably joined to the effect; hence, through inseparable association came the recognition of their necessary sequence. The tendency to regard all phenomena in these relations was with steadily increasing force transmitted by the laws of heredity to posterity, until the recognition of the relationship has become an intuition."

Another class of general truths is merely hypothetical. Hypothetical means "Founded on or including a hypothesis or supposition; assumed or taken for granted, though not proved, for the purpose of deducing proofs of a point in question." The hypotheses and theories of physical science are used as general truths for deductive reasoning. Hypothetical general truths are in the nature of premises assumed in order to proceed with the process of Deductive Reasoning, and without which such reasoning would be impossible. They are, however, as a rule not mere assumptions, but are rather in the nature of assumptions rendered plausible by experience, experiment and Inductive Reasoning. The Law of Gravitation may be considered hypothetical, and yet it is the result of Inductive Reasoning based upon a vast multitude of facts and phenomena.

The *Primary Basis of Deductive Reasoning* may be said to rest upon the logical axiom, which has come down to us from the ancients, and which is stated as follows: "*Whatever is true of the whole is true of its parts* ." Or, as later authorities have expressed it: "Whatever is true of the general is true of the particular." This axiom is the basis upon which we build our Deductive Reasoning. It furnishes us with the validity of the deductive inference or argument. If we are challenged for proof of the statement that "This fungus is good to eat," we are able to answer that we are justified in making the statement by the self-evident proposition, or axiom, that "Whatever is true of the general is true of the particular." If the general "mushroom" is good to eat, then the particular, "this fungus" being a mushroom, must also be good to eat. All horses (general) being animals, then according to the axiom, Dobbin (particular horse) must also be an animal.

This axiom has been stated in various terms other than those stated above. For instance: "Whatever may be affirmed or denied of the whole, may be denied or affirmed of the parts;" which form is evidently derived from that used by Hamilton who said: "What belongs, or does not belong, to the containing whole, belongs or does not belong, to each of the contained parts." Aristotle formulated his celebrated Dictum as follows: "Whatever can be predicated affirmatively or negatively of any class or term distributed, can be predicated in like manner of all and singular the classes or individuals contained under it."

There is another form of Deductive Reasoning, that is a form based upon another axiom than that of: "Whatever is true of the whole is true of the parts." This form of reasoning is sometimes called Mathematical Reasoning, because it is the form of reasoning employed in mathematics. Its axiom is stated as follows: "Things which are equal to the same thing, are equal to one another." It will be seen that this is the principle employed in mathematics. Thus: "x equals y; and y equals 5; therefore, x equals 5." Or stated in logical terms: "A equals B; B equals C; therefore, A equals C." Thus it is seen that this form of reasoning, as well as the ordinary form of Deductive Reasoning, is strictly *mediate* , that is, made through the medium of a third thing, or "two things being compared through their relation to a third."

Brooks states: "The real reason for the certainty of mathematical reasoning may be stated as follows: First, its ideas are definite, necessary, and exact conceptions of quantity. Second, its definitions, as the description of these ideas are necessary, exact, and indisputable truths. Third, the axioms from which we derive conclusions by comparison are all self-evident and necessary truths. Comparing these exact ideas by the necessary laws of inference, the result must be absolutely true. Or, stated in another way, using these definitions and axioms as the premises of a syllogism, the conclusion follows inevitably. There is no place or opportunity for error to creep in to mar or vitiate our derived truths."

In conclusion, we wish to call your attention to a passage from Jevons which is worthy of consideration and recollection. Jevons says: "There is a simple rule which will enable us to test the truth of a great many arguments, even of many which do not come under any of the rules commonly given in books on logic. This rule is that *whatever is true of one term is true of any term which is stated to be the same in meaning as that term* . In other words, we may always *substitute one term for another if we know that they refer to exactly the same thing* . There is no doubt that a horse is some animal, and therefore the head of a horse is the head of some animal. This argument cannot be brought under the rules of the syllogism, because it contains four distinct logical terms in two propositions; namely, horse, some animal; head of horse, head of some animal. But it easily comes under the rule which I have given, because we have simply to put 'some animal' instead of 'a horse'. A great many arguments may be explained in this way. Gold is a metal; therefore a piece of gold is a piece of metal. A negro is a fellow creature; therefore, he who strikes a negro, strikes a fellow creature."

The same eminent authority says: "When we examine carefully enough the way in which we reason, it will be found *in every case to consist in putting one thing or term in place of another, to which we know it to have an exact resemblance in some respect* . We use the likeness as a kind of bridge, which leads us from a knowledge of one thing to a knowledge of another; thus *the true principle of reasoning may be called the substitution of similars, or the passing from like to like* . We infer the character of one thing from the character of something which acts as a go-between, or third term. When we are certain there is an exact likeness, our inference is certain; when we only believe that there probably is, or guess that there is, then our inferences are only probable, not certain."

CHAPTER XVI.
THE SYLLOGISM

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The third and highest phase or step in reasoning—the step which follows after those styled Conception and Judgment—is generally known by the general term "Reasoning," which term, however, is used to include the two precedent steps as well as the final step itself. This step or process consists of the comparing of two objects, persons or things, through their relation to a third object, person or thing. As, for instance, we reason (a) that all mammals are animals; (b) that a horse is a mammal; and (c) that, *therefore* , a horse is an animal. The most fundamental principle of this step or reasoning consists in the comparing of two objects of thought through and by means of their relation to a third object. The natural form of expression of this process of reasoning is called a "Syllogism."

The process of reasoning which gives rise to the expression of the argument in the form of a Syllogism must be understood if one wishes to form a clear conception of the Syllogism. The process itself is very simple when plainly stated, although the beginner is sometimes puzzled by the complicated definitions and statements of the authorities. Let us suppose that we have three objects, A, B and C, respectively. We wish to compare C and B, but fail to establish a relation between them at first. We however are able to establish a relation between A and B; and between C and A. We thus have the two propositions (1) "A equals B; and (2) C equals A". The next step is that of inferring that "if A equals B, and C equals A, then it must follow, logically, *that C equals B* ." This process is that of indirect or mediate comparison, rather than *immediate* . C and B are not compared directly or immediately, but indirectly and through the medium of A. A is thus said to *mediate* between B and C.

This process of reasoning embraces three ideas or objects of thought, in their expression of propositions. It comprises the fundamental or elemental form of reasoning. As Brooks says: "The simplest movement of the reasoning process is the comparing of two objects through their relation to a third." The result of this process is an argument expressed in what is called a Syllogism. Whately says that: "A Syllogism is an argument expressed in strict logical form so that its conclusiveness is manifest from the structure of the expression alone, without any regard to the meaning of the terms." Brooks says: "All reasoning can be and naturally is expressed in the form of the syllogism. It applies to both inductive and deductive reasoning, and is the form in which these processes are presented. Its importance as an instrument of thought requires that it receive special notice."

In order that the nature and use of the Syllogism may be clearly understood, we can do no better than to at once present for your consideration the well-known "Rules of the Syllogism," an understanding of which carries with it a perfect comprehension of the Syllogism itself.

The Rules of the Syllogism state that in order for a Syllogism to be a *perfect* Syllogism, it is necessary:

I. *That there should be three, and no more than three, Propositions.* These three propositions are: (1) the *Conclusion* , or thing to be proved; and (2 and 3) the Premises, or the means of proving the Conclusion, and which are called the Major Premise and Minor Premise, respectively. We may understand this more clearly if we will examine the following example:

Major Premise : "Man is mortal;" (or "A is B").

Minor Premise : "Socrates is a man;" (or "C is A"). Therefore:

Conclusion : "Socrates is mortal" (or "C is B").

It will be seen that the above Syllogism, whether expressed in words or symbols, is logically valid, because the conclusion must logically follow the premises. And, in this case, the premises being true, it must follow that the conclusion is true. Whately says: "A Syllogism is said to be valid when the conclusion logically follows from the premises; if the conclusion does not so follow, the Syllogism is invalid and constitutes a Fallacy, if the error deceives the reasoner himself; but if it is advanced with the idea of deceiving others it constitutes a Sophism."

The reason for Rule I is that only three propositions—a Major Premise, a Minor Premise, and a Conclusion—are needed to form a Syllogism. If we have more than *three* propositions, then we must have more than two premises from which to draw one conclusion. The presence of more than two premises would result in the formation of two or more Syllogisms, or else in the failure to form a Syllogism.

II. *That there should be three and no more than three Terms.* These Terms are (1) The Predicate of the Conclusion; (2) the Subject of the Conclusion; and (3) the Middle Term which must occur in both premises, being the connecting link in bringing the two other Terms together in the Conclusion.

The *Predicate of the Conclusion* is called the *Major* Term, because it is the greatest in extension compared with its fellow terms. The *Subject of the Conclusion* is called the *Minor* Term because it is the smallest in extension compared with its fellow terms. The Major and Minor Terms are called the *Extremes* . The Middle Term operates between the two Extremes.

The *Major Term* and the *Middle Term* must appear in the *Major Premise* .

The *Minor Term* and the *Middle Term* must appear in the *Minor Premise* .

The *Minor Term* and the *Major Term* must appear in the *Conclusion* .

Thus we see that *The Major Term* must be the Predicate of the Conclusion; the *Minor Term* the Subject of the Conclusion; the *Middle Term* may be the Subject or Predicate *of either of the premises* , but *must always be found once in both premises* .

The following example will show this arrangement more clearly:

In the Syllogism: "Man is mortal; Socrates is a man; therefore Socrates is mortal," we have the following arrangement: "Mortal," the Major Term; "Socrates," the Minor Term; and "Man," the Middle Term; as follows:

Major Premise : "Man" (*middle term*) is mortal (*major term*).

Minor Premise : "Socrates" (*minor term*) is a man (*major term*).

Conclusion : "Socrates" (*minor term*) is mortal (*major term*).

The reason for the rule that there shall be "*only three* " terms is that reasoning consists in comparing *two terms* with each other through the medium of a *third term* . There *must be* three terms; if there are *more* than three terms, we form two syllogisms instead of one.

III. *That one premise, at least, must be affirmative.* This, because "from two negative propositions nothing can be inferred." A negative proposition asserts that two things differ, and if we have two propositions so asserting difference, we can infer nothing from them. If our Syllogism stated that: (1) "Man is *not* mortal;" and (2) that "Socrates is *not* a man;" we could form no Conclusion, either that Socrates *was* or *was not* mortal. There would be no logical connection between the two premises, and therefore no Conclusion could be deduced therefrom. Therefore, at least one premise must be affirmative.

IV. *If one premise is negative, the conclusion must be negative.* This because "if one term agrees and another disagrees with a third term, they must disagree with each other." Thus if our Syllogism stated that: (1) "Man is *not* mortal;" and (2) that: "Socrates is a man;" we must announce the Negative Conclusion that: (3) "Socrates is *not* mortal."

V. *That the Middle Term must be distributed; (that is, taken universally) in at least one premise.* This "because, otherwise, the Major Term may be compared with one part of the Middle Term, and the Minor Term with another part of the latter; and there will be actually no common Middle Term, and consequently no common ground for an inference." The violation of this rule causes what is commonly known as "The Undistributed Middle," a celebrated Fallacy condemned by the logicians. In the Syllogism mentioned as an example in this chapter, the proposition "*Man* is mortal," really means "*All* men," that is, Man in his universal sense. Literally the proposition is "All men are mortal," from which it is seen that Socrates being "*a* man" (or *some* of *all* men) must partake of the quality of the universal Man. If the Syllogism, instead, read: "*Some* men are mortal," it would not follow that Socrates *must* be mortal—he might or might not be so. Another form of this fallacy is shown in the statement that (1) White is a color; (2) Black is a color; hence (3) Black must be White. The two premises *really* mean "White is *some* color; Black is *some* color;" and not that either is "*all* colors." Another example is: "Men are bipeds; birds are bipeds; hence, men are birds." In this example "bipeds" is not distributed as "*all* bipeds" but is simply not-distributed as "*some* bipeds." These syllogisms, therefore, not being according to rule, must fail. They are not true syllogisms, and constitute fallacies.

To be "*distributed* ," the Middle Term must be the Subject of a Universal Proposition, or the Predicate of a Negative Proposition; to be "*undistributed* " it must be the Subject of a Particular Proposition, or the Predicate of an Affirmative Proposition. (See chapter on Propositions.)

VI. *That an extreme, if undistributed in a Premise, may not be distributed in the Conclusion.* This because it would be illogical and unreasonable to assert more in the conclusion than we find in the premises. It would be most illogical to argue that: (1) "All horses are animals; (2) no man is a horse; therefore (3) no man is an animal." The conclusion would be invalid, because the term *animal* is distributed in the conclusion, (being the predicate of a negative proposition) while it is not distributed in the premise (being the predicate of an affirmative proposition).

As we have said before, any Syllogism which violates any of the above six syllogisms is invalid and a fallacy.

There are two additional rules which may be called derivative. Any syllogism which violates either of these two derivative rules, also violates one or more of the first six rules as given above in detail.

The *Two Derivative Rules of the Syllogism* are as follows:

VII. *That one Premise at least must be Universal.* This because "from two particular premises no conclusion can be drawn."

VIII. *That if one premise is Particular, the Conclusion must be particular also.* This because only a universal conclusion can be drawn from two universal premises.

The principles involved in these two Derivative Rules may be tested by stating Syllogisms violating them. They contain the essence of the other rules, and every syllogism which breaks them will be found to also break one or more of the other rules given.

CHAPTER XVII.
VARIETIES OF SYLLOGISMS

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The authorities in Logic hold that with the four kinds of propositions grouped in every possible order of arrangement, it is possible to form nineteen different kinds of valid arguments, which are called the *nineteen moods of the syllogism* . These are classified by division into what are called *the four figures* , each of which figures may be known by the position of the middle term in the premises. Logicians have arranged elaborate and curious tables constructed to show what kinds of propositions when joined in a particular order of arrangement will make sound and valid syllogisms. We shall not set forth these tables here, as they are too technical for a popular presentation of the subject before us, and because they are not necessary to the student who will thoroughly familiarize himself with the above stated Laws of the Syllogism and who will therefore be able to determine in every case whether any given argument is a correct syllogism, or otherwise.

In many instances of ordinary thought and expression the *complete* syllogistic form is omitted, or not stated at full length. It is common usage to omit one premise of a syllogism, in ordinary expression, the missing premise being inferred by the speaker and hearer. A syllogism with one premise unexpressed is sometimes called an *Enthymene* , the term meaning "in the mind." For instance, the following: "We are a free people, therefore we are happy," the major premise "All free people are happy" being omitted or unexpressed. Also in "Poets are imaginative, therefore Byron was imaginative," the minor premise "Byron was a poet" is omitted or unexpressed. Jevons says regarding this phase of the subject: "Thus in the Sermon on the Mount, the verses known as the Beatitudes consist each of one premise and a conclusion, and the conclusion is put first. 'Blessed are the merciful: for they shall obtain mercy.' The subject and the predicate of the conclusion are here inverted, so that the proposition is really 'The merciful are blessed.' It is evidently *understood* that 'All who shall obtain mercy are blessed,' so that the syllogism, when stated at full length, becomes: 'All who shall obtain mercy are blessed; All who are merciful shall obtain mercy; Therefore, all who are merciful are blessed.' This is a perfectly good syllogism."

Whenever we find any of the words: "*because* , *for* , *therefore* , *since* ," or similar terms, we may know that there is an argument, and usually a syllogism.

We have seen that there are three special kinds of Propositions, namely, (1) Categorical Propositions, or propositions in which the affirmation or denial is made without reservation or qualification; (2) Hypothetical Propositions, in which the affirmation or denial is made to depend upon certain conditions, circumstances, or suppositions; and (3) Disjunctive Propositions, in which is implied or asserted an *alternative* .

The forms of reasoning based upon these three several classes of propositions bear the same names as the latter. And, accordingly the respective syllogisms expressing these forms of reasoning also bear the class name or term. Thus, a Categorical Syllogism is one containing only categorical propositions; a Hypothetical Syllogism is one containing one or more hypothetical propositions; a Disjunctive Syllogism is one containing a disjunctive proposition in the major premise.

Categorical Syllogisms , which are far more common than the other two kinds, have been considered in the previous chapter, and the majority of the examples of syllogisms given in this book are of this kind. In a Categorical Syllogism the statement or denial is made positively, and without reservation or qualification, and the reasoning thereupon partakes of the same positive character. In propositions or syllogisms of this kind it is asserted or assumed that the premise is true and correct, and, if the reasoning be logically correct it must follow that the conclusion is correct, and the new proposition springing therefrom must likewise be Categorical in its nature.

Hypothetical Syllogisms , on the contrary, have as one or more of their premises a hypothetical proposition which affirms or asserts something provided, or "if," something else be true. Hyslop says of this: "Often we wish first to bring out, if only conditionally, the truth upon which a proposition rests, so as to see if the connection between this conclusion and the major premise be admitted. The whole question will then depend upon the matter of treating the minor premise. This has the advantage of getting the major premise admitted without the formal procedure of proof, and the minor premise is usually more easily proved than the major. Consequently, one is made to see more clearly the force of the argument or reasoning by removing the question of the material truth of the major premise and concentrating attention upon the relation between the conclusion and its conditions, so that we know clearly what we have first to deny if we do not wish to accept it."

By joining a hypothetical proposition with an ordinary proposition we create a Hypothetical Proposition. For instance: "*If* York contains a cathedral it is a city; York *does* contain a cathedral; therefore, York is a city." Or: "If *dogs* have four feet, they are quadrupeds; dogs *do* have four feet; therefore dogs *are* quadrupeds." The Hypothetical Syllogism may be either affirmative or negative; that is, its hypothetical proposition may either hypothetically *affirm* or hypothetically *deny* . The part of the premise of a Hypothetical Syllogism which conditions or questions (and which usually contains the little word "if") is called the Antecedent. The major premise is the one usually thus conditioned. The other part of the conditioned proposition, and which part states what will happen or is true under the conditional circumstances, is called the Consequent. Thus, in one of the above examples: "If dogs have four feet" is the Antecedent; and the remainder of the proposition: "they are quadrupeds" is the Consequent. The Antecedent is indicated by the presence of some conditional term as: *if* , *supposing* , *granted that* , *provided that* , *although* , *had* , *were* , etc., the general sense and meaning of such terms being that of the little word "*if* ." The Consequent has no special indicating term.

Jevons gives the following clear and simple *Rules regarding the Hypothetical Syllogism* :

I. "If the Antecedent be affirmed, the consequent may be affirmed. If the Consequent be denied, the Antecedent may be denied."

II. "Avoid the fallacy of affirming the consequent, or denying the antecedent. This is a fallacy because of the fact that the conditional statement made in the major premise *may not be the only one* determining the consequent." The following is an example of "Affirming the Consequent:" "*If* it is raining, the sky is overclouded; the sky *is* overclouded; therefore, it *is raining* ." In truth, the sky may be overclouded, and still it may *not* be raining. The fallacy is still more apparent when expressed in symbols, as follows: "*If* A is B, C is D; C *is* D; therefore, A is B." The fallacy of denying the Antecedent is shown by the following example: "*If* Radium were cheap it would be useful; Radium is *not* cheap; therefore Radium *is not* useful." Or, expressed in symbols: "*If* A is B, C is D; A is *not* B; therefore C *is not* D." In truth Radium may be useful although not cheap. Jevons gives the following examples of these fallacies: "If a man is a good teacher, he thoroughly understands his subject; but John Jones thoroughly understands his subject; therefore, he is a good teacher." Also, "If snow is mixed with salt it melts; the snow on the ground is *not* mixed with salt; therefore it does *not* melt."

Jevons says: "To affirm the consequent and then to infer that we can affirm the antecedent, is as bad as breaking the third rule of the syllogism, and allowing an undistributed middle term.... To deny the antecedent is really to break the fourth rule of the syllogism, and to take a term as distributed in the conclusion which was not so in the premises."

Hypothetical Syllogisms may usually be easily reduced to or converted into Categorical Syllogisms. As Jevons says: "In reality, hypothetical propositions and syllogisms are not different from those which we have more fully considered. *It is all a matter of the convenience of stating the propositions.* " For instance, instead of saying: "If Radium were cheap, it would be useful," we may say "Cheap Radium would be useful;" or instead of saying: "If glass is thin, it breaks easily," we may say "Thin glass breaks easily." Hyslop gives the following *Rule for Conversion* in such cases: "Regard the antecedent of the hypothetical proposition as the subject of the categorical, and the consequent of the hypothetical proposition as the predicate of the categorical. In some cases this change is a very simple one; in others it can be effected only by a circumlocution."

The third class of syllogisms, known as *The Disjunctive Syllogism* , is the exception to the law which holds that all good syllogisms must fit in and come under the Rules of the Syllogism, as stated in the preceding chapter. Not only does it refuse to obey these Rules, but it fails to resemble the ordinary syllogism in many ways. As Jevons says: "It would be a great mistake to suppose that all good logical arguments must obey the rules of the syllogism, which we have been considering. Only those arguments which connect two terms together by means of a middle term, and are therefore syllogisms, need obey these rules. A great many of the arguments which we daily use are of this nature; but there are a great many other kinds of arguments, some of which have never been understood by logicians until recent years. One important kind of argument is known as the Disjunctive Syllogism, though it does not obey the rules of the syllogism, or in any way resemble syllogisms."

The Disjunctive Syllogism is one having a disjunctive proposition in its major premise. The disjunctive proposition also appears in the conclusion when the disjunction in the major premise happens to contain more than two terms. A disjunctive proposition, we have seen, is one which possesses alternative predicates for the subject in which the conjunction "*or* " (sometimes accompanied by "*either* ") appears. As for instance: "Lightning is sheet *or* forked;" or, "Arches are *either* round or pointed;" or, "Angles are either obtuse, or right angled, or acute." The different things joined together by "or" are called Alternatives, the term indicating that we may choose between the things, and that if one will not answer our purpose we may take the other, or one of the others if there be more than one *other* .

The *Rule regarding the Use of Disjunctive Syllogisms* is that: "If one or more alternatives be denied, the rest may still be affirmed." Thus if we say that "A is B or C," or that "A is either B or C," we may *deny* the B but still affirm the C. Some authorities also hold that "If we affirm one alternative, we must deny the remainder," but this view is vigorously disputed by other authorities. It would seem to be a valid rule in cases where the term "either" appears as: "A is *either* B *or* C," because there seems to be an implication that one or the other alone can be true. But in cases like: "A is B *or* C," there may be a possibility of *both being true* . Jevons takes this latter view, giving as an example the proposition: "A Magistrate is a Justice-of-the-Peace, a Mayor, or a Stipendiary Magistrate," but it does not follow that one who is a Justice-of-the-Peace may not be at the same time a Mayor. He states: "After affirming one alternative we can only deny the others *if there be such a difference between them that they could not be true at the same time* ." It would seem that both contentions are at the same time true, the example given by Jevons illustrating his contention, and the proposition "The prisoner is either guilty or innocent" illustrating the contentions of the other side.

A *Dilemma* is a conditional syllogism whose Major Premise presents some sort of alternative. Whately defines it as: "A conditional syllogism with two or more antecedents in the major, and a disjunctive minor." There being two mutually exclusive propositions in the Major Premise, the reasoner is compelled to admit one or the other, and is then caught between "the two horns of the dilemma."

CHAPTER XVIII.
REASONING BY ANALOGY

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What is called Reasoning by Analogy is one of the most elementary forms of reasoning, and the one which the majority of us most frequently employ. It is a primitive form of hasty generalization evidencing in the natural expectation that "things will happen as they have happened before in like circumstances." The term as used in logic has been defined as "Resemblance of relations; Resemblances of any kind on which an argument falling short of induction may be founded." Brooks says: "Analogy is that process of thought by which we infer that if two things resemble each other in one or more particulars, they will resemble each other in some other particular."

Jevons states the *Rule for Reasoning by Analogy* , as follows: "If two or more things resemble each other in many points, they will probably resemble each other also in more points." Others have stated the same principle as follows: "When one thing resembles another in known particulars, it will resemble it also in the unknown;" and "If two things agree in several particulars, they will also agree in other particulars."

There is a difference between generalization by induction, and by analogy. In inductive generalization the rule is: "What is true of the many is true of all;" while the rule of analogy is: "things that have some things in common have other things in common." As Jevons aptly remarks: "Reasoning by Analogy differs only in degree from that kind of reasoning called 'Generalization.' When *many things* resemble each other in a *few properties* , we argue about them by Generalization. When a *few things* resemble each other in *many properties* , it is a case of analogy." Illustrating Analogy, we may say that if in A we find the qualities, attributes or properties called *a* , *b* , *c* , *d* , *e* , *f* , *g* , respectively, and if we find that in B the qualities, etc., called *a* , *b* , *c* , *d* , *e* , respectively, are present, then we may reason by analogy that the qualities *f* and *g* must also belong to B.

Brooks says of this form of reasoning: "This principle is in constant application in ordinary life and in science. A physician, in visiting a patient, says this disease corresponds in several particulars with typhoid fever, hence it will correspond in *all* particulars, and *is* typhoid fever. So, when the geologist discovers a fossil animal with large, strong, blunt claws, he infers that it procured its food by scratching or burrowing in the earth. It was by analogy that Dr. Buckland constructed an animal from a few fossil bones, and when subsequently the bones of the entire animal were discovered, his construction was found to be correct." Halleck says: "In argument or reasoning we are much aided by the habit of searching for hidden resemblances.... The detection of such a relation cultivates thought. If we are to succeed in argument, we must develop what some call a sixth sense of such relations.... The study of poetry may be made very serviceable in detecting analogies and cultivating the reasoning powers. When the poet brings clearly to mind the change due to death, using as an illustration the caterpillar body transformed into the butterfly spirit, moving with winged ease over flowering meadows, he is cultivating our apprehension of relations, none the less valuable because they are beautiful."

But the student must be on guard against the deceptive conclusions sometimes arising from Reasoning by Analogy. As Jevons says: "In many cases Reasoning by Analogy is found to be a very uncertain guide. In some cases unfortunate mistakes are made. Children are sometimes killed by gathering and eating poisonous berries, wrongly inferring that they can be eaten, because other berries, of a somewhat similar appearance, have been found agreeable and harmless. Poisonous toadstools are occasionally mistaken for mushrooms, especially by people not accustomed to gathering them. In Norway mushrooms are seldom seen, and are not eaten; but when I once found a few there and had them cooked at an inn, I was amused by the people of the inn, who went and collected toadstools and wanted me to eat them also. This was clearly a case of mistaken reasoning by analogy. Even brute animals reason in the same way in some degree. The beaten dog fears every stick, and there are few dogs which will not run away when you pretend to pick up a stone, even if there be no stone to pick up." Halleck says: "Many false analogies are manufactured, and it is excellent thought training to expose them. The majority of people think so little that they swallow these false analogies just as newly fledged robins swallow small stones dropped into their open mouths.... This tendency to think as others do must be resisted somewhere along the line, or there can be no progress." Brooks says: "The argument from Analogy is plausible, but often deceptive. Thus to infer that since American swans are white, the Australian swan is white, gives a false conclusion, for it is really black. So to infer that because John Smith has a red nose and is a drunkard, then Henry Jones who also has a red nose is also a drunkard, would be a dangerous inference.... Conclusions of this kind drawn from analogy are frequently fallacious."

Regarding the *Rule for Reasoning from Analogy* , Jevons says: "There is no way in which we can really assure ourselves that we are arguing safely by analogy. The only rule that can be given is this; that the more closely two things resemble each other, the more likely it is that they are the same in other respects, especially in points closely connected with those observed.... In order to be clear about our conclusions, we ought in fact never to rest satisfied with mere analogy, but ought to try to discover the general laws governing the case. In analogy we seem to reason from one fact to another fact without troubling ourselves either with deduction or induction. But it is only by a kind of guess that we do so; it is not really conclusive reasoning. We ought properly to ascertain what general laws of nature are shown to exist by the facts observed, and then infer what will happen according to these laws.... We find that reasoning by analogy is not to be depended upon, unless we make such an inquiry into the causes and laws of the things in question, that we really employ inductive and deductive reasoning."

Along the same lines, Brooks says: "The inference from analogy, like that from induction, should be used with caution. Its conclusion must not be regarded as certain, but merely as reaching a high degree of probability. The inference from a part to a part, no more than from a part to the whole, is attended with any rational necessity. To attain certainty, we must show that the principles which lie at the root of the process are either necessary laws of thought or necessary laws of nature; both of which are impossible. Hence analogy can pretend to only a high degree of probability. It may even reach a large degree of certainty, but it never reaches necessity. We must, therefore, be careful not to accept any inference from analogy as true until it is proved to be true by actual observation and experiment, or by such an application of induction as to remove all reasonable doubt."

CHAPTER XIX.
FALLACIES

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A *Fallacy* is: "An unsound argument or mode of arguing, which, while appearing to be decisive of a question, is in reality not so; an argument or proposition apparently sound, but really fallacious; a fallacious statement or proposition, in which the error is not apparent, and which is therefore likely to mislead or deceive; sophistry."

In Deductive Reasoning, we meet with two classes of Fallacies; namely, (1) Fallacious Premise; and (2) Fallacious Conclusion. We shall now consider each of these in turn.

Fallacious Premise is in effect *an unwarranted assumption of premises* . One of the most common forms of this kind of Fallacy is known as "*Begging the Question* ," the principle of which is the assumption of a fundamental premise which is not conceded; the unwarrantable assumption of that which is to be proved; or the assumption of that by which it is to be proved, without proving it. Its most common form is that of boldly stating some unproven fact, authoritatively and positively, and then proceeding to use the statement as the major premise of the argument, proceeding logically from that point. The hearer perceiving the argument proceeding logically often fails to remember that *the premise has been merely assumed* , without warrant and without proof and omitting the hypothetical "*if* ." One may proceed to argue logically from the premise that "The moon is made of green cheese," but the whole argument is invalid and fallacious because of the fact that the person making it has "begged the question" upon an unwarranted premise. Hyslop gives a good example of this form of fallacy in the case of the proposition "Church and State should be united." Proof being demanded the advocate proceeds to "beg the question" as follows: "Good institutions should be united; Church and State are good institutions; therefore, Church and State should be united." The proposition that "Good institutions should be united" is fallacious, being merely assumed and not proven. The proposition sounds reasonable, and few will feel disposed to dispute it at first, but a little consideration will show that while *some* good institutions may well be united, it is *not* a general truth that *all* should be so.

"Begging the Question" also often arises from *giving a name to a thing* , and then assuming that we have *explained* the thing. This is a very frequent practice with many people—they try to *explain* by merely applying names. An example of this kind is had in the case of the person who tried to explain why one could see through a pane of glass by saying "because it is transparent." Or when one explains that the reason a certain substance breaks easily is "because it is brittle." Moliere makes the father of a dumb girl ask why his daughter is dumb. The physician answers: "Nothing is more easy than to explain it; it comes from her having lost the power of speech." "Yes, yes," objects the father, "but the cause, if you please, why she has lost the power of speech." The physician gravely replies: "All our best authors will tell you that it is the impeding of the action of the tongue."

Jevons says: "The most frequent way, perhaps, in which we commit this kind of fallacy is to employ names which imply that we disapprove of something, and then argue that because it is such and such, it must be condemned. When two sportsmen fall out in some manner relating to the subject of game, one will, in all probability, argue that the act of the other was 'unsportsmanlike,' and therefore should not have been done. Here is to all appearance a correct syllogism:

"No unsportsmanlike act should be done; John Robinson's act was unsportsmanlike: Therefore, John Robinson's act should not have been done.

"This is quite correct in form; but it is evidently the mere semblance of an argument. 'Unsportsmanlike' means *what a sportsman should not do* . The point to be argued was whether the act fell within the customary definition of *what was unsportsmanlike* ."

Arising from "Begging the Question," and in fact a class of the latter, is what is called "Reasoning in a Circle." In this form of fallacy one assumes as proof of a proposition the proposition itself; or, uses the conclusion to prove the premise. For instance: "This man is a rascal because he is a rogue; and he is a rogue because he is a rascal." Or, "It is warm because it is summer; and it is summer because it is warm." Or "He never drinks to excess, because he is never intemperate in drinking."

Brooks says: "Thus to argue that a party is good because it advocates good measures, and that certain measures are good because they are advocated by so excellent a party, is to reason in a circle. So when persons argue that their church is the true one, because it was established by God, and then argue that since it is the true church it must have been founded by God, they fall into this fallacy. To argue that 'the will is determined by the strongest motive' and to define the strongest motive as 'that which influences the will,' is to revolve in a circle of thought and prove nothing. Plato commits this error when he argues the immortality of the soul from its simplicity, and afterwards attempts to prove its simplicity from its immortality." It needs care to avoid this error, for it is surprising how easily one falls into it. Hyslop says: "The fallacy of Reasoning in a Circle occurs mostly in long arguments where it can be committed without ready detection.... When it occurs in a long discourse it may be committed without easy discovery. It is likely to be occasioned by the use of synonyms which are taken to express more than the conception involved when they do not." What is called a Vicious Circle is caused when the conclusion of one syllogism is used for a proposition in another syllogism, which in its turn comes to be used as a basis for the first or *original syllogism* .

Fallacious Conclusion is in effect *an unwarranted or irrelevant assumption of a logical conclusion* . There are many forms of this fallacy among which are the following:

Shifting ground , which consists in the pretence of proving one thing while in reality merely a similar or related thing is being proved. In this class is the argument that because a man is profane he must necessarily be dishonest; or that because a man denies the inspiration of the Scriptures he must be an atheist.

Fallacious Questioning , in which two or more related questions are asked, and the answer of one is then applied to the other. For instance: "You assert that the more civilized a community, the more silk-hats are to be found in it?" "Yes." "Then, you state that silk-hats are the promoters and cause of civilization in a community?" A question of this kind is often so arranged that an answer either in the affirmative or the negative will lead to a false or fallacious inference. For instance, the question once asked a respectable citizen on the witness stand: "Have you stopped beating your mother?" An answer of either "Yes" or "No," was out of the question, for it would have placed the witness in a false position, for he had never beaten his mother, nor been accused of the same.

Partial Proof , in which the proof of a partial or related fact is used to infer a proof of the whole fact or a related one. For instance, it is fallacious to argue that a man has been guilty of drunkenness by merely proving that he was seen entering a saloon.

Appeal to Public Opinion , in which the prejudices of the public are appealed to rather than its judgment or reason. In politics and theological argument this fallacy is frequent. It is no argument, and is reprehensible.

Appeal to Authority, or Reverence , in which the reverence and respect of the public for certain persons is used to influence their feelings in place of their judgment or reason. For instance: "Washington thought so-and-so, and therefore it must be right;" or "It is foolish to affirm that Aristotle erred;" or "It has been believed by men for two thousand years, that, etc;" or "What our fathers believed must be true." Appeals of this kind may have their proper place, but they are fallacies nevertheless, and not real argument.

Appeal to Profession , in which an appeal is made to practices, principles or professions of the opponent, rather than to reason or judgment. Thus we may argue that a certain philosophy or religion cannot be sound or good, because certain people who hold it are not consistent, or not worthy, moral or sober. This argument is often used effectively against an opponent, and is valid against him personally. But it is no valid argument against his philosophy or belief, because he may act in violation of them, or he may change his practices and still adhere to his beliefs—the two are not joined.

Appeal to General Belief , in which an appeal is made to general or universal belief, although the same may be unsupported by proof. This is quite common, but is no real argument. The common opinion may be erroneous, as history proves. A few centuries ago this argument could have been used in favor of the earth being flat, *etc.* A half-century ago it was used against Darwin. Today it is being used against other new ideas. It is a fallacy by its very nature.

Appeal to Ignorance , in which an appeal is made to the ignorance of the opponent that his conviction may follow from his inability to prove the contrary. It is virtually no argument that: "So-and-so must be true, *because you cannot prove that it is not* ." As Brooks says: "To argue that there is no material world, because we cannot explain how the mind knows it to exist, is the celebrated fallacy of Hume in philosophy. The fact that we cannot find a needle in a haystack is no proof that it is not there."

Introduction of New Matter , also called *Non Sequitur* , in which matter is introduced into the conclusion that is not in the premises. Hyslop gives the following example of it: "All men are *rational* ; Socrates is a man; therefore, Socrates is *noble* ." De Morgan gives the following more complex example: "Episcopacy is of Scripture origin; The Church of England is the only Episcopal church in England; therefore, the church established is the church that ought to be supported."

Other fallacies, resembling in some respects those above mentioned, are as follows:

Fallacy of Ambiguous Terms , in which different meanings of the same word are used to produce the fallacious argument. As Jevons says: "A word with two distinct meanings *is really two words* ."

Confusion between Collective and General Meanings of a Term , of which Jevons says: "It would be obviously absurd to argue that because *all* the books in the British Museum Library are sure to give information about King Alfred, therefore any particular book will be sure to give it. By '*all* the books in the

British Museum Library,' we mean all *taken together* . There are many other cases where the confusion is not so evident, and where great numbers of people are unable to see the exact difference."

Arguing from the Collective to the General , in which the fallacy consists of arguing that because something is true of the whole of a group of things, therefore it is true of any of those things. Jevons says: "*All* the soldiers in a regiment may be able to capture a town, but it is absurd to suppose that therefore *every* soldier in the regiment could capture the town single handed. White sheep eat a great deal more than black sheep; but that is because there are so many more of them."

Uncertain Meaning of a Sentence , from which confusion arises and fallacious argument may spring. Jevons says: "There is a humorous way of proving that a cat must have three tails: Because a cat has one tail more than *no* cat; and *no cat* has two tails; therefore, *any* cat has three tails." Here the fallacy rests upon a *punning* interpretation of "no."

Proving the Wrong Conclusion , in which the attempt to confuse conclusions is made, with the result that some people will imagine that the case is established. Jevons says: "This was the device of the Irishman, who was charged with theft on the evidence of three witnesses, who had seen him do it; he proposed to call *thirty* witnesses who had *not* seen him do it. Equally logical was the defense of the man who was called a materialist, and who replied, 'I am not a materialist; I am a barber.'"

Fallacy of Unsuccessful Argument , in which is attempted the illogical conclusion that *because a certain argument has failed the opposite conclusion is proven* . This fallacy is quite common, especially in cases of juries. One side fails to prove certain contentions, and the jury leaps to the conclusion that the opposite contention must be correct. This is clearly fallacious, for there is always the possibility of a *third* explanation. In the case of a claim of *alibi* juries are apt to fall into this fallacy. The failure of the attempt to establish an *alibi* is often held to be in the nature of proof of the guilt of the accused. Old trial lawyers assert that a failure to establish a claimed *alibi* tends to injure the chance of the accused more than direct evidence against him. Yet, as all logical reasoners will see, there is no logical validity in any such inference. As Jevons has well said: "*No number of failures in attempting to prove a proposition really disprove it* ." At the end of each failure the case simply stands in the same position as before the attempt; *i.e.* , "not proven."

All Violations of the Rules of the Syllogism constitute fallacies, as may be seen by forming a syllogism in violation of one or more of the rules.

The logicians, particularly those of ancient times, took great pains to discover and *name* new variations of fallacies, many of which were hair-splitting in nature, and not worthy of being considered seriously. Some of those which we have enumerated may possibly be open to the same criticism, but we have omitted many of the worst offenders against practical common sense. An understanding of the fundamental Laws of Reasoning is sufficient to expose and unmask all fallacies, and such understanding is far more valuable than the memorizing of the *names* of hair-splitting fallacies which would not deceive a child.

In addition to the above stated fallacies of Deductive Reasoning, there are other fallacies which are met with in *Inductive Reasoning* . Let us briefly consider them.

Hasty and False Generalization is a common fallacy of this class. Persons sometimes see certain qualities in a few individuals of a class, and mistakenly infer that *all* the individuals in that class must possess these same qualities. Travelers frequently commit this fallacy. Englishmen visiting the United States for a few weeks have been known to publish books upon their return home making the most ridiculous generalizations regarding the American people, their assertions being based upon the observation of a few scattered individuals, often not at all representative. Americans traveling abroad commit similar errors. A flying trip through a country does not afford the proper opportunity for correct generalization. As Brooks says: "No hypothesis should be accepted as true until the facts are so numerous that there can be no doubt of its being proved."

Fallacies of Observation result from incorrect methods of observation among which may be mentioned the following: (1) *Careless Observation* , or inexact perception and conception; (2) *Partial Observation* , in which one observes only a part of the thing or fact, omitting the remainder, and thus forming an incomplete and imperfect concept of the thing or fact; (3) *Neglect of Exceptions and Contradictory Facts* , in which the exceptions and contradictory facts are ignored, thereby giving undue importance to the observed facts; (4) *Assumption of Facts* which are not real facts, or the assumption of the truth of things which are untrue; (5) *Confusing of Inferences with Facts* , which is most unwarrantable.

Fallacies of Mistaken Cause result from the assumption of a thing as a cause, when it is not so, of which the following are familiar examples: *Substituting the Antecedent for the Cause* , which consists in assuming a mere antecedent thing for a *cause* of another thing. Thus one might assume that the crowing of the cock was the *cause* of daybreak, because it *preceded* it; or that a comet was the cause of the plague which followed its appearance; or in the actual case in which a child reasoned that doctors *caused* deaths, because observation had shown that they always visited persons before they died; or that crops failed because a President of a certain political party had been inaugurated a few months before. Some fallacies of everyday reasoning are quite as illogical as those just mentioned. *Substituting the Symptom for the Cause* , which consists in assuming as a *cause* some mere symptom, sign or incident of the real cause. To assume that the pimples of measles were the *cause* of the disease, would be to commit a fallacy of this kind. We have mentioned elsewhere the fallacy which would assume silk-hats to be the cause of Civilization, instead of being a mere incident of the latter. Politicians are fond of assuming certain incidents or signs of a period, as being the *causes* of the prosperity, culture and advancement of the period, or the reverse. One might argue, with equal force, that automobiles were the causes of national prosperity, pointing to the fact that the more automobiles to be seen the better the times. Or, that straw hats produced hot weather, for similar reasons.

The Fallacy of Analogy consists in assuming a resemblance or identity, where none exists. We have spoken of this in another chapter. Brooks says, also: "It is a fallacy to carry an analogy too far; as to infer from the parable of the praying of the importunate woman that God resembles the unjust judge."

In conclusion, we would call your attention to the following words from Jevons, in which he expresses the gist of the matter: "It is impossible too often to remind people that, on the one hand, *all correct reasoning consists in substituting like things for like things* , and inferring that what is true of one will be true of all which are similar to it in the points of resemblance concerned in the matter. On the other hand, *all incorrect reasoning consists in putting one thing for another where there is not the requisite likeness* . It is the purpose of the rules of deductive and inductive logic to enable us to judge as far as possible when we are thus rightly or wrongly reasoning from some things to others."

FINIS.

The Crucible of Modern Thought

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Chapter I.
The Twentieth Century Melting Pot.

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EVERYONE WHO has kept in touch with the current of the modern trend of thought must be aware of the operation of the mighty processes of tearing down, building up, rearrangement and reconstruction now under way in the realm of thought—in every region of that realm, in fact. It may be well said that modern thought is in the melting pot, and that even the most careful observers are in ignorance of what will finally come from that pot. Advanced thinkers along all lines of human knowledge have tossed their conceptions into the great crucible of Twentieth Century Thought, there to mingle with the conceptions of others and to be fused into some wonderful new combination, the exact nature of which is beyond the knowing of even the most prescient thinker among us. Of course, each contributor, or class of contributors, to the mass of material which is placed into the great melting pot, feels assured that his or her particular material must necessarily be the predominant element in the new composition—that their particular theory will be in strong evidence in the new synthesis.

But the thinker who stands aloof, who assumes the judicial frame of mind, who regards the process from the viewpoint affording the proper perspective, does not feel at all sure of the final outcome. He sees the general trend of the thought currents, but he also recognizes the operation of reaction following action, of the play of the opposite poles of thought—and he reserves his final judgment of the outcome—and waits, and waits. The answer lies in the future—the present is merely the scene of the struggle and bubble. The materials of the new composition are being tossed into the great pot, one by one, each day adding new materials which will operate in determining the nature of the composite substance which will be poured forth in the end, and which will then go through the slow process of cooling and crystallization. But he is either a thoughtless man, a bold man, or an inspired prophet, who dares venture to predict the exact nature of that which will come out of the crucible when all this heterogeneous mass of crude material shall have been melted, fused and amalgamated.

One seeking for the causes of this modern unrest in the world of thought must go far back in the pages of philosophy in his search. For much of the modern activity arises from causes latent in the thought of hundreds, yes, thousands, of years ago. There has been a constant evolution of thought, with its action and reaction, its manifestation of the opposing poles of activity, its tides and currents, its slipping back and its recovery of lost ground. In this evolution there has been noticed the constant swing of the pendulum of thought from one extreme to another, and then back again—the curious manifestation of fashion in thought which causes a favorite set of ideas to flourish for a while and then to sink into obscurity, there to remain for centuries, only to spring up again with renewed vigor after the passage of years. Strange as it may appear to many, nearly all of the great modern philosophical truths have been known in the past and have gone through this period of obscurement and hiding, only to now emerge on the scene of modern thought in full vigor, claiming their rightful place in the evolution of thought.

It must be admitted, however, that the modern scientific spirit—that spirit which seeks truth for truth's sake—which follows reason wherever it may lead, irrespective of the personal beliefs, theories and opinions of the investigators—seems to be unique and peculiar to this age. Never before in the history of human thought has there been manifested such an honest desire for the real truth as at present. We see thinkers and investigators sorrowfully, but willingly, discarding many of their old and hallowed ideas and beliefs, because investigation has shown the unreasonableness of such beliefs. The spirit of the materialists, who, in their search for evidence that matter was the final and ultimate reality, found instead that matter, in the old sense, melted into mystery and became non-existent, and who then gladly accepted the new knowledge, is but one evidence of the modern scientific spirit which is animating the world's best thinkers. The courage and honesty of many of the thinkers along theological lines, who find it necessary to throw overboard their old dogmas, as the price of the discovery of higher conceptions of truth, is akin to the instance just cited, and requires even greater courage and honesty of purpose.

While this unrest in the world of thought seems to be scattered over a large and varied field, yet if we will but closely examine into the underlying causes, we will see that all these varied manifestations and phases of the unrest really arise from the changing foundations of popular philosophy. And, indeed, the basic thought upon which philosophy rests is involved in the shifting and readjustment. That basic thought is that which men call the idea of fundamental principles, and which underlies all philosophic thought, as the foundationstones underlie every edifice. A shifting of that foundation brings down the house, or at least disturbs its equilibrium, cracks its walls, and necessitates radical and important repairs. And this is what has happened in the world of thought today. The ideas regarding fundamental principles are changing, and the structure of thought erected thereupon is endangered—its walls are cracking, its beams slipping, its floors sagging, its roof is awry. Just how great the damage—just the extent of the repairs needed—these can be determined only by time, for the shifting and slipping of the foundation is still under way. Some think it will be necessary to tear down the walls and erect an entirely new edifice upon the readjusted foundation—who knows?

This claim that the conception of the fundamental principles is being disturbed, and is thus causing the trouble in the edifice of modern thought, may seem strange to those who have thought that the discoveries in physical science and the unrest in sociological thought were the disturbing elements. But the careful thinker will see that the real disturbance lies far deeper than these. For these conceptions depend materially, at least in their application and workingout, upon the world's conception of the fundamental principles supporting the phenomenal universe. All edifices of thought must be built upon some foundation, and the only true foundation for thought is the conception of the fundamental principles, upon which depend the particular conception of philosophy, nature and life built thereupon. At the last, all physical conceptions must rest upon the basis of some metaphysical conception. This may not be apparent at first thought, but a retracing of the steps of reasoning will show that the statement is correct. The parable of the house that is built upon shifting sand, and that built upon the solid rock, is in accordance with the facts of thought and philosophy. It sometimes happens, however, that what has been thought to be a foundation of solid rock is finally discovered to be but soft crumbling sandstone, which is rapidly disintegrating into shifting sand. And this is what appears to be the trouble today. The foundation is apparently crumbling, or at least settling in a new adjustment of itself. And the settling or crumbling process is disturbing thought and life in all of its many phases.

Let us now examine the case of this shifting or crumbling foundation. Let us see, if possible, the nature and extent of the damage. In order to proceed intelligently we must, for the time being, discard our prejudices and maintain the open mind. Let us examine what men are saying and thinking about the matter, and then proceed to make up our minds regarding the true state of affairs. This is the purpose of this book, and this only. I shall not try to convert anyone to my own particular views on the subject. In fact, I shall endeavor to keep my own views in the background. Instead of appearing as the counsel for the prosecution or the defense, I shall try to occupy the seat of the judge—instead of making the argument of counsel on either side, I shall try to follow the course of the judge in summing up and reviewing the evidence and submitting the same to the jury of the readers of this book. This is the only fair way, and I trust that you, the jury, will give me the credit for fairness and just intentions as we proceed.

The idea of fundamental principles depends upon the conception of an underlying something, in which philosophy holds that everything that is must “live and move and have its being.” The human mind has ever tended toward the conception of a Something underlying all individual manifestations of being—the ocean of being, in which all particular beings are but as drops or particles. This universal principle of being has been variously conceived of as being by nature anything or everything from pure spirit to pure matter. Theologians have conceived of it as a mysterious something called spirit, connected in some way with Deity. Philosophers have endeavored to attribute to it various and different natures. Modern science has considered it either as the principle of matter, on the one hand, or as “that infinite and eternal energy from which all things proceed,” as Spencer put it, on the other hand. Ancient Oriental metaphysicians, as well as modern idealism, have considered it as pure mind. Ancient pantheism and modern transcendentalism have regarded Being as identical with Deity. Between these various conceptions the metaphysical and philosophical conflict has raged.

While, at first, it may seem that the conflict is one which concerns only theologians, philosophers and metaphysicians, a closer examination will reveal the fact that its influence and scope extends much farther, inasmuch as our conceptions of life, action, duty, morals and general conduct must, and do, depend materially upon the conception of Being held by the popular mind. The individual may be uncertain or indifferent, but, nevertheless, he is affected and, to a certain extent, bound by the ideas arising from such popular conception. The affairs of men’s lives depend upon certain standards, and these standards depend upon the popular conception regarding the source of standards, and the belief in and acceptance of the authority of the standardmakers. These standards may be said to have the effect of laws, and the efficacy of all laws must rest upon the acceptance by the people of the authority, reality and power of the lawmaker to enforce. Therefore, any disturbance regarding the validity of the standards and values of life must arise from a shifting conception regarding the fundamental source of these standards, values and laws, in the public mind. And this is what we mean when we say that the foundation of the structure of thought and action gives signs of a shifting, settling, or sinking. This foundation is, of course, in the public mind, and we must look to the public mind for the evidences of the changes that are going on.

Remember, first and last, that I am not attempting to pass upon the truth or untruth of any particular conceptions of the fundamental truths—neither am I undertaking to theorize or speculate upon the real nature of truth. We are merely conducting an investigation into the state of the public mind on the subject—merely feeling the pulse of modern thought. Upon the fundamental conceptions in the public mind depend the actions and life of the individuals composing that public. Not only is it true that a tree is known by its fruits, but it is also true that *the fruits may be known by its tree* . We may infer the popular standards by observing the actions of the populace; we may predicate the actions of the populace by knowing the public standards. And the standards must, in the end, depend upon the accepted idea or conception of the fundamental principles. Investigate the subject from any starting point, and we find ourselves approaching the center at last.

In considering the conception of the fundamental principles and its effect on the creation of standards of living and action, we need go back no further than the Middle Ages. That particular period of the history of the race shows in itself a reactionary swing of the pendulum of thought. Independent thought had reached its lowest ebb. Here and there were to be found a thinker or two who dared use his reason, but the philosophies of the past were forgotten or unknown to the masses of people, and dogmatic theology had spread its wet blanket over the embers of independent thought so thoroughly as to almost smother out of existence even its feeble spark.

There was no question regarding fundamental principles disturbing the public mind of the Middle Ages. Everything of the kind had been positively and thoroughly settled by the church. The world had been created out of nothing, in six days, some 5,000 years before that time; the animals had been made, one by one, species by species, and man was a special creation, coming after all the earth had been prepared for him. He had partaken of the forbidden fruit and had been driven from Eden, and the curse of original sin had been placed on the race. There were no disputed questions of geology, anthropology or general science. The earth was flat, and the sun and stars moved around it—this relieved the minds of the people of all worrisome questions of astronomy—the nebular hypothesis was undreamed of. Ethics and morality were likewise beyond dispute or argument—these matters had been settled once and for all by the scriptures interpreted by the infallible authority of the church. Theologians disputed about doctrinal points— but this did not concern the general public, for the latter knew nothing of these subjects. The authority was supreme—the standards were firmly established—there was nothing to think about. Some failed to live up to the standards, but the standards were fixed, nevertheless.

Time rolled on. Printing was discovered, and people began to read books. Then came the theological revolts which resulted in the establishment of various churches in opposition to the one church. People began to realize that it was possible and permissible to reason about things instead of having to accept them upon mere authority. The Reformation, as it is called, was the entering wedge of independent thought. People actually dared to question the authority of the church, and, wonder upon wonders, they were not struck dead on the spot! The chains were loosened and the primal causes of the present unrest were set into motion. As time passed the churches disputed one with another, and various sects and divisions arose, each of which based its schism upon some disputed conception of doctrine or practice. After a time the members of the various sects began to hold individual opinions, although still adhering to general truths and creeds. Creeds became broader, and men claimed a greater and still greater right of individual interpretation and freer thought. Although the educated classes did the most of the thinking, still, as is always the case, their opinions gradually filtered through to the lower classes and changes became general.

During the eighteenth century there was a great activity in Europe along the lines of freethought. All sorts of heretical schools became popular—from atheism to modified deism. People also began to rebel against the constituted authorities— the doctrine of divine right began to be doubted. The French Revolution was an active factor in the shaking off of old ideals, political and theological, and although a reaction set in following the terrible excess of fanatics of the times, still the work had been done, and much of the leaven remained. The American Revolution, with its democratic teachings, and the heterodox views of men like Jefferson and Paine, added to the work done by the earlier leaders of the French Revolution, and the teachings of Voltaire and others of his school.

During the nineteenth century the advances of physical science made still further inroads into the orthodox teachings of the past. Reaching the halfway point of the century, men like Darwin, Huxley, Tyndall and Herbert Spencer began to exert a remarkable influence upon the popular mind, and orthodoxy was put squarely on the defensive in a manner never before known—a condition which has continued even unto this day, the orthodox ranks having been steadily forced to retreat, until now many of the orthodox opinions are almost as heterodox as those of the skeptics of fifty or a hundred years ago. Many of the orthodox pulpits today give utterance to views almost identical with those which shocked our greatgrandfathers when uttered by Thomas Paine. The higher criticism of today goes further than the infidelism of 1850.

The theory of Evolution and the Descent of Man broke down many of the old barriers, and the works of Huxley and Spencer tore down still more. It became popular to be an evolutionist, and the adherents of the older teachings were regarded as behind the times. A strong tendency toward materialism set in, which many supposed was destined to sweep before it all the old line of defences of orthodoxy. But, strange to say, toward the close of the century a reaction set in. Although people had been carried away with the newer teachings which had wiped away old lines of thought, the old religious instinct and the desire for spiritual things had not been destroyed. All the stronger for having been suppressed for a time, these factors in the human mind swung back the pendulum of thought away from materialism. Materialism, once so popular in scientific circles and in the universities, has now almost entirely disappeared, being superseded by a new conception of idealism. There is, of course, an old guard of materialism still left, but its popularity has departed for the time being. But the pendulum, in its backward swing, did not carry popular thought back to the old orthodox standards. These had been discarded once and for all, it seemed. There was a need for a new set of conceptions—and the demand created the supply. And here we have the key to the present conditions of affairs.

Filling the vacuum created by the evaporation of the older orthodox dogmas, we find the ideals of ancient Greek philosophy, mingling with the still older teachings of the Hindus, and through all is heard the note of mysticism which has ever pervaded human thought in every religion, every time, and every race. The discarded and longreviled teachings of the Gnostics, that body of early Christian mystics, have arisen again and under new names have found popular favor in the minds of the public of the twentieth century. The teachings of the old Hindu Vedantism, given a new impetus by Emerson and the transcendentalists, find a prominent place in the advancing thought of today. Plato has sprung into renewed and startling popular favor, and many advanced modern thinkers find in his pages the truths for which they have sought in vain elsewhere. Heraclitus finds corroboration in the teachings of modern science, and his views of the eternal change and the “becoming” of the universe are repeated in many modern teachings. Other bits of philosophy have been borrowed from Buddhism, and even from the Sufis, the mystic sect of Mohammedism. Even the philosophy of Laotze, the ancient Chinese philosopher who taught of the Tao, or “Way,” is accepted as correctly representing some stages of modern thought. The new bottles of the present are being filled with the old wine of the past.

Chapter II.
Old Wine in New Bottles.

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THE THOUGHT of the twentieth century has drawn boldly upon the past centuries for its stores of wisdom and philosophy, and has appropriated the same boldly, and often without giving due credit. New sects, schools and cults have arisen, all exerting a certain influence upon the general thought of the day. Theosophy has acted as a leaven in the direction of popularizing the Hindu conceptions, particularly in the matter of the doctrine of reincarnation and rebirth. Christian Science has exerted an influence in the direction of idealism, recalling in some respects (independent of its features of healing) the idealistic teachings of the Vedanta and of the Grecian philosophers. Unitarianism has exerted a powerful influence among the churches, and its effects are seen even in the pulpits which revile it. The higher criticism in the churches, has tended to lead the public away from the old ideas to which they once were wedded. In the large cities, mention from the pulpit of eternal punishment, hellfire, or the personal devil, evoke smiles and shrugs. To an unprejudiced observer it would appear that many of the old teachings have been left behind, never to return. But who knows, after all? Even their turn may come again.

Twenty-five years ago a close observer of the times would have felt perfectly safe in predicting that out of the bubbling pot of that day there must emerge the new teachings of materialism, which at that time seemed destined to carry the day. But alas for human prescience, the very reverse has happened. Materialism has been shown the door, for the time being, and, wonder upon wonders, advanced idealism has taken the center of the field of human philosophical thought. Yes, not only advanced idealism, but even a rarefied pantheism, under other names. The predictions of twenty-five years ago have proven false, and the tables have been turned on the prophets of that time. Materialism has been eliminated and its direct antithesis, idealistic pantheism, has been given the seat of honor. Not the crude materialistic pantheism which insists that Deity is but the total of natural objects and forces—but the spiritual phase of pantheism which insists that Deity is manifested in all natural things—the doctrine of the Immanent Spirit. And this even in its most idealistic sense, for the advance wave of modern philosophical thought certainly holds to the idea that the universe is in reality an idea or series of ideas in the universal mind. The most radical branch of the great Vedanta school of the Hindus, the Advaitists, have never dared to go farther in this direction than the most advanced adherents of the twentieth century idealism, which is exerting so powerful an influence on the public thought of to-day.

Some who have not as yet dared to go to the full length of this extreme idealism do not hesitate to teach and preach the full doctrine of the immanent Deity, which they hold is also taught by the Biblical teacher who said that "In Him we live and move and have our being." This surely is a most radical departure from the old teaching of the Deity who ever dwelt apart from His creation, and who made the universe from nothing. And surely, the standard built upon this new teaching must differ materially from those erected upon the old. It is this marked shifting of the foundation conception of the fundamental principles that has disturbed the edifice of thought, life and action to-day.

Have we discarded the solid rock for the sinking sand, or *vice versa?* Each must answer according to his own views and conceptions. The newer school claims that it has found solid rock at last; while the older school insists that its opponents are blasting at the Rock of Ages. Which is right—and "what shall the harvest be?" Time alone can answer. Each must be judged by its works. "By their fruits shall ye know them." And time is required for the fruits and works of the new. Perhaps from the old and the new, a still newer something may arise, better and nobler than either. Time must answer. Like the Sphinx, Time crouches on her haunches, and with pensive, undisturbed eyes gazes out into the eternity of the future. What does she see there—what does she see? Ah, if we could only know!

Those who may imagine that I have laid too much stress upon the popularity of the conceptions of the immanent Deity, or the Oneness of All, which is a distinctive feature of the newer thought of the day, I refer to the news columns of the papers of any large city in the land, containing the reports of the sermons delivered in the leading pulpits. Let them refer to the utterances of the great theological teachers of the day. Let them refer to the teachings of the following representative men of the great universities of the land, as reported in the daily press and magazines of the day. Surely these tell the tale in no uncertain tones.

Harold Bolce, in a recent article in the *Cosmopolitan Magazine* , entitled "Avatars of the Almighty," gives a number of instances in which college professors are teaching this new conception of fundamental principles—the conception of the indwelling Deity—of the immanent God. In conclusion, he states:

> "And now that man has discovered that there resides in his nature a

> spirit or energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operation of this psychic force no man can compute. Science has found a way through psychology to God; the opportunities for the race, through invoking in the human consciousness the brooding spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, *that man is God made manifest* . And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors, therefore, who are digging what they believe to be the graves for dead dogmas, stand as exponents of the teaching that *man is the embodiment and, conscious expression of the force that guides all life and holds all matter in its course* . Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe. Not merely in religious rhetoric, but in reality, the school men say, *is man the avatar of God* . The reference to Poe is accompanied by the following quotation from that poet: "Think that the sense of individual identity will be gradually merged in the general consciousness—that man, for example, ceasing imperceptibly to feel himself man, will at length attain that awfully triumphant epoch, *when he shall recognize his existence as that of Jehovah* ."

The editor of the *Cosmopolitan* , in commenting on the article in question, says:

> "The college professors, in some cases, express doubt as to the practicability and judgment of their teachings. Will their propaganda cause a rejection of all solemn and religious authority, create a Robespierre, and erect a guillotine, with its concomitant tumbrels and blood-atonement? The professors say no. They assert that in this, the sanest of all ages, man thinks for himself, and the path they blaze for him leads to the realization that he himself is an avatar, and incarnation, of God.…The conflict between the colleges and the church discloses a movement of thought more significant, perhaps, to civilization than even the Renaissance. In its revolutionary character, and in its importance to mankind, the only world-wide movement that can be compared with it was that upheaval in the

> eighteenth century which led, through bloodshed, to democracy.… The claim of the colleges is that they are teaching a higher form of truth. They hold that ‘*the orthodox God has had his day* .’ They say that when the God of theology is utterly banished from human thought the reign of man will begin.…They say, as indicated, that this spiritual revolution will not end in a saturnalia of tumbrels and guillotines, for this is not an atheistic banishment of God and his holy angels, but is, on the contrary, the enthronement of a new Jehovah—*a God that has become conscious and potent in the human mind* .”

Outside of the pulpits and universities other influences are at work. In the first place, there is felt the great influence of that great wave of transcendental thought which swept over the country during the last century, of which Emerson was the chief exponent. The effect of Emerson’s transcendentalism is most marked in the present unrest in thought and conception. His “Oversoul” forms the basis of a mystical religion which has brought comfort and peace to many a weary soul. The very essence of his teaching is, of course, the Oneness of All, and the Indwelling Spirit. The influence of Walt Whitman, Edward Carpenter and Browning has been felt in the general movement toward the Transcendental conception. Maeterlinck has also drawn the attention and interest of many toward the same or similar conceptions. People who have studied the German philosophers, particularly Hegel and Schopenhauer, in many cases find themselves attracted toward the teaching and conceptions of the present stage of idealism.

The influence of the Congress of Religions, at the time of the World’s Fair in Chicago, has led people to take a new interest in the study of comparative religion, particularly in the religions of the Orient, nearly all of which are based upon some form of pantheistic or idealistic doctrine. The effect of Christian Science and of the various New Thought cults and schools has been to lead people’s minds in the same general direction—toward the “recognition, realization and manifestation of the God in me.” In fact, it would seem as if a thousand circumstances had conspired to bring modern thought to a point in which it must consider the New Idealism and the new presentation of the Immanent and Indwelling Spirit. The world seems to have turned its back upon orthodoxy, but at the same time has refused to entertain and accept the teachings of materialism, notwithstanding the predictions of the thinkers of the last century. It needs something to fill the place of the old ideas, which are being discarded, and the idea of the Indwelling Spirit— the Oneness of All, the Union with God—appears to be the logical conception under all the circumstances. At the present time there is certainly a wave setting in from all directions, tending ever toward centering the world’s thought upon the old-new conception of fundamental principles. Whether it is permanent, or whether it will disappear in a reactionary movement, or whether it will evolve into something still higher and nearer to truth—these are the questions that observing men are asking each other to-day. It is indeed a wise man who can answer them.

And now for the immediate effects of this change of conceptions regarding the fundamental principles. What effect is it having upon the people of to-day? What is its influence upon other lines of thought? What effect is it exerting upon the great economic, sociological, ethical and moral movements of the day? How is the new conception working out in actual practice? These are important questions—let us consider them.

From the viewpoint of the unchanged, steadfast members of the old guard of orthodoxy, the new conceptions are pernicious in their effect, and can work naught but harm to the race . In the first place, say these good people. There is nothing new about the thing—it is as old as the race. This is undoubtedly true, for the same teachings, beliefs and conceptions which are now so popular may be found in the oldest of the world’s philosophies and religions. India and ancient Greece are the fountain head of the basic ideas of the modern popular conceptions. In the Vedanta, in the teachings of Buddha, in the writings of Plato, Heraclitus, Democritus and the Stoic philosophers, may be found the principles of the popular thought of to-day. The cycle, or spiral, of human thought has brought the old philosophies to the front as new. But is the fact that a new thing is really old any real argument against it? Secondly, say these critics: It comes from heathen sources. True, also, but this is circular reasoning—the fact that an old philosopher, before the days of Christianity, happened to fail to be a Christian, is no argument against his truths. Nor is all truth, wisdom and virtue the especial property of Christian thinkers. If we were to discard all heathen knowledge, the world would be a heavy loser. Thirdly, say the critics: It is naught but pantheism. This may be so, but, notwithstanding the odium attached to the term by the orthodox churchman, pantheism has inspired some of the world’s greatest minds. There are two kinds of pantheism, the first being that of the materialists, who hold that God is but the sum and substance of the natural forces and objects; the second being the view of the “god-drunken philosopher,” Spinoza, who held that “God was in all, and all in God;” that nature and the universe was but a manifestation of God; and that “to define God is to deny Him.”

To understand the charge of “pantheism” hurled at the old-new conception of the Oneness of All, by the orthodox critics, one must realize what the pantheism of Spinoza is, and to realize how different it is from the old pantheism of the materialists. The following quotation, from the “Encyclopædic Dictionary,” states the matter briefly and clearly:

> “The system of Spinoza bas been described as atheism, as pantheism, and as the most rigid monotheism, according as his cardinal teaching— that there is but one substance, God—has been interpreted. By substance, however, Spinoza meant the underlying reality and ever-living existence, and he chose for the epigraph of his *Ethics* the words of St. Paul: ‘In him we live and move and have our being’ (Acts xvii:28). God is for him the one principle, having thought and extension as two eternal and infinite attributes constituting its essence, of which attributes mind and matter are the necessary manifestations; and thus he solves the problem of the relation of the finite to the infinite. Everything is a form of the ever-living existence, the substance, God, which is, and is not, nature, with which He is no more to be confounded than the fountain with the rivulet, or eternity with time. God is *natura naturans* , nature is *natura naturata* ; the one is the energy, the other the act. In the same way, he explains the union of the soul with the body. Man is but a mode of the divine existence; his mind a spark of the divine flame; his body a mode of the infinite existence.”

Surely this comes very near to agreement with the twentieth century conception of the omnipresent spirit. If one is pantheism, the other must be also. We leave this subject in the hands of the respective schools.

Fourthly, say the orthodox critics: When we deny the personality of God, we deny His Being as God, and resolve Him into a mere principle—the principle of nature. This is another matter which may be safely left for the consideration of the theologians. It is too technical for discussion here. We must, however, mention the view of Schopenhauer, who taught the idea of a World-Spirit, which he called “The Will to Live.” He said: “When we assert pantheism we deny the existence of a God; when we identify God with nature, we really show God to the door.” The contention of the orthodox that all the attributes, qualities and characteristics which orthodoxy attributes to the personal God disappear when the personality is denied, seems to be worthy of respectful consideration. And the new conceptions certainly do emphatically deny the personality of God, and certainly do regard him as a principle. Therefore, we may understand the cry of orthodoxy, that “they would take away Jehovah, and supplant Him by a shadowy

Principle.” But a university professor has said: “The view of God which conceives him as external to the human self is a view which dominates the lowest forms of religions.” Just how much of the old qualities, characteristics and attributes of the personal God may be preserved when the personal conception is supplanted by an abstract principle, which must by its nature be absolute and devoid of qualities, characteristics and attributes, is a question for the philosophers to argue among themselves. We do not hazard an opinion—we are merely the reporter of the observed ideas in the public mind.

But, finally cry the orthodox critics: “If you deny the personal God, the inspiration of the scriptures, and the authority of the church you sweep away the very standards of religion, morality and laws of human conduct. You leave nothing but a recourse to utilitarian ethics and systems of morality, built upon the changing ideals of man, or of his supposed needs. Your standards change with the times. You destroy all standards and the rock crumbles beneath your feet. “We think this objection worthy of thought. It must follow that if the authority of the scriptures and the church is denied then the standards resting upon this authority must likewise fall, and man must be driven to the erection of standards based upon his reason, judgment and experience, rather than upon the authority of the scriptures and the church. And here is where many careful observers see the immediate cause of much of the sociological, economic and ethical unrest, and shifting standards of to-day. These observers say that the race, now in the process of discarding the old authority, must lose its faith in the infallibility of the old standards, and is beginning to create new standards, based upon the needs, real or supposed, of the race; and this occasions much of the turmoil and bubbling in the great Melting Pot of Modern Thought.

People are inquiring why they should be bound to old forms when the authority for those forms have been discarded. They ask why they should attempt to live up to the old admonitions: “Submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters;…to do my duty in that state of life into which it shall please God to call me”—when the authority of the church which so enjoined these duties is in grave doubt. They ask: “The Ten Commandments denied as inspired—then what commandments shall we follow!” If the scriptures are not inspired what is the true rule of conduct and life! These are the questions that the plain people are asking. They are in a transition stage. They are revolting against the old rules of social life, economics, and the old morality, in many instances. They are disputing many venerable old ideas regarding property, social duties, relation of state and citizen, marriage, *etc.* The barriers down, they are thinking of building according to their wishes or requirements, rather than upon the *dicta* of churchmen and ancient prophets. All these things are bubbling in the pot, because of the changing conceptions of fundamental principles.

On the other hand, the advocate of the new conceptions answers that, while this is all true—that while the old standards are being destroyed and discarded—that man is also engaged in building up for the race a newer, saner and grander edifice of thought—a better, truer and stronger set of standards, based upon human needs, experience and requirements—that instead of following the arbitrary commands of dead prophets and teachers, or of antiquated and discarded creeds, the race will move on, inspired by the Indwelling Spirit of God made manifest as man, ever toward—higher and nobler efforts— toward higher and better things, following ever the idea embodied in the lines of Holmes:

> "Build thee more stately mansions, O my soul;
> As the swift seasons roll!
> Leave thy low and vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length are free, .
> Leaving thine outgrown shell by life's unresting sea."

And, in the meantime, those of us who may feel confused at this process of tearing down and rebuilding—who feel the pang of letting go of the old, and the perplexity and confusion resulting from the attempt to adapt ourselves to the new — we who, though our faces and intellect be turned toward the future, still feel that our hearts are with the past—what is there for us to do but to proceed in our search with a positive faith, knowing that a constant and persistent desire for truth must inevitably lead us into the very light of truth?

Thus it has come about that in the consideration of the conflicting ideas, theories and conceptions presenting themselves for consideration at the bar of modern thought, there is a new school which is now making its claims heard, and which many think destined to occupy a prominent position on the stage of interest in the near future. This school has for its basic principle the idea that abstract truth is unknowable— that the mind of man is unable to grasp the idea of abstract principle, any more than it can grasp that of abstract air, abstract water, abstract stone, *etc.* It holds that man does not, and cannot, know "whence he comes; whither he goes; or what is the object of his existence." And that, therefore, his highest wisdom lies in accepting this fact, and then living in the here and now; accepting what good may come to his hand; discarding all questions incapable of definite answer; being kind and doing good wherever he can, not as a duty, but because of the evolving feeling of the Brotherhood of Man; and finally testing all statements of truth by the touchstone of utility—asking ever the questions: “What is it good for? How will it work? What can be done with it? Does it make good?” This class of thinkers show a preference for the pragmatic view of thought and life, which Professor James has so well stated as: “The attitude of looking away from first things, principles, categories, supposed necessities; and of looking toward last things, fruits, consequences, facts.” After all, would it not be strange if the pragmatic method should prove to be the solution—should prove to be the test to be applied to the products of the melting pot—the final test of: How does it work out? What is it good for? What will it do for the race? How far does it make good?

Meanwhile the pot is bubbling, seething and sputtering. The crucible is heated to its fullest extent. Some of the thoughts and ideas placed therein we know to be true; concerning others, there is grave doubt; but what will be the new arrangement, the new system, the new application; in brief, what will be poured forth from the pot? The world is on tiptoe, watching, wondering.

Chapter III.
The Transcendental Movement.

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AS ANOTHER straw showing which way the philosophical wind is blowing, in these days of intellectual unrest, and as a corroboration of the statements made in the preceding chapters of this book, I ask that you consider the following quotations from the latest work of Professor William James, of Harvard University, which work is based upon a series of lectures upon the philosophical situation of the present day. It should be stated, however, that these quotations do not necessarily represent Professor James's own personal beliefs or opinions, but are merely expressions of his observations regarding the prevailing spirit of modern philosophical thought in the universities and among men of advanced education. Professor James says:

> "Those of us who are sexagenarians have witnessed in our own persons one of those gradual mutations of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its judicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an 'intelligent and moral governor,' sound as odd to most of us as if it were some outlandish savage religion."

Professor James then goes on to speak of the spirit of modern philosophical thought in the universities, as follows:

> "Dualistic theism is professed at all Catholic seats of learning, whereas it has of late years tended to disappear at our British and American universities, and to be replaced by *a monistic pantheism more or less disguised* . I have an impression that ever since T. H. Green's time absolute idealism has been decidedly in the ascendant at Oxford. It is in the ascendant at my own university of Harvard."

> Also: “Our contemporary mind having once for all grasped the possibility of a more intimate *weltanschauung* , the only opinion quite worthy of arresting our attention will fall within the general scope of what may roughly be called *the pantheistic field of vision* , the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality.”

In the present chapter it is my purpose to consider one of the most direct and immediate of the innumerable influences to which is due the present “gradual mutation of intellectual climate, that makes the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men,” as Professor James has so well stated. This direct and immediate influence of which I speak, which has had so much to do with the bubbling of the Crucible of Modern Thought, is the influence of the Transcendental Movement of New England of 1830–1850, and the influence of Emerson in particular. I feel justified in asserting that the present condition of spiritual unrest and the prevalence of monistic idealism, while having its original source far back in the past history of thought, nevertheless reached us through the direct channel of the great Transcendental Movement in New England in the first half of the last century, and largely through the individual channel of expression of Ralph Waldo Emerson. The lovers and admirers of Emerson have long claimed this, and the opponents of the movement are now beginning to recognize it. As one disgusted orthodox speaker recently said: “*Emerson is the fellow who is at the bottom of all this trouble. His pantheistic teachings are now bearing fruit* .”

The beginnings of the Transcendental Movement in New England may be seen in the remarkable interest manifested by educated New Englanders, during the first twenty-five years of the nineteenth century, toward the classical literature of England and Germany. Previous to that time the influence of Locke and Bentham had been dominant in philosophical thought in this country. The theory of innate ideas was denied, and there was a decided tendency in favor of the utilitarian basis of ethics and morals. Protesting against this view, some of the American Unitarians advanced ideas which, even in that early day, were denominated the “new thought” and declared their preference for the conception that man possessed innate ideas and also higher faculties transcending the senses and the ordinary understanding. These advocates of the earlier “new thought” felt that religion and morality had a higher source than ordinary reason, and must be placed in the category of revelations of the intuition of man, arising from the presence of the Indwelling Spirit.

The influence of Coleridge, Wordsworth, Herder, Goethe and others began to displace that of the old literary idols, and exerted a decided direction in the formation of the “new thought” which was supplanting the older philosophical conceptions. Coleridge taught the doctrine of a higher reason, or transcendental intuition, by which he held the advanced soul might exercise *an immediate perception* of things supersensible, and which was not a faculty or property of the mind, but rather the manifestation of the Indwelling Spirit, which latter was a spark from the Universal Spirit. He held that there was but One Spirit, which was shared in by all human beings; the Many being, in a sense, identical with the One. Wordsworth taught a poetical pantheism, with its conception of a nature animated by the Universal Spirit, and as Universal Mind manifested as Law and Order. The influence of Goethe and other German writers were in the same general trend—all pointed in the direction of a new pantheistic philosophy. A new interest was awakened in Plato, and the Neo-Platonists, and a demand was shown for the writing of the mystics and idealists of the past. In this fruitful soil, the roots of the New England Transcendental Movement found that nourishment which led to its rapid growth.

Transcendentalism has been defined, briefly, as “ *the philosophical conception that there can be knowledge of transcendental elements, or matters wholly beyond the ordinary experience of the human mind* .” The term was used by Kant. As Wallace says: “Kant’s philosophy describes itself as Transcendentalism. The word causes a shudder, and suggests things unutterable.” Transcendentalism is diametrically opposed to the philosophical views which hold that all knowledge arises from sensation or experience, and is also opposed to the agnostic view that reality is unknowable. But the term itself has taken on a wider and more general signification by reason of its popular use by the New England Transcendentalists, and its identification with the philosophy of Emerson, in the popular mind. In fact, the English-speaking peoples now use the word generally in the sense of designating the ideas and principles of the New England School, rather than those of the Kantian philosophy.

Margaret Fuller, one of the prominent New England Transcendentalists, in her “Memoirs,” says:

> “Transcendentalism was an assertion of the inalienable integrity of man; of the immanence of Divinity in instinct.…On the somewhat stunted stock of Unitarianism, whose characteristic dogma was trust in human reason, as correlative to Supreme Wisdom, had been grafted German Idealism, as taught by masters of most various schools—by Kant and Jacobi, Fichte and Novalis, Schelling and

> Hegel, Schleiermacher and de Wette, by Madam de Stael, Cousin, Coleridge, and Carlyle; and the result was a vague, yet exalting, conception of the god-like nature of the human spirit. Transcendentalism, as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and rituals to the Temple or the Living God in the soul."

Herzog gives us the orthodox view of the philosophy, in his "Religious Encyclopedia," as follows:

> "In religion, the typical Transcendentalist might be a sublimated theist; he was not, in any accepted sense, a Christian. He believed in no devil, in no hell, in no evil, in no dualism of any kind, in no spiritual authority, in no Savior, in no Church. He was humanitarian and an optimist. His faith had no backward look; its essence was aspiration, not contrition."

This last quotation is particularly interesting, inasmuch as it proves the contention of the influence of Transcendentalism upon the modern philosophical and religious thought. Compare Herzog's statements of what the Transcendentalist did not believe, and what he did believe, with the prevailing spirit of religio-philosophical thought, and see how the criticism of Transcendentalism becomes the prophecy of the popular thought of the early twentieth century! Surely this is a clear case of cause and effect.

About 1830, and the years immediately following, the various elements from which the Transcendental Movement was afterward composed began to approach each other, drawn together by the attraction of common interest. Emerson's "Nature," written in 1836, was an active element in the crystallization, although the writings of others had much to do with the amalgamation. These several books were so closely identified in their general philosophies and tendencies, that their readers began to form a loosely connected cult. Channing and Ripley, both prominent in Unitarianism and the "new thought" of the day, finally got together and formed a society for mutual endeavor and philosophical inquiry. Emerson, Margaret Fuller, Channing, Ripley, Brownson and Hedge, all prominent in the general movement, met and discussed the formation of a society. The term "Transcendentalism" was then first applied to the movement. Emerson says of this: "Nobody knows who first applied the name." The society was first called "The Symposium" and afterward "The Transcendental Club." Among the general subjects forming part of the earlier discussions were those of "Pantheism" and "Mysticism," respectively.

The interest in the movement grew rapidly, and many of the brightest minds in New England were attracted to it. While the subjects discussed, taught and considered were various, it is safe to say that as a whole they were most unorthodox and contrary to the general public belief and opinion. Many of the ideas and opinions so advanced are quite familiar to the people of the present day, and are taught in many pulpits, but at the time of the Transcendental Movement they were regarded as heretical and atheistic, and aroused the fiercest denunciation and antagonism from the orthodox pulpit and press.

The formation of the Brook Farm Community at West Roxbury, Mass., by George Ripley, in 1841, is a part of the history of Transcendentalism, for the reason that some of the leading lights in the latter movement became members of the new community. Men like Ripley, Hawthorne, Alcott, Curtis, Channing and Dana, and women like Margaret Fuller, added a brilliancy to the Brook Farm Community, which has given it a prominent place in the history of the general movement. The aim of the community, as stated by one of their number, was “more effectually to promote the great purposes of human culture, to establish the external relations of life on the basis of wisdom and purity.” The community flourished for a number of years, but like all such attempts, finally failed, the members dispersing, but carrying the spirit of the community with them in many directions.

In 1840, the publication of “The Dial” began. This was the organ of New England Transcendentalism, and naturally served to bring the movement into still more general notice and popularity. Margaret Fuller was the first editor, and Emerson, Channing, Alcott, Theodore Parker, Ripley, and Thoreau were among the contributors to the first number. Emerson wrote the opening article, entitled: “The Editors to the Reader.” During the first two years of the existence of “The Dial” Margaret Fuller was assisted in her editorial work by Ripley and Emerson. After that time Emerson became the sole editor. Much that was crude and fanciful appeared in the pages of this publication, but also much that will hold a permanent place in the history of American literature. It marked an era in the history of American magazines, and gave an impetus, the effects of which are still noticeable. Ater four years of struggle it was finally discontinued.

The life of the Transcendental Movement may be said to be embraced by the years 1830 and 1850, although the beginnings were still further back in the century, and the influence of the movement still lives as the heart and spirit of many modern schools of thought and activity which are slow to acknowledge their indebtedness to it. Its real source was the great awakening of nearly a century before its time, in which the hold of Calvinism was rudely shaken and weakened, and which brought to the New England mind a new interest in

Arminianism and Arianism, and which served to prepare the cradle for Unitarianism, which was afterward born. Transcendentalism was the natural spiritual child of the great spiritual unrest which had preceded it by about a century, and which wrought a great change in religious and philosophical thought and ideals in New England, which section at that time undoubtedly was the intellectual center of this country. It was the offspring of liberal Christian thought, combined with Neo-Platonism, Oriental Religions, and Occult Philosophy. It was perhaps nearer akin to what philosophy calls “Mysticism” than to any other one form of thought.

The spirit of Transcendentalism was most elusive, as all writers have remarked. The current impression at the present time may be stated in a quotation from Professors McGilvery and Trent, in their article on the subject in the “New International Encyclopedia,” as follows:

> “It is difficult to disengage the elements, to delimit it in point of time, to say what it really accomplished, to determine what it became.… The era of the Transcendentalists was in many respects an American Renaissance, the effects of which were not confined to this country, but were spread chiefly through the writings of Emerson, Thoreau and Channing, to England, and to some extent to the Continent of Europe. That their ideas were vague and often transcended reason, not to say common sense, that their literary work was largely amateurish, that their extravagances gave much occasion to legitimate ridicule, that their so-called movement was *the forerunner of religious and social manias of all sorts* , can scarcely be gainsaid; but it is equally idle to deny the loftiness of their aims and the importance of their work.”

Be one’s opinion of Transcendentalism what it may, no careful student of the Transcendental Movement can doubt the fact that in it may be found the underlying and immediate causes of the modern effects, manifested as the “New Thought” movement, on the one hand, and the tendency toward Monistic Idealism, or pantheism, evidenced in the philosophical thought of to-day, on the other hand. While it is true that the real causes of these later movements must be sought for still further back in the history of human thought, it cannot be doubted that the older impulses reached the present movements through the direct channel of the Transcendentalism of New England. An examination of the teachings and writings of that school, when compared with those of the later schools, shows a direct chain or sequence and of cause and effect. Those who are looking for the causes of the modern schools of thought will fail to find them unless they take into active consideration the Transcendental Movement of New England, of 1830–1850. And not only is this true, but it will be found that many other and apparently unrelated schools of thought arose about the same time, not entirely in sympathy with the general movement, but apparently arising from the influence thereof. Some of these side schools have their modern successors, tracing descent in a direct line. So that the influence of Transcendentalism in New England may be considered *the one vital factor* which has brought about that state of affairs which has resulted in the old conceptions sounding “as odd to most of us as if it were some outlandish savage religion,” as Professor James has said; and in making possible the statement of the same careful authority that “the only opinion quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine, rather than the external creator, and of human life as part and parcel of that great reality.” Transcendentalism is the direct and immediate cause of this state of affairs. And Ralph Waldo Emerson is recognized as the fullest and clearest expression of Transcendentalism. As the orthodox speaker previously quoted said: “Emerson is the fellow who is at the bottom of all this trouble.” Then let us see what Emerson really taught, and what he stood for. This will help to show us the connection between 1830–1850 and 1909.

Chapter IV.
Emerson, the Torch-Bearer.

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I SHALL NOT attempt to present, even briefly, an account of the life and work of Emerson. The facts regarding the man and his work have been told, and retold, by far abler pens. The libraries contain many books giving this information from the viewpoints of their respective writers. The encyclopedias give full accounts, more or less impartial, regarding the career of this brilliant star which blazed in the firmament of thought, and which, although it has been resolved into its original elements, still serves to brighten the minds and lives of men to-day, and will serve a like purpose for many generations to come. For our present purpose it is sufficient to consider the philosophy of the man only in its relation to, and connection with, the spirit of the thought of to-day which so many think has risen suddenly without an especial cause. As Plato says: “The problem of philosophy is, for all that exists conditionally, to find a ground unconditioned and absolute.” From his first notable work, entitled “Nature,” Emerson sought to establish his idea regarding that “ground unconditioned and absolute.”

In considering the philosophy of Emerson, one must not expect him to proceed, as have the majority of other philosophers, by scientific and logical reasoning—his method is rather intuitional than rational, in the ordinary usage of the latter term. Trent says of him:

> “Being himself a man of many intuitions, and of wonderful vigor in phrasing them, he is to be, regarded as a prophet rather than as a philosopher. He sought, to construct no system, but stood for *a constant idealistic impulse* . What he wrote was not based primarily on experience, nor did he ever write as the so-called man of the world. He is criticized for relying chiefly or altogether upon his intuitive consciousness, instead of submitting his generalization to the test of reason.”

Emerson was essentially an idealist. Personally, he preferred the latter term to, that of Transcendentalist, as which he was classed by the men of his day, and which causes his philosophy to be termed Transcendentalism. He said that the majority of people did not know what they meant by the latter term. He said, whilst in the midst of the work of the Transcendental Movement:

> "What is popularly called Transcendentalism among us is *Idealism* — Idealism as it appears in 1842.…The Idealism of the present day acquired the name of Transcendentalism by the use of that term by Immanuel Kant of Konigsberg, who replied to the skeptical philosophy of Locke, which insisted that there was nothing in the intellect which was not previously in the experience of the senses, by showing that there was a very important class of ideas, or imperative forms, which did not come by experience, but through which experience was acquired; that these were *intuitions* of the mind itself; and he denominated them *Transcendental* forms. The extraordinary profoundness and precision of that man's thinking have given vogue to his nomenclature, in Europe and America to that extent, *that whatever belongs to the class of intuitive thought is popularly called at the present day, Transcendental* ."

Emerson makes the following distinction and definition of Idealism:

> "As thinkers, mankind have ever divided into two sects, Materialists and Idealists; the first class founded on experience, the second on consciousness; they perceive that the senses are not final; they give us representations of things, but what the things themselves are they cannot tell. The Materialist insists upon facts, on history, on the force of circumstances, and the animal wants of man; the Idealist, on the power of Thought and of Will, on inspiration, on miracle, on individual culture. The Idealist concedes all that the other affirms.… and then asks him for his grounds of assurance that things are as his senses represent them. But, I, he says, affirm facts not affected by the illusions of sense, facts which are of the same nature as the faculty which reports them.… He does not deny the sensuous fact—by no means; but he will not see that alone."

This definition recalls the celebrated classification of Prof. William James, who, in his work on "Pragmatism, " says:

> "I will write these traits down in two columns. I think you will practically recognize the two types of mental make-up that I mean if I head the columns by the titles 'tender-minded' and 'tough-

minded,’ respectively:

"THE TENDER -MINDED	"THE TOUGH -MIN
Rationalistic (going by 'principles),	Empiricist (going by 'fac
Intellectualistic,	Sensationali
Idealistic,	Materiali
Optimistic,	Pessim
Religious,	Irreligi
Free-Willist,	Fatali
Monistic,	Plurali
Dogmatical,"	Skeptic

> “Each of you probably knows some well-marked example of each type, and you know what each example thinks of the example on the other side of the line. They have a low opinion of each other. Their antagonism, whenever as individuals their temperaments have been intense, has formed in all ages a part of the philosophic atmosphere of the time. It forms a part of the philosophic atmosphere of to-day. The tough think of the tender as sentimentalists and soft-heads. The tender feel the tough to be unrefined, callous and brutal. Their mutual reaction is very much like that that takes place when Boston tourists mingle with a population like that of Cripple Creek. Each side believes the other to be inferior to itself; but disdain in one case is mingled with amusement, in the other it has a dash of fear.”

There is no doubt regarding the place to which Emerson must be assigned in the classification given by Professor James. He is the ideal “tender-minded” individual. He is an idealist of the idealists. As Cooke says:

> “Emerson belongs in the succession of the Idealists. That company he loves wherever its members are found, whether among Buddhists or Christian mystics, whether Transcendentalist or Sufi, whether Saadi, Boehme, Fichte, or Carlyle. These are the writers he studies, these the men he quotes, these the thinkers who come nearest his own thought. He is in the succession of minds who have followed in the wake of Plato, who is regarded by him as the world’s greatest thinker. More directly still, Emerson is in that succession of thinkers represented by Plotinus, Eckhardt and Schelling, who have interpreted Idealism in the form of Mysticism.”

Whipple says of Emerson as a philosopher:

> “His intellect is intuitive, but not reflective. It contains no considerable portion of the element which is essential to the philosopher. His ideas *proceed from the light of genius* , and from wise observation of Nature; they come *in flashes of inspiration and ecstasy* ; his pure gold is found in places near the surface, not brought out laboriously from the depths of the mine in the bowels of the earth. He has no taste for the apparently arid abstractions of philosophy. His mind is not organized for the comprehension of its sharp distinctions. Its acute reasonings present no charm to his fancy, and its lucid deductions are to him as destitute of fruit as an empty nest of boxes. In the sphere of pure speculation he has shown neither originality nor depth. He has thrown no light on the great topics of speculation, He has never fairly grappled with the metaphysical problems which have called for the noblest efforts of the mind in every age, and which, not yet reduced to positive science, have not ceased to enlist the clearest and strongest intellects in the work of their solution. On all questions of this kind the writings of Emerson are wholly unsatisfactory. He looks at them *only in the light of the imagination* . He frequently offers brave hints, pregnant suggestions, cheering encouragements, but no exposition of abstract truth has ever fallen from his keen pen.”

As a philosopher, Emerson belongs to that class of geniuses who may be termed intuitional, inspirational, awakening, stimulating. As Cooke well says of him: “Emerson belongs to that company of illuminated souls who have done for the modern world what the sages, prophets and seers did for the ancient world.” He is a Hindu *guru* , or a Sufi *pir* , rather than a Western teacher. He disdains the necessity of proof, and feels that his words should carry their own proof. His is the attitude of the sage of the Orient, rather than of the professor of philosophy of the Western world.

That Emerson’s thought is based upon that of Plato and the Neo-Platonists cannot be doubted, although there always appears running through his mental creations the golden thread of the teachings of Oriental thought. Plato would claim him as a son—the Hindu Vedantist and the Persian Sufi would claim him as a brother. Mystics of every age, and of every land, would welcome him as of their own kind. Believers in reincarnation would attribute to him successive births first in Hindu and in Persian bodies, and later in the fleshly garments of philosophers of ancient Greece. He is of the royal mystic descent, in a straight philosophers of ancient Greece. He is of the royal mystic descent, in a straight and unbroken line. His “Over-Soul” might have been written either by a Hindu Vedantist, a Persian Sufi, or a “god-drunken” Grecian philosopher. Modern advocates of what is called “cosmic consciousness” find an explanation for his genius in their theories, and, indeed, in his “Over-Soul” he gives utterances that would indicate an experience of the kind indicated by this school.

Emerson holds that God is the Universal Substance, from which the universe is formed; the Universal Mind which holds the mind of all; the Universal Spirit which is immanent in all men. He says:

> “There seems to be a necessity in Spirit to manifest itself in material forms; and day and night, river and storm, beast and bird, acid and alkali pre-exist in necessary ideas in the mind of God, and are what they are by virtue of preceding affections in the world of Spirit.”…“The world proceeds from the same Spirit as the body of man. It is a remoter and inferior incarnation of God, a projection of God in the unconscious.”…“Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the original abyss of real Being. Essence, or God, is not a relation, or a part, but the whole. Being is the vast affirmative, excluding negation, self-balanced, and swallowing up all relations, parts, and times within itself…on every topic is the resolution of all into the everlasting One.”

To Emerson, God is all in All, and All in all. He says:

> “Truth, goodness and beauty are but different faces of the same All. … God is, and all things are but shadows of him.”…“The true doctrine of omnipresence is, that God reappears with all His parts in every moss and cobweb. The value of the universal contrives to throw itself into every point.”

But Emerson does not try to define God. Like Spinoza, he holds that “to define God is to deny him.” He says:

> “Of that ineffable essence which we call Spirit, he that thinks most will say least.”…“We can forsee God in the coarse, and, as it were, distant phenomena of matter, but when we try to define and describe himself, both language and thought desert us, and we are helpless as fools and savages. That essence refuses to be recorded in

> propositions; but when man has worshiped intellectually, the noblest ministry of nature is to stand as the apparition of God. It is the organ through which the universal spirit speaks to the individual, and strives to lead back the individual to it."

He sings:

> "Thou meetest him by centuries,
> And lo'! he passes like the breeze;
> Thou seek'st In globe and galaxy,
> He hides in pure transparency;
> Thou askest in fountains and in fires,
> He s the essence that inquires.
> He is the axis of the star;
> He is the sparkle of the spar;
> He is the heart of every creature;
> He is the meaning of each feature;
> And his mind is the sky,
> Than all it holds more deep, more high."

His poem, "Brahma," voices the true Oriental spirit:
"If the red slayer thinks he slays,
Or if the slain thinks he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
Far or forgot to me is near;
Shadow or sunlight are the same;
The vanished gods to me appear;
And one to me are shame or fame.
They reckon ill who leave me out;
When they fly, I am the wings;
I am the doubter and the doubt,
And I the hymn the Brahmin sings.
The strong gods pine for my abode,
And pine in vain the Sacred Seven;
But thou, meek lover of the good!
Find me, and turn thy back on heaven."

To Emerson, God is not a far-away Deity, but immanent Being. Emerson might have written the very words of Goethe, when the latter says:

> “What kind of God was he who impelled things only from outside, and let the universe twirl around his fingers? God moves the world inwardly, cherishes nature in himself, himself in nature, so that whatever lives and works and exists in him never misses his power nor his spirit.”

It formerly was the fashion to defend Emerson from the charge of pantheism, because that term was misunderstood, or understood only in one of its senses. Theodore Parker once wrote regarding Emerson: “He has absolute confidence in God. He has been foolishly accused of pantheism, which sinks God in Nature; but no man is further from it.” But Emerson is a pantheist, in the usage of the term which indicates that God is immanent in His nature, and that all substance is of the One Substance; all mind of the One Mind; all spirit of the One Spirit. His, indeed, is the forerunner of the teaching of today, which, as Professor James has said, “may roughly be called *the pantheistic field of vision, the vision of God as the indwelling divine rather than the eternal creator, and of human life as part and parcel of that deep reality* .” No one who reads his “Nature” and his “Over-Soul” can have any doubts as to Emerson’s true position regarding true pantheism, nor his being the direct inspiration of the modern trend of thought in that direction.

Emerson taught that there exists a great World-Spirit—the Over-Soul in which we live and move and have our being. He says:

> “The Supreme critic on all the errors of the past and present, and the only prophet of that which must be, is that great nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that Over-Soul, within which every man’s particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains everyone to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand and becomes wisdom and virtue and power and beauty. We live in succession, in division, in parts, in particles. Meantime, within man is the soul of the whole; the wise silence; the universal beauty; to which every part and particle is equally related; the Eternal One.…We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are shining parts, is the soul.”

He holds that the individual soul may, and does, hold communion with the Over-Soul. He says:

> “The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledge and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the center of the world, where… we see causes, and anticipate the universe, which is but a slow effect. This communication is an influx of the Divine Mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of a new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. “Every moment when the individual feels himself invaded by it, it is memorable. Always, I believe, by the necessity of our constitution a certain enthusiasm attends the individual consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstacy and trance and prophetic inspiration,—which is its rarer appearance, to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible.…The trances of Socrates; the ‘union’ of Plotinus; the vision of Porphyry; the convulsions of George Fox and his Quakers; the Illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment, has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The raptures of the Moravian and Quietist; the opening of the Internal sense of the Word, in the language of the New Jerusalem Church; the revival of the Calvinistic churches; the experiences of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul. The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul’s own

> questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after.…Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive to the great soul, and thereby do I overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enters into me, and I become public and human in my regards and actions. So come I to live In thoughts and act with energies which are immortal."

Emerson has much more to say of this communion with the Over-Soul. He agrees with the old mystics in holding that the "union with God" is possible, and even frequent. He teaches the attainment of "cosmic consciousness," by the power of contemplation and the silence. St. Theresa and Madame Guyon, Plotinus and Swedenborg, would have recognized him as a brother *illuminatus* . He speaks of the power of communion with the Over-Soul as "always a miracle, which no frequency of occurrence or incessant study can ever familiarize, but which must always leave the inquirer stupid with wonder." He says, in one of his essays:

> "The path is difficult, secret, and beset with terror. The ancients called it ecstacy or absence—a getting out of their bodies to think. All religious history contains traces of the trance of saints—a beatitude, but without any sign of joy, earnest, solitary, even sad; the 'flight' Plotinus called it, 'of the alone to the alone;' the closing of the eyes— whence our word 'mystic.'…This beatitude comes in terror, and with shocks to the mind of the receiver."

These experiences are common in the writings of all the mystics, ancient and modern—it is their distinctive mark and sign. Undeterred by the unfeeling suggestion of modern material science that these strange experiences are pathological rather than spiritual—the result of overwrought emotions, rather than of the opening of spiritual faculties—the mystic ever clings to his transcendental experiences, and hold them to be the most real moments of his existence. The mystic smiles in a superior manner at the presumption of modern psychology which seeks to place these experiences in the category of the abnormal, rather than of the super-normal. He has *experienced* — and is content.

But, in the end, Emerson, like all of the Mystics, is compelled to report that he finds it impossible to express in words the experiences he wishes to describe.

He confesses that repeatedly, but perhaps at no time more beautifully than when he declares: “Words from a man who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will; and behold; their speech shall be lyrical and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.”

A careful examination and study of the Transcendental Movement of New England, of 1830–1850, especially as expressed through the writings of Emerson and more especially through his “Nature” and his “Over-Soul,” will convince any fair-minded person that in this movement, and in this one writer, may be found *the direct and immediate channel* through which has come to us the popular philosophic spirit of the day; the trend of modern religious thought; and the fundamental principles of what has been called the “New Thought” in all of its philosophical and mystical phases. We may find Emerson voicing these “new” truths of to-day, in almost the very words used by the latter-day teachers and writers, many of whom seem unwilling to acknowledge his influence. Over the space of sixty to eighty years these teachings have traveled, and are now awakening into full vigor and power. As important elements in the bubbling and seething Crucible of Modern Thought, Transcendentalism and Emersonianism must be accorded first place. Someone has said that when we seek a cause, we are really seeking “something to put the blame on.” In this case the cause and the blame must be placed upon Emerson and his band of earnest seekers after truth who formed the “Transcendental Club” in 1836, all of whom passed from the field of conflict without realizing the harvest which has resulted from their industrious seed-sowing. To them must be accorded the praise or the blame—according to one’s particular viewpoint of the subject.

Chapter V.
The Fount of “Ancient Greece.”

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IN THE preceding chapter we considered the influence and direct effect of Transcendentalism, and of Emerson in particular upon modern popular thought. But behind Emerson and the Transcendental school there were many other influences, which we shall now proceed to consider in these articles. One of the great primary sources or causes of the modern trend of thought—that strange revival of old thought in new forms—is that of the philosophy of ancient Greece. Not alone does the present movement show the strong influence of the old Greek philosophical thought, but the Greek ideals are also to be found at the very heart of the “advanced” religious thought of to-day. The “New Theology” and the “New Religion” of which we hear so much contain many of the essential ideals of the ancient Greek religio-philosophic schools.

Wherever there has been a tendency toward transcendentalism, there we find the subtle but powerful influence of Neo-Platonism. And, so, in the great Transcendental Movement of New England, of which Emerson was the high priest, Neo-Platonism was the chief inspiration. Realizing the influence of Emerson and the Transcendental Movement on modern thought, we may see the important part played by the spirit of Neo-Platonism in supplying many of the leading ingredients to the Crucible of Modern Thought. The soul of this old school of thought persists in “marching on” throughout the centuries of thought, although its original body has long been “mouldering in the grave.” Or, may we not say that its soul persists in “reincarnating” in new bodies, from time to time? It certainly seems to have taken on a new body of flesh of considerable size and strength in this first decade of the twentieth century.

In modern scientific Monism, we find a decided going back to Heraclitus, with his doctrine of “the universal flux;” of “everything Becoming and nothing Being;” of his conception of the ever changing, shifting, moving, universe of things, with its successive cycles. In Herbert Spencer, and other schools of modern scientific thought, we see the thought of Anaximander and Heraclitus revived. And in Spencer’s conception of “The Infinite and Eternal Energy, from which all things proceed”— his “Unknowable”—we hear the distinct echo of the voices of the earliest thinkers of the older schools of ancient Greece. The spirit of Athens is walking abroad today in the great Universities of Europe and

America—and many of the world's greatest minds are bidding her welcome to her new home. The broth that is being brewed in the great pot has a decided flavor of the Attic herb.

At the very heart of all Greek thought is the idea of a oneness, which is expressed as monism in philosophy, and as pantheism in the higher religious thought of the educated classes. One breathes the pantheistic atmosphere when he enters the enchanted realm of the old Greek thought Mr. E. F. Benson, in his latest novel. "A Reaping," speaks of this subtle spirit of pantheism, which, while condemned in all orthodox religions, has nevertheless managed to creep in and make its home in the newer creeds, as it did in all the old ones, at the last. The following quotation will give Benson's conception of this subtle spirit of thought and belief:

> "There is no myth that grew so close to the heart of things as the story of Pan, for it implies the central fact of all, the one fact that is so indisputably true, that all the perverted ingenuity of man has been unable to split into various creeds about it. For Pan is all, and to see Pan or hear him playing on his pipes means to have the whole truth of the world and the stars, and Him who, as if by a twisting thumb and finger, set them endlessly spinning through infinite space, suddenly made manifest. Flesh and blood, as the saying is, could not stand that, and there must be a bursting of the mortal envelope. Yet that, indisputably also, is but the cracking of the chrysalis. How we shall stand, weak-eyed still and quivering, when transported from the dusk in which we have lived this little life in the full radiance of the eternal day! How shall our eyes gain strength and our wings expansion and completeness, when the sun of which we have seen but the reflection and image is revealed? That is to see Pan. It killed the mortal body of Psyche—the soul—when she saw him on the hilltop by the river, and heard the notes of his reed float down to her; but she and every soul who has burst the flimsy barrier of death into life joins in his music, and every day makes it the more compelling. Drop by drop the ocean of life, made up of the lives that have been, rises in the bowl in which God dips His hands. He touches every drop."

In both modern pantheism and modern idealism; the influence of the ancient Greek great masters of thought may be plainly discerned. In fact, the modern thought along these lines flows in a direct and unbroken course from the fountains of ancient Greece. While, as we shall see in another chapter, the seeds of all forms of philosophical and religious thought may be found in the early teachings of India and other Oriental lands, still we may regard the schools of philosophy of ancient Greece as the direct source of the fundamental conceptions and ideas which are now experiencing a remarkable revival in popularity and general acceptance. As Prof. John Dewey has said: “The Eleatic school may be regarded as the forerunners of pantheism in their insistence upon the unity and all comprehensiveness of true being. The distinction between finite and infinite, God and the world, had not, however, been made sufficiently clear at this time to justify calling the system pantheism. Through Plato and Aristotle the terms of the problem, both in themselves and in their relation to each other, are made evident. Neo-Platonism and Stoicism are both pantheistic. The former is of a logical, idealistic type, based upon Plato’s theory of the relation between the One Being, *Nous* , and the Ideas; teaching that the world is simply one of a series of emanations from God, radiating from Him, as light from the sun, and having its apparent distinction only through a negative element, Non-Being or Matter.” And, as Prof. A. S. Pringle-Pattison has said: “The first historical system to which the name of Idealism is applied by common consent is that of Plato.…The Idealistic system might be fitly styled the Platonico-Aristotelian.”

PRE -SOCRATIC SCHOOLS

The Pre-Socratic schools of ancient Greece, which flourished about five hundred years before the Christian era, endeavored to establish a unity or one reality behind the various phenomena of the universe. Rising above the primitive myths, they sought to establish a fundamental substance, of which all the world of appearance was by a manifestation or reflection. Even before their time, thinkers had assumed a fundamental oneness in Nature, and the Pre-Socratic schools endeavored to find out what this One was. Their first questions were, “What is the primal substance? From what does all come? What is the essence of things?” At first, the answers implied the fundamental nature of material substances. Thales thought that “water” was the answer; Anaximenes said, “air;” and Anaximander suggested a “boundless” or “infinite” something, somewhat resembling the modern scientific conception of the ether. Each of their three schools, however, regarded the fundamental substance as animate, and possessing all the qualities and attributes of life and mind.

HERACLITUS

Heraclitus, the Ephesian, (500 b.c.) advanced a newer and much more advanced

Heraclitus, the Ephesian, (500 B.C.) advanced a newer and much more advanced conception. He held that the universal substance is an ethereal, spiritual essence, symbolized by fire—a living, moving, active principle, constantly manifesting change in form of manifestation. He considered this principle rather in its objective, than in its subjective phase—he held that instead of "being," it should be thought that "everything is becoming." Just as the flame is apparently constant, although its particles are constantly changing, so is the universal flame really more of a "becoming" than of a "being." He held that nothing is stable except instability—nothing constant but change. Everything is in a state of flux —everything begins to change the moment it is created or born. The law of change is ever manifesting itself. Nothing persists. Everything is in constant motion and subject to constant change. The flame evidently "desires" change, and abhors stability. Action and reaction—involution, evolution, and devolution —the laws of cycles and rhythms— an immutable law of change causing a beginningless and endless sequence cause and effect—these were the teachings of Heraclitus. His fire was not a material fire, but a spiritual flame. In many particulars his philosophy agrees with that of Herbert Spencer—across the chasm of nearly 2,500 years these two great thinkers clasp hands. The influence of Heraclitus upon the later Stoic schools was most marked—and through them he has influenced still later schools. The latest works of Western physical science make many a mention of the name of this old Ephesian thinker, whose name has almost become forgotten in the interval. His ideas, I think, will be found much in evidence in the philosophies of the future.

THE ELEATICS

The Eleatics, another school of this period, gave much consideration to the old problem concerning "the One and the Many," laying special emphasis upon "the One." Xenophanes was as eloquent and active as any modern Monist in denouncing the anthropomorphic conceptions of Deity, and said boldly that "the One is God—God is the One"—and thus made the first real pantheistic statement of the early Greek philosophy. In this identification of God with "the One," is found the basic thought of all pantheism, ancient and modern. Parmenides enlarged upon this idea of Oneness, holding that, "What is must always have been, and must always be. Change is impossible to the One, for that would imply that something could arise out of nothing, or pass into nothing, both of which suppositions are foreign to rational thought. He thus identified God with the Absolute.

THE PYTHAGOREANS

The Pythagoreans, in their earlier days at least, devoted less time to speculation than to religious and ethical thought, at least so far as their public utterances were concerned. In their inner circles, they taught a mystical doctrine, in which certain forms of idealistic pantheism undoubtedly had a part, although their conception seemed rather toward that of a transcendental law rather than toward Deity. Their teaching regarding the “mystic numbers,” etc., is believed to have been identified with certain occult doctrines, probably acquired from Egypt and Chaldea. Anaxagorus held that above the atomic forms and ultimate elements, of which the universe was composed, there was the *Nous* , or Universal Principle of Law and Order, which acts intelligently in ordering the universe—the principle of mind in substance.

SOCRATES

The second great period of ancient Greek philosophical thought is that of the “Socratic Schools,” which derive their name from their founder, Socrates, who lived 469–393 b.c. Socrates did not aim to found a school, and his teachings were expounded most publicly, but his followers established several schools in which his thought was held as fundamental truth. Socrates’ influence upon modern thought is manifested principally through his disciples who came after him establishing great schools of thought, particularly Plato and Aristotle. His influence upon the Stoics was also marked, Epictetus frequently referring to him as authority.

The term “Socratic Philosophy,” is generally used in the broad sense of indicating the developing Greek philosophy from the time of Socrates to the rise of the school of Neo-Platonism, because, with the exception of the Epicureans, the principal philosophical schools of that period were in the habit of basing their respective and varying systems upon the fundamental authority of Socrates. It is quite a difficult matter to pin Socrates down to any particular system or school of thought, because his range of thought was so wide, and his tastes so catholic, that he seemed to embrace all systems of philosophy within his general field of discussion. In fact, we know Socrates principally through the medium of his followers and their several schools of philosophy—chiefly through the writings of Xenophon, Plato and Aristotle. Socrates was rather *an inspirer of philosophical thought* than the founder of a school of philosophy.

As an authority says: “It was the custom of Socrates to carry on his investigations from propositions generally received as true, and to place the particular statement to be examined in a variety of combinations, thus implying that each thought must, if true, maintain its validity under every possible combination. This method was employed by its author in the form of dialogue combination.… This method was employed by its author in the form of dialogue, from which arose the term, the Socratic Method.…All previous philosophers had been occupied with the universe as a whole; the chief business of Socrates was with man as a moral being. Bishop Bloomfield says: “Socrates taught that the divine attributes might be inferred from the works of creation. He maintained the omniscience, ubiquity, and providence of the Deity; and from the existence of conscience in the human breast he inferred that man is a moral agent, the object of reward and punishment; and that the great distinction of virtue and vice was ordained by Deity.”

PLATO

Plato, by many considered the greatest philosopher of ancient Greece, lived from 429 to 348 b.c. He was the founder of the famous Academic school of philosophy. His influence over the thought of his time was very great, and it extended long after his time, influencing the great Neo-Platonic school, and having much to do with the formation of many conceptions in the early Christian Church. His influence, through the channel of Neo-Platonism, reached Emerson and the Transcendental Movement, hundreds of years later, as we saw in a recent chapter, and many of his ideas are now in evidence in the advanced thought of the twentieth century.

Lewes, in his “History of Philosophy,” says of Plato: “I come to the conclusion that he never systemized his thoughts, but allowed free play to skepticism, taking opposite sides in every debate, because he had no steady conviction to guide him, unsaying to-day what he said yesterday, satisfied to show the weakness of an opponent.” But other authorities see in this apparent shifting attitude of Plato rather a desire to consider all sides and phases of each and every question under discussion, in order to arrive at the whole truth. There were certain fundamental theoretical views held and taught by Plato which appear in his writings, and which are likened to the golden thread upon which the varied beads of his general thought are strung. These fundamental theories are as follows: (1) The existence of Ideas; (2) the doctrine of Pre-existence and Immortality of the Soul; and (3) the subjection of the popular divinities to the one Supreme Being.

The Platonic Doctrine of Ideas embodies the fundamental conception of idealism which has since played an important part in the shifting conceptions of the various schools of philosophical thought. Plato’s idealism was the first Western presentation of the underlying principle of that school of thought. “Idealism” is the term applied in metaphysics to any theory which holds that the universe, as a whole, and throughout, is the embodiment of mind—that reality is to be found only in mind, and that the only reality in the external world consists in its perceptibility. Larousse says: “Idealism is the name given to certain systems which deny the individual existence of object apart from subject, or of both apart from God or the Absolute.” Another authority says: “Idealism denies the existence of bodies, holding that their appearances are merely ideas of the subject cognized. Subjective idealism holds that these ideas are produced by the mind; while objective idealism holds that they exist only in God or the Absolute. Zeno, or Elea, in classic times, anticipated modern idealism. His teachings were subject to many changes, finally appearing in the refined conception of Plato, which in turn was modified by modern schools of idealistic thought.”

Plato held that reality inhered in the general idea of a thing, and not in the individual; that there was no reality in the individual, tree, stone or man, but that reality was to be found in the general idea of tree, stone or man, which existed on the ideal plane alone. The essence or ideal form of things was held to be the only real thing; the objects of phenomenal appearance being merely fleeting, perishable copies of the real form or idea, the latter existing and being in a state of changeless unity eternally. These real ideas, forms or essences, existed on a plane of their own, and could be described only by metaphors. Plato’s Ideal World was a realm of pure mind possessing substance and power. Reality could not be discovered by the ordinary mental process, but “The soul discovers the universal of things by herself.” The true home of the soul was in the world of the “universals”—of the changeless ideas—separate and apart from sensations and individual mind.

Plato held that the world of phenomena lacked reality, as all reality is vested in the Noumenon, which is reality itself—the Noumenon is the cause and mover of all things, ever behind the veil of the senses and mortal mind. This Noumenon is that which all philosophies that acknowledge an Absolute are compelled to postulate as being. It was to be known only through pure thought, or intuition, rather than by the ordinary intellectual faculties. It had as its essence the Nous, an immaterial principle of pure mind, the reason and cause of the universe. The Nous is also considered as the Supreme Good, the source of all end and aims, and the supreme principle of all the ideas. The Nous was held to be transcendent, moving the world only as a rational immanent causer. It was Being, itself—the Absolute.

Plato also held that all true knowledge arises from the recollection or reminiscences of the soul, which has lived before, and has dwelt awhile on the transcendental plane of the ideas. The soul has perceived these ideas on that plane, and remembers them faintly in its subsequent earth life. As Wordsworth said: “Our birth is but a sleep and a forgetting.” True knowledge and wisdom, Plato held, are but more or less dim recollections of the previously known Ideas, awakened by the associations, suggestions and experiences of earth life—by the imperfect copies of the Idea seen therein. He held that some Ideas, firmly implanted in the soul in the form of transcendent memories, can not be fully perceived in earth life, put always remain as idealistic dreams, toward the realization of which the soul intuitively yearns. Among these unexpressed ideas were “the Good, the Beautiful, and the True,” all of which are incapable of expression, but which are recognized by the soul as real, and which awaken ecstatic thrills when contemplated. The earth-bound souls experience the ecstasy of transcendental memories—the recollection of the beatific visions of the past world of Ideas. The plane or world of ideas represent absolute wisdom, absolute being, absolute bliss.

Plato did not attempt to define his conception of Transcendent Being—wisdom—bliss—his absolute Nous. Like Spinoza, centuries afterward, he felt that “to define God is to deny Him,” and he confined himself to metaphors and abstract terms. He regarded the phenomenal universe as but an appearance, mode, aspect, limitation, or aspect, of the One Absolute Being which was above human thought or mortal mind; and this universe, being what it was, had no separate or real existence apart from that One Being. An authority speaks of “Plato’s conception of the Nous, or One Absolute Being, from whom emanated as radiations all the phenomenal universe, which was made apparent only through the medium of an element of negation, or non-being, which men called matter.”

ARISTOTLE

Aristotle (384–322 b.c.) is generally thought of as opposing Plato’s philosophy, because of his substitution of his own terms, and because of his difference of interpretation of certain doctrines. While he did not agree with Plato upon some points, yet the two channels of Socratic thought were closely allied. Aristotle was a man of marvelous intellect, and he exerted a tremendous influence upon both ancient and modern philosophical and scientific thought. He joined Plato’s school, and dwelt in Athens for twenty years. He was the tutor of Alexander the Great; a distinguished scholar; a great teacher. As an authority says: “Aristotle was the author of treatises on nearly every subject of human thought, and the founder of the Peripatetic philosophy, his writings on that theme and on Logic being venerated during the Middle Ages as no other book was but the Bible.” Through Aristotle, Plato’s fundamental thought concerning the Nous strongly influenced the Stoic schools, and from them descended through various channels to the present day.

Plato reaches the present day through various channels, many of which are now meeting for the first time since their original separation. The twentieth century crucible of thought has many ingredients coming direct from Plato’s brain, though reaching the melting pot from several sources apparently opposed to each other. His pantheism comes to us through one channel; his idealism through another. And lo! meeting in the Western world, in the twentieth century, they assert their original unity by flying toward each other, in complete harmony and unity, just as two separated atoms of an element seek each other’s embrace. It is common among students of idealism and transcendentalism, when considering the origin of a leading thought, to close the discussion by saying: “You will find it all said by Plato;” or “Plato includes all original thought on the subject.” Such is the influence of Plato on modern thought.

Chapter VI.
Stoics, Epicureans, and Neo-Platonists.

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THE THREE great streams of thought flowing from the fount of ancient Greece and now irrigating the fertile mental fields of the twentieth century, are those to which we apply the terms, Stoicism, Epicureanism, and Neo-Platonism, respectively. Let us give to each of these a few moments' consideration.

STOICISM

The great school of the Stoics was founded at Athens, by Zeno, of Cyprus, who lived about 340–265 b.c. The Stoic philosophy was not original, but was quite eclectic in nature, many sources having been drawn upon by it, and additions made from time to time. Starting with the fundamental conception of Heraclitus — the idea of the Universal Spirit of Fire, ever changing and with mind as its essence—it absorbed much from Plato through Aristotle, adding much of the philosophy of the latter at the same time. The Stoic ideas changed from time to time, in minor particulars, but the general and fundamental conceptions remained much the same from first to last.

The Stoics were decidedly pantheistic. As Professor Tufts says: "The Stoics…developed the primitive animistic theory of the Cosmos in such a way as to make their conception capable of being characterized at once as pantheism and as materialism. This was effected through the conception of the Pneuma, which was, on the one hand, the all pervading and animating spirit or life of the universe, and, on the other, was still a material substance, a finer air or fiery breath. In this Pneuma each individual shares. Accordingly, to follow human nature means not only to follow human nature's highest principle of reason, but to conform to the all-pervading and controlling principle of the world, to the divine Law or Logos which characterizes the Pneuma in its rational aspect."

The "Pneuma" of the Stoics, and the other Greek thinkers, was not air or breath, as the name might indicate, but that subtle and transcendental principle which is often expressed as "Spirit." This active and universal principle—this Cosmic Spirit—was sometimes represented by the symbol of fire, owing to its incessant motion and changing manifestations. It was also represented by the general idea of "Spirit," without any attempt to define that term. This Spirit-Fire was held to be self-conscious—a great World-Soul, or *anima mundi* . It was the Absolute—Being—God. From it emanated or appeared earth and water, ether and air—the universe of shape, form and separate life. God was Nature—and Nature, God. Nature was therefore rational. Life and mind were immanent and present everywhere. Every individual soul was but an expression, appearance or emanation of the great World-Soul. Every soul was individualized only temporarily, and would be eventually reabsorbed into the World-Soul, at the end of the cycle of manifestation—at the day of the triumph of the universal, all-devouring Fire. Each cycle of differentiation was destined to end, only to be succeeded by a new one—and so on to infinity.

This idea of the World-Soul was not new in Greek thought. The Stoics simply followed the rule of, “Take your own wherever you find it.” Heraclitus and Anaxagoras had conceived the idea, and used it under their own terms. Plato used it, and, as Professor Tufts says, “attempted to embody in it the opposite principles of unity and plurality, of timeless being and changing process, which he usually contrasted so sharply. It was thus a mediating conception.” In the centuries to follow, in European thought, the idea was adopted by Bruno (a.d. 1548–1600); Spinoza (1632–1677), and through the latter, in varying forms, by Herder, Lessing and Goethe. Schelling was largely under its influence; Hegel and Schopenhauer embodied it in their opposing conceptions, the lead of the latter being followed by von Hartmann; Herbert Spencer narrowly escapes it in his “Unknowable;” Emerson recognizes it in his “Over-Soul;” modern Science assumes it partially in its Monism; and it is in evidence in “the present swing to pantheism” which has attracted the attention of the thinking world. The World-Spirit is the essence of pantheism. It is the conception of The All in All; and All in The All-God in nature, and nature in God.

Naturally arising from this fundamental conception, we find the Stoic philosophy of life in connection with which the school is now chiefly known. The Stoic creed was that of resignation— almost apathy. Fate or necessity ruled the universe through Unchanging Law. The soul of man, being divine, should not descend to allowing itself to be affected by the passions and things of sense, nor by the changing things of the objective world. The Stoic when told of some mighty impending calamity, said, “Well, what is that to me?” Self-control was esteemed the highest virtue. The passions were to be subordinated to reason and will. Mental disturbances, grief, worries, sorrow and pain, were but false judgments of mortal mind, and were to be overcome by true wisdom and a positive refusal to be subject to their sway. An authority says:

> “The Stoic ethics was the ethics of apathy. The soul should not

> allow itself to be carried away by the passions aroused in it by external things. A man must be self-controlled. The passions are due to raise judgments and mental disturbances, hence they can be overcome by wisdom, and by a refusal to assent to their dictation. A man is not, indeed, master of his fate, but he can keep his self-control and proud self-complacency through all the vicissitudes of life."

The Stoic ideal was a simple, natural life—for nature was divine, and to live near to her was to be more divine. Duty was derived from the Laws of Nature. The Stoics held that all men are brothers, because of their common origin and nature — all being manifestations of the one Spirit, or expressions of the one Over-Soul. This being so, it was held that it was their manifest duty to live in brotherly love and in a spirit of mutual helpfulness.

Distinctions of rank were held to be illusions and follies, and did not interfere with the social relations of the members of the school. Marcus Aurelius, the Roman Emperor, was a prominent Stoic, and wrote one of its classics; Epictetus, the slave, the author of the immortal "Discourses," was a Stoic. These two men, representing the two extremes of social rank, are perhaps the most widely known of the Stoics; this fact alone gives the Stoic idea and practice of the equality of spirit.

Prof. William James has said concerning the Stoic ideal:

> "Neither threats nor pleadings can move a man unless they touch some one of his potential or actual selves. Only thus can we, as a rule, get a 'purchase' on another's will. The first care of diplomatists and monarchs and all who wish to rule or influence is, accordingly, to find out their victim's strongest principle of self-regard, so as to make that the fulcrum of all appeals. But if a man has given up those things which are subject to foreign fate, and ceased to regard them as parts of himself at all, we are well-nigh powerless over him. The Stoic recipe for contentment was *to dispossess yourself in advance of all that was out of your own power* ,—then fortune's shocks might rain down unfelt. Epictetus exhorts us, by thus narrowing and at the same time solidifying ourself to make it invulnerable: 'I must die; well, but must I die groaning too? I will speak what appears to be right, and if the despot says, "Then I will put you to death," I will reply, "When did I ever tell you I was Immortal? You will do your part, and I mine; it is yours to kill, and

> mine to die intrepid; yours to banish, mine to depart untroubled.” How do we act in a voyage? We choose the pilot, the sailors, the hour. Afterwards comes a storm. What have I to care for? My part is performed. This matter belongs to the pilot. But the ship is sinking; what then have I to do? That which alone I can do—submit to be drowned without fear, without clamor or accusing of God, but as one who knows that what is born must likewise die.’ This Stoic fashion, though efficacious and heroic enough in its place and time, is, it must be confessed, only possible as an habitual mood of the soul to narrow and unsympathetic characters. It proceeds altogether by exclusion. If I am a Stoic, the goods I cannot appropriate cease to be *my* goods, and the temptation lies very near to deny that they are goods at all. We find this mode of protecting the self by exclusion and denial very common among people who are in other respects not Stoics. All narrow people *intrench* their Me, they *retract* it,—from the region of what they cannot securely possess. People who don’t resemble them, or who treat them with indifference, people over whom they gain no influence, are people on whose existence, however meritorious it may intrinsically be, they look with chill negation, if not with positive hate. Who will not be mine I will exclude from existence altogether; that is, as far as I can make it so, such people shall be as if they were not. Thus may a certain absoluteness and definiteness in the outline of my Me console me for the smallness of its content.”

The concluding portions of the above quotation are interesting, when considered in the light of certain tendencies of modern philosophical thought. In spite of Prof. James’s adverse comment, it is true that there is an increase of this spirit of the mental “shutting out” of unpleasant and unavoidable things and persons. In certain phases of the New Thought and similar movements we find the teaching of the “denial in consciousness” of undesirable circumstances and persons. Prof. James has stated but one side of the question—the latter-day Stoic insists upon the virtue of the opposite side.

Perhaps one of the most characteristic expressions of this latter-day Stoic spirit is found in that splendid poem of Henley, which has given courage and strength to so many in their hours of trial. I think it well to reproduce it at this point, in connection with this consideration of the spirit of the Stoic philosophy:

INVICTUS

By W. E. Henley.

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods there be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head Is bloody but unbowed.

Beyond this vale of doubt and fears
Looms but the terror of the Shade,
And yet the passing of the years
Finds, and shall find me, unafraid.

It matters not how straight the gate.
How charged with punishments the scroll;
I am the master of my fate,
I am the captain of my soul.

To those who have thought of Stoicism only in its phase of self-mastery and self-control, I would suggest a consideration, of the beautiful devotional “Hymn to Zeus” by Cleanthes, who lived about 250 b.c. The legends relate that Cleanthes was a reformed pugilist, who for seventeen years attended the lectures of Zeno during the day, earning his livelihood by manual labor at night. He afterward succeeded to the leadership of the school. His celebrated hymn is regarded as a classic. The following is according to the translation of Dr. James Adams:

Cleanthes’ “Hymn To Zeus.”

O God most glorious, called by many a name,
Nature’s great king, through endless years the same;
Omnipotence, who by thy just decree
Controllest all, hail, Zeus, for unto thee
Behoves thy creatures in all lands to call.
We are thy children, we alone of all
On earth’s broad ways that wander to and fro,
Bearing thine image wheresoe’er we go.

Wherefore with songs of praise thy power I will forth show
Lo! yonder heaven, that round the earth is wheeled,
Follows thy guidance, still to thee doth yield
Glad homage; thine unconquerable hand
Such flaming minister, the levin-brand,
Wieldeth, a sword two-edged, whose deathless might
Pulsates through all that Nature brings to light; Vehicle of the
universal Word, that flows
Through all, and in the light celestial glows
Of stars both great and small. O King of Kings
Through ceaseless ages, God, whose purpose brings
To birth, whate'er on land or in the sea
Is wrought, or in high heaven's immensity;
Save what the sinner works infatuate.
Nay, but thou knowest to make crooked straight:
Chaos to thee is order: in thine eyes
The unloved is lovely, who did'st harmonize
Things evil with things good, that there should be
One Word through all things everlastingly.

One Word—whose voice alas! the wicked spurn;
Insatiate for the good their spirits yearn:
Yet seeing see not, neither hearing hear
God's universal law, which those revere,
By reason guided, happiness who win.
The rest, unreasoning, diverse shapes of sin
Self-prompted follow: for an idle name
Vainly they wrestle in the lists of fame:
Others inordinately Riches woo,
Or dissolute, the joys of flesh pursue.
Now here, now there they wander, fruitless still,
For ever seeking good and finding ill.
Zeus the all-bountiful, whom darkness shrouds,
Whose lightning lightens in the thunder clouds;
Thy children save from error's deadly sway:
Turn thou the darkness from their souls away:
Vouchsafe that unto knowledge they attain;
For thou by knowledge art made strong to reign
O'er all, and all things rulest righteously.

> So by the honored, we will honor thee,
> Praising thy works continually with songs,
> As mortals should; nor higher meed belongs
> E’en to the gods, that justly do adore
> The universal Law for evermore.

To many good orthodox folk this beautiful hymn, coming from such a decidedly “heathen” source, will be a revelation of the fact that the spirit of worship does not belong to any particular age or especial creed, and that, as the ancient Hindu sage has said: “The Truth is one—though men call it by many names.”

EPICUREANISM

The great school of the Epicureans was founded in Athens, about 300 b.c., by Epicurus, a celebrated philosopher of Samos, of whom an authority says:

> “He taught that the true end of existence is a species of quietism, in which the philosopher holds himself open to all the pleasurable sensations which the temperate indulgence of his ordinary appetites, and the recollection of past, with the anticipation of future enjoyments, are sufficiently abundant to supply.…Owing to a misrepresentation, he is generally held to have taught gross sensualism, and his name is applied to the idea of sensual enjoyments, particularly those of the table.”

Another authority says:

> “The system of Epicurus and his tenets and teachings have been the subjects of gross misrepresentation and dense misunderstanding. To the popular mind the system has become the archetype of gross sensualism. In truth, Epicurus’ cardinal doctrine was that the chief end of man was to be happy. And in the pursuit of that happiness all means of pleasure or enjoyment were to be allowed. Thus, if it gave pleasure to an ascetic to starve himself and to scourge his flesh, it was as much allowable for him to pursue these methods of attaining happiness, pleasure, or peace of mind, as was the eating or drinking of the voluptuary. No matter what the choice of instruments, the end to be attained was pleasure. If one man found pleasure in books, he was as much an Epicurean, if he sought his favorite enjoyment, as was the sleek, lazy Sybarite, who passed his existence in pandering

> his grosser nature. Epicureanism may be briefly defined as a supreme effort at enjoyment."

Epicurus taught a philosophy which was, in the end, rather a method of life than a search for ultimate truth—a moral philosophy, rather than a natural philosophy or a metaphysic. He, however, laid a basis of natural philosophy upon which to erect his philosophy of living. He favored Democritus' theory of a material universe composed of atoms, the play, action and reaction, of the latter accounting for the phenomenal world. His idea came very close to that of the materialists of the nineteenth century. He believed in the gods of the Greeks, but held that they dwelt apart and separate from man, having no concern with or interest in the universe of men and things, and were therefore not to be feared. In fact, he held that the great evil of life was fear, particularly the fear of the gods and of death. The fear of the gods he disposes of as above stated; the fear of death he brushed away by the teaching that death is nothing, *for when we are living and knowing, death is not; and when death is, we are not living and knowing* ; and, likewise: "Where *we* are, *death* is not—where *death* is, *we* are not." He said: "Good and evil are only where they are felt, and death is the absence of all feeling." He held that health of body, accompanied by tranquillity of mind, represent the requisites for happiness. Pleasure, he held, is the first and great good, but he recognized pain as necessary as a background and revealer of pleasure. He also taught that many forms of pleasure were to be avoided, as they brought greater pain in their train. There was even a trace of the opposing Stoic philosophy in certain of his teachings regarding happiness and pleasure, for he said: "If thou wilt make a man happy, add not to his riches, but rather take away from his desires." He also held that the greatest happiness and pleasure arise from a compliance with virtue and honor, saying: "We cannot live a life of pleasure which is not also a life of prudence, honor, and justice; nor lead a life of prudence, honor and justice which is not also a life of pleasure."

It is one of the ironies of history that Epicurus, the teacher of a system of happiness and pleasure based upon reason, prudence, justice, honor and virtue, should come to be popularly known as the teacher of gross sensualism and base gratification of the appetites. Nevertheless, to philosophers and students of philosophy, he is known for what he was and what he taught. His life and conduct were exemplary, and his influence operated for good. Many points of his teaching have survived, and have exerted a marked influence upon the thought of later days.

NEO -PLATONISM

Another great channel of the Platonic ideas, and one which has had a most marked influence upon the thought of the succeeding centuries, culminating in the modern revival of the old ideals of past thinkers, is that of the Neo-Platonic school. *Neo-Platonism is the direct channel through which the thought of Plato reached Emerson and the Transcendentalists* . The latter school and its great exponent freely acknowledge their indebtedness, and the connection becomes quite apparent when the two teachings are compared. Modern idealism and the inclination toward mysticism owe a similar debt, for the connection is direct and uninterrupted throughout the centuries. Neo-Platonism is the great connecting link between the transcendental philosophy of ancient Greece and that of modern Europe and America. Neo-Platonism is defined by Dewey as: “The revival and transformation of Platonic philosophy that took place, with Alexandria as its headquarters, under the influence of Oriental thought.” Here the headquarters of the Oriental and the Grecian thought met and mingled, and formed a new philosophical stream which was destined to carry the barque of thought down through the centuries, into lands then unknown and undreamed of. It will be well worth our time to acquaint ourself with its history.

Neo-Platonism had its original home in Alexandria, and was a phase of the Alexandrian School of philosophical thought. Professor Wenley says of the Alexandrian School:

> “It Indicates that junction between Eastern and Western thought which took place at Alexandria and produced a new series of doctrines which mark an entire school. Although these tendencies may be traced as far back as 280 b.c.…It Is convenient to date the *floreat* of the school from 30 b.c. to 529 a.d.…The beginnings of the movement are almost lost in obscurity. Some profess to find traces of it so early as the Ceptuagint (280 b.c.), but it is usual to date the first overt traces from Aristobolus (160 b.c.). The Jewish line culminated in Philo (40 a.d.), who accepted Greek metaphysical ideas, and by the aid of allegorical interpretation found their justification in the Hebrew Scriptures.…East and West met and commingled at Alexandria. The operative ideas of the civilizations, cultures and religions of Rome, Greece, Palestine, and the further East found themselves in juxtaposition. Hence arose a new problem, developed partly by Occidental thought, partly by Oriental aspiration. Religion and philosophy became inextricably mixed, and the resultant doctrines consequently belong to neither sphere proper, but are rather witnesses to an attempt at combining both.”

Neo-Platonism was the expression of the philosophical side of the Alexandrian School. Lewes says that "their originality consisted in having employed the Platonic Dialectics as a guide to Mysticism and Pantheism; in having connected the doctrine of the East with the dialectics of the Greeks; in having made reason the justification of faith. By their dialectics they were Platonists; by their theory of the trinity they were Mystics; by their principle of emanation they were pantheists." Wenley says: "Philosophically viewed, the school is eminently eclectic. Although relying upon Plato for its first principles, and especially for its dualism, it agrees with the post-Aristotelian skeptics in its contempt for knowledge; with the Stoics in its manifold tendencies toward pantheism, and in its regard for an ascetic morality; it bears traces, too, of the influence of Aristotle, especially in some aspects of its statement of the problem of the relation of God to the world."

Speaking generally, it may be said that the Neo-Platonists held that the basis of nature was "The One," an abstract principle of Unity. From this Unity, the source of all things, emanated the principle of Pure Intelligence. From the latter emanated the World-Soul, or *anima mundi* . The World-Soul then manifested in the individual souls of men and animals. The later Neo-Platonists went very far in asserting the Divine Immanence in the World-Soul, and consequently in the individual souls, and their conception was really that of a pantheistic idealism. Ammonius Saccas (a.d. 200) may be said to have been the father of Neo-Platonism in its aspect of mysticism. He devoted great attention to the soul, explaining its nature, fall, and destiny, including the possibility and means of its returning to the state of transcendental bliss from which it originally fell. The real home of the soul, he held, was on the transcendental plane, and its only hope of happiness was to be found in a return to that plane. To be saved, the soul must rise above the world of experience and enter into the higher realm of thought and life.

These mystics held (as have all other mystics, regardless of country or age) that the individual soul might rise above the world of sense experience, and enter into an ecstatic condition, in which they were transported to the transcendental plane. Some called this state of ecstasy, and its result, as "the Union with God." Pringle-Pattison says of this feature of mystic practice: "Penetrated by the thought of the ultimate unity of all existence, and impatient of even a seeming separation from the creative source of things, mysticism succumbs to a species of metaphysical fascination. Its ideal becomes that of passive contemplation, in which the distinctions of individuality disappear, and the finite spirit achieves, as it were, utter union or identity with the Being of things. As this goal cannot be reached under the conditions of relation and distinction which ordinary human thought imposes, mysticism asserts the existence of a supra-rational experience in which this union is realized. Such is the intuition or ecstasy or mystical swoon of the Eastern mystics, the mystical or metaphysical ‘love’ of the Neo-Platonists, and the ‘gifts’ of the medieval saints.” The same authority says: “In its attempt to transcend the bounds of reason and to exalt the divine above all anthropomorphic predicates, mysticism leaves us, as in Neo-Platonism, with the empty abstraction of the nameless and supra-essential One— the One which transcends both knowledge and existence.”

It is interesting to note in this connection that the revival of the ideas of Neo-Platonism in modern thought has brought about a tendency on the part of certain schools of modern mystic metaphysics to revive the mystic swoon, visions and transcendental ecstasies of the older school. The frequent modern use of the term “cosmic consciousness” in this connection, and the numerous modern recitals of experiences of this kind, show an astonishing correspondence to the “Union with God” and “Ecstasy,” of the Neo-Platonist mystics. (It may be of some interest to note at this point that the Stoics had used the term “Cosmos” as one form of expression of the World-Soul or *anima mundi* .) The mysticism so noticeable in certain schools of modern popular metaphysics shows plainly its direct descent from Neo-Platonism, usually through Emerson and the Transcendental Movement.

Plotinus (a.d. 240) was one of the most brilliant of the Neo-Platonists. He was a Greek Theosophist and Mystic, and added to the popularity of the mystic Union with God, and similar transcendental beliefs and practices. Porphyry, Iamblichus, Sopater, Maximus, Plutarch and Proclus were prominent in the school, and gave to it a decided movement away from its former philosophic aspect, and toward its mystical, occult and fantastic semi-religious aspect. Coming in contact with the rising tide of Early Christianity, the movement gradually weakened, but, nevertheless, before dying out it managed to impress itself strongly upon the new religion.

Many of the early fathers of the Church were strongly impressed by the Neo-Platonic influence, and their writings read strangely in the light of the later theology of the Church, although closely akin to the still later writings of the mystics of the last few centuries of European thought. Clement of Alexandria, and Origen, early fathers of the Church, were strongly impressed with Neo-Platonism. The sect of Gnostics, which arose in the early Christian Church in the second and third centuries of the Christian era, were largely influenced by the Neo-Platonic teachings, especially regarding the relation of the universe to God, in which they held to the theory of “emanation.” Students of the early history of the Christian Church are constantly confronted with the influence of Neo-

Platonism, and many writers have traced the effect of the same upon the Church doctrines of to-day. Finally driven from Alexandria and Rome, Neo-Platonism took refuge in Athens, its original source, and was finally suppressed by Justinian in 529 a.d.

But though supposedly dead and safely buried, the spirit of Neo-Platonism persisted in appearing to its friends. In the fifteenth century a remarkable revival of the old teachings took place. Nicolas of Cusa and other mystics found life in the old flame when the breath of interest was applied to its smoldering embers. Nicolas taught the doctrine of the possibility of divine knowledge through ecstatic states and transcendental "intuition." Others, at different intervals, would bring the attention of the world to the almost forgotten doctrines.

Finally in the seventeenth century there occurred that remarkable revival of Neo-Platonism in England, under the influence of Cudworth and Henry More, the followers of whom became known as "the Cambridge Platonists," the movement being centered chiefly at the University of Cambridge. The Cambridge Platonists were principally clergymen and scholars who had become dissatisfied with the trend of theological and philosophical thought of their day. Showing a strong tendency toward mysticism, idealism and a modified pantheism, they soon formed an important school of thought of their time. Plato, the Neo-Platonists, especially Plotinus, Descartes, Mallebranche and Boehme, the mystic philosopher, were their principal sources of thought and inspiration. Cudworth postulated the existence of a plastic nature which was akin to the Demiurge or World-Soul of the Greeks, although he held that it was a working instrument and aid to God, rather than God himself. More presented a subtle and fascinating doctrine of mysticism. The movement attracted many men of note and distinction, both to its inner circle and to its affiliated schools of general sympathizers. Traces of its influence still exist in English literature and philosophy.

It may interest the reader to have presented to him the idea of plastic nature, as advanced by Ralph Cudworth (a.d. 1617–88), the English Neo-Platonist, particularly as the detailed teaching is seldom met with in works upon the subject. Cudworth says:

> "It seems not so agreeable to reason that Nature, as a distinct thing from the Deity, should be quite superseded or made to signify nothing, God, Himself, doing all things immediately and miraculously; from whence it would follow also that they are all done either forcibly and violently, or else artificially only, and none of them by any inward principle of their own. This opinion is further confuted by that slow and gradual process that in the generation of

> confuted by that slow and gradual process that in the generation of things; which would seem to be but a vain and idle pomp or a trifling formality if the moving power were omnipotent; as also by those errors and bungles which are committed where the matter is inept and contumacious; which argue that the moving power be not irresistible, and that Nature is such a thing as is not altogether incapable (as well as human art) of being sometimes frustrated and disappointed by the indisposition of matter. Whereas all omnipotent moving power, as it could dispatch its work in a moment, so would it always do it infallibly and irresistibly, no ineptitude and stubbornness of matter being ever able to hinder such a one, or make him bungle or fumble in anything. Wherefore, since neither all things are produced fortuitously, or by the unguided mechanism of matter, nor God himself may be reasonably thought to do all things immediately and miraculously, it may well be concluded that there is a Plastic Nature under him, which, as an inferior and subordinate instrument, doth drudgingly execute that part of the providence which consists in the regular and orderly motion of matter; yet so as there is also besides this a higher providence to be acknowledged, which, presiding over it, doth often supply the defects in it, and sometimes overrules it, forasmuch as the Plastic Nature cannot act electively nor with discretion.”

The reader will recognize in this conception of “Plastic Nature” a successor of the “Universal Flame” of Heraclitus, and the “Will-to-Live” of the Buddhists, as well as a predecessor of the “Will” of Schopenhauer, von Hartmann, and Nietzche, and the “Life-Forces” of Bernard Shaw—with this difference, that in these conceptions nature and God are identified, instead of being considered as co-existent. Cudworth anticipated Schopenhauer’s objection that when one identifies God with nature he really “shows God to the door”—for a self-existent nature is a no less-thinkable proposition than a self-existent God manifesting as nature. Cudworth’s conception is interesting not only by reason of its quaint presentation, but also as a notable attempt to bridge the chasm between theism and pantheism. It deserves greater recognition than is generally accorded it by modern writers on the history of philosophy.

Chapter VII.
The Oriental Fount.

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THE STUDENT of the changing conceptions of modern Western thought is keenly aware of the remarkable influence being exerted by the centuries-old philosophies and metaphysics of India and other countries of the Orient. This is all the more remarkable when it is remembered that until about fifty or sixty years ago it was practically impossible to obtain an English translation of the leading Hindu philosophical works. And other countries were but little better off, as we may see when we consider that Schopenhauer, when he wished to study the *Upanishads* , was unable to find the principal books translated into English or German, and was compelled to gather up fragments translated in several languages, and then to have them retranslated into German. But the work of Max Muller and other Orientalists have now placed in our hands careful translations of the Sacred Books of the East, and the result is that the subtle essence of the Oriental thought has permeated every circle of philosophical, metaphysical and religious thought. The influence of the Theosophical Society has done much in the direction of familiarizing the Western world with certain of the Oriental ideas, and the World's Fair Parliament of Religions did much to call the attention of the West to the buried riches of the Eastern thought.

The student who begins the task of penetrating into the maze of Hindu thought is at once struck with the remarkable resemblance of the ideas enunciated thousands of years ago in India to the much later ideas of ancient Greece, and the two thousand years still later conception of modern Western thinkers. There is an unbroken thread of thought running through them all, upon which the various philosophical and metaphysical systems have been strung like beads. Edward Carpenter has well said:

> "We seem to be arriving at a time when, with the circling of our knowledge of the globe, a great synthesis of all human thought on the ancient and ever-engrossing problem of Creation is quite naturally and inevitably taking shape. The world-old wisdom of the Upanishads, with their profound and impregnable doctrine of the Universal Self, the teachings of Buddha or of Lao-Tze, the poetic insight of Plato, the inspired sayings of Jesus and Paul, the

> speculations of Plotinus, or of the Gnostics, and the wonderful contributions of later European thought, from the fourteenth century mystics down through Spinoza, Berkeley, Kant, Hegel, Schopenhauer, Ferrier and others; all these, combining with the immense mass of material furnished by modern physical and biological science, and psychology, are preparing a great birth, as it were; and out of this meeting of elements is already arising a dim outline of a philosophy, which must surely dominate human thought for a long period. A new philosophy we can hardly expect, or wish for; since indeed *the same germinal thoughts of the Vedic authors come all the way down history* , even to Schopenhauer and Whitman, inspiring philosophy after philosophy and religion after religion."

Having its head-waters back in the early centuries of history, the Hindu philosophical thought has flowed down through the ages, irrigating and nourishing many fertile fields of philosophy, metaphysics and religion. There is very little, if anything, in these fields of thought which may not be traced back to the Hindu influence. Max Muller and Paul Duessen have borne evidence that in the Vedas and the Upanishads may be found the seed-thoughts for every philosophical conception that the Western mind has ever evolved. As an authority has said: "Every possible form of human philosophical speculation, conception or theory has been advanced by some Hindu philosopher during the centuries. It would seem that the Hindu philosophical mind has acted as the finest sieve, through which strained the volume of human philosophical thought, every idea of importance being gathered and applied, by someone, at some time, in India."

Victor Cousins said: "When we read the poetical and philosophical monuments of the far East—above all those of India, which are beginning to spread in Europe, we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy.…India contains the whole history of philosophy in a nutshell." Sir Monier Williams says: "Indeed, if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of Evolution had been accepted by the scientists of our time, and before any word like 'Evolution' existed in any language of the world."

Prof. Hopkins says: "Plato was full of Sankhyan thought, worked out by him, but taken from Pythagoras. Before the sixth century, b.c., all the religio-philosophical ideas of Pythagoras were current in India. If there were but one or two of these cases they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance." Davies says: "Kapila's system is the first formulated system of philosophy of which the world has a record. It is the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny.… The human intellect has gone over the same ground that it occupied more than two thousand years ago." Hopkins says: "Both Thales and Parmenides were indeed anticipated by Hindu sages, and the Eleatic school seems but a reflection of the Upanishads." Schlegel says: "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigor of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished."

The Orient—India in particular—is the home of the Idealistic Philosophy which is now exerting such an influence on Western thought. So closely identified with idealism is the highest Hindu philosophy that to the average person all Hindu philosophy is identified with idealism. But this is quite wrong. India, the home of idealism, and whose thought has carried that doctrine to its last refinement of tenuity, is also the home of every other form of philosophical thought which has ever been evolved from the mind of man. As far back as the time of Buddha, we find there had been in existence for many centuries various schools of philosophical thought far removed from idealism, many of which have been revamped or rediscovered by modern Western thinkers. We find some of the oldest Buddhistic writings vigorously combating these heterodox schools and pointing to their errors. The following quotation from Dr. J. E. Carpenter will surprise many readers: He says:

> "The eagerness with which the speculations concerning the 'self' were pursued may be inferred from the conspectus of sixty wrong views about it, according to the Buddha.…On the other hand, there were teachers daring enough to deny the first principles on which the Brahmanical were all based, viz., *karma* . Such among the Buddha's contemporaries were the agnostic Sanjaya, who repudiated all knowledge of the subject; the materialist Ajita of the

> hairy garment, who allowed no other life, rejected the claim to knowledge by higher insight, and resolved man into the four elements—earth, water, fire, air—which dispersed at death; the indifferentist Purana Kassapa, who acknowledged no moral distinctions, and consequently no merit or reward; and the determinist Makkhali of the Cow-pen, who indeed recognized the *samsara* (the chain of rebirth and phenomenal existence), but admitted no voluntary action, and hence no *karma* (the fruit of action), each individual only working out the law of its nature which it could not modify or control, the sole cause of everything being found in *niyati* , destiny, impersonal necessity, or fate."

In addition to the schools mentioned above, the Hindu school of materialism, the Charvakas, or Lokayatikas, was founded about three thousand years ago, and has always had a following, although despised by the orthodox Hindu. The Charvakas not only held to the material nature of the universe and all things contained therein, but also held that the individual perished at the death of the body, there being no such thing as a soul. They held to the ideal: "Eat, drink and be merry, for to-morrow we die." They denounced the priests as impostors, and all religions as fallacies designed to delude and rob the people, and reviled the Vedas, or Sacred Books, as drivel and falsehood cleverly formulated to delude and control the people. These doctrines will have a familiar sound to the Western reader of to-day—and yet they were current in India from five hundred to one thousand years before the Christian era, and have had followers ever since.

In philosophy, and in religion, India has given birth to the highest possible and lowest possible conceptions. There have been no heights to which the Hindu mind has feared to climb, and there have been no depths into which it has not descended. The most refined ideals and the most gross conceptions have been entertained by the Hindus. The mental and spiritual soil which has given nourishment to the noblest philosophical plants and trees, from which have come the fairest flowers and the richest fruits, has also given life to the most noxious weeds and the most poisonous varieties of mental and spiritual fungi. In the garden of Oriental thought, one searching for the rarest and most beautiful flowers and richest fruit will find it—but he must beware of the mental toad-stools, spiritual deadly night-shade, and psychic loco-weed which beset the paths. In Hindu thought the extremes meet—it is the land of the spiritual paradox.

While it is true that the various orthodox Hindu schools of philosophical thought apparently differ materially from each other, it will be found that these differences are but upon points of interpretation and theories of the manner in which the One reality manifests as the Many of the phenomenal world. In other words, the differences are regarding the "*how* " of the manifestation, rather than the fundamental principles themselves. Under the various schools of the Hindu thought will be found a common fundamental principle of the One Life and One Self of the universe. All true Hindu thought believes that the ultimate Reality is One, and that the phenomenal universe is composed of manifold and varied manifestations, emanations, or reflections of that One. It is the same fundamental thought that caused the Grecian conception of the World-Spirit. Whether this One be called the Absolute, Brahman, Krishna, or simply "That," by the various Hindu schools, it is always regarded as One.

The Hindu philosophy is essentially monistic. It holds that All is One, and One is All—that the One is all that is, ever has been, ever will be, or ever can be. Beyond the One there is held to be but Nothing—illusion, *maya* , "mortal mind." It is more than monistic—it is *ultra* -monistic.

Swami Vivekananda, the apostle of the Vedanta Philosophy of India, who visited this country several years ago, attracting marked attention from many of the best minds of our land, brings out this fundamental idea of the Hindu philosophy in the following extracts from his lectures. He said:

> "Where is there any more misery for him who sees this Oneness in the universe, this Oneness of life, Oneness of everything?…This separation between man and man, man and woman, man and child, nation from nation, earth from moon, moon from sun, this separation between atom and atom is the cause really of all the misery, and the Vedanta says this separation does not exist, it is not real. It is merely apparent, on the surface. In the heart of things there is unity still. If you go inside you will find that unity between man and man, women and children, races and races, high and low, rich and poor, the gods and men; all are One, and animals, too, if you go deep enough, and he who has attained to that has no more delusion. Where is there any more delusion for him? What can delude him? He knows the reality of everything, the secret of everything. Where is there any more misery for him? What does he desire? He has traced the reality of everything unto the Lord, that center, that Unity of everything, and that is Eternal Bliss, Eternal Knowledge, Eternal Existence. Neither death nor disease nor sorrow nor discontent is there.…In the Center, the reality, there is no one to be mourned for, no one to be sorry for. He has penetrated everything, the Pure One,

> the Formless, the Bodyless, the Stainless. He is the Knower, He is the great Poet, the Self-Existent. He who is giving to everyone what he deserves.…When man has seen himself as One with the infinite Being of the universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Can I injure myself? Do you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. Against whom shall I have this bad feeling? Against myself? There is none in the universe but me…kill out this differentiation, kill out this superstition that there are many. 'He who, in this world of many, sees that One; he who, in this mass of insentiency, sees that One Sentient Being; he who in this world of shadow catches that Reality, unto him belongs eternal peace, unto none else, unto none else.'"

We find in the above expression of Hindu Monism the keynote that is predominant in the modern Western philosophical, metaphysical and theological thought. All that modern Western Monistic Idealism is asserting so strongly has been asserted, centuries before, and even more strongly, by the Hindu sages. Compare the above utterances of the world-old truths of the Vedanta, as voiced by Vivekananda, with the latter-day utterances. In the Christian Science text-book, "Science and Health," by Mary Baker G. Eddy, on the page preceding the table of contents, we find several quotations, one of which is as follows:

"I, I, I, I, itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I, itself, I."

In the same book we find the following given as "The Scientific Statement of Being":

> "There is no life, truth, intelligence nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal; Spirit is God, and man is His image and likeness; hence man is spiritual and not material."

Emerson says of the “OverSoul”:

> “Truth, goodness and beauty are but different faces of the same All. … God is, and all things are but shadows of him.…The True doctrine of omnipresence is that God reappears with all His parts in every moss and cobweb. The value of the universal contrives to throw itself into every point.”

Do not these ideas breathe the very spirit of the inner Hindu thought?

This idea of the Immanent God, or the Higher Pantheism, is permeating the thought of to-day, as we have shown in our first paper of the series. In that paper we quoted the following from the articles of Harold Bolce, in the *Cosmopolitan Magazine* :

> “Not only in religious rhetoric, but in reality, the school men say, is man the avatar of God.…They say that…this is not an atheistic banishment of God and his holy angels, but is, on the contrary, the enthronement of a new Jehovah—a God that has become conscious and potent in the human mind.”

Among some of the “New Thought” cults we hear of teachers boldly asserting and teaching their pupils to assert, that:

> “I am God! There is None other than God! Therefore, as I am, I must be God! Otherwise, I *am not* at all.”

One of the widely printed bits of “advanced thought” verse is the following, which brings out very plainly the essence of the higher pantheism in modern thought:

> “Thou great, eternal Infinite, the great unbounded Whole,
> Thy body is the universe—thy spirit is the soul.
> If thou dost fill immensity; if thou art all in all;
> If thou wert here before I was, I am not here at all.
> How could I live outside of thee? Dost thou fill earth and air?
> There surely is no place for me, outside of everywhere.
>
> If thou art God, and thou dost fill immensity of space,
> Then I am God, think as you will, or else I have no place.

> And if I have no place at all, or if I am not here,
> ‘Banished’ I surely cannot be, for then I’d be somewhere.
> Then I must be a part of God, no matter if I’m small;
> And if I’m not a part of him, there’s no such God at all.”

Is not the spirit of the Hindu thought manifested throughout this Western expression? Prof. William James says:

> “We may fairly suppose that the authority which absolute monism undoubtedly possesses, and probably always will possess over some persons, draws its strength far less from the intellectual than from mystical grounds. To interpret absolute monism worthily, be a mystic.… Observe how radical the theory of the monism here is. Separation is not simply overcome by the One, it is denied to exist. There is no many. We are not parts of the One; It has no parts, and since in a sense we undeniably *are* , it must be that each of us *is* the One, indivisibly and totally. *An Absolute One, and I that One* , surely we have here a religion which, emotionally considered, has a high pragmatic value; it imparts a perfect sumptuosity of security.”

Chapter VIII.
Vedantism, Buddhism, Zoroastrianism And Sufiism.

Table of Content

WHILE THERE are many great schools, and still more minor-schools, of Oriental religio-philosophical thought, still our purpose may be realized by a brief consideration of the four great schools of the thought of the Orient which have had the greatest influence upon modern Western thought and speculation. These schools are, respectively, (1) Vedantism, that great philosophic school of India, the conceptions of which transcend even the most daring speculations of the Western philosophers; (2) Buddhism, that great school which has now almost passed away from India, its birthplace, but which has many millions of followers in China, Japan, and other countries, and whose influence has had a very marked effect upon Western thought; (3) Zoroastrianism, that once famous school of Persia, which has now almost entirely passed from the scene, but which has exerted a great influence upon schools of thought of other countries and later times; and (4) Sufiism, that strange mystical inner-teaching of the Mohammedan religion, upon which it was grafted by some ancient teachers in order to protect it from destruction by the new religion of Islam. Let us take a brief glance at each of these four important schools of thought.

VEDANTISM

The Vedanta school of philosophy is generally held to represent the highest flight of the Oriental philosophical thought. It dates far back in the centuries of the past, the best authorities generally holding that it was founded about 700 b.c., although even then probably founded upon older teachings. It embraces many minor schools under its general class, being in fact one of the most catholic of the philosophies. As Max Muller says: “The Vedanta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and as binding as anything can be in this transitory life; it leaves him a Deity to worship as omnipotent and majestic as the deities of any other religion. It has room for almost every religion; nay, it embraces them all. Other Oriental philosophies do exist and have some following, but Vedanta has the largest.”

The Vedanta philosophy is the extreme of absolute idealism. By “absolute idealism” is meant the philosophical conception that denies the existence of the phenomenal world apart from the universal mind. Absolute idealism denies the existence of material objects, holding that their appearances are merely ideas of the universal mind. In the Vedanta, the highest phase of Hindu philosophical thought, the teaching is that the Absolute, Brahman, or the Divine Mind is “an absolutely homogeneous, pure intelligence or thought, eternal, infinite, changeless, indivisible.” This being the case, it becomes necessary for the Vedantin to account for “the appearance of the phenomenal world, with its succession of change, and its plurality of souls.” But the Vedantin does not shrink from the responsibility, but faces it boldly. He accounts for the world of phenomena upon the theory of *maya* (illusion) arising from *avidya* (ignorance). But this ignorance and illusion is held to be universal, and not confined to individuals. The individual is bound by it until the scales fall from his eyes, and he sees the truth of the Oneness. An ancient Vedanta teacher, living many centuries ago, said: “The entire complex of phenomenal existence is considered as true so long as the Brahman and the Self has not arisen, just as the phantoms of a dream are considered to be dreams until the sleeper wakes.” Thus the existence of the phenomenal world, while apparently real, is but the fiction of an illusory dream. It seemingly exists, while the state of ignorance persists, for, as Tennyson says: “Dreams are true, *while they last* .”

Max Muller has said:

> “Vedanta holds a most unique position among the philosophies of the world. After lifting the Self or the true nature of the Ego, Vedanta unites it with the essence of Divinity, which is absolutely pure, perfect, immortal, unchangeable, and one. No philosopher, not even Plato, Spinoza, Kant, Hegel, or Schopenhauer has reached that height of philosophical thought.…None of our philosophers, not excepting Heraclitus, Plato, Kant or Hegel, has ventured to erect such a spire, never frightened by storms of lightnings. Stone follows upon stone, in regular succession after once the first step has been made, after once it has been seen that in the beginning there can have been but One, as there will be but One in the end, whether we call It Atman or Brahman.”

Arising from this extreme theory of absolute idealism, we may see the various modern doctrines of idealism, from Berkeley to the modern schools of New Thought. The basic principle is that “All is Mind,” and that all the phenomenal universe must exist as ideas, dreams, or pictures in that mind.

Edward Carpenter says:

> “We see that there is in man a creative thought-source continually in operation, which is shaping and giving form not only to his body, but largely to the world in which he lives. In fact, the houses, the gardens, the streets among which we live, the clothes we wear, the books we read, have been produced from this source. And there is not one of these things—the building in which we are at this moment, the conveyance in which we may ride home—*which has not in its first birth* been a mere phantom thought in some man’s mind, and owes its existence to that fact. Some of us who live in the midst of what we call civilization simply live embedded among the thoughts of other people. We see, hear, and touch those thoughts, and they are, for us, the World. But no sooner do we arrive at this point, and see the position clearly, than another question inevitably rises upon us. If, namely, this world of civilized life, with its great buildings and bridges and wonderful works of art, is the embodiment and materialization of the *thoughts of Man* , how about that other world of the mountains and the trees and the mighty ocean and the sunset sky—the world of Nature—is that also the embodiment and materialization of *the thoughts of other beings, or of one other Being?* And when we touch these things are we also coming into touch with the thoughts of these beings?”

The Vedanta is then seen to be based upon the fundamental thought that there exists but One Reality, and that, consequently, all else that seems to exist is but *maya* or illusion. This One reality is called “Brahman” or “That,” the latter term being applied by some of its philosophers who hold that no *name* should be applied to the Nameless One. Brahman is held to be “beyond qualities or attributes; beyond subject or object; the efficient cause of the universe in its mental and material appearance; creator and created; doer and deed; cause and effect; self-existent; absolute; infinite; eternal; indivisible and immutable; all that is, ever has been, or ever will be.” Max Muller states the Vedanta philosophy in a nutshell when he says: “*In one-half verse I shall tell you what has been taught in thousands of volumes: Brahman is true, the world is false; the soul is Brahman and nothing else* .”

“The Vedantist holds that there being but One, and that one being Brahman, there can be nothing else than Brahman; hence, the phenomenal universe, including the idea of individual souls, is mere *maya* or illusion; the universe being *but an idea in the mind of Brahman* —a mere reverie, meditation, or daydream of the Absolute One. This then is the essence of the Vedanta, the remainder of the teachings being but an attempt to work out the how of the manifestation of the illusory universe which arises from “Maya, the inexplicable illusion, self-imagined, that is illusorily overspread upon Brahman.” It is taught that “the total period of the creation, existence, and death of the universe is but as the twinkle of an eye to Brahm.”

The position of Christian Science is that the Divine Mind images and idealizes *only the things and qualities which, like itself, are pure and perfect;* and that therefore all that is not pure and perfect cannot be the idea of the Divine Mind, but must, on the contrary, be the product of “mortal mind” and, therefore, must be unreal, untrue, illusion, error, lies. This position is also taken by many of the independent metaphysical cults of the day, who have come under the influence of the Christian Science teachings, and who have appropriated some of its fundamental ideas. But differ as may the modern schools, their fundamental premise is that “All is Mind,” and when they so assert they place themselves in the direct line of inheritance with the teachings of the Vedanta and the still older schools of Hindu thought from which the Vedanta itself sprang. Idealistic Monism is older than recorded Hindu history, and undoubtedly had its origin among the earliest races on earth, the names and histories of which have passed from human memory. These “newest” thoughts of the so-called “New Thought” of the day are in reality *the very oldest thoughts of the race* . Verily, “there is nothing new under the sun.”

BUDDHISM

Buddhism, that once popular philosophy of India, has now forsaken the land of its birth, and is almost unknown to the India of to-day, being represented by only a few northern tribes. In Burmah, Ceylon, Napal, Thibet, China, Japan, and other countries, however, the Buddhists hold their own and their followers are estimated at some 300,000,000 souls.

It is very difficult to explain the fundamental principles of Buddhism to the Western student, for his mind is not accustomed to considering *a Law without a Law-maker* , which idea underlies the Buddhistic thought. Buddhism has been called atheistic, by many Western writers, and atheistic it may be, for it certainly does not hold to the idea of a “God” in the Western understanding of that term. It holds rather to the idea of a Principle of Law which manifests in the countless and ever-changing shapes and forms and forces of the universe. At the last, however, Buddhism may be seen to hold to the existence of a Something, infinite, eternal, changeless, and indivisible, under, in, behind, and holding together the World of Change. This Something may be thought of either as

Abstract Law, or else as Universal Will. But this Will is to be thought of merely as an abstract thing rather than as a thing of properties, qualities and attributes —*but possessing infinite possibilities of manifestation* . So, at the last, the Buddhist forms a conception of an Ultimate Reality which instead of being an Absolute Something is rather the Infinite Possibility of Everything. Rather a difficult conception for the average Western mind, but perfectly clear to the Oriental metaphysician! The Buddhist is accused of denying the existence of the soul—and so he does, in a way. He denies the existence of the individual soul as an independent and separate entity, but holds that it exists *as a temporary centre of consciousness* in the All. To the Buddhist all pain arises from this illusion of *separation and separateness* , and his aim is to overcome the illusion and to escape reincarnation, and once more to be absorbed into the One-All, "as the dew-drop slips into the shining sea." This Para-Nirvana—the Liberation, the Attainment!

The Buddhist does not indulge in much speculation regarding the nature of the Ultimate Reality—he regards it as unknowable, and thinks that all speculation regarding it is futile and a waste of time. Rather, he concerns himself with the Path of Attainment and Liberation—the escape from separateness and illusion. His spirit is well expressed by Edwin Arnold, in his "Light of Asia," as follows:

> "Om, Amitaya! measure not with words
> Th' Immeasurable; nor sink the string of thought
> Into the Fathomless. Who asks doth err,
> Who answers, errs. Say naught!
> Shall any gazer see with mortal eyes,
> Or any searcher know by mortal mind;
> Veil after veil will lift—but there must be
> Veil upon veil behind.
> The dew is on the Lotus!—Rise, Great Sun!
> And lift my leaf and mix me with the wave.
> *Om mani padme hum* , the Sunrise comes!
> The Dewdrop slips into the shining sea!" Nirvana, the aim of every Buddhist in his earth-life, has been described by a Buddhistic writer as follows: "Nirvana is a condition of heart and mind in which every earthly craving is extinct; it is the cessation of every passion and desire, of every feeling of ill-will, fear and sorrow. It is a mental state of perfect rest and peace and joy, in the steadfast assurance of deliverance attained, from all the imperfections of finite being. It is

> a condition impossible to be defined in words, or to be conceived by anyone still attached to the things of the world. Only he knows what Nirvana is who has realized it in his own heart. It is deliverance, and is attainable in this life.” What many Western writers describe as Nirvana is really the final stage called by the Buddhist! “Para-Nirvana” in which the individual soul blends into the One Reality—when “the dew drop slips into the shining sea,” and becomes one with the Infinite.

While the philosophy of Buddhism may be considered a negative one—the aim being a retreat rather than advance, or apparently so—still it has a high moral value, and advances moral ideals of the very highest. As Max Muller has said:

> “The Buddha addressed himself to all castes and outcasts. He promised salvation to all, and he commanded his disciples to preach his doctrines in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country, to the ardent circle of mankind; a feeling of sympathy and brotherhood to all men, the idea in fact of Humanity, *were first pronounced by Buddha* .”

But, although it has changed its dwelling place, Buddhism has left its influence upon Hindu thought, and its power is now manifesting itself in influencing the modern thought of the Western world. This has come about from various causes, chief among which is probably the influence of and general interest in modern Theosophy, the school established by Madame Blavatsky. To this influence must be added the popularity of the semi-Buddhistic conceptions of Schopenhauer and von Hartmann, in their idea of the World-Will, and the general leaning toward some of the original Buddhistic philosophical teachings on the part of certain modern scientists. Buddha’s teaching that the Ultimate Reality is to be found only in a conception of a Universal Law, rather than in a Being, hears a striking analogy to the ideas of the Greek philosopher Heraclitus, and to the fundamental ideas of our modern philosopher, Herbert Spencer. Buddha’s idea of the “Creative Will” which is ever striving to manifest itself in ever-changing phenomenal shape, form and variety, finds many modern followers in the philosophical school of “Voluntarism,” the fundamental tenet of which is that “the ultimate nature of reality is to be conceived as some form of Will,” a view specially favored by Schopenhauer and his followers.

The influence of Buddhism on modern Western thought is exerted through two channels, apparently unconnected, but still originally emerging from the two channels, apparently unconnected, but still originally emerging from the same common source. Along one of these channels flows the stream of the Buddhistic doctrine of reincarnation (rebirth) and Karma (cause and effect operating in rebirth on the new life); along the other flows the stream of the doctrine of the power of Thought and Will. The first channel and its stream reaches the Western world through the fields claimed by Theosophy; the second wends its way through the somewhat diversified fields of the “New Thought” movement.

While the doctrine of reincarnation and Karma is firmly held by the orthodox Hindu schools of thought, it is nevertheless true that it finds its greatest growth and richest flowering in the Buddhistic garden. The Buddhists have reduced the doctrine of reincarnation and Karma to a science, and the ordinary Hindu presentation seems tame and subdued by comparison. The conceptions entertained by Theosophy, so far as this particular doctrine is concerned, were obtained directly from Buddhist sources. Madame Blavatsky’s writings on reincarnation and Karma bear the impress of Buddhism, and still more plainly does the mark show on Mr. Sinnett’s statement of the doctrine in his “Esoteric Buddhism;” while Col. Olcott, one of the founders of the Theosophical Society, lived and died an ardent Buddhist. Theosophy itself, while it has outgrown some of the limitations of Buddhism and has moved into the general field of Hindu and ancient Greek thought, must acknowledge its indebtedness to Buddhism for its (Theosophy’s) cardinal doctrines of reincarnation and Karma. And the general interest in these subjects manifested of late years in Western thought may be readily traced to the school of Gautama, the Buddha.

Reincarnation, as every reader probably knows, is the doctrine of repeated rebirth in the physical body—the soul being held to have risen by degrees from the lowest animal forms, thence incarnating in a succession of human bodies, during many lives and personalities, from whence it shall eventually move forward to higher forms of life, until finally it shall enter into the blissful state of Nirvana, bliss and freedom from rebirth. The term “Nirvana” is distinctly Buddhistic, the Hindu equivalent being “Moksha,” meaning liberation, emancipation, divine absorption, *etc.* Karma is the doctrine accompanying that of reincarnation, and the term means “The law of spiritual cause and effect,” the workings of which determine the successive incarnations of the individual soul. Each act is held to generate Karma, or the “seed, of future action” which will sprout, grow, blossom and bear fruit in future lives. Karma is akin to fate, but a fate arising from one’s own actions, thoughts and deeds, rather than imposed by providence.

It is interesting to notice how the idea of reincarnation and Karma has grown in the minds of Western people during the past two decades. Originally in the minds of Western people during the past two decades. Originally repugnant to the Western mind, it has nevertheless managed to work its way to an acceptance on the part of many people who are searching for the new in philosophy and religion. It is now quite common to hear people discussing the probability of their having lived before the present life, and accounting for many of the happenings, joyful or sorrowful, of the present life, upon the basis of Karma.

The other channel of Buddhistic thought, through which is flowing a stream which is irrigating the Western lands, is that which is bringing about the remarkable interest in thought-force, will-power, etc., now noticeable on all sides. While the orthodox Hindu schools recognize the power of thought-force and will, they are too much taken up with the dreamy, transcendental, metaphysical speculations to bestow more than a passing notice to the subject. Not so with the Buddhist! The Buddhist priesthood, in Thibet, Ceylon, and in Japan, particularly, have devoted much time and study to the subject of the thought-force and will. They have evolved a distinctively Buddhistic psychology, of which the general Western world knows little. Chief among their beliefs is that thought-force and will are dynamic forces, capable of being employed for good or evil, and which are operative over a distance. The phenomena of hypnotism, telepathy, mental control, mental influence, mental fascination, etc., are quite familiar to the Buddhists, and are taught in their inner schools. The will is held to be the governing power, to which all else is subordinate.

This so-called “practical” side of the Oriental philosophy, which proves so attractive to the Western mind, is distinctively Buddhistic in its origin and source—although belonging to the “occult” side of Buddhism, and not to the philosophic, religious, ethical or moral sides.

ZOROASTRIANISM

The great school of Oriental religio-philosophical thought known as “Zoroastrianism” was founded by Zoroaster (or Zarathushtra), the great teacher of ancient Iran or Persia, who is believed to have lived about 700 b.c., that period of Oriental history in which was manifested the great revival of religio-philosophic thought, and which marked the founding of several great schools of Oriental philosophy and religion. Zoroaster’s philosophy sprang into immediate popularity, and at one time exerted a dominating influence over the minds and lives of millions of people. At present it has almost entirely disappeared, its death-blow having been dealt by the rise of the school of Mohammed, and to-day it is represented chiefly by scattered groups of Parsees or Fire-Worshippers.

But although it has almost entirely disappeared from the active scene, its influence in the past has been great, and its teachings continue to-day, in other religions and philosophies. Zoroastrianism, once one of the world's greatest religions and philosophies, was undermined by the blows dealt by Alexander the Great, and afterward almost destroyed by the Moslem conquerers. To-day it exists merely as a memory, with but a few hundred thousand followers of its modern phases. But its influence has been great, inasmuch as it has supplied vital material for other faiths and beliefs, the majority of which are ignorant of their debt to the old Persian teacher. A wreck on the shores of time, its material has been used to build many modern ships of faith now sailing the sea of religious thought with swelling sails and fluttering pennants. Or, changing the figure, I may say that although its flame is now flickering but feebly, and threatens soon to die out entirely, yet from it many other torches have been lighted—many fires kindled—so that it lives, and will live in the time to come, under many strange names and in many new forms.

Prof. Jackson has said: "As a rule, the ideality and lofty spirituality of Zoroaster's teachings have been generally recognized; and the efficiency of the faith as a working religion may be seen in the fruits which it has borne in various ways through history, and in its present followers, the Parsees and Ghebers. Haug has said: "We must class Zoroaster among the real benefactors of the human race." Mills says: "Zoroastrianism was the faith of many millions of human beings throughout successive generations.…If the mental illumination and spiritual elevation of many millions of mankind through long periods of time are of any importance, it would require strong proof to deny that Zoroastrianism has had an influence of very positive power in determining the gravest results." West says: "Zoroaster was the founder of a pure and sublime religion based upon the eternal principle of right and wrong, good and evil, light and darkness, and he was far in advance of any teacher of which human annals have preserved a record." Laing says: "It is evident that this simple and sublime religion is one to which, by whatever name we may call it, modern science is fast approximating. Men of science like Huxley, philosophers like Herbert Spencer, poets like Tennyson, might subscribe to it. The Encyclopædia Britannica says: "Zoroaster's teachings show him to have been a man of highly speculative turn, faithful, however, with all his originality, to the Iranian national character. With zeal for the faith, and boldness and energy, he combined diplomatic skill in his dealings with his exalted protectors. His thinking is consecutive, self-restrained, practical, devoid, on the whole, of what may be called fantastic and excessive. His form of expression is tangible and concrete. His system is constructed on a clearly conceived plan."

Zoroastrianism may be said to base its teachings upon the following fundamental principles:

I. That there exists one eternal principle, called *Zaruana Akarana* , which name freely translated means, “eternal.” This principle is regarded as purely *abstract, unknowable, unthinkable, and unspeakable* .

II. From this eternal principle is held to have proceeded, simultaneously, the twin-principles of good and evil, known respectively as *Ahura Mazda* , or “Ormuzd” (the principle of good); and *Anra Mainyu* , or “Ahriman,” (the principle of evil). Ormuzd created light, health, truth, and all “good” things; Ahriman created darkness, disease, lies, and all “bad” things. In short, these two principles represent the conception of God and Devil, so common in later religious systems.

III. When Ormuzd and Ahriman first met, and time thus began, there arose a mighty struggle between the respective principles of good and evil, which still continues. During the first three thousand years the fight was on the spiritual plane. Ahriman arising from his abyss of darkness was dazzled by the light of Ormuzd, and was driven back. But gathering around him his hellish clan, he renewed the attack. The second three thousand years was marked by the creation of the universe and man, by Ormuzd, in order that he might defeat Ahriman. But during the third three thousand years, Ahriman, the serpent-like being, invaded the world, and tempting man mingled evil with good, and introduced sin in the world in order to corrupt the race of man and thus bring to naught the work of Ormuzd. Zoroaster taught *that we are now in this second period of the conflict, with Ahriman in the ascendant* . The conflict is now raging fiercely, Ormuzd being assisted by his hosts of angelic creatures, and Ahriman being followed by a horde of devilish creatures—the legions of heaven and hell meeting and being engaged in constant conflict for the possession of the universe and the souls of men. The world is now suffering, pain, evil, sin and disease from the misrule of Ahriman, yet ever struggling toward good and Ormuzd. The teaching is that a fourth period of three thousand years is approaching, when man, seeing the value of good, will come to the aid of Ormuzd, and turning the tide of battle will defeat Ahriman and his devils, and binding them, will hurl them down to the bottomless abyss of darkness. Thereupon, in this “millenium,” good, light, truth and health will be the possession of the race.

All of which has a very familiar sound to the ears of the Western reader, has it not? By many of the students of the Higher Criticism, the book of Job (which is distinctively non-Hebraic) is believed to have been derived from Zoroastrian, or pre-Zoroastrian, sources. And, students of comparative religion have long been familiar with the striking resemblance between certain portions of the book of Revelations and the Zoroastrian teachings, the latter ante-dating the former by seven centuries. Moreover, it is claimed by careful students of the subject that many of the ceremonials, holy-days, etc., of Mithraism (a branch of Zoroastrianism) were incorporated into the early Christian church during the first two or three centuries of its existence. Other religions have been materially influenced by this almost forgotten religio-philosophy of the past.

Zoroaster's moral teachings were excellent. His Triad summed up the law as follows: I. *Humata* , or good thoughts; II. *Huxta* , or good words; and III. *Hvarsta* , or good deeds. He taught universal brotherhood and universal kindness to all, irrespective of race, country or creed. Kindness to animals was enjoined. Personal cleanliness was made a religious duty. Work, likewise, was held to be a religious duty and virtue, the tilling of the soil being regarded as a sacred work. Zoroaster's "Golden Rule" was: "Think of, speak to, and act toward your brothers (and all men are your brothers), as you would desire that they should think of, speak to, and act toward you."

SUFIISM

Sufiism is the mystic and inner-teaching found within the body of the Mohammedan religion, principally in Persia and Arabia. It undoubtedly existed long before the time of Mohammed, and is believed to have been incorporated in the religion of the Prophet in order that it might not be destroyed by his conquering faith. The legends are that Ali, the favorite disciple of Mohammed, was a Sufi, and managed to save his mystic faith by persuading the Prophet to admit it into the new religion as an inner-teaching. The Sufis have a legend which relates that "The seed of Sufiism was sown in the time of Adam; germinated in the time of Noah; budded in the time of Abraham; began to develop in the time of Jesus; and produced pure wine in the time of Mohammed." The term "Sufi" is derived from the Persian word "*suf* ," meaning "wool," its use arising from the fact that the ancient Sufi teachers wore a single garment of undyed and unbleached wool.

Sufiism has exerted its principal influence upon the thought of the outside world by reason of its poetry. Nearly all of the great Persian and Arabian poets have been Sufis, and have woven in their mystic religion by veiled metaphors, the terms "wine," the "vine," the "grape," and also the "rose," the "nightingale," the "beloved one," and similar terms familiar in Oriental poetry, having a mystic significance. Briefly, it may be said that in the Sufi poetry, such terms as "the grape," "the wine," "the vine," etc., have reference to the mystic teaching of the Sufis; while terms such as "the beloved," "the damsel," "the rose," refer to the Sufi conception of the Divine One, "the lover" and "the nightingale" being the

Sufi conception of the Divine One, “the lover” and “the nightingale” being the Sufi worshipper. As for instance this verse from Omar Khayyam, who was a Sufi:

> “And David’s lips are lockt; but in divine
> High-piping Pehlevi, with Wine! Wine! Wine!
> Red Wine!—the Nightingale cries to the Rose
> That sallow-cheek of her’s to incarnadine.”

Or this verse from Jalal-ud-Din Rumi:

> “The souls love-moved are circling on,
> Like streams to their great Ocean-King.
> Thou art the Sun of all men’s thoughts;
> Thy kisses are the flowers of Spring.
> The dawn is pale from yearning Love;
> The moon in tears is sorrowing.
> Thou art the Rose, and deep for Thee,
> In sighs, the Nightingales still sing.”

Sufiism may be described as *an absolute idealistic monism, tinged with a devout and fervent mysticism* . An authority says: “Sufiism is the mystical and pantheistic doctrine of the Sufis. They consider that God alone exists; that He is in all nature, and that all nature is in Him, the visible universe being an emanation from His essence.” The fundamental principles of the Sufis may be simply stated in these words: *God is all there is; besides Him there is naught; the universe is but a reflection or idea in the mind of God, and has no existence outside of Him* .

To the Sufi the universe is a great stage upon which is enacted the eternal drama of life, in which the Divine One creates, moves, and then destroys the characters and the scenery—all being but mental creations and existing but in His mind. Old Omar Khayyam, that much misunderstood Sufi poet, states this in bold simplicity in his *Rubaiyat* , when he sings:

> “Whose secret presence, through Creation’s veins
> Running Quicksilver-like eludes your pains;
> Taking all shapes from Mah to Mahi; and
> They change and perish all—but He remains;
> A moment guessed—then back behind the Fold
> Immerst of Darkness round the Drama rolled
> Which, for the pastime of Eternity

Which, for the pastime of Eternity,
He doth Himself contrive, enact, behold."

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumined Lantern held
In Midnight by the Master of the Show;
But helpless Pieces of the Game He plays
Upon His Chequer-board of Nights and Days:
Hither and Thither moves, and checks and slays,
And one by one back in the Closet lays.

The Ball no question makes of Ayes and Noes,
But Here and There, as strikes the Player, goes;
And He that tossed you down into the Field,
He knows about it all—He knows—He knows!"

But this pessimistic and apparently hopeless outlook upon life does not bring terror to the soul of the Sufi. While recognizing that the universe is but an illusion, and life but a puppet-show, he remembers that *if God is all there is, then the individual must be a part of or phase of God* —and toward the union with God he bends all his soul and life. Discarding the sugar-plum reward of heavenly bliss in future worlds, as taught in the Mohammedan creed, he seeks to fly straight to the heart of Being, and seeks his comfort and security there in the bosom of God.

The Sufi is a true mystic, and seeks ever for the union with The Beloved One. He strives to enter into conscious union with God here in earth-life; and hopes for absorption in God in the future when his soul leaves the body. He leaves the thousand heavens of the orthodox Mohammedan—he will have none of them—but piercing through the illusion which embraces even the highest heavens, like the arrow to the mark, or the homing-pigeon to its nest, he flies straight to the embrace of the Beloved. During his life-time, he indulges in meditations, reveries, and "silences"—he also favors sacred dances to slow music accompanied by rhythmic movements of the body. He feels strange longings of the soul, which he holds to be dim memories of his previous blissful state in the bosom of the One, and the natural craving to return thereto. He believes that his ideas of the good, the beautiful, and the true, are but memories of his previous bliss. He believes in fate and destiny, but holds them to be but the Divine stage-machinery in the drama of the universe. His soul is ever home-sick for the One. And, in this spirit, Avicenna, the Sufi poet, sings of the mourning soul, sighing, over its loss, and longing for its home-journey and return to its Beloved:

> “Lo, it was hurled
> ’Midst the sign posts and ruined abodes of this blessed world
> It weeps, when it thinks of its home, and the peace it possessed,
> With tears welling forth from its eyes without pausing or rest,
> And with plaintive mourning it broodeth like one bereft
> O’er such trace of its home as the fourfold winds have left.”

And, so, with constant faith and ardent hope lives on the Sufi, seeking ever the path which leads to union. Perplexed not by the speculations of the theologians and the philosophers, he answers simply:

> “He knows about it all—He knows—He knows!”

And who among us can dispute his wisdom?

Chapter IX.
Western Philosophies.

Table of Content

IN THE preceding chapters we have traced certain tendencies in modern thought back to the Transcendental Movement of which Emerson was the high priest and prophet; thence back to the philosophies of ancient Greece; and thence back to the Oriental philosophies. We must now begin our return journey to the present time. But in order to lend variety to the trip, and in order to become acquainted with the other roads which lead to the Rome of modern thought, we shall forsake the path of transcendentalism over which we traveled on our outward journey, and shall return home by the road of the Western philosophers. This road, like that of Transcendentalism, extends from the schools of old India, via ancient Greece, to the schools of popular modern thought in the Western world of the twentieth century.

By the term “the Western philosophers” I wish to indicate the leaders and pioneers of philosophical thought from, say, the beginning of the seventeenth century to the present time. Before the Western philosophers, and after the Grecian philosophers, came the school of Patristic Philosophy, beginning at about the second century, the teachers of which were the Fathers of the Church. The Patristic Philosophy was in the nature of an effort to reconcile the early Christian theology with the older Grecian philosophical conceptions, Neo-Platonism and Gnosticism playing an important part in the intellectual struggle.

After the Patristic School came that of the Scholastic Philosophy, the central figure of the division being St. Augustine, who died 430 a.d. The Scholastic Philosophy was a strange mingling of medieval philosophical thought under the domination of the orthodox theology, having for its aim the exposition of the dogmas of the church in the terminology of rational philosophical inquiry. This school was characterized by extreme and often excessive subtlety of expression and refinement of reasoning, and “the making of formal distinctions without end and without special point.” As an authority says: “Scholasticism was the reproduction of ancient philosophy under the control of the ecclesiastical discipline, the former being accommodated to the latter, in case of any discrepancy between them.” The first period of the Scholastic Philosophy extended to the beginning of the thirteenth century, at which time the influence of the old Aristotelian philosophy began to reassert itself by reason of the appearance of the writings of Aristotle in Western Europe. The second period of the Scholastic Philosophy extended from this time until the Renaissance in the fifteenth century, and was marked by the adaptation of the whole Aristotelian philosophy to orthodox theology, the doctrine of Aristotle becoming the basis of the theoretical philosophy of the Church. The “high water mark” of Scholasticism was in the early part of the fourteenth century.

THE RENAISSANCE

Succeeding the Scholastic Philosophy came that of the Renaissance—that remarkable period of the transition from the thought of the middle ages to that of modern times—that strange reawakening or rebirth of thought, art and letters. This period extended over the fifteenth and sixteenth centuries. The philosophy of the Renaissance was notable for the marked revival of the influence of Plato in Neo-Platonism, which, as usual, resulted in breaking up the crystallized forms of orthodox philosophy and theology, and giving to thought the tinge of mysticism and transcendentalism. Neo-Platonism seems to reappear at regular intervals of time in philosophical thought, and always with a disturbing influence. It is now manifesting in modern thought, in the usual way, as we have seen in the preceding chapters of this work. At the time of the Renaissance it served to break and disintegrate the Scholastic Philosophy, and fitted in with the trend toward the study of nature’s processes which the thought of that time had begun to favor. As an authority says: “Platonism flourished in the Academy of Florence…Neo-Platonism blended with Neo-Pythagoreanism.… Aristotelianism renewed its vigor in the two rival schools of Averroism and Alexandrism, and among the Protestants in Melanchton.” The disturbances in thought at the time of the Renaissance were very similar to that of the present time, and the two periods invite comparison and comparative study.

What I have called “The Western Philosophies” sprang from the fertile soil of the Renaissance, and by the beginning of the seventeenth century was showing blossom and bearing fruit. I think that I can give a better view of the various influences at work from that time on by asking you to consider briefly the ideas and teachings of the representative teachers of the period, rather than to treat the thought as a whole. So many conflicting elements appear that it is difficult to consider it in the latter way.

THE BACONIAN PHILOSOPHY

Perhaps it would be best to begin the story of the Western philosophers by a consideration of Francis Bacon, that brilliant though eccentric genius, whose power is becoming manifest more clearly as time passes. Francis Bacon was an Englishman, who lived a.d. 1561–1629. At Cambridge he became disgusted with Aristotle’s philosophy, which was accepted almost as final by many of the thinkers of the time. He laid the foundation of modern empiricism, or the doctrine *that truth is to be sought in actual experience* . He opposed the deductive or *a priori* speculations of the Scholastics—the speculations which from an assumed general principle, or explanation, proceeded to particular truths—and favored the reasoning which, from actual facts gathered by experience, proceeded to general principles resulting from the same. He insisted that instead of nature being studied from theories or dogmas concerning the Divine Nature it should be known by an examination of her phenomena, without bias, and that possibly even ultimate truth itself might be ascertained from this knowledge of facts of experience. The “Baconian Method” is defined as “The method of investigating experience which proceeds from given particular facts, and applies to general conceptions that have not themselves been gained from and tested by comparison with particulars.” This method of reasoning laid the basis for the scientific discoveries which have followed, and did much to direct thought toward physics and away from metaphysics, in its search for truth. An authority says: “The great triumphs of modern science have arisen from a resolute adherence on the part of its votaries to the Baconian method of inquiry.” Another says: “It is the Baconian spirit of going direct to nature, and verifying our opinions and theories by experiment, that has led to all the great discoveries of modern science.” And it is Bacon’s spirit which has caused the change in metaphysical and philosophical thought, compelling it to take scientific facts and experience into consideration in arriving at general principles, instead of boldly assuming the general principle as truth, and then attempting to account for the phenomena of nature in accordance with the assumed principle. The philosophy of to-day must be based upon observed facts and items of experience. For this we have Bacon to thank.

BRUNO

Giordano Bruno, an Italian philosopher, who lived a.d. 1548– 1600, exerted a lasting influence on later philosophy, although his name has never been accorded its true place in the history of philosophy. He was originally a priest, but was driven out of the church by reason of his philosophical views, and finally was burned at the stake by the Inquisition when he refused to recant. A statue, erected by his modern admirers, now stands upon the exact place of his execution in Rome, where it was erected in spite of the protests of the Vatican. His philosophy was a mystic pantheism, with a poetical personification of nature. He held that there is an All-Life, animating the whole universe, which thus is seen to be an universal living being. This universal living being has two aspects, the one called *natura naturans* , or God, who manifests himself in the visible world of phenomena, which is called *natura naturata* , or nature. He held that in God all the seeming inconsistencies of the material world are harmonized, and the apparent evil becomes good. He held that every part of the universe is animated with the life of the whole, and that there is no dead or non-living thing in the world. He held that there is no form without matter, and that as spirit or soul is the essence of form it could manifest only in material embodiment. His philosophy exerted a marked influence on later modern pantheistic or naturalistic thought, and also upon the systems of Descartes, Spinoza, Boehme, Hegel and others, and in a measure upon the latest conceptions of monistic thought in evidence at the present time.

THE CARTESIAN PHILOSOPHY

René Descartes was a French philosopher, who lived a.d. 1596–1650. He is often called “the father of modern philosophy.” He was reared in a Jesuit college, but became dissatisfied with the prevailing teachings of Scholasticism, and determined to abandon books and to clear his mind of what he had learned, and then begin his philosophical thought afresh. Discarding everything, he found that Thought still remained, and that he was conscious of his own existence, or the awareness of “I Am.” Thus arose his famous proposition, “I *think* , therefore I *am* .” Inquiring next into ideas, or “all that is in our mind when we conceive a thing, in whatever way we conceive it,” he regarded clearness and distinctness as the criterion of the true as distinguished from the false. He held—that the clearest idea in the human mind is the idea of God; therefore, there must be a God. Similarly he reasoned that God must be an absolutely perfect being, and that such a being could not deceive us in mathematical and metaphysical reasoning faculties, and that therefore these sciences must be trustworthy. From this he reasoned that the actual existence of the phenomenal world is proved by the prior truth of the existence of God. He held that there exists spirit and matter—thinking and extended substance—and that creation was and is a manifestation of divine will. He was practically the founder of the modern school of Rationalism, or the doctrine that reason is an independent source of knowledge, distinct from sense perception, and having a higher authority; and that in philosophy, certain elementary concepts are to be sought, and that the remaining principles of philosophy may be deduced from these fundamental notions. His philosophy was very popular during the latter half of the seventeenth and the whole of the eighteenth century. His ideas were developed by Spinoza and Leibnitz, and were finally refuted by Kant, who held that from concepts could be deduced only that which had previously been put in them, and that rational concepts must be applied to the material of sense gained through experience. Rationalism, however, still exists in philosophy in a modified form, even Kant, who gave it its death blow as a perfect method, endeavoring to combine its truths with those of Empiricism, or the doctrine that truth is to be sought only through experience.

SPINOZA

Baruch Spinoza, a Dutch Jew, who lived a.d. 1632–1677, was one of the greatest philosophers of modern times. Excommunicated from the Jewish faith, and persecuted in many ways, he supported himself by grinding lenses. His character was admirable, and he stands out in history as one of the most sincere and consistent of philosophers. His system was a complicated pantheism. He held that all things were of one Substance, and that that Substance existed independently of any external cause or power—consequently that Substance must be God. By Substance, however, Spinoza did not mean matter or material principle, but the underlying reality, or the self-sufficient and comprehensive basis for, or essence of, all reality, capable at the same time of manifesting as its attributes all temporal and phenomenal existence. He held to the possibility of an infinite number of attributes in Substance, but that only two kinds were known to us, namely: The attribute of extension, or matter; and the attribute of thinking, or mind. These two attributes were held to be parallel manifestations or attributes of the hidden substantial reality of God. All particular things, psychical or physical, are “modes” of God, according to Spinoza, and bear the same relation to him as does the stream to the ocean, or time to eternity. God, he held, was the *natura naturans* , and nature the *natura naturata* —the one the energy, the other the act. The “modes” he held to be ephemeral, while God is eternal, outlasting all changes of time or space. He taught that only by identification with the eternal verities, with Substance, with God, can immortality, or peace, be obtained. Spinoza founded no school, but his spirit lives in nearly all philosophies since his time; even Haeckel, the modern scientific monistic authority, freely acknowledges his indebtedness to the Jewish philosopher. Spinoza’s spirit is evidenced in his axiom: “To define God is to deny him.” Lewes says of him: “Neither in Holland nor in Germany has there been a

Spinozist, as there have been Cartesians, Kantists and Hegelians, although German philosophy is in some sense saturated with Spinozism."

LEIBNITZ

Gottfried Wilhelm von Leibnitz was a German philosopher, who lived a.d. 1646–1716. He was influenced largely by Descartes regarding the doctrine of innate ideas; by Spinoza regarding rationalism; and by Locke regarding individualism. He held that nothing comes to the soul from without, but that all knowledge is merely an unfoldment of ideas originally possessed and innate, as "the small, dark notions of the soul"— all ideas are innate—and not acquired, although the explicit consciousness of them is acquired. He holds to an infinite Substance, but breaks its unity up into an infinite number of monads—his reality exists in itself, but acts through its monads. The monads, or souls, he holds, have the whole universe mirrored in themselves. The nature of each monad is held to be the same, but they vary infinitely in their degrees of perception, the most obscure perception belonging to the monads which we call matter. While God is pure activity, the finite monads are in a state of imperfect realization, the passivity of the finite monads giving rise to the illusion of the material world. He held that God is the "Monad of monads," and his influence causes the changes of the finite monads to harmonize. Leibnitz was a radical optimist, holding that the universe was the best of all possible universes, having been selected as such by God by reason of His infinite wisdom and goodness. He did not assert that the universe was perfect, but that as a whole the world was the best of all possible worlds, and that for this reason God was justified for selecting a world in which there was evil. The followers of Leibnitz sacrificed his fundamental principles, as above stated, and held merely to his rationalistic methods, the result being to reduce the philosophy to its Scholastic form. The result was the decline of dogmatic rationalism. A new school, that of Empiricism, was beginning to wage war on the rationalists, and a new era in philosophy was dawning.

LOCKE

John Locke was an English philosopher who lived a.d. 1632– 1704. He was the founder of the modern school of philosophy known as Empiricism, the principal doctrine of which is that *all knowledge or truth, is to be obtained only through experience* , as opposed to the "theory of innate ideas." Locke developed the Baconian idea that experience was the true source of knowledge, and that general truths should be reasoned inductively from observed facts of experience.

He held that in empirical facts we may find the only source of knowledge, since the mind has no innate ideas. His teaching was that the materials for thought and reason are impressed upon the mind from outside, and that the sole activity of the mind is that of linking and combining together the ideas so obtained. He argued from this that our knowledge of the external world, resting, as it does, upon sense-perception; must be merely upon the plane of probability. He, however, violated his fundamental principle by assuming a rationalistic ideal including the assertion that we have an intuitive knowledge of the existence of the self, the existence of God, and of mathematical and moral truths. While under the influence of Bacon, he was nevertheless largely influenced by the rationalism of Descartes. While apparently advancing the full doctrine of empiricism, he managed to point out the way for its reconciliation with rationalism, which way was pursued by Kant in after years.

HUME

David Hume, a Scotch philosopher (a.d. 1711–1776), afterward carried Locke’s fundamental theories to their logical conclusion, and held that there was naught knowable other than conscious experiences; that is, “impressions” and their reflection, “ideas.” Hume held that we cannot transcend this knowledge, although we may combine the ideas by association, etc., according to the established principles of psychology. Hume taught that we cannot prove the existence of God, of self, or of matter—all of which ideas are the illusions of imagination, having no basis in actual experience. He carried empiricism to the realm of pure skepticism.

BERKELEY

George Berkeley was a bishop of the Church of England, who lived a.d. 1685–1753. He was the founder of the modern school of Idealism, which system he developed largely upon the basis of Locke, Descartes, Spinoza and Leibnitz. He held that matter cannot be conceived to actually exist, the only real substance being mind; and that the material world is nothing but a complex of mental impressions which appear and disappear in accordance with established laws of nature. He held that the reality of sense objects consisted in their being perceived, and that the assumption of an object apart from its idea is fallacious. He denied the individual existence of object apart from the subjective idea of it, and of both subject and object apart from the mind of God, or the Absolute. He held that, there being no real external world, the phenomena of sense must depend upon God continually, necessitating perception. Berkeley set out to depend upon God continually, necessitating perception. Berkeley set out to prove the existence of God by his idealistic theory, but reasoned in a circle when he assumed the existence of God to make his theory tenable. His opponents endeavored to confute him by the familiar illustration of one kicking a stone and realizing the reality of the effect produced, but he and his followers logically explained that the said effect was merely a sensation known by the mind, and not a thing outside of the mind. Idealism, in various forms, has permeated many later philosophical systems. Fichte, Schelling and Hegel have made the doctrine parts of their respective systems, and it is heard from in the metaphysical systems and theories of to-day.

Kant

Immanuel Kant, the great German philosopher, lived a.d. 1724–1804. His work created a new era in modern philosophy, and has profoundly affected all subsequent philosophical thought, even in systems which are apparently opposed to his fundamental principles. He was the founder of the modern school of Critical Philosophy. He, following the skepticism of Hume as to the idea of causality, enunciated the proposition that the faculty of knowledge, and the sources of knowledge, must be critically examined before anything could be definitely determined regarding objective truth. He aimed to separate the intuitive, or *a priori* mental forms, from those obtained empirically, or through experience; and also to define and determine the limits of human reason and the knowledge obtained therefrom. He attributed to the faculties of sense, understanding, judgment and reason, certain innate ideas, intuitive truths, or *a priori* forms, which must be valid and real because of their necessity, as, for instance, the ideas of time and space, cause and effect, action and reaction, reality, unity, the idea of the Absolute, and certain moral truths, such as his famous "categorical imperative" which held as axiomatic the idea that one should "Act only on that maxim whereby thou canst at the same time will that it should become a universal law"—the latter being claimed by him to be a moral law which admits of no condition or exception.

He held that theoretical knowledge was limited, inasmuch as the universal ideas existing in the mind would yield knowledge only when excited thereto by the presentation of their corresponding objects in actual experience, and that even then what we really know is not the "thing-in-itself," but merely the "thing-as-it-appears"—the phenomenon, not the *noumenon* . The result of his reasoning is that certain "things-in-themselves" must be unknowable, as they can never appear to the mind as objects of actual experience in consciousness, and are to be thought of only as belonging to the *noumenal* , or the world of "things-in-themselves.” These unknowable things are the transcendental thought-postulates in psychology, cosmology, and theology, as, for instance, “God, freedom, and immortality of the soul,” and the “opposites” or contradictions which reason meets in considering the ideas of infinity, as infinite time, infinite space, infinite chain of cause and effect. As an authority says of Kant’s teachings: “His point is that though it is unquestionably necessary to be convinced of God’s existence, it is not so necessary to demonstrate it.…He shows that all such demonstrations are scientifically impossible and worthless. On the great questions of metaphysics—immortality, freedom, God—scientific knowledge is hopeless.”

It will be seen that Kant ambitiously essayed to harmonize and blend the opposing principles of rationalism and empiricism—of *a priori* and *a posteriori* knowledge—of innate ideas and ideas arising from experience. He held that knowledge is composed of two factors, as follows: (1) *A priori* , innate in the mind itself, antedating experience and necessary to make experience possible; and (2) *a posteriori* , coming from without, as the raw material of sensation, through experience. He held that the *a priori* knowledge is not usable without the material of sense experience; and that the *a posteriori* knowledge would fail to take form in consciousness were it not for the mold ideas innately existing in the mind. He held, therefore, that while theoretical reason or scientific inquiry is necessarily limited to the realm of experience and phenomenon, still practical reason is valid in postulating belief in the moral law and order, and belief in the existence of a world of transcendental reality; “Practical reason,” he held, made it necessary for us to postulate the existence of “God, freedom, and immortality,” and to manifest our belief in our moral life, although “pure reason” was absolutely unable to demonstrate their existence. Thus did Kant endeavor to build a structure of faith upon a foundation of reason.

HEGEL

George Wilhelm Friedrich Hegel, who lived a.d. 1770–1831, was one of the greatest and most influential of the modern German philosophers. His philosophy is known as that of Absolute Idealism. It is almost impossible to state his philosophy in popular terms, and in a limited space, so subtle and complicated is his thought and so voluminous the expression thereof. The following brief synopsis, therefore, must be accepted only with the above understanding. Hegel was a Rationalist of the most extreme type, although his expression differed from that of the English philosophers of that school, and his conceptions blended Rationalism with Idealism in a striking manner. He held that reality is but a manifestation of mind, and mind a manifestation of reality. The universe, he held, is the product of thought, and its life and activities are

The universe, he held, is the product of thought, and its life and activities are those of thought—nature is “petrified intelligence.” History, he held, is but the record of the process of absolute spirit toward complete self-realization. Mind, or reason, is all there is—“the real is rational and the rational is real,” he said. He held that in knowing “what is” we knew reason, for reason is all “that is.” He held that progress, in reality, is an illusion, and that “the consummation of the infinite end consists merely in removing the illusion which makes it seem still unaccomplished…the idea makes itself that illusion by setting up an antithesis to confront itself, and its acting consists in getting rid of the illusion which it has created.” He also held that the motive force of the world-development was “opposition and negation”—everything is what it is by reason of what it is not, and everything, therefore, “both is and is not” at the same time, and can be understood only by combining the “is” and the “is not” in a higher synthesis. But he is careful to state, the contradictories are not annulled when combined, but are merely conserved—though when thus conserved they are no longer contradictory. By this process of reasoning, Hegel held that Being and Not-Being are one—from a union of and conservation of these two contradictories he obtained the idea of “Becoming.” After Hegel’s death his followers divided into opposing schools, each claiming to truly represent his thought, although diametrically opposed to each other. To such radical extremes was Hegelism carried by his followers that his system fell into disfavor in Germany, although at present it is experiencing a revival in England and America under the name of Neo-Hegelism, and in some of the “New Thought” cults.

SCHOPENHAUER

Arthur Schopenhauer, the German philosopher, who was an active opponent, philosophically and personally, of Hegel, lived a.d. 1788–1860. To many he is known as the apostle of pessimism, although his general philosophy has attracted great attention, particularly in Germany. His general philosophy is known as Voluntarism, or the doctrine that ultimate reality is to be conceived of as an universal will, instead of an universal reason. He held that reality, or the universal “Thing-in-Itself,” is the principle of will, which manifests itself in various degrees and phases as physical, chemical, magnetic and vital force in nature, its most striking phase, however, being the “Will-to-Live” which manifests through all living forms, seeking expression and objective life. The “Will-to-Live,” he held, is instinctive rather than rational, and acts as “blind nature” in the struggles to perpetuate life, in the struggle for existence and the reproduction of the species. He claimed that the instinct of self-preservation and of sexual attraction is but the urge of the “Will-to-Live” seeking channels of expression. He held that reason is merely a “by-product” of Will—an excrescence, so to speak—and that reason cannot expect to apprehend reality, for the latter is Will. The force of intellect, he holds, is inferior to that of the Will, and is subordinated to the latter, eventually, whenever, as often happens, the two come in conflict. In Will, he claims, we view nature from the inside, while in intellect we view her from the outside. The phenomenal world he regards as merely “presentation” to the Will—in fact, an illusion similar to the *Maya* of the Hindus. Schopenhauer, in fact, was a Western Buddhist, and his philosophy follows that latter school in many essential details.

Schopenhauer held that the World-Spirit, which he calls Will, does not act according to reason, but rather by caprice instigated by a desire or lust for expression. His Will is ever at work building up; tearing down; replacing; repairing; changing—always at work—always acting—always doing. It is ever filled with intense longing to express itself into shape and form and force—ever desiring *change* . Finally it develops self-consciousness and reason in man, and then turns its gaze inward upon itself, studying its own nature through man’s philosophy and metaphysics. In man the instinctive Will rises to reason, and for the first time is able to control its own instinctive nature. In creating intellect the Will forges an instrument destined to master and conquer itself.

This, briefly, is Schopenhauer’s conception of the World-Spirit, derived largely from Buddhistic sources, and destined to play an important part in later Western thought.

VON HARTMANN

Edward von Hartmann (1842–1906), the German philosopher, built largely upon Schopenhauer’s foundation, although differing from him greatly in his final conclusions. He accepted Schopenhauer’s idea of the World-Spirit, ever at work building up and tearing down—ever seeking change in shape, form and manifestation of force—but he held that the conception of Will without rational idea was illogical and unthinkable, just as Hegel’s conception of rational idea without Will was illogical. He thereupon, seeks to harmonize and reconcile the two conceptions. He postulates the existence of a World-Spirit in which Will and rational idea are combined as the two phases, or two poles, just as the color and perfume of the rose are complementary and essential. But he holds that the rational idea phase of the World Spirit is unconscious, and, in fact, he applies the term “the unconscious” to his conception of the World-Spirit. This unconscious spirit he pictures as using its powers of ideation and Will in the work of objective manifestation, ever at work creating new shapes and forms, and objective manifestation, ever at work creating new shapes and forms, and manifesting change and variety. Like a somnambulist it proceeds with its work, according to logical ideas, instinctively but according to the laws of rationality. Finally the unconscious manifests consciousness, and then self-consciousness in man, and may even proceed to higher forms of consciousness in higher beings yet to be evolved. But, in itself, it is unconscious and must ever remain so, its only consciousness being obtained through its created manifestations. Such is von Hartmann's conception of the unconscious World-Spirit. His conception of unconscious mind has been used, often without due credit, but later writers and investigators of the "subliminal mind;" the "subjective mind;" the "subconscious mind;" etc., in man. It is very probable that his philosophy will be developed in greater detail by future philosophers and workers along the lines of psychic research.

NIETZSCHE

Frederick Wilhelm Nietzsche (1844–1900), that brilliant but erratic German philosopher whose extreme and radical conceptions have startled the modern world of thought, flamed into the sky of philosophy like a comet, and disappeared therefrom in like manner. Brilliant to an extreme, he spent his mental energy in running around the circle of thought until he was exhausted, and insanity brought his work to an end. Building upon the foundation of Schopenhauer, and influenced to a degree by von Hartmann, he conceived the idea of a World-Spirit which is ever striving to achieve power in objective manifestation, shape and form, through evolution. He held that "the struggle for existence," and "the survival of the fittest," as taught by the evolutionists, is a cosmic law—and rightly so, for it serves to bring out the strongest and fittest of the manifestations of "The Will," or World-Spirit. He carried the principles of Darwin into the field of ethics and conduct, holding that nature has given us direct teaching upon the subject; and that "might is right," and that it is to the best interest of the race that the strong conquer and persist, and the weak go to the wall and be destroyed. From this struggle and survival, he held, will rise the Over-Man, in whose evolution man is but an instrument and a step. He denounces Christian morality as the "morality of slaves," tending to develop and preserve the weak, and thus interfere with the purposes of the Will. To him the strong is ever the good. But, inconsistent, as are nearly all thinkers, his teaching contains within itself a strong trace of altruism, for does he not teach that we, the race of men, are to model our morals, ethics and lives, upon the idea, and for the purpose of, producing and evolving the Over-Man? By many he is regarded as the prophet of a terrible doctrine of extreme Egoism, but later writers are beginning to see in him but the teacher of a rigid, stern and cruel creed having for its purpose the upbuilding of a strong and powerful race or species of Over-Men. His elemental cruelty and lack of sympathy has made his teaching very repellent to those who are in sympathy with the humanitarian spirit of the age. By such his teaching is regarded as monstrous. But, to others, he seems to have but over-emphasized one phase of the evolutionary urge.

SHAW

To many, the mention of the name of George Bernard Shaw (1856–1950) in a list of modern philosophers, may seem strange, so accustomed are the majority of persons to think of this erratic genius as a playwright, essayist, critic, and sociologist. But Bernard Shaw has a philosophy which he subtly introduces in his writings without specifically claiming it to be such. His idea of a fundamental something is expressed by his term “The Life Forces,” which he considers as manifesting very much in the same way as does Schopenhauer’s “Will to Live,” von Hartmann’s “Unconscious,” or Bergson’s “Life Principle.” He does not tell us just what the Life Forces are “in themselves,” or “in itself,” in fact, he at times seems to express the idea that they cannot be known abstractly or independent from objective manifestation. But, at any rate, his Life Forces seem to be seeking along the lines of evolution for higher and more fitter forms of expression, testing and trying first this path, and then that one, often finding themselves in a blind-alley or *cul-de-sac* , and then retreating therefrom only to try another path. Shaw has even intimated that in man the life forces may have run up a *cul-de-sac* , and may be compelled to beat a retreat after a time. Like Nietzsche, Bernard Shaw has a dream of a future greater-man, which he calls the super-man, toward the production of whom the life forces are striving.

BERGSON

Henri Bergson, the French philosopher and author of the recent work entitled “L’Evolution Creatrice” (Creative Evolution) is one of the latest stars noted in the philosophical firmament. A recent English critic has said of his latest work that, “than its entrance upon the field as a well-armed and militant philosophy, there have been not many more memorable occurrences in the world of ideas.” Another authority says: “The influence of Bergson is a distinct feature of a new interest in philosophy of which there is abundant evidence in every country. The enthusiasm he has gathered around him is due in the first place to the originality of his speculation, and in the second place, and in a much greater degree, to the promise it offers of raising philosophy to a position in regard to human life and promise it offers of raising philosophy to a position in regard to human life and knowledge which has never yet been accorded to it.” Whether or not this enthusiastic praise is warranted by the facts must be decided during the next few years when Bergson’s philosophy is “tried out” by the fire of criticism to which it will be subjected.

This philosophy has been called “the new idealism,” but it is something more (or perhaps less) than this. He describes ultimate reality as being in the nature of a psychical life principle. He holds the reality is the principle of life, itself not an absolute afar off, but a living something, near to and within us. The intellect is merely a phenomenon of this life principle. The following quotation from H. Wildon Carr, in the “Hibbert Journal,” will give a clear, thorough, brief, general idea of Bergson’s conception of the life principle:

> “Reality is a flux.…Life is creative Evolution. Evolution, as we study it in the records of the history that it has left and in the variety of modes in which it has manifested, appears as a succession of forms. Types and species seem to endure for a time and then to give place to other types and species. But there is not real halting; evolution is a continuous change. Life is not static—something now that once was something different—a past left behind and a future spread out in front; it is a single continuous movement, carrying all its past with it and pressing forward into a future which it is forever creating. Evolution is the original impetus of life—the living act in progress. It manifests itself in ever-varying circumstances. The various powers of living-beings are the means by which the life activity advances. Of these powers two are especially notable—instinct and intelligence. The former has reached its highest perfection along the line of the invertebrata, especially in ants and bees, and the latter has reached its highest perfection in man.…In Bergson’s view the intellect is a nucleus formed by a contraction or narrowing of the power of consciousness, and around it is a fringe of more comprehensive consciousness. It is in the possession of this fringe that our power of intuition lies. The intellect has been constructed by the life movement to serve the practical purpose of directing the activities of the living beings possessed of it. Its practical usefulness is due to its limitations.…So far as knowledge is concerned, there is insistence that the intellect is neither supreme, nor absolute, nor the only form of knowledge. Intuition is not comparable with the intellect as regards the nature and extent of the knowledge that it puts at our command. Our practical knowledge is

> knowledge that it puts at our command. Our practical knowledge is entirely intellectual. But, nevertheless, intuition is a fact, and we have positive evidence of it in ourselves. And a study of other modes of animal existence seems to show that it exists as the normal faculty of knowledge in instinct. Unfortunately from the point of view of pure theory, it is a kind of knowing that, however perfect in its exercise, is apparently limited in its scope. 'There are things that intelligence alone is able to seek, but that by itself it will never find. Those things, instinct alone could find; but it will never seek them.'"

The Present Tendency

Thus we see the present tendency is toward the conception of a world-spirit, or living universe, constantly manifesting itself in forms, shapes and forces. Under the various names used by the later philosophers we may always find this fundamental conception. At the base of all these conceptions is to be found that which may as well be called "spirit" as by any other term.

Voluntarism, in modified forms, is exerting a strong influence in certain quarters of modern philosophical thought and in general literature. It is especially attractive to those who have graduated from materialism, but who find no sympathy for rationalistic idealism. It will probably play an important part in the philosophy of the present century, probably as the active opponent of the schools of rationalistic idealism, just as Schopenhauer was the active opponent of Hegel, the founder of the school of absolute idealism. Supplant the word "Will" by the term "Spirit" and attach the latter to Schopenhauer's philosophy, and we have an agreement with several schools of

"advanced thought" metaphysics of to-day, also with Fechner's animistic-pantheism, and Wundt's conception of the universe as the outer wrapper or sheath "behind which is hidden a spiritual creative activity, a striving, feeling, sensing, like that which we experience in ourselves," the active principle of which is conation or impulse, tendency, desire and will.

Materialism

One of the most striking incidents of the history of philosophy is that of the rapid rise into popularity of the doctrine of Materialism in the middle of the nineteenth century. This probably came as a reaction from the extreme emphasis upon Idealism manifested by the German philosophers during the previous century. Moleschott, Vogt and Buchner were the leaders of this school. Their fundamental doctrine was that *the facts of the universe were sufficiently explained by the assumption that matter was the fundamental constituent, or ultimate fact, of the universe, and that all phenomena, including that of consciousness, could be reduced to the transformation of material molecules* . Matter was conceived of as extended, impenetrable, eternally existent, and susceptible of change of relative position. For a few decades radical Materialism flourished, but has since given way to other conceptions. Agnosticism has largely succeeded it, and, in fact, the former school is often identified in the popular mind with Materialism, although it differs materially from that school.

Agnosticism

Agnosticism, which sprang into favor during the latter half of the nineteenth century, has for its fundamental doctrine the idea that *it is impossible for the human mind to acquire knowledge about God or the Absolute, or, in fact, of anything transcending experience* . Herbert Spencer and Huxley were the leaders in the modern agnostic movement. It has become popular because it easily fits in with the investigations of modern science and the speculations arising therefrom. While both Huxley and Spencer recognize the co-equal reality of mind and matter, their emphasis of the material side has caused many to identify their philosophy with Materialism, which belief is unwarranted. Spencer's position that reality, in itself, is unknowable, and that all things are manifestations of "that infinite and eternal energy from which all things proceed, and which transcends both our reason and our imagination," gives a clear idea of the fundamental position of modern agnosticism.

Scientific Monism

While, as an authority says: "Materialism as a dogmatic system hardly survives in philosophical circles, although, in alliance with secularism and socialism, it is no doubt influential among certain sections and classes, and often forms the creed of the half-educated specialist. The place of materialism has been taken by scientific Monism, which, however, in some of its representatives, seems often to be but slightly differentiated from the materialism which it has superseded. Scientific Monism is the doctrine that the universe is the manifestation of a single principle of nature. Ernest Haeckel, the German scientist, is the leading exponent of modern "scientific monism." He holds that the fundamental reality consists of a principle of substance, of which matter and force are two aspects, *and in which mind is immanent, and manifest in varying degrees from the atom* *to man* . He also holds that the entire universe of matter is instinct with life, but inasmuch as he denies immortality and identifies the soul with material form, by some he is classed as an extreme materialist. By many, however, his system is thought likely to evolve into a conception in which materialism and idealism may meet on common ground. In fact, in one of his latest lectures Haeckel admits that his principle of substance may as well be known as “spirit” as by any other term. This admission is wonderfully significant to close students of his philosophy.

POSITIVISM VS. IDEALISM

The rapid development of scientific thought and investigation—the new conceptions of matter and force—the theory of evolution—and the thought that has evolved from these sources, has tended to give to modern philosophy a decided trend toward Positivism, or the doctrine which holds *that philosophical thought must be limited to the data and methods of the natural sciences* . This doctrine is diametrically opposed to the methods of metaphysics, which is now manifesting its fullest flower in Monistic Idealism. And in these two opposing schools we find the secret of the present-day conflict in modern thought. On one side is the extreme “All-Mind” doctrine, and on the other the spirit of natural science, each striving to carry off the prize of philosophy. The struggle is now on, and the dust of the battle somewhat obscures our sight. But through it all I think I see the approaching figure of a mediator who will show the combatants that they are not enemies, but really are brothers-in-arms.

Chapter X.
The Bubbling of the Pot.

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IN OUR last chapter I spoke of the Renaissance—that remarkable period of transition from the thought of the Middle Ages to that of modern times—that strange reawakening of religious and philosophical thought, and of art, letters and material progress. The term *renaissance* means, literally, "new birth," and while generally used in the sense of a revival of anything long extinct, lost or obsolete, it has an inner sense or meaning, i. e., the generation of the new individual or thing from the body of the old—the birth of the new generation of the thing. And the Renaissance of the fifteenth and sixteenth centuries affords an excellent illustration of this birth of a new generation of thought. This wonderful period of history manifested "rebirth" of nearly all forms and phases of thought. In philosophy it brought about the death of Scholasticism and the birth of the newer conceptions of reasoning and the tendency to go "back to nature" for truth. In metaphysics it brought about the overturning of the popular Aristotelian thought, and the revival of the Platonic influence under the form of Neo-Platonism. In religion it brought about the attack upon the absolute power and authority of the Church, which resulted in the Reformation and rise of Protestantism. In short, the Renaissance was a period of the sweeping away of old things and the replacing of them with new ideas, new forms, new names. The old, dying, gave birth to the new.

In considering the influences at work to-day in the field of theological, metaphysical, and philosophical thought, one must be struck with their general resemblance to the influences operative during the period of the Renaissance. The same spirit of unrest and the desire for change is manifest. The same iconoclastic tendency on the one hand, and the creative impulse on the other, are seen in to-day's field of thought. The same demand for a new synthesis is heard from the schools of theology, philosophy and metaphysics. The same revival of the search for truth, the same demand for, and willingness to accept truth in whatever form it may present itself, just so it really is truth—and last, the same remarkable revival of interest in the Neo-Platonic philosophy—all these are manifested to-day as strongly as they were in the Renaissance of the fifteenth and sixteenth centuries. In fact, many careful thinkers have expressed the idea that we are now entering into the stage of a new Renaissance—the new generation of thought—the Renaissance of the twentieth century.

And it is this tossing of all the old conceptions and thought into the great Crucible of Modern Thought—the melting process now under way—and the new Something which is to result therefrom—that forms the subject of this book. We have seen herein the evidences of the great mental and spiritual unrest. We have seen the direct influence of Transcendentalism upon this unrest. We have also traced back to ancient Greece and ancient India the beginning of the ideas observable in the latter-day conceptions. We have re-traced the path of these ideas from the past to the present, showing their influence upon the present thought. We have had, in short, presented to us the various elements and ingredients which have been tossed into the great melting pot of thought. And now, before we venture to prophesy what the outcome is likely to be, let us consider the evidences of the bubbling of the pot—let us see what is being brought to the surface of the pot by the ebullition of the various ingredients under the heat of the fire of mental evolution. For, be it remembered, this is not as yet the period of the new crystallization. We have not as yet reached the period of the new which is to succeed the old. We are merely in the transition stage—the stage of the bubbling pot. The periods of "pouring out," and "cooling," must follow later. Let us now examine the bubbling pot and see what is being brought to the surface.

In the field of theology and religion we are brought face to face with evidences of the most marked and radical changes. Thoughts which twenty-five years ago would have stamped the utterer thereof as a "free-thinker" are to-day calmly stated without protest from many orthodox pulpits. An examination of the heresy trials of twenty years ago will show that ministers were expelled from their churches for utterances which would pass unnoticed and unrebuked to-day. Thomas Paine, for a century proclaimed as a "heathen," and by an eminent personage called "a dirty little atheist," is seen today to have been not an atheist at all, but merely a Unitarian born a century before his time. Were he living to-day, he would be received in full membership in many of the liberal churches, and his much decried statements would be seen to be practically in accord with many of the findings of the Higher Criticism of the Church of to-day. The universities of to-day are giving utterance to the most heterodox ideas and statements, and yet only here and there an ultra-orthodox clergyman objects.

The Christianity of to-day is an entirely different conception from that of the Christianity of our fathers. There is everywhere among educated people seen the desire to examine the fundamental basis of the theology and doctrine of the Church, and much that was formerly accepted without question is now being thrown overboard by the churches as unwarranted and irrational. The Old

Testament conceptions are rapidly losing favor, and Christianity is growing more and more away from the doctrines based thereon. Christianity to-day is adhering closer than ever to the New Testament conceptions—and to the spirit thereof rather than to the letter. It is clinging closer to the Christ ideal than to the Church doctrine, the latter being now regarded as due more to the influence of Paul than to that of his Master. Christianity means a great deal less to many than it did formerly—*but also a great deal more* . It is not too much to say that, while theological Christianity may be declining, the idea and ideals of the Christ are gaining in favor. The theology of the Christian Church is suffering, but the *religion* of Christ is gaining strength, in new forms and from new sources.

Science and Religion, so long thought to be inveterate foes, are now seen to be growing closer together, as new points of agreement are being reached. Science, throwing away much of its former materialistic dogma, and Religion throwing away much of her old theological dogma, find that they are kinspeople and not enemies. It was the old clothing of each which hid the familiar form, and deceived each other and the onlookers. We hear much now of the "Religion of Science" and of the "Science of Religion"—surely a hopeful sign. Religion is now taking into consideration the problems, ideas, conceptions and discoveries of Science, applying them to the religious concepts, the result being the broadening and vitalizing of both. In the more advanced pulpits we hear ministers considering the most radical conceptions of Science, not necessarily to oppose them, but rather endeavoring to blend them with the truths of religion. Both Science and Religion are now seen striving, hand in hand, to discover truth. The best in each camp care nothing as to which side shall make the discovery first—the only concern being that it must and shall be truth. It is true that there are the ultra-orthodox in both camps. There are scientists who hold that "Religion is a huge aberration of the human mind;" and theologians who hold that "Science is atheistic— the handiwork of the Devil." But the most advanced in each camp see the coming of the reconciliation. A writer of a recent scientific book upon "God," when told by a friend that "People will say that the book is written by an atheist," replied: "I would make no objection if they only modify the statement by saying, '*Written by an atheist who loves God.* '"

Dr. Paul Carus, editor of *The Monist* , says: "The best evidence that the scientific spirit pervades the atmosphere of the present age can be seen in the influence which science exercises on religion. There it appears as Biblical Research (sometimes called Higher Criticism); in the study of the history of Christianity and of other faiths; and in a philosophical purification and deepening of the God-idea."

The same writer characterizes the Monistic position by the following motto:

“No agnosticism but positive Science,
Not mysticism but clear thought,
Neither supernaturalism nor materialism.
But a unitary conception of the world;
Not dogma but Religion,
Not creed but faith.”

Passing from the field of theology and religion to that of metaphysics, we find changes equally revolutionary. From being considered the foggiest, most impractical, dreamiest form of speculative thought, we find metaphysics invading the field of the practical and workable. The new metaphysics, arising in response to the spirit of the age, is meeting the requirements of Pragmatism—the test question of which is: “What is it good for? How will it work? What can be done with it? Will it work out in everyday life?” Strange as it may appear to those familiar only with the old conception of metaphysics, the modern demand is for a new metaphysics—a system of metaphysics that may be used in everyday life, and that will be of “some good” to those who may master its principles. This tendency is deplored by those of the old school who hold that the subject of metaphysics must necessarily be entirely removed from that of the phenomenal world and the activities of life, but, be that as it may, it is unquestionably the fact that the trend of the latest metaphysical thought is in the direction of a practical metaphysics and away from the foggy speculations of the past. The material of the past, however, is being used in constructing the new metaphysics. No longer concerned with the abstractions regarding the probable nature of an Absolute which by reason of its very being must be without qualities, attributes or properties, the latter-day metaphysician is inquiring how the underlying something manifests through the individual, and how the individual may avail himself of the cosmic forces behind and in him. The many are asking how the One may be manifested through them. As crude and naive as may be some of these efforts, nevertheless, this is the metaphysical problem of to-day—this is the quality demanded of the new metaphysics.

Passing from the realm of metaphysics into that of philosophy, we find startling changes. The philosophy of to-day, instead of being merely an extension of metaphysical inquiry, has taken on quite a scientific spirit. The inductive method of reasoning has supplanted the deductive in philosophy—the “scientific method” is now the rule. No longer content with the attempt to explain the universe by an assumed principle, philosophy now begins with the universe and strives to work backward to its underlying principles. The “guesses” of the majority of the old philosophers are now regarded merely as the curiosities of philosophical thought. While many of the old thoughts appear in the new systems, they are used in connection with new methods of inquiry. Biology and psychology are blended into the philosophies of to-day—and philosophical theories must square with these branches of science in order to be accepted by thinkers. The old school philosopher evolved a theory of the universe from his own “inner consciousness” and then attempted to explain the universe by means of his theory. If the facts did not agree with or fit in with his theory, well, then “so much the worse for the facts.” The new school of philosophers, on the contrary, have made of philosophy a science; indeed, as Dr. Carus has claimed, philosophy is “the science of sciences.” This writer speaks as follows regarding the method of scientific inquiry demanded, and observed, in the work of the modern philosopher:

> “Science is based upon observation and experience. It starts with describing the facts of our experience, and complements experience with experiment. It singles out the essential features of facts, and generalizes the result in formulas for application to future experience; partly in order to predict coming events; partly, to bring about desirable results. Generalized statements of facts are called truths, and our stock of truths, knowledge. There are always two factors needed for establishing scientific truth, indeed, for establishing any kind of knowledge; they are, first, sense experience, and, second, method. By method we mean the function of handling the material furnished by sense activity, viz., identifying samenesses and differences, comparing various phenomena, i. e., classifying and contrasting them; measuring and counting them; tracing the succession of cause and effect, and arranging the truths thus established into an harmonious whole.…The old philosophies are constructions of purely subjective significance, while agnosticism, tired of these vain efforts and lacking strength to furnish a better solution of the problem, claims that the main tasks of philosophy cannot be accomplished; but, if science exists, there ought to be also a philosophy of science, for there must be a reason for the reliability of knowledge.…We may confidently hope that the future which the present generation is preparing will be the age of science.…Here we have the test of progress. Progress is not, as Spencer says, ‘a passage from the homogeneous to a heterogeneous state,’ it is the realization of truth. Progress means the growth of soul, and growth of soul means growth of truth. The more clearly, correctly and completely truth is mirrored in a man, the higher he

> correctly and completely truth is mirrored in a man, the higher he ranges in the scale of evolution."

While modern philosophical thought covers a wide range of speculation and inquiry, and embraces within itself a great variety of conceptions and interpretations, nevertheless it may be safely asserted that it is in its essence Monistic. On all sides we see the disposition to attribute a "Oneness" to the things of the universe—a tendency toward resolving everything back to a one fundamental something. Monism is undoubtedly the prevailing conception of modern philosophical thought. The disputes still rage fiercely over the question of what that one something is, but it is the exception for any leading thinker to question the inherent oneness of things. We have boldly seized the underlying conceptions of the Vedanta, of the Greek philosophers, of Spinoza, and others, and now positively assert in the words of the Hindu thinkers of several thousand years back: "That which *is* , is One—men call it by many names." All, from the most radical Idealist to the most crass Materialist, join in the refrain: "All is One, at the last."

Professor Pringle-Pattison says of Monism:

> "Monism is, in strictness, a name applicable to any system of thought which sees in the universe the manifestation or working of a single principle. Such a unity may be said to be at once the tacit presupposition and the goal of all philosophic effort, and in so far as a philosophy fails to harmonize the apparently independent and even conflicting facts of experience, as aspects or elements within a larger whole, it must be held to fall short of the necessary ideal of thought. Dualism, in an ultimate metaphysical reference, is a confession of the failure of philosophy to achieve its proper task; and this is the justification of those who consistently use the word as a term of reproach."

The Monism of to-day includes such widely separated schools of thought as those who claim that all is a manifestation of the one principle of Spirit; those who advocate a Higher Pantheism in which all is held to be a manifestation of, and in, God; those who assert that there is but One, and that One is Matter; and those who, like Haeckel, may be considered as scientific Monists, and who hold that the One is substance, possessing the attributes of extension (matter), motion (energy), and conscious (mind). Thus to-day we witness the strange spectacle of the newest new, standing armed with the facts of modern science, biology, psychology, and physics—discarding the subjective philosophies of the intervening period, and looking directly into the eyes of the oldest old which found the conception of the One somewhere in that part of its mind which assures it of the existence of time, space, and causation. The new is ready to “start all over again” just where the old began, but this time basing its advance on scientific research and reasoning, instead of upon mere subjective speculation and theorizing, or “innate truths.”

There is one factor, however, which is especially characteristic of the age—the idea of meliorism. Meliorism is “a belief in the possibility of the improvement of the world by human effort, generally implying the further belief that such progressive improvement is a fact and even a law of evolution.” Meliorism is the “happy mean” between radical optimism and radical pessimism—between the idea that all that is, is good, and that which holds that all that is, is bad. Sully defines it as: “The faith which affirms not merely our power of lessening evil—this nobody questions—but also our ability to increase the amount of positive good. By recognizing the possibility of happiness and the ability of each individual to do something to increase the sum total of human welfare present and future, meliorism gives us a practical creed sufficient to inspire ardent and prolonged endeavor.” Fraser says: “Faith in a gradual abatement of evil by the method of progressive evolution is now a favorite scientific faith; this faith may be regarded as the form which an unconsciously religious conception of the universe is assuming in professedly agnostic minds.” Carus says of this spirit: “The new world-conception, animated by the spirit of science, shows itself in the changes that are wrought not only in our views of the importance of science, but also in practical affairs, in the nature and administration of justice, in the education of children, in our judgment concerning social as well as international affairs, in the way we consider the occurrence of great disasters, such as earthquakes or volcanic eruptions, and in many other things. The spirit of the Middle Ages, with its penal code of barbaric punishments, its cruelty in pedagogy, its narrowness in nationalism and religion, retreats step by step, while truer and broader views that are being more and more universally recognized, herald the advent of an age of science.”

As a straw showing which way the philosophical and metaphysical wind is blowing in this first decade of the twentieth century, and as an instance of the recognition of the situation by the orthodox authorities, I call your attention to the following quotation from the leading editorial appearing in *The Interior* , of Chicago, in its issue of August 26, 1909. Coming as this does from the editorial pages of this well-known religious journal, the statement is of remarkable interest to those who are familiar with the modern trend of thought, and particularly in its evident tendency toward the old pantheistic conceptions. The editorial says:

> WHAT PREJUDICES MODERN PHILOSOPHY AGAINST A PERSONAL GOD .
> “Contemporary philosophers generally assume that it has become impossible in the present age to think of God as a person. Nobody nowadays is an atheist; everybody insists that he believes in God. But if he has aspirations to be recognized as of the guild of the philosophers, he hastens to add that though he believes in God, he does not believe in a God. He conceives God as impersonal—the great cause pervading the universe.
>
> “Should anyone in the face of this persist in teaching that God is an individual being, with faculties of consciousness, emotion and will, these philosophers by that token rate him no thinker.
>
> “Plain men naturally wonder what it is that the philosophers have found out new to make them so sure God is not individual.
>
> “This answer may not be philosophic, but it is believed fair:
>
> “The present swing to pantheism is not because thinkers have discovered any new facts or developed any new logic which makes personality in God incredible, but because the doctrine of monism is the prevailing creed in metaphysics to-day and pantheism goes easily with that.
>
> “But answering after this fashion manifestly throws back the inquirer to another question—why do modern philosophers so unanimously take to monism?—and that answer is not easy.
>
> “The monist, of course, says he believes in monism because it is true—that nothing else rationally explains existence. And the modern monist is as dogmatic about it as ever the old-time Calvinist was about his five-pointed creed; when you hear the withering scorn with which he speaks of ‘the exploded dualistic conception of the universe,’ you feel that they must have been poor fools indeed who ever ventured to hold that idea.
>
> “The fact is, however, that the issues at stake between monistic philosophy and opposing propositions are questions that men have been thinking of ever since they thought at all about the kind of world they were living in; and the pendulum of speculation has first swung toward the monistic idea and then away from it, leaving the puzzle of it all still unsettled.
>
> “And although it seems brash to say it in the face of practically all the metaphysicians of the time, even one who knows he is very

> much of a non-metaphysician may venture the opinion that the present ascendancy of monism is just another swing of the pendulum, which settles nothing, but is presently to be succeeded by an opposite aspect of philosophy.
>
> "At least, the appearance of Professor William James as a pluralist suggests that monism is not just sure of permanence.
>
> "The doctrine of monism is that all the universe is just one thing — one reality—one substance—and that all the different things men see are merely phenomena of the one universal thing. Whence it is easy to proceed to calling that one thing God—which is pantheism.
>
> "Monism doesn't have to teach divine impersonality, however, for if a monist holds that the one unifying reality which composes the universe is Mind, then it is at least philosophically possible to conceive that Mind as possessing consciousness, reason, purpose, love and all the other attributes of personality.
>
> "But the general fact is, that if monism does not require an impersonal Deity necessarily, it arrives there very readily indeed.
>
> "As long, therefore, as monism persists, the plain man need not be surprised to hear a great deal of pantheistic talk among those to whom metaphysics is a more vivid subject than life."

The writer of the above editorial is right when he gives to the general scientific philosophical thought the credit for having turned men's minds in the direction of monism, the doctrine of which he correctly states as, "that all of the universe is just one thing—one reality—one substance—and that all the different things men see are merely phenomena of the one universal thing." But is he likewise right in his conclusion that when that conception is once held in the mind, "it is at least philosophically possible to conceive that mind as possessing consciousness, reason, purpose*, love, and all the other attributes of personality*"? Is there not a vast difference between an absolute principle and a relative personality!

Another straw is seen in the popularity of poems bringing out the idea of the Oneness of All, as, for instance, the following:

ILLUSION

By Ella Wheeler Wilcox

God and I in space alone,
  And nobody else in view.

And “Where are the people, O Lord,” I said,
“The earth below and the sky o’erhead,

And the dead whom once I knew?”
  “That was a dream,” God smiled and said;
“A dream that seemed to be true;
  There were no people living or dead,

There was no earth and no sky o’erhead,
  There was only Myself and you.”
“Why do I feel no fear,” I asked,
  “Meeting you here in this way?

For I have sinned, I know full well;
  And is there heaven, and is there hell,
And is this the judgment day?”
  “Nay! those were dreams,” the great God said,

“Dreams that have ceased to be;
  There is no such thing as fear, or sin;
There is no YOU —you never have been—
  There is nothing at all but ME ! ”

When such verse as this—verse which utters sentiments, and expresses ideas, as radical and as advanced in line of Absolute Idealism as any philosophical concept mentioned in this book, not excepting the Vedantic idea—then are we not warranted in believing that the wind is blowing strongly from a certain quarter of the world of thought—are we not warranted in calling attention to the fact that the pot is bubbling very fiercely and that certain ingredients are appearing very frequently and forcibly upon the surface of the seething compound; and in believing that when the material is finally poured forth, and exposed after cooling, then the new thing will be strongly colored with Pantheistic Idealism?

Chapter XI.
New Thought, Theosophy and Christian Science.

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AND NOW we are brought to a consideration of a phase of modern thought which has attracted much attention from observers of the "signs of the times." This phase combines within itself the elements of religion, metaphysics and philosophy, although the orthodox authorities in each of these fields of thought will likely insist that the words "*quasi* " or "*pseudo* " be placed before each of these respective terms when so used. We allude to that peculiar manifestation of the modern mental and spiritual unrest which, under its manifold forms and names, may be generally termed the "New Thought." It is true that we group under this heading several schools and sects which indignantly repudiate that particular term, but, nevertheless, we believe that the said term may be properly applied to all of this class of thought for the purpose of general classification, leaving the various elements to fight out for themselves which of them are orthodox and which otherwise. No other term applies so well to this particular manifestation of modern thought and speculation. It combines within itself the elements of many phases of theology, religion, metaphysics and philosophy, and yet is different from any and all of them. That is, the peculiar combination and application is different. "New Thought" is *sui generis* —unique—of its own kind. "*In itself" it is incapable of definition—it is known only through its various manifestations* ."

In the first place, "New Thought" is *new* only in its present combination—its respective elements are as old as religious, metaphysical and philosophical thought. It represents a new turn of the kaleidoscope of speculation—the old elements are merely grouped in new form. Perhaps this idea may best be described by the apropos, although somewhat flippant, verses hereto appended, which have been going the round of the newspapers and magazines, including several devoted to the subject of "New Thought" itself. The author, whose name is unknown to me, breaks into descriptive verse as follows:

> "Take a page of Epictetus and a Plato paragraph;
> Shake it briskly till the mixture makes the gentle scoffers chaff.
> Add a slight Socratic flavor, not in excess of a dram,
> And a weak solution formed of Persian epigram.

Mix a bit from old Confucius and from Buddha several drops,
Add Egyptian lore found in the pyramid of great Cheops.
Now some truths not half remembered and some others half forgot.
Boil the mixture, boil it briskly, till it simmers in the pot;
And—Lord bless you now, my brother, and the skeptics all be—shrew
Can’t you see that you’re approaching the thought that’s labeled ‘New?’

• • • • • • • • • •

‘It is Thought,’ I said with rev’rence, much of which is very true,
But, if I do not displease you, what in thunder makes it New?’
Came the answer, ‘Lo! poor skeptic, hear the truth and doubt no more;
Such a mixture’s mixful mixing never has been mixed before.’”

Perhaps we may get a clearer idea of the nature of the “New Thought” if we will consider two of its leading direct sources, both of which, by the way, indignantly disclaim all relationship with, and inclusion in, the “New Thought.” These two direct sources, through which has flowed the older waters of many ancient schools of thought are, respectively, “Theosophy” and “Christian Science.”

“Theosophy,” in the modern application of the term, was a school of thought founded in 1875 by Helena Petrovna Blavatsky, the theories and teachings of which were promulgated by the Theosophical Society founded at that time. The Society has since had a varied experience, with several schisms and separations. Its teachings, however, have spread so far beyond its own organization that, today, “Theosophy” is regarded more as a general teaching than as the particular belief of the Society, or of its divided schools. The sources of the Theosophical doctrine are various, principal among which, however, are the teachings of the ancient Greek Mystics and the Buddhists, these two being ingeniously blended and commingled in the fundamental beliefs of the cult. The following “three fundamental propositions” of Theosophy are gleaned from the writings of the founder:

I. An omnipresent, eternal, boundless and immutable principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude.

II. The eternity of the universe in toto as a boundless plane, periodically the playground of numberless universes incessantly manifesting and disappearing.

III. The fundamental identity of all souls with the universal OverSoul, the

III. The fundamental identity of all souls with the universal OverSoul, the latter being itself an aspect of the unknown root; and the obligatory pilgrimage of every soul—a part of the OverSoul—through the cycle of incarnation in accordance with cyclic and karmic law, during the whole term. No privileges or special gifts are possessed by man save those won by his own Ego through personal effort and merit throughout a long series of reincarnations.

Upon this superstructure a great edifice of dogma and speculation has been built. Theosophy explains everything in the heavens above, the earth beneath, and the waters under the earth—to the satisfaction of its followers—all worked out in detail, and capable of diagraming and blackboard demonstration. Prominent in its teachings we find the detailed theories regarding clairvoyance, telepathy, second-sight, spirit-return, astral bodies, etc., and particularly the favorite New Thought doctrine that “thoughts are things,” and that it is possible to influence another by one’s projected thoughts, even though great distances intervene. The earlier Theosophical books, as well as the later, have many references to this power of thought, and the “New Thought” undoubtedly received many of its ideas on this subject, directly and indirectly, through Theosophy. Prentice Mulford, a writer of the early ’80’s, did much to popularize Theosophical ideas and conceptions, and was a direct connecting link between Theosophy and the “New Thought,” his favorite axiom: “Thoughts are Things,” having become quite a slogan of the latter. The Theosophical doctrine of reincarnation and Karma have found much favor among many of the followers of “New Thought,” although others reject it and favor the idea of a spiritual progression from plane to plane, higher and higher, toward the one divine principle. Its pantheistic ideas are also very apparent in many of the several cults of the “New Thought” movement. It must be noted, however, that Theosophy has had but little to say regarding “healing” of physical ills by mental and spiritual power—so the “New Thought” is not under obligations to it for this part of the latter’s working creed, this feature having been derived from other sources.

“Christian Science,” the most successful of any of the cults which are grouped under the general term of “ New Thought,” was founded by Mary Baker Eddy in the ’60’s, although it did not rise into popular favor for many years after that time. Whether or not Mrs. Eddy received her inspiration from Dr. P. P. Quimby, as some claim, is outside the matter of the present consideration. Whatever may have been the history of her start in the movement, the fact is indisputable that the “Christian Science” of to-day is the result of her own energy, ability and judgment, and she is justly entitled to her claim of “founder” and actual promoter of the movement. Without Mrs. Eddy, “Christian Science” would not be known as it is to-dav.

The Christian Scientists hold that no one not a member of their organization can have sufficient knowledge of its principles to explain them, or even intelligently discuss them. This may be so, and the best I can do is to present for your consideration the fundamental principles of Christian Science *as they seem to be* upon careful inquiry.

It would seem that Christian Science is based upon the fundamental idea of the existence of an omnipresent, omnipotent, and omniscient principle of Being, known as “God,” the divine individuality of which (or whom) can be discerned only spiritually and supersensibly, and which cannot be cognized by “mortal mind” or the so-called material senses. God is held to be Life, Truth, Love, Spirit and the Divine Principle of all true Being, and the sole creative principle, cause, origin, source, basis, foundation, government, and law of all that has actual and permanent existence. God is also held to be the sole Substance—that is, that the Divine Spirit-Mind is the only actual, immortal substance or reality. *The Divine Mind is held to be conscious only of good, spirit, life and health* , and does not create *or consent to* any form of evil, sin, sickness, death, or matter, which, instead, are held to be “errors of mortal mind”— abnormalities and monstrosities —the negation of Truth—“the paraphernalia of an ignorant and depraved sense of existence which are but relative qualities, and both of which fear, sin, superstition, ignorance, and an erroneous philosophy— “mortal mind,” in short —are held to constitute the primal cause of the degradation which has involved the human race in mortality, which, however, is, may be, and will be, overcome by the knowledge of the Truth which is in Christian Science.

It will be seen at once, by those who have followed us in the preceding chapters, that the fundamental principle of Christian Science is essentially idealistic. It partakes of the nature of the conception of Bishop Berkeley, but in many ways is nearer to the idealism of the centuries-old advanced school of the Vedanta Philosophy of India. Both hold that there is but one reality—one life—one substance—that of the Absolute, or God. Both hold that the material universe is illusory and that all things exist only as ideas in the mind of the One. The Vedantist claims that “the appearance of the phenomenal world, with its succession of change, and its plurality of souls,” is due to *maya* (illusion) arising from *avidya* (ignorance) which binds the individual until the scales drop from his eyes and he sees the Truth of the Oneness. The Christian Scientist holds that the material world is non-existent in reality, but arises from “the errors of mortal mind” which may be overcome by a knowledge of the Truth which is in Christian Science. In many particulars Christian Science seems to run “on all fours” with the idealism of the past and present—Oriental and Occidental—but in one important particular it diverges, and this one particular is claimed by its followers to be all-important.

We allude to the fact that Christian Science holds that the Divine Mind actually images and is conscious of only the good, the beautiful and the true, and does not idealize, image, create, form *or consent to* the evil, sin, sickness or death, which are held to be pure illusion or "errors of mortal mind." The Vedanta, and similar philosophies, on the contrary, hold that the Absolute is "above good and evil," which are but relative qualities, and both of which are alike unreal and illusory. Justice requires that this distinction be noted in all comparisons of Christian Science and other forms of Idealism. The origin of "mortal mind" of Christian Science is not explained in its philosophy, although it is stated to have no basis in reality. Like the *maya* and *avidya* of the Hindus it appears to be an illusory cause of illusion—a series of negation of Truth. At the best, both would seem to be the result of circular reasoning. It would seem to the humble observer that an all-wise, all-powerful, all-loving Absolute or Supreme Being, could and *would* , prevent the arising of *maya* or "mortal mind," or at least immediately destroy such if it did arise. Unless, indeed, we admit, with Hegel, that the "negation" or "opposite" of everything, even Truth, must exist from the very nature of Truth itself.

The authorities inform us that religion depends upon two elements: (1) The perception of need on the part of the individual; and (2) the belief in the existence of some higher power which can and will relieve the need. When a man turns to some believed-in higher power, and supplicates it, in faith and trust, to help him and to relieve his distress, then and there that man becomes a religious being. Schleirmacher claims that religion is "the feeling of dependence." If this conception be true, then the Christian Scientist becomes the most religious of religious beings, for he depends upon God for everything, at all times. Not content, as is the ordinary churchman, with asking merely for a home in a better land after death, with occasional answers to prayer, the Christian Scientist expects and demands of God the alleviation of every ill; the balm for every pain; health, happiness, and prosperity. In fact, he holds that these things really exist for him in the Divine Mind, and that only the error and illusion of "mortal mind" prevent them from being in constant evidence. It must be confessed that of all the idealistic philosophies, that of Christian Science holds the greatest promise of pragmatic results—the "working out" and "making good" being confidently promised to those who will follow its teachings. It is true that, to the uninitiated, "material good" seems as much allied to the world of materiality as does "material evil"—and as much the result of illusion, *maya* , or "mortal mind." But, then, after all, it is probably true that one must *be* a

Christian Scientist in order to fully *)* its teachings.

Christian Science holds that its healing and removal of error is wholly the result of spiritual power—and arises from the perception of the Truth. It claims to have nothing in connection with suggestion, mental healing, faith-cure, and other forms of healing manifested by the various “New Thought” schools and others—these manifestations being regarded as merely “mortal mind” counterfeits of the real—the serpents of the magicians as compared with the serpent of Moses, and, like the former, destined to be swallowed and destroyed by the Truth. The most dangerous of all forms of “mortal mind” to the Christian Scientist, is that known as “malicious animal magnetism,” which is akin to hypnotism, mesmerism, and general evil mental malpractice. This “m. a. m.” seems to be the “devil” of Christian Science, although to an outsider it would seem that if the fundamental tenets of the faith be true, there would be no cause for alarm. By many kindly disposed and sympathetic critics of Christian Science this “m. a. m.” belief is regarded as an ugly excrescence upon a beautiful philosophy. Let it be hoped that time will remove it.

It is absurd to deny the fact that Christian Science has exerted a most potent influence upon the “New Thought” movement. It is a fact that many of the “New Thought” teachers were originally Christian Scientists, and left the fold chiefly because they resented the authority of Mrs. Eddy, and sought to exercise a greater personal influence of their own. Even among those who did not serve their apprenticeship in “C. S.,” there is found a practical adoption of one or more of Mrs. Eddy’s principles, varied to suit the particular views of the adapter. “Mental Science,” a prominent branch of the “New Thought,” adheres to the practical features of Christian Science while using the term “Mind” in place of “God.” Other added features have been borrowed from Theosophy and the religions and philosophies of ancient India and Greece. In fact, the philosophies of all countries and times have been drawn upon by “New Thought” until the verse quoted a little further back is almost literally true.

Mental Suggestion, particularly in its form of auto-suggestion, has been boldly borrowed from the New Psychology, and dressed up as “affirmations,” “statements,” *etc.* The world-old principles of Faith Healing (really based upon Suggestion) have been used, under various names and guises, and with various explanations and theories. The old ideas of “magic,” or mental influence at a distance, have been blended with the Psychic Research theories of telepathy. The theories of the New Psychology (and of Hindu philosophy) regarding the subconscious and superconscious planes of mentality have been worked over into a semi-religious philosophy. Through Dr. Quimby, Dr. Evans, and Julian A. Dresser, the “Quimby” theories have reached “New Thought,” but the methods of applying the same are found to have been adapted from Mrs. Eddy’s “Science” in the majority of cases. Faith Cure and Mental Healing, however, are as old as the race, and there is no need for a discussion between cults or schools on that point. It is merely a question of names and theories.

I shall not speak at length regarding the successes and failures of the “New Thought” movement. Enough for me to say that “New Thought” contains within itself much of the very highest in human thought, belief, and philosophy, together with much of the lowest and most regrettable superstition, credulity and false-knowledge. In so far as it has manifested truth, the movement has succeeded; in so far as it has manifested superstition, it has failed. It is the belief of some careful observers that the movement will eventually split itself up into three great sections—the first of which will be absorbed by Christian Science; the second, resolving itself into a “Religion of Science” or a “Science of Religion, “ with a fundamental belief in the Fatherhood of God, the Brotherhood of Man, the Mastery of Self, the development of the powers latent in the mind of man and inherent in all nature; the third, degenerating into a cult or cults of credulous superstition, low forms of psychism and gross forms of occultism, revival of the witchcraft delusion, fetichism, and perhaps even phallicism and “voodooism.” For be it remembered, there are dark sides to mysticism and occultism, as well as the bright sides.

The “New Thought” movement is not homogeneous, but is composed of a great variety of cults, schools, and varieties of belief and practice, and but loosely united. In its garden are many choice flowers and many rank and poisonous weeds, the seeds of both having been sown long ago by the thinkers of the past and now being watered by the rain of change and warmed by the sun of interest, have grown and borne flower and fruit, each according to its kind. From this garden may be expected much, good and evil, which will influence the thought of the future. Its flowers have begun to cross-fertilize each other, and many new varieties will spring up to perplex the philosophers of to-morrow. Surely “such a mixful mixture ne’er has been mixed before,” of the seeds of old Egypt, India, Chaldea, Persia, Greece—Hinduism, Buddhism, Paganism, Christianity, Religion, Metaphysics, Philosophy, Rationalism, Mysticism, Occultism. What shall the harvest be?

Added to the other elements bubbling in the pot, and now showing at the surface, we find the great sociological and economic problems manifested by the rise of Socialism, Labor Unionism, Single Tax, and the rest—all of which will exert a strong influence in the new composite material which will presently flow from the pot. Then there must be recognized the inquiry and investigation of the Psychic Researchers, who have lifted Spiritualism to the plane of science. If survival of the individual soul can be scientifically established, it will give a new impetus to thought in that direction, and will extend the domain of science beyond the border. If science can prove the theory of telepathy beyond a doubt, many of the theories regarding life and mind will have to be revised. We are indeed entering into a period of philosophical, metaphysical, theological and sociological rebirth. The New Renaissance is upon us. The pot is bubbling fiercely—strange things are coming to the surface and showing their form. What will eventually flow forth from the pot to cool and crystallize—then to await the coming of another era of the Melting Pot? Ah! what, indeed?

Chapter XII.
The Dawn of Tomorrow.

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IT MAY be considered a somewhat presumptuous undertaking to venture upon even a tentative speculation as to what is likely to be crystallized from the Crucible of Modern Thought after the great melting process is over for the time being. But it is difficult to refrain from attempting a prediction based upon the appearance of the molten mass of philosophic thought at the present time. It is true that some new combination may be formed which will give to the thought of the future a now entirely unsuspected shape, but, nevertheless, careful thinkers feel that the general form of the thought of tomorrow may be predicted at the present time with a fair degree of accuracy, if the prophets be sufficiently well acquainted with the influences operative in the thought of to-day.

In the first place there seems to be a strong probability that the thought of tomorrow will be largely Monistic. Under the various speculations of materialism and idealism there is ever to be found the idea of the One Something from which all the universe proceeds. Materialism holds that the universe is, at the first and last, primarily and ultimately, matter or substance conceived of as extended, impenetrable, eternally existent, and susceptible of movement or change of relative position. Idealism holds that the universe is throughout the work or the embodiment of reason or mind. Spencer held in effect that both mind and substance are aspects of a higher and final reality—“that infinite and eternal energy from which all things proceed,” and which in its inner nature was unknowable, being of such a nature as to transcend and defy apprehension by any of the processes by which the human mind apprehends its objects. And our prediction is that the thought of tomorrow will hold closely to the conception of Spencer, and will postulate the existence of an ultimate principle, of which the universe is a manifestation, and of which mind and substance are the opposing poles, phases or aspects.

It is impossible to think of mind independent of substantial embodiment, and it is likewise impossible to think of substance without the indwelling mind. Whatever is evolved must first have been involved, and if mind were never involved in substance it can never have been evolved from it. And, likewise, if substance were never involved in mind, it could never have been evolved from it. So, at the last, the dispute between the advocates of universal mind and of universal substance, respectively—the idealists and the materialists—is seen to be merely a question of: “Which is the highest or primary manifestation? Did the phenomenon called matter, antedate and evolve mind, or did the phenomenon called mind antedate and evolve matter?” (S. E. Stevens.) The coming thinker will almost certainly hold that both mind and matter are merely opposite poles, phases, or aspects of the one underlying reality.

I also predict that this one underlying reality will be thought of as Spirit. By “Spirit” I mean the *Essence of the All* , containing within itself both the principle of form, shape and mass which we call substance; and the principle of awareness or consciousness which we call mind. As G. E. Moore says:

> “Common to all meanings of ‘spirit’ is the conception of that which is conscious. Consciousness itself is not conceived as *being* spirit, but as being an attribute of it; so that spirit is conceived as something capable of existing, even when it is not conscious. On the other hand, there is no positive conception of what this permanent element in spirit is; it is only conceived abstractly as *that* (whatever it may be) *which is the substance or subject of consciousness* , and negatively as not identical with any known *quale* (quality).”

This usage of the term “Spirit” must not be confounded with other and more common forms of usage. We can perhaps best think of it in the terms of Spencer, i. e., as “that infinite and eternal energy from which all things proceed.” Therefore, I feel that here will be found a reconciliation between the advanced thinkers of the opposing schools of idealism and materialism, the agreement being based upon the common conception of an ultimate reality known as Spirit in which the opposite phenomena of substance and mind meet, blend, and have their origin and end, and of which both mind and substance are but relative aspects, phases, poles, or manifestations. I believe that the close of the twentieth century will find philosophers and scientists both discussing ultimates in terms not of matter nor of mind, but of Spirit. And, I believe that from this common conception a new synthesis will arise, acceptable alike to philosophy, science and religion.

But, I do not follow the idea of Spencer to the extent that I believe that the thought of tomorrow will hold that this ultimate reality—Spirit—is unknowable. On the contrary I believe that evolution will bring forth in man faculties and powers of understanding whereby he will be enabled to know more and more regarding ultimate things which are now classed as transcendental and defying apprehension by the mind of man. I believe that the thought of tomorrow will use the term “unknown” even more frequently than that of to-day, but that the term “unknowable” will be banished. *I believe in the infinite possibility of expansion and evolution of mind* .

As S. E. Stevens says: “We do not know and cannot comprehend; but if it becomes essential for mankind to know— infinite nature will evolve an organ of mind that can comprehend. A part of the infinite, man’s possibilities of knowing must be infinite. What has taken ages to evolve a wish to understand, will require ages to develop ability to understand!” As Haeckel has said: “There is no scientific problem which we may dare to say the mind of man will never solve; no mystery so deep or profound; no question ever has or ever will be asked, but a mind or brain will be evolved and developed capable of solving and answering.” In fact, even to-day careful thinkers have found signs of the budding of faculties or mental powers which register impressions of things ordinarily called transcendental—which give the report of a consciousness other than that dependent upon the ordinary senses. Of this I shall speak further as we proceed.

The thinker of the end of the twentieth century will label things “known,” “unknown,” or “to be known,” but never “unknowable.” He will point to the limits of the “known” and say “here our present knowledge ends,” in the true scientific spirit, but he will never commit the folly of saying “Here knowledge ends and the unknowable begins.” To the coming thinker physics and metaphysics will be branches of one field of investigation, and that field will be called the *Science of Truth* . I believe that eventually the distinction between physics and metaphysics will be wiped out—that the natural and the supernatural will be seen to be equally phases of the greater nature.

But what of the religion and theology of tomorrow! It is indeed a brave man (or a foolish one) who will attempt to answer this question. But, judging from present indications I think it safe to hazard the speculation that the conception of the immanent and indwelling God will have won the victory over the conceptions of a Deity removed from the universe— who made the universe out of nothing and then set it going like a watch, standing aside to see how it worked. Perhaps the better way to indicate what I believe will be the prevailing religious conception of tomorrow would be to call your attention to the signs of the evolution of that conception to-day. For instance consider the remarkable statement of Prof. Charles W. Eliot, late President of Harvard entitled “The Religion of the Future” as published in the *Harvard Theological Review* of October, 1909, from the report of the lecture delivered July 22, 1909, before the Harvard Summer School of Theology. The reader who is familiar with the prevailing ideas of the New Thought will be struck by the remarkable resemblance to the latter, although Professor Eliot arrived at his conclusion independently. Among other things Professor Eliot said:

> “The new thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist’s omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul’s statement, ‘In Him we live, and move, and have our being,’ and God is that vital atmosphere, or incessant inspiration. The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but Indwelling and especially dwelling in every living creature. God is so immanently immanent in all things, animate and inanimate, that no meditation is needed between Him and the least particle of His creation. In His moral attributes, He is for every man the multiplication to infinity of all the noblest, tenderest and most potent qualities which that man has ever seen or imagined in a human being. In this sense every man makes his own picture of God. Every age, barbarous or civilized, happy or unhappy, improving or degenerating, frames its own conception of God within the limits of its own experiences and imaginings. In this sense, too, a humane religion has to wait for a humane generation. The central thought of a new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.
>
> “The scientific doctrine of one omnipresent, eternal Energy, informing and inspiring the whole creation at every instant of time and throughout the infinite spaces, is fundamentally and completely inconsistent with the dualistic conception which sets spirit over against matter, good over against evil, man’s wickedness against God’s righteousness, and Satan against Christ. The doctrine of God’s Immanence is also inconsistent with the conception that He once set the universe a-going, and then withdrew, leaving the universe to be operated under physical laws, which were His vicegerents or substitutes. If God is thoroughly immanent in the

> entire creation, there can be no 'secondary causes.' In either the material or the spiritual universe. The new religion rejects absolutely the conception that God is alienated from the world. It rejects also the entire conception of man as a fallen being, hopelessly wicked, and tending downward by nature; and it makes this emphatic rejection of long-accepted beliefs because it finds them all inconsistent with a humane, civilized or worthy idea of God."

I am of the opinion that one of the novel features of the religion of Tomorrow will be a remarkable blending of the doctrine of empiricism with that of faith. Empiricism holds that an knowledge must be the result of experience; and is usually identified with sensationalism, or the doctrine that all knowledge results from sensations, and that all cognitions, even reflective ideas and so-called intuitions, can be traced back to elementary sensations. This doctrine has always been regarded as diametrically opposed to the theory of innate ideas and of faith. But there has arisen a new school of thinkers who hold that faith itself is based, not upon mere blind belief, but upon *actual experience* of things usually regarded as transcendental and above experience. It is being earnestly urged that man is developing new faculties—*spiritual faculties* —through and by means of which he *may actually experience the spiritual world* . It is held that just as mere sensation was succeeded first by the faculties of feeling, from which in succession evolved the organs and faculties of hearing, taste, smell, and sight, all of which are modifications and improvements upon the original sense of feeling, so in his evolution there is now coming to man the spiritual faculty or sense by means of which he may be able to *know* those things which are now usually regarded as beyond experience and as merely objects of faith. These thinkers hold that there is evolving a new faith which not only *believes* , but actually *knows* . Following this line of thought, it is deemed reasonable to believe that in the course of evolution *Man may grow to actually know God, truth, and immortality* .

As significant of this line of thought may be instanced Prof. Wm. James' work entitled "*Varieties of Religious Experience;* " and Dr. Maurice Bucke's work entitled "*Cosmic Consciousness* ." In Professor James' work are recited numerous instances, ancient and modern, which indicate the existence in man of certain super-conscious faculties which give to him information and experience regarding the transcendental planes of being, thought, and action. The writer of the work argues for the validity of this class of experiences, and indicates his belief in the idea that the race is evolving higher faculties whereby the spiritual planes of life may be perceived and known just as are the things of the material plane. In Dr. Bucke's work is advanced the idea that man is evolving into a new phase of consciousness termed cosmic consciousness, just as he has previously evolved from sensation to simple consciousness, and from simple consciousness into self-consciousness.

Cosmic consciousness is held to be an awareness of the unity of the cosmos; the oneness of all; the living universe; immortality; and other things usually regarded as belonging to the transcendental plane. Among the truths reported by Dr. Bucke as experienced by those to whom flashes of "cosmic consciousness" come, are the following: The seeing and knowing "that the cosmos is not dead matter but a living presence; that the soul of man is immortal; that the universe is so built and ordered that without any peradventure all things work together for the good of each and all; that the foundation principle of the world is what we call love; and that the happiness of everyone is in the long run absolutely certain." It will be seen that there is a growing inclination to attach the seal of validity to the higher mystical and religious experiences of the race, instead of regarding them as merely the result of emotional excitement. I believe that this conception will play an important part in the thought of tomorrow, after the grain of higher spiritual experiences is separated from the chaff of the abnormal "psychic" phenomena.

There is almost a certainty that the thought of tomorrow will recognize the value and efficacy of faith in the affairs of everyday life; and that a basis of reality will be found for the apparently miraculous and wonderful experiences of man in the past and present, such as the answer to prayer, faith cures, and much of the phenomena of New Thought, Christian Science, and similar beliefs. It would seem that the race is acquiring methods of becoming "in tune with the Infinite," and drawing to itself some of the wonderful powers, energies and material from the higher planes of being. It will be seen that the answer to prayer based on faith comes not as a special intervention of a higher being, but rather as the result of the drawing by the individual of the power of the All. The power of faith is dynamic, and, underlying the creeds, beliefs, and theories there is undoubtedly to be found truths regarding the occasional employment of the higher forces of the universe in response to the earnest belief of the individual, no matter upon whom or what this belief is bestowed. It is practically assured that this phenomena will be accepted, investigated and scientifically explained by the thinkers of Tomorrow.

It is extremely probable that the problems of Psychic Research will be well threshed out before long; the false discarded and the remnant of truth extracted and used as the basis for further investigation into the "Night-side of Nature." It is safe to hazard the prediction that this investigation will lift the accepted phenomena from the realm of the supernatural, and will place them in their proper position in the kingdom of the natural.

It is perhaps a daring guess to predict that before long telepathy will be much better understood and that communication between mind and mind without the employment of spoken word or sign will be quite common. It would be interesting to speculate what would be the result on the life of the race were telepathy to become a common possession of all persons. If all persons were able to *read* the minds of each other, all pretense, hypocrisy, fraud, lying, deception and untruth would vanish as the mist before the rising sun. If each could read the truth in the mind of the other, truth would reign and falsehood disappear—the conventional lies of civilization would fade away; the "Ananias Club" would stand forth self-confessed; and the liar would be shunned as pestilential. If the gift of perfect telepathy were to be given the race overnight, the morning would witness the greatest social and moral revolution of all time. If each could gaze into the soul of every other—if the naked soul of each were perceived by all—then each individual would stand forth as in the legendary "Day of Judgment," and men and women would then be graded according to their real worth or unworth, rather than by their pretensions, claims, and false reputation. In that day *Character* , not *Reputation* , would be the real standard. I do not mean to indicate our belief that the men of tomorrow will possess this degree of development, but merely to show the possibilities in connection with the probabilities of the increasing knowledge on this subject.

I think it extremely likely that tomorrow will possess a scientific knowledge of the underlying principles of Mental Suggestion, and the powers of the mind which form the subject of attention of so many schools, cults and writers to-day. I think that the creative imagination and the dynamic will will be accepted as actual constructive forces. I believe that an entirely new field of scientific research will be opened up through an appreciation of these subjects. I think that just as the other natural forces have been raised from the category of superstition and base credulity, and are now mastered and used in the service of the race, so will the great forces of the mind be raised from the category of superstition, pseudo-science, and absurd theories, and, being understood by science, will be used intelligently for the upbuilding of the race.

I feel that many social and economic changes are coming to the race, the advance movement of which has even now begun. But I believe that the real change will come not alone by reason of the dissatisfaction of the masses, and the increasing burden of living under the present economic conditions, but also by reason of the dawning "social conscience" of the race. I believe that this "social conscience" is a forerunner of the cosmic consciousness of which I have spoken. I believe that the evolving sense of the oneness of all life—the dawning awareness that life is one at the last, and that each is a part of that One, and closely related to every other part—will bring about a new sense of the brotherhood of man. Already we may see signs of this dawning consciousness of the race. Men are *beginning to feel the "world pain."* When we feel the pain of our brother, then we will be impelled to relieve his pain. The sympathy which comes from the growing and extending consciousness of the individual, must eventually cause the pain of one to be the pain of all—the joy of one to become the joy of all. With this enlarged consciousness must necessarily come the tearing down of the present cruel conditions which afflict so many of our brothers and sisters, and the building up of a new social and economic structure in which the human family will be felt to include every individual, even the lowest and most unworthy; and with this feeling must come the exertion of every power of the race to raise up the downtrodden and depraved, and to unite all once more at the table of the Father. I predict that in this way will come the "social revolution" that so many have looked for in some other form.

I predict that these and other great and wonderful changes shall and will come to the human thought of tomorrow, and that the active principle operating under and in all these changes will be seen to be that most marvelous of all forces known to man—the Law of Love. Just as the original self-love of the primitive man developed so as to include his mate, and then his offspring; then his family; then his tribe; then his confederation of tribes; then his nation; then all of kindred speech and beliefs; then in constantly broadening circles according to his development—so will the man of tomorrow, feeling the dawning Cosmic Consciousness, learn to love *every living thing* , reaching out extend understanding, sympathy and love to the all in All. For at the last, Love not only "makes the world go round," but is also the cause of every uplift and improvement that the world has ever experienced. Indeed, many careful thinkers believe that in Love we have the explanation of Evolution itself.

William Marion Reedy says:

> "Man has always felt that there was nothing inanimate, from the beginning of time. His intuition has always been in advance of his reason. His poetry has led his science everywhere. The Oneness of things is being demonstrated in these days; that is all.…God, in every language was both masculine and feminine. Life is but force. Matter holds together by force. Matter therefore has life.…The star is brother to the clod; the moth is kin to the mastodon. Worlds are

> made to blossom in space as flowers are fructified by floating pollen. Mingling atoms make suns. Cell seeks affinity with cell. Dust blown from the unimaginable outer rim of silence finds its fellow dust and a nebula is formed, and from that nebula suns and systems of suns. Worlds in contact give birth to worlds. The crystals meet and kiss and mingle and produce other crystals.…Love is the only law. Love is spirit, and matter the child of spirit. All this any man who reads may know.…But where does it end—this intelligent Love? There is a limit to the finite. But the finite is part of the Infinite. It would seem that the pursuit of the law of love would bring one only to the unknowable, pushing it only a little further back. Love may follow where love leads—unto the essence of God even—for God is Love. The material aspect of love, dwelt on so far, need not deter us from pushing 'farther North.' To those who believe in the Oneness of Matter and Spirit, there is no unknowable. The end of the law of Love, and of the spiritual faculties for its perception, can be the knowing of this unknowable—union with the Infinite. Let us make a flight."

And this then is my feeble conception of what tomorrow may bring forth. I may have erred in the details, but I feel certain that I have seen and mentioned the general trend of the coming thought. The urge of Evolution, material, mental and spiritual, is still under way. The womb of the future contains unborn good beyond the wildest dreams, hopes and anticipations of man. The very hopes and aspirations of the highest of the race are but prophecies of their ultimate fulfillment and realization. But, after all, the mere intellectual conception of philosophies, metaphysics, theologies, theories of all sorts and kinds are of the *mind* alone—the only satisfying realization is that which comes from *the soul itself*, the message of the spirit. The realization indwelling in the soul of each brings to the troubled mind "that peace which passeth all understanding," and stills the tempest raging within the thought of each individual who dares ask himself "why?" and "how?" After traveling round and round the endless circle of thought—after running up all the blind-alleys of speculation—rest and peace come only when one regains the Holy of Holies within his soul.

For at the end of our philosophical speculations, how many of us but echo the words of Emerson:

> "I laugh at the love and the pride of man,
> At the sophist schools and the learned clan,
> For what are they all, in their high conceit

For what are they all, in their high conceit,
When man in the bush with God may meet?"

How many a soul perplexed by circular reasoning; fatigued by running around the speculative wheel of the squirrel-cage of thought; or bruised by having dashed its wings against the bars of the cage of Experience, in which it has been confined, finds comfort and peace in the words of good old Newman:

"Lead kindly Light, amid the encircling gloom;
  Lead thou me on,
The night is dark, and I am far from home;
  Lead thou me on,
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me,
  Lead thou me on."

Finis.

Dynamic Thought; Or, The Law of Vibrant Energy

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CHAPTER I
"IN THE BEGINNING"

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THIS book will deal with Life. It holds that Life is Universal—that it is inherent in, and manifests (in different degrees) in every part, particle, phase, aspect, condition, place, or relationship, in the World of Things that we call the Universe.

It holds that Life manifests in two aspects or forms, which are generally found by us in connection and co-operation with each other, but which are both, probably, an expression of some One Thing higher than either. These two aspects or forms, which together go to make up or produce that which we know as "Life," are known as (1) Substance or Matter; and (2) Mind. In this book the term "Substance" is used in preference to "Matter," owing to the fact that the term "Matter" has become closely identified with certain ideas of the Materialistic school of thought, and has generally been regarded by the public in the light of "dead matter," whereas this book holds that all Substance is Alive. The term "Mind" is used in the sense of "Mind, *as we know it* ," rather than as "Mind, *as it is* "—or, as "The Cosmic Mind." In some places the term "Mind-principle" is used to convey the idea of "a portion of the Great Principle of Mind, of which that which we call 'Mind' is but a small and but partially expressed portion." These terms are explained and illustrated as we proceed. The aspect of "Energy or Force" is not treated as a separate aspect or form of Life, in this book, for the reason that it is regarded as merely a manifestation of Mind, as will appear as we proceed. We have much to say regarding Motion, but the writer has tried to explain and prove that, at the last, all Motion results from Mental Action, and that all Force and Energy is Vital-Mental Force and Energy.

This book is not intended to run along metaphysical or theological lines—its field is different. And so, while it recognizes the importance of these branches of human thought, still, it finds that its own particular field is sufficient to engross its entire attention, for the moment, and, consequently the aforesaid subjects shall not be touched upon except incidentally, in connection with the subject matter of the book.

This being the case, there will be no discussion of the "origin of Life"—the question of "creation"—the problems of theology and metaphysics—the riddle of the "Why and Wherefore" of Life and the Universe. The writer has his own opinions upon these questions, but feels that this is not the place in which to air the same. For the purposes of the book, he prefers to leave every reader to his own favorite views and conceptions regarding these great subjects, feeling that the views regarding Life, Mind, Motion and Substance, that are advanced in this book, may be accepted by any intelligent reader, without prejudice to his, or her, accepted religious or philosophical views.

The writer sees that this something called "Life" exists—he finds it in evidence everywhere. And he sees it always in its aspects of Substance and Mind. And he feels justified in regarding "Life" as always existing in, and manifesting in these aspects—always in conjunction—at least, Life "as we know it."

And he finds certain apparent Laws of Life in operation in the Universe to which all Life, in all of its aspects, is apparently amenable. And he feels justified in considering these Laws constant, and invariable, and unchangeable so long as the Universe, as it now is, exists.

And with the above views in mind, this book will proceed to a consideration of its subject, without attempting to peer behind the veil separating the Universe from its Causer—Life from its Source.

But in justice to reader, subject and writer, the latter has thought it well to state that he *does* recognize, not only the veil, but That-which-is-behind-the-Veil. To proceed without this statement would be unfair and misleading. The writer wishes to be understood positively upon this point, even though the declaration may bring forth the derisive jeer of those who feel that they "have outgrown" this conception; or else the calm, superior, pitying smile of those who feel that the Universe is its own Cause and Effect. By "Universe," the writer means "The whole body of Things" (Webster). His declaration means that he believes in "That-which-is-above-Things."

The writer prefers not to attempt to "define" THAT which he calls "The Infinite." The word "Infinite" means "without limit in time, space, power, capacity, knowledge or excellence" (Webster). And to "define" is to "limit"; "mark the limits of"; "mark the end of," *etc.* The term "define," as applied to "The Infinite," is ridiculous—an absurd paradox. The writer echoes Spinoza's statement: "To define God is to deny Him." And so there shall be no attempt at definition or limitation.

But the human mind, in considering the subject, is bound by its own laws to think of "The Infinite" as Real, and actually being and existent, if it thinks of It at all. And if it thinks of It as "Infinite," it *must* , by its own laws, think of It as Causeless; Eternal; Absolute; Everywhere-present; All-Powerful; All-Wise. The human mind is *compelled* to so consider The Infinite, if it thinks of It at all. But even in so thinking of It as "being" these things, it is doing something like "defining" or "limiting" It, for The Infinite must not only "be" those things, but it must "be" so much more, that "those things" are but as a grain of dust on the desert as compared to the real "Being" of The Infinite. For the "things" mentioned are but "finite" or "defined" things—things possessed by the Finite Things—and, at the best can be but symbols of the attributes or qualities of The Infinite; even the words "attributes" or "qualities" being an absurdity as applied to The Infinite. This view, also, *must* be reported by the human reason, if it thinks about the matter at all.

The final report of the human reason regarding this matter is that it is insoluble and unthinkable to that reason, in its final analysis. This because the human reason is compelled to use terms, concepts, etc., derived from its experience with finite things, and therefore has no tools, measurements, or other appliances with which to "think" of The Infinite. All that it can do is to report that it finds that it has limits itself, and that it finds beyond those limits That which it cannot define, but which it is justified in considering as Infinite, and superior to all finite conceptions, such as Time, Space, Causation and Thought. (The idea of Thought being finite, equally with Time, Space and Causation, is not common, by the writer is compelled to place it in that category, because it is clearly under the laws of Time, Space, and Cause and Effect, and must be considered as "finite." The "knowledge" possessed by The Infinite must be something far transcending that which we know as the result of "mental operations," or "thinking.")

Certain fundamental truths seem to have been impressed upon the human intellect, and the reason is compelled to report in accordance therewith. But an analysis of these fundamental truths is futile, and the attempt only leads one into wild speculations. The only advantage that comes from the attempt is the strengthening of mental muscle of those who are able to stand the strain of the exercise; and the fact that by such attempt we are made aware that we do not know, and cannot know, by reasons of the nature of the Intellect, and are thus prevented from harboring absurd and childish theories about the Unknowable. To know that we do *not* know, and *cannot* know, is the next best thing to actually knowing.

The writer does not wish to be understood, that the limits of the human reason are unalterably fixed. On the contrary, he believes that additional fundamental portions of Truth are super-imposed upon the mind of the race from time to time. And he believes, yes, *knows* , that there are regions of the mind that give reports higher than those conveyed through the Intellect. And he believes that there are phases of knowledge in store for Man that will raise him as much higher than his present position, as that present position is superior to that of the earthworm. And he believes that there are Beings in existence to-day, on planes of Life as yet undreamed of by the average man, who far transcend Man in power, wisdom and nature. He believes that Man is merely just entering into his kingdom, and does not realize the grandeur of that which is his Divine Inheritance.

It will be as well to mention here that the classification of Mind with the aspects of Life, in conjunction with Substance, and Motion, does not mean that the Ego or Man is a material thing. The writer believes that the Ego is a transcendent Being, partaking in some wonderful way of the essence of The Infinite—that it is a Soul—Immortal. He believes that as Paul says, "We are all children of God, but what we shall be does not as yet appear." These matters shall not be discussed in this book, but the writer wishes to make himself clear, in order to prevent misunderstanding. Again, in this respect, he must "fly in the face of Materialism."

But, although the writer expresses his belief in the existence of The Infinite, and bases his philosophy upon that basis, he does not wish to insist upon the identification of his conception with that of any other particular conception of the Source of Life. Nor does he insist upon names, or terms, in connection with the conception. He has used the term, "The Infinite," because it seems to be broader than any other of which he could think, but he uses it merely as a name for the Un-Nameable. So, if the reader prefers, he, or she, may use the terms: "God"; "Deity"; "First Cause"; "Principle"; "Unknowable"; "Infinite and Eternal Energy"; "The Thing-in-Itself"; "The Absolute"; or any of the other countless terms used by Man in his attempt to name the Un-Nameable—to describe the Un-Describable—to define the Un-Definable.

And all may retain their ideas, or lack of ideas, regarding the relation of The Infinite to their own particular religious views, or lack of views. The philosophy of this book need not disturb a man's religious belief—nor does it insist upon the man holding any special religious belief. Those are matters entirely for the exercise of the man's own reason and conscience. And they may retain their own pet philosophy regarding the origin, purposes or plan of the production and existence of the Universe—this book shall not meddle with their metaphysics or philosophy. What is herein offered may be assimilated with the fundamental ideas of nearly every form of religious or philosophical belief, it being in the nature of an Addition rather than a Subtraction, or Division. Its philosophy is Constructive rather than Destructive.

CHAPTER II
THINGS AS THEY ARE

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IN our last chapter we considered the Source-of-All-Things, which we called The Infinite. In this chapter we shall consider the All-Things itself, which men call The Universe. Note that the word Universe is derived from the Latin word "Unus," meaning "One," and "*Versor* ," meaning "to turn," the combined word meaning, literally, "One that turns, or moves." The Latin words indicate a close meaning, namely, One thing in motion, turning its several aspects, and assuming many changes of appearance.

The writer does not intend touching upon theories of the origin of the Universe, nor of its purpose, or of any design in its production or management, nor of its possible or probable end. These questions do not belong to our subject, and then again, as was said in the last chapter, speculation regarding it is devoid of results, and leads one to quicksands and bogs of mental reasoning, from which it is difficult to extract oneself. The answer to the Riddle of the Universe rests with The Infinite.

But it is different with the case of the manifested Universe that is evidenced by our senses. Science is a different thing from metaphysics, and its process and mode of work are along different lines. And, much knowledge of Things may be obtained from a consideration of it—remembering always, that its knowledge is confined to Things, and not to That-which-is-back-of-Things. And, so let us consider the Universe of Things.

Material Science has held that the Universe is composed of two principles, (1) Matter; (2) Energy or Force. Some hold that these two principles really are aspects of the same thing, and that there is really but one Principle, one aspect of which is shape, form, etc., and called Matter; the other a quality manifesting in Motion, which quality is called Force. Others, the most radical, hold that there is nothing but Matter, and that Force and Energy is but a "quality," or "power," inherent in Matter. Others hold that Force is the "real thing" and Matter but a form of Force. All branches hold to the idea that Matter and Energy are always found together, and can not be thought of separately. Matter and Force are held to be Eternal, and Infinite, it following that there can be no addition to, or subtraction from either; all apparent loss and gain, creation and destruction being but change of form or mode. God is declared unnecessary, and the Universe is held to operate according to certain Laws of Matter or Force (either or both) which are unchangeable and immutable—eternal and always valid. Mind and Thought are held to be products of properties of Matter or Force (one or both), secreted, evolved, or produced in the Brain. The Soul is relegated to the waste heap, and discarded as useless in the new philosophy. *Moleschott* said, "Thought is a motion of Matter"; and *Holbach* , that "Matter enjoys the power of thinking." "Natural Laws" are held to be sufficient for the explanation of all phenomena, although ignoring the fact that the reason has never before formed the conception of a "law," without thinking it necessary to think of a "law-maker," or a power to enforce and administer the law. However, the philosophers hold that it is no more difficult to think of such a law than to try to form an idea of Space or Eternity, both of which are unthinkable to the human reason, but both of which are admitted as self-evident facts.

But notwithstanding this somewhat crude and "raw" reasoning, Material Science has accomplished a wonderful work in the world, and has brought to light facts of inestimable value to Man in mastering the material world, and in forming correct ideas of the solution of material difficulties. The facts of Material Science enables the world to cheerfully overlook its theories. And even the theories are rapidly undergoing a change, and, as we have stated, some of the most advanced scientists are rapidly reaching the position of the Occultists and mystics, bringing with them a mass of facts to back them up, to exhibit to the Occultists who dealt with principles rather than with details, or material facts, so far as fundamental theories were concerned. Each is boring his way through the mountain tunnel of the Unknown, and both will meet in the centre, their lines meeting each other without a variation. But the Occultists will call the tunnel-centre Mind, and the scientists will call it Matter, but both will be speaking of the same thing. And the Causer of the mountain will probably know that they both are right.

But, we are speaking of the new school of advanced Material Science now—not of the old conservative "All is Matter" people, who have been left behind. The new school speaks of Substance now, instead of Matter, and ascribes to "Substance" the properties of Matter, Energy, and something that they call Sensation, by which they mean Mind in a crude form, and from which they say Mind and "Soul" evolved.

This new school of Scientists are very different from their predecessors—they are less "hide-bound," and far from being so "cock-sure." They are seeing Matter melting into Energy, and giving signs of Sensation, and they are beginning to feel that, after all, there must be a Thing-in-Itself, that is the real basis of, or "real thing" in Substance. There is heard very little among them about "dead matter"; "blind force"; or of the "mechanical theory" of Life and the Universe. Instead of it being a big machine, operated under mechanical laws, with Life as the steam, the Universe is beginning to be regarded as somehow filled with Life, and Science is finding new examples of Life in unexpected quarters, and the "dead matter" area is being narrowed.

Men who have followed the advances made by recent Science are holding their breaths in awe and earnest expectation—and those who are pushing the inquiries and investigations to the furthest extent are showing by their eager faces and trembling hands that they feel that they are very close to the border line separating the old Materialism from a New Science that will give Thought and Philosophy a new impetus and a new platform. Such men are feeling that they are seeing the old Matter melting away into something else—the old theories are falling apart under the light of new discoveries—and these men feel that they are penetrating a new and hitherto unexplored region of the Unknown. May success be theirs, for they are now on the right road to Truth.

In the following chapters we shall see frequent references to "Science"—and when we use the word we shall know it means this new school of Scientists, rather than the older school that is now being superceded. There is no conflict between True Occultism and True Science, notwithstanding their directly opposite theories and ideals—they are merely looking at the Truth from different viewpoints—at different sides of the same shield. A better day is coming, when they shall work together, instead of in opposition. There should be no partisanship in the search for Truth.

Things have worked this way: Occultism would enunciate a theory or principle—but would not attempt to prove it by material facts, for it had not gathered the facts, having found the principle *within* the mind, rather than without. Then, after laughing at the occult theory or principle, Science would search diligently for material facts to prove an opposite theory, and in so doing would unearth new facts that would support the Occultists contention. Then Science would discard its old theory (that is, the younger men would—the old ones, never) and proceed to proclaim a new theory or principle, under a new name, and backed up with a mass of facts and experiments that would create a new school with many enthusiastic followers. The old claim of the Occultists would then be forgotten or else go unrecognized under its old name; or disguised by the fantastic and *bizarre* coverings which some so-called Occultists had draped around the original Truth.

But, so long as Truth is being uncovered, what matters it who does the work, or by what name he calls his school. The movement is ever forward, and upward

—what matter the banner under which the armies move?

In this book the writer will advance a very different theory of the Universe of All-Things from that of Modern Science, although he feels that his theory may easily be reconciled with the most advanced views of that school.

In the first place, as he has stated in the first chapter, he does not hold that the Universe, as we know it, is self-sufficient, but he recognizes a Something back of all phenomena and appearances, which Something he calls "The Infinite."

And he differs very materially from the views of those who claim that Mind is but a property, or quality, or something proceeding from Matter or Force, or Matter-Force, or Force-Matter—according to the views of the respective schools. He takes an entirely different and opposite position.

He holds that all that we call Matter (or Substance) and Mind (*as we know it*) are but aspects of something infinitely higher, and which may be called the "Cosmic Mind." He holds that *what we call* "Mind" is but a partial manifestation of the Cosmic Mind. And that Substance or Matter is but a cruder or grosser form of that which we call Mind, and which has been manifested in order to give Mind a Body through which to operate. But this view he merely states in passing, for he makes no attempt to demonstrate or prove the same, his idea being that it forms a different part of the general subject than the phase of "Dynamic Thought," to the consideration of which this book is devoted.

He also differs very materially from the Materialistic school in his conception of Force or Energy. Instead of regarding Force as a distinct principle, and as something of which Mind is but a form, he walks boldly out into the arena of Scientific Thought, and throwing down his gauntlet, proclaims his theory that "There is no such thing as Force apart from Life and Mind"—"All Force and Energy is the product of Life and Mind—all Force, Energy and Motion result from Vital-Mental Action—all Force, Energy and Motion is Vital-Mental Force, Energy and Motion."—"The Mind abiding in and permeating all Substance, not only has the power to Think, but also the power to Act, and to manifest Force and Energy, which are its inherent and essential properties."

He also takes the position that Mind is in and about and around Everything. And that "Everything is Alive and Thinking." And that there is no such things as "Dead-Matter," or "Blind-Force," but that all Substance, even to the tiniest Particle, is permeated with Life and Mind, and that all Force and Motion is caused and manifested by Mind.

He holds that all forms of Force, Energy and Motion, from the Attraction of the Particles of Matter, and their movements in response thereto, up to the Attraction of Gravitation, and the response of the Worlds, and Suns, and Stars, and Planets thereto—are forms of Mental Energy and Force, and Action. And

and Planets, thereto—are forms of Mental Energy and Force, and Action. And that from the tiniest atom, or particle, to the greatest Sun—all obey this Great Action of Mind—this Great Force of Mind—this Great Energy of Mind—this Great Power of Mind.

And upon this rock—this rock of Truth, he believes it to be—he takes his stand, and announces his belief, and bids all-comers take notice of what he believes to be a germ-thought that will grow, develop, and increase so that it will eventually permeate all Scientific Thought as the years roll along. He calls this theory "The Theory of Dynamic Thought."

CHAPTER III
THE UNIVERSALITY OF LIFE AND MIND

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THE writer has deemed it advisable to preface his consideration of "Mind" in itself, as well as of Substance and Motion, with two chapters, the purpose of which will be to demonstrate that Mind, in some form or degree, is to be found in connection with all Things—and that Everything has Life—and that Mind is an accompaniment of all Life. To many the term "Mind" means only the "thinking quality" of man, or perhaps of the lower animals; and "Life" the property only of such organic creatures. For that reason it has been deemed advisable to point out that Life and Mind are found even in the lowest forms of substance—even in the inorganic world.

In this chapter and from now on, the writer shall use the term "*the* Mind," etc., to indicate the particular mental principle of the creature or thing—the bit of Mind that is segregated from the rest, and which each person thinks of as "mine," just as he thinks of "my" body, as distinguished from the universal supply of Substance. The term "Mind" will be used in its Universal sense.

And, the writer intends to use Elmer Gates' term, "*Mentation* ," in the sense of "effort; action; or effect; in or of, the Mind"—in short, "mental process." The word is useful and when one has learned to use it, he will prefer it to the more complicated terms. Remember, then, please—"Mentation" means "Mental Process." Mentation includes that which we call "Thought," as well as some more elementary forms of mental process that we are not in the habit of dignifying by the term, Thought, which latter we usually reserve for mental process of a higher order.

So, then, "Mind" is the something of which one's particular Mind is composed; "The Mind" is that something possessed by one, by and through which he "thinks"; "Mentation" is mental process; and "Thought" is a advanced kind of Mentation. At least, the said words will be so employed in this book, from now on.

In this chapter, you are asked to consider the fact that Life is Universal—that Everything is Alive. And, that Mind and Mentation is an attribute of Life, and that, consequently, Everything has Mind, and is able to express a degree of Mentation.

Forms of Life, as we know them, are always seen as possessing two aspects, *viz.* , (1) Body (Substance); and (2) Mentation (Mind). The two aspects are always found in combination. There may be living creatures who occupy bodies of so fine a form of Substance as to be invisible to the human senses—but their bodies would be "Substance" just as much as is the "body" of the granite rock. And, in order to "think," these beings would need to have a material something corresponding to the brain, though it be finer in quality than the rarest gas, vapor, of electric wave. No body, without Mentation; no Mentation without a body. This last is the invariable law of the world of Things. And naught but The Infinite—That-which-is-above-Things—can be exempt from that law.

In order to grasp the idea of the Universality of Mind, let us go back to the elementary forms of Things, and, step by step, see how Mentation manifests itself in every point on the scale from mineral to man—using bodies ranging from the hardest rock to that finest form of known Substance—the Brain of Man. As Mind advances in the scale of evolution it creates its own working instrument—the body (including the brain) and shapes, and moulds it to admit of the fullest possible expression of Mentation possible at that stage. Mind is the moulder—body (and brain) that which is moulded. And Inclination, Desire, and Will, are the motive powers leading to gradual Unfoldment, the impelling cause being the craving for Satisfaction.

We shall make our journey backward—and ignoring Beings higher in the scale, we shall start with Man. Leaving out of the consideration, for the moment, the fact of the existence of the "Ego," or "Spirit" of Man, which is higher than Body or Mind—and considering "the Mind of Man," rather than the Man himself—we have our starting point on the downward journey of investigation. We need not devote much attention to the consideration of the Mind of Man, at this stage, although we shall have much to do with it, later on.

But we may undertake a brief consideration of the descending degrees of Mentation as manifested by Man, as we pass down the scale in the human family, considering in turn, the Newtons, Shakespeares, Emersons, Edisons, and their brothers in intellect, in the field of mathematics, literature, music, art, invention, science, statesmanship, business, skilled workmanship, etc., respectively. From these high levels we pass down, gradually, through the strata of men of but a slightly lower degree of intellect—down through the strata of the "average man"—down through the strata of the ignorant man—down through the strata of the lowest type of our own race and time—down through the strata of the barbarian, then on to the savage, then on to the Digger Indian, the Bushman. What a difference from highest to lowest—a being from another world would doubt that they were all of the same family.

Then we pass rapidly through the various strata of the lower animal kingdom—from the comparatively high degree of Mentation of the horse, the dog, the elephant, etc., down through the descending scale of the mammals, the degree of Mentation becoming less marked at each step of the journey. Then on through the bird kingdom. Then through the world of reptiles. Then through the family of fishes. Then through the millions of forms of insect life, including those wonderful creatures, the ant and the bee. Then on through the shell-fish family. Then on through the community of sponges, polyps, and other low forms of life. Then on to the vast empire of the microscopic creatures, whose name is legion. Then on to the plant life, the highest of which have "sensitive cells" that resemble brains and nerves—descending by stages to the lower plant life. Then still lower to the world of bacteria, microbes, and infusoria—the groups of cells with a common life—the monera—the single cell. The mind that has followed us in this descent of life, from the highest form to the cell-like "thing" merely "existing" in the slime at the bottom of the ocean, has acquired a sense of awe and sublimity not dreamed of by "the man on the street."

The degrees of Mentation in the lower animal kingdom are well known to all of us, therefore, we need not devote much time to their consideration at this time. Although the degree of Mentation in some of the lowly forms of animal life, are scarcely above that of the plant life (in fact, are inferior to that of the highest plants), still we have accustomed ourselves to the use of the word "Mind" in connection with even the lowest animals, while we hesitate to apply the word to the plants.

It is true that some of us do not like to think of the lower animals "reasoning," so we use the word "Instinct" to denote the degree of Mentation of the lower animal. The writer does not object to the word; in fact, he shall use it for the sake of distinguishing between the several mental states. But, remember, "Instinct" is but a term used to denote a lesser form of "Reason"—and the "Instinct" of the horse or dog is a fine thing when we consider the "Reason" of the Bushman or Digger Indian. However, we shall not quarrel about words. Both "Reason" and "Instinct" mean degrees or forms of "Mentation," the word we are using. The lower forms of animal life exhibit Mentation along the lines of sex-action; feeling and taste. Then by degrees come smell, hearing and sight. And then something very like "reasoning" in the case of the dog, elephant, horse, *etc.* Mentation everywhere in the animal kingdom, in some degree. No doubt about Life and Mentation, there.

But what about Mentation and Life in the plant life? All of you admit that there is "Life" there—but about Mentation, well, let us see! Some of you draw the line at the word "Mind" in connection with plants, although you freely admit the existence of "Life" there. Well, remember our axiom—"no Life without Mentation." Let us try to apply it.

A moment's reflection will give you instances of Mentation among the plants. Science has called it "Appetency," rather than admit "Mind," the word "Appetency" being defined as "an instinctive tendency on the part of low forms of organic life to perform certain acts necessary for their well-being—such as to select and absorb such particles of matter as serve to support and nourish them." Well, that looks like a degree of Mentation, doesn't it? Many young animals evidence little or nothing more than "Appetency" in suckling. We shall adopt the word "Appetency" to designate the Mentation in plant-life. Remember this, please.

Anyone who has raised trees or plants has noticed the instinctive efforts of the plant to reach the water and sunlight. Potatoes in dark cellars have been known to send forth shoots twenty feet in length in order to reach an opening in the wall. Plants have been known to bend over during the night and dip their leaves in a pot of water several inches away. The tendrils of climbing plants seek for the stake or support, and find it, too, although it has been changed daily. The tendril will retwine itself, after it has been untwisted and bent in another direction. The tips of the roots of the tree are said to show a sensitiveness almost akin to that of the limb of an animal, and evidently possess something akin to nerve matter.

Duhamel placed some beans in a cylinder of moist earth. When they began to sprout, he turned the cylinder around quarter way of its circumference; then a little more the next day; and so on, a little each day, until the cylinder had described a complete revolution—had been turned completely around. Then the beans were taken from the earth, and lo! the roots and sprouts formed a complete spiral. With every turn of the cylinder the roots and sprouts had changed their position and direction—the roots striving to grow "downward," and the sprouts striving to grow "upward"—until the spiral had formed. Akin to this is the boy's trick of uprooting a sprouting seed, and replanting it upside down, in which case the sprouts begin to turn a semicircle until it is able to grow straight up to the surface of the earth, while the roots describe a semicircle until they can grow downward once more.

And so on, story after story of "Appetency" or Mentation in plants might be told, until we reach the insect-catching species, when even the most conservative observer is forced to admit that: "Well, it does *almost* seem like thinking, doesn't it?" Any lover of plants, flowers or trees, and who has been able to study them at first hand, does not need much argument to prove that plant-life exhibits traces of Mentation, some of it pretty far advanced, too. Some lovers of plants go so far as to claim that one must "love" plants before they will succeed in growing them, and that the plants feel and respond to the feeling. But the writer does not insist upon this, but merely mentions it in passing.

Before leaving the subject of Mentation in plants, the writer is tempted to steal a little more space and tell you that plants do more than receive sensations of light and moisture. They exhibit rudimentary taste as well. Haeckel relates an interesting story of an insect-catching plant. He states that while it will bend its leaves when any solid body (excepting a raindrop) touches its surface, still it will secrete its acrid digestive fluid only when that object happens to be nitrogenous (meat or cheese). The plant is able to distinguish its meat diet (its food being insectivorous), and while it will supply its gastric juice for meat and cheese, as well as for the insect, it will not do so for other solids to which it is indifferent. He also mentions the fact that roots of trees and plants are able to taste the different qualities of soil, and will avoid poor soil and plunge into the richer parts of the earth. The sexual organism and life of plants also affords a great field for study to the student hunting for evidences of "life" and "Mentation" in that kingdom.

The motion or circulation of the sap in trees and plants was formerly considered to be due to capillary attraction and purely "mechanical laws," but recent scientific experiments have shown it to be a vital action—an evidence of life and Mentation—the experiments having proven that if the cell-substance of the plant was poisoned or paralyzed, the circulation of sap immediately ceased, although the "mechanical principles" had not been interfered with in the least.

And now on to the mineral kingdom. "What," you may cry, "Mind and Mentation in the mineral and chemical world—surely not?" Yes, even in these low planes may be found traces of mental action. There is Life everywhere—even there. And where there is Life there is Mind. Away back among the chemical principles, and the minerals we may go in our search for Life and Mind—they cannot escape us—even there!

PrefaceCHAPTER IV
LIFE AND MIND AMONG THE ATOMS

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TO the majority of persons the title of this chapter would seem an absurdity. Not to speak of Inorganic "Mind," the idea of "Life" in the Inorganic World would seem a ridiculous paradox to the "man on the street" who thinks of Substance as "dead," lifeless and inert. And, to tell the truth, even Science has held this view until a comparatively recent period, laughing to scorn the old Occult Teaching that the Universe is Alive, and capable of Thinking. But the recent discoveries of modern Science has changed all this, and we no longer hear Science speaking of "dead Matter" or "blind Force"—it recognizes that these terms are meaningless, and that the dreams of the old Occultists are coming true. Science confronts a live and thinking Universe. She is dazzled by the sight, and would shade her eyes, fearing to see that which she feels must present itself to her vision when her eyes become accustomed to the sight.

But a few daring minds among the scientific investigators are dreaming wonderful dreams to-day, and they tell us in broken tones of the wonderful visions that are passing before their sight. They dare not tell it all, for they fear the ridicule of their fellows. Their visions are of Life—Universal Life. In its investigations of the Material, Science has penetrated so far into the recesses of Things that its most advanced thinkers and investigators now find themselves standing in the presence of the Immaterial.

Science to-day is proclaiming the new doctrine—that is the same as the "old" doctrine of the Occultists—the doctrine of "Life Everywhere"—Life even in the hardest rock!

Before entering into our consideration of the evidence of Mentation in the Inorganic world, let us accustom ourselves to the idea of "something like Life" being found there. It will be better for us to approach the subject by easy stages. Where there is Life there must be Mind—so let us first look for evidences of Life.

The "man on the street" would require something more tangible than scientific explanations of "sensation," "attraction," *etc.* What can we offer him as an illustration? Let us see!

Suppose we call the attention of "the man" to the fact that metals get tired after considerable work without periods of rest. Science calls this the "fatigue of elasticity." When the metals are given rest, they recuperate and regain their former elasticity and health. "The man" may remember that his razor acts this way occasionally—and if he talks the matter over with his barber, his suspicions will be verified.

Then, if he consults a musician friend, he will be informed that tuning-forks also become tired, and lose their vibrating quality, until they are given a rest. Then his machinist friend will tell him that machinery in factories must be given a rest, occasionally, else it will begin to disintegrate and "die." Machinery will go on a strike for a rest, if it is overworked.

Then metals contract disease. Science informs us that zinc and tin have been infected, and the infection has spread from sheet to sheet crumbling the metal into powder—the spread of the infection resembling the spread of a plague among animals or plant-life. Science has experimented with copper and iron, and has found that these metals may be poisoned with chemicals, and will remain in a weakened condition until antidotes are administered. Window-glass workers declare that there is such a thing as "glass-disease," that will ruin fine stained glass windows unless the infected panes are removed. The "glass-disease" starts with one pane, and spreads gradually to the entire window, and from there to other windows.

Metallurgists have found that when metallic ores are put under certain forms of pressure, they seem to lose strength, and become weak until the pressure is removed.

Do these things mean anything to the "Man of the Street?"

Another step in the consideration of Life in the Inorganic world, is the realization of the fact that, after all, there is but the very finest line separating the higher forms of Mineral "life," from the lower forms of vegetable life, or the life of those "Things" which we may call either plants or animals. The "Life-line" is being pushed further back every day, by scientific investigation, and the "living" thing of today was the "inanimate" thing of yesterday. We hear much talk in the newspapers about some scientist, or another, "discovering life," or "creating life," in some "inanimate substance." Bless your hearts, you who are alarmed by these reports—no one can "create" life in anything, for it already exists there. The "discovery" is simply the realization of this fact.

Science, by means of the microscope, has brought to light forms of "living things," resembling in appearance the fine dust of inorganic minerals. These low forms of life exhibit but the simplest vital processes, the same very closely resembling chemical processes, although just a shade higher in the scale. Living creatures have been found which could be dried and laid aside like dust for several years, and then revived by being immersed in water, when they would resume their vital process as if they had been awakened from a sleep. Forms of life, called "Baccilli" have been discovered that can pass through degrees of heat and cold that can be expressed only by vague symbols or figures, the heat and cold being so intense that the unscientific mind cannot imagine it.

In appearance the "Diatoms" resemble the chemical crystals. These "Diatoms" are minute one-celled living "Things," having a hard but thin siliceous covering or shell, of extreme delicacy. They are what are known as "microscopic" creatures—that is, visible only through the microscope. Some of them are so small that it would take a thousand or more to cover the head of a pin. But, remember this—the microscope reveals them as "living creatures" performing vital functions. They are found in the deep waters of the ocean. To the naked eye they appear like fine sand or "dirt," but under the most powerful microscope, they are seen to comprise many species and varieties, exhibiting many peculiar shapes and forms—in fact, they have been called "living geometrical forms," their shapes and appearances almost exactly resembling those of the chemical and mineral crystals.

Science informs us that these and similar microscopic creatures, number thousands of families or species,—and it is thought that the varieties of microscopic creatures outnumber the varieties of creatures visible to the unaided sight. And, remember, that there is probably a still greater world of "sub-microscopic" creatures, that is a world invisible even when the most powerful microscope is used. Who knows what wonders are to be found there—what forms of creatures live, and move and have their being there.

In passing by the subject of the resemblance between the outward forms of living things and the crystals, it is interesting to note how the crystals of frost and ice resemble the forms of leaves, branches, flowers, foliage, etc.—the pane of glass covered with these frosty forms, resembles a garden. The disk of saltpeter, under the effect of polarized light, very closely resembles the form of the orchid.

Recent scientific experiments have shown that certain metallic salts, when subjected to a galvanic current, group themselves around one of the poles of the battery, and assume a mushroom-like shape and appearance. At first, they seem to be transparent, but gradually they assume color, the top becoming a bright red, with the under-side showing a pale rose color, the stem being of a pale straw color. The discoverers of these peculiar forms, called them by the German equivalent for "inorganic mushrooms," but even this term seems scarcely worthy of them, for they even show a trace of something like organs. Under the microscope they are seen to have fine canals or vein-like channels running through their stems, from top to base. And through these "veins" the "thing" absorbed fresh material and actually "grew" like low forms of fungus-life. Were these things merely minerals or chemical-substances, or were they low forms of organic life? The lines between the Inorganic and the Organic are being wiped out rapidly. The Supreme Power that *caused* Life to Be, caused it to All, and did not divide Its manifestations into Dead-Things and Live-Things, but breathed into all the Breath of Life. And the more clearly we see the actual evidence of this, the greater does that Supreme Power seem to us.

A very low form of living creatures called the Monera, is held by Science to be the one of the strands of the connecting link between the organic and inorganic worlds. The Monera are the lowest and simplest form (at least so far known) of organic life. They may be said to be "organic" creatures *without organs* —being but little more than simple cells—tiny globules of plasm, surrounded by a thin membrane—their sole vital function being the absorption of nourishment through the pores of their covering (just as a piece of chalk would absorb water) and the consequent conversion of the nourishment into material for growth, the whole process resembling chemical action. The Monera reproduce their kind simply by cleavage or separation of the substance of the mother cell into two, and so on, being little more than the "growth" of crystals. The Monera are everywhere recognized, without question, as "living creatures," but they exhibit merely a trace more of life than do certain forms of crystals.

The difficulty in considering crystals as "living things" is partially due to the outward form and substance, so different from the form and substance of the higher "living things." But we have seen that the Diatoms took on shapes of crystals, and that the outer shell or covering was similar to silicia, a mineral, the inner substance being but a tiny speck of plasm, similar to that of the substance of a plant cell. And then we may look to the tiny bit of chalk dust which was once the skeleton-form of a living creature. The same is true of coral. In the very low forms of life, the skeleton, or form, is the thing most apparent, the plasm of "living substance" being still smaller, and less apparent. And yet, the skeleton, or shell, was formed by the vital processes of the creature, and was a part of its "body," just as is the skeleton or bony structure of the higher animals. And, in the same sense it is "living substance." And, remember, that there is but little difference between these "bodies" of the low forms of life, and the bodies of crystals. And the chemical constituents of its plasmic inner body is but slightly different from that of the crystals. And its nature and vital process are by a shade higher in the scale than those of the crystals.

You may ask why we have said so much of Crystals. The reason is just this —Science has begun to think of Crystals as semi-living things, and its most advanced investigators and thinkers go further and assert that "the Crystals are alive—Crystallization is an evidence of life process."

Crystals arrange themselves in well-known and well-defined shapes, direction and order of formation being observed implicitly. Each crystal follows the laws and habits of its kind, just as do plants and animals. Its lines of crystallization are mathematically perfect, and according to the laws of its being. Not only this, but some substances have a range of six or seven different forms of crystal-forms possible to them. In some cases a chemical element assumes one form of crystallization when it manifests as one mineral, and a second form when it manifests in another form—in each case however, it manifests along well-known and recognized courses of action, movement, and shapes.

Crystals may be "killed" by a strong electrical discharge—that is, they are so affected that they disintegrate, their atoms separating to form new combinations, just as is the case with the "bodies" of higher forms of life. Some scientists have gone so far as to claim that they had discovered something akin to rudimentary sex-action in certain crystals, resembling the sex-process of the lowest plant-life. But this has not, as yet, been positively established, although it seems probable and reasonable. A recent writer in one of the magazines has said, "Crystallization, as we are to learn now, is not a mere mechanical grouping of dead atoms. It is a birth." This may seem mere "scientific poetry" until the process of crystallization is carefully studied, when it will be seen to give evidence, not only of something like vital and mental action, but also something very much like reproductive functioning of the lower forms of "life."

There is an "assimilation" of material to build up the crystal in the first place, just as an animal assimilates matter to build up its shell—or a tree to form its bark. The "form" of the crystal is truly its "body," and behind and *in that body there is "something at work" that is not the body, but which is forming it* . And, later on, that crystal increases in size, and then begins to separate into two, throwing off a smaller crystal, identical in form with the parent crystal. This manner of reproduction is almost identical with the process of reproduction in the lower forms of "life," which consist merely of a like separation of the parent form into two, and the throwing off of the offspring.

The principal difference between the growth of crystals and of the Monera, is that the Crystals grow by absorbing fresh matter and attaching it to their outer surface, while the Monera grow by absorbing fresh material and growing outwardly, from within. But this may be accounted for by the difference in the density of their bodies, the Crystal being very solid, while the Monera is like a thin jelly. If the Crystal had a soft interior, it could grow like the Monera or Diatom, *but then it would be a Diatom* .

The process of crystallization is accountable only by the theory that in the crystal there exists something like life and Mentation. There is something more than mere "mechanical motion," or blind chance at work here. Does not the process of crystallization look like rudimentary purposive action? It may be said that it is movement and action in accordance with some established "Law of Nature"—granted, but is not that also true of the physical processes and growth of higher forms of life? Is the forming of the Crystal-form to be considered as a "mechanical effect," and the forming of the "shell" of the Monera to be considered a "mental and vital action?" If so, wherefore?

The point is that Crystals act as if they are "alive," and capable of assimilation, growth, and reproduction, in a manner and degree differing but very slightly from corresponding functioning of the lower forms of "life." Verily the Crystals are "alive"—and if alive they must have at least a trace of "Mind." Does it not appear that they exhibit something very like both? Quoting from a recent writer, let us notice that: "Recent investigations in the new department of science, which has been termed 'plasmology,' show in crystals phenomena which are absolutely analogous to vital phenomena—so much so that photographs of certain forms produced in the changes of crystals appear to be almost exact duplicates of those in the various lower forms of microbes. The question has been raised as to whether the microbe is no more alive than the crystal, or the latter equally endowed with life as is the former."

And now another step, in our search for Life. Remember, that the hardest rocks are composed of crystals of certain kinds. And, if the higher crystals have Life, then it is only fair to suppose that the lower and cruder forms are likewise endowed, even if in a still lower degree. And if all crystals are endowed with Life, then the most solid rocks, being composed of aggregations of crystals must be masses of Inorganic Life—and consequently, of Inorganic Mind. A Crystal, according to Webster, is "the regular form, bounded by plane surfaces, which a substance tends to assume in solidifying, through the inherent powers of cohesive attraction."

That definition of Webster tells the whole story, and we see that a "Crystal" is merely a "regular form" of a "Substance," which the substance "tends to assume in solidifying"—that is in re-assuming a solid form after being in a liquid or melted state, and that is just what all the rocks of the earth did when they emerged from the melted state in which they existed in the early days of the world's history. And this "tendency" that caused them to solidify, and assume certain crystal forms, and which must have existed potentially through the melted state—what of that, what is this "tendency" or force. The definition answers: "*the inherent powers of cohesive attraction* ."

So, here is "Cohesive Attraction," that we shall consider fully in forthcoming chapters of this book. "Inherent," too, the definition says. What is "Inherent?"

chapters of this book. "Inherent," too, the definition says. What is "Inherent?" Let us see, Webster defines "Inherent" as "permanently existing." So this power of Cohesive Attraction "permanently existed" in the Substance or else in connection with it. Let us take another look at Cohesive Attraction.

Cohesive Attraction is that form of Universal Attraction that causes the Molecules of a body to draw together—that "invisible power of" the Molecule, by which it draws another Molecule toward itself, and itself toward the other, the manifestation of which power by several Molecules tends to draw each of them together. (We shall learn of these particles of Substance called Molecules before long.) It is a primal cause of Motion, this mutual Attraction, and drawing-power. Now is it reasonable to suppose that this wonderful "power" is a mere blind-force? Is it not more reasonable to think of it as a form of vital-action—life-action? "Dead" things could not manifest this force and action.

And if this Cohesive Attraction is an evidence of Life, then all substance must have Life manifesting through it. Not only the rocks, but the soil and earth and dirt, for they are but crumbled rock.

And, when we thus consider Substance, as being the "body" through which Life is Manifesting, we must not lose sight of the Molecules and Atoms, in our consideration of the Mass. A bit of rock; crystal; or dirt; is but an aggregation of countless Molecules, grouped together in certain crystallized shapes and forms, each having characteristics of its own. These Molecules cling together, in accordance with their mutual Attractive powers.

And each of these Molecules is composed of a number of Atoms, which cling together in accordance with Chemical Affinity, or Chemism—but which is but another name for Attraction, or Cohesion—and which form a little family, called a Molecule. And these Atoms are composed of Corpuscles. We will waive the consideration of the Corpuscle, for the moment, but even if we consider it, we only carry the subject back a step farther. What we wish to say, could be said even if there were ten further divisions of Substance—or a million, for that matter.

The point we wish you to consider now, is that we must separate the Mass into its constituents—its Molecules, Atoms, and even Corpuscles—in our search for the Life in the Mineral and Chemical World. If there is Life in the Mass, there must be life in the Molecule, Atom, or Corpuscle. Now, do we find it there? Certainly, for the tiniest Atom manifests its Attractive Power, and not only does it draw other atoms to itself by virtue thereof, but it even goes a step further, and shows a "preference"—a degree of "liking" in its mutual relations with other atoms.

We shall see, in future chapters, that there is "desire," "love," "marriage," and "divorce" among the chemical Atoms. We shall consider the flirtations, and love-affairs of certain Atoms. We shall see how an Atom will leave another, and fly to a new charmer. We shall have many evidences of *the Atom's power to receive sensations, and to respond to the same* . Nothing "dead" about this, is there? The Atom is "very much alive." The Attraction; Affinity; and Motions, of the Atom, give a certain evidence of something "very much like Life," as we see it in higher forms. In the Atom exists all the Life that causes crystallization. And in the Atom lies that which causes Force and Motion to manifest. Verily, the Atom lives and moves and has its being.

And, so our journey is ended—we have traced Life to its last stages of manifestations—and we have found it there, and at each step of the journey. But, stop, we have not completed our journey—we have but begun it. "Why," some of us may cry, "how can we go back of the Atom, or Electron?" The answer is "INTO THE ETHER"!

Yes, back of the Atom and the Corpuscle, is said by Science to lie that wonderful, paradoxical Something they call The Universal Ether—that Something that Science has considered the Womb of Matter and Force—Something that is different from Anything ever known or dreamed of by Man,—that Something which Science has labored so diligently to build up, and which it has used as an "explanation" for so much phenomena, but regarding which, of very recent date, there has begun to grow a distrust and a suspicion, owing to the discovery of Radiant Matter, and things that followed in its train. But, notwithstanding these shadowy suspicions, Science still asserts in belief in the constancy and integrity of The Ether, and it behooves us to investigate that wonderful region in which it dwells, in order to see whether Life and Mind are also to be found there. We think that, in the words of the street, we shall find that they are "very much there."

And, so in later chapters of this book, we shall consider the Etherial Region very fully. But before doing so, we had better give Substance and Motion, in all their forms, a careful consideration, for a correct understanding of them is vitally necessary for an intelligent conception of the ideas underlying the philosophy to be herein set forth.

Now, pray do not leave this chapter with the belief that the writer has said that the Particles of Inorganic Substance are endowed with Conscious reasoning powers. Nothing of the kind has been said—nothing of the kind is meant. The Life and Mind evidenced in the Particles are but the faintest glimmerings. There is no sign of "consciousness" or "reasoning"—the Mind exhibited is less than that of the plant, yes, less than even that of the cell of the plant. The Life is evidenced by power to move, and the Mind is evidenced by the ability to receive impressions and to respond to the same by evidencing Force and movement.

There is no evidence of "consciousness" or "understanding" in these mental processes. Consciousness is not an essential attribute of Life or Mind-action. In fact, but a small part of even the Mentation of Man is performed in the field of consciousness. Nearly all of his bodily functions are beneath the field of consciousness—one does not consciously regulate the beating of his heart; the circulation of his blood; the digestion and assimilation of his food; the tearing-down and building-up work of the cells; the work of the organs, etc., *etc.* Yes, these processes are all mental processes, and far from mere "mechanical movements," or chemical processes, as some imagine. Let the spark of Life leave the body, and the processes stop, although all the chemicals are still there, and the "mechanical movements" might go on unhindered.

The Particles of Substance have enough Life and Mind to enable them to move, receive and respond to impressions, and to exert force in accordance with the Law of Attraction—but there it stops. The Crystals show signs of something like taking nourishment, but the real taking of food may be said to commence with the Monera. Not until very high degrees of Life and Mind are attained, do "creatures" begin to exhibit Consciousness, and that which is called "Understanding" is still higher in the scale, and not until Man is reached does the faculty of turning the mental searchlight *inward* manifest itself. These matters are mentioned here merely to prevent misunderstanding and misapprehension.

But still, do not forget—the Particles of Substance receive impressions and respond thereto—they *act* and exert Force and Energy—they manifest Life and Mentation.

CHAPTER V
THE STORY OF SUBSTANCE

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AS we stated in a former chapter, there are two Aspects of All-Things, *viz.* , (1) Substance; (2) Mind. In this and the following two chapters we shall consider the first one, Substance, which Science calls "Matter."

Perhaps it would be as well to begin by asking ourselves the question: "What is Substance?" The answer seems to be: "Anything that takes up room; the Body aspect of Things; matter occupying space, etc." Some writers have spoken of Substance as "something tangible—that can be felt," but this definition will not do, for there are forms of Substance too fine to be felt. And so, perhaps the definition "The Body of Things," is as good a definition as any, taken in connection with the thought that it "takes up room."

Science divides Substance (which it calls "Matter") into four general classes, *viz.* : (1) *Solid Matter* , which is Substance, the parts of which closely adhere and resist impression, such as stone, wood, flesh, etc., the degrees of solidity varying greatly, and sometimes shading into the next class, which is called:

(2) *Liquid Matter* , which may be described as Substance, the parts of which have a free motion among themselves, and easily yield to impression, such as water, molasses, etc., the degree of fluidity ranging from some liquids that flow very slowly, such as hot pitch, up to others that flow very freely, such as water, wine, etc., the property of fluidity being also shared by the next higher class, which is called:

(3) *Aeriform Matter* , which is Substance in the form of "elastic fluid," such as air, gas, vapor, etc.; and

(4) *Radiant Matter* , which is of recent recognition, and which is an ultra-gaseous form of Substance, utterly unlike anything ever before known, consisting of the tiniest particles of "corpuscles" of Substance finer and more subtle than the rarest form of atomic substance known to Science.

The three classes are well represented by (1) Earth (solid); (2) Water (liquid); (3) Air (aeriform); (4) The Corpuscles or Electrons, or particles of electrified substance, first noticed in connection with the X Rays, Radium, *etc.*

But it must be remembered that these four classes of Substance are not fixed or permanent—on the contrary they are changeable either under pressure, when subjected to heat, or under the influence of electricity, *etc.* In fact the word "condition" is more applicable than the term "class." The condition or class of a particle of Substance may be changed into another class or condition by the application of the agencies above named. The same substance may exist in two or three classes, under different circumstances. Solids may be changed into liquids, and liquids into gases, and *vice versa* . Metals may be melted, then changed into gas, according to the degree of heat applied. Liquids may be changed into vapor by the application of heat, or into solids by the withdrawal of heat.

For an example we may turn to Water, which is a solid in the condition of ice; a liquid in the condition of water; and steam in the condition of vapor. Quicksilver is a metal which is in a liquid condition in our ordinary temperature, but which becomes a solid when subjected to a very low degree of temperature, and may be transformed into a gas, under a high degree of heat. Air is a vapor in our ordinary temperature, but has been transformed into "liquid air" under tremendous pressure, which produced a very low degree of temperature, and, theoretically, it may be transformed into a solid under a sufficiently low degree of temperature, although so far, Science has not been able to produce a degree of cold sufficient to "freeze" the liquid air. It is all a matter of "freeze," "melt," and "evaporate," in all forms of Substance—and any substance, at least theoretically, is capable of being subjected to any of the three conditions just named, and being manifested in the respective conditions, of Solid, Liquid, and Aeriform.

This may actually be accomplished with the majority of substances at this time, although in some instances we are not able to produce a sufficiently high temperature to "melt and evaporate" certain solid substances, on the one hand, or a sufficiently low degree of temperature to "liquify" or "freeze solid" certain vapors. But the intense heat of the centre of the earth is able to melt rocks, and show them as liquid lava flowing from volcanoes, and Science teaches that the solid Substance of the Earth, and other planets, suns, etc., existed in the shape of a vapor at one time, and would again take on that condition in case of a collision with another great body, which convert motion into intense heat that would first melt, and then vaporize every solid particle of which the earth is composed.

If the sun's heat were completely to die out, the cold would be so intense that the air around the earth, and all the gases and vapors, would be frozen to solids. In physics the term "gas" is generally applied to a substance that is aeriform in our ordinary temperature, but which may be liquefied in a low temperature; the term "vapor" being generally applied to the aeriform condition of substances that are solid or liquid in our ordinary temperatures, but which may be "evaporated" by heat, and thus transformed into an aeriform condition, resuming their original form upon cooling. These terms, however, are technical, and practically there is no difference between a gas and a vapor.

In the above statements regarding the possibility of the transformation of each of the several forms of Substance, into other forms, the reference has been applied only to the three better known forms, *i.e.* , Solid, Liquid and Aeriform. The fourth form or state of Substance, known as Radiant Matter, is of too recent discovery to admit of its properties being accurately observed. The best and latest opinion of Science, however, is that it constitutes what may be called "Primal Matter"—that is substance from which all other forms, states, kinds and varieties of Substance arise—the "stuff" from which they are manufactured. Science seems to be discarding the Ether theory of the Origin of Matter, in favor of this "Primal Matter."

Physical Science divides Substance into Masses, Molecules, and Atoms—that is, the old Physical Science did, but the later investigators now see that even the Atom may be sub-divided. But the old terms may as well be used, at least for the time being. Let us consider these divisions.

A "Mass" is a quantity of Substance considered as a whole—but which is composed of a collection or combination of parts (molecules.) A lump of coal; a piece of iron; a portion of meat, even a drop of water, is a Mass. The only requisite for a Mass, is that it contains two or more parts or molecules. Therefore a Mass is a collection or combination of two or more molecules, considered as a whole.

A "Molecule" is the *physical* unit of Substance, or, in other words, the smallest part of any kind of Substance that can exist by itself and still remain that particular "kind" of substance. (But not the smallest chemical part—the latter is called an Atom, and Atoms combine to form a Molecule.) The Molecule exists as a unit, and cannot be split or separated by physical means, although it may be separated into Atoms by chemical means. In order that we may form a clear idea of the Molecule, let us take a very small Mass of Matter—a drop of water, for instance. This drop of water is a Mass composed of a great number of molecules. It may be divided, and sub-divided, into smaller and still smaller parts. This division may be carried on until it reaches a point where our sight and instruments are unable to make a further sub-division.

But, theoretically, the work may be carried on still further, until at last a limit is reached where we are unable to divide the water into any smaller parts, without separating its chemical constituents from each other, in which latter case there would be no water at all, its chemical constituents (or Atoms) having separated and now appearing as two atoms of Hydrogen and one atom of Oxygen, separated and apart and no longer forming a molecule of water.

Well, this smallest possible part of water (or any other form of Substance) is a Molecule. Remember the Molecule is the smallest part of that kind of Substance that can be produced by division and sub-division, without destroying the "kind" of the Substance. It is the smallest part of any kind of Substance that can exist by itself, and maintain its "kind."

In order that you may grasp the minuteness of the Molecule, we may mention that Science claims that no molecule, even the largest, is of sufficient magnitude to be seen under even the strongest microscope. It has been calculated that if a drop of water as large as a pea were magnified to the size of the Earth, the molecules would then appear no larger than the original drop. The space between the molecules is believed to be considerably larger than the molecules themselves.

The figures that are necessary to use in connection with molecular Substance are likely to stagger the imagination. Besides speaking of the molecules of inorganic Substance, it may be interesting to note that a spider's thread is so fine that a piece of it large enough to circle the earth would weigh only half a pound. And yet each thread is composed of six thousand filaments. And each of these minute filaments may be divided into tiny bits, and each bit will still be a Mass of Substance containing thousands of molecules and their constituent chemical atoms. There are living, microscopic creatures, so small that five millions of them might be crowded into a space the size of a pin head. And yet each of them have organs. And in these organs fluids circulate. Try to figure out the size of the molecules of the fluids circulating in these tiny organs, not to speak of the chemical atoms.

When you handle a coin, an infinitesimal portion of it is worn off—can you figure the size of the molecules composing that part? When a rose throws off its perfume, it emanates tiny particles of itself—can you measure or weigh the molecules composing that odor? The human mind is compelled to realize its finiteness when it considers these things—but we have only just begun to consider the smallness of Things.

An "Atom" is the *chemical* unit of Substance—that is, the smallest chemical part that can enter into combination. It has been considered indivisible—that is, incapable of further sub-division. That is, it has been so considered, until very recently, but the latest discoveries have exploded this idea, and have shown the Atom is composed of certain other Things, as we shall see a little later on. Still we may use the Atom as a very good unit of measurement, for it still represents the unit of *chemical* Substance, just as the molecule is the unit of *physical* Substance. In order that you may understand the difference between Molecules and Atoms—physical units, and chemical units, let us give you a few examples.

Take a molecule of water—the *physical* unit, you remember. When it is chemically separated or analyzed, it is found to contain two atoms of hydrogen, and one atom of oxygen—both chemical units, remember—which when united and combined, form water, but which when separated are simple atoms of certain chemical gases. The proportion in water is always the same, two of hydrogen and one of oxygen—this is the only partnership that will form water. The molecule of table salt contains one atom of sodium and one of chlorine. The molecule of air contains five chemical gases, of which nitrogen and oxygen are the principal ones, the proportion being about three parts of nitrogen to one of oxygen. Some molecules are far more complex, for instance the molecule of sugar is composed of *forty-five* chemical atoms, and sulphuric acid of seven. An atom is estimated at one-250,000,000th of an inch in diameter.

But this is not all. The old theory of the finality, and ultimateness of the Atom has been shattered by the recent discoveries of Science. The atom of Hydrogen was formerly considered to be the refinement of Substance—the Ultimate Atom—the smallest and finest Atom possible or known—the last thing that could be imagined about Substance. Some even went so far as to declare that the Atom of Hydrogen was the Ultimate Element, that is the Element out of which all other atoms were made—the mother of Atoms—the Origin of Substance. It was supposed that all other Atoms of Matter were composed of a varying number of hydrogen Atoms, which themselves were "vortex-rings in the Ether"—and that analysis could go no further. Science rested on its oars, and pronounced the work of a century completed.

But alas! no sooner was this position reached, than the discovery of Radiant Matter and the formulation of the "Corpuscle Theory" brought down the whole theoretical structure, and Science was compelled to take up the hunt again, and to probe further into the inner recesses of Things for the Ultimate Thing. But, nevertheless, Atoms still exist, although their finality is no longer urged. The facts remain, although the theory has fallen.

Let us see about this latest theory—the Corpuscle or Electron Theory. The discovery of Radiant Matter, and the investigation of the late discovery of Radium, has led to the further discovery that each Atom, instead of being a "thing-in-itself" is a little mass containing numerous other "Things" called "Corpuscles" (or "Electrons," because electrified). The theory is this, briefly: That each Atom is a minute mass of Substance containing a number of "electrified particles," which are known as Electrons, in constant motion and vibration, revolving around each other, as do the planets, suns, and moons of the Universe—in fact each chemical Atom is like unto a Universe in itself. The simplest Atom—that which was supposed to be the "Ultimate Atom"—the Atom of Hydrogen—is supposed to contain within its tiny self no less than 1,000 minute Corpuscles, which because electrified are called "Electron," revolving in fixed and regular orbits within the containing globe of the Atom. The more complex forms of Atoms are supposed to contain a far greater number of Electrons, the authorities estimating those in an Atom of Oxygen at 10,000; those in an Atom of Gold, 100,000; and those in an Atom of Radium, 150,000. These figures are of course mere "scientific guesses" but when compared with the similar "guess" regarding the size of the Atom, they give a startling illustration of the size of the newly discovered Corpuscle or Electron.

Another authority, for an illustration, asks us to consider a great globe about 100 feet in diameter—that is, of course, 100 feet through its centre. Let the globe represent the Atom. Then imagine 1,000 minute "specks," each the size of a pin-point, composed of Substance, and each containing, as in a capsule, an atom of electricity. Each "speck" is revolving around each other in a regular orbit, in that great "100 feet through" globe, and keeping well away from one another. That will give you an idea of the relative size of the Electrons and Atoms, and the room that the former have to move about in—good many feet between each, you will notice. Lots of room, and plenty to spare. Try to figure out the size of an Electron.

Many readers of the magazines have been confused as to the relation between the Corpuscles and the Electrons (or Ions, as some have called the latter.) The matter is very simple. They are both the same. The Corpuscle is the tiny particle of Matter, which because it is electrified and has thus become the "unit of electricity," is called an "Electron." From the viewpoint of Substance we call the tiny particle a "Corpuscle"—from the viewpoint of Electricity, we call it an "Electron."

These Electrons are the tiny particles that pour forth from the pole in the Crookes' Tube, and constitute what are known as "X Rays," "Cathode Rays," "Becquerel Rays," *etc.* They also are the particles that are thrown off and emitted by Radium, and similar substances. They exist in the Atom, as explained, but also are found "free" and independent, and in the last condition or state are thrown off in the aforesaid "Rays," and by Radium, *etc.* So far the Corpuscles are known only as charged with Electricity, and the Electron only as a tiny charge of Electricity with which the Corpuscle is charged. But Science dreams of Corpuscles of Substance other than Electrons, in which case the old Occult teachings of "light dust" and "heat dust," etc., will be verified.

The Electron contains a powerful charge of Electricity, as much in fact as an Atom, 1,000 to 150,000 times its size will carry. But Science is wondering how these highly charged particles manage to hold together in the Atom, so rigidly coherent as to appear indestructible. We think that we may get a hint at the matter a little later on in this book.

Science, or at least *some* scientists, are wondering whether the "whirl" or vibration of the Corpuscle might not produce that which we call "Electricity," and whether, when this motion is intensified, waves of Electricity will not be emitted. The writer fully agrees with this idea, and finds that it fits closely his own theories regarding Substance and Motion. But the reader is cautioned against falling into the error of many recent popular writers on the subject, some of whom have used terms calculated to convey the idea that the Corpuscle (Electron) is Electricity *itself* , rather than tiny particles of Substance called Corpuscles, charged with the unitary charge of Electricity, and therefore called "Electrons." But for that matter, Electricity is only known to us as associated with some form of Substance, and not as "a thing-in-itself." We shall see the reason for this as we proceed with this book. These Corpuscles are destined to play a most important part in the theories of Science from now on. They already have overturned several very carefully and laboriously erected theoretical structures—and many more will follow, among the many important ones evidently doomed to the dust-heap being the "vortex-ring" atomic theory, and other theories built upon the Etheric origin of Matter, and other theories concerning the Ether, even to the extent of breaking down the theory of The Ether itself, which theory had almost come to be considered a Law.

We shall further consider the Corpuscles, and their qualities, characteristics, etc., in the next chapter, for they have an important bearing upon the theories advanced in the course of the study of this book.

CHAPTER VI
SUBSTANCE AND BEYOND

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SCIENCE has ascribed to Substance certain characteristic qualities which it calls "Properties." It divides these properties into two classes, *viz.* : (1) Molecular Properties (sometimes called Physical Properties); and (2) Atomic Properties (sometimes called Chemical Properties).

Molecular Properties are those which may be manifested by Substance without disturbing the Molecules, and consequently without affecting the "kind" of Substance.

Atomic Properties are those which concern the Atoms when free from Molecular combination, and which consequently cannot be manifested without changing the "kind" of Substance.

Science, before long, is likely to add a third class of Properties, namely, "*Corpuscular Properties* ," relating to the Corpuscles or particles of Radiant Matter, but, so far, it has not had the opportunity to sufficiently observe these qualities, except in a general way.

There are certain General Properties that seem possessed by both Mass, Molecules, and Atoms—and probably by Corpuscles.

These *General Properties* are as follows:

Shape : That property whereby Substance "takes up room." This property manifests in three directions, called Dimensions of Space, namely, Length, Breadth, and Thickness.

Weight : That property whereby Substance responds to Gravity. Weight is simply the measure of the attraction.

Impenetrability : That property whereby two bodies of Substance are prevented from occupying the same space at the same time. A nail driven into a piece of wood, simply pushes aside the molecules, and occupies the Space between them. Substance is never actually "invaded" or its actual territory occupied by other Substance.

Indestructibility : That property whereby Substance is prevented from being destroyed or annihilated. Although the forms of Substance may be changed, or transformed into other forms, still, Substance *in itself* is not destroyed, and cannot be under the existing Laws of the Universe.

Mobility : That property whereby Substance responds to imparted Motion. We shall notice this property in our consideration of Motion. In addition to the Motion of the Mass, and the movements of Molecules and Atoms in response to its Attraction, there is another form of Motion constantly going on, without reference to the Attraction or impressed Motion of the Mass. The Molecules of all bodies are always in a state of rapid Motion, called Vibration. In solids this vibration is short, being restrained by the close cohesive position of the Molecules. But in Liquids, the Molecules being further separated, the vibration is far more rapid, and they move around and slide over each other with comparatively little resistance. In gases and vapors the Molecules have a splendid field for Motion, and consequently vibrate in wide fields and orbits, and dash around with the greatest velocity. The Atoms also are believed to vibrate rapidly, in accordance with their own laws of vibration. And the Corpuscles are believed to far excel the last two mentioned particles in intensity, rapidity and complexity of their vibrations, as we shall see a little later on in the book. All Substance is in constant Motion and Vibration. There is no Rest in Substance.

Inertia : That property whereby Substance may not move unless in response to imparted Motion; nor terminate its Motion, when it is once imparted, except in response to some other manifestation of impressed Force. Science holds that this "impressed Force" or "imparted Motion" must come from without, but the writer holds that Force may also be "expressed" from "within," as may be seen by reference to subsequent chapters of this book.

Attraction : That property whereby particles or bodies of Substance (1) draw other particles or bodies toward themselves; or (2) move toward other particles or bodies; or (3) are mutually drawn together. This property manifests in four forms, generally referred to as separate and distinct from each other, but which the writer believes to be but forms of the same Attractive Power, and which he believes to be a Mental Process, at the last analysis (a revolutionary claim, which will be supported by argument in later chapters of the book). These three forms of Attraction are known as (1) Gravitation; (2) Cohesion; (3) Adhesion; and (4) Chemical Affinity, or Chemism. We are invited to consider them briefly, at this point, further investigation being reserved for our chapters on Motion, and Dynamic Thought.

Gravitation : This term is usually applied to the attraction between Masses of Substance, such as the Sun, the Earth, and Masses of Substance on or about the Earth's surface. However, Newton, who discovered the facts of Gravitation, states the Law, as: "*Every particle of matter in the Universe, attracts every other particle* ," *etc.*

Cohesion : This term is used to indicate the attraction between Molecules, by which they are combined into Masses or Bodies. Cohesion causes the Molecules to unite and cling together, thus forming the Mass.

Adhesion : This term is used to indicate the attraction between Masses which causes them to "stick together" without a cohesion of their Molecules. Adhesion operates through the adjacent surfaces of the two Masses. It may be considered as a "lesser" form of cohesion.

Chemical Affinity (sometimes called Chemism or Atomic Attraction): This term is used to indicate the attraction between the atoms, by which they combine, unite and cling together, forming the Molecule.

Science has before it the task of naming, and classifying, the attraction between the Corpuscles, by which they combine and form the Atom. But whatever the name, it will be seen that it represents but another manifestation of "Attraction."

Arising from Molecular Attraction, or Cohesion, are several "Properties" peculiar to Masses having Molecules, and resulting from the tendency of the latter to resist separation. We had better consider them briefly, in order to understand the power of Molecular Attraction, and its incidents.

Porosity : That property indicating the distances observed by the Molecules in their relation to each other, which varies in different "kinds" of Substance. All Substance is more or less Porous, that is, has more or less space existing between the Molecules—the degree depends upon the "closeness." Compressibility and Expansibility, sometimes mentioned as "properties," are but results of Porosity.

Elasticity : That property whereby bodies resume their original size and form, after having been compressed, expanded or "bent." The result is caused by the inclination of the molecules to resume their original positions. What is sometimes called "Plasticity" is merely the reverse of Elasticity, and denotes a limited degree of the latter.

Hardness : That condition resulting from Molecular Attraction resisting the forcible entrance and passage of other Substance between the molecules.

Tenacity : That condition resulting from Molecular Attraction resisting the forcible pulling asunder, or tearing apart of the Mass. This condition sometimes is called "Toughness."

Malleability : That condition resulting from Molecular Attraction resisting the forcible separation of the Mass by pounding, hammering or pressure. The resistance is "passive," and consists of the Molecules allowing themselves to assume a spread-out formation, rather than to be forced apart.

Ductility : That condition resulting from Molecular Attraction resisting the forcible separation of the Mass by a "drawing out" process. The resistance is "passive," and consists of the Molecules allowing themselves to be drawn out into a formation of the shape of wire or thread, rather than to be pulled apart.

In any of the above cases, we may intelligently, and with propriety, substitute the words, "*Molecules, by means of cohesion, resisting, etc.* ," for the terms above used, "Molecular Attraction, resisting, etc."

All Masses of Substance (probably Molecules as well) are capable of *Expansion and Contraction* , both phenomena, in fact, and in degree, resulting from the relation of the Molecules. Contraction is a "crowding together" of the Molecules; Expansion a "getting apart" of them.

Density : The amount of Substance in relation to a given bulk. *Volume* —the "size" or "bulk" of a body of Substance. *Mass* —Besides being used to designate a "body" of Substance, composed of two or more Molecules, the term "Mass" is used to designate the "total quantity of Substance in a Body." An application of the above terms may be seen in the following illustration:

A quart of water occupies a certain space—and has a certain "volume," "mass" and "density." Convert the same "mass" of Water into Steam, and it expands to a "volume" of 1700 times that of Water—but, as no molecules have been added, the "mass" remains the same—but as a quart of Steam weighs 1700 times less than the same "volume" of Water, the "density" of Steam is 1700 times less than that of Water. As the "volume" of a given "mass" increases, the "density" decreases in the same proportion—but the "mass" remains the same. "Mass" therefore has two factors, *i.e.* , "Volume" and "Density." The "Density" of a "Mass" is determined by the *weight* of a certain "Volume" of it.

The above consideration of the "Properties" of Substance dealt only with the Molecular Properties, or Physical Properties, as they are sometimes called—that is, with properties depending upon the existence of the Molecules. When we consider the Molecules as being composed of Atoms, and when we consider the processes whereby these Molecules are built up of, or broken down through the separation of Atoms, we come to the subject of Atomic Properties, or Chemical Properties, as they are often called.

The Atomic Properties of Substance consist principally in the power and manifestation of Motion, in the direction of combination, separation, and the complex motions resulting from the same. This Motion is manifested by reason of Atomic Attraction, sometimes called "Chemical Affinity," which we shall consider a little later on in the chapter.

Atomic Principles, as above mentioned, are best illustrated by a reference to Chemical changes, and we shall now examine the same. And, the better way to consider Chemical Changes is by comparing them with Physical Changes, or Changes of the Molecules.

Some Physical Changes in Substance are brought about by Heat, which tends to separate the molecules, or rather to allow them to spread out away from each other, so long as the high temperature is maintained, the degree of their nearness being influenced by temperature. Other Physical Changes are produced by outside Forces separating the molecules to such an extent—to such a distance—that their cohesive force is lost, and the Solid matter is said to be "broken," or even reduced to dust. Other physical changes are brought about by Electricity, causing the Molecules to separate and disintegrate.

Chemical Changes , as distinguished from Physical Changes, do not involve or deal with Molecules, the action being solely upon the Atoms of which the Molecules are composed. Physical Changes *separate* Molecules from each other, while Chemical Changes destroy and break up the Molecule, so that its identity is forever lost, its Atoms thereafter either existing free from combinations, or else recombining with other Atoms, and forming new combinations. Chemical changes are occasioned by either physical or chemical agencies. The physical agencies generally employed are heat, electricity, light, pressure, percussion, *etc.* The principle of Chemical Changes is that the Atoms are possessed of, and subject to, what is called "Atomic Attraction" or "Chemical Affinity," which may be defined as an attraction or "love" existing in varying degrees between Atoms. This Affinity causes Atoms of one element to seek out and ally themselves to Atoms of another element, the element of "choice" or "preference" being strikingly in evidence.

Atoms of different elements form marriages, and cling together in harmony, until, perchance, by some physical or chemical agency, the Molecule is brought in sufficiently close connection with another Molecule composed of different elemental atoms, when, alas! one of the Atoms of our Molecule finds that it has a greater Affinity for some other elemental Atom in the second Molecule, and lo! it flies away, leaving its first partner, and seeking the new charmer. Divorce and re-marriage is a common thing in the world of Atoms—in fact, Chemistry is based upon these qualities.

Physical and Chemical Changes gradually transform solid rock to "earth" or "soil." Disintegration, by the action of changes in temperature, rains and atmospheric influences, and other Physical Changes, have slowly worn down the rocks into "dirt," gravel, clay, loam, *etc.* And Decomposition by Chemical Change that set the atoms free from their combinations has aided in the work.

There is no rest in the world of Substance. Everything is changing—constantly changing. Old forms give way to new, and these, grown old while being born, are, in turn replaced by still newer. And on, endlessly. Nothing persists but change. And yet nothing is destroyed, although countless forms and shapes have succeeded each other. Substance is always there, undisturbed and unaffected by the varieties of forms it is compelled to undergo. Masses may change—and do change. Molecules may change—and do change. Disintegration and decomposition affect both, and bring to them the death of form. But their substance endures in the Atom. Atoms may change, and decompose, or undergo whatever change that is their fate, and still the Corpuscles, or what lies beyond the Corpuscles will remain. The Atom was once regarded as Eternal, but now even it seems to be capable of dissolving into some finer division of Substance—and perhaps still finer subdivisions await it.

That familiar form of Substance that we call "earth," "dirt," "soil," etc., is but the result of disintegrated rock, which has crumbled and lost its former form through the action of air, water and atmospheric influences. And the rocks themselves, from which the "soil" came, were at one time a sea of melted, flowing liquid Substance, somewhat resembling volcanic lava. And this "melted rock" is thought to have been condensed from the same principles in the shape of vapor, that existed in the early days of our planetary system. Vapor, gas, liquid, semi-liquid, solid rock, "soil"—the Substance unchanged, the forms totally unlike. Helmholtz estimates the density of the nebulous vapors of Substance as being so rare that it would take several millions of cubic miles of it to weigh a single grain. Oh, Nature, what a wizard thou art!

We have spoken of Air and Water, in a former chapter, and their constituent atoms have been named. And from these three great reservoirs of Substance—the Earth, the Air, and the Water—are obtained all the material that goes to form the bodies of the animal and vegetable kingdoms. The plant draws its nourishment from the soil, the air, and water, and in its wonderful chemical laboratory is able to transform the elements so drawn from these sources into a substance called "Plasm," which consists principally of carbon, oxygen, nitrogen and hydrogen, being nearly identical in composition to the white of an egg, and which constitutes the basis of animal and plant bodily structures. All the material of the physical bodies, of men, animals and plants, are but forms of Plasm. The animals, and man, obtain their nourishment, directly or indirectly, from the plant body, and so at the last we are seen to draw from the soil, air and water all our bodily nourishment, which we convert into bodily structure, bone, muscle, flesh, blood, veins, tissue, cells, *etc.* And the chemical atoms of our bodies are identical with those in the rock, the air, the water. And so you see the universality of Substance and its countless forms and appearances.

Chemistry resolves Substance back into about seventy-five simple substances, of which Atoms are the Units, which simple substances are called "Elements." From these Elements (by their Atoms) all other substances are formed by combinations, the number of such possible combinations being infinite. An Element (in order to be an element) must be a "simple" substance, that is, must be incapable of further analysis into some other elements. The seventy-five elements, now recognized by science, have never been resolved into other elements, by chemical analysis, and therefore are accepted as "simple." But, it is true that other substances that were formerly considered as simple elements were afterward decomposed by electricity, and found to consist of two or more simpler substances or elements. Thus new elements were discovered, and old ones discarded as "not-elemental." And this fate may be in store for a number of the elements now on the list—and many new ones may be discovered.

For a long time Science was endeavoring to trace all elements back to Hydrogen, the latter being considered the "Ultimate Element," and its atoms composing all the other atoms, under varying conditions, *etc.* But this theory is now almost abandoned, and Science rests on its list of seventy-five elements, the atoms of which are composed of "Electrons." Some have hazarded the theory that the Elements were all forms of Ether (see next chapter), their apparent differences resulting merely from the varying rate of vibration, *etc.* And, in fact, such theory was about finally adopted as a working hypothesis until the discovery of the Corpuscle. Everything in Substance now seems to be moving back to the Corpuscle, as we shall see a little further on.

The following is a list of the principal Elements, known to Science, to-day:

Aluminum.
Antimony.
Arsenic.
Barium.
Bismuth.
Boron.
Bromine.
Cadmium.
Calcium.
Carbon.
Chlorine.
Chromium.
Cobalt.
Copper.
Fluorine.
Gold.
Hydrogen.
Iodine.
Iron

Iron.

Lead.
Magnesium.
Manganese.
Mercury.
Nickel.
Nitrogen.
Oxygen.
Phosphorus.
Platinum.
Potassium.
Radium.
Silicon.
Silver.
Sodium.
Strontium.
Sulphur.
Tin.
Zinc.

Of the above, Hydrogen is by far the lightest in weight; in fact it is used as a unit of Atomic Weight, its weight being marked "1" on the scale; Gold, 197; Lead, 207; Silver, 108; Oxygen, 16; Nitrogen, 14; Iron, 56.

The discovery of the Corpuscle, or Electron, rudely shattered the vortex-ring theory of the origin of the Atom, and now, instead of the Atom being regarded as a "vortex-ring" in that hypothetical, paradoxical absurdity, the Ether, it is believed to be composed of a vast number of tiny particles called Corpuscles, as we saw stated in our last chapter. These Corpuscles seem to be the "last thing in Substance"—its last known state of refinement, and already it is being proclaimed as the long-sought for "Primal Matter," or "Ultimate Substance." Whether or not a still finer state of Substance will be discovered Science is unable to say, but thinks it unlikely. But we must not overlook the old Occult Teaching indicating a state of Substance so fine that it is imperceptible, and only recognizable as apparently "free force"; its covering, or vehicle of Substance not being evident. This would seem to indicate a still further refinement of Substance, although perhaps the "Corpuscle" or "Electron" will answer to "fill the bill" in the case.

As to the Corpuscle being "Primal Substance," it must be admitted that its advocates have presented a very strong case. One of their most important points is that although Molecules differ very materially from each other, according to their kinds; and while Atoms likewise manifest very plainly their "kind," the Corpuscle seems to possess *only one "kind,"* no matter from what form or "kind" of Substance it is thrown off. Just think what this means. It means that the finest particles of Gold, Silver, Iron, Hydrogen, Oxygen, and all the rest of the Elements, *are composed of identically the same material, and exhibit no differences in* "*kind* ." The Elements are no longer "Simple." *All Substance is One, at the last analysis!*

The Corpuscles seem to possess the same Mass—to carry the same charge of Electricity—to act precisely the same—irrespective of their source. No difference in size, mass or character, as in the case of the Atom—all are identical, save in the rate of their vibration at the time of observation, which is simply a matter of more or less Motion. Space seems to be flooded with these tiny particles—these Units of Substance. They stream from the Sun; the Stars; and every body highly heated. Likewise they stream from the bodies of highly electrified Substance. Groups of these Corpuscles, absolutely identical in nature, size, mass, etc., constitute the Atoms of the Seventy-five Elements, the "kind" of Element seemingly being dependent upon the number and arrangement of the Corpuscles, and possibly by their rate of vibration. Every Atom is like a great bee-hive with a swarm of Corpuscles vibrating, moving around each other, and upon their own centres. And, if by the action of intense heat, transmitted, or caused by interrupted Motion—or if by a strong Electric charge—some of these Corpuscles are detached from the Atoms (or possibly an Atom broken up), they fly off through Space at a marvellous speed of many thousand miles an hour.

So we see that these wonderful Corpuscles look very much like Primal Matter or Ultimate Substance—the "Stuff" out of which Substance is made. And, taking you back to the chapter on "The Universality of Life and Mind," the writer would remind you that in their Motions and evident Attraction, etc., these Corpuscles evidence the same "Life and Mind" that we observed in the Molecules and Atoms. It must be so, for what is in the manufactured article must be in the material of which the article is made. And so, even here, Life and Mind have not escaped us. Nor will it in The Ether!

And speaking of the Corpuscles, as "manufactured articles," we are reminded of Herschel's thought about the Atoms, when they were regarded as Primal Matter and likely to be uniform, and, at the end, of one primal substance. Although Herschel's conception does not now apply to the Atoms, it may be transferred to the Corpuscles.

Herschel thought that the fact that the Particles of Substance were likely to be found to be uniform in size, and identical in nature and characteristics, indicated that they might be akin to "manufactured articles," turned out from the same great machinery of Creation. This idea would indicate that the Creator applied the rules of careful manufacture to the manufacture of the Particles, the uniformity operating in the direction of (1) Economy of Material; (2) Utility through interchangeability, replacing broken or discarded parts, etc.; and also (3) Conformity to a Standard of Size, Quality, *etc.*

The thought is interesting, and is mentioned here for that reason. It is not affected by the supposition that there may be a still finer and rarer form of Substance, from which the Particles are "manufactured"—in fact, the idea of Herschel, if closely analyzed, would seem to indicate some such "raw material" from which the articles were manufactured.

CHAPTER VII
THE PARADOX OF SCIENCE

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IN the days of the ancients, when the philosophers found themselves unable to account for any particular class of phenomena, they bundled it together and referred it to a suppositious Something that they called "The Ether." Finding this an easy way to get rid of vexatious questions, they fell into the custom—and the habit grew upon them. Soon there were a dozen or more different kind of Ethers in vogue, each explaining something else—the "something else," by the way, being things that Science *now* feels that it understands pretty well. These Ethers grew to be like the various "Vapors" of the ancients—a dignified term for "We don't know"—a respectable road for retreat under the semblance of an advance.

These Ethers became a scientific scandal, and caused a lax mode of thinking among students of those times. And so they were finally abolished and relegated to the scrap pile of Science, where they lay for many centuries until a comparatively recent period, when at least one of them was hauled forth, dusted, freshened up a little, and placed upon its old pedestal. This revamped Ether, referred to, was the "Ether of Aristotle." Aristotle, as we know, was a famous Greek philosopher who lived about 350 B.C. —about 2250 years ago. He was a good man and a celebrated philosopher, but was somewhat deficient in scientific knowledge. Although he knew many things, and uttered many wise thoughts, he was under the impression that the breath of Man entered the heart instead of the lungs—that the back part of the skull was empty, and so on. He was without the advantages of a modern training—which, was not his fault, however.

Well, Aristotle conceived the idea of an Universal Ether, which he thought pervaded all space, and with which he accounted for the passage of light from the sun and stars; the movements of the planets, and various other physical phenomena. It is not known whether Aristotle really *believed* in this Ether, or whether he merely used it as a speculative hypothesis, following the Ether Habit of his contemporaries. At any rate, his theory served its purpose—lived, flourished, declined and died—at least seemed to be dead. But its corpse was resurrected in modern times, and used to account for divers things.

This does not mean that modern thinkers really "believe" in the Universal Ether—they merely assume it as a working hypothesis until something better is offered.

Its principal modern use is to account for the transmission of Light from the Sun and Stars to the Earth. It was held that a thing could not act "where it was not," and so it became necessary to account for the transmission either by the theory that small particles of substance were thrown off from the Sun, and travelled to the Earth, or else that there was some medium of communication by means of vibrations, *etc.* Newton held to the first theory, but his hypothesis went down before the Ether advocates, who advanced the "wave-theory," although it seems that, like Banquo's ghost, Newton's theory will not stay down, and is now taking on a new lease of life, owing to the discovery of the Corpuscle and Radiant Matter.

The Wave-theory philosophers asserted that the Light and Heat of the Sun were thrown off in the shape of Force or Energy, and transformed into "waves" in and of a hypothetical Ether (Aristotle's own), which waves were carried to the Earth, where, meeting Substance, they were again transformed into Heat and Light.

It was known that Light and Heat travelled at the rate of 184,000 miles per second, and therefore the "waves" of the Ether were considered to have that speed. The Wave-theory seemed to fit the facts of the case better than the Newtonian Theory of Corpuscles, although the latter has always been considered as better explaining certain phenomena than the new theory. And so the Ether Wave became generally accepted, and remains so to-day, although recent discoveries are causing a disturbance in the scientific camp regarding the question.

Later it was discovered that the Electricity travelled at the same rate as Light and Heat, and the Wave-of-the-Ether theory was thus thought to have additional verification, and Electricity came under the Law and remained there until the Electron discovery, which is causing much disturbance, among those interested in the study of Electricity.

Briefly stated, the theory of the Universal Ether is this:

That pervading all Space in the Universe—not only between planets, stars and suns, but also "filling in the cracks" between molecules, and atoms as well—there is a subtle Substance in and through which the waves of Light, Heat, Electricity and Magnetism travel at the rate of 184,000 miles per second. This Substance is said to be "Matter that is not Matter"—in fact, Science does not venture to say just *what* it is, although it freely states just what some of its properties must be, and, alas! these properties are most contradictory and opposite to each other, as we shall see as we proceed.

This Universal Ether is purely hypothetical. It has been called a "necessity of Science"—something assumed for the purpose of explaining or accounting for certain phenomena. It is undemonstrated and unproved—in fact, may truthfully be said to be undemonstrable and unprovable. Some have gone so far as to say that its claimed properties and qualities render it "unthinkable" as well. And yet, Science finds itself compelled to assume that the Ether, or "something like it" exists, or else cease speculating about it. It belongs to the realm of pure theory, and yet, many writers treat it as if it were a positively demonstrated and proven fact. Let us examine into the nature of Science's problem, and her attempted solution, and the trouble arising therefrom.

Light travels at the rate of 184,000 miles a second. Remember, that Light and Heat are that which we call by those names only when considered in connection with Substance. According to the theory, Light in the Sun's atmosphere is transformed into a Light-wave of the Ether on its travels to the earth, and only when the "wave" comes in contact with the Substance on the earth's body or atmosphere does it become again transformed into Light as we know it. In its travels through space it meets with no Substance, and has nothing to "turn into light"—consequently Space (between worlds) is in a state of absolute darkness. The same is true of Heat, and inter-world Space is absolutely cold, although passing through it are countless heat-waves of great intensity, which, later on, will be transformed into Heat when they reach the Substance, the earth. The same is true of Electricity and Magnetism.

Although the Ether, as we have seen, is a purely theoretical substance, yet Science has found it reasonable to conclude that it must be possessed of certain attributes in order to account for certain known facts. Thus, it is said to be frictionless, else the worlds, suns and planets could not pass freely through it, nor could the light and heat waves travel at such a tremendous rate. It also is thought to have something like Inertia, because Motion once started in it persists until stopped; because it is at a state of rest until Motion is imparted to it; and because it takes a fraction of time to impart motion to it. It is thought to be different from Substance in any of its known forms, for many reasons, among such being the fact that no known form of Substance could carry vibrations through space at the rate of 184,000 miles a second. And Light and Heat waves travel at that rate, and have forms and shapes, and lengths of their own. Light for instance, vibrates on two planes, and a light-wave is something like a Greek cross, thus (-|-), having a horizontal and a vertical line, or plane of vibration. And the Ether cannot be a fluid of any degree, because a fluid cannot transmit cross vibrations at all. And it cannot be a Solid, because a Solid could not stand vibrations at such a terrific speed, and still remain a Solid. And yet, to transmit the two-plane light waves, the Ether must have a certain degree of Rigidity, else the waves could not travel. Lord Kelvin estimated this degree of Rigidity as about 19,000,000,000th of the rigidity of the hardest steel. So, you see, Science is compelled to assume that the Ether is "a continuous, Frictionless medium, possessing both Inertia and Rigidity." Some scientists have thought it to be a kind of "elastic jelly."

Of the Ether, Prof. Oliver Lodge has said, "We have to try and realize the idea of a perfectly continuous, subtle, incompressible substance, pervading all Space, and penetrating between the molecules of ordinary Matter, which are imbedded in it, and connected to one another by its means. And we must regard it as the one universal medium by which all actions between bodies are carried on. This, then, is its function—to act as the transmitter of motion and energy."

To give you an idea of the wonderful thing that Science is compelled to think of the Ether as being, by reason of the qualities it is compelled to ascribe to it—although it confesses itself unable to "imagine" the nature of the "Thing" which it has created in bits by the adding and bestowing of qualities which were made necessary by the logical requirements of the case—let us take a hurried view of the Thing as the several departments of Science say it must be thought of.

To meet the requirements of the case, Science says that The Universal Ether must be Substance infinitely more rare and evanescent than the finest gas or vapor known to Science, even in its rarest condition. It must convey Heat in the manner of an infinitely Solid body—and yet it must not be a Solid. It must be transparent and invisible. It must be Frictionless, and yet Incompressible. It cannot be a Fluid. It cannot have Attraction for Substance, such as all Substance has. Nor can it have Weight—that is, it is not subject to Gravitation. It is beyond the reach of any known scientific instrument, even of the greatest power, and it refuses to register itself in any way, either to senses or instruments.

It cannot be known "of itself," but may only be recognized as existent by the "things" for which it acts as a medium or transmitting agent. It must convey Energy and Motion, yet it must not take up any part of either from the Matter in its midst. It must not absorb any of the Heat, Light or Electricity. It must fill up the spaces between the worlds, as well as the most minute space between the Molecules, Atoms and Corpuscles, or any other minute particle of Substance, either known by name to Science now or which may be discovered or imagined later as a necessity of some conception regarding the nature of Substance. In short, The Universal Ether, in order to do the things attributed to it, must be more solid than Solids; more Vapor-like and Gas-like than Vapor or Gas; more fluid than Fluids; infinitely less rigid than steel, and yet infinitely stronger than the strongest steel. It must be a substance having the qualities of a vacuum. It must be continuous and not composed of Particles, Atoms or Molecules. It must be an "everything" in some respects, and yet a "nothing" in others. It must not be Substance, and yet it must carry Substance within its ocean of dimensions, and

Substance, and yet it must carry Substance within its ocean of dimensions, and, besides, interpenetrate the most minute space between the particles of Substance. It must not be Energy or Force, and yet Science has been considering Energy and Force as but "interruptions of rest" or "agitations" within, and of, itself.

So you see that this mysterious, wonderful Universal Ether—in order to "be" at all—must be a "Something" possessing certain qualities or properties of Substance—many of the properties of qualities being exactly contradictory and opposed to each other—and yet it cannot be Substance as we know it. It is a Paradoxical thing. It could only belong to another and an entirely different order of existence from that of Substance as we know it. It must possess characteristics and properties of an order as yet unknown to us by name—for which the material world contains no analogy—for which Substance has no analogues. It must be a far more complex thing than is even the most complex thing we call Matter, or that which we call Force or Energy. And yet, it has been claimed that it would explain both—yes, contain within itself the possibility of both.

And yet, in face of what has just been said, the writer must confess, humbly and with a full realization of the enormity of the offence, that he supposes advancing a theory, a little further on in this book that will attempt to identify this Something—this Universal Ether—with a Something else that we know, although not through the senses or by means of instruments. Bear with him kindly, he begs of you, while he proceeds gradually along the path that leads to the theory.

Scientists have compared Substance moving through the Ether as a coarse seive moving through water, the latter making room for the passage of the seive, and then closing up behind it. If this be amended by the idea that the moving seive, while allowing the water to pass through it freely, still carries along with it a thin film of water which clings to the wires of the seive by adhesion—if there be admitted this "clinging film" as well as the body of the water through which the seive moves—then the illustration answers quite well as a crude illustration of Substance and "The Ether." This fact is important in view of the theory that will be advanced, further on in this book. Prof. Lodge, in his interesting work, "Modern Views of Electricity," mentions a number of experiments tending to prove the above mentioned fact, which is not so generally known as other facts relating to the Ether.

Until the discovery of Radiant Matter (bringing with it the new theories of the Corpuscle or Electron, etc.), brushed aside into the dust heap many generally accepted scientific theories regarding the nature of Substance, the favorite and most popular theory was what was known as the "Vortex-ring" theory of the Atom. This theory held that the atoms of Substance were but vortex-rings of the

Ether, having had motion communicated to them in some way, and which afterwards acquired other motions, and which finally become apparent to our senses as Substance. In other words, the Atom was supposed to be a vortex-ring of Ether, acted upon by Force, in some unknown way, the character, nature and properties of the Atom being determined by the shape and size of the vortex-ring; the rate of motion; etc., *etc.*

The new discoveries of Science, however, have set aside (at least temporarily) this "vortex-ring" theory, and at present Science seems to find its "latest thing in Substance," in the theory that Substance—at the last—seems to be the Corpuscle or Electron. In other words, after many years of fancied security in a settled theory regarding the nature of Substance, Science once more finds itself compelled to take up the search for the origin of things. But the theory of the Ether remains—and is likely to—although the names applied to it will change. By some it is still believed that in the Ether, a little further removed, rests the origin of Substance and that the Corpuscle may be the "vortex-ring" product, instead of the Atom.

It will be noticed that Science has made no serious attempt to connect the phenomenon of Gravitation or Attraction with the Ether. Gravitation stands alone—an "outsider" among the Forces, responding to none of their laws—needing no time in which to travel—needing no medium like the Ether in which to transmit "waves"—fearing no obstacle or interfering body, but passing right through the same—different, different, different. And we shall see *why* this difference, when we reach the point where our theory brings us to the point where we must substitute "something else" for that Great Paradoxical General Solvent of Modern Science—the Ether of Aristotle. We shall reach the point after a brief consideration of Motion, Force and Energy.

CHAPTER VIII
THE FORCES OF NATURE

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THE Substance filling the Universe is in constant and unceasing Motion. Motion is evidenced in every physical and chemical process and change, and manifested in the constant interchange of position of the Particles of Substance.

There is absolutely no rest in Nature—everything is constantly changing—moving—and vibrating. Building-up processes are ever at work forming larger masses or bodies of the Particles—and tearing-down processes, disintegration and decomposition of Molecules and Atoms, and Corpuscles, are constantly at work also. Nature maintains a constant balance among her Forces. If the building-up energies and forces were allowed full sway, then all the Particles in the Universe ultimately would gravitate to a common centre, thus forming a compact and solid Mass, which would thus dwell for Eternity, unless the Creative Power should move upon it and again scatter its Particles in all directions. And, if the tearing-down, and dispersive forces and energies were allowed full sway, the Particles would fly apart and would remain asunder for Eternity, unless called together by some new Creative fiat.

But Nature pits one force against another, maintaining an equilibrium. The result is constant play and inter-play of forces, causing distribution, and redistribution of Particles, following the gathering-together and building-up processes.

There is no lost motion, or waste force. One form of force and motion is converted into another, and so on, and on. Nothing is lost—all force is conserved, as we shall see as we proceed.

In the public mind—or rather, in the mind of that part of the public which think of the matter at all—there seems to be an idea that "Force" is something of the nature of an entity, separate from Substance or Mind—something that pounces down upon Substance and drives it along by presence from without. The ancient philosophers regarded Substance as acted upon from *without* by an entity called Force, Substance being regarded as absolutely inert and "dead." This idea, which is still held by the average person, owing, doubtless, to the survival of old forms of expression, was generally held by philosophers until the time of Descartes and Newton. This old idea was due to the teachings of

Aristotle—he of the Ether Theory—and Science and Philosophy were timid about shaking off the Aristotelian dogmas. Others held that Light, Heat and Electricity were "fluids" conveyed from body to body—in fact the general public still entertains this idea regarding Electricity, owing to the use of the term "the Electric *fluid* ."

The present teaching of Science is that Force is the result of the motion of the Particles of Substance, and, of course, originates from *within* , rather than from without. It is true that Motion may be communicated to a body by means of another body in Motion imparting the same to it, but that does not alter the case, for the Original Motion came from the movement and vibration of the Particles of Substance, although it may have passed through many stages of transformation, change and transmission in its progress. The only exception to the rule is Gravitation, which is a form of Force, the nature of which is unknown to Science, although its laws of operation, etc., are understood. We shall learn some new facts about Gravitation in the forthcoming chapters of this book.

It will be well for us to remember *this* fact, in our consideration of Force and Motion—that Force and Motion *originate* from the inherent property of Motion passed by the Particles of Substance, and come from *within* , not from without. This is the best teaching of Modern Science, and also, forms an important part of the Theory of Dynamic Thought which is advanced in this book. Buchner, the author of "*Force and Matter* ," vigorously insists upon this conception, saying, among many other similar expressions: "Force may be defined as a condition of activity or a motion of matter, or of the minutest particles of matter or a capacity thereof."

The term "Force" is generally defined in works on Physics as "That which causes, changes or terminates Motion." The word "Force" is generally used in the sense of "in action," while "Energy" is usually used in the sense of "Potential Force—capacity for performing work," the idea being that it is "stored-up" force, or "force awaiting use." The term "Power" is used in two senses, the first meaning "a measure of Mechanical Energy," such as a "forty horse-power engine," etc.; the second sense being "Capacity or Ability to Act, or exercise Force," this use being almost identical to the idea of "Energy," as above described, although, possibly, a little stronger expression.

The Materialistic school holds that Force is a property of Matter, the latter being regarded as the "real thing" of the Universe. Others hold that Force is the "real thing," and that what is called Matter, or Substance, is but a centre of Force, *etc.* Others hold that the two are but aspects of the same thing, calling the "thing" by the name "Matter-Force," or "Force-Matter." Haeckel calls this combined "thing" by the name of "Substance," claiming that what are called

Matter and Force are but "attributes" of it, the third "attribute" being "Sensation," which he holds is akin to Mind—"Haeckel's Substance" is held to be Eternal, and Self-existent—its own Cause, in fact. (In this book the term "Substance" is not used in this sense, but merely as synonymous with what Science usually calls "Matter.")

The views advanced in this book differ materially from any of those above mentioned, it being held by the writer that "All Force is Vital-Mental Force," and, consequently, "Force" as a separate thing is considered an unreasonable proposition—what is called "Force" being considered merely an action of Mind upon Substance, causing Motion. The writer does not intend to advance this idea at this point beyond the mere mentioning of the fact—the theory being brought out and developed as we proceed—and he will proceed to a consideration of the phenomena of Force, along the lines of Modern Science, believing that in this way the subject may be better understood.

The term "Motion," as used in Physics, is defined as: "The act, process or state of changing place or position; movement"—(Webster). So you see, Motion is the movement of Substance changing place or position; Force is that which causes, changes or terminates Motion; and Energy is the "capacity" for manifesting Force; and Power the Ability to Act. In works on Physics you will notice the expression, "Potential Energy," meaning Energy awaiting action; also "Kinetic Energy," meaning Energy in Action; that is, in Motion. We shall not need these terms in this book, but it is well to understand them.

Another term frequently met with, is "Conservation of Energy," which is used to indicate that Law of Physics the operation of which renders Energy indestructible. That is, Science holds that Energy can not be destroyed—that it is not lost, or created, but is merely transformed into other forms of Energy, Potential or Kinetic. Therefore, after Energy is used, it either passes into a state of Potential Energy or Rest, awaiting a future call to Activity, or else is immediately transformed into another form of Kinetic Energy, or Energy in Action. The theory holds that the quantity or amount of Energy in the Universe is fixed in its totality—none may be created or destroyed—there can be no addition to, or subtraction from the Totality of Energy—that all Energy used has been previously stored up, or else has been immediately transmitted or transformed. It is also held that when Energy manifests as the result of work performed, it is always found that it is at the expense of some previously manifested form of Energy—that the agency by which the work is performed always parts with its stock of Energy, and that the thing worked upon always acquires or gains the amount of Energy lost by the aforesaid agent, or worker—and yet there is no actual loss or gain, but merely transformation.

The above theory is mentioned as of interest in the general subject, although it does not play a prominent part in the subject of this book, for the writer holds that all Energy resides in Mind, and emerges therefrom, and, in the end, returns thereto. This being believed, it is seen that Energy is not to be thought of as a separate thing having a "totality," but merely as a quality of Mind—the question of its totality or fixed quantity not being inquired into, although both, probably, run along the lines of the nature of Mind, and depend upon the limitations, or lack of limitations, of the latter. However, the question does not assume a vital importance in our consideration of the subject.

So far as the question of transmission, or transformation of Energy, is concerned, however, the principles of the Law of Conservation of Energy may be accepted as correct, although it more properly belongs to the principle of what has been called "The Corelation of Force," the idea of which is that one form of Energy may be, and is always, transformed into another form, and so on, and on, unto infinity. This idea is followed in this book, except that the idea of "From Mind originally, to Mind finally," is incorporated within it. This law of the "Corelation of Force" may be illustrated by the following quotation from Tyndall, the great scientist of the last century, who says:

"A river, in descending from an elevation of 7720 feet, generates an amount of heat competent to augment its own temperature 10 degrees F., and this amount of heat was abstracted from the sun, in order to lift the matter of the river to the elevation from which it falls. As long as the river continues on the heights, whether in the solid form as a glacier, or in the liquid form as a lake, the heat expended by the sun in lifting it has disappeared from the universe. It has been consumed in the act of lifting. But, at the moment that the river starts upon its downward course, and encounters the resistance of its bed, the heat expanded in its elevation begins to be restored. The mental eye, indeed, can follow the emission from its source through the ether, as vibratory motion, to the ocean, where it ceases to be vibration, and takes the potential form among the molecules of aqueous vapor; to the mountain-top, where the heat absorbed in vaporization is given out in condensation, while that expended by the sun in *lifting* the water to its present elevation is still unrestored. This we find paid back to the last unit by the friction along the river's bed; at the bottom of the cascade, where the plunge of the torrent is suddenly arrested; in the warmth of the machinery turned by the river; in the spark from the millstone; beneath the crusher of the miner; in the Alpine saw-mill; in the milk-churn of the chalet; in the supports of the cradle in which the mountaineer, by water-power, rocks his baby to sleep. All the forms of mechanical motion here indicated are simply the parcelling out of an amount of calorific motion derived originally from the sun;

and, at each point at which the mechanical motion is destroyed or diminished, it is the sun's heat which is restored."

The following quotation, also, is interesting as illustrating another phase of this law:

"The work performed by men and other animals is due to the transformed energy of food. This food is of vegetable origin and owes its energy to the solar rays. The energy of men and animals is, therefore, the transformed energy of the sun. Excepting the energy of the tides, the sun's rays are the source of all the forms of energy practically available. It has been estimated that the heat received by the earth from the sun each year would melt a layer of ice over the entire globe a hundred feet in thickness. This represents energy equal to one horse-power for each fifty square feet of surface."—Anthony and Brackett.

From the above quotations, it will be seen that the principal and most familiar sources (or great storage batteries) of Energy, apparent to dwellers upon this planet, are (1) the Earth manifesting the Power of Gravitation; and (2) the Sun, manifesting solar heat. In Tyndall's illustration we see the force of the sun's Energy—heat—raising the water from the ocean, by evaporation (although aided by the earth's gravitation "pulling down" the heavier air, allowing the vapor to rise). Then we see the Force of Gravitation causes the condensed vapor to fall as rain or snow on the mountain-top—then causing the rain to run into little streams, and so on until the river is reached—then causing the river to start on its downward journey of over seven thousand feet—then causing it to plunge over the cascade; to turn the wheels that operated the machinery, and turned the millstone, and the crusher of the miner, and the saw-mill, and the milk-churn, and the cradle. And, as Tyndall might have added, had he lived a little later—in the running of the dynamo, which running, produced electricity, that in turn caused lights to burn; other machinery to run and manufacture things; stoves to cook; flat-irons to iron; automobiles and engines to run; and many other things along the lines of transmitting Energy, Force and Motion.

And in this consideration, let us not forget the important part that Gravitation—that most wonderful of all Forces—plays in the grand scheme of Nature. Not only does this Force cause the planets to circle around the sun, and, perhaps that sun around another sun, and so on, and on until the matter becomes unthinkable—not only this, but it performs a million parts in the affair of earthly Matter, as we shall see in a later chapter. The Force of Gravitation is one of the greatest mysteries confronting Science to-day, although many believe it a simple question. Gravitation and the Universal Ether contain the great secrets of Nature that Man is striving to unveil. And yet, so "common" is Gravitation that the race, including almost all the scientists, take it as a "matter of course." We shall devote much attention to the question of Gravitation in the forthcoming chapters of this book, for it plays a very important part in the general theory of Dynamic Thought, upon which this book is based. We shall have a special chapter devoted to it, a little later on, and the matter will also come up for explanation further on in the book.

But, in the meantime, let us consider the other forms of Energy, *viz.* , Heat, Light, Magnetism and Electricity, which with Gravitation and Attraction of other kinds, form the Forces of Nature.

CHAPTER IX
RADIANT ENERGY

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THE "kinds" of Energy are very few, although the methods of using, applying and manifesting same are innumerable. Let us begin with one of the best known forms of Energy, namely, Heat.

Heat was formerly regarded as a very fine fluid or substance, called "caloric," which was supposed to enter into Substance and then manifest the phenomenon of "heat." This idea has long since been relegated to the scrap pile of Science. The present theory, which is supported by a mass of evidence obtained through investigation and experimentation, is that Heat is a form of Energy, arising from the vibratory motions of the Particles of Substance—a "Mode of Motion." The degrees of Heat are termed "Temperature." Temperature depends upon the rate of the heat-vibrations of the Particles of Substance, either arising from the Original Motion of the Particles, or else from vibrations or Motion aroused in them by transmission from Particles of other bodies of Substance—these vibrations being "contagious." Temperature then means "the measure of the vibrations of the Particles."

All bodies of Substance have *some* degree of Temperature—some degree of heat-vibration of its Particles. Science has a pleasant "scientific friction" of an Absolute Zero at the degree of 491 below Zero, Fahrenheit, but this is merely an imaginary something with which the grown up children of Science amuse themselves.

When two bodies are brought near each other—the "nearness" being comparative, and, in some cases, meaning a distance of millions of miles—Heat is transmitted from the warmer to the cooler body, until the temperatures are equalized—that is until the two bodies vibrate in unison.

In Physics we are taught that the "Transmission" of Heat may be accomplished in three ways, although the writer is of the opinion that the three ways are but three forms of one way. The first form is called "Conduction," whereby the vibration, or Heat, is conveyed along a body of Substance, from its warmer to its cooler parts—for instance, an iron poker with one end in the fire. The second form is called "Convection," whereby the visible motion of heated Substance, moving along the air—for instance, hot-air, hot-water, steam, etc., either by means of pipes, or by allowing them to pass freely through the air. The third form is called "Radiation," whereby the vibrations are believed to be transformed into "waves of the Ether," which will be spoken of later, in addition to what has been said on the subject in our chapter entitled "The Paradox of Science."

The writer thinks that a little consideration will show us that the same rule operates in all of the above cases, and that "Conduction" and "Convection" are but forms of Radiation. For instance, in Conduction there must be a few Particles first set into vibration, the same gradually passing on to the others farther, and farther away. Passing *how* ? "By contact," replies Physics. But, the Particles are never in absolute contact—there always is "plenty of space" between them. And so there must be some kind of "waves" passing through the space between them, which space is not filled with "air," or other form of Substance, but only with "the Ether," or *something that takes its place* . So that, after all, Conduction is but a form of Radiation. And the same rule will apply in the case of Convection.

Heat arises from several causes, all of which, however, manifest through the vibration of the Particles of the body evidencing the Heat. These causes may be stated as (1) Original Motion of the Particles of a body of Substance, arising from some workings of the Law of Attraction, and including Motion arising from Chemical Action, Combustion, *etc.* (2) From transmission or "contagion" from some other body of Substance, the Particles of which are vibrating at the rate of Heat. (3) From interrupted Motion, including friction both of the moving body with the air or other Substance, and the friction of a current of Electricity passing through the body. In each of the above cases, the *actual* and immediate cause of the Heat is the vibration of the Particles of the Substance manifesting the Heat, although the transmitted vibratory waves, or the interrupted motion, friction, current, etc., may have been the instigator or provoker of such vibration. The interrupted motion, friction, or "wave" does not produce the Heat, but merely arouses or provokes the increased vibration of the Particles, that really manifest the Heat. At the last, remember, the Heat is in the Particles of the body that "feels" or experiences it.

The vibrations of Heat seem to have the properties of causing the Molecules to draw further apart, and to manifest less Attraction, or more Repulsion, whichever way one cares to express it. This "moving away" of the Molecules tend to cause the body to increase in volume or size, and occasions what is known as "Expansion" in Substance. In this way Heat transforms Solids into Liquids; Liquids into Gases or Vapors, the change being wholly a matter of the relative distances of the Molecules.

Magnetism is another form of Energy, and is generally believed to be a part of the phenomena of Electricity, if indeed, not a form of Electricity itself.

Science knows very little about the nature of Magnetism, but in a general way holds to the theory that it results from the vibration or motion of the Particles of Substance, as do all other forms of Energy. The magnetic qualities of a body may be increased or decreased by motion affecting the relation of the Molecules, which fact has been regarded as having some bearing on the theory.

Electricity is a form of Energy, that Science regards as also arising from the vibration or motion of the Particles of Substance. It is transmitted, like Heat, by Conduction and Radiation, the "waves" tending to provoke similar vibrations in the Particles of Substances receiving them. By many careful investigators, Electricity is believed to be very closely related to the phenomenon called light, both having much in common. Science seems to be discovering new points of resemblance between them, and it is probable that in the near future they will be seen to be but varying forms of the same thing. The purposes of this book do not call for an extended consideration of the properties of Electricity, the same being served by a consideration of its nature being akin to that of the other forms of Energy, namely, "vibration or motion in or among the Particles of Matter."

Light is a form of Energy, the study of which is of the greatest interest to Science, for the reason that the field seems to be widening out continuously, and reaching out into the territory formerly thought to be the special region of Electricity. And, in another direction, it seems to be reaching out into the territory of Heat, the latter being considered by many to be but a form of Light, in its lower vibrations. In fact, the writer of this book so considers the subject, and for the purposes of this book, in later chapters, he will combine Electricity, Heat, and Light, including, also, the phenomena known as the X-Rays, Becquerel Rays, Radium waves, etc., as forms of Light—the combined forms of Energy to be called "*Radiant Energy* ." In this combination, he believes that he is in line with the latest and best thought of Modern Science. However, he does not insist upon his readers following this idea, and so, if they prefer, they may think of each of these forms as separate and distinct, and yet not run contrary to the line of thought of the book.

Light is not the simple thing that it is considered to be by the general public. It is composed of many parts, qualities and manifestations. Its rays, when separated by the Spectrum, are seen to consist of "waves" or vibrations of differing degrees of rate and intensity. The lower range contains the heat rays, and it is interesting to know that there are rays of heat too far down in the scale to be evidenced by human senses that may be distinguished by delicate instruments. But there are rays still further down in the scale that are known to exist, theoretically, that cannot be registered even by the finest instruments. To gain an idea of the delicacy of these instruments, let us remember that Prof.

Langley has an instrument called the "Bolometer," that is so delicate that it registers a change of temperature of one millionth of a degree, and will register the heat of a candle one and one-half miles distant from it. Light vibrations arise from combustion, friction, electricity etc., causing the Particles to assume increased Motion.

Let us consider the report of the Spectrum. Beginning with waves or vibrations far below the sensibility of Man, the scale shows an advance until the first "warm" vibration of iron was reached. This first indication of warmth comes when the vibrations reach the rate of 35,000,000,000,000 *per second* . Then gradually they increase until a dull red glow is noticed—the lowest *visible* light ray—when the vibrations are 450,000,000,000,000 per second. Then come the orange rays, then the golden yellow, then the pure yellow, then the greenish yellow, then the pure green, then the greenish blue, then the ocean blue, then the cyanic blue, then the indigo, then the violet—the latter evidencing when the vibrations reach the rate of 750,000,000,000,000 per second. Then come the Ultra-violet rays—invisible to human sight—but evidenced by chemical media. In this Ultra-violet region lies the X-Rays, etc., and also the "Actinic Rays," that produce photographs, sunburn one's face and blister the nose—that cause violent explosions in chemicals—that transform forms of Substance—that are employed to cure skin diseases, *etc.* These Actinic or Chemical Rays have an important role to play in plant-life, for they act upon the green leaves of the plant, causing a chemical change by which carbonic acid and water are transformed into sugar and starches.

Some of the rays of the Ultra-violet region of Light penetrate substances formerly considered solid and impenetrable. And some of them emitted from Radium, etc., would destroy organic life if applied in sufficient quantities. Some of them are practically waves of Electricity so that Light and Electricity are seen to be closely related.

To give one an idea of the differences produced by different rates of vibration, let us imagine a Mass of Iron, shaped like a great "Top," capable of being impelled to "spin" at a constantly increasing rate of speed, by some Mighty Will. At first it is seen as a slowly spinning Top, manifesting nothing but slow motion, to our senses.

Now, imagine our Top spinning at a rate doubling each second. The first second the Top spins at the rate of two revolutions per second. We notice no change, except that we can see the movement. The next second the revolutions are doubled to four per second. Then, doubling each second, we have, respectively, revolutions of eight per second, then sixteen, and then in the fifth second thirty-two per second. Then we begin to notice a change.

When the revolutions reach thirty-two per second the friction of the moving Top on the air causes it to give forth a very low, deep, bass note of sound. This note is like a low, deep "hum," and is the lowest possible of perception by the human hearing, although it is possible that some of the lower forms of life may be conscious of still lower vibrations.

The sixth second the revolutions reach sixty-four, and the low note has grown much higher in the scale. The seventh second records a rate of 128, and the note has correspondingly increased. Then, as the seconds pass, we have, successively, 256, 512, 1,024, 2,048, 4,096, 8,192, 16,384, 32,768, the latter in the fifteenth second, and representing the highest note recognizable by the human ear, although it is believed that some of the lower animals may recognize sounds too acute for our sense of hearing. During this increase in revolutions from the fifth second to the fifteenth, the sound-note has risen rapidly in the scale from the low sullen "hum," on through the notes of the musical scale, and beyond the range of instruments, until the shrillness becomes so intense as to be almost unbearable, and finally terminating in a shrill, piercing shriek like the "squeak" of the bat, only long-drawn out.

Then from the termination of the sound (by reason of the rate of vibration having become too high) silence reigns for thirty seconds—absolute silence, in spite of the rapidly increasing rate of vibrations, in fact, because of it.

When the forty-fifth second is reached, and the revolutions have reached the rate of 35,184,372,088,832 per second, our Top begins to emit heat-rays, increasing each second. Then a little later a dull, dim glow may be noticed. Then, as the seconds fly, the dull glow manifests a deep dark red color, such as one notices in the iron of the blacksmith's shop, soon after it begins to "glow." Then, on and on, as the seconds fly, the deep red grows lighter and brighter, gradually changing into orange, then into yellow, then into green, then into blue, then into indigo, then into violet, and then into the color of "white-heat." Then this "white-heat" changes into a still more dazzling white, and then a white impossible to describe appears, so bright, clear and brilliant that the eye cannot bear the sight. Then, suddenly, the intense brightness is succeeded by absolute darkness, and the moving Top cannot be seen by the eye—and yet it moves on. The highest recorded chemical rays of light are estimated to equal a rate of vibration of 1,875,000,000,000,000 per second. The vibration of the lowest shade of red light is estimated at 450,000,000,000,000, and the highest of violet at 750,000,000,000,000 per second, so we may imagine what the highest line on the spectrum is like.

Still vibrating, our Top, which has become now a Mass of Vaporized Iron, rapidly tending toward still more ethereal forms. It has passed out from the region of light-waves, into another "Unknown Region" of Vibrations, in which region, however, exist the vibrations known to us as the "X-Rays," *etc.* It is throwing off great quantities of Electrons. If we were to use a fluorescent screen we would be able to observe the phenomena of the Roentgen Rays, and similar manifestations of Radiant Energy.

On and on vibrates the Top of what we once called Iron—cold iron, warm iron, hot iron, melted iron, gaseous iron, etherealized iron, if you like. What it is like now, the imagination of Man cannot conceive. Still the revolutions continue, doubling each second. *What is being produced?* The imagination cannot conceive of what this state of Substance, now being reached, is like. By a scientific form of poetry we might think of it as melting into Energy—pure Energy, if there were such a thing. Long since it has been resolved into its original Particles—its Corpuscles, and perhaps into the "stuff" from which particles are made. But we must let the curtain drop—the wildest fancy cannot follow the Dance of Substance any further.

The theory of the transmission of vibrations of Radiant Energy by means of "waves" in the Ether, or "something that takes the place of the Ether," has been mentioned in other parts of the book. Referring again to it, the writer would say that he thinks it probable that the "waves" coming in contact with the countless Corpuscles in the Earth's atmosphere, communicate a high rate of motion to them, the result being that they take on the vibrations immediately, and pass along with the "wave" current—the result being that much that we consider as waves of Light, Heat and Electricity are but streams of these Corpuscles in which vibrations have been awakened by the "waves." This idea will help to explain some of the phenomena of Light, which seemed more understandable under the old Light-Corpuscle theory of Newton than under the "wave" theory of recent years. The idea is advanced merely for the purpose of setting down the thought, for it plays no important part in the theory of the book.

Another matter that should not be overlooked in connection with Light and Heat and Electricity is that Particles absorb or "catch" the vibrations in different degrees, their receptivity depending upon their particular vibratory mode, or "custom of their kind." If unable to "absorb" the vibrations, they "reflect" them. Substance, of any particular kind, absorb Heat in the degree of its atomic weight.

In the next chapter we shall learn something of The Law of Attraction, that wonderful Law that makes possible any Motion or Radiant Energy.

CHAPTER X
THE LAW OF ATTRACTION

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IN the previous chapters we have seen that all forms of Radiant Energy, *viz.* , Light, Heat, Electricity and Magnetism, arose from the Motion of the Particles of Substance. It now becomes important to learn just what cause this "Motions of the Particles." Science is somewhat hazy and foggy on this subject, but in a general way decides that it is caused by "the mutual relations and positions of the particles, arising from their respective attractive qualities," as a recent writer has expressed it. Well, this is better than the old way of seeking refuge and retreat in a mere volume of dense words. It is indeed the only logical conclusion, this one that the operations of the Law of Attraction are manifested in the Motion of the Particles.

This great Law of Attraction is the greatest Law in Nature. It operates on all planes of life. It is always in evidence. Let us consider it.

Let us begin by considering the most magnificent and constant exhibition of that Law—Gravitation. Gravitation is the Riddle of the Universe, and the one form of Energy that balks Science—so much a mystery that Science does not even hazard a "guess" at its nature—no theory of the origin and nature of Gravitation is to be found in "the books." Let us see what Gravitation is.

It is more than the power that "pulls things to the earth," as the average man would define it. It does more than cause water to run down hill, and turn mill-wheels to drive machinery. Water-power results from Gravitation, but even the Energy of Niagara Falls is insignificant when compared to the other manifestations of the Mother of Energy—Gravitation.

Webster defines Gravitation as: "That attraction or force by which all bodies or particles in the universe tend toward each other."

Following that definition, let us add that: *Every particle of Substance has an attraction for every other particle* .

In view of our belief that this "attraction" is a form of mental effort, let us regard the term "Attraction" as being a form of what we call "Desire," or even "Love," in the mental world. If you will think of it in this way, you will be better able to fall in with our lines of thought.

And, in addition to every particle of Substance having an attraction (love or desire) for every other particle, *it has the means and power to draw that other particle toward itself, and to move toward that other particle at the same time* . Webster gives a very clear idea of this when he defines Attraction as: "*An invisible power in a body by which it draws anything to itself; the power in nature acting mutually between bodies, or ultimate particles, tending to draw them together, or to produce their cohesion or combination, and conversely resisting separation* ."

The majority of persons, when thinking of "Gravitation," are satisfied with the idea that it is a power that "pulls things down to the ground," and do not think of it as a force that "pulls things" other ways besides "down," and which is possessed and exercised by the speck of dust as well as by the whole earth—by the molecule as well as by the mass. The reason of this is that this power is so slight in small bodies of Substance that it is unnoticed; and that only when the mass is sufficiently large to make the "pull" strong does one perceive and appreciate that the force exists. The lack of information on the part of the average person regarding this subject is amazing, particularly when the importance of the knowledge is understood.

The attraction that holds the molecules of Substance together is Gravitation. The attraction that "pulls" a piece of Substance to the earth is Gravitation. The attraction that keeps the suns and planets in their orbits is Gravitation. Let us see the operations of the Law.

In Astronomy you may learn that the movements of the planets around the sun and the moons around their planets—their regular and constant relative positions—are caused by the force of Gravitation. If it were not for this attraction by the Sun, the planets would fly out into space, like a stone from a sling. The Attraction of Gravitation acts on the planets just as does the string of the whirling sling that keeps the stone from flying away during the whirling until the string is released. Some astronomers think that our sun revolves around some greater sun, and this again around a greater, and so on to infinity. If this be so, then the Attraction of Gravitation is that which holds them all in their orbits and places in spite of their motion.

And in Physics, you may learn that this same Attraction of Gravitation prevents the people and objects on the surface of the earth from flying off into space. And that it holds the portions of the earth together, preventing them from flying apart.

And, remember this, for it is important—the Attraction of the Earth, great and powerful as it is, is nothing more than the *combined* attractive power of its constituent molecules, or atoms, or parts. The centre of the Earth is the Centre of the Attraction, because it is the centre of the aggregation of its Particles.

It must not be supposed that the Earth simply attracts "downward," that is, toward its centre. On the contrary, large masses of earth—large mountains, for instance—exert a certain degree of Attraction of Gravitation, and experiments have shown that a "plumb" is slightly deflected by reason of the proximity of a large mountain. And the reason that bodies "lose weight" as they descend from the surface of the earth is because they leave "above" them a certain large portion of the molecules composing the earth, which mass of molecules exert an attraction proportionate to their mass, which attraction balances the attraction of the mass of earth "beneath them."

Science teaches that if the earth were hollow in the centre, the weight there would be Zero, or nothing at all, and that a body would float in the space at the centre of the earth just as does a balloon in the air, the reason thereof being that the attraction would be equalized—equal attraction from every direction, counterbalancing each other. Considering the earth's radius to be 4000 miles, a body that weighed 100 pounds on the surface would weigh but 75 pounds at the depth of 1000 miles; but 50 pounds at a depth of 2000 miles; but 25 pounds at a depth of 3000 miles; and Nothing, or Zero, at a depth of 4000 miles, which would be the Centre of the Earth. This, of course, supposes that the Substance of which the earth is composed is of uniform density from surface to centre.

From an equal distance above the surface of the earth, bodies released, or dropped, will reach the surface at exactly the same degree of speed, and in exactly the same time—this irrespective of weight or size. In other words, a cork or piece of lead, no matter what their sizes may be, will travel with equal rapidity. In case where the "lighter" substance travels more slowly (compare a feather and bullet, for instance) the difference is caused by the light object meeting with more resistance from the air. This apparent exception has been explained away by the experiment of dropping the bullet and the feather in a vacuum tube, in which there was no resistance from air, the consequence being that both descended precisely at the same instant. Another similar experiment is to place the feather upon a piece of iron whereby the resistance of the air is prevented, and the feather will maintain its position during the drop, and will reach the ground resting on top of the iron, just as it started.

And, remember this please, that the small object attracted by the earth exerts an attraction on its own account. If the two were of the same size they would exert an equal attracting power, but as one is smaller its attracting power is very slight compared with that of the large mass. But it is true that the particle of dust attracts the earth precisely as the earth attracts the particle of dust—the difference being solely a matter of degree depending upon the "mass" of the body. The amount or degree of the *combined* attracting power is determined by the combined total of the two masses. Distance lessens the degree of attraction—thus as bodies are lifted above the earth the weight decreases very gradually, and by very slight degrees, but constantly and invariably. The poles of the earth are flattened, and, consequently, the weight of an object slightly increases as it is carried from equator to pole.

Concluding our consideration of Gravitation, it will be well to call your attention to the fact that Gravitation differs from the forms of Radiant Energy known as Heat, Light, Electricity and Magnetism in several very important particulars, which seems to go far in the direction of proof that the latter are by incidents or consequences of the former.

In the first place, Gravitation, so far as is known, is not dependent upon, caused by, or maintained by, any other Force or form of Energy. Nor does it seem to be derived from some great reservoir, from which it obtains its supply of Energy. On the contrary, it seems to be a "thing-in-itself," self-supporting, self-existing—an intrinsic thing, in fact. It does not seem to be lost to bodies by radiation. And consequently there seems to be no need of a body replenishing its supply, as there is no loss. Gravitation seems to be a constant *something* , remaining always with bodies and neither being lost or acquired. It exists between the Atoms, Molecules, Masses—all in the same way. In fact, one is tempted to think of the planets and worlds in space, as Molecules of some greater Mass held together by Gravitation just as are the Molecules held together. Remember, that the Molecules and Atoms are not in absolute contact, *but there is always a "space" between them* , although the space or distance may be "insensible" to us. "As above, so below," says the old occult aphorism, and it seems to be so.

Then again, Gravitation is believed to act *instantaneously* , and does not require Time to pass between bodies, as does Light, Heat, Electricity, Magnetism—Radiant Energy. Light travels through the Ether (as light-waves) at the rate of 184,000 miles a second. The same is true of Heat and of Electricity. But Gravitation travels instantaneously. For instance, if a new star were to spring into existence at some inconceivable distance from the earth it would require thousands of years for its light to reach us. But its Attraction of Gravitation would be felt *instantly* . Do you realize what this means? It means that Gravitation is in some way connected with the Ether, or "conveying medium," that an impulse communicated at some point of space trillions of miles away is felt *at once* at our point in space, and vice versa. There is some awful mystery here, and the laws of Substance, and Force, as generally understood, do not account for it. And the theories regarding the Ether do not throw light upon it. *But wait a bit!*

But more than this. Science holds that Gravitation *does not require a medium*—that it seems to be its own medium—needing no "Ether" or other medium to transmit its influence. In this respect also, Gravitation differs from the form of Radiant Energy. And more, it is not "cut-off" or interfered with by any intervening body, for its force operates through such intervening bodies. For instance, in an eclipse of the Sun, the Moon passes between the Earth and the Sun, but the Gravitation is not affected in the slightest, for the bodies would evidence such change immediately were it to occur.

So Gravitation acts instantaneously; is its own medium, and may not be interfered with by an intervening body. It, indeed, is in a different "class" from Light, Heat and Electricity.

And now let us consider the other forms of Attraction.

In the previous chapters we saw that the form of Attraction called "Cohesion" caused the molecules to tend to each other, and to remain in more or less close contact, the differing degrees of Cohesion determining the Density, etc., of the body. Were the Attractive force of Cohesion suddenly removed, the most solid bodies, as well as the lightest ones, would instantly fly into very fine powder, thus being resolved into their constituent molecules. The separation of the Molecules, that is, the "setting further apart," occasioned by Heat, is spoken of by Physicists as "Repulsion." But the writer holds that repulsion is an entirely different thing, and that the heat merely causes the Molecules to lose a portion of their Attractive power for each other. Until the heat being withdrawn, the Molecules respond to the uninterrupted Attraction. The Molecules are like lovers who are attracted toward each other, and remain attached unless separated violently, or by some fading of Attraction. Consider Heat as a disturbing element—a "misunderstanding" between the molecular lovers, who under its influence draw somewhat apart, and are only reunited when the obstacle is removed, and harmony again manifested.

As we have shown you in a previous chapter, the so-called "properties" of Matter, *i.e.* , Hardness, Tenacity, Malleability, Ductility, etc., are simply evidence of a persistent Cohesiveness of the Molecules—a strong "love" or "desire" for each other that caused them to adopt every possible means in their power to resist, and prevent, the separation of the Molecules forming the mass. It was like a desperate attempt to prevent the "breaking up of the family."

Each so-called Special Physical Property of Matter is seen to be but the action of the Molecule resisting separation, in obedience to that law of its being called "Attraction," or "Gravitation," or "Cohesion," or "Adhesion"—but which might as fitly be called "Desire," or "Love." And, remember, that this law does not seem to be merely one of self-preservation of the Molecule—for it remains intact even after the separation from its companions or family. It is more, for it is a law that causes it to bend all its energies in remaining within "molecular distance" or close companionship with its family, and resisting disintegration. It is like the "social instinct" in Man, if one may be pardoned from using the figure.

Now for the Attraction of the Atoms—"Chemical Affinity," or "Chemism," as it is called. An Atom, you know, is the chemical unit of Matter, and the smallest particle of Matter that can enter into combination (leaving the Corpuscle out of the consideration, for the moment). These Atoms exhibit and manifest an Attraction for each other that causes them to form combinations or "marriages," and thus to combine, forming a molecule. But remember, always, that when Atoms "combine" they do not merge their identities—they simply "marry," and nothing more. Each atom maintains its own identity, and is found intact if the "marriage" is destroyed by chemical process, which might be called the termination of the molecular marriage, by "divorce," that is, by one Atom forsaking its mate and seeking a new "affinity" in the shape of some more attractive (or attracting) Atom. For, alas, the Atoms are more or less fickle, and often leave their life-partners for some other fascinating Particle. At times there is manifested a condition of "how happy could I be with either, were t'other fair charmer away"—there is a conflict of attractions.

There is more "flirting" and "affairs of the heart" in the world of Atoms than in the region of the Molecules, for while the latter are apt to seek only the companionship of their own "family," or some nearly related family, the Atoms have quite a number of possible "affinities," and will invariably desert a lesser attraction for a greater one (thus forming a new molecule) and leave the deserted one to get along alone as best it may, or else form a new alliance with some other affinity who is either impervious to the attraction of the more brilliant charmer, or else is out of the danger of temptation.

But, if we analyze and carefully consider this "Chemical Affinity," "Chemism," we will see that it comes well under the definition of "Attraction" as given by Webster, and quoted in the first part of this chapter. It certainly comes under the rule of "*the power in nature acting mutually between bodies, or ultimate particles, tending to draw them together* ," *etc.*

The writer thinks that he is justified in asking you to consider Gravitation, Cohesion, Adhesion and Chemical Affinity as related forms of the same thing. If you do not like to call this "same thing" by the name of "Gravitation," suppose we call it "The Law of Attraction," of which Gravitation, Cohesion, Adhesion, Chemical Affinity or Chemism are but different aspects. (This "relation" is described in Chapter XIII.)

And the writer believes that this "Law of Attraction" is the underlying cause of all that we call Energy, Force, Power, Motion, etc., in the Physical world. For if "Gravitation" accounts for all "Mass Motion," or "Mechanical Motion"—if Molecular Cohesion, and the vibrations accompanying it, manifest in forms of "Molecular Motion"—and if Atomic "Chemical Affinity" or "Chemism," manifest in "Atomic Motion"—and if even the Corpuscles in their movements obey this same "Law of Attraction" in some form—and if all Force and Energy is but a "Mode of Motion"—then, if all this be true, are we not justified in claiming that this "Law of Attraction" is the Basis of All Energy, Force and Motion? And are we not justified in thinking of this "Law of Attraction" as always manifesting in the direction of drawing together particles of Substance—be those particles suns, planets, masses, molecules, atoms or corpuscles—in pursuance of some basic law imposed upon All-things, by That-which-is-above-Things?

The following quotation is interesting, in our consideration of this subject:

"There are other forces besides gravity, and one of the most active of these is chemical affinity. Thus, for instance, an atom of oxygen has a very strong attraction for one of carbon, and we may compare these two atoms to the earth and a stone lodged upon the top of a house. Within certain limits, this attraction is intensely powerful, so that when an atom of carbon and one of oxygen have been separated from each other, we have a species of energy of position just as truly as when a stone has been separated from the earth. Thus by having a large quantity of oxygen and a large quantity of carbon in separate states, we are in possession of a large store of *energy* of position. When we allowed the stone and the earth to rush together, the *energy* of position was transformed into that of actual motion, and we should therefore expect something similar to happen when the separated carbon and oxygen are allowed to rush together. This takes place when we burn coal in our fires, and the primary result, as far as *energy* is concerned, is the production of a large amount of heat. We are, therefore, led to conjecture that heat may denote a motion of particles on the small scale just as the rushing together of the stone and the earth denotes a motion on the large. It thus appears that we may have invisible molecular energy as well as visible mechanical *energy* ."—*Balfour Stewart.*

To the writer it seems that the Particle of Substance finds within its Mind-principle (for you know we have seen that all Substance had something akin to Life and Mind) a constant craving, imbedded in its very nature, which causes it to seek Satisfaction. This craving for Satisfaction results in Unrest, and seeks a solution along two lines. These two lines are indicated by two entirely different Desires that it finds within itself—the first being a Desire or Inclination to seek the companionship of some other Particle—the second being a Desire or Inclination to be Free of Attachment or Entanglement

Inclination to be Free of Attachment or Entanglement.

The Desire for Attachment arises from the force of the Law of Attraction that exists between each Particle of Substance. The Desire for Non-attachment arises from some inward inclination for Freedom. These two Desires or Inclinations may be called the Desire for Impression and the Desire for Expression.

The Desire for Impression (or pressing in) manifests along lines of action tending toward Attachment, Moreness, Companionship, Combination. The Desire for Expression (or pressing out) manifests along the lines of action tending toward Individuality, Freedom, Independence, Unattachment, *etc.* And both are strong cravings—and both tend to produce Unrest, which results in Motion. The "pull" of the Desire of Impression exists always, and is always modified and counteracted by the "push" of the Desire for Expression. And, resulting from the play of these two Desires, or Forces, result Activity, Motion and Change. Like the two conflicting angels in the Persian mythology—Ahriman and Ormuzd—these two Desires wrestle with each other in the theatre of the Universe—constant Motion and Change being the results.

And, if the writer may be pardoned for dropping into Mysticism for the moment, may it not be that these conflicting Desires for Separateness and Unity, respectively, are but different forms of the Desire for Satisfaction through Oneness. Impression seeks Oneness by combination with other separated Particles, *but finds it not* . Expression seeks Oneness by drawing apart and endeavoring to realize it in that way, *but finds it not* . But both are but different aspects of the same Desire for Satisfaction, and only when the Mind recognizes Oneness in Diversity does Satisfaction come. And thus the lesson of the Particle becomes the Lesson of the Man.

These conflicting Desires of Inclinations of the Particles—the one urging it along the lines of Attraction—the other along the lines of Separation—produce the Dance of the Atoms—the Motion of the Particles.

When the Particle manifests along the lines of Expression it pushes itself away from the other Particle, and, consequently, also pushes the other Particle away. When it manifests along the lines of Impression, it pulls itself toward the other Particle, and at the same time pulls the other Particle toward itself. In both cases the "medium" of the pulling extends over the space separating them, as will be described in future chapters. This pulling and pushing is called by Chemistry "Attraction and Repulsion" of the Particles.

It is perhaps unnecessary to state that the Force of the Attraction of Cohesion or of Chemical Affinity is much stronger than that of Gravitation, in the case of the same Particles. Otherwise, if one picked up a piece of iron, the Attraction of Gravitation would cause its particles to separate and fall to the ground, whereas, the Attraction of Cohesion and that of Chemical Affinity enable the Particles to the Attraction of Cohesion and that of Chemical Affinity enable the Particles to counteract the pull of Gravitation, and thus remain intact. Compared with Cohesion or Chemical Affinity, the pull of Gravitation is incomparably weak. The force which holds together two atoms of water represents a high degree of dynamic power, and the shock of forcible separation of chemical atoms produces something akin to an explosion. So we see that the Attraction of the Particles, while of the same nature as Gravitation, is much higher in intensity.

But notwithstanding the power of the Attraction, it seems to be a matter inherent in the nature of the Particle, and to represent a something like Will, in response to Desire.

The varying "push and pull" or the two Desires, would necessarily cause a revolution of each Particle on its own axis, and a revolution around each other—besides many instances of rushing together and away from each other. In these forms of Motion is to be found the cause of the vibrations producing Radiant Energy, known as Light, Heat, Electricity and Magnetism.

CHAPTER XI
THE THEORY OF DYNAMIC THOUGHT

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FROM the preceding chapters we have learned that:

(1) The forms of Force or Radiant Energy, known as Light, Heat, Magnetism and Electricity, are "Modes of Motion," arising from the Original Motion of the Particles of Substance (Molecules, Atoms, Corpuscles or Electrons). And that such Original Motion of the Particles arises from the Operation of The Law of Attraction;

(2) That the forms of Attractive Force or Energy, known as Gravitation, Cohesion, Adhesion, Atomic Attraction, Chemical Affinity or Chemism, and Corpuscular Attraction, also arise from the operation of the Law of Attraction;

(3) That, from the above, it follows that: All Manifestations of Force and Energy in Inorganic Substance (*viz.* , both Radiant Energy in its forms of Light, Heat, Magnetism, Electricity, etc.; and also Attractive Energy in its forms of Gravitation, Cohesion, Adhesion, Chemical Affinity or Atomic Attraction and Corpuscular Attraction) arise from the operation of the Law of Attraction.

It will be well to remember that the fact that some of the above forms of Radiant Force or Energy, such as Heat, Light, Magnetism and Electricity, may arise from Motion transmitted from other Substance, does not alter the matter. For if they arise from "waves" from some other Substance, it merely follows that the Original Motion that gave rise to the "waves" arose from the operation of the Law of Attraction. Or, if they arise from "interrupted Motion," it merely follows that the Motion that is interrupted may be traced back to Original Motion that arose from the operation of the Law of Attraction. So that all Mechanical Power, and all the forms of Energy or Force producing the same (omitting for the moment the forms of Energy or Force of "Living Organisms," which will be described later on) arise from the operation of the Law of Attraction.

Now, for the next step. We have seen that the operation of the Law of Attraction results from Vital-Mental Action on the part of the Life and Mind Principle inherent in the nature of the Particles of Substance. Consequently, all forms of Energy and Force arising from the operation of The Law of Attraction —the latter being the result of Vital-Mental Action—then it follows that:

All forms of Energy and Force having its origin in the Law of Attraction are manifestations of Vital-Mental Action.

But this is not all—for we have not considered the Energy and Force abiding in, and manifested by, what are called "Living Organisms," such as human, animal and plant life, which are manifested by the physical organisms or "bodies" of man, animal and plant. In order to avoid a long digression into the realms of biology, we will omit all but a passing reference to the theories that seek to identify the action of the cells of organic life with those of the particles of inorganic life—for remember, that Organic Substance has its Molecules, Atoms and Corpuscles, as well as its higher combinations known as "Cells"—and we will seek the ultimate source of all forms of Force and Energy, exhibited by "Organic Life," in that which lies back of "Physical Action." We need no argument here—for all will readily recognize that behind the physical action of man, animal and plant, lies Life and Mind, and that therefore all Force and Energy arising from such action must be manifestations of Vital-Mental Action.

And so, summing up our conclusions regarding Force and Energy and Motion in Inorganic Substance—and then in Organic Substance—we arrive at an understanding of the Basic Proposition of the Theory of Dynamic Thought, which is as follows:

Basic Proposition. —*That All forms and exhibition of Force, Energy, Motion and Power are manifestations of Vital-Mental Action. And that, consequently, at the last there is no Force but Vital-Mental Force; no Energy but Vital-Mental Energy; no Motion but Vital-Mental Motion; no Power but Vital-Mental Power.*

It is possible that the average reader will fail to recognize the tremendous importance of the above proposition. It is most revolutionary, and is not only directly opposed to the Materialistic theory which makes Matter the dominant factor—the only factor, in fact—in Life; but it is also far different from the opinion of the average person who has been taught to think of "blind force," "dead matter," "mechanical energy," "power of machinery, engines," *etc.* And yet, you are invited to go back over the path that leads up to the theory, and test and examine every bit of the road for weak spots—insecure bridges, etc.—the writer feels that the work will bear examination. He thinks that he has succeeded not only in proving that (1) The Universe is Alive and Thinking; and (2) That Mind is Dominant—but he believes, also, that he has made at least partially understandable the old occult and metaphysical aphorism that has been heard so much in these later days—the statement that "All is Mind—Mind is All."

The only fact needed now is the proof of the old occult theory that Matter or Substance blends gradually into Mind, and that in the end it is found to have its origin there. So far, Science has not given us this proof, but it begins to look that way, although Science does not dream of what lies at the end of the road she is travelling. She tells us that she sees Matter melting into Force or Energy, and that perhaps the Universe may be found to be Energy or Force, at the last. But she ignores the fact that her investigations have already proven (to those who know how to combine them) that Mind is back of Force—that all Force is Mental Force, at the last. And, so, you see it is not so far a cry from Matter to Mind in these days of the Twentieth Century. The bridge is being erected by the Materialists, but the Mentalist will be the first to cross over it.

But there are many important questions ahead of us for consideration in relation to the Theory of Dynamic Thought. And we must hasten on to them.

One of the first questions that must be considered is that of the transmission of Force, Energy or Motion. Science has told us that Light travels and is "contagious," that Heat travels and is "contagious," that Electricity travels and is "contagious," that Magnetism travels and is "contagious." But is has failed to find evidences of Cohesive Force, or Adhesive Force, or the Force of Gravitation, or the Force of Chemical Affinity, or the Force of Corpuscular Affinity, being "contagious," and although it recognizes that they must "travel" beyond the limits of the bodies manifesting them, yet it has hazarded no theory or hypothesis, worthy of the name, to account for the phenomenon. It informs us that Light, Heat, Magnetism and Electricity "travel" (via waves of the "Ether") at the rate of 184,000 miles per second—and that when they reach their destination the "Ether waves" set up similar vibrations in the Substance with which they come in contact. The only explanation of the method or medium of "travel" is the "Aristotle's Ether" Theory, which, while generally accepted as a working hypothesis, nevertheless, brings a broad smile to the face of any thoughtful scientist who considers it in detail. As for the medium of the transmission of Gravitation, Cohesion, Chemical Affinity and Molecular Affinity, Science is mute. All that she says is that Gravitation is believed to travel *instantaneously* over distances that it takes Light, travelling at the rate of 184,000 miles per second, *over two thousand years* to travel. Verily, Gravitation defies Scientific theories and estimates, and laughs at the "Ether." Let us see if the Dynamic Thought Theory throws any light on the subject!

The first step in the solution of the problem of the transferring and communication of Energy is the remembrance of the fact that the Energy is *purely Mental* . Be it Gravitation, Affinity or Attraction, on the one hand—or Light, Heat, Magnetism or Electricity on the other—it is all Mental Force. Attraction in all of its forms has been recognized as Mental Action. And the vibrations that cause Light, Heat, Magnetism and Electricity have been seen to result from the Law of Attraction, and, therefore, are Mental. This being the case, would it not be wise for us to look for a solution of the transmission of Force and Energy in the region from which it originated—*the Mental Region* ?

Does not this seem reasonable? Should not the explanation for Mental Effects be sought in a Mental Cause? And should not the medium between Mind and Mind be looked for in the Mental Region?

Taking the liberty of peeping into some of the succeeding chapters of this book—getting a little ahead of the story, as it were—let us consider the operation of Mind in the higher forms of Life. Without argument, or proof at this point, let us remember the well-founded statements of fact—and the old occult teachings as well—that the Mind is not confined to the limits of the body, but extends as an "Aura" for some distance beyond the physical form. Let us also remember the phenomena grouped together under the general subject of "Thought-transference," "Thought-transmission," "Telepathy," or (the best term of all) "Telesthesia" (meaning, literally "far-off sensation"). The writer imagines that he hears the yell of derision go up at this point from the materialistic personage, or "man on the street," who has been induced to read this book by some well meaning friend. "Thought-transference, Fiddlesticks," we may hear him cry, in imagination. But let this reader remember—Fiddlesticks, or no Fiddlesticks—that Thought-transmission is a proven fact—and that thousands of people *know* it to be so, absolutely, from their own experience. It is too late in the day for sneers at the mention of the term.

Well, then, since Force is Mental, and we are looking for a Mental explanation for the phenomenon of Transmission of Force, does it not seem natural to consider Thought-transmission in that connection? Answering a possible objection of some critical reader, to the effect that before a "sensation" may be received, the receiver must have "sense-organs"—a very good objection, but one that is answered by Science itself—let us read on.

Haeckel, the distinguished scientist, in his endeavor to prove that Man's senses are but a development of something in inorganic life, has called our attention to the fact that Molecules, and Atoms, are capable of "receiving" sensations and "responding" thereto. He makes quite a point of this in his latest works, and remarks, among many other things showing his positive views on the subject of "sensation in the inorganic world": "*I cannot imagine the simplest chemical and physical process without attributing the movements of the material particles to unconscious sensation* "; and again: "*The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience 'pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground* ." He also quotes, approvingly, the remarks of Nageli, who said: "*If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they* *are forced to do otherwise* ." Haeckel also says that in his opinion *the sensations in animal and plant life are "connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements, and that reveal themselves in chemical affinity* ." Is not this strong enough? Perhaps we may now be permitted at least to "assume" that even the Atoms, Molecules and Corpuscles have "something like sensation."

Some one may now object that Haeckel speaks of "contact" between the particles, and that sensation by contact (even in an atom) is far different from sensation without contact, at a short distance. Quite right, but if the objector will take the trouble to review the teachings of Science regarding the relation of the Particles, he will see that the Particles are *never "exactly" in contact* , except in moments of collision, which, by the way, they carefully avoid. The Corpuscles, as we have shown, have *"plenty of room" in which to move about* , and they move in orbits around each other. The Atoms combine, *but there is always room between them* , as may be seen by reference to the teachings regarding the "Ether," which "fills up the cracks" according to the theory. And the Molecules *also have "plenty of room,"* as may be seen by reference to that part of the subject, particularly to the comparison of the drop of water magnified to the size of the Earth, in which the Molecules would appear about the size of the original drop *with more room between each than their own size* .

In fact, as we have been shown in a previous chapter, the particles are attracted only to a certain distance, at which they resist the impulse or attraction and "stand off" a bit. They will not be forced too near without creating disturbances, and manifestations of force, and if they are separate beyond a certain distance the attractive power ceases to operate. But *there is always some room between them* , and they bridge over that room and exert and receive the attractive power *in some way* . This is true not only of the particles but of the great bodies, like the Earth and planets, that are attracted, and attract over great distances. Now for the question: "How do they exert sense and attractive power over the great comparative distance—great, comparatively, as well in atom, as in planet and sun?"

Some one may answer the question closing the last paragraph with the word "*Electricity* ." Very good—Electricity, like the "Ether," comes in quite handy when one is forced to explain something not known. "Electricity," like the "Glacial Period," "Aristotle's Ether," "Natural Laws," and "Suggestion," is a most handy weapon of argument, and often acts as a preventative to further inquiry and investigation until some sufficiently irreverent of precedent arises to ask, "But Why and How?" and starts the ball rolling again.

But "Electricity" will not answer in this case, for the rate of the "travel" of

Electricity is well known—184,000 miles per second, which, fast as it is, assumes the crawl of a "slow-freight" when compared with the "instantaneous" rate of travel of Gravitation. And then Electricity requires a "medium" and Gravitation does not, and in many other ways the two are seen to be totally different. And in the case of the Space between the Atom and Molecule and Corpuscle, it is no more reasonable to say "Electricity" than it would be to say "Heat" or "Light"; and "Magnetism" is not available for obvious reasons. Remember that Electricity, Light and Heat are *caused* by Motion resulting from Attraction, and *the child cannot procreate the parent* . Heat, Light and Electricity may beget each other (and they do). And Gravitation may procreate Heat, Light and Electricity. But Heat, Light and Electricity *cannot procreate Gravitation* —Never! And Light, Heat and Electricity require replenishing from the common source of Energy, but Gravitation is self-sufficient and asks no replenishing or storage-battery or power-house. Electricity, Heat and Light come and go, appearing, manifesting and disappearing, swallowed up by each other, or by Substance. But Gravitation is always there—unchangeable—unwavering—immutable—invariable—Something above Matter and Force—something majestic, awe-inspiring, sublime! Does it take a wild flight of the imagination to see that this Something, that is not Matter, and nor Force, *must be a manifestation of Mind* ?

Let us first apply this idea of Thought-transference to the operation of the Law of Attraction between the Corpuscles, Atoms and Molecules of Substance—the Particles of Substance. The particles are believed to move to or away from each other in accordance with the workings of Attraction and Affinity, in its various degrees. First they must *desire* to move—not Desire in the developed sense that we feel it, but still elementary "feeling," or "inclination," or "tendency"—call it what you will, but it remains rudimentary Mental Emotion—an Emotion leading to Motion. (This is not a pun—look up the meaning of the word Emotion and you will see its application.)

Then, following the Desire, comes the action in the direction of gratifying it. The Particles act to gratify Desire in two ways—acting at a "distance," remember—they exert the Attractive Force, which the writer believes to be Mental Force, *transmitted by Mind, projection* , a mental or psychic bond or connection being thus established. By means of this bond of Mind, the Particle endeavors to (1) draw itself to the object; and (2) to draw the object toward itself. In the case of the Molecule, this Desire and Movement seems to be mutual, and evidenced by and to all Molecules alike, *providing they be within Molecular Distance* , as Science calls it. But in the case of the Atoms, it seems to be different—for there is found a greater degree of "choice," or "elective affinity." This "election" or "choice" is not altogether free, but depends upon the relative likes and dislikes of certain "kinds" of elements, as we have seen in previous chapters, although, to be sure, these Elements are all made out of the same "stuff" in different combinations.

The details of Corpuscular Attraction are not known, so it cannot be told whether "preferences" exist, or whether (in the words of the street) all Corpuscles "look alike" to each other. It would appear, however, that there must be some reasons for preference, among the Corpuscles, else they would always form in the same combinations—always act alike to each other, as they are alike in other actions—and thus there would be but *one* Element or kind of Atom, formed, instead of the *seventy-five* , already known. To be sure, in this case, it *might* be that the *one* kind of Atom formed would be the Atom of Hydrogen, and that all other Elements, or Atoms, were modifications of that one—just proving the dream of the Scientists of the Nineteenth Century. But, as Kipling would say, "that is another story."

To return to the Particle which we left trying to draw the other Particle to itself, and itself toward the other. There is no *material* connection between them (and Electricity and Magnetism will not answer), so what is to be done? Evidently the Particle knows, for it exerts *a "drawing" power or force by means of the Mental-connection* , and two come together. The Particle evidently is able to exert a repelling or "moving away" power by reversing the process, the Mental-bond acting as the medium. This may cause a smile, because we have never seen an instance of bodies pulling themselves together by intangible "bonds." *Haven't we?* Then how about two pieces of magnetised steel, or two electrified substances? Oh, that's different, you say. *Why, different?* Isn't *the bond intangible* ? And, haven't we seen that both Electricity and Magnetism were Mental Actions also? Oh,—er—but well,—oh yes, *that's* it—perhaps the Attracting Force is Magnetism or Electricity. No, that will not do, for we have seen that Electricity and Magnetism were *products* of this Attraction, not *producers* of it—the Attraction must come *before* Electricity and Magnetism, not *after* them—you are mixing Cause and Effect. And, even if you were right—and you cannot be—wouldn't the Electrical or Magnetic Force be *called into operation, and directed by the Mental Action* , arising from the Desire? You cannot get away from Mental Action when you study the Law of Attraction.

"But, how about the fact that Heat causes the Particles to change their vibrations, and draw apart, and all that sort of thing—and Electricity, likewise?" you may ask. "Surely this takes the matter away from Mental Action, doesn't it?" Well, the writer thinks that the phenomenon referred to only helps to prove his theory. And he will endeavor to so prove to you.

The consideration of the facts related in this chapter, leads us to a supplemental proposition to our Basic Proposition, which may be stated as follows:

Supplemental Proposition I. —*Not only is the Law of Attraction the manifestation of a Mental Process, or Vital-Mental Action; but also the actual Force or Energy used in bringing the Particles of Substance in closer relation, in accordance with that Law, is in its nature a Vital Mental Force or Energy, operating between bodies or particles of Substance, without a material medium.*

CHAPTER XII
THE LAW OF VIBRANT ENERGY

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IN previous chapters we have seen that the phenomena of Radiant Energy, known as Light, Heat, Magnetism and Electricity, had their origin in the Motion of the Particles, the different classes of phenomena depending upon the particular degree and nature of the aforesaid Motion of Particles.

We have seen also that Radiant Energy could be communicated or transmitted from one body of Substance to another. And that the communication of transmission might be accomplished not only by close contact of the bodies, but by "waves" of some sort which were caused in some "medium" (the Ether) by the vibrations of the Particles of the body, and which "waves," when they reached the other body, were transformed into vibrations of the Particles corresponding to those manifested in the first body. The idea has been illustrated by the sending telephone, the sound waves in the diaphragm of which were transformed into waves of the Electric current, and thus passing along the wires were transformed again into sound-waves by the diaphragm of the receiving instrument.

We have seen, also in the preceding chapter, that the medium by which these vibrations were transferred, transmitted, or communicated, might be supposed to be Mind, the operation being akin to Thought-transference. Now let us examine into the workings of the matter.

In the first place, we assume a certain state of vibration, existing in a certain body of Substance—Heat, or Electricity for instance (either illustration will answer.) Another body of Substance is brought in close contact with the first body, and the vibrations of Energy pass on to the second, not by "waves" but by a seeming actual passing of vibrations without the need of intervening "waves." This, Science calls transmission by Conduction, the theory being that the particles rapidly "pass on" the vibrations from one to another. Convection or conduction along other forms of Substance, such as hot-air, hot-water-steam, etc., is but a variation of the above, as Substance is the medium in both cases. The third form of transmission is by Radiation, whereby the vibrations are transmitted by "waves" in some medium other than Substance (according to the theory), as we have described in a preceding paragraph, as well as in previous chapters. As a matter of fact, a careful analysis of the matter will show that even in the "Conduction" of the most solid Substance, there must be a "*medium not Substance* " between the Particles of the Substance, *for the Particles always have Space between them* —this being true of the Particles of Air, as well as those of Iron. *So there is always Space to be traversed by a "medium not Substance."* But we need not stop to split-hairs regarding this question, for the general explanation will explain this also.

Now, to get back to our body of Substance vibrating with Radiant Energy, separated from a second body of Substance by a great distance—thousands of miles in fact—millions would be better—let us take two worlds, for instance—the Sun and the Earth. Ignoring for the moment the explanation of Gravitations (which will be given later) and realizing that there *is no medium of Substance* existing between the two bodies, we must grant that there is a "*medium not Substance* " existing between them, either permanently or thrown out for the purpose of this special transmission. We shall assume a medium existing before the need of the transmission (for reasons to be seen later.) Our Theory of Dynamic Thought, and Thought-Transference between bodies of Substance, compels us to suppose that this medium *is a Mental Connection, or Mental Relation, existing between the two bodies of Substance* . So, we must consider the question of this medium of Mind transmitting the vibrations of Radiant Energy from the Sun to the Earth. How can Mind conduct Radiant Energy? *It does not conduct Radiant Energy* , but it does *transmit* —not Radiant Energy—but the *Mental State that causes Radiant Energy Vibrations* .

This statement of a "Mental State causing Radiant Energy Vibrations" seems rather startling at first sight—but let us examine it. We have seen that the Radiant Energy was caused by the Motion or Vibrations of the Particles, which Motion or Vibration was the result of the workings of the Law of Attraction, and which Law was but the manifestation of Vital-Mental Action. And, at the last, the Vibrations of Radiant Energy are the result of peculiar or particular "states" of the Life and Mind of the Particle. The word "State" is derived from the Latin word *Status* , meaning "position; standing," and is used generally in the sense of "condition."

This Mental State of the Particle may be described as a state of "*Emotional Excitement* ." Let us pause a moment to consider the meaning of these words—it often helps us to understand a subject, if we examine the real meaning of the words defining it. "Emotion" is derived from the Latin word *Emotum* , meaning "to shake; to stir up"—the Latin word being made up of two other words, *i.e.* , *E* , meaning "out"; and Motum, "to move." "Emotion" is defined as "a moving or excitement of the mind." "Excitement" is derived from the Latin word *Excitare* , meaning "to move out"—the English word being defined as "a calling to Activity; state of Active feeling; aroused Activity." So you see that the idea of *Active Motion* , and *Aroused Activity* , of Mind, permeates the term "Emotional Excitement," that is used by the writer in connection with the Mental State causing vibration of the Particles of Substance. The single word, "Excitement," will be used by the writer, hereafter, in the above connection, in order to avoid complex terms. To those who still object to the use of a mental term in reference to motion of Substance, he might remark that Science makes use of the term —"Excite," and "Excitement"—in reference to Electrical phenomena, so that he is not altogether without support in the use of the word.

Now to return again to our body of Substance—the Sun—the Particles of which are manifesting a great degree of "Excitement," evidencing in Vibrations producing the phenomenon of Radiant Energy. The excitement is shared equally by its Particles, the "contagion" having spread among them. Even the Particles of its atmosphere are vibrating with Excitement, and evidencing Radiant Energy. The Sun is in direct Mental Connection with the Earth (as we shall see presently) and the Excitement is transmitted by Thought-Transference (along this Mental Connection) in the shape of Dynamic Thought-waves of Excitement. These waves have a rate of speed of 184,000 miles per second—why this particular rate, or any rate at all, is not apparent; it being very evident, however, that this particular kind of Mental Action—Excitement, or Thought—is not transmitted *instantaneously* as is the Mental Quality known as Desire, resulting in Attraction, or Gravitation, which seems to be rather a Basic quality, rather than a temporary disturbance or emotional excitement. But the writer must not get ahead of his story.

The Excitement of the Particles of Substance composing the Sun is "contagious," and the Thought-waves travel along the Mental Connection, or medium, at a wonderful rate of speed. Soon they come in contact with the Mental Atmosphere of the Earth and the Excitement becomes manifest in Action, the Emotional Excitement being reproduced by the Particles of the Earth's Substance nearest the surface which vibrate and manifest the Radiant Energy in spite of themselves, for the tendency among Particles is to "settle down," and remain "calm," rather than to participate in Emotional Excitement. They have acquired a normal and fixed rate of Vibration, or Mental State, after many years, gradually changing from a high state of Excitement, to a comparative calm state. And, their tendency and inclination is Conservative, and they are disposed to resent and repel Radical states of Excitement or Disturbance, coming from other less Conservative Bodies.

The above fact partially explains why the communicated Excitement manifests itself more strongly on the surface of the body "exposed" to the contagion of Excitement. The Conservative influence is always at work, and manages to absorb and equally distribute the Energy that is beating down upon it, without allowing it to penetrate very far. The Energy is used-up or absorbed, and neutralized by the lower vibrations of the Mass. The effort of the Energy coming from the sending Body is to "bring-up" the vibrations of the receiving body to the rate of the sender; while the effort of the receiving body is to resist this effort, and to reduce and "bring-down" the transmitted increased rate of vibration of the Particles immediately exposed to the contagion. In both cases the effort is toward "equalization" of the rate of vibrations. This working of the law may be observed plainly in the case of Heat vibrations—the Energy seeming to wish to "bring-up" the vibrations or temperature of the second body, while the latter resists this effort, and strives to "bring-down" the vibrations or temperature of those Particles of itself that have "caught the Motion." The Energy is like a Radical Agitator who wishes to stir up an Excitement, leading to "a change," while the Body is like the Conservative element that prefers to "let well enough alone," and resists the stirring-up process, and exerts itself to restore quiet, and to maintain accustomed conditions.

The explanation of the phenomenon given in any work on Physics or Natural Philosophy will answer fairly well in the consideration of this Theory of Dynamic Thought, the only important change being required, being the substitution of "Thought-waves" for "Waves of the Ether" of Science. Science has described the "working operations," as might be expected from her years of careful study and examination. She has erred only in the Theory or Hypothesis advanced to account for the facts. Her "Ether" handed down by Aristotle, is admitted by her to be paradoxical and "unthinkable"—but she has had none other to substitute for it. She will probably sneer at the Dynamic Thought, and Thought-Transference theory advanced in this book—if indeed she takes the trouble to examine it. But sometime, from her own ranks—among her most advanced members—will arise a man who will claim that "All Force is Mental Force," and that "Transference of Energy is Thought Transference." And the Scientific World will accept the doctrine after it finds itself unable to fight it down—and it will give new names and terms to its workings. And it will proclaim loudly the "new" Truth. And this little book, and its writer will be ignored—but its work will go on. The writer although probably doomed to have himself and his theory laughed at by the masses of people (whose children will accept the teachings of this book) does not feel discouraged by the prospect. He cares nothing for personal credit—the truth being the important thing. Like Galvini, (whose words appear on the title page of this book) he may cry: "*I am* *attacked by two very opposite sects—the scientists and the know-nothings. Both laugh at me, calling me the 'Frog's Dancing Master,' but I know that I have discovered one of the greatest Forces in Nature.* " The illustration given above of the transmission of the Excitement of the Particles of the Sun to the Particles of the Earth, will answer equally well in the case of Light, Heat, Magnetism and Electricity. And it will answer in the case of the transmission of these Forces between Atoms, Molecules, and Masses as well as between Worlds and Solar Systems. Any bodies subject to the Law of Attraction may and do, so transmit Vibrations. In our consideration of "The Riddle of the Sphinx," which forms the subject of the next chapter, we shall obtain further particulars of the workings of the Law.

The consideration of the facts and principles stated in this chapter brings us to a second Supplemental Proposition, which may be stated as follows:

Supplemental Proposition II. —*The rates of vibration of the Particles of Substance may be likened to "Mental States"; and a high degree of the same may be called an "Excitement." This "Excitement" may be, and is, communicated from the Particles of the body manifesting it, to the Particles of other bodies—the medium of such communication being a Mental Connection or Mental Relation existing between the two bodies of Substance, without the employment of any material medium—and which Excitement, so communicated, reproduces in the second body the vibrations manifested in the first body, subject, always, to the counteracting efforts of the second body to maintain its accustomed, and former, rate of vibration, and Mental State.*

CHAPTER XIII
THE RIDDLE OF THE SPHINX

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IT is with no light emotion, or jaunty air, that the writer approaches this part of his subject. On the contrary, he feels something like awe when he contemplates the nature of that great Something which he is called upon to attempt to "explain" in a few pages. He feels, in only a lighter degree, the emotion that one experiences when, in occasional moments, his mind leads to a contemplation of The Infinite. He feels that that which men mean when they say "Gravitation" and "The Ether," are but symbols and feeble concepts of Something so far above human experience that the Mind of Man may grasp only its lowest shadings, the greater and higher part of it, like the higher rays of the Spectrum, being hidden from the experience of Man.

In his endeavor to pass on to you his ideas regarding the Something that explains both Gravitation and the Ether, he must ask you to endeavor to form a Mental Picture of a "Something." This Something must fill all Space within the Limits of the Universe, or Cosmos—if limits it has. It must be an expression of the first of the attributes of The Infinite—the one called Omnipresence, or Presence-everywhere—and *yet it must not be The Infinite Presence* . It also must be an expression of the second of the attributes of the Infinite—the one called Omnipotence, or All-Power—and *yet it must not be The Infinite Power* . It also must be an expression of the third attribute of The Infinite—the one called Omniscience, or All-Knowing—and *yet it must not be The Infinite Wisdom* . It must be an expression of All the Attributes that *we think of* as belonging to The Infinite—*and yet through them All we may see The Infinite, Itself, in the background, viewing its expressions* .

This Something that you are asked to think of is that Something regarding which the mystics have dreamed; the philosophers have speculated; the scientists have sneered and smiled—that Something that Men have thought of as The Universal Mind or the Cosmic Mind.

You are asked to think of this Something as a great Ocean of Pure Mind, permeating all Space—between Solar Systems—between Worlds—between Masses of Substance—between the Molecules, Atoms, and Corpuscles. In and about and around everything—yes, even in Everything—in the very essence of the Corpuscle it is—in truth *it is that Essence itself* .

Bound up in the bosom of that Mighty Ocean of Mind must reside all Knowledge of the Universe—of all "this side of God." For that All-Knowledge is but a knowing of its own region. Latent within itself must be locked up all Energy, or capacity for Force or Motion, for all Force or Energy is Mental. In its very presence it exemplifies the capacity of filling All Space. Omnipresent; Omnipotent; Omniscient—all the attributes of The Infinite are manifested in it —*and yet it is but the outward expression of That-Behind-the-Veil, which is the Causeless Cause of All* .

In that Great Ocean of Universal or Cosmic Mind, bodies of Substance are but as floating specks of dust—*or even bubbles formed of the substance of that Ocean itself* —on the surface of that Ocean, there may arise waves, currents, ripples, eddies, whirlpools,—storms, hurricanes, tempests,—from its bosom may rise vapor, that after stages of clouds, rain-drops, flowing in streams, rivers, bays, at last again reach the source of its origin. These disturbances and changes we call Energy, Force, Motion—but they are but surface manifestations, and the Great Ocean is serene in its depths, and, in reality, is unchanged and undisturbed.

This, friends, is that which the writer asks you to accept in the place of Aristotle's Ether. Is it a worthy exchange?

We have seen that the Attraction of Gravitation was different from any other so-called form of Force and Energy—both in its operations and laws, as well as in its constancy and self-support. And that it was different from the other forms of Attraction such as Cohesion, Chemical Affinity, *etc.* And, so we must consider it as more than a mere "Emotional Excitement" in the Mind of the Particle—that bubble on the surface of the Ocean. And it must be different from the special forms of Attraction manifested by the Atom and Molecule. It must be a simpler, more basic, and yet a more constant and permanent thing. It must exist before and after "Excitement; Vibration; Cohesion; and Chemical Affinity." *It must be the Mother of the Forces.*

Let us imagine the Cosmic Mind as a great body of Something filling Space, instead of as the surface of the Ocean, which figure we used just now—either figure is equally correct. This great Cosmic Mind is to be thought of as filling Space, and containing within its volume (Oh, for a better word!) countless worlds, and suns, as well as smaller bodies of Substance. These suns and world, and bodies are apparently free and unconnected, floating in this great volume of Mind. But they are not free and unconnected—they are linked together by a web of lines of Gravitation. Each body of Substance has a line reaching out in a continuous direction, and connecting it with another body. Each body has one of such lines connecting it with *each* particular "other body." Consequently, each body has countless lines reaching out from it; some slender, and some thick,—the thickness depending upon the ratio of distances maintained by, and relative sizes of, the particular bodies that it connects. This system of "lines" form a great net-work of connections in the volume of Mind, crossing each other at countless points (but not interfering with each other.) And although the number may be said to be "countless," still these lines do not begin to cover the entire dimensions of Space, or of the Mind that fills it. There are great areas of Space entirely untouched by these lines. If one could see the system of lines, it probably would appear as a sheared off section of a great spider's web, with lines in all directions, but with "plenty of room" between the lines. *Perhaps these lines converge to a common centre, and that centre may be——!* But this is transcendental dreaming—let us proceed with our consideration of the use of these lines.

It is to be understood, of course, that these "lines" *are not material* lines—not made of Substance—but rather, "conditions" in the Cosmic Mind. Not Thought-waves arising from the Excitement of Particles, but Something more basic, simpler, and more permanent. Let us look closer and we will see that the great lines of Gravitation radiating from, and connecting world with world—sun with planet—are really cables composed of much smaller lines, the finest strands of which are seen to emanate from each Corpuscle or Particle of Substance—the "line" of Gravitation reaching from the Earth to the Sun being composed of a mass of tiny strands which connect each Particle of one body with each Particle of the other. The last analysis shows us that *each Particle is connected with every other Particle in the Universe by a line of Attraction* .

These "Lines of Attraction" are what we call Gravitation —purely Mental in nature—Lines of Mind-Principle in the great volume of mind.

These lines of Gravitation must have existed from the creation of the Particle, and the connection between Particle and Particles must have existed from the beginning, if beginning there was. The Particles may have changed their positions and relations in the Universe, but the lines have never been broken. Whether the Particle existed as a free Corpuscle—whether combined as Atom or Molecule—whether part of this world or sun or planet, or that one countless millions of miles removed—it mattered not. The Line of Gravitation always was there, between that Particle and every other Particle. Distance extended and thinned the line, or the reverse, as the case might be—but it was there, always. Obstacles proved no hindrance to passage, for the lines passed through the obstacle. Can it not be seen that here is the secret of the fact that no "time" is required for the passage of Gravitation—it apparently traveling instantaneously, whereas, in fact, it does not "travel" at all. And does not seem that this theory also explains why no medium is required for the "travel" of Gravitation? And does it not explain why Gravitation is not affected in its "passage" by intervening bodies? Gravitation does not "travel" or "pass"—it remains constant, and ever present between the articles, varying in degree as the distance between the Particles is increased, and *vice-versa* ; and increasing and decreasing in effect, according to the number of Particles combining their lines of Attraction, as in the case of Atom, Molecule, Mass, World. Gravitation is a Mental Connection or Bond uniting the Mind in the several Particles, rather than their Substance or Material.

Along these lines of Gravitation pass the "Thought-waves," resulting from the Excitement of the Particles—these fleeting, changing, inconstant waves of Emotion—how different they are from the changeless, constant exhibition of Gravitation. And along these same lines—when shortened by close contact, travel the impulses of Cohesion and Chemical Affinity. Gravitation not only performs its own work, but also acts as a "common-carrier" for the waves of Desire-Force, and the Thought-waves of Excitement of the Particles, manifesting as Attractive Energy, and Radiant Energy, respectively.

The writer asks you to remember, particularly, that while the Desire-waves of the Particles,—and their Thought-waves of Excitement—are changeable, disconnected, and inconstant; the Line of Gravitation is never broken, and could not be unless the Particle of Substance was swept out of existence, in which case the balance of the Universe would be overturned, and chaos would result. The Divine Plan is perfect to the finest detail—every Particle is needed—is known—is counted—and used in the Plan. And Gravitation is the plainest evidence of the REALITY of The Infinite that is afforded us. *In it we see the actual machinery of The Infinite.* No wonder that great thinkers have bowed their heads reverently before its Power and Awfulness, when their minds have finally grasped its import. Verily the sparrow's fall is noted, and known, as the Biblical writer has recorded, for the fall is in obedience to that great Law that holds the Particles in their places—that makes possible the whirl of worlds, and the existence of Solar Systems—that, indeed, makes possible the Forms of Life as we know them—that Something that forever and ever has, and will, silently, ceaselessly, untiringly, and without emotion, fulfilled its work and destiny—GRAVITATION.

The Theory of Dynamic Thought also holds that in addition to the existence of the Cosmic Mind, or Ocean of Mind-principle—and the Lines of Attraction that run through it, each particle has its Mental Atmosphere, or Aura. The Aura is an Atmosphere of Mind that surrounds the Particle—and also the larger bodies

—and also living forms higher in the scale. This Aura is merely an extension of the bit of Mind that is segregated or apparently separated from the Cosmic Mind, for use by the individual Particle, Mass, or Creature. Through, and by means of this Aura the Particle takes cognizance of the approach and nature of the other Particles in its vicinity. The same rule holds good in the case of the Creatures, including Man, as we shall see in a later chapter. The fact is mentioned here, merely in order to connect the several manifestation of Mental Phenomena mentioned in the several parts of this book.

Some may object to the Theory of the Lines of Gravitation being the only "carriers" of the Energy of the Sun, as being contrary to the conception of Science that the Sun radiates Energy *in all directions equally* , just as does a piece of hot iron, or a lamp. Answering this objection, the writer would say that there is a decided difference in the two cases. The iron or lamp radiates its heat and light to the particles of the surrounding air and other Substance in close distance, the "lines" being very close together,—so close in fact that they seem to be continuous and having no space between them, at least no Space sufficiently large to be detected by the eye of Man, or his instruments. But with the Sun the case is different, for the distances are greater and the lines spread apart as the distance is increased. Draw a diagram of many fine rays emanating from a central point, and you will have the idea at once. If Space were filled with Substance, just as is the Atmosphere of the Earth—the Air, is meant of course—then indeed would the lines practically be joined together, but as Space between the worlds is almost devoid of Substance, the lines between the Sun and the other worlds, and planets, spread out rapidly as the distance from the Sun increases.

To show how this objection is really an additional proof of the Theory the writer begs to call your attention to the fact that according to the calculations of the physicists in Science, the Sun's energy would have been exhausted in 20,000,000 years, granting that it was dispersed equally in all directions during that time. But, *note this* , Science in its other branches, namely in Geology, etc., holds that the Sun already has been throwing out energy for 500,000,000 or more years, and seems able to stand the strain for many millions of years more. Thus Science is arrayed against Science. Does not this Theory harmonize the two, by showing that the Sun does *not* emanate Energy in *all* directions, equally, and at all times—but, on the contrary radiates Energy *only along the lines of Gravitation, and in proportion to the relative distances and sizes of the bodies to whom such Energy is radiated* ?

The writer need scarcely state that in the short space at his disposal, in the pages of this book, he has been able merely to outline his Theory of Dynamic

Force, as applied to the Inorganic World. The patience of the average reader has limits—and he must pass on to other features of the workings of the theory, namely the Mental Life of Man, in which the same laws are manifested. But, he feels that those interested in the phases of the subject touched upon, may explain for themselves the missing details by reference to the teachings of Modern Science on the subjects of Physics, remembering, *always* , to substitute the Theory of Dynamic Thought for the "Ether" theory that Modern Science borrows from Aristotle as a temporary "makeshift." The writer believes that this Theory will account for many of the missing links in Physics—a broad statement, he knows, and one either extremely impudent or superbly confident, according to the view-point of the critic.

The writer may be able to throw a little additional light, probably, upon the question of the relation between Gravitation, and the Excitement-waves of Radiant Energy. Without attempting to go into details, he wishes to suggest that in view of the fact that the Particles are connected by the "Lines of Gravitation," any great, extended, and rapid disturbance of a number of Particles would cause a series of undulating or wave-like movements in the "lines," which might be spoken of as waves of "Agitation or Unrest" in the Lines of Gravitation. This Agitation, or Unrest, of course, would be thus communicated to all other Particles toward whom lines extended, the intensity or effect of such Agitation or Unrest depending upon the relative distances, and the number of Particles involved. We may easily imagine how the intense and high rate of vibration among the Particles of the Sun, manifesting as intense Heat, would cause a like high degree of Agitation or Unrest among the Lines of Gravitation—the "lines" dancing backward and forward; around and about; following the movements of the Particles, and thus producing "waves" of Gravitational Agitation and Unrest, which when communicated to the Particles of the Earth, would produce a similar Excitement among the Particles of the latter. In the same way the "Sun-spots," and consequent terrestial electrical disturbance may be explained.

While not absolutely tying himself to this particular conception of the details of the workings of the law, the writer feels free to say that he considers it a very reasonable idea, and one that in all probability will be found to come nearer to explaining the phenomena, than any other hypothesis. It certainly coincides with the "undulatory wave" theory of Science. The idea is but crudely expressed here, for lack of space, it being impossible to attempt to go into details—the mere mention of general principles being all that is possible at this time and place.

And now, for a few additional words on the subject of our theory that in place of the hypothetical Ether of Science—a Substance that is not Substance—there exists a great Ocean of Cosmic Mind. The idea is not without coroborative proof in the direction of the thought of advanced thinkers even among the ranks of Science.

While Science has accustomed the public to the idea that in the Universal Ether might be found the origin of Matter—the essence of Energy—the secret of Motion—it has not spoken of "Mind," in connection with this Universal Something. But the idea is not altogether new, and some daring Scientific thinkers have placed themselves on record regarding same. Let us quote from a few of them—it will make smoother our path.

Edward Drinker Cope , in several of his writings, hinted at the idea that *the basis of Life and Consciousness lay back of the Atoms, and might be found in the Universal Ether* .

Dolbear says: "*Possibly the Ether may be the medium through which Mind and Matter react* ."

Hemstreet says: "*Mind in the Ether is no more unnatural than Mind in flesh and blood* ."

Stockwell says: "The Ether is coming to be apprehended as an *immaterial* , superphysical substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called worlds. *It embodies the ultimate spiritual principle* , and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, *mental and spiritual* , as they are known to man."

Dolbear speaks of the Ether as a substance, which, besides the function of energy and motion, has other inherent properties "*out of which could emerge, under proper circumstances, other phenomena, such as life, or mind or whatever may be in the substratum* ."

Newton spoke of it as a "*subtle spirit, or immaterial substance* ." *Dolbear* says: "The Ether—the properties of which *we vainly strive to interpret in the terms of Matter* , the undiscovered properties of which ought to warn every one against the danger of strongly asserting what is possible and what is impossible in the nature of things."

Stockwell says: "That the Ether *is not Matter in any of its forms* , practically all scientists are agreed. *Dolbear* , again, says: If the Ether that fills all space is not atomic in structure, presents no friction to bodies moving through it, and is not subject to the law of gravitation, it *does not seem proper to call it Matter* . One might speak of it as a substance if he wants another name for it. As for myself, I make *a sharp distinction between the Ether and Matter* , and feel somewhat confused to hear one speak of the Ether as Matter."

And yet, in spite of the above expressions, no Scientist has dared to say in plain words that the Ether, or whatever took the place of the Ether, *must be Mind*

, although several seem to be on the verge of the declaration, but apparently afraid to voice their thought.

In view of what we have seen in our consideration of the facts and principles advanced in this chapter, we are invited to consider the following two Supplemental Propositions:

Supplemental Proposition III. —*Connecting each Particle of Substance with each and every other Particle of Substance, there exists "lines" of Mental Connection, the "thickness" of which depends upon the distance between the two particles, decreasing in proportion as the distance is increased. These "lines" may be considered as "conditions" of the great Ocean of Cosmic Mind which pervades and fills all Space, including the essence or inner being of the Particles of Substance, as well as the space between the said Particles. These "lines" are the "Lines of Gravitation," by and over which the phenomenon of Gravitation is manifested. These Lines of Gravitation have always existed between each Particle and every other Particle, and have persisted continuously and constantly, throughout all the changes of condition, and position, and relation, that the Particles have undergone. There is no "passage" or "transmission" of Energy or Force of Gravitation over these lines, or any other channel, but, on the contrary the Energy or Force of Gravitation is a constant and continuous Mental Connection or Bond existing between the Mind of the Particles, rather than between their Substance or Material.*

Supplemental Proposition IV. —*The Lines of Gravitation, mentioned in the preceding proposition, are the medium over which travel, or are transmitted the "Thought-waves" resulting from the Excitement of the Particles, and by which waves the "Mental States" are communicated or transmitted. The same medium transmits or carries the Mental Force of Attraction—Cohesion, Chemical Affinity, etc., evidencing in the relation of the Particles to each other. Thus Gravitation not only performs its own work, but also acts as a "common carrier" for the "waves of Excitement," manifesting as Radiant Energy; and the waves of Desire-Force, manifesting as Attractive Energy.*

And here, the writer rests his case in the action in the Forum of Advanced Thought, entitled "*The Theory of Dynamic Thought vs. The Theory of Aristotle's Ether* ," in which he appears for the Plaintiff. He begs that you, the members of the jury, will give to the evidence, and argument, due consideration, to the end that you may render a just verdict.

CHAPTER XIV
THE MYSTERY OF MIND

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THE writer, in this book, has treated the two manifestations of Life, *viz.* , Mind and Substance, as if they were separate things, although he has hinted at his belief that Substance, at the last, might be found to emanate from Mind, and be but a cruder form of its expression. The better way to express the thought would be to say that he believes that both Substance, and Mind *as we know it* , are but expressions of a form of Mind as much higher than *that which we know as Mind* , as the latter is higher than Substance. But he does not intend to follow up this belief, in this book, as the field of the work lies along other lines. The idea is mentioned here, merely for the purpose of giving a clew to those who might be interested in the conclusions of the writer, regarding this more remote regions of the general subject.

The writer agrees with the Ancient Occult Teachings regarding the existence of The Cosmic Mind, as he has stated in the last chapter. This Cosmic Mind, he believes, is independent of Substance, in fact it is the Mother of Substance, and its twin-brother, *Mind as we know it* .

Mind, as we know it , and Substance are always found in connection with other. It is true that the form of Substance, used by Mind as its body, may be far finer than the rarest vapor that we know, but it is Substance nevertheless. The working of the Great Plan of the Universe seems to require that Mind shall always have a body with which to work, and this rule applies not only in the case of the densest form of Substance and the Mind-principle manifesting through it, but also in the case of the highest manifestation of Mind, as we know it, which requires a body through which to manifest.

This constant combination of Mind and Substance—the fact that no Substance has been found without at least a trace of Mind, and no Mind except in relation to and combination with Substance, has led many scientific thinkers to accept the Materialistic idea that Mind was but a property of Substance, or a quality thereof. Of course, these philosophers and thinkers have had to admit that they could form no idea of the real nature of Mind, and could not conceive how Substance really *could* "think," but they found the Materialistic idea a simpler one that its opposite, and so they fell into it. Notwithstanding the fact that there was always a Something Within that would cry "Pshaw!" at the conclusion of the argument or illustration, these men have thought it reasonable to believe that there was no such thing as Mind, except as a result of "irritation of tissue," *etc.* But, nevertheless, there is always a Something in us that, in spite of argument, keeps crying like a child, "*'taint so* !" And, wonderful to relate, we heed the little voice.

This Materialistic theory is a curious reversal of the facts of the case. Even the very conclusions and reasoning of these thinkers is made possible only by the existence of that Mind which they would deny. The human reason is incapable of "explaining" the inner operation of the Mind, upon a strictly and purely physical basis. *Tyndall* , the great English scientist, truthfully said, "*the passage from the physics of the brain, to the corresponding facts of consciousness, is unthinkable. Granted that a definite thought and a definite molecular action of the brain occur simultaneously, we do not possess the intellectual organ, nor apparently any rudiment of the organ, which would enable us to pass by a process of reasoning from the one phenomenon to the other.* "

The Materialist is prone to an attempt to rout the advocates of "Mind" with a demand for an answer to the question, "What is Mind?" The best answer to that question lies along the proverbial Irishman's lines of answering a question by asking another one, resulting in the "answering question," "What is *Matter* ?" As a fact, the human reason is unable to give an intelligent answer to either question, and the best opinion seems to be to consider them as but two aspects of Something, the real origin of which lies in Something Higher, of which both are aspects or forms of expression.

The Occult Teaching, with which the writer agrees, is that the "Mind" inherent in any portion of substance, from the Corpuscle up to the Brain of Man, is but a segregated (or apparently separated) portion of the Universal Mind-principle, or Cosmic Mind. This fragment of Mind is always connected with Substance, and, in fact, it is believed that it is separated from the Universal Mind, and the other Separate Minds by a "film" of the rarest Substance, so fine as to be scarcely distinguishable from Mind. This separation is not a total separation, however, for the fragment of Mind is in connection with all other fragments of Mind, by "mental filaments," and besides is never out of touch with the Cosmic Mind.

But, comparatively, the fragment of Mind is *apart* from the rest, and we must consider it in this way, at least for the purpose of study, consideration, and illustration. It is like a drop in the Ocean of Mind, although connected, in a way, with every other drop, and the Ocean itself.

The individual Mind is not closely confined within the Substance in which it abides, but extends beyond the physical limits of the Substance, sometimes to a quite considerable distance. The Aura, or egg-shaped projection or emanation of Mind, surrounding each Particle and each Individual, is an instance of this. In addition to the Aura, there is possibly an extension of Mind to a considerable distance beyond the immediate vicinity of the physical limits, the connection, however, never being broken during the "life" term.

Mental influence at a distance, however, does not always require the above mentioned projection of the Mind. Thought-waves often answer the purpose, and, besides, there is such a thing as the imparting of Mental vibrations to the small particles of Substances with which the atmosphere is filled, which vibrations continue for quite a time, often for a long period after the presence of the individual producing them. These matters shall be discussed in later chapters of this book.

The Mind of Man is a far more complex thing that is generally imagined by the average man. Not only in its varied manifestation of consciousness, but its great region of "below-consciousness" or Infra Consciousness, as it is called. It shall be the purpose of the sequel to this book (now in preparation) which will be entitled "The Wonders of the Mind," to describe these inner workings, and to point out methods of utilizing the same.

Our next chapter, entitled "The Finer Forces of the Mind," will lead us into this field.

CHAPTER XV.
THE FINER FORCES OF THE MIND

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IT was the writer's original intention to close the book with the chapter in which he brought to a close his argument, and presentation of the case of "Dynamic Thought." The book was written for the purpose of demonstrating that Theory, and it naturally should have closed there. The writer has in simultaneous course of preparation a companion book, entitled "*The Wonders of The Mind* ," in which, in addition to information and instruction regarding the latent powers and hidden regions of the mind—including an investigation of the Infra-conscious and Ultra-conscious Regions; Automatic Thinking; Occult Systems of Mentation; Mental Development, and Unfoldment, etc.—he purposes taking up the subject of "Dynamic Thought," from the Mental Plane of Man. And he thought it better to keep the two branches of the subject separate and apart.

But, notwithstanding the above facts, he feels that he cannot close the present book—the consideration of the present phase of the subject, without at least a passing reference to the fact that "Dynamic Thought" is fully operative on the Plane of Human Mentation, as on the Plane of Atomic Mentation. In fact, Man has the same power, potentially, that is possessed by the Atom, only refined to a degree corresponding to the development of Man as compared to that of the Atom. The Power is raised to a higher Plane of Mentation, but is fully operative.

Just as the body of Man contains physical life corresponding with the different stages of lower physical life, mineral, vegetable, and animal—for instance, the mineral-like bones, and the mineral salts in the system; the plant-like life and work of the cells; and the animal-like flesh, and physical life; in addition to the wonderful brain-structure and fine brain development, peculiar to Man—so has Man the lower Mental Qualities of the lower life, in addition to his glorious Human Consciousness that is reserved for the Highest Form of Life on the globe.

In his Mental regions, man has the power of the Atom of attracting particles of Substance to him, that he may combine it with other Substances in building up his body—then he has the plant-like cell mentation, that does the building-up work, and repairs wounds, and damaged parts, etc.—then he has the animal mentation evidencing in the passions, desires, and emotions of the purely animal nature, and which mentation, by the way, keeps Man busy in controlling by means of his higher mental faculties, that are God's gift to Man, and are not possessed by the animals. But all this will form part of the sequel, "*The Wonders of The Mind* ," and are merely mentioned here in passing.

And, just as Man is enabled to use elementary the physical qualities that he finds in his body, and to turn same to good account in living his human life, so does man, consciously, or unconsciously, make use of these elementary Mental powers in his everyday mental life. And if he but realizes what a *conscious* use of these faculties, guided by the Human Will, will do, Man may become a different order of being. This is the basis of the Occult Teachings, and the Mysteries of the Ancients, as well as the teachings of the modern secret esoteric bodies and societies, such as the "Rosicrucians" and "Hermetic Brotherhood," and several other societies whose names are not known—the *real* societies are referred to, not the brazen imitations that unscrupulous men are holding out to the public as the original orders, membership being offered and urged for the consideration of a few dollars. It is needless to say that membership in the *real* Occult orders is *never urged* , and *cannot be bought* .

But to return to the subject—the Individual Mind of Man is in direct touch, not only with the great Cosmic Mind, but also with the Individual Mind of every other Man. Just as the Particles are bound by lines of Attraction, so are the Minds of Men bound together by lines of Mind, or Mental filaments. And just as special forms of Attraction exist between the Particles, so do special forms of Attraction exist between Men. And just as Particles are influenced at a distance by other Particles, so are Men influenced at a distance by other Men. And just as the Particle draws toward itself that which it Desires, so do Men draw toward themselves that which they Desire. And just as Mental-States and "Excitement" are transmitted, or communicated from Particle to Particle, so are Mental States or "Excitement" transmitted or communicated from Men to Men. "*As Above so Below—as Below so Above* ," says the old Occult Maxim, and it may be found to operate on every plane.

The phenomena of Thought Transference; Telepathy; Telesthesia; Mental Projection; Suggestion; Hypnotism, Mesmerism, etc., etc., may be explained and understood, by reason of an acquaintance with the "Theory of Dynamic Thought," as explained in this book. An understanding of one gives you the key to the other—for the Law operates precisely the same on each particular plane. If the reader will think over this statement, and then apply it to his investigations and experiments, he will find that he has the key to many mysteries—the loose end of a mighty ball of thread, which he may unwind at his leisure.

Let us begin by a consideration of the process of Thought-production in the

Human Mind. In this way we may arrive at a clearer idea of the Mental Phenomena known as Thought-Force; Mental Power; Thought-waves; Thought-vibrations; Mind-transference; Mental Influence, *etc.* To understand these things we must begin by understanding the Process of Thought-production. Here is found the Secret of the phenomena named, and much more.

In the first place, while the Brain is the Organ of the Mind—the Instrument that the Mind uses in producing Thought, still the Brain does *not* do the thinking, nor is the brain-matter visible to the eye, the material instrument of thinking. The Brain (and other portions of the nervous systems, including the "little brains" or ganglia, found in various parts of the body) is composed of a certain substance—a fine form of Plasm, which however is but the ground-work of foundation for finer forms of Substance used in the production of Thought. Science has not discovered this finer Substance, for it is not visible to the eye, or to the finest instruments, but trained Occulists know that it exists. This fine Substance escapes the scalpel and microscope of the biologists and anatomists, and, consequently, their search for "Mind" in the Brain is futile. There is something more than "tissue to be irritated" in the Brain. But, remember, that this "something more" is still Substance, and not Mind itself.

Thought is a form of "Excitement" in this fine brain-substance, which we may as well call Psychoplasm, from the two Greek words meaning "the mind," and "a mold, or matrix," respectively—the combined word meaning the "mould or matrix of Mind," in other words the material Substance used by the Mind in which to "cast" or "mold" Thoughts.

This Excitement in the Psychoplasm manifests in vibrations of its particles—for, like all Substance, it has "particles." All scientists agree that in the process of thinking there is an expenditure of Energy, and a "using-up" of material Substance. Just how this is effected, they do not know, but their experiments have shown that there is Energy manifested and used, and also Substance consumed.

The secret of the production of Thought does not lie in the Brain or nervous system, which are but the material substratum upon which the Mind works, and which it uses as a mold or matrix for the production of Thought. Thought is the product of Mind directing Force upon Substance in the shape of Psychoplasm. And Energy is manifested in the production of Thought just as much as in the operation of the Law of Attraction, or Chemical Action. "*What* Force and Energy?" may be asked. The answer is "*Mental* Force!" But although the answer stares them right in the face, scientists deny that Mind contains Force or Energy within itself, and persist in thinking of Force as a "mechanical thing," or as necessarily derived from the common forms of Energy, such as Heat, Light or

Electricity. They ignore the fact that Mind has a Finer Force which it uses to perform its work.

How do the Atoms attract each other and move together? There is an evidence of Force and Energy here that is not Heat, Light or Electricity—what is it? When a man wishes to close his hand, he Wills that it be closed, and sends a current of this Finer Force of the Mind along the nerve to the muscle, and the latter contracts and the hand is closed. A similar process is used in every muscular action. *What is the Force used?*

Science admits the existence of this Force, and calls it "Nervous Energy," or "Nerve Force." It holds that it must be something like Electricity, and some even go so far as to say that it *is* Electricity. They base their ideas upon the fact that when Electricity is applied to the muscle of living or dead animals, they contract just as they do when this "Nerve Force" is applied, and every movement of the muscles may be so produced by Electricity, which becomes a counterfeit Nerve Force. But, here is the point, this Force cannot be identical with Electricity, *for none of the appliances for registering electric currents will register it* . It is not Electricity, *but is some Finer Force of the Mind* , generated in the material substratum that the Mind uses as a base of operation.

This Fine Force of the Mind is generated in some way in the Brain and Nervous System, by action upon the Psychoplasm. The Brain, or brains (for Man has several centres worthy of that term) are like great dynamos and storehouses of this Force, and the nerves are the wires that carry it to all parts of the system. More than this, the nerves have been found to be generators of Force, also, as well as the Brain. Experiments have shown that the supply of Force in a nerve vanishes when the nerve is used, in which case it draws upon the storehouses for an additional supply.

This Fine Force of the Mind is really the source of All Energy, for as we have shown in previous chapters, all Motion arises from Mental Action, and this form of Force or Energy is the primal Force or Energy produced by the Mind. And this Force is in operation in all forms of Life, from the Atom to the Man. And not only may it be used by the Particle, but Man, also, has it at his disposal.

As a proof that Substance is "used-up," and Energy manifested in the production of Thought, Science points to the fact that the temperature of a nerve rises when it is used, and the temperature of the Brain increases when it is used for extended Thought. Scientists have claimed, and advanced a mass of proof to back up the same, that Thought was as much a form of Energy as was the pulling of a train of cars, and was attended by the production of a definite amount of Heat, resulting from the activity of the fine substance of the physical extended resistant and composite substratum.

But, Science has taken all this to mean that Thought and Mind were purely material things, and properties of Matter. It has claimed that "Matter Thinks," instead of that Mind uses the Matter or Substance, in its finer forms, as a *substratum for the production of Thought* . Buchner, the leader of the purely Materialistic school, claims positively that Thought is but the product of Matter. He says: "Is it not a patent fact, obvious to all but the wilfully blind that *matter does think* ? De la Mettrie made merry over the narrowness of the mentalists, in saying: 'When people ask whether matter can think, it is as though they asked whether matter can strike the hours!' Matter, indeed, as such, thinks as little as it strikes the hours; but it does both, when brought into such conditions that thinking, or hour-striking results as a natural action or performance."

The above quoted opinion of Buchner shows how narrow and one-sided a talented man may become by reason of shutting out all other points of view, and seeing only one phase of a subject. The example of the "hour-striking" is a poor figure for the Materialists, for although matter *does* strike the hours, it does so only when wound up by Man under direction of his Mind. And in the manufacture, adjustment, and winding of the clock, Mind is the Cause of the Action. And, more than this, the very action of the coiled spring that is the immediate cause of the striking, results from the *mental* effort of the Particles of the spring endeavoring to resume their accustomed position, under the law of Elasticity, as explained in our chapters on Substance.

Science renders valuable service in showing us the details of the "mechanism" of Thought, but it will never really *explain* anything unless it assumes the existence of Mind, back of and in everything. It may dissect the brain-cells, and show us their composition, but it never will find Mind under the scalpel, or in the scale or test-tube. Not only is this true, but it cannot even discover the fine Psychoplasm which is used in the production of Mind. But we may make use of its investigations regarding the matter of Activity of Brain-substance in the process of Thought, and by combining them with our belief regarding the existence of Mind we may form a complete chain of reasoning, without any missing-links—these missing-links appearing both in the case of the "no-mind" philosophers, and the "no-matter" metaphysicians.

This theory of Mind and Substance considered as the two aspects of Something Higher, from which both have originated or emanated, will come to be regarded as the only "thinkable" proposition, in the end. And, with this idea in view, we may use the facts and experiments of the Materialists, while smiling at their theories. And, with but a slight change of words, we may turn against them their own verbal batteries. In this way, we may take Moleschott's famous statement: "*Thought is but a motion of Matter* ," and render it intelligible by making it read as follows: "*Thought produces Motion in Matter* ."

This Finer Force of the Mind is in full evidence to those who look for it, and although it may not be registered by the scales or instruments designed to register the coarser grades of Force, still it *is* registered in the minds of men and women, and in the actions resulting from their thoughts. These living registers of the Force respond readily to it,—and every one of us is such a register. Just as is the Force a much higher grade of Energy than the forms usually considered as comprising the entire range of Energy, so are the instruments required for its registration much higher than those used to determine the degrees of Heat, Light, Electricity, and Magnetism. It may be that the future will give us instruments adapted for the purpose—in fact it begins to look even now as if the same were forthcoming. But whether we have such mechanical instruments, or not, the living instruments give us a sufficient proof of the existence of the Force, and its operation.

Well—the writer still finds himself unable to bring the book to a close. He added this chapter, to show that the property of Dynamic Thought extended to the highest development of Mind, as well as abiding in the lowest. And, now that he has ventured upon the subject, he finds himself impelled to give you a few instances of the workings and operations of that Law, in the case of Human Mental Life. And this means one more chapter—but only one, remember. The book must come to an end sometime remember. And, so we will pass over into another chapter, which will be entitled, "Thought in Action."

CHAPTER XVI
THOUGHT IN ACTION

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WITHOUT attempting to go into details, or to enter into explanations, the writer purposes taking his readers on a flying trip through the region of "Thought in Action," or "Dynamic Thought in Operation in Human Life." The details of this fascinating region must be left for another and more extended visit, in our next book (before mentioned) which will be called "*The Wonders of The Mind* ." But he thinks that even this flying trip will prove of interest and instruction.

Let us start with a hasty look at Man himself. Not to speak of his "Seven Planes of Mind," which belongs to the next visit, we find him a very interesting object. Not only has he a physical body, apparent to our senses, but he has also a finer or "astral body," which he may use (unconsciously, or consciously, when he learns how) for little excursions away from the body, during his lifetime. This Astral Body is composed of Substance just as his denser physical body. The field and range of Substance extends far beyond the powers of ordinary vision, as even the Materialists must admit when they talk of "Radiant Matter," "Etherial Substance," *etc.* Then he has currents of Fine Force coursing through his nervous system, which may be seen by those possessing "Astral Vision," if the teachings of the Occultists be true.

Then he, like the Particle, has an "Aura" or egg-shaped projection of Mind and fine particles of Psychoplasm, which has been thrown off in the process of Thought, and which clusters around him, producing a "Mental Atmosphere," which constantly surrounds him, and makes itself "felt" by those coming in his presence. Those who read these words may remember, readily, the "feeling" they have experienced when coming in contact with certain people—how some radiated an atmosphere of cheerfulness, brightness, etc., while others radiated the very opposite. Some radiate a feeling of energy, activity, etc., while others manifest just the reverse. Many likes and dislikes between people meeting for the first time, arise in this way, each finding in the mental atmosphere of the other, some inharmonious element. These radiations are perceived by others coming into their range.

Occultists tell us that the character of a man's thought vibrations may be determined by certain colors, which are visible to those having "Astral Sight." There is nothing so wonderful about this, when it is remembered that the various "colors" of light, comprising the visible colors of the spectrum, ranging from red, on through orange, yellow, green, blue, indigo, and terminating in violet, arise simply from different rates of vibration of the Particles of Substance. And as Thought is produced by Mind causing vibrations in the Psychoplasm, why is not the Astral Colors reasonable? We cannot stop to consider these colors in detail, but may run over the ones corresponding to each marked Emotion of Thought, as reported by the Occult teachings.

For instance the shade of the thought manifesting in physical or organic functions, is of a colorless white, or "color of clear water"; and the color of the thought manifesting in Fine Force or Vital Energy, is that of air,—heated air arising from a furnace or heated ground—when it emerges from the body although of a faint pink when in the body itself. Black represents Hate, Malice, etc.; Gray (bright shade) represents Selfishness, while Gray of a dark dull shade represents Fear. Green represents Jealousy, Deceit, Treachery, and similar emotions, ranging from the dull shades which characterize the lower and cruder forms, to the bright shades which characterize the finer, or more delicate forms of "Tact," "Politeness," "Diplomacy," *etc.* Red (dull shade) represents Sensuality and Animal Passion, while red (bright and vivid) represents Anger. Crimson, in varying shades, represents the phases of "Love." Brown represents Avarice or Greed. Orange represents Pride and Ambition; and Yellow, in varying shades, represents grades of Intellectual Power. Blue is the color of the Religious thoughts, ranging, however, through a great variety of stages, from the dull shade of superstitious religious belief, to the beautiful violet of the highest religious emotion or thought. What is generally known as "Spirituality" is characterized by a Light Blue of a peculiarly luminous shade. Just as there are ultra-red, and ultra-violet rays in the spectrum, which the eye cannot perceive, so Occultists inform us there are "colors" in the Aura or Mental Atmosphere of a person of unusual psychic or occult development, the ultra-violet rays indicating the thought of one who is pursuing the higher planes of occult thought and unfoldment, while the ultra-red is evidenced by those possessing occult development, but who are using the same for base and selfish purposes—"black-magic" in fact. There are other shades, known to Occultists, indicating several highly developed states of Mind, but it is needless to mention them here.

But the influence of these Particles of "Thought-stuff" thrown off from the Mind Psychoplasm under the vibrations produced by the Mind during the process of Thought, does not cease with the phenomena surrounding the Aura. They are radiated to a considerable distance, and produce a number of effects. We will remember how the Corpuscles or Electrons are thrown off by Substance in a high state of vibration. Well, the same law manifests in the vibrations attendant upon the production of Thought. The particles are thrown off in great quantities each vibrating at the rate imparted to it during the process. No these particles of "Thought-stuff" do not compose the "Thought-waves"—the latter belong to a different set of phenomena.

These particles of vibrating "Thought-stuff" fly off from the brain of the thinker, in all directions, and affect other persons who may come in contact with them. There is an important rule here, however, and that is that they seem to be attracted by those minds which are vibrating in similar thought-rates with themselves, and are but feebly attracted—and in some cases, actually repelled—by minds vibrating on opposite lines of Thought. "Like attracts Like," in the Thought World, and "Birds of a feather flock together," here as elsewhere.

Some of these particles of "Thought-stuff" are still in existence, and vibrating, which proceeded from the minds of persons long since dead, the same being emitted or thrown off during the lifetime of the persons, however. Just as a distant star, which was destroyed hundreds of years ago, may have emitted rays which are only now reaching our vision, years after the destruction of the star which emitted them—and just as an odor will remain in a room after the object causing it has departed the particles still remaining and vibrating—and just as a stove removed from a room may leave heat vibrations behind it—so do these particles persist, vibrate, and influence other minds, long after the person who caused them may have passed out of the body. In this way, rooms, houses, neighborhoods, and localities may vibrate with the thoughts of people who lived there long ago, but who have since passed away, or removed. These vibrations affect people living in these places, to a greater or lesser extent, depending upon circumstances, but they may always be counteracted or changed (if they are of undesirable nature) by setting upon positive vibrations on a different plane of mind, or character of thought.

The mind of a thinker is constantly emitting or throwing off these particles of "Thought-stuff"; the distance and rate of speed, to and by which they travel, being determined by the "force" used in their production, there being a great difference between the thought of a vigorous thinker, and that emanating from a weak, listless mind. These projections of Thought-stuff have a tendency to mingle with others of a corresponding rate of vibration (depending upon the character of the thought.) Some remain around the places where they were emitted, while others float off like clouds, and obey the Law of Attraction which draws them to persons thinking along similar lines.

The characteristics of cities arise in this way, the general average of Thought of their inhabitants causing a corresponding Thought-atmosphere to hang over and around it, which atmosphere is distinctly felt by visitors, and often determines the mental character of the persons residing there, in spite of their previous characteristics—*that is, unless they understand the Laws of Thought* . Some neighborhoods, also, have their own peculiar Mental Atmosphere, as all may have noticed if they have visited certain "tough" neighborhoods, on the one hand, and neighborhoods of an opposite kind, on the other. Certain kinds of Thoughts and Actions seem to be contagious in certain places—*and they are* to those who do not understand the Law. Certain shops seem to have their own atmosphere—some reflecting confidence and honest dealing, and others radiating an atmosphere that causes patrons to hold tightly to their pocketbooks, and, in some extreme cases, to be certain that their buttons are tightly sewed on their garments. Yes, places like people, have their distinctive Mental Atmospheres, and both arise from the same cause.

And each person draws to himself these particles of vibrating "Thought-stuff" corresponding with the general mental attitude maintained by him. If one harbors feelings of Malice, he will find thoughts of malice, revenge, hate, etc., pouring in upon him. He has made himself a centre of Attraction, and has set the Law into operation. His only safe course is to resolutely change his thought vibrations.

A most remarkable form of these particles of Thought-stuff is evidenced in the case of what are known among occultists as "Thought-forms," which are aggregations of Particles of Thought-stuff energized by intense and positive thought, and which are sent out with such intensity and positiveness, that they are almost "vitalized," and manifest almost the same degree of mental influence that would be manifested by the sender if he were present where they are. This highly interesting phase of the subject would take many chapters to describe in detail, and we must content ourselves with a mere passing view. To those who are interested in the subject, the writer would say that he purposes considering them at considerable length, in the forthcoming book "*The Wonders of The Mind* ," which has been alluded to elsewhere.

Besides the operation of these particles of Thought-stuff emitted during the production of Thought, there are many other phases of Thought Influence, or Thought in Action. The principal phase of this phenomena arises from the working of the Law of Attraction between the respective minds of different people. Just as are the Particles of Substance united and connected by "lines" of connection, so are the minds of Men connected. And the strong "pull" of Desire manifests along these lines, just as it does in the case of the Atoms. There has been much written of recent years regarding this "Drawing Power of the Mind," and although some of what has been written is the veriest rubbish and nonsense, yet under it all there remains a strong, form, substantial substratum of Fact and

Truth. Men *do* attract Success and Failure to them—people *do* attract things to them—as strange as it may seem to the person who has not acquainted himself with the laws underlying the phenomenon.

There is no "miracle" about all of this—it is simply that the Law of Attraction is in full operation, and that people of similar thoughts are drawn together by reason thereof. The workings of this Law are somewhat intricate, but all of us are constantly using them, consciously or unconsciously. We draw to ourselves that which we Desire very much, or that which we Fear very much, for a Fear is a Belief, and acts in the direction of actualizing itself, *sometimes* . But, again, as Kipling would say: "But, that's another story." This phase of the subject is a mighty subject in itself, and "the half has not been told" even by the many who have written of it. The writer intends to try to remedy the deficiency in his next book, however.

Then, again, the "Excitement" of Thought, in the minds of people may be transmitted or communicated to the minds of others, and a similar vibration set up, under certain conditions, and subject to certain restraining influences—just as in the case of the Particles of Substances in a body or Mass of Substance. And, in many ways that will suggest themselves to the reader who has mastered the contents of the earlier chapters of this book, the phenomena of Dynamic Thought in the case of the Atoms, and Particles, may be, and are duplicated in the case of Individual Minds of Men.

The reader will see, readily, that this theory of Dynamic Thought, and the facts noted in the consideration thereof, give an intelligent explanation for the respective phenomena of Hypnotism, Mesmerism, Suggestion, Thought-transference, Telepathy, etc., as well as of Mental Healing, Magnetic Healing, etc., all of which are manifestations of "Dynamic Thought." Not only do we see, as Prentice Mulford said, that "Thoughts are Things," but we may see "*just why* " they are Things. And we may see and understand the laws of their production and operation. This theory of Dynamic Thought will throw light into many dark corners, and make plain many "hard sayings" that have perplexed you in the past. The writer believes that it gives us the key to many of the great Riddles of Life.

This theory has come to stay. It is no ephemeral thing, doomed to "die a-borning." It will be taken up by others and polished, and added to, and shaped, and "decorated"—but the fundamental principles will stand the stress of Time and Men. Of this the writer feels assured. It may be laughed at at first, not only by the "man on the street," but also by the scientists. But it will outlive this, and in time will come to its own—perhaps long after the writer and the book have been forgotten.

This must be so—for the idea of "Dynamic Thought" underlies the entire Universe, and is the cause of all phenomena. Not only is all that we see as Life and Mind, and Substance illustrations of the Law, but even that which lies back of these things must evidence the same Law. Is it too daring a conception to hazard the thought that perhaps the Universe itself is *the result of the Dynamic Thought of The Infinite* ?

Oh, Dynamic Thought, we see in thee the instrument by which all Form and Shape are created, changed and destroyed—we see in thee the source of all Energy, Force and Motion—we see thee Always—present and Everywhere—present, and always in Action. Verily, thou art Life in Action. Thou art the embodiment of Action and Motion, of which Zittel hath said: "Wherever our eyes dwell on the Universe; whithersoever we are carried in the flight of thought, everywhere we find Motion." Suns, planets, worlds, bodies, atoms, and particles, move, and act at thy bidding. Amidst all the change of Substance—among the play of Forces—and among and amidst all that results therefrom—there art thou, unchanged, and constant. As though fresh from the hand of The Infinite, thou hast maintained thy vigor and strength, and power, throughout the aeons of Time. And, likewise, Space has no terrors for thee, for thou hath mastered it. Thou art a symbol of the Power of The Infinite—thou art Its message to doubting Man!

Let us close this book with the thought of the Greatness of this Thing that we call Dynamic Thought—which, great as it is, is but as the shadow of the Absolute Power of The Infinite One, which is the Causeless Cause, and the Causer of Causes. And in thus parting company, reader, let us murmur the words of the German poet, who has sung:

> "Dost thou ask for rest? See then how foolish is thy desire; the stern yoke of motion holds in harness the whole Universe.
>
> "Nowhere in this age canst thou ever find rest, and no power can deliver thee from the doom of Activity.
>
> "Rest is not to be found either in heaven or on earth, and from death and dying break forth new growth,—new birth.
>
> "All the life of Nature is an ocean of Activity; following on her footsteps, without ceasing, thou must march forward with the whole.
>
> "Even the dark portal of death gives thee no rest, and out of thy coffin will spring blossoms of a new life."

FINIS.

How to Read Human Nature: Its Inner States and Outer Forms

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CHAPTER I
INNER STATE AND OUTER FORM

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"Human Nature" is a term most frequently used and yet but little understood. The average person knows in a general way what he and others mean when this term is employed, but very few are able to give an off-hand definition of the term or to state what in their opinion constitutes the real essence of the thought expressed by the familiar phrase. We are of the opinion that the first step in the process of correct understanding of any subject is that of acquaintance with its principal terms, and, so, we shall begin our consideration of the subject of Human Nature by an examination of the term used to express the idea itself.

"Human," of course, means "of or pertaining to man or mankind." Therefore, Human Nature means the *nature* of man or mankind. "Nature," in this usage, means: "The natural disposition of mind of any person; temper; personal character; individual constitution; the peculiar mental characteristics and attributes which serve to distinguish one person from another."

Thus we see that the essence of the *nature* of men, or of a particular human being, is the *mind* , the mental qualities, characteristics, properties and attributes. Human Nature is then a phase of psychology and subject to the laws, principles and methods of study, examination and consideration of that particular branch of science.

But while the general subject of psychology includes the consideration of the inner workings of the mind, the processes of thought, the nature of feeling, and the operation of the will, the special subject of Human Nature is concerned only with the question of character, disposition, temperament, personal attributes, etc., of the individuals making up the race of man. Psychology is general—Human Nature is particular. Psychology is more or less abstract—Human Nature is concrete. Psychology deals with laws, causes and principles—Human Nature deals with effects, manifestations, and expressions.

Human Nature expresses itself in two general phases, i.e., (1) the phase of Inner States; and (2) the phase of Outer Forms. These two phases, however, are not separate or opposed to each other, but are complementary aspects of the same thing. There is always an action and reaction between the Inner State and the Outer Form—between the Inner Feeling and the Outer Expression. If we know the particular Inner State we may infer the appropriate Outer Form; and if we know the Outer Form we may infer the Inner State.

That the Inner State affects the Outer Form is a fact generally acknowledged by men, for it is in strict accordance with the general experience of the race. We know that certain mental states will result in imparting to the countenance certain lines and expressions appropriate thereto; certain peculiarities of carriage and manner, voice and demeanor. The facial characteristics, manner, walk, voice and gestures of the miser will be recognized as entirely different from that of the generous person; those of the coward differ materially from those of the brave man; those of the vain are distinguished from those of the modest. We know that certain mental attitudes will produce the corresponding physical expressions of a smile, a frown, an open hand, a clenched fist, an erect spine or bowed shoulders, respectively. We also know that certain feelings will cause the eye to sparkle or grow dim, the voice to become resonant and positive or to become husky and weak; according to the nature of the feelings.

Prof. Wm. James says: "What kind of emotion of fear would be left if the feeling neither of trembling lips nor of weakened limbs, neither of goose-flesh nor of visceral stirrings, were present, it is quite impossible for me to think. Can one fancy the state of rage and picture no ebullition in the chest, no flushing of the face, no dilation of the nostrils, no clenching of the teeth, no impulse to vigorous action, but in their stead limp muscles, calm breathing, and a placid face?"

Prof. Halleck says: "All the emotions have well-defined muscular expression. Darwin has written an excellent work entitled, *The Expression of the Emotions in Man and Animals* , to which students must refer for a detailed account of such expression. A very few examples must suffice here. In all the exhilarating emotions, the eyebrows, the eyelids, the nostrils, and the angles of the mouth are raised. In the depressing passions it is the reverse. This general statement conveys so much truth, that a careful observer can read a large part of the history of a human being written in the face. For this reason many phrenologists have wisely turned physiognomists. Grief is expressed by raising the inner ends of the eyebrows, drawing down the corners of the mouth, and transversely wrinkling the middle part of the forehead. In Terra del Fuego, a party of natives conveyed to Darwin the idea that a certain man was low-spirited, by pulling down their cheeks in order to make their faces long. Joy is expressed by drawing backward and upward the corners of the mouth. The upper lip rises and draws the cheeks upward, forming wrinkles under the eyes. The elevation of the upper lip and the nostrils expresses contempt. A skillful observer can frequently tell if one person admires another. In this case the eyebrows are raised, disclosing a brightening eye and a relaxed expression; sometimes a gentle smile plays about the mouth. Blushing is merely the physical expression of certain emotions. We notice the expression of emotion more in the countenance, because the effects are there more plainly visible; but the muscles of the entire body, the vital organs, and the viscera, are also vehicles of expression."

These things need but a mention in order to be recognized and admitted. This is the *action* of the Inner upon the Outer. There is, however, a *reaction* of the Outer upon the Inner, which while equally true is not so generally recognized nor admitted, and we think it well to briefly call your attention to the same, for the reason that this correspondence between the Inner and the Outer—this *reaction* as well as the *action* —must be appreciated in order that the entire meaning and content of the subject of Human Nature may be fully grasped.

That the *reaction* of the Outer Form upon the Inner State may be understood, we ask you to consider the following opinions of well-known and accepted authorities of the New Psychology, regarding the established fact that a *physical expression related to a mental state, will, if voluntarily induced, tend to in turn induce the mental state appropriate to it* . We have used these quotations in other books of this series, but will insert them here in this place because they have a direct bearing upon the particular subject before us, and because they furnish direct and unquestioned authority for the statements just made by us. We ask you to consider them carefully, for they express a most important truth.

Prof. Halleck says: "By inducing an expression we can often cause its allied emotion.... Actors have frequently testified to the fact that emotion will arise if they go through the appropriate muscular movements. In talking to a character on the stage, if they clench the fist and frown, they often find themselves becoming really angry; if they start with counterfeit laughter, they find themselves growing cheerful. A German professor says that he cannot walk with a schoolgirl's mincing step and air without feeling frivolous."

Prof. Wm. James says: "Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance coldbloodedly, go through the *outward movements* of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must indeed be frigid if it does not gradually thaw."

Dr. Wood Hutchinson, says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing influences. Then stand up, and assuming an easy position, cast the eyes upward and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing directly to the right or to the left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or abstraction."

Prof. Maudsley says: "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so."

We state the fact of the *reaction* of the Outer upon the Inner, with its supporting quotations from the authorities, not for the purpose of instructing our readers in the art of training the emotions by means of the physical, for while this subject is highly important, it forms no part of the particular subject under our present consideration—but that the student may realize the close relationship existing between the Inner State and the Outer Form. These two elements or phases, in their constant action and reaction, manifest the phenomena of Human Nature, and a knowledge of each, and both give to us the key which will open for us the door of the understanding of Human Nature.

Let us now call your attention to an illustration which embodies both principles—that of the Inner and the Outer—and the action and reaction between them, as given by that master of subtle ratiocination, Edgar Allan Poe. Poe in his story "The Purloined Letter" tells of a boy at school who attained great proficiency in the game of "even or odd" in which one player strives to guess whether the marbles held in the hand of his opponent are odd or even. The boy's plan was to gauge the intelligence of his opponent regarding the matter of making changes, and as Poe says: "this lay in mere observation and admeasurement of the astuteness of his opponents." Poe describes the process as follows: "For example, an arrant simpleton is his opponent, and, holding up his closed hand, asks, 'are they even or odd?' Our schoolboy replies, 'odd,' and loses; but upon the second trial he wins, for he then says to himself, 'the simpleton had them even upon the first trial, and his amount of cunning is just sufficient to make him have them odd upon the second; I will therefore guess odd;'—he guesses and wins. Now, with a simpleton a degree above the first, he would have reasoned thus: 'This fellow finds that in the first instance I guessed odd, and, in the second, he will propose to himself upon the first impulse, a simple variation from even to odd, as did the first simpleton; but then a second thought will suggest that this is too simple a variation, and finally he will decide upon putting it even as before. I will therefore guess even;' he guesses even and wins."

Poe continues by stating that this "is merely an identification of the reasoner's intellect with that of his opponent. Upon inquiring of the boy by what means he effected the *thorough* identification in which his success consisted, I received answer as follows: 'When I wish to find out how wise, or how stupid, or how good, or how wicked is any one, or what are his thoughts at the moment, *I fashion the expression of my face, as accurately as possible in accordance with the expression of his, and then wait to see what thoughts or sentiments arise in my mind or heart, as if to match or correspond with the expression* .' This response of the school boy lies at the bottom of all the spurious profundity which has been attributed to Rochefoucauld, to La Bougive, to Machiavelli, and to Campanella."

In this consideration of Human Nature we shall have much to say about the Outer Form. But we must ask the reader to always remember that the Outer Form is always the expression and manifestation of the Inner State, be that Inner State latent and dormant within the depths of the subconscious mentality, or else active and dynamic in conscious expression. Just as Prof. James so strongly insists, we cannot imagine an inner feeling or emotion without its corresponding outward physical expression, so is it impossible to imagine the outward expressions generally associated with a particular feeling or emotion without its corresponding inner state. Whether or not one of these, the outer or inner, is the *cause* of the other—and if so, *which one* is the cause and which the effect—need not concern us here. In fact, it would seem more reasonable to accept the theory that they are correlated and appear simultaneously. Many careful thinkers have held that action and reaction are practically the same thing—merely the opposite phases of the same fact. If this be so, then indeed when we are studying the Outer Form of Human Nature we are studying psychology just as much as when we are studying the Inner States. Prof. Wm. James in his works upon psychology insists upon the relevancy of the consideration of the outward expressions of the inner feeling and emotion, as we have seen. The same authority speaks even more emphatically upon this phase of the subject, as follows:

"The feeling, in the coarser emotions, results from the bodily expression.... My theory is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur *is* the emotion.... Particular perceptions certainly do produce widespread bodily effects by a sort of immediate physical influence, antecedent to the arousal of an emotion or emotional idea.... Every one of the bodily changes, whatsoever it may be, is *felt* , acutely or obscurely, the moment it occurs.... If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we have nothing left behind.... A disembodied human emotion is a sheer nonentity. I do not say that it is a contradiction in the nature of things, or that pure spirits are necessarily condemned to cold intellectual lives; but I say that for *us* emotion disassociated from all bodily feeling is inconceivable. The more closely I scrutinize my states, the more persuaded I become that whatever 'coarse' affections and passions I have are in very truth constituted by, and made up of, those bodily changes which we ordinarily call their expression or consequence.... But our emotions must always be *inwardly* what they are, whatever may be the physiological ground of their apparition. If they are deep, pure, worthy, spiritual facts on any conceivable theory of their physiological source, they remain no less deep, pure, spiritual, and worthy of regard on this present sensational theory."

Kay says: "Does the mind or spirit of man, whatever it may be, in its actings in and through the body, leave a material impression or trace in its structure of every conscious action it performs, which remains permanently fixed, and forms a material record of all that it has done in the body, to which it can afterward refer as to a book and recall to mind, making it again, as it were, present to it?... We find nature everywhere around us recording its movements and marking the changes it has undergone in material forms,—in the crust of the earth, the composition of the rocks, the structure of the trees, the conformation of our bodies, and those spirits of ours, so closely connected with our material bodies, that so far as we know, they can think no thought, perform no action, without their presence and co-operation, may have been so joined in order to preserve a material and lasting record of all that they think and do."

Marsh says: "Every human movement, every organic act, every volition, passion, or emotion, every intellectual process, is accompanied with atomic disturbance." Picton says: "The soul never does one single action by itself apart from some excitement of bodily tissue." Emerson says: "The rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or stone.... The ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent. In nature this self-registration is incessant." Morell says: "The mind depends for the manifestation of all its activities upon a material organism." Bain says: "The organ of the mind is not the brain by itself; it is the brain, nerve, muscles, organs of sense, viscera.... It is uncertain how far even thought, reminiscence, or the emotions of the past and absent could be sustained without the more distant communication between the brain and the rest of the body." And, thus, as we consider the subject carefully we see that psychology is as much concerned with the physical manifestations of the mental impulses and states as with the metaphysical aspect of those states—as much with the Outer Form as with the Inner State—for it is practically impossible to permanently separate them.

As an illustration of the physical accompaniment or Outer Form, of the psychical feeling or Inner State, the following quotation from Darwin's "Origin of the Emotions," will well serve the purpose:

"Fear is often preceded by astonishment, and is so far akin to it that both lead to the senses of sight and hearing being instantly aroused. In both cases the eyes and mouth are widely opened and the eyebrows raised. The frightened man at first stands like a statue, motionless and breathless, or crouches down as if instinctively to escape observation. The heart beats quickly and violently, so that it palpitates or knocks against the ribs; but it is very doubtful if it then works more efficiently than usual, so as to send a greater supply of blood to all parts of the body; for the skin instantly becomes pale as during incipient faintness. This paleness of the surface, however, is probably in large part, or is exclusively, due to the vaso-motor centre being affected in such a manner as to cause the contraction of the small arteries of the skin. That the skin is much affected under the sense of great fear, we see in the marvelous manner in which perspiration immediately exudes from it. This exudation is all the more remarkable, as the surface is then cold, and hence the term, a cold sweat; whereas the sudorific glands are properly excited into action when the surface is heated. The hairs also on the skin stand erect, and the superficial muscles shiver. In connection with the disturbed action of the heart the breathing is hurried. The salivary glands act imperfectly; the mouth becomes dry and is often opened and shut. I have noticed that under slight fear there is a strong tendency to yawn. One of the best marked symptoms is the trembling of all the muscles of the body; and this is often seen in the lips. From this cause, and from the dryness of the mouth, the voice becomes husky or indistinct or may altogether fail.... As fear increases into an agony of terror, we behold, as under all violent emotions, diversified results. The heart beats wildly or fails to act and faintness ensues; there is a death-like pallor; the breathing is labored; the wings of the nostrils are widely dilated; there is a gasping and convulsive motion of the lips; a tremor of the hollow cheek, a gulping and catching of the throat; the uncovered and protruding eyeballs are fixed on the object of terror; or they may roll restlessly from side to side. The pupils are said to be enormously dilated. All the muscles of the body may become rigid or may be thrown into convulsive movements. The hands are alternately clenched and opened, often with a twitching movement. The arms may be protruded as if to avert some dreadful danger, or may be thrown wildly over the head. The Rev. Mr. Hagenauer has seen this latter action in a terrified Australian. In other cases there is a sudden and uncontrolled tendency to headlong flight; and so strong is this that the boldest soldiers may be seized with a sudden panic."

In conclusion, let us say that just as the above striking description of the master-scientist, Darwin, shows us that the particular emotion has its outer manifestations—the particular Inner State its Outer Form—so has the general *character* of the person its outer manifestation, and Outer Form. And, just as to the eye of the experienced observer at a distance (even in the case of a photographic representation, particularly in the case of a moving picture) may recognize the Inner State from the Outer Form of the feeling or emotion, so may the experienced character reader interpret the whole character of the person from the Outer Form thereof. The two interpretations are based on exactly the same general principles. The inner thought and feeling manifest in the outer physical form. He who learns the alphabet of Outer Form may read page after page of the book of Human Nature.

CHAPTER II
THE INNER PHASE: CHARACTER

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Do you know what "character" is? The word itself, in its derivation and original usage, means: "a stamp, mark or sign, engraved or stamped." As time passed the term was applied to the personal peculiarities of individuals, and was defined as: "the personal qualities or attributes of a person; the distinguishing traits of a person." Later the term was extended to mean: "the part enacted by anyone in a play." In the common usage of the term we seek to convey an idea in which each and all of the above stated meanings are combined. A man's character is the result of *impressions* made upon his own mind, or those of the race. It is also the sum of his personal qualities and attributes. It is also, in a sense, the part he plays in the great drama of life.

Each man's character has its inner phase consisting of the accumulated impressions of the past which seek to manifest in the present. And, likewise, the character of each man manifests in an outer phase of form, mark, and stamp of *personality* . There are no two characters precisely alike. There is an infinite possibility of combination of the elements that go to make up character. This is accordance with what appears to be a universal law of nature, for there are no two blades of grass exactly alike, nor two grains of sand bearing an exact resemblance to each other. Nature seems to seek after and to manifest variety of form and quality. But, still, just as we may classify all things, animate and inanimate, into general classes and then into subordinate ones—each genus and each species having its particular characteristics, qualities and attributes, so we may, and do, classify human character into general classes and then into particular subdivisions into which each individual is found to fit. This fact makes it possible for us to study Human Nature as a science.

The character of each individual is held to be the result of the impressions made upon the plastic material of the mind, either in the form of past impressions upon his ancestors or of past impressions received by the individual. The past impressions reach him through the channel of heredity, while the personal impressions come to him through environment. But by heredity we do not mean the transmission of the personal characteristics of one's parents or even grand-parents, but something far deeper and broader. We believe that one inherits far less of the qualities of one's parents than is generally believed. But, we believe that much that goes to make up our character is derived from the associated qualities and impressions of many generations of ancestors. Inasmuch as each individual contains within him the transmitted qualities of nearly every individual who lived several thousand years ago, it may be said that each individual is an heir to the accumulated impressions of the race, which however form in an infinite variety of combinations, the result being that although the root of the race is the same yet each individual differs in combination from each other individual. As Luther Burbank has said: "Heredity means much, but what is heredity? Not some hideous ancestral specter, forever crossing the path of a human being. Heredity is simply the sum of all the effects of all the environments of all past generations on the responsive ever-moving life-forces."

The records of the past environment of the race are stored away in the great region of the subconscious mentality, from whence they arise in response to the call of some attractive object of thought or perception, always, however, modified and restrained by the opposite characteristics. As Prof. Elmer Gates has said: "At least ninety per cent of our mental life is subconscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of subconsciousness. We sit and try to solve a problem and fail. We walk around, try again and fail. Suddenly an idea dawns that leads to a solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought, or of a truth, but we can, as it were, guide the ship by a moving of the helm."

But character is dependent upon race inheritance only for its raw materials, which are then worked into shape by the influence of environment and by the will of the individual. A man's environment is, to some extent at least, dependent upon the will. A man may change his environment, and by the use of his will he may overcome many inherited tendencies. As Halleck well says: "Heredity is a powerful factor, for it supplies raw material for the will to shape. Even the will cannot make anything without material. Will acts through choice, and some kinds of environment afford far more opportunities for choice than others. Shakespeare found in London the germ of true theatrical taste, already vivified by a long line of miracle plays, moralities and interludes. In youth he connected himself with the theatre, and his will responded powerfully to his environment. Some surroundings are rich in suggestion, affording opportunity for choice, while others are poor. The will is absolutely confined to a choice between alternatives. *Character then, is a resultant of will power, heredity and environment.* The modern tendency is to overestimate the effects of heredity and environment in forming character; but, on the other hand, we must not underestimate them. The child of a Hottentot put in Shakespeare's home, and afterward sent away to London with him, would never have made a Shakespeare; for heredity would not have given the will sufficient raw material to fashion over into such a noble product. We may also suppose a case to show the great power of environment. Had a band of gypsies stolen Shakespeare at birth, carried him to Tartary, and left him among the nomads, his environment would never have allowed him to produce such plays as he placed upon the English stage."

Many persons are reluctant to admit the effect of heredity upon character. They seem to regard heredity as the idea of a monster ruling the individual with an iron hand, and with an emphasis upon undesirable traits of character. Such people lose sight of the fact that at the best heredity merely supplies us with the raw material of character rather than the finished product, and that *there is much good in this raw material* . We receive our inheritance of good as well as bad. Deprive a man of the advantage of his heredity, and we place him back to the plane of the savage, or perhaps still lower in the scale. Heredity is simply the shoulders of the race affording us a place for our feet, in order that we may rise higher than those who lived before. For *heredity* , substitute *evolution* , and we may get a clearer idea of this element of character.

As for environment, it is folly to deny its influence. Take two young persons of equal ability, similar tastes, and the same heredity, and place them one in a small village, and the other in a great metropolis, and keep them there until middle-age, and we will see the influence of environment. The two may be equally happy and contented, and may possess the same degree of book-education, but, nevertheless, their experiences will have been so different that the character of the two individuals must be different. In the same way, place the two young persons, one in the Whitechapel district, and the other amidst the best surroundings and example, and see the result. Remember, that in *environment* is included the influence of other persons. The effect of environment arises from Suggestion, that great moulding and creative principle of the mind. It is true that, "As a man thinketh, so is he," but a man's thoughts depend materially upon the *associations* of environment, experience, and suggestion. As Ziehen says: "We cannot think as we will, but we must think as just those associations which happen to be present prescribe."

But, without going further into the question of the elements which go toward forming character, let us take our position firmly upon the fact that each individual is stamped with the impression of a special character—a *character* all his own. Each has his own character or part to play in the great drama of life.

The character of some seems fixed and unchangeable, while that of others is seen to be in the process of change. But in either case each and every man has his own character or manifestation of Human Nature, in its inner and outer aspects. And each individual, while in a sense forming a special class by himself, nevertheless belongs to a larger class, which in turn is a part of a still larger, and so on.

Instead of studying the philosophy or metaphysics of character, or even its general psychology, let us in this particular volume devote our attention to the elements which go to form the character of each and every person, so that we may understand them when we meet them in manifested form. And let us learn the Outer Form which accompany these Inner States.

Upon the stage of Life move backward and forward many characters, each having his or her own form, manner and appearance, which like those of the characters upon the mimic stage, may be recognized if we will but bestow a little care upon the subject. The Othellos, Hamlets, Shylocks, Iagos, Richards, Lears, and the rest are to be found in everyday life. The Micawbers, Chuzzlewits, Twists, and the rest are in as full evidence on the streets and in the offices, as in the books. The person who is able to read and interpret Human Nature is possessed of a knowledge far more useful to him than that contained within the covers of musty books upon impractical subjects.

CHAPTER III
THE OUTER PHASE: PERSONALITY

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Just as *character* is the inner phase of Human Nature, so is *personality* its outer phase. To many the two terms are synonymous, but analysis will show the shades of difference between them. A man's *character* is his inner self, while his *personality* is the outward indication of his self. The word, in this sense, is defined as: "That which constitutes the personal traits of a person, as his manner, conduct, habits, appearance, and other observable personal peculiarities."

The word is derived from the Latin word, *persona* , meaning, "a mask used by play-actors," which in turn was derived from the two words *per* , meaning "through," and *sono* , meaning, "to sound," or combined, "to sound through." And the derivation of the term really gives us an idea of its inner meaning, for the personality is really the mask worn by the character, and *through which it sounds* , speaks, or manifests itself, Jeremy Taylor once said: "No man can long put on *person* and act a part but his evil manners will peep through the corners of his white robe." Archbishop Trench once said that the real meaning of the phrase, "God is no respecter of *persons* " is that the Almighty cared nothing for what *part* in life a person plays, but *how* he plays it. The old-time play-actor was wont to assume a mask of the features of the part he played, just as the modern actor "makes up" for the part and walks, speaks and acts in accordance therewith. Whether or not the individual be aware of the fact, Nature furnishes to each his mask of personality—his *persona* —by which those who understand may recognize the part he plays, or his character. In both the inner *character* , and the outer *personality* , each individual struts the stage of life and plays his part.

The mask or "make up," of personality, by which men may read each other's character, is evolved and developed from the instinctive physical expression accompanying thought, feeling and emotion. Just as the frown accompanying the feeling of annoyance or anger will, if repeated sufficiently often, become fixed upon the countenance of the man, so will all of his general thoughts, feelings and emotions register themselves in his manner, gait, tone of voice, carriage and facial expression. Moreover, his inherited tendencies will show themselves in the same way.

Professor Wm. James says, regarding the genesis of emotional reactions:

"How come the various objects which excite emotion to produce such special and different bodily effects? This question was not asked till quite recently, but already some interesting suggestions toward answering it have been made. Some movements of expression can be accounted for as weakened repetitions of movements which formerly (when they were stronger) were of utility to the subject. Others are similarly weakened repetitions of movements which under other conditions were physiologically necessary concomitants of the useful movements. Of the latter reactions, the respiratory disturbances in anger and fear might be taken as examples—organic reminiscences, as it were, reverberations in imagination of the blowings of the man making a series of combative efforts, or the pantings of one in precipitate flight. Such at least is a suggestion made by Mr. Spencer which has found approval."

Herbert Spencer says, on this subject: "To have in a slight degree such psychical states as accompany the reception of wounds, and are experienced during flight, is to be in a state of what we call fear. And to have in a slight degree such psychical states as the processes of catching, killing, and eating imply, is to have the desires to catch, kill and eat. That the propensities to the acts are nothing else than nascent excitations of the psychical state involved in the acts, is proved by the natural language of the propensities. Fear, when strong, expresses itself in cries, in efforts to escape in palpitations, in tremblings; and these are just the manifestations that go along with an actual suffering of the evil feared. The destructive passion is shown in a general tension of the muscular system, in gnashing of teeth and protrusion of the claws, in dilated eyes and nostrils in growls; and these are weaker forms of the actions that accompany the killing of prey. To such objective evidences every one can add subjective evidences. Everyone can testify that the psychical state called fear consists of mental representations of certain painful results; and that the one called anger consists of mental representations of the actions and impressions which would occur while inflicting some kind of pain."

Professor Wm. James adds the following to the discussion: "So slight a symptom as the snarl or sneer, the one-sided uncovering of the upper teeth, is accounted for by Darwin as a survival from the time when our ancestors had large canines, and unfleshed him (as dogs do now) for attack. Similarly the raising of the eyebrows in outward attention, the opening of the mouth in astonishment, come, according to the same author, from the utility of these movements in extreme cases. The raising of the eyebrows goes with the opening of the eye for better vision, the opening of the mouth with the intensest listening, and with the rapid catching of the breath which precedes muscular effort. The distension of the nostrils in anger is interpreted by Spencer as an echo of the way in which our ancestors had to breathe when, during combat, their 'mouth was filled up by a part of an antagonist's body that had been seized.' The trembling of fear is supposed by Mantegazza to be for the sake of warming the blood. The reddening of the face and neck is called by Wundt a compensatory arrangement for relieving the brain of the blood-pressure which the simultaneous excitement of the heart brings with it. The effusion of tears is explained both by this author and by Darwin to be a blood-withdrawing agency of a similar sort. The contraction of the muscles around the eyes, of which the primitive use is to protect those organs from being too much gorged with blood during the screaming fits of infancy, survives in adult life in the shape of the frown, which instantly comes over the brow when anything difficult or displeasing presents itself either to thought or action."

Thus, it will be seen, the fact that all inward states manifest themselves to some degree in outward physical expression, brings with it the logical inference that particular mental states when habitually manifested tend to fix in the physical organism the expression associated with them. As "thoughts take form in action," so habitual mental states tend to register traces of those actions. A piece of paper folded in a certain way several times shows plainly the marks on the folding. In the same manner the creases in our clothing, shoes and gloves, show the marks of our personal physical form. A habitual mental state of cheerfulness is accompanied by a frequent exercise of the muscles expressing the physical signs of that feeling, and finally the smile wrinkles are formed that all may read them. In the same way the gloomy, pessimistic mental attitude produces the marks and wrinkles showing the habit of frequent down-turning of the corners of our mouths. A habitual mental attitude of suspicion will tend to impart the appearance of the "suspicious peering" to our eyes. The mental attitude of combativeness will likewise give us the traditional set jaw and tightly compressed lips. The mental attitude of lack of self-respect will show itself in our walk, and so, in the opposite manner with the mental attitude of self-respect. People grow to walk, talk, carry themselves, and "look like" their habitual mental attitude.

Dr. A. T. Schofield, says: "'He is a dull scholar,' it is said, 'who cannot read a man's character even from a back view.' Round a statue of the prince Consort in Edinburgh stand representative groups paying homage to him. If you get a back view of any of these you can see unconscious mind impressed on matter, and can tell at once the sailor or soldier, peasant or scholar or workman. Look at the body and face of a man when the mind is gone. Look at the body of a man who has lost his self-respect. Look at the body of a thief, of a sot, of a miser. Compare the faces and expressions of a philanthropist, of a beggar, of a policeman, of a scholar, of a sailor, of a lawyer, of a doctor, of a shop-walker, of a sandwich man, of a farmer, of a successful manufacturer, of a nurse, of a refined girl, of a servant, of a barmaid, of a nun, of a ballet dancer, of an art student, and answer to yourself these two questions: First, are these different expressions of body and face due essentially to *physical* or *psychical* causes? And, secondly, do these psychical causes act on the facial and other muscles in consciousness or out of consciousness. The only possible answers to these two questions leave us with this fact, were no other proof possible, that we each have within us an unconscious *psychical* power (here called the unconscious mind) which has sufficient force to act upon the body and display psychical conceptions through physical media."

It is impossible for us (at least by any of the five senses) to peer into the mental chamber of other men and there read the record of their *character* , or to interpret the combination of Human Nature therein moulded and formed. But nevertheless we are not balked in our desire, for by learning to interpret the outward signs of personality we may arrive with a wonderful degree of success at an understanding of the character, mind, or Human Nature in others. From the seen Outer we may deduce the unseen Inner. We may discern the shape of that which is concealed, by observing the form of the covering which hides it from sight. The body, like the fabled veil of the goddess, "conceals but to reveal."

CHAPTER IV
THE TEMPERAMENTS

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The student of Human Nature soon discovers that among men, as among the animals, there is to be observed a great variety of "quality," and various classes of "temperament." Among cattle we notice great differences of form which differences indicate certain qualities inherent in the beast. Certain qualities are recognized by their outward forms as being indicative of sturdiness, staying-qualities, strong vitality, etc., which render their possessor valuable for draught oxen. Other qualities indicate the value of another animal for meat producing. Others, the production of large quantities of milk. Others, prolific breeding. And, so on, each set of qualities being recognized by its outward form and being taken into consideration by breeders. In the same way, breeders recognize certain qualities in horses which they take advantage of in breeding for the strength of draught horses; the speed of thoroughbred runners and trotters; the docility and gentleness of driving horses and saddle animals. The draught horse and the thoroughbred runner or trotter may be easily distinguished by the eye of the average person, while it requires the eye of the expert to distinguish other points and signs of quality which prove the existence of certain traits of temperament in the animal. The same is true in the case of chickens and other fowls. Some types are adapted for laying, others for meat purposes, others for gameness, *etc.* Not only the physical qualities but also the temperamental traits of the beast or bird are distinguished by the expert, and are taken advantage of in breeding to develop and evolve the indicated trait or quality.

Nearly anyone may distinguish the temperamental difference between the savage dog and the affectionate one—between the vicious horse and the docile one. We know at once that certain dogs may be approached and others kept at a distance—that certain horses are safe to ride or drive, and that others are unsafe and dangerous. A visit to a horse and cattle show, or a poultry and pigeon exhibition, will show even the most skeptical person that Inner States manifest in Outer Form. And a little further study and observation will show that what is true of these lower animals is likewise true of the human being. Men, like animals, may be intelligently and scientifically classified according to the general "quality" or "temperament." While each individual is different in a way from every other individual, nevertheless, each individual belongs to a certain class and may be labelled accordingly. A few outward signs will indicate his class, and we may confidently expect that he will manifest the leading qualities of that particular class.

QUALITY

The first classification of the individuals of the human race is that of *Quality* . Independent of the various temperaments, although in a way related to them, we find the various degrees of Quality manifested by different individuals. "Quality" may be defined as the "degree of *fineness* ." It is that which we call "class" in race-horses; "breed" in other animals and often "blood" in men and women. Perhaps one may understand the classification better if he will recall the differences apparent between the mongrel cur and the highbred dog; the "scrub" horse and the thoroughbred; the common cow and the carefully bred Alderney or other choice variety; the ordinary barnyard fowl and the prize-winner at the poultry show. It is an intangible but real and readily recognized difference, which however is almost impossible to convey by words.

Men and women of the highest *Quality* are essentially fine-grained, possessed of fine feelings, refined natures, high tastes, and manifest the signs of *true natural* refinement and culture, which cannot be successfully imitated by those who have acquired merely the artificial manner and the outward polish. One may possess Quality in a high degree and still be ignorant of the forms and little manners of so-called "polite society," and yet will be recognized as one of "Nature's noblemen," and as a "natural gentleman."

Descending the scale we find lessening degrees of the manifestation of Quality, until, finally we reach the lowest degree of the scale, that of *low* Quality. In this lowest degree we find individuals showing all the outward signs of being coarse-grained, vulgar, of low tastes, brutal instincts, and manifesting the signs of lack of refinement and culture. Persons of low Quality are found in all walks of life. Some of those possessing wealth and education belong to this class, and are never able to counterfeit the reality. Quality is a matter of "soul," and not of wealth, education or material advantages. A greyhound and a hyena give us animal symbols of Quality, high and low.

We meet many instances in which the individual is of too high Quality for his environment, occupation or place in life. Such individuals suffer keenly and are to be pitied. They incline toward high ideals and are wounded and discouraged by the grossness which they see on all sides. Those individuals of an average degree of Quality of course fit into the usual environment far better than those above or below them in the scale. We also meet individuals of low Quality those above or below them in the scale. We also meet individuals of low Quality in surroundings in which they are out of place—we see many instances of "pigs in the parlor." These individuals, however, find it much easier to descend to their own level, than it is for the high Quality individuals to ascend to theirs. The coarse man finds but little trouble in meeting with boon companions whose tastes are harmonious to his. The person of extremely high Quality may be said to have been born before his time, while those of the lowest Quality are atavistic and born after their time. Remember, always, that Quality is an attribute of "soul," and not of birth, wealth, or even of education. We may find many "gentlemen" of humble birth, small means and limited education; and also many "educated pigs" of high lineage and full coffers.

The Outer Form of Quality is shown by the relative *fineness* of general structure, and by the general form, appearance, manner, motion, voice, laughter, and more than all by that indescribable impression of "fineness" and "distinction" which they produce upon observing persons with whom they come in contact.

It must be remembered that Quality is a very different thing from intellectuality or morality. A high Quality person may be immoral and not specially intellectual, although there is almost always a *keenness* of perception, and almost intuitive recognition, in these cases—the immorality is generally lacking in coarseness, and is usually connected with perversion of the æsthetic faculties. In the same way, the person of low Quality often may be moral according to the code, but will be coarse in the manifestation of that virtue, and may possess a certain low cunning which with many persons passes for intellect and "brains." In speaking of Quality, the words "fineness" and "coarseness" come easily to the mind and tongue and are perhaps the terms most suggestive of the two extremes of this attribute of the Man.

TEMPERAMENT

Next in the order of consideration we find what is called *Temperament* . Temperament is defined as: "That individual peculiarity of organization by which the manner of acting, feeling and thinking of each person is permanently affected; disposition or constitution of the mind, especially as regards the passions and affections."

Hippocrates, the ancient Greek philosopher-physician (B. C. 468-367) held to the existence of four temperaments, which he attributed to certain qualities of the blood and the several secretions of the body such as the bile, *etc.* While his theory was rejected by later investigators, his classification continued until very recently under the name of (1) the Sanguine; (2) the Lymphatic or Phlegmatic; (3) the Choleric or Bilious; and (4) the Melancholic temperaments, respectively. As a matter of general information on the subject we herewith give the old classification with the attributes of each class:

The *Sanguine* temperament was held to be characterized by red or light-brown hair, blue eyes, a fair or ruddy complexion, large arteries and veins, a full and rapid pulse, slight perspiration, impatience of heat, febrile tendency, and lively and cheerful temper, excitable passions, a warm, ardent, impulsive disposition, and a liking for active pursuits;

The *Lymphatic* , or *Phlegmatic* temperament was held to be characterized by light, sandy, or whitish hair, light grey eyes, pallid complexion, skin almost devoid of hair, flabby tissues, much perspiration, small blood-vessels, a feeble and slow pulse, want of energy, lack of activity, deficient spirit and vividness;

The *Choleric* or *Bilious* temperament was held to be characterized by black hair often curling, black or hazel eyes, and dark but ruddy complexion, hairy skin, strong full pulse, firm muscles, great activity and positiveness, strength of character, and an active brain.

The *Melancholic* temperament was held to be characterized by black hair, black or hazel eyes, a dark leaden complexion, pulse slow and feeble, and a disposition toward study, poetry, literature, and sentiment.

Some later authorities added a fifth temperament, called the *Nervous* temperament, which was held to be characterized by a medium complexion, large brain, small physical frame, fineness of organization, thin hair, finely cut features, quick lively disposition, intellectual tastes and tendencies, sensitive nature, high capacity for enjoyment and suffering.

The latest authorities, however, discarded the old classification and adopted one more simple although fully as comprehensive. The new classification recognizes *three* classes of temperament, viz: (1) the Vital; (2) the Motive; and (3) the Mental, the characteristics of which are held to be as follows:

The *Vital* temperament has its basis in the predominance of the nutritive system, including the blood-vessels, lymphatics and the glands. Its organs are the heart, lungs, stomach, liver, bowels, and the entire internal vital system. It is characterized by a large, broad frame; broad shoulders; deep chest; full round abdomen; round plump limbs; short thick neck; comparatively small hands and feet; full face; flushed and florid cheeks; and general "well fed" appearance. Those in whom it is predominant are fond of out-of-door exercise, although not of hard work; crave the "good things of life;" fond of sport, games and play; love variety of entertainment and amusement; are affectionate; love praise and flattery; prefer concrete rather than abstract subjects of thought; look out for themselves; are selfish, but yet "good fellows" when it does not cost too much physical discomfort to themselves; usually enjoy good health, yet when ill are apt to be very weak; tend to feverishness and apoplexy, *etc.*

Persons of the Vital temperament may have either fair or dark complexion, but in either case the cheeks and face are apt to be ruddy and flushed. Those of the dark type are apt to have greater power of endurance, while those of the light type are apt to be more sprightly and active. This temperament is particularly noticeable in women, a large proportion of whom belong to its class. This temperament furnishes the majority of the good companions, sociable friends and acquaintances, and theatre goers. A leading phrenologist says of them that they "incline to become agents, overseers, captains, hotel-keepers, butchers, traders, speculators, politicians, public officers, aldermen, contractors, etc., rather than anything requiring steady or hard work." We have noticed that a large number of railroad engineers and policemen are of this temperament.

The *Motive* temperament has as its basis the predominance of the motive or mechanical system, including the muscles, bones and ligaments—the general system of active work and motion. Its organs are those of the entire framework of the body, together with those muscles and ligaments, large and small, general and special, which enable man to walk, move, and work. It is characterized by strong constitution, physical power, strong character, active feeling, and tendency toward work; large bones and joints; hard muscles; angular and rugged figure; usually broad shoulders and deep chest; comparatively small and flat abdomen; oblong face; large jaw; high cheek-bones; strong large teeth; bushy coarse hair; rugged features and prominent nose, ears, mouth, *etc.* Those in whom it is predominant are fond of physical and mental work; are tenacious and try to carry through what they undertake; resist fatigue; are "good stayers;" are full of dogged persistence and resistance; and are apt to manifest creative effort and work.

Persons of the Motive temperament may have either dark or light complexion. The Scotch or Scandanavian people show this temperament strongly, as also do a certain type of Americans. The world's active workers come chiefly from this class. This temperament is far more common among men than among women. The fighting nations who have in different times swept over other countries display this temperament strongly. This temperament, predominant, although associated with the other temperaments has distinguished the "men who do things" in the world's history. It's "raw-bone" and gawkiness has swept things before it, and has built up great things in all times. Its individuals have a burning desire to "take hold and pull," or to "get together and start something." As the name implies, this temperament is the "moving force" in mankind.

The *Mental* temperament has its basis in the predominance of the nervous system, including the brain and spinal cord. Its organs are the brain, or brains; the spinal cord with its connecting nerves—in fact the entire nervous system, including the "sympathetic" nervous system, the various *plexi* , and the nervous substance found in various parts of the body. It is characterized by a light build; slight frame; comparatively large head; quick movements; sharp features; thin sharp nose; thin lips; sharp and not very strong teeth; keen, penetrating eye; high forehead and upper head; fondness for brain work; disinclination for physical drudgery; sensitive nature; quick perception; rapid mental action; developed intuition; fine and shapely features; expressive countenance, expressive and striking voice, generally rather "high-strung," vividness and intensity of emotion and feeling, *etc.*

Persons of this temperament are apt to be more or less "intense;" enjoy and suffer keenly; are sensitive to reproach or criticism; are inclined to be sedentary; take a pleasure in "thinking," and often burn their candle of life at both ends, because of this tendency; and incline to occupations in which their brains rather than their body is exercised. They may be either of dark or of light complexion, and in either case are apt to have bright, expressive eyes. The impression created by an examination of their physical characteristics is that of *sharpness* . The fox, weasel, greyhound, and similar animals illustrate this type. Persons of this temperament are apt to be either *very* good or *very* bad. They run to extremes, and sometimes execute a quick "right about face." When properly balanced, this temperament produces the world's greatest thinkers along all lines of thought. When not properly balanced it produces the abnormally gifted "genius," between whom and the unbalanced person there is but a slender line of division; or the eccentric person with his so-called "artistic temperament," the "crank" with his hobbies and vagaries, and the brilliant degenerate who dazzles yet horrifies the world.

BALANCED TEMPERAMENTS

The best authorities agree in the belief that the Balanced Temperament is the most desirable. That is, the condition in which the three temperaments balance each other perfectly, so that the weak points of each are remedied by the strong points of the others, and the extremes of each are neutralized and held in check by the influence of the others. Prof. O. S. Fowler, the veteran phrenologist says upon this point: "A well balanced organism, with all the temperaments large and in about equal proportion, is by far the best and most favorable for both enjoyment and efficiency; to general genius and real greatness; to strength along with perfection of character; to consistency and power throughout. The Motive large, with the Mental deficient, gives power with sluggishness, so that the powers lie dormant; adding large Vital gives great physical power and enjoyment, with too little of the Mental and the moral, along with coarseness; while the Mental in excess creates too much mind for body, too much exquisiteness and sentimentality for the stamina, along with a green-house precocity most destructive of life's powers and pleasures; whereas their equal balance gives abundance of vital force, physical stamina, and mental power and susceptibility. They may be compared to the several parts of a steamboat and its appurtenances. The Vital is the steam-power; the Motive, the hulk or framework; the Mental, the freight or passengers. Predominant Vital generates more vital energy than can well be worked off, which causes restlessness, excessive passion, and a pressure which endangers outbursts and overt actions; predominant Motive gives too much frame or hulk, moves slowly, and with weak Mental, is too light-freighted to secure the great ends of life, predominant Mental overloads, and endangers sinking; but all equally balanced and powerful, carry great loads rapidly and well, and accomplish wonders. Such persons unite cool judgments with intense and well-governed feelings; great force of character and intellect with perfect consistency; scholarship with sound common sense; far seeing sagacity with brilliancy; and have the highest order of both physiology and mentality."

Professor Nelson Sizer, another high authority said: "In nature the temperaments exist in combination, one being, however, the most conspicuous. So rarely do we find examples of an even mixture or balance, that it may be said that they who possess it are marvellous exceptions in the current of human society. Such an even mixture would indicate a most extraordinary heritage; it would be constitutional perfection. But, once in a while, a person is met in whom there is a close approach to this balance, and we are accustomed to speak of it as a *balanced* temperament, it being difficult to determine which element is in predominance."

MIXED TEMPERAMENTS

The experience of the older phrenologists, which is verified by the investigations of the later authorities, was that in the majority of persons *two* of the temperaments are well developed, the third remaining comparatively undeveloped. Of the two active temperaments, *one* is usually found to be predominant, although in many the two are found to be almost equally developed. But even in the last mentioned instance one of the two seems to have been more actively called forth by the environment of the person, and may therefore be regarded as the ruling temperament. Arising from this fact we find the several classes of Mixed Temperament, known, respectively, as: the Vital-Motive; the Motive-Vital; the Motive-Mental; the Mental-Motive; the Vital-Mental; and the Mental-Vital. In these classes the name of the predominant, or most active temperament appears first, the second name indicating the temperament relatively undeveloped or inactive.

The *Vital-Motive* and the *Motive-Vital* temperaments give the combination in which is manifested physical activity and strong vitality. Those of these temperaments are adapted to out-of-door work, such as farming, out-of-door trades, mechanics, soldiers and sailors, and other occupations requiring strong vital power and muscular strength and activity. The physical characteristics are the prominent bones and strong muscles of the Motive, and well-rounded limbs and "stout" forms of the Vital. When the Vital predominates, there is apt to be more flesh; when the Motive predominates there is apt to be more ruggedness and muscular development.

The *Motive-Mental* and *Mental-Motive* temperaments give the combination in which is manifested the physical activity of the Motive and the mental activity of the Motive and the mental activity of the Mental—the physical and mental characteristics of the Vital being absent. The Mental element relieves the Motive of some of its crudeness and roughness, while the Motive relieves the Mental of its tendency to get away from the practical side of things. The strong frame and muscles are balanced by the brain-development. Those of this temperament make good practical business men, physicians, lawyers, scientists, explorers, and others who have to work and think at the same time. These people often manifest great executive ability. When the Motive predominates, the tendency is toward out-of-door occupations in which the brain is used in connection with bodily activity. When the Mental predominates there is a tendency toward in-door occupations in which active brain work is required. These people have well-developed heads, together with wiry, strong bodies. Some of the most successful men have come from this class.

The *Vital-Mental* and *Mental-Vital* temperaments give the combination in which is manifested many attractive traits which render their possessor agreeable, companionable, and at the same time bright and intelligent. The Vital element gives a plumpness to the form, while the Mental imparts a brightness to the mind. This is the temperament of many attractive women. The Mental activity tends to counterbalance the Vital tendency toward physical ease and comfort. These people make good orators, after dinner speakers, and agreeable society men and women, actors, artists, poets, and popular literary men. The respective predominance of the Mental or the Vital, in this combination, gives to this class somewhat of a variety, but a little observation will soon enable one to recognize the individuals belonging to it. A certain combination in this class produces the trait of "emotionality," or superficial feeling and sympathy.

The student of Human Nature should pay much attention to Temperament and the outward indications of each class and sub-class, for Temperament gives us much of our best information regarding character and disposition, in fact Character Reading depends materially upon the interpretation of Temperament.

CHAPTER V
THE MENTAL QUALITIES

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We now approach the subject of the several particular mental qualities, and the groups thereof, both in the phase of their inner states and that of their outer form. In the consideration of both of these phases we must avail ourselves of the investigations and researches of the old phrenologists who cleared a path for all who follow. Although many of the phrenological theories are rejected by modern psychologists and biologists, nevertheless their work established a firm foundation for the science of the study of the brain and its functions. And to Gall and his followers we are indebted for the discovery and teaching that the activity and development of the several mental qualities or faculties manifest in outer form in the shape of the skull.

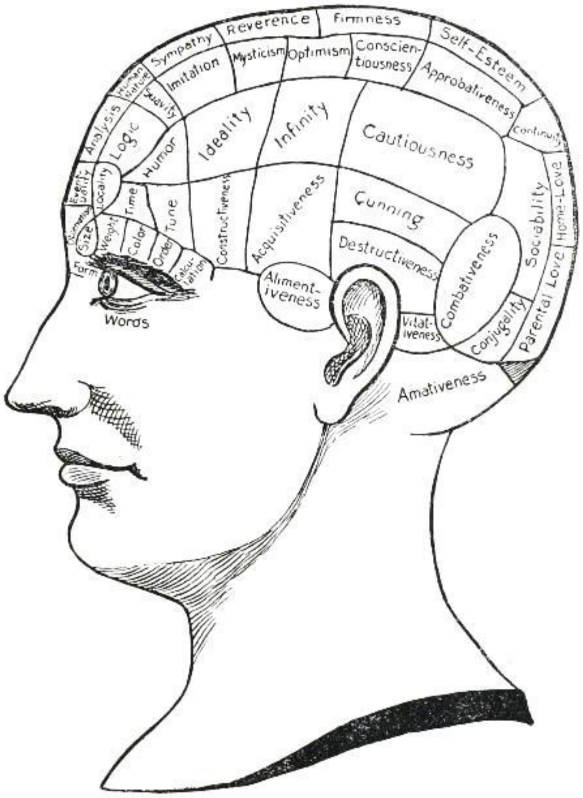
Reverence
Firmness
Self-Esteem
Sympathy
Mysticism
Optimism
Conscientiousness
Approbativeness
Human Nature
Imitation
Suavity
Continuity
Analysis
Logic
Ideality
Infinity
Cautiousness
Eventuality
Locality
Humor
Time
Tune
Constructiveness
Acquisitiveness
Cunning
Sociability
Home-Love
Comparison
Size
Weight
Color
Order
Calculation
Destructiveness
Combativeness
Form
Alimentiveness
Parental Love
Words
Vitativeness
Conjugality
Amativeness

Fig. 1

THE MENTAL QUALITIES

The general principles of phrenology may be briefly stated as follows:

I. The Brain is the organ of the mind.

II. The mind is not a single entity or power, but has several faculties, stronger or weaker, which determine the character of the individual.

III. That each faculty or propensity has a special organ in the brain.

IV. The size of the brain (the quality being equal) is the true measure of power.

V. There are several groups of faculties, and each group is represented by organs located in the same region of the brain.

VI. The relative size of each organ results from the activity of its appropriate faculty.

VII. The size of the organ is indicated by the appearance and size of the skull immediately over the region of the organ.

VIII. The Quality and Temperament of the organization determine the degree of vigor, activity, and endurance of the mental powers.

Modern psychology and biology claim to have disproven many of the phrenological contentions, while other lines of investigation have given us other theories to account for the phenomena first noted by the phrenologists. Some investigators of brain development and action hold that while certain mental states manifest in outer form on portions of the skull, the phenomenon is due to the action of the *cranial muscles* rather than to the fact of the localization of special faculties—that each mental state is associated with certain actions on the part of certain cranial muscles which in turn exert a modifying effect upon the shape and size of the skull.

As Erbes states it "the effect the scheme of cranial muscles have had and still have upon the conformation of the skull, and, consequently, had in determining the location of those areas and in giving brain and mind a character approximately identical from end to end of the scale of living things possessing the cerebro-spinal nervous system. In so far as the neural matter is dependent upon the cranial muscles—aside from the sensory stimuli—so far, likewise are the psychic manifestations, through tongue or limb, modified by variations in those muscles that, after their creative task is done, assume a vasomotor control over their respective areas." The same writer also says: "The cerebral mass owes its location and subsequent expansion, moreover, in a measure that mind owes its character, primarily to the action of the muscles attached to and lying upon its peripheral covering, the skull; these same muscles thereafter, through exercising peripheral covering, the skull, these same muscles thereafter, through exercising a cerebral vasomotor control, act in the nature of keys for calling the evolved dependent brain areas into play, singly and en masse."

Others have held that the development of certain areas of the surface of the skull is due to peculiar neural or nervous, activities having their seat in certain parts of the brain adjacent to their appropriate area of the skull, but these theories fail to explain the nature of the relation between the mind, brain and the "nerve centres" aforesaid.

These several authorities, and others, however, agree upon the fact that certain areas of the brain are associated in some way with certain mental states; and that these brain areas register their relative activity upon the areas of the skull adjacent thereto; and that the *activity* and *power* of each brain area, or faculty, is denoted by the *size* of the associated skull-area. Thus, the outward facts claimed by phrenology are admitted, while their theories of cause are disputed.

In this book we shall rest content with these "outward facts" of phrenology, and shall not concern ourselves with the various theories which seek to explain them, preferring to leave that task for others. In considering the subject of the Outer Form associated with the Inner State of Human Nature, we shall merely claim that *mental states manifest in outer form in the shape and size of the head; and that certain areas of the skull are thus associated with certain mental states, the size and shape of the former denoting the degree of activity of the latter* .

The general scheme of classification of the various mental "faculties" of the phrenologists, and the names given thereto by the old phrenologists, have in the main been adhered to in this book. In a number of cases, however, we have seen fit to re-arrange the groups in accordance with the later ideas of the New Psychology, and have given to some of the "faculties" names considered more appropriate to the later classification, and understanding of the mental state. Moreover, in order to avoid the phrenological theories attaching thereto, we have decided not to use the terms, "faculties," "propensities," and "sentiments," in referring to the several mental states; and shall therefore use the term "*Qualities* " in the place thereof. The term "quality," while denoting "the condition of being such or such; nature relatively considered," does not carry with it the theory attached to the phrenological term "faculty." But the *locality* of the several qualities of "faculties" has not been disturbed or changed—the *place* where each quality *manifests in outer form* , as assigned in this book, agrees with that assigned by the old phrenologists, time having served to establish the truth of the same, rather than to disprove it.

The following is the classification and terminology adopted by us in this book in the consideration of the Mental Qualities. (See Fig. 1.) I. THE EGOISTIC QUALITIES : Self-Esteem; and Approbativeness.

II. THE MOTIVE QUALITIES : Combativeness; Destructiveness; Cunning; Cautiousness; Acquisitiveness; and Constructiveness.

III. THE VITATIVE QUALITIES : Vitativeness; Alimentativeness; and Bibativeness.

IV. THE EMOTIVE QUALITIES : Amativeness; Conjugality; Parental Love; Sociability and Home-Love.

V. THE APPLICATIVE QUALITIES : Firmness; and Continuity.

VI. THE MODIFICATIVE QUALITIES : Ideality; Infinity; and Humor.

VII. THE RELATIVE QUALITIES : Human Nature; Suavity; Sympathy; and Imitation.

VIII. THE PERCEPTIVE QUALITIES : Observation; Form; Size; Weight; Color; Order; Calculation; Tune; Time; Locality; Eventuality; and Words.

IX. THE REFLECTIVE QUALITIES : Analysis; and Logic.

X. THE RELIGIO -MORAL QUALITIES : Reverence; Mysticism; Optimism; and Conscientiousness.

In the following several chapters we shall consider each group, in turn, together with the particular Qualities of each group. *It must be remembered that the power of each Quality is modified by the influence of the other Qualities. Therefore in judging the character of an individual, each and every Quality must be taken into consideration.*

CHAPTER VI
THE EGOISTIC QUALITIES

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The first group of Qualities is that known as the Egoistic Qualities, which is composed of two particular Qualities, known, respectively, as *Self-Esteem* ; and *Approbativeness* . This group manifests outer form immediately at the "crown" of the head, and on the sides directly beneath or "side of" the crown. (See Fig. 2.) It is the seat of the consciousness of Individuality and Personality, and the tendencies arising directly therefrom.

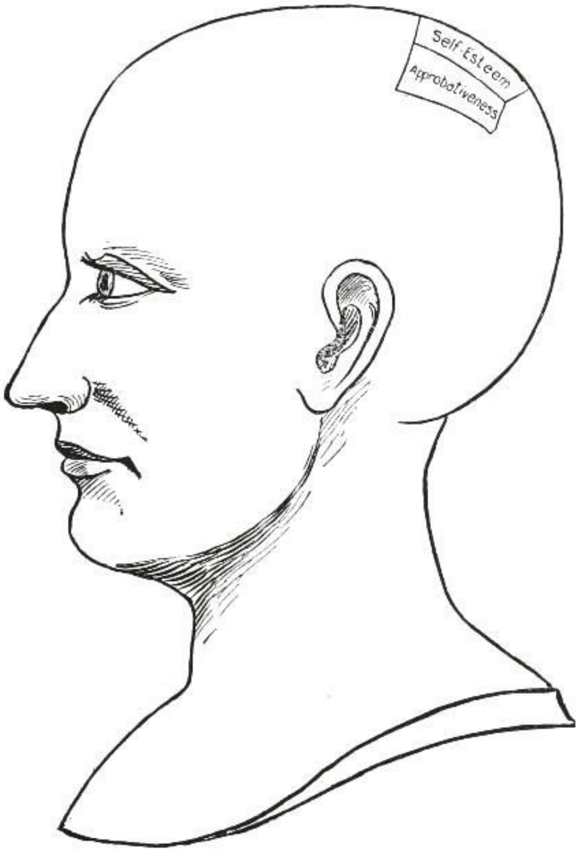

Fig. 2

THE EGOISTIC QUALITIES

SELF -ESTEEM . This Quality manifests in a strong sense of individual power, self-respect, self-help, self-reliance, dignity, complacency, pride of individuality, and independence. In excess it tends to produce egotism, abnormal conceit, imperiousness, *etc.* Deficiency of it is apt to produce lack of confidence in self, humility, self-depreciation, *etc.* It gives to one the ambitious spirit, and the desire for executive positions and places of authority. It resents assumption of authority on the part of others, and chafes under restraint. It renders its possessors dignified and desirous of the respectful recognition of others. It manifests outer form on the middle line of the head, at the "crown" (see group figure) just above Approbativeness, where it may be perceived by reason of the enlargement of the "crown." When fully developed, it tends to draw back the head, so that the latter is held erect; whereas, when deficient it allows the head to droop forward in an attitude lacking the appearance of pride.

APPROBATIVENESS. This Quality manifests in a strong desire for praise, approval, flattery, recommendation, fame, notoriety, good name, personal display, show and outward appearance. It is a form of pride different from that of Self-Esteem, for it is a vanity arising from personal things and outward appearances, whereas Self-Esteem gives a pride to the inner self or ego. Those in whom it is well-developed pay great attention to outward form, ceremony, etiquette, fashion, and social recognition, and are always to be found on the popular side and "with the crowd." They thrive upon praise, approval and notoriety, and shrink under censure, disapproval or lack of notice. One with Self-Esteem can be happy when alone, and in fact often defies public opinion and fashion from very pride of self; while one with Approbativeness largely developed lacks the pride to rise above approval and the opinion of others, while possessing a strong sense of vanity when public favor is bestowed. It manifests outer form at the upper-back part of the head, just above Cautiousness and below Self-Esteem, (see group figure). When largely developed it rises like two mounts on either side of Self-Esteem, but when Self-Esteem is large and Approbativeness is small, the latter appears as two sunken places on either side of Self-Esteem.

Self-Esteem values the *real self* while Approbativeness values the *appearances* of personality. The one pursues the substance, the other the shadows. Self-Esteem and Approbativeness are often confused in the minds of the public. The true keynote of the first is Pride; of the second, Vanity. The student should learn to carefully distinguish between these two Qualities.

Approbativeness may cause one to make a monkey of himself in order to win notice, praise or laughter, while Self-Esteem will never sacrifice self-respect and pride in order to win applause.

CHAPTER VII
THE MOTIVE QUALITIES

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The second group is known as the Selfish Qualities, and is composed of the following particular Qualities: *Combativeness* ; *Destructiveness* ; *Cunning* ; *Cautiousness* ; *Acquisitiveness* and *Constructiveness* . This group manifests in outer form extending along the sides of the lower head from the back toward the temples. (See Fig. 3.)

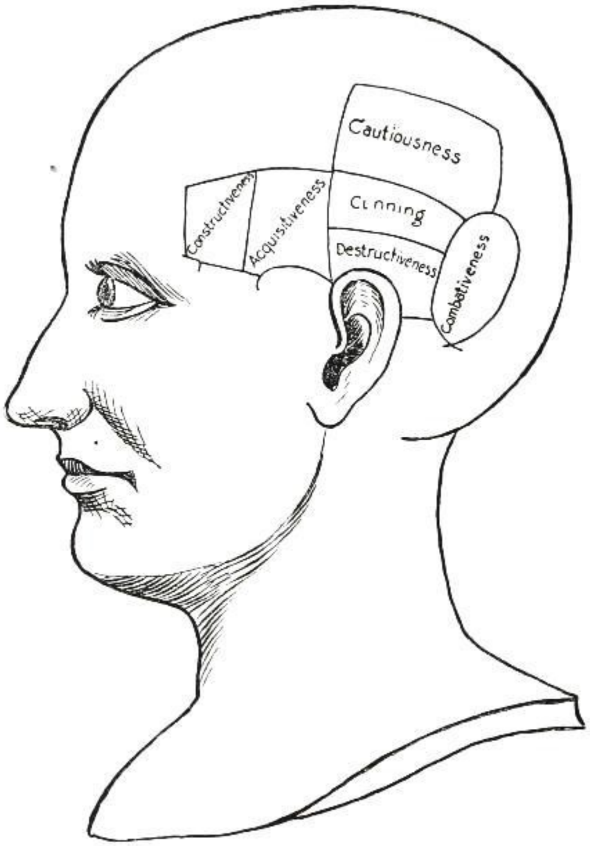
Cautiousness
Constructiveness
Acquisitiveness
Cunning
Destructiveness
Combativeness

Fig. 3

THE MOTIVE QUALITIES

COMBATIVENESS. This Quality manifests in a strong desire to oppose, resist, combat, defy, defend. Those in whom it is developed enjoy a "scrap," and, in the words of the familiar saying, would "rather fight than eat." When combined with Vitativeness it manifests in the tendency to fight hard for life. When combined with Acquisitiveness it manifests in the tendency to fight for money or property. When combined with Amativeness it manifests in the tendency to fight for mates. When combined with the family-loving Qualities it manifests in a tendency to fight for the family. In fact, its particular direction is indicated by the development and combination of the other Qualities. It manifests in outer form at the sides of the lower-back part of the head, a little back of the top part of the ear (see group figure), giving, when developed, enlargement of that part of the head—a "broad back-head." The "broad-headed" animals, birds, and fish have this propensity well developed, while the "narrow-heads" have it in but a small degree. It is also indicated by the strong jaw, and by the mouth indicating a "strong bite."

DESTRUCTIVENESS. This Quality, manifests in a strong desire to break precedents, doing things in new ways, asserting authority, extermination, severity, sternness, breaking down, crushing, "walking over," *etc.* Its direction is largely governed by the other Qualities, as for instance in combination with Acquisitiveness, it manifests in breaking down opposition and precedents in business; while with large conscientiousness it manifests in tearing down evil conditions, etc., and in doing the work of "reform." It generally is accompanied with large Combativeness, as the two go hand-in-hand. It manifests outer form directly above, and back of the top-part of the ear (see group figure).

CUNNING. This Quality manifests in a strong desire to be cunning, sly, close-mouthed, diplomatic, deceitful, and generally "foxy." It is best illustrated by the example of the fox, which animal combines in itself many of its qualities. The coyote also shows signs of having this Quality well developed, as do birds of the crow and blackbird family, and certain fishes. With strong Caution it renders one very secretive and "close-mouthed." With strong Acquisitiveness it renders one sly and tricky in business. With strong Approbativeness it renders one apt to tell lying stories which magnify his importance and gratify his vanity. With a vivid Imagination it inclines one to draw on that quality and lie for the very love of romancing. It manifests outer form a little distance above the top of the ear, immediately above Destructiveness, and back of Acquisitiveness (see group figure).

CAUTIOUSNESS . This Quality manifests in a strong desire to avoid danger or trouble; carefulness, prudence, watchfulness, anxiety, self-protection, *etc.* In excess it is apt to render one fearful, over-anxious, and even cowardly, but in combination with other Qualities it tends to give to one a balance and to restrain him from rashness and unnecessary risk. Its direction is also largely influenced by the development of other Qualities. Thus with large Acquisitiveness it makes one very cautious about money matters; with large family qualities it renders one very careful about the family; with large Approbativeness it renders one bashful, self conscious, and fearful of adverse criticism. It manifests outer form toward the upper-back part of the head, directly over Secretiveness (see group figure), and when developed is apparent by the enlargement of the comparatively large area covered by it. An old phrenological authority says of it: "This is the easiest found of all the organs.... Starting at the middle of the back part of the ears, draw a perpendicular line, when the head is erect, straight up to where the head begins to slope back in forming the top, and Caution is located just at the first turn."

ACQUISITIVENESS. This Quality manifests in a strong desire either to acquire, or else to hold property, money, or general objects of possession. In some cases it contents itself with merely "getting," while in others it also "holds on" to what is secured, the difference arising from the combinations of the other Qualities. In itself, it may be said to be merely the tendency toward "hoarding up," but the combination with large Combativeness and Destructiveness enlarges its scope and tends to make its possessor rapacious and grasping. It is the instinct of the squirrel and the bee, and even the dog manifests it when he buries a bone for future gnawing purposes. Those in whom it is developed in connection with large Caution, manifest a strict economy and even miserliness, while in others it expends itself in merely the getting for the sake of the getting, the possessions often being scattered prodigally afterward, the element of Approbativeness entering largely into the latter action. It manifests outer form in the lowest-middle section of the head, directly over Alimentiveness (see group figure).

CONSTRUCTIVENESS. This Quality manifests in a strong desire to invent, construct, build, create, put together, improve upon, add to, readjust, *etc.* It manifests along three general lines, namely (1) Invention; (2) Construction; and (3) Materialization, by which is meant the "making real" of *ideals* previously entertained—the "making come true" of the dreams previously experienced—the *materialization* of the ideas, plans, and projects previously *visualized* . This Quality causes the person to improve, alter, tinker with, build up, invent, and create along the lines of his vocation or avocation. These people find it difficult to refrain from tinkering with, altering, or "improving" anything and everything with which they have to do. With large Logic, Analysis, and Perceptives they manifest inventive ability; with large Imitation they are fond of copying and constructing after models; with large Ideality they work toward making their dreams come true. This Quality is not confined to mechanical construction, as the old phrenologists taught, but manifests itself in business literature, art, and in fact in every vocation or occupation. With large Destructiveness, it builds up new structures upon the ruins created by that Quality. In persons of the Motive temperament it inclines toward mechanical invention, creation and construction; while in persons of the Mental temperament it manifests in creating and constructing ideas, thoughts, theories, scientific classification, literary productions, etc., and in persons of the Vital temperament it manifests in creating and improving upon things calculated to appeal to persons of that class. It manifests outer form in the lower and frontal part of the temples, backward and upward from the outer corner of the eye-brow (see group figure). Prof. O. S. Fowler says. "In broad-built and stocky persons it causes this part of the temples to widen and bulge out, but in tall, long-headed persons it *spreads* out upon them, and hence shows to be less than it really is." It is directly below Ideality and in front of Acquisitiveness.

CHAPTER VIII
THE VITATIVE QUALITIES

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The third group is known as the Vitative Qualities, which is composed of the three respective particular Qualities: *Vitativeness* ; *Alimentativeness* ; and *Bibativeness* . This group manifests in outer form directly back of, and in front of, the middle part of the ear. (See Fig. 4.)

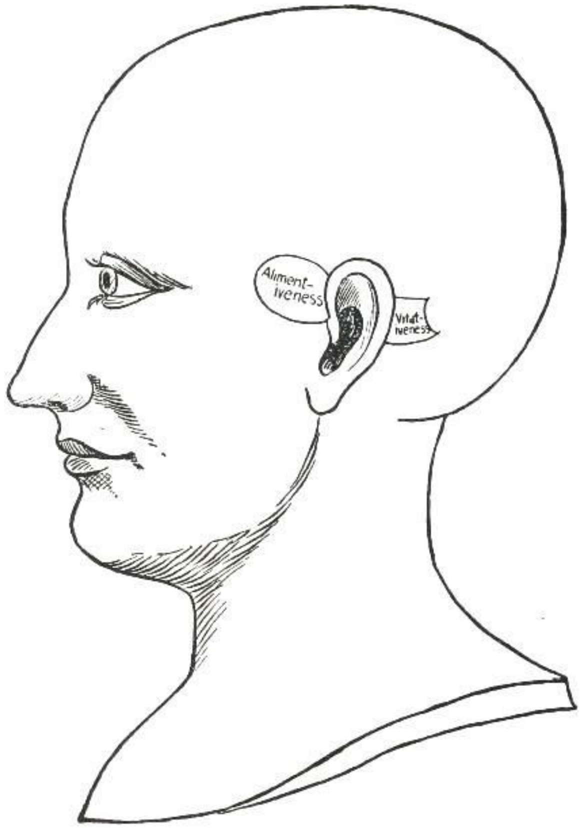

Fig. 4

THE VITATIVE QUALITIES

Vitativeness. This quality manifests in a strong desire to live; resistance to disease and death; an intense clinging to life for the mere fact of living, rather than for the sake of anything to be accomplished by continued existence. It goes along with Combativeness, and is especially noticeable in the "broad-headed" people and animals. The cat tribe, hawks, turtles, sharks, venomous snakes, and others have this propensity well developed, while it is deficient in the "narrow-headed" animals, such as the rabbit, certain birds, certain fish, and many harmless snakes. Those in whom it is developed "die hard," while those in whom it is deficient die easily. This capacity manifests in outer form in the area situated just back of the middle part of the ear (see group figure).

ALIMENTIVENESS. This Quality manifests in a strong desire to gratify the tastes for food, when large it inclines one toward gluttony, and tends to make one "live to eat," instead of to "eat to live." Those in whom it is largely developed eat heartily and like to see others doing the same; while those in whom it is deficient care very little for the quality or amount of their food and often actually resent the, to them, "disgusting" sight of persons partaking of a hearty meal. It manifests in outer form immediately in front of the upper part of the ear (see group figure).

BIBATIVENESS. This Quality manifests in a strong desire to gratify the appetite for drinks of various kinds. In its normal well-developed state it manifests in a desire for water, milk and fluid foods, such as soups, broths, etc., and other juicy things. Perverted it manifests in the appetite for intoxicating liquors, tea and coffee, "soft drinks," and the various decoctions of the modern soda-fountain. By some this Quality is regarded as merely a phase of Alimentiveness, while others consider it to be a separate Quality. It manifests in outer form immediately in front of the locality of Alimentiveness, toward the eye.

CHAPTER IX
THE EMOTIVE QUALITIES

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The fourth group is that known as the Social Qualities, which group is composed of the following particular Qualities: *Amativeness* ; *Conjugality* ; *Parental Love* ; *Sociability* and *Home Love* . This group manifests outer form at the lower-back portion of the head (see Fig. 5), and shows itself by an enlargement of that region, causing the head to "bulge" back of the ears. It may best be understood by an examination of its several particular Qualities.

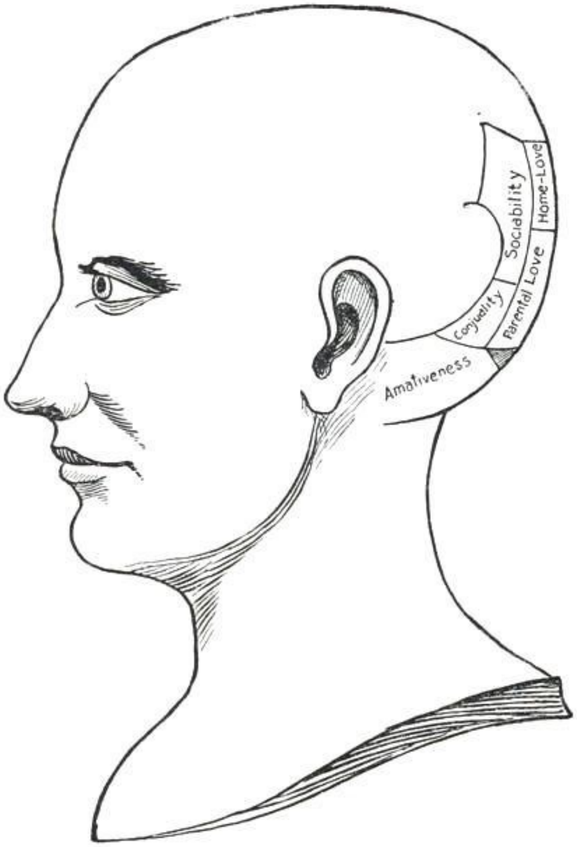
Home-Love
Sociability
Parental Love
Conjugality
Amativeness

Fig. 5

THE EMOTIVE QUALITIES

AMATIVENESS. This Quality manifests in a strong desire for sexual indulgence and association with the opposite sex. Its purpose is, of course, the reproduction of the race, but its abuse and perversion has led man to many excesses and unnatural practices. It is a dynamic propensity and its normal development is seemingly necessary in order to produce the "life spirit," and vital activity mental and physical. Those in whom it is deficient lack "spirit" and energy, while those in whom it is developed to excess tend to lean toward excesses. When developed normally it seems to add an attractiveness or "magnetism" to its possessors; when deficient it renders the person "cold" non-magnetic and unattractive; when over-developed and unrestrained it causes the person to become disgusting and repulsive to the normal person; vulgar, licentious and depraved. Its seat is in the cerebellum or "little brain," and it manifests outer form by an enlarged "fullness" at the nape of the neck, at the base of the skull (see group figure). It tends to cause the head to lean backward and downward at the nape of the neck. It also manifests by fullness of the lips, particularly in their middles. The lips and position of the head of persons in whom this quality is largely developed is indicative of the attitude and position of kissing. Spurzheim says of it: "It is situated at the top of the neck, and its size is proportionate to the space between the mastoid process, immediately behind the ears, and the occipital spine, in the middle of the hind head." It is noticeable that those in whom this quality is fully or largely developed seem to have the power of attracting or "charming" those of the opposite sex, while those who are deficient in it lack this quality.

CONJUGALITY. This quality manifests in a strong desire for a "mate"—and *one* mate only. While Amativeness may cause one to seek the society of many of the opposite sex, Conjugality will act only to cause one to seek the *one* life partner. Conjugality causes the desire to "mate for life." It is something quite different from Amativeness, although of course related to it. The location of its outer form, between Amativeness and Friendship, gives the key to its quality —*love with companionship* . Those in whom it is well developed are very close to their mates and tend toward jealousy; they suffer intensely when the relation is inharmonious or disturbed in any way, and are often brokenhearted at disappointment in love or the death of the mate. Those in whom it is deficient feel very little true companionship for their mates, and with Amativeness large are apt to be promiscuous in their manifestation of love or passion; if one love is interrupted or interfered with they find little difficulty in shifting their affections. Those in whom it is strong are "true unto death," while those in whom it is weak are fickle, inconstant and lack loyalty. The Quality manifests outer form on each side of the lower-back of the head, just above Amativeness and just below Friendship, and on either side of Parental Love—the location being especially indicative of its nature (see group figure).

PARENTAL LOVE . This Quality manifests in a strong desire for and love of children, particularly one's own. Those in whom it is very strong often adopt children in addition to their own and love to caress children wherever and whenever they may see them. It manifests outer form at the lower-back part of the head on the middle-line of the head, above Amativeness, and below Inhabitiveness (see group figure).

SOCIABILITY . This Quality manifests in a strong desire for companionship, fellowship, friends, sympathy, society, associates, *etc.* It is the "social sense." Those in whom it is strong feel happy only when surrounded by associates, friends or boon companions. They incline toward lodges, clubs and social gatherings. To be alone is to suffer, to such people. Those in whom it is weak prefer to be alone, or at the best with a few carefully chosen companions, and avoid promiscuous friendships and social gatherings. It manifests outer form just above Conjugality, and at the sides of Parental love and Inhabitiveness, and directly back of Cautiousness and the upper-part of Combativeness (see group figure).

HOME -LOVE . This Quality manifests in a strong love of familiar places, particularly of one's home and near-by country, and from this springs love of country and patriotism. Those in whom it is strong dislike to travel, and are subject to home-sickness. Those in whom it is weak are fond of travel, readily change their places of abode, and are apt to become "roamers" if they indulge the Quality. When over large, it inclines one toward narrowness, sectionalism and provincialism; when small, it inclines one toward frequent moves, and changes of residence and location. It manifests outer form at the back part of the head, on the middle-line, directly above Parental Love and below Continuity (see group figure). When it is large it tends to produce a ridge, flat-iron-shape and pointing upward; when small, it presents a depression sufficient to contain the ball of the finger. Its close connection to Continuity, on the one hand, and Parental Love on the other, is very suggestive.

CHAPTER X
THE APPLICATIVE QUALITIES

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The fifth group, known as the Applicative Qualities, is composed of two particular Qualities, known, respectively, as *Firmness* and *Continuity* . This group manifests in outer form on the centre-line of the head, just above and just below the "crown," at which latter point Self-Esteem is situated (see Fig. 6).

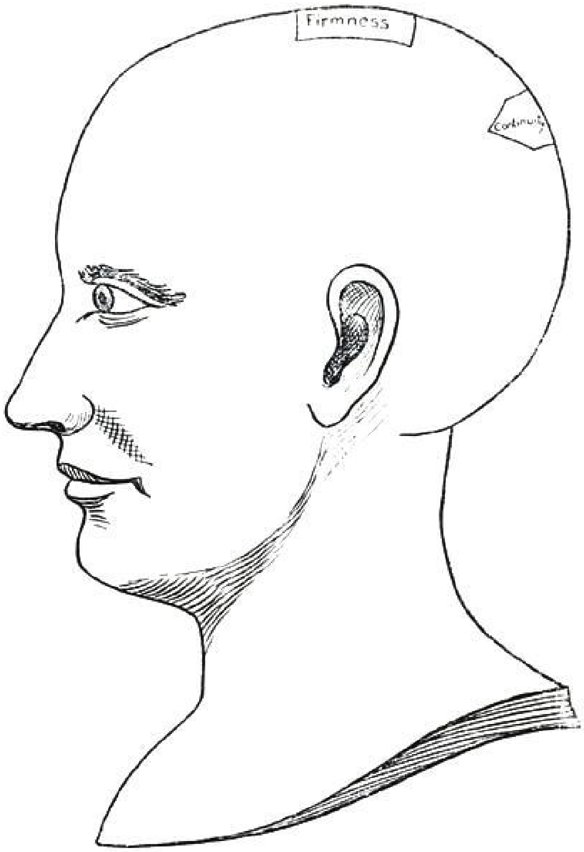

Fig. 6

THE APPLICATIVE QUALITIES

FIRMNESS. This Quality manifests in a strong tendency toward stability, tenacity, fixedness of purpose, and decision. When very highly developed with the reasoning powers weak it often manifests as stubborness, mulishness, obstinacy, *etc.* Those in whom it is largely developed display firmness in decision, are "set in their ways," cannot be driven by force or converted by argument when they have once formed an opinion and taken a stand. The "indomitable will" arises from this Quality, in fact this Quality might well be termed the "Will Quality," although it manifests by that aspect of Will which shows itself as *fixedness* , while its companion Quality, that of Continuity, manifests the phase of Will known as "stick-to-itiveness." Persons in whom Firmness is largely developed make certain decisions and then abide by them. They may be coaxed but never driven. Prof. O. S. Fowler, speaking of this Quality, said: "No man ever succeeded without great will-power to hold on and hold out in the teeth of opposing difficulties. I never knew a man distinguished for anything, not even crimes, to lack it. It is an indispensable prerequisite of greatness and goodness. Without it great talents are of little avail, for they accomplish little; but with it large, fair to middling capacities accomplish commendable results. Success in life depends more on this than on any other single attribute."

This Quality manifests outer form on the centre-line of the back part of the top head, just above Self-Esteem. The location may be ascertained by holding the head erect, drawing an imaginary line upward from the opening of the ears straight to the top of the head to the middle-line or centre of the top of the head—the location is at this last-point. It is usually quite prominent, and in many men unusually large. When fully developed it gives a "tallness" to the head from the opening of the ears to top of head. When it is weak, there is apt to be a flatness or even a depression at the point of its location. It also manifests in a "stiff upper lip," that is a firm upper lip, the latter often being longer than ordinarily. A certain stiffness of the upper-lip is often noticed when Firmness is habitually asserted, or in cases when the Quality is temporarily called into play. The term "stiff upper lip" is more than a mere figurative expression. Combe says of this Quality: "When this organ predominates it gives a peculiar hardness to the manner, a stiffness and uprightness to the gait, with a forcible and emphatic tone to the voice."

CONTINUITY. This propensity manifests in a strong tendency to "stick-to" a thing once begun, until it is finished; a disinclination for change; a habit of patient work and thought; a desire to do but one thing at a time; *etc.* It is difficult to interest these people in *new* things—they hold fast to the *old* . They are naturally conservative and are averse to "new-fangled" things. They are plodders and steady workers, and run on like a clock when once wound up. They are apt to possess the power of long and continued concentration upon anything which attracts their attention, although it is difficult to attract their attention to an entirely new thing. Prof. Sizer says: "Firmness gives a stiff, determined fortitude, decision of character; it serves to brace up the other faculties to the work in hand.... Firmness gives determination and obstinacy of purpose, while *Continuity* gives a patient, perfecting, plodding application. Of two stone-cutters with equal Firmness, they will be alike thorough and persevering, but if one has large Continuity he prefers to use the drill in one place for hours, while the other with small Continuity craves variety, and prefers to use the chisel in cutting and dressing the entire surface of the stone."

Continuity in excess often manifests in "long-windedness," prosiness, boredom, prolixity and tiresomeness. When it is weak there is manifested a "flightiness," tendency to change, lack of concentration, attraction of the new, a shifting of base, change of mind, and general instability and lack of "stick-to-itiveness." This Quality manifests outer form on the centre line of the top back of the head, just below the crown (Self-Esteem) and just above Inhabitiveness (see group figure). Reference to the group figure will show that it is peculiar in shape, and forms a semi-circular arch over a part of the top-back head. When fully developed that part of the head is simply evenly rounded with swelling; when deficient it leaves a hollow, crescent shape, horns downward. In America we find the majority of people are weak in Continuity, while in certain other countries it is found largely developed in the majority of cases. This fact gives to Americans a benefit in certain directions and a weakness in others.

Both Firmness and Continuity are manifested almost entirely in connection with the other Qualities, and are known almost altogether in that way. In themselves they have almost abstract nature. In determining character, they must be taken largely into consideration, because their influence on the other Qualities is very great. In fact they may be said to *determine* the degree of *application* of the other Qualities.

CHAPTER XI
THE MODIFICATIVE QUALITIES

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The sixth group is known as the Modificative Qualities (called by the phrenologists "The Self-Perfecting Group"), which is composed of the following particular Qualities. *Ideality* , *Infinity* and *Humor* , respectively. This group manifests outer form in the region of the temples, and when large gives width to the sides of the fore part of the head (See Figure 7).

IDEALITY. This Quality could well be called the "Artistic" quality of the mind. It manifests in a strong desire for the beautiful, the ideal, the elegant, the polished, the graceful, the refined. It is also closely connected with the phase of mental activity called "Imagination." Those in whom it is largely developed manifest the artistic taste and temperament, the love of art, beauty and the ideal, the poetic spirit, the love of the refined and choice—and a corresponding dislike for all opposed to these tastes and qualities.

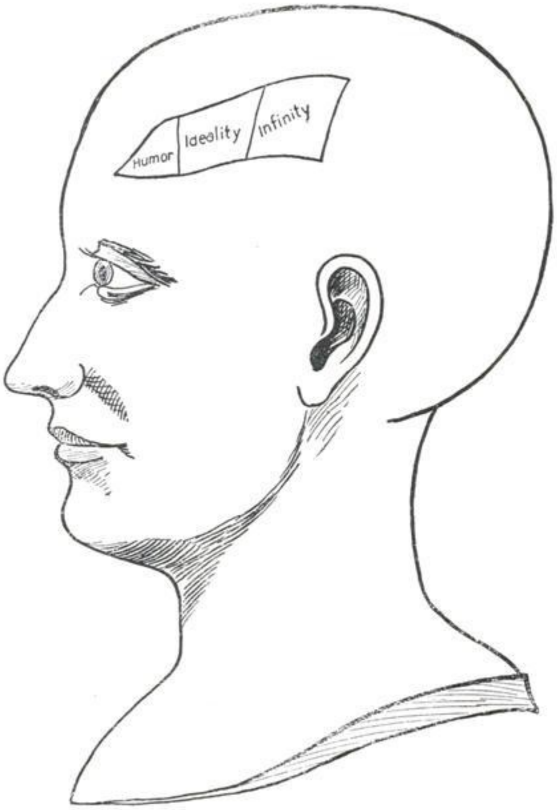

Fig. 7

THE MODIFICATIVE QUALITIES

Spurzheim says of it: "A poetic turn of mind results from a peculiar mode of feeling. Vividness, glow, exaltation, imagination, inspiration, rapture, exaggeration, and warmth of expression are requisite for poetry. Poets depict a fictitious and imaginary world. This faculty gives glow to the other faculties; impresses the poetical and ideal; aspires to imaginary perfection in every thing; creates enthusiasm in friendship, virtue, painting, music, etc.; produces sentimentality, and leads to delicacy and susceptibility. It often acts with Spirituality (Mysticism), located adjoining it, in embellishing poetry with the mysterious and supernatural. Practical exaltation varies with this organ."

Combe says: "This faculty loves exquisiteness, perfection, and the beau-ideal; gives inspiration to the poet; stimulates those faculties which form ideas to create perfect scenes; inspires man with a ceaseless love of improvement, and prompts him to form and realize splendid conceptions; imparts an elevated strain to language, and shows a splendor of eloquence and poetic feeling; and gives to to language, and shows a splendor of eloquence and poetic feeling, and gives to conversation a fascinating sprightliness and buoyancy—the opposite of dryness and dullness."

In addition to the above characteristics, which are largely due to the co-operation of Mysticism, Infinity, and Reverence, there is another set of manifestations which were largely overlooked by the older phrenologists—the activity of the Imagination in connection with Constructiveness. This combination of Constructiveness and Ideality is found in the great scientists, inventors, great financiers, and others whose plans for "building up" show that Ideality has been also very active in the direction of picturing "what may be"—the *ideal* which Construction makes *real* . In much mental constructive work, there is found the artistic element, which arises from Ideality. This Quality manifests outer form in the upper and frontal portion of the temples, just where the head begins to curve upward, and just in front of, or under, the edges of the hair (see group figure). It is just above Constructiveness, and just below Mysticism and Imitation, a position which throws light on its several phases of manifestation above noted.

INFINITY. This Quality manifests in a strong realization of the grand, the majestic, the vast, the illimitable, the infinite, the eternal, the absolute, the omnipotent, the omnipresent, the omniscient. It is the realizing sense of The Great. Those in whom it is large are impressed by the sublime, the majestic, the grand, in nature or in thought and conception. Niagara; the great work of the architect; the thunder-storm; the giant redwood of California; the ocean; or the thoughts of Infinity, alike appeal to the one in whom this Quality is large. If Reverence be large, the trend of Infinity will be toward religious ideas—the greatness of God. If the intellectual faculties be in the ascendency, Infinity will lead to high conceptions of Space, Nature, the Infinite. If Ideality be large, Infinity will incline toward the grand and great in art. If Constructiveness be well developed, Infinity will impel to the creation of great works, enterprises, buildings, schemes, or what not. Infinity influences everything in the direction of largeness and greatness. This Quality manifests in outer form on the side of the head, about midway between forehead and back-head, and about midway between "top and bottom" of that part of the head which contains the brain (see group figure). It is back of Ideality, and in front of Cautiousness; below Optimism and above Acquisitiveness, on the side of the head where the upward curve begins.

HUMOR. This Quality manifests in a strong appreciation of the ludicrous, humorous, ironical, facetious, and raillery. Spurzheim says: "Those who write like Voltaire, Rabelais, Piron, Sterne, Rabener, Wieland, and all who are fond of jest, raillery, ridicule, irony, and comical conceptions, have the upper and outer parts of the forehead immediately before Beauty (Ideality) of considerable size." Combe says: "I have found in the manifestations of those whose Wit (Mirthfulness) predominates over Causality (Logic) a striking love of the purely ludicrous; their great delight being to heap absurd and incongruous ideas together; extract laughter out of every object; and enjoy the mirth their sallies created; and therefore agree with Spurzheim that the sentiment of the ludicrous is its primitive function." Those in whom it is very large are apt to be regarded as trifling and undignified, and people often lack respect for them. Those in whom it is weak are apt to be over-serious and dreary. A sense of humor is valuable in many ways, among which is its influence in letting us see the silly side of much pretentious nonsense which might otherwise deceive our reason and judgment. Many a solemn and dignified fallacy or error can best be attacked through a laugh and a realization of its absurdity. This Quality manifests outer form on the upper and lateral part of the forehead (see group figure). It is just before Ideality and just below Imitation. When large it gives a square and prominent shape to this part of the forehead.

CHAPTER XII
THE RELATIVE QUALITIES

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The seventh group is known as the Relative Qualities, and is composed of the following four particular Qualities: *Human Nature* ; *Suavity* ; *Sympathy* ; and *Imitation* ; respectively. The designation "Relative" is applied to this group, by reason of the fact that its activities are concerned with the *relations* between the individual and others of his kind. The group manifests outer form in the front-upper part of the head, beginning just above the line of the hair, from which it extends backward toward the top-head. (See Fig. 8.)

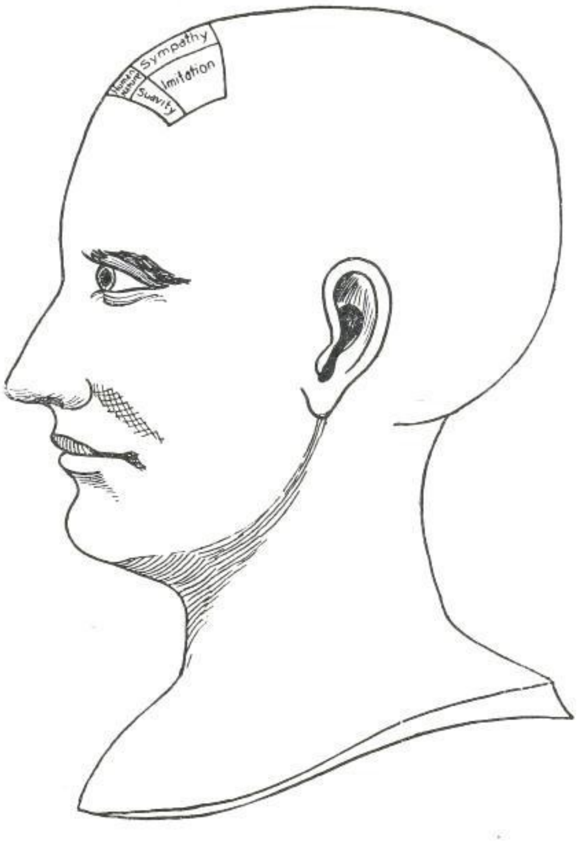

Fig. 8

THE RELATIVE QUALITIES

HUMAN NATURE.

This Quality manifests in a strong desire to read character, discern human motives, interpret feelings and thoughts, and to *know* men and women thoroughly. Those in whom it is large seem to read the mind, motives and character of those whom they meet, in an almost intuitive manner—the ideas, feelings, thoughts, motives and designs of others seem like an open book to them. They are natural physiognomists, and understand Human Nature in both its inner states and outer forms. This quality is largely developed in successful salesmen, detectives, credit-men, politicians, and others whose success depends largely upon the ability to read the character of those with whom they come in contact. This Quality concerns itself with the entire subject matter of this book, and is of the utmost importance to every individual. It should be developed and trained.

Prof. O. S. Fowler explains its manifestations, and at the same time directs one along the lines of its cultivation, as follows: "Scan closely all the actions of men, in order to ascertain their motives and mainsprings of action; look with a sharp eye at man, woman and child, all you meet, as if you would read them through; note particularly the expression of the eye, as if you would imbibe what it signifies; say to yourself, what faculty prompted this expression and that action? drink in the general looks, attitude, natural language and manifestations of men, and yield yourself to the impressions naturally made on you; that is, study human nature both as a philosophy and a sentiment."

This Quality manifests in outer form on the middle-line of the summit of the forehead, just where the hair usually begins to appear, and from thence slightly upward around the curve (see group figure). It is directly above Analysis and is often mistaken for a continuation thereof. Its nearness to that Quality indicates its relationship thereto, the connection being very close; in fact, some authorities have treated it as a particular phase of Analysis. It is directly in front of and below Sympathy, which position is also suggestive, for we must first *understand* the feelings of others before we can sympathize with them. It is between the two lobes of Suavity, which position is also suggestive, for Suavity depends upon an understanding of the character and feelings of others, in order that we may "fall in" with the same. In the same way Imitation, which closely adjoins it, depends upon Human Nature for its copying material. When largely developed this Quality gives a peculiar fullness and height to the upper forehead.

SUAVITY. This Quality manifests in a strong desire to be *agreeable* , *suave* , *pleasant* , *polite* and *attractive* to other people. Those in whom it is large possess a charming personality; a "winning way;" are interesting and agreeable; polite, and often fascinating. They always say the right thing to the right person at the right time and right place. They sugar-coat unpleasant truths, and are natural diplomats. This is the Quality of Tact. These people are "all things to all men," and show every evidence of having "kissed the Blarney Stone," and of understanding the manufacture and use of "soft soap."

With Human Nature large, they, as Prof. O. S. Fowler says "know just how and when to take and hoodwink men; with Secretiveness (Cunning) large and Conscientiousness small, are oily and palavering, and flatter victims, and serpent-like salivate before swallowing." When the adjoining Quality of Humor is large, they add humor and wit to their other attractive qualities. This Quality, in normal development, is the lubricant which makes the wheels of social and business intercourse run smoothly. In excess it renders one "too smooth" and "oily;" while its deficiency renders one boorish, unattractive and disagreeable. It manifests in outer form in the upper-fore part of the head, about the hair-line, and *on each side of Human Nature* . It is just below Imitation, just above Logic, and touches the upper side of Mirthfulness (see group figure). Together with Human Nature, when both are large, it tends to give a squareness and fullness to the upper part of the forehead, and a somewhat angular turn to the forehead at that point.

SYMPATHY. This Quality manifests in a strong feeling of kindness, compassion, benevolence, sympathy, and desire to make and see others happy. Its manifestation is always altruistic. When largely developed it causes one to feel the pains of others, and to be unhappy at the sight, thought or hearing of their pains and woes. When deficient or weak it allows the person to be callous to the misfortunes of others. When normally developed it causes one to radiate Kindness, Sympathy and Compassion, but in excess it renders one miserable because of the consciousness of the "world-pain," and often causes one to be the victim of misplaced sympathy and confidence. It is unnecessary to state that those in whom this propensity is strong are to be found serving their fellow-men in charitable, philanthropic, and educational work. Some have it in such excess that they will impoverish themselves and their families in order to help perfect strangers or the race at large. It manifests outer form on the fore part of the top head, on the middle-line, commencing just about where the hair begins and running back almost to the middle of the top-head. It is immediately in front of Reverence. When large it tends to give the head a little forward tilt or inclination, as if toward the person for whom sympathy is felt. In listening to a story awakening sympathy, one naturally inclines the head a little forward.

IMITATION. This Quality manifests itself in the strong tendency to reproduce, copy, take pattern of, or mimic. It plays an important part in the work of the artist and the actor. It enables one in whom it is largely developed to enter into the ideas, plans and works of others; to "catch their spirit;" and to reproduce their work or ideas. In connection with Ideality it forms a large part of the artistic talent in all lines of creative work. With large Constructiveness and Ideality, it makes the inventor and the designer who build upon that which has gone before that which is new and original. With Self-Esteem small and Approbativeness large, this Quality will cause the person to "follow my leader" and imitate others, rather than to assert his own originality and creative power. This Quality is noticeable principally as a modifier of the other faculties and propensities. It manifests outer form on the upper sides of the forehead, toward the top of the head (see group figure). It lies just below Sympathy, and above Ideality; before Mysticism, and back of Suavity.

CHAPTER XIII
THE PERCEPTIVE QUALITIES

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The eighth group is known as the Perceptive Qualities, composed of the following particular Qualities, respectively: *Observation* ; *Form Size* ; *Weight* ; *Color* ; *Order* ; *Calculation* ; *Tune* ; *Time* ; *Locality* ; *Eventuality* , and *Words* . This group manifests outer form in the lower part of the forehead, in the region of the eye. (See Fig. 9.) When large this group often gives to the upper forehead the appearance of "retreating" or sloping backward. Prof. O. S. Fowler says of the appearance of those Qualities which manifest outer form *under* the eyebrows: "The following rule for observing their size obviates the objection sometimes urged that the eyebrows and their arches prevent the correct diagnosis of these smaller organs crowded so thickly together. The rule is: *The shape of the eyebrows* reveals the size, absolute and relative, of each, thus: When *all* are large, the eyebrow is long and arching; when all are deficient, it is short and straight; when some are large and others small, it arches over the large ones, but passes horizontally over those which are small. This rule is infallible." The other Qualities of the group, according to Prof. Sizer, "is located above the eyes, and ... constitute about one-third of the depth of the forehead, beginning at the arch of the eye."

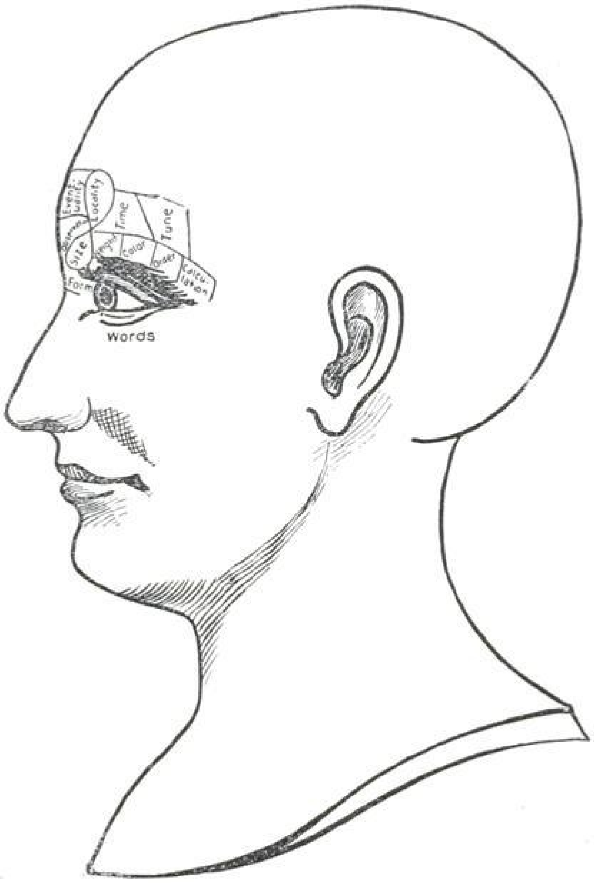

Fig. 9

THE PERCEPTIVE QUALITIES

OBSERVATION. This Quality was given the name of "Individuality" by the early phrenologists, but this term is considered misleading, owing to the later usage of that term. It manifests in a strong desire to observe, see, examine, inspect, and "know" the things of the objective life. Those in whom it is largely developed feel the insatiable urge of the inquisitive spirit; they desire to investigate everything coming under their notice. Many little details in the objects or subjects in which they are interested are noticed by them, while overlooked by the majority of people.

Prof. Sizer says of it that it "gives a recognition of things and the special points and facts of subjects; quickness of observation is an important element in the acquisition of knowledge.... Those in whom it is large are eager to see all that may be seen, and nothing escapes their attention. It opens the door for the action of all the other perceptive organs.... They are quick to notice everything that is presented to the eye; and it goes farther, and enables us to recognize that which we touch, or sounds we hear. The rattling strokes of a drum are distinct noises, and each is an individuality."

Prof. O. S. Fowler, says: "It is adapted, and adapts men to the divisibility of matter, or that natural attribute which allows it to be subdivided indefinitely. Yet each division maintains a personal existence. It thus puts man in relation and contact with a world full of things for his inspection, as well as excites in him an insatiable desire to examine everything. It is therefore the *looking* faculty. Its distinctive office is to observe things. It asks: 'What is this?' and says, 'Show me that!'... Before we can know the uses, properties, causes, etc., of things, we must first know that such things *exist* , and of this Observation informs us."

This Quality is largely involved in the process of Attention. It usually manifests in the form of *involuntary attention* , that is, attention to interesting things. But, under the influence of the will, with Firmness large, it manifests *voluntary attention* , or attention or study of objects not interesting in themselves, but which it is important to study and know. It is largely developed in children and undeveloped adults in the phase of curiosity or desire to observe *new* things. In adults, of developed minds, it manifests as attention to things of *material interest* and important subjects or objects of study. This Quality is the master of its associated Qualities in this group, and is involved in all of their activities.

It manifests outer form in the middle of the lower part of the forehead, between the inner ends of the eyebrows, and above the top of the nose—"just above the root of the nose," in fact. Prof. O. S. Fowler says: "When it is large, the eyebrows flex downward at their nasal ends, and the lower part of the forehead projects. When it is deficient, the eyebrows are straight at their inner ends, and come close together" (See group figure).

FORM. This Quality manifests in a cognizance, appreciation, and recollection of the *form and shape* of objects observed. Those in whom it is large most readily perceive, recognize and remember details of form and shape, faces, *etc.* It manifests outer form between, and slightly above, the eyes, on each side of Observation (see group figure). When large it tends to push the eyes apart and outward. Sizer says: "The width between the eyes is the indication of its development.... When small the eyes are nearer together, which gives a pinched expression to that part of the face; when the organ is large, the eyes appear to be separated, pushing away from the root of the nose. Distinguished artists have the eyes widely separated." Audobon said of Bewick, an eminent English wood-engraver, "His eyes were placed farther apart than those of any man I have ever seen."

SIZE. This Quality manifests in a cognizance, appreciation, and recollection of the size and *magnitude* of objects observed. Those in whom it is large most readily perceive, recognize and remember the size, dimensions, proportion, distance, height and depth, quantity, bulk of things. It manifests outer form on each side of Observation, but a little lower down (see group figure), in the angle formed by the root of the nose and arch of the eyebrows. Prof. O. S. Fowler says: "In proportion as it is large it causes the inner portion of the eyebrows to project over the inner portions of the eyes, quite like the eaves of a house, forming a shed over the inner portion of each eye."

WEIGHT. This Quality manifests in a cognizance, appreciation, and recollection of *weight* , *balance and gravity* of things. Those in whom it is large most readily perceive, recognize, and remember the weight of things; and also things out of balance or plumb. These people seem to have the faculty of balancing themselves nicely, and keeping their feet on a slippery surface, on a tight-rope, etc., and often walk with a swinging, free motion, indicating a sense of balance and security. This Quality manifests under the eyebrows, next to Size, about a half inch from the upper part of the nose, rising somewhat above the inner part of the eyeball and the bridge of the nose. Prof. O. S. Fowler says: "Draw a perpendicular line from the centre of each eye up to the eyebrow; Weight is *internally* , and Color *externally* of this line under the eyebrows."

COLOR. This Quality manifests in a cognizance, appreciation, and recollection of the color, hue, shade, and tint of things. Those in whom it is large most readily perceive, recognize and remember the colors, shadings, blendings and combination of tints, and to compare, match and harmonize colors instinctively. It manifests outer form under the eyebrows, just back of Weight (see rule for finding, in last paragraph), and occupies the space directly under the centre of the arch of the eyebrows (see group figure). When largely developed it gives an upward and forward arch to the eyebrows.

ORDER. This Quality manifests in a cognizance, appreciation, and recollection of *order* , *method and arrangement* . Those in whom it is large most readily perceive, recognize, and remember the order and sequence in which objects appear or are arranged. They are very methodical, precise, and pay attention to details of arrangement and system. They "have a place for everything," and like to "keep everything in its place." In business they are "strong on system," sometimes overdoing it. They are also fond of rules, laws, customs, and codes, and adhere strictly thereto. They like everything pigeon-holed, labelled, or else fenced in and off from every other thing. Are also great disciplinarians. This Quality manifests outer form next to Color, and beneath the junction of the bony ridges (on the sides of the head) and the eyebrows, (see group figure). Prof. O. S. Fowler says: "When very large it forms an arch, almost an angle, in the eyebrows at this point, accompanied by its projection or hanging over.... When small, the eyebrows at this point retire, and are straight and flat, wanting that arched projection given by large Order." Combe says: "Its large development produces a square appearance at the external angle of the lower part of the forehead."

CALCULATION. This Quality manifests in a cognizance, appreciation, and recollection of *number* , *figures* , *calculations* , *etc.* Those in whom it is largely developed most readily perceive, recognize, and remember anything concerned with the *number* of things, or calculations based thereon. They are natural arithmeticians and mathematicians. Calculation comes easy to them, and in cases of high development they may be said to "think mathematically." This Quality manifests outer form next to Order, and under the outer ends of the eyebrows (see group figure).

Prof. O. S. Fowler, says: "It elongates the ends of the eyebrows laterally, and flexes them horizontally in proportion as it is developed, yet when deficient the eyebrow is left short externally, does not project beyond the eye, and terminates running *downwards* ." Gall says: "Its convolution is a continuation of the lowest convolution of Tune, and is placed on the most external part of the orbital plate, in a furrow running from before backwards. When it is very large it depresses the external part of the plate, so that the superorbital arch is irregular, except in its internal part; its external line representing a straight line, which descends obliquely. Hence the external part of the eyelid is depressed, and conceals the corresponding part of the eye."

TUNE. This Quality manifests in a cognizance, appreciation, and recollection of *tune* , *music* , *harmony* , *melody* , *etc.* Those in whom it is large most readily perceive, recognize, and remember all connected with the subject of Music. It is the musical sense, taste and faculty. Its characteristics are too well-known to require elaboration. It manifests outer form in the lateral and lower part of the forehead, above Order and Calculation, in front of Constructiveness, and back of Time (see group figure). Prof. O. S. Fowler says: "When large it fills out the lower, frontal portions of the temples.... Still, being located in a kind of corner ... and the temporal muscle passing over it, its position varies somewhat, which renders observation more difficult, except in the heads of children, in whom it is generally larger than in adults."

TIME. This Quality manifests in a cognizance, appreciation, and recollection of *time* , *duration* , *rhythm* , *etc.* Those in whom it is large most readily perceive, recognize, and remember all connected with the flight of time, dates, duration, periodicity, chronology, *etc.* Spurzheim says of it that it, "perceives the duration, simultaneousness, and succession of phenomena." It may be called "the time sense" which is so apparent in some persons, and so noticeable by reason of its absence in others. It manifests outer form above Color and Weight, in front of Tune, and back of Locality (see group figure).

LOCALITY. This Quality manifests in a cognizance, appreciation, and recollection of *places* , *positions* , *locations* , *directions* , *etc.* Those in whom it is large most readily perceive, recognize, and remember places, directions, positions, land-marks, points-of-the compass, roads, paths, streets, and other things having to do with *space* . Such persons are never "lost" nor confused as to direction or locality; they have an almost instinctive "sense of direction." It is the geographical or traveller's sense. It is found large in the majority of travellers, sailors, civil engineers, *etc.* Persons in whom it is large can find themselves about a strange city without trouble, and will remember old scenes, places, locations for years. Those in whom it is weak frequently "get lost," or mixed up regarding place, position and direction.

It manifests outer form over Size and Weight, or about three-quarters of an inch above the inner half of the eyebrows, and runs upwards and outwards (see group figure). It is said to have been immensely developed and apparent in Capt. Cook, the eminent explorer, and the portraits of Columbus and other great explorers and travellers show a distinct enlargement of this locality. Gall, who discovered the location of this Quality, took casts of the heads of noted explorers and travellers, and others manifesting the "sense of place and direction," and upon comparing them, "found in them all, in the region directly over the eyes, two large prominences, which began just inside the root of the nose, and ascended obliquely upwards and outwards as far as the middle of the forehead." Dr. Caldwell states that, "Daniel Boone who was perpetually going from one place to another, was the most celebrated hunter and woodsman of his age, and possessed this organ in a degree of development so bold and prominent that it deformed his face."

EVENTUALITY. This Quality manifests in a cognizance appreciation and recollection of *facts* , *events* , *happenings* , *occurrences* , *news* , *etc.* Those in whom it is large most readily perceive, recognize and remember striking events, facts, doings, occurrences—in short, *news* . Such persons have the "nose for news" which is so important to the newspaper man, scientific investigator, researcher in any line, and general investigator. It is the "historical faculty," and the "journalistic sense," as well as an important part of the "scientific instinct." These people make good witnesses, story tellers, and entertainers. They know "what is going on," and are the people to go to when one wishes to "hear the news," or to learn the past history of anything or anybody.

This Quality manifests outer form in the centre of the forehead, immediately above Observation, and in front of Locality (see group figure). When large it tends to "fill out" the middle of the forehead. Prof. O. S. Fowler says: "It sometimes seems deficient, because the surrounding organs are large, whereas close inspection shows it to be large. Steady the head with the left hand, and place the second finger of the right in the very centre of the forehead, firmly on the head, and then work the skin horizontally. If your finger caresses an up-and-down ridge about the size of a pipe-stem, this faculty is vigorous, and has been much used and strengthened by culture of late years. Where it is not noticeably full, but has been taxed by business or literary pursuits, or had a great many little things to do for years, it appears deficient to the eye, but the rule just given for this perpendicular pipe-stem ridge signifies great activity and vigor in it." (See group figure.)

WORDS. This Quality manifests in a cognizance, appreciation and recollection of *words* , *terms* , *phrases* , *etc.* , and their meanings. Those in whom it is large most readily perceive, recognize and remember the words, expressions, gestures and other modes of communication between the minds of men, and are proficient not only in perceiving and understanding them, but also in employing and using them. It is the taste, power, and ability to receive verbal Impressions and to manifest verbal Expression. It produces the orator, and the adept in the use of words in writing. To those persons in whom it is largely developed, words take on life and reality, and become living thought. In excess, it produces verbosity, talkativeness, and "windiness" of expression. When deficient, it renders one unable to properly express himself. It manifests outer form above and partly behind the superorbital plates, which form the roof of the sockets of the eyes, and when large tends to press the eyes forward and downward. Its location was discovered by Gall, who observed that those fluent in the use of words almost always had *full and prominent eyes, and prominent under eyelids* . The fullness of the eyes and lower eyelids, therefore, is its distinguishing mark.

Professor O. S. Fowler says: "See how the eyes stand out beyond the cheekbone—the best standard points from which to estimate its size, because, though it may be large, yet the Perceptives may be still larger, in which case the latter will project forward still farther even beyond large Expression. (Words). Hence the fullness of the eyes should not be compared with the eyebrows as much as *with the bone below them* , which not being subject to kindred mutations, forms a correct measuring point of observation." The pressure outward of the under eyelids, is a good sign of the development of this Quality.

It may be objected to that Quality of Words is not, strictly speaking, a *Perceptive* , but when it is realized that before words may be fluently used, they must be *perceived* , *recognized* , *and remembered* , the reason for our inclusion of this Quality in the Perceptive class may be understood.

CHAPTER XIV
THE REFLECTIVE QUALITIES

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The ninth group is known as the Reflective Qualities, which is composed of the two following particular Qualities: *Analysis* and *Logic*, *respectively* . This group is accorded the highest place among the mental Qualities, for Reason is ranked higher than Emotion, Feeling or Sentiment. Its purpose is to philosophize, penetrate, investigate, originate, pursue the processes of inductive and deductive reasoning, analyze, synthesize, take apart, put together, combine, harmonize, search for, discover, and to manifest all the processes of Rational Thought, using the report of the Perceptives as "raw material." This group manifests outer form in the upper part of the forehead, immediately above the Reflective Qualities. (See Fig. 10.) When large it gives to the upper part of the forehead that appearance of *intellectuality* , which is so commonly recognized, and which has given rise to the semi-slang phrase "high-brow" as applied to persons manifesting intellect.

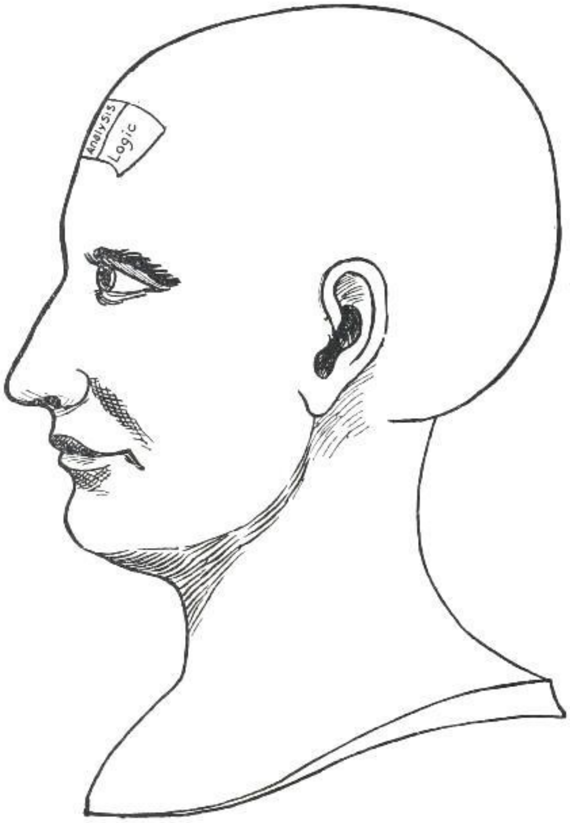

Fig. 10

THE REFLECTIVE QUALITIES

ANALYSIS. This Quality manifests in a strong desire to *analyze* , *compare* , *classify* , *infer* , *discriminate* , *illustrate* , *etc.* It gathers together the "raw material" of perception, and proceeds to analyze and compare its particular parts, and then to group the parts together in a new classification and synthesis. Those in whom it is largely developed manifest the power of *comparison* to a high degree, discovering points of resemblance and difference almost intuitively. They will plunge to the heart of a subject in a short time, and will be able to extract the *essence* of an object or subject with comparatively little effort.

Spurzheim says of it: "The great law of this faculty seems to be to form abstract ideas, generalizations, and harmony among the operations of the other faculties.... It pre-supposes, however, the activity of the other faculties, and cannot act upon them if they are inactive."

Professor Nelson Sizer says that it, "frequently discovers unexpected resemblances among other things, and people who have it in a very active condition are constantly surprising those in whom it is dull by their novel illustrations. It is the source of the ability some writers possess of using frequently metaphors and analogies.... While it contributes to reason, it is not strictly so, *per se* .... It endeavors to prove that one thing is of such and such a nature, because it resembles another that is so and so; and because the majority of people have it fairly developed, they are prone to convert an illustration into an argument. It exercises a most important influence upon the mind in the way of analytical capability; and one who has it largely developed is quick in discovering and understanding differences, enigmatical assertions and improper or inaccurate allusions; hence it is essential to critical acumen."

Gall says, regarding its discovery: "I often conversed with a philosopher endowed with great vivacity, who, when unable to prove his point by logic, had recourse to a comparison, by which he often threw his opponents off the track, which he could not do by arguments." It tends to reason by analogy, and to make rapid and clever generalizations. The majority of scientists have it largely developed, as also do discoverers in all lines of investigation and research, and as Gall says: "Its possessors seize and judge well of the relations of things, etc., and are well fitted for business." It is attracted by investigation and thought regarding concrete things, rather than by abstract subjects. It is scientific, rather than philosophical.

As Prof. O. S. Fowler says, it: "illustrates with great cleverness and facility from the known to the unknown, and discovers the deeper analogies which pervade nature, and has an extraordinary power of discovering new truths. It reasons clearly and correctly from conclusions and scientific facts up to the laws which govern them; discerns the known from the unknown; detects error by its incongruity with facts; has an excellent talent for comparing, explaining, expounding, criticising, exposing, etc.; employs similes and metaphors well; puts this and that together, and draws correct inferences from them."

This Quality manifests in outer form in the middle of the upper part of the forehead, along the middle-line, just below the hair, directly above Eventuality, and between the two lobes of Logic (see group figure). Prof. O. S. Fowler says of it: "It commences at the centre of the forehead and runs upward nearly to the hair. When it projects beyond surrounding organs it resembles a cone, its apex forming a ridge which widens as it rises. Its ample development elevates the middle of the upper portion of the forehead, and gives it an ascending form."

LOGIC. This Quality manifests in a strong desire to inquire into the "Why?" of things—into Causes—into the "Wherefore?"; and to reason therefrom to *effects* and application of laws. Those in whom it is large manifest the power of *logical reasoning* to a high degree, and abhor fallacies. This is the *philosophical* faculty of mind. It searches back of facts and phenomena for *causes* , *motives and laws* , and then reasons deductively from these. Combe says: "This faculty prompts us on all occasions to ask, "Why is this so, and what is its object?" It *demands reasons and proofs* in the reasoning of its owner, as well as from others."

Prof. Nelson Sizer says: "It gives ability to look deeply into subjects, and to appreciate the logical sequences of arguments, hence it is large in persons who indicate genius in metaphysics, political economy, and all sciences of a profound character.... When prominent, and the perceptive faculties are moderate, and Comparison (Analysis) is not equally influential, it tends to speculative thinking. Men so constituted are given to spinning improbable theories; their notions are too abstract for ordinary minds, and they are looked upon as dull and heavy weights in society. On the other hand when it (Logic) is deficient, the individual is superficial and incapable of taking comprehensive views of subjects; or forming judgments that will apply to the affairs of life successfully."

Professor O. S. Fowler says that this Quality gives "the desire to know the *why and wherefore* of things, and to investigate their laws; ability to reason from causes down to effects, and from effects up to causes; the therefore and wherefore; ability to adapt ways and means to ends, to plan, contrive, invent, create resources, apply power advantageously, make heads save hands, kill two birds with one stone, predict the results of given measures, etc."

This Quality manifests outer form in the sides of the upper part of the forehead, one either side of Analysis and over Locality (see group figure). When large it gives to the forehead a "high, bold, square" form. With large Perceptives this Quality does not present so prominent an appearance and so marked a comparison, but with the Perceptives small it gives to the brow an "overhanging" appearance. With Analysis equally, or nearly as strong, the fullness of course extends well across the forehead; but with Analysis much smaller, Logic presents a bulging on each side of the forehead; while with Analysis large and Logic small, the latter gives the appearance of two depressions on each side of the forehead.

Spurzheim well says of the combination of Analysis and Logic (which he terms "Comparison" and "Causality," respectively): "Causality and Comparison combined constitute Reason. Without Causality (Logic) there can be no argumentative reasoning; without Comparison (Analysis), no comprehensive views, and no nice distinctions. Observation teaches objects, and Eventuality facts, while Comparison (Analysis) points out their identity, analogy, difference or harmony, whereas Causality (Logic) seeks their causes, and all together discern general principles and laws; draw conclusions, inductions and creations, and constitute a truly philosophical understanding."

CHAPTER XV
THE RELIGIO-MORAL QUALITIES

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The tenth group is known as the Religio-Moral Qualities, and is composed of the following particular Qualities: *Reverence* , *Mysticism* , *Optimism* , and *Conscientiousness* , respectively. This group manifests outer form at the front-top of the head, and on either side thereof (see Fig. 11).

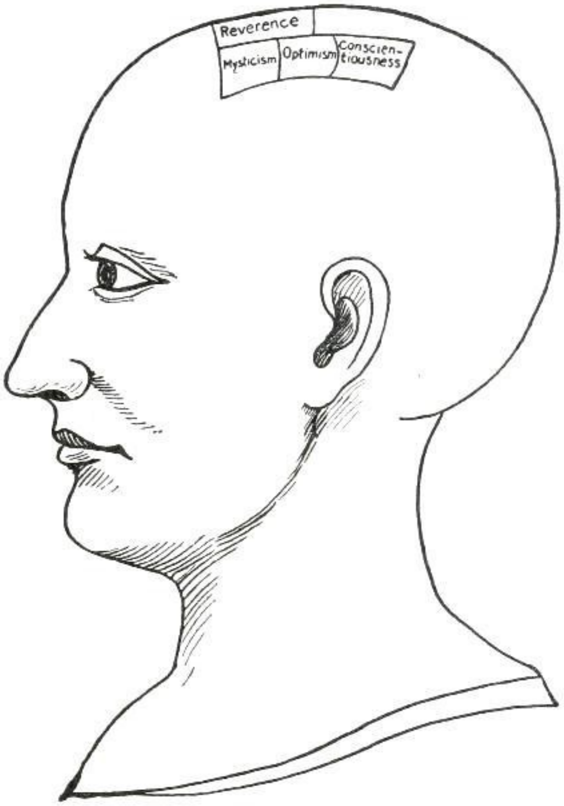
Reverence
Mysticism
Optimism
Conscien-tiousness

Fig. 11

THE RELIGIO-MORAL QUALITIES

REVERENCE. This Quality manifests in a strong reverence, respect and awe for and of higher beings, persons in authority, sacred things, religious ideas, constituted authority, leaders, teachers, and heroes. It may be symbolically expressed by the word, "Worship." Like that of Mysticism, this Quality contains within its field the highest and the lowest. It manifests the reverence and veneration for the highest conceptions of Deity and Being; and also the fear and base servile worship of idols, demoniac deities, devil-gods, *etc.* Likewise, it manifests in respect and submission for the lawfully constituted authorities; and also for false leaders and prophets, charlatans and imposters. In the same way it causes a hero-worship for those who have performed meritorious tasks and have wrought good for the race; but also for the unworthy persons whose sensational deeds have brought them into the "limelight" of notoriety. It manifests in all forms of the highest religion; and in the lowest forms of devil-worship and low superstitious awe and fear, in the richest religious experiences, and in the wildest fanaticism and hallucinations. The direction of the manifestation is decided by the relative development of the other propensities, particularly those of the reasoning faculties.

This Quality manifests outer form on the middle-top of the head, along the middle-line directly in front of Firmness, back of Sympathy, and just above Mysticism and Optimism (see group figure). When largely developed, it causes the middle of the top of the head to "bulge," particularly if Mysticism be also largely developed, the combination usually being thus.

MYSTICISM. This Quality manifests in a strong attraction for the supernatural, the marvellous, the unknown, the mysterious. When perverted it leads to superstition, gross credulity, belief in witchcraft; faith in signs, omens, and warnings, *etc.* When balanced by certain other Qualities it leads one to the higher flights of religious experience, faith, and consciousness of the "light within;" but when not so balanced it leads one to credulity, superstition and religious, occult, and mystical imposture.

"Psychic" phenomena are familiar to those in whom it is largely developed in connection with certain other mental qualities; clairvoyance, second-sight, spirit-vision and other peculiar experiences being common to these people. The prophets, seers, and wonder-workers belong to this class of "psychics." Poets possess this Quality in many cases. The manifestations of this Quality include some of the very highest and the very lowest of "spiritual" experiences and feelings. This paradox is explained when we consider the influence of the other Qualities, high and low, operating in connection with that of Mysticism. In the garden of Mysticism grow the choicest flowers and the rankest and most noxious weeds.

This Quality is located immediately in front of Optimism, and below on either side of Reverence, on the front-upper part of the head (see group figure). When developed it renders the front top-head broad and prominent.

OPTIMISM. This Quality manifests in a strong tendency to look on the bright side of things, to expect the best, to anticipate the best. Spurzheim says of it: "Hope is necessary to the happiness of man in almost all situations and often gives more satisfaction than even success. Those who are everlastingly scheming or building castles in the air have it large. It believes possible whatever the other faculties desire. It is not confined to this life, but inspires hopes of a future state, and belief in the immortality of the soul. When too strong it expects the unreasonable and impossible; but when too weak, with Caution large, it produces low spirits, melancholy and despair."

This Quality when full produces optimists; when weak, pessimists; when medium, the average person who swings between the two extremes partaking of the nature of each. Those in whom it is developed to excess are apt to see success in everything, and with a lively imagination translate dreams into realities; of these persons it has been said: "show them an egg, and the next minute the air is full of feathers." When this Quality is weak the person is disposed to look for the worm in the apple, decay at the heart of the rose, and for the skeleton beneath the form of beauty. It has been said that "the optimist sees nothing but the body of the doughnut; the pessimist, nothing but the hole."

This Propensity manifests outer form at the middle sides of the upper head, in front of Conscientiousness, back of Spirituality (see group figure).

CONSCIENTIOUSNESS. This Quality manifests in a strong tendency to act according to truth, principle, duty, the accepted code of ethics, conception of right, accepted religious teachings—in short to regulate conduct according to the particular standard of "right and wrong" accepted by the person. Those in whom it is large feel keenly their personal responsibility, duty, and moral obligation. With Reverence large, they model their standard of duty upon religious standards, while with Reverence small, and Sociability large, they model their standard upon social ethics, the Brotherhood of Man, and the "social conscience." In fact the Quality itself gives rise to what is generally called the "social conscience."

Combe says of this Propensity: "After more than thirty years experience of the world in actual life, and in various countries, I cannot remember an instance in which I have been permanently treated unjustly by one in whom this organ and intellect were large. Momentary injustice, through irritation or misrepresentation, may have been done; but after correct information and time to become cool, I have found such persons ever disposed to act on the dictates of Conscience; as well satisfied with justice.... It leads to punctuality in keeping appointments so as not to waste their time; to the ready payment of debts; will not send collectors away unsatisfied except from inability to pay; are reserved in making promises, but punctual in keeping them; and when favorably combined, are consistent in conduct.... Its predominance makes a strict disciplinarian and a rigid but just master; invests all actions with a sense of duty; thereby sometimes rendering estimable persons disagreeable."

In normal manifestation this Quality renders its possessor a most worthy and estimable individual; but when abnormally developed and not balanced by judgment and the reasoning faculties, it produces persecutors and religious and ethical tyrants, adhering to the letter of the law rather than to its spirit. Conscience is generally esteemed, but careful observers deplore the "ingrown conscience" and "blue-law spirit" of those of large Conscientiousness, large Destructiveness, and small Sympathy. Many so-called "reformers" belong to this last class. This Quality manifests outer form on the side of the top part of the head, just below and on either side of Firmness. It lies between Firmness and Cautiousness, with Optimism just in front of it and Approbativeness just back of it (see group figure).

CHAPTER XVI
FACES

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Next to the shape of the head, the facial expression furnishes us with the most marked indication of the outer form accompanying the inner mental state. In fact, many authorities hold that the facial expression affords the most easily read and most comprehensive index of character, and that, therefore, Physiognomy possesses many points of superiority over Phrenology. The truth seems to be that Physiognomy and Phrenology are twin-sciences, and that the true student of Human Nature should acquaint himself thoroughly with both.

Physiognomy is "the science and art of discovering or reading the temper and other characteristic qualities of the mind by the features of the face." The philosophy underlying the science of Physiognomy has been stated at length in the first several chapters of this book, the essence of which is that *mental states manifest in outward form* . The majority of persons apply the principles of Physiognomy more or less unconsciously in judging the characters of those with whom they come in contact. Nearly every one scans closely the features of those whom they meet for the first time, and form a general impression therefrom. Children and domestic animals possess an instinctive knowledge of facial expression and can often tell very accurately the general disposition toward them possessed by various persons. Certain persons are generally considered to "look stupid," while others have "a bright, intelligent expression"; some look "tricky," while others "look honest" and trustworthy.

Professor Nelson Sizer says: "Though all human beings have the general human form and features—though all have eyes, nose, mouth, chin, etc., yet each one has a different face and look from every other. And, more, yet, the same person has a very different facial look at different times, according as he is angry or friendly, *etc.* And always the same look when in the same mood. Of course, then, something causes this expression—especially, since all who are angry, friendly, etc., have one general or similar expression; that is, one look expresses anger, another affection, another devotion, another kindness, *etc.* And since nature always works by means, she must needs have her physiognomical tools. Nor are they under the control of the will, for they act spontaneously. We cannot help, whether we will or no, laughing when merry, even though in church, pouting when provoked, and expressing all our mental operations, down even to the very innermost recesses of our souls, in and by our countenances. And with more minuteness and completeness than by words, especially when the expressions are intense or peculiar."

Professor Drayton says, "Everything, from head to feet, of form, size, and action, indicates in some degree, the character of the individual, or state of mind, and feeling in exercise for the time being. The arching or depressing of the eyebrows, the full opening or partial closing of the eye, the pursing or pouting of the lips, the firm set jaw, the elevated head, the lofty shoulders, the stiff attitude, the dignified and stately step, or the reverse of this, will impress each observer in respect to the changing moods which may exist in a given individual.... Each of the mental organs has its natural language, as shown in pantomine, which is exhibited by the gestures and motions of the head, hands and body. Children and animals read the feelings of their parents or masters by their motions and attitudes, which are often more influential than words. The brain is the central source of motive and mental power; every action has its root or seat of impulse in the brain and its connections, and as the mind forms purposes, the will is sent out to the extremities, and the external motions express the inward thought and feeling. Habitual states of mind tend to produce habitual forms and expressions of face and body; a person who suffers pain for years, will have in the face an expression of the internal state; one who has been nurtured in gladness, though the face may not be beautiful, will wear the sunshine of joy; one who has had care and responsibility, will come to show it in the face, in the walk, and in the voice, as one who has been subjugated and kept subordinate will have the word humiliation written in his features not only, but in all his movements and attitudes."

SHAPES OF FACES

The authorities in Physiognomy divide the faces of persons into three general classes, viz: (1) The Round Face; (2) The Oblong Face; and (3) The Pear-shaped Face.

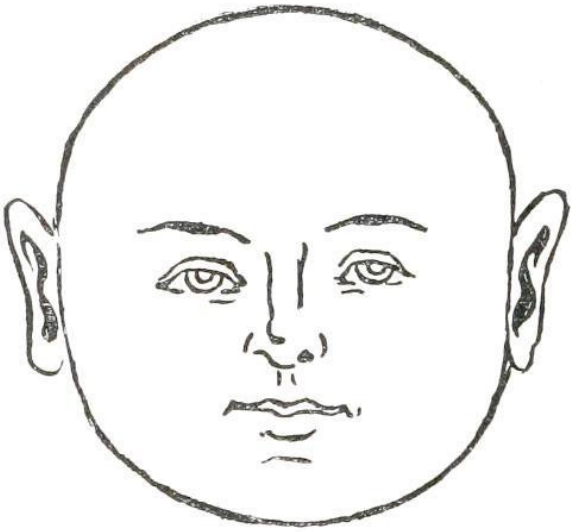

Fig. 12

ROUND FACE

In Fig. 12, we see the Round Face. This face is indicative of the Vital Temperament. It is usually associated with broad shoulders, short neck, full chest, and plumpness, with enlarged abdomen in middle life. These people love ease and physical comforts, good eating and drinking, and not too much hard mental or physical work. They are solicitous of the comfort of their bodies, and generally "look out for No. 1" in this respect. They are generally good-natured and sociable, and often jolly.

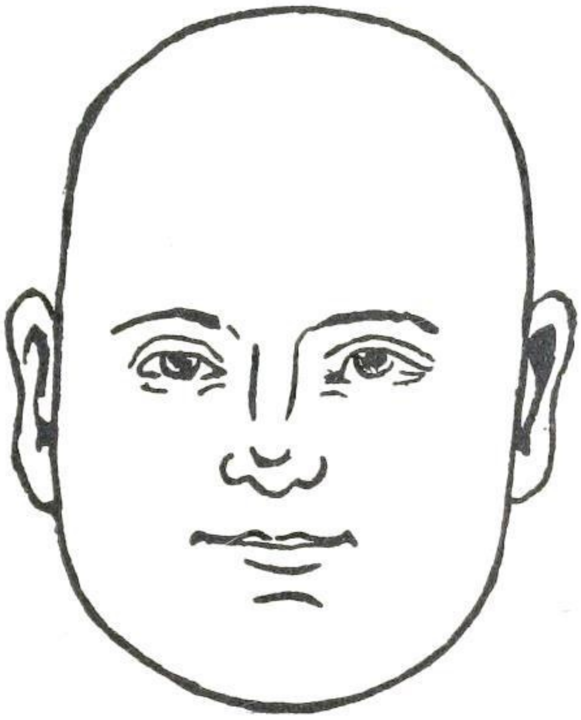

Fig. 13

OBLONG FACE

In Fig. 13, we see the Oblong Face. This face is indicative of the Motive Temperament. It is usually associated with a compact firm body, which while well filled out can scarcely be called plump, certainly not fleshy. These people are generally strong and active, persevering and sparing neither themselves or others in the direction of work. They are apt to have a very fair share of common sense; are *practical* ; and are generally *reliable* .

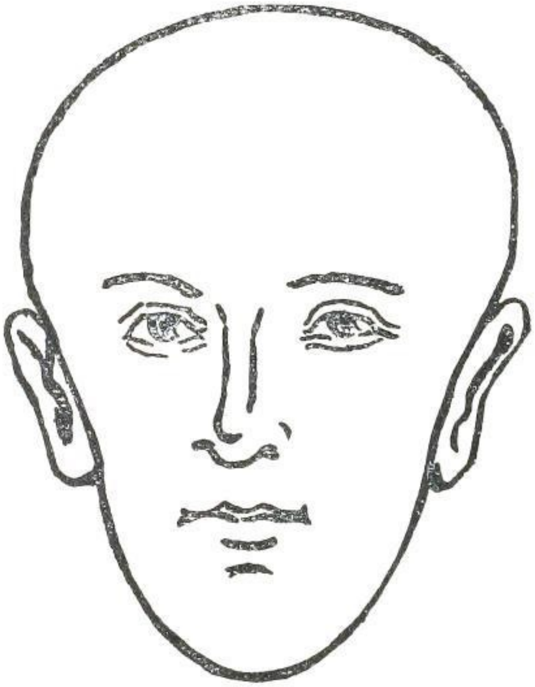

Fig. 14

PEAR-SHAPED FACE

In Fig. 14, we see the Pear-shaped Face. This face is indicative of the Mental Temperament. It is usually associated with a delicately formed body, and finely proportioned physical shape; the shoulders often being narrow, and the neck long. These people manifest the characteristics of mental and nervous force, rather than of vital or motive energy. They often have bright, expressive eyes, and show other signs of the artistic or literary character. They are inclined to be sensitive and impressionable, and to suffer and enjoy keenly.

In addition to the aforementioned general types, there are several others which are modifications thereof, and which we shall now consider.

In Fig. 15, we see the Square Face. This face indicates a combination of the Motive and Vital Temperaments, with the Religio-Moral Qualities deficient and the Selfish-Qualities predominant. These people usually have square, stocky bodies, strong and wiry, and are tenacious of life. They are Materialistic to a degree, and cannot understand others who differ temperamentally from them. Usually, they have Combativeness and Destructiveness large; strong Perceptive Qualities; and but moderate Conscientiousness. They look out for themselves, pushing others aside, and not being disturbed by "the higher feelings." They are pushing others aside, and not being disturbed by "the higher feelings." They are generally stubborn; and their weak point is apt to be Amativeness.

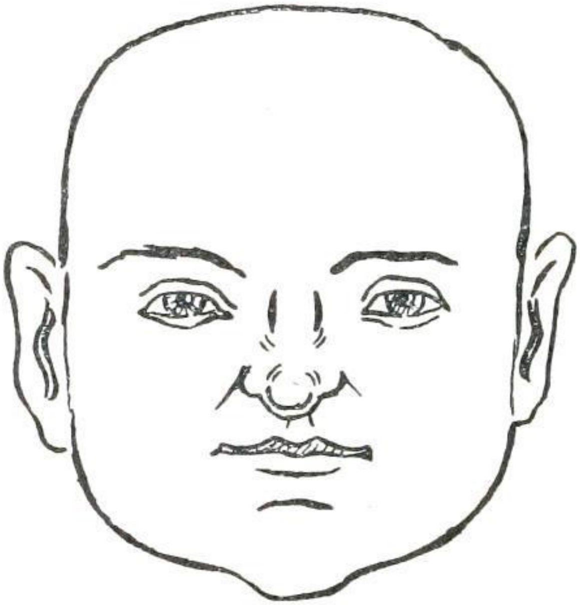

Fig. 15

SQUARE FACE

In Fig. 16, we see the Egg-shaped Face. This face indicates the Mental Temperament with the Psychic Qualities largely in the ascendent. The Selfish Qualities are weak, while the Qualities of Mysticism, Reverence and Ideality are large. These people are generally known as "spiritual," and are often very "psychic." They are generally impractical and dwell in an ideal world apart from the things of earth.

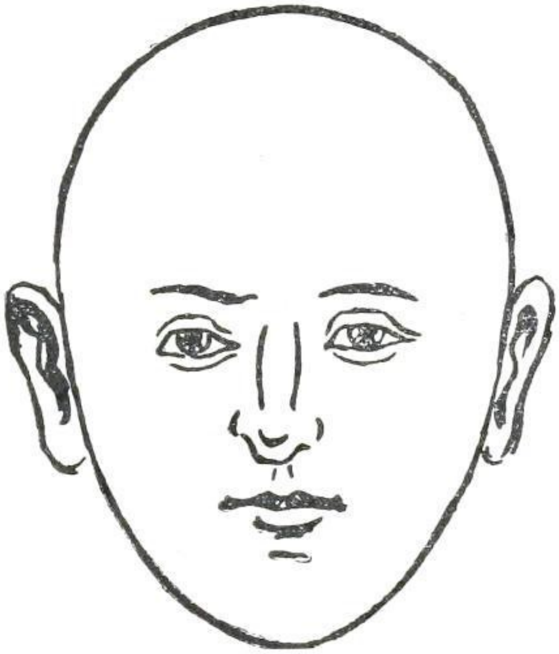

Fig. 16

EGG-SHAPED FACE

In Fig. 17, we see the Inverted-Egg-shaped Face. This face indicates the extreme form of the Vital Temperament, associated with an absence of the active qualities which should accompany it. The Mental and Motive Qualities are quite deficient, while the purely *Animal* Qualities are strong. The result is a *pig-like* nature, content with wallowing in the mud of the animal propensities and having a full swill-barrel. These people are essentially lazy, gross, worthless, and animal-like. Note the large lower-face (without the strong jaw), and the small upper head. Note the broad nose, and general lazy expression.

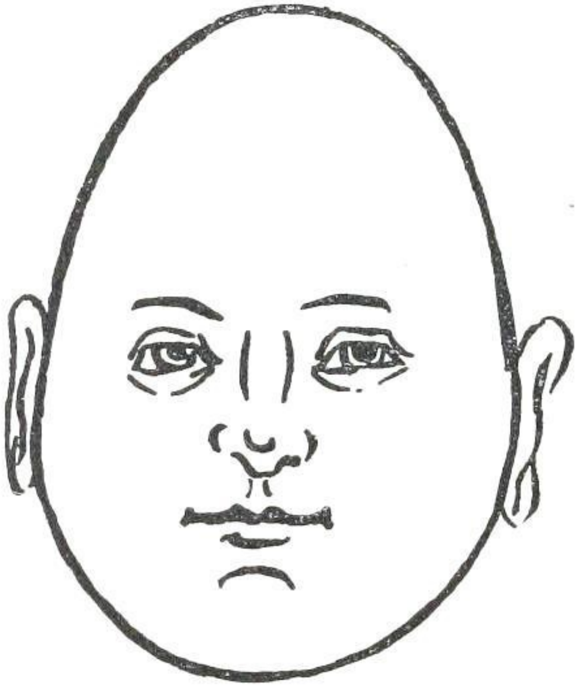

Fig. 17

INVERTED EGG-SHAPED FACE

In Figs. 18 and 19, respectively, we see the contrast between Broad and Narrow Faces. The rule is that Broad Faces indicate fight, destructiveness, and acquisitiveness—the Selfish Faculties, in fact; while Narrow Faces indicate a lack of these qualities. The broad-headed animals are the fighters, while the narrow-heads are the timid and peaceful, as a rule. The same principle applies in the case of men. Look over the charts of the Qualities, and see why this is.

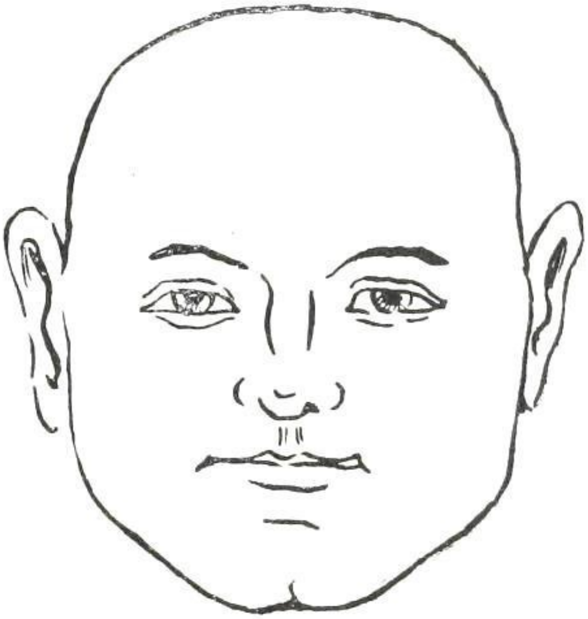

Fig. 18

BROAD FACE

The above mentioned several types or classes of faces have, of course, innumerable variations and combinations, but a careful study of these several types will give one the general key to all faces. It is well to obtain a side view, as well as a full-face view, of the face one wishes to study.

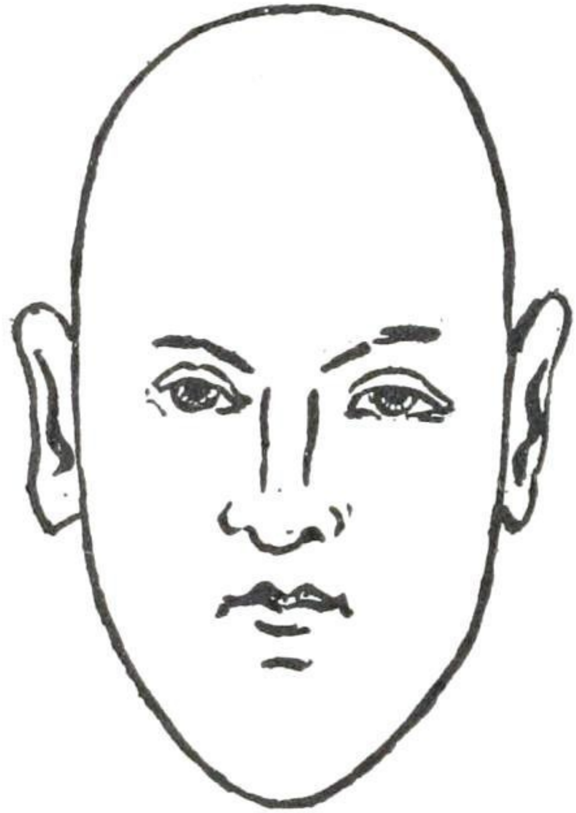

Fig. 19

NARROW FACE

In studying faces, not only the general shape of the face must be observed, but also the various features thereof, as for instance: the chin; the mouth; the nose; the eyes; the ears; *etc.* These features form the subject of the following chapters.

CHAPTER XVII
CHINS AND MOUTHS

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Physiognomists regard the chin as an important feature to be considered in the study of faces as the outer form of character. The following are the principal points of the "reading" of chins.

In Fig. 20 we see the first point to be observed in the study of chins. The rule is to draw an imaginary perpendicular line from the point at the root of the nose, between the two eyebrows. In the normal and average type, the line touches the upper lip and chin. But we find the normal condition in but comparatively few cases, the majority manifesting a variation backward or forward. When the chin is found to recede from the line, it is interpreted as an indication of weakness, lack of stability and firmness, and a general vacillating and unstable character. When the chin projects beyond the line, it is interpreted as indicating firmness, stubborness, and a generally selfish nature, which is considered "strong" by contrast with the "weak" receding chin. When the projecting chin is *pointed* , it indicates that the strength is manifested as grasping, miserliness, etc.; while if it is *square* , it indicates Combativeness and Destructiveness as well as Acquisitiveness; and if it is *very broad and square* , it indicates the domineering, "bossy," tyrannical, self-willed character.

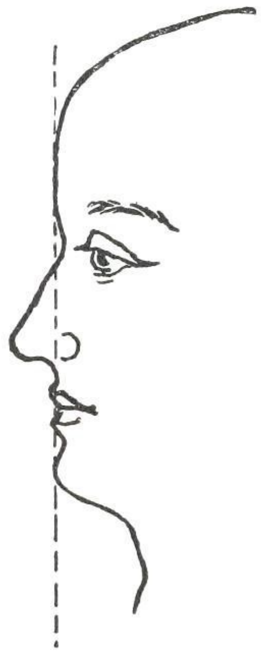

Fig. 20

CHIN STUDY

The above points regarding the chin must always be taken into consideration. The following points are based on the shape of the chin when in *normal position* , that is when the perpendicular line descends in a straight line from the root of the nose to the chin:

The *narrow-round chin* indicates *idealistic feeling* not manifesting in decided action. These people have high desires, longings, and aspiration, but lack the will to act upon the same.

The *narrow-square chin* indicates the idealistic nature, *accompanied by the will to act* upon the same.

The *broad-round chin* indicates *substantial feeling* , without the will to manifest it in decided action. These people desire ordinary, plain, practical things, but lack the initiative, will and nerve to overcome obstacles to acquire them.

The *broad-square chin* indicates that the feelings are plain, practical and substantial*, with the will to back them up* .

From the above, it will be seen that *roundness* indicates *feeling* ; and that *squareness* denotes *will* ; that narrowness denotes *ideality* ; while *broadness* denotes *practical*, *substantial*, *plain* desires and tastes.

The *dimpled or indented chin* indicates the warm artistic temperament with its accompanying desire for love of the opposite sex, desire for affection, and alas! too often a fickleness and lack of loyalty and fidelity in love affairs.

JAWS

A *broad, firm jaw* indicates strong Combativeness, Destructiveness and Firmness.

A *narrow, loose jaw* indicates the reverse of the qualities above noted.

A *loose, drooping jaw and open mouth* indicates timidity, weakness, shyness, or despondency.

The *fighters* in all walks of life manifest the strong, firm jaw. It is the survival of the primitive "bite" in the animal or cave-man.

MOUTHS

The Orientals have a proverb which runs as follows: "By a man's eyes, know what he might have been, or may be; by his mouth, knew what he has been, and is." The study of the mouth is one of the greatest interest, and one which will richly repay one for his time and thought. It will be noticed that there is a great difference between the mouth and lips of an individual in childhood, in youth, and in middle-age, which fact shows the truth of the Oriental proverb just quoted. The mouth indeed shows what a man has been and is.

Small mouths generally denote undeveloped, childish, or babyish character, neither good nor bad.

Large mouths denote matured character, good or bad. When firm, they denote force and energy. When half-open, they denote dullness and heaviness. When showing full protruding lips, they denote sensuality and selfish passions and tastes. When very large and flexible, they denote the "windy" person who is fond of talking and hearing the sound of his own voice—when one says that another is "big-mouthed" he states a truth which physiognomy bears out.

An *upward curve* of the corners of the mouth, denotes a cheerful, optimistic disposition and mental attitude. Likewise, a *downward curve* denotes a despondent, pessimistic disposition and mental attitude. A graceful bow-like curve, shows a well-balanced and "all around" disposition.

Tightly closed lips indicate a firmness, and often a "closeness" of disposition. *Loosely closed lips* indicate a lack of firmness, and often a spendthrift tendency. *Lips that touch lightly and protrude slightly* in a "kiss-like" shape, indicate vanity, love of praise and flattery, and often a desire to be petted.

Puffed-out lips indicate sloth, dullness, lack of energy and ambition, general heaviness. *Coarse lips* indicate lack of refinement, and often grossness. *Particularly full lips* indicate Amativeness and sometimes Sensuality.

Slanting mouths indicate trickiness, "foxiness" and general unreliability. *Crooked mouths* , or mouths greatly out of symmetry, are held by many authorities to indicate lack of Conscientiousness, and often criminal tendencies.

Full, red, middle-lips indicate love of the opposite sex. *Thin, pale middle-lips* denote the opposite traits.

A long upper-lip indicates Self-Esteem. *A short upper-lip* denotes deficient Self-Esteem, but often also a strong Approbativeness. (John D. Rockefeller has an almost abnormally long upper lip.)

The affectionate faculties are believed to manifest in outer form in the center of the lips, because of certain nerve centers at that place. A fullness and enlargement there denotes strong affection, while deficiency in the affectionate qualities manifest in the opposite direction.

Will and self-control is shown by the relative firmness and "set" of the lips and mouth.

Besides the above mentioned characteristics, the student will soon perceive that there are certain "expressions" of the lips and mouth which, although impossible of expression in words, nevertheless may be almost instinctively recognized by the careful observer. Lips, like eyes, tell their story plainly to the careful and practiced observer. It is a safe rule to *avoid those whose mouths arouse an instinctive distrust in your mind* . Watch closely the mouths of people speaking to you, and you will receive many a plain signal of danger, and many an assurance of safety. The eyes, while full of information, often deceive those not fully versed in their secret code—but the mouth tells its tale in plain, simple, understandable terms, signs and symbols.

CHAPTER XVIII
EYES, EARS AND NOSES

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It has been said that "the eyes are the windows of the soul," and indeed they do express a *something* that is not possible to any other part of the face or body. When unrestrained the eye correctly portrays the innermost feelings and emotions affecting and influencing us, and in many cases we are able to get a clear and unobstructed view of the soul behind the eyes by gazing into them. But, alas! it is possible to mask the expression of the eyes, and to counterfeit emotions and feelings which do not exist within the mind. Men and women trained in the arts of dissimulation and concealment, may, and do, conceal their thoughts and feelings which ordinarily would be reflected in their eyes; and many, especially women, are able to counterfeit feelings which have no real existence in their minds or souls. We have seen women bestowing upon the unsuspecting "mere man," the most artless, ingenuous "baby stare," while at the same time their minds were filled with craft and cunning. We have seen others whose eyes portrayed the most absolute innocence and truth, while their hearts were filled with selfish, base feelings, and their minds with cunning schemes. The trained diplomat and skilled gambler successfully mask their thoughts, and their eyes reflect nothing of their secrets; and, upon occasion, they are able to throw into their eyes any desired expression. The best authorities on Physiognomy hold that the mouth is a much more reliable index of thought and character than the eye—for the eye may lie, while the mouth betrays itself even when attempting the counterfeit.

But, nevertheless, the eyes *do* betray character, not by their expression but by their shape and form. Habitual mental states reflect in the outer form of the eyes, in spite of the care of their owners not to let them tell the secret of the thought and feeling of the moment. The story is told *not by the expression* of the eye, but by the muscles surrounding the eyes, the eyelids, *etc*. In fact, the *eyelids* supply the greater part of that which we call the "expression of the eye," their contractions and relaxations producing the effect.

Secretiveness, cunning, and closeness are denoted by closely drawn eyelids, a furtive look often being imparted thereby. This position of the eyelids has been likened to an instinctive inclination to draw the eyelids together to hide the expression of the eye, but it probably arises from the original trait of the animal to protect his eyes from attack when engaging in a fight, or raid. As an instance of this, it will be found that a feeling of cruelty, or desire to hurt another, will manifest in a compression of the eyelids, and a tightening of the upper eyelid which assumes a straight form. *Frankness, truthfulness and honesty* are, in the same way, indicated by open, free looking eyes. This expression may be counterfeited upon occasions, but the counterfeit may be detected by observing the eyes when the owner is off guard.

The *fighting, destructive, motive feelings* are indicated by *straight lines* of the lids. *Affection, benevolence, sympathy, and love* , manifest in curving, drooping, full eyelids, the absence of straight lines being marked. *Amativeness and Alimentiveness* show in very thick eyelids, giving a sensual gross expression to the eyes. *Destructiveness* manifests in a tightening of the upper lid, and a bearing down upon the eyeball. *Approbativeness* gives a peculiar "coquettish" relaxation of the upper eye-lid, which is suggestive of the desire to wink in a meaning manner. *Humor* gives a peculiar contraction to the eyelids, and at the same time producing the little lines radiating from each outer corner of the eyelids—the "laughing wrinkles." *Ideality, Optimism, and Mysticism* impart an open expression to the eyes. *Cautiousness* , when large, also gives to the eyes an open, almost startled, surprised expression.

Large, protruding eyes are held to be indicative of wordiness, talkativeness, and lack of careful thought—the desire to talk for the pleasure of hearing oneself talk.

In connection with the subject of the outer form manifesting in the eyes, we would call your attention to the quotation from Prof. O. S. Fowler, appearing in Lesson XIII, in which he speaks of certain of the Perceptive Qualities which indicate in outer form in the region of the eye, as follows: "The shape of the eyebrows reveals the size, absolute and relative, of each, thus: When *all* are large, the eyebrow is long and arching; when all are deficient, it is long and straight; when some are large and others small, it arches over the large ones, but passes horizontally over those which are small. This rule is infallible." In connection therewith, we suggest that the student re-read carefully Chapter XIII, which deals with the Perceptive Qualities which manifest outer form in the region of the eye.

EARS

Many physiognomists pass lightly over the subject of the ears as an index of character, while others seem to specialize on this feature character, while others seem to specialize on this feature.

The *round ear* is held to indicate the Vital Temperament. The *oblong ear* , the Motive Temperament; and the *pear-shaped ear* the Mental Temperament.

Quality is held to be indicated by the relative delicateness in the moulding of the ear, a coarse, misshapen ear being held to indicate an uncultivated nature; while a delicately moulded, shapely ear is held to indicate culture and refinement.

A *long, narrow ear* is held to indicate an ambitious, striving nature. An ear *pointed at the tip* (upper part) is held to be indicative of selfishness and general "foxiness."

NOSES

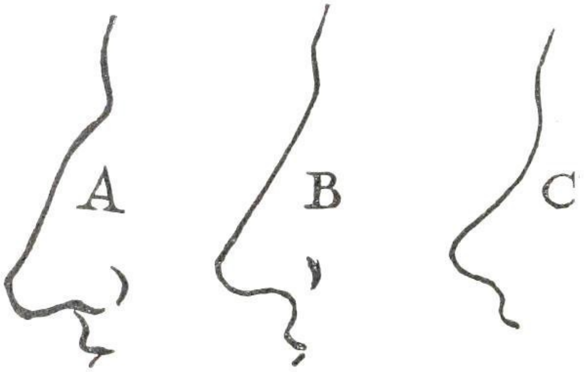

Fig. 21

A, ROMAN; B, GRECIAN; C, CHERUBIC

All physiognomists agree upon the importance of the nose as an index of character. The majority of people recognize the sign of a large, strong nose, on the one hand, and a small, weak nose on the other.

In Fig. 21 we see the three general forms of the nose, the Roman; Grecian and Cherubic; respectively. The *Roman nose* is held to be indicative of Self-Esteem, Combativeness, Destructiveness and Acquisitiveness. The *Grecian nose* is held to be indicative of Ideality, Conscientiousness, Reverence and other "higher qualities." The *Cherubic nose* is held to be indicative of feminine qualities, social attractiveness, and emotional qualities. There are of course innumerable modifications and combinations of these three general classes.

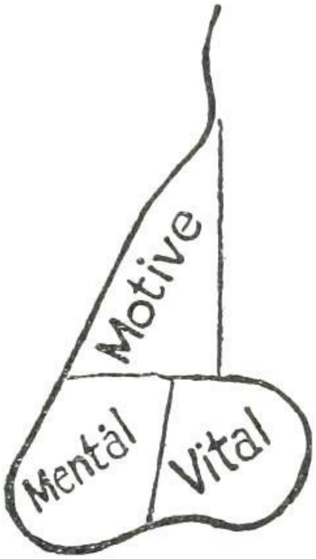

Fig. 22

THREE TEMPERAMENTS

In Fig. 22 we see the classification adopted by some authorities, who divide the nose into three general parts, each of which is held to indicate one of the three Temperaments, and the Qualities which are related to each. Thus the hard bony part, including the bridge, indicates the Motive; the tip and end, the Mental; and the "wings" on each side of the nostrils, the Vital. There is much truth in this classification, and a careful study of this illustration will aid the student in his understanding of noses as an outer sign of character. In fact, this illustration may be used as a basis for the whole subject of the meaning of noses as outer signs of character.

Large nostrils indicate strong Vitativeness and physical well-being, and often strong Emotive Qualities. Narrow, small, or tight nostrils indicate weak Vitativeness and Vital Force. An authority says: "If the nostrils are wide-apart, the man is merciful. If the nostrils are wide-open, like those of a bull, resemblances to that animal prevail in violent wrath and hard breathing."

The tip of the nose indicates the several mental qualities. The sharp pointed tip indicates an inquisitive, prying, investigating nature—a general "sharpness" so to speak. A blunt tip indicates a lack of "sharpness" and inquisitiveness. The upturned tip, or "pug," indicates a trifling, superficial, gossiping tendency. As a general rule the sharp tip indicates thought, while the rounded tip indicates feeling.

feeling.

The bony part of the nose, when prominent, indicates the strength of the Motive Qualities, such as Combativeness, Destructiveness, Acquisitiveness, Constructiveness, *etc.* It generally accompanies the people who push forward and "do things" in spite of obstacles—it is the nose of the great generals, and the majority of great financiers.

CHAPTER XIX
MISCELLANEOUS SIGNS

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While the subject of hands may be thought to belong to the study of Palmistry, with which we have no concern in this book, nevertheless we think that we should include herein a brief reference to the several classes of the hand as indicative of the outer form of mental states. That the shape of the hand often reveals information regarding the character of its owner is admitted by the best authorities on the subject. Many persons who discard the theories of Palmistry still regard the subject of the shape and meaning of hands as apart from that study, and believe that an understanding of the indications of the several classes of hands is important to the students of Human Nature.

There are seven general types of hands, viz: (1) The Spatulate; (2) the Square; (3) the Artistic; (4) the Elementary; (5) the Mixed; (6) the Philosophic; and (7) the Psychic. Following we give a brief recital of the qualities held to be indicated by each.

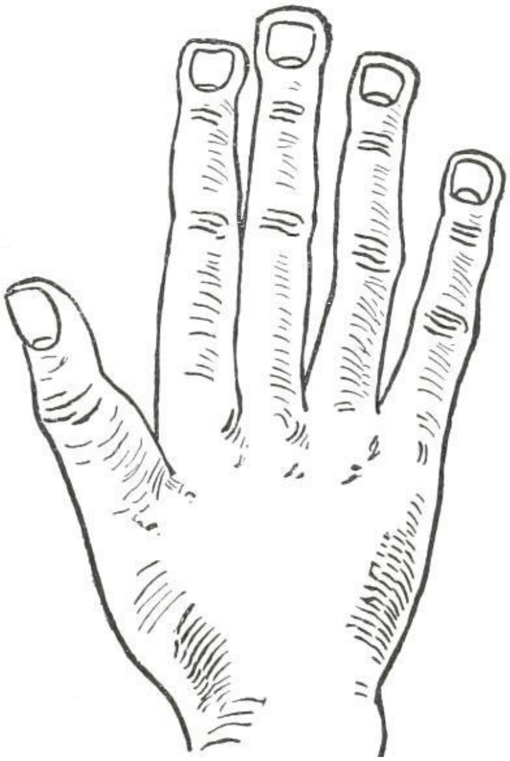

Fig. 23

SPATULATE HAND

In Fig. 23, we see the Spatulate Hand, the special peculiarities of which are the straight, smooth fingers and the "splay" tips. This type of hand is held to indicate an active, energetic nature, that is satisfied only when it is employed and doing something useful. This hand is eminently "practical," and its owner cares very little for art, poetry, or literature.

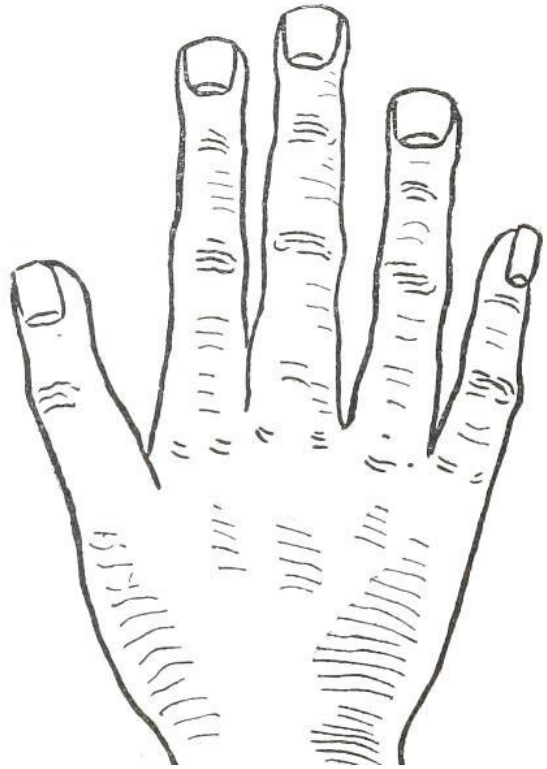

Fig. 24

SQUARE HAND

In Fig. 24, we see the Square Hand, the special peculiarities of which are its general "squareness" of the palm, and generally of the finger-tips. This also is a useful hand, and its owner is amenable to authority, and makes a good employee or helper. It indicates a quiet, peaceable disposition, and its owner is usually found to be careful, orderly, and dependable—the sense of *order* being especially strong.

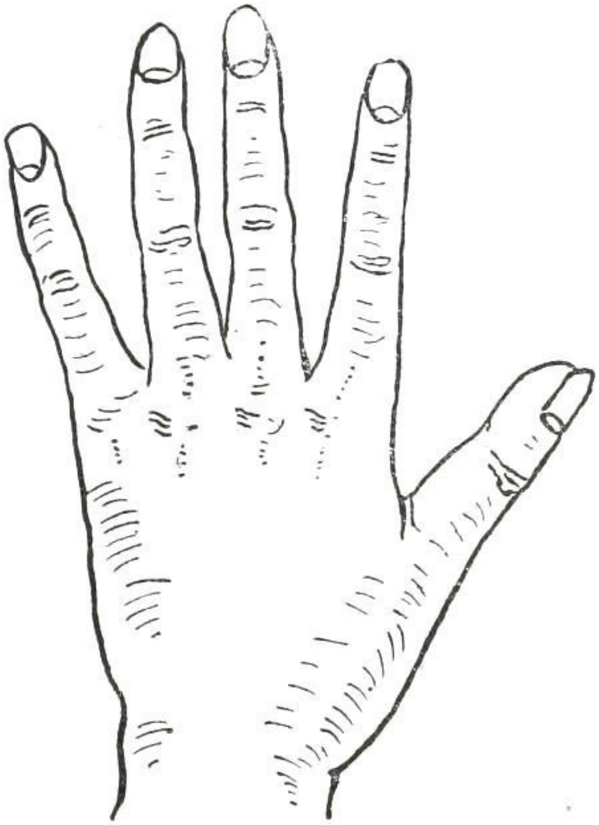

Fig. 25

ARTISTIC HAND

In Fig. 25, we see the Artistic Hand, the special peculiarities of which are the suppleness and softness of the hand; its symmetrical form; and its long, tapering fingers. Its owners are of the poetic and artistic nature, with a taste for beautiful and refined things, artistic environment, bright and witty speech, and "choice" things generally. The Qualities of Ideality and Words are apt to be well developed in these cases, and "the artistic temperament" is found in its full development here.

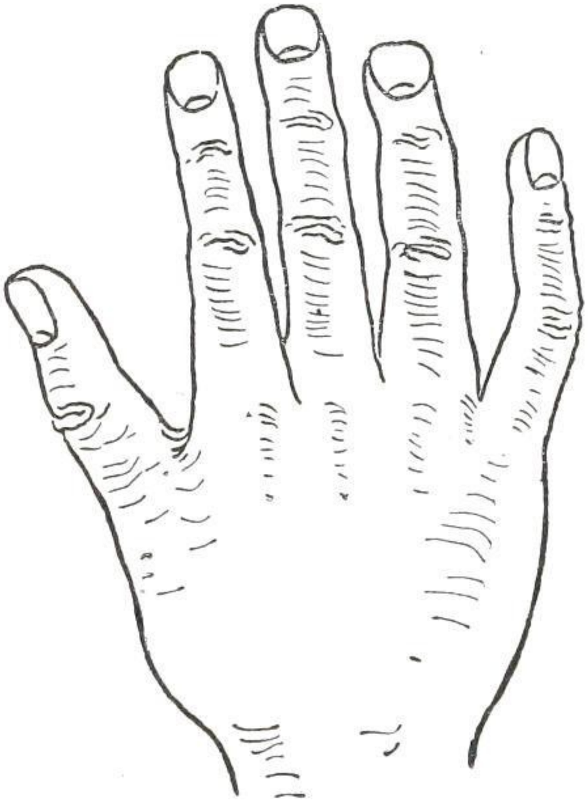

Fig. 26

ELEMENTARY HAND

In Fig. 26, we see the Elementary Hand, the special peculiarities of which are its short, thick fingers, and its thick heavy palm. Its owners are "of the earth, earthy," and have but very little imagination and fine taste.

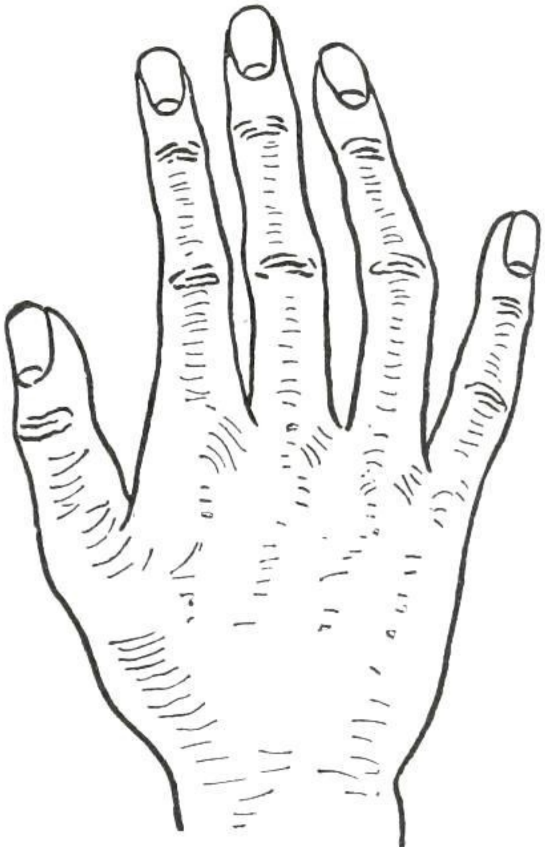

Fig. 27

PHILOSOPHIC HAND

In Fig. 27, we have the Philosophic Hand, the special peculiarities of which are its large thumb, rounded finger-tips, and its projecting joints. Its owners are thinkers, investigators, and reasoners along practical lines, and are generally skeptical and inclined to demand proof of anything and everything.

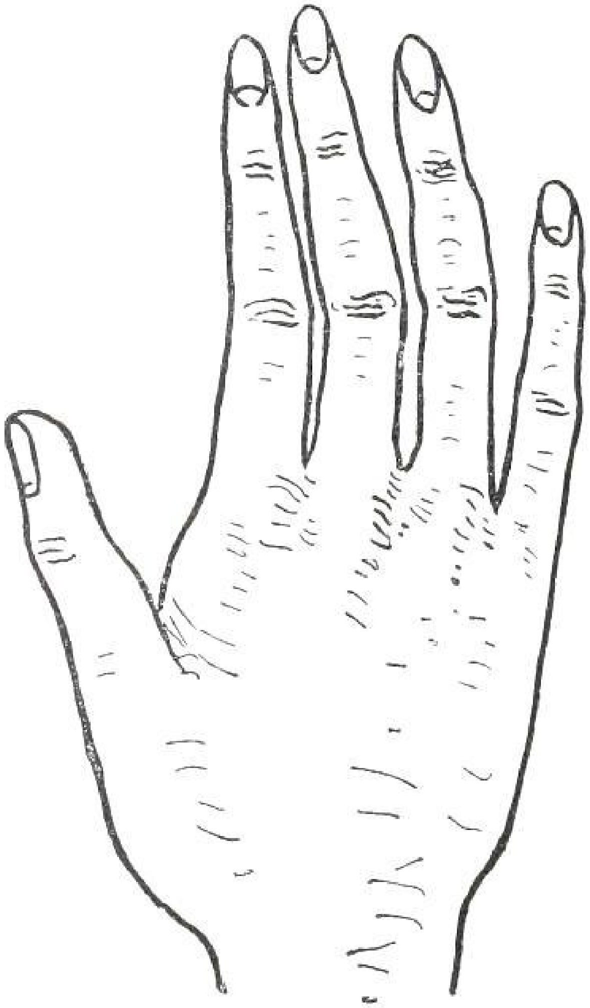

Fig. 28

PSYCHIC HAND

In Fig. 28, we see the Psychic Hand, the special peculiarities of which are the extreme slenderness of the entire hand, and the long thin, pointed fingers. Its owners have Mysticism highly developed, and incline toward the mysterious, supernatural, occult, and imaginative, and are generally of an extremely nervous, sensitive nature.

Very few hands adhere strictly to any one of these several types, but are more or less composite or "mixed." In such cases the characteristics of each type mingle and blend, and must be interpreted accordingly. The following peculiarities are also noted by the authorities:

THE THUMB. The thumb is divided into three parts, each indicating a certain quality, as follows: (1) the top part or division, which indicates Will; (2) the second or middle part, which indicates Logic; (3) the "ball" or fat lower portion, which indicates Passion. The comparative size of either of these parts indicates the strength of its particular qualities.

THE FINGERS. Hard fingers indicate work, activity, and energy. Soft fingers indicate love of ease, disinclination for work, laziness. Very hard hands denote heaviness and general stupidity, also gross tastes and undeveloped nature. Smooth fingers denote artistic tastes, etc.; while knotted fingers denote philosophic thought and argument, orderliness and taste for material facts and things. Short fingers denote quick judgment and impatience of detail; while long fingers denote a love of detail, elaboration and "fussiness." Spatulate fingers indicate tidiness, usefulness, and a desire to be doing useful work.

THE PALM. Hardness of the palm, as of the fingers, denotes activity, energy and work; while softness denotes love of ease, laziness, *etc.* Wideness of the palm denotes generosity, broad-mindedness, etc.; while a narrow palm denotes the reverse. Firm palms generally denote the Motive Temperament; while soft, flabby palms denote the Vital temperament.

THE WALK

The study of the Walk as an index of character is favored by many authorities. There are three general types of walks, viz (1) the long stride, in regular time; (2) the short, quick, and somewhat jerky step; (3) the short but regular step.

Those who walk with a long stride generally take a broad view of things, but if their walk is also slow they are apt to lack energy and push. The short, quick step denotes activity, but small ideas and often pettiness. The combination of the long stride and the quick movement is held to indicate both large ideas and activity. A draggy, shuffling walk is held to indicate a careless, shiftless nature; and a springy movement is indicative of mental activity. A mincing walk is held to denote "finickiness," affectation, and general artificiality; while a careless walk denotes a disregard for appearances and a general unconventional nature. Those who walk in a straight line, direct to the object they seek, are apt to move in the same way in other affairs of life; while those who zig-zag from side to side display the same lack of directness in business affairs and other activities of life. In the same way, one who makes short-cuts across corners, etc., is held to have the same tendency in active affairs.

Approbativeness shows itself in a strutting walk; while Self-Esteem manifests in a dignified carriage. Deficient Self-Esteem shows itself in a manifests in a dignified carriage. Deficient, Self-Esteem shows itself in a cringing walk; while strong Reverence produces a respectful, deferential carriage. Approbativeness causes a slight swagger, with a defiant carriage of the head, while Combativeness manifests in a "get out of my way" pushing walk, the head being slightly lowered as if to "butt" a way through. Cunning manifests in a foxy, sly walk; while Cautiousness shows in a timid, hesitating step; and Acquisitiveness in a general carefulness and watchfulness as manifested in gait. A combination of Cunning, Cautiousness and Acquisitiveness, which is quite common, manifests in a light, stealthy step, giving the suggestion of "tip-toeing," and in extreme cases may show even the "snaky" gliding motion from side to side, in noiseless progression.

A little study and observation will convince anyone that the walk and carriage of an individual correspond very closely to his general character. And just as we may recognize one's mental characteristics when reproduced in outer form in the walk; so may we deduce the existence of mental characteristics in a stranger, from the outer form of his walk and carriage. The study of walk and carriage is very interesting, and will repay one for the time and trouble expended upon it. One may practice by observing the walk of an individual whose character is known, for the purpose of seeing the outer form of these characteristics; and also by observing the walk of those whose characters are unknown, and endeavoring to form an idea of their mental states and characteristics by means of their peculiarities of gait and carriage. One will be astonished at the proficiency attained in a short time by a little practice along these lines.

VOICE

The Voice is a great revealer of character. Prof. O. S. Fowler says: "Whatever makes a noise, from the deafening roar of sea, cataract, and whirlwind's mighty crash, through all forms of animal life, to the sweet and gentle voice of woman, makes a sound which agrees perfectly with the maker's character. Thus the terrific roar of the lion, and the soft cooing of the dove, correspond exactly with their respective dispositions; while the rough and powerful bellow of the bull, the fierce yell of the tiger, the coarse, guttural moan of the hyena, the swinish grunt, the sweet warblings of birds, in contrast with the raven's croak and the owl's hoot, each correspond perfectly with their respective characteristics. And this law holds equally true of man. Hence human intonations are as superior to brutal as human character exceeds animal. Accordingly, the peculiarities of all human beings are expressed in their voices and mode of speaking. Coarse-grained and powerful animal organizations have a coarse, harsh and grating voice, while in exact proportion as persons become refined and elevated mentally, will their tones of voice become correspondingly refined and perfected."

Prof. L. A. Vaught says: "Affectionate voices always come from the backhead. Heavy, thunderous voices always come from the sidehead. Egotistical voices come from the crown of the head. Kind, respectful and straightforward voices come from the top-head."

A clear, distinct utterance is held to indicate clear, logical thought, while indistinct, confused, slurring utterance is indicative of careless, illogical and hasty thought processes. Sharp and shrill notes denote nervous tension and lack of restraint, as witness the voice of the shrew or the hysterical woman, or the high-strung nervous man. Self-restraint is shown by calm, deep, forceful utterances. Slowness in delivery denotes slow, deliberate mental processes, while quickness, and "snappiness" in speech, denotes quick, active habits of thought. The cheerful voice of the optimistic person, and the rasping whine of the chronic pessimist, are well known. The voice of self-reliance, and the voice of fear and lack of self-esteem, are easily recognized. The strident, overconfident note of the boaster and vain-glorious person, is easily distinguished from that of the modest, careful, reliable person.

All the several mental Qualities manifest in the voice, in tone, pitch or feeling. The Emotive Qualities give the affectionate voice; Self-Esteem gives the confident voice; Approbativeness gives the voice of affectation and conceit; Combativeness gives the "let me alone" tone; Destructiveness gives the "get out of my way" note; Cunning and Acquisitiveness give the tone of deceit and flattery; and so on, through the entire scale. In studying voices it will help you to ask "What Quality or Qualities produce this voice?" in each case. Study the voices of those whose characteristics you know, and then apply the experience to others whose characteristics are unknown.

LAUGHS

Laughter is full of the expression of character. One may often accurately determine the character of a person whose face is not seen or known. A hearty laugh is indicative of sympathy, companionship and general sociability, as well as a well developed sense of humor. A giggle is indicative of pettiness, trifling and general mental light-weight. The repressed laugh shows self-control and often caution and cunning, the tone denoting the difference. The vulgar "haw-haw" denotes a correspondingly gross nature. The peculiar shrill, rasping, parrot-like laugh of the courtesan is typical, and when ever heard should act as a note of warning. It is difficult to state in words the various qualities of the laugh, but each is distinctive and well expresses the Quality causing it. It may be said that each and every mental Quality has its corresponding note in the laugh, which note may be learned and recognized by a little practice and actual observation.

THE HANDSHAKE

The manner of shaking hands is indicative of the characteristics of the individual. Handshakes may be divided into three general classes, viz, (1) the hearty handshake, which indicates good-feeling, earnestness, and interest; (2) the mechanical handshake, which denotes indifference, lack of feeling, and lack of interest; and (3) the selfish handshake, which denotes cunning, heartlessness, and desire and disposition to take advantage of the other party. There is a "something" in the handshake which is almost impossible to express in words, but which is recognized instinctively by those having Human Nature well developed. It is more of a "feeling" of certain Qualities manifested by the other person. A little thought and attention paid to this subject will tend to develop this recognition on the part of one deficient in it. One may, with a little practice, learn to distinguish between the honest and the dishonest; the moral and the immoral; the active and the passive; the energetic and the slothful; the grasp of good-fellowship, and that of superciliousness; the friendly and the antagonistic; the candid and the deceitful; and all the other various kinds of handshakes. Mental states manifest in outer form in handshakes as in many other physical actions and appearances.

First study the several Qualities in their inner aspect, and then learn to distinguish the various outer forms of each. From the inner proceed to the outer, and having learned the way you will be able to retrace your steps from the outer to the inner in the case of other persons. The principle once grasped, the rest is all a matter of practice and experience.

FINIS.

The Inner Consciousness: A Course of Lessons on the Inner Planes of the Mind, Intuition, Instinct, Automatic Mentation, and Other Wonderful Phases of Mental Phenomena

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Lesson I.
Inner Consciousness.

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IT WAS formerly taught in the schools that all of the Mind of an individual was comprised within the limits of ordinary Consciousness, but for many years this old idea has been gradually superceded by more advanced conceptions. Leibnitz was one of the first to advance the newer idea, and to promulgate the doctrine that there were mental energies and activities manifesting on a plane of mind outside of the field of ordinary consciousness. From his time psychologists have taught, more and more forcibly, that much of our mental work is performed outside of the ordinary field of consciousness. And, at the present time, the idea of an "Inner Consciousness" is generally accepted among psychologists.

Lewes says: "The teaching of most modern psychologists is that consciousness forms but a small item in the total of physical processes. Unconscious sensations, ideas and judgments are made to play a great part in their explanations. It is very certain that in every conscious volition—every act that is so characterized—the larger part of it is quite unconscious. It is equally certain that in every perception there are unconscious processes of reproduction and inference—there is a middle distance of subconsciousness, and a background of unconsciousness." And Sir William Hamilton states: "I do not hesitate to affirm that what we are conscious of is constructed out of what we are not conscious of—that our whole knowledge in fact is made up of the unknown and incognizable. The sphere of our consciousness is only a small circle in the centre of a far wider sphere of action and passion, of which we are only conscious through its effects." And Taine has said in connection with the same thought: "Mental events imperceptible to consciousness are far more numerous than the others, and of the world which makes up our being we only perceive the highest points—the lightedup peaks of a continent whose lower levels remain in the shade. Beneath ordinary sensations are their components, that is to say, the elementary sensations, which must be combined into groups to reach our consiousness. Outside a little luminous circle lies a great large ring of twilight, and beyond this an indefinite night; but the events of this twilight and this night are as real as those within the luminous circle." To this, Maudsley adds his testimony, as follows: "Examine closely and without bias the ordinary mental operations of life, and you will surely discover that consciousness has not one-tenth part of the function therein which it is commonly assumed to have. In every conscious state there are at work conscious, subconscious and infra-conscious energies, the last as indispensable as the first."

It is now known that "InnerConscious" ideas, impressions and thoughts play a most important part in the thoughtworld of every individual. Beyond every outerconscious action there may be found a vast innerconscious background. It is held that of our entire mental processes, less than ten per cent are performed in the field of outerconsciousness. As a well known writer has so well expressed it: "Our self is greater than we know; it has peaks above and lowlands below the plateau of our conscious experience." Prof. Elmer Gates has forcibly put it: "At least ninety per cent of our mental life is subconscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of sub-consciousness. We sit and try to solve a problem and fail. We walk around, try again and fail. Suddenly an idea dawns that leads to a solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought, or of a truth, but we can, as it were, guide the ship by a moving of the helm."

But, perhaps, the most beautiful expression of this underlying truth, is that of Sir Oliver Lodge, who says in his consideration of the subject: "Imagine an iceberg glorying in its crisp solidity, and sparkling pinnacles, resenting attention paid to its submerged self, or supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return. Or, reversing the metaphor, we may liken our present state to that of the hull of a ship submerged in a dim ocean among strange monsters, propelled in a blind manner through space; proud perhaps of accumulating many barnacles of decoration; only recognizing our destination by bumping against the dockwall; and with no cognizance of the deck and cabins above us, or the spars and sails—no thought of the sextant, and the compass, and the captain—no perception of the lookout on the mast— of the distant horizon. With no vision of objects far ahead— dangers to be avoided—destinations to be reached—other ships to be spoken to by means other than by bodily contact—a region of sunshine and cloud, of space, or perception, and of intelligence utterly inaccessible below the waterline."

Dr. Schofield has cleverly and beautifully illustrated the idea in the following words: "Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultrared rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultraviolet rays at the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the subconscious, that which lies below the red line, but also the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the subconscious mind links us to the body on the other."

The late Frederic W. H. Myers, after years of careful study and research along the lines of the "outofconsciousness" states, formulated a hypothesis of a "secondary self," or as he called it a "Subliminal Self," which "self" he held possessed certain powers which it exercised in a measure independent of the ordinary conscious "self." Perhaps the best explanation of his hypothesis has been stated by Mr. Myers, himself, in his book entitled "Human Personality," in which he states: "The idea of a threshold of consciousness—of a level above which sensation or thought must rise before it can enter into our conscious life—is a simple and familiar one. The word Subliminal—meaning 'beneath the threshold'—has already been used to define those sensations which are too feeble to be individually recognized. I propose to extend the meaning of the term, so as to make it cover all that takes place beneath the ordinary threshold, or say, if preferred, the ordinary margin of consciousness—not only those faint stimulations, whose very faintness must keep them submerged, but much else which psychology as yet scarcely recognizes; sensations, thoughts, emotions, which may be strong definite, and independent, but which, by the original constitution of our being, seldom merge into that Supraliminal current of consciousness which we habitually identify with ourselves. Perceiving that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a Subliminal, or Ultramarginal, Consciousness—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beyond the margin seems to be no discontinuous or intermittent thing; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream) but that there also is a continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions and response to new ones, which we commonly call a Self—I find it permissible to speak of subliminal Selves, or more briefly a subliminal self. I do not indeed by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the Subliminal Self that part of the Self which is commonly subliminal; and I conceive that there may be—not only many coöperations between these quasiindependent trains of thought—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognizance is in reality more than a fragment of a larger self—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation."

We have given you the different views of these respective authorities not that we purpose adopting exclusively any of the various theories or hypotheses advanced, but merely that you may see that this question of an "Inner Consciousness" is not a mere vague theory of certain mystics and metaphysicians, but on the contrary is one that has attracted the earnest attention and consideration of scientific men and careful investigators along psychological lines. We shall have but very little to do with theories in this book—the Facts of the subject concern us more earnestly.

Lesson II.
The Planes of Consciousness.

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WE HAVE seen, in the preceding chapter, that many leading minds have recognized the existence, and phenomena of, certain Planes of Consciousness lying outside of (below or above) the ordinary plane or field of ordinary consciousness. Brushing aside as unimportant the various names and terms that have been aplied to these planes or fields of “inner consciousness,” we easily find a common ground of agreement between all of the authorities. It is true that the subject has become somewhat clouded by the insistence of certain details of theory on the part of the several investigators, but they all practicaly agree upon the fundamental and basic facts and phenomena—and it is upon these basic and fundamental facts and phenomena that we shall rest our case as presented in this little book.

The student of psychology has heard much during the past decade regarding the many theories, some of them quite fantastic, designed to account for and explain the phenomena which science finds to exist and which it has classified as belonging to the innerconscious plane of mental activity. Some of the theories advanced to account for the known facts and observed phenomena, have attracted to their support many followers, the respective schools holding animated and sometimes fierce contest regarding the validity and superior qualities of their respective schools and their founders. But with these theories, and the schools which have been built up upon them, this work will have little to do or say. Enough for us is the fact of the existence of the phenomena, and the fact that there is certainly in manifestation an area of mental activity, which for reasons that we shall state we have called “The Inner Consciousness.” Recognizing the fact of the phenomena and accepting it as proven truth, we shall proceed to consider its manifestations, and apparent laws, and also the methods whereby one may use this mental activity to advantage. But we shall leave the theories to the theorists, and the discussions regarding the same to those who are fond of such exercises of the mind—for ourselves, we are tired of such things, and prefer to deal with observed facts, and the “how to get results” part of the question. We are apt to regard as a truth the observation of the writer who said: “Theories are but mighty soapbubbles, with which the grown up children of science amuse themselves." And we also view with favor the lines of the poet in which he says:

> "The nearer to the practical men keep—
> The less they deal in vague and abstract things—
> The less they deal in huge, mysterious words—
> The mightier is their power.
> The simple peasant who observes a truth,
> And from the fact deduces principle,
> Adds solid treasure to the public wealth.
> The theorist who dreams a rainbow dream,
> And calls hypothesis philosophy,
> At best is but a paper financier
> Who palms his specious promises for gold.
> Facts are the basis of philosophy;
> Philosophy the harmony of facts,
> Seen in their right relation."

As a matter of fact, in order to account for the phenomena of the Inner Consciousness, it is not necessary to believe in, or assume, the hypothesis of any kind of a "dualmind" at all. One mind may contain within itself sufficient to account for the facts, without postulating a "twomind" theory. One mind may contain within itself two, or many more than two, planes or fields of activity or consciousness, upon which and in which the varied mental phenomena may be manifested. In order to understand the phenomena of the Inner Consciousness, all that it is necessary for us to do is to start with the idea that in the mind of every person there are areas, fields, or planes of mental activity above and below the field, area, or plane that we know as "The Outer Consciousness." In other words, to assume (1) that there are basements, or cellars, vaults and subvaults of mind, below the level of the mental first floor in which we consider the results of our mental processes; and (2) is this true that also there are several mental stories above (as well as below) the one on which we do our "considering." And it is with these several stories of mind—these planes or areas of mental activity—that we shall now have to do in this work.

As we have seen from the authorities quoted, the fields or areas of mind, outside of the circle of the Outer Consciousness, are many and varied. Careful investigators have divided the mental activities of these several planes or areas into two general classes, namely (1) those "below" the plane of outer consciousness, and which have the nature of automatic action; and (2) those “above” the plane of outer consciousness, and which have the nature of intuitive action, *etc.*

Some investigators have given to these two general planes or fields of mentation, the names of “the subconscious,” and the “superconscious,” respectively—the term “sub” meaning “under, beneath, etc.,” and the term “super” meaning “above, over, etc.,” The trouble with this classification is that it places the “conscious mind,” or that portion of our mentality the actions of which we may call “the outer,” in the center of a scale, the extremes of which represent the higher and lower phases of “inner” mentation, respectively. This is not correct, for the socalled “conscious” mind is merely a “field of observation” before which passes the results of mental activity on the other planes, which when evolved pass into the field of consciousness, just as a star passes into the field of observation of a telescope, or a tiny object into the field of observation of the microscope, and is then perceived by the watching organ of vision. These objects passing into the “field of observation” of the outer consciousness, may come from the higher or lower planes of the Inner Mind. In fact the best observers know there can be no hard and fast line drawn between the activities and manifestations of the two respective groups of planes known as the “sub-conscious” and “superconscious” minds. These activities shade into each other, and are like the degrees on a scale which are merely symbols which record the comparative and relative stages of manifestation of a thing, but which do not divide the thing into absolute divisions or classes.

In fact, the very best occult authorities inform us that there are very many degrees or “planes” of mental activity, higher and lower, outside of the field of observation of the Outer Consciousness. On the lower planes of consciousness are to be found the consciousness of the various cells, and cellgroups, in our bodies, which constitute the “organ minds” which occultists know to exist. Then there are many planes of mentation concerned with directing the bodily activities. Then there are many planes of “thought” below the ordinary field of outer consciousness—and many planes of “awareness” and “knowing” above that of the ordinary intellectual operations of the average mind. These planes are merely the many degrees in the grand scale of Mind. We shall learn something of certain of them, as we proceed with these lessons.

Following the illustration of the “upper and lower stories, basements, cellars, subcellars, etc., we may say that it will help the student to think of the ordinary “Field of Observation” known as the Outer Consciousness of the Everyday Mind, as akin to the “Main Floor” of a warehouse, on which is received merchandise arriving from the outside business world; and on which are started, packed and expressed the various goods, wares and merchandise reaching that department from the upper stories, basement, cellars and other storehouses of the mental warehouse and place of business, in pursuance to orders from “The Office.” The Outer Consciousness, or Field of Observation and Consideration, is not a separate “Mind” as some claim, or the “Real Mind” as the masses of people consider it, but instead is merely a “department” of the whole mental business, in which the goods, stored articles, and manufactured goods from the other departments and workshops are sorted, selected, packed and expressed to the outer world. If you will fix this illustration in your mind, you will be able to easily assimilate and consider the facts to which we shall call your attention in the following lessons:

And, now, you see why we have adopted the term “The Inner Consciousness” as applicable to both the higher and lower planes of the “extra-conscious” mental activities. The term “inner” means “further in; interior; internal; not outer, etc.” The word “Consciousness” is one difficult to correctly define. In a general sense it means “mental awareness,” but we have adhered to the closer meaning of the term which is used in the sense of “awareness of mental action and energy,” or the quality by which Mind in activity is “aware” of its own activities. There can be no mental activity without consciousness on some plane, and the use of the word “unconscious” in connection with mental activity is an absurdity. There is consciousness, in some degree and on some plane, in everything, from the atom, and electron to the highest manifestation of superhuman mind. And that which we call our “Outer Consciousness,” is merely one of the many planes of the manifestation of the quality.

And, now let us proceed to our consideration of the phenomena and principles of manifestation of the “Inner Consciousness.”

Lesson III.
The Basements of the Mind.

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IN THE lower planes of the Inner Consciousness are performed the various forms of mental activity which have to do with the building up, preservation, repairing, etc., of the physical body. Every cell has its share of mind, and every combination of cells into cellgroups and organs of the body, has its group or organ mind also. That which we call “Instinct” or “Nature” in a person or animal is a manifestation of Mind on some of the lower planes of the Inner Consciousness. And these lower planes are susceptible to suggestions or orders from other planes of mind, and will take on suggested ideas or conceptions, the result being that we are often made sick by ideas absorbed or suggested in this way; and we are likewise cured of physical ailments by similar methods, the suggested idea be placed on the proper plane by means of “autosuggestion,” “imparted ideas,” and mental “treatments” of various kinds. Mind pervades every part of the physical body, and is always capable of being impressed by orders or suggestions coming from the more dominant portions of the mind of the individual.

On some of the lower planes of the Inner Consciousness are to be found the seat and abode of the socalled “automatic” or “habit” actions of the mind. The Habit mind is made up of various things which have been placed there by the individual, which things were once performed in the field of consciousness, but which gradually became almost automatic by reason of experience, repetition, etc., until the performance of them passes from the field of consciousness down to some of the lower planes of the Inner Consciousness, thus becoming “second nature” and being likely to be repeated with little or no attention being bestowed by the conscious mind. You are familiar with this fact—all of you perform certain work almost automatically. You run the sewing machine, typewriter, or play the piano almost automatically, and may be thinking of other things at the same moment. These tasks were originally performed only by an expenditure of much attention and effort on your part, but constant practice has enabled you to delegate the work to certain planes of your Inner Consciousness, until now they almost “work themselves,” with a minimum of attention and concentration on your part. Some writers hold that no one really learns how to perform a task properly, until he or she is able to pass it down to this part of the mind, where it is performed almost automatically. Musicians and others are aware that their best work is performed by this part of their mentality, and that when, as occasionally happens, their conscious attention is directed to the work, there is a "slip up" and less perfect performance. The artist knows what it is to "lose himself" in his work and his greatest successes come at such times. Every writer knows this also, and the phenomena occurs in all manner and kinds of work. How many of us lose ourselves in "daydreams" when performing our habitual tasks? How many of us seem to stand aside and watch ourselves work at tasks rendered familiar by habit.

We often cross the streets without paying conscious attention to our actions, and many of us have had the experience of "forgetting where we are going" and after a time finding ourselves brought up standing in front of the place from which we started. We put on our clothes in this way, the same arm going into the same sleeve, etc., without our thinking about the matter. If you will notice which arm you place in your coat the next time you dress, and then after taking off the coat again, try to insert the other arm first (reversing the regular order) you will be surprised to see how awkward you are, and how the "habitmind" rebels at the change. The same is true of buttoning a collar—you always button on a certain tab first, and will find it most difficult to reverse the process.

We are in the habit of thinking of these things being "done by themselves" or as "doing themselves," but a moment's consideration will show you that nothing can manifest such activity except by means of mind of some kind and degree. The activity is the result of mental processes and direction, and without mind could not be performed. We may call it "automatic" or "mechanical" if we please, but it is really the result of mind—there is mind back of and in every "automatic" action of the individual. But being below the field of the outer consciousness, we do not recognize the mental operation. It is part of the phenomena of the lower planes of the Inner Consciousness.

And there are other planes of that wonderful region, in which certain "habits" are implanted, but which were not placed there by ourselves. We allude to the field of hereditary influences which have come down to us from those who lived before us throughout countless generations. There are planes of the Inner Consciousness filled with impressions, ideas, habit, emotions, feelings, desires and impulses which we have acquired by inheritance from the past. From the time of the cave men, and even further back, have come to us certain mental seeds and forces, which lie slumbering in the deep recesses of the lower planes of the Inner Consciousness. We are able to control and subdue, or else use, these latent impulses, by means of our higher mental faculties, but they are there just the same. As some writers have said, we have “the whole menagerie within us”—the tiger, the ape, the peacock, the donkey, the hyena, the goat, the sheep, the lion, and all the rest of the collection. We have come by these things honestly, and there is no reason to be ashamed of them—the shame consists only in turning these wild beasts loose into actions unworthy of our higher state gained through arduous evolution. As Luther Burbank has said: “Heredity means much, but what is heredity? Not some hideous ancestral specter, forever crossing the path of a human being. Heredity is simply the sum of all the effects of all the environments of all past generations on the responsive evermoving life forces.” And all of the effects of all the past environments of all past generations are registered, faintly or strongly on certain planes of our Inner Consciousness. An understanding of this fact will enable us to submit such tendencies when they occasionally poke their heads out from their dark caves in response to some familiar call which has roused them from their slumber—and an understanding will enable us to call upon the past within us for help and aid when we need the same to perform certain of the work of life. We have many things within us, which can and will manifest in outer consciousness when so called forth. We may use these things, or else allow them to use us, according to our degree of understanding and will power. But let us remind you always that there is nothing good enough to allow it to “use” you—use many things, but allow nothing to use you.

There are other planes of the Inner Consciousness in which rest the many suggestions placed there by your outer consciousness or that of others. You have a queer storehouse of acquired Suggestion, some good, some bad, and some neither or both. And from this storehouse comes the “habitthought” of which such a large part of our mental processes are composed. In that storehouse are packed away countless impressions, ideas, opinions, prejudices, notions, likes and dislikes, and similar mental furniture. Much of this has been placed there by ourselves as the result of past thinking or halfthinking. And much has been placed there by the opinions, statements and suggestions of others, which we have admitted to our Inner Consciousness without due consideration and examination. As we shall see later on, this storehouse is an important part of our mental dwelling, and we should be careful just what we admit there. We shall also see that by means of AutoSuggestion we may place there just what is likely to aid and help us in our lives, and that by the same means we may counteract the effect of many adverse and hurtful suggestions and “mentalhabits” that we have allowed to find a home and storage room on these important planes of our minds. An understanding of these facts will be of the greatest importance and benefit to us.

On other planes of the Inner Consciousness are to be found the impressions and records comprising that which we know as “Memory.” The Memory part of our mentality is like a vast collection of phonographic records upon which are registered the countless impressions that we have received during our life. Some of these records bear deep, clear and distinct impressions which when placed in the “Recollecting” machine send forth a clear reproduction of the original which produced the impression. Others contain impressions less clear—some bear very indistinct impressions, which are most difficult of reproduction. But there is this difference between these memory records, and those of the phonograph. The phonographic records grow fainter and less perfect according to the frequency of their use, while the memory records register a still deeper and clear impression the oftener they are reproduced. If one dwells in memory upon certain past events, he will find that each reproduction gives out a clearer response. Of course, it is likewise true that one may mix outside facts and imaginary events with the real recollections, in some cases, so that in future reproductions the real and the false appear together. But this is merely another proof of the rule. One may (and many often do) add to a tale at each telling, until at last the retold tale bears but little resemblance to the original—in so doing one mixes the new impressions with the old, on his mental phonographic records, and at the next reproduction both the original and the added points sound forth together. This is why some people “tell a lie so often that they actually believe it”—the repeated impressions upon the tablets of memory become deeper and clearer, and the notes of the false mix with those of the true. One should always endeavor to keep an honest collection of memory records, and be careful to avoid adding false impressions to the original ones.

It is astonishing that anyone at all familiar with the phenomena of Memory should doubt for a moment the existence of planes of consciousness beneath that of the ordinary outer consciousness. Every moment of our everyday life we are drawing upon these Inner Conscious Planes of Memory for the many things stored away there—far below the everyday outer consciousness. Not only do we draw upon these planes in this way, but in moments of intense stress— sudden danger—and other critical periods of life, these gates between these planes swing ajar and a flood of recollection pours out from them. It is related in numbers of instances that as a writer well expresses it: “The acts of a whole lifetime which are of consequence, and many that are not, will be flashed across the screen of memory with such lightning rapidity and with such distinctness as to seem like a vast panorama whose every detail is grasped by the mind in an instant of time. A noted highbridge jumper, in describing his feelings while making his famous leap from the Brooklyn bridge, stated that it seemed as if, during the few seconds required for his descent to the water beneath, there passed through his memory all the acts of his life, in their proper order—some of which had not appeared in his recollection for years, and which would have all his life remained dormant except for some extraordinary stimulus such as this. It is the almost universal experience of drowning persons who have been rescued at the last moment and resuscitated, that during the few moments just preceding the loss of consciousness, the memory suddenly grasps with a marvelous vigor the deeds of the life which seems about to end, and by some mysterious compelling intuition the sufferer is able and obliged to recognize at the same time, and more fully than ever before, the right or wrong of each particular act."

The following quotations will show you, at a glance, what an important part is played by this Inner Conscious faculty of Memory, in the domain of knowledge, in the opinion of eminent authorities:

> "All knowledge is but remembrance."—Bacon.
>
> "That which constitutes recollection or an act of memory is the present image which a past sensation has left in us, an image which seems to us the sensation itself."—Taine.
>
> "Memory is a primary and fundamental faculty, without which none other can work; the cement, the bitumen, the matrix in which the other faculties are imbedded. Without it all life and thought were an unrelated succession."—Emerson.
>
> "There is no faculty of the mind which can bring its energy into effect unless the memory be stored with ideas for it to look upon."—Burke.
>
> "Every organ—indeed, every area and every element—of the nervous system has its own memory."—Ladd.
>
> "Memory is the golden thread linking all the mental gifts and excellences together."—Hood.
>
> "Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the councilchamber of thought."—Basile.
>
> "A man's real possession is his memory; in nothing else is he rich, in nothing else is he poor."—Alexander Smith.
>
> "I would rather have a perfect recollection of all that I have thought and felt in a day or a week of high activity, than read all the books that have been published in a century."—Emerson.

And, after reading the above, remember that all of the records of Memory are stored away on the planes of the Inner Consciousness, the existence of which has been denied by the majority of people until very recently. In considering the marvelous phenomena of Memory, what thinking man can doubt that his Mind, and Self, are greater by far than the little, narrow field of outer consciousness, which is nothing by the eyepiece of his mental telescope, or microscope, before which pass in review the objects rising from, or superimposed by, the planes of the Inner Consciousness?

Lesson IV.
The Mental Storehouse.

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IN THE previous lessons we have stated that there are planes of the Inner Consciousness which resemble vast mental storehouses in which are placed the materials from which much of our thinking is composed. These thoughtmaterials are brought by the porters and Carriers of our mental warehouse into the field of consciousness, or thoughtfactory, where they are manufactured into the fabric of conscious thought and action. In those vast mental warehouses are much that we never placed there ourselves—the remnants of mental goods stored by countless ancestors, which are constantly being brought forward to be woven into the fabric of our thoughts. But, there are also vast quantities of material, good, bad and indifferent, placed there by ourselves, and it is these personal contributions to the storehouse which largely determine that thoughts and acts which result from what we call “our character” or our “nature.” And this being the fact, is it not of the greatest importance that we should be careful just what kind of material we place in these great mental warehouses and storage chambers? Our present thoughts and actions—our characters, in fact, are largely the result of our past thoughts and mental attitude. And the thoughts, actions and character of each of you, in the future, will be largely the result of the mental material which you are now placing in these storage rooms of your mind. This is not “preaching” or “moralizing,” but is merely the calling of your attention to facts and truths known to, and admitted by, all students of psychology.

We are today largely the result of what we have thought, or what we have allowed to impress us in the past. Our Mental Attitude, together with the kind of suggestions that we have allowed to impress us in the past, determines to a great extent our “character” and “self” of today. When we think, we do not manufacture the thoughtfabric out of the thin air, or sunlight, or out of “nothing” as many seem to suppose. Each bit of wonderful fabric of thought and action is the result of the weaving of the mental material that we have accumulated in the past and stored away in some of the storage rooms of the Inner Consciousness. This surely is plain enough to everyone who will give the matter a moment’s thought, and yet how few really have realized the truth and still fewer are those who have learned to act upon this principle. If we were building a house, store or any other building, how careful we would be to see that none but the best materials were delivered to the builders in whose hands the erection of the property was placed. How carefully each item of material would be inspected. If we were in the manufacturing business, and wished to turn out goods of fine quality, how careful we would be regarding the grade of the material to be used. Our buyer would exercise his skill, and the inspector would look over each consignment as it arrived, rejecting all imperfect and unsatisfactory material. And yet, how careless we are regarding our thoughts, moods, mental attitudes, and autosuggestions that we place among the material to be used in our mental building and manufacturing in the days to come. Is it not time to call a halt on these careless and almost criminal methods, and adopt a sane, scientific plane of thought-life?

The Mental Attitude of a man is represented by the character of thoughts which he allows to "take a hold on him." If he allows every despondent, negative, hurtful thought to obtain lodgment in his mind, his mental attitude will gradually become in harmony with such thoughts, and he will be laying away a fresh stock of negative thoughts each day, which will surely be woven into the mental-fabric he turns out on some future day. Can you doubt this, when you know of the effects of certain mental "habits" of manifestation? And what are these habits, but the using of the thought-material of the past? How much harder is it for a man whose mind is full of these negative thought-materials to present a bold, confident, courageous front in the battles of life? His every instinct and habit of thought is against it. It is so much easier to droop the shoulders, and fold the hands, and say "what's the use?" in such a case— because all the mental material is of that dark grey, negative hue—all the material is of that rotten, worthless quality. But if, in the past you have cultivated the habit of refusing to admit the negative thoughts and suggestions—have thrown them out on the scrap-pile, and have stored away nothing but the bright, cheerful, courageous and positive thoughts and suggestions— then when you begin to build or weave you will surely produce the best kind of thought and action. You cannot help it, for you are working with the best materials, and with your mental machine adjusted to the proper gauge.

All this is far more than "jollying" or "cheering-up talk"—it is a statement of psychological fact which if once thoroughly understood by the masses of people, would make this old world of ours over into a much brighter and cheerful place. An understanding of these principles will make you over mentally, if you will but act upon your new knowledge. There is no "secret process" connected with this work—all that is necessary for you to do, is to Will that henceforth you will allow no negative, depressing or undesirable thought take lodgment in your mind, but will on the contrary keep steadily at work replacing the undesirable things in your mind with desirable material. When a negative thought comes into your field of consciousness, dismiss it with the thought "there is another bit of that mental truck that I stored away—away with it to the scrap-pile." And lose no opportunity of thinking the bright, optimistic, positive, desirable thoughts, and storing them away. And when you can put one of these thoughts into action, by all means do so, for by so doing you have added a large share to the right kind of material in your mental storehouse.

Do not let the thought of the past thought-foolishness worry you or discourage you. Think of the comparison, made by a well-known writer who compared the mind to a bowl of muddy water, into which a clear stream of fresh water was pouring. Anyone will see that the fresh water will gradually clear the entire body of water, until the muddy substances are not discernible. So pour in the kind of thoughts you desire, and thus render clear the muddiness that has been your bane for so long. Another writer has compared the matter to a dark room— if you wish to drive away the darkness, just open the shutters and admit the light, and lo! the darkness has disappeared. And this last illustration is true according to the old occult teachings which held that a "positive" thought always tended to neutralize and transmute a "negative" one—in fact that a positive thought had sufficient potency and force to neutralize many negative thoughts. This being the case, by will-power, and perseverance, you may change the nature of your mental-materials stored away in the storerooms of the Inner Consciousness, including the inherited ones, and thus render yourself practically a new person in character and nature, within a reasonable time.

The Ego is the real master, and not the slave of environment that so many seem to think it is. It is true that when the Ego lies dormant and passive, the personality is indeed made up of the inherited ideas and feelings; the suggested thoughts and ideas; and the acquired ideas and tendencies picked up during our life. But let the Ego once rouse itself and put into operation its own weapon—the Will—then it is enabled to master environment, and to cast out the rubbish stored away from the past, replacing it with bright, fresh, good strong mental material from which the thoughts and actions of the future will be manufactured. The Ego can remake one's "character," for it is the Master of the Mental Warehouse. Dismiss your careless and incompetent mental assistants, which have allowed this accumulation of mental rubbish. Take charge yourself—You, the Ego—and assert your Mastery. Inspect and pick out your own mental material, that nothing but the best quality of thought and action may be produced!

Lesson V.
“Making-Over” Oneself.

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ONE OF the most interesting phases of the science of using the Inner Consciousness, is that which may be called “making-over” oneself. That is, the application of psychological laws in the direction of rebuilding certain of the Inner Conscious planes, or rather in replacing the mental material stored there by the more desirable material. This process has been aptly called “Character Building,” which indeed it is, for the character is largely dependent upon what is contained in the Inner Consciousness, and whatever affects the latter affects the Character. The word “Character” itself, is derived from a Greek word meaning “to engrave;” to “cut in”; and some of the authorities state that the Greek word was derived from some older language and was first used by the ancient makers of bricks to indicate the personal trade mark marked by each upon the bricks manufactured by himself, each maker having his own trade mark. And the word has gradually grown in meaning until today we use it in the sense of “the peculiar quality, or sum of qualities, by which a person or thing is distinguished from others.” (Webster.) This latter-day use of the term is interesting when one is able to trace it from its original usage, showing the idea that was in the minds of those who have gone before us, i. e., that this thing that we call “character” was something impressed or engraved upon a man’s mental substance. To the majority of persons character is something that belongs to a person, by some unchangeable natural law, and which cannot be altered or improved. To the experienced psychologist, however, character is a plastic thing, which is modified by the character of one’s thoughts and mental attitude, and which may therefore be improved, changed or altered at will.

Psychology, taking cognizance of the planes of Inner Consciousness, and understanding the truth of the fact that character is the fabric manufactured from the material stored away on those planes, now teaches that by placing the proper materials in the storage rooms we may cause the character to be manufactured in accordance with the quality thereof. In short, that one may practically “make-over” oneself by placing the right kind of “raw material” in the mind. This is true in the case of training children and others, but is equally true in Self Training or Character Building.

To those who may think that in speaking of the planes of the Inner

Consciousness, we are postulating a shadowy, intangible, "mind,"independent of the brain, we would say that this is not correct. We regard the brain as the organ of the mind, in its Inner Conscious manifestations as well as in its outer-conscious ones. The brain is composed of an enormous number of cells, composed of "plasm" or elementary living matter, some authorities estimating the number of the brain-cells at about 500,000,000 to 2,000,000,000, the number depending upon the mental activity of the person. Beside the number of brain-cells in active use, there are always great reserve forces of cells awaiting a sudden call. In addition to this, it is believed that the brain will "grow" additional cells in cases of need, so that the mind capacity of the individual is almost limitless. A class of brain-cells actively used will manifest a tendency to spring into activity almost automatically, at the slightest need, while those remaining unused will become almost atrophied, and are called into action slowly and clumsily. It therefore follows that the cells which are constantly used will exert a more marked influence upon the character of the individual than will those become atrophied by disuse. Therefore, if one will but use a set of cells actively, they will manifest strongly in his everyday life and character.

To develop traits of character in oneself, that we consider desirable but lacking, we should endeavor to think and act as often as possible along the lines that we wish to develop. Just as we exercise the muscle that we wish to bring up to a higher degree of efficiency, so should we exercise the faculties of the mind that we wish to increase in power and strength. And at the same time, we should avoid developing the opposite set of faculties. And if we wish to rid ourself of, or restrain an objectionable set of faculties, we should actively use and thus develop the opposite set, so as to counteract the undesirable ones. As Halleck says: "By restraining the expression of an emotion we can frequently throttle it; by inducing an expression we can often cause its allied emotion." Prof. James says: "Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced it know: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw."

To sum up the matter of "Making-over" Oneself, we may say that the whole secret consists in filling up the particular storage-room having to do with the desired faculty, and its opposite, with thoughts, actions, desires, manifestations, etc., of the desired thing. Think of the thing; act it out so far as possible; desire it ardently; picture it out to yourself as much as possible—in short, keep its mental image before you as clearly and as persistently as possible. It is an old occult maxim that "we grow to be like the thing that we keep constantly in our mind"—and if you will but keep that axiom in your mind, you will work out the problem for yourself.

The secret underlying much of the phenomena called "occult" is the creation of what is known as a "Mental Image," and which is really a mental pattern or mould from which we wish to materialize character in ourself or others. This Mental Pattern or Mould serves as a "model" around which is built the actual mental manifestation. And the clearer and stronger we build this Mental Image, the better and stronger results do we materialize. Keep in mind constantly the idea of the thing you wish to be, and you will unconsciously grow toward being just that thing. This is a well established psychological law, and is not a mere airy fancy of some writer's imagination. You can see it evidenced in the life of yourself and those around you. Everyone unconsciously inclines toward the shape and form of the Mental Image that they carry around with them. And, this being so—that we grow to resemble our Ideals—should we not be careful to use the right kind of mental patterns or moulds? Our manifested character depends upon the mental patterns created by ourselves, either by our own will and according to our own judgment, or else, unconsciously, from the suggestions or will of others.

Aristotle wrote that of every object of thought there must be in the mind some form, phantasm, or species; that things sensible are perceived and remembered by means of sensible phantasms, and things intelligible by intelligible phantasms; and that these phantasms have the form of the object without the matter, as the impression of a seal upon wax has the form of a seal without its matter. The student of modern psychology may see, at a glance, just what Aristotle meant—the Mental Image which moulded or served as a pattern for the thought which would spring from the Inner Consciousness. Kay says: "It is as serving to guide and direct our various activities that mental images derive their chief value and importance. In anything that we purpose or intend to do we must first of all have an idea or image of it in the mind, and the more clear and correct the image, the more accurately and efficiently will the purpose be carried out. We cannot exert an act of volition without having in mind an idea or image of what we will to effect." The same writer also says: "Clearness and accuracy of image is only to be obtained by repeatedly having it in mind or by repeated action of the faculty. Each repeated act of any of the faculties renders the mental images of it more clear and accurate than the preceding, and in proportion to the clearness and accuracy of the image will the act itself be performed easily, readily, skillfully."

And, now, all this that we have said on the subject means simply that you can "make over" yourself, to be that which you desire to be, by means of determined and persistent desire and will. By filling up the storage-rooms of the proper plane of the Inner Consciousness with the "Ideals" and "Ideas" which you desire to materialize in your own character and self, you will find that you will gradually begin to grow like the Mental Image that you have placed there. Your thoughts, actions, feelings and emotions will gradually be found to be reshaping themselves to fit in to the pattern or mould which you have set before them. The material which has been placed in the storage-rooms will be brought forth by the silent mental workers and, being placed into the mental machinery will be manufactured into thoughts, moods, feelings, emotions, actions and outward manifestations of the grade and quality indicated by the materials which you have supplied. You cannot make silk from cotton, nor broadcloth from shoddy. Unless you furnish the proper materials you cannot expect the finished product to be as you desire. You are making character and "self" every day—but it depends upon the material furnished just what that character or self shall be. An understanding of the Inner Conscious workings of the mind gives you the only key to the mystery of character and self—then why not act upon it?

Lesson VI.
“Automatic Thinking.”

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THE ADVANCED writers on the subject of psychology have given us many examples of the workings of the mind on the planes of what some have aptly called “Automatic Thinking,” We feel that it will be well to quote a few cases to illustrate this phase of the subject.

There are many instances stated of persons who had been earnestly endeavoring to solve certain problems and questions, but who had been compelled to lay aside the matters as incapable of solution at the time. In a number of such cases it is related that while thinking of something entirely foreign to the subject the long sought answer would suddenly flash into the field of consciousness, of course without any conscious effort on the part of the person. A well known writer, in giving an instance of the kind which had happened to him personally, states that when the answer came to him in this way he trembled as if in the presence of another being who had communicated the secret to him in a mysterious manner. Nearly every person has had the experience of trying to remember a name, word, date, or similar thing, without success, and then after dismissing the matter from the mind have had the missing idea or word suddenly flashed from the Inner Consciousness into the field of the ordinary consciousness. Some part of the Inner Consciousness was at work trying to supply the demand, and when it found it it presented it to the person.

Another well known writer gives several cases of what he calls “unconscious rumination,” in which the mind worked silently, and below the field of the ordinary consciousness, after the person had read works relating to new subjects, or presenting new points of view essentially opposed to previously conceived opinions and views. He states that in his own experience, he found that after days, weeks, or even months, he would awaken to a realization that his old opinions were entirely rearranged, and new ones had taken their place. Some have called this process “sub-conscious mental digestion and assimilation,” and indeed the process is akin to the work of the physical organism in digesting and assimilating material nourishment.

Sir William Hamilton is stated to have discovered an important mathematical principle while walking one day in the Dublin Observatory. He stated that upon the occasion he “felt the galvanic circle of thought close,” and the sparks that fell from the mental process were the fundamental mathematical relations of his problem, which as all students know now forms an important law in mathematics.

Thompson the psychologist has written as follows on this subject: “At times I have felt a feeling of uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it. I delayed for a month the writing of my book ‘System of Psychology,’ but continued reading the authorities. I would not try to think about the book. I would watch with interest the people passing the windows. One evening while reading the paper, the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of such experiences.”

Berthelot, the eminent French chemist who founded the present system of Synthetic Chemistry, has said that the experiments leading to his remarkable discoveries in that branch of science were seldom the result of carefully followed lines of conscious thought or pure reasoning processes, but, instead, came of themselves, from a clear sky, so to speak. Mozart, the great composer, once said: “I cannot really say that I can account for my compositions. My ideas flow, and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, all at once. The rest is merely an attempt to reproduce what I have heard.” In addition to the experience above mentioned, Dr. Thompson has stated that: “In writing my work I have been unable to arrange my knowledge of a subject for days and weeks, until I experienced a clearing up of my mind, when I took my pen and unhesitatingly wrote the result. I have best accomplished this by leading the mind away as far as possible from the subject upon which I was writing.”

Oliver Wendell Holmes has said: “The automatic flow of thought is often singularly favored by the fact of listening to a weak continuous discourse, with just enough ideas in it to keep the mind busy. The induced current of thought is often rapid and brilliant in inverse ratio to the force of the inducing current.” Wundt has also said, on this subject: “The unconscious logical processes are carried on with a certainty and regularity which would be impossible where there exists the possibility of error. Our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the modus operandi. The unconscious soul, like a benevolent stranger, works and makes provisions for our benefit, pouring only the mature fruits into our laps." An English writer has stated: "Intimations reach our consciousness from unconsciousness, that the mind is ready to work, is fresh, is full of ideas. The grounds of our judgment are often knowledge so remote from consciousness that we cannot bring them to view. The human mind includes an unconscious part; unconscious events occurring in that part are proximate causes of consciousness; the greater part of human intuitional action is an effect of an unconscious cause—the truth of these propositions is so deducible from ordinary mental events, and is so near the surface, that the failure of deduction to forestall induction in the discerning of it may well excite wonder. Our behavior is influenced by unconscious assumptions respecting our own social and intellectual rank, and that of the one we are addressing. In company we unconsciously assume a bearing quite different from that of the home circle. After being raised to a higher rank the whole behavior subtly and unconsciously changes in accordance with it. Commenting on the above, another writer adds: "This is also the case in a minor degree with different styles and qualities of dress and different environments. Quite unconsciously we change our behavior, carriage, and style, to suit the circumstances."

Jensen has written: "When we reflect on anything with the whole force of the mind, we may fall into a state of entire unconsciousness, in which we not only forget the outer world, but also know nothing at all of ourselves and the thoughts passing within us after a time. We then suddenly awake as from a dream, and usually,at the same moment the result of our meditations appears as distinctly in consciousness without our knowing how we reached it." Another writer has said: "It is inexplicable how premises which lie below consciousness can sustain conclusions in consciousness; how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps." Some psychologists, Hamilton and others, have made a comparison likening the action of the mental processes to that of a row of billiard balls, of which one is struck and the impetus transmitted throughout the whole row, the result being that the last ball actually moves, the others remaining in their places. The last ball represents the plane of ordinary outer consciousness, the other balls representing the various stages of the action of the Inner Consciousness. Lewes, the psychologist, commenting on the above conception, adds: "Something like this, Hamilton says, seems often to occur in a train of thought, one idea immediately suggesting another into consciousness—this suggestion passing through one or more ideas which do not themselves rise into consciousness. This point, that we are not conscious of the formation of groups, but only of a formed group, may throw light on the existence of unconscious judgments, unconscious reasonings, and unconscious registrations of experience."

In connection with these processes of the mind, on the planes below those of the outer consciousness, many writers have noted the discomfort and uneasiness preceding this birth into consciousness of the ideas developed on the unconscious planes. Maudsley says regarding this: “It is surprising how uncomfortable a person may be made by the obscure idea of something which he ought to have said or done, and which he cannot for the life of him remember. There is an effort of the lost idea to get into consciousness, which is relieved directly the idea bursts into consciousness.” Oliver Wendell Holmes says: “There are thoughts that never emerge into consciousness, and which yet make their influence felt among the perceptive currents, just as the unseen planets sway the movements of the known ones.” He adds: “I was told of a business man in Boston who had given up thinking of an important question as too much for him. But he continued so uneasy in his brain that he feared he was threatened with palsy. After some hours the natural solution of the question came to him, worked out, as he believed, in that troubled interval.”

The above experiences are common to the race, and nearly everyone who reads the above lines will at once recognize the occurrences as familiar in his or her own mental experience.

Among the many interesting cases related to illustrate the principle of “automatic thing,” or “unconscious rumination,” that of the famous mathematical prodigy, Zerah Colburn, is perhaps one of the most striking. This individual possessed a remarkable faculty of “automatically working out the most difficult mathematical problems.” It is related of him, that while yet a child of seven years of age, and while he was without any previous knowledge of the common rules of arithmetic, he was still able by some intuitive, Inner Conscious faculty, to solve the most difficult mathematical problems without the aid of figures, pencils or paper—by some Inner Conscious system of Mental Arithmetic. At that early age, he was able in this way to immediately give the number of minutes and seconds in any given period of time, and to tell the exact product arising from the multiplication of any number consisting of two, three or four figures, by any other number consisting of a like number of figures. The records of his times give many wonderful instances of his strange power, from which we quote the following, as an illustration:

“At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, this child undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power. And in naming the last result, viz., 281,474,976,710,656, he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised as high as the tenth power, with so much facility and despatch that the person appointed to take doWn the results was obliged to enjoin him not that the person appointed to take down the results was obliged to enjoin him not to be so rapid. He was asked the square root of 106,929; and before the number could be written down, he immediately answered, 327. He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, 645. Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed, to all of which he answered in a similar manner. One of the gentlemen asked him how many minutes there were in forty-eight years, and before the question could be written down he replied, 25,228,800; and then instantly added that the number of seconds in the same period was 1,513,728,000. He persistently declared that he did not know how the answers came into his mind. Moreover, he was entirely ignorant of the common rules of arithmetic, and could not perform upon paper a simple sum in multiplication or division. In the extraction of roots, and in mentioning the factors of high numbers, he gave the answers either immediately, or in a very few seconds; whereas it requires, according to the ordinary method of calculation, very difficult and laborious work, and much time." A most peculiar sequel was noted in this case, for as the child was educated to perform mathematical calculations according to rule, and in the ordinary way, his wonderful power deteriorated, and in the end he was no more than the ordinary well-drilled child, so far as the branch of mathematics was concerned.

The instance of Blind Tom is also an illustration of "automatic thinking," for this poor, blind creature—but little above idiocy so far as ordinary knowledge was concerned—possessed something in his Inner Consciousness that enabled him to play any piece that he had ever heard, even years before, with perfect reproduction of detail; and to also improvise wonderful strains, and harmonies. Something was at work on the Inner Conscious planes of this poor black man's mind—as if to show to a doubting and materialistic world the possibilities of the human mind and soul in its hidden phases.

In view of the above instances, and many other similar ones, can you doubt that there are planes of mental action, outside of the ordinary consciousness, on which in some marvelous manner mental work can be, and is, done? Even if the experience of nearly everyone did not furnish proof, surely the recorded cases should place the matter above the plane of doubt. And yet, so strong is the spirit of Doubt, that many will say: "Yes, but—!"

Lesson VII.
Inner-Conscious Helpers.

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MANY OF YOU have heard the old fairytales and bits of folk-lore relating to the kindly “brownies,” or “good fairies.” who, feeling affection for, and gratitude toward, some poor tailor or cobbler who had befriended them, would come at night, when the workman and his family were asleep, and taking up the unfinished work that had been left on the table or bench, would work diligently at it so that when the morning’s sun roused the worker from his slumbers he would find his unfinished task completed. The little hands of the brownies would have fashioned the leather into shoes, then stitched and pegged them; the cloth would be cut and made into garments; the pieces of wood would be made into boxes, chests, furniture, chairs, *etc.* The rough material had been prepared by the workman during the day; the brownies would “do the rest.” But what has all this to do with the Inner Consciousness, you may ask. Just this—that in the Inner Consciousness of each of us there are forces which act much the same as would countless tiny mental brownies or helpers who are anxious and willing to assist us in our mental work, if we will but have confidence and trust in them. No, this is no fairytale; it is by a psychological truth expressed in the terms of the old fairy tale.

By reference to Lessons III and VI, you will see mentioned many instances of the work of these Inner Conscious Helpers. In Lesson VI, especially, you will notice several instances in which well-known authorities testified to the fact that there was a marked manifestation of “automatic thinking” or “unconscious rumination,” by means of which problems which had proved unsolvable by the conscious mind had been gradually worked out by the Inner Consciousness, and the results then duly presented to the field of outer consciousness. The facts are well known to psychologists and many investigators have learned to use the law to their own benefit.

The process of calling into service these Inner Conscious Helpers is similar to that by which we constantly employ the Memory to recall some forgotten fact or name. We find that we cannot recollect the desired fact, date or name, and instead of racking our brains with an increased effort, we (if we have learned the secret) pass on the matter to the Inner Consciousness, with a silent command “remember this name for me,” and then go on with our ordinary work. After a few minutes—or it may be hours—all of a sudden, pop! will come the missing name or fact before us—flashed from the planes of the Inner Consciousness, by the help of the kindly workers or “brownies” of those planes. The experience is so common that we have ceased to wonder at it, and yet it is a wonderful manifestation of the Inner Conscious workings of the mind. Stop and think a moment, and you will see that this missing word does not present itself accidentally or “just because.” There are mental processes at work for your benefit, and when they have worked out the problem for you they gleefully push it up from their plane on to the plane of the outer consciousness where you may use it.

We know of no better way of illustrating the matter than by this fanciful figure of the “mental brownies,” in connection with the illustration of the “Mental Storehouse.” If you would learn to take advantage of the work of the Inner Conscious Brownies, form a mental picture of the Mental Storehouses on the several planes of the Inner Consciousness, in which are stored all sorts of knowledge that you have placed there during your lifetime, as well as the impressions that you have had passed on to you from the past—whether that past be the lives of ancestors, or past lives of yourself, take your choice regarding this. The information stored away has often been placed in the storage rooms without any regard to systematic storing, or arrangement, and when you wish to find something that has been stored away a long time ago, the exact place being forgotten, you are compelled to call to your assistance the little brownies of the mind, which you do by the silent command of “recollect this for me.” These brownies are the same little chaps that you charge with the task of waking you up at four o’clock tomorrow morning when you must catch your train—and they obey you well. The same little fellows will also flash into your consciousness the report, “I have an engagement at two o’clock with]ones”—and looking up at your clock you can see that it is just a quarter before the hour of your engagement.

Well, if you will examine carefully into a subject which you wish to master, and will pass along the results of your observations to these Inner Conscious brownies, you will find that they will work the raw materials into shape for you in time. They will arrange, analyze, systematize, collate and arrange in consecutive order the various details of information which you have passed on to them, and will add thereto the various articles of similar information that they will find stored away in the various recesses of your memory. In this way they will group together various scattered bits of knowledge that you have forgotten. And, right here, let us say to you that you never absolutely lose anything that you have placed in your mind. You may be unable to remember to recollect certain things, but they are not lost—sometime later some associative connection will be made with some other fact, and lo! the missing idea will be found fitted nicely into its place in the larger idea—the work of our little brownies. Read the examples given in other lessons— they can be reproduced by you or anyone who will cultivate the “knack” of it. Remember Thompson’s statement that: “In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it.” This Inner Conscious digestion is the work of our little mental brownies.

There are many ways of setting the brownies to work. Nearly everyone has had some experience, more or less, in the matter, although often it is done almost unconsciously and without intent or knowledge. Perhaps the best way for the average person—or rather, for the majority of persons—is to get as clear an idea of what you really want to know as possible—as clear an idea or mental image of the question you want answered— and then, after rolling it around in your mind, giving it a high degree of voluntary attention, then, we say, pass it on to the Inner Conscious planes, with the mental command, “Attend to this for me—work out the answer, and then report to me,” or a similar order. This order may be made silently, or aloud if you wish—the forming of the words seems to give force to the order. Speak to the Inner Conscious workers just as you would to people in your employ, firmly but kindly. And, then—and this is an important point—you must accompany the order with an Earnest Expectation that your Will will be carried out. The clearer your belief the better will be the result. A doubt will interfere somewhat. The writer of this book once said: “Earnest Desire—Confident Expectation—and Firm Demand—these form the Triple Key of Occult Attainment.” And so it is, in this case as in many others. Talk up to your Inner Consciousness, and firmly command it to do your work—but also Earnestly Desire its accomplishment—and above all, Confidently Expect the desired answer. And then forget all about the matter— throw it off of your conscious mind, and attend to other tasks. And then in due time the answer will be forthcoming, and will flash before your consciousness—perhaps not until the very minute that you must decide upon the matter, or need the information. You may give your brownies orders to report by such and such a time, if you wish—just as you do when you tell them to awaken you for your train, or to remind you of your appointment.

Lesson VIII.
“Forethought.”

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The late Charles Godfrey Leland, a well-known writer, and investigator along psychological lines, devoted several of the last years of his long life (he lived to be nearly eighty years of age) to an investigation of the operation of the Will along the general lines of Inner Consciousness. He, of course, did not use the term “Inner Consciousness,” but he recognized the existence of its planes of mental manifestation, and his ideas fit very nicely into the subject-matter and ideas advanced in this book, particularly so far as concerns the actual employment of the power possible to those who understand the subject. In connection with the idea of “automatic thinking,” which we have described in the two preceding chapters, under the head of “automatic thinking,” and “inner conscious helpers,” he uses the word “Forethought” (first employed in a similar connection by Horace Fletcher). He uses the term “Forethought” in the same sense that we use the term “mental command” to the figurative brownies of the Inner Conscious planes. We think it advisable to quote liberally from him in this lesson and the one immediately following, in which latter the “Leland Method” is described. Mr. Leland’s ideas are so practical, and so readily understood by the average person, that you will do well to read closely these quotations. Mr. Leland says:

> “Forethought is strong thought, and the point from which all projects must proceed. As I understand it, it is a kind of impulse or projection of Will into the coming work. I may here illustrate this with a curious fact in physics. If the reader wished to ring a door-bell so as to produce as much sound as possible, he would probably pull it as far back as he could, and then let it go. But if he would, in letting it go, simply give it a tap with his forefinger, he would actually redouble the sound. Or, to shoot an arrow as far as possible, it is not enough to merely draw the bow to its utmost span or tension. If, just as it goes, you will give the bow a quick push, though the effort be trifling, the arrow will fly almost as far again as it would have done without it. Or, if, as is well known, in wielding a very sharp sabre, we make the draw-cut, that is, if to the blow or

chop, as with an axe, we also add a certain slight pull, simultaneously, we can cut through a silk handkerchief or a sheep. Forethought is the tap on the bell; the push on the bow; the draw on the sabre. It is the deliberate but yet rapid action of the mind when before falling to sleep or dismissing thought, we bid the mind to subsequently respond. It is more than merely thinking what we are to do; it is the bidding or ordering the Self to fulfill a task before willing it.

“Forethought, in the senses employed or implied, as here described means much more than mere previous consideration or reflection, which may be very feeble. It is, in fact, constructive, which implies active thought. Therefore, as the active principle in mental work, I regard it as a kind of self-impulse, or that minor part in the division of the force employed which sets the major into action. Now, if we really understand this, and can succeed in employing Forethought as the preparation for, and impulse to, Auto-Suggestion, we shall greatly aid the success of the latter, because the former insures attention and interest. Forethought may be brief, but it should always be energetic. By cultivating it we acquire the enviable talent of those men who take in everything at a glance, and act promptly, like Napoleon. This power is universally believed to be entirely innate, or a gift; but it can be induced or developed in all minds in proportion to the will by practice.

“Be it observed that as the experimenter progresses in the development of will by Auto-Suggestion, he can gradually lay aside the latter, or all processes, especially if he work to such an end, anticipating it. Then he simply acts by clear will and strength and Forethought constitutes all his stock-in-trade, process or aid. He preconceives and wills energetically at once, and by practice and repetition Forethought becomes a marvellous help on all occasions and emergencies. To make it avail the one who frequently practices Auto-Suggestion, at first with, and then without sleep, will inevitably find ere long that to facilitate his work, or to succeed, he must first write, as it were, or plan a preface, synopsis, or epitome of his proposed work, to start it and combine with it a resolve or decree that it must be done, the latter being the tap on the bell-knob. Now the habit of composing the plan as perfectly, yet as succinctly as possible, daily or nightly, combined with the energetic impulse to send it off, will ere long give the student a conception of what I mean by Forethought, which by description I cannot. And when grown familiar and really mastered, it will give to its possessor a power to think and act promptly in all the emergencies of life, in a greatly increased degree.

“All men of great natural strength of mind, gifted with the will to do and dare, the beings of action and genius, act directly, and are like athletes who lift a tree by the simple exertion of the muscles. He who achieves his aim by self-culture, training, or Auto-Suggestion, is like one who raises the weight by means of a lever, and if he practice it often enough he may in the end become as strong as the other. Such a man is like the hero in one of Mayne Reid’s novels, of whom it is said: ‘His aim with the rifle is infallible, and it would seem as if the ball obeyed his Will. There must be a kind of Directing Principle in his mind, independent of strength of nerve and sight. He and one other are the only men in whom I have observed this singular power.’ This means simply the exercise in a second, as it were, of the tap on the bell-knob, or the projection of the will into the proposed shot, and which may be applied to any act.

“Mind and especially Forethought, or reflection, combined in one effort with will and energy, enters into all acts, though often unsuspected, for it is a kind of reflex action or cerebration. Thus I once discovered to my astonishment in a gymnasium that the extremely mechanical action of putting up a heavy weight from the ground to the shoulder, and from the shoulder to the full reach of the arm above the head, became much easier after a little practice, although my muscles had not grown, nor my strength increased during the time. And I found that whatever the exertion be, there was always a trick or knack, however indescribable, by means of which the man with a brain could surpass the dolt at anything, though the latter were his equal in strength. But it sometimes happens that the trick can be taught and improved upon. And it is in all cases Forethought, even the lifting of weights or the willing on the morrow to write a poem.

“This acting or working of the two thoughts at once (the thought of just what you want, and the thought that you succeed) may be difficult for some readers to understand. It may be formulated thus: ‘I wish to remember tomorrow at four o’clock to visit my bookseller—bookseller’s—four o’clock—four o’clock.’ But with practice the two will become as one conception. When the object of a state of two will become as one conception. When the object of a state of mind, as, for instance, calmness all day long, is obtained, even partially, the operator (who must of course do all to help himself to keep calm, should he remember his wish) will begin to believe in himself sincerely, or in the power of his will to compel a certain state of mind. This won all may be won, by continued reflection and perseverance. It is the great step gained, the alphabet learned, by which the mind may pass to boundless power. This process of Auto-Suggestion, and trusting to the effect of ordinary sleep, is well adapted to producing desired states of mind, including those manifesting in future action.

“Forethought can be of vast practical use in cases where confidence is required. Many a young clergyman and lawyer has been literally frightened out of a career, and many an actor ruined for want of a very little knowledge, and in this I speak from personal experience. Let the aspirant who is to appear in public, or pass an examination, and is alarmed, base his Forethought on such ideas as this, that he would not be afraid to repeat his speech to one or two persons—why then should he fear a hundred persons? There are some who can repeat this idea to themselves, till it takes hold strongly, and they rise almost feeling contempt for all in court, as did a lady in St. Louis, who felt so relieved when a witness at not feeling frightened, that she bade the judge and jury to cease looking at her in that impudent way.

“It will be useless for any person to take up this method as a trifling pastime or to attempt Auto-Suggestion and development of Will with as little earnestness as one would give to a game of cards; for in such half-hearted effort time will be lost and nothing come of it. Unless centered upon with the most serious resolve to persevere, and make greater effort and more earnestly at each step, it had better be left alone. All who persevere with calm determination cannot fail ere long to gain a certain success, and this achieved, the second step is much easier. However, there are many people who after doing all in their power to get to the gold or diamond mines hasten away even when in the full tide of success, because they are fickle. And such people are more wearisome and greater foes to real Science than the utterly indifferent or the ignorant. This will not have been written in vain should it induce the reader to reflect on what is implied by patient repetition or perseverance, and what an incredible and varied power that man acquires who masters it.

power that man acquires who masters it.

“There are many cases in which the reader may ask me whether this method may be employed, to which I am compelled to answer that I have had no experience in such cases. But I may add, in such cases, that as regards the method, I am like the Scotch clergyman, who, being asked by a wealthy man if he thought the gift of a thousand pounds to the Kirk would save the donor’s soul, replied: ‘I’m na prepairet to preceesly answer thot question—but I wad vara warmly advise ye to try it.’”

Lesson IX.

The “Leland Method.”

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MR. LELAND, whose remarks on Forethought we gave you in the preceding lesson, paid much attention to a method of using the “Inner Consciousness” which is generally known as “The Leland Method.” Other writers, before and after Mr. Leland’s work, have considered this phase of the subject, but Mr. Leland deserves much credit for having brought the matter before the attention of a large number of people in so practical a manner, and in so forcible a style. We herewith give you the gist of his “method,” in his own words, culled from his works on the subject. Mr. Leland begins by stating that for a number of years he had given much attention, time, study and reflection to the subject of the methods of impressing the Inner Conscious planes of the mind with Auto-Suggestions (Forethoughts; Mental Commands; Orders to the Brownies, etc.,) given immediately before one would sink to sleep at night. He then goes on to say:

> “All mental or cerebral faculties can by direct scientific treatment be influenced to what would have once been regarded as miraculous action, and which is even yet very little known or considered. In the development of this theory, and as confirmed by much practical and personal experience, the Will can by very easy processes of training, or by aid of Auto-Suggestion, be strengthened to any extent, and states of mind soon induced, which can be made by practice habitual. Thus, a man, by a very simple experiment a few times repeated—an experiment which I clearly describe and which has been tested and verified beyond all denial—an cause himself to remain during the following day in a perfectly calm or cheerful state of mind; and this condition may, by means of repetition and practice, be raised or varied to other states or conditions of a far more active or intelligent description. Thus, for illustration, I may say that within my own experience, I have by this process succeeded since my seventieth year in working all day far more assiduously, and without any sense of weariness or distaste for labor than I ever did at any previous period of my life. And the reader need only try

> the extremely easy experiment, as I have described it, to satisfy himself that he can do the same, that he can continue it with growing strength ad infinitum.”

Mr Leland then goes on to point out to the reader the effects of Auto-Suggestion, which are known to all students of psychology. He says: “Then it came to my mind that since Auto-Suggestion was possible, that if I would resolve to work all the next day; that is, apply my self to literary or artistic labor without once feeling fatigue, and succeed, it would be a marvelous thing for a man of my age. And so it befell that by making an easy beginning I brought it to pass to perfection. What I mean by an easy beginning is not to will or resolve too vehemently, but to simply and very gently, yet assiduously, impress the idea upon the mind so as to fall asleep while thinking of it as a thing to be. My next step was to will that I should, all the next day, be free from any nervous or mental worry, or preserve a hopeful, calm, or well-balanced state of mind. This led to many minute and extremely curious experiments and observations. That the imperturbable or calm state of mind promptly set in was undeniable, but it often behaved like the Angel in H. G. Wells’ novel, ‘The Wonderful Visit,’ as if somewhat frightened at, or of, with, or by its new abode, and no wonder, for it was indeed a novel guest, and the goblins of ‘Worry and Tease, Fidget and Fear’ who had hitherto been allowed to riot about and come and go at their own sweet wills, were ill-pleased at being made to keep quiet by this new lady of the manor. I had my lapses, but withal I was simply astonished to find how, by perseverance, habitual calm not only grew upon me, but how decidedly it increased. And far beyond perseverance in labor, or the inducing a calmer and habitually restful state of mind, was the Awakening of the Will, which I found as interesting as any novel or drama, or series of active adventures which I have ever read or experienced.”

Then Mr. Leland proceeds to impart to his readers his “discovery,” or “method,” as follows: “And this is the discovery: Resolve before going to sleep that if there be anything whatever for you to do which requires Will or Resolution, be it to undertake repulsive or hard work or duty; to face a disagreeable person; to fast; or make a speech; to say “No!” to anything; in short, to keep up to the mark or make any kind of effort that you will do it—as calmly and unthinkingly as may be. Do not desire to do it sternly or forcibly, or in spite of obstacles—but simply and coolly make up your mind to do it—and it will much more likely be done. And it is absolutely true that if persevered in, this willing yourself to will by easy impulse unto impulse given, will lead to marvelous and most satisfactory results.”

Mr. Leland then gives the following words of caution to those undertaking

Mr. Leland then gives the following words of caution to those undertaking the practice of his method: “There is one thing of which the young or over sanguine or heedless should be warned. Do not expect from this method, or anything else in this life, prompt perfection or the maximum of success. You may pre-determine to be cheerful, but if you are very susceptible to bad weather, and the day should be dismal, or you should hear of the death of a friend, or a great disaster of any kind, some depression of spirits will likely ensue. On the other hand, note well that forming habit by frequent repetition of willing yourself to equanimity and cheerfulness, and also to the banishing of repulsive images when they come, will infallibly result in a very much happier state of mind. As soon as you actually begin to realize that you are acquiring such control, remember that is the golden hour—and redouble your efforts. I trust that I have thus far in a few words explained to the reader the rationale of a system of mental discipline based on Will, and how by a very easy process the latter may be gradually awakened. Everyone would like to have a strong, vigorous Will, and there is a library of books or sermons in some form, exhorting the weak to awaken and fortify their wills or characters, but all represent it as a hard and vigorous process, akin to storm and stress, battle and victory, and none really tell how to go about it. I have indeed only indicated that it is by Auto-Suggestion that the first steps are taken.

> “If we will that a certain idea shall recur to us on the following, or any other day, and if we bring the mind to bear upon it just before falling asleep, it may be forgotten when we awake, but it will recur to us when the time comes. That is what almost everybody has proved, that if we resolve to awake at a certain hour we generally do so; if not the first time, after a few experiments, apropos of which I would remark that no one should ever expect full success from any first experiment. Just by the same process as that which enables us to awake at a given hour, and simply by substituting other ideas for that of time, we can acquire the ability to bring upon ourselves pre-determined or desired states of mind. This is Auto-Suggestion, or deferred determination, be it with or without sleep. It becomes more certain in its results with every new experiment or trial. The great factor in the whole is perseverance or repetition. By faith we can remove mountains, by perseverance we can carry them away, and the two amount to precisely the same thing.
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> “And here be it noted what, I believe, no writer has ever before observed, that as perseverance depends upon renewed forethought and reflection, so by continued practice and thought, in Auto-

and reflection, so by continued practice and thought, in Auto Suggestion, the one practicing begins to find before long that his conscious will is acting more vigorously in his waking hours, and that he can dispense with the sleeping process. For, in fact, when we once find that our will is really beginning to obey us, and inspire courage and indifference where we were once timid, there is no end to the confidence and power which may ensue. Now this is absolutely true. A man may will certain things ere he fall asleep. This willing should not be intense, as the old magnetizers taught; it ought rather to be like a quiet, firm desire or familiarization with what we want, often gently repeated until we fall asleep in it. So the seeker wills or wishes that he shall, during all of the next day, feel strong and vigorous, hopeful, energetic, cheerful, bold, or calm, or peaceful, as he may desire. And the result will be obtained just in proportion to the degree in which the command or desire has impressed the Sub-Conscious Mind, or sunk into it.

“But, as I have said: Do not expect that all of this will result from a first trial. It may even be that those who succeed very promptly will be more likely to give out in the end than those who work up from small beginnings. The first step may very well be that of merely selecting some particular object, and calmly and gently, yet determinedly directing the mind to it, to be recalled at a certain hour. Repeat the experiment; if successful add to it something else. Violent effort is unadvisable; yet mere repetition without thought is time lost. Think, while willing, what it is that you really do want; and, above all, if you can, think with a certainty and feeling that the idea will surely recur to you.

“To recapitulate and make all clear we will suppose that the reader desires during the following day to be in a calm, self-possessed or peaceful state of mind. Therefore at night, after retiring, let him first completely consider what he wants and means to acquire. This is the Forethought, and it should be as thorough as possible. Having done this, will or declare that what you want shall come to pass on waking, and repeating this and thinking on it, fall asleep. This is all. Do not wish for two things at once, or not until your mind shall have become familiar with the process. As you feel your power strengthen with success, you may will yourself to do whatever you desire.

“It may have struck the reader as an almost awful, or at least a very wonderful idea, that Man has within himself, if he did but

> know it, tremendous powers or transcendental faculties of which he has really never had any conception. One reason why such bold thought has been subdued is that he always felt according to tradition, the existence of superior supernatural beings, by whose power and patronage he has been effectively restrained or kept under. It may seem a bold thing to say that it did not occur to any philosopher through the ages, that Man, resolute, noble and free, might Will himself into a stage of mind defying devils and phantasms, or that amid the infinite possibilities of human nature, there was the faculty of assuming the Indifference habitual to animals when not alarmed. Our method renders potent and grand, pleasing or practically useful, to all who practice it, a faculty which has the great advantage that it may enter into all the relations or acts of life; will give to everyone something to do, something to occupy his mind, even in itself, and if we have other occupations."

The student will recognize in the "Leland Method" the same principles of Auto-Suggestion, of Self-Command, that we have referred to in other lessons, together with the principle of the "Mental Helpers" already spoken of. But he will also notice the stress and importance that Mr. Leland attaches to the idea of giving the Command or Auto-Suggestion just before one goes to sleep. This idea, in fact, forms the key-note of the Leland Method, and Mr. Leland's ideas have attracted much attention by reason thereof, notwithstanding that the idea of Suggestion before sleep has been referred to and written upon by other writers, before and since the date of Mr. Leland's work. But, inasmuch as the latter brought out this phase of the subject so clearly, it is but just that any presentation of the general subject contain a liberal reference to his work, theories and ideas, and full credit for the same.

There is a good psychological reason underlying the fact that Mental Commands given to one's own mind just before sleep should prove so efficacious. The reason lies in the fact that sleep is a state induced by nature not only for the purpose of resting the physical body and enabling the reparative and recuperative processes to work to the best advantage—important as is this work, there is still another purpose behind the phenomena of sleep. During sleep there is a mental work going on, as well as a physical. The tiny worker of the mind (to follow the figurative illustration already used by us)—the "brownies" of the mind, do much of their work during the time of sleep. The period of sleep is the time of "great doings" on some of the planes of the Inner Consciousness. Then is to be found the performance of the work of mental assimilation, analysis, collation, combining, adjusting, storing-away, arranging, etc., of the material gathered by the outer consciousness, through its sense organs and reasoning faculties during the waking hours just past. The workers of the mind gather up the material roughly stored at the end of the day, and store it away systematically, each impression according to its kind, and according to the law of association, so that when one starts on a certain subject he will find arranged in order all that he knows concerning that subject—the process is like the arrangement of books in a large modern reference library, so that anyone familiar with the system may go from one book to another until he has acquainted himself with all the library contains concerning that particular subject.

But this is not all. During the day the conscious mind has made numerous demands for certain information—answers— work—solutions, etc., more or less unconsciously, and the little workers of the mind take this their first chance to do this work, now that the outer consciousness is asleep and not bothering them with demands for the performance of the numerous tasks of the day that demand immediate attention. They gather together the scattered material, and like the brownies work up the material into perfected articles, so that the next day the individual is surprised to find how his mind has worked out many matters for him while he was asleep. These little brownies "work while you sleep," as the current slang expresses it.

And so now you see the value of the "Leland Method." Just before going to sleep you formulate a definite demand upon the brownies, and then dismiss the subject from your outer consciousness. Then while you are asleep the desired task is accomplished—the missing link to the chain of knowledge is forged and adjusted into place—the puzzling problem is solved—the perplexing riddle is answered. But you must always remember that after you have said to your Inner Consciousness, "Attend to this for me while I sleep," you must then positively dismiss the matter from your outer consciousness, just as a great executive dismisses a matter when he gives it over to a tried and trusted assistant. Until you do this the Inner Consciousness cannot do its work properly. Always remember this in connection with this phase of the subject. It is highly important.

Lesson X.
Intuition and Beyond.

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JUST AS there are mental planes which the investigator naturally classifies as “below” the ordinary planes of consciousness—the instinctive plane; the physical-function plane; the habit-plane; and even the plane on which the so-called “automatic thinking,” etc., manifests—so are there many planes which one naturally thinks of as “above” the ordinary plane. As we have said, not only are there the basements and sub-cellars beneath the floor of the packing and shipping department of the mind, but also many “upper stories” above that floor. Upon these upper floors of the mind rest those things which the world calls Genius; Inspiration; Intuition; Spiritual Power; and other names denoting higher faculties of the mind.

Kay says: “It is in the ultra-conscious region of the mind that all its highest operations are carried on. It is here that genius works.” Carlyle said: “Shakespeare’s intellect is what I call an unconscious intellect; there is more virtue in it than he himself is aware of. The latest generations of men will find new meanings in Shakespeare, new elucidations of their own human being.” Goethe said: “I prefer that the principle from which, and through which, I work shall be hidden from me.” Ferrier says: “The sublimest works of intelligence are quite possible, and may be easily conceived to be executed, without any consciousness of them on the part of the apparent and immediate agent.” Holmes says: “The creating and informing spirit which is within us and not of us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences and we wonder at this visitor who chooses our brain as his dwelling place.” Schofield says: “The supra-conscious mind lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the sub-conscious mind links us to the body on the other.”

Schofield also says: “The mind, indeed, reaches all the way, and while on the one hand it is inspired by the Almighty, on the other it energizes the body, all whose purposive life it originates. We may call the supra-conscious mind the sphere of the body life, the sub-conscious mind the sphere of the body life, and the conscious mind the middle region where both meet.” Schofield also says:

“The Spirit of God is said to dwell in believers, and yet, as we have seen, His presence is not the subject of direct consciousness. We would include, therefore, in the supra-conscious, all such spiritual ideas, together with conscience—the voice of God, as Max Muller calls it—which is surely a half-conscious faculty. Moreover the supra-conscious, like the sub-conscious, is, as we have said, best apprehended when the conscious mind is not active. Visions, meditations, prayers, and even dreams have been undoubtedly occasions of spiritual revelations, and many instances may be adduced as illustrations of the workings of the Spirit apart from the action of reason or mind. The truth apparently is that the mind as a whole is an unconscious state, by that its middle registers, excluding the highest spiritual and lowest physical manifestations, are fitfully illuminated in varying degrees by consciousness; and that it is to this illuminated part of the dial that the word “mind,” which rightly appertains to the whole, has been limited.” And as Emerson has said: “Trust the instinct to the end, though you can render no reason. It shall ripen into truth, and you shall know why you believe.”

In the region of the higher planes of the Inner Consciousness are to be found that wonderful aspect or phase of mind which we call “Intuition,” which Webster defines as: “Direct apprehension or cognition; immediate knowledge, as in perception or consciousness involving no reasoning process.” Intuition is a most difficult thing to describe, but yet nearly everyone understands just what is meant by the term. It is a higher form of that which we know as “Instinct,” the difference being chiefly that Instinct belongs to the phenomena of the “below” conscious planes, and has to do chiefly with that which concerns the physical body and well-being—while Intuition belongs to the “above” conscious planes and has to do with the higher part of the nature of the individual. Instinct sends its messages “up” to the Intellect, while Intuition sends its messages “down” to the Intellect. Many of the highest form of pleasurable things come from the region of Intuition. Art, Music, Poetry; the love of the Beautiful and the Good; the higher forms of love; intuitive perception of truth; all these come from above — from the region of Intuition.

Genius also comes from that enchanted region. All great writers, poets, painters, musicians, actors, and artists of all kinds and modes of expression have received their “Inspiration” from these higher regions of the mind. All great artists, working through the various mediums of expression noted above, have felt that their best work was rather the result of the labor of some higher power, rather than of their own “every-day self.” The testimony on this point is overwhelming. And, strange to say, the work that impresses itself most strongly upon the public, is just this kind of work which left upon the mind of the worker the impression that it came “from above”—was the result of “inspiration.” The Greeks, recognizing the wonderful phenomena emanating from this part of the mind, were wont to call it the work of the “daemon,” or “spirit,” which, friendly to the artist, would attach itself to him and “inspire” his work. Plutarch wrote that Timarchus saw in a vision the spirits which were partly attached to human bodies, and partly over and above them, shining luminously over their heads. In the vision, he was informed by the oracle that the part of the spirit which was immersed in the body was called the “soul,” while the outer or unimmersed portion was called the “daemon” or “spirit.” The oracle also stated that every man had his daemon, whom he was bound to obey; those who implicitly follow that guidance are the prophetic souls, the favorites of the gods. This idea of the “daemon” was a favorite one with Socrates, and even Goethe was evidently impressed with the idea, for he speaks of the daemon as a power higher than the will, and which inspired certain natures with miraculous energy. Of course these ideas were merely the attempts of the thinkers of those days attempting to account for and explain the phenomena which was apparent to all. There is no necessity for postulating the existence of these “daemons” or “spirits” to account for the phenomena of Intuition and Genius. The “daemon” is merely the operation of the mind of each of us on its higher planes. We have it all within us—that Something Within which seems almost like a protecting and guiding entity.

In this connection we quote the following from a well-known work: “The advanced occultist knows that in: the higher regions of the mind are locked up intuitive perceptions of all truth, and that he who can gain access to these regions will know everything intuitively, and as a matter of clear sight, without reasoning or explanation. The race has not as yet reached the heights of Intuition—it is just beginning to climb the foothills. But it is moving in the right direction. It will be well for us if we will open ourselves to the higher inner guidance, and be willing to be ‘led by the Spirit.’ This is a far different thing from being led by an outside intelligence, which may, or may not, be qualified to lead. But the Spirit within each of us has our interests at heart, and is desirous of our own best good, and is not only ready but willing to take us by the hand and lead us on. The Higher Self is doing the best it can for our development and welfare, but is hampered by its confining sheaths. And, alas, many of us glory in these sheaths and consider them the highest ‘part of ourselves. Do not be afraid to let the light of the Spirit pierce through these confining sheaths and dissolve them. The Intuition, however, is not the Spirit, but is one of its channels of communication to us. There are other and still higher planes of mind, but the Intuition is the one next above the Intellect in the line of unfoldment, and we should open ourselves to its influence and welcome its gradual unfoldment and manifestation within ourselves.”

There are indeed planes of the Inner Consciousness above that which we know as Intuition, but the consideration of these would take us beyond the scope of this little work and on to the great field of what has been called “Spiritual Consciousness,” and which is as yet practically undeveloped in the majority of the race. In this great field is also included that plane of consciousness which has been called “Cosmic Consciousness,” in which certain highly developed individuals have been able to penetrate, and thus realize in actual consciousness that Oneness of Life and the Unity in the Universe. But, as we have said, this belongs to an entirely different phase of the general subject from that which we are considering in this work. The purpose of this little work is chiefly to point out to the students the various fields of consciousness common to the whole race, and which may be developed by any individual, together with certain suggestions concerning this work of development and use. Therefore, we must pass by with a mere mention those exalted planes of consciousness which have been penetrated only by certain highly developed individuals. In fact, these higher planes can scarcely be called “mental planes” at all— they belong to that part of man’s nature which is more properly designated “spiritual.” The possibilities before any man and every man along the lines pointed out in this work are sufficiently great for the majority of individuals, and the development and use of these various mental planes will “keep them busy” for a long time to come. And when finally they are ready for further progress, the way will open itself out for them, and the book or the teacher will be found ready to give the needed instruction.

While the phase of the subject of Inner Consciousness, known as Spiritual Consciousing—that spiritual “knowing” by means of which one is able to see through and behind the things of the material plane—belongs to another branch of occult science, and can scarcely be touched up in this work, still it would not be just to the reader for us to fail to call his attention to the higher planes of his own being, which are unfolding into conscious realization as he advances in spiritual unfoldment and attainment.

All of us have recognized that “Something Within” which comes to our aid in times of doubt, distress and trouble. Many of us have considered this “Something” to be outside of themselves, but it is really a higher part of the soul awakened into greater activity by the needs of the individual. This Something Within is always alert and awake to our interests, and tries to send us a warning word or a restraining hand, but alas! we brush these loving admonitions aside as “mere imagination,” “absurd notions,” etc., and refuse to accept the message coming from the higher planes of our own being coming from the higher planes of our own being.

Not only in times of danger does the Something Within send us its messages—it tries to help us even in the little affairs of every-day life. Did you never feel an earnest desire for some information of a certain kind and, after failing to find it, later be led to some book shelf in a store or in a public library and, picking up a book at random, find either the information you wish or else a reference to some other book containing the information? Many have had these experiences—perhaps you are one of the number. Have you never had the experience of being "led" to a person or place in order to gain certain information or advantages? Have you never been "led" apparently in the opposite direction from where you thought a desired something might be found, only to find later that in that opposite direction was the thing you desired? Have you never been conscious of the little mental "nudges" in this direction, or the little restraining "pull-back" drawing you away from certain things—afterwards to find that the suggestion of the Something Within had been actually right, whether you followed it or not?

These things are not mere imaginings, but are the manifestations of that Something which is the higher part of ourselves, always striving and trying to guide us aright. The old tales about "Conscience" were founded on true scientific facts—each of us has that which folks have called a "Conscience," trying to "steer the way true" for each of us. This Conscience or Something Within is not the "goody-goody" thing that has been taught, but instead is a watchful Something, knowing better and seeing farther than can we in our outer consciousness, and endeavoring to steer us aright. Do not reject these things as "played-out relics of outgrown creeds," but recognize them for what they are.

Learn to recognize the pressure of the "Unseen Hand"— welcome it when it comes, and bid it welcome. Do not shake it from your shoulder as an alien thing, simply because you fail to understand it and its laws. Trust to its well-meaning and kindliness. It is not an outside thing—it is a part of your very self. It will manifest according to your faith in and expectation its presence. It is striving to unfold further and further into your conscious life, and you may aid it by bidding it welcome and treating it as a part of yourself instead of as an alien. It is Yourself who is speaking—so do not shut the door of your mind to it.

Let the Light Within you send its rays into your outer consciousness, that it may illumine and make plain the way that your feet must tread. And step out boldly upon the place illumined for your footsteps without fear and with confidence. If you understand these things clearly you will know what good old Newman meant when he wrote the beautiful lines:

“Lead, kindly Light, amid the encircling gloom,
   Lead thou me on.
The night is dark, and I am far from home;
   Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me;
   Lead thou me on.”

The Law of the New Thought: A Study of Fundamental Principles & Their Application

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Chapter I.
“What is the ‘New Thought’?”

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The question—Difficult to answer—The New Thought is the oldest thought—Known to the few in all ages—Found at the heart of all religions and philosophies—In the songs of the poets and the writings of the mystics—The flame kept alive through the long ages—Hard sayings and dark corners made clear—The first glimmer of recognition—A great wave of psychic thought now passing over the world—What the New Thought stands for—No creeds or dogmas— Individualism—The Supreme Power—Spiritual unfoldment—God’s love and presence—All is One—What the idea of Oneness means—Man immortal—Assurance of immortality from the awakened spiritual consciousness—Theories not fundamental—Spiritual unfoldment— Thoughts are things—The attractive power of thought—Mind is positive to the body—Latent forces to be developed.

HOW OFTEN we hear this question: “What is the ‘New Thought’?” And how difficult it is to answer such a question. The subject is so large, and the New Thought man or woman has grown into its truths so gradually that he or she finds it almost impossible to explain in a few words just what is meant by the term “New Thought.” This is rendered particularly difficult by the fact that there are no creeds in the “New Thought”. There are many cults and schools claiming allegiance to The New Thought, who differ very materially from each other in doctrine and details, but there are certain underlying principles to which all give adherence, though stating these principles in different ways, and using apparently contradictory terms. To answer the question which forms the title of this chapter, is no easy task, but let us see what we can do with it.

In the first place, The New Thought is the *oldest* thought in existence. It has been cherished by the chosen few in all ages, the masses of the people not having been ready for its teachings. It has been called by all names—has appeared in all guises. Every religion has within it certain esoteric teachings, not grasped by the many, but understood by the few, which hidden teachings contain much that is now being taught as The New Thought. The New Thought contains certain hints at mighty truths which have nestled in the bosom of the esoteric teachings of all religions—in the philosophies of the past and present—in the temples of the Orient—in the schools of ancient Greece. It is to be found in the songs of the poets—in the writings of the mystics. The advanced science of this age touches it without recognizing it fully.

It is not a thing that can well be conveyed by words—it is not easily comprehended by purely intellectual processes—it must be *felt* and lived out by those who are ready for it—those for whom the time has come. It has been known to the few throughout all ages and climes. All races have known it. It has been handed down from teacher to pupil from the earliest days. It contains the Truth to which Edward Carpenter refers, when he sings:

> “O, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love — let not the flame die out.”

The flame has been tenderly cared for down the ages. Many lamps have been lighted at the shrine, and have carried away with them a tiny bit of the sacred fire. The few in all ages have kept the flame alight by adding the oil of the spirit—that which comes from the inmost recesses of the soul. To protect this flame many have suffered death—persecution—contumely— revilement—disgrace. Some have been compelled to assume an air of mystery and charlatanism in order to distract the attention of the masses, and thus keep sheltered this bit of sacred flame. Ancient writers have carefully placed bits of this esoteric truth among writings of wide circulation, knowing that only those with the key could read, and the multitude would not even suspect the existence of the grain of wheat among the chaff. The advanced New Thought man of today may pick up the writings of all ages, and will see deep truths therein set forth in language perfectly clear to him, but which means nothing but words to the ordinary reader. The sacred books of all religions may be read by one who has the key, and the Greek philosophers, from Plato down, take on another meaning when one understands the principles underlying the esoteric teachings. And the modern writers also may be read with new insight, when one has grown into touch with the underlying principles. Shakespeare, Bacon, Pope, Browning, Emerson, Whitman and Carpenter, have many dark corners and hard sayings which are illuminated and made plain when one has obtained possession of the central thought—the Oneness of All.

Down, down through the ages has this Truth come to us, but it seems reserved for this age to have it spread broadcast among the people. And yet to many the message does not appeal. Some grasp a few scattering truths and think that they have it, but fail to see the real underlying principle of Oneness. Others reject it entirely, not being ready for it. Others who are ready for it, seem to grasp it instinctively as if they had always known it—they recognize their own, which has come to them.

The mere calling of the attention of some to the truth, seems to awaken the first glimmer of recognition in them; others find it necessary to reflect upon the idea and awaken to a recognition of the Truth more clearly. To others, the time is idea and awaken to a recognition of the Truth more slowly. To others, the time is not yet ripe for the recognition of the great Truth, but the seed is planted and the plant and blossom will appear in time. That which seems like the veriest nonsense to them now, will be brought home to them as the very truth when the time comes. A desire has been created that will cause a mental unrest until more light is received. As old Walt Whitman has said: “My words will itch in your ears till you understand them.” And as the great American transcendentalist, Emerson, says : “You cannot escape from your good.” These people who do not yet understand will carry the thought with them, which, like the lotus, will unfold naturally and gradually. The Truth once recognized cannot be lost. There is no standing still in Nature.

It is difficult to convey a hint of this Truth to any but those who are prepared to receive. To others it often seems like arrant folly. Emerson has well said: “Every man’s words, who speaks from that life, must sound vain to those who do not dwell in the same thoughts on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will. … Yet I desire by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendant simplicity and energy of the Highest Law.”

“WHAT IS THE NEW THOUGHT ?” Let us see. In the first place it is a name by which is best known that great wave of spiritual and psychic thought that is passing over the world, sweeping away antiquated dogmas, creeds, materialism, bigotry, superstition, unfaith, intolerance, persecution, selfishness, fear, hate, intellectual tyranny and despotism, prejudice, narrowness, disease and perhaps even death. It is the wave that is bringing us liberty, freedom, selfhelp, brotherly love, fearlessness, courage, confidence, tolerance, advancement, development of latent powers, success, health and life.

It stands for all that makes for Man’s Betterment— Freedom—Independence—Success—Health—Happiness. It carries the banner of Tolerance—Broadness—Brotherhood— Love—Charity and SelfHelp. It teaches Man to stand upon his own feet—to work out his own salvation—to develop the powers latent within him—to assert his real Manhood—to be Strong, Merciful and Kind. It preaches the doctrine of “I Can and I Will”—the gospel of “I Do.” It calls upon Man to cease his lamenting and repining, and urges him to stand erect and assert his right to live and be happy. It teaches him to be brave, as there is nothing to fear. It teaches him to abolish Fearthought and Worry, and the other foul brood of negative thoughts, such as Hate, Jealousy, Malice, Envy and Uncharitableness, that have been keeping him in the mire of Despair and Failure. It teaches him these things, and much more. The New Thought stands for the doctrine of The

Fatherhood of God—the Oneness of All—the Brotherhood of Man—the Kingship of Self.

The New Thought has no creeds or dogmas. It is composed of Individualists, each reserving the right to look at things with his own eyes—to see the Truth as it presents itself to him—to interpret that Truth by the light of his own reason, intuition and spiritual discernment, and to let it manifest and express itself through him in its own manner. Such a man cares nothing for institutions—he finds *within* that which he seeks. He does his own thinking, and recognizes no man or woman as an authorized interpreter of that which can only be interpreted by one's own soul. New Thought people differ very materially from each other on minor points, words and manner of expression, but underneath it all they understand one another, and a close analysis shows that they are all standing firmly upon the sound rock of Fundamental Truth. They all have a bit of the Truth, but no one of them has all of the Truth. Each is working to the Centre in his own way—along his own path. And yet, seen from above, each is found to be walking along the Great Path toward the same Goal.

I will try to give you a hasty glance at what I conceive to be the fundamental principles underlying that which is called The New Thought, without considering the sideissues affected by many of us. My explanation must, of necessity, be crude and imperfect, but I will do the best I can to make at least a partially clear statement of the fundamental principle of The New Thought.

In the first place The New Thought teaches that there is a Supreme Power back of, underlying, and *in* all things. This Supreme Power is Infinite, Illimitable, Eternal and Unchangeable. It is, has always been, and always will be. It is Omnipresent (present everywhere); Omnipotent (all powerful, possessing all the power that is); and Omniscient (allknowing, all-seeing, knowing everything, seeing everything). This Supreme Power— Universal Presence—All Mind—may be called MIND , SPIRIT , LAW , THE ABSOLUTE , FIRST CAUSE , NATURE , UNIVERSAL PRINCIPLE , LIFE , or whatever name best suits the taste of the person using the term, but call it what you will you mean this Supreme Power—the Centre. Personally I prefer the word God, and have therefore used it in this book, but when I say God I mean this great Universal Presence, and not the conception of a limited God held by any man. I am not satisfied with any conception of God which limits him in the slightest. To me God must be illimitable, and all of the Universe must be an emanation of him. I cannot accept any partial idea of God —to me God must be the All. And I think that a careful inquiry will reveal the fact that this is a fundamental principle underlying The New Thought, remembering, always that words count for nothing and ideas for everything, and that the man or woman who claims to have outgrown "God," and talks of

Nature, Life, Law, or what not, means his or her conception of that which my inner consciousness tells me is, and which I mean when I say “God.”

The New Thought holds that Man is unfolding in consciousness, and that many have now reached that stage of spiritual consciousness whereby they become *conscious* of the existence and immanence of God, and thus *know* rather than entertain a belief based upon the authority, real or assumed, of other men. This God-consciousness to which the race is rapidly tending, is the result of the unfoldment, development, and evolution of Man for ages, and, when fully possessed by the race, will completely revolutionize our present conceptions of life, our ethics, customs, conditions and economics.

The New Thought teaches that God is not a being afar off from us, full of wrath and punishment, but that he is right here with us; all around us, yes, even *in* us; understanding us from the beginning; realizing our limitations; full of love; and patiently seeing the gradual growth and unfoldment which brings us into a clearer understanding of him. The New Thought does not know of the wrath of God—any such conception is cast into the shadow by the dazzling, overpowering sight of God’s love. As to the reason of God’s plans and laws, The New Thought does not pretend to have knowledge, holding that this cannot be known by Man in his present stage of development, although by reason and intuition he is beginning to understand that all is Good, and to see evidences of a loving, good, perfect, just and wise plan, in all the experiences of life. And having that Intelligent Faith which comes of the God-consciousness, it rests content, saying “God is—and all is well.”

The New Thought teaches that All is One—that all the Universe, high and low, developed and undeveloped, manifest and unmanifest, is One—all is an emanation of God. This brings with it the corollary that everything in the universe is in touch with every other thing, and all is in connection with the Centre—God. It holds, with modern science, that every atom is a part of a mighty whole, and that nothing can happen to any atom without a corresponding effect upon every other part of the whole. It holds that the sense of separateness is an illusion of the undeveloped consciousness, but an illusion necessary in certain stages for the working out of the plan, or as a recent writer has said, “the sense of separateness is a working fiction of the Universe.” When man has so far progressed in spiritual growth and unfoldment that certain heretofore dormant faculties awaken to consciousness, or rather, when man’s consciousness has so far developed that it takes cognizance of certain faculties the existence of which has heretofore been unknown to it, that man becomes conscious of the Oneness of All, and his relation to all that is. It is not merely a matter of intellectual conception, it is the growth of a new consciousness. The man who possesses this, simply *knows* ; the man who has it not, deems the idea allied to insanity. This Cosmic Knowing comes to many as an illumination; to others it is a matter of gradual and slow development.

This idea of the Oneness of All explains many problems that Man has considered incapable of solution. It is at the heart of all occult and esoteric teachings. It is at the centre of all religious thought, although it is hidden until one finds the key. It is the Key that opens all doors. It explains all contradictions—all paradoxes. It welds together all discrepancies—all opposing theories—all the different views of any subject. All is One—nothing can be left out of that Oneness—all and everything is included. Man cannot escape his Oneness with All, try as he may. Separateness and selfishness are seen as merely the result of ignorance, from which man is slowly emerging. Every man is doing the best he can, in his particular stage of development. And every man is growing, slowly but surely. Sin is but ignorance of the truth. Selfishness and the sense of Separateness are at the bottom of all that we call "sin." And, under the Law, when we wilfully hurt another, it rebounds upon ourselves. Evil, selfish thoughts and acts react upon ourselves. We cannot hurt another without injuring ourselves. It is not necessary for God to punish us— we punish ourselves. When the race finally understands and is conscious of the Oneness of All—when it has a knowledge of the Law—when it has a *consciousness* of things as they are, then will Separateness and Selfishness drop away like a cast-off cloak, and that which we call sin and injustice can no longer exist for the race. When the Fatherhood of God, and the Brotherhood of Man, become realities in the consciousness of Man, instead of beautiful ideals fondly cherished but considered impractical and impossible of realization, then will Life be that which has been dreamt of through the ages. This Oneness of All is one of the fundamental truths of The New Thought, although many of its followers seem to have but a faint conception of what it really means, and are but slowly growing into an understanding of what it will mean for the world.

The New Thought teaches that Man is immortal. Its teachers differ in their theories as to just how and where he will live in the future, and of such speculations I do not purpose speaking at length. I will say this, however, that when Man obtains that wonderful assurance of immortality from his awakened spiritual faculties, he sees no need of worrying about the "how" and "where". He *knows* that he is and will be. He has within him such an abiding sense of existence, and deathlessness, that all of man's speculations seem like idle theories to him—useful in their place, of course, but of no vital importance to him. He knows that there are no limits to the possible manifestations of life—he knows that "infinity plus infinity" would not begin to express the possibilities before him, and he frets not. He learns to live in the Now, for he knows that he is in Eternity right now, just as much as he ever will be, and he proceeds to Live. He is concerned with Life, not with Death, and he Lives. He has confidence in God and in the Divine Plan, and is content. He knows that if our entire solar system, and every other system the suns of which are visible to Man, were dissolved into their original elements, he would still exist, and would be still in the Universe. He knows that the Universe is large, and that he is a part of it—that he cannot be left out or banished from the Universe—that he is an important atom, and that his destruction would disarrange and destroy the whole. He knows that while the Universe lasts—*he* lasts. That if he is destroyed the Universe is destroyed. He know that God had use for him or he would not be here, and he knows that God makes no mistakes—changes not his mind—and destroys no soul that he has expressed. He says: I am a Son of God; what I shall be doth not yet appear; but come what will I am *still* a Son of God; what my future may be, concerns me not—it is not my business—I will place my hand in that of the Father and say "Lead Thou me on."

This idea of the Immortality of the Soul—that Man is a Spiritual being, is also a fundamental principle of The New Thought, although its teachers have differing ideas regarding the methods and plans of the future life. To me, personally, I can see Life only as being on an ascending scale, rising from lower to higher, and then on to higher and higher and higher, until my spiritual vision fails me. I believe that in the Universe are beings much lower than us in the spiritual scale; and that there are also others much more advanced, much more highly developed than ourselves, very gods as compared with us, and that we are progressing along the Path until some day we will be where they are; and that others now much lower will some day be where we are now, and so on. This is but my finite view of an infinite subject, and I do not *know* these things as I *do* know the fundamental fact. These particular views are not fundamental, being nothing more than a dim perception, aided in certain ways from outside sources, so do not accept them unless you feel that they mean truth to you—form your own concept, if you prefer. It will not make any difference to the fundamental principle. If you have the consciousness of the fundamental principle of immortality, then theories and views and concepts are as nothing. Do not be satisfied with theories—mine or anyone else's—there is no satisfaction until your feet are firmly planted on the rock. Then, when you feel the solid rock beneath you, you may amuse and instruct yourself by playing at building houses, which you may tear down tomorrow to erect others more in accordance with your advanced ideals. But the rock is there all the time, and you are on it.

The New Thought teaches us that there is a spiritual evolution going on in

Man—that he is growing, developing and unfolding in spiritual attainment. That his mind is developing and causing to unfold new faculties which will lead him to higher paths of attainment. That the Higher Reason is beginning to make itself manifest. It teaches that the race is nearing the plane of Cosmic Knowing. Teachers speak this Truth in different ways—using different words—but the thing itself is a fundamental principle of The New Thought.

The New Thought teaches also that “thoughts are things” that every thought we think goes forth, carrying with it force which affects others to a greater or less extent, depending upon the force behind our thought, and the mental attitude of the other persons. And it teaches that like attracts like in the world of thought—that a man attracts to himself thoughts in harmony with his own—people in harmony with his thoughts—yes, that even things are influenced by thought in varying degrees. It teaches that “as a man thinketh in his heart so is he,” and that a man may change, and often does change, his entire character and nature by a change of thoughts, an adjustment of his mental attitude. It teaches that Fearthought and Worry and all the rest of the foul brood of negative thoughts attract thoughts, people, things, from the outside, and pull the man down to the level of his thought-pictures. And on the contrary a man may, by right thinking, raise himself from the mire, and surround himself with people and things corresponding to his thoughts. And it teaches that thoughts take form in action. And it teaches that the Mind is positive to the Body, and that a man may become sick or well—diseased or free from disease, according to his thoughts and mental attitude. It teaches that the mind of Man contains latent forces, lying dormant, awaiting the day of their unfoldment, which may be developed and trained and used in a wondrous way. It teaches that Man is in his infancy regarding the proper use of his mental powers. These things and similar things, expressed in scores of forms, according to the views of the respective teachers, are fundamental principles of The New Thought.

I can do no more than merely mention these things now. In the succeeding chapters, I will try to go into each phase of the subject a little more fully, but it would take many volumes before I could feel that I had even penetrated beneath the surface of the subject. And then remember that I am only giving you my little bit of the Truth. Every other man or woman has his or her bit, so that my portion is merely as a grain of sand on the seashore.

The New Thought is not a “fad” as many have supposed, although many have made it the amusement of an idle hour. It is no new religion as others have thought—it contains within it only that which may be found in all the great religions of the world, but generally so safely hidden that only those who looked carefully could find it. It is no new religion, but it will help to throw new light on every religion, or shade of religious thought. It has no churches or temples—it allows its followers to worship in the temples of their fathers, or, if they prefer, in the open field, on the ocean, in the forest, in their rooms; anywhere—everywhere, for they cannot escape from the Universe, and God is everywhere, and everyone is in constant touch with him, and may feel the pressure of his hand if they will but allow it—will hear the whisper of his voice if they will but listen to it.

The man or woman who awakens into a consciousness of the real principles underlying and making up that which we call The New Thought, will have found a peace which exceeds in comfort anything that has ever been known—will feel a joy beyond anything that has ever been dreamt of—will have acquired a knowledge exceeding all that has ever been deemed possible. Words cannot express this thing—it must be seen, felt, lived, to be realized.

This, my friends, is my answer to the question, “What is ‘The New Thought’?” That it does not answer it, I am fully aware, but I also see that one cannot answer such a question in a few words—perhaps it could not be fully answered in as many volumes as I have used sentences. It is too great. It means something to every man or woman who is attracted to it—each takes from it that suited to his needs, and leaves the rest for others, And draw from it what we may, the supply is never diminished. And so, it seems, I have merely answered the question by telling of a little that The New Thought means to me—just a little. So if it means something else to you— something more than I have mentioned—something different from what I have stated—do not blame me or yourself—we simply see that which we have drawn from the spring in our little cup—the spring is still full and constantly flowing. Your cupful is as good as mine—mine as good as yours—so let us not dispute about it—nor yet compare cupfuls, Let us, instead, drink of the sparkling, life-giving fluid that has been given us, and shout aloud that others who are thirsty and are seeking the spring, may know that it is found. It is not yours, nor mine—it is the property of All.

Chapter II.
"Thoughts are Things."

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Thought waves—Vibrations—Telepathy—Thought-transference—We are all affected by thought-waves—Public opinion the result of thought-waves—An almost irresistible influence, unless understood—The attractive power of thought—Like attracts like—The thought of a community—Making one's self positive to the thoughts of others—Thought auras surround every one, affecting others—Attracting and repelling—Attracting the best thoughts from outside—The mind is a magnet—How to protect yourself from being unduly affected by the minds of others—Fix your keynote—The inner influence stronger than the outer—How you may avail yourself of the world's unexpressed thought—Unexpressed thought seeks eagerly for expression—How to attract it.

EVERY THOUGHT that we think starts in motion thought-waves, or vibrations, which travel along with greater or lesser speed and intensity, varying with the force of the original thought, and which affect, more or less, people far removed from the persons sending forth the thought. We are constantly sending forth thought influence, and are constantly receiving thought waves from others. I do not now refer to thoughts deliberately sent out to the mind of another, or thoughts deliberately received by one from the mind of another, according to the well-known, and well established, laws of Telepathy, but to the equally real, but far less understood, unconscious sending forth and receiving of thoughts, which is going on in each of us all the time. Of course these are all different manifestations of what we call Telepathy, or thought-transference, but the term is generally used to designate the conscious sending and receiving of mental messages.

This power of thought-transference is being continually exercised by all people, generally indirectly and unconsciously. Our thoughts create vibrations which are sent forth in waves in all directions, and affect more or less all persons with whose minds they come in contact. We can see instances of this in everyday life. Men are affected by the thoughts of others in business, on the street, in the theatre, in church, and in fact everywhere. Public opinion is largely formed by the thoughts of a number of vigorous, positive thinkers, sent forth in thought-waves, rapidly influencing the whole country, the thought-wave gaining force as it progresses, being added to by the thought vibrations of everyone whom it affects. Great waves of popular feeling sweep over the country carrying before them all except those who understand the laws of mental influence, and who have protected themselves against these outside impressions. The combined thought-waves of the majority of the people beat against the mind of the individual and exercise an almost irresistible influence.

There is one very important fact in this study of the power of thought vibrations, which every man or woman should constantly carry in mind. I refer to the fact that the law of "like attracts like" maintains in the thought-world, and that one attracts to himself the thoughts of others which correspond in kind with those held by himself. A man who Hates will attract to himself all the Hateful and Malicious thought-waves within a large radius, and these added thoughts act as fuel to the fire of his base feelings, and render him more Hateful and Hating than ever. One who thinks Love, and has outgrown the old negative thoughts of imperfect development, will not attract these negative thoughts to him. They will pass him by, hurrying on to some point of attraction in the minds of others who are thinking along the same lines. And the man who thinks Love will attract to himself all the Loving thoughts within his circle of influence. Men instinctively recognize this force when they gather in the same neighborhood with others in the same line of thought. Communities have their individualities just as persons do. Every village, town, and city has its own peculiarities, which are noticeable to those who enter it. And strangers moving into these communities gradually take on the characteristics of the place, unless the same prove very uncongenial to them, in which case they manage to move away from the town as soon as possible, and are not contented so long as they are within its borders. It is well to be surrounded by those whose thoughts are akin to our own, as we thus add to each other's power and are comparatively free from outside disturbing influences. Of course persons may by practice, and understanding, make themselves positive to the thoughts of others, and may with impunity allow themselves to be surrounded with persons of an entirely different line of thought, and may even, when so doing, attract to themselves, from greater distances, the thoughts which harmonize with their own.

Every person is constantly surrounded with a thought-aura which affects those with whom he comes in contact. Some people attract us without a word being spoken, while others repel us as soon as we come within the radius of their aura. The aura of a man is composed of the essence of his prevailing thoughts—it reflects his general mental attitude. This aura is felt not only by man, but also by the lower animals. Children are very susceptible to its influences, and many unaccountable likes and dislikes of children are explainable in no other way. Some persons are very sensitive to the thought atmosphere of others, and will sense at once the mental attitude of those with whom they come in contact. Some psychics are able to perceive this aura, and state that it varies in density and shade according to the prevailing quality of thought of the individual.

When one realizes the wonderful workings of the law of thought-attraction he sees the importance of so controlling his thoughts that he may attract only the best and most helpful thought of the world, instead of the depressing, hurtful, negative thought which is being sent out from so many minds. A man who maintains a hopeful, confident, fearless mental attitude will attract to himself like thought from others, and will be strengthened and helped by the influx of the outside thought, and will go on from success to success, aided by the combined force of the thoughts which he has attracted to him. He becomes as a magnet drawing to himself that which strengthens and aids him. Equally true is the fact that the man who maintains a negative, fearful, despondent mental attitude will attract to himself like thoughts from the great field of thought, which will pull and drag him down still deeper into the Slough of Despond. Remember, always, “like attracts like” in the thought world. And you may rest assured that whatsoever you think will attract a corresponding thought which has been sent out from the minds of others.

Have you ever noticed the attractive power of thought in the cases of strangers brought into contact with each other? Each draws to himself his kind. Place a hundred strange men or women in a room, and inside of an hour they have formed themselves into groups, each group representing a different type—a different mental attitude. Each instinctively attracts and is attracted by corresponding qualities in another.

If you would develop along certain lines the best plan is to think along the desired lines as much as you can, endeavoring to hold the thoughts relating to it as much as possible. By doing so you will not only develop the mind by auto-suggestion, but will attract, from the great ocean of thought, the helpful thoughts which have been sent out by others, and you will obtain the benefit of their thinking, as well as your own. Many of us have been thinking along certain lines very intently and with full powers of concentration, and suddenly a bright idea will come into our minds from out of the Somewhere, and we will be almost startled at suddenly coming in possession of a valuable thought relating to the matter in hand. Vigorous, positive, hopeful, expectant, concentrated thought on almost any subject will bring to itself helpful and valuable thoughts from others. There is no question but that many men have developed powers in this direction that place them in touch with the best minds working along similar lines. Many inventors will find themselves producing the same invention, and writers frequently find that the book that they have just written bears a striking resemblance to one simultaneously produced by another writer in perhaps a different country. Much harsh feeling is often engendered by a lack of understanding of the workings of the law of thought.

I have spoken at considerable length upon this subject in my previous work, entitled “*Thought Force* ,” and can merely refer to it in the present volume. It, however, plays an important part in the teachings of The New Thought, and the student soon realizes its wonderful bearing upon the affairs of everyday life.

There is no occasion for alarm on the part of any one because of the possibility of being unduly affected by the thoughts of others. The remedy is to place yourself in the proper key, that you may receive only the helpful vibrations corresponding to the thoughts uppermost in your own mind. Every man is master of his own mind, and nothing will enter there unless he permits it. The inside influence is much stronger than the outside. All one has to do is to keep his own mind free from base, negative thoughts and the undesirable thoughts of others will not be attracted to him. Only the thoughts that harmonize will find a congenial shelter within his mind. He fixes his own mental keynote and his mind will not respond to any other key. If he thinks Love, Hate will not come near him; if he thinks Truth, Lying thoughts will flee from him. “As a man thinketh in his heart, so is he,” applies here also.

Man has wonderful possibilities in the direction of so developing his mind that he may attract to himself that which he needs from the great world’s store-house of unexpressed thought. He will find enormous quantities of unexpressed thought longing for expression, which will eagerly pour into his mind for that expression which was not given by the mind in which they originated. Thoughts are hungry for expression, and flock to the mind of him who has sufficient energy to express the thoughts which come to him. Many men are too lazy to express the great thoughts which they originate, and it remains for others to absorb these unexpressed thoughts and use them. Nothing goes to waste, and what one man will not use another will be found to avail himself of. Unexpressed thought is added to the common store, to be drawn upon by all who need it and will attract it to themselves.

Your mind is a magnet drawing to it thoughts in keeping with your conscious or unconscious demands and desires. By cultivating the proper mental attitude you may draw the very best product of the world’s thinking. Is it not worth trying?

Chapter III.
The Law of Attraction.

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THE WORKING of the Law of Attraction is something that puzzled me very much for a long time after I became interested in The New Thought, and I am of the opinion that others find it difficult to grasp. It is comparatively easy to understand the effect of the mind on the body—the mind on the minds of others—the will-power on the mind—the fact that a thought will attract a like thought, *etc.* But when one is first made aware that there is such a thing as a Law of Attraction whereby one attracts *things* to him—exerts a control over circumstances by reason of the character of his thoughts—he is apt to find it hard to grasp the fact, or to understand the Law which operates in this way. There is a great difference, apparently, between the effect of thought upon persons, and the effect of thoughts upon things. But when one grasps the idea of the Oneness of All, he will begin to understand why one part of the whole will affect another part of the whole, be that other part a person or a thing. I have never heard a complete, *clear* explanation of the inner working of the Law of Attraction, although many understand the general workings, and a fair idea may be obtained by reasoning by analogy. But that the Law of Attraction *exists* , and is in full working force, many men and women know by experience, and the beginner who cannot understand will find it necessary to take the Law on faith at the start, until he becomes convinced of its real existence, by the results obtained by himself.

There seems to be a great law of Nature whereby an atom attracts to itself that which is needed for its development. And the force that brings about these results manifests itself in Desire. There may be many Desires, but the predominant one has the strongest attracting power. This law is recognized through the various kingdoms of Nature, but it is only beginning to be realized that the same Law maintains in the kingdom of the mind that the same Law maintains in the kingdom of the mind.

Our mental attitude causes us to draw things to us corresponding in kind to our predominant thoughts and desires. A thought firmly fixed in the mind, and held continually, will attract to its holder the things represented by that thought, excepting in such cases where other mental influences are at work counteracting the power of the thought. For instance, if two men were to earnestly wish for the same thing, the stronger thought force would gain the object. But it is not always best to wish for some special thing, as that particular thing may not be the best thing for you in your present stage of development. The better plan is to hold the thought of ultimate success, leaving the details to the workings of the Law, and taking advantage of the things that occur, turning each one to your advantage, and allowing no chance to pass by without making use of it. It will be found that the Law operates that way. I have seen people who fixed their ambition and aspirations upon some particular thing, and after obtaining that thing would find out that it was not what they wanted at all. The better plan, as I have stated, is to hold to the mental attitude of success and accomplishment, leaving the details to be worked out from day to day—taking advantage of each feature of the plan as it presents itself, and feeling, always, that the particular thing that is occurring is the best possible thing that could happen, in view of ultimate success.

I believe that much of the work of the Law of Attraction is accomplished by means of one attracting to himself men of similar ideas, who are likely to be interested in his plans, ideas, business, etc., and at the same time causing one to be attracted to other men who may be of use to him. It is a case of mutual attraction, not a case of the influence of one mind over another. Two men of similar mental attitudes will attract each other and will come together for mutual advantage. And although the result often seems to be the attracting of *things* , it will be seen that the things are moved by men. Many other important results occur by one having attracted to himself thoughts and ideas from outside, which he puts into practice and thereby is enabled to realize his desire. But there are cases in which it is seen that the mind has a positive effect upon *things* . Some men seem to be immune from accidents, while others are always running into them. Men of a fearless, daring nature seem to be exempt from many things that occur to men who are full of fear. Some men seem to bear charmed lives in battle, while others are always being wounded. I have heard of a number of cases in which men have almost sought death, and could not find it. At first glance it would appear that the thing they sought should have come to them, but a little closer analysis shows us that what they really did was to get rid of fear.

And the same thing seems true of business and everyday life. The man who dares and seems devoid of fear, takes all sorts of chances but generally comes out ahead in the end. If he fails, it is generally because he loses his nerve at the last moment. Fear is one of the greatest attracting forces of the mind. It is equal to Confident Expectation, in fact Fear is a sort of confident expectation of evil to come, the expectation varying in degree with the amount of Fear.

Your thoughts place you in connection with the outside world and its forces, and you attract and repel people, and things, by the character of thought held. You and they are attracted to each other, because your thoughts are pitched in the same key. You are in close touch with all other parts of the whole, but attract to yourself only such of the parts as correspond in kind with your mental attitude. If you think Success you will find that you have started into operation the forces that are conducive to that success, and from time to time, if you maintain the same mental position, other things will fall into line as they are needed, and will aid you in your efforts. Things will seem to come your way in a most astonishing manner, and opportunities will arise which, if taken advantage of, will insure to you success. You will find that new thoughts will come into your mind which should be taken advantage of. You will meet with people who will help you in many ways, by suggestions, ideas and active help. Of course the work which you must do yourself will not be performed for you by others, but the Law will continually help and assist you. It will bring opportunities and chances to your door, but you will have to take them in. It will lead up to doors opening into advancement, but you will have to open the doors yourself. It will undertake what will seem to be round-about roads to get to a thing, but do not let that worry you, for you will arrive at your journey’s end, no matter how winding the road.

Sometimes it will take you away past the point at which you thought you were aiming, and, as you go past, you will smile to think how this point on the road which now seems so unimportant, a little further back seemed to be your destination, your reason for making the trip. Sometimes the thing which seems to represent all that is worth having, and which inspires you to make the effort, will have lost all interest for you when you near it, and you will make no attempt to grasp it but pass on, rapidly swept past by the irresistible forces which have been set into operation.

Faith in the Law and recognition of it, seem to be rewarded by immediate movement forward. Lack of faith, and denial of it, seem to act as brakes to progress, although the law is always in operation, because if we are not going forward it is pulling us in some other direction, by reason of the forces of attraction which we have put into operation, even though we do it unconsciously. The Law works two ways, apparently, although both ways are really only different manifestations of the one. The thing you Fear attracts as much as the thing for which you hope.

When one is looking for trouble he generally gets it, and when he feels his ability to stand all sorts of trouble and to ride over it, the trouble does not seem to come. One gets very much what he looks for. The old saying that the world takes a man at his own valuation, although not strictly correct, is based upon a recognition of this Law. A man who expects to be kicked and buffeted around, generally has his expectations realized, whereas a man who demands respect generally gets it.

As I have already said, the Law will not do a man’s work for him, but it places tools and materials right at his hand, and keeps him well supplied with both. The Law is constantly bringing opportunities to each of us, and it remains for us to take advantage of them or to let them pass us by unheeded. Thoughts, things, people, ideas, opportunities, chances, and other things which we attract are passing before us all the time. But it takes Courage to grasp them. The successful man is he who knows how to take advantage of the chances that other men fail to see. He has confidence in himself and in his ability to beat into shape the crude material at his hand. And so, he never feels that there are no more chances in the world for him, or that all the good things have been passed around. He knows that there are plenty more good things where the others came from, and he simply keeps his eyes open, and after a bit something comes along and he reaches out and takes it.

The Law of Attraction is in full operation. You are making use of it constantly and unconsciously, every minute of your life. What kind of things are you attracting to you? What kind of things do you want? Do your thoughts correspond with the things you want or the things you fear? Which? The Law is either your Master or your Servant. Make your choice, and make it Now.

Chapter IV.
Mind Building.

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Advanced Man has the power of consciously building his mind—Doing the building yourself instead of letting others do it—The sub-conscious warehouse—Moving along the lines of least resistance—Taking mental stock and discarding worthless material—Worthless mental bric-a-brac—Man not a worm of the dust—Man's destiny great and glorious—Man's mind just what he makes it—Training and developing the mind—How to acquire desired mental traits—Moulding and shaping the mind according to the will—We are no longer servants of our minds—Mental freedom—The mind an instrument to be used by the Real Self — Auto-suggestions and affirmations—The doctrine of "I Can and I Will"—What kind of mental material are you using?

TO THE advanced Man is reserved the proud privilege of *consciously* building up his mind into any desired shape— the privilege of altering, repairing, and adding to the mental structure. In the lower animals, primitive man, and even the majority of men to-day, the work of building up the mind is largely performed by forces outside of himself—environment, associations, suggestions, etc., and, of course, even the most advanced man is subject to these influences. But the developed man knows that he, himself, has a hand in the building up of his mind. This building, of course, is done altogether in the sub-conscious field, the conscious thought supplying the material, and the "I" being the builder. In a previous chapter, I have spoken of the Sub-conscious Plane of the mind, and how it is being added to, each day, by thoughts of the conscious plane of our own mind, the thoughts of others, suggestions, and so on. I have also compared the sub-conscious plane of mentation to a body of water into which a clear stream was flowing, and showed how the character of the entire body of water depended upon the quality of the water that was pouring in.

The sub-conscious mind may also be compared to an immense warehouse, into which goods are being carried and stored. It will readily be seen that the character of the contents of the warehouse must be determined by the grade and quality of the goods being carried in from day to day. This being granted, it will readily be seen how important becomes the selection of these mental goods which are being stored away.

The sub-conscious plane of the mind is an immense storehouse into which we are continually carrying goods to be stored away for future use. And, moreover, these goods are being constantly used. The greater part of our thinking is done along the lines of sub-conscious mentation, and the subconscious plane of the mind can only use that which has already been stored away in its space.

Mind moves along the lines of least resistance, and when it becomes necessary for us to think upon a certain subject, we find ourselves taking the easiest line of thought, which is always the line which has been traveled most frequently in the past. It tires us to think along new lines, while to think upon the old accustomed lines requires but little effort, and we consequently move along the lines of least resistance. We have in our sub-conscious plane of mind many cut-and-dried opinions, many ready made ideas, upon which we have never seriously thought. Sometime, in the past, we have accepted these opinions or ideas from some source, and we have never seriously considered the other side of the question. And yet when any of these subjects come up in conversation, or reading, we find that we have well-settled opinions upon them and are often quite bigoted regarding them. It is only when we are forced to take out the old opinion and idea and examine it carefully and closely, look it over, that we find that there is no merit at all in it, and we are annoyed to think that we have been keeping the old thing around the place so long, and we discard it and replace it with a good sound thought of our own manufacture. A good mental house-cleaning will reveal to us many such useless and imperfect articles around the sub-conscious storeroom.

Among the many worthless articles of mental *bric-a-brac* to be found in most minds may be seen the thoughts of Fear, Worry, Jealousy, Hate, Malice, Envy, *etc.* A careful examination of these articles will result in their being thrown on the mental waste-heap and suitable, up-to-date articles put in their places. None of these articles will stand the tests of the Higher Reason. And then the belief of man being a worm of the dust; a miserable sinner worthy only of eternal damnation; a child of darkness fit only for the fiery pit; all these beliefs have been passed on to men and women, and they have stored them away in the sub-conscious storehouse and make use of them constantly.

How can any man believe himself to be a worm of the dust and a child of darkness, and at the same time realize that he is a Son of God with a destiny so great, so grand, and so brilliant, that his mind cannot even conceive it? How can a man, with such ideas ruling him, throw off the sheaths which he has outgrown, and step forward into a brighter spiritual consciousness?

And then the idea of Failure, Fear, Worry and the rest. Man has had these things poured into him until he is so full of them that they influence all his actions and thoughts. And the more he thinks and acts along these lines the more likely he is to continue such thoughts and actions in the future. He is traveling over and over the old road until it becomes second nature to do it and harder to strike out into a new path.

Man should realize that he is what he thinks. He should know that he is building up his mind, unconsciously it is true, by the character of the thoughts he is thinking. If he is thinking bright, cheerful, happy, confident and courageous thoughts, he is building up a mentality colored with these thoughts. And equally true is it that if he is thinking thoughts of fear, worry, gloom and despair, his mentality will take on that color, and all his actions will be influenced by the prevailing shade of his mental attitude.

In my previous work, entitled “ *Thought Force* ,” I give a long chapter on “*Character Building by Mental Control* ,” which shows how a man can practically make himself over by cultivating a certain line of thought and letting it find lodgment in his sub-conscious mentality. One can, by continually keeping the mind in certain channels, so train and develop the faculties that they will soon take up the new habit of thought and will, without effort, follow the new mental path that has been mapped out for them. Remember, each time you think a thought, or act out a thought, you make it that much easier for your mind to do the same thing over again.

If you wish to be Energetic and Active, think as many energetic and active thoughts as you can and endeavor to act them out. Let your thoughts be constantly upon these subjects and endeavor to manifest the thought in action as much as possible. By following this course you will gradually make yourself over, so far as those habits are concerned, and the new way will be the natural way, and the old discarded habits will seem very unreal to you. One can train his mind in any direction desired, or considered needful. Remember, it is the conscious mentality training and shaping the sub-conscious. You are filling the sub-conscious storehouse with the goods you wish to use, and when you have occasion to bring out any of these mental goods you may expect to find only those which you have placed there.

The sub-conscious mentality may be trained just as one would train a child or pet animal. It may be moulded and shaped according to the will. It requires perseverance, of course, but it is an important thing to accomplish.

We have been servants of our minds for so long that we have grown to consider that state of affairs beyond remedy, and, although we do not like it, we have about resigned ourselves to the inevitable. The New Thought carries the message of mental freedom to Man. It shows him that the mind is but a tool of the Real Self—an instrument to be used—a machine that can be taught to do his bidding. If the Desire is in a man he can mould his mind to carry out his desires and aspirations.

If a man lacks certain qualities, he may develop and grow these desirable qualities by constantly carrying them in mind and manifesting them in action as often as may be. And if one wishes to overcome certain weak thoughts and tendencies he may do so by holding the thought exactly opposite to the one he wishes to overcome. He is in control if he will only assert himself. He is master of the warehouse and has the power to admit only such goods as he considers desirable.

Auto-suggestions and affirmations are practically the same. They consist of certain statements, which, constantly repeated or affirmed by one, will cause to grow within him the qualities corresponding to the auto-suggestion or affirmation.

If one lacks confidence in himself and is timid, bashful or faint-hearted, the affirmation, “I can and I will,” will prove a wonderful mental tonic. Let him repeat it over and over again, not like a parrot, but with a full conception of its meaning, and before long he will find the “I Can and I Will” vibrations beginning to manifest themselves in him. And when he is suddenly confronted with a proposition, or task, he will find the thought, “I Can and I Will,” springing into being and the action following on its heels. Before this change he felt nothing but “I Can’t” and “I’m Afraid” when confronted with anything new. He will have made himself over.

And so it is with any line of thought. Get into the habit of thinking of yourself as you wish yourself to be, and before long you will find yourself growing into just that thing.

You are building up your mind constantly—you are erecting the edifice of character every day. How are you building it— what materials are you using in the edifice? Are you using the best material possible—the positive, bright, confident thought materials? Or are you using the defective, imperfect, negative, fearful materials that so many have used?

While you are building up your mind, why don’t you do it right? Why don’t you insist upon nothing but the best material being used and reject all of the undesirable kind? You have the operation in hand—you are the builder. If you make a poor job of it, don’t blame anyone but yourself. You are building today — *what kind of material are you using?*

Chapter V.
The Dweller of the Threshold.

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Bulwer Lytton's creation—The frightful monster confronting the neophyte in the secret chamber—The real meaning of the occult figure of speech—Fear the great obstacle to success and happiness, and spiritual attainment—Stands at the door to Freedom—Keeps the race in bondage—No advancement possible until it is overcome—And it can be overcome—Confront it boldly and it retreats—Assert the I Am—Fear is as much a magnet as Desire—Fear the parent of all the brood of negative thought—Illustrations—Fear has hypnotized the race—Fear never did Man any good, and never will—The cry of "I'm afraid" has always been heard—Opposition to new ideas—How Fear may be defeated—Fear a humbug and a bugaboo, without any real power over us except that which we allow him.

MANY OF you have read Edward Bulwer Lytton's occult story, "Zanoni," and remember the "Dweller of the Threshold," that frightful monster which confronted the neophyte, Glyndon, in the secret chamber of the master, Mejnour, and of which Mejnour speaks when he says: "Amidst the dwellers of the Threshold is One, too, surpassing in malignity and hatred all her tribe—one whose eyes have paralyzed the bravest and whose power increases over the spirit precisely in proportion to its fear."

In another chapter Glyndon seeks to penetrate the mysteries of the secret chamber and meets the hideous keeper of the door, which is described thus: "… The casement became darkened with some object undistinguishable at the first gaze, but which sufficed mysteriously to change into ineffable horror the delight he had before experienced. By degrees this object shaped itself to his sight. It was that of a human head, covered with a dark veil, through which glared with livid and demoniac fire eyes that froze the marrow of his bones. Nothing else of the face was distinguishable—nothing but those intolerable eyes. … It seemed rather to crawl as some vast misshapen reptile; and, pausing at length, it cowered beside the table which held the mystic volume and again fixed its eyes through the filmy veil on the rash invoker. … Clinging with the grasp of agony to the wall, his hair erect, his eye-balls starting, he still gazed back upon that appalling gaze. The Image spoke to him—his soul rather than his ear comprehended the words it said: 'Thou hast entered the immeasurable region. I am the Dweller of the Threshold'."

Those familiar with occult symbols and figures recognize in Lytton's Dweller of the Threshold that enemy of Man's progress—that frightful figure that stands before the door to freedom—Fear

Fear is the first and great enemy to be overcome by the man or woman who wishes to escape from bondage and attain Freedom. The door to Freedom is pointed out and the seeker makes a few steps in that direction, but is halted by the sight of the malignant Dweller of the Threshold—Fear. Lytton has not painted it in too frightful form—words cannot describe the hideousness of this monster.

Fear stands in the road of all progress—all advancement— escape. Fear is at the bottom of all of Man's failures—sorrows— unhappinesses. The Fear of the race keeps it in bondage—the Fear of the individual keeps him a slave. Until Fear is overcome there can be no advancement for either individual or race. This enemy must be overcome before there can be escape. And it *can* be overcome by those who will face it calmly and boldly. Look Fear square in the eyes and her eyes drop and she retreats before you. Assert the I am, and know, in the depths of your soul, that nothing can injure the real "I," and Fear flies before you, fearing that you will conquer her and bind her with chains— she knows the power of the I am consciousness.

When a man allows Fear to enter his heart he attracts to him all that which he fears. Fear is a powerful magnet and exercises a wonderful attracting power. Besides this it paralyzes the efforts and energy of the man and prevents him from doing that which he could easily do were he free of the monster. Man succeeds in proportion as he frees himself from Fear. Show me the successful man and I will show you a man who has *dared* and who has turned his back upon Fear.

Take your own life, for instance. You have had many opportunities offered you which you have allowed to pass you because of Fear. You have met with a fair degree of success, and, at the last moment, when the prize was in sight, you have drawn back your hand and fled to the rear. Why? Because you "lost your nerve" and Fear entered your heart. When the microbe of Fear enters the system the entire body is paralyzed.

Fear is the parent of the entire brood of negative thoughts which keep men in bondage. From her womb spring Worry, Jealousy, Hate, Malice, Envy, Uncharitableness, Bigotry, Intolerance, Condemnation, Anger and the rest of the foul brood. You doubt this, do you? Well, let us see. You do not worry about things unless you fear them; you do not feel jealous unless fear is also present; hate is always mingled with fear and springs from it—one does not hate a thing that is beyond the power of hurting him; envy shows its origin; bigotry, intolerance and condemnation all arise from fear—persecution begins only when the object is feared; a close analysis will show that anger springs from a vague sense of fear of the thing which causes the anger—a thing that is not feared causes amusement and derision rather than anger. Analyze closely and you will find that all of these negative, hurtful thoughts bear a close family resemblance to their parent—Fear. And if you will start in to work and will abolish Fear the foul brood of youngsters will die for want of nourishment.

Fear has hypnotized the race for ages, and its effects are as noticeable now as ever. We have taken in Fear with our mother's milk—yes, even before birth we have been cursed with this thing. We have had it suggested into us from childhood. The "ifs," "supposings," "buts," "what-ifs" and "aren't-you-afraids" have always been with us. We have been taught to fear everything in the heavens above, the earth beneath and the waters under the earth. The bugaboos of childhood—the things-to-be-feared of manhood—are all off the same piece. We are told all our lives that "the goblins will catch you if you don't look out." Turn which way we may the suggestions of Fear are constantly being poured into us. Any one who knows the power of repeated suggestions can realize what all this has meant to the world. The brave band of New Thought people— Don't Worry people—and others of this line of thought, are doing much toward pouring a stream of clear, living water into the muddy, stagnant pool of Fearthought that the world has allowed to accumulate, and others are adding to the stream every day, but the pool is enormous.

Fear never accomplished any good and never will. It is a negative thought which has dragged its slimy form along the ages, seeking to devour all which promised good to Mankind. It is the greatest enemy of progress—the sworn foe of Freedom. The cry, "I'm afraid," has always been heard, and it is only when some man or woman, or a number of them, has dared to laugh in its face, that some bold deed has been done that has caused the world to go forward a notch or so. Let some one advance a new idea calculated to benefit the world, and at once you hear the cry of Fear, with the accompanying yells of the whelps, Hate and Anger, filling the air and awakening echoing yells, growls and snarls from all the Fear-kennels within hearing distance. Let any one try to do a thing in a new way—improve upon some accepted plan—teach the Truth in a new way—and the yell goes up. Fear is the curse of the race.

The man who is in bondage to Fear is a very slave, and no crueler master ever existed. In proportion to his fear, Man sinks in the mud. And the pathetic, although somewhat humorous, part of it all is, that all the time the man has sufficient power to rise up and smite his task-master a blow between the eyes which will cause him to retreat in a hurry. Man is like a young elephant which has not yet recognized its strength. When one once realizes that nothing can hurt him, Fear flees from him. The man who recognizes just what he is, and what is his place in the Universe, parts company with Fear forever. And, before he reaches this stage, Fear loses its hold upon him as he advances step by step toward that recognition.

And not only on this plane may Fear be defeated, but even on the lower plane of self-interest and self-advancement Fear may be gotten rid of. When Man recognizes that Fear is a sort of home-made, pumpkin-headed jack-o'-lantern, instead of the fiery-eyed monster of the night he had supposed it to be, he will walk up to it and knock it off the fence post where it had been placed to frighten him. He will see that the things that happen are never so bad as the things that were feared. He will see that the Fear of a thing is worse than the thing itself. He will see that, as the anticipation of a desired thing is greater than the realization, so is the anticipation of a feared thing worse than the happening of it. And he will find that the majority of feared things do not happen. And he will find that even when things do happen, somehow matters are straightened out so that we bear the burden much better than we had dreamt would be possible—God not only tempers the wind to the shorn lamb, but he tempers the shorn lamb to the wind.

And Man finds that the very fearing of a thing often brings it upon him while a fearless mental attitude sends the thing flying away often at the last moment. Job cried out, “The thing that I feared hath come upon me.”

Some one has said, and I have often repeated it: “There is nothing to be feared but Fear.” Well, I go further than that now and say that there is no sense in fearing even Fear, for, as terrible as he appears on the outside, he is made of the flimsiest material on the inside. He is “a lath painted to resemble iron.” A few strong blows will smash him. He is a fraud—a yellow dog wearing a lion’s skin. Stand up before him and smile boldly in his face—look him in the eyes and smile. Do not mind his frightful form—his hideous mask—he is a weakling when matched with Courage and Confidence. All these negative thoughts are weaklings when compared with their opposites on the positive plane.

Would you know how to get rid of Fear? Then listen. The way to get rid of Fear is to ignore his existence and to carry before you, and with you always, the ideals of Courage and Confidence. Confidence in the great plan of which you are a part. Courage in your strength as a part of the whole. Confidence in the workings of the Law. Courage in your ability to work in accordance with the Law. Confidence in your destiny. Courage in your knowledge of the reality of the Whole and the illusions of separateness. Courage and Confidence arising from the knowledge of the Law of Attraction and the power of Thought-force. Courage and Confidence in your knowledge that the Positive always overcomes the Negative.

Men often say that The New Thought principles are beyond them—that they cannot comprehend—that they want something that will be of use to them in their every day lives. Well, here is something for such people. This idea of the abolishing of Fear will make them over and will give them a peace of mind that they have never been conscious of before. It will give them sweet sleep after business hours; it will give them an even mind during business hours; it will make their paths smoother and will obviate friction; it will soon be used to cause things to "come their way." And while it is doing these things for them it will be making better men of them. It will be preparing them for the recognition of higher truths.

You neophyte, who are standing at the door of the secret chamber, longing to pass through its portals and thence to knowledge and freedom and power, be not dismayed at the sight of the Dweller of the Threshold. He is merely "gotten up for the occasion." Smile in his face and gaze steadily into his eyes and you will see what an old humbug he is. Push him aside and enter into the room of knowledge. Beyond that are other rooms for you, which you will pass through in turn. Leave the Dweller for timid mortals who are afraid that the "goblins will get them." Faint heart never won fair lady nor anything else worth having in this world. And "none but the brave deserve the fair," or anything else. So drop your whining cry of "I Can't" or your sniveling "I'm afraid," and, shouting boldly, "I can and I will," brush past the Dweller of the Threshold, crowd him up against the door-post with your shoulder and walk into the Room.

Chapter VI.
Mind and Body.

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Many persons attracted to the New Thought by the healing feature—This feature highly important but not the highest good obtainable—Many theories but only one real force—The secret of permanent cures—The claims of the different schools—All obtaining wonderful results—All forms of healing good, but cures can be made by one's self—The healing power latent in the individual—Called into force by outside treatment—The sub-conscious plane in healing—Absent treatment—Man has a latent recuperative power within him—Arouse the recuperative power—Vital force—Use of transference of Vital Force—Fear as a poison—Taking off the brake—No special mystery about healing—Explanation of Nature's processes in mental healing.

MANY PERSONS are under the impression that the healing of disease is the main object and underlying principle of The New Thought. And it is probable that the majority of persons who become interested in this great movement have been attracted, originally, by this particular feature. The person whose attention is attracted by this feature, however, soon sees the deeper phases of the thought and begins to investigate them and before long the mere healing of disease, as important as it is, sinks into comparative insignificance. Many begin by taking treatment from some practitioner of mental healing (or spiritual healing, as some prefer to term it) and then work into the higher phases, while some become interested in the higher truths, and find themselves becoming stronger physically, without any special effort on their part.

I do not purpose going into the theory of mental healing, or the influence of the mind upon the body, and can do no more than to merely touch upon the subject in a general way. There are many books treating fully upon this subject, and the majority of my readers know from personal experience of the success that has attended this method of the treatment of disease. Each particular school of mental healing seems to have its own pet theories, and manner of giving treatments. Some prefer personal treatments, others prefer what are called "absent treatments," wherein the person giving the treatment may be many miles from the patient, the healing thought being communicated telepathically. Personally, I believe that all these different forms of treatment are but different forms of calling into operation the same force—the wonderful power of the mind over the body. I believe that the best plan of treatment is to educate the patient to recognize the wonderful powers of his own mind in healing himself, and I also believe that no *permanent* cure is effected, and future disease prevented, until the patient grows into a recognition of this fact. But, as one must crawl before he can walk, so is it often necessary for the patient, grown weak in body and mind, and distrustful of his own powers, to receive assistance in the shape of some form of treatment from outside.

We hear a great deal of the claims of the several schools and cults, each of which seems to think that its way is the only way, and that all other methods are erroneous, or, at least, not quite the real thing. Some of this reasoning is very plausible and convincing, until we look around and see that all the schools and cults are obtaining great results, and a little closer investigation will show that the percentage of cures is about the same in each case, notwithstanding the claims of each particular school or set of practitioners. I know that they *all* obtain results, but, as I have already said, I believe that the best permanent results are obtained by those practitioners who, while giving treatments, gradually educate their patients to help themselves and to stand upon their own feet, and assert their God-given power to manifest health.

I believe that the several practitioners of Christian Science, Mental Science, Suggestive Therapeutics, Faith Cure, Divine Science, and all the rest, are using the same great force, the only difference being in the method of application. And I know also, from personal experience, that it is quite possible for a man to realize the healing power within himself, and by applying same to bring about a complete restoration of health and energy without the assistance of any one else.

I believe that the healing power is latent within the individual, and that, when he is treated and cured by another, the cure has been effected by the practitioner calling into life and activity that healing power. This awakening of the power within may be accomplished by any of the various methods of personal treatment or by absent treatment. In the latter case the positive thought-waves of the practitioner beat upon the mind of the patient (on the sub-conscious plane) and awaken the latent force therein, and the cure results. The effect of the mind of the practitioner, whether conveyed by verbal suggestion or telepathy, acts just as does the powerful and repeated auto-suggestion, or affirmation, of the patient himself. Both reach the sub-conscious plane of the patient and restore the normal condition of that portion of the mind having charge of the physical functions. And the mind, thus restored to normal action, sends the proper impulses over the sympathetic nervous system to the affected parts, supplying such parts with an increased nerve-current and circulation of the blood, thus repairing the worn-out and broken-down tissue and cells and causing the organ to function properly.

In other words, I believe that the real work is done through the mind of the patient—through the healing power called into force in one of several ways and working through the brain, or brains, and nervous system of the patient. Every man or woman has within him, or her, dormant in many cases and inactive in many others, a certain recuperative power capable of restoring lost function and strength to diseased organs and parts. This power may be aroused by the mental effort of the practitioner, his suggestions, treatments, ceremonies, remedies, etc., and also by the will power or faith within the patient himself. But it is the same force awakened in all cases and the same power that does the healing work. I, of course, recognize that it is possible for one person to transfer what has been called “vital force” from his organism to that of a weakened patient, but this vitality so transferred is but in the nature of a “tonic,” and merely adds strength to the patient to carry him along until the mental forces do their work. In the case of a patient very much weakened it is impossible for the mind to send correct impulses to the body, because the brain has become weakened by the waste of power, and it becomes necessary for the patient to avail himself of the assistance afforded by the practitioner’s highly developed vitality, until he regains enough strength to carry on the work himself.

In many cases of sickness, particularly in cases of functional disorders, the recuperative force of the patient is neutralized by the mind of the patient being full of Fear thoughts, which act as a cause of disease in many cases, and also prevent the patient from using his own recuperative force given him by Nature for that purpose. Fear is a poison that has killed millions, and Worry is its oldest child, who is striving hard to reach the record established by its parent.

I have always held, in spite of the opposition of other writers, that a large percentage of the cures effected by New Thought healing has been accomplished, not by the doing of any special thing toward a cure, but simply by inducing the patient to refrain from worrying and fearing and harboring negative thoughts. When the patient “takes off the brake” that he has imposed upon his own recuperative mental forces, these forces start in at once to do their work and a cure ensues. It is on the same principle that it is not necessary for one to take a shovel and start to work to shovel out the darkness from a room—all that is necessary is to open the windows and “let a little sunshine in.” When the windows are opened and Hope and Courage are allowed to flow in, Fear, Worry and the rest of the monsters of the darkness flee, and the sunny thoughts soon destroy the microbes that have been infesting the mental room.

There is no special mystery about the way New Thought cures are effected. Nothing miraculous or astonishing, when one learns something about Nature’s processes. When the recuperative forces are aroused, or when the brake of Wrong Thinking has been raised, Nature proceeds to send an increased nerve current to the affected part. This work is done along sub-conscious lines, over the great nerve centers and sympathetic nervous system. This nerve current is like a current of electricity being sent to the parts from that great dynamo— the Brain. This nerve current vitalizes the organ or part, and also causes an increased circulation of the blood to the part. Nature builds up bodies by means of the blood, which, flowing through the arteries, carries liquid flesh and nourishment to every part of the body—to every organ and part—building, repairing, replenishing, restoring, replacing and nourishing. The blood on its return journey to the heart, through the veins, carries with it the broken-down tissue, waste-products and other garbage of the system, which is burned up and destroyed by the oxygen taken in the lungs and to which the blood is exposed on its return journey. No part of the body—no organ— can be properly nourished and stimulated unless it has a normal nerve-current and a proper supply of blood. And when a man’s mind is filled with negative, worrying, fearful thoughts, or thoughts of Hate, Malice or Jealousy, it is impossible for him to send the proper nerve-current to the parts of his body, and, the circulation becoming affected, he begins to manifest what we call Disease. When normal conditions of the mind are restored normal conditions of the body follow.

The action of the heart is increased by certain emotions; the cheek flushes or pales from certain thoughts, the digestion is impaired by certain thoughts; and so on. And the same thing is manifested on a larger scale when improper thinking becomes a habit. Improper thinking results in improper living—the two go hand in hand. Show me what a man thinks and I will show you what he does and how he lives, and what is the state of his health. I have not space to tell you just how each particular thought affects one, but I can safely say that that miserable thought Fear is the parent of the entire brood of negative thought, and if you get rid of him, you will exterminate the whole brood, as he not only begets but also nourishes each of his offspring. Abolish him at once.

Chapter VII.
The Mind and Its Planes.

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The theory of the duality of the mind, and its weak points—Man has but one mind, but it functions upon two planes—The Conscious and the Sub-conscious—The Sub-conscious not the soul, but merely one field of mentation—Super-conscious faculties really the source of higher knowledge—Conscious thought is fresh from the mint—Sub-conscious thought is the results of preceding conscious thought of self or others—Thought impulses and habits— Conscious thoughts meet new condition—Sub-conscious thoughts handle familiar problems— Man exhibits the highest form of Conscious mentation—Human sheep—The mind and the Will—The secret of the Oriental occultists—Evolutionary development still progressing.

MANY MODERN writers have endeavored to explain the apparent duality of the mind of Man, by erecting elaborate, theoretical edifices upon the firm foundation of the dual functioning of the mind. Some of these writers have carried their reasoning to absurd lengths, and have attempted to explain all of the problems of existence by their theories of the duality of the mind. They have assumed that because Man has a mind capable of functioning along two different lines of effort, he must, necessarily, have *two* minds. Some have styled these two minds, respectively, the Objective and Subjective. Others have preferred the terms Conscious and Sub-conscious. Still others, have thought that the terms Voluntary and Involuntary best conveyed the idea. But all have assumed that Man had two distinct minds—some even considering them as separate entities. They ignored the fact that it was almost impossible to separate the two minds; they failed to state that the qualities attributed to the two respective minds seemed to shade into each other. They failed to tell us just where the Objective left off and the Subjective began. These theories have proved very useful as working hypotheses, enabling us to work into better things, but as permanent solutions of the problems of the mind, they have failed of their purpose, and while tyros in the New Psychology have accepted them eagerly as affording a solution of the entire question, those who have gone deeper into the subject have found it necessary to regard such theories as but imperfect working hypotheses, at the best.

The idea that Man has two minds, is today regarded as only a working-fiction by many of the most careful investigators of the subject. They realize that man has but one mind, functioning along two different planes of effort. I will endeavor to state what I consider a reasonable explanation of the matter. Of necessity, I can merely state the general principles, my space preventing me necessity, I can merely state the general principles, my space preventing me from going into detail. I am compelled to use terms familiar to those who are acquainted with the theory of the dual minds, but it will be noticed that I use these terms as indicating varying forms of functioning of the same mind, and not as indicating that Man has two minds. I prefer the terms, Conscious thought and Sub-conscious thought to the other terms used by various writers on the subject, as I consider these terms clearer and as more nearly representing the truth. To the reader who has been accustomed to thinking of the Sub-conscious mind as the higher mind—the Soul, in fact—this chapter will prove somewhat confusing and perhaps disappointing. I must ask such a reader to withhold his judgment until he has carefully studied this and the next chapter. He will be able to do this more readily when he remembers that the Sub-conscious mind which some writers have exalted over its Conscious brother, is also spoken of by the same writers as being the mind that receives all sort of absurd suggestions in the hypnotic state, from the Conscious mind of another, and acts upon them. These same writers speak of the Sub-conscious mind as the Soul of Man, and then in the next chapter inform us that a man in whom the Sub-conscious is developed at the expense of the Conscious becomes a lunatic. If this be true, when a man’s Soul leaves behind its Conscious brother, and passes into the state of pure Sub-consciousness, it becomes a lunatic, and the future life a Bedlam. These people are mistaking half-truths for Truth.

Beyond that which we speak of as Conscious and Sub-conscious, is something higher than either, which may be called the Super-conscious. I will take up that subject after I have discussed the Conscious and Sub-conscious functions of the mind. Do not confuse the attributes of the Super-conscious faculties with the manifestation of the Sub-conscious functions of the mind.

Man has but one mind, but he has many mental faculties, each faculty being capable of functioning along two different lines of mental effort. There are no distinct dividing lines separating the two several functions of a faculty, but they shade into each other as do the colors of the spectrum.

A Conscious thought of any faculty of the mind is the result of a direct impulse imparted at the time of the effort. A Sub-conscious thought of any faculty of the mind is the result of either a preceding Conscious thought of the same kind; a Conscious thought of another, along the lines of suggestion; thought vibrations from the mind of another; thought impulses from an ancestor, transmitted by the laws of heredity (including impulses transmitted from generation to generation, from the time of the original vibratory impulse imparted by the Primal Cause, which impulses gradually unfold, and unsheath, when the proper state of evolutionary development is reached).

The Conscious thought is new-born—fresh from the mint, whilst the Subconscious thought is of less recent creation, and, in fact, is often the result of vibratory impulses imparted in ages long past. The Conscious thought makes its own way, brushing aside the impeding vines, and kicking from its path the obstructing stones. The Sub-conscious thought usually travels along the beaten path.

A thought-impulse originally caused by a Conscious thought of a faculty, may become by continued repetition, or habit, strictly automatic, the impulse given it by the repeated Conscious thought developing a strong momentum which carries it on, along Sub-conscious lines, until stopped by another Conscious thought, or its direction changed by the same cause.

On the other hand, thought-impulses continued along Sub-conscious lines, may be terminated or corrected by a Conscious thought. The Conscious thought creates, changes or destroys. The Sub-conscious thought carries on the work given it by the Conscious thought, and obeys orders and suggestions.

The Conscious thought produces the thought-habit or motion-habit, and imparts to it the vibrations which carry it on along the Sub-conscious lines thereafter. The Conscious thought also has the power to send forth vibrations which neutralize the momentum of the thought-habit; it also is able to launch a *new* thought-habit or motion-habit with stronger vibrations which overcomes and absorbs the first thought or motion and substitutes the new one.

All thought-impulses, once started on their errands, continue to vibrate along Sub-conscious lines until corrected or terminated by subsequent impulses imparted by the Conscious thought or other controlling power. The continuance of the original impulse adds momentum and force to it, and renders its correction or termination more difficult. This explains that which is called “the force of habit.” I think that this will be readily understood by those who have struggled to overcome a habit which had been easily acquired. The Law applies to good habits as well as bad. The moral is obvious.

Several of the faculties of the mind often combine to produce a single manifestation. A task to be performed may call for the combined exercise of several faculties, some of which may manifest by Conscious thought and others by Sub-conscious thought.

The meeting of new conditions—new problems—calls for the exercise of Conscious thought, whilst a familiar problem, or task, can be easily handled by the Sub-conscious thought, without the assistance of his more enterprising brother.

There is in nature an instinctive tendency of living organisms to perform certain actions; the tendency of an organized body to seek that which satisfies the wants of its organism. This tendency is sometimes called Appetency. It is really a Sub-conscious mental impulse, originating with the impetus imparted by the Primal Cause, and transmitted along the lines of evolutionary development, gaining strength and power as it progresses, grows and unfolds.

Man, the highest type of life yet produced upon this planet, shows the highest form of Sub-conscious mentation, and also a much higher development of Conscious mentation than is seen in the lower animals, and yet the degrees of that power vary widely among the different races of men. Even among men of our race, the different degrees of Conscious mentation are plainly noticeable, these degrees not depending, by any means, upon the amount of “culture,” social position, or educational advantages possessed by the individual. Mental Culture and Mental Development are two very different things.

You have but to look around you to see the different stages of the development of Conscious mentation in man. The reasoning of many men is little more than Sub-conscious mentation, exhibiting but little of the qualities of volitional thought. They prefer to let other men think for them. Conscious mentation tires them, and they find the instinctive, automatic, Sub-conscious mental process much easier. Their minds work along the lines of least resistance. They are but little more than human sheep.

Among the lower animals and the lower types of men, Conscious mentation is largely confined to the grosser faculties— the more material plane, the higher mental faculties working along the instinctive, automatic lines of the Sub-conscious function.

As the lower forms of life progressed in the evolutionary scale, they unfolded new faculties, which were latent within them. These faculties always manifested in the form of rudimentary Sub-conscious thought, and afterwards worked up, through higher Sub-conscious forms, until the Conscious thought was brought into play. The evolutionary process still continues, the invariable tendency being toward the goal of highly developed Conscious mentation.

This law of evolution is still in progress, and man is beginning to develop new powers of mind, which, of course, are first manifesting themselves along lines of Sub-conscious thought. Some men have developed these new faculties to a considerable degree, and it is possible that before long Man will be able to exercise them along the line of their Conscious functions. In fact, this power has already been attained by a few. This is the secret of the Oriental occultists, and of some of their Occidental brethren. We will have more to say on this subject in succeeding chapters.

The amenability of the mind to the Will may be increased by properly directed practice. That which we are in the habit of referring to as the “strengthening of the Will” is in reality the training of the mind to recognize and obey the Power Within. The Will is strong enough; it does not need strengthening, but the mind needs to be trained to receive and act upon the suggestions of the Will. The Will is the outward manifestation of the I am. The Will current is flowing, in full strength, along the spiritual wires, but you must learn how to raise the trolley-pole to touch it before the mental car will move. This is a somewhat different idea from that which you have been in the habit of receiving from writers on the subject of Will Power, etc., but it is correct, as you will demonstrate to your own satisfaction if you will follow up the subject by experiments along the proper lines.

The attraction of The Absolute is drawing man upward, and the vibratory force of the Primal Impulse has not yet exhausted itself. The time of evolutionary development has come, when man can help himself. The man who understands the Law, can accomplish wonders, by means of the development of the powers of the mind, whilst the man who turns his back upon the truth will suffer from his lack of knowledge of the Law.

He who understands the laws of his mental being, develops his latent powers and uses them intelligently. He does not despise his Sub-conscious mental expressions, but makes good use of them also, and charges them with the duties for which they are best fitted, and is able to obtain wonderful results from their work, having mastered them and trained them to do the bidding of the Higher Self. When they fail to do their work properly, he regulates them, and his knowledge prevents him from meddling with them unintelligently, and thereby doing himself harm. He develops the faculties and powers latent within him, and learns how to manifest them along the line of Conscious mentation as well as Sub-conscious. He knows that the *real* man within him is the master to whom both Conscious and Sub-conscious mentation are but tools. He has banished Fear, and enjoys Freedom. He has found *himself* . HE HAS LEARNED THE SECRET OF I AM .

Chapter VIII.
The Subconscious Plane.

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WE ARE so accustomed to thinking of the mind as working along conscious lines that it comes as a great surprise to us when our attention is directed to the fact that the greater part of the mental work being performed by us is being manifested along subconscious lines. We are conscious of many of our thoughts and many of our actions, but are almost or entirely unconscious of thousands of thoughts and actions that are being expressed every hour.

When we take nourishment in the shape of food we do it consciously, but the process of digestion and assimilation is done unconsciously, although the impulse causing it comes from the mind just as much as if the act was consciously performed. The food is converted into blood, and the blood is carried to all parts of the body, and the various organs and parts of the body are built up—all unconsciously. The heart beats—the stomach digests—the liver and kidneys perform their functions—all unconsciously. But the work is done precisely—carefully—and properly, under the direction of the mind working on the subconscious plane. These things do not run themselves. The mind controls them just as surely as if the work was done on the conscious plane.

And so with many acts which we performed only with the greatest care and trouble at first, but which afterwards we were able to perform almost automatically. The woman who runs her sewing machine—the painter who uses his brush—the workman who uses his tools—the operator who runs his machine—all found their work required all their care and attention at first, but now, the details of the work having been mastered, the work seems to be performed almost automatically—involuntarily—almost running by itself. Many a time have we been in a brown study and forgot the steps we were taking, and all at once when we awoke from our day-dream we found ourselves at the door of our home, the accustomed path having been followed unconsciously. I have seen men in a so-called “absent-minded state” cross crowded streets, passing before teams and carriages with the utmost carefulness and intelligence, who were totally unconscious of what they were doing, and who would look startled when told of the risks they had run. I have been told by skilled workmen that no man thoroughly understands his work until he can do it almost automatically. A man performing the same task every day acquires the “knack” of doing it, with scarcely a trace of conscious effort, or conscious attention. And yet no one would think of asserting that his fingers or hands, of themselves, possessed sufficient intelligence to do the work undirected by the brain. The unconscious impulse comes from the brain working on the subconscious plane of effort, and the work is directed just as intelligently as if the entire consciousness was focused upon it. This of course can only be done after the mind has acquired the habit of performing that particular task. Let something go wrong with the machine, and immediately the mind slips back to the conscious plane and undertakes the correction of the trouble.

The subconscious plane of the mind is practically the habit plane. As I have stated in the previous chapter, the subconscious plane of the mind can manifest only (1) something which it has previously learned from the conscious plane; (2) something which has been imparted to it by suggestion from another mind; (3) something which has been communicated to it from another mind, by means of thought-waves, etc.; (4) something which has been communicated along the lines of heredity, including impulses transmitted from generation to generation, from the time of the original vibratory impulse imparted by the Primal Cause, which impulses gradually unfold and unsheath, when the proper state of evolutionary development is reached.

The commonest habit of thought or motion may be along subconscious lines, and the same is true of some of the manifestations of the newly awakened superconscious faculties (of which we will speak later). The subconscious plane is a curious mixture of high and low; wisdom and foolishness; superstition and the highest philosophy. It is a storehouse of all sorts of mental furniture, tools, playthings, and what-not. On this plane may be found a curious conglomeration of wisdom and folly passed on from our consciousness, inherited from our ancestors, and acquired from those with whom we come in contact. This collection is being continually added to.

And this is not all. Every once in a while some superconscious faculty is awakened, perhaps only temporarily, and not having grown sufficiently to be taken up by the consciousness, it must manifest along subconscious lines. This has caused some writers to speak of the subconscious plane of the mind as the Soul, the "higher mind," etc., *etc.* Seeing genius and inspiration manifested along subconscious lines, they have imagined that there was a separate mind possessing all the higher faculties of the mind, and which they called the "subjective mind," the "subconscious mind," etc., *etc.* They were so carried away with the higher manifestations that they entirely overlooked the foolish, petty, nonsensical things to be found there—entirely forgot that their so-called "higher mind" was constantly amenable to suggestion and auto-suggestion from the conscious mind of the owner or of some other person. They did not seem to consider that the lower faculties of the mind manifested upon the subconscious plane, as well as the highest.

The subconscious plane of the mind, therefore, is very much what it has been made by past conscious thinking. A well-known writer, Henry Wood, of Boston, has compared it to "a reservoir or cistern into which there is flowing a small stream of conscious thinking." This being the case, it will be seen that the utmost care should be preserved in keeping the stream pure and clean. If one's mind has been polluted by allowing a stream of negative thought to pour into it in the past, the remedy is to be found in so changing the quality of the in pouring stream that it may be as clear as crystal, and the body of water in the cistern may gradually become clearer and clearer, until it is as pure and clear as the stream itself. And the greater the quantity of clear thinking we pour in, the sooner will the cistern be relieved of its foulness.

This is where auto-suggestion plays such a prominent part in the re-building of character, and in the development of the man. The auto-suggestions form a steady, strong stream pouring in and clearing the muddy waters of the mind. Whether we call them auto-suggestions, or affirmations, or statements, or declarations, it matters not. They are all the same thing, under different names.

There has been a dispute between students of the subject as to whether Man's knowledge came to him first through the subconscious plane and then reached the conscious, or whether he acquired knowledge through the conscious plane and then passed it on to the subconscious. Many good arguments have been advanced by both sides. Personally, it seems to me that both sides are right. Many things that a man knows came to him by the use of his conscious functions of the mind, and were afterwards passed on to the subconscious or habit plane. Other things came to him, owing to the unfoldment of superconscious faculties, first manifesting along subconscious lines, and then passing into the field of consciousness. Then, after having been well mastered, the knowledge was passed back to the habit-plane, or subconsciousness. Man often "feels" that a thing is so, before he "sees" that it is true; then after he "sees" it, and accepts it intellectually, he passes it back again to the “feeling” plane, stamped with the seal of approval of the “seeing” plane of mentation. I think that this will be plainer to you after you have read the chapter on the Superconscious faculties.

As Man advances on the Conscious plane, his store of Subconscious knowledge becomes to a great extent the result of his own Conscious mentation, and less the result of the thoughts and suggestions of others. A man of limited reasoning ability—one who uses his Conscious powers of thinking but little—has a Subconscious store almost entirely composed of impressions which he has obtained from others. The suggestions and thought-impulses of others go to make up nearly his entire stock of knowledge. He has thought but little himself—in fact, scarcely knows how to think for himself, and depends almost entirely upon others for his mental concepts. As Man advances in reasoning powers he thinks out things for himself, and passes along the result of that thinking to the great subconscious storehouse. And such a Man realizes what he is—feels and recognizes the existence of the Real Self, and begins to *create* on the thought-plane. He is no longer a mere automaton—he has begun to act for himself. And as he progresses this power grows. He makes use of the Subconscious plane of thought, but he fills the storehouse with new, fresh, impressions and conclusions, and gradually but surely eradicates the old negative, erroneous impressions that formerly filled his Subconsciousness. A strong, vigorous, positive thought, sent fresh from the Conscious plane, will neutralize a dozen negative thoughts that have been lodged in his Subconsciousness and which have been doing much to drag the man down, and keep him down.

If we do not think thoughts for ourselves, somebody else’s thoughts and suggestions will fill up our subconscious storehouse, and we will be a creature of their thoughts, instead of having a stock of self-made original thoughts. Many of us have placidly accepted the world’s thoughts of Fear, Superstition, Worry, Disease, Poverty, Narrowness, Condemnation, Bigotry, etc., without hesitation, and our mental storehouse has been filled with such trash. When we break our fetters and shake off our bonds, and are free, then we dare to think for ourselves and we soon begin to stock up our Subconsciousness with bright, fresh, new thoughts of our own, and the old negative thoughts find themselves crowded out or neutralized by the positive thoughts which are now pouring in.

New fields of consciousness are opening out before Man, and he is progressing rapidly in knowledge. He is drawing on the Superconscious faculties for knowledge, and after bringing the results into the field of consciousness, he passes them along, mentally digested, to the Subconscious plane, to be used without effort whenever needed. All that which is in our Subconsciousness is having a continual influence upon our lives, our actions, our health, our character. To a man whose Subconsciousness has been filled with thoughts of disease it is the easiest thing in the world to become sick. Of course, all the work of producing the disease is on the Subconscious plane, and the work is done silently and quietly, but surely, all without his conscious knowledge. All at once he finds himself sick, without knowing how it happened. When he changes his front, and begins to steadily send healthy thoughts along to the Subconsciousness, he finds that he no longer is troubled with the old complaints which formerly made life a burden to him. The Subconsciousness no longer has the old materials to work with, and consequently starts to work and uses the new materials, and, instead of producing sickness, it builds up a strong, healthy body.

If you will carry in your minds the idea of the Subconsciousness being a great storehouse, filled with thoughts which you have passed along to it from the Conscious plane, and which thoughts are constantly manifesting themselves in action, you will be careful to allow nothing but the very best thought material to pass along to be stored up. You will refuse admittance to the negative thoughts arising in your own mind, and you will refuse admittance to the adverse suggestions of others.

What would you think of a man who was laying in a stock of supplies for the winter who would fill his cellars with poisonous foods, disease producing things, death-giving articles? You would think that he was worse than insane, would you not? And yet that is just what many of you have been doing. You have been filling up this storehouse of the mind with the vilest things. Poisons, deadly things, filthy objects, all of which have sooner or later injured you. Away with them. Cast them out. Fill their places with the strong, healthy thoughts which are coming into your minds since you have become acquainted with The New Thought.

Remember THOUGHTS TAKE FORM IN ACTION . This being true, what kind of thoughts do you wish to take form in action within you, and through you? Ask yourselves this question, and act accordingly. When you find yourselves thinking along a certain line, ask yourselves the question, “Do I wish this thought to take form in action?” If the answer is “Yes!” pass the thought along. If the answer is “No!” stop thinking along those lines at once and start to work thinking of things exactly opposed to the objectionable line of thoughts. Remember, a positive thought will always neutralize a negative thought. By a positive thought I mean a thought of Courage, Hope, Fearlessness, Determination—an “I Can and I Will” thought. By a negative thought I mean a thought of Fear, Worry, Hate, Malice, Disease, “I Can’t,” “I’m Afraid.”

“As a man thinketh in his heart, so is he,” is true for the reason that a man is largely the result of his store of Subconscious thoughts, and that Subconscious store is dependent to a very great degree upon what the Conscious thought has store is dependent to a very great degree upon what the Conscious thought has made it.

You are laying in your supplies of Thoughts, and these thoughts will sooner or later take form in action. Be careful in your choice. The best is none too good for you, and is just as cheap as the inferior grade. Use a little common sense and select a good supply of the best in the market

Chapter IX.
The Super-conscious Faculties.

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THERE ARE in the mind of Man many faculties which are outside of the realm of consciousness. They seem to be faculties which have lain latent, and which, from time to time, are unfolded into the realm of consciousness. Of some of these faculties we have at the present time no actual knowledge; of others, a few advanced men in all ages have become aware, and of this class many of us are now catching occasional glimpses, but as yet do not see clearly, and will not until the process of unfoldment has progressed further. Other super-conscious faculties, which were once hidden from man, have unfolded and we are becoming more and more aware of their existence.

Many writers have treated these faculties as forming a part of that which they called the "Subjective Mind" or the "Sub-conscious Mind," etc., but a little reflection will show that the sub-conscious mentality only contains that which has been placed there by the Conscious plane of the mind; the suggestions of others, either verbal or by thought-transference, heredity, etc., or by the reflection from these super-conscious faculties before they have unfolded into the conscious plane. The sub-conscious mentality contains only that which has been placed there, while the super-conscious faculties contain that which Man has never known before, either consciously or sub-consciously .

Just as the sub-conscious field of mentation is below consciousness, so are these super-conscious faculties *above* consciousness. And just as that which is on the conscious plane to-day will be passed on to the sub-conscious to-morrow, so will much of that which is now locked up in the latent super-conscious faculties be unfolded into consciousness at a later period. Much that is now a part of our every day life was at an earlier stage in man's evolution a part of his super-consciousness and afterwards unfolded into its present consciousness, then was mentally digested and assimilated and passed on to the sub-conscious plane.

A man by concentration, meditation, and other means of spiritual development may at times so awaken some of the latent super-conscious faculties that he will receive distinct impressions and knowledge from them, and will be able to use them. Many so-called mystics and occultists both in the Orient and the Occident have been able to accomplish this, but the majority of us have to be content with the occasional gleams, or the faint reflections, of the light coming from the unfolding faculties. Some of these faculties will not unfold until Man has reached a much higher plane of spiritual development than is now possible; others are just beginning to unfold, and none but the most advanced has any knowledge of them, while others are now well under way in the unfoldment, and a greater number of people are becoming aware of this inner awakening every year.

A man who descends into the depths of his sub-consciousness finds only that which has been stored up there. This alone is enough to give a man a wonderful knowledge of the past—of the process of evolution—of much miscellaneous information which is stored up there—of things long forgotten by the conscious mind—some say that even a memory of past lives may be obtained there by those who know how to look for it. But all that can be obtained from the sub-consciousness is what has been stored there. On the contrary, those who have been able to catch a gleam of that contained in the super-conscious faculties know that the knowledge so obtained is above man's experience. It is a glimpse into an unknown world— an illumination. The man who has caught a glimpse of the knowledge contained in some of the super-conscious faculties is a changed man—life is no longer the same to him—where before he believed, he now *knows* .

At the best, the little field of consciousness known to the average man, even if to it may be added the entire field of the sub-conscious, is but small and petty. Most of the things which are the most important are outside of its scope, and his only knowledge of them comes to him as a reflection from the field of super-consciousness. Of course, the consciousness has grown—is growing—by reason of the unfoldment of the super-conscious faculties, but Man has merely touched the outer edge of super-consciousness.

Man cannot tell, by the exercise of his conscious faculties, whether there is a God, the fact cannot be grasped by the conscious mentality, and yet the faint glimpse of super-consciousness makes him *feel* that there is a God, and as he progresses he will *know* what he now feels. So it is with the question of the immortality of the Soul. The consciousness cannot prove it, and yet the superconsciousness makes us feel the truth of what we cannot prove or see. And yet these two questions exceed in importance any other questions before us to-day. All of our ethical principles—all of our morality—all of our plans of life—are based upon these two facts, which we do not know by reason of our consciousness, but which we *feel* are so because of the gradual unfoldment of the super-consciousness. As this unfoldment goes on our ideas of God become less crude—less childish. We see him as a much greater Presence than ever dreamt of by our forefathers, who could see in Him but a magnified man, with all of man's failings, weaknesses and limitations. And Man of the future will have a concept as much higher than ours as ours is higher than that of the savage. And as this unfoldment goes on, our certainty of immortality becomes stronger. It becomes more of a matter of knowing than belief. In some of us the unfoldment has approached the field of consciousness, and some have awakened into a state of consciousness of immortality.

Just stop to think for a moment, and consider from whence come our feelings of Justice, Mercy, Love, Sympathy, Kindness. Not from the old consciousness surely. The Intellect does not tell us these things. Why should man show Love or Comradeship or Sympathy for another, if the Intellect alone decides the question? Why should not every man look out for himself and leave his brother to starve and suffer? Why should he not trample his brother in the mire and take his belongings? Is there anything in cold Intellect to tell you to do otherwise? Not a thing—not a thing. Then why do you not do these things? I'll tell you why. Because you *cannot* . Because from the inner recesses of your Soul comes a protest. You do not stop to reason about the matter—you listen to the voice from within—gaze at the light that comes from the unfolding super-consciousness. But you say, all men have always had these feelings, and that you do not see what unfolding super-consciousness has to do with the question. Stop a moment! Did Man always feel thus? Was human sympathy always as marked as to-day? Were men always so broad in their love as to-day? No!—it is a gradual unfoldment—a steady opening. We are to-day little more than barbarians in some things, but we are growing as the unfoldment goes on, and some of these days it will be impossible for us to do that which seems perfectly natural for us to-day. In not so many years men will look back with amazement upon our record of warfare, bloodshed, killing, exterminating, and all the rest, and will wonder how a people of our intellectual development could have suffered these things to be done. They will view our acts as we view the crimes of the arena of ancient Rome. And our economic and social inhumanity to our brothers will seem horrible to the men and women of that day. It will seem incredible to them, as they will have reached a stage of spiritual unfoldment which will render it simply impossible for them to do the things which to-day seem perfectly natural and unavoidable to us. To them the Brotherhood of Man will be no idle dream, but a live everyday truth, worked out in their lives. They cannot avoid this—it will come with unfoldment.

From this region of the super-conscious comes that which is not contrary to reason, but which is *beyond* reason. This is the source of the illumination—enlightenment—inspiration. This is the region from which the poet obtains his inspiration—the writer his gift—the seer his vision—the prophet his knowledge. Many have received messages of this kind from the recesses of the super-consciousness, and have thought that they heard the voices of God—of angels—of spirits, but the voice came from within. In this region are to be found the sources of intuition. Some of these super-conscious faculties are higher than others, but each has its own part to play.

Many of the higher psychic powers lie latent within the region of the super-conscious. Some of us are able to use these gifts to a greater or lesser degree, but to all but a few this use is always more or less on the unconscious plane—we find it hard to manifest psychic powers to order. But by practice, and by growth, these gifts are brought within the realm of consciousness and we are enabled to use them just as we would use any other faculty of the mind or body. When man has attained this power he will have mastered wonderful forces, and will have at his disposal instruments and tools of which but few dream at this time. It is a wise provision of the Law that Man shall not acquire the use of these powers until he is ready for them. When he is ready for them, they come, and he then knows enough not to use them improperly. As the higher psychic faculties unfold, the spiritual faculties also unfold, thus making it impossible for the possessor to use his new found forces improperly. The man who aspires to high psychic powers must come with clean hands and clean heart. In truth, the very fact that he *seeks* power for the sake of power, shows that he is not the proper possessor of these gifts. It is only when he cares naught for power, that power comes. Strange paradox— wonderful wisdom.

This field of super-consciousness is a source of the highest happiness to the man who recognizes its existence, and who will open himself to the knowledge coming from it, even though the faculty be not fully unfolded. (You understand that the complete unfoldment of such a faculty brings it full into the field of consciousness, and it is no longer a super-conscious faculty, but belongs to our conscious mentality.) Many a man has received inspiration from within and has been given a message which astonished the world. Many poets, painters, writers, sculptors have acted upon the inspiration received from their super-consciousness. And you will notice that certain poems, certain writings, certain pictures, certain statues, have about them an undefinable something which appeals to us, and makes us feel their strength, which is absent from the productions of mere mental effort. Some of us are in the habit of saying that such productions have “soul” in them, and we are far nearer the truth than we realize when we say this. Some writers satisfy the intellect but fail to cause the reader to *feel* , while another writer will write a few verses or a short story and lo! the world is thrilled with the message. This is also true of the orator or speaker, who thrills an audience with a few simple words coming straight from the inner self, while a far more polished speaker attracts merely an intellectual interest.

Our super-conscious faculties are our only means of communication with the Centre of Life—with Higher Powers. Through them come the messages to the Soul. There are times when, through these faculties, our vision penetrates beyond the boundaries of personality, and our souls blend with and commune with the Divine. Through the channels of the super-conscious are we made acquainted with the Real Self— through them are we made aware of the I am. Through the same sources are we made cognizant of the Oneness of things— of our relation to the Whole. Through them are we made sure of the existence and presence of God—of the immortality of the Soul. The only answers to the vital questions of Life and Existence are received through these channels.

In the inmost recesses of the super-consciousness is found the resting-place of the Soul—the holy of holies. Here dwells the Divine Spark which is our most precious inheritance from God—that which we mean when we say “the Spirit”. It is the soul of the Soul—the centre of the Real Self. Words cannot convey an idea of the real meaning of the Spirit—to understand it one would need to understand God, for it is a drop from the Spirit Ocean—a grain of sand from the shores of the Infinite—a particle of the Sacred Flame. It is that part of us, toward the full recognition and consciousness of which, all this process of evolution, growth, development and unfoldment is tending. When we learn to recognize the existence and reality of the Spirit, it will respond by sending us flashes of enlightenment— illumination. As one grows in spiritual development he becomes accustomed to this voice from within, and learns to distinguish it from messages from the different planes of the mind—learns to follow its leadings, and allows it to work through him for good.

Some men have so far developed in spiritual understanding that they live the life of the Spirit—are led by the Spirit. The Spirit is influencing all of us much more than we are aware, and we can bring ourselves into a conscious realization of its leadings if we will but trust it, and look toward it for light. I cannot attempt to go further into this subject, as it is something for which one fails to find words wherewith to describe it. Those who have awakened to an awareness of it, will understand what I mean, and those who have not yet been made conscious of it would simply misunderstand me if I were to attempt to state an awful inward feeling foreign to their experience.

The Spirit is that within man which closest approaches the Centre—is nearest to God. And when one becomes in close conscious touch with it he feels his nearness to the Universal Presence—he feels the touch of the Unseen Hand.

Many of you who read these words have had moments in your lives, when you were for the moment conscious of being in the awful presence of the Unknown. These moments may have come whilst you were engaged in religious thought— while reading a poem bearing a message from one soul to another—when on the ocean and impressed with a sense of the greatness of the Universe—in some hour of affliction when human words seemed but mockery—in a moment when all seemed lost and you were forced to seek comfort from a power higher than yourself. But no matter how or when these experiences have come to you, there was no mistaking their reality—no doubting the abiding sense of peace, strength, and love of which you became conscious. In these moments you were conscious of the Spirit within you, and of its close relationship with the Center. Through the medium of the Spirit, God makes himself known to Man.

Chapter X.
The Soul's Question.

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Whence come I? Whither go I? What am I? What is the object of my existence?—Questions asked in all ages, in this and other worlds—The question absolutely unanswered for most men—Struggles for freedom—Climbing the mountain of Knowledge—The task begun, not ended—The spiritual hunger—Bread, not stones—The want is the prophecy of the means of satisfying it—The intellect will not answer the Riddle of the Universe—The answer must come from within—The Something Within—The development of Spiritual Consciousness—The intelligent Faith which knows, not merely understands—Unexplored regions of the Soul—Not contrary to intellect, but beyond it—A new world of knowledge opened out before the mental gaze—Joy insuperable.

WHAT AM I? Whence come I? Whither go I? What is "the object of my existence?" These questions have been asked by Man in all ages—all countries—all climes. And if the countless worlds surrounding the millions of suns in the Universe are inhabited—and I believe that they are—these questions have been asked there—have perhaps been answered by some of the dwellers of worlds wherein Life is manifested in higher forms than we have yet attained in this. All men have asked themselves this question—that is, all men who have attained to the stage where their minds recognized that a problem existed, for many men seem unaware of the existence of an unanswered problem—their mental vision is not clear enough for them to recognize that there is anything which needs an answer. To most of us the question remains absolutely unanswered—the smallest detail of the inquiry remains unsolved. We have cried aloud in agony of mind—have shouted to the Infinite a demand that we be told something of ourselves, but nothing comes back to us but the despairing echo of our own cry. As the poet has so pathetically expressed it:

> "For what am I?
> An infant crying in the night;
> An infant crying for the light;
> And with no language but a cry."

We are like the squirrel in the cage, who exhausts himself in travelling the long road of the wheel, only to find himself, at the end of his journey, just where he started. Or worse still, like the newly-caged wild bird, we dash ourselves against the bars of our mental prison, again and again, in our efforts to gain freedom, until at last we lie weak and bleeding, a captive still.

We have sought to climb the mountain of Knowledge, urged on by the thought of the place of blissful rest at the summit. We have toiled wearily up the steep and stony sides, and finally with bleeding hands and tired feet—with body and mind exhausted by our efforts, we reach the summit, and congratulate ourselves upon the ending of our task. But when we look around us, lo! our mountain is but a foothill—far above us, towering higher and higher, rise range after range of the real mountains, the highest peaks being hidden among the clouds.

We have felt that hunger for Spiritual knowledge that transcended the hunger for bread. We have sought this way and that way for the Bread of Life—and found it not. We have asked this authority, and that authority, for the bread that would nourish the Soul, but we were given nothing but the stone of Dogma and Creeds. At last, we sank exhausted, and felt that there was no bread to be had—that it was all a delusion, and a will-o'-the-wisp of the mind—that there was no reality to it. And we wept. But we forgot, that just as the hunger of the body implies that somewhere in the world is to be found that which will satisfy it—that just as the hunger of the mind implies that somewhere is to be found mental nourishment— so the mere fact that this Soul hunger *exists* , is a sure indication that somewhere there exists that which the Absolute has intended to satisfy it. The *want* is the proof of the possibility of the fulfillment. The trouble is that we have been seeking outside that which we can find only *within* . "The Kingdom of Heaven is within you."

If you prefer to try to solve the Problem of Life—the Riddle of the Universe—by scientific investigation, by exact reasoning, formal thought, mathematical demonstration—by all means follow this method. You will be taught the lesson of the power and the limitations of the human Intellect. You will travel round and round the circle of thought, and will find that you are but covering the ground over and over again. You will find that you have run into the intellectual *cul de sac* —the blind alley of Logic.

After you have beaten your wings against the cage of the Unknowable, and fall bruised and exhausted—after you have done all of which your Intellect is capable, and have thus learned your lesson—then listen to the Voice Within, see the tiny flame which burns steadily and cannot be extinguished, feel the pressure of the Something Within, and let it unfold. You will then begin to understand that as the mind of Man developed, by slow stages, from sensation to simple consciousness—from simple consciousness into self consciousness (in its lowest and highest degrees) so is there a consciousness in store for Man (and some few have attained it), higher than we have heretofore imagined, which is now beginning to manifest itself. You will then understand that there may be an Intelligent Faith which knows, not merely believes. These and other lessons you will learn in time.

As you progress along the lines of spiritual unfoldment you will find other sources of knowledge, seemingly apart from the Intellect, although, in reality, allied to it. You will find that there are regions of the Soul, heretofore unexplored, which you are invited to enter. You will find that you will be able to gain knowledge regarding these great questions which have defied your intellectual efforts, and although the information will not come to you through the door of the Intellect, yet it will not be repugnant to the Intellect. It will not be *contrary* to Intellect— but will be *beyond* Intellect. Instead of reaching the Ego through the portals of the Intellect, it will seem to come from a higher source—the Higher Reason—and will be then passed down to the Intellect, that the latter may assimilate it, and combine it with what it already has stored up. You will find that you have a new world of knowledge opened out before your mental gaze, and you will rejoice at the sight.

And, when you have reached the stage where you feel the promptings of the Higher Reason, and are able to live in accordance therewith, you will say with Edward Carpenter:

> “Lo! the healing power descending from within, calming the enfevered mind, spreading peace among the grieving nerves. Lo! the eternal saviour, the sought after of all the world, dwelling hidden (to be disclosed) within each … O joy insuperable.”

Chapter XI.
The Absolute.

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God has begotten the Universe—The Universe has no boundaries or limits—God manifested in every atom—The Causeless Cause—The Intellect and its troubles—Man may spiritually know the reality of God—Man's different concepts of God—God's attributes, Omnipotence, Omniscience and Omnipresence, and their explanation—The Father-Mother—The apparently conflicting ideas regarding God, reconciled—God's manifestations: Substance, Energy, and Spirit—All men really worshiping the one God, although apparently worshiping many—A Personal God without the limitations of personality—God manifesting in Infinite Spirit—In Infinite Energy—In Infinite Substance—Man growing in God-consciousness—Nearer, my God, to Thee—All are children of God, with a share of his attributes.

GOD HAS begotten and governs by Law that which we call the Universe. And that Universe is not the petty thing that many of us have been considering it to be. It is not the Earth as a centre, with Sun, Moon and Stars circling around it, all designed to contribute to the comfort, welfare and well-being of the inhabitants of that speck of dirt—the Earth. It is a Universe, the very idea of which cannot be grasped by the human mind. It is Infinite. It has no boundaries, no limits. All parts of Space are filled with manifestations of The Absolute. Countless Suns exist, each having their planetary systems. Worlds are coming into existence every day, and each day worlds are passing out of existence. Of course, when I say coming into existence, and going out of existence, I mean that they are changing form—being gathered together, or being dissolved. There is no destruction in Nature—only change of form. Man in his egotism has imagined himself to be the highest possible form of created life—has thought of this tiny grain of matter, the Earth, as the only bit of matter containing Life. When he realizes that there are millions upon millions of worlds containing Life in higher or lower forms— when he realizes that this old Earth is but as a grain of sand upon the sea-shore of the Universe—when he realizes that in other spheres there exist beings as much higher than Man as Man is higher than the amoeba—then he begins to realize the comparative insignificance of Man and the greatness of God.

And then, when he begins to realize these things, he will begin to acquire that spiritual consciousness that will make it evident to him that he is on a long journey, and that wonderful possibilities are ahead of him. He will realize that as he advances along the Path he will acquire new powers, new intelligence, new attributes, that will make him as a very god compared to his present state, although the grandest and highest state that he can imagine for himself will make him, as compared to God, only as a tiny speck of dust playing in the sunbeam as compared with the Sun itself.

God manifests himself in every atom of matter—in every atom of Energy—in every atom of Intelligence. His manifestations, although apparently innumerable, are all simply different manifestations of the same thing. There is really but One manifestation of God, taking upon itself countless forms and appearances. We are the expressions of God's power, limited, it is true, but yet constantly growing, impelled upward by the attraction from above, and developing into a realization of our relation to all the other expressions of God, and to God himself.

God exists, has always existed, and will always exist. He is the only thing in the Universe that has no preceding cause. He is his own cause. He is the Cause of Causes. HE IS THE CAUSELESS CAUSE.

The human intellect, unaided, is incapable of grasping the idea of a thing without a cause, or of a cause without a preceding cause. The human intellect adheres closely to the doctrine of the universal law of cause and effect, and finds it impossible to discard it or to admit that there is a single exception to that law, as such exception would violate the law.

The intellect is forced to assume one of two things (1) that there is a *first* cause, or (2) that the chain of cause and effect is infinite. And either conclusion leaves the intellect in a poor position, because if it admits a *first* cause, its chain of cause and effect is broken; and if, on the contrary, it assumes that the chain of cause and effect is infinite, it is met with the fact that a thing that has no *beginning* can have no *cause* —that a *beginningless* thing is a *causeless* thing, besides which, as the Infinite cannot be grasped by the finite mind, it has, in its endeavor to avoid admitting that it could not explain things, given an explanation which it, itself, cannot grasp or understand. Poor intellect! It is the most valuable mental working instrument possessed by Man, yet when it makes the mistake of supposing that it *is* Man instead of one of his tools, it puts itself in a ridiculous position. It does not realize the wonderful possibilities before it, when, blended with the thought emanating from the higher planes of the Soul, it will produce results now scarcely dreamt of except by those who have reached the higher planes of consciousness.

Because the intellect has its limitations, we should not lose confidence in it, nor accept things told us by others which are contrary to intellect, merely because someone else claims these things as truth. Accept the decision of the intellect, unless you receive the truth from the higher consciousness, in which case it will not be *contrary* to Intellect, but will merely go *beyond* intellect, teaching that which intellect cannot grasp by itself, and then calling on intellect to do its part of the work in carrying out the mutual task. Blind belief is a very different thing from inspiration—do not confound them.

I feel safe in saying that the intellect, unaided, is incapable of grasping the idea of a Causeless Cause, but our higher consciousness is aware of the existence of that which the intellect cannot grasp. Because the intellect cannot conceive of a Cause without a preceding cause, it does not follow that no such thing exists. The blind man cannot image or understand color, but color exists. The fish at the bottom of the sea cannot understand or image things on land, but those things exist. Nor could a man form a mental concept of Sugar, if he had never seen it or tasted anything sweet. It is all a matter of experience or consciousness, and without these things nothing can be understood. The intellect, recognizing all its limitations, is capable of deciding matters within its own domain. When the time comes for us to know things outside of the domain of the intellect, we find that we have higher states of consciousness than we have heretofore deemed possible, and we are able to make use of them.

On the intellectual plane of consciousness, everything of which we have any knowledge has a preceding cause—every object a maker. And consequently, the intellect, unaided, is unable to form a mental concept of a thing without a cause—a thing without a maker. This because it has had no experience of such a thing, and has no consciousness of the existence of such a thing. Therefore, Man can never form an intellectual concept of God. He may believe in God, because he feels conscious of his existence, but he cannot through intellect explain or understand the mystery. He will admit that God made Man, but he cannot answer the child's question: "But who made God?" And yet he is unable to form a mental concept of a thing without a cause—without a maker. For his assurance of God's existence he must go to a higher source of consciousness. Many men believe in God because they have been told that he existed—others feel a dim perception of his existence—a *few* have attained to a *consciousness* of his existence; they *know* it.

As Man grows in Spiritual Consciousness he grows to recognize more and more clearly the *reality* of God. From blind belief to a glimmering of consciousness, then to a clearer conception, then to a dawning realization, then to a *knowing* of his being; then to a faint understanding of his Law, and on and on and on. God is not known through the intellect, but through the Higher Consciousness. And after He is known in this way, the intellect begins to reconcile the objects on its plane to the new conception. Until Man knows everything, he will have need of intellect to use as a tool, in connection with, and in harmony with, his higher source of knowledge. To a man who *feels* that God exists, no amount of argument to the contrary is of avail; and to the man who does not so *feel* , no amount of argument will create the feeling. It is something he must get from within, not from without. I am, of course, not speaking of any special conception of God. Some men who call it “Nature” have a higher conception of God than have others who think of God as a being with all the limitations of a man. Names matter nothing; it is the conception that shows what degree of God-consciousness a man has.

Mankind has had all sorts of ideas about God, ranging from that of the stick, stone or tree, to the graven image, sun, anthropomorphic being, up to higher concepts. But all men who ever worshiped a God, be it a stone, an idol, the sun, Joss, Baal, Brahma, Buddha, Isis, Jupiter, or Jehovah, worshiped in reality that Causeless Cause glimpses of which came to them distorted by the imperfections of mental or spiritual vision of the worshiper. The gods of the primitive man seem very small to us as we look back upon them, and the gods of their successors seem but a slight improvement, in fact, some of the latter were possessed of less desirable attributes than the cruder ideal. It has been said that a man’s God is simply a magnified image of himself, possessing all the attributes of the viewer. This is but another way of saying that a man’s concept of God is but a reflection of his own state of spiritual consciousness and mental development. As an object grows larger as one approaches it, so does God seem to grow as we draw nearer to him. And yet, in both cases the change is not in the object, but in ourselves. If you know a man’s idea of God, you know what he is himself, or rather what state of growth he has reached.

The highest idea of God possessed by man carries with it the attributes of OMNIPOTENCE, OMNISCIENCE, OMNIPRESENCE . Many persons admit this, and use these terms lightly, without having the faintest conception of their real meaning. Let us see what these words mean, and then perhaps we will understand better what we mean when we say: “God.”

OMNIPOTENT means all mighty; all powerful. This, of course, means that God is possessed of all power; that all power is his; not some power, but all power; that there is no other power, and consequently all power is God’s power. This leaves no room for any other power in the Universe, and consequently, all manifestations of power in the Universe must be forms of the power of God, whether we call the results of that manifestation of power “good” or “bad.” It is all the power of God.

OMNISCIENT means all knowing; all wise; all seeing. It means that God is possessed of all knowledge; that he knows everything; that there is no place that he cannot see; no thing that he does not know; no thing that he does not understand fully. If there is the slightest thing that God does not know; if there is the slightest thing that he does not see; if there is the slightest thing he does not understand, then the word is meaningless. God knoweth, seeth and understandeth all things, and must have, for all eternity. Such a being cannot make mistakes; cannot change his mind; cannot act or deal unjustly. Infinite Wisdom is his.

OMNIPRESENT means all present; everywhere present at the same time. It means that God is present in all space; all places; all things; all persons; in every atom. If this is not true, then the word is meaningless. And if God is everywhere, there is no room for anything else. And if this is true, then everything must be a part of God—a part of a mighty Whole.

So you see that these words which we have been using so lightly, and carelessly, mean everything. When we can see and *feel* the meaning of these three words, then we are beginning to understand something about the greatness of God. We, of course, cannot grasp with our finite minds more than the most apparent parts of this great Truth, but we are growing, we are growing.

If we will accept these three words—attributes of God— Omnipotence, Omniscience, Omnipresence, as meaning just what they*do* mean, we open up our minds to a wonderful inflow of knowledge regarding the nature of what we call God. We are able to see harmony where inharmony reigned—unity where diversity was present—peace where conflict was manifested. We will receive a flood of light on the subject, illuminating places that were before shrouded in darkness—making clear and understandable many dark sayings.

With this understanding of these words, we will see that God is the sum of all knowledge, and that we cannot charge ignorance to him on even the slightest point, or the greatest problem. He knows all that is to be known—all that can be known. We will also see that all power is his; that there cannot be room for any power outside of his power, for he has all the power there is or can be. We can conceive of no power opposing the all power. All power must be vested in God, and all manifestation of power must come from him. We will also see that God being everywhere, he must be present in all things, people, places—in us. We will see that God dwells in the humblest object—that we are all parts of the Whole—parts of God's Universe. Small parts, it is true, but still parts—and even the smallest part is dear to the heart of the whole. The Whole is the sum of its parts, and all persons and things are but parts of the Whole. And no part can be greater than the Whole; and no part is equal to the Whole; and the Whole is the sum of the greatness of all its parts, Manifest and Unmanifest. And we, the Manifest, cannot understand the Unmanifest, to which the Manifest is but as the drop in the ocean.

All things are comprised in the idea of God—Spirit, Mind, Matter, Intelligence, Motion, Force, Life, Love, Justice. This idea of God—the Causeless Cause—has been held by men of all nations, tribes, races, countries, climes, ages. The sage, seer, philosopher, prophet, priest, scientist, of all times and peoples, here and there, scattered and few, saw this Truth—recognized the existence of the Whole, each expressing the thought by a different word. The religious man called this concept God; the philosopher and scientist, the First Cause, or the Unknowable, or the Absolute; the materialist, Nature; the skeptic, Life. And the followers of the different creeds have variously called it Jehovah, Buddha, Brahma, Allah, and many other names. But they all meant the same thing—God.

And this great Whole, of which we are parts, how shall we regard it? Not with fear, surely, for why should a part fear the Whole; why should the most humble atom in the body of the Universe fear the Soul that directed and governed the body? Why should the circumference fear the Center? When we realize just what we are, and what relation we bear to the whole, we will feel that "Love which casteth out all fear," for Him "in whom we live, and move and have our being."

In speaking of God, in this book, I have written the word in capital letters to indicate that I mean the broader, greater and grander conception of the Supreme, the Absolute, the Causeless Cause, in contra-distinction to the anthropomorphic idea of God—a being with all the limitations, finite intelligence, and childish ideas, passions and motives of a man. When I refer to the anthropomorphic idea of God—to a God bearing a personal name—I have written the word in the usual way. I have, you will notice, used the words "him," "his," etc., in referring to God, not because I consider him as being masculine or more like man than like woman, but merely because it is more convenient to follow the usual form and to avoid the use of the word "it," which we usually apply to inanimate or lower things. God has no sex. Or perhaps it would be better to say that he combines within himself both the Father-Mother elements, which appear separately in his manifestations. This idea of attributing to his God the attribute of the male alone, is probably explained by the fact that primitive man considered woman an inferior being, and preferred to think of his God as being like himself—a male. The mind of Man has instinctively revolted at this idea, and we find many races creating for themselves concepts of a female deity who reigns in connection with the male deity. The Catholic Church instinctively felt this, and the high place accorded the Virgin Mary was evidently the instinctive expression of this conception of the truth. I remember hearing of the story of a Catholic woman who was in great trouble and had sought the altar of the Holy Virgin for comfort.

A Protestant, not understanding, asked her why she did not pray to God direct. She answered, “I feel better when praying to the Holy Virgin. She is a *woman* and can understand me better.” When we remember how when in trouble, in childhood, we preferred to take our troubles to our mother rather than to our father, we can understand this feeling, and can better appreciate the motive inspiring the Catholic worshiper.

Of the inner nature of God, man can know practically nothing at this stage of development. He is just beginning to be conscious of his existence—just aware of his reality. He is just beginning to be able to grasp the meaning of the One Life—just able to see God by means of his manifestations. To some the idea of God appears that of some great impersonal Power—some great Infinite and Eternal Principle. To others God appears as a Personal God. To the first class the idea of imputing personality to God seems almost like sacrilege—a limitation of an illimitable principle—an idea belonging to the childhood of the race. To the second class, the thought of God as a Principle seems to rob Him of all feeling and love and compassion and understanding—seems like a conception of him as a blind Force or Principle like Electricity, Light, Heat, Gravitation, etc., and their souls revolt at the thought. They cry out that they are being robbed of their Loving Father, whose presence they have felt—of whose nearness they have been often aware.

Still another class—the Materialists—see The Absolute as Infinite and Eternal Matter, from which springs all things—of which all else is but an attribute or manifestation. This view while apparently satisfying to certain who hold to materialistic teachings, is most repugnant to those who feel that Matter is the crudest form of the manifestations of God.

Strange as it may appear to those who have not grasped the Truth, all of these views are partly correct and yet none of them is entirely correct. The Divine Paradox manifests itself here.

Those who have caught a glimpse of the Truth, know that God himself is beyond the highest conception of the mind of Man to-day, but they also know that he manifests himself in three different ways: (1) substance, or matter; (2) energy, or force; (3) spirit, Intelligence, or Mind. All of these terms are unsatisfactory, but the terms: Substance, Energy, and Spirit, are the best available terms with which to attempt to explain an unexplainable thing.

God in his three manifestations gives us Infinite and Eternal Spirit; Infinite and Eternal Energy; Infinite and Eternal Substance. To those who prefer to think of God as a personal God, the manifestation of Infinite and Eternal Spirit appeals most strongly and satisfies the cravings of their soul. To those whose intellects have refused to be satisfied with the conception of God as a Person, and yet who are unwilling to think that there is nothing but manifestations of Matter, the manifestation of Infinite and Eternal Energy satisfies the intellectual demand. To those whose hearts no longer crave the belief in a Divine Father, and who can see nothing but Matter as the cause of all life, the manifestation of Infinite and Eternal Substance seems to explain all.

When we realize that no matter whether we be Materialists, Occultists, or orthodox believers, we are all, in reality, looking to the same Causeless Cause—God—as seen through some particular manifestation, we will cease to find fault and abuse each other. We will see that we are all children of the same Father—all brothers and sisters looking to that Father as the source of our being and as our strength and comfort. We will then get, for the first time, the real idea of the Fatherhood of God and the Brotherhood of Man.

The savage who bows down to a few sticks and feathers— the heathen who bows down to the graven image—the sun worshiper who worships the glorious center of the solar system—the primitive man who worships the God he cannot see, and which God is merely a reflection of himself—the man who has developed and worships a high ideal of a personal God—the followers of Judaism, Brahmanism, Buddhism, Mohammedism, Confucianism, Taoism, the differing sects of the Christian church in all their many and varied forms— all worship their conception of God—all feel the impelling attraction toward God—all instinctively know that he exists, although their minds see him through cloudy glasses or clearer glasses, according to their development—all are doing the best they know how. And the scientist who finds himself confronted with what he calls the First Cause, Nature, or the Unknowable— and the Materialist who sees Matter as All—all have their faces turned toward God.

God is all that one can conceive of a personal God, and more. *He is the personal God without the limitations of personality.* He comprises all that we have loved to look for in a personal God, and more. He is the God we have always worshiped, but now that we are nearer to him we see that he is much greater, much grander, much more Divine than we had ever conceived him as being. He is all that we could wish, and yet more. He combines the love of Father, Mother, Brother, Sister—yea the love of every human relation—and yet these attributes are but as an atom of his capacity for Love. In the manifestation of Spirit, God fills our every expectation, wish, hope and desire, and then far transcends them. The finite cannot begin to grasp the Love of the Infinite.

And God in his manifestation of Energy comprises all the Energy and power that can be conceived of by man—and more. All Energy and Power is that of God. He is Omnipotent—all powerful.

And God in his manifestation of Spirit, is Omniscient. He possesses all knowledge. There can be no knowledge outside of himself. He is the sum of all Knowledge and Wisdom. He makes no mistakes—he changes not his Mind—he repents not—he learns not—he knows and has always known.

And God in his manifestation of Substance, is Omnipresent— his Substance is everywhere, and there is no other Substance. The Materialist is correct when he states that Matter is Omnipresent—present everywhere—but he mistakes the manifestation for that which lies back of it—the manifestation for the manifestor.

The metaphysician, the occultist and the physical scientist have arrived at the same stage. From their differing points of view they see that Spirit, Energy and Substance (or as the scientists term them, Intelligence, Force and Matter) are Infinite and Eternal. Many have agreed upon this point, and have been unable to analyze further. They have stated that there were these three Principles in the Universe, and that further back they could not reason. They are right, but they fail to see that these things are not Causes but are the manifestation of the One—the Causeless Cause—God.

We cannot form the faintest idea of God except through his three manifestations, and their combinations. We are just reaching the stage in mental development where we are beginning to understand some little about these manifestations and their laws. We are just beginning to avail ourselves of our little knowledge regarding them, and are learning to turn our knowledge to account, in the direction of making use of some of the wonderful forms of Energy which we have discovered. We have, as yet, only the most elementary knowledge of these manifestations of God, and we might go on for millions of ages, and still be in the kindergarten stage. And until we can at least faintly grasp the meaning and nature of these wonderful manifestations of God itself, we cannot hope to even dimly imagine that which lies behind them—God himself.

And why attempt to fathom the unfathomable at this time? Why attempt to master the higher mathematics of life, when we are just learning that two and two make four? What folly. Let us learn as much about these manifestations as we can—let us grow into the broader knowledge of them that is coming to us from without and from within—and rejoice. Let us look forward to the worlds we have still to conquer—the ages of blissful knowledge that lie ahead of us—and be glad. Let us rejoice and shout that at last we have found the Path—and let us travel it with confidence and courage and joy.

Let us not weep, now that we have found that God is so much greater than we ever dreamed of. Let us not feel that he has been set so much farther away from us, for such is far from being the case. When we once get our new bearings, we will see that as our idea of God has grown, we, ourselves, have grown in proportion. Let us realize that with the consciousness of the existence of God we have gained a consciousness of being nearer to him—of being a part of The Whole—of not being merely *created* by God, but of being *begotten* of him—as possessing an atom of his spirit—a portion of his Substance—a particle of his power—of being *of* him, and not from him—of being a part *of* Him, and not apart from him. And let us know that as we grow, unfold and develop, we will acquire a greater share of all of his attributes, Knowledge, Power, and command over Space. Let us remember that we are begotten of him, and as the child possesses all the qualities of the Father, in a less developed form, so do we, the Children of God, possess a particle of each of His attributes. Think of it for a moment, and then remember that we are growing.

> “Thou great eternal Infinite, the great unbounded Whole.
> Thy body is the Universe—thy spirit is the soul.
> If thou dost fill immensity; if thou art all in all;
> If thou wert here before I was, I am not here at all.
> How could I live outside of thee? Dost thou fill earth and air?
> There surely is no place for me outside of everywhere.
> If thou art God, and thou dost fill immensity of space,
> Then I’m of God, think as you will, or else I have no place.
> And if I have no place at all, or if I am not here,
> ‘Banished’ I surely cannot be, for then I be somewhere.
> Then I must be a part of God, no matter if I’m small;
> And if I’m not a part of him, there’s no such God at all.”

—*Anonymous* .

Chapter XII.
The Oneness of All.

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There is but One—God's manifestations apparently innumerable, but in reality but One— Universal Oneness—Centre and circumference—The rays from the Centre reach all parts of the circle—High and low; beautiful and hideous; exalted or depraved; all a part of the One— Separateness but an illusion—God the only standard of perfection—Individuality does not decrease but grows—Beginning to understand—Truth everywhere—Sin the result of a belief in separateness—Invariable laws in operation—The fundamental consciousness of religion—The Universal Presence—The Oneness of All explains psychic mysteries, and relationships between persons and things—Human sympathy growing—The point towards which the race is traveling.

" There is but One." God's manifestations are apparently innumerable, but from the Cosmic view All is but One, in the last analysis. The mind cannot grasp this idea fully without the aid of symbols, or figures of speech. The man of the Cosmic knowing is conscious of this Oneness of All but cannot clearly express it in words to others. The mind creates a symbol in an attempt to express the inexpressible. The mystics have attempted to express this idea of Oneness by a symbol—a circle with a central point, with rays emanating from the central point and reaching to the circumference, touching it at all points.

The circle represents the Universal Oneness, the central point representing the Central Intelligence, Power, Presence—God— surrounded by his emanations. This symbol is inadequate, for the pictured circle has dimensions—there is something outside of it. The circle of God's emanations has no such dimensions— no such limitations—and *there is no outside* . All is included and nothing is left out. There is no *out* —all is *in* . And, in the symbol, the rays emanating from the Center have spaces between them, leaving some part of the space uncovered by the rays, while in reality the Central rays touch and cover every part of the emanated Universe—there is no place, person, or thing not in touch with the Center—not in communication with God. God's Love, Presence, Power, and Spirit reach all, and are still a part of him, just as the rays of the sun spread in all directions and are still parts of the sun. But any symbol, figure of speech, or form of expression is inadequate. The inexpressible cannot be expressed. The finite cannot express the infinite.

All is One. The most beautiful thing—the most loathsome object; the life-giving draught from the crystal spring—the most deadly poison; the beautiful mountain—the destroying volcano; the spiritual man—the bloated drunkard in the gutter; the man teaching and living the highest Truth—the murderer awaiting the gallows; the noblest type of womanhood—the leering denizen of the pavement; the harmless dove—the venomous cobra; all are included in the circle. None is left out— none *can* be left out. We must include the lowest as well as the highest. On other planes of life are radiant creatures as much higher than Man, as we know him, as Man is higher than the amoeba. And on still other planes are forms of life lower than any known to us. And they likewise are included. They are all in the circle—archangel and elemental form. They are one with us—the higher and the lower. And the higher know, and do not shrink from the relationship—nor does the man who sees the Truth shrink from the relationship. All is One. And the One is in All.

Separateness is but an illusion—a dream of the undeveloped consciousness. As man unfolds into the Cosmic Knowing, he sees the folly of the idea of Separateness—of exclusion—of condemnation—of any real difference between parts of the Whole. He sees degrees and grades—stages of growth— planes—but no real difference in the last analysis. He sees that God alone is perfect—that all the rest is but relative. As the Center is approached, the approaching thing rises in the scale. And the farther away from the Center the thing is, the lower in the relative scale does it appear. But higher or lower, it is a part of the Whole—a thing begotten by God. The only standard of perfection is God.

Each is a part of All. Not only a part, but a part intimately related to, and connected with, every other part. And All is in continual motion—constantly advancing—progressing— developing—unfolding—nearing the Center. All Life is on The Path. And as the part progresses along The Path, it becomes more and more conscious of its connection with All, and with the Center—realizes more and more the lack of separateness, and the Oneness of things. This consciousness is the proof of the stage of the journey which has been reached by the traveler—the milestone on The Path. The consciousness of Individuality does not decrease—on the contrary, the Individuality enlarges—grows—takes on more substance. The traveler sees his relationship to, and his connection with, a larger and larger part of the Whole, until, far along The Path, he becomes conscious of his nearness to All, and the sense of separateness passes away, never to return. The traveler along The Path may rest for long periods—may even wander from The Path, and be apparently lost—but he never turns backward—and stray away as he may, he always returns.

When one begins to see things as they are, he becomes aware of rapidly broadening sympathies and understanding. Prejudice after prejudice drops away, until the vision is clear. One then begins to “understand.” He sees in others that which is in himself—he sees in himself that which is in others. And he loses the feeling of superiority—and he ceases to condemn. He pities, but does not condemn. He has a broader insight into the motives of men—a clearer insight into their weaknesses, their temptations. He sees them as fellow travelers on The Path— some a little ahead, some a little behind—some stumbling and soiling themselves with the dust and mire of the road—but all travelers on The Path, all journeying toward the same place.

He sees *some* Truth in all sciences, all religions, all philosophies, but knows that none of them has *all* the Truth. The Truth is too great and large a thing to be held in one place—or by any one person. All have a bit of it. When one realizes this, he sees the folly of the bickerings, jealousies, condemnation, prejudices, and bitterness between people of differing beliefs—adherents of different faiths. He recognizes that they are all looking toward the Truth from different points of view—that all are doing the best they know how—all are reporting the Truth as they see it. As the feeling of separateness drops away, so does the feeling of opposition and difference pass.

To one who has this sense of Oneness, the world broadens out immeasurably, in fact to such a one, the Universe is the world, and all that it contains seems akin to himself. All men are his brothers—all places his home—all pleasures are his—all pain, his pain (though, in reality, not pain at all)—all life, his life. He feels close to everything—man, beast, plant, mineral—all are parts of the One.

And such a one sees that all that we have been calling “sin” arises from the sense of separateness—a lack of recognition of the Oneness of All. When Man finally sees that All is One, and that separateness is but an illusion, he will find it impossible to “sin.” The relation of man to man will then be adjusted on the basis of the Oneness of All, and injustice will then be impossible. The sense of separateness is responsible for Man’s woes—distress— misery—selfishness—lack of Human Brotherhood. In the day that is coming, Man’s law will have outlived its usefulness and will be forgotten. The Divine law of Oneness will be written in the hearts of men, and will form an unfailing guide. The welfare of one will be the welfare of all. The Fatherhood of God and the Brotherhood of Man will be living truths and principles of action. There will be but one code of ethics and morals, and that will be engraved on the heart of Man.

Throughout that part of the Universe with which we are acquainted, we perceive that invariable laws are in operation— everywhere the same. From the humblest form of life to the highest, all are under the Law. And from what we know of the Oneness of All, we know that these same laws are in operation throughout all the Universe, on and on and on—always the same. The suns, surrounded by their systems, obey the same law that controls the movements of the tiniest atom of matter.

All is One, and yet the variety of manifestation and expression is infinite. Each is a part of the Whole, and yet the Whole expresses itself differently in each. The separate experience of the part goes to make up the combined experience of the Whole.

Men differ in details, yet in the main agree upon the essentials. Take all the different forms of religion and analyze them, and what do you find after discarding the useless material? Simply this—a consciousness, coming from within, that there is, back of all things, and *in* all things, a Universal Presence which loves that which has emanated from it. This is the fundamental consciousness of religion. What more do you want? All the rest has been built around it by Man's ignorance, conceit and desire to rule his fellows by a show of superior knowledge. Around this Divine Spark, priest-craft has built temples intended to shelter it, but which really have almost shut it out from view. Tear down the obstructions and gaze fearlessly and without hindrance upon the Light of the Spirit.

And, as Man gazes at the Light, he grows conscious that all the Universe is pervaded by that Universal Presence—that the Universal Intelligence knows all—that the Universal Power is everywhere in operation—that All is One—All an emanation of God.

When this idea of Oneness of Life is recognized, one begins to understand the wonderful relationships between persons and things—the psychic mysteries of Telepathy, Thought-transference, Clairvoyance and other phenomena of that kind. All that which is included in what we call The New Thought is understandable only when this idea of Oneness is grasped. Many dark places are illumined—many hard sayings understood—many difficult facts assimilated and absorbed— when we recognize this idea of Oneness.

Human sympathy, love, affection, pity, compassion, tenderness, brotherly love, humanity, are understood in no other way. As man grows into this understanding his sympathies increase. At the beginning, Man cared only for himself; then for himself and family; then his tribe was included: then the confederation of tribes; then his principality; then his nation; then friendly nations; then nations with whom he was brought into contact; and so on and on, until finally he will feel a brotherly feeling for all mankind, and wars between different peoples will be no more. As he grows in the idea of Oneness, unconsciously at first, he grows in sympathy. As Man progresses in the scale, his sympathies broaden, and his prejudices disappear.

This is the point toward which the race is traveling. Some individuals have stepped a little forward, and are deemed visionaries by the mass of people. Others have dropped to the rear, and lag along, the mass of people considering them barbarous and devoid of human kindness. But all are moving forward. The knell of Selfishness is being sounded—a better day is dawning for Man as he marches onward. The day of Universal Peace and Human Brotherhood may seem afar off, but we are approaching it. Amid the noise of Materialism, Cupidity, Selfishness and Greed, there is another note being sounded. It is not loud, but it is clear and strong, and is constantly growing in volume. Men are stopping to listen, and wondering what it all means. Soon they will find that the clear note is vibrating through them, and they will rally around the standard which is heralded by that note. And the note will then be so piercing and world-filling that the legions of Mammon and Selfishness will drop their arms and be irresistibly drawn along with the rest. This is not a dream—it is a prophecy of the future. Man cannot escape this. It may come with pain and suffering—but come it must. The note is sounding. Listen to it. It is swelling and growing in strength. Soon it will fill the world. And when a man hears it he will understand, and will await anxiously the day when he will find it possible to lay down the weapons with which he has been fighting his brother, not only on the battlefield, but in the market-place. He will hail with gladness the coming day, when he will be relieved from the struggle consequent upon his constant attempt to rob his brother, and at the same time keep another brother from robbing *him* . He will hail the day when Love, not Fear, will rule. These things are coming to pass because of the consciousness of the Oneness of All unfolding within the minds of men.

It is hard when we grow to see the folly of all this selfishness and struggle of brother with brother, and yet find ourselves unable to escape from it. No one can escape until all escape, but each one who grows to feel and understand, forms one of a growing army, which will sooner or later form a majority. Some day the race will be astonished to find how many of its number are ready for the new dispensation, and then will rise a joyous shout of deliverance and the mutual strife will have ended. Speed the day.

In that day the teachings and philosophy of Christ will be found to be practical and practicable, and the spirit of the Master's teachings will be lived up to. Men will no longer fear to live out these teachings which they now profess to believe but pronounce "impractical" as principles of living. Then will the Sermon on the Mount be capable of realization—then will the Golden Rule be in every man's heart and mind. With the consciousness of the Oneness of All comes the true conception of Christ's mission, and the belief in its ultimate fulfilment.

Chapter XIII.
The Immortality of the Soul.

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Man is, and will be—Life continues—The “I” is the Soul—Higher and lower forms of life—Life on different planes—Metempsychosis or Reincarnation—A higher view of the subject—The Soul has existed for ages—Progressing from lower to higher forms, and still progressing— Theories not fundamental when the consciousness of immortality is reached—Living in the Now—Universal Law—Man’s concepts changing as he grows—We are babes in understanding, compared with those who have reached higher planes—Angels and archangels—The Universe filled with forms of life, in different stages of development—Man but a manifestation of the Soul in one particular stage of development—Paul, the mystic, and his view.

MAN IS. He lives and always will live. He cannot die. The thing that we call Death is no more death than is the sleep into which we sink at night, and from which we emerge in the morning, refreshed, brightened, and strengthened. It is a temporary loss of consciousness—nothing more. And Life is continuous—continuous progression, unfoldment and development. There are no sudden breaks— no startling changes—no miraculous transformations. All is steady growth.

To many who believe that they will live beyond the grave, it seems as if something which they call “my soul” will arise from the ruins of their body and will live on forever. To those in whom spiritual consciousness has been awakened, a different concept presents itself. They feel the I am consciousness strong within them, and know that, no matter what may happen to the body, the Real Self will live on. They know that that which they call “I” is the soul, and are not deceived by the thought that the soul is something that is going to put in an appearance after the “I” lies down in death. Stop and think for a moment. There is every difference between the two concepts. The whole question hinges on this distinction. The Soul is not a thing apart from yourself—it is you—you are the Soul.

> “Lord of a thousand worlds am I,
>   And I reign since time began;
> And Night and Day in cyclic sway,   Shall pass while their deeds I scan.
> Yet time shall cease, ere I find release,

FOR I AM THE SOUL OF MAN .”

—Orr .

It is you who lives on forever, not some intangible thing that develops from you at the hour of death. This you is living in eternity as much now as it ever will be. This is Eternity—right now. Many of us, before we grow into an understanding of things, feel that this life is of no consequence—that it is a miserable thing and that true living will not begin until we get out of the body and become a Spirit. Why, you are a Spirit as much now as ever. It is true that you have a body of flesh, and that at some future time you will not be so burdened. But you may rest assured that you have a body because you *need* a body—because in this stage of growth a body is indispensable to your development. When you outlive the necessity of a body, you will be relieved of it. And then there are bodies and bodies. Those among men, who in all ages have kept alive the flame of esoteric knowledge, have taught that on other planes of existence—in other worlds—there were beings who had bodies far more ethereal than the ones we use. And also that on lower planes of life were to be found beings whose bodies were far more material and gross than the ones furnished us. They have taught that when we had lived out the experiences of Earth-life, and had fitted ourselves for life on a higher plane, we would pass on to the higher plane and would incarnate in bodies suited for our advanced stage of development. And they also taught that before we had incarnated on Earth, we had dwelt elsewhere, using bodies fitted for our development at that time, which bodies were far lower in the scale than those we now have. The body is always the instrument of the Soul, and the Soul is given the instrument best fitted for its stage of development.

Some schools teach the doctrine of Metempsychosis, or Reincarnation, as it is more generally termed. They believe that after death we return to occupy another earthly body, to which body we are attracted by the law of attraction or Karma. I have always felt that there was much in this idea, although I have also felt that some of its advocates have claimed too much for it. It is indisputable that in the theory of Metempsychosis there is found the only possible explanation of the inequalities and apparent injustices of life. It is the only theory that squares with Justice. But to assume that Life is merely one round of repeated earthly incarnations in bodies as we know them—here on Earth—is to take but a narrow view of the subject.

I believe that the Soul has existed for ages. I believe that it has always existed as a part of the Whole, and that manifested as a separate, or apparently separate entity, it has existed for untold ages, working its way upward through different forms of expression, from lower to higher, always progressing—always different forms of expression, from lower to higher, always progressing—always growing. And I believe that it will continue to progress and grow and unfold and develop during the ages, progressing from lower to higher forms, and then on to higher and higher and higher. The man who has unfolded sufficiently to get a glimpse of that which is hidden in his Soul, is enabled to see a little ahead of his fellows—is able to pierce the darkness for a short distance—but beyond that he cannot see. A few have been able to grasp truths apparently far beyond the understanding of the multitude, but even this is as nothing compared to the Whole Truth. God's plan is revealed to Man only as Man is able to grasp it. As Man grows in spiritual understanding, there will be found new portions of the Truth awaiting him.

It does not make much difference whether one believes in Metempsychosis or whether he does not. At the best it is not worth while disputing about. When the consciousness of Eternal Life comes to one he does not care how many bodies he may have used as he progressed along the Path, or how many more he may have occasion to use before he passes on to a higher plane. He does not care much for these things, except as a matter of speculation. He knows that he is, and always will be. He feels that every moment is now and he lives it out. He knows that he cannot be destroyed, or annihilated. He knows that the smallest thing in the Universe is governed by the Universal Law—that God is aware of his existence and is fully cognizant of all that befalls him. He knows that he cannot be blotted out—cannot be separated from the whole—cannot be placed outside of the Universe—cannot be forgotten or ignored. And knowing these things, he does not fret about what is before him. He knows that whatever it is, it must be good. He knows that the Universe is very large, and that there is plenty of room for him somewhere in it, and that the very best place for him will be the particular place where he will be found at any time. He knows that he cannot escape his own good—that he cannot get away from God. And knowing these things, he is content—he lives on, day by day, enjoying the play of life in him and around him.

Whether future growth is to come through additional incarnations on this earth, or in other worlds, or whether the Soul once released from the bonds of earthly flesh, goes into other planes of existence, there to grow, is not fundamental— not material. The Universe is large, and it is just possible that we may be given an opportunity of visiting all parts of it in our development, in which case it would seem that we are on a comparatively low plane of life just now—are just awakening into a consciousness of what it all means, and in the future we will be conscious of our growth and progress and development. A babe grows and develops, without knowing anything about it. Then it becomes self conscious and grows in understanding, and remembers and thinks and draws self conscious and grows in understanding, and remembers and thinks and draws conclusions. And so it may be that we are in the infantile stage of spiritual development, and are just beginning to “notice.”

Fretting about the future life is as unprofitable a thing as worrying about next week, or next month, or next year. The man of attained growth regards one as ridiculous as the other. Neither accomplishes any good. The true philosophy is to live in the now. Don’t you bother yourselves about the future life. Better leave that in the hands of God. He takes everything into consideration—foresees all obstacles—knows all about you and your requirements—and really is able to conduct the affairs of the Universe without any particular suggestions from you. Man’s ideas about the hereafter change from time to time as he grows. Some of the old ideas were very childish, and some of our best ideas no doubt appear just as childish to the minds of beings who have attained the higher stages of existence. What babes in understanding we must appear to some of those radiant creatures who have long since passed along the Path that we are now treading, and have reached the stage of spiritual manhood. Where these beings are and what is their state, I do not know, but I feel very confident that they exist, and that it is a part of God’s plan to allow them to lend a helping hand to those who are in our stage of development.

I believe that the old doctrine of angels and archangels was founded on truth, and was but man’s imperfect way of expressing a fact in the spiritual world beyond his comprehension. We, in our conceit, are apt to imagine that God exhausted his creative power in supplying the earth with the forms which we see around us, and that there are no other forms of life anywhere else in the Universe. This is an idea about as absurd as that formerly possessed by man, namely, that this little earth—this grain of sand—was the center of the Universe and that the sun and moon and the stars were made for the sole benefit of a certain one of its inhabitants called Man. Man has graduated out of that idea, but still clings to the equally absurd notion that the earth is the center of spiritual life, and that Man as we know him is the highest and only creature having a soul. Men will see later on that God’s Universe is large, and that this world of ours is very small in comparison with the whole, and that Man as we know him is but a manifestation of the Soul in one particular stage of development. These may seem like hard sayings to some, but they will gradually grow into an understanding of them. Man—the real Man—is a wonderful being, but Man in his present form of expression, is an undeveloped, crude, gross and primitive creature.

I have not attempted to present a theory of future life. I have my own views on the subject, and have hinted at them here, but I have no desire to force any special theory upon you. If you have a theory or conception that gives you comfort and satisfaction, by all means hold to it. The chances are that we are *all* right, but that no one of us is *altogether* right in his conceptions. I do not see how Man, in his present stage of development, can attempt to conceive of the details of future existence. He can see a little further into the darkness, but he cannot grasp more than a bare idea of the truth. I think that when one has awakened to the consciousness of eternal life—when he feels sure that he lives—that he is—he will not attach much importance to theories regarding the details or arrangements of the future life. He will feel perfectly safe in trusting to the Law. I think that Paul, the mystic, summed up the matter when he said : “We are all sons of God, but what we shall be does not as yet appear.”

Chapter XIV.
The Unfoldment.

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Man’s development along the lines of unfoldment—The power within—A mighty force— Developing and unfolding like a plant—Life is growth Within and Without—The Divine Paradox—Action and reaction—The internal urge and the external obstacles, both factors in development—Relative and Absolute—The final, or ultimate, effect or product, is the underlying cause of the unfoldment—Man the effect, is Man the Cause—In Man of to-day nestles the Higher Man of the future—The first last, and the last first—Growth always accompanied with pain—Co-operation with the law makes growth less painful—Folly of opposing growth—The Something Within is pressing for unfoldment.

MAN’S DEVELOPMENT has been along the lines of a gradual unfoldment of consciousness. I call your attention to the fact that I speak of *unfoldment* , rather than acquirement, although the process of growth and development includes both the unfoldment, or growth from within, and the acquirement, or growth from without. There is something within that exerts a steady urge in the direction of unfoldment, and there is an attracting power that draws to one, and appropriates that which is needed from outside. It will be remembered, of course, that I use the words *within* , and without, in the relative sense, recognizing fully the fact that from the Absolute point of view within and without are one and the same thing.

There is in each of us a mighty force pressing forth for expression and growth in the direction of the ultimate Good— impelling us to unfold and develop—casting off sheath after sheath in its progressive development and unfoldment— impelled by the impulse imparted by the Causeless Cause—attracted upward by the attraction of the Absolute. Like a plant, we are impelled to grow on slowly, but surely—steadily—from seed to blossom—until our potentialities are fully expressed. We grow as does the lily, freely and steadily, unfolding leaf after leaf, until the plant stands in its complete beauty, crowned with its divine flower.

There is in the center of our being a Something which directs a mighty urge toward unfoldment and development, and we will follow these impulses so long as there remains within us one atom of Life. The seed in the ground will express itself in its little shoot, often moving weights a thousand times heavier than itself in its efforts to reach the rays of the sun. The sapling may be bent and confined to the ground but its branches, following the laws of its being, will instinctively shoot upward, moving along the lines of least resistance, and growing toward the shoot upward, moving along the lines of least resistance, and growing toward the sun, in spite of all efforts to restrict it. Like the plant—like the sapling—this Something within us will not allow us to submit to the confining bonds—will not allow us to conform to the false standards set up for our observance from time to time. Submitting as long as it must, it stores up reserve strength day by day, keeping up a continuous pressure in the direction of its desire, until some day, by a supreme effort, it throws off the restraining obstacles, and, obeying the laws of its being, again grows toward the sun.

Life is growth. It moves along, pressing this way and that way, along the lines of least resistance, drawing to itself that which it needs today, and discarding it tomorrow, after it has served its purpose, after its helpful qualities have been extracted. It assumes many forms in its growth, discarding sheath after sheath when outgrown. Any attempt to compel it to retain a sheath which has become outgrown, will cause the life-nature to revolt, and, in the end, with a mighty effort, it will burst forth, tearing the restraining sheath into fragments.

The philosophic mind, considering the great questions underlying Life, soon is brought in contact with what has been called the Divine Paradox. He finds himself forced to recognize apparently conflicting aspects of the same thing—finds two equally satisfactory answers to the same question, either of which would suit were it not for the other. This state of affairs places the philosopher in the position of being able to answer any great question relatively by either "Yes," or "No." And yet if the Center is once recognized, the philosopher sees not only that *neither* answer is strictly correct (speaking from the absolute position), but that *both* answers combined give the only approach to a correct answer. One is forced to answer: "It is and it isn't." The explanation is partially understood when we remember that no absolute truth can be conveyed in relative terms. This Divine Paradox confronts the novitiate entering the Path. Do not let it frighten you off—it is terrible only in appearance—when you know it well you see that it is a friend and a helper.

This Divine Paradox confronts us when we come to consider the question of the growth, development and unfoldment of Man. One set of thinkers will contend that Man grows and develops only by causes external to himself—that he is a creature of heredity, environment, circumstances. Another school will teach that his growth is entirely from within, and that external causes have no effect whatever upon him. Both will confront you with splendid arguments, striking illustrations and examples, and for the moment you are almost convinced, until the other side of the question occurs to you. Then you are torn with contradictions, and unless you recognize the Divine Paradox, you will finally be forced into the position of saying: "I do not know."

There are two general causes operating in the development of the Ego—one internal, and the other external. These causes are, from the relative position, conflicting; from the absolute, one. Neither of these relative causes determines or controls the development of Man. There is a constant play or reaction of these two forces. The internal urge meets with numerous obstacles, hindrances, barriers and obstructions, which, apparently, turn aside the Ego from its path laid out for it by the Power Within. And yet, the inner force urges forward and either surmounts, overcomes, climbs over, undermines, or passes around the external obstacle. It might, at first glance seem like the old proposition of “the irresistible force coming in contact with the immovable body”, which proposition is beyond the understanding of the mind of man, but the comparison is not exact, because whilst the two forces continually play one upon the other, the inner urge modified by the external hindrances is in the end victorious, and the plant of Life rises toward the sun. The mighty river on its way to the ocean, was forced to turn this way and that way—forced to bend here and tunnel there—but in the end the ocean was reached, and the water of the river reached home at last.

I wish to say here that my philosophy teaches me that in the final analysis the internal force and the opposing obstacle will be seen as but different manifestations of one thing, and that in the apparent inharmony is to be found the highest form of harmony. In speaking of relative things, one must use relative terms in order to be understood at all. In fact, if one wished to speak solely from the absolute position, he would find no words to express himself, and would be forced to remain mute. I say this now, in order that I may not be misunderstood later. For the purpose of delivering my message, I must assume that this inner force, urging toward unfoldment, is the prime factor in man’s advancement, and that the external forces playing upon that inner force are in the nature of obstacles. I trust, however, before we are through with each other, to cause you to see that both are vital factors in the *development* of Man.

One feature of this process of unfoldment is most necessary to remember, and that is that the final, or ultimate, effect or product, is practically the underlying cause of the unfoldment itself. The blossom or the fruit urging for expression, causes the seed to sprout, the plant to grow a stalk, put forth leaves and fulfill all the laws of its growth. The potential oak within the acorn, eager for expression, causes the entire growth and development of the tree. In the lowest form of Life was to be found the potential Man, urging for expression and development through millions of years. Man the effect, was Man the cause. The last to appear, in point of time, was the first in point of cause. And in Man of today nestles the potential Higher Man of the future, and perhaps beyond him in ascending order beings as much superior to Man as man is to the lowest form of life known to science. Verily, “the first shall be last, and the last shall be first”, in more senses than one.

In looking at a growing plant, or flower, one is apt to be impressed at the ease and naturalness of the growth—at the absence of effort or pain, and we may wonder why this process is not carried out in the higher forms of development. We wonder why Man cannot develop his Ego in like manner, without all the pains of growth, struggle and effort. Alas, we are blind. Could we but look at the plant through a sufficiently large and strong microscope, we would see there a continual tearing down and building up—destruction—effort—pain— tearing asunder—discarding—replacing. Change—change always. But the plant, true to the instincts of nature, does not needlessly oppose the laws of its growth, and pain is reduced to a minimum, and may even afford a certain sense of pleasure (for pain and pleasure are not so far apart), but Man seems to oppose each step of growth, and holds himself in, fearing the change and prolonging and intensifying his pain. Poor Man— but he is learning.

We will have more to say about this process of unfoldment in other parts of this book, and will leave the subject for the present, in order to take up the different forms of Man's unfoldment. Carry this in your minds, however, that there is Something Within, pressing forth for development and unfoldment. And that Something is that which will in the end appear as the divine flower upon our plant of Life. It is not a thing foreign to us—not something from the outside—but is the Higher Self, which will one day be what we mean when we say "I". At present the "I" is our consciousness of the highest stage of our present development. Your "I" of today, is far different from your "I" of ten years ago, and your "I" of ten years from now will be far different from your "I" of today. And when we realize that this process is to be continued throughout ages, our reasoning powers fail us for the moment—we cannot grasp this wondrous truth, pregnant with such marvelous possibilities.

Chapter XV.
The Growth of Consciousness.

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Consciousness in the lower animals—Mere sensation at first; almost automatic—Growth— Lower form of Consciousness—The development of Self-consciousness—Definition of Simple Consciousness and Self-consciousness—The first conception of the “I”—“I” on the physical plane—An animal happiness—All his troubles before him—The mental plane—“I” as the intellect—Worshiping Intellect as God—Different forms of mental development—Psychic development—Man’s suffering begins when he reaches the mental plane of development— Dissatisfaction and anxiety—Hemmed in at all sides—The eternal “Why”—No answer to the demands of the intellect—The only possible avenue of escape.

IT IS important to understand something about the growth and development of consciousness in Man—the unfoldment of the “I” consciousness within him.

In the lower order of animals there is a very small amount of what we call consciousness. The consciousness of the lower forms of life is little more than mere sensation—the subconscious plane of life is in the ascendant, and even that upon only the grosser faculties, the higher faculties remaining dormant and undeveloped. Life in the lower forms is almost automatic. In the mineral world there appears to be no life at all, so almost completely is the life principle smothered in matter. And yet the occultists tell us that even in the mineral world there is the first faint indication of life, and some of the more advanced scientists are beginning to recognize that matter is not entirely dead—that there is nothing absolutely dead in Nature—that intelligence is merely a matter of degree—that the mineral has its law of life which it follows.

There is in Nature an instinctive tendency of living organisms to perform certain actions—the tendency of an organized body to seek that which satisfies the wants of its organism. It is a simple form of mental effort, apparently wholly along subconscious lines. In plant life this tendency is plainly discernible, ranging from the lesser exhibitions in the lower types, to the greater in the higher types. It is this which is often spoken of as the “life force” in plants. In some of the higher forms of plant life, however, there appears a faint color of independent “life action”—a faint indication of consciousness—a faint exhibition of conscious effort.

In the lower animal kingdom, we see a much higher grade of consciousness, varying in degree in the several family and species, from the almost plant-like forms of the lowest animal forms to the almost human intelligence of the highest forms. The degree of consciousness in the highest of the so-called "lower animals", almost approaches that of the lowest form of the human race, and certainly reaches that of the young child. As a child, before birth, shows in its body the stages of physical evolution of Man; so does a child, before and after birth—until maturity—manifest the stages of the *mental* evolution of Man.

As Man progressed in development and unfoldment, he began to manifest the first indications of what is known as Self Consciousness, which is higher in the scale than Simple Consciousness. It is very difficult to convey in words the idea of consciousness in its different forms, in fact many writers on psychology state that, strictly speaking, it is incapable of definition. To describe a thing it is necessary to compare it with something else, and as there is nothing else in nature like consciousness, we have nothing with which we can compare it. To my mind the best idea of consciousness is conveyed by the words: "awareness"; "knowing".

Simple consciousness is an awareness of *outward* things— of things other than the inner self. Self-consciousness is an awareness of the *inner* self—a result of turning the mental gaze *inward* . The great majority of people scarcely know what self-consciousness is. They are in the habit of taking themselves as a matter of course, and never deem it necessary to take mental stock of themselves. On the other hand some become morbidly self-conscious, and find it difficult to turn their gaze away from themselves. It is the old principle of the outer and inner, which manifests itself in so many forms.

With the advent of Self-consciousness, came to Man a conception of the "I". Heretofore he had never formed the mental concept "I". At first the concept was hazy and dim. Man began to think of himself as compared to others of his kind. He began to notice himself, make deductions the results of which he applied to others. The concept of "I" began to grow. Let us leave primitive man, in whom this "I" realization is unfolding, and come down to man of today. A little thought will show us that each of us has an "I" in a different stage of development. We think of ourselves in different ways.

Many of us think of ourselves on the physical plane alone. We think of the "I" as a physical being, having a head, body, limbs and organs ranging from brain to liver. To one in this stage of development, the Body is the real self, and the Mind but a dimly understood appendage of the Body—something necessary for the uses of the body. Such a man speaks of "my mind" or "my soul", as things belonging to him (the Body) and which he uses, but which are not *him* . To him "my mind" or "my soul" are but as "my hat", "my coat", "my shoes"—something attached to or used, but not "I". The "I" is on the physical plane alone, the higher part of the man is his "not I", just as are the things he wears or otherwise uses.

The man on the physical plane lives the physical life. He eats, drinks, sleeps, and performs other physical acts which come easy and seem pleasant to him. He finds his sole pleasure in the physical—he knows nothing else. His emotions and passions are but slightly in advance of the brute and he fails to understand another man who has grown beyond this stage. Of course we cannot blame such a man, or condemn him, for he can only see what he is, and if we were in his stage of development, we would do just the same. It is a necessary stage of development, through which each has passed, or is passing. It is the childhood stage. Such a man is like a young bear—all his troubles are before him. He has a comparatively easy time—the only pain he recognizes is pain to the body, or what is its equivalent, a deprivation of that which would gratify the sensual nature. He does not realize that his is not the highest life, and he feels a sense of pity or contempt for those who find pleasure in other things. He enjoys a sort of animal happiness, and it seems to be rather a pity that he has to be awakened, and face the pain of the next stage—but Life is inexorable—the child must grow, in spite of pain—yes, by means of pain.

Some of us have grown out of the physical stage of consciousness, into the mental stage. To one who has reached this plane, the "I" is pictured as Intellect, or Mind, having control of the body and its organs, and having its abode in the brain or brains of the human being. It makes very little difference whether these people think of Mind as does the materialist—a substance evolved from, or secreted by, the brain; or whether they regard it as a somewhat intangible substance manifesting through the brain. Either view is a matter of Intellectual opinion with them, and they *feel* the same in either case—in either case their picture of the "I" is the same—they have a feeling that the center of their consciousness is in the Intellect. To such a man the Intellect seems to be the real self, in fact he may even get to the point where he will bow down to his Intellect and worship it as a God. He realizes the wonderful powers of the mind, and begins to cultivate and develop them (all of which is a very necessary part of growth) and often attains results little short of marvelous. Some of these men will follow the path of pure Intellectual abstraction; others will develop the creative power of the mind, and manifest it in wonderful inventions, great discoveries, etc.; others will develop the Imagination, and become poets, writers, artists; others will combine the operative and imaginative qualities, and become "captains of industry," etc., *etc.* Each will follow the line of least resistance and will develop upon lines which prove more attractive, but their "I" is always the Mind. Some will proceed along certain lines of psychic development, which is merely one form of manifestation along the mental plane. Psychic power is by many considered to be identical with spiritual power, but is really on the mental plane of consciousness, although the higher form of psychic power is available only to those who have attained a certain stage of spiritual development. The lower forms of psychic power may be acquired by those who develop the mind along certain lines, and they belong strictly to the mental plane, although apparently far removed from ordinary mental development. The higher forms of psychic power can be attained only by those who have reached a certain stage of spiritual unfoldment.

To the men on the Mental plane, the Mind is all. They realize its mastery of the body; are aware of the wonderful powers of the Mind over the particular body under its control; the bodies of others; the minds of others. To them the Mind is the highest self—identical with Spirit. They are conscious of the wonderful workings of the Mind, but are conscious of nothing higher. To some of them death seems to end all, their idea being that all dies with the brain. Others feel, somehow, that their Intellect will maintain its existence, but it is merely a *belief* or hope, based upon the words or opinions of others who have claimed authority to speak. But they have no *awareness* of Eternal Life— no perception of the Real Self which *knows* itself to be Eternal.

When a man enters fully upon the mental plane of consciousness, his troubles commence. He grows dissatisfied. He feels new longings, which he strives to satisfy. Tolstoi says of this state: “As soon as the mental part of a person takes control, new worlds are opened, and desires are multiplied a thousand-fold. They become as numerous as the radii of a circle; and the mind, with care and anxiety, sets itself first to cultivate and then gratify these desires, thinking that happiness is to be had in that way.” But although the mental stage brings its own happiness, it brings its own pains and unhappiness. Man finds himself hemmed in at all quarters by the limits of the Intellect. He crys: “Why?” And he finds no answer in the enclosure of his intellect. He grows beyond accepting things just because someone else has said them, and he demands an answer of his reasoning faculties—he directs his Intellect to lead him, but he finds out after a while that the Intellect is leading him a wearisome journey round and round a well worn path, and he finds himself far away from that which he seeks. The further Man advances along purely Intellectual lines, the more unhappiness he opens himself up to. The more he suffers the more he knows. And yet Intellect is the finest tool with which the Spirit works, and when one attains the higher stages of consciousness—enters the realm of Spiritual Consciousness, he takes great delight in wielding the polished weapon of the Intellect, not in the old way but as a valuable instrument in the hands of the Spirit.

Man’s only possible escape from the pain of the mental plane is through the channel of spiritual unfoldment—the growth of consciousness along spiritual lines—the turning of the light of consciousness into the heretofore unexplored field of the spiritual faculties. Here alone is peace.

In the next chapter I will speak of the spiritual unfoldment.

Chapter XVI.
The Soul's Awakening.

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The Pilgrim on The Path—The path among the hills—An unknown road—One step at a time—A strange land—No landmarks—A stopping place and point of observation—A wondrous view—The awakening of the Spiritual Consciousness—The knowing of the "I Am"— Consciousness of immortality—Consciousness of one's place in the Universe—Recognition of one's relation to other parts of the Whole—The borderland of the Cosmic Knowing—A tiny drop of Spirit from the Great Spirit Ocean—Recognition of the Universal Presence—Seeing things as they are—God's sunshine and his love, bestowed upon all—The "Lost Sheep" now understood—Treading the Path—The Soul's Awakening—Joy! Joy! Joy!—The song of the Soul.

MAN HAS progressed along the Lines of unfoldment, growth and development, traveling, in turn, through the stages of the physical plane, then into the large and broader mental plane in all its varied phases. From the comparatively care-free physical plane, he has passed on to the mental plane with all its worries, doubts, struggles, agnosticism, denial, longings, dissatisfaction, unhappiness. Finally he sees a new path winding up the hills, and although he knows not where it leads, he, in despair, seeks to travel it, hoping, almost against hope, that it may lead him to the Promised Land of Peace.

He travels along. He notices the marks of the feet of those who have traveled before, but sees also that but few have traveled that path. He feels doubtful, for instead of being able to see whither the road leads him, he finds that the path is winding, and he can see scarcely more than a few steps ahead. But carried on by a longing which he scarcely comprehends, he takes the few steps with faith in his heart, and having taken them he is conscious of ascending the hills, and other steps open up before him. He remembers the words of the old, familiar hymn:

> … "I do not ask to see the distant scene;
> One step enough for me. Lead Thou me on."

Soon he becomes conscious that he has entered into a new and unknown land—has crossed the borders of a new country. He finds himself in a strange land—there are no familiar landmarks—he does not recognize the scene. He realizes the great distance between himself and the friends he has left at the foot of the hill. He cries aloud for them to follow him, but they can scarcely hear him, and seem to fear for his safety. They wave their arms, and beckon with their hands for him to return. They fear to follow him, and despair of his safety. But he seems possessed of a new courage, and a strange impulse within him urges him on and on. To what point he is traveling, he knows not, but a fierce joy takes possession of him, and he presses on and on and on.

After a bit, when he has traveled a particularly difficult bit of road, he comes to a turn of the path, and steps forward upon a broad bit of flat ground, which gives him a feeling of rest—he knows it as a stopping place—a stage for halting and observation. He finds that he has a wondrous view. On one side he can see those on the plains below, striving this way and that way in a pitiful manner—seeking to progress. Away back on various paths he sees men and women struggling on, and strange to say he instinctively feels and realizes that they are all seeking for the path upon which he has entered and which he has followed for a little way. On the other side he sees a beautiful, new country—a land of sunshine and brightness. He sees, afar off, groups of people, traveling up the higher paths of the journey, and, borne from afar, the sound of their voices reach him—they are singing with joy. He feels for the first time what the real "I" is. He recognizes both body and mind as useful instruments, tools, servants, but he has a distinct recognition of the "I" apart from them, and using them.

He becomes conscious of having always existed—existing now—and being intended for existence forever. He does not reason out these things—he *knows* them, just as before he had felt that he existed at any particular moment. The "I Am" has taken on a new meaning—has apparently grown, although he knows that it has not really grown, but that he for the first time has arrived at a stage of consciousness capable of recognizing himself as he is.

He knows that he has traveled a long road leading to his present position, and that he has a long journey before him, but from now on he will travel knowingly, and not blindly. He looks down and sees others covered with the mire and dust of the road, traveling on the plane below, but knowing that he too has traveled the same paths, he does not condemn them for the mire and dust. He has shared their journey with all its discomfort and dirt. He knows that he is in but the borderland of the Cosmic Knowing—and that beyond lie regions of marvelous beauty which in turn will be traveled. He sees endless phases of existence opening up to the vision.

The Soul when it reaches this stage, awakens, and sees itself as it is, in all its beauty—with all its wonderful possibilities. It feels a keen pleasure in existence—in the now. It feels itself to be a part of the whole—knows that the Universe is its home. It knows itself to be a tiny drop of Spirit from the Great Spirit Ocean—a ray from the Supreme Sun—a particle of Divine Being, encased in a material body, using that body and something called mind, with which to manifest itself. It frets not about the Past—it worries not about the Future. It realizes that it is and always will be, and therefore lives in the now. It knows that it cannot be injured or destroyed—that it exists in accordance with Law (and that Law is Good). It seeks no explanation, knowing that as the time comes, it will progress through matter, discarding sheath after sheath in its unfoldment, attaining greater and greater degrees of knowing.

It recognizes the existence of The Universal Presence—it becomes aware of God and his nearness. It realizes for the first time the reality of that which it had so glibly spoken of before, but never with understanding—the Omnipresence, Omnipotence, and Omniscience of God. And seeing and knowing these things—it is content. And it sees its Oneness with All. It knows that progress for one means progress for all— that no one part of the Whole is separate from the Whole, or from any part of the Whole. It sees these things, and is amazed. Seeing these things the feelings of the old life—Hate, Fear, Envy, Jealousy, Malice—drop from it. It cannot Despise or Condemn. It sees Ignorance instead of Evil. It sees Separateness and Selfishness, where before it saw sin. It finds itself possessed of but one feeling toward Mankind and the whole world—Love. Aye, Love for the lowest creature that exists—for the vilest man—the most degraded woman—for it knows that even these cannot be left out of the grand scheme of Life, and that even these cannot escape their good, eventually. And it feels its relationship and connection with all Life—knows them to be inseparably connected—and knows that what is good for the one is for the good of all, and that what hurts the one, hurts all.

It sees that God’s love extends to all, no matter how far back on the path they may be. It sees that God’s Love—like God’s sunshine—is bestowed upon all alike—Saint and Sinner partaking of both. It sees that there is no living creature so humble, or so sunk in the mire of ignorance, but that God still remembers it, and is ready and anxious to lend a helping hand, and that sooner or later the helping hand will be grasped by the unfortunate, and he will be raised up. It realizes for the first time what means the parable of “The Lost Sheep”, and it sighs to think how little it had grasped of its meaning, in the old life.

It sees Death and Life as one. It sees Death as Birth. It loses all its fear of Death, knowing it as it is. It sees behind the hideous mask of Death, the beautiful face of the radiant creature—Life.

These and other experiences come to the Soul when it awakens. And it does not stop seeing, for new visions come to it continually, and its eyes become clearer from time to time. Life takes on a new meaning when one reaches the borders of Spiritual Consciousness, and takes a few steps beyond the borders. Words cannot convey the idea—it must be experienced to be comprehended. You are perhaps at the foot of the hill— at the beginning of the narrow path.

You can see but the first step—take it, take it. Never mind the steps beyond—they will be seen by you when you are ready for them. Step boldly forth upon the Path, and look not backward. The Path is narrow and winding, but it has been trodden by the Elect of all the ages, and many are ready for it now. You may find it necessary to cast aside many worthless things which you are now carrying — much that is really a burden to you, but to which you have been clinging as if it were most precious. Prejudices—narrowness— hates—dislikes—enviousness—feelings of superiority to your brethren—lack of charity for others—condemnation— bigotry—worn-out husks of sheaths which have reached the period of discarding—forms—musty and mouldy ideas, heirlooms from the past—self-righteousness—these and other useless things will impede your progress, and will be cast aside one by one as you proceed up The Path. Things which you have been carrying around and upon which you have prided yourself very much, will be seen as worse than worthless, and will be thrown aside with relief, although at first with pain. Much finery with which you have bedecked yourself, will be torn from you by the stones and thorns of the road, or will be discarded as too heavy for the shoulders to carry. Yes, and after you have reached the higher stages of the journey, you will be glad to discard all of the clothing with which you have tried to cover the spirit, and finally the Soul will stand forth naked and beautiful and not ashamed.

See! the light is stealing over the hills, and the rays of the rising sun have penetrated your chamber and are shining full upon your face. You are shaking off the weight of the heavy sleep—you feel the drowsiness of the half-waking state. Open your eyes—great things are before you today—rise from your couch, and go to your window, and let the bright health-giving rays of the sun fall upon you. All seems beautiful to you—Life is worth the living—the hideous visions of the night have flown— you are at last wide awake and smiling. You hear the voice of the Soul singing “Joy! Joy! Joy!” It is the hour of the Soul’s Awakening.

The Mastery of Being: A Study of the Ultimate Principle of Reality & the Practical Application Thereof

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Part I
Reality

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Chapter I
The Quest for Truth.

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THERE IS an ancient Oriental fable which runs as follows: There was once a fabulously rich potentate, who died bequeathing all his property to Yusef, his favorite slave, with the one reservation that each of his sons was to be allowed to select some one thing of value, which should be set aside from the residue of the estate for the son to have and to hold forever, with all appertaining thereto. The sons each selected some one valuable piece of property. The eldest selected the royal palace; the second, the famed hanging gardens; the third, the jeweled peacock throne bestudded with precious stones of great value, and so on. Each son made his choice, and yet each bewailed the fact that the great bulk of the potentate’s possessions must pass into the hands of Yusef the slave.

Awaiting his turn sat the youngest son, a mere stripling. When his elder brothers had each made his choice, and the time of the youngest had come, he turned to the executors, saying: "*I choose Yusef the slave!* " A cry of wonder and admiration went up from the assembled judges, courtiers, and soldiery, for the stripling youth had displayed the greatest mental keenness and cunning. He had chosen as his one piece of property the favorite slave to whom the potentate had bequeathed the bulk of his estate. As the will provided that with each piece of property chosen by the sons should also go "all appertaining thereto," the owner of the slave thus became owner of the enormous possessions forming the residuary bulk of the estate. Under the law the slave's possessions became the property of the owner of the slave. By owning the slave the lad became the owner of all except the comparatively trifling things that the brothers had chosen. He had chosen the only possible thing which, when owned, made him the owner of all the rest of real and permanent value.

And so, in the spirit of the allegory, the attainment of the knowledge of REALITY causes one to become the attainer of All Truth, for All Truth is included in the content thereof. REALITY is the "one thing which, when known, all is known." It is the primal and elemental Truth-of-All-Truth.

THE PATH OF ATTAINMENT .

Truth is discovered only by those who have the courage, faith, and persistency to climb the steep Path of Attainment; by those who brave the rocky, narrow footpath; by those who are appalled not when they gaze down upon the canyons far beneath them, seeing the multitude of crawling, creeping things that look like tiny ants—the world of men living on the lower planes of thought. A clear head, steady nerves, sound lungs, strong muscles, and sure feet are needed by him who would attain the heights. Do you possess these?

Have you the courage to leave behind you all preconceived notions, superstitions, and prejudices of finite life? Have you the intellectual daring which alone will enable you to make foot places along the jagged cliffs in which your feet must be placed one after the other as you mount higher and higher? Have you the persistency which will cause you to proceed thus, step by step, mounting higher and higher toward Truth without becoming dizzy when you chance to look downward over the immense distances which you have traversed? Have you the constancy which will enable you to look upward and not downward, forward and not backward, on the Path, caring for naught except to reach the summit of the highest peak of the mountain of Truth?

If you have these, O Seeker! then are you invited to participate in the Quest for Truth, in the Inquiry for Ultimate Reality, which is Spirit. You are invited to pursue the quest for this underlying, fundamental, actual, enduring, absolute Truth, this Ultimate Verity—Reality. The journey is long, arduous, and tedious. Its path is strewn with jagged rocks, which torment and bruise the feet of the intellect. Its grade is steep, and the traveler ofttimes loses his breath and feels insecure of his footing. His head swims and becomes dizzy. The spiritual air is very rare, and the unaccustomed lungs of thought pant with the unusual exertion. For remember, the Path of Knowledge leading to the recognition and realization of Reality winds around the sides of the steepest and highest mountain of human mentation. He who reaches its summit—he who gains its highest peak—has found "that which, when known, all things are known."

Chapter II.
Basic Principles of Reality.

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THINKING MEN and women have ever meditated upon the nature, meaning, and reason of the Universe and of the Self. Beneath the popular creeds, philosophies, and dogmas of his particular time and place, man has always felt there must exist an inner Truth which, if known, would make all else intelligible. Hence the endless search for REALITY which has distinguished thinking men and women in all ages and all lands. Hence the ever present queries: "What am I?" "Whence come I?" "What is the object of my existence?" Hence the eternal "Why?" on the lips of thinkers of the past and present, in every clime, in every civilization, and among every people of the race.

REALITY .

"REALITY " is a term used by philosophers to designate that SOMETHING which is fixed, eternal, and unchangeable, and which underlies the universe of changing forms, shapes, and conditions of things, and which is the primal cause of them. Perhaps the best and clearest definition of REALITY —as the term is used in philosophy—is the following:—

"*REALITY is that which does or may exist by itself, and is not considered as forming part of any other thing.* "

Anything that does not answer the above definition is held by philosophy to be non-reality, or mere appearance.

REASON .

While there have been some who have held that man can never hope to know aught regarding REALITY by the exercise of his reason, nevertheless the wise in all ages and all lands have held the inquiry to be legitimate and proper, maintaining that there is no finite limit to the reach of the human reason. This has been the report of the reason of the wisest of the race, as we may discover by a study of the philosophic thought of the past and present.

"There is no scientific problem which we may dare to say the mind of man will never solve; no mystery so deep or profound; no question has or ever will be

asked but a mind or brain will be evolved capable of solving and answering."—Haeckel.

"If it becomes essential for mankind to know, infinite nature will evolve an organ of mind that can comprehend."—Stevens.

INTUITION .

In addition to reason, the faculty with and by which man forms judgments regarding phenomenal facts, there exists the faculty of intuition or direct knowledge of the inner facts of life, which is a higher phase of perception, and by which man receives more or less clear reports regarding the inner verities of his being. The perception of intuition is examined and passed upon by the reason, is associated and correlated to the report of the latter, and a new judgment—an intuitive-intellectual judgment—is formed and becomes a part of the "belief" of the man. Man, trusting to his intuition, and combining the perception thereof with the purely intellectual reports, is enabled to reach a higher consciousness of BEING than is possible by purely intellectual processes alone, or by pure intuition alone.

A GLIMPSE OF THE HEIGHTS .

In these lessons we shall ask you to consider certain fundamental reports of the reason, and the conclusions arising therefrom. In order that you may understand that which the Axioms of REALITY are designed to unfold into your conscious recognition,—that you may see in advance the aim and goal of the journey,—we invite you to carefully consider the following Fundamental Postulate in which is condensed the spirit of the basic teaching embodied in these lessons. A "Postulate" is "something asserted, to which assent is challenged or demanded."

In the Axioms of REALITY , and the teaching based thereon in the following lessons, the points covered by the Fundamental Postulate will be unfolded gradually, argued logically, and the reports of reason stated. In the Fundamental Postulate we are afforded a glimpse of the Path over which we shall travel, and the heights which we shall attain. In the Axioms of REALITY we have the various ledges or planes of the inquiry. Step by step we shall advance on the Path. Each Axiom affords a resting place and a halt. The student should master each step, and never leave the resting place of any Axiom until he has fully acquainted himself with it and associated it with those which precede it.

FUNDAMENTAL POSTULATE .

I. There exists an ultimate, infinite, and eternal principle of REALITY which is the essence, nature, substance, and principle of All-that-is. This principle of REALITY is the certain Something which abides, invariable and constant, as the essential principle in all things, all creatures, all entities, all beings, and which precedes and survives all their changes of form, shape, state, and condition. This principle ever remains itself, notwithstanding the infinite and eternal change in form, shape, state, and condition in which it may occur, appear, or present itself. This ultimate, infinite, and eternal principle is known as REALITY .

II. REALITY is Absolute Unity. It is Independent and Free; Whole, Complete, and Perfect; Original and Causeless; Eternal; Infinite; Ultimate; Absolute; Formless; Indivisible; and Immutable. REALITY is Infinite Substance, Infinite Energy, Infinite Life, Infinite Law, and Infinite Mind.

III. REALITY is in Eternal Creation. It is the support and background for the phenomenal appearance of numberless universes incessantly manifesting and disappearing. It is the changeless REALITY manifesting the eternal law of change. It is the unconditioned and absolute ground for all that exists conditionally. In Itself it is All-That-Is. In its Creation it is All-that-Appears; uncreate, it is The-All. Its Creation appears as the Cosmos.

IV. The Universe, with all contained therein, is created in and by REALITY considered as Infinite Mind. All Creation exists as Idea in the Infinite Mind of REALITY . The Will of REALITY is Universal Energy. The Pure Logic of REALITY is Universal Law. The Being of REALITY is Universal Life. The Substance of REALITY is Universal Substance. The Infinite Mind of REALITY , in its Ideative and Volitional activities, is the Creative and Conative Power of the Universe.

V. REALITY is immanent in its Creation, and in every part thereof. In the characters of its conscious creations it manifests itself as the artist in his work, the poet, playwright, or writer in his characters. The created universe is the cosmic dramatization of REALITY , through which it lives and acts, moves and plays its infinitude of parts. REALITY , being indivisible and immutable, is immanent in each of its creations in its Totality of Being. In and back of each conscious being is the Presence and Power of REALITY . REALITY is immanent in You. Hence the following

MESSAGE OF REALITY .

There is one principle of REALITY —the essence, nature, substance, and principle of All-that-is. This principle— REALITY —always remains itself, indivisible and immutable, notwithstanding the infinity of apparent differences in manifestation of form, shape, state, or condition under which it occurs, appears, or presents itself in the phenomenal universe. You yourself are the Manifestation of that principle—REALITY . And, likewise, You are identical with it in the totality of its essence, nature, substance, and REALITY . The recognition of this Identity by the Intellect constitutes the perception of Truth; the realization of it by Intuition constitutes Illumination; the manifestation of it by Volition constitutes Mastery.

*

In this book you are invited to pursue the inquiry in detail, both in the examination and investigation of the Axioms of REALITY , the consideration of the Nature of REALITY , the Process of Manifestation, and the Facts of Immanence, Identity, and Mastery.

THE MEANING OF TERMS .

Before proceeding to the Axioms of REALITY the student is asked and advised to acquaint himself or herself with the definition of the principal terms employed in our inquiry. It is impossible for one to intelligently study the Axioms unless he or she be fully acquainted with and informed regarding the terms employed. A term is a peg upon which a thought is suspended. The association of each thought with its own particular term is needed in order that one may reason clearly. The clear and correct understanding of terms is the first requisite of logical thought and reasoning. Therefore, we say to the student: Master the definitions before you proceed further, and then as you proceed frequently refer to them.

FUNDAMENTAL DEFINITIONS .

ULTIMATE : Extreme, final; incapable of further analysis, division, separation, resolution, refinement, purification, or simplification.

INFINITE : Without limits, bounds, or measurements; ultimate capacity and possibility of expression and manifestation in time, space, quantity, quality, and variety.

ETERNAL : Without beginning or ending of existence; always existing; existence without intermission; ceaseless; constant; everlasting; perpetual.

PRINCIPLE : The source or origin from which anything proceeds; ultimate element or essence; the original inherent essence of a thing, and its final and ultimate essential nature.

ESSENCE : That which is the very and actual nature of anything.

NATURE : The inherent and essential "thingness" of the being of anything.

SUBSTANCE : That which underlies all outward manifestations; that which constitutes anything what it is; real and existing essence, nature, or being; that which constitutes the Thing-in-Itself, as distinguished from its appearances or outward manifestations.

Chapter III.
Axioms of Reality

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YOU ARE now invited to acquaint yourselves with the Axioms of REALITY . An axiom is a self-evident and necessary truth—a proposition based on reason, which it is necessary to take for granted in subsequent thought; or a proposition which is so evident that when presented to the reasoning mind it requires no further demonstration but commends itself at once to the acceptance of everyone capable of thinking.

The science of logic, like that of higher mathematics, is based upon axioms. An axiom, being based upon the general and invariable report of reason of the race, is not subjected to the demand for repeated proof upon each occasion of its frequent employment as a basis for demonstration and argument. To dispute the evidence of the axioms of rational thought is akin to disputing the validity of human thought itself. In the latter case, however, even the validity of the disputation would be attacked at the same time that the axiom was attacked, for the disputation itself is a manifestation of human thought. The axioms hold ever, unless we deny the validity of reason.

In the Axioms of REALITY herein given will be found the fundamental and elementary reports of the reason regarding the Ultimate Principle of REALITY , which we have stated as the subject of our inquiry. These axioms should be carefully studied, considered, and committed to memory. They will be found to furnish an infallible touchstone with which to test the soundness of any philosophical or metaphysical doctrine, dogma, or teaching. They are the report of the highest philosophical thought of the ages directed to the subject. They represent the essence of the thought of the illumined of the race upon the subject of REALITY . With the Axioms of REALITY the student has at hand the master key with which to open the many doors of the temple of knowledge. Rightly used they will disclose the Truth-of-Truths.

We beg of the student to tarry awhile with the axioms, to dwell with them awhile before passing on. The mind that is saturated with the Truth embodied in the axioms cannot go far astray on the path of philosophical knowledge. They will serve as a constant series of infallible guideposts, pointing ever to the Truth. Do not pass them by as dull, dry, tedious, or technical, for in them you will find all the interest that is imaginable. In their few words is to be found the essence of all philosophy and metaphysics. Make them your own, treat them well, and in the hour of mental stress and trial they will be found by your side, whispering the word of Truth in your ear, clearing away all doubts, and brushing aside all conflicting and contradictory arguments. Hold fast to the axioms,—this is our first and last advice to the student,—hold fast to the axioms!

AXIOM OF ACTUAL EXISTENCE .

First Axiom of REALITY : REALITY is existent in truth, in verity, and in fact as the essence, nature, substance, and principle of All-that-is.

This axiom announces the actual existence of REALITY ; not the imaginary existence, but the real, veritable, truthful, and in-fact existence; not the temporary or temporal shadow of existence, but the *fixed, unalterable, eternal* existence, which alone constitutes Real existence; not the existence of the fleeting form, but the existence of the eternal essence. This actual existence is the "REALITY " of philosophy. Only that which exists and remains unchanged, invariable, and permanent may be said to be REALITY in the strict philosophical sense of the term.

On every side, and in everything, we perceive the manifestation of constant change of form, shape, and activity; everlasting and ever-manifest transmutation of substance from one phase to another; impermanence in everything; nothing stable; nothing constant; nothing persisting; everything in constant motion; everything in a state of flux; everything flowing on like a river, never the same for two consecutive moments; everything the ever-changing particles of a huge cosmic flame; nothing permanently "being"; everything constantly "becoming" or passing from one state to another; action and reaction; cycles and rhythms; the beginningless and endless sequence of events; the constant operation of cause and effect; the Law of Change ever modifying and altering the shape, form, activity, state, and condition of everything, even from the very moment of its creation or birth.

BEING'S CEASELESS TIDE .

We are constantly aware of the chameleon-like nature and character of what Gautama the Buddha called

"Being's ceaseless tide,

Which, ever-changing, runs, linked like a river

By ripples following ripples, fast or slow,—
The same, yet not the same,—from far-off fountain
To where its waters flow

"Into the seas. These, steaming to the sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills and glide again,
Having no pause or peace.

"This is enough to know, the phantasms are;
The Heavens, Earths, Worlds, and changes changing them
A mighty whirling wheel of strife and stress
Which none can stay or stem."

THE QUEST FOR PRINCIPLE .

Turning in despair from this contemplation, thinking men and women have sought for a fundamental principle of REALITY underlying, supporting, and sustaining the universe of finite, transitory, changing shapes, forms, activities, states, and conditions,—that "unconditioned and absolute ground for all that exists conditionally," which Plato asserted to be the real subject-matter of the inquiry of philosophy.

The wise have ever refused to accept the changing, impermanent, phenomenal universe as the ultimate verity, truth, and fact of REALITY . They have always insisted upon looking behind and under the world of manifestation for the essence which they believed must lie back of it; for the infinite essence underlying the finite; for the immutable essence underlying the ever-changing; for the eternal essence underlying the transitory.

Gazing upon the universal manifestation of the law of change, the thoughtful ever have asked themselves and others the ultimate question: *What is it that manifests change?* What is it that is? What is it that is actually, verily, truthfully, and in fact REALITY ?

While the majority of the race has contented itself with creating deities, gods, demigods, godlings, and minor supernatural entities in endless variety, number, and name, the wise of the race, discarding these creations of the naïve imaginations of their brethren, and ignoring the interested dogma of the various priesthoods attending the shrine of the local deities, tribal gods, and supernatural personages, have ever sought for the principle of REALITY which abides, lives, and has its existence in the infinity of manifested forms, shapes, activities, and existences of the universe, and in which *they* so abide, live, and have *their* being. Like old Omar, they have sought ever for that Abiding Presence, that Ultimate REALITY ,—

> "Whose secret presence, throughout creation's veins
> Running Quicksilver-like, eludes our pains,
> Taking all shapes from Mah to Mahi; and
> They change and perish all, but he remains."

They have perceived that REALITY cannot be merely the outward forms, shapes, activities, states, and conditions of manifested existence, for the finite character of these were soon discovered. The material panorama of the manifested universe was recognized as a phantasmagoria, and all beings participating in it as mere actors on the great stage of the Cosmos. The wise have ever held that the manifested universe is akin to a cosmic dramatization of REALITY ; that, as Omar says,

> "We are no other than a moving row
> Of Magic Shadow-shapes that come and go
> Round with the Sun-illumined Lantern held
> In midnight by the Master of the Show."

NOUMENON AND PHENOMENON .

The philosophic mind of the race has ever distinguished between the mere outward appearance of the universal activities and the *essence* or real activity manifesting in and producing the outward appearance. The universe of outward forms, shapes, activities, states, and conditions is designated by the term "phenomenal," which means "visible; apprehended by observation; apparent; presented to the eye or senses." In its original Greek, the term "phenomenon" has a common origin with "phantom," "phantasm," etc., the original Greek root of all these meaning "to appear; to show." The phenomenal world is often called by philosophers "the world of appearances," the term "appearance" being used as synonymous with "phenomenon" and being similar in meaning to "apparition." In the majority of philosophies the "world of appearances" or "the phenomenal world" indicates a "universal phantasmagoria" or "universal apparition"—a great cosmic picture show or a procession of phantasmal, apparitional shapes and forms subject to states and conditions.

Opposed to the world of phenomenal appearance, the philosophers assert the existence of that which they call by various names, such as "REALITY," "Verity," "Truth." REALITY is conceived of as *the ultimate essence, nature, substance, and very being of All-that-is*. Philosophers sometimes employ the term "*noumenon*" to designate REALITY as we use the term.

"THE MASTER OF THE SHOW."

Inquirers for REALITY, refusing to accept the phenomenal world as ultimate REALITY, truth, or fact, but recognizing the phantasmal nature of the "moving row of Magic Shadow-shapes that come and go," have instituted a further inquiry. They have even denied ultimate REALITY to "the Sun-illumined Lantern held in midnight" and have insisted that naught will suffice them other than the actual discovery of "the Master of the Show" himself, who holds the Lantern. But they have not failed to realize the elusive nature of that which they seek. They know full well the truth that Omar uttered when he said that REALITY ever is but

> "A moment guessed—then back behind the Fold
> Immerst of Darkness round the Drama rolled,
> Which for the pastime of Eternity
> He doth Himself contrive, enact, behold."

THE REPORT OF REASON.

The best philosophical thought of the past and present has ever asserted the actual existence of an ultimate principle of REALITY—the essence, nature, substance, and REALITY of All-that-is. The wisest of the race have always maintained the actual existence of a certain something which abides, invariable and constant, as the essential principle of and in all things, all creatures, all entities, all beings, and which precedes and survives all the changes of form, shape, state, and condition of phenomenal appearance. The only escape from this conclusion is the assumption that each change of form, shape, state, or condition is a separate, independent, and original creation; that no changed thing has a direct or indirect substantial connection with that which immediately preceded it, or with that which immediately succeeds it. This idea is unthinkable and is not advanced by any philosophy worthy of the name or having the respect of thinking men.

No matter what may be the theory of the philosopher or scientist, he will always admit that evolution is merely *a series of changing events* and not a series of separate "things." Evolution is seen to be merely the change of the apparent form, shape, state, or condition of a certain Something *which is the essence, nature, substance, and principle* of the entire series of changing and changed "things." It is the silken thread upon which is strung the pearls of phenomenal existence. It is the Unchanging Something which supports and holds together the universe of changing things. It is the eternal background upon the surface of which appears the endless procession of changing forms, shapes, states, and conditions of the phenomenal Universe—the Moving-Picture Show of the Cosmos.

MONISM .

Professor Pringle-Patterson says: "Monism is, in strictness, a name applicable to any system of thought which sees in the universe the manifestation or working of a single principle. Such a unity may be said to be at once the tacit presupposition and the goal of all philosophic effort, and in so far as a philosophy fails to harmonize the apparently independent and even conflicting facts of experience, as aspects or elements within a larger whole, it must be held to fall short of the necessary ideal of thought. Dualism, in an ultimate metaphysical reference, is a confession of the failure of philosophy to achieve its proper task; and this is the justification of those who consistently use the word as a term of reproach."

THE REPORT OF INTUITION .

In addition to the report of reason regarding the necessity of an ultimate Principle of REALITY , the intuition of man has ever informed him of the existence and presence of an abiding, unchangeable Something Within—a Something which transcends all intellectual knowledge and reasoning processes, but which is *perceived* to be ever present at the very heart of one's being, the very soul of one's soul. Intuition informs man that he is resting upon a great sea of REALITY , that there is a Something underneath and back of him which is the supporting REALITY of his being and life. So universal is this perception of intuition that the reason is bound to take it into consideration and to combine and correlate it with its own reports and judgments. Moreover, it remains for the reason to interpret and announce that which the intuition inevitably perceives.

The conception of Deity—God—as immanent in his creation, and indwelling in the hearts of men, is the vague but insistent report of intuition which perceives in the center of the nature and being of the individual the existence and presence of that Something which is the essence, nature, substance, and very being of All-that-is—that which is called REALITY . As an advanced teacher has said: "The being you have heard of as God exists metaphysically but as an idea of your mind, and really is an attempt on the part of your mind to grasp the nature of your own being; and it is the business and duty of every human entity to assume absolute identity with the idea of God. The idea of God is the best description in the universe, in its purity and in its perfection, of what you really are, thrown out, as it were, a thought picture upon the enterprise of the universe." The universal intuitive perception and conception of a God *of some kind* is the result of this inevitable report of intuition that there is a REALITY in which we live and move and have our being, and which also lives and moves and has its being in ourselves.

Chapter IV.
Axioms of Reality—Continued.

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AXIOM OF INCLUSIVENESS .

SECOND AXIOM OF REALITY : REALITY is All that is in actual Being; all that is in actual Being is REALITY .

THIS AXIOM announces the inclusiveness of REALITY . REALITY is perceived to include within its content and being All that actually is in BEING —all that really is. REALITY is perceived actually to BE ALL -there-is. Likewise, it is perceived that all that occurs, appears, or is presented in the form, shape, state, or condition of "Becoming" is not in actual BEING , and therefore is excluded from the content and being of SPIRIT .

ACTUAL BEING .

"Actual BEING " is that which is existent in truth, in verity, and in fact; that which has a fixed, unalterable, eternal existence; that which is the same yesterday, to-day, and to-morrow. Nothing that changes in Time can be said to be in actual BEING , for it does not exist in its original state even for the briefest moment of consideration in thought. Even if we reduce the period of thought-consideration to the infinitesimal point of a second of time, the phenomenal thing under consideration undergoes change during that consideration—this from the fact that Time itself is but a record of change, and the smallest period thereof must be a record of change. A thing which changes even in the infinitesimal moment of time when it is under consideration by the mind cannot be said to have been in actual Being at all. All that has been perceived as in apparent existence is *a series of changes of form, shape, state, or condition* ; a procession of such and no one real, abiding thing; there has been no actual Being at all, merely a series of states of "Becoming." The only actual Being is vested in the essence, nature, substance, and principle of the Thing.

"BECOMING ."

"Becoming" is a term used in philosophy to designate the ever-changing state of phenomenal things. The term means "passing from one state to another." Many philosophers, ancient and modern, from Heraclitus the Ephesian (500 b.c.) to Bergson of to-day, have held that to the universe there is no BEING but only an eternal "Becoming." If the universe be conceived of as simply an eternal series of changing things, with no unchanging background or continuous essence, then this theory holds good, for there can be no BEING in a series of infinite changes, for nothing would persist long enough to Be; even at the instant of its birth it would have begun to change into something else. Everything in the phenomenal Universe is undergoing this eternal change. As Bergson says: "Though we may do our best to imitate the mobility of ‘becoming' by an addition that is ever going on, ‘becoming' itself slips through our fingers just when we think we are holding it tight." The idea of "Becoming" is that there are no things, but only actions; no fixed thingness, but only changing events. Bergson compares the universe to a great moving picture which is never in actual BEING for a single moment but which is always "Becoming"— the rapid motion giving to the "Becoming" the appearance of actual BEING . Unless we grant the unchanging Essence or background of REALITY , then, indeed, there is no actual BEING .

This axiom includes in the content and being of REALITY *all that is in actual BEING* . Likewise, it excludes from the content and being of REALITY *all that is merely "Becoming."* Thus we see the actual existence of all "Becoming" is denied; the appearance of such must be accounted for in another way.

AXIOM OF INVARIABLE IDENTITY .

THIRD AXIOM OF REALITY : REALITY is always and invariably itself, and never other than itself.

This axiom announces the invariable identity of REALITY . It accords with the Primary Laws of Thought which hold that *a thing is always itself, and never other than itself, in spite of the forms, shapes, states, or conditions under which it occurs, presents itself, or appears* . REALITY can never, under any circumstances, be other than itself, no matter what disguises it may assume in manifestation in the phenomenal world. Neither can it change itself into something else, or become something else, than itself. Neither can it change the ultimate facts of its essence, nature, substance, and REALITY . Neither can it acquire characteristics, qualities, properties, or attributes not originally and essentially its own. All apparently such must be recognized as merely a part of the phenomenal world of appearances. Nothing can rob BEING of its invariable identity. Neither can it *itself* divest itself of its invariable identity. REALITY and its invariable identity are inseparably bound together, and are the one and the same thing, forever undivorceable. The reason is unable to think otherwise. So long as the reason functions it must report the truth of the Axiom of Invariable Identity. Nothing can be other than itself. REALITY must ever and invariably remain itself and nothing else.

AXIOM OF THE NEGATION OF NOTHINGNESS .

FOURTH AXIOM OF REALITY : "Nothingness," being the negation of REALITY , does not exist.

This axiom announces the Negation of Nothingness. The conception of Nothingness is the antithesis of the conception of REALITY , which alone is actual Being. The two cannot exist at the same time. Either REALITY *is not* , or else Nothing *is not* . Either REALITY *is* , or Nothing *is* . We have discovered the fact of the existence of REALITY ; therefore, we must of necessity deny the existence of Nothing. It may seem childish to assert so emphatically that Nothing has no existence. But when we meet with the assertion of Nothingness advanced by certain thinkers as an explanation of the facts of being, we shall see the necessity of either affirming or else denying its existence. Hence this absolute denial and negation of Nothing and Nothingness. They are meaningless words and have no counterpart or reason in actual existence and being. These terms are valid only in the fact of bringing REALITY into positive and clear relief by reason of the contrast. As a positive concept, "Nothing" is fallacious, fictitious, and untruthful, having no basis in verity, REALITY , fact, or experience. It is a mere statement of *the absence of existence* . "Nothing" either *is* or *is not* . The reason refuses to accept the idea that it *is* , therefore it reports that it *is not* . With this report also comes the report that "from Nothing no thing can come"—"*ex nihilo nihil fit* ." And, likewise, "into Nothing no thing can go." Anything that appears to come from Nothing, or to go to Nothing, is seen by the reason never to have been,—to have had naught but an illusory and fictitious shadow of existence.

AXIOM OF ABSOLUTE UNITY .

FIFTH AXIOM OF REALITY : REALITY is Absolute Unity and Oneness.

This axiom announces the Absolute Unity of REALITY . By Absolute Unity is meant Absolute ONENESS OF BEING . Absolute Unity does not mean a mere loose association or union between diversified parts or separate things, such as the union of atoms or parts of a thing; or the association of individuals, such as a congress, army, crowd, assembly. Absolute Unity means a state of absolute oneness, absolute singleness as opposed to plurality. Absolute Unity does not mean a temporary union; Absolute Unity means an eternal, fixed, immutable, and invariable Unity or Oneness. Absolute Unity means unity absolute, without any qualification or reservation whatever.

The Absolute Unity of REALITY is the report of all trained and developed reason directed to the subject. All philosophy worthy of the name has expressed the necessary report of the reason that Ultimate REALITY is One and one only. Science has agreed in this report and has announced the existence of a One "infinite and eternal energy from which all things proceed." It is a mathematical and logical truism that "the infinite must be absolute unity." Without such Absolute Unity the facts of the phenomenal universe cannot be explained. The constant change of form, the constant correlation of energy, the constant transformation and transmutation of substance—all these indicate the existence of one common and universal essence, nature, substance, and REALITY , from which all manifestations of form, shape, state, condition, and activity are expressed.

Denial of the Absolute Unity of REALITY is the denial of the ultimate principle of REALITY itself, and the assertion of the existence of *many* Principles of REALITY . This, if true, would destroy all infiniteness and cause every one of the *many* principles to be finite, bounded, limited, and opposed to each other. All human thought and experience is directly opposed to this conception. Every instinct, intuition, and reason of the human mind reports the logical necessity of the existence of a One Ultimate Principle of REALITY by whatever name it may be called. All philosophy, and all science, holds to this idea of the Absolute Unity of the Ultimate Principle of REALITY . The trained and developed human reason inevitably reports this fact as axiomatic. A Unity which is not an *Absolute* Unity is a mere temporary and loose union, and is but the assertion of Non-Unity.

AXIOM OF INDEPENDENCE AND FREEDOM .

SIXTH AXIOM OF REALITY : REALITY is Independent and Free.

This axiom announces the independence and freedom of REALITY . *By "independent" is meant "not dependent; not supported by, or reliant upon, others." By "free" is meant "not subject to control by others; not subordinated, constrained, restricted, restrained, or subjected to others."*

There is nothing other than itself upon which REALITY can depend, rely, or support itself, or by which it can be controlled, subordinated, constrained, restricted, restrained, or subjected. REALITY being the essence, nature, substance, and principle of All-that-is, there can be nothing else upon which it can depend, and nothing else to which it can be subject or subordinate, nor by which it can be restrained, restricted, or controlled. The reason inevitably reports that REALITY , by the very facts of its essence, nature, substance, and principle, must be and is independent and free.

AXIOM OF WHOLENESS , COMPLETION, AND PERFECTION .
SEVENTH AXIOM OF REALITY : REALITY Is Complete, Whole, and Perfect.

This axiom announces the Wholeness, Completion, and Perfection of REALITY . *By "whole" is meant "containing the total amount; total; entire." By "complete" is meant "finished; lacking nothing requisite to wholeness and perfection; not deficient in any respect." By "perfect" is meant "consummated; whole; finished; nothing wanting or lacking."*

REALITY is perceived to be whole, complete, and perfect by the very fact of its essence, nature, substance, and REALITY . It being the essence, nature, substance, and REALITY of All-that-is, and there being nothing other than itself in existence, it follows that there can be nothing that could make it whole, or complete and perfect it, if it be not so already. If it is held to be not whole, complete, and perfect, then it must also be held that it can never become whole, complete, or perfect, for there is nothing which could be added to it to make it whole, complete, or perfect it, and nothing that could act as the maker-whole, completer, or perfecter. It cannot be made, by change, more whole, complete, or perfect than it is, for it cannot become other than itself. If there is anything lacking in or to REALITY , then such must always remain lacking, for REALITY is All-that-is and cannot be other than itself. The reason inevitably reports that REALITY is whole, complete, and perfect.

Chapter V.
Axioms of Reality—Continued.

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AXIOM OF ORIGINALITY AND CAUSELESSNESS .
EIGHTH AXIOM OF REALITY : REALITY is Original and Causeless.

THIS AXIOM announces the Originality and Causelessness of REALITY . *By "original" is meant "preceding all others; first; primary; primitive; that which is the origin, cause, source, or primary root from which all else has proceeded." By "causeless" is meant "without preceding cause, origin, root, or source; uncreated."* REALITY is perceived to be primary, first, preceding all, the source, origin, or root from which all else has proceeded. It is also perceived to be uncaused and uncreated. As it is the essence, nature, substance, and very being of All-that-is, and as there is nothing other than itself, it must be original and uncaused, for there is nothing else which could have preceded it, nothing else which could have caused it, nothing else which could have created it. It cannot have proceeded from or been caused or created by Nothing, for Nothing is denied and is not in existence. If there is a Creator of REALITY ,—a Something preceding it,—then that Something is really REALITY , and that which we have been considering as REALITY is a mere manifestation or appearance,—in which case the inquiry is merely moved back a point and the axiom still stands in its full effect and virtue.

REASON VS. IMAGINATION .

All human thought and reasoning, carried to its logical conclusion, brings one to the inevitable conclusion that there must be assumed to exist an ORIGINAL SOMETHING , an Uncaused and Uncreated Thing. The reason cannot escape this conclusion, although the imagination may find it impossible to image or make a mental picture of an original, uncaused, uncreated thing. The imagination having had experiences only with secondary, caused, and created things, is unable to picture the contrary thereof. But the reason is enabled to transcend the imagination when trained and developed by logic.

All human thought, in spite of the imagination, eventually postulates the existence of Something original, uncaused, uncreated. This Something it may call Matter, Spirit, Mind, Being, or God—names matter not. The reason bases its entire edifice of thought upon this postulate. But the imagination, like the child, persists in inquiring, "But who made *God?* "—so hypnotized by finite cause and effect is it.

When the reason trains the imagination to picture cause and effect as merely the procession of changes which eternally passes in infinite array upon the surface of Appearance,— REALITY being the eternal background of REALITY upon which the Cosmic Moving-Picture Show moves and appears,—then REALITY is perceived to be original, uncaused, and uncreated. When the nature of cause and effect is perceived by reason, then the hypnotism of Causation is dispelled and the imagination is able to form the proper image.

The only escape from the conclusion that REALITY is original, uncaused, and uncreated is the idea that it proceeded, arose, or sprung from Nothing. This is seen at once to be a fallacy, for from Nothing no thing can come; and, finally, there is no such thing as Nothing—it is merely a word.

The reason should be tested upon this axiom. It should be urged and encouraged to endeavor to discover the possibility of there being no original, uncaused, or uncreated thing in existence. Even if it regards the universe as a Whole Thing composed of an infinity of ever-changing parts, then it must hold that the Whole Thing is original, uncaused, and uncreated. Even if it regards the universe as a procession of ever-changing forms and shapes, permeated by a common essence, nature, substance, and principle, then the latter must be held to be original, uncaused, and uncreated. Even if it regards the universe as something created by a Supreme Being, either apart from itself or immanent in it, then that Supreme Being must be held to be original, uncaused, and uncreated. In either case the result is the same. And whatever may be the conception which serves as the premise, the original, uncaused, and uncreated Something which emerges as the conclusion of the reasoning is seen to be the REALITY of our inquiry.

AXIOM OF ETERNITY .

NINTH AXIOM OF REALITY : REALITY is Eternal.

This axiom announces the Eternity of REALITY . *By "Eternal" is meant "without beginning and end of existence; always existing; existence without intermission; ceaseless; constant; everlasting; interminable; perpetual."*

REALITY is perceived to be eternal by the very fact of its essence, nature, substance; and being. For the same reasons that it is seen to be original, uncaused, and uncreated, it is perceived to be eternal. For there is nothing else than itself from which it could have come; and it could not have come from Nothing.

Neither is there anything else into which it can change. It must always be itself; and it cannot change, proceed, or disappear into Nothingness.

If there had ever been a time in which REALITY was not in existence, then it would not be in existence now, for Something cannot come from Nothing. If it is in existence now, it will always be in existence, for Something cannot disappear, proceed, or change into Nothing. And there never has been, is not now, and never can be *anything else than itself* for it to proceed from or into.

The imagination, for reasons already stated, finds it almost impossible to picture a beginningless and endless Thing. But the reason finds the report of the existence of Something Eternal at the foundation of all thought. It cannot escape the conclusion. It may call this Something Eternal by one of many names, but the recognition is universal and common to the reason. Whether the universe be considered as one in essence, or a union of diverse parts of things, the Whole Thing must be considered as Eternal. The fact of the Eternity of REALITY is axiomatic, self-evident, and indisputable. The human reason must so ever report.

AXIOM OF INFINITY .

TENTH AXIOM OF REALITY : REALITY is Infinite.

This axiom announces the Infinity of REALITY . *By "Infinite" is meant (1) "unlimited; boundless; immeasurable; illimitable; interminable; limitless; (2) ultimate capacity and possibility of expression and manifestation in time, space, quantity, quality, and variety."*

REALITY is perceived to be infinite, in both of the above general meanings of the term, by the very fact of its essence, nature, substance, and very being. For there is nothing else than itself to limit, bound, or determine it. Neither is there anything other than itself to impair its ultimate capacity and possibility of expression and manifestation. There is nothing to limit it and nothing with which to limit it even in thought. The mind is unable to conceive of a limit in time, space, quantity, quality, or variety to REALITY . Try as hard as we may, we are not able to place the limit on the manifestation and expression of REALITY . The reason refuses to entertain the idea of such limit. And even the imagination is unable to fix the same, although it is likewise unable to make a mental picture of the Infinite, for reasons already stated. The fact of the infinity of REALITY is axiomatic; it cannot be denied.

AXIOM OF ULTIMATENESS .

ELEVENTH AXIOM OF REALITY : REALITY is Ultimate.

This axiom announces the Ultimateness of REALITY . *By "Ultimate" is meant "extreme; last; final; elemental; pure, simple, and essential; incapable of further analysis, refinement, reduction, or resolution."*

REALITY is perceived to be ultimate, in the above meanings of the term, by the very fact of its essence, nature, substance, and REALITY . It is conceived of and perceived as being the final, extreme, refined, pure, simple, and essential nature, substance, and REALITY of All-that-is. It is seen to be the ultimate source or origin from which all existence flows; the ultimate element and essence of existence; the final and ultimate fact of existence; the essential, simple, pure, and ultimate substance of existence; incapable of further analysis, resolution, refinement, purification, simplification, or perfection. REALITY is the ultimate fact of existence. Further than it the conception of existence cannot go. Further than it we cannot think of existence. It is the very heart and soul of existence; it is the very center of That-which-is. It is the very QUINTESSENCE OF IS-NESS .

AXIOM OF ABSOLUTENESS .
TWELFTH AXIOM OF REALITY : REALITY Is Absolute.

This axiom announces the Absoluteness of REALITY . *By "Absolute," as the term is herein employed, is meant "sovereign; self-existing; self-sufficient; self-controlled; unqualified."*

REALITY is seen to be absolute, in the above stated meanings of the term, by the very fact of its essence, nature, substance, and REALITY . It being the ultimate essence of The All, there can be nothing sovereign to it; nothing to rule, govern, or control it. Being All-there-is in real existence, being original, uncaused, uncreated, independent, infinite, eternal, and ultimate, it follows that it must be self-existent, self-sufficient, and self-controlled. In Absolute REALITY there must be all the presence and power there is. Just as infinity expresses boundlessness in manifestation in time, space, variety, etc., so does absoluteness express boundlessness in power and authority and being. There is no higher term in the language. It expresses the limit of power. REALITY is seen to be absolute by the very fact of its Being. There is nothing else to share or divide power, authority, or being with REALITY . It is perceived by reason to be absolute, and the imagination will offer but little objection to the idea.

AXIOM OF FORMLESSNESS .
THIRTEENTH AXIOM OF REALITY : REALITY is Formless.

This axiom announces the Formlessness of REALITY . *By "Form" is meant "shape, mould, figure, configuration,"* all of which indicate finite dimension or measure, length, breadth, height, thickness, or circumference. *"Formless," of course, means "without form; lacking determinate form or shape."*

REALITY is perceived to be Formless in the full sense of the term, as above stated, by the very fact of its essence, nature, substance, and REALITY . Form is an attribute of matter, and must be absent from immaterial substance. Moreover, form indicates and expresses finite limitation and determination in space. No thing that is infinite can have form. Form immediately sets up limits and bounds. Form would destroy the infinity of REALITY . It is impossible for an infinite thing to have bounds or limits in space. Form is a characteristic indication, quality, attribute, and property of material phenomena and is utterly opposed to the facts of REALITY . To attribute form to REALITY is akin to attributing "parts" to it. Form can no more be attributed to REALITY than to the concept of Infinite Space, or Infinite Substance, or Infinite Anything. Moreover, form can no more be considered as an attribute of REALITY than of Mind, or Life, or Energy, or Law. REALITY cannot be thought of as having Form, Shape, or Size by reason of the very facts of its being.

Chapter VI.
Axioms of Reality—Concluded.

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AXIOM OF INDIVISIBILITY .
FOURTEENTH AXIOM OF REALITY : REALITY is Indivisible.

THIS AXIOM announces the Indivisibility of REALITY . *By "Indivisible" is meant "inseparable; incapable of separation or division into parts; incapable of partition; the state of original, simple, and absolute Oneness."*

From our consideration of REALITY we perceive that it is indivisible, in the full sense of the term as above stated, by the very fact of its essence, nature, substance, and very being. REALITY is not a composite union which may be indefinitely divided or separated into parts, but is an absolute unity which is an original, simple, and absolute Oneness, incapable of partition, separation, or division into parts of itself. REALITY can no more be divided than it can be added to, subtracted from, or multiplied. Its absolute unity cannot be attacked, defeated, or impaired by division or partition. Being ultimate, it is incapable of further analysis, division, or separation. If it could be divided or separated into parts, it would cease to be ultimate. If there were two or more ultimates, neither would be ultimate; there would be no ultimate at all. If there were two or more infinites, neither would be infinite; there would be no infinite at all. Remember the truism, "The infinite must be absolute unity." The idea of the ultimate and infinite being transformed into many non-ultimate, finite things is absurd and unthinkable. It would defy the Primary Laws of Thought, for REALITY is always itself, and cannot be other than itself.

REALITY cannot be divided, separated, or parted, because (1) there is nothing to divide, separate, or part it; (2) nothing with which it may be divided, separated, or parted; (3) nothing to fill into the space between the divided, separated, or parted parts.

Even the conception of Materialism, which postulates the existence of Matter as Ultimate Principle, or that of Science, which asserts the Ether to be Ultimate Principle, does not assume that this Ultimate Principle is divisible. On the contrary, it expressly and positively holds that Ultimate Principle is indivisible, as indeed every conception of Ultimate Principle must so hold. Materialism holds that there is an Ultimate Universal Principle, called either Matter, Substance, Energy, or Universal Ether (according to the particular school of Materialism), and that all shapes, forms, and activities are merely centers of activity or energy in that Ultimate Principle. The Universal Principle is held to be indivisible, continuous, without parts, incapable of separation or division into parts. The word "parts" is used merely figuratively in materialistic philosophy. To admit of divisibility, or "parts," in the Universal Ether would be to destroy its claimed ultimate nature.

The very conception of Ultimate Principle, by whatever name it may style the same, must carry with it the conception of indivisibility. Partition means "to part from"; the reason refuses to consider that anything can be parted from Ultimate Principle.

OMNIPRESENT TOTALITY .

It is also a logical necessity that *an Infinite Unity must be present in its totality, wherever it is present at all* . A Universal Unity must be infinite, and an Infinite must be an Universal Unity; there is no logical escape from this conclusion. Infinite Unity can have no "parts"; it is a Whole wherever it is present. And it must be present *everywhere* , being infinite. So that, again, it is seen that *the Infinite Unity must be present everywhere in its totality of being* . REALITY is thus seen to be omnipresent in its totality at all times.

AN ERROR OF PANTHEISM .

The fact of the indivisibility of REALITY also serves to refute the idea of a certain form of Pantheism now so popular under various names. The fundamental principle of this form of Pantheism is that "the One becomes the Many" by separation or division into "parts." The expression that everything and everybody is "a *part* of God" is seen to be a fallacy when the necessary fact of the indivisibility of ultimate substance is seen. Nothing can be a "part" of that which is indivisible. By the very nature of its being, the Infinite can never become *many* finites; the Eternal can never become *many* temporalities, for the element of time, beginning and ending, is introduced into the problem by the separation. Each Infinite fact of REALITY is denied by division and separation, and finite facts are substituted. From any point of view, from every aspect of consideration, divisibility must be denied of Ultimate Principle, by whatever name we may call it. Therefore REALITY is perceived to be Indivisible.

AXIOM OF IMMUTABILITY .

FIFTEENTH AXIOM OF REALITY : REALITY is Immutable.

By "Immutable" is meant "changeless; unchangeable; incapable of change; not susceptible to change; invariable; constant; stable; unalterable."

From our consideration of REALITY we perceive that it is immutable, in the full sense of the term as above stated, by the very fact of its essence, nature, substance, and very being. This is the inevitable report of reason. Change is the characteristic of the finite forms of the phenomenal world; it has naught to do with Ultimate Principle. Change implies subjection to the laws of Time and Causation, but REALITY is eternal, causeless, and original. Change would defeat, nullify, and destroy every infinite fact of REALITY the very ultimate nature of REALITY itself. Change is utterly and absolutely opposed to every fact of the essence, nature, substance, and principle of REALITY . It is seen to be unthinkable in connection with REALITY . If REALITY is subject to Change, then it is not Ultimate Principle at all, and we must look still further for Ultimate Principle, for the very spirit of the conception of Ultimate Principle depends upon its immutability. Reason demands and will accept nothing less than A CHANGELESS GROUND FOR THE CHANGING FORMS OF THE UNIVERSE .

There is nothing else than itself into which REALITY can change itself or can be changed, for REALITY is All-that-is. There is nothing else that could so change it. REALITY can never be more, or less, or other than itself. If it were to change itself, or be changed into Something Else, then there would no longer be REALITY ; REALITY would have disappeared. The new and changed thing would have begun in time and thus become timed and not eternal. It cannot be supposed that REALITY can "change its form," for *it has no form to change* , and cannot become formed by reason of its infinite nature.

Moreover,—and this is the final reason,—by the primary laws of thought we are compelled to hold that (1) *whatever is is always itself and never not itself* ; (2) *the essential nature, substance, and very being of a thing is always the same no matter how different the forms, shapes, or conditions under which the thing occurs, presents itself, or appears* . This being so, then REALITY can never be other than itself; can never change itself into something else. Consequently the infinite variety of the forms, shapes, or conditions in which REALITY occurs, presents itself, or appears in the phenomenal world arise not from *actual change* ; they are merely appearances, presentations, occurrences on the outer surface of things, not disturbing in the least the essence, nature, substance, and REALITY of REALITY beneath the surface. This is a most important fact in the inquiry for REALITY —probably *the* most important fact. And it should be impressed firmly upon the mind, for it determines the status of every object of manifestation—of you who read these lines. It serves to determine what you are.

ANOTHER ERROR OF PANTHEISM.

It will be seen that this fact of the Immutability of REALITY, when clearly conceived, must serve to confute and refute the erroneous theories of certain schools of Pantheism which hold that "God *becomes* the Universe by *changing* into the Universe." Thus it is sought to identify Nature with God, whereby, as Schopenhauer said, "you show God to the door." If God changes Himself into The Phenomenal Universe, then God is non-existent and we need not concern ourselves any more about Him, for he has committed suicide by Change. In such case there is no God, no Infinite, no Immutable, no Eternal; everything has become finite, temporal, separate, a mere union of diverse finite parts. In that case are we indeed adrift in the Ocean of Diversity. We have lost our Foundation of REALITY, and are but ever-changing "parts" of physical things governed by physical laws. Then, indeed, would be true the idea of some of the old philosophies that "there is No Being; merely a Becoming." Then would there, in truth, be nothing constant, the universe never the same for two consecutive moments, with no permanent ground of REALITY to support it. But the reason of man, the very essence of his mental being, refuses to so think of That-which-is. In his heart of hearts he recognizes the existence of THAT-WHICH-CHANGES-NOT, THAT-WHICH-IS ETERNAL, THAT-WHICH-IS-REALITY.

THE "EVOLVING GOD."

Moreover, the idea of the immutability of REALITY must serve to confute the erroneous idea of certain schools of metaphysics which assert the existence of "an Evolving God"; that is, a God which *increases in intelligence, nature, and being* by reason of the change of the universe, which is an expression of Himself. This conception is that of a Supreme Being who is growing, developing, and increasing in efficiency, wisdom, power, and character. This is an attempt to combine the anthropomorphic deity and the pantheistic Nature-God. The conception is clearly anthropomorphic, as it seeks to attribute to God the qualities and characteristics of man. It defies every fact of Ultimate Principle of REALITY. It is extremely unphilosophic and will not stand the test of logical examination.

This last mentioned conception vitiates the fact of immutability and also brings in the element of Time in the improvement, development, evolution, and changes mentioned. Moreover, it overlooks the fact that if time holds the possibility of any *improvement* of the Supreme Being, then that Supreme Being must have improved and developed to the fullest extent already. For, as it has had "all the time there is" for improvement in the Eternity behind it,—time extending back to infinity,—it cannot have *more* time for improvement in the eternity before it—the infinity of time of the future. If it can accomplish anything in the future of eternity, *then it must have been able to accomplish the same thing in the past of eternity* . It has had as much time already as it can ever hope to have in the future. Infinite time is behind it as well as before it.

The only other alternative to the above is that the Evolving God has slept throughout all past eternity and only waked up an æon or so ago and began to grow and increase its wisdom; or that it lacked the desire or will to evolve until a few billions of years ago, when its ambition was aroused. Childish idea of anthropomorphism in a new form! Not only is the idea of the Evolving God childish, but it is also impossible. For there can be no Change or Improvement in Ultimate REALITY , whether we call it God, Spirit, or Matter. Whatever is is itself and can never be other than itself. Moreover, the very idea of ultimateness carries with it the idea of perfection and completeness. If ultimate excellence is a matter of evolution in time for the Evolving God, then, reversing the process, we may imagine the Evolving God as having been in an infinitely undeveloped state and condition away back in the infinite past. The conception is scarcely worthy of a moment's serious consideration. We mention it merely because unthinking persons have been caught by the idea as advanced by illogical teachers.

By its very essence, nature, substance, and REALITY , REALITY must be complete, perfect, infinite, and ultimate. To such REALITY there can come no change; it must be immutable from the very facts of its existence. Therefore, REALITY is perceived to be immutable, changeless, unchangeable, incapable of change, not susceptible to change, invariable, constant, stable, unalterable.

Part II.
Spirit.

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Chapter VII.
Reality is Spirit.

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STATEMENT : REALITY is SPIRIT ; SPIRIT is REALITY . Such is the high report of the philosophical reasoning of the human mind in its search for a fitting term for its concept of REALITY .

THERE HAVE been philosophers who claimed that REALITY is Substance; others that it is Energy; others that it is Life; others that it is Mind; others that it is Law. But each of these conceptions is perceived to be but a partial statement of a greater fact. REALITY is substance, energy, life, mind, and law— and yet is greater than any one of these by itself. It combines the nature of each and yet transcends them considered separately.

There is but one term which begins to express the concept of the nature of REALITY —the term "SPIRIT ."

The term "SPIRIT ," originally clear in conception and meaning, has become more or less uncertain by reason of common and ignorant usage. We must go to its source in order to perceive it in its original purity.

It is derived from the Latin word *Spiritus* , which had its origin in the Older Latin word *spirare* , meaning "to breathe." The term "breath" (in its various forms in the different ancient languages) was always used by the philosophers, metaphysicians, theologians, and mystics in its esoteric or inner sense, and not in the exoteric or outer sense of physical respiration. The writer of the book of Genesis, whether he be Moses or some other man well versed in esoteric lore, was fully aware of this esoteric phase of the term. He says: "And the Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life* " (GENESIS 11: 7). In the original Hebrew text we find this sentence terminating with the words "*neshemet ruach chayim* ," the exact translation of which is "the breath of the Spirit of Life." In the ancient Hebrew the word "*neshemet* " meant the ordinary physical breath; while the word "*ruach* " meant "the Spirit of Life." In the Hebrew scriptures, and those of other peoples, we find a constant repetition of the words which can be translated only into the English "Spirit," the esoteric or inner sense always being clearly indicated. We find statements similar to "God is Spirit," etc., in all the sacred writings of the race. Only the densest mind could imagine that these writers meant that the Supreme

Being was to be considered as a *breath of air* . On the contrary, the term "Spirit," in its various forms and equivalents, always has indicated the essence of life and being. We find it so used in the Christian Religion, as, for instance, "The Spirit, Holy Spirit, Holy Ghost," *etc.* In "Holy Ghost" the word "ghost" is used in its original sense, in which it was identical with "Spirit." In the original Greek the term "Holy Spirit" is employed, but in the translation the Anglo-Saxon term was substituted. The original sense is indicated in the passage "were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance." The Greek term "Pneuma" is equivalent to the English term "Spirit," and, like the Latin term from which the English one is derived, had its exoteric meaning of "physical breath" and its esoteric meaning of "Spirit."

The essence of the term "Spirit" has always been that of the idea of *immateriality* . Even in its wider and broader usage the term "Spirit" is seen to carry with it the idea of "essence," essential substance, essential energy, essential nature, essential being, essential mind, essential life. We find the various definitions of the several usages of "Spirit," as follows: "Life in itself; Life or living substance considered independently of corporeal existence; the immaterial part of man; the soul, in distinction from the body in which it resides; a disembodied soul, energy, vivacity, ardor, enthusiasm, etc.; temper or disposition of mind; intent or real meaning as opposed to the letter or formal statement; characteristic quality, as ‘the Spirit of the enterprise,' etc.; tenuous, volatile, airy, or vaporous substance possessed of active qualities; and, finally, *that which pervades and tempers the whole nature of a thing; the active, vital, or essential part of anything; essence, quintessence, actuating principle* ."

In this inquiry the term "Spirit" is used in the sense of the Ultimate REALITY , Ultimate BEING , the ULTIMATE ESSENCE , NATURE , SUBSTANCE, AND VERY BEING OF ALL -THAT -IS . In REALITY "SPIRIT " defies definition; and yet the human mind seeks intuitively to grasp the general idea sought to be conveyed. We feel assured that each student of these lessons also will so intuitively sense the idea sought to be conveyed in and by the term.

The term "SPIRIT " is applied to the UNCHANGING REALITY — this essence, nature, substance, and principle of All-that-is— not in the Spirit of close or arbitrary definition. Such an attempt would be absurd and most unphilosophical, for the very facts of its being render Spirit undefinable. It is over and above comparison and resemblance to any of the things of phenomenal appearance. It can be expressed only in its own terms. It is elusive and ever-evasive. As Spinoza said, "To *define* God is to *deny* Him." The term "Spirit" has been employed merely because it is the one term in the language which seems to lend itself to the idea or conception of Ultimate REALITY . It indicates essential substance, essential energy, essential being, essential life, essential mind, and essential nature.

As Edgar Allan Poe once said of the term: "This merest of words, and some other expressions of which the equivalents exist in nearly all languages, is by no means the expression of an idea, but of an effort at one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the *direction* of this effort—the cloud behind which lay, forever invisible, the *object* of this attempt. A word, in fine, was demanded by means of which one human being might put himself in relation at once with another human being and with a certain *tendency* of the human intellect. Out of this arose this term, which is thus the representative but of the *thought of a thought* .…The fact is that, upon the enunciation of any one of that class of terms to which this belongs,—the class representing *thoughts of thought* ,—he who has a right to say that he thinks *at all* feels himself called upon *not* to entertain a conception, but simply to direct his mental vision toward some given point in the intellectual firmament where lies a nebula never to be solved. To solve it, indeed, he makes no effort, for with a rapid instinct he comprehends, not only the impossibility, but, as regards all human purposes, the inessentiality of its solution. He sees at once how it lies *out* of the brain of man, and even *how* , if not exactly *why* , it lies out of it."

G. E. Moore says: "Common to all meanings of ‘Spirit' is the conception of that which is conscious. Consciousness itself is not conceived as *being* Spirit, but as being an attribute of it; so that Spirit is conceived as something capable of existing even when it is not conscious. On the other hand, there is no positive conception of *what* this permanent element in Spirit is; it is only conceived abstractly as *that* (whatever it may be) *which is the substance or subject of consciousness* , and negatively as not identical with any known quality."

So it will be seen that we use the term "Spirit" merely from its convenience and general fitness, and not from any desire to insist upon an arbitrary definition of that which defies definition. If the word "Being" seems better to fit the requirements of any individual student, by all means let him use it. We are concerned with *ideas* , not with words. For him who would ask for a synonymous concept, we suggest the association of our term "Spirit" with Herbert Spencer's "*Infinite and Eternal Energy, from which all things proceed.* " As we go on, the idea of Spirit will be brought out more clearly by *contrast* with phenomenal appearances and qualities.

In the following chapters the term "SPIRIT " is employed in the place and sense of "REALITY ."

Chapter VIII.
The Substance of Spirit.

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STATEMENT : SPIRIT is Substance; its Substance is the only Substance, and all the Substance there is, yet it is Immaterial Substance.

THIS STATEMENT announces the fact of the All-Substance of Spirit. We have seen that *"Substance" means "that which underlies all outward manifestations; that which constitutes anything what it is; real and existing essence, nature, or being; that which constitutes the Thing-in-Itself as distinguished from its appearances or outward manifestations."* The statement also announces the fact of the Immateriality of Spiritual Substance.

The reason demands substantiality in any and every thing. It is unable to think of an unsubstantial thing. The very idea of Thingness is bound up with that of Substance. When we think of "mind" or "Spirit," we are really picturing a subtle, refined state of substance. A non-substantial thing is a Nothing. In theology the term "Substance" is used in connection with Deity, in connection with "essence, nature, and being."

The report of the reason is that Spirit not only must be Substantial but also that it must be Substance itself. As Spirit is held to be the "essence, nature, *substance* , and very being of All-that-is," it follows that it must be Substance and All-Substance. It is Substance by reason of the very facts of its nature. It is All-Substance because there is nothing else to furnish Substance, or to *be* Substance. Spirit being All-there-is in REALITY , then if Substance is in REALITY it must be identical with Spirit. The REALITY of Substance is reported by the reason. Therefore Substance must be considered as of Spirit, for there is nothing else for it to be, and nothing else to be it.

IMMATERIALITY OF SUBSTANCE .

In the same manner the reason reports the Immateriality of Substance. The illusion of the naive mind that Substance and Matter are identical is exposed by the trained reason. Matter is perceived by science and philosophy to be naught but a form of energy. It is composed of minute atoms, which in turn are composed of infinitesimal particles called *ions* or *electrons* , which are perceived to be but centers of energy and motion, and which are held to be but "appearances" in a hypothetical Something called the Universal Ether. Matter has melted into Immateriality, and is recognized as purely phenomenal and having no existence as ultimate fact.

THE UNIVERSAL ETHER .

The Universal Ether, which science now holds to be the basis of Matter and Material Energy, is a purely hypothetical Something-Nothing which science is compelled to postulate in order to account for certain forms of phenomena. It possesses none of the qualities of Matter, and is really Immaterial Substance. As one authority says, "It must be Matter possessing the qualities of a vacuum." It is held to be one, continuous, indivisible, inseparable, and not composed of parts of particles.

Dolbear, a scientific authority on the subject, says: "If the Ether that fills all space is not atomic in structure, presents no friction to bodies passing through it, and is not subject to gravitation, it does not seem proper to call it Matter. One might speak of it as ‘Substance' if he wants another name for it. As for myself, I make a sharp distinction between the Ether and Matter, and feel somewhat confused to hear one speak of the Ether as Matter."

Stockwell, another authority, says: "The Ether is coming to be apprehended as *immaterial* , superphysical Substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called worlds. It embodies *the ultimate Spiritual principle* , and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and Spiritual, as they are known to man.…That the Ether is not Matter in any of its forms practically all scientists are agreed."

Bigelow says: "You are all more or less familiar with that extraordinary entity upon whose inferential existence the lines of modern scientific thought seem to converge, the interstellar Ether, which seems likely to prove the ultimate form of matter out of which everything comes and everything must eventually return. You know the seemingly contradictory qualities which the hypothesis involves,—how it is perfectly rigid and perfectly elastic, perfectly dense and perfectly penetrable, hot and cold, heavy and light, and so on as far as we like to go. But antinomies cannot condition existence; and all this simply means that the Ether is unconditioned, an entity of no properties, or, more exactly, not an entity at all, but *an infinite possibility* ."

Poe says: "There can be no two ideas more essentially different than that which we attach to a metal, and that which we attach to the Universal Ether. When we reach the latter, we feel an almost irresistible inclination to class it with Spirit, or with nihility. Destroy the idea of the atomic constitution of the with Spirit, or with Infinity.…Destroy the idea of the atomic constitution of the Universal Ether, and we are no longer able to regard the Ether as an entity, or, at least, as matter. For want of a better word we might term it Spirit."

Matter as Ultimate Substance has been denied by Materialism itself. No educated man, under sixty years of age, to-day holds that Matter is ultimate, nor denies that it is merely phenomenal appearance. Science has retreated, or advanced, to the hypothesis of the Universal Ether, and the latter is held to be Immaterial. All schools of advanced and scientific thought are now practically agreed that Ultimate Substance is Immaterial, and Haeckel, one of the most radical thinkers of science, is reported as saying in a recent address that ultimate Substance "may as well be called Spirit as anything else."

SOLIDITY OF SUBSTANCE .

Those who have been naïvely identifying Substance with *hardness* or *solidity* are reminded here that these qualities of matter are purely relative, and depend solely upon the rate of vibration of the particles and their degree of cohesion or "holding together." Raise the vibration and the molecules fly farther apart from each other, and the hardness and solidity depart. The most solid steel is no more substantial than the same steel when it is dissolved into gas. The invisible steam is quite as substantial as the same thing when it is frozen into a block of hard ice. In fact, the higher the vibrations of Matter, the more energy is displayed by it and the more *real* do its activities become. The universe in its former nebulous state was just as real as it is in a condition of solidity. Solidity is merely a comparative quality of Matter, and has no connection whatever with substantiality. Electricity, magnetism, light, and heat are just as substantial as steel, granite, or diamond. And mind is more substantial than either of these, at the last.

It may be of interest to students in this connection to note that in the opinion of eminent scientific authorities any substance, no matter how rare, subtle, tenuous, or intangible it might be, if it be continuous, without particles, and non-atomic in structure, would be *absolutely rigid and infinitely more firm than the hardest steel* . This because there would be no "give" to it, no possible compression of atomic particles or parts, there being no particles or parts to compress and "give." Such a substance would be *absolutely unyielding* . So true is this held to be that science has seriously considered the fact in its conception of the Universal Ether as continuous and non-atomic, as undivided and indivisible. It has been held that if the Universal Ether is undivided and indivisible, then the apparently solid bodies of Matter cannot pass through it, but that the latter (Matter) being atomic and divisible in structure, may allow the Ether to pass through it instead of it passing through the Ether. Thus a planet would not pass through the Ether, that being impossible, but the Ether would pass through the planet and thus allow the free motion of the latter. For the practical purposes of the motion of the stellar bodies it makes no difference whether they be conceived as passing through the Ether or the Ether passing through them. This fact, admitted by science, should give the student some new ideas and thoughts on the matter of the solidity of substance.

SPIRITUAL SUBSTANCE .

The essence of the idea of "Substance," then, is as follows: (1) Something underlying and supporting; (2) that which is the inmost and real essence or nature of a thing; (3) that which is real, actually existing or being, as distinguished from anything existing merely in fancy, dream, or imagination, and therefore unreal and not existent in fact. Spirit is seen to agree with each of these meanings of the term.

Chapter IX.
The Energy, Life, and Law of Spirit.

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STATEMENT : SPIRIT is Energy; its Energy is the only Energy, and all the Energy there is, yet it is Immaterial Energy.

THIS STATEMENT announces the Energism of Spirit, the All-Energy of Spirit, and the Immateriality of Spiritual Energy. *"Energy" means "power, force, or capacity for acting, operating, or producing an effect."*

The reason reports that Energy exists in actual being. Without Energy there could be no manifestation or expression of the activity of SPIRIT . Energy being recognized as in actual being, it is perceived that All-Energy must be Spiritual Energy, and Spiritual Energy must be All-Energy. There is nothing else to manifest or be Energy except SPIRIT , and no phase of Energy is possible except Spiritual Energy. Moreover, Spiritual Energy must be an essential fact of SPIRIT , and therefore SPIRIT is identified with Energy and Energy with SPIRIT . SPIRIT is Energy itself.

IMMATERIAL ENERGY .

The statement also announces that Spiritual Energy is Immaterial. We have seen in the consideration of the preceding statement that Matter is purely phenomenal and has no basis in ultimate fact. Therefore the Energy of Matter is perceived also to be phenomenal and without basis in ultimate fact. Material Energy springs from the vibration of the particles of Matter, the vibrations arising from the *attraction* existing between particles or masses of Matter. This attraction is held by Haeckel and others to be *mental* in nature, and to arise from semiconscious sensation and the response of the will thereto. This would take the whole question of Energy from Matter and into Mind. Other scientific authorities hold that all forms of Energy emanate from the Universal Ether, which is held to be Ultimate Energy. In either case Energy is seen to be Immaterial in its essence and nature, although as Material Energy it manifests through and in Matter. But there also is Mental Energy to be considered—and that is clearly Immaterial. The "Infinite and Eternal Energy" of Herbert Spencer is Immaterial and is closely akin to the conception of Spirit. Energy, from any viewpoint, when examined closely, is seen to be absolutely Immaterial, as the statement announces.

WILL ENERGY .

There have been many eminent philosophers who have held that the *one thing* which meets all the requirements of Energy in all of its forms and manifestations is a Principle of Will. The Will is a most mysterious element of mind and action, and seems to be an ultimate principle of activity, mind, and life. It is the Spirit of action in all mental and vital processes and manifestations, and Schopenhauer and others have demonstrated very clearly that it may be easily conceived of as the moving power immanent in the activities of Matter and mechanical processes. The Buddhists also hold to this idea. Modern Science is rapidly approaching this position also. At the last all Energy is perceived as Will. In this case the Will, which is Universal Energy, must be identified with Spirit, for there is nothing else to be Will or manifest Will.

STATEMENT : SPIRIT is Life; its Life is the only Life, and all the Life there is, yet it is Immaterial Life.

This statement announces the Lifeness and All-Life of Spirit, and that Spiritual Life is not phenomenal life. It is difficult to define Life except in its own terms. It is held to be distinguished by at least a degree of consciousness, accompanied with the power and ability to manifest voluntary movement. In short, Life is seen to depend for its existence upon Mental Powers. Mind is said to be the "lifeness" of Life. There is no Life without Mind, and no Mind without Life. Life, then, is but another name for Mind.

Spirit is perceived by the reason to be identical with Life. A lifeless Spirit could not manifest and express activity of any kind. If Spirit had not Life there would be no living, acting, moving universe or any part thereof. But Spirit must be more than "alive." Life must be an essential fact of Spirit, for it is perceived to be in actual being. Life is seen to be identical with Spirit. Spirit is Life itself. There is nothing else for Life to be but Spirit, and nothing else to be Life but Spirit. Moreover, Spirit must be All-Life, for there is nothing else but Spirit to manifest or to be Life.

But Spiritual Life cannot be material life, for the latter has its beginning and ending in time and manifests many facts directly opposed to actual being. Material life meets with none of the requirements of actual being, and is clearly phenomenal in all of its facts. Its only REALITY is based upon the immanence and manifestation of Spiritual Life in its forms, phases, and activities. Spiritual Life is the support and sustaining essence of phenomenal life.

Phenomenal forms were formerly divided into two classes, viz.: (1) living forms and (2) lifeless forms. But Science now perceives that there is nothing lifeless in the universe; that the universe and everything in it is alive and vital. Life is perceived even in the atoms of matter. As Luther Burbank says: "All my investigations have led me away from the idea of a dead universe tossed about by various forces to that of a universe which is absolutely all life, soul, thought, or whatever name we choose to call it. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. *The universe is not half dead but all alive* ."

STATEMENT : SPIRIT is Law; its Law is the only Law, and all the Law there is, yet it is Immaterial Law.

This statement announces the Law of SPIRIT , the All-Law of SPIRIT . There are many definitions of "Law," but the most comprehensive in our consideration of the term is that which is used in mathematics, which is as follows: *"Law is the rule according to which anything proceeds; the mode or order of sequence."*

The presence of Law is recognized by the reason. It is seen in constant manifestation in the universe. It is perceived to be in actual being, in its essence. There is no other source for Law than Spirit. Law is perceived to be an essential fact of Spirit and is identified with it. Spirit is Law itself. Spirit is a Law-unto-Itself and Law-in-Itself, and its Law must govern all manifested by it. There is nothing else to manifest Law, or to be Law, other than Spirit. Therefore Spirit is seen to be Law. Moreover, by the same reasoning, Spiritual Law is seen to be all the Law there is; there is no other Law possible.

PURE LOGIC OF LAW .

In the consideration of the processes and activities of the universe it is perceived that all sequence is orderly and regular and in accordance with Law. In short, all universal processes manifest the processes of Pure Logic. The universal processes are seen to be logical, proceeding from cause to effect with unerring and invariable direction. Given certain causes, and certain results follow. The Universal Law is seen to be a purely logical (and therefore mental) operation. Universal Law is evidence of Universal Mind. As an authority says: "Observing the uniformity, the immutability of the processes of nature, we recognize that every fact has its antecedent, and this again its own, and soon, until in retracing the processes we lose ourselves, after fewer or more steps, in the single universal cause. We lose ourselves in infinity; we recognize the manifestations, the workings of the eternal power in ourselves as well as in nature generally. And we know from history, human, geological, and astronomical, that thus has nature manifested herself since time has recorded. The universal energy works through us. We really originate nothing, we initiate nothing. We originate no force or us. We really originate nothing, we initiate nothing. We originate no force or energy any more in the world of mind than in the world material.…We are agents in the hands of the Creator; instruments of the universal energy; conscious instruments, intelligent agents, but controlled—controlled both through the mind and the body.…The will of the Almighty is our will. We originate nothing, and when by our actions we modify anything, it is as links in the endless chain of nature's sequences. We are phases of the eternal energy. And the interacting circumstances of individuality and environment which determine our actions owe their existence at any given moment simply and wholly to the natural course or sequence of events."

One of the world's greatest scientists of a past generation uttered the following magnificent phrase, based upon the result of his life work and investigation: "The Universe is governed by Law!" And all thought worthy of the name acquiesces in his statement. Everything is under Law. There is nothing Lawless. There is no such thing as Chance. Chance is but a name for "laws not recognized or perceived." The universe, and everything in it, proceeds in an eternal procession of absolutely regular and orderly sequence. There are no exceptions to Universal Law. And all laws are seen to proceed from one Law, and this One Law is seen to be the Law of Spirit .

Chapter X.
The Mind of Spirit.

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STATEMENT : SPIRIT is Mind; its Mind is the only Mind, and all the Mind there is, yet it is Immaterial Mind, and not Material Mind or Thought.

THIS IS a statement of *primary importance* . It announces the Mentalism of Spirit, the All-Mindness and Inclusive Mentality of Spirit. It is impossible to define "Mind" except in its own terms. Definitions of Mind are usually seen to be but attempts to define Thought. Mind may be considered as *the Substance in which Thoughts are formed and in which they appear* . Mind has ever been recognized as something ultimate and fundamental, something at the very center of Ultimate REALITY . This recognition is accompanied by the perception that Mind must be Spirit and Spirit must be Mind. Spirit divorced from Mind is seen to be a Nothing; while Mind divorced from Spirit is naught but a word. The reason inevitably reports that All-Mindness must be in Spirit and that Spiritual Mind is all the Mind there is. There is nothing else to have or to be Mind other than Spirit. Wherever Mind is then that Mind must be Spiritual Mind.

MIND AND THOUGHT .

But the statement also makes the very important distinction between Mind and Thought. *Thought, particular or universal, is but an activity of Mind* . It is important to make and understand this essential distinction between Mind and Thought. That which the majority of us have been calling Mind is really but Thought. Let us then see the distinction and difference. We can understand Universal Mind and Universal Thought only by analogy, by considering our own particular mind and thought and reasoning therefrom up to Infinity.

Man knows his mind simply by reason of its thoughts, feelings, emotions, ideas, *etc.* He feels, has emotions; thinks, has ideas; imagines, has mental images; remembers, has representations of previous mental images, *etc.* All these he recognizes as incidents and manifestations of that mysterious Substantial Something that he calls "Mind." He is conscious of his mind (and of *himself* , for that matter) only when he is aware of these manifestations of mind. Apart from them he might as well be dead, for if *they* did not exist he would not know that *he* himself existed or had a mind. To all intents and purposes his mind is but the totality of his thoughts, ideas, mental images, mental feelings, *etc.* Whatever else it may be he does not know and cannot tell. He is not aware of its existence otherwise.

A celebrated German psychologist was wont to begin his first lecture of psychology by bidding his students to "Think about that wall opposite you." They complied. Then he said, "*Now think about the thing that thinks about the wall* . That thing is the mind, and is the subject-matter of psychology, our study."

A well-known American psychologist says: "You are obliged to say that the mind is one of three things: It is either (1) *all* of our thoughts and feelings, or (2) *part* of them, or (3) the thing that *has* thoughts and feelings—the thing that thinks and feels and wills. If you say that the mind is all or part of our thoughts and feelings, mental facts, it would be much plainer to say that psychology is the science of *mental facts* ." This gives us a very good illustration of the relations between SPIRIT and its Creation.

"THAT WHICH THINKS ."

The same authority also says: "What do we know about *that which* thinks, feels, and wills, and what can we find out about it? Where is it? You will probably say, in the brain. But if you are speaking literally, if you say that it is in the brain, as a pencil is in the pocket, then you must mean that it takes up room, that it occupies space, and that would make it very much like a material thing. In truth, the more carefully you consider it, the more plainly you will see what thinking men have known for a long time,—that we do not know and cannot learn anything about *that which thinks and feels and wills* . It is beyond the range of human knowledge.…It seems to me, therefore, that it would be better to define psychology as the science of the experiences, phenomena, or facts of the mind or self—of mental facts, in a word." Again, the figure or illustration holds good. The study of the Universe—Physical Science—is but the study of the Creation of Spirit, and Spirit itself is not to be perceived through sense-impressions, although its presence is recognized and it is seen necessary as a background of "fact."

UNKNOWABLE MIND .

Psychology, the science of mental facts or manifestations, informs us that Mind, in its essence, nature, substance, and very being, is Unknowable. We can know it only through its activities. And this is what might have been expected, for no thing can be both subject and object in itself. No thing, as subject, can perceive itself as object. The eye sees everything else, but cannot see itself. The mind cannot be both ends of the stick at once. It cannot peer into the microscope and see itself therein. It cannot gaze into the telescope and see itself at the other end thereof. The mind can examine and analyze everything else, even its own states, thoughts, and activities, but it can never examine or analyze *itself* . It can never *perceive* itself in consciousness. Its consciousness can be only of things other than itself, including its own mental states. *Consciousness without an object of consciousness is identical with unconsciousness* . Therefore, Mind-in-Itself can never be known in consciousness by Mind itself. To itself it must always remain the Unknowable; by itself it must always remain the Unknown. Herbert Spencer uttered an irrefragable truth when he said that Ultimate REALITY in itself is Unknowable. For Ultimate REALITY , or Spirit, is identical with Infinite Mind and therefore must ever remain Unknowable even to itself. Mind in itself is beyond the range of mental knowledge. Efforts so to know it intellectually are akin to lifting one's self by one's boot straps.

KNOWABLE MENTAL STATES .

But *Thought* may be known, for thoughts are mental states, manifestations, and activities. Man knows five forms of mental states or activities, viz.: (1) Sensation, (2) Feeling or Emotion, (3) Intellect, (4) Ideation, and (5) Will. Let us now consider these in detail and at the same time consider whether or not Spirit, or Universal and Infinite Mind, may be thought to manifest each or any of these.

(1). SENSATION .

In this class of mental states or activities are found all impressions, or consciousness of impression, made upon the mind through the medium of a nerve or one of the organs of sense. "Sense" is "a faculty possessed by animals of perceiving external objects by moons of impressions made upon certain organs of the body, or of perceiving changes in the condition of the body." All sensation is held to have evolved and developed from the original sense of "feeling" or "touch." Spirit, or Universal Mind, cannot be conceived of as having sense organs or nerves whereby it might receive impressions of external objects or perceive changes in the condition of its body. There are no external objects to be sensed, no sense organs or nerves to sense them if they did exist, and no body to give rise to sensation of its change of condition. Therefore Spirit, or Universal Mind, cannot be thought of as manifesting or experiencing Sensation. This plane of mental activity belongs solely to the phenomenal world.

(2). FEELING OR EMOTION .

In this class are comprised the feelings, emotions, desires, inclinations, etc., all of which are accounted for by psychology as results of the past experience of the individual or of the race continued in individual memory or race memory (instinct), and which may be traced step by step from their origin along the pathway of evolution. Every feeling, emotion, desire, or inclination has its origin and evolution, its natural history. Certain experiences of the race or of the individual, continued in individual memory or racial instinct, result in the feelings, emotions, desires, or inclinations of the moment, which are awakened by the proper associations or environment or by physical and psychical reflexes. Feeling and Emotion have their origin in sense experience of the individual and of the race. This class of mental activities are seen to be purely phenomenal in their origin and nature; and reason reports that they have no place in actual being or SPIRIT .

SPIRIT cannot be thought of as experiencing feelings, emotions, desires, or inclinations. The mere idea of Spirit having emotions, feelings, desires, and inclinations is ludicrous, and yet the naive thought of the race is fond of attributing the emotions of love or hate, jealousy or love of praise, like and dislike, etc., to Deity or even to Abstract Principle of Being. The error arises from the natural tendency of the naive thinker to form anthropomorphic conceptions of Deity and Being, to make gods and principles from the materials of himself. Hence arises the popular conceptions of "personal gods," the number and variety of which are countless. Reason reports the fact that Spirit, or Universal Mind, must be without feeling, emotion, desire, or inclination, as we understand these terms. This plane of mental activity belongs solely to the phenomenal world.

Chapter XI.
The Mind of Spirit— Continued.

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(3). INTELLECT .

IN THIS class of mental states or activities we find the processes of reasoning and understanding. Reasoning consists in "the application of the primary and fundamental truths or principles which are the conditions of all real and scientific knowledge, and which control the mind in all its processes of investigation and deduction." Understanding consists of "the logical faculty or power of apprehending under general conceptions, or the power of classifying, arranging, and making deductions." It will be seen that the entire and whole process of Intellect depends entirely upon the existence of phenomenal objects of sense, past or present. Sensation and perception are unactive in absence of objects of sense, for they arise by reason of these objects. The higher intellectual faculties depend upon sensation and perception for their materials of thought, and are seen to have developed from them by evolution. From simple sensation to the highest intellectual processes is seen to be but a series of steps of evolutionary development.

Reason and Understanding, the intellectual faculties, are seen to consist of but a process of comparing previously perceived impressions of sense objects, classifying and arranging them according to their perceived relations to other perceived objects, and making inferences or drawing deductions therefrom. From first to last Intellect is seen to be but a development of Sensation. The objects of Intellectual consideration are phenomenal objects; the highest forms of Intellectual activity are manifested in *discovering the relations* between these objects and drawing conclusions therefrom. The Intellect, like the Emotion-Feeling plane of mind, is seen to originate from Sensation and to be purely phenomenal in nature and scope. It has no place in actual being, and Spirit, or Universal Mind, cannot be thought of as depending upon Intellect. Intellect has been evolved by Spirit or Universal Mind in order that certain of its created forms might exercise reason in their life and phenomenal existence. Intellect is born and perishes. That which begins in time must end in time.

Moreover, SPIRIT , or Universal Mind, cannot be conceived of as "thinking" in the sense of reasoning or understanding by Intellect. Why should Infinite

Spirit, or Universal Mind, which *created* all phenomenal things, be concerned in comparing them and deducing Truth therefrom? It would have no need to compare these things, for it has known all about them from their very beginning and before their beginning. There can be nothing about them that Spirit, or Universal Mind, does not know and has not always known. Their very existence is a proof that SPIRIT , or Universal Mind, knows all about them; without such knowing the things would not be in existence, for their only existence is in the Thought of Universal Mind, or SPIRIT . The idea of Spirit, or Universal Mind, depending for Truth upon the comparison of its own created things, is laughable. There is *nothing* for SPIRIT , or Universal Mind, *to know* . It is Complete and Perfect and cannot lack anything. It in itself being All-that-is, there is nothing else to be known by it in Truth.

Moreover, just as we find that Mind can never make an object of itself, so SPIRIT , or Universal Mind, can never make an object of itself for examination or analysis. The only report of the consciousness of Mind regarding itself is, at the last, simply "I AM ." The only Real Knowledge possible to Spirit, or Universal Mind, is, likewise, simply "I AM ," for that is all to be Known, and all that can be Known, for it is ALL THAT IS IN BEING . And in this final-report of "I AM " from the human mind and the Universal Mind is found the proof that the former is a center of consciousness in the latter, and that the "I" perceived at the center of individual consciousness is the dim recognition and realization of the "I" of the Universal Mind, or SPIRIT .

The reason rejects the idea of Intellect in SPIRIT , or Universal Mind. There is no need for it there and its presence would rob SPIRIT , or Universal Mind, of its Infinity and Absoluteness, making it finite and dependent upon Intellect.

THE PURE LOGIC OF SPIRIT .

But before passing on let us say that although Intellect is rejected for Spirit, or Universal Mind, nevertheless reason recognizes in the Ideative and Imaginative processes—the Creative activities—of SPIRIT , or Universal Mind, the presence of PURE LOGIC . Intellect, in created things, is merely the manifestation of this original fact of Spirit, or Universal Mind; Intellect shares in it consciously only as *everything* shares in it unconsciously. This PURE LOGIC of SPIRIT , or Universal Mind, is evident in and manifest throughout the entire universe and all the parts thereof. In our consideration of Spirit as All-Law we perceived the presence of the Pure Logic of Spirit in every manifestation of Law.

The reason reports that the series and procession of ideas, appearances, images, and forms created by Spirit cannot be supposed to proceed in a disorderly, haphazard, chaotic manner. In even the smallest event or happening disorderly, haphazard, chaotic manner. In even the smallest event or happening in the phenomenal universe, physical or mental, there is apparent the presence and operation of invariable Law. We cannot conceive of less in the Infinite Mind of Spirit. On the contrary, we would expect the presence and operation of Absolute Law and Order. We should expect that certain laws, being ideated, they would absolutely govern and determine the procession of ideative creations. In short, we should expect that there would be apparent the existence of what we have called the Pure Logic of Spirit in the ideative processes and appearances. "Logic" means "the science or art of exact reasoning, or of pure and formal thought, or of the laws according to which the processes of pure thinking should be conducted." When we say a thing is "logical" we mean that it is in accordance with the highest reason. Accordingly we should expect Absolute Logic from Absolute Mind, Pure Logic from Pure Mind.

In the processes of the Infinite Mind of Spirit we should naturally expect that everything would proceed with absolute order, under absolute law, from so-called "cause" to so-called "effect"; that there would be no "accidents" or "chance" or "exceptions" in such processes; in short, that if an Absolute Reason could witness the processes, it would always find everything, down to the smallest happening or thing, "according to reason and the laws of reason." In the manifestations of Infinite Mind there must ever be operative Absolute Law and Order in the determination of the creative activities and their creations. The reason refuses to accept any other conception; it demands the presence and operation of Absolute Law and Order, not Lawlessness and Disorder. It demands a Spiritual Cosmos, not a Spiritual Chaos. The idea of Law cannot be divorced from the conception of Ultimate REALITY —SPIRIT —even when considered in the terms of Infinite Mind.

The PURE LOGIC of SPIRIT ever proceeds along the lines of what men call "Deductive Reasoning," by which is meant the reasoning from principle to manifestation, from general to particulars, from premise to conclusion, for so the Pure Logic of Spirit proceeds invariably, inevitably, inexorably. From principle to manifestation, from general to particulars, from premise to conclusions it proceeds. For remember, It is the *general* , the universe the particulars; It is the *principle* , the universe the manifestation; It is the *premise* , the universe the conclusion.

SPIRIT , or Universal Mind, in itself never uses its Pure Logic along the lines of Inductive Reason, viz.: reasoning from particulars to general, from manifestation to principle; it does not *need* to do this, for the end of such reasoning would be merely to discover *Itself* . This form of reasoning is reserved for the Intellect of Man (or other and higher created beings which doubtless exist in other worlds). Man discovers principles in this way. Finally he discovers the Principle of Principles and finds himself in the presence of the Ultimate Principle, the Original Premise—Spirit. And in finding this he has found ALL — has found Himself, his "I," his VERY BEING .

(4). IDEATION .

In this class of mental states or activities are found the ideative, imaging, or form-producing activities of the mind. "Ideative" means having the mental power, faculty, or capacity to form ideas. "Idea" is "mental image or form; whatever the mind perceives in itself." An abstract *idea* is an image of a general class of things, symbolic in nature and of but vague form. An *image* is the idea of a particular or special thing having a decided form. All mental creative work is performed by the aid of the ideative and imaginative powers or faculties of the mind. In this class of mental activities we find the greater portion of all mental work and all creative activity. Without this plane of mentation there could be no intellectual work and no progress; in its absence life would consist merely of sensation and the immediate response thereto on the part of the will.

Considering the question of Spirit, or Universal Mind, manifesting this class of mental creative activity, we find that reason reports that not only *can* we so conceive but that also we *must* so conceive in order to account for the activities, manifestation, and expression of Spirit. Unless Spirit, or Universal Mind, is conceived as having and using this mental creative power of ideation and imagination, we cannot conceive it as *creating* at all. If we deprive it of this possibility and capacity, we deprive it of all power of expression, manifestation, and activity. Moreover, the conception of this ideative and imaging power, raised to infinity, gives us the best and only adequate conception of the nature of Creation and the creation of Nature.

We must relieve Spirit, or Universal Mind, of the necessity of drawing upon past experience, memory, or sense impressions for material for its ideative or imaginative activities. Memory, or the recording and subsequent representation of past experiences of sensation, belongs to the phenomenal world and cannot be thought of as a fact of Spirit, or Universal Mind. All phenomenal objects are believed to carry with them memories of individual and general past experience which persist for a certain time, but such memories arise and perish in time and are purely phenomenal in nature. Spirit, or Universal Mind, cannot be conceived as having memory or as being dependent upon it. On the contrary, it must be conceived as having *the infinite power, possibility, and capacity of* Original Creation by ideation and imagination of Universal Mind. Dependence upon memory or past experience would condition and limit the Infinite and Absolute, which idea is contrary to reason. Moreover, if Creation were dependent upon past experience there would never have been original Creation. Creation must be conceived of as Eternally Original. Memory belongs to phenomenal created things; original creation by ideation and imagination belongs to Universal Mind alone, which is SPIRIT .

Chapter XII.
The Mind of Spirit—Continued.

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(5). WILL .

IN THIS class of mental states or activities we find but one thing, and that a most wonderful thing—Will. We meet with a decided check when we reach the consideration of Will. We find something ultimate, basic, and elemental about it which reminds us of the difficulty experienced by the mind in considering itself. We find that Will is at the very center and in the very depths of that which we call "mind." Will is the most elementary, and at the same time the least understood, form of mental activity. It has always defied analysis. It seems to be fundamental and basic in the mental field of activity. Schopenhauer says: "The Will is the innermost essence, the kernel of every individual thing, and equally so of the totality of existence.…Intellect decreases as we descend in the animal scale, but not so Will." The Will is the mental activity closest to the "I" of the individual. He may turn it upon perception and cause the activities thereof to quicken, become alert and active; he may turn it upon memory or imagination and cause these to redouble their activity; he may turn it upon thought and cause the thinking activities to do greater and better work. By employing the Will in the process of attention, he may cause certain ideas to occupy and keep the center of the field of consciousness. An authority says: "Will concerns itself with action.…From the cradle to the grave we are never passive recipients of anything; in other words, we are never without the activity of Will in the broadest sense of the term."

Professor Bigelow says: "We are conscious of something closer to the center than anything else, and differing from the other forms in being the only form of consciousness to which we are not passive. This we call Will. We say, ‘I feel sensation, pain, or emotion'; but we never say, ‘I feel my Will.' The Will is always subjective and active.…This Will is a part of the normal consciousness of each one of you, yet it is neither a part of sensation nor emotion, but, on the contrary, is capable of dominating both.…Sensations originate outside and inside the body; Emotions, inside. But the Will is deeper than either and they are both objective to it. We cannot classify it with anything else. We cannot describe it in terms of any other form of consciousness.…We cannot separate ourselves from it. We cannot stand off and examine it. We cannot modify it by anything else. It itself modifies everything within its scope. Other forms of consciousness are objective in their relation to it, but it is never objective to them. There is nothing in our consciousness deeper. It underlies and overlies and permeates all other forms, and, moreover,—what is of immeasurably greater importance,—it can, if need be, *create them* ."

Are we not justified in asserting the existence of Will in the Universal Mind of Spirit ? Cannot we conceive of Spirit manifesting Will, without destroying or affecting in any way the facts of its essence, nature, substance, and very being? Nay, more, are we not *compelled* by reason to assert the fact of Will in Spirit ? Do we not find in Will the reason and explanation of the creative activities manifest in the Universe? Some of the world's clearest thinkers have gone so far as to assert that the One Ultimate Reality is Will, and nothing but Will. We do not go so far with them, but we find it impossible to deny the fact of Will in Spirit. Will is activity, first, last, and always. It is not only the active Spirit of mind, but also the *conative* Spirit. By "conative" is meant "of the nature of *active power impelling to effort* ." Will is seen not only as active power, but also as active power self-impelled to effort. Considering Spirit in the light of its manifested activities,—by what it *does* ,—we are justified in asserting that Will is an inner fact of Spirit .

MENTATION OF SPIRIT .

We find, then, that, after divorcing the mental activities wholly bound up with and dependent upon the phenomenal objects and Sense-Mind, there are three mental activities remaining which may be asserted as facts of the mind of Spirit, viz.: (1) the Pure Logic or Law of Spirit; (2) the ideative, conceptive, creative fact of Infinite Mind, which has the infinite power, possibility, and capability of creating and producing ideas and mental images; (3) the active, conative fact of Infinite Mind, known as Will, which has the infinite power, possibility, and capability for manifesting active, directing, and compelling creative power. Can we not see that in the action and reaction of the two facts of Infinite Mind *the latter is capable of infinite manifestation and expression?*

VOLITION AND IDEATION .

Let us listen to the authorities regarding the action and reaction of the Will and the Ideative processes in the human mind. By carrying the principle to the plane of Infinite Mind we may be able better to grasp the idea of the action and reaction on that plane. A leading authority says: "The Will appears in perception reaction on that plane. A leading authority says: "The Will appears in perception in the form of attention, holding the mind on the object while the intellectual process is completing itself.…The Will shows special activity in thought. Consciousness is not made up of isolated ideas but by ideas woven together in thought in the conscious mind. Weaving implies activity, and Will is behind that activity; hence Will is necessary to correlate the facts of consciousness. In comparison, the Will is necessary to correlate the facts of consciousness. In comparison, the Will is busy fixing the attention and in dismissing and retaining ideas." And, on the other hand, "In the higher type of action the Will can go out only in the direction of an idea. Every idea which becomes an object of desire becomes a motive. It is true that the Will tends to go in the direction of the greatest motive, that is, toward the object which seems the most desirable; but the Will through voluntary attention puts energy into the motive idea and thus makes it strong. It is impossible to center the attention long on an idea without developing positive or negative interest, attraction, or repulsion. Thus does the Will develop Motives. The Will determines which motive shall become the strongest by determining which ideas shall occupy the field of consciousness."

Thus we see on the one hand that the Will may determine or even *create* the idea; and, on the other, that the Will goes out in activity only in the direction of the idea. We find that the Will is master of the situation by reason of its ability to develop ideas by attention; while it is equally true that it can be induced to do so only by the motive arising from another idea. Thus do we see the action and reaction of these two mental forces. Each exerts an influence on the other and is in turn influenced by it. Each depends upon the other for completed activity and action. Without the other each is inactive. The action and reaction is comparable to that existing between the magnet and the steel filings. The energy in the filings is aroused only by the presence of the magnet; that of the magnet, only by the presence of the filings. The result is that the combined energies produce the shapes and forms of Creation.

Chapter XIII.
The Mind of Spirit—Concluded.

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SPIRIT CANNOT be conceived as being *conscious* of anything but its own existence unless it first manifests ideative images, forms, ideas, etc., and thereupon becomes conscious of *them* . The Universal Mind of Spirit, in the absence of ideative images and forms, can have nothing other than its own existence of which to be conscious. Its state would be that of a man cut off from the time of his birth from all sense communication from the outside world and his physical body. Such a one would simply be conscious of his own *existence* , without a single other thought, idea, feeling, mental image, or conception. This must be true even if we raise Mind to infinity of Power and Being, for outside of Spirit there is nothing of which it can be conscious. Its only possibility and capability of being conscious lies in the creation of ideative forms and images in itself. Just as the man before mentioned could become objectively conscious only by contemplating his own mental images, so can Infinite Mind become objectively conscious only by contemplating its own mental creations, with this difference, however, that the man, by reason of his finiteness, could not create original images or ideas in his mind, while Infinite Mind must have the possibility and capability of so creating original images. *The reason reports that Spirit can become conscious of naught but its own existence except by the creation of ideative forms and images* .

Moreover, consciousness necessitates constant change in the object of consciousness. Consciousness of one invariable object soon ceases to be consciousness and fades by degrees into unconsciousness. In order to maintain consciousness it is necessary to have a constant flow of changing ideas or impressions pass before the field of consciousness. If we listen to a single note long continued, it fades from consciousness; if we gaze at a single unchanging object, we soon lose consciousness of that object. A single odor continually presenting itself to us soon ceases to be sensed consciously; a feeling or sensation continuously present soon ceases to be noticed. Consciousness abhors monotony and necessitates constant change. The secret of this lies in the fact that consciousness is largely, if not entirely, dependent upon attention, and attention will not hold itself long upon a monotonous or unchanging object. Attention is either the focusing of consciousness or else the detention of an idea, impression, or image in consciousness. Attention soon declines if the stimulus does not vary and change, or if some new attribute is not discovered in the object or idea. There is no reason for doubting that, even when mind is raised to Infinity, and is seen to be Universal Mind, the facts of consciousness become different in nature. This being so, we should expect a continuous, ever-changing flow of ideas, images, and other products of ideation before the field of consciousness of the Universal Mind of SPIRIT .

UNIVERSAL SUBCONSCIOUSNESS .

Moreover, as in finite mind we recognize the great field of activities known as "the subconscious," in which consciousness shades by imperceptible graduations into unconscious activities, so we may expect to find Universal Mind manifesting these lesser degrees of consciousness as well. We should expect to find that many of its activities are performed on the hidden planes of consciousness, to be brought into the bright light of the field of consciousness when required.

THE "LIFENESS" OF SPIRIT .

Finally, we should expect to find the explanation of the activities toward consciousness, on the part of Universal Mind as well as of finite mind, in the fact that *consciousness is the essence of mind, and that mind is the essence of life* . As it has been expressed, consciousness is the "mindness" of Mind, and Mind is the "lifeness" of Life. Just as the finite Mind strives ever for consciousness in order to manifest its "mindness" and "lifeness," so may we think the Infinite Mind of Spirit, ever expressing its "lifeness" in consciousness. Mind without consciousness is not mind in its fullest expression, and life without consciousness is not life in its fullest expression. To actually and fully "*live* ," consciousness must be manifest. We have seen that Spirit is the essence of Life. Being this, it must be regarded as *living* . Living, it must be conceived of as being conscious and thus expressing and manifesting its "lifeness." The reason reports that the Universal Mind of Spirit may be thought of as manifesting consciousness, or conscious expression, in order to express its own "lifeness." Of course, such consciousness and such "lifeness" must be regarded as raised to infinity of possibility and capability, and its expressions and manifestations of consciousness must be thought of as on an infinite scale.

Summing up the idea, we see that Spirit, considered in terms of Universal Mind, may be thought of as (1) manifesting Ideation and Will; (2) forming ideative and creative ideas, mental images, pictures, or appearances by the exercise of Ideation and Will; (3) manifesting Law and Order, or Pure Logic, in its ideative, creative activities and manifestations; (4) manifesting its ideative, creative activities and manifestations that it may express consciousness, as otherwise it would be unconscious save only in its consciousness of its own existence; (5) manifesting constant change in its ideative and creative activities that consciousness may be maintained; (6) manifesting subconscious activities and energies, in various degrees, as well as those of actual consciousness; and (7) manifesting the activities of consciousness in order that it may express its "lifeness," for consciousness is the "lifeness" of Life.

Here we rest this phase of the consideration of Spirit in the terms of Universal Mind. Spirit may be considered as Universal Mind in its twin activities of Infinite Ideation and Will. Its Substance we may consider as Infinite Mind-Substance; its Power, as Infinite Mind-Power; its Life, as Infinite Mind-Life; its Law, as Infinite Mental-Law. But even so we run the risk of dwarfing our conception of Spirit by comparison. Raise even to Infinite Perception and Power our conception of Mind and we have but hinted at the possibilities and capabilities thereof. Reasoning with but finite minds, at the best we can expect to be but able, as Emerson says, "even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

Part III.
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Chapter XIV.
The Eternal Manifestation.

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STATEMENT : SPIRIT eternally manifests Creation in Its own Substance; yet It eternally remains Itself Infinite, Eternal, Immutable, and Indivisible.

THE TEACHING of the wisest of the race, in all times and in all lands, is that Spirit eternally expresses itself in the Creation of an infinite series of universes, infinite time and infinite space being employed to produce infinite variety. It is held that in all the infinity of time and space there have never been two universes precisely the same. Infinite variety has accompanied infinite number.

THE DAYS AND NIGHTS OF BRAHM .

In many of the Oriental teachings will be found reference to the Days and Nights of Brahm—periods of Work and Rest, Inbreathing and Outbreathing, Activity and Passivity of Spirit. This figure of speech is accepted as final by many students. But it is really but a figurative expression of the activities concerning *one* series of universes. It is but a partial statement, and purposely overlooks the fact of the infinite number of universes in existence at any certain time in every stage of evolution or devolution, in every stage of the cosmic processes of birth, growth, decay, and death.

COSMIC DAYS AND NIGHTS .

The conception of the alternating periods of Work and Rest, Activity and Passivity, Cosmic Day and Cosmic Night, is not wholly untrue. It is a half truth; true so far as it goes, but merely a fragment of the Whole Truth. The illumined have perceived that the rhetorical figure of the Days and Nights of Brahm is capable of fuller and wider interpretation. They have recognized that while there is this manifestation of Day and Night in all Creation, it is nevertheless but a conception of finite fact and truth. The figure, even in our own world, is seen to be capable of fuller explanation. For instance, while our earth life has its days and nights, it is never day everywhere nor night everywhere at the same time and place. While it is day *here* it is night *there* . While sunlight floods the Eastern

Hemisphere, the Western Hemisphere is bathed in the darkness of night. When it is High Noon in one place it is Midnight in another. The Law of the Opposites—the principle of Contradiction—is met here as elsewhere.

COSMIC HIGH NOON AND MIDNIGHT.

Accordingly, when one of a series of worlds begins to wane many worlds of other series are coming into being. High Noon in one is matched by Midnight in another. So in the Cosmos there exists an infinite number of worlds, and series of worlds, rising from the Void, or receding into it. And yet each of these universes (so called because of our partial view) is but a part of the GRAND UNIVERSE, the UNIVERSE OF UNIVERSES—the Cosmos of Infinity. More than this, each universe is but an atom of a greater universe, and this of another, and so on and on and on to Infinity. And each atom and each particle of which an atom is composed is, in its way, a universe. Infinity extends in both directions, the infinitely large being matched by the infinitesimally small; but, at the last, All is ONE.

This truth has been expressed variously by the illumined of the race in veiled terms capable of being understood only by those who have learned to recognize Truth when they meet it, but which are meaningless to those who have not yet reached that point of evolution and who are content to read into the messages the half truths of which alone they are capable of comprehension. The following, from the pen of one of the wise ones of the world, illustrates the principle: "The Universe is eternal *in toto*, as a boundless plane, periodically the playground of numberless universes incessantly manifesting and disappearing." Gautama, the Buddha, gently reproved and cautioned his followers against the error of the Days and Nights of Brahm in these words:

> "The Books teach Darkness was, at first of all,
> And Brahm, sole meditating in that Night:
> Look not for Brahm and the Beginning *there!*"

THE LAW OF CHANGE.

The Law of Change is ever dominant and operative in the Eternal Creations of Spirit. Worlds and Universes have their birth, their growth, their decline, their death; the same law is operative everywhere and in everything. All is under the Law. But there is no original creation from Nothing, and no total Destruction of the essence, nature, substance, and principle of Things. Everything is "becoming" from something else and in turn is "becoming" into something else.

A beginningless and endless chain of sequence is manifest. Nothing is originally created; nothing is lost. Everything is transformed. The Law of Conservation, by which every particle is saved only to be transformed again, is ever in operation. Nature is economical. Although she has all the substance there is, and all the energy there is, she wastes not a single portion of either. She gathers up her scraps and worn-out materials and transforms them into something else fresh and new.

THE LAW OF CONTINUITY .

There are no sudden changes in the Eternal Creation. The Law of Continuity is ever in operation and acts in the direction of blending and shading one thing into another—the cause into the effect, the preceding into the succeeding thing, the variations into each other. There is no break in the orderly sequence and procession of things. It is impossible to determine where one thing ends and the next begins. Nature's processes are like the movement of the moving pictures, each change blending into that which follows it. There are no breaks or intermissions in the Eternal Creation. We can realize the continuity of Time. Time being but the measurement of Change, we see that the changing objects are as continuous as is Time. Like a mighty river the Eternal Creation flows on, without interruption, break, cessation, or separation.

THE LAW OF RHYTHM AND CYCLES .

The Law of Rhythm and Cycles also is ever constant. Everything rises and falls. Everything moves in circles. Everything swings to and fro like a pendulum. This is as true of the atom as of the Universe, as true of the great Cosmic energies as of the human emotions and feelings. Nothing remains still and unchanged, but is ever swinging between the two poles of its being, rising and falling with the energy of its being, moving in a circle around the circle of its being. The slightest examination or the most profound study of the Universe impresses this fact upon us. There is nothing to which this law does not apply. When it is understood it may be pressed into service and turned to advantage; when not understood it rules us like the arbitrary decrees of a tyrant.

BRAHMA , VISHNU, AND SHIVA .

The Hindu mythology pictures deity as a Trinity: Brahma the Creator, Vishnu the Preserver, Shiva the Destroyer. This idea represents the operation of the Cosmic energies of the Eternal Creation. Every moment something is being

Cosmic energies of the Eternal Creation. Every moment something is being created, then held in balance and preservation, and then destroyed. The moment of activity may be but an infinitesimal portion of a second of time, or it may extend over an æon of time, but the principle is the same and the end is the same. There is ever the outward creative movement, then the suspension of balance and preservation, then the inward destructive movement of return. It is as if the One threw off from itself its Creation; then, the outward force being expended, followed a period of balance and suspense, this, in turn, succeeded by the inward movement back toward the One. This is the symbol of Creation as embodied figuratively in the various mythologies and as stated as cold fact by science.

THE REIGN OF LAW .

The Cosmos is governed by Law. Law manifests as many laws, but the latter are merely aspects of the one Law. There is nothing in the Cosmos not under Law. Nothing is over and above Law. Physical, mental, and Spiritual activities, forms, shapes, and conditions are all governed by Law. Law is invariable. Those who claim otherwise err. Those who would take anything outside the realm of Law and Order endeavor but to remove that thing from the Cosmos. The very word "Cosmos," in its ‘Original Greek, means "Law and Order." It is applied to the Universe in the sense of attributing Law, Order, and Harmony to it.

THE INNER AND OUTER .

In the Universe we perceive all changes resulting from a twofold cause. There is ever present the inner impelling force or energy which urges the thing forward, and there is ever present the outer forces or energies of environment which serve to modify, influence, and determine the progress and direction of the inner energy or force. All change is the result of the action and reaction of these two principles of energy. This is true of the atom and the sun; of the tiniest living thing and of man; of the physical, mental, and Spiritual. There is always this action and reaction. Not only is the inner force modified and influenced and in a way determined by the outer forces, but the latter, in turn, are influenced, modified, and in a way determined by the inner. Like two great giants wrestling for supremacy, the Inner and the Outer ever act and react upon each other and the evolutionary result is the outcome of the struggle. But the result is not the final termination, for the struggle is renewed at the moment of the decision and goes on forever throughout all Eternity.

THE UNITY OF CREATION .

In all of this we may perceive the Unity of Creation—the fact that all is an expression of the same fundamental REALITY . The same laws apply to the high as well as to the low, to the great as well as to the small, to the complex as well as to the simple. There is no great, no small, no high, no low, no complex, no simple in the eyes of Infinity. In Creation all is finite and comparative; nothing is absolute. There is nothing fixed or unchangeable; everything changes. There is nothing final or ultimate; everything has its degrees, with something higher and something lower. There is nothing at rest, at peace, still; everything is in constant motion, unrest, and change. For the things of Manifestation are finite; only in the bosom of the Infinite is there found that which is absolute, immutable, ultimate, peaceful, and at rest.

SURFACE AND DEPTHS .

Finally, we are ever brought to the realization that all this infinite variety and extent of Creation is but a surface expression of Spirit, and that deep down beneath this surface disturbance and activity there abides the eternal calm, peace, unchangeableness, and rest of the Infinite. Spirit does not change in order to Create; it does not divide itself in order to express Variety; it remains ever *itself* , unchanged, unaltered, undisturbed, while the magnificent Cosmic Dramatization goes on in Eternity. We are ever resting upon the Bosom of the Deep. There we are ever secure. We can never be thrown from its surface, and if we sink into its depths we are as secure as ever, for then we are at one with it, relatively as well as absolutely.

On the surface of Creation we are expressions and centers of activity of Spirit. Spirit is in us and we are in Spirit, and in that knowledge there is the sense of absolute security. Outside of Spirit we can never be, for there is no outside. We can never be lost, never destroyed in essence, nature, substance, and principle. Though change alters our forms, states, or conditions, we are still in Spirit. The knowledge of our essence, nature, substance, and principle destroys fear, kills our apprehension, removes doubt, and sends us forward to the Divine Adventure with a smile on our lips and joy in our heart. And as to the end, if end there be to the personal being, we know that whatever is *real* in us is above personality and cannot perish. Those to whom illumination has come invariably echo the words of Gautama, the Buddha, who said of such an ending of personality:—

> "If any teach NIRVANA is to cease,
> Say unto such they lie;

If any teach NIRVANA is to live,
Say unto such they err, not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless bliss."

*

"The Dew is on the Lotus. Rise, Great Sun,
And lift my leaf and mix me with the wave.
Om mani padme hum! The Sunrise comes!
The Dewdrop slips into the Shining Sea!"

Chapter XV.
The Phenomenal Universe.

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THE WISE have ever asserted the phenomenal universe to be but an appearance *in* Spirit; and yet Spirit is seen to be Indivisible and Changeless. The phenomenal universe is perceived to have been *created in the essence, nature, substance, and very being of Spirit; but Spirit itself is and remains ever Inseparable and Immutable* .

This is a very important point of teaching and should be considered carefully in order that its full meaning may be grasped and assimilated. The term "created" means "brought into being; caused; produced." It is sometimes defined as "to form out of nothing," but such definition is meaningless, for the laws of thought show that the mind is incapable of thinking of something having proceeded from Nothing. In speaking of the phenomenal universe as "created" in the essence, nature, substance, and principle of Spirit, the preposition "in" signifies "situation or place with respect to surrounding, environment, encompassment." It is generally associated with position or place in space because of its ordinary employment in connection with material objects. But it is also used in connection with mental states and ideas, as, for instance, "*in* the mind," "*in* thought," "*in* imagination," thus showing that it is not necessarily related to space, for mind does not occupy space. Care must be taken not to identify the word "in" (as used above) with "of," "from," "out of," in the sense of separation, removal, or division, for we have seen that Ultimate REALITY is Indivisible and Inseparable; its Unity and Oneness cannot be impaired or destroyed. We are asked to consider a creation "in" Spirit and yet not "of" or "from" it. The creation must be accomplished without separation, division, or partition, and also without actual change in the essence, nature, substance, and being of that *in* which it is created. The necessities of the case require clear and subtle thought.

Let us first consider the various forms of "creation" familiar to us in the phenomenal world, that we may understand the nature of the creation of the phenomenal universe *in* Spirit and yet not *of* or *from* it.

CREATION FROM MATERIALS .

The most familiar form of creation is that in which something is created from materials. Man creates boats, shoes, knives, houses, textiles in this way. But a moment's thought will show us that Spirit cannot create the phenomenal universe in this manner. In the first place there are no materials *outside* of itself from which it could so create; there is no "outside" and there is nothing other than itself. In the second place it could not create from the material or substance *of* itself, for that would necessitate a separation, division, and partition of itself for the purpose of the creation, and the creation when completed would then be apart from its creator, divided and subtracted from it. Division and partition of, or subtraction from, Spirit is unthinkable, as we have seen in our inquiry. In the third place the creation cannot be made from Nothing, for something can never come from Nothing.

PROCREATION .

Another familiar form of creation is that known as begetting or procreation, which is familiar to us in the natural processes of animal birth. Spirit cannot create the phenomenal universe in this way, for begetting or procreation is but a form of division or subtraction. The procreated thing is always divided or subtracted from the parent thing. This is true in all birth, from that of the single cell to the higher forms of life, and even in the inorganic world in cases where the new forms are created from the material or substance of the old. Moreover, even were this possible, the procreated thing would be the "young" of its parent; the "young" of Spirit is unthinkable. Each young Absolute would be a replica of the parent Absolute—an absurd idea. Were there "young Spirits" there would no longer be Spirit, the Ultimate REALITY , but, instead, *many* Spirits, *many* Ultimate Realities, none of which would be ultimate, none absolute, none infinite, none total, none independent. The conception of anything being procreated from Ultimate REALITY belongs to the child mind of the race, and flatly contradicts the report of the reason. The test of the Axioms of Being, which arise from the report of the highest reason, effectively disposes of this fallacious conception.

CREATION BY CHANGE OF FORM .

A third form of creation is that in which the creation arises by reason of a change in the form, shape, activity, or appearance of the substance of the creator. A familiar instance of this form of creation is that in which a whirlpool appears in the running stream or a wave upon the surface of the river; or, in a more permanent condition, the appearance of lumps of ice in a body of water, crystals in the mother fluid, or lumps of butter in the cream; or, again, that in which in the mother fluid, or lumps of butter in the cream, or, again, that in which motion is transformed into heat or light. The transformation of energy into various forms, as we have seen, affords us excellent and convincing examples of this form of creation. Certain scientists have assumed that matter may have arisen from "knots" or "rings" formed in the Universal Ether. In this way Materialism has sought to account for the variety apparent in the phenomenal universe.

A little analytical consideration, however, reveals the fact that the above-cited instances and their kind are in REality not *creations* in the true sense of the word, but rather are *transformations* . The whirlpool or wave in the stream is but the temporary change of form resulting from the effect of motion. The wave results from imparted motion; the whirlpool from arrested motion; in each case the effect being produced in matter. Again, the lumps of ice and the crystals are merely changes of molecular arrangement, molecules being incidents and "parts" of Matter, the creation being *merely a change in the particles of the particular kind of Matter* . The lumps of butter arise from the *separation* of one constituent or part of the cream from the other.

Heat, light, and other forms of energy arise from matter whose vibrations have been raised by motion. Strictly speaking, there is no such thing as heat or light in themselves; there is only *heated* matter or *lighted* matter. The waves of heat and light traveling in the ether from the sun are neither heat nor light, but are merely waves in the ether. The space through which they travel is neither heated nor lighted. Space is absolutely cold and absolutely dark. It is only when the waves come in contact with air or other matter that "light" and "heat" result. Light and heat, therefore, as we know them, are *merely rates of vibration of matter* , and can scarcely be considered as *created* things; they are, rather, *conditions of things* .

Likewise, the transformation of energy and force is simply the effect of motion upon matter. None of the so-called manifestations of energy and force are really such; they are merely material objects energized by force. They have simply experienced *change of condition* . In all the so-called changes of energy there is found but a changed condition of matter. The energy has not changed at all. Take away the matter and we would perceive no changes or transformations of energy. The theory of matter being created by "knots" or "rings" in the Universal Ether does not meet the requirements of science. The Universal Ether is not something that can be twisted or knotted, even if there were anything in existence to so twist or knot it.

Our examination shows that this class of "creations" are not creations at all. Moreover, Spirit cannot create in this way, *i. e.* , by changes in its particles, for it has no particles; nor by separation of its constituent parts, for it has no constituent parts; nor by change of its form, for it has no form; nor by arrangement of its molecules, for it has no molecules; nor by playing its energy upon matter, for there is no matter originally for it to play upon; nor by raising its rate of vibrations, for it has nothing to vibrate, no particles to be subject to motion, no material to be vibrated; neither has it anything to be knotted or ringed, it not being material. And, above all, we have seen that it is Unchangeable, Invariable, Constant, and Immutable. It cannot be thought of as subject to any of the above changes in itself, which are but characteristics of matter, from which immaterial Reality must be free. Spirit, which is Ultimate REALITY , cannot be thought of or considered in terms of matter. Of every quality of matter Spirit must be freed in thought. Naming each quality, property, attribute, and characteristic of matter, we must ever say "*neti, neti* "—"not this, not that"—in our consideration of SPIRIT .

"THE CHANGING ABSOLUTE ."

But this fallacy of "the changing Absolute" is not confined to the school of Materialism. Some forms of Pantheism, and what may be called "conditional Monism," hold that The One Ultimate REALITY —the Absolute—"manifests as" and "assumes" many shapes and forms in phenomenal appearance by "becoming" the relative things of phenomenal life. They hold that The One *becomes* the Many in this way. An analysis, however, shows that this "becoming" would really mean either (1) a division, partition, or separation of the One Absolute into parts, personalities, and separated activities; or else (2) a series of distinct *changes* in the Absolute. Either or both of these suppositions are unthinkable regarding the Absolute. The Axioms of "REALITY " serve to utterly confute these fallacies. Ultimate REALITY —the Absolute—can never be divided, separated, or partitioned into parts or personalities. Neither can it change in shape, form, activity, or in any other way in any degree whatsoever and still remain the Absolute. Absolute Being must always remain Absolute. "Becoming" is an incident of phenomenal appearance and has not existence in fact or truth in Absolute Being.

"EMANATION" AND "REFLECTION ."

Another apparently plausible theory is advanced regarding creation, in which the phenomenal universe, with its varied forms, shapes, and personalities, is explained as being an "emanation" or a "reflection" of the One Ultimate REALITY

, being "of" it and yet not *in* it nor yet itself. This idea of "emanation" is likened to the fragrance of a rose, which, while not the rose itself, nor *in* it, is nevertheless "of" the rose. This figure is as faulty as the concept which it seeks to illustrate. The fragrance of the rose is not a subtle, immaterial something flowing from it without partaking of its substance. It is really composed of minute particles of the substance of the rose from which it is cast off. An "emanation" from Spirit would have to be composed of particles of the substance of Spirit. But Spirit can have no particles to cast off, neither can it be divided or separated in any way whatsoever. This idea of emanation is but a cleverly disguised and subtle form of the idea of creation by division and separation.

The idea of "reflection" is likened to the One Sun reflecting its image in millions of falling raindrops or in millions of jars of water. The idea sought to be illustrated in this figure is that, although there be but the One Sun, the reflections result in the appearance of the Many. This figure, like the theory, also is faulty. One naturally asks for information regarding the nature and cause of the raindrops and the jars. Spirit has no raindrops of its own substance nor jars of its own being to catch the "reflection" of itself. Neither is there room or material outside of Spirit for the creation of them. There can be no "reflections" of Spirit unless there is something to catch the rays. If we assert that Spirit *creates* the cosmic-reflecting material, then we are back again to the question of the how of creation. Instead of answering the question we have simply removed it one more step. This conception, also, is but another cleverly-disguised version of the theory of separation and division and must be discarded.

Chapter XVI.
The Nature of Creation.

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STATEMENT : SPIRIT creates the Universe, and the parts thereof, by its own Ideation and Volition, with its own Life and under its own Law.

MENTAL CREATION .

In addition to the forms of creation mentioned in the preceding lesson, there is a third form or method of creation known to man in the phenomenal world which serves as a finite illustration of a universal fact. *Man creates mentally* . In his mind he creates mental images, ideas, mental forms, conceptions, combinations, associations, pictures, figures, shapes, and forms, many of which are afterward reproduced in material form by the work of his hands. The forms in his mind are as real as are their reproductions in the most solid matter. And, wonderful fact, these mental creations are *in* his mind and yet not *of* it in the sense of division, separation, or partition. Neither do they necessitate *change* in the essence, nature, substance, or very being of his mind. These ideas and mental images are merely "appearances" in the mind, requiring no change, division, or partition of the substance of the mind, and allowing it ever to retain its original unity of being; This is true even of the finite mind of man. Substitute for this the Absolute and Infinite Mind of Spirit and we may begin to get a glimpse of the nature and process of the creation of the phenomenal universe.

EVERYTHING BUILT AROUND AN IDEA .

To those who would object that mental creation would lack Reality we would say that *the body of every living creature has been built by mind around a mind picture* . In the mind of the original cell there is a mental picture which is built around with material form. *All creation is around a mental form* . The mental form exists first, and then the material form is created around it. Every bridge, every house, every work of the hand of man has been preceded by the form in his mind. Nature always builds living forms around the mental form—even the crystals are built around an invariable form existing in the immaterial mental part of the mother liquor. Moreover, science shows us that mental states powerfully influence physical forms. Our faces, our walk, our carriage are the reflex of our mental states. Health and disease reflect mental states. Even in the phenomenal universe the physical form is seen to be but the veil for the mental image. With this power and Reality *raised to infinity* , who may dare to say that a mental image or idea is "unreal"?

IDEALISM .

Many of the wisest of the race have held that the phenomenal universe is but an idea or ideas—a mental image or images— in the mental substance of Supreme Being, God, Spirit, or by whatever name Ultimate reality is called. Absolute Idealism is the highest form of philosophical teaching. It holds that the phenomenal universe has no existence other than in the Universal Mind. But this existence, although pure appearance, is not regarded as *fictitious* , but on the contrary is held to be second in reality only to Ultimate reality itself. *Thought is second only to the mind creating it* . If a mental image is regarded as unreal, then the mind creating it must be only a degree less unreal. When it is remembered that all the substance there is is Spiritual substance,—the substance of Spirit,—then it may be seen that creations *in* that substance are as relatively real as anything could be.

EVERYTHING OF IMMATERIAL ORIGIN .

The person who may object to this statement, and who may hold for the "substantial reality of material things," should remember that the origin of his so-called world of matter is as immaterial as is mind. Science holds that Ultimate Substance is to be found only in the Universal Ether. This Universal Ether, we have seen, is a Something which is practically a Nothing. It is an *absolutely immaterial* substance. It possesses no more solid materiality than does mind. Even under the most materialistic theory it is held that the Universe is a phenomenal manifestation of a most immaterial reality. Those who find it easier to think of the Universe as a phenomenal manifestation in the Universal Ether, than as a phenomenal appearance in Universal Mind, should not forget that there is really very little difference between *a Universal Ether in which Life and Mind are held to abide* , and our conception of SPIRIT , which is Pure Substance, Pure Energy, Pure Life, Pure Mind—which is the essence, nature, substance, and principle of All-that-is. At the last, the conception of the Universal Ether is seen to be but little more than an emphasis of the *substance and energy* of Ultimate reality; while the conception of Spirit is an emphasis of the *life and mind* of

Ultimate reality. There is surely room here for a sane reconciliation between Materialism and Idealism.

THE UNIVERSE AS AN IDEA .

The Phenomenal Universe, as a whole, and in its every part, is perceived to exist only as an ideal appearance in Spirit considered as Universal Mind .

The term "ideal," as here used, means "of the nature of the image of an object apprehended, thought of, or conceived in the mind." The term "appearance," as here used, means "that which is perceived by and is visible to the apprehension of the mind." The combined term "ideal appearance," then, is seen to mean "that which is conceived in, and perceived by, the mind." It is not only perceived as visible to Universal Mind, but has also been actually created and conceived in and by Universal Mind.

The above statement embodies and expresses the fundamental principle of the great philosophical school of Idealism, which contends that matter cannot be conceived to actually exist, as the only real substance is Universal Mind, and that the material and phenomenal universe is nothing but a series of mental appearances and impressions which appear and disappear in accordance with mental laws which are called "The Laws of Nature"; that the only reality of the phenomenal world consists in its being consciously "perceived" by God, Spirit, the Absolute, or whatever Ultimate reality may be termed.

MONISTIC IDEALISM .

Monistic Idealism, or Idealistic Monism, is the flower of philosophic thought and is found wherever philosophy has dared to carry its speculations to their ultimate conclusion. It forms the highest peak of Western Philosophy, and in the Philosophy of the East it occupies an equally high position. In the Western world some of the greatest philosophers have advanced its principles, and it is claimed that they never have been successfully controverted. In the Eastern world, represented by Hindu thought, the Vedanta (in its school of unqualified Monism) has always successfully challenged attack. Of the latter school it has been said that "it is the highest pinnacle of philosophic thought which the human mind can possibly attain." Schlegel says of it: "Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigor of Oriental Idealism like a Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished." Max Müller says of it : "No philosopher, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to

"No philosopher, not excepting Heraclitus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings, Stone follows upon stone, in regular succession, after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end."

THE HARMONY OF IDEALISM .

Testing the principle of Idealism by the preceding Axioms derived from the report of the reason, we find that it harmonizes with each and contradicts none. The Idealistic conception of creation is compatible with the following facts of SPIRIT (which is Ultimate reality) as stated in the Basic Postulate and Axioms: (1) The fact that SPIRIT is the essence, nature, substance, and principle of All-that-is; (2) the fact that SPIRIT is One, in the sense of Absolute Unity; (3) the fact that SPIRIT is Absolute, Infinite, Ultimate, Original, Causeless, Unchangeable, Indivisible, Total, Formless, Independent; (4) the fact that SPIRIT is Infinite Substance, Infinite Energy, Infinite Mind, Infinite Life, Infinite Law.

It will be noticed especially that under the principle of Idealism creation by Spirit is possible without affecting the unity, oneness, totality, independence, absoluteness, infinity, and particularly without violating the indivisibility and unchangeableness of Spirit. *No other theory or explanation of creation of the Many by the One escapes the violation of these essential facts of Ultimate reality. It is seen to be the only possible logical explanation of creation* .

In every other explanation of creation it is seen to be necessary for the One to *undergo change* , or to undergo separation, division, subtraction, or addition in order to manifest the Many. Either the One had to divide into parts, or to change itself into something else by "becoming." In such cases not only does the One have to divide and separate itself into parts, but it also continually changes itself in these parts to the infinite variety of forms, shapes, and activities of the phenomenal universe. It brings itself under the Law of Change. Under the Idealistic conception, on the contrary, the One does not change, nor does it divide itself into parts. In its Mind-Principle the universe of appearances comes and goes. The infinite changes affect not the One. The infinite number of forms and shapes affects not the integrity of the One.

Such is the report of reason regarding the nature of Creation and the creation of Nature.

Chapter XVII.
Practical Idealism.

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THE WISE, while realizing the idealistic nature of the phenomenal Universe, and the fact that it has no existence except as ideal appearance in Spirit considered as Infinite Mind, nevertheless have held that, for the *practical purposes* of life and living in the world of appearances, the Universe and Nature must be considered as existent. Those who fail to realize that "a little learning is a dangerous thing" run the risk of falling into the sad error of believing that the idealistic nature of the universe renders it "unreal" for practical purposes, and that its laws may be denied and defied. The wise hold that the laws of each plane of existence govern those abiding on that plane— that those living in Nature are bound by Nature's laws. The laws of the physical plane may be transcended only by those who have transcended that plane in life and being—and such are no longer men. This does not mean that Nature's physical laws are the only laws, for there are finer forces and higher laws which are realized by Life as it ascends in the scale of being. Laws spring from Law, and Law is identical with Ultimate reality, or SPIRIT .

For the practical purposes of phenomenal life and living, the phenomenal Universe may be accepted as *existent* , and not as mere illusion or nothingness. Mastery of its activities and release from its bondage is possible only to those who recognize the fact of its idealistic nature, and its actual and real basis and support in Spirit. The outer form has its phenomenal and practical existence; while Spirit is the actual, fundamental, and ultimate reality. Wisdom arises from an understanding and reconciliation of this paradox.

The conception of the ideal appearance of the Universe does not in any way deny the relative qualities and finite relations of the phenomena of the world of appearances. Natural physical laws proceed in the same way, whether we conceive Matter, Energy, Mind, or Spirit to be Ultimate reality. Electrons and planets revolve, gravitation persists, the laws of mathematics continue to be valid, whether we conceive the Universe to be composed of particles of matter grouped together in manifold forms and shapes manifesting manifold forms of activity, or else centers of activity in Universal Energy; or whether we conceive the Universe, and its particular parts, to be shapes, forms, and activities—*Ideal*

Appearances —in the Infinite Mind-Principle and the Ultimate Substance-Principle of Spirit. If all Substance is the Substance of Spirit, then all things must be in and of that Substance, and therefore must be substantial and real to the highest possible degree. The Universal Ether can give no more substantiality and reality to the universe than does Spirit considered as Infinite Substance.

Even the Vedantists, whose thinkers fear not to follow their thought to its logical and extreme conclusion, and who say, "Brahman is true; the world is false," and who claim that the phenomenal universe arises by reason of the existence of "Maya, the inexplicable illusion, self-imagined, that is illusorily overspread upon Brahman,"—even these daring thinkers do not assert that the world is Fictitious *so far as practical purposes are concerned* . They say: "Dreams are true *while they last* ." As Max Müller has truly said: "For all *practical* purposes the Vedantist would hold that the whole phenomenal world, both in its subjective and objective character, *should be accepted as real* . It is as real as anything can be to the ordinary mind; it is not mere emptiness, as the Buddhists maintain. And thus the Vedanta philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life."

The ideal appearances in Infinite Mind—Spirit—are second in reality only to Spirit itself. There can be nothing more real than the Universe, except Spirit Itself. The Laws of Time, Space, Causation, and Nature are included in Spirit's Cosmic idea of the Universe; they are thus made perfectly valid and effective to all phenomenal things. There is every difference between the relative ideas and mental images in the finite minds of men, and the Cosmic ideas and images in the Infinite Mind of Spirit. The world must not be regarded as a mere dream, unless one also regard his personal self as a figure in that dream. (We say his *personal* self to distinguish it from his *real* self.) It is true that we may assert the mere "appearance" of the natural world and refuse to eat, drink, and clothe ourselves, but in so doing we will injure our physical body, which is also an "appearance," and may even destroy our *personal being* , which is also an "appearance," at the last. So long as we live and move and have our personal and finite being in the physical world we must recognize and obey the physical laws of that world. Things dwelling on any particular plane of existence either must come under the laws of that plane or else *transcend* that plane in their being.

We have no desire to imply that the phenomenal world is pure illusion. On the contrary we wish you to remember that it is second in possible reality only to Spirit itself. It may help you to think of the phenomenal world as Real and of Spirit as Super-Real. Do not make the mistake of considering the world as an illusory Nothing. It and all in it are Real Things in the world of Things; it is only when we rise *above* Thingness that we find the reality of Super-Thingness. Remember that the world considered as an idea of Spirit is just as real and as practical as when considered as the expression and manifestation of the Energy of the Universal Ether of Science. Carry always in mind the idea well expressed by an authority, who said, "*Phenomena do not change with our varying views as to what things really are* ." The phenomenal world is under Law and laws; heed ye them!

Finally, it must be remembered that while the Universe and its particular parts are but ideal appearances in Spirit, it is likewise true that Spirit is *immanent and abiding* in the Universe and in each and every of its manifestations down to the most insignificant. Just as All is in Spirit, so is Spirit in All. Spirit is ever the Universal Creative Spirit of Nature, every shape, form, and activity in Nature. The presence and energy of Spirit is ever perceived manifesting in shape, form, and activity. The veil of Matter serves not only to conceal Spirit but also to *reveal* it. Just as the fluttering flag and the moving field of grain serve to reveal the presence and power of the breeze which is animating them, and which in itself cannot be seen, so do the moving shapes and forms and activities of the universe serve to indicate the presence and power of Spirit ever behind them. This fact, remembered, should serve to forever remove all ideas of the practical unreality and illusion of the universe. While the shape, form, and physical activity is and must be but mere appearance, the animating power acting and moving in that shape and form and activity is Ultimate reality itself—Spirit. *The garment is seen to be but appearance, but the reality wearing it is the only real thing there is* .

You, the individual "I" which is now receiving this instruction, are far greater, grander, and infinitely more Real than you have been led to believe under the fallacious conceptions regarding the nature of the Universe. Whatever the Universe may or may not be, You may bring yourself to a recognition, realization, and manifestation of your Real Self which will transcend any idea born of the finiteness of your being. When the soul receives its Illumination, universes may come and go and matter not, for the soul perceives in its "I am" the one supreme fact of reality.

Chapter XVIII.
The Creation of Nature.

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STATEMENT : SPIRIT creates the Cosmos by Evolution, preserves it by Balance, re-creates it by Devolution, and yet these three, in Truth, are but One—three forms of the Creation of Nature.

THE COSMOS .

By "the Cosmos" is meant "the Universe, or universality of created things; so called from the order, arrangement, and harmony displayed in it, as opposed to Chaos." Many philosophers have preferred the Greek term "*Cosmos* " to the Latin one, "*Universum* ," in expressing the idea of the Created World. The Latin term, from which our term "Universe" arose, meant simply "Oneness of Creation"; while the Greek term "Cosmos" implies the existence of absolute law, order, harmony, system, and logical arrangement in addition to the idea of the Oneness of Nature. The term in question is derived from a Greek word meaning "Order." The term "the Cosmos," as applied to the orderly Universe, was first used by Pythagoras. His followers, Philolaos, Callicratidas, and others, adopted the term, as did the philosophic poets, Xenophanes, Parmeides, and Empedocles. It was finally adopted as a philosophic term in general use. The Stoics also employed it as expressing the *anima mundi* , or World Spirit. In essence, the term "the Cosmos" is directly opposed to the term "Chaos," which means "yawning, empty space, or the disorderly universe or mass of universal matter in confusion; the world ‘without form and void.'"

NATURE .

The term "Nature" is used to express "the Universe as distinguished from the Creator; Creation; the world of created things; the powers which carry on creation; the powers concerned to produce existing phenomena, whether in sum or in detail." The term "Nature" expresses more fully the activities of the Universe or Cosmos. It is the Universe or Cosmos expressing itself in activities of Life. "Nature," then, may be considered as the expressed and expressing Life of the Universe or Cosmos.

THE BEGINNING .

The philosophers who have recognized and realized the Spiritual nature of the Universe, and the immanence of Life and Mind in Nature, have speculated deeply regarding the manner or process whereby Spirit creates the Cosmos and endows Nature with her evolutionary tendency. In order to understand the "how" of the Cosmic processes, the student must imagine a "beginning," although the highest teaching is positive that there is no beginning. The student must assume a beginning in order to picture the creative processes.

THE "MOTHER NATURE ."

By placing ourselves in the position of an observer of a system of Universes, just before the dawn for them, we would see in the Universal Mind of Spirit the vague manifestations of subconscious activity forcing their way up toward the field of consciousness. Toward dawn there would be manifested an almost infinitely subtle and tenuous materializing or "congealing" of the Universal Substance, caused by the formation of a nebulous *idea* of a nascent Universe. (By "nascent" is meant "coming into being; being developed.") As the idea develops in Universal Mind it takes on a greater and still greater degree of materiality, just as does an idea of the human mind when one is "thinking out" an invention, a poem, a picture, or any other product of constructive imagination. After a time there appears a peculiar tenuous quasi-material substance, which is the "Mother Nature" of matter and physical energy and in which abides also the possibilities of life and mind. This "Mother Nature" is akin to the Universal Ether of Science. The Hindus distinguish between the three aspects of this "Mother Substance," calling the Matter-Principle *Akaska* , the Energy-Principle *Prana* , the Mental-Principle *Manas* . Western Science combines the three in its conception of the Universal Ether.

CREATION OF THE ATOMS .

The "Mother Nature" then begins to manifest inactivities, urged on by the development of the *idea* in the Infinite Mind of Spirit. Changes, modifications, and combinations of the evolving energy produce infinitesimally tiny particles of Something which is neither energy nor matter and yet which has characteristics of both. These particles are in constant vibration, as, in fact, are all created forms of energy or matter. In each is the possibility of life and mind, pressing forward for expression. These particles circle around each other and form a miniature universe of whirling mites, which have a unity of activity, thus forming a larger particle. These larger particles, in turn circling around each other, form a still larger, and so on, until finally is evolved the particle known to Science to-day as the "ion," "corpuscle," "electron," etc., which are now perceived to group together, and form the "atom" of matter.

This entire process, remember, is *purely mental* in character— merely the growth and development of the *idea* of the Nature forming in Universal Mind.

THE APPEARANCE OF MATTER .

With the birth of the atom, matter appears. Matter, which the uninformed mind regards as the most *real* substance in Nature, really is merely the *product of the ideative thought* of the Universal Mind of Spirit. All matter is produced in this way; there is no other way in which it can be produced. Just as man may distinguish the difference between his *thoughts* and his *mind* , so is there this difference between matter and the Infinite Mind that thinks it into being as an idea. The "idea" of matter entertained by the Infinite Mind of Spirit gives to matter its peculiar and special characteristics. Matter is just what it is, merely because the "idea" of it held in the Infinite Mind of Spirit makes it just what it is. Matter does not make itself what it is. Nor does its "just-what-it-is" character arise from or by chance, for there is no such thing as chance. The idea of matter includes the ideas of weight, extension, and all the other qualities of matter. The characteristics of matter are *thought into it* by means of the idea of matter in Universal Mind. And the laws governing and determining the activities of matter are also thought into being in the same idea. It is just as if a man were to form the idea of a new thing called matter in the course of writing a strange story of a strange new world, with this difference, that when Universal Mind forms an idea that idea is imposed upon all other creations of Universal Mind. Everything that follows in the course of the evolving idea is bound by the laws and terms of the idea imposed upon it in its creation.

THE STORY OF EVOLUTION .

The rest of the story from this point on is but the familiar and oft-repeated tale of Evolution as taught by modern Science. Atoms of various kinds and degrees of vibration and arrangements of particles developed different characteristics. Likes and dislikes began to manifest between them. Affinities caused certain of them to form unions and groups, and new and strange forms of Matter appeared by reason of the different combinations. It will be seen, of course, that this evolution of form and variety arose solely by reason of *the evolution at the idea* of Creation. The inner idea always was the direct cause of the material form and characteristics. The inner always preceded the outer.

Atoms combined and formed molecules of a new form of matter. The molecules grouped themselves together and formed masses of material form. The vibrations of Energy playing in and through matter changed its vibrations from time to time by the activities of heat, the latter being entirely a matter of vibration. The higher the vibration, the farther apart from each other do the molecules separate; the lower the vibrations, the closer together do they approach each other. These degrees of nearness, or farness, caused the differences between solids, fluids, gases, and the ultra-gaseous forms of Matter. Nebulæ appeared; suns were formed; planets were thrown off from suns; worlds were created.

APPEARANCE OF THE LIFE FORMS .

The cooling worlds manifested new forms. As the possibility of the appearance of life and mind forms developed, the life and mind immanent in matter began to assert itself and moulded forms of matter to accommodate them. This, too, of course, was part of the evolving "idea" in Infinite Mind. The crystals of the mineral first began to manifest intelligent growth and reproduction of form from the mother liquor. Then began the evolution toward organic life forms. Using the terms of modern Science, let us say that first begins to appear the radiobes, then comes the chlomacea, then the gymnospores and the angiospores. The chromacea is a peculiar form of matter, comprising the characteristics of both mineral and plant life. It is found in the deposits upon damp rocks, bark of trees, *etc.* From it develop the angiospores, which are the simplest forms of plant life, and the gymnospores, which are the simplest forms of animal life.

From the above lowly forms to the moneron of Haeckel is but a step, although that step took millions of years of time to make the transformation. The moneron is the tiny glue-drop-like cell found at the bottom of the ocean bed, without organs, without even a nucleus, and yet manifesting life and mind. Then came the amœba, the protozoa, and the variety of elementary life forms; then the starfishes, the sea urchins, the molluscs; then evolved the fishes, the reptiles, the birds, the marsupials, the lower forms of mammals; then the higher forms; then, at last, primitive man. To go into detail here is but to repeat the pages of the familiar text-books. And throughout all this process— during all these ages of time—there was working *the evolving idea* in the Infinite Mind of Spirit. The evolution toward Life and of Life is ever working out and unfolding in the idea.

Living forms are ever being thought into being.

Chapter XIX.
Law and Change.

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AND THROUGH this wondrous evolution there is manifest ever invariable and unchanging Law. This law is mental law—logical laws. Everything proceeds from step to step, from unfoldment to unfoldment, in orderly sequence and regularity, as if an absolutely logical process were under way, as indeed it is. By this is not meant that each step is planned out beforehand; on the contrary each step proceeds logically the one immediately preceding it and in turn develops the one next succeeding it. Failures are made, blind alleys are entered, but even these and their consequences are perfectly logical and the inevitable result of all that has gone before. An experimental step here works certain results of success or failure a little farther on. *Foresight* is not claimed for the creative processes of Universal Mind any more than it is for any ideative, progressive process. It is simply a progress step by step, in this direction and in that, striving here and trying there, the unfolding idea being ever behind the evolution of form, shape, variety, and activity. But each step is *the only possible logical step* . Reason recognizes that the Universe is governed by Law. Each event in Nature is the inevitable and necessarily determined event logically proceeding from all that has gone before. There is no Chance in Nature. Law reigns everywhere throughout Nature's domains. There are no exceptions, no illogical sequences, no variation from lawful and orderly procedure.

Law, not Fate .

This does not mean that Fate rules, or that Spirit predestines results. On the contrary there is nothing consciously predestined in Nature, and Fate is but a word conveying a half truth. Spirit is not consciously aware a second before an event occurs of what that event will be; and yet that event will be the only event that is logically possible and which could occur, considering all of the existent conditions past and present. There is no arbitrary Fate decreeing this or that result; but yet there exists Law that causes everything to happen in exact and invariable consequence of all the conditions of the case. Fate cannot compel an unlawful, disorderly, or illogical happening or event. Fate is but a shadow of Law, which men have mistaken for the real thing. Universal Mind is compelled to manifest logical law in its activities by the very fact of its being Universal Mind. From these things arise what is called Natural Law, which thoughtful men have ever recognized and which modern science as well as ancient and modern philosophy positively asserts to exist. Everything in the Universe is under Law. Nothing great or small can escape Law. The fact of Universal Law is a positive proof of the mental origin of Nature.

OMNIPRESENT CHANGE .

Moreover, the fact of the mental origin of Nature is shown by the ever-present and ever-active manifestation of Change in all natural things. We have seen elsewhere that consciousness is possible only where there is a constant change of the object of consciousness. This is true of Universal Mind as well as of Sense-Mind. Consequently we need not feel surprised when we see that all Nature, and all the Universe, is in a constant state of flux, everything changing its shape, form, or activities from the very moment of its birth or creation. Everything is in constant motion, from atoms to suns, from Universes to the particles of which atoms are composed. Shape, forms, position, activities, conditions, and all else, physical and mental, are ever changing. Nothing remains the same for two consecutive moments, and no two things are ever the same at the same moment. Infinite variety and infinite change, this is the order of Nature. Everything is born, rises, declines, and perishes—everything, from atoms to universes. There is nothing changeless save Spirit. And this change is seen by the wise to arise from the manifestation of consciousness on the part of the Infinite Mind of SPIRIT . And this consciousness is the "lifeness of life" of the Spirit of Life, which is SPIRIT .

And so proceeds the course of Nature; so manifests the Universe; so evolves the Cosmos. Under the veil of the form and shape of Matter may ever be seen the Spirit of Life striving, moving, changing, pulsating, evolving, building up, tearing down, rebuilding, creating, destroying, resolving, and dissolving its outward forms and shapes, and yet ever remaining constant itself.

EVERYTHING "BECOMING ."

Men have sought to personify these activities of Nature and to explain them by human desires. Heraclitus said that Nature evidently finds pleasure in creating and pain in holding created forms rigid, for she is ever creating and yet ever destroying or changing her creations. Others picture the constructive and destructive forces of Nature as engaged in a titanic warfare and struggle,—one striving to build up, and the other to tear down,—the result being that nothing is stable but everything is ever changing. The Hindu mythology pictures a Trinity of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. Cycles follow cycles. Worlds, nations, families, and individuals have their birth, their growth, their decline, their death. Like the tides, everything created, large and small, has its rise and fall, its ebb and flow. The Law of Change is ever in operation. The Law of Activity is always evident. Nothing stands still. Everything moves. Everything changes. Everything flows. Everything passes. Everything rises. Everything falls. Everything has its reappearance in new form. Nature experiences a million millions of births each second of time. In the same time she experiences a million millions of deaths, and yet Nature exists ever, birthless and deathless.

SPIRIT IN NATURE .

Nature is the outward manifestation of the nature of Spirit. Her activities are the expression of the consciousness of the Universal Mind of Spirit. Her energies are the expressions of the power of Spirit. Her Law and Orderly Sequence are the manifestations of the Law of Spirit. And yet, outside of the Universal Mind of SPIRIT , Nature has no existence whatsoever. In herself she is as Nothing, and yet in her manifestation she is as Everything. An American playwright makes her speak through the lips of one of his characters, saying: "I am to-day this; yesterday, a pine upon a mountain crag; to-morrow, a butterfly, a blade of grass, a rainbow over a waterfall, a lizard warming on a rock, the rock itself, a beam of the moon. I am nothing because I am everything; everything because I am nothing."

And from this consciousness of Nature's universal everythingness comes to some souls that sense of the joy of life, the Spirit of Nature, which identifies one's self with The All, and The All with one's self. The ancient Greeks deified Nature because they saw in her activities the expression of the life of the World-Spirit. Blessed indeed is he who can feel this great joy of Nature's Life flowing through his veins, thrilling his pulses and throbbing his heart. To such a one has come a great joy; for, at the last, the wise know that,—

"The All is One, and all are part,
   And not *apart* as they seem to be;
And the blood of life has a single heart,
   Beating through God, and cloud, and Me."

Chapter XX.
Immanent Spirit.

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STATEMENT : SPIRIT is Immanent In all of its Creation, and In every part thereof; and In essence, nature, substance, and principle is identical therewith.

STUDENTS OF Truth are often so carried away with the almost absolute distinction between SPIRIT and its finite Creation that they lose sight of the essential fact of the Oneness and the Only-ness of SPIRIT , and of the fact that Creation is an *expression* of SPIRIT —SPIRIT in outward activity. Creation is not pure illusion, though many have so taught in absence of the view of the other side of Truth. It is the most real thing that can be, with the exception of SPIRIT -in-Itself. Creation is really SPIRIT -in-Manifestation, not a separate thing. Just as all Creation is in SPIRIT , so is Spirit immanent in all Creation. (By "immanent" is meant "remaining within; inherent; internal.") Therefore, Creation cannot be mere illusion or delusion. Though its forms are but phantasmal appearances, fading away even as they appear, its essence, nature, substance, and very being is Spirit itself.

The primary laws of thought hold that the essence, nature, substance, and very being of a thing remain the same, notwithstanding the difference of the forms, shapes, states, or conditions under which the thing occurs, presents itself, or appears. Also, that what is is always Itself and never not Itself. We have seen, also, that ALL that is in EVERY BEING is in SPIRIT .

SPIRIT IN CREATION .

From the above we see that all that is real in Creation must be *in* SPIRIT ; there is nowhere else it could be. As it is in SPIRIT , it follows that SPIRIT must be *in it* ; for SPIRIT *is* everywhere and in everything that is, by reason of the primary facts of its nature. More than this, the *real* essence, nature, substance, and very being of Creation, and all the parts thereof, must be actually and in fact naught but SPIRIT itself. There is nothing else but Spirit to be the real essence, nature, substance, and very being of Creation and all the parts thereof; and nothing else for Spirit to be, so long as there is Creation in existence.

SPIRIT IS ALWAYS SPIRIT .

Moreover, as SPIRIT is always SPIRIT and can never be anything else but SPIRIT , —as SPIRIT is always Spirit in essence, nature, substance, and very being, notwithstanding the infinite variety of difference in the forms, shapes, states, or conditions under which it occurs, presents itself, or appears in its Creation and all the parts thereof,—then it follows that SPIRIT is the INNER THING of the Cosmos, and that that which we call the Cosmos is merely the OUTER THING of SPIRIT . In this sense we see that not only is SPIRIT *immanent in* the Cosmos, but also that SPIRIT and the Cosmos, and all the parts thereof, are identical in essence, nature, substance, and very being.

THE TOTALITY OF SPIRIT .

We have seen that SPIRIT is Immutable and Indivisible, Changeless and Inseparable. Therefore, SPIRIT cannot *change itself* into the Universe; neither can it *divide itself* into the Universe. This being so, it follows that the Universe, and every part thereof, has as its essence, nature, substance, and principle, not only SPIRIT , but actually, verily, truthfully, and in fact the TOTALITY OF SPIRIT —All-Spirit. This is a stupendous idea, a magnificent conception, a startling and almost terrifying conclusion. But it is the inevitable report of trained and developed reason directed to the subject. It is the ultimate report of Reason regarding the nature of the Cosmos, which is the Creation of SPIRIT . The reason cannot escape from it. Being true to itself, it must so report.

The TOTALITY of SPIRIT is immanent in and identical with every thing, fact, detail, event, or activity of Creation.

It is most difficult for the average mind to assimilate this terrific report of reason. Such a mind must approach the fact very carefully, cautiously, and gradually. The reason may positively report a great truth, but it is often a long and tedious process to assimilate the truth thus reported by the reason. The mind must not attempt to "bolt" such a large portion of Truth as this, but must mentally masticate it, slowly swallow it, and then digest it gradually. It is necessary to "Fletcherize" the Truth; to allow it to "swallow itself" as it dissolves in the saliva of apperception; and, finally, to allow it time, quiet, and ease in its digestion. Otherwise the outraged mind may indignantly regurgitate it; or else, retaining it, may give its owner a severe attack of mental and Spiritual dyspepsia.

The Truth may be masticated by illustrations from previous experience. Apperception consists in assimilation of new perceptions with old ones. If the mind is given an illustration of some familiar experience, it will associate the new fact with it, and all will then be well. Therefore, let us consider a few familiar experiences as an illustration of this Truth.

familiar experiences as an illustration of this Truth.

ILLUSTRATION .

Everyone has a mind. Everyone creates ideas, images, and thoughts in that mind; Mental images, thought-forms, mental creations are always appearing in the mind. The mind is never inactive, on all of its planes, at any time, even in sleep. It is always creating, working, manufacturing, and everything in it is constantly changing, while the mind itself persists. And everything that is created in the mind is always associated with other creations that precede or follow it. The Law of Continuity and Association is ever evident and active in mental processes. The Law of Change is equally evident there. In fact, every law that we have seen to be manifest in the Cosmos may be seen in operation in the processes of the Mind.

We have seen that Mind creates thought-forms, images, *etc*. How? Does it take some of its own material, make up thought, and then set it adrift for itself? Apparently not. It is unthinkable that Mind can take material from itself, use it up, and set it adrift in this way. How, then, can it create thought? Simply in the way of mental appearance or presentation to itself. In some way different from anything else we see in Nature it is able to form *in* itself (not *out of* itself) thought-forms, mental images, etc., hold them up to its own inspection and consideration, and then dismiss them. And all the time Mind itself remains unchanged in essence, nature, substance, and principle. So far the illustration seems to "go on all fours" (as the lawyers say) with Spirit in Creation, does it not? Let us pursue it further and see whether or not it will continue to "work out."

IMMANENCE IN THOUGHT .

A leading authority says: "We are never conscious of any experience *separated or detached* from the mind.…*You yourself enter as a constituent into every mental fact of which you are conscious* . In other words, in being conscious of mental facts we are conscious of ourselves.…As you never know the act or state of experience apart from yourself, so you never know yourself apart from the act or state of experience.…The self of consciousness exists, not apart from, but as an element of the various experiences of which we are conscious." Is not this a good illustration of the immanence of the thinker in his thought-creations? Raise this idea to the Universal and have we not a fair working illustration of the presence of Creation in SPIRIT and the immanence of SPIRIT in Creation?

"CHARACTERS ."

But, you may object, this illustration may do very well so far as inanimate objects go; but how about living beings, persons with distinct "characters"? The mind does not *think* characters into being. Doesn't it? Consider a moment. Do not novelists, poets, and dramatists create "characters" in their mind? Do they not live themselves out in their characters? So real are these created characters that we feel as if they were real characters we have known; we weep over them and rejoice with them. But the characters would be nothing whatever unless the mind and life of their creators were in them. Othello would be nothing were it not for Shakespeare. Uriah Heap would be nothing were it not for Dickens. These Creators enter into their characters and impart life to them; they live through them, fool through them, act through them, speak through them. Note this: Just as these characters exist in the mind creating them, so does the mind creating them exist in and through the characters. The character is in the Creator; the Creator is in the character. Is Othello *himself* or his Creator? the Moor or Shakespeare? Is Uriah Heep merely the character who is "so humble, so very humble," or is he Dickens looking through Uriah's eyes and speaking through his lips? Where does the Creator leave off and character begin?

THE ARTIST IN HIS CREATIONS .

Moreover, the writer, poet, or dramatist frequently arrives at a knowledge of himself by the very creation of his characters. He knows himself by reason of them just as others know *him* by reason of *them* . The creative artist unfolds his own nature by reason of the unfoldment of his characters. What has been said here regarding the creation of characters in fiction, poetry, or the drama is also true—perhaps still more true—in the case of the painter or sculptor who *materializes* his mental creations. He not only lives through them, but he also gives to them objective form. When we view the Venus of Milo, we see the *soul* of the sculptor long since passed from mortal view; it lives in and through its creation. When we gaze at the inscrutable smile on the lips of the Mona Lisa, we are in touch with the soul of Leonardo da Vinci, the artist who lived several hundred years ago. These men not only created these characters, and lived through them, but gave to them objective shape and form and continue to live through their own material bodies. Yes, "characters" may be mentally created as well as mere forms, images, and abstract ideas.

But, you say, these are but figurative examples; these creations are not *real* ; they do not actually live and move and have their being in material form. True;

but give to the artist Infinity of Being, Absolute Power, and Infinite Substance of Mind, what would result? And remember that even finite man may work out his mental creations in matter by the use of his hands. Cannot Infinite Spirit so work it out *without the necessity of hands* , particularly if we stop to consider that the Substance of Universal Mind is the Ultimate Substance, the Substance of Substance? Could not such a Mind crystallize or congeal its thoughts into objective form if it so desired?

IDENTITY AND TOTALITY .

There is, however, one more point not as yet brought out in the illustration—the fact that the Totality of Spirit is in the smallest detail of the Manifestation. Going back to the illustration for a moment more, we may see that Mind cannot be *divided* ; it is a Whole. Therefore the Whole Mind is back of and immanent in the smallest thought. Not all of its *power* , perhaps, but all of its *being* . It was not *a part of* Shakespeare's mind that created Othello and was immanent in it; not *a part of* the mind of Dickens that created and lived through Uriah Heep; not *a part of* the mind of the unknown artist that created and lived in and through the Venus de Milo; not *a part of* the mind of Leonardo da Vinci that created and smiles through the countenance of the Mona Lisa. Mind, being immaterial, does not occupy space. It cannot be divided into parts. It is a Unity— Indivisible. Wherever Unity *is* at all, there must *all* of it be. It must always be regarded as a Whole. Here, too, we find the illustration sustains us.

But apart from the aptness and fitness of any finite illustration, the reason reports that all Creation must be in Spirit; that Spirit must be in all Creation; that the Totality of Spirit is back of, behind, and in every detail of Creation. For All-that-is is in Spirit. Spirit cannot be other than Itself and is always Itself. Spirit remains the same in its essence, nature, substance, and very being, notwithstanding the differences apparent in the forms, shapes, states, and conditions of its Creation—the phenomenal aspects in which it occurs, appears, and presents itself. And, finally, Spirit being Immutable and Indivisible cannot change itself into anything; not divide itself into anything. It thus follows that whatever is dwells and abides in the Totality of Spirit, and the Totality of Spirit *is immanent in it* and, at the last, *is identical with it* .

Here, then, have we arrived at the end of this stage of the Journey. Here we have attained the end of our Inquiry. We have found Ultimate reality for which we sought. We have found it at the very center of our own Being. Later we may learn how to Manifest it in our own lives; but first we must pause to fully assimilate the knowledge we have gained.

Chapter XXI.
Creative Power of Thought.

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WE HAVE seen that man is the expression of Spirit. Spirit is immanent in him in its totality. Man may express as much of the Creative Power of Spirit as he is capable of focusing and manifesting in conscious realization. The power of Thought is recognized by all students of psychology, mysticism, and occultism; but very few of the many theories advanced to account for the same are true. The majority endeavor to account for Thought-Power by means of physical analogies, such as thought-waves, thought-vibrations, *etc.* But the whole secret lies in the fact that man is a miniature edition of Spirit. He is the microcosm to the macrocosm of Spirit. The Law of Spirit is also the law of man's mentality. What Spirit does on the Infinite scale man may do on the finite scale.

The activities of Spirit are purely Creative. Spirit is forever and forever creating. Even the destructive activities of Spirit are really creative, for it is but a rearrangement of old materials in new forms. The old perishes to give birth to the new. The Law of Change is but an expression of the Creative Law which lies at the heart of the Will and Ideation of Spirit. Spirit is ever willing and desirous of expressing itself in creative activity. It loses no opportunity for so doing, and apparently welcomes any creative invitation on the part of man.

HOW MAN MAY CREATE .

Man, when he understands his Spiritual nature and possibilities, may direct the inner activities of Spirit along his own lines. He may do this through and by reason of the Ideative Powers of his Mind. Building up ideals and mental forms in his mind, and allowing the Will to flow in and through these, man is able to materialize his ideals and mental pictures in objective and material form. He thus becomes a miniature world builder, for every man's world is his individual universe. When man understands this, he is no longer the slave of circumstances, but becomes a Creative Master of Circumstance. From being the passive chessman on the board of life, he takes a hand in the game and makes moves on his own account.

We have given but a hint here of the "why" and "how" of the employment of the Creative Power of Thought by man. But in this hint is contained the secret of the entire field of the activities of Creative Thought which has attracted so much attention of recent years from the followers of the "New Thought" and allied movements. The hundreds of books written on the subject, with their often startling and bizarre theories, really seek to teach this one fact. One may study for years without finding the Master Key to the science of Creative Thought. But here it is given in a few lines: Manifest by Ideation and Volition— by Mental Images and Will—the Creative Spiritual Power which is immanent in you by reason of your Identity with SPIRIT .

RECOGNITION AND MANIFESTATION .

But man can manifest only in the degree that he really recognizes and realizes the Truth. More than a mere intellectual acceptance is required. Man must feel *in his very heart and soul* that Spirit is in him and he in Spirit; that, at the last, Spirit and he are identical in the totality of essence, nature, substance, and principle. This realization is often a matter of slow and gradual development. Man has been so hypnotized with the belief in his own separateness and inferiority that he fails to realize inwardly the Truth, even when he recognizes it intellectually. It is only when the Spirit in him wakes up to the fact that it is Itself in verity, truth, and fact in man; it is only then that man is able to exercise his Creative Power. But every step in that direction brings its reward and success. Every step on the Path of Attainment gives a better, higher, and clearer view of the surrounding mental country and man strengthens his Spiritual limbs by the exercise on The Path.

Man is like a young Spiritual giant,—he has not as yet learned his own strength. As he awakens to the facts of his being, then he discovers his latent powers, possibilities, and capabilities. Often this recognition comes to him only when he hears the call of another who has discovered his Inner Strength.

THE AWAKENED LION .

The Orientals have a fable which illustrates this: A lion cub strayed away from its mother and the rest of the brood, and, becoming lost, was adopted by a sheep which had lost her own lamb. The lion grew up with the sheep of the flock and never dreamed that he was other than a sheep. But finally one day on the crest of a neighboring hill appeared another lion, grown up, magnificent of build, and with great tawny mane. With sonorous voice, roaring proud defiance to the world, the visiting lion stood, vibrating the air with the strength of his call. The lion who had thought himself a sheep listened like one in a trance. Something within him was touched; something stirred within his inner being. A moment he paused, and then, sending forth an answering roar, which shook the very hills around him, leaped off to join his brother on the hills. *He had discovered that he was a lion!* Something like this happens at times to men and women, when they hear the note of some one who has discovered the Mastery of Being within himself, and who sends forward the Message of Spirit to his brothers and sisters on the plains among the sheep.

The awakened Spirit is roused to the recognition and realization of itself in man, and, as a great teacher expresses it, "it hews open the path, as the lightning flash splits the darkness,… dissolves doubts, cuts knots of chronic impossibility, melts circumstances, pierces shadows like a flash of glory, dashes through the jungle of appearances like the horn of the unicorn. It is the sword of the Spirit of truth, ‘the flash of the will that can.'"

In this perception, and this alone, is to be found the secret of Creative Thought of the mind of man. Make it your own, your very own. Let the warrior within you fight the battles of life for and through you, for he is your Real Self, the Abiding Spirit which is perceived as YOURSELF at the last.

MASTERY .

Man is Master of his Being in the degree of his recognition, realization, and manifestation of his Identity with Spirit. In the degree that he allows Spirit to unfold and manifest itself through him in the directions of Conscious Recognition of the Real Self,—which is Spirit,—so will be the degree of his Mastery. As Spirit awakens to self-consciousness within him, it will raise him up to as yet undreamed-of heights of attainment and mastery.

In the above few words is to be found the key to the demonstration of those who have awakened to the Something Within,—the experience of Inner Being, which has always been known to the wise of the race. Many have stumbled unawares upon this great truth of Being, and have manifested its power without being aware of the nature of the Something Within which has manifested its power and glory in their soul.

It is as if Spirit had been indulging in a dream, imagining itself to be John Jones or Mary Smith, and then gradually awakens to the realization that these are simply forms of disguise or masks used in the Dramatization of the Universe. The awakening Spirit gradually asserts itself and manifests its power as its true consciousness increases and grows clear. This, in effect, is what the evolving soul of man is doing. From simple consciousness it has passed on through many stages into self-consciousness, and is now proceeding to Cosmic Consciousness of its Identity with All of its identity with All.

Chapter XXII.
Identity with Spirit.

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STATEMENT : SPIRIT identifies Itself with those of Its characterizations which demonstrate their ability to consciously Identity themselves with It. The conscious recognition of such Identity by the Intellect constitutes the Perception of Truth; the conscious realization of it by the Intuition constitutes Illumination; the conscious manifestation and demonstration of it by Volition and Ideation constitutes the Mastery of Being.

THE MESSAGE OF TRUTH .

In the above statement is announced the Message of the Perception of Truth, of Illumination, of the Mastery of Being. It is the highest Message possible of delivery to man. *In it is contained the gist and essence of all esoteric and occult teaching.* Book after book may be written to elaborate and illustrate this Truth; but the essence ever remains the same, for it is the very TRUTH of TRUTHS .

THE PERCEPTION OF TRUTH .

In the preceding chapters we have sought to bring to the student the first stage of the conscious recognition of Infinite Identification—the conscious *recognition* by the Intellect, which constitutes the Perception of Truth. To this end the axioms embodying the highest report of the reason have been presented to you, and you have been invited to make them your own. The practice and habitual employment of the Axioms of reality will exercise and develop the Intellect to the point where *the absolute conscious recognition* of Spirit becomes a fact of your mental being.

But the above statement mentions the existence of two succeeding stages—that of conscious *realization* by the Intuition, and conscious *manifestation and demonstration* by Volition and Ideation. These are the stages of Illumination and Mastery, respectively. Let us now consider them.

INTUITION .

The statement announces that the conscious *realization* of the identity with Spirit by the Intuition constitutes Illumination. Let us pause a moment to consider what Intuition is and how one may realize Truth by means of it.

"Intuition" is defined as "direct apprehension or cognition; immediate knowledge, as in perception or consciousness involving no reasoning process; perception by the mind immediately and without the intervention of argument or testimony." The term was first used in the Scholastic Philosophy of many centuries ago, where it signified the means whereby man obtained a knowledge of God without the need of the reasoning faculties. It afterward passed into general philosophy, where it was used to indicate a supposed elemental knowledge of certain general facts and truths of the universe. In a closer usage it was employed to designate a supposed faculty of the mind, possessed by a favored few, which was superior to reason and which enabled its possessors to philosophize in a manner impossible to the common man who depended solely upon reason.

REASON VS. INTUITION .

Modern philosophy, however, and modern psychology in particular, have been inclined to deny the validity of the so-called Intuitive Faculties of man. It is now generally held that the so-called intuitions are the products of evolution and heredity and are akin to race-memory; in short, Intuition is held to be identical with instinct. Innate ideas are denied upon the same grounds. The general philosophic thought of to-day holds that reason is the only source of knowledge possible to man, and echoes the words of Jami, the Sufi poet:—

> "And first with Reason, which is also best;
> Reason that rights the wanderer, that completes
> The imperfect; Reason that resolves the knot
> Of either world, and sees beyond the veil.
>
> "For Reason is the fountain spring of old
> From which the prophets drew, and none beside.
> Who boasts of other inspiration, lies;
> There are no other prophets than the wise."

ESOTERIC TEACHING .

But in the occult and esoteric teaching of all ages there is ever found the insistent claim that man possesses certain faculties or powers of intuitive perception, not adapted to receiving reports of the objective world, but which may and do receive reports from one's own inner nature and being which are impossible to the sense organs or the perception arising therefrom. Such teachings hold that man is able to turn his mental gaze inward, as well as outward, and thus to obtain reliable and valid reports of his own inner nature and being, which may afterward be considered by the reason and deductions made therefrom. As we have said, philosophy and science have frowned upon this idea and have declared it to be but vain imagining. But there has recently arisen in the philosophical firmament a new philosopher of the first magnitude, who positively asserts the existence of Intuition in man and declares that there is a certain knowledge possible to man only through the exercise of Intuition, the reason being unable to explore the field of such knowledge. This philosopher of the revolutionary idea is Henri Bergson, whose work is now attracting the attention of the world of philosophy.

THE NEW PHILOSOPHY .

Bergson claims that Truth is known to man only through the interaction of Intellect and Intuition. He claims that Intellect informs us only regarding material things; Intuition informs us only regarding the inner nature and facts of life and being. He claims that the Intellect is a nucleus formed by a contraction or narrowing of the power of consciousness, and that around it is a fringe of more comprehensive consciousness; in the latter the power of Intuition lies. The Intellect, he says, has been constructed by the evolutionary life forces to serve the practical purposes of the creatures possessing it, and that its very limitations add to its usefulness in its own particular field. Bergson insists that the Intellect is neither supreme nor absolute, not even the *only* source of knowledge. Intuition is held not to be compared with the Intellect so far as the practical knowledge of the objective world is concerned, our practical knowledge being almost entirely intellectual. But in its own field Intuition far surpasses the Intellect and gives us knowledge utterly unknown to the latter. Bergson, however, claims that, while the knowledge reported by Intuition is perfect in its nature, it is limited in its scope. For, as he says, "There are things that the Intellect alone is able to seek but that *by itself* it will never find. Those things Intuition alone can find; but it will never seek them of itself."

THE SOMETHING WITHIN .

Schopenhauer, in advancing his conception of the World-Will, held that the Intellect can never understand or know the Will, the latter being more elemental

Intellect can never understand or know the Will, the latter being more elemental than reason. He held, however, that the existence of the Will as Ultimate Principle can be perceived in a unique way by turning the mental gaze inward; at the very center of being will be found the Will, and its nature may be understood only by a study of its activities within ourselves. The Hindu philosophers have always held that the Essence of Being—Spirit—may be perceived intuitively by turning inward the perceptive activities by the concentrated exercise of the Will. The pages of the writings of the mystics are filled with instances of the conscious intuitive perception of Union with God, or similar transcendental mental states. So common in the experience of the race is this mental phenomenon that it is everywhere recognized under the name of "Illumination."

MYSTIC ILLUMINATION .

By "Illumination" is meant the illumining or lighting up of the mind by an influx of new knowledge and perception. Those who have attained this stage of Intuition have been known as "The Illuminati," this title having been used by the Rosicrucians and other organizations of mystics. Illumination is generally held to be a strange, mystic experience or inrush of new knowledge. Such is the conception of the mystics, and such is the conception of the idea of "Cosmic Consciousness" of which so much has been heard during the past decade. This form of Illumination has been common in all phases of religious thought and practice, and even outside of religious bodies. Many of the Saints of all religions have recited instances of it; while, on the other hand, men like Tennyson and Whitman have testified to similar experiences. The underlying experience common to all those relating the strange happening is that of a sudden sense of "Oneness with God or Being." This sense of Oneness has been variously interpreted by the members of the several religious beliefs favored by those experiencing it, but its universality takes it out from creed interpretation or sect possession and raises it to a much more exalted plane. Maurice Bucke, in his work on "Cosmic Consciousness," claims that it is an inevitable result of the evolution of consciousness in the race, and that all the race eventually will experience it, although at present only a few advanced individuals know it in consciousness. He claims that just as mere sensation was succeeded by simple consciousness, and this later by self-consciousness, so will the latter be succeeded by this universal consciousness in which the individual is consciously identified with the All.

INTELLECTUAL ILLUMINATION .

Apart from these instances of mystic experiences, many careful, conservative, thoughtful men of philosophic tendency and temperament have experienced a gradual unfoldment of some inner faculty of the mind which brought to them a *consciousness* of an identity with an Underlying Something which they found at the very center of their being, and which was recognized as being something far more elemental, fundamental, and real than the Intellectual Self or Ego. This experience would seem to be analogous to that asserted by Schopenhauer, who asserted that the consciousness of the Ego or "I" of each individual is in reality the "consciousing" of the point of connection or identity with the World-Will, or Spirit. This experience is not the mystic, ecstatic "Union" of religious devotees or poets, but rather the calm "awareness" of the philosophic temperament. And instead of being regarded by those experiencing it as a supernatural or transcendental happening, it is treated as a valid and natural report of some form of inner perception, and is then passed on to the reason for classification and deduction.

"SEEING" AND "FEELING ."

The statement makes the distinction between the *recognition* by the Intellect and the *realization* by the Intuition, the first resulting in the Perception of Truth and the latter in Illumination. The distinction may well be considered in the terms of certain esoteric teachings in which the recognition by the Intellect is considered as the "*seeing* " phase of perception, and the realization by the Intuition as the "*feeling* " phase of the perception. The real, full, perfect, and complete Knowledge of Truth comes only from the combined report of Intellect and Intuition—the *recognition* joined to the *realization* . It is only when one both "*sees* " and "*feels* " the Truth that he *knows* the Truth. "Seeing" without the accompanying "feeling" is cold and unsatisfying, the intellect never satisfying the inner longing for Truth; while "feeling" without the "seeing" is likewise unsatisfying, except perhaps to the poet or religious enthusiast, for the outraged Intellect voices its disapproval and gives its owner no peace. It is only when the Intuition and Intellect join hands, when they stand side by side and see the same Truth, that the entire mental being is satisfied and finds peace.

THE COMING OF PEACE .

Some of the wisest of the race, in the older schools of esoteric teaching, have insisted that the only *satisfying* Illumination is that of "The Illumination of the Intellect by the Intuition," when the power of Intuition is admitted to the Intellect and runs freely over its wires and brings the glow to the lamps of reason. Then and then alone comes that satisfying peace, that calm of "seeing" and rest of "feeling," that "peace which passeth all understanding."

Illumination is the clearing away of the smoke of illusion from the tear-stained eyes of the individual, that he may see what he is in his Real Self. He then perceives not only that he lives and moves and has his being in Spirit, but also that Spirit, in its Totality of Being, lives and moves and has its being in Him. Illumination comes gradually to some, instantaneously to others. It comes to no two alike. It calls men and women in the field, the workshop, the kitchen, as well as in the palace or in the parlor. It respects not position nor condition. It ever calls its own to it. "When the pupil is ready, the Master appears." "Wheresoever I go mine own await me." "Wheresoever I pass mine own know my footsteps and follow me." As a great teacher has said: "And the prophecy is this: That those who shall devotedly and sincerely adopt the message of truth, rationally interpreted, must inevitably perceive the truth, realize the truth whereby immortality, satisfaction, and freedom are secured."

NIRVANA .

An authority, speaking for the Buddhist conception of Spirit, says: "There is a Japanese proverb which says: ‘There are many roads up to the mountain, but it is always the same moon that is seen from the top.' The Japanese themselves, with a liberality worthy of imitation, apply this saying to different forms of religious belief. The mountain may well typify matter, and the summit the highest point on which a climber can stand and maintain his separate individual existence in terms of consciousness drawn from the material world. This peak may be accessible by any religion or without any religion; but Buddhism and its genetically associated systems look beyond. The mountain top is the apotheosis of personal existence, the highest form of consciousness that can be expressed in terms of separate individuality—a sublime elevation where many a pilgrim is content to pause. Below him are the kingdoms; above him are the stars; the kingdoms and stars alike are his. But it is not the end. Deeper than the kingdoms and higher than the stars is the sky that holds them all. And there alone is peace, that peace which the material world cannot give, the peace which passeth understanding trained on material things, infinite and eternal peace, the peace of limitless consciousness unified with limitless will. That peace is NIRVANA !"

REST FOR REASON .

Another authority says: "As knowledge and wisdom increase, as our eyes are

Another authority says: "As knowledge and wisdom increase, as our eyes are opened more fully to the eternal verities, as we more fully realize the marvelous wonders of the Universe, and as we shall be in better accord, we may finally come to recognize that ‘our consciousness of God is only a part of God's consciousness of himself; all bodies modes of infinite extension, all souls modes of infinite thought.' And as we see more clearly and feel more vividly that ‘we are inherent parts of its glorious Unity, we may hope to reach that ultimate real principle of knowledge and being without which there can be no rest for reason, or Unity in the Universe.'"

A poet of our Western land has voiced this truth forcibly in the following lines:

"ILLUSION .

By Ella Wheeler Wilcox.

"God and I in space alone,
   And nobody else in view.
And "Where are the people, O Lord," I said,
"The earth below and the sky o'erhead,
   And the dead whom once I knew?"
"That was a dream," God smiled and said,
   "A dream that seemed to be true;
There were no people living or dead;
There was no earth and no sky o'erhead;
   There was only Myself and you."
"Why do I feel no fear," I asked,
   "Meeting you here in this way?
For I have sinned, I know full well;
And is there heaven, and is there hell,
   And is this the judgment day?"
"Nay! those were dreams," the great God said,
   "Dreams that have ceased to be;
There is no such thing as fear or sin;
There is no YOU —you never have been;
There is nothing at all but Me!"

AVATARS OF THE ALMIGHTY .

Harold Bolce, in his series of articles in the *Cosmopolitan* a year or so ago, said: "And now that man has discovered that there resides in his nature a Spirit or energy that is divine, the colleges say, and that he can summon it to work his will, the potency and future operations of this force no man can compute. Science has found a way through psychology to God; the opportunities for the race, through invoking in the human consciousness the brooding Spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, that *man is God made manifest* . And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors therefore stand as the exponents of the teaching that *man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course* . Not merely in religious rhetoric, but in reality, the schoolmen say, is *man the avatar of God* . Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe, who said: ‘Think that the sense of individual identity will be gradually merged in the general consciousness; that man, for example, will at length attain that awfully triumphant epoch *when he shall recognize his existence as that of Jehovah!* … This is not an atheistic banishment of God and His holy angels, but is, on the contrary, the enthronement of a new Jehovah—*a God that has become conscious and potent in the human mind* .'"

THE PROMISE .

Passing on from this consideration, we call your attention to the promise contained in the first lines of the statement given at the beginning of this chapter: "Spirit identifies itself with those of its characterizations which demonstrate their ability to consciously identify themselves with IT ."

The importance of this Message is at first overlooked by many who read the words. It is really a Promise and a Message that Spirit will identify itself with those who recognize their identity with it. In the degree of the recognition and realization of the Identity by the individual, so will Spirit identify and manifest itself with and through the individual. As man begins to realize what he really is, he begins to be able to manifest that reality and being through his individual channels of expression. And, accordingly, there begins that "conscious manifestation by Volition and Ideation which constitutes the Mastery of Being."

THE MASTERY OF BEING .

When man discovers his Identity with Spirit he begins to manifest Creation on his own account. No longer a passive instrument, tool, or chessman in the Cosmic Life, he becomes a Center of Creative Power in himself. It is true that he sees the phenomenal world for what it really is; he sees that prizes and rewards of life are mere baubles and trinkets; and he strives no longer for them *for themselves* . But, in place of the old illusion, he sees a Creative Purpose in the Cosmic Activities, a Meaning in the Universal "Becoming," and he smiles and takes his place again on the Stage of Life, playing his part willingly, cheerfully, confidently, and understandingly. His peep behind the scenes does not interfere with his characterization and the portrayal of his appointed part; on the contrary, he plays his part all the better by reason of his knowing. He loses all fear of death; he fears neither Life nor Death; neither does he seek Death nor avoid it. He seeks neither participation in nor renunciation of Life; he simply *lives* , for *to live is the object of Life* .

As the sense of his real nature and being dawn upon him, the sense of his powers begin to manifest in his consciousness. He soon learns that his Ideation and Volition are real—the same powers with which the universe is created and manifested. He finds that his Ideation, when vitalized with his Volition, materializes and takes on objective reality. He finds that his Ideals tend to become Real. He discovers that circumstances, environment, conditions, and states may be created for himself—first the sense of Identity and the belief in its power; then the Ideative Picture in the mind; then the Volitional Activities of the Will; then the Objective Manifestation. Thus does man become a Creator and build for himself a miniature universe with himself as a center.

But (and this must always be remembered) man must never allow himself to become entangled in his Creations; he must see them always as Creations and must never permit himself to become hypnotized by the delusion of their ultimate reality. There is always the danger of taking one's own creations too seriously, just as the world is hypnotized into accepting its own mental creations as realities. The Master of Being must needs learn to detach himself from his creation, and, figuratively, to stand aside and see himself act and play his part among his creations. Mastery requires the eyes to be kept clear of the stinging smoke of illusion. The Master of the Show must never allow himself to become carried away by the action of the play, lest he become the victim rather than the victor. These may be strange words to the ears of many, but those whose ears have awakened by the Song of Life will readily understand them.

PARTING WORDS .

And now, students, friends, and fellow-travelers on The Path, we come to the time of temporary parting. *You will never be the same as you were before you studied this book* . You have "built thee more stately mansions" of thought and will continue to build,—

> "Till thou at length act free,
> Leaving thine outgrown shell by Life's unresting sea."

You may not have accepted the Message, nor have perceived the Truth sought to be expressed in these lessons. But the Spirit of them will remain with you. For no one who embarks on the Quest for Truth ever is able to permanently relinquish it nor to forsake The Path. He may turn away from it, or seek to retrace his steps, and for a time will seem to have left it behind forever; but sooner or later again will the hunger for Knowledge, and the thirst for Truth, be felt. Again will the Sound of the Message penetrate to the ear, and again the Pilgrim will resume The Path. As Whitman says: "My words will itch in your ears till you understand them." Once a Truth-Seeker, always one!

"Om, Mani Padme, Hum!"
Finis.

Memory Culture: The Science of Observing, Remembering and Recalling

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Chapter I.
The Subconscious Storehouse.

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Treating of the great subconscious region of the mind, lying outside the field of consciousness, which region is the home of the memory, the storehouse of impression received through the senses—The relation of the memory to this great storehouse is discussed, and numerous examples and illustrations are given, showing that nothing is ever forgotten, and how apparently forgotten facts may be recalled under certain circumstances—Our impressions lie hidden in the deep recesses of the subconscious mentality awaiting the hour of their voluntary or involuntary revival—The study of this chapter wiil throw new light on the subject of Memory Culture.

WE CAN form no clear conception of the nature of memory, or of the rules governing the faculties of remembrance and recollection, unless we understand something about that great region of the mind known to psychologists as the subconscious field of mentation. It was formerly taught that the mind was conscious of all that went on within itself, but the advanced thought of the age now recognizes that consciousness forms but a small part of the total of mental processes. Subconscious ideas, impressions, sensations and thoughts play a most important part in the world of thought. It is now understood that in every conscious act there is much that belongs to the region of the subconscious. In every conscious act there is a background of subconsciousness.

Back of the field of consciousness lies the great region of subconsciousness. This subconscious region contains many mysteries which are engaging the attention of psychologists and other thinkers, the results of whose investigation and labors are exercising an important influence on the thought of the age. It has been estimated that less than ten per cent of the mental operations of every day life are performed on the conscious plane, the balance of the work being done in the great subconscious regions of the mind. That which we call conscious mentation is but the peaks of submerged mountains, the vast body of the mountains being hidden by the waters. We are as if in a forest in the darkest night, our lantern casting around us a little luminous circle, beyond which is a large ring of twilight, and still beyond this is absolute darkness. And in this twilight, and in this darkness, work is being done, the results of which, when necessary, are pushed forward into the circle of light which we know as consciousness.

Memory is primarily a function of our subconscious mentality. In the great subconscious region lies the great storehouse of Memory. From the moment we receive an impression, until the moment when it is again brought into the field of consciousness, the subconscious faculties are at work. We receive and store away an impression—where do we store it? Not in the conscious region, else it were always before us— down in the depths of the subconscious storehouse is it stored, placed among other impressions, often so carelessly that we find it almost impossible to find it when again we need it. Where is it kept during the years that often intervene between the storing away of an impression and its subsequent revival? In this great storehouse of the subconscious. What process is employed when we wish to recall an impression? Simply an order going forth from the Will, bidding the workers in the subconscious warehouse to find and bring into the light the impression laid away so long ago. And in the degree that these workers have been trained to do their work and accustom themselves to their task, do they succeed in intelligently obeying the orders of the Will. And in the measure that they have been taught to carefully store away the things committed to their charge, and to carefully note the locations of the treasures committed to them, are they apt and quick in bringing them to light when they are bidden.

Consciousness cannot be regarded as synonymous with mind. If we treat consciousness and mind as coextensive, and discard the idea of the subconscious field of mentation, we will beat a loss to explain where, during a particular conscious state, all the rest of the mind is; where are all the other bits of mental furniture other than the particular piece then in use. The field of consciousness at any particular moment is very limited, and reminds one of looking through a telescope or microscope where he sees only that which is within the field of the instrument, all outside of that field being as if it did not exist, for the moment. The mind is constantly filled with ideas, thoughts, impressions, etc., of which we are totally unconscious until they are brought into the field of consciousness.

It is believed that every impression received—every thought that we evolve —every act that we perform—is recorded somewhere in this great subconscious storehouse of the mind, and that nothing is ever absolutely forgotten. Many things that have been apparently forgotten for years, will come into the field of consciousness when summoned there by some association, desire, need or stress. Many mental impressions probably never will be brought again into the field of consciousness, there being no need for such bringing forth, but will remain in the subconscious region silently but powerfully molding our thoughts, ideas and actions. Other impressions will lie hidden in the deep recesses of the mind, awaiting the hour of their renewed use, just as future light and heat lie hidden in the coal in the uncovered strata of the earth’s surface, awaiting the time when it will be brought forth for use.

We are at any one time conscious of but a very small part of what is stored away in the mind. Many things which seem to have been forgotten, and which we have often endeavored to recall, will at some time come apparently unbidden into the field of consciousness, as if of its own accord. We often try to recall a thing, but it proves elusive, and we cease our efforts, but after a time, suddenly, the idea flashes forth right in the glare of consciousness. It would seem that our desire for recollection often starts into operation the silent workers of the subconsciousness, and long after, when we have almost forgotten the desire, they return triumphantly dragging the desired impression with them. Then again, a chance word of another may open up vast fields of memory, of whose existence we may have long since lost sight. Often in a dream we will see long forgotten faces, hear and recognize voices whose tones had faded away many years ago. Many events which have been so completely forgotten that no effort of the will seems able to recall them, still seem to be firmly imbedded somewhere in the subconsciousness, and some extraordinary stimulus, strain, or physical condition brings them forth as fresh and vivid as the impression of yesterday.

Persons in the delirium attending fever will often speak of things which they had entirely forgotten, and of which they failed to recall a single particular after their recovery, but which, upon investigation, proved to have actually occurred in their childhood or youth. It is stated that a drowning man will often recall the events of his past life, and many interesting experiences along this line are related in the standard works on the subject of psychology. Sir Francis Beaufort after being rescued from drowning, stated that “every incident of my former life seemed to pass before my recollection in a retrograde succession, not in mere outline, but the picture being filled up with every minute and collateral feature, constituting a kind of panoramic view of my entire existence.”

Coleridge relates the tale of a young woman who could neither read nor write, who, being seized with a fever, began talking in Latin, Greek and Hebrew. Whole sheets of her ravings were written out, and were found to consist of sentences intelligible in themselves, but having slight connection with each other. Of her Hebrew sayings only a few could be traced to the Bible, and most seemed to be of Rabbinical dialect. The woman was grossly ignorant, and all trickery seemed out of the question, and she was generally believed to be possessed of a devil. A physician who doubted the theory of demoniacal possession, determined to solve the mystery, and after much trouble discovered that at the age of nine she had been cared for in the household of an old clergyman. The clergyman was in the habit of walking up and down a passage of the house into which the kitchen opened, reciting to himself passages of the

Rabbinical writings, and quotations from the Latin and Greek Fathers. His books were examined and every passage which the girl had uttered was found to be therein contained. The fever had caused the subconsciousness storehouse to bring forth some of its oldest treasures.

Carpenter relates the story of an English clergyman who visited a castle of which he had no recollection of having ever seen before. But as he approached the gateway he became conscious of a very vivid impression of having been there before, and seemed to not only see the gateway itself, but donkeys beneath the arch, and people on top of it. He was much wrought up over the matter, and some time afterward inquired of his mother whether she could throw any light upon the subject. She informed him that when he was a little child of but eighteen months of age, she had gone with a large party to that particular castle, and had taken him in the pannier of a donkey; that some of the people took their lunch on the roof of the gateway, while the child had been left below with the attendants and donkeys. On the occasion of the second visit the sight of the gateway brought up all the old childish recollection, although it seemed like a dream.

Abercrombie relates the story of a lady dying in a house in the country. Her infant daughter was brought from London to visit her, and after a short interview returned to town. The mother died, and the infant grew into womanhood without the slightest recollection of her mother. When she was a middleaged woman she chanced to visit the house in which her mother died, and entered the room itself, although not knowing it to be the one in which the mother had passed away. She started upon entering the room, and when a friend inquired the cause of her agitation, said that she had a most vivid recollection of having been in that room before, and of the fact that a lady who lay in that corner, and who seemed to be very ill, had leaned over her and wept. And so the impression stored away in the subconscious storehouse of that baby brain, had remained there unknown, until its owner had grown to middleage, when at the sight of the room the impression was revived and memory gave up some of its secrets.

There are the best possible grounds for asserting that nothing is ever absolutely forgotten, once it has been impressed upon the mind. No impression, once recorded, ever ceases to exist. It is not lost, but merely becomes obscure and exists outside of the field of consciousness, to which however it may be recalled long afterward by some act of the will, or some association, according to the circumstances of the case. It is true that many impressions are never revived, either by volitional effort or involuntarily through association, but the impression is still there and its influence is manifest in our act and thoughts. If we could reach the depths of the subconscious mentality, we would find there every impression ever received by the mind — records of every thought that had every impression ever received by the mind— records of every thought that had ever been born to us—the memory of every act of our life. All these things would be there— unseen but exerting a subtle influence over us. We are what we are today, because of what we thought, said, saw, heard, felt and did yesterday. Man is a composite of his yesterdays. There is not a single thought or act or impression of our past life that has not had its influence in fixing our present intellectual and moral condition. Our opinion and thoughts today are largely the result of a long succession of little experiences of the past, long since forgotten, perhaps never to be recalled.

In other chapters of this book, we will take up the subject of training the subconscious faculties, to carefully store away, to remember the location of what they take in charge, and to quickly find and bring forth, at the behest of the Will, the desired thing. We will see that the memory is capable of infinite improvement, training and culture. When we realize that nothing is absolutely "forgotten," we begin to see the great possibilities in the direction of improvement in the art of receiving impressions, storing them away, and recalling them. We will see that the more clearly we impress upon the subconscious mentality, the more carefully we store away that impression, the more easily will we be able to bring it again into the field of consciousness. And we will see how wonderfully the subconscious workers may be trained to seek and find that which we want—how we may direct them as we would any others subject to our orders.

Chapter II.
Attention and Concentration.

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Treating of the law of psychology that the intensity of the original impression determines the degree of future remembrance or recollection, and that the intensity of the original impression is proportionate to the attention given the subject or object producing the impression—Showing how the subconscious mentality stores away the impressions received, and how those which are carefully stored away may be more easily found and brought into the field of consciousness. Examples and illustrations are given, and the matter of attention, interest and concentration is discussed in their relation to Memory Culture.

IT IS a law of psychology that the intensity of the original impression determines the degree of the future remembrance or recollection, and that the intensity of the impression is proportionate to the attention given the subject or object producing the impression. The experiences which leave the most permanent and intense impress upon the mind are those upon which the highest degree of attention has been bestowed. Some authorities go still further and hold that attention to the matter in hand is the most important intellectual habit possible to man, and that every man has within him the power to develop a certain degree of genius by developing the power of concentrated attention, which power is capable of almost infinite augmentation by resolute practice. It has been said that it is the different degrees of attention, rather than any difference in the abstract power of reasoning which constitutes the great differences noticeable between the minds of different individuals, and that attention constitutes the better half of all intellectual power.

The subconscious part of the mind stores away all impressions received through the senses, whether or not attention is bestowed upon the subject or object, but as such impressions are not ordinarily subject to conscious recall through the memory, they are of very little use to us in the field of consciousness, and for this purpose are practically as if they did not exist. So, for our purpose, we may assume that without at least some degree of attention no durable impression is stored away. In this sense we may say that it is not sufficient that an object transmit an impression through the avenue of the senses to the brain, but that in order that a thing be remembered attention and consciousness are necessary at the time of the primary impression.

To illustrate the difference between conscious attention and the mere receiving of impressions through the senses, let us imagine ourselves in a busy street in Chicago. Thousands of objects present themselves to our vision street in Chicago. Thousands of objects present themselves to our vision—thousands of sounds are transmitted to our brain through our organs of hearing—our sense of smell is receiving impressions—our sense of feeling is likewise doing its work as persons are coming in contact with us or we are brushing up against objects. In the midst of this confusion of sights, sounds, smells, feelings—with every avenue of sense impression open and receiving such impressions, we may be intently occupied with one particular sight, one sound, or even a thought—and all else that is going on around us is as if it were not. And all that we can readily remember of that particular moment is the one thing at which we were intently gazing—the one thing to which we were intently listening—or the particular thought occupying our mind at the moment.

A great proportion of the things we see, hear and feel, are almost immediately forgotten, because we have given them but a trifling degree of attention. It is said that poor memory is practically poor attention, and that the habit of careless observation is the twin of deficient memory. We refer to this phase of the subject in other parts of this book, and give instruction and exercises for the cultivation and development of the attention.

There have been differences of opinion regarding the question of whether or not one can give his attention to more than one object at the same time. The best authorities now seem to agree that the mind can actually attend to but one thing at a time, but it is able to move from one object to another, to and fro, with wonderful rapidity, which leads one to suppose that he has been directing his attention to two or more objects at the same time. Some very busy men are credited with the ability to do two or more things at the same time, but it is held that these men have simply developed an ability to glance from one thing to another with the greatest rapidity. Granville, speaking of this practice, says that it is “a sort of mental trapezeflying, wherein the performer often gets an ugly fall, and may be permanently disabled.” Bain sums up the matter when he says: “The fact never to be forgotten is that the human mind can attend to only one thing at a time, although it may shift the attention very rapidly, and thus overtake two or more things by turn.”

When the mind is concentrated upon one subject or object, it is often oblivious to other sights and sounds which ordinarily would attract its momentary attention. Thus one who is engrossed in some particular thing may be oblivious to persons passing through the room, or to the striking of a clock within a few feet of him. The writer has noticed scores of people reading in the Chicago Public Library, apparently oblivious to sights or sounds or the passage of time. They would be so engrossed in their books that others might take, or rise from, seats beside them, and they would not notice it, and would not realize that it was closing time until politely tapped on the shoulder and asked to vacate their chair. We have known persons to be so engrossed in “daydreams” that they would ride several stations past their destination on the elevated railroad or train. In the midst of battle, wounds are frequently unfelt for the time being. It is related of Henry Clay that wishing to speak on an important subject but a short time, he requested a fellow member to stop him at the expiration of the time fixed. He became so much engrossed in his speech that his friend could not get his attention, although at last, in desperation, he pushed a large pin in Clay’s leg, several times. Clay paid no attention to the pin prick, but continued his speech for a long time after, and felt no sensation of pain although the pin drew blood; He stated afterwards that he was not conscious in the slightest degree to the friend’s attempts to attract his attention, and, in fact, severely rebuked the friend for inattention to his request. It is said that a noted French writer became engrossed in his work on the morning of the massacre of St. Bartholemew, and was totally unaware of the carnage going on under his window. It is related that an Italian scientist became intensely interested in his experiments, and was not conscious of the battle going on in the streets of the town, and when at nightfall he emerged he was amazed to find Napoleon’s troops occupying the city, and that the Austrian troops had vacated possession. It is said that Socrates once volunteered for a campaign, but becoming engrossed in a philosophical speculation, he stopped still and continued in a standing position for hours, and when he had solved the problem he found himself standing alone in the plain and the entire army several hour’s march away from him.

If one wishes to devote his closest attention to a subject, he should, if possible, choose a time and place where and when his mind will be free from outside impressions. If you desire to interest a friend in an important matter, you would not seek him when he was occupied with other things, and would never dream of submitting the matter to his attention when he was in the midst of other business. You would wait until you could find him comparatively free from other interests, feeling sure that you would then get an attentive hearing. It is only men who have developed the power of concentrated attention who can drop one subject entirely for the moment, and give their undivided attention to a new subject. Of course, the memory follows the attention, and those things are best remembered of which the impressions are received when the mind is at ease and not otherwise employed.

Undivided attention will give remarkably clear impressions, and vastly increases the power of the faculties and gives them a strength which they ordinarily would not possess. A pain becomes more noticeable when the attention is directed toward it. It has been noticed that when the attention is firmly directed to any particular portion of the body, a sensation is often experienced at the part. And it is now conceded that the circulation can be increased in any organ and part of the body by increased attention directed there. If we wish to obtain the fullest and clearest impressions of an object or subject, we should concentrate our attention upon it. Concentration can, of course, be greatly increased by intelligent practice.

Men of great intellectual power are noted for their developed power of attention, and on the other hand, imbeciles and idiots are almost destitute of concentrated attention. The great man's mind, consequently, is stored full of strong, intense impressions, which he brings into the field of consciousness in his everyday work, while the man of deficient attention has but a small stock upon which to draw, and he consequently fails to manifest force and resourcefulness.

What we know about things is simply what we remember about them. This being so, one's knowledge is dependent entirely upon his memory. And as his memory is dependent upon his attention, then attention is the prime factor of knowledge. It will pay any man or woman to develop his or her power of attention. Learn to do one thing at a time, and to do that thing the best you know how. By giving a thing our attention and interest, the task or study will become pleasant and we will be able to do it well. And we will learn all that is to be learned about it. And we will remember what we have learned. Well has Chesterfield said: "There is time enough for everything in the course of a day, if we do but one thing at a time; but there is not enough time in a year if you try to do two things at a time." And Lord Burleigh backs him up, saying: "The shortest way of doing many things is to do one thing at a time." When we are attending to business, let us attend to it; when we are taking our rest or play, let us not allow a thought of business to enter. Let us love business at the office—let us loathe it at home.

Apparently opposed to the above theory of concentrated attention is the fact that many persons are able to do their best thinking when engaged in some light occupation such as light sewing, knitting, cutting the leaves of a book, looking idly at pictures, smoking, etc., but this apparent exception only proves the rule, the explanation being that the attention wandering from the main thought falls naturally upon the lighter occupation which makes only a minimum demand upon it, and which consequently does not distract the attention to any extent from the main point. The lighter task, in fact, may give the mind a little rest between thoughts. Therefore, if you find it difficult to concentrate your attention upon the subject or object before you, it may help you to take up some light task at the same time. But let the "side" task be light, as any important side issue would invariably divide the attention.

In studying the subject or object we may get the best results by directing the attention to the various details in succession, rather than by giving our attention to the thing as a whole. We get the best impression of a thing by our powers of analyzing and abstraction. We can make but little progress in intellectual work without exercising this power of analysis. We can best know a thing as a whole by knowing its parts separately. As Dr. Hering says: “Specialization is the mother of proficiency.” Before one can learn and perform a complicated motion, he must first learn to perform each component part of that motion. When he knows how to perform each part, he knows how to perform the whole. And the same principle applies to intellectual perception and acquisition of impressions.

To those who have not been in the habit of concentrating or placing the attention firmly upon an object or subject, the task of forming the new habit will prove difficult and tiresome. But practice will make perfect, and after a time it will be found that the attention will be directed almost automatically, and without effort. All of the desirable qualities of the mind, referred to in these chapters, may be so developed by practice that they will almost unconsciously manifest when needed. Concentrated attention will be given when the subject demands it. Mental analysis likewise. Once establish a mental habit, and the mind will thereafter follow it. Clear away a mental path, and the mind will thenceforth travel it. The secret of attainment in Mental Development is practice and gradual improvement.

Chapter III.
Acquiring Impressions.

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Treating of the laws governing the acquiring of impressions—How impressions may be clearly received and retained—The difference between voluntary attention and involuntary attention—How sense impressions are received—How the senses may be trained to readily receive and store away impressions—The necessity of careful observation, etc., etc., etc.—Numerous illustrations are given showing the wonderful degree of perception, observation and memory attained by persons in all ages and countries, by careful and intelligent practice—Remarkable instances and interesting anecdotes are given to illustrate the subject discussed in this chapter.

AS WE have explained in a preceding chapter, the subconscious function of the mind receives every impression presented to it, and stores it away in its enormous storehouse. But there is a very great difference in the nature of the impressions received. Some are very vivid and strong; others fairly so; and others very faint and indistinct. The strength of the impression depends upon the interest bestowed upon it by the mind at the time of its occurrence, and the amount of voluntary attention bestowed upon it. A thing of interest, or a thing to which one has given attention, registers an impression much stronger than one exciting little or no interest or attention, and the record is much more easily recalled when it is needed.

Adhering to our illustration of the subconscious storehouse, we may say that the attention given to a thing reaching the mind through the medium of the senses determines the size and shape of the thing to be stored away. And the interest awakened at the time of the impression gives the color to the impression. Remember this: The attention determines the size; the interest determines the color.

When one wishes to bring to light an article stored away in the storehouse, he finds it much easier to find a large article than a small one—much easier to locate one of a fiery red color than one of a neutral tint. This is true whether the goods are stored away carefully and systematically, or carelessly and without order. The careful and orderly keeping of stock, of course, greatly facilitates the finding of a desired article, but the size and color make the thing itself more conspicuous.

Frequent recalling or handling the article not only tends to acquaint the storekeeper with the location of the article, but also adds to its size and color, as each time it is brought out, a certain amount of attention and interest is bestowed upon it. Attention has been defined as “the focusing of consciousness.” Consciousness may spread itself over a number of objects, just as the sun spreads its rays over countless things, or it may be focused upon a particular object, just as the rays of the sun may be concentrated, by the means of a glass, upon a single point. It is readily seen that the degree of attention is the measure of the impression made upon our subconscious mentality.

Attention has been divided by psychologists into two classes, i. e., involuntary and voluntary. The involuntary attention is that which is focused with a minimum of effort, or with apparently no effort at all on the part of the Will. Voluntary attention is that which is focused by an effort of the Will. The lower animals and undeveloped man have little or no voluntary attention, but the involuntary attention is there in full force. Developed man manifests a high degree of voluntary attention, the faculty of developing the same seeming to be one of the great differences between Man and the lower animals, the degree of voluntary attention indicating the stage of development of the man. Many men scarcely progress further than the border line of voluntary attention.

Involuntary attention is the birthright of the lower animal and man, in varying degrees. Voluntary attention is the result of development of the Will. In the lower animals, young children and undeveloped man, an object must be interesting to hold the attention for more than a moment. The developed man is able by an effort of the Will to direct his attention to an uninteresting object, and hold it there until he has conveyed to his mind the desired information regarding it. And he, likewise, is able to turn his attention from a most interesting object to one that is dull and uninteresting, all by the power of his Will. It is true that the developed man finds something of interest in nearly every object or subject, which renders it far easier to focus the attention than it would be in the case of the undeveloped man who sees nothing of interest in the same object or subject. The developed man also has the faculty of shutting out unwelcome subjects and objects from his attention—his field of consciousness. He uses his Will to accomplish this result, the process being similar to that by which he focuses his attention upon an uninteresting object or subject. The undeveloped man, having scarcely any voluntary attention, is almost at the mercy of outside impressions, and is practically in the position of the child who, viewing the passing circus parade, forgets himself, home and parents for the time being, and follows the procession until he is lost.

Impressions are received through the medium of the five senses. The senses may be divided into two classes, Direct and Indirect. The Direct senses are those conveying impressions to the brain direct, and are severally known as Feeling, Tasting and Smelling. In the exercise of these senses the person comes in contact with the object producing the impression, the contact being apparent in the case of Feeling and Tasting and less apparent, but none the less real, in the case of Smelling, in which case the minute particles emanating from the object come in contact with the olfactory nerves. The Indirect senses are those conveying impressions to the brain indirectly, and are, known as Seeing and Hearing, in which cases the impression reaches the brain through the medium of light and sound waves, respectively.

The impressions conveyed by the Direct senses are not readily recalled by the memory, while those obtained by the Indirect senses are readily recalled, and a very high degree attained by intelligent practice. For instance, one cannot easily recall the precise taste, smell, or feel of an object, although he can distinctly recall the act and time of the tasting, smelling and feeling, and all the circumstances connected with it. But the mind indelibly registers the impression of the tasting, smelling" and feeling so that it may be recognized when it again occurs. This faculty of recognition may be highly cultivated or developed, as in the cases of teatasters, wine experts, wool sorters, etc., in which instances the senses of Tasting, Smelling and Feeling are highly developed, and the memory of previous impressions readily recalled in its most minute details the instant the new impression reaches the brain. But it is difficult to recall the former impression of Tasting, Smelling or Feeling by an effort of the imagination so that it appears real. Exceptions are quoted by some writers who speak of certain gourmands, epicures, wine experts, etc., who can by an effort of the imagination and memory bring to their minds the distinct impression of the taste of their favorite dish or wine. Hypnotic subjects also seem to get such impressions by suggestion. But, generally speaking, it is hard to imagine a taste, smell or touch, as one does a sight or a sound.

But no difficulty of this kind is experienced in the case of impressions received through the senses of Seeing or Hearing, as one can not only recall the occurrences but can also readily picture the sight, or hear the sound, by means of the imagination aided by the memory. Some have this faculty largely developed, and can in the mind picture a sight or hear sounds almost as distinctly as in the original instance. Artists and musicians are examples of this fact.

It will readily be seen that in Memory Culture the acquiring of clear and distinct impressions is a most important feature. Unless there is something to recollect, there is no use for the memory. When you recall our illustration of the mental storehouse, with its varied and assorted stock of all sizes, shapes and colors, you will readily see the importance of having your mental packages and parcels of such size, shape and color as to to be easily seen and located when you need them.

Not only must the senses be trained to quickly and clearly record the impressions from outside so that they may be readily recalled, but the mind must be trained to direct its attention and interest to its own workings, to the end that thoughts and mental processes may be remembered when needed. Acquirement of impressions is often along two or more lines. For instance, in reading a printed page the eye records the impression of the words, sentences, paragraphs and page, while at the same time the other faculties of the mind receive the impression of the thought and meaning of the author; the impression of the thought and ideas of the reader; the conclusion arrived at by the reader after digesting and assimilating the reasoning of the author, mingling the same with the knowledge, information and opinions already stored away in his own mind. And all of these impressions may be recalled by means of the memory, according to the measure of the development of the faculty of memory in the particular individual.

Cultivation of Attention and Interest has produced almost marvelous results in many well known cases, and anyone may with a little practice acquire proficiency along these lines that will be as surprising to himself as amazing to his friends.

Robert Houdin, the celebrated French conjurer, whose best tricks depended materially upon his quick and correct observation, and, his wonderful memory, had developed his faculty of rapid observation and attention as well as his memory, by years of careful practice. It is related of him that in his earlier days he would pass rapidly by a Paris shop, giving one sharp, quick glance at the window, then turning his eyes in another direction. Walking along for a few minutes he would stop and with pencil and paper endeavor to recall and describe as many articles as possible. He found that steady practice so sharpened his faculty of attention and observation that each day he would recollect a greater number of objects displayed in the windows, the explanation being that he was steadily developing the faculties which received and stored away impressions, as well as those which recalled them. It is said that in time he was able to rush past a large store window, filled with small wares, and receive such a full, clear and sharp impression of the objects displayed that he could, hours afterward, recall and describe every article with scarcely a mistake. This development made Houdin what he was, and helped him to amass a fortune. His mind apparently became like a photographic plate, and registered everything in range, and all he had to do was to recall the impression and call off the names of the objects as he saw them with his mind’s eye.

Rudyard Kipling, in his delightful story, “Kim,” describes a similar proceeding. The old teacher Lurgan Sahib was training the boy for the Secret Service, in which the quick and clear seeing of things meant success, and perhaps even life itself. The old man took from a drawer a handful of jewels, gems, etc., and bids Kim to gaze upon them as long as he desired, and then see what he could remember of what he had seen. A native boy, who had been trained in this way for some time, is also there. Kim bent over the tray and gazed at the fifteen jewels upon it. He thought it was an easy game. The tray was then covered, and the native boy hastily scribbled his recollection on a sheet of paper. "'There are under that paper five blue stones, one big, one smaller, and three small,' said Kim, all in haste. 'There are four green stones and one with a hole in it; there is one yellow stone that I can see through, and one like a pipestem. There are two red stones, and—and—I made the count fifteen, but two I have forgotten. No! give me time. One was of ivory, little and brownish, and—and—give me time.'" But Kim could do no better. "'Hear my count,' cried the native child, 'First are two flawed sapphires, one of two ruttees and one of four, as I should judge. The four ruttee sapphire is chipped at the edge. There is one Turkestan turquoise, plain with green veins, and there are two inscribed—one with the name of God in gilt, and the other being cracked across, for it came out of an old ring, I cannot read. We have now the five blue stones; four flamed emeralds there are, but one is drilled in two places, and one is a little carven.' 'Their weight,' said Lurgan Sahib, impassively. 'Three— five—five and four ruttees, as I judge it. There is one piece of old greenish amber, and a cheap cut topaz from Europe. There is one ruby of Burma, one of two ruttees, without a flaw. And there is a ballas ruby, flawed, of two ruttees. There is a carved ivory from China, representing a rat sucking an egg; and there is last—Ah—ha!—a ball of crystal as big as a bean set in gold leaf!' He clapped his hands at the close." Kim feels much mortified at the superiority of the native boy. "'But how is it done?' asked Kim. 'By doing it many times over till it is done perfectly—for it is worth doing." I advise you to read this book (and it is full of good things), and see how Kim profited by the instructions of the old master. This game so graphically portrayed by that master of description, Kipling, is a favorite with the Orientals, many of whom attain a great proficiency in it as did Houdin in his form of the same game. And any of you may do the same, if you will take the time and trouble to acquire the "knack."

It is related of a wellknown artist that at a first sitting of a patron he would often sit gazing at his sitter for an hour at a time, and would then dismiss him, telling him that he need not return. He would then work at the portrait for months without another sitting, gazing from time to time at the empty chair of his late sitter, and then reproducing his features on the canvas. He said that he could actually *see* his model in the chair, the impression having apparently been indelibly impressed upon his memory. This, of course, is an extreme example, but other artists have developed the same faculty to a scarcely less wonderful degree.

The Chinese have a different letter or wordsign for every word, and the Chinese scholar carries thousands of these wordsigns in his mind, without any trouble. Our own children are doing the same thing on a smaller scale by reason of the new system of reading now in vogue in our schools. When we, their parents, learned to read we would first begin to spell the word before we could read it, and it was a long time before we reached “Constantinople,” but now our little ones are taught the shape or general appearance of the word, instead of its separate letters, or sound, and to them “Constantinople” is as easy to *read* as “Cat” (and “Cat” as hard to *spell* as “Constantinople,” sometimes).

Similar results are recorded of musicians, many of whom have been able to reproduce page after page of music they had heard but once or twice. A celebrated composer, while but a boy, is said to have listened to a celebrated Mass sung at a monastery, the score of which was religiously guarded by the monks. Upon his return to his room he reproduced the entire Mass on paper, without the mistake of a single note. The monks forgave the theft in their admiration of the remarkable feat. Lesser feats of memorizing music are not uncommon. And mind you, it is not alone the faculty of memory that renders these things possible, but the developed faculty of *seeing* and *hearing* things clearly and distinctly.

There are Jews living today who can repeat by heart, from any given word, the whole of the Talmud, which is a library in itself. Leland tells a tale of a Hindu who did not understand English at all, who having fifty lines of “Paradise Lost” read to him, repeated it accurately from sound, and then rehearsed it backwards. In earlier times, when books were costly, men were dependent upon their memories, and many developed memories which would now be regarded as marvelous, but which were then quite the ordinary thing, possessed by all who made any pretense to study. In the thirteenth and fourteenth centuries, students flocked to the universities in thousands. Books were scarce and costly, and the ancient custom of committing whole works to memory still prevailed. Schliemann, in his *Ilios* , tells us that his memory was bad originally, but he so perfected it by an indomitable will and hard work, that at last he learned a new language every six months, so as to write and speak it perfectly. And all this while he was making a fortune in the wholesale grocery business.

Japanese children pass at least two years in studying mere letters or signs before they begin to read. This is much harder than anything known in our schools, and involves the exercise of memory only. This training has given the Japanese wonderful memories. One of their writers, Hirata Atsutane, compiled a great work on the myths and legends of his country, and is said to have composed the first three volumes of the text and several volumes of the introduction, without referring to a single book from which he had drawn his information.

Grotius and Pascal are said to have forgotten nothing that they had ever read or thought. Cardinal Mezzofanti, who is said to have mastered over a hundred different languages, declared that he never forgot a word that he had once learned. There is a story on record of an old village gravedigger who could remember the day of every funeral in the churchyard for thirtyfive years, the age of the deceased, and the names of those attending the funeral.

Seneca was able to repeat two thousand disconnected words after having heard them once, in the same order as they were given, simply by his natural powers of memory. His friend, Porteus Latio, never forgot any of the speeches he had ever delivered, and never found his memory fail for a single word. Cyneas, an ambassador to the Romans from King Pyrrhus, learned in a single day the names of the assembled people so well that the next day he was able to salute the senate and the populace, each by his own name. Pliny says that Cyrus knew the name of every soldier in his army. Francis Luarez could repeat all of St. Augustine’s works, making quotations and citing the number of the page and the line where they could be found. Themistocles could call by their names the 20,000 citizens of Athens. Muretus tells of a young Corsican pupil who could repeat backward and forward 36,000 unconnected words, after having heard them but once. He said that he could do better, but the men who were reading to him became exhausted. There came to this Corsican a young man whose memory was wretched. The Corsican instructed him with such success that in a week or two the pupil could repeat five hundred words, backward and forward.

Magliabechi, the great Florentine bibliophile, had a wonderful memory for books and libraries. He knew the location, shelf, and number of every book in his own great library, and of the other great libraries of the world. Once the Grand Duke of Tuscany asked him where he could find a copy of a certain rare book, and he replied that there was only one copy in existence, and that copy was “in the library of the Grand Seignior, in Constantinople, on the seventh shelf of the third case to the right as you enter.” Joseph Scaliger committed to memory the Iliad and Odyssey, in less than a month, and in three months had mastered the entire list of the Greek poets, and committed them to memory. This man is said to have often complained of his poor memory!

By practice one may develop the power of concentration and attention as applied to thoughts as well as other things. The same rule and reason maintains in each case. In subsequent chapters we will take up this phase of the subject. But our attention will first be directed to the development of the faculty of acquiring impressions through the senses of Seeing and Hearing.

Chapter IV.
Eye Perception and Memory.

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Treating of the receiving of impressions through the sense of sight—The vital importance of the training of the eye to receive impressions clearly and distinctly— The benefit of such training in every day and business life—The importance of such training in Memory Culture—Showing that the majority of people “look at” rather than “see” things—Interesting examples and illustrations are given, showing how this faculty has been developed by those who have devoted attention to the subject, and the general rules governing the development and cultivation of this faculty of the mind are given.

IT HAS been well said that “the eyes are the windows of the soul,” and it is indeed true that through these windows the mind receives the greatest number of impressions, and those impressions of the very finest quality. And it will be noticed that the subject of Memory Culture is perhaps more closely allied to the training of the mind to correctly register the impressions received through the medium of the eye than the cultivation of any other of the senses.

We can scarcely too strongly urge upon our readers the vital importance of the training of the Eye to receive correct impressions clearly and distinctly. Such training, and the consequent development, will result to the benefit of the man or woman in any walk of life; in any profession, business or trade. It is not merely the artist or sculptor who needs the aid of the trained eye, but every artisan, business man, or professional man who has not developed along these lines, suffers every day for his negligence.

The artist cannot reproduce unless he observes correctly; the writer cannot describe scenes, persons or character unless he has the sharpened faculty of observation; the artisan needs no one to tell him of the importance of seeing things. There is no occupation the followers of which are not benefited by trained power of observation.

One adds very materially to his fund of information, and to his pleasure by cultivating the art of perception. In traveling, for instance, many persons miss much of the best scenery— many objects of the greatest interest—by failing to perceive them. They return and read works of travel describing the same location, and are astonished at the wealth of description while they saw so little. And many miss the best parts of a book, by reason of careless reading.

The Indian and the backwoodsman will notice the broken twig, the turned leaf, the footprint, where the untrained observer sees nothing uncommon.

We remember reading somewhere of a merchant who was laughed at for

We remember reading somewhere of a merchant who was laughed at for having an ignorant man in his employ as buyer. He replied that it was true that the employee spelled worse than Josh Billings—that his grammar was enough to make Lindley Murray turn over in his grave—that he had never read the works of a standard author—but he knew how to see things—he bought thousands of dollars' worth of goods every year for the merchant and had never been known to make a mistake, or to fail to note a defect, or any objectionable feature in the goods. This man had cultivated the faculty of perception, and was turning it to account.

Very few of us notice the details of the most common objects. How many of you know whether a cow's ears are above, below, behind or in front of her horns? How many can tell whether a cat descends from a tree head or tail first. How many know whether cows and horses rise with their fore or hind feet first, or whether both animals have the same habit of rising? How many know how the number "four" appears on a watch dial?— most of you will say iv—look at your watch.

The eminent scientist Agassiz had a wonderful success in training his pupils to observe. The highly trained powers of perception which he developed in them undoubtedly contributed largely to the success of the large number of his pupils who made names and places for themselves in after years. It is related of him that one day a favorite pupil asked for additional training along these lines. Agassiz handed him a jar containing a fish, and told him to carefully examine it and report to him later what he had noticed about the fish. The pupil had seen the same kind of fish before, and could not understand why the professor had given him so trifling a task. He looked at the specimen but saw nothing of interest. He was unable to find the professor, and was compelled to remain with the tiresome fish for several hours, much to his disgust. After a bit, to relieve the monotony, he took the fish out of the jar and began to draw its figure. This was easy enough until he began to fill in the details. Then he made the interesting discovery that the fish had no eyelids, also several little points of interest that were new to him.

When Agassiz returned he seemed disappointed that the student had found out so little about the fish, and told him to try for a few hours more. The student, finding that there was no escape, started to work in earnest, bearing in mind Agassiz's remark that "a pencil is the best of eyes." He began to see more and more of interest in that fish, and grew quite interested in the task. The professor would come in from time to time, and hear of the student's new discoveries, but would say little or nothing. He kept the student at work on that same fish for three long days, and the student wondered greatly that he had been able to see so little before, where there was so much to be seen and noted. The student, many years after, had made a name for himself, and was wont to tell this story, with years after, had made a name for himself, and was wont to tell this story, with the observation that the lesson gained by the study of that fish had extended to the details of every subsequent study, and that the experience thus gained was of inestimable value to him. It is said of Agassiz that he could deliver a popular lecture on an insect like the grasshopper, and make it so interesting that the audience became as intent as if they were witnessing a play.

In London there are said to be places where young thieves are instructed in the art of rapid and close observation. The “professor” instructing young rascals will place in his hand a number of small objects, such as a key, a button, a coin, a ring, *etc.* He will open his hand an instant before his class, who are required not only to name the objects seen but to describe them. Then changes will be made in the object and the boys must detect the article substituted at once. These students, after a course of training, are sent out as beggars. They endeavor to catch a glimpse into offices, rooms, houses, etc., and to note any article of value within range of their sight, its location, the doors, locks, etc., *etc.* They report to headquarters and if the prospects are good a burglary is forthcoming.

The above will be seen to resemble the method used to train “Kim,” as related in a preceding chapter. Readers of Conan Doyle’s fascinating “Sherlock Holmes” tales will remember the wonderful powers of perception possessed by that amateur detective, and the results accomplished because of same. Gamblers are close observers, and can often tell the hand held by their opponent, by the expression of his face, although the opponent may not be aware of betraying himself.

The Italians have a game called Morra, which is a great favorite among their boys, and which when played regularly makes the little chaps as observant as foxes. It is played by two boys, and consists in both throwing out any number of fingers simultaneously, each player crying out as rapidly as he can the number of fingers shown by the other. We have noticed a variation of this game, played by the Italian newsboys in Chicago, while waiting for their papers. One will wait until he has the attention of the other boy, and then will suddenly throw out his fist with one or more fingers displayed, shouting “Morra.” The other boy must name the number of fingers immediately, else he will receive over the head a sound whack from a rolled up newspaper in the hand of the other boy. Coture, the great teacher of drawing, instructed his pupils to let their eyes rest for a moment on passersby in the street, and then attempt to draw them. The plan met with perfect success, after practice. At first only a hat, or an arm or a leg would be distinctly registered, but in a short time the entire figure in all its details was recorded. In the School of Design in St. Petersburg, Russia, the pupils are instructed to study an object for ten minutes, and then, the object being withdrawn, they proceed to draw it. Varney, the celebrated teacher, would place the object to be drawn in one room, and have his pupils at work in another room, allowing them to go from time to time to take a look at the object.

Garbielli, a French artist, painted a most expressive portrait of James Gordon Bennett, whom he had only seen once as he went by rapidly in a carriage. One of the most speaking pictures of Lincoln we have ever seen was painted by a talented but practically unknown artist in New Jersey, who was a most ardent admirer of the great President, whom he had seen but once. The artist was so overcome with emotion at hearing of the assassination of his idol that he sought his easel for solace, and reproduced the murdered President's features entirely from memory. Many years ago, about 1845, the old Academy of Fine Arts in Philadelphia, was destroyed by fire, and among other valuable paintings there perished a picture by Murillo, entitled "The Roman Daughter." Nearly thirtyfive years afterwards, Sartain drew the picture from memory. In 1805 the French troops carried away a masterpiece of Rubens, which had formed the altarpiece in the Church of St. Peter, in Cologne. A local painter, a great admirer of the picture, made from memory a copy of the painting which seems to be absolutely perfect in drawing, detail and color. The original painting was afterwards restored and the copy compared with it, but the closest inspection fails to show any perceptible difference between them. There is a waiter in a leading hotel in a large city, who takes the hats from the guests as they enter the dining room. He can identify the owners of hundreds of hats, without a single mistake, by associating the face of the wearer with the hat, and recalling it by eye memory. "I put the face under the hat, and then I know whose hat it is," he says, and as each guest leaves the room he is handed his own hat. Many hotelkeepers remember the names of thousands of guests.

A story is told of Stevens, formerly a police official of New York, to the effect that he wished to ascertain the character of a man who occupied a room which he kept closed against all intruders. One day Stevens knocked, and the door was opened but a few inches for an instant. Stevens' keen eye, in that instant, took in all the contents of the room. He saw hanging around suits of clothes of all kinds, and he recognized among them certain suits that had been worn as disguises by a man he "wanted." An arrest followed, and the man proved to be a noted criminal for whom the police of the continent were searching. A noted police official of London instructs new men on his force to look on both sides of them as they walk down a crowded street, he having noticed that the average man looks chiefly upon the right hand.

The eye, of course, transmits to the brain every ray of light entering it, and it is believed that every impression as received is registered faintly. But the mind fails to store away and subsequently recall any impressions except those which are the result of more or less interest or attention. But we may so train the sense of seeing that the impressions are received so clearly and distinctly that the mind considers it worth while to store them away carefully that they may be recalled when needed, instead of dumping them in a pile in the waste heap where it is almost impossible to find them when one desires them.

Very few people are close observers. The average person will remember a thing in a general way—will recall what it is like—but the details are missing. A thing of interest, however, receives a greater share of the attention, and a clear and full impression is registered. An instance of the operation of interest in this connection is had in the example of an average man and woman walking leisurely along the street. Another woman passes them, wearing a rather attractive gown. Both notice her. The man remembers only the fact that “she had on something blue” and that “her sleeves bulged out near the wrist and she had on rather a big hat.” If he remembers that much he has done well—many men would not have seen the sleeves, and the rest of the impression would have been hazy. But the woman would be able to tell just what the other woman had on—the waist and how it was trimmed—the style in sleeves to a fine detail; the skirt, how it was cut and of what material composed; its quality and probable cost; the hat and its feathers, silk and velvet; all the little points of style, *etc.* She would be able to describe to a woman friend all that she had seen, and the friend would be able to see it all “in her mind’s eye.” Now, both the man and the woman had equally good eyes—both received a photographic impression of the passing woman and her finery, and yet notice what a difference in the respective observation of the two people. What caused the difference? Simply the fact that the woman’s interest was along the lines of dress, and she had trained her attention to focus on such things. With the man there was no interest—no attention. And yet the man probably remembered that the woman had bright blue eyes and fluffy golden hair—that is, if he were a young man.

But the quality of interest may be trained and acquired, and the quality of attention will follow it.

You, of course, realize that it is not the eye that requires training, for every healthy eye does its work well. It is that part of the mind that “sees” through the eye that needs the lessons you are about to give it. The eye is the camera—the mind the sensitive plate. You wish to develop the faculty of observation. Your desire gives you an interest in the subject, and in the details of the plan, and you devote your attention to it. Important factors these—Interest and Attention—don’t forget them. But the mind has been lazy, and it will take time, patience and practice to get it down to work in earnest.

In order to remember objects, it is first necessary to see them plainly—to have the mind register a clear impression of them and store them away carefully as things of value. And the only way to get the mind to do this is to train its powers of observation. Things to be impressed upon the mind must be observed carefully and thoughtfully. This training of the powers of observation will amply repay the student for the time and labor expended, and the task itself is not irksome or dull, as the progress of the task is attended with such marked improvement of so pleasant a character that the student almost forgets that it is a task rather than a pleasant series of experiments.

In the next chapter we will give you a number of exercises calculated to develop your powers of observation—intended to help you to “see” things clearly and carefully. These exercises are useful not only in training your memory, but will give you such sharp powers of observation that you will be a much more valuable man to yourself and others than ever before. It will be a liberal education to you, along new lines.

Chapter V.

Exercises in Eye Perception.

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Treating of the means whereby the faculty of careful observation and clearseeing may be developed and cultivated, to the end that the student may be able to receive and store away clear and distinct impressions of the things coming before his sight— Interesting and useful exercises are given to aid the student in "the art of seeing," which exercises, if carefully practiced, will develop the faculty of observation to a wonderful extent, and will not only greatly improve the memory, but will make the student a careful observer and improve his general usefulness—The importance of the subject is not generally understood.

Exercise 1.

One of the simplest but best exercises in the training of the power of observation consists in the correct seeing of familiar objects. This may seem like a very easy thing, but after you have tried it a few times you will have more respect for it.

Begin by placing before you some familiar object (something of a bright color is preferable, as it is easier to remember bright objects). Suppose it is a book, an apple or inkstand. Look at it intently, calmly but deliberately, for a few moments, trying to get the picture impressed upon your mind. Then close your eyes, and try to remember as much as possible about the object. Try to remember its shape, its details. Fix these things in your mind. Then open your eyes and take another look, and see how many details you missed in your mental picture. Note these forgotten points carefully, then close the eyes again and endeavor to re-form the picture. Then open the eyes and take stock over again, repeating until you are able to form a perfect mental picture of the object in all its details. A little practice will give you a wonderful proficiency in this experiment which will prove quite gratifying to you. But it is not alone what you have gained in this experiment, but the preliminary training you have acquired for greater things, that renders it "worth while."

Exercise 2.

After you have mastered Exercise 1, take one of the same objects with which you have familiarized yourself, and, after getting a good mental impression of it, try to draw the general shape and such details as you remember, with a pencil upon a sheet of paper. Do not hesitate because you are not an artist. We are not trying to make an artist of you and wish but to develop your observation and the recalling of what you have observed. Take something easy for the first trial, and you will feel less discouraged. The success of your drawing will depend not upon its artistic merit, but upon the percentage of details, etc., you have been able to remember sufficiently well to indicate upon the paper. It is astonishing how these two exercises will develop your faculties of observation and recollection. After a bit you will be able to give one good look at a thing, and then make a rough drawing, showing all its principal points and details.

You, of course, understand that the drawing is not from the object direct, but from the mental picture of it. After you have noted all the details in your mental picture, take a look at the object and see what you have missed. Then repeat, as in Exercise 1. In both of these exercises, change your objects frequently, thus gaining proficiency and giving the mind an agreeable change.

EXERCISE 3.

Begin noticing the details of things, instead of observing only the thing in its general aspect. It has been said that intelligent observation was the most difficult of arts. Do not try to “take in” a complex object in its entirety at one look, at the start. This is something that is reserved for future practice when you have developed further. Take in the details of portions of the object; rivet these in your mind, and then proceed to the next portion, and so on.

Take faces for example. Nothing is more mortifying than to forget the faces of those whom we have met, and many a man’s chances have been injured by a lack of correct observation in this direction. The trouble with most of us is that we have been endeavoring to remember faces, by observing them as a whole, paying no attention to details. Begin practicing on your acquaintances, then proceeding to strangers, and in a short time you will be surprised at your proficiency in recalling details of countenances. Notice carefully the nose, eyes, mouth, chin, color of hair, general shape of head, *etc.* You will find that you will be able to recall the nose of Smith, or the eyes of Brown, or the chin of Tompkins, and so on.

Before doing this, sit down and try to describe the features of some of your most intimate friends. You will be surprised at the scantiness of your recollection of them. You have never taken a good look at them, in detail. If this is so, how can you expect to remember the faces of strangers. Begin noticing everyone you meet, and studying features carefully, and then later on taking a pencil and endeavoring to jot down a brief description of their features. This exercise will prove very interesting, and you will notice your rapid improvement from the start.

Another good exercise along this line is to observe the exterior of buildings, in detail. First, try to describe some building you pass every day. You will be able to give a fair idea of its general aspect, its shape, color and so on. But how about the number of windows on each floor, the size and location of the doors, the shape of the roof, porch, chimneys, *etc.* How about the cornices, the trimmings, etc.? And the angles of the roof? You find that you have not really *seen* the house at all, do you not? You have merely looked *at* it. Begin now, noticing the buildings on your road, and then later in the day, endeavor to form a mental picture of the details, seeing how many you can remember of image correctly. Next day take the same building and look for new details (you'll find many of them) and keep this up until you know something about the building in question. This is a most valuable exercise for the training of the powers of observation.

EXERCISE 4.

We have mentioned the exercise whereby "Kim" was trained. We have also told you of how young thieves are trained by a similar exercise. This same course of training may be followed by the student, with great profit, and considerable amusement, the latter being particularly the case when two or more persons practice it together. In fact, all of these exercises may be made far more interesting if two or more persons practice them together, the friendly rivalry and keen interest thus aroused being calculated to stimulate the student and sharpen the powers of observation.

The following exercise game is interesting: Place upon a table at least seven articles covered with a cloth. Remove the cloth and count *ten* slowly, then replace the cloth and have those taking part in the game describe the articles as fully as possible, writing down their descriptions. This can be varied by raising the cover and counting while one person alone is at the table, allowing him to retire to another part of the room to write down his impressions, while another is looking, and so on. The number of articles on the table may be increased, in time to fifty small articles. It is wonderful what a degree of proficiency in observation may be attained by some of the contestants in this manner. The tale of "Kim" and his task, while purely fiction, is certainly based upon some actual experience observed or known to Kipling, for such practices are quite common in India, a similar practice being observed by certain of the Yogis. And not only can those thus developed take part in a game of this kind, but their powers of observation become so sharpened that without effort they may see many things in their everyday life that others would not notice, and thus become quite valuable to the business with which they are connected.

In this same class of exercises, may be placed the experiment of Houdin, who walked past the store windows and then recalled the articles displayed in the windows passed. We have related this experiment in another chapter. This exercise may be practiced, as a change from the ones above mentioned. It adds variety, and also tends to develop the powers of observation and concentration while the observer is surrounded with the noises and sights of outside things. Many other exercises of this sort will suggest themselves to the student as he progresses, and he will find the subject very fascinating, after he once masters the "trick" of doing the thing.

EXERCISE 5.

We have seen a game played in the country which is an excellent means of developing the powers of observation. It is a little different from the exercises given above, inasmuch as the articles are moving and the attention must be rapidly focused upon them in order to get a clear impression. The game is played by having a person stand behind a screen or curtain, and tossing an object up in the air so that those in front of the screen may see it for a moment, above the screen, as it rapidly rises and falls. Those who have developed rapid perception will be able to describe the article with a wonderful degree of clearness and detail. Several things may be tossed up at one time, after the participants become proficient in the game.

EXERCISE 6.

An interesting exercise is the placing of a domino before the student, requiring him to name the sum total of the spots at once, instead of counting them in the ordinary way. Then try two dominos, then three, and so on. With a little practice one is enabled to give the sum total of the spots on several dominos almost instantaneously. A variation of this exercise, and one much easier to master, is to flash a playing card before the student, requiring him to name the color, suit and number of spots on the card. This may be done rather slowly at first, increasing the speed until the student barely catches a glimpse of the card as it passes before him.

EXERCISE 7.

Many persons are able to practically grasp the meaning of a paragraph of printed matter at a glance. Busy men who read newspapers have this faculty, and men and women employed in journalism are often able to grasp the sense of a page by apparently just glancing at it. Book reviewers also have this faculty. (In fact judging from the character of some of the reviews in the daily press, the reviewer does not look at the book at all.) The writer, in his editorial work, has to “go over” a mass of exchanges every month. At first this took much time, but at present a rapid turning over of leaves and a summing up of the contents of a page at a glance proves equally profitable, and he seems to almost “sense” an interesting article at first glance. It is all a matter of practice. Prof. Porter, of Yale, was said to have been able to read at a single glance nearly half a page of an ordinary textbook.

Begin by trying to read several words at a glance; then sentences; then several sentences; then a group of sentences; then paragraphs, and so on. In all this work of developing mental faculties, one must proceed as he would were he developing a muscle or set of muscles—by degrees.

EXERCISE 8.

A valuable exercise is that of taking mental stock of a room and its contents. Many women are able to do this without any instructions, but the powers of observation of most men are not great in this direction, so they should develop it. If you are a man and are studying these lessons with a woman she will be able to distance you in this exercise and probably most of the others. Many women seem to see *everything* that interests them, and many of them never forget what they have seen.

Go into a room and take a rapid survey of it and its contents, trying to get a good mental photograph of as many articles as possible—the size of the room, the height of the ceiling, the color of the paper, the number of doors and windows, the chairs, tables, carpet, pictures, *etc.* Then go out of the room and mark down what you have seen. Then compare with the room itself. Repeat until you have mastered the exercise. You will, by practice, be able to correctly describe any place you have visited, almost without effort, your powers of observation having automatically registered impressions, after you have trained them for a while.

EXERCISE 9.

At night, go over the affairs of the past day and endeavor to recollect and describe the things and persons with whom you have met and whom you have seen. It is surprising how little you will be able to recall at the start, and how seen. It is surprising how little you will be able to recall at the start, and how much you will be able to recall after a little practice. This is not merely the ability to recall, but the ability to observe. Your subconscious mentality will recognize the necessity of noting things clearly and then placing them where they belong.

Chapter VI.
Ear Perception and Memory.

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Treating of the receiving of impressions through the sense of hearing—The advantages of cultivating this faculty—The rules governing same—Instances of wonderful ear perception and memory, etc., etc., etc.—This phase of the subject is one which usually receives but scant attention from students, and yet some of the most remarkable instances of memory development depended upon the cultivation and development of “ear attention”—For long ages, the religious, philosophical and legal teachings of ancient races were transmitted from mouth to ear, the memory performing feats now deemed almost incredible, but which may be reproduced by any one devoting sufficient attention to the subject.

WE ARE in the habit of using the word perception as meaning the cognizing of something by the sense of sight, but the term is equally applicable to the cognizing or discerning of something through the medium of the sense of hearing. There is a great difference in individuals in matter of retaining impressions through these two senses. Some remember far more readily that which they see, while others find it much easier to recall a thing by the impression received from hearing. One man will remember an old acquaintance at once as soon as he sees him, while another will not recognize the face of the stranger, but will remember him at once when he speaks. We have known cases in which persons who had not been seen or heard of for years were recognized by onetime friends by their voices, heard over the telephone. We remember a case reported in the daily papers of a detective failing to recognize a noted criminal through his wonderful disguise and “makeup,” but who identified and arrested his man at once when the latter spoke, although it had been ten years or more since the detective had heard his voice. We have known men and women to recognize a former school mate whom they had not seen since childhood, simply by remembering the voice, although the childish treble had been replaced by the mature tones of the man or woman.

As a rule, impressions received through the eye are received more rapidly, but somehow the memory seems to hold better that which enters the mind by means of the ear. Many of us remember what we have heard, much more readily than that which we have read. Some writers hold, however, that in the case of remembering the words of lectures, etc., the ear is aided by the eye, in the direction of the remembrance of the appearance of the speaker, his gestures, expression, etc., and we are inclined to at least partially agree with this view. But the lecture seems to be much more “alive” when we hear it than when we the lecture seems to be much more "alive" when we hear it than when we afterwards read it in print. Perhaps the better plan is to both hear and then read the lecture or sermon, if possible, and thus get the benefit of both sense memories.

Musicians, of course, have trained their sense of hearing to a remarkable degree, and the musical ear can detect at once the slightest inharmony, or the most trifling variation from the proper note on the violin. But many others have also developed this faculty to a wonderful degree. Machinists can detect the slightest variation from the clear tone resulting from the tapping of a piece of machinery with a hammer. Railroad men can detect from the slight difference in the sound whether anything is the matter with the wheels or track while the train is running at a high rate of speed. Engineers will detect the slightest change in the song of the engines, and knowing that something is wrong somewhere will shut off the power at once. Old river pilots will recognize the sound of the whistle of any boat on the river, and the tones of the different church bells are recognized by residents of a large city. Telegraphers recognize the different styles of the various operators on their lines, and will detect the "style" of a new operator in a moment, merely from the almost imperceptible difference in the "tick" of the instrument.

In ages long since past, when written language was almost unknown, the knowledge and experience of one generation was passed along from father to son, from teacher to pupil, from mouth to ear. The utmost power of attention and concentration must have been employed by the hearer, for what was thus taught was retained and preserved intact and afterward delivered, in turn, to the son or pupil of the hearer. It is said that these students could repeat teaching of the greatest length without the omission or change of a single word. The poems of the ancient Greeks were thus passed along from generation to generation. Thus were the sagas of the Norsemen transmitted. And in like manner were the philosophies of ancient Persia and India handed down along the ages. The Oriental teachers distrusted stone and papyrus, and preferred that their sacred teachings be indelibly recorded in the brains of their pupils, and thus endure as a living truth.

It is related that, over two thousand years ago, a Chinese emperor became jealous of his ancestors and of the greatness of the past history of the nation. He sought to destroy all the historical, religious and philosophical records of the past, that in the future everything might date from his reign. He burned everything in the way of a written or graven record in the empire, including the works of Confucius. The past history of the empire was destroyed and lives to-day only in the shape of tradition, but the works of Confucius endure, intact, thanks to the wonderful power of memory possessed by an old Confucian sage, who had stored away in his mind the teachings received in his youth, and who managed to keep them hidden away until after the death of the iconoclastic Emperor, when he had the works of the great Chinese philosopher reproduced from his dictation. So perfect was his memory, that when, long years after, there was found an old Confucian manuscript, that had somehow escaped the fires of the former Emperor, it was found that the old sage had not missed a single word of the text. The Chinese of today have profited by this lesson, and writers say that if the Chinese classics were to be destroyed today, fully a million Chinamen could repeat them perfectly tomorrow, notwithstanding the fact that the feat would be almost equal to the reproducing of our Bible.

The same custom maintains in India, where, although they have manuscripts two thousand years old, they have scholars who have stored away in their minds the great philosophies which have been handed down from a time when writing was unknown to their race. Sanscrit is a dead language, but it has been passed down in the transmitting of these religious and philosophical teachings—not only the mere words, but the accent, inflection and pronunciation as well. It is said that many Hindu scholars can today repeat the Vedas, containing nearly one million words. It takes years to accomplish the task of committing this to memory, a few lines being learned every day, much rehearsing and reviewing being done. The lesson is taught entirely by word of mouth, no reference to manuscript being permitted.

The Kabala, or Secret Teaching, of the Jews was thus transmitted, and the religious teachings of the Druids are believed to have likewise been transmitted and preserved. The ancient Greeks and Romans were adepts in this form of memory, and instances are cited where citizens could repeat word for word every important speech they had heard.

According to Max Muller, the entire text and glossary of Panini’s Sanscrit grammar were handed down orally for 350 years, before being committed to writing. This work alone is almost equal in size to the Bible. There are Hindu priests now living who can repeat accurately the entire poems of the Mahabarata, of 300,000 slokas or lines. The Slavonian minstrels of the present day have by heart immensely long epic poems. And the Algonquin Indians committed to memory and repeated accurately their sagas or mystic legends of almost interminable length. The ancient laws of Iceland were not written or printed, but were carried in the minds of the judges and lawyers of that land. And their sagas relate that the lawyers of that day were able to carry in their minds not only the laws themselves but also the innumerable number of precedents which had grown around the law.

Of course, there is no necessity for these feats of memory at the present time, but we do not doubt that if the necessity arose, modern men could soon duplicate the feats of the ancients.

Reading aloud will prove a great help in committing to memory that which is being read, and also in impressing upon the mind the meaning of the words. Longeve says: “Reading aloud gives a power of analysis which silent reading can never know. The eye runs over the page, skips tedious bits, glides over dangerous spots. But the ear hears everything. The ear makes no cuts. The ear is delicate, sensitive and clairvoyant to a degree inconceivable by the eye. A word which glanced at, passed unnoticed, assumes vast proportions when read aloud.”

Chapter VII.
Exercises in Ear Perception.

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Treating of the development of ear perception and memory, following the preceding chapter, and giving numerous exercises designed to develop and cultivate the faculty of intelligent hearing—Instances of greatly developed ear perception show us that the majority of people have the sense of hearing but imperfectly developed, and place but little attention upon what they hear, and this faculty may be greatly developed and improved by intelligent practice—Good authorities have stated that "onehalf of the deafness that exists is the result of inattention," and onehalf of the poor memories are traceable to the same cause—The exercises are designed to remedy this defect—This chapter includes a valuable system for memorizing things heard, following the lines laid down by the ancient Hindu teachers when transmitting their sacred teachings.

IT IS rather more difficult to formulate a list of exercises for the development of ear perception than to give a similar list of exercises for the eye. The development of ear perception along the lines we have laid down for eye perception would lead us into a field of little practical benefit. We would be accused of teaching our pupils the art of mimicry or ventriloquism, in stead of memory training. The ventriloquist, as you are, of course, aware, will so correctly reproduce the sounds of the human voice as heard from a distance, that our senses are completely deceived. His art is not merely the clever producing of sounds, but the cultivation of such a fine degree of ear perception that he can distinguish the faintest differences in the tones reaching him, and is thus enabled to reproduce them. Many children have this gift, and so accurately perceive and register the sound impressions reaching them, that they are able to reproduce same with a considerable degree of skill.

Great differences are noticeable among individuals regarding the development of the sense of hearing. Some have a very keen ear for sounds in general, or sounds appertaining to certain lines of occupation, etc., but have but a very moderate, or even poor, degree of perception of musical tones, while on the other hand many musicians are notorious for their dullness of perception of outside sounds. Then again, some are able to distinguish certain kinds of sounds very readily, and scarcely notice others.

Our statement, in a previous chapter, that attention and interest is necessary before the mind will register a clear impression which can be readily reproduced, is particularly true in the case of impressions received through the sense of hearing. Good authorities have stated that "onehalf of the deafness that exists, is the result of inattention." This being the case it will readily be seen that the best way to cultivate improved ear perception is to *cultivate attention and interest* . This, perhaps, will be more easily understood when we remember that in many cases we are almost perfectly oblivious to the sounds around us, being intently occupied with some other subject, in which case the sounds enter our ears freely, but the mind being otherwise occupied fails to take cognizance of the impressions received. In many instances, however, we will be able to remember things which were said which at the time we failed to hear. This is the effect of the subconscious function of the mind, of which we have spoken in another chapter.

It is a pity that in our modern life the training of the sense of hearing has been so much neglected. It is capable of affording us great pleasure and enjoyment as well as rendering us great service if educated and trained that we may receive from it the advantages which it is capable of affording. The sense of hearing may be more highly trained and developed than perhaps any of the other senses. It may be developed by exercise and culture and deteriorates by neglect and inattention. The Indian has such a wonderful sense of hearing, or rather has so trained his hearing, that he is enabled to hear the sound of the footsteps of his approaching enemy by placing his ear to the ground. The mere rustling of a leaf or the cracking of a twig is distinctly heard by him. The leader of an orchestra will detect the faintest inharmony or departure from time or tune in his orchestra, and will be able to detect the faulty performer without hesitation. The blind being thrown back on their other senses, have developed these to a wonderful degree. They have so sharpened their sense of hearing, or rather the sense of attention and interest in sounds, that they can tell when they are passing a stationery object, by the sound of their own footsteps, and can discriminate between a lamppost and a man standing still, by the same means.

We give below several exercises intended to develop the sense of hearing by practice. These exercises are intended principally as suggestions to the student, that he may be able to take advantage of the opportunities around him in his daily occupation calculated to develop this sense.

EXERCISE 1.

When passing along the street, endeavor to catch up and retain for a few moments the scraps of conversation of the passersby overheard by you. You will be surprised at the number and variety of disconnected sentences you will be able to hear and retain in the course of a walk of a few blocks. It is all a matter of attention and interest. This exercise is, of course, valuable only in the way of practice, as the remarks overheard will probably be of no importance, unless you are a student of human nature.

EXERCISE 2.

Endeavor to distinguish between the voices of people you meet, and to remember the voice if you hear it again. Everyone has a different voice, and it is quite interesting to study the different types of voices and their characteristics. You will notice that every man has his own way of pronouncing and accenting certain words. You will also notice that persons from different countries, and from different parts of our own country, have different tones and peculiarities in speech. We have known traveling men who almost invariably could determine from what part of the country a person came, by merely hearing him speak. Then a person's character is often revealed by his voice, and the student of the subject will be able to form a very good idea of the speaker's mental makeup in this way. It may pay you to devote a little time and attention to this subject, in odd moments.

EXERCISE 3.

An interesting exercise is that of standing where you cannot see the persons speaking, and endeavoring to distinguish their voices and to identify each speaker in turn. We have heard of a game of this sort, where a number of people sit behind a screen or curtain and speak a few words, endeavoring to disguise their voices. Those in front of the screen guess at the identity of the speaker. The result is said to be amusing, many finding it very difficult to recognize the voices of their best friends and relatives, while others who have paid more attention to voices will be able to identify the owner of every voice.

EXERCISE 4.

We knew a young woman employed in a large office building who could detect the slight difference in sound between the footsteps of every man having an office along the same long corridor. She claimed that each step had its own characteristics, and even went so far as to assert that the character of the walker revealed itself by the sound he made in placing his feet on the floor. There is a field here for one who wishes to study character at the same time developing his sense of hearing.

EXERCISE 5.

You will find it interesting and helpful to endeavor to remember the precise words that have been addressed to you during the course of the day just past. Very few people are able to correctly repeat that which has been said to them only a few moments before. Inattention is largely the cause. All employers know how little dependence can be placed in the attention and memory of the average employee in this respect. By cultivating your attention and memory along these lines, you may find it of advantage to you in your business life.

EXERCISE 6.

A useful exercise is that of listening to a simple piece of music, or a catchy tune, and then endeavoring to hum it over or whistle it. As simple as this may seem to be, it will prove to be a great help in ear training, and it will also develop the attention to sounds. Those who will practice it, will find that they are developing a new interest in tune, and will be able to enjoy music better than ever before.

EXERCISE 7.

You should attend all the lectures, sermons, addresses, etc., possible, and, paying strict attention to each, endeavor to afterwards jot down what you can remember of what you have heard. Review the address, and analyze it, and repeat as far as possible the words used. This is not only of value in developing ear perception and memory, but is one of the best possible means of becoming an expert speaker. Students who sit long under a favorite professor will gradually acquire more or less of his style, and the hearing of good speakers will gradually develop within the mind of the listener a power of expression far superior to that formerly possessed. This is particularly true if the student will endeavor to repeat sentences and expressions which he has heard. When one trains himself to memorize portions of the addresses of good speakers, and to repeat them as accurately as possible, not only the words but the tone and expression as well, he will find that he is developing within himself powers of delivery and expression which will prove quite useful in after life.

EXERCISE 8.

The best method of training the memory to retain and recall that which has been heard, is that used by the Hindus and other people in the transmission of their sacred teachings and philosophies, to which we have alluded in the preceding chapters. The keynote and secret of their wonderful system is *small beginnings;*

gradual increase; and frequent reviews. In other chapters of this work, we will take up this system in detail, in connection with the practice of memorizing the contents of printed pages, etc., and we will merely go over it in general in this part of the book. The Hindu teachers begin by repeating a single line of their Vedas to the student. The latter memorizes this line thoroughly, imprinting both the words and their meaning upon his mind indelibly, so that he knows every word in the line as if it stood out before him. He can repeat the line backward or forward and knows the position of each word. Then he learns another line the next day, after which he reviews the first line, following it up with the second one just learned, thus joining them together in his mind. The next day a third line is added, the first two being reviewed and the third joined to them. And so on, one line each day, and constant review and joining together of the new line and the old ones. The *review* is, of course, the important thing, as it causes the student to go over and over the lines previously learned, each time the impression being deepened. These frequent repetitions also serve to rub smooth the line by which each line has been soldered to the succeeding and preceding ones, and makes the whole appear as if it had been learned at one time, thus giving a completeness to the composite impression. Later on, the student is able to take up two lines a day, then three and so on until an almost incredible capacity has been acquired. But the Hindu teachers warn against attempting too many lines a day for some time, as the mind must be gradually trained to the work.

To the student of this work, who desires to develop along these lines, we would advise that he have some friend help him in the work, reading a line to him the first day, and then repeating it until it is firmly fixed in his mind. Then the next day having him review the first line and learn the second, and then reviewing both. And so on, keeping to a single line a day for a month or so before attempting more. A line of poetry is the best thing upon which to commence. We do not know of a better poem for the purpose than Scott’s “Lady of the Lake,” the style of which is attractive, the rhythm pleasing, and the subject interesting. After hearing a line read the first time, the student should endeavor to repeat it. If he cannot repeat it clearly and plainly, he should have it reread to him after a few minutes, and so on until he knows it thoroughly. He should then repeat it a number of times, until he thinks he knows it, and then he may try to say it backward. If he has so fixed it in his mind that he can make a mental picture of the words, he will have little difficulty after once acquiring the knack.

The second day he will repeat the line already learned, before he attempts the second line, and then, after learning the second line thoroughly in the way above stated, he should join the two together. On succeeding days he will add a line each day—one new line each day, remembering that the review is the thing that is the most important for him. He must think of the meaning of the words, as well as the mere words themselves, endeavoring to form a mental picture of what is being described. Do not attempt too much at the start. The one line a day will soon give you as much as you can well review without too much effort. Do not let the apparent simplicity and "easiness" of the task give you a poor idea of the plan. This is the same plan whereby the Hindu student or chela learns to commit to memory books equaling in size our Bible. Little by little, with constant reviewing, does he acquire this art.

We will take up this Hindu method at length in our chapter entitled the "Cumulative System," as before stated, in connection with the memorizing of printed words, but in this chapter on exercises in Ear Perception, we think it proper to call the attention of the student to the fact that if one wishes to remember what has been spoken in his presence, this is the one great way to do it. It is not merely the lines of the poem that you are learning, but you are also training and developing the ear and the mind to receive impressions, store them away, and then to recall them. You will find your aural memory increasing daily under this practice. It is worth all the trouble you bestow upon it.

In this exercise, if you find your interest fading, take up some new poem or subject, for a change, not forgetting to review the old lines from time to time. This change will give new zest to the exercise, and will enable you to go back to the old lines with renewed interest.

Chapter VIII.
Association.

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Treating of that great law of the mind, upon which depends very much of the faculty of recalling, known as Association—The sequence of our thoughts is as much the result of a law as is the rising and falling of the tides. Our thoughts and recorded impressions are always associated in some way, although sometimes it is difficult to trace the connection—This chapter discusses the subject of Association, showing the several forms and the rules governing each. Next to Attention, this subject is the most important feature of Memory Culture, and the subject itself is full of interest and opens up a great field of thought.

MANY OF us fancy that our thoughts, when not impelled in a certain direction by the Will, come floating through our minds at random and in obedience to no law. When we see the apparent lack of connection between succeeding trains of thought we may be excused for holding such an opinion. But this idea is far removed from the real state of affairs, for although not clearly apparent, there is always a connecting link between one line of thought and the one succeeding it. The law of association governs here, and is just as inflexible as is the law of cause and effect in other fields— just as unvarying as is the law of gravitation. The sequence of our thoughts is as much the result of law as is the fall of the apple from the tree—the rise and fall of the tides. Our ideas are always associated in some way, although in many cases we cannot clearly trace the connection. They come in groups, and each group, in turn, is associated with some other group.

In a previous chapter we spoke of the important part in the subject of Memory Culture played by Attention. Next to Attention we find Association the most important feature of the subject. The recording faculty of the memory depends largely upon the degree of attention bestowed upon the object or subject to be remembered, while the reproducing function depends very materially upon the closeness of the association by which the impression is linked to other impressions which have been previously recorded. Authorities on psychology go so far as to claim that the law of association is to psychology what the law of gravitation is to physics. The habit of correct association is one of the most important requisites in the cultivation of the power of recollection.

In recording or storing away impressions, the best results are obtained when we concentrate our attention upon the thing under consideration. In recollecting these impressions, however, the best results are obtained by being able to associate the desired impression with one or more other impressions, the greater associate the desired impression with one or more other impressions, the greater the number of associated impressions the greater the ease of recollection. Unless we have obtained a clear impression, the recalled impression will be imperfect, and, unless the impression be associated in some way with other impressions, we cannot recall it at all.

The principle of association is based upon that remarkable tendency of an impression to become so connected with one or more other impressions, that the recalling of one impression will bring into the field of consciousness the associated impressions. Bain says: “Associations that are individually too weak to operate a revival may succeed in so doing by acting together.”

Ribot states that “the two principal facts which serve as a basis of association are resemblance and contiguity.”

Association by resemblance depends upon the fact that an impression, either new or recalled, has a tendency to revive a previously recorded impression which resembles it in some particular, and the two thus become associated in the memory. The first impression may not have been previously associated with the second, and the latter may have been recalled only through a long chain of associations, but when the two have once been closely considered together, they are therefore associated closely and one may recall the other without making use of the heretofore necessary chain of association. The two impressions may have been originally recorded at times far apart from each other, and at different places, but when the resemblance is close, or is afterward made close by attention, they become as closely associated as if they were contiguous in time or place. The trained mind readily sees points of resemblance between apparently widely separated things, and this perceived resemblance records itself in the memory. Such a mind needs but to be given a start and it will bring into the field of consciousness an amazing chain of associated ideas, facts, incidents, illustrations, *etc.* On the other hand, the careless mind, having paid no attention to the relation between things, is unable to recall separated impressions by means of this principle of association by resemblance, and is able to recall only those things which are associated by contiguity.

Association by contiguity is like counting a string of beads of all kinds, one after the other, in the order in which they were strung, while association by resemblance is like pulling out a drawer in which has been placed everything we know concerning the matter under consideration, and taking therefrom article after article as it presents itself, choosing and selecting the best for the occasion, irrespective of the time in which they have been filed away. Impressions so associated are readily recalled when an occasion presents itself which calls for the aid of our past experiences and impressions, the occasion being the primary cause of the recall of all the information and accumulated experiences upon the cause of the recall of all the information and accumulated experiences upon the subject that have been impressed upon our memory.

Association by contiguity depends upon the fact that an impression, either new or received, has a tendency to recall other impressions recorded at the same time, or in immediate succession. Impressions that are recorded in close succession have a tendency to so associate themselves and join themselves together, that the recollection of the one will usually recall the others. There is a strong affinity between an impression and the one which immediately precedes or follows it. It may be said that, generally speaking, there is no such thing as an isolated impression. Each impression is practically a continuation of a preceding one, and the beginning of a succeeding one. As Ribot says: “When we read or hear a sentence, for example, at the commencement of the fifth word something of the fourth word still remains. The end of the fourth word impinges on the beginning of the fifth.”

In association by contiguity several impressions are recorded directly after the other, and when one is recalled it will bring the other in its train, and so on, from impression to impression. Thus it is easy to repeat a familiar sentence, word for word, as they occurred in the text, but we would find it quite difficult to repeat it backwards or to name haphazard the several words composing it. In a poem, the end of each word being associated with the beginning of the succeeding word, we find it easy to repeat them in that order, each word suggesting the next. The child repeats the alphabet, from a to z, readily, but ask him to recite them from z backwards to a and he will be unable to do it unless he has practiced it in that order. Some persons who have acquired considerable proficiency in feats of memory are able to repeat hundreds of words by the aid of this form of association, but find themselves unable to commence at any particular part of their task if they are compelled to omit the part preceding it. We have heard the story of Leyden, who could repeat an entire Act of Parliament from beginning to end, without missing a word, but who was unable to take up any named portion of it without going over the preceding sections.

Many elaborate systems of mnemonics have been based upon this law of contiguous association, but while these systems, and many based upon the law of association by resemblance, have been found useful as an aid to memorizing, and are quite ingenious, they soon prove cumbersome and intricate and serve to confuse the memory rather than to develop it. Without attempting to follow these systems, however, the student will find it useful to cultivate this faculty of associating impressions, as it is much easier to recall impressions when they are closely associated with other impressions along the lines of contiguity. This faculty may be developed by exercises designed to concentrate the attention upon an impression and the one immediately succeeding it, or preceding it, so upon an impression and the one immediately succeeding it, or preceding it, so that the two may become practically welded together. Others may then be added until they are connected in such a way that to remember one is to recall all. The closer the contact the easier the recall— the sooner they are connected the more complete the welding. If the two impressions are not quickly and closely connected, there is always the chance that an irrelevant thought may come in between them and interfere with the contiguous association.

An understanding of this great law of association of impressions shows us that when we wish to store away an isolated fact in such a way that we may readily recall it, we must associate it with some other impression already stored away. The more we can associate a fact with other known facts, the more readily will we recall it, and the more associations we can give an impression the better it is for the purpose. Things which were originally contiguously associated, but which were associated by resemblance, may be made contiguously associated by their recall by resemblance several times in the same order, as they thus fall under the law of contiguity as well as the law of resemblance. The greater and more numerous the resemblances, the easier and surer the recall. The apparently wonderful powers of memory of miscellaneous facts possessed by some well-read and closeobserving men, is due to the fact that they are able to find points of resemblance between widely separated facts, and are able to run from one set of facts to another in a way impossible to a man who has not cultivated the power of association by resemblance. Such men will practically take hold of a loose end of thought, and then simply unwind the ball.

Chapter IX.
Remembrance, Recollection and Recognition.

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Treating of these three operations of the mind, which are frequently considered as being the same thing—The differences are pointed out and each term is clearly defined and explained—Remembrance is the word meaning that process of the memory whereby stored impressions come again into the field of consciousness, without an effort of the will, as by association, resemblance, etc.—Recollection is the word used to describe that process of the memory whereby a thing is recalled by an effort of the will—Recognition is that process of memory whereby, when we see or hear a thing, we know that we have seen or heard it before.

THE THREE words forming the title of this chapter are frequently used as meaning practically the same thing. This is particularly true in the case of the first two mentioned words. But each of these words has a definite meaning, and refers to a distinct process of the memory.

Remembrance is the word meaning that process of the memory whereby previously stored impressions come again into the field of consciousness without an effort of the Will, as by association, resemblance, *etc.* Recollection is the word used to describe that process of the memory whereby a man recalls, by an effort of the Will, some impression previously stored away. Remembrance is apparently automatic in its action, while recollection is an act of volition, and is often accompanied with much effort. Recognition is the word applied to that process of the memory whereby, when we see or hear a thing, we know that we have seen or heard it before. It is a conscious association of the present impression with one had before. It is a recognizing—a reknowing. If we see a thing on two different occasions, and do not “know” it when seen the second time, we do not recognize it, and the memory stores away two different impressions of the thing. If afterwards, we become aware of the identity of the two impressions, they become fused into one impression. Authorities lay down three laws of remembrance, as follows:

1. All impressions have a tendency to revive previous impressions of a similar character; but a previously received impression will not thus be brought again into the field of consciousness, unless it be sufficiently distinct, unless the originally faint impression has been recalled to the consciousness by recollection and strengthened by repeated revivals.

2. An impression received similar to one previously received, if not recognized as being similar, will be stored away as a separate impression. But if

recognized as being similar, will be stored away as a separate impression. But if the previous impression be recalled at the same time, and recognized as similar, the two impressions will be associated in the memory, and stored away together.

3. When a part of an associated series of impressions is revived, the other parts may be revived if desired with a minimum of effort; and the revival of an impression renders easier the revival of any impression received about the same time, without reference to resemblance.

In considering the first law of remembrance; we must not forget that one man may see a resemblance between things which appear to have no connection or resemblance to a second man. And this difference, of course, is carried out in the application of this law. If the resemblance is not seen or recognized, there is no association in the process of remembering.

The act of remembering is almost altogether a subconscious one and we are not consciously aware of its workings. We may be lost in thought and one subject after another passes before the consciousness, and we do not perceive the connection or association at the time. We can often, however, retrace the steps taken and can see the slight thread of connection between the different subjects of our thought. We may start by considering a table, and end by thinking of some totally different character of thing located at a far distant part of the world.

When we remember a thing it is generally because the association is natural, close and direct. When we are forced to recollect a thing we must use the Will to find connections and associations between a number of things before the missing impression is found. There is scarcely any conscious mentation required in the case of remembrance as compared with the process of recollection. The one is direct, and the other indirect.

We have spoken of the fact that it is most difficult to bring into the field of consciousness an impression but faintly recorded, while it is comparatively easy to so bring forth one that has been clearly and distinctly recorded by means of the attention. But a poor impression may be strengthened by a frequent revival, until it will become nearly or quite, as distinct, and as easy to recall, as one of original clear recording. Impressions received under circumstances of great importance are apt to be clearly recorded, and consequently easily recalled.

We desire to call your attention to an important fact concerning the revival of impressions, and the consequent strengthening of the original impressions by the revival. It is the fact that the gist of the whole strengthening process lies in the conscious revival of the original impression, the holding of it before the field of consciousness by the attention, and the sending it back to the storehouse strengthened by the new amount of attention bestowed upon it. The conscious revival of a previous impression, and the new attention given it, is worth much more than the repeated viewing of the object originally causing the impression.

at least so far as that particular impression is concerned. Of course a repeated view of the object will probably bring to light details which were not included in the first impression. We have spoken of this in our chapter on Eye Perception, and exercises.

In the same way, if, when you see a thing, a past impression is recalled and is thus associated, the old impression becomes a part of the new, and thereafter it is hard to separate them. We have much unavailable unused material in our memories, which might be of the greatest use to us if we had occasion to associate them. Sometimes we take up a new subject of thought, and form a connection and association between scores of disconnected facts which had been lying around loose in our mental storehouse.

Recollection is always accompanied with an effort of the will to find some chain of association which we desire to recall. This process may take but a fraction of a second, as the mind works very rapidly and the chain of association is soon formed. But often it takes some time before we are able to recall the desired thing, and many times we have to acknowledge our inability to bring forth the missing impression, but the orders given will often be taken up by the subconscious mentality and the impression will come into consciousness at some later time, often when we have ceased to think of the desire.

In recalling an impression one has often to recall the circumstances and place of the recording of the desired impression, or what took place just before or just after the fact he desires to recall. The mind instinctively calls upon the strongest faculty to supply the cue to the whole series of impressions.

In considering the matter of recognition, we see that there is that which may be called *full recognition* , and also another phase which may be termed *partial recognition* . When we meet a man whom we have previously met, and recognize his appearance, and remember his name, who he is, what he does, etc., we *fully* recognize him. But when we meet a man whose face we recognize, but whose name we fail to remember, or when we recognize his face, or even recognize his face and remember his name but fail to remember who he *is* and the circumstances of our former meeting, we have only *partially* recognized him. We remember hearing of a man who once met a lady whose face he recognized but whose name he could not remember. Falling back on the old expedient he said “Madam, I have forgotten the spelling of your name. Will you kindly tell me just how you spell it?” “Certainly,” said the lady, “I spell it Jones.” When we meet with a person who accosts us by name, and whose face we dimly recognize, but whom we “cannot place,” we may remain in his company for a time, and then suddenly some allusion will give us the missing association and we remember clearly all that we have ever known about the individual.

There is a difference between remembering a thing and recognizing it. How many times have we sought for a thing which we distinctly *remembered* but which we were unable to find. Shortly after we found the thing in a place that we have looked over several times, and it is impossible that we did not *see* it. The trouble is that our faculty of recognition was not functioning properly, and although we saw the object we failed to recognize it. This trouble may be largely overcome by first forming a distinct mental image of the thing sought for, in which case we will recognize the object as soon as seen. This will apply to any object no matter how familiar we may be with it, as unless the mental image is sufficiently clear we will not recognize it even though we see it, our memory of it for the moment being merely a memory of name and not of appearance. A man may hunt for his wife in a crowd, and will not find her, although he may be looking her right in the face. His anxiety has driven away the mental image.

Chapter X.
General Principles Regarding Impressions.

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Treating of the thirteen general principles governing the subject of impressions— These thirteen principles practically sum up the entire subject of impressions, their acquirement, their retention, their recalling; and the knowledge of the same will enable the student to have the entire subject in a nutshell—Each principle is clearly stated, and is accompanied with explanations and illustrations—This chapter alone, if carefully studied, will give the student a liberal education in the theory and practice of Memory Culture, and might readily be expanded to fill a book.

The following principles will give a general idea of the laws governing the receiving, recording and revival of impressions received by the memory. The student will most likely find them interesting, and they may aid in fastening in his mind the laws governing the mental operations known to us as memory. Much that is said in this chapter is stated in other words in other parts of this book, but we have thought it advisable to bring these things together in one chapter, that the student might more readily associate one principle with another akin to it.

Principle I. *Employ concentration so as to receive an impression sufficiently intense as to render easy a subsequent revival of the impression.*

As we have explained in previous chapters, it is necessary for the mind to be strongly directed toward the object or subject the impression of which we are desirous of recording in the mind in such a way as to be able to recall it with the least amount of exertion. Speaking generally, it may be said that the strength of the impression is in exact proportion to the amount of interest and attention bestowed upon the object or subject. Consequently it is of the utmost importance that we cultivate attention and interest, by practice, so as to be able to register a distinct impression. By doing this we have taken many steps toward the acquiring of a strong memory.

Principle II. *Record definitely and decidedly the primary impression.*

Very much depends upon the sharpness of the primary impression. The primary impression is the foundation upon which subsequent impressions must be built, and if it be not distinct, it is very difficult to remedy the carelessness afterward, as in that case there has to be a tearing away of the primary impression, and a substitution of a new primary record, as otherwise there will be a confusion of memory. Therefore, in obtaining the first impression of an object or subject, direct upon it as much attention and interest as possible.

object or subject, direct upon it as much attention and interest as possible.

Principle III. *At the beginning, avoid including too many details in the impression.*

This principle, if applied, will save the student much unnecessary work and waste of energy. The best plan is to master the main points of a subject at the beginning, then gradually build around these other important points. Then on to the less important, finishing up with the comparatively unimportant details. By forming a general idea of the subject to be studied, certain features will stand out more prominently. Study these first, getting a clear impression by omitting the lesser details, then stop and look over the subject again. You will then see other points standing out clearly. Take these up, and so on, until the subject is mastered. In this way you will be able to store away a complete record of the subject “from the ground up,” and you will find it easy to recall to mind any part of it and at the same time be aware of the relation of that part to any other part. This is the only rational plan of study. It will help you in following this method, to think of the subject to be mastered as being a tree. Commence at the ground and thoroughly understand the trunk, then take up the larger limbs, then the branches, then the twigs. In commencing the study of a new subject, it is better to read first the most elementary work on the subject to be found, and after mastering this take up a work rather more advanced, and so on. Many make the mistake of reading at first the most complete work on the subject to be had, and the consequence usually is that they master no point completely, and have merely a vague idea of the entire subject. Some teachers advise the careful study of the subject as stated in some standard encyclopædia before even taking up the elementary text book. The rule of Nature is that we shall “crawl before we walk,” and study and memorizing is no exception to the rule.

Principle IV. *By reviving an impression frequently, you increase its intensity.*

The whole subject of Memory Training depends so much upon this one principle, that if we were compelled to take away this principle the whole structure would fall. Remember now, we are speaking of the conscious revival of the original impression, and not of the receiving of a subsequent impression. By this method, not only is the impression intensified, but the Will is trained to assist, and in a short time the recalling of the impression becomes almost automatic. By constant review, a subject becomes almost indelibly impressed upon the mind, and is recalled with the least possible effort. If you have observed the first three rules, you will have received impressions with a considerable degree of clearness, and by regular practice and reviewing you will be able to obtain a wonderfully deep and permanent impression of the subject under consideration. A leading writer on this subject, illustrates this principle by under consideration. A leading writer on this subject, illustrates this principle by the case of a man meeting a stranger and spending a whole evening in his company, but yet being unable to recognize him when he sees him a few days later. The writer points out that if the stranger had been seen for only five minutes a day for a fortnight, he would have been easily recognized, the constant repetition of the impression recording it strongly in his mind.

PRINCIPLE V. *When reviving an impression, do it so far as possible without referring to the object itself, thus obtaining the greatest permanent intensity.*

We have touched upon this principle in the chapter on Eye Perception. The idea is that the impression should be revived mentally so far as is possible. Of course, it will be found that details have not been noticed, and it will be necessary to go back to the object to supply the things omitted, but first endeavor to recall plainly that which *has* been noticed, and thus intensify the impression. The details subsequently acquired are to be treated in the same way, each revival of impression including more details and being more complete. If you were to simply go and look at an object in a general way every day for a month you would not know half as much about it as would be the case if you had studied it carefully the first time, and then tried to mentally reproduce it either in the imagination or on paper by aid of a pencil, and then repeated the process every day for a week, acquiring fresh details each day. In the latter case the second day’s inspection would only include the points that had not been intensely impressed by the first day’s view, and the new points closely observed would be added to the first day’s impressions when both were reviewed or revived. “An unheard lesson is soon forgotten.”

PRINCIPLE VI. *When practicing, revive the previous impression of the subject or object, rather than attempt to receive a new impression.*

This principle closely resembles the preceding one, and teaches that we should rely upon our memory as much as possible, instead of flying back to the subject or object as a whole, as soon as we find that we cannot easily recall any detail. *Use* the memory and thus strengthen it, instead of using it only when made necessary by the absence of the object itself. To do otherwise would be like keeping a copy of the multiplication tables handy to refer to whenever we had to multiply two figures, because that would be easier than taking the trouble to exercise our memory. If we depend upon the receiving of a new impression instead of the revival of the old one, we will never really learn anything, and will be constantly compelled to go back to learn our lesson over again.

PRINCIPLE VII. *When a subject or an object is being studied for the first time, and therefore no previous impression has been recorded, it is well to think of a similar impression so as to establish a mental association.*

This principle renders somewhat easier the receiving of impressions of a new

This principle renders somewhat easier the receiving of impressions of a new object, as by connecting the new thing with something already learned, you gain the advantage of the association and the benefit of attaching the new impression to one that is already well fixed in the mind. It is akin to the observing of a new detail of an object and the including of that new detail in the next review, thus gaining the advantage of the previous strong impression and having a peg upon which to hang the new impression. If you meet a man named Thompson, and find it hard to recall the name, you will find it a material help to think of that man as having the same name as another friend of yours whose name is also Thompson, and whose name you never forget. The two men and their names are thus linked together in your memory, and you will find it very easy to remember the new acquaintance's name after forming the association. And in the study of a new subject, endeavor to connect it with the subject nearest associated to it, which you already know. If you can connect a thing with something similar to it, the mind will make the new thing a part of the old, and will not treat it as a newcomer. The mind seems to be somewhat conservative, and to get along better with a new acquaintance if it thinks it is related to an old friend.

Principle VIII. *It is well to establish a series of mental associations, so that one impression may revive the next of the series and so on.*

When one part of a thing is remembered, the mind very readily recalls other parts of the same thing, and so when we join a number of things together, thus forming a chain, each link being a part of the whole, we will find it comparatively easy to start at any link and run backward or forward over the entire length of the chain. It is well to form the different parts of a subject into sort of a series, arranging the parts in logical order so far as is possible. A new part may afterwards be inserted in its proper place, and recalled just as well as the old portions. The effect of association in recalling objects or subjects is wonderful. It is very much easier for a child to remember the letter H because he knows G, and associates H with it. And we will find that our memory of many subjects is strikingly like that of the child's memory of the alphabet or multiplication table, so far as association is concerned. If you cannot remember a thing just when you desire to do so, the next best thing is to have a loose end which you can unwind until you get the desired thing. It would bother the average man to call off at random the names of the cross streets in the center of his city, but if he will start at the first one he will be able to run them off in proper order without much trouble. In the same way it is easy for the schoolboy to name the Presidents of the United States, or the Kings of England, commencing with Washington or William the Conqueror, as the case may be. But ask him to "mix them up" and give you the entire list and he will find it a very difficult task. We will find that the things we remember best are connected in our mind with something that came before or just after, or which in some other way bear some orderly relation to the remembered thing. In forming the mental series, follow the rule of the alphabet, or list of Presidents, and fasten the first one in your mind firmly, then add on the next, *etc*.

PRINCIPLE IX. *In the study or investigation of a subject or an object, use as many faculties as possible.*

The value of this principle is perceived when we remember that each faculty registers upon the mind a separate impression, and when we use more than one faculty in the study of a thing, we receive as many sets of impressions as we have used faculties. If we are trying to commit a name or a date to memory, it will aid us materially if, in addition to repeating the name or date, we will write it down and study it with the eye, thus receiving the abstract impression of the thing, its sound, and the visual impression. In recalling it we may be helped either by the general remembrance of it, by its sound, or by our recollection of how it looked when written on paper. Many persons giving public recitations say that the position of certain words and paragraphs appear before their mind's eye, just as they were on the page of the book from which the lines were read. Preachers who prepare their sermons in manuscript and study them over at home, going to the pulpit with only general notes or with no notes at all, tell us that they will see the position of each paragraph, and the first word of same, just before they reach it, looking just at it did in their manuscript. Public speakers experience the same thing.

Many persons find themselves unable to remember a name unless they repeat it aloud once or twice. Many instances of the application of this principle will occur to you as you progress in your work of training the memory.

PRINCIPLE X. *You may greatly improve weak faculties by exercises adapted to each.*

When you find it difficult to recall impressions previously received from any particular faculty, it is well to begin training and developing that faculty to the end that it may register sharper impressions. Other chapters of this book will suggest many methods and ways of doing this. By developing a number of faculties, you will receive a greater number of intense impressions, and will, consequently, find it much easier to recall the thing wanted, as a greater number of impressions have been made sharply, and can be more easily found when wanted.

PRINCIPLE XI. *Difficulty in recalling an impression may be overcome by endeavoring to revive an impression received at the same time, or by trying to recall some associated component.*

An instance of the application of this principle, is had in the case of one who fails to recall a name. Try as he will the name will not come into the field of consciousness. He then begins to run over the alphabet, slowly, pausing at each letter and considering it before passing on. Very often the thought of the first letter of the name will bring back the impression of the name itself. The initial letter of a name is often remembered more clearly than the balance of the name, and the latter is brought by association when the mind recalls the first letter. If this method fails, try the plan of trying to remember the person himself, how he looked and talked, when and where you first heard his name, etc., or if it be the name of a thing, apply the same rule, and try to recall the circumstances surrounding it, the qualities connected with the thing bearing the name, *etc.*

PRINCIPLE XII. *In endeavoring to recall an impression, think of some definite thing connected with it and revive others received about the same time. This is better than trying to recall it in an indiscriminate way.*

When you are unable to succeed by the application of Principle xi, and can recall no impression received at the same time or component part, endeavor to recall the impression of something connected with the thing, in some way, getting as close to the object or subject as possible, and, if possible, the circumstances connected with the obtaining of the impression. Imagine yourself back in the position and under the circumstances that existed when the impression was received, and often you will start into operation a train of thought which will bring the desired thing into the field of consciousness.

PRINCIPLE XIII. *When a previous impression is recalled, involuntarily, by the mind, after a previous unsuccessful attempt to recall it voluntarily, it is well to note the associated reviving impression, for future use and experiment.*

This involuntary recollection of a thing which the mind has previously refused to recall, is, of course, an effort of the subconscious function of the mind. But, a little careful investigation will show that it came into the field of consciousness following closely another thought, although the connection between the two may not be apparent at first sight. By remembering the reviving impression, that is the impression which came into the field of consciousness just before the elusive impression, you may bring back the troublesome thing at will, no matter how long afterward the time may be when the word is again forgotten. And the noting of the dim connection will often open up quite a field for thought and give the key to a further knowledge of the great subject of memory.

Chapter XI.
The Cumulative System of Memory Culture.

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Treating of a rational, practical, easily acquired system of Memory Culture, which in the opinion of the author of this book is the best and only practical method of developing the Memory as a whole—This is a modern presentation of the system used by the ancients, in India, Greece, Iceland, and other countries, to train the minds of students that they might acquire and store away the legends, religious books, philosophies, and laws of the races, and by means of which it was a common thing for these pupils to memorize books exceeding in size our Bible—Full instructions and directions are given for the development of the memory by this great system.

THOSE WHO have made a careful study of the subject of Memory Culture, and who have no pet hobbies to ride or fads to promote, generally agree that the method which we term "The Cumulative System" is the only natural system of developing the power of memory. It depends upon no set of tricks, catchwords, etc., but proceeds on the theory that the development of memory must be gradual, and by easy stages. It seeks to *develop* the memory, instead of loading it down with "methods." Its underlying theory is the memory may be developed just as one would develop a muscle or part of the body—gradually, and by easy exercises constantly repeated. It is not a trick method of committing things to memory, but a system of developing and training the memory until it can readily recall things without the necessity of any tricks or artificial methods. It is Nature's own way of doing things—of developing from the seed to the plant. But at the same time it affords the best possible plan of committing to memory anything of great length.

This "Cumulative System" is not a new system. It is merely the oldest system revived. It is the system used by the Orientals and other ancient people in training the mind to carry without mistake their sacred teaching and philosophies. In other parts of this work we have given numerous examples of the wonderful feats of memory performed by these peoples, and from what we have seen in a number of modern cases there seems to be no reason for thinking that these same feats may not be duplicated by the people of today. There is a very good reason for the apparent discontinuance of the old system. In the old days before printing was discovered, but very few people could write, and the writings themselves were apt to be mislaid, lost or destroyed, and the teachers were afraid to trust their teachings to parchment or whatever material happened to be in use. So they would train the minds of their pupils until they could commit to memory works of the same size as our Bible, or even larger. As you will see by reference to other chapters, the philosophies, religious books, and even the laws of many nations were thus transmitted and perpetuated for many centuries, without being committed to writing at all. Even in our own days, the rituals of secret societies are transmitted in this way, the rules of the orders prohibiting the writing or printing of certain parts of their ritual, or in some cases of any of it.

With the dawn of printing, when it became apparent that when thousands of copies of a book might be printed, and the chance of loss reduced, the necessity for the oral transmission of the teachings passed away, and the old art of memorizing almost entirely passed away. Men found it not worth while to memorize things which they could find in the books on their shelves. They overlooked the fact that in allowing the old system to pass out of use, they not only lost the art of memorizing matters of great length, but they also lost the art of training the memory to remember ordinary things, and the result is seen in our condition today, when a man of good memory is looked upon as a curiosity. Moreover, many have grown to believe that a good memory is almost an abnormal thing and that the natural condition of man is to have a poor memory. They do not realize that every man has the power to develop his memory very far beyond its present condition. Of course, some men naturally remember better than others, but the man with a poor memory may so develop it by proper training that he can remember better than can the man with a good memory without training.

The “Cumulative System” differs from other systems, inasmuch as it does not teach how to remember a thing by its association with another thing which is perhaps more easily remembered, or with some thing already fixed in the memory. Instead of this it endeavors to so develop, strengthen and train the mind that it is enabled to easily commit to memory anything which it desires, and is also able to easily recall the thing memorized, by Will.

One of the beauties of this system is that while you are practicing you are committing to memory valuable information and knowledge, and while you are committing interesting and useful things to memory, you are developing the memory itself. It must be remembered, however, by the student that the great importance of the system lies not in the mere ability to memorize long poems, speeches, etc., but in the developing and strengthening of the memory itself. And not only does it develop in one the power of storing away impressions in the mind, but also trains one in the faculty of recollection—in recalling readily that which has been memorized. The result of an earnest study and application of this system is that (1) the special thing studied will be easily memorized, long remembered and readily recalled; (2) there will be a marked and steady increase in the power of memorizing *anything* ; and (3) a marked increase and growth of the power of recalling *anything* by an effort of the Will.

The "Cumulative System" is based upon the theory that the power of memorizing and recollection may be enormously increased by a system of progressive exercises and *by frequent reviews* .

The student should select something to commit to memory that interests him, and the subject of which is pleasant. A favorite poem, if long enough, is good. We think that Scott's

"Lady of the Lake" is one of the best poems for this purpose, although the student may select any other if he prefers it. The Book of Proverbs, or the Psalms are also good, and some minds find it easier to memorize verses from the Bible than poetry.

Commence by committing to memory one verse from the Bible, or one verse of a poem, providing the verses of the latter contain not more than four or six lines. If longer, it will be better to divide up the verse into sections of not over the number of lines named. Learn this verse well, until you can repeat it readily, and understand it in all its parts. Learn not only its sound when read aloud, but also its looks in print; its leading words; the arrangement; its meaning. In short, *learn* it. This will be enough for the first day.

On the second day the verse of yesterday should be reviewed and repeated aloud. Then another verse should be learned in the same way, and then joined to the first verse and the two reviewed.

On the third day the two verses previously learned should be reviewed, and a third verse thoroughly learned, and then joined to the previous verses, and then reviewed as a whole.

Continue this exercise for a month, learning and adding one verse each day, and reviewing as a whole frequently. We cannot impress upon you too often the necessity of frequent reviewing. The gist of the whole matter is in the reviewing, so do not shirk this part of the work in the slightest. The continual addition of verses memorized tends to develop the faculty of *memorizing* , whereas the constant reviewing is for the purpose of developing and strengthening you in the direction of easy *recollection* . It is not sufficient merely to obtain good clear mental impressions, but it is of vital importance for you to be able to locate and bring out the things stored away in your mental storehouse. You not only get acquainted with the particular articles you are bringing out every day, but are also developing the "knack" of finding things in the mental storehouse, and of bringing them to view when wanted.

At the beginning you will probably find that it is often necessary to refer to the book to supply a missing word or line. Do not let this discourage you, for you will soon overcome it. And do not unduly strain the memory by a forced effort to recall the elusive word or line, but take up the book and learn that particular verse over again. If necessary refer to the book a dozen times rather than to go on omitting words or being in a state of uncertainty about their correctness. Do not go on in a slipshod manner, but insist upon exactness and absolute correctness. By insisting upon this from the start, the mind will soon take on that quality.

Do not miss a day’s exercise. You will find it far better to learn a few lines each and every day than a greater number every few days. The will and the memory are both strengthened by regular exercise and practice. The entire series of exercise will be found to strengthen and develop the will power of the student, and the strength thus gained will be found most useful in other fields of work.

At the beginning of the second month, learn *two* verses a day instead of one verse. Keep this up during the second month, learning two verses each day, and reviewing the verse previously memorized, both those of the first month and the verses learned after the twoverse plan has been adopted. You will find that the second month’s work is no more difficult than that of the first month. The two-verse task will be as easy as the oneverse exercise. You will find that your memory has anticipated the increase and that you can easily learn three or even four verses each day, but stick to the two verses, and do not attempt to get ahead of your lesson. The efficacy of this system lies largely in the fact that it leads the student *gradually* , and develops him in Nature’s own way. And, remember that in the *reviewing* lies the secret of increased powers of recollection.

At the beginning of the third month, commence with *three* verses, and proceed as before, adding each day to your store, and reviewing each day that which you have previously learned. When the fourth month comes adopt the fourverse plan, and so on. Of course there is a limit to this constant increase, of which we will speak a little later on. This limit will be found to vary with the individual, but the most backward student will be able to attain wonderful proficiency with very little effort, by following the gradual and progressive method.

If the reviewing after a few months takes up more time than you have to spare, drop the new verses and devote the entire time to reviewing. And later on if you cannot review the whole thing in the time at your disposal in one day, divide it in two, and review the first half today and the rest tomorrow.

If, after a time, the task of committing additional verses to memory, seems tiresome, it will be as well to discontinue this part of the work for a short time, but keep up the reviewing, devoting all the time usually devoted to the exercise to the review work alone. Sometimes that part of the mind which attends to the work of receiving impressions will rebel at its daily task, but the other part of the mind which we use to recall things already impressed there will prove to be bright and perfectly willing to work.

The student will find that certain ways of doing this work best suited to his particular temperament, etc., will suggest themselves to him. He may vary and improve on the plan we have given here, providing always that he does not slight the review work, which must not be omitted or cut down. Cut down the memorizing if you must, but hold fast to the review work. The increased strength of the memory lies in the work of frequent reviews. This review work, although somewhat tedious at first, will soon grow to be a pleasant occupation, and then the pleasure of the conscious increase in mental power will render the task most interesting.

If you have not the time to devote to the full carrying out of this system, as herein laid down, you may vary it by learning short poems by this method, and after thoroughly mastering one, so that it may easily be reviewed at any time, pass on to another, devoting all your time and attention to the new one when learned. But when the second one is learned, go back to the first one and review it. Continue reviewing the ones you have learned, at odd times, or occasionally, and devote your daily review work to the one on hand until it too is thoroughly learned. Exercise the faculty of recollection by frequently recalling things which you have learned in the past, as each time you give yourself this exercise you strengthen the faculty.

If you lose interest in the particular thing you are memorizing, lay it aside for a while, and take something of a different character by way of a change, not forgetting to occasionally review the one laid aside.

You will probably find that some verses of a poem are more easily remembered than others. But do not slight the difficult ones, in fact you should bestow upon them more time and attention than upon the favorite ones. There is some reason for the trouble with the difficult verses, and by keeping at the work until you conquer, you will be strengthening some weak spot in the faculty of memorizing or recollection, and will be gaining additional willpower besides.

After you have been practicing this system for a number of months, you will find that you will be able to retain any particular thing in your memory with less frequent reviews, and you may vary your plan to accommodate yourself to your increased powers, and review well learned subjects only once in a while. But it is well to review a little of *something* every day in order to give the faculty something upon which to work.

You will also come to a point, sometime, where you will realize that you have reached your limit in the matter of the number of lines or verses to be memorized at any one time. You cannot go on forever increasing your limit at the rate of one additional daily verse each month. When this time is reached, stop the monthly increase, and rest on your oars so far as the increase of the daily work is concerned. Keep on with the work of memorizing and reviewing, but limit your lines or verses to the highest easily memorized number. Remember that the main purpose of the exercises is not to see how much you can do, but simply to give you training and development. After stopping for a time, without any attempt to increase, you may find, all of a sudden, that you are able to master a much heavier daily memory task. But whether you do or do not, matters little. And in any event you will find that your power of *recollecting* steadily increases, apparently having no limit.

Learn a thing thoroughly before going to the next. It is better to know one thing thoroughly, than ten things partially. Do not pass on to another verse until you have mastered the one upon which you have been working.

Do not attempt to “rush” matters. Take your time. And do not attempt too much at first. The average student is too eager. He starts off with a rush, and is apt to tire before he has gone very far. Better hold yourself in a little, and develop naturally as does the plant which grows from seed to shoot; from shoot to stalk; from stalk to leaves; from leaves to flower.

Do not attempt to do this work when you are tired or worn out. In such condition you will fail to receive clear impressions or to recall clearly and distinctly. Many find the morning the best time in which to practice.

Chapter XII.
The TenQuestion Thought System.

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Treating of a novel and rational method of bringing forth from the subconscious storehouse the miscellaneous assortment of information, which every person has stored away regarding various subjects, but which knowledge is unavailable and unused because of the lack of system in the storing away, and the absence of knowledge of a method whereby this scattered knowledge may be brought together—This system, if mastered and practiced, will immensely increase the available information at the disposal of one, and will render one "well informed" upon subjects of which he apparently knows but little—It is an eye opener, and will produce remarkable results—This chapter also contains an explanation of "Analytical Memorizing."

EVERY MAN has in his subconscious storehouse a vast assortment of general information or knowledge. He knows something about every object or subject which has ever attracted his attention or interest in the faintest degree. The character and amount of such knowledge of course depends largely upon the degree of attention he has bestowed upon it, and upon the opportunities for observation he may have had in the past. But even the man of the most limited opportunities and the most careless observation has stored away much valuable material of whose existence he is almost unaware. The information has been stored away mechanically, and no attempt to resurrect it has been made, as no demand for the stored away knowledge has been apparent in the man's every day life.

If we would by intelligent practice occasionally bring forth to the light of day the stored away knowledge we would give our minds beneficial practice; increase our powers of recollection, broaden our field of available knowledge; develop our powers of reasoning, comparison, etc., and make ourselves "better informed" regarding a variety of subjects. The bringing forth of these storedup memories will compel us to classify them, arrange them in their proper order, make comparisons, note associations, draw conclusions, and make use of a variety of our mental faculties, which will result in mental development and culture. Many of us are like misers who have hoarded away precious metal, which we never again see or make use of.

The writer has heard of prisoners, and men compelled to live away from congenial companions, compelled to look to themselves for company, who turned their vision inward and evolved from their inner consciousness the knowledge which had been stored there, and directed their mental processes to the same, with the result that when they emerged from their seclusion they had attained a degree of mental development far in advance of that possessed by them when they entered it. There are cases of record where political prisoners have written the most interesting books during their confinement, without having a single reference book, their information being drawn from that great storehouse, the subconscious mentality. Men sometimes live in a community taking casual notes regarding the people and things around them, with no special object in view. Years afterward, these men find themselves writers, and draw upon their old, almost forgotten, impressions of the past, and putting them on paper give to the world a vivid picture of the life of the town or city of their former abode. Dumas has given us an example of this subsequent use of stored-up knowledge in his well known novel “The Count of Monte Cristo.” He shows us the old political prisoner, the Abbe Faria, who has been shut out from the sight of men for years, resurrecting his old fund of information for the benefit and instruction of his fellow prisoner, Edmond Dantes, and exciting the interest and concentrated attention of the latter he develops him from a bright but uneducated fishermansailor into a wellinformed and educated man of the world. The old Abbe has stored away in his mind the learning of a lifetime, and draws from it for the benefit of Dantes. The story is, of course, pure fiction, but given the circumstances and the men, there is no reason why the result could not be obtained.

This resurrecting of storedaway impressions has another good result. It awakens in one an interest in the subject or object under consideration, and the mind thereafter will be awake to impressions concerning the object or subject, and one’s fund of information regarding that particular thing, and things associated with it, will be greatly augmented. The mere directing of the attention upon the subject or object, after placing oneself where he will not be distracted by outside impressions, or after shutting out impressions if he has the power, will bring into the field of consciousness many interesting impressions and important information. But if one pursues a systematic plan for bringing out the impressions, his power of recollection will be greatly increased, and at the same time his mind will be developed along the lines of systematic thinking, classification, analysis, *etc.*

The writer has found the following system of “resurrecting thought” quite useful in his own case, and in that of others to whom he has presented the matter. It is simple but wonderfully effective, and its continued use will undoubtedly repay one for the time and trouble expended upon it. It increases brainpower, in several directions, and is a most effective educational method.

The system consists of ten questions, which when applied to the object or subject under consideration, and answered by bringing into the field of consciousness all the storedup impressions to be found there, will be found to have brought into play all the information concerning that particular thing possessed by the student. The following outline will give an idea of the system. The subject is to be first stated, and then the nine questions asked of oneself and answered, one by one.

QUESTIONS REGARDING ONE SUBJECT OR OBJECT .

I. Its Origin or Root?
II. The reason of its inception?
III. Its history?
IV. Its qualities and characteristics?
V. Things associated with and connected with it?
VI. Its use and application?
VII. It demonstrates what?
VIII. Its results and consequences?
IX. Its end or future?
X. Your general opinion regarding it, and your reasons for same.

You will find that this system of questions will bring to light all of your previous impressions regarding the thing under consideration, and also will cause you to classify, arrange, consider, pass upon and determine its various features. It will educate you in recollecting, thinking, studying and observing. Each question will suggest something to you, and when you are through with the subject you will find that you know much more about it than you thought possible. Besides this, you will commit the questions to memory, and your observation and study of anything thereafter will naturally be along the lines of the questions.

Do not let the apparent simplicity of this system cause you to pass it by without trial. Give it at least one trial on a subject, under favorable circumstances, and you will begin to see its uses. Of course, the ability to recall impressions, in answer to the questions, will steadily increase with practice, after the mind becomes accustomed to the inquisitorial process. Try the system on a subject this week, and then repeat the process a week later, and you will find a great improvement, your fund of impressions regarding that subject having apparently grown materially during the interval. The explanation is that your questions have started to work the subconscious searchers who have been at work digging out treasures from the depths of the great storehouse. Your questions have been regarded as orders from the Will, and these little workers have been busy with their imposed task, while your consciousness was busy with other things.

ANALYTICAL MEMORIZING .

When one wishes to master a subject, it will be found advisable that he dissect that subject—analyze it thoroughly, and by thus examining its parts in detail obtain a comprehensive idea of it as a whole. This mental dissection will arouse the faculties to activity, and will cause the memory to receive intense impressions which will be readily recalled.

It has been found that by a little analytical work the *meaning* of a thing is brought out so plainly that the mind will readily grasp it and hold on to it. The best way to investigate a thing is to ask questions about it. The best way to bring out your knowledge of a subject is to ask yourself questions about it, as we have shown in the first part of this chapter. The best way to fix a thing in your mind is to ask yourself questions calculated to bring out its full meaning.

To illustrate this idea, let us take the well known line:

> “*The curfew tolls the knell of parting day,*”

and dissect or analyze it. What does the curfew *do* ? It *tolls* the knell of parting day. *What* tolls the knell of parting day? The *curfew* . *What* does the curfew toll? It tolls the *knell* . The knell of *what* does it toll? The knell of *parting day* . The knell of what part of the day does the curfew toll? The knell of *parting* day. The knell of parting *what* ? The knell of parting *day* . If you have gone over the above questions and answers, in earnest, you will never forget this line. It will stand out clearly in your mind.

In the above sentence the *active* word is, of course, the *verb* , tolls, and the rest of the sentence is dependent upon its active part. The attention, as a rule, is attracted by a moving thing more readily than by something at rest, and if the *action* of the verb is impressed on the mind, the rest of the sentence will be connected with it by the law of association. It helps the memory to *picture* the verb’s meaning in the mind. In committing a thing to memory, find out what it all *means* , by this analytical method, and you will have simplified matters very materially.

Chapter XIII.
Memory of Figures, Dates and Prices.

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Treating of the development of the memory upon these most interesting lines, which are so important to the man and woman in their everyday and business life— There is nothing so annoying to the student as to forget dates, and the failure to remember prices and figures has proved the undoing of many a promising young business man—This chapter goes into the subject clearly, and gives explanations of poor memory along these lines, and points out the methods whereby improvement may be had—Exercises and directions are given, which will prove valuable to the student.

There is a great difference between persons regarding the remembrance of dates, prices, figures, etc., the difference being caused by the varying degrees of development of the faculty of number. Those in whom this faculty is largely developed will invariably store away a clear and lasting impression of figures and everything connected with them, while those in whom the faculty is deficient will find it quite difficult to remember anything connected with the subject. The latter class should develop the faculty by making use of it in the direction of having much to do with figures, especially in the branch of mental arithmetic. If you are one of this class, buy an elementary Mental Arithmetic, such as is used in the primary grades of schools, and carefully study it, working out every example given. Take up one lesson every day, and in a short time you will find that you are developing quite an interest in figures, and are beginning to remember them much better. The most satisfactory results may be obtained from practice of this kind. The development thus gained is permanent, and the faculty will continue to develop and register clearer impressions of figures and all concerning them.

DATES .

To those who find difficulty in remembering or recalling dates, the plan of forming a mental image of the date as attached to some important character or thing connected with the date has proven helpful. For instance, suppose that you wish to remember the year of the discovery of America by Columbus. You will find it easy if you will form a mental picture of Columbus standing on the shores of the newlydiscovered land, with the figures 1492 over his head. Or if you wish to remember the date of the Declaration of Independence, form the picture of

Liberty Bell with 1776 painted on it in bright figures. Or, in the case of the beginning of the Civil War, the mental picture of Fort Sumter with 1861 appearing on its sides in large figures. Or the date of Napoleon’s death, by the mental picture of his tomb with 1821 graven on its side. In forming the mental picture it is well to have the date marked on a piece of paper, in large figures, upon which the eye should intently gaze while the mental picture is built around the figures. Then close the eyes, or turn away the head, and revive the impression. If this is done several times the memory of the figures will be indelibly impressed upon the mind.

We know of a schoolboy who remembered the beginning and ending of the term of each President by marking the dates upon the foreheads of each, in the pictures of his school history, but we scarcely advocate the following of this plan. A strong mental image may be formed by the average person, and when a strong impression of the date, accompanying the person or object, is stored away, it is likely to prove permanent and the associated impressions will always appear when the subject is recalled.

The above plan proves of the greatest value to those whose “eye memory” is good. In some cases, however, the “ear memory” is better, and in such cases it will be found that the verbal repetition of the date by the student, or better still by a friend, will fix the sound in the memory so that it may be readily recalled. Others find that they can best remember dates by doggerel rhymes committed to memory, such as—

“In fourteen hundred and ninetytwo
Columbus sailed the ocean blue.”

“In eighteen hundred and sixtyone
America’s Civil War begun.”

“In seventeen hundred and seventysix
Jonathan taught John Bull a few tricks.”

“In eighteen hundred and twentyone,
At last did set Napoleon’s sun.”

“In eighteen hundred and ninetyeight
The Spanish fleets did meet their fate.
For in that year, the first of May,
Dewey entered Manila Bay;

And two months later, on third of July,
Cervera's fleet was sunk by Schley."

The average schoolboy has no trouble in composing this grade of doggerel to order, and many an important date and event has been memorized in this way.

But of all the above plans of memorizing dates, we prefer the first mentioned plan of "visualizing," or forming a mental image of the date in connection with the person or object connected with the date. It is more easily acquired than might be imagined, and after a little practice becomes almost automatic. One can form a mental picture of almost any historical event, and the portraits of the leading characters in history may readily be recalled.

In the case of students who have many important dates to remember, it is a good plan to connect the name of the person or event with the date, by the law of associated impressions. By always speaking of "Waterloo 1815"; or "Yorktown 1781"; or "Hastings 1066," the dates of these battles will become inseparably associated with the events themselves, and the two impressions will become fused. Of course, this will require the frequent repetition of the event and associated date, to fix the combined impression in the mind. If the date and event had been associated in this way from the beginning, there would have been no more trouble about the association than in the case of the words "Washington" and "George," or "Napoleon" and "Bonaparte." If we had not heard Washington's first name, or Napoleon's last name, until long after we had formed a clear impression of the other name of each, we would have sometimes forgotten the last learned name, whereas, having learned them both together, the two names are practically one so far as our memory is concerned. If teachers would always speak of "Waterloo 1815," the students would never forget the date of that battle, so long as they remembered its name.

PRICES .

The above mentioned plan of forming a mental image associating the figures with the object is of the greatest importance to clerks, salesmen, etc., whose work requires them to remember the price of goods. In many cases the clerk may actually *see* the prices attached to the goods by reviving the impression several times when looking at the goods in question. We know of a young man who was employed in a large retail grocery store who would form a mental image of this kind of every new lot of goods placed on the shelves, and who always thought of the goods as being plainly marked. If anyone asked him the price of "Baker's Chocolate," he would think of the package with the price marked upon it, and he knew the price of hundreds of articles of every description without referring to them except mentally. When the price changed he would wipe out the old mental figure and replace it with the new price. Today, after the lapse of over twenty years, he is able, by a mental effort, to recall the picture and price of the majority of the goods carried in the old store, the impression coming as a mental picture of the article with the price attached. His faculty of locality is large, and he is able to mentally rebuild the old store shelves, bearing upon them the goods just as they appeared twenty years ago, prices and all. If you will clearly associate the price with the appearance of the goods, the mental picture of the latter will bring with it the recollection of the former, and perhaps even the figures themselves will appear in the "mind's eye."

FIGURES .

Figures other than dates or prices may be associated with any object to which they would naturally be attached. But if there is no such appropriate object to which to attach the figure, the simple "visualizing" method must suffice. This method consists in photographing the figures upon the mind, until the mind will recall the details and shape of the figures, as it will those of a picture. Imagine the figures painted in large white characters on a black background. Hold the mental picture until you see it plainly in your "mind's eye." The ability to do this increases with practice. It is, however, always better if you can associate the figures with some appropriate object. The theory of this "visualizing" method, either with or without association, is based upon the fact (1) that many minds accept and retain a visual impression more readily than they do a mere abstract idea without a picture; and (2) that the law of association makes the mental picture (including the date) come easily into the field of consciousness, when the thought of the object suggests it.

Chapter XIV.
Memory of Place.

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Treating of that faculty of the mind, which when largely developed enables one to find his way almost instinctively in strange places, and which, when deficient, causes one to “get lost” in places with which he should be familiar—The subject is taken up with the idea of showing how the faculty may be developed, and the importance of training and cultivating it—Instruction, examples, and exercises are given, upon well tested and tried lines, and the careful study of this chapter should start one well on the road to a great improvement in his sense of location, his memory of places, and the ability to “keep his bearings.”

SOME MEN have the faculty of locality largely developed and are able almost intuitively to find their way in strange places. Such people never get lost, and seem to carry the location of the points of the compass in their minds without any effort. They remember places, directions, position, nature’s arrangements as to space and place. Others possess this faculty in a lesser degree, and some seem to be almost without it. The last mentioned class find great difficulty in finding their way and dare not trust themselves in strange places and are constantly getting lost.

The faculty of Locality, like any other faculty, may be greatly developed by the proper exercise and practice. When the sense of Locality is but poorly developed, one takes no interest in the subject and pays no attention to it, hence the memory regarding places is deficient, the impressions recorded being but faint and imperfect.

If you possess but a poor memory for places, location, direction, etc., you must develop your faculty of Locality. To do this, you must begin by *taking an interest* in places and directions. You must pay attention and observe. Without interest you will do neither. You must look about you and notice the landmarks passed, and the direction in which you have traveled, and objects with which you have met on the way. You must look about you and *see things* . If in a city, note the corner buildings and their signs. Stand on the corners a few minutes and get your bearings. If you but put your heart in the task you will find much of interest, and the work will soon become interesting and pleasant. The trouble with you is that, heretofore, you have not been noticing things as you passed by. The man of large Locality notices these things almost instinctively, but you must start the habit by giving *conscious* attention until your mind establishes the correct habit and it becomes “second nature.”

Study maps and take imaginary journeys from place to place on the map. Follow up rivers from source to mouth. Take imaginary trips on the railroad, tracing the journey with the finger. Get a school geography and get to work when you are indoors. When you are outofdoors keep on noticing things, directions, landmarks, *etc.*

If you live in a large city, procure a copy of the city map and study it carefully. Start from a given point on the map and proceed to another given point, noticing the names of the streets over which you travel, and also the names of the cross streets you pass, not forgetting to keep track of the direction. Then work your way home over the same route, watching carefully that you turn the right corners, *etc.*

Then make the same trip (on the map) by another route, returning in the same manner. It is astonishing how this practice will brighten up your sense of locality and direction. Once in a while, memorize the names of the streets in the order in which you pass them on the map. One can get well acquainted with the city in which he is living in this way. On holidays, or other times, when you contemplate a long walk or ride, go to your map before you start and trace out the line of your trip, studying it carefully. When you then go over the same ground in person you will be continually noticing the cross streets, etc., because of your previous work on the map. A little practice of this sort will prove quite interesting, particularly if the trip is to some strange part of town.

In your study of maps, it is well to memorize them at times, wholly or in part. Look at the map and study its parts and details. Then put the map away and endeavor to reproduce it on paper, in the rough, endeavoring to note as many points of interest as possible. Then gradually add the details in their relation to each other. The object of this map drawing, of course, is to fix location and direction in your mind, and not to make an artist of you. In this practice you will find that if you lay aside the map after gazing at it a few moments and then close your eyes you will see the picture of the map in your “mind’s eye.” The first attempt at forming this mental picture will not prove very satisfactory, but open the eyes again and take another look at the map and fill in what you have missed in your mental picture. Then close your eyes again and fill in the missing parts. After a few trials you will be able to reproduce the picture in the mind with reasonable accuracy, when you may reproduce it on paper. Schoolboys sometimes form these mental pictures of their geography maps, and thus making their geography lessons much easier. When asked to “bound” a State, they are able to bring up the mental picture and describe it as if the map were actually before them.

This study of maps may seem to have but little connection with keeping you from getting lost or “losing your bearings.’” But you will find that it will so rapidly develop your interest and strengthen your faculty of location that you will be able to manifest the improvement when you are outofdoors. Always remember, of course, to keep your eyes open and to notice where you are going, which task will now have fresh interest to you, thanks to your journeys on the map.

A story is told of an American traveler who was traveling in Europe with a party. It was soon noticed that he seemed perfectly at home in the strange cities visited, and that he not only knew the names of the principal streets, but the location of the points of interest and important buildings as well, and also the direction from one part to another. It appeared as if he had visited the place before, whereas it was his first trip abroad. When asked for an explanation by his puzzled friends, he replied that when he was on the train going to a particular city he would take out his map and guide book and carefully study them, noting carefully the general plan, the points of interest, direction, *etc.* He would especially note the location of the railroad station and the hotel at which he intended to stay. He would then shut his eyes and recall these points, and make the trips between them, mentally. After about fifteen minutes or half an hour he was sufficiently acquainted with “the lay of the land” to find his way about without difficulty. In this way he learned Cologne, The Prague, Old Vienna, Dresden, London City, Paris around the Opera House and other places.

After one has studied maps, with interest, they grow very *real* to him and a close connection between the actual points and the pictured ones is noticed. Remember, in practicing the exercises herein given you are developing not only the memory, but the faculty itself, upon whose ability to record clear impressions the remembrance depends.

Any faculty may be developed by interest and use. Remember this and you have the key to all self improvement.

Chapter XV.
Memory of Faces.

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Treating of the faculty of remembering the faces of those with whom we come in contact—Showing the importance of having a good memory of faces and the embarrassment attendant upon a poor memory of this kind—This chapter takes upon the matter from the cause to the remedy, and a careful study and application of the principles laid down will undoubtedly result in a great improvement along these lines—There is no attempt made to teach any "trick method," the idea followed being that an intelligent training of the faculty must result in an improvement in the faculty itself, which will in turn be the cause of an improved memory of this kind— Exercises are included.

THE FACULTY of remembering the faces of persons with whom we meet varies greatly in degree among different individuals. Many persons have to meet a stranger several times before they recognize him at sight. And many persons seem to easily forget faces with which they have grown familiar, if the owner happens to pass from their immediate circle, for a year or two. On the other hand many persons recognize the face of any person whom they may meet, and the impression once formed seems to remain forever, subject to instant recall. Detectives have this faculty largely developed, and so have many hotel keepers, and others whose business brings them into contact with many people, and to whose interest it is to remember and recognize those with whom they meet. It is a valuable gift, as one's chance acquaintances feel most kindly disposed toward him when he readily recognizes them. And on the other hand, the failure to recognize a man may make him dislike you and may result in even gaining his active illwill.

A deficiency in the development of this faculty indicates that the person has not used actively that portion of the mind taking cognizance of the appearance and features of those with whom he comes in contact. Such people look *at* others, but do not really *see* them. They are not interested in faces, and give but scant attention to them. The rule of "slight interest, slight attention; slight attention, poor memory," applies here. The person who wishes to develop this faculty should begin to *study* faces, taking an interest in them, and paying attention to them. In this way the power of observation is directed to features and appearance, and a great improvement may be noted in a short time. We recommend to such persons the study of some elementary work on physiognomy, which will give to the study of faces a new interest, which will result in a greatly improved memory along these lines.

To cultivate the power of observation as applied to faces and features (after determining to take an interest in them, of course,) you should study the face of every person you meet, taking note of the general shape of the head and face, eyes, nose, mouth, chin and forehead, at the same time holding the thought, *"I'll know you the next time I see you,"* which thought will cause the Will to operate in the direction of recording a clear and distinct impression.

The taking of interest in, and the bestowal of attention upon the study of the human face will repay one for his time and trouble, for he will not only be training his attention and memory, but will be obtaining an education in physiognomy as well, especially if he is using an elementary book on this last mentioned subject, as advised.

There are very few persons who can recall the features of an absent friend, and it is quite amusing to hear some people attempting to describe the appearance of someone with whom they are presumably well acquainted. Try it and be surprised at how little you really can recall, and yet you have no trouble in recognizing the friend when you meet him. Describe the eyes, nose and mouth of your best friend, if you can, from memory.

Look at the next man you meet. Note whether his forehead is high or low, narrow or broad; whether his eyebrows are light or heavy, straight or arched, and of what color; what kind of nose has he, aquiline, Roman, Grecian, pug, or what not; whether he has a large or small mouth, etc.; whether his teeth are good or bad, large or small; whether he wears a beard or mustache, large or small, shape, *etc.* And so on with each feature, noting the details just as if you were required to report them at your place of business, and your promotion depended upon a full and correct report. You will not forget a face studied in this way. A little practice of this kind is useful in developing the deficient faculty. And you will begin to classify features and observe them naturally, having aroused an interest in the subject. And the aroused interest means a clear impression; and the clear impression means an easy recollection.

Then practice recalling the faces of people you meet, making a mental picture of them. After you have acquired the art of recording good impressions of faces, by recalling several times the mental image of the face of any one whom you have met, you will be able to easily recognize the person after the lapse of considerable time. The repeated reviving of the mental image is almost equivalent to repeated meeting with the person in question.

You have noticed how easy it is to remember and form a mental picture of a face as it appears in a photograph or painting, and how much more difficult it is to carry in mind the face of the same person as it appears when you see him in person. It is all a matter of habit, however, and by a little practice you will be able to remember the living face just as easily as the pictured face.

We have heard the story of a "hasty sketch" artist, who had classified noses, eyes, ears, mouths, chins, eyebrows, shape of faces, etc., and had given to each class a number. He would take a steady gaze at the face of his sitter to get the expression and air, and the general outline, and would rapidly note, mentally, the class of each feature, thus, "shape of face, 4; eyes, 86; eyebrows, 2; nose, 3; mouth, 4; chin, 7," *etc.* Your study of faces will soon teach you the several classes and varieties of each feature, and if you are studying physiognomy, as advised, you will find that the knowledge of the significance of each class of features will greatly increase the interest and pleasure in the task. We have given a number of additional examples of wonderful memory of faces and features in other chapters of this book.

Summing up, we would say that the faculty of remembering faces may be developed just as may be any other faculty of the mind, and that the secret of such development is: Cultivate an interest in faces—study them—attention will follow interest— and memory will attend upon attention.

Chapter XVI.
Memory of Names.

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Treating of that most important phase of Memory Culture: the cultivation of the Memory of Faces—This faculty is a most important one to every one in business and public life, and a poor memory for faces has resulted in many cases of active illwill on the part of those whom one has failed to recognize—This faculty may be trained and developed, as well as others, and this chapter takes up the subject of this development, giving the cause of poor memories of this sort, and the best methods of improving same by training and developing the faculty itself—Examples and exercises are given, which will prove interesting as well as instructive.

The faculty of remembering names varies greatly among individuals. Many find it difficult to remember the names of even their most intimate friends, while others manifest a wonderful proficiency in the matter of remembering the names of almost everyone with whom they come in contact. This faculty has been an important factor in the success of many public men, and almost incredible incidents are related of some who have developed the same to a very great extent.

In other chapters of this book we have related a number of examples of persons possessing a wonderful memory for names. In addition to these, hundreds of well known cases could be cited. Nearly every successful politician has been forced by necessity to develop this faculty. James G. Blaine and Henry Clay owed much of their popularity to their ability to recall the names of chance acquaintances, and to call them by their names after having met them but once. Of Thomas Wharton, Macaulay says: “It was impossible to contend against this great man who called the shoemaker by his Christian name.” Napoleon’s wonderful memory of names and faces endeared him to his soldiers. Aristotle had a remarkably clear memory for names, and Pericles is said to have known the names of all of the citizens of Athens.

The man who readily recalls names has a powerful weapon at his command in gaining the good will of people, and it will be worth the while of anyone to develop this faculty. Memory for names may be developed just as one would develop any other faculty of the mind, or part of the body, *i. e.* , by Attention and Practice. Many persons content themselves with bewailing the fact that they have a poor memory for any special thing, and make no effort to improve it. When Man realizes that he can practically make himself over by gradual improvement, and practice, he will have opened the door to great things.

The first requisite for the development of the memory for names, is, of course, the recording of clear and distinct impressions. It is often found that it is a help to repeat aloud the name of a person to whom we have just been introduced, thereby appealing to the ear memory by a repeated impression of the sound as well as the abstract general impression of the name. The trouble with many people is that they do not *think* of the names of people they meet. They do not let the name impress itself upon the mind, the entire attention being given either to the appearance or to the general personality of the stranger, his business, motives, *etc.* Carelessness in this respect will invariably result in the failure to recall the name a little later on. And that is not the worst of it—by allowing ourselves to get into a careless habit regarding the names of others, we are practically losing what little namememory we have, as nothing will so quickly resent a careless attention as the memory, which seems to act upon the principle that if its owner does not take the trouble to interest himself in a thing, it will not take the trouble to store it away with any degree of care.

If you have found it hard to revive the impressions of names, you may feel assured that it is because you have paid but little attention to people's names. Begin at once to take an *interest* in names. Analyze names; think about them; notice their peculiarities; their resemblances; their points of difference, *etc.* There are books published giving the origin of surnames, which are read by some people with considerable interest. We venture the assertion that no man who has ever read such a book with interest, will ever have any trouble in remembering names. He will remember them because they will *mean something* to him. He will remember them as he remembers the names of the goods he sells, or the names of anything else possessing an interest for him. Every name has its origin and meaning, and it is quite interesting to trace back a name, through all its variations to its origin. We remember a family in Pennsylvania, whose ancestors came over from Germany bearing the name of Buchley. (pronounced Beekley). The grandchildren scattered and gradually adopted the spelling of their English neighbors, various changes being undergone by different branches of the family. At the present time the family reunions are composed of Beachleys, Beachlys, Beechlys, Beechleys, Beckleys, Bickleys, Bockleys, Backleys, Buckleys, Beechys, Beachys, Beachleys, Beachlys, Beechlys, Beekleys, Beckleys, Bickles, Buckles, Peachys, Peaches and Pecks. Given a few more generations and the resemblance will have been entirely lost, the dropping of a letter here, and the change of spelling there, destroying all connection. Now, we had much trouble in remembering the original name when we first heard it, but after hearing from an old member of that family a history of his family, we never had the slightest trouble in remembering the name of anyone bearing the original name or any of its variations. We also had much trouble in remembering the long German name of a merchant with whom we once had business relations, until we discovered that the name was the German equivalent for “rabbitskin,” when the trouble was over and the man’s name was remembered as easily as Smith.

We merely mention above instances in order to give you an idea of the change wrought by an acquired interest in a particular name. If you will remember something suggestive about a name, you will be very apt to have no trouble in recalling the name itself. A man named Miller may be remembered by thinking of the miller at work. Baker, Painter, Carpenter, etc., may be remembered in the same way. Names derived from those of animals may also be remembered by association, Lyon, Fox, Lamb, etc., being instances. Names derived from the names of trees are also in the rule, Mr. Cherry being associated with the fruit. Black, Brown, Green, Blue, White and Gray have an easy means of association. Bacon, Clay, Gun, Cannon, Hall, Kane, etc., are easily handled. We knew a woman who could not remember the name of a man called Hawlk, until she fixed in her mind the fondness of that man (a preacher, by the way,) for chicken, when the association of Hawk and Chicken occurred to her, and she had no trouble thereafter. A ridiculous association is sometimes the better, particularly if one has a sense of humor.

But all of the above plans are, at the best, makeshifts. The better way is to begin to *pay attention* to the names of people whom you meet, and thus train the mind to take an interest in the same, and to store away clear impressions. Force your attention upon the name, and by an act of Will impress it upon your memory. Take an interest in the name—think of it and give it your attention. Then endeavor to *fasten* it to your impression of the person’s appearance. We once knew a man who would associate names with noses, his mind seeming to be open to such associations, the result being that when he saw a man’s nose he would remember his name; and when he would think of a man’s name he would form an involuntary mental image of his nose. After leaving the person, endeavor to recall his appearance always in connection with his name. Form the strongest possible connection between the appearance and the name, so that they will be fused. Bring up a mental picture of Dr. Street, whom you have just met, and repeat the name several times, “Street, Street, Street,” fairly forcing the name in upon the image, by an effort of the will. You will find that this practice will soon result in your taking an unusual interest in persons’ names, and the consequent attention will give clear impressions. The clear impressions once obtained, the remembrance or recollection easily follows.

We have found it easy to remember the names of writers by forming a mental image of the book or poem, and attaching to it the name of the writer. This plan may be assisted by always associating the name of the writer with the title of the book or poem, in speaking of the latter, thus: “Hawthorne’s ‘Scarlet Letter’;” “Poe’s ‘Raven’;” or “Tennyson’s ‘In Memorium.’” This association will render it difficult to ever speak or think of the work unless the name of the writer also comes before the mind.

Many find it advisable to also get the benefit of the eyeimpression, and therefore, when possible, write down the name and regard it for a moment then throwing away the memorandum. In this way they are enabled to *see* the name in their “mind’s eye,” as well as remembering the sound and other impressions. It is well to get the impressions of as many faculties as possible. Louis Napoleon is said to have acquired his great memory of names by this plan of writing them down. His famous uncle did not need this aid as he always connected the sound of the name with the appearance of the man. But the nephew found it impossible to duplicate this and was compelled to resort to the plan above mentioned, and by constant practice he soon acquired the reputation of having inherited his uncle’s gift.

Sometimes a name, which has a tendency to escape one, may be recalled by association with a similar name, or something having some real or fancied connection. We remember once having met a Philadelphia lawyer named Townsend, whose name for some reason always escaped our memory, although we knew other people of the same name. For some reason we could never think of him as “Mr. Townsend.” At last, however, we happened to think of the well known journalistic writer, George Alfred Townsend, whose *nom de plume* was “Gath.” We then called our Mr. Townsend by his namesake’s *nom de plume* , and after that had no trouble in remembering his name. It took only a moment to connect “Gath” with “Townsend.” It has been a number of years since we have thought of this Mr. Townsend, but when we began to write the above lines his mental image stood clearly forth, but associated with “Gath” and not at first with his own name.

Plans of this kind are not the best, as a rule, and are only to be used in exceptional cases. The better plan is to *take an interest in* names. Study them—analyze them, and you will find that the increased interest will result in clearer impressions and easy recollection.

Another plan, favored by some, when they happen to “forget” a name, is to run over the alphabet from a to z, slowly, in the mind, giving each letter a moment’s attention in turn. When l is reached the missing name “Langtry” will come into the field of consciousness, brought there by the recognition of the initial letter, and the association of the balance of the name with that letter. Some vary this plan by writing down the letters in turn until the initial letter is reached and recognized. In this last mentioned variation the visual memory aids in recalling the name. The same principle operates to notify us of the incorrect spelling of a written word when we have failed to remember the correct spelling by the sense of sound or general memory.

Some have found it helpful in recalling an elusive name if they would endeavor to recall the place where they met the owner of the name, the circumstances surrounding the meeting, *etc.* In other words, they would try to place themselves back just where they were at the time when they met the person, and in this way they often found it easy to recall the name, which apparently came into the field of consciousness along with the mental picture.

Others have accomplished the same result by bringing before the mind a picture of any peculiarity in the person’s appearance or dress.

Plans of this kind are useful in exceptional cases, or in an emergency. But the best plan is to *take an interest* in names. Study them—analyze them, and you will find that the increased interest will result in clearer impressions and easier recollection.

Chapter XVII.
Artificial Systems.

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Treating of the many artificial systems of memory training which have been offered the public in all ages and among all people, showing the general nature of the principal systems, and calling attention to their weak points—The history of these systems takes the reader back to the time of Simonides, 500 b. c., and shows how the old systems are dressed up and offered as new systems by their “discoverers”—This chapter will prove interesting to those who like to go back to the root of things, and then follow up the development of the subject—The reading of this chapter will enable the reader to understand the claims of many of the widely advertised systems, and will show him that there is “nothing new under the sun” so far as “patent” systems of memorizing are concerned.

FOR OVER two thousand years there have been numerous “methods” of memorizing urged by their several promoters and followers, many of which systems were for a time quite popular and which brought to their promoters much publicity and wealth. These methods, artificial in theory and strained in practice, bear a striking resemblance to each other, in spite of the fact that they originated in countries far distant from each other, and that they are separated by centuries of time. They are all based upon the laws of Association, Resemblance, Contiguity, Contrast, etc., which have been touched upon in several chapters of this book. Some of these systems are very clever, and their followers have often been able to memorize a great variety of things, the result being apparently wonderful until one is informed of the method and takes a peep behind the scenes. Anyone can commit things to memory by even a slight acquaintance with the principles underlying these systems, but the result is in the end unsatisfactory, as the systems are artificial and, notwithstanding the claims of their promoters, more or less like the “trick methods.” They may aid in the memorizing of special things, but they do not strengthen or develop the memory as a whole, and in the end are apt to confuse and bewilder the mind and render weak the ordinary faculties of memory. Most of these systems have “chains,” “links,”

“posts” etc., by which the thing to be memorized is connected with some other thing. This works for a while, and then the student finds it harder to remember the connecting links than to remember the thing itself; or he finds his attention so much taken up with the links that he forgets the original fact.

The first “artificial” system of memorizing, or mnemonics, originated with Simonides, the Grecian poet, who lived about 500 b. c. The poet was invited to a banquet at which he read a poem. Before the conclusion of the feast he was called for by a messenger, and regretfully left the hall. Scarcely had he stepped over the threshold when the roof fell in and the walls collapsed, killing the giver of the feast and all his guests. The bodies were so badly mutilated that it was utterly impossible to identify them, and the relatives and friends became most anxious about the matter, manifesting great grief. Simonides then came to the rescue, relating that he had noticed where each person had been seated, and that he distinctly remembered the same. He drew a plan of the hall, marking the position of each guest, and, as the bodies were still in the same position, they were identified by his chart. Upon this occurrence is believed to rest the responsibility for the numerous systems of memorizing generally grouped under the term “Mnemonics.”

Shortly after the above mentioned occurrence, Simonides invented a system of artificial memory, which met with very great success among the Greeks. He based his system upon the idea of the seating of the guests at the banquet. His system taught the pupil to form a mental picture of a building, divided and subdivided into apartments, corridors, antechambers, *etc.* These apartments, etc., were thoroughly committed to memory, and other things which the pupil desired to memorize were associated with them. Each apartment was numbered, and in it was stored the memory of some special thing, or part of a subject. Then the next room was filled, and so on. When the pupil wished to recall the objects or subjects memorized, he would go mentally from room to room, calling to mind the contents of each in turn. An enlargement of this idea, called for the building of another house, then a whole street, *etc.* Some modern advocates of this system bid their pupils commit to memory the location of the furniture in their parlors, and then connect with these articles the things to be memorized, passing from the table to the chair, from chair to vases, *etc.* Simonides’ system was afterward developed in Rome by Metrodorus, and has formed the base of innumerable systems in ancient or modern times, each promoter adding something to it, or altering it in some particular, and then announcing that he had “discovered” a new system. These “discoveries” are likely to be made for centuries to come.

Several hundred years ago Conrad Celtes promoted a system which achieved much success, and which was practically a modification of Simonides’ plan, except that letters of the alphabet were used instead of the apartments of the Greek poet’s system. Toward the end of the sixteenth century Thomas Watson, an English poet, advanced a system similar to the one above mentioned, except that he used a mental wall instead of the apartments or letters, his wall being subdivided into numerous spaces appropriately numbered. Schenkel, a German, also taught a variation of this same system, and came very near being executed as a sorcerer by reason thereof. He made a great deal of money teaching his system, until it was exposed by one of his pupils in 1619.

In 1648 Stanislus Winckelmann made a new departure in mnemonics, which has also been used as the basis of innumerable systems since that time. Although he used, in part, a modified form of Simonides’ system, he went further, and originated what is now called the “figure alphabet.” Each subsequent “discoverer” has used a different “figure alphabet,” but for the purpose the original one is here reproduced:

WINKLEMAN’S FIGURE ALPHABET .

1	2	3	4	5	6	7	8	9	0
B	C	F	G	L	M	N	R	S	T
P	K	V	J					Z	D
W									

(Vowels, silent letters and letter “H” omitted. Two letters coming together are treated as one. Translation by sound, not by spelling.)

This table was thoroughly memorized, and words then translated into figures, or figures into letters. The letters formed from the figures are turned into words by the addition of vowels, and a word or sentence constructed having some connection (real or fancied) with the date to be memorized. Some of Winkleman’s successors have devised much better forms of “figure alphabets” but the principle is the same. The most absurd combinations are resorted to by the followers of these systems to memorize a date. A friend of the writer’s, using the above table as a guide, remembered the date of the battle of Waterloo (1815) by the words Bonaparte Licked, the first letters of the two words being B (1) and L (5) making ’15, the year of the battle. He recalled the battle of Yorktown by the words “Brave Novices Routed British,” the initials “B, N, R, B” indicating 1781. To our mind it takes a greater degree of work to memorize these associating words than to remember the date itself. Winckelmann used the words BiG RaT to denote 1480, although we would have to know the event in 1480, which was to be remembered, before we could trace the connection. Other writers have worked many ingenious combinations of this “figure alphabet” idea, but for the purposes of this work, the above examples will suffice, the whole idea being more curious than useful.

In 1840 Beniowski, a Pole, taught a system in which was first introduced the “correlative” and similar theories, which have formed an important part of many widely advertised “systems” of recent years. In 1845 Miles, an American, promoted a system of his own in which, among other plans, he used sentences containing the event to be memorized, the last word of which would contain the date, according to a “figure alphabet” system. He also taught an original plan of memorizing names of important places and events by associating them with well known objects, thus: Borodino was recalled by “Borrow a dinner;” Saskatchewan, by “Sis, catch a swan,” and so on. His most important departure, however, was his “nomenclature table” which took the place of the old “figure alphabet.” These tables were series of words, each word of which represented a number from 1 to 100. This list when committed to memory, was applied by using a word to recall its appropriate number, thus aiding in memorizing dates, *etc.*

In 1848, Dr. Kothe, a German, developed a system, since largely used by other teachers, the principal features of which were the connecting of words having no relation to each other, by means of intermediate or correlative words. For instance, the words “chimney” and “leaf” would be associated as follows:

“Chimney—smoke—wood—tree—Leaf.” The words “Pillow” and “Ink” would be joined in this way: “Pillow—feather— quill—pen—Ink.” This system has been incorporated into that of many teachers since that time. These systems, as a rule, are cumbersome, and usually prove more or less disappointing to the student seeking to develop his power of memory. Take, for instance, the well-known correlation by which is taught the word *Apfel* , the German equivalent for *Apple* , which runs thus: “Apple—windfall—wind—storm—wrap well—Apfel.” It has always seemed to us that it would be much easier to impress the word Apfel on the mind in the first place, than to remember this chain of connecting words.

About 1878 John Sambrook, of England, taught and published a system which among other things stated the principle that figures could be easily memorized by the use of words whose vowels corresponded in sound to the numerals. He called attention to the fact that the vowel sound of each figure was different from that of another with the exception of the long sound of “I,” which occurs in the words “five” and “nine.” his last conflict of sounds he remedied by giving the short sound of “I” to “nine,” considering it as if it were pronounced “*nin* .” He constructed from this principle a most ingenious system of memorizing numbers. The following words will give an idea of the words to be used in memorizing numbers from 1 to 9, it being remembered, of course, that any word of the same sound would answer as well as any of the words here used.

1	2	3	4	5	6	7	8	
Gun.	Tooth.	Tree.	Floor.	Hive.	Stick.	Sexton.	Gate.	P

In memorizing 1492 (Columbus’ Discovery of America) a sentence would have to be constructed having some reference to Columbus, in which the words, Gun, Floor, Pin, Tooth, appeared in their above order, or a word would have to be found in which these vowel sounds appeared in the same order, etc., *etc.* Interesting, but scarcely useful as a memory developer.

The Shedd system gives as an easy method of memorizing dates, the plan of forming a word or sentence, the number of letters of which correspond to the number to be remembered. Thus to remember that Rome was burned in the year 64 one must remember the sentence “Burned Rome,” the first word of which contains six letters and the second four. Napoleon’s birth (1769) would be recalled by the sentence, “A strange, mighty conqueror,” and his defeat at Waterloo (1815) by the sentence, “A Waterloo I found.”

Other writers have promulgated systems by which events, subjects, rules, dates, etc., are readily remembered by doggerel rhymes. Some well known examples are here given:

THE MONTHS.

“Thirty days hath September,
April, June and November,” etc., *etc.*

PARTS OF SPEECH.

Three little words you often see
Are Articles *a*, *an* and *the*.
A Noun’s the name of any thing,
As *school*, or *garden*, *hoop* or *swing*.
Adjectives show the kind of noun,
As *great*, *small*, *pretty*, *white*, or *brown*.
Instead of nouns, the pronouns stand,
Her head, *his* face, *your* arm, *my* hand.
Verbs tell us something to be done,
To *read*, *count*, *laugh*, *sing*, *jump* or *run*.
How things are done, the adverbs tell;
As *slowly*, *quickly*, *ill* or *well*.
Conjunctions join the words together,
As men *and* women, wind *or* weather.
The Preposition stands before
A noun, as *in*, or *through*, the door.
An Interjection shows surprise,
As *Oh!* how pretty—*Ah!* how wise.

The whole are called *nine parts of speech* ,
Which reading, writing, spelling, teach.

“SHALL” AND “WILL .”

In the first person simply shall fortells,
In will a *threat* or else a *promise* dwells.
Shall in the second and third doth threat,
Will simply then *fortells* the future feat.

ENGLISH SOVEREIGNS.

First William the Norman,
Then William, his son;
Henry, Stephen and Henry,
Then Richard and John,
Next Henry the third,
Edwards, one, two and three;
And again, after Richard,
Three Henrys we see.
Two Edwards, third Richard,
If rightly I guess;
Two Henrys, sixth Edward.
Queen Mary, Queen Bess.
The Jamsie the Scotchman,
Then Charles whom they slew,
And then, after Cromwell,
Another Charles too.
Next Jamsie the second
Ascended the throne;
Then William and Mary
Together came on.
Then Anne, four Georges,
And fourth William past,
Then came Queen Victoria,
Now Edward is last.

In our chapter on the Memory of Dates we have given further examples of this kind of doggerel, which may be used occasionally as an easy means of connecting names, events, *etc*. Law students and medical students have a number of rhymes of this kind by which they group parts of their studies, definitions, *etc.*

The "figure alphabet" is sometimes used to accomplish "trick memorizing" in this way: A number of figures, one hundred or more, are written down and the slip handed to a friend. The writer then rapidly calls them off. He repeats the trick with different figures as often as desired. The explanation lies in the fact that he has memorized the "figure alphabet," and taking the words of some well known song or poem, he translates the letters into figures which are marked down. To recall the figures, he simply does mentally that which he has just done on paper, and translating the same words into figures, he of course repeats what he had previously written down. It is very simple, but quite effective as a trick.

The law of association is sometimes used to easily join together for the purpose of recollection different things having some relation to each other. Thus Dr. Watts coined the word vibgyor as a means of easily remembering the names and order of the primary colors, the initial letter of each color, in their proper order, forming the said word, thus, Violet, Indigo, Blue, Green, Yellow, Orange, Red. The word news is composed of the initial letters of the four points of the compass, thus: North, East, West, South. The name of the vicepresident who first served with Lincoln, may be remembered by thinking of Lincoln's name in this form: abrahamlincoln. Franklin Pierce was the fourteenth president, which fact may be remembered by his initials F (ourteenth) P (resident). We recite these things merely to show how many ways there are whereby one may remember things by attaching them to "pegs." The great trouble is that, while a few things may be remembered in this way, it is generally harder to remember the "pegs" than the things themselves, after one has burdened himself with a number of them. They are artificial, and Nature in the end revolts.

Looking back it will seem that the plan of Simonides, or the "topical system" as it is sometimes called, was the first in the field, and still shows signs of life. Then came the "figure alphabet," which is still very much with us, in a much improved form, and elaborated almost out of resemblance. The latter is quite fascinating at the start, but a little later on—well, just try it. The plan of memorizing a date by words containing a certain number of letters corresponding to figures to be memorized, looks easy, but one soon tires of it—and you are apt to get your words mixed, thereby mixing your centuries. Very artificial! The third in order, the "associative" or "correlative" method, is interesting, but is apt to bring on mental dyspepsia if used as a steady diet by the memory. Even if these systems were practicable, they would do little more than to aid in the memory of *dates* , leaving the development of the other faculties of the mind to other methods.

The better plan is to develop the several faculties, to the end that they may readily receive impressions, and retain them, and by practice to so train the recollection that previously received impressions may readily be revived. We have tried to point out the way in this book, and we trust that everyone who has read its pages will put into practice the principles therein taught.

FINIS.

Memory: How to Develop, Train, and Use It

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CHAPTER I.
MEMORY: ITS IMPORTANCE.

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It needs very little argument to convince the average thinking person of the great importance of memory, although even then very few begin to realize just how important is the function of the mind that has to do with the retention of mental impressions. The first thought of the average person when he is asked to consider the importance of memory, is its use in the affairs of every-day life, along developed and cultivated lines, as contrasted with the lesser degrees of its development. In short, one generally thinks of memory in its phase of "a good memory" as contrasted with the opposite phase of "a poor memory." But there is a much broader and fuller meaning of the term than that of even this important phase.

It is true that the success of the individual in his every-day business, profession, trade or other occupation depends very materially upon the possession of a good memory. His value in any walk in life depends to a great extent upon the degree of memory he may have developed. His memory of faces, names, facts, events, circumstances and other things concerning his every-day work is the measure of his ability to accomplish his task. And in the social intercourse of men and women, the possession of a retentive memory, well stocked with available facts, renders its possessor a desirable member of society. And in the higher activities of thought, the memory comes as an invaluable aid to the individual in marshalling the bits and sections of knowledge he may have acquired, and passing them in review before his cognitive faculties—thus does the soul review its mental possessions. As Alexander Smith has said: "A man's real possession is his memory; in nothing else is he rich; in nothing else is he poor." Richter has said: "Memory is the only paradise from which we cannot be driven away. Grant but memory to us, and we can lose nothing by death." Lactantius says: "Memory tempers prosperity, mitigates adversity, controls youth, and delights old age."

But even the above phases of memory represent but a small segment of its complete circle. Memory is more than "a good memory"—it is the means whereby we perform the largest share of our mental work. As Bacon has said: "All knowledge is but remembrance." And Emerson: "Memory is a primary and fundamental faculty, without which none other can work: the cement, the bitumen, the matrix in which the other faculties are embedded. Without it all life and thought were an unrelated succession." And Burke: "There is no faculty of the mind which can bring its energy into effect unless the memory be stored with ideas for it to look upon." And Basile: "Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought." Kant pronounced memory to be "the most wonderful of the faculties." Kay, one of the best authorities on the subject has said, regarding it: "Unless the mind possessed the power of treasuring up and recalling its past experiences, no knowledge of any kind could be acquired. If every sensation, thought, or emotion passed entirely from the mind the moment it ceased to be present, then it would be as if it had not been; and it could not be recognized or named should it happen to return. Such an one would not only be without knowledge,—without experience gathered from the past,—but without purpose, aim, or plan regarding the future, for these imply knowledge and require memory. Even voluntary motion, or motion for a purpose, could have no existence without memory, for memory is involved in every purpose. Not only the learning of the scholar, but the inspiration of the poet, the genius of the painter, the heroism of the warrior, all depend upon memory. Nay, even consciousness itself could have no existence without memory for every act of consciousness involves a change from a past state to a present, and did the past state vanish the moment it was past, there could be no consciousness of change. Memory, therefore, may be said to be involved in all conscious existence—a property of every conscious being!"

In the building of character and individuality, the memory plays an important part, for upon the strength of the impressions received, and the firmness with which they are retained, depends the fibre of character and individuality. Our experiences are indeed the stepping stones to greater attainments, and at the same time our guides and protectors from danger. If the memory serves us well in this respect we are saved the pain of repeating the mistakes of the past, and may also profit by remembering and thus avoiding the mistakes of others. As Beattie says: "When memory is preternaturally defective, experience and knowledge will be deficient in proportion, and imprudent conduct and absurd opinion are the necessary consequence." Bain says: "A character retaining a feeble hold of bitter experience, or genuine delight, and unable to revive afterwards the impression of the time is in reality the victim of an intellectual weakness under the guise of a moral weakness. To have constantly before us an estimate of the things that affect us, true to the reality, is one precious condition for having our will always stimulated with an accurate reference to our happiness. The thoroughly educated man, in this respect, is he that can carry with him at all times the exact estimate of what he has enjoyed or suffered from every object that has ever affected him, and in case of encounter can present to the enemy as strong a front as if he were under the genuine impression. A full and accurate memory, for pleasure or for pain, is the intellectual basis both of prudence as regards self, and sympathy as regards others."

So, we see that the cultivation of the memory is far more than the cultivation and development of a single mental faculty—it is the cultivation and development of our entire mental being—the development of our *selves* .

To many persons the words memory, recollection, and remembrance, have the same meaning, but there is a great difference in the exact shade of meaning of each term. The student of this book should make the distinction between the terms, for by so doing he will be better able to grasp the various points of advice and instruction herein given. Let us examine these terms.

Locke in his celebrated work, the "Essay Concerning Human Understanding" has clearly stated the difference between the meaning of these several terms. He says: "Memory is the power to revive again in our minds those ideas which after imprinting, have disappeared, or have been laid aside out of sight—when an idea again recurs without the operation of the like object on the external sensory, it is *remembrance* ; if it be sought after by the mind, and with pain and endeavor found, and brought again into view, it is *recollection* ." Fuller says, commenting on this: "Memory is the power of reproducing in the mind former impressions, or percepts. Remembrance and Recollection are the exercise of that power, the former being involuntary or spontaneous, the latter volitional. We remember because we cannot help it but we recollect only through positive effort. The act of remembering, taken by itself, is involuntary. In other words, when the mind remembers without having tried to remember, it acts spontaneously. Thus it may be said, in the narrow, contrasted senses of the two terms, that we remember by chance, but recollect by intention, and if the endeavor be successful that which is reproduced becomes, by the very effort to bring it forth, more firmly intrenched in the mind than ever."

But the New Psychology makes a little different distinction from that of Locke, as given above. It uses the word memory not only in his sense of "The power to revive, etc.," but also in the sense of the activities of the mind which tend to receive and store away the various impressions of the senses, and the ideas conceived by the mind, to the end that they may be reproduced voluntarily, or involuntarily, thereafter. The distinction between remembrance and recollection, as made by Locke, is adopted as correct by The New Psychology.

It has long been recognized that the memory, in all of its phases, is capable of development, culture, training and guidance through intelligent exercise. Like any other faculty of mind, or physical part, muscle or limb, it may be improved and strengthened. But until recent years, the entire efforts of these memory-developers were directed to the strengthening of that phase of the memory known as "recollection," which, you will remember, Locke defined as an idea or impression "sought after by the mind, and with pain and endeavor found, and brought again into view." The New Psychology goes much further than this. While pointing out the most improved and scientific methods for "recollecting" the impressions and ideas of the memory, it also instructs the student in the use of the proper methods whereby the memory may be stored with clear and distinct impressions which will, thereafter, flow naturally and involuntarily into the field of consciousness when the mind is thinking upon the associated subject or line of thought; and which may also be "recollected" by a voluntary effort with far less expenditure of energy than under the old methods and systems.

You will see this idea carried out in detail, as we progress with the various stages of the subject, in this work. You will see that the first thing to do is *to find something to remember* ; then to impress that thing clearly and distinctly upon the receptive tablets of the memory; then to exercise the remembrance in the direction of bringing out the stored-away facts of the memory; then to acquire the scientific methods of recollecting special items of memory that may be necessary at some special time. This is the natural method in memory cultivation, as opposed to the artificial systems that you will find mentioned in another chapter. It is not only development of the memory, but also development of the mind itself in several of its regions and phases of activity. It is not merely a method of recollecting, but also a method of correct seeing, thinking and remembering. This method recognizes the truth of the verse of the poet, Pope, who said: "Remembrance and reflection how allied! What thin partitions sense from thought divide!"

CHAPTER II.
CULTIVATION OF THE MEMORY.

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This book is written with the fundamental intention and idea of pointing out a rational and workable method whereby the memory may be developed, trained and cultivated. Many persons seem to be under the impression that memories are bestowed by nature, in a fixed degree or possibilities, and that little more can be done for them—in short, that memories are born, not made. But the fallacy of any such idea is demonstrated by the investigations and experiments of all the leading authorities, as well as by the results obtained by persons who have developed and cultivated their own memories by individual effort without the assistance of an instructor. But all such improvement, to be real, must be along certain natural lines and in accordance with the well established laws of psychology, instead of along artificial lines and in defiance of psychological principles. Cultivation of the memory is a far different thing from "trick memory," or feats of mental legerdemain if the term is permissible.

Kay says: "That the memory is capable of indefinite improvement, there can be no manner of doubt; but with regard to the means by which this improvement is to be effected mankind are still greatly in ignorance." Dr. Noah Porter says: "The natural as opposed to the artificial memory depends on the relations of sense and the relations of thought,—the spontaneous memory of the eye and the ear availing itself of the obvious conjunctions of objects which are furnished by space and time, and the rational memory of those higher combinations which the rational faculties superinduce upon those lower. The artificial memory proposes to substitute for the natural and necessary relations under which all objects must present and arrange themselves, an entirely new set of relations that are purely arbitrary and mechanical, which excite little or no other interest than that they are to aid us in remembering. It follows that if the mind tasks itself to the special effort of considering objects under these artificial relations, it will give less attention to those which have a direct and legitimate interest for itself." Granville says: "The defects of most methods which have been devised and employed for improving the memory, lies in the fact that while they serve to impress particular subjects on the mind, they do not render the memory, as a whole, ready or attentive." Fuller says: "Surely an art of memory may be made more destructive to natural memory than spectacles are to eyes." These opinions of the best authorities might be multiplied indefinitely—the consensus of the best opinion is decidedly against the artificial systems, and in favor of the natural ones.

Natural systems of memory culture are based upon the fundamental conception so well expressed by Helvetius, several centuries ago, when he said: "The extent of the memory depends, first, on the daily use we make of it; secondly, upon the attention with which we consider the objects we would impress upon it; and, thirdly, upon the order in which we range our ideas." This then is the list of the three essentials in the cultivation of the memory: (1) Use and exercise; review and practice; (2) Attention and Interest; and (3) Intelligent Association.

You will find that in the several chapters of this book dealing with the various phases of memory, we urge, first, last, and all the time, the importance of the use and employment of the memory, in the way of employment, exercise, practice and review work. Like any other mental faculty, or physical function, the memory will tend to atrophy by disuse, and increase, strengthen and develop by rational exercise and employment within the bounds of moderation. You develop a muscle by exercise; you train any special faculty of the mind in the same way; and you must pursue the same method in the case of the memory, if you would develop it. Nature's laws are constant, and bear a close analogy to each other. You will also notice the great stress that we lay upon the use of the faculty of attention, accompanied by interest. By attention you acquire the impressions that you file away in your mental record-file of memory. And the degree of attention regulates the depth, clearness and strength of the impression. Without a good record, you cannot expect to obtain a good reproduction of it. A poor phonographic record results in a poor reproduction, and the rule applies in the case of the memory as well. You will also notice that we explain the laws of association, and the principles which govern the subject, as well as the methods whereby the proper associations may be made. Every association that you weld to an idea or an impression, serves as a cross-reference in the index, whereby the thing is found by remembrance or recollection when it is needed. We call your attention to the fact that one's entire education depends for its efficiency upon this law of association. It is a most important feature in the rational cultivation of the memory, while at the same time being the bane of the artificial systems. Natural associations educate, while artificial ones tend to weaken the powers of the mind, if carried to any great length.

There is no Royal Road to Memory. The cultivation of the memory depends upon the practice along certain scientific lines according to well established psychological laws. Those who hope for a sure "short cut" will be disappointed, for none such exists. As Halleck says: "The student ought not to be disappointed to find that memory is no exception to the rule of improvement by proper methodical and long continued exercise. There is no royal road, no short cut, to the improvement of either mind or muscle. But the student who follows the rules which psychology has laid down may know that he is walking in the shortest path, and not wandering aimlessly about. Using these rules, he will advance much faster than those without chart, compass, or pilot. He will find mnemonics of extremely limited use. Improvement comes by orderly steps. Methods that dazzle at first sight never give solid results."

The student is urged to pay attention to what we have to say in other chapters of the book upon the subjects of attention and association. It is not necessary to state here the particulars that we mention there. The cultivation of the attention is a prerequisite for good memory, and deficiency in this respect means deficiency not only in the field of memory but also in the general field of mental work. In all branches of The New Psychology there is found a constant repetition of the injunction to cultivate the faculty of attention and concentration. Halleck says: "Haziness of perception lies at the root of many a bad memory. If perception is definite, the first step has been taken toward insuring a good memory. If the first impression is vivid, its effect upon the brain cells is more lasting. All persons ought to practice their visualizing power. This will react upon perception and make it more definite. Visualizing will also form a brain habit of remembering things pictorially, and hence more exactly."

The subject of association must also receive its proper share of attention, for it is by means of association that the stored away records of the memory may be recovered or recollected. As Blackie says: "Nothing helps the mind so much as order and classification. Classes are few, individuals many: to know the class well is to know what is most essential in the character of the individual, and what burdens the memory least to retain." And as Halleck says regarding the subject of association by relation: "Whenever we can discover any relation between facts, it is far easier to remember them. The intelligent law of memory may be summed up in these words: Endeavor to link by some thought relation each new mental acquisition to an old one. Bind new facts to other facts by relations of similarity, cause and effect, whole and part, or by any logical relation, and we shall find that when an idea occurs to us, a host of related ideas will flow into the mind. If we wish to prepare a speech or write an article on any subject, pertinent illustrations will suggest themselves. The person whose memory is merely contiguous will wonder how we think of them."

In your study for the cultivation of the memory, along the lines laid down in this book, you have read the first chapter thereof and have informed yourself thoroughly regarding the importance of the memory to the individual, and what a large part it plays in the entire work of the mind. Now carefully read the third chapter and acquaint yourself with the possibilities in the direction of cultivating the memory to a high degree, as evidenced by the instances related of the extreme case of development noted therein. Then study the chapter on memory systems, and realize that the only true method is the natural method, which requires work, patience and practice—then make up your mind that you will follow this plan as far as it will take you. Then acquaint yourself with the secret of memory—the subconscious region of the mind, in which the records of memory are kept, stored away and indexed, and in which the little mental office-boys are busily at work. This will give you the key to the method. Then take up the two chapters on attention, and association, respectively, and acquaint yourself with these important principles. Then study the chapter on the phases of memory, and take mental stock of yourself, determining in which phase of memory you are strongest, and in which you need development. Then read the two chapters on training the eye and ear, respectively—you need this instruction. Then read over the several chapters on the training of the special phases of the memory, whether you need them or not—you may find something of importance in them. Then read the concluding chapter, which gives you some general advice and parting instruction. Then return to the chapters dealing with the particular phases of memory in which you have decided to develop yourself, studying the details of the instruction carefully until you know every point of it. Then, most important of all—*get to work* . The rest is a matter of practice, practice, practice, and rehearsal. Go back to the chapters from time to time, and refresh your mind regarding the details. Re-read each chapter at intervals. Make the book your own, in every sense of the word, by absorbing its contents.

CHAPTER III.
CELEBRATED CASES OF MEMORY.

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In order that the student may appreciate the marvelous extent of development possible to the memory, we have thought it advisable to mention a number of celebrated cases, past and present. In so doing we have no desire to hold up these cases as worthy of imitation, for they are exceptional and not necessary in every-day life. We mention them merely to show to what wonderful extent development along these lines is possible.

In India, in the past, the sacred books were committed to memory, and handed down from teacher to student, for ages. And even to-day it is no uncommon thing for the student to be able to repeat, word for word, some voluminous religious work equal in extent to the New Testament. Max Muller states that the entire text and glossary of Panini's Sanscrit grammar, equal in extent to the entire Bible, were handed down orally for several centuries before being committed to writing. There are Brahmins to-day who have committed to memory, and who can repeat at will, the entire collection of religious poems known as the *Mahabarata* , consisting of over 300,000 *slokas* or verses. Leland states that, "the Slavonian minstrels of the present day have by heart with remarkable accuracy immensely long epic poems. I have found the same among Algonquin Indians whose sagas or mythic legends are interminable, and yet are committed word by word accurately. I have heard in England of a lady ninety years of age whose memory was miraculous, and of which extraordinary instances are narrated by her friends. She attributed it to the fact that when young she had been made to learn a verse from the Bible every day, and then constantly review it. As her memory improved, she learned more, the result being that in the end she could repeat from memory any verse or chapter called for in the whole Scripture."

It is related that Mithridates, the ancient warrior-king, knew the name of every soldier in his great army, and conversed fluently in twenty-two dialects. Pliny relates that Charmides could repeat the contents of every book in his large library. Hortensius, the Roman orator, had a remarkable memory which enabled him to retain and recollect the exact words of his opponent's argument, without making a single notation. On a wager, he attended a great auction sale which lasted over an entire day, and then called off in their proper order every object sold, the name of its purchaser, and the price thereof. Seneca is said to have acquired the ability to memorize several thousand proper names, and to repeat them in the order in which they had been given him, and also to reverse the order and call off the list backward. He also accomplished the feat of listening to several hundred persons, each of whom gave him a verse; memorizing the same as they proceeded; and then repeating them word for word in the exact order of their delivery—and then reversing the process, with complete success. Eusebius stated that only the memory of Esdras saved the Hebrew Scriptures to the world, for when the Chaldeans destroyed the manuscripts Esdras was able to repeat them, word by word to the scribes, who then reproduced them. The Mohammedan scholars are able to repeat the entire text of the Koran, letter perfect. Scaliger committed the entire text of the Iliad and the Odyssey, in three weeks. Ben Jonson is said to have been able to repeat all of his own works from memory, with the greatest ease.

Bulwer could repeat the Odes of Horace from memory. Pascal could repeat the entire Bible, from beginning to end, as well as being able to recall any given paragraph, verse, line, or chapter. Landor is said to have read a book but once, when he would dispose of it, having impressed it upon his memory, to be recalled years after, if necessary. Byron could recite all of his own poems. Buffon could repeat his works from beginning to end. Bryant possessed the same ability to repeat his own works. Bishop Saunderson could repeat the greater part of Juvenal and Perseus, all of Tully, and all of Horace. Fedosova, a Russian peasant, could repeat over 25,000 poems, folk-songs, legends, fairy-tales, war stories, etc., when she was over seventy years of age. The celebrated "Blind Alick," an aged Scottish beggar, could repeat any verse in the Bible called for, as well as the entire text of all the chapters and books. The newspapers, a few years ago, contained the accounts of a man named Clark who lived in New York City. He is said to have been able to give the exact presidential vote in each State of the Union since the first election. He could give the population in every town of any size in the world either present or in the past providing there was a record of the same. He could quote from Shakespeare for hours at a time beginning at any given point in any play. He could recite the entire text of the Iliad in the original Greek.

The historical case of the unnamed Dutchman is known to all students of memory. This man is said to have been able to take up a fresh newspaper; to read it all through, including the advertisements; and then to repeat its contents, word for word, from beginning to end. On one occasion he is said to have heaped wonder upon wonder, by repeating the contents of the paper backward, beginning with the last word and ending with the first. Lyon, the English actor, is said to have duplicated this feat, using a large London paper and including the market quotations, reports of the debates in Parliament, the railroad time-tables and the advertisements. A London waiter is said to have performed a similar feat, on a wager, he memorizing and correctly repeating the contents of an eight-page paper. One of the most remarkable instances of extraordinary memory known to history is that of the child Christian Meinecken. When less than four years of age he could repeat the entire Bible; two hundred hymns; five thousand Latin words; and much ecclesiastical history, theory, dogmas, arguments; and an encyclopædic quantity of theological literature. He is said to have practically retained every word that was read to him. His case was abnormal, and he died at an early age.

John Stuart Mill is said to have acquired a fair knowledge of Greek, at the age of three years, and to have memorized Hume, Gibbon, and other historians, at the age of eight. Shortly after he mastered and memorized Herodotus, Xenophon, some of Socrates, and six of Plato's "Dialogues." Richard Porson is said to have memorized the entire text of Homer, Horace, Cicero, Virgil, Livy, Shakespeare, Milton, and Gibbon. He is said to have been able to memorize any ordinary novel at one careful reading; and to have several times performed the feat of memorizing the entire contents of some English monthly review. De Rossi was able to perform the feat of repeating a hundred lines from any of the four great Italian poets, provided he was given a line at random from their works—his hundred lines following immediately after the given line. Of course this feat required the memorizing of the entire works of those poets, and the ability to take up the repetition from any given point, the latter feature being as remarkable as the former. There have been cases of printers being able to repeat, word for word, books of which they had set the type. Professor Lawson was able to teach his classes on the Scriptures without referring to the book. He claimed that if the entire stock of Bibles were to be destroyed, he could restore the book entire, from his memory.

Rev. Thomas Fuller is said to have been able to walk down a long London street, reading the names of the signs on both sides; then recalling them in the order in which they had been seen, and then by reversing the order. There are many cases on record of persons who memorized the words of every known tongue of civilization, as well as a great number of dialects, languages, and tongues of savage races. Bossuet had memorized the entire Bible, and Homer, Horace and Virgil beside. Niebuhr, the historian, was once employed in a government office, the records of which were destroyed. He, thereupon, restored the entire contents of the book of records which he had written—all from his memory. Asa Gray knew the names of ten thousand plants. Milton had a vocabulary of twenty thousand words, and Shakespeare one of twenty-five thousand. Cuvier and Agassiz are said to have memorized lists of several thousand species and varieties of animals. Magliabechi, the librarian of Florence, is said to have known the location of every volume in the large library of which he was in charge; and the complete list of works along certain lines in all the other great libraries. He once claimed that he was able to repeat titles of over a half-million of books in many languages, and upon many subjects.

In nearly every walk of life are to be found persons with memories wonderfully developed along the lines of their particular occupation. Librarians possess this faculty to an unusual degree. Skilled workers in the finer lines of manufacture also manifest a wonderful memory for the tiny parts of the manufactured article, *etc.* Bank officers have a wonderful memory for names and faces. Some lawyers are able to recall cases quoted in the authorities, years after they have read them. Perhaps the most common, and yet the most remarkable, instances of memorizing in one's daily work is to be found in the cases of the theatrical profession. In some cases members of stock companies must not only be able to repeat the lines of the play they are engaged in acting at the time, but also the one that they are rehearsing for the following week, and possibly the one for the second week. And in repertoire companies the actors are required to be "letter-perfect" in a dozen or more plays—surely a wonderful feat, and yet one so common that no notice is given to it.

In some of the celebrated cases, the degree of recollection manifested is undoubtedly abnormal, but in the majority of the cases it may be seen that the result has been obtained only by the use of natural methods and persistent exercise. That wonderful memories may be acquired by anyone who will devote to the task patience, time and work, is a fact generally acknowledged by all students of the subject. It is not a *gift* , but something to be won by effort and work along scientific lines.

CHAPTER IV.
MEMORY SYSTEMS.

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The subject of Memory Development is not a new one by any means. For two thousand years, at least, there has been much thought devoted to the subject; many books written thereupon; and many methods or "systems" invented, the purpose of which has been the artificial training of the memory. Instead of endeavoring to develop the memory by scientific training and rational practice and exercise along natural lines, there seems to have always been an idea that one could improve on Nature's methods, and that a plan might be devised by the use of some "trick" the memory might be taught to give up her hidden treasures. The law of Association has been used in the majority of these systems, often to a ridiculous degree. Fanciful systems have been built up, all artificial in their character and nature, the use of which to any great extent is calculated to result in a decrease of the natural powers of remembrance and recollection, just as in the case of natural "aids" to the physical system there is always found a decrease in the natural powers. Nature prefers to do her own work, unaided. She may be trained, led, directed and harnessed, but she insists upon doing the work herself, or dropping the task. The principle of Association is an important one, and forms a part of natural memory training, and should be so used. But when pressed into service in many of the artificial systems, the result is the erection of a complex and unnatural mental mechanism which is no more an improvement upon the natural methods, than a wooden leg is an improvement upon the original limb. There are many points in some of these "systems" which may be employed to advantage in natural memory training, by divorcing them from their fantastic rules and complex arrangement. We ask you to run over the list of the principal "systems" with us, that you may discard the useless material by recognizing it as such; and cull the valuable for your own use.

The ancient Greeks were fond of memory systems. Simonides, the Greek poet who lived about 500 B.C. was one of the early authorities, and his work has influenced nearly all of the many memory systems that have sprung up since that time. There is a romantic story connected with the foundation of his system. It is related that the poet was present at a large banquet attended by some of the principal men of the place. He was called out by a message from home, and left before the close of the meal. Shortly after he left, the ceiling of the banquet hall fell upon the guests, killing all present in the room, and mutilating their bodies so terribly that their friends were unable to recognize them. Simonides, having a well-developed memory for places and position, was able to recall the exact order in which each guest had been seated, and therefore was able to aid in the identification of the remains. This occurrence impressed him so forcibly that he devised a system of memory based upon the idea of position, which attained great popularity in Greece, and the leading writers of the day highly recommended it.

The system of Simonides was based upon the idea of position—it was known as "the topical system." His students were taught to picture in the mind a large building divided into sections, and then into rooms, halls, *etc.* The thing to be remembered was "visualized" as occupying some certain space or place in that building, the grouping being made according to association and resemblance. When one wished to recall the things to consciousness, all that was necessary was to visualize the mental building and then take an imaginary trip from room to room, calling off the various things as they had been placed. The Greeks thought very highly of this plan, and many variations of it were employed. Cicero said: "By those who would improve the memory, certain places must be fixed upon, and of those things which they desire to keep in memory symbols must be conceived in the mind and ranged, as it were, in those places; thus, the order of places would preserve the order of things, and the symbols of the things would denote the things themselves; so that we should use the places as waxen tablets and the symbols as letters." Quintillian advises students to "fix in their minds places of the greatest possible extent, diversified by considerable variety, such as a large house, for example, divided into many apartments. Whatever is remarkable in it is carefully impressed on the mind, so that the thought may run over every part of it without hesitation or delay.... Places we must have, either fancied or selected, and images or symbols which we may invent at pleasure. These symbols are marks by which we may distinguish the particulars which we have to get by heart."

Many modern systems have been erected upon the foundation of Simonides and in some of which cases students have been charged high prices "for the secret." The following outline given by Kay gives the "secret" of many a high priced system of this class: "Select a number of rooms, and divide the walls and floor of each, in imagination, into nine equal parts or squares, three in a row. On the front wall—that opposite the entrance—of the first room, are the units; on the right-hand wall the tens; on the left hand the twenties; on the fourth wall the thirties; and on the floor the forties. Numbers 10, 20, 30 and 40, each find a place on the roof above their respective walls, while 50 occupies the centre of the room. One room will thus furnish 50 places, and ten rooms as many as 500. Having fixed these clearly in the mind, so as to be able readily and at once to tell exactly the position of each place or number, it is then necessary to associate with each of them some familiar object (or symbol) so that the object being suggested its place may be instantly remembered, or when the place be before the mind its object may immediately spring up. When this has been done thoroughly, the objects can be run over in any order from beginning to end, or from end to beginning, or the place of any particular one can at once be given. All that is further necessary is to associate the ideas we wish to remember with the objects in the various places, by which means they are easily remembered, and can be gone over in any order. In this way one may learn to repeat several hundred disconnected words or ideas in any order after hearing them only once."

We do not consider it necessary to argue in detail the fact that this system is artificial and cumbersome to a great degree. While the idea of "position" may be employed to some advantage in grouping together in the memory several associated facts, ideas, or words, still the idea of employing a process such as the above in the ordinary affairs of life is ridiculous, and any system based upon it has a value only as a curiosity, or a mental acrobatic feat.

Akin to the above is the idea underlying many other "systems," and "secret methods"—the idea of Contiguity, in which words are strung together by fanciful connecting links. Feinagle describes this underlying idea, or principle, as follows: "The recollection of them is assisted by associating some idea of relation between the two; and as we find by experience that whatever is ludicrous is calculated to make a strong impression on the mind, the more ridiculous the association is the better." The systems founded upon this idea may be employed to repeat a long string of disconnected words, and similar things, but have but little practical value, notwithstanding the high prices charged for them. They serve merely as curiosities, or methods of performing "tricks" to amuse one's friends. Dr. Kothe, a German teacher, about the middle of the nineteenth century founded this last school of memory training, his ideas serving as the foundation for many teachers of high-priced "systems" or "secret methods" since that time. The above description of Feinagle gives the key to the principle employed. The working of the principle is accomplished by the employment of "intermediates" or "correlatives" as they are called; for instance, the words "chimney" and "leaf" would be connected as follows: "*Chimney* —smoke—wood—tree—*Leaf* ."

Then there are systems or methods based on the old principle of the "Figure Alphabet," in which one is taught to remember dates by associating them with letters or words. For instance, one of the teachers of this class of systems, wished his pupils to remember the year 1480 by the word "BiG RaT," the capitals representing the figures in the date. Comment is unnecessary!

The student will find that nearly all the "systems" or "secret methods" that are being offered for sale in "courses," often at a very high price, are merely variations, improvements upon, or combinations of the three forms of artificial methods named above. New changes are constantly being worked on these old plans; new tunes played on the same old instruments; new chimes sounded from the same old bells. And the result is ever the same, in these cases—disappointment and disgust. There are a few natural systems on the market, nearly all of which contain information and instruction that makes them worth the price at which they are sold. As for the others—well, judge for yourself after purchasing them, if you so desire.

Regarding these artificial and fanciful systems, Kay says: "All such systems for the improvement of the memory belong to what we have considered the first or lowest form of it. They are for the most part based on light or foolish associations which have little foundation in nature, and are hence of little practical utility; and they do not tend to improve or strengthen the memory as a whole." Bacon says that these systems are "barren and useless," adding: "For immediately to repeat a multitude of names or words once repeated before, I esteem no more than rope-dancing, antic postures, and feats of activity; and, indeed, they are nearly the same things, the one being the abuse of the bodily as the other of the mental powers; and though they may cause admiration, they cannot be highly esteemed." And as another authority has said: "The systems of mnemonics as taught, are no better than crutches, useful to those who cannot walk, but impediments and hindrances to those who have the use of their limbs, and who only require to exercise them properly in order to have the full use of them."

In this work, there shall be no attempt to teach any of these "trick systems" that the student may perform for the amusement of his friends. Instead, there is only the desire to aid in developing the power to receive impressions, to register them upon the memory, and readily to reproduce them at will, naturally and easily. The lines of natural mental action will be followed throughout. The idea of this work is not to teach how one may perform "feats" of memory; but, instead, to instruct in the intelligent and practical use of the memory in the affairs of every-day life and work.

CHAPTER V.
THE SUBCONSCIOUS RECORD-FILE.

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The old writers on the subject were wont to consider the memory as a separate faculty of the mind, but this idea disappeared before the advancing tide of knowledge which resulted in the acceptance of the conception now known as The New Psychology. This new conception recognizes the existence of a vast "out of consciousness" region of the mind, one phase of which is known as the subconscious mind, or the subconscious field of mental activities. In this field of mentation the activities of memory have their seat. A careful consideration of the subject brings the certainty that the entire work of the memory is performed in this subconscious region of the mind. Only when the subconscious record is represented to the conscious field, and recollection or remembrance results, does the memorized idea or impression emerge from the subconscious region. An understanding of this fact simplifies the entire subject of the memory, and enables us to perfect plans and methods whereby the memory may be developed, improved and trained, by means of the direction of the subconscious activities by the use of the conscious faculties and the will.

Hering says: "Memory is a faculty not only of our conscious states, but also, and much more so, of our unconscious ones." Kay says: "It is impossible to understand the true nature of memory, or how to train it aright, unless we have a clear conception of the fact that there is much in the mind of which we are unconscious.... The highest form of memory, as of all the mental powers, is the unconscious—when what we wish to recall comes to us spontaneously, without any conscious thought or search for it. Frequently when we wish to recall something that has previously been in the mind we are unable to do so by any conscious effort of the will; but we turn the attention to something else, and after a time the desired information comes up spontaneously when we are not consciously thinking of it." Carpenter says: "There is the working of a mechanism beneath the consciousness which, when once set going, runs on of itself, and which is more likely to evolve the desired result when the conscious activity of the mind is exerted in a direction altogether different."

This subconscious region of the mind is the great record-file of everything we have ever experienced, thought or known. Everything is recorded there. The best authorities now generally agree that there is no such thing as an absolute forgetting of even the most minute impression, notwithstanding the fact that we may be unable to recollect or remember it, owing to its faintness, or lack of associated "indexing." It is held that everything is to be found in that subconscious index-file, if we can only manage to find its place. Kay says: "In like manner we believe that every impression or thought that has once been before consciousness remains ever afterward impressed upon the mind. It may never again come up before consciousness, but it will doubtless remain in that vast ultra-conscious region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions. It is only a small part of what exists in the mind that we are conscious of. There is always much that is known to be in the mind that exists in it unconsciously, and must be stored away somewhere. We may be able to recall it into consciousness when we wish to do so; but at other times the mind is unconscious of its existence. Further, every one's experience must tell him that there is much in his mind that he cannot always recall when he may wish to do so,—much that he can recover only after a labored search, or that he may search for in vain at the time, but which may occur to him afterwards when perhaps he is not thinking about it. Again, much that we probably would never be able to recall, or that would not recur to us under ordinary circumstances, we may remember to have had in the mind when it is mentioned to us by others. In such a case there must still have remained some trace or scintilla of it in the mind before we could recognize it as having been there before."

Morell says: "We have every reason to believe that mental power when once called forth follows the analogy of everything we see in the material universe in the fact of its perpetuity. Every single effort of mind is a creation which can never go back again into nonentity. It may slumber in the depths of forgetfulness as light and heat slumber in the coal seams, but there it is, ready at the bidding of some appropriate stimulus to come again out of the darkness into the light of consciousness." Beattie says: "That which has been long forgotten, nay, that which we have often in vain endeavored to recollect, will sometimes without an effort of ours occur to us on a sudden, and, if I may so speak, of its own accord." Hamilton says: "The mind frequently contains whole systems of knowledge which, though in our normal state they may have faded into absolute oblivion, may in certain abnormal states, as madness, delirium, somnambulism, catalepsy, etc., flash out into luminous consciousness.... For example, there are cases in which the extinct memory of whole languages were suddenly restored." Lecky says: "It is now fully established that a multitude of events which are so completely forgotten that no effort of the will can revive them, and that the statement of them calls up no reminiscences, may nevertheless be, so to speak, embedded in the memory, and may be reproduced with intense vividness under certain physical conditions."

In proof of the above, the authorities give many instances recorded in scientific annals. Coleridge relates the well-known case of the old woman who could neither read nor write, who when in the delirium of fever incessantly recited in very pompous tones long passages from the Latin, Greek and Hebrew, with a distinct enunciation and precise rendition. Notes of her ravings were taken down by shorthand, and caused much wonderment, until it was afterwards found that in her youth she had been employed as a servant in the house of a clergyman who was in the habit of walking up and down in his study reading aloud from his favorite classical and religious writers. In his books were found marked passages corresponding to the notes taken from the girl's ravings. Her subconscious memory had stored up the sounds of these passages heard in her early youth, but of which she had no recollection in her normal state. Beaufort, describing his sensations just before being rescued from drowning says: "Every incident of my former life seemed to glance across my recollection in a retrograde procession, not in mere outline, but in a picture filled with every minute and collateral feature, thus forming a panoramic view of my whole existence."

Kay truly observes: "By adopting the opinion that every thought or impression that had once been consciously before the mind is ever afterwards retained, we obtain light on many obscure mental phenomena; and especially do we draw from it the conclusion of the perfectibility of the memory to an almost unlimited extent. We cannot doubt that, could we penetrate to the lowest depths of our mental nature, we should there find traces of every impression we have received, every thought we have entertained, and every act we have done through our past life, each one making its influence felt in the way of building up our present knowledge, or in guiding our every-day actions; and if they persist in the mind, might it not be possible to recall most if not all of them into consciousness when we wished to do so, if our memories or powers of recollection were what they should be?"

As we have said, this great subconscious region of the mind—this Memory region—may be thought of as a great record file, with an intricate system of indexes, and office boys whose business it is to file away the records; to index them; and to find them when needed. The records record only what we have impressed upon them by the attention, the degree of depth and clearness depending entirely upon the degree of attention which we bestowed upon the original impression. We can never expect to have the office boys of the memory bring up anything that they have not been given to file away. The indexing, and cross-references are supplied by the association existing between the various impressions. The more cross-references, or associations that are connected with an idea, thought or impression that is filed away in the memory, the greater the chances of it being found readily when wanted. These two features of attention and association, and the parts they play in the phenomena of memory, are mentioned in detail in other chapters of this book.

These little office boys of the memory are an industrious and willing lot of little chaps, but like all boys they do their best work when kept in practice. Idleness and lack of exercise cause them to become slothful and careless, and forgetful of the records under their charge. A little fresh exercise and work soon take the cobwebs out of their brains, and they spring eagerly to their tasks. They become familiar with their work when exercised properly, and soon become very expert. They have a tendency to remember, on their own part, and when a certain record is called for often they grow accustomed to its place, and can find it without referring to the indexes at all. But their trouble comes from faint and almost illegible records, caused by poor attention—these they can scarcely decipher when they do succeed in finding them. Lack of proper indexing by associations causes them much worry and extra work, and sometimes they are unable to find the records at all from this neglect. Often, however, after they have told you that they could not find a thing, and you have left the place in disgust, they will continue their search and hours afterward will surprise you by handing you the desired idea, or impression, which they had found carelessly indexed or improperly filed away. In these chapters you will be helped, if you will carry in your mind these little office boys of the memory record file, and the hard work they have to do for you, much of which is made doubly burdensome by your own neglect and carelessness. Treat these little fellows right and they will work overtime for you, willingly and joyfully. But they need your assistance and encouragement, and an occasional word of praise and commendation.

CHAPTER VI.
ATTENTION.

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As we have seen in the preceding chapters, before one can expect to recall or remember a thing, that thing must have been impressed upon the records of his subconsciousness, distinctly and clearly. And the main factor of the recording of impressions is that quality of the mind that we call Attention. All the leading authorities on the subject of memory recognize and teach the value of attention in the cultivation and development of the memory. Tupper says: "Memory, the daughter of Attention, is the teeming mother of wisdom." Lowell says: "Attention is the stuff that Memory is made of, and Memory is accumulated Genius." Hall says: "In the power of fixing the attention lies the most precious of the intellectual habits." Locke says: "When the ideas that offer themselves are taken notice of, and, as it were, registered in the memory, it is Attention." Stewart says: "The permanence of the impression which anything leaves on the memory, is proportionate to the degree of attention which was originally given to it." Thompson says: "The experiences most permanently impressed upon consciousness are those upon which the greatest amount of attention has been fixed." Beattie says: "The force wherewith anything strikes the mind is generally in proportion to the degree of attention bestowed upon it. The great art of memory is attention.... Inattentive people have always bad memories." Kay says: "It is generally held by philosophers that without some degree of attention no impression of any duration could be made on the mind, or laid up in the memory." Hamilton says: "It is a law of the mind that the intensity of the present consciousness determines the vivacity of the future memory; memory and consciousness are thus in the direct ratio of each other. Vivid consciousness, long memory; faint consciousness, short memory; no consciousness, no memory.... An act of attention, that is an act of concentration, seems thus necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision. Attention, then, is to consciousness what the contraction of the pupil is to sight, or to the eye of the mind what the microscope or telescope is to the bodily eye. It constitutes the better half of all intellectual power."

We have quoted from the above authorities at considerable length, for the purpose of impressing upon your mind the importance of this subject of

Attention. The subconscious regions of the mind are the great storehouses of the mental records of impressions from within and without. Its great systems of filing, recording and indexing these records constitute that which we call memory. But before any of this work is possible, impressions must first have been received. And, as you may see from the quotations just given, these impressions depend upon the power of attention given to the things making the impressions. If there has been given great attention, there will be clear and deep impressions; if there has been given but average attention, there will be but average impressions; if there has been given but faint attention, there will be but faint impressions; if there has been given no attention, there will be no records.

One of the most common causes of poor attention is to be found in the lack of interest. We are apt to remember the things in which we have been most interested, because in that outpouring of interest there has been a high degree of attention manifested. A man may have a very poor memory for many things, but when it comes to the things in which his interest is involved he often remembers the most minute details. What is called involuntary attention is that form of attention that follows upon interest, curiosity, or desire—no special effort of the will being required in it. What is called voluntary attention is that form of attention that is bestowed upon objects not necessarily interesting, curious, or attractive—this requires the application of the will, and is a mark of a developed character. Every person has more or less involuntary attention, while but few possess developed voluntary attention. The former is instinctive—the latter comes only by practice and training.

But there is this important point to be remembered, that *interest may be developed by voluntary attention* bestowed and held upon an object. Things that are originally lacking in sufficient interest to attract the involuntary attention may develop a secondary interest if the voluntary attention be placed upon and held upon them. As Halleck says on this point: "When it is said that attention will not take a firm hold on an uninteresting thing, we must not forget that anyone not shallow and fickle can soon discover something interesting in most objects. Here cultivated minds show their especial superiority, for the attention which they are able to give generally ends in finding a pearl in the most uninteresting looking oyster. When an object necessarily loses interest from one point of view, such minds discover in it new attributes. The essence of genius is to present an old thing in new ways, whether it be some force in nature or some aspect of humanity."

It is very difficult to teach another person how to cultivate the attention. This because the whole thing consists so largely in the use of the will, and by faithful practice and persistent application. The first requisite is *the determination to use* *the will* . You must argue it out with yourself, until you become convinced that it is necessary and desirable for you to acquire the art of voluntary attention—you must convince yourself beyond reasonable doubt. This is the first step and one more difficult than it would seem at first sight. The principal difficulty in it lies in the fact that to do the thing you must do some active earnest thinking, and the majority of people are too lazy to indulge in such mental effort. Having mastered this first step, you must induce a strong burning desire to acquire the art of voluntary attention—you must learn to want it hard. In this way you induce a condition of interest and attractiveness where it was previously lacking. Third and last, you must hold your will firmly and persistently to the task, and practice faithfully.

Begin by turning your attention upon some uninteresting thing and studying its details until you are able to describe them. This will prove very tiresome at first but you must stick to it. Do not practice too long at a time at first; take a rest and try it again later. You will soon find that it comes easier, and that a new interest is beginning to manifest itself in the task. Examine this book, as practice, learn how many pages there are in it; how many chapters; how many pages in each chapter; the details of type, printing and binding—all the little things about it—so that you could give another person a full account of the minor details of the book. This may seem uninteresting—and so it will be at first—but a little practice will create a new interest in the petty details, and you will be surprised at the number of little things that you will notice. This plan, practiced on many things, in spare hours, will develop the power of voluntary attention and perception in anyone, no matter how deficient he may have been in these things. If you can get some one else to join in the game-task with you, and then each endeavor to excel the other in finding details, the task will be much easier, and better work will be accomplished. Begin to take notice of things about you; the places you visit; the things in the rooms, *etc.* In this way you will start the habit of "noticing things," which is the first requisite for memory development.

Halleck gives the following excellent advice on this subject: "To look at a thing intelligently is the most difficult of all arts. The first rule for the cultivation of accurate perception is: Do not try to perceive the whole of a complex object at once. Take the human face as an example. A man, holding an important position to which he had been elected, offended many people because he could not remember faces, and hence failed to recognize individuals the second time he met them. His trouble was in looking at the countenance as a whole. When he changed his method of observation, and noticed carefully the nose, mouth, eyes, chin, and color of hair, he at once began to find recognition easier. He was no longer in difficulty of mistaking A for B, since he remembered that the shape of

B's nose was different, or the color of his hair at least three shades lighter. This example shows that another rule can be formulated: Pay careful attention to details. We are perhaps asked to give a minute description of the exterior of a somewhat noted suburban house that we have lately seen. We reply in general terms, giving the size and color of the house. Perhaps we also have an idea of part of the material used in the exterior construction. We are asked to be exact about the shape of the door, porch, roof, chimneys and windows; whether the windows are plain or circular, whether they have cornices, or whether the trimmings around them are of the same material as the rest of the house. A friend, who will be unable to see the house, wishes to know definitely about the angles of the roof, and the way the windows are arranged with reference to them. Unless we can answer these questions exactly, we merely tantalize our friends by telling them we have seen the house. To see an object merely as an undiscriminated mass of something in a certain place, is to do no more than a donkey accomplishes as he trots along."

There are three general rules that may be given in this matter of bestowing the voluntary attention in the direction of actually *seeing* things, instead of merely looking at them. The first is: Make yourself take an interest in the thing. The second: See it as if you were taking note of it in order to repeat its details to a friend—this will force you to "take notice." The third: Give to your subconsciousness a mental command to take note of what you are looking at—say to it; "Here, you take note of this and remember it for me!" This last consists of a peculiar "knack" that can be attained by a little practice—it will "come to you" suddenly after a few trials.

Regarding this third rule whereby the subconsciousness is made to work for you, Charles Leland has the following to say, although he uses it to illustrate another point: "As I understand it, it is a kind of impulse or projection of will into the coming work. I may here illustrate this with a curious fact in physics. If the reader wished to ring a doorbell so as to produce as much sound as possible, he would probably pull it as far back as he could, and then let it go. But if he would, in letting it go, simply give it a tap with his forefinger, he would actually redouble the sound. Or, to shoot an arrow as far as possible, it is not enough to *merely* draw the bow to its utmost span or tension. If, just as it goes, you will give the bow a quick push, though the effort be trifling, the arrow will fly almost as far again as it would have done without it. Or, if, as is well known in wielding a very sharp sabre, we make the draw cut; that is, if to the blow or chop, as with an axe, we also add a certain slight pull, simultaneously, we can cut through a silk handkerchief or a sheep. Forethought (command to the subconsciousness) is the tap on the bell; the push on the bow; the draw on the sabre. It is the deliberate but yet rapid action of the mind when before dismissing thought, we bid the mind to consequently respond. It is more than merely thinking what we are to do; it is the bidding or ordering the Self to fulfill a task before willing it."

Remember first, last and always, that before you can remember, or recollect, you must first *perceive* ; and that perception is possible only through attention, and responds in degree to the latter. Therefore, it has truly been said that: "The great Art of Memory is Attention."

CHAPTER VII.
ASSOCIATION.

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In the preceding chapters we have seen that in order that a thing may be remembered, it must be impressed clearly upon the mind in the first place; and that in order to obtain a clear impression there must be a manifestation of attention. So much for the recording of the impressions. But when we come to recalling, recollecting or remembering the impressions we are brought face to face with another important law of memory—the law of Association. Association plays a part analogous to the indexing and cross-indexing of a book; a library; or another system in which the aim is to readily find something that has been filed away, or contained in some way in a collection of similar things. As Kay says: "In order that what is in the memory may be recalled or brought again before consciousness, it is necessary that it be regarded in connection, or in association with one or more other things or ideas, and as a rule the greater the number of other things with which it is associated the greater the likelihood of its recall. The two processes are involved in every act of memory. We must first impress, and then we must associate. Without a clear impression being formed, that which is recalled will be indistinct and inaccurate; and unless it is associated with something else in the mind, it cannot be recalled. If we may suppose an idea existing in the mind by itself, unconnected with any other idea, its recall would be impossible."

All the best authorities recognize and teach the importance of this law of association, in connection with the memory. Abercrombie says: "Next to the effect of attention is the remarkable influence produced upon memory by association." Carpenter says: "The recording power of memory mainly depends upon the degree of attention we give to the idea to be remembered. The reproducing power again altogether depends upon the nature of the associations by which the new idea has been linked on to other ideas which have been previously recorded." Ribot says: "The most fundamental law which regulates psychological phenomena is the law of association. In its comprehensive character it is comparable to the law of attraction in the physical world." Mill says: "That which the law of gravitation is to astronomy; that which the elementary properties of the tissues are to physiology; the law of association of ideas is to psychology." Stewart says: "The connection between memory and the association of ideas is so striking that it has been supposed by some that the whole of the phenomena might be resolved into this principle. The association of ideas connects our various thoughts with each other, so as to present them to the mind in a certain order; but it presupposes the existence of those thoughts in the mind,—in other words it presupposes a faculty of retaining the knowledge which we acquire. On the other hand, it is evident that without the associating principle, the power of retaining our thoughts, and of recognizing them when they occur to us, would have been of little use; for the most important articles of our knowledge might have remained latent in the mind, even when those occasions presented themselves to which they were immediately applicable."

Association of ideas depends upon two principles known, respectively, as (1) the law of contiguity; and (2) the law of similarity. Association by contiguity is that form of association by which an idea is linked, connected, or associated with the sensation, thought, or idea immediately preceding it, and that which directly follows it. Each idea, or thought, is a link in a great chain of thought being connected with the preceding link and the succeeding link. Association by similarity is that form of association by which an idea, thought, or sensation is linked, connected, or associated with ideas, thoughts, or sensations of a similar kind, which have occurred previously or subsequently. The first form of association is the relation of sequence—the second the relation of kind.

Association by contiguity is the great law of thought, as well as of memory. As Kay says: "The great law of mental association is that of contiguity, by means of which sensations and ideas that have been in the mind together or in close succession, tend to unite together, or cohere in such a way that the one can afterward recall the other. The connection that naturally subsists between a sensation or idea in the mind, and that which immediately preceded or followed it, is of the strongest and most intimate nature. The two, strictly speaking, are but one, forming one complete thought." As Taine says: "To speak correctly, there is no isolated or separate sensation. A sensation is a state which begins as a continuation of preceding ones, and ends by losing itself in those following it; it is by an arbitrary severing, and for the convenience of language, that we set it apart as we do; its beginning is the end of another, and its ending the beginning of another." As Ribot says: "When we read or hear a sentence, for example, at the commencement of the fifth word something of the fourth word still remains. Association by contiguity may be separated into two sub-classes—contiguity in time; and contiguity in space. In contiguity in time there is manifested the tendency of the memory to recall the impressions in the same order in which they were received—the first impression suggesting the second, and that the third, and so on. In this way the child learns to repeat the alphabet, and the adult the succeeding lines of a poem. As Priestly says: "In a poem, the end of each preceding word being connected with the beginning of the succeeding one, we can easily repeat them in that order, but we are not able to repeat them backwards till they have been frequently named in that order." Memory of words, or groups of words, depends upon this form of contigious association. Some persons are able to repeat long poems from beginning to end, with perfect ease, but are unable to repeat any particular sentence, or verse, without working down to it from the beginning. Contiguity in space is manifested in forms of recollection or remembrance by "position." Thus by remembering the things connected with the position of a particular thing, we are enabled to recall the thing itself. As we have seen in a preceding chapter, some forms of memory systems have been based on this law. If you will recall some house or room in which you have been, you will find that you will remember one object after another, in the order of the relative positions, or contiguity in space, or position. Beginning with the front hall, you may travel in memory from one room to another, recalling each with the objects it contains, according to the degree of attention you bestowed upon them originally. Kay says of association by contiguity: "It is on this principle of contiguity that mnemonical systems are constructed, as when what we wish to remember is associated in the mind with a certain object or locality, the ideas associated will at once come up; or when each word or idea is associated with the one immediately preceding it, so that when the one is recalled the other comes up along with it, and thus long lists of names or long passages of books can be readily learnt by heart."

From the foregoing, it will be seen that it is of great importance that we correlate our impressions with those preceding and following. The more closely knitted together our impressions are, the more closely will they cohere, and the greater will be the facility of remembering or recollecting them. We should endeavor to form our impressions of things so that they will be associated with other impressions, in time and space. Every other thing that is associated in the mind with a given thing, serves as a "loose end" of memory, which if once grasped and followed up will lead us to the thing we desire to recall to mind.

Association by similarity is the linking together of impressions of a similar kind, irrespective of time and place. Carpenter expresses it as follows: "The law of similarity expresses the general fact that any present state of consciousness tends to revive previous states which are similar to it.... Rational or philosophical association is when a fact or statement on which the attention is fixed is associated with some fact previously known, to which it has a relation, or with some subject which it is calculated to illustrate." And as Kay says: "The similars may be widely apart in space or in time, but they are brought together and associated through their resemblance to each other. Thus, a circumstance of to-day may recall circumstances of a similar nature that occurred perhaps at very different times, and they will become associated together in the mind, so that afterwards the presence of one will tend to recall the others." Abercrombie says of this phase of association: "The habit of correct association—that is, connecting facts in the mind according to their true relations, and to the manner in which they tend to illustrate each other, is one of the principle means of improving the memory, particularly that kind of memory which is an essential quality of a cultivated mind—namely, that which is founded not upon incidental connections, but on true and important relations."

As Beattie says: "The more relations or likenesses that we find or can establish between objects, the more easily will the view of one lead us to recollect the rest." And as Kay says: "In order to fix a thing in the memory, we must associate it with something in the mind already, and the more closely that which we wish to remember resembles that with which it is associated, the better is it fixed in the memory, and the more readily is it recalled. If the two strongly resemble each other, or are not to be distinguished from each other, then the association is of the strongest kind.... The memory is able to retain and replace a vastly greater number of ideas, if they are associated or arranged on some principle of similarity, than if they are presented merely as isolated facts. It is not by the multitude of ideas, but the want of arrangement among them, that the memory is burdened and its powers weakened." As Arnott says: "The ignorant man may be said to have charged his hundred hooks of knowledge (to use a rude simile), with single objects, while the informed man makes each hook support a long chain to which thousands of kindred and useful things are attached."

We ask each student of this book to acquaint himself with the general idea of the working features of the law of association as given in this chapter for the reason that much of the instruction to be given under the head of the several phases and classes of memory is based upon an application of the Law of Association, in connection with the law of Attention. These fundamental principles should be clearly grasped before one proceeds to the details of practice and exercise. One should know not only "how" to use the mind and memory in certain ways, but also "why" it is to be used in that particular way. By understanding the "reason of it," one is better able to follow out the directions.

CHAPTER VIII.
PHASES OF MEMORY.

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One of the first things apt to be noticed by the student of memory is the fact that there are several different phases of the manifestation of memory. That is to say, that there are several general classes into which the phenomena of memory may be grouped. And accordingly we find some persons quite highly developed in certain phases of memory, and quite deficient in others. If there were but one phase or class of memory, then a person who had developed his memory along any particular line would have at the same time developed it equally along all the other lines. But this is far from being the true state of affairs. We find men who are quite proficient in recalling the impression of faces, while they find it very difficult to recall the names of the persons whose faces they remember. Others can remember faces, and not names. Others have an excellent recollection of localities, while others are constantly losing themselves. Others remember dates, prices, numbers, and figures generally, while deficient in other forms of recollection. Others remember tales, incidents, anecdotes etc., while forgetting other things. And so on, each person being apt to possess a memory good in some phases, while deficient in others.

The phases of memory may be divided into two general classes, namely (1) Memory of Sense Impressions; and (2) Memory of Ideas. This classification is somewhat arbitrary, for the reason that sense impressions develop into ideas, and ideas are composed to a considerable extent of sense impressions, but in a general way the classification serves its purpose, which is the grouping together of certain phases of the phenomena of memory.

Memory of Sense Impressions of course includes the impressions received from all of the five senses: sight; hearing; taste; touch; and smell. But when we come down to a practical examination of sense impressions retained in the memory, we find that the majority of such impressions are those obtained through the two respective senses of sight and hearing. The impressions received from the sense of taste, touch and smell, respectively, are comparatively small, except in the cases of certain experts in special lines, whose occupation consists in acquiring a very delicate sense of taste, smell or touch, and correspondingly a fine sense of memory along these particular lines. For instance, the wine-taster and tea-tasters, who are able to distinguish between the various grades of merchandise handled by them, have developed not only very fine senses of taste and smell, but also a remarkable memory of the impressions previously received, the power of discrimination depending as much upon the memory as upon the special sense. In the same way the skilled surgeon as well as the skilled mechanic acquires a fine sense of touch and a correspondingly highly developed memory of touch impressions.

But, as we have said, the greater part of the sense impressions stored away in our memories are those previously received through the senses of sight and hearing, respectively. The majority of sense impressions, stored away in the memory, have been received more or less involuntarily, that is with the application of but a slight degree of attention. They are more or less indistinct and hazy, and are recalled with difficulty, the remembrance of them generally coming about without conscious effort, according to the law of association. That is, they come principally when we are thinking about something else upon which we have given thought and attention, and with which they have been associated. There is quite a difference between the remembrance of sense impressions received in this way, and those which we record by the bestowal of attention, interest and concentration.

The sense impressions of sight are by far the most numerous in our subconscious storehouse. We are constantly exercising our sense of sight, and receiving thousands of different sight impressions every hour. But the majority of these impressions are but faintly recorded upon the memory, because we give to them but little attention or interest. But it is astonishing, at times, when we find that when we recall some important event or incident we also recall many faint sight impressions of which we did not dream we had any record. To realize the important part played by sight impressions in the phenomena of memory, recall some particular time or event in your life, and see how many more things that you *saw* are remembered, compared with the number of things that you *heard* , or tasted, or felt or smelled.

Second in number, however, are the impressions received through the sense of hearing, and consequently the memory stores away a great number of sound impressions. In some cases the impressions of sight and sound are joined together, as for instance in the case of words, in which not only the sound but the shape of the letters composing the word, or rather the word-shape itself, are stored away together, and consequently are far more readily remembered or recollected than things of which but one sense impression is recorded. Teachers of memory use this fact as a means of helping their students to memorize words by speaking them aloud, and then writing them down. Many persons memorize names in this way, the impression of the written word being added to the impression of the sound, thus doubling the record. The more impressions that you can make regarding a thing, the greater are the chances of your easily recollecting it. Likewise it is very important to attach an impression of a weaker sense, to that of a stronger one, in order that the former may be memorized. For instance, if you have a good eye memory, and a poor ear memory, it is well to attach your sound impressions to the sight impressions. And if you have a poor eye memory, and a good ear memory it is important to attach your sight impressions to your sound impressions. In this way you take advantage of the law of association, of which we have told you.

Under the sub-class of sight impressions, are found the smaller divisions of memory known as memory of locality; memory of figures; memory of form; memory of color; and memory of written or printed words. Under the sub-class of sound impressions are found the smaller divisions of memory known as memory of spoken words; memory of names; memory of stories; memory of music, *etc.* We shall pay special attention to these forms of memory, in succeeding chapters.

The second general class of memory,—memory of ideas,—includes the memory of facts, events, thoughts, lines of reasoning, etc., and is regarded as higher in the scale than the memory of sense impressions, although not more necessary nor useful to the average person. This form of memory of course accompanies the higher lines of intellectual effort and activities, and constitutes a large part of what is known as true education, that is education which teaches one to think instead of to merely memorize certain things taught in books or lectures.

The well-rounded man, mentally, is he who has developed his memory on all sides, rather than the one who has developed but one special phase of the faculty. It is true that a man's interest and occupation certainly tend to develop his memory according to his daily needs and requirements, but it is well that he should give to the other parts of his memory field some exercise, in order that he may not grow one-sided. As Halleck has said: "Many persons think that memory is mainly due to sight; but we have as many different kinds of memory as we have senses. To sight, the watermelon is a long greenish body, but this is its least important quality. Sight alone gives the poorest idea of the watermelon. We approach the vine where the fruit is growing, and in order to decide whether it is ripe, we tap the rind and judge by the sound. We must remember that a ripe watermelon has a certain resonance. By passing our hands over the melon, we learn that it has certain touch characteristics. We cut it open and learn the qualities of taste and smell. All this knowledge afforded by the different senses must enter into a perfected memory image. Hence we see that many complex processes go to form an idea of a thing. Napoleon was not content with only hearing a name. He wrote it down, and having satisfied his eye memory as well as his ear memory, he threw the paper away."

In this book we shall point out the methods and processes calculated to round out the memory of the student. As a rule his strong phases of memory need but little attention, although even in these a little scientific knowledge will be of use. But in the weaker phases, those phases in which his memory is "poor," he should exert a new energy and activity, to the end that these weaker regions of the memory may be cultivated and fertilized, and well stored with the seed impressions, which will bear a good crop in time. There is no phase, field, or class of memory that is not capable of being highly developed by intelligent application. It requires practice, exercise and work—but the reward is great. Many a man is handicapped by being deficient in certain phases of memory, while proficient in others. The remedy is in his own hands, and we feel that in this book we have given to each the means whereby he may acquire a "good" memory along any or all lines.

CHAPTER IX.
TRAINING THE EYE.

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Before the memory can be stored with sight impressions—before the mind can recollect or remember such impressions—the eye must be used under the direction of the attention. We think that we see things when we look at them, but in reality we *see* but few things, in the sense of registering clear and distinct impressions of them upon the tablets of the subconscious mind. We *look at* them rather than *see* them.

Halleck says regarding this "sight without seeing" idea: "A body may be imaged on the retina without insuring perception. There must be an effort to concentrate the attention upon the many things which the world presents to our senses. A man once said to the pupils of a large school, all of whom had seen cows: 'I should like to find out how many of you know whether a cow's ears are above, below, behind, or in front of her horns. I want only those pupils to raise their hands who are sure about the position and who will promise to give a dollar to charity if they answer wrong.' Only two hands were raised. Their owners had drawn cows and in order to do that had been forced to concentrate their attention upon the animals. Fifteen pupils were sure that they had seen cats climb trees and descend them. There was unanimity of opinion that the cats went up heads first. When asked whether the cats came down head or tail first, the majority were sure that the cats descended as they were never known to do. Any one who had ever noticed the shape of the claws of any beast of prey could have answered the question without seeing an actual descent. Farmers' boys who have often seen cows and horses lie down and rise, are seldom sure whether the animals rise with their fore or hind feet first, or whether the habit of the horse agrees with that of the cow in this respect. The elm tree has about its leaf a peculiarity which all ought to notice the first time they see it, and yet only about five per cent of a certain school could incorporate in a drawing this peculiarity, although it is so easily outlined on paper. Perception, to achieve satisfactory results, must summon the will to its aid to concentrate the attention. Only the smallest part of what falls upon our senses at any time is actually perceived."

The way to train the mind to receive clear sight-impressions, and therefore to retain them in the memory is simply to concentrate the will and attention upon objects of sight, endeavoring to *see* them plainly and distinctly, and then to practice recalling the details of the object some time afterward. It is astonishing how rapidly one may improve in this respect by a little practice. And it is amazing how great a degree of proficiency in this practice one may attain in a short time. You have doubtless heard the old story of Houdin, the French conjurer, who cultivated his memory of sight impressions by following a simple plan. He started in to practice by observing the number of small objects in the Paris shop windows he could see and remember in one quick glance as he rapidly walked past the window. He followed the plan of noting down on paper the things that he saw and remembered. At first he could remember but two or three articles in the window. Then he began to see and remember more, and so on, each day adding to his power of perception and memory, until finally he was able to see and remember nearly every small article in a large shop window, after bestowing but one glance upon it. Others have found this plan an excellent one, and have developed their power of perception greatly, and at the same time cultivated an amazingly retentive memory of objects thus seen. It is all a matter of use and practice. The experiment of Houdin may be varied infinitely, with excellent results.

The Hindus train their children along these lines, by playing the "sight game" with them. This game is played by exposing to the sight of the children a number of small objects, at which they gaze intently, and which are then withdrawn from their sight. The children then endeavor to excel each other in writing down the names of the objects which they have seen. The number of objects is small to begin with, but is increased each day, until an astonishing number are perceived and remembered.

Rudyard Kipling in his great book, "Kim," gives an instance of this game, played by "Kim" and a trained native youth. Lurgan Sahib exposes to the sight of the two boys a tray filled with jewels and gems, allowing them to gaze upon it a few moments before it is withdrawn from sight. Then the competition begins, as follows: "'There are under that paper five blue stones, one big, one smaller, and three small,' said Kim in all haste. There are four green stones, and one with a hole in it; there is one yellow stone that I can see through, and one like a pipe stem. There are two red stones, and—and—give me time.'" But Kim had reached the limit of his powers. Then came the turn of the native boy. "'Hear my count,' cried the native child. 'First are two flawed sapphires, one of two ruttes and one of four, as I should judge. The four rutte sapphire is chipped at the edge. There is one Turkestan turquoise, plain with green veins, and there are two inscribed—one with the name of God in gilt, and the other being cracked across, for it came out of an old ring, I cannot read. We have now the five blue stones; four flamed emeralds there are, but one is drilled in two places, and one is a little carven.' 'Their weight?' said Lurgan Sahib, impassively. 'Three—five—five and four ruttees, as I judge it. There is one piece of old greenish amber, and a cheap cut topaz from Europe. There is one ruby of Burma, one of two ruttees, without a flaw. And there is a ballas ruby, flawed, of two ruttees. There is a carved ivory from China, representing a rat sucking an egg; and there is last—Ah—ha!—a ball of crystal as big as a bean set in gold leaf.'" Kim is mortified at his bad beating, and asks the secret. The answer is: "By doing it many times over, till it is done perfectly, for it is worth doing."

Many teachers have followed plans similar to that just related. A number of small articles are exposed, and the pupils are trained to see and remember them, the process being gradually made more and more difficult. A well known American teacher was in the habit of rapidly making a number of dots on the blackboard, and then erasing them before the pupils could count them in the ordinary way. The children then endeavored to count their mental impressions, and before long they could correctly name the number up to ten or more, with ease. They said they could "see six," or "see ten," as the case may be, automatically and apparently without the labor of consciously counting them. It is related in works dealing with the detection of crime, that in the celebrated "thieves schools" in Europe, the young thieves are trained in a similar way, the old scoundrels acting as teachers exposing a number of small articles to the young ones, and requiring them to repeat exactly what they had seen. Then follows a higher course in which the young thieves are required to memorize the objects in a room; the plan of houses, *etc.* They are sent forth to "spy out the land" for future robberies, in the guise of beggars soliciting alms, and thus getting a rapid peep into houses, offices, and stores. It is said that in a single glance they will perceive the location of all of the doors, windows, locks, bolts, *etc.*

Many nations have boys' games in which the youngsters are required to see and remember after taking a peep. The Italians have a game called "Morro" in which one boy throws out a number of fingers, which must be instantly named by the other boy, a failure resulting in a forfeit. The Chinese youths have a similar game, while the Japanese boys reduce this to a science. A well trained Japanese youth will be able to remember the entire contents of a room after one keen glance around it. Many of the Orientals have developed this faculty to a degree almost beyond belief. But the principle is the same in all cases—the gradual practice and exercise, beginning with a small number of simple things, and then increasing the number and complexity of the objects.

The faculty is not so rare as one might imagine at first thought. Take a man in a small business, and let him enter the store of a competitor, and see how many things he will observe and remember after a few minutes in the place. Let an actor visit a play in another theatre, and see how many details of the performance he will notice and remember. Let some women pay a visit to a new neighbor, and then see how many things about that house they will have seen and remembered to be retailed to their confidential friends afterward. It is the old story of attention following the interest, and memory following the attention. An expert whist player will see and remember every card played in the game, and just who played it. A chess or checker player will see and remember the previous moves in the game, if he be expert, and can relate them afterward. A woman will go shopping and will see and remember thousands of things that a man would never have seen, much less remembered. As Houdin said: "Thus, for instance, I can safely assert that a lady seeing another pass at full speed in a carriage will have had time to analyze her toilette from her bonnet to her shoes, and be able to describe not only the fashion and quality of the stuffs, but also say if the lace be real or only machine made. I have known ladies to do this."

But, remember this—for it is important: Whatever can be done in this direction by means of attention, inspired by interest, may be duplicated by *attention directed by will* . In other words, the desire to accomplish the task adds and creates an artificial interest just as effective as the natural feeling. And, as you progress, the interest in the game-task will add new interest, and you will be able to duplicate any of the feats mentioned above. It is all a matter of attention, interest (natural or induced) and practice. Begin with a set of dominoes, if you like, and try to remember the spots on one of them rapidly glanced at—then two—then three. By increasing the number gradually, you will attain a power of perception and a memory of sight-impressions that will appear almost marvelous. And not only will you begin to remember dominoes, but you will also be able to perceive and remember thousands of little details of interest, in everything, that have heretofore escaped your notice. The principle is very simple, but the results that may be obtained by practice are wonderful.

The trouble with most of you is that you have been looking without seeing—gazing but not observing. The objects around you have been out of your mental focus. If you will but change your mental focus, by means of will and attention, you will be able to cure yourself of the careless methods of seeing and observing that have been hindrances to your success. You have been blaming it on your memory, but the fault is with your perception. How can the memory remember, when it is not given anything in the way of clear impressions? You have been like young infants in this matter—now it is time for you to begin to "sit up and take notice," no matter how old you may be. The whole thing in a nut-shell is this: In order to remember the things that pass before your sight, you must begin to *see with your mind* , instead of with your retina. Let the impression get beyond your retina and into your mind. If you will do this, you will find that memory will "do the rest."

CHAPTER X.
TRAINING THE EAR.

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The sense of hearing is one of the highest of the senses or channels whereby we receive impressions from the outside world. In fact, it ranks almost as high as the sense of sight. In the senses of taste, touch, and smell there is a direct contact between the sensitive recipient nerve substance and the particles of the object sensed, while in the sense of sight and the sense of hearing the impression is received through the medium of waves in the ether (in the case of sight), or waves in the air (in the sense of hearing.) Moreover in taste, smell and touch the objects sensed are brought into direct contact with the terminal nerve apparatus, while in seeing and hearing the nerves terminate in peculiar and delicate sacs which contain a fluidic substance through which the impression is conveyed to the nerve proper. Loss of this fluidic substance destroys the faculty to receive impressions, and deafness or blindness ensues. As Foster says: "Waves of sound falling upon the auditory nerve itself produces no effect whatever; it is only when, by the medium of the endolymph, they are brought to bear on the delicate and peculiar epithelium cells which constitute the peripheral terminations of the nerve, that sensations of sound arise."

Just as it is true that it is the mind and not the eye that really *sees* ; so is it true that it is the mind and not the ear that really *hears* . Many sounds reach the ear that are not registered by the mind. We pass along a crowded street, the waves of many sounds reaching the nerves of the ear, and yet the mind *accepts* the sounds of but few things, particularly when the novelty of the sounds has passed away. It is a matter of interest and attention in this case, as well as in the case of hearing. As Halleck says: "If we sit by an open window in the country on a summer day, we may have many stimuli knocking at the gate of attention: the ticking of a clock, the sound of the wind, the cackling of fowl, the quacking of ducks, the barking of dogs, the lowing of cows, the cries of children at play, the rustling of leaves, the songs of birds, the rumbling of wagons, *etc.* If attention is centered upon any one of these, that for the time being acquires the importance of a king upon the throne of our mental world."

Many persons complain of not being able to remember sounds, or things reaching the mind through the sense of hearing, and attribute the trouble to some defect in the organs of hearing. But in so doing they overlook the real cause of the trouble, for it is a scientific fact that many of such persons are found to have hearing apparatus perfectly developed and in the best working order—their trouble arising from a lack of training of the mental faculty of hearing. In other words the trouble is in their mind instead of in the organs of hearing. To acquire the faculty of correct hearing, and correct memory of things heard, the mental faculty of hearing must be exercised, trained and developed. Given a number of people whose hearing apparatus are equally perfect, we will find that some "hear" much better than others; and some hear certain things better than they do certain other things; and that there is a great difference in the grades and degrees of memory of the things heard. As Kay says: "Great differences exist among individuals with regard to the acuteness of this sense (hearing) and some possess it in greater perfection in certain directions than in others. One whose hearing is good for sound in general may yet have but little ear for musical tones; and, on the other hand, one with a good ear for music may yet be deficient as regards hearing in general." The secret of this is to be found in the degree of interest and attention bestowed upon the particular thing giving forth the sound.

It is a fact that the mind will hear the faintest sounds from things in which is centered interest and attention, while at the same time ignoring things in which there is no interest and to which the attention is not turned. A sleeping mother will awaken at the slightest whimper from her babe, while the rumbling of a heavy wagon on the street, or even the discharge of a gun in the neighborhood may not be noticed by her. An engineer will detect the slightest difference in the whir or hum of his engine, while failing to notice a very loud noise outside. A musician will note the slightest discord occurring in a concert in which there are a great number of instruments being played, and in which there is a great volume of sound reaching the ear, while other sounds may be unheard by him. The man who taps the wheels of your railroad car is able to detect the slightest difference in tone, and is thus informed that there is a crack or flaw in the wheel. One who handles large quantities of coin will have his attention drawn to the slightest difference in the "ring" of a piece of gold or silver, that informs him that there is something wrong with the coin. A train engineer will distinguish the strange whir of something wrong with the train behind him, amidst all the thundering rattle and roar in which it is merged. The foreman in a machine shop in the same manner detects the little strange noise that informs him that something is amiss, and he rings off the power at once. Telegraphers are able to detect the almost imperceptible differences in the sound of their instruments that inform them that a new operator is on the wire; or just who is sending the message; and, in some cases, the mood or temper of the person transmitting it. Trainmen and steamboat men recognize the differences between every engine or boat on their line, or river, as the case may be. A skilled physician will detect the faint sounds denoting a respiratory trouble or a "heart murmur" in the patients. And yet these very people who are able to detect the faint differences in sound, above mentioned, are often known as "poor hearers" in other things. Why? Simply because they hear only that in which they are interested, and to which their attention has been directed. That is the whole secret, and in it is also to be found the secret of training of the ear-perception. It is all a matter of interest and attention—the details depend upon these principles.

In view of the facts just stated, it will be seen that the remedy for "poor hearing," and poor memory of things heard is to be found in the use of the will in the direction of voluntary attention and interest. So true is this that some authorities go so far as to claim that many cases of supposed slight deafness are really but the result of lack of attention and concentration on the part of the person so troubled. Kay says: "What is commonly called deafness is not infrequently to be attributed to this cause—the sounds being heard but not being interpreted or recognized ... sounds may be distinctly heard when the attention is directed toward them, that in ordinary circumstances would be imperceptible; and people often fail to hear what is said to them because they are not paying attention." Harvey says: "That one-half of the deafness that exists is the result of inattention cannot be doubted." There are but few persons who have not had the experience of listening to some bore, whose words were distinctly heard but the meaning of which was entirely lost because of inattention and lack of interest. Kirkes sums the matter up in these words: "In hearing we must distinguish two different points—the audible sensation as it is developed without any intellectual interference, and the conception which we form in consequence of that sensation."

The reason that many persons do not remember things that they have heard is simply because they have not *listened* properly. Poor listening is far more common than one would suppose at first. A little self-examination will reveal to you the fact that you have fallen into the bad habit of inattention. One cannot listen to everything, of course—it would not be advisable. But one should acquire the habit of either really listening or else refusing to listen at all. The compromise of careless listening brings about deplorable results, and is really the reason why so many people "can't remember" what they have heard. It is all a matter of habit. Persons who have poor memories of ear-impressions should begin to "listen" in earnest. In order to reacquire their lost habit of proper listening, they must exercise voluntary attention and develop interest. The following suggestions may be useful in that direction.

Try to memorize words that are spoken to you in conversation—a few sentences, or even one, at a time. You will find that the effort made to fasten the sentence on your memory will result in a concentration of the attention on the words of the speaker. Do the same thing when you are listening to a preacher, actor or lecturer. Pick out the first sentence for memorizing, and make up your mind that your memory will be as wax to receive the impression and as steel to retain it. Listen to the stray scraps of conversation that come to your ears while walking on the street, and endeavor to memorize a sentence or two, as if you were to repeat it later in the day. Study the various tones, expressions and inflections in the voices of persons speaking to you—you will find this most interesting and helpful. You will be surprised at the details that such analysis will reveal. Listen to the footsteps of different persons and endeavor to distinguish between them—each has its peculiarities. Get some one to read a line or two of poetry or prose to you, and then endeavor to remember it. A little practice of this kind will greatly develop the power of voluntary attention to sounds and spoken words. But above everything else, practice repeating the words and sounds that you have memorized, so far as is possible—for by so doing you will get the mind into the habit of taking an interest in sound impressions. In this way you not only improve the sense of hearing, but also the faculty of remembering.

If you will analyze, and boil down the above remarks and directions, you will find that the gist of the whole matter is that one should *actually use, employ and exercise* the mental faculty of hearing, actively and intelligently. Nature has a way of putting to sleep, or atrophying any faculty that is not used or exercised; and also of encouraging, developing and strengthening any faculty that is properly employed and exercised. In this you have the secret. Use it. If you will listen well, you will hear well and remember well that which you have heard.

CHAPTER XI.
HOW TO REMEMBER NAMES.

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The phase of memory connected with the remembrance or recollection of names probably is of greater interest to the majority of persons than are any of the associated phases of the subject. On all hands are to be found people who are embarassed by their failure to recall the name of some one whom they feel they know, but whose name has escaped them. This failure to remember the names of persons undoubtedly interferes with the business and professional success of many persons; and, on the other hand, the ability to recall names readily has aided many persons in the struggle for success. It would seem that there are a greater number of persons deficient in this phase of memory than in any other. As Holbrook has said: "The memory of names is a subject with which most persons must have a more than passing interest.... The number of persons who never or rarely forget a name is exceedingly small, the number of those who have a poor memory for them is very large. The reason for this is partly a defect of mental development and partly a matter of habit. In either case it may be overcome by effort.... I have satisfied myself by experience and observation that a memory for names may be increased not only two, *but a hundredfold* ."

You will find that the majority of successful men have been able to recall the faces and names of those with whom they came in contact, and it is an interesting subject for speculation as to just how much of their success was due to this faculty. Socrates is said to have easily remembered the names of all of his students, and his classes numbered thousands in the course of a year. Xenophon is said to have known the name of every one of his soldiers, which faculty was shared by Washington and Napoleon, also. Trajan is said to have known the names of all the Praetorian Guards, numbering about 12,000. Pericles knew the face and name of every one of the citizens of Athens. Cineas is said to have known the names of all the citizens of Rome. Themistocles knew the names of 20,000 Athenians. Lucius Scipio could call by name every citizen of Rome. John Wesley could recall the names of thousands of persons whom he had met in his travels. Henry Clay was specially developed in this phase of memory, and there was a tradition among his followers that he remembered every one whom he met. Blaine had a similar reputation.

There have been many theories advanced, and explanations offered to account for the fact that the recollection of names is far more difficult than any other form of the activities of the memory. We shall not take up your time in going over these theories, but shall proceed upon the theory now generally accepted by the best authorities; *i.e.* that the difficulty in the recollection of names is caused by the fact that names in themselves are *uninteresting* and therefore do not attract or hold the attention as do other objects presented to the mind. There is of course to be remembered the fact that sound impressions are apt to be more difficult of recollection than sight impressions, but the lack of interesting qualities in names is believed to be the principal obstacle and difficulty. Fuller says of this matter: "A proper noun, or name, when considered independently of accidental features of coincidence with something that is familiar, *doesn't mean anything* ; for this reason a mental picture of it is not easily formed, which accounts for the fact that the primitive, tedious way of rote, or repetition, is that ordinarily employed to impress a proper noun on the memory, while a common noun, being represented by some object having shape, or appearance, in the physical or mental perception, can thus be *seen or imagined* : in other words *a mental image* of it can be formed and the *name* identified afterwards, through associating it with this mental image." We think that the case is fully stated in this quotation.

But in spite of this difficulty, persons have and can greatly improve their memory of names. Many who were originally very deficient in this respect have not only improved the faculty far beyond its former condition, but have also developed exceptional ability in this special phase of memory so that they became noted for their unfailing recollection of the names of those with whom they came in contact.

Perhaps the best way to impress upon you the various methods that may be used for this purpose would be to relate to you the actual experience of a gentleman employed in a bank in one of the large cities of this country, who made a close study of the subject and developed himself far beyond the ordinary. Starting with a remarkably poor memory for names, he is now known to his associates as "the man who never forgets a name." This gentleman first took a number of "courses" in secret "methods" of developing the memory; but after thus spending much money he expressed his disgust with the whole idea of artificial memory training. He then started in to study the subject from the point-of-view of The New Psychology, putting into effect all of the tested principles, and improving upon some of their details. We have had a number of conversations with this gentleman, and have found that his experience confirms many of our own ideas and theories, and the fact that he has demonstrated the correctness of the principles to such a remarkable degree renders his case one worthy of being stated in the direction of affording a guide and "method" for others who wish to develop their memory of names.

The gentleman, whom we shall call "Mr. X.," decided that the first thing for him to do was to develop his faculty of receiving clear and distinct sound impressions. In doing this he followed the plan outlined by us in our chapter on "Training the Ear." He persevered and practiced along these lines until his "hearing" became very acute. He made a study of voices, until he could classify them and analyze their characteristics. Then he found that he could *hear* names in a manner before impossible to him. That is, instead of merely catching a vague sound of a name, he would hear it so clearly and distinctly that a firm registration would be obtained on the records of his memory. For the first time in his life names began to *mean something* to him. He paid attention to every name he heard, just as he did to every note he handled. He would repeat a name to himself, after hearing it, and would thus strengthen the impression. If he came across an unusual name, he would write it down several times, at the first opportunity, thus obtaining the benefit of a double sense impression, adding eye impression to ear impression. All this, of course, aroused his interest in the subject of names in general, which led him to the next step in his progress.

Mr. X. then began to study names, their origin, their peculiarities, their differences, points of resemblances, *etc.* He made a hobby of names, and evinced all the joy of a collector when he was able to stick the pin of attention through the specimen of a new and unfamiliar species of name. He began to collect names, just as others collect beetles, stamps, coins, etc., and took quite a pride in his collection and in his knowledge of the subject. He read books on names, from the libraries, giving their origin, *etc.* He had the Dickens' delight in "queer" names, and would amuse his friends by relating the funny names he had seen on signs, and otherwise. He took a small City Directory home with him, and would run over the pages in the evening, looking up new names, and classifying old ones into groups. He found that some names were derived from animals, and put these into a class by themselves—the Lyons, Wolfs, Foxes, Lambs, Hares, *etc.* Others were put into the color group—Blacks, Greens, Whites, Greys, Blues, *etc.* Others belonged to the bird family—Crows, Hawks, Birds, Drakes, Cranes, Doves, Jays, *etc.* Others belonged to trades—Millers, Smiths, Coopers, Maltsters, Carpenters, Bakers, Painters, *etc.* Others were trees—Chestnuts, Oakleys, Walnuts, Cherrys, Pines, *etc.* Then there were Hills and Dales; Fields and Mountains; Lanes and Brooks. Some were Strong; others were Gay; others were Savage; others Noble. And so on. It would take a whole book to tell you what that man found out about names. He came near becoming a "crank" on the subject. But his hobby began to manifest excellent results, for his *interest* had been awakened to an unusual degree, and he was becoming very proficient in his recollection of names, for they now meant something to him. He easily recalled all the regular customers at his bank,—quite a number by the way for the bank was a large one—and many occasional depositors were delighted to have themselves called by name by our friend. Occasionally he would meet with a name that balked him, in which case he would repeat it over to himself, and write it a number of times until he had mastered it—after that it never escaped him.

Mr. X. would always repeat a name when it was spoken, and would at the same time look intently at the person bearing it, thus seeming to fix the two together in his mind at the same time—when he wanted them they would be found in each other's company. He also acquired the habit of *visualizing* the name—that is, he would see its letters in his mind's eye, as a picture. This he regarded as a most important point, and we thoroughly agree with him. He used the Law of Association in the direction of associating a new man with a well-remembered man of the same name. A new Mr. Schmidtzenberger would be associated with an old customer of the same name—when he would see the new man, he would think of the old one, and the name would flash into his mind. To sum up the whole method, however, it may be said that the gist of the thing was in *taking an interest* in names in general. In this way an uninteresting subject was made interesting—and a man always has a good memory for the things in which he is interested.

The case of Mr. X. is an extreme one—and the results obtained were beyond the ordinary. But if you will take a leaf from his book, you may obtain the same results in the degree that you work for it. Make a study of names—start a collection—and you will have no trouble in developing a memory for them. This is the whole thing in a nut-shell.

CHAPTER XII.
HOW TO REMEMBER FACES.

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The memory of faces is closely connected with the memory of names, and yet the two are not always associated, for there are many people who easily remember faces, and yet forget names, and vice versa. In some ways, however, the memory of faces is a necessary precedent for the recollection of the names of people. For unless we recall the face, we are unable to make the necessary association with the name of the person. We have given a number of instances of face-memory, in our chapter on name-memory, in which are given instances of the wonderful memory of celebrated individuals who acquired a knowledge and memory of the thousands of citizens of a town, or city, or the soldiers of an army. In this chapter, however, we shall pay attention only to the subject of the recollection of the features of persons, irrespective of their names. This faculty is possessed by all persons, but in varying degrees. Those in whom it is well developed seem to recognize the faces of persons whom they have met years before, and to associate them with the circumstances in which they last met them, even where the name escapes the memory. Others seem to forget a face the moment it passes from view, and fail to recognize the same persons whom they met only a few hours before, much to their mortification and chagrin.

Detectives, newspaper reporters, and others who come in contact with many people, usually have this faculty largely developed, for it becomes a necessity of their work, and their interest and attention is rendered active thereby. Public men often have this faculty largely developed by reason of the necessities of their life. It is said that James G. Blaine never forgot the face of anyone whom he had met and conversed with a few moments. This faculty rendered him very popular in political life. In this respect he resembled Henry Clay, who was noted for his memory of faces. It is related of Clay that he once paid a visit of a few hours to a small town in Mississippi, on an electioneering tour. Amidst the throng surrounding him was an old man, with one eye missing. The old fellow pressed forward crying out that he was sure that Henry Clay would remember him. Clay took a sharp look at him and said: "I met you in Kentucky many years ago, did I not?" "Yes," replied the man. "Did you lose your eye since then?" asked Clay. "Yes, several years after," replied the old man. "Turn your face side-ways, so that I can see your profile," said Clay. The man did so. Then Clay smiled, triumphantly, saying: "I've got you now—weren't you on that jury in the Innes case at Frankfort, that I tried in the United States Court over twenty years ago?" "Yes siree!" said the man, "I knowed that ye know me, 'n I told 'em you would." And the crowd gave a whoop, and Clay knew that he was safe in that town and county.

Vidocq, the celebrated French detective, is said to have never forgotten a face of a criminal whom he had once seen. A celebrated instance of this power on his part is that of the case of Delafranche the forger who escaped from prison and dwelt in foreign lands for over twenty years. After that time he returned to Paris feeling secure from detection, having become bald, losing an eye, and having his nose badly mutilated. Moreover he disguised himself and wore a beard, in order to still further evade detection. One day Vidocq met him on the street, and recognized him at once, his arrest and return to prison following. Instances of this kind could be multiplied indefinitely, but the student will have had a sufficient acquaintance with persons who possess this faculty developed to a large degree, so that further illustration is scarcely necessary.

The way to develop this phase of memory is akin to that urged in the development of other phases—the cultivation of interest, and the bestowal of attention. Faces as a whole are not apt to prove interesting. It is only by analyzing and classifying them that the study begins to grow of interest to us. The study of a good elementary work on physiognomy is recommended to those wishing to develop the faculty of remembering faces, for in such a work the student is led to notice the different kinds of noses, ears, eyes, chins, foreheads, etc., such notice and recognition tending to induce an interest in the subject of features. A rudimentary course of study in drawing faces, particularly in profile, will also tend to make one "take notice" and will awaken interest. If you are required to draw a nose, particularly from memory, you will be apt to give to it your interested attention. The matter of interest is vital. If you were shown a man and told that the next time you met and recognized him he would hand you over $500, you would be very apt to study his face carefully, and to recognize him later on; whereas the same man if introduced casually as a "Mr. Jones," would arouse no interest and the chances of recognition would be slim.

Halleck says: "Every time we enter a street car we see different types of people, and there is a great deal to be noticed about each type. Every human countenance shows its past history to one who knows how to look.... Successful gamblers often become so expert in noticing the slightest change of an opponent's facial expression that they will estimate the strength of his hand by the involuntary signs which appear in the face and which are frequently checked the instant they appear."

Of all classes, perhaps artists are more apt to form a clear cut image of the features of persons whom they meet—particularly if they are portrait painters. There are instances of celebrated portrait painters who were able to execute a good portrait after having once carefully studied the face of the sitter, their memory enabling them to visualize the features at will. Some celebrated teachers of drawing have instructed their scholars to take a sharp hasty glance at a nose, an eye, an ear, or chin, and then to so clearly visualize it that they could draw it perfectly. It is all a matter of interest, attention, *and practice* . Sir Francis Galton cites the instance of a French teacher who trained his pupils so thoroughly in this direction that after a few months' practice they had no difficulty in summoning images at will; in holding them steady; and in drawing them correctly. He says of the faculty of visualization thus used: "A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions, and justice to our generalizations, is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best means of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education."

Fuller relates the method of a celebrated painter, which method has been since taught by many teachers of both drawing and memory. He relates it as follows: "The celebrated painter Leonardo da Vinci invented a most ingenious method for identifying faces, and by it is said to have been able to reproduce from memory any face that he had once carefully scrutinized. He drew all the possible forms of the nose, mouth, chin, eyes, ears and forehead, numbered them 1, 2, 3, 4, etc., and committed them thoroughly to memory; then, whenever he saw a face that he wished to draw or paint from memory, he noted in his mind that it was chin 4, eyes 2, nose 5, ears 6,—or whatever the combinations might be—and by retaining the analysis in his memory he could reconstruct the face at any time." We could scarcely ask the student to attempt so complicated a system, and yet a modification of it would prove useful. That is, if you would begin to form a classification of several kind of noses, say about seven, the well-known Roman, Jewish, Grecian, giving you the general classes, in connection with straight, crooked, pug and all the other varieties, you would soon recognize noses when you saw them. And the same with mouths, a few classes being found to cover the majority of cases. But of all the features, the eye is the most expressive, and the one most easily remembered, when clearly noticed. Detectives rely much upon *the expression of the eye* . If you ever fully catch the *expression* of a person's eye, you will be very apt to recognize it thereafter. Therefore concentrate on eyes in studying faces.

A good plan in developing this faculty is to visualize the faces of persons you have met during the day, in the evening. Try to develop the faculty of visualizing the features of those whom you know—this will start you off right. Draw them in your mind—see them with your mind's eye, until you can visualize the features of very old friends; then do the same with acquaintances, and so on, until you are able to visualize the features of every one you "know." Then start on to add to your list by recalling in the imagination, the features of strangers whom you meet. By a little practice of this kind you will develop a great interest in faces and your memory of them, and the power to recall them will increase rapidly. The secret is to study faces—to be interested in them. In this way you add zest to the task, and make a pleasure of a drudgery. The study of photographs is also a great aid in this work—but study them in detail, not as a whole. If you can arouse sufficient interest in features and faces, you will have no trouble in remembering and recalling them. The two things go together.

CHAPTER XIII.
HOW TO REMEMBER PLACES.

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There is a great difference in the various degrees of development of "the sense of locality" in different persons. But these differences may be traced directly to the degree of memory of that particular phase or faculty of the mind, which in turn depends upon the degree of attention, interest, and use which has been bestowed upon the faculty in question. The authorities on phrenology define the faculty of "locality" as follows: "Cognizance of place; recollection of the looks of places, roads, scenery, and the location of objects; where on a page ideas are to be found, and position generally; the geographical faculty; the desire to see places, and have the ability to find them." Persons in whom this faculty is developed to the highest degree seem to have an almost intuitive idea of direction, place and position. They never get lost or "mixed up" regarding direction or place. They remember the places they visit and their relation in space to each other. Their minds are like maps upon which are engraved the various roads, streets and objects of sight in every direction. When these people think of China, Labrador, Terra del Fuego, Norway, Cape of Good Hope, Thibet, or any other place, they seem to think of it in "*this* direction or *that* direction" rather than as a vague place situated in a vague direction. Their minds think "north, south, east or west" as the case may be when they consider a given place. Shading down by degrees we find people at the other pole of the faculty who seem to find it impossible to remember any direction, or locality or relation in space. Such people are constantly losing themselves in their own towns, and fear to trust themselves in a strange place. They have no sense of direction, or place, and fail to recognize a street or scene which they have visited recently, not to speak of those which they traveled over in time past. Between these two poles or degrees there is a vast difference, and it is difficult to realize that it is all a matter of use, interest and attention. That it is but this may be proven by anyone who will take the trouble and pains to develop the faculty and memory of locality within his mind. Many have done this, and anyone else may do likewise if the proper methods be employed.

The secret of the development of the faculty and memory of place and locality is akin to that mentioned in the preceding chapter, in connection with the development of the memory for names. The first thing necessary is to develop an *interest* in the subject. One should begin to "take notice" of the direction of the streets or roads over which he travels; the landmarks; the turns of the road; the natural objects along the way. He should study maps, until he awakens a new interest in them, just as did the man who used the directory in order to take an interest in names. He should procure a small geography and study direction, distances, location, shape and form of countries, etc., not as a mere mechanical thing but as a live subject of interest. If there were a large sum of money awaiting your coming in certain sections of the globe, you would manifest a decided interest in the direction, locality and position of those places, and the best way to reach them. Before long you would be a veritable reference book regarding those special places. Or, if your sweetheart were waiting for you in some such place, you would do likewise. The whole thing lies in the degree of "want to" regarding the matter. Desire awakens interest; interest employs attention; and attention brings use, development and memory. Therefore you must first *want to* develop the faculty of Locality—and want to "hard enough." The rest is a mere matter of detail.

One of the first things to do, after arousing an interest, is to carefully note the landmarks and relative positions of the streets or roads over which you travel. So many people travel along a new street or road in an absent-minded manner, taking no notice of the lay of the land as they proceed. This is fatal to place-memory. You must take notice of the thoroughfares and the things along the way. Pause at the cross roads, or the street-corners and note the landmarks, and the general directions and relative positions, until they are firmly imprinted on your mind. Begin to see how many things you can remember regarding even a little exercise walk. And when you have returned home, go over the trip in your mind, and see how much of the direction and how many of the landmarks you are able to remember. Take out your pencil, and endeavor to *make a map* of your route, giving the general directions, and noting the street names, and principal objects of interest. Fix the idea of "North" in your mind when starting, and keep your bearings by it during your whole trip, and in your map making. You will be surprised how much interest you will soon develop in this map-making. It will get to be quite a game, and you will experience pleasure in your increasing proficiency in it. When you go out for a walk, go in a round-about way, taking as many turns and twists as possible, in order to exercise your faculty of locality and direction—but always note carefully direction and general course, so that you may reproduce it correctly on your map when you return. If you have a city map, compare it with your own little map, and also re-trace your route, in imagination, on the map. With a city map, or road-map, you may get lots of amusement by re-traveling the route of your little journeys.

Always note the names of the various streets over which you travel, as well as those which you cross during your walk. Note them down upon your map, and you will find that you will develop a rapidly improving memory in this direction—because you have awakened interest and bestowed attention. Take a pride in your map making. If you have a companion, endeavor to beat each other at this game—both traveling over the same route together, and then seeing which one can remember the greatest number of details of the journey.

Akin to this, and supplementary to it, is the plan of selecting a route to be traveled, on your city map, endeavoring to fix in your mind the general directions, names of streets, turns, return journey, etc., before you start. Begin by mapping out a short trip in this way, and then increase it every day. After mapping out a trip, lay aside your map and travel it in person. If you like, take along the map and puzzle out variations, from time to time. Get the map habit in every possible variation and form, but do not depend upon the map exclusively; but instead, endeavor to correlate the printed map with the mental map that you are building in your brain.

If you are about to take a journey to a strange place, study your maps carefully before you go, and exercise your memory in reproducing them with a pencil. Then as you travel along, compare places with your map, and you will find that you will take an entirely new interest in the trip—it will begin by meaning something to you. If about to visit a strange city, procure a map of it before starting, and begin by noting the cardinal points of the compass, study the map—the directions of the principal streets and the relative positions of the principal points of interest, buildings, *etc.* In this way you not only develop your memory of places, and render yourself proof against being lost, but you also provide a source of new and great interest in your visit.

The above suggestions are capable of the greatest expansion and variation on the part of anyone who practices them. The whole thing depends upon the "taking notice" and using the attention, and those things in turn depend upon the taking of interest in the subject. If anyone will "wake up and take interest" in the subject of locality and direction he may develop himself along the lines of place-memory to an almost incredible degree, in a comparatively short time at that. There is no other phase of memory that so quickly responds to use and exercise as this one. We have in mind a lady who was notoriously deficient in the memory of place, and was sure to lose herself a few blocks from her stopping place, wherever she might be. She seemed absolutely devoid of the sense of direction or locality and often lost herself in the hotel corridors, notwithstanding the fact that she traveled all over the world, with her husband, for years. The trouble undoubtedly arose from the fact that she depended altogether upon her husband as a pilot, the couple being inseparable. Well, the husband died, and the lady lost her pilot. Instead of giving up in despair, she began to rise to the occasion—having no pilot, she had to pilot herself. And she was forced to "wake up and take notice." She was compelled to travel for a couple of years, in order to close up certain business matters of her husband's—for she was a good business woman in spite of her lack of development along this one line—and in order to get around safely, she was forced to take an interest in where she was going. Before the two years' travels were over, she was as good a traveler as her husband had ever been, and was frequently called upon as a guide by others in whose company she chanced to be. She explained it by saying "Why, I don't know just how I did it—I just *had to* , that's all—I just *did* it." Another example of a woman's "because," you see. What this good lady "just did," was accomplished by an instinctive following of the plan which we have suggested to you. She "just *had* to" use maps and to "take notice." That is the whole story.

So true are the principles underlying this method of developing the place-memory, that one deficient in it, providing he will arouse intense interest and will stick to it, may develop the faculty to such an extent that he may almost rival the cat which "always came back," or the dog which "you couldn't lose." The Indians, Arabs, Gypsies and other people of the plain, forest, desert, and mountains, have this faculty so highly developed that it seems almost like an extra sense. It is all this matter of "taking notice" sharpened by continuous need, use and exercise, to a high degree. The mind will respond to the need if the person like the lady, "just *has to* ." The laws of Attention and Association will work wonders when actively called into play by Interest or need, followed by exercise and use. There is no magic in the process—just "want to" and "keep at it," that's all. Do you want to hard enough—have you the determination to keep at it?

CHAPTER XIV.
HOW TO REMEMBER NUMBERS.

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The faculty of Number—that is the faculty of knowing, recognizing and remembering figures in the abstract and in their relation to each other, differs very materially among different individuals. To some, figures and numbers are apprehended and remembered with ease, while to others they possess no interest, attraction or affinity, and consequently are not apt to be remembered. It is generally admitted by the best authorities that the memorizing of dates, figures, numbers, etc., is the most difficult of any of the phases of memory. But all agree that the faculty may be developed by practice and interest. There have been instances of persons having this faculty of the mind developed to a degree almost incredible; and other instances of persons having started with an aversion to figures and then developing an interest which resulted in their acquiring a remarkable degree of proficiency along these lines.

Many of the celebrated mathematicians and astronomers developed wonderful memories for figures. Herschel is said to have been able to remember all the details of intricate calculations in his astronomical computations, even to the figures of the fractions. It is said that he was able to perform the most intricate calculations mentally, without the use of pen or pencil, and then dictated to his assistant the entire details of the process, including the final results. Tycho Brahe, the astronomer, also possessed a similar memory. It is said that he rebelled at being compelled to refer to the printed tables of square roots and cube roots, and set to work to memorize the entire set of tables, which almost incredible task he accomplished in a half day—this required the memorizing of over 75,000 figures, and their relations to each other. Euler the mathematician became blind in his old age, and being unable to refer to his tables, memorized them. It is said that he was able to repeat from recollection the first six powers of all the numbers from one to one hundred.

Wallis the mathematician was a prodigy in this respect. He is reported to have been able to mentally extract the square root of a number to forty decimal places, and on one occasion mentally extracted the cube root of a number consisting of thirty figures. Dase is said to have mentally multiplied two numbers of one hundred figures each. A youth named Mangiamele was able to perform the most remarkable feats in mental arithmetic. The reports show that upon a celebrated test before members of the French Academy of Sciences he was able to extract the cube root of 3,796,416 in thirty seconds; and the tenth root of 282,475,289 in three minutes. He also immediately solved the following question put to him by Arago: "What number has the following proportion: That if five times the number be subtracted from the cube plus five times the square of the number, and nine times the square of the number be subtracted from that result, the remainder will be 0?" The answer, "5" was given immediately, without putting down a figure on paper or board. It is related that a cashier of a Chicago bank was able to mentally restore the accounts of the bank, which had been destroyed in the great fire in that city, and his account which was accepted by the bank and the depositors, was found to agree perfectly with the other memoranda in the case, the work performed by him being solely the work of his memory.

Bidder was able to tell instantly the number of farthings in the sum of £868, 42s, 121d. Buxton mentally calculated the number of cubical eighths of an inch there were in a quadrangular mass 23,145,789 yards long, 2,642,732 yards wide and 54,965 yards in thickness. He also figured out mentally, the dimensions of an irregular estate of about a thousand acres, giving the contents in acres and perches, then reducing them to square inches, and then reducing them to square hair-breadths, estimating 2,304 to the square inch, 48 to each side. The mathematical prodigy, Zerah Colburn, was perhaps the most remarkable of any of these remarkable people. When a mere child, he began to develop the most amazing qualities of mind regarding figures. He was able to instantly make the mental calculation of the exact number of seconds or minutes there was in a given time. On one occasion he calculated the number of minutes and seconds contained in forty-eight years, the answer: "25,228,800 minutes, and 1,513,728,000 seconds," being given almost instantaneously. He could instantly multiply any number of one to three figures, by another number consisting of the same number of figures; the factors of any number consisting of six or seven figures; the square, and cube roots, and the prime numbers of any numbers given him. He mentally raised the number 8, progressively, to its sixteenth power, the result being 281,474,976,710,656; and gave the square root of 106,929, which was 5. He mentally extracted the cube root of 268,336,125; and the squares of 244,999,755 and 1,224,998,755. In five seconds he calculated the cube root of 413,993,348,677. He found the factors of 4,294,967,297, which had previously been considered to be a prime number. He mentally calculated the square of 999,999, which is 999,998,000,001 and then multiplied that number by 49, and the product by the same number, and the whole by 25—the latter as extra measure.

The great difficulty in remembering numbers, to the majority of persons, is the fact that numbers "do not mean anything to them"—that is, that numbers are thought of only in their abstract phase and nature, and are consequently far more difficult to remember than are impressions received from the senses of sight or sound. The remedy, however, becomes apparent when we recognize the source of the difficulty. The remedy is: *Make the number the subject of sound and sight impressions.* Attach the abstract idea of the numbers to the sense of impressions of sight or sound, or both, according to which are the best developed in your particular case. It may be difficult for you to remember "1848" as an abstract thing, but comparatively easy for you to remember the *sound* of "eighteen forty-eight," or the *shape and appearance* of "1848." If you will repeat a number to yourself, so that you grasp the sound impression of it, or else visualize it so that you can remember having *seen* it—then you will be far more apt to remember it than if you merely think of it without reference to sound or form. You may forget that the number of a certain store or house is 3948, but you may easily remember the sound of the spoken words "thirty-nine forty-eight," or the form of "3948" as it appeared to your sight on the door of the place. In the latter case, you associate the number with the door and when you visualize the door you visualize the number.

Kay, speaking of visualization, or the reproduction of mental images of things to be remembered, says: "Those who have been distinguished for their power to carry out long and intricate processes of mental calculation owe it to the same cause." Taine says: "Children accustomed to calculate in their heads write mentally with chalk on an imaginary board the figures in question, then all their partial operations, then the final sum, so that they see internally the different lines of white figures with which they are concerned. Young Colburn, who had never been at school and did not know how to read or write, said that, when making his calculations 'he saw them clearly before him.' Another said that he 'saw the numbers he was working with as if they had been written on a slate.'" Bidder said: "If I perform a sum mentally, it always proceeds in a visible form in my mind; indeed, I can conceive of no other way possible of doing mental arithmetic."

We have known office boys who could never remember the number of an address until it were distinctly repeated to them several times—then they memorized the *sound* and never forget it. Others forget the sounds, or failed to register them in the mind, but after once seeing the number on the door of an office or store, could repeat it at a moments notice, saying that they mentally "could see the figures on the door." You will find by a little questioning that the majority of people remember figures or numbers in this way, and that very few can remember them as abstract things. For that matter it is difficult for the majority of persons to even think of a number, abstractly. Try it yourself, and ascertain whether you do not remember the number as either a *sound of words* , or else as the mental image or visualization of the *form of the figures* . And, by the way, which ever it happens to be, sight or sound, that particular kind of remembrance is *your* best way of remembering numbers, and consequently gives you the lines upon which you should proceed to develop this phase of memory.

The law of Association may be used advantageously in memorizing numbers; for instance we know of a person who remembered the number 186,000 (the number of miles per second traveled by light-waves in the ether) by associating it with the number of his father's former place of business, "186." Another remembered his telephone number "1876" by recalling the date of the Declaration of Independence. Another, the number of States in the Union, by associating it with the last two figures of the number of his place of business. But by far the better way to memorize dates, special numbers connected with events, etc., is to visualize the picture of the event with the picture of the date or number, thus combining the two things into a mental picture, the association of which will be preserved when the picture is recalled. Verse of doggerel, such as "In fourteen hundred and ninety-two, Columbus sailed the ocean blue;" or "In eighteen hundred and sixty-one, our country's Civil war begun," etc., have their places and uses. But it is far better to cultivate the "sight or sound" of a number, than to depend upon cumbersome associative methods based on artificial links and pegs.

Finally, as we have said in the preceding chapters, before one can develop a good memory of a subject, he must first cultivate an interest in that subject. Therefore, if you will keep your interest in figures alive by working out a few problems in mathematics, once in a while, you will find that figures will begin to have a new interest for you. A little elementary arithmetic, used with interest, will do more to start you on the road to "How to Remember Numbers" than a dozen text books on the subject. In memory, the three rules are: "Interest, Attention and Exercise"—and the last is the most important, for without it the others fail. You will be surprised to see how many interesting things there are in figures, as you proceed. The task of going over the elementary arithmetic will not be nearly so "dry" as when you were a child. You will uncover all sorts of "queer" things in relation to numbers. Just as a "sample" let us call your attention to a few:

Take the figure "1" and place behind it a number of "naughts," thus: 1,000,000,000,000,—as many "naughts" or ciphers as you wish. Then divide the number by the figure "7." You will find that the result is always this "142,857" then another "142,857," and so on to infinity, if you wish to carry the calculation that far. These six figures will be repeated over and over again. Then multiply this "142,857" by the figure "7," and your product will be *all nines* . Then take any number, and set it down, placing beneath it a reversal of itself and subtract the latter from the former, thus:

$$\begin{array}{r} 117{,}761{,}909 \\ \underline{90{,}916{,}771} \\ 26{,}845{,}138 \end{array}$$

and you will find that the result will always reduce to nine, and is always a multiple of 9. Take any number composed of two or more figures, and subtract from it the added sum of its separate figures, and the result is always a multiple of 9, thus:

$$\begin{array}{rl} & 184 \\ 1 + 8 + 4 & \underline{= 13} \\ & 171 \div 9 = 19 \end{array}$$

We mention these familiar examples merely to remind you that there is much more of interest in mere figures than many would suppose. If you can arouse your interest in them, then you will be well started on the road to the memorizing of numbers. Let figures and numbers "mean something" to you, and the rest will be merely a matter of detail.

CHAPTER XV.
HOW TO REMEMBER MUSIC.

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Like all of the other faculties of the mind, that of music or tune is manifested in varying degrees by different individuals. To some music seems to be almost instinctively grasped, while to others it is acquired only by great effort and much labor. To some harmony is natural, and inharmony a matter of repulsion, while others fail to recognize the difference between the two except in extreme cases. Some seem to be the very soul of music, while others have no conception of what the soul of music may be. Then there is manifested the different phases of the knowledge of music. Some play correctly by ear, but are clumsy and inefficient when it comes to playing by note. Others play very correctly in a mechanical manner, but fail to retain the memory of music which they have heard. It is indeed a good musician who combines within himself, or herself, both of the two last mentioned faculties—the ear perception of music and the ability to execute correctly from notes.

There are many cases of record in which extraordinary powers of memory of music have been manifested. Fuller relates the following instances of this particular phase of memory: Carolan, the greatest of Irish bards, once met a noted musician and challenged him to a test of their respective musical abilities. The *defi* was accepted and Carolan's rival played on his violin one of Vivaldi's most difficult concertos. On the conclusion of the performance, Carolan, who had never heard the piece before, took his harp and played the concerto through from beginning to end without making a single error. His rival thereupon yielded the palm, thoroughly satisfied of Carolan's superiority, as well he might be. Beethoven could retain in his memory any musical composition, however complex, that he had listened to, and could reproduce most of it. He could play from memory every one of the compositions in Bach's 'Well Tempered Clavichord,' there being forty-eight preludes and the same number of fugues which in intricacy of movement and difficulty of execution are almost unexampled, as each of these compositions is written in the most abstruse style of counterpoint.

"Mozart, at four years of age, could remember note for note, elaborate solos in concertos which he had heard; he could learn a minuet in half an hour, and even composed short pieces at that early age. At six he was able to compose without the aid of an instrument, and continued to advance rapidly in musical memory and knowledge. When fourteen years old he went to Rome in Holy Week. At the Sistine Chapel was performed each day, Allegri's 'Miserere,' the score of which Mozart wished to obtain, but he learned that no copies were allowed to be made. He listened attentively to the performance, at the conclusion of which he wrote the whole score from memory without an error. Another time, Mozart was engaged to contribute an original composition to be performed by a noted violinist and himself at Vienna before the Emperor Joseph. On arriving at the appointed place Mozart discovered that he had forgotten to bring his part. Nothing dismayed, he placed a blank sheet of paper before him, and played his part through from memory without a mistake. When the opera of 'Don Giovanni' was first performed there was no time to copy the score for the harpsichord, but Mozart was equal to the occasion; he conducted the entire opera and played the harpsichord accompaniment to the songs and choruses without a note before him. There are many well-attested instances of Mendelssohn's remarkable musical memory. He once gave a grand concert in London, at which his Overture to 'Midsummer Night's Dream' was produced. There was only one copy of the full score, which was taken charge of by the organist of St. Paul's Cathedral, who unfortunately left it in a hackney coach—whereupon Mendelssohn wrote out another score from memory, without an error. At another time, when about to direct a public performance of Bach's 'Passion Music,' he found on mounting the conductor's platform that instead of the score of the work to be performed, that of another composition had been brought by mistake. Without hesitation Mendelssohn successfully conducted this complicated work from memory, automatically turning over leaf after leaf of the score before him as the performance progressed, so that no feeling of uneasiness might enter the minds of the orchestra and singers. Gottschalk, it is said, could play from memory several thousand compositions, including many of the works of Bach. The noted conductor, Vianesi, rarely has the score before him in conducting an opera, knowing every note of many operas from memory."

It will be seen that two phases of memory must enter into the "memory of music"—the memory of tune and the memory of the notes. The memory of tune of course falls into the class of ear-impressions, and what has been said regarding them is also applicable to this case. The memory of notes falls into the classification of eye-impressions, and the rules of this class of memory applies in this case. As to the cultivation of the memory of tune, the principle advice to be given is that the student take an active interest in all that pertains to the sound of music, and also takes every opportunity for listening to good music, and endeavoring to reproduce it in the imagination or memory. Endeavor to enter into the spirit of the music until it becomes a part of yourself. Rest not content with merely hearing it, but lend yourself to a *feeling* of its meaning. The more the music "means to you," the more easily will you remember it. The plan followed by many students, particularly those of vocal music, is to have a few bars of a piece played over to them several times, until they are able to hum it correctly; then a few more are added; and then a few more and so on. Each addition must be reviewed in connection with that which was learned before, so that the chain of association may be kept unbroken. The principle is the same as the child learning his A-B-C—he remembers "B" because it follows "A." By this constant addition of "just a little bit more," accompanied by frequent reviews, long and difficult pieces may be memorized.

The memory of notes may be developed by the method above named—the method of learning a few bars well, and then adding a few more, and frequently reviewing as far as you have learned, forging the links of association as you go along, by frequent practice. The method being entirely that of eye-impression and subject to its rules, you must observe the idea of visualization—that is learning each bar until you can *see* it "in your mind's eye" as you proceed. But in this, as in many other eye-impressions, you will find that you will be greatly aided by your memory of the *sound* of the notes, in addition to their appearance. Try to associate the two as much as possible, so that when you *see* a note, you will *hear* the sound of it, and when you *hear* a note sounded, you will *see* it as it appears on the score. This combining of the impressions of both sight and sound will give you the benefit of the double sense impression, which results in doubling your memory efficiency. In addition to visualizing the notes themselves, the student should add the appearance of the various symbols denoting the key, the time, the movement, expression, etc., so that he may hum the air from the visualized notes, with expression and with correct interpretation. Changes of key, time or movement should be carefully noted in the memorization of the notes. And above everything else, memorize the *feeling* of that particular portion of the score, that you may not only see and hear, but also *feel* that which you are recalling.

We would advise the student to practice memorizing simple songs at first, for various reasons. One of these reasons is that these songs lend themselves readily to memorizing, and the chain of easy association is usually maintained throughout.

In this phase of memory, as in all others, we add the advice to: Take interest; bestow Attention; and Practice and Exercise as often as possible. You may have tired of these words—but they constitute the main principles of the development of a retentive memory. Things must be impressed upon the memory, before they may be recalled. This should be remembered in every consideration of the subject.

CHAPTER XVI.
HOW TO REMEMBER OCCURRENCES.

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The phase of memory which manifests in the recording of and recollection of the occurrences and details of one's every-day life is far more important than would appear at first thought. The average person is under the impression that he remembers very well the occurrences of his every-day business, professional or social life, and is apt to be surprised to have it suggested to him that he really remembers but very little of what happens to him during his waking hours. In order to prove how very little of this kind is really remembered, let each student lay down this book, at this place, and then quieting his mind let him endeavor to recall the incidents of the same day of the preceding week. He will be surprised to see how very little of what happened on that day he is really capable of recollecting. Then let him try the same experiment with the occurrences of yesterday—this result will also excite surprise. It is true that if he is reminded of some particular occurrence, he will recall it, more or less distinctly, but beyond that he will remember nothing. Let him imagine himself called upon to testify in court, regarding the happenings of the previous day, or the day of the week before, and he will realize his position.

The reason for his failure to easily remember the events referred to is to be found in the fact that he made no effort at the time to impress these happenings upon his subconscious mentality. He allowed them to pass from his attention like the proverbial "water from the duck's back." He did not wish to be bothered with the recollection of trifles, and in endeavoring to escape from them, he made the mistake of failing to store them away. There is a vast difference between dwelling on the past, and storing away past records for possible future reference. To allow the records of each day to be destroyed is like tearing up the important business papers in an office in order to avoid giving them a little space in the files.

It is not advisable to expend much mental effort in fastening each important detail of the day upon the mind, as it occurs; but there is an easier way that will accomplish the purpose, if one will but take a little trouble in that direction. We refer to the practice of *reviewing* the occurrences of each day, after the active work of the day is over. If you will give to the occurrences of each day a mental review in the evening, you will find that the act of reviewing will employ the attention to such an extent as to register the happenings in such a manner that they will be available if ever needed thereafter. It is akin to the filing of the business papers of the day, for possible future reference. Besides this advantage, these reviews will serve you well as a reminder of many little things of immediate importance which have escaped your recollection by reason of something that followed them in the field of attention.

You will find that a little practice will enable you to review the events of the day, in a very short space of time, with a surprising degree of accuracy of detail. It seems that the mind will readily respond to this demand upon it. The process appears to be akin to a mental digestion, or rather a mental rumination, similar to that of the cow when it "chews the cud" that it has previously gathered. The thing is largely a "knack" easily acquired by a little practice. It will pay you for the little trouble and time that you expend upon it. As we have said, not only do you gain the advantage of storing away these records of the day for future use, but you also have your attention called to many important details that have escaped you, and you will find that many ideas of importance will come to you in your moments of leisure "rumination." Let this work be done in the evening, when you feel at ease—but do not do it after you retire. The bed is made for sleep, not for thinking. You will find that the subconsciousness will awaken to the fact that it will be called upon later for the records of the day, and will, accordingly, "take notice" of what happens, in a far more diligent and faithful manner. The subconsciousness responds to a call made upon it in an astonishing manner, when it once understands just what is required of it. You will see that much of the virtue of the plan recommended consists in the fact that in the review there is an employment of the attention in a manner impossible during the haste and rush of the day's work. The faint impressions are brought out for examination, and the attention of the examination and review greatly deepen the impression in each case, so that it may be reproduced thereafter. In a sentence: it is *the deepening of the faint impressions of the day* .

Thurlow Weed, a well-known politician of the last century, testifies to the efficacy of the above mentioned method, in his "Memoirs." His plan was slightly different from that mentioned by us, but you will at once see that it involves the same principles—the same psychology. Mr. Weed says: "Some of my friends used to think that I was 'cut out' for a politician, but I saw at once a fatal weakness. My memory was a sieve. I could remember nothing. Dates, names, appointments, faces—everything escaped me. I said to my wife, 'Catherine, I shall never make a successful politician, for I cannot remember, and that is a prime necessity of politicians. A politician who sees a man once should remember him forever.' My wife told me that I must train my memory. So when I came home that night I sat down alone and spent fifteen minutes trying silently to recall with accuracy the principal events of the day. I could remember but little at first—now I remember that I could not then recall what I had for breakfast. After a few days' practice I found I could recall more. Events came back to me more minutely, more accurately, and more vividly than at first. After a fortnight or so of this, Catherine said 'why don't you relate to me the events of the day instead of recalling them to yourself? It would be interesting and my interest in it would be a stimulus to you.' Having great respect for my wife's opinion, I began a habit of oral confession, as it were, which was continued for almost fifty years. Every night, the last thing before retiring, I told her everything I could remember that had happened to me, or about me, during the day. I generally recalled the very dishes I had for breakfast, dinner and tea; the people I had seen, and what they had said; the editorials I had written for my paper, giving her a brief abstract of them; I mentioned all the letters I had seen and received, and the very language used, as nearly as possible; when I had walked or ridden—I told her everything that had come within my observation. I found that I could say my lessons better and better every year, and instead of the practice growing irksome, it became a pleasure to go over again the events of the day. I am indebted to this discipline for a memory of unusual tenacity, and I recommend the practice to all who wish to store up facts, or expect to have much to do with influencing men."

The careful student, after reading these words of Thurlow Weed, will see that in them he has not only given a method of recalling the particular class of occurrences mentioned in this lesson, but has also pointed out a way whereby the entire field of memory may be trained and developed. The habit of reviewing and "telling" the things that one perceives, does and thinks during the day, naturally sharpens the powers of future observation, attention and perception. If you are witnessing a thing which you know that you will be called upon to describe to another person, you will instinctively apply your attention to it. The knowledge that you will be called upon for a description of a thing will give the zest of interest or necessity to it, which may be lacking otherwise. If you will "sense" things with the knowledge that you will be called upon to tell of them later on, you will give the interest and attention that go to make sharp, clear and deep impressions on the memory. In this case the seeing and hearing has "a meaning" to you, and a purpose. In addition to this, the work of review establishes a desirable habit of mind. If you don't care to relate the occurrences to another person—learn to tell them to yourself in the evening. Play the part yourself. There is a valuable secret of memory imbedded in this chapter—if you are wise enough to apply it.

CHAPTER XVII.
HOW TO REMEMBER FACTS.

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In speaking of this phase of memory we use the word "fact" in the sense of "an ascertained item of knowledge," rather than in the sense of "a happening," *etc.* In this sense the Memory of Facts is the ability to store away and recollect items of knowledge bearing upon some particular thing under consideration. If we are considering the subject of "Horse," the "facts" that we wish to remember are the various items of information and knowledge regarding the horse, that we have acquired during our experience—facts that we have seen, heard or read, regarding the animal in question and to that which concerns it. We are continually acquiring items of information regarding all kinds of subjects, and yet when we wish to collect them we often find the task rather difficult, even though the original impressions were quite clear. The difficulty is largely due to the fact that the various facts are associated in our minds only by contiguity in time or place, or both, the associations of relation being lacking. In other words we have not properly classified and indexed our bits of information, and do not know where to begin to search for them. It is like the confusion of the business man who kept all of his papers in a barrel, without index, or order. He knew that "they are all *there* " but he had hard work to find any one of them when it was required. Or, we are like the compositor whose type has become "pied," and then thrown into a big box—when he attempts to set up a book page, he will find it very difficult, if not impossible—whereas, if each letter were in its proper "box," he would set up the page in a short time.

This matter of association by relation is one of the most important things in the whole subject of thought, and the degree of correct and efficient thinking depends materially upon it. It does not suffice us to merely "know" a thing—we must know where to find it when we want it. As old Judge Sharswood, of Pennsylvania, once said: "It is not so much to know the law, as to know *where to find it* ." Kay says: "Over the associations formed by contiguity in time or space we have but little control. They are in a manner accidental, depending upon the order in which the objects present themselves to the mind. On the other hand, association by similarity is largely put in our own power; for we, in a measure, select those objects that are to be associated, and bring them together in the mind. We must be careful, however, only to associate together such things as we wish to be associated together and to recall each other; and the associations we form should be based on fundamental and essential, and not upon mere superficial or casual resemblances. When things are associated by their accidental, and not by their essential qualities,—by their superficial, and not by their fundamental relations, they will not be available when wanted, and will be of little real use. When we associate what is new with what most nearly resembles it in the mind already, we give it its proper place in our fabric of thought. By means of association by similarity, we tie up our ideas, as it were, in separate bundles, and it is of the utmost importance that all the ideas that most nearly resemble each other be in one bundle."

The best way to acquire correct associations, and many of them, for a separate fact that you wish to store away so that it may be recollected when needed—some useful bit of information or interesting bit of knowledge, that "may come in handy" later on—is to *analyze* it and its relations. This may be done by asking yourself questions about it—each thing that you associate it with in your answers being just one additional "cross-index" whereby you may find it readily when you want it. As Kay says: "The principle of asking questions and obtaining answers to them, may be said to characterize all intellectual effort." This is the method by which Socrates and Plato drew out the knowledge of their pupils, filling in the gaps and attaching new facts to those already known. When you wish to so consider a fact, ask yourself the following questions about it:

I. Where did it come from or originate?
II. What caused it?
III. What history or record has it?
IV. What are its attributes, qualities and characteristics?
V. What things can I most readily associate with it? What is it like?
VI. What is it good for—how may it be used—what can I do with it?
VII. What does it prove—what can be deduced from it?
VIII. What are its natural results—what happens because of it?
IX. What is its future; and its natural or probable end or finish?
X. What do I think of it, on the whole—what are my general impressions regarding it?
XI. What do I know about it, in the way of general information?
XII. What have I heard about it, and from whom, and when?

If you will take the trouble to put any "fact" through the above rigid examination, you will not only attach it to hundreds of convenient and familiar other facts, so that you will remember it readily upon occasion, but you will also other facts, so that you will remember it readily upon occasion, but you will also create a new subject of general information in your mind of which this particular fact will be the central thought. Similar systems of analysis have been published and sold by various teachers, at high prices—and many men have considered that the results justified the expenditure. So do not pass it by lightly.

The more other facts that you manage to associate with any one fact, the more pegs will you have to hang your facts upon—the more "loose ends" will you have whereby to pull that fact into the field of consciousness—the more cross indexes will you have whereby you may "run down" the fact when you need it. The more associations you attach to a fact, the more "meaning" does that fact have for you, and the more interest will be created regarding it in your mind. Moreover, by so doing, you make very probable the "automatic" or involuntary recollection of that fact when you are thinking of some of its associated subjects; that is, it will come into your mind naturally in connection with something else —in a "that reminds me" fashion. And the oftener that you are involuntarily "reminded" of it, the clearer and deeper does its impression become on the records of your memory. The oftener you use a fact, the easier does it become to recall it when needed. The favorite pen of a man is always at his hand in a remembered position, while the less used eraser or similar thing has to be searched for, often without success. And the more associations that you bestow upon a fact, the oftener is it likely to be used.

Another point to be remembered is that the future association of a fact depends very much upon your system of filing away facts. If you will think of this when endeavoring to store away a fact for future reference, you will be very apt to find the best mental pigeon-hole for it. File it away with *the thing it most resembles* , or to which it has the most familiar relationship. The child does this, involuntarily—it is nature's own way. For instance, the child sees a zebra, it files away that animal as "a donkey with stripes;" a giraffe as a "long-necked horse;" a camel as a "horse with long, crooked legs, long neck and humps on its back." The child always attaches its new knowledge or fact on to some familiar fact or bit of knowledge—sometimes the result is startling, but the child remembers by means of it nevertheless. The grown up children will do well to build similar connecting links of memory. Attach the new thing to some old familiar thing. It is easy when you once have the knack of it. The table of questions given a little farther back will bring to mind many connecting links. Use them.

If you need any proof of the importance of association by relation, and of the laws governing its action, you have but to recall the ordinary "train of thought" or "chain of images" in the mind, of which we become conscious when we are day-dreaming or indulging in reverie, or even in general thought regarding any subject. You will see that every mental image or idea, or recollection is associated with and connected to the preceding thought and the one following it. It is a chain that is endless, until something breaks into the subject from outside. A fact flashes into your mind, apparently from space and without any reference to anything else. In such cases you will find that it occurs either because you had previously set your subconscious mentality at work upon some problem, or bit of recollection, and the flash was the belated and delayed result; or else that the fact came into your mind because of its association with some other fact, which in turn came from a precedent one, and so on. You hear a distant railroad whistle and you think of a train; then of a journey; then of some distant place; then of some one in that place; then of some event in the life of that person; then of a similar event in the life of another person; then of that other person; then of his or her brother; then of that brother's last business venture; then of that business; then of some other business resembling it; then of some people in that other business; then of their dealings with a man you know; then of the fact that another man of a similar name to the last man owes you some money; then of your determination to get that money; then you make a memorandum to place the claim in the hands of a lawyer to see whether it cannot be collected now, although the man was "execution proof" last year—from distant locomotive whistle to the possible collection of the account. And yet, the links forgotten, the man will say that he "just happened to think of" the debtor, or that "it somehow flashed right into my mind," *etc.* But it was nothing but the law of association—that's all. Moreover, you will now find that whenever you hear mentioned the term "association of mental ideas," etc., you will remember the above illustration or part of it. We have forged a new link in the chain of association for you, and years from now it will appear in your thoughts.

CHAPTER XVIII.
HOW TO REMEMBER WORDS, ETC.

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In a preceding chapter we gave a number of instances of persons who had highly developed their memory of words, sentences, *etc.* History is full of instances of this kind. The moderns fall far behind the ancients in this respect; probably because there does not exist the present necessity for the feats of memory which were once accepted as commonplace and not out of the ordinary. Among ancient people, when printing was unknown and manuscripts scarce and valuable, it was the common custom of the people to learn "by heart" the various sacred teachings of their respective religions. The sacred books of the Hindus were transmitted in this way, and it was a common thing among the Hebrews to be able to recite the books of Moses and the Prophets entirely from memory. Even to this day the faithful Mohammedans are taught to commit the entire Koran to memory. And investigation reveals, always, that there has been used the identical process of committing these sacred books to memory, and recalling them at will—the natural method, instead of an artificial one. And therefore we shall devote this chapter solely to this method whereby poems or prose may be committed to memory and recalled readily.

This natural method of memorizing words, sentences, or verses is no royal road. It is a system which must be mastered by steady work and faithful review. One must start at the beginning and work his way up. But the result of such work will astonish anyone not familiar with it. It is the very same method that the Hindus, Hebrews, Mohammedans, Norsemen, and the rest of the races, memorized their thousands of verses and hundreds of chapters of the sacred books of their people. It is the method of the successful actor, and the popular elocutionist, not to mention those speakers who carefully commit to memory their "impromptu" addresses and "extemporaneous" speeches.

This natural system of memorizing is based upon the principle which has already been alluded to in this book, and by which every child learns its alphabet and its multiplication table, as well as the little "piece" that it recites for the entertainment of its fond parents and the bored friends of the family. That principle consists of the learning of one line at a time, and reviewing that line; then learning a second line and reviewing that; and then reviewing the two lines together; and so on, each addition being reviewed in connection with those that went before. The child learns the sound of "A;" then it learns "B;" then it associates the sounds of "A, B" in its first review; the "C" is added and the review runs: "A, B, C." And so on until "Z" is reached and the child is able to review the entire list from "A to Z," inclusive. The multiplication table begins with its "twice 1 is 2," then "twice 2 is 4," and so on, a little at a time until the "twos" are finished and the "threes" begun. This process is kept up, by constant addition and constant review, until "12 twelves" finishes up the list, and the child is able to repeat the "tables" from first to last from memory.

But there is more to it, in the case of the child, than merely learning to repeat the alphabet or the multiplication table—there is also the strengthening of the memory as a result of its exercise and use. Memory, like every faculty of the mind, or every muscle of the body, improves and develops by intelligent and reasonable use and exercise. Not only does this exercise and use develop the memory along the particular line of the faculty used, but also along *every* line and faculty. This is so because the exercise develops the power of concentration, and the use of the voluntary attention.

We suggest that the student who wishes to acquire a good memory for words, sentences, etc., begin at once, selecting some favorite poem for the purpose of the demonstration. Then let him memorize one verse of not over four to six lines to begin with. Let him learn this verse perfectly, line by line, until he is able to repeat it without a mistake. Let him be sure to be "letter perfect" in that verse—so perfect that he will "see" even the capital letters and the punctuation marks when he recites it. Then let him stop for the day. The next day let him repeat the verse learned the day before, and then let him memorize a second verse in the same way, and just as perfectly. Then let him review the first and second verses together. This addition of the second verse to the first serves to weld the two together by association, and each review of them together serves to add a little bit to the weld, until they become joined in the mind as are "A, B, C." The third day let him learn a third verse, in the same way and then review the three. Continue this for say a month, adding a new verse each day and adding it to the verses preceding it. But constantly review them from beginning to end. He cannot review them too often. He will be able to have them flow along like the letters of the alphabet, from "A" to "Z" if he reviews properly and often enough.

Then, if he can spare the time, let him begin the second month by learning *two verses* each day, and adding to those that precede them, with constant and faithful reviews. He will find that he can memorize two verses, in the second month, as easily as he did the one verse in the first month. His memory has been trained to this extent. And so, he may proceed from month to month, adding an extra verse to his daily task, until he is unable to spare the time for all the work, or until he feels satisfied with what he has accomplished. Let him use moderation and not try to become a phenomenon. Let him avoid overstraining. After he has memorized the entire poem, let him start with a new one, but not forget to revive the old one at frequent intervals. If he finds it impossible to add the necessary number of new verses, by reason of other occupation, etc., let him not fail to keep up his review work. The exercise and review is more important than the mere addition of so many new verses.

Let him vary the verses, or poems with prose selections. He will find the verses of the Bible very well adapted for such exercise, as they lend themselves easily to registration in the memory. Shakespeare may be used to advantage in this work. The "Rubaiyat" of Omar Khayyam; or the "Lady of the Lake" by Scott; or the "Song Celestial" or "Light of Asia" both by Edwin Arnold, will be found to be well adapted to this system of memorizing, the verses of each being apt to "stick in the memory," and each poem being sufficiently long to satisfy the requirements of even the most ambitious student. To look at the complete poem (any of those mentioned) it would seem almost impossible that one would ever be able to memorize and recite it from beginning to end, letter perfect. But on the principle of the continual dripping of water wearing away the stone; or the snowball increasing at each roll; this practice of a little being associated to what he already has will soon allow him to accumulate a wonderfully large store of memorized verses, poems, recitations, *etc.* It is an actual demonstration of the catchy words of the popular song which informs one that: "Every little bit, added to what you've got, makes just a little bit more."

After he has acquired quite a large assortment of memorized selections, he will find it impossible to review them all at one time. But he should be sure to review them all at intervals, no matter how many days may elapse between each review.

The student who has familiarized himself with the principles upon which memory depends, as given in the preceding chapters, will at once see that the three principles of attention, association and repetition are employed in the natural method herein recommended. Attention must be given in order to memorize each verse in the first place; association is employed in the relationship created between the old verses and the new ones; and repetition is employed by the frequent reviewing, which serves to deepen the memory impression each time the poem is repeated. Moreover, the principle of interest is invoked, in the gradual progress made, and the accomplishment of what at first seemed to be an impossible task—the game element is thus supplied, which serves as an incentive. These combined principles render this method an ideal one, and it is not to be wondered that the race has so recognized it from the earliest times.

CHAPTER XIX.

HOW TO REMEMBER BOOKS, PLAYS, TALES, ETC.

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In the preceding chapters we have given you suggestions for the development of the principal forms of memory. But there are still other phases or forms of memory, which while coming under the general classification may be still considered as worthy of special consideration. For instance there may be suggestions given regarding the memorization of the contents of the books you read, the stories you hear, *etc.* And so we have thought it advisable to devote one chapter to a consideration of these various phases of memory that have been "left out" of the other chapters.

Many of us fail to remember the important things in the books we read, and are often mortified by our ignorance regarding the contents of the works of leading authors, or of popular novels, which although we have read, we have failed to impress upon the records of our memory. Of course we must begin by reminding you of the ever present necessity of interest and attention—we cannot escape from these principles of the memory. The trouble with the majority of people is that they read books "to kill time," as a sort of mental narcotic or anæsthetic, instead of for the purpose of obtaining something of interest from them. By this course we not only lose all that may be of importance or value in the book, but also acquire the habit of careless reading and inattention. The prevalence of the habit of reading many newspapers and trashy novels is responsible for the apparent inability of many persons to intelligently absorb and remember the contents of a book "worth while" when they do happen to take up such a one. But, still, even the most careless reader may improve himself and cure the habit of inattention and careless reading.

Noah Porter says: "We have not *read* an author till we have seen his object, whatever it may be, as he *saw* it." Also: "Read with attention. This is the rule that takes precedence of all others. It stands instead of a score of minor directions. Indeed it comprehends them all, and is the golden rule.... The page should be read as if it were never to be seen a second time; the mental eye should be fixed as if there were no other object to think of; the memory should grasp the facts like a vise; the impressions should be distinctly and sharply received." It is not necessary, nor is it advisable to attempt to *memorize* the text of a book, excepting, perhaps, a few passages that may seem worthy to be treasured up word for word. The principal thing to be remembered about a book is its *meaning* —what it is about. Then may follow the general outline, and the details of the story, essay, treatise or whatever it may be. The question that should be asked oneself, after the book is completed, or after the completion of some particular part of the book, is: "What was the writer's idea—what did he wish to say?" Get the *idea* of the writer. By taking this mental attitude you practically place yourself in the place of the writer, and thus *take part* in the idea of the book. You thus view it from the inside, rather than from the outside. You place yourself at the centre of the thing, instead of upon its circumference.

If the book be a history, biography, autobiography, narrative, or story of fact or fiction, you will find it of value to visualize its occurrences as the story unfolds. That is, endeavor to form at least a faint mental picture of the events related, so that you see them "in your mind's eye," or imagination. Use your imagination in connection with the mechanical reading. In this way you build up a series of mental pictures, which will be impressed upon your mind, and which will be remembered just as are the scenes of a play that you have witnessed, or an actual event that you have seen, only less distinct of course. Particularly should you endeavor to form a clear mental picture of each character, until each one is endowed with at least a semblance of reality to you. By doing this you will impart a naturalness to the events of the story and you will obtain a new pleasure from your reading. Of course, this plan will make you read more slowly, and many trashy tales will cease to interest you, for they do not contain the real elements of interest—but this is no loss, but is a decided gain for you. At the end of each reading, take the time to mentally review the progress of the story—let the characters and scenes pass before your mental vision as in a moving picture. And when the book is finally completed, review it as a whole. By following this course, you will not only acquire the habit of easily remembering the tales and books that you have read, but will also obtain much pleasure by re-reading favorite stories in your imagination, years after. You will find that your favorite characters will take on a new reality for you, and will become as old friends in whose company you may enjoy yourself at any time, and whom you may dismiss when they tire you, without offense.

In the case of scientific treatises, essays, etc., you may follow a similar plan by dividing the work into small sections and mentally reviewing the *thought* —(not the words) of each section until you make it your own; and then by adding new sections to your review, you may gradually absorb and master the entire work. All this requires time, work and patience, but you will be repaid for your expenditure. You will find that this plan will soon render you impatient at books of little consequence, and will drive you to the best books on any given subject. You will begin to begrudge your time and attention, and hesitate about bestowing them upon any but the very best books. But in this you gain.

In order to fully acquaint yourself with a book, before reading it you should familiarize yourself with its general character. To do this you should pay attention to the full title, and the sub-title, if there be any; the name of the author and the list of other books that he has written, if they are noted on the title page, or the one preceding it, according to the usual custom. You should read the preface and study carefully the table of contents, that you may know the field or general subject covered by the book—in other words endeavor to get the general outline of the book, into which you may afterwards fill in the details.

In reading a book of serious import, you should make it a point to fully grasp the meaning of each paragraph before passing on to the next one. Let nothing pass you that you do not understand, at least in a general way. Consult the dictionary for words not familiar to you, so that you may grasp the full idea intended to be expressed. At the end of each chapter, section and part, you should review that which you have read, until you are able to form a mental picture of the general ideas contained therein.

To those who wish to remember the dramatic productions that they have attended, we would say that the principles above mentioned may be applied to this form of memory as well as to the memory of books. By taking an interest in each character as it appears; by studying carefully each action and scene, and then reviewing each act in the intervals between the acts; and by finally reviewing the entire play after your return home; you will fasten the whole play as a complete mental picture, on the records of your memory. If you have acquainted yourself with what we have just said regarding the recollection of the contents of books, you will be able to modify and adapt them to the purpose of recollecting plays and dramatic productions. You will find that the oftener you review a play, the more clearly will you remember it. Many little details overlooked at first will come into the field of consciousness and fit into their proper places.

Sermons, lectures and other discourses may be remembered by bestowing interest and attention upon them, and by attempting to grasp each general idea advanced, and by noting the passage from one general idea to another. If you will practice this a few times, you will find that when you come to review the discourse (and this you should always do—it is the natural way of developing memory) the little details will come up and fit into their proper places. In this form of memory, the important thing is to train the memory by exercise and review. You will find that at each review of a discourse you will have made progress. By practice and exercise, the subconscious mentality will do better work, and will show that it is rising to its new responsibilities. You have allowed it to sleep during the many discourses to which you have listened, and it must be taught new habits. Let it know that it is expected to retain that which it hears, and then exercise it frequently by reviews of discourses, and you will be surprised at the degree of the work it will perform for you. Not only will you remember better, but you will *hear* better and more intelligently. The subconsciousness, knowing that it will be called upon later on to recollect what is being said, will urge you to bestow the attention necessary to supply it with the proper material.

To those who have had trouble in remembering discourses, we urge that they should begin to attend lectures and other forms of discourse, with the distinct purpose of developing that form of memory. Give to the subconscious mentality the positive command that it shall attend to what is being said, and shall record the same in such a way that when you review the discourse afterward you will be presented with a good synopsis or syllabus of it. You should avoid any attempt to memorize the *words* of the discourse—your purpose being to absorb and record the *ideas* and general thought expressed. Interest—Attention—Practice—Review—these are the important points in memory.

To remember stories, anecdotes, fables, etc., the principles given above are to be employed. The main thing in memorizing an anecdote is to be able to catch the *fundamental idea* underlying it, and the epigrammatic sentence, or central phrase which forms the "point" of the story. Be sure that you catch these perfectly, and then commit the "point" to memory. If necessary make a memorandum of the point, until you have opportunity to review the story in your mind. Then carefully review it mentally, letting the mental image of the idea pass before you in review, and then repeating it to yourself in your own words. By rehearsing and reviewing the story, you make it your own and will be able to relate it afterward just as you would something that you had actually experienced. So true is this principle, that when carried too far it endows the story with a false sense of actuality—who has not known men who told a story so often that they came actually to believe it themselves? Do not carry the principle to this extreme but use it in moderation. The trouble with many men is that they attempt to repeat a tale, long after they have heard it, without reviewing or rehearsing in the meantime. Consequently they omit many important points, because they have failed to impress the story as a whole upon the memory. In order to *know* an anecdote properly, one should be able to *see* its characters and incidents, just as he does when he sees an illustrated joke in a comic paper. If you can make a mental picture of an anecdote, you will be apt to remember it with ease. The noted story tellers review and rehearse their jokes, and have been known to try them on their unsuspecting friends in order to get the benefit of practice before relating them in public—this practice has been called by flippant people: "trying it on the dog." But it has its good points, and advantages. It at least saves one the mortification of being compelled to finish up a long-drawn out tale by an: "Er—well, um-m-m—I'm afraid I've forgotten just how that story ended—but it was a good one!"

CHAPTER XX.
GENERAL INSTRUCTIONS.

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In this chapter we shall call your attention to certain of the general principles already mentioned in the preceding chapters, for the purpose of further impressing them upon your mind, and in order that you may be able to think of and to consider them independent of the details of the special phases of memory. This chapter may be considered in the nature of a general review of certain fundamental principles mentioned in the body of the work.

POINT I. *Give to the thing that you wish to memorize, as great a degree of concentrated attention as possible.*

We have explained the reason for this advice in many places in the book. The degree of concentrated attention bestowed upon the object under consideration, determines the strength, clearness and depth of the impression received and stored away in the subconsciousness. The character of these stored away impressions determines the degree of ease in remembrance and recollection.

POINT II. *In considering an object to be memorized, endeavor to obtain the impressions through as many faculties and senses as possible.*

The reason for this advice should be apparent to you, if you have carefully read the preceding chapters. An impression received through both sound and sight is doubly as strong as one received through but one of these channels. You may remember a name, or word, either by having seen it in writing or print; or else by reason of having heard it; but if you have both *seen and heard* it you have a double impression, and possess two possible ways of reviving the impression. You are able to remember an orange by reason of having seen it, smelt it, felt it and tasted it, and having heard its name pronounced. Endeavor to know a thing from as many sense impressions as possible—use the eye to assist ear-impressions; and the ear to assist in eye-impressions. See the thing from as many angles as possible.

POINT III. *Sense impressions may be strengthened by exercising the particular faculty through which the weak impressions are received.*

You will find that either your eye memory is better than your ear memory, or vice versa. The remedy lies in exercising the weaker faculty, so as to bring it up to the standard of the stronger. The chapters of eye and ear training will help you along these lines. The same rule applies to the several phases of memory—develop the weak ones, and the strong ones will take care of themselves. The only way to develop a sense or faculty is to intelligently train, exercise and use it. Use, exercise and practice will work miracles in this direction.

POINT IV. *Make your first impression strong and firm enough to serve as a basis for subsequent ones.*

Get into the habit of fixing a clear, strong impression of a thing to be considered, from the first. Otherwise you are trying to build up a large structure upon a poor foundation. Each time you revive an impression you deepen it, but if you have only a dim impression to begin with, the deepened impressions will not include details omitted in the first one. It is like taking a good sharp negative of a picture that you intend to enlarge afterward. The details lacking in the small picture will not appear in the enlargement; but those that *do* appear in the small one, will be enlarged with the picture.

POINT V. *Revive your impressions frequently and thus deepen them.*

You will know more of a picture by seeing it a few minutes every day for a week, than you would by spending several hours before it at one time. So it is with the memory. By recalling an impression a number of times, you fix it indelibly in your mind in such a way that it may be readily found when needed. Such impressions are like favorite tools which you need every little while—they are not apt to be mislaid as are those which are but seldom used. Use your imagination in "going over" a thing that you wish to remember. If you are studying a thing, you will find that this "going over" in your imagination will help you materially in disclosing the things that you have not remembered about it. By thus recognizing your weak points of memory, you may be able to pick up the missing details when you study the object itself the next time.

POINT VI. *Use your memory and place confidence in it.*

One of the important things in the cultivation of the memory is the actual use of it. Begin to trust it a little, and then more, and then still more, and it will rise to the occasion. The man who has to tie a string around his finger in order to remember certain things, soon begins to cease to use his memory, and in the end forgets to remember the string, or what it is for. There are many details, of course, with which it is folly to charge the memory, but one should never allow his memory to fall into disuse. If you are in an occupation in which the work is done by mechanical helps, then you should exercise the memory by learning verses, or other things, in order to keep it in active practice. Do not allow your memory to atrophy.

POINT VII. *Establish as many associations for an impression, as possible.*

If you have studied the preceding chapters, you will recognize the value of this point. Association is memory's method of indexing and cross-indexing. Each association renders it easier to remember or recollect the thing. Each association gives you another string to your mental bow. Endeavor to associate a new bit of knowledge with something already known by, and familiar to you. In this way to avoid the danger of having the thing isolated and alone in your mind—without a label, or index number and name, connect your object or thought to be remembered with other objects or thoughts, by the association of contiguity in space and time, and by relationship of kind, resemblance or oppositeness. Sometimes the latter is very useful, as in the case of the man who said that "Smith reminds me so much of Brown—he's so *different* ." You will often be able to remember a thing by remembering something else that happened at the same place, or about the same time—these things give you the "loose ends" of recollection whereby you may unwind the ball of memory. In the same way, one is often able to recollect names by slowly running over the alphabet, with a pencil, until the sight of the capital first letter of the name brings the memory of those following it—this, however, only when the name has previously been memorized by *sight* . In the same way the first few notes of a musical selection will enable you to remember the whole air; or the first words of a sentence, the entire speech or selection following it. In trying to remember a thing which has escaped you, you will find it helpful to think of something associated with that thing, even remotely. A little practice will enable you to recollect the thing along the lines of the faintest association or clue. Some men are adept memory detectives, following this plan. The "loose end" in memory is all the expert requires. Any associations furnish these loose ends. An interesting and important fact to remember in this connection is that if you have some one thing that tends to escape your memory, you may counteract the trouble by noting the associated things that have previously served to bring it into mind with you. The associated thing once noted, may thereafter be used as a loose end with which to unwind the elusive fact or impression. This idea of association is quite fascinating when you begin to employ it in your memory exercises and work. And you will find many little methods of using it. But always use natural association, and avoid the temptation of endeavoring to tie your memory up with the red-tape of the artificial systems.

POINT VIII. *Group your impressions.*

This is but a form of association, but is very important. If you can arrange your bits of knowledge and fact into logical groups, you will always be master of your subject. By associating your knowledge with other knowledge along the same general lines, both by resemblances and by opposites, you will be able to find what you need just when you need it. Napoleon Bonaparte had a mind trained along these lines. He said that his memory was like a large case of small drawers and pigeon-holes, in which he filed his information according to its kind. In order to do this he used the methods mentioned in this book of comparing the new thing with the old ones, and then deciding into which group it naturally fitted. This is largely a matter of practice and knack, but it may be acquired by a little thought and care, aided by practice. And it will repay one well for the trouble in acquiring it. The following table will be found useful in classifying objects, ideas, facts, etc., so as to correlate and associate them with other facts of a like kind. The table is to be used in the line of questions addressed to oneself regarding the thing under consideration. It somewhat resembles the table of questions given in Chapter XVII, of this book, but has the advantage of brevity. Memorize this table and use it. You will be delighted at the results, after you have caught the knack of applying it.

QUERY TABLE. *Ask yourself the following questions regarding the thing under consideration. It will draw out many bits of information and associated knowledge in your mind* :

(1) WHAT?
(2) WHENCE?
(3) WHERE?
(4) WHEN?
(5) HOW?
(6) WHY?
(7) WHITHER?

While the above Seven Queries are given you as a means of acquiring clear impressions and associations, they will also serve as a Magic Key to Knowledge, if you use them intelligently. If you can answer these questions regarding anything, you will know a great deal about that particular thing. And after you have answered them fully, there will be but little unexpressed knowledge regarding that thing left in your memory. Try them on some one thing—you cannot understand them otherwise, unless you have a very good imagination.

FINIS.

Mental Fascination

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Chapter I.
What is “Mental Fascination?”

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“FASCINATION” MEANS “the act of Fascinating, or state of being Fascinated.” The word “Fascinate” springs from the Latin word “*Fascinare* ,” meaning “to enchant; bewitch, charm by eyes or tongue; captivate, attract,” *etc*. The definition of the English word, “Fascinate,” is as follows: “To act upon by some powerful or irresistible influence; to influence by an irresistible charm; to allure, or excite, irresistibly or powerfully; to charm, captivate, or attract, powerfully; to influence the imagination, reason or will of another, in an uncontrollable manner; to enchant, captivate or allure, powerfully or irresistibly.”

The above definition is condensed from a number of the best dictionaries, and gives the cream of the idea embodied in the word.

My Definition .

In this manual I shall use the term “Mental Fascination” is the sense of: *The action of a Mental Force that powerfully influences the imagination, desire, or will of another*. This is my own broad definition which includes all the varied phenomena of Personal Magnetism, Psychological Influence, Hypnotism, Mesmerism, Charming, etc., etc., all of which I hold to be but varying phases of phenomena of one Force. These things are all a “bit off the same piece,” in spite of the claims to the contrary on the part of those who did not like the relationship.

The Nature of the Force .

What is the nature of the Force which produces that which we call Mental Fascination, which latter I have defined as “The action of a Mental Force that powerfully influences the imagination, desire or will of another?” Mental Fascination is the manifestation—what is the nature of the Mental Force that powerfully influences?

As you will see in some of the following chapters, there have been many theories advanced to account for this Force, the theories varying from “magnetic fluids” to mere simple suggestions on the part of the influencing person. Nearly fluids" to mere simple suggestions on the part of the influencing person. Nearly every writer on the subject has had his own pet theory. But although these theories varied and differed greatly, the effects produced were about the same, which naturally leads us to look for some common basic principle operating under all the forms, regardless of the many theories advanced by those producing the effects. It is the old story here, as elsewhere.

A man finds that he is able to produce certain phenomena, by certain methods. He works along practical lines for a time, endeavoring to perfect his methods and increase the variety and effectiveness of the phenomena. When he has advanced along these lines, he begins to look around him for a theory to fit the facts of the case, and here is where he usually makes his mistake. He evolves some fantastic theory, which seems to him to account for the effects produced, and then he endeavors to fit the facts into the theory. If the facts will not so fit in, well, so much the worse for the facts—and he either discards the nonconforming facts, or else ignores or denies them. This has been the course of theorists since the beginning. After a while, some man of a more scientific mind examines the recorded facts, and discovers the true underlying principle, and reconciles the differing theories of the original theorists by a new synthesis which combines the true principles in all the other theories, discarding the pet hobbies or prejudices of the previous authorities. And so it is in the case of Mental Fascination, as we shall see.

THE UNDERLYING THEORY .

I shalt not have much to say about theory in this book. I have explained the theory and principle underlying Mental Fascination, in my larger book entitled "The Secret of Mental Magic," of which this little manual is a "Side Light." In that book I have explained that the Underlying Force beneath all forms of Mental Magic—and Mental Fascination is one of those forms—is the Universal Mentative Energy, of which, and in which, each Individual Mind is a Center of Activity. I have also explained that the Mentative Energy of each Individual Mind is, and may be, transmitted from one person to another by means of Mentative Currents, or Waves. And that these Mentative Currents and Waves tend to "induce" in the minds of other persons, the emotions or feelings existing in the Mental States of the person sending out the waves or currents.

THE MENTAL POLES .

I have also explained that there are two Mental Poles known as the Motive and Emotive Poles, respectively, which manifest WillPower and Desire Force, respectively. Desire Force acts in the direction of drawing, pulling, attracting, luring, coaxing, charming, etc.; while Will Power acts in the direction of compelling, forcing, driving, impelling, commanding, demanding, *etc.* Desire always *draws its object toward itself* ; while Will always *overpowers and compels its object* , generally in the sense of driving it into action. In Mental Fascination both Desire Force, and Will Power are employed—generally in combination. Desire Force bas been called the Feminine phase of Mentative Energy; and Will Power the Masculine. And in this as in everything else, the combination of the two qualities produces the most marked results. The student will be able to distinguish between the action of these two phases of the force, as he reads the pages of this book, in which instances of Mental Fascination are given.

This is all that I shall have to say about theory in this book, except where the various points are brought out in illustrating the examples given. I must refer my students to my “Secret of Mental Magic” for details of theory and principle. The present book deals with the “How?” rather than the “Why?”

Chapter II.
Mental Fascination Among the Animals.

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EVEN BEFORE the human race was evolved, Mental Fascination was known instinctively to the lower forms of life. It is said that the cells in the blood of living things become aware of the presence of each other, at distances which must preclude any theory of ordinary sense "awareness." Not only do they recognize or "sense" the presence of each other, but they seem to be attracted toward each other by some force, or fascination, which must operate along the lines of Desire and Will. Eminent scientists inform us that even the atoms manifest an attraction for each other, varying in degree according to the nature of the respective atoms. And the same authorities tell us that this attracting operates along the lines of a "desire" for each other, and a "will" which causes them to fly to each other. Is it not reasonable to suppose that in this instinctive manifestation of Attraction, and the response to Attraction, among the Atoms there is to be found the elemental principle of Mental Fascination? And are not the phenomena of Electrical Attraction, and Magnetic Attraction, related to the human phenomena by a long series of links in a grand chain?

THE TWO PHASES .

But, leaving the above questions without further consideration, we may find an abundance of proof among the higher forms of the "lower animals." Among the animals we find many instances of the power of "charming" or "fascinating," both of which I hold to be but varying forms of manifestation of Mental Fascination as I use the term, *i. e.* , "The action of a Mental Force that powerfully influences the imagination, desire, or will of another." This Mental Fascination, among the animals, manifests along two lines, *viz* ., (1) along the lines of Desire operating in the direction of Sex manifestation, such as the winning of mates, etc.; and (2) along the lines of Will operation in the direction of overcoming the Prey of the animal, such as the "charming" of birds by serpents, or of smaller animals by tigers, *etc.* These cases are capable of liberal illustration and proof, and natural history affords us full authority for accepting the same.

INSTANCES OF ANIMAL FASCINATION .

I recently read an account of a naturalist, who related that one day in a tropical country he noticed a winged insect circling around and around a scorpion. After a bit, the insect made a series of desperate plunges at the scorpion, as if in a frantic desire to terminate the charm; the scorpion soon striking down the insect, and afterwards devouring it. It is related by travelers that when one comes suddenly in the presence of a lion, tiger, or leopard, his legs seem paralyzed, and the eyes of the beast seem to exert a peculiar fascination and power over him. I have seen a mouse manifest the same emotion in the presence of a cat; and the same is true of a rat in the presence of a ferret, or similar enemy. On the other hand, every observer has noticed the wonderful “charming” power that animals exert over others of their kind, of the opposite sex. If you have ever witnessed the courting of a bird, during the mating season, you will have a keen sense of the reality of the power employed. One of the birds, and it may be either a male or female, will be seen to actually “fascinate” or “charm” the one of the opposite sex, the latter lying still with quivering wings, and a helpless expression in its eyes. When compared with the attitude of the same bird, when charmed by a serpent, the resemblance will be striking.

SCIENTIFIC TESTIMONY .

I have before me a book written in 1847, which relates quite a number of instances of the operation of Mental Fascination among the lower animals. I will give you a few of them, condensed, and abbreviated. Prof. Silliman is quoted as stating that one day, while crossing the Hudson River, at Catskill, he passed along a narrow road with the river on one side, and a steep bank, covered by bushes, on the other side. His attention was attracted by the sight of a number of birds, of a variety of species, who were flying forward and backward across the road, turning and wheeling in strange gyrations, and with noisy chirpings, seemingly centering over a particular point of the road. Upon examination the Professor found an enormous blacksnake, partly coiled, and partly erect, showing an appearance of great animation, with his eyes flashing like a brilliant diamond, and his tongue darting in and out. The snake was the center of the motion of the birds. The Professor adds that although the snake disappeared in the bushes, frightened at the approach of the men, still the birds seemed too dazed to escape, and perched on the nearby bushes, evidently awaiting the reappearance of their “charmer.”

THE CHARMING BY SNAKES .

The same book relates an incident of a man in Pennsylvania, who saw a large blacksnake charming a bird. The bird described gradually decreasing circles around the snake, at the same time uttering piteous cries. It seemed almost ready to drop into the jaws of the snake, when the man drove off the latter, when the bird arose with a song of joy.

Another case is related of a groundsquirrel, which was observed running to-andfro between a creek and a large tree a few yards distant. The squirrel's fur was badly ruffled, and he exhibited fright and distress. Investigation disclosed the head and neck of a rattlesnake, protruding from the hole of the tree, and *pointing directly at the squirrel* . The poor squirrel at last gave up the fight, and yielding to the fascination, laid himself down with his head very close to the snake's mouth. The snake then proceeded to swallow the squirrel, when his meal was interrupted with a cut of a carriage whip in the hands of the observer, and the squirrel, released from the spell, ran briskly away.

Interesting Instances .

Dr. Good is quoted as having made quite a study of the curious fascinating power that rattlesnakes manifest over small animals, such as birds, squirrels, young hares. *etc*. He relates that these animals seem incapable of drawing their eyes away from those of the snake, and, although seemingly struggling to get away, they still gradually approach the snake, as though urged toward him, or attracted by a power superior to their natural instincts. He goes on to state that the animal creeps nearer and nearer, until at last it is drawn into the serpent's mouth, which has been open all the while to receive them. Dr. Barrow is quoted as relating many instances of this kind, known to peasants in all parts of the world. Valliant, the African traveler, tells of an instance in which he witnessed a shrike in the very act of being fascinated by a large snake at a distance, the fiery eyes and open mouth of which were gradually approaching the bird, the latter manifesting convulsive trembling and uttering piercing shrieks of distress. The traveler shot the snake, but upon picking up the bird, he found it dead—killed either by fear or the power of the serpent, or perhaps by the violent breaking of the spell. He measured the distance between the snake and the bird and found it to be three and onehalf feet.

Strange Stories .

A case is related in one of the early reports of the Philosophical Society, in which a mouse was put in a cage with a viper, by way of an experiment. The mouse at first seemed greatly agitated, which state was followed by a condition of fascination, the mouse drawing nearer and nearer to the viper which remained of fascination, the mouse drawing nearer and nearer to the viper which remained motionless with distended jaws, and glistening eyes. The mouse, finally, actually entered the jaws of the viper, and was devoured.

Bruse, the African traveler, relates that the natives of an interior tribe seem to be protected by nature against the bite of scorpions and vipers. They are said to handle these creatures fearlessly, the latter seeming to be robbed of their power of resistance. He states that the creatures seem to sicken the moment they are touched by these natives, and are sometimes so exhausted by the invisible fascinating power that they perish shortly. He says, “I have constantly observed that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, and frequently would shut his eyes, and would never turn his mouth toward the arm that held him.”

“Snake Charmer .”

Personally, I have seen a somewhat similar case. When I was a boy, in Maryland, I knew of a farmhand who was called a “snakecharmer.” How he did it, I never could find out, but he would exert some kind of influence over all kinds of snakes, poisonous ones included, and would cause them to remain fascinated until with a quick movement he would grab them by the neck with his bare hands. This man generally carried a few pet snakes around with him for company. They seemed perfectly contented, and would poke their heads up from out of his pocket, in order to look at some one else with whom he might be talking. The negroes on the farm had a mortal terror of this man, and would walk a couple of miles rather than pass by his house.

Fascinating Fierce Animals .

The power of charming animals, dogs and wildbeasts is undoubtedly possessed by some men, in varying degrees. And nearly everyone has known of men who could “charm” the wildest horses, as if by magic. I have read of some burglars who seemed able to quiet the most ferocious watchdogs. The Swedish writer, Lindecrantz tells of certain natives of Lapland who are possessed of some process of charming dogs, to such an extent that they have been known to cow the most savage greathound, causing him to fly from them with all the signs of abject fear. Many of my readers have seen, or heard of, the horse “whisperers” found in various parts of the country, who will shut themselves in a stable with a fierce horse, and by “whispering” to him will manage to tame him completely, and make him passive to their will.

CHARMED BY A SNAKE .

There are cases recorded in which men who have been “charmed” by a snake, have afterwards given in their experience. One of these cases relates that the man was walking in his garden when he suddenly came into the presence of a snake whose eyes gleamed in a peculiar manner. He found himself fascinated, as if by a spell, and unable to withdraw his eyes from those of the creature. The snake, he stated afterward, seemed to begin to increase immensely in size, and assumed, in rapid succession, a mixture of brilliant colors. He grew dizzy and would have fallen in the direction of the snake, had not his wife approached, throwing her arms about him, and breaking the spell. Another similar case is related, in which a man found his companion standing still on the road, with his eyes fixed intently upon those of a large rattlesnake which was regarding him fixedly with gleaming eyes, scintillating in its raised head. The man was leaning toward the snake, and would have fallen toward it in a few moments. He was crying, feebly, but piteously, “He will bite me! He will kill me!” “Sure, he will,” replied his friend, “why don’t you run away? Why are you staying here?” But the man seemed perfectly dazed, and distracted, and could not answer. The companion finally picked up a stick and struck at the snake, which glided away savagely. The fascinated man was sick for several hours afterward.

A PERSONAL EXPERIENCE .

When I was a boy, I had a somewhat similar experience, although not nearly so serious. Walking one day among a grove of trees belonging to my grandfather, I found myself standing staring intently at a snake about two feet long whose eyes glistened like large diamonds. In a moment I ceased to see anything but *those awful eyes* which glistened and displayed all the prismatic colors to my frightened glance. It lasted but a moment, however, for the snake glided away, seemingly as anxious to get away from me as I was to part company with him. I cannot say whether the spell would have been broken by me, if the snake had not moved away—perhaps it might, or perhaps not. All that I remember now, after the passage of thirtyfive years or more, is that I did not seem to feel *fear* after the first shock, my feeling and emotion seemingly being that of *great wonder* , and *amazement* arising from *what I saw in those eyes* .

AN ELEMENTAL FORCE .

But I have said enough regarding the manifestation of Mental Fascination among the lower animals. There are many interesting instances of this sort, scattered through the pages of books on animal life, and nearly everyone who has lived in the woods, or among wild life knows of many cases illustrating this fact which have come under his own observation. I have mentioned these features of the subject merely for the purpose of showing you that we have to deal with a general natural principle which manifests throughout all life. This book has to deal with the manifestation of this force among men. But in closing this chapter, I would ask you to notice the resemblance between the manifestation of the force among the animals, on the one hand, and among mankind on the other.

The animals employ the force for two purposes, *i. e.* , the captivating of mates, and the capture of prey. And how do men and women use it? Along similar lines! Yes, I mean this, as startling as it may appear. For is not the use of fascination, in the direction of attracting the other sex akin to the sexcharming noticed among the birds and animals? And is not the use of fascination in the direction of influencing men and women along the lines of business, or personal interest, akin to the “charming” of prey by wild animals, serpents, etc.? You may see that evolution simply changes the form of use in this and other natural qualities, and power—the force or power remaining the same, under all of the changes. And, does it not become important for us to understand, study, and guard ourselves against the employment of such an elemental force as this, which manifests along all planes of life, from lowest to highest? I emphatically answer, Yes!

Chapter III.
The Story of Mental Fascination.

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THE STORY of Mental Fascination runs along with the history of the human race, for it has always been known to man in some form. Coming to primitive man along with other inheritances from still lower forms, it was used from the beginning. Its earliest forms were similar to its employment by the lower animals, such as has been mentioned in the preceding chapter. The strongwilled of the race influenced and dominated the weakerwilled ones. Without understanding its laws, the strongwilled barbarians discovered that they possessed a strange power of inducing mental states among their weakerwilled companions, and were thus enabled to work their will upon them. Many of the leaders of barbarian races owe their positions of prominence and leadership to this law of mental induction.

THE MAGIC OF THE PRIESTS .

But along with the rise of leaders there was manifested a similar rise in power and influence of the priests. All races have had their priests, and have today. A priest is a man whose office is that of a mediator between men and their divinities— one who claims to represent the supernatural entities in their dealings with men—a religious, or spiritual “middleman,” as it were (I use this expression in all seriousness, and with no desire to sneer at the priestly offices, which have played an important part in the history of the race). The priests, not being occupied with warfare, or agriculture, and by reason of their support being contributed by the people, found plenty of time to “think,” a somewhat rare privilege in the early days (and even in these times, for that matter). And, so, there gradually arose, among all peoples, a priestly caste that possessed the bulk of intelligence of the race. These priests soon began to recognize the importance of the Mental Forces, and they studied the underlying principles and laws of operation. This of course gave them an additional hold on the people, and a power over them. There seems to be no doubt but that even in the early days of the race, the priestly caste held a very wide knowledge of the laws and practice of Mental Fascination.

MYSTIC POWERS .

In the heart of Africa today, we find the Voodoo men, or Conjurers, or Medicine Men, well versed in the application of Mental Fascination. It was also known among the early American Indians, although their degenerated descendants seem to have lost the knowledge, except in a few instances. The power of the priesthood among primitive races, is based almost entirely upon some form of Mental Fascination. And, as we see the race ascending in the scale, so do we see the priests displaying a broader and fuller knowledge of the subject in question. The history of the Oriental races show that a full knowledge of the operation of Mental Fascination has been possessed by them for thousands of years. In the pictured stories of the Egyptians, the traces of which appear in their ruined temples and other buildings, we see that they understood the art perfectly. In ancient Persia and Chaldea, the art arose to great heights. In fact, among all of the advanced ancient races of men, we find an important place given to the subject before us.

THE ANCIENT MYSTERIES .

Among the Ancient Mysteries, and the various ceremonies of the temples, of the early races, we see many instances of the use of Mental Fascination. Back of the rites and ceremonies was always the same underlying principle of Mentative Induction. In the early use of the force, its employment was largely along the lines of healing, which phase of the subject does not concern us in this particular manual, although it belongs to the general subject of Mental Magic. But still we read in the pages of early history of many instances of Mental Fascination, pure and simple. That which was afterward called Mesmerism, Hypnotism, etc., was well known to the ancients, and, in fact, some of the recorded results coming down to us from the past, have never been equalled by modern experimentors. Some of the feats of the modern Hindu magicians, or *fakirs* , which will be mentioned in detail, as we proceed, have never been equalled by Western hypnotists.

THE TALE OF THE MAGI .

As. I have stated in Lesson IV, of “Mental Magic,” the name “Magnet,” given to the Lodestone, or natural magnet, was bestowed by the ancients because the observed properties of the lodestone resembled the mental power of the Magi or esoteric priesthood of ancient Persia and Medea. These priests were the “Magi,” or “Wise Men,” of the East, who had developed wonderful mentative powers.

and who were known as wonder workers. The word “Magic” comes from the same source. When the attracting power and quality of induction, of the lodestone were noticed, it was remarked that the physical phenomena closely resembled the mental phenomena of the Magi, and, therefore, the lodestone was called “the Magian Stone,” or “the Magic Stone,” from which sprung the terms “Magnet” and “Magnetism.”

As the centuries rolled by and the Western world had its attention called to the mysterious phenomena of Mesmerism, etc., in the Eighteenth Century, the public mind instinctively connected the phenomena with that of Magnetism, and the terms “Animal Magnetism,” “Personal Magnetism,” etc., came into general use. And these terms persist to this day, and we hear the terms “very magnetic”; “lacking magnetism”; “magnetic personality,” etc., etc., as applied to people. And so history worked out an instance of the law of compensation. The Magnet, which took its name because its properties resembled the phenomena resulting from the use of Mentative Influence by the Magi, repaid the debt after many centuries, and served to give a name to mental manifestations resembling those of the Magi in the dim past. The Magnet gives back to the modern Magi the name it borrowed from the Magi of Ancient Persia. This is an interesting bit of Occult History little known to the general public.

JULIUS CAESAR’S FASCINATION .

Ancient history is full of instances of the operation of Mental Fascination among the people of the early days. It is related that Julius Caesar, while quite a young man, fell in with pirates near the Isle of Rhodes, who captured his ship, and took him prisoner. They held him for several weeks, while awaiting the ransom money being raised by his relatives. Plutarch writes that while the young Caesar was the captive of the pirates, he asserted his mastery over them to such an extent that he seemed a ruler rather than a prisoner. When he wished to rest or sleep, he forbade them to make any noise, and they obeyed him without question. He abused them and ordered them around like servants, and they did not seem able to disobey him. He did not hesitate to threaten them with death when he regained his liberty, and they did not resent it—and he afterward made good his threats.

THE MYSTIC POWER OF ALCIBIADES .

It is related of Alcibiades, the Athenian, that he once made a bet with some of the young Athenian nobles, that he would publicly box the ears of Hipponikos, a venerable and greatly respected citizen. Not only did he bet that he would do this venerable and greatly respected citizen. Not only did he bet that he would do this thing, but he also claimed that he would afterward compel the old man to give him his favorite daughter in marriage. The day following, when Hipponikos came out, Alcibiades walked up to him and gave him a resounding box on the ears. The old man seemed dazed and bewildered and retired to his home. A great public outcry arose, and the young man seemed likely to fall a victim to the indignation of the citizens. But the next day Alcibiades went to the home of Hipponikos and, after making a pretence of baring his back for punishment, he managed to induce in the old man a feeling of good humor and mirth, and obtained his pardon and goodwill, the latter increasing daily thereafter until finally he grew so devoted to the young man that he offered him the hand of his daughter in marriage, which was accepted. Anyone who is acquainted with the recorded character of the Athenians will realize what a wonderful occurrence this was. It was a striking exhibition of Mental Fascination, without a question.

THE NAPOLEONIC CHARM .

All the great generals of history have possessed this quality. Caesar, Alexander the Great, Napoleon, Frederick the Great, and the modern MysticWarrior, Gen. Gordon, all managed their men in a mysterious and wonderful manner, so that their troops worshiped them as almost gods, and went to their death willingly and joyfully. The single instance of Napoleon, when he returned from Elba, and confronted the Bourbon army drawn up to capture him, should satisfy anyone of the possession of the greatest Fascinating power by this wonderful man. You remember that the troops were drawn up confronting Napoleon, their muskets leveled at his breast in obedience to the command “Aim!” Napoleon, who was on foot, marched deliberately toward the troops, with measured tread, gazing directly into their eyes. Then the officers shouted, “Fire!” A single shot would have killed Napoleon, and would have brought to the man who fired it a fortune from the Bourbon King. *But not a man obeyed the order* , so completely were they under the spell of Napoleon’s fascination. Instead of firing, they threw down their guns and ran joyfully toward the Corsican shouting, “*Vive l’Empereur!* ” Their offices fled, and Napoleon, placing himself at the head of the troops, marched on to Paris. Other troops flocked to his standard at each point where he confronted them, although they had been sent out to capture or kill him. By the time the gates of Paris were reached, he was at the head of an immense army. The fascination manifested by this man was one of the marked instances of its possession of which we have any record. And it seems to endure to this day— almost a century after his death. The very mention of his name makes one’s blood tingle.

MODERN EXAMPLES .

All great leaders of men, statesmen, orators, politicians, etc., have the power of Mental Fascination developed to a considerable degree. If you have ever come in contact with a man of this sort, you will always remember the impression he made upon you. Every man who knew James G. Blaine, will remember his “Personal Magnetism,” of which so much was said during his lifetime. Anyone who heard the famous speech of Wm. J. Bryan, at the Chicago Convention, in which he made use of the famous expression: *“Thou shalt not press upon the brow of Labor the crown of thorns; thou shalt not crucify Mankind upon a Cross of Gold,”* needs no further proof of the reality of Mental Fascination.

Bryan was almost unknown to the majority of the delegates, and no thought of nominating him was entertained by them. But his “Magnetism” was so great that it swept the convention like a mighty tidalwave, carrying all before it, and Bryan was carried around the hall on the shoulders of the delegates, who afterward made him their nominee for President. And although defeated twice, this man still possesses a wonderful fascination over hundreds of thousands of people in this country, who would rally around his standard at any time that he would sound the call. Henry Ward Beecher, at the great meeting in England, manifested the same power. The whole meeting was against him, and drowned his words by hoots, yells, and other noises. But Beecher looked them straight in the eye, and gradually *cowed* them into subjection, and then talked to them for two hours, and fairly carried the meeting by storm. He was but one man facing thousands of other men hostile to him, and determined to prevent him from speaking. But the single man won—by the power of his Mental Fascination, manifesting in the phase of Will. It was not alone the words, in these cases— it was the Will behind the words. The Will is an *actual living force* , and is one of the two great phases, or poles, of Mental Fascination.

MESMER AND HIS WORK .

Coming down to the latter part of the Eighteenth Century and omitting all reference to the phenomena of Mental Fascination recorded in the Middle Ages, we reach what may be called the beginning of the revival of the subject among the Western peoples. I allude to the work of Frederick Anton Mesmer, a man who understood far more than he taught, but who was regarded as a charlatan and a trickster by the ignorant “learned men” of his day. Those who are informed regarding the secret history of Mesmer know that he was an occultist informed regarding the secret history of Mesmer know that he was an occultist of no mean attainments, who was compelled to cloak his real teachings with popular theories and sensational phenomena, in order to gain the attention of the world, and also to escape religious persecutions.

Mesmer was born in 1734, and in 1775 began his work in Vienna by writing and teaching about a mysterious “universal fluid” which was able to control the wills of people, and also cure them of diseases, and which could be controlled and operated by man. He taught that there was a universal fluid which permeated everything, and was capable of receiving ad communicating all kinds of motions and impressions. This “fluid” he thought acted immediately upon the nerves, in which it is embodied, and produced in the human body phenomena similar to that of the lodestone or magnet. He called this fluid “animal magnetism.” He taught that this “magnetism” flowed rapidly from body to body; acted at a distance; was reflected by a mirror, like light, etc., *etc.* Mesmer attracted to himself great attention and great abuse. On the one hand he was sneered and scoffed at, and also driven out of the church for possessing “the power of the devil,” and “witchcraft.” But on the other hand, he gathered around him a body of supporters and students. He was “investigated” by a Royal Commission, and by scientific bodies, with varying results. The coming of the French Revolution interfered with the general Interest in the subject for a number of years. Mesmer’s followers adhered to his general lines of theory and practice, with unimportant additions or changes.

THE ABBE FARIA .

In 1814, the *Abbe Faria* attracted much interest in Paris. His theories were different from those of Mesmer, inasmuch as he claimed that the “sleep” produced by Mesmer and his followers was not the result of any outside force, but was caused by the patient himself. For a number of years a spirited contest was waged between the two schools of “Mesmerists.” and much bad feeling was developed.

BRAID AND “HYPNOTISM .”

Then came James Braid, the Manchester surgeon, who proceeded to tear down the accepted theories, substituting one of his own. Braid may be called the father of “Hypnotism,” the term being first employed in connection with his work. His theory was that there was no such thing as “animal magnetism,” but the phenomena obtained by Mesmer and his followers was caused by a physiological condition brought about by physical means. such as fixing the eyes, rigidity of the muscles, *etc*. Braid made some very important contributions to the knowledge of the subject, although, of course, all that he wrote or taught was colored by his own particular theories. Braid regarded the “hypnotic sleep” produced by his methods, as the necessary condition and cause of the phenomena of “animal magnetism.” Braid’s writings brought the subject before the attention of physicians, who had up to his time avoided it as “unprofessional,” etc., and a series of investigations by medical men in France and, Germany were begun, and have continued up to this time. The result of such investigation has been the placing of the subject upon a “scientific” basis.

LIEBAULT AND SUGGESTION .

Dr. Liebault, of the School of Nancy, France, first brought into prominence the theory of “Suggestion,” which has since found so many followers. Dr. Bernheim, a pupil of Liebault, in his work “Suggestive Therapeutics.” carried his teacher’s theories on still further. The theory of Suggestion, as taught by Liebault and Bernheim, was that the cause of the phenomena of “mesmerism” and “animal magnetism,” etc., lay in the “Verbal Suggestion,” or “Verbal Command” of the Hypnotist to the subject, given and received while the subject was in a deep hypnotic sleep. This “hypnotic sleep” was considered to be an essential and fundamental prerequisite of the phenomena. It was all “Sleep,” with the teachers, students, and investigators at that day—and the majority of them are still under the spell of the old teachings.

BERNHEIM’S MISTAKE .

As an instance of how near a man may come to a thing, and still miss it, I may mention that Bernheim has recorded that in *rare cases* , where the conditions were exceptionally favorable, he could obtain results *even when the subject was not asleep* . But he missed his opportunity of following up this promising lead, and to the end he proceeded upon the belief and theory that the “hypnotic sleep” was a necessary precedent to the phenomena obtained. He endeavored to produce the condition of “deep sleep,” or “profound hypnosis” believing that the same was a necessary condition for “suggestibility.” The very word “Hypnosis” arises from the Greek word meaning “to lull to sleep,” so you can see how deeply this idea of “sleep” was and is, among hypnotists. Remember this, always, please— Hypnosis means a condition of sleep, so never use the word in any other way. Mental Fascination is *not* Hypnosis, although Hypnosis is a form of application of Mental Fascination.

THE NEW SCHOOL .

During the past ten years or so there has arisen a new school of investigators of the phenomena of “Mesmerism,” *etc.* This new school proceeds upon the theory that the “hypnotic sleep” is merely an incident, and that all the phenomena obtained by the earlier authorities is possible without the production of the sleep condition. In other words, Sleep is not a necessary condition of suggestibility. This brings the new school of the Suggestionists very near to the occult idea of “Mental Fascination,” although there are some radical differences, as I shall show in a moment. In 1884 Dr. Bremand announced that had made the discovery that there is a “fourth hypnotic (?) state,” which he called “Fascination,” which left the subject in full consciousness of his surroundings, and remembrance of what had taken place. If Bremand had only had the courage to omit the fetich-word “hypnotic” from his statement, he would have founded a new school. But he didn’t! The German, Froman, wrote a large book on the subject of “Fascination.” which he defined as *“Hypnotism, without the putting to sleep.”*

THE TRUTH ABOUT SUGGESTION .

Some of the best work along the “withoutsleep hypnotism” (?) has been done by American experimentors and investigators (principally physicians), nearly all of whom believe that “Suggestion” is the explanation of the whole thing, and that there is no such thing as the passage of “Mental Currents.” These “Suggestionists” hold that the subject acts upon the Command and Suggestion, and does what he is—told and that that is all there is to it. The “Suggestible Condition” to them means a condition in which the subject yields up his whole “attention” to the operator, and thus becomes “suggestible,” the degrees varying with the temperament, etc., of the subject. While the “Suggestionists” believe that Suggestion is the whole explanation and cause, I hold that it is *but one of the methods* of producing the effects, and that back of Suggestion is the Induction of the Mental State by the Suggestor, as I have stated in my work on “Mental Magic,” and as I shall bring out in the present manual.

PERSONAL MAGNETISM .

Along with the new theories of “Suggestion without Sleep,” there has arisen a great interest in “Personal Magnetism,” during the past few years. There has been much written on the subject—some good and some ridiculous, and some between the two extremes. The laws of the subject are being studied by the thinking public. There has been a great revival in the interest in Occultism.

which together with the various phases of Mental Science, Theosophy, New Thought, and kindred subjects, has attracted the attention of a large portion of the public to the general subject of Mental Magic, and to the special subject of Mental Fascination, in particular. And this manual is written in response to the present demand for definite information on the subject.

I feel sure that I will be able to show you that the Law of Mentative Energy, in its operation along the line of Mentative Currents, as stated in my book on “Mental Magic,” will account for all the phenomena mentioned above in the History of the General Subject, as well as many other forms. I believe that I can bring it all under the definition of “The action of a Mental Force that powerfully influences the imagination, desire, or will of another”—which is my definition of “Mental Fascination.”

Chapter IV.
The Reconciliation.

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IN MY last chapter I have shown you the opposing theories of the various schools which have investigated and experimented along the lines of Mental Fascination, under some of its many names. All of these schools obtained results, notwithstanding their varying and diametrically opposite theories—*the same kind of results* , remember. And more than this they all obtained these results in very much the same way, when we come to examine the essence of the procedure, after discarding the forms added to fit in with the particular theories of the practitioner.

A NEW SYNTHESIS .

I believe that all the opposing theories of the schools may be reconciled by a new synthesis—that of Mentative Energy with its incidental phenomena of Mentative Induction, as set forth in my “Mental Magic,” and further expounded in this little manual of which this chapter is a part. I believe that theories so far divergent as Mesmer’s Universal Magnetic Fluid—Abbe Faria’s Sleep—Braid’s Hypnotism—Bovee Dods’ ElectroBiology— Liebault’s Suggestion—Beniheim’s Suggestion—the later SuggestionwithoutSleep—Bremand’s Fascination—and the various other theories advanced since the time of Mesmer — can be reconciled and harmonized by a careful application of the theory of Mentative Induction as advanced in my work on “Mental Magic.”

And I believe that all the phenomena obtained by any and all of the above schools; as well as the phenomena of the Ancient Fascinators; and the phenomena known as “Personal Magnetism,” “Charming,” “Personal Influence,” “Magnetic Personality,” etc., etc., of ancient and modern times, may be accounted for by the same theory. And so this chapter shall be devoted to the reconciliation of the various old theories with this basic principle of Mentative Induction.

MESMER EXPLAINED .

Let us first examine the real facts underlying Mesmer’s theory of the Universal

Magnetic Fluid. Mesmer taught that there existed a peculiar subtle fluid, “magnetic” in its nature, which was diffused throughout all space; which permeated everything, and which was capable of receiving and communicating all sorts of motions and impressions. He taught that this “fluid” flowed freely from one body to another, acted at a distance, and could be reflected by a mirror, *etc.* He did not explain what this “fluid” was, except that it produced “magnetic” effects, and must therefore be magnetic in its nature. He proved that be could produce effects, and he gave out a theory to fit in with the facts, and that was within the comprehension of the people of his time.

Now, let us apply the idea of Universal Mentative Energy, with its incidental phenomena of Mentative Induction, to Mesmer’s theory, and see how easily the reconciliation is effected. The Mentative Energy, like Mesmer’s “fluid,” is Universal; is diffused through all space; permeates everything. Like the “fluid” it apparently passes from body to body and communicates impressions, *etc.* But we now know that the Energy is transmitted in waves or vibrations which reproduce the original feeling by Mentative Induction in the second person. There is no necessity for the flowing “fluid” any more than there is for an “electric fluid” flowing over the wires, or through the air. The “fluid” idea has been superseded by the “wave” idea, in both physics and metaphysics.

THE NATURE OF THE “MAGNETIC FLUID .”

We may readily see that this “magnetic fluid” theory of Mesmer may be explained by the theory of Mentative Energy, and Mentative Induction. There is no “magnetic” fluid. The Energy is Mental in nature and operation and the phenomena arising therefrom is Mentative also. Mesmer sought for his answer in physics—but we find it in metaphysics. The force is not physical—it is mental.

All the phenomena obtained by Mesmer, and his followers, may be accounted for by the theory of Mentative Energy, and Mentative Induction. The Mental States of the Mesmerist may be communicated to his “subject” by waves of Mentative Energy, and a corresponding feeling or Mental State is induced by Mentative Induction. As we shall see as we proceed, the “sleep” of the Mesmerists and Hypnotists is merely an induced condition arising from the desire in the mind of the operator, accompanied by the Suggestion on his part.

FARIA EXPLAINED .

The theory of *Abbe Faria* , that the “sleep” condition was not the result of any outside force, but arose from within the patient himself, is also reconciled by the theory of Mentative Energy and Induction. Of course the “sleep” arises from within the patient himself—but it is *induced* by the waves of Mentative Energy of the operator, accompanied by his active Suggestions.

Braid Reconciled.

Braid’s theory is also reconciled. He held that the phenomena was of a physical nature, rather than a mental, and that it was a reflex physical action arising from fixing the eyes, rigidity of the muscles, *etc.* His hypnotic sleep was undoubtedly heightened by his practice of tiring the eyes and muscles, on the same principle that one is tired mentally by unusual exercise of the eyes, as in the cases of visiting an art gallery, museum. strange city, etc., and that the power of resistance is thereby weakened, and one is far more likely to then accept suggestions of mentative waves. How many of us have felt mentally “done out” after visiting a museum, or after witnessing a long parade, or after sitting through a modern circus performance, with its three rings going at one time? And who does not remember how many foolish things he had done at times when he was “too tuckered out” to object to the suggestions and influences of those around him.

A Danger Signal.

Many a girl has gone to her ruin by the subtle suggestions and influence of some male scoundrel, directed toward her after an evening of the “show,” or circus or after a day of sightseeing in a strange city. I tell you, friends, that in such cases the Will becomes tired by overuse arising from unaccustomed tasks, and it becomes “woozy” and incapable of resisting the attacks upon it. As I have told you in my larger work, beware of all suggestions, etc., when in a tired state. Make a habit of saying “No!” to attempts to make you commit yourself at such times. Wait until you feel fresh and strong, and the Will is able to attend to its business for you. Many a man has said “Yes!” to his sorrow, to propositions advanced to him when he was tired by the day’s work, and his Will was weak and unable to resist. I cannot say this to you too often, and have therefore dragged it in again at this place. There is a great psychological principle involved in this point, and you will do well to fasten it in your memory.

Braid’s theory may be reconciled to the idea of Mentative Energy and Induction, when we see that his eye fixation, and muscular rigidity is merely the means of producing a “suggestible condition,” that is to say, a condition in which suggestions are more readily accepted, and mentative currents more readily received—in both cases the tired Will allowing the outside influence to readily received—in both cases the tired Will allowing the outside influence to enter.

Suggestion Explained.

The theories of “Suggestion” are not contrary to those of Mentative Energy and Induction, when properly understood. The facts of the Suggestionists are undoubted, but they make the mistake of ignoring the Mental States of the Suggestionist. They think that their effects are produced by Suggestion alone, and forget the Mental State behind the Suggestion which is the real motive force. If their theories be true, why is it that two men using the same words of Suggestion, upon the same subject, produce varying degrees of effect? It is because the Mental States or Dynamic Mentation of the two men vary in quality and degree.

The Suggestionist thinks that he is merely directing his “Suggestion” by words, etc., toward the subject, but all the time he is pouring out a current of Mentative Energy which rapidly induces the desired mental state in the subject. The best Suggestionists are those who have acquired the “Suggestive Manner” which is developed by the exercise of authoritative utterances and commands, the physical appearance, manner, and tones arising from a reflection of the Mental State within. I have seen this in the case of one of America’s most celebrated Suggestionists, a prominent physician and scientist, with whom I was associated in magazine and other work in the years 190001. I have seen the doctor giving the most powerful suggestions at one of his classes or clinics—so powerful were the emanations of Mentative Energy, or currents of the same, that the members of the class could distinctly “feel” the same, and at times could almost “see” them. And yet the doctor, who was wedded to his particular theories of Suggestion pure and simple, after such a wonderful manifestation, would calmly inform his class that it “was nothing but Suggestion—nothing more to it.” And he believed it—but hundreds who attended his classes went away more firmly convinced than ever that there was “something more to it,” and that there was a cause behind his “Suggestions.” The theory of Suggestion is all right— but what lies back of Suggestion? What gives the Suggestion its force? Of what inner and invisible thing is the Suggestion the visible and outward sign? Mentative Energy !

Inharmony Harmonized.

And my theory of Mentative Energy and Induction may be reconciled with the theories of the later Suggestionists— including those who still adhere to the "sleep" delusion, as well as those who have advanced beyond it. And it explains all the phenomena of the ancients, with their religious and mystic rites. The phenomena of Charming, Fascination, Personal Magnetism, Personal Influence, etc., is all embraced under the theory advanced in this work, and my larger work which preceded it.

As we proceed with this work we shall see the Mentative Energy, and Mentative Induction in actual active operation in these various phases of phenomena, but I trust that this chapter will have shown you that there is one principle underlying all of the various theories and phenomena, and that the facts of Mentative Energy, and the operation of the same in its phenomenal incident of Mentative Induction are sufficient to include and cover all of the varying manifestations of the Force observable under the disguises of the conflicting theories of the various schools and cults. There is but one underlying cause, and that is Mentative Energy. There is but one underlying law of the operation of this Force in the direction of affecting other minds, and that Law is Mentative Induction, either direct, *i. e.* , by Mentative Currents; or indirect, *i. e.* , by Suggestion; or (as is generally the case) by both combined.

Chapter V.
The Rationale of Fascination.

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IN THIS chapter I shall proceed to lay before you the “rationale” of Fascination, that is, an exposition of the principles of its operation. While the phenomena of Fascination extends over a very wide area or field, there is still to be found a certain unity of principle of operation underlying all of the forms and phases. From this point of view, we may speak of the “Science of Fascination,” as well as of “The Philosophy of Fascination.”

THE FUNDAMENTAL PRINCIPLE .

The fundamental principle of the operation of the Mental Phenomena known as Fascination is found in the theory of Mentative Induction, as stated in my work on “*Mental Magic* ,” and which is briefly stated in the first chapter of the present book. This theory, you will remember, holds that each Individual Mind is a Center of Mentative Energy, and that the Mentative Energy of an Individual Mind may be, and is, transmitted from one person to another by means of Mentative Waves or Currents; (3) that these Mentative Currents or Waves tend to “induce” in the minds of other persons the emotions or feelings existing in the Mental States of the person sending out the Waves or Currents.

In this connection, we must also remember that there are two Mental Poles, known as the Motive and Emotive Poles, respectively. The Motive Pole manifesting as WillPower, and the Emotive Pole manifesting as DesireForce. DesireForce acts in the direction of drawing, pulling, attracting, luring, coaxing, charming, etc.; while WillPower acts in the direction of compelling, forcing, driving, impelling, commanding, demanding, *etc.* DesireForce *always draws its object toward itself* ; while WillPower always *overpowers and compels its object* , generally in the sense of driving it into action.

MENTATIVE INDUCTION .

This Mentative Induction acts along similar lines to the “induction” of Electricity and Magnetism, that is, it sets up similar states in the object affected. And the resemblance is even still further marked when we consider that the phenomena of Electricity closely resemble the action of the Will, inasmuch as both tend to *drive outward* in the form of an Impelling Force; and that the phenomena of Magnetism resemble the action of Desire, inasmuch as both tend to *draw inward* in the form of an Attracting Energy.

AN INTERESTING QUESTION .

In this connection, however, I would direct the attention of the student to one fact concerning the effect of induced states, which some have failed to grasp in my teachings in my work on Mental Magic. The matter may be stated by the inquiry of a student of the last mentioned work, who inquires, as follows: "Please inform me how it is that an induced mental state *reproduces the original mental state of the Mentator* in the following case: a man *desires* to have another perform a certain act, and sends a mentative current which acts by induction on the mind of the second person, setting up an induced mental state therein. The second person then performs the act desired by the first person. Now, if the induced mental state was the same as the original one, would not the second party simply also *desire* that the first party should do the act, just as the first party desired that the second should do it? But it does not work so, for the second party does not so desire, but instead merely desires to do just what the first party desired him to do—that is he feels within himself a desire *to do* that which the first party desires *shall be done* . It seems to me that the induced state is really the *opposite* of the original state. Please set me straight on this?"

THE ANSWER .

I am very glad to have the opportunity to "set straight" my students on this point. A little careful examination will show that both states are similar. For instance. A desires that B shall *do* a certain thing, and induces a *similar state* in B. The induced state produces in B a like desire that the things *shall be done* , and he proceeds to do it. No opposite action here, is there? The essence of the Desire *in both cases* is the same, namely, *that the thing shall be done* . The expression of the feeling of the two persons in the case, as (1) "I Desire that You Shall Do:" and (2) "I Desire to Do," respectively, are merely the personal forms of expression, and not the essence of the Desire or Feeling. The Desire or Feeling, in *its real essence* is "*I desire this thing done* " And both hold *the same Desire* , A holding the original Desire or Feeling, and B the induced Desire or Feeling. Think this over a little, until you see the point.

Induced Will acts in the same way as the above mentioned instance of the action of induced Desire. Of course, in all cases of the action of Desire the Will is also called into operation. In the above cited case it works as follows: A feels the Desire to have the thing done, and so his Will is called into operation to concentrate the Mentative Currents, and to project them to a focussed point in the mind of B; then B, feeling the induced Desire that the thing shall be done, awakens his Will *and does the thing* . Do you see this also? You had better fix this process firmly in your minds, for it is the key to the operation of the principle of Fascination, and other Mentative Phenomena.

MAKING ANOTHER "FEEL-LIKE" DOING.

Now to get back to the first principle, which is *that one person may make a second person feel like doing a thing that the first person wishes to have done* . That is the thing in a nutshell. And in the degree that the second person so *feels* like doing the thing, so will be the degree of Desire and Will induced in him, and consequently *so will be the likelihood of his actually doing it* . You see the matter of "feelinglike" is at the bottom of it all. And this being so, it is readily seen that if one is able to *induce* a state of "feelinglike" in another, he has the secret of the control of the other person's actions. Now this is the BASIS OF MENTAL FASCINATION !

Now let us see how this principle works out in a case of Mesmerism, or Hypnotism, so called, which after all is but a phase of Mental Fascination, governed by the above mentioned principle. I prefer the term Mesmerism for several reasons, among them being the fact that it is a recognition of Mesmer, its discoverer, or rediscoverer; and also the fact that Hypnotism means "sleep," while Mesmerism covers the whole phenomena, in both its waking or sleep conditions.

A CASE OF MESMERISM.

Well, let us suppose a case of Mesmerism. The Mesmerist, whom I will call the "operator," faces the "subject." The operator assumes a positive state of mind, his Will Power being active and concentrated, practice having improved him along these lines. The subject naturally assumes a negative mental state, opening his Emotive Mental Pole to the influence of the Mind or Will of the operator, and allowing his Motive Mental Pole to remain quiescent or relaxed. That is to say, he opens his Desire mind to the influence of the operator, and lets his Will remain inactive and relaxed. The operator Desires and Wills that the subject be influenced, and the subject agrees, consciously or unconsciously, to be so influenced—one Wills, and the other “is willing” (which latter paradoxical expression means that he is *not Willing*). The operator naturally asserts his positivity, while the subject assumes a decided state of Negativity—one asserts a Supremacy of Will, and the other submits. I would call your attention to the fact that there is no physical compulsion, or influence, in the matter—it is all a matter of Mentation! And both parties fully recognize the reality of the phenomenon.

THE SILENT CONFLICT .

The above relative mental state of the two persons is apparent in a greater or lesser degree whenever two persons meet. One is always stronger Mentatively than the other, and a silent conflict ensues from which one or the other emerges a victor—and the result is recognized and acquiesced in by both victor and vanquished. Ordinarily, however, the distinction is not nearly so marked or great as in the case of a strong Mesmerist and his negative “subject,” the latter having probably been trained in Negativity by repeated trials and experiments in private and in public. For know you, that even as Positivity may be cultivated, developed and strengthened by practice and actual performance, so (alas!) may Negativity be encouraged, developed, and made habitual by a continued practice of “giving in” to the Will of another, or others,—it is all a matter of habit.

POSITIVE AND NEGATIVE .

It will be seen at once that given a subject and operator bearing the stated degrees of relative Positivity and Negativity, the subject will have a tendency to accept and obey the wishes and commands of the operator with a minimum degree of resistance. The operator will strongly wish the subject to feel in a certain way, and to act upon the feeling. To accomplish this result he will concentrate his Desire by his Will, and then direct a combined and focussed attack on the mind of the subject. He is likely to call Suggestion to his aid, in the attack, for by so doing he is able to obtain an additional advantage, for a Suggestion (as I have stated in my work on Mental Magic) is a “Physical Agent inducing Mental States”—or “an outward and visible sign of an inward feeling or mental state,” which tends to induce a similar feeling in the mind of accepting the Suggestion.

THE SUGGESTIVE COMMAND .

The operator gives the subject the “Suggestion by Command,” and in accordance with the phase of Suggestion known as “Suggestion through Obedience” (see my work on “Mental Magic”) the subject obeys. It must not be forgotten, however, that *the Suggestion is merely the outward symbol of the inward menstal state of the operator* , and becomes effective only by reason of this fact. The operator throws his intensified Desireforce and Willpower into the Suggestion, and receives an effect along the line of the threefold activity. With his Will he produces a dual effect, *i. e.* , (1) he captivates the Desire of the subject, and induces in it the desired “feelinglike” state; (2) he takes captive the Will of the subject, and subjugates it to his own. And, at the same time, by his Desire he also produces a dual effect, *i. e.* , (1) he induces a similar desire in the mind of the subject by mentativewaves, or currents, and (2) he allures, or seduces the Will of the subject by the strength of his Desire. The result of this “combined attack” causes the *mind of the subject* to act as follows, which adds a third dual-effect to the operation, *i. e.* , (1) the subject’s Desire (being induced as stated by the operator) acts to influence his own Will, thus making the latter fall in with the induced Desire; (2) the subject’s Will (controlled as stated by the operator) acts upon his own Desire, thus making the latter fall in with the seduced Will.

It must be remembered that the three mental operations above mentioned are concurrent, that is, they act at the same time, and exercise joint action and control upon the mind of the subject. And neither the operator nor the subject are necessarily conscious of there being three dualactions under way. The operator simply Desires and Wills, with or without Suggestion; while the subject simply “feelslike” (as before stated) and accepts the Suggestion if one is given, without recognizing the various mental operations going on to produce the “feelinglike.” The detailed explanation may make the operation seem complicated—while in reality it appears to both the operator and subject as quite a simple matter, indeed.

THE “DAYDREAM STATE .”

The above process is the same, whether the operator merely produces the simplest result upon the subject, or whether he secures the most remarkable and startling exhibitions of the control of one mind by another. The principle of operation is the same in all cases. With sleep, or without sleep, it is the same. In fact, as we shall see, the very “sleep” condition is produced just as are the other effects, and its production merely tends to produce a “daydream” state in the subject, and thus makes him act in a daydreamlike manner, with appropriate illusions. Sleep phenomena are merely one of the “sideissues” of Mesmerism, when the true principle is understood.

HABIT AND REPETITION .

In our consideration of the operation of Mesmerism we must not forget the part that *habit* and *repetition* play in the matter. For instance, the operator may be able to produce only the simplest effects at first trial; but at each subsequent trial, in which he gains more and more control over the subject, and a greater acquiescence and degree of obedience, he is able to obtain a still more marked effect. If you will read the remarks on “Suggestion by Repetition” in my work on “Mental Magic” (page 78) you will realize the awful force of repetition and habit, as well as the power of repeated statement. This psychological fact is like the operation of the wedge—admit the thin edge, and each additional blow drives it further in. This works along the lines of both good and evil, remember—the wise use it to their own strengthening, while the foolish allow it to be their undoing. *Beware of the thin edge of the wedge of undesirable habits of thought and action.*

A PSYCHOLOGICAL LAW .

The Mesmerist understands well, often too well, the nature and results of the above mentioned psychological law. He has found out by experience that although it may be difficult to control a subject the first time, it will be easier the next; and so on and on, until perfect control is obtained. And, knowing this, he bends his endeavors to inserting the very thinnest edge of the wedge, understanding that in this he has his hardest task before him. And, alas, how many of us know that this same principle is in operation in every day life, although seemingly having nothing to do with Mesmerism. How many of us are able to regret the day of the entry of the thin edge of the wedge.

Another point to be remembered is that the subject who is under a fair degree of control does not feel as if he were obeying the commands or wishes of the operator alone. That is, not in the main. It is true that he instinctively obeys the command of the Suggestion, just as a horse quickens his gait when spoken to, or a soldier acts quickly in obedience to orders, etc., *etc.* But the motive for the action, or feeling, seems to come *from within* himself to a great degree. It has the force and effect of an *instinctive action proceeding along subconscious lines* . He seems to *want to do* the thing of his own accord. This is the dangerous feature.

This, then, in a general way, is the rationale of Mental Fascination as shown in its phase of Mesmerism, and its corresponding exhibitions along less pronounced lines. If you will acquaint yourselves with these principles of operation, you will have a grasp on the whole subject. In our next chapter we operation, you will have a grasp on the whole subject. In our next chapter we shall have a view of the Mental States of Operator and Subject, which will throw additional light upon the subject before us.

Chapter VI.
Impressionability.

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IN THE last chapter I laid before you an exposition of the principles of the operation of Mental Fascination, particularly in its phases of Mesmerism. The student who has followed what I have said therein has seen that there must, of necessity, be a marked difference in the degree of Impressionability, or Receptivity to Mentative Induction, manifested by the operator and subject respectively in order that the pronounced phenomena may be manifested. But this difference of degree of Impressionability is manifested by all men and women. Between the one extreme point in the scale of Impressionability to the other extreme there are many degrees—and each person has his or her own degree, subject, of course, to change by development.

MAGNETIC POSITIVITY .

I would like to quote from my work on "Mental Magic," illustrating this last mentioned point. I have said therein: "I do not mean that the degree of Magnetic Positivity is fixed permanently in either person, for the contrary is the case. One of the persons, who is really the stronger, usually, may be weaker at that particular moment, owing to his Will being fatigued, or by reason of his having relaxed his WillPower, as is often the case. And in such case the defeated one may be the victor at the last encounter, or may even rally his energies a moment later, and thus turn the tables. One may have a strong Will in moments of activity, and yet in moments of passivity he may relax it very much. And this is a still more important fact: one may so increase his WillPower that he will be able to completely dominate those who formerly overmastered, and even overawed, him. All of us know of instances of this kind in our own personal experience."

THE TWO EXTREMES .

At the extreme point of Mentative Positivity are the wonderfully strongwilled men who are "natural leaders" and managers. At the extreme Negative Mentative point are those people who are moved by every passing suggestion or mental current with which they may come in contact—those impressionable people who seem to live in the emotional plane of their being, and who are always open to outside influences, and are like weathercocks moved by every passing breeze. These people are really the reflection of the thoughts, desires and wills of others—the last person who catches their attention being the "right one" to follow. You all know the type, don't you?

I do not mean by this that only persons naturally weakwilled may be mesmerized. But I do say that when strongwilled people allow themselves to be mesmerized they must relax their Wills and become passive or negative to the operator, else there will be no result gained. A strongwilled man may voluntarily relax and become negative in order to be mesmerized. I have seen this done in many cases, although I have always urged against it, for I consider it inadvisable for one to surrender his Will in this way, even for the purpose of scientific investigation. I am sure that I would not do so myself, and therefore I cannot approve of the practice on the part of others.

THE "ARTISTIC TEMPERAMENT ."

Then again, I have known people of a highly developed "artistic temperament," such as actors, poets, artists, writers, and others who possessed strong Wills, to allow themselves to become very "impressionable" by reason of their active imaginations. That is to say, they would allow themselves to be so carried away with the idea of being impressed that they would "throw themselves into the part" of the mesmerized subject, and *actually mesmerize themselves* , although allowing the operator to take the credit. This last explanation will throw light on a phase of the phenomena that apparently presents an exception to the rule. but which when viewed in the light of the above explanation, may be seen to come strictly within the rule of Positivity and Negativity.

A MESMERISTS TRICK .

Public performers of mesmerism, when they meet with an imaginative subject whose will is too strong to subdue, often begin to bend their efforts toward arousing the imagination of the person and thus causing him to become passive and in a subjective condition of "acting out" the part suggested by the operator. In such cases there is no "conflict of wills" whatever, but, on the contrary, the subject *wills* to act out the part and becomes the *partner* of the mesmerist, instead of his opponent. The subject in such cases mesmerizes himself, and voluntarily allows himself to be led by the suggestions of the operator so long as the suggestions are not contrary to the subject's own interests. This "actor instinct” is very strong in some people, and this selfmesmerism is far more common than people imagine. It is seen on the stage, and among speakers and writers.

MESMERIC SUBJECTS .

Even many of the best mesmeric subjects who travel around with the professional mesmerists are of this last mentioned class to a certain degree. They are able to throw themselves into the parts, and play them well, so long as they are not adversely affected thereby. They are far different beings from the weak-willed, flabby creatures that are so often seen following around after the professional mesmerists. The imaginative

“professional subject” is alive to his own interests, and as a somewhat cynical friend of mine, who had made a close study of the subject, once said, even the most obedient subject of this class would utterly fail to act upon the suggestion of his powerful operator to effect that the subject consent to a reduction of his weekly wages paid by the operator—even though the “deep stage” of hypnotic sleep be produced.

“DON’T SURRENDER YOUR WILL .”

But I consider tHat even this imaginative class of subjects are unwise in allowing themselves to be guided and governed by the suggestions and commands of any operator, for I believe that even such a habit is injurious to the Will. The Will is a precious thing and should not be prostituted in this way. I cannot urge this too strongly upon my students. I say to them: “Surrender your Will into no one’s keeping.” Regard it as a woman should her Virtue, and allow no one to take liberties with it.

WHO CAN EXERT FASCINATION ?

The average person possessing selfconfidence and force can, and does, exert Mental Fascination over others with whom he comes in contact, although it requires a developed Will to become an expert in this line of mental work. Besides this, there is undoubtedly a certain “knack” and technique about the work, which is acquired by practice, although some seem to have it considerably developed naturally. There are geniuses in Fascination as well as in art—and there are others who have acquired the mastery in both by careful practice and determination.

THE REQUISITE FOR FASCINATION .

In considering the qualities that go to make up the person in whom Mental Fascination is likely to be strongly developed, I may mention the following:

(1) *Physical WellBeing* ; for there is a certain strength about a man or woman in strong, robust health, that must be taken into consideration. It is true that some persons not physically well, but unhealthy, have exercised strong powers of Fascination, but this was in spite of their lack of physical health, and owing to a strong Will which allowed them to master even this obstacle. But, all else being equal, there is a power about a strong, healthy, vigorous person that makes itself felt.

(2) *Belief in One's Self* ; for without this no one manifests Positivity. Believe in your own power and ability, and you impress others with the same belief. Confidence is contagious. Cultivate the "I Can and I Will."

(3) *Poise* ; for the calm, wellpoised, imperturbable man has an enormous advantage over one lacking these qualities. The man who meets any emergency without "losing his head" has something about him that makes him looked up to as a natural leader—he has one of the qualities of Positivity. Cultivate the Calm. Masterful mood.

(4) *Fearlessness* ; for Fear is the most negative emotion in the being of man. Fearlessness is a most Positive quality, just as Fear is the most Negative. Cultivate the "I Do—I Dare."

(5) *Concentration* ; for this "onepointedness" focuses the WillPower upon the object. Do one thing at a time, and do it with all the power that there is in you.

(6) *Fixity of Purpose* ; for you must learn to know what you want to do, and then "stick to it" until it is done. Cultivate the Bulldog quality—it is needed.

To those who recognize the need of the above mentioned qualities, but who lack them, I would recommend the careful study and determined application of the principles of "*Mental Architecture* ," as stated in my Seventh Lesson in my work on "*Mental Magic* ," in which the matter is gone into in detail, with exercises, *etc.*

NONSENSE EXPOSED .

There bas been much nonsense written about "who make good subjects," etc., in works upon Mesmerism, Hypnotism, etc., and many amusing rules for the determination of the degree of impressionability have been given by many writers. Some say that brunettes are the most impressionable, while others assert that blondes yield more readily, etc., etc.; but the experienced investigator laughs at such distinctions. Some consider that women make the best subjects, while others assert that men really are more readily influenced. My own opinion is that the percentage is about the same in both sexes. Then, again, one must remember that the degrees of “impressionability” are *relative* . For instance, A may be positive to B, while B may be positive to C, and so on to the end of the alphabet. And, using the same illustration, M is negative to L, though positive to N. Do you see this?

A LIE NAILED .

Some writers have tried to make people believe that only “strong-minded” people may be mesmerized, and give as a proof thereof the fact that idiots and insane people are almost immune from hypnotic and mesmeric influence. This is a favorite argument of the professional hypnotists, who use it in order to put at ease their subjects, or possible subjects, who might not wish to appear as “weak-minded” people. The truth is that the reason that the above classes are exempt is because (1) the idiots have little or no power of attention, and are like mere machines, and consequently cannot be induced to pay attention long enough to be mesmerized, but all advanced students of Mental Influence know that idiots, as well as animals may be influenced by Mental Vibrations, or Mental Waves, etc., by “treatments”; (2) insane people are usually carried away with a “fixed idea,” or delusion, and are, in fact, practically in a state akin to that produced by hypnotic or mesmeric process to a marked degree. Their minds are centered on the delusion and cannot be taken off it. If the attraction could be removed the patient would no longer be insane; and although the “sleep condition” cannot well be induced in insane patients, still the best authorities know that such people often yield to strong suggestions, and mental treatments, to a certain degree, so that the rule does not always hold.

IMPRESSIONABLE PEOPLE .

The class of people who yield most readily to Mesmeric influence (outside of the subclass of imaginative people mentioned a few pages further back) are those who have not manifested their Will, Determination and SelfReliance very much. People who have led a life in which implicit obedience, or reliance, upon others, have been cultivated—these are the people who are most impressionable. They have not used their Wills, and are more readily ruled by the Wills of others, or through their Emotions. As I have said in my larger work; “The degree of response to Suggestion by Command is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and have not had to use their own wills and resources in life. Unskilled laborers, and the sons of rich men who have had some one to think for them, often belong to this class. These people seem to want someone else to do their thinking for them, even in the smallest event of their lives, and are most impressionable along the proper lines. Then the degree of Positivity rises as we consider the people who have had to do things for themselves, and who have not depended so much upon others. Positivity is the greatest among people who have had the ordering of others to do, or who have had to depend upon their own resources, and their own wits, in getting through life. The men of marked Initiative have scarcely a trace of this form of suggestibility. ‘Initiative,’ you know, is a term for ‘doing things without being told’—using one’s own wits, and resources, and Will.” The above applies equally to the subject of “impressionability” to mesmeric influence. And what does it all mean when it is “boiled down”? Just this—that the degree of “impressionability” depends upon the degree of the lack of Will Development. The word Will is the keynote! And this in spite of all the talk. twaddle and nonsense written and spoken by those who are interested in having the people appreciate “the wonderful virtue (?) of Hypnotism.”

THE “MOB SPIRIT .”

The reason that mobs allow themselves to be influenced is because they surrender their Individuality, and Individual Will, and allow it to become merged with the Wills of others, until a “mob Will” is created, which represents the average of the crowd, the weaker wills diluting the strength of the whole. When this mess of mingled and weakened will is properly mixed it remains in a dazed and excited condition until some Individual springs to the front—some leader of men who has held on to his Individual Will—and impresses his Will upon the more negative Will of the crowd, and the mob accepts his suggestions and follows like sheep, or mesmerized subjects, and does his bidding until some other leader catches its attention and interest.

EMOTIONABILITY .

There is another phase of mentality that has its bearing upon the degree of impressionability. I refer to the quality known as “emotionability.” An emotional person is one who more readily throws off the influence of his own Will and Reason and gives himself up to the play of the emotional side of his nature. Such a person is more impressionable than one who is not so emotional, but whose a person is more impressionable than one who is not so emotional, but whose Will is really no stronger. The reason is that by his mental habits he has accustomed himself to “open up” his Emotive Pole of Mentality to outside influences and allowing his Motive Pole to remain inactive. He allows his “feelings” to rule him, instead of ruling his feelings he allows his Emotional Nature to usurp the throne of his Will, the latter being relegated to second place. And the consequence is that his Emotive nature has become more open to unresisted, outside influences and impressions and responds more readily to the same—it has acquired the “impressionable” habit. Do you see? This last explanation will throw some light on the fact that certain races of people are far more “impressionable” than others—they are more Emotional that’s all.

WHO IS AN “IMPRESSIONABLE ”?

In the following chapters I shall use the term “*impressionable* ” as a noun, designating a person who is sufficiently impressionable to respond to the influence of a mesmerist or hypnotist to a greater or lesser degree. These “impressionables” are comparatively easily impressed by the Mentative Force, and Suggestions of the Experimenter along these lines. Please remember the sense in which I shall use the term. Later on I shall use the term “*hyper-impressionable* ” as a noun, indicating a person excessively, or abnormally impressible by mesmeric influence. The latter class will be further described in the proper place in the book.

Let me give you a fanciful illustration of the subject of impressionability. It will form the subject of our next chapter, which will be entitled “The Fable of the Mentative Couple.” It will explain not only the matter of response to mesmeric influence, but will also throw light on the exercise of Personal Mental Influence that is going on around us in everyday life, all the time, everywhere. You will have a much clearer idea of the matter after reading this Fable—and you will also be much more on your guard because of the lesson taught therein. Do not fail to read it carefully and seek for the secret contained within its lines.

Chapter VII.
The Fable of the Mentative Couple.

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ONCE UPON a time there lived in the land of Mentalvania, in a wonderful building called The Mentative Castle, a Man and a Woman, called “The Mentative Couple.” They were Happy though Married. They Lived in Harmony, because they were Useful to One Another, and neither was complete without the presence of the Other—and neither did his or her Best Work, unless the Other was present and assisting.

VOLOS AND EMOTIONE .

Well, now, the Man was called “Volos” (which is the same as the English name “Will”), and the Woman was called “Emotione,” which in the language of that country meant something like a combination of Emotion, Desire and Imagination.

THE TWO NATURES .

Now, the Chronicles inform us that these Two People had natures entirely different from each other, as has been said. We are told that Volos was of a stern, inflexible, strong, positive nature; apt to stick to a thing once begun; full of the “willtolive” and “vitality;” full of determination and spirit with a strong dash of the “letmealone” and “get out of my way” in his makeup; with a taste for meeting difficulties and overcoming obstacles; with a goodly degree of habit of reaching out and taking hold of what Emotione wanted and needed; and a powerful lot of Self Respect and Self Reliance in him. He was apt to be firm although his firmness was not the stubbornness of the mule, and his general keynote was Strength. He was a good warrior and defender of his castle. But Emotione was of an entirely different type, temperament, and character. She was most impressionable, imaginative, emotional, credulous, fanciful, full of desire, curious, sympathetic and easily persuaded. While Volos was all Willing and Thinking. Emotione was all Feeling.

FIRE AND WATER .

Volos was a Strong Character, but lacked certain qualities that make for Success—but these qualities Emotione possessed, and she supplied the deficiency in Volos. Volos had to “figure out” everything, while Emotione had Intuition, and jumped at a conclusion in a way remarkable to Volos, who couldn’t understand the process at all. When he would ask Emotione for an explanation, she would say, lightly. “Oh, just *because* !” which answer would often provoke profane and irreverent discourse on the part of Volos. But, nevertheless, he learned to respect these “becauses” of Emotione, and found that they helped him in his business. Emotione would dream out things, and see things a long way ahead, and then Volos would proceed to put these plans into operation. Volos couldn’t see very far ahead of his nose, while Emotione could see miles beyond, and years ahead. And besides this faculty of Mental Imagery that came in so useful in Volos’ business, Emotione also possessed a burning and ardent Desire for Things, which she managed to communicate to Volos, thereby causing him to get out and Do Things that otherwise he would never have dreamed of doing. Emotione was like Fire, and Volos like Water. The Water would hold the Fire in check, but at the same time the Fire would heat up the Water and the result would be the Steam of Action. And, so, you see these two—this Mentative Couple—formed a fine copartnership, and prospered mightily.

ENTER THE TEMPTER .

But, alas! the Tempter entered Eden—and the Attractive Stranger meandered in the direction of the Mentative Castle, and when he reached there trouble occurred. And this is what happened:

THE UNGUARDED CASTLE .

One day Volos was absent from the Castle, being engaged in some arduous enterprise. And consequently the Castle was Unguarded. Volos had provided against this by instructing Emotione that she was to keep the Castle Gate closed tight, when he was away from home, and never to gaze without in his absence, for there was some mysterious danger lurking without when he was away. Emotione had faithfully followed the directions of her liege lord, although her womanly curiosity was piqued thereat. Many the time she had heard strange knockings at the Castle Gate, but she heeded them not, and even refrained from looking out of the little peephole in the Gate—though this last was much against her inclination, for she could see no harm in “Just Looking.”

THE FASCINATING STRANGER .

But, to return to our tale, this particular day when Volos was absent from Home, her curiosity was too much for Emotione when she heard the strange knockings at the Gate. And, breaking her rule, she ventured to peep without. Looking down she saw a most attractive stranger, with a fascinating smile on his lips. He looked almost as strong as Volos, but he seemed to have a Dash of the Woman in him, besides. He had the Strength, but also the Charm that Emotione recognized as being a part of her own nature. “Ah,” sighed Emotione, “here is a Man who can Understand me.” The Fascinating Stranger smiled sweetly, and looking her in the eyes, masterfully asked to be admitted. “No, no,” replied Emotione, “I cannot let you in, for Volos told me not to.” “Ah, fair lady,” said the Stranger softly, “Volos means all right, but is he is rather oldfogyish, and behind the times. He does not ‘Understand,’ as do you and I. Pray, let me in.” And, like Mother Eve, Emotione took the bait.

“WHEN THE CAT’S AWAY ,” ETC .

Well, to make a long story short, when Volos came home he found that Emotione had subscribed to a set of “Vileveaux Modern Art.” a beautiful work issued by the De Luxe Bros. of Fifth Avenue, to be issued in 824 weekly parts, at the nominal price of $S a part—739 parts of which were already out, and would be Delivered Shortly. She had also given a number of Side Orders for Manifold Wares, which had dazzled her untrained and unguarded Fancy. Volo, cried aloud to the Gods of his Land—but it was too late, the contracts bad been signed.

WORSE AND MORE OF IT .

But, that was but the beginning. Volos did not understand just what was the matter, and contented himself with scolding Emotione, whereat she wept bitterly. But the poison went on with its deadly work. And when Volos again was absent from home, the habit reasserted itself, and when the Fascinating Stranger again called at the Castle, he was admitted. And when Volos returned, he found the Castle furnished from dungeon to watchtower with costly rugs, and furniture, and various other articles, bought from “Morganstern’s Popular Installment House,” at $1,000 down and $100 per week. He also found that the Castle bad been LightningRodded from ground to turret, on each wing, tower, and annex; and that Notes, containing a lawproof, judgmentconfessed clause, had been given in exchange therefor. And then Volos swore by the Beard of Mars, the WarGod, that he would have no more of this—He would Remain at Home thereafter And he Did.

THE FABLE OF THE MENTATIVE COUPLE .

But the Subtle Stranger was Onto the Game, in all of its Details. And this is how he Played it on Volos, even though the latter Remained at Home.

HOW VOLOS MADE A MISTAKE .

A few days after Volos had determined to Remain at Home, there came a band of mountebanks, singing, dancing, and performing juggling tricks. Volos sat on the great stone beside the open Castle Gate, and his Attention was attracted by the sounds and sights. Faster the dancers whirled—louder beat the drums—sweeter grew the singing—more bewildering grew the feats of jugglery—until poor Volos forgot all about the open Castle Gate, so rapt was he at the strange sights, sounds, dances, and feats of jugglery. Then one of the mountebank gang (who was really the Attractive Stranger disguised in motley array) slipped, unseen, past Volos, and in a moment was engaged in eager conversation with the impressionable Emotione.

Volos watched the crowd until it moved away, and then entering the Castle, and closing the Gate behind him, was confronted by Emotione, in tears, for she dreaded the coming storm. “Alack aday, woe is me,” she cried, “I am again in trouble, O, Volos, my liege lord! I have just ordered from the Fascinating Stranger, who slipped past you at the Gate, a BabyGrand, Selfplaying, Automatic, LiquidAir valved, Radium Carburetter, Harpsichord, upon which I may play for you all classes of Music, ranging from Vogner’s *Gotterdammerung* to the popular ragtime air entitled “Kiss Yo’ Babe GoodBye!” with feeling, depth of expression, and soulful understanding, according to the words of the Fascinating Stranger who took my order.”

“Gadzooks I” ejaculated Volos, “Fain would I cry aloud the name of that production of Vogner’s just mentioned by thee. And by my Halidom, e’en shalt thou soon be singing to me the words of that ragtime melody just quoted by thy false red lips! Zounds! Of a Truth I have been Stung Again by that Fascinating Stranger. I must gaze no more upon these Fleeting Scenes of Merriment and Amazement, lest I be again decorated with the Asses’ Ears. Aha! Volos is himself again, and the next time the Fascinating Stranger appears upon the scene, he shall be smitten hip and thigh with my trusty battleaxe, and my snickersee shall pierce his foul carcass!”

But, alas! even once more was poor Volos deceived and trifled with—once more was poor Emotione Fascinated by the Stranger. And it came about in this way.

HIS LAST UNDOING.

On the day of his last undoing, Volos sat on the open step, in front of the narrowly opened Castle Door. “No man shall pass me now,” cried he. But Fate willed otherwise. For as he sat there, there approached many people who took seat upon the steps before the gate, and engaged Volos in long heated, and wearisome discourses regarding the Outlook for the Crops; the Presidential Campaign; the Japanese Question; Race Suicide; the New Theology; How Old was Ann; the Problem of the Final Outcome of the Collision between the Irresistible Force and the Immovable Body; the Canals on Mars; what Roosevelt Will Do when his Term expires; and many other weighty, interesting, and fascinating topics of general interest. Most agreeable were these visitors, and most considerate of Volos’ feelings were they. And although they seemed to differ from him at the beginning of each argument, still they courteously allowed him to convince them inch by inch, until they finally acknowledged that he was Invincible in Argument, and Invulnerable in Logic. “’Tis passing Strange,” quoth Volos, “but nevertheless ’tis true— that *I always find myself on the Right Side of Every Question*. And the wonder grows when they all admit it in the end. Verily, am I developing into a Wise Guy!”

THE LAST STRAW.

And, pondering thus, he fell sweetly asleep from the rigor of the disputes; the flattering attentions shown him; the joy of the victory; and the exceeding amount of attention and interest he had expended, for Human Nature has its limitations, even in the case of one so Strong as Volos. And while he slumbered, the Fascinating Stranger (who was really the leader of the Argumentative Visiting Committee), crept into the house and unloaded upon Emotione a choice collection of Giltedged Mining Stock (pure *gilt*, all the way through in fact); a bunch of FlyingMachine Bonds, and a 5,000 DonkeyPower, Vestibuled, Drawing Room, Observation Car, Automobile called the “Yellow Peril.” And when Volos discovered what had happened he wept aloud, crying bitterly, “Oddsbones; S’death—of a cert am I the Baron E. Z. Mark.” And thereupon he sent for the Wise Man who dwelt in the next barony.

THE WISE MAN CALLED IN .

The Wise Man came, and after hearing the story said: “My children, yours is a sad case, but matters may be adjusted without a visit to Sioux Falls, and without the raising of the question of Alimony. The trouble is as follows:

VOLOS WITHOUT EMOTIONE .

“Volos, without Emotione, has no Desire or incentive to Do Things. He has no wants to satisfy, and therefore Does Nothing. He needs Emotione to supply the Desire. And without her he has no Feeling—he is nothing but a hardshell clam. Therefore he needs her to supply the Feeling, for verily, and of a truth, Feeling is the spice of Life. And without her he has no Imagination. and cannot see beyond the end of his nose—and what is life without Imagination? Gadzooks, one might as well be a mummy!

EMOTIONE WITHOUT VOLOS .

“And on the other hand, Emotione without Volos, is a consuming fire of Desire; an unrestrained Imagination; an Intuitive Faculty degenerated into the basest superstition, most deplorable credulity, and the idlest Fancy. Volos has no Desire. Emotion, or Imagination of his own—and Emotione has no Will of her own.

IN UNION IS THERE STRENGTH .

“Verily, cannot it be seen by all that this Couple needs One Another the worst way? Each, alone, is but an Incomplete Half. United they stand—divided they Fall. In Union alone is there Strength for Them.

THE DANGER OF SEPARATION .

“And more than this, each, without the other, falls a prey to the wiles of some Fascinating Stranger. We have seen how Emotione was fascinated and controlled by the Will of the Stranger who gained access to the Castle. But I have also seen (by my Magic Art) that when Volos was away from home on ‘important business,’ without having Emotione along to keep him straight, he fell a victim to the wile’s of the Desire and Imagination of a Fair Stranger across the river, and did her bidding, and used his Will to perform her tasks, instead of those desired by his own Emotione. Verily, art these people quits with one another and should now begin over again. True it is that Harmony will be theirs only when they Are Together.

THE SECRET OF THE UNDOING .

“And this is the Secret of the undoing of Emotione. Without the Will of Volos to protect her. direct her, and advise her, Emotione allowed her Desire, Imagination, and Emotion to run wild and unrestrained. And so she became so impressionable as to allow herself to be mastered by the Will of the Stranger, who took advantage of the same and gathered to himself many Choice Orders for Things. And even when Volos sat by the door watching the players, dancers, and jugglers, his Attention was so centered on what he saw, that the Fascinating Stranger slipped through the Gate—it was even as if Volos had been absent from Home. And, again, when Volos allowed himself to become engaged in weighty discourse with the Visiting Committee, and used up his Energy and Force in Argument and Dispute with them—and when he permitted himself to be “jollied” into a false security by these United Brethren of the BlarneyStone—he relaxed his Vigilance, and allowed himself to become tired, drowsy and sleepy, and so fell into a doze at his post, and the Stranger again entered and took Emotione’s Orders for Goods.

THE WISE MAN’S REMEDY .

“And this then is the Remedy (as my successor, Lawson of Boston, will say in the centuries to follow)—this is The Remedy. Each person of this Mentative Couple must stick close to the other. Volos must have no ‘important business’ across the river, which will allow Emotione to be without a protector and advisor. And Emotione must stick close to Volos, and satisfy her curiosity, imagination, emotion, and desire, by setting him to work out things for her—to do things dreamed of by her— to get her things she desires—to express the things felt by her. This is the Secret of Success, dear Mentative Couple—Mutual Work by Desire and Will, working in Unison and Harmony— each faithful to the other—each guarding the other from the Fascinating Strangers that beset each when separated. Now, then Children, GET TO WORK !”

And saying this, the Wise Man vanished from sight.

THE MORAL .

And the Moral of this Fable of The Mentative Couple is this: That the Mind of every Man and Woman is a Mentative Castle. wherein dwells a Volos and an

Emotione. And what happened to the Couple in the Fable, may happen, and does happen, to many in everyday life. The Will, straying from home, and paying attention to other attractions leaves the Castle unguarded, and the Fascinating Stranger enters. And, again, the Will has its Attention distracted by passing objects of interest, and forgets the Castle Door. And again, the Will allows itself to be fatigued, tired, and jollied by useless argument, and talk, and cogitation, at the instigation of the Designing Fascinating Stranger, and the latter slips past the Gate. And in each case, inside the Gate is Emotione unprotected, and innocent, true to her own nature, credulous, imaginative, fanciful, desireful, and emotional—is it any wonder that she “orders goods” that are not wanted by the family? And the Remedy of the Wise Man as given to the Mentative Couple may be, and should be, applied by every Man and Woman in his or her Mental Castle. And this then is the Moral of the Fable.

Chapter VIII.
Experimental Fascination.

Table of Content

IN THIS work I shall give the student an idea of the methods of conducting experimental work in that phase of Fascination which has been called “Mental Impression,” etc., following the lines of the best investigators and experimenters in America and Europe. My reason for so doing is that the student may have a thorough idea of the practical work, even though he may not wish to conduct such experiments in person. I think that everyone should be made acquainted with these things as a matter of knowledge, and also for purposes of the self-protection which arises from an understanding of the subject.

STARTLING PHENOMENA EXPLAINED .

I also desire to satisfy the careful student and investigator that the feats, tests and phenomena which have heretofore been regarded by the general public as inseparably connected with mesmerism, hypnotism and “sleepconditions” may be reproduced without the aid of “sleepconditions,” and without the hocuspocus of the public performer. The entire phenomena of mesmerism, hypnotism, etc., may be produced by simple, scientific methods along the line of Mental Fascination, by means of Mentative Induction, without any attempt to produce “sleep” as a necessary precedent condition. When this matter is thoroughly understood by the public the glamor and sensationalism of public mesmeric and hypnotic performances will vanish, and the subject will receive the scientific consideration that it merits. But at the same time people will begin to realize the mighty power of the Mental Influence that is capable of producing such startling manifestations in a waking state, and will seek to guard themselves against the abuse of the power.

HYPNOTIC PERFORMANCES CONDEMNED .

It should be almost unnecessary for me to add that I have no sympathy with the public performances of that phase of Mental Impression known as “Hypnotism, Mesmerism,” etc., in which subjects are made to go through all sorts of foolish and absurd performances. Outside of my objection to people surrendering their Will to another in this way I feel that such exhibitions are lacking in feeling

Will to another in this way I feel that such exhibitions are lacking in feeling, good taste and often in decency. To say the least, it is making “horseplay” of a scientific phenomenon. I have nothing in sympathy with such manifestations or exhibitions, and shall speak of them in this work only to condemn the methods employed.

SCIENTIFIC METHODS .

In my remarks, and instruction, along the line of scientific methods along the lines of the best authorities upon the subject, and in accordance with the rules observed at the bestconducted experiments of such authorities, at which experiments I have frequently been present. I wish my students to place themselves in a scientific attitude of mind, just as if they were attending lectures on the subject at some leading university in its scientific course. The subject is a strictly scientific one and should be approached, considered and investigated only in accordance with the scientific spirit of investigation. It is not a matter for fun (?), or idle amusement. I trust that I have made my position on this point sufficiently clear to all, so that there may be no misunderstanding regarding the same.

THE IMPORTANCE OF THE KNOWLEDGE .

I do not advise *all* of my students to engage in this experimental work, for there is no necessity for them so doing. What I am really trying to do is to acquaint them with the methods used in these experiments, and the results obtained. In this way they may acquire an extended knowledge of the subject, which will enable them to really “understand” the different phases, and prevent them from entertaining erroneous ideas concerning the matter. This knowledge will also enable them to detect any symptoms of an attempt to use this force upon them in everyday life. When a person becomes acquainted with the true inwardness of a thing, so that he recognizes it whenever he sees it, there is little danger of his falling into error regarding it. The knowing of a thing is half the battle of repulsing it.

And with this understanding, and with this explanation, I shall now proceed to describe the work in Experimental Fascination, now being performed by scientific investigators in the colleges and other places in this country and in Europe.

FAVORABLE ENVIRONMENTS .

The investigator of Experimental Fascination soon learns that certain

The investigator of Experimental Fascination soon learns that certain environmental conditions have a marked effect on the degree of success attending his experiments. And, accordingly, he endeavors to surround his experiments with the best conditions possible, as indicated by his experience. A knowledge of these conditions is an important thing for an investigator and experimenter along these lines.

DESIRABLE CONDITIONS .

The investigator finds that he can obtain much better results when his experiments are conducted in a quiet place, the atmosphere of which is conducive to calm, undisturbed, peaceful mental states. This atmosphere affects both operator and subject, allowing the former to concentrate his mind and the latter to give his full attention and to rest in a passive mental state. It is well if the experiments be conducted in a room remote from the street, and as far as possible apart from the rest of the house, so that noises of either cannot well penetrate. The experimenter should also take measures to prevent interruption, for the latter will interfere with his concentration, and the subject’s attention.

SENSE IMPRESSIONS .

The best experimenters see that their experimenting room is furnished plainly, having no pictures or decorations, etc., calculated to attract the subject’s attention. A soft carpet which will deaden the sound of footsteps is advisable. I have seen some experimenters even go so far as to place rubber tips, or cushions, on the feet of the chairs, tables, etc., in the experimenting room, in order to obviate sudden noises. The room should be kept at a comfortable temperature, neither to warm nor too cold, as either extreme will make the subject uncomfortable and less able to give his full attention to the experimenter. I have heard of cold rooms, draughts, etc., interfering with the best conducted experiments, and every experimenter is aware of the fact that a close, sultry day will interfere seriously with his experiments. Care should be taken to avoid a glare of light in the room. Shades of soft greens or blues are advised, and these same colors should be used in the decorations of the rooms by the experimenter who wishes to obtain the best results. Remember the expression, “a dim, religious light,” and you will get the right idea.

PSYCHOLOGICAL EFFECTS .

Some experimenters burn a little incense in the room before the experiment is performed, the same having a tendency to quiet the nerves and impart a feeling of restfulness to those in the room. You will notice that the conditions that tend to produce the most successful results in these experiments are the same that the ceremonial churches of all races have adopted in their services, *etc*. This fact needs but bare mention to the thinker. It is well known that soft, quiet religious music will produce a psychological condition in which persons become quite impressionable, and some of the French psychologists have taken advantage of this fact. The whole theory rests upon the production of a feeling of "ease" in the subject. Consequently, it is scarcely necessary to add that the chairs should be very "comfortable" and "easy."

THE ROOM OF A LEADING SUGGESTIONIST .

I may conclude these remarks upon desirable conditions, by quoting from an article for a magazine written by myself about seven years ago, under a pseudonym. The article described the experimenting room of a leading American suggestionist, at a series of experiments conducted before a class of investigatiors and students, at which I had been present. I think that the description will convey to your minds the ideal conditions for experiments along these lines. I said in the article: "The room is well ventilated and lighted, although there is an absence of glare. It is remarkably quiet and free from disturbing sounds and sights, the air of seclusion and remoteness from the scenes without being very marked. The impression grows upon one and reminds him of the interior of some quiet old rural chapel, on a summer afternoon, when all around seems to indicate the lack of existence of an outside world, save the occasional breeze faintly fanning the cheek, and some muffled sound seeming to come from some far distant point, and perhaps the droning of some stray bumblebee that had chanced to float in the open door. The semireligious air is heightened by the 'dim religious light,' and by the voice of the experimenter as he gives the repeated suggestions to the patient, in the same monotonous tone, encouraging and hopeful, and at times reminding one of an earnest prayer. The surroundings, the stillness, the tone of the operator, the reclining position of the patient, all give the strongest suggestion of quiet, calm, peace, ease and rest, freedom from care and worry, relief from pain and trouble,—Nirvana. The influence of these suggestive surroundings is distinctly felt by the visitor, and he also unconsciously assumes the role of the attendant at the chapel. The writer was told by some of the patients that they soon become totally oblivious of the presence of the class, and are to all intents and purposes, alone with the operator, with no other thoughts than the suggestions being made to them." I might add that the suggestions given to the patients at the beginning of the treatment were calculated to increase the desired mental state of rest, calm, and quiet.

HOW TO DETERMINE "IMPRESSIONABILITY ."

The first thing that the experimenter does is to determine the degree of impressionability of the "*impressionable* ." There are a number of ways to determine this. One of the methods that have been found the most effective is to have the "*impressionable* " partially extend his left hand and arm, until an easy position is obtained. Then have him hold the hand with palm downward, and then raise, or elevate, the third finger of that hand (generally known as the "ringfinger") holding the other fingers steady, and down, on a level with the palm. Then tell him that you will proceed to Will that he shall feel a *tingling sensation* in the finger, which feeling will increase gradually, and will then begin to extend up the hand, and wrist and then up the arm to the shoulder. Tell him that the feeling will be faint at first, but that it will begin to "tingle" more and more in a few moments, and then it will extend in the manner stated. Then concentrate your own mind on the feeling you desire to produce in him, and Will strongly that it be produced. After a moment ask him whether he does not feel the faint tingling sensation—but *note this* , ask him in such a way as to give him the positive suggestion that he *does* —this way, for instance: "You feel the tingling already, don't you." This form of question is really a suggestion, for you state the thing before asking the question. When you say "*don't* you," emphasize the "*don't* ," sharply and positively. You will find that the sensation is perceived in a moment or two, in a large percentage of cases, and in many cases the more pronounced results are obtained. The degree of sensation produced determines the degree of impressionability of the person tested. When you conclude the test, in each case, be sure to take the subject's hand, grasping it firmly, and shaking it gently, saying: "Your hand is *all right* now—*all right* ," emphasizing the words "all right," and saying them firmly, and positively. Always say these things with an air of conviction, and assurance—for there is a great suggestive quality in such tones.

TESTING A ROOMFUL OF PEOPLE .

If you are testing a number of people—a roomful, for instance, you should pass rapidly over the number to be tested until you have finished. You may test the whole roomful at one time, as above, if you desire. Do not act as if you were attaching much importance to the test, telling them that you are "merely testing them for impressionability," *etc.* But when you have finished, you will know just the degree of impressionability of each person in the room, and you will thereby be enabled to select the most impressionable for the next test.

IMPRESSING THE SUBJECT .

Having selected the desired number of "*impressionables* ," pick out one of them, and ask him to stand up before you, looking you straight in the eye (see direction for acquiring the "Magnetic Gaze" in a later chapter), saying to him, in a quiet but firm, positive tone words to this effect: "Now give me your *entire attention* . I wish you to fix your attention firmly upon me and what I am saying, for in this way only can the best results be obtained. You must forget everything and everybody else in the room, and must hear only my voice and feel my thoughts. Make yourself perfectly *receptive and passive* to my thoughts and words. There must seem to be no one else here but you and I. You must see no one else; must hear no other voice; must think no other thoughts, but Mine. Give me your full attention now, and open yourself to the inflow of my Thought." Talk to him a few moments in this strain, and then say: "*That's right* , now you are giving me your *full attention* —you are now *feeling my Thought* —all is going well," etc., etc., in an encouraging tone, in the same spirit as you would to a child who was trying to perform some task under your direction.

INDUCING RELAXATION .

Instruct him to relax all of his muscles—to take the tension off of them. Tell him that in so doing he will "draw his Will away from his muscles," which is just about what really happens. If he seems to be slow at grasping the idea, give him a practical illustration of "relaxation," by lifting one of his hands and then letting it drop. If it does not drop freely, then he has *not* relaxed. Try him until he learns just what "relaxation" means. This practice will bring about a state of passivity which will tend toward success in your experiment.

EXERCISES IN RELAXATION .

It is of the greatest importance that the subject of the experiments be brought into a passive condition of mind. And the best way to induce this desired condition is to bring about a *passive condition of body* , for the latter will have a reflex action on the mind, according to wellestablished laws. The following exercises will aid you to bring about the relaxed condition, preparatory to your psychological experiments:

EXERCISES .—Instruct the subject to withdraw his Will from his right hand, making it perfectly “limber,” so that he may swing it loosely from his wrist. Then have him so swing it backward and forward. Repeat with the left hand. Then try with both hands at the same time. Then have him impart to the hands a “twisting” motion, to and fro, from the wrist, of course letting them twist about limply.

Then have him withdraw the Will from his arms, and then shake and twist them about from the shoulder, like a pair of empty coat-sleeves.

Then lift his arms up above his head, and allow them to fall like a dead weight to his sides—the falling must be occasioned by the weight of the arm, and not aided by his Will—his Will must be withdrawn entirely.

The above exercises may be varied and amplified, as found desirable.

PUTTING SUBJECTS AT EASE .

Some of the best experimenters take considerable time in “putting at ease” the persons who offer themselves as subjects for psychological experiments, and at the same time they bring about the desired state of relaxation. They realize the distaste and fear that anything like hypnotism inspires in the minds of people, owing to the public performances thereof, and they avoid any suggestion of similar conditions. They generally begin by talking of the value of relaxation, and how few people are able to relax their muscles. Then they illustrate the matter by showing the subjects how few of them are able to relax easily. This leads to the trying of the above mentioned Relaxation Exercise, or similar ones, which, as you will see in a moment, leads directly to the first real test of Mental Induction and Suggestion, which is known as the “Falling Forward Test,” and which is one of the simplest tests known to the psychological laboratory. From that test to others, it is merely a matter of successive steps. So the experimenter really begins his work with the process of “putting the subject at ease,” and training him in relaxation. In this connection I would say that very few people know how to “relax,” and some teaching is necessary in the majority of cases. The above exercises should be sufficient.

THE PRIMARY TEST .

After instructing the subject in relaxation, say to him: “Now, look me straight in the eyes, and let my Thought act through you. You are feeling an inclination to *fall forward* —FALL FORWARD —FALL FORWARD toward me! Do not fight it, but yield to it— yield to it, I say! I will catch you as you fall. Now fall forward toward me slowly. That's it, you are leaning a little now. Come on, come on, *come on now* , this way, *this way* . Now!" Extend your two hands, one on each side of his head, but a little in front of him, so that he can see the palms of your hands which should face each other. Then as you repeat the suggestions mentioned above, draw your hands slowly away from him, as if you were "drawing" him by some physical power. This is a strong suggestion, which will render him more susceptible to your Will. The more reality you throw into the "acting out" this "drawing" the more strength will you put into your Willing, and the more readily will he obey.

USING THE WILL .

While saying these words look intently into his eyes, and Will that he fall forward. In a moment he will begin to sway forward a little, and if you keep up the concentrated Will, and suggestions he will fall forward toward you. Be ready for him, and catch him with your hands. This test is far more simple than would seem from reading the description of it, and is capable of being produced in a large percentage of cases, where the persons will allow their minds to become passive to yours. Where there seems to be a resistance, tell the person to "hold the thought" that he is inclining forward toward you. Some find it easier to feel the "falling forward sensation" with their eyes closed, than with them open. With others the reverse is true.

REVERSING THE TEST .

After you have succeeded in this experiment, stand behind the person about one yard, and concentrate your gaze upon a point at the base of the skull, that is, where the neck joins the head. Then tell him that he will experience a "*falling backward* " sensation, just as he did before in the "fallingforward" test. Be sure to tell him that you will catch him when he falls, etc., in order to reassure him. Use the same tones, etc., as in the fallingforward test, except that you substitute the word "backward" for "forward." In a few moments you will obtain the same result as in the falling-forward.

Both of the above experiments are among the easiest tests known to experimenters, but they are important inasmuch as they serve to inspire confidence in himself, in the mind of the experimenter, and a passive confidence in the mind of the "*impressionable* ." Then it is always well to begin by these easy tests, and then work up by degrees to the more difficult ones, even upon subsequent occasions.

THE "FASTENED PALM" TEST.

The next test may be as follows: Tell the "*impressionable*" to place the palm of his hand upon your own, allowing it to rest there a few moments, withdrawing all of his Will from his hand, and leaving it perfectly relaxed and like a "dead weight." Then tell him that you are going to *fasten his hand to yours* by Thought. Then, looking him straight in the eyes, say, in a strong, firm, positive tone: "Now you Can't take your hand away—you Can't, I say—try, *but you Can't*. Try, try, try—you Can't, you Can't, you Can't, I Say," *etc.* Always accent the word "Can't" in these experiments, for that is the word you wish to emphasize and drive home in his mind. And you must, of course, accompany your words by the thought, "You Can't"— you must Will that he cannot. Remove the impression by Saying, "All right, now—all right."

THE "LOCKED FINGERS" TEST.

Your next test is that of *fastening his own hands together*. This is accomplished by getting him to "lock" the fingers of his two hands together, holding them as tight together as he is able to do, using his Will actively in so doing. Then say to him, "Now do not resist me, but remain as you are. Now, you Can't unloose your hands—you Can't, I say, you Can't—try, but you Can't," etc., etc., at the same time concentrating your gaze and Will upon his hands, thus holding them together. It may help you in the beginning to hold his hands together with your own, at the first, and then gradually loosen your own, until they are entirely away from his hands, repeating your suggestions meanwhile. Remove the impression as previously instructed.

THE "CLENCHED FIST" TEST.

Your next test may be that of *preventing him from unclenching his fist*. Proceed as in the last test, telling him to clench his fist together as tight as he can, and then you must say to him: "Now you Can't unclench it—you Can't, I say, etc." It will be some time before he can get his fist unclenched. Remove the impression.

ROTATING HANDS TEST.

The next test may be that of *making him rotate his hands*. Proceed by telling him to relax his hands, somewhat, but begin to rotate them around each other in an outward direction. Then say to him, “Faster, *faster* , faster, FASTER—as fast as you can.” Then when his hands are rotating rapidly, say to him: “Now you Can’t stop them—you Can’t, I say—try, but you Can’t, you Can’t,” *etc.* And it will be some time before he will be able to stop. Remove the impression by the suggestion: “All right—all right.”

THE “DRAWING ” TEST .

Your next test may be that of *drawing him forward or backward toward you* . This is accomplished by standing before, or behind him, as the case may be, and telling him that he will walk toward you, backward or forward as you wish. The command must be made accompanied by the Will. Remove the impression.

Akin to the last are two tests as follows: (1) *Preventing him from stepping out at all* ; and (2) *preventing him from stepping outside of an imaginary circle that you have drawn on the floor* . These tests are of course accompanied by the appropriate suggestions, and use of the Will. Remove the impression.

THE “CHAIR ” TESTS .

Similar tests such as *preventing him from sitting down in a chair; or causing him to remain seated in a chair, unable to rise* ; may be made in the same way. Remove the impression.

OTHER TESTS .

Another common test is that of giving the “*impressionable* ” a cane, telling him to hold it fast, and then telling him sharply that he cannot throw it down, for it is “*sticking* to your *hands* ,” *etc.* Remove the impression.

A similar test is *preventing him from lifting* a light weight, a box, or a chair by your suggestions of “you Can’t” accompanied by the use of your Will. Remove the impression.

THE “NAME ” TEST .

Some experimenters try the test of preventing the “*impressionable* ” from speaking his name by their “Can’t” suggestions. A variation of this is making him say his name is “Tom Jones,” or some other fictitious name, by the mere strong suggestion of “Tom Jones, it’s *Tom Jones* , I say,” following upon the sharp question, “What’s your name?” Strange as it may appear this test is successful in many instances. Remove the impression.

THE “EYELID ” TEST .

The test of *fastening the eyelids* is accomplished by having the “*impressionable* ” fasten his eyelids tight together, keeping them in that position for a few moments, when the experimenter says: “Now you Can’t open them—you Can’t —try, but you Can’t,” etc., etc., as above described. Release the impression.

Stiffening the arm, or leg, is accomplished along the same general lines using the appropriate suggestions and Will. Remove the impression.

THE “CATALEPSY ” TEST .

The “catalepsy feat” of the professional hypnotists is but an enlargement of the above muscular tests, and consists of producing a condition of rigidity all over the body of the subject. I do not advise conducting this test, for accidents have occurred in some cases, and there are other reasons why it is not advisable. I mention it here merely as a matter of scientific interest. Notwithstanding the claims of the hypnotists that this test is capable of being produced only when the subject is in the “deep stage of hypnosis” known as the “cataleptic stage,” all psychologists know that it may be produced in the wideawake condition, and is merely a “muscular test,” having nothing whatever to do with the “sleep--condition.”

ONE UNDERLYING PRINCIPLE .

You will see that one law governs all of these tests, and thousands of others of a similar nature which may occur to the experimenter. It is all a matter of the use of the Will and the Suggestion of the experimenter accompanied by the relaxation of the Will of the other person. The Law of Mentative Induction is the real cause behind the phenomena. The Suggestions render doubly efficient the Will Power of the experimenter, by giving the mind of the “*impressionable* ” a mental image around which his Mental Poles materialize an action.

MUSCULAR TESTS, AND BEYOND .

The above tests are what are known as Muscular Tests, all depending upon the control of the muscles of the “*impressionable* ,” by the Will of the experimenter. Many of these tests are believed by the Hypnotists and Mesmerists to be possible of production only when their “subjects” are in the “sleep condition,” or at least only after they have been “put to sleep” and then aroused. As a matter of fact, sleepconditions have nothing whatever to do with this phenomena, as may be proven by the fact that all of the above tests may be performed without any suggestion of sleep or similar condition.

There is a more remarkable class of phenomena than the above mentioned which will be considered in the next chapter, all of which, also, may be produced without any attempt to induce sleep. This sleep delusion has led people astray for many years, but now it is known that the phenomena of sleep itself is merely an *effect* of Mental Impression and Suggestion, instead of being the *cause* of the various phenomena known as Mesmerism and Hypnotism.

REMOVING THE IMPRESSION .

Referring to my repeated caution to “Remove the impression,” I wish to call your attention to the fact that the best experimenters lay much stress upon the advisability, if not the absolute necessity, of *removing the induced condition* from the mind of the person experimented upon. Otherwise he might carry away with him the induced condition, or impression, which is often far deeper and stronger than is commonly believed to be the case. I urge this upon you specially. Do not neglect it. The conditions may readily be removed by the suggestion of “Now you are all right—all right now, you understand—you are now all right,” accompanying the suggestion by the mental picture of their being relieved from the induced condition. The gentle touch of the hand, as in “patting” the part that has been controlled, will help to accentuate the effect of the suggestion of “all right.”

REMOVING UNDESIREABLE CONDITIONS .

In this connection it may be as well to mention that if you ever happen to come across an “*impressionable* ” with a tendency to manifest a drowsy condition, or the socalled “sleepstate” of hypnotism (probably arising from previous suggestions, either direct from a hypnotist or from having witnessed a hypnotic exhibition), you may proceed to awaken him in a similar way to the method just given for “Removing the Impression.” In such case you may make upward passes along the sides of his head, saying to him sharply and positively, “Wake Up—wake up now, I say—Wake Up! Wide Awake Now—you’re Wide Awake —wide awake! All right, now—All Right, I say—All Right! All Right, and Wide Awake! All Right—All Right!” You may heighten the effect by snapping your finger close to his face, and slapping his shoulder sharply. Be sure to speak positively, firmly and *sharply* , just as a father would in rousing up a sleepy boy in the morning, *and don’t lose your head* .

You are not likely to have need for this advice, in ordinary experiments, but I give it in case you happen to come across some "*impressionable* " or "*hyper-impressionable* " (see later chapters) who may have been previously hypnotized by some operator who believed in the "sleepcondition," and brought same about by suggestion (see later chapters); or else some subject of the same class who has seen hypnotic subjects "go asleep," and induced the same state in himself by imitative selfimpression. In such a case, I would advise that you afterward give the subject a good, sound suggestive treatment, to the effect that he will never again "go to sleep" in this way—that he is immune to hypnotic sleep suggestions—and in other ways build up in him a resistance to this deplorable condition. These "sleepcondition" hypnotists have much to answer for, for which their plea of ignorance is not quite sufficient.

Chapter IX.
Experiments in Induced Sensation.

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IN THE last chapter we considered instances of tests of Experimental Fascination, along the lines of Muscular Control. In this chapter we will consider the phenomena attendant upon Induced Sensation, all of which follows the same law of Cause, and is produced in the same manner, and by the same methods as the muscular phenomena.

Let us begin our consideration of Sense Control by the familiar test of the "Burning Hand."

THE "BURNING HAND" TEST.

This test is performed in the following manner: You stand before the "*impressionable*," the latter extending his hand toward you palm downward. You place the first two fingers of your right hand upon the back of his hand, holding them there for a moment, and concentrating your gaze and Will upon his hand. Then you say to him, sharply, rapidly and positively: "I am burning your hand—I am burning your hand. It is *hot, hot, hot* —it is burning, burning, *burning you* —burning you *I say* —take it away, *quick* , I tell you, it is *burning you* ," etc., *etc.* (always emphasizing. the words "*hot* " and "*burning* ") and at the same time Willing that your fingers will feel hot to him. It is surprising how many people will experience the sensation of heat, if you perform the test properly, and are able to concentrate your Will sufficiently well, and accompany the same with vivid suggestions. A variation of this test, is to give the "*impressionable* " a silver coin, telling him to hold it between his thumb and forefinger. Then after a moment give him the suggestions of it being "*hot, hot,* hot—it's *burning* you, *burning you* ," *etc.* You may even impress upon him the idea that while it is burning him, he is unable to let go of it, *etc.*

INDUCED PAIN.

Another test of the sense of feeling is that shown by having the "*impressionable* " hold out his hand, his arm being extended full length. Then standing before him, with a pin between the finger and thumb of your right hand, pretend to prick *your own hand* , jabbing the pin into it, and grimacing as if with pain, at the same time saying to him: “You see, *you feel the pain* of this pin—it hurts you, *it hurts you, I say* —you feel the pain instead of my feeling it—*see* , you feel it *now* (making a feint of “jabbing” the pin into your own hand)—you *feel* it, I say, *etc.* It is remarkable how many persons will “take on” the pain that you are supposed to be feeling. Of course your imagination should be exercised, under the control of your Will, so that you will allow yourself to imagine that you feel the pain.

I have seen the above experiment tried before a room full of people, and many of the audience shared the induced pain with the “*impressionable* ” upon whom the experiment was being tried. Do not forget what I said in the last chapter about taking away the induced condition after the test. In the above cases rub your finger over the burnt (?) or hurt (?) spot, saying: “It’s all right now—*all right* —the pain is all gone.” If you do not do so, the “*impressionable* ” may carry away with him a sensation that his hand had been subjected to heat or pain.

REMARKABLE PHENOMENA .

In this connection, it may be proper to call your attention to the fact that the history of the subject shows cases in which burns have actually been produced on the bodies of persons by strong suggestions, coupled with physical aids, for instance, postage stamps have been placed on portions of the body, with the Suggestion that they were flyblisters, and the blister appeared. You will see that it is all a matter of “induced feeling,” the more marked results merely evidencing the power of the mind of the individual over the mind in the portions of his body, as I have shown in the chapter entitled “Mental Therapeutics” in my work on “Mental Magic.”

Many other experiments along the line of Sense Control, might be mentioned, but they are all but different forms of the same thing. The ingenuity of the experimenter will indicate manifold variations, if he sees fit to follow up the subject.

INDUCED SENSE OF SMELL .

The sense of Smell may be induced by the experimenter suggesting to the “*impressionable* ” that a bottle contains a liquid smelling like certain perfumes, *etc.* This may be varied by changing the suggestion so that all the wellknown perfumes may be sensed, like the legend of the magic perfume bottle of the wizard, which probably was nothing more than a case of clever induction of the sense of smell by the method mentioned herein.

PERSONAL EXPERIENCES .

I have seen a number of cases of this kind in my personal experience, in which large numbers of people were impressed in this way. In one case, I was attending a play, the scene of which was laid in the south, and in which one of the characters remarked “Oh, smell the magnolias—how strong is their odor in this heavy, warm night air,” and in a moment the audience noticed a plain odor of magnolias floating over the house. So strong was the impression that many insisted that the management had actually introduced the odor, in order to heighten the effect, but inquiry showed this to be erroneous, for no odor was actually used.

More recently, I attended a play (“The Girl with the Green Eyes”) in which one of the characters was supposed to have committed suicide by turning on the gas, in full sight of the audience. The room was large, and jet after jet of the many chandeliers, bracketlights. etc., were turned on by the woman. In a short time people in the audience began to sniff, and say “Smell the gas,” until everyone thought they smelled it, and some women felt faint. Of course, the original impression was given by the physical suggestion, but as soon as people took on the impression, it spread like a contagion, by the law of mental induction, until all felt it more or less.

THE PROFESSOR’S EXPERIMENT .

There are cases recorded of the effect being deliberately produced for instance, the tale of the old German professor, who after telling his class that he would uncork a bottle containing a chemical compound noted for its foul odor, uncorked a bottle of distilled water, possessing no odor at all. The class soon perceived the supposed odor, and row after row of students showed their disgust. The waves of the supposed vapor floated over the room, just as would have been the case if the genuine liquid had been uncorked, those nearest the platform perceiving it first, and then the next row, and so on until the whole room was filled with it. Even after the professor explained the nature of the experiment, the class still sniffed away, and many refused to believe the explanation, so strong was the impression. These cases were nothing else than instances of induced sensation of smell, along the lines of Mental Impression.

INDUCED SIGHT .

The sense of Sight may be induced in the same way. A common experiment with a very impressionable person is as follows: tell him to extend his hand, palm down; then mark a cross on the back of his hand with your forefinger, pressing well into the skin, at the same time saying: “See, I have marked *a black cross* on your hand—*on your hand* , a black cross—*see it there* —you see it there now—black—*black—a black cross* —you see it there, don’t you?” etc., and if he be sufficiently impressionable he will see it. The more that *you* can imagine the black cross there, the stronger will be *his* impression of it.

If you will call the attention of people to the extraordinary blueness of the sky, they will be very apt to acquiesce, some of them going into raptures over it, although the sky is no bluer than at any other time. It is astonishing how many of these impressions are given and taken in every day life. Some one thinks the room is very close, and immediately many people begin to feel suffocated, and wish the windows raised. Someone suggests a draft, and people begin to shiver. Some one remarks how extremely warm the day is, and people begin to mop their foreheads. And so on—all being bits from the same piece,

INDUCED HEARING .

The sense of Hearing may be induced in the same way. Tell your “*impressionable* ” that he hears the song of a bird, or the whistle of a locomotive, at the same time *using your own imagination* vigorously, and giving the suggestions sufficiently vividly, and he will hear the sounds mentioned. You may try this on several people in a room, on an ordinary occasion, by pretending to hear the humming of a bee, or a distant whistle, or some other faint sound such as the distant wail of a child, and a certain percentage of those present, after a moment or two of intent listening, will affirm that they heard the sound.

INDUCED TASTE .

The sense of taste is easily induced. The well known experiment of suggesting the taste of lemons, with the accompanying flow of saliva and taste of acid, is a good example. With a good “*impressionable* ” you may induce a sense of changing tastes from extreme sweetness to extreme acidity, in a simple tasteless glass of water—it all depends upon the degree of impressionability of the persons tested, and the strength of your own imagination and suggestion. It is all a question of induced sensation. The professional hypnotist turns this to good account in his entertainment.

Personal Experiments.

In this connection I would say that several years ago when I was devoting much time to experimental work, I cured many cases of tobaccochewing, cigarette habit, etc., by a course of vivid suggestion, accompanied by visualization, manifesting as mental induction. I would create a mental image of the tobacco or cigarettes as having a disgusting taste,a taste that produced a feeling akin to nausea—and then would concentrate my mind and feeling upon the other person, giving him at the same time the most vivid suggestions of "disgusting, nauseating, sickening taste," etc., etc., etc., until he would be unable to chew the tobacco, or smoke the cigarette. Then by following up the matter by giving him the strongest "future impression" that he would always remember the sensation of disgusting taste whenever he attempted to chew or smoke, and that the tobacco or cigarette would always induce those feelings in him, a cure of the habit would be effected.

"SLEEP-CONDITION" NOT NECESSARY.

Some practitioners of Suggestive Therapeutics have met with much success in the treatment of undesirable habits in this way. It is true that many of these practitioners have believed that it was necessary to produce the "hypnotic sleep" in order to get the results, but this is simply because they themselves are "self-hypnotized" with the "sleepdelusion," and if they would but throw off their spell, and begin to experiment along the other lines, they would see that the same results could be obtained without the slightest attempt to produce sleep.

SENSES INHIBITED.

Just as the senses may be rendered by induction, so may they be inhibited in the same way. Any of the above experiments with the senses may be reversed at Will. Tell your "*impressionable*" that he *cannot* hear a certain sound; smell a certain odor; taste a certain taste; feel a certain sensation; see a certain thing; and if you be sufficiently Positive, and he sufficiently impressionable, and if you use your imagination and suggestion sufficiently well—the senses will be inhibited in his mind for the time being.

REMARKABLE INSTANCES.

In the matter of inhibition of the sense of Feeling, some most remarkable results may be obtained—in fact all of the results along this line secured by the hypnotists with the aid of the "deepsleep," may be obtained without attempt at sleep. I have seen minor operations performed under the influence of induced inhibition of the sense of feeling. I have seen teeth extracted with little or no pain in this way. I have seen nervous patients, unusually sensitive to pain, able to stand dental work with practically no discomfort, by means of such inhibition of the sense of feeling. Even the brutal experiments of many of the stage hypnotists, who run needles through hypnotized patient's cheeks, without causing pain—even these can be duplicated without sleep being induced, although I consider such exhibitions deplorable and disgusting, and worthy of the severest condemnation. I merely mention these last to show the power of induced feeling, or inhibition of the same by induction.

THE SECRET OF INHIBITION .

The secret of the inhibition of the senses, is that the Will is directed to "shutting off" the attention to the part or organ. If the Attention can be removed, or shut off, no pain will be felt. Many persons have practiced on themselves, until they can inhibit pain in portions of their body. And in inducing the effect in another person, the same methods are used, accompanied by suggestion.

MENTAL ANÆSTHESIA .

It may be of interest to many students, to have me make a little more detailed reference to this subject of Anæsthesia by Mental Induction. Anæsthesia, you know is "an entire or partial loss or absence of feeling or sensation." We generally think of this condition as being brought about only by something like ether, gas, *etc.* But anything that will tend to inhibit sensation is an "Anæsthetic." The word "inhibit," you know, means "to check; to hold back; to restrain," *etc.* And pain and sensation may be inhibited by pure Mental Impression.

HISTORICAL INSTANCES .

History is full of instances of inhibition of pain, by strong mental feeling, emotion, ecstasy, *etc.* Religious fanatics have mutilated themselves barbarously, without feeling the pain. The American Indians in their wild dances, wound themselves without feeling the pain. In India the fanatical devotees torture themselves in horrible ways, as a religious rite, and seem entirely callous to pain. People have been burned at the stake, chanting joyful songs, and martyrs have been crunched in the jaws of the wild beasts with laughter and joy fully manifest. All of these instances, and many others of the same kind, show that it is possible for the mind of a person to inhibit pain in himself. And, the inhibition of pain in a person, by another person. is merely a calling into play of the same power, by means of induction and suggestion. It is not a creation of the power in the person, but *merely a calling forth that which is already there.*

HOW TO INHIBIT PAIN IN ANOTHER .

The following simple, but very effective, method is that used in the best psychological laboratories. The "*impressionable* " is comfortably seated, or placed in a reclining position, before the experimenter. Let us suppose that it is wished to inhibit sensation in his arm. In that case the experimenter will begin to stroke the arm *upward* , from finger tips to shoulder. The effect of this stroking is to restrain the circulation, which latter responds readily to such suggestion, as we shall see a little later on. The experimenter says: "Now I am taking the circulation away from your arm, and putting the nerves to rest. You will begin to feel a sensation of *coolness* and *numbness* coming over your arm, from finger tips to shoulder. Now you feel it—your arm is getting numb, *numb* , I say—*quite numb* . Getting *numb* — getting *numb* —getting *numb—numb* —numb—NUMB. It is now *quite numb* . You cannot feel pain in it. See, I will prick it with this needle, but you *will not feel pain* . You can feel the *touch* , but cannot feel any *pain* ," and so on, until complete inhibition is effected. When you first prick with the point of the needle, do so but gently, although appearing to do it with force—this will reassure the patient, and will make him relax his resisting Will the more.

RESULT OF REPETITION .

The above process continued, in the right person, and in the proper manner, will produce wonderful results. In fact, in this way is the inhibition of sensation produced, in order that minor operations may be performed without the use of ether, *etc.* A little practice for several days, renders the effect more marked each time, until the desired degree is obtained. The above method is the most simple, and yet the most effective, known to experimental psychologists, and if persisted in, and performed intelligently, is capable of wonderful development. It should be unnecessary for me to add that the experimenter should keep before his own mind, vividly, the condition he wishes to produce in the patient. He should endeavor to actually "see" him insensible to pain, and should throw his whole belief and earnestness into the suggestions. More than "lip service" is necessary.

DIRECTING THE CIRCULATION .

In connection with the above experiments, the following is interesting. You may take an impressionable person, and increase the circulation in any part of the body, or else inhibit it partially, just as you wish. You may prove this by ordering the circulation back in one ann, and increasing it in another, the result being that one hand will be a ghastly white, and the other a deep red color. Blood may be drawn away from the head in this manner, and headaches thereby relieved. But, I must stop this, for I am encroaching upon the subject of Mental Therapeutics. In this direction of the circulation upward or downward (as the case may be) passes of the hands will prove of great assistance, for this motion is followed by the Attention, and an axiom in Suggestive Therapeutics is that "The Circulation follows the Attention." Downward passes increase the circulation to the limbs—upward ones inhibit it.

I have spoken of the above effects being produced upon the "*impressionables.* " I mean by this, that such people are the more readily affected. But, remember this, that even the strongest willed man or woman may be affected in this manner, if he or she will by directing this Will, actually *co-operate* in the matter. For instance, the very strength of a man's Will may aid in the inhibition of pain by Suggestion, because he will be *cooperating with the Suggestor* . All the effect comes from "the power within" in any case—and all the experimenter or suggestor does is *to call that power into effect* . It is akin to driving a team of strong horses, or the running of a 1,000 horsepower enginethe power is not in the driver or engineer, *but they make the thing go, nevertheless* .

In closing this chapter, let me again impress upon the experimenter the importance of *always removing the impression* after the experiment. Remember the important final "Now you're *all right—all right now—all right* !"

In the next chapter we pass on to the consideration of the Phenomena of Induced Imagination.

Chapter X.
The Phenomena of Induced Imagination.

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I WILL NOW lead you to a consideration of a class of experiments more marked in sensational features than those related in the previous two chapters. These experiments are the ones usually alluded to as “the higher hypnotic phenomena,” although they really are as distinct from the “hypnotic” or sleep condition, as the ones already considered. Any and all forms of the “hypnotic” phenomena, may be produced without resorting to the methods of the hypnotists so far as producing the sleep condition is concerned. I call this class of phenomena “Induced Imagination.”

WHAT IMAGINATION IS .

The term “Imagination,” you know, means “The power of the mind to create mental images of objects of sense; the power to reconstruct or recombine the materials furnished by experience, memory or fancy; a mental image formed by the faculty of imagination,” etc., *etc*. The word is derived from the English word “Image,” which in turn has for its root the Latin word “*imatari* ,” meaning “to imitate.”

IMAGINATION AND FANCY .

The Imagination is creative in its nature and works with the plastic material of the mind. The writers usually make a distinction between what is called “imagination proper,” on the one hand, and what is called “fancy” on the other. By “imagination proper” is meant the higher forms of activity of the image-creating faculty, such as is manifested in the creation of literature, art, music, philosophical theory, scientific hypothesis, *etc*. By “fancy” is meant the lighter forms of the manifestation of the imagecreating faculty, such as the ideal fancies and daydreams of people; the arbitrary and capricious imaginings; fantasy, *etc*. “Imagination proper” may be considered as a Positive phase, and “Fancy” as the Negative phase, of the Image-creating faculty.

POSITIVE IMAGINATION .

Imagination in its Positive phase is a most important faculty of the human being. It lies at the basis of active mental manifestation. One must form a mental image of a thing before he can manifest it in objective form. It is distinctly creative in its nature, and really forms the mould in which deeds and actions are cast—it forms the architect’s plan, which we use to build our life of action and deeds. And, *mind you this* , it is the faculty used in the Occult practice known as “Visualization,” which is spoken of in my work on “Mental Magic.” Positive Imagination is very far from being the fanciful, capricious, light, whimsical thing that many suppose it to be. It is one of the most positive manifestations of the mind. Not only does it precede, and is necessary to, the performance of objective acts, and the producing of material things—but it is also the faculty by which we impress our mentalimages upon the minds of others by Mentative Induction, and by the use of Desire and Will. Positive Imagination is the mother of “Ideas.” And “idea” is but “an image formed in the mind” (Webster), and the Imagination is the faculty in which the “image” (or “idea”) is formed. And in proportion to the activity of the Imagination, so is the strength of the image or idea. And as is the strength of the image or idea, so is the degree of its power to impress itself upon the minds of others. So you see, Imagination, in its Positive phase is a strong, real thing. But it is largely with its Negative phase that we shall have to deal with here.

THE NATURE OF MESMERIC CONTROL .

All of you who have witnessed an exhibition of mesmerism, or hypnotism, or else read descriptions of the same, have doubtless marveled at the phenomenon of the “subject” performing all sorts of ridiculous and peculiar actions under the direction of the hypnotist. There have been many theories advanced to account for this phenomenon, some of them very complicated and labored. But I have discarded theory after theory of this kind, finding them inadequate to explain the mental processes involved, much less the underlying principle. I have come to a conclusion arising from my own investigation and experiments, which I shall give you here. This “theory”—or explanation, for it is scarcely a “theory”—does not attempt to go into the “what is mind” question, nor does it attempt to divide or subdivide the mind. It merely explains the “workings of the mind” in this class of phenomena.

AN EXPLANATION .

The explanation just mentioned is as follows: I hold that the action of the “hypnotic subject” may be explained upon the hypothesis that his “Negative "hypnotic subject" may be explained upon the hypothesis that his "Negative Imagination," or Fancy, if you prefer to call it such, is acted upon by the Suggestions and Mentative Currents of the operator, and an induced state of Negative Imagination is set up. That is to say that, in hypnotic phenomena, instead of the subject's Negative Imagination being aroused by his own Desire or Will, or other planes of his Mentality, such condition is aroused by Mentative Induction, caused by the Mentative Currents of the operator, and aided by Suggestion. Let us see whether this is reasonable.

INDUCED IMAGINATION .

All of you know that your Negative Imagination may be aroused by outward persons or things. You hear a piece of music, and before you know it your Fancy is running along painting all sorts of pictures in your mind, and inducing all sorts of feelings. A picture may affect you in the same way. A piece of poetry, or poem, may lift you out of yourself on the wings of Fancy. A book may carry you along in a world of fantasy and unreality, until you forget the actual world around you—have you not had this experience? And, more marked than any of the above mentioned cases, is the effect of a perfect stage performance, in which the world and characters of the play take such a hold upon you as to seem reality itself, and you laugh and cry with the characters in the play. You scowl at the villain, and tremble at thee danger of the heroine. You glory in the hero's success, and shed tears at the sorrows and trials of the suffering characters. And you feel these things in proportion that your Negative Imagination or Fancy is called into activity by induction. But remember this—the actors, poet, writer, composer, or artist created his effect by the exercise of his or her Positive Imagination; while the effect upon you is induced in your Negative Imagination. The first is an act of Positive Creation, while the second is merely a *Reflection* impressed upon your mind, by either the Suggestion, or the Mentative Energy of the actor.

In your consideration of the above, remember what I have said about Suggestion, in an earlier chapter. Suggestion is merely the presentation of the Outward Symbol of the Inner Feeling.

THE MISTAKE OF THE SUGGESTIONISTS .

The radical school of Suggestionists poohpooh at the idea of Mentative Energy having anything to do with the phenomena which we are now considering. They claim that "Suggestion" is sufficient to account for it all. Without going deeply into a discussion of this matter, I would ask these gentlemen: *Why is it that the* *same words, uttered in the same tone, by two different suggestors, produce widely different degrees of effect?* Also: What is that peculiar Personal Force that we feel when certain persons Suggest, that is absent in the Suggestions of others? My answer is that the difference lies in the degree of Feeling called into activity in the mind of the Suggestor—*the degree of Mentative Energy released by him* . And I think that any careful investigator will agree with me in this, if he will open his mind to all the impressions received during his investigations, instead of tying himself to a previously conceived theory.

HIGHLY IMPRESSIONABLE SUBJECT .

Now here is an important feature of this matter of the phenomena which we are considering. The investigator will find that while the conditions mentioned in the two last chapters the muscular and sense induction, respectively, may be produced in a large percentage of the "*impressionables* ," still there are comparatively few of them in which the more startling phases may be induced. Why is this? The answer is that there are a certain number of persons who combine within themselves the negative qualities of the "*impressionalbes* ," combined with a highly developed faculty of Fancy, or Negative Imagination. This combination causes the person possessing it to be an ideal subject for these strange experiments referred to. Such a person is what the French hypnotists call a "*somnambule* ," or hypersensitive, but which terms I discard because of their hypnotic association, and I substitute the term "*hyperimpressionables* ." I have explained the sense in which I use the term "*impressionable* ." The word "*hyper* " is a prefix, meaning "over; above; excessive; abnormally great," *etc.* The term "*hyperimpressionables* ," as I shall use it, means an "abnormally impressionable" person. This excessive, or abnormally great, impressionability, as I have said, arises from *the combination of a Negative Will with an excessive faculty of Fancy* , the latter being a form of Negative Imagination, remember. So you see that the taint of negativity is all over these persons.

A PSYCHOLOGICAL COMBINATION .

In order to show that I am correct in this classification, I will call your attention to the fact that an ordinary "*impressionable* ," even though his WillPower be the weakest, cannot be induced to perform the tests of the "*hyperimpressionable* " if his faculty of Fancy be not excessive. And on the other hand, one may take a person of highly developed Positive Imagination—and our great people in all lines are such—and they are most difficult to influence in this way. In fact they are constantly affecting and influencing others. The strongest influencers of men belong to this last mentioned class. So you see the ideal “*hyperimpressionable* ” must have the combination of Negativity, and Fancy. He is in a class all by himself. Let us examine him.

THE “HYPERIMPRESSIONABLE .”

In the first place, he is most credulous, superstitious, fanciful, bigoted, and unstable. He is of the class whose fancy is easily aroused, and induced, and whose general tendency is toward “giving airy nothings a local habitation and a name,” and to whom “when shown an egg, the next minute the air is full of feathers.” He is also prone to Imitation, and is inclined to “follow my leader,” rather than to strike out a new path for himself. He has but little Originality and Initiative, which are highly developed in the man of strong Positive Imagination. He resembles the sheep and goose, rather than the eagle or lion. He is always dependent upon others for ideas, information, advice, and often material support. His Imagination is negative, that is, has little or no *original action* , and acts only (and easily) when induced or excited by another’s mentality or suggestion. He has no executive ability, and feels easier when he has someone to “order him around,” and to tell him what to do. He is a good copyer, mimic, and imitator, and is often quite serviceable in positions where the work is mechanical and a “good copyer” is needed.

The mysterious and unusual has a fascination for him akin to the fascination exerted over some birds by a waving bit of colored cloth. He is governed by his emotions rather than by his reason. He is excessively fanciful and “imaginative” (as the term is generally used) and has a decidedly hysterical tendency, and a disposition to “see things” and to “feel strangely”—he has many “strange experiences.” He has but a minimum of selfcontrol, and is apt to “flyoff” readily. He lacks voluntary attention, and application, and his mind is apt to “go a-wandering”—the only time that he can be kept steady is when some Positive Individual controls and superintends him. The excitable, emotional colored man, who gets religion at every campmeeting, only to backslide next week, is an illustration of one class of this type. He “takeson” the mental states of those around him, readily, and accepts readily a strong, positive suggestion. These are some of his characteristics.

The “EarMarks,”

There are many of these people in the world, in high and low life. But, high or low, there is a strong family resemblance in their mental makeup. The two great characteristics by which they may be distinguished are, as stated, (1) a negative will, and (2) an excessive faculty of Fancy. These two combine to manifest a highly marked example of negative imagination.

THE "PRIZE-SUBJECTS" OF THE HYPNOTISTS.

Now, the reason that I have gone into the matter of the nature and character of the "*hyperimpressionable*" people is this: *It is from the ranks of these people that the "subjects" of the hypnotists are recruited. If you understand the feature of these people, you will understand how the phenomena are produced*. Of course the majority of professional hypnotists deny this, and make great claims that their "subjects" belong to a class of people having peculiar qualities owing to ability to concentrate, etc., but every one of them knows in his heart that my above statement is true. Those who have had the opportunity of personal acquaintance with these "subjects" know that they all come under the above classification, with the exception of those persons known as "horses," the name which the professional hypnotists give to people who travel around as "professional subjects" and who play their parts just as any other actor does. These "horses" are trained to go through their parts and also to serve as "bell-wethers" or leaders of the flock of "*hyperimpressionables*" who are taken from the audience. I know just what I am talking about when I make this statement, notwithstanding the commonly accepted opinion of the uninformed public to the effect that the prize subjects are just the average run of folks. Now let us attend an imaginary public hypnotic performance, in order to form a clear understanding of the matter.

Chapter XI.
An Inquiry Into Certain Phenomena.

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AND NOW for our public hypnotic performance. Take your seats, please.

THE HYPNOTIC PERFORMANCE .

The audience is seated, and the hypnotist appears. He makes a nice little introductory speech, in which he gives the history of hypnotism and mesmerism. He avoids the scientific side of the subject, except such parts of it as serve to arouse the interest of the audience. He points out to the audience that the commonly accepted opinion of the subjects being “weakwilled,” etc., is erroneous, and that so far from this being the fact, no one except persons having willpower and the ability to concentrate may be hypnotized. He mentions the timeworn tale that idiots and insane people, and very young children, are not amenable to hypnotic influence, and from these things he draws the moral that the ability to be hypnotized is an honor and a proof of one’s strong mentality, rather than otherwise. This, of course, flatters the “*hyperimpressionables* ,” who always flock to a public hypnotic performance, being drawn there by their love of the curious, and *the fascination that such exhibitions seem to have for these people* .

THE CALL FOR SUBJECTS .

The hypnotist then calls for volunteer subjects. The audience does not seem to be in a hurry to respond, although some are found to be fidgeting in their chairs, and a few almost rise from their seats as if to go forward. The hypnotist encourages, and commands, “Come on, come on, now; right up this way; come right up,” etc., and the inclination to “come forward” grows stronger. Then a young man starts forward with a rush, and then another from the other side of the house. Then maybe a third or a fourth—and then comes the grand rush. These first people to move forward are usually the paid performers who travel with the hypnotist, and their coming to the front starts up the “*impressionables* ” and “*hyperimpressionables* ” among the audience, and perhaps a few curiosity seekers. These paid performers act as “bellwethers” for the flock of human sheep.

TESTING AND SELECTING SUBJECTS.

The volunteer subjects (including the paid ones) are now grouped around the back of the stage in a large semicircle. And then the hypnotist proceeds to “test” them. He usually starts off by bidding the semicircle gaze at their hands, or upon some bright object placed in their fingers. After they have quieted down and have been rendered passive and attentive, he calls them one by one to the front and gives them a test for impressionability. He usually begins with the paid subjects, for he knows just what they will do, and their actions have a powerful impression on the others along the lines of imitative suggestion. He usually tries the “falling backward and forward test,” and perhaps the “fastening of the hands,” or some other simple muscular test. Those who respond readily to these tests are accepted and instructed to sit down again, while those who fail to respond are told that they are not needed, and resume their places in the audience. The hypnotist must have reasonably “sure things” to work upon for his success upon producing a quick result, and he cannot afford to devote the time to “developing” subjects that the experimenter in the laboratory does. Finally he has weeded the goats from the sheep, the former being retired to the audience and the latter exalted to places of honor on the stage, having successfully passed their initiation and now being “accepted subjects.”

THE STORY OF THE “PAID SUBJECTS.”

Now, just a moment here about the “paid subjects.” Some of them are genuine “*hyperimpressionables*,” who are fascinated by the mysterious nature of “the business” and flattered by the position of prominence given them in the performance, and who travel around with the hypnotist on a small salary and board paid. The “horses” are different kind of people—they are “out for the money” alone, and are generally “fakirs” all the way through. They have trained themselves to stand pain and to allow needles to be thrust through their cheeks and similar rough treatment to be accorded them. They learn to act out their parts with a surprising degree of ability in some cases, and many of them in time graduate into the cheaper grade of variety actors, and a few mount even higher up and develop genuine talent as actors. The majority of them, however, belong to the “cigarette type” of youth, who “is out for a good time” and who is glad to play his part in the performance for his board, traveling expenses, cigarette money, a little loose change, and the cheap notoriety of public performance.

Some of the more expert of them demand and receive larger salaries as they advance in the scale, and a few "star performers" in the business receive quite good salaries—and earn it, too. These "horses" often display considerable ability in the line of suggestion and really lead the volunteer subjects through their acts, the latter obeying the line of least resistance along the general lines of imitative suggestion. These "star performers" among the "horses" are often just as expert hypnotists as their employers, and consequently much of the success of the "entertainment" is due to their efforts.

PRODUCING "SLEEP" (?).

The next stage in the performance is to induce "sleep" (?) in the subjects. This is done by first inducing fixation of the eyelids, along the lines of muscular control of which I have spoken. Then suggestions of sleep are given by the hypnotist, such as "You are growing drowsy, drowsy, drowsy—your eyelids are heavy, heavy, heavy as lead—you are falling asleep, falling asleep," etc., and soon the heads of the "horses" and the "*hyperimpressionables*" are nodding. The "*impressionables*" who are not affected by the sleep suggestions are sorted out and sent back to the audience, until there is left only the "horses" and "*hyperimpressionables*," including the paid performers among the latter, as well as those who have volunteered. Then the hypnotist has obtained that which he has tried for. He has a circle of "*hyperimpressionables*" and "horses" who will accept every suggestion that he may give them, and be responsive to every demand upon their Negative Imagination that he may induce in them.

THE "DAYDREAM" CONDITION.

"But are they not really asleep?" you may ask. No! they are not asleep. Their condition is one of a drowsy, daydreamy state, such as many of us have felt when lost in reverie, or "absentmindedness." They have had the feeling of "drowsiness" induced in them by the suggestions and influence of the hypnotist and have had their Negative Imagination acted upon by him until they are in a state of dazed daydream. They know what is going on about them and realize the illusion which they are acting out, but are so passive that their imagination is partially beyond their own control and is induced and managed by the hypnotist through his Positive Imagination and his Suggestions. It is a queer state. I have talked with many of these people and think that I have measured the mental state existing in them. They are living in two worlds. Their Wills are passive—and the Negative Imagination, or Fancy, is most active and under the control of the hypnotist.

THE "PLAYINGBEAR" EXPLANATION.

An illustration that I have used in some of my lectures on this subject may give you a clearer idea of the matter. It is as follows: A party of children are playing "bear." One of them is the bear and goes growling, wagging his head, and showing his teeth in a ferocious manner. The other children pretend to be frightened, but after a bit they induce in themselves a feeling of real terror—the assumed becomes almost real to them. (Children have very vivid Negative Imaginations and often suffer great torture by foolish suggestions of "boogy-man;" "big bear catch you;" "something will grab you when you go upstairs," *etc.* An understanding of suggestion would show the folly and criminality of such things.) The terror among the children grows more acute, and tears mingle with laughter as they run from the "bear." At last one of the youngest runs with a shriek to its mother and buries its little face in her lap, crying out, "Make him go 'way." "Why, that isn't a bear, Mary—that's only Johnny dressed up like one," says the mother, endeavoring to quiet the little one. "Yes, I know it is," sobs little Mary, venturing a frightened glance behind her; "but I'm scared, anyhow." Well, that is the condition of the "*hyperimpressionable*" who is hypnotized. *He "knows it's only Johnny, but he is scared anyhow!"* It is not all a makebelieve, as some radical iconoclastic investigators have affirmed—it's half real and half unreal. The hypnotized "*hyperimpressionable*" is not a "fakir" or a wilful deceiver—he is a "makebelieve," whose illusion seems half real, or even more so, although less than half in some cases, the degree of reality varying with the degree of impressionability on the one hand and the vividness of the Negative Imagination on the other.

OPPOSING VIEWS RECONCILED.

I have gone into this matter of the mental state of the genuine hypnotic subject rather fully, for the reason that the statements of two schools of investigators are diametrically opposed to each other on the subject. The old school of mesmerists and hypnotists insists that the subjects are in a "true-sleep" condition, and are absolutely oblivious to all that goes on around them, outside of their illusions—that they are acting out dreams suggested to them. The new school of "Suggestion," on the other hand, claims that the subjects are wideawake as usual and merely acquiesce in the suggestions made them, just as they would in any other, and are fully conscious of what they are doing, and are "makebelieve" all the way through, from beginning to end. I think that my theory, or explanation, will supply the Reconciliation, or Missinglink, between these two opposing views, and I believe that it will meet with the approval of many who, like myself, have had the opportunity of examining these people and getting close to the heart of the matter. It is true that many of these subjects will tell you that they were totally unconscious of what they were doing, but that is because in so doing they are carrying out the suggestions, express or implied, of the hypnotist, who tells them that they are "hypnotized" and know nothing else. A funny thing about these subjects is that each one of them thinks that he is the only one who was "halfawake," and that all of his companions were "completely under" the influence. Remember, now, I am not talking of "trance conditions," which belong to another phase of the subject, nor am I talking about the "horses" on the stage, who are "fakirs" all the way through, although contributing much to the interest and action of the show. My description of the mental state of the subject applies only to the genuine cases of hyperimpressionability, in the "daydream" state.

THE HYPNOTIC SHOW .

I shall not take up your time and space by describing the many features of the public hypnotic performance—the barbershop scene; the balloon trip; the baseball game; the hive of bees; the school session; and the thousand of variations shown by the many hypnotic exhibitors and performers, some of whom are artists in their line, and show a wonderful ability in the direction of making their performances "interesting" and akin to a vaudeville show. Nearly everyone who reads these lines has seen a performance of this sort and will know to what I refer. The principle is the same in all of these acts or performances. The "horses" and the "*hyperimpressionables* " accept the suggestions, and the latter are also impressed by the hypnotist's Positive Imagination acting upon their Negative Imagination through Mental Currents by Induction.

But even the most startling and complicated experiments are but combinations of the experiments in "Induced Sensation" mentioned in Chapter IX of this book, raised to a superlative degree by means of "Induced Imagination." The experiments I have given you, and others of the same kind, are the buildingblocks from which the mesmeric structures are built,—the style, variety, decoration, and stability, depending upon the art of the operator or manager. There are many books on Stage Hypnotism that instruct the performer in constructing "effective scenes." It is a matter of stage art, rather than of scientific knowledge.

The successful hypnotist must be a man of strong suggestive ability—one able to focus his force in his tones, and also of strong, active Positive Imagination, and thus able to form a clear, vivid Mental Picture of the scene he wishes to be enacted on the stage before him. By forming this Mental Picture and by using his Will to project and focus his Mentative Energy upon the subjects he is able to induce in them the feelings and daydreams desired. His success as an entertainer, of course, requires ability as an originator of scenes. etc., which have nothing whatever to do with his ability as a hypnotist. When both qualities are combined the man comes to the front as a financial success.

PRIVATE EXPERIMENTS, ETC.

While the above has dealt solely with public performances of hypnotism, still the principles called into play in the private psychological experimental work are the same. In the latter there is no audience to be entertained, and much more time may be devoted to “developing” a subject and producing interesting phenomena, and the “horses” are eliminated.

Chapter XII.
The Dangers of Psychism.

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In the preceding chapters I have gone into the subject of the rationale of Mesmerism, for the purpose of pointing out to you that the phenomena of Mesmerism and Hypnotism is not dependent upon “sleepconditions,” but may be readily produced by Mental Fascination, pure and simple, without any attempt to bring about the “sleep” which is publicly associated with the phenomena. I have not only pointed out the general principles underlying the subject, but have given in detail the technique and methods whereby the phenomena may be produced by any experimenter. The methods given therein are the ones in constant use in the leading psychological experimental laboratories of this and other countries, and the results mentioned may be duplicated by any person who will put into operation the principles mentioned.

WHY THE INFORMATION IS IMPARTED .

But I wish to state that my primary object in imparting the said information was not that the students of the book must necessarily undertake a series of psychological experiments, but principally that they might understand the power and force of the mental principle known as “Mental Fascination,” and see its practical operation in all of its varied phases. I wish them to know the experiments in the psychological laboratory; the “performances” of the public mesmerist, or hypnotist; and the use of Mental Influence in business and everyday life that we see in operation around us on all sides, and at all times, are all phases of the same underlying principle. I wish to show them the *oneness* in essence of all these varying phases of operation of this great mental principle.

CERTAIN PHASES MENTIONED .

There is one phase of mesmeric, or hypnotic, phenomena, however, that I have omitted. I shall call your attention to this briefly, that you may know that I have not overlooked the same, and also that you may recognize my reasons for not going into detail regarding this class of phenomena. I allude to the so called “higher phases” of mesmeric or hypnotic phenomena— the various forms of the “trance condition.”

THE ABNORMAL CONDITIONS .

This “trance” phenomena, whether produced by mesmeric processes or by other means, are abnormal, unhealthy, and undesirable phases of mental condition. I cannot speak too strongly against the encouragement of, and instruction in, the development (I had almost said the “Devilopment”) of these abnormal states, either by selfpractice or by means of hypnotic or mesmeric practices. It is high time that someone should call the attention of the public to the dangers of this socalled “psychism.” I *know positively* that this “psychism” is not the desirable thing that it is supposed to be. I know, also, that *it is very far from true Occult Development* . This “psychism,” when compared with true Occultism, is but as the baleful glare of the Moon, as contrasted with the bright, warm, lifegiving rays of the Sun. This false Occultism, which is not Occultism at all, but is merely “psychism,” has deluded many into its folds, and has led its followers on to planes which are akin to mental quagmires and swamps, following the *ignis fatuus* , or “willo’ thewisp” of “Psychism.”

THE ANTIQUITY OF THE PRACTICES .

Nearly all races of men have discovered that there are means possible to people whereby they may produce in themselves abnormal conditions, known as the “trance.” And men, from the dim past to the present time, have seen fit to indulge in these deplorable practices. The means by which these states are obtained are various, the favorite methods being the gazing at a bright object; fixing the gaze at the root of the nose; staring at the umbilicus; staring at a drop of ink; inhaling vapors; listening to weird music, etc., *etc.* Much mockoccultism, which is really “psychism,” depends upon these methods for its results, manifestation, and phenomena. The Hindu fakirs and the Arab dervishes indulge freely in these methods, and produce results which while highly esteemed by themselves, are viewed with disgust, horror and repulsion by true Occultists of all lands, including, of course, the *real* Hindu Yogis and Persian Sufis, both of which last mentioned bodies of Oriental Occultists regard these practices as harmful, and the phenomena resulting therefrom as bogus and misleading.

WESTERN FALLACIES .

And much of the latterday Western Psychism is also based upon the same practices, and brings about like results. In this connection I would say that some of the practices adopted by some of the "New Thought" people belong to this class. I have seen methods advised for "Going into the Silence," in which the student is advised to focus his gaze on the root of his nose, etc., which is the identical method used by Braid to produce hypnotic conditions, and which is also used by the Hindu fakirs to produce "trance" conditions. Is it not time that the truth regarding these things should be known?

Low States Not High Conditions .

THESE SELF-INDUCED ABNORMAL CONDITIONS MAY ALSO BE PRODUCED BY HYPNOTIC METHODS, BY LEADING THE SUBJECT INTO THE "DEEPER STAGES," WHICH SOME AUTHORITIES SPEAK OF AS IF THEY WERE "HIGHLY SPIRITUAL," BUT WHICH ARE NOTHING MORE THAN THE MISERABLE, ABNORMAL, DEPLORABLE "TRANCE" CONDITIONS JUST REFERRED TO. THESE CONDITIONS MAY BE PRODUCED BY HYPNOTIC METHODS, SIMPLY BECAUSE *ANY MENTAL STATE MAY BE SO PRODUCED* , AND NOT BECAUSE OF ANY MYSTIC PROCESS, OR KNOWLEDGE, OR CONNECTION. LET US TAKE ANOTHER HASTY GLANCE AT THE SOCALLED "SLEEPCONDITIONS" OF HYPNOTISM, THAT WE MAY GET A CLEAR IDEA OF THE SUBJECT. THE "SLEEP DELUSION."

In the first place, there is no *real* "sleepcondition." Let us see why this is. Well, to start from the beginning, much of the "sleep" does not exist at all. In some cases the subject merely acquiesces in the suggestion that he is asleep, and then he acts out the suggestion, just as he would act out *any* suggestion. He plays out his part—that's all. This phase is far more common than the majority of students of hypnotism are aware of. They hear the subject say that he was asleep, and did not remember a thing that was said to him, or what he did. But all of this is merely in the line of acquiescence, and "playing the part," which fact has been positively proven by advanced experimenters. But there are other stages of "sleep." The next in order is the "daydream" stage, which I have described as the "playingbear" phase. Even this is not a true sleep, but a condition resembling a daydream. It is in this stage that the majority of instances of hypnotic phenomena are produced. Sometimes the "day dream" becomes very deep, and the "trance" condition is almost reached. But still it is not "sleep" as the word is generally used.

Hypnotic Trances Deplored .

Next in order come the several stages of the condition which hypnotists speak of as "deepsleep" conditions, but which I state positively are nothing more or less than the well known "trance" conditions into which people of all nations and times have plunged themselves by the methods before mentioned. The only difference is that the operator induces the condition by Mental Influence, and Suggestion, just as he would induce any other mental state—instead of the subject inducing it in himself. It is the same old abnormal, harmful practice, in another guise. And anything that is said against the selfinduced condition is equally applicable to the operatorinduced one. They are the same thing!

WILL -WEAKENING PRACTICES .

I shall not describe the conditions at further length, nor shall I give any instructions in the production of them. I consider them essentially harmful, and my object in speaking of them here is to warn off and caution anyone from allowing themselves to be placed in this condition by experimenters. The practice is weakening to the Will, for the reason that it depends upon the tiring out of the Will by straining the eyes or other organs of sense. Practitioners of Mental Influence in all ages have recognized this fact and have employed objects calculated to tire out the Will. Bright objects to stare at and thus tire out the sense of sight have been employed; monotonous sounds ending in "*ummmmm* " are used by the Orientals to tire out the sense of hearing by its monotonous and soothing sound; vapors and perfumes and incense are used to overcome the sense of smell—all tending to tire out the Will, and to reduce it to a Passive, nonresisting stage. Then when the Will has been rendered Passive, or tired, the mind becomes receptive and impressionable, and, in extreme cases, becomes as wax in the hands of the operator. Remember these things, students, and you will see this principle called into operation many times, in unexpected places. Beware of the methods that tend to drug the Will.

PSYCHISM LIKE A POISONOUS COBRA .

Let me urge upon you to avoid "Psychism"—put it away from you as you would a poisonous cobra, for it seeks to strike at the heart of your Will, and would thus paralyze your mentality. Beware of all that tends to make you Weak. Beware of the claims of "souldevelopment" or "spiritualunfoldment" that are accompanied by these methods, for they are but Psychism masquerading as Occultism or Spiritual Philosophy. Remember my test: "Does this make me strong?" Apply the touchstone, and then govern yourself accordingly. This is a word to the Wise—heed it!

THE PROOF .

Concluding this part of the subject, I would say that if any of you are disposed to question the correctness of my above statement, then you have but to examine the types of “psychics” seen on all sides. Are they not all hyperimpressionable; excessively sensitive; neurotic; hysterical; passive; negative people? Do they not become as mere psychic harps, upon which the passing mental breezes play, producing weird sounds? Remember, now, I am speaking of genuine psychics, not the bogus psychics, who “are out for themoney,” and who are a shrewd, cunning lot, far from being impressionable, and in reality using their mesmeric power to impress and influence the credulous persons coming under their influence. I am not alluding to these people, but to the poor, frailwilled, negative sensitives, who are as impressionable as the photographer’s “negative”—and to whom also the “development” means but the bringing out of impressions from outside. I pray you, be a Human Positive, not a Human Negative!

Chapter XIII.
Oriental Fascination.

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AT THIS point I wish to call your attention to a feature of the subject that has received but scant attention at the hands of Western writers. I allude to the wonderful manifestations of Mental Fascination displayed by some of the Magicians of the Orient, particularly of India and Persia. These feats are being performed today in those lands and are equal to any of the wonderful instances related of the ancient Persian or Egyptian Magicians.

MENTAL FASCINATION IN THE EAST .

Without going into an extended consideration of the subject in question I will mention a few of the recorded instances of Mental Fascination among the Oriental people, in order to give you an idea of the degree of power possible to an adept in the practice of Mental Influence. One writer describes an exhibition of this kind in India, witnessed by himself. The writer was a profound skeptic, who believed that it was all “hankypanky” along the lines of sleightofhand or similar methods—that is, he so believed until he actually witnessed the demonstration. He goes on to relate that the Magician was a native Hindu, of dignified and imposing appearance, surrounded by a number of assistants of his own race.

THE SERPENT FEAT .

The Magician seated himself on the ground, with several jars, boxes, implements, and other paraphernalia before him. He opened the seance by the production of a number of tiny snakes, which he lifted from one of the boxes, and placed on the ground before him, in full sight of the audience, after allowing the latter to examine the serpents and thereby satisfy themselves regarding their reality. An English naturalist present identified the snakes as belonging to a well known native variety. The Magician then began a slow, mournful, droning, monotonous song, the predominant sound of which was “*ummmmmmmm* ,” like the droning of a bumble bee or a distant saw mill. The snakes reared themselves up and moved their heads from side to side at the sound of the chant, the

Magician touching them softly with his wand from time to time. To the eyes of the audience the snakes seemed to gradually grow from their original tiny proportions until finally they appeared as immense boa constrictors, which caused great alarm among the audience, both Englishmen and native. The Magician bade the audience remain quiet and assured them that there was no danger—then he reversed the process, and the snakes were seen to gradually decrease in size until they vanished from sight altogether.

THE VANISHING HINDU .

The next act was equally as wonderful. The Magician placed one of his assistants in the center of a circle described on the sand, and with appropriate gestures and ceremony went through some magical incantation. The boy was then seen to spin around, faster and faster, like a large top, and then began to gradually ascend in the air, still spinning around, until he vanished from sight. Then the Magician reversed the process and brought him down from the aerial heights, the boy appearing like a small speck at first, gradually growing larger as he neared the earth, until he stood before the audience, bowing and smiling.

THE MANGO FEAT .

The next act was the placing of some mango seeds in the sand, building a tiny hillock around them. The Magician then began his chant and waved his hands over the hillock. In a moment a tiny shoot was seen to appear, and then a little bush which gradually grew up until a mature mango tree was seen, bearing leaves. Then blossoms were seen, and the ripe fruit appeared, which was passed among the audience. Then, reversing the process, the tree disappeared gradually, and at the end the Magician dug up the original seeds and showed them to his audience. And, wonderful to relate, the fruit that had been distributed among the people also disappeared.

THE ROPE FEAT .

The concluding act was as startling as those preceding it. The Magician produced a coil of real rope, which was passed around for examination. Then he knotted one end of it and then tossed the knot into the air. The rope rapidly uncoiled itself, and the knot was seen away up in the air, and still ascending. When the rope was completely uncoiled. and the end left dangling on the ground as if supported by some hook holding the knotted end hundreds of feet up in the air, one of the assistants approached the rope and took hold of it. At a shout from the Magician he began climbing rapidly up the rope, and in a short time disappeared from view, after appearing as a tiny speck in the air. Then at another word from the Magician the rope itself flew up in the air and vanished from sight.

THE TEST AND EXPLANATION .

This concluded the performance. But here is a remarkable sequel. An Englishman present took a snap shot with a pocket camera, just as the boy began to climb the rope. *When the negative was developed there was no trace of rope, boy or anything else appertaining to the manifestation* . Even the Magician was absent from the center of the scene and was shown on the plate as sitting down on one side, with an amused smile on his face. This fact demonstrated that which similar tests have also proven; *i. e* ., that *the feats were not really performed at all* but were *simply illusions produced by impressions upon the minds of the audience* . In fact, they were examples of Mental Magic, along the phase of Mental Fascination, and arising from Concentrated Will, and Visualization of Mental Images, transmitted by Mentative Currents, and acting by Mentative Induction. I shall give you another proof of this in a moment or two, after I have related a few more instances of this wonderful manifestation of Mental Influence.

A WONDERFUL MAN .

Another writer, a correspondent of an American paper, relates that he was once on a steamer plying up one of the rivers in India, when, at a stopping place, there scrambled up the side as nimbly as a monkey a native Hindu, clad only in a loin cloth and having a tightrolled red bundle fastened at the back of his neck to keep it safe from the water while swimming from shore. There was nothing about the man to distinguish him from the ordinary fakirs, but he soon showed his quality.

HIS STARTLING FEATS .

Passing along the deck he picked up a ball of thin rope which was lying there, and, unwinding an end, he knotted it and tossed the knot up in the air, where it ascended, rapidly unwinding the ball, until the whole of the rope disappeared in the air, just as in the instance previously related. Then passing a sailor who was holding in his hand a broken cocoanut shell containing the liquid or “water” of the nut, he lifted the shell from his hand and holding it high up over a ship’s bucket standing nearby he emptied the liquid until it filled the bucket, and repeated the process upon another bucket, and so on until twelve buckets had been filled from the halfcocoanut shell. Then he picked up one of the buckets filled with the liquid and, holding it in his hand, he caused it to gradually shrink until it completely disappeared. Then a moment later he exhibited a tiny speck in his hand, which gradually grew until it was again the bucket of water filled to the brim with the liquid, which he then poured out on the deck.

A STRANGE OCCURRENCE .

Witnessing the strange performance was a young mother with her babe beside her and a young nurse girl several feet away. To her horror the mother then beheld the nurse girl rising a few feet in the air and moving rapidly toward the babe, reaching down for the infant as she glided over it, and then rising high into the air with the child clasped in her arms, until both were lost in the clouds. The mother burst into frantic cries and shrieks and gazed upward; and as she gazed she saw a fleecy cloud appear, which gradually took the shape of the nurse girl, who grew larger and larger as she descended, until she finally reached the deck again and handed the babe to the rejoiced mother. The mother, after clasping her babe close to her bosom, cried out, “How dare you take my child away?” when to her surprise the girl answered, “Why, ma’am, the baby has been asleep all the time and I have not touched him.” And then the fakir smiled and said, “Mem Sahib has only been dreaming strange things.” It was merely an instance of Mental Impression of a remarkable degree of power produced by the Will and Mental Imagery of the fakir; and his previous feats were also so performed.

WONDERS UPON WONDERS .

But this was only the beginning. The fakir then untied his red bundle, and, extracting therefrom a cocoanut, he exhibited it to the passengers, passing it around for inspection. Then, placing the nut on the end of a bamboo stick, and, balancing it there, he commanded it in *Hindi* to spout as a fountain, and immediately a great jet of water sprang from it, falling over the deck in great showers. He then caused it to stop flowing, and it obeyed; then he restarted it. This he repeated several times. Then he materialized a cobra from the air and caused it to disappear at his command, after he had terrified the passengers with it. Then he materialized several human forms in broad sunlight in full view of the passengers, and afterwards caused them to melt away gradually until they disappeared like a cloud of steam. Then taking up a collection, which was quite liberal, he jumped over the side and swam rapidly to shore.

THE REAL SECRET .

The natives among the ship's passengers smiled at the wonder of the Europeans present and laughed at the latter's talk of jugglery or magic power, informing them that it was merely an instance of Hindu Mesmerism, or Mental Influence, and that those among them who resisted the spell saw nothing of the phenomena, except the fakir with glistening eyes, and every evidence of a powerful and concentrated exercise of his Will. These feats are quite common in some parts of India, but they are known to be but mental illusions, for all attempts to catch the exhibition on photographic plates have failed, the plate showing nothing but the magician in a state of mental concentration. These magicians have developed the power of causing many persons, at the same time, to have the illusion of seeing, hearing, tasting and smelling things that have no material existence. It is Induced Mental Imagery in a developed degree, but differs only in degree from the phenomena more familiar to the Western World.

TESTIMONY OF A HINDU SAGE .

In this connection I would like to add the testimony and explanation given to me personally by a greatly esteemed friend of mine—a Hindu sage—traveling in this country, who in addition to his Oriental learning has received the highest English education and who is "a highly educated man" in both the Eastern and Western meanings of the terms. This gentleman told me that when a youth he had witnessed exhibitions of the kind just related in his native land. At first he was puzzled and mystified by them, but his naturally scientific turn of mind caused him to seek for the solution. He began experimenting, and soon at least was able to classify the phenomena as pure Mental Illusion. He found that the crowd would gather close around the Magician in order to see what was going on, although all were required to keep a certain number of yards away from the wonderworker by the latter's instructions and requirements. My friend found that if he retreated a few yards beyond the outer edge of the crowd *he could see nothing but the magician* , all the "magical doings" disappearing. When he would join the crowd the mystic appearances were again plainly seen. He tried the experiment in several ways, with the same result. Then he tried a riskier one and pushed nearer to the magician than was allowable—and with the same result. In short, the influence was confined to a certain area and the mental influence was doubtless increased by the "contagion" of the different minds in the crowd. My friend tested the well known “Mango feat” and the “Rope-disappearing feat” (as related in these pages) in this way and determined that they came well under the rule of “Mental Illusion,” instead of being an occurrence defying the established laws of Nature. The testimony of this gentleman corroborated the opinion that I had already formed to that effect, which opinion agrees with that of the best authorities.

AN ERRONEOUS WESTERN IDEA .

In closing this chapter I wish to point out to the students of the work an erroneous idea that has crept into some of the Western works along the lines of hypnotism, etc., and which I shall now mention and explain. The Hindu magicians, or mesmerists, frequently sit in a squatting position during their “enchantments,” droning a monotonous, soothing chant, as has been described, and at the same time moving the body from the waist upward, in a circling, twisting motion, from the hips, at the same time fixing their gaze firmly upon their audience. This motion and twisting is merely an accompaniment to the droning chant akin to the motions of the Oriental dancers who twist their bodies in a similar manner in rhythm to the music. The motion is merely a custom among these people and has nothing to do with the production of the phenomena, as all Hindu Occultists know and will tell you. In fact, the higher magicians among the Hindus do nothing of the sort, but maintain a dignified, calm, standing position, or the firm “Yogi seat,” in which the body is evenly and firmly poised in a position of dignified rest, the hands resting on the lap, the back of one hand in the palm of the other.

A FOOLISH IDEA .

All native Hindus understand the above matter, but Western visitors jump at the conclusion that this gyrating circling of the body from the hips has something to do with the “power” manifested. And, as I have said, some of the Western works on the subject have gone into considerable detail regarding this wonderful “Oriental Hypnotism,” which they assert is accomplished because of this twisting of the body. They might just as well point out some physical trick of motion of each leading Western hypnotist and assert that the motion was the “secret of his power.” I do not think that further comment is necessary in this case. The motions and attitudes, etc., are merely part of the setting of the piece, or possibly bits of “stage business,” designed to heighten the impression of mystery. That’s all.

ORIENTAL METHODS OF DEVELOPING POWER.

I have been informed by an authority whose word is entitled to the greatest respect, and who has spent many years in India and other Oriental countries, that the following method is used by these Oriental Magicians in developing within themselves the power to create these strong Mental Images in the minds of those witnessing their performances: The Magician starts when a youth and practices Mental Imagery in his own mind. This process is akin to Visualization, as mentioned by me in my work on Mental Magic. The Magician at first uses his Will in an endeavor to form a clear and distinct mental image of some familiar object, a rose, for instance. He practices until he is able to actually *see the thing before him "in his mind's eye."* just as certain eminent painters have acquired the faculty of "visualizing" the faces of persons they meet, so that they can reproduce them on canvas without further sittings.

SUPERLATIVE SENSE-INDUCTION ATTAINED.

Then the Magician experiments upon larger objects, and then upon groups of objects, and so on to more complex pictures.

After years of constant experimentation and practice a few of those undertaking the work find themselves able to picture any of the scenes described in this chapter as "feats"—that is, they are able to clearly picture them in their own minds. And this being accomplished, the Magician is able by his highly-developed Concentrated Will to project the Mental Image into the mind of those around him. It is the Sense Induction, described by me in this work, only raised to a much higher degree of manifestation.

ORIENTAL VS. OCCIDENTAL.

The people of the West will not devote the time and attention to the cultivation of such faculties, while the Oriental will willingly give up half of his life for the attainment. But, on the other hand, the Western man will devote his time to the acquirement of Will Power and Concentration in the direction of becoming a Ruler of Men and a General of Finance. Each to his taste and temperament—and neither would "trade" places or power with the other. They are both dealing with the same Force, however, as little as they realize it.

Chapter XIV.
Future-Impression.

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I NOW WISH to call your attention to what may be called “FutureImpression,” or, as the hypnotists call it, “post hypnotism,” *etc.* Future-Impressions are like seeds planted in the mind, which grow, blossom and bear fruit at some future time. The hypnotists produce this phenomena by giving the subject while in the hypnotic sleep (?) the suggestion that at a certain time, either in a few minutes, or hours, or days, he will *do* certain things, or *feel* certain things. But the newer school of psychologists have discovered that these FutureImpressions may be made in the ordinary receptive state, just as is the case with any of the other forms of Mental Impressions, and the result will be the same as that obtained by the hypnotists, in spite of their theories and methods.

THE GENERAL PRINCIPLES .

I do not purpose going into detail regarding this class of phenomena, because all that is necessary to be said can be comprised in the following two statements:

(1) *That, generally speaking, all the phenomena of the ordinary immediate Mental Impression may be produced as FutureImpression* ; and, (2) *that all the phenomena of Future Impression, produced by the operator on the subject, may be likewise produced by autoimpression of the subject (that is, by the subject inducing impressions in himself*).

HOW FUTURE -IMPRESSIONS ARE GIVEN .

In the first of the above stated principles the subject is merely told that, “You will do so and so, at such and such a time,” instead of “Do so and so now.” For instance, instead of telling the “*impressionable* ” that the chair is burning him now, you may tell him that in two minutes he will feel the chair burning him—the result will be similar in both cases. Apply the same principle to any of the mesmeric phenomena mentioned in previous chapters and the result will be similar. The force of the impression, the degree of impressionability, etc., will play the same part in both Immediate Impression and Future Impression. This principle is called into operation by Suggestionists in treating for “habits,” the suggestions being given along the lines of "Every time you pick up a cigar you will feel nauseated and will think of a disgusting barroom spittoon," etc., *etc.* It is always a case of "you *will* " in Future Impression.

INSTANCES FROM EVERYDAY LIFE .

Many foolish suggestions are given in everyday life along the lines of Future Impression, and alas! many of them are accepted carelessly, owing to a lack of knowledge of the principle. How many times has it been said to an impressionable young bride, "Never mind, you'll grow tired of him after a while," *etc.* Or to a man, "Wait until the novelty wears off and you'll see how sick of the job you'll get." Or, "You'll lose your interest and enthusiasm, bye-andbye." Or, "You'll find him out after a while and will see that he's not what he seems." And so on—you may add to these instances from your own experience. And too often these suggestions are recalled and have a tendency to cause the person to "make them come true." Many fortune tellers' prophecies have been made come true in this way by impressionable and ignorant people. I have given you a key to this principle now—heed the lesson! If you feel that an attempt at Future Impression is being made on you head it off with a mental "*No, I Wont!* " That is the Antidote for the Bane. Remember this—it may save you trouble some day!

THE SECRET OF FUTURE AUTO -IMPRESSIONS .

The second principle in the statement made several paragraphs further back—*i. e.* , that all the phenomena of Future Impression may be duplicated by Auto-Impression, or Impressions made by one's self—is true and worthy of consideration. You make up your mind that you must awaken to catch a train at four tomorrow morning—and you awaken in time. You have set your mental alarm clock. If you have an engagement at three this afternoon you may set your alarm as follows (talking to yourself, of course): Now, see here I Remember that you must see Smith at three this afternoonthree, *three* , I say I Remember now, three, I say!" And if you impress it sufficiently strong upon your mind, a little before three you will begin to feel uneasy, and then suddenly your Smith engagement will "pop" into your mind from your subconscious region, and you will reach out for your hat and overcoat. Mental Alarmclock, remember! That tells the whole tale.

THE MENTAL ALARM CLOCK .

You see, the experimenter giving Future Impressions simply sets the Mental Alarmclock going along “impressionable” lines. He makes the Mental Impression and attaches it to the Mental Alarm Clock—when the Alarm goes off the Impression emerges into the field of consciousness and acts just as if it had been freshly made. That’s the whole story in plain homely terms.

SELF -PROTECTION .

But don’t be frightened, you timid people. Remember this, that you will not accept a Future Impression unless, you would also accept a Present Impression—the degree of “impressionability” is the same in both cases. The only reason a Future Impression has the advantage over a present one is that it is more subtle, and people are not as much on guard about future things as they are about things to be “done right now.” You will resent an impression that you “Do this thing right Now,” while you pay but little attention to the earnest impression that “in a year from now you will feel soandso about this matter,” and dismiss the subject with a shrug of the shoulders, instead of saying, at least mentally, “*No, I Wont!* ” The present impression is apt to attract your attention the more forcibly, because it is more apparent—while the Future Impression is more “insinuating.” But now that you know the facts of the matter you may laugh at them both, and *take the sting out of them* by your little “*No, I Wont* ”!

HOW TO KILL OUT OLD ADVERSE IMPRESSIONS .

And, just one word more. If you feel that you are harboring any Future Impressions made on you in the past, but upon which the Alarm has not yet gone off, you may kill them by direct Self Impression, or AutoSuggestions to the contrary. That is, you may say “I will not act upon any adverse Impressions that may have been made to me—I Will them out of my mind—I kill them this moment by the power of my Will.” And at the same time make a Mental Picture of the Impression being obliterated by the action of your Will, just as the chalk mark is erased from the blackboard by the passing over it of the eraser. Try this plan and be Free! Some of you will thank me for this, mark my words.

Chapter XV.
Establishing a Mentative Centre.

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WE NOW approach that part of this work in which each individual student is called upon to decide for himself whether or not he wishes to take his place in the world as a Live, Active Centre of Mentative Energy, or whether he wishes to remain a Negative, Passive, HalfAlive Centre. No matter which plan you may choose, you cannot avoid being a Centre of some kind—the question for you to decide is, “What kind of a Centre do I wish to become?”

EACH INDIVIDUAL A CENTRE .

I have explained in my work on “Mental Magic,” and again in the first chapter of the present work, that each individual is a Centre of Life, Energy and Force in the Great Ocean of Universal Mentative Energy. Each Individual is a Centre around which revolves his own world, be that world great or small. The principle is the same in all cases. And each man’s world is largely what he makes it—what he attracts to himself. From the time that the child begins to assert the “I” in him he begins to create for himself his world. He draws this person and thing, and repels that person or thing, in accordance with his mental nature. And he is constantly changing his little world according to the growth of his nature.

MENTAL WORLD -BUILDING .

In view of this law of life, does it not become of importance to us to begin to build our mental world with care, and with the best possible material? Should we not begin to make ourselves active Centres of Energy, that we may have the necessary Power to build strongly and well? Should we not develop within us our Powers of Attraction, that we may draw to us the things, persons and circumstances that are conducive to our well being and content? Should we not develop the WillPower within us, in order to exert that Force which is necessary to push our way through the tangled underbrush of Life and make a wide path for ourselves? Answer these questions as you will. I have answered them for myself, and you must do the same for yourselves.

THE IMPORTANT DECISION .

And so I shall proceed with this work with the understanding that you have answered my question in the affirmative and have decided to Create an Active Mentative Centre for Yourself. If you have decided in the negative you might as well close this book, for from now on the instruction will be along the lines above indicated.

THE DUAL FORCE .

Let us pause for a moment and see what Forces are combined in this Active Mentative Centre. In the first place we see that the dual aspect of the Mental Energy manifests itself always. That which we have called the DesireForce, and that which we have called the WillPower, appear as the Two Mentative Poles. You know this well, for you have studied my main work on “Mental Magic,” wherein this point is brought out and illustrated. But here is an aspect of the matter that I did not take the time to bring out at great length in the said book. I allude to the resemblance of the two phases of Mentative Energy, *i. e* ., Desire-Force and WillPower, to the physical phenomena of Magnetism and Electricity respectively.

PHYSICAL LAWS IN THE MENTAL WORLD .

DesireForce, like Magnetism, manifests in a drawing, pulling, attracting power; while WillPower, like Electricity, manifests in a pushing, compelling, driving power. DesireForce, like Magnetism, tends to draw things inward and to itself; while WillPower, like Electricity, tends to drive things outward and away from itself. This dual manifestation of Energy is seen all through Nature in all of its manifold forms and conditions. There is ever the drawing in to a centre—and there is ever the pushing outward from the centre. And this Law manifests upon the Mental Plane as well as upon the Physical Plane.

MENTAL ELECTRO -MAGNETISM .

We have heard much of people being “Magnetic,” that is, having the power to attract persons to them—but that is merely one phase of the operation of Mentative Energy. We do not hear so much about people being “Electric,” and yet the term is just as proper and applicable as the term “Magnetic.” “Electric” people are the people in whom WillPower is strongly developed and manifest. These people “get after” others and make them do things. They are the active, energetic, forceful men and women who “get behind things” and push them along. All great leaders possess this phase of Energy to a marked degree. The mere mention of the matter to you will cause you to think of instances of people who possess Mentative “Electricity.” There are men who are able to make the crowd around them do their bidding—they are able to work their Will upon the mass of people. These men are seen to possess a strange power, but very few understand it. It is entirely different from the fascinating, alluring, charming, attractive personality of the “Magnetic” man, for it forces, and compels, by sheer force of character and Will, instead of drawing and attracting. You will see why I have spoken of these two phases as Masculine and Feminine respectively when you consider their different manner of manifestation.

THE ELECTRO-MAGNETIC INDIVIDUAL.

But, while both of these forms of Power, the “Magnetic” and the “Electric,” have their strong points and advantages, I hold that the highly developed Individual must have both of these phases developed highly. In short, instead of being merely a very “Magnetic” individual, on the one hand, or a very “Electric” individual, on the other hand, the ideal man must be an ElectroMagnetic Individual. In other words, he must have both sides of his Mentative Energy highly developed and in full operation. In this way he is able to manifest a combined influence which will make him a very giant of Mentative Energy.

FROM THEORY TO PRACTICE.

Now I have said enough about the theory of the thing. I shall ask you to read over what I have said above several times—in fact reread it until you thoroughly understand it. And then I shall take you on to the practical work and exercises calculated to develop in you the qualities mentioned. Taking it for granted that you have carefully considered what I have just said, I shall ask you to perform the following exercises, etc.:

FIRST EXERCISE FOR REALIZING THE CENTRE.

EXERCISE I. In order to realize the reality of the statement that you are a Centre of Mentative Power you must first enter into a realization of the existence of a Great Ocean of Mentative Energy itself. Do not pass over this lightly, for it is most important. You must begin to create a Mental Picture of the Universe as a Great Ocean of Living Energy, vibrating with Life and Force and Power.

Endeavor to make this Mental Picture so clear that you can “see it with your mind’s eye,” and until it becomes a reality to you. Picture yourself *as alone in the Universe* and surrounded on all sides with a vibrating, pulsating sea of Energy, or Power. See that all power is locked up in that ocean, and that the ocean exists everywhere. Cut out from your Mental Field all other persons, things or conditions. *Imagine yourself as alone in the great Ocean of Power* . You must practice frequently upon this Mental Picture until you are able to visualize it distinctly. This does not mean that you have to actually *see it* , just as you do this printed page; but that you should be able to actually *feel* it. You will begin to understand just what I mean after you have practiced this a little. This Great Ocean of Universal Power must become real to you—and you must practice until it does so become.

THE IMPORTANCE OF THE EXERCISE .

The importance of the above exercise may be understood when I tell you that it will be impossible for you to manifest more than a moderate degree of Power until you are able to realize yourself as a real Centre. And it will be impossible for you to realize yourself as such a Centre until you realize the existence of the Ocean of Power itself. For how can you think of yourself as a Centre of Power, in an Ocean of Power, until you realize the existence of the Ocean itself? The Universal Ocean of Mentative Energy contains within itself all the Power, Force and Energy that there is. It is the source from which all forms of Energy arise. It is filled with an infinite number of tiny Centres of Energy, of which you are one. And in the degree that you draw upon it for Strength, so will you receive Strength. By all means endeavor to clearly visualize this Great Mentative Ocean, for it is the source of all the Force with which you are filled and which you hope to acquire. Enter into this Great Realization, friends, for it is *The First Step to Power* .

SECOND EXERCISE FOR REALIZING THE CENTRE .

EXERCISE II. The second exercise, which will tend to increase your vibration as a Centre of Force, is as follows: Picture yourself clearly as a Centre of Force in the Mentative Ocean. While seeing the Ocean on all sides of you, you must see yourself as *the Centre of it* . Do not be frightened at this idea, for it is based on the Truth. The highest Occult Teaching informs us that the Great Mentative Ocean *has its centre Everywhere and its circumference Nowhere* . That is, that being Infinite in Space, there is no finite spot that is *really* its Centre, and yet, on the other hand, every Point of Activity may be called its Centre. Being extended in every direction infinitely, its circumference is nonexistent. Therefore you are entitled and justified in considering yourself as a Centre of the Ocean of Power. Each Individual is such a Centre, and each has his world circling and revolving around him. Some have a small world, and some have mighty ones. There are Centres so mighty and exalted that the human mind cannot grasp their importance. But even the tiniest Point of Activity is a Centre in Itself. So hesitate not, but begin to form a Mental Picture of yourself as a Centre of Power.

A FOCAL POINT OF FORCE .

Practice this exercise until you can clearly *feel* yourself as a Centre of Power. You must learn to think of yourself as a Focal Point of Force in the Great Mentative Ocean. Just as the great body of Electricity manifests itself in tiny points of activity, so does the Mentative Energy so express itself in you who are a Point of Activity within Itself. In urging you to perfect yourself in this realization I would impress upon you the fact, known to all advanced Occultists, that in the measure of your realization of this Real Nature of the Ego will be the measure of the Power possessed by You. All of the Strong Men of our times, and of all ages, had this realization, intuitively or instinctively; that is, although they did not know the philosophy or science of the matter, they still *felt* , and *feel* , this sense of the Power of the Ego in themselves, which gives them the confidence to do things and the WillPower and DesireForce to carry out their undertakings. It is this feeling of Inherent Strength that makes men Strong and Successful and Positive. And this feeling and realization may be developed and unfolded within anyone, providing he *wants it "sufficiently hard* ." By the exercise of your Desire and Will you may build up this realization of Power, and in the building up there will come to you a constantly increasing stream of Desire and Will. In the measure of your Expression will be the measure of your Impression from the Source of All Positive Impression.

THIRD EXERCISE FOR REALIZING THE CENTRE .

EXERCISE III. The third exercise consists in the realization of the Nature of the Force. This Force, Energy or Power with which you are being filled, and which you are now attracting toward your Centre, consists of the Electrical Manifestation of WillPower and the Magnetic Manifestation of DesireForce. These two constitute the Dual Phases of the One Force. And, therefore, you must begin to realize that these qualities are within you in order that you may be able to express the same and thus gain the addition and increased Force that comes to those who Express the same. You must begin to realize that you have a Will which is capable of impressing itself on the things, persons and circumstances of your world—and you must begin to realize that you have a Desire which attracts to you the things, people and circumstances of your world, and which, in fact, draws to you the very material from which your world is made. When you realize this dual force within you, it will begin to express itself automatically. The act of realization causes the mental machinery to begin to work smoothly and effectively. Therefore picture to yourself this Dual Force within you. See yourself as influencing, and acting upon the world around you. See yourself as a Power in the land. And also see yourself as an Attracting Force, drawing to you that which you need and want and require. consciously and unconsciously. Picture yourself as *an ElectroMagnetic Individual* . You are an Individual because you are a Centre of Power. You are ElectroMagnetic because you possess the Electric Will and the Magnetic Desire.

A STRONG STATEMENT .

Carry with you this thought constantly and repeat it often to yourself and you will find it a source of Strength—you will find the Strength pouring into you when you say or think it. When you feel weak, or when you feel the need of additional Strength, use this Statement of Strength:

“I AM A LIVING ELECTRO -MAGNET .”

And when you say it, or think it, you must picture to yourself just what you mean by the statement, hence the importance of knowing *just what is meant* . Do not pass over this Statement of Strength as unimportant, but try it in actual practice and you will soon see what a Battery of Strength it will be for you. And those around you will soon become aware of a new sense of Power Within you.

DON’T LEAN ON OTHERS —DON’T LET OTHERS LEAN ON YOU .

Keep this Statement to yourself. Do not invite the ridicule of those around you by telling them the Source of your Strength. Do not bother about them—if they are Individuals themselves they will understand without being told; and if they are not, why, all the telling in the world would not make it clear to them. Hoe your own row and mind your own business—and let them do the same. No one can build up his Individuality except from Within. And each must work out his own salvation and climb the Ladder of Attainment for himself. And the sooner that people learn this the better will it be for all. Don't be a Leaner, or a Leaning-post. Don't lean on anyone else—and don't let anyone lean on you.

LIVE YOUR OWN LIFE AND LET OTHERS LIVE THEIRS .

There has been too much of this fool business about living other people's lives for them, or letting other people live your life for you. Each man or woman must grow into an Individual by his or her own work and life. There is no such thing as vicarious Individuality. Don't be afraid to "assert the I"—to claim your rightful heritage and birthright to be an Individual, and not a Parasite. And don't be afraid to shake off and trim off the parasitic persons that have encumbered your own unfoldment toward Individuality. Let the Parasites take root in the earth, just as you have done; let them fasten their roots in the great body of Strength and Power instead of in the mental body of someone else; let them stop their secondhand nourishment and learn to draw from the First Source. This is the only way, and the lack of the knowledge of it is filling the world with weaklings instead of with Individuals.

Therefore think of these things; hold them well in mind when you make your Statement of Strength:

"I AM A LIVING ELECTRO -MAGNET ."

Chapter XVI.
Personal Atmosphere.

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THE MENTATIVE Force emanating from each individual creates a Mental Atmosphere around him which often extends a considerable distance from his body, especially in the case of strong individuals, whose Mental Atmosphere is felt when they enter a room or public place. Persons whose personality is weaker have a Mental Atmosphere extending only a few inches from their bodies, and which is scarcely perceptible to those coming in contact with them.

THE POSITIVE AURA .

The man of Positive Individuality—our man who feels himself to be a "Living ElectroMagnet"—carries with him an aura of Mental Atmosphere of Positive Strength, which is plainly felt by those coming in contact with him. People say about such a man that he "has something about him" which impresses them, but which they fail to understand. It will be worth your while to study this Mental Atmosphere of some strong man with whom you come in contact, for now that you have the secret of the matter you may take some valuable lessons from him.

"THE "AIR ABOUT " STRONG INDIVIDUALS ."

As I have said in my "Mental Magic:" "I cannot very well describe this 'air' to you, for unless you have met a man of this kind you will not understand it. But it is a very different thing from the pompous, selfsufficient, selfimportant, fussy air and demeanor manifested by the cheap imitators of these great men. The Magnetic Man does not tell you how great, or smart, or important he is—he leaves that for his cheap imitators; he makes you feel his strength by his very manner and atmosphere, without saying a word. He has that 'something about him' that people notice and wonder at. And that 'something' comes from his conscious or unconscious relation to the Universal Will."

INDIVIDUALITY NOT PERSONALITY .

In the above paragraph I have pointed out to the student the kernel of the matter.

The “little fellow” who thinks he is one of the “big ones” believes that his strength comes from his Personality, and sooner or later he trips himself up because of this error. But the real “big ones” of life know better; they may not understand it all, but some way they feel that there is a “Something” back of them from which they are able to draw Strength and Power, and believing this, they are filled with Courage and Daring and radiate their Strength on all sides. They may talk of their “lucky star” or “special providence,” or else believe themselves to be “specially favored of God” (as is the case with at least one of the “big men” of modern finance), but no matter what may be their special interpretations of this “Something,” they all recognize its existence and trust to it. And this conviction and realization gives to the strong individuals that air of calm, positive Power and SelfConfidence that impresses those with whom they come in contact and which forms their Mental Atmosphere.

BACK TO FIRST PRINCIPLES .

And in giving you instructions in the art of building for yourselves a positive Mental Atmosphere I can do no better than to refer you back to first principles and again bid you to realize that you are a Dynamic Focus—a Centre of Force—in the great Universal Will, having the dual attribute of WillPower and Desire-Force. In short, that you are A Living Electro Magnet.

REALIZATION BRINGS POWER .

If you will but get this realization firmly fixed in your mind you will automatically create for yourself a most positive Mental Atmosphere that will be felt by all with whom you come in contact. So first, last and all the time build up this Realization. Say to yourself, “I am a Living ElectroMagnet;” think it out; dream it out; act it out. And, of course, always realize what all this means. You are the ElectroMagnet through which is pouring the Universal WillPower, and in the degree that you *allow the current to so flow through you* , so will be the Power you are able to manifest.

HOW TO USE THE REALIZATION .

When you wish to manifest a special degree of Power just let this Statement flame out in vivid letters in your mind. When you feel that you are being approached by some other person of strong will, whom you do not wish to influence you, just bring this Statement into effect, and you will actually see the effect of it upon the other person. He will feel your strong Mental Atmosphere and will cease to try to affect you. And even when there is no special need for making the Statement of Power it will be well for you to keep it burning bright within you, for by so doing you strengthen your realization, and your Mental Atmosphere reflects the inner mental state.

SPECIAL MENTAL ATMOSPHERES .

So much for the General Mental Atmosphere. As we proceed we shall see that the ElectroMagnetic Individual creates special Mental Atmospheres around him by his Mental States, depending upon his Will or Desire at the time. Not only does his Will and Desire affect other persons directly by means of Mental Currents, but Mentative Induction is also set up by the Mental Atmosphere, without any special effort on his part.

MAINTAIN YOUR POSITIVITY .

In this place I wish to call your attention to the importance of always maintaining your Positivity as a means of Mental Training. Do not allow yourself to become negative to others, even where there is nothing lost by so doing, for by this neglect you create a negative habit which will cause you trouble to overcome later. If a person comes into your presence whose personality seems likely to dominate or overpower yours, by all means interpose a mental resistance right then and there. It is not necessary for you to manifest the same in words, for that would make you ridiculous in many cases; nor is it necessary for you to give any special physical expression to your mental state. Simply look the person in the eye, carelessly and without any special effort, at the same time making the mental statement, “I Am A Living ElectroMagnet,” and you will find that your Positivity will rise until it is equal with his, and your feeling of negativity will disappear. In exceptional cases you may add mentally, “I am as Positive as You.”

HOW TO CREATE POSITIVE AURAS .

It will be well for you to practice the creation of special mental Atmospheres in order to establish the habit and thus render it easier to avail yourself of the same on special occasions. Opportunities of all kinds will present themselves to you in everyday life. The gist of the matter is to surround yourself with a Mental Aura of such a nature that people will act toward you as you wish them to do. A few examples may help you to get a clearer idea of what I mean, so I herewith give you the same.

AN INTERESTING EXAMPLE .

I know a lady, living in Chicago, who was constantly complaining that people were “always running over her” on State Street (the crowded retail street of the great Western metropolis). She said that they were always crowding her off the sidewalk and pushing, bumping and jostling her in a most annoying manner. She asked me for instructions as to what thought she should use to prevent individuals from so acting. I answered that I did not think it was necessary to consider the separate individuals in the case, but that she should “treat” *the crowd as a whole* , by means of a protective Mental Atmosphere. I then advised her to build up a Mental Atmosphere around this Statement: “People respect my rights; they will not unduly impose on me in the street; I deny the Power of the Crowd to impose on me.” And she followed this advice, and in a short time had built up a Protective Mental Atmosphere which acted almost magically upon the crowd, who stepped aside and gave her a full rightofway on the pavement. She would simply go on her way calmly, serenely and undisturbed, and *the crowd let her alone* . I must add that I think that the original trouble arose from a subconscious dislike to the crowds and an extreme shrinking from people, the result being that this dislike acted almost as does Fear, and really attracted to her the interference of people. The new Mental Atmosphere dispelled the old one and gave her an additional Positivity besides.

FEAR AS AN ATTRACTING FORCE .

In this connection I would call your attention to that remarkable psychological fact that *Fear acts as an attracting force* , in a negative way. If you *want* a thing very much you attract it to you—and if you *fear* it very much you do likewise. This apparent contradiction has bothered many students of the subject, but it seems very plain to me. I think the explanation is that in both cases a vivid Mental Picture is held, and the attraction results along the line of Visualization, which always tends to Materialize the Mental Image. Do you see what I mean? Think over it a bit and you will see it plainly.

THE TRANSFORMATION OF A “HUMAN DOORMAT .”

Another case, from actual experience. Another lady, also a resident of Chicago, complained that the clerks in the great department stores would not treat her courteously, but would keep her waiting without paying her any attention, and in other ways would treat her like a “human doormat.” She said she would not have minded this so much if other women were treated likewise, but that while she was ignored others would receive the greatest attention, the clerks “falling over themselves” to wait upon them. I told her that she had gradually built up around her a Mental Atmosphere of Expectancy—that she had fallen into the habit of *expecting such treatment* , and consequently she got what she expected. I think that in the beginning she had manifested a timid, “humble,” meek, “worm ofthe-dust” state of mind when she entered the big stores, which somewhat overawed her. And then, after this drew upon her the neglect of the clerks, who seem very ready to wipe their feet on human doormats, she grew to regularly expect the shabby treatment. It was not a matter of dress, or anything of that kind, for she dressed well—and, for that matter, I know women who dress poorly who never get any such treatment, for they understand the underlying mental laws too well for that. It was simply a matter of a Negative Mental Atmosphere, as many of you will clearly see.

How the Change Occurred .

Well, I told her to “brace up” and create a new Mental Atmosphere, around this general Statement: “The clerks like me; they like to wait on me; they give me every attention; they do this *because they like me* , and also because I Insist upon it as my Right!” The charm worked in a short time, and now the good lady reports that the clerks not only treat her well but even take the trouble to call her attention to desirable selections, special bargains, and all the rest of it. The cure was perfect.

An Analysis .

I call your attention to the above Statement—please note that the first part of it operated along the lines of DesireForce, and the latter part along the lines of WillPower. The Statement of the firstmentioned lady (the one who objected to street crowding) was altogether along the lines of WillPower. I ask the students to study and dissect each of these cases, because by so doing they will be able to apply the principles in cases coming under their own observation, and also in their own cases.

The Lady Whom “Nobody Loved .”

I once directed a lady who complained that she was unpopular, and that “nobody loved her,” etc., etc., to apply a similar method. She created a new Mental Atmosphere around her along the lines of the general Statement: “People *like me* ; they find me *attractive* ; they *love me* , and *like to be in my company* .” After a time she reported that from a state of “wall flowerdom” she had become quite a favorite, and in fact was at a loss to adjust herself to the changed conditions, finding somewhat of an embarrassment of “likings” and “lovings.” This was a case of DesireForce pure and simple.

MORE THAN WORDS NEEDED .

Now do not imagine for a moment that in the above cases, and hundreds of others known to me personally, the desired result was obtained merely from repeating, parrotlike, or like a phonograph, the words of the Statement. This talk of the Power of Mere Words, and all the rest of such talk, has made me very “tired” indeed. I have seen and heard so much of this nonsense since I have become acquainted with certain people who consider themselves “in the New Thought” that I dislike to use the words “Statement” or “Affirmation.” These people have imagined that by the mere repetition of *words* they could work miracles. Pshaw! What nonsense! They remind me of the Chinese, and certain other people who write long prayers on slips of paper and allow them to flutter in the breeze, hoping that the gods will accept their prayers at face value while the prayermakers are amusing themselves elsewhere. Sometimes they attach little bells to the prayers in order to attract the attention of the gods. Others paste the prayers on waterwheels, turned by the streams, thereby claiming credit for a prayer at each turn of the wheel. Cheap praying that! Oh, don’t laugh— some of you are just as foolish. You have been making your Statements and Affirmations in the same spirit, and now feel disappointed because “nothing happened.” Of course nothing happened; how could it be otherwise?

THE FEELING BEHIND THE WORDS .

I have said over and over again—and now say it over again another time—that the words of themselves are nothing; the real virtue lies in the feeling behind the words. If there is no feeling there is no result. In order to get the results you must erect the framework of words, and then build around it the structure of feeling, and expectation, and visualization. That’s the way to do it. The words are merely the skeleton—the flesh and blood are the feelings and materialized visualizations.

GO AND DO LIKEWISE .

The ladies mentioned above, whom I have used as “typical cases” to illustrate the principle—they did not rest content with words, *for I wouldn’t let them.* I kept after them, insisting upon their using the proper mental exercises and methods— that’s what did the work. And now I shall give you the same instruction and directions that I gave them—adapt them to your own cases and you will be likewise successful.

THE KERNEL OF THE MATTER .

The kernel of the process of creating the Mental Atmosphere lies in what I have called “Visualization,” and which I have described at length in my work on “Mental Magic.” This Visualization is simply the creation of a strong Mental Image of the thing desired, and perfecting it each day until it becomes almost as clear as an existing material thing. Then the Visualization tends to Materialize itself—that is, it begins to build around itself actual material conditions corresponding with the mental framework. The Statement of words is the pattern around which the Visualized Mental Image forms itself. And the Mental Image is the framework around which the actual material conditions form themselves. Do you remember the instance of the Hindu Magician mentioned in a previous chapter? Well, that will give you the idea. The lady made her Mental Image of the streetconduct of the crowd—and the crowd unconsciously felt it and built themselves around it. So in the case of the lady in the department store, and the others mentioned. The Mental Image manifested itself as a Mental Atmosphere, and gradually materialized.

HOW TO VISUALIZE .

The thing to do in Visualizing is to bring the Positive Imagination to see and feel the thing as actually existent. Then by constant practice and meditation the Mental Atmosphere becomes formed, and the rest is all a matter of time. *See yourself as you wish to be. See others as you wish them to be* . See conditions as you wish them to be. Think them out—dream them out—act them out. And Materialization will follow upon Visualization, even as Visualization followed upon the Statement.

DEGREES OF RECEPTIVITY .

In this connection, however, I must call your attention to the fact that the degrees of receptivity of other people to your Mental Atmospheres and Mental Pictures depend entirely upon their degree of Positivity. They respond only in the degree that they respond to other mentative influences. The Strong avoid influences to which the Weak yield, in this as in every other phase of the phenomena. But do not let that cause fear on your part. You may make yourself Positive—you have had the instructions given you, and it is now “up to you” to do the rest.

READ BETWEEN THE LINES .

I might write a whole book on this subject of Visualization in the phase of forming Mental Atmospheres—but what would be the use? I have herein given you the underlying principles. and have also given you a few illustrative examples—you must do the rest yourselves. If you have carefully read this book, and have studied *between the lines* as well as the lines themselves, you will have grasped the little details of the matter which will not be apparent to those who have not done so. Each will find in this book that for which he or she is ready—and not a bit more. I think the careful students among you will readily understand just what I mean by this. If you do not understand, then I cannot help you out, and you must wait until you unfold in understanding. But I would say that a rereading of both this work and “Mental Magic” is advisable—several re-readings, in fact. *Each time that you reread it you will find something new that you had previously overlooked, and each reading will discover many hidden meanings now suddenly made plain.*

ESSENTIALS OF SUCCESS .

The man who wishes to be successful in his dealings with his fellowmen must surround himself with a Positive Mental Atmosphere. He must create an atmosphere of SelfReliance and Positivity that will overcome the Negativity of those with whom he comes in contact. This Positive Mental Atmosphere is that subtle influence that emanates from the strong men of affairs, and which affects, influences and controls people to a greater degree than the flow of words which many affect, believing it to be the key of success. When you come in contact with one having a Mental Atmosphere of this kind you are affected by it, consciously and unconsciously. And if it has this effect on you in the case of other persons, why should you not reach out and possess this power yourself? Why should you not be a Positive instead of a Negative?

HOW TO PROCEED .

The directions and exercises given in this chapter, coupled with the instruction given in other chapters of the book, should enable you to develop around yourself a most Positive Mental Atmosphere, that will make you a Power. But it all depends upon yourself—you must exercise your Will and Desire, just as you would a muscle that you wished to develop. The same rule operates in the mental as well as in the physical world. In addition to the Exercises given a little further back I would suggest that the following may prove useful to some of you, in special cases, in forming the Positive Mental Atmosphere. I will merely give you the verbal framework, and you must build around it the Mental Picture, which in turn produces the Mental Atmosphere. But, remember, even in practicing these exercises never lose sight of the Main Statement of Strength: "I am a living Electro-Magnet," for that Statement will impart Life, Vitality and Energy to the other Mental Images and Statements.

Here are the Statements referred to—the Verbal Framework around which you are to build your Mental Picture that you wish to Materialize on the objective plane. You will find them useful in many cases:

MENTAL FRAMEWORKS .

I. I Surround Myself with an Atmosphere of Success.

II. I am Positive. I have a Strong Will. I make a Positive Impression on those coming into my Field of Force.

III. I Am Fearless—Absolutely Fearless—Nothing can Harm Me.

IV. I Kill Out All Worry and Discouragement—I Radiate Hope, Cheerfulness and Good Nature. I Am Bright, Cheerful and Happy, and make all around me feel the same way.

V. I am Well Poised, Calm and SelfControlled. I have a perfect Mastery over my Temper, Emotions and Passions, and All recognize this to be a fact.

VII. I am at Ease here, and all Bashfulness and Timidity has departed. I am Calm, at Ease and feel at Home.

VIII. People like me—I am surrounded with a Mental Atmosphere that causes People to Like Me.

IX. I am Master of my surroundings—nothing disturbs— nothing affects me adversely—I am Master.

X. I am surrounded with a Mental Atmosphere of Protection. No one's adverse thoughts, currents or suggestions can penetrate this Protective Armor. I am safe from mental attacks. I am Safe, Strong and Positive.

In using any of the above Statements be sure to follow my advice and instructions regarding the Mental Images, etc., which *put flesh on these verbal* *skeletons and make a Living Force out of these drybony words* . Remember the importance of Mental Imaging and Visualization in this matter of creating Mental Atmospheres.

Chapter XVII.
Direct Personal Influence.

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IN THE last chapter I spoke of the effect of Mental Atmospheres with which people may and do surround themselves. You will notice that in my discussion of that part of the subject I spoke only of the *general influence* exerted upon others, and not of the Direct Personal Influence exerted by one man upon another in personal intercourse. The present chapter, and those following it, shall be devoted to the part of the subject just referred to—the Direct Personal Influence.

THE SILENT MENTAL CONFLICT .

As I have told you elsewhere, every time two people meet there ensues a silent mental conflict, or struggle for supremacy, from which one or the other emerges a victor, and which victory is fully recognized by both of the parties to the proceeding. This mental struggle is usually the combat between the general mental powers of the two, without regard to special mental states induced at the time. But, the man who is skilled in the art of Mental Fascination goes further than this, for he recognizes that he may concentrate his Mentative Energy into definite shape and form, and focus the force of his Mental Imagery direct upon the other person, with such force and power that the second person will have a similar mental state induced in him, along the lines familiar to the students of this book.

THE LINES OF OPERATION .

This Direct Personal Influence operates along the lines of both Desire Force and Will Power, of course. I have explained elsewhere how the Will Power may be used to awaken Desire in another; and how it may also capture the Will of the second person. I have also explained how DesireForce induces a similar Desire in the second person; and also how it is often used to captivate the Will of the other person. It is not necessary for me to repeat these things—you are supposed to be fully acquainted with them, from your study of this book and “Mental Magic.” And so I shall proceed to a consideration of the Instruments of

Expression of Personal Influence, and the methods usually employed by those using it.

THE INSTRUMENTS OF EXPRESSION .

These instruments of Expression may be classified as follows:

1. Suggestive Instruments, consisting of (a) The Suggestive Manner, and (b) The Suggestive Tone, and (c) The Suggestive Word,
2. The Instrument of the Eye;
3. The Instrument of the Touch;

and all of these three forms are, of course, merely the Instruments by which, and through which, the Mind expresses itself—the channel through which pours the Mentative Energy.

Let us consider them in the above order.

SUGGESTIVE INSTRUMENTS .

I will ask you now to turn to my chapter on “Mental Suggestion,” in my work on “Mental Magic.” You will see therein stated the active principles of Mental Suggestion, with which you should thoroughly familiarize yourself, for I shall not repeat the instructions in this book. You will see there that Suggestion is the outward symbol of the inward Mental State, and that it is the inner state that gives vitality to the Suggestion. Get this idea fixed firmly in your mind, and always think of the Force behind the Suggestion. I have explained to you, also, that when one receives a Suggestion through a Physical agent, he has induced in himself the mental state corresponding to the one originating that Physical Suggestion. For example, if you feel yourself filled with Confidence, Energy and Fearlessness, your outward appearance will *reflect* that inner state, and the outer appearance will become a Suggestion to others. These others will instinctively feel that your inner state is as I have stated. And, this being so, a Physical Suggestion made stronger than usual will produce a deeper impression on others than would any ordinary suggestion.

THE SUGGESTIVE MANNER .

In view of the above, you will see why it is that those familiar with the subject deem it important to cultivate the Suggestive Instruments. Beginning with (a) the Suggestive Manner, you will see why it is that we are impressed with the manner of a man who manifests Energy, SelfConfidence, and Power in every motion.

And also, why we have confidence in a man whose manner indicates that he is a person used to being trusted by others—accustomed to having confidence reposed in him. And so I might mention hundreds of examples tending to show that if a man's manner conveys the impression that he is used to being treated in a certain way, and that he is accustomed to acting in a certain way, we are very apt to accept the Suggestion of Manner, and fall into line with the rest of people. And if the man happens to be a good actor, we may be imposed upon and fooled by his Suggestive Manner.

THE RULE WORKS BOTH WAYS .

Not only does this law hold good in the case of the manner and appearance of Success, Strength, Confidence, etc., but it also operates along the lines of the appearance and manner of Failure, Weakness, and Distrust. Do you not know of cases wherein you have felt that certain persons were not worthy of Confidence; or were not to be depended upon when Strength of Character was required; or were not likely to Succeed? Of course you have, and you acted upon the Suggestion, too.

AN ILLUSTRATION .

In illustrating this point, I have frequently used the illustration of the two dogs, the one carrying himself in a manner betokening SelfRespect and an ability to prevent and resent undue liberties, and the other carrying his tail between his legs, in a manner and appearance indicating that he expected to be kicked and cuffed. The first dog is almost invariably treated with respect, even by the most mischievous youngsters; while the second one almost always invites to himself the kicks, tin cans and brick bats of the young hoodlums of the neighborhood. And this illustration is as true in the case of people as in the case of dogs. Better take the hint!

HOW TO ACQUIRE THIS MANNER .

But, you may say, how is one to acquire the proper Suggestive Manner? My answer is that there is but one sure way, and that is to begin to Think Out the Park; Visualize it; and Act it Out. You will see the philosophy of this in my lesson on “Mental Architecture,” in my work on “Mental Magic.” In other words, if you wish to convey a Suggestive Manner of Confidence, you must begin to Think “Confidence” from morning until night. And you must also begin to Visualize “Confidence” when you have the chance to do so—that is, you must make a Mental Picture of yourself as manifesting Confidence. And you must also begin to act out the part.

ACTING OUT YOUR PART .

Now about this Acting Out, I would say that I mean not only the "playing the part" in your interviews with people, but I also mean an *actual series of rehearsals* in private, just as you would do if you were preparing to play a part on the stage, in public. You must form a Mental Image of how you would look and act if you were filled with Confidence, and were approaching people. You will find that practice will improve you very much in this way, and that you will soon acquire a manner that will be like secondnature, and will really serve to give the Suggestion of your Manner to others with whom you come in contact. And, more than this, it will actually tend to build up confidence in yourself. Imagine yourself as approaching strange people, and then act out the part the best you know how, improving a little in ease, and smoothness of action each day. Think of how the actor on the stage impresses you—and then remember that the manner was acquired by constant practice, and work. And you may do the same, and may manage to impress other people just as the actor does you. And what is true in the case of "Confidence" is true regarding any Character that you wish to play. Any and all Characters may be played out in this way, and an appearance and manner acquired which will give the Suggestion to others. I wish I could make you realize how much there is in this method. If you could realize how some men have used it to acquire qualities that have enabled them to prey upon the public, you would realize how important it might be for you for legitimate and honorable use.

PRACTICE MAKES PERFECT .

In this Acting Out, you must remember that the practice will make you so perfect that the part will appear natural when you play it in public. But without practice, an attempt to play it in public will make one ridiculous. Remember the illustration of the real actor, and you will have the secret of Acting Out. And also remember this, that in the measure that you "throw your mind" into the part, so will be your success. When you practice; you must throw your mind into the acting, just as you would if you were in earnest. It is the Mind back of it all, remember.

THE SUGGESTIVE TONE .

The second Suggestive Instrument is the Suggestive Tone. This, too, may be acquired by Acting Out. You must practice until you are able to express your meaning with “feeling” that all who hear may be impressed. You should begin your practice by choosing some simple words in everyday use—“Good Morning!” for instance. Try it now, and see how roughly, clumsily and crudely you give the morning greeting. Then try to imagine that you are full of good cheer, energy, and brightness, and then throw your feeling into your “good morning,” and see how different it seems. Practice this awhile and you will soon acquire a natural, cheery, bright, and invigorating tone when you say “good morning.” You will not need a teacher in elocution to tell you how to do this. Try to Feel the part, and you will express it naturally. Make your Feelings more flexible, and your Tones will reflect them. After you have mastered the simpler terms of expression, work up to larger sentences, and speeches. Try them on the chairs in your room, in imagining that people are seated therein; speak to them feelingly and with expression, until you acquire the art. You will not realize how much you may gain by such practice, until you actually try it. I wish that you could hear the testimony of some people to whom I have taught this thing.

THE IMPORTANCE OF IT .

There is nothing more important in Personal Influence than a good Suggestive Tone. Think of the people, that you know, and then remember what an influence their voices have on you. Not only the quality of the voice, but the *Tone* . You readily recognize the difference between the tone of the hesitating, timid, self-doubting person, and that of the confident, self reliant individual. There is a subtle vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster or rant. Read what I have said on this subject, in my lesson on “Personal Influence” in my work on “Mental Magic.”

EXAMPLES OF ITS USE .

If you will read the part of the present book dealing with Psychological Experimentation, you will see that much depends upon the Tone. You will see that when you say to a subject, “You can’t,” the tone in which you say “can’t” goes a long way toward producing the response. And so it is with the Suggestive Tone, no matter what it is made to express. It always impresses upon one that the speaker using it *means what he says* . And that is why many public men practice year after year in mastering this Instrument of Influence—the Suggestive Tone.

Again would I refer you to the example of the Actor—see how he manages to throw Feeling into his Tone. And you may do likewise, if you will but practice in earnest, and *throw your mind into the work* . Think of the thing you wish to express—visualize it—and then act it out in your Tone. You will be surprised at the rapid progress that you will make. Remember always, though, the Tone is but the Instrument of Expression of the Mind back of it.

USE NERVES , NOT MUSCLES .

Many people make the mistake of "speaking with the muscles instead of with their nerves," as one writer has expressed it. In other words, they seem to throw *muscular force* into their tones, instead of *nervous energy* , and in so doing they make a great mistake, for the former has a dull, nonpenetrating effect, whereas the latter vibrates subtly and reaches the feeling part of one's mind. Feel, Feel, Feel, when you wish to speak impressively, and your Tones will reflect the same, and induce a corresponding feeling in others.

THE SUGGESTIVE WORD .

The Third Form of the Suggestive Instrument is The Suggetive Word. I may be able to explain this more clearly when I call your attention to the fact that each word is a crystallized thought. In every word there is an imprisoned Thought. And when you lodge a Word in the mind of another person, the crystal covering is dissolved, and the released thought manifests itself. And, this being so, it becomes important for one to carefully choose the crystallized thoughts, or words, which he wishes to implant in the mind of another. I have spoken of this in my larger work, in my lesson on "Mental Suggestion," to which I refer you. But I wish here to say to you, again, that you should study words until you are able to distinguish between those which carry a *live, active, feeling* thought, and those less strong.

EXAMPLES .

Take the word "Strong," for instance. Does it not make you feel Strength when you hear it forcibly and feelingly pronounced? Take the word "Kind," and see what feelings it arouses in you. Pronounce the words "Lion" and "Lamb," and see the different feelings you experience from the differing sounds. Take the word "Crash," and see how it suggests the crashing, crunching, tearing, startling thing for which it stands. Compare the sound of the words "Rough" and

“Smooth”— and you will see what I mean. The only way that I can point out to you to acquire the use of Suggestive Words is to study Words themselves. Listen to the words used by others, and note their effect on you. Take a small dictionary and run over its pages, and you will soon have a collection of good, strong, effective terms for handy use when occasion demands. A man does not have to be “highly educated” in the usual sense of that term, in order to use Strong Suggestive Words. Some instinctively choose vital words, charged with feeling, and such make their words *felt* . Think over this matter.

Nutshell Instructions .

In the use of all the three Suggestive Instruments, remember that the object is to make others Feel the Mental State you are expressing. That is the whole thing in a nutshell.

Chapter XVIII.
Eye-Expression.

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Next in order in our list of Instruments of Mentative Expression is The Eye, that most wonderful of all the human organs, and which is as much an instrument for the Expression of Mentative Force as it is an instrument for receiving the sense-impression of Sight. Let us consider it in its former aspect.

The Eye As a Suggestive Instrument .

In the first place, the Eye is one of the most potent and effective instruments of Suggestion, although I have not included it in that class. The expression of the eye will induce mental conditions in others along the lines of Suggestion, and those who understand and have mastered this art of using the eyes have at their disposal a wonderful instrument of Suggestive Influence. Those of us who have ever met a very “magnetic” man, or a “charming and fascinating” woman, have carried away with us a lively recollection of “the expression of the eyes” of such a person. Actors and public speakers, as well as those whose business it is to meet and impress people, often make a close study of eyeexpression in order to produce a heightened effect along these lines. While this phase of the subject belongs more properly to the various “Schools of Expression” in various parts of the country, it may be worth while to pause a moment and examine some of the leading principles of this Art of EyeExpression, considered without reference to the phase of Mentative Energy.

Exercises in Eye -Expression .

Begin by studying your eyes in a mirror. You will see that in the center of the eyeball there is a black spot; this is called the “Pupil” of the eye. The larger circle surrounding the Pupil is called the “Iris.” The white of the eye surrounds the Iris. The upper eyelid moving over the eyeball produces a variety of expressions, each giving to the face a totally different appearance, expression of suggestive meaning. We all recognize the meaning of these different expressions, but very few of us understand the mechanism producing the expression. Standing before your mirror, study these various expressions. The following exercises may help you following exercises may help you.

EYELID EXERCSES .

1. Hold the upper lid in such a position that its edge rests halfway between the pupil and top of the iris. This gives an expression of Calmness.

2. Rest the edge of the upper eyelid at the top of the pupil. This gives an expression of Indifference.

3. The edge of the eyelid resting at the top of the iris gives an expression of Strong Interest.

4. The edge of the eyelid resting halfway over the pupil gives an expression of Deep Thought.

5. The edge of the eyelid resting just above the edge of the iris, and thus showing a narrow strip of white between the edge of the lid and the edge of the iris, gives an expression of Emotional Activity.

6. The above position, exaggerated so as to show as much of the white as possible between the edge of the iris and the edge of the lid, will give an expression of Emotional Excitement. How to Practice the Exercises.

Teachers of the Art of Expression instruct their pupils to practice the above expressions and positions. They find that with a little practice nearly everyone may easily acquire the art of expression in the first four exercises, but that the last two are more difficult of acquirement. The last exercise—Emotional Excitement—especially is found to be quite difficult of attainment, and teachers claim that but a small percentage are able to produce the expression without considerable practice. Practice these movements until you can reproduce them without the aid of the mirror, just as a man may learn to shave without a mirror, by constant practice before one. The exercises will not only enable you to express the different mental states easily and freely, but will also tend to strengthen the muscles and nerves of the eyes themselves, providing that you proceed gradually and do not overtask the eyes at the beginning. Do not scowl, or contract the brows in the practices. A few minutes at a time is all that you should use in practicing.

THE SEVENTH EXERCISE .

When you have mastered the above exercises, especially Nos. 5 and 6, you may try the following, which is the most difficult of all:

7. Rest the eyelid in the position of Strong Interest (No.3), and then *at the same time* lift the edge of the *under lid* to the lower edge of the pupil. This position gives the expression of Close Scrutiny.

THE POWER OF EXPRESSION .

You will be surprised at the added Power of Expression that the careful practice of the above exercises will give you. You will be able to manifest more Suggestive Feeling, and will induce Emotional States of Feeling in others. A little practice Will give you such convincing proof of this that you will not need urging to further perfect yourself in them. The Expressions of Emotional Activity and Emotional Excitement especially will produce a startling result if used on appropriate occasions when you wish to exhibit the appearance of the deepest Emotional Excitement and Force.

DEVELOPMENT EXERCISES .

The following Development Exercises are highly recommended by teachers who have devoted years of study and practice along these lines:

1. Open the eyes quite widely, but not so widely as to strain them, and hold them in that position for a few seconds, gazing into your mirror, which must be directly in front of you on a level with your eyes. While gazing open them a trifle wider still, without straining, and throw an intense expression into them. Do not move the eyebrows, but allow them to remain normal.

2. Resume the above position, and then change to the expression of Strong Interest (see previous exercises). looking at yourself in the glass just as you would in looking at another person with that expression.

3. Resume position 1, and then gradually change to the expression of Emotional Activity (see previous exercises), gazing at yourself in the mirror.

4. Resume position 1, and then gradually change to the expression of Emotional Excitement (see previous exercises) gazing at yourself in the mirror.

5. Resume position 1, and then gradually change to the expression of Close Scrutiny (see previous exercises), gazing at yourself in the mirror.

In the above exercises you must act as if the reflection of yourself in the mirror were in reality another person whom you wished to influence. The better you act this out, the better will your results be.

6. Practice the expression of Strong Interest on persons to whom you are listening, until you feel that you have awakened a response in them. I may add that the expression of Deep Interest consists of but the same expression heightened by *more feeling* behind it; and the expression of Loving Interest is the same, “only more so.” This “more feeling” may be either real or assumed, as in the case of the good actor.

7. Practice the expression of Close Scrutiny upon other persons upon

appropriate occasions in which you desire to appear as taking a deep, critical interest in some proposition, undertaking, theory, *etc.* Many persons have built up a reputation for being “good listeners” and “keen observers” by this practice. I mention it for what it may be worth to you. I am merely giving you the “rules of the game,” not necessarily advising you to play it.

Chapter XIX.
The Fascination of the Eye.

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And now I have reached that part of my subject in which I must speak of the *Power of the Eye to convey Mentative Force* . Owing to some law of nervous mechanism not fully understood as yet, the eye is one of the most effective mediums for the passage of Mentative Currents from one person to another. I shall not attempt to indulge in any special theory on the subject, but shall proceed to the description of the facts of the case. I may add, however, that advanced occultists inform us that portions of the human brain, during a manifestation of strong emotional effort, or exercise of Will, resembles an incandescent surface, glowing and phosphorescent. And that also there are seen great beams of this incandescent energy streaming out from the eyes of the person, and reaching the mind of other persons. And more than this, these "beams" of energy transmit mental states, thoughts, etc., of the person, just as scientists have found that "beams of light" will carry waves of electricity, and have thus been able to send telegraphic, and even telephonic messages over such beams of light.

MENTATIVE BEAMS OF ENERGY .

One who has mastered the Fascination of the Eye, is able to convey most readily to others the Mentative Currents which tend to produce similar mental states by Mentative Induction, as explained elsewhere in this book, and in "Mental Magic." If you will but remember the above illustration of the "beam of light" along which the electric and magnetic currents travel, and will form a Mental Picture of these Mentative Beams from the Eye, you will understand the process much better, and you will at the same time tend to give to your own Mentative beams a substantial reality, along the lines of Visualization. That is, when you wish to use these Mentative Beams, you should *imagine* them as actually existing in full force and reality—this will tend to cause to give them a material reality, and thus render them a highly efficient medium for the passage of your Mentative Currents.

THE FASCINATING GAZE .

And now, right here is the best place to instruct you in the proper use of the eye in what has been called “The Magnetic Gaze,” but which would be more properly styled the “Fascinating Gaze.” There has been much nonsense written on this subject, and in some of my own earlier writings I gave directions along these lines which I am now able to replace with more approved methods, and later discoveries coming from the study and experimentation of myself and others along these lines. I am willing to improve upon my own methods as well as upon those of others—I have no false pride upon this subject, and if tomorrow I find that I can improve upon my work of today, I will do so and give my students the benefit of the change, instead of stubbornly “sticking to it,” just because I had once stated a theory, fact, or result. There is no standing still in scientific work—he who stands still really goes backward.

THE FORMER METHOD .

The former instructions regarding the “Magnetic Gaze” told the student to concentrate his gaze “at the root of the nose” of the other person, that is, right between his two eyes. Now this was all very well, but there is a far better plan. This focusing the gaze between the eyes of the other person, really results in “crossing” your gaze, and thus robbing it of a portion of the direct electro-magnetic power that it possesses. You may prove this by holding up a pencil before your eyes, and focusing your eyes upon it as you draw it nearer and nearer to your eyes. The nearer you get to the pencil, or to the other person, the more will your gaze be “crossed” and the effect impaired. A gaze from a pair of “crossed eyes” is not nearly so Fascinating as one from a pair of straight eyes, giving out a direct, forceful impression.

THE NEW METHOD .

The new “Fascinating Gaze” is performed as follows: You *do not* focus your gaze at a point between the two eyes of the other person, but, instead, you gaze directly and straightly into his two eyes with your two eyes. You will find this difficult, and tiring, if you perform it in the ordinary way—and herein lies the “secret.” Instead of focusing your eyes upon his, as if you really wished to *see* the color of his eyes, you must so focus your eyes that you are really gazing *through him* , as if he were transparent and you wished to *see something beyond him* . A little practice before a mirror will show you what I mean better than I can explain it to you in words. Practice at “*gazing through* ” objects will aid you in acquiring this gaze. Try for instance focusing your eyes upon the wall opposite you as you raise your eyes from this page. Then as you look at the wall, slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus—*don't see the hand plainly* , but keep your gaze focused on the wall, *as if you could see it through the hand* .

How to Practice .

This gaze must not consist of a blank, vacant, stupid state, but must be intense and earnest. Practice on objects as above stated, and with your mirror, will aid you in perfecting the gaze. It will help you if you have some friend with whom you can practice it.

The Effect Upon Others .

The other person will not be aware that you are not "seeing" him, and are "*gazing through* " him—to him it will appear that you are giving him a very deep, intense, steady, earnest glance. He will see your pupils dilate, as they always do when looking at a distant object, and your expression will be one of calm, serene power.

It Does Not Tire the Eyes .

And another important point about this gaze is that you may maintain it a long time without tiring the eyes, and without the eyes watering or blinking. You may outstare another person, or animal, in this way, without fatigue, while the other's eyes grow tired and weak. So much is this true that the results of my own investigation of the subject have convinced me that the animals who manifest the Fascinating Gaze (as mentioned in a previous chapter) really focus their eyes beyond the object in just this way. If ever you get a chance to observe an animal fascinating another, you will see that I am right in this theory.

The Scientific Explanation .

This "*gazing through* " the other person is accomplished by a certain "accommodation" of the eye, as oculists and opticians call it, and while you are performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you may maintain the expression of being "wrapped in thought," "daydreaming," "lost in a brown study," "just thinking about things," etc., with which you all are familiar. In such a mental state you are able to “gaze into space” for a long time without the slightest fatigue, while a few seconds’ focusing your eyes upon a nearby object will tire them very much indeed. And then, again, you know how long you are able to gaze at an object far out at sea, or far across the desert, or far down or across the mountain, without tiring your eyes. The whole secret is that shortrange focusing upon an object tires the eyes much more than does “long range” gazing into space. This being the case, it will tire you far less “seeing through” a person, than gazing at him and “seeing” him at short range.

RULES FOR PRACTICE .

In practicing the maintaining of the gaze for a long time, I would advise against tiring the eyes by gazing at shortrange objects. Better practice at gazing at distant objects until you are able to maintain the gaze a long time, as you will be able to do after a little practice. In fact, I advise you to practice the “gazing into space,” because proficiency in that will enable you to perfect the Fascinating Gaze. After you have practiced this “*gazing through* ” method a bit, you will be able to look at an object a couple of feet away, and gaze right through it—that is, you will not consciously “see” it objectively, although apparently staring hard at it.

MAKE HASTE SLOWLY .

Avoid all exercises tiring to the eyes, and proceed slowly, working from trifling successes to more important ones. You will be surprised how a little intelligent practice along these lines will give you a penetrating glance, firm, earnest, and full of “magnetism” and Fascination, without the slightest sense of strain, fatigue or effort. You have long wished for such an expression—here it is for you.

Chapter XX.
The Use of the Mentative Instruments.

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IN THE use of the Eyes for the purpose of conveying Mentative Currents, you should always remember that the Feeling is the real power behind these currents of Force, and that the Brain is the Dynamo from which the currents originate. The Brain, you know, is the great Transformer, or Converter of the Mentative Energy, and acts just as does a Dynamo in the direction of sending forth great waves of Force. Consequently, if you wish to send out Mentative Currents for the purpose of inducing feeling in others, you must first have Feeling generated in your Mental Dynamo.

VALUABLE EXERCISES .

It will be well for two people to practice the Eye Exercises together, but in the absence of a friend in whom you have confidence, you may obtain excellent results by practicing before your friendly mirror. In either case, you must first arouse in your mind the Feeling that you wish to express in Mentative Currents. Put your Feeling into your glance, and it will be felt.

EXERCISE 1. Look into the eyes of your friend (or your own in the mirror) and then say *mentally* "I am Stronger than you." Throw into your glance as much of the feeling of Strength as you can.

EXERCISE 2. Say *mentally* , "I am more Positive than you—I am outgazing you," throwing as much positivity as possible into your gaze, the same being inspired, of course, by your Feeling.

EXERCISE 3. Say, and *feel* , "You are afraid of me—I am making you feel my Strength," throwing the feeling into your gaze.

ACTUAL PRACTICE .

After you have acquired the faculty of making your strength felt by the above exercises you may use same upon other people when the occasion renders it advisable. If you are addressed by some person whom you think is trying to master you mentatively, or whose strong influence you wish to ward off, you may use the above method on him. As a rule the person who is doing the talking has a slight advantage over the listener, all else being equal. The speaker is the more positive because he is expressing more Energy. But you may counteract this, if you are the listener, by simply sending him a glance, accompanied by the Feeling of "*I scatter your Force into bits—you cannot affect me* !"

POINTS OF PRACTICE .

In resisting an attack of this sort, keep your mouth closed, with the teeth touching, for this "bite" denotes Strength and Firmness, and brings into play the parts of the brain manifesting these qualities, and thus charges your Mentative Currents with these feelings. At the same time gaze firmly and steadily into the eyes of the other, using the Fascinating Gaze. I would bid you remember my remarks in "Mental Magic" about the person *standing* having the advantage of the one *sitting* . Avoid the sitting position when the other person is standing—do not give him this advantage, but take it yourself if you can.

MENTAL COMMANDS AND REFUSALS .

In speaking to persons and requesting them to do something, you should accompany the verbal request by a Mental Command. For instance, if you say "You will do this for me, *won't* you?" (this is the Suggestive Form of Questioning, remember) you should accompany the question with the Command (made mentally) with the proper glance, "You Will do this." If you are the person requested to do something that you do not wish to do, you should answer, "No, I do not care to do this," or "I do not see my way clear to do it," or "I am unable to oblige you," etc., etc., but at the same time you must send the *mental answer* , with its accompanying glance, "I Will Not do it, and you cannot *make* me."

CERTAIN DANGEROUS TEACHING .

A wellknown teacher along these lines several years ago, taught his pupils to gaze into the eyes of persons whom they wished to affect, at the same time saying mentally: "*I am looking at you. I am looking through your eyes into your brain. My will power is stronger than yours. You are under my control. I will compel you to do what I wish. You must do what I say. You shall do this. Do it at once* ." It will readily be seen that this will generate a powerful Mentative Current, if there is a sufficiently strong Feeling—Will and Desire—behind it. But right here I shall give you *an Antidote for this kind of Influence* . In all cases where you are attacked mentally in this way you may dissolve the Force by a Positive Denial.

THE POSITIVE DENIAL .

The Positive Denial is the powerful Force that scatters into tiny bits the Force directed against one. It is *a destructive agent* , just as is the Positive Statement a constructive or creative one. One who understands the scientific use of this destructive force may undo the mentative work of others, to a surprising degree. Some day I shall have more to say regarding these two warring forces, along the broader lines of the entire subject of Telementation, but at present I shall confine myself to their use in Personal Influence. *By a Strong, Positive Denial, You may scatter and disintegrate any Mentative Influence directed against you* . This formula will give you a general idea of it. Suppose that you are repelling a Statement such as given above. In that case you should say *mentally* , accompanying it with the proper glance, with Feeling back of it: “I deny positively your power over Me. *I Deny it out of existence* . I Will Not do your bidding, and I Deny your right and Power to command me. I Deny *your* power, and I affirm *my own* .”

HOW TO CULTIVATE THIS POWER

You may cultivate this power to use the Positive Denial by practicing on an imaginary person whom you may suppose is trying to influence you. Imagine the strong, positive person before you, trying to influence you and then start in to practice the Positive Denial on him, until you feel that you have beaten him off, and have sent him flying away in retreat. These imaginary mental battles will develop a great power of mentative resistance in you, and I advise you strengthen yourselves along these lines, if you feel that you are weak. You may improve on the above exercise, by imagining that after your enemy is in full retreat you follow him up and pour Statement after Statement into him, changing your position from a defender into an attacking force.

MENTATIVE FENCING LESSONS .

These imaginary rehearsals will do more for one than people think possible. They are like stage rehearsals that make perfect the actors. They are the fencing lessons from which the swordsman gains skill, and strength. Practice, *practice* , practice makes perfect in everything—in Mentative work as well as physical.

There are good psychological and occult reasons behind this method and practice, but I shall not enter upon that field at present—this book is intended to give you the "how" of the subject, rather than the "why."

THE SECRET OF EFFECTIVE SPEAKING .

In personal conversation with another you will find it of the greatest value to see as clearly as possible a mental picture, chart or map, of what you are saying to him. By so doing you will impress most forcibly upon his mind that which you wish him to see, and feel. In this statement is compressed the Secret of Effective Speaking. In the degree that you see and feel the thought that you are expressing in words, will be the degree of Impression made upon, and Mentative Induction produced in, the other person. The secret of course lies in the Law of Visualization as explained in "Mental Magic" and in this book.

PSYCHOLOGICAL EXPERIMENTS .

You may find an evidence of your increasing Mentative Influence by trying the psychological experiment of "Willing" people to move this way or that way, by gazing intently at them. In this experiment it is not necessary for you to gaze into their eyes. Gazing at their back, preferably at the upper part of the neck, at the base of the brain, will answer. You may try "willing" persons to look around on the street, or in public places, *etc.* Or you may "will" that they turn to the right or left of you, when approaching each other on the street. Or, in stores you may "will" that a certain clerk, from out of a number, will step forward to wait upon you. These and many similar experiments have an interest to the majority of students, and are accomplished with comparative ease, after sufficient practice. The whole theory and practice consists of a steady gaze, and the *Mental command* , and will, that the person will act soandso, together with the *earnest expectation* that they will obey the command, and the *mental picture* of their doing so. That is all there is to it.

GENERAL ADVICE .

In the use of the Eye as a Mentative Instrument, remember first, last, and all the time, that Desire and Will are the phases of the Mentative Energy, and that in the degree that Desire is kindled, and Will is exerted, so will be the Power expressed by yourself, and impressed upon others. Read "Mental Magic" over a number of times, until you have fully grasped the underlying principles. Then reread the present book, and commit its exercises and instructions to memory. Then practice frequently, and perfect yourself in the methods pointed out, until you render them “second nature.” You will be conscious of a gradual growth and development, along the lines of Mentative Power and Influence. The flame of ElectroMagnetic Power once lit will never die out—tend the flame carefully, keep the wick trimmed clean, and fill the lamp with oil, and it will ever burn bright and emit heat and light and Power.

THE MAGNETIC TOUCH .

The last Mentative Instrument mentioned in a previous chapter is the Touch. There was a time, in my early stages of experimentation and psychological research, when I laughed at the idea of the Touch playing any real part in the work of Mental Influence. Of course I saw the effect of the Touch in certain phases of psychological work, but I believed that it was all “merely suggestion,” but I soon learned that the Touch was really a most potent Instrument of Mentative Energy. I now explain it by the idea of the nerves being like the wires upon which the electric current travels. The Brain is the Dynamo, or Converter of the Energy, and while the latter travels in waves and currents without any wires (just as does the wave of the wireless telegraph) still *if there is a wire to be had* , then it follows the lines of least resistance and takes advantage of the nerve wire. Certain parts of the body have nervecells very highly developed in them—are in fact miniature brains. In the cases of some persons of sensitive and trained touch, there exist little clusters of nerve cells at the ends of the fingers, that act like miniature brains. The lips are also highly developed in this respect, as the well known phenomena of “kissing” evidences. The fingers and hand are excellent polar mediums for conveying the Mentative Energy that pours down over the nerves from the Brain, and through which it passes to the other person.

HOW TO USE THE HANDS .

The use of the Touch of the hands as a channel for conveying Mentative Energy depends greatly upon the development of the hands by the individual. Those who understand this matter, develop the conductivity of the hands by “treating” them, as follows: Think of your hands as excellent conductors of Mentative Energy, and imagine that you can feel the Energy pouring down the nerves of your arms, and out of your hands, obeying your Will, when you shake hands with people. You will soon develop your hands to such a degree that some sensitive persons will actually “feel” the current passing into them. Always accompany the passage of the current with the thought or feeling that you wish accompany the passage of the current with the thought or feeling that you wish to induce in the other person, just as you do when you use the Fascinating Gaze. In fact, the Gaze and the hand clasp should be used together, when possible, for by so doing you double the effect.

THE MAGNETIC HAND-CLASP.

When you shake hands with a person *throw Mind and Feeling into it*, and do not fall into the mechanical, lifeless method so common among people. Throw your Feeling down to your hand, and at the same time make a mental command or statement appropriate to the case. For instance, grasp the person’s hand with Feeling, and interest, saying, mentally, at the same time: “*You Like Me*.” Then, when you draw your hand away. if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it—that is, make it your natural way of shaking hands. You will find that this method of shaking hands will open up a new interest in people toward you, and in other ways you will discover its advantage. You never knew a “fascinating” person who did not have a good handclasp. It is a part of the fascinating personality.

OTHER USES OF THE HANDS.

There are many persons, well grounded on the psychological principles underlying Mental Fascination, who use the hands as a medium for Mentative Energy, without shaking hands. For instance, they sit near the other person and place their hands so that their fingers will point toward him, at the same time willing that the current flow through the fingers and toward the other. They also use their hands in conversation so as to have the tips of their fingers pointing toward the other. This last plan becomes highly effective when used with the appropriate gestures, for it is akin to the mesmeric “pass” of the bandit. In this connection I would say beware of the person who is always trying to put his hands on you—beware of the “pawing over” process. Avoid it in the ordinary way, if possible, or else deliberately practice the Positive Denial toward the person, holding the idea and mental statement that “I Deny the power of your magnetism—I scatter it by my Denial”

A WARNING TO WOMEN.

In Concluding this chapter. I would especially caution young women and older ones, for that matter, against allowing men to be familiar with them in the direction of "holding hands," or similar practices. Not only does this "familiarity breed contempt" but there are good psychological reasons why the practice is to be condemned. You have seen what part the hands play in "magnetizing" as it is called, and is it not clearly discernible how one may use the hands in this "petting," and all that sort of thing, in order to psychologically affect another person? I am not speaking now of the caresses indulged in by honorable true lovers—for all the talk in the world would not change that sort of thing—but I am alluding to the indiscriminate "pawing over" on the part of strange men that some young girls allow. There is a danger in this sort of thing, and I want you to know it. If you have daughters, or young female relatives, warn them against this thing, and *tell them the reason why* .

A CAUTION TO MEN .

And the same thing is true of the man who is always patting other men on the shoulder, or resting his arm around them, or else "taking hold of them" in a friendly caressing way during a conversation. Such men may not know the psychology of the thing, but they have found out that this sort of "patting up" makes other men more impressible, and amenable to their influence, and so they practice it. Make them stop it, either by moving away, or by Positive Denial.

THE PROTECTIVE ARMOR .

Now, once more, remember the power of this Positive Denial as a disperser, and disintegrator of Adverse Influence. If this book taught you nothing else, it would still be "worth while" to you because of this one point of instruction. For this Positive Denial is a Mentative Armor that will protect you—a Mentative Sword that will defend you—a Mentative Lightning Flash that will clear the Mental Atmosphere. Learn the Secret of Positive Statement, and Positive Denial, and you are clad in an invulnerable armor and are armed with the weapon of Strength—and so you may, like the "Warrior Bold" go "gaily to the fray." May the Victory be yours!

Chapter XXI.
Concluding Instruction.

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WE HAVE now reached the end of our consideration of the subject of "Mental Fascination," in this book. But you have reached only the beginning of the subject, when you close these pages, for the real subject rests in the action of the principles in real life.

THE EFFECT OF THE INSTRUCTION .

Though you may not feel disposed to put into operation much of the instruction given herein, yet, from your very acquaintance with what has been taught in these pages, you will be compelled to *see* the operation of the principles in the everyday life around you. You will see them in operation on every side, now that you are familiar with their laws of operation. And you will find yourself instinctively guarding against its influence, just as you would guard against a threatened physical blow. And you will be surprised, and perhaps pained sometimes, at seeing people trying to influence you in this way, whom you would not have suspected of doing so. On the whole, you will be a much stronger man or woman by reason of the information herein given you. And you will have the advantage of knowing how to resist, defeat and dispel the adverse influences that may be used to influence you. Remember the assertion of the Positive Will, and the use of the Positive Denial!

ADDITIONAL INFORMATION .

There is one thing more that I wish to call your attention to, before closing, although, strictly speaking, it forms part of the subject of Telemental Influence rather than that of Mental Fascination. I have mentioned this matter in my work on "Mental Magic." in my lesson on "The Science of Telementation." I allude to the use of Telementation for the purpose of Mental Fascination, which is performed by some persons who have become acquainted with the subject.

DISTANT FASCINATION .

The person wishing to influence another at a distance, just as he would in the case of a Personal Interview, forms a Mental Image of the person whom he wishes to influence, and then proceeds just as if the person was actually before him, according to the methods mentioned in this book. I know of at least one teacher who advises his students to “treat” prospective customers, and others with whom they expect to have dealings, or relations, as follows: “Imagine your prospective customer, or other person, as seated in a chair before which you are standing; Make the imagined picture as strong as possible, for upon this depends your success. Then proceed to ‘treat’ the person just as you would if be were actually present. Concentrate your will upon him, and tell him just what you expect to tell him when you meet him. Use all of the arguments that you can think of, and at the same time hold the thought that he must do as you say. Try to imagine him as complying with your wishes, in every respect, for this imagining will tend to ‘come true’ when you really meet the person. This rule may be used, not only in the case of prospective customers, but also in the cases of persons whom you wish to *influence in any way whatsoever* .”

HOW TO COUNTERACT THE INFLUENCE .

Now, all this is very plain to the student of this book, and of my work on “Mental Magic,” for the principles employed are familiar to my students. The result of a practice like the above would undoubtedly tend to clear a “mentative path” in the other person’s mind, and make easier the effect of a subsequent interview. For the other person would be thus accustomed to the idea, thought or feeling, and the work of clearing away the mental underbrush would be done in advance. But, fortunately for us all, we have the Antidote for this Bane, if we have acquainted ourselves with the underlying principles of the subject. So important do I regard this matter of SelfProtection against this Telemental Influencing that I purpose adding to my remarks on this subject several paragraphs from my book on “Mental Magic,” which, although you have already read them, should appear right in this place, in order to be impressed upon your mind in connection with what I have just said. I want you all to read again what I have said on this subject of Self Protection. So here is the reproduction of a few rules to use on occasions when you think that someone is trying to so “treat” or “influence you. Better study them carefully. Here they are:

VALUABLE RULES .

1. In the first place, steady your mind, and calm your feelings. Then pause for a

moment, and say the words, “I am,” calmly and forcibly, at the same time forming a mental picture of yourself as a Centre of Force and Power in the Great Ocean of Mind. See yourself as standing alone and full of Power. Then mentally form a picture of your Aura, extending about a yard on all sides of you, in an eggshaped form. See that this Aura is charged with your WillPower, which is flowing outward repelling any adverse mental suggestions that are being sent to you, and causing them to fly back to the source from whence they came. A little practice wilt enable you to perfect this picture, which will greatly aid you in creating a strong Positive Aura of Will, which will prove to be a Magnetic Armor and shield.

A USEFUL AFFIRMATION .

The affirmation “I am” is the strongest known to Occult Science, for it is a positive statement of Actual Being. You may use the following Affirmation also, if you please—it has helped many: “*I assert my Individuality as a Centre of Force, Power and Being. Nothing can adversely affect me. My Mind is mine own, and I refuse admittance to unwelcome suggestions for influences. My Desires are my own, and refuse to admit undesirable vibrations by Induction or otherwise. My Will is my own, and I charge it with Power to beat off and repel all undesirable influences. I am surrounded by an Aura of Positive Will, which protects me absolutely* .”

A USEFUL DENIAL .

The following Denial has proved of the greatest value to many: “*I Deny, to all or any, the power to Influence me against my best interests—I Am my own Master* .” These words may seem simple, but if you will use them you will be surprised at their efficacy. You realize, of course, that it is the Mental State aroused by the words, that “does the work,” rather than any special virtue in the words themselves.

GUARD AGAINST “IMPLUSES .”

2. Guard yourself from acting upon “impulses.” When you feel a sudden or unaccountable “impulse” to do this thing, or that thing, stop and assert your Positive Individuality, and then drive out all outside influences, by repeating the Affirmations, etc., given above, and by creating the proper Mental Picture. Then, when you have recovered your balance. consider the impulse, and decide

whether it is to your best interests, or otherwise. You will be able to see this clearly, by reason of your “mental housecleaning” a moment before. Then, if the impulse seems to be against your best interests, drive it from you, saying: “*I drive you away from me—you do not belong to me—return to those who sent you* ,” or other words to that effect. This may be rendered more forceful if you will but create a Mental Picture of the discarded idea flying away from you in the shape of a tiny thoughtwave. These Mental Pictures aid one very materially in such matters, both in the sending forth of an idea, as well as in the discarding of one.

THE POSITIVE AURA .

3. Cultivate the picture and idea of a Positive Aura, and always think of yourself as being encased in such a one. See yourself as a strong Positive “I”—a Centre of Power—encased in an Impregnable Sheath of Auric Force. You will thus be able to build up yourself into a mighty Centre. You will be surprised at the confused manner of people who try to influence you, when they come in contact with this Aura, and find their Suggestions and Mentative Currents being cast back upon themselves. Such people find themselves “all broken up” when they meet a condition like this, which they do not understand for very few of them are practical occultists. The Mental Picture of yourself as a Centre of Power, surrounded with a Positive Aura, will, if persisted in, render you extremely Positive, so that your influence is sure to be felt by the world with which you come in contact.

AMUSING SEQUELS .

You will often be amused by occurrences following after the rejection of these “stray impulses,” *etc.* You will find that if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, perhaps an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you by Mentative Currents, for he may not have consciously done so, but nevertheless that is just what has happened, and his Desire or Will has caused these Currents to flow in your direction, and you have felt them. Now that your eyes have been opened to this fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your Individuality as a Centre of Power, and all will be well with you in these matters.

THE PROTECTIVE AGENT .

I hope that the above reproduction of the advice given in "Mental Magic" will do you good. And once more remember the power of the Positive Denial as a Protective Agent. By its use you may disperse and scatter the Mentative Currents of others and surround yourself with an impregnable armor of Mentative Energy. And also remember this, which I have not said elsewhere, that the Law of Life is concerned with the Protection of the Individual, and gives to each the weapons with which to preserve his Individuality. So true is this that occultists know that there is the greatest difference in the use of the Mentative Power as an Attacking Force, and as a Protective Force. I will illustrate this briefly.

PROTECTIVE INDIVIDUALITY .

A man's Mentative Force is immensely more powerful when he uses it to Protect his Individuality than when he uses it to Attack the Individuality of another. In fact, if *everyone* understood the laws of Mentative Defence, and would avail himself of the information given by me under this head, there would be almost a total absence of Mentative Attack, for the futility of the same would soon be recognized. The only reason that the Strong Individuals are able to affect the weaker ones so frequently is because the other do not know their inner Power, and make no defense—in fact, the majority of people do not know of these laws at all; and, if one tells them, they sneer and smile knowingly, tapping their foreheads to indicate that their informant is "just a little off." Poor sheep, and geese, they are so happy in their ignorance and conceit that it almost seems a pity to disturb them.

NATURE'S PROTECTIVE POWER .

But to return to my subject. You will find that it will require a much less effort of Will to protect your Individuality than it will to attack the Individuality of another. You will find that the Law is on your side when you say, "I Won't be influenced—I Deny the power of another to weaken my Individuality," for you have then called into operation that Law of Nature which is always in operation, and which she gives to her creatures in the way of an instinctive protective force. So there is no occasion to be afraid—you are immune from attack if you will but assert the Force within you.

THE GLORY OF INDIVIDUALITY .

And now, friends, in conclusion I beg of you to remember that you are Individuals—Centres of Mind, Power, Force and Energy, yes, Centres of Life, in the great Ocean of Being. Each of you is something different from any other Centre, and the Law wishes you to live your own life; develop your own individuality; assert your own birthright—and in the measure that you so do, so will the Law be on your side. Do not let the snare of Personal Pride trip you up, and entangle you in its meshes, for it is but an illusion. But glory in your Pride of Individuality, and do not be frightened, coaxed, seduced, lured, or driven by the Race Thought into the condition of "the wormofthedust" person— do not be a "human doormat"—do not be a human sheep or goose, following some fool leader in a stately goosestep, or the sheeplike "follow my leader" fashion. Remember that you are Men and Women—that you are Individuals for which the cosmic machinery has been laboring for ages in order to evolve.

[The Statement of Individuality.

The Statement of Individuality that "I am Here, Now," is a mighty one. It will always be "I Am" with you—it will always be "Here" with you—it will always be "Now" with you. No matter what state your Individuality may reach; no matter what point of space you may occupy; no matter what period of time it may be—it will always be true that "I am, Here, Now!" For it will always be your "I" that is speaking—it will always be "Am" with you—everywhere place will be "Here" to you—all time will be "Now" with you. May you unfold into a perception of this Statement of Individuality. For when you do, you will have reached a mental plane where even the principles herein taught will seem elementary to you—for you will have soared above them and their operation. May this and other works of mine be as ladders upon which you may mount—and which you may then kick away from under your feet as no longer needed.

Students, I thank you—and bid you *Auf Wiedersehen* ! May the Law protect you till we meet again!

FINIS.

Mind and Body; or Mental States and Physical Conditions

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CHAPTER I
THE SUBCONSCIOUS MIND

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In order to understand the nature of the influence of the mind upon the body—the effect of mental states upon physical functions—we must know something of that wonderful field of mental activity which in the New Psychology is known as "The Subconscious Mind," and which by some writers has been styled the "Subjective Mind;" the "Involuntary Mind;" the "Subliminal Mind;" the "Unconscious Mind," etc., the difference in names arising because of the comparative newness of the investigation and classification.

Among the various functions of the Subconscious Mind, one of the most important is that of the charge and control of the involuntary activities and functions of the human body through the agency of the sympathetic nervous system, the cells, and cell-groups. As all students of physiology know, the greater part of the activities of the body are involuntary—that is, are independent (or partly so) of the control of the conscious will. As Dr. Schofield says: "The unconscious mind, in addition to the three qualities which it shares in common with the conscious—*viz.* , will, intellect and emotion—has undoubtedly another very important one—nutrition, or the general maintenance of the body." And as Hudson states: "The subjective mind has absolute control of the functions, conditions and sensations of the body." Notwithstanding the dispute which is still raging concerning *what* the Subconscious mind *is* , the authorities all agree upon the fact that, whatever else it may be, it may be considered as that phase, aspect, part, or field of the mind which has charge and control of the greater part of the physical functioning of the body.

Von Hartmann says: "The explanation that unconscious psychical activity itself appropriately forms and maintains the body has not only nothing to be said against it, but has all possible analogies from the most different departments of physical and animal life in its favor, and appears to be as scientifically certain as is possible in the inferences from effect to cause." Maudsley says: "The connection of mind and body is such that a given state of mind tends to echo itself at once in the body." Carpenter says: "If a psychosis or mental state is produced by a neurosis or material nerve state, as pain by a prick, so also is a neurosis produced by a psychosis. That mental antecedents call forth physical consequents is just as certain as that physical antecedents call forth mental consequents.” Tuke says: “Mind, through sensory, motor, vaso-motor and trophic nerves, causes changes in sensation, muscular contraction, nutrition and secretion.... If the brain is an outgrowth from a body corpuscle and is in immediate relation with the structures and tissues that preceded it, then, though these continue to have their own action, the brain must be expected to act upon the muscular tissue, the organic functions and upon the nervous system itself.”

Von Hartmann also says: “In willing any conscious act, the unconscious will is evoked to institute means to bring about the effect. Thus, if I will a stronger salivary secretion, the conscious willing of this effect excites the unconscious will to institute the necessary means. Mothers are said to be able to provide through the will a more copious secretion, if the sight of the child arouses in them the will to suckle. There are people who perspire voluntarily. I now possess the power of instantaneously reducing the severest hiccoughs to silence by my own will, while it was formerly a source of great inconvenience to me.... An irritation to cough, which has no mechanical cause, may be permanently suppressed by the will. I believe we might possess a far greater voluntary power over our bodily functions if we were only accustomed from childhood to institute experiments and to practice ourselves therein.... We have arrived at the conclusion that every action of the mind on the body, without exception, is only possible by means of an unconscious will; that such an unconscious will can be called forth partly by means of a conscious will, partly also through the conscious idea of the effect, without conscions will, and even in opposition to the conscious will.”

Henry Wood says of the Subconscious Mind: “It acts automatically upon the physical organism. It cognizes external facts, conditions, limitations, and even contagions, quite independent of its active counterpart. One may, therefore, ‘take’ a disease and be unaware of any exposure. The subconsciousness has been unwittingly trained to fear, and accept it; and it is this quality, rather than the mere inert matter of the body, that succumbs. Matter is never the actor, but is always acted upon. This silent, mental partner, in operation, seems to be a living, thinking personality, conducting affairs on its own account. It is a compound of almost unimaginable variety, including wisdom and foolishness, logic and nonsense, and yet having a working unitary economy. It is a hidden force to be dealt with and educated, for it is often found insubordinate and unruly. It refuses co-operation with its lesser but more active and wiser counterpart. It is very ‘set’ in its views, and only changes its qualities and opinions by slow degrees. But, like a pair of horses, not until these two mental factors can be trained together can there be harmony and efficiency.”

In order to understand the important part played in the physical economy by the Subconscious Mind, it is only necessary to understand the various processes of the human system which are out of the ordinary field of the voluntary or conscious mind. We then realize that the entire process of nutrition, including digestion, assimilation, etc., the processes of elimination, the processes of circulation, the processes of growth, in fact the entire processes manifested in the work of the cells, cell-groups, ganglia, physical organs, etc., are in charge of and controlled by the Subconscious Mind. Our food is digested and transformed into the nourishing substances of the blood; then carried through the arteries to all parts of the body, where it is absorbed by the cells and used to replace the worn-out material, the latter then being carried back through the veins to the lungs where the waste matter is burned up, and the balance again sent on its journey through the arteries re-charged with the life-giving oxygen. All of these processes, and many others of almost equal importance, are out of the field of the conscious or voluntary mind, and are governed by the Subconscious Mind. As we shall see when we consider the Sympathetic Nervous System, the greater part of the body is dominated by the Subconscious Mind, and that the welfare of the major physical functions depends entirely, or almost so, upon this great area or field of the mind.

The best authorities now generally agree that there is no part of the body which may be considered as devoid of mind. The Subconscious Mind is not confined to the brain, or even the greater plexuses of the nervous system, but extends to all parts of the body, to every nerve, muscle, and even to every cell and cell-group of the body. The functions and processes of the body are no longer considered as purely mechanical, or chemical, but are now seen to be the result of mental action of some kind or degree. Therefore, in considering the Subconscious Mind, one must not think of it as resident in the brain alone, but rather as being *distributed over the entire physical body* . There is mind in every cell, every organ, every muscle, every nerve—in every part of the body.

The importance of the above statements regarding the power and importance of the Subconscious Mind may be realized when one remembers the dictum of the New Psychology, to wit: *The Subconscious Mind is amenable to Suggestion* . When it is realized that this great controller of the physical organism is so constituted that it accepts as truth the suggestions from the conscious mind of its owner, as well as those emanating from the conscious minds of other people, it may be understood why Faith, Belief, and Expectant Attention manifest such marked effects upon the physical body and the general health, for good or for evil, as indicated in the preceding chapters. All of the many instances and examples recited in the preceding chapters may be understood when it is realized that the Subconscious Mind, which is in control of the physical functions and vital processes, will accept the suggestions from the conscious mind of its owner, and also suggestions from outside which the conscious mind of its owner allows to pass down to it. If, as Henry Wood has said in the paragraph previously quoted, it "acts automatically upon the physical organism," and "seems to be a living, thinking personality, conducting affairs on its own account," and at the same time, *accepts and 'takes on' suggested conditions* , it may be readily understood how the wonderful and almost incredible statements of the authorities mentioned in the preceding chapters have had real and substantial basis in truth.

This understanding of the part played by the Subjective Mind in controlling and affecting physical conditions and activities, together with its suggestible qualities and nature, gives us a key to the whole question of the "Why?" of Mental Healing. Suggestion is the connecting link between Mind and Body, and an understanding of its laws and principles enables one to see the moving cause of the strange phenomena of the Faith Cures, under whatever name they may pass, and under whatever guise they may present themselves. "Suggestion" is the explanation offered by the New Psychology for the almost miraculous phenomena which other schools seek to explain upon some hypothesis based either upon religious beliefs, or upon some metaphysical or philosophical doctrine. The New Psychology holds that it is not necessary to go outside of the realms of psychology and physiology in studying Mental Healing or Psycho-Therapy; and that the theories of the semi-religious and metaphysical cults are merely strange guises or masks which serve to conceal the real operative principle of cure.

The following quotation from Dr. Schofield will serve to call the attention to the important part played by the Subconscious Mind in the physical activities, a fact which is not generally recognized: "It has often been a mystery how the body thrives so well with so little oversight or care on the part of its owner. No machine could be constructed, nor could any combination of solids or liquids in organic compounds, regulate, control, counteract, help, hinder or arrange for the continual succession of differing events, foods, surroundings and conditions which are constantly affecting the body. And yet, in the midst of this ever-changing and varying succession of influences, the body holds on its course of growth, health, nutrition and self-maintenance with the most marvelous constancy. We perceive, of course, clearly, that the best of qualities—regulation, control, etc., etc.—are all mental qualities, and at the same time we are equally clear that by no self-examination can we say we consciously exercise any of these mental powers over the organic processes of our bodies. One would think, then, that the conclusion is sufficiently simple and obvious—that they must be used unconsciously; in other words, it is, and can be nothing else than *unconscious mental powers* that control, guide and govern the functions and organs of the body.

"Our ordinary text-books on physiology give but little idea of what I may call the intelligence that presides over the various systems of the body, showing itself in the bones, as we have seen, in distributing the available but insufficient amount of lime salts in disease; not equally, but for the protection of the most vital parts, leaving those of lesser value disproportionally deficient. In the muscular system nearly all contractions are involuntary. Even in the voluntary (so-called) muscles, the most we can do is to will results. We do not will the contractions that carry out these results. Muscles, striped and unstriped, are ceaselessly acting without the slightest consciousness in maintaining the balance of the body, the expression of the face, the general attributes corresponding to mental states, the carrying on of digestion and other processes with a purposiveness, and adaptation of means to new ends and new conditions, ceaselessly arising, that are beyond all material mechanism. Consider, for instance, the marvelous increase of smooth muscle in the uterus at term, and also its no less marvelous subsequent involution; observe, too, the compensating muscular increase of a damaged heart until the balance is restored and the necessity for it ceases, as does growth at a fixed period; consider in detail the repair of a broken bone. These actions are not mere properties of matter; they demand, and are the result of, a controlling mind.

"The circulation does not go round as most text-books would lead us to believe, as the result merely of the action of a system of elastic tubes, connected with a self-acting force-pump. It is such views as these that degrade physiology and obscure the marvels of the body. The circulation never flows for two minutes in the same manner. In an instant, miles of capillaries are closed or opened up, according to the ever-varying body needs, of which, consciously, we are entirely unaware. The blood supply of each organ is not mechanical, but is carefully regulated from minute to minute in health, exactly according to its needs and activities, and when this ever fails, we at once recognize it as disease, and call it congestion and so forth. The very heart-beat itself is never constant, but varies *pro rata* with the amount of exercise, activity of vital functions, of conditions of temperature, etc., and even of emotions and other direct mental feelings. The whole reproductive system is obviously under the sway and guidance of more than blind material forces. In short, when thoroughly analyzed, the action and regulation of no system of the body can be satisfactorily explained, without postulating an unconscious mental element, which *does* , if allowed, satisfactorily explain all the phenomena."

CHAPTER II
THE SYMPATHETIC SYSTEM

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The average person has a general understanding of what is meant by “the nervous system,” but inquiry will show that by this term he usually includes only that part of the nervous system which is known as the “cerebro-spinal system,” or the system of nerves consisting of the brain and spinal cord, and the nerves extending therefrom throughout the body, the offices of which are to control the voluntary movements of the body. The average person is almost entirely ignorant of the existence of the Great Sympathetic System which controls the involuntary movements and processes, such as the processes and functions of nutrition, secretion, reproduction, excretion, the vaso-motor action, *etc.* In physiology, the term “sympathetic” is used in the sense of: “Reciprocal action of the different parts of the body on each other; an affection of one part of the body in consequence of something taking place in another. Thus when there is a local injury, the whole frame after a time suffers with it. A wound anywhere will tend to create feverishness everywhere; derangement of the stomach will tend to produce headache, liver complaint to produce pain in the shoulder, etc.”

An old authority thus describes the Sympathetic Nerves: “A system of nerves, running from the base of the skull to the coccyx, along both sides of the body, and consisting of a series of ganglia along the spinal column by the side of the vertebræ. With this trunk of the sympathetic there are communicating branches which connect the ganglia, or the intermediate cord, with all the spinal and several of the cranial nerves proceeding to primary branches on the neighboring organs or other ganglia, and finally numerous flexures of nerves running to the viscera. Various fibers from the sympathetic communicate with those of the cerebro-spinal system. The term ‘sympathetic’ has been applied on the supposition that it is the agent in producing sympathy between different parts of the body. It more certainly affects the secretions.” In the New Psychology the Sympathetic Nervous System is recognized as that directly under the control of the Subconscious Mind.

The Cerebro-Spinal Nervous System is concerned with the activities arising from the conscious activities of the mind, including those of the five senses. It controls the muscles by which we speak, walk, move our limbs, and pursue the ordinary activities of outer life. But, while these are very important to the individual, there is another set of activities—inner activities—which are none the less important. The Sympathetic System controls the involuntary muscles by means of which the heart throbs, the arteries pulsate, the air is conveyed to the lungs, the blood moves to and from the heart, the various glands and tubes of the body operate, and the entire work of nutrition, repair, and body-building is performed. While the Cerebro-Spinal System, and the Conscious Mind are able to rest a considerable portion of the twenty-four hours of the day, the Sympathetic System and the Subconscious Mind must needs work every minute of the twenty-four hours, without rest or vacation, during the life of their owner.

Dr. E. H. Pratt, in his valuable “Series of Impersonations” published in the medical magazines several years ago, and since reproduced in book form, makes “The Sympathetic Man” speak as follows: “The entire body can do nothing without me; and my occupation of supplying the inspiration for our entire family is so constant and engaging that I am compelled to attend strictly to business night and day from one end of life to the other, and have no time whatever for observation, education, or amusement outside of my daily tasks. As a rule, I perform my work so noiselessly that the rest of the family are scarcely conscious of my existence, for when I am well everything works all right, each organ plays its part as usual, and the entire machinery of life is operated noiselessly and without friction. When I am not well, however, and am not quite equal to the demands made upon me, I have two ways of making it known to the family. One is by appealing to self-consciousness through the assistance of my cerebro-spinal brother, with whom I am closely associated, thereby causing some disturbance of sensation or locomotion (the most frequent disturbance in this direction being the instituting of some form of pain); or I sometimes take it into my head to say nothing to my cerebro-spinal brother about my affairs, but simply shirk my duties, and my inefficiency becomes manifest only when some one or all of the organs suffer from some function poorly performed.”

The nerve-centres of the Cerebro-Spinal System are grouped closely together, while those of the Sympathetic System are scattered about the body, each organ having its appropriate centre or tiny-brain. The heart, the liver, the kidneys, the spleen, the brain, the intestinal tract, the bladder, the generative organs, have each its own particular nerve-centre of the Sympathetic System—each its tiny-brain—each, however, connected with all the others. And more than this—in addition to the tiny-brains in each of the important vital organs, there are found scattered through the trunk a number of *ganglia* , or knots of gray nervous matter, arranged longitudinally in two lines extending from just in front of the spinal column from the base of the skull to the end of the spinal column, each vertebra having its appropriate ganglia. In some cases several of these ganglia are grouped together, the number ranging from two to three. Each ganglion is a distinct centre giving off branches in four directions.

There is also one place in which are grouped together several very large ganglia, forming what is known as the Solar Plexus, or Abdominal Brain, which is situated at the upper part of the abdomen, behind the stomach and in front of the aorta and the pillars of the diaphragm, and from which issue nerves extending in all directions. By some authorities the Solar Plexus is regarded as the great centre of the Sympathetic System, and the main seat of the Subconscious Mind. Dr. Byron Robinson bestowed upon this centre the name “The Abdominal Brain,” saying of the use of the term: “I mean to convey the idea that it is endowed with the high powers and phenomena of a great nervous centre; that it can organize, multiply, and diminish forces.”

One of the most interesting and significant features of the ganglia is that of their connection with the nerve centres of the Cerebro-Spinal System, indicating the reciprocal action existing between the two great nervous systems. From each one of the ganglia in the two great lines forming the system, issues a tiny filament which connects with the spinal cord; and at the same time it receives from the spinal cord a tiny filament in return, thus establishing a double line of communication. It is held by some authorities that one of these filaments acts as a sending wire, and the other as a receiving wire between the two systems. Be this as it may, the inter-communication between the two systems is clearly indicated.

It must be remembered that the involuntary muscles which move the heart, as well as the tiny muscles which form the middle-coat of the arteries and the veins, are controlled by the Sympathetic System, and thus the important work of the circulation, which goes on day and night, year in and year out, during life, is directly under the charge of the Sympathetic System and the Subconscious Mind. Also, the involuntary muscles which are concerned with the activities of the liver, the kidneys and the spleen, are under the same direct control.

Dr. E. H. Pratt, in the “Series of Impersonations” above referred to, makes the “Subconscious Man” tell the following wonderful truth, which we suggest each reader read carefully and fix in his mind: “My brother the Sympathetic Man has told you that I am the animating spirit of his construction; and as he is the great body builder, having furnished the emotions under which our entire family has been put into form, you can understand by what right I pose before you as the human form of forms. All the rest of the family are because I am. Even my Conscious brother, who claims superiority to his fellow-shapes because he bosses them around a little and makes use of them, is a subject of my own creation.... I am the life of the Sympathetic Man, whose existence as a human shape has already sufficiently been well established, and as there is no part of him which is not alive, the conclusion is very evident that his shape and mine are identical. *There is no part of the sympathetic system which is not animated by my own principle of vitality.* Indeed, he is but a cup of life, though I can assure you that his cup is full, and he would not be good for much if it was not. So, if you are able to conceive the shape of the Sympathetic Man, you can regard this form as identical with my own. This is really a very modest claim on my part, and does not quite do justice to myself, for in reality the Sympathetic Man does not contain all there is of me by any means, for I am not only in him, but all around him, and he is not by any means capable of containing my full self."

When it is seen that the vital activities of the physical body are ruled, governed and controlled by the Sympathetic System, animated by the Subconscious Mind, and that the latter is amenable to Suggestion from the Conscious Mind and from outside, we may begin to get a glimmer of the great light which illuminates the principle of Mental Healing. If the Subconscious Mind, *the builder* , is influenced by Suggestion to neglect his work, or to build wrongly, it is likewise possible for him to heed proper Suggestion and to repair his mistakes and to rebuild properly. This principle being grasped, the rest will seem to be merely an understanding of the best methods of reaching the Subconscious Mind by Suggestion or Auto-Suggestion. We may now begin to understand the truth of the old axiom: "As a man thinketh in his heart, so is he"—physically. And as Thought is based largely upon Belief, can we not see the dynamic force of Faith? Is there not a real psychological basis for so-called "miracles?" Is not the wonder-working of the cults now understandable?

CHAPTER III
THE CELL-MINDS

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Modern science has demonstrated that the human body is composed of a multitude of microscopic cells, that is, that the muscles, nerves, tissues, blood, bones, hair and nails are made up of minute cells, and groups of cells. Virchow says: “It is of the cells that the tissues are built up and the nerves formed. There is no part of the human body in which the cell is not seen. All these cells are neuclated—have in them a central life-spot like the yolk of an egg. Each cell is born, reproduces itself, dies and is absorbed. The maintenance of life and health depends upon the constant regeneration of the cells. When man can control the life and death of the cell he becomes the creator.” Medical science now practically asserts that disease of the body is really disease of the cells of which the body is composed, and that all healing of the body must consist of the healing of the cells—that is, of restoring the cells to normal activity and functioning.

The following quotation from Hudson, following Stephens, is interesting: “An aggregation of cells became a confederation, with its differentiation of cell functions and still further division of labor. As a result of a long process of such differentiation, the organisms of the larger animals and of man came to be composed, as we find them, of thirty or more different species of cells. For example, we have the muscle cells, whose vital energies are devoted to the office of contraction, or vigorous shortening of length; connective-tissue cells, whose office is mainly to produce and conserve a tough fibre for binding together and covering in the organism; bone cells, whose life work is to select and collocate salts of lime for the organic framework, levers and joints; hair, nail, horn and feather cells, which work in silicates for the protection, defense, and ornamentation of the organism; gland cells, whose *motif* in living has come to be the abstraction from the blood of substances which are recombined to produce juices needed to aid the various processes or steps of digestion; blood cells, which have assumed the laborious function of general carriers, scavengers, and repairers of the organism; eye, ear, nasal and palate cells, which have become the special artificers of complicated apparatus for transmitting light, sound, odors, and flavors to the highly sentient brain cells; pulmonary cells, which elaborate a tissue for the introduction of oxygen and the elimination of carbon dioxide and other waste products; hepatic (liver) cells, which have, in response to the needs of the organism, descended to the menial office of living on the waste products and converting them into chemical reagents to facilitate digestion—these and numerous other species of cells; and lastly, most important and of greatest interest, brain and nerve cells."

The various cells of the body are constantly busy, each performing its particular task, either singly or in connection with other cells in the cell-group. Like a great arm, the cells are divided into classes, some being engaged in the active daily work, while others are held back on the reserve line. Some are engaged in building up the tissues, muscles and bones, while others are busy manufacturing the juices, secretions, fluids and chemical compounds required in the great laboratory of the body. Some remain at their posts, stationary during their entire life, while others remain stationary only until the call comes for their services, while a third class are in constant motion from place to place either following regular routes or else travelling under a roving commission. Some of the moving cells act as carriers of material—the hod-carriers of the body, while others move about doing special repair work such as the healing of wounds, etc., while others still are the scavengers and street cleaners of system, and others form the cell army and cell police force. The body has been compared to a vast communistic or socialistic colony, each member of which cheerfully devotes his life-work, and often his life itself, to the common good. The brain cells are of course the most highly organized, and the most highly differentiated of the cells. The nerve cells constitute a living telegraph system over which is carried the messages from the several parts of the body, each cell being in close contact with its neighbor on each side—the nerve cells practically clasp hands and form a living chain of communication.

The blood cells are important members of the cell-community, and are exceedingly numerous, there being over 75,000,000,000 of the red-blood cells alone. These red-blood cells move in the blood currents, carrying through the arteries each its little load of oxygen which it transports to the distant tissues that they may be invigorated and vitalized anew; and, returning, carrying through the veins the debris and waste products of the system to the great crematory of the lungs where the waste is burnt and thrown off from the body. Like the ships that sail the sea, each cell carries its outgoing cargo, and returns with another one. Some of these cells perform the office of special repairers, forcing their way through the walls of the blood-vessels and penetrating the tissues in order to perform their special tasks. There are several other kinds of cells in the blood besides the carriers just mentioned. There are the wonderful soldier and police cells which maintain order and fight battles when necessary. The police cells are on the constant lookout for germs, bacteria and other microscopic disturbers of the peace of the body. When these tiny policemen discover vagrant germs, or criminal bacteria, they rush upon the intruder and tying him up in a mesh, proceed to devour him. If the intruder be too large or vigorous, a call for assistance is sent out, and the reserve police rush to the assistance of their brothers and overpower the disturber of the peace. Sometimes when the vagrants are too numerous, the policemen throw them out from the body, by means of pimples, boils and similar eruptions. In case of infectious diseases, an army corps is ordered out in full strength and a royal fight is waged between the invading army and the defenders of home and country.

Some of the blood cells take a part in the process of extracting from the food its nourishing particles, and then carrying the same through the blood-channels to all parts of the body, where it is used to feed and nourish the stationary cells there located. These cells manufacture the chemical juices of the body, such as bile, gastric juice, pancreatic juices, milk, etc., in short the entire physical process is carried on by these indefatigable tiny cells. The body of each of us is simply a great community of cells of various kinds. The cells are born by the form of reproduction common to all cells, that of sub-division. Each cell grows until a certain size is reached, when it assumes a “dumb-bell” shape, with a tiny waist line, which waist is afterward dissolved and the two cells move away from each other. In this way, and this way alone, does the body grow, the material required for the enlargement of the cell being supplied from the food and nourishment partaken by the individual. Cells die after having performed their life-work, and their corpses are carried through the veins by the carrier cells, and cast into the crematory of the lungs where they are consumed.

The body is constantly undergoing a process of change and regeneration. Old cells are being cast off every second, and new cells are taking their places. Our muscles, tissues, hair, nails, nerves, brain substance, and even our bones are constantly being made over and rebuilt. Our bodies to-day do not contain a single particle of the material which composed them a few years back. A few weeks suffices to replace our entire skin, and a few months to replace other parts of the body. If a sufficiently large microscope could be placed over our bodies, we would see each part of it as active as a hive of bees, each cell being in action and motion, and the entire domestic work of the human hive being performed according to law and order. Verily, “we are fearfully and wonderfully made.”

A number of the best authorities have used the illustration of the process of the cells in healing an ordinary wound, in order to show the activity and “mind” of the tiny cells. We have become so accustomed to the natural healing of a wound, scratch or broken skin, that we have grown to regard it as an almost mechanical process. But, science shows us that there is manifested in the healing process a marvellous degree of life and mind in the cells. Let us consider the process of healing an ordinary wound, that we may see the cells at work. Let us imagine that we are gazing at the wounded part through a marvellously strong microscope which enables us to see every cell at work. If such a glass were provided we should witness a scene similar to that now to be described.

In the first place, through our glass, we should see the gaping wound enlarged to gigantic proportions. We should see the torn skin, tissues, lymphatic and blood vessels, glands, muscles and nerves. We would see the blood pouring forth washing away the dirt and foreign substances that have entered the wound. We would then see the messages calling for help flashing over the living telegraph wires of the nerves, each nerve-cell rapidly passing the word to its neighbor until the great sympathetic centres received the call and sounded the alarm and sent out a “hurry up” call to the cells needed for the repair work. In the meantime the cells of the blood, coming in contact with the outside air have begun to coagulate into a sticky substance, which is the beginning of the scab, the purpose being to close the wound and to hold the severed parts together. The repair cells having now arrived at the scene of the accident begin to mend the break. The tissue, nerve, and muscle cells, on each side of the wound begin to multiply rapidly, receiving their nourishment from the blood cells, and quickly a cell bridge is built up until the two severed edges of the wound are reunited. This bridging is no haphazard process, for the presence of directing law and order is apparent. The newly-born cells of the blood-vessels unite with their brothers on the other side, evenly and in an orderly manner, new tubular channels being formed skillfully. The cells of the connective tissues likewise grow toward each other, and unite in the same orderly manner. The nerve-cells repair their broken lines, just as do a gang of linemen repair the interrupted telegraph system. The muscles are united in the same way. But mark you this, there is no mistake in this connecting process—muscle does not connect with nerve, nor blood-vessel with connective tissue. Finally, the inner repairs and connections having been completed, the scab disappears and the cells of the outer skin rebuild the outer covering, and the wound is healed. This process may occupy a few hours, or many days, depending upon the character of the wound, but the process is the same in all cases. The surgeon merely disinfects and cleans the wound, and placing the parts together allows the cells to perform their healing work, for no other power can perform the task. The knitting together of a broken bone proceeds along the same lines—the surgeon places the parts in juxtaposition, binds the limb together to prevent slipping, and the cells do the rest.

When the body is well nourished, the general system well toned up, and the mind cheerful and active, the repair work proceeds rapidly. But when the physical system is run down, the body poorly nourished, and the mind depressed and full of fear, the work is retarded and interfered with. It is this healing power inherent in the cells that physicians speak of as the *vis vita* or *vis medicatrix naturae* , or "the healing power of nature." Of it Dr. Patton says: "By the term 'efforts of nature' we mean a certain curative or restorative principle, or *vis vita* , implanted in every living or organized body, constantly operative for its repair, preservation and health. This instinctive endeavor to repair the human organism is signally shown in the event of a severed or lost part, as a finger, for instance; for nature unaided will repair and fashion a stump equal to one from the hands of an eminent surgeon.... Nature, unaided, may be equally potent in ordinary illness. Many individuals, even when severely ill, either from motives of economy, prejudice, or skepticism, remain at rest in bed, under favorable hygiene, regimen, etc., and speedily get well without a physician or medicine."

Dr. Schofield says: "The *vis medicatrix naturae* is a very potent factor in the amelioration of disease, if it only be allowed fair play. An exercise of faith, as a rule, suspends the operation of adverse influences, and appeals strongly through the consciousness, to the inner and underlying faculty of vital force (*i. e.* , unconscious mind)." Dr. Bruce says: "We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by writers on the principle of medicine in all ages.... The body does possess a means and mechanism for modifying or neutralizing influences which it cannot directly overcome." Oliver Wendell Holmes says: "Whatever other theories we hold we must recognize the '*vis medicatrix naturae* ' in some shape or other." Bruce says: "A natural power of the prevention and repair of disorders and disease has as real and as active an existence within us, as have the ordinary functions of the organs themselves." Hippocrates said: "Nature is the physician of diseases." And Ambrose Pare wrote on the walls of the great medical school, the Ecole de Medicine of Paris, these words: "*Je le ponsez et Dieu le guarit* ," which translated is: "I dressed the wound, and God healed it."

It is of course true that the life and mind in the cells is derived from the Subconscious Mind, in fact the cells themselves may be said to *embody* the Subconscious Mind, just as the cells of the brain *embody* the Conscious Mind. In every cell there is to be found intelligence in a degree required for the successful performance of the particular task of that cell. Hudson says: "All organic tissue is made up of microscopic cells, each one of which *is a living, intelligent entity* ." And, again, "The subordinate intelligences are the cells of which the whole body is composed, *each of which is an intelligent entity*, *endowed with powers* *commensurate with its functions* .” In short, *the cells of the body are living organs for the expression and manifestation of the Subconscious Mind* . There is not a single cell, group, or part of the party which is devoid of mind. Mind is imminent in the entire body, and in its every part, down to the smallest cell.

The following quotation from Dr. Thomson J. Hudson’s “Mental Medicine” clearly expresses a truth conceded by modern science. Dr. Hudson says:

“It follows *a priori* , that every cell in the body is endowed with intelligence; and this is precisely what all biological science tells us is true. Beginning with the lowest form of animal life, the humblest cytode, every living cell is endowed with a wonderful intelligence. There is, in fact, no line to be drawn between life and mind; that is to say, every living organism is a mind organism, from the monera, crawling upon the bed of the ocean, to the most highly differentiated cell in the cerebral cortex of man. Volumes have been written to demonstrate that ‘psychological phenomena begin among the very lowest class of beings; they are met with in every form of life, from the simplest cellule to the most complicated organism. It is they that are the essential phenomena of life, inherent in all protoplasm.’ (Binet.) It is, in fact, an axiom of science that the lowest unicellular organism is endowed with the potentialities of manhood. I have remarked that each living cell is endowed with a wonderful intelligence. This is emphatically true, whether it is a unicellular organism or a constituent element of a multicellular organism. Its wonderful character consists not so much in the amount of intelligence possessed by each individual cell, as it does in the quality of that intelligence. That is to say, each cell is endowed with an instinctive, or intuitive, knowledge of all that is essential to the preservation of its own life, the conservation of its energies, and the perpetuation of its species. In other words, it is endowed with an intuitive knowledge of the laws of its own being, which knowledge is proportioned to its stage of development and adapted to its environment.”

The cell has the intelligence sufficient to enable it to seek nourishment, and to move from one place to another in search for food or for other purposes. It holds to its food when secured, and envelops it until it is absorbed and digested. It exercises the power of choice, accepting and selecting one portion of food in preference to another. It has the power of discriminating between nourishing food and the reverse. The authorities show that it has a rudimentary memory, and avoids the repetition of an unpleasant or painful experience, and also returns to the locality in which it has previously secured food. Biological experiments have shown that the cells are capable of experiencing surprise, pleasure and fear, and that they experience different degrees of feeling, and react accordingly in response to stimuli. Verworn, a biologist, even goes so far as to assert that they habitually adapt means to ends, near and remote. In his remarkable work on cell-life, “The Psychic Life of Micro-organisms,” Binet says: “We shall not regard it as strange, perhaps, to find so complete a psychology in the history of the lower organisms, when we call to mind that, agreeably to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans. Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and hair are organisms perfected with reference to the secretion of protective parts. Similarly, the cells of the brain are organisms that have been perfected with reference to psychical attributes.”

Dr. Schofield says: “That life involves mind has, of course, like all else, been vigorously disputed and equally vigorously affirmed. ‘Life,’ says Prof. Bascom, ‘is not force; it is combining power. *It is the product and presence of mind. ’* ... The extent to which the word mind may be employed as the inherent cause of purposive movements in organisms is a very difficult question to solve. There can be no doubt that the actual agents in such movements are the natural forces, but behind these the directing and starting power seems to be psychic.... There being an indwelling power, not only for purposive action in each cell, but for endless combinations of cell activities for common ends not at all connected with the mere nutrition of the single cell, but for the good of the completed organism.” Dr. R. Dunn says: “From the first movement when the primordial cell-germ of a human organism comes into being, the entire individual is present, fitted for human destiny. From the same moment, matter, life and mind are never for an instant separated, their union constituting the essential work of our present existence.” Carpenter says: “The convertibility of physical forces and correlation of these with the vital and the intricacy of that nexus between mental and bodily activity which cannot be analyzed, all lead upwards towards one and the same conclusion—*the source of all power is mind* . And that physical conclusion is the apex of the pyramid which has its foundation in the primitive instincts of humanity.”

Having seen the evidences of life and mind in the single cell, let us now proceed to a consideration of the intelligence or mind inherent and manifest in the groups of cells, large and small, including the largest groups which compose the several organs of the body. This line of investigation will lead us to a fuller understanding of the influence of the mental states upon the health or disease of the organs and parts. It will be seen that Mental Healing has a sound biological as well as a psychological basis of truth, and that it is not necessary to invade the fields of metaphysics or theology in order to find an explanation of the effect of mind over body.

CHAPTER IV
THE MENTAL BASIS OF CURE

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We have seen that in each cell in the human body is embodied a part of the Subconscious Mind, sufficient in quantity and quality to enable the cell to perform its particular work in the physical community of cells. In the same manner each group of cells, large or small, is possessed of the quantity and quality of mind adapted to the successful performance of its particular function. And, rising in the scale, we find that each of the physical organs is possessed of a “composite cell-soul” or “organ-mind.” As Hudson says: “Each organ of the body is composed of a group of cells which are differentiated with special reference to the functions to be performed by that organ. In other words, every function of life is performed by groups of co-operative cells, so that the body as a whole is simply a confederation of the various groups.”

For instance, as Haeckel says: “This ‘tissue soul’ is the higher psychological function which gives physiological individuality to the compound multicellular organism as a true ‘cell commonwealth.’ It controls all the separate ‘cell souls’ of the social cells—the mutually dependent ‘citizens’ which constitute the community.... The human egg-cell, as soon as it is fertilized, multiplies by division and forms a community, or colony of many social cells. These differentiate themselves, and by their specialization, by various modifications of these cells, the various tissues which compose the various organs are developed. The developed many-celled organisms of man and of all higher animals resemble, therefore, a social civil community, the numerous single individuals of which are, indeed, developed in various ways, but which were originally only simple cells of one common structure.”

Biology shows us that there are unquestionably methods of communication between cell and cell, although it has not as yet been definitely determined just how this communication is effected. In the cell-communities of the micro-organisms there is undoubtedly present the power to communicate on the part of the several cells composing the community, and the pain or discomfort of one part is evidently felt by the whole community. Just as an army, or a congregation, has a mind common to the whole, in addition to the individual minds of its units, so has every organ of the body an “organ mind” in addition to the individual cell minds of its unit cells. The fact of the existence of “group-mind,” or “collective-mind” is recognized by the best authorities in modern psychology, and the study of its principles throws light on some hitherto perplexing phenomena.

Prof. Le Bon, in his work “The Crowd,” says of the “collective mind” of men: “The sentiments and ideas of all the persons in the gathering take one and the same direction, and their conscious personality vanishes. A collective mind is formed, doubtless transitory, but presenting very clearly marked characteristics. The gathering has become what, in the absence of a better expression, I will call an organized crowd, or, if the term be considered preferable, a psychological crowd. *It forms a single being* , and is subjected to the law of the mental unity of crowds.... The most striking peculiarity presented by a psychological crowd is the following: Whoever be the individuals that compose it, however like or unlike be their mode of life, their occupation, their character, or their intelligence, the fact that they have been transformed into a crowd puts them in possession of *a sort of collective mind* , which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think and act, were he in a state of isolation. There are certain ideas and feelings which do not come into being, or do not transform themselves into acts, except in the case of the individuals forming a crowd.... In the collective mind the intellectual aptitudes of the individuals, and in consequence their individuality, is weakened.... The most careful observations seem to prove that an individual immerged for some length of time in a crowd in action soon finds itself in a special state, which most resembles the state of fascination in which the hypnotized individual finds himself.... The conscious personality has entirely vanished, will and discernment are lost. All feelings and thoughts are bent in the direction determined by the hypnotizer.... An individual in a crowd is a grain of sand amid other grains of sand, which the wind stirs up at will.”

In short, psychology recognizes a *mental fusion* between the individual minds of units composing a community of cells, insects, higher animals and even men. The “spirit of the hive” noted by all students of bee-life, and the community spirit in an ant-hill are instances serving to illustrate the general principle of “the collective mind.” As we have seen in the preceding chapter, the entire human body is a vast community of cells, each unit in the community having relations with every other unit, and all having sprung from the same original egg-cell. This great community, or *nation* of cells is divided into many smaller communities, chief among which are the principal organs of the body, as the stomach, the intestines, the liver, the kidneys, the spleen, the heart, *etc.* And, following the general rule, each of these organ-communities possesses its own "collective mind," subordinate, of course, to the great community mind known as the Subconscious Mind. Ordinarily these communities live in peace and harmony, and in obedience to the national government. But occasionally rebellions and revolutions are started, which cause much inharmony, pain and disease. Sometimes these rebellions arise from abuse of the particular organ by its owner, or from sympathy with another abused organ, or from general abuse of the system. But, at other times, there seems to be an active discontent springing up in an organ, to the quelling of which the entire Subconscious Mind bends its energy and forces. Very often these rebellions are started by adverse auto-suggestions or fearthoughts emanating from the conscious mind of the individual, which act according to the law of suggestion and practically *hypnotize* the mind of the organ in question.

This idea of each organ having a mind of its own—being practically an entity, in fact—may be somewhat startling to those who have never had the matter presented to them, but the statement is backed up by the best scientific authorities who, however, do not usually state it in so plain terms, or popular form. It is likely that the science of the future will make some great discoveries regarding this matter of the "collective mind" of the organs, and that the schools of medicine will adapt the new knowledge to the treatment of disease. In the meantime, the practitioners of Mental Healing are availing themselves of this principle, often without realizing the principle itself.

The writer has been interested in this subject of the "organ mind" for a number of years, and has conducted a number of experiments along this line, the result being that he feels more firmly convinced each year of the truth of the theory or idea. He has found that mental treatments based on this theory have been very successful, much more so in fact than those conducted in pursuance to other theories. It seems that by applying the suggestive treatment direct to the affected organ a quicker response is had. The writer is indebted to Dr. Paul Edwards, a well known mental healer, who several years ago advanced the idea that the mind or "intelligence" in the several organs differed greatly in temperament and quality. He informed us that he had proven to his own satisfaction that the heart is "*very* intelligent," and quite amenable to mild, gentle, coaxing suggestions, advice or orders; while, on the other hand, the liver is a most mulish, stubborn, obstinate organ-mind, which requires one to drive it in a sharp positive manner. Investigation along these lines suggested by Dr. Edwards has convinced the writer that the theory is warranted by the facts. Experiments have shown that the heart organ-mind is gentle, mild, and easily influenced by kindly suggestion, advice and requests, and that it needs but a word directed to it to attract its attention. Likewise, the liver has been found to be brutish, stubborn and obstinate, needing the most vigorous suggestions—in short the liver-mind is a donkey and must be so treated. The liver-mind is sluggish, torpid and sleepy, and needs much prodding before it will “sit up and take notice.” The stomach has been found to be quite intelligent, especially when it has not been brutalized by “stuffing.” It will readily respond to suggestive treatment of all kinds, it being noticed that it may be easily flattered or “jollied” into good behavior, just as may certain children. The nervous system has a mind of its own, and will accept suggestions, although it is usually difficult to attract its attention, owing to its habit of concentration upon its regular work. The bowel-mind will respond to firm, kind treatment, as will also the uterus-mind and the mind controlling the other organs peculiar to women.

In another work, the writer has said regarding this form of treatment of the organs through their organ-minds: “Remember, always, that you are mind talking to mind, not to dead matter. There is mind in every cell, nerve, organ and part of the body, and in the body as a whole, and this mind will listen to your central mind and obey it, because your central mind is positive to it—the organ is negative to *you* . Carry this idea with you in giving these treatments, and endeavor to visualize the mind in the organs, as clearly as may be, for by so doing you get them in better *rapport* with you, and can handle them to better advantage. And always remember that the virtue lies not in the mere sound of the words that happen to reach the organ or cells—they do not understand words as words, but they do understand the meaning behind the words. But without words it is very hard for you to think, or clearly express the feeling—and so, by all means use the words just as if the organ-mind understood the actual meaning thereof, for by so doing you can drive in the meaning of the word—and induce the mental state and conditions necessary to work the cure.

Dr. S. F. Meacham, in a magazine article published several years ago, said: “Let me once more call your attention to that one great principle of disease and cure. It is the only medical creed I hold to-day and will bear repeating, lest we neglect it. *Disease is a failure of the cells to make good their waste, or to do their full duty.* This may be an individual matter with the cell, or may result from imperfect co-operation; there may be a mutiny in the co-operative commonwealth constituting the body. Apart from all mutual help, or co-operation of cells, each individual cell must either do its full duty, or suffer, and perchance die, as the result. Remember that each individual cell lives, and has an office that no other cell can fill to save it. If the other cell does the work, it will live, but the failing cell will not profit thereby. By co-operating they may lighten each other’s labors, but *no cell is or can be exempt from doing its part* . Any failure of this kind is disease either local or general, according to the degree and nature of the failure, or according to the importance of the mutinous or weakened cell. A cure results when the cells again do their work. Or, if a certain number die, a cure is established when other cells learn to do that particular work, which is sometimes the case. A remedy is any substance, or force, or procedure that will stimulate, or help, or remove obstacles that prevent these cells from doing their work. *Keep in mind, that the life process acting through or in the cell does the work either aided, or alone.* The lesson then is that all these methods do good, and that owing to the view point, mental status, or expectancy of the individual, now one and now another method will appeal to him and be accepted. No matter what we do, we aid, we assist only—we do not cure.... *The process going on in each cell is an intelligent one* , and all extrinsic methods are really but suggestions offered to the cell, the real worker; and the fact is that any one of these helps may be chosen, and all may be rejected...."

"The repair of a cell is as equally as intellectual a process as any other can be. If, for instance, blind force can repair one cell, it can many; if it can build one, it can all, and mind and intellect are then without causal efficacy, without spontaneity, and blind force, fatality and purposeless action reign supreme.... According to this theory the building and repairing of cells would not be intellectual, as there would be no working plan or purpose. I am aware that a purely extrinsic study of the cells and of the body will force this conclusion upon any candid, unprejudiced mind; but *a study from the inside* is a different matter. A cell, looked at from without, moves only when stimulated; but is this really true? The body is but a compound of cells when viewed from the outside; then if one cell moves when stimulated, why not twenty, a hundred, a thousand, a billion, the entire body? But is it true of the body? You come to me and propose some scheme, or act, which I carry out. Now is your proposition the real cause of my act, or only a condition? Do I not choose, and either do the thing or not, as determined from within? If this is true of the body, why not of the cell? May not the stimulation we see be a condition only, and the real cause of the act be within the cell itself?... The cell is not a mere machine, *but a living entity* , doing everything that the body does. It eats, drinks, moves, reproduces its kind, selects its food, repairs its waste, *etc.* These are intellectual processes, but may not be conscious....

"The cure consists in the repairing of the wasted tissue, and in the cells restoring and repairing themselves into a definite pattern, necessary to mutual work, so that the commonwealth may prosper. Air, water, sunshine, food, etc., are necessary to the performance of this work of repair. When these are furnished, even under the best conditions possible, the cells must use them to build up the waste, and this they do by their internal forces. But this process is what is called repair on the one hand, and cure on the other. External means may be essential, but that will not make them really curative.... It is well, also, to keep in mind that external in the true sense of the term as we are using it here. *Any force outside of the diseased cell is an external force to that cell even if it be thought-force.* Disease is always treated by external force, external as defined above, and all disease is just as surely cured by internal force—viz.: *force resident in the cell itself* . Here we all stand around the suffering cell, one with drug-power in his hand, another with electricity, or water, or heat, or directed attention—thought-force or more nourishment which necessitates a better circulation to that area, or some other of the thousand therapeutic measures, and we are close enough together at last to see that we are simply using different stimuli to try to aid the real worker within the cell to do his work by furnishing, not only material that is necessary, but force as well, that out of the abundance his work may be easy and rapid."

The reader who will consider the numerous instances of cure by Suggestion or Faith-Cure, as noted in the following chapters, will be better able to understand the principle underlying these cures if he will realize the fact brought out so forcibly by Dr. Meacham, as above quoted. The attention of the patient being directed to the organ affected, in connection with the stimulating and vitalizing effect of Faith and Belief, starts into renewed activity the cell-mind of the organ in question, and arouses its reparative and recuperative energies. Each organ, and its component cells and cell-groups, is of course under the control of the Subconscious Mind, and forms a part of the material embodiment thereof. The Subconscious Mind, being stimulated by the Suggestion and Faith, and having its Expectant Attention aroused, concentrates its energies upon the reparative and recuperative processes in the organ, and the work of cure proceeds. The cure, in every case, is simply either repair work, or else the restoration of normal functioning—in either case the cells themselves doing the work.

In the consideration of the reasons underlying the cure of disease by Psycho-Therapeutics, we must first consider the question of what disease really is. And in this phase of the consideration, it will be well for us to first dispel the erroneous ideas concerning disease which we have been entertaining. Perhaps the following striking statement from Sidney Murphy, M. D., printed in the magazine "Suggestion" several years ago, may help you to form a correct idea of the nature of disease, or rather a correct idea of what disease *is not* . Dr. Murphy says, in the said article, among other things: "Prof. S. D. Gross, formerly of the New York University Medical School, says: 'Of the essence of disease very little is known—indeed nothing at all.' Nevertheless it is evident that medical men have an idea on the subject. The theory generally held, I believe, is that disease is destructive action; but just what this means, whether destructive action on the part of vitality itself, or by something acting upon the vitality, is not so clear; but we are enabled to gain some light by reference to the expression used in medical books concerning it. Thus we find that disease 'attacks us,' that it 'seats itself in an organ,' that 'it works through us, runs its course,' *etc.* It is also said to be 'very malignant,' or 'quite mild,' 'persistently resisting all treatment,' or 'yielding readily' to it. In fact, it is considered an entity, possessing character and disposition and general vital qualities—a something which domiciles itself in the vital domain, and exercises its forces to the destruction of the vital powers. It is indeed spoken of as one would speak of a rat in his granary, or a mouse in his cupboard, and efforts are made to dislodge it, or kill it, as one would dislodge or kill any other living thing. This theory of disease is beginning to be looked upon even by the medical world as untenable. Living things are always possessed of organizations having form or shape; and hence if disease were such, its form would be discerned and described; a thing which never has been done. Disease by our ancestors was considered a subtile and mysterious thing which pounced down upon us, and runs its course without any reference to causes; and language being formed to convey this idea, it has been transmitted almost unchanged from generation to generation down to the present time. And the medical profession of to-day is simply an embodiment of that idea. It is probable that the term 'destructive action' is generally held to mean destructive action on the part of the vitality itself.... Life in organic form is developed according to law. Slowly rising into power, organization at length reaches its zenith, and then goes down the gentle declivity, until the soul steps off into the great beyond, without pain or struggle, provided always that the conditions of life are natural and therefore favorable; but if these be unfavorable, unfavorable results must of course follow; vitality, nevertheless, doing the best it can under the circumstances to preserve the normal state of the body. Disease, we propose to show, is not antagonistic to vital action, but the opposite, a remedial effort, *or vital action on the defensive* . It is not a downward tendency, nor the result of a downward tendency on the part of a living organism, but is itself an upward or self-preservative tendency, the result of disobedience to natural laws. *It is simply abnormal action, because of abnormal conditions.* "

In considering the above revolutionary statement of Dr. Murphy, we must remember that "vitality" or "vital force" is simply the action of the Subconscious Mind operating through the sympathetic system, the organ-minds, and the cell-minds. *All vital energy, at the last is mental energy.* And, we must also remember that the "abnormal conditions" which Dr. Murphy speaks of as being the cause of “abnormal action” or disease, are not confined alone to physical or material conditions, but also to abnormal mental conditions, such as fearthought, adverse suggestions, improper use of the imagination, *etc.* As we have seen in the preceding chapters, the causes of disease may be mental as well as material or physical.

The Subconscious Mind in its vital activities is constantly at work building up, repairing, growing, nourishing, supporting and regulating the body, doing its best to throw off abnormal conditions, and seeking to do the best it can when these conditions cannot be removed. With its source pure and unpolluted the stream of vitality flows on unhindered, but when the poison of fearthought, adverse suggestion and false belief is poured into the source or spring from which the stream rises, it follows that the waters of life will no longer be pure and clear. Let us notice the general direction of the vital activities of the Subconscious Mind.

In the first place we find that the vital activities are primarily concerned with *self-preservation* , that is with the preservation of the individual and the race. One has but to notice the ever-present manifestation of the “race instinct” which draws the males and females of the several species together, that they may mate and bring forth the young needed to keep alive the species. The parental devotions, with its many sacrifices of personal pleasure for the young, are instances ever before us. And no less striking is the companion activities which make for the preservation of the individual. The instinctive tendency toward self-preservation is so strong that it overpowers the reason in the majority of cases. Men may decry the value of life, but let their life be threatened and the instinctive protective feeling causes them to fight for life against all odds. “All that a man hath will he give for his life.” And this instinctive activity is manifest not only in the individual as a whole, but in every cell of his body. Every cell is striving hard for the welfare of the community of which it forms a part. Even in disease it strives to throw off the abnormal conditions which afflict the body, and failing to do so it hobbles along doing the best it can under the circumstances.

The tiny seed sprouting in the ground, and lifting weights a thousand times that of itself, shows the self-preservative energies and activities of the mind principle within it. The healing work of the cells in the case of a wound, or of a broken bone, as described elsewhere in this book, gives us another example. The healing efforts of the organism striving to throw off the morbid substances within the body, purging them away in a flux, or burning them up with a fever, show the operations of the same principle. This, we have seen, is called the *vis medicatrix naturae* , or “healing power of nature,” which operates in man as well as in the case of the lower animals—but it is really but the operations of the great

Subconscious Mind of the individual. As Dr. Murphy, previously quoted, says: "Certainly all experience declares and all physicians will admit that where vital power is abundant in a man he will get well from almost any injuries short of complete destruction of vital organs; but where vitality is low, recovery is much more difficult, if not impossible, which can only be explained on the principle that vitality always works upward toward life and health to the extent of its ability under the circumstances, because, if it worked downward, the less vitality, the more surely and speedily would death result."

Following the law of self-preservation, we find that of *accommodation* manifesting itself in the vital activities of the Subconscious Mind. This principle or law works in the direction of *adjusting the organism to conditions which it cannot remedy* . Thus a sapling bent out of shape, will bend its branches upward until once more they will reach toward the sky notwithstanding the deformed trunk. Seed sprouting from a narrow crevice in a rock, and unable to split the rock, will assume a deformed shape but will hold tenaciously to life, and will thrive under these abnormal conditions. This principle of accommodation acts upon the idea of "life at any price," and of "making the best of things." Man and the lower animals accommodate themselves to their environment, when they are unable to overcome the unsatisfactory conditions of the latter. The study of anthropology, natural history, and botany will convince anyone that the principle of accommodation is everywhere present in connection with that of self-preservation. And the diseased conditions, and abnormal functioning, which we find in cases of chronic diseases is simply the principle of accommodation in the vital activities of the Subconscious Mind, but which it is "trying to make the best of it," and holding on to "life at any price."

Dr. Murphy, previously quoted, says: "Disease, in its essential nature, has a deeper significance than simply abnormal manifestations. It is really a remedial effort, not necessarily successful, but an attempt to change, or have changed existing conditions. And for this reason any improper relation of the living organism to external agents necessarily results in an injury to that organism, which by virtue of its being self-preservative, immediately sets up defensive action, and begins as soon as possible to repair the damages that have accrued. This defensive or reparative action, of course, corresponds to the conditions to be corrected, and hence is abnormal and diseased; and its severity and persistence will depend upon the damages to be repaired, and the intensity and persistence of the causes that produced it. Serious injury present or impending will demand serious vital action; desperate conditions, desperate action. But in all cases the action is vital, an attempt at restoration, and the energy displayed will exactly correspond to the interests involved and the vitality that is available.”

From the above, and from what has been shown in previous chapters, it will be seen that just as is health the result of the normal functioning of the Subconscious Mind, so is disease the result of its abnormal functioning. And it may also be seen that the true healing power must come alone from and through the Subconscious Mind itself, although the same may be aroused, awakened and directed by various outside agencies. As Dr. Thomson J. Hudson says: “Granted that there is an intelligence that controls the functions of the body in health, it follows that it is the same power or energy that fails in case of disease. Failing, it requires assistance; and that is what all therapeutic agencies aim to accomplish. No intelligent physician of any school claims to be able to do more than to ‘assist nature’ to restore normal conditions of the body. That it is a mental energy that thus requires assistance, no one denies; for science teaches us that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is, indeed, no life without mind, from the lowest unicellular organism up to man. *It is therefore a mental energy that actuates every fiber of the body under all its conditions. That there is a central intelligence that controls each of these mind organisms, is self-evident....* It is sufficient for us to know that such an intelligence exists, and that, for the time being, it is the controlling energy that normally regulates the action of the myriad cells of which the body is composed. *It is, then, a mental organism that all therapeutic agencies are designed to energize, when, for any cause, it fails to perform its functions with reference to any part of the physical structure.* ”

CHAPTER V
THE HISTORY OF PSYCHO-THERAPY

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One of the most remarkable achievements of the New Psychology is that of gathering up the scattered instances of the effect of the power of the mind over the body, under the various masks and guises worn during the ages, and uniting them in one broad and general synthesis in which is to be seen the one fundamental principle of Mental Healing operating under a thousand names, forms and theories, in every race, nation and clime in all ages past and present. The New Psychology is the great reconciler of the various theories, dogmas and speculations concerned with the subject of the strange cures effected by the mind, as well as with the equally strange adverse effect upon the physical organism of negative thoughts.

From the earliest days of history we find records of strange and marvelous cures effected by non-material agents. In some cases the effect is attributed to magical power, while in others, and the majority of cases, the cure is attributed to some particular religious belief, creed or ceremony. Not only in the folk-lore of the several races, and in their general traditions, but also in the written and graven record do we find traces of the universality of the principle of mental therapeutics.

H. Addington Bruce says: “Psychotherapy might well be cited in support of the old adage that there is nothing new but what has been forgotten. Traces of it are to be found almost as far back as authentic history extends, and even allusion to methods which bear a strong resemblance to those of modern times. The literature and monumental remains of ancient Egypt, Greece, Rome, Persia, India and China reveal a widespread knowledge of hypnotism and its therapeutic value. There is in the British Museum a bas-relief from Thebes which has been interpreted as representing a physician hypnotizing a patient by making ‘passes’ over him. According to the Ebers papyrus, the ‘laying on of hands’ formed a prominent feature of Egyptian medical practice as early as 1552 B. C., or nearly thirty-five hundred years ago; and it is known that a similar mode of treatment was employed by priests of Chaldea in ministering to the sick. So, also, the priests of the famous Temples of Health are credited with having worked numerous cures by the mere touch of the hands. In connection with these same Temples of Health were sleeping chambers, repose in which was supposed to be exceptionally beneficial. Asclepiades of Bithynia, who won considerable fame at Rome as a physician, systematically made use of the ‘induced trance’ in the treatment of certain diseases. Plautus, Martial, and Seneca refer in their writings to some mysterious process of manipulation which had the same effect—that is, of putting persons into an artificial sleep. And Solon sang, apparently, of some form of mesmeric cure:

> “‘The smallest hurts sometimes increase and rage
> More than all art of physic can assuage;
> Sometimes the fury of the worst disease
> The hand by gentle stroking, will appease.’

“Many other instances might be mentioned testifying to the remarkable extent to which psycho-therapy, in one form or another, was utilized in the countries of the ancient world. This, of course, does not necessarily imply that the ancients had any real understanding of the psychological and physiological principles governing its operation. On the contrary, there is every reason to believe that they used it much as do too many of the mental healers of to-day—on the basis of ‘faith cure’ pure and simple, with no attempt at diagnosis, and in a hit-or-miss fashion. It was not until the very end of the Middle Ages, so far as history informs us, that anything even remotely resembling a scientific inquiry into its nature and possibilities was undertaken, and then only in a faint, vague, indefinite way, by men who were metaphysicians and mystics rather than scientists. The first of these, Petrys Pomponatius, a sixteenth-century philosopher, sought to prove that disease was curable without drugs, by means of the ‘magnetism’ existing in certain specially gifted individuals. ‘When those who are endowed with this faculty,’ he affirmed, ‘operate by employing the force of the imagination and the will, this force affects their blood and their spirits, which produce the intended effects by means of an evaporation thrown outwards.’ Following Pomponatius, John Baptist von Helmont, to whom medical science owes a great deal, also proclaimed the curative virtue of magnetism, which he described as an invisible fluid called forth and directed by the influence of the human will. Other writers, notably Sir Kenelm Digby, laid stress on the power of the imagination as an agent in the cause as well as the cure of disease, compiling in a curious little treatise published in 1658, as interesting a collection of illustrative cases as is contained in the literature of modern psycho-therapy.”

In the Middle Ages, we read that there were many instances of miraculous cures effected at the various shrines of the saints, and in the churches in which were exhibited the bones and other relics of the holy people of church history were exhibited the bones and other relics of the holy people of church history. As Dr. George R. Patton says: “A word scrawled upon parchment, for instance, would cure fevers; an hexameter from the Iliad of Homer cured gout, while rheumatism succumbed to a verse from Lamentations. These could be multiplied, and undoubtedly all were equally potent of cure in like manner.... At one time holy wells were to be found in almost every parish of Ireland, to which wearisome journeys were made for the miraculous powers of cure. It was the custom of the cured to hang upon the bushes contiguous to the springs small fragments of their clothing, or a cane, or a crutch as a memento of cure, so that from afar the springs could be easily located by the many colored fragments of clothing, rags, canes and crutches swayed upon the branches by the wind. Inasmuch as the bushes for many rods around were thus adorned, the cures must have been far from few.”

In the Middle Ages it was the custom of persons afflicted with scrofula and kindred disorders to come before the king upon certain days to receive the “Royal Touch,” or laying-on-of-hands which was held to be an infallible specific for the disease. The custom was instituted by Edward the Confessor, and continued until the accession to power of the house of Brunswick. It is a matter of history that many persons were cured by the touch of the king’s hands. Wiseman, a celebrated surgeon and physician of old London testifies as follows: “I myself have been an eye-witness of many thousands of cures performed by his majesty’s touch alone, without any assistance of medicine or surgery, and those, many of them, such as had tired out the endeavors of able surgeons before they came hither.... I must needs profess that what I write will little more than show the weakness of our ability when compared with his majesty’s, who cureth more in one year than all the surgeons of London have done in an age.” The virtue of the “King’s Touch” was finally brought in doubt by the wonderful successes of a man by the name of Valentine Greatrakes, who in the Seventeenth Century began “laying on hands” and made even more wonderful cures than those of the king. So marked was his success that the government had difficulty in suppressing the growing conviction among the common people that Greatrakes must be of royal blood, and the rightful heir to the throne, because of the great healing virtues of his hands, which, they argued, could be possessed only by those having royal blood in their veins. The Chirurgical Society of London investigated Greatrakes’ cures, and rendered an opinion that he healed by virtue of “some mysterious sanative contagion in his body.”

But perhaps the most notable figure in the European history of Mental Healing was Franz Anton Mesmer, a native of Switzerland, who was born in 1734, and who later in the century created the greatest excitement in several European countries by his strange theories and miraculous claims. Frank

European countries by his strange theories and miraculous claims. Frank Podmore in a recent work says of Mesmer: “He had no pretensions to be a thinker; he stole his philosophy ready-made from a few belated alchemists; and his entire system of healing was based on a delusion. His extraordinary success was due to the lucky accident of the times. Mesmer’s first claim to our remembrance lies in this—that he wrested the privilege of healing from the churches and gave it to mankind as a universal possession.”

Mesmer held that there was in Nature a universal magnetic force which had a powerful therapeutic effect when properly applied. He cured many people by touching them with an iron rod, through which he claimed the universal magnetism flowed from his body to that of the patient. He called this magnetic fluid “animal magnetism.” Later on he devised his celebrated “magnetic tub” or *baquet* , by means of which he was able to treat his patients *en masse* . Podmore gives the following interesting account of scenes surrounding his treatments:

“The baquet was a large oaken tub, four or five feet in diameter and a foot or more in depth, closed by a wooden cover. Inside the tub were placed bottles full of water disposed in rows radiating from the center, the necks in some of the rows pointing towards the center, in others away from it. All these bottles had been previously ‘magnetized’ by Mesmer. Sometimes there were several rows of bottles, one above the other; the machine was then said to be at high pressure. The bottles rested on layers of powdered glass and iron filings. The tub itself was filled with water. The whole machine, it will be seen, was a kind of travesty of the galvanic cell. To carry out the resemblance, the cover of the tub was pierced with holes, through which passed slender iron rods of varying lengths, which were jointed and movable, so that they could be readily applied to any part of the patient’s body. Round this battery the patients were seated in a circle, each with his iron rod. Further, a cord, attached at one end to the tub, was passed round the body of each of the sitters, so as to bind them all into a chain. Outside the first a second circle would frequently be formed, who would connect themselves together by holding hands. Mesmer, in a lilac robe, and his assistant operators—vigorous and handsome young men selected for the purpose—walked about the room, pointing their fingers or an iron rod held in their hands at the diseased parts.”

Mesmer made many wonderful cures, and attracted wide attention. In 1781 the king of France offered him a pension of thirty thousand livres if he would make public his secret. The offer was refused, but he gave private instruction and opened a school. He had many pupils and followers, prominent among whom was the Marquis de Puysegur, who made discoveries resulting in the identification of Mesmerism with the “trance condition” now commonly associated with the term, whereas originally Mesmerism included simply the associated with the term, whereas originally Mesmerism included simply the healing process. Mesmer’s methods continued popular for many years after his death, until Braid’s work resulted in the founding of the modern school of Hypnotism, and Mesmerism died out.

The Abbe Faria, about 1815, after investigating Mesmerism and attracting much attention, discarded the “fluidic” theory of Mesmer, and held, instead, that in order to induce the mesmeric state and to produce the phenomena thereof, it was necessary merely to create a mental state of “expectant attention” on the part of the patient. The cause of the state and the phenomena, he held, was not in the operator but in the mind of the patient—purely subjective, in fact. Alexander Bertrand, a Frenchman, published a work about this time, holding theories similar to those of Faria. In 1841 James Braid, an English physician, becoming interested in Mesmerism, discovered that the mesmeric state might be artificially induced by staring at bright objects until the eyes became fatigued, etc., and, later, that any method whereby concentration and “expectant attention” might be induced would produce the phenomenon. He duplicated all the feats of the mesmerists, including the healing of diseases. He called his new system “Hypnotism” to distinguish it from Mesmerism, and under its new name it gained favor among the medical fraternity. Moreover, in connection with his predecessors, Faria and Bertrand, he laid the basis for the modern theories of Suggestive Therapeutics.

Shortly after Braid’s death, in 1860, Dr. A. A. Liebault, a French physician, established his since famous School of Nancy, in which during the after years the later wonderful discoveries in Suggestive Therapeutics were made. He used the methods of hypnotism, but Suggestion was ever the operative principle recognized and applied. Liebault said: “It is all a matter of Suggestion. My patients are *suggested* to sleep, and their ills are *suggested* out of them. It is very simple, once you understand the laws of Suggestion.” Dr. Charcot, in his celebrated clinic in the Salpetriere, in Paris, did great work along the same general lines, although proceeding under somewhat different theories. Following the example of these and other eminent authorities, the medical fraternity has gradually adopted many of the ideas of Suggestive Therapeutics, and to-day many of the best medical schools throughout this country and Europe give instruction in this branch of healing. Many books have been written on the subject by eminent medical authorities, and the indications are that during the present century Suggestive Therapeutics, in its various forms, will come even more prominently into popular favor, and that it will be developed far beyond its present limits. Experimental work along these lines is now being conducted in many psychological laboratories in our great universities.

At the same time, as we shall now see, Mental Healing has been attracting much attention along other lines, outside of the medical profession, and often allied with religious and metaphysical movements. To understand the subject, we must study it in all of its phases.

In the early part of the nineteenth century Elijah Perkins, an ignorant blacksmith living in Connecticut conceived a queer idea of curing disease by means of a peculiar pair of tongs manufactured by himself, one prong being of brass and the other of steel. These tongs were called “tractors,” and were applied to the body of the patient in the region affected by disease, the body being stroked in a downward direction for a period of about ten minutes. The tractors were used to treat all manner of complaints, ailments and diseases, internal and external, with a wonderful degree of success. Almost miraculous cures of all manner of complaints were reported, and people flocked to Perkins from far and near in order to receive the benefit of his wonderful treatments.

Soon this system of healing came to be called “Perkinsism,” as a tribute to the inventor. The popularity of the system spread rapidly in the United States, particularly in New England, every city and many towns patronizing Perkins’ practitioners and healers. From this country the craze spread to Great Britain, and even to the Continent. Centers of treatment, and even hospitals, were established by the “Perkinsites,” and the fame of the tractors increased daily in ever widening circles. In Europe alone it is reported that over 1,500,000 cures were performed, and the medical fraternity were at their wit’s ends to explain the phenomenon. Finally, Dr. Haygarth, of London, conceived the idea that the real virtue of the cures was vested in the minds, belief and imagination of the patients rather than in the tractors, and that the cures were the result of the induced mental states of the patients instead of by the metallic qualities of the apparatus. He determined to investigate the matter under this hypothesis, and accordingly constructed a pair of tractors of wood, painted to resemble the genuine ones. The following account by Bostock describes the result: “He accordingly formed pieces of wood into the shape of tractors and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and, in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond their power to accomplish.” The exposure of this experiment, and the general acceptance of the explanation of the phenomena, caused “Perkinsism” to die out rapidly, and at the present time it is heard of only in connection with the history of medicine and in the pages of works devoted to the subject of the effect of the mind over the body.

The success of "Perkinsism" is but a typical instance which is duplicated every twenty years or so by the rapid rise, spread and then rapid decline of some new "craze" in healing, all of which, when investigated are seen to be but new examples of the power of the mental states of faith and imagination upon the physical organism. The well-known "blue glass" craze of about thirty-five years ago gives us another interesting example. General Pleasanton, a well-known and prominent citizen of Philadelphia, announced his discovery that the rays of the sun passing through the medium of blue glass possessed a wonderful therapeutic value. The idea fired the public imagination at once, and the General's book met with a large sale. Everyone, seemingly, began to experiment with the blue glass rays. Windows were fitted with blue glass panes, and the patients sat so that the sun's rays might fall upon them after passing through the blue panes. Wonderful cures were reported from all directions, the results of "Perkinsism" being duplicated in almost every detail. Even cripples reported cures, and many chronic and "incurable" cases were healed almost instantaneously. Bedridden people threw aside their blankets and walked again, after a brief treatment. The interest developed into a veritable "craze," and the glass factories were operated overtime in order to meet the overwhelming demand for blue glass, the price of which rapidly advanced to fifty cents and even a dollar for a small pane, because of the scarcity. It was freely predicted that the days of physicians were over, and that the blue glass was the long-sought-for panacea for all human ills. Suddenly, however, and from no apparent cause, the interest in the matter dropped, and now all that is left of the blue glass craze is the occasional sight of an old blue pane in some window, the owner of which evidently felt disinclined to pay the price of replacing it with a clear pane. Only a few days ago, in an old-fashioned quarter of a large city, the writer saw several panes of the old blue glass in the frame of the window of an old house which had seen better days but which was now used as a cheap tenement house.

The history of medicine is filled with records of similar "crazes" following the announcement of some new method of "cure." The striking peculiarity of these cures is that they all occur during the height of the excitement and notoriety of the early days of the announcement, while *they decline in proportion to the decline in public faith and interest* , the explanation being that in every instance the cure is effected by the action of the mental states of expectancy, faith, and the imagination of the patient, irrespective of any virtue in the method or system itself. In short, *all these cures belong to the category of faith-cures* —they are merely duplicates of the world-old cures resulting from faith in sacred relics, shrines, bones of holy people, sacred places, etc., of which nearly every religion has given us many examples. The history of medicine gives us many instances of the efficacy of the therapeutic power of Faith.

Sir Humphrey Davy relates a case in which a man seriously ill manifested immediate improvement after the placing of a clinical thermometer in his mouth, he supposing that it was some new and powerful healing instrument. The grotesque remedies of the ancient physicians, and the *bizarre* decoctions of the quacks of the present, all work cures. The "bread-pills" and other placebos of the "regulars" have cured many a case when other remedies have failed.

It is related that several hundred years ago, a young English law-student while on a lark with several of his boon companions found themselves in a rural inn, without money with which to pay their reckoning. Finally, after much thought, the young man called the inn-keeper and told him that he, the student, was a great physician, and that he would prepare for him a magic amulet which would cure all diseases, in return for the receipted account of himself and friends. The landlord gladly consented, and the young man wrote some gibberish on a bit of parchment, which together with sundry articles of rubbish he inserted in a silk cover. With a wise and dignified air he then departed. Many years rolled by, and the young man rose to the position of a High Justice of the realm. One day before him was brought a woman accused of magic and witchcraft. The evidence showed that she had cured many people by applying to their bodies a little magic amulet, which the church authorities considered to be the work of the devil. The woman, on the stand, admitted the use of the amulet and the many cures resulting therefrom, but defended herself by saying that the instrument of cure had been given to her father, now deceased, many years ago, by a great physician who had stopped at her father's inn. She held that the cures were genuine medical cures resulting from the medicinal virtues of the amulet, and not the result of magic or witchcraft. The Justice asked to be handed the wonderful amulet. Ripping it open with his pen-knife, he found enclosed the identical scrawl inserted by himself many years before. He announced the circumstances from the bench, and discharged the woman—but the healing virtues of the amulet had disappeared, never to return. The cures were the result of the faith and imagination of the patients.

The modern instances of the several great "Divine Healers," such as John Alexander Dowie of Chicago, and Francis Schlatter of Denver, give us additional evidence of the efficacy of Faith as a therapeutic agent. John Alexander Dowie, a Scotch preacher, came to America some twenty years ago, and instituted a new religion in which healing was an important feature. He claimed that all disease was the result of the devil, and that belief in God and the prayers of Dowie and his assistants would work the cure of the devil's evil operations. Great numbers flocked to Dowie's standard, and thousands of wonderful cures were reported. His “Tabernacle” was filled with testimonials and trophies from cured people. Back of Dowie’s pulpit were displayed many crutches, plaster-casts, braces, and other spoils wrested from the devil by Dowie and his aids. His experience meetings were thronged with persons willing and anxious to testify that whereas they had been afflicted they were now whole again. Dowie succeeded in building up a great following all over the world, and had he not overreached himself and allowed his colossal vanity to overshadow his original ideas, the probability is that he would have founded a church which would have endured for centuries. As it is, he was discredited and disowned by his followers, and his church is now but little more than a memory.

Francis Schlatter, the German shoemaker of Denver, with his Divine Healing, was a well known figure in the west several years ago. He was undoubtedly a half-insane fanatic, believing himself inspired by God to heal the nations. Persons flocked to him from afar, and he is reported to have healed thousands, many of whom were suffering from serious ailments. He afterward disappeared, and is believed to have died in the desert of the far west. Students of Mental Suggestion and Psychic Therapeutics find in the instances of Dowie and Schlatter merely the same underlying principle of Mental Healing resulting from faith, which is operative in all of the other cases mentioned. The theology, creed, theories of methods have but little to do with the cures, so long as the proper degree of faith is induced in the mind of the patient. Faith in *anything* will work cures, providing it is sufficiently intense and active.

Another branch of Mental Healing is seen in the modern schools of the “New Thought,” “Mental Science,” “Christian Science,” and the “Emmanuel Movement.” The authorities generally agree upon tracing the rise of these several schools to the general interest in the subject manifested in the United States and Great Britain about the middle of the last century. Some of the authorities believe that this general interest was induced largely by the teachings of Charles Poyen, a Frenchman who came from France to New England about 1835, bringing with him the French teachings and theories regarding mesmerism and the phenomena allied thereto. Poyen’s teachings attracted marked interest and attention, and he soon had a host of followers, students and imitators. Teachers of the “new science” sprang up on all sides. Many theories were evolved and actively supported by the adherents of the several prominent teachers. The rise of interest in phrenology and the dawning interest in spiritualism aided the spread of the new teachings regarding mesmerism, clairvoyance, psychic healing, etc., and the pages of many magazines and books published about that time show that a public taste had been created for the strange and mysterious.

Dr. J. S. Grimes, a physician interested in phrenology, taught that the phenomena were due to the action of a strange atmospheric force which he called “etherium.” Rev. J. Bovee Dods evolved a theory based upon the supposed existence of an electrical principle, and called his system “Electro-Biology,” by means of which he attracted to himself a large following. Dods wrote several large books on the subject, and traveled on lecture tours in this country and Great Britain, arousing great enthusiasm and making many cures. Rev. Leroy Sunderland expounded the doctrine of “patheism,” in which he combined a strange mixture of mysticism and what has since been called “suggestion,” to which he afterward added the current teachings of spiritualism after his conversion to that philosophy. It would seem that credit should be given Sunderland for his early announcement of the principle of suggestion, for he said: “When a relation is once established between an operator and his patient, corresponding changes may be induced in the nervous system of the latter by mere volition, and *by suggestions addressed to either of the external senses* .” The decade, 1840-1850 witnessed a remarkable interest in psychic phenomena of all kinds, and during that time there was undoubtedly laid the foundations upon which the later structures have since been erected. Any one reading the short stories of Poe, and other writers of that period, may readily see the state of public interest in these subjects at that time.

The authorities generally agree that in Phineas Parkhurst Quimby we have the direct connecting link between the period just mentioned and the present. Quimby played quite an important role in the evolution of the modern conceptions of mental healing, or psycho-therapy as it is now called. He was a poor clockmaker, of quite limited means, of good character and a strong personality. His education is said to have been limited, but he made up for his lack in this respect by his naturally keen and inquiring mind. In 1838 one of the teachers of mesmerism visited his home in Belfast, Maine, and Quimby attended the seance. He became intensely interested in what he saw, and in the theories propounded, and began to experiment on the people in his town, the result being that he soon acquired a reputation as a powerful mesmerist and a good healer. He followed along the general lines of the “Electro-Biology” theory for a time, and then evolved theories of his own. He cured himself and many others by manual treatment, and was soon kept quite busy in his healing work.

Quimby, thinking deeply regarding the cures he was making, soon came to the conclusion that while his *cures* were genuine, his *theories* were wrong. He gradually evolved the idea that diseases are caused by erroneous thinking, and that his cures resulted from changing these wrong mental states for those based upon true conceptions. He held that all that is required to effect a cure is to bring about “a change of thought.” Following upon this new conception, he ceased mesmerizing his patients, and began to treat them by simply sitting by the side of the afflicted person, picturing him as well and whole, and impressing upon the patient’s mind that he is well and whole, *in Truth* . From this fundamental idea he gradually evolved a philosophy which has strongly influenced that of later schools. Quimby talked much regarding his great “discovery,” as he called it, and built great hopes upon establishing “the science of health and happiness.” He began to speak of the “Truth” in his “science,” which he held to be identical with that taught by Christ, and by means of which Jesus performed his miraculous cures. Before he had firmly established his “science,” however, he died, leaving his work to be carried on by others, notably by Dr. Warren F. Evans, and Julius A. Dresser, to whom should be given the credit for launching what is now known as “the New Thought Movement.”

Mrs. Mary Baker G. Eddy, who afterward established “Christian Science” was one of Quimby’s patients and students, and Dresser and others have positively stated and claimed that from him she received her ideas of the philosophy which she afterward developed into the great “Christian Science” movement. Mrs. Eddy, and her adherents, as positively deny to Quimby any credit for having inspired Mrs. Eddy’s work. We merely state the opposing sides of the controversy here, taking no sides in the matter, the discussion not concerning us in the present consideration.

The success of Evans and Dresser, and of Mrs. Eddy, in their respective schools and organizations, have caused many other teachers to come to the front, until at the present time there are many schools, cults and organizations basing their cures upon the broad principles of Mental Healing. Mrs. Eddy, and her followers, deny having anything in common with the other schools, however, holding that the latter are concerned with “mortal mind” while “Christian Science” alone is based upon Divine Mind, or Truth. In spite of the conflicting claims and theories, the fact remains that thousands of persons have been healed of various diseases by the various schools, cults, and teachings. To the authorities who stand outside of and apart from these opposing organizations, it seems that all the cures are based upon the same general principle, *i. e.* , that of the influence of mental states over physical conditions, and that religious theories or metaphysical philosophies have nothing whatever to do with the production of the cures, except in the direction of giving a strong suggestion to those accepting them. The fact that *all* the schools make cures, in about the same proportion, and of the same general classes of complaints, would seem to show that the theories and dogmas have nothing to do with the process of cure—and that the healing is done *in spite of the theories* , rather than because of them.

The much advertised “Emmanuel Movement” now so popular in the orthodox churches throughout the country, is recognized by all the authorities as being nothing more than suggestion applied in connection with the religious and theological principles of the churches in question, and, in truth, as applying methods more in favor by the old school of mesmerists than by the later “New Thought” practitioners, or by the “Christian Science” healers. From this movement, however, there will probably evolve a more scientific system, manifesting none of the crudities which so disfigure its present stage, at least in the hands of some of its practitioners.

In the following chapter we may see that the same element of Faith, Belief and Expectancy is manifested in all the various forms of Mental Healing, by whatever name, or under whatever theory, the method is applied. In short, that the cures are purely *psychological* , rather than metaphysical or religious, in their nature.

CHAPTER VI
FAITH CURES

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Following the scientific study of the phenomena of cures of physical illness by means of the power of mental states, and the recognition of the fact that there is a common principle operative under the various guises and forms, there sprang into scientific usage the term “Faith Cures” which was used to designate all instances and forms of cures coming under the general classification of mental healing. Prof. Goddard defines the term as follows: “A term applied to the practice of curing disease by an appeal to the hope, belief, or expectation of the patient, and without the use of drugs or other material means. Formerly it was confined to methods requiring the exercise of religious faith, such as the ‘prayer cure’ and ‘divine healing,’ but has now come to be used in the broader sense, and includes the cures of ‘Mental Science,’ and hypnotism; also a large part of the cures effected by patent medicines and nostrums, as well as many folk-practices and home remedies. By some it is used to include also Christian Science, but the believers in the latter regard it as entirely distinct.”

The term “Suggestion,” used in the same sense as “Faith Cure” in relation to the healing of disease, has also come into popular usage, but inasmuch as Suggestion has a much larger meaning outside of its therapeutic phases, it may be said the best authorities to-day use the term “Faith Cure” as representing simply one phase of Suggestion.

Prof. Goddard, in his article on “Faith Cure,” in the *New International Encyclopaedia* (Dodd, Mead & Co., New York), says: “Besides these recognized forms (divine healing, mental science, etc.), faith cure is an important element in cures wrought by patent medicines and nostrums, home remedies and folk practices. The advertisement, testimonial of friend, or family tradition arouses the faith of the sick man, and he comes to believe that he needs only to follow directions to be fully cured. The actual value of faith cure as a therapeutic method has been the subject of much discussion. It can no longer be denied that it has value. From divine healing to patent medicine and Father Kneipp’s water cure, all cure disease. Each appeals to a particular type of mind, but *the results are practically the same in all—same diseases cured, same successes, same failures* . Many faith-curists claim that all diseases in all persons can be cured by their method; others hold that the principle is of limited application. Of them all, the hypnotists are the only ones who do not make sweeping claims."

After stating "the tendency to exaggeration and the infrequency of impartial judgment" in connection with many instances of claimed cures, the above mentioned authority proceeds as follows: "The actual cures, however, are sufficiently numerous and sufficiently striking to need an explanation. These different forms agree in only one point—viz., *the mental state of the patient is one of hope and expectation* . Can states of mind cause or cure disease? Some familiar occurrences seem to justify an affirmative answer. It is well known that certain glands and secretions are markedly affected by emotions. Fright causes the saliva to cease to flow and the perspiration to start. Sorrow causes the lachrymal glands to secrete tears. Happiness favors digestion, unhappiness retards it. Mosso has demonstrated that the bladder is especially sensitive to emotional states. In general, the pleasant emotions produce an opposite physical effect from the unpleasant ones. There are many glands within the body whose action under emotion we cannot observe; but we may reasonably assume that they also are affected by emotional states. Hence, if unpleasant emotions so act upon the glands as to derange the system and cause disease, the pleasant emotions may reasonably be assumed to tend to restore the normal functions. The various forms of faith cure tend strongly to put the patient in a happy frame of mind—a condition favorable to health. However, there are all degrees of faith and wide differences in the way the system responds to the emotional state. One person is slightly affected by a strong emotion; another is strongly affected by a weak emotion. Hence, there must always be a wide difference in the results of faith-cure methods. The diseases most amenable to faith cure are nervous—including many not recognized as nervous, but having a neural condition as their basis—and functional derangements. Organic diseases are not usually cured, though the symptoms are frequently ameliorated. Chronic diseases due to neuro-muscular habit often yield to hypnotic treatment."

Prof. R. P. Halleck says: "Were it not for this power of the imagination, the majority of quack nostrums would disappear. In most cases bread pills, properly labeled, with positive assurances of certain cures accompanying them, would answer the purpose far better than these nostrums, or even much better than a great deal of the medicine administered by regular physicians. Warts have been charmed away by medicines which could have had only a mental effect. Dr. Tuke gives many cases of patients cured of rheumatism by rubbing them with a certain substance declared to possess magic power. The material in some cases was metal; in others wood; in still others, wax. He also recites the case of a very intelligent officer who had vainly taken powerful remedies to cure cramp in the stomach. Then ‘he was told that on the next attack he would be put under a medicine which was generally believed to be most effective, but which was rarely used.’ When the cramps came on again, ‘a powder containing four grains of ground biscuit was administered every seven minutes, while the greatest anxiety was expressed (within the hearing of the party) lest too much be given. Half-drachm doses of bismuth had never procured the same relief in less than three hours. For four successive times did the same kind of attack recur, and four times was it met by the same remedy, and with like success.’ A house surgeon in a French hospital experimented with one hundred patients, giving them sugared water. Then, with a great show of fear, he pretended that he had made a mistake and given them an emetic instead of the proper medicine. Dr. Tuke says: ‘The result may easily be anticipated by those who can estimate the influence of the imagination. No fewer than eighty—four-fifths—were unmistakably sick.’

“We have a well authenticated case of a butcher, who, while trying to hang up a heavy piece of meat, slipped and was himself caught by the arm upon the hook. When he was taken to a surgeon, the butcher said he was suffering so much that he could not endure the removal of his coat; the sleeve must be cut off. When this was done, it was found that the hook had passed through his clothing close to the skin, but had not even scratched it. A man sentenced to be bled to death was blindfolded. A harmless incision was then made in his arm and tepid water fixed so as to run down it and drop with considerable noise into a basin. The attendants frequently commented on the flow of blood and the weakening pulse. The criminal’s false idea of what was taking place was as powerful in its effects as the reality, and he soon died.... There is perhaps not a person living who would not at times be benefited by a bread pill, administered by some one in whom great confidence was reposed.”

The same authority also says: “It has been known for a long time that if the attention is directed toward any bodily organ, abnormal sensations may be caused in it, and disease may be developed. The renowned Dr. John Hunter said: ‘I am confident that I can fix my attention to any part, until I have a sensation in that part.’” Dr. Tuke says that these “are words which ought to be inscribed in letters of gold over the entrance of a hospital for the Cure of Disease by Psychopathy.” Hunter’s confident assertion is the more interesting because, drawn from his own experience, it shows that the principle is not confined in its operation to the susceptible and nervous, but operates even on men of the highest mental endowment. We have examples from the literature of the seventeenth century, showing how the expectation of a complaint will produce it. In 1607 an ignorant English physician told a clergyman’s wife that she had sciatica, although there was, in reality, nothing the matter with her sciatic nerve. Her attention was thereby directed to it and a severe attack of sciatica was the result. When a person inexperienced in medicine reads carefully the symptoms of some disease, he is apt to begin an attentive search for those symptoms and to end by fancying he has them. Seasick persons have been relieved of their nausea by being made to bail a leaking boat from the fear that it would sink. All their attention was thereby diverted from themselves. Many can recall how children, and grown persons, too, have forgotten all about their alleged intense thirst, as soon as their attention was diverted. Some persons, after eating something which they fancy is a trifle indigestible, center their attention upon the stomach, expecting symptoms of indigestion, and are often not disappointed. A man who had good reason to fear hydrophobia, determined that he would not have it. The pain in the bitten arm became intense, and he saw that he must have something to divert his attention from the wound and his danger. He therefore went hunting, but found no game. To make amends, he summoned a more inflexible will and exerted at every step 'a strong mental effort against the disease.' He kept on hunting until he felt better, and he mastered himself so perfectly that he probably thereby warded off an attack of hydrophobia. Accordingly as we center our attention upon one thing or another, we largely determine our mental happiness and hence our bodily health. One person, in walking through a noble forest, may search only for spiders, and venomous creatures, while another confines his attention to the singing birds in the branches above. One reason why travel is such a cure for diseases of body and mind is because so many new things thereby come in to claim the attention and divert it from its former objects. The following expression from Dr. Tuke should be remembered: '*Thought strongly directed to any part tends to increase its vascularity, and consequently its sensibility* .'"

Dr. C. F. Winbigler says: "The practitioner secures the same effects from a placebo or powdered pop-corn as from some drugs by using suggestion with the former. Every successful physician has used this method at one time or another, and sometimes when he was utterly puzzled as to what he should prescribe, he thus secured a marvellous result, and a cure of the patient was effected.... Every believer in Psycho-therapeutics knows that there is a psychical as well as a physical effect from the use of drugs. The psychical value is based on the expectation of their special action, and that which is in the physician's mind may be subtly and powerfully carried over into the patient's mind. The physician's personality, attitude and interest in the patient accomplishes vastly more than the drugs he prescribes or administers. If he is cheerful and hopeful, he gives potency to their action; if he is gloomy, pessimistic and hopeless, he nullifies their effects. The cure of the patient is effected through the subconscious mind, and the attitude and bearings of the physician, attendants, the surroundings and the medicines employed, become powerful suggestions."

Prof. Elmer Gates says: "The system makes an effort to eliminate the metabolic products of tissue-waste, and it is therefore not surprising that during acute grief tears are copiously excreted; that during sudden fear the bowels and the kidneys are caused to act, that during prolonged fear, the body is covered with a cold perspiration; and, that during anger, the mouth tastes bitter, due largely to the increased elimination of sulpho-cyanates. The perspiration during fear is chemically different, and even smells different from that which exudes during a happy mood.... Now if it can be shown in many ways that the elimination of waste products is retarded by sad and painful emotions; nay, worse than that, these depressing emotions directly augment the amount of these poisons. Conversely, the pleasurable and happy emotions, during the time they are active, inhibit the poisonous effects of the depressing moods, and cause the bodily cells to create and store up vital energy and nutritive tissue products."

In an issue of "*The American Practitioner and News* ," is reported a discussion before the Lexington (Ky.) Medical and Surgical Society, in which a member, Dr. Guest, related the following experience: "I have a brother-in-law who suffers every summer with hay-fever. He has a relative who believes in Christian Science. She told him that she felt positive that she could direct him to a woman, a Christian Scientist, who would cure him. He at first objected, because he hated to go to a woman physician. He arranged, however, to communicate with her daily by letter. When his hay-fever broke out he suffered with it all that day and night, and the next morning wrote her a note telling her to put him on treatment immediately. When he returned that night he was improved and slept better. He wrote a second note the next morning and was much encouraged. The third day he repeated his letter writing and stated that the symptoms had almost ceased. And he was guying me about being cured by Christian Science when regular physicians could do nothing for him. The night of the third day, when he came home to supper, he found a note from the Christian Scientist, stating that *she has been in the country and would put him under treatment the next day* . Realizing that all his treatment had been only in his imagination, the symptoms reappeared with the same intensity as before."

Dr. A. J. Parks of New York, says: "The absolute and complete control that the sympathetic nervous system exercises over the physical organization is so perfectly clear and well-known to every observer that the recital of the phenomena in the vast and countless series of manifestations is unnecessary. We are all aware of the fact that digestion is promptly arrested upon the receipt of bad news. The appetite at once disappears. It ceases, and the whole system feels the effect of the depressing impulse—the mental and spiritual wave which lowers the vital thermometer. Fear not only suspends the digestive function but arrests the formation of the secretions upon which digestion depends. A sudden fright frequently paralyzes the heart beyond recovery, whereas a pleasant and pleasing message soothes and gently excites the whole granular system, increases the secretions, aids digestion and sends a thrill of joy to the sensorium, which diffuses the glad tidings to every nerve fibril in the complex organization."

Dr. T. A. Borton, in an address before the Indiana State Medical Society, said: "The subject which I desire to present to you to-day has to do with the influence of the mind over the functions of the body. Its silent, unobserved force results in producing pathological conditions, and those, by reflex action, excite morbid sensibilities of the mind and thus derange the nerve centres, resulting in a changed condition or over-excitability of the nerve energies, which becomes a secondary diseased condition in the form of different types of neurasthenia. I have been interested in this subject for many years, and in my practice have had extended opportunities for making observations as to the potency of the mental and suggestive pathology bearing on this subject. I would especially refer to the healing of the body through these mental forces, changing healthy, normal conditions into unhealthy or diseased conditions and *vice versa* . These changes are not miraculous, but proceed from natural causes in the operation of the mind, as a therapeutic agency, operating through the functions of the body, sometimes as a tonic or stimulant, warding off diseases under the most exposed conditions, defending and holding the system in a state of health, while those void of these mental assurances become victims to the ravages of disease through contagion or infection. This protective mental force of the mind has been demonstrated many times in hospitals and other places where contagious diseases were prevailing. The mental force possesses a protective power when rightly exercised beyond what is usually conceded, not only in the way of defense; but also in correcting disease when in existence. I believe these to be much greater than has been generally admitted or understood.... We all know how difficult it is to get good results from medication in which our patients have no confidence, and it is an established fact that we get better results from drugs which are given with the patient's knowledge of their intended effect. *I have often produced desired results from means entirely inert, stating the desired and expected effect of its administration. I have frequently quieted the severest pain by injecting pure water into the arm of the patient.* "

Dr. G. R. Patton, in an address before the Wabasha County (Minn.) Medical Society, said: "As Bacon said, 'Faith, confidence, belief and hope are the working forces that make the cure—that work the miracle.' The mind as a working forces that make the cure—that work the miracle.' The mind as a dynamic force exerted over the functions of the body has been, doubtless, operatively manifest from the cradle of our existence. By the phrase, 'the mind as a dynamic force,' I refer to the various forms of suggestion as well as to various affective faculties of the mind, or those states caused by the sympathetic action of the brain, such as faith, confidence, belief, imagination, emotions, hope and the like. Any or all of them may become active over the bodily functions.... As instance of the mental impression acting upon observable functions revealed through the capillary circulation as revealed to the sight, I will mention blushing or pallor of the face, depending upon the theme presented to the thought; the mouth watering on the sight or thought of tempting food; the flow of tears from words or thoughts that excite grief; nausea or vomiting from a sickening spectacle; sexual excitement from obscene thought or lascivious sights. Instances might be multiplied. And is it not a fair inference, indeed, that through the vasomoter nerves, the internal viscera may be subject to like effects through mental impressions, and that thus acute as well as chronic congestive ailments thereof may be favorably influenced or even cured thereby?... It is my conviction that recognition of the power and usefulness of mental dynamics, including all forms of suggestion over physiological and pathological processes in combating diseases, is unquestionably the most impressive advance in modern medicine. Mental influence alone may diminish or increase the activities of the physiological processes to the extent of removing the pathological effects of disease.... A celebrated medical teacher, after an exhaustive dissertation over a case was leaving the bedside without prescribing any treatment when the house physician asked what should be given the patient. 'Oh,' said the professor, 'a hopeful prognosis and anything else you please.' To this he added, 'the doleful doctor will be a failure, while the hopeful one will prove a winner from start to finish.' It is reasonably assured that ultimately the physician will become not so much the man behind the pill as the judicious advisor, the wise counsellor, gently leading the sick 'into green pastures, beside still waters,' through paths that lead onward to recovery, assisting nature at times, if needs be, with a big bread pill."

Dr. Herbert A. Parkyn, the well-known authority on suggestive therapeutics, says: "Certain results will follow certain thoughts, and in every instance that it is possible to get the patient to think the thoughts we desire, we secure the results we desire. It is the work of the suggestionist to place these thoughts in the mind of the patient so that he is bound to think them, and this can be done to some degree, if not perfectly, in every case. It is well to have faith, but faith is not absolutely necessary at the outset. It is time enough for the patient to have faith in the treatment when he can perceive the benefit he is receiving. Understanding in the treatment when he can perceive the benefit he is receiving. Understanding the mental and physical changes which follow a certain thought, the suggestionist is able to bring about those mental or physical changes, by using direct suggestion in such a way that his patient is bound to think the thoughts which will produce the results. A man may not have faith in the statement that the thought of lemon juice will stimulate the flow of saliva, but if he will imagine for a moment that he is squeezing the juice of a lemon into his mouth the saliva will immediately flow more freely than usual, regardless of his faith. Similarly, many, if not all of the organs of the body, can be affected by impulses following certain lines of thought, and these impulses will follow the thought and stimulate the organs regardless of faith. It is simply necessary to get a patient to think the proper thoughts, and it is in the thought directing that the work of the suggestionist lies.”

CHAPTER VII
THE POWER OF THE IMAGINATION

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Dr. F. W. Southworth says: “Fear is itself a contagious disease and is sometimes reflected from one mind to another with great rapidity. It passes from one to another, from the healthy to the ill, from doctor or nurse to patient, from mother to child, and so on. The greatest fears we can usually get away from, but it is the little fears and anxieties, constant apprehension, fears of imagined evils of all sorts which prey upon our vitality and lessen our powers, thus rendering us more susceptible to disease. To avert disease, then, we must eradicate fear; but how shall we accomplish it? Through wise education—educating the people to a higher standard of living; by teaching a sounder hygiene; a wiser philosophy and a more cheerful theology. By erasing a thousand errors and superstitions from fearful minds and pointing them to the light, beauty and loveliness of the truth. This mental and moral sanitation is still ahead of us, but it is more valuable and desirable than all quarantines, inventions, experiments, and microscopical researches after physical or material causes.”

Sir George Paget, M. D., says: “In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety.” Dr. Murchison says: “I have been surprised to find how often patients with primary cancer of the liver have traced the cause of this illness to protracted grief and anxiety. These cases have been far too numerous to be accounted for as merely coincidents.” Sir B. W. Richardson, M. D., says: “Eruptions of the skin frequently follow excessive mental strain. In all these, as well as in cancer, epilepsy and mania, the cause is frequently partly or wholly mental. It is remarkable how little the question of the origin of physical disease from mental influences has been studied.” Prof. Elmer Gates says: “My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous. Also that agreeable, happy emotions generate chemical compounds of nutritious value which stimulate the cells to manufacture energy.”

Dr. Patton, in the address before the Wabasha County Medical Society, above mentioned, gives the following interesting case of the effect of faith and expectant attention, or Suggestion: He said: “While surgeon of a Cincinnati hospital one of the messenger boys was often disobedient of orders. The sister superior once asked me how to punish him. I suggested putting him to bed and making him sick with medicine. My advice was acted upon with alacrity. A teaspoonful of *colored water* was given him every fifteen minutes. With assumed gravity, I ordered the nurse, in the boy's presence, to keep giving the medicine until he became sick and vomited. Within an hour he vomited profusely.... A funny incident illustrative of the faith and confidence sometimes reposed in the medical man and his power in curing disease, happened in my first year of practice. An Irish laborer, much given to profanity, came to my office, with a cold on his chest. I prescribed a soothing mixture and a liniment of camphor, ammonia and soap. A few days later, meeting him on the street, I asked him if the medicine had cured him all right. He replied with enthusiasm, 'Oh! yes, yes, it acted most beautifully and cured me pretty d—— d quick, but it was awful hot stuff, for it burned in my throat like hell-fire itself.' I knew at once, but did not tell him, that he had been swallowing the liniment of camphor, hartshorn and soap, and rubbing the cough mixture on the outside. His faith was even stronger than the liniment, and cured him in spite of the blunder.

"Perhaps the most wonderful confirmation came under my observation while wintering in San Antonio, Texas, in 1880. Some nostrum fakirs with a retinue of fourteen musicians and comedians came to this city in an immense chariot, drawn by eight gaily caparisoned horses. Every evening they came upon the military plaza to sell their panacea. I went over one evening out of curiosity, being attracted by the songs and music. The head fakir was shouting to an immense crowd about the virtues of his specific. He claimed that it contained thirteen ingredients, gathered at a great expense from all quarters of the globe, and would cure all the ills that flesh was heir to. Cures were warranted in every case, or the money refunded on the following evening. After this harangue, he said that the medicine was for sale at $1 per bottle, until 300 bottles had been sold, as it was an invariable rule to sell only that number on any one evening. Immediately a frenzied mob rushed pell-mell to the end of the chariot, each one holding aloft a silver dollar. He had previously announced that no change would be made, and that every one to get the medicine should have a dollar ready in his hand. In half an hour 300 bottles had been sold, the empty trunk closed with a bang, and the statement made that no more could be had until the following evening, although there was yet a great multitude clamoring for more. Curiosity again led me to the plaza the next evening, and I went early. The initial performance was a free tooth-pulling, to last thirty minutes. He said he was the kingpin of the tooth-pullers, and I believe he was. The rapidity of his work was a marvel. He snatched from various jaws about 250 teeth, including the good ones, within the limit, throwing them from his forceps right and left among his audience. Those operated upon were wrought to such a frenzy of excitement and wonder that each one, without an exception, declared that no pain whatever had been experienced. A call was then made for the 300 who had bought medicine on the previous evening to mount the chariot and tell what the medicine had done for them.

"From every quarter men and women, both white and colored, pressed forward to give their experience. Their stories were grotesque and curious enough, but no matter what their ailments, cures had resulted in every case. At the end of half an hour, while the experience meeting was at its acme, the fakir abruptly closed it, saying, in a regretful voice, that the rest would have to wait until the next evening to tell of their cures, as he now wanted those to come forward who had not been cured by the medicine bought on the previous evening. He stood in silence with folded arms for three minutes. No one having come forward, the voice of this arrant charlatan rang out in stentorian tones, 'All, *all* have been cured! We have cured *everyone* !' Then another 300 bottles were sold in a jiffy, I myself being one of the fortunate purchasers. The chief of this outfit stopped in the hotel where I was. After dinner the next day, I made his acquaintance in the smoking room, saying I was a doctor, too; that I had attended two of his soirees, bought his medicine and was greatly interested in it. I surprised him by the statement that his medicine was made by M. & Co., wholesale druggists of Cincinnati, and that it was fluid extract of podophyllin. He stared for some moments, but made no reply. I continued, 'I know M.'s fluid extract, as his process of its manufacture is peculiar, and differs from other manufacturers in this, that he exhausts the root by percolation with alcohol, ether and glycerine, giving the product a sweetish taste and a slight ethereal odor.' The man asked if I was also a chemist. I replied, 'Yes, I once lectured in a medical college in Cincinnati on drugs and their uses, and I can readily tell fluid extracts by their taste, odor and physical characteristics.'

"After some hesitation, he said, 'Yes, this is M.'s podophyllin *and nothing else* .' I inquired if he attributed all his success to the medicine. He answered, 'No, for once in Missouri the mandrake ran out before a new lot arrived. We found something like it in a drug store of the town, and the people got well just the same. *If the people believe you can cure them, and have faith in your medicine, they get well anyway, or they think they do, which is the same thing.* ' The fakirs remained one week, sold 2,100 bottles, and presumably cured 2,100 people, as no one came forward to reclaim his dollar for the medicine, which was contained in a two-drachm vial of 120 drops. A dose was one drop after each meal in one spoonful of water.

"When I was in California recently a friend mentioned that an intelligent relative of his was being treated by a celebrated Chinese doctor. The relative claimed that Chinese physicians were better than our own; that they had devoted 5,000 years to medicine and had thus become so learned and skillful that they could tell all diseases without asking a single question, simply by feeling the pulse. Out of curiosity I visited this physician, ostensibly as a patient. Without so declaring myself, he knew intuitively that I came to consult him. Without asking any questions he placed his finger upon my right wrist, communed with himself for a few moments, and then gravely informed me that I had *thirty-seven diseases* ; some in the blood, some in the brain, some in the kidneys, some in the liver, and many others in the heart and lungs. He said it would take *sixteen different herbs* to cure me. He volunteered the statement that he could detect 6,000 diseases by the pulse alone, and that he used 400 herbs in the treatment of the various diseases. Upon his request, I examined his portfolio containing 350 testimonials of marvellous cures, wrought upon American residents of California during his seventeen years' practice on the coast. Many of them were from parties of intelligence and eminence, and were so extraordinary that nothing short of their being attested by numerous witnesses of unimpeachable veracity, could satisfy one of their truth. Now, permit me to say that I have no pulse in the right wrist, the pulse being congenitally absent; but through it he made the pretense of locating so many diseases. This doubtless is the form and character of medical practice in China among the native Chinamen, and probably has been for many centuries among a population of 400,000,000. Is not the logic from the above facts irresistible, that in China the native physician cannot tell one disease from another, and that all his work is simply nonsense and guess work? There can be no escape from this conclusion—it follows as lucidly as a demonstrated problem in Euclid—*that* any benefit that may ever accrue from their treatment is wholly due to the dynamic force of the brain upon the functions of the body."

The following, from a Philadelphia journal, gives a striking illustration of the fact that the imagination is a *real* factor in many cases of physical ailment: "The fact that the throes of the imagination under great nervous excitement often produce a corresponding physical frenzy was illustrated recently in the case of a man who had gone to sleep with his artificial teeth in his mouth. Waking suddenly with a choking sensation, he found his teeth had disappeared. He looked in the glass of water where they were usually deposited, did not see them and realized they must be far down his throat. Choking and struggling, he hammered on the door of a friend sleeping in the house, who, seeing his critical condition, vainly tried to draw the teeth out of the sufferer's throat. He could feel the teeth, but had not the strength to extract them. He ran for a blacksmith who lived a few doors away, but the blacksmith's hand was too big to put into the man's mouth. A doctor had been sent for, but he was so long in coming that the victim of the accident seemed likely to die of suffocation before the physician arrived. A little girl of ten years was brought under the impression that her small hand might reach the obstacle and withdraw it, but she got frightened and began to cry. The sufferer became black in the face, his throat swelled out, and his friends expected every moment to be his last, when finally the doctor arrived. He heard the history of the case, saw that the teeth were not in the man's jaws nor in their nightly receptacle, felt the throat and cast his eyes seriously upon the floor. *There, on the floor, he saw the whole set of teeth.* He adjusted them to the jaws of the patient, told him to breathe freely, and every symptom of suffocation disappeared."

The following from an Eastern journal illustrates another phase of the subject: "Saltpetriere, the hospital for nervous diseases, made famous by the investigations of Dr. Charcot, has an interesting case of religious mania. The patient, who is a woman of about forty years of age, entertains the belief that she is crucified, and this delusion has caused a contraction of the muscles of the feet of such a nature that she can walk only on tip-toe. The patient, moreover, is subject occasionally to the still more extraordinary manifestation—that of 'stigmata.' Instances of 'stigmata' are tolerably frequent in the 'Lives of the Saints' of alleged supernatural marks on the body in imitation of the wounds of Christ. These 'stigmata' have been observed beyond all question on the woman at the Saltpetriere. Their appearance on the body coincides with the return of the most solemn religious anniversaries. These 'stigmata' are so visible that it has been possible to photograph them. The doctors of the Saltpetriere in order to assure themselves that these manifestations were not the result of trickery, contrived a sort of shade having a glass front and metal sides, and capable of being hermetically attached to the body by means of India rubber fixings. These shades were placed in position a considerable time before the dates at which the stigmata are wont to appear. When they were affixed there were no marks whatever on the patient's body, but at the expected period the 'stigmata' were visible as usual through the glass."

In a Southern journal there is reported an interesting case, in which a New Orleans physician tells the following story: "A nervous man recently called on me and asked, 'In what part of the abdomen are the premonitory pains of appendicitis felt?' On the *left* side, exactly here,' I replied, indicating a spot a little above the point of the hip-bone. He went out, and next afternoon I was summoned in hot haste to the St. Charles hotel. I found the planter writhing on his bed, his forehead beaded with sweat, and his whole appearance indicating intense suffering. ‘I have an attack of appendicitis,’ he groaned, ‘and I’m a dead man! I’ll never survive an operation!’ ‘Where do you feel the pain?’ I asked. ‘Oh, right here,’ he replied, putting his finger on the spot I had located at the office. ‘I feel as if somebody had a knife in me turning it around.’ ‘Well, then, it isn’t appendicitis, at any rate,’ I said cheerfully, ‘because *it is the wrong side* .’ ‘The wrong side!’ he exclaimed, glaring at me indignantly. ‘Why, you told me yourself it was on the *left* side!’ ‘Then I must have been abstracted,’ I replied calmly; ‘I should have said the *right* side.’ I prescribed something that wouldn’t hurt him, and learned afterward that he ate his dinner in the dining-room the same evening. Oh! yes; he was no doubt in real pain when I called, *but you can make your finger ache merely by concentrating your attention on it for a few moments* .”

Frank F. Moore, in “A Journalist’s Note Book” tells the following amusing and significant story of the influence of imagination upon health. “A young civil servant in India, feeling fagged from the excessive heat and from long hours of work consulted the best doctor within reach. The doctor looked him over, sounded his heart and lungs, and then said gravely: ‘I will write you tomorrow.’ The next day the young man received a letter telling him that his left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. ‘Of course, you may live for weeks,’ the latter said, ‘but you had best not leave important matters undecided.’ Naturally the young official was dismayed by so dark a prognosis—nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never rise from it. During the night he became so much worse that his servant sent for the doctor. ‘What on earth have you been doing to yourself?’ demanded the doctor. ‘There were no indications of this sort when I saw you yesterday?’ ‘It is my heart, I suppose,’ weakly answered the patient. ‘Your heart!’ repeated the doctor. ‘Your heart was all right yesterday.’ ‘My lungs, then.’ ‘What is the matter with you, man? You don’t seem to have been drinking?’ ‘Your letter,’ gasped the patient. ‘You said I had only a few weeks to live.’ ‘Are you crazy?’ said the doctor. ‘I wrote you to take a few weeks vacation in the hills, and you would be all right.’ For reply the patient drew the letter from under the bedclothes and gave it to the doctor. ‘Heavens!’ cried that gentleman as he glanced at it. ‘This was meant for another man! My assistant has mixed up the letters.’ The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health.”

The following is clipped from a medical journal: “Some physician makes use of this suggestive phrase—‘the dynamic power of an idea,’ and, as an illustration of what is meant by this expression, the following incident is related. Not long ago a man in taking medicine was suddenly possessed by the notion that he had by mistake taken arsenic. His wife insisted to the contrary, but he proceeded to manifest all the peculiar symptoms of arsenical poisoning, and finally died. So certain was his wife that he had not taken arsenic that an autopsy was held, when not an atom of the poison could be found. Of what did this man die? Arsenic? No, of the dynamic power of an idea or arsenic. Happily for humanity this dynamic power of ideas works constructively no less certainly than it does destructively, and an idea of health fixed in the consciousness and persistently adhered to would tend to bring the best results. Over a hundred years ago, old John Hunter said, ‘*As the state of mind is capable of producing disease, another state of it may effect a cure* .’”

Dr. William C. Prime relates the following case in his book “Among the Northern Hills.” “The judge was summoned in a hurry to see an old lady who had managed her farm for forty years since her husband’s death. She had two sons, and a stepson, John, who was not an admirable person. After a long drive on a stormy night the judge found the old lady apparently just alive, and was told by the doctor in attendance to hurry, as his patient was very weak. The judge brought paper and ink with him. He found a stand and a candle, placed them at the head of the bed, and after saying a few words to the woman, told her he was ready to prepare the will if she would go on and tell him what she wanted him to do. He wrote the introductory phrase rapidly, and leaning over toward her said, ‘Now, go on, Mrs. Norton.’

“Her voice was quite faint, and she seemed to speak with an effort. She said: ‘First of all, I want to give the farm to my sons, Harry and James. Just put that down.’ ‘But,’ said the judge, ‘you can’t do that, Mrs. Norton. The farm isn’t yours to give away.’ ‘The farm isn’t mine?’ she said in a voice decidedly stronger than before. ‘No, the farm isn’t yours. You have only a life interest in it.’ ‘This farm that I’ve run for goin’ on forty-three year next spring isn’t mine to do with what I please with it? Why not, Judge I’d like to know what you mean!’ ‘Why, Mr. Norton, your husband, gave you a life estate in all his property, and on your death the farm goes to his son, John, and *your* children get the village houses. I have explained that to you very often before.’ ‘And when I die, John Norton is to have this house and farm whether I will or not?’ ‘Just so. It will be his.’ ‘*Then I ain’t goin’ to die!* ’ said the old woman, in a clear and decidedly ringing and healthy voice. And so saying, she threw her feet over the front of the bed, sat up, gathered a blanket and coverlet about her, straightened her gaunt form, walked across the room and sat down in a great chair before the fire.

“The doctor and the judge went home. That was fifteen years ago. *The old lady is alive to-day*. And she accomplished her intent, She beat John after all. He died four years ago.”

CHAPTER VIII
BELIEF AND SUGGESTION

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The writer has been informed by a prominent physician of Chicago, that for many years he has been in the habit of administering hypodermic injections of distilled water, accompanying the same by the statement that he is injecting morphine. He states that in every case, he has succeeded in inducing a quiet, peaceful sleep, and a cessation of pain after the injection, which can be attributed only to the *belief* of the patient. The same physician also relates the case of a woman who believed that she had taken strychnine by mistake. When the doctor was called he found the woman manifesting every symptom of strychnine poisoning, even down to the most minute details, and he is of the opinion that death would have ensued in a short time had he not proceeded to administer the regular antidotes and restorative treatment. After the woman was brought out of the condition, it was discovered that the supposed strychnine was nothing but a harmless powder. In relating the case, the physician always adds that the woman had witnessed the death struggles of a dog which had been poisoned by strychnine several months previous, which might have had some effect in enabling her to unconsciously counterfeit the symptoms.

Dr. Max Eastman, in a recent magazine article says: “The mission of this paper is to offer guidance in a matter about which a great quantity of the general public is very much at sea. In this question of ‘mind over matter,’ the reformers have done their work. They have stirred things up. They have bestowed upon the world about a hundred and fifty little religions and a confused idea that there must be some truth in the matter somewhere. The ignorant have done their work. They have persecuted the believers, jeered at them, or damned them with a vacuous smile. The world will never lack ballast. It is only the scientists that have failed of their duty. They have stalked through a routine of elevated lectures, written a few incomprehensible books, and kept the science of psychology, so far as the hungry world goes, sealed up in their own proud bosoms. In all this uproar of faith-cures, and miracles, and shouting prophets, we have heard few illuminating words from the universities. The consequence is that we are without a helm, and the reform blows now one way and now another....

"The law of suggestion, which is one of the great discoveries of modern science, was first formulated by Dr. Liebault at Paris, in a book published in 1866. Since his day the number of physicians who practice 'suggestive therapeutics' has steadily increased, until to-day no thorough clinical hospital is without a professional suggestionist. The practice *does not involve any metaphysical theories* , the passage of any hidden force from one brain to another, any 'planes of existence,' or any religious upset, or any poetic physiology, or the swallowing of any occult doctrines whatever. It is one of the simplest and coolest of scientific theories. It is a question of the relation between the brain and the bodily organs. It seems never to have been clearly stated that healing disease by suggestion depends not in the least degree upon any theory of the relation of mind and matter.... The attempt to fix an idea in the mind without reason is suggestion. It is accomplished usually in medical practice by asking the patient to lie down and relax his body and his mind and then vigorously stating to him the desired idea. It may be accomplished in a number of ways. The patient may be told that the operator is a wizard and is about to transfer an idea from his own mind to that of the patient. If the patient believes him he will very likely accept the idea. It may be accomplished by gestures or incantations which the patient regards with superstitious awe, provided it is explained beforehand what these gestures are meant to produce. It may be accomplished by telling the patient he has no body, and sitting with him for awhile in spiritual silence, *provided he knows what to expect* .

"All these methods, *if one believes in them* , are good, and they prove by their success the law of suggestion. But the method that is based on a sure truth is the method of the scientist. He reasons with his patient, he stirs in him what moral or religious enthusiasm he can, and to these means he adds tactfully the subtle suggestive powers of his own presence and eloquence. This force, together with the power which is revealed in a man of correcting his own mental habits, is the greatest practical discovery of modern psychology.... Suggestive therapeutics is the use of suggestion to fix in the mind ideas of healthy mental habits....

"Our question is: can the physical conditions of the brain affect the physical condition of the stomach? We know that the brain-building condition which accompanies the idea of raising our hand can affect the condition of the muscles of our arm—and we call that a voluntary function. Now the question is whether the brain condition which accompanies the idea of enlivening our stomach can have an effect upon that involuntary function. Experiments with suggestion have proved that in some cases it can, if it continues long enough. Persons of a very suggestible nature, can, for instance, by concentrating their mind upon a certain part of the body, increase the flow of blood to that part, although the regulation of blood flow is supposed to be entirely involuntary. The action of the heart, also the movements of the digestive organs particularly, and of the organs of elimination, are almost directly affected in suggestible persons by that change in their brains which accompanies certain ideas.... Science has established then, that suggestion can effect to some extent, the so-called involuntary functions of the body; but the extent or limitation of these effects is by no means determined. It could not be determined scientifically without years of diligent experiment and tabulation. Any dogmatic statement upon one side or the other of that question, is therefore premature and against the spirit of science."

Dr. Leith, in his Edinburgh lectures in 1896, said: "I am inclined to doubt whether the benefits of Nauheim (a treatment for the heart) is not after all to be explained largely, if not entirely, by the influence of the mental factor." Tuke says that: "John Hunter says he was subject to spasm of his 'vital parts' when anxious about an event; as, for instance, whether his bees would swarm or not, whether the large cat he was anxious to kill would get away before he could get the gun. After death it was found that he had some heart disease.... Lord Eglinton told John Hunter how, when two soldiers were condemned to be shot, it was arranged the one who threw the number with the dice should be reprieved; the one who proved successful generally fainted, while the one to be shot remained calm." Dr. Schofield says: "During the rush of Consumptives to Berlin for inoculation by Dr. Koch's tuberculin, a special set of symptoms were observed to follow the injection and were taken as being diagnostic of the existence of tuberculosis; among others, a rise of temperature after so many hours. These phenomena were eagerly looked for by the patients, and occurred accurately in several who were injected with pure water. The formation of blisters full of serum from the application of plain stamp and other paper to various parts of the bodies of patients in the hypnotic state, is well attested and undoubtedly true."

Dr. Krafft-Ebing has produced a rise from 37 degrees centigrade to 38.5 degrees centigrade in patients by fixing their minds by suggestion. In the same way Binet lowered the temperature 10 degrees centigrade. The latter authority says: "How can it be, when one merely says to the patient: 'Your hand will become cold,' and the vaso-motor system answers by constricting the artery? *C'est ce que depasse notre imagination.* " Schofield commenting on the above, says: "Indeed there is no way of accounting for such a phenomena but by freely admitting the presence of unconscious psychic forces in the body, capable of so influencing the structures of the body as to produce physical changes." Tuke says: "A lady saw a child in immediate danger of having its ankle crushed by an iron gate. She was greatly agitated, but could not move, owing to intense pain coming on in her corresponding ankle. She walked home with difficulty, took off her stocking and found a circle around the ankle of a light red color, with a large red spot on the outer side. By the morning her whole foot was inflamed, and she had to remain in bed for some days. A young woman witnessing the lancing of an abscess in the axilla immediately felt pain in that region, followed by inflammation. Dr. Marmise of Bordeaux tells us of a lady's maid, who when the surgeon put his lancet into her mistress's arm to bleed her, felt the prick in her own arm, and shortly after there appeared a bruise at the spot."

It is related that St. Francis d'Assisi dwelt so long in concentrated meditation upon the thought and picture of the Crucifixion that he suffered intense pain in his hands and feet, at the points corresponding to the place of the nails in the hands and feet of Christ, which was afterward followed by marked inflammation at those points, terminating in actual ulceration. The phenomena of the *stigmata* in the cases of religious enthusiasts and fanatics has been mentioned elsewhere in this book. Prof. Barrett says of the phenomenon: "It is not so well known, but it is nevertheless the fact, that utterly startling physiological changes can be produced in a hypnotized subject merely by conscious or unconscious mental suggestion. Thus a red scar or a painful burn, or even a figure of a definite shape, such as a cross or an initial, can be caused to appear on the body of the entranced subject solely through suggesting the idea. By creating some local disturbance of the blood-vessel in the skin, the unconscious self has done what would be impossible for the conscious to perform. And so in the well-attested cases of *stigmata* , where a close resemblance to the wounds of the body of the crucified Saviour appears on the body of the ecstatic. This is a case of unconscious self-suggestion, arising from the intent and adoring gaze of the ecstatic upon the bleeding figure on the crucifix."

Dr. Schofield says: "The breath is altered by the emotions. The short quiet breath of joy contrasts with the long sigh of relief after breathless suspense. Joy gives eupnœa or easy breathing, grief or rather fear tends to dyspnœa or difficult breathing. Sobbing goes with grief, laughter with joy, and one often merges into the other. Yawning is produced by pure idea or by seeing it, as well as by fatigue. Dr. Morton Prince says a lady he knew always had violent catarrh in the nose (hay fever) if a rose was in the room. He gave her an *artificial* one and the usual symptoms followed. How many cases of hay-fever have a somewhat similar origin in the unconscious mind?... The hair may be turned grey and white by emotion in a few hours or sooner. With regard to the stomach and digestion, apart from actual disease, we may notice one or two instances of unconscious mind action. A man who was very sea-sick lost a valuable set of artificial teeth overboard, and was instantly cured. If the thoughts are strongly directed to the intestinal canal, as by bread-pills, it will produce strong peristaltic action. Vomiting occurs from mental causes, apart from organic brain disease. Bad news will produce nausea; emotion also, or seeing another person vomit, or certain smells or ideas, or thoughts about a sea-voyage, etc., or the thought that an emetic has been taken.... The thought of an acid fruit will fill the mouth with water. A successful way of stopping discordant street music is to suck a lemon within a full view of a German band. Fear will so dry the throat that dry rice cannot be swallowed. This is a test in India for the detection of a murderer. The suspected man is brought forward and given a handful of dry rice to swallow. If he can do this he is innocent; if he cannot he is guilty, fear having dried up his mouth.... A young lady who could not be cured of vomiting was engaged to be married. On being told that the wedding day must be postponed till cured, the vomiting ceased.... A mother nursing her child always found the milk secreted when she heard the child crying for any length of time. Fear stops the secretion of milk, and worry will entirely change its character, so as to become absolutely injurious to the child."

Maudsley says: "Perhaps we do not as physicians consider sufficiently the influence of mental states in the production of disease, their importance as symptoms; or realize all the advantages which we take of them in our efforts to cure disease. Quackery seems to have got hold of a truth which legitimate medicine fails to appreciate or use adequately." Dr. Buckley says: "A doctor was called to see a lady with severe rheumatism, and tried to extemporize a vapor bath in bed, with an old tin pipe and a tea-kettle; and only succeeded in scalding the patient with the boiling water proceeding from the overful kettle through the pipe. The patient screamed: 'Doctor, you have scalded me,' and leaped out of bed. But the rheumatism was cured, and did not return." Tuke relates an amusing instance of the effect of suggestion and faith upon warts. He had been considering the subject of the various "pow-wows" or "wart-cures" of the old women, and determined to try some experiments in order to see whether these cures were not due simply to mental influences and expectant attention. On an official tour he visited an asylum, where he was regarded as a great personage by reason of his office. He noticed that several of the inmates were afflicted with warts, and muttering a few words over the excresences, he told the owners that by such and such a day the warts would have completely disappeared. He forgot the circumstances, owing to the press of his official duties, and was agreeably surprised when, on his next round of visits, he was told that his patients had been cured at the time he had predicted. Nearly everyone has had some personal acquaintance with some of these "pow-wow" wart cures, in one form or another. Tying a knot in a piece of cord, then rubbing the wart with it, and burying the string, has cured thousands of cases of warts—the suggestion being the real cause behind the mask.

Ferassi cured fifty cases of ague by a charm, which consisted merely of a piece of paper with the word "Febrifuge" written on it. The patient was directed to clip off one letter of the word each day until cured. Some patients recovered as soon as the first "F" was clipped from the paper. The writer hereof knows personally of a number of people having been cured of fever and ague by means of a written "charm" which an old man in Philadelphia sold them at a dollar a copy. The old man informed him that he, "and his father before him" had cured thousands of people in this way, making a comfortable living from the practice. Dr. Gerbe, of Paris, cured 401 out of 629 cases of toothache by masked suggestion administered in the form of causing the patients to crush a small insect between their fingers, after having strongly impressed upon them the fact that this was an infallible cure.

Dr. Schofield reports the following interesting cases of cures by auto-suggestion and faith: "A surgeon took into a hospital ward some time ago, a little boy who had kept his bed for five years, having hurt his spine in a fall. He had been all the time totally paralyzed in the legs, and could not feel when they were touched or pinched; nor could he move them in the least degree. After careful examination, the doctor explained minutely to the boy the awful nature of the electric battery, and told him to prepare for its application the next day. At the same time he showed him a sixpence, and sympathizing with his state, told him that the sixpence should be his if, notwithstanding, he should have improved enough the next day to walk leaning on and pushing a chair, which would also save the need of the battery. In two weeks the boy was running races in the park, and his cure was reported in the '*Lancet* .' ... A young lady who had taken ether three and a half years before, on the inhaler being held three inches away from the face, and retaining a faint odor of ether, went right off, and becoming unconscious without any ether being used or the inhaler touching her face. A woman was brought on a couch into a London hospital by two ladies, who said she had been suffering from incurable paralysis of the spine for two years, and having exhausted all their means in nursing her, they now sought to get her admitted, pending her removal to a home for incurables. In two hours I had cured her by agencies which owed all their virtue to their influence on the mind, and I walked with the woman half a mile up and down the waiting-room, and she then returned home in an omnibus, being completely cured. An amusing case is that of a paralyzed girl, who on learning that she had secured the affections of the curate, who used to visit her, got out of bed and walked—cured; and soon afterwards made an excellent pastor's wife. A remarkable instance of this sort of cure is that of a child afflicted with paralysis, who was brought up from the country to Paris to the Hotel Dieu. The child, who had heard a great deal of the wonderful metropolis, its magnificent hospitals, its omnipotent doctors, and their wonderful cures, was awe-struck, and so vividly impressed with the idea that such surroundings must have a curative influence, that the day after her arrival she sat up in bed much better. The good doctor just passed around, but had not time to treat her till the third day; by which time when he came round she was out of bed, walking about the room, quite restored by the glimpses she had got of his majestic presence."

Having now shown by numerous disinterested authorities, the majority of whom belong to the medical profession, that the mental states of belief, faith and expectancy, and their negative aspects of fear, apprehension, and false-belief, may, and do, influence physical conditions, functioning and activities, irrespective of the particular theory, creed, or explanation accepted by the patient himself, or herself, we see the necessity of seeking for the common principle of cure manifesting in the various forms of phenomena. And before this common principle may be grasped, we must needs acquaint ourselves with the physical organism involved in the process of cure. Accordingly the several succeeding chapters will be devoted to that phase of the general subject.

CHAPTER IX
PSYCHO-THERAPEUTIC METHODS

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The reader will have seen from the preceding chapters that we have proceeded upon the theory that Suggestion is the universal operative principle manifesting in all forms of mental healing, under whatever guise the latter may be presented and by whatever method it may be applied. But it must be remembered that by "Suggestion" we do not mean the theories of any particular group of psycho-therapists, but rather the broad general principle indicated by that term which operates in the direction of influencing the Subconscious Mind and its activities. Let us consider the principle of Suggestion that we may understand what it is, and what it is not.

The term "Suggestion" has as its root the Latin word *suggero* , which is translated as follows: *sug* (or *sub*), "under;" and *gero* , "to carry;" that is, "to carry or place under." In its general usage it signifies "The introduction indirectly into the mind or thoughts; or that which is so introduced." Ordinarily a "suggestion" is an idea indirectly insinuated into the mind, and generally without the process of argument or reasoning. In the New Psychology, the term "suggestion" is used in the sense of an idea which is "carried under" the objective or conscious mind, and introduced to the subjective or Subconscious Mind. In Suggestive Therapeutics, a "suggestion" is an idea introduced into that part of the Subconscious Mind which governs and controls the physical functions and activities, and which is embodied in the cells and cell-groups of the body as we have stated in the preceding chapters.

By many mental healers the term "Suggestion" is applied only to the particular method of applying Suggestion employed by physicians and others who practice under the general theories of Suggestive Therapeutics, and the first mentioned class deny that they use Suggestion because, as they say, they do not use the methods of the practitioners of Suggestive Therapeutics, and make their cures by "metaphysical" or "spiritual" means, or according to some creed or metaphysical theory which, accepted, works the cure. We think that the unprejudiced reader who has followed us this far will have seen that these metaphysical theories, creeds, and special dogmas are simply the outward mask of Suggestion. These healers simply supply a form of Suggestion which is acceptable to the patient because of his temperament, training, etc., and the healing process operates along the lines of the “faith cure.”

The fact that healers of entirely opposite theories and doctrines manage to make cures in about the same proportion and in about the same time, would seem to prove that the theories or dogmas have but little to do with the real work of healing. Whatever form of Suggestion is most acceptable to the patient, will best perform the healing work in that particular case. This will also serve to explain why some patients failing to obtain relief from one school of mental healing often are cured by healers of another school, and *vice versa* . Some need Suggestion couched in the mystical terms of some of the cults; others need it garbed in religious drapings, while others prefer some vague metaphysical theory which seems to explain the phenomena. Others still are repelled by any of the above forms, but respond readily to the Suggestion of a physician administering “straight” suggestive treatment, without any religious, metaphysical, or mystical disguise. In all of these cases the real healing work is done by the Subconscious Mind of the patient himself, the various forms of Suggestion serving merely to awaken and rouse into activity the latent forces of nature.

We invite your consideration of the following forms of “treatment” for various disorders, as given by some of the “Divine Scientists” and other metaphysical and semi-religious organizations and cults. As you read them, try to discover the Suggestive germ so nicely surrounded by the sugar-coating—the Suggestive pill so cleverly concealed by the “metaphysical” raisin.

From a journal published in Chicago several years ago, called “Universal Truth,” the following “treatments” were clipped:

A correspondent who asked for a “treatment” adapted to the cure of *nervousness* , is instructed to use the following formula, which must be “repeated over and over”:

“*I am warmed and fed and clothed and healed by Divine Love.* ”

Another correspondent is given the following formula for the cure of sore feet, the affirmation to be made frequently:

“*I so thoroughly understand the divine working of the Truth, and I so thoroughly realize the presence of the Father in me and about me that I am now conscious that omnipotent Love rules in every atom of my being, soul and body. My feet can never be weary nor sore. God created my feet perfect. I walk the pathway of life in perfect ease and comfort. All the obstacles in my path have vanished, and my feet are bathed in a sea of pure love. Through a knowledge and realization of the presence of Omnipotence, I praise and thank God for the perfect spirit of peace that now dwells within me.* ”

The following additional “treatment” is suggested to this sufferer from *sore* *feet* :

“*Mentally place yourself in an attitude to realize the power of the words you utter, for the fullness of peace and harmony in your feet comes with realization. The more frequently this spiritual medicine is used, the sooner comes manifestation of perfect health.* ”

The same journal contained the following item:

“The following invigorating affirmations are used at the Exodus Club, Chicago, Sunday mornings, the congregation repeating them after the leader: ‘*With reverent recognition of my birthright, I claim my sonship with the Almighty. I am free from disease and disorder. I am in harmony with my source. The Infinite Health is made manifest in me. The Infinite Substance is my constant supply. The Infinite Life fills and strengthens me. The Infinite Intelligence illumines and directs me. The Infinite Love surrounds and protects me. The Infinite Power upholds and supports me. I am out of bondage. I have the freedom of the sons of God. With all that is in me I rejoice and give thanks. God and man are the all in all, now and forever more.* ’”

The same journal recommends the following affirmations for general health treatment:

“Monday—*Perfect health is my external birthright* .

“Tuesday—*I have health of intellect, therefore I have wise judgment and clear understanding* .

“Wednesday—*I am morally healthful, therefore in all my dealings I love to realize that I am quickened by the spirit of integrity* .

“Thursday—*Healthfulness of soul gives me a pure heart and righteousness of motive in everything I do* .

“Friday—*Meditation upon the health of my real being outpictures in physical health and strength, in even temper, joyous spirits and in kind words* .

“Saturday—*My health is inexhaustible, because I keep my eye steadily fixed upon its eternal Principle, and my mouth filled with words of its Omnipotence* .

“Sunday—*The Father and I are one; one in purpose, alike in Substance, and one in manifestation* .”

In the same journal a correspondent gives the following treatment for *rupture* :

“*You were conceived in Divine Love. You are the expression of that pure, perfect Love. Divine Love is a binding, cementing power. It is the power that holds all atoms in their places. Every atom of your body is drawn and held together in its place by this power. If any of them get separated as by rupture or any other appearance, they may be drawn together and cemented by the omnipotent power of Love; but the word must be spoken. Therefore use the* *following: 'The omnipotent spirit of Love in me heals this rupture and gives me peace.' Then, mentally realize the truth of your words, for the Spirit alone can heal.* "

The following treatment for *appendicitis* is given in the same journal:

"*The false theories of physicians and surgeons, and the general impressions regarding that error named Appendicitis are powerless to produce or perpetuate such manifestation. The great law of harmony reigns and only waits the universal acknowledgment of its supremacy to obliterate all such falsity, thereby obliterating the manifestation. We claim, therefore, freedom from such error for every soul. We make this claim in the name of Jesus Christ.* "

From the same source is taken this treatment for *periodical nausea in a child* :

"*Dear child, every organ of your body is designed to represent the ideal and perfect organ in your real spiritual being; and every function of your body must respond to the word of truth which is now sent forth to establish harmony in your consciousness. The infinite Love that is omnipresent and all-powerful permeates and penetrates every organ and function of your body, and corrects every tendency to discord or disease. By that infinite Love you are now made free. You are fearless and free. You are joyous and free. You are free from the fear of others. You manifest health, strength and peace. Harmony reigns in mind and body. The word of truth has made you free.* "

Also the following treatment for *constipation* :

"*I do realize that the power of divine Love so permeates every atom of my being that my bowels move freely and without effort. This inflowing of divine Love removes all obstructions and I am healed. I realize joy and eternal life so fully that the spirit of Peace is ever present with me. I acknowledge the fullness of joy, peace and power, and have come into a realization of my oneness with infinite Spirit; therefore I rest in thee, O my father.* "

Another journal of "Divine Science" gave the following "Health Thought" to be held during the month:

"*All the natural channels of my body are open and free. The substance of my body is good.* "

Also the following treatment for *general health* :

"*What is true of God is true of man. God is the One All, and is always in a state of wholeness. I, the man of God, am always whole, like unto the One All. No false belief environs or limits me. No shadow darkens my mental vision. My body is a heavenly body, and my eyes do behold the glory of God in all visible things. I am well, and provided for, thank God, and nothing can make me think otherwise.* "

While to the orthodox practitioner of medicine the above affirmation and "treatments" may seem to be nothing but a ridiculous conglomeration of mystical, religious and metaphysical terms, without sequence, logical relation, or common-sense, *it is true that statements and treatments similar to the above have successfully healed many cases of physical ailments* . There are thousands of people who will testify that they were healed in a similar manner, and the majority of them believed that there was some particular and peculiar virtue in the formula used, or in the theories and beliefs upon which the formula was based. But the unprejudiced student of Suggestion will readily see that the real healing force was with the mind and being of the patients themselves, and that the *faith, belief and expectant attention* was aroused by the formula and the theories. The principle is that of all Faith Cures—the principle of Suggestion.

Other schools of metaphysical or religious healers treat the patient by impressing upon his mind the fact that God being perfect, good and loving could not be guilty of creating evil, pain or disease, and that such things are non-existent in the "Divine Mind," and are merely illusion, errors, or false claims of the "mortal mind," or "carnal mind" of the patient; therefore, if the patient will deny their reality, and will admit as existent only such things as are held in the Divine Mind, *i. e.* , the *good* things, then the evil things, being merely illusions and untruths, must of necessity fade away and disappear and perfect health will result. Others treat their patients by impressing upon their minds the idea that sickness and disease is either the world or "the devil," or of the "principle of evil," the latter being described as "the negation of truth," and similar terms; and that therefore fixing the mind and faith upon the "principle of Good," or God, must result in driving away the evil conditions. Others hold that disembodied spirits are aiding in the cure. There are thousands of variations rung on the chimes of metaphysical or religious suggestions in the cults. *And they all make some cures* , remember—*in spite of their theories* rather than because of them.

The Mental Scientists come nearest to the ideas of the New Psychology, when they teach that "As a man thinketh, so is he," and that the mind of man creates physical conditions, good and evil, and that the constant holding of the ideal of perfect health and the assertion thereof, will restore normal healthy conditions to the person suffering from physical ailments. Mental Science is very near to being "straight suggestion" so far as the actual method of treatment is concerned, although it resembles some of the other cults when it begins to speculate or dogmatize regarding the nature of the universe, *etc.*

Differing from these metaphysical, mystical, or religious schools of healing in theory, although employing the same principle, we find the school of Suggestive Therapeutics, proper, favored by many of the regular physicians and by a number of other healers who base their treatment upon the idea of “straight suggestion” coupled with hygienic truth and rational physiological facts. Perhaps a better idea of the theories and ideas of this school may be obtained by referring to the actual treatments given by some of their leading practitioners.

Herbert A. Parkyn, M. D., an eminent practitioner of Suggestive Therapeutics, gives the following instruction to his pupils: “Students often ask for information as to what they should say to a patient when thorough relaxation is realized. As no two cases are exactly alike, it follows that the suggestions given must necessarily fit the case, and be given with a view to bring about the mental and physical condition desired. For instance, in treating a patient who is afflicted with insomnia, suggestions of sleep should be persistently given; and in cases of malnutrition suggestions of hunger should be made to stimulate the appetite for food. The operator should bear in mind that *the reiteration of the suggestion that will change the condition existing, to that desired, is always the right one* , and his own intelligence will be the best guarantee as to what the suggestion should be.... Always arouse the expectant attention of a patient.... So logical a line of argument can be made that each patient will have a reason for expecting certain conditions to be brought about. *With the patient’s attention on the desired results, they generally come to pass.* It is better not to give negative suggestions, such as, ‘You will not, or cannot do this, that or the other thing,’ *etc.* Pointing out what is not desirable does not suffice. In place of such suggestions, tell what you really wish your patients to do. For example, if a man should mount his bicycle incorrectly, he would profit nothing if we should merely tell him that the way he mounted was not the proper one. How much easier it would be for all concerned if the proper manner of mounting should be shown at once. Just so it is with therapeutic suggestions, *keep suggesting the conditions of mind or body you wish to bring about* .”

The following treatment given as an example by F. W. Southworth, M. D., in his little book on “True Metaphysical Science, and its Practical Application through the Law of Suggestion,” furnishes an excellent illustration of the form of suggestive treatment favored by this particular school. The patient is addressed as follows:

“As thoughts are not only things, but forces and act upon our mental and physical life for good or ill, we must be careful to always keep ourselves in that condition of thought which builds up and strengthens, to constantly think thoughts of *health* , of *happiness* , of *good* , to be *cheerful* , hopeful, confident and fearless. (Repeat five or six times.) In order to sustain this condition of positive thinking it requires the development of the will power. The will is the motive power and the controlling force in all aspects of our life, but we develop it especially for the concentration and control of thought. This is the higher self—the infinite will. Exercise it with vigor and earnest persistency, and learn to *rely* upon it. Assert its power as you assert the power of the muscles in exercise and it will manifest itself and the thought will be positive, the secretions of the body will be normal, and the circulation of the blood in the head will be kept at that proper equilibrium which insures the constant nutrition of the cells of the brain and their constant vigor and strength of control of all the organs and tissues of the body, and this vast and intricate machinery of the body will work harmoniously for the production of nutrition through elaboration of the food elements.

“As our body is constantly changing and wasting, we must rebuild and restore it constantly, and we do so from the air we breathe, the water we drink, and the food we eat. The most important of these is the air you breathe, as it is not only a food in itself to the tissues, but it vitalizes the food you eat and the water you drink. Give it that quality of your thought and breathe it as you have been directed at least six times per day for a period of from five to ten minutes each time. Recognize it as both a food and an eliminator of poisons, as it is, and breathe, breathe, breathe, by Nature’s method, and the lungs will distribute the oxygen to the blood, and the blood being the common carrier of the body will take it to all parts of the body and on its return will gather up all the waste and poisonous matters and will bring them to the lungs, where, meeting the fresh oxygen, they will be burned up and exhaled as carbonic acid gas, leaving the body pure and clean.

“The water you drink, in the proportion of three and one-half pints each day, is necessary in all adult bodies to insure perfect secretion and excretion. As the result of this required liquid being provided in normal quantity, the secreting glands will manufacture the proper amount of juices needed in digestion, absorption and assimilation of your food, and the excreting glands, those which bring about excretion or the removal of waste matters from the body—the liver giving you the bile, which produces a daily movement of the bowels—the kidneys and bladder removing the chemical deposits which come about through the processes of digestion, and the skin excreting a large amount of waste matter from its twelve square feet of surface, which you remove with a towel each morning after moistening it with cold water. By following these laws of Nature you will have a good appetite and digestion, a daily movement of the bowels, refreshing sleep, and, as your nutrition is restored from day to day, a feeling of satisfaction and happiness will be the result. Be earnest and persistent and do everything cheerfully, with a firm determination of doing your part to restore nutrition.

"When you breathe, give it the quality of your thought; it is for the purpose of getting food, life; feeding from the air and eliminating poisons from your body. (Repeat five and six times.) When you sip the water, think each time that it is to produce perfect secretion and excretion—to give you a good appetite, digestion, refreshing sleep and a free movement of the bowels each morning. (Repeat five or six times.) Each day look forward to the morrow for progress and advancement. Think health—talk it and nothing else. Do not talk with anyone about disease or allow any person to talk to you on such subjects. *Be cheerful* , *hopeful* , *confident* and fearless always, and you will be happy and healthy. Eat, drink, breathe and be merry."

It will be noticed that in the above described treatment, the suggestions are made along physiological and hygienic lines. That is, the suggestions indicate the physiological processes which are performed normally in the healthy person, the idea being to set up an ideal pattern for the Subconscious Mind to follow. In all scientific suggestive treatment the idea is always to paint a mental picture of the *desired conditions* rather than to dwell upon the existing undesirable conditions. The *ideal* is always held up to view, and the patient's mind is led to *realize* the ideal—to make the ideal real—to manifest the thought in action—to materialize the mental picture.

The general principles of Suggestive Therapeutics may be applied effectively by means of Auto-Suggestion. In fact, the "affirmations," "statements" and "assertions" used by many of the New Thought schools are but forms of Auto-Suggestion. There is no essential difference between the Suggestion given by others, and the Auto-Suggestion given by one's self to one's self. The healing power is in the mind of the patient, and whether it is called forth by his own Auto-Suggestion or the Suggestion of a healer matters not. The Auto-Suggestion is merely a case of self-healing by Suggestion, and is administered upon the principle of "every man his own suggestionist"—"sez I to meself, sez I." Auto-Suggestions are usually given to one's self in the form of "affirmations," as, "I am improving; my stomach is doing its work well, digesting what is given it, and the nourishment is assimilated, etc." In other works by the writer hereof, the method of addressing one's self as one would another is recommended as particularly efficacious. That is to say, instead of saying, "*I* am, etc.," in Auto-Suggestion, it is better to address one's self in the second person, as "*John Smith* (naming yourself), *you* are, etc." In short, the Auto-Suggestion seems to have additional force imparted to it by being directed as if it were being given to another person.

The following thought of Dr. Schofield is worthy of careful consideration in connection with the methods of applying Suggestion. He says, referring to the treatment of hysterical disorders and ailments: “We must, however, remember one great point with regard to suggestion—that it is like nitrogen. Nitrogen is the essential element in all animal life; it forms four-fifths of the air we breathe, and yet, curious to say, we have no power to use it in a pure state. We can only take it unconsciously, when combined with other substances in the form of proteid food. It is the same with suggestions. Not one hysterical sufferer in a hundred can receive and profit by them in a raw state—that is, consciously; they must generally be presented, as we have said, indirectly to the subconscious mind by the treatment and environment of the patient. An electric shock often cures slight hysterical diseases instantaneously, acting, as it often does, on the unconscious mind through the conscious. No doubt it would be easier if we could say to these sufferers, ‘The disease is caused by suggestions from ideal centers, and to cure it, all you have to do is to believe you are well.’ Still, it would be as impossible for us to take our nitrogen pure from the air, the mind cannot as a rule be thus acted on directly when the brain is unhealthy. Suggestion must be wrapped in objective treatment, directed ostensibly and vigorously to the simulated disease.”

Not only is the above true regarding the treatment of hysterical disorders, but to *all* disorders as well. The methods which will bring about the best results must be carefully modeled upon the patient’s particular temperament, education, prejudices for and against, and general belief. The skilled suggestionist adapts his treatment and methods to each individual case coming to him for treatment. Whatever method will best arouse the patient’s belief, faith and expectant attention is the best method for administering the suggestions. The successful suggestionist must be “all things to all men,” never, however, losing sight of the fundamental principle of Suggestion—the arousing of faith, belief, and expectant attention.

CHAPTER X
THE REACTION OF THE PHYSICAL

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As we have stated in our Foreword, there is a constant action and reaction between the Mental States and the Physical Conditions. In this book, from the nature of our subject, we have started with the phase of the Mental State and worked from that point to the consideration of the Physical Condition. In the same way, many physiologists start from the phase of the Physical Condition, and work up to the Mental State. But, starting from either phase, the candid investigator must admit that there is an endless chain of action and reaction between Mind and Body—between Body and Mind.

This action and reaction works along the lines of building-up as well as tearing-down. For instance, if a person's Mental States are positive, optimistic, cheerful and uplifting, the body will respond and the Physical Conditions will improve. The Physical Conditions, thus improving, will react upon the Mental States giving them a clearness and strength greater than previously manifested. The improved Mental State again acts upon the Physical Conditions, improving the latter still further. And so on, an endless chain of cause and effect, each effect becoming a cause for a subsequent effect, and each cause arising from a preceding effect. Likewise, a depressed, harmful Mental State will act upon the Physical Conditions, which in turn will react upon the Mental States, and so on, in an endless chain of destructive cause and effect. It is a striking illustration of the old Biblical statement: "To him who hath shall be given; to him who hath not shall be taken away even that which he hath." In improving either the Mental State or the Physical Condition, one gives an uplift to the whole process of action and reaction; while, whatever adversely affects either Mental State or Physical Condition, starts into operation a depressing and destructive process of action and reaction. The ideal to be aimed at is, of course, "A healthy Mind in a healthy Body"—and the two are so closely related that what affects one, favorably or unfavorably, is sure to react upon the other.

Just as the influence of the Mental States over the Physical Conditions has been shown to operate by means of the Sympathetic Nervous System (controlled of course by the Subconscious Mind), so the influence of Physical Conditions over Mental States may be explained in physiological terms. In order to understand the reaction of the Body upon the Mind, we have but to recall the fact that the Subconscious Mind is the builder and preserver of the very brain-cells which are used by the Conscious Mind in manifesting thought. And also, that the entire Nervous System, both Cerebro-Spinal as well as Sympathetic, is really under the control of the Subconscious Mind so far as growth and nourishment is concerned. The very brain and nerve-centers in and through which is manifested thought, feeling, emotion, and will, are nourished by the Sympathetic System, and are hurt by anything affecting the latter. The Sympathetic System joins all parts of the organism so closely together that trouble in one part is reflected in other parts. Just as depressing thoughts will cause the organs to function improperly, so will the improper functioning of an organ tend to produce depressing thoughts.

Herbert A. Parkyn, M. D., well states the action and reaction of Mind and Body, as follows: "A tree is much like a human being. Give it plenty of fresh air, water and a rich soil, and it will flourish. In the same degree in which it is deprived of these does it wilt, and *the first part of the tree to wilt when the nutrition becomes imperfect is the top* . This is owing to the force of gravity; the blood of the tree, the sap, having to overcome this force of nature when nourishing the highest leaves. The blood of man is also affected by this same force, and the moment a man's circulation begins to run down, owing to stinted nutrition, we find that the first symptoms of trouble appear in the head.... The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concentrate the attention, sleeplessness, nervousness, irritableness, the blues and slight headaches develop; and the impulses sent all over the body becoming feebler, the various organs do not perform their functions as satisfactorily as usual. The impulses to the stomach and bowels becoming weaker and weaker, dyspepsia, or constipation, or both, soon follow. As soon as these, the main organs of nutrition, are out of order, nutrition fails rapidly and more 'head symptoms' develop. Every impulse of the muscular system leaves the brain, and the strength of these impulses depends upon the nutrition to the brain centers controlling the various groups. As the nutrition to these centers declines, the whole muscular system, including the muscles of the bowels, becomes weaker and the patient complains that he exhausts easily. The impulses for elimination becoming weaker, waste products remain in the circulation, and any of the evils, which naturally follow this state of affairs, such as rheumatism, sick-headache, biliousness, etc., are likely to develop. The centers of the special senses feeling the lessening of the vital fluid, such troubles as impaired vision, impaired hearing, loss of appetite (sense of taste) and inability to detect odors quickly soon follow. The sense of touch becomes more acute, and it is for this reason that one in poor health becomes hypersensitive. Lowered circulation in the mucous membrane of the throat and nose is often the cause of nasal catarrh appearing on the scene as an early symptom."

It will thus be seen that the Physical Conditions, perhaps originally caused by depressing Mental States, have brought about a state of affairs in which the brain is imperfectly nourished and which consequently cannot think properly. The liver being out of order, the spirits are depressed; the brain being imperfectly nourished, the attention and will are weakened, and the patient finds it hard to use his mind to influence his bodily conditions. The bowels not moving properly, the waste-products poison the circulation, and the brain is unable to think clearly. In fact, the whole physical system is often so disturbed that a condition known as "nervous prostration" sets in, in which it is practically impossible for the patient to hold the Mental States which will improve the Physical Conditions. In these cases outside help is generally necessary, unless in cases where a sudden shock, or an urgent necessity arouses the latent mental forces of the individual, and he asserts the power that is in him, and begins to reverse the chain of cause and effect and to start on the upward climb.

The following additional quotation from Dr. Parkyn, gives us a vivid insight into the effect upon the Mental States of abnormal Physical Conditions: Dr. Parkyn says: "No organ of the body can perform its functions properly when the amount of blood supplied to it is insufficient, and we find, when the blood supply to the brain is not up to the normal standard, that brain functions are interfered with to a degree corresponding to the reduction in the circulation. Since the amount of blood normally supplied to the brain is lessened in nervous prostration, we find that the memory fails and the ability to concentrate the attention disappears. The reasoning power becomes weakened and the steadiest mind commences to vacillate. Fears and hallucinations of every description may fill the mind of a patient at this stage, and every impression he receives is likely to be greatly distorted or misconstrued. Melancholia with a constant fear of impending danger is often present. In fact, the brain seems to lose even the power to control its functions, and the mind becomes active day and night.... The reduction of the nutrition to the brain lessens the activity of all the cerebral centers also, and digestion becomes markedly impaired, thereby weakening the organ itself upon which the supply of vital force depends."

The physiologist is able to furnish a great variety of illustrations of the effect of Physical Conditions over Mental States. He shows that many cases of mental trouble are due to eye-strain, and other muscular disturbances, and that serious mental complaints sometimes arise by reason of physical lesions. The very terms used to designate certain abnormal mental states show the relation, as for instance, *melancholia* which is derived from the Greek words meaning “black bile”; and *hysteria* , which is derived from the Greek word meaning “the womb; or uterus.” Every one knows the Mental States produced by a sluggish liver, or by dyspepsia, or from constipation. We all know the difference between our mental capacity for thinking when we are tired, as contrasted with that accompanying the refreshed physical condition. No man, whatever his philosophy, can truthfully claim to be able to maintain a placid, even disposition, and a perfectly controlled temper, when he is suffering from a boil on the back of his neck. And, all know that after indulging in the midnight “Welsh rarebit,” one is apt to dream of his grandmother’s ghost, or see dream elephants with wings. All know the delirium produced by overindulgence in liquor, and the hallucinations that accompany fever. The effect of drugs, tobacco, and alcohol upon the Mental States are well known. “Philip drunk” is a very different mentality from “Philip sober.” The Mental States accompanying particular diseases are well known to physicians. One disease predisposes the sufferer to gloominess, while another will induce a state of feverish hilarity. Some leading authorities now hold that many cases of insanity are really due to abnormal conditions of the blood, rather than to any diseased condition of the brain.

One of the most marked instances of the action and reaction of Mental States and Physical Conditions is met with in the activities of the sexual organism. Psychologists very properly hold that sexual excesses and abnormalities are largely due to improper thinking, that is, by allowing the attention and interest to dwell too strongly and continuously upon subjects connected with the activities of that part of the physical system. Mental treatment along the lines of Suggestive Therapeutics has resulted in curing many persons of troubles of this sort. But, note the correlated fact—excess and abnormalities of the kind mentioned, almost invariably react upon the mentality of the person indulging in them, and softening of the brain, paralysis, or imbecility have often arisen directly from these physical abuses. It will be seen that any sane treatment of these troubles must take into consideration both Body and Mind. In the same way it is a fact that just as certain Mental States, notably those of fear, worry, grief, jealousy, etc., will injuriously affect the organs of digestion and assimilation, so will imperfect functioning of these organs tend to produce depressing mental states similar to those just mentioned. Many instances of the strange correspondences are met with in the study of physiological-psychology, or psychological-physiology.

In order to more fully appreciate the relation between the Body and the Mind, let us read the following lines from Prof. Halleck: “Marvelous as are the mind’s achievements, we must note that it is as completely dependent upon the nervous system as is a plant upon sun, rain and air. Suppose a child of intelligent parents were ushered into the world without a nerve leading from his otherwise perfect brain to any portion of his body, with no optic nerve to transmit the glorious sensations from the eye, no auditory nerve to conduct the vibrations of the mother's voice, no tactile nerves to convey the touch of a hand, no olfactory nerve to rouse the brain with the delicate aroma from the orchards and the wild flowers in spring, no gustatory, thermal or muscular nerves. Could such a child live, as the years rolled on, the books of Shakespeare and of Milton would be opened in vain before the child's eyes. The wisest men might talk to him with utmost eloquence, all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up that dark mind with a picture of the rainbow or of a human face. No matter how perfect might be the child's brain and his inherited capacity for mental activities, his faculties would remain for this life shrouded in Egyptian darkness. Perception could give memory nothing to retain, and thought could not weave her matchless fabrics without materials."

The very feelings or emotions themselves are so closely related to the accompanying physical expressions, that it is difficult to distinguish between cause and effect, or indeed to state positively which really is the cause of the other. Prof. William James, in some of his works, strongly indicates this close relation, as for instance when he says: "The feeling, in the coarser emotions, result from the bodily expression.... My theory is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur *is* the emotion.... Particular perceptions certainly do produce widespread bodily effects by a sort of immediate physical influence, antecedent to the arousal of an emotion or emotional idea.... Every one of the bodily changes, whatsoever it may be, is *felt* , acutely or obscurely, the moment it occurs.... If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we have nothing left behind.... A disembodied human emotion is a sheer nonentity. I do not say that it is a contradiction in the nature of things, or that pure spirits are necessarily condemned to cold intellectual lives; but I say that for *us* emotion disassociated from all bodily feelings is inconceivable. The more closely I scrutinize my states, the more persuaded I become that whatever 'coarse' affections and passions I have are in very truth constituted by, and made up of, those bodily changes which we ordinarily call their expression or consequence.... But our emotions must always be *inwardly* what they are, whatever may be the physiological ground of their apparition. If they are deep, pure, worthy, spiritual facts on any conceivable theory of their physiological source, they remain no less deep, more spiritual, and worthy of regard on this present sensational theory."

A deeper consideration of the relation between Mind and Body would necessitate our invading the field of metaphysical speculation, which we have expressed our intention to avoid doing. Enough for the purposes of our present consideration is: *the recognition that each individual is possessed of a mind and a material body; that these two phases or aspects of himself are closely related by an infinite variety of ties and filaments; that these two phases of his being act and react upon each other constantly and continuously; that in all considerations of the questiontion of either mental or physical well-being, or both, that both of these phases of being must be considered; that any system of therapeutics which ignores either of these phases, is necessarily "one-sided" and incomplete; and that, while, for convenience and clearness of specialized thinking, we may consider the Mind and the Body as separate and independent of each other, yet, we must, in the end, recognize their interdependence, mutual relation, action and reaction.*

Thus, the New Psychology recognizes the importance of the Body, while the New Physiology recognizes the importance of the Mind. And, in the end, we feel that both physiology and psychology must be recognized as being but two different phases of one great science—the Science of Life.

Mind Power: The Secret of Mental Magic

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Chapter I
The Mental-Dynamo

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I WISH to invite you to the consideration of a great principle of Nature—a great natural force that manifests its activities in the phenomena of Dynamic Mentation—a great Something the energies of which I have called MIND -POWER ."

My thought on the subject is based upon the fundamental conception that:—

THERE EXISTS IN NATURE A DYNAMIC MENTAL PRINCIPLE—A MIND -POWER—PERVADING ALL SPACE—IMMANENT IN ALL THINGS—MANIFESTING IN AN INFINITE VARIETY OF FORMS, DEGREES, AND PHASES.

I hold that this energy, or force, or dynamic principle, is no respecter of persons. Its service, like that of the sun and rain, and all natural forces, is open to all—just and unjust; good and bad; high and low; rich and poor. It responds to the proper efforts, no matter by whom exerted, or for what purpose called into effect. But the proper effort must be exerted, consciously or unconsciously, else there will be no operation of the force. I believe that the activities of this dynamic mental principle are intimately correlated to manifestations of the mental operations known to us as desire, will, and imagination. We shall learn something of the laws and principles and modes of operation of its energies and activities, as we proceed with our consideration of it, in this work. It may be difficult for you to grasp this conception of Mind-Power at the start—but it will grow upon your understanding as its activities are presented to you, one by one, like a great panorama.

My terms will be explained and illustrated by examples, as we proceed—so you need not analyze them at this point. It may be as well, however, to state that I have used the term "Dynamic" in its original Greek sense, *i. e.* , "powerful"; "possessing power," *etc.*

I have postulated of my conception of Mind-Power that it pervades all space—is immanent in all things—and manifests in an infinite variety of forms, degrees, and phases.

But, it may be urged, this is nothing more than science claims for the principle of physical energy—then is Mind-Power identical with the physical energy of science?—is it nothing more than a high form of mechanical or material energy? No, Mind-Power is very far from being a blind, mechanical energy—it is a living, mental force, which I hold is behind the manifestations of energy—it is a living, mental force, which I hold is behind the manifestations of physical energy and mechanical force. It is not the physical energy of science, but is something of the nature of a living will, which is rather the cause of physical energy, than identical with it. Let us take a familiar example. You desire to move your hand—and it moves. Why? Because of the manifestation of the wonderful and mysterious force called "will" which is stored up within you, and which you have released to move the hand. You send a current of nerve-force which is really a manifestation of Mind-Power or will-force from your brain, along the nerves of the arm, which contracts the muscles of the arm and hand, and your desire is gratified. Your desire, or wish, set into motion the Mind-Power which acted upon the material substance of your body and caused it to act. What was it that flowed along the nerve-wires? Was it electricity, or magnetism? No! it was that subtle and mysterious thing that I am calling Mind-Power, and which is bound up with the will principle of mind.

Mind-Power is an actual living force. It is the force that makes plants grow—and animal bodies grow—and which enables all living things to move and act. It is the force which enables the growing mushroom to raise up the slabs of paving stone—or causes the roots of a tree to split open the great boulders, into the crevices of which they have crept. Mind-Power is not an abstraction or speculative nothing—it is an existent, living, mental, acting force, manifesting sometimes with an appalling power, and sometimes with a delicate, subtle touch that is almost imperceptible, but which accomplishes its purpose.

In order to reach a clear conception of the universality of Mind-Power, let us consider its manifestations as we see them, unquestioned, in the universe—on the many planes of life and activity. Beginning with the more familiar instances of its operation and manifestation, let us then proceed to delve still deeper until we reach instances not so easily perceived; and then still further back until we find it in places and in things that are generally regarded as lacking in Mind-Power and life.

And, here let me say that I hold that life and Mind-Power are always found in company with each other—there is some close relationship between the two—they are probably twin-phases of the same thing, or else twin-manifestations of the same underlying reality. There is no life without mind and Mind-Power—and no Mind-Power, or mind, without life. And, further, I claim that there is nothing without life in the universe—nothing lifeless there, or anywhere. The universe is alive, and has mind and Mind-Power in every part and particle of itself. This is not an original idea of my own, of course,— the leading scientific thinkers admit it today, and the Hindu philosophers have known it for fifty centuries. Do you doubt this? Then listen to these authorities who ably express the thought of their scientific schools.

the thought of their scientific schools.

Luther Burbank, that most wonderful man who has revolutionized our conceptions of plant-life, and who has practically held Plant-Life in the palm of his hand, says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Dr. Saleeby, in his important scientific work, "*Evolution: the Master Key* ," goes even still further in his claim of a living universe; and life accompanied by mind. He says, among other things: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is a potential in matter, it is a thousand times more evident that mind is potential in life. The evolutionist is impelled to believe that mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter—the electron itself."

Flammarion, the eminent French scientist, says: "*The universe is a dynamism* . Life itself, from the most rudimentary cell up to the most complicated organism, is a special kind of movement, a movement determined and organized by a directing force. Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought—is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams through its every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space." Prof. J. A. Fleming, in his work on "Waves, Air and Aether," says: "In its ultimate essence energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call mind and will."

Let us then follow the hint given by the scientists—let us proceed to examine

Let us then follow the hint given by the scientists—let us proceed to examine the evidences of the immanence of life and Mind-Power in all of the things of the universe—things organic; things inorganic; and things beyond organism, shape and form—back into the very ether of space itself. And in the search we shall find these evidences everywhere—in all things. Nowhere does life and Mind-Power escape us. Immanent in all things—manifesting in an infinite variety of forms, degrees, and phases, we find these twin-principles. I invite you to join in one of the most interesting and fascinating explorations known to modern science.

We do not need any proof to demonstrate the existence of life, mind and Mind-Power in man, or in the lower animals. The activities resulting from its presence are in constant evidence. And if we examine the plant kingdom we will see manifestations of life, mind, and Mind-Power there also. Plants not only manifest "appetency," or "the instinctive tendency on the part of low forms of organic life, to perform certain acts necessary for their well-being, particularly in the selection and absorption of the material substances necessary for their support and nutriments";—not only "instinct" or "involuntary and unreasoning prompting or impulse, and the response thereto";—but also, in certain cases, there appears mental action closely akin to conscious choice and will. I refer you to the many recent works on mind in plant-life for illustrations and proofs of this statement. And biology shows us that there is life, mind, and Mind-Power inherent in the cells of which our bodies, blood and the material of animal and plant life, is composed. These cells are "little lives," and manifest mental power and faculty. They perform their particular functions, and live, grow, reproduce themselves, and act just as do the tiny forms of animal life at the bottom of sea—the latter being but little more than single cells, or cell-groups. The possession of memory on the part of the cells of organic matter, is an accepted scientific fact.

At this point the orthodox and conservative scientist usually stops, drawing a line between "organic" and "inorganic" matter. But the daring minds of advanced scientists of today have brushed aside the dividing line, and have moved to a position where they meet the Hindu philosophers and the occultists, and now admit and teach that life, mind and Mind-Power invade the "inorganic" world to its utmost limits, and that universe is indeed alive and possesses Mind.

Some of the lower forms of "organic" life, so-called, possess no organs, and are but masses of jelly-like matter without signs of even rudimentary organs—and yet these life-forms show evidences of desire, choice, and will. And Science has admitted the existence of life and mind in the crystals! the latter "growing" in a manner showing vital and selective energy, and even rudimentary sex. More than this, the metals and minerals, under scientific tests, have shown "responses" that are similar to the same action in organic life—showing life and rudimentary sensation, the latter of course being a manifestation of mind. Some of the cold, careful scientific records read like fairy tales to those not familiar with the wonderful achievements of recent science. I wish that I had the time and space to recount these tests—but I must hasten on. Enough to say that in mineral and metallic forms there has been found "response" indicating the existence of "sensation" in varying degrees; and that in the crystallization of minerals and metals there has been evidenced the action of the same instinctive mental-life energy which as "appetency or instinct" builds up the bodies of living organic forms. If you wonder at this—think of the miracle which is performed every second by plants absorbing the minerals of the earth, which are then converted into living plant-cells; then we eat the plants and convert the plant-cells into animal-cells which serve as the basis of our blood, muscles, organs, and even our brains. In fact, every particle of organic substance was evolved in this way. Think over this and you will see that Nature is One in her essence, and that she is alive and possesses Mind-Power.

But we do not stop even at this advanced point. Minerals, and all forms of matter are composed of infinitesimal atoms, or particles. The particles combine by reason of some inherent "attraction" existing between certain of them, known as "chemical affinity," *etc.* Chemical affinity is a peculiar thing—it manifests in likes and dislikes, loves and hates; it is impossible to study these manifestations without recognizing an elementary manifestation of "like and dislike"—"love and hate." You think that this is far fetched, do you? Well, listen to these words from some of the leading scientists about this power to receive sensations, and power to respond to the same, and maybe you will change your mind. Haeckel, the great German scientist, holds that the atoms of which matter is composed may "receive sensations," and "respond to sensations." He dwells upon this fact in his latest works "*The Riddle of the Universe* ," and "*The Wonders of Life* ," and writes as follows regarding "sensation in the inorganic world": "I cannot imagine," Haeckel says, "the simplest chemical and physical process, without attributing the movements of the material particles to unconscious sensation." He also says, in another place: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience ‘pleasure' or ‘revulsion' at contact with them, and execute specific movements on this ground." He adds, later, that the "sensations" and "responses" in plant and animal life are "connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements and that reveal themselves in chemical affinity." Nageli, another scientist, says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise." And so you see that Science now is preparing to admit elementary life and Mind-Power in the atoms and particles of matter.

But we have not as yet reached the utmost limit of scientific investigation regarding the presence of mind in the universe. "Further than the atoms?" you may ask. Yes, further than the atoms! What is true regarding the atoms, is true of the *ions* or electrons of which they are composed—these tinier particles are attracted and repelled; form groups and combinations which regulate the kind of atom produced; and manifest the same kind of "affinity" that is noticeable in the atoms. And more than this—these particles, as well as all forms of physical energy, are believed to emerge from the ether, that subtle, tenuous, universal substance, which, although unseen, and intangible, is held to exist in order to account for the phenomena of the universe. If there is Mind in the particles that emerge from the Ether, is it too much to claim that there must be Mind in the Ether itself? Is this preposterous? Not so! Listen to the words of the following scientific authorities on the subject:

Flammarion says: "Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals in space!" Cope says: "The basis of life and mind lies back of the atoms, and may be found in the universal ether." Hemstreet says: "Mind in the ether is no more unnatural than mind in flesh and blood." Stockwell says: "The ether is coming to be apprehended as an immaterial, super-physical substance, filling all space, carrying in its infinite, throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental and spiritual, as they are known to man." Dolhear says: "Possibly the ether may be the medium through which mind and matter react....Out of the ether could emerge, under proper circumstances, other phenomena, such as life, or mind, or whatever may be in the substratum." And, so, we have the best of authority to support the inevitable conclusion that there must be Mind-Power even in the ether.

For my own part, I go still further, and for several years back have been claiming that the Ether and the Universal Mind-Power Principle are one and the same thing—that is, that that theoretical something that science has called "the Ether," is in reality the Universal Mind-Power Principle from which all manifestations of activities emerge—the Universal Mental Dynamo! I cannot prove this, of course—but it is logical. But my argument does not depend even upon this—for admit that there is Mind-Power in the ether, and my case is won.

And in the ether it must be, even if the ether is not but another name for it. For if Mind-Power is not in the ether, from whence does it come into the particles of matter, and in matter itself, organic and inorganic?

Resting the consideration for a moment, let me say that with mind as reason, intellect, etc., I have nothing to do in this book, for this is a consideration of the dynamic phase of mind— the Power phase—Mind-Power, or Dynamic Mentation. I am trying to show you that Mind-Power exists everywhere, and is manifest in every activity of the universe. "In every activity of the universe?" you say; "surely you do not include physical activity and energy such as natural forces etc.!" Yes, I do mean just that! "How can that be?" you ask, "what has Mind-Power to do with electricity, light, heat, magnetism, gravitation, etc.?" It has everything to do with them, in my opinion. I will explain it to you in a few words, for I cannot go into this subject at length in this book, but must hasten on to the other parts of my subject.

Here it is in a nut-shell: All the forms of natural physical energy, or forces, known as light, heat, electricity, magnetism, etc., are held by science to be forms of energy arising from the *vibration of the particles of matter* . Now what causes the vibration? Motion of the particles, of course! And what causes the particles to move? Just this, the attraction and repulsion existing between them! And what causes the particles to exhibit this attraction and repulsion toward each other? Now here is where we get to the heart of the matter; listen well! We have seen that the particles are attracted to, or repelled by, each other—in the matter of "likes and dislikes"; "love and hates"; or "pleasure or revulsion"; or "comfortable and uncomfortable experiences related, however distant, to sensation," *etc.* And these attractions and repulsions are held to result from "capacity to experience sensations" and the power to "respond to sensations." And both the power to receive and experience "sensations," and to respond thereto, *are manifestations of mentality* , which Haeckel has compared to "desire" and "will." And if mentality is the cause of the sensations and of the response there; and the latter are the causes of the attractions and repulsions; and the latter are the causes of the motion, to and fro, of the particles of matter; and the latter, in turn is the cause of the vibrations; and the vibrations are the causes of the manifestations of light, heat, electricity, magnetism, etc.,—then am I not justified in claiming *that mind and Mind-Power are the motive-force of all physical energy* ?

And, am I not justified in postulating the existence of an universal mental dynamic principle? I tell you, friends, that the future will show that this dynamic mental principle is the source of energy—not energy the source of mind! I know that this is revolutionary, but I believe that it will meet the requirements of the future. I have been preaching this thing for several years now—and many have been the smiles; the jeers; and the sneers. But, from the beginning, I have felt a keen appreciation of the words of Galvini, when he said, bitterly: "I am attacked by two very opposite sects—the Scientists and the Know-Nothings; both laugh at me, calling me the ‘Frog's Dancing Master,' but I know that I have discovered one of the greatest forces in nature."

And, now, in conclusion, I must ask you to form a mental picture of this great universal dynamic mental principle; pervading all space; immanent in all things; and manifesting in an infinite variety of forms, degrees and phases. We can think of it only by means of symbols. Let us then consider it as a great living, throbbing, pulsating, mentating Ocean of Dynamic Mind-Power. In the depths of that Ocean of Mind-Power there is quiet, and calm and peace—the embodiment of latent power, and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest alternating with phases of calm and quiet. And from the depths of that Ocean of Mind-Power, all mental and physical Power emerges—and to its bosom all must return. And in that ocean there is an infinite store of energy, from which may be drawn that which the human centers of consciousness and power require, when they learn the secret. This Ocean of Mind-Power is our only source of dynamic energy—but we have at our disposal as much of its force as we can carry off over our channels of supply. It is the use of this power that we call Dynamic Mentation.

Now, do you understand what I mean by the Universal Principle of Dynamic Mind-Power—this Universal Mental-Dynamo?

Several years ago I told a friend of this conception, and after he had listened to me attentively and with interest, he reflected a few moments, and then suddenly asked: "But where do I come in?" And that is the question that many of you are asking now, no doubt. Well, while here I cannot dip into metaphysics or philosophical speculation, or even into my favorite occult sources, I will say that each of you is a Centre of Power in that Ocean of Dynamic Mind-Power and each "I" is a master of the power. You have the Whole Thing back of you—and you are free to draw upon it for all that your channel will carry to you. And you are allowed to enlarge your channel. That is enough for this time—more will follow as we proceed.

Chapter II
The Nature of Mind-Power

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AT THIS point I am confronted with the question that naturally arises when one begins to consider an unfamiliar object, subject, or principle—the question of: "What is it?" "What *is* Mind-Power" is a difficult question to answer, for it implies a knowledge of the thing "in-itself," apart from its activities and manifestations. And this "thing-it-selfness" is something that the candid, scientific thinker admits is beyond the range of his thought and knowledge. Any attempt to answer such a question must involve one in a maze of metaphysical and philosophical speculation regarding something which is by nature unknowable. And so I may as well frankly state here that I do not purpose "guessing" at the "thing-in-itselfness" of Mind-Power. For, at the best, any attempt at an answer would be merely a guess—for I do not *know* , neither do I know anyone else who *knows!*

I am acquainted with the numerous speculations of the ancient and modern philosophers and metaphysicians on the subject—I have read and studied them, and have rejected them as mere theories unsupported by facts. And I have made and rejected a dozen or more theories of my own on the subject—all vague, foolish speculations. I have studied the best of what has been written and thought regarding this "thing-in-itselfness" of mind and Mind-Power, so you see my ignorance is not the ignorance that comes from lack of thought, or lack of acquaintance with the thoughts of others—but is rather the ignorance that comes as the result of much thought, and much study of the thoughts of others—the ignorance that is only realized through knowledge. Regarding these ultimate questions, the best thinkers freely confess their ignorance knowing that, as Nordau has said, they "have plucked that supremest fruit of the Tree of Knowledge—the consciousness of our ignorance." Like Pyrrhon, some twenty-five centuries ago, they say "*Uden horizo* "—"I do not decide."

We do not know "things-in-themselves"—we *cannot* know them. If we knew the ultimate truths regarding the tiniest and most insignificant thing in the universe, we would know *everything that is* —for that tiniest thing is connected with, and related to everything in the universe, and that which underlies the universe—and to know the "thing-in-itself" of *anything* would be to know the great "Thing-in-Itself" of The All. All that we can do is to know and consider things by what they do; and how they act; and through their manifestations and activities; and the results and effects of the same—rather than by what they are in the abstract, or apart from their activities, manifestations, and the phenomena proceeding from them. Apart from their activities, manifestations and phenomena, things are but abstract nothings so far as our understanding is concerned—airy "words" coined by the metaphysicians and philosophers in order to provide food for speculation, argument, and dispute without end. And we may as well admit the fact that all consideration of ultimate things— things-in-themselves—inevitably leads us to the conclusion that the only real Thing-in-Itself is a Something, underlying all things and yet a NoThing, and which transcends all of our experience, knowledge, reason, thought, *and even imagination* . And therein lies the folly of attempting to tell "just what" anything is.

In view of the facts mentioned, and which are held to be correct by the world's best thinkers, how much saner is it to devote our attention to the consideration of things as known through their activities, manifestations, and phenomena— knowing them by what they do, and and how they act; by the laws and principles of the activities and operations; rather than by speculations concerning their nature as abstract thing-in-themselves. This is the method of modern Science, as compared with those of speculative philosophy and metaphysics. But, "a little learning is a dangerous thing"; and "fools rush in where angels fear to tread." And so we shall never be at a loss for ingenious theories and "solutions" of ultimate problems. We have among us some who glibly inform us that they know "just what Mind is!" Such add to the gaiety of the nations, and therefore are useful and interesting. Did you ever hear of the youth at college, who when asked by his professor: "What is electricity?" answered "Well, sir, I *did* know, but I have forgotten!" The professor answered, dryly: "Now, isn't that too bad! Here is the only person in the world who ever knew just what electricity is—and he has forgotten! What a loss to the race!" Why do we not have courage enough to leave off this making of the speculative soap-bubbles with which we have been amusing ourselves, and learn to answer honestly, "I do not *know* !" or, at least like modern Science, learn to frankly state: Here our knowledge of the subject ends; to-morrow we *may* know more, but sufficient for the day is the knowledge thereof—and an inch of knowledge of facts is worth a mile of unsupported speculation and theory. As Thomas L. Harris has said:

"*The theorist who dreams a rainbow dream,*

And calls hypothesis 'philosophy,'
At best is but a paper financier
Who palms his specious promises for gold Facts are the basis of philosophy;
Philosophy, the harmony of facts.
Seen in their right relation."

And, now, having confessed your ignorance and mine, let us proceed to a consideration of Mind-Power as known by its activities.

In the first place, let me say that I do not hold that Mind-Power is identical with mind. Rather does it seem to me to be correlated to mind, particularly in the operation of mind known as desire, will, and imagination. If you like, we may consider it to be the acting aspect of mind. Mind has three aspects—the aspect of being, or substance; the aspect of thought, with the sub-divisions of reason, feeling, emotion, desire, will, etc., on both conscious and subconscious planes; and third, the aspect of ACTING. And it is in this aspect of action that mind is known as Mind-Power.

While it is extremely likely that there is a certain employment and manifestation of Mind-Power in the ordinary processes of reasoning, intellectual effort, etc., still Mind-Power seems to be more closely connected with the more elementary phase of mentation, such as feeling, emotion, and particularly desire and will. We know that it is possessed by the lower forms of animal and plant life; even the inorganic forms; all of which existed and employed the force before intellect and reason manifested itself in man. And so I would impress upon you that while Mind-Power may be called into operation by, and still more certainly may be directed by the intellect—still you must not make the mistake of identifying it with that phase of mind or attributing it solely to creatures possessing the same. It is a far more elementary and basic force, as you have seen in the preceding chapter.

Indeed, in order that you may understand the operations of Mind-Power you may as well get into the habit of considering it as correlated to that which we call will, (as distinguished from intellect and reason).

By "will" I do not mean that phase or faculty of the mind which decides, determines, or chooses—although this customary use of the term is quite correct as applied to one phase of will. This deciding, choosing, determining faculty is one of the attributes of intellect and Self-consciousness superimposed upon the elemental will in the direction of guiding, directing, turning and restraining—it is the Ego at the wheel, directing the Ship of Life by the Chart of Reason, the motive-power being will, or Mind-Power. Choice in the lower forms of life and activity, simply means yielding to the strongest desire, or aggregate of strongest desires, or average of strongest desires.

No, I did not mean will in the above sense, but in the more elementary sense of the term—the original sense, for the word is derived from the root meaning "to wish; to desire strongly." And, in this elementary sense, the word "will" is used to designate that primitive, original, universal mental principle in life, which manifests in desire for action, and in the response to that desire. In this sense will may be considered as Desire-Will, both being held to be phases of the same thing—or rather the two poles of the same thing. The desire-pole of this Desire-Will is connected with that which we call emotion, feeling, etc., which arouses it into action. The will-pole of this Desire-Will is connected with that principle of mental activity which we are considering under the name of Mind-Power—the dynamic aspect of mind. I ask that you re-read this paragraph, that you may fix this idea firmly in your mind, for upon it depends the correct understanding of much that I shall have to say in this work.

In Desire we find the first step toward Dynamic Mentation. Desire precedes action of will which releases the dynamic force of the mind—the Mind-Power. Desire is the coiling up the steel-spring of Will—there is always a state of "tension" about desire—a state of "coiled-up energy" caused by "feeling," "emotion" or similar state which has been aroused by the sight of, or memory of, or thought of, some attractive object. The feeling" inspired by the attractive object coils up the spring of desire, and this "coiled-up" energy supplies the "motive-power" of the will. But, remember this, some desires are acted upon, while others are rejected—*neither men nor things act upon every desire* . There is the other pole of the Desire-Will which must be called into action—and this leads us to a consideration of the matter of choice, determination, or decision, which is so often expressed by the term" "Will, "as I said a little further back.

This choosing or determining phase of will, is little more than an empty name or term, so far as is concerned the relation between desire and will action in the cases of things and creatures lower in the scale than man. For in these cases this choice, determination, or decision is based entirely upon the degree of "feeling," or the degree of attractiveness of the objects presenting themselves to the attention—the strongest feeling, attraction, or motive-interest winning the day. (Fear is one of the strongest feelings influencing desire, and acts usually as a neutralizer of other feelings and desires, and is most potent as a motive influencing choice or decision—in fact, one is justified in regarding fear as the negative form of desire, being really a "desire-not-to.") With the advent of reason, and intellect, particularly when the self-conscious ego appears, new elements are introduced, by reason of which man is enabled to deliberate and weigh motives, desires, feelings, emotions, etc., and thus the will of man is held weigh motives, desires, feelings, emotions, etc., and thus the will of man is held to contain elements lacking in the general principle of will.

But the aspect of will with which we are much concerned is the aspect of action—the will-pole of Desire-Will. Just where desire passes into will is impossible to decide—the chances are that they blend into each other. But this we *do* know, that "something happens" at a certain stage of the mental operation, whereby the attention of the thing, or ego, passes from the pole of desire to the pole of will—and then, one of two things happens, *i. e.* , (1) either the "coiled-up" spring of desire is released by the will, and the energy of desire is transmuted into the energy of will, which thus releases the Mind-Power or dynamic quality of mind into action; or else: (2) the will refuses to be aroused, and desire slowly uncoils her spring, and the tension is relieved, gradually or at once. The will may be cultivated and developed so as to refuse to release the spring of desire into action—and in this inhibiting quality lies much of that which is called "strength of will"—it often requires more will not to do, than to do.

The aspect of "action" is the true dynamic quality of will. And with action all will is intimately and inseparably connected. As Prof. Halleck says: "Will concerns itself with action. The student must keep that fact before him, no matter how complex the matter seems." Action is the. "inner meaning" and reason of the will. And it is with this phase that we are concerned in the present work. Action is the essential aspect of Mind-Power— the latter exists for the purpose of Acting. It is the essence of activity.

And so you will see that this "universal dynamic mental principle"—which I have called "Mind-Power," is not that phase of mind which manifests as intellectual, reasoning processes; but is that phase of mind which is aroused by desire-will— and which acts. It is manifest in the universe among forms of life below the plane of reason, as well as among those on that plane, and therefore precedes Reason in evolution. It also manifests along unconscious and automatic lines, and precedes the self-conscious stage of man. It represents an elementary, primitive, fundamental, dynamic, mental force; and may be thought of as a raw, crude, undeveloped force, manifesting along the lines of instinctive action or appetency, rather than along the lines of intellect, reason, or the higher cognitive faculties. It is something far more elemental and basic than intellect. It is more nearly akin to the elemental life forces which we personify under the name of "Nature."

Whether or not that which we know as reason or intellect were evolved from an elemental Mind-Stuff; or whether these higher forms of mentality are something of an entirely higher and distinct nature; or whether, as the occultists hold, intelligence is the result of the influence of a Spiritual Ego (something hold, intelligence is the result of the influence of a Spiritual Ego (something distinct from mind) upon an elementary Mind-Stuff—these are questions belonging to other phases of the general subject of Being, with which we have nothing to do in the consideration of the subject before us. I have my own opinions and beliefs on these points, and so have each of you—we may differ regarding the same, but may still be able to examine the subject before us as co-workers, in spite of our lack of agreement regarding questions of philosophy, metaphysics, or religion. We are dealing with a natural force—a universal energy—now and here, and should examine and study its principles just as we would were it electricity, magnetism, heat or light that we were studying. I am inviting you to a scientific study, not a metaphysical or philosophical speculation, doctrine or theory. These latter things have their own good places—but they have no place here at this time.

Chapter III
Mentative Induction

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AS WONDERFUL as is the manifestation of Mind-Power within the limits of the form of the thing, cell, plant, animal, or person, and which produces the effects known as local action, movement, etc., there is still a greater wonder to be witnessed in the manifestation of the same power beyond the limits of the personality or form in which it originates. And it is to this manifestation of Mind-Power that I am about to apply the term "Telementation."

I may as well explain my terms at this place and time. In the first place I use the term "Mentation," in the sense of "Mental activity"; the term being derived from the Latin word *mentis* , meaning "the mind"; and the suffix "ation"; meaning "action." So "Mentation" means "mental activity." From Mentation we derive Mentative, or "relating to mental activity"; Mentate, or "to manifest mental activity"; etc., *etc.*

From Mentation, also, I derive the term, "Telementation," which so far as I know, was originally coined by me several years ago. The word is derived from the Greek word, *tele* , meaning "far off "; and the word "mentation," above explained. "Telementation" means "mental activity at a distance," or mentation exerted over space," or "long-range mental influence," *etc.* I have been led to the coining of this new term designed to take the place of "telepathy," for the reason that the latter term is improper and misleading. "Telepathy," according to its root-words, really means "to suffer at a distance," or the "feeling of the pain of another," the suffix "pathy," being derived from the Greek word meaning "to suffer." It may be used properly in connection with the sympathetic transference of pain, or disease, or similar mental state, but its use otherwise is improper. It is being discarded by the best scientific authorities, who prefer the term "Thought Transference," *etc.* I have thought it advisable to use the term "telementation" in this connection, believing that it meets the requirements of the case better than any other term of which I have any knowledge. I expect it to come into general use before long.

And now about the transference of mental states from one thing or person to another. I shall not attempt to go into a discussion of the phenomena of Thought-Transference in this work, for the reason that it is too well established, and too generally known to require an argument in its favor from me. To thousands of careful investigators it is an established fact, and anyone who will take the time and trouble to conduct the experiments may reproduce the phenomena to his own satisfaction. Moreover there are instances of telementation arising in the everyday life of nearly every person, such instances being of the spontaneous order, that is, not having been expected or sought after. Those who are desirous of obtaining "proofs" of telementation, beyond their own personal experiences, are referred to the records of the English Society for Psychical Research, which contain the carefully noted reports of many very interesting cases which have been conducted by the society under the most careful supervision and scientific requirements. The circulation of Mind-Power is as real a natural phenomenon as the circulation of air, water, or the blood.

There have been many theories advanced to account for telementation, and there has been much talk of "two-minds," "dual-mentality," etc., in this connection. In this work I shall have very little, if anything, to say regarding man's "two-minds." I, of course, am fully conversant with the subject of the sub-conscious and super-conscious regions of the Mind, but I find this principle of telementation to have its roots still further back in the scale of evolution—back before "consciousness" as we know it, existed in the created forms of matter or life—back to the plane of "mind in inorganic matter"—and therefore, I shall not attempt to urge any "two-mind" theories to account for it. In fact, I believe that the mind of man is a far more complex thing than a "dual-mind" combination—there are many more planes and regions of mind than the "objective" and "subjective" minds of the "dual-mind" authorities.

I find the basis for the theory of telementation far back in the scale—in fact at the lowest extreme of the scale of things. I find it in the atoms, or in the particles of which the atoms are composed. In the first chapter of this work I called your attention to the manifestation of Mind-Power among the atoms and particles of matter, which was evidenced by action, motion, and movements resulting from "attraction and repulsion" of these atoms and particles. In other words I showed that physical forces were produced by the motions of the particles, or vibrations of the atoms, which arose from states of like and dislike; love and hate; attraction and repulsion; pleasure and pain; among these tiny particles of matter. And it is here that the elementary principle of telementation is noticeable—here is where it may be seen in full primitive force and operation. If you will think for a moment, you will see that the motions of the atoms are two-fold, *viz* . (1) the voluntary motion of the atom toward the other atom to which it is attracted by chemical affinity; and (2) the movement of the atom occasioned by the "attractive force" exerted by the other atom, in the same manner that a magnet" draws" the needle to it.

Haeckel has told us that there is the voluntary movement of the atom itself, in response to the "desire" awakened in it by the attraction—how does it become aware of the presence of the other atom unless something passes between them? And that something must be in the nature of a mentative current, for there is nothing else to pass, because all other forms of energy being produced by vibrations of the atoms arising from mental states, the Mind-Power must precede the physical energies, and must be the "something that passes between" the two atoms. Feeling the presence of the other atom, the first atom moves towards its affinity, voluntarily, and just as you move your arm or walk—the atom probably exerting a push upon the ether which must be to the atom or particle what the air is to the wing of the bird, or the water to the fin of the fish. But there is another cause of motion, as we have seen—the mutual pull of the attracting atoms.

And what manner or kind of energy is it that thus "draws" or "pulls" the other atom? It cannot be electricity, or magnetism, for those forces, as we have seen, are produced by a rate of vibration occasioned by the Mind-Power in the atoms themselves—therefore we must go back to the antecedent force, which is Mind-Power, and attribute to it the drawing or pulling force which moves the atoms toward each other.

That this attracting or pulling force is in operation between the particles of matter, there can be no doubt. No two atoms of matter are in absolute touch with each other—there is always a distance between them—a space which thus separates them—which never can be traversed or overcome. There seems to be an individuality in these tiny particles which, although allowing them to form combinations, nevertheless prevents absolute blending or amalgamation. There is always a "keep your distance," or "thus far and no further" principle in Nature which holds every particle of matter individual and alone. Every *ion* , electron, atom, and molecule of matter is alone, and separated even from its closest affinity by a "touch me not" circle of influence, which is also mentative in its nature, in my opinion. Even the hardest diamond, or piece of steel, is composed of molecules close together but yet separated by this circle of influence; and every molecule is composed of several atoms between which the same law operates; and every atom is composed of many *ions* or electrons, which have distances between them. So true is Nature in her proportions and laws, that scientists assert that in the hundreds of *ions* of which the tiniest atom is composed (and which atom is invisible to the sight by reason of its smallness) there is a "distance between" observed and maintained by these particles, which bears the same proportion to their sizes that the distance between the planets of our solar system bears to their particular sizes—in other words, that the *ions* composing an atom are akin to a minute solar system, each *ion* being attracted to the other, and yet "kept at its distance," the combined pull and push of the desire and the "keep off," respectively, tending to cause them to circle round and round each other.

And what is the force that traverses the space across which the particles themselves cannot travel? It is not electricity, or magnetism, for those forces are but the results of these circling and vibrations, and not their cause—and moreover science has not discovered electricity or magnetism between the atoms. And what holds the atoms and molecules of matter together, or rather in proximity—what causes their propinquity? Science answers: chemical affinity, and cohesion! But these terms are merely names, and science does not explain the nature of the force employed,—but it knows that it is not electricity or magnetism, or any other known physical force. I answer: It is Mind-Power exerted over the intervening spaces by Telementation that attracts and holds these atoms and molecules in their places, and yet keeps them "at their distance." Mind-Power, the existence of which in the atoms was postulated by Haeckel, and which always has been taught by the occultists.

And, so finding that telementation exists in the elementary forms of substance and physical things, I am justified in looking for its presence and manifestation from that point of the scale upward. And I believe that the vibrations of mental states, feelings, desires, etc., are transmitted from one mind to another by telementation, arousing similar states, feelings, desires, etc., in the receiving mind along the lines of what we call "induction" in physical science. But before considering induction, I would ask you to consider the following quotation from Flammarion, the eminent French scientist, who says:

> "We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. This conclusion will be abundantly demonstrated. There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius." He further states: "There can be no doubt that our psychical force creates a movement in the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and

> the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity."

As I have said, I account for the transference of mental states, etc., by the theory of "Mentative Induction," which I believe to be the theory more fully meeting the requirements of the case than any of the "dual-mind" or similar hypotheses. The term "Mentative Induction" will be readily understood by those familiar with the phenomena of electricity. The word "induction" comes from the word "induce," which means "to influence." In electrical science the word induction is used in the sense of "the process whereby one body possessing magnetic or electrical properties reproduces that property in another body without direct contact."

In text-books on physics a simple experiment is often given students to illustrate magnetic induction, as follows: A magnet is so placed that its poles project over the edge of a table upon which it rests. An iron nail, or steel needle, is held a little distance below the magnet so that it will not actually touch the latter but will be near enough to be magnetized by "induction," that is, without direct contact. The nail, or needle, will have an induced property of magnetism produced by the current from the magnet, and will support another nail, or needle, by direct contact. This induced magnetism renders the nail, or needle, a magnet, possessing all the properties of the original magnet, so long as the current flows.

And, just as a magnet may communicate its properties by induction so may an electrified body communicate electrical states in another body without actual contact. The text-books are full of examples to illustrate this law. The theory accepted by Science is that the induction is the action of the electrical current through the ether, by waves of vibration. And I hold that just as the vibratory-waves of magnetism and electricity pass through the ether and produce similar properties in other bodies by means of induction, so do the vibratory waves of Mind-Power, from one mind, pass through the ether, and by induction set up similar mental states in the minds of other persons within the "field of induction."

I hold that just as the "excitement" of the particles of matter ("excitement" being merely "aroused activity") may manifest an energy that may be transmitted to another object, removed in space from the first, and then may arouse by induction a similar state of "excitement" in the particles of the second object—so may the "excitement" of the mind among the brain cells of the animal or person be transmitted by telementation to another animal or person in whom, by be transmitted by telementation to another animal or person in whom, by mentative induction, a similar state of excitement is generated or induced. I hold that there is the closest possible relationship between motive energy and emotive energy—in fact, that both are forms of the same thing. I shall not attempt to go into details regarding telementation or mentative induction at this place, for the reason that I shall bring out the principle in detail, from time to time, by pointing out the manifestations and activities of these principles. But I wish you to fix in your mind the elementary principles of Mind-Power in its phases of telementation or "long-distance effect," and of mentative induction, or the process by which "like begets like" on the mental plane as on the physical. The machinery of the mentative processes and activities being hidden from physical sight, we may understand these processes and activities better by using the illustration of corresponding physical processes and activities—particularly when the correspondences are more than mere resemblances, being operations of the same underlying natural laws. For this reason, the illustration or symbol of wireless-telegraphy will help us to understand telementation; and electrical or magnetic induction will help us to understand the phenomena of mentative induction.

And, now let us pass on to a consideration of the activities and manifestations of Mind-Power, in its phases of telementation and mentative induction, in living creatures, beginning with the lower animals.

Chapter IV
Mental Magic in Animal Life

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I HAVE spoken of the manifestation of Mind-Power among the atoms and particles of matter, whereby the tiny corpuscles become aware of each other's proximity, and whereby they move voluntarily in response to the desire aroused by the attraction or affinity of the other atoms; and whereby they also exert a pull or drawing power on the other atoms, and respond to the same attracting force of the other particle. Ascending the scale, we find the crystals building up their forms by drawing material from the fluids in which they are immersed, and then building upon a set pattern and style, as truly as does the builder among the animals or among men.

Passing on to the low forms of animal life, we find tiny life-forms in the slime of the ocean-bed, which are apparently no more than tiny drops of glue—cells without a nucleus— which nevertheless perform the functions of all organic forms, being born, taking nutrition, assimilating, eliminating, growing old, and finally dying, after reproducing their kind by growth and division. But, the point that most concerns us is that although these creatures have no senses, or even rudimentary sense organs, they are aware of the approach of other creatures, and of their food. In some way they become "aware" of these things—how, man does not know. Moreover they are possessed of the power of motion, and exert their will in the direction of moving from place to place. Some of these forms of life, when viewed under even a strong microscope are seen to move by gliding from place to place, apparently at will, and with no perceptible employment of organs of motion such as false-feet, fins, *etc.* They seem simply to *move by pure will* . How do they do this? How do they become aware of the approach of other creatures, without sense-organs, or the rudiments of the same? It seems that mentation and telementation are manifested here.

Rising higher in the scale, we find many insects seemingly endowed with the faculty of becoming aware of the presence of other insects at distances so great as to render the ordinary senses of no avail. Students of ant-life relate many remarkable instances of this kind. Ants at a distance seem to be able to communicate with their fellows, summoning assistance, and directing the movements of ant-armies. A professor in an American university has related that upon one occasion he met with an instance of telementation on the part of a colony of ants. He stated that he had placed a breeding cage of ants inside of a stone house, the latter having walls sixteen inches thick, with no windows and but one door, the latter being so sealed and protected that it was impossible for even a tiny ant to enter its crevices. When approaching this house for the purpose of studying the progress of his ant colony, he would notice that other ants had collected on the outside of the walls, and were running about trying to get through the stone blocks. Then he tried the experiment of moving his ant-cage from one part of the house to another—first placing it beside one wall, and then another, and so on, trying all positions and places. In each case, after each change, when he would emerge from the house he would find the outside ants grouped on the stone wall as near to the inside ants as possible, changing their position from side to side according to the position of the ant-cage inside of the house. Many other instances of the possession of the power of telementation on the part of ants have been noted.

Another authority relates that a pair of foreign moths were brought to England. There were no other moths of that kind in the country. One of them, the male, escaped in a part of England many miles distant from the place to which the remaining moth, the female, was taken. The female moth was placed in a tiny cage for security, and then set out-of-doors during the night. In the morning, much to the entomologist's surprise, he found the male moth clinging to the tiny cage which contained the female. It was the same male, undoubtedly, for in size, coloring, appearance, etc., it corresponded exactly; besides which there was not another moth of that particular species known to be in England. Similar experiments have been conducted with insects, and there is held to be ample grounds for believing that insects attract their mates by means of some mental power beyond the range of the ordinary senses.

Schools of fish seem to have some method of instantaneous communication between the individual fishes composing them, for the entire school moves from side to side, turning sharply, etc., as if it were possessed of but a single mind. Some scientists have held that many of the lower animals who live in groups, schools, etc., have mental relations similar to those of the colonies of cells which seem to have a common mind. There is undoubtedly communication over distance of the cells of the blood in animals, and the phenomenon of the school of fish, just noted, may be analogous—at any rate, there is some sort of distant mental communication between the individual fishes. The same phenomenon is noted among flocks of birds, as many know who have witnessed the flights of large numbers of birds of different kinds. Wild animals undoubtedly have some subtle sense whereby they find each other when separated by long distances. The return of cats and dogs who have been carried miles from home—and the return of birds to their original places, after their migrations, may have a similar explanation— there may be subtle vibrations from places, people, and objects, which the animals sense at a distance.

That animals exert a mental control over their fellows by some form of manifestation of Mind-Power, there seems to be but little doubt among those familiar with the ways of animals, particularly of wild animals. There is a manifestation of something besides physical strength and prowess on the part of the animal—*there is a mental something displayed!* A. E. McFarlane, in a recent magazine article on the subject of "Bad Animals," says: "Put two male baboons into the same cage, and they will open their mouths, show all their teeth, and 'blow' at each other. But one of them, even though he may possess the uglier dentition, will blow with a difference, with an inward shakiness that marks him for the under dog at once. No test of battle is needed at all. It is the same with the big cats. Put two, or four, or a dozen lions in together, and they also, probably without a single contest, will soon discover which one of them possesses the mettle of the master. Thereafter, he takes the choice of the meat; if he chooses, the rest shall not even begin to eat until he has finished; he goes first to the fresh pan of water. In short, he is 'king of the cage.'"

Among the animals we find many instances of the power of "charming" or "fascinating," both of which I hold to be but varying forms of manifestation of Mind-Power in the direction of powerfully influencing the imagination, desire, or will of another by mentative induction. This mental fascination, among the animals, manifests along two lines, *viz.* , (1) along the lines of desire operating in the direction of sex manifestation, such as the winning of mates, etc.; and (2) along the lines of will operating in the direction of overcoming the prey of the animal, such as the "charming" of birds by serpents, or of smaller animals by tigers, *etc.* These cases are capable of liberal illustration and proof, and natural history affords us full authority for accepting the same.

I recently read an account of a naturalist, who related that one day in a tropical country he noticed a winged insect circling around and around a scorpion. After a bit, the insect made a series of desperate plunges at the scorpion, as if in a frantic desire to terminate the charm; the scorpion soon striking down the insect, and afterwards devouring it. It is related by travelers that when one comes suddenly in the presence of a lion, tiger, or leopard, his legs seem paralyzed, and the eyes of the beast seem to exert a peculiar fascination and power over him. I have seen a mouse manifest the same emotion in the presence of a cat; and the same is true of a rat in the presence of a ferret, or similar enemy. On the other hand, every observer has noticed the wonderful "charming" power that animals exert over others of their kind, of the opposite sex. If you have ever witnessed the courting of a bird, during the mating season, you will have a keen sense of the reality of the power employed. One of the birds, and it may be either a male or female, will be seen to actually "fascinate" or "charm" the one of the opposite sex, the latter lying still with quivering wings, and a helpless expression in its eyes. When compared with the attitude of the same bird, when charmed by a serpent, the resemblance will be striking.

I have before me a book written in 1847, which relates quite a number of instances of the operation of mental fascination among the lower animals. I will give you a few of them, condensed, and abbreviated. Prof. Silliman is quoted as stating that one day, while crossing the Hudson River, at Catskill, he passed along a narrow road with the river on one side, and a steep bank, covered by bushes, on the other side. His attention was attracted by the sight of a number of birds, of a variety of species, who were flying forward and backward across the road, turning and wheeling in strange gyrations, and with noisy chirpings, seemingly centering over a particular point of the road. Upon examination the professor found an enormous blacksnake, partly coiled, and partly erect, showing an appearance of great animation, with his eyes flashing like a brilliant diamond, and his tongue darting in and out. The snake was the center of the motion of the birds. The professor adds that although the snake disappeared in the bushes, frightened at the approach of the men, still the birds seemed too dazed to escape, and perched on the nearby bushes, evidently awaiting the reappearance of their "charmer."

The same book relates an incident of a man in Pennsylvania, who saw a large blacksnake charming a bird. The bird described gradually decreasing circles around the snake, at the same time uttering piteous cries. It seemed almost ready to drop into the jaws of the snake, when the man drove off the latter, when the bird arose with a song of joy.

Another case is related of a ground-squirrel, which was observed running to-and-fro between a creek and a large tree a few yards distant. The squirrel's fur was badly ruffled, and he exhibited fright and distress. Investigation disclosed the head and neck of a rattlesnake, protruding from the hole of the tree, and pointing directly at the squirrel. The poor squirrel at last gave up the fight, and yielding to the fascination, laid himself down with his head very close to the snake's mouth. The snake then proceeded to swallow the squirrel, when his meal was interrupted with a cut of a carriage whip in the hands of the observer, and the squirrel, released from the spell, ran briskly away.

Dr. Good is quoted as having made quite a study of the curious fascinating power that rattlesnakes manifest over small animals, such as birds, squirrels, young hares, *etc*. He relates that these animals seem incapable of drawing their eyes away from those of the snake, and, although seemingly struggling to get away, they still gradually approach the snake, as though urged toward him, or attracted by a power superior to their natural instincts. He goes on to state that the animal creeps nearer and nearer, until at last it is drawn into the serpent's mouth, which has been open all the while to receive it. Dr. Barrow is quoted as relating many instances of this kind, known to peasants in all parts of the world. Valliant, the African traveler, tells of an instance in which he witnessed a shrike in the very act of being fascinated by a large snake at a distance, the fiery eyes and open mouth of which were gradually approaching the bird, the latter manifesting convulsive trembling and uttering piercing shrieks of distress. The traveler shot the snake, but upon picking up the bird, he found it dead—killed either by fear or the power of the serpent, or perhaps by the violent breaking of the spell. He measured the distance between the snake and the bird and found it to be three and one-half feet.

A case is related in one of the early reports of the Philosophical Society, in which a mouse was put in a cage with a viper, by way of an experiment. The mouse at first seemed greatly agitated, which state was followed by a condition of fascination, the mouse drawing nearer and nearer to the viper which remained motionless with distended jaws, and glistening eyes. The mouse, finally, actually entered the jaws of the viper, and was devoured.

Bruse, the African traveler, relates that the natives of an interior tribe seem to be protected by nature against the bite of scorpions and vipers. They are said to handle these creatures fearlessly, the latter seeming to be robbed of their power of resistance. He states that the creatures seem to sicken the moment they are touched by these natives, and are sometimes so exhausted by the invisible fascinating power that they perish shortly. He says, "I have constantly observed that however lively the viper was before, upon being seized by any of these barbarians, he seemed as if taken with sickness and feebleness, and frequently would shut his eyes, and would never turn his mouth toward the arm that held him."

Personally, I have seen a somewhat similar case. When I was a boy, in Maryland, I knew of a farmhand who was called a "snake-charmer." How he did it, I never could find out, but he would exert some kind of influence over all kinds of snakes, poisonous ones included, and would cause them to remain fascinated until with a quick movement he would grab them by the neck with his bare hands. This man generally carried a few pet snakes around with him for company. They seemed perfectly contented, and would poke their heads up from out of his pockets, in order to look at some one else with whom he might be talking. The negroes on the farm had a mortal terror of this man, and would walk a couple of miles rather than pass by his house.

The power of charming animals, dogs and wild-beasts is undoubtedly possessed by some men, in varying degrees. And nearly everyone has known of men who could "charm" the wildest horses, as if by magic. I have read of some burglars who seemed able to quiet the most ferocious watch-dogs. The Swedish writer, Lindecrantz, tells of certain natives of Lapland who are possessed of some process of charming dogs, to such an extent that they have been known to cow the most savage great-hound, causing him to fly from them with all the signs of abject fear. Many of my readers have seen, or heard of, the horse "whisperers" found in various parts of the country, who will shut themselves in a stable with a fierce horse, and by "whispering" to him will manage to tame him completely, and make him passive to their will.

There are cases recorded in which men who have been "charmed" by a snake, have afterwards given in their experience. One of these cases relates that the man was walking in his garden when he suddenly came into the presence of a snake whose eyes gleamed in a peculiar manner. He found himself fascinated, as if by a spell, and unable to withdraw his eyes from those of the creature. The snake, he stated afterward, seemed to begin to increase immensely in size, and assumed, in rapid succession, a mixture of brilliant colors. He grew dizzy and would have fallen in the direction of the snake, had not his wife approached, throwing her arms about him, and breaking the spell. Another similar case is related, in which a man found his companion standing still on the road, with his eyes fixed intently upon those of a huge rattlesnake which was regarding him fixedly with gleaming eyes, scintillating in its raised head. The man was leaning toward the snake, and would have fallen toward it in a few moments. He was crying, feebly, but piteously, "He will bite me! He will kill me!" "Sure, he will," replied his friend, "why don't you run away? Why are you staying here?" But the man seemed perfectly dazed, and distracted, and could not answer. The companion finally picked up a stick and struck at the snake, which glided away savagely. The fascinated man was sick for several hours afterward.

When I was a boy, I had a somewhat similar personal experience, although not nearly so serious. Walking one day among a grove of trees belonging to my grandfather, I found myself standing staring intently at a snake about two feet long whose eyes glistened like large diamonds. In a moment I ceased to see anything but those awful eyes which glistened and displayed all the prismatic colors to my frightened glance. It lasted but a moment, however, for the snake glided away, seemingly as anxious to get away from me as I was to part company with him. I cannot say whether the spell would have been broken by me, if the snake had not moved away—perhaps it might, or perhaps not. All that

I remember now, after the passage of thirty-five years or more, is that I did not seem to feel fear after the first shock, my feeling and emotion seemingly being that of great wonder, and amazement arising from what I saw in those eyes.

But I have said enough regarding the manifestation of mentative induction among the lower animals. There are many interesting instances of this sort, scattered through the pages of books on animal life, and nearly everyone who has lived in the woods, or among wild life knows of many cases illustrating this fact which have come under his own observation. I have mentioned these features of the subject merely for the purpose of showing you that we have to deal with a general natural principle which manifests throughout all life. This book has to deal with the manifestation of this force among men. But in closing this chapter, I would ask you to notice the resemblance between the manifestation of the force among the animals, on the one hand, and among mankind on the other.

The animals employ the force for two purposes, *i. e.* , the captivating of mates, and the capture of prey. And how do men and women use it? Along similar lines! Yes, I mean this, as startling as it may appear. For is not the use of fascination, in the direction of attracting the other sex akin to the sex-charming noticed among the birds and animals? And is not the use of fascination in the direction of influencing men and women along the lines of business, or personal interest, akin to the "charming" of prey by wild animals, serpents, etc.? You may see that evolution simply changes the form of use in this and other natural qualities, and power—the force or power remaining the same, under all of the changes. And, does it not become important for us to understand, study, and guard ourselves against the employment of such an elemental force as this, which manifests along all planes of life, from lowest to highest?

Chapter V
Mental Magic in Human Life

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PASSING ON from the lower animal life to the plane of human life, we find on all sides many manifestations of Mind-Power along the lines of telementation and mentative induction. Now, as never before, is this mighty force being employed for worthy or unworthy purposes in everyday human life. On the one hand we hear and see it being used for the curing of the ills to which the flesh is heir, many of which ills, by-the-way, having been brought on by improper methods of thinking; by the adverse suggestions of advertisements describing diseases, urging patent medicines, etc.; as well as by the ignorance of the masses of people regarding the effect of negative thoughts and depressing auto-suggestions. We also see Mind-Power employed through the channel of suggestion, being exerted to bring about better and more positive mental states among those who have been manifesting negative mental conditions. We also witness the exploitation of Mind-Power, under various names by numerous cults, sects, and organizations, through many schools, teachers, and publications—under many different names, and backed up by various "authorities." We also see the same force being improperly used in hypnotic exhibitions, and in other forms calculated to weaken the wills and positive mentality of other persons. But it is all the same power—no matter how used. Like any other natural force, it may either be used for the service of mankind, or for its hurt.

I would caution the student of this work from being misled by the many names and terms used by teachers and writers describing some form of Mind-Power, and which the said persons claim to be "something new," or "something different"— it is always the same old thing—as old as creation, and just as universal as is electricity or light. When you have become acquainted with the fundamental principles underlying this great natural force, you will be able to recognize it, always, beneath its many disguises, garbs, titles and formulas. The same old Mind-Power, you will find it.

Whether in the form of personal magnetism, or the subtle fascinating charm of one mind over another—that form of mental force that influences as if by an irresistible charm; that bewitches, allures, charms, enchants, attracts; or in what has been called fascination, in which one person is able to influence another by exercising a powerful influence upon his or her affections, emotions, passions or thoughts; or in some of the other similar forms of the exercise of an unseen, inexplicable influence upon others; or in the phenomena known as "psychologism," etc., with which all are more or less familiar; or in the phenomena attendant upon the revival of the ancient occultism in the last twenty years, under various names and forms, the fundamental principle of which consists in forms of mental "treatments" of one kind or another, present or "absent"; or in the phenomena of what has been called "suggestion," of which we hear so much in scientific circles; or in the various forms of mind or faith cures, of which so much has been heard of late years, and upon which a number of religions and cults have been built; or in the repulsive forms of mental influence, known as Black Magic, etc., etc.—we have the same fundamental principle, and manifestation of some phase of the general phenomena of Mind-Power. The same cause is under all its manifestations—"good" or "bad," "black" or "white." It is all the operation of the one great law, or principle of Nature.

We see on all sides men who seem to exert a wonderful and mysterious mental influence upon others—upon those associated with them, or upon the public mind. Leaders spring into prominence, apparently owing their power to some mysterious influence over the minds and wills of others. Some attain power and position—others attain wealth and social state, by reason of some inner force. When we meet certain people, we become at once impressed by a something about them that makes its power and influence felt by us. They seem to radiate a peculiar force that bends our wills captive, and causes us to fall in with their desires, to a greater or lesser extent.

We know that when some people enter a room, they bring with them an indefinable influence that becomes apparent to all. Certain houses and stores have atmospheres of their own, which are perceptible to those entering them. Some places are depressing to all who live or do business in them. Some salesmen impart a sense of confidence and trust at once, while others cause the reverse. Some persons attract—others repel.

Some people seem to have a way of influencing the minds of others with whom they come in contact, so that these others will rally around the self-constituted leader, and thus cults, religion, and "isms" are formed. We all know how far a strong "magnetic" leader may carry his followers. We have seen many instances of it during the past twenty years. People have followed some of these leaders like a flock of sheep. And they will always do so, until the underlying principle is understood and people protect themselves.

And all of these things go to form part of the phenomena of Mind-Power. Surely the subject is worth investigating.

Now, as never before, the subject of the mystic forces of Mind-Power is attracting the attention of the majority of thinking people. In ages past, the knowledge of the subject was possessed by but the few, who jealously guarded it from the minds of the masses, the latter obtaining but scraps of the hidden knowledge, and that adulterated with the grossest superstition and attributed to the particular form of primitive religion prevailing in the particular place, at that particular time. And even now, notwithstanding the popular interest in the subject, but very few have arrived at a scientific understanding of the matter, and the majority take their knowledge of the New Psychology in the capsule of dogma and theory advanced by some particular cult or sect.

Mind-Power has been known to the race, in one form or another, from time before history was written. In the earliest records we find many traces of it among all peoples. And, even today, it is known and practiced, in a more or less ignorant manner, by all races, from the people of the highest civilization known to us, down to the ignorant African Bushmen.

Many have been turned away from a serious consideration of the subject by the fact that many of its forms have been accompanied by the grossest superstition, and the most absurd repulsive ceremonies. They have failed to see that underlying all the extravagant ideas and methods of application, there was to be found a fundamental law of Nature, as real and as constant as any other natural law or force. And, inasmuch as this law is in constant operation, and all are subject to its influence and effect, does it not become the duty of intelligent people to acquaint themselves with this mighty force or law, in order that they may understand its workings; take advantage of its benefits; and protect themselves against its misuse? Believing that there is but one answer to this question, this book has been written in order to throw light on a subject commonly left in the dark, or at least in the twilight of the human understanding.

I am fully aware of the fact that many ingenious theories have been advanced by modern writers attempting to account for the phenomena of Mind-Power. But all students of the subject are aware that these theories, cleverly as they have been designed, are more or less self-contradictory, and many a reader has thrown aside the subject in disgust after a vain attempt at reconciling the opposing views. And to make the matter worse, various cults and sects and "isms" have sprung into existence, the promulgators and leaders of which have used the accepted phenomena of Mind-Power as a foundation upon which to build airy structures of religion, philosophy, and metaphysics.

Many of these cults have practically claimed a monopoly of the great natural force, and have assumed the right to be the sole custodians of the secrets thereof, alleging that they have the "only real article—all others are base imitators," notwithstanding that all of them show that they have arrived at at least a working knowledge of the force, and are obtaining results—each obtaining about the same percentage of successes, notwithstanding the fact that each denies the other the fact of possessing the information and right to use it. Is it not apparent to any intelligent observer that they are all using the same great natural force, in spite of their conflicting theories—and that their results are obtained in spite of their theories, rather than because of them?

In a former work, which has served as a basis for the present one, I grouped the phenomena of the manifestations of Mind-Power under the general term of "Mental Magic," the use of the term being justified by the following facts: The word "Magic" was derived from the Persian word "*mag* ," meaning "a priest." The Persian priests were "wonder-workers," or "magicians," the latter word being derived from the word "Magi," the name of the hereditary caste of priests of ancient Persia and Medea. This Magian order, or esoteric cult of the Zoroastrian priesthood, represented the center of ancient occultism at that period of the world's history, and its influence was felt in all parts of the world, and continues down to this time. So highly were its members respected and considered, that the term "Wise Men," and "Magi" were synonymous. The "Three Wise Men" mentioned as appearing at the birth of Christ (Matt. II) were known as the Magi, or "wise men from the East."

From the word "Magi" came the term "Magic," which Webster has defined as follows: "The hidden wisdom supposed to be possessed by the Magi; relating to the occult powers of nature; mastery of secret forces in nature; having extraordinary properties; seemingly requiring more than human power, etc." So we may consider the word "magic" to mean: "mastery of the occult forces of nature," the term indicating the existence of such forces, and the possibility of the mastery or control of them. And in ancient times, "magic" was always believed to be connected in some way with the use of the mind, particularly in its aspects of will, desire, and imagination. Effects were believed to result because some magician either "willed it"; "desired it to be"; or else "imagined it would occur";—in each case the result happening as a materialization of the mental conception or wish. "Wishing" was always believed to be a magical operation, and if we examine a "wish" we see it is composed of the use of the imagination, coupled with desire, and backed up with will. And so, I felt that I was justified in using the term "Mental Magic" in considering the various phenomena resulting from the manifestation of Mind-Power.

But by the use of the term "Mental Magic," I meant more than the mere mental control of the "occult forces of nature." I meant that these "occult forces of nature" are themselves mental in character and nature, and that their control or mastery means simply the conscious use, control, mastery, and application of certain mental forces, called "occult," that are possessed by the race, and are certain mental forces, called "occult," that are possessed by the race, and are used by all, either consciously or unconsciously. The mastery or control of these forces, means that one may learn to "knowingly" apply that which all have been using blindly and unknowingly. And as knowledge and intelligent use always means Power, the knowledge of the principles of these forces, and the consequent intelligent application of them brings power to those acquiring it.

While it is true that that which is known as "magic" has always been mixed up with a mass of credulity, superstition, and meaningless forms and ceremonies, the close student will see that these excrescences and appendages necessarily arose from the superstitions of the mass of the people, and to the various forms of primitive religions that the race has fostered during the procession of the centuries and ages. The magicians were nearly always priests in the old days, that being the only career open to them, and one that enabled them to erect the barrier of primitive religious rites between their wisdom and the ignorance of the race.

The careful student will be able to trace the possession of something real and true always manifesting among the various forms and ceremonies of the various ancient cults. There was always to be found an esoteric or inner cult, within the mass of the exoteric or ignorant priesthood and followers of the temples. There was always the light of Truth burning in the holy of holies of the temples, for those who were sufficiently advanced to worship at its shrine.

And, among the dim records of the ancient mysteries that have come down to us from ancient India, Egypt, Persia, Chaldea, Babylon, Greece, and Rome, and the other old centers of civilization and culture, we may always find the underlying principle of the existence of some mighty force connected with the human mind—or more particularly, the will—that was at the bottom of the mysteries, and magic, and miracles. Back of all the ceremonies, rites, and incantations was the esoteric idea that the will was the real force employed under the mask of incantation and rites assumed to impress the imaginations and minds of the populace. Back of the amulet and charm was the working of the will of the person wearing them, which was called into effect by the faith or imagination (a real power and not a fancy as many believe) of the man ignorant of the real force.

As the writer on this subject in the Encyclopædia Britannica has truly said (although he was ignorant of the truth underlying the silly forms): "There being an evident relation between an object and the thought of it, it becomes one of the chief practices of the sorcerer to try to make things happen by thinking about them." And the same writer in another place speaks of: "The element in Magic, not depending upon 'spirits,' depends upon imagined powers and correspondences in nature, of which the adepts avail themselves in order to discover hidden knowledge, and to act upon the world around them by means beyond the ordinary capabilities of men. Thus by mere effort of will," etc., *etc.*

And the student who will look under the surface, and read between the lines, will be able to see the evidence of "Mental Magic" underlying all the forms of magic, mystery, and wonder-working miracles of all times and ages, and people —of all kinds, character or name. Behind all the masks he will see the features of this use of the Mind-Power of man—always the same, in spite of the fantastic and grotesque masks and trappings.

I could fill pages with recitals of the many disguises under which Mind-Power masquerades, but I must hurry on the telling "how," and I can do no more than to hastily call your attention to the many evidences of the use of this power in all parts of the world, and in all times. The ancient mysteries of Egypt, Greece, etc.; were systems of forms and ceremonies, wherein were hidden the use of Mind-Power. The sick were brought to the temples and healed. The minds of the populace were filled with the thoughts of victory impressed upon them by the will and subtle suggestions of the priests. What we know in these days as "Mental Suggestions," including that which we now call "affirmations" or "auto-suggestions," were understood and skillfully used by the priests, or magicians, in order to control the people.

And it must not be for a moment supposed that these forces were used for evil purposes. On the contrary, the priests were the real governing classes—the powers behind the throne— and they felt the responsibility of power, and endeavored by their knowledge of the occult forces of the mind to lead the people in the right path. Of course, selfish men there have always been, and we hear of cases away back in the early days of history where this power was prostituted for evil and selfish purposes, just as power is always capable of wrong application.

In all ages we learn of the healing of the sick by mental power, for Mental Healing presents an unbroken line from the earliest days down to the present, concealed often under fancy trappings, but the same in principle always. And what we call "Mental Suggestion" has always been in force in the hands of the leaders of the race to influence, for good or evil, those under them. The great leaders of men have always been adept in the use of Mind-Power, although many of them have never suspected the sources of their power.

To many it may seem almost sacrilegious to state that the highest uses of Mind-Power, such as leading the race up to higher ideas, aims and accomplishments—to success, happiness and health—are merely higher forms of the same force that is used by the ignorant and repulsive savage in his rites, and dark practice. But it is true. Mind-Power is like any other great natural force—it is above good or evil. It is neither good nor evil, but may be used for either. This is true of electricity, steam, explosives and every other natural force. And we might as well look this fact squarely in the face, and govern ourselves accordingly.

The same force that is used by the modern "healer," when he or she "treats" a patient for health, success, or some other desirable quality, is the same used by the black Voodoo; the Congo sorcerer; the Salem witch; the Hawaiian "Kahuna," who prays people into sickness and death; the medicine-man of the American Indian, with his charms and incantations; the wizards and enchanters of the Middle Ages; the practitioner of "adverse treatments," or "malicious mental magnetism," of the modern cults. The same force pervades all, just as the same life-force flows through the saint and sinner; the angel and demon; the dove and the serpent; the lamb and the tiger—Nature's one force through all.

And just as Mind-Power is brought into operation through the prayers of the faithful of all religions, before their shrines, images and holy objects, so may the force be brought into operation through the fetiches, conjurations, enchantments, charms, spells and devil-worships of the ignorant and depraved minds. The secret is this: The power does not come from the supposed source, but from within the mind of the man employing it. And, still more startling, to the uninitiated, is this statement, which is equally true: The power of the mind of the person affected is the real cause of the effect, rather than the power of the mind of the supposed causer, the latter merely calling into operation the power of the mind of the person affected.

Passing from the past to the present age, we see in greater use than ever this wonderful Mind-Power. No longer the property of the few, the information has filtered out among the masses, through various sources, and we see the force in use on all sides. Often, the persons using it have not the true knowledge of its real nature, and such persons often involve themselves in a terrible whirlpool of effects by reason of a selfish and base employment of this power. Many are playing with this force like children playing with dynamite.

It is one of the purposes of this book to call the attention of such people to the nature of the force they are employing, and the possible, nay, probable, results of a misuse of it. Not that they are punished for such misuse, but rather by reason of it. Black magicians are invariably caught in the meshes of their own nets—are entangled in the psychic machinery of their own manufacture—and are blown up by their own psychic high explosives.

In concluding this little consideration of the subject, I would call the attention of the student to the fact that now, for the first time in the history of the world, Mind-Power is being employed for furthering commercial aims and ends. Mental treatments for wealth and success are commonly known and advertised; instructions in the use of suggestion for commercial purposes are furnished both personally, and in correspondence courses; the laws and principles are explained, partially, at least, in books written for the instruction of those selling or advertising goods, and otherwise soliciting the patronage of the public.

It is true that the few strong men in business life have always made use of this force, consciously or unconsciously, but never before has it been taught generally as a part of a business education. It has been reserved for America to recognize the force, and to boldly apply it in this way, *i. e* ., to the making of dollars. And other countries are fast falling in line. And in view of this fact, is it not time that those who know of the real nature, principles, and laws of this force should give to the world their knowledge, that the race may know with what they are dealing—and may he enabled to extract the good from it by proper use, and, seeing the evil possibilities of improper use, may avoid such prostitution of one of nature's greatest forces.

Many students of the occult have sought to keep from the general public a knowledge of the fundamental principles of the great law of nature underlying the phenomena of Mind-Power. They have claimed that it was "dangerous" for people generally to know that such a force existed and could be used. They have held that such knowledge should be carefully guarded by the few, and that its very existence should be denied to the many.

This may have been good reasoning in the earlier days of the world, when the masses were grossly ignorant, and when the only knowledge was locked up in the minds of the caste of priests and other leaders of the race. But the argument no longer applies, for the general intelligence of the race has refused to allow any locked doors in the Temple of Knowledge, and has insisted that all doors be thrown open to them. The result has been that a considerable body of occult knowledge has been opened to the gaze of the public, and they are clamoring for more. Much of the knowledge possessed by the public regarding Mind-Power is but quasi-knowledge—half-truths— and the time has come when the whole truth should be taught.

The time has arrived when the public should be made acquainted with the great force underlying the phenomena of Mind-Power. People should be instructed regarding this force; its laws and operation; its intelligent and proper use, with directions designed to protect people against its improper use against them, on the part of others—this latter a most important matter in these days of occult and psychic investigation on the part of the public, and the attempted base and selfish uses to which some are putting the occult mental forces of Nature.

It is too late to deny or ignore the existence of the mighty mental force in Nature that underlies the various forms of phenomena that go to form the outward phase of Mind-Power, good and bad. Too much has been witnessed by the public concerning these matters for them to be hushed by the old cry, "There's nothing in it but imagination." On the one hand they have witnessed the various "treatments" of the healers, tending toward the cure of disease, the attainment of success, *etc.* And on the other, they have heard whispers of "adverse treatments," etc., and have heard of, or read, the various courses of instruction in hypnotism, mesmerism, etc., etc., and have seen evidences of the good and bad effects of what has been called "suggestion," in all of its forms. And they are beginning to realize that all of these things, differing as they may seem, have a common root in some one natural force. And they are demanding, like the man from Missouri, to "be shown." And they have a right to demand this.

The race has always recognized the existence of a mighty force of Nature which man has employed, consciously or unconsciously, in the direction of influencing his fellow men; other forms of life, and even the so-called lifeless things around him. In the earlier days this use of the force was called "magic" (black and white); mystical art; divine power; miracle; fascination; charming; enchantment; wonder-working; necromancy, etc., and in its more base and evil uses, black art; witchcraft; sorcery; voodooism, *etc.* For it must be remembered that this great force of nature is capable of base as well as of noble use.

Like any other great natural force—like electricity; the power of explosives; steam; the X-rays; radium, etc.—this great force is capable of the highest and most beneficial uses by man when properly applied and is also capable of being applied to the most harmful purposes. Different as are the results arising from the varying applications, the force is the same in each case. The forces of Nature are not possessed of a sense of good and evil— their function and purpose is to act in obedience to the laws of their nature without regard to the question of good and evil to those by whom, or against whom, they are employed. This may seem like a terrible thing, but a moment's thought will satisfy you that it is true of all natural forces, and the question of good and evil, and its reward or punishment, belongs to another plane of life.

But, it may be asked, why do I wish to inform the public about a force, unknown to many, which is capable of evil as well as of good use and results. The answer is simple. Ignorance is no protection against anything, for the knowledge is always possessed of the few who may use it on the ignorant many without suspicion; the greater publicity is given to a thing, and the better it is understood, the better may its good effects be obtained and the less the danger of its improper use— forewarned is forearmed. If a thing is good, the greater publicity given it the greater the good—if it is evil, the brighter the searchlight turned upon it, the less danger is there attendant upon it.

The danger of all evils lies in the darkness of concealment, not in the daylight of publicity. "Turn on the Light" has always been the watchword of progress and civilization. And more particularly is this so at this, the first decade of the Twentieth Century, when the interest in occultism and kindred subjects has made a number of people acquainted with Mind-Power, and has acquainted them with its uses, under various names and theories. And in many cases it is being practiced upon people who are unfamiliar with the subject, and therefore it is time that some one should "turn on the light," that it may be seen by all men and known for what it is—capable of the highest and the lowest uses, but a great force of Nature.

And with this exposition of it, goes the remedy and protection against improper use, as well as the knowledge of its wonderful proper uses. If it be a bane—here is the antidote. But it is not necessarily a bane, any more than steam, electricity, and explosives are a bane to mankind. What would be thought of people who would suppress knowledge of all natural laws, because of the possibility of improper use? Ignorance is no protection. Truth and fact must be followed to the end, and it will be discovered that, in Nature, every force that may be possible of hurtful use, may be guarded against by natural means.

So much for the unpleasant side. But there is a very pleasant side to this subject of Mind-Power. This force has come to man just when he most needs it. He has used the so-called mechanical forces to clear away the obstacles that Nature put into his way in order to develop him into a Man, and now he turns to higher forms of energy and work—he is crying for new worlds to conquer. And these new worlds will be conquered by the mind, rather than by the muscle. Great things are before the race, and one of the greatest forces in Nature in the work of the building up of the Super-Man, will be this force called Mind-Power. By it man will be enabled to fight off the forces of ignorance and materialism, and to draw to himself knowledge from the Universal Mind that will enable him to accomplish the heretofore Impossible.

In this book I shall treat Mind-Power as I would any other great force or energy of Nature, *i. e.* , in a scientific manner, stating the principles plainly and without concealment, and also giving in full what I and other experimenters along the lines of this subject have learned of the methods beneficial, and the reverse, concerning the applications of these principles. In the case of the beneficial application, full directions will be given that the student may avail himself of the force to the fullest extent. In the cases where the subject of the harmful use of the force is alluded to, the student will be instructed how the same may he prevented, obviated, and neutralized, so that full protection is assured. This is what I should do in lessons upon electricity, steam, or explosives —and that is the course I purpose following in this work.

It is possible that this course may bring upon me the adverse criticism of those who believe "that the public is not ready for such knowledge," and that "such things should be reserved for the few." To such people, and all others, I would say that I have no sympathy with such an attitude, and I believe that the race is ready for *all the Truth* , and that that which is proper for the few is proper for the many. I believe that the greater the degree of knowledge the greater the degree of power and advancement. I believe that ignorance is not happiness; and that to keep a man ignorant of a natural fact, in order that he may escape its effect, is like allowing him to smoke when seated on a keg of powder rather than to acquaint him with a knowledge of explosives— or, to use another figure, to advise him to bury his head in the sand like an ostrich, rather than to look upon the approach of a possible danger. I do not believe in such sophistry! I do not believe in Ignorance! I do not believe in Darkness! Therefore, I purpose to "turn on the light!"

Chapter VI
The Mentative-Poles

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WHATEVER MIND-POWER may be, in its ultimate nature, it is true that in its "working nature" or phase of operation it seems to work along similar lines to those followed by electricity. Like electricity, Mind-Power undoubtedly has two poles, or phases. Like electricity, it travels in currents. Like electricity, it operates by induction. Like electricity, it is vibratory in its manifestation. And, like the higher forms of energy—super-electrical in nature—it possesses radio-activity, or radiant energy—that is, like many other forms of radiant energy, it is constantly throwing off streams of active energy, in the shape of "rays"; "vibrations," or "waves." Recent scientific discoveries have proven this, and in the next few years the world will be startled by additional discoveries along these lines. Already we are receiving hints of "Mental Photographs," or "Radiographs," and before long we shall have "Tele-Mentometers," that will register the telemental waves.

The brain I regard as in the nature of a "transformer" of the Universal Mind-Power, or possibly as a "converter" of the force into mentation. The brain cannot *create* Mind-Power; its office is merely to "transform" or "convert" the existent energy into usable forms and phases. Science agrees in the belief that in all brain-processes there is an employment of some kind of energy, and a "burning-up" of brain substance. Just as there is a constant "burning-up" of the elements of an electrical battery in the production of electricity, so is there a "burning-up" of brain matter in the production of Mentation. And yet Science teaches us that no electricity is ever "created"—simply a portion of the universal electricity is "converted" or "transformed." And I believe that the same holds good in mental action in the brain.

And now it is time for us to begin our consideration of the two Mentative Poles.

In this book I shall hold to the fact there is evident in the manifestation of Mind-Power, in any and all forms, two distinct poles, or phases. I find myself compelled to coin two more terms for these poles or phases, for there are none now in common use. I shall call these two Mentative Poles respectively "The Emotive Pole" and "The Motive Pole." The word "Motive" means: "That which acts; wills; moves; chooses; controls." The word "Emotive" means: "That which manifests feeling; emotion; agitation; passion; sensation; etc.:" These definitions apply to my use of the terms in these lessons. You will be able to fix these two ideas connected with the Mentative Poles by thinking of the Motive Pole as "Will"; and of the Emotive Pole as "Feeling."

The Emotive Pole manifests actively as Desire-Force.

The Motive Pole manifests actively as Will-Power.

These two poles play a most important part along the lines of telementation. Not only does desire cause the response of one's own will, but both desire and will are active forces in themselves, and act and react upon the desire and will poles of mentality of others. We shall see many evidences of this as these lessons progress. In fact, the entire theory and practice of Mind-Power depends upon this underlying principle.

Your strong Desire-Force is able to rouse the will of another mind in response thereto. It may likewise set up vibrations in that other mind, awakening there similar desires. Your Will-Power may arouse desire in the mind of another, and cause action in accordance therewith. It may also overpower the will of another, and lead it captive. Your combined will and desire pouring out in the mentative current may produce a combined effect upon the minds of others by telemental induction. These two poles of the mind are both active and powerful in their effect. Both may be roused into intense activity, according to well-known laws, as we shall see. Let us take a few moments' time and consider the subject of Desire-Force and Will-Power, before we proceed further.

Those who have studied the phenomena of Mind-Power have generally accepted the theory that the effect upon other people was produced by the "thought" of the sender, and all the teachings upon the subject have been along this line. I, too, fell into this error, and for many years taught of the power of "thought," *etc.* But I have come to modify my views on the subject.

Of course, everyone who has paid any attention to the subject knows that thought-transference is a fact, telementation being an established reality. But there is a very great difference between the fact that "thoughts" may be sent and received like telegraphic messages, on the one hand, and that persons may be influenced and affected, and bent to the desire or will of another on the other hand. It is like the difference between thinking and doing in ordinary life. One may send his thoughts so that another may receive them—but what of this? What has this to do with the doing and compelling? It is evident that the real force must be looked for in some far more elementary and vital operation of the mind, than logical and reasoning thought. What is thought? Webster defines it as "An exercise of the mind in any of its higher forms; reflection, cogitation." Nothing very dynamic about this, surely. We must look for something in the mind having more elementary force and power.

Let us think a moment. What part of the mind seems to produce the greatest moving power and strength? Is it not chiefly that region of the mind that produces what we call emotions—feelings—desires—cravings—passions? Does not this part of the mind really cause the greatest incentive action on our part? Is not the whole moving-force largely summed up in the two words desire and will? Think of this a moment.

Why did you do this thing, and that thing? Is it because you thought about it by cold, logical reasoning, and acted upon the impulse given thereby? Or, was it not because you *wanted* to do it—*desired* to do it—felt like doing it? Is not always the feeling or desire precedent to and the originator of the action? And, as for thought, is it not used merely as an instrument to think up the best ways of manifesting the feeling or desire? Think of this—is it not so? Did you ever do a thing (except under compulsion) that you did not desire to do? And was not the desire the preceding cause of your every action?

Desire is the great inciting power of the mind. Desire is "that which incites to action." And you always act upon the strongest desire—subject always to the restraining influence of the reason, and the restricting or impelling influence of the will. I will tell you more about this wonderful thing, the will, in a moment or two, but let us now think of desire, for that is the real emotive-power.

Desire originates in the subconscious regions of the mind, and often we can feel her there, before she emerges into consciousness, stirring us up with feelings of vague discontent and unrest. After a bit, gathering enough force, she emerges into the conscious field, and then begins to demand expression. Now remember, that when I say desire, I mean all kinds of desire, high and low. Many people think of desire as only the craving of a low nature, but desire really means a feeling that wants something—and that something may be the very highest aspiration of the human mind.

Now, this desire in all of its manifestations has a mighty power of attraction and influence. It manifests as the Law of Mentative Attraction which is constantly drawing toward us the things we desire, and also drawing us toward them. Not only is this true on the conscious plane, but even on the subconscious. Our desires constitute our nature, and our nature is always operating the mighty power of Mentative Attraction.

The trouble with the most of us is that we allow our Desire-Force to be scattered, and diffused, thereby lessening its attractive power. It is only when we learn the secret of concentration and focusing the Desire-Force by the will that we are able to get results above the average. The will is the director and controller of the Desire-Force, and upon its training and management depends the powerful use of the latter.

Desire-Force not only has its effect upon the person, and others near him, but it may be, and often is, sent for thousands of miles where it affects and influences others, in ways. Desire-Force is the mighty force which makes many of the phases of Mind-Power possible. It spreads out from the mind of the person affecting and influencing others even at other parts of the world, if concentrated and directed by the will. It is a force beside which the X-ray and electricity fade into insignificance. It moves not merely blind, lifeless things, but the living minds, thoughts, emotions, passions and actions of men. It is the force that rules the world, and its destinies. Like any other great natural force it is capable of being used for good or evil. It is neither good nor evil—it is either or both, according to the mind in which it originates.

What phase of mental effort is more apt to be a motive-force— the cold, lifeless thought about an abstract metaphysical proposition, or a mathematical problem, on the one hand; and a warm vital wave of "feeling," emotion or passion, such as love, hate, ambition, aspiration, courage and desire on the other? And remember that these last mentioned all belong to the "feeling" side of the mind, and all are manifestations of elementary desire.

Desire is at the bottom of all feeling. Before we can love or hate, there must be desire. Before we can have ambition or aspiration there must be desire. Before we can manifest courage and energy there must be desire. Desire for something must underlie all life action—desire conscious or subconscious. Abstract thought is a cold, bare thing, lacking vitality and warmth—desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing outward toward action. Desire indeed is the phase of our mental action that is a motive-force.

And not only does desire incite us to action—move us to accomplish its ends, but it also, when sufficiently strong, surges out from our minds in great waves and clouds of invisible and subtle energy or force, and travels here and there toward the object of its inner urge—affecting, attracting, drawing, forcing the desired thing into submission to its cravings and demand. In the presence of some strong man or woman—that is, in the presence of one whose desire burns fiercely and strongly, and whose will has learned to concentrate the Desire-Force—one may actually feel the impact of the elementary principle of mind as it vibrates in great waves from the brain and nervous system of such a one. Who has not met people who actually seemed to be living desire and will?

The source of Desire-Force exists in every person, and it may be developed to a wonderful degree. The desires of many of you—of the majority of the race, in fact—never get further than the faint, "want to" stage. These people "wish" for things in a faint, pink-tea way. They never want a thing hard enough to stir their Desire-Force into action and make the thing come to them, or else make it take them to the thing. The majority of people do not know how to desire. They do not know what it is to be filled with that intense, eager, longing, craving, ravenous desire that fills them with a new and mighty force, and makes them*demand* things instead of merely asking for them. They are like sheep, pigeons, or rabbits, and sit meekly around while the strong ones of the race—the ones filled with masterful desire— walk around and pick up every good thing in sight. And it serves them right, too, for they are not exercising the force which Nature has given them for the purpose of self-protection and use. They have had the elementary vigor and virility bleached out of them by the "refinements" of one phase of civilization, and have nearly lost all that goes to make up manly men, and natural women. They have become beggars—mendicants of nature, instead of masters of her.

The forces of Nature are at the disposal of the man of vigor and determination and desire. Such a one has but to knock at the door of attainment and have it opened to him. Instead of doing this, the majority of us sit around the doorsteps whining that the door shall be opened to us. In the name of Human Power, friends, get up, and fill yourself with powerful desire, then march up to the door and smite it fiercely with your mailed fist, demanding masterfully, "Open for me, the Master!" And, lo! it will fly open at your call.

I have shown you that Desire-Force is the great force underlying the phenomena of Mental Magic. But Desire-Force without the aid of the will is like steam unconfined and undirected, and gunpowder fired in the open air—both wasted energy. The will is the lever and director of the great power of desire and without its aid the latter is almost inoperative and ineffectual. Let us examine into the operation of the will.

The will has two offices in connection with desire. These two offices may be spoken of as (1) the directing office; and (2) the protecting office.

The will acts as the arouser, director, restrainer, concentrator, and manager of the great occult force of desire. What is generally known as Will-Power is often in reality merely Desire-Force strongly concentrated and directed to a focus by the power of the will. Remember this, please, for it will enable you to form a better idea of the subject of Will-Power. Often when you hear Will-Power spoken of, whatever is attributed to it is really said of and attributed to Desire-Force controlled, directed, and focused by will. The effort of the will is operated in the direction of this directing, focusing, concentrating, etc., and in the degree that the will is trained to do this so is the degree of "Will-Power" of the individual. Not only is the will able to do this, but it is able also to direct the

Desire-Force into the mind of other persons, awakening similar vibrations there, and then by its own power the will is able to direct the Desire-Force of the other persons into action, taking away that office from the will of the other persons, if their will be not strong enough in its protective office to resist the attack.

The idea of Will-Power is more familiar to the minds of people than is that of Desire-Force. All recognize the wonderful power of the will, and know of many instances of great accomplishment by reason of its power. And, yet, how few have stopped to consider that unless there was a preceding desire, there could be no manifestation of will. Unless a person desires, that is, *wants* to do a thing, he will manifest no Will-Power. But, on the other hand, one may desire to do a thing, and unless the will is aroused and applied, no action will occur. Desire arouses will; and will may stimulate desire. The two act and react upon each other. The two should work in unison, and the trained individual has both under control and pulling well together, like a well-trained team.

Will-Power is more than a mere determination to act, although that mental attitude and action is manifested in Will-Power. It is a living force. Desire is the sister, and will the brother twin. And both, together, manifest that which we know as Dynamic Mentation.

Will-Power is more than a mere mental faculty—it is a mighty attribute, the influence of which may extend far beyond the mind of the person manifesting it. The greatest feats of the occult magicians depend upon telementation operated by trained Will-Power. And the so-called "great" men of history, ancient and modern, had their source of strength in this Will-Power, which they trained and developed to an extraordinary degree.

The exercise of will shows itself in two ways, (1) the mastery of one's own mind; and (2) the mastery of the minds of others. The second is well nigh impossible unless the first be accomplished. One must first train his mind so that he will hold it firmly in the grasp of the will, and prevent it from jumping this way and that way, instead of moving ahead to its purpose. When one has so trained his mind to be obedient to his will, that it can be held steady and "one-pointed," as the Hindus say, then is he in a position to direct his mentative currents upon others to the best advantage. But so long as his mind is in a stage of disorganization, one faculty pulling this way, and another that way, and so on, he cannot hope to concentrate upon others the force that is being wasted in keeping order at home. When the mind is mastered by the will, then may new territory be conquered.

The term, Will-Power, is commonly used in connection with the manifestation of firmness, or determination. The determined will is known as a mighty factor toward attainment and accomplishment. And I think it well to consider this fact at this point, for back of all outward manifestations of mentative influence along active lines, lies this determined will of the individual. The more determined and firm the will of the individual, the stronger the mentative influence emitted and emanated by him. This statement should not require proof, for its truth is apparent to all who have made a study of man and his powers. It has been recognized by writers in all times. Here are a few quotations that will tend to fix the matter firmly in your mind, and create in you a desire to manifest the determined will—the lever that directs and concentrates Mind-Power.

Buxton said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination or a purpose once fixed, and then victory or death. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve, not crude determination, not errant purpose—but that strong and indefatigable will which treads down difficulties and danger, as a boy treads down the heaving frostlands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment."

Sir John Simpson said: "A passionate desire and an unwearied will can perform impossibilities, or what may seem to be such to the cold and feeble."

John Foster said: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

As we have seen, the use of the will as the projector of mentative currents is the real base of all mentative induction, under whatever name it may manifest. And the phase of will known as telementation is the form the results of which strike the observer with the greatest force. The will currents of a strong man reach out far beyond the limits of his brain, and influence people and things, causing them to be inclined toward his wishes. Many men have worked their will upon others far removed, and much that is known as thought-transference, telepathy, mental influence, etc., is really this working of the will currents over space. What occultists have called "thought-forms," etc., are really manifestations of the energy of the will. Will is a living force, that can be manifestations of the energy of the will. Will is a living force, that can be projected and operated at a distance. It has a property of reacting upon others, and permeating them with a mental essence not their own, unless they repel the invasion or fortify themselves against the aggression.

Desire and will are more elementary forms of mentation than thought. They underlie thought. Without desire and will there can he no thought. They ever precede thought; and are closely allied to the essence of what we call "feeling." Many people live almost altogether on the feeling plane, and exercise but little thought. The infant feels, desires and wills before it can think. Desire and will are really the medium from which thought is evolved.

A modern writer on mysticism has said: "There is no force in the universe except will-force," meaning, of course, the great natural force of energy called will, of which desire and will in man are expressions. Desire is a natural force, and can be used, managed, controlled and directed just as can be any other natural force. And what we know as Will-Power is the positive phase of directed desire. The Orientals have trained and cultivated this Will-Power to degrees that seem miraculous to the Western mind, and by this trained Will-Power they perform the so-called "miracles" that confound the Western scientist. But even the 'West has its men of "Iron Will," whose influence is felt on all sides, and whose power is openly acknowledged by the public. In the East these men are generally hermits and sages, while in the West they are generally "men of action," leaders, "captains of industry," *etc.*

Mind-Power is the essence of all mentative induction. It includes the positive, forcing, impelling, compelling, driving phase called will as its motive pole, and as its emotive pole it has that attracting, drawing, pulling, luring, charming, fascinating, something that we call desire. Mind-Power manifests in the phases of both desire and will, as we generally use these terms, for it is composed of the elements of both. Will may be said to represent the masculine side of Mind-Power, and desire the feminine side. It may help you to fix in your mind the attributes, characteristics and nature of these two phases of mentative energy by associating them with the idea of masculine and feminine.

I wish that you would learn to think of the Desire-Force as the warm, ardent, fiery, forceful energy, underlying the manifestations of Mind-Power; and of the Will-Power as the cold, keen, strong, directing, controlling projector of the energy. By fixing these mental images in your mind, you will be better able to manifest the two phases as occasion arises.

Besides its office as the director of the energy, the will serves a very important office as the restrainer of Desire-Force. When under the control of the "I" of the person, and taking the suggestion of reason and judgment, it is able to prevent one from expressing undesirable or hurtful desires.

prevent one from expressing undesirable or hurtful desires.

It refuses to project the Desire-Force, or to allow the desire to take effect in action. It also turns back the desire upon itself, and refuses to allow it to manifest. It is the utmost importance that the individual acquire a mastery of his will, for by doing so he will be able not only to express his desires with the greatest force and effect, but will also be enabled to restrain hurtful desires, and to prevent their manifestation upon the plane of action.

And the will has still another important office. It acts as a protector. The will repels the influence or vibrations of another mind, and renders its possessor immune to undesirable thought-waves. It creates a protective aura around the individual, which will turn aside the thought-waves or vibrations which may reach him, whether such be sent directly to him or whether they are the vibrations emanating from minds of others and unconsciously sent forth. The will when properly used acts as an insulator for attacks upon the desire pole of one's mind, and prevents the vibrations from reaching their mark. And if it be well trained and strengthened it will be able also to resist the most powerful attacks upon it by the wills of others, and will beat back the vibrations which would force their way into its stronghold to take it captive.

Chapter VII

Desire and Will in Fable

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I HEREWITH REPRODUCE "The Fable of the Mentative Couple," a bit of writing in the lighter vein perpetrated by myself about a year ago. My excuse for writing this tale, and for reproducing it now, is that it carries with it a decided moral, and teaches an important truth. It brings out the distinction existing between the Motive and the Emotive phases of the mind, and beneath its flippancy is concealed some good, sound psychological truth.

I ask that you read it, in connection with what I have just told you regarding the offices of the will, desire, imagination, *etc.* It will show you, in figurative style, the operation of the two poles of the Desire-Will. And it will show you how the emotive pole or phase, if left unguarded by the protective faculties, will be led into all sorts of trouble. It will also show you how the protective faculty may be disarmed and overcome by a diversion of its attention from its task. There are several important psychological facts brought out in this little fable, and a number of important "morals" to be deduced therefrom. I trust that you will seek for the truth and principles underlying the trifling words of the fable. Just as important truths may be conveyed in the fairy tales of the child, so may just as important facts be taught by the fairy tale fable of the Mentative Couple intended for the "grown-ups."

Each of us, man or woman, has a Mentative Castle, in which dwells a Mentative Couple—Volos and Emotione. And Volos often strays away, leaving Emotione unprotected. And the fascinating stranger often puts in an appearance. And Emotione often is beguiled by his wiles. And Volos often is fooled by having his attention and interest distracted by clever schemes, leaving Emotione unprotected again.

So, while recognizing the value of Emotione, learn to keep Volos at home at the gate of the castle, and do not allow him to be "side-tracked." Heed the advice of the wise man of the fable. There is an important lesson for *you* in this fable if you will take the trouble to find it.

THE FABLE OF THE MENTATIVE COUPLE .

Once upon a time there lived in the land of Mentalvania, in a wonderful building called The Mentative Castle, a man and a woman, called "The Mentative Couple." They were happy though married. They lived in harmony, because they were useful to one another, and neither was complete without the presence of the other—and neither did his nor her best work, unless the other was present and assisting.

Well, now, the man was called "Volos" (which is the same as the English name "Will"), and the woman was called "Emotione," which in the language of that country meant something like a combination of emotion, desire and imagination.

Now, the chronicle informs us that these two people had natures entirely different from each other, as has been said. We are told that Volos was of a stern, inflexible, strong, positive nature; apt to stick to a thing once begun; full of the "will-to-live" and "vitality"; full of determination and spirit with a strong dash of the "let-me-alone" and "get out of my way" in his make-up; with a taste for meeting difficulties and overcoming obstacles; with a goodly habit of reaching out and taking hold of what Emotione wanted and needed; and a powerful lot of self-respect and self-reliance in him. He was apt to be firm although his firmness was not the stubbornness of the mule. His general keynote was strength. He was a good warrior and defender of his castle. But Emotione was of an entirely different type, temperament, and character. She was most impressionable, imaginative, emotional, credulous, fanciful, full of desire, curious, sympathetic and easily persuaded. While Volos was all willing and thinking, Emotione was all feeling.

Volos was a strong character, but lacked certain qualities that make for success—but these qualities Emotione possessed, and she supplied the deficiency in Volos. Volos had to "figure out" everything, while Emotione had intuition, and jumped at a conclusion in a way remarkable to Volos, who couldn't understand the process at all. When he would ask Emotione for an explanation, she would say, lightly, "Oh, just *because!* " which answer would often provoke profane and irreverent discourse on the part of Volos. But, nevertheless, he learned to respect these "becauses" of Emotione, and found that they helped him in his business. Emotione would dream out things, and see things a long way ahead, and then Volos would proceed to put these plans into operation. Volos couldn't see very far ahead of his nose, while Emotione could see miles beyond, and years ahead. And besides this faculty of Mental imagery that came in so useful in Volos' business, Emotione also possessed a burning and ardent desire for things, which she managed to communicate to Volos, thereby causing him to get out and do things that otherwise he would never have dreamed of doing. Emotione was like fire, and Volos like water. The water would hold the fire in check, but at the same time the Fire would heat up the Water and the result would be the Steam of Action. And, so, you see these two—this Mentative Couple—formed a fine co-partnership, and prospered mightily.

But, alas! the tempter entered Eden—and the attractive stranger meandered in the direction of the Mentative Castle, and when he reached there trouble occurred. And this is what happened:

One day Volos was absent from the castle, being engaged in some arduous enterprise. And consequently the castle was unguarded. Volos had provided against this by instructing Emotione that she was to keep the castle gate closed tight, when he was away from home, and never to gaze without in his absence, for there was some mysterious danger lurking without when he was away. Emotione had faithfully followed the directions of her liege lord, although her womanly curiosity was piqued thereat. Many the time she had heard strange knockings at the castle gate, but she heeded them not, and even refrained from looking out of the little peep-hole in the gate—though this last was much against her inclination, for she could see no harm in "just looking."

But, to return to our tale. This particular day when Volos was absent from home, her curiosity was too much for Emotione when she heard the strange knockings at the gate. And, breaking her rule, she ventured to peep without. Looking down she saw a most attractive stranger, with a fascinating smile on his lips. He looked almost as strong as Volos, but he seemed to have a dash of the woman in him, besides. He had the strength, but also the charm that Emotione recognized as being a part of her own nature. "Ah" sighed Emotione, "here is a man who can understand me." The fascinating stranger smiled sweetly, and looking her in the eyes, masterfully asked to be admitted. "No, no," replied Emotione, "I cannot let you in, for Volos told me not to." "Ah, fair lady," said the Stranger softly. "Volos means all right, but he is rather old-fogyish, and behind the times. He does not 'understand,' as do you and I. Pray, let me in." And, like Mother Eve, Emotione took the bait.

Well, to make a long story short, when Volos came home he found that Emotione had subscribed to a set of "Villeveaux Modern Art," a beautiful work published by the De Luxe Bros. of Fifth Avenue, to be issued in 824 weekly parts, at the nominal price of $5 a part—739 parts of which were already out, and would be delivered shortly. She had also given a number of side orders for manifold wares, which had dazzled her untrained and unguarded fancy. Volos cried aloud to the gods of his land—but it was too late, the contracts had been signed.

But this was but the beginning. Volos did not understand just what was the matter, and contented himself with scolding Emotione, whereat she wept bitterly. But the poison went on with its deadly work. And when Volos again was absent from home, the habit reasserted itself, and when the fascinating stranger again called at the castle, he was admitted. And when Volos returned, he found the castle furnished from dungeon to watch-tower with costly rugs, and furniture, and various other articles, bought from "Morganstern's Popular Installment House," at $1,000 down and $100 per week. He also found that the castle had been lightning-rodded from ground to turret, on each wing, tower, and annex; and that sundry promissory notes, containing a law-proof, judgment-confessed clause, had been given in exchange therefor. And then Volos swore by the Beard of Mars, the war-god, that he would have no more of this—he would remain at home thereafter. And he did.

But the subtle stranger was onto the game, in all of its details. And this is how he played it on Volos, even though the latter remained at home.

A few days after Volos had determined to remain at home, there came a band of mountebanks, singing, dancing, and performing juggling tricks. Volos sat on the great stone beside the open castle gate, and his attention was attracted by the sounds and sights. Faster the dancers whirled—louder beat the drums—sweeter grew the singing—more bewildering grew the feats of jugglery—until poor Volos forgot all about the open castle gate, so rapt was he at the strange sights, sounds, dances, and feats of jugglery. Then one of the mountebank gang (who was really the attractive stranger disguised in motley array) slipped, unseen, past Volos, and in a moment was engaged in eager conversation with the impressionable Emotione.

Volos watched the crowd until it moved away, and then entering the castle, and closing the gate behind him, was confronted by Emotione, in tears, for she dreaded the coming storm. "Alack a-day, woe is me," she cried, "I am again in trouble, O, Volos, my liege lord! I have just ordered from the fascinating stranger, who slipped past you at the gate, a baby-grand, self-playing, automatic, liquid-air-valved, radium carburetter, piano-playing, Organette, upon which I may play for you all classes of music, ranging from Vogner's *Gotterdammerung* to the popular "Merry Widow Waltz" with feeling, depth of expression, and soulful understanding, according to the words of the fascinating stranger who took my order."

"Gadzooks!" ejaculated Volos, "Fain would I cry aloud the name of that production of Vogner's just mentioned by thee. And by my halidom, e'en shalt thou soon be performing the waltz just mentioned by thy false red lips! Zounds! Of a truth I have been stung again by that fascinating stranger. I must gaze no more upon these fleeting scenes of merriment and amazement, lest I be again decorated with the asses' ears. Aha! Volos is himself again, and the next time the fascinating stranger appears upon the scene, he shall be smitten hip and thigh with my trusty battle-axe, and my snickersee shall pierce his foul carcass!"

But, alas! even once more was poor Volos deceived and trifled with—once more poor Emotione fascinated by the stranger. And it came about in this way.

On the day of his last undoing, Volos sat on the open step, in front of the narrowly opened castle door. "No man shall pass me now," cried he. But fate willed otherwise. For as he sat there, there approached many people who took seat upon the steps before the gate, and engaged Volos in long heated, and wearisome discourses regarding the outlook for the crops; the presidential campaign; the Japanese question; race-suicide; the new theology; how old was Ann; the problem of the final outcome of the collision between the irresistible force and the immovable body; the canals on Mars; what Roosevelt will do with his big stick when his term expires; and many other weighty, interesting, and fascinating topics of general interest. Most agreeable were these visitors, and most considerate of Volos' feelings were they. And although they seemed to differ from him at the beginning of each argument, still they courteously allowed him to convince them inch by inch, until they finally acknowledged that he was invincible in argument, and invulnerable in logic. "'Tis passing strange," quoth Volos, "but nevertheless 'tis true—that *I always find myself on the right side of every question* . And the wonder grows when they all admit it in the end. Verily, am I developing into a wise guy!"

And, pondering thus, he fell sweetly asleep from the rigor of the disputes; the flattering attentions shown him; the joy of the victory; and the exceeding amount of attention and interest he had expended, for human nature has its limitations, even in the case of one so strong as Volos. And while he slumbered, the fascinating stranger (who was really the leader of the argumentative visiting committee), crept into the house and unloaded upon Emotione a choice collection of gilt-edged mining stock (pure *gilt* , all the way through in fact); a bunch of flying-machine bonds, and a 5,000 monkey-power, vestibuled drawing-room, observation-car Automobile called the "Yellow Peril." And when Volos discovered what had happened he wept aloud, crying bitterly, "Odds-bones; s'death—of a cert am I the Baron E. Z. Mark." And thereupon he sent for the wise man who dwelt in the next barony.

The wise man came, and after hearing the story said: "My children, yours is a sad case, but matters may be adjusted without a visit to Sioux Falls, and without the raising of the question of alimony. The trouble is as follows: "Volos, without Emotione, has no desire or incentive to do things. He has no wants to satisfy, and therefore does nothing. He needs Emotione to supply the desire. And without her he has no feeling—he is nothing but a hard-shell clam. Therefore he needs her to supply the feeling, for verily, and of a truth, feeling is the spice of life. And supply the feeling, for verily, and of a truth, feeling is the spice of life. And without her he has no imagination, and cannot see beyond the end of his nose—and what is life without imagination? Gadzooks, one might as well be a mummy!

"And on the other hand, Emotione without Volos, is a consuming fire of desire; an unrestrained imagination; an intuitive faculty degenerated into the basest superstition, most deplorable credulity, and the idlest fancy. Volos has no desire, emotion, or imagination of his own—and Emotione has no will of her own. "Verily, cannot it be seen by all that this couple needs one another the worst way? Each, alone, is but an incomplete half. United they stand—divided they fall. In union alone is there strength for them.

"And more than this, each, without the other, falls a prey to the wiles of some fascinating stranger. We have seen how Emotione was fascinated and controlled by the stranger who gained access to the castle. But I have also seen (by my magic art) that when Volos was away from home on important business, and not having Emotione along to keep him straight, he fell a victim to the wiles of the Desire and Imagination of a fair stranger across the river, and did her bidding, and used his will to perform her tasks, instead of those desired by his own Emotione. Verily, art these people quits with one another and should now begin over again. True it is that harmony will be theirs only when they are together.

"And this is the secret of the undoing of Emotione. Without the will of Volos to protect her, direct her, and advise her, Emotione allowed her desire imagination, and emotion to run wild and unrestrained. And so she became so impressionable as to allow herself to be mastered by the will of the stranger, who took advantage of the same and gathered to himself many choice orders for things. And even when Volos sat by the door watching the players, dancers, and jugglers, his *attention* was so centered on what he saw, that the fascinating stranger slipped through the gate—it was even as if Volos had been absent from home. And, again, when Volos allowed himself to become engaged in weighty discourse with the visiting committee, and used up his energy and force in argument and dispute with them—and when he permitted himself to be 'jollied' into a false security by these United Brethren of the Blarney-Stone— he relaxed his vigilance, and allowed himself to become tired, drowsy and sleepy, and so fell into a doze at his post, and the stranger again entered and took Emotione's orders for goods.

"And this then is the Remedy (as my successor, Lawson of Boston, will say in the centuries to follow)—this is the Remedy. Each person of this Mentative Couple must stick close to the other. Volos must have no 'important business' across the river, which will allow Emotione to be without a protector and adviser. And Emotione must stick close to Volos, and satisfy her curiosity adviser. And Emotione must stick close to Volos, and satisfy her curiosity, imagination, emotion and desire, by setting him to work out things for her—to do things dreamed of by her—to get her things she desires—to express the things felt by her. This is the secret of success, dear Mentative Couple—mutual work by desire and will, working in unison and harmony—each faithful to the other—each guarding the other from the fascinating strangers that beset each when separated. Now, then children, stick close to each other!"

And saying this, the Wise Man vanished from sight.

And the moral of this fable of the Mentative Couple is this: That the mind of every man and woman is a Mentative Castle, wherein dwells a Volos and an Emotione. And what happened to the couple in the fable, may happen, and does happen, to many in everyday life. The will, straying from home, and paying attention to other attractions leaves the castle unguarded, and the fascinating stranger enters. And, again, the will has its attention distracted by passing objects of interest, and forgets the castle door. And again, the will allows itself to be fatigued, tired, and jollied by useless argument, and talk, and cogitation, at the instigation of the designing fascinating stranger, and the latter slips past the gate. And in each case, inside the gate is Emotione unprotected and innocent, true to her own nature, credulous, imaginative, fanciful, desireful, and emotional—is it any wonder that she "orders goods" that are not wanted by the family? And the remedy of the wise man as given to the Mentative Couple may be, and should be, applied by every man and woman in his or her Mental Castle. And this then is the moral of the fable.

And thus endeth the fable of the Mentative Couple, who dwell in the Mentative Castle, in Mentalvania, in the days of old when brave knights held their sway and fair ladies had their way.

The End of the Fable of the Mentative Couple.

Chapter VIII
Mind-Power in Action

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AND NOW let us consider the subject of the operation of Mind-Power, in the phase of its employment, consciously or unconsciously, to affect the minds of others. It is true that this subject will be considered in detail in the chapter on Personal Magnetism and Telementation, but it will be well for us to take a glance at the general workings at this point. I shall cover the points briefly, the elaboration being made at the proper points in the lessons.

In the first place, let us consider the matter of mentative induction. As you have seen, the currents of Mind-Power flow in vibratory waves from the mind of the individual, and act upon the minds of others according to the laws of mentative induction. They thus set up corresponding vibrations, and therefore corresponding mental states of feelings, in the minds of such people. In other words, these vibrations "induce" or set up by induction in the minds of others, mental states similar to those existing in the mind of the mentator.

These induced mental states are similar in quality and nature to those in the original mind. But, of course, they are less in degree; for a part of the original energy has been dissipated in many directions, and then again, a certain amount of force is lost according to the degree of resistance in the receiving mind. If the receiving mind sets up, consciously or unconsciously, a considerable resistance to the vibrations, it will either entirely neutralize or repel them, or else rob them of much of their power. If, on the contrary, the receiving mind be in its nature more or less in accord with the vibrations, it will set up little or no resistance, and the induced condition will be very nearly as strong as the original impulse.

The ether, or fine substance filling space, is constantly filled with these mentative currents, of all kinds and degrees, streaming out from the minds of all kinds of people. These currents, of course, come in contact with each other, and often either combine or else act to neutralize each other. For instance, currents of a certain degree or kind of vibration (that is, of a certain mental state) when they come in contact with other currents of similar vibration, will tend to coalesce and combine, there being a harmony and attraction existing between them. But if they are opposing vibrations they will antagonize each other and act in the direction of neutralizing each other's force. If they are of equal strength, both will lose power, but if one is much stronger than the other it will lose only in the inverse ratio of its strength, and the weaker will suffer likewise. That is, the weaker will lose twice as much power as the stronger, and the stronger will lose only half as much as the weaker—supposing that the stronger is of twice the strength of the weaker.

In this way is accounted for the well-known fact that places, towns, cities, etc., have their own "personal atmospheres," which affect persons living in them or visiting them. These "personal atmospheres" of towns arise from a combining, neutralizing, etc., of the various vibrations arising from mentative currents from the minds of the people living in the town. An average vibration is struck, which is strongly felt by all within the "field of induction" of that town. A little thought will make it clear to you that this is a correct statement of the mental conditions manifest in various towns, cities, etc., all over the world.

Each place has its own individuality, which soon makes its impression on those taking up their abode in it. It is more than geographical and atmospheric conditions, although, of course, these play their parts, as we all know. The average mental state of the people living in the town strikes the key-note. The stronger vibrations affect the average, and give a mental tone to the place. The best proof of this effect being caused by mental vibrations is found in the fact that two towns only a few miles from each other, each having the same atmospheric and geographical conditions, will manifest entirely different mental atmospheres.

People often ask: "If it be true that the ether is filled with mentative currents, why are we not affected more than we are?" The answer is that they are affected more than they imagine, but they are still affected much less than one would suppose at first thought, for the reason that the currents conflict with each other and rob each other of their force. And then again, Nature instinctively affords a safeguard and sets up additional powers of resistance. Just as Nature protects the hearing sense of those who are surrounded with many and constant noises, until they fail to hear anything but an unaccustomed noise—just as she operates upon the smelling sense of the chemist until he fails to notice the odors which are most apparent to the stranger entering his shop—so does she give additional unconscious resisting power to people situated within an active field of mentative induction.

Bring a person from a quiet place into a bustling, active city, and he is apt to be swept off his feet at first with the "spirit of the place"—he will either be swept into its prevailing life with an almost irresistible impulse, or else he will be repelled by reason of the inharmonious mentative currents. In either case, however, he will be intensely aware of the vibrations. But, the same man, after a time, will fail to be so affected—he will be better able to resist the vibrations and will manage to live with a greater peace and poise than at first, although he will, of course, alter his nature more or less in harmony with the prevailing tone of the place. He will "feel" the vibrations less as time goes on. Some people have so developed this resisting power that they are almost immune, while others have so little power of resistance that they are swept here and there by each strong wave of mentative energy that reaches them—they are always in some field of induction and being swayed by its vibrations.

This phase of mentative induction explains the phenomena of those great waves of feeling that sweep over a country, such as the emotion that followed the sinking of the Maine in the harbor of Havana. You will remember the first shock that came to you when you read the account in the morning papers. Then there came upon you a growing sense of some impending event of great moment, mingled with a feeling of horror and indignation, followed by an almost irresistible desire to join in a movement to avenge the outrage. This latter feeling grew perceptibly as wave after wave of feeling passed over the country in mentative currents, setting up increased mental feeling by induction. Older people will remember many similar waves that swept over the land in past days.

These things are common, and give you a clue to the apparent mystery of the action of mobs composed of a number of individuals who combine in numbers and then commit acts that no one man of the lot would think of perpetrating singly or individually. The conscience of the mob is apparently a thing apart from the individual consciences of the units composing it. After the excitement—the morning after—many, if not all, of the persons concerned, felt a sickening horror and wonder at their work. A mob is a cyclonic center of mentative currents, resembling a whirlpool or whirlwind, with an active center and a less active circumference.

Great waves of religious fervor noticeable in communities during the progress of "revivals" are accounted for in the same way. A few active revivalists start a whirlwind of fervid feeling and emotion, and it spreads out in constantly widening circles, increasing until a climax is reached, and then a diminishing strength is apparent, which gradually settles down into the accustomed mental state of the community.

These whirlwinds or whirlpools of emotional excitement, of whatever kind, are, of course, strengthened by the constantly repeated suggestions of those participating in it, which with the constantly growing volume of mentative energy being thrown forth serves to add fuel to the fire. This force would go on forever, steadily gaining in strength and volume, were it not for a provision of nature which causes the law of rise and fall; increase and decrease; that universal law of rhythm, to manifest in this as in all else in her domain. Everything has its rise, its climax, and its decline.

So much for these general waves of mentative energy, or mentative currents. But there is another phase to be considered—many phases, in fact. Let us examine them.

First there are mentative currents, arising from the strong centered desire of some person, who forming a strong mental image, by means of visualization, creates for himself a center of desire-force, which guided by his will-power attracts to himself all that will fit into his plans. He constitutes himself a mentative center, around his visualized idea, and constantly sends out strong mentative currents charged with the strongest, most ardent desire-force, guided, directed, and projected by his developed Will-Power. He thus sets into operation the great mental Law of Attraction, of which the early writers on Mental Science talked so much. These mentative currents, charged with desire, spread out, and soon begin a rotary movement like a whirlpool, sweeping around and around, always drawing in toward its center persons and things tending to fit in with the plans of the center.

The original desire in the man's mind is reproduced in kind in the minds of thousands of people by the law of mentative induction, and they all fall in with the plan, the degree, of course, depending upon the degree of positivity or negativity of the receptive mind, multiplied by the degree of positivity of the mentator. The great plans of the so-called "Captains of Industry" are carried out by reason of this law.

Many of these great centers of Desire-Force—these successful men, who attract to them that which they want, and those whom they need—do not realize the nature of the force that they are using, but there are a constantly increasing number who do know it, and they are "working it for all it is worth." Many of these steady, cool business leaders are really deeply versed in occult laws. If the true facts of the case were to creep out, there would be the greatest sensation that the country has ever known.

Then there is still another phase of the matter. I allude to the cases of men who (generally consciously, but sometimes unconsciously) are focusing their mentative currents directly upon some person or persons who are necessary to their plans and desires. They are filled with desire to have these persons do thus and so, or not do thus and so, as the case may be. These men, according to their degree of concentration and will-power direct to the other person or persons strong mentative currents of Desire-Force, and by mentative induction set up vibrations of a corresponding rate in the minds of these others, the degree of effect produced, of course, depending upon the degree of negativity of the recipient. This effect is produced in two ways, both according to the law of mentative induction.

mentative induction.

The first way is to set up corresponding desire vibrations in the mind of the other, so that it will in turn cause his will to carry out the desire. A variation of this is to direct the desire-force toward the will of the other, and thus "entice" or "charm" the other's will into compliance with the desire of the sender. This will be understood if you will remember what I have said about the resemblance of the desire pole to the feminine, and the will pole to the masculine. You will see an illustration of this in every phase of mentative influence.

The second way is for the will of the sender to force its way past the will of the other and boldly "make love" to the desire of the other, and endeavor to "seduce" it by mere strength and persistency until it accedes to his wishes. The variation of this is seen in the case where the attacking will boldly grapples with the will of the other, and by sheer superiority of power overcomes it and makes it captive and obedient. This latter is very rare, except in cases of personal interviews between the two persons, aided by telementation between interviews.

You will notice that the phase in which the desire pole of the mentator does the work is along the lines of feminine action, the force being of a charming, fascinating, drawing, coaxing nature; and where the will is employed, the action is decidedly masculine, the attack being made boldly, and with a show of strength, the subtlety of the desire attraction being absent. The giants in the art of mentative attraction combine poles in their attacks and work, and thus in the words of "Uncle Remus": "Dey cotch 'em comin', and dey cotch 'em goin'," like "Brer Fox."

Then again, there is the use of mentative induction, in what is known as "Personal Magnetism," which we will see in other chapters of this book. In this phase the mentator pours forth his mentative currents, either in a general way, or else in a concentrated, directed manner, toward the other, in a personal interview. This is the secret of what is called "personal magnetism," and also of that unaccountable (to the uninformed) manner which some people have of overpowering others by sheer "strength of will." The "personal magnetism" phase of personal influence is the phase of feminine activity; and the "force of will" phase is the phase of masculine activity.

Then there is that form of mentative induction called "mental suggestion," which I take up in later chapters. Although suggestion has to do with words, etc., rather than with mentative currents, still the principle is the same—the mental state is "induced" by words or physical things which are the result of feeling and mental states, just as is the phonographic record the result of the original speech which it is able to reproduce when the diaphragm is brought in contact with it by means of the needle. And then there is very little mental suggestion that is not accomplished with mentative currents—very little, indeed.

accomplished with mentative currents— very little, indeed.

In closing this lesson I wish to caution my readers to refrain from manifesting or feeling anything like fear at what I have said about the use of mentative energy by other people. Remember, that fear in itself is the most negative influence and most weakening mental state known. It renders negative the most positive man if freely indulged in. No matter how potent may be these mentative currents, there are none that may not be rendered impotent, and ineffectual by your own will-power set in motion by your own desire-force. Each and every one of you have within you, and under your own control, a force that will render you perfectly and absolutely immune from undesirable mentative influence, no matter who may use it against you.

Nature has blessed all of us in this respect—it makes no bane without its antidote, and does not depart from its rule in this phase any more than in any other. It supplies the means of self-protection to everyone, and always furnishes the defensive weapon to match the offensive one. As a matter of fact, you are defending yourself constantly, although you may not know it. Much of this defensive work is done along subconscious lines, but you are doing much of it consciously by the use of your will and spirit of individuality. You are using the mental "No!" all the time—that is, unless you are some poor creature who is afraid to say "No!" even mentally, and if you are that, then this book is doubly needed by you.

I shall instruct every student of this book, in many different ways, as we proceed with the lessons in this art of self-protection. No one who studies this book need ever again fear any undue influence on the part of others. I purpose to make mental masters of you, and to teach you to throw off the bonds and shackles of mental slavery. I intend to make you strong, positive individuals, instead of weak, negative personalities.

There is nothing to be afraid of except fear—so the sooner you cast off fear the better you will be, and the more advanced on the road to mastery. While this is not the place for exercises, still I want each and every one of you to start right in now and form a mental attitude of fearlessness and strength, that you may begin at once to send forth mentative currents of that rate of vibration. If you do so—and you will, I know—then you will begin to notice an improvement at once. You will begin to realize your increasing power, and you will also see that others are beginning to feel it. Begin today—this moment—to radiate mentative currents of strength and power in all directions. Stimulate the currents by arousing a strong, intense, burning desire to be strong and to radiate strength vibrations—then back this up by the application of a strong, steady, masterful and dominant will—and then "the trick will be done."

But right here, remember, first, last, and all the time, that it is not a mere

But right here, remember, first, last, and all the time, that it is not a mere matter of thinking—but a matter of feeling. Thoughts are cold, but feelings are warm, alive and vital. Therefore you must not merely think "I Am Strong," or say it like a parrot—but you must stir up your nature to its depth, until you can really feel that you are indeed strong and possessed of the radiant energy of mentative force. Feeling is living thought. Everything that is worth while was produced by this feeling thought. Feeling—Desire—Emotion—Passion—Wanting—Willing— Demanding—these are the things that have creative power. So do not deceive yourself with this "holding the thought," or any such nonsense of which you have heard so much until you get sick at the mention of the words. It is not simply "holding the thought," it is "holding the desire," and backing it up with the will, that does the work. To create a thing you must want it with a burning, eager want that brooks no denial—backed up by a will that knows no such word as "can't" or "no."

Chapter IX
Personal Magnetism

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PERHAPS THE most interesting manifestation of Mind-Power along the lines of telementation and mentative induction, at least to the beginner in the study of the subject, is the phase known as "Personal Magnetism." We may as well begin by considering the use of the word "magnetism" in connection with mental influence, *etc.* We often hear of "personal magnetism"; "mental magnetism"; "magnetic personality"; "magnetic attraction"; "magnetic influence," etc., etc., used in the sense of mental attraction; personal influence; fascination; charming; psychological influence, *etc.* Let us see just why the term is used. The explanation involves an interesting bit of little known occult history.

The word "magnetism," of course, arises from the word "magnet." Now here is an interesting bit of history. You will see in the dictionaries that the term "magnet" was given the lodestone, or natural magnet, because it was first discovered near Magnesia, a town in Asia Minor. This explanation is most amusing to those familiar with the records of the old occult brotherhoods, for the latter know that instead of the magnet being named after the town, the town was named after the magnet, the latter being known centuries before the town of Magnesia was built.

The natural magnet was known in China, India, and Persia thousands of years ago. Its name "magnet," arose from the same Persian word as "magic," namely, "*mag* ," signifying the esoteric priesthood or Magians. The name was given because the power of the natural magnet resembled the mental power exerted by the Magians, and the stone was called literally "the Magian Stone," or the "Magic Stone," hence the words "magnet" and "magnetism." So you see we come by our use of the word in a perfectly natural way.

An interesting fact (and one that goes to prove that minds work in accustomed channels) is to be noted in the circumstance that the mysterious phenomena of Mesmerism, etc., noticed in Europe and America during the past century or so, came to be naturally called "Animal Magnetism"; "Personal Magnetism," etc., the mind of the public intuitively connecting the phenomena with that of the magnet, which it very much resembles. And, in our day, we speak of people being "very magnetic," "lacking magnetism," having a "magnetic presence," etc., *etc.* And so history repeats itself. The magnet which was originally called the "Magian or Magic Stone." because its force resembled the mentative attraction manifested by the Magi or Magians, serves to give a name to similar manifestation of mental force centuries after. The "magnet" gives back to the Twentieth Century Magians the name it borrowed from the Magians of Ancient Persia. It has repaid the debt.

While the phase of Mind-Power which has to do with the operation of the force upon distant minds and objects is perhaps the most startling, still that phase which is called "Personal Magnetism" is one of the most important and remarkable. Its very frequent occurrence often causes us to overlook it, but it is the phase which is effectively used by those who understand it, and the one against which it behooves us to guard ourselves.

All have noticed that some individuals seem to have a "winning way" about them, and are able to induce others to fall into their way of thinking, and to do what they wish done. The so-called "magnetic" man is able to sway audiences or individuals by his mystic power, and one often fails to realize just how it was done when he recalls the words spoken, or reads them in cold type the morning after. The secret lies not alone in what is said, or even in how it is said, but rather in how great a degree personal magnetism was emanated by the speaker.

Many persons who have dealings with the public in the direction of selling goods; securing subscriptions; selling life-insurance, etc., etc., have acquired a degree of the art of using personal magnetism, often being unconscious of the force they are employing. And many large employers of agents have schools wherein the agents are taught the psychology of suggestion, personal influence, etc., and more or less of personal magnetism although under some other name. And, more than this, every person who is in earnest, when talking to another person manifests more or less personal magnetism, unconsciously, or consciously.

While the statement may bring down upon my head the wrath of those who believe that the phenomena of the "old-fashioned revival" are due to the "workings of the Spirit," I do not hesitate to affirm that all students of psychology know that the greater part of the fervor is due to emotional excitement produced by personal magnetism, manifesting along both the lines of mentative currents and suggestion. Anyone who has ever attended a negro revival or camp meeting has carried away with him a memory of the effects of a certain kind of personal magnetism upon a certain type of emotional minds.

And not alone in the field of "emotional religion" does this force manifest itself so strongly—it is just as plainly demonstrated in the case of "emotional politics." Let any man sit down and sanely consider the performances of the average man of the rank and file of either of the political parties during a campaign. See how men are swayed by emotional appeals to their prejudices and party spirit. See how they allow themselves to be blinded by glittering promises and statements, without a shred of reasonable argument, until they become fanatics.

Their emotions are skillfully played upon by the leaders and speakers, and the current of personal magnetism, and suggestion, spreads over the body of the party until they become a mob possessed of certain fixed ideas that have taken possession of them. Families are split by factional differences, and hatred reigns when love formerly had its abode. The excitement grows fiercer and fiercer, until at last the day of the election is at hand, and the country goes into a paroxysm of emotional excitement. Then the result is announced. The next day every one suffers from a relapse, and the country begins to laugh over what has happened.

After the sting of defeat has worn off, and the elation of victory has melted away, it is found that the country is moving along about as usual—not going to the dogs because some man is defeated, nor taking great leaps forward because some other man has been elected Town Supervisor, or President, as the case may be. The people play their parts year after year—that is the majority of them—being swayed by emotional excitement rather than by reason, thought, or intelligence. And the men who pull the mental strings grin to themselves as they think over "what fools these mortals be," and prepare themselves to pull the same strings again upon the next occasion, and to make their sheep-like followers again dance to the tune of "My party, right or wrong, my party."

And in both revival and political campaign the moving spirit is the same. Our old friend, personal magnetism, operates through the force of a few "feelings" conveyed from the minds of the few to the minds of the many, aided and abetted in its subtle influence by its mate, mental suggestion. Gaining force under the force of the desire and will of each person who adds his force to the original impulse it swells in volume until, like the rolling snowballs, it grows to mammoth proportions and sweeps all before it.

You have often heard that "enthusiasm is infectious." Did you ever wonder why? Have you ever wondered why you enjoyed a theatrical performance more when the house was filled than when only half its seating capacity was used? Have you ever understood the cause of the wave of enthusiasm that has swept over the large audience, including yourself, until you felt all in a mental glow? Have you ever realized that what is known as "the psychology of the crowd," by which term is meant the influence that can be gained over a crowd, whereas the separate individuals composing the crowd could not be so affected, is due to personal magnetism and mental suggestion which is started into operation and then spread from mind to mind by the added desire and will manifested in mental states and their associated physical actions?

And there is another fact to be remembered while we are considering audiences and crowds. I allude to the fact that the speaker is affected by the personal magnetism of the audience, which flows back upon him, giving him increased power to send again to them his own ideas, awakening fresh emotional excitement in them. It is action and, reaction always.

It is of the greatest importance that one understands the causes of these "mental epidemics," for when the cause is once understood one is far less liable to be carried away by emotional excitement spread in this way. Many sober, sensible people have been swept off their feet by these waves of personal magnetism, and have done and said things that would otherwise have been impossible for them. They have allowed the personal magnetism to reach their minds through the emotive-pole, arousing ideas and desires that otherwise would have been impossible.

We have seen, or heard, of respectable citizens, including the members of the so-called learned professions, lawyers, doctors, teachers, preachers, joining in mobs and allowing themselves to be carried away by the personal magnetism and suggestion of the more excitable members thereof, and participating in acts that afterwards seemed like horrible nightmares to them. The emotional nature is always very near the surface, in the majority of men, and it should be ever guarded from outside arousing influences. The motive-pole of the mind—the will-power, should ever be on guard to resist this invasion of the emotive pole—desire-force. And so should the will ever be on guard to neutralize the personal magnetism of others who in personal interviews seek to bend the minds of their hearers to their ideas, and by thus arousing desire mould them so as to work their wills upon them.

In all of these cases of personal magnetism, and mental suggestion whether along the lines of personal influencing, appeals, artful suggestion, etc., as well as in the cases of "mental epidemic," the effect is produced by the mentator, or suggestor, obtaining the voluntary attention of the other or others, and thus holding his will engaged, and his emotive pole of mind thus unguarded, while he pours in his mentative currents, or suggestions (usually both) into the emotive pole of his hearers. He thus induces in them the desires, emotions and feelings which act as motive forces, causing them to act according to his wishes and will.

The person affected is rendered unable to reason correctly, or intelligently, for his will is "on a vacation," and his reason is swayed by his desires, emotions and feelings thus induced, the necessary support of the will being lacking. The will of the man sending the mentative currents, or mental suggestions, is in will of the man sending the mentative currents, or mental suggestions, is in control, instead of the wills of the hearers and persons influenced. In the cases of widespread "mental contagion" the influence spreads from mind to mind, along the same lines, and according to the same laws.

I trust that what I have said along these lines will appeal to the student in the direction of causing him to interpose a resistance to these currents and suggestions in cases such as I have mentioned. The remedy is in his own hands—simply the interposition of the will, in the manner of which I shall speak as we proceed. Surround yourself with an armor of will-power which will act as a shield against influences of this sort, and which will beat them back upon their senders. If people but understood this law they would cause these selfish mentative currents to be reflected back upon the sender until he was swept away in the whirlwind of his own raising.

It is apparent to all students of human nature that there is a wonderful difference in the degrees of what is called "personal force" observable in different persons with whom we come in contact. Some are very "forceful," and others are quite "forceless," and others form varying degrees between these two extremes. This difference in "personal force" depends upon the degree of dynamic "positivity" or negativity" in the "magnetism" of each person.

The man who is able to manifest a strong degree of Mind-Power along the lines of motive polarity, or Will-power, becomes dynamically "positive." I use the word "positive" in this connection in the sense of Webster's definition: "having the power to direct action or influence." Passing down the scale, through varying and lessening degrees of "positivity," we reach the case of the man who is almost devoid of this power of manifesting Mind-Power—and his condition we call that of dynamic "negativity." By "negative," as I use it here, I mean: "non-positive; lacking the power of direct action or influence. "

Now, every person has his own degree of dynamic "positivity." Each one is dynamically positive to some others, and dynamically negative to others still—unless indeed one has reached the limit of positivity or negativity, which limit cannot be definitely fixed. Two persons meet each other. At once there ensues a silent, quiet struggle between their dynamic mentation, depending for its intensity upon the importance of the meeting. Still, in any and all events, the struggle ensues, usually unconsciously. It may be over in a moment, or it may last a long time, but from that struggle, sooner or later, one or the other must emerge a victor, unless, as is rarely the case, they are of equal degrees of positivity. And there is no mistake about the result—each one recognizes himself as the victor, or the defeated, and adjusts himself to his relative position.

I do not mean by this that the degree of dynamic positivity is fixed permanently in either person. For the contrary is the case. One of the persons permanently in either person. For the contrary is the case. One of the persons who is really stronger, usually, may be weaker at that particular time owing to his will being fatigued, or by reason of his having relaxed his will-power, as is often the case. And in such a case, the defeated one may be the victor at the next encounter, or may even rally his energies in a moment later and turn the tables. One may have a strong will, in moments of activity, and yet in moments of passivity he may relax it very much. And, a still more important fact: One may so increase his will-power that he will be able to completely dominate those who formerly over-mastered and even over-awed him. All of us know of instances of this kind in our own personal experiences.

At the extreme dynamic positive pole are to be found those wonderfully forceful men who seem to dominate all with whom they come in contact. These people fairly paralyze the wills of those around them, and induce emotive states almost at will. When in deep, earnest, mentative effort, they seem to actually "plunge" their will into the mind of the other persons, and set themselves up as the dominant force therein, taking the others' wills captive and holding them obedient to the master will of the positive man. Such men are of course rare, and whenever they exist they make a strong mark on the history of their times, local or general. I do not like to Quote Napoleon Bonaparte as an example, for he has been used to illustrate almost everything. But still, the mind intuitively flies to him in thinking of the dominant will. Napoleon had a marvelous will— an almost superhuman will. It was manifested not only on the world at large, but also upon those closest to him in the way of personal contact. This man worked his will on those around him, and forced his desires upon them, also. He dominated everything and everybody, and his contemporaries, even his enemies, testify to this marvelous personal power. He is a very good example of this extreme positive type.

Passing down the scale, we see men of strong personal force in all walks of life. These men formerly played the part of warriors or rulers of kingdoms, but the increasing importance of commercial life in the world's affairs has developed and brought forth a new type of these positive men, who now show themselves as "captains of industry," prominent figures in "frenzied finance," makers and rulers of the great "trusts" of this country, and others. A little lower in the scale of personal force we find men of marked power, but still a little less strong than those above them. And so we pass down, through the varying degrees of the scale, meeting the average man and woman, and then on to the "weaklings" of the race. At the extreme negative end of the scale we find those impressionable creatures, known to students of experimental psychology as "somnambules," or "impressionables," who have merely to be told to do a thing, in an authoritative manner, in order to have them attempt to do it, or at least to feel impelled to do manner, in order to have them attempt to do it, or at least to feel impelled to do so.

There are many people upon whom the phenomena of extreme mental suggestion may be produced while they are wide awake. They will feel the "burn" on their hands, caused by your finger, if you but suggest it to them in the right way. They will be unable to draw apart their hands, which have been fastened together by your strong suggestion. They will be drawn backward, or forward, by your suggestion. There are many people of this kind, some more impressionable than others, but all quite impressionable, who will be driven this way or that way by those who understand the subject. Fortunately, this fact is not generally recognized, or else we should hear of still more cases of "strange influence," etc., in the newspapers. But the subject is becoming more widely discussed and known now, and it is only a question of time when the law will be compelled to take cognizance of it.

Fortunately, however, the extreme negative condition may be overcome by one, by developing his will and learning the principles underlying the subject. Knowledge of the nature of the subject robs the force of much of its effect, the latter depending largely upon the passive ignorance of the subject. Give him the proper instruction, and he will be able to interpose a resistance. Every man has his present place on the scale, but he may improve his position!

Personal magnetism bears a close resemblance to that which in olden times was frequently caned "Mental Fascination." "Fascination" means "the act of fascinating, or state of being fascinated." The word "fascinate" springs from the Latin word "*Fascinare* ," meaning "to enchant; bewitch, charm by eyes or tongue; captivate, attract," *etc.* The definition of the English word, "fascinate," is as follows: "To act upon by some powerful or irresistible influence; to influence by an irresistible charm; to allure, or excite, irresistibly or powerfully; to charm, captivate, or attract powerfully; to influence the imagination, reason or will of another, in an uncontrollable manner; to enchant, captivate or allure, powerfully or irresistibly."

The above definition is condensed from a number of the best dictionaries, and gives the essence of the idea embodied in the word. In this work I use the term "Personal Magnetism" in the sense of: *The action of Mind-Power in the direction of powerfully influencing the imagination, desire, or will of another* . This is my own broad definition which includes all the varied phenomena.

Chapter X
Examples of Dynamic Mentation

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THE STORY of dynamic mentation runs along with the history of the human race, for it has always been known to man in some form. Coming to primitive man along with other inheritances from still lower forms, it was used from the beginning. Its earliest forms were similar to its employment by the lower animals, such as has been mentioned in a preceding chapter. The positive minds of the race influenced and dominated the more negative ones. Without understanding its laws, the positive barbarians discovered that they possessed a stronger power of inducing mental states among their negative companions, and were thus enabled to work their will upon them. Many of the leaders of barbarian races owe their positions of prominence and leadership to this law of mental induction.

But along with the rise of leaders there was manifested a similar rise in power and influence of the priests. All races have had their priests, and have today. A priest is a man whose office is that of a mediator between men and their divinities— one who claims to represent the supernatural entities in their dealings with men—a religious, or spiritual "middle-man," as it were (I use this expression in all seriousness, and with no desire to speak lightly of the priestly offices, which have played an important part in the history of the race). The priests, not being occupied with warfare, or agriculture, and by reason of their support being contributed by the people, found plenty of time to "think," a somewhat rare privilege in the early days (and even in these times, for that matter). And, so, there gradually arose, among all peoples, a priestly caste that possessed the bulk of intelligence of the race. These priests soon began to recognize the importance of Mind-Power, and they studied its underlying principles and laws of operation. This of course gave them an additional hold on the people, and a power over them. There seems to be no doubt but that even in the early days of the race, the priestly caste held a very wide knowledge of the laws and practice of dynamic mentation.

In the heart of Africa today, we find the Voodoo men, or conjurers, or medicine men, well versed in the application of Mind-Power. It was also known among the early American Indians, although their degenerated descendants seem to have lost the knowledge, except in a few instances. The power of the priesthood among primitive races, is based almost entirely upon some form of dynamic mentation. And, as we see the race ascending in the scale, so do we see the priests displaying a broader and fuller knowledge of the subject in question. The history of the oriental races show that a full knowledge of the operation of Mind-Power has been possessed by them for thousands of years. In the pictured stories of the Egyptians, the traces of which appear in their ruined temples and other buildings, we see that they understood the art perfectly. In ancient Persia and Chaldea, the art arose to great heights. In fact, among all of the advanced ancient races of men, we find an important place given to the subject before us.

Among the Ancient Mysteries, and the various ceremonies of the temples, of the early races, we see many instances of the use of this power. Back of the rites and ceremonies were always the underlying principle and application. In the early use of the force, its employment was largely along the lines of healing. But still we read in the pages of early history of many instances of mental fascination, pure and simple. That which was afterward called Mesmerism, hypnotism, etc., was well known to the ancients, and, in fact, some of the recorded results coming down to us from the past, have never been equalled by modern experimenters. Some of the feats of the modern Hindu magicians, or fakirs, have never been equalled by Western hypnotists.

Ancient history is full of instances of the operation of dynamic mentation among the people of the early days. It is related that Julius Caesar, while quite a young man, fell in with pirates near the Isle of Rhodes, who captured his ship, and took him prisoner. They held him for several weeks, while awaiting the ransom money being raised by his relatives. Plutarch writes that while the young Caesar was the captive of the pirates, he asserted his mastery over them to such an extent that he seemed a ruler rather than a prisoner. When he wished to rest or sleep, he forbade them to make any noise, and they obeyed him without question. He abused them and ordered them around like servants, and they did not seem able to disobey him. He did not hesitate to threaten them with death when he regained his liberty, and they did not resent it—and he afterward made good his threats.

It is related of Alcibiades, the Athenian, that he once made a bet with some of the young Athenian nobles, that he would publicly box the ears of Hipponikos, a venerable and greatly respected citizen. Not only did he bet that he would do this thing, but be also claimed that he would afterward compel the old man to give him his favorite daughter in marriage. The day following, when Hipponikos came out, Alcibiades walked up to him and gave him a resounding box on the ears. The old man seemed dazed and bewildered and retired to his home. A great public outcry arose, and the young man seemed likely to fall a victim to the indignation of the citizens. But the next day Alcibiades went to the home of Hipponikos and, after making a pretence of baring his back for punishment, he managed to induce in the old man a feeling of good humor and mirth, and obtained his pardon and goodwill, the latter increasing daily thereafter until finally he grew so devoted to the young man that he offered him the hand of his daughter in marriage, which was accepted. Anyone who is acquainted with the recorded character of the Athenians will realize what a wonderful occurrence this was. It was a striking exhibition of dynamic mentation, without a question.

All the great generals of history have possessed this quality. Caesar, Alexander the Great, Napoleon, Frederick the Great, and the modern mystic-warrior, Gen. Gordon, all managed their men in a mysterious and wonderful manner, so that their troops worshiped them as almost gods, and went to their death willingly and joyfully. The single instance of Napoleon, when he returned from Elba, and confronted the Bourbon army drawn up to capture him, should satisfy anyone of the possession of the greatest dynamic power by this wonderful man. You remember that the troops were drawn up confronting Napoleon, their muskets leveled at his breast in obedience to the command "Aim!" Napoleon, who was on foot, marched deliberately toward the troops, with measured tread, gazing directly into their eyes. Then the officers shouted, "Fire!" A single shot would have killed Napoleon, and would have brought to the man who fired it a fortune from the Bourbon King. *But not a man obeyed the order* , so completely were they under the spell of Napoleon's fascination. Instead of firing, they threw down their guns and ran joyfully toward the Corsican, shouting. "*Vive l'Empereur!* " Their officers fled, and Napoleon, placing himself at the head of the troops, marched on to Paris. Other troops flocked to his standard at each point where he confronted them, although they had been sent out to capture or kill him. By the time the gates of Paris were reached, he was at the head of an immense army. The fascination manifested by this man was one of the most marked instances of its possession of which we have any record. And it seems to endure to this day—almost a century after his death. The very mention of his name makes one's blood tingle.

All great leaders of men, statesmen, orators and politicians have the power of dynamic mentation developed to a considerable degree. If you have ever come in contact with a man of this sort, you will always remember the impression he made upon you. Every man who knew James G. Blaine will remember his "personal magnetism," of which so much was said during his lifetime. Anyone who heard the famous speech of Wm. J. Bryan, at the Chicago Convention, in which he made use of the famous expression: "*Thou shalt not press upon the brow of Labor the crown of thorns; thou shalt not crucify Mankind upon a Cross* *of Gold* ," needs no further proof of the reality of dynamic mentation.

Bryan was almost unknown to the majority of the delegates, and no thought of nominating him was entertained by them. But his "magnetism" was so great that it swept the convention like a mighty tidal-wave, carrying all before it, and Bryan was carried around the hall on the shoulders of the delegates, who afterward made him their nominee for President. And although defeated twice, this man still possesses a wonderful fascination over hundreds of thousands of people in this country, who would rally around his standard at any time that he would sound the call. Henry Ward Beecher, at the great meeting in England, manifested the same power. The whole meeting was against him, and drowned his words by hoots, yells, and other noises. But Beecher looked them straight in the eye, and gradually *cowed* them into subjection, and then talked to them for two hours, and fairly carried the meeting by storm. He was but one man facing thousands of other men hostile to him, and determined to prevent him from speaking. But the single man won—by his dynamic will. It was not alone the words, in these cases—it was the Mind-Power behind the words.

Fothergill relates the following remarkable incidents in the life of Hugo, Bishop of Lincoln, which is another illustration of one phase of dynamic mentation:

> "Perhaps no exhibition of heroism was ever more remarkable than when Hugo, Bishop of Lincoln, bearded Richard Crœur de Lion, in the church of Roche d' Andeli. In pursuit of war in Normandy, Richard demanded more supplies from his barons, and the bishop refused to supply any men; the see of Lincoln was bound to military service, he admitted, but only within the four seas of Britain. Richard was not a man to be lightly crossed, and Hugo was summoned to Normandy. So enraged was the king with the spiritual peer that when he presented himself in Normandy to answer the charge against him, two friendly barons met him to urge upon him the necessity for sending a conciliatory message to the king before entering his presence. The bishop declined the advice. The king was sitting at mass when the prelate walked up to him and, despite the monarch's frown, said, "Kiss me, my lord king." The king turned away his face. Hugo shook him and repeated his request. "Thou hast not deserved it," growled the king fiercely. "I have," returned the prelate, and shook him all the harder. The king yielded, the kiss was given; and the bishop passed calmly on to take part in the service. Mere indifference to death could never have produced such a result.

> There was something more. As well as utterly fearless, Bishop Hugo possessed a will-power of most unusual character, of which several instances are on record. Not only did he face the king and justify his refusal to supply men in the council chamber afterwards; but he went farther, and rebuked him for infidelity to his queen. The Lion was tamed for the moment. The king acknowledged nothing, but restrained his passion, observing afterwards, 'If all bishops were like my lord of Lincoln, not a prince among us could lift his head among them.' Such is the story as told by Froude. Yet Richard was the last man to permit a liberty to be taken with him, as his whole history showed.
>
> "Hugo was such a remarkable illustration of what high will-power can do, that another story may be related of him. King Henry Plantagenet had made Hugo Bishop of Lincoln; yet shortly afterwards, on preferring a request for a prebendal stall for a courtier, his request was refused. Hugo had already braved his wrath once, and the king, despite the episode of Thomas a Becket, was savagely angry. Henry was with his suite in Woodstock Park, and sat down on the ground pretending to be mending his glove when the bishop approached him. The king took no notice of his spiritual peer. After a brief pause Hugo, pushing aside an earl, sat down by the king's side. Watching the royal proceedings he remarked—'Your Highness reminds me of your cousins at Falaise.' Falaise was famous for its leather work, and it was at Falaise that Duke Robert met Arlotta the tanner's daughter, the mother of William the Conqueror. This reference to his ancestry was too much for the king, who was utterly worsted in the discussion which followed."

Can anyone doubt the existence of the subtle force of Mind-Power in the instances just related? There was Mind-Power behind the words, actions and courage of Hugo—without it he would have failed.

Chapter XI
Dynamic Individuality

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For the purpose of illustrating the personal qualities of the dynamically positive man, along the lines of Personal Influence, I shall proceed to describe these qualities as existing in a person whom I will call the Dynamic Individual. Let us consider this man as an actually existent individual, in our treatment of him. You must endeavor to imagine him in this way, that you may understand his qualities. He is a very positive man, magnetically—one of the examples of a strong, forceful man of affairs, who is constantly meeting people, and having relations with them. How does such a man act, talk, look, move and conduct himself. Let us see!

In the first place, let us consider his appearance. He may be tall or short; dark or fair; stout or slender—these things do not count. But, notice this, that no matter which of the characteristics just mentioned he may possess or lack, he has a certain "air about him" that all may recognize, once they have seen it in any one. Let us notice this "air" carefully, for it may give us a clue.

The principal feature about this "air" of the Dynamic Individual is its suggestion of self-confidence and fearlessness. Our man seems to have a certainty of an inward power and force about him. Not the blustering, self-important air manifested by the pinchbeck imitators of our man, but a calm, contained, poised consciousness of strength and self-confidence. Our man seems to feel that there is "something in him" that gives him a strength and firmness unknown to the majority of people. Every such man has this inner consciousness, and I shall tell you what it is.

As I said in the first chapter, there exists in Nature a Universal Dynamic Mental Principle. In this principle each individual is a Center of Power. This Dynamic Principle in its outward manifestations of one pole of its energy, at least, resembles a universal will. That is, while its inner nature cannot be known, yet in the outer aspect of one of its poles of energy it resembles a universal will in operation everywhere. And, so, we are justified in thinking of it as Universal Will-Power.

The more positive a man becomes, in dynamic mentation, the closer does he become in contact with this Universal Will. And the closer he is to this Universal Will, the more positive does he become. It is a case of action and reaction. "To him that hath shall be given" applies in this case. The quality of dynamic positivity draws one to the Universal Will, and the nearness to this will renders one more and more positive.

But there is this to be noted in connection with this truth. When a man feels the sense of power that comes from a mental relation with the Universal Will, and allows the energy to flow through him, and to manifest in his acts, he has a reservoir of will-power back of him which is inexhaustible and never failing. But if, in his conceit arising from some successful action, he begins to think that the power is due to some "personal strength," then he becomes "conceited" and "the pride of personality" grows upon him. This is where he makes his mistake. By this personal view of the matter he fences himself off from the Universal Will and limits his force to that portion which is locked up within his own mind, induced there by the will of the universe. Such a one separates himself from the source of power and puts up a barrier between himself and the universal supply. This is in accordance with the inner teachings of the great schools of occultism, and which teachings agree perfectly with the latest theories of modern Science. There is a great ocean of Universal Will, in which we are but centers of activity, and if we will but open ourselves to the power and will contained therein, we will have an unfailing store of power upon which to draw.

Let us pause for a moment and see what forces are combined in this active mentative center. In the first place we see that the dual aspect of the Mind-Power manifests itself always. That which we have called the Desire-Force, and that which we have called the Will-Power, appear as the two mentative poles. You know this well, for you have studied the previous chapters wherein this point is brought out and illustrated. But here is an aspect of the matter that I did not bring out in those chapters. I allude to the resemblance of the two phases of Mind-Power, *i. e* ., Desire-Force and Will-Power, to the physical phenomena of magnetism and electricity respectively.

Desire-Force, like magnetism, manifests in a drawing, pulling, attracting power; while Will-Power, like electricity, manifests in a pushing, compelling, driving power. Desire-Force, like magnetism, tends to draw things inward and to itself; while Will-Power, like electricity, tends to drive things outward and away from itself. This dual manifestation of energy is seen all through Nature in all of its manifold forms and conditions. There is ever the drawing in to a center—and there is ever the pushing outward from the center. And this law manifests upon the mental plane as well as upon the physical plane.

We have heard much of people being "magnetic," that is, having the power to attract persons to them—but that is merely one phase of the operation of dynamic mentation. We do not hear so much about people being "electric," and yet the term is just as proper and applicable as the term "magnetic." "Electric" people are the people in whom Will-Power is strongly developed and manifest. These people "get after" others and make them do things. They are the active, energetic, forceful men and women who get behind things and push them along. All great leaders possess this phase of energy to a marked degree. The mere mention of the matter to you will cause you to think of instances of people who possess mentative "electricity." There are men who are able to make the crowd around them do their bidding—they are able to work their will upon the mass of people. These men are seen to possess a strange power, but very few understand it. It is entirely different from the fascinating, alluring, charming, attractive personality of the "magnetic" man, for it forces, and compels by sheer force of character and will, instead of drawing and attracting. You will see why I have spoken of these two phases as masculine and feminine respectively when you consider their different manner of manifestation.

But, while both of these forms of power, the "magnetic" and the "electric," have their strong points and advantages, I hold that the highly developed Individual must have both of these phases developed highly. In short, instead of being merely very "magnetic," on the one hand, or very "electric," on the other hand, the ideal man must be "electro-magnetic." In other words, he must have both sides of his mentative energy highly developed and in full operation. In this way he is able to manifest a combined influence which will make him a very giant of dynamic mentation—A Dynamic Individual .

I would advise all who wish to become dynamic individuals to cultivate the mental image of the Universal Will—think of it as a great ocean of Will-Power, in which you live, and move, and have your being. Feel yourself in touch with it. Think about your relation to it, constantly, and you will find that your mind will gradually open out to admit of the inflow of its power. And when you learn to know the real source of power, then you will no longer deceive yourself and attempt to shut off the flow of the Universal Will by erecting petty personal barriers of conceit.

This inner consciousness of the dynamic individual, especially if he understands its true nature, will react on a man's personal manner and appearance and cause to manifest in him that calm, serene, positive "air" of power, will and strength, that the great leaders of men always possess. And that "air" is in itself a mighty suggestion to others, for the world has learned to associate it with power and ability. Just as the feeling manifests itself in action, so will the outward action tend to induce the inward feeling, as I have told you. If you will endeavor to imitate and reproduce the outward carriage, manner, "air" and demeanor of this dynamic individual, you will have taken a step toward inducing a corresponding Mental State in yourself. But do not remain satisfied with this—go right to the fountainhead and receive your power direct from the Universal Will.

But there is something else about the dynamic individual which is different from Will-Power. The will is a cold, keen, powerful force, devoid of color—it is like a great natural force devoid of feeling or emotion, although acting in response thereto. What other great force is manifesting strongly in our dynamic individual? Desire-Force? Yes, that is the other great force within him—Desire-Force. No matter how strong a will a man may have, even though he gets in the closest touch with the Universal Will, he will accomplish nothing unless he be possessed of a developed desire. One must "want" to do things, before he wills to do them. Let us see what this Desire-Force is.

The Universal Mind-Power seems to be a strong something, containing within it all the force and energy there is in existence. It does not seem to have the attributes of personality about it, except when it becomes manifested in personal minds, or centers of power. When a personal center, or personal mind, is established in the Universal, then there seems to spring into manifestation a creative desire, which constantly urges toward outward expression.

This Desire-Force is seen all through Nature, in all of her forms, and is inherent in all that we call Life Energy—that is, the energy which prompts the building up of form and shape. This Desire-Force causes the seed to sprout and the plant to grow—the cell to multiply, and the higher forms to evolve from the lower. It is the essence of the great Creative Life Energy ever manifest in Nature. It is essentially a feminine principle, and is constantly desiring to "give birth," "bring forth," "create." It stirs the will into action, and never is satisfied unless it is performing creative work, mental or physical.

Now, there are persons who seem to possess but very little of this Desire-Force, except on the physical plane. Their mental plane manifests very little of this force, and consequently they accomplish little or nothing of the world's work, and merely carry out the desires of others. But there are others who have this force manifested most strongly within them. They are possessed of a craving, longing, desiring force that impels them to "do things." That is, it fills them with ardent desires, along mentative lines of creation, which are ever crying out for satisfaction. The strong men and women of the world have this Desire-Force highly developed, and its effort toward expression is what causes these people to accomplish things. Now do not mistake me. This desire is not always in the direction of "owning things," but rather in the direction of "doing things." It is true that when one's desires are along the line of accumulation, the force will be bent in that direction; but it may be less along these lines, and in that case the accumulation will be a mere incident of the "doing."

that case the accumulation will be a mere incident of the "doing."

Our dynamic individual has a great deal of Desire-Force within him. He "wants" to do certain things, and he wants to do them very much. He wishes to accomplish certain ends, and the desire becomes an ardent, glowing force that stirs up the desires in those around him, and at the same time incites his own will into action. His Desire-Force combines with his will, and wonderful things are accomplished.

When you come into contact with a man of intense desire, you can fairly feel the force emanating from him. Our dynamic individual has learned to concentrate his Desire-Force. When he wants some particular thing, he forgets about the minor things, and focuses his desire upon the particular thing craved by him, and thus draws it toward him with intense energy. The will drives, forces, impels and compels, with a "push"—the Desire-Force draws, induces, pulls toward one, with an irresistible "pull." When our dynamic individual meets you, and wants you to do something, you can feel the pull of his Desire-Force, drawing, coaxing, inducing, alluring, and attracting you toward him and his objects.

One who wishes to "do things" should keep the flame of his desire burning bright. He should continually pour upon it the oil of suggestion, and place before it the lantern-slides of the mental images of the thing desired. If you will study the man of strong desire, you will see that he draws everything toward him that he wants. He has a "pull" upon things and leaves nothing undone in the direction of his want. He is hungry and thirsty with desire, and he seeks satisfaction wherever it may be found, his wits being sharpened by the intensity of the desire. And he draws people to him by the very strength of his Desire-Force. You will find that people will instinctively fall in with the suggestions and urgings of the strong desire man. People, as a rule, are "drawn" rather than "pushed" or forced into a thing. The seductive, drawing, charming, fascinating force of men is that of Desire-Force, not of Will-Power. Yes, again I say to you that he who would succeed must, of necessity, keep his fire of desire burning bright and fierce, else it will not awaken into action his own will, nor stir the desire in others.

We talk much about Will-Power, and its possession, but the majority of men fail because they do not desire things hard enough. They must want things "the worst way," and then they will bend everything toward getting them. This is true in the case of both good and evil desires—the law is the same in both cases, and operates along the same line. We are acquainted with the disastrous consequences attendant upon the possession of evil desires, and have seen many instances of the harm wrought upon others by reason thereof. But did you ever stop to think that the same degree and intensity of desire, turned in the right direction, would accomplish wonders of good works? If you will put into your direction, would accomplish wonders of good works! If you will put into your plans of proper attainment and aspiration the same degree of energy that the evil man puts into his schemes of selfish gratification, you will be able to move mountains of difficulties.

This Desire-Force in the dynamic individual is that which causes us to feel that "he wants this thing, and is going to have it." You know the feeling, if you have come into contact with strong men. And they draw their own to them by the exercise of this elementary force of Nature. They learn that by mentally drawing to themselves a supply of the Universal Energy they are enabled to transform it into Desire-Force, as well as Will-Power—the emotive pole is charged, as well as the motive pole. Both draw from the same source, and both have a constant source of supply. And both may manifest a wonderful degree of this transformed energy, in the shape of Will-Power and Desire-Force. In our dynamic individual, both poles are fully charged, and in active operation.

Now I have said enough about the theory of the dynamic individual. I shall ask you to read over what I have said above several times—in fact reread it until you thoroughly understand it. And then I shall take you on to the practical work and exercises calculated to develop in you the qualities of that individual. Taking it for granted that you have carefully considered what I have just said, I shall ask you to perform the following exercises, etc.:

EXERCISE I. In order to realize the reality of the statement that you are a centre of Mind-Power, you must first enter into a realization of the existence of a Great Ocean of Mind-Power itself. Do not pass over this lightly, for it is most important. You must begin to create a mental picture of the Universe as a Great Ocean of Living Mind-Power, vibrating with life and force and power. Endeavor to make this mental picture so clear that you can "see it with your mind's eye," and until it becomes a reality to you. Picture yourself *as alone in the Universe* and surrounded on all sides with a vibrating, pulsating sea of energy, or power. See that power is locked up in that ocean, and that the ocean exists everywhere. Shut out from your mental field all other persons, things or conditions. *Imagine yourself as alone in the great Ocean of Power* . You must practice frequently upon this mental picture until you are able to visualize it distinctly. This does not mean that you have to actually *see* it, just as you do this printed page; but that you should be able to actually *feel* it. You will begin to understand just what I mean after you have practiced this a little. This Great Ocean of Mind-Power must become real to you—and you must practice until it does so become.

The importance of the above exercise may be understood when I tell you that it will be impossible for you to manifest more than a moderate degree of power until you are able to realize yourself as a real centre. And it will be impossible for you to realize yourself as such a centre until you realize the existence of the Ocean of Power itself. For how can you think of yourself as a centre of power, in an Ocean of Power, until you realize the existence of the Ocean itself? The Universal Ocean of Mind-Power contains within itself *all* the Mind-Power, force and energy that there is. It is the source from which all forms of energy arise. It is filled with an infinite number of tiny centres of energy, of which you are one. And in the degree that you draw upon it for strength, so will you receive strength. By all means endeavor to clearly visualize this Great Mind-Power Ocean, for it is the source of all the force with which you are filled and which you hope to acquire. Enter into this great realization, friends, for it is *the first step to power* .

EXERCISE II. The second exercise, which will tend to increase your vibration as a centre of Power, is as follows: Picture yourself clearly as a Centre of Power in the Mentative Ocean. While seeing the Ocean on all sides of you, you must see Yourself as *the Centre of it* . Do not be frightened at this idea, for it is based on the Truth. The highest occult teaching informs us that the Great Mentative Ocean *has its centre everywhere and its circumference nowhere* . That is, that being infinite in space, there is no finite spot that is *really* its centre and yet, on the other hand, every point of activity may be called its centre. Being extended in every direction infinitely, its circumference is nonexistent. Therefore you are most certainly justified in considering yourself as a centre of the Ocean of Mind-Power. Each dynamic individual is such a centre, and each has his world circling and revolving around him. Some have a small world, and some have mighty ones. There are centres so mighty and exalted that the human mind cannot grasp their importance. But even the tiniest point of activity is a centre in itself. So hesitate not, but begin to form a mental picture of yourself as a centre of power.

Practice this exercise until you can clearly *feel* yourself as a centre of power. You must learn to think of yourself as a focal point of force in the great Ocean of Mind-Power. Just as the great body of electricity manifests itself in tiny points of activity, so does Mind-Power express itself in you who are a point of activity within itself. In urging you to perfect yourself in this realization I would impress upon you the fact, known to all advanced occultists, that in the measure of your realization of this mighty quality of the Ego will be the measure of the power possessed by you. All of the strong men of our times, and of all ages, have had this realization, intuitively or instinctively; that is, although they may not have known the philosophy or science of the matter, they have *felt* this sense of the power of the Ego in themselves, which gave them the confidence to do things and the Will-Power and Desire-Force to carry out their undertakings. It is this feeling of inherent strength that makes men strong and successful and positive.

And this feeling and realization may be developed and unfolded within anyone, providing he *wants it "sufficiently* ." By the exercise of your desire and will you may build up this realization of power, and in the building up there will come to you a constantly increasing stream of desire and will. In the measure of your expression will be the measure of your impression from the source of all positive impression.

EXERCISE III. The third exercise consists in the realization of the nature of the Power. This force, energy or power with which you are being filled, and which you are now attracting toward your centre, consists of the electrical manifestation of Will-Power and the magnetic manifestation of Desire-Force. These two constitute the dual phases of the one force—Mind-Power. And, therefore, you must begin to realize that these qualities are within you in order that you may be able to express them, and thus gain the additional and increased power that comes to those who do express them. You must begin to realize that you have a will which is capable of impressing itself on the things, persons and circumstances of your world—and you must begin to realize that you have a desire which attracts to you the things, people and circumstances of your world, and which, in fact, draws to you the very material from which your world is made. When you realize this dual force within you, it will begin to express itself automatically. The act of realization causes the mental machinery to begin to work smoothly and effectively. Therefore picture to yourself this dual force within you. See yourself as influencing, and acting upon the world around you. See yourself as a power in the land. And also see yourself as an attracting force, drawing to you that which you need and want and require, consciously and unconsciously. Picture yourself as a *Dynamic Individual* . You are an individual because you are a centre of power. You are dynamic because you possess the Electric Will and the Magnetic Desire—the twin-poles of Mind-Power.

Carry with you this thought constantly and repeat it often to yourself and you will find it a source of Power—you will find the Power pouring into you when you say or think it. When you feel weak, or when you feel the need of additional Power, use this Statement of Power:

"I AM DYNAMIC !"

And when you say it, or think it, you must picture to yourself just what you mean by the statement, hence the importance of knowing *just what is meant* . Do not pass over this Statement of Power as unimportant, but try it in actual practice and you will realize what a Battery of Power you have become. Those around you will soon become aware of a new sense of power within you.

Keep this Statement of Power to yourself. Do not invite the ridicule of those

Keep this Statement of Power to yourself. Do not invite the ridicule of those around you by telling them the source of your Power. Do not bother about them—if they are individuals themselves they will understand without being told; and if they are not all the telling in the world would not make it clear to them. Hoe your own row and mind your own business—and let them do the same. No one can build up his individuality except from within. And each must work out his own salvation and climb the ladder of attainment for himself. And the sooner that people learn this the better will it be for all. Don't be a leaner, or a leaning-post. Don't lean on anyone else—and don't let anyone lean on you.

There has been too much of this foolish business about living other people's lives for them, or letting other people live your life for you. Each man or woman must grow into an individual by his or her own work and life. There is no such thing as vicarious individuality. Don't be afraid to "assert the I"—to claim your rightful heritage and birthright to be an individual, and not a parasite. And don't be afraid to shake off and trim off the parasitic persons that have encumbered your own unfoldment toward individuality. Let the parasites take root in the earth, just as you have done; let them fasten their roots in the great body of strength and power instead of in the mental body of someone else; let them stop their second-hand nourishment and learn to draw from the first source. This is the only way, and the lack of the knowledge of it is filling the world with weaklings instead of with individuals. Therefore think of these things; hold them well in mind when you make your Statement of Power:

"I AM DYNAMIC !"

In considering the qualities that go to make up the person in whom Dynamic Mentation is likely to be strongly developed, I may mention the following:

(1) *Physical Well-Being* ; for there is a certain strength about a man or woman in strong, robust health, that must be taken into consideration. It is true that some persons not physically well, but unhealthy, have exercised strong powers, but this was *in spite of* their lack of physical health, and owing to a strong will which allowed them to master even this obstacle. But, all else being equal, there is a power about a strong, healthy, vigorous person that makes itself felt.

(2) *Belief in One's Self* ; for without this no one manifests positivity. Believe in your own power and ability, and you impress others with the same belief. Confidence is contagious. Cultivate the "I Can and I Will."

(3) *Poise* ; for the calm, well-poised, imperturbable man has an enormous advantage over one lacking these qualities. The man who meets any emergency

without "losing his head" has something about him that makes him looked up to as a natural leader—he has one of the qualities of positivity. Cultivate the calm masterful mood.

(4) *Fearlessness* ; for fear is the most negative emotion in the being of man. Fearlessness is a most positive quality, just as fear is the most negative. Cultivate the "I Dare—I Do!"

(5) *Concentration* ; for this "one-pointedness" focuses the Will-Power upon the object. Do one thing at a time, and do it with all the power that there is in you.

(6) *Fixity of Purpose* ; for you must learn to know what you want to do, and then "stick to it" until it is done. Cultivate the Bull-dog quality—it is needed.

To those who recognize the need of the above mentioned qualities, but who lack them, I would recommend the careful study and determined application of the principles stated in the chapters of this book, entitled, "*Mental Architecture* ," "*Making over oneself* " and "*Mind-Building* ", respectively.

Chapter XII
Mental Atmosphere

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OUR DYNAMIC individual places himself in a receptive attitude only toward the great Universal Will, and in a positive attitude toward all else. In this way he really becomes a most active center of Power, which becomes manifest to all with whom he comes in contact. He may not realize just what he is doing, and may know nothing of the truth herein stated, but, still he feels that he is "in touch with something" that aids and assists him and which gives him strength and dynamic force. He may talk about his "luck," or his "lucky star," or he may secretly believe himself specially favored by Providence (this is a secret belief of the majority of successful men)—but the fact remains that every positive and successful man feels, underneath it all, that he has something back of him. And this belief takes form in action and causes him to manifest that "air" of calm, positive power and self-confidence noticeable in such men in every instance.

You will readily see, from what has been said, that the "Personal Atmospheres" of persons depend upon the character of their mental states, and are the result of the mental currents emanating from them. Every person has his or her own mentative aura, or body of radiant mentative energy, which flows from them in all directions. These mentative atmospheres affect the people with whom one comes in contact. You know people who seem to carry with them an atmosphere of "feeling" which affects a roomful of people, or even a building. This atmosphere may be positive or negative in its effect—that is, stimulating or depressing. All of these things arise in the way which I have mentioned. It is related of Rachel, the great French actress, that although she was not beautiful in form or face, still she had that indescribable charm of personality about her that caused everyone to consider her a beautiful woman, so great was her fascinating charm.

That which so many call "Personal Magnetism," as distinguished from Personal Force, consists of this mentative atmosphere, or radiant mentative energy, which induces in all within its field a feeling of similar emotion or vibration. The charm of the "fascinating person" is accounted for in the same way. It is all a matter of the mentative currents inducing feeling in others. The power called "Fascination," which has been known in all times and countries, arises from the same cause. It operates by the strong mentative currents pouring from one's mind, and inducing mental states in others.

The mentative force emanating from each individual creates a mental atmosphere around him which often extends a considerable distance from his body, especially in the case of strong individuals, whose mental atmosphere is felt when they enter a room or public place. Persons whose personality is weaker have a mental atmosphere extending only a few inches from their bodies, and which is scarcely perceptible to those coming in contact with them.

The man who feels himself to be a dynamic individual carries with him an aura of mental atmosphere of positive strength, which is plainly felt by those coming in contact with him. People say about such a man that he "has something about him" which impresses them, but which they fail to understand. It will be worth your while to study this mental atmosphere of some strong man with whom you come in contact, for now that you have the secret of the matter you may take some valuable lessons from him.

I cannot very well describe this "air" to you, for unless you have met a man of this kind you will not understand it. But it is a very different thing from the pompous, self-sufficient, self-important, fussy air and demeanor manifested by the cheap imitators of these great men. The dynamic individual does not tell you how great, or smart, or important he is—he leaves that for his cheap imitators; he makes you feel his strength by his very manner and atmosphere, without saying a word. He has that "something about him" that people notice and wonder at. And that "something" comes from his conscious or unconscious relation to the Universal Will.

The "little fellow" who thinks he is one of the "big ones" believes that his strength comes from his personality, and sooner or later he stumbles because of this error. But the real "big ones" of life know better; they may not understand it all, but some way they feel that there is a "something" back of them from which they are able to draw strength and power, and believing this, they are filled with courage and daring and radiate their power on all sides. They may talk of their "lucky star" or "special providence," or else believe themselves to be "specially favored of God" (as is the case with at least one of the "big men" of modern finance), but no matter what may be their special interpretations of this "something," they all recognize its existence and trust to it. And this conviction and realization gives to the strong individuals that, air of calm, positive power and self-confidence that impresses those with whom they come in contact and which forms their mental atmosphere.

And in giving you instructions in the art of building for yourselves a positive mental atmosphere I can do no better than to refer you back to first principles and again bid you to realize that you are a dynamic focus—a centre of power—

in the great Universal Will, having the dual attribute of Will-Power and Desire-Force. In short, that you are a living dynamo.

If you will but get this realization firmly fixed in your mind you will automatically create for yourself a most positive mental atmosphere that will be felt by all with whom you come in contact. So first, last and all the time build up this realization. Say to yourself, "I AM DYNAMIC !"—then think it out; dream it out; act it out. And, of course, always realize what all this means. You are the channel through which is pouring the Universal Will-Power and in the degree that you *allow the current to so flow through you* , so will be the power you are able to manifest.

When you wish to manifest a special degree of power just let this statement: "I am Dynamic!" flame out in vivid letters in your mind. When you feel that you are being approached by some other person of strong will, whom you do not wish to influence you, just bring this statement into effect, and you will actually see the effect of it upon the other person. He will feel your strong mental atmosphere and will cease trying to affect you. And even when there is no special need for making the statement of power it will be well for you to keep it burning bright within you, for by so doing you strengthen your realization, and your mental atmosphere reflects the inner mental state.

So much for the general mental atmosphere. As we proceed we shall see that the dynamic individual creates special mental atmosphere around him by his mental states, depending upon his will or desire at the time. Not only does his will and desire affect other persons directly by means of mental currents, but mentative induction is also set up by the mental atmosphere, without any special effort on his part.

In this place I wish to call your attention to the importance of always maintaining your positivity as a means of mental training. Do not allow yourself to become negative to others, even where there is nothing lost by so doing, for by this neglect you create a negative habit which will cause you trouble to overcome later. If a person comes into your presence and his personality seems likely to dominate or overpower yours, by all means interpose a mental resistance right then and there. It is not necessary for you to manifest the same in words, for that would make you ridiculous in many cases; nor is it necessary for you to give any special physical expression to your mental state. Simply look the person in the eye, carelessly and without any special effort, at the same time making the mental statement, "I AM DYNAMIC !" and you will find that your positivity will rise until it is equal with his, and your feeling of negativity will disappear. In exceptional cases you may add mentally, "I AM MORE DYNAMIC THAN YOU !"

It will be well for you to practice the creation of special mental atmospheres in order to establish the habit and thus render it easier to avail yourself of the same on special occasions. Opportunities of all kinds will present themselves to you in everyday life. The gist of the matter is to surround yourself with a mental aura of such a nature that people will act toward you as you wish them to do. A few examples may help you to get a clearer idea of what I mean, so I herewith give you the same.

I know a lady, living in Chicago, who was constantly complaining that people were "always running over her" on State Street (the crowded retail street of the great Western metropolis). She said that they were always crowding her off the sidewalk and pushing, bumping and jostling her in a most annoying manner. She asked me for instructions as to what thought she should use to prevent individuals from so acting. I answered that I did not think it was necessary to consider the separate individuals in the case, but that she should "treat" *the crowd as a whole* , by means of a protective mental atmosphere. I then advised her to build up a mental atmosphere around this statement: "People respect my rights; they will not unduly impose on me in the street; I deny the power of the crowd to impose on me." And she followed this advice, and in a short time had built up a protective mental atmosphere which acted almost magically upon the crowd, who stepped aside and gave her a full right-of-way on the pavement. She would simply go on her way calmly, serenely and undisturbed, and *the crowd let her alone* . I must add that I think that the original trouble arose from a subconscious dislike of crowds and an extreme shrinking from people, the result being that this dislike acted almost as does fear, and really attracted to her the interference of people. The new mental atmosphere dispelled the old one and gave her an additional positivity besides.

In this connection I would call your attention to that remarkable psychological fact that *fear acts as an attracting force* , in a negative way. If you *want* a thing very much you attract it to you—and if you *fear* it very much you do likewise. This apparent contradiction has bothered many students of the subject, but it seems very plain to me. I think the explanation is that in both cases a vivid mental picture is held, and the attraction results along the line of visualization, which always tends to materialize the mental image.

Another case, from actual experience. Another lady, also a resident of Chicago, complained that the clerks in the great department stores would not treat her courteously, but would keep her waiting without paying her any attention, and in other ways would treat her like a "human door-mat." She said she would not have minded this so much if other women were treated likewise, but that while she was ignored others would receive the greatest attention, the clerks "falling over themselves" to wait upon them. I told her that she had gradually built up around her a mental atmosphere of expectancy—that she had fallen into the habit of *expecting such treatment* , and consequently she got what she expected. I think that in the beginning she had manifested a timid, "humble," meek, "worm-of-the-dust" state of mind when she entered the big stores, which somewhat overawed her. And then, after this drew upon her the neglect of the clerks, who seem very ready to wipe their feet on human door-mats, she grew to regularly expect the shabby treatment. It was not a matter of dress, or anything of that kind, for she dressed well—and, for that matter, I know women who dress poorly who never get any such treatment, for they understand the underlying mental laws too well for that. It was simply a matter of a negative mental atmosphere.

I told her to "brace up" and create a new mental atmosphere, around this general statement: "The clerks like me; they like to wait on me; they give me every attention; they do this *because they like me* , and also because I insist upon it as my right!" The charm worked in a short time, and now the good lady reports that the clerks not only treat her well but even take the trouble to call her attention to desirable selections, special bargains, and all the rest of it. The cure was perfect.

I call your attention to the above statement—please note that the first part of it operated along the lines of Desire-Force, and the latter part along the lines of Will-Power. The statement of the first-mentioned lady (the one who objected to street-crowding) was altogether along the lines of Will-Power. I ask the students to study and analyze each of these cases, because by so doing they will be able to apply the principles in cases coming under their own observation, and also in their own cases.

I once directed a lady who complained that she was unpopular, and that "nobody loved her," etc., etc., to apply a similar method. She created a new mental atmosphere around her along the lines of the general statement: "People *like me* ; they find me *attractive* ; they *love me* , and *like to be in my company* ." After a time she reported that from a state of "wall-flower-dom" she had become quite a favorite, and in fact was at a loss to adjust herself to the changed conditions, finding somewhat of an embarrassment of "likings" and "lovings." This was a case of Desire-Force pure and simple.

Now do not imagine for a moment that in the above cases, and hundreds of others known to me personally, the desired result was obtained merely from repeating, parrot-like, or like a phonograph, the words of the statement. This talk of the power of mere words, and all the rest of such talk, has wearied me greatly. I have seen and heard so much of this nonsense since I have become acquainted with certain people who consider themselves "in the New Thought" that I dislike to use the words "statement" or "affirmation." These people have imagined that by the mere repetition of *words* they could work miracles. Pshaw! What nonsense! They remind me of the Chinese, and certain other people who write long prayers on slips of paper and allow them to flutter in the breeze, hoping that the gods will accept their prayers at face value while the prayer-makers are amusing themselves elsewhere. Sometimes they attach little bells to the prayers in order to attract the attention of the gods. Others paste the prayers on water-wheels, turned by the streams, thereby claiming credit for a prayer at each turn of the wheel. Cheap praying that! Oh, don't laugh—some of you are just as foolish. You have been making your statements and affirmations in the same spirit, and now feel disappointed because "nothing happened." Of course nothing happened; how could it be otherwise?

I have said over and over again—and now say it over again another time—that *the words of themselves are nothing* ; the real virtue lies *in the feeling behind the words* . If there is no feeling there is no result. In order to get the results you must erect the framework of words, and then build around it the structure of feeling, and expectation, and visualization. That's the way to do it. The words are merely the skeleton—the flesh and blood are the feelings and materialized visualizations.

The ladies mentioned above, whom I have used as "typical cases" to illustrate the principle—did not rest content with words, *for I wouldn't allow them to do so* . I kept after them, insisting upon their using the proper mental exercises and methods—that's what did the work. And now I shall give you the same instruction and directions that I gave them—adapt them to your own cases and you will be likewise successful.

The kernel of the process of creating the mental atmosphere lies in what is called "visualization." Visualization is simply the creation of a strong mental image of the thing desired, the perfecting it each day until it becomes almost as clear as an existing material thing. Then the visualization tends to materialize itself—that is, it begins to build around itself actual material conditions corresponding with the mental framework. The statement of words is the pattern around which the visualized mental images form themselves. And the mental image is the framework around which the actual material conditions form themselves. The lady above mentioned made her mental image of the street conduct of the crowd—and the people unconsciously felt it and built themselves around it. So in the case of the lady in the department store, and the others mentioned. The mental image manifested itself as a mental atmosphere, and gradually materialized.

The thing to do in visualizing is to bring the positive imagination to see and feel the thing as actually existent. Then by constant practice and meditation the mental atmosphere becomes formed, and the rest is all a matter of time. *See yourself as you wish to be. See others as you wish them to be. See conditions as you wish them to be.* Think them out—dream them out—act them out. And materialization will follow upon visualization, even as visualization followed upon the statement.

In this connection, however, I must call your attention to the fact that the degrees of receptivity of other people to your mental atmospheres and mental pictures depend entirely upon their degree of positivity. They respond only in the degree that they respond to other mentative influences. The strong avoid influences to which the weak yield, in this as in every other phase of the phenomena. But do not let that cause fear on your part. You may make yourself positive—you have had the instructions given you, and it is now your own work to do the rest.

I might write a whole book on this subject of visualization in the phase of forming mental atmospheres—but I have herein given you the underlying principles, and have also given you a few illustrative examples—you must do the rest yourselves. If you have carefully read this book, and have studied *between the lines* as well as the lines themselves, you will have grasped the little details of the matter which will not be apparent to those who have not done so. Each will find in this book that for which he or she is ready—and not a bit more. I think the careful students among you will readily understand just what I mean by this. If you do not understand, then I cannot help you out, and you must wait until you unfold in understanding. But I would say that a re-reading of this work is advisable—several re-readings, in fact. *Each time that you re-read it you will find something new that you had previously overlooked* , and each reading will discover *many hidden meanings now suddenly made plain* .

The man who wishes to be successful in his dealings with his fellow-men must surround himself with a positive mental atmosphere. He must create an atmosphere of self-reliance and positivity that will overcome the negativity of those with whom he comes in contact. This positive mental atmosphere is that subtle influence that emanates from the strong men of affairs, and which affects, influences and controls people to a greater degree than the flow of words which many affect, believing it to be the key of success. When you come in contact with one having a mental atmosphere of this kind you are affected by it, consciously and unconsciously. And if it has this effect on you in the case of other persons, why should you not reach out and possess this power yourself? Why should you not be a positive instead of a negative?

The directions and exercises given in this chapter, coupled with the instruction given in other chapters of the book, should enable you to develop around yourself a most positive mental atmosphere, that will make you a power. But it all depends upon yourself—you must exercise your will and desire, just as you would do were they muscles that you wished to develop. The rule operates in the mental as well as in the physical world. In addition to the exercises given in preceding chapters, I would suggest that the following may prove useful to some of you, in special cases, in forming the positive mental atmosphere. I shall merely give you the verbal framework, and you must build around it the mental picture, which in turn produces the mental atmosphere. But, remember, even in practising these exercises never lose sight of the main Statement of Power, "I AM DYNAMIC !" for that statement will impart life, vitality and energy to the other mental images and statements.

Here are the statements referred to—the verbal framework around which you are to build your mental picture that you wish to materialize on the objective plane. You will find them useful in many cases:

MENTAL FRAMEWORK .

I. I surround myself with an atmosphere of success.

II. I am positive. I have a strong will. I make a positive impression on those coming into my mental atmosphere.

III. I am fearless—absolutely fearless—nothing can harm me.

IV. I kill out all worry and discouragement—I radiate hope, cheerfulness and good nature. I am bright, cheerful and happy, and make all around me *feel* the same way.

V. I am well poised, calm and self-controlled.

VI. I have a perfect mastery over my temper, emotions and passions, and all recognize this to be a fact.

VII. I am at ease here, and all bashfulness and timidity has departed. I am calm, at ease and feel at home.

VIII. People like me—I am surrounded with a mental atmosphere that causes people to like me.

IX. I am master of my surroundings—nothing disturbs me— nothing affects me adversely—I am master.

X. I am surrounded with a mental atmosphere of protection. No one's adverse thoughts, currents or suggestions can penetrate this protective armor. I am safe from mental attacks. I am safe, strong and positive.

In using any of the above statements be sure to follow my advice and instructions regarding the mental images, etc., which *put flesh on these verbal skeletons and make a living force out of the dry bones of words* . Remember the importance of mental imaging and visualization in this matter of creating mental atmospheres.

Chapter XIII
Channels of Influence

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IN THE last chapter I spoke of the effect of mental atmospheres with which people surround themselves. You will notice that in my discussion of that part of the subject I spoke only of the *general influence* exerted upon others, and not of the direct personal influence exerted by one man upon another in personal intercourse. Let us now consider the channels of direct personal influence.

As I have told you elsewhere, every time two people meet there ensues a silent mental conflict, or struggle for supremacy, from which one or the other emerges a victor, and which victory is fully recognized by both of the parties to the proceeding. This mental struggle is usually the combat between the general mental powers of the two, without regard to special mental states induced at the time. But the man who is skilled in the art of dynamic mentation goes further than this, for he recognizes that he may concentrate his mentative energy into definite shape and form, and focus the force of his mental imagery direct upon the other person, with such force and power that the second person will feel the dynamic strength exerted.

This direct personal influence operates along the lines of both Desire-Force and Will-Power of course. I have explained elsewhere how the Will-Power may be used to awaken desire in another; and how it may also capture the will of the second person. I have also explained how Desire-Force induces a similar desire in the second person; and also how it is often used to captivate the will of the other person. It is not necessary for me to repeat these things—you are supposed to be fully acquainted with them, from your study of this book. And so I shall proceed to a consideration of the channels of expression of personal influence, and the methods usually employed by those using it.

THE INSTRUMENTS OF EXPRESSION .

These channels of influence may be classified as follows:

1. Suggestive channels, consisting of (a) the suggestive manner, and (b) the suggestive tone, and (c) the suggestive word;
2. The instrument of the eye;
3. The instrument of the touch; and all of these three forms are, of course,

merely the channels or instruments by which, and through which, the Mind-Power expresses itself—the channel through which pours the mentative energy. Let us consider them in the above order.

In the chapters on "Mental Suggestion," you will find stated the active principles of that phase of the subject, with which you should thoroughly familiarize yourself. You will see there that suggestion is the outward symbol of the inward mental state, and that it is the inner state that gives vitality to the suggestion. Get this idea fixed firmly in your mind, and always think of the force behind the suggestion. I have explained to you, also, that when one receives a suggestion through a physical agent, there is induced in him the mental state corresponding to the one originating that physical suggestion. For example, if you feel yourself filled with confidence, energy and fearlessness, your outward appearance will *reflect* that inner state, and the outer appearance will become a suggestion to others. These others will instinctively feel that your inner state is as I have stated. And, this being so, a physical suggestion made stronger than usual will produce a deeper impression on others than would any ordinary suggestion.

In view of the above, you will see why it is that those familiar with the subject deem it important to cultivate the suggestive channel instruments. Beginning with (a) the suggestive manner, you will see why it is that we are impressed with the manner of a man who manifests energy, self-confidence, and power in every motion. And also, why we have confidence in a man whose manner indicates that he is a person used to being trusted by others—accustomed to having confidence reposed in him. And so I might mention hundreds of examples tending to show that if a man's manner conveys the impression that he is used to being treated in a certain way, and that he is accustomed to acting in a certain way, we are very apt to accept the suggestion of manner, and fall into line with the rest of people. And if the man happens to be a good actor, we may be imposed upon and fooled by his suggestive manner.

Not only does this law hold good in the case of the manner and appearance of success, strength, confidence, etc., but it also operates along the lines of the appearance and manner of failure, weakness, and distrust. Do you not know of cases wherein you have felt that certain persons were not worthy of confidence; or were not to be depended upon where strength of character was required; or were not likely to succeed? Of course you have, and you acted upon the suggestion, too.

In illustrating this point, I have frequently used the illustration of the two dogs, the one carrying himself in a manner betokening self-respect and an ability to prevent and resent undue liberties, and the other carrying his tail between his legs, in a manner and appearance indicating that he expected to be kicked and cuffed. The first dog is almost invariably treated with respect, even by the most mischievous youngsters; while the second one almost always invites to himself the kicks, tin cans and brick bats of the young hoodlums of the neighborhood. And this illustration is as true in the case of people as in the case of dogs. Better take the hint!

But, you may say, how is one to acquire the proper suggestive manner? My answer is that there is but one sure way, and that is to begin to think out the part; visualize it; and act it out. In other words, if you wish to convey a suggestive manner of confidence, you must begin to *think* "Confidence" from morning until night. And you must also begin to visualize "Confidence" when you have the chance to do so—that is, you must make a mental picture of yourself as manifesting Confidence. And you must also begin to *act out the part* .

Now about this "acting out," I would say that I mean not only the "playing the part" in your interviews with people, but I also mean an *actual series of rehearsals* in private, just as you would perform if you were preparing to play a part on the stage, in public. You must form a mental image of how you would look and act if you were filled with confidence, and were approaching people. You will find that practice will improve you very much in this way, and that you will soon acquire a manner that will be like second-nature and will really serve to give the suggestion of your manner to others with whom you come in contact. And, more than this, it will actually tend to build up confidence in yourself. Imagine yourself as approaching strange people, and then act out the part the best you know how, improving a little in ease, and smoothness of action each day. Think of how the actor on the stage impresses you—and then remember that the manner was acquired by constant practice, and work. And you may do the same, and may manage to impress other people just as the actor does you. And what is true in the case of "Confidence" is true regarding any character that you wish to play. Any and all characters may be played out in this way, and an appearance and manner acquired which will give the suggestion to others. I wish I could make you realize how much there is in this method. If you could realize how some men have used it to acquire qualities that have enabled them to prey upon the public, you would realize how important it might be for you for legitimate and honorable use.

In this acting out, you must remember that the practice will make you so perfect that the part will appear natural when you play it in public. But without practice, an attempt to play it in public will make one ridiculous. Remember the illustration of the real actor, and you will have the secret of acting out. And also remember this, that in the measure that you "throw your mind" into the part, so will be your success. When you practice, you must throw your mind into the will be your success. When you practice, you must throw your mind into the acting, just as you would if you were in earnest. It is the mind back of it all, remember.

The second suggestive channel or instrument is "the suggestive tone." This, too, may be acquired by acting out. You must practice until you are able to express your meaning with "feeling" that all who hear may be impressed. You should begin your practice by choosing some simple words in everyday use—"Good morning!" for instance. Try it now, and see how roughly, clumsily and crudely you give the morning greeting. Then try to imagine that you are full of good cheer, energy, and brightness, and then throw your feeling into your "good morning," and see how different it seems. Practice this awhile and you will soon acquire a natural, cheery, bright, and invigorating tone when you say "good morning." You will not need a teacher in elocution to tell you how to do this. Try to *feel* the part, and you will express it naturally. Make your feelings more flexible, and your tones will reflect them. After you have mastered the simpler terms of expression, work up to larger sentences, and speeches. Try them on the chairs in your room, in imagining that people are seated therein; speak to them feelingly and with expression until you acquire the art. You will not realize how much you may gain by such practice until you actually try it. I wish that you could hear the testimony of some people who have acquired this art.

There is nothing more important in personal influence than a good suggestive tone. Think of the people whom you know, and then remember what an influence their voices have on you. Not only the quality of the voice, but the tone. You readily recognize the difference between the tone of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. There is a subtle vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster or rant.

If you will but think a moment, you will see that much depends upon the tone. You will see that when you say to a person, "You *can* !" the tone in which you say "*can!* " goes a long way toward producing the response. And so it is with the suggestive tone, no matter what it is made to express. It always impresses upon one that the speaker using it *means what he says* . And that is why many public men practice year after year in mastering this instrument of influence—the suggestive tone. Again would I refer you to the example of the actor—see how he manages to throw *feeling* into his tone. And you may do likewise, if you will but practice in earnest, and *throw your mind into the work* . Think of the thing you wish to express—visualize it—and then act it out in your tone. You will be surprised at the rapid progress that you will make. Remember always, though, the tone is but the instrument of expression of the mind back of it.

Many people make the mistake of "speaking with the muscles instead of with their nerves," as one writer has expressed it. In other words, they seem to throw *muscular force* into their tones, instead of *nervous energy* , and in so doing they make a great mistake, for the former has a dull, non-penetrating effect, whereas the latter vibrates subtly and reaches the feeling part of one's mind. *Feel, feel, feel,* when you wish to speak impressively, and your tones will reflect the same, and induce a corresponding feeling in others.

The voice is a mighty indicator of the mental state within. Excepting the eye, no outward form of expression of character responds so quickly and fully to the inner mental state as the voice. The voice and eye are the two principal outward avenues of expression of the mental states within, and both register the subtle changes and degrees of the inner state. If you will stop to think for a moment and consider the different voices of the people you know, you will see that in nearly every case the voice gives one a clue to the character or prevailing mental states of the speaker. Not alone the quality of the voice but the tone. Every reader knows the difference between the tones of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. In the tone of the latter there is noticeable that peculiar something that denotes power and authority, and inspires attention, interest and respect, without need of vulgar self-assertion or blustering speech. Let us listen to the tones of our dynamic individual.

First, it is under the control of his will. It is loud or soft, as he wills it to be—it never runs away from him. If the person to whom he is talking raises his voice to a strident pitch, our individual does not follow suit. On the contrary he puts a little more force into his tone, but keeps the pitch the same, and before long, by his will, in his evenly pitched tone, he will actually force down the pitch of the other to a normal degree. I have seen many instances of this fact, and have noticed that the temper of the other person is toned down in accord with his decreasing pitch of voice. A calm, even positive tone, in which the will is apparent in self-control and in forceful effect, will master the tones of others pitched in a fiercer key; and in the mastery of the voice of the other you will often effect a mastery of his will. By making captive the outer expression you often capture the inner man.

There are two very good reasons for one studying the voice of the dynamic individual, as follows: (1) Because it is by his voice that he manages to make some of the most powerful suggestions upon others; and (2) because by the expression in his voice, or rather the inner impulse causing the vocal expression, he causes to flow out strong mentative currents which affect and influence the other person. So in its inner, and outer, aspects the cultivation of the voice is quite desirable.

You will find that the dynamic individual particularly if he is engaged in an occupation necessitating his giving orders, and directions, or advice, to others, has developed a voice resembling in many details the "suggestive voice" habitual to the practitioner of mental suggestive therapeutics. The reason is plain. Both the man of business affairs and force, and the suggestionist, have accustomed themselves to speaking in a forceful, firm, positive manner, and thus fairly "driving home" their ideas expressed in words. The man of affairs does not know just why he does this, but his tone is the outward expression of his forceful mental state. And this is likewise true of the suggestionist, although he may have deliberately cultivated the suggestive tone at the beginning of his practice.

It is somewhat difficult to correctly define and explain the suggestive tone, although if one once hears it he will never forget it. But I will try my best to make it plain to you here. In the first place, the suggestive tone is fairly charged with the mental idea back of the words. Each word has an inner meaning, and the suggestive tone carries this idea with it, so that the hearer gets the full mentative benefit and influence of it. Do not imagine that this tone is theatrical, or tragic, or unnatural. It is none of these. It is a forceful, natural tone. Its expression is that of "being in earnest" and meaning just what you are saying. You know how you would speak if you were earnestly telling some one to do some important thing, upon which much depended. Well, that's the tone, modified of course by the particular circumstances and necessities of each case. It must be in earnest—must be more or less "intense"—must have focused in it the "feeling" behind it, in such a way as to awaken in the mind of the hearer the feeling back of the words.

The voice of the dynamic individual is flexible, and adaptable to any mood or phase of feeling that he wishes to induce in his hearers. It may be positive and masterful, along the lines of suggestion by direct command, or authority. Or it may be subtle and insinuating, along the lines of suggestion by association or imitation. Or it may assume a teacher-like tone, along the lines of suggestion by repetition, in which the statement is made in a quiet, convincing way, as a teacher makes his statements to his class, the repetition of which brings conviction to the mind of the hearer. Or it may take on that peculiar caressing tone which is noticed in magnetic men of a certain type, who allure, charm, fascinate and draw to them other people by reason of their subtle power of "charming." This power, which finds its expression largely in the voice always reminds me of a female leopard or tiger, for the feline is mingled with the feminine in a peculiar way. This tone of the voice can be best described as "caressing"—when it is exhibited by one well versed in its use every word seems to be a soft caress, and has a peculiar soothing effect upon the hearer, lulling his will to sleep and opening his emotive mentality to the suggestions and mentative currents of the speaker.

In short, the dynamic individual, in his use of the voice, has acquired to a certain degree the art of the actor and orator. He is able to express "feeling," real or assumed, by his voice, so that a corresponding mental state is set up in the minds of his hearers. And one may acquire this art. By practice a vibrant, resonant, expressive voice may be cultivated, and used, too, with the greatest effect in personal magnetism, As an instance of this let me cite you the case of Nathan Sheppard, the well-known lecturer and authority on public speaking, Mr. Sheppard relates that when he first made up his mind to devote himself to public speaking he was told by his tutors that he would be a perfect failure in such a profession, because, as he says "My articulation was feeble; my organs of speech were inadequate; if I would screw up my little mouth it could be put into my mother's thimble." These facts were enough to discourage any man, but Sheppard rose above them, and determined to apply his will to the task of conquering these disadvantages, and mastering the subject of public speaking. And he succeeded marvelously. By pure will-power he, as he says, "increased my voice tenfold; doubled my chest, and brought my unoratorical organs somewhat in subjection to my will." He became one of the best public speakers of his time. So there is hope for all of you, if you will but manifest persistency and earnestness in your application of the will.

The third suggestive channel is "the suggestive word." I may be able to explain this more clearly when I call your attention to the fact that "each word is a crystallized thought." In every word there is an imprisoned thought. And when you lodge a word in the mind of another person, the crystal covering is dissolved, and the released thought manifests itself. And, this being so, it becomes important for one to carefully choose the crystallized thoughts, or words, which he wishes to implant in the mind of another. You should study words until you are able to distinguish between those which carry a *live, active, feeling* thought, and those less strong.

Take the word "strong" for instance. Does it not make you feel strength when you hear it forcibly and feelingly pronounced? Take the word "*kind* ," and see what feelings it arouses in you. Pronounce the words "*lion* " and "*lamb* ," and see the different feelings you experience from the differing sounds. Take the word "*crash* ," and see how it suggests the crashing, crunching, tearing, startling thing for which it stands. Compare the sound of the words "*rough* " and "*smooth* "—and you will see what I mean. The only way that I can point out to you to acquire the use of suggestive words is to study words themselves. Listen to the words used by others, and note their effect on you. Take a small dictionary and run over its pages, and you will soon have a collection of good, strong, effective terms for handy use when occasion demands. A man does not have to be "highly educated" in the usual sense of that term, in order to use strong, suggestive words. Some instinctively choose vital words, charged with feeling, and such make their words *felt* . Think over this matter.

In the use of all the three suggestive instruments, or channels, remember that the object is to make others *feel* the mental state you are expressing. This is the whole thing in a nutshell.

Chapter XIV
Instruments of Expression

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NEXT IN order in our list of instruments of channels of mentative expression is the eye, that most wonderful of all the human organs, and which is as much an instrument for the expression of Mind-Power as it is an instrument for receiving the sense-impression of sight. Let us consider it in its former aspect.

In the first place, the eye is one of the most potent and effective instruments of suggestion, although I have not included it in that class. The expression of the eye will induce mental conditions in others along the lines of suggestion, and those who understand and have mastered this art of using the eyes have at their disposal a wonderful instrument of suggestive influence. Those of us who have ever met a very "magnetic" man, or a "charming and fascinating" woman, have carried away with us a lively recollection of "the expression of the eyes" of such a person. Actors and public speakers, as well as those whose business it is to meet and impress people, often make a close study of eye-expression in order to produce a heightened effect along these lines.

And what kind of an eye has our dynamic individual? Need you ask this question? What would you expect? Of all the physical avenues of expression of the mental state within, the eye is the most potent and nearest to the "soul within." The eyes have well been called" the windows of the soul," and they give a clearer idea of the inner man than all else combined. And, therefore, we may expect our magnetic man to have an eye that reflects the power within him. And we are not disappointed, for even a hasty glance will show that he has what people call "an expressive eye." It manifests every mental state, at the will of its owner. Now stern, now tender, now commanding, now loving, now masterful, now caressing—it is an obedient instrument of the will operating it. And it produces the most wonderful suggestive effect upon those coming under its spell. As an inducer of mental states, the eye has no equal among the physical agents—even the voice, wonderfully potent though it be, must yield precedence to it. It is more than a physical agent— it is a direct avenue for the passage of mentative currents.

Very dynamic people, when aroused by deep interest, emotion or desire—combined with will—seem to have a constant stream of mentative energy flowing from their eyes, which is felt by those within their field of influence. I need not call your attention to the wonderful power of eye, for you are fully acquainted with it from personal experience. You know how power shows itself in the eyes of people. In cases where the will has been developed to a very high degree, it is true that the mentative energy can be so concentrated by a very earnest and powerful glance that an actual physical effect may be produced.

I have known and heard of cases in which a powerful glance halted people in their tracks. Cases of this kind are told of Napoleon, and others of developed Will-Power. Andrew Jackson is said to have so paralyzed the will of a noted desperado by his glance that he surrendered meekly and accompanied his captor, although fully armed and heretofore deemed absolutely fearless and dangerous. The desperado afterward said that he could not understand just why he had not killed Jackson where he stood. It is related in some of the ancient histories, or tales, that one of the old Greeks paralyzed an enemy by a single burning glance. You have all seen people flinch and quail before the masterful glance of one possessed of a developed Will-Power. You, personally, know how this feels.

Fothergill says: "The steady conflict of the eye is familiar to many of us. The boy looks at his mother to see if she is in earnest in her threat; when older he likewise looks at his schoolmaster to read his purpose. Two men or women look at each other steadily; no word is said, yet the conflict is over soon, and one walks ahead of the other ever after."

Oliver Wendell Holmes describes an "eye-battle" as follows:

"The Koh-i-noor's face turned so white with rage that his blue-black mustache and beard looked fearful seen against it. He grinned with wrath, and caught at a tumbler, as if he would have thrown its contents at the speaker. The young Marylander fixed his clear, steady eye upon him and laid his hand on his arm, carelessly almost, but the Jewel felt it was held so that he could not move it. It was of no use. The youth was his master in muscle, and in that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but breaks one of their two backs, and is good for three-score years and ten, one trial enough—settles the whole matter—just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two at each other, and a few sharp kicks, there is an end of it; and it is '*Apres vous, monsieur* ,' with the beaten party in all the social relations for all the rest of his days."

The following rules for the cultivation of eye-expression were obtained from one of the leading authorities in this line in America. I herewith give them in detail, for those who may desire to practice them. I know of none better for the purpose.

EXERCISES IN EYE-EXPRESSION.

"Begin by studying your eyes in a mirror. You will see that in the center of the eyeball there is a black spot; this is called the" pupil" of the eye. The larger circle surrounding the pupil is called the "iris." The white of the eye surrounds the iris. The upper eyelid moving over the eyeball produces a variety of expressions, each giving to the face a totally different appearance, or expression of suggestive meaning. All recognize the meaning of these different expressions, but very few of us understand the mechanism producing the impression. Standing before your mirror, study these various expressions. The following exercises may help you.

"1. Hold the upper lid in such a position that its edge rests half-way between the pupil and top of the iris. This gives an expression of Calmness.

"2. Rest the edge of the upper eyelid at the top of the pupil. This gives an expression of Indifference.

"3. The edge of the eyelid resting at the top of the iris gives an expression of Strong Interest.

"4. The edge of the eyelid resting half-way over the pupil gives an expression of Deep Thought.

"5. The edge of the eyelid resting just above the edge of the iris, and thus showing a narrow strip of white between the edge of the lid and the edge of the iris, gives an expression of Emotional Activity.

"6. The above position, exaggerated so as to show as much of the white "as possible between the edge of the iris and the edge of the lid, will give an expression of Emotional Excitement.

"Practice the above expressions and positions. With a little practice nearly every one may easily acquire the art of expression in the first four exercises, but the last two are more difficult of acquirement. The last exercise—Emotional Excitement— especially, is found to be quite difficult of attainment, and but a small percentage are able to produce the expression without considerable practice. Practice these movements until you can reproduce them without the aid of the mirror, just as a man may learn to shave without a mirror, by constant practice before one. The exercises will not only enable you to express the different mental states easily and freely, but will also tend to strengthen the muscles and nerves of the eyes themselves, providing that you proceed gradually and do not over-task the eyes at the beginning. Do not scowl, or contract the brows in the practices. A few minutes at a time is all that you should use in practicing.

"When you have mastered the above exercises, especially Nos. 5 and 6, you may try the following, which is the most difficult of all:

"7. Rest the eyelid in the position of Strong Interest (No. 3), and then *at the same time* lift the edge of the *under lid* to the lower edge of the pupil. This position gives the expression of Close Scrutiny.

"You will be surprised at the added power of expression that the careful practice of the above exercises will give you. You will be able to manifest more suggestive feeling, and will induce emotional states of feeling in others. A little practice will give you such convincing proof of this that you will not need urging to further perfect yourself in them. The expressions of Emotional Activity and Emotional Excitement especially will produce a startling result if used on appropriate occasions when you wish to exhibit the appearance of the deepest emotional excitement and force."

DEVELOPMENT EXERCISES .

The following Development Exercises are highly recommended by the same teacher who has devoted years to study and experiment along these lines:

"1. Open the eyes quite widely, but not so widely as to strain them, and hold them in that position for a few seconds, gazing into your mirror, which must be directly in front of you on a level with your eyes. While gazing open them a trifle wider still, without straining, and throw an intense expression into them. Do not move the eyebrows, but allow them to remain normal.

"2. Resume the above position, and then change to the expression of Strong Interest (see previous exercises), looking at yourself in the glass just as you would in looking at another person with that expression.

"3. Resume position 1, and then gradually change to the expression of Emotional Activity (see previous exercises), gazing at yourself in the mirror.

"4. Resume position 1, and then gradually change to the expression of Emotional Excitement (see previous exercises), gazing at yourself in the mirror.

"5. Resume position 1, and then gradually change to the expression of Close Scrutiny (see previous exercises), gazing at yourself in the mirror.

"In the above exercises you must act as if the reflection of yourself in the mirror were in reality another person whom you wished to influence. The better you act this out, the better will your results be.

"6. Practice the expression of Strong Interest on persons to whom you are listening, until you feel that you have awakened a response in them, I may add that the expression of Deep Interest consists of but the same expression heightened by *more feeling* behind it; and the expression of Loving Interest is the same, "only more so." This "more feeling" may be either real or assumed, as in the case of the good actor.

"7. Practice the expression of Close Scrutiny upon other persons upon appropriate occasions in which you desire to appear as taking a deep, critical interest in some proposition, undertaking, theory, *etc.* Many persons have built up a reputation for being 'good listeners' and 'keen observers' by this practice. I mention it for what it may be worth to you. I am merely giving you the 'rules of the game,' not necessarily advising you to play it."

And now I have reached that part of my subject in which I must speak of the *power of the eye to convey mentative force* . Owing to some law of nervous mechanism not fully understood as yet, the eye is one of the most effective mediums for the passage of mentative currents from one person to another. I shall not attempt to indulge in any special theory on the subject but shall proceed to the description of the facts of the case. I may add, however, that advanced occultists inform us that portions of the human brain, during a manifestation of strong emotional effort, or exercise of will, resembles an incandescent surface, glowing and phosphorescent. And that also there are seen great beams of this incandescent energy streaming out from the eyes of the person, and reaching the mind of other persons. And more than this, these "beams" of energy transmit mental states, thoughts, etc., of the person, just as scientists have found that "beams of light" will carry waves of electricity, and have thus been able to send telegraphic, and even telephonic messages over such beams of light.

One who has mastered the fascination of the eye, is able to convey most readily to others the mentative currents which tend to produce similar mental states by mentative induction as explained elsewhere in this book. If you will but remember the above illustration of the "beam of light" along which the electric and magnetic currents travel, and will form a mental picture of these mentative beams from the eye, you will understand the process much better, and you will at the same time tend to give to your own mentative beams a substantial reality, along the lines of visualization. That is, when you wish to use these mentative beams; you should *imagine* them as actually existing in full force and reality, this will have a tendency to give them a material reality, and thus render them a highly efficient medium for the passage of your mentative currents.

And now, right here is the best place to instruct you in the proper use of the eye in what has been called "The Magnetic Gaze," but which would be more properly styled "The Dynamic Gaze." There has been much nonsense written on this subject, and in some of my own earlier writings I gave directions along these lines which I am now able to replace with more approved methods, and later discoveries coming from the study and experimentation of myself and others along these lines. I am willing to improve upon my own methods as well as upon those of others—I have no false pride upon this subject, and if tomorrow I find that I can improve upon my work of today, I shall do so and give my students the benefit of the change, instead of stubbornly "sticking to it," just because I had once stated a theory, fact, or result. There is no standing still in scientific work—he who stands still really goes backward.

The former instructions regarding the "Magnetic Gaze" told the student to concentrate his gaze "at the root of the nose" of the other person, that is, right between his two eyes. Now this was all very well, but there is a far better plan. This focusing the gaze between the eyes of the other person, really results in "crossing" your gaze, and thus robbing it of a portion of the direct electro-magnetic power that it possesses. You may prove this by holding up a pencil before your eyes, and focusing your eyes upon it as you draw it nearer and nearer to your eyes. The nearer you get to the pencil, or to the other person, the more will your gaze be "crossed" and the effect impaired. A gaze from a pair of "crossed eyes" is not nearly so dynamic as one from a pair of straight eyes, giving out a direct, forceful impression.

The new "Dynamic Gaze" is performed as follows: You *do not* focus your gaze at a point between the two eyes of the other person, but, instead, you gaze directly and straightly into his two eyes with your two eyes. You will find this difficult, and tiring, if you perform it in the ordinary way—and herein lies the "secret." Instead of focusing your eyes upon his, as if you really wished to see the color of his eyes, you must so focus your eyes that you are really gazing *through him* , as if he were transparent and you wished to *see something beyond him* . A little practice before a mirror will show you what I mean better than I can explain it to you in words. Practice at "*gazing through* " objects will aid you in acquiring this gaze. Try for instance focusing your eyes upon the wall opposite you as you raise your eyes from this page. Then as you look at the wall slowly pass your hand before your eyes at a distance of about two feet, but don't change your focus—*don't see the hand plainly* , but keep your gaze focused on the wall, *as if you could see it through the hand* .

This gaze must not consist of a blank, vacant, stupid stare, but must be intense and earnest. Practice on objects as above stated, and with your mirror, will aid you in perfecting the gaze. It will help you if you have some friend with whom you can practice it.

The other person will not be aware that you are not "seeing" him, and are "*gazing through* " him—to him it will appear that you are giving him a very deep, intense, steady, earnest glance. He will see your pupils dilate, as they always do when looking at a distant object, and your "expression will be one of calm, serene power.

And another important point about this gaze is that you may maintain it a long time without tiring the eyes, and without the eyes watering or blinking. You may out-stare another person, or animal, in this way, without fatigue, while the other's eyes grow tired and weak. So much is this true that the results of my own investigation of the subject have convinced me that the animals who manifest "fascination," really focus their eyes beyond the object in just this way. If ever you get a chance to observe an animal fascinating another, you will see that I am right in this theory.

This "*gazing through* ," the other person is accomplished by a certain "accommodation" of the eye, as oculists and, opticians call it, and while you an performing it you cannot examine distinctly, or "see" distinctly the eyes of the other person, because your focus is different. To show you why you are able to maintain this gaze such a long time without tiring your eyes, I would remind you of the ease with which you may maintain the expression of being "wrapped in thought," "day-dreaming," "lost in a brown study," "just thinking about things," etc., with which you all are familiar. In such a mental state you are able to "gaze into space" for a long time without the slightest fatigue, while a few seconds' focusing your eyes upon a near-by object will tire them very much indeed. And then, again, you know how long you are able to gaze at an object far out at sea, or far across the desert, or far down or across the mountain, without tiring your eyes. The whole secret is that short-range focusing upon an object tires the eyes much more than does "long-range" gazing into space. This being the case, it will tire you far less "seeing through" a person, than gazing at him and "seeing" him at short range.

In practicing the maintaining of the gaze for a long time, I would advise against tiring the eyes by gazing at short-range objects. Better practice at gazing at distant objects until you are able to maintain the gaze a long time, as you will be able to do after a little practice. In fact, I advise you to practice the "gazing into space," because proficiency in that will enable you to perfect the "Dynamic Gaze." After you have practiced this "gazing through" method a bit, you will be able to look at an object a couple of feet away, and gaze right through it—that is, you will not consciously "see" it objectively, although apparently staring hard at it.

Avoid all exercises tiring to the eyes, and proceed slowly working from trifling successes to more important ones. You will be surprised how a little intelligent practice along these lines will give you a penetrating glance, firm, earnest, and full of "magnetism" and "fascination," without the slightest sense of strain, fatigue or effort. You have long wished for such an expression—here it is for you.

Chapter XV
Using the Mentative Instruments

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IN THE use of the eyes for the purpose of conveying mentative currents, you should always remember that the *feeling* is the real power behind these currents of power, and that the brain is the dynamo from which the currents originate. The brain, you know, is the great transformer, or converter of the mentative energy, and acts just as does a dynamo in the direction of sending forth great waves of power. Consequently, if you wish to send out mentative currents for the purpose of inducing feeling in others, you must first have *feeling* generated in your mental dynamo.

It will be well for two people to practice the eye exercises together, but in the absence of a friend in whom you have confidence, you may obtain excellent results by practicing before your friendly mirror. In either case, you must first arouse in your mind the feeling that you wish to express in mentative currents. Put your feeling into your glance, and it will be felt.

EXERCISE I. Look into the eyes of your friend (or your own in the mirror) and then say *mentally* : "I am stronger than you." Throw into your glance as much of the feeling of strength as you can.

EXERCISE 2. Say *mentally: "I am more Positive than you—I am outgazing you* ," throwing as much positivity as possible into your gaze, the same being inspired, of course, by our feeling.

EXERCISE 3. Say, and *feel: "You are afraid of me—I am making you feel my strength* ," throwing the feeling into your gaze.

After you have acquired the faculty of making your strength felt by above exercises you may use the same upon other people when the occasion renders it advisable. If you are addressed by some person whom you think is trying to master you mentatively, or whose strong influence you wish to ward off, you may use the above method on him. As a rule the person who is doing the talking has a slight advantage over the listener, all else being equal. The speaker is the more positive because he is expressing more power. But you may counteract this, if you are the listener, by simply sending him a glance, accompanied by the feeling of "*I scatter your force into bits—you cannot affect me!* "

In resisting an attack of this sort, keep your mouth closed, with the jaws tight, for this "bite" denotes strength and firmness, and brings into play the parts of the brain manifesting these qualities, and thus charges your mentative currents with these feelings. At the same time gaze firmly and steadily into the eyes of the other, using the "Dynamic Gaze." I would bid you remember that the person *standing* has an advantage over the one *sitting* . Avoid the sitting position when the other person is standing—do not give him this advantage, but take it yourself if you can.

In speaking to persons and requesting them to do something, you should accompany the verbal request by a mental command. For instance, if you say "You will do this for me, *won't* you?" (this is the suggestive form of questioning, remember) you should accompany the question with the *command* (made mentally) with the proper glance, "You *shall* do this." If you are the person requested to do something that you do not wish to do, you should answer, "No, I do not care to do this," or "I do not see my way clear to do it," or "I am unable to oblige you," etc., etc., but at the same time you must send the *mental answer* , with its accompanying glance, "I will not do it, and *you cannot make me* ."

A well-known teacher along these lines several years ago, taught his pupils to gaze into the eyes of persons whom they wished to affect, at the same time saying mentally: *"I am looking at you. I am looking through your eyes into your brain. My will power is stronger than yours. You are under my control. I will compel you to do what I wish. You must do what I say. You shall do this. Do it at once."* It will readily be seen that this will generate a powerful mentative current, if there is a sufficiently strong feeling—will and desire—behind it. But right here I shall give you *an antidote for this kind of influence* . In all cases where you are attacked mentally in this way you may dissolve the Force by a positive denial.

The *positive denial* is the powerful force that scatters into tiny bits the force directed against one. It is *a destructive agent* , just as is the *positive statement* a constructive or creative one. One who understands the scientific use of this destructive force may undo the mentative work of others, to a surprising degree. *By a strong, positive denial, you may scatter and disintegrate any mentative influence directed against you* . This formula will give you a general idea of it. Suppose that you are repelling a statement such as given above. In that case you should say *mentally* , accompanying it with the proper glance, with feeling back of it: "*I deny positively* your power over me. *I deny it out of existence* . I *will not* do your bidding, and I *deny* your right and power to command me. I *deny your* power, and I affirm *my own* ."

You may cultivate this power to use the *positive denial* by practicing on an imaginary person whom you may suppose is trying to influence you. Imagine the strong, positive person before you, trying to influence you and then start in to practice the positive denial on him, until you feel that you have beaten him off, and have sent him flying away in retreat. These imaginary mental battles will develop a great power of mentative resistance in you, and I advise you strengthen yourselves along these lines, if you feel that you are weak. You may improve on the above exercise, by imagining that after your enemy is in full retreat you follow him up and pour statement after statement into him, changing your position from a defender into an attacking force.

These imaginary rehearsals will do more for one than people think possible. They are like stage rehearsals that make perfect the actors. They are the fencing lessons from which the swordsman gains skill, and strength. Practice, *practice* , practice makes perfect in everything—in mentative work as, well as physical. There are good psychological and occult reasons behind this method and practice, but I shall not enter upon that field at present—this book is intended to give you the "how" of the subject, rather than the "why."

In personal conversation with another you will find it of the greatest value to see as clearly as possible a mental picture, chart or map, of what you are saying to him. By so doing you will impress most forcibly upon his mind that which you wish him to see, and feel. In this statement is compressed the secret of effective speaking. In the degree that *you* see and feel the thought that you are expressing in words, will be the degree of impression made upon, and mentative induction produced in, the other person. The secret of course lies in the power of visualization.

You may find an evidence of your increasing mentative influence by trying the psychological experiment of "willing" people to move this way or that way, by gazing intently at them. In this experiment it is not necessary for you to gaze into their eyes. Gazing at their back, preferably at the upper part of the neck, at the base of the brain, will answer. You may try "willing" persons to look around on the street, or in public places, *etc.* Or you may "will" that they turn to the right or left of you, when approaching each other on the street. Or, in stores you may "will" that a certain clerk, from out of a number, will step forward to wait upon you. These and many similar experiments have an interest to the majority of students, and are accomplished with comparative ease, after sufficient practice. The whole theory and practice consists of a steady gaze, and the *mental command* , and will, that the person will act so-and-so, together with the *earnest expectation* that he will obey the command, and the *mental picture* of his doing so. That is all there is to it.

In the use of the eye as a mentative instrument, remember first, last, and all the time, that *desire* and *will* are the phases of the mentative energy, and that in the degree that desire is kindled, and will is exerted, so will be the power expressed by yourself, and impressed upon others. Read this book over a number of times, until you have fully grasped the underlying principles. Then commit its exercises and instructions to memory. Then practice frequently, and perfect yourself in the methods pointed out, until you render them "second nature." You will be conscious of a gradual growth and development, along the lines of mentative power and influence. The flame of dynamic mentation once lighted, it will never die out—tend the flame carefully, keep the wick trimmed clean, and fill the lamp with oil, and it will ever burn bright and emit heat and light and power.

The last mentative instrument mentioned in a previous chapter is "the touch." There was a time, in my early stages of experimentation and psychological research, when I laughed at the idea of the touch playing any real part in the work of mental influence. Of course I saw the effect of the touch in certain phases of psychological work, but I believed that it was all "merely suggestion," but I soon learned that the touch was really a most potent instrument of mentative energy. I now explain it by the idea of the nerves being like the wires upon which the electric current travels. The brain is the dynamo, or converter of the energy, and while the latter travels in waves and currents without any wires (just as do the waves of the wireless telegraph) still *if there is a wire to be had* , then it follows the lines of least resistance and takes advantage of the nerve-wire. Certain parts of the body have nerve-cells very highly developed in them—are in fact miniature brains. In the cases of some persons of sensitive and trained touch, there exist little clusters of nerve cells at the ends of the fingers, that act like miniature brains. The lips are also highly developed in this respect, as the well known phenomena of "kissing" evidences. The fingers and hand are excellent polar mediums for conveying the mentative energy that pours down over the nerves from the brain, and through which it passes to the other person.

The use of the touch of the hands as a channel for conveying mentative energy depends greatly upon the development of the hands by the individual. Those who understand this matter, develop the conductivity of the hands by "treating" them, as follows: Think of your hands as excellent conductors of mentative energy, and imagine that you can feel the energy pouring down the nerves of your arms, and out of your hands, obeying your will, when you shake hands with people. You will soon develop your hands to such a degree that some sensitive persons will actually "feel" the current passing into them. Always accompany the passage of the current with the thought or feeling that you wish to induce in the other person, just as you do when you use the "Dynamic Gaze." In fact, the gaze and the hand-clasp should be used together, when possible, for by so doing you double the effect.

When you shake hands with a person *throw mind and feeling into it* , and do not fall into the mechanical, lifeless method so common among people. Throw your feeling down to your hand, and at the same time make a mental command or statement appropriate to the case. For instance, grasp the person's hand with feeling, and interest, saying, mentally, at the same time: "*You like me* ." Then, when you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it—that is, make it your natural way of shaking hands. You will find that this method of shaking hands will open up a new interest in people toward you, and in other ways you will discover its advantage. You never knew a "fascinating" person who did not have a good hand-clasp. It is a part of the fascinating personality.

There are many persons, well grounded on the psychological principles underlying the subject, who use the hands as a medium for mentative energy, without shaking hands. For instance, they sit near the other person and place their hands so that their fingers will point toward him, at the same time *willing* that the current flow through the fingers and toward the other. They also use their hands in conversation so as to have the tips of their fingers pointing toward the other. This last plan becomes highly effective when used with the appropriate gestures, for it is akin to the mesmeric "pass" of the hands. In this connection I would say beware of the person who is always trying to put his hands on you—beware of the "pawing over" process. Avoid it in the ordinary way, if possible, or else deliberately practice the *positive denial* toward the person, holding the idea and mental statement that "I *deny* the power of your magnetism—I scatter it by my denial."

In concluding this chapter, I would especially caution young women, and older ones for that matter, against allowing men to be familiar with them in the direction of "holding hands," or similar practices. Not only does this "familiarity breed contempt" but there are good psychological reasons why the practice is to be condemned. You have seen what part the hands play in "magnetizing" as it is called, and is it not clearly discernible how one may use the hands in this "petting," and all that sort of thing, in order to psychologically affect another person? I am not speaking now of the caresses indulged in by honorable true lovers—for all the talk in the world would not change that sort of thing—but I am alluding to the indiscriminate "pawing over" on the part of strange men that some young girls allow. There is a danger in this sort of thing, and I want you to know it. If you have daughters, or young female relatives, warn them against this thing, and *tell them the reason why* .

And the same thing is true of the man who is always patting other men on the shoulder, or resting his arm around them, or else "taking hold of them" in a friendly caressing way during a conversation. Such men may not know the psychology of the thing, but they have found out that this sort of "patting up" makes other men more impressible, and amenable to their influence, and so they practice it. Make them stop it, either by moving away, or by *positive denial* .

Now, once more, remember the power of this *positive denial* as a disperser, and disintegrator of adverse influence. If this book taught you nothing else, it would still be "worth while" to you because of this one point of instruction. For this positive denial is a mentative armor that will protect you—a mentative sword that will defend you—a mentative lightning flash that will clear the mental atmosphere. Learn the secret of positive statement, and positive denial, and you are clad in an invulnerable armor and are armed with the weapon of power—and so you may, like the "Warrior Bold" go "gaily to the fray."

But, after all, the secret of influence in our dynamic individual lies in his mental states. The outer forms are but reflections of the inner. If you will cultivate the connection between your mind and the great Universal Will—the Universal Mind-Power— then your will becomes so strong that the outward expressions will come of themselves. But in mounting the first steps of attainment, it becomes important for the student to pay attention to the outward characteristics, because by so doing he makes a clearer mental path for the acquisition of the desired mental states. By the very laws of mental suggestion he is able to imitate these outward expressions, and thus induce in himself the mental states, which, in time, become habitual. I do not mean that one should allow the suggestion of the other's appearance to move him in this way—this is not the idea. What I mean is that one may by auto-suggestion so reproduce the outward characteristics associated with a desired mental state or, quality, and by acting them out actually materialize into reality the mental states themselves. Remember the rule— mental states take form in action—and action reproduces their associated mental states! It is a rule that works both ways. The voice makes the phonographic record—and the latter reproduces the sound! Remember this illustration, for it will help you to get the right conception of the psychological law underlying the phenomenon.

There is a certain point to which I would direct your attention at this stage. I refer to the well-known psychological fact that "mental states express themselves in physical action." Every mental state has its associated physical action. And these actions when perceived by another person, are apt to induce similar mental states in that person, along the lines of mental suggestion. But there is another law, less understood by the public, and that is that "the manifestation of physical action tends to induce in the mind of the person performing it, the mental states generally associated with the production of the action."

Let us take a common example, to illustrate the operation of these two related laws. Let us suppose that you are holding a mental state of anger, fight, combativeness, *etc.* In that case you will find that your brows will frown; your jaws will be fixed in a savage "bite," and slightly protruded; and your hands will be clenched—the mental state has taken form in physical action. Very well, then—you all recognize this fact.

But there is the law reversed. If you will frown deeply; clench your fists savagely; fix your jaws in a fighting trim, etc., and will maintain that physical attitude for five minutes, at the same time allowing it to manifest in your walk, *etc.* (as it surely will) without interference, you will find yourself growing into a mental state of annoyance, combativeness, etc., and if you keep it up long enough, you will be "mad in earnest." So true is this that if you carry the thing far enough, and run into someone else, you will be very apt to "get into a row" with him. And, still more remarkable is the fact, the person that you "run into" will be very apt to take up the mental suggestion of your manner, and will also "feel fighty." It would not take much to stir up trouble between the two of you.

And, still more remarkable, if you continue this physical attitude until it produces the mental state, you will find that you are inducing similar mental states in those around you, by the agency of mentative currents. So you see the close connection between physical action, mental states, suggestion, and telementation! They act, and re-act upon each other. What has been said of the mental state of anger applies equally to any intense feeling or mental state. Like begets like, along all the lines mentioned.

Now, all this means that the man who is possessed of a strong mental state will manifest, unconsciously, the physical actions which will affect others, along the lines of mental suggestion— he will not have to study the question of what suggestions to use, providing he "feels" sufficiently strong to automatically manifest the actions. But when a man does not "feel" sufficiently strong to manifest the suggestive actions, he may produce the same effect by "acting the part" (without being actually involved in it) by first reproducing the physical actions, which will thus induce a sufficiently strong mental state to manifest itself both along the line of suggestion, and also along the line of personal magnetism. Every good actor induces feeling in you in this way, along both these lines. And you may do the same if you want to—many dynamic people are doing it every day.

On this subject, so far as I have gone, I have given you a most important secret of psychological influence, in a plain, practical way—so simple in fact that there is a risk of many of you entirely overlooking its importance. Better go back over this part of the lesson again—many times—until you are able to catch its inner meaning, and are able to read between its lines. It's quite worth while, I assure you.

Of course, some of my kind critics will take me to task for teaching this "acting out" idea. They will call it "inculcating principles of deceit," etc., etc.—and will then go on their way admiring "magnetic" personalities, and regretting the absence of "tact" in other persons who have rubbed them the wrong way. I have noticed that these hyper-critical people are generally hypo-critical as well.

I have known many good men who were not "dynamic," and the world "turned them down," and often "jumped all over them." And I have known quite a number, not quite so good, who possessed quite a goodly degree of dynamic force, and the world received them with open arms, and showered its praises and rewards upon them. But this does not mean that one cannot be "good" and "dynamic" at the same time. There are plenty of "good" men who are highly "dynamic"—and there are plenty of "bad" men equally so. And there are plenty both good and bad, who lack "dynamic-force." But, note this fact, please— that the good men, and the bad men, who are highly "dynamic," generally manage to "get there," along their own line of life. And both the good and bad who lack "dynamic-force" are generally stranded along the wayside. Dynamic-force is neither good nor bad—it is a natural force—and is used by all. In this respect it is like any other natural force.

And, then again, this book is not for the purpose of teaching the "bad" use of "dynamic-force," rather than the "good." It states the principles and the law, as they are. It is true that the bad man may take advantage of the law and use it for bad purposes; but so may the good man take advantage of it and make himself a greater power for good, "dynamic-force" is just as effective in the "preacher" as it is in the "confidence man"— and just as effective in the salesman and business man, and everyday person, as it is in either the preacher or the confidence man. It is a natural quality, and has nothing to do with "good and bad"—any more than has elocution, oratorical ability, or personal appearance.

If the good folk prefer to leave this important subject for the bad folk, that is their own concern, not mine. Personally, I feel like the old preacher, who was remonstrated with by some hide-bound old parishioner regarding certain musical innovations that had been introduced in the church service. The old preacher looked kindly at the old veteran "conservative" of the flock, and said: "Well, brother, it may strike you in a different way, but to me it seems wrong to allow the Devil to monopolize all the good music—I believe in giving the Lord his share of it." And I say "Amen!" to this idea share of it." And I say "Amen!" to this idea.

If "dynamic mentation" was as much used to further the interests of right, as it has been to further the interests of wrong, the old world would get down to a little easier motion. If the preacher would make his talks as "dynamic" as the actor does his plays, and the lawyer does his appeals to the jury, there would surely be "something doing" in church work, and the prevailing emptiness of the pews would be cured. If "goodness" was made as attractive as "badness," the Devil would be placed on the retired list.

Chapter XVI
Mental Suggestion

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BEFORE BEGINNING our consideration of the subject of Mental Suggestion; let me call your attention to the following general statements regarding Mentative Induction (in which general subject is included the sub-divisions called Personal Magnetism; Mental Suggestion; and Telementative Induction) respectively:

(1) Mental States may be caused by Mentative Induction.

(2) Such induced mental states may be caused by the Mentative currents of Personal Magnetism; or by the Mentative currents of Telementation; or by Mental Suggestion.

(3) Mentative currents are waves or streams of vibrant Mind-Power, emanating from the minds of people, and carrying with them the vibrations of mental states; the vibrations tending to induce similar mental states in the minds of people within the field of induction.

(b) There are two poles of Mind-Power, i. e., the emotive-pole, manifesting desire, feeling, emotion, etc.; and the motive-pole, manifesting will, etc.; the acting force, affecting other minds, manifested by these two poles being called Desire-Force and Will-Power, respectively.

(c) Desire-Force tends to awaken similar vibrations in the minds of others, thus producing similar desires—or it charms the wills of others and causes them to carry out its desires—its action and nature bearing a strong resemblance to feminine mental power.

(d) Will-Power tends to awaken desire in the minds of others by sheer mastery and forcefulness—it also acts in the direction of combating and over-powering the wills of others, and taking them captive—it also directs, masters, concentrates, or restrains one's own Desire-Force, on occasions—its action bears a strong resemblance to masculine mental power.

(e) When the mentative currents are emanated, and Mentative Induction is manifested, when the projector and recipients *are in the personal presence of each other* , we use the term Personal Magnetism. When the same manifestation occurs when the projector and recipients are *not in the personal presence of each other* , then we use the term Telementative Induction. But the principle employed is the same in each case—induction through telementation being the operative principle. In Personal Magnetism, however, Mental Suggestion usually assists in the induction of mental states. For this reason, Mental Suggestion should be studied in connection with Personal Magnetism, being supplementary thereto.

(4) Mental Suggestion induces mental states, by reproducing the original mental states of others; or one's own previously experienced mental states, including the experience of the race-ancestors, inherited and recorded in the subconscious minds of their descendants.

Suggestion operates along the lines of acquiescence, imitation, association, and repetition, always acting through physical agents for inducing mental states.

In Personal Magnetism, the mentator pours out his mentative currents, generated by his will or desire, or both; either in a general way, or in a concentrated, directed manner; in a personal interview, and thus influences the mind of others by induction—this is usually, or always, accompanied by Mental Suggestion, using physical agents, such as the voice, eye, manner, etc., which heighten the effect produced.

And, now, with the understanding of the above-stated general principles, let us proceed to a consideration of the subject of "Mental Suggestion."

Every student of psychology and mental science has heard and read much of that phase of mental phenomena called "Mental Suggestion." Much has been written and taught about it, and the term has been claimed by some teachers to cover all phases of mental influence. I do not entirely agree with these extreme advocates of suggestion, however, for I find much in the subject that calls for a further explanation. But, nevertheless, I feel certain that mental suggestion plays a most important part in almost every instance of this class of phenomena and must be seriously considered by all careful students of the subject. Combined with mentative induction by means of mentative currents, it accounts for nearly every phase of the phenomena of mental influence. Therefore I shall devote several chapters to the consideration of its underlying principles, laws and method of application. I feel that no one can be a successful practitioner of telementative influence or personal magnetism who is not a good suggestionist, because the very "knack" of projecting strong suggestions is necessary for the forceful projection of mentative energy and mental currents.

While all who have examined the subject are aware of the force and effects of mental suggestion, few have found it possible to correctly define or describe the term, or to explain it to others. But I feel assured that my theory of mentative induction, and the two poles of Mind-Power will enable you to form a very clear and comprehensive knowledge of the underlying laws of the subject, so that, understanding it, you will be able to apply its method of application to the best advantage.

"Mental Suggestion" is the term used to designate the process of inducing or exciting mental states or ideas, by means of the imagination, by the agency of words; actions; outward appearances; or other physical symbols.

I divide the phenomena of Mental Suggestion into two general classes or phases, i. e., (1) Active Suggestion, and (2) Passive Suggestion, as follows:

By Active Suggestion I mean the induction or excitement of mental state or ideas in others by means of positive command, affirmation, statements, etc., bearing directly upon the desired mental state. By Passive Suggestion I mean the induction or excitement of mental state or ideas by the subtle insinuation, introduction, or insertion of ideas into the minds of others, which insinuated ideas act in the direction of inducing the desired mental state. Active Suggestion is associated with the use of the motive-pole of the mind of the suggestor; and Passive Suggestion is associated with the emotive-pole of the suggestor. One is the masculine method and the other the feminine.

And here is a good place in which to direct your attention to a very important fact concerning the operation of suggestion in inducing mental states in others. I allude to the fact that suggestion operates along the line of "emotional mentality," "feeling," or "imagination," and has nothing to do with judgment, reason, argument, proof, *etc.* It belongs clearly to the "feeling" side of the mind, rather than to the "thinking" side. One's reason may be appealed to by clever reasoning, argument, logic, proof, etc., and an effect gained—but this belongs to an entirely different phase of mental action. The induction of mental states in others by means of suggestion has to do entirely with the "feeling" or "imaginative" phase of the mind. It deals with the production of "emotional mentality" rather than with "rational mentality." This is a most important point, and one that should be thoroughly understood by all students of the subject.

It is true that suggestion may accompany an appeal to the reason or judgment of the person influenced, and, indeed, is generally so used; but, strictly speaking, it constitutes an appeal to a part of the mind entirely removed from reasoning and judgment. It is emotional, and imaginative first, last, and all the time. And it operates along the same lines as the mental induction produced by mentative currents, as we shall see.

And now, with this preliminary understanding, let us pass on to a consideration of the meaning of the terms used. There is nothing like a clear understanding of the terms employed in treating of a subject. If one understands the "exact" meaning of the terms, he has progressed very far to an "exact" understanding of the subject itself, for the terms are the crystallized ideas involved in the subject. To understand the full and complete meaning of the terms of any subject is to know the whole subject thoroughly, for no one can understand a term thoroughly until he knows it in all of its relations—all that pertains to it.

Let us start with the word "suggestion" as used by the writers on mental suggestion. Some authorities give the broad, general definition of "anything that is impressed upon the mind through the senses," but this I consider entirely too sweeping, for this definition would make the term cover knowledge of all sort, no matter to what part of the mind it appealed, for all knowledge of the outward world is obtained through the senses.

Other authorities define the term as "anything insinuated into the mind, subtly, cautiously, and indirectly," this definition fitting nearly the one "favored by the dictionaries in defining the Word "suggestion" in its general sense, which is as follows: "a hint; a guarded mention; an intimation; something presented to the mind directly; an insinuation; etc." But this last definition of mental suggestion does not fit all the phases of the subject. It fits admirably into the phase known as Passive Suggestion, which operates by direct, forceful command, statement, *etc.*

And so I must give my own definition of the term to fit my conception of and understanding of its meaning. I, therefore, here define my use of the term"a Mental Suggestion" as follows: *A physical agency tending to induce or excite mental states or ideas through the imagination* . This is a broad definition, which, I think, will cover all the observable phenomena of Mental Suggestion.

I use the word "physical" to distinguish suggestive agents from the "mental" agents inducing mental states by the operation of mentative currents, telementation, *etc.* Of course this distinction will not please those who would claim all "mental" action as a form of the "physical," or vice versa. But as I have to draw the line somewhere, I prefer to draw it between the "physical" agent and the "mental," and I think that the majority of my readers will approve of this position. The word "agent" means, of course, "an acting power or cause," *etc.* The word "inducing," as I have used it, has been defined in the previous lesson. The word "excite" means "to call into activity in any way; to rouse to feeling; to kindle to strong emotions." The imagination is "that phase of mind which creates mental images, or objects, or sensation previously experienced."

In my use of the term "physical" in the above definition I include all words, spoken, written, or printed; mannerisms; physical actions of all kinds; physical; characteristics and appearances, etc., *etc.* All of these physical manifestations act as "agents" inducing mental states under favorable circumstances. By "mental states" I mean states of "feeling or emotion." By "ideas," I mean "images of objects conceived of by the mind."

It may be urged that the use of "words, spoken, written or printed," may be employed, and are employed, in every appeal to the mind of another, whether the appeal be along the lines of suggestion or argument, reason, *etc.* Certainly! And in that sense they act as suggestions. Arguments appeal to judgment and reason—but not to feeling, emotion or imagination which are, on the contrary, excited or induced by suggestions or other forms of emotional induction. One may present an idea to the mind of another, in a bold, forcible, logical manner, accompanied by argument or proof, but this is an appeal to reason and judgment" not to "feeling or emotion," which belong to an entirely different field of the mind. Then again, many personal appeals, which are apparently made to reason, are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotion of the hearer, in the shape of an idea in the nature of a hint, or indirect mention. Such idea will be "felt" by the listener, who will accept it into his mind, and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he "thought" it, whereas, really, he simply "feels" it, and the "feeling" is induced. This is a case of "suggestion."

In ordinary social intercourse you will find that women are adepts in this subtle form of insinuative suggestion, as compared to men. Men will blurt out statements and ideas, and attempt to "prove" them, but the woman will gently "insinuate" the idea into the mind of the other person, so that, without having proven a fact, she will have managed to create a definite idea of feeling in the mind of the other by "suggestion." I think I need not give examples of this fact—it is apparent to all who have mingled with people.

And really this "suggestion" resembles the mental suggestion of the psychologists very much. It is true that the practitioner of mental suggestion, in his "treatments," often makes use of direct, forceful statements, such as: "You are strong, cheerful, well and happy," but you will notice even here that he does not "argue the point," or attempt to "prove" his statements. He simply affirms and asserts the fact, and by constantly repeated suggestions he finally causes the mind of the other person to accept the statement. So you see a "suggestion" may be either a subtle insinuation or a bold, positive statement—but it is never an argument, or process of proof.

The word "impression" is good, as applied to the effect of a suggestion, but I prefer to stick to my own terms, and therefore I shall consider that the effect of mental suggestion is caused by induction. "What," you may say, "I thought that induction was a term used when a mental state was set up in one by mentative currents from the mind of another?" Yes, this is true, but my last statement is true also. An induced mental state is one set up by outside influence of some kind, whether that outside influence be a mentative current or by suggestion through a word, a look, a sight or anything else. The word "induce," you know, means: "to lead; to influence; to prevail on; to effect; to cause," *etc.* And any mental state that is induced by an outside influence comes clearly under the term.

Any physical agent that tends to induce a feeling in the mind of another may be called a suggestion. Even the well-known instance mentioned in the textbooks on psychology comes under this rule. In that instance it is related that a soldier was carrying some bundles and a pail to his barracks, when some practical joker yelled to him in an authoritative voice, "Attention!" Following the suggestion, which induced in him the "feeling" preceding certain habitual actions, he dropped his pail and bundles with a crash and stood at "attention," with eyes front, chin out, protruding breast, stomach drawn in, and hands at his sides with little fingers touching the seams of his trousers. That was a suggestion! Do you see the point?

The lives of all of us have been moulded largely by induction through suggestion. We accepted this suggestion, or that one, and it changed the whole current of our lives. Certain things induced certain feelings—called into activity certain mental states—and action followed close upon the heels of feeling.

There are varying degrees of suggestive power, just as there are varying degrees of what is called the "suggestibility" of persons—that is the tendency to accept suggestions. There are people who scarcely ever act from motives originating within themselves, but whose entire lives are lived out in obedience to the suggested ideas and feelings of others. The development of the Will-Power regulates the degree of suggestibility. The man of the strong will is not so easily affected by a suggestion as is one whose will is weak, and who accepts without resistance the suggestions coming from all sides. But note the apparent paradox, persons of weak will may have their wills so developed and strengthened by scientific suggestive treatment that they may become veritable giants of will.

The careful student may feel inclined to ask me, at this point, why I speak of suggested "ideas," when I have said that suggestion has to do with mental states of feeling and emotion. Are not "ideas," he asks, something connected with thought rather than with feeling? The question is a proper one, and I must meet it. The word "idea" comes from the Greek word, meaning "to see." In its general use it means "a mental image, or a general notion or conception held in the mind." An idea is "symbolic image held in the mind." It is a symbol of something thought or felt.

Ideas are not formed by thought alone—feeling contributes its share of these mental images. To tell the truth, the majority of people scarcely "think" at all, in the highest sense of the word. Their reasoning and logical faculties are very rudimentary. They accept their ideas at second hand or second-hundred hand—their thoughts must be pre-digested for them by others, and the handed-down "idea" is the result. The majority of ideas held in the mind of the race arise from feeling and emotion. People may not understand things, but they have experienced feelings or emotions regarding them, and have consequently formed many ideas and "ideals" therefrom. They do not know "just why" an idea is held by them—they know only that they "feel" it that way. And the majority of people are moved, swayed and act by reasons of induced "feelings," rather than by results of reasoning. I am not speaking of intuitional feelings now, but of the plain, everyday, emotional feeling of people.

Do you know what a feeling is? The word, used in this sense, means: a mental state; emotion; passion; sympathy; sentiment; susceptibility; etc." And "emotion" means an excitement of the feelings. "Feelings" belong to the instinctive side of our mind, rather than to the rational or reasoning side. They spring up from the subconscious strata of the mind, in response to the exciting cause coming from without. The instinctive part of our minds are stored with the experiences, feelings, emotions and mental states of our long line of ancestors, reaching away back to the early beginnings of life. In that part of the mind are sleeping instincts, emotions and feelings, our inheritance from the past, which await but the inducing cause to call them into activity. The reason or judgment, by means of the will, act as a restrainer, of course, according to the degree of development of the individual. And these outward agents, if of a "physical" nature, are suggestions of all kinds.

Look around you at the world of men and women. Then tell me whether they seem to be moved principally by reason or feeling. Are their actions based upon good judgment and correct and careful reasoning! Or are they the results of feeling and emotion! Do people do things because the things are considered right in the light of reason, or do they do them "because they feel like it?" Which produces the greatest motive force—an appeal to the reason of a number of people, or an appeal to their feelings and emotion? Which sways a gathering of people; the votes of a people; the actions of a mob—reason or feeling! Which moves even you, good student, reason or feeling! Answer the questions honestly, and *you will have* the key of suggestive influence!

Chapter XVII
Four Kinds of Suggestion

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MENTAL SUGGESTION produces its effect upon the minds of people along one or more of four general lines or paths of action. All the phenomena coming under this head may be placed in one or more of the four classes. These four paths, or lines of action, along which Mental Suggestion operates, are as follows:

1. Obedience;
2. Imitation;
3. Association;
4. Repetition.

I shall now proceed to consider these four paths, or lines of action, separately, in order, and in detail. Beginning with the first mentioned line of action, let us consider:

SUGGESTION THROUGH OBEDIENCE —Suggestion operating along this line consists of the induction of mental states, etc., by the agency of a positive statement, assertion, assumption, authoritative attitude, etc., which so impresses itself upon the mind of the person suggested to that he sets up no opposition or resistance, but acquiesces quietly to the suggestion made to him.

The most common form of this first method of Suggestion is seen in the very general acquiescence to real or pretended "authority" on the part of the majority of people. When such people hear a statement made, positively and in a tone of conviction, by some person in authority, they accept the statement, and the feelings arising from the accepted statement, without resistance, and without any attempt to submit the matter to the exercise of their reason. And this is true not only when the person speaking has really a right to speak authoritatively, by virtue of his knowledge, experience, wisdom, etc., but also when some pretender sets up an appearance of authority, and speaking in a positive style, assuming the "Thus saith the Lord" manner, impresses his hearers with the idea he wishes to suggest to them. And then the good folk meekly acquiesce without Question and allow their feelings to be aroused accordingly, for the feelings are generally followed by actions in accord therewith.

It is astonishing, from one point of view, to see how obedient to this form of suggestion the masses of people are. They will allow their mental states, feelings and emotion to be induced by the impudent statements, and claims of cunning, shrewd and designing men, as well as by ignorant self-deluded fanatics, who thus influence and sway them. These self-constituted authorities utter their oracular statements and opinions in a tone of absolute certainty, and the crowd takes them at their own valuation. It seems to be only necessary for some positive man to attract the attention of the people and then make some bold claim or statement, in the proper manner and tone, and with their appearance of authority, and lo! some of the people, at least, fall into line.

Did you ever think that people as a rule are "obedient animals?" Well, they are, providing you can manage to impress them with your authority. It is much easier for them to acquiesce than to refuse to do so. They find it easier to say and think "Yes" rather than "No." Their will is not often called into action by their reason and judgment, it being too often entirely under the control of the feeling and emotional side of them.

There is a fundamental law under this phase of suggestive action, and in order to find it we must go back to the beginning of the race, perhaps farther. In the earlier days among animals and men, there were natural leaders, who ruled by force of might of body or mind. These natural leaders were implicitly obeyed by the masses, who had learned by experience that it was better for the tribe, or herd, as a whole, to be governed by their strongest and sharpest-witted members. And so gradually this dominant idea of acquiescence and obedience to authority developed and became a fixture in the race-mind. And it is firmly planted in the mind of the race today, so much so that only the strongest minds are able to free themselves from it to any great extent. It is authority here, and authority there, in law, letters, religion, politics, and every other field of human endeavor. People do not begin by asking themselves: "What do I think about this matter?" but instead start off by saying: "What does So-and-So think of it?" Their "So-and-So" is their authority, who does their thinking for them, and they take their keynote from him or her. The authority induces their mental states for them.

If these leaders and authorities were really the wisest of the race, it would not matter so very much, although even then it might prevent the development of individuality in the masses. But the worst feature is that the majority of these "authorities" don't know, and know that they don't know, but the people haven't found them out. They assume the manners, air, appearance, etc., of "the real thing," and the people being accustomed to these symbols of authority, and mistaking the imitation article for the real, are impressed by the authoritative utterance and accept the suggestion.

This fact is well known to the classes that prey upon the public. The "confidence men" (in and out of the criminal class) assume this air of authority, and their suggestions are accepted by the people. They are good actors—that is one of the requisites of the suggestionist, and these people understand the law. They proceed upon the theory accredited to Aaron Burr—that remark, you may remember, was that "the law is that which is boldly asserted and plausibly maintained." And so these folk keep on "boldly asserting," and "plausibly maintaining," and find that "it generally goes."

To see a principle in its naked simplicity one should look for its operation in extreme instances. And the extreme instance in this case is the hypnotic "subject" who has surrendered his judgment entirely to the mind of the operator. The "subject" will acquiesce in the most absurd suggestions from the operator and proceed to carry them into effect. And suggestion, you know, is the active factor in hypnotism, the hypnotic condition being only a psychological condition in which the effect of suggestion is heightened.

But one does not have to go to the ranks of the somnambules for striking illustrations, for such are to be found in all walks of life among people who have no individuality of their own, but who seem to live and act entirely upon the "say so" of others. They have no quality of initiative, but must always be told just what to do, and how to do it, by others. These people will accept almost any kind of suggestion, if made by others in an authoritative tone and manner. They do not have to be persuaded by argument, but are fairly driven and ordered to do things by stronger-willed persons. They are impressionable and "sensitive," and seem to have no wills of their own. These people are very suggestible, and every day's history records many startling cases of the effect of suggestion through acquiescence on the part of such people.

The keynote of this form of Suggestion is a positive statement or command, given with the air and appearance of authority. The secret of the effect is the tendency upon the part of the majority of people to acquiesce in an authoritative statement or command, rather than to dispute it, and the tendency toward thinking "Yes" rather than "No!"

This form of suggestion is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and who have not had to "use their own wits" and resources in life. Unskilled laborers and the sons of rich men belong to this class as a rule. These people seem to need someone to do their thinking for them, even in the smallest events of their lives, and are most suggestible along these lines. Then the degree of suggestibility along these lines decreases as we ascend among people who have had to "do things" for themselves, and who have not depended upon others so much. It is the slightest among people who have had the ordering of others to do, or who have had to depend upon their own wits in getting through life—the men of marked degree of initiative have scarcely a trace of this form of suggestibility.

"Initiative," you know, is a term for "doing things without being told"— using one's own wits and resources—the true "American Spirit" (which so many Americans lack).

The degree of power in giving this form of suggestion depends materially upon the development of will on the part of the suggestor, and also upon his assumption of the appearance, manners, air and tone of authority, the latter requisites being the outward symbols. If one has the Will-Power strongly developed, the symbols will appear of themselves as a natural consequence. But to those who have not the developed Will-Power, and whose authority is more or less "counterfeit," the assumption of the outward symbols becomes a matter of great importance, and these people devote much study to the cultivation of these outward forms. And these "counterfeit" symbols—the art of the actor—serve their purpose to impress and suggest to the crowd, and their assumers set up a very brave front and obtain a very fair degree of success in the part they are acting—that is, until they come in contact with a man of real Will-Power, when they gracefully retire after the first clash of mentative swords. To those who are negative and who are too susceptible to this form of suggestion, I advise the cultivation of Will-Power, which will be fully taught in the later chapters of this book, entitled "Mental Architecture," *etc.* Nothing but the cultivation of the will will render one positive and impervious to suggestive influences of this sort.

The second line of action of Mental Suggestion is that called:

SUGGESTION THROUGH IMITATION —This form of Mental Suggestion is very common—perhaps the most common of all the forms. Man is essentially an imitative animal. He is always copying the actions, appearances and ideas of others, thereby going to prove his descent from the monkey-like ancestors, in whom this trait of character was largely developed. Personally, I believe that those traits of imitation may be traced back to the early days of the race, or before, when animals and men were in a wild state, and exposed to constant danger of attack of enemies. Then a motion of fright on the part of one would be communicated to the others of the tribe, and gradually the trait of instinctive imitation was developed, the traces of which are still strongly with the race, even to this day. We may find instances of this trait all around us. When we watch a tight-rope walker, our bodies instinctively sway in imitative motion. When we watch the faces of actors on the stage, our own faces work in sympathy, more or less. And so it goes on all around us, and in us—ever the tendency toward imitation. Children manifest a great degree of this trait and copy and acquire the mannerisms of those around to a surprising degree of detail

This form of Mental Suggestion is very common. People are constantly taking up the suggestion of the mental states, feelings, and emotions of those around them, and reproducing them in their own acts. The majority of people are around them, and reproducing them in their own acts. The majority of people are like human sheep, who will follow a leader everywhere and along all sorts of paths. Let the old bell-wether jump over a rail, and every sheep in the flock will do likewise—and they will keep on jumping over the same place, at the same height, even if the rail be removed before the whole flock gets over. We are constantly doing things simply because other people do them. We are constantly aping after others. In our fashions, styles, forms, etc., we are servile imitators. Larry Hehr shows a vest button hung by a thread and all the young apes in the land follow suit. Funny! isn't it?

This law of imitation plays an important part in the phenomena of Mental Suggestion along these lines. Somebody does a certain thing and at once other people take up the suggestion and copy the original actor. Let the newspaper record a certain crime and many others of the same type follow closely after. Let there be a suicide, and many others follow, usually adopting the same methods. Let there be a number of cases of some kind of folly and dissipation, and immediately there is "an epidemic" of the same thing. Let the papers say much about the appearance of a new disease, and at once a number of people manifest symptoms of it. Diseases get to be quite the fashion in this way. The feelings and emotions of the instinctive part of the mind are called into sympathetic action along the lines of imitative suggestion, and physical effects follow shortly after.

Shrewd men take advantage of this tendency of the human mind, and, by getting a few people interested in certain things, they manage to set the fashion, and the crowd follows like sheep. Get people talking about a thing, and the contagion spreads until everybody is interested in the matter. The majority of people are more or less susceptible to this form of suggestion, the degree depending upon their habit of thinking, judging and acting for themselves. The man or woman who has ideas of his, or her, own, is not so apt to be impressed by every wave of popular fashion, style and thought as those who maintain a more negative attitude toward the minds of others. The method of curing an undue tendency toward imitative action is to start in to build up your individuality, and to develop positivity, along the lines mentioned in the concluding chapters of this book.

The third line of action of Mental Suggestion is:

Suggestion Through Association—This form of Mental Suggestion is very common. It is based upon the acquired impressions of the race, by which certain words, actions, manners, tones, appearances, etc., are associated with certain previously experienced mental states. Mental States take form in physical action and expression, as we know. A man feeling in a certain way is apt to express himself by certain actions or in certain words. These actions and words thus become symbols of the mental state producing them, and consequently they become symbols of the mental state producing them, and consequently they produce upon the mind of the person seeing or hearing them the mental image connected with that mental state. And this mental image is calculated to induce a similar or corresponding state in the mind of the person seeing and hearing. So that these symbols are really Mental Suggestions, since they tend to induce mental states.

I wish to remind you that every written, printed or spoken word, or words, is the outward and physical expression of some inner mental state of the person uttering or writing the words. The words are the "outward and visible signs" of an "inward feeling"—remember this always. Mere words, in themselves, have no suggestive value—the value depends upon the meaning impressed upon them by the mind of the person using them accompanied by an understanding of their meaning by the person hearing or reading them. The word "horror," for instance, or "uncanny," has a definite meaning to persons familiar with it. It bears a direct relation to a mental feeling, or emotion, and is the physical and outward expression of the same. One may say the word over and over again to a person who has never heard it, or to one of another race who does not understand the term, and no suggestive effect follows. But speak the word to one who is accustomed to connect and associate it with a definite feeling that they have experienced, and the feeling will be produced, or "induced," if the circumstances of the use of the word be favorable. The word "love," used properly, will awaken in the mind of its hearers feelings corresponding with the term. And these feelings must have been experienced before, either directly or indirectly, before they may be induced by suggestion. Feelings experienced by one's ancestors leave a record in one's subconscious mentality, which may also be induced by the appropriate suggestion.

Personally, words seem to me to be like the wax record of a phonograph. The record is covered with minute impressions produced by the sound-waves entering the phonograph. Place this record in its place in the phonograph and start the latter in motion and lo! the minute impressions on the record will reproduce or "induce" in the diaphragm the same kind of sound-waves that originally caused the impressions. In this way a word, which is the physical symbolic record of feeling, will produce its associated feeling in the mind of the person hearing or reading it.

And, as I have said, the feeling produced will depend largely upon the understanding of the meaning of the word held by the person receiving the impression. For instance, in the case of the word "love," let us suppose that the term is strongly and feelingly suggested to a number of persons at the same time, and in the same way. You will find that the feeling induced in the one person will be that of love of parents; in another love of children; in another love of will be that of love of parents, in another love of children, in another love of husband or wife; in another love of God; in another an exalted affection for some person of the opposite sex; in another the low animal passion for one of the other sex; and so on, each experiencing a feeling occasioned by his or her association of the word with some feeling previously entertained. The same word may induce a feeling of the greatest pleasure in one person, and the greatest horror or disgust in another—the difference depending upon the association of the word in the mind of the two persons.

I have dwelt upon these facts in order to make clear to you that there is no magic power in words in themselves, and that all their force and effect depends upon the associated feeling of which they are the crystallized physical and outward former symbol. The word is the body—the feeling is its soul.

And so it is with the suggestion of appearance, manner, surrounding, *etc.* Each of these depends for force and effect upon some accustomed association with some inner feeling, which feeling is reproduced or induced by the outward symbol of the thing. We associate certain things with certain feelings, and when we see these things we are apt to experience the feeling indicated. People have been overcome by the sight of a picture, or a scene in a play—a song—a poem—or suggestive music.

And here is where the art of the suggestionist comes into play. He watches closely and discovers that certain words, tones, manners, appearances, actions, motions, etc., are associated in the minds of people with certain feelings and ideas. And so when he wishes to reproduce, produce, or induce in others these ideas or feelings, he simply reproduces the associated physical symbols, in words, manner, motion, or appearance, and the effect is produced. The conjurer makes certain motions with his hands which you have always associated with certain actions, and you feel that the action itself has been performed— but the conjurer omits the action, and you are fooled. The "confidence man" assumes the appearance, manners and actions which you have always associated with certain qualities of character and you feel that he is what he seems to be—but he isn't, and you are fooled. This "play-acting" of people is all a form of suggestion, and you are fooled because you accept the symbol for the reality, unless you understand the game. The actor assumes the actions, tones, dress and words of certain characters, and if he is a good actor you forget the reality and laugh and weep, and otherwise feel that what you see is reality, although you really know underneath it all that it is only a play. And all this is mental suggestion remember.

Remember, now and always, that a mental suggestion operates by the presentation of the outward symbol associated with the feeling to be induced. Put the right record in the phonograph and the corresponding sound is produced or induced. Do you see? This law underlies all the phenomena of Mental Suggestion—understand the law of suggestion and you have the master-key to the phenomena.

Oratory, and other forms of appeal to the feeling by spoken words, gives us a typical example of the operation of this form of Mental Suggestion. The orator; the lawyer; the preacher; each uses words calculated to induce mental states, feelings and emotions, in the minds of his hearers. Such a one soon begins to learn the suggestive value of words, tones, and expression. He avoids the use of cold, abstract words, and drifts into the use of those which are symbols for deep feeling and emotion, knowing that these word symbols uttered with the proper tone and expression will induce the feelings for which they stand in the minds of the hearers. The hearers' emotions and feelings are played upon, in this way, like an instrument. The emotion or passion, whether it be love, fear, hate, greed, patriotism, courage, jealousy, sympathy, etc., etc., is awakened by the skillful use of the words, tones, and expression which stand as symbols for these feelings.

If you will remember how you were touched by an address that afterward seemed to you to be hyperbolic and flamboyant—without argument, proof or sense—then you will realize how you were made the subject of Mental Suggestion through association. The skillful salesman operates upon you in the same way. So does his twin brother, the advertising man. The revivalist has this art reduced to a perfect science.

Words—words—words—inciters to action; inducers of feeling; symbol of mental states, and reproducers of mental states—despise them not; sneer not at them, for they have brought down low the mightiest of minds, when properly used. Even when written, their potency is great. Countries have often been made captive by a clever phrase, which when analyzed meant nothing in reason—merely an awakener of feeling. Let me make the catch-phrases of a country, and I care not who makes its laws!

The man best adapted to employ this form of suggestion is he who is more or less of an actor—that is, who possesses the faculty of throwing "expression" and "feeling" into words, actions and manner. Good orators, pleaders, salesmen, and others have this faculty largely developed. It belongs to the feminine side of the phenomena, for it has the "charming," drawing, leading aspect, and works by the employment of the emotive-pole of mentation, rather the will or motive pole, as in the case of the first mentioned phase of suggestion—that of authoritative statement or command. It operates not by beating down the will of the other person, but rather by inducing a sympathetic rhythm of feeling and emotion, which overpowers his own will, and causes it to act accordingly.

One should ever be on guard against this kind of influence. The best way to escape it, is to adopt the policy of never acting immediately in response to an appeal of this kind. Rather wait until the effect has worn off, and then submit the matter to the consideration of your reason and judgment. Of course, the cultivation of will-power will act as a shield or armor, protecting you from the subtle vibrations of this kind, for this form of suggestion is usually accompanied by strong mentative currents from the mind of the speaker. Fence yourself off from a too ready response to sympathetic appeals along the emotional lines. Let the head stand by the heart, ready to prevent its running away with you.

Men should have the reason in the ascendant, not the emotional nature. When you feel yourself being carried off of your feet, by some emotional excitement, steady yourself and ask your mind this question: *is this a mental suggestion?* " The question will tend to bring you to your state of equilibrium. When you know what a Mental Suggestion is, then you wilt learn to recognize them, and be on the lookout for them. This state of mind will act as a strong neutralizing agent for the most skillfully put suggestion. Have your torpedo nets out, no matter how secure you may imagine yourself to be. One caution more—be especially cautious, and slow to accept a suggestion when you are worn-out, tired, or in a passive, pleasurable state—that is, whenever your will is resting; or else exhausted. On these occasions, "when in doubt, say No!" You will save yourself much regret by remembering this bit of advice. It is based on a proven psychological law. I have learned this law by bitter personal experience. *Remember it!*

Let us consider the fourth line of action of Mental Suggestion:

SUGGESTION THROUGH REPETITION —This form of Mental Suggestion is quite common, and the study of its manifestations is quite interesting, for it brings into operation a well known psychological principle, which has its correspondences in the physical world—"constant dripping will wear away the hardest stone."

You know the story of the man who told his favorite lie so often that he believed it himself! Well this is a psychological fact. People have started in to make a certain appearance of truth, in words, or manner, by assuming something to be true that was not so. Then they kept on repeating the thing, adding a little here, and a little there, until the thing got to be "a fixed idea" with them, and they actually believe it. And if a person can suggest himself into accepting a false belief in this way, you can see how it will operate on others.

The secret of the operation of this form of suggestion lies in the psychological facts of weakened resistance through repetition of the "attack," and the "force of habit." The first time an unaccustomed suggestion is made, the mind sets up an active resistance; but the next time it is presented, the suggestion is not quite so unfamiliar as before, and a lessened resistance is set up; and so on, until at last no resistance is interposed, and the Suggestion is accepted. You know the old verse:

> "*Vice is a monster of so frightful mien,*
> *That, to be hated, needs but to be seen.*
> *But seen too oft, familiar with her face,*
> *We first endure, then pity, then embrace* ."

And this rule holds good with suggestions. We first resist them; then endure them; then accept them—unless we understand the law.

The psychological fact involved in this form of suggestion is that impressions upon brain-cells become deepened by constant repetition. It is like sinking a die into a cake of wax—it goes deeper at each pressure. The mind is very apt to accept as true anything that it finds deeply impressed upon its records. It has become accustomed to finding these deep impressions only when they have been made by repeated efforts of its own intellect, or judgment, or experience, and so when it finds these deep impressions that have been placed there by repeated Suggestions of others, it is not apt to discriminate. It finds itself "feeling" these things that have been repeatedly impressed upon it. Like the cuckoo's egg in the robin's nest, these illegitimate mental impressions are nurtured as one's "very own."

There is a constant struggle for existence upon the part of the ideas, or mental images impressed upon me. The strong crowd out the weak. And in the majority of cases, the strongest ones are those which have either been impressed in a vivid manner, or else by repetition. The second time you meet a man, you may have trouble in remembering him; but the third time it is easier; and so on, until at last you forget that he ever was a stranger. And so it is with these suggested ideas—you grow familiar with them through repetition; they lose their strangeness to you; and at last you cease to concern yourself about them. A strange thing is generally inspected, examined, viewed suspiciously, etc., but after the strangeness has worn off you cease to exercise the former caution. "Familiarity breeds contempt." and also lack of caution. Suggestion gains force by each repetition. This is one of the fundamental laws of suggestion, and one that all should remember.

If you would take mental stock of yourself, you would find that you entertain a vast number of feelings, ideas and opinions, which you possess simply through this law of repeated suggestion. You have heard certain things affirmed, over and over again, until you have come to accept them as veritable facts, notwithstanding that you possess not the slightest personal knowledge of any notwithstanding that you possess not the slightest personal knowledge of any logical proof, concerning them. Shrewd moulders of public opinion employ this law, and constantly repeat a certain thing, in varying words and style, until at last the public accepts it as a proven and unquestioned fact.

Many a man has gained a reputation for wisdom, merely because his friends repeatedly affirmed it, and the public accepted the suggestion. Many a statesman has had a reputation built up for him by friendly newspaper correspondents, whose constantly repeated suggestions have caused the idea to crystallize into a material form in the public mind. And many a reputation has been destroyed by the repeated shrugs, sneers, and insinuations of gossips and evil-wishers.

Advertisers understand this law, and keep the repeated suggestion of the merit of their wares constantly before the public mind, until it becomes gospel with the people. "If at first you don't succeed," and "Never take No! for an answer," are two axioms very dear to the heart of the man who uses suggestion "in his business."

Do not be deceived by this subtle form of suggestion. Do not imagine that an untrue thing becomes true because it is repeated often. Do not allow your judgment to be lulled to sleep by this drowsy repetition of the slumber-song. Keep awake— keep awake! An understanding of this law of suggestion will throw light on many things that have puzzled you heretofore. Think over it a bit, when you have time.

Chapter XVIII
How Suggestion is Used

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LET US now consider the various forms of application of suggestion in everyday life. They are several and for convenience I separate them into three forms, or groups, i. e., (1) Involuntary Suggestion; (2) Voluntary Suggestion; and (3) Auto-Suggestion. Let us now consider the first form:

INVOLUNTARY SUGGESTION .—By this term I mean the use of suggestion involuntarily; without a particular purpose; or unconsciously. We are giving suggestions of words, manner, action, etc., every moment of our lives. And these suggestions are constantly being accepted by those around us. We are constantly influencing those with whom we come in contact, the greater part of the work being performed unconsciously by us. We are acting as living inspiration for some, and living discouragement for others, according to circumstances. Our moods, actions, words, appearance, manners, etc., act as suggestions to those around us. I am not now speaking of the effect of mentative currents, etc., but of mental suggestion, pure, and simple.

A business house is permeated by the personality of its head, and his personal characteristics impress themselves upon those under him, by the means of suggestion. He sets the gait of the place. If he is active, and enterprising, so are the workers employed by him; and if he is careless and shiftless, so will they be apt to be. We affect those around us by our mental attitudes, manifested in action, and they affect us—if we allow them to do so.

Children are quite amenable to suggestion of this sort, being natural imitators, and they soon take on the mental attitude of the parents toward them. If the parent treats the child as being beyond control, the child will respond; if the child be considered obstinate, etc., he will take on the suggestion, and the original trouble will be magnified. People talk before their children, little realizing that the little minds are very suggestible, and are constantly taking suggestive color from those around them. People should endeavor to present to their children only the best, positive, helpful, uplifting, and encouraging mental states. They should avoid giving the child the impression that it is "bad," or "mean," or "deceitful," or "shy," or anything of that sort. The child will be apt to accept the suggestion coming from a source that it naturally looks to for information, and it will be very apt to proceed to act upon the suggestion and make the words of the parent come true. I have heard of children who had become so impressed with their parents' suggestion that they "would come to some bad end, yet," that they had to fight against it the balance of their lives. Sow the suggestive-seeds that you desire to sprout into reality—be careful to select the right kind. This subject of suggestion to children can be merely alluded to here, for it would fill a book of itself. I felt impelled to say a few words about it in this lesson, because my experience has taught me its extreme importance.

This is the rule of Involuntary Suggestion: *Our words, actions, manner, tones, appearance, and general personality convey suggestions to those around us, inducing mental states in accordance therewith* .

Therefore, act out only the character that you wish to impress upon the world—and act it the best you know how. The world will connect you with the part you are playing, according to the suggestions thus made—sometimes you will get a better verdict than you really deserve; sometimes a worse one, but in either event, your mental attitude, reflected by your involuntary suggestions, will have caused the verdict, whatever it may be. Therefore, form a correct mental attitude, based upon some ideal of the part you wish to play—and then play it out to the best of your ability. Observe the outward appearance of the part you are playing, for this is what the world sees first, last and all the time—and you are judged by your suggestive "make-up," and stage action. Act well your part, for thereupon rests the verdict of the audience.

The second form of the application of suggestion is:

VOLUNTARY SUGGESTION .—This form of the application of suggestion is manifested in cases in which the suggestion is deliberately and purposely made with the end of impressing other persons. Its manifestations may be grouped into three classes, as follows: (a) Suggestive Treatment; (b) Hypnotic Suggestion; (c) Suggestion in the form of Personal Influence.

By (a) Suggestive Treatment I refer to the practice of Mental Suggestion used as a form of "treatment" for physical ills, or mental deficiencies, *etc.* The treatments for physical ills come under the term of "Mental Therapeutics," and will be spoken of in the chapter bearing that title. Treatment by suggestion for mental deficiencies, etc., is a branch of science that is rapidly coming to the fore. For some time it was clouded by its mistaken connection with hypnotism, but now that it has been divorced therefrom it is being used to a much greater degree by scientists in all parts of the world. Its principle rests on the fact that brain-centers and brain-cells may be "grown," developed, and increased by properly directed suggestions, so that one may be practically "made over" mentally. New qualities may be induced, and objectionable ones decreased. Objectionable habits and traits may be eliminated, and desirable ones substituted or newly induced.

The wonders of this form of practical psychology are being unfolded rapidly, and a great era is before us in this branch of science. The broad principle of the "treatment" lies in the fact that the mental states induced by the proper suggestion tend to exercise and develop the portion of the brain in which they are manifested. Hence the theory once understood, and the best method adopted, the rest of the treatment becomes as simple as developing any muscle of the body by the appropriate exercise. I call this form of treatment "Brain Building," by suggestion, *etc.*

(b) Suggestion in Hypnotism is a subject that I shall merely refer to here, for this is not a manual of hypnotism. Sufficient it is to say that hypnotism is a combination of the use of mentative energy in a certain form, coupled with suggestion. It is a proven psychological fact that in the hypnotic condition, all suggestions have a greatly exaggerated effect, and a suggestion that would scarcely be noticed in the ordinary state becomes a strong motive force to one in the state of hypnosis. In this state the most absurd suggestions are accepted, and acted upon— the most extraordinary delusions are entertained—and the suggestions of future action, or post-hypnotic suggestions, are made effective. I wish to caution my students against allowing themselves to be hypnotized for experimental or other purposes. It is conducive to negative conditions, and I heartily disapprove of the practice. I would not allow anyone to hypnotize me, and I would urge upon my students a similar attitude toward "experimenters." The best effects of suggestion may be obtained without hypnosis—the latter is merely an abnormal and morbid state, most undesirable to normal people. Let it alone!

(c) Suggestion in Personal Influence is referred to in other parts of this work, and appears more fully in the chapters treating of Personal Influence, for it belongs to that phase of the general subject.

The third form of application of Suggestion is what is known as:

AUTO -SUGGESTION .—By this term is mental self-suggestion, or suggestions given by one to his own mind. This is a most interesting and important phase of the subject, and will be dealt with fully in the chapters on Mental Architecture, etc., under which head it falls. It is by auto-suggestions that so many people have "made themselves over," mentally, and have become that which they willed to be. Its principles are precisely the same as in the other forms of suggestion, except that the treatment is given by one's self instead of by another person.

The vehicles of suggestion, i. e., the voice, the manner, etc., have been alluded to in other chapters as we proceeded.

An eminent teacher of the use of suggestion in commercial pursuits, in speaking of the effect of suggestion in inducing mental states, says: "You can make a man think with you if you work on his feelings or higher nature, even though you run counter to his ordinary judgment. If in this way you can dazzle his reason sufficiently, you can spur him to almost any action of which man is capable." And this teacher is perfectly right in his statement, although he follows the old "subjective mind" idea and identifies "feeling" with the "higher nature," instead of treating it as belonging to the emotive pole of mentation. And, if I may be pardoned, I would suggest that the above statement would be a little nearer the true state of affairs if he had said: "You can make a man *feel* with you if you work on his emotive mentality," *etc.*

The teachers of Business Psychology very ably instruct their pupils in the art of suggestion in the process of making sales. They instruct the salesmen to first gain the prospective customer's "attention," then "arouse his interest," then awaken "desire," and then—close the sale. These steps in the psychology of salesmanship apply equally well to the science of advertising, or any other appeal to the minds of people, and are logically correct. The attention once gained, the mind becomes more or less receptive; the mind once receptive, interest is aroused and a greater degree of receptivity is induced; interest is gradually led to desire, induced by the subtle suggestion of words and the exhibition of the article to be sold; and at last, when the proper psychological state is aroused, the trained salesman gently but firmly gives the positive suggestion of authority, or demand, pointing to the place where the customer must sign his name, thus using suggestion along both the lines of acquiescence and imitation—and the order is taken. Did you ever subscribe to a book at the solicitation of a good book agent? Well, if you did, and will let your mind run backward over the proceeding, you will see how the above rule works in practice. (1) Attention, (2) Interest, (3) Desire, (4) Sale—these are the steps of salesmanship by suggestion; and advertising sales as well. Great is suggestion in business!

I have known salesmen to gently suggest the closing of a sale by handing the customer a fountain pen, placed at the "suggestive slant," at the same time pointing to the space on the order blank, with the "take-it-for-granted" tone and utterance: "Sign right here, please!"—and it was signed.

The largest employers of agents have regular training schools, in which the new agents are given the benefit of the experience of the old hands at the business—and some of these old hands could give a professional suggestionist points on his own science. The agent is told how the different classes of people act, the objections they will be likely to raise, and how the trained agent may overcome these obstacles by clever work, including, of course, an intelligent use of suggestion. The average person would be surprised at the ideas advanced and the knowledge of suggestion possessed by some of these men.

> One of these agents once told me that one of the first things he learned when starting to work was that the agent should never permit the customer to take his "prospectus," or sample pages, in his own hands. He said to me: "I always keep the prospectus in my own hands, for if I let it get away from me I will have lost the power of controlling the attention and interest of the customer. He will then have the matter in his own hands, and will have gotten away from me—he will then do the leading, instead of my doing it. I always keep the upper hand of my man or woman. I do the leading, guiding, directing and influencing myself—I keep the controlling gear in my own hands, always."

And, in the science of advertising, also, there is a constant use of suggestion—usually conscious and premeditated. This is taught in the "courses" and "schools" of advertising, and the "ad. men" are well grounded on the subject. The use of the "direct command," as the "ad. men" call it, is very common. People are positively told to do certain things in these advertisements. They are told to "Take home a cake of Hinky-dink's Soap tonight; your wife needs it!" And they do it. Or they see a mammoth hand pointing down at them from a sign, and almost hear the corresponding mammoth voice, as it says (in painted words): "Say, you! Smoke Honey-Dope Cigars; they're the best ever!!!" And, if you manage to reject the command the first time, you will probably yield at the repeated suggestion of the same thing being hurled at you at every corner and high fence, and "Honey-Dope" will he your favorite brand until some other suggestion catches you. Suggestion by authority and repetition, remember; that's what does the business for you! They call this "the Direct Command" in the advertising schools.

Then there are other subtle forms of suggestion in advertising. You see staring from every bit of space, on billboard and in newspapers and magazines: "Uwanta Cracker," or something of that sort—and you usually wind up by acquiescing. And then you are constantly told that "Babies howl for Grandma Hankin's Infantile Soother," and then when you hear some baby howling you think of what you have been told they are howling for, and then you run and buy a bottle of "Grandma Hankin's."

And then you are told that some cigar is "Generously Liberal" in size and quality; or that some kind of cocoa is "Grateful and Refreshing"; or that some brand of soap is "99.999% Pure"; and that some pickle man makes "763 Varieties"; etc., etc., *etc.* Only last night I saw a new one—"Somebody's Whisky is smooth," and every imbiber in the car was smacking his lips and thinking about the "smooth" feeling in his mouth and throat. It *was* smooth—the idea, not the stuff, I mean. And some other whisky man shows a picture of a glass, a bottle, some ice and a syphon of seltzer, with simply these words: "Oldboy's Highball—That's All"! All of these things are suggestions, and some of them very powerful ones, too, when constantly impressed upon the mind by repetition. They "get in their work" on you.

A writer on the psychology of advertising advises, among other things, that advertisements of articles to eat or drink should contain the words calculated to induce the feeling of "taste" in the minds of the readers. "Sweet," "refreshing," "thirst-quenching," "nourishing," etc., etc.—how suggestive they are! And how effective! How do they act? you ask. How? Well, this way—just you read these words: "*A nice, big juicy lemon— tart and strong—I can taste it now!* " Just imagine these words accompanied by a picture of a man squeezing the juice of a lemon into his mouth, and where are you? I'll tell you where— your mouth is filled with saliva, from the imagined taste of the tart lemon juice! Now, isn't it? Tell this to some of your friends and see how it works. I once heard a story of a bad little boy, who would stand in front of a "German band," with a lemon to his mouth, sucking away vigorously. Result: The mouths of the musicians became filled with so much saliva that they could not play on. Exit boy, with Professor Umpah, the bass-horn player, in full pursuit, the air being filled with "Dunner und Blitzen!" and worse. Just suggestion!

I have known of dealers in Spring goods to force the season by filling their windows with the advance stock. I have seen hat dealers start up the straw hat season by putting on a straw themselves, their clerks ditto, and then a few friends. The sprinkling of "straws" gave the suggestion to the street, and the straw hat season was opened. Business men understand suggestion. Even the newsboys understand it. The best ones are above asking as the novices do, "Want a *paper* , mister?" or worse still, "You *don't want* a paper, mister, *do* you?" The good ones say, instead, boldly and confidently, "*Here's* your paper, mister!" sticking it under your nose—and you take it. Let me tell you a tale about a "barker" at a pleasure resort in Chicago, several years ago. He was the best I ever heard. Here is the story—it's a true one:

This man was the "barker" or "spieler" for one of the attractions of the place, the "pony ride" attraction. Many were the ponies lined up to carry the children around the ring, for a nickel a ride. The "spieler" would wait until a crowd of children, with or without their parents, would enter the place and then he would begin in the strongest, most strenuous, rasping, suggestive tone: "Ride, *ride* ride! *Have* a ride, *take* a ride, *have* a ride, *take* a ride! Anybody, everybody; *anybody* , everybody! Ride, ride, *r-r-r-r-r-r-ride!!!! Anybody* rides, *everybody* rides—rides, *rides* , rides—rides, *rides* , rides—*r-r-r-r-r-r-rides* ! *Take* a ride, *have* a ride, *take* a ride, *have* a ride, take a ride, *have* a ride? Anybody, everybody, *anybody* , everybody—*ride, ride r-r-r-r-r-r-r-r-r-ride! R-r-r-r-r-r-r-r-r-r-r-ride! R-r-r-r-r-r-r-r-r-r-r-r-ride!* " He would keep this sort of thing up for several minutes, apparently without taking a fresh breath. The very air seemed to quiver and vibrate in the rhythm of his "r-r-r-r-r-ide, r-r-r-r-r-ide!" And every child within hearing who could raise a nickel would surely *ride!* The word "*ride!* " positively, authoritatively and constantly repeated, was one of the most startling exhibitions of this form of suggestion that I have ever seen or heard. I have heard many imitators of this "spieler," but have never met his equal. Perhaps he has now passed on to some higher form of usefulness—he was worthy of it. He was a master, surely.

I have seen men in bowling alleys caused to make false plays by some bystander suggesting the false shot. The same thing is true in shooting galleries, *etc.* You have but to look around you and see these, everyday instances of suggestion, in some form or other. Induced feeling, remember! That is the key of all manifestations of suggestion. Look out for it! And, in conclusion, I know of a little boy who exemplified the law of suggestion one April Fool's Day by placing a sign on the coat-tail of another boy. The sign read "kick me!" And they did!

The skillful lawyer uses suggestion in his work in examining or cross-examining witnesses. He suggests things to a suggestible witness, and coaxes and leads him on to admissions and statements that he did not intend making—sometimes statements that are not strictly correct. Such a one will say, "You *did* so and so," or "You *saw* so and so, didn't you?" etc., the direct statement made in an authoritative manner, causing the suggestible witness to acquiesce. Look out for this confident, authoritative manner, in a lawyer or anyone else. It is calculated to lead one into acquiescence, for man is "an obedient animal," and it is "so much easier to say Yes! than No! when you see that Yes! is expected."

It is charged that police detectives have worked false "confessions" out of suggestible criminals in this way, by keeping hammering away at them until their wills are worn out, and they would say "Yes!" to escape further questioning, like the girl who finally accepted the lover's repeated proposal in order to get rid of him. This firm, decided, authoritative statement or demand, when allied to the law of repetition, has caused much mischief in the world, and many have "given in" to it, to their sorrow. I trust that these warning words will save some other trouble of this kind. When the law is once understood it is comparatively easy to escape the suggestion. The strength in the suggestor of this kind lies in the ignorance of the person suggested. Forewarned is forearmed, in this case.

I have heard of business men who would instruct their clerks to ask questions of their customers in this way: "You like *this* pattern, do you not?" or "This is a *beautiful* shade, is it not?" etc., etc., *etc.* Do you see the point? The statement is made first, and the question is asked right on top of it. Isn't it easier to say Yes! than No! to this kind of a question? (See there, now, I asked the question in that way, myself, although I had no intention of doing so. I took my own suggestion.)

In this connection I may add that it is a well known psychological fact that, when two persons are conversing, the one standing, or sitting higher than the other, has the advantage of a certain positive attitude or position. And the person seated below the speaker is forced into a relatively passive or negative condition, or position. That is, everything else being equal, the person elevated will be positive to the other, and the one seated on a lower level will be passive, relatively. The raised platform of the teacher, speaker, preacher, etc., has a good psychological basis. And the power that a lawyer feels when "talking on his feet" to the jury seated in front of him is a manifestation of a law that he may not be aware of—but the judge has the best of the lawyer, for the latter must look up to him when he talks.

Try the experiment of practicing the above position with some friend, first one being seated and then the other, and see how you can actually feel the difference between the two positions. The raised position of clerks in the large stores, and the low seats so accommodatingly placed for the customers, have good reasons. If you ever feel that some one is placing you in a negative or passive condition, rise to your feet, and you will feel doubly strong and forceful. This is a little hint that may be worth many times the price of this book to you, some of these days. Look over the foolish things that you have been talked or influenced into, and see if you were not seated and the other person standing, or seated higher than you. This is a little thing—but it works big results, sometimes. Better heed it.

There is a great difference in the suggestibility of persons, some being almost immune from suggestion, while others are so suggestible that they have but to be told a thing in a positive, forceful, confident, authoritative tone and manner, to accept the suggestion, particularly if it be repeated several times. They will likewise readily absorb the suggestions of imitation and association. But I have told you about this elsewhere in this lesson. Study those around you, and you will soon discover the different degrees. The hypnotic "subject" is at the extreme negative end of the scale.

I now wish to call your attention to what may be called "future-suggestion," or, as the hypnotists call it "post-hypnotism," *etc.* Future suggestions are like seeds planted in the mind, which grow, blossom and hear fruit at some future time. The hypnotists produce this phenomena by giving the subject, while in the hypnotic condition, the suggestion that at a certain time, either in a few minutes, or hours, or days, he will *do* certain things, or *feel* certain things. But the newer school of psychologists have discovered that these future suggestions may be made in the ordinary receptive state, just as is the case with any of the other forms of mental suggestions, and the result will be the same as that obtained by the hypnotists, in spite of their theories and methods.

I do not purpose going into detail regarding this class of phenomena, because all that is necessary to be said can be comprised in the following two statements: (1) That, generally speaking, all the phenomena of the ordinary immediate mental suggestion may be produced as future suggestion; and (2) that all the phenomena of future-suggestion, produced by the suggestor upon another person, may be likewise produced by auto-suggestions, that is, by the person inducing suggestions in himself.

Many foolish suggestions are given in everyday life along the lines of future suggestion, and alas! many of them are accepted carelessly, owing to a lack of knowledge of the principle. How many times has it been said to an impressionable young bride, "Never mind, you'll grow tired of him *after a while* ," *etc.* Or to a man, "Wait *until the novelty wears off* and you'll see how sick of the job you'll get." Or, "You'll lose your interest and enthusiasm, *by-and-by* ." Or, "You'll find him out *after a while* and will see that he's not what he seems." And so on—you may add to these instances from your own experience. And too often these suggestions are recalled and have a tendency to cause the person to "make them come true." Many fortune-tellers' prophecies have been made come true in this way by impressionable and ignorant people. I have given you a key to this principle now— heed the lesson! If you feel that an attempt at future impression is being made on you neutralize it with a mental *"No, I won't"!* That is the antidote for the bane.

The second principle in the statement made several paragraphs further back —i. e., that all the phenomena of future suggestion may be duplicated by auto-suggestion, or suggestions made by oneself—is true and worthy of consideration. You make up your mind that you must awaken to catch a train at four tomorrow morning and you awaken in time. You have set your mental alarm clock. If you have an engagement at three this afternoon you may set your alarm as follows (talking to yourself, of course): "Now, see here! Remember that you must see Smith at three this afternoon—three, *three* , I say! Remember now, *three, I* say"! And if you impress it sufficiently strong upon your mind, a little before three you will begin to feel uneasy, and then suddenly your Smith engagement will "pop" into your mind from your sub-conscious region, and you will reach out for your hat and overcoat Mental alarm-clock, remember! That tells the whole tale.

You see, the experimenter giving future suggestions simply sets the mental alarm-clock going along the lines of suggestion. He makes the mental suggestion and attaches it to the mental alarm-clock—when the alarm goes off the suggestion emerges into the field of consciousness and acts just as if it had been freshly made. That's the whole story in plain, homely terms.

But don't be frightened, you timid people. Remember this, that you will not accept a future suggestion unless you would also accept a present suggestion—the degree of "suggestibility" is the same in both cases. The only reason a future suggestion has the advantage over a present one is that it is more subtle, and people are not as much on guard about future things as they are about things to be "done right now." You will resent a suggestion that you "Do this thing *right now* ," while you pay but little attention to the earnest suggestion that "*in a year from now* you will feel so-and-so about this matter," and dismiss the subject with a shrug of the shoulders, instead of saying, at least mentally, *"No, I won't"!* The present suggestion is apt to attract your attention the more forcibly, because it is more apparent— while the future suggestion is more "insinuating." But now that you know the facts of the matter you may laugh at them both, and *take the sting out of them* by your little "*No, I won't"!*

And, just one word more. If you feel that you are harboring any future suggestions made on you in the past, but upon which the alarm has not yet gone off, you may kill them by direct self-suggestion, or auto-suggestions to the contrary. That is, you may say "I *shall not* act upon any adverse suggestions that may have been made to me—I *will* them out of my mind—*I kill them* this moment by the power of my *will* ." And at the same time make a mental picture of the suggestion being obliterated by the action of your will, just as the chalk mark is erased from the blackboard by the passing over it of the eraser. Try this plan and be free!

Chapter XIX
Induced Imagination

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THERE IS a form of suggestion which tends to arouse activities in the imaginative regions of the minds of people. Of course, the imagination plays a part in all manifestations of suggestion, but in this particular form its action is especially apparent. I call this class of phenomena "Induced Imagination." The term "imagination," you know, means "the power of the mind to create mental images of objects of Sense; the power to reconstruct or recombine the materials furnished by experience, memory or fancy; a mental image formed by the faculty of imagination," etc., *etc.* The word is derived from the English word "image," which in turn has for its root the Latin word "*imatari* ," meaning "to imitate."

The imagination is creative in its nature and works with the plastic material of the mind. The writers usually make a distinction between what is called "imagination proper," on the one hand, and what is called "fancy" on the other. By "imagination proper" is meant the higher forms of activity of the image-creating faculty, such as is manifested in the creation of literature, art, music, philosophical theory, scientific hypothesis, *etc.* By "fancy" is meant the lighter forms of the manifestation of the image-creating faculty, such as the ideal fancies and day-dreams of people; the arbitrary and capricious imaginings; fantasy, *etc.* "Imagination proper" may be considered as a positive phase, and "fancy" as the negative phase, of the image-creating faculty.

Imagination in its positive phase is a most important faculty of the human being. It lies at the basis of active mental manifestations. One must form a mental image of a thing before he can manifest it in objective form. It is distinctly creative in its nature, and really forms the mould in which deeds and actions are cast—it forms the architect's plan, which we use to build our life of action and deeds. And, *mind you this* , it is the faculty used in "Visualization," which is spoken of in other chapters. Positive imagination is very far from being the fanciful, capricious, light, whimsical thing that many suppose it to be. It is one of the most positive manifestions of the mind. Not only does it precede, and is necessary to, the performance of objective acts, and the producing of material things—but it is also the faculty by which we impress our mental-images upon the minds of others by mentative induction, and by the uses of desire and will. Positive imagination is the mother of "ideas." An "idea" is but "an image formed in the mind"; and the imagination is the faculty in which the "image" (or "idea") is formed. And in proportion to the activity of the imagination, so is the strength of the image or idea. And as is the strength of the image or idea, so is the degree of its power to impress itself upon the minds of others. So you see, imagination, in its positive phase is a strong, real thing. But it is largely with its negative phase that we shall have to deal with here.

You know that your negative imagination, or fancy, may be aroused by outward persons or things. You hear a piece of music, and before you know it your fancy is running along painting all sorts of pictures in your mind, and inducing all sorts of feelings. A picture may affect you in the same way. A piece of poetry, or poem, may lift you out of yourself on the wings of fancy. A book may carry you along in a world of fantasy and unreality, until you forget the actual world around you—have you not had this experience? And, more marked than any of the above mentioned cases, is the effect of a perfect stage performance, in which the world and characters of the play take such a hold upon you as to seem reality itself, and you laugh and cry with the characters of the play. You scowl at the villain, and tremble at the danger of the heroine. You glory in the hero's success, and shed tears at the sorrows and trials of the suffering characters. And you feel these things in proportion that your negative imagination or fancy is called into activity by induction. But remember this—the actors, poet, writer, composer, or artist *created* his effect by the exercise of his or her *positive* imagination; while the effect upon you is induced in your negative imagination. The first is an act of positive creation, while the second is merely a *reflection* impressed upon your mind, by either the suggestion; or the mentative energy of the actor.

In your consideration of the above, remember what I have said about suggestion, in an earlier chapter. Suggestion is merely the presentation of the outward symbol of the inner feeling.

The radical wing of the school of suggestionists pooh-pooh at the idea of mentative energy having anything to do with the phenomena which we are now considering. They claim that "suggestion" is sufficient to account for it all. Without going deeply into a discussion of this matter, I would ask these gentlemen: *Why is it that the same words, uttered in the same tone, by two different suggestors, produce widely different degrees of effect?* Also: What is that peculiar personal force that we *feel* when certain persons suggest, that is absent in the suggestions of others? My answer is that the difference lies in the degree of feeling called into activity in the mind of the suggestor—*the degree of* *mentative energy released by him* . And I think that any careful investigator will agree with me in this, if he will open his mind to all the impressions received during his investigations, instead of tying himself to a previously conceived theory.

The theories of suggestion are not contrary to those of mentative energy and induction, when properly understood. The facts of the suggestionists are undoubted, but they make the mistake of ignoring the mental states of the suggestionist. They think that their effects are produced by suggestion alone, and forget the mental state behind the suggestion which is the real motive force. If their theories be true, why is it that two men using the same words of suggestion, upon the same subject, produce varying degrees of effect? It is because the mental states or dynamic mentation of the two men vary in quality and degree.

In connection with this subject of negative imagination or fancy, I would call your attention to a class of phenomena, along the same general lines, in which certain states of imagination, or fancy, are *self-induced* . Nearly all races of men have discovered that there are means possible to people whereby they may produce in themselves abnormal conditions, known as the "trance," "dream-states"; "transcendental condition"; *etc.* And men, from the dim past to the present time, have seen fit to indulge in these deplorable practices. The means by which these states are obtained are various, the favorite methods being the gazing at a bright object; fixing the gaze at the root of the nose; staring at the umbilicus, staring at a drop of ink; inhaling vapors; listening to weird music, etc., *etc.* Much mock-occultism, which is really "psychism," depends upon these methods for its results, manifestation and phenomena. The Hindu" fakirs" and the Arab dervishes indulge freely in these methods, and produce results which while highly esteemed by themselves, are viewed with disgust, horror and repulsion by true occultists of all lands, who regard these practices as harmful, and the phenomena resulting therefrom as bogus and misleading.

And much of the latter-day western psychism is also based upon the same practices, and brings about like results. In this connection I would say that some of the practices adopted by some of the "New Thought" people belong to this class. I have seen certain methods advised for "Going into the Silence," in which the student is advised to focus his gaze on the root of his nose, etc., which is the identical method used by Braid to produce hypnotic conditions, and which is also used by the Hindu "fakirs" to produce "trance" conditions. Is it not time that the truth regarding these things should be known?

This "trance" phenomena, whether produced by mesmeric processes or by other means, are abnormal, unhealthy, and undesirable phases of mental condition. I cannot speak too strongly against the encouragement of, and instruction in, the development (I had almost said the "Devil-opment") of these abnormal states, either by self-practice or by means of hypnotic or mesmeric methods. It is high time that someone should call the attention of the public to the dangers of this so-called "psychism." I *know positively* that this kind of "psychism" is not the desirable thing that it is supposed to be. I know, also, that *it is very far from true occult development* . This kind of "psychism," when compared with true occultism, is but as the baleful glare of the moon, as contrasted with the bright, warm, life-giving rays of the sun. This false occultism, which is not occultism at all, but merely a negative form of "psychism," has deluded many into its folds, and has led its followers on to planes which are akin to mental quagmires and swamps, following the *ignis fatuus* , or "will-o'-the-wisp" of this pseudo-spirituality which is but a negative form of psychism.

These self-induced abnormal conditions may be produced by hypnotic methods, by leading the subject into the "deeper stages," which some authorities speak of as if they were "highly spiritual," but which are nothing more than the miserable, abnormal, deplorable "trance" conditions just referred to. These conditions may be produced by hypnotic methods, simply because *any mental state may be so produced* , and not because of any mystic process, or knowledge, or connection. They resemble the so-called "sleep-conditions" of hypnotism. The only difference is that the operator induces the condition by mental influence, and suggestion, just as he would induce any other mental state—instead of the subject inducing it in himself. It is the same old abnormal, harmful practice, in another guise. And anything that is said against the self-induced condition is equally applicable to the operator-induced one. They are the same thing! It is all hypnosis, or auto-hypnosis.

I shall not describe the conditions at further length, nor shall I give any instructions in the production of them. I consider them essentially harmful, and my object in speaking of them here is to warn off and caution people not to allow themselves to be placed in this condition by experimenters. The practice is weakening to the will, for the reason that it depends upon the tiring of *the attention* by straining the eyes or other organs of sense. Practitioners of mental influence in all ages have recognized this fact and have employed objects calculated to tire out the attention. Bright objects to stare at and thus tire out the sense of sight have been employed; monotonous sounds ending in "*um-m-m-m-m* " are used by the Orientals to tire out the sense of hearing by its monotonous and soothing sound; vapors and perfumes and incense are used to overcome the sense of smell—all tending to tire out the will, and to reduce it to a passive, non-resisting stage. Then when the will has been rendered passive, or tired, the mind becomes receptive and impressionable, and, in extreme cases, becomes as wax in the hands of the operator.

Let me urge upon you to avoid this abnormal "psychism"— put it away from you as you would a poisonous cobra, for it seeks to strike at the heart of your will, and would thus paralyze your mentality. Beware of all that tends to make you weak. Beware of the claims of "soul-development" or "spiritual-unfoldment" that are accompanied by these methods, for they are but psychism masquerading as occultism or spiritual development. Remember my test: *"Does this, make me strong?* " Apply the touch-stone, and then govern yourself accordingly.

Concluding this, part of the subject, I would say that if any of you are disposed to question the correctness of my above statement, then you have but to examine the types of "psychics" seen on all sides. Are they not all hyper-impressionable; excessively sensitive; neurotic; hysterical; passive; negative people? Do they not become as mere psychic harps, upon which the passing mental breezes play, producing weird sounds? Remember, now, I am speaking of genuine psychics, not the bogus psychics, who "are out for the money," and who are a shrewd, cunning lot, far from being impressionable, and in reality using their mesmeric power to impress and influence the credulous persons coming under their influence. I am not alluding to these people, but to the poor, frail-willed, negative sensitives, who are as impressionable as the photographer's "negative"—and to whom also the "development" means but the bringing out of impression from outside. I pray you, be a *human positive* , not a *human negative!*

Chapter XX
Induced Imagination in India

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AT THIS point I wish to call your attention to a feature of the subject that has received but scant attention at the hands of western writers. I allude to the wonderful manifestations of induced imagination displayed by some of the magicians of the orient, particularly of India and Persia. These feats are being performed today in those lands and are equal to any of the wonderful instances related of the ancient Persian or Egyptian magicians.

Without going into an extended consideration of the subject in question I will mention a few of the recorded instances of induced imagination among the oriental people, in order to give you an idea of the degree of power possible to an adept in the practice. One writer describes an exhibition of this kind in India, witnessed by himself. The writer was a profound skeptic, who believed that it was all "hanky-panky" along the lines of sleight-of-hand or similar methods—that is, he so believed until he actually witnessed the demonstration. He goes on to relate that the magician was a native Hindu, of dignified and imposing appearance, surrounded by a number of assistants of his own race.

The magician seated himself on the ground, with several jars, boxes, implements, and other paraphernalia before him. He opened the seance by the production of a number of tiny snakes, which he lifted from one of the boxes, and placed on the ground before him, in full sight of the audience, after allowing the latter to examine the serpents and thereby satisfy themselves regarding their reality. An English naturalist present identified the snakes as belonging to a well known native variety. The magician then began a slow, mournful, droning, monotonous song, the predominant sound of which was "*um-m-m-m-m-m-m-m* ," like the droning of a bumble bee or a distant saw mill. The snakes reared themselves up and moved their heads from side to side at the sound of the chant, the magician touching them softly with his wand from time to time. To the eyes of the audience the snakes seemed to gradually grow from their original tiny proportions until finally they appeared as immense boa constrictors, which caused great alarm among the audience, both Englishmen and native. The magician bade the audience remain quiet and assured them that there was no danger—then he reversed the process, and the snakes were seen to gradually decrease in size until they vanished from sight altogether.

The next act was equally as wonderful. The magician placed one of his assistants in the center of a circle described on the sand, and with appropriate gestures and ceremony went through some magical incantation. The boy was then seen to spin around, faster and faster, like a large top, and then began to gradually ascend in the air, still spinning around, until he vanished from sight. Then the magician reversed the process and brought him down from the aerial heights, the boy appearing like a small speck at first, gradually growing larger as he neared the earth, until he stood before the audience, bowing and smiling.

The next act was the placing of some mango seeds in the sand, building a tiny hillock around them. The magician then began his chant and waved his hands over the hillock. In a moment a tiny shoot was seen to appear, and then a little bush which gradually grew up until a mature mango tree was seen, bearing leaves. Then blossoms were seen, and the ripe fruit appeared, which was passed among the audience. Then, reversing the process, the tree disappeared gradually, and at the end the magician dug up the original seeds and showed them to his audience. And, wonderful to relate, the fruit that had been distributed among the people also disappeared.

The concluding act was as startling as those preceding it. The magician produced a coil of real rope, which was passed around for examination. Then he knotted one end of it and then tossed the knot into the air. The rope rapidly uncoiled itself, and the knot was seen away up in the air, and still ascending. When the rope was completely uncoiled, and the end left dangling on the ground as if supported by some hook holding the knotted end hundreds of feet up in the air, one of the assistants approached the rope and took hold of it. At a shout from the magician he began climbing rapidly up the rope, and in a short time disappeared from view, after appearing as a tiny speck in the air. Then at another word from the magician the rope itself flew up in the air and vanished from sight.

This concluded the performance. But here is a remarkable sequel An Englishman present took a snap-shot with a pocket camera, just as the boy began to climb the rope. *When the negative was developed there was no trace of rope, boy or anything else appertaining to the manifestation* . Even the magician was absent from the center of the scene and was shown on the plate as sitting down on one side, with an amused smile on his face. This fact demonstrated that which similar tests have also proven; i. e., that *the feats were not really performed at all, but were simply illusions produced by impressions upon the minds of the audience* . In fact, they were examples of induced imagination. I shall give you another proof of this in a moment or two, after I have related a few more instances of this wonderful manifestation.

Another writer, a correspondent of an American paper, relates that he was once on a steamer plying up one of the rivers in India, when, at a stopping place, there scrambled up the side as nimbly as a monkey a native Hindu, clad only in a loin cloth and having a tight-rolled red bundle fastened at the back of his neck to keep it safe from the water while swimming from shore. There was nothing about the man to distinguish him from the ordinary fakirs, but he soon showed his quality.

Passing along the deck he picked up a ball of thin rope which was lying there, and, unwinding an end, he knotted it and tossed the knot up in the air, where it ascended, rapidly unwinding the ball, until the whole of the rope disappeared in the air, just as in the instance previously related. Then passing a sailor who was holding in his hand a broken cocoanut shell containing the liquid or "water" of the nut, he lifted the shell from his hand and holding it high up over a ship's bucket standing nearby he emptied the liquid until it filled the bucket, and repeated the process upon another bucket, and so on until twelve buckets had been filled from the half cocoanut shell. Then he picked up one of the buckets filled with the liquid and, holding it in his hand, he caused it to gradually shrink until it completely disappeared. Then a moment later he exhibited a tiny speck in his hand, which gradually grew until it was again the bucket of water filled to the brim with the liquid, which he then poured out on the deck.

Witnessing the strange performance was a young mother with her babe beside her and a young nurse girl several feet away. To her horror the mother then beheld the nurse girl rising a few feet in the air and moving rapidly toward the babe, reaching down for the infant as she glided over it, and then rising high into the air with the child clasped in her arms, until both were lost in the clouds. The mother burst into frantic cries and shrieks and gazed upward; and as she gazed she saw a fleecy cloud appear, which gradually took the shape of the nurse girl, who grew larger and larger as she descended, until she finally reached the deck again and handed the babe to the rejoiced mother. The mother, after clasping her babe close to her bosom, cried out, "How dare you take my child away?" when to her surprise the girl answered, "Why, ma'am, the baby has been asleep all the time and I have not touched him." And then the fakir smiled and said, "Mem Sahib has only been dreaming strange things." It was merely an instance of induced imagination of a remarkable degree of power, produced by the Mental Imagery of the fakir; and his previous feats were also so performed.

But this was only the beginning. The fakir then untied his red bundle, and, extracting therefrom a cocoanut he exhibited it to the passengers, passing it around for inspection. Then, placing the nut on the end of a bamboo stick, and, balancing it there, he commanded it in *Hindi* to spout as a fountain, and immediately a great Jet of water sprang from it, falling over the deck in great showers. He then caused it to stop flowing, and it obeyed; then he restarted it. This is repeated several times. Then he materialized a cobra from the air and caused it to disappear at his command, after he had terrified the passengers with it. Then he materialized several human forms in broad sunlight in full view of the passengers, and afterwards caused them to melt away gradually until they disappeared like a cloud of steam. Then taking up a collection, which was quite liberal, he jumped over the side and swam rapidly to shore.

The natives among the ship's passengers smiled at the wonder of the Europeans present and laughed at the latter's talk of jugglery or magic power, informing them that it was merely an instance of Hindu Telepathy, or Mental Influence, and that those among them who resisted the spell saw nothing except the fakir with glistening eyes showing every evidence of a powerful and concentrated exercise of his Imagination. These feats are quite common in some parts of India, but they are known to be but mental illusions, for all attempts to catch the exhibition on photographic plates have failed, the plate showing nothing but the magician in a state of mental concentration. The magicians have developed the power of causing many persons at the same time to have the illusion of seeing, hearing, tasting and smelling things that have no material existence. It is induced imagination in a developed degree, but differs only in degree from the phenomena more familiar to the Western World.

In this connection I would like to add the testimony and explanation given to me personally by a greatly esteemed friend of mine—a Hindu sage traveling in this country, who in addition to his Oriental learning has received the highest English education and who is "a highly educated man" in both the eastern and western meanings of the term. This gentleman told me that when a youth he had witnessed exhibitions of the kind just related in his native land. At first he was puzzled and mystified by them, but his naturally scientific turn of mind caused him to seek for the solution. He began experimenting, and soon at least was able to classify the phenomena as pure mental illusion. He found that the crowd would gather close around the magician in order to see what was going on, although all were required to keep a certain number of yards away from the wonder-worker by the latter's instructions and requirements. My friend found that if he retreated a few yards beyond the outer edge of the crowd *he could see nothing but the magician* , all the "magical doings" disappearing. When he would join the crowd the mystic appearances were again plainly seen. He tried the experiment in several ways, with the same result. Then he tried a riskier one and pushed nearer to the magician than was allowable—and with the same result. In short, the influence was confined to a certain area and the mental influence was doubtless increased by the "contagion" of the different minds in the crowd. My friend tested the well-known "Mango feat" and the "Rope-disappearing feat" (as related in these pages) in this way and determined that they came well under the rule of mental illusion, instead of being an occurrence defying the established laws of Nature. The testimony of this gentleman corroborated the opinion that I had already formed to that effect, which opinion agrees with that of the best authorities.

In closing this chapter I wish to point out to the students of the work an erroneous idea that has crept into some of the Western works along the lines of hypnotism, etc., and which I shall now mention and explain. The Hindu magicians, or mesmerists, frequently sit in a squatting position during their "enchantments," droning a monotonous, soothing chant, as has been described, and at the same time moving the body from the waist upward, in a circling, twisting motion, from the hips, at the same time fixing their gaze firmly upon their audience. This motion and twisting is merely an accompaniment to the droning chant akin to the motions of the Oriental dancers who twist their bodies in a similar manner in rhythm to the music. The motion is merely a custom among these people and has nothing to do with the production of the phenomena, as all Hindu occultists know and will tell you. In fact, the higher magicians among the Hindus do nothing of the sort, but maintain a dignified, calm, standing position, or the firm "yogi" seat," in which the body is evenly and firmly poised in a position of dignified rest, the hands resting on the lap, the back of one hand in the palm of the other.

All native Hindus understand the above matter, but western visitors jump at the conclusion that this gyrating circling of the body from the hips has something to do with the "power" manifested. And, as I have said, some of the western works on the subject have gone into considerable detail regarding this wonderful "Oriental Magic," which they assert is accomplished because of this twisting of the body. They might just as well point out some physical trick of motion of each leading western hypnotist and assert that the motion was the "secret of his power." I do not think that further comment is necessary in this case. The motions and attitudes, etc., are merely part of the setting of the piece, or possibly bits of "stage business," designed to heighten the impression of mystery. That's all.

I have been informed by an authority whose word is entitled to the greatest respect, and who has spent many years in India and other oriental countries, that the following method is used by these oriental magicians in developing within themselves the power to induce these strong mental images in the minds of those witnessing their performances: The magician starts when a youth and practices mental imagery in his own mind. This process is akin to Visualization, as mentioned by me in other chapters of this work. The magician at first uses his will in an endeavor to form a clear and distinct mental image of some familiar object, a rose, for instance. He practices until he is able to actually *see the thing before him "in his mind's eye,"* just as certain eminent painters have acquired the faculty of "visualizing" the faces of persons they meet, so that they can reproduce them on canvas without further sittings. Then he experiments upon larger objects, and then upon groups of objects, and so on to more complex pictures.

After years of constant experimentation and practice a few of those undertaking the work find themselves able to picture any of the scenes described in this chapter as "feats"—that is, they are able to clearly picture them in their own minds. And this being accomplished, the magician is able by his highly-developed concentrated will to project the mental image into the mind of those around him. It is induced imagination raised to a high degree of manifestation.

The people of the west will not devote the time and attention to the cultivation of such faculties, while the oriental will willingly give up half of his life for the attainment. But, on the other hand, the western man will devote his time to the acquirement of Will-Power and concentration in the direction of becoming a ruler of men and a general of finance. Each to his taste and temperament—and neither would "trade" places nor power with the other. They are both dealing with the same force, however, as little as they realize it.

Chapter XXI
The Ocean of Mind-Power

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YOU WILL see by reference to previous chapters that the term "Telementation" is used by me in the sense of "mentative influence at a distance," the word being derived from the Greek word *Tele* , meaning "afar off"; and the word "mentation," which I use in the sense of "mental activity." You will also remember that the word "mentation" implies activity of the Mind-Power, which I hold to be universal in its character. You will also remember that the action of telementation depends upon the production of induced mental states by mentative currents. Mentative induction, you remember, operate's along the same lines as magnetic or electrical induction, that is, a mental state may be reproduced in another mind by mentative induction operating by means of mentative currents.

I have explained how mental states may be induced by suggestion, as well as by mentative currents, and shall not allude to this phase at this place, but shall consider mentative induction in its phase of manifestation by means of mentative currents. This mention of technical terms may seen somewhat "dry" to you, but you should acquaint yourself with the intelligent use and meaning of the terms, for thereby you will be enabled to hold the ideas firmly in your mind. Terms are "pegs" upon which you may hang thoughts and ideas, so that you may find them when you need them. Otherwise they are scattered around in confusion.

In order that you may more fully understand the wonderful phenomena of telementation, I think we would better take another look at the fundamental principle or Mind-Power itself. By understanding the nature of the force employed, you may better understand its effect and laws of operation. You will remember that I have postulated the existence of a universal Mind-Power, which is imminent in, and manifested in, all form of life, energy and mind. I have also held that all personal manifestations of Mind-Power, in ourselves and others, are but centers of power in the great Ocean of Universal Mind-Power. You will remember also, that I have claimed that the brain was not a "creator" of Mind-Power, but rather in the nature of a "converter" or "transformer" of the universal Mind-Power into usable forms and phases. Well so far, we understand the matter. Now let us pass on to the consideration of the mentative currents.

In the first place, the currents must be set into motion somewhere and somehow. Where and how? Let us see! We must see that the mentative currents have their origin, or rather, their initial impulse, in and from the mind of some individual. How? In and from his brain, of course. Why? Because the brain is the "transformer" or "converter" of the Mind-Power into usable shapes and phases. What is the nature of the brain's action? Science, as well as the occult teachings, inform us that in all brain-processes there is a "burning-up" of brain substance and nervous matter, just as there is a corresponding "burning-up" of the elements in an electric battery. The process is very similar in both cases.

Both brain and battery "convert" or "transform" an energy already existing in an universal form, which energy cannot be created, added to, nor taken away from. And both use up material in the process. And both generate "currents" of force which are capable of affecting changes in other substances, *etc.* Science shows us that there is a production or generation of "heat" in the manifestation of Mind-Power in the brain. The temperature of the brain rises when it is employed in active thought-work, or other forms of mental activity, or excitement. And even the temperature of a tiny nerve increases when it is used. This fact has been fully demonstrated by Science.

What causes the brain to manifest this energy? Mental states! What is a mental state! You know what "mental" means—and "state" means "a condition." So a mental state is "a mental condition" Then upon what do mental states, or "conditions," depend, and why do they vary? Upon the degrees of vibration of excitement of the mental apparatus! Mental apparatus? Must a thing have a Mental Apparatus, before it can manifest mental states, original or induced? Yes! but remember this, *everything* has its mental apparatus, even down to "the atom, and the particles that compose atoms; everything "feels" and "responds to feeling," even among the most material forms— Science states this emphatically; and everything that "feels" and "responds," must manifest desire and will, if only in an elementary way, and must have mental apparatus in order to do this; there is mind, and the machinery of mind, in every atom, and all that is evolved therefrom. This is not my personal statement alone, but is the last word of Modern Science, as voiced by her most advanced advocates.

"Vibration of excitement," I have said. What is a vibration? It is a state of intense, rapid movement of a particle. Science informs us that everything is in vibration, always; and that the differing nature of things depends upon their respective rate of vibrations. And what is "excitement," as I use the term? It means "aroused activity." So, then, there is to be found a condition of "aroused vibrational activity" underlying all mental states? And this aroused vibrational activity communicates motion to the mentative currents, and starts them toward others in whom they induce similar mental states. That is the story in full.

Then if we have a mental state of "aroused vibrational activity" of an individual, how is it passed on to other individuals without direct contact? By mentative currents or waves! What are mentative currents or waves, and how do they operate? Now we are right up to the question with a full understanding of what it means. Then let us answer it in the light of modern Science.

There is a great misapprehension in the minds of the majority of people about "currents" and "waves" of light, magnetism, electricity, heat, *etc*. They are aware that waves of heat and light, for instance travel over millions and millions of miles from the sun to the earth, and are then felt here, although originating there millions of miles away. They know this fully, but they seem to think that the heat and light are substances that actually "travel" in waves over the distance. But this is not the teaching of Science, which, on the contrary, holds that light and heat do not so travel, but that the original heat and light vibrations set up "waves in the ether." The ether is a suppositious fine form of matter, filling all space, even between the atoms, as well as between the worlds—nobody knows anything "actually" about the ether, but Science has been forced to postulate its existence, in order to account for certain phenomena.

Science holds that these "waves in the ether," once set into motion, travel on until they come in contact with matter capable of taking up their vibrations. When this kind of matter is found, it takes up the ethereal vibrations, and reproduces them in the shape of heat and light. In other words, the original light and heat of the sun does not "travel" to the earth to be then experienced by the latter, but, on the contrary, the original solar heat and light set up the "waves in the ether," which travel along until the earth is reached, when meeting with the proper material they are reproduced or "transformed" into heat and light vibrations similar to those of the original impulse, and we of the earth feel the heat and see the light. Electricity and magnetism are reproduced in the same way. It is just like the sound vibrations setting up electrical vibration in the telephone, which travel along and then are re-transformed into sound vibrations again at the other end of the line. When you think of this, please remember that the receiving end vibrations are "induced."

There is something else just as much generally misunderstood. People think that these "waves" actually travel, just as they think that waves in water travel, when we drop a stone in the pond. But they are mistaken in both instances. The force of the motion of the stone produces the elevation of the water, that you call a wave. Then the motion is passed on and another wave is formed. Then another, and another, until you have a series of waves that apparently travel toward the shore. But the waves don't travel. They merely communicate their motion to the particles of the water next to them and a continuous moving effort is exhibited.

The real motion of a wave is "up and down" only. Place a cork in the water and then create waves and you will see that while the wave motion travels outward, the cork merely bobs up and down and does not move with the waves. Here is how Science illustrates the motion: It bids you take a rope and tie one end of it to a post or wall, etc., the loose end being retained in your hand. Now slacken the rope a little and begin to agitate it up and down. You will then see a wave motion generated, a series of waves passing over the rope from your hand to the post or wall. And yet you know that the rope itself has not traveled, but has merely moved up and down. It is not a matter of *travel* , but of communicated and induced motion. All waves are alike in this respect—light-waves, heat-waves, electrical-waves, magnetic-waves and mind-waves. All communicate vibrations, which move on in a wave motion.

But these heat and light waves are "waves in the ether," which ether is a material thing. Do I hold that Mind-Power waves are the same? Not exactly. I hold that Mind-Power is higher even than the finest ethereal substance, and that it pervades the latter. And I hold that we are all centers in a great Ocean of Mind-Power. And, therefore, I claim that the mentative currents and waves are really currents and waves in that Great Ocean of Mind-Power. And the vibrational activity set up in your mind, my mind, or the minds of thousands, pass on their vibrations to the great ocean of Mind-Power, and produce "waves" or "currents" of energy, which travel on until they reach the mental apparatus of other individuals, in which they tend to reproduce the original vibrations or mental states—by induction, remember. In other words, I hold that these "waves" and" currents" are like the ocean's waves and currents—not only *of* the ocean, but also *in* it. My idea of the mentative currents or waves are that they are not only manifestations of the Universal Mind-Power, but also that they travel *in the Ocean* of that universal principle. And that great Mentative Ocean is full of currents, and waves, and eddies, and swirls, and whirlpools, and gulf-streams, and other forms of activity.

Picture to yourself a great Ocean of Mind-Power. If you are unable to grasp the idea, then do the next best thing, and think of this mental ocean as a great sea of energy. Or if you prefer, think of it as the great Universal Ether filling all space. At any rate, the picture must show this Mind-Power filling all space, even in between the atoms and even *in* the atoms themselves. Perhaps you had better commence by forming the picture of all space as being empty of all forms and shapes, and containing nothing but this pure Mind-Power—an Ocean of Mind-Power must be thought of as an energy or force, capable of setting into operation all kinds of manifestations when started. Then think of a tiny center of power being formed in this great Mind-Power Ocean—a little whirlpool, so tiny that the strongest microscopes can scarcely distinguish it. Then see countless numbers of similar whirlpools being formed in this Ocean. These little whirlpools we will call centers of power. They combine and shapes begin to appear. Atoms of matter appear, being composed of combination of these tiny centers, which thus become larger and greater centers. Then come combinations of these atoms and the various forms of matter result, for all substances, you know, are composed of atoms, in various combinations; all the atoms, seemingly being composed of little particles called electrons, which seem to be like tiny units of force, but which are attracted and repelled by each other, and seem to have their "likes" and "dislikes," thus showing the elements of mind within them.

And then these shapes and forms of matter become more and more complex, and the centers of power more potent. And the forms of living things begin to appear, mounting from the lowly microscopic cell on to combinations of cells, in plant life, then animal life, and then human life. And each form, as it mounts higher, displays more and more Mind-Power. Until at last we see Man with his wonderful mind, as a great center of power. But, remember this always, that all these shapes and forms, and cells, and plants, and animals and men, have as their inner essential substance this same Mind-Power principle, of which the Ocean itself is composed. They are Centers of Power in this Mind-Power Ocean, but are composed of the same substance as the Ocean itself. You may think of them as vibratory whirlpools of Mind-Power if you like—and you will not be very far out of the way if you do. All things are centers of activity and energy, in the Great Universal Ocean of Mind-Power. These centers of power are of varying degrees of activity. We will call the strong ones "positive," and the weak ones "negative." So according to their varying degrees of power and vibration, each center is positive to some others, and negative to others still. Each has its degree of positivity. Now think of these centers as human minds, and you will be able to fill out your picture in detail.

Then picture each one of these centers manifesting vibrational activity, and thus converting and transforming the mentative energy from the Ocean of Mind-Power. And then see them sending out waves, and currents of mentative energy, which induce similar vibrations or mental states in other centers. Then see some of the strong, positive centers, setting up great rotating currents, resembling whirlpools in the body of the Mind-Power Ocean, which extend further and further out from the center, and affect other centers far away from it. If you will examine your picture more closely, you will see that these rotary currents are continually drawing to the centers the things, and persons, and ideas that they are attracting by reason of their particular rate of vibration, while things of different vibrations seem to be comparatively unaffected by the currents. This and other things you may see in your picture as it grows clearer to you. And, in addition to these currents, you see great waves traveling out in certain directions, toward certain objects to which they have been directed. In short, you see all the phenomena of the ocean of water reproduced in this Ocean of Mind-Power. You see the picture of the circulation of Mind-Power. You see the forming and growing and evolution of centers of activity and mentative energy.

And when you come to look a little closer at your picture, you will see that each one of these centers of energy seems to have two poles of activity, one of which acts in the direction of impelling, driving, pushing, forcing, urging, directing, etc., the action being always "outward"; and the other acting in the direction of drawing, pulling, attracting, coaxing, alluring, charming, leading, etc., the action always being "inward." One seems to be a masculine force, the other a feminine force. One seems to act as Will-Power; the other as Desire-Force.

These two poles of Mind-Power possessed by each center are called the motive pole, and the emotive pole, respectively. I have described their characteristics several times as we have proceeded in these lessons. But, once more, let me call your attention to the meaning of the terms applied to them. "Motive" means, of course, "that which moves; that which incites to action." "Emotive" means "that which moves or excites the feelings." You will remember that "excitement" means "aroused activity." So then, "emotive" means "that which arouses the feelings into activity." And the emotive side of the mind always has to do with "feelings," and the "motive" with willing. And the best results always arise from a combination of both feeling and willing—desiring and acting. As in all other things, a combination of the masculine and feminine qualities and characteristics produces the best results. Each has its strong and weak points—but together they are irresistible along all lines or work, physical, mental and spiritual.

And now the broad outlines of our mental picture have been drawn, and the general details filled in. But our picture is more than this. It is a moving picture in vivid action and spirited motion. It will show us the varied phenomena of telementation in a series of moving, acting, realistic, thrilling scenes. And yet all will occur on and in the picture itself, without going outside of it for material. The mental picture contains the material for an infinite variety of action and combination—it is a world within itself. And now, I will set the machinery into operation and show you your mental picture of this Mind-Power Ocean and its centers of energy in full motion and activity. Kindly give me your full, attention while I describe the moving scenes to you!

Chapter XXII
A Glimpse of the Occult World

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IN THE preceding chapter, I have asked you to form a mental picture of the Ocean of Mind-Power. Let us now proceed to examine this picture in detail—let us observe the activities and manifestations that present themselves.

In considering this Magic Mental Picture I must imagine that you are a highly developed occultist and that consequently you are able to "see" on what occultists call the "Second Plane." Without going into the subject in detail here (for it forms no part of this present work) I will say that occultists recognize Seven Planes of Life, all of which have their own laws and phenomena. The First Plane is our ordinary material plane, the phenomena of which may be observed by all having their physical senses. This First Plane is the plane of matter, and all of its phenomena is that of matter. All that can be seen on that plane is the movement or presence of matter. Even when we say that we see the manifestation of some force (on this plane), we really mean that we see that force as it produces a movement or change in matter—we do not see the force at all; all that we see is the matter moved by the force.

The Second Plane is the plane of forces, on which operate energy or force in all of its forms. Occultists who have reached the second degree of unfoldment, are able to sense the phenomena on this Second Plane—that is, they are able to witness the phenomena of the forces on their own plane and independent of the presence of matter. To illustrate this I would say that on the First Plane (the plane of the majority of the race) the phenomena attaching to electricity can be sensed only through the agency of the matter in which the electricity operates—you can see material objects moved by electricity, but you cannot see the electricity itself. The same is true of magnetism—you may see the needle drawn to the magnet, but you cannot see the current of magnetic vibrations themselves. You cannot see the vibratory light-waves, but you can see the manifestation of light when these waves strike upon a material object.

But, on the Second Plane, those who have attained the second degree, report that the "vibratory-waves" of electricity, magnetism, light, heat, etc., are capable of being sensed by them without the presence of the material vehicle. They report that they are able to see the vibrations themselves—for instance, they can see the waves of electricity or magnetism as they pass through the ether and before they reach the material objects which they affect in a way visible to the ordinary eye. They report that even the vibratory-waves of the X-Ray are visible to them, without the agency of the fluorescent screen used by scientific men before the X-Rays become apparent to them. You know, of course, that these X-Rays, and in fact also the higher rays of ordinary light, are invisible to the human eye, although capable of being recorded by instruments, photographic plates, *etc.* And these Second Plane people report that the vibrations of the Mind-Power waves, or currents, are plainly perceptible to them. But remember, they do not see "Mind" itself—they see merely the "waves" of energy emanating from Mind.

The remaining five planes, that is the third, fourth, fifth, sixth, and seventh planes, respectively, are subjects that belong to the higher degrees of occultism, and form no part of the subject of this book. I merely mention them so that advanced students may recognize that I am aware of their existence and importance, and am not misled by any erroneous belief in there being only two planes. These chapters belong to the Second Plane teachings, and do not deal with the Third Plane or those still higher. They deal with the "energy" phase of Mind—that is Mind in its aspect of Mind-Power. Some day I may write of the "Higher Planes"—but not now.

So, to return to our Mind-Power Picture, I will assume that you are able to sense the Second Plane phenomena, and thus actually see the passage and existence of the mentative waves and currents. By giving you the teachings in this way, I will be able to picture the phenomena much clearer than if I held to the First Plane method. I want to show you the forces, themselves, as well as their effect upon material forms.

The first thing that you will see in our Mind-Power Picture, is the presence of great clouds of vapory substance, somewhat resembling the fleecy clouds of a summer day, although some of the clouds are much heavier and darker looking. And, you will note the presence of color in these clouds, some of them being a dull grey, and others being tinted like the clouds at sunset or sunrise. It is a beautiful sight, this ever changing mass of colored clouds of all kinds, shapes, forms, and degrees of density. Let us consider just what these various colors mean— for each has its own meaning, the color being dependent upon the degree of vibration and the degree of vibration depending upon the *feeling* which started the waves into motion. I had not intended to mention this in these chapters, but I now see that I cannot omit it without causing a loss to my students. When one gets talking about Second Plane phenomena, it is hard to refrain from telling the story through to the finish.

Let me give you the "Emotional Colors," that you may recognize them as you see them in the picture. Here they are: *Blue* is the vibrational color pertaining to spiritual feeling, and represents the various religious feelings, and emotions, the shade growing lighter as the religious concept rises toward true spirituality. Light blue represents a high, unselfish, spiritual feeling; a beautiful violet representing the highest religious feeling; and a peculiar shade which may be called "ultra-violet" representing a spiritual unfoldment of a very high order. *Yellow* is the vibrational color pertaining to the feelings and emotions associated with intellectual power, the shade growing clearer as the intellect mounts to higher conceptions. A dull, dark yellow is the color of the ordinary intellectual state, while the brilliant intellect shows itself in a beautiful golden hue. There is a shade still higher than this, although most rare among the race. I allude to that shade of true primary yellow, which belongs to those who have attained a high degree of true occult unfoldment—the spiritually illumined. The highest occult teachings inform us that the vibrational shade belonging to "Spirit" or the "Essence of Being," is a pure white light, of an unusual brilliancy. *Orange* , which is a combination of yellow and red, pertains to those possessing the pride of intellectuality, or intellectual ambition, of a marked degree. *Brown* is the vibrational color of avarice and greed. *Red* is the vibrational color of passion, in all of its phases. Dull, deep red betokens the animal passions, and sensuality. A dark bright red betokens anger and hate—when mingled with black it is anger or hate arising from malice, or envy; when mingled with green it relates to anger from jealousy or envy; when shown without the mingling color it denotes "fight" for some supposed right, or ordinary cause. When this color is seen in the shade of *Crimson* , it betokens a higher form of love, the shade becoming lighter and clearer as the degree of the feeling advances in the scale of character. A gross, selfish love shows as a dull crimson, while a higher form of love displays a clearer shade, terminating in a shade approaching a soft rose-color when the character of the attachment is on a high plane. *Green* is a peculiar vibrational color, and betokens a number of odd phases of feeling and emotion. A peculiar dull dirty green betokens jealousy or envy. A greyish-green indicates deceit, which shade becomes clearer and brighter as the quality of the "deceit" rises in the scale. A bright clear shade of green is seen when there is a manifestation of "tact"; "diplomacy"; "politeness"; "adaptability," etc., etc., *Grey* is a negative vibrational color, which in its dark shades indicates gloom, depression, or melancholy, etc.; and in a bright clear shade indicates selfishness; and in a certain pallid shade indicates fear or terror. *Black* is the vibrational color of hate, malice, revenge, and similar states of feeling.

These vibrational emotional colors, of course, combine, and blend into each other in countless combinations, but the above will give you a key to the same.

The vibrational colors of the two mental poles can scarcely be called colors at all, for their colors and shades are derived from the character of the feeling inspiring them, which gives to them the degree of vibration and color indicating the motive or emotive impulse. But there may be seen a difference even in these two; that is, the emotive pole, in its currents of Desire-Force, shows a scintillating effect, as if there were a multitude of minute sparks, or stars in the current; and the motive pole, in its currents of Will-Power shows an effect something like a multitude of tiny and minute lightning-flashes, playing in the stream or current.

In addition to the shades mentioned above, there is another that should be mentioned while we are considering the subject. I allude to what might be called the "vitality vibrations," which radiate from the living body, and which are caused by the "vital force" which permeates the body during life, and makes possible the running of the physical machinery—some prefer to call it nerve-force. These vibrations show no special color, although when near, or in the body, they manifest a faint reddish tint. But when seen away from the body they show a lack of color, like clear water, and resemble the heated air arising from a stove, lamp, or heated ground—that is to say, they look like a colorless, vibrating body of air. The degree and strength of these vibrations depend upon the state of physical health of the person manifesting them.

Now, as we gaze upon our Mind-Power Picture, and see moving thereon the shapes and forms of human beings, we may see that each being is surrounded with an "aura" or egg-shaped "atmosphere" of these Emotional Vibrations—radiations emanated from his mental states. This aura extends out from the body for a distance of about one yard, and gradually fades away as the distance from the body is increased. And the aura of each person is seen to be colored according to the vibrations belonging to his prevailing mental states.

Each mental state shows itself in its appropriate shade, in the proper combinations, blendings, etc., and therefore, the trained occultist is able to read a person's character like an open book, from these emotional colors. And even though one may not be manifesting any special mental state at the moment, his aura will still be colored because of his prevailing mental state—his "character," as it were. And of course, these vibrations composing the aura of a person will affect those coming in contact with, or near him, or her. That is the reason why we feel the "personal atmosphere" of people when we come near them. Even beyond the visible aura, the vibrations continue in a fainter degree. And so, on our picture we can tell just what kind of people are passing before us—their mental states are revealed by the Emotional Colors.

And now we shall see how people affect others. We see one man approach another. The degree of dynamic positivity of the first man is superior to that of the second, and we see, as we watch, that the coloring of his aura gradually interpenetrates that of the weaker man, and the coloring of the latter's aura gradually grows to more closely resemble that of the first man. We may watch the process, and thus become aware that the following things are happening, *viz* ., the mental states of the first man are inducing similar feelings and emotions in the second man, by means of the currents of mentative energy that are flowing toward him. The first man is making no effort to impress the second man, but being the more positive his "magnetism" affects that of the other man and induces similar states. The second man "takes on the states" of the first man, as we may see by the change in coloring. This is the way that people unconsciously affect other people, and the latter are unconsciously affected. Simply a case of unconscious mentative induction, you see.

The second man moves on, feeling more depressed, or elated, as the case may be, by reason of his contact with the first man, and also carrying away with him a little of the other man's general feelings, and "character." This second man, a little later on, meets another man, and we may see how this new man affects the "second man" by the suggestion of his manner and words. He does not seem to be sending out such strong currents as the man first spoken of, but his outward symbols of voice, words, manner, etc., are well acted out, and we soon see our "second man" having mental states induced in him by suggestion. You have now seen two stages or phases of mentative induction.

Our positive man has gone on his way, and soon he spies another man whom he wishes to influence in certain matters. Watch him now, and you wilt see something interesting. The positive man's aura seems to be disturbed, and great tongues of color seem to leap from it, and lap around the other man, the whole process resembling the action of tongues of flame or fire. These tongues of Mind-Power wrap themselves all around one other man and some seem to scintillate as they, manifest the action of fairly "pulling" him toward the positive man, while others seem to be beating upon him like a rain of tiny flashes of lightning—the one is the play of Desire-Force, and the other the action of Will-Power. This gives us a good illustration of personal influence in an interview, or a phase of personal magnetism.

As the action grows more spirited, you may see the Will-Power of the positive man darting out in straight, sharp flashes, like great sparks from an electric battery, and you may see the process by which he beats down, and neutralizes the Will-Power of the weaker man, until he seems to exhaust it and take it captive, and the man acquiesces in the statements and demands of the stronger willed man. This process is hastened by the fact that the Desire-Force of the weaker man has become so impressed by the stronger will that it becomes dazed, or fascinated; the effect being strongly increased by the Desire-Force of the stronger man by setting up mentative induction a corresponding vibration in the desire-pole of the weaker man. And a fourth element in the attack is that the strong Desire-Force of the strong man also tends to "pull" the will of the weaker one toward it and away from its natural mate, its own desire-pole. This is a case of a combined, determined attack. It is true that the positive man may not know a single fact regarding Mind-Power, but he has learned the process of affecting and influencing others, and bending them to his will and desire, although he is ignorant of the scientific explanation of the process. Every positive dynamic individual understands this, instinctively, and his knowledge increases as practice gives him more confidence in himself.

These people pass from the scene, and we may see in their place men and women "charming," "alluring," and "drawing" others by reason of their Desire-Force operating along the lines of so-called "love," but which is but little more than selfish animal passion, in some cases grosser than that manifested by the animals, because it is abnormal in its manifestations, and inordinate in its demands. We see much of this in our picture but we notice here and there that some people seem able to repel these attractions easily, and are not affected by the currents of desire. Their general mental state is so different that great resistance is interposed, and the attacking current is deflected and defeated, even without the use of a great effort of the will. You see many instances of this in all forms of mentative influence. "Like attracts like" in this mentative work, and those who are attracted are generally those whose mental states correspond to a great extent with those of the person affecting them. There are, of course, exceptions to this rule, owing to ignorance and lack of experience, coupled with confidence and trust—but the rule is true in general.

Passing before you in the picture, you see preachers influencing their congregations. You see the great currents of mentative energy rolling over the hall, or church. The congregations being in a receptive and passive attitude, with wills relaxed, they actually draw out the force of the preacher. You may judge just what grade of religious feeling the preacher is pouring out, by examining the shade of his "blue emotional color." You will be apt to see a better shade among the poorer churches and denominations, and a very repulsive dark purplish blue among the "fashionable" churches, as a rule. You will notice also the waves and currents arising from the congregation, which establishes the "atmosphere" of the church, and which will be immediately felt by a stranger entering its doors. You will see similar things at the theaters, and political meetings, and all gatherings of people, the color always giving you the key to the character of the meeting, and the people attending it.

Next you see the hypnotist and his "subject" in a public hall. You will notice that the hypnotist's Emotional Color is not attractive. You will notice the neutral grey color of the aura of the subject, who seems to have squeezed every bit of his own mental states out of him—he is a "professional subject," and is a slave of the "professor." You will see the hypnotist's magnetism pouring into the subject, and filling his mind completely. You will see how the will of the hypnotist supplants the will of the subject, and dominates him absolutely. You will notice that both the desire-pole and the will-pole of the subject seem to show no energy of their own, but are moved entirely by the personality and mind of the operator. This is an extreme case, of course, but it better illustrates the phenomenon. And, by its effect upon the audience, you may determine just how far advanced mentally they are, the color giving you the cue.

Of course, Mental Suggestion is playing its part in all of these cases, but we cannot see that because it is not a current or wave, but is merely the operation of outward symbols in the direction of inducing mental states in others—we may see the induced mental states, but can learn the nature of the suggestion only by watching and listening at what is said and done. I am mentioning only a few of the many cases that you are witnessing in the picture, but these few cases will illustrate the different phases of the principle and operation of the force. But all of these cases have given you merely an illustration of telementation at "short range"—now let us proceed to examine the instances of the operation of the same force at "long range," in all of its many and wonderful phases.

Before doing so, however, let us take a quick look at the "mental atmospheres" of the towns, cities, and villages, as well as of the buildings, localities, etc., passing before us on the picture. This is most interesting and instructive. In the first place, you will notice the great clouds of mentative energy permeating every place, and every corner, each showing its own shade of vibrational color, indicating the vibrations arising from the prevalence of certain mental states. I have spoken of the causes of this in a previous chapter, and shall not repeat the details here. You will remember that I have explained to you how the various currents of mentative energy, of all kinds and degrees, come in contact with each other, and often blend, combine, or else act in the direction of neutralizing each other's force. Currents of a similar degree of vibration harmonize, and form combinations, or blendings. Opposing vibrations in currents tend to antagonize each other, and neutralize each other's force. In this way are the "mental atmospheres" of places formed. You may see them in the picture.

But, you may ask, why do these clouds persist after the person has sent them forth? The answer is that force once set into motion persists for a greater or forth? The answer is that force once set into motion persists for a greater or lesser time, depending upon the intensity of the original impulse. Just as the light of a star, or rather, its light-waves, exist and move on centuries after the star has ceased to be; just as the heat vibrations continue in a room, when the producing cause has been removed; just as odors remain when the cause moves away; so do the mentative vibrations, and their corresponding thought-forms, continue long after the original feeling has passed away—yes, for years afterwards, in some cases.

In this way places, houses, stores, etc., maintain "atmospheres" imparted by the vibrations of people long since moved away, or passed away. Stores are "unlucky" because of the negative mental states of some people who have occupied them. Houses are "haunted" by reason of the vibrations arising from intense desire or feelings, or horror and fear of some one participating in a crime, either as criminal or victim. The "atmospheres" of prisons are quite noticeable even to the ordinary visitor, who feels the vibrations with which the place is saturated. The atmosphere of places of low pleasures is equally noticeable. I know of a place of this kind in which the vibrations continued for years after the original tenants had departed and the building had been used for business purposes. Hospitals have a very depressing influence upon the majority of people. Of course these negative effects can be removed by mentally "treating" the place or room, and sending forth streams of mentative energy of a positive stimulating character.

On the other hand, the presence of an active, energetic, successful man, or set of men, in a place, will permeate the place with positive vibrations that will stimulate all who abide there. I have in mind a certain large office building in a large city, which is filled with these vibrations, originally arising from a few leading men who built and occupied it, and then attracted to themselves others of the same kind, the result being that the combined influence now renders the place an "inspiration" for those having offices in it. I have heard people say that after moving in that building their business doubled itself, and their energy increased in the same proportion. There is a law underlying these things, and if people understood it they would take advantage of its positive sides, and avoid its negative phases. I think that I have given you a good strong hint in this direction.

These great clouds of vapory manifested Mind-Power, often constitute what are called "Thought Forms," which I shall proceed to describe to you. Follow my explanations of these things as they appear on the picture, please. These thought-forms are really "feeling-forms" remember, although I use the more familiar term. These thought-forms although all generated or "created" in the same manner differ very materially in their characteristics, and details. Let us consider manner differ very materially in their characteristics, and details. Let us consider some of these details and characteristics, and "appearances." By "appearances," I mean of course, their appearance to those who can sense on the Second Plane. But whether one can so sense, or not, the effect of these thought-forms manifest upon them just the same. It is not necessary to "see" a thing in order to "feel" its influence. But, you understand this, of course, from what has been said already. The most common form is that of a series of undulating waves, or ripples of a vapory cloud-like substance, passing out from the mind of the person experiencing the mental state originating them, the waves manifesting a ring-like form, moving out in every direction from the common centre, just as do the rings caused by a stone having been dropped into a pond. The distance traveled, and the rate of speed manifested, depends upon the intensity of the emotional impulse. The speed diminishes according to the distance traveled, but long after the actual motion seems to have ceased, there exists an almost imperceptible motion that causes the outer wave to drift on, in a lazy, listless manner.

Another variety of thought-forms manifest like a volume of smoke being blown from the lips of a cigar smoker. Such forms pour out in long streams, then spread out and broaden, although maintaining the direction originally imparted to them. This form arises when the mental state arises directly in connection with some other person or thing, and when the attention of the mentator is centered, consciously or unconsciously, upon that person or thing. In this case, the motion of the thought-form is in the direction of the person or thing being directly considered by the mentator. Akin to this form, is a series of forms resembling a puffing forth of smoke from a huge smokestack, great "puffs" of mentative thought-forms being sent out in a certain direction, as the jerky repeated mentative impulses are originated and manifested in the mind of the mentator.

Other kinds of thought-forms pour forth steadily, but lazily, in the direction of the object thought of. Others, still, are ejected in all directions from the mentator, like the steam escaping from the lid of a tea-kettle which is being lifted by the force of the steam within. Still another form appears like a "streak" of light flashing from a mirror held in the sun. Certain particular forms of Will-Power manifest as vivid lightning flashes. Other forms travel and seem to enfold the object thought of, and which being impelled by the strong desire of the mentator act as if they were trying to "draw" back to him the objects desired. In fact, that is exactly the nature of the action of this class of thought-forms, the effect produced depending, of course, upon the positiveness of the mentator, and the strength of the desire. The effect of course also is materially influenced by the degree of positiveness of the person affected, and other attractions which prevent the yielding to the "pull" of Desire-Force.

In the case of a strong desire on the part of the mentator, provided that the

In the case of a strong desire on the part of the mentator, provided that the "ruling passion" is being manifested day after day, there appears a combination of thought-forms which resembles a huge octopus of dense structure, with enormous vapory tentacles or arms reaching out in all directions seeking the thing desired, and endeavoring to draw it back to its centre. In the case of a high aspiration, backed by a strong and active will, this combination will appear tinted with a color and shade of vibrational color corresponding with the character of the mental state, while, in the case of a low character of desire the darker colors will likewise manifest themselves.

Still another kind of thought-form acts as if it were trying to push back the object in some particular direction, while others seem to hold back the object. In both of these cases, the action and direction of the thought-form depends upon the nature and character of the desire or will of the mentator at the time of the conception of the mentative current. A most peculiar kind of thought-form appears when the mentator is desirous of obtaining information regarding some certain subject; and is earnestly sending his Desire-Force in all directions in order to draw it to him, the mentator generally being unconscious or at least in ignorance of the nature of the actual process. In this case the thought-form maintains a thin connection with the mind of the mentator, and darting here and there it attracts to itself the thought-forms emanating from the minds of others, which may happen to contain the desired vibrations. It even reaches out to the presence of other mentators, and absorbs the mentative vibrations emanating from them, and literally "steals their ideas," if they have not properly guarded the same by their will.

In this connection, I may call to your attention the well known fact that persons thinking along the same lines, although in different parts of the world, are often brought in close *rapport* with each other in this way, as many people know by their own experience. In this case, the thought-forms seem to act as a sort of "Mentative Wire;" conveying the vibrations from one mind to another. Very much akin to this last mentioned kind of thought-form, is another which occurs in instances of direct telemental communication between persons. In this case the thought-form proceeds in a long straight line, from the one mind to the other, and then acts as a "direct wire" conveying the mentative currents, or vibrations, from one to the other.

There is another variety of thought-form that spreads out in gradually widening sweeps, the thought-form having a rotary motion. The sweeps are in a constantly widening circle, and reach out further and further each day, according to the impulse imparted to them by the mentator. But the most peculiar feature of this thought-form is a strange movement towards its own centre, by which it "sucks in" all that it attracts to its vortex. This phase is manifested by men of strong positivity whose enterprise and schemes are spread over large areas, and who set themselves up as centres of these mentative "whirlpools," and draw to themselves all that come within the sweep of their influence. They make things "come their way," in fact.

I have described but a few of the manifold appearances and varieties of the thought-forms that you see before you in the picture. But we shall consider a few more in detail as we proceed with the subject. In thinking of these thought-forms always picture them as, having shape and form, like any material substance, for by so doing you will better realize the nature of their workings. Some thought-forms indeed are not only "things," but become so infused by the intense desire and will of the mentator that they become almost like "living forces." Such thought-forms carry the characteristics of the mentator to such an extent—are infused with his "nature" to such a degree—that when they are felt they seem almost like the actual presence of the mentator himself, that is as if he were present urging his claims or statements in person.

Such cases are of course rare, so far as conscious production is concerned. They may be good or bad. A strong desire on the part of a dying person has often caused an actual "appearance" by a loved one or friend, although the soul had not left the body. And in cases of dire distress or need people often so "draw" upon those who care for them that the latter will send to them a powerful thought-form of help, advice and assistance. Trained occultists can do this voluntarily, and consciously, but very few others have reached this stage.

Chapter XXIII
Self Protection

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AND NOW let us return to the consideration of the various forms of the practical operation of telementation. You will of course realize that even in the case of mentative influence in personal interviews there is a passage of mentative currents and a manifestation of telementation. The distance between the two minds is slight, but the principle in operation is precisely the same as when the distance is hundreds of miles— and the process is identical.

And you will remember that when I speak of Desire Force, and Will-Power, I am speaking of the force of the respective Two Poles of Mind-Power—both of these forms being but phases of the same energy or force. So do not imagine that there are three distinct forces—there is but one force, and that is Mind-Power, of which Will-Power and Desire-Force, respectively, are but manifestations, the difference depending upon the two respective poles of force, the motive and emotive, respectively. I trust that you will remember this.

I will divide the manifestations of telementation into two general classes, *viz* . (1) Direct telementation, that is, that use of the Force with the *direct purpose of influencing a certain person or persons* ; (2) Indirect telementation, that is the use of the Force with only a *general purpose* of effecting the desired result, *without special direction toward any particular person or persons* . We will now consider these two classes of telementation, in their different phases.

First in considering the subject of direct telementation, we see the cases in which personal influence is exerted in personal interviews, and under circumstances in which the mentator and the other person or persons are in close contact—that is, within each other's sight. Under this sub-class falls the phenomenon of fascination, personal magnetism, personal influence, persuasion, charming, inducing, etc., etc., in all of their many and varied phases. We have seen these several manifestations as we have proceeded in these chapters, and we need not stop to further consider them at length in this place. You understand that the effect is caused by the outpouring of the Mind-Power, in the forms of Will-Power and Desire-Force, to the end that similar mental states are induced in the minds of others and the desire or will of the mentator is satisfied, to a greater or lesser degree, or completeness according to the circumstances of the case.

The second sub-class includes those instances of telementation at a "long range," which produces the phenomena of mental influencing, will projection; and other forms of influencing, under many names and disguises, including, of course, the employment of the force for the benefit and advantage of the person "treated" or influenced, as well as the repulsive and deplorable uses alluded to as having been practiced by all peoples in all times, for the purpose of injury to others and selfish profit and advantage to the users.

This includes what is known as White Magic, or use of the force in an unselfish and justifiable way, and with worthy ends in view; and Black Magic, or the use of the same force for unworthy ends, and in selfish and unjustifiable ways. But, as I have said in the early part of these lessons, this force is like any other great natural force, and is capable of being used for good or for evil, according to the moral state of the user. It is true that the Black Magician is always entangled in his own web, sooner or later, and falls a victim to the forces he has aroused—but that does not alter the statement that I have made.

In this form of telementation, the mentator usually concentrates upon the person or thing that he wishes to affect, and then consciously, and by the use of his will, he sends to that person or thing a current or currents of Desire-Force or Will-Power, or both. It is known to occultists that the degree of effect so produced depends largely upon the degree of concentration employed by the mentator. The degree of concentration depends upon the will, and is manifested in the form of attention. The usual plan is to use the concentrated will to form a clear mental image of the person or thing to be affected, and then to proceed as if one were in the actual presence of the person. The clearer the image, the greater the degree of concentrated will employed, and consequently the greater the degree of the projecting power of the current. Underlying all the phenomena of "adverse treatments," witchcraft, etc., etc., is the same form of telementation. But, here, I wish to say an important word, and that is that the generally claimed effect of these forms of adverse influence is greatly exaggerated, and all real occultists know that the principal reason of the unquestioned effect of this power lies in the mental state of belief, faith, and fear of the persons affected. That is, if one "believes" or "fears" that another has the power of adversely influencing or affecting him, then the effect will depend largely upon that degree of faith or fear.

The persons who are affected by "adverse treatments" or "witchcraft" or similar forms of adverse influence, invariably "believe" and "fear" that these influences are effective against them. By their mental states they render themselves negative, and receptive to the influences directed against them. This is an occult truth, and one that should be made widely known. It is the "antidote" to the "bane" of "adverse treatments" of which we hear so much in modern times, as well as in ancient history, under various names. If people would only assert their individual power as centers of power they would surround themselves with such a positive protective aura that the waves of adverse vibrations would beat against them without ever reaching within their mental structure. We hear of many cases of people being "treated" in this way, in these latter-day of pseudo-occultism. We hear of "treaters" making "denials" regarding people, and thus sending them adverse telementation. These people will assert, and work themselves up, into a corresponding feeling of "I deny that So-and-So is well; or prosperous, etc., etc.," some even going so far as to "deny" that the other person "*is* ." You may, imagine the effect of currents of this feeling reaching a mind rendered negative by "belief" and "fear" that the other person can so affect them. The suggestion of the "fear," or "belief" (and that is just what it is, "suggestion") renders the mind of such a person a fit receptive agent for the adverse" treatment." I tell you, if you will but assert your Individuality, and assume the fearless attitude, you will be able to laugh in the faces of these "adverse practitioners" of Black Magic, for that is just what it is, no matter how much they may try to disguise it by pious names.

These modern "adverse treatments" are nothing less than forms of the old witchcraft which so worried our great-grandfathers; nothing more than the Voodoo practices, or "conjure business" that so affrights the poor negro to-day. The principles are the same—the practice is the same—and the practitioners are the same at heart—black-hearted Black Magicians, all of them, and subject to the same inevitable fate which overtakes all such people, no matter how high their pretenses. The physical and material agencies used by the Voodoo men, and the "witches" of old,—the wax images, and pith-balls, and all the rest of the tom-foolery, were nothing but the agencies upon which the will of the practitioner could concentrate—an aid to concentrated will. Of course, besides, they served to terrify their victims by suggestion. I do not deny that material objects "take up" and absorb the "magnetism" of the people, good and bad—for that is a well established occult truth, and the efficacy of "charms," sacred relics, etc., etc., depends upon this fact, together with the aid of suggestion. But *I do say that all the charms in the world—all the witchcraft and Voodoo material agencies—can produce no other effect than is allowed them by the minds of the persons sought to be affected. Fear and belief determines the degree of receptivity to such influences* . The *Kahuna* or "prayer-man" of Hawaii prays people to death, unless they buy him off—*but it is the fear and belief on the part of the people that render his work effective* . If they would say "scat" to him, mentally, by asserting their individuality as mentative centers, they would be absolutely immune. I need not recount the many instances of this kind of telementation, for adverse purposes, for the pages of history are full of them, although the historians sneer at the whole subject, deeming it a myth, and laughing over the credulity of our forefathers, notwithstanding the fact that "witches" and "conjurers" went to the scaffold and stake, confessing their guilt. It is all very well to attribute it all to the "imagination" of the persons affected, but why do they not tell us a little about this strange "imagination" that produced such real effects upon people. The cause may have been "imaginary" but the effects were certainly very "real."

I will relate but one instance, which will serve as a type of these forms of telementation. It is cited by an old German physician. He relates that he was consulted by a farmer who complained of being disturbed at night by strange noises which sounded like some one striking iron. The noises occurred between the hours of ten and twelve every night. The physician asked him if he had any enemy he suspected of thus influencing and annoying him. He replied that there was no one but an old village blacksmith, an old enemy whose power he feared, and who lived several miles from the farmer. The physician bade him return the next day, and in the meantime visited the blacksmith, and asked him what he did between the hours of ten and twelve at night, accompanying the question with a glance of a strong will and power. The blacksmith, now somewhat frightened, replied. "*I hammer a bar of iron every night at that time, and all the while I think intently of a bad enemy of mine, who once cheated me out of some money; and I will at the same time that the noise shall disturb his rest* ." The physician ordered him to desist, and at the same time made the farmer pay over the money due the blacksmith, and there was no more trouble. If you wish further instances of this sort, turn over the pages of any old book which treats upon the "Witchcraft Delusion," and note the similarity. But one instance is enough to illustrate the matter—they are all "cut out of the same cloth." You will note the two necessary elements present in every case *viz* ., (1) the use of the force by one person; and (2) the belief or fear, or both, on the part of the second person. Now you have the whole story.

And, also remember, this that I have told you—the same Force that is used in such cases for evil purposes, may also be used, and *is* used for the most beneficial and worthy purposes. The "treatments" for good things practiced by the "practitioners" of the various schools of Mental Science, and other New Thought people are along the lines of direct telementation. People have been encouraged, helped, healed, reformed, and otherwise aided and benefited by telementation. Do not lose the recollection of the good in considering the bad. The good belongs to the phase of White Magic, and its use can result only in good to the practitioner of it; whereas the Black Magician must reap the whirlwind of the wind that he has sown. These things "come home to roost," always, according to their kind— and they bring their friends home with them.

In addition to the selfish and evil use above mentioned, there is another selfish use of direct telementation that is quite common of these late years. I allude to the use of mentative influence, by telementation for the purpose of influencing people to fall in with the schemes and plans and enterprises of the mentator. The principle involved is the same as in all these "treatment," good and bad. And the practice is the same. The mentator forms the mental image of the other person, and then floods him with currents of Desire-Force, or Will-Power, or both, at the same time earnestly willing and desiring that he will do as the mentator wishes him to do. The mentator usually uses his will to make the other do this in the mental picture—in imagination—thus forming a mental matrix, to which he then tries to make the other conform. This is a form of "Visualization," of which I shall speak presently. Of course, this practice like any other of the kind, may be defeated by one asserting his individuality and will.

Of course, you will not feel disposed to put into operation many of the methods herein described, yet, from your very acquaintance with what has been mentioned in these pages, you will be enabled to *see* the operation of the principles in the everyday life around you. You will see them in operation on every side, now that you are familiar with their laws of operation. And you will find yourself instinctively guarding against its influence, just as you would guard against a threatened physical blow. And you will be surprised, and perhaps pained sometimes, at seeing people trying to influence you in this way, whom you would not have suspected of doing so. On the whole, you will be a much wiser and stronger man or woman by reason of the information herein given you. And you will have the advantage of knowing how to resist, defeat and dispel the adverse influences that may be used to influence you. Remember the assertion of the positive will, and the use of the positive denial!

The person wishing to influence another at a distance, just as he would in the case of a personal interview, forms a mental image of the person whom he wishes to influence, and then proceeds just as if the person was actually before him. I know of at least one teacher who advises his students to "treat" prospective customers, and others with whom they expect to have dealings, or relations, as follows: "Imagine your prospective customer, or other person, as seated in a chair before which you are standing. Make the imagined picture as strong as possible, for upon this depends your success. Then proceed to 'treat' the person just as you would if he were actually present. Concentrate your will upon him, and tell him just what you expect to tell him when you meet him. Use all of the arguments that you can think of, and at the same time hold the thought that he *must* do as you say. Try to imagine him as complying with your wishes, in every respect, for this imagining will tend to 'come true' when you really meet the person. This rule may be used, not only in the case of prospective customers, but also in the cases of persons whom you wish to *influence in any way whatsoever* ."

Now, all this is very plain to the student of this book, for the principles employed are familiar to its readers. The result of a practice like the above would undoubtedly tend to clear a "mentative path" in the other person's mind, and make easier the effect of a subsequent interview. For the other person would be thus accustomed to the idea, thought or feeling, and the work of clearing away the mental underbrush would be done in advance. But, fortunately for us all, we have the antidote for this bane, if we have acquainted ourselves with the underlying principles of the subject. So important do I regard the subject of self-protection in connection with direct telementation, that I have thought it well to add to this chapter the following general rules which I trust you will read carefully, and with which you should fully acquaint yourself. The bane is well-known—the antidote is known to but few. For this reason I attach much importance to the study of the latter at this place.

In connection with the following rules and advice you should also acquaint yourself with what I have said elsewhere regarding protection against suggestive impressions; and also with my advice regarding the cultivation of a positive mentality; and with the chapters which take up the subject of establishing a mentative center, *etc.* Here are the rules:—

I. In the first place, steady your mind, and calm your feeling. Then pause for a moment, and say the words "*I Am* ," calmly and forcibly, at the same time forming a mental picture of yourself as a center of Force and Power in the Great Ocean of Mind-Power. See yourself as standing alone and full of power. Then mentally form a picture of your aura, extending about a yard on all sides of you, in an egg-shaped form. See that this aura is charged with your Will-Power, which is flowing outward, repelling any adverse mental suggestions that are being sent to you, and causing them to fly back to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong positive aura of will, which will prove to be a dynamic armor and shield.

The affirmation, "*I Am* " is the strongest known to occult Science, for it is a positive statement of actual being. You may use the following affirmation also, if you please—it has helped many: "I assert my individuality as a center of force, power and being. Nothing can adversely affect me. My mind is mine own, and I refuse admittance to unwelcome suggestions or influences. My desires are my own, and refuse to admit undesirable vibrations by induction or otherwise. My will is my own, and I charge it with power to beat off and repel all undesirable influences. I am surrounded by an aura of positive "Will, which protects me absolutely."

The following denial has proved of the greatest value to many: "*I deny* , to all or any, the power to influence me against my best interests—I am my own master." These words may seem simple, but if you will use them you will be surprised at their efficacy. You realize, of course, that it is the mental state aroused by the words, that "does the work," rather than any special virtue in the words themselves.

II. Guard yourself from acting upon "impulses." When you feel a sudden or unaccountable "impulse" to do this thing, or that thing, stop and assert your positive individuality, and then drive out all outside influences, by repeating the affirmations, etc., given above, and by creating the proper mental picture. Then, when you have recovered your balance, consider the impulse, and decide whether it is to your best interests, or otherwise. You will be able to see this clearly, by reason of your "mental housecleaning" a moment before. Then, if the impulse seems to be against your best interests, drive it from you, saying: "I drive you away from me—you do not belong to me—return to those who sent you," or other words to that effect. This may be rendered more forceful if you will but create a mental picture of the discarded idea flying away from you in the shape of a tiny thought-wave. These mental pictures aid one very materially in such matters, both in the sending forth of an idea, as well as in the discarding of one.

III. Cultivate the picture and idea of a positive aura, and always think of yourself as being encased in such a one. See yourself as a strong positive "I"—a center of power—encased in an impregnable sheath of auric force. You will thus be able to build up yourself into a mighty center of defence. You will be surprised at the confused manner of people who try to influence you, when they come in contact with this aura, and find their suggestions and mentative currents being cast back upon themselves. Such people find themselves "all broken up" when they meet a condition like this, which they do not understand, for very few of them are practical occultists. The mental picture of yourself as a center of power, surrounded with a positive aura, will, if persisted in, render you extremely positive, so that your influence is sure to be felt by the world with which you come in contact.

You will often be amused by occurrences following after the rejection of these "stray impulses," *etc.* You will find if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, perhaps an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you by mentative currents, for he may not have consciously done so, but nevertheless that is just what has happened, and his desire or will has caused these currents to flow in your direction, and you have felt them. Now that your eyes have been opened to this fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your individuality as a center of power, and all will be well with you in these matters.

A man's Mentative Force is immensely more powerful when he uses it to protect his individuality than when he uses it to attack the individuality of another. In fact, if *everyone* understood the laws of mentative defence, and would avail himself of the information given under this head, there would be almost a total absence of mentative attack, for the futility of the same would soon be recognized. The only reason, that the strong individuals are able to affect the weaker ones so frequently is because the others do not know their inner power, and make no defense—in fact, the majority of people do not know of these laws at all; and, if one tells them, they sneer and smile knowingly, tapping their foreheads to indicate that their informant is "just a little off." Poor sheep, and geese, they are so happy in their ignorance and conceit that it almost seems a pity to disturb them.

But to return to my subject. You will find that it requires a much less effort of will to protect your individuality than it does to attack the individuality of another. You will find that the law is on your side when you say, "I *won't* be influenced—I *deny* the power of another to weaken my individuality," for you have then called into operation that law of Nature which is always in operation, and which she gives to her creatures in the way of an instinctive protective force. So there is no occasion to be afraid—you are immune from attacks if you will but assert the force within you.

In passing on to the other phases of telementation, I would again remind you that in these instances of direct telementation the force may be used both consciously, or unconsciously. Those who know the laws of the use of the force may propel these telementative currents direct to those whom they wish to influence, just as they may consciously give mental suggestions in a personal interview. But, even where these laws are not understood, the currents or the suggestions are sent forth by the strong desire or will animating the person. Of course the person who understands the subject will be able to direct his force with greater precision and *effect* , but in any event the effect is produced in the same way.

Chapter XXIV
Indirect Influence

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LET US now pass on to a consideration of the second class of Telementation, which I call "Indirect Telementation," or the use of the Force with a *general purpose* of affecting the desired result, *without special direction toward any particular person or persons* . This form of manifestation of telementation may be grouped into two sub-classes, *viz* ., (a) in which the general desire or will of the individual to attain certain results manifests itself in personal interviews, and induces mental states in those with whom he comes in contact; and (b) in cases wherein the general desire and will manifest in telementative currents, or waves, or whirlpools, affecting all persons and things who are interested in any way in the enterprise, scheme, plan or undertaking of the individual, and tending to cause them to "fall into line" and obey the will or comply with the desires of the general plan of the individual.

This last form of telementative influence is far more common than one would suppose. Strong, positive men start into motion waves and currents that sweep over the country, gathering force with each added impetus, and using the principle of "mental contagion" to increase its influence. Great "leaders of men" are centers of these mentative whirlpools, and similar forms of mentative influence, and draw in, or suck in to themselves persons, things, and objects conducive to their plans and ambitions. They do not have it all their own way, of course, for there are many influences at work which tend to neutralize their efforts. Other men have conflicting schemes which interfere with and often destroy the influence of these great mentators, and people are becoming educated regarding the nature of the forces they employ, and will not accept adverse suggestions or allow their vibrations to influence them. Still the force is still used to great effect by many politicians, and other persons who reach out toward large numbers of people.

Leading "generals of business" also make use of the force in this manner, and draw things "their way." In fact nearly everybody who does business with people scattered over a large territory, employs this force more or less, generally unconsciously. And many of these uses work no harm upon those affected, because many of these people are engaged in legitimate enterprise, and want always to give a "square deal," and a "good dollar's worth." I am not holding up this manifestation of telementation as reprehensible—I am merely stating its general laws and forms of manifestation. One may repel these mentative waves in the same way, and by the same methods mentioned in the preceding chapters in reference to the repelling of direct telementation. The rule is the same in both cases, for the principle involved is the same.

Before leaving this branch of the subject, I would remind you that one may take advantage of this last mentioned form of telementation for his own good, in a perfectly proper and justifiable way. One may wish to gain certain information and knowledge about certain subjects. If so, if he will hold a strong desire that the desired knowledge shall come to his notice and attention, and if at the same time he wills that the mentative currents flow forth in search of persons, things, and objects capable of imparting the knowledge or information, he will get results. He will find that after a while he will run across people who will be glad to give him the information he wants; or he will pick up a book that will either tell him what he wants, or else will refer to some other book or subject that will point out the path to him. These instances are quite common, and afford wonderful proofs of the laws herein stated. In this way no one is harmed, and mutual benefits are obtained. People are attracted to each other in this way, and each finds his own.

The above manifestation results from the operation of what has been called the "Law of Attraction," by the workings of which each person is continually drawing to himself the people, things, objects and even "circumstances" in harmony and accord with his prevailing mental states. Like attracts like, and the mental states determine that which one draws to himself. If you are not satisfied with what is coming to you, start to work and change your mental attitudes and mental states, and you will see a change gradually setting in, and things that you want will begin to "come your way." This law of attraction has been much written about in works on Mental Science during the past ten years, so it is not necessary for me to go into details about it here. I have given you the general principles in this chapter, and you may apply them accordingly.

A most important fact about the effect of mentative vibrations upon people lies in the principle that one is more affected by vibrations in harmony with his own accustomed feelings and mental states, than by those of opposite natures. A man who is full of evil schemes, and selfish aims, is more apt to be caught up by similar vibrations than one who lives above that plane of thought. He is more easily tempted by evil suggestions and influences, than one to whom these things are abhorrent. And the same is true on every plane.

A man whose mental attitude is one of confidence and fearlessness, is not apt to be affected by vibrations of a negative, pessimistic, gloomy nature, and vice versa. Therefore, if you wish to receive the vibrations of the thoughts and feelings of others, you must place yourself in a mental attitude corresponding with those vibrations you wish to receive. And if you wish to avoid vibrations of a certain kind, the best way is to rise above them in your own mind, and to cultivate mental states opposite to them. The positive always overcomes the negative—and optimistic mental states are always positive to pessimistic mental states. The sense of individuality, and one's relation to the Universal Mind-Power, is the strongest and most positive mental state one can attain. Therefore cultivate it, first, last and all the time.

I now come to a phase of the subject that underlies all of the phenomena of telementation, and really gives the "key" to much of its wonderful effects. I allude to what occultists know as "Visualization." This visualization is to telementation what the pattern is to the maker of objects; what the plans of the architect are to the builders; what the "mould" or "matrix" is to moulders of metal. It is the skeleton around which the materialization of thought-forms occurs. It is of the greatest importance to you to acquaint yourselves with its laws and effects.

To "visualize" means to "see mentally"—that is, to form a mental image of a thing—to "see it in one's mind," etc., Visualization, along the lines of one's daily occupation is a most important thing, but one that is very poorly appreciated because little understood. The best workmen, writers, inventors, composers, etc., are those who are able "to see the thing in the mind," and then reproduce it in materialized form. Sir Francis Galton, one of the best authorities upon the subject, has said: "The free action of a vivid visualizing faculty is of much importance in connection with the higher processes of generalized thought.…A visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects to space are concerned.…*The best workmen are those who visualize the whole of what they propose to do, before they take a tool in their hand* .…Strategists, artists of all denominations, physicists who contrive new experiments, and in short, all who do not follow routine, have need of it.…A faculty that is of importance in all technical and artistic occupations; that gives accuracy to our perceptions, and justice to our generalizations; is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best means of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education."

And all that Sir Francis Galton has said above is equally true of the cultivation of the art of visualization in connection with telementation. The trouble with the majority of people is that they *do not know just what they do want* . They are not able to form clear mental images of that which they wish to "create" or "materialize." The men who obtain the greatest and most wonderful results through mentative influence, particularly in the form of telementation, are those men who are able to "*visualize* " most clearly the things that they wish to "materialize"—who are able to form the mental image of the things they wish to manifest.

The secret of visualization lies in the occult and psychological principle that "as is the mental matrix, so is the mental form; and as is the mental form; so is the physical materialization." In other words, the visualized mental image is the matrix or mould into which the Mind-Power is poured, and from which it takes form; and around this mental image the deposit of materialization forms—and thus does the ideal become the real. If you wish to get the best effects from Mind-Power you must create a mental image around which the material or physical materialization is formed—and the way to form the proper mental image is by visualization, which thus builds up the matrix or mould in which the Mind-Power pours. And as is the matrix so is the image, and as is the image so is the materialization.

Before you can draw to you the material needed for building up the things or conditions you desire you must form a clear mental image of *just what you want to materialize* —and before you can make this mental image, you must *realize mentally* just exactly what you *do* desire. And the process of this is called visualization. That is, you build up a mental matrix or mould, little by little, until you have it before you clearly—until it stands out clearly formed as a mental image, just as you would see it if it were actually materialized. Then you must hold this mental image before you constantly, regarding it not as a *mere imagination* , but as a *something real* which you have created in your mind, and which will proceed to surround itself with the material necessary to give it material objectivity, or materialization.

If you cannot see the whole thing at first, as a mental image— that is, if you are not able to build up a complete matrix by visualization, then do the next best thing—which is the *very best* thing for the majority of people—and build a matrix of the *first step* toward the whole thing, that is, the first thing that is needed. Then concentrate upon this first thing until the mental image stands out sharp and clear, and you will find that things have been started in motion. Then, you may add little by little to your matrix, and build up your mental image a little larger and in greater detail. And here is an important thing. You must mentally *see* the thing as actually existing, *right now* , and not as "going to exist" later on. You must realize that the mental image exists right now, else it will lack clearness and effectiveness.

You must pour into that mental image a constant supply of strong, positive Desire-Force, and Will-Power, all of which will spread out in the proper directions and affect the material needed to materialize your mental image. By so doing you impart to the mentative currents the necessary impetus and direction, and they will operate along these lines, and will proceed to materialize your mental image for you. Things will come your way; people will appear who are necessary to your plans; information will come to you from strange sources, and in unexpected times and places; opportunities will open themselves up to you. But remember this, that you must be prepared to act upon, these openings, and opportunities. You must be alert and watchful, and *expectant* . You will have to do the work, remember, yourself, although the forces you have started into operation will supply you with the material. The door will be opened to you, but you must step in yourself; the tools and materials will be provided you, but you must use them; the information will be laid before you, but you must make it your own. Even Mind-Power will not avail the lazy man. You must learn to "do things" yourself.

This subject of visualization would fill a book by itself, but I hope that I have been able to give you a clear idea of its *working principles* . Remember always this rule—this Triple-Key of Attainment, as I have often called it: (1) You must *desire* a thing most intensely; (2) then you must *earnestly expect* it: (3) then you must use your *will* in the direction of *action* tending to bring it about. But first of all, as I have said, you must *know just what you do want* , and then proceed to create the mental matrix or mould by *visualization* —that is, you must proceed to *mentally* see it as already existing.

This chapter must be read and studied in connection with the chapters preceding it, for they blend into each other, and the information "laps." I have given you certain principles, in plain, practical form, which may seem so simple to you as to be passed over without the proper consideration and examination. Do not make this mistake, I pray you. Do not long for high-sounding terms and mystical verbiage. The truth is capable of being expressed without these fancy trappings or drapery. I have tried to tell you the principle of these things— but you must study carefully in order to grasp every point. I have boiled down, and condensed a great deal of information into this lesson—be sure that you do not allow any of the points to escape you. You cannot expect to acquaint yourself fully with this subject in one hasty reading. You must read and re-read many times, with careful study and thought. You must do some thinking on your own account, in order to apply these general principles to your own "symptoms" and needs. You must read carefully, and then think a little. There is no royal road to

Mind-Power, or anything else. I have tried to make the road a little easier for you—but you must do the traveling yourself. You cannot reach the heights by proxy. You must digest these things yourself—predigested ideas will do you no good.

Underlying all of these wonderful manifestations of telementation, there is just the simple principle that I have pointed out to you—induction of mental states by Desire-Force and Will-Power. Everything occurs by reason of this principle. You may think that the book that you needed, and which came to you so wonderfully, must have arrived in some other way. Not so, the book was placed here, and moved there, by *people* , and these people have minds capable of being moved by vibratory waves, and so when once the thing was set into operation, all things worked together toward the given end. Even the present book reached you under the law of attraction. There is no chance in these matters—there are laws in operation everywhere, and always—and over all there is the Great Law.

And, now in concluding this chapter, I would remind you to always realize that you are centers of living mental energy in the great Ocean of Mind-Power. And that you are strong in the degree that you are *positive* . And that you are positive in the degree that you are an individual. And you are an Individual in the degree that you realize that you are a "center of living will." There is nothing to fear but fear—you are capable of asserting your individuality always, and everywhere—your only chains are those you forge for yourself—you are free right now, here, and always. Do not be deluded by the petty things of personality, that pass away and perish over-night—but rest serene and firm in the consciousness that you are an individual living will center; and fear not to assert the individual "I." There is no Devil but fear—nothing but fear can keep you from your own heritage and birthright. Assert the "I" and banish fear.

Chapter XXV
Mental Therapeutics

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"THERAPEUTICS" MEANS "the healing art," therefore "Mental Therapeutics" means "the art or science of Mental Healing."

If I were writing this lesson from the standpoint of twenty years ago, I would think it advisable to fill page after page with a recital of the many claims of mental healing, but no such necessity exists at the present time. People have heard much regarding mental healing, and while they may differ in their theories and opinion regarding the nature of the cures performed, still nearly all of them will acknowledge that cures *have* been made and *are* being made by mental healing methods.

The history of mental healing extends away back into the past, and the earliest pages of history treat it as if it were a long established and well accepted method. In fact the history of mental healing is the history of Mind-Power, so far as the older peoples and races are concerned. The ancient Magi used their mental powers in the direction of healing the sick, and restoring natural, healthy conditions. People were brought to the temples to be healed, and after the customary incantations, and ceremonies, designed to affect the imagination and respect of the primitive people, they were found to be benefited, and actually cured in time. But under and back of all these ceremonies and rites, the principle effecting the cure was the same principle that is being used today by all forms of mental healing, under whatever names it may be disguised and masked. There is but one mental healing principle, and that has always been used; is being used now; and always will be used, so long as the race exists.

And this principle is the application and employment of Mind-Power. Mind-Power is positive to both force and matter, as we have seen in these chapters, and the negative always yields to the positive when the latter is properly and intelligently applied. Mind-Power really builds up the body from a single cell, and is inherent in every part and particle of the body. Every cell has its supply of Mind-Power—the cell, and combination of cells, and the whole body in fact, is the result of conditions of manifestations of Mind-Power. The body is *all mind* , at the last analysis. Mind-Power manifests itself in countless ways in the universe, and the physical bodies, and the cells of which they are composed are simply certain forms of manifestation of its force. And, this being so, mental healing is not a case of "mind over matter," as is often taught, but is *a manifestation of positive mind over negative mind* . The central mind of man is positive to the mind in the body of man, and hence the healing effect.

Every cell has its share of mind, and science shows us that each cell can and does live its life as a separate entity, always, however, subordinate to the whole system of cells, and the mind controlling it. And the mind in each cell, or system of cells, may be reached by the positive mind of a person, when properly applied. In order to fully grasp the significance of this statement, you must remember that every organ, part, bone, nerve, vessel, tissue and everything else in your body, is built up of cells which have formed certain combinations. There are individual cells in your blood and other parts of the body; and there are cell communities in your body, which perform certain functions and which you call "my liver"; "my heart"; "my stomach"; "my kidneys," etc., *etc.* And there is mind in every one of them. And the mind in every cell, and in every organ may be reached by Mind-Power applied by the mind of oneself or another person.

And in this simple statement, I have embodied my idea of mental healing, which idea is based upon years of earnest study, experiment, and investigation, aided by personal acquaintance with and association with some of the most celebrated mental healers of this age. I have discarded fanciful theory, after fanciful theory, as unnecessary to account for the facts observed by the leading investigators of mental healing, and have at last "boiled down" the matter to this point and idea of *Mind in the cells and cell-groups; which mind is negative to the positive central mind of the individual, especially when the latter is concentrated and intelligently applied* .

You may ask me the question "Well, but what about all the various metaphysical, religious, and semi-religious theories advanced to account for the cures performed by the various cults and sects of the 'New Thought' and similar movements?" Answering this I would say that the various cults and sects perform cures not *because* of their dogmas, but often *in spite* of them—the real cures being performed by Mind-Power, pure and simple, called into operation, and employed, in various forms, and ways, under many coverings, disguises and draperies. It is all the same grand old principle, but "with fringe on"—the style of fringe depending on the particular theories and dogmas of the sects.

There has been much written, spoken, and taught concerning mental healing, under some name or other, but the majority of the writers have been attached to some particular cult, church, or organization, which claimed that the whole truth rested upon the acceptance of some particular theory, idea, doctrine or dogma advanced and held by it, in accordance with the particular views of some certain teacher or teachers. And, accordingly, the writings have been colored by the hue of such belief and dogma. One has but to look around him in order to see that the many conflicting schools of mental or spiritual healing *are all making cures* , in spite of the claim of each that its particular school or sect, or church, has a monopoly on truth, and a corner on "true metaphysical healing." The truth is that they *all make cures* —the percentage being about the same in each instance, taking the personal qualifications of the healers into consideration. In spite of the several claims that "we have the only Truth—all others are in error, and ignorant of the real Truth," etc., etc., *all* of these "erroneous people" are getting fine results. Their differing and often contradictory theories do not seem to cut any figure in the real work, and one who closely studies the subject is soon forced to the conclusion that *there must be some underlying principle of cure which they are all using* . And so there is! And I call this "underlying principle" the effect of positive central mind upon negative body mind—you may give it any other name you choose, but you will get the results just the same.

The various theories, statements, forms, observances, dogmas and what-not, have no other effect than giving a strong suggestion to people who are impressed by the same . Some people get better results when the mental healing is accompanied by some religious or semi-religious talk and explanation, which appeals to the emotional parts of their nature and makes them more receptive to the healing process of the mind. (Sacred shrines, images and relics cause cures in this way.) Others get better results when some technical metaphysical theory is urged upon them, with a great wow and use of long high-sounding words—they may not understand the words, but they think that there "must be something in it, for she used words that I couldn't begin to understand, and yet she knew all about them," *etc.* Others prefer the scientific explanation of the school of Suggestion, which avoids metaphysical or religious theories, and yet get the results. Others, still, adhere to the Mental Science idea of the Universal Mind, and the Personal Mind, and they, too, get results. Others like the Subjective Mind, and Objective Mind idea—and they get results, too. *They all get results* — but some take more kindly to certain forms, and thus get better results.

I have frequently advised people to go to healers of certain cults and schools and churches, simply because I knew that the ideas of these particular schools, cults and churches would fit the particular temperament of the person in question, and thus the best results would accrue. I am most catholic in my ideas on this subject—I believe in a person employing any phase of mental healing, from Bread Pills to Christian Science— providing that the particular agency employed will invoke the faith, confidence and belief of the patient to the utmost. Whichever form will best do this, that is the form I believe the best for the patient.

I can see very well why a person of a warm religious temperament would be better benefited by mental healing in a religious form or phase than from mere suggestion, or ordinary Mental Science—it opens up a part of the nature that is conducive to the cure. And I can see why others are impressed by technical, complicated metaphysical talk, which causes them to wonder and be impressed, and thus arouses an interest and an "expectant attention" which goes a long way toward making the cure. And I can see why others still, would rebel against either of the above mentioned forms, and would be better reached by a plain, scientific presentation of the subject. Every man to his taste—in mental healing as in everything else. In this respect I am like the Irishman who said he was glad that all men did not have the same taste, for if they did every mother's son of them would be wanting to steal his wife away from him.

But, you may ask, why is it that faith, belief, confidence, etc., play such an important part in the cures, if it be true that the real cure is effected through the mind in the cells, and cell-groups— what have cells to do with faith? This is a good question—and here is the answer. While it is true that the mind in the cells is the medium or cause of the cure, still it is a fact that these cells are negative to the influence of the central mind of the person. And if that central mind be filled with the mental states of disease, fear, undesirable beliefs, etc., then the negative cells and organs must be affected. And, if on the contrary the mental states of the person be changed from fear to hope, confidence, love, faith, belief and expectancy, then it will be readily seen that the effect upon the cells will be changed for the better. And, if to these improved mental states, there is added a still more positive state—a state of conscious control and power, then will the curative effect be greatly magnified and increased.

To tell the truth, I earnestly believe that the one great potent factor in mental healing, is the *removal of fear* from the mind of the patient, by whatever means it may be accomplished, whether by reason, argument, faith, hope, or even by superstition. Fear is the most negative of the mental states, and simply paralyzes the whole system. Fear and worry actually *poison* the cells of the body. This is a scientifically demonstrable fact. And if this pall of fear can be lifted by any means, then a big step in the direction of a cure has been effected. *And hope, confidence, and belief, will lift that pall.* That is why I believe in everything from Bread Pills to "C. S.," as I said a few minutes ago—whichever agency induces the greater degree of hope, belief, confidence, and expectancy, is the best for the particular case. But in all cases the principle of cure is the same—*mind.*

It should not be necessary for me to recite the oft repeated facts of the phenomenon of disease being created by mental states, and of cures arising from the same. Every man or woman who reads these lessons has heard this tale over and over again, many times. It is no longer a debatable question, this matter of the effect of the mind in health and disease. The books are full of it. It is as "old as the hills," and at no time in the history of the world has this form of Mind-Power been accorded greater attention and interest. And therefore, I shall omit this part of the story, and proceed to business in the direction of telling you "just how" to apply the Mind-Power in healing, both present and "absent."

In the first place, the principles of mental healing are precisely the same principles that are applied in all forms of Mind-Power, as we have seen them in the previous lessons. It is all a matter of "*Mentative Induction* ," first, last and always. And this induction may arise from either mentative currents, or by mental suggestion. Please fix this statement in your mind, so that I will not have to repeat it.

Now, let us see what happens if mentative induction is set up in the mind of a person by means either of mentative currents, or mental suggestion, when what is called "general treatment" is given. We will suppose that the mental state of the person has been changed by induction (either from currents or by suggestion) to a strong positive state—and that is what one must aim to produce in the patient. This induced positive mental state in the central mind, is of course, strongly positive to the mind in the body and its cells. The mental image of *a normal, perfect, healthy, well body* , being held in the central mind of the patient, it follows that the physical material of the body, and cells will begin to materialize in accordance with the pattern set before the mind of the cells, by the central mind of the person. It is the old story of mental visualization, and physical materialization over again. Of course, the effect is wonderfully heightened if the patient will direct his desire and will strongly to the recuperative or reparative action, in which effort he may be materially aided by the healer.

The desired mental state in the patient may be induced either by auto-suggestion (self-suggestion) on his own part; or by the suggestion of the healers, (here is where the ceremonies, and "frills and fringes" of the cults, come in); or by the direct mentative currents of the healer, applied as indicated in the previous lessons. In this form of healing, the healer works *by arousing the mind of the patient, so that he really cures himself* . This "arousing" is of course affected by either suggestion, or mentative currents—the effect being the result of "induction" in either case, as you will readily understand. This form of mental healing, which I call "general treatment" includes both the form of "present healing," that is when the healer is in the personal presence of the patient, or else along the lines of what is called "absent treatments" or "distant treatments," when the healer and the patient are not in each other's presence.

Leaving the subject of "general treatment," for the moment, let us consider the broad principles underlying "local treatment." By "local treatment" I mean mental healing effected by the mind of the healer being directly and specially applied to the mind in the cells and organs themselves. You will remember what I have said about there being "mind in the cells and organs"—"local treatment" is an application based upon that fact. The mind of the healer is brought to bear in a positive, direct, special manner upon these cells and organs, and the suggestions, and mentative currents are directed immediately to these organs and cells, without the intermediate employment of the central mind of the patient, as in the case of "general treatment." Of course one may apply "local treatment" to himself, by directing his mind directly to the cells and organs, instead of indirectly by means of general mental treatment. You may wonder why I speak of directing "suggestions" to the cells—you may well ask, "can the cells *hear* ?" The cells cannot hear, but the utterance of the words of the suggestion, by you, will enable you to direct your mind more directly and forcefully upon the cells and organs. You will see, as we proceed, that I advocate" speaking right up" to the cells and organs of the body, and telling them just what you want them to do. You will be surprised when you try this and see how they respond.

Now, that we understand the general principles of both of these phases of mental treatment, let us pass on to a consideration of the practice of mental healing—the actual "how" of the subject. We shall begin with "general treatment," both present and absent, and will then take up the second phase of "local treatment." In both cases we shall see the actual methods of treatment, in detail. But I must ask you to pay close attention to what I have to say about these treatments, for I am condensing a whole course of lessons in mental healing into two chapters, and you will miss something unless you watch closely.

The first step in the personal form of general treatment is to induce in your patient a mental state of calm, and relaxation. This is quite important because this mental state causes the patient to become receptive to the impressions that you wish to make upon his or her mind. The best plan is to have the patient seat himself in a comfortable position (or if he is lying down, let him assume a comfortable attitude), and then talk to him a little in order to induce a comfortable, easy frame of mind, which will react upon the physical conditions. Have him relax every muscle, and withdraw the tension from every nerve, so that he will be relaxed, and "limber" all over, from head to feet. The best way to determine whether or not the desired condition has been effected is to raise one of his hands and then allow it to drop back to his sides or lap. If he is fully relaxed, his hand will drop just as if it were not attached to his body. The mental state producing this physical condition may be best stated by the word's "Let Go!" One must *mentally "let go,"* before he will be able to "let go" physically. The patient must feel perfectly at ease, and comfortable, in order that the best results be gained.

The healer should endeavor to quiet the mind of the patient by an earnest, confident, sympathetic conversation, leading the subject toward bright, hopeful, happy topics, and especially avoiding anything likely to arouse antagonism or argument. He should throw earnestness and feeling into his tones, and speak as if his one object in life were to cure the patient, and of which cure he entertained not the slightest doubt. The healer should forget himself, and concentrate his mentality completely upon the subject of *curing the patient* . He should be very careful to *act out* the part of the confident, successful healer, because sick people are very suggestible, and take on impressions very easily, and so, if the healer manifests an apparent lack of confidence in his outward demeanor, the patient will be most likely to accept the suggestion, and the work of healing will thus be rendered doubly difficult. If you have studied the principles of mental suggestion, you will see the psychology of this fact.

It will be well to begin the treatment by a preliminary suggestive treatment, in a conversational tone. You should point out to the patient the conditions that you intend to bring about. You should endeavor to obtain the patient's co-operation by means of his holding a mental image of the desired condition. That is, if it be a case of stomach trouble, he should form a mental image of a strong, healthy normal stomach, doing its work properly, and digesting the food that is given it, and manifesting a good, hearty natural appetite. If the patient will do this he will be able to do much toward aiding you. You should then tell him that his stomach is *Strong, STRONG, STRONG* , (speaking the words *with intense feeling and force*) and that normal conditions are reasserting themselves under the power of the mind. You should, in many ways and forms, keep before him constantly *a picture of the conditions you wish to bring about* , for by so doing you will change his mental image of disease into a mental image of health, and the best result is sure to follow. If you prefer the use of the hands in healing, by all means use them, as such practice gives a most powerful suggestion, as well as possessing other advantages.

You will find that you will be able to impart a wonderful degree of forceful, earnest intensity to your voice, if you will but practice "visualization" in your treatments. That is, you must endeavor to actually *see mentally* , the conditions that you wish to bring about. And when you are able to do this, you will be able to hold the attention of the patient as his mind follows your words in your description of the successive steps of the cure that you intend bringing about. He will be able to see himself as gradually improving, and growing well, not only in a general way, but also in the sense that he will be able to form a mental picture of the formerly diseased organ actually growing strong and normal. *Always keep before you the mental image of the conditions that you wish to bring about* —see them before you *as actually existing right now* —and your mind, and actions and voice will conform to that mental image, for by so doing the patient will receive the best possible suggestion, and your mentative currents will be stronger and more dynamic.

In the following chapter, we pass on to a consideration of the actual methods of applying Mind-Power to the healing of disease.

Chapter XXVI
Mental Healing Methods

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AND NOW to the actual work of mental healing by mentative currents. In this work I must again repeat my injunctions given in the preceding chapter regarding the holding of the proper mental image in the mind of the healer. In the degree that the proper mental image is held, will be the degree of success in the treatment. "Visualization" is the key-note of this form of mental healing, and the healer should devote himself earnestly to acquiring the art of visualizing. You must be able to see the patient as healed, and the organs, parts, and cells as functioning normally and properly. Cast aside all negative thought, and doubts, and throw yourself earnestly into the work before you. You will find that as the ability to visualize is acquired, there will come to you a feeling of strength and power, and a sense of certainty about your work.

The process of transmitting the mentative currents is not especially difficult or strenuous. In fact, this part of the work seems almost "automatic." All that you will have to do is to concentrate your full attention upon the mental image that you have visualized, and earnestly desire that the picture materializes, and do not bother at all about the currents, for the latter will begin to flow freely without any voluntary effort on your part. Occasionally you may throw a little Will-Power into the work, in order to stimulate the healing process, but ordinarily the unconscious use of the Desire Force will accomplish the result. It is not necessary to use the strenuous effort that so many mental healers employ in giving treatments—this is all waste energy, and tires one out without any corresponding advantage to the patient. The clear-cut mental image produced by the practice of visualization performs the work for you, as I have said, almost "automatically." The more realistic your picture is made to appear to you, the greater the force sent forth, and the greater the degree of success will you have in your healing.

Some excellent healers have found that they gained additional force if they would add to their mental picture or image, the picture of the mentative currents actually leaving their minds and travelling toward the patient, and then enveloping and surrounding the latter. One very good healer has told me that she always can see, mentally, the patient being "bathed in a perfect stream of her Mind-Power." I feel that this lady is right, and that by adding this feature to the mental image very good results may be obtained. The student of these lessons will find this last image easy to produce if he will remember what we have said about thought-forms. I do not advise too long treatments, for I believe that the best results are obtained in a treatment extending over say not more than fifteen minutes. Yon should then leave the patient with a few earnest words of encouragement and hope, bidding him aid in your work by keeping the proper mental images of health before him, and especially avoiding all fear and worry.

The above process of giving a mental treatment may seem very simple to those who have not practiced it. But you will find that it contains the real essence of the healing process, without the "fringe" and "trimming." And more than that you will find it wonderfully efficacious—it will "do the work." You will never begin to even faintly realize the virtue of such a treatment, until you begin to practice it. You will then find yourself so filled with such a sense of power, strength and healing force, that you will seem like another person. And your patient will likewise feel an immediate benefit. I might write page after page, giving you directions about the treatment, but, after I was through, it could all be boiled down into the plain, simple directions already given you. I have given you the basis of the practical treatment—you may add the "trimmings" yourself, if you feel that you need them. This same basis you will find to underlie all of the treatments of the various sects and cults, after you have trimmed off the "fancy additions," high-sounding words, and metaphysical terms. I have studied all these forms of treatment, and know just what I am talking about when I say this to you.

And now for the "absent treatments" along the lines of general treatment. There is practically no difference in the methods. The principal additional process is that of the healer endeavoring to form a mental image of the patient, as if he were right before him in person. If you have ever seen the patient you may easily reproduce his mental image. But if you have not seen him personally, you can form a mental image of "a man," or "a woman," without filling in the details of personal appearance, and the result will be similar. You will find the following method will help you in the treatment. Sit down in your chair, after drawing up another chair right before you, but about two or three yards distant. Then picture your patient as sitting in this other chair, and use your imagination to the fullest in this respect. Many practitioners of successful mental healing actually *feel* that the patient is sitting before them in this form of treatment. Then with your patient sitting before you (as a mental image) talk to him just as if he were present in person, using the same words, tones, and manner. Throw yourself earnestly into the idea of a personal treatment, and endeavor to forget that miles are between you. By so doing you will be able to start the mentative currents flowing freely in his direction, and he will be affected by them, and will obtain the best results. I have been told frequently by persons who have taken this form of healing from some of the world's best mental healers, that they could *almost see the healer* before them— they could certainly *feel* his presence very distinctly.

This "talk" to the distant patient should consist of the same calming, quieting, soothing suggestions at first, followed by the positive, stimulating, forceful suggestions given afterward. Follow the precise instructions given for use in personal treatments, and you cannot go astray. There is no difference, in reality, between personal treatments and absent treatments— if you will remember this, and act upon it, you will have the key to the matter. And, then, after the suggestive talks, you should then give the same silent mentative treatment as indicated in my instructions regarding personal treatments. You should form the same kind of mental image, and proceed just the same, in every particular. Even bid him "good-bye" as you would in a personal treatment. If you have set a time for the absent treatment, your patient should place himself in a comfortable relaxed position. But this is not necessary—it is not necessary for the patient to even know the hour of treatment. All that he needs to do is to open his mind, receptively, to the treatment that you are to give him some time during the day—that is, he should express his mental "willingness," and thus take off the resistance of his will which otherwise would have to be overcome.

The healer who wishes to give absent treatments should study carefully the portions of this work relating to telementative induction, the currents, thought-forms, *etc.* Remember, please, that all the work of mental healing is done along the lines of mentative induction, just as is the work of all forms of mentative influence. There is but one great law underlying all of these forms of manifestation, and if you understand the fundamental principle you will be able to reproduce any or all of the manifestations of it. The instruction regarding mental healing is not confined to this chapter alone—it must be gained from a study of *all* these chapters, for the reasons just stated. Strive always to acquire a clear knowledge of the underlying principles, and you need not worry about the details of operation or manifestation.

And, now, just a word about self-healing, along these lines. *There is no difference between self-healing, and the healing of others* . Here is a good method—simple and efficacious. All that is necessary for you to do is to imagine yourself as a patient coming to yourself for treatment. Suppose your name is "John Smith," and you wish to treat yourself along the lines of the general treatment. All you have to do is to let the central mind part of you (or the "I") proceed to *treat the body* of "John Smith." *Talk to "John Smith" just as if he* *were an entirely separate individual* . Tell him what he should do, and what he should know, and what you expect to do for him. Give him the same suggestions that you would give another patient. Talk up to him, and tell him just what you mean to do for him, and what he has got to do himself. Then give him the Silent Treatment just as you would another patient. Even give him the parting words, just as you would a patient. In short, treat him first, last, and all the time as you would another patient. You will be surprised to note how efficacious this plan is. This method is original with myself, so far as I know. There is a good, strong psychological and occult reason for this plan of self-treatment, which is not necessary to go into here—the principal thing is that it "will do the work." Try it. The ordinary method of self-treatment is to say, "I am well" and so on, giving the suggestions in the first person. I consider that my own plan gives better results, but you may try both, and decide for yourself.

And now for the "local treatment" methods of mental healing. These are very simple also—so simple that I fear some of you will undervalue them. But do not deceive yourselves, good friends, the "simplicity" represents years of hard work along experimental lines, and is really the "boiling down" of many methods far more complicated and technical. It is the "essence" of the thing, again. I wish that I could have obtained this information as easily as you are doing—but I couldn't, for I had to work it out for myself, in connection with other experimenters and investigators. The underlying theory of this local treatment in mental healing is (1) that *there is mind in every cell; cell-group; organ; and part, of the body;* and (2) that *the mentative energy in such mind is negative to that in the central mind of the individual, and consequently, yields to its positivity when properly applied.* That is the whole story in a nut-shell. Now see if you can grasp its importance.

The above principle of the "local treatment" is really also employed in the general treatment, because the central mind of the patient is stirred into induced activity and positivity by the suggestion, or mentative currents of the healer, or both. The central mind of the patient, so stirred up by induction, then acts upon the mind in the cells, organs, etc., unconsciously, and the cure results. Do you see just what I mean? Well, then in the local treatment, instead of going about it in this way, the healer brings his mentative energy to bear right directly upon the mind in cells, and organs themselves. So you see the process is really the same at the last, that is, it is the application of the positive central mind upon the negative mind of the cells, organs and parts.

Now, then, how may one treat the cells and organs of another person, in this way? The process is very simple, when you once learn it. All that is necessary is for you to "treat" the organ, or part, just as you did the patient, in several forms of general treatment, as stated a little while ago. You must learn to "talk to" the organ or part affected, and to give it suggestions and mental treatment just as you did your personal patient. In short, the nearer you can come to *considering, and treating the cells or organs as if they actually were "personalities" or "entities,"* the better will be your success in this form of treatment. This is no mere trick, or bit of superstition—it is based upon good psychological principles, and has its reason in well defined occult laws. *There is mind in the organ and cell, and you are reaching out to it.* The way to reach the mind in the cells; cell-groups; ganglia; organs; nerves; parts, etc., of the body, is to *address yourself directly to it, just as you would to a person* . You must think of the mind in the affected parts, as a "person" who is misbehaving. You must remonstrate with, argue with, coax, order or drive the "person" residing in the organ, just as you would different individuals. Sometimes coaxing is much better than driving, and sometimes the forceful method is necessary, as we shall see. You may either talk aloud to the mind in the organ, or else (and this is the better way in treating others) you may do your talking mentally. Tell it just what you expect of it—just what you intend it shall do—just what is right for it to do, *etc. And it will obey.* I know a lady, who is an excellent healer along these lines, and who obtained the principles of this particular form of healing from myself. She tells me that she followed my plan, as above stated, with the exception that to her *the organs, nerves, and parts, always seem like disobedient children* , who must be managed one way or another. And so she proceeds just as she did when she was a successful schoolteacher, And I am inclined to think that she is right, and has made an improvement on my original idea. For these "cell-minds," or "organ-minds" closely resemble the minds of undeveloped children, and are often unreasonably stubborn, although if they are reached the right way, by a firm though kindly tone, in most cases they will obey orders, and mend their ways.

It is well to use the hands at the beginning of this form of treatment, in the direction of tapping or patting the part of the body directly over the organ. This seems to have the effect of awakening the attention of the organ-mind, so that it becomes more receptive. It is akin to tapping the shoulder of a man on the street, to whom you wish to speak. In such cases, it is well to send the mental command: "Here! Listen to me!" The hands of the healer may also be passed over the body as the mental commands are given, and they serve to give an additional and strengthened suggestion when properly used.

A plain, simple way of giving this treatment is to awaken the attention of the mind in the organ or part, as above stated, and then proceed to mentally lecture it calling it by name, as for instance. "Here, stomach!" or "Now, you liver," *etc.* Don't smile at this advice—just try it on yourself and you will stop smiling. *Then* *go on and tell the organ-mind just what you would tell it if it were an actual personality—a childish mind, for instance* . You will soon find how quick the organ-mind is to awaken to your words, and to act upon your suggestions or orders. Follow the laws of suggestion in giving these treatments to the organ-minds—that is, remember the suggestive phases of repetition, authoritative demand or command, *etc*. Don't be afraid, but start in to give the organ-mind "a piece of your mind," and it will obey you.

Dr. Paul Edwards, one of the world's most famous mental-healers, whom I met quite often a number of years ago when he was living in Chicago, informed me that the result of his practice has taught him that there was a great difference in the "intelligence" of the mind in the several organs. For instance, he believed that the heart was *very* "intelligent," and quite amenable to mild, gentle, coaxing suggestions and advice or orders; while on the other hand, the liver was a most mulish, stubborn, obstinate organ-mind, which had to be driven along by the sharpest and most positive suggestions. I have since investigated along this line, and I am now fully convinced of the correctness of Dr. Edwards' theory in this respect. I have found the heart to be very gentle, and obedient, as he said, and I have moreover found it needed but the slightest word to attract its attention. I have found the liver to be brutish, stubborn, and obstinate, and needing the most forceful, insistent methods— something like driving a stubborn donkey along the road. I have also found the liver to be lazy and sleepy, and needing much effort to rouse it into a receptive condition. The stomach I have found quite intelligent, particularly if it has not been brutalized by "stuffing," and it will readily respond to the treatment. A peculiar thing about the stomach is that it seems to like "jollying," or "flattery"—tell it how good a stomach it is, and how well it can do its work; and how much you trust it to run things right for you; and lo! it proceeds to "make good," and justify your praise and commendations.

The nerves respond readily to this form of treatment, along gentle coaxing lines. The circulation of the blood may be increased to certain parts, or restrained, in this way. In this way the blood can be swept all over the body, creating a pleasant glow; or it may be drawn away from an aching head, or a feverish brow. The bowels respond readily to a firm, kind treatment, in which they are to be told to move regularly—it being well to name a certain time at which you expect them to establish a regular habit, *in which case be sure to keep your appointment with them and give them a chance* . The organs peculiar to women will respond quite readily to this form of treatment. Regular menstruation has often been established by treating the proper parts in this way a month ahead, and keeping it up every day until the regular period—in this case it is also well to "fix a date." Suggestions of "*firm* , now—be firm and strong" have relieved many cases of womb weaknesses. Profuse menstruation has yielded to commands of "*slow* , now; *easy, easy;* not so free a flow," *etc.*

There are no fixed forms of treatment along these lines. You must acquire the "knack" by practice. The proper words will suggest themselves to you. The thing to do is to *know what you want done, and* then *command the organ-mind to do that thing; using the same words that you would use in talking to a real person in the place of the organ* . You will soon acquire the art, by a little practice. Those who have treated a large number of persons in this way have told me that the mind in the organs and parts seems to instinctively recognize the healer's power over them. Just as a horse or dog will recognize men who are accustomed to managing animals of their kind, so will these organ-minds instinctively recognize their master in one who has studied this art of mental-healing, along these lines.

Remember always that you are mind talking to mind, not to dead matter. There is mind in every cell, nerve, organ and part of the body, and in the body as a whole; and this mind will listen to your central mind and obey it, because your central mind is positive to it—the organ is negative to *you* . Carry this idea always with you in giving these treatments, and endeavor to visualize the mind in the organs etc., as clearly as may be, for by so doing you get them in better *rapport* with you, and can handle them to better advantage.

And, also remember, that the virtue lies not in the mere sound of the words that happen to reach the organ or cells—they do not understand words as words, but they *do* understand *the meaning behind the words* —they recognize the mental state of which the word is the outward symbol. But without words it is very hard for you—to think, or clearly express the feeling— and so by all means use the words just as if the organ-minds understood their actual meaning, for by so doing, you can drive in *the meaning of the word* —and induce the mental state conditions necessary to work the cure.

While this local treatment is adapted especially to personal healing, still it may be also used to great advantage in absent healing, by combining it with the regular general form of absent healing. That is, after giving the general absent treatment, proceed to place yourself *en rapport* with the organ-mind in the patient, and then talk to it just as you would if the patient were actually present. Visualization will enable you to do this effectively. I have heard of some wonderful cures having been effected by the use of this form of local treatment in absent healing, in connection with the general treatment.

And in case of self-healing this local treatment acts with wonderful force. One can, of course, "talk up" to his own cells and organs just as he can to those of another and with equal effect if he goes about it right. This opens up a wonderful field for self-healing. The methods and practice of local treatment in self-healing are precisely similar to those used in treating others. I am personally acquainted with a lady who has learned to make her body obey her perfectly. If the body looks tired or droopy or lacks freshness and beauty, she just "talks up" to it and tells it how much she thinks of it and how much she appreciates all that it is doing for her, etc., and at the same time encourages it to manifest activity and interest, *etc.* The result is that the next morning after the treatment she will find that all of her suggestions have been accepted and acted upon by the body, and that the latter looks fresh, active and beautiful, manifesting all the appearance of youth and perfect health. I have heard of women managing to retain their youthful appearance in a similar manner. I have known men to "coax up" their bodies, when under the strain of unusual work, with the best of results. In fact, I believe that in this form of treatment of one's own body there are possibilities as yet undreamt of by the race. Perhaps this hint may start some investigator to exploring the field to the limit—I have not found time to carry my investigations along this line quite as far as I would have liked. There is a great unexplored field here. Here is a chance for some fine work for the students of this book.

And now I seem to have reached the end of this chapter. Remember, please, that within its pages I have condensed information sufficient to have filled a good sized volume or two. Read it carefully and do not let the simplicity of my methods lead you to ignore the wonderful possibilities open to those who will practice them. I have not cared to dress up my "treatments" and methods in fancy garb for the purpose of bewildering the eye and creating an impression upon the foolish and childish minds of those who run after these things. I do not want a "following" of this sort—I want, rather, the earnest sympathetic co-operation of my students who appreciate the virtue in these apparently simple methods. As I have said before, these "simple" methods and forms of treatment represent the work and experience of myself and others extending over a number of years. They are the "boiling-down" of many systems, and the result of my own experiments. They embody the simplest, plainest, and yet the most effective methods known to the world of mental healing today. Take my word for this—I base this statement upon eight active years of earnest, patient, careful investigation, experiment and study along these lines under circumstances with which few are fortunate enough to be favored. I say these things not in the spirit of boasting or "booming my own wares," but merely that you may understand just what is behind and under these "simple" forms, methods and treatments.

You will notice, I hope, that in order to practice these methods of mental healing you are not required to "join" anything—nor asked to connect yourself with any new religion or semi-religion. *You may adhere to your favorite beliefs, and still make as many cures as the best of those who believe and claim that the healing is done because of some fantastic theory, dogma or belief!* There is no more sense in building up a religion around mental healing than there is in building one up around Homeopathy, Allopathy, or Osteopathy, or Hydropathy, or any other "pathy." There is but one healing power of the mind and that is free and open to all. It is the gift of the Infinite to its finite reflections. It is a natural force, working under certain laws—and *free to all* . Take it and use it toward "the healing of the nations," beginning with yourself.

Chapter XXVII
Mental Architecture

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"Architecture" means "the art or science of building or construction," and "Mental Architecture" means" the art or science of Mind Building." By "Mind Building" I, of course, mean "Brain Building," for as I have told you in a previous chapter, the brain is the "machinery" of the personal manifestation of mind, or the "converter" or "transformer" of the Mind-Power. But as the word "mind" is generally used as synonymous with "brain," in the case of individuals, I shall speak of "Mind Building" in this lesson, although I always mean "Brain Building" when I so speak.

The differing manifestations of mind in the various persons with whom we come in contact is at once recognized as depending upon the character, quality, degree and grade of their brain-material The brain is composed of a peculiar substance called "plasm," or elementary living-matter. The word "plasm" is derived from the Greek word meaning "a mould or matrix," and its use in connection with the brain-substance is peculiarly appropriate, for it is in the cells of the brain that "mental states" are "cast or moulded," as it were. The brain is composed of an enormous number of tiny cells which are the actual elements in the production and manifestation of thought, or mentation. These brain-cells are estimated at from 500,000,000 to 2,000,000,000, according to the mental activity of the person. There is always a great number of reserve brain-cells remaining unused in every brain, the estimate being made that even in the case of the wisest man, or most active thinker, there are always several millions of unused brain cells held as a reserve. And the most advanced science also informs us that the brain "grows" additional cells to meet any demand upon it. And brain-building is the development and growth of brain-cells in any special region of the brain; for, as you probably know, the brain contains many regions, each region being the seat of some particular function, quality, faculty or mental activity. By developing the brain-cells in any special region, the quality, activity or faculty which has that region for its seat is necessarily greatly increased and rendered more effective and powerful.

The investigators along the lines of Phrenology have long since recognized the fact that brain-centers or regions could be developed by proper exercises, etc., and the text-books on that science give us many interesting facts regarding the same. These cases show us that not only is an individual able to develop and cultivate certain qualities of mind on the one hand, or restrain them on the other, but that also the very outward shape and size of the skull manifests a corresponding change, for the bony structure accommodates itself very gradually to the pressure of the increasing number of cells in some particular center or region of the brain. It is a fully demonstrated scientific fact that a man may "make himself over" mentally, if he will but devote the same degree of attention, patience and work to the subject that he would in the case of a desired development of some part of the physical body—some muscle, for instance. And the processes are almost identical in the case of muscle and brain-center—use, exercise and practice along the lines pointed out by those who have investigated and experimented along the particular line.

Prof. Elmer Gates, of Washington, D. C., one of the most remarkable men of this age, has given to the world an account of some remarkable experiments along the line of brain-growing, the experiments having been tried upon various animals. He tells us that his early experiments along this line were in the direction of training dogs to develop some one particular sense, that of seeing or hearing particularly. He would specially train a certain number of the animals according to his methods, and at the same time would keep a like number of the same animals of the same age, etc., without any extraordinary use of the particular faculty in question, and still a similar number without the opportunity of using that faculty at all. At the end of a certain time he would kill some of the animals belonging to each class, and upon examining the brains of each he made the discovery that the number of brain-cells (in the regions of their brains in which the sense or faculty was manifested) showed a startling difference, depending upon the degree of use and exercise of the particular faculty. His specially trained animals showed a much greater number of brain-cells than had ever been found in animals of the same breed and age. Prof. Gates continued these experiments over a number of years and obtained some remarkable results. He specially trained the faculties of some of his dogs so that they were able to distinguish between seven shades of red and a like number of green shades. I have not the time here to speak at length of the wonderful results of Prof. Gates' experiments, but he has firmly established the scientific fact that brains may be "grown" at will, if the person will apply himself to the subject with sufficient zeal and ardor. I have conducted a number of interesting experiments (not with dogs, or through vivisection, however) which have proven conclusively to my mind that the entire natures, dispositions, characters and faculties of people may be entirely changed by intelligent psychological methods along the lines of Suggestion or Auto-Suggestion, accompanied with certain other methods to be mentioned in this lesson.

The great school of "New Thought" people of the various sects, cults and associations have been doing some excellent work along these lines during the past ten years or more. Their systems of "affirmations" and "denials" really developed or restrained their brain-centers and desirable qualities were increased and developed and undesirable ones were restrained. But the mere use of "affirmations," "auto-suggestions" or even strong, positive suggestions given by another, forms only one-third of the work necessary in order to produce the best results. It is all very well to assert "I am Brave," "I am Industrious," "I am Active," etc., etc., but if the work stops there it remains only one-third done. It is true that these affirmations and auto-suggestions undoubtedly do stimulate and develop mental faculties and brain-centers and play an important part in character building. But in order that they be used to the best advantage there must be visualization, and there should be a certain *physical acting out of the mental suggestions or affirmation* . There must be *seeing* and *doing* as well as *saying* .

You will remember what I said in my lesson on Mental Suggestion regarding the fact that "mental states take form in physical action," and its twin-truth that "physical action produces mental states." It is a case of action and reaction in both instances. For instance, if you will start in to feel angry, and keep it up a little while (even though the emotion is assumed for the experiment), you will find that your brows will form into a frown and that your hands will clench and your jaws will fasten into a savage "bite." You know this to be true, of course. But then, on the other hand, if you will assume the above-mentioned physical characteristics accompanying anger and will keep them up earnestly for a short time, you will find yourself *actually feeling angry* . And the same thing is true of the feelings and actions of pleasure. Think intently of some pleasant thing and you will find your face breaking into an expression of pleasure—you will smile; your eyes will twinkle and you will manifest all the outward characteristics of pleasure. And, on the other hand, if you will "throw yourself into the part," and will smile and manifest all the outward signs of pleasure, you will find yourself beginning to feel "bright, cheerful and happy" in a short time. I have seen a sign bearing the simple word "*smile!* " in big letters cause people to change their mental states in a few moments. They would take the suggestion and being amused at the sign they would begin to smile—then the smile's physical actions would react upon their minds and they would begin to "feel good" and so on.

I defy anyone to manifest the physical actions of any particular emotion or feeling, earnestly and actively, for a short time, without the corresponding mental state actually manifesting itself. Go into a business house manifesting the outward signs of good nature, confidence, self-reliance, etc., and you will not only impress others by suggestion, but you will also *impress yourself* , and you will begin to actually *feel* the thing that you have been acting out. Go into the same place manifesting the outward appearance of failure, lack of confidence, fear, etc., and not only will your suggestions be taken up by the others, but you will sink deeper and deeper into the mental state you are acting out.

I have known people to acquire a masterful, confident, reliant character by a systematic and persistent "acting out" of the part—their "second-nature," so acquired, growing stronger than their original nature. The exercise of the faculty, in this way, developed the brain-cells in the proper area and the people were indeed "made over." I know men who, when feeling "blue" or "discouraged" will always force a smile to their faces and in a short time they will regain their accustomed or desired cheerful state.

I have known at least one man to rouse feelings of stern determination by similar methods. This man was in a position in which there would frequently arise the necessity for the manifestation of the most determined sternness and an almost angry display of will. The man in question was by nature a good-natured, easy-going, kindly person, and he found it almost impossible to manifest the desired qualities upon the occasions mentioned. But one day he was roused to a state of intense determined sternness by a most annoying exhibition of careless action in the office, which although soon settled, left him with the physical reflex of the mental state just experienced. Before this physical condition had passed away there arose, unexpectedly, a case of genuine necessity for the exhibition of the stern, determined action mentioned in the first place. Meeting the man to whom this attitude must be manifested, our man found that, much to his surprise, he displayed a wonderful degree of the desired trait and gave the other man a talking to that made his hair stand on end, and brought the desired result instantly. No one was more surprised at this occurrence than our man, and after it was all over he tried to "figure it out"—and did. He came to the conclusion that when he was manifesting the physical conditions of the mental state, it required but a trifling effort to induce the state itself—in fact the state came almost "automatically." He had discovered, by accident, a well-established psychological law. And he made use of it ever after. Thereafter, whenever he had to "work himself into a state," as he called it, he would walk about his office a few moments before he would see the other man, and during his walk he would "bite" hard and protrude his jaw; he would frown and clench his fists and make his eyes glare, etc., etc., and before long he would feel himself in the proper mood to see the other man and give him the necessary" laying out." The plan worked like a charm. I almost dislike to tell you the sequel, however. Our good-natured, "easy" man so developed these opposite qualities by this practice that in a few years he was known as a man to be dreaded by those who had occasion to receive treatment at his hands, and his whole nature seemed to have changed, and even his best friends would then hesitate to call him "easy" or "good natured." He had made himself over—that's all. And from this story you may build up a whole process of character building if you have sufficient imagination and ingenuity—for the principle is the same in all cases. Character is plastic—and may be moulded at will, by intelligent methods. But it takes more than "holding the thought" to do it—one must learn to *act out the part desired* , until it becomes second-nature.

I wonder how many of you will realize what a wonderful field is here opened out for you if you will follow the idea taught by the past few pages? How many of you will realize that I have herein given you the "Secret of Making Yourselves Over?" I wish that I could fairly "pound into you" this truth. When I think of what many of you *are* ; and then of what you *might be, if* you would realize the inner truth and importance of what I have just told you—well, then, I feel like printing the tale in big, black-faced type and capital letters—so that I could make you read it.

I think that the facts and principles above stated are self-evident and need little or no backing up by authorities. But I think I will give you' a quotation or two to help fasten the idea in your minds. Prof. Halleck says: "*By restraining the expression of an emotion we can frequently throttle it; by inducing an expression we can often cause its allied emotion* ." I wish that every one of you would commit the above words to memory— they are golden. By expression Prof. Halleck, of course, means the *physical* manifestation or expression—the physical action which springs from the emotion.

Prof. Wm. James has this to say along the same line: "Refuse to express a passion and it dies. Count ten before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced know: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the *outward movements* of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the . ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw." Aren't those words fine? Read them over several times so as to be sure to grasp their full meaning!

If you wish to *cultivate a quality* in which you are deficient, you must think about it, dream about it, concentrate upon it—live it out in your thoughts as a "day-dream" or "mental picture"—hold the visualized mental image of it always with you—and last, and equally as important, if not more so, *act out the physical manifestations of it—play the part out* . Act your part, earnestly, ardently, constantly, eagerly, steadily. On the other hand, if you wish to *repress a quality* , the best way to do it is to *cultivate the opposite quality* , and the undesirable quality will be "crowded out." If you wish to get rid of darkness in a room, you don't have to shovel it out—just open the windows and "let a little sunshine in." Prof. James has told you the same thing in the quotation given a few moments ago. It is psychological law. Kill out the negative by cultivating the positive. That's the rule! But don't forget to *act out the part!*

What is called auto-suggestion, or self-suggestion, is one of the most active agencies employed in Mind Building. Auto-suggestion covers all the various forms of affirmations, denials, statements, etc., employed by the several "New Thought" schools, and is the underlying principle of all forms of "self-impression." "Self-impression" would be a better name than any of these terms, for it described the process exactly. One "impresses" his mind with certain ideas, suggestions, feelings and mental states. There is a dual aspect of mind which enables one to play two parts at the same time, *viz* ., (1) the part of teacher or master, and (2) the part of scholar or pupil. One may charge his mind with the task of waking him up at a certain time in the morning—and he wakes up. Or he may charge his mind to remember a certain thing—and he remembers it. This form of self-mastery may be carried to great lengths, and one may bid his mind collect data regarding certain subjects, from amidst its heterogeneous collection of mental odds and ends of knowledge; and then bid it combine the information into a systematic form—and the mind will so act and the combined information will be at hand when needed. I find myself doing this, almost unconsciously, when I start to write a book—fact after fact and illustrations appearing at their proper time and place. The field of self-impression has just had its outer edges explored—there is a great region of mentation here awaiting some of you.

And so, this auto-suggestion is a case of "says I to myself, says I." And the queer thing is that if you will impress your mind sufficiently, strongly, and with sufficient repetition, you will find it taking the impression and acting upon it. Repetition is a great thing in auto-suggestion. You remember the case of the man who told a certain lie so often that he got to actually believe it himself—repeated auto-suggestion works along the same psychological lines. Hearing a thing impressed upon it sufficiently often, it takes it as a fact, and proceeds to act it out accordingly. Constant affirmation and statement, made to one's self, will manifest in actual conditions.

Many a person has changed his whole physical and mental condition by a careful, persistent course of auto-suggestion. Of course, if one combines the mental image, or visualization process with the auto-suggestion, he will obtain a doubly efficacious result. And,if, in addition to these two, he will practice *acting out the part* along physical lines, he will reap a ten-fold harvest of results. These three forms combined, employed and persisted in, will work miracles in anyone. For instance, if one suffers from fear in meeting other persons—an abnormal timidity or bashfulness, commonly called "self-consciousness"— the first thing for him to do, is to brace himself with constant affirmations or auto-suggestions of "fearlessness"; then he should visualize himself as absolutely fearless; then he should endeavor to reproduce the physical appearance and outward demeanor (an acting out of the part) of the fearless man. And thus will he gradually develop into that which he desires. His ideal becomes real—his dream a fact—his feelings actions—his actions feelings. And this rule and example will hold good along the whole line of personal qualities or characteristics. All come under the rule—the same principle works in all cases. Get the principle and you have the secret of the whole thing.

But here I am going to suggest a little variation along the lines of auto-suggestion, which I have found to act admirably in this class of cases. The ordinary auto-suggestion, or affirmation works along these lines, *viz* ., one affirms or suggests to himself something like this: "I am fearless—I fear nothing—I am courageous—I am filled with confidence," etc., *etc.* Now this in fine—no one who knows anything about the subject will dispute the fact that a man "holding the thought" that" I am fearless," will be filled with courage, and will manifest the qualities that he is claiming for himself. It is the old tried and oft-taught plan of affirmation or auto-suggestion that has worked wonders for so many people. And I positively advise you to follow this plan of "holding the thought," and *making the affirmations or auto-suggestions in the first person* , when you are "going into action." As a "bracer" it is unexcelled. But there is something else not so old—and here it is.

You will see in the previous chapter, entitled "Healing Methods," (in that part devoted to self-healing) I tell you to imagine yourself as "John Smith," or whatever your name may be—that is, as a separate person, and then to "treat" him as such—just as you would a patient. Well, this plan also works admirably in cases of character building by auto-suggestion. While the "I am," etc., plan is good as a bracer, and when going into action, still this last mentioned plan of mine operates far better when it comes down to steady "treatment" of oneself for mental failings; weaknesses and character-building. Just try both plans yourself and see if I am not right—but practice my plan a little until you acquire the "knack" before finally deciding the matter. Here is how it works in practice.

Suppose you wish to cultivate fearlessness in place of the fear-thought that has bothered you so much. Well, in addition to the mental image of visualization and the never-to-be-forgotten acting out the part, you wish to try auto-suggestion. The old way, you remember, was to claim to yourself, "I am fearless," *etc.* Now my new way of "treating" yourself is to imagine that you are "treating" some other person for the same trouble. Sit down and give a regular treatment. Imagine yourself as sitting before your personality—the central mind giving a treatment to the "John Smith" part of you—the individual "treating" the personality. The individual (that's *you*) says to the personality of "John Smith": "Here, John Smith, you must brace up and do better. You are "fearless, *fearless* , fearless! I tell you, you are *fearless!* You are courageous, and brave, and bold! You are confident and self-reliant! You fear nothing! You are filled with strong, *positive* Mind-Power, and you are going to manifest it— you are going to grow more and more positive every day! You are *positive* this minute—do you hear me? Positive *this very minute!* You are positive, fearless, confident and self-reliant *right now* , and you will grow more and more so every day. Remember now, you are *positive, positive, positive—fearless, fearless, fearless!* " etc., etc., *etc.*

You will find that by this plan you will be able to fairly pour in the positive suggestions to "the John Smith part of you," and the latter will take them with the same effect as if there were two persons instead of one. And there *are* two persons, according to the occult teachings—the individual and the personality. This plan will afford a welcome variation to the monotonous "I am this and I am that" methods which have caused so many once-ardent followers of the "New Thought" to throw up the whole matter in disgust. This wholesale "I am this and that" business has tired many a good soul who thereby let go just when in sight of attainment. To such and to all others I would say: "Try this new plan!" Learn to actually "treat yourself" by this method and you will be surprised at the rapid progress you will make as compared with the old plan. But don't forget to impress upon the "John Smith" part of you that he must hold the mental image or visualization; and that he *must* start right in to *act out the part* ! Don't let him get away from this—insist upon it—cross-examine him about it before each treatment and hammer it into him hard. For as our colored brother would say. "He sure needs 'em all" to carry him through.

Now, please experiment with this method on yourself and find out its wonderful possibilities by your own experience. Don't rest with my say-so, but prove it for yourself. When once you have found out just what this method will do for you you will wonder that you had never thought of it before. You will cultivate a sense of individuality which will recognize the personality as a plastic something that can be moulded and shaped at your will by this "treatment." And, best of all, you will learn to know that the individual is *you* , and *you* are the individual and that the personality is merely something that "belongs to you." When you have reached this stage you will have called to your hand the forces of the great Mind-Power and will indeed have a right to call yourself "positive" and an "active center of power" in the great Ocean of Mind-Power. And all this will have been brought about by this new plan of "Says I to myself, says I." Is it not "worth while?" Then start in to "make yourself over as you will!"

Chapter XXVIII
Making Over Oneself

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NOW COMES the question "In what respect shall I make myself over?" And this is a question that I cannot answer for you, because each one of you would have to be answered differently, and I would have to understand the requirements of each particular case before I could so answer. But, after all, each and every man or woman who studies these chapters has a very good idea of his or her particular strong or weak points of character. Each one knows just about what qualities need to be strengthened and built up, and just which ones need to be restrained. Every person knows his short comings in the lines of personal qualities or character, for he or she has been forced to this knowledge by coming in contact with the world. If you are considering the question of character architecture in your own case, I would advise a strict self-examination with a pencil and paper, in which you must set down the degree of development of each particular quality, without fear or favor toward yourself. When you have done this you will know just how to proceed. You will have given yourself a mental diagnosis. I herewith give you a general list of qualities, etc., as an aid in this work of self-examination as a basis of mental architecture. In using it ask yourself the question: "*What degree of this quality do I possess?* " And answer the question "on honor."

Below I give you a list of the "faculties" usually given in works on phrenology, which will aid you very materially in preparing your report on yourself. Each faculty relates to some quality of character possessed by you, and regarding which you are asking yourself the question mentioned above:

Sexuality.
Friendship.
Love of Life.
Physical Appetites.
Cautiousness.
Firmness.
Faith.
Ingenuity.
Sense of Shape.
Ideality.
Mirthfulness.
Sense of Size.
Sense of Order.
Memory.
Language.
Judging Human Nature.
Parental Love.
Determination.

Sense of Color.
Sense of Locality.
Musical Taste.
Comparison.
Domestic Qualities.
Love of Places.
Fighting Qualities.
Acquisitiveness.
Love of Praise.
Integrity.
Veneration.
Secretiveness.
Self-Esteem.
Hope.
Sympathy.
Sublimity.
Observation.
Sense of Weight.
Sense of Number.
Sense of Time.
Originality.
Agreeableness.

Every one of the above mentioned faculties or qualities may be increased or decreased by the practice of the methods given in this lesson. Auto-suggestion, visualization and acting-out-the-part—that triple method of character architecture will enable anyone to "make himself over" in any one or more of the above qualities. You will, of course, always remember that the methods named act in the direction of stimulating the growth of the brain-cells in the particular centers, areas and regions in which the particular faculty or quality is manifested. The immediate cause of the growth of the brain-cells is the *desire* of the individual manifesting itself along physical lines; coupled with that law of Nature which causes increased physical or mental growth in accordance with necessity or need. The earnest desire, heightened by visualization and auto-suggestion, stimulates the brain centers manifesting the desired qualities, and by so doing causes a more rapid production of new cells and the greater development of the existing ones. Then the acting-out-the-part, with its physical manifestations, creates a direct demand upon the brain for means of manifestation, and the brain responds by growing additional cells to meet the demand.

There is in Nature a law that tends to furnish to the organism that which is needed for its development and necessities. The horse has evolved from a three-toed animal into a one-toed one, in response to the demands of its environments, and the necessities of its life. Birds of prey have claws and beaks adapted to their needs and wants; beasts of prey have great teeth, claws and shape of body adapted to their wants and necessities—and so it is all through Nature. But remember this, that animals constantly change as their environments alter, for Nature always is ready to supply that which is demanded by the necessities of the organism. Evolution gives us many convincing illustrations of this fact, which I regret not being able to mention here. If a part of the body is brought into unaccustomed use, it becomes tired at first and then Nature sends to its relief increased nutrition and development so that in time it can meet the new requirements with ease. And so it is in this matter of the brain-cells. Make a demand upon Nature for increased power along certain lines and she responds. And the way to make the demand for new brain-cells in order to manifest certain qualities to a higher degree is to follow the methods given you herein—auto-suggestion; visualization and acting-out-the-part. I trust that you now understand not only the "how" of this subject, but also the "why" of it.

It is impossible in the space of a few chapters to give detailed instruction regarding the development of each separate faculty of the mind. That would require a good sized book by itself. But I have given you the general principles and directions and you should be able to work out the rest of the problem yourself. I shall, however, give you special directions for the development of the particular qualities most necessary to the dynamic individual mentioned in the chapters on personal influence. Before proceeding to this last mentioned phase of the work, however, I wish to say that not only may one "make himself over" by the methods given, but he may "make over" other people by the same methods applied in the forms of suggestive treatment. This is particularly true in the case of children, whose characters are extremely plastic, and who yield readily to constructive shaping and guidance. It is not necessary for me to go into this matter in detail, for in my chapters on "Mental Suggestion" and "Mental Therapeutics," as well as in the present lesson, I give the principles of such treatment and the methods of applying the same. I trust that you have paid sufficient attention to what has been taught to be able to understand and apply this form of suggestive treatment to others. What I have said about treating the "John Smith" part of you is true when you are actually treating others. The same principles apply. In addition to these you may advantageously use treatments by mentative currents, which will tend to induce in the mind of the other person the desired mental state, which in time will result in the production of the new brain-cells needed to "establish" the mental character-cure. In treating others for a change of character, proceed exactly as you would in treating them for a physical ailment—the principle is the same, for the trouble arises from a similar underlying cause. In both cases you are treating mind, remember.

And now to the building up of the dynamic individual. We have seen what he was like, and now we must try to "make ourselves over" to resemble him. The methods given in the present chapter, and the one immediately following it apply to this work, of course. Let us now form a mental picture of the dynamic individual and see what qualities he possesses, and then learn how to develop and cultivate those qualities.

Our dynamic individual is possessed of a strong desire. He knows how to "want" a thing the right way. No mere "wishing" or "sighing" for a thing—when he wants a thing he *wants* it. We all think that we *want* things, but the majority only want them in a half-hearted way. The flame of desire burns feebly and gives little light or heat. One of the first things you will notice in coming in personal contact with the men "who do things" in the world is that they are filled with that intense, eager, longing, craving, hungry, ravenous desire that urges them on to mighty effort and achievement—which makes them *demand* things instead of begging for them.

Even among the animals that we speak of as "strong" and "masterful," you will find that this desire quality is strong, so much so that it impresses itself in their every movement and action. And on the other hand, you will find a lack of that same quality in the species of animals that are preyed upon, hunted and devoured by the others. This class of weak-desired animals impress us as "weak" and "spiritless." And so it is with men. No one ever did anything or got anything unless, he was filled with a strong, hungry desire for that thing. If a man feels a hunger for attainment, just as he feels a hunger for his meals, he will make mighty efforts to satisfy that hunger. Just think of what you would do to satisfy a craving hunger! Well, these men feel the same way about other things for which they are hungry. Desire *is* a form of hunger" And the hungrier a man is for a thing the more Desire-Force will he manifest and the greater efforts will he make to get that thing.

People have fallen into the habit of speaking and thinking of "desire" as an unworthy, low, animal, selfish quality—but they are seeing only a half truth while thinking that they are seeing the whole thing. They seek to escape by speaking of "high desires," "aspiration," "ambition," "zeal," "ardor," "love," and a number of similar terms—but these things are merely our old friend "desire" with a new name. Let me give you a few words used in speaking of some form of desire. Here they are: Desire, wish, want, need, exigency, mind, inclination, leaning, bent, animus, partiality, penchant, predilection, propensity, willingness, liking, love, fondness, relish, longing, hankering, solicitude, anxiety, yearning, coveting, aspiration, ambition, eagerness, zeal, ardor, appetite, appetency, hunger, thirst, keenness, longing, craving, etc., *etc.* Quite a formidable list!

The truth is that all of the "feelings" that incite one to action of any kind or sort, are forms of desire. Without desire one would cease absolutely from action. Preceding every action there must be desire, either conscious or unconscious. Even those people who make a virtue of renunciation of desire, and who claim to have "conquered desire absolutely," are acting in response to a more subtle form of desire. How is this, you ask? Well, simply because they are carrying out *a* *desire not to desire certain other things* . Desire is at the bottom of the renunciation, just as it is at the bottom of the very desires they wish to renounce. This must be so always, for desire is a fundamental natural law, and is always manifest. Not only in the *doing* of things is desire manifest, but also in the *refraining from doing* the same things. One man desires to smoke—another desires not to do so. Desire in both cases! "Lack of desire" to do a certain thing simply means a desire to pursue an opposite course of conduct and action. And so it goes—desire is manifest in every action and refraining from action—so long as one has the capacity for action. Nothing has ever been done, created, or manifested without desire. The very atoms manifest desire in their combinations. And so, all the universe has been built up through the operation of the law of desire, and the law of will—both of which are phases of the one law. Desire underlies all life—it rests in the very heart of life itself. And the greater the manifestation of vitality, the greater the force of desire.

But remember always, that there are *wise* desires and *unwise* desires. And the dynamic individual learns to distinguish between the wise and the unwise desires—between the "good" and the "bad" ones—and governs himself accordingly. He examines his desires and picking out the "good and wise" ones he discards the "bad and unwise" ones—then he proceeds to develop and build up the ones he has selected.

And how does our dynamic individual develop his desire when desire in itself is not a separate mental faculty, but, instead, manifests through and in each faculty? He proceeds to *hold up to it the mental image of the things to be desired* , and the Desire-Force within him flows forth, and manifests more and more energy according to the stimulus. Desire-Force is always inherent in the person just as is Will-Power, but both need *an incentive to action* —a stimulus to manifestation. It is a well-known law of psychology that desire flows out and manifests itself in response to an object. This object of desire is always something that affords pleasure, satisfaction or content to the individual, or else that will rid him of pain, discontent, discomfort, or dissatisfaction, either immediate or remote in both instances, and sometimes indirectly; that is, the pleasure or pain may be occasioned by the pleasure or pain, immediate or remote, of some other person in which the original person is interested.

The clearer the mental image of the object of desire, the greater will be the degree of desire manifested, all other things being equal. A child may be filled with discontent—it wants something, but does not know what it wants. Then the child thinks of "toys"—and it begins to want still harder. Then it sees a toy—and then its want becomes very intense. One may feel hungry in a degree, but when he *sees* some particular object of taste, the hunger becomes far more intense.

And so it follows that if one will keep on presenting to his desire the suggestion and mental image of the object, then will the desire begin to burn more fiercely and strongly and may be cultivated to almost any degree. You know how one may awaken desire in another this way, by means of suggestion, and by presenting the mental image of the object, in conversation, etc.—how many of us know to our cost how the "sight" of an unthought of thing makes us begin to "hanker" after it and long for it? The book agent plays upon this trait of character in us—and so does the department store man on bargain days and by his window displays. You will remember what I told you in the chapters on suggestion, about the steps in "salesmanship," the important point being to "arouse desire" in the customer—and what I said about the same thing in the case of the advertiser. This idea underlies all forms of suggestive influence and is manifest in the lives of every one of us, every day of our lives. And if this be so, can you not see that by auto-suggestion you may arouse the same degree of desire in yourselves that others arouse in you and you in others?

The threefold method—auto-suggestion, visualization and acting-out-the-part, will develop desire in you. In auto-suggestion, along these lines, you must "treat" yourself for desire. Tell the "John Smith" part of you how much he desires this or that—how much he aspires to this or that—how strong is his ambition for this and that, *etc.* Then visualize the object, that is the thing desired, until you can see it plainly and clearly. See yourself in possession of it, or as having attained it. Keep this mental image always with you, for it will act powerfully in arousing your Desire-Force. Then act-out the idea of gaining headway and moving on to the possession or attainment. Cultivate the outward actions and demeanor of the man who has "arrived." If you are after success, then act-out the part of the successful man. You need not be told *why* , after what I have said.

In conclusion, I will again remind you that the objects of this development of desire are, (1) that your will may be called into play, and (2) that your Desire-Force may be set into activity and thus begin in its "drawing," "attracting" work. Read what I have said about Desire-Force in the previous chapters. Now, do not dismiss this part of the subject lightly. It is most important to you. Desire and will are the two phases of Mind-Power, and you must develop both of them in order to get the best results. Keep the flame of right desire ever burning brightly. Feed its lamp with the ideas of the objects of desire by auto-suggestion, visualization and acting-out. Remember my parting words about desire: The first thing in the direction of doing things, or getting things, is *to want the things hard enough!* A strong, ardent, keen desire will clear away the undergrowth of the path of success. It will attract you to the people and things needed for its satisfaction, and will attract to you the people, things, circumstances, environments, etc., needed for its satisfaction. *Desire is the soul of the law of attraction.*

And now let us consider the second attribute of our dynamic individual. It is *will-power* . Our man is an example of *living will* . He is filled with the force of action. He is determined. He keeps his will on an object just as a machinist keeps his chisel on the hard metal, letting it bite in deeper and deeper until the desired impression and end is obtained. I have told you how the will is always set into operation by the urge of desire. When you develop and cultivate desire you are doing much to cultivate Will-Power. So I need not repeat this part of the process —I have just told it to you under the head of desire. But there is another feature about the use of will which I must call to your attention. It is the feature of its determined application and manifestation. It is all very well to have a strong will, but it will avail you nothing unless you learn how to apply it.

The secret of the resolute will lies in determination and persistency. And the first thing to be acquired is the capacity for attention. Writers on psychology will tell you that a "tenacious attention is one of the strongest factors of a cultivated will." That is it—you must acquire tenacity of attention. You must acquire the art of patiently dwelling upon a thing until you accomplish your purpose. You must learn to do things thoroughly and completely. You must learn to concentrate your will upon a thing and not allow it to be distracted or to wander off until you do what you set out to do. You must cultivate stability, decision, perseverance, tenacity and stick-to-itiveness. And you can do all of these things by the triple method given in these chapters. Each quality is capable of cultivation and development in the same way. You can do these things "*if you want to hard enough* ." First stir up your desire to accomplish the task—then will that you shall do it—then do it. Thousands of others have done these things—and so may you if you are an individual and are not a mere personal shadow. I shall now give you some advice regarding will-development, to which I ask you to pay close attention.

The first obstacle to be overcome in the work of cultivating Will-Power is to overcome the old habits of weak will, and to replace them by new habits of strong will. This question of habit is a most important one, for we are all more or less slaves to habit. Habit is second nature which is often much stronger than our ordinary natural impulses. In order to develop the dominant will you must cultivate some new habits. And of these things I shall now speak. The following rules for the development of new habits will prove of great benefit to you, if you will study them carefully and then put them into practice.

Rule 1. Get control of your physical channels of expression and master the physical expression connected with the mental state you are trying to develop. For instance, if you are trying to develop your will along the lines of self-reliance, confidence, fearlessness, etc., the first thing for you to do is to get a perfect control of the muscles by which the physical manifestations or expressions of those feelings are shown. Get control of the muscles of your shoulders that you may throw them back manfully. Look out for the stooping attitude of lack of confidence. Then get control of the muscles by which you hold your head up, with eyes front, gazing the world fearlessly in the face. Get control of the muscles of the legs by which you will be enabled to walk firmly as the positive man should. Get control of the vocal organs, by which you may speak in the resonant, vibrant tones which compel attention and inspire respect. Get yourself well in hand physically in order to manifest these outward forms of will, and you will clear a path for the Mind-Power to manifest itself—and will make the work of the will much easier. But it takes will to do these things and you must be prepared to use it. Keep your attention on these outward forms of expression until you acquire the habit and make it "second-nature."

Rule 2. Learn to concentrate. By so doing you will be able to focus your will upon any object desired, and thus get the greatest effect. In using the will endeavor to make it "one-pointed" as the orientals say. That is, have for the object of the will some one main object and then focus the will firmly upon that object. Cast from your mind all ideas and thoughts not in harmony with the one idea upon which you are concentrating your will. In the beginning it will be well to avoid all persons, environments, etc., calculated to distract you from the main idea. But after a bit you will be able to interpose a resistance to these distracting things and banish them from you by a mental command. While acquiring will in this way you will find that it often takes even more will to turn away from these outside objects than to follow your main object. You must learn to master these temptations even if in so doing you find it necessary to act like Ulysses who made his companions stop up their ears with wax lest they be fascinated by the song of the Sirens.

Rule 3. In acquiring a will-habit use every occasion in order to *repeat the effort of the will* along the lines of the habit. Give your will much exercise. Every time you do a certain thing the easier does it become to repeat it, for the habit becomes more firmly established. Habit is a form of "impression," and the oftener you sink the die of the will into the wax of the mind, the deeper is the impression. Exercise, *exercise* , EXERCISE —practice, *practice* , PRACTICE .

Rule 4. The greatest struggle is at the beginning of the practice or formation of a new will-habit. Here one has to fight with all his might—but the first battle well won, the after-fights moderate and finally become mere skirmishes. Hence it behooves one to gird on his armor firmly and grasp his sword with strength at this first fight. Let one stop smoking or drinking, for instance, and he will find that three-quarters of the entire struggle is condensed in the fight of the first week if not the first day. Remember the case of Rip van Winkle with his "well, this glass don't count"—*he never could get started* . And, beware of a single slip at the start, for such slips weaken one more than he can regain in a whole day of success. After having made up your will to acquire a habit, you must not allow a single slip for this reason. A well-known writer on the subject has compared these slips to a ball of cord which one is endeavoring to wind— each drop of the ball unwinds more than many windings can replace.

Rule 5. Endeavor to fix the habit as a strong mental impression by any and every means that suggest themselves to you. For when this habit becomes firmly impressed upon your mind you will find it most "natural" and easy to act along its lines, and most difficult to break away from it or to act contrary to it. You are building "second-nature," remember.

Rule 6. "Look before you leap," and "Be sure you're right, then go ahead." Always take a good look at a thing before plunging in. Give it the benefit of your judgment and do not be carried away by the judgment of others. Use your reason and judgment—that's why you have them. But, after once having decided a thing is "right" for you to do, then you must learn to *"go ahead" to the finish* . Learn to *"place your hand upon the plow and look not backward."* Learn to control your Will-Power and do not let it leap into action until you are sure it is right to do so. And all of this means rigid self-control and mastery of one's moods as well as one's passions and emotions. Guard yourself against yourself. And also guard your desire from the influences of others, for through your desires your will is called into action.

Children, savages and undeveloped individuals manifest little or no mastery over their desires but allow themselves to be affected by every little wave from within or without and then let their will fly into action in response thereto. The individual learns to "inhibit" (that is to "check, restrain, hold back, forbid, prohibit," etc.) emotional states and feelings. By so doing he will hold his Will-Power under control for use when it is advisable. Pull the trigger of your Will-Power *yourself* after you have taken deliberate aim and at some object worth while. Do not allow others to pull it for you nor do you, yourself, pull it in response to a whim, a dare, an unrestrained feeling. A useful rule along these lines is given by Prof. Hoffding, who says: "Even if we cannot prevent a feeling from arising, we may possibly prevent it from spreading, *by inhibiting the organic movement which accompanies it* , the indulgence in which augments it." In other words, restrain the physical action and the feeling dies. This idea of physical expression and "acting-out" runs shoulder to shoulder with the idea of mental states all through the subject of psychology.

Rule 7. Keep the mind filled with mental pictures of the thing which you wish to become a habit, for by so doing you are constantly adding oil to the flame of desire—and desire is the cause of the manifestation of will. The feminine desire *asks* , and the masculine will seeks to gratify the request of his mate in any direction indicated by her. Therefore, the more she *sees* what she wants the more she *asks* —and the more she *asks* the more eager does he become to please her. The apple was *shown* Eve, then she *told Adam it was good* and asked him to take a bite, and then Adam ate and the mischief was done. But this rule works for good as well as for bad—"it's a poor rule that won't work both ways." But the principle is the same in both good and evil cases.

Rule 8. Act out the habit as often as possible, and as well as possible. Learn to go through the motions until the part becomes perfect and easily performed. I needn't tell you students the reason for this again—it should be an old story with you by this time.

Rule 9. Practice doing disagreeable things. This will strengthen the will wonderfully, for reasons that should be apparent to every student. What would be the condition of your muscles if you never had to use them? And what will be the condition of your will if you never have to exercise it by doing something unpleasant or disagreeable? Anyone, even the weakest, can do a thing along the lines of non-resistance—pleasant, agreeable things, without opposition or resistance. But it takes a true man or woman—a true individual—to do things against resistance from without or from within. And when one has learned to master *himself* , that is his own moods and feelings—then he is able to master the outside world. And not until then, either! Therefore often set yourself an unpleasant or disagreeable task to perform, for by so doing you acquire mental muscle, which is but another name for will.

Prof. James, the eminent psychologist, advises his readers to systematically exercise themselves in the direction of doing some particular things *for no other reason than that they would rather not do it* . Even if the task be nothing more than rising and giving up a seat in a street-car *when you want to retain it very much indeed* . Prof. James compares this exercise to the paying the premiums on insurance on one's property—one is laying up reserve resources for a day of need. He tells us that a man who trains himself in this way can be counted upon in any emergency—*he may count on himself* to manifest Will-Power. As Prof. Halleck says, in speaking of such a man: "While another would be still crying over spilt milk, the possessor of such a will has already begun to milk another cow." The men who have attained great success have, in nearly every case, so trained their wills that they can undertake a difficult or disagreeable task with a minimum of effort. *They have acquired the habit* . When one learns to say "Yes! or No!" to himself, he can say "*yes!* " or "*no!* " to others with the greatest force.

Rule 10. Cultivate fixity of purpose. The man of strong will must learn to see an object ahead of him and then to "want it hard enough," and then to fix his will upon it and hold it there, while he moves to it in as straight a line as possible. But no matter how he may have to swerve from his straight line of approach, by unforeseen obstacles, nor how many times he may stumble, *he still always remembers what he is after* —and he keeps after it. The shifting, changeable, weathercock sort of men manifest but little will, and accomplish little or nothing. The successful men are those who *know what they want and never forget it* . It may take them some time to find out just what they do want, but when once they find it out they hold firmly to it to the end with an invincible determination and unswerving purpose— and these qualities always win in the long run, if for no other reason than because so few possess them and the majority of men get tired of the struggle and drop out of the race. It's the fellow with the "staying qualities" that pulls through in the end no matter how much of a start the others may have had on him in the beginning. Concentrate and cultivate "stick-to-itiveness."

Chapter XXIX
Mind-Building

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I SHALL NOW briefly run over the mental faculties most necessary to be developed by the man who wishes to gain the dynamic qualities. I shall add a few words of advice regarding the development of each of the said faculties.

I. CONTINUITY . This faculty has been so named by the phrenologists, and defined as the faculty that enables a man to "stick-to-it" until it is done—that gives him patience to complete his task—that gives him stability. Its lack makes a man restless; changeable; shifting; disconnected; scattered; unstable; and unreliable. To cultivate this faculty follow the threefold method, in the direction of concentrating, dwelling upon, and sticking to a matter once undertaken; doing thorough work; and fighting to make a change.

II. VITALITY . This faculty is defined by phrenologists as the one that makes a person tenacious of life; and which causes him to fight off death, sickness, or weakness. This is a necessary faculty for the dynamic individual to develop, for by so doing he not only becomes stronger, but also imparts a certain quality of strength and resistance to his personality that will be felt by others. As an example, contrast the "fight for life" in an animal of the cat family, and then the lack of it in a sheep or rabbit—then think which of them is more respected and regarded in the world of animals. By all means cultivate that resolute fight for life, that is manifested by all strong creatures. Try the threefold method along the lines of holding on to life, and manifesting the "will to live."

III. COMBATIVENESS . This phrenological faculty manifests in the direction of resistance; opposition; courage; boldness; defensiveness; defiance; spirit; self-protection; determination; "let me alone"; "get-out-of-my-way"; *etc.* It goes with all strong characters. It is true that its perversion renders one a nuisance and a quarrelsome and brawling person, and such state is to be avoided. But its absence makes of one "a human door-mat," and the world proceeds to wipe its feet on him. The dynamic individual must have this faculty well-developed, and also well-controlled. It must be the case of the "soft voice and the big stick," of which we have heard so much of late. The world loves the brave man, and hates a coward. And this means mental bravery, and mental cowardice, principally, in these days of mental struggle. By all means learn to stand up like a man, and, looking the world firmly and calmly in the face, say in the words of the old verse: "Come one; come all! this rock shall fly from its firm base, as soon as I." Don't be a brawler, but don't be a weakling. Avoid the rabbit and sheep mental attitude. Develop this faculty by the threefold method, along the lines of debate; argument; mental conflict; mental resistance; asserting your individuality; insisting upon your rights; self-confidence; self-assertion; and "I Can and I Will."

IV. DESTRUCTIVENESS . This name is not well-chosen, in my opinion, by the phrenologists, but I shall not attempt to change it here. It is used by them to indicate the faculty that manifests in: Determination to overcome obstacles; beating down resistance; brushing away barriers; making headway; pushing to the front; clearing away underbrush; pushing through the crowd; holding your own; *etc.* Its perversion renders one a hated man, and one who is not sufficiently regardful of the rights of others, and whom it becomes the duty of society to restrain. But, still it is a quality that is needed by the dynamic individual, lest he allow himself to be walked over with impunity; outraged; and treated with contempt by the world; or which will cause him to be pushed aside and imposed upon. Its absence also causes one to be overcome with impotence when obstacles confront him, or resistance shows itself. Its absence causes one to be a whining "I can't" person; and also causes one to be too much subject to precedents, pretended authority, etc., and kills off his originality. To develop this faculty, use the threefold method along the lines of breaking new mental ground; striking out into new paths; breaking down barriers; overcoming restraint; holding your own; pushing to the front, even if you have to elbow the crowd, *etc.*

V. ACQUISITIVENESS . This term is used by phrenologists to indicate that faculty which manifests in: Getting; acquiring; possessing; drawing to oneself; obtaining and securing desired things, *etc.* It may be perverted into miserliness; penuriousness; meanness; hoggishness, etc., but nevertheless its proper use and development is necessary. Unless one has a desire to have and hold, he will not be apt to make any progress in the world. One must want to get things, before he will act energetically. And so far as money is concerned, while I freely admit the evils of an extreme greed and desire in this respect, yet I am just as fully convinced that a man must possess a certain amount of this "money-wanting" quality in order to make him an active center of force.

For when one wants money, he really wants the things that money buys. Money stands for nearly all that is necessary for a man's well-being and sustenance. Money in itself is nothing— and a man is a fool who loves or seeks it *for itself* . But it is also a "symbol" of almost everything else, and without it he can get practically nothing else. So, just as I think it justifiable and proper for a plant to desire and seek, and draw to itself the sustenance of the soil, air, water, and sunlight, so do I think it proper, desirable and praiseworthy for a man to desire, and insist upon drawing to himself the proper sustenance of life— and money means just that, to the sane man, and nothing more.

The people who decry this "desire for money," are principally those who either (1) have failed to accumulate money themselves, by reason of lacking the necessary qualities (the really *unfortunate* ones do not join in the condemnation of the *desire*); or (2) those who have inherited money of which they did not know the labor, excitement, or satisfaction of making for themselves, and who, therefore, grow righteously disgusted at the money which they did not have to use their heads or hands to acquire. These people are like those who take no exercise, and get indigestion at the sight of a good dinner; while those who have worked well come to the dinner with a good appetite, and cannot understand the "sick-feeling" of the others. It is a law of Nature that makes both of these classes of people "sick" at the sight of that for which they have not worked; or (3) that class of "parasites" who live by hard work of others, doing nothing themselves, and deeming themselves far above those "muckers," or "money-grubbers," who work, and toil and labor to support these "parasites."

People are *all after money* —every blessed mother's son and daughter of them—in one way or another. What is the use of denying it. Some day we may have better economic conditions—I pray to God that we may—but until that time all of us must chase the nimble dollar to the best of our ability. For unless a man does this thing, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels. Therefore I feel justified in saying to you: *Develop a normal degree of acquisitiveness* , if you wish to amount to anything in the world's work. Develop it by the threefold method, along the lines of realization of what it means, and what it will do for you, in this stage of the world's economic evolution. But— Don't Be a Hog! To be sure, "while you're getting, get all you can," *but give the other fellow a chance* . "Live and Let Live!"

VI. SECRETIVENESS . This is the name given by the phrenologists to that faculty that manifests as: policy; tact; concealment; self-repression; self-restraint; *etc.* Its perversion leads to deceit; double-dealing; duplicity; lying; false-living, *etc.* But a certain amount of it is necessary, lest one fall into the error of wearing-his-heart-on-his-sleeve; transparent-simplicity; loose-mouthedness; "blabbing"; lacking ordinary prudence; indiscretion, *etc.* Develop this faculty by the threefold method along the lines of tact; diplomacy; reticence; cautiousness; politeness; etc., the main object being to acquire the faculty of keeping your own secrets; keeping your affairs to yourself; avoiding that "leakiness" that has ruined so many men—and women. Regarding this—"and women," I would say that my business experience has taught me that in spite of the alleged "secret-telling" of women, it is true that the women stenographers in an office are far less liable to disclose their employers' secrets than are the men employes. And then again, while a woman may have a tendency to "pass on a secret," still she knows how to keep certain secrets that concern herself, or the man she loves—or the child she loves—in a manner, and in ways that cause a man's hair to rise in bewilderment.

VII. CAUTIOUSNESS . This faculty manifests in carefulness; prudence; watchfulness; foresight; judgment, *etc.* Perverted it leads to timidity, irresolution, *etc.* But a certain amount of it is necessary. One should learn to use judgment and reason— to "be sure he is right, before going ahead." If deficient in this quality, develop it by the threefold method along the lines of care, prudence, watchfulness, thought, use of judgment, etc., and by "looking before you leap." If you have too much of it, restrain by similar methods, along the lines of boldness, daring; "don't worry"; take-a-risk-on-it, etc., and a general spirit of not crossing a bridge until you come to it.

VIII. APPROBATIVENESS . This faculty manifests in a desire for approval; praise; flattery; fame; show and ceremony connected with one's personality, *etc.* It is seen frequently in a perverted sense. Very few of us need to develop this quality—we have enough, or more than enough of it already. If you wish to restrain this faculty, you may use the threefold method along the lines of indifference to public approval or opinion; "what-does-it-matter-anyway"? "they say; what do they say? let them say"; "do not worry about it—your friends will not care, and your enemies will persist anyway, so what's the use"? "what care I for the opinions of the crowd, anyway?—they are 95 per cent fools at the best"; etc., etc., *etc.* Learn to live your own life, and stand upon your own feet. Other people would like to even "breathe" for you if you would let them—but say "scat" to them, and shake them off when they bother you. You've got to live your own life, and why bother with the people who are always telling you "you mustn't do it this way—do it as I say," when their own lives are glaring examples of the folly of "*their way* ."

Pick out a right object—follow a right course—and let the crowd mind its own business, if it will—and *if it won't, forget it* . You will find it ready enough to shower favors upon you when you finally succeed. And do not be deceived by its praise or flattery—the same people who are singing your praises to-day, will damn you to-morrow if occasion offers. They are throwing roses at you now—to-morrow they may throw rocks with equal grace and delight. Don't be a slave to the crowd or its opinions—make yourself master of it, if you would rule it. It is managed through its selfish fears and interest, rather than through its love. It has a mean trick of turning on the thing it loves, "and tearing it to pieces, just as a female-spider devours her mate. But when it fears—*well, then, it lets you alone* . Not high spiritual teaching, perhaps—but a bit of worldly wisdom. Shake off the crowd from your heels—you mind your own business, and tell it to do the same. And look it in the eye while you are telling it, too. It will understand you, if you don't truckle to it. But never cringe to it—else it will rend you to pieces.

IX. SELF -ESTEEM . This is the faculty of self-respect; self-reliance; self-love, *etc.* Perverted it means tyranny; superciliousness; imperiousness; hauteur, and other forms of egotism carried to extremes. This quality is necessary to be developed, normally. One must learn to respect himself; value himself; rely upon himself; love himself; hold his head high; look the world in the face; believe in himself; and take his own place in the world, without false modesty, or shrinking. Develop it by the threefold-method, along the lines of realizing just what you are—a centre of energy, power, and strength in the Universal Ocean of Mind-Power. Think of yourself in the word of Black Hawk, the Indian chieftain, who said to Jackson: "I am a Man!" Be a "man among men," and insist upon the fact. Learn to say "I Am." Feel that back of and under you is the great Ocean of Universal Mind-Power, and realize that you are of and in this wonderful thing.

Believe in yourself; love yourself; look out for yourself. I tell you friends, *I* believe in you, everyone of you, for I know what you are and what you have *in* you—and I want you to believe in yourselves. I want you to say "I" without being afraid. Don't be afraid to "Assert the I." Don't be afraid to say "I." Say "I; I; I; I; I; I," until you begin to realize what a wonderful thing that "I" of you is, after all. Recognize the "Ego" as a centre of power, and stop all this foolishness about being a "worm of the dust." Don't be "meek and humble" like Uriah Heep. On the contrary, stand up, with head thrown back, looking the world straight in the eyes, without fear, and say firmly and positively: "I believe in Myself." You have heard it said that "God helps those who help themselves"—and He *does* , unquestionably. But this is also true—God *believes* in those who believe in themselves. And so does the world, because God has made it so! So start in now, and say, early and often, "I believe in Myself!"

X. FIRMNESS . This term does not have to be defined—you all know what it means. It is the faculty of stability; fixity; decision; perseverance; tenacity; manifestation of the determined will. Too much of it may make you mulish, and stubborn—but very few of you have too much of it, along the right lines. You need to develop it by the threefold-method along the lines of "putting your hand to the plow, and looking not backward"; sticking to your original plans, despite the talk of others; resisting tendencies to "sidetrack" you. This is the faculty that keeps the will to the task, like the chisel to the metal, until the work is done. Be firm as a rock against which beat the storms, but which yields not an inch, nor is it hurt a particle. Have a mind of your own, and hold to what you believe is right. *See your object, and march straight to it, firm in your determination and purpose* . By all means develop the faculty of firmness.

XI. HOPE . This is the faculty of expectation, and anticipation. It gives us one of the three features of success—"Earnest Expectation." You must believe in your success and must "earnestly expect" it. Cultivate hope and "earnest expectation" by all means. Be not a mere dreamer or visionary, through excessive hope—but cultivate desire; then develop earnest expectation; then will to act. Each of these features is necessary to the great three. Develop it by the threefold-method, along the lines of "looking on the bright side," visualization; "looking aloft"; not worrying; and belief in the efficacy of earnest demand accompanied by earnest work. Visualization is the greatest incentive to hope and earnest expectation. When you can see the thing done "in your mind's eye," you have started to build in earnest—the rest is a mere matter of detail and work.

XII. MIRTHFULNESS . This is the faculty of humor. By all means cultivate the sense of humor. It will save you from more follies and ridiculous positions than anything else. And cultivate the cheerful spirit for it will make life easier for you, and will lubricate the machinery of work and endeavor. It will also make friends for you, and will tend to remove the obstacles which the world throws in the way of people who are sour, disagreeable and "grouchy." Smile and the world smiles with you; frown and you get a frown. Develop this faculty, by all means, by the threefold-method, along the lines of humor, joy, cheerfulness.

And, so, now I have called your attention to the faculties most prominent in the dynamic individual. I have not spoken of his religious or moral faculties, because these lessons are dealing with another part of his make-up. But do not imagine that the qualities named here have no connection with the religious or moral life. There is nothing that I have recommended here that will not apply as well to the minister as the business man—to the priest as well as the salesman. The same mental qualities that make a bad man "great" and "strong" will make a good man "great" and" strong." Morals are one thing and degrees of strength another. Good men may be strong or weak; bad men may also be strong or weak. And in the degree of "strength" will be the degree of influence, for good or evil, that a man will manifest. With this in mind, I think that it would be a great thing for the world, if some one were to distribute this book among the "good" men of the world. The evil men have a knowledge of the subject, already.

In closing this chapter, let me remind you that these mental states, cultivated and developed as I have shown you, will manifest themselves in your outward manner and demeanor, as mental suggestions to those with whom you come in contact. The symbol will spring from the inner reality. And they will also manifest in the shape of currents of Desire-Force and Will-Power, which will sweep far and wide, as well as near and close, influencing and affecting those within their field of induction. From these mental states will flow a strong stream of power which will tend to "draw" to you that which you demand and desire; and which will also tend to "force and compel" the things that you so will. You are a great centre of power, which radiates from you continually. Realize this, and endeavor to charge that force with the best qualities and properties, that while you are asserting your own individual rights, you will still be doing something toward the great work of strengthening the race, to the end that it may produce more real individuals ready and capable of playing their part in the great drama of life on the stage of the universe.

This talk is along new lines and is radical in the treatment given the subject. It is as "meat for strong men, and not milk for babes." There is no "bromide" or "pink-tea effects" in it. It is vital, radical, and positive. Its message is "Strength." All truth that is worth while, renders its possessor stronger—if any teachings cannot stand this test, discard them. Nature's Law is toward producing strong individuals—fall in with it, and Nature will come to your aid, for then you will be one of its chosen ones. Fall in with the law of evolution—do not run contrary to it. In the one case, you are nourished, supported, strengthened and encouraged—in the other, you are relentlessly crowded out by the operations of the law.

If you get one-half the benefit from the study of this book that I obtained from the writing of it, you will be well repaid for your task. It is as a "live wire," charged with the elemental force, energy and truth about certain occult natural laws. It contains a message for you, which I trust you will heed—for you need it. If you are an individual, this teaching is just what you want. And the same is true if you are *not* one, but *want* to be one. But, if you are a weakling, and prefer to remain so, instead of rising and claiming your birthright of strength—your heritage of power; then by all means remain as you are, and go on your own way. Leave these teachings for the others of your brethren, who will not sell their birthright of power for the mess of pottage of negative content, and sheep-like passivity, but who are boldly claiming their own, and demanding their rightful portion—these strong brothers of yours, the individuals who are the coming inheritors of the earth.

I have tried to infuse my words with the strong, vital energy, which I feel surging through me as I write out this message of strength to you. I trust that these words will act as a current of verbal "electrons," each carrying its full charge of dynamic power. And I trust that each word will act to so fill you with the Mind-Power that gave them birth, and will thus awaken in you a similar mental state, desire and will, to be strong, forceful, and dynamic—determined to assert your individuality in being and doing that which the universal creative desire and will is hoping that you will be and do. I send to you this message charged with the very dynamic vibrations of my brain, as it transforms and converts the Mind-Power into thoughts and words. I send it to you—yes, *you* , who are now reading the words—with all the energy, force and power at my command, to the end that it may pierce your armor of indifference, fear, and doubt, and "I Can't." And that reaching into your heart of desire, it may fill you with the very spirit of individuality, conscious egohood, perception of reality, and realization of the "I." So that from hence on your battle cry will be changed, and you will plunge into the thick of the fight, filled with the Berserker rage, like the Icelandic hero of old, and shouting your positive cry of freedom, "I Can; I Will; I Dare; I Do!" you will mow your way clear through the ranks of the horde of ignorance, and negativity, and reach the heights beyond. This is my message to you—the individual!

FINIS .

The New Psychology Its Message, Principles and Practice

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Chapter I.
The New Psychology.

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PSYCHOLOGY IS the science of the mind. Its field is the scientific study of the mind; its functions; its laws; its activities. The study of psychology embraces the consideration of the various mental states, both in the conscious and subconscious fields, including “sensations, desires, emotions, cognitions, reasonings, decisions, volitions, and the like,” as Prof. Wm. James has so well stated it.

Psychology is no new science. Its history extends far back in the story of the intellectual evolution of the race. For a time it was considered but a branch of the general subject of metaphysics, and partook of the general fogginess of that branch of thought. But gradually emerging from the fog it stood at last clearly defined as a scientific study rather than as a branch of metaphysics or philosophy. Like any other science, it is based upon ascertained facts and laws, rather than upon assumed abstract theories. Leaving behind it the conflicting theories regarding the ultimate nature of the mind, it concerns itself solely with the actual workings, activities, and operations of the mind, and the laws that appear to govern these. Instead of evolving theories of the origin and ultimate nature of the mind and then working from the theory down to facts to fit in with the theory, psychology began to pursue scientific methods and proceeded to examine facts and phenomena in order to work back to fundamental principles. Leaving to metaphysics and philosophy the speculations regarding abstract mind and its relation to the soul, psychology devoted its entire attention to a careful and scientific examination of the working laws of the mind, their effects, consequences, conditions, and general mode of operation.

But even when this stage had heen gained, psychology failed to take its practical place in the affairs of the everyday life of the people. Although divorced from the vague speculations of metaphysics and philosophy, and confining itself to provable facts and principles, psychology still retained more or less of an abstract and nonpractical aspect to the majority of the race. Although considering facts and principles in a scientific manner, and adhering to the “how” rather than to the “why” features of mental activities, psychology still failed to take its place in the list of the sciences that were capable of *actual* *application* in the lives of the people. While recognized as a necessary part of the mental equipment of the educated man or woman, yet it was regarded by the masses as something impractical and not useful. The question “What is it good for?” was pertinently asked by practical people of affairs. “How can I use it?” “What will it do for me?” “Of what benefit is it?”—these questions were asked concerning it by the general public. And the answer was not furnished.

But arising from this demand, actual or implied, there arose a new set of psychologists who unwittingly laid the foundations of that which is now called “The New Psychology.” These pioneers began working along the lines of a utilitarian psychology—a psychology that could be *used* in everyday life, a psychology that was workable. These pioneers did not use the term “The New Psychology;” nor did they realize that they were leading the science from the abstract place it had hitherto occupied. They merely sought to put into application the principles already discovered—to enable people to “do things” with these principles, rather than to merely contemplate them as something a little different from metaphysical and philosophical principles, but yet very similar in nature. These men and women were the unconscious workers along the lines of what is now called the pragmatic school of thought— the school that holds that the truth and value of a science, philosophy, or idea, consists of its value when applied and set to work—“What will it do?” “How will it work out?” “What can be done with it?” “What is it good for?” being the tests applied by this new school of thought.

And upon the foundations erected by these earlier practical thinkers has arisen the edifice of “The New Psychology,” or rather the first stories of that edifice, for the building is still going on and the structure seems destined to far exceed in grandeur and magnificence even the fondest dreams of its earlier workers. The New Psychology has made wonderful strides since the beginning of the present century. Although its foundations were laid in the preceding century, still the actual “above the ground” work has been done during the last eight years, and it may be justly considered as a product of the Twentieth Century. Some of the oldschool thinkers protest against this application of the pragmatic test to psychology, claiming that it should be allowed to remain in the realm of abstract thought. But these people are pulling against the tide of evolution, and are practically setting their faces against the entire trend of modern thought and activity. The tendency of the age is decidedly utilitarian, and the pragmatic test is being rigidly applied to everything in the realm of thought. “What is it good for?” “What can we do with it!” “How will it help us!” these are the characteristic questions of the age, and all that is offered to the public mind must be subjected to that test, and must live or die according to its degree of success in meeting the requirements.

The New Psychology is practical, workable, and usable, first, last and all the time. Its very existence depends upon its agreement with these principles. The entire effort of its workers and teachers is in the direction of rendering practicable the laws of the mind. It is no longer a matter of informing people "just what" are certain mental faculties or states; nor even "just how" they operate. The new psychologist hastens to inform his students just what these principles and laws mean to him in the direction of increasing his mental efficiency, strengthening his positive qualities, and restraining and inhibiting his negative faculties and qualities. The student is informed of the various mental qualities he possesses, and the laws of their operation, but (and herein lies the difference between the old and the new psychology) he is also taught how these laws may be applied to the strengthening, improving, and upbuilding of his mental being. Characterbuilding, in the new psychology, has been taken from its old position of a subject for lectures, sermons, and admonitions along the lines of good advice and wise counsel, and has been placed well to the front as a practical field for experiment, practice, and actual accomplishment. The student is no longer forced to content himself with the statement "You should do soand-so"—he is now taught just how this "soandso" may be done. He is taught the practical work of "making himself over" according to well tested, and plainly stated methods and principles.

Another important feature of the work of the new psychology has been the raising of certain littleunderstood phases of mental activity from the region of the occult and mystical, and the placing of them among the recognized and at least partially understood phenomena of psychology. Much that was formerly regarded as a part of "abnormal psychology" is now freely accorded a place in the normal psychology of the schools. We refer especially to that wonderful field of mental activity outside of the range of consciousness, generally known as the "subconscious," "subjective" or "subliminal" fields. Formerly regarded as belonging to the abnormal phases of mental action, these fields are now regarded as containing within them at least ninetenths of our mental activities. The field of consciousness is now recognized as comprising but a very small portion of the activities of the mind. And accordingly The New Psychology has devoted considerable of its activities to the exploration of those hitherto unsuspected regions of the mind, and the result has been that many strange and wonderful things have been discovered, scientifically examined, and classified. And in this exploration, the investigators have succeeded in throwing much light upon many dark subjects that had previously either been denied or else attributed to the supernatural. The New Psychology has succeeded in showing that, so far as its investigations have extended, there is no supernatural—that everything is natural—that what has been considered supernatural is merely natural phenomena the nature of which has not been understood—that natural law and order is ever in evidence in these newly understood phases of the mind.

And,true to its pragmatic origin, The New Psychology has not contented itself with a mere exploration and examination of these subconscious regions of the mind. It no sooner discovers, examines and classifies than it begins to consider the "workable" and "usable" features of the thing. It begins to consider and plan just how these may be turned to account in the everyday lives of the people, both in the region of developing desirable qualities and in the restraining and inhibiting of the undesirable ones. The "what is it" is followed by the "how does it act," and then speedily is heard the "how can it be used—the what is it good for" of the pragmatist.

And this is the spirit in which this book upon The New Psychology is written. Very little time and space is devoted to theory or speculation regarding the "why." The object and intent of the work is closely bound up in the "how" phase of the subject, particularly the "how" of its usability and workability. The pragmatic idea is adhered to throughout the entire work, with the ever present consciousness of the "what is it good for"—"what can I do with it." Steering close to the point of "how to do things," we trust that we shall be able to carry our studentpassengers safely over the seas of The New Psychology to the haven of Successful Accomplishment.

Chapter II.
The Ego, or Self.

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THE OLD treatises on psychology generally began with a consideration of the nature of mind. Some authorities held to the metaphysical conception of the immaterial nature of mind; while others held that mind was a product or manifestation of the brain, and therefore was material in nature. But The New Psychology has preferred to leave this discussion in the hands of the teachers of other branches of philosophy and science, particularly as the old psychologists almost invariably concluded the discussion by the admission that mind in its ultimate nature was unknowable. The later writers have agreed with the writer who said that “Psychology is no more bound to begin by telling what mind is, than physics is obliged to start by settling the vexed question as to what matter is.” And as physics is concerned only with the phenomena of matter, so is the new conception of psychology concerned only with the phenomena of mind.

We have thought that the logical requirements of the case indicated that we should begin our consideration of the general subject of The New Psychology by an examination of the subject of the Ego, or Self, which we find at the center of all conscious mental action, and, in a way, at the center of all unconscious mental action. To consider the ego, or self, from a purely scientific and psychological viewpoint is a somewhat difficult undertaking, particularly as the special subject is generally considered to belong to the field of metaphysics or philosophy into which field we have announced our intention to avoid trespassing. But we think that there is a way of regarding the ego, or self, from a strictly psychological position and viewpoint, and to this consideration we now invite you.

All intelligent persons make use of the mental concept of “I”—of that individual consciousness which is the thinker of the thought, the feeler of the feeling, the actor of the act, the willer of the deed. All attempts to define or explain the nature of this “I” must fail—it is a something that cannot be explained, and is known only by its own presence in consciousness. At the last, our consciousness reports that it is—without informing us why, how, or what it is. Think as we will, we are inevitably brought back to this position, just where we started—the “I” *is* —and nothing more. To every conscious individual there is always a perception of the “I” in the consciousness of “I am.” In every thought, feeling, and manifestation of will there is always this consciousness of “I am” in the individual. It is always “I” think; or “I” feel; or “I” will—always the “I” behind the mental state, and to which every feeling is referred; which participates in every thought; and from which emanates every effort of the will. Every reference to a mental state within us brings us to a realization of the presence of this “I.” With every individual it is always “I am.” The individual can never truthfully say “I am not.” This “I” which *is* , is the knower, the actor, the thinker, the seer, the doer. It is the essence of each and every mental state.

To many persons the perception of the “I,” or ego, or self, is very clear and distinct. But to others it is more or less involved in the consciousness of the secondary “I”; subordinate self; alterego; or the “Me,” as Prof. Wm. James calls it. Perhaps the best way to enable the student to distinguish the “Me” from the” I” will be to consider the latter at first, and then to lead him to consider and recognize the true ego or “I.” The distinction is somewhat subtle, but a little consideration will reveal it to you. The essential difference is that the “I” is the *Something* that knows, feels, and wills, while the “Me” is that part of the self that is known to the “I” as mental states, feelings, thoughts, and willimpulses. A man’s body, and physical sensations, etc., are a part of his “Me” which may be examined, considered, and ruled by his “I.” His feelings, pains, pleasures, prejudices, opinions, inclinations and the rest of the mental things that he considers to be part of himself, are all portions of the “Me,” for all of them may be examined, changed, and ruled by the “I.” The “Me” in all its parts and phases is always the “object” of contemplation by the “I”—that is, *that toward which* the powers of the “I” are extended. And the “I” is always the “subject” of its contemplation of the things of the “Me”—that is, *that which is the essence* of the contemplation. Let us consider a few examples, in order to understand this a little more clearly.

You see a thing. There are three phases of the seeing— namely: (1) the thing seen, which is something outside of both the “I” and the “Me;” (2) the mental operation known as “sight” which belongs to the “Me;” and (3) the Something that *sees* , which is the “I.” This same rule applies to all of the five senses. This is the simplest example—we have others, more complex and subtle, before us. We experience the “feeling” arising from some emotional activity. There are three phases of this feeling— namely: (1) the outside thing from which the emotion arises; (2) the emotion felt, which belongs to the “Me,” for it comes from within our being; and (3) the feeler of the emotion or feeling—that *Something* that experiences it, which is the “I.” We think a thought. There are three phases to this also—towit: (1) the outer object of the thought; (2) the thought itself, which belongs to the “Me;” (3) the Thinker, which is the “I.”

Leaving out of consideration the outside thing which causes the sense-impression, the emotional feeling, or the thought, we have two aspects of mental activity to deal with—(1) the mental activity itself; and (2) the “I” which is always the Knower of the mental activity. The mental activity is the object, and the “I” is the subject of consciousness. These two elements are always present in thought and feeling—in all conscious mental activity. They are opposites—the two ends of the mental stick. We may carefully examine a thought or feeling, and see it in all of its aspects—but who or what is it that examines and sees it? The “I.” We may decide to accept or reject certain ideas, feelings, or thoughts, and we recognize the power in ourselves to do this to a greater or lesser degree. But what is this *Something* which feels that it can change or govern the idea, thought or feeling— which knows that it may choose to do this or that; to will to do or not to do? The “I.” This idea is the Self—the Master. We cannot escape from it—it is the essence of all that is individual in us. This “I” is what psychologists have called the “pure ego.” It is the *Something* that is always present in consciousness as *that which is conscious* , while the “Me” is simply a bundle of states of consciousness, or things of which the “I” is conscious. The “I” is the Thinker; the Knower; the Feeler; the Actor. The “Me” is constantly changing—the “Me” of today is different from the “Me” of yesterday, and the latter different from the “Me” of the day before. And yet the “I” is always the same—always the “I,” for other than itself it cannot be.

Just what is this “I” we cannot tell. This riddle has never been solved by the mind of man. So subtle is the essence of the “I” that it is almost impossible to think of it as a *something* apart from the mental states of the “Me.” All that can be said of it is that it is. Its only report of itself is “I am.” Is what? I am *what?* You cannot answer these questions unless you bring in the attributes and qualities of the “Me,” for in one sense the “I” is *nothing* without these qualities. And yet, every advanced thinker has learned to recognize the “I am” report of the Self, as distinct from the qualities of the “Me.” You cannot examine the “I” by the “I.” You must have an object for your subject, and if you make the “I” your object, then you have no subject to examine it. You place the “I” under the mental microscope to examine it, and lo! you have nothing to look through the glass—the “I” is at the wrong end of the glass. You cannot even consider the “I” in imagination. You may imagine your body, or your mental states, thoughts, feelings, sense impressions, ideas, or actions—these belong to the ‘Me” and are objective in nature. But the moment you begin to try to imagine the “I,” you find that you cannot get outside of yourself in order to examine yourself. You cannot be at both ends of the glass at the same time. You cannot be both bat and ball at the same time. Try as you may you will find that you cannot stand aside and examine the "I," as you have found you can do with the "Me." You have found a final, ultimate *Something* within yourself that defies your powers of analysis, or examination. You demand of yourself the answer of your inner nature, and your answer to yourself is simply "I am." Further than this you cannot say, without going outside of yourself into the "Me."

There are several things, however, that you may learn about the "I" by a negative process of exclusion. You may find that you are not able to think of your "I" as notbeing. You can never say "I am not," nor can you even *imagine* yourself as notbeing. So long as you think of yourself—the "I"—at all, you must accompany the thought with the consciousness of being. You cannot even imagine yourself out of existence. That is, while you may imagine another "I" as notbeing; or even imagine your own "I" as fading into nothingness, in an abstract way; a little analysis will show you that in the latter instance you are not thinking of your "I" at all, but of an abstract "something" not yourself at all, for while you are thinking this abstract something out of existence you will find a consciousness of the "I" seeing that "something else" fading away—it cannot so think of *itself* . Nor can you imagine yourself as being any other "I" than what it is. You may think of it surrounded with other "Me" aspects or objects—personalities, and environments. But you can never think of your "I" as being another "I." The consciousness of the "I" is above personality—it is something inseparable from individuality.

We might pursue this consideration much further, but we are approaching too nearly the thin dividing line between psychology and metaphysics. The consciousness of the "I" is an actual experience, just as much as is the consciousness of the page before you, and therefore is a fit subject for psychological notice. We have called your attention to it in a somewhat unusual way, for we hold that the whole subject of The New Psychology is bound up with this recognition of the "I"—that it revolves around this "I" as a wheel around its center. We regard all of the mental faculties, powers, organs, qualities, and modes of expression, as merely instruments, tools, or channels of expression of this wonderful Something—the Self, the pure Ego—the "I."

And this is the message of The New Psychology—that You, the "I," have at your command a wonderful array of mental instruments, tools, machinery, which if properly used may create for yourself any kind of personality you may desire. You are the Master Workman who may make of yourself what you will. But before you can appreciate this truth—before you can make it your own—before you can apply it—you must enter into a recognition and realization of this wonderful "I" that you are, to which body, and senses, yea, even the mind itself, are but channels of expression. You are something more than body, or senses, or mind—you are that wonderful Something, master of all these things, but of which you can say but one thing: “I am.”

Chapter III.
Egoism, Not Egotism.

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TO SOME, it might appear that the suggestions concerning the recognition of the Ego advanced in the preceding chapter are calculated to encourage the quality of egotism among those accepting the advice. As a matter of fact the true recognition of the pure Ego is diametrically opposed to the objectionable trait or quality generally known as "egotism." In egotism we find the person filled with an overweening sense of the importance and qualities of his personality. He imagines that he is not as other men, and that he is immensely superior to them, and of far greater relative importance. The egotist is wrapped up in his personality, and the things of the "Me." It is always "me and mine" with him. And unfortunately there has been a great confusion in the meaning of the term "egoism," by reason of the objectionable characteristics of "egotism." The two terms have been regarded as identical, although they are as far apart as the poles.

It is only when we pass by the common acceptation of the term "egoism," and consider it in its philosophical aspect, that we may begin to understand its real meaning. In the first place it is not connected with the attributes of *personality* —it concerns itself solely with *individuality* . The egoist does not compare his personality with that of others, for he regards personality as a something belonging to him and yet not himself. His sense of the Ego consists in the recognition of the reality of the "I" which is his real self, and consequently the things of personality fade into comparative insignificance. As an old writer has said: "Whether we try to avoid it or not, we must face this reality sometime —the reality of our own Egohood—that which makes us say "I," and in saying "I" leads to the discovery of a new world." As to the confusion regarding egoism and egotism, the same writer has said: "Our Ego tells us of the duties we owe others, because they are 'I's' as we are." And another old writer informs us of the ideal individual, of whom he says: "With that union of intellectual Egoism and moral unselfishness which is a characteristic of his large and liberal nature." So you see that egoism is a far different thing from the quality known as egotism.

Egoism, as the term is used in this book, is the doctrine of the reality of the Ego or "I," and of its recognition and realization. It is the recognition, realization, and manifestation of the "I" of the individual. It teaches that man is not merely the composite of his feelings, emotions, and ideas, but that he is a *Something* back of and under these mental states and activities— something that is, or should be, the Master of these secondary things. It is not necessary to accept any particular theory or idea regarding the nature of the "I" in order to manifest its powers. Whether the "I" be the "soul," or whether it be a center of conscious energy in a worldsoul, or whether it be simply a focus of the universal energy of material science, it matters not; the important thing about it in psychology is that it is, and may be recognized, realized, and manifested. And in this recognition, realization, and manifestation is to be found the keynote of The New Psychology.

It may be objected to, that it can make no material difference to the individual whether he is able to distinguish between the "I" and the "Me" or not —that he must live his life according to his nature in either case. But this contention is not correct, for the realization of the "I" at once causes the individual to know that "he" is not merely what he thinks, feels and wills, but is rather a *Something* that thinks, feels, and wills, and may govern and master these mental activities, instead of being governed and mastered by them. There is a vast difference in this point of view. There is the greatest difference from the pragmatic point of view, for according to the old idea the man is a slave and a creature of his mental states, while under the new idea he may assume his rightful place on the mental throne, and make his choice as to what feelings he may wish to feel; what emotions he may wish to experience; what thoughts he may wish to think; what things he may wish to do. In short, the Egoist becomes the Master, instead of the slave. He realizes that the sovereign will of the individual resides in the Ego, and that even his mental states must obey its mandates.

The average man is a slave to his thoughts, ideas, and feelings. He is governed by inherited tendencies, and the suggestions of other minds. He allows his feelings to run away with him, and does not realize that he may regulate and govern them, changing and inhibiting them at will. He thinks that he is *what he seems to be* , and fails to understand that he may make himself that which *he wishes to be* . The average person is a mere puppet of environment and outside influences. He is moved along like an automaton. He is simply his "Me," and does not realize that he is an "I." He is swept from his feet by waves of feeling that he is utterly unable to repress or control, and is a creature of his own feelings and moods. He does not realize what SelfMastery is— the words convey no meaning to him, for he does not recognize the Self. He is mastered by the "Me," instead of mastering by the "I." The men who have risen from the ranks, and who stand head and shoulders above their fellows in mental achievement have invariably realized the “I,” although they may never have reasoned it out consciously—their recognition may have been intuitive. But all men and women who have “done things” have found this “I” within and beyond the “Me.”

This mastery by the “I” opens up an entirely new world of thought, feeling, and activity to the individual. To be able to make of oneself what one will is truly a wonderful thing. To think what one wants to think, feel what one wants to feel, do what one wants to do—surely this is an achievement worthy of a Master. And it is possible to those who will take the time and trouble to acquire the art of SelfMastery and SelfExpression.

We shall not dwell upon this idea at length at this point, for the idea will permeate the entire work, and will be brought out in reference to every phase of mentation. But, before passing on to the next chapter, we would like you to consider the following words of Edward Carpenter in reference to the state of the ordinary man who is ruled by his mind, instead of ruling it. Carpenter says: “We moderns…are unaccustomed to the mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously, and it is useless to try to expel it. Yet this is an absurd position—for man, the heir of all the ages, to be in: Hagridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood, it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of your shoe; and till a man can do that, it is just nonsense to talk about his ascendency over Nature, and all the rest of it. He is a mere slave, and a prey to the batwinged phantoms that flit through the corridors of his own brain. Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to meet a *man!* How common rather to discover a creature hounded on by tyrant thoughts (or cares, or desires), cowering, wincing under the lash—or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free—whom he cannot converse with in careless *teteatete* because that alien presence is always there, on the watch."

The same authority continues: "It is one of the prominent doctrines…that the power of expelling thoughts, or, if need be, killing them dead on the spot, *must* be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth practice. It may indeed fairly be said that life only begins when this art has been acquired. For obviously when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and despatch and employ where we list, life becomes a thing so vast and grand, compared with what it was before, that its former condition may well appear almost antenatal. If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are co-relative to each other. While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no *worrying* (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true self dwells. I say that the power of the thoughtmachine itself is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a masterworkman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it. Then on and beyond the work turned out by the tool itself is the knowledge that comes to us apart from its use; when the noise of the workshop is over, and mallet and plane laid aside—the faint sounds coming through the open window from the valley and the far seashore; the dim fringe of diviner knowledge which begins to grow, poor thing, as soon as the eternal clickclack of thought is over—the extraordinary intuitions, perceptions, which, though partaking in some degree of the character of the thought, spring from entirely different conditions, and are the forerunners of a changed consciousness."

The same writer then considers the subject of desires, as mastered by the

Ego, as follows: "As already said, the subjection of Thought is closely related to the subjection of Desire, and has consequently its specially moral as well as its specially intellectual relation to the question in hand. Ninetenths of the scattered or sporadic thought with which the mind usually occupies itself when not concentrated on any definite work, is what may be called selfthought—thought of a kind which dwells on and exaggerates the sense of self. This is hardly realized in its full degree till the effort is made to suppress it; and one of the most excellent results of such an effort is that with the stilling of all the phantoms which hover around the lower self, one's relations to others, to one's friends, to the world at large, and one's perception of all that is concerned in these relations come out into a purity and distinctness unknown before. Obviously, when the mind is full of little desires and fears which concern the local self, and is clouded over by the thoughtimages which such desires and fears evoke, it is impossible that it should see and understand the greater facts beyond and its own relation to them. But with the subsiding of the former, the great Vision begins to dawn; and a man never feels less alone than when he has ceased to think whether he is alone or not."

In this somewhat extended quotation from Mr. Carpenter, will be seen clearly the idea of Egoism as opposed to Egotism— the mastering of the personality by the individuality, rather than the undue importance attaching to mere personality which is the basis of egotism. Mr. Carpenter's remarks, while uttered in connection with an entirely different subject, nevertheless convey a vital message in connection with The New Psychology, and accordingly we have reprinted them in this work feeling that he has stated the matter in a most forcible and clear manner, in words likely to be remembered by those who read them.

Chapter IV.
Consciousness and Beyond.

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IT COMES as a surprise to the average person to be informed that at least ninetyfive per cent of his mental activities are performed on planes of his mind below and above the field of consciousness. The average person is in the habit of thinking of his mind as being limited entirely to the conscious field, whereas that conscious field is but little more than the field of vision of the microscope as compared with the space beyond it from which emerge and disappear the organisms in the drop of water placed in the objectslide—or the field of vision of the telescope as compared with the expanse of the heavens toward which the tube is pointed. Just as there are degrees of heat and cold beyond the field of our instruments—light vibrations below and above the visible spectrum—sounds below and above our capacity for registering them—so are there mental operations constantly being performed out of the narrow; field of consciousness which we have been fondly considering as >“our mind.”

In perhaps no other branch has The New Psychology made such rapid strides as in this bringing into recognition of the vast area of the mind of man beyond the conscious field. When we consider the accepted ideas on the subject entertained by the students of psychology of today, as compared with the ideas of only a few decades back, we may begin to realize the great strides in this branch of thought. Leibnitz was the first great thinker among the Western people to call attention to the fact of the extent and importance of the outofconscious mental planes, although the Hindu philosophies are full of references to it. And after Leibnitz’s time the progress of the idea was very slow, and it is only within the last twenty years that the textbooks on psychology have given to the subject the attention it merited. Today it is fully recognized by the best authorities.

The following quotations from some of the best authorities may surprise some of you who are not familiar with the idea. Lewes says: “The teaching of most modern psychologists is that *consciousness forms but a small item in the total of psychical processes* . Unconscious sensations, ideas, and judgments are made to play a great part in their explanations. It is very certain that in every conscious volition—every act that is so characterized—the larger part of it is quite unconscious. It is equally certain that in every perception there are unconscious processes of reproduction and inference—there is a middle distance of subconsciousness, and a background of unconsciousness.” Hamilton says: “The sphere of our consciousness is only a small circle in a center of a far wider sphere of action and passion, of which we are only conscious through its effects.” Taine says: “Mental events imperceptible to consciousness are far more numerous than the others, and of the world which makes up our being we only perceive the highest points—the lightedup peaks of a continent whose lower levels remain in the shade. Beneath ordinary sensations are their components, that is to say, the elementary sensations, which must be combined into groups to reach our consciousness. Outside a little luminous circle lies a large ring of twilight, and beyond this an indefinite night; but the events of this twilight and this night are as real as those within the luminous circle.” Maudsley says: “Examine closely and without bias the ordinary mental operations of daily life, and you will surely discover that consciousness has not onetenth part of the function therein which it is commonly assumed to have. In every conscious state there are at work conscious, subconscious, and infraconscious energies, the last as indispensable as the first.”

Kay says: “Formerly consciousness was regarded as being coextensive with mind—the mind being held to be conscious of all its own activities, of all the changes or modifications that take place in it. Leibnitz was the first to confute this opinion, and to establish the doctrine that there are energies always at work, and modifications constantly taking place in the mind, of which we are quite unconscious. Since his time this opinion has been gradually gaining ground, and now it is a generally received doctrine in philosophy.” Carpenter says: “The psychologists of Germany have taught that much of our mental work is done without consciousness.” Hamilton says of the idea that: “The fact of such latent modifications is now established beyond a rational doubt; and on the supposition of their reality we are able to solve various psychological phenomena otherwise inexplicable.” Halleck says: “It must not be supposed that the mind is at any one time conscious of all its materials and powers. At any moment we are not conscious of a thousandth part of what we know. It is well that such is the case; for when we are studying an object under a microscope, trying to memorize poetry, demonstrating a geometrical proposition, or learning a Latin verb, we should not want all we knew of history or physics, or images of the persons, trees, dogs, birds, or horses, that we remembered, to rush into our minds at the same time. If they did so our mental confusion would be indescribable. Between the perception and the recall, the treasures of memory, are metaphorically speaking, away from the eye of consciousness. How these facts are preserved, before they are reproduced by the call of memory, consciousness can never tell us. An event may not be thought of for fifty years, and then it may suddenly appear in consciousness. As we grow older the subconscious field increases. When we first began to walk, we were conscious of every step. Later, we can talk about the deepest subjects while we are walking, and not even think of the steps we are taking. We sometimes wind our watches without being conscious of the operation, as is shown by the fact that we again test them to see if we have wound them."

Prof. Gates has said: "At least ninety per cent of our mental life is subconscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of subconsciousness. We sit and try to solve a problem and fail. Suddenly an idea dawns that leads to a solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought, but we can, as it were, guide the ship by a moving of the helm." Schofield says: "Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultrared rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have called the subconscious, but also the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to veritable verities, on the one side, as surely as the subconscious mind links us with the body on the other."

Sir Oliver Lodge has written the remarkable statement regarding the "outof-conscious" states or planes of the mind: "Let us imagine, then, as a working hypothesis, that our subliminal self—the other and greater part of us—is in touch with another order of existence, and that it is occasionally able to communicate, or somehow, perhaps unconsciously, transmit to the fragment in the body something of the information accessible to it. This guess, if permissible, would contain a clew to a possible explanation of clairvoyance. We should then be like icebergs floating in an ocean, with only a fraction exposed to sun and air and observation: the rest—by far the greater bulk, eleventwelfths—submerged in a connecting medium, submerged and occasionally in subliminal or subaqueous contact with others, while still the peaks, the visible bergs, are far separate. One cannot but sympathize to some extent with those philosophers who urge that the progress of humanity has been achieved by attention to a development of our fullconsciousness, and that reversion to the subconscious or todream states is a step back. It must be noted, however, that the adjective ‘subliminal,’ as we understand it, is not suggestive of subordinate or subsidiary, but is far more nearly related to ‘sublime;’ a statement which, considered objectively, the philosophers in question would probably disallow. If they mean that for the active and practical concerns of life consciousness must be our guide and our adviser, I am with them; but if they mean (as I am sure they do not, when pressed) that inspiration is attained through consciousness, or that it is unlawful and unfruitful to investigate the subconscious, where (I suggest) lie the roots of the connection between mind and matter, then I must join issue with them. So might an iceberg, glorying in its crisp solidity and sparkling pinnacles, resent attention paid to its submerged subliminal supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return. ‘We feel that we are greater than we know.’ Or, reversing the metaphor, we might liken our present state to that of the hulls of ships submerged in a dim ocean among strange beasts, propelled in a blind manner through space; proud, perhaps, of accumulating many barnacles of decoration; only recognizing our destination by bumping against the dock wall; and with no cognizance of the deck, and the cabins, and spars and the sails, no thought of the sextant and the compass and the captain, no perception of the lookout on the mast, of the distant horizon, no vision of objects far ahead, dangers to be avoided, destinations to be reached, other ships to be spoken with by other means than bodily contact—a region of sunshine and cloud, of space, of perception, and of intelligence, utterly inaccessible to the parts below the water line.”

There has been much confusion caused to the student of The New Psychology by the various terms employed by many of its writers, particularly in connection with these “outofconscious” mental states and regions. Many of the earlier authorities place in one group all the phenomena and activities of the several regions beyond and below the plane of consciousness. This plan causes much confusion because the several attributes attributed to these “subjective,” “subconscious,” or “subliminal” minds, as they are called, are diametrically opposed to each other, and the beginner is soon enmeshed in a web of incompatible facts, theories and ideas. But of late years there has been a disposition of teachers and writers to observe the classification first observed by some of the Oriental teachers many centuries ago, and at present there is generally recognized that there are *two* general “outofconscious” regions of planes of the minds (with various subplanes) which are known as the “subconscious” and “superconscious” regions, planes or “minds,” respectively. Some good teachers and writers still adhere to the old classification, “conscious” and “subconscious,” respectively, placing in the latter all of the “outofconscious” phenomena, high and low, but the tendency is in the other direction. You will notice in the quotations that we have given in this chapter that the majority of the authorities recognize the “aboveconscious” as well as the “belowconscious” planes or regions of the mind. In the next two chapters we shall consider these two planes or regions, in some detail.

What is called the “field of consciousness” or “conscious mind” is really but a very small part of the mental kingdom of the Ego. It is used to receive the report of the senses; to examine, analyze, combine, and use the storedup material of the subconscious as it is brought into the field of consciousness in some degree of order and system; to perform the work of the reason; to choose or decide; to put into operation the will, and in similar ways. It is the great mental “clearing house” where alone certain mental work may be performed. It is the eyepiece of the mental microscope or telescope. It is the great “clearing” of the mind into which pass the things of the jungle, woods and canyons, as well as the things coming down from the mountains of the mind. It may be thought of as a spot in the mental area, illuminated by the bright light of consciousness, whereby and wherein the Ego may examine, decide upon, choose and act upon the various mental images, ideas, feelings, etc., that are brought before it for consideration and judgment. It is the Open Court of the Mind.

From the field of consciousness are passed into the subconscious region many experiences that are to be stored away for the future use of the individual and the race, which experiences afterward are reproduced in that field of the individual or of the race, as feelings, emotions, memories, thoughts, ideas or other mental material. Into the field of consciousness also pass many new things from the higher, or superconscious regions—flashes of inspiration, genius, intuition and other higher mental material. By keeping this picture of the higher and lower planes of “outofconsciousness” before you, you will be enabled to understand much that has heretofore been dark and confusing. It is of the greatest importance to keep the field of consciousness clean and in good condition, and to keep its chief instruments, the Attention and the Intellect, in good working order. But at the same time to regard it as the *only* region of the mind is a great mistake, and amounts to depriving yourself of certain knowledge much needed by you. The New Psychology covers *all* the regions of the mind, conscious and “outofconscious”—giving to each its place, and to each its employment and use. It is an “allaround” science as well as an “uptodate” one.

Chapter V.
The Subconscious.

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AS WE have said, The New Psychology concerns itself to a marked degree with the activities of the subconscious region of the mind. instead of regarding these activities as abnormal and worthy only of scientific interest, it knows and teaches that in this region of the mind the greater part of the mentative work is performed, and that work of great value may be produced by an intelligent ordering of the subconscious activities. It is in this difference in the consideration of these faculties, activities and capabilities that The New Psychology differs radically from the old psychology. A new field of thought, work and activity is opened out to every individual when he is made acquainted with the subconscious region of mentation and its laws. In this connection we must ask you to note the distinction made in this work between the subconscious region or plane, and the superconscious. The subconscious plane is *below* the field of consciousness—the superconscious plane is *above* the conscious field.

To many students of popular metaphysics "new thought," and the newer views of psychology, the subconscious plane of mind, or the "subconscious mind" as it is usually called in the popular 'Works, is usually regarded as something spiritual, extraordinary, soulful, mystic—something having properties and qualities far beyond the ordinary mind. But The New Psychology does not so hold—although it admits the existence of a superconscious region or plane of mind which has activities which may be considered supernormal and unusual. To The New Psychology the subconscious mind is simply the plane or region of the mind in which is stored up a great variety of impressions from the past of the individual and of the race. In that region of the mind is to be found those strange impressions which have come down to us through the ages of time—the inheritances of the race, which manifest as "instinct" and instinctive feeling. Many things that were experienced by our ancestors come down to us in the shape of impressions that are reproduced in the field of consciousness with more or less clearness, as opportunity demands. Our "feelings," likes and dislikes, prejudices, tastes, inclinations, and other mental states which rise up to the field of consciousness from time to time—the mental qualities which are in our subconsciousness from our birth—come to us in this way. The individual has the benefit of all the experience of the race acquired through the ages, the essence of which is impressed upon his subconscious mentality. Besides this each individual has a certain “natural character” which is his from birth, and by reason of direct inheritance, which is also impressed upon his subconscious mentality. It is true, very true, that the individual may alter and radically change this natural character by the methods of The New Psychology, but the fact remains that the individual has a certain natural character of his own, independent of his training. Every one has his or her own natural tastes and preferences, likes and dislikes; character; nature. Every mother of a large family knows that no two children of the little brood has the same disposition or nature. Every teacher knows that each child has its particular personality. Every individual has his own personality. And the things that go to make up that particular personality are the impressions contained in the subconscious plane of the mind.

But these inherited impressions are only a part of the material of that wondrous mental storehouse. From the time that the child is able to recognize the outer world, it begins acquiring new impressions, all of which are duly recorded in the subconsciousness. Each little bit of experience gained by the conscious mind is then passed on to the subconscious region— is impressed upon the mental phonographic records of that region. The depth and clearness of the impression depends upon the degree of attention and interest bestowed upon the original subject or object that produced the impressions. The things that interest us attract the greater degree of attention, and the greater the degree of attention the deeper and clearer the subconscious impression. You see then, that *this subconscious region of the mind is something very similar to that which we have called Memory—only that it occupies a larger field and has greater activities than those formerly attributed to memory* . The faculty or activities that we call “memory” are simply a portion of a greater field—a Greater Memory—that we call the subconscious region of the mind. By bearing this in mind you will be able to form a much clearer idea of the subconscious plane.

In addition to the above stated kind of impressions, the subconsciousness contains records of many things that have been suggested to the person and then allowed to pass unchallenged to the subconscious storehouse. We believe in many things without question, and accept them as truth, which have never been subjected to the scrutiny of our reasoning faculties or judgment. We have swallowed them whole, just because we heard some one say them with an air of authority, or else read them in the same way; or perhaps we heard them repeated so often that we took it for granted they were true; or else we saw that everyone else seemed to believe and accept them, and we followed the custom. A little selfexamination will startle anyone at the revelations along this line. Very few things have been submitted to reason or judgment. It is so much easier to take them in the capsule of authority, custom, or repetition. And after we have so accepted them, and particularly after we have acquiesced a number of times in their verity, we will claim them as our very own and will defend them vigorously and will resent any attack upon their virtue and validity—just as if we had originally thought them all out and submitted them to the scrutiny of our reason. Those of us who have felt compelled to throw out from our minds some of these “cuckooeggs” of thought, will realize fully how much attached we had become to these falsechildren of our minds, and how much distress it caused us to show them the mental door after having entertained them so long as our very own. The subconsciousness is very full of this class of impressions.

Another class of impressions is contained in this subconscious region—the impressions of habit. We know how we may acquire the habit of performing tasks, difficult at first, until at last we are able to do them “without thinking.” The piano player, the operator of the typewriter, the sewing machine operator, the telegrapher, the typesetter, and many other performers of tasks, know that while at first they had to watch each step of the work, and guard every motion, they gradually became more expert until at last they were able to perform the task with a minimum of attention, and often while a portion of their mind was occupied in thinking of something entirely different. The subconsciousness has taken over the task, and performs it almost automatically.

We must not overlook the fact that the subconsciousness also contains the impressions that manifest in the operation of the physical functions of the body, which are almost altogether performed involuntarily and along subconscious lines. The heart beats without our knowledge, consciousness, or volition. While we may take over the process of breathing, the greater part of this work of respiration is performed subconsciously and involuntarily. The work of digestion, the circulation, and the thousand and one other functions of the body are performed without reference to the consciousness. It is only when something goes wrong that the conscious mind becomes aware that the internal organs are there. All this work is a part of the subconscious activities. But remember this, that in the course of evolution each of these automatic and involuntary movements and actions was learned by experience, and after being mastered by our earlier progenitors was then passed on to the region of the subconscious—the race memory—in a manner similar to that whereby we pass on the acts of walking, pianoplaying and other acquired physical movements. The subconsciousness is a busy place—a hive of industry.

For, remember this, that although we have spoken of it as merely a great storehouse of racememories, and individualmemories (in the broad sense) yet it is more than a storehouse devoid of activities. It is filled with active working faculties and mental machinery. As we have said elsewhere, the activities of the subconscious region forcibly remind one of a workshop filled with active, earnest, faithful tiny workers, willing and anxious to do the work of the individual, if they are only told what is needed. And it is in directing these tiny workers of the subconscious mind that The New Psychology becomes so useful to the student. Not content with simply allowing the subconscious to store away impressions, and then to reproduce only those absolutely necessary to the ordinary mind, it teaches that a high degree of activity may be encouraged in that region, and thereby the individual's efficiency to himself and to the community may be greatly increased.

You see, then, that the subconscious region contains only that which has been placed in it by the race, or the individual. It originates nothing new, although it can be used to form countless new combinations of its materials, and thus perform wonderful creative work for its owner. By the use of the imagination the subconscious region may be made to unfold great stores of material, arranged in orderly system, and capable of being grouped together in new and strange combinations— this is Invention. The socalled "higher powers" of the mind are not to be found in the subconscious region—they belong to the superconscious plane, as we shall see in the next chapter. In this connection we think it well to state an idea of our own, which is not mentioned generally in writings or teachings along these lines. We allude to the possession of certain lower forms of unusual "psychic" power by some persons, which forms lack the elements of the socalled "higher powers" just alluded to, but still are outside of the ordinary forms of senseimpressions—by some these phases of phenomena are called the "lower psychic faculties." The persons possessing and manifesting these "powers" are often far from being advanced spiritually, mentally, or morally, and this fact has surprised and perplexed many of the investigators of the subject. This class of phenomena differs materially from that of the superconsciousness, and evidently belongs to a lower plane—and yet to what plane? Not to consciousness, surely, and if the subconsciousness is merely a record of race impressions and individual experiences, etc., how can these phenomena be credited to it? We have thought it likely that these "lower psychic" activities *may be the result of faculties formerly exercised by the race, but since discarded in the course of evolution, and now found only as "vestigal" remnants in some of the race* . This view finds corroboration in a study of the mental activities of the lower animals, and primitive races of man, in both of which we find evidences of "sensing" other than those manifested by man. The animals and lower races have a sense of smell almost abnormal to civilized man, and they may have, and seem to have, other means of “sensing” objects. If this be true, then each of us must have some record of these discarded senses in our subconsciousness, which in some cases give rise to those instances of strange “awareness” noted in certain people, and which belong to the class of the “lower psychic” phenomena, as distinguished from the “higher psychic” phenomena belonging to the class of genius, intuition, spirituality, *etc.* We do not insist upon this theory—it is merely a conjecture, offered for what it may be worth. It certainly seems to “fill in” a gap in the study of abnormal psychology.

Let us now pass on to the region of the superconscious—the higher planes of the mind.

Chapter VI.
The Superconscious.

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IT IS difficult to explain The New Psychology conception of the superconscious plane of mind, without approaching perilously near the border line that separates psychology from metaphysics and philosophy. Even escaping this danger, we are compelled to use the terms of evolution as used in the science of biology.

In the first place, instead of being the Greater Memory, or storehouse of the impressions of the past, as is the case with the subconsciousness, the superconsciousness of the individual is the latent possibilities of the future man, or superman. And the flashes from this region that occasionally reach the field of consciousness are practically the prophecies of the future of the race. That which is now the superconscious region of the individual will some day become the ordinary plane of everyday mentation of the advanced race. The superconsciousness is the consciousness of the future individuals of the race, and in it are stored the latent faculties and mental activities of a higher race of beings. To some favored ones of the present race there come flashes from this wonderful region of the mind, and we call them “genius,” “inspiration,” “intuition,” and other terms denoting higher and uncommon mental activities and states.

In each individual there is stored this great reservoir of future mental development—why, or how, we do not know—but that they *are* we do know. Just as the oak tree dwells latent within the acorn; just as the coming Shakespeare, Milton, Darwin or Spencer was at one time latent within a single cell; So are these latent faculties and powers in the mind of each and every individual, awaiting the stroke of the clock of evolutionary unfoldment. And when these flashes pass down into the field of consciousness, we recognize them as coming from *above* , and not from *below* .

The mental evolution of the race is not alone a matter of growth in the sense of addition—it is in the nature of the *unfoldment* of the latent qualities, faculties, and powers inherent in the mind, or perhaps the unfoldment into expression of some inherent power or quality of the Ego. At any rate it is undoubtedly an unfoldment—a revealing of something that had been hidden away from sight and expression. The child, in a few years, passes over the stages of mental evolution that the race required centuries to attain—this is the work of the subconsciousness. And the man of today is slowly, laboriously, but surely unfolding into greater and grander mental states and activities. Mental growth comes not alone from without—there is an inner urge constantly at work, pressing ever on toward higher and greater things. There is always this dual expression—the attraction of the mind toward outer objects which stimulate and hasten its expression, and the inner urge constantly pressing it forward. It has been well claimed that there can be no progress without the outer things to attract and interest the mind and to cause it to grow by exercise and use. But it is likewise true that there would be, and could be, no growth unless there was something to respond to the outer and to force it to unfold. There is the evolutionary urge, as well as the evolutionary pull of attraction.

And so, this is what we mean by the superconsciousness—the higher regions of the mind that are beginning to unfold into a greater and more glorious consciousness. That this unfoldment will bring to the race new senses, new channels of “awareness,” cannot be doubted. Just as from mere sensation the present states of consciousness arose—just as from a crude sense of feeling the wonderful sense of seeing sprang into existence—so from the comparatively crude senses of “awareness” of outside objects that we possess today will undoubtedly unfold senses that transcend even our wildest flights of imagination today. There seems to be good reason for believing that space will be practically annihilated to the beings of the future. Just as the sense of seeing is an improved form of feeling, so will there undoubtedly come a sense of perception that will be a highly improved sense of seeing. And, more than this, the sense of cognizance and awareness of the thoughts of others—the “telepathy” or “telementation” of todaywill undoubtedly be a common possession of the race in the future, a fact that will revolutionize life as we know it. For when the thoughts of all become as an open book to all, then will pass away deceit, falsity, hypocrisy, untruth, and all the rest. Higher standards of life will be demanded and maintained, and the interests of all will be identified and identical. With a common thought arising from the “circulation of thought” there will come a common interest and aim to the race. In the recognition of these latent faculties, even now beginning to show signs of unfoldment, there is to be found a sane basis for the expectation of the coming of many things that now are held to belong to “the millennium.”

But it is not of the future that we wish to speak—our work is in the present. From these higher regions of the mind are coming to the race not only the expression of genius, inspiration and intuition, but also the consciousness of relationship between all men—all living things. With a dawning consciousness of this relationship, men naturally feel nearer to each other, and to the universe, and consequently express themselves differently. The feeling of kindness, sympathy, brotherhood and general tolerance that is coming to the race arises from the flashes from these higher regions of the mind. These things are not obtained through the intellect, they are a matter of consciousness, of higher feeling. And this consciousness and feeling certainly do not arise from the lower regions of the mind, for the past was not concerned with these things of the future. Many of the things that come into our minds, that we are apt to think "came from *above* " really do come from above—from the higher regions of the mind—the superconsciousness.

That the race is unfolding into a new plane of "sensing," and in to a new field of "knowing" and thinking, cannot be doubted by any one who studies the signs of the times. In the first case, we are obtaining accurate and reliable reports of supernormal sensing in isolated cases from the scientific societies organized to study psychical phenomena. We have evidences of a higher form of "awareness at a distance" which for want of a better name is known as "clairvoyance," a name, by the way, that has unpleasant associations by reason of its use by many charlatans and tricksters. The evidence in support of these phenomena is too voluminous and trustworthy to be brushed lightly aside. The records are full of well authenticated instances occurring to persons of the highest standing and character. And the evidence in favor of "thought transference" is even stronger— for that matter there are but few people today who have not had a personal experience along these lines.

Many have been prejudiced against these phenomena for the reason that they have considered them to be used as a proof of supernatural powers, *etc.* But there is nothing supernatural about it. No doubt the sense of sight came slowly to the lower forms of life—certainly it came late in the history of the earth's living forms. And if these lower forms had been able to think about it they would have been prejudiced in the beginning against the reports of the few of their number who claimed to be able to "feel things at a distance"—for that is what seeing really is, a developed sense of feeling the impact of the light waves. And no doubt these lower forms would have organized Societies for Psychical Research, amid the sneers of the nonseeing brethren, until finally the sense of seeing became common to the race. And there is no reason whatever for holding that the evolution of the senses has ceased its operations. There is far more reason for thinking that there will be many new senses unfolded to the racesenses for receiving impressions of electric waves, magnetic waves, thoughtwaves, and other waves not now sensed by the mind.

If we could sense the waves of electricity or magnetism, a new world would be opened up for us. And, as we have said, a sensing of thoughtwaves would revolutionize the world. Just imagine what the universe would seem to the race were it devoid of the sense of sight, or of hearing. And think what it would mean to have two more senses of equal importance opened to it. Our present senses touch the universe at only a very small segment of its whole. Each new sense opens up a new universe. As Isaac Taylor well said: “Perhaps within the field occupied by the visible and ponderable universe there is existing and moving another element fraught with other species of life—corporeal, indeed, and various in its orders, but not open to the cognizance of those who are confined to the conditions of animal organization.…Is it to be thought that the eye of man is the measure of the Creator’s power?—and has He created nothing which He has not exposed to our senses? The contrary seems much more than barely possible; ought we not to think it almost certain?” And as Masson has said: “If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all we know, burst into something amazingly wider and different, in consequence of the additional revelations through these new senses.”

The student must free his mind from the error that there is anything unnatural or “miraculous” in the idea of additional senses unfolding to the race. Every sense is a “miracle,” if these new ones be so considered. What could be more miraculous than the sense of sight—or still more, to the sense of sight aided as it is by the microscope and the telescope which but heighten the normal power? To think that we can “sense” what is going on in the universe of a drop of water, or changes on a distant planet—is not this a miracle? Is not the fact that you, who are reading this page, can “know” the shapes of these letters on the page, at a distance, and with no bodily contact—is not this a miracle? In our chapter on Impressions you may see that all the senses are but forms of “feeling” the impressions coming from outside objects—that we *do not* see, feel, hear, smell, or taste the objects themselves, but merely the impressions reaching the brain from these objects—messages along the nerves that are then translated by our brains. Can anyone knowing these facts claim to know or believe that there are not other avenues whereby these impressions may reach us, particularly when we know that each one of the present five avenues of the senses were slowly evolved or unfolded as Life climbed the scale of evolution. Let us be fair in this matter, and while reserving the right to question, examine and determine the validity of any and all claims of supernormal sensing, still maintain the open mind toward the subject.

And not only in the direction of sensing does the superconsciousness hold improvement for the race. In the realm of reason there is every right to believe that new faculties will be unfolded, just as the present faculties were unfolded in the past. One has but to study man in the scale of reasoning ability, to understand that there is an evolutionary scale of reason in both the race as a whole, and between individuals— not even considering the lower animals. Is it not reasonable to believe that the man of the future will be as far ahead of the average man of our race and time, as the latter is ahead of the African Bushman or Digger Indian? Have we reached the limits of thought and reason? History and science answer this question, in no uncertain tones, in the negative. Have we not had examples in the scattered instances of geniuses of giant mental power—forerunners of the men to come?

In the superconscious regions of the mind lie the seeds and germs of these future senses and reasoning powers—latent, awaiting the call of unfoldment. And from that region comes all that is best, and highest, and greatest in our mental activities today. And by recognizing this fact and opening up the mind toward this higher self, we invite and make welcome these messages from above—and encourage their coming. And thus do we grow and unfold.

Chapter VII.
Impressions.

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IT IS difficult for one to realize how dependent the mind is upon the impressions received from the outside world through the channels of the senses. Perhaps the only way that we are able to realize the importance of these outside impressions is to imagine our condition were we deprived of them. As Halleck has well said: “Suppose a child of intelligent parents were ushered into the world without a nerve leading from his otherwise perfect brain to any portion of his body, with no optic nerve to transmit the glorious sensations from the eye, no auditory nerve to conduct the vibrations of the mother’s voice, no tactile nerves to convey the touch of a hand, no olfactory nerve to rouse the brain with the delicate aroma from the orchards and the wild flowers in spring, no gustatory, thermal or muscular nerves. Could such a child live, as the years rolled on, the books of Shakespeare and of Milton would be opened in vain before the child’s eyes. The wisest men might talk to him with utmost eloquence, all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up that dark mind with a picture of the rainbow or of a human face. No matter how perfect might be the child’s brain and his inherited capacity for mental activities, his faculties would remain for this life shrouded in Egyptian darkness. Perception could give memory nothing to retain, and thought could not weave her matchless fabrics without materials.” Carpenter says: “If it were possible for a human being to come into the world with a brain perfectly prepared to be the instrument of psychical operations, but with all the inlets to sensations closed, we have every reasen to believe that the mind would remain dormant like a seed buried in the earth.” Stewart says: “That the powers of the understanding would forever continue dormant were it not for the action of things external on the bodily frame, is a proposition now universally admitted by philosophers.” Helmholtz says: “Apprehension by the senses supplies directly or indirectly the material of all human knowledge, or at least the stimulus necessary to develop every inborn faculty of the mind.” Virchow says: “Even the highest ideas are slowly and gradually developed from the accumulation of sense experiences, and their truth is only guaranteed by the possibility of finding concrete examples for them in real existence.” Carpenter again says: “The activity of the mind is just as much the result of its consciousness of external impressions, by which its faculties are called into play, as the life of the body is dependent upon the appropriation of nutrient materials and the constant influence of external forces." Maudsley says: "As we perceive more accurately, so we remember more correctly, judge more soundly, and imagine more truly." And as Kay says: "The senses are the means by which the mind obtains its knowledge of the outside world. Shut out from all direct communication with the outer world, it knows, and can know, nothing of what exists or is passing there, except what comes to it through the senses. Its knowledge of what is external to itself is therefore dependent upon the number, state, and condition of the sensory organs."

It is true that the above authorities speak from the standpoint of the old psychology, and ignore the evidences of the dawning phases of consciousness from the superconscious plane. But even so, what they say of the senses will apply to any other senses or channels of impressions which may be evolved in man. The Ego can receive impressions from outside only through the channels of some kind of sense organism, be those senses physical, "psychic" or spiritual. With all the channels closed the Ego must remain with all its powers latent and unexpressed— knowing nothing beyond its own existence. It is a wonderful thought this idea of the Ego dwelling within the individual mind, with its organ of the brain, and its wonderful nervous system over which it receives the messages of the senses from the outside universe, those impressions to be stored away in the subconscious regions of the mind, thence to reappear in recollection, imagination, and thought, after being weighed, arranged, grouped, and valued by the reason.

These channels of impression from the outside world—the senses—are generally said to be five in numberviz.: Feeling, Seeing, Hearing, Smelling and Tasting. Some authorities substitute the sense of "Touch" for that of Feeling, and add to the list the various feelings of the muscular system such as the perception of weight, etc.; the feelings of thirst, hunger, etc., and the various feelings of the internal organs. But this is a distinction without a difference for these things, and touch, are but forms of Feeling. So far as the internal feelings are concerned, we are not called upon to notice them in this connection, for our inquiry is regarding the impressions from the outer world received by the Ego. As Bernstein says: "The characteristic difference between these common sensations and the sensations of the senses is that by the latter we gain knowledge of the occurrences and objects which belong to the external world, and that we refer the sensations which they produce to external objects, whilst by the former we only feel conditions of our own body."

A close analysis of the various senseimpressions confirms the theory of the ancient Greek philosopher, Democritus, promulgated over two thousand years ago, to the effect that all the senses are but modifications and refinements of the original sense of touch or feeling. Feeling was the first sense to appear in the scale of evolution, and the others have evolved from it. To understand this we must realize that all impressions made upon the organs of sense arise from the motion of material particles from outside coming in contact with sensitive portions of the physical organism of the individual, and setting up nerve activities which affect the brain. As Morrell says: “The only way the external world affects the nervous system is by means of motion. Light is motion; sound is motion; heat is motion; touch is motion; taste and smell are motion. The world is known to sense simply by virtue of, and in relation to, the motions of its particles. These motions are appreciated and continued by the nervous system, and by it are brought at length to the mind’s perception.…The last material action we can trace in every process of sensation previous to its entering the abode of consciousness is motion.” And as Kay says: “Whatever acts upon an organ of sense does so in the form of motion. Nothing can act upon the senses or be taken up by them unless it present itself to them in the form of motion.” And these various forms of motion of the particles of matter—the vibrations of these particles—are recognized by the sensitive “feeling” of the organs of the eye, the ear, the nostrils, the tongue, and the skin. It is all feeling, from touch to seeing.

You look at this page, seeing the white paper and the little black letters of the print. You imagine that in some mysterious way there is some connection between the paper and ink and your “sight”—there is, but not just in the way you imagine. There is no subtle and mysterious connection. What happens is this: the light striking the page is reflected to the eye and produces a corresponding *image* on the retina of the eye—all this is physical and has nothing to do with the mind, for the lens of a camera will catch the image just as does the retina of the eye. But here is where the mental process occurs—this image upon the retina is caused by waves of light—light vibrations—which, impinging upon the delicate and sensitive nerves of the eye, are *felt* there and by the brain. The seeing is really *feeling* of a very delicate kind—feeling of the lightwave vibrations. In the same way the ear catches the sound vibrations and the tympanum is caused to vibrate in unison—just as does the diaphragm of a phonograph—and the nerves of the ear *feel* these delicate vibrations. Smelling is but the *feeling* , by the nerves of the mucous membrane of the nostrils, of the tiny particles of gaseous matter arising from the cause of the odor. Taste is but a fine sense of feeling the vibratory and chemical action of the particles of food, etc., by the tastenerves of the mouth and tongue aided by the other nerves of feeling of that region. And more than this, the translation of the *feeling* into the knowing is not complete until the impression is transmitted over the nervous system to the brain where the *feeling* is actually experienced and is translated into “knowing” by the mystery of the presence of the Ego. Cut the nerves, and no sensation is felt when the lightwaves, or soundwaves or other waves producing sensation beat upon the organs. At the last the *feeling* that we call seeing, touching, smelling, tasting and hearing is completed, even physically, only when the brain receives the impressions and *feels* them. What occurs then is beyond the knowledge of man. In some wonderful way the feeling is transmuted into consciousness— the Ego *knows* certain things of the nonego, or outside world. How the Ego accomplishes this is a mystery wrapped up in the greater mystery of the Ego itself. We can do no more than to echo the thoughtful statement of Huxley, the eminent scientist, who said: “How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the presence of the jinnee when Aladdin rubbed his lamp.”

And so, we must rest content with a general understanding of the mechanism whereby the Ego establishes communication with the outside world, Dwelling alone in calm solitude the Ego is constantly receiving the messages from without its dwelling place, as well as from the different rooms of its own place of abode. Telegraph and telephone lines run into that central office, from all directions—telescopes and other optical appliances are trained to all points—heatregistering, lightregistering, soundregistering, and motionregistering instruments are at hand and in constant use. All these instruments have been furnished by Nature for the use of the Ego—or shall we say that the Ego itself fashioned them to meet its requirements? Who can tell this thing? At any rate, the fact remains that the wonderful instruments that the intellect and ingenuity of man have been able to fashion after centuries of experiment are but extensions or imitations of these instruments of Nature— the lens of the eye, the tympanum of the ear, the telegraphic wires of the nerves, the analytical nerves of the taste and smell, the heat registering nerves of the skin, and all the rest. The term “Nature” is but a veil concealing, and yet revealing, the Something within Nature—the “nature” of Nature.

And remember this always—that it is the Ego who sees; the Ego who feels; the Ego who smells; the Ego who tastes; the Ego who hears—and not the organs to which we generally ascribe these qualities. And if in the evolution of the race, or the individual, there appear other and higher organs whereby man may receive newer and fuller impressions from the outside world, it will always be the Ego who senses through them; who is made “aware” by reason of them; who *knows* through them. The Ego is the Real Self, the Real “I,” the Real Individual. Strip from it its instruments of sense—its cloak of personality—it will still remain *itself* , something different from all else, something apart, under, and back of all; *sui generis* ;—the “I.”

Chapter VIII.
Perception.

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IN OUR chapter on Impressions, we have seen that it is always the Ego who "perceives" the impression registered by the nerves of the organs of sense. The organs receive, the nerves transmit, the brain registers; but it is always the Ego who *perceives* . But, be this remembered, the Ego does not always perceive the messages from the outside world with equal degrees of clearness—sometimes it does not receive them at all. Perception is a matter of volition with the Ego—a matter dependent upon the will. The Ego may will to give its *attention* to a message from the senses, or it may refuse to do so—it may will to give the strongest degree of attention, or it may decide to give but scant attention to the message. At first this may seem to be an extreme statement, and it may seem difficult to believe that a man possessing the normal sense of hearing could escape hearing the report of a gun, whether he willed to do so or not. It is true that in ordinary instances, provided the will offers no obstacle, the amount of voluntary attention requisite for perceiving the sound of the report of a gun would be very small—so small as to be almost worthy of the name of "involuntary attention." But, on the other hand, there are instances of men who were so concentrated on other tasks that they failed to hear the noise of the cannon of a whole army, and only realized that a battle had occurred in the neighborhood, after it was all over. In the same way men have failed to feel a severe wound by reason of concentrated attention being directed elsewhere. And it is a wellproven psychological fact that there have been men who were able to inhibit pain by an effort of the will. The Attention is a matter of the employment of the will of the Ego. Interest attracts the attention and relieves the will of much of its work in the direction of holding the attention upon the object or idea. The art of attention may be cultivated by practice under the direction of the will.

All the authorities upon psychology, old and new, agree upon the importance of the cultivation of the attention in the direction of perception. The better under control the attention is, the clearer the perception; and the clearer the perception the deeper are the impressions received, and the greater their number and detail. As Kay says: "The greater one's power of attention, the longer and more steadily he is able to fix it upon a subject, the better will he be able to follow out the same train of thought, and the greater will be the amount of success attending his labors. It is this power of attention,— this power of keeping a particular object before the mind till he has thoroughly mastered it, that more than anything else distinguishes the man of genius from others. Indeed it is said that ‘possibly the most comprehensive definition of genius is the power of concentrating and prolonging the attention upon any one subject.’” Newton said: “I keep a subject continually before me, and wait till the first dawning opens slowly by little and little into a clear light. If I have made any improvements in the sciences, it is owing more to patient attention than to any other talent.” Brodie said: “The mind that possesses the faculty of Attention in the greatest degree of perfection, will take cognizance of relations of which another mind has no perception.” And glancing at the opposite side of the question, we see that in imbeciles, idiots and others of impaired mentality, the faculty of attention is very deficient. As Esquirol says: “Imbeciles and idiots are destitute of the faculty of attention.” And a medical authority says that: “The growing deficiency of attention points to a coming imbecility, and especially to an impending attack of softening of the brain.” Attention, being dependent upon the direct use of the will, is the mark of a trained mind and strong individuality; the reverse being true of those deficient in this faculty.

There are records of individuals who have developed their attention to a degree almost incredible—and all by practice. Houdin, the celebrated conjurer of France, developed his almost miraculous degree of attention by practicing before the shopwindows, taking a long glance, and then trying to recall what he had seen. At first he was able to recall only a few things,—because he had *perceived* only a few things. But as he practiced steadily he improved so that he could recall quite a number of articles. He persevered and practiced until finally he was able to perceive and recall the majority of the contents of an average shop-window after taking a single glance at it. In explaining the process, Houdin said: “For instance, I can safely assert that a lady seeing another pass at full speed in a carriage, will have had time to analyze her toilette from her bonnet to her shoes, and be able to describe not only the fashion and quality of the stuffs; but also to say whether the lace be real or only machine made. I have known ladies to do this.”

Specialists in various lines have so trained their attention that they are able to see scores of minute details of an object in a hasty glance. A well known college professor was said to be able to read a quarter page of an ordinary book at a single glance. Musicians “take in” a great number of bars to be played, by a glance at the page of music. It is all a matter of interest, will, and practice. It is astonishing how little we “perceive” of the many things we “see.” Halleck gives an interesting account of this, saying: “A body may be imaged on the retina without insuring perception. There must be an effort to concentrate the attention upon the many things which the world presents to our senses. A man once said to the pupils of a large school, all of whom had often seen cows: ‘I should like to find out how many of you know whether a cow’s ears are above, below, behind or in front of her horns. I want only those pupils to raise their hands who are sure about the position and who will promise to give a dollar to charity if they answer wrong.” Only two hands were raised. Their owners had drawn cows and in order to do that had been forced to concentrate their attention upon the animals. Fifteen pupils were sure that they had seen cats climb trees and descend them. There was unanimity of opinion that the cat went up head first. When asked whether the cats came down head or tail first, the majority were sure that the cats descended as they were never known to do. Anyone who had ever noticed the shape of the claws of any beast of prey could have answered that question without seeing an actual descent.”

In view of the fact that the subconscious mentality is filled with the impressions received by reason of the direction of the attention, it becomes important that we learn to manage that faculty of the mind so that we may employ it to our wellbeing and advancement. An intelligent use of the attention consists in the voluntary direction and concentration of the faculty upon objects or ideas which one’s clear and cool judgment may decide to be conducive to his development, progress and wellbeing. This applies not only to the employment of the attention toward outside objects, but also in the matter of inward contemplation, retrospection, and meditation. Not only may we develop the positive and desirable qualities of the mind by directing our attention upon the appropriate and proper things of the outside world, but we may also deepen the effect of the positive ideas by turning the attention upon them often, thus deepening the original impression and increasing the dynamic force of the ideas. And as we may develop the positive qualities in this way, so may we neutralize the effect of negative things and thoughts by refusing to allow the attention to dwell upon them.

Attention is divided by psychologists into two general classes, involuntary and voluntary. Involuntary attention is that form of attention which is directed to any passing object with little or no exercise of the will; while voluntary attention is that form of attention in which there is an active employment of the will in directing the attention, and then holding it fixed upon objects approved of by the judgment of the individual. Voluntary attention is one of the marks of the trained mind, and the control of the involuntary attention is its usual accompaniment. The untrained mind manifests little or no voluntary attention, and finds it difficult to concentrate upon a task; but in such cases the involuntary attention is active, and the attention is attracted by every trifling occurrence. Persons lacking in voluntary attention find it difficult to master any subject, or to study any object or question. They are constantly being “sidetracked” by every foolish object that presents itself. Such people are at the mercy of every passing object or thought. The young child has but little or no voluntary attention, but its involuntary attention is strongly in evidence. It is attracted by every moving trifle, for the moment, and yet finds it difficult to fasten its attention upon the printed page of the lesson. It is only by systematic training that it is able to acquire the studyhabit, and often even then only to a limited degree. The men and women in every walk of life who have accomplished things have possessed strong powers of voluntary attention.

There are three general laws governing the voluntary employment of the attention. They are as follows:

I. Attention follows Interest; and Interest follows Attention. Interest in an object makes it easier to fasten the attention upon it—lack of interest renders the task doubly difficult. But by using the attention to examine the details and little points of an object, we often succeed in building up and creating a new interest. An understanding of this paradox makes one the master of the handling of uninteresting objects by the mind. First examine the object until you create an interest; then the interest will make renewed attention pleasant, and thus will new interest be created, and so on, like an endless chain.

II. Attention diminishes in quality and degree unless the object varies in stimulus; or unless new qualities or attributes of interest are developed in it. That is to say, unless the object possesses changing features, or unless we are able to discover some new points of interest in it, the attention tires, weakens and wavers. Therefore it is important that the attention be relieved by viewing objects from new standpoints, and that new interest be added in any possible way. Change of attention means rest for the attention. Avoid getting into ruts in employing the attention—constant variation, combination and change of viewpoints are great aids.

III. Unrelieved attention diminishes in constancy. Therefore relieve the faculty by shutting it off from the particular object that has tired it, and by giving it other things to consider— something entirely different. Or else allow it to manifest on the involuntary plane, and “play” on things of trifling importance, for the sake of the rest. Constantly holding the attention upon one set of ideas or objects tends to tire it and impair its efficiency. Minds, as well as bodies, require games, play, recreation and relaxation. Learn not only to direct and hold the attention upon any object or idea, but also to detach it and hold it from the “one-idea,” or one thing that has overworked it. Give your attention a vacation trip, or a halfholiday, and it will return to work refreshed and with renewed vigor. Have outside “sidelines” of interest in which to plunge the attention and thus relieve it from its work on the main idea. Concentrated attention, used intelligently, works miracles of accomplishment, and produces giants of mentality; but used without rule or mastery it produces abnormal results and evolves “cranks,” fanatics and monomaniacs. Use the mind, but do not let it use you. In this as in everything, else, be the master and not the slave.

Chapter IX.
Mental Paths.

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THERE IS a tendency of the mind to tread the beaten paths of mental activity. It is always easier to do a thing the second time—to think the thought again—to follow a mental path once traveled over. And the oftener we tread the old path, the easier does it become to go over it again. Unless under the direct control of the will, the mind follows the line of the least resistance, and consequently it instinctively moves toward the old path. This tendency is the cause of that which we know as "habit." Habit is at the same time the greatest blessing, and yet the greatest curse to man. Desirable habits cultivated give the character a bent in the right direction, and render the proper course the easiest, and consequently the one instinctively selected. But, for the same reason, bad habits make it easier for the person to follow the mental path created by them. Therefore the formation of mental paths becomes an important matter, and one upon which The New Psychology lays special stress.

Dumont has well expressed this truth when he says: "Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion. A lock works better after being used some time; at the outset more force was required to overcome certain roughness in the mechanism. The overcoming the resistance is a phenomenon of habit. It is less trouble to fold a paper when it has been folded already; and just so in the nervous system the impressions of outer objects fashion for themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without when they have been interrupted for a certain time." Maudsley says: "If an act became no easier after being done several times, if the careful direction of consciousness were necessary to its accomplishment on each occasion, it is evident that the activity of a lifetime might be confined to one or two deeds—that no progress could take place in development. A man might be occupied all day in dressing and undressing himself; the attitude of the body would absorb all his attention and energy; the washing of his hands or the fastening of a button would be as difficult to him on each occasion as to the child on its first trial; and he would, furthermore, be completely exhausted by his exertions. Think of the pains necessary to teach a child to stand, of the many efforts it must make and of the ease with which it at last stands unconscious of any effort. For while secondary automatic acts are accomplished with comparatively little weariness—in this regard approaching the organic movements or the original reflex movements—the conscious effort of the will soon produces exhaustion."

All psychologists recognize the effects of acquired habits of motion, thought, and even of feeling. They all agree in the fact that habits long indulged in and allowed to become "second nature" may become so firmly lodged in the subconscious mind that they require the strongest efforts of the will to dislodge them. Some even go so far as to say that such habits may successfully defy the will, and at first glance this may seem to be so, but The New Psychology shows that the subconsciousness may be trained so that the habits may be neutralized and eradicated, as we shall see a little later on. Kay believed that; "Habits and practices that have long been indulged in may set at defiance any power of the will that can be brought against them." But he was not aware that while they might defy the ordinary will, they might be fought on their own plane—the subconscious—and neutralized by the cultivation of new habits, with a comparatively small exertion of the will.

The philosophers and moralists have ever lamented the baneful power of undesirable habits, and have written and preached on the subject. Beecher said: "There is a wrong philosophy in supposing that a habit which has fixed itself in the fleshy nature can be overcome by the mere exertion of the will. It is not enough to resolve against it. You cannot vanquish it by the power of a resolution. To that must be added continuous training. " Archbishop Whately said: "Whatever a man may inwardly think and (with perfect sincerity say), you cannot fully depend upon his conduct till you know how he has been accustomed to act. For continued action is like a continued stream of water, which wears for itself a channel that it will not be easily turned from." St. Paul said: "I see another law in my members warring against the law of my mind…the good that I would I do not; but the evil that I would not, that I do.…To will is present with me, but how to perform that which is good I know not." But it is useless to multiply quotations, or to fill pages explaining the power of habit, for good or evil. Everyone has had the actual experience of this action of the mind. What is needed is not so much to know that habit is, or what it is, as how to overcome and master it.

The New Psychology brushes aside the old technical explanations and theories regarding habit. It sees in habit the activities and phenomena of the subconsciousness, and therefore meets it on that plane. It realizes that all actions, ideas, or mental activities of any kind tend to pass from the control of the voluntary field of action on to the subconscious or involuntary plane. The mental path is a part of the subconscious mind and that region dominates the greater part of our mental life. Therefore instead of attacking the subconsciousness with the will—a long and heartbreaking task—we advise the neutralizing of the subconscious habit impressions by building up a new set of impressions directly opposed to the old ones that we wish to be rid of. In other words we kill out the old habits by building up new ones of an opposite nature. We fight the negative with the positive. We proceed to build new mental paths, and then travel over them as often as possible, so that in the end they become easier for the mind to travel over than the old ones, particularly if we avoid using the old ones as much as possible. The whole theory and practice may be summed up in these words: *Make new mental paths, and travel over them as often as possible.*

The following rules will be found useful in cultivating the new mental path, whether it be desired for its own sake, or else for the purpose of neutralizing an undesirable habit:

I. Form a mental picture in your imagination of the physical expressions of the desired habit. That is, try to see yourself as you will appear when the new habit is acquired. Imagine how you will look, talk and act. The firmer and clearer this mental image, the better will be the manifestation. The principle is that whatever is to be expressed in action, must first exist in the mind. So make the correct mental pattern. Cultivate this habit of seeing yourself as you wish to be—it sets a good example for your subconsciousness to follow.

II. Having formed the mental pattern of the physical expressions accompanying the desired habit, proceed to manifest these physical characteristics in your life. Act out the part you wish to play. Cultivate the physical characteristics of the character that you wish to make your own. There is a good psychological principle involved in all this—the principle that *physical expressions of a mental state tend to reproduce that mental state* . Just as it is true that thought takes form in action, so is it true that there is a reaction whereby the physical action reproduces the mental state which it represents. Endeavor to walk, talk, look and act like the character you wish to be yours. Do this gradually and you will soon be surprised to find that you are building yourself a new personality—without and within.

III. Endeavor to dwell in the desired mental state as much as possible—try to *feel* the desired mental state as often as possible. Cultivate the desired feeling, and travel over the new mental path as often as possible. You will find that this rule fits in well with the preceding one; for just as the outward expression induces the inner feeling, so does the inner feeling induce the outward action. And, so you see, one produces the other, and then the latter reproduces the first, and soon, until you have started an endless chain of cause and effect that will soon build your new mental path if you stick to it and do not allow yourself to be "sidetracked."

IV. Avoid the repetition of the undesirable habit with all your will, determination and individuality. While you are building up your new path try to keep your mind off the old one as much as possible. Do not indulge the old habit "just this once"—here is where you must make your fight. Avoid this "just this once" as you would a deadly viper—this is the danger point to be avoided. If you feel strongly tempted to repeat the old habit, here is your best chance to start in and perform an act along the lines of your new habit. This is much better than a straight willfight, for it accomplishes more with less exertion and effort. Make it a point to perform the new habit just when the temptation confronts you—you will then wound the enemy in his most vital point, and just when he uncovers his weakest point to you. Like the shark and the Gilamonster, bad habits turn over on their backs to bite you, and in so doing they uncover their most vital point. Consequently this is the time and place for you to plunge in your spear of the new habit and wound the monster sorely. Every time you do this and defeat the enemy, the stronger do you become. Each time you overcome, you sap the energy from the enemy and turn it to good account. This is not mere "preaching"—it is the statement of a tried and proven truth of The New Psychology. Make it your own. Avoid above all the slipping back, once you have started. Some writers have said that this slipping back on the path of new habits, is like the dropping of a ball of yarn that you are winding up—in the drop you allow more to unwind than you can rewind in many turns of the wrist. But if you *should* happen to drop the ball, don't give up—pick it up and determinedly start to rewind it. But try hard to avoid the dropping—you *can* if you *will* .

Chapter X.
Thought And Character.

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THE OLD proverb, “As a man thinketh, so is he,” has been pressed into active service of late, owing to the increase of interest in the various branches of The New Psychology under its many names and guises. The New Psychology is indeed the foundation principle of many different schools, cults, creeds and organizations, some of which would disown the relationship. It has passed as a truth, consequently, that a man’s character, disposition, activities, and general personality are dependent in some mystic way with the character of his thoughts. Many interesting, unique and sometimes weird theories have been advanced to account for this fact, but to students of The New Psychology the phenomenon is seen to rest upon a purely scientific basis, in no way connected with mysticism or strange dogmas.

The working out of the “As a man thinketh” idea is simply a matter of applied idealism, and applied idealism is closely connected with the phenomena of the subconscious region of mentality. A man is not so much the result of what he “thinks” as of what he “feels.” Character building depends far more upon the feeling and emotional side of one’s nature than upon the purely intellectual and rational process of the mind. A man may “think” continually upon mathematics or some other abstract subject, but he does not become a mathematical problem or an abstract entity. These thoughts have an effect upon his character only so far as they serve to inhibit or neutralize his capacity for feeling or manifesting emotion—as pure thought they have no formative power. But select any man who is interested in anything that arouses his desires, feelings, emotions, or any other mental faculties having a close relationship to the subconscious region of his mind, and you will find him molding a character in accordance with those desires, feelings, or emotions. It is all a matter of supplying the subconscious mentality with a certain kind of impressions.

It is frequently said, and truly, that a man grows to resemble his ideals. But this only supports the contention we have just made. A man’s ideals are the things he loves—the opposites of the things he hates. And both love and hate are matters belonging to the emotional and feeling side of his mentality, not to the intellectual side. His ideals are bound up with his feelings, emotions, desires. He may not be able to explain them intellectually, particularly if he has not acquired, the art of using his intellectual faculties. Persons of very small intellectual power have strong tendencies, desires, and ideals, as well as their brothers who have developed the intellect. Even the man who finds a keen pleasure in exercising his intellect—who feels the joy of pure reason—finds the “feeling” or desire the motive power. The intellect is a cold thing—a machine that performs the work set for it by one’s desires or necessities, the latter manifesting as feelings. And so, at the last, it will be seen that a man’s ideals depend upon his likes and dislikes—feelings and emotions.

And the ideal held by one imparts interest in all that concerns or relates to it; and interest is the strong motive of attention; and attention is the phonographic needle of the mind that makes the impressions upon the subconscious records. And so, you see, one’s ideals serve to set into activity the chain of cause and effect that results in storing away in his mind numerous clear and deep impressions that manifest a marked effect upon his character. By the constant use of these impressions he builds the mental paths over which he travels often. And the oftener he travels these mental paths, the more “set” does his character become. And so in the end we may see the truth of that axiom of The New Psychology: *A man grows to resemble the thing he loves* . Tell us what a man loves, and we will tell you what the man is. And so: As a Man *Loveth* , so is he.

Another axiom of The New Psychology—two axioms in fact— twin axioms —here they are: (1) Feelings manifest in action; (2) A man follows the line of his Strongest Interest. These two axioms work together. It is one of the fundamental ideas of The New Psychology that mental states, particularly the states of desires, feelings, and emotions, manifest themselves in outward activity. This fact is brought out in every branch of the teachings. Prof. William James lays great stress upon this truth of psychology. He says: “All consciousness is motor;” and, “We might say that every possible feeling produces a movement, and that the movement is a movement of the entire organism, and of each and all its parts.” The same authority goes still further when he says: “I now proceed to urge the vital point of my whole theory, which is this: If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we find that we have nothing left behind.” In other words, that there is always a physical and outward manifestation arising from an inward mental state. This being so, we can readily see why our actions tend to fall into the mold or pattern created by our feelings.

We are constantly acting, usually unconsciously, in accordance with our predominant desires, likes, or dislikes, which arise from feelings. It is only when we are forced to make a new decision that the matter rises to the field of consciousness, and even then we are influenced by our feelings, tempered by our judgment. Our physical lives are regulated by our mental states, and our mental states are largely what we make them. And so we might add: As a man Feels so Does he. And, when we realize that our feelings depend largely upon our control, or lack of control, of the material taken into our subconscious mentality, then do we begin to see why The New Psychology lays so much stress upon the Mastery of the Subconscious. The materials of our feelings are all taken from our subconscious storehouse, and what we put in there comes out in the shape of feelings and emotions, and these in turn take form in action. And so each day we act in accordance with what we have placed in our subconsciousness or else have allowed others to place in there for us.

The second of these two axioms is: A man follows the lines of his strongest Interest. This should awaken every individual to a realization of the importance of beginning the practice of placing his Ego on the throne of his mentality and choosing intelligently the objects of his interest. The majority of persons follow the line of the least resistance in this respect, and allow themselves to become interested in many things regardless of the importance of those things to their wellbeing. To many persons the suggestion that they have the *power* to select the objects of their interest seems absurd, and provocative of laughter. They are so accustomed to regard interest, feelings, desires and emotions as things beyond their control, that they make no attempt to exercise a voluntary control over them. It is true that these mental states do not spring from pure intellectual effort—that they spring from the depths of the subconscious mentality unbidden, in most cases. But the proven facts of The New Psychology show us plainly that the Ego may assume control of these involuntary mental states, and either encourage and develop them, or else restrain or inhibit them entirely. Just as the will may assume control of certain involuntary muscles of the body, so may the Ego assume control of its entire mental kingdom and mold, and build, change and improve every department of its mental workshop. By concentration and attention, interest may be directed to and held upon certain things, and removed and kept away from other things. Interest kindles desire, and lack of interest causes desire to die. And interest results from attention, and may be controlled by the will. And the will is the chief instrument of the Ego. By using the reasoning and judicial faculties of the mind in the matter of right selection of objects of interest, the positive qualities and objects may be selected in preference to the negative ones. And this being done, we are well started on our way toward character building, mastery and power.

Interest in a subject or object which at first seems to be interesting, may be acquired and developed by selecting the most attractive or least repulsive detail, item, or part of the thing, ignoring for the time being the other parts, and acquainting oneself thoroughly with its features, characteristics, and qualities. If one will but use the will in the matter of focusing the attention upon an uninteresting object or subject for a time, there will arise features or aspects of interest which in turn will lead to others; then other parts of the same thing may be taken up in the same way, and so on. Lack of interest in a thing, as a rule, arises from either lack of acquaintance with the inwardness of the thing, or else from over attention to it, which has produced weariness and desire for change. In the first case, the remedy is a better acquaintance; in the second, a restful change of attention to something else, after which a new interest will spring up.

If one wishes to destroy, restrain, or inhibit an undue interest in a subject or object that is considered not conducive to the wellbeing of the individual, the rule of The New Psychology is to concentrate the attention and interest upon a subject or object diametrically opposed to the first one. It will be found that the new interest will inhibit or neutralize the old one, and this process is much easier than that of forcibly killing out the old interest by use of the will. *Concentrate on the opposite* , is the rule of The New Psychology when one wishes to restrain, inhibit, or destroy a mental condition in oneself.

Above all, do not make the mistake of regarding your feelings, emotions or interest as You. Remember always that You—the Real You—are the “I”—the Ego—the Master of all mental states and conditions, whose weapon and trusty instrument is the will.

Chapter XI.
Emotion.

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IT IS very difficult to define Emotion, and yet everyone recognizes just what is meant by the term. Emotion is the term employed to denote the set of mental activities belonging to the “feeling” side of mentation, as distinguished from sensation, thought or volition. There is but little difference between what we call “feeling,” as used in this sense, and what we call “emotion.” The difference is largely one of degree. Feeling is the simple form of emotion; or emotion the more complex form of feeling. You, of course, realize that we are speaking of the mental state known as “feeling,” and not of physical sensation. A sensation is the result of some internal or external physical substance registering its impressions upon our mentality. A “feeling” is a mental state producing an experience of pleasure or pain, in some degree or combination. An emotion is a mental state composed of a number of feelings, or the average of a number of feelings—a complex state of feeling. Feeling or emotion may arise from the contemplation or consciousness of some object outside of one’s self, or from the memory of some occurrence, or from imagination in which some thing or occurrence is pictured to the mind. It is not a matter of reason or will—it belongs to the subconscious region of mentation.

Like all other subconscious mentation Emotion has its relation to something in the past—something that has been put into the subconscious region of the mind. These past impressions may have been recorded in the subconscious mentality during the life of the individual, in which case its recurrence and emergence into the field of consciousness is caused by an involuntary call upon the memory. Or the past impression may be one of those remarkable race-memories coming to us down the passage of time according to the law of heredity, and recalled involuntarily. In either case the result is the same—an emergence from the subconscious region of some impression or series of impressions from the past, arousing in us strange feelings and mental excitement. Pain and pleasure are elemental feelings, and certain objects producing them throughout the ages have left upon us the subconscious impressions which result in the feelings and emotions inspired by those things.

There is a close connection between Emotion and physical expression—

these two act and react upon each other. We are pleased, and our mouth takes an upward turn, and queer little wrinkles form around the eyes—we smile. We are sad, and our mouth droops downward, and our entire countenance, and our general attitude as well, denote the quality of the emotion. Anger, fear, jealousy, curiosity, and all the other emotions register themselves in outward expression. Actors and experimental psychologists know that if one will imitate the outward physical expressions of any emotion, earnestly and persistently, there will come about a reaction that will result in the production of that particular mental state, or emotion. Smile earnestly, and persistently, and you will feel cheerful. Frown and clench the fists, and you will soon feel cross and angry. In this fact of emotional action and reaction there rests a whole field of Self Mastery and Self Control. Those who will accept this hint have a valuable weapon of character—building and mentalcontrol at their disposal.

People are largely what their emotions have made them. But this, while true, is only a halftruth. It is true that unrestrained emotion adds repeated impressions upon the subconscious mentality, and deepens the original impressions at each repetition, until finally the character is so influenced by these customary phases of emotion that it becomes “set” as does a mold that has hardened. But The New Psychology also gives the other half of the truth. While recognizing that a man’s character is largely determined by the character of the emotions in which he has indulged, it also holds firmly to the correlated fact that a man’s emotions may be mastered, regulated, changed, developed, encouraged, discouraged, or inhibited altogether, by the exercise of the power of the Master of the Mind—the Ego. From a state of slavery to his “feelings” and emotions, one may rise to a state of mastery. Instead of allowing the feelings and emotional side of one’s self to run away with one, the individual may press his emotions into service and use them to his advantage and wellbeing. The uncontrolled emotions are like a number of horses running away with the stagecoach, the driver sitting helpless upon his seat and not dreaming of exerting his controlling power. But the driver—the Ego—once awakened to a sense of his power, may draw in the reins and by exerting his skill and strength soon have the horses under control and doing good work in pulling along the coach. That the emotions may be controlled to a certain degree, every person knows in a way. But the majority do not dream of the extent of the control, nor are they aware that emotions may be developed and cultivated. When the Ego comes to his own, all these things are possible.

It is impossible in the brief space to be devoted to this one phase of the subject to give detailed instruction regarding the cultivation and control of the emotions. But, nevertheless, we intend giving you the general principles underlying the same, that you may apply them to suit the requirements of your particular case, adapting them intelligently to your own requirements. In the same way you may be enabled to direct the emotional development of those around you who will listen to your advice and accept your guidance.

I. In the first place, remember that emotions are subject to the rule of Habit. By reading the chapter of this book devoted to Mental Paths, you may see that habitemotions may be mastered, developed or restrained. The fundamental law of habit is repetition—repetition deepens the habit impression and infuses new life into the particular idea, thought or emotion governed by it. Therefore if you wish to cultivate an emotion, repeat it by careful and constant practice and exercise until it becomes habitual. If you would restrain or inhibit an emotion, refuse to allow it to manifest as much as possible; confine it to as little outward expression as possible when it does manifest; prevent the corresponding physical expression as much as possible; *and above all cultivate the emotion exactly opposite to the one you wish to restrain* . This is a general rule in restricting or inhibiting all mental states—cultivate their opposites. This is according to the law of opposites which is operative in the mental realm as well as in the physical—to counteract cold, apply heat; to counteract heat, apply cold. This is the Law of Neutralization.

II. Observe the Law of Physical Expression. That is, remember that if you indulge the physical expression of an emotion you tend to produce the emotion itself. And contrarily, if you restrain the physical expression of an emotion you tend to inhibit the emotion itself. This is a valuable rule of The New Psychology. This truth has perhaps never been so well, and authoritatively stated as by Prof. Wm. James, when he said: “Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers.…If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance coldbloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate.…Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw.”

III. Use the Imagination in the direction of reproducing the emotions we desire to cultivate, or else the opposites of those we wish to restrain. Impressions by the imagination are similar to those made as the result of outside stimulus. Go over the desirable emotion in your imagination often, forming a mental picture of outward circumstances calculated to arouse the desired feeling, or the feeling opposed to the undesired one. In your leisure hours practice this method, making your pictures as vivid as possible, and filling in as many details as you can. With each repetition you will strengthen the impression upon the records of your subconscious mentality, and tend to establish the habit of emotion that you desire. Put attention and interest into the work, of course, and you will soon grow to enjoy these daydream exercises. To those who do not understand the creative effect of the imagination, all this may appear silly and a waste of time. But when one realizes that the imagination is not mere fancy, but an active, potent faculty of the mind in its creative work, it will be seen that this exercise of the imagination is in the direction of building emotional paths over which the mind will soon grow accustomed to tread.

IV. And, in this, as in everything else, do not lose sight of the employment of the Will—that mighty instrument of the Ego, wherewith all the other faculties may be shaped and developed, or restrained. We do not mean that it is necessary to make violent use of the will in this work, for that is neither necessary nor advisable. But hold the will firmly to the task when occasion presents itself, particularly when the work to be done is in the nature of restraining an emotion. Use the will to say "No!" to it. The use of the will in the direction of selfmastery and selfrestraint is one of its noblest uses. To the Ego the will is the most valuable instrument of government, and when rightly used it has an almost miraculous power, particularly in the direction of restraint. It is the reins by which the Ego holds in its fiery steeds, and guides them aright and safely.

If you will but heed these four rules, and employ them intelligently and faithfully, you will have taken a mighty step in SelfMastery. This is another lesson of The New Psychology.

Chapter XII.
Imagination.

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THE NEW Psychology regards the faculty of Imagination, in its creative aspect with a degree of consideration foreign to the older view. The latter regarded the imagination in its negative phase of “fancy” and idle dreaming rather than in its positive phase of creative activity. While it is true that the imagination is more frequently employed by the average person in its negative phase than in its positive phase—in its aspect of fanciful, unreal imaging rather than in its aspect of “seeing ahead,” planning, creating and forecasting—this does not lessen the importance of the faculty, the fault being with the persons so using it. It has been quite the fashion among socalled “practical” people to speak slightingly of the faculty of the imagination as representing all that was impractical, unreal, fanciful, having no basis in actuality—imagination was confounded with “imaginary.” These people overlooked or ignored the fact that all inventive and creative work of the mind is performed by this faculty. The use of the terms “imaginative,” “imaginary,” etc., shows how firmly fixed in the public mind is this halfview of the wonderful faculty of the Imagination— one of the most important in the mind of man. It is one of the distinctive features of The New Psychology that it gives to Imagination its proper place in the list of the positive faculties of the mind, and urges the scientific control and development of the faculty.

The misconception regarding the imagination arises from the fact that it is most commonly seen in its negative phase— involuntary imagination, or “day dreaming.” This involuntary use of the imagination, without purpose or control, amounts to but little more than idle dreaming, and the term “day dreaming” is well applied to it. In this use of the faculty—“misuse” would be the better term—the subconscious is allowed to unfold into the field of consciousness some of its wonderful stores, following a first thought along the lines of association, and allowing an idle grouping of mental images, without design or intelligent order, and above all *without purpose or use* . This is mere dreaming, and is a habit which obtains quite a hold over people if indulged in, and is very apt to lead them away from the actual activities of life. It is a mild form of mental intoxication, the effects of which are often as disastrous as those of other forms of intoxication. This idle dreaming tends to weaken the will, and render infirm the purposive faculties of the mind. The most harmful result of this practice is that it usurps the place rightfully belonging to action. It is so much easier and so much more pleasant to dream of accomplishments, than to attempt to make them come true in actual life. The habitual daydreamer gradually loses the desire to participate in the activities of life, and slowly sinks into a mere passive existence, doing as little actual work as possible, and always longing for his hours of dreamlife as the morphine victim longs for his drug or the liquor victim longs for his glass.

Prof. Halleck has well said of the above tendency: “The daydreamer attains eminence at one bound. He is without trouble a victorious general on a vast battlefield, an orator swaying thousands, a millionaire with every amusement at his command, a learned man confounding the wisest, a president, an emperor, a czar. After reveling in these imaginative sweets, the dry bread of actual toil becomes exceedingly distasteful. It is so much easier to live in regions where everything comes at the stroke of the magicwand of fancy.” And recognizing this fact, The New Psychology sets its face squarely against this negative form of the use of the imagination, and teaches that it may be overcome by transmuting the energies of the dream into images of things connected with the life work of the individual, character building, selfmastery, and general actual creative work—the positive phase of imagination, in fact.

The New Psychology holds that the positive use of the Imagination along creative or constructive lines is worthy of cultivation and development by scientific methods, for the reason that by its intelligent and purposive application it leads to all progress and advancement, attainment and realization. Creative and constructive imagination furnishes the pattern, design or mold of the future action or material manifestation. The imagination is the architect of deeds, actions, and accomplishments. A wellknown woman of this land once made the remark that she prayed that her sons might be given the active power of creative and constructive imagination— and her wish was a wise one, for from that power are derived the plans of future accomplishment.

Sir Benjamin Brodie once said: “Physical investigation, more than anything besides, helps to teach us the actual value and right use of the imagination—of that wondrous faculty, which, when left to ramble uncontrolled, leads us astray in a wilderness of perplexities and errors, a land of mists and shadows; but which, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent.” Tyndall, the great English scientist of the last century, said: “We are gifted with the power of imagination, and by this power we can lighten the darkness which surrounds the world of the senses. There are tories, even in science, who regard imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed by its disasters. But they might with equal truth point to exploded boilers as an argument against the use of steam. Bounded and conditioned by cooperant reason, imagination becomes the mightiest instrument of the physical discoverer. Newton’s passage from a falling apple to a falling moon was, at the outset, a leap of the imagination.”

In short in considering the theory of the creative and constructive work of the imagination, it may be said that it is but another example of that fundamental and basic principle of The New Psychology—the principle of the Ego using its instruments instead of allowing them to use it. The Ego uses its imaginative faculty along creative and constructive lines, instead of allowing the faculty to run away with it in the direction of idle dreaming and fanciful imagining. It is the Positive use of the mind, instead of the Negative. This principle runs through the entire field of The New Psychology, and this is but another instance of its application.

And now arises the question: How may the Imagination be cultivated and directed along creative and constructive lines of activity! The New Psychology answers this in numerous ways. Let us take a hasty glance at these answers.

I. In the first place the imagination, or rather the subconscious region of the mind, to which the imagination belongs, should be filled with a variety of well selected images—selected with the idea of profitable use. The attention should be directed toward, and held upon subjects and objects calculated to be useful and profitable to the mind. For from this stock of mental images, stored in the subconscious region, the finished product of the imagination must be formed. And the images should be clear and definite, and well impressed.

II. Cultivate the creative and constructive use of the imagination. That is, acquire the habit of using the imagination in the direction of “laying out” and planning actual work ahead of you. Get into the way of making definite plans of work and action, and then following out these plans in action. Get into the way of “planning” things, even little things, instead of merely allowing them to “happen.” In other words, get into the way of seeing the thing in “your mind’s eye” before you manifest it physically. Try to improve upon present methods, and to advance along the lines of your occupation—not necessarily making changes just for the sake of change, but try to *improve* , if even but a little, in the accomplishment of the things you do. There is always room for improvement and so use your imagination in this way. You will find that, after the habit is acquired, you will experience considerable pleasure in materializing your mental images—in accomplishing the things you have seen in your mind's eye.

III. Avoid as a pestilence the negative habit of idle "daydreaming," for the reasons given a little farther back. Let your day dreams be purposive, and always with the idea of making them come true. Keep the idea of "planning" in your mind, as an antidote for the tendency to idly dream.

IV. In your use of the imagination, in the direction above indicated, always hold to the central purpose of the thought or image. Build up, and tear down, alter and change the image, as much as you see fit, but always with the idea of improving and completing the original idea. Keep to the main idea, and do not allow yourself to be sidetracked.

V. Learn to discard mental images that do not fit in with your plan. A little practice will enable you to brush aside images that do not fit into the plan, instead of allowing them to "float in" as is the case with ordinary day dreaming.

VI. Subject all your mental images to the test: Will they make me stronger, better and more powerful?—are they Positive or Negative? Reject the Negatives and hold fast to the Positives.

VII. Use the imagination in the direction of *seeing yourself as you wish to be*. And cultivate the habit of forming a clear mental picture of things and conditions as you wish them to be. By familiarizing your mind with the conditions you want, you form the proper mental paths to lead to the realization. The imagination is your patternmaker, diesinker, moldmaker— make it do its work properly, for as is the pattern, die, or mold, so will be the materialization.

Chapter XIII.
Memory.

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ONE OF the most wonderful faculties of the mind, and one of the most useful, is that which we call memory. Strictly speaking, memory can scarcely be called a faculty of the mind—it is one of the mind's powers. The importance of memory may be realized when one considers that the entire education of the individual depends upon memory for its virtue and efficacy. Without memory, experience would teach the mind nothing, and each act would be new every time it was performed, each object new every time it was seen; in short, the mind of man would always remain as the mind of the very young child, and advancement would be impossible. There is a close relationship between the memory of the individual, and the inherited instincts of the race, the latter being but manifestations of racememory analogous to the dimly remembered experiences of days past.

Psychologists do not attempt to define memory—it remains a mystery. But The New Psychology teaches that it is a function of the subconscious region of the mind. As we have seen, the subconscious region is a great storehouse in which are stored all sorts of mental impressions in great variety. These impressions may be represented to the field of consciousness upon occasions. There is very little difference between the presentation to the field of consciousness of the workedup material of subconscious thought, inherited instinct, acquired habit impulses, etc., on the one hand, and recorded memory impressions on the other. These manifestations bear a striking resemblance to each other, and are readily recognized as belonging to the same family.

The work of the subconscious region, so far as the activities of memory are concerned, seems to consist in the presentation of plastic mindstuff to receive thereon the impressions of the senses, the imagination, and of ideas evolved by thought. We may best understand the workings of this region of the mind if we will but indulge in the fanciful idea of tiny mental workers in charge of the memory records. Of course there are no such entities, but the memory works as if there were, and we may understand its workings by indulging in this fanciful style of presentation of the facts.

In the first place, let us imagine these tiny workers as having on hand an unfailing supply of tiny plastic records upon which to receive the impressions passed on by the report of our senses, our imagination, and our ideas. Each sensation, thought, or idea makes an impression on one of these records, varying in depth and clearness according to the degree of attention bestowed upon it. If the sensation, thought, or idea is repeated, the same record receives it and the impression is deepened. The impression may also be deepened by having the workers bring the record into the field of consciousness, and then allowing the imagination to make repeated impressions upon it. But this last practice sometimes works in an unexpected manner, for the imagination may indulge itself in enlarging, and extending the original impression and changing its character, and if this be done several times the record will be changed and it will be almost impossible to distinguish the original impression from those added by the imagination. Common experience will show us the truth of this last statement, for who does not know of cases where people have added to a true tale repeatedly told, until at last it becomes entirely different from the original facts, and yet the teller of the tale imagines that he is telling the exact truth.

But these little workers have many other tasks besides that of taking the impressions. They realize that they are continually being called upon to furnish the Ego with these records in order that it may avail itself of its stored away facts. In order to do this they must have a perfect system of storing and indexing the records, with countless crossindexes, crossreferences, *etc.* They must arrange each recorded thought, sensation, or idea so that it may be associated with others of its kind, so that when a record is examined it may bring with it its associations in time, space, and kind, that the Ego may be able to think continuously, intelligently, and orderly. What would be the use of remembering a single fact, or idea, if the associated ideas or facts were not to be had? Intelligent thought would be impossible under such circumstances. So important is this law of association in memory, that the entire value of the memory depends upon it. Teachers of Memory Culture lay great stress upon this fact. They teach their students that in cases where they are unable to recall a desired fact or idea, the next best thing is to think of some associated fact, scene, or idea, and lo! once having laid hold of a link in the chain, it is merely a matter of time before the missing record is found. It is like a great system of crossindexing. If you cannot remember a thing, find something associated with it, and then run down the index, and you will find what you want.

But, you may say, how do you account for the apparent difference in the relative powers of memory displayed by different individuals? Very easily. The relative powers of the memory in different individuals depend largely upon two factors: (1) the quality and degree of attention; and (2) upon the training, by intelligent practice, of the subconscious faculties having to do with memory—

the tiny “workers,” in fact. You will see by reference to the preceding chapter on Attention that the degree of mental impression depends largely upon that faculty. Attention regulates the degree of depth and clearness of the impression upon the records of the memory. The persons who manifest a knowledge of any particular line undoubtedly have given much attention to the matters connected with that line, devoting interest and concentration to the task. Upon other lines, possessing little or no interest to them, they have bestowed but little attention, and the result is that their records are shallow and imperfect. The records, like that of a phonograph, merely bear the impressions placed upon them, and are true in quality and degree to the original—Attention is the phonographic needle of the memory. The teacher of Memory Culture must first teach the cultivation of Attention, for otherwise the memory teaching will be of no avail, for unless the original impressions be clear the reproduction cannot be clear.

But, even among persons of equal powers of Attention, there will be manifested different degrees of power of recollection or memory, even where the same degree of interest is had. This is due to the degree of efficiency of the faculties of the memory, which we are fancifully considering under the guise of the tiny workers of the subconscious region. No matter how anxious and willing to serve these little workers may be—no matter how efficient they may be naturally—still *they need to be drilled* . Like any other army they must be drilled, and put through their motions in order to acquire a high degree of proficiency. And they must be kept in practice in order to retain their efficiency. Just imagine that you had under your supervision a corps of millions of tiny filing clerks, porters, registers, and what not, who had the charge and care of millions of valuable records, their duties requiring a high degree of proficiency and efficiency. Would you expect the best results from them without drill, practice and exercise in their duties? Do you not know that every army, office force, or other body of individuals gets “rusty” from lack of practice? Constant practice, and demand of the best work brings a corps of workers up to a fine edge of proficiency and efficiency, and creates interest in the work before them. And it is so with the little workers of the mind. And it is a well established fact of The New Psychology that intelligent training and exercise will develop a high degree of efficiency and service in this corps of workers of the subconscious region of the mind.

There have been many systems of Memory Culture devised by many teachers, for some of which high prices have been charged. But the majority of these systems are artificial in their nature, and depend upon complicated systems of association for their results. Many have merit, but the only natural system is that favored by The New Psychology, which is based upon the actual working principles of the subconscious mentality itself. In this system there is instruction given, first, in the receiving of impressions by means of Attention and Interest, along scientific lines, and by methods which experience has taught to be practicable and efficacious; and second, by an intelligent application of the principles of natural association and “recording” of impressions. There is no special secret or mystery about this system—it is not a “patent” system owned by any one. It is merely a systematic, scientific arrangements of the ascertained psychological principles of memory, coupled with advice, instruction and training along the lines of tried methods.

The cultivation of the memory is really a cultivation of the entire mind, for a moment’s thought will show you that the whole process of intelligent thought depends upon memory as a foundation. Without memory the possessor of even the finest brain would be little more than an imbecile. Moreover, the cultivation of the memory naturally sharpens the powers of perception, and increases the use of the will. In fact, in any system of natural memory training the entire mental faculties receive practice and development. It would be impossible to train the memory naturally without bringing into play the perceptive faculties, and the sense of orderly mentation. And when this is considered and recognized, does it not seem almost a crime against the race that our schools pay no attention whatsoever, in the great majority of cases, to the training and cultivation of this important faculty of the mind? Ordinary intelligence would dictate that the child should be trained in rational memory exercises, even from the first grade. This is one of the results that The New Psychology hopes to achieve.

The second book of “The New Psychology Series” will be devoted to Memory Development. Those specially interested in this subject are referred to the said work for detailed instructions.

Chapter XIV.
Desire.

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DESIRE IS the great motive power of life—the great incentive to action. A man is largely what the quality and degree of his desires have led him to be. Desire is the fire which produces the steam of action. No matter how splendidly a man may be equipped with the other mental faculties—no matter how great may be his powers of perception, reason, judgment, application, or even will—unless he also possesses a strong desire for accomplishment the other faculties will never be brought into action. Desire is the great inciter of mental and physical activities—the arouser of the will. As we have said in writing on the subject, "Desire is at the bottom of all feeling. Before we can love or hate, there must be desire. Before we can have ambition or aspiration there must be desire. Before we can manifest courage and energy there must be desire. Desire for something must underlie all lifeaction, desire conscious or subconscious. Abstract thought is a cold bare thing, lacking vitality and warmth—desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing outward toward action. Desire is indeed the phase of mental action that is the motive-force." We may call desire by the more popular terms, "ambition," "aspiration," "longing for attainment," etc., but desire is ever the basic principle of all longing, wishing, wanting.

Not only is our life largely determined by the nature and quality of our desires, but our accomplishments and attainments depend very materially upon the *degree* of our desires. The quality of desire determines in what mental path we shall travel, but the degree determines how far we shall travel. The majority of people manifest but little desire—they want many things, it is true, but they do not want them "hard enough." Their desires end in mere wishing, and wanting—they do not reach the stage of action. Desire unexpressed is like steam in a boiler that has not reached the intensity required to drive the engine. Increase the intensity and degree, and the steam rushes out and in a moment the pistons are moving and the wheels revolving. The great men in all walks of life have possessed strong desires for attainment, accomplishment, possession—the principle being the same in all these cases. Their desire was of such a degree that it reached the explosive point, and manifested in action. It is generally taught that Will is the great motive power of the mind. This is not correct, unless it is assumed that Will is the active phase of desire. Desire is the motive power that imparts the energy to the action. The will is more as a guiding, directing force which applies the energy of the desire. Will is cold, and steely—desire is glowing with heat and fire. The will may, and does, guide, direct, restrict, hold back and even destroy the desire in some cases—nevertheless, desire supplies the energy for action. No matter how strong a will the individual may have, unless he has strong desire to use the will he does not use it. No matter how clearly a man may see how a thing may be done, no matter how well his reason and judgment may point out the way, no matter how clear an imagination he may possess to picture the plan of the action—unless he be possessed of the desire to act, and that in a goodly degree, then there will be no action.

And yet it must be admitted that the will is the highest instrument of the Ego, for by it the individual is enabled to create desires within himself; or else change existing desires; or else kill existing desires in his subconscious mentality. All this is possible, but still, before he can do any of these things he must first *desire* to do them so that even in this final analysis desire is seen to supply the motive force and to be the incentive to action.

The individual who allows desire to master him is to be pitied. And yet this is true of the great majority of the race, who are swayed this way and that way by their desires, and who have not acquired the art of submitting their desires to the judgment of their reason and the control of their will. The man who has acquired the art of controlling and directing his desires has traveled far on the road to attainment. For to such a man desire becomes a faithful and efficient servant, inspiring action and interest, and therefore all the other mental faculties.

It seems strange at first thought to think of the Ego deliberately using the judgment and will to incite desire in the subconscious mind in order to inspire the mind to action and attainment. But when it is remembered that this is merely another instance of the Ego using its tools and instruments in its own workshop in order to turn out the finished product of action, the matter seems plainer. The Ego without the mental workshop would be simply the “pure Ego” devoid of its machinery of expression and manifestation. As some of the Hindu philosophers have expressed it, the Ego would be like a man who could see but who had no legs, and who could not move by himself. This legless man (the Ego) meets another man (the mental faculties) who is blind, but who possesses a good pair of legs. The legless man mounts on the shoulders of the blind man, and the two start off on their travels, the upper man directing and controlling the man with the legs. If the man with the legs were allowed to run away or to refuse obedience, the pair would come to grief—and yet without him the pair could not progress. Each performs his part—and each needs the other—but the man who can see must always be the master and director. The Ego must always control and master the mental faculties, else they will rob it of its power.

To the average person who thinks at all about it, the matter of the origin of desires is veiled in mystery. He knows that he does not evolve them from his reason, for they seem to spring into consciousness from nowhere. And yet the psychologist knows that all mental states have their preceding causes and reason. There is but one answer to the riddle—*all desires emerge from the subconscious region* , either in the sense of being a reproduction of some emotion or feeling previously experienced and brought into the field of consciousness as a memory, or else in the sense of being a response of the stored up impressions brought into new activity in response to the appearance of some outside thing which awakens the latent forces. In either case desire emerges from the subconsciousness and is distinctly a phenomenon of that region of the mind. And accordingly, the methods for cultivating or restricting the subconscious mental states are applicable in the case of desires.

Desire is connected on one side with the feeling and emotional phase of mentation, and on the other with the phase of volition or will. On its inner side desire is but the product of various states and combinations of states of feeling and emotion. On this side it is connected with the mental life of the past—either racial or individual. On its outer side it is connected with volition or will, and relates to the present or future. A desire must always have as its basis some antecedent feeling or emotion, and at the same time some antecedent experience, either racial or individual. One never desires a thing unless he has some subconscious experience of feeling. And moreover this experience presupposes some antecedent knowledge of the thing desired. One never desires a thing unless there is registered in his subconsciousness a trace of knowledge of the thing itself. Show a person an object of which he has no registration of previous experience, racial or individual, and he feels no desire or repulsion for the thing—for he knows nothing of its qualities. Let him undergo an experience regarding it, and ever after he will have a definite feeling for or against it, subject of course to revision on account of further knowledge. In this connection it must be remembered that repulsion, aversion, dislike or fear are but negative forms of desire—are in fact desires “not to” experience the thing. And consequently the same laws and rules are applicable to aversion, repulsion or fear, as well as to the phases of positive desire. It naturally follows that if the Ego exerts a control over its subconscious region of mentality it may develop or restrain the desires emerging therefrom. By holding the attention on one set of ideas or objects in the imagination, by means of the will, one may “grow” the desires he thinks conducive to his wellbeing, and likewise may restrain or inhibit those calculated to work against his wellbeing. Desires grow by the amount of attention and interest bestowed upon them, and wither and decay in proportion that the attention and interest are withheld from them.

In order to cultivate a set of desires, one should resolutely determine to devote to them much attention and interest. That is, he should think of objects calculated to encourage and nourish those particular desires; make frequent mental images of them in the imagination; devote much interest and thought to all connected with them. In short, keep the objects calculated to bring forth the desire in mind as much as possible. In the same way desires which one thinks well to restrain, destroy or inhibit, should be treated in two ways: (1) by resolutely keeping the attention and interest away from them, for by so doing you shut off the nourishment from them and they wither and die by reason thereof; and (2) by keeping well in mind the thoughts and feelings calculated to grow, nourish and foster the desires of the direct opposite of the dying desires—by so doing you let in the sunshine that drives out the darkness. This is the antidote to the bane of unworthy desires—kill them out by encouraging their opposites. The New Psychology holds that the Ego has full power to regulate its own desires—to encourage or restrain them as it will—by the power of attention and interest under the control of the reason and will. This plan requires perseverance—but so does everything else worth having. Let your Ego be the Master, and insist that desire be the servant and not the ruler of your self.

Chapter XV.
The Will.

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AS WE said in the last chapter, desire is connected with the will. One may desire much and often without exerting the will into action. But it is difficult to conceive of the will acting without desire, consciously or subconsciously exerted. One may want to do a thing, and yet not do it; but it is almost impossible to conceive of one willing to do a thing unless under the motive of desire, either in the sense of want on the one side, or fear, repulsion or aversion on the other. And so, at the last, will is seen to be the active expression of desire in some form. But this does not mean that one must act upon every desire, or that one does so. The experience of everyone informs him that desire may be restrained, restricted or completely inhibited, and that the will instead of responding to the urge of the desire may refuse to do so, and may even act to restrain the desire and drive it from the mind.

And so we approach the consideration of the will in, its threefold aspect. On the one side will is seen to blend into desire—so closely that it is difficult to distinguish the dividing line. Some hold that desire is but one of the phases of the will. The second phase of will is seen in the manifestation of that which we call “choice”—the ability to select and choose between objects of desire. In fact, to many this is considered the principal function of the will. The dictionaries give as one of the fundamental meanings of will: “The act of determining; deciding; making choice, etc.” Now this “making choice” is a complex matter, involving the weighing of conflicting desires, weighing them by the light of the reason, striking an average, and finally determining upon the choice. But this choice is determined largely by reason of the “habit paths” of the mind, for the reason that it is always the line of least resistance to repeat an accustomed object in preference to a new and unaccustomed one. So after all the subconscious plays a most important part in the choice, not only by reason of the relative strength of the several desires presented to the will, but also by reason of the “mental paths” of the mind. The average person is governed almost altogether by the feelings and emotions in making choices of this kind—in using the will in this way. Only those who have attained some degree of mental control are able to subject these conflicting desires to the bright light of the reason, and to determine accordingly. To do this requires the ability to detach the Ego, in a measure, from the subconscious influences and to allow it to dwell on the judicial bench of the reason and to weigh and decide impartially according to the merits of the case. The man or woman who has attained this stage is well on the way toward mental mastery. The majority of people do not “think” at all in these matters—they only “think they think,” and are in reality governed entirely by their feelings, emotions, desires and fears, modified and directed by the suggestions of the outside world.

The third phase of will is that of volition or action. In this phase the latent power of desire is released, in accordance with the decision made as above stated. The strength of the action depends upon the force of the desire, or the necessity of the action, the latter being but another form of desire, as you will see if you consider the matter for a moment. There is a point of hesitation before desire springs into willaction—the point of indecision which occupies but a small fraction of a second of time; in fact, particularly among the lower and untrained examples of the race, the action is almost automatic and without rational consideration. Some desires never pass into the stage of action, but are held back either by the power of conflicting desires, or else from want of energy in the desire itself.

But in this, as in the other phases of mental action, The New Psychology does not content itself with a mere discourse upon the nature and action of the will—it proceeds to inform one how the will may be trained and applied to the best advantage. The training of the will properly forms the subject of a separate volume, and one of the books of this series will be devoted to it. But a few general rules may be given here, as follows:

I. The recognition of the Ego as master of the will. This recognition must be more than an abstract intellectual assent to the idea—it must consist of a conscious, intuitional feeling of the presence and reality of the “I” as the center of the mental field, and the master of the faculties, the feelings, the emotions, the desires, the imagination, the thoughts, the acts. The Ego must turn its attention and interest inward toward itself, and contemplate itself in a manner possible to no other act of contemplation. It must inwardly cognize itself as the “I”—an actual, living being, or entity. To do this the “I” must, for the moment and purpose, separate itself from the various instruments and attributes belonging to it—must see and feel itself simply as the pure Ego—the “I am.” It may take some time and practice in order to bring about this realization and the sense of power that comes with it, but the time and effort are well worth while, and every step of the process brings with it power and a consciousness of mastery. Read the chapter dealing with the Ego, and apply the principles and ideas contained therein.

II. Practice the control of the other portions of the mind by the will under the direction of the Ego. *Will* to will. Then will that you feel and desire and think and act according to the idea first formed—an idea that should be consistent with your highest ideals and according to your highest reason and clearest judgment. You feel a desire to do or not to do a certain thing; here is your chance to prove your will. Deliberately determine that you *shall* desire and feel the exact opposite of your present desire, and then proceed to manifest in action that idea and determination. The desire or feeling will struggle and rebel—it will fight for life and continuance—but you must oppose to it the deadly cold steel of your will, as directed by the pure Ego. Persevere and yield not an inch—assert your mastery of our own mental domain. Ask no quarter and give none, and as sure as tomorrow's sun will rise, so surely will your will triumph, for it is positive to the mental states when properly applied and persistently exerted.

III. Cultivate the faculty of deliberation and consideration. In short, look before you leap. Test your feelings, emotions, impulses, and desires by the light of your reason. Test everything by the touchstone: "Will this make me stronger? Does this make me more powerful? Does this tend toward attainment? Is this conducive to my highest good?" This does not necessarily mean that you should be afraid to act, and hesitate to make up your mind. Deliberation is often accomplished in the twinkling of an eye. The thing is to be sure that you *have* deliberated— sure that you have turned the light of understanding upon the impulse—sure that you have subjected the mental state to the conscious scrutiny of the Ego—instead of having merely acted from habit or impulse. *Be sure you know what you want* —and then do it. "Be sure you're right, then go ahead." Hold the wild horses of your chariot firmly in the hands of the Ego, whose reins and guiding lines are the will.

IV. Cultivate the attention until you can focus it upon an object or idea with concentrated force. The attention determines the path of the will—either toward or away from the object of the attention, as the case may be. Attention is the eye of the Ego, the chariot driver.

V. Acquire the habit of controlling yourself by your will. When you have once acquired this habit, half the battle will be over, for the rest of the mind will have learned to respond to the guiding line and reins. The wild horses of the mind will have learned the effect of control and will interpose a constantly decreasing resistance. Don't allow your mental horses to run away with the chariot. These mental steeds will do wonderful work when controlled, but if allowed to pull along unrestrained and heedless of the hand of the master, will run you into mire and morass, and may wreck the chariot and throw the charioteer into the ditch or over the precipice.

VI. Train the mental steeds by driving them in directions contrary to those they may want to follow—this not because their way is necessarily wrong in such cases, but because you wish to train them to the use of the rein and curb—to accustom them to your mastery. One of the best ways to administer this kind of training is deliberately to make yourself perform some disagreeable task, something that you do not wish to do, or do not feel like doing. Here you will have a fight worthy of your mettle. The rebellious feelings and desires will rear and plunge and use every art and wile in order to defeat your purpose. Finding that you are determined to rule, they may even seemingly acquiesce only to take you by surprise and off your guard when you relax your efforts and believe that you have conquered. They sometimes act like Josh Billings' mule who stayed good three months in order to get a chance to kick the man. Desires and feelings are wily animals—watch them and do not be caught napping or off your guard. By doing disagreeable things once in a while—doing something that you do not feel like doing, and leaving undone something that you feel very much like doing, you will gain a control that will serve you well in some hour of need when you will require all of your will power in order to act right. The whole secret is teaching the desires the *habit* of being controlled by the will. Many great men have known this law, and have employed it advantageously. One writer mentions the case of a man who was found reading a dry book on political economy. His friend expressing surprise, he replied: "I am doing this because I dislike it." He was training his mental horses. One of the best and simplest methods of putting this rule into effect is to heed the popular adage: "Do It Now!" Procrastination is a particularly balky horse.

These several rules may appear very simple—so simple that many of you will be inclined to shrug your shoulders and murmur "Platitudes!" Platitudes they may be—but have you ever tried to practice them? That is the test of their real value— practice and actual trial. We say to you positively and with all the earnestness at our command: If you will but master these rules and make them your own, if you will but put them into actual practice for a single month, you will thank us over and over again for suggesting them to you; for you will find yourself a new man or woman, with new and greater powers than you had ever dreamed of possessing. And you will have opened up to yourself not only wonderful paths of power, but also wonderful paths of pleasure; for there is no enjoyment equal to that of the master who has learned to attain, accomplish and surmount natural obstacles. The joy of the victor in such a conflict more than repays him for his struggle. The man who masters himself is well on his way to master the things outside. One who masters himself has grasped the Key of Power.

In conclusion, we ask you to read these words of Halleck which bear directly upon this phase of the subject: “It is the function of a welltrained will to adhere to a given line of conduct or ideas, until they have become an integral part of the self. Only those ideas which are so absorbed become valuable elements of the character. We are coins, the metal of which has been dug from the mines of our inborn intellectual and moral faculties by will power. If we properly work these mines, we may find metal enough in us to justify a stamp of a very high value. On the other hand, though there is much unmined metal beneath the surface, we often form a character marked with a penny stamp. It may be true that circumstances stamp us to a certain extent, but it is also true that the way in which we use them stamps us indelibly.”

Do not remain the slave of circumstances, feelings, emotions, or desires—but assert yourself—your real self—the Ego—YOU.

Chapter XVI.
Thinking: Conscious and Subconscious.

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THERE IS no word used more frequently in connection with psychology than the one forming the first word of the title of this chapter. And yet how few people are able to define or explain the term. What is it to think! The dictionaries define the word “think” as follows: “To occupy the mind on some subject; to have ideas; to revolve ideas in the mind; to cogitate; to reason; to exercise the power of thought; to have a succession of ideas or intellectual states; to perform any mental operation; to muse; to meditate; to judge; to form a conclusion; to determine;” *etc.* Surely a comprehensive string of definitions—telling us but little. Halleck says: “To think is to compare things with each other, to notice wherein they agree or differ, and to classify them according to these agreements and differences. It enables us to put into a few classes the billions of things that strike our perceptive faculties; to tie things with like qualities into a bundle by themselves, and to infer that what is true of one of these things will be true of the others without actual experience in each individual case; and to introduce law and order into what at first seemed a mass of chaotic materials.”

It is not our purpose in this work to enter into a technical examination of the various processes of thinking, describing the various processes of forming concepts in their phases of presentation of materials, comparison of materials, abstract consideration, generalization, and denomination; or the processes of judgment; or the various processes of reasoning, with the laws of thought and principles of logic—these things are very important, but the ordinary textbooks go into detail regarding them. Our concern in this chapter is solely with the additional light that The New Psychology has to throw upon the work of thinking.

You will readily see that in all thinking processes the subconscious mind supplies the bulk of the material for the thought—the raw material from which the finished product of thought is manufactured. Without this material there could be no such thing as thought as we know it, for without the great subconscious storehouse of memory upon which to draw there could be no comparison or classification, no grouping or assorting, no gathering together of experienced sensations or perceptions in order to form ideas. Without the subconscious memory the mind of man would always be that of the infant. It is readily admitted that the man should be able to think better upon any given subject upon which he has been educated or instructed, than a man of equal mental power who lacks that education or instruction. But where are the results of that education or instruction stored for use? In the subconscious memory, of course. Deprive the man of his memory of the instruction or education, and he sinks to the level of the uneducated and uninstructed man. This is true of all branches of instruction, from the blacking of boots to higher mathematics or philosophy. The material for thought is always stored in the subconscious regions of the mind.

The following quotations from leading authorities will show you that the above statements are warranted. Bacon says: “All knowledge is but remembrance.” Emerson says: “Memory is a primary and fundamental faculty, without which none other can work; the cement, the bitumen, the matrix in which the other faculties are imbedded. Without it all life and thought were an unrelated succession.” Burke says: “There is no faculty of the mind which can bring its energy into effect unless the memory is stored with ideas for it to look upon.” Helvetius says: “Memory is the magazine in which are deposited the sensations, facts and ideas, whose different combinations form knowledge.” Dr. Johnson said: “Memory is the purveyor of reason.” Hamilton says: “Memory is the Power of retaining knowledge in the mind, but out of consciousness.”

The above quotations refer to memory, but memory is but one of the incidents of the subconscious region of the mind. Memory is but a function of the subconscious mentality. Memory is but a term applied to the subconscious storehouse of which we have spoken in previous chapters. The working of the subconscious mentality is manifested when we consider the next step, that of recollection and remembrance. There is a great difference between these two terms, although they are often considered as synonyms. Locke, in his celebrated work “ *Essay Concerning Human Understanding* ,” clearly points out the distinction, saying: “…regarding the power to revive in our minds those ideas which, after imprinting, have disappeared, or have been laid aside out of sight.… When an idea again recurs, *without the operation of the like object* on the external sensory, it is Remembrance; if it is sought after by the mind, and with pain and endeavor found, and brought again into view, it is Recollection.”

Now it is just this distinction between Remembrance and Recollection, as made by Locke, that brings out the several operations of the mind in thinking, as taught by The New Psychology. We are fully familiar with that laborious effort to recollect the scattered bits of information, ideas, impressions, perceptions, etc., in our concentrated thought upon any subject. This is the ordinary method of thought as practiced by the average thinker. It is a willtiring process, requiring the utmost powers of concentration and attention in order to get the best results. It is, indeed, a task of “pain and endeavor,” as Locke expresses it, and yet the average man thinks that it is the only way possible in the processes of ordinary thought. The most annoying part of the process is that so much time, attention and concentration are necessary to bring together the simplest elements of the thought. It is this gathering of the little things that is the hardest work in the processes of thought.

Startling as it may appear to those unacquainted with the idea, The New Psychology offers an improvement upon the old processes—an improvement bearing the same relation to the old processes that Remembrance bears to Recollection, as defined by Locke. In other words, the subconscious mentality may be trained to do much of the work—the drudgery, in fact—that is usually performed by the conscious mentality. The subconsciousness will soon learn to perform much of the drudgery and detail work of bringing together the scattered bits of mental impressions, arranging them in convenient groups and parcels, classifying them in such manner as to render them easy to use. And all this without the “pain and endeavor” attendant upon efforts of consciousness—for the subconscious mentality does not tire as does the conscious, no effort of attention being required in its processes—leaving the conscious mind free to think of other things in the meantime, and to be fresh and active to make the necessary arrangements, deductions, judgments, determinations and conclusions when the results of the subconscious operations finally reach the field of consciousness. You think this strange, and a bit of “wild theory” perhaps. But it is not. In fact, it is but a bit of mental work that is going on all the time with many persons, and yet only in a small degree compared with the possibilities of its employment when directed and commanded by the will, and trained by practice and exercise. Let us see what the authorities have to say on this subject.

In our chapter on the Subconsciousness we showed you that a very large percentage of the work of mentation was performed below the field of consciousness. We quoted you many authorities bearing out this truth. But we did not give you any examples of the actual employment of the subconsciousness in the process of thinking. Therefore we now call your attention to the testimony of several wellknown writers on the subject, in order to show you that this is not merely a bit of fanciful theorizing without a basis of fact.

Thompson says: “At times I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. Because of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself till I am ready to write about it. I delayed for a month the writing of my book 'System of Psychology,' but continued reading the authorities. I would not try to think about the book. I would watch with interest the people passing the windows. One evening when reading the paper, the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of many such experiences."

Berthelot, the eminent chemist, has said: "The experiments leading to my discoveries have never been the result of carefully followed trains of thought—of pure reasoning processes—but have come of themselves, so to speak, from the clear sky." Mozart said: "I cannot say that I can account for my composition. My ideas flow, and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, all at once. The rest is merely an attempt to reproduce what I have heard." Another writer says: "In writing this book, I have been unable to arrange my knowledge of a subject for days and weeks, until I experienced a clearing up of my mind, when I took my pen and unhesitatingly wrote the result. I have best accomplished this by leading the conscious mind as far as possible from the subject upon which I was writing."

Another writer has recorded instances of what he calls "unconscious rumination," occurring in cases when he was considering ideas opposed to his customary ones. At first he was unable to assimilate the new ideas with his old ones, but he would then lay aside the matter from active consideration for a period of time extending over several days, or even weeks and months. When he would bring the matter again into his field of consciousness, he would find that the matter had been threshed out in his subconsciousness, and a new arrangement and classification made, a new grouping arranged, and the entire matter was presented to him in logical sequence and order, just as a careful compiler of a digest would have arranged and ordered it.

The later works on the subject of subconscious mentation contain many instances and examples of the kind above related. But nearly all speak as if the matter were out of relation to the will of the individual, and "just happened." In the majority of the cases referred to in the books, some of which have been given above, the effort of remembrance, arrangement, and adjustment performed by the subconsciousness was undoubtedly set in operation in response to the strong desire of the individual operation along subconscious lines. But the same effect, and even greater, may be obtained if the desire is accompanied by a positive command of the will to the subconsciousness, along the lines of autosuggestion, to the effect that the desired work be performed. The subconsciousness is peculiarly amenable to suggestion and command, and if the individual will acquire the art of *willing* that the subconscious mentality gather together the scattered materials in its region, and bring together, combine, and arrange all the material it can find within itself concerning the particular subject or object, it will do so.

When the matter is again brought into the field of consciousness, the individual will find to his surprise that he knows a great deal more about that particular subject than he did before. Perhaps it may be necessary to refer the matter back to the subconsciousness several times before the desired result is obtained, but a little progress will be noted each time. Then again, it is largely a matter of practice and "knack." After one acquires the method, he will find a most faithful ally and helper in his subconsciousness, which is not only willing but glad to perform the mental drudgery for him. This help is akin to that of a faithful assistant which will gather the various materials for a task, or operation, and place them before his chief, arranged in careful order and grouping that the chief may proceed to put the finishing touches of selection, determination and final judgment on the whole. For the details of using autosuggestion, we refer you to the chapter on that subject.

Chapter XVII.
Mental Suggestion.

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THE WORD “suggestion” in its common acceptation means “a hint, an intimation,” *etc*. But the use of the word by psychologists during the last twenty years has given to it a secondary meaning quite distinct from the original. In psychology the word “suggestion” means an impression made upon the mind, or attempted to be made upon the mind, which is more in the nature of a subtle hint or intimation than a rational or logical appeal to the judgment. In an argument or logical appeal there is evident a desire to convince or convert the intellect of the hearer, while in suggestion there is rather an attempt made to *insinuate* the keen edge of an idea into the feeling or emotional region of his mind—into his subconsciousness, in fact. In argument there is the desire to convince—to bring around the mind of the hearer to see the logical and rational weight of the ideas presented. But in suggestion there is simply the desire to arouse the feeling side, or else subtly to implant the idea into the subconscious mentality of the hearer without having it subjected to the test of experience or reason, so that when it afterward emerges into the field of consciousness it may be thought to be the original thought, idea or feeling of the thinker himself. This form of suggestion is generally known as Mental Suggestion, in order to distinguish it from the ordinary “suggestion,” although there is but the difference of degree between the two.

We are constantly accepting suggestions from our environment, the degree and character of the same depending materially upon the degree of employment of the judgment and will of the individual. We receive the greater part of our education from the suggestions of those around us in childhood. Suggestion, in this sense, is quite proper, and has its place in our mental life. It is only when we open ourselves to suggestion from outside, without interposing our judgment or individuality, that we suffer ourselves to be unduly influenced. For extreme suggestibility is undoubtedly a surrender of the individuality. The less individuality the person manifests the greater is his degree of receptivity to suggestions. The man deficient in individuality lets others do his thinking for him, and accepts the dicta of others as proven truth and allows the impression to be formed in his subconsciousness, whence it emerges as his own thought. Very few people think for themselves. They allow others to formulate ideas for them, and to express them in catchphrases, etc., which the negative person appropriates and repeats, thinking that he is uttering the results of his own thought. There are several general forms of suggestion, a glance at which will enable you better to appreciate the importance of mental suggestion in everyday life.

There are four general phases or classes of Mental Suggestion, as follows:

I. Suggestion of Authority.

II. Suggestion of Imitation.

III. Suggestion of Association.

IV. Suggestion of Repetition.

Suggestion of Authority is the impression made upon the minds of persons by others speaking with real or assumed authority, which gives to their utterances weight out of proportion to their rational value. When one whose authority is accepted speaks with firmness and an air of conviction, he will have many people to accept his words and ideas at their face value without subjecting them to the test of their judgment. So important is the effect produced by the appearance of authority that unscrupulous persons have managed to impose on many good people simply by an impudent assumption and air of authority, without the real basis for their claims, and the people have accepted their statement and claims without question. The proper carriage, an air of gravity, and a manner of importance, will impose upon many people the suggestion of authority, and henceforth whatever is uttered is accepted without question. The history of the false religious impostors of all ages show the importance of this form of suggestion. And this is quite as much in evidence today as one hundred or five hundred years ago.

Some man or woman assumes the air of authority, and speaks in a “Thus saith the Lord” manner, and lo! he or she has thousands of human sheep following after, and giving up their hard earned money to swell the coffers of the “apostle” or “prophet.” So true is this, that many persons undoubtedly insane have assumed the authoritative air and had their thousands of sincere followers. Suggestible people seldom ask: “What does my reason and judgment inform me regarding this thing.” Instead they ask “What does Mr. Soandso, or Mrs. This-andthat, say about it?” They are constantly seeking the voice of authority, instead of using and developing their own thinking machines. They discourage individuality rather than encourage it.

Individualistic persons do not hesitate to avail themselves of the knowledge of other persons who have had experience along the desired lines, but they always use their judgment in deciding whether these other persons really do know, and never accept the mere appearance and manner of authority for the real thing. They are like the man from Missouri, in the current slang phrase—they say: “You’ll have to *show me* .” And when they receive the opinions of the others, they carefully weigh and test them. The world is full of “confidence men” in all walks of life, who impose upon their fellows by reason of this Suggestion of Authority. Apply the test of Individuality and reason, and their power departs. In realizing the “I,” one assumes a positive mental attitude toward others which in itself is an air of authority, which neutralizes the pinchbeck imitations.

The second form of mental suggestion is the Suggestion of Imitation. Animals and human beings are imitative creatures, and a large proportion of their thoughts, ideas and actions are caused by the example of others. We hear people all around us saying that such and such a thing is so, and we take it for granted without testing it with our judgment and reason. It is the authority of the crowd, often based on no truer foundation than the authority of some individual. We follow our leaders by imitation as well as by authority. Let some old sheep jump over a low fence, and the whole flock follows—and keeps on jumping even though the rails of the fence be removed. The authority and power of fashion is derived through this phase of suggestion. We want to do as the rest are doing, although we can give no rational excuse for so doing. Let a man stand on a crowded sidewalk and stare up at a skyscraper, and immediately hundreds are doing the same thing, and a large crowd gathers until the police disperse them. Let some one in a streetcar begin to shiver, and in a few moments every one is complaining how chilly the car is, and beginning to turn up his coat collar. And so it goes—human sheep we are to a great extent. It is only when we begin to assert our individuality that we are disposed to act upon our own judgment instead of that of the crowd. Crowds are very suggestible, and often do things that the separate persons composing them would not think of doing. The history of mobs and crowdhysteria gives us ample proof of this. Do your own thinking, judging and deciding— according to the best that is in you, and after considering the best that is outside of you. But do not become a human sheep.

The third phase or class of mental suggestion is the Suggestion of Association. This form of suggestion operates by reason of the association of certain outward appearances with certain inward characteristics or facts. We are used to seeing a preacher act in a certain manner. Let some impostor come along who has the facial characteristics and the dress of the preacher, and we act toward him as if he were the real article. We confuse the appearances with the reality. In this way we allow the outward appearances, manner, and words of people to suggest to us certain facts or ideas which may be entirely absent. We mistake the shadow for the substance—the symbol for the reality.

The secret of the actor and orator lies largely in the employment of this phase of suggestion. They use the words and tones connected with certain emotions and feelings, and thus induce or reproduce the appropriate feelings in our minds. Our subconsciousness becomes the keyboard of a mental piano upon which the deft fingers of the speaker may play any tune he chooses—if we allow him to do so. Similarly, scenes and objects connected with certain feelings and emotions tend to arouse in us the original feelings associated with them. Black clothing of a certain kind is associated with funerals—orange blossoms with weddings—certain styles of architecture with certain things. In short, the world is full of symbols associated in our minds with certain ideas, feelings, emotions,—and unless we understand the law of suggestion we allow these symbols to play upon us, consciously or unconsciously—either without or with the purpose of other people—until we become little more than responsive phonographs giving forth the sounds indicated by the records placed in them.

The antidote lies in the recognition of the law. When once you realize how your feelings, emotions and ideas may be aroused by means of the outside symbols of words, objects, scenes, sounds, odors, etc., then you will be on your guard and will learn to smile and lay aside the induced feeling or idea with the remark: “This is simply a suggestion through association.” But on the contrary, one may surround himself with the associations calculated to bring out the best in him, and to avoid those calculated to bring out the undesirable qualities—the law works in both ways, remember. The associations connected with a library, and a barroom, induce totally opposite feelings and ideas, as you know—this is the keynote.

The fourth phase or class of mental suggestion is the Suggestion of Repetition. This depends upon the wellknown psychological fact that “Suggestion gains force through repetition.” Hear a thing often enough and you grow to accept it as truth. Tell a lie often enough, and you get to believe it yourself. The subconsciousness receives all accepted impressions; and each repetition tends to make the impression deeper and clearer. The great advertisers of the country depend upon this law of suggestion through repetition for fastening their statements in your mind. You see a positive statement or “direct command” of some advertiser repeated over and over again in every paper, periodical or magazine, as well as on the train signs and the billboards—and before long it is fastened in your mind. The phrase: “Jollyman’s Soap is the *Best* soap!” if repeated constantly day in and day out in every possible way, would convince a large percentage of the people that it *is* the best soap—they would not stop to argue the question—here would be the effect of an authoritative, direct and positive suggestion constantly repeated until accepted.

In this short space we cannot begin to do more than call your attention to the general principles of mental suggestion, and to put you on your guard regarding it. Remember always that the best of us are more or less affected by mental suggestions along all of the lines mentioned above. The thing to do is, first, to develop our individuality until we realize what real thoughts and feelings are like; then to master them along the lines of The New Psychology; then to distinguish outside suggestions, and accept only those conducive to our best interests, rejecting the others; and finally to turn the law to our own advantage, and to surround ourselves so far as possible with the best suggestive influences, avoiding the other kind so far as is possible—in this way we take advantage of the law instead of allowing it to use us. The wellpoised individual who realizes the “I” is not apt to be influenced by many suggestions that easily induce feelings and ideas in persons who lack this realization. The consciousness of the “I” renders one positive to outside influence of a negative nature. To explain “just why” would involve us in a long explanation that would carry us across the line of philosophy—enough to know that it is so, and that you may prove the fact yourself if you will but try. The proof of the pudding is in the eating; and an ounce of proven fact is worth more than a pound of statement.

Chapter XVIII.
AutoSuggestion.

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AN “AUTOSUGGESTION” is a mental suggestion made to oneself *by* oneself. It is a case of “sez I to meself, sez I.” And strange to say, the effect of the thought of oneself shaped into words and directed to oneself is charged with a dynamic force far in excess of the same thought merely “held” in the mind and not so expressed. Strange, isn’t it? There is added to an expressed thought a something dynamic, vital, forceful, and active that is absent from the thought that is merely “held” in the mind. The expression imparts a vital force to the thought that it did not possess before. And this is true in cases in which the expression is made to oneself, as well as when it is made to others. The same law is evoked. A latent thought is static—an expressed thought is dynamic. Therein lies the force and value of autosuggestion.

In the various cults of the “new thought” we have heard much regarding “holding the thought,” which means that an idea constantly kept before the mind has a tendency to materialize into outward reality and expression. This is very well in its way, and is based upon psychological principles, but there is a more active force in thought, which was at first overlooked—but not for long. The followers of the “new thought” teachings soon began to hear much regarding “affirmations,” “statements,” “declarations,” and the like. These statements, etc., were modeled upon the ancient Hindu mantrams or sacred statements, and were held to be very efficacious in producing results. To many these methods seemed either ridiculous, or else weird and mysterious, according to the viewpoint of the observer. But the students of The New Psychology see nothing ridiculous in these methods, although often the exaggeration of the statement verges upon the ridiculous. And they see nothing weird or mysterious in the procedure, either, for they recognized the working of their old friend Suggestion, or, rather, autosuggestion, in these methods—it is simply another case of the added force of expressed thought—another instance of “sez I to meself, sez I”—with the natural result.

The student of The New Psychology sees in all of the various forms of “new-thought” statements, affirmations, declarations,—all autosuggestions, in fact—the working of this law of expressed thought in its effect upon the subconscious mentality. He sees in each statement of “I am this,” or “I am that,” an expressed idea directed to one’s own subconsciousness, there to be recorded and preserved just as are the impressions of outside suggestions. The man who starts out by saying: “I am courageous,” in the right spirit, and who keeps pegging away at the same autosuggestion, day after day, always, however, keeping the spirit in the words, cannot escape changing his subconscious mentality in accordance with his statements. He will make his statements come true, if he goes about it in the right way, and persists in the right spirit. And, likewise, the man who is always saying “The world is against me; I am a failure,” and repeating the statement to himself, over and over, day after day, will surely create for himself such a mental attitude and personality as will inevitably tend to make of him what he is stating that he is.

To those who have not looked into the matter carefully, there is a tendency to decry the value of these selfstatements, particularly after witnessing some extreme instance in the person of some fanatical follower of the cults. He is apt to smile at the whole matter, and dismiss it with a “There’s nothing to it.” But let the same man seriously contemplate the results of some of his friends starting in a course of “I am a failure” line of autosuggestions, in earnest and repeatedly,—let him imagine such an occurrence, and he will readily say: “Why, that would ruin a fellow in no time.” He would see the application of the negative autosuggestions in a moment. Well, the same rule applies in both cases. It is a poor rule that will not work both ways. Leaving out of the question the absurd extravagances of some of the cults, it is a psychological fact that a line of positive autosuggestions, intelligently applied, and faithfully kept up, will surely produce changes in the character, personality, and mental quality of the person making them. It is possible for one literally to “make himself over,” mentally, by an intelligent course of autosuggestion. To all of the methods and exercises given in this book for the mastery; and control of the mental faculties by the will of the Ego, there may well be added the use of autosuggestions along the same lines. The plan of “talking up” to one’s mental faculties works like a charm, for it is but the adding of dynamic force to the idea—it is a form of expression into activity.

You may hold the thought that you are going to say “No!” to a question or proposition that you know will be submitted to you during the day. You may make up your mind firmly to take the necessary position and attitude. But when you say to yourself, in actual words: “I shall say No! and stick to it no matter what happens”—saying it in a tone conveying positive conviction and determination—then you have done much to clinch the matter. And if you will add to this a mental picture of yourself saying and acting in accordance therewith, you will have done much to make a mental path easy to follow. That is what the autosuggestion does—it makes a mental path— it establishes a habit line of action—and you know what that means if you have read this book.

In some of my writings I have recommended that the person making the autosuggestion not only content himself with saying "I am (or I will do) so and so," but also "talk up" to himself, calling himself by name and saying "See here, John Smith, you are going to do so and so," or "you *are* soandso." This plan brings into effect the positive character of actual suggestion from outside—suggestion of authority. One may, in this way, use all the methods of mental suggestion upon himself, and obtain the benefits that arise from positive suggestions from good authorities. One may order himself to be what he wills himself to be, along the lines of autosuggestion, with good results. For what is this autosuggestion, after all, if not the assertion of the Ego of its mastery and control over its mental states—the creation of new mental states, and building up of new characteristics, powers, and personality? The Ego is the suggester of the autosuggestion when properly used. It is right along with the other teachings of The New Psychology.

Every person is largely what he is by reason of the things that he has said about himself, or else acquiesced in when others said them about him. He has been filling himself with autosuggestions since he was a small child, and his subconsciousness is filled with these impressions, and is constantly passing them up to the field of consciousness, and manifesting them in action. Just as the suggestions of others have registered themselves and then played their part in character building, so have the opinions expressed about oneself had much to do with the formation of one's character. Of course people are not always that which they say to themselves they are, nevertheless the latter has had its formative effect and creative action. And, after all, a man does not always say to himself, about himself, that which he says to others about himself. You will find that many a man does not hold himself as highly as his outward statements would indicate. Many a blusterer has said to himself, when alone: "Smith, you are a coward and a fool"—and the autosuggestion was impressed on his mind according to the degree of belief in it.

A man does considerable "talking to himself," although his words may never be spoken aloud. He forms his thoughts into words, often, and says them to himself just as truly as if he were to speak them aloud. And these things have an effect upon him. It is not wise to admit weakness to oneself. It is all very well to preserve an honesty and integrity toward oneself, as well as toward others, but one should avoid the "I can't" selfconfession as much as possible. One should treat his mind always as if it were capable of great things, and as if it were going to improve and increase its efficiency. Never give your mind autosuggestions of a negative nature, any more than you would give them to someone in your employ from whom you expected to get good work. Set your mind aside as an employé or helper, and know your Ego as Yourself. Then say and do toward your mind the things that you would do toward your employé. Tell it what you want done; what results you expect it to accomplish; and in other ways treat it as does the wise employer in the case of an efficient employé. Don’t abuse it, of course, although a good straight talking to will not be amiss at times. Never tell it that it is worthless, but always hold up to it the ideal of better things that are possible to it, and that you expect from it.

All of this may seem absurd to those who are not acquainted with the psychological principles involved. It is a matter of the employment and treatment of the subconscious mentality, first, last and all the time. It is bringing to your aid those tiny workers of the subconscious region, who are ready to work for you if only you will instruct them and inform them of what you want done. Those who have studied the previous chapters of this book should experience no difficulty in understanding the reasons behind the phenomena of autosuggestion. And now that you have had your attention directed toward the subject, you will be able to explain to your own satisfaction much that may have perplexed you in the “affirmations,” “statements,” “declarations,” etc., of the cults. There is nothing weird or mysterious about the matter—except that everything about the mind is mysterious, at the last—it is but the application of the power of the Ego over the subconscious regions of its mental kingdom.

Chapter XIX.
Mind and Body.

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THE NEW Psychology takes into active account the influence of the mind upon the body. The older psychology devoted but scant attention to this very important phase of the general subject, evidently regarding it as but an interesting side issue, rather than as a vital feature of the main subject. It has long been recognized that mental states react upon physical conditions, either favorably or adversely, according to the nature of the mental states. But the older psychologists contented themselves with noting the facts, somewhat grudgingly in some cases, without attempting to point out methods whereby the mental force could be used to promote health and restore normal conditions, or else to prevent the production of abnormal conditions by restraining adverse mental states. But with the entry of The New Psychology into the field, the therapeutic value of the mental forces came prominently to the fore.

The casual investigator of the subject of the influence of mental states over physical conditions and psychological functioning is very apt to be “sidetracked” by the claims of the various creeds, cults and schools of the day, with the several religious, metaphysical and occult theories and doctrines. He may see cures of physical ills being made by the teachers or healers of certain cults—he may easily prove the genuineness of such cures—and then, seeing this, he is apt to accept the same as a proof of the theories of doctrines advanced by those making the cures. But a wider field of investigation will reveal to him the surprising fact that other cults, schools and creeds are also making the same kind of cures in the same kind of cases, and in the same proportion—although the several doctrines, theories and beliefs of these schools may vary greatly, and are often diametrically opposed to each other. A careful analysis of the results of a wide investigation of mental healing will lead the student to the conviction that all of these various schools and cults are employing some common universal principle, having nothing whatever to do with the respective religious, metaphysical, or occult teachings of the several schools and cults. In other words, they make their cures in spite of their doctrines and theories, and not because of them. Of course the advocates of the several cults and schools vigorously combat this position, but the facts remain apparent to the disinterested investigator who manages to keep himself clear of the entanglements of attractions of all the schools and cults. The question then arises: What is this fundamental principle?

We believe that a full and complete answer to the above question is impossible unless we are able to ascertain the nature of mind itself. This knowledge not being possessed at this stage of man's evolution, the first question cannot be fully answered. The best we can do is to attach a name to the principle as seen at work, and then discover the "how" of its application, leaving the "why" to dwell with the other unanswered "whys" of science. The best authorities have agreed in using the term "mental suggestion," or "mental induction," in speaking of the working principle of the effect of mind upon physical states. It is true that we are unable to answer the question: "But what is Mental Suggestion, at the last!" But at least we are able to tell how to use it, and what are its effects. We also are able to ascertain, by experiments, the fact that the phenomena are in some way bound up with the subconscious mind. Some hold that the subconscious mind exerts an influence over all of the physical organs and parts, and others (including ourselves) are now advancing the idea that in every portion of the body, down to the smallest cell, there exists "mind" of some degree, and that these "minds" of the parts are related to the great subconscious region of the mind of the individual. But this is merely a matter of the detail of theories. The fact remains that we may *act* as if there was mind in every cell and part of the body, and that this "mind" of the parts is amenable to suggestion or commands from the central mind of the individual, or that of other persons. The process in either case comes under the head of Suggestion.

Physiologists have observed that mental states affect the digestion, and therefore the entire physical condition of the body. There have been cases in which conditions have rendered it possible actually to observe the operations of the digestive organs, and the experiments showed that grief, anger, fear, or worry retarded the digestive processes, and if sufficiently extreme actually stopped them entirely. Every physiologist knows that cheerfulness and hope increase the physical being like a tonic, while the opposite states depress the system and lower the vitality. Hope and cheerfulness are the two best tonics known to science, and the reverse states will lower the vitality to such a degree that often the tide may be turned in favorable cases, and death result. Ill people have recovered upon the receipt of good news, while fright and fear have killed their thousands. People have died under the belief that they have taken poison, when in fact they had not done so. Fear and worry have checked the flow of milk in the breasts of nursing women. All sorts of imaginary virtues have been bestowed upon certain religious relics, holy places, etc., in all religions, and thousands of cures have resulted therefrom— merely the effect of the mental suggestion.

Imagination has an undoubted powerful therapeutic value recognized and applied by physicians who appreciate the fact.

Dr. Richardson says: “The passions which act most severely on the physical life are anger, fear, hatred, and grief. The other passions are comparatively innocuous.…Of all the passions I have enumerated as most detrimental to life, anger stands first. He is a man very rich indeed in physical power who can afford to be angry. The richest cannot afford it many times without insuring the penalty, a penalty that is always severe.…We say that a man was ‘red’ with rage, by which term, as by degrees of comparison, we express the extent of his fury. Physiologically, we are then speaking of the nervous condition of the minute circulation of his blood: that ‘red’ rage means partial paralysis of minute blood-vessels; that ‘white’ rage means temporary suspension of the action of the prime mover of the circulation itself. But such disturbances cannot often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and of the brain.”

Dr. Hack Tuke a number of years ago wrote a very interesting work showing the therapeutic effect of the “imagination.” By “imagination” he meant the mental action that is brought into effect by what is now called mental suggestion. He gave a number of very interesting cases that had come under his personal observation, all of which tended to show the great dynamic force of the “imagination,” or rather of the mental states induced by mental suggestion. Dr. Tuke was one of the first persons to make a scientific claim of the influence of the mental states upon the physical functions, and he really laid the foundations for the experimental work that followed and which is now embodied in this phase of The New Psychology. Among other things he said: “There is no sensation, whether general or special, excited by agents acting upon the body from without, which cannot be excited also from within by emotional states affecting the sensory centers, such sensations being referred by the mind to the point at which sthe nerves terminate in the body.” He also approvingly quoted the statement of the celebrated physician, Dr. John Hunter, who said: “I am confident that I can fix my attention to any part, until I have a sensation in that part,” Tuke adding: “These words should be inscribed in letters of gold over the entrance of a Hospital for the Cure of Disease by Psychopathy.” He also said: “Thought strongly directed to any part tends to increase its vascularity, and consequently its sensibility.”

And so you see, that the effect of mind upon body is a well established psychological and physiological fact, and does not depend upon any vague theory, creed, dogma or doctrine of any metaphysical, religious, or occult sect, cult, or school. It is a scientific principle not connected in any way with occultism, religion, or metaphysics, although all of these may furnish excellent channels or instruments for its employment. The stronger the degree of faith, hope and confident expectation aroused in the mind of the person, the better are the chances of a cure.

The subject of psychological therapy belongs to a special branch of The New Psychology, and we shall not attempt to go into details regarding it in this book. We have merely wished to direct your attention to the matter, that you may recognize its importance and give it its place in your mind. In a general way, however, we may say that every one may avail himself of the general principle by following the advice given in the previous part of this chapter. By cultivating the positive emotions of confidence, hope, courage, cheerfulness and good will, you may raise the vitality and general tone of your physical system so that it will be much better equipped to resist the attack of disease. And not a small part of this result is accomplished by the fact that in so doing you shut out or inhibit the negative emotions and feelings that go so far toward producing disease, or at least render the resisting powers of the system lower, so that disease more readily obtains a foothold. By establishing the habit of Right Thinking, you raise a powerful barrier against disease.

Not only is this so, but by properly directing the attention to parts of the body that are not functioning normally, you may obtain a certain control over them and obtain a response to your commands to them. By using the imagination to picture the desired normal condition, and then using the will to command the organ or part to conform to that ideal condition, you set in motion the dynamic force of that which is called “mental suggestion,” and the psychological process is transmuted into a physiological process. In this brief statement is to be found the kernel of all mental healing; metaphysical healing; divine science, or any other form whereby the mind is exerted to regulate and control the physical functions. The rest is all a matter of detail, and “fringe.”

Chapter XX.
Positive and Negative Qualities.

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THERE SEEMS to be a universal law of polarity—everything has its positive and negative aspects or poles. The mind is no exception to this rule. There are positive qualities of mind, and negative qualities of mind. The positive qualities or states manifest strength and power; the negative, weakness and impotence. There are two sides to every individual, and upon his decision between them depends his advancement, welfare, progress, and success. As Goethe says: "In my breast, alas, two souls dwell, all there is unrest. Each with the other strives for mastery, each from the other struggles to be free."

When the individual is forced to consider any feeling, emotion, idea, action, advice, suggestion or teaching, he should always submit it to the touchstone of Positivity, by asking himself: " *Will this make me stronger; more powerful; more capable; more efficient; better?* " In the degree that the thing corresponds to these qualifications, so is its degree of positivity.

It becomes the duty of every individual wishing to progress on the path of Life, and desiring to become more proficient and capable in his expression and manifestation of mentality, to cultivate the positive qualities of the mind, and to restrain and inhibit the negative ones. This is the idea that we have carried with us through the course of writing the preceding chapters of this book. Behind every explanation, method, and bit of information, there has been always this one idea—the cultivation and development of your positive qualities, and the restraint and inhibition of your negative ones. And this is the test that we invite and urge you to make your rule of life when coming to the point of considering any feeling, emotion, thought or action—any mental state, in fact—this magic-test question: "*Will this make me stronger; more powerful; more capable; more efficient; better?* "

There is no trouble in any individual deciding which of his mental states or qualities are positive, and which are negative. Every one, if honest with himself, recognizes both sets of qualities within himself, and recognizes the different degrees of positivity and negativity, respectively, possessed by each particular one. It does not need a teacher to state that Courage is positive, and Cowardice negative; nor that Honesty is positive and Dishonesty negative; nor that Truth is positive, and Untruth negative; nor that Energy is positive and Slothfulness negative; nor that Persistence is positive, and the lack of it negative; and so on. One may almost intuitively place the tag of positivity or negativity upon these qualities or mental states without the need of a long list of them.

In the consideration of this matter you should always remember that every positive quality has its negative opposite. This is an invariable rule, and one that you may test for yourself. And arising from it is the important rule of The New Psychology that "*To develop a positive quality, it is important to restrain or inhibit its opposing negative; To restrain or inhibit a negative quality, develop and encourage its opposing positive* ." You will find constant reference to this leading rule in this book, for it is the foundation stone of the practical work of The New Psychology. It is worthy of being carved over the door of every institute of learning in the world, for its observance would create a new race of men and women, and a new civilization of positive, capable, efficient people.

Beginning with our statement of the conception of the Ego, and its mastery and control over the mind, we began to urge upon you the cultivation of the positive qualities and the restraint of the negative ones. This is the first work of the Ego of the advancing man. The Ego should always be held positive to the feelings, emotions, desires, and other mental states. The will should be held positive to the desires. The Intellect should be held positive to the emotions, desires and feelings. The Ego should hold itself positive toward the subconsciousness in order that the latter shall be a faithful servant instead of a tyrannical master. The Ego should be positive toward the Attention and Imagination. And all this in order that the positive qualities of the individual may be developed instead of the negative ones; and that the negative qualities may be restrained or inhibited. To this end the entire work of this book is devoted. This is the meaning and reason of The New Psychology, not only to instruct the student along the lines of practical psychology, but also to instruct him that he *can* develop the positive, and restrain the negative qualities of his mind; and then to tell him how to do it.

To attain the desired positive state, the knowledge of the reality of the Ego has been stated to you. To know the Ego is to use it. And to use it is to acquire positivity. True Egoism develops positivity, while Egotism develops negativity, for it is in itself negative, being based on a false sense of the importance of personality instead of on the firm, real basis of individuality. The truth regarding consciousness is useful only in so far as we use the principles of controlling and developing it. The subconsciousness is a field for the highest and greatest endeavors of the race, in the direction of filling it with the thoughts, ideas, experiences and truths calculated to result and manifest in positive feeling, thought, and acting. The superconscious region is valuable to us only in the degree that it serves us and enables us to develop and advance.

The principles regarding Impressions and Perception are important to us, because by controlling them we may acquire the qualities calculated to render us more efficient and capable. Every sense and every channel of impression and perception should be, and may be, devoted to the cultivation of the positive qualities, and to the restraint of the negative ones. By treading the right Mental Paths we acquire the habit of Right Thinking and Right Acting—both positive qualities. The truth of “as a man thinketh” is applicable to the cultivation of the positive qualities, and a restraint of the opposite ones. In the control of the Emotions we have a mighty instrument for the cultivation of the positive qualities. In the mastery and conscious control of the Imagination we have another powerful instrument. In the understanding of the nature of Desire and its management we have another. In the Will we have the reins that guide the fiery steeds of Desire, Emotion, and Feeling, and which may direct and guide them toward the righthand path—the path of positivity. In Mental Suggestion and AutoSuggestion we have the methods whereby the Ego may control, develop and manage the mental faculties with a minimum of effort. In the management and control of Thought, we have the key toward the cultivation of the higher positive expressions and manifestations. And so, in each of the various parts and chapters of this book we have touched upon points concerning this question of positivity—have traveled the several roads leading toward the same goal—positivity.

Man should be more than a mere creature of chance, environment and outside influences. He should be ruled from within—selfruled—by the power of the Ego. Instead of being merely a weak instrument of desire, emotion, and feeling, influenced by suggestions and impressions from every passing thing or person, man should be a strong instrument of the will guided and directed by the Ego. With full qualities of reason regulating, deciding and determining, and with full will enforcing the determination, man should become a very giant of endeavor and attainment, instead of the petty, crawling, weakling that so many of his kind are now. Man has it in his power to make of himself what he will—to become his own mental creator, instead of allowing others to create his mentality for him. This is a veritable fact, and it is one of the purposes of The New Psychology to bring the race to a realization of its truth. Too long has man bowed before what he considered Fate. Man is now learning to be his own Fate.

The fundamental idea of The New Psychology is embodied in the symbol of the charioteer driving his fiery steeds under full control and with taut rein. The chariot represents the being of the man; the charioteer, the Ego; the reins, the will; the steeds, the mental states of Feeling, Emotion, Desire, Imagination, and the rest. Unless the reins be strong, they will not be sufficient to control the horses. Unless the charioteer be trained and vigilant, the horses will run away with the chariot and dash to pieces the driver in the general wreck. But controlled, and mastered, the fiery steeds will leap forward to attainment and accomplishment, and at the same time will travel the road in safety.

And now, as we reach the end of the book, we would remind you that all that you have read will avail you naught if you refrain from acting upon the advice given. If you rest content with the mere intellectual understanding of the subject, you will have gained but little. But, on the other hand, if you will determine to manifest in action the ideas herein taught, you will have started on the road to attainment and positivity.

Each of you is the charioteer driving the fiery steeds with the reins of the will. How are you driving? Are you mastering the steeds, or are they mastering you? It is in your power to curb, control, urge on and direct these splendid mental creatures, so that you may travel far into regions of attainment and accomplishment. Or it is within your power to allow them to wander from side to side of the road, traveling away from the main road, and into the swamps and morasses on the side. Or it is within your power to “give them their heads” and allow them to rush away with you to destruction. Have you decided which of the three courses you shall follow? Have you decided whether you shall be the Master, or the mastered? There comes a time in the life of each one of us when this question must be answered—the course chosen. It may be that this time has come to you, in the reading of this book Are you ready to answer it? Remember the question. It is: “Mastery or Servitude—Which?”

Finis.

New Thought: Its History and Principles or The Message of the New Thought, A Condensed History of Its Real Origin with Statement of Its Basic Principles and True Aims

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TO THE student of philosophical and metaphysical thought, one of the most interesting incidents in the rise of systems of thought is the rapid development and growth of the great movement known as “The New Thought.” Springing into popular notice and favor a few years ago, it has permeated all phases of thought and work, and has exerted a marked effect upon the modern view of the meaning and purpose of life. Spreading far in all directions from its center, it has manifested its influence in current literature, the drama, art, and popular expression. Originally confined to a small circle of supposedly peculiar people, it has become a part of the gospel of everyday life with many of the most practical persons in the world.

To the man on the street, the most perplexing and annoying features of the New Thought movement are the apparent vagueness of its general fundamental principles, and the lack of clear information regarding its origin. To such a person, it seems as if the essence of the thought continually escapes the mental fingers of him who strives to grasp it. He is also perplexed by the oft repeated remark that “there is nothing *new* about the New Thought.” Nevertheless, he feels that there must be some firm, fixed, fundamental truths underlying the philosophy of the movement; and, in spite of the assertions to the contrary, he is impressed with the certainty that this strange thought, and the manifestations thereof, must be new, else it would have been heard of long before. The student of the history of thought, remembering the difficulty that perplexed the followers of Emerson and the Transcendental Movement when they attempted to define their principles, and their complacency under the charge that there was nothing new in their philosophy, smiles at the repetition that history has manifested, and realizes that while it may be impossible to refute the charge that the New Thought is very old indeed, and that its essence is difficult to express in words, yet its power is manifesting over a wide area, and that it has all the force and initiative of an entirely new school of thought.

Someone has said that when a new and striking truth first presents itself, its opponents ridicule it, then fight it vigorously, then claim that it is not new at all, and finally assert that they themselves have always held to it and taught it. The truth of this somewhat cynical criticism would seem to be exemplified in the history of the New Thought movement. Originally ridiculed as visionary and impracticable, later vigorously opposed as heretical and revolutionary, it, in turn, was met with the charge that it was really the oldest kind of thought and that its name was unjustified and unwarranted. Now we find it voiced by many of its original opponents, without credit being given it; these good folks claiming that they have *always* believed these truths and have *always* taught and preached them. In view of the perplexity manifested by many who find themselves attracted by this new school of thought, we have thought that a brief consideration of its origin, fundamental principles, and general trend, might prove interesting and useful to these seekers for information.

In the first place, the New Thought has its origin much further back in the pages of history than is generally thought. The roots of its idealistic philosophy reach far back to the oldest philosophical systems of the race; its stem made its appearance in America in the first part of the nineteenth century. About 1800–25, there was manifested in New England a strange revival of transcendental thought. This revival may be traced directly to the interest in Arminianism and Arianism evinced a full century before by New England thinkers, an interest which spread out in two directions, one branch bearing the fruit of Unitarianism, the other more slowly budding into the revival of interest in Neo-Platonism which later bore the full flower of the Transcendental Movement of Emerson and his associates.

In the earlier years of the nineteenth century, New England thought began to escape from the influence of Locke and Bentham, which had previously dominated the philosophical thought of the time and place. A new interest was manifested in the ideas of the newer schools of English and German thought. Many old ideas went by the board, and were replaced by new conceptions. In the field of literature a similar revolution was manifested. Many old idols were overthrown, and it began to be popular for persons to display a keen and lively interest in the writings of Coleridge, Wordsworth, Herder, Goethe, and others who held certain ideas fitting well into the new conceptions. But most strongly in evidence was a strange revival of interest in Neo-Platonism, that school of thought which has had a number of unexpected revivals in its history, each revival being the starting point for an upheaval in many fields of contemporary thought. Whenever and wherever Neo-Platonism is revived we may look for a renewed interest in mysticism, idealism, and the idea of an immanent God.

These awakened New Englanders were attracted by Coleridge’s idea of a higher reason or transcendental intuition, which was a manifestation of the indwelling spirit, and by means of which one might experience an immediate perception of things above the plane of the ordinary senses and reason. Coleridge also taught them that there was a great Universal Spirit, which was reflected in the spirits of all men. Wordsworth presented to them an attractive form of higher pantheism—a nature in which was immanent the One Spirit of the Universe; a universe animated by a Universal Mind, proceeding under Universal Law and Order. The writings of the Neo-Platonists planted many fertile seeds of future development in the rich soil of the New England mind which had been prepared for this day by the influence under way for a century. It is significant that the term “new thought” was used even in that early day; not, however, as indicating a cult or particular school of thought, but rather as a term describing the newly awakened tendency, and in contrast to the “old thought” of Calvinism and the old schools of philosophy. The early Unitarians also used the term “new thought” in the same way, as applied to their teachings.

This “new thought” interest and tendency began to take upon itself outward form and shape about 1830, when the various elements found themselves attracted to each other in what was afterward the Transcendental Movement. Emerson’s work had attracted much attention, and his writings served as a nucleus around which sympathetic thinkers grouped themselves. Channing and Ripley, Emerson, Margaret Fuller, Brownson and Hedge, all well known in connection with the “new thought” of that day, met and considered the advisability of forming a general society. For a number of years the work of these writers created great interest, and a loosely organized following gathered around them.

The Brook Farm Community, founded by George Ripley, in 1841, played an important part in the work, attracting, as it did, such men and women as Hawthorne, Alcott, Curtis, Channing, and Margaret Fuller, in addition to its founder. In 1840, “The Dial” was founded, with Margaret Fuller as the first editor, and such men as Emerson, Channing, Alcott, Theodore Parker, Ripley, and Thoreau, as contributors. Afterwards, Emerson became the editor. This journal was the official organ of the Transcendental Movement, and served to fasten the attention of the nation upon it and its principles. This time may be considered as the real date of the birth of the modern New Thought movement.

From the beginning, the critics were puzzled when it came to a statement of the principles of Transcendentalism, but the followers of the school smiled at the bewilderment of the critics and went on their way happy and filled with the joy of the new truth which had come to them. Some of them even went so far as to *defy* the critics to define their principles and beliefs, so far above the understanding of the common herd did they feel these principles to be. Transcendentalism is defined by the dictionary makers as: “The philosophical conception that there can be knowledge of transcendental elements, or matters wholly beyond the ordinary experience of the human mind.” But the Transcendentalists went much further than this. Margaret Fuller, in her memoirs, says:

> “Transcendentalism was an assertion of the inalienable integrity of man; of the immanence of Divinity in instinct … On the somewhat stunted stock of Unitarianism, whose characteristic dogma was trust in human reason, as correlative to Supreme Wisdom, had been grafted German Idealism, as taught by masters of most various schools—by Kant and Jacobi, Fichte and Novalis, Schelling and Hegel, Schleirmacher and de Wette, by Madame de Stael, Cousin, Coleridge, and Carlyle; and the result was a vague yet exalting, conception of the god-like nature of the human spirit. Transcendentalism, as viewed by its disciples, was a pilgrimage from the idolatrous world of creeds and rituals to the Temple of the Living God in the soul.”

The essence of the Transcendental movement may be found in the essays of Emerson, particularly in his essay on the “OverSoul,” in which is sounded the dominant note of the later New Thought. Emerson was essentially an idealist and a mystic. As Cooke says of him:

> “Emerson belongs in a succession of Idealists. That company he loves wherever its members are found, whether among Buddhists or Christian mystics, whether Transcendentalist or Sufi, whether Saadi, Boehme, Fichte, or Carlyle. These are the writers he studies, these the men he quotes, these the thinkers who come nearest his own thought. He is in the succession of minds who have followed in the wake of Plato, who is regarded by him as the world’s greatest thinker. More directly still, Emerson is in that succession of thinkers represented by Plotinus, Eckhardt, and Schelling, who have interpreted Idealism in the form of Mysticism.”

The broadness and catholicity of Emerson’s thought has descended in a direct line to the New Thought movement of today, which draws upon all sources for its truth, taking its own wherever it finds it, “whether on Christian or on heathen ground.”

ground.

Emerson drew largely from the fountains of ancient Greece, but the distinct flavor of Oriental idealism pervades his thought. It were as if his thought had seeped up through the deep sands of Oriental thought, rising and filling a basin of the purest Greek design, from thence bubbling and pouring forth in a way distinctively his own. In his conception of the One he is a Hindu, but in his expression of the Life of the Many he is filled with the true Greek spirit. In his message the Pipes of Pan may be heard playing, always accompanied by the deeper and dimmer droning worship-note of the Temple of Brahm.

And this has been passed on to the New Thought—this strange mingling of the Orient and Ancient Greece—the calm, serene majesty of Brahm, and the leaping, joyous, living, loving, changing form of Pan. In the first aspect, we see Brahm the Unmanifest, brooding over his creations, breathing outward and inward, in aeonic rhythm, throughout all eternity. In the second, we see Pan, the expression of Manifest Life, who sings: “I am the joy of life! The joy of being! Today this; yesterday a pine upon a mountain crag; tomorrow a butterfly; a blade of grass; a rainbow over a waterfall; a lizard warming on a rock; the rock itself; a beam of the moon! I am nothing because I am everything; everything because I am nothing.”

By one of those peculiar coincidences or correspondences which are noticed by all students of the history of thought, the rise of Emerson’s Transcendentalism was accompanied by an equally striking development of what may be known as “The New Psychology.” The peculiar features of this last named phase of thought were: (1) the idea that the mind has a direct and positive effect upon the body; that physical conditions, in health and disease, depend materially upon mental states; (2) that the mind possessed many latent powers which are capable of development and manifestation along lines running above the more common natural processes; (3) that man, by the exercise of his will and imaging faculties, may transform his character and nature, and literally “make himself over.” These three principles were expounded by numerous teachers, under many names, and theories, some quite scientific and others almost grotesque. A study of the writings and teachings along these lines, in the middle part of the nineteenth century gives one an idea of the intense interest being manifested in these subjects. There was no apparent connection between them and the Transcendental Movement, except that as a rule the same persons were likely to be attracted toward both. But both movements were destined from the first to coalesce, blend together, and unite into one common and larger movement.

The first indication of the blending was the appearance of persons in various parts of the country, who met with great success in the healing of diseases by means of the methods of the New Psychology, *based, however, on the fundamental principles of Transcendentalism* . The two streams united at this point, but just where or how it is almost impossible to state as the traces and records have been lost in the passage of the years. But the union and blending is unmistakable—the waters of the two streams may be clearly distinguished as they are seen flowing, side by side, along the new channel. And, here, as is always the case in new movements in which the healing element enters, the phase of healing for a time overbalanced and outshone the philosophical phase. It has been so in all new religions, and it was so in the new religio-philosophy, the New Thought. The people were first attracted by the promise of the healing of their bodily ills, and afterward remained to absorb the philosophy.

It is to be regretted that we are not able to name many more of the prominent mental healers of about fifty or sixty years ago, who were the first to make the natural connection between the transcendental philosophy of Emerson and his followers and the application of mind-power to the healing of disease. They did their work well, and others followed in the steps without thinking it worth while to record the names of the original teachers. Quimby, Dresser, Evans, and a few others are remembered—the others are forgotten. All served their purpose in the great plan, however, and made the connecting link between the two schools of thought. Mrs. Eddy, the founder of Christian Science, undoubtedly did more than any other one person to make popular the healing of the body by metaphysical methods, and her insistence upon her basic philosophy was an inspiration to others who agreed with her in the main, but who differed from her regarding certain points of doctrine and organization.

Many of Mrs. Eddy’s pupils separated from her organization, and formed schools of their own, or else practiced and taught independently. Others, not her pupils, but influenced by the movement which she has initiated, also founded similar organizations and associations. Many while retaining allegiance to the orthodox churches, nevertheless availed themselves of the benefits of mental or spiritual healing, their work being known as “faith healing,” “mind-cure,” “mental science,” “divine science,” *etc.* Differing widely regarding details of theory, all made cures and attracted a following. In New England, especially, the healing of disease by the power of the mind assumed the nature of a “fad,” and became widely known as “the Boston craze.”

The investigators of psycho-therapy in the ranks of the medical fraternity in France and other European countries, added new interest to the subject, and many physicians sought an explanation for the wonderful successes of the mind-healers in the new theories and methods of Suggestive Therapeutics. Writers began to publish magazine articles and books showing that diseases had been cured by mental methods, in all times and in all ages, regardless of special theories or doctrine. This, however, did not discourage the new movement as intended, for its own writers soon pointed out that these ancient cures, as well as many modern ones, were made by reason of a great natural principle of Mind which many had stumbled upon and used in ignorance of its real nature. These discussions, however, served a useful purpose in informing the public that these strange cures were based upon perfectly natural, and not super-natural, principles; and that they did not depend upon any special creed or dogma for successful application. Accordingly, the workers in the independent field increased rapidly in number, and thousands of earnest persons who were cured helped to spread the tidings of the New Thought as it then began to be called the old term being given a new application.

The influence of Theosophy also must be taken into consideration when we look back over the history of New Thought. While not adopting the doctrines of Theosophy, the adherents of the New Thought found much in the new Theosophical teachings to corroborate their own ideas. This is not to be wondered at, considering that both schools drew freely from the same original ancient sources. In the same way, the renewed interest in the teachings of certain sects of the Early Christian Church, brought to light many points of resemblance between some of the beliefs of the old Fathers of the Church and the New Thought teachings. This, also, was to be expected, in view of the fact that both teachings were largely influenced by Neo-Platonism. The popular works of Prentice Mulford served to bring into still wider prominence that phase of the New Thought teaching which deals with the influence of the mind regarding one’s environment, success, *etc.* His essay, “The Drawing Power of The Mind,” opened a new world of thought to many. Many magazines devoted to the subject were published, and quite a number of books dealing with the question were written and circulated.

Gradually, but steadily, the interest of New Thought people was extended to the spiritual phases of the philosophy, and to the phase of self-help and character-building, the healing phase, however, maintaining its orignal importance. A new interest in the philosophies of the past and present was shown by a large portion of the public, and a marked increase in the production and sale of metaphysical books was noticed. One of the most striking manifestations of the new spirit abroad in the land was the rise of the Spirit of Optimism. People who never heard of the New Thought found themselves impressed with the importance of Being Cheerful, Looking on the Bright Side, and Keeping Sweet. “Don’t Worry” signs and motto-cards were noticed on all sides. And, also, a new spirit of Self-Reliance and Self-Help was manifested. It is difficult for a young person to realize the change in the public opinion regarding these things from that of twenty-five years ago. A new spirit animates the people, and, although many know it not, they owe it all to the New Thought teachings.

The wonderful success of the Christian Science Church is an indication of the great interest in the new philosophy manifest on all sides. But the bulk of the New Thought following are not connected with any organization whatsoever. Many are independents; many retain their relations with the orthodox churches. New Thought is not an organization—it is a mental attitude. Many manifest “New Thought” principles with success in their everyday lives—and yet do not realize that New Thought has had anything to do with their views. They have simply *absorbed* the New Thought spirit which surrounds them on all sides. The orthodox pulpits echo New Thought sermons every Sunday, although the term is never mentioned—and this, too, is well, for New Thought is, and should be, as free as air, and the property of all.

The very name, “New Thought,” may even pass away—but the spirit will remain, and the work will be done. The “Emmanuel Movement,” which is really an application of certain New Thought principles, has been instituted in certain churches, and thousands have been healed thereby. The theology of the day has been strongly influenced by the New Thought teachings, and the rapid face about noticed by all students of the Protestant Churches, is due almost entirely to this general spirit set into activity by the New Thought movement. Professor William James says:

> “Those of us who are sexagenarians have witnessed in our own persons one of those gradual mutations of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its judicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an ‘intelligent and moral governor,’ sound as odd to most of us as if it were some outlandish savage religion … The only opinion quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel

> of that deep reality.”

Prof. Charles W. Eliot, late President of Harvard, in his celebrated address on “The Religion of the Future,” says:

> “The New Thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist’s omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of man pervades his body, and acts, consciously or unconsciously in every atom of it. The twentieth century will accept literally and implicitly St. Paul’s statement, ‘In Him we live, and move, and have our being.’ The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling and especially dwelling in every living creature … This central idea of a new religion will therefore be a humane and worthy idea of God, thoroughly consistent with the nineteenth century revelations concerning man and nature, and with all the tenderest and loveliest teachings which have come down to us from the past.”

And now for a brief statement of the general principles of New Thought, ignoring the disputed details of doctrine and theories existing in the various schools and organizations embraced within the limits of the all-inclusive general body of affiliated thinkers—principles sufficiently general to include the main, essential, and fundamental beliefs. For, differ as may, and do, the various branches of the New Thought regarding some of the details of the teaching, there are certain basic principles which are common to them all.

I. The fundamental principle underlying all New Thought ideas is that there exists an infinite and eternal spiritual principle of being. This Principle of Being, it is affirmed, is without beginning and without ending; without limits of time, space, or power; absolute; unconditioned; and alone without a second, a rival, or a companion. The qualities of Omnipotence, Omnipresence, and Omniscience—all-power, all-presence, and all-wisdom—are attributed to it.

II. This Principle of Being is regarded as non-material and spiritual in its nature. It is thought of as Pure spirit. The essence of Spirit being regarded as mind, the Principle of Being is spoken of as Universal Mind. Its substance is regarded as Mental Substance. Its power is regarded as Mental Power. From this arises the statement that” All is Mind,” including the manifestation, emanation arises the statement that "All is Mind," including the manifestation, emanation, or expression, of Mind.

III. This Principle of Being is held to be one and one only. There being nothing in existence other than this One Principle, the universe must be regarded as necessarily an emanation, manifestation, or expression of the One Principle of Being. And, we, being a part of the universe, must also be an emanation, expression or manifestation of that One Principle of Being. There is nothing else for us to be. Moreover, the One Principle of Being must be *immanent* in everything, in different degrees of expression and manifestation. By "immanent" is meant "staying or remaining in; not passing out; inherent; internal; not transient."

In these above stated first three fundamental principles of the New Thought, we find a fundamental truth of Idealistic Philosophy, as old as the history of philosophic thought. There is nothing new about this truth. The same thing has been said by the ancient philosophers of India, five thousand years ago; by the philosophers of Greece, twenty-five hundred years ago; by Berkeley, Hegel and Kant, and their followers. Then, where does the *newness* of New Thought appear!

IV. The New Thought, reasoning from the first three principles of belief proceeds as follows: It being conceded that man is an expression, emanation, or manifestation of the One Principle of Being; and that that Principle must be *immanent* in him, just as he is contained within it; then it follows that its power, its presence, its mentality—its Spirit, in fact—must abide within his being, limited only by his own limitations of power and ability to *express* it. Its nature being essentially *mental* , it must follow that man's power to apply and manifest its qualities must lie in the region of his own mentality—his only real power must be Mind-Power. Therefore, in the degree that he is able to express and manifest this indwelling power must be his individual power. There is no other power to be; no other place from which it may be drawn. From this arises the simple but clear definition of New Thought: "*The recognition, realization, and manifestation of the God in me* ."

V. Proceeding from the above, New Thought holds that our mental states, attitudes, ideas, images, and actions, determine our mental and physical conditions and status. This agrees with the old Biblical saying: "As a man thinketh in his heart, so is he"; and the equally positive statement of the Buddha that: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts." Not only is our character the result of our thoughts, but so also is our environment, our health, our physical condition, our degree of success and attainment. The New Thought holds with Prentice Mulford (and Swedenborg before him) that: "Thoughts are things." It holds that

Mulford (and Swedenborg before him) that: "Thoughts are things." It holds that "Right Thought" expressed in "Right Action," will enable a man to realize all of his ideals. He may make real his ideals in this way. Health, Happiness, and Prosperity, belong to man by right, and may be realized by his recognition, realization and manifestation of the Principle within him, by the proper exercise of his mental powers.

Here then we find what makes the New Thought *new* . It is the *practical application* of these world-old truths. It is the characteristic spirit of the age—the Western spirit—bringing into the field of practical everyday life the great truths of the past. Bringing these great truths down from the realm of idealistic dreamings and mystical musings, the New Thought has placed them in the midst of our actual, practical, busy life, and set them to work. It has harnessed the spiritual forces, just as it has the material forces, and pressed them into service in the affairs of man. It has placed within the hands of man the machinery for working out his own destiny—for mastering his own fate. It has discarded the old idea that man is a "worm of the dust," a creature of Fate, and a pawn of Circumstance. It bids him lift his head and gaze with unfaltering eyes upon the universel saying: "I am the Captain of my Soul; the Master of my Fate; the Ruler of Circumstances!" And, this in no egotistical, vainglorious spirit, but rather from the knowledge that immanent in him is "all the wisdom there is; all the presence there is; all the power there is;" and that the degree of his attainment is limited only by the degree of his ability to express and manifest those immanent, indwelling qualities. It teaches man that he is not an alien or a machine, but rather a Son of God, made not in the physical image of an anthropomorphic Deity, but rather in the mental and spiritual image of a Mental and Spiritual Father—begotten and born of Spirit; not "created" from the dust of material substance. This is the Message of the New Thought to Man. In the degree that he recognizes, realizes, and manifests its Truth, does he become that which it tells him he really is. Is this not a new message of hope, faith and courage to Humanity! IS this not a *new* thought for the race!

But this is not all of the Message. New Thought does not stop with informing man of the means whereby he may become healthy, happy, and prosperous. It shows him his newly-realized relation to his fellowman and to the universe of Life. Let us proceed with our consideration of its principles.

VI. The New Thought teaches the Brotherhood of Man, as well as the Fatherhood of God. It shows that since we are all expressions and manifestations of the One Principle of Life, then indeed are we all brothers and sisters in that Life—each, substance of the One Substance; each, mind of the One Mind; each, spirit of the One Spirit. It teaches that there is no real separateness—that "separateness is but the working fiction of the universe." It teaches that "One life runs through all creation’s veins”; that, as the poet has sung:

> “For the All is One, and all are part,
>   And not *apart* as they seem to be;
> And the blood of life has a single heart,
> Beating through God, and clod, and Me.”

And this realization must awaken love in all hearts for all life. The pain of the world becomes the pain of all; its joy, the joy of all. One’s neighbor is indeed one’s self, and one can love him even as one’s self, if one accepts this Message. And the message also causes one to love the One with all the might and power of his mind and his soul. The essence of all true religions, of all times, and all names, and all lands, is expressed in this Message of Love. Love then is seen to have a new meaning and reason and purpose and intent—the reconciliation and uniting of the many apparent parts of the Whole, which are indeed but one at the last. Love then, is the Heart of the New Thought! Its spirit is well expressed by William Marion Reedy, when he says:

> “Love is the only law. Love is spirit, and matter the child of spirit. All this any man who reads may know … But where does it end—this intelligent love? There is a limit to the finite. But the finite is part of the Infinite. It would seem that the pursuit of the law of love would bring one only to the unknowable, pushing it only a little further back. Love may follow where love leads—unto the essence of God even— for God is Love. The material aspect of love need not deter us from pushing ‘farther North.’ To those who believe in the Oneness of Matter and Spirit, there is no unknowable. The end of the law of Love, and of the spiritual faculties for its perception, can be the knowing of this unknowable—union with the Infinite. Let us make a flight.”

And this, then, is the basis of the ethics of New Thought—the recognition, realization and manifestation of the Brotherhood of Man, based upon the Oneness of Life, and the Fatherhood of God. Can there be any higher Message, any more valid basis of ethics!

But even this is not all of the Message of the New Thought— there is a still higher truth contained within it. It bids man look onward, and upward, while lending a helping hand. There is a seventh principle to be added to the foregoing six.

VII. The New Thought teaches that man is in a stage of Spiritual Evolution

VII. The New Thought teaches that man is in a stage of Spiritual Evolution—pursuing The Path of Eternal Progress. It teaches that he, in his unfoldment of the Divine Essence within himself, is opening himself to the expression of his spiritual powers—ever facing the Central Sun. Slowly, but surely, does the awakened soul disentangle itself from the illusion of separateness and mortality, and take upon itself the qualities of oneness and immortality. Looking ever upward, onward, and forward, does it press forward on the Path of Attainment. Sheath after sheath of mortal illusion does it cast aside on the journey, and reveal itself in more beautiful and rare, and still more beautiful and rare form and appearance. Like the hand discarding the glove, it becomes better adapted to feel the real things of being. It looks not behind—its gaze is fixed on the scene before it. The past belongs to the past—the soul lives in the Now. Each moment is a new moment to it—each experience a new experience—each place a new place. And all are seen as good, and as a part of its spiritual life. To the awakened soul, it is always: I am; Here; Now! And so it proceeds, ever advancing on the Path of Eternal Progress—ever pressing on, and on, and on, to higher and still higher planes of existence and activity. Led by the Voice of the Spirt, listening to the Song of the AllLife, it rises higher and higher, and higher; on, and on, and on. Such is the final Message of the New Thought. It is beautifully expressed by, Holmes, in "The Chambered Nautilus":

"Build thee more stately mansions, oh, my soul;
  As the swift seasons roll!
   Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
  Till thou at length are free,
Leaving thine outgrown shell by life's unresting sea."

Regarding the details of the life of the soul after it discards the material frame that has sheltered it, the New Thought utters no dogmatic dictum. All shades of belief and theory regarding immortality are found among its followers. It leaves to the individual, or the congregation of individuals, the privilege of speculation. The New Thought is not an organization, creed, cult, or church—merely a body of affiliated thinkers, in sympathy regarding fundamentals, though perhaps differing as to interpretation. But as its fundamentals are based upon the One Spirit, in which all expressions of spirit must exist as the drop exists in the ocean, it must declare for the indestructibility of spirit. It must, and does, voice the truth contained in the ages-old "Bhagavad Gita":

> “Never the spirit was born; the spirit shall cease to be never.
> Never was time it was not; end and beginning are dreams.
> Birthless and deathless and changeless, remaineth the spirit forever;
> Death hath not touched it at all; dead though the house of it seems.”

And under all its beliefs, there is a general agreement that after aeons and aeons have passed, and the individual spirit has reached higher and still higher planes, there may, and probably will, come a time, when it will once more seek the Bosom of the Father, and find there that Eternal Peace and Rest which the Infinite alone can supply—that blessed Union of which the mystics of all ages, lands and all religions have fondly dreamt, and of which the Buddhistic poets sing:

> “The dew is on the Lotus!—Rise, Great Sun!
> And lift my leaf and mix me with the wave.
> *Om mani padme hum* , the Sunrise comes!
> The dewdrop slips into the Shining Sea!”

is for you. Why not apply its teachings in your everyday life just as thousands of others have done? You can never tell what you can do until you try.

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THE KEYNOTE.

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"I Can and I Will"—The recognition—Equal to any task—A feeling of calm confidence—An abiding sense of power, reserve force and security —The Something within—The triple key to the door of attainment—The vibrations of Success.

"I Can and I Will!!!" Have you ever said these words to yourself with a firm conviction that you were speaking the truth—with the strong feeling that needed no other proof. If so, you then felt within you a thrill which seemed to cause every atom of your being to vibrate in harmony with some note in the grand scale of Life, sounded by the Real Self. You caught a momentary glimpse of the Inner Light—heard a stray note of the Song of the Soul—were conscious for the moment of YOURSELF. And in that moment of ecstasy you knew that untold power and possibilities were yours. You felt that you were in touch with all Strength, Power, Knowledge, Happiness and Peace. You felt that you were equal to any task—capable of executing any undertaking. For the moment there was no Fear in the world for you. All the Universe seemed to vibrate in the same key with your thought. For the moment you RECOGNIZED THE TRUTH .

But alas, the spirit of doubt, distrust, fear and unfaith called you again to Earth—and the vision faded. And yet, the remembrance of the sight—the echo of the sound—the remnant of the new-found strength—is with you still. You still find that memory to be a stimulus to great efforts—a comforting thought in times of weakness and trial. You have been able to accomplish much by the aid of the lingering vibrations of the mighty thought.

In times of great peril—grave perplexities—life and death struggles, a feeling of calm confidence and strength often comes to us, and we are borne on by a power *of* us and *in* us (and yet in everything else, too) that seems to lift us off our feet and sweep us on to safety—to peace—to rest. We are possessed of an abiding sense of power, reserve force and security. When extraordinary conditions confront us—when our bodies seem paralyzed—our minds stupefied —our will power gone, we are often made conscious of the existence of the Real Self, and it answers our involuntary demand, and comes to rescue with the cheering cry: "I AM HERE"!

Many of us have made use of this inner strength without realizing it. One day we were sorely distressed and made the demand, and lo! it was answered. We knew not from whence came this new-found strength, but we were conscious of the uplift, and felt more confidence in ourselves. The next time we *confidently* demanded the aid, and again we were answered. We acquired that which we call confidence and faith in ourselves, and were carried over many a dark place and started on the road to Success. Our repeated success caused us to think and speak of our "luck," and we grew to believe that we had a "star," and took chances and risks that others would not dream of. We dared. We made some apparent failures, but we soon came to know them as only lessons leading to *ultimate* success. The "I Can and I Will" feeling carried us over rough places safely, and we got to simply *know* that we would "get there" in the end.

And so we went on and on, knowing that if we advanced three steps and slipped back two, we were still one step ahead. We had confidence, because we *knew* that "things would come our way" in the end. And so long as we held this attitude, we *did* succeed, and it was only when we lost heart at some unexpected slip—only when, after having attained success, we became dazed and frightened, and began to fear that our "luck might turn" and that we would lose all of our accumulations—it was only *then* , I say—that our star waned.

Talk with any successful man, and, if truthful, he will admit having felt, from the time of his first success, that he had some sort of "pull" with Fate—some "lucky star"—some special Providence operating in his behalf. He grew to *expect* results—to have confidence in things turning out right—to have faith in *something* of which he knew not the nature—and he was not disappointed. Things seemed to work in his favor—not always just in the way he expected, sometimes in an entirely different way—matters seemed somehow to straighten themselves out in the end—so long as he kept his "nerve." He did not know the source of his strength, but he believed in it and trusted it just the same.

Let us wake up and recognize this Something Within—let us begin to understand this "I Can and I Will" feeling—let us cherish it if we have it, and cultivate it if we have it not. Do you know that we are young giants who have not discovered our own strength? Are you not aware that there are powers latent within us, pressing forth for development and unfoldment? Do you not know that earnest desire, faith and calm demand will bring to us that which we require—will place at our hand the tools with which we are to work out our destiny—will guide us in the proper use of the tools—will make us grow? Do you not know that Desire, Faith and Work is the triple key to the doors of Attainment? There are possibilities before us, awaiting our coming, of which we have never dreamed. Let us assert ourselves—take up the key—unlock the doors—and enter our kingdom.

To accomplish, we must be possessed of earnest desire—must be as confident of ultimate success as we are of the rising of to-morrow's sun—we must have Faith. And we must work out the end with the tools and instruments that will present themselves day by day. We will find that Desire, Confidence, Faith and Work will not only brush aside the obstacles from our path, but will also begin to assert that wonderful force, as yet so little understood—the Law of Attraction—which will draw to us that which is conducive to our success, be it ideas, people, things, yes, even *circumstances* . Oh, ye of little Faith, why do you not see these things?

The world is looking for these "I Can and I Will" people—it has places ready for them—the supply does not begin to equal the demand. Pluck up courage ye unfortunate ones—ye doubters—ye "I Can't" people! Begin the fight by abolishing Fear from your minds. Then start to climb the ladder of Attainment, shouting "I CAN AND I WILL" with all your might, drowning out the sound of the "buts," "ifs," "supposings," "you can'ts" and "aren't you afraids" of your wet-blanket friends at the foot of the ladder. Do not bother about the upper rounds of the ladder—you will reach them in time—but give your whole attention to the round just ahead of you, and when you have gained a firm footing on that, then look at the next one. One round at a time, remember, and *give your entire attention to each step* . Climb with Desire, Confidence and Faith inspiring each step, and the task will become a pleasure. You will be conscious of some mighty force attracting you upward and onward as you progress. And don't try to pull some other fellow off the ladder—there's room enough for both of you—be kind, be kind.

If you fail to feel the "I Can and I Will" vibrations within you, start in to-day, and *say* "I Can and I Will"—THINK "I Can and I Will"—ACT "I Can and I Will," and get the vibrations started in motion. Remember that as the one note of the violin, if constantly sounded, will cause the mighty bridge to vibrate in unison so will one positive thought, held constantly, manifest itself both in yourself, others and things. So begin sounding the note to-day—this very moment. Sound it constantly. Send forth a clear, glad, joyous note—a note of Faith—a note of coming Victory. Sound it over and over again, and soon you will become conscious that the vibrations have commenced, and that the mighty structure of your being is quivering and vibrating to the keynote:—"I CAN AND I WILL."

THE SECRET OF THE "I AM."

Table of Content

The Ego—The physical plane—The mental plane—The new plane of consciousness—The Real Self—The "I"—The Temple of the Living Spirit—Development of the "I Am" consciousness—The Higher Reason.

"Lord of a thousand worlds am I,
And I reign since time began;
And Night and Day in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease, ere I find release,
For I Am The Soul of Man ."

—Charles H. Orr.

Many of us are accustomed to thinking of ourselves on the physical plane alone. When we think of the Ego—the "I" of ourselves, we picture it as a human body with organs ranging from the finest—the brain, down to those of coarser atomic structure. To one living on this plane of consciousness the body is the *real* self, and the Mind but an appendage to the body. Such a man speaks of "my mind" or "my soul," as he speaks of "my hat," "my coat," "my shoes"—as things belonging to him, which he uses, but which are not *him* . To him the Body is the real man—the Mind something useful to the body—the Spirit a nebulous hypothetical something of which he has but a hazy idea and no consciousness. He lives on the physical plane alone.

Others picture their "I" as Intellect or Mind, having control of the body and its organs, and having its abode in the brain, or brains, of the human being. To these people the Intellect is the Real Self, in fact to many of this class the Intellect is elevated to the position of God, and they bow down to and worship it. They realize the subjection of the body to the Mind, and are aware of the wonderful power of the latter over the particular body under its control; the bodies of others; the minds of others. To them the Intellect is the highest self, identical with the Spirit. They are conscious of the wonderful workings of the mind, but are conscious of nothing higher. To some of them death seems to end all, their idea of mind being that it is a product of the brain. Others feel that somehow, somewhere, their Intellect will maintain its existence, but it is merely a *belief* or hope, based upon the words of others who have claimed authority to speak. They have no consciousness of pre-existence or future existence—no perception of that REAL SELF which *knows* itself to be Eternal.

A third class have so far progressed along the Path of Life that they have crossed the borders of a new plane of consciousness. They are in a strange land—they see no familiar landmarks—they do not recognize the country that lies before them. Their friends, whom they have left just a few feet behind across the border, do not seem to realize the difference the short distance has made to those who have traveled it, and therefore doubt the prospect seen from the new point of view. Those who have crossed the border find that they have acquired a *consciousness* of a real Existence. The "I" consciousness has passed beyond the Intellectual plane and is able to look back to that plane and the one still further back, the Physical plane. "I" recognizes the value of both Mind and Body, but regards them both as but instruments, tools or servants, with which to work. "I" feels that it has existed from the beginning (if beginning there was) and will exist until the end (if end there be). "I" feels a keen pleasure in mere existence—in the NOW. "I" knows itself to be a part of the WHOLE THING—knows that the UNIVERSE is its home. "I" knows itself to be a tiny drop of Spirit from the Great Spirit Ocean; a ray from the Supreme Sun; a particle of the Divine Being, encased in a material body, using that body and a force called Mind, with which to manifest itself. "I" does not at present *understand* all things—far from it. It has not as yet been able to bring its tools to that degree of perfection. It merely *knows* that it IS, and has ALWAYS BEEN, and ALWAYS WILL BE. "I" allows Intellect to indulge in speculations, but contents itself with the knowledge that it IS—it frets not itself with the problems of the past or future, but lives in the NOW, and knows itself to be a part of the WHOLE. "I" knows that it cannot be destroyed or injured—that it exists in accordance with Law (and that Law is Good) and asks no further light at this time, knowing that in its progress through matter, discarding sheath after sheath, more *knowing* will surely come. It says trustfully and confidently, to the Absolute: "Thy Will be Done."

Knowing itself to be immortal, "I" has no fear of the death of the body—one body is as good as another to it—it is willing to lay aside the body as it does a coat, when it has outworn or outgrown it. Knowing itself to be impregnable to harm, "I" has no Fearthought—it fears nothing. Knowing that the Law is working for development (always for ultimate good) "I" is not disturbed by the cares, troubles and sorrows of Life—it knows them for what they are. The body may be in pain, the mind may be burdened with sorrow, but "I," *knowing* , smiles.

"I" knows itself to be One with the "I" of all living creatures, and knowing this cannot manifest Hate, Fear, Envy, Jealousy—it cannot Despise or Condemn. These and other feelings of the old life drop from the person like a discarded mantle when "I" mounts its throne. "I" recognizes that others may not have progressed so far on the path as itself, but knows them to be but fellow travelers on the same road, who are doing the best they know how, considering their stage of the journey. "I" recognizes Ignorance—not Evil. "I" has but one feeling toward Mankind and the whole living world—LOVE. Aye, Love and Comradeship for even the *last man* , for it knows that that last man cannot be left out of the great scheme of Life.

"I" knows that it has traveled a long road leading to its present position, and that all Life is traveling the same. "I" looks back and sees others covered with the mire and dust of the road, far back on the Path, but knowing that it has traveled the same stage of the journey—been covered with the same mire and mud—it cannot condemn. "I" knows that it is but on the threshold of the new consciousness—the borderland of the Cosmic Knowing—and that far beyond lie regions of marvelous beauty which will in turn be traveled, and then on and on, increasing in strength and knowing-power each day. "I" sees endless phases of existence opening up to the vision—it cannot at this time *understand* , but it knows of the existence of the Law, and is content. "I" has the courage of Intelligent Faith, and presses forward cheerfully to the Divine Adventure. All this—and more.

To the man or woman who understands, the task of self-development becomes a labor of love—an exalted task rather than the mere selfish striving after power. As the sculptor saw in the block of marble the form of the angel, and was impelled to cut away the surrounding material in order to liberate the angelic form—so may we, seeing the God-like form within us, strive to liberate it. That inner form is the real self—the "I." If you have never realized this truth, relax body and mind and indulge in a little introspection; turn your gaze inward; listen to the voice of the Spirit. You will be conscious of a faint recognition of the Something Within striving to make itself manifest to your understanding—asking for the proper tools with which to work. Listen, listen in The Silence! Day by day the Voice will grow plainer—day by day the Light will grow brighter—your own is coming to you, at last. O, joy unspeakable! O tears! O laughter! After long ages you are coming in sight of the Promised Land.

Know yourself O Man! Know that you have within you the Divine Spark, to which both body and mind are but servants. Know that your body is the Temple of the Living Spirit and respect it as such. Know that your Intellect is but the instrument of the manifestation of the Spirit—the "I."

Do not crawl on your belly like a worm; do not humble yourself in the dust and call upon heaven to witness what a despicable creature you are; do not call yourself a miserable sinner worthy only of eternal damnation. No! a thousand times No! Rise to your feet; raise your head; face the skies; throw back your shoulders; fill your lungs with Nature's ozone. Then say to yourself: "I AM."

Man has acquired a wonderful power when he can *understandingly* say: "I AM a part of the Eternal Life Principle; I AM created in the Divine Image; I AM filled with the Divine Breath of Life; Nothing can hurt ME, for I AM ETERNAL."

The first requisite for the acquirement of an understanding of the Law is the recognition of the existence and the power of the Real Self—the "I." The more complete the recognition the greater the power. Special directions for the acquirement of this faculty of recognition cannot be given. It must be grown into and felt, rather than reasoned out by the Intellect. You will not be long in doubt as to whether or not you are on the right track; if you are right you will begin to realize it at once. You will have glimpses of it, and then it may slip away from you for a while, but fear not, you cannot escape it in the end.

You will feel that your body is but as a garment which whilst covering you temporarily is not YOU. You will feel that you are separate and apart from your body, although for a time living in it. You will feel that you could as well live in some other body, and still retain your sense of individuality. You will realize then even your mind is not You, but is merely the instrument through which You manifest yourself, and which being imperfect prevents the complete expression of the Spirit. In short, when you say, or think, "I AM," you are conscious of the existence of your *real* self, and feel the growth of a new sense of power within you. This recognition of the self may be faint, but encourage it and it will grow, and whilst growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is another example of "to him that hath shall be given."

This mere calling of their attention to the fact will awaken the first glimmer of recognition in some; others will find it necessary to reflect upon the idea and awaken to a recognition of the Truth more slowly. Some will not *feel* the Truth. To such I say: The time is not yet ripe for your recognition of this great Truth, but the seed is planted and the plant will appear in time. This may seem like the veriest nonsense to you now, but the time will come when you will admit its literal correctness. You will find that a desire has been created that will cause a mental unrest until more light is received. As Walt Whitman says: "My words will itch in your ears till you understand them." As Emerson says: "You cannot escape from your good." To those who feel the first indications of the awakening of the Spirit, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature.

What has been said is but a faint hint of a mighty Truth, which nestles in the bosom of the esoteric teachings of all religions—in the philosophies of the Orient and of ancient Greece. You will find it in the songs of the poets—in the writings of the mystics. The advanced science of this age touches it without recognizing it fully. It is not a thing that can well be conveyed by words—it is not easily comprehended by purely intellectual processes—it must be *felt* and lived out by those who are ready for it—those for whom the time has come. It has been known to the Few throughout all ages and in all times. All races have known it. It has been handed down from teacher to pupil from the earliest days. It is that Truth which Edward Carpenter refers to when he says:

"O, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out."

It is difficult to convey even a hint of this Truth to any but those who are prepared to receive it. To others it will seem to be arrant folly. As Emerson says: "Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

If you prefer to try to solve the Problem of Life—the Riddle of the Universe—by scientific investigation, by exact reasoning, formal thought, mathematical demonstration—by all means follow this method. You will be taught the lesson of the power and the limitations of the human intellect. And after you have traveled round and round the circle of thought and find that you are but covering the same ground over and over again—after you have run into the intellectual *cul de sac* , the blind alley of Logic—after you have beaten your wings against the cage of the Unknowable and fall exhausted and bruised—after you have done all these things and have learned your lesson—then listen to the voice within, see the tiny flame which burns steadily and cannot be extinguished, feel the pressure of the Something Within *and let it unfold* . You will then begin to understand that as the mind of Man developed by slow stages from mere sensation to simple consciousness; from simple consciousness to self-consciousness (in its lower and higher degrees) so is there a consciousness, higher than we have heretofore imagined, in store for Man, which is even now beginning to manifest itself. You may then understand that there may be an Intelligent Faith which *knows* , not simply believes. These and other lessons you will learn in time. And when you have reached the stage where you *feel* the promptings of the Higher Reason, and live in accordance therewith, you will say with Carpenter:

"Lo! the healing power descending from within, calming the enfevered mind, spreading peace among the grieving nerves. Lo! the eternal saviour, the sought after of all the world, dwelling hidden (to be disclosed) within each O joy insuperable."

"LET A LITTLE SUNSHINE IN."

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The young people's song—Good "New Thought" doctrine—Plenty of sunshine in life, if you look for it—Don't make a dark dungeon of your mind—Throw open the windows of your soul—How to let a little sunshine in.

The other night, just as I was dropping off to sleep, a crowd of young people passed along, returning from some social gathering. They were bubbling over with mirth and joy, and every girl seemed to be talking at the same time, the voices of the young men serving merely to punctuate the sentences of their fair companions. Just after they passed my window, some one started up a song, and the rest joined in. I do not know the song they sang, but the chorus went something like this:

> "Let a little sunshine in;
>   Let a little sunshine in;
> Open wide the windows,
>   Open wide the doors,
>
> And let a little sunshine in."

I listened with pleasure to the words and cheerful air of the song and said to myself: "Well, that's good enough 'New Thought' doctrine for me."

The young people went on their way singing. I, now wide awake, listened and thought. The song grew fainter and fainter as the distance between us grew greater, and at last I could not clearly distinguish the words they sang, but the faint vibrations of the tune still reached me, and I imagined that I could just hear the last words of the refrain:

"Let a little Sunshine in."

Oh, if only those young people—and all young people—and all people young or old—would take to their hearts these words, and "let a little sunshine in." It is not sufficient that you merely agree that the advice is good—that you merely repeat the words mechanically—you must make thought take form in action, and not only say the words—not only think them—but you must ACT them. Make them a part of your life—incorporate the idea in your being—train yourself into the habit of opening yourself to the sunshine of Life—get into the way of letting it flow in.

"Let a little Sunshine in."

There is plenty of sunshine in life, if you only look for it. And there is plenty of shadow in life, if you only look for it. But in the things that seem all shadow to others, you will be able to find the sunshine if you but train yourself to always look for it. And in that which may seem bright sunshine to some, others will find nothing but shade—they are troubled with a mental cataract that shuts out all the rays of the sunshine of life.

"Let a little Sunshine in."

And when you learn to love the sunshine and look forward to seeing it always, you seem to draw it to you. The Law of Attraction brings to you your share of the sunshine with which the world is plentifully supplied. And, if you fall into the habit of looking for and expecting the shadow, the shadow will always be found.

"Let a little Sunshine in."

It is astonishing what a change the Mental Attitude of the person will make. Change your Mental Attitude, and the whole world seems to change. It is like taking off the smoked glasses that have caused the world to seem dark and gloomy, and seeing the brightness and colors of the world.

"Let a little Sunshine in."

Many of you have been making dark dungeons of your minds. You have steadily shut out the sun, and your minds have become musty, damp and mildewed. Across the floor crawl noxious creatures. The slimy form of Fear drags itself slowly along, leaving its track behind; the hideous shape of Jealousy eyes you from one corner—a creature of darkness; the venomous reptile Hate shows its fangs; the vampire Worry flits across the chamber. Fearful shapes are there glowering in the darkness—frightful forms crouch in corners and recesses. All is gloom, darkness, horror. A fit breeding place for the foul creatures who fear the light—a fit nursery for monsters. Look within the dark chambers of your mind—see what it really is—see what it generates. Look within—look within. Ah, you see at last. No wonder you shriek with terror—no wonder you turn away with see at last. No wonder you shriek with terror—no wonder you turn away with horror. No, no, do not turn away—look and see yourself as you are. You need the lesson. Now that you see what you have been carrying around with you, and are sickened at the sight, start to work to remedy the evil. Throw wide open the doors; throw open the windows of the soul.

"Let a little Sunshine in."

Ah, yes, never fear, there is plenty of sunshine in the Universe. Plenty for all of you. There is an infinite supply. Draw it to you. Take it freely. It is there for *you* . It is your own—your very own. It is as free as air and the material sunshine. There is no tariff on it. It is not controlled by any trust or combine. It is not adulterated. It is everywhere, everywhere. Ho! ye who are dwelling in darkness! Here is Life and Happiness for you! Here is Peace for you! Here is Joy for you! Joy, comrades, Joy! Open wide your windows; open wide your doors.

"Let a little Sunshine in."

Yes, yes! I hear you say that you cannot dispel the gloom with which you are surrounded. Nonsense. Do you not know that darkness is not a positive thing—it is the essence of negation. It is not a real thing at all—it is merely the absence of light. And here you have been for all these years, believing that the darkness was a real thing that you could not get rid of. Just stop for a moment and think. If a room in your house is dark and gloomy, do you hire a man to shovel out the darkness—do you attempt to do it yourself in your desire for light? No, no, of course you do not. You just raise the shades, and throw open the shutters and the sunshine pours in and lo! the darkness has vanished. So it is with the gloom of the soul, the darkness of the mind. It is a waste of energy to attempt to dig away the darkness—to cast out the shadows. You'll never get light in that way. All that you need to do is to recognize the advantage of light—the fact that light is to be had—that there is plenty of it anxiously waiting to be let in. Then all that you need to do is to

"Let a little sunshine in;
  Let a little sunshine in;
Open wide the windows,
  Open wide the doors,
And let a little sunshine in."

THE HUNGER OF THE SOUL.

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The soul, as well as the body and mind, requires nourishment—The want, a promise of the fulfillment—The law of unfoldment—Nourishment provided when it is needed—Provided for in the Divine Plan—The feast of good things.

The Soul, as well as the body and the mind, requires nourishment. We have felt that hunger for spiritual knowledge which transcended our hunger for bread—exceeded our craving for mental sustenance. We have felt soul-hungry and knew not with what to appease it. The Soul has cried out for food. It has been fed upon the husks of the physical plane for so long that it is fairly starving for the proper nourishment. It seeks this way and that way for the Bread of Life and finds it not. It has asked this authority and that authority for information as to where this food may be had—where could be obtained the food that would nourish the Soul—but it has been given nothing but the stone of Dogma and Creeds. At last it sank exhausted and felt that perhaps there was no bread to be had. It has felt faint and weary and almost believed that all was a delusion and a will-o'-the-wisp of the mind—that there was no reality to it. It felt the chill of despair creeping over it and all seemed lost.

But we must not lose sight of the fact that just as the hunger of the body implies that somewhere in the world is to be found that which will satisfy it—that just as the hunger of the mind implies that somewhere is to be found mental nourishment—so the mere fact that this soul-hunger *exists* is a proof that somewhere there is to be found that which the Absolute has intended to satisfy it. The *want* is the prophecy of the fulfillment. Yes, and the want and its recognition afford the means of obtaining that which will satisfy the want. When, in the course of unfoldment either on the physical, mental or spiritual plane, it becomes necessary for the well-being of the unfolding Ego to draw to itself certain things which it requires in the process of evolution, the first step toward the obtaining of that necessary thing is the consciousness of a great and pressing want—the birth of a strong desire. And then the desire grows stronger and stronger, until the Ego becomes desperate and determines to obtain the necessary thing at any cost. The obtaining of that thing becomes the prime object in life. Students of evolution realize this fact perhaps more than the rest of us.

The subconsciousness of the plant or animal becomes surcharged with this great desire, and all the conscious and subconscious power of the living thing is put forth to obtain that which is necessary for its development.

And on the mental plane the same thing is true. The hunger for knowledge, when it once possesses a man, will cause him to cut loose from old environments, surroundings and everything else which has held him, and he forces himself to the place where that knowledge may be obtained—and he obtains it. If he only wants it hard enough he gets it. When we think of Lincoln in his boyhood days, painfully and laboriously striving for knowledge, lying on his side before the log fire and reading his book by the light of its flames—and this after a hard day's work such as only the boy on the farm knows—when we think of this we may understand the effects of a strong desire possessing the mind of man or boy, woman or girl.

And this hunger for spiritual knowledge and growth, from whence comes it? When we understand the laws of spiritual unfoldment we begin to understand that the Ego is growing and developing—unfolding and casting off old worn-out sheaths. It is calling into operation new faculties—exploring new regions of the mind. In the super-conscious regions of the Soul are many faculties lying dormant, awaiting the evolutionary hour of manifestation along conscious lines. As the faculties approach the hour of birth into the new plane they manifest an uneasiness which is communicated to the subconscious and conscious planes of the mind, causing a restlessness and uneasiness which is quite disturbing to the individual in whom they are manifesting. There is a straining for expression—a reaching forward for development—a desire for growth which produces something akin to pain. All growth and development is accompanied by more or less pain. We speak of the beautiful growth of the plant—of the lily—and wish that we could grow as easily and as painlessly as it does. But we forget that *all* growth means a breaking down—a tearing away—as well as a building up and adding to. The lily's growth appears painless to us, but if we were endowed with keen enough vision—with clear enough sight—with a power enabling us to feel that which is going on within its organism, we would be made aware that there is a constant change going on—a tearing down of tissue, a using up of cells, a pressing upon and breaking through of confining sheaths—all meaning growth, development and unfoldment. We see only the birth of the new parts and lose sight of the pain and destruction preceding it. All through life is manifested the "growing pains" of development. All birth is attended with pain.

And so it is with the birth into consciousness of these unfolding spiritual faculties. We feel an uneasiness, dissatisfaction, yea, even pain, as we strive to call into conscious life these children of the Soul. We feel that desire for something needed by our inner self and we seek for it in all directions. We exhaust all of the pleasures of life, so-called, and find no satisfaction there. We then endeavor to find comfort and solace in intellectual pursuits, but without obtaining that which we seek. We pore over the writing of the philosophers and learned writers of the past and present, but find them as but husks to the hungering soul. We seek in creeds and dogmas that comforting something, the need of which we feel, but of the nature of which we are ignorant—but we find no satisfaction there. We, perhaps, go from creed to creed, from philosophy to philosophy, from one scientific theory to another scientific theory, but still we hunger. At last we get to a position in which we feel that life is not worth the living and that all is a ghastly mockery. And so we go on and on, seeking—ever seeking—but the quest is fruitless.

Man on the physical plane has a comparatively easy time of it. He lives as does the animal—he thinks as does the animal—he dies as does the animal. The problems of life fret him not. He does not even know of the existence of the problems of life. He is happy in his way, and it almost seems a pity that he must be disturbed from his state of animal content. But he *must* be disturbed, not by you or by me perhaps, but by the inevitable Law, which is working around and about him, and in him. Sooner or later in the course of his development he must be awakened. And he awakens upon the mental plane, and here his troubles begin. On the mental plane everything seems beautiful for a time. Man finds himself a new being and he goes on and on, feeling himself a very god and reveling in his intellectual powers. But after a time these things cease to satisfy him. The unfolding of the higher faculties begin to annoy him, particularly as he cannot explain them. His intellectual training has perhaps taught him to believe that there was nothing higher than the mind—that religious feelings were nothing but the result of the emotional nature and that he had outgrown all that. But still he feels that Something Within, never ceasing to annoy him—never ceasing to intrude upon his intellectual consciousness certain *feelings* entirely contrary to his theories. He has grown to doubt the existence of a Supreme Being, and having read Haekel's "Riddle of the Universe" feels that the question has been satisfactorily settled for all time, and that the answer to all of life's problems may be found in the tenets of his creed—Materialism.

But, somehow, he is not at ease. He feels the pressure of the growing Something Within and becomes quite restless. This goes on from time to time and he seeks the Truth in all directions, rushing from one thing to another in his desire to satisfy the cravings of the Soul, but all the time denying that there is anything to be found. After a time he becomes aware of a new state of consciousness developing within him, and in spite of his mental revolts against any good thing coming from within, he is forced to accept himself in his growing state, and to realize that he may possess a Knowing other than that of the intellect. It may take him a long time to accept this, but so long as he rebels against it and struggles, so long will he feel pain. And only when he catches a glimpse of the true state of affairs does he open himself up to the Divine Unfoldment going on in his Soul, and joyfully welcome the tearing away of confining mental sheaths, which destruction enables the newly born faculty to force its way into the conscious mentality. He learns to even aid in the unfoldment by holding the thoughts conducive to spiritual development, and thus assists in the bringing forth of the new leaf or flower of the Soul. It has always been so. Man has gone through stage after stage of unfoldment, suffering pain each time as the old sheaths are burst asunder and discarded. He is prone to hold on to the old sheaths and to cherish them long after they have served their purpose in his growth. And it is only when he has reached the stage that many men are now coming into a knowledge of that he understands the process of growth and is willing and glad to aid in the development instead of attempting to oppose it. He falls in with the workings of the Law instead of trying to defeat it.

Life is motion. We are moving onward and upward throughout the ages. Man has passed over miles of The Path, but he will have to travel many more before he sees the reason of the journey. But he has now reached the stage where he may see that it all means something—all is a part of a mighty plan—that this is a necessary stage of the journey, and that around the bend of the road are to be found shady trees, and a brook at which he may quench his thirst and wash away the dust of the last few miles.

This hunger of the Soul is a real thing. Do not imagine that it is an illusion—do not endeavor to deny it. If you feel it you may rest assured that your time is coming, and that there will be provided that which will satisfy it. Do not waste your energy in running hither and thither seeking for bread. The bread will be provided when it is most needed. There is no such thing in Life as spiritual starvation. But instead of seeking without for that which will nourish you, look within. At each stage of the journey the traveler will find enough to nourish him for the hour—enough to sustain him until he reaches the next stage. You cannot be denied this nourishment. It is part of the Divine Plan that it be provided for you. If you will look for it in the right place you will always find it, and will be saved much seeking and worrying. Do not be impatient because the feast is not set before you at this stage. Be satisfied with that which is given, for it suffices your needs at the present moment. By and by you will reach the stage when the feast of good things will have been earned, and you will be invited to feast and rest until you are ready for the next stage of the journey.

The great spiritual wave which is now sweeping over the world brings with it

The great spiritual wave which is now sweeping over the world brings with it great wants, but it also carries with it the means of satisfying those wants. Do not despair.

LOOK ALOFT!

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The old sailor's advice—The warning cry—Peace and content—Mental balance recovered—The glory of the Universe—All governed by Law—The Law manifests everywhere—A reverent feeling of calm, peaceful faith—Look aloft.

I recently heard a little tale about a boy who went to sea, in the old days of the sailing vessel. One day he was ordered to go aloft, and was urged on until he reached the highest possible point on the mast. When he found that he could go no farther, he glanced down. The sight terrified him and almost caused him to lose his grip and fall headlong on the deck, far below. He felt dizzy and sick, and it seemed almost impossible for him to maintain his hold on the mast. Far below was the deck, looking so small as compared to the wide expanse of water on all sides of it. The motion made him feel as if he was suspended between heaven and earth, with nothing substantial to support him. He felt his brain reeling and his senses leaving him, and all seemed lost, when far away from the deck below, he heard an old sailor cry, "Look aloft, lad! Look aloft!" Turning his eyes from the scene below the boy gazed upward. He saw the blue sky, the fleecy clouds passing peacefully along, looking just the same as they did when he had looked at them while lying on his back on the green grass of the meadows in his country home. A strange feeling of peace and content came over him, and the feeling of dread, terror and despair passed away. His strength and presence of mind came back to him, and soon he was able to slide down the mast until he grasped a friendly rope, thence to the lower rigging, and on until the deck was again reached.

He never forgot the old sailor's advice given in the hour of need, and when he would feel dazed and fearful of danger, he would invariably look aloft until he recovered his mental balance.

We may well take a leaf from the old sailor's note-book, and impress his wisdom upon our minds. There's nothing so good in hours of trial, doubt, sorrow and pain, as to "look aloft." When we feel that we cannot see clearly with our spiritual vision—that our spiritual sight is blurred and dim—that we lose faith and confidence, hope and courage—that we feel the deadly sensation of despair and hopelessness creeping over us and benumbing our senses, stilling our heart —then is the time for us to listen to the warning shout: "Look aloft, lad; look

—then is the time for us to listen to the warning shout: "Look aloft, lad, look aloft!"

When all seems lost—when darkness is closing around us—when we seem to have lost our foothold and have no way of regaining it—when all appears hopeless, gloomy and dreadful—when faith seems to have deserted us, and the chill of unbelief is on us—then is the time for us to shout to ourselves, "Look aloft—look aloft!"

When we try to solve the riddle of the universe—the problem of existence—by the aid of the intellect, unsupported by faith. When we ask our intellects, "Whence come I? Whither go I? What is the object of my existence? What does Life mean?" When we travel round and round the weary path of intellectual reasoning, and find that it has no ending. When we shout aloud the question of Life, and hear no answer but the despairing echo of our own sad cry. When Life seems a mockery—when Life seems to be without reason—when Life seems a torment devised by a fiend—when we lose the feeling of nearness to the Infinite Power that has supported us in the past—when we lose the touch of the Unseen Hand. These are the times for us to look upward to the source of Wisdom and Light. These are the times for us to heed the cry of the Soul: "Look aloft; look aloft; look aloft!"

Some clear night, when the moon is not shining, go out into the darkness, and gaze upward at the stars. You will see countless bright spots, each of which is a sun equaling or exceeding in size the sun which gives light and life to our little earth—each sun having its circling worlds, many of the worlds having moons revolving around them, in turn. Look all over the heavens, as far as the eye can reach, and endeavor to grasp the idea of the countless suns and worlds. Then try to imagine that in space, far beyond the reach of human vision, even aided by the telescope, are millions upon millions of other worlds and suns—on all sides of us, on and on and on throughout the Universe, reaching into Infinity. And then remember that all these worlds hold their places and revolve according to Law. And then remember that the microscope shows that Law manifests itself in the smallest thing that can be seen by its use. All around you you will see nothing but the manifestations of Law. And then, remembering that the Infinite, which has us all in charge, takes note of the fall of the sparrow, what has become of your fears and doubts and worries? Gone is your despair and unbelief, and in their place is found a reverent feeling of calm, peaceful Faith.

Aye, there is much good sense in the old sailor's maxim. "When you get rattled, LOOK ALOFT!"

TO-MORROW.

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The work and cares of to-day easy if we do not worry about those of To-morrow—The mysterious To-morrow and its terrors—The way to meet the cares of To-morrow—To-morrow's opportunities will come as surely as To-morrow's cares—Law supreme—No need to be afraid—The real To-morrow.

The work of each day would be a pleasure if we would refrain from attempting to perform at the same time the work of to-morrow. The cares of to-day would cease to disturb us, if we would refuse to anticipate the cares of to-morrow. The work of to-day is easily performed, notwithstanding the fact that we spoiled the pleasure of yesterday by fretting about the tasks of the coming day. The cares of to-day do not seem half so terrible as they appeared viewed from the distance of yesterday, nor do we suffer nearly as much from to-day's burdens as we did yesterday in bearing these burdens in anticipation.

To-day is comparatively easy for us, but Oh, to-morrow. Aye, there's the trouble—to-morrow. The past is gone, and its sorrows, cares, troubles, misfortunes and work do not seem so terrible viewed from this distance—the misfortunes of the past are now often known as blessings in disguise. To-day is here, and we seem to be getting along fairly well—excepting fearing the dawn of to-morrow. But to-morrow—Oh! mysterious to-morrow—that delight of the child—that bugaboo of the "grown up"—what shall we say of to-morrow? Who knows what terrible monsters are lurking in its gloomy recesses—what frightful cares are slumbering there—what dreadful shapes are there crouching, with glowering eyes, awaiting our coming? No frightful tale of childhood begins to compare in horror with this fantasy of maturity—to-morrow.

Yesterday, with all its troubles—to-day, with its pressing tasks—affright us not, but to-morrow, ah! to-morrow. Tell us of the morrow! Who knows what a day may bring forth? Tell us how to meet the terrors of to-morrow! Forsooth, an easy task, good friends. The way to meet the terrors of to-morrow is to—wait until to-morrow.

The cares of to-morrow indeed! 'Twould be laughable if it were not so pitiful. To-morrow's cares may come, will come, must come, but what of to-morrow's opportunities, to-morrow's strength, to-morrow's chances, circumstances, helpers? Don't you know that the supply of good things does not circumstances, helpers? Don't you know that the supply of good things does not cease with the close of to-day? Don't you know that in the womb of the future sleep opportunities intended for your use when the time comes? Don't you know that an earnest, confident expectation of the good things to come will cause these good things to grow for your use in the future? Well, it's so; they'll grow and grow and grow, and then when you need them you will find them ripe and ready to pick. Water them with Faith; surround them with the rich soil of Hope; let them receive the full rays of the sun of Love, and the nourishing fruit of Opportunity will be your reward—to-morrow.

Did you ever shiver with dread at the thought of what would happen if the sun should not rise to-morrow? Did you ever doubt that the grass would grow and the trees take on leaves next Spring? Did you ever fear that perhaps the Summer would not come? Oh, no, of course not! These things have always happened and you have sufficient faith to know that they will occur again. Yes, but you have been fearing that opportunities, chances, circumstances, may not be present to-morrow. Oh, ye of little faith do you not know that this is no world of chance? Do you not know that you are working under the operations of a great Law, and that these things are as much amenable to that Law as are the seasons, the crops, the motion of the earth, the planets, this and countless other solar systems, the UNIVERSE!

The Law which regulates the motions of the millions of worlds, and whose jurisdiction extends over Space—that Space the abstract idea of which cannot be grasped by the puny intellect of man of to-day—also takes cognizance of the tiny living organism too small to be seen through our strongest microscope. The sparrow's fall comes under the Law as well as the building of a magnificent series of solar systems. And yet, man fears to-morrow.

Of all living beings, man alone fears to-morrow. Children, lovers and philosophers escape the curse. The first two look forward to it with joy and confidence, having the love that casteth out fear; the philosopher's reason teaches him that which the intuition of the other two has grasped. The child intuitively recognizes that the infinite supply is inexhaustible and naturally expects to-morrow's supply as he does to-morrow's sun. He has faith in the Law, until Fear is suggested into his receptive mind by those who have grown old enough to fear. The child knows that "there are just as good fish in the sea as ever were caught," but the "grown-up" fears that to-day's fish is the last in the sea, and fails to appreciate to-day's haul by reason of his worry about the possible future failure of the fishing industry.

Oh No! I do not believe in just sitting down and folding my hands and waiting for "mine own to come to me." I know that "mine own will come to me," because I am doing well the work that the Law has placed before me to do—that because I am doing well the work that the Law has placed before me to do—that which lies nearest to my hand to-day. I believe in work, good work, honest work, cheerful work, hopeful work, confident work. I believe in the joy of work—the pleasure of creating. And I believe that he who does his best work one day at a time working with faith, hope and confidence in the morrow, with Fear eliminated from his mind and replaced with Courage—I believe, I say, that such a man will never find his cupboard empty, nor will his children want for bread.

And furthermore, I believe that to-morrow is what we make it by our thoughts to-day. I believe that we are sowing thought-seeds to-day, which will grow up over night and bear fruit to-morrow. I believe that "Thought takes form in Action," and that we are, and will be, just what we think ourselves into being. I believe that our minds and bodies are constantly being molded by our thoughts, and that the measure of man's success is determined by the character of his thoughts. And I believe that when man will throw off the incubus of Fear, the frightful vision of the night will vanish, and, opening his eyes, in the place of the monster he will see the fair form and smiling face of a radiant creature, who, bending over him with love-lit eyes, will softly whisper, "I am TO-MORROW."

IN THE DEPTHS OF THE SOUL.

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Stores of information; rich mines of knowledge; uncut gems and precious metal awaiting the discoverer—Psychic and spiritual faculties—Strange attraction of soul to soul—The Rock of Ages—The Voice of the Soul.

Deep down in the soul are stores of information awaiting to be brought to the surface of consciousness. Rich mines of knowledge are there—uncut gems rest there awaiting the day when they will be uncovered and brought into the bright light of consciousness—rich veins of precious metals are there awaiting in patience the day when some Divine Adventurer will search for them and bring them to light. The human mind is a wonderful storehouse, concealing all sorts of treasures and precious things, only a fraction of which have been discovered so far.

We have faculties not yet recognized by the science of the day—psychic and spiritual faculties—just as real as the recognized faculties, playing an important part in our everyday lives, particularly when we have been made aware of their existence. In many of us these faculties are scarcely recognized, and many of us doubt and deny their very existence. Others have a faint perception of their existence, but do not know how to use them, and get but the slightest benefit from them. Others have awakened to the wonderful faculties which are developing and unfolding within them, and a few have gone so far as to aid in this development of these higher faculties of the mind, and have been almost startled at the results obtained. The Orientals have their ways of development of these faculties, and we Occidentals have ours. Each best serves the purposes of the particular people using it.

As we bring these faculties out of the realm of the super-conscious into the field of consciousness, life takes on an entirely different meaning, and many things heretofore dark are seen plainly and understood. No one can understand the Oneness of things until his spiritual faculties are sufficiently developed to make him *conscious* of it. Blind belief or reliance upon the words of another will never do for the seeker after Truth that which is accomplished by a single gleam of consciousness resting upon some of the hidden treasures of the soul. One glimpse into the depths of the soul will do more than the reading of thousands of books, the teaching of hundreds of teachers. This glimpse, once had, will never be forgotten. Its reality may be questioned at times—at other times the memory may seem dim and unreliable—but it will return in all its freshness and brightness, and even in the moment of doubt we cannot entirely escape it.

Our real knowledge of the existence of GOD is not obtained from the intellect. We can take up the subject of GOD and reason about it all our life, only to find ourselves, in the end, in a worse muddle than when we started. And yet one single ray of consciousness reaching down into the depths of our inner being will bring to us such a complete certainty of GOD'S existence and being, that nothing afterward will ever shake our faith in the reality and existence of the Supreme Power. We will not understand the nature of his being—his existence—his power—but we will *know* that he exists, and will feel that peacefulness and infinite trust in him which always come with the glimpse of the Truth. We will not understand any better the many theories of Man regarding GOD and his works; in fact, we will be more apt to turn away, wearied, from Man's discussion of the subject—the attempt of the finite to describe and limit the infinite. But we will *know* that at the Center of things is to be found that Universal Presence, and we feel that we can safely rest ourselves on his bosom—trust ourselves in his hands. The cares, sorrows and trials of Life seem very small indeed when viewed from the absolute position, although from the relative position this world often seems to be a very hell.

Another glimpse into the recesses of the soul reveals to us the Oneness of things. We see GOD as the great Center of things, and all the Universe as but One. The Oneness of all Life becomes apparent to us and we feel in touch not only with all mankind, but with all life. The petty distinctions of class, race, rank, caste, nationality, language, country fade away and we see all men as brothers. And we feel a kindly feeling and love toward the lesser manifestations of life. Even the rocks and the stones are seen as parts of the Whole and we no longer feel a sense of separateness from any thing. We realize what the Universe is, and in our imagination visit the most distant stars and instinctively know that we would find nothing foreign to us there—all would be but bits of the same thing.

And we begin to understand those strange attractions of soul to soul, instances of which have come to all of us. We realize that it is possible to entertain a feeling of love for every living creature—to every man or woman, the manifestations, of course, varying in degree and kind, according to sex and closeness of soul relation. It makes us more tolerant and causes us to see but ignorance in many things in which we saw but sin before. It makes us feel pity rather than hate. Ah, these little glimpses into the inmost recesses of the soul they teach us many new lessons.

And one of the greatest lessons that we may acquire in this way is the recognition of the eternal life of the soul. We may believe, with greater or less earnestness, in the doctrine of the immortality of the soul, our beliefs and conceptions depending more or less upon the teachings which we have received from early childhood, but until we become conscious of that which lies within us, we are never really certain—we do not know. Many good people will deny this statement, and will say that they have never doubted the life of the soul after death, but see how they act. When death comes into their houses they mourn and cry aloud in their agony, and demand of GOD why he has done this thing. They drape themselves in mourning and mourn and weep as if the loved one had been destroyed and annihilated. All of their actions and conduct go to prove that they have no abiding sense of the reality of the continuance of life beyond the grave. They speak of the dead as if they were lost forever—as if a sponge had been passed over the slate of life and naught remained. How cold and hollow sounds the would-be comforting words of friends and relatives, who assure the mourning ones that the being who has just laid aside the body is "better off now," and that all is "for the best," and all the rest of conventional expressions that we make use of. I tell you that one who has had a glimpse into what lies within him knows so well that he is eternal that he finds it impossible to look upon death in the ordinary way, and if he is not very careful he will be regarded as heartless and unfeeling for the sorrows of others. And he will be regarded as a fool in his views of life by those around him who attend church regularly every Sunday, and who profess a full belief in all its doctrines. If he considers that he himself is his soul, and that he is as much an immortal being now as he ever will be—that his body is but as a garment to cover him, or an instrument through which he manifests himself—if he considers that he is in eternity now just as much as he ever will be; that he cannot be destroyed by Mt. Pelee eruptions or railroad accidents—if, in short, he feels these things so strongly that they have become a part of his real everyday life—why, he is looked upon as "queer" by those who hear these things taught them every Sunday, and who would feel horrified if they were accused of harboring a doubt regarding them. This is one of the things that go to show the difference between "believing" a thing and "being conscious" of it.

Now, don't run away and say that I held that the church-goers have no conception of the reality of the immortality of the soul, for I haven't said any such thing. There are many church-goers who have experienced a full realization of the feeling I mention, and there are many more church-goers who have not. And there are many men and women who scarcely ever enter within the walls of a church who have had this experience, and it means more to them than all the preachments they have ever listened to. It is not a matter of being "in-church" or "out-of-church," it is a matter of spiritual development, that's all. I attend churches of all denominations, and I find all of them good. The service of the Catholic Church appeals to me, and so does the meeting of some old-fashioned Methodist congregation. I do not accept all the doctrines and theories I hear in the various churches, but I manage to get some good out of all. If I have any preference whatever, it is for an old-fashioned Quaker meeting, where, perhaps, not a word is said from beginning to close, but where there is undoubtedly a strong spiritual power manifested. I have even found much good in attending a certain orthodox church, where the venerable preacher, who does not believe in the "higher criticism" or creed revision, often gives us a delightful sermon on the horrors of hell and the state of the damned, including the unbaptized infants. I can listen to a sermon like this with a thrill of delight—a feeling of intense joy which comes to me because I have been given the inward assurance that there exists a GOD who is Love, instead of the hating, wrathful, vengeful creature that the poor preacher tries to make us believe is the Infinite Power—the Universal Presence—the Loving Father. Oh, no, I am not condemning churches—I like them all, and think that each one is doing the best possible work for the particular people who are attracted to it. I have listened to the exercises of the Salvation Army, and have seen much good in it. How many of you New Thought people, or you high-toned church members, would make half the sacrifices for what you consider Truth that the Salvation Army soldier or the Hallelujah lassie make every day of their lives? Stop a moment before you laugh at them. Some of these people have more spirituality in their little finger than many of us have in our whole bodies.

There are times when we feel disturbed and full of unrest. We seek to use our intellects and solve all the problems of life. We fret and chafe under the restrictions which have been placed upon us. We wish to KNOW all things. We reason this way and that way, follow up every lane, alley and street in the city of Thought, but, alas, we find not that which we seek. And in our search we are apt to forget that we have within us an assurance that all is well with the world, and with us. We rebel against the leadings of the Spirit—against the knowledge that has come from the inner self—and we want to get our knowledge over the old channels—by means of the Intellect. Well, at such times we storm and fume and fret, and complain at our inability to solve the problem. We set up ideas only to tear them down again. We assume and then abandon one position after another, until there is nothing left. And the end of all the intellectual debauch is to say finally, "I do not know." And then, after the struggle is over, we see, just as plainly as ever before, the glimpse of Truth that has come to us from within—we hear the words of the soul—we have the same old consciousness. We say to hear the words of the soul—we have the same old consciousness. We say to ourselves, "I may not get this thing intellectually, but I KNOW it is true. I cannot doubt the voice of the Soul."

This knowledge which comes from within is like the rock against which beat the storms of the sea—against which dash the waves which completely cover it and which hide it from sight, until it seems that it has disappeared forever from view, carried away by the attacking waves. The lightning flashes, the thunder rolls, the fury of the tempest seems concentrated against this rock, and the demon of the storm seems intent upon destroying every particle of it—of tearing it to little bits with which to strew the shores. All is darkness—all is blackness—all is fury, raging and terror. After hours, the storm subsides, and then later morning comes, and the first rays of the rising sun kiss lovingly the rock which has stood the fury of the storm, and has emerged unhurt, a witness to its superiority to the elements.

Storm away, ye who would destroy this rock—dash your waves of Doubt, Logic, Criticism, Unbelief, Dogma, Theory, against this rock of the Spirit. Exert yourself to the utmost—expend all the force that is within you—do your best—do your worst. Tear and twist, pull and wrench, beat and pound, and what have you accomplished? After the storm has passed away—after the clouds have dispersed—when the sky again is blue and the sun again is shining—the rock still stands, undisturbed, unchanged, unshaken. And stand it will for ages and ages. And Man shall begin to know of the stability and firmness of this rock. He will begin to realize just what it means to him, and he will know that while the waves that beat upon it are good and needful, and not to be despised, that only upon the rock can he safely build.

Do not despise the intellect and its teachings, but know that ye have within ye another source of knowledge—that ye have spiritual faculties which are developing and which you can use. And trust the work of these faculties—listen to the voice of the Soul.

"FORGET IT."

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Why worry about the past?—Hugging old sorrows to your bosom—What to do with them—Don't poison your life—Pain brings experience—Learning your lesson—How to get rid of a gloomy thought—Throw it away—Forget it.

One can often get some useful lesson from the slang and current phrases of the day. There is something particularly attractive to me about slang, and the pat phrases that are passed along from one to another on the streets. Many of these phrases condense in a few words certain practical truths that one could use as a basis for a sermon, an essay, or even a book. They are the practical experiences of the people crystallized in a catchy phrase. The phrase which I hear so frequently on the street just now, "Forget it," seems to me to contain much practical common sense, and if people would put it into practice there would be many more brighter faces—many more lighter hearts. What's the use, anyhow, of carrying around a long face or a heavy heart, just because away back in the past something "went wrong" with us, or even if we "went wrong" ourselves (and most of us have—I have, I know)? What's the use? Forget it!

Of course you will not forget the experiences of the past, and you do not want to. That's one of the things we are living for—gaining experience. When we have once really learned a thing through experience, we never forget it—it is a part of us. But why bother about the memory of the pain, the mortification, the "slip-up," the heartache, the wounded feelings, the misplaced confidence, the thing done in the wrong way, the chance you let slip by, the folly, the sin, the misery, the "might-have-beens," and all the rest. Oh what's the use? Forget it I say, forget it.

If one is to worry about all the things that went wrong—all the things that didn't come right—in the past; if he has to take out each memory every day, and after carefully dusting it off, fondle and caress it, and hug it close to his bosom; if he has to raise up these ghosts from the past—these phantoms of long ago—these musty, moth-eaten things—why he will have no time for the affairs of to-day. He will lose all the joy of the now—all the pleasure of life of the moment—all the interest in the things of to-day. Oh, dear, dear, what's the use? Forget it—forget it.

Some people are not happy unless they have some old faded sorrow hugged

Some people are not happy unless they have some old faded sorrow hugged up close to their bosoms, and they feel guilty if they happen to smile and forget the old thing for even a moment. Oh, how they do gloat over their own revamped unhappiness—how they enjoy the relieving of the pains and sorrows, mistakes and ignorance of years gone by. How they love to hold the fox to their sides and let it eat out their heart. These people are really happy in the unhappiness, and life would not be worth living if they were deprived of their pet sorrows. Of course, if these people are really happy because they are unhappy, I have no objection. Every man or woman has the right to pursue happiness in his or her own way, and I suppose that that is as good a way as any other, and I should not find fault if somebody else's way is different from mine. But doesn't it seem like a pity to see people wasting their time, energy, thoughts and life on these old sorrows? If they must think of the past, why not think of the bright things that came into their lives, instead of the dark ones? Think of the moments of happiness, not of the moments of sorrow. Don't make a tomb of your mind. Don't let that particular painful experience poison your present life. Don't do it—don't do it. What's the use? Forget it.

Every bit of pain that has happened you has brought its experience to you—you are better, wiser and broader for it. Look at it in that way, and you will cease to mourn and wail and wring your hands over the fact that in the past you "have done those things which you ought not to have done, and have left undone those things which you ought to have done." Nonsense! You have gained the experience and know better now. If you were placed back in the same old position, and lacked the experience that you have gained by just such things, you would do the same old thing over again, and in the same old way. You couldn't help it, because you would be the same old person. What you would like to do would be to be placed back in the same position, and face the same old temptation or problem, but you would want to take with you the experience you have gained by your former mistake. You want the cake and the penny at the same time. You want the experience without the pain. Oh, yes, you do, now, that's just what you want—I've been through it myself, and know all about it. You've gained the experience, be satisfied. Some day you'll need that experience, and will be glad you have it, and will see that it was worth all you've paid for it. No, you don't see it that way? Well, maybe you haven't had enough of it—haven't learned your lesson yet. If that is the case, some of these days the law will drop you back into the pot, until you're well done. The law is not satisfied with underdone people. Oh, you're making a big mistake. Forget it—forget it.

The people who carry these old things around with them generally get themselves into the mental attitude that draws other things of the same sort to them. Misery likes company, and a miserable thought also likes companionship them. Misery likes company, and a miserable thought also likes companionship, and almost always manages to attract some other miserable thing to it, to keep it from being lonesome. The only way to get rid of a thought of this kind is to—forget it.

Now if you have some pet thing that is gnawing out your vitals—is corroding your heart—is poisoning your mind—take it out and look at it for the last time. Give it a last long lingering gaze. Kiss it good-bye. Weep over it if you like, for this is the last you will see of it. Then throw open the window of your mind and pitch it out into the outer darkness.

FORGET IT!

"THE KINDERGARTEN OF GOD."

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Life a great school—Man a child learning his lesson—Preparing for higher grades—The game-task—What it all means—Things as they are—The rules wise and good—Each task means something—Greeting the Kindergartner.

I see Life as a great school—Man as a tiny child, learning his little lessons, performing his little tasks, playing his little games, enjoying his little pleasures, suffering his little pains, disappointments, trials and sorrows.

I feel that we are in but the kindergarten stage of existence, learning the first lessons of Life—fitting ourselves for the grander, broader, fuller life in store for us. And I feel that this little kindergarten experience will continue until we have learned its lessons well—have firmly grasped the principles designed for our baby minds. And I feel that when we have proven our ability to weave our little mats—build our little blocks—draw our little pictures—mold our little clay forms—sing our little songs—then, and not until then, will we pass into a higher grade, where we will spell out the lines of the Primer of Life, and acquire the elementary principles of Cosmic Mathematics. And I feel that each little lesson must be learned, thoroughly, before the next step is taken. And I feel that every one of us must perform his own task—must memorize his own lesson—before he can gain the experience—can profit by the knowledge acquired in the performance of the task. We may be inspired by some brighter pupil—be encouraged by the loving sympathy of some fellow-scholar, but the task is *ours* to perform, sooner or later—and ours is the joy of accomplishment.

I believe that as some children, even whilst fascinated by the game-task of the kindergarten, know that it is only a childish task and not the *real thing* of life, so may we come to a point, where, whilst enjoying the constantly changing play of life, we will realize that it is but the training for greater things, and important only in that sense. The perception of this fact by the child need not interfere with his interest in the game—need not prevent him from feeling the joy of *doing* , creating, working, gaining new experiences; nor need it prevent *us* from playing the kindergarten games of grown-up life with a zest and interest, not alone because we realize that we are learning valuable lessons, but, yea, even from the very excitement and joy of the game itself.

When we realize just what this view of Life means, we will find new

When we realize just what this view of Life means, we will find new pleasures in everyday life—will learn to laugh with childish glee at our little successes in molding the clay into the desired shape—in the clever weaving of the mat. And we will learn to smile, through our tears, if our little mat happens to tear in two—if our little clay sphere drops to the floor and is shattered—if the hour's work is destroyed.

And we will learn our little lesson of Love—of Comradeship. We will learn by experience that if we lead the narrow, selfish life we will miss the joy that falls to the lot of those who have learned to express more fully the love-nature within them—we will find that Love begets Love—that the love-nature, expressed, attracts to itself the love in the hearts of our little playmates. We will find that the child who carries within him the love for others, and expresses that love, need never want for friends or companions, need never suffer from loneliness, need never fear being left out in the cold. The true Personal Magnetism of the child (and the grown-up) consists largely of—Love, which never fails in its drawing power. And we will learn, from bitter experience, the folly of the idea of separateness from our little playmates—will know that the standing apart brings nothing but sorrow to us. We will realize that selfishness brings nothing but pain—that giving has its pleasures as well as receiving. And we will learn something of Brotherhood, and its goodness—we will have the True Democracy of the kindergarten impressed upon us. These lessons (and others) we will learn well, before passing on.

We, like the child, often wonder what is the use of it all—fret over our enforced tasks—chafe at the confinement—rage at the restrictions, and, failing to comprehend it all, indulge in complaints, protests, rebellion. And, like the child, we cannot expect to understand the whyness of it all, certainly not until we pass beyond the kindergarten stage of existence and reach the higher grades.

When one begins to realize *what he is* —begins to be conscious of the I AM —begins to know things as they are—he gradually learns to appreciate things at their true worth, and, although not released from the necessity of playing out his kindergarten game tasks, is able to, practically, *stand aside and watch himself play them out* . He knows that he is gaining knowledge—is mastering his lessons —is living-out, and out-living, his desires—is acquiring and storing up new experiences—but he values things only at their final worth, and is not deceived by the apparent value of the moment. He begins to see things in their proper relations. He does not take himself (or things) too seriously. He enjoys the pleasure of the game—but he knows it to be but the play and pleasure of the child—he laughs, but is not deceived. He suffers, also, the sorrow, grief, disappointment, humiliation and chagrin of the child-nature—but even though the tears are falling he, *knowing* , smiles. He laughs with joy—with pain he cries, but he knows—he *knows* . He enjoys the playthings, gifts, rewards, but he knows them for what they are—he knows. He plays the games with the children who do not know—and well he plays—but he knows. His disillusionment spoils not the sport—he plays on (for play he *must*), knowing, but enjoying. Yes, enjoying *because* of the knowing. He knows that the child-things are good—but he sees them as but shadows of the Good to come. He knows that he "cannot escape from his own good." And he knows that the Good is also in store for his playmates (though they know it not) and, being full of love, he rejoices.

He feels that the rules of the School are wise and good, and that, though he cannot see it clearly now, INFINITE JUSTICE rules all, as will in the end appear. He knows that promotion will be gained, just as soon as earned. He knows that just as soon as he is able to master a task, that task will be set before him—not a moment before. And he knows that no task will be allotted him even one moment before the possibility of its accomplishment.

He knows that he is being tested, trained and strengthened, day by day—that every unpleasant and disagreeable task has an important end in view. And he knows that every task placed before him is in accordance with a Law that takes cognizance of his powers, failings, capabilities, short-comings—that understands him better than he does himself. He knows that the very allotment of the task is a guarantee of his ability to perform it. He knows that within him are latent powers, potential forces, hidden knowledge, which will well forth from his sub-conscious mentality when bidden by the Confident Expectation of Intelligent Faith.

And, knowing these things, he is filled with Courage—and presses forth eagerly to the tasks of the day. And, knowing, he casts off all Fear, Worry, Discouragement and Discontent, and, with the smile of Love on his face and the joy of Faith in his heart, he greets THE KINDERGARTNER with Confidence and Trust.

THE HUMAN WET BLANKET.

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Sees no good in anything—Expects the bad and gets it—Attracts it to him—Depresses everything and everyone—Carries an aura of negative depressing thought—Clammy—Puts out the fire of energy—Take warning.

Did you ever meet the Human Wet Blanket?

To start with, he sees no good in anything. To him every man is a rogue—every woman a schemer trying to pull the wool over the eyes of some man. He looks for the Bad—expects to find it—and find it he does. One generally gets what he looks for. He attracts to him that for which he looks, and he cannot see any other qualities than those possessed by himself. Everyone is trying to cheat him, and out-wit him, so he thinks, and I have no doubt that the Law brings him a fair share of people of this kind. In order to prevent other people from taking advantage of him, he endeavors to take advantage of them in the same small way that he fears they will use on him. The consequence is the people with whom he has dealings are apt to give him a dose of his own medicine. He trusts no man. He's so shrewd that he measures off a spool of thread in order to be sure that the storekeeper has not robbed him of a yard or two. And the funny thing is, that he sets in motion the Law which causes the one short-measure spool in the case to fall into his hands. He just *draws* these things to him. He thinks himself a marvel of cunning, and endeavors to manifest it in petty practices, the result being that he attracts to himself all the little schemers, and some of the big ones, who happen to be within the radius of his attracting power, while the other type of people are repelled by his mental attitude and thought-force. Funny, isn't it?

Then he sees nothing but disaster ahead in any plan, and, sure, enough, if he gets near enough to the plan to contaminate it, trouble is sure to happen. As an attractor of Negative Thought he is a glittering success. He seems to have a positive genius for doing things the wrong way. And yet, he doesn't believe in the Attractive Power of Thought or "any such nonsense." He's too shrewd to take any stock in such ridiculous theories, although he exhibits in his life a most convincing proof of the truth of New Thought teachings.

He never says "I Can and I Will," and if he hears anyone around him indulging in such heretical notions, he promptly proceeds to squelch him by a few "Supposings," "Buts," "What ifs," and two or three gloomy shakes of the head, and a few sighs. His motto seems to be "There's no use trying, you can't do head, and a few sighs. His motto seems to be "There's no use trying, you can't do it." With him the country seems always to be going to the dogs, and the poorhouse is constantly looming up before him.

I need scarcely add that Fear, Worry, Jealousy, and Suspicion are his bosom friends. He holds these thoughts constantly, and they and the rest of the negative brood are devouring him. They are making their home in his mentality and are increasing rapidly, besides frequently inviting their friends for a visit.

Of course, it's nobody's business if he likes this sort of thing, but it is not pleasant to come in contact with him. He is surrounded with an aura of negative, depressing, gloomy, thought-force, which is manifest to all with whom he comes in contact. Turn him loose in a roomful of cheerful people, and in a few minutes the conversation has lagged, the warmth of love and friendship has disappeared and things begin to feel damp and chilly, and someone will begin to make inquiry regarding the furnace or the steam radiators, and wondering why the janitor does not keep up the fire on such a day. Approach him when you feel fired with energy, ambition and push—when you feel that you can go out and conquer any obstacle—and you will feel the clammy wet blanket thrown over you, putting out your fire of energy, and in a moment or two you will wonder "What's the use." That is, unless you understand your business, and know how to throw off the influence of the negative thought-waves emanating from this man. Look out for him.

From the bottom of my heart, I pity this man and his kind. He gets none of the sweet things of Life—he doesn't see them lying around. He misses the joy of living. He sees everything through jaundiced eyes. He knows nothing of the happiness of the clear head, warm heart, and brotherly hand. He is so occupied in looking for the spoiled fruit on the ground that he does not see the perfect fruit on the branches above his head, begging to be picked. He is so much engrossed in the mud upon the road, that he does not see the bright blue sky above his head; the beautiful landscape; the children playing on the grass; the mother nursing her babe; the old couple trudging along hand in hand. These things do not exist for him. His mind is so full of Fear, Suspicion, Distrust, and Petty Spite, that Love finds no room. But even this is Good—for many find their way to Optimism only by first sinking to the depths of extreme Pessimism. They reach the Celestial City by the road that winds through the Valley of the Shadow of Death. Even these things shall pass away.

All's well.

AIM STRAIGHT.

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Fear attracts, as well as Desire—Learn to aim straight and aim at the right thing—Examples—The bowler—The bicyclist and the car—The bicyclist and the post—The boy and the marbles—Wisdom from the babe—Look straight; Think straight; Shoot straight.

A strong Desire or a strong Fearthought is an aim at the thing desired or feared. And in proportion to the degree of Desire or Fear, will we be carried toward the thing at which we aim. Confident Expectation is manifested in a Fearthought as well as in an earnest Desire, and when we confidently expect a thing to happen we are carried toward it by an irresistible force. It may seem strange to you to hear that Fear is akin to Desire, but this is the truth. It matters not whether we call it Desire or Fear, the gist of the matter lies in the Confident Expectation. A faint Hope and a lurking Fear have about the same attractive force—a Desire coupled with a firm belief in its realization attracts strongly, but no more strongly than does a Fear coupled with a feeling of certainty of its realization. The thing upon which your Thought is firmly fixed or drawn toward, will be the thing you will realize. Therefore Aim Straight.

We have heard much of the Attractive Power of Thought as applied to Desire. I will now say something to you about the same force called into operation by Fearthought. It is far more pleasant for me to speak of the bright side of the question, but I would be neglecting my duty toward you if I failed to direct your attention to the reverse of the shield. When you thoroughly realize that Thought-force works both ways, you will know how to handle it, and will understand many things that have heretofore been dark to you. You will learn to AIM STRAIGHT, but will also learn to be careful at what you aim. You will learn to avoid the aim inspired by Fear, and will hereafter use all your energies to pointing your mental arrow at the bull's-eye of Happiness and Success.

Let us take a few facts from the physical plane in order to illustrate things as they are on the mental plane of effort. Life has its correspondences on all its planes, and by taking examples from one plane, we will be able to more readily understand the workings of the Law on other planes.

Some time ago, I was talking to a number of people about this subject, and gleaned from each an illustration of the workings of the Law of Attraction on the physical plane. And each example although on the physical plane, showed the physical plane. And each example although on the physical plane, showed the power of Mind behind it. I will tell you what some of these people said, and you can see for yourself just what I mean.

The first man was a printer, who after hours spent much time in bowling, and who was looked upon as an expert in that game. He said that some time before he was playing a game, and at a critical point when he was taking aim and endeavoring to put the ball in between the 1 and 2 pins (a specially advantageous shot), his opponent spoke up and said "Just watch him hit the 4 pin." I do not know anything about bowling, but it seems that to hit the 4 pin is about the worst thing that can happen to a bowler, outside of missing the pins altogether. Well, to go on with the story, with the remark of his rival, Fearthought entered the mind of the printer, and he couldn't get the 4 pin out of his mind. He kept on looking at the place he wanted to hit, but his mind was on the 4 pin, and he feared that he would hit it. To use his own words, he "got rattled," and away went the ball striking the 4 pin fair and square. He concluded the story by saying: "And so instead of making a 'ten strike' I got only a 'split.'" Maybe you understand those terms better than do I, but at any rate you will see what a Fearthought brought to this typographical bowler in his little game of ten-pins. Moral: When you wish to place the ball Energy between the 1 and 2 pins of Life, don't allow Fearthoughts to switch you off to the 4 pin, thereby giving you a "split" instead of the coveted "ten-strike."

Another friend told me that, a few days before, he had been riding on the front bench of a gripcar on a Chicago cable-line. Hearing the gripman break into the vernacular in a vigorous style, he looked up, and saw a colored man on a bicycle trying to cross the track "on the bias," as the girls say, just ahead of the car. There was plenty of time—plenty of room—for the man to get across, but when he reached the middle of the track Fearthought got hold of him, and in spite of himself his wheel turned and he headed straight for the car. He headed straight for the gripcar, just as if he had aimed at it, and the next moment he went "bang" right into it. He escaped injury, but his wheel was wrecked. When asked about it, he said that from the moment he got afraid of the car his wheel "ran away with him," right into the thing he Feared. Moral: Keep your mind fixed on the thing you want—not on the thing you don't want.

Another man, to whom I related the story of the man on the wheel, said that he had the same trouble when he was learning to ride the wheel. He was getting along pretty well and could manage to steer half-way straight, although in a wobbly manner, until one day he happened to see a certain telegraph pole in front of the place where he was learning to ride. The pole seemed to hypnotize him, and from that day he couldn't keep his front wheel away from it. He couldn't keep away from that pole—he was afraid of it. The pole seemed to have couldn't keep away from that pole—he was afraid of it. The pole seemed to have magnetic qualities and the result was "Bump." He remounted, over and over again, but the result was the same. At last he made up his mind that he was going to get ahead of that pole somehow, and he mounted the wheel with his back toward the pole (but his Mind was still on it) and lo! the front wheel described a semi-circle, and back to the pole he went. Moral: Don't let a pole hypnotize you with Fearthought—keep your Mind on the place to which you wish to go.

But the best example was given by a boy who had kept his eyes open and his thinker working. Maybe I had better tell you in his own words. This is what he said, just as he said it:

"Oh, pshaw!" said the Boy, "you're making a big fuss over nothing. Every feller knows that you've got to *think* about a thing if you want to hit it, and if you think about the wrong thing, why, you'll hit the wrong thing. If I fire a stone at a tin can, why, I just look square at the can and think about the can for all I'm worth, and the can's a dead one, sure. If I happen to let my mind wander to the cat what's on the shed over to the left of the can—well, so much the worse for the cat, that's all. *To shoot straight, you've got to aim straight; and to aim straight you've got to look straight; and to look straight you've got to think straight.* Every kid knows that, or he couldn't even play marbles. If I get my heart set on a beauty marble in the ring, I just want it the worst way and says I to myself, 'You're my marble.' Then I look at him strong and steady-like and don't think about nothing else in the world but that beauty. Maybe I'm late for school, but I clean forget it. I don't see nothing—nor think nothing—but that there marble what I want. As the piece in my reader says, it's my 'Heart's Desire,' and I don't care whether school keeps or not, just so as I get it. Then I shoot, and the marble's mine. And, at school, when our drawing teacher tells us how to draw a straight line, she makes two dots, several inches away from each other. Then she makes us put our pencils on the first dot and look steady at the other and move our pencil towards it. The more you keep thinking about the far off dot, and the less you think about the starting dot or your hand, the straighter you're going to get your line. Wonst I looked straight at the far-off dot with my eyes, but I kept thinking about a red-headed girl on the other side of the room, and what do you think, the line I was drawing slanted away off in her direction, although I had kept my eyes glued on the far-away dot and never even peeped in the kid's direction. That shows, sure, that it's the thinking as well as the looking. See?"

All of the examples above given contain within them the principles of a mighty truth—a working illustration of a great law of Life. If we are wise we will profit by them. Many things are happening around us every day, from which we might gain lessons if we would only think a little, instead of playing "follow my leader" and accepting other people's thought, ready made. We have gotten so accustomed to these "hand-me-down" thoughts, that we have almost forgotten how to turn out thoughts for ourselves. The day has come when we are required to do a little thinking on our own account, instead of humbly bowing before moth-eaten Authority perched upon a crumbling base. The time has arrived when we must strike out for ourselves, instead of following a musty Precedent which has "seen better days." This is the age of the Individual. This the time for the "I" to assert itself.

I wish you would pay attention to what the Boy said. It is not the first time that we have gone to the babe for wisdom. Although a child has an imagination beyond our comprehension, he, at the same time, is painfully and even brutally, matter of fact. He is continually asking: "Why," and when we grown-ups are unable to answer him he answers the question himself, often better than we could have done. He doesn't theorize, but gets down to business, and works things out for himself. This boy knew all about the Thinking part of the problems, and had put it into practical application, while we were theorizing about it. He had discovered that in order to get things we must first earnestly Desire them; then Confidently Expect that we would get them; then go to work to procure them. That's the true philosophy of getting things. He tells us, about the marble, that he first "wanted it the worst way" and "didn't care whether school kept or not" just so he got the marble. Then he "looked strong and steady-like" at the marble, saying: "You're my marble." Then he shot, and the marble was his. Can any of you describe the process of getting things better than this? If we grown-ups would only put into our daily tasks the interest and attention that the boy put into his game of marbles, we would "get the marble" oftener than we have been doing.

Of course, it may be true, that the principal joy is in the getting of things rather than in the possession of them—that the Game of Life is like the game of marbles in that respect, but what of that? That needn't spoil the game. The boy knows enough to enjoy playing for a few marbles that may be obtained for a penny-a-fistful at the corner store—but that fact doesn't bother him at all. He knows that when he gets the marble it will not seem half so beautiful in the hand as it did in the ring—but he gets ready to shoot for the next one with just as much zest and enjoyment. He finds a joy in Living; Acting; Doing; Expressing; Growing and Outgrowing, Gaining Experiences. Take a lesson from the Boy—while you are in the Great Game, take a boy's interest in it; play with a zest; play your level best, and *get the marble* . The Boy instinctively knows that the joy of life consists of Living, while we poor grown-ups vainly imagine that our pleasure will come only in the trophies of the game—the glass-marbles of Life—

and look upon the playing of the game as drudgery and work imposed upon us as a punishment of the sins of our forefathers. The boy lives in the Now, and enjoys every moment of his existence—his winnings, his losings, his victories, his defeats, while we, his elders and superiors in wisdom groan at the heat of the day and the rigor of the game and are only reconciled to our tasks by the thought of how we will enjoy the possession of the marbles, when we get them at the end of the game. The Boy sucks his orange and extracts every particle of its sweet contents, while we throw away the juicy meat and aim only to secure the pips. Oh, yes! the boy not only knows how to "get there," but he has also a sane philosophy of Life. Many of us grown-ups are now re-learning that which we lost with our youth.

You will notice that the bowler, the bicyclists and the others, got what they didn't want, because they were afraid of it, and allowed it to distract their thoughts from the object of their Desire. To Fear a thing is akin to Desiring it—in either case you are attracted toward it, or it to you. It's a rule that works both ways. You must think about the Thing you Want—not about the Thing you Don't Want, for the thoughts you are thinking are the ones that are going to take form in action, as the Boy said: "*You've got to think about a thing if you want to hit it, and if you think about the wrong thing, why, you're going to hit the wrong thing* ." Watch your Ideal, not your Bugbear. Concentrate on your Ideal—fix your thought and gaze upon it, like the boy upon his marble—and don't allow Fearthought to sidetrack you. Select the thing you want to be, and then grow steadily into it. Pick out the thing you want, and then go straight and steadily to it. Replace your old whine: "I Fear," with the New Thought shout: "I Can, and I Will." Then you will experience an illustration of "Thought taking form in Action."

Look Straight; Think Straight; Shoot Straight; in these three things lie the secret of Success.

AT HOME.

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Don't be afraid—You are at home—Not here by chance—You belong here—YOU are the soul—YOU cannot be hurt—YOU cannot be banished—YOU are right in the universe, and there is no outside—Great things are before you—Make yourself at home.

Don't be afraid. You're living in your own home. This Universe was built for you to inhabit—to occupy—to enjoy. Do not feel strange—make yourself at home. The wonderful laws of nature—those which have been discovered, and those which remain to be discovered—are all laws for your use, when you grow large enough to understand how to make use of them.

Did you think you were here by chance, or that you were an alien? If so, learn better. You are to the manor born—you are the heir. Everything around the place is for your use, when you grow up. No one can dispossess you—no one can put you out. You are at home.

Do you long for another home? Do you fret and chafe at the trials and troubles of this world, and imagine that somewhere else things will be better? Well, they'll never be better for you until you have met and conquered the trials and troubles of this place. You are just where you belong. You are surrounded with just the things you need. You are getting just what you deserve. And until you learn the truth of this, you will have the same surroundings—the same environments. And then when you learn that the things around you are all right—that you are being treated justly—that you are getting just what you have attracted, and are attracting, to yourself—then you will be ready for the next step in the journey, and you will have new surroundings and new environments—new tasks—new lessons—new pleasures.

I hear some of you talking about Death. You seem to think that you will be another order of being as soon as you take your last breath upon earth. You talk about being a "spirit," bye-and-bye. Do I believe this? Of course, I believe it. I *know* it. But I also know something else, and that is that you are a spirit now, just as much as you will be in another world. Did you think that some wonderful essence was going to grow from you, and that that essence would be what you call a spirit? Nonsense! YOU are the spirit, and the not-you part which will be discarded never was you. The You which says I AM is the real thing—the real self—and the rest of you is but tools and instruments which YOU are using. Why can't you see this? You talk about "my soul," "my spirit," and so on. You make me tired. Why, the thing which is thinking and speaking—YOU—is the "soul" or "spirit" of which you are talking. You talk as if the physical part of you, which is changing continually, was you. You are like the boy with the old knife. He was continually having the knife repaired. He had had seven new blades and three new handles put on it, and yet it was the same old knife. Why, you could step right out of your body (and maybe you do, more than you have any idea of) and it would be the same old YOU. You could discard your body just as you do your clothes, and yet YOU would be the same individual. There is a wonderful difference between individuality and personality. One you cannot get rid of; the other may be changed.

What's the use in being afraid? Nobody can hurt the real YOU. You cannot be wiped out of existence. If a single spirit atom should be destroyed, the entire structure would smash up. You cannot be banished from the Universe, for there's nowhere else to put you. You cannot get outside of the Universe, for *there's no outside* . There's no place for you outside of everywhere.

And you talk about time and eternity. Why, you're in eternity right now. You are right in it this moment. It is always to-day—to-morrow never comes. And you are right at home in the Universe, and always will be. You are always there, for there's nowhere else to go.

So what's the use in being afraid? Who's going to hurt you? They can't kill YOU. They can't put you out of existence. They cannot expel you from the Universe. So what are they going to do about it anyhow? And, after all, who are "They?" You talk as if there were outside forces and influences antagonistic to you. Outside of what? No matter what beings of earth or air there may be, they are creatures like yourself. They are all a part of the Whole Thing—all made of the same material—all come from the hand of the same maker—you are all cut from the same piece of goods. The apparent differences are illusions—the difference and separateness is only relative, and not actual.

So, make yourself at home. Take a look around and see what a nice bit of the Universe you have to live in. Some of your family have been trying to occupy the whole house instead of only their share of it, but those things are gradually working out, and all will be better within a comparatively short time. This is going to be a better world to live in when men take time to think a little. And you'll be around to enjoy it when it comes—never fear. You cannot get away, even if you want to.

And, what's the use of waiting for to-morrow. There's lots of things in which you can find happiness to-day, if you will only stop worrying about to-morrow.

The little child knows more about enjoying life than you do. The little child feels at home anywhere and starts in to enjoy it, and get the most out of it, until he grows old enough to be hypnotized by the race belief.

You are at home here. Just as much at home as is the fish in the sea—the bird in the air. Realize this, and make the most of it. Stop being afraid. Stop fretting. Stop worrying. Realize that yesterday, to-day, and to-morrow, you are here in the Universe. It's a good Universe, and it grows better as man grows in wisdom to take advantage of its goodness. And it is not yet "sun-up" here. Great things are before us. And you will see them and take part in them. Make yourself at home, for you're going to be around here for some time.

THE SOLITUDE OF THE SOUL.

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Lorado Taft's group—Description—Each stands alone—Each is in touch with every other—Soul communion in silence—Silence is the sanctuary of the soul—The oneness of life and its apparent separateness—The message.

In one of the rooms of the Art Institute, in Chicago, stands a remarkable group, by Lorado Taft, the sculptor, entitled "The Solitude of the Soul." The average visitor stops a moment and passes on, commenting on the beauty of the figures composing this group. A few hurry past, afraid to look at the figures, for they are nude—as naked as the human soul before the gaze of its Creator. (Some people are afraid of things not hidden by draperies—even the naked Truth shocks them.) But the man or woman who thinks and understands—stops long before this group, conscious that it tells the tale of a mighty truth.

Around a large rock, stand four human figures—two men and two women. They are so placed that but one figure is in full sight from any given point of view, although the connection between any figure and the two on each side of it may be seen. It is necessary to walk completely around the group to see the idea of the sculptor—to read the story that he has written into the marble.

Each figure has an individuality. Each stands alone. And yet each is in touch with the one behind, and the one before. Each one is connected with all, yet each one stands alone. One figure extends a hand to her brother just ahead of her, and on her shoulder rests the tired head of the brother following her. Hand in hand, or head on shoulder stand they, each giving to the other that human touch and contact so dear to the soul craving that companionship of one who understands.

Each face shows sorrow, pain, and longing—that longing for that complete union of soul with soul—that longing that earth-life cannot satisfy. And each feels and knows that the other has the same longing. And each gives to the other that comforting touch that says "I know—I know." Each face shows a great human love mingled with its pain. Each face shows resignation mingled with its grief. It is the old story of human love and human limitations. It is also a story of deeper import—the story of the soul.

Every lip is closed. Each man and woman is silent. And yet each understands the other. Soul is communing with soul, in the Silence. And in the Silence alone can soul converse with soul. Words cheapen the communication of soul to soul. With those who understand us well, we can best commune in Silence. Hand in

With those who understand us well, we can best commune in Silence. Hand in hand—cheek to cheek—sit those who love well. The tale of love is told and retold without a word. Words serve their purpose in conveying the commonplaces of life, but seem strangely inadequate to express the deeper utterances of the soul. The tale of love—the story of sorrow—needs no words. The soul understands the message of the soul—mind flashes the message to mind—and all is known. The fondest memory of the one whom you loved and lost, is not of moments in which he spoke even the most endearing words. The memory most sacred to you is that of some great Silence lived out with the loved one—some moment in which each soul drew aside its veil and gazed with awe into the depths of the other soul. Silence is the sanctuary of the soul. Enter it only with due reverence. Uncover the head—tread softly.

Each figure stands alone, and yet in touch with all the rest. Each is apparently separate and yet each is but a part of the whole. Each feels the frightful solitude which comes to the soul when first it recognizes what it is. And yet, in that dreadful moment each knows itself to be in touch with all of life. Each feels that intense longing for a closer soul union—a reunion of the separated parts of the whole. And yet each realizes the impossibility of the consummation of that desire at this time—and they show their grief—they place the head upon the shoulder of the other—they clasp the hand of the other—they touch the flesh of the other—all as a symbol of the desire for the union of the soul.

This group is a symbol of the oneness of life and its apparent separateness. A picture of the in-touchness of each part of the whole, with every other part. A story of the pain of the soul in its awful solitude—of its impotent striving for at-one-ment. A representation of the communion of soul with soul, in the Silence. A tale of the comfort and joy in the presence of another human form. A message of The Brotherhood of Man. All this—and more—is in this group.

I wonder if the sculptor saw it all, or whether he chiseled better than he knew. Sometimes the Divine in man causes him to write better—paint better—cut better—than he realizes. Others see much more in his essays, stories, poems, paintings, statuary, than the maker knew was there. And the man himself, after years have past again views his work, and wonders at the new story he reads there. He feels dazed at having portrayed truths of which he dreamt not while he worked. There are within us unexplored depths, of the existence of which we do not dream. And from these depths, now and then, rise into our consciousness beautiful thoughts—beautiful images—which we reproduce on paper—canvas—marble. We do not understand these things, and we join with others in the feeling of wonder inspired by the sight of the reproduction of that which came from the depths of our mental being. And some, who have grown closer to the Real Self depths of our mental being. And some, who have grown closer to the Real Self within them, see beauties in our work to which we are blind. Not until the scales fall from our eyes, do we realize the full meaning of our work.

Some call this Inspiration. But those who have pierced the veil know that it is inspiration from within, not from without. It is the voice of the Divine spark within man, whispering to the consciousness which is struggling to know better that Higher Self—a whisper of encouragement and good cheer—a portent of the future—a glimpse of the distant light—a bestowal of a few crumbs from the table of the Spirit.

I know not, I say, whether Lorado Taft knew what he chiseled. I know not whether he is a man of deep spiritual insight. But this I do know, that this group, "The Solitude of the Soul" is the work of the Spirit within this man. And his work carries a deep spiritual message to those who are ready to receive it. And in years to come this message will be understood by thousands, for everyone who receives it to-day. This work shall live long after its maker has forsaken the earthly body that he now uses as an instrument. It will live because it carries a message—because it conveys a mighty truth.

JERRY AND THE BEAR.

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The Law's plan of developing an individual—Folly of clinging to old worn out sheaths—The story of Jerry and the Bear—Who Jerry was—He meets the Bear—The fight—The result—The consequences—The change in Jerry—The moral.

The Law, in its efforts to develop Man into a self-reliant being—into an individual—first tries the simpler plan of bringing a steady pressure to bear in the direction of gradual progress and growth, impelling the man to think and act himself into a more positive condition each day. After a while the man, feeling behind him the steady push of Life, and being conscious of the attracting power of the Absolute drawing him to higher things—leading him up the mountain path of Attainment—learns to trust the propelling and attracting power, and, ceasing his resistance, moves along in the direction of gradual unfoldment and growth. He casts off sheath after sheath—and grows. He does not attempt to impede or interfere with his development, but cheerfully and joyfully presses forward to his unfoldment. He finds pleasure in each stage, and should pain manifest itself he knows it as the growing pains of the child—a promise of greater things.

There are some, however, who seem determined to cling to their old sheaths, and resist the pressure of growth to the utmost. They are unable to withstand the steady pressure, and the attracting power, carrying them forward, and their resistance brings them much pain and friction, and they are pushed this way and that by the pressure of the growing Self, resisting and struggling all the time. The Law has several ways of dealing with these people, for their own good, and often, with a supreme effort, tears them from the surrounding sheath to which they are clinging and forces them into a broader and wider life, against their wishes and in spite of their struggles and cries.

Many of us, looking back over our past lives, smile as we recognize how we were forced into new fields of work and endeavor—how we were broadened out in spite of ourselves—how we were torn from our old surroundings and environments, in spite of our lamentations, reproaches, and cries, and placed amid new scenes and faces. This thing is repeated over and over again, until we learn the lesson and cease to be unduly attached to persons and things, and become willing to yield ourselves to the onward moving force and co-operate with the Law instead of opposing it.

with the Law instead of opposing it.

Many men and women who steadily refuse to stand erect and assert their independence, are deliberately worked into a position where they *must* declare their freedom from the things upon which they have been leaning, and are forced to stand up and face conditions from which they have shrunk all their lives. The Law has a way of picking up those shivering mortals who stand around the river's edge, and throwing them into the stream, bidding them to strike out and SWIM. It prefers the easier way of teaching you to swim by degrees—of acquiring knowledge by easy stages—but if you refuse to learn in this way, it will resort to the vigorous plan just mentioned—but swim you *must* , one way or the other.

I am going to tell you a story—not a particularly pretty one, but one that will give you an idea of what I mean, and how the plan works. It's about animals—but many a truth has been conveyed by fables in which animals were the actors, and this homely little tale from the wilderness may convey to your minds the point of this talk better than do my words. Here's the story:

Once upon a time a man, away up in one of the Northwestern States, owned a dog named "Jerry." He was not very much on looks—and less in good qualities. He was not of any fancy breed—just Dog, that's all. He had drifted on to the farm from Somewhere and had been kicked and cuffed around in his early youth, until he was afraid to claim a right to live at all. He grew up into a worthless animal—snapped at by smaller dogs—bullied by those of his own size—looked down upon by all. He expected to be kicked by everybody in sight—and, of course, got kicked. (Men and dogs who go around expecting to be abused, always draw upon them the thing they fear and expect.) His tail seemed a magnet which attracted all the tin cans around that neighborhood. Pitying did not seem to do him any good—it only made him more miserable and abject than ever, just as it acts in the case of some people. The poor chap gradually dropped down to the lowest state of dogdom, and his case seemed hopeless. The farmer would drive to town every once in a while, and Jerry would sneak along under the wagon, in manner seeming to apologize for taking up even that space. His appearance would be the signal for all the dogs of the several farms along the road to chase down to the wagon, rout him out, and roll him over in the dust, the performance being repeated at every farm to and from the town. The farmer, at last, feeling that the dog was bringing his establishment into disrepute, and knowing that "Hopkins' Jerry" was becoming a township jest, determined to put an end to the animal's unhappy career. But Destiny intervened—possibly in order to give me a tale to point the moral of this talk—and to give you something to remember in trying circumstances.

Jerry strayed away from the farm one evening, being chased a part of the

Jerry strayed away from the farm one evening, being chased a part of the distance by some of the smaller dogs who delighted in bullying him. He traveled some distance from home and entered the woods. Bear tracks had been discovered in that region, and some of the boys had dug a pit, baiting it with some choice tid-bit pleasing to his bearship, and covering it over with a thin roof which would yield to a light weight. Jerry started across the roof, and in he went. Some hours after a young bear came sniffing around, and he, too, dropped in the pit. Then the trouble commenced.

The bear feeling infuriated by his unceremonious drop, reached out for Jerry and gave him a scratch which caused him to yell. The bear, seeing that there was no fight in his opponent, chased him round and round the pit, until it seemed only a matter of a few minutes more until the dog would be relieved of his misery. Things took an unexpected turn, however. The bear knocked Jerry over on his back, and began giving him the finishing touches. This seemed to bring to life the last remaining touch of self-respect left in the poor brute, and with a mighty effort he sprang straight at the bear's throat and gave him a bite in which was concentrated all the repressed bites of a lifetime. The bear, with a roar, sprang back to the other side of the pit. It was hard to tell which was the most surprised of the two, the bear at the sudden courage of his opponent, or Jerry at the fact that he could fight bear. The dog's self-respect and confidence went up nearly to par. The bear's caution adjusted itself accordingly. After a bit the bear cautiously worked his way over toward Jerry, but the dog snarled fiercely and showed his teeth. They had several rounds before things quieted down, and each time Jerry showed his mettle, and although he was badly scratched he had bestowed upon the bear several tokens of his valor. His self-respect and confidence was now an assured thing, and the bear treated him with considerable deference and consideration. After matters adjusted themselves, the bear and the dog each retired to their respective sides of the pit, and declared a truce.

In the morning the boys came to the pit, shot the bear and lifted Jerry out and carried him home. His tail was several inches shorter, and one ear was missing, and his body was scarred and scratched like the face of a Heidelberg student, but away down in his heart he felt good—and he showed it. The farmer, feeling proud of the animal, carefully nursed him until he was able to move around the house, and then allowed him to go out of doors. As soon as he appeared the other dogs made a rush for him, but something in his look caused them to keep at a safe distance, and they contented themselves with barking at him and keeping out of reach. He did not seem anxious to fight, but he had that look of confidence in his eyes that kept them where they belonged. He had ceased to fear. His tail no longer drooped between his legs, but was held aloft as is the tail of every self-respecting dog. And somehow, that tail did not have the attracting power for tin cans that had formerly marked it. The boys recognized that Jerry had advanced in the scale, and there was something about him that they liked and respected.

About ten days after the dog got well, the farmer took a trip to town, and Jerry accompanied him, trotting along in an unconcerned manner, alongside, behind, or any other place that suited him. As the first farmhouse was reached the dogs came rushing down to have some fun with our friend. They pitched into him as of yore. Something happened. The pack ran yelping back to the house for surgical attention—and Jerry trotted on just the same. This scene was repeated at every farm along the road, Jerry repeating the object lesson each time, finishing up his task by rolling into the dust the big bull terrier in front of the postoffice, who, heretofore, had been the terror of the town. The homeward trip was a triumphal progress for the dog, and all his old foes vied with each other in tail-wagging and other demonstrations designed to let Jerry know that they were proud to be his friends. But he paid little attention to them—he had developed into a canine philosopher. After that he led a happy life. He was not seeking fight, but no boy or dog seemed to seek fight with him. He had cast out Fearthought. He feared nothing that walked on legs. HE HAD MET BEAR.

Now, some of my critics will call the attention of their readers to the fact that I am advising fight. Not so, good friends. I am using this dog story as an illustration, and am trying to show you how the Law will sometimes force a man into tight quarters in order to bring out his courage and self-confidence. It knows the man "has it in him," and it proceeds to use vigorous methods to bring it out into action providing, always, that the man has not developed it before. When a man has been placed in a position where he faces the worst, and is compelled to grapple with the bear, he finds that he has reserve force within him of which he never dreamt before, and he puts forth all his energy to save himself. He finds that when he boldly faces the difficulty the difficulty seems as much afraid of him as he had been of it. He gains more confidence, until at last he beats off the foe, and rests secure in his own strength. He finds that to the man who has abolished Fear and who can smilingly face any situation, Fate is very respectful and obliging, although to the man who fears it is a tormentor. In proportion to a man's fear will be his troubles. When he reaches the position when he can laugh in the face of Fortune, he will find her ceasing her coquetries and falling desperately in love with him.

And after the man has met the great difficulty—fought the mighty fight—he finds that he has ceased to fear the little troubles and trials of life—he feels his strength—he knows his source of power. He holds his head erect and breathes in the pure air of heaven, and feels the warm blood tingling through his veins. He has found himself. HE HAS MET BEAR.

THE UNSEEN HAND.

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The consciousness of the hand—When it first was felt—Always there—Now as the hand of a father—Now as that of a mother—A lover—A brother—Always guiding—Always leading—A mystery—Some day we will know the owner of the hand.

I have felt the Unseen Hand—have been guided by it—have felt the kind but steady urge in the direction which it knew to be best, though my Intellect failed to see the beauty of the road toward which the Hand was directing me. For a time I rebelled against the impertinent interference of that which seemed to be a thing apart from me—a meddler—an unasked for helper. I had emerged from the dependent state—the state in which I thought it necessary to lean upon others. I gloried in my independence—my freedom—my ability to stand alone. Finding that it was good to stand alone—reveling in the joy of my new found freedom—rejoicing in the fact that the I AM within me was a reality—feeling within me the ecstasy that comes from the recognition of the reality of Individuality—I resented any interference from outside. But the pressure of the hand was still here—it would take my unwilling fingers within its own and lead me on—and lead me on.

Finding that I could not get rid of this unseen helper—realizing that it was intent upon guiding me in spite of my repeated assertions that I was able to take care of myself—that I was big enough to walk alone—I began to study the Something that was so determined to take an active part in the affairs of my life—I started in to become acquainted with it.

I found that it had always been with me more or less, but that I had not before recognized its presence. So long as I felt that I was not able to stand erect upon my feet—so long as I feared—so long as I failed to recognize the I AM—I was scarcely aware of this invisible helper. But when I began to realize what I was—what was my place in the Universal order of things—what were my possibilities—my future—the presence of this unseen hand began to be manifest. When I at length threw off the last fetter that had bound me—when I threw back my shoulders and drew my first free breath—when I shouted aloud with joy at my freedom and strength—when I realized the power that was within me and at my command—when I started out to accomplish that which my awakened mind told me was possible of attainment—when I started to do these things *all by myself* —then I felt for the first time the firm clasp of the unseen hand.

Now gently guiding—now leading—now kindly restraining—now giving a gentle urge toward people, things and conditions—now drawing me back from the edge of a precipice—now directing toward a better path—now giving me a gentle, firm pressure to reassure me of its presence when I doubted—now allowing me to rest my weight upon it when I felt tired—always there.

At times this hand has placed before me conditions that seemed to me to be anything but good. At times it has brought me pain. But I have learned to trust it—have learned to trust it. The conditions that have seemed to me to be undesirable have brought me to desirable things. The pain that I have suffered has brought me pleasure. The experiences that have come to me I would not wish to part with—the more pain, the more experience; the more experience, the more knowledge.

I have learned to love this hand. And the owner of the hand seems to feel and return this love, and now and then, by a sympathetic little clasp, lets me know that I am understood. This hand sometimes seems to be that of a Father—strong and firm—leading on with a confident air. Again it seems to be that of a Mother—gentle and kind—leading me as does the mother lead her child. Again it seems as the hand of a woman who loves me—clinging and warm—neither leading nor being led—just moving on clasped in mine—no words—but with a perfect understanding. The owner of this hand seems to combine within itself the qualities of both sexes—seems to have within itself all the attributes of Father, Mother, Lover, Brother, Sister. It seems to respond to the human need, in every direction. It seems always the hand of Love—even while giving me pain.

I have never seen the face of the owner of this hand. I have never looked into its eyes. I have never seen its form, if form it has. But I have been conscious, at times, of being lifted up in its arms and being pressed close to its breast. I have felt the impulse of the child, at such times, and have felt for the breast of the mother, and have been conscious of the answering mother pressure as I was drawn up close to the body of the owner of the hand. And, at times, have I felt rebellious at the confining clasp, and have struggled and have even beat against the breast with my puny fists as I insisted that I be released from the clasping arms. But, mother-like, the owner of the hand only drew me closer to the breast until I could feel the very heart-throbs within the mother-body—could feel the vibrations emanating from its life—could feel the warm breath upon my cheek as the invisible face bent over me impelled by the mother love.

Again, it takes on the father-form, and I place my little hand within it, and feeling like the boy whose father is taking him on a journey, I say "Lead Thou me on," and go cheerfully and with faith into new lands—new surroundings—new fields. Why should I fear, have I not hold of my father's hand? And the hand at such times rests upon my shoulder, every once in a while, and I realize that the father feels a pride in his son, and sees him growing in strength and knowing—that the father looks forward to a time when he will be able to talk with the boy who will then have grown in knowledge, and will be able to understand some of the secrets of Life that the father will then unfold to him.

And, still again, the hand is that of the loving woman who is walking along the path of Life with the man she loves. It is a tender clasp—the fingers tingle with love—the arm presses close to mine. I hear no voice—no words are needed—soul talks to soul in the silence. We walk on and on and on. We understand.

And, still again, the hand seems that of a brother—a twin brother. Neither the protection of the father—the loving tenderness of the mother—the thrill of the lover's touch—is there. I feel not that the hand is that of a stronger being—I am conscious only of the brotherly clasp—the touch of comradeship—the presence of an equal. I feel by my side a helper—someone who will back me up in time of need. And I stroll along by his side and laugh with joy. The joy of the boy is again mine. The joy of companionship is again mine. And, lo the hand of the brother seems to grow—he and I are again men. And something in his hand-clasp seems to say to me, "Come, brother, let us go forth into the unknown future. Let us have Faith. There are lands awaiting our coming. Let us enjoy them. Let us explore them. Let us be filled with the spirit of adventure, and go forth. Let us see—let us feel—let us know." And I return the clasp, and say, "Aye, brother, let us go forth. Whither thou goest there will I go. Thy joys shall be my joy—thy pain my pain. Let us go forth—let us go forth to the Divine Adventure."

And, so, manifesting the attributes of all human relations, in turn, and at the proper time, the owner of this unseen hand is near me. I feel his presence—I am aware of his nearness. At times faith grows faint, and I think it all a delusion—a phantasm—a dream. All seems lost, and I weep. But, lo! in the midst of my despair, I feel the hand upon my head—I know that it is a reality and, through my tears, I smile.

Shall I ever know the owner of this hand? Shall I ever see its face? Shall I ever understand the mystery of its existence? I know not. But faith whispers in my ear, "Wait! All is well! When the pupil is ready the Master appears. When your eyes have a clear vision and can bear the sight, then shall you see the Face of the owner of the hand. You have entered the Path and there is no turning back. Go on—go on in Faith, Courage and Confidence. Why should you doubt—have you not felt the pressure of The Hand?"

Aye, why should I doubt or question? Have I not felt the pressure of the Unseen Hand? Open your hands, friends, that the Hand may clasp yours as it has mine. While your hand is clenched in Anger and Hate—while it clutches tight the gold it has snatched from the hand of another—while the fingers are drawn together with Fear—it cannot receive the Unseen Hand. Open it wide—reach it out—offer it in friendly clasp—and you will feel within it the touch of that which you seek.

The Unseen Hand is waiting to clasp yours. Give it welcome—give it welcome.

HOW SUCCESS COMES.

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Seeking success through mental powers—Holding the thought alone not sufficient—How to get the real benefit of thought-force—Fall in with the workings of the Law—Stand on your own feet—One step at a time—"I Do" as well as "I Am."

Many of the men and women who have been seeking Prosperity by means of the powers of the mind, have done so by "holding the thought," and then folding their hands and calmly waiting for some "lucky" event to happen, or in other words, for the long sought for prize to drop down into the laps, from out of the Nowhere. Now, I have heard of a number of cases in which things apparently came about in this way, although I have always felt that a little investigation would have shown some good and natural cause behind it all, but as a rule the law does not work in this way—it does not leave the old beaten road of cause and effect. It is no Aladdin's lamp which has merely to be rubbed in order that glittering gems, and showers of gold, be poured out into the lap of the owner, as he lies back on his cushions, lazily rubbing the lamp with the tip of his little finger. The law expects from the man who would invoke its mighty aid, a little honest work on his part.

I think that the majority of those who have met with a greater share of Success by means of the wonderful power of Thought, have met with such Success not by having it fall from the skies, but by following out the ideas, impulses, yes, inspiration, if you will, that have come to them. The man who has turned his back upon the old negative Mental Attitude—who has turned his face toward the rising sun—who has allowed the voice of Faith again to be heard—who knows that the Law which rules the motions of the worlds and still takes note of the sparrow's fall, has his interest at heart and asks but for Faith—that man, I say, finds that from time to time ideas will come into his mind just when they are needed; will find that the Law takes cognizance of all human needs and has prepared a way to satisfy them. He finds that new ways are pointed out to him—avenues of escape from unbearable conditions—signboards pointing out the right road, but he must have FAITH in these little hints from the Infinite, and must follow them. The Law will open the door to you, but will not push you in. And when it finds that you refuse to see the open door, it softly closes it, and not until many weary years have passed do you recognize what you have missed. And the Law insists upon doing its work in its own good way—not in *your* way. You may know what you want, but you may not know just the right way to get it, although you think you do. The Law will give you many a hint, and many a gentle push in the proper direction, but it always leaves you the liberty of choice—the right to refuse. It does not insist upon your love, your Faith; that is, it does not *make* you love and have Faith, but until you *do* love and have Faith you are not conscious of the promptings of the Spirit, or, at most, dismiss them as beneath your notice. Oh, ye of little Faith, when will ye learn.

The man who understands the workings of the Law, acts upon the tender impulses imparted to him, without resistance. He does not ask to see the end of the journey, but he sees the step just ahead of him very plainly, and he hesitates not about taking it. He does not expect the Law to bring RESULTS and place them in his hand. All he asks and desires is that the way be pointed out to him, and he is willing and ready to do the rest himself. The true man or woman does not wish to be fed with a spoon. All they ask is that they may have a fair chance to reach the source of supply, and they can manage to handle the spoon themselves. If any man think that the Law is an incubator of parasites—of leeches—of vampires—he is greatly mistaken. The lesson of the Law is to teach every man to stand upon his own feet—to lean not upon another—but at the same time to feel that he is guided by the great Law of which he himself is a part, which manifests within him as well as without him, and that, consequently, while placing his trust in the Law, he trusts in himself. Not paradoxical at all, when you have the key.

Yes, yes, the Law expects every man to do well the work that lies to his hand—and to do it well, whether it is irksome or distasteful or otherwise; and as soon as he ceases to rebel and beat his wings against the bars of the cage, the way is opened for the next step; and if he does not take that step, he must work away until he learns to take it. And so on, and on, the lesson of each task to be learned before the next is presented. Work? why certainly you must work. Everything in the Universe works unceasingly. When you learn to look upon work as a joy and not a curse, then you are beginning to see your way out of the grinding process. Then you are getting a glimpse of the Promised Land. Why bless your hearts, Work is the best friend you have, the only trouble is that you have treated it as an enemy and it has paid you back in your own coin. When you learn to treat it as a friend, it will be only too glad to make up, and you will get along like two old cronies.

Now, you people who have been sitting with folded hands and "calmly waiting," and complaining that your own has not come to you, listen: You are mistaken. Your own has come to you—that's just the trouble. Your own is the thing you attract, and you have been attracting just what has come to you. Start in to-day, determined to fall in with the workings of the Law, and pay attention to the "I DO" side of things as well as the "I AM," and you will receive new light. Great things are just ahead of you, but you must reach out for them—they're not going to drop into folded hands. This is the Law.

THE MAN WITH THE SOUTHERN EXPOSURE.

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Southern exposure as good a thing in a man as in a room—The man who faces the sun—Lives one day at a time and does the best he knows how, and is kind—Finds Joy and carries it to others—Simple, loving, kind—Open yourself to the sun.

Did you ever go house hunting? Then you remember how the agent laid much stress on the fact that certain rooms had a "Southern Exposure." No matter how many other good qualities the house had, all was subordinated to the fact that the best rooms faced the South—had the longed for "Southern Exposure." The very words conveyed to your mind the sensation of balmy breezes—the freedom from the rude blasts of the North—the cheering rays of the Sun—plenty of light and healthful vibrations coming from old Sol. Ah, that "Southern Exposure"—how much the words convey.

Now, if this "Southern Exposure" is such a good thing in a room, why isn't it a good thing in a man? Did you ever meet the man with the "Southern Exposure"—the man who faces the Sun? Do you recall how he brought with him the inspiring Solar vibrations? Do you remember how the wrinkles and frowns disappeared from the faces of those in his presence? Do you remember how, long after he had departed, the memory of his presence cheered you—the thrill of his thought vibrations remained to stimulate? We all know this man with the "Southern Exposure," God bless him. We couldn't get along without him. There are a number of him, and he is scattered all over the globe. We call him by different names, but he is always the same man. After we have felt the cold Northern chill emanating from some of the cold, despondent, negative people with whom we have come in contact, what a relief it is to meet some one who carries with him the mellowing sunny, vibrations of the South wind—the man with the "Southern Exposure." As the vibrations of the Sun bring life, energy, and strength to all things having life, so this sunny man brings positive, bright, cheerful and happy thoughts to us, and stimulates, encourages and strengthens us. He actually radiates sunshine and cheer in all directions, and thaws out the natures that have become well nigh frozen from contact with people of the other type. Oh, it's a great thing, this "Southern Exposure" in a man or woman.

This man faces the Sun. He is an optimist. He looks on the bright side of things, and gets all there is in Life—he LIVES. He manages to extract "fun" out things, and gets all there is in Life—he LIVES. He manages to extract "fun" out of the most unpromising conditions and things, and goes on his way with a smile, and a cheerful song, an abiding faith in the Absolute. He lives his life, one day at a time, loving all of God's creatures and letting the creatures know it—carrying a message of hope, and courage, and a helpful suggestion to all mankind. He is the salt of the earth, and Life would lose its flavor if he were taken from us. And how smooth the pathway of Life seems made for him. It matters not in what station he may be placed—what seemingly small degree of material prosperity may come to him—what may be his surroundings and environments—he makes the best of everything—he still catches the rays of the Sun, and rejoices—he has the "Southern Exposure."

He is broad and tolerant—merciful and forgiving—devoid of Hate, Envy and Malice—free from Fear and Worry. He minds his own business, and grants you the same privilege. He is full of Love, and radiates it to all the world. He goes through Life in his own sunny way, meeting cheerfully the things that drive others to Despair and Misery—somehow things seem to be smoothed out for him, and he passes over the stony road, unharmed. His Peace comes from within—and all who meet him feel his presence. He does not *seek* after friends or love—Friendship and Love come to him as a right—he attracts them. People are glad to see him come, and sorry to see him go. Little children and animals are drawn to him, and know him as their friend and lover. He is as much at home in the tenement of the laborer as in the palace of the wealthy—both places seem home to him, and their occupants on a level. Brother to both Saint and Sinner is he, and he loves one as much as the other, for he somehow feels that each is doing his best. He looks for the good in the Sinner—not for the sin in the Saint—although he knows that both exist. He is not a Pharisee—he recognizes within himself all that is within both Saint and Sinner—he knows that he is not without sin, so he dares not cast the first stone. The outcast recognizes in him a brother—the woman who has passed through the fiery furnace trusts him and is not afraid, for she knows that he understands. He, being near the Sun, knows that it shines alike on Saint and Sinner—he feels that when God withholds his Sunbeams from his most disobedient child, then may he withhold his love from his most degraded brother or sister. Until that time comes he sees fit to love them. He does not Condemn—he lets God exercise that prerogative, if he sees fit—he does not feel fit to act as Judge. He believes that the Universe is conducted on sound business principles—that God knows just what he is about and does not require any gratuitous advice from Man.

He works, and works well. He finds Joy in his work—pleasure in the humblest tasks. He likes to Create things—and he is proud of that desire, for he feels that it is an inheritance from his Father. He does not seem to hurry—nor is feels that it is an inheritance from his Father. He does not seem to hurry—nor is he rushed. He has plenty of time—Eternity lasts a long while, and he is in it NOW. He is not afraid of Death—or even Life—he knows them as one.

He goes about his way—doing his best—and letting the other fellow alone.

He has an abiding Faith in the Absolute—he believes in Infinite Justice and Ultimate Good. He does not fear his Father—he cannot find room for Fear where Love abides. He does not believe that there is a bottomless pit into which his loving Father intends to plunge him—he has too much confidence in his Father to think that. He believes that there is enough Hell on earth to burn away the mistakes and ignorance of Man. And he believes that all the burning ones will eventually emerge purged of their dross. He knows that his Father is near him, for he has felt the pressure of his hand. In the darkness of the night he has felt the Father's presence—by the glare of the lightning flash he has seen His form, for a moment, and that memory is burned into his brain. He faces the Sun—this man with the "Southern Exposure."

He is Simple, Loving, Kind. He is of the Elect. He is a prophecy of the Future. And he is on the increase. On the Tree of Life are many promising buds, which the Sun of the Spirit is nursing into beautiful blossoms that will yet fill the world with the delicious fragrance of Love.

There are certain people who have come into our midst silently and without announcement. They have found places waiting for them. They have come to prepare the way for their brothers and sisters who are in the womb of the future—they are working quietly to prepare a home for their unborn brothers and sisters when they come. They are the forerunners of the Coming Race. Smiled at—sneered at—persecuted—reviled—pitied—it matters not. God has sent them—they have his message to deliver—that's why they are here. The world may raise its eyebrows—shrug its shoulders—tap its forehead significantly—but these new people smile, they know, they know. They see the misunderstanding multitude as mere babes in the Spiritual knowing—many of them babes unborn—and they heed them not.

Take notice of these people—they are making their presence felt. They are wielding a silent powerful influence, and are molding public opinion far more than are the blatant reformers, the boastful leaders, the bespangled figures strutting at the front of the stage. The people who are thus being used—instruments in God's hands—are these quiet men and women who are facing the Sun—these people with the "Southern Exposure."

If you feel the call to join the ranks of these people—do not resist, but answer cheerfully "I hear; I obey; I come." Allow the seed to grow into the plant, the plant to put forth leaves—bud and blossom. When you feel the impulse, do not resist—open yourself to the Sun—receive its vibrations—and all will be well. Be not afraid—have within you that Love which casteth out Fear—place your hand in that of the Absolute and say "Lead Thou me on." After long ages of wandering, you are coming Home.

A FOREWORD. [1]

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An individualist—Wearing no ticket or label—No one has a corner on Truth—Enough to go around—The Infinite Power back of all things—The Real Self is Spirit—The Law of Attraction—Fearthought—The Brotherhood of Man.

I generally call myself a Mental Scientist, and am so known to my friends, but I merely use the term because it is broad and comprehensive, not because I bear the ticket of any particular school of the New Thought—not because I wear the badge of any special leader. I am an Individualist. I believe in the right of every man to think his own thoughts—to find his way to the Truth by whatever road he may see fit, even if he prefers to cut across fields in getting there. I believe that whilst all men are brothers, and each a part of a mighty Whole, still each one must stand squarely upon his own feet—must work out his own salvation—must do his own thinking. I believe that Truth is everywhere—in everything, and that we may uncover a bit of it wherever we may happen to dig. I do not believe that any person has a corner on the Truth—a monopoly of Knowing. I do not believe in Popes, in or out of the New Thought. Each of us will uncover his own little bit of the Truth, but we must not imagine that we have the Whole Thing. There's enough Truth to go around—and to spare.

I believe that there is an Infinite Power in, and of, all things. I believe that, although to-day we have but the faintest idea of that Power, still we will steadily grow to comprehend it more fully—will get in closer touch with it. Even now, we have momentary glimpses of its existence—a momentary consciousness of Oneness with the Absolute. I believe that the greatest happiness consists in maintaining toward the Absolute the attitude of the trusting child, who, feeling no doubt of the parent's love—no doubt of his wisdom—places his little hand in that of the parent, and says: "Lead Thou me on." I believe that he who feels towards the Absolute, the trustfulness of the babe which places its little tired head close to the breast of the mother, will also be conscious of the tender answering pressure, as the babe is drawn just a little closer to the mother heart. I believe these things—I have felt them.

I believe that Man is immortal—that the Real Self is Spirit, which uses mind and body as its tools, and manifests itself according to the fitness of the tools. I believe that Man is rapidly growing into a new plane of consciousness, in which he will *know* himself as he is—will recognize the I AM—the Something Within. Many are having glimpses of the Truth every day—the first glimpses of the light of the great Dawn are even now being perceived by those who are awake and watching.

I believe that the mind of Man contains the greatest of all forces—that Thought is one of the greatest manifestations of energy. I believe that the man who understands the use of Thought-force can make of himself practically what he will. I believe that not only is one's body subject to the control of the mind, but that, also, one may change environment, "luck," circumstances, by positive thought taking the place of negative. I know that the "I Can and I Will" attitude will carry one forward to Success that will seem miraculous to the man on the "I Can't" plane. I believe that "thoughts are things," and that the Law of Attraction in the thought world will draw to one just what he desires or fears.

I believe that Fearthought is the root of more misery, unhappiness, disease, crime, failure and other undesirable things than any one thing in the world. I intend to attack this monster most vigorously, through these columns. I intend going for him with the grace of God in my heart, and a good hickory club in my hand. I will cause many of you to tear out Fear by the roots—you don't need it about you. I will preach the gospel of Fearlessness. There is nothing in the world (or out of it) to fear except—Fear.

I will also preach the gospel of Backbone to you—will insist upon your inserting a steel-rod vertebra in the place of that india-rubber affair that some of you are carrying around with you. You doubt this, do you?—well, just you wait and see.

I believe in the Brotherhood of Man. I believe in being Kind. I believe in everyone minding his own business—and allowing everyone else the same privilege. I believe that we have no right to condemn—"let him who is without sin cast the first stone." I believe that he who Hates, is an assassin; that he who Covets, is a thief; that he who Lusts, is an adulterer; that the gist of a crime is in its desire. Seeing this—looking into our own hearts—how can we Condemn? I believe that Evil is but Ignorance. I believe that "to know all is to forgive all." I believe that there is good in every man; let us help him to manifest it. I believe in the absolute equality of the Man and the Woman—sometimes I think that the odds are slightly in favor of the Woman. I believe in the Sacredness of Sex—but I also believe that Sex manifests on the Spiritual and Mental planes, as well as on the Physical. And I believe that to the pure all things are pure.

I also believe in the gospel of work—in "hustling." I believe in the I DO, as well as the I AM. I know that the man who will take advantage of the Power of the Mind, and who will manifest that power in action, will go forward to Success as surely and as steadily as the arrow from the bow of the skilled archer.

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[1] An extract from the article of this name in which the author introduced himself to the readers of the magazine "New Thought," upon assuming the position of co-editor, in December, 1901.

PARTNERSHIP.

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Next to marriage, partnership is the most important association—Mental partnerships—Be careful whom you choose as your mental partners—Get into partnership with the best thoughts—Dissolve partnership with the other kind—"I Can, I Will; I Do, I Dare."

Next to marriage, a partnership arrangement is the most important association into which a man or woman may enter. Its consequences are far-reaching and difficult to escape, and to a very considerable extent one is bound by the acts of his partners. This being the case, it is of the utmost importance that one should exercise the greatest diligence and care in selecting partners. If any of my readers were to contemplate entering into a partnership agreement with others, he would be sure to select those who were possessed of the most desirable qualities, and those most conducive to success. He would carefully avoid those possessed of Lack of Confidence, Fear, Worry, Discouragement and others of the "I Can't" class. He would seek out the Courageous, Confident, "I Can and I Will" men. He would keep away from those in whom Hate, Malice, Jealousy, Envy, Bigotry and other traits of Ignorance were strongly manifest. He would, in short, choose those who possessed to the greatest possible degree the qualities most conducive to Success and would as carefully avoid those possessed of opposite qualities. There is no doubt of the truth of what I have just said—every one of you will admit it.

Now, I do not purpose telling you about business partnerships of the ordinary kind—you know all about those—but I will call your attention to the fact that you are every day forming partnerships of a most important character and far-reaching in their effects, but of which you probably have been unaware. When your attention is once called to the matter, many things will seem clear to you that have heretofore appeared quite dark, and you will be able to avoid mistakes, in the future, that have been quite common in the past. This is an important lesson, and I trust that you will give heed to what I say.

I have stated, in previous articles, that your mind is a mighty magnet, attracting to itself the thoughts emanating from the minds of others. Like attracts like in the world of Thought, and the prevailing character of your thoughts will be manifested in the character of thought waves drawn to you from the great ocean of thought. Your thought mingles and coalesces with thoughts of a corresponding nature sent out from the minds of others, and both you and the other senders are strengthened in the mental attitude by reason of the joining of forces. *You are entering into a mental partnership* with those unknown thinkers, and attracting them to you, and you to them. Why do "birds of a feather flock together," in business and everyday life? Simply because they are irresistibly drawn to each other by the Law of Mental Attraction. The people with whom you are brought in contact are those of the same mental key as yourself. You may not agree with this statement, but a close analysis will prove it. The pushing, "hustling," wide-awake man will attract to himself thought-partners of the same stamp, while the man who is afraid is always sure to find himself surrounded by people having the same defects. And not only is this true in the sense that the Law brings you into actual contact with people of the same mental key, but you are connecting yourself with hundreds of others who are thinking along the same lines, although you may never actually come in physical contact with these people. You are going into partnership with them, and will share in the firm's profits and losses, just as you would in case of an ordinary business partnership. And it is easy to foretell upon just what side of the firm ledger the balance will appear.

When you approach a man on business, with your mind laden with thoughts of Fear, Lack of Confidence, etc., you strike a similar keynote in that man, and he instinctively feels that he has no confidence in you or your business, and if he is a man whose predominant note is Courage, he will feel the inharmony and get rid of you as soon as he can. If, on the contrary, he is also a "I Can't" man he will feel a fellow feeling for you, but it will do you no good; it will be a case of "misery loves company," and the first thing you know you will find yourself and that man in an earnest conversation about "dull times," "poor crops," "the country is going to the dogs," "no chance for a man nowadays," "we're all going to the poorhouse," etc., *etc.* I've seen it happen many a time, haven't you?

But if you are an "I Can and I Will" man, and he is the same, see how different things are. He will warm up to you and will feel that he understands you, and sooner or later you and he will do business with each other, in fact, the arrangement is begun with your first meeting. If you can get yourself in something like the same mental attitude of a man with whom you wish to do business, you will get along with him, never fear.

When you have something in mind upon which you are working, and you are at the same time maintaining the proper mental attitude, you are placing yourself in psychic touch with every other man in the same line who is holding the same mental attitude. You draw inspiration from them, and both parties to the mental partnership share in the profits. Both will share, to a certain extent, in each other's progress and both will draw largely from the mental stock of those who are working along the same lines, but who are holding a negative mental attitude. In fact, the whole store of knowledge and progress along those lines will be tapped by these partners holding the positive mental attitude. New plans, ideas, combinations, schemes, devices will spring into being in their minds, and they will not only help each other, but will draw upon the less positive people. This seems a hard law, but it is like all of Nature's laws, so severe that we are forced sooner or later to learn the lesson. We learn by experience only. This operation of the Law of Mental Attraction is a good example of one of the meanings of that saying, so dark to many: "To him that hath shall be given; to him that hath not shall be taken away, even that which he hath." At any rate, that is the way the law works.

And it is not only in the matter of Success that this mental partnership works. Its operations are manifest everywhere. You will notice that the negative emotions draw to themselves people, thoughts and things upon which they can feed. Let a man or woman manifest Jealousy, and, lo! as if from the earth spring apparent causes for that jealous feeling. All sorts of things seem to conspire to feed "the green-eyed monster" into a state of fatness. And let a man or woman get a notion that people are trying to "slight" them, and let them continue to hold this thought, and it will soon seem to the poor victim of Fearthought as if everybody in the world was determined to snub, slight and tread upon him and hurt his feelings. If he persists in this attitude, life will become a burden too heavy to bear, and there will be no possible relief for him except a change of mental front. Let one imagine that everyone is trying to cheat him, and he will be a lucky man if he does not find that the things he feared have come upon him. Let a man cherish thoughts of Hate and Malice, and sooner or later he will become involved in all sorts of hateful, malicious schemes and occurrences, with his partners whom he has drawn to him. "He who lives by the sword shall die by the sword," is proven every day. He who thinks every man is a rogue will see enough rogues to justify him in his belief, and will probably end up by having people think of him as a rogue—he will draw all sorts of roguish people, things and circumstances to him.

Did you ever start in the morning feeling cross and crabbed? Well, if you did you probably found that after the inevitable domestic row over the buckwheat cakes and coffee—after you had left your wife with tears in her eyes, and the children in good shape to get into trouble in school—that everyone seemed to "have it in for you." Some fellow in the train seemed to deliberately tread on your pet corn, another jostled you, and so on. When you got down to business, everything went wrong, and unless you brought yourself up with a short turn you had a dreadful time of it all day, and were glad when night came that you might sleep it off. You will always find that there are plenty of people waiting to go into mental partnership with you in such cases. If you are looking for fight, you will get it.

I tell you, friends, that people are all more or less in psychic touch with each other, and the sooner we recognize this fact the better it will be for us. This Law of Mental Attraction works either good or bad for us, according to the uses we make of it. If we run contrary to the law we will be taught lesson after lesson, until we learn something. But if we fall in with the workings of the law we will reap the benefits that come to Man when he masters and controls any of Nature's great forces.

Now, don't make partnerships of an undesirable kind. If you do you will have to bear the consequences. If you have already formed such a partnership, dissolve it at once and go into liquidation. After a while you will have cleared up the old debts and straightened matters out and will begin to do business on another basis. And I want to tell you right here that you can get into the best mental firms in the world if you only go about it right. They will not object to you if you are a fit member, and, in fact, they could not keep you out even if they wished. The doors will open at the magic touch of the spoken word backed up by the proper mental attitude. Cut loose from the old thought associations and form new connections. Get in touch with the right kind of thought-waves, people and things. Cultivate the proper mental attitude and demand an entrance to the firm you wish. Good men are scarce in all branches of business, trades and professions. There's room for you—away up at the top, too. Get what belongs to you; do not be cheated out of your heritage. Assert yourself. Join to-day that good, hustling firm, whose name on the signboard reads: "I CAN, I WILL, I DO, I DARE."

THE SEEKERS.

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The secret of life—The riddle of existence—Sought now as ever—The whyness of things—Attempts to answer the riddle—The Seekers—Fantastic creeds and queer philosophies—Revamping old ideas—The story of the man and the stars—The answer to be found within the soul.

"I laugh at the lore and the pride of man,
At the sophist schools and the learned clan,
For what are they all, in their high conceit,
When man in the bush with God may meet?"

—Emerson.

Man is trying to reason out now as in the past, the secret of Life—the riddle of Existence. He seeks to know from whence he comes, whither he goes, and what is the object of his existence. He wants to know the *whyness* of things—what it all means. He is like the squirrel in the cage, which exhausts itself in traveling the long road of the wheel, only to find itself at the end of its journey just where it started. Or worse still, like the newly-caged wild bird, he dashes against the bars of his prison, again and again, in his efforts to regain his freedom, until at last he lies weak and bleeding, a captive still.

It has ever been so, from the childhood of the race until the present time. Sages, seers, prophets and philosophers have endeavored to reason out the problem, but their labors have availed nothing, and the riddle remains unanswered. Man has traveled over and over the circular road of thought, only to discover that it has no beginning—no ending. He thinks that he has explained things, but he has merely given them names. All the scientific research, all the theological and metaphysical speculation, has failed even to explain the sprouting of the mustard seed. Life and Death is a mystery to the most brilliant man of this civilization, as it was to the ignorant creature of the stone age. Races, nations, civilizations rise and fall; creeds are born, grow strong, weaken and die, but the secret remains a secret still.

The present day seems to have reawakened the latent desire of man to see behind the veil. The pendulum which carried so many thinkers to the materialistic extreme is beginning to swing in the opposite direction, and is causing a strange and wonderful revival of ancient creeds and philosophies. Those who have long since turned their backs upon the accepted creeds now find themselves in the company of those who still claim allegiance to the church, but who feel themselves cramped by the creeds fashioned for them by their fathers.

The leader of the New Thought, reaching the top of the mountain, often finds himself face-to-face with a scientific *savant* who has reached the same place by climbing up the other side of the hill. And the scientist and the New Thought man need not be surprised to find a leader of advanced religious thought claiming a foothold on the top of the same hill. But the trio, after they have congratulated themselves upon reaching the summit and ending their journey look around them, and lo! their mountain is but a foothill, and far above them, towering higher and higher, rise range after range of the real mountains, the highest peaks being hidden among the clouds!

One has but to look around him to see how strenuous has grown the search for the answer to the riddle. New creeds, philosophies, cults and schools confront us at every turn. The past has been ransacked for its discarded philosophies, which have been renovated and trimmed anew for modern use. The dust has been brushed off many an old and almost forgotten creed, which is pushed to the front under a new name and with new trimmings. Plato is worked overtime to furnish the twentieth century creed promoters with material to be done over. The wildest dreams of the ancients are toned down a little, and boldly offered to the eager multitude as the long sought for solution of it all. Priests and teachers of all the religions of all lands are among us vying with the priests and priestesses of the new philosophies and creeds of our own land, and bidding for public favor. And these new home-made philosophies, how frightfully and wonderfully are they made! The old philosophies of Greece and Rome are skilfully dovetailed with the creeds of the Orient, and the result is a thing differing from anything ever seen before by gods or men.

Brahmins, Buddhists, Confucians, Mahommedans and Sun Worshippers claim thousands of followers in our land, and Isis and Osiris will before long again be given a place and duly installed in the new Pantheon. Thor and Odin will doubtless be revamped, and the rites of the Druids revived. We are looking every day for the arrival on our shores of the advance agent of the Joss propaganda from the Celestial kingdom.

And the home product is, if possible, more fantastic and *bizarre* than the imported article. The wildest claims and statements are made with an air of authority, and are accepted as "gospel" by the adherents of the several sects. One does not know whether to sigh or weep as he watches some of the modern prophets and prophetesses strutting their little stage and cutting fantastic capers before high heaven, thus adding to the gayety of the nations. The demand for these things has been created, and nothing seems too highly spiced for the devotees of the latter day creeds.

And the followers of those strange prophets, what of them? Many of them are mere excitement hunters; others that class of people possessed of a consuming thirst for something new; some are honest seekers for the Truth; and others are those who have cut away from their old moorings and are drifting about, rudderless and without an anchor, at the mercy of any stray current which may sweep them along. There are thousands of people who never heard of the philosophies and creeds of the ancients, who are now dazzled by the revamped doctrines expounded by the modern prophets, and who, being impressed with the strangeness and novelty of the (to them) new truths, accept them as inspired and emanating from the Absolute . New gods have arisen and also new devils. The "Malicious Mental Magnetism" of the Christian Scientists is as much a devil to them as was the orthodox devil of one hundred years ago to our forefathers.

The new cults usually begin by performing cures by means of the power of the mind and other natural laws, which they attribute to the principles and teachings of their particular sects. Many of them now, however, frankly admit that they are past the healing stage, and look down upon the mere healing of disease as a thing too nearly allied to the detested "material" plane to be seriously considered. The time of the leaders is now principally occupied in announcing and elucidating wonderful, high, spiritual truths for the seekers, soaring away up in the clouds of transcendentalism, leaving their followers behind, gaping upwards like a crowd at a country balloon ascension.

Once upon a time there was a reformer who attended a public meeting, and took part in an exciting debate on an important question of the day. At last, heated, wearied and disgusted by the fruitless struggle, he left the hall and started for home. It was a beautiful, cold winter's night, and the heavens were studded with stars shining bright through the clear frosty atmosphere. Pausing for a moment in his rapid walk, he glanced upward. The stars were twinkling away merrily. They did not seem to be at all disturbed by what had been going on in the meeting. They appeared just the same as when, in years past, as a boy he had looked at them with wondering eyes. As he gazed, a peaceful calm came over him, and his worry, doubts and fears seemed very petty. At last one little star appeared to notice him, and he thought he could see it cast a good-natured glance downward, saying, in a cheerful voice, "Why so *hot* , little man?"

When we feel cast down with doubt, torn with anxiety, weak from loss of faith, faint with fear, let us look aloft at the stars. When we see those distant points of light, knowing them to be centers of solar systems, knowing that beyond, beyond and beyond are countless other suns and world, let us pluck up a little courage and realize that we are a part of a mighty Law, a stupendous plan. Let us know that the Power which called these things into life, and which is able to manage them, and even greater things, has us in charge and will not allow us to be destroyed. Let us know that we are but in the kindergarten stage of existence and that we shall go on and on and on, from plane to plane, ever onward and upward in the scale, until at last we shall be able to spell out the lines of the primer of Life, and learn the multiplication table of the Universe.

Let us in the meanwhile live on in trust and hope; one day at a time; living our own lives; doing our best work; getting the joy which comes from the simple, human life; lending a helping hand. Let us abolish Fear and Hate, and replace them with Courage, Confidence and Love. Let us look for Good rather than Evil. Let us know failure as merely a lesson in Success. Let us look upon Death as Birth. Let us do the best we can with this world, knowing that the next world will find us prepared for its task. Let us know that we are in Eternity right NOW. Let us know that God is not so far away as we have been taught, for is it not true that in Him "we live and move and have our being!"

Let us preserve our sense of humor—for it will guard us against many a fear, many a folly, many a delusion.

And, finally, let us keep out of the throng which is rushing wildly hither and thither, after leaders, prophets, sages, seers. Let us look within ourselves and see the little flame which burns steadily there. Let us know that we have within us the Light of the Spirit which naught can extinguish. And let us say with good old Newman:

"Lead, kindly Light, amid the encircling gloom
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see

The distant scene; one step enough for me.
Lead thou me on."

MENTAL PICTURES.

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"I hang bright pictures in my mind"—Bright pictures encourage one; gloomy ones depress—Get rid of your old gloomy mental pictures—Make a bonfire of them—Get rid of the particularly miserable one, first of all—Then put bright ones in their places.

"I now hang bright pictures in my mind," said a friend to me, recently. Her remark explained to me without the necessity of further words, the cause of her bright, cheerful and happy disposition, so greatly in contrast with that of the despondent, fretful woman I had known a few months ago. The change seemed so remarkable that one would have almost expected her to have claimed some startling occurrence as the cause of the wondrous transformation, instead of giving so commonplace an explanation.

But just think how much there is in this thought: "I hang bright pictures in my mind." Stop a moment, and let the thought sink deep into your inner consciousness. "Bright pictures in the mind," why not, indeed? If we wish to make a chamber, or office, bright and cheery, we see that nothing but pictures representing bright, cheerful subjects are hung there. They may be the choicest engravings or paintings, or they may be some little inexpensive things, but just so they are bright and cheery the purpose is accomplished, and the room somehow seems a happier, more joyous place than before.

If we were preparing a new room for the occupancy of some dear one, would we place there any but the brightest picture? Would we hang there pictures of pain and misery, hate and murder, jealousy and revenge, sickness, suffering and death, failure and discouragement? Would we do this thing I ask you? Would *you* do it? And if not, why not, pray? Simply because you instinctively feel that the gloomy, hateful subjects would react upon the loved one. And you know, is the same way that the bright, cheerful, inspiring subjects are likely to uplift, stimulate, encourage and make better the occupant of the chamber.

Have you ever noticed that some rooms always seem to exert a beneficial effect upon you, while others seem to depress you? Certainly you have. Well, the next time you go into these rooms, look around a little and see if the explanation of your moods is not to be found in the character of the pictures on the walls. You may not have specially noticed them before, but your sub-conscious mental faculties have taken up the impression, and the reflex action has affected you.

faculties have taken up the impression, and the reflex action has affected you. Who can resist the "fetching" qualities of a bright, baby face, smiling from a little picture on the mantel, or on the wall? Not I, for one. And who can help feeling the sense of comradeship for the kindly St. Bernard whose great, affectionate eyes look down upon you from the engraving on the other side of the room. And on the other hand, who could—but, now I'm not going to describe the other kind of pictures in this article.

But now to get back to the "pictures in the mind." If the gloomy pictures on the wall affect people, what do you suppose will be the effect of carrying around gloomy, fearful, hateful, jealous, envious, despondent mental pictures? Can any good come of lugging this trash around with you? Come, now, be honest. Why don't you bundle up these horrible chromos of the mind, and then make a bonfire of the lot. Now is the time for a mental house-cleaning—get to work and clean out these miserable daubs, and replace them with nice bright, cheerful, happy, sunny, mental works of art. Do it to-day. You can't afford to put it off until to-morrow—indeed you can't.

Oh, yes, I know that you have grown attached to some of these old mental pictures—you've had 'em around so long that you hate to part with them. There's that particular miserable one at which you're so fond of looking—you know which one I mean. You see, I know all about it. You've been in the habit of standing before it with folded hands, and gazing, and gazing, and gazing at it. And the more you gazed, the more miserable you grew, until at last you felt that you would like to lie down and die, only that there was some work to do around the house, and you couldn't spare the time. Yes, *that's* the picture I mean. Take it down and put it on top of the bonfire pile, and touch off the whole lot. Then go back into the house and hang up all the new ones to be found, and the brightest one of the lot must hang in the place of that dear old miserable one that you threw out last—that one which was so hard to part with (the meanest one in the lot, always).

And after you have done these things, how good you will feel. See how bright and cheerful the sun is shining; how pure and fresh the air seems—take a good long draught of it; look out the window and see the fleecy white clouds floating across the sky; the sky itself—how blue it is; and just listen to the bluebirds down by the old gate—Spring must be coming. Ah, how good it is to be alive!

DON'T RETAIL YOUR WOES.

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A miserable habit—It grows as it is fed—A nuisance to friends and neighbors—It brings to you more of the same kind—You will get what you look for—Looking for trouble brings it—Don't imagine that you are being "put upon"—Don't retail your woes.

Don't retail your woes. Do you think that it does you any good to go around with a long face, telling your tale of woe to everyone whom you can induce to listen to you? Do you think that it does you any good? Do you think it helps you to overcome your troubles, or makes your burden any lighter? No, I don't believe that you think any such things. All your experience teaches you that people do not like to listen to long-drawn-out tales of your troubles—they have enough of their own. Even those who are always ready to lend a helping hand and to give what aid they can to one who needs it resent being made targets for a continuous fusillade of troubles, woes, griefs, *etc.* And you know very well that a constant repetition of your own woes will only make them seem greater and more real to you. And then the chronic retailer of woe grows to be like the journalist—develops a keen scent for matter to be dished out to others—she needs it in her business. When one gets into this habit of carrying about tales to her friends, she runs out of ready material, and eagerly looks around for more with which to supply the demand. She becomes quite an adept at discovering insults, sneers, double-meaning remarks, etc., on the part of her friends and relatives, where nothing of the kind was intended, and she rolls these things over and over in her mind like sweet morsels before she serves them up with appropriate trimmings, to her listeners.

You will notice that I say "her," in speaking of the victim of this demoralizing habit, and some of my readers of that sex will undoubtedly take me to task for blaming it on the woman instead of the man. Well, you all know my ideas about the equality of the sexes—about their being different, but one being as good as the other, with the odds a little in favor of the woman. But I feel justified in saying that this habit is one that seems to have a special liking for women, and it generally picks out a woman for its victim in preference to a man. When a man acquires this habit, he becomes such a nuisance to his friends and associates that sooner or later he will notice that they avoid him, and the chances are that some blunt fellow will tell him that he has no time for listening to tales are that some blunt fellow will tell him that he has no time for listening to tales of this kind, and that if he, the complainer, would display the same energy in attending to his business that he does to peddling around tales about how badly he has been used, he would not need any sympathy. But woman, God bless her, does not like to hurt the feelings of others in this way—she suffers the infliction in silence, and then tells her friends how she has been bored. She will listen to her woe-retailing friend, and seem to sympathize with her, and say, "Oh, isn't it dreadful;" "how could she speak so harshly of you;" "you poor dear, how you must have suffered;" "how could he have treated you so unjustly," and other things of that kind. But when the visitor goes, she yawns and says, "Dear me, if Mrs. Groan would only try to say something more cheerful; she gives me the horrors with her tales about her husband, her relatives, her friends, and everybody else." But Mrs. Groan never seems to see the point, and she adds to her list of people who have "put upon her," as she goes along, her tired-out friends being added to the number, as their patience wears out.

And then the effect upon the woman herself. You know the effect of holding certain lines of thoughts; of auto-suggestion; of the attractive power of thought, and you can readily see how this woman makes things worse for herself all the time. She goes around with her mind fixed upon the idea that everybody's hand is against her, and she carries about with her an aura that attracts to her all the unpleasant things in the neighborhood. She goes around looking for trouble, and, of course, she gets it. Did you ever notice a man or a woman looking for trouble, and how soon they found it? The man looking for fight is generally accommodated. The woman looking for "slights" always gets them, whether the giver intends them or not. This sort of mental attitude fairly draws out the worst in those with whom we come in contact. And the predominant thought draws to itself all the corresponding thought within its radius. One who dwells upon the fancied fact that everybody is going around trying to injure him, treat him unkindly, sneer at him, "slight" him, and generally use him up, is pretty sure to find that he has attracted to him enough people who will humor his fancy, and give him what he expects.

In "Thought Force" you will remember, I tell the story of the two dogs. The one dog, dignified and self-respecting, whom no boy ever thinks of bothering. The other dog, who expects to be kicked by every passing boy, and who draws himself up, and places his tail between his legs, and actually suggests the kick to the passing boy. Of course he gets kicked. It's wrong for the boy to do it, I know, but the dog's attitude is too much for the nature of the average boy. And "grown-ups" are built upon the same plan. These people who are going around in the mental attitude which invites unkind treatment, generally manage to find someone who will have his natural meanness drawn out to such a convenient someone who will have his natural meanness drawn out to such a convenient lightning rod. And, in fact, such people often generate harsh feelings in persons who scarcely ever manifest them. Like attracts like in the world of thought, and one draws upon him the things he fears, in many cases.

But one of the most regrettable things about this woe-retailing woman, is the effect the habit has upon her own mind and character. When we understand how one is constantly building up character, adding a little every day, and that our thoughts of the day are the material which are going into our character-structure, it will be seen that it is a matter of the greatest importance what kind of thoughts we think. Thoughts are not wasted. They not only go out in all directions, influencing others—attracting persons and things to ourselves—but they have a creative effect upon our own mind and character. Thought along a certain line will develop certain brain-cells to a great extent, and the cells manifesting the contrary line of thought are allowed to dwindle away and shrivel up. Now, when we have our minds fixed upon the thought that we are long-suffering mortals, and that everyone else is trying to do mean things to us; that we are not appreciated, and that those who should care most for us are only biding their time until they can hurt us; we are building up our minds along that line, and we find ourselves in the habit of looking for the worst in everybody, and we often manage to bring it to the surface, even if we have to dig hard for it.

Some of this class of people seem to take a particular delight in bringing upon their head the harsh words and "slights" of others. Now, I really mean this. I have seen people go around with that "I'm a worm of the dust, please tread on me" air, and the same expression as that in the eyes of the dog which expected to be kicked. And when somebody would be nagged into saying or doing something that they would not otherwise have thought of, the woe-seeker's eyes would assume an expression of "I told you so," and "It's only poor me," and "It's all I can expect, everybody wishes to crush me," and a few other assorted thoughts of that kind. And then she will go to her room and moan and weep, and dwell upon her miseries until they seem to be as large as a mountain. And then the first chance she gets she will run around the corner to a friend, and will retail all the new stock of woes which she has accumulated, with fancy trimmings, you may feel sure, and the friend will try hard to avoid showing that she is bored at the tale she has so often heard, but will say nice little things, until the mourner is sure that the whole world sympathizes with her, and she feels a glow of righteous indignation, self-pity and martyrdom. Oh, the pity of it all! These people go through the world, making things harder for themselves, their friends, their relatives, and everyone else with whom they come in contact. They are constantly seeking to keep their stock fresh and attractive, and display more energy in their retailing than the average man or woman does in business.

This thing of looking for trouble is a very unfortunate thing in families. As a rule, I think that woman gets the worst of it in family troubles. The economic position places her at a disadvantage, and she often suffers all sorts of horrible things, rather than have her troubles made public. But I must say that *some* women bring upon themselves all that they get. I have known them to get in a frame of mind in which they could see nothing but unkindness, where the utmost kindness was meant. Man is not an angel—far from it—but the attitude of some women is enough to bring out all the qualities other than angelic. They assume that they are "put upon" and live up to that idea. Every word that the man says is twisted and distorted into something entirely different from what he intended. The mental attitude produces moral astigmatism, and things are seen at the wrong angle. All the little things that happen are promptly retailed to some mischief-making neighbor, who is in the game for the excitement it affords her, and who laughs at the wife behind her back, and talks about her in turn to some third person. And the wife fairly draws upon herself all sort of things that never would have happened otherwise. She knows that her neighbor is waiting for to-day's budget of news, and she, almost unconsciously, shapes things so that the facts justifying the news are forthcoming. Did you ever notice that woman who keeps her troubles to herself does not have nearly as much bickering and strife in her household as the one who has acquired the retailing habit?

Don't retail your woes. Keep them to yourself, and they will die, but spread them, and they will grow like weeds. You are making things worse for yourself—are drawing things to you—and are spoiling your mind, disposition and character by this miserable business of retailing woes.

LIFE.

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There is in each of us a potential Something for expression—The Something Within—The plant of life—No use trying to repress it, for develop it must —Life has a meaning—Growth, development and unfoldment—The lesson of life.

There is in each of us a potential Something, pressing forth for expression and growth in the direction of ultimate Good—casting off sheath after sheath in its progressive development and unfoldment—impelled by the impulse imparted by the Primal Cause—attracted upward by the Absolute.

Failing to understand this impulse of the growing Something—seeking relief from its steady pressure—we look upon it as an intruder, and instead of allowing it to develop and grow naturally, we endeavor to kill it, or to train its growth after our own petty notions. We fail to see that this Something is like unto the plant which grows on steadily and surely, from seed to blossom, until its potentialities are fully expressed. We do not realize that this Plant of Life should be allowed to grow as does the lily, freely and without restraint, unfolding leaf after leaf, until the plant stands in its complete beauty, crowned with its divine flower.

We would train the plant into some fantastic shape—dwarf it as the Chinese do the oak, that it may become the pretty ornament of the parlor instead of the noble monarch of the forest. We would have it grow *our way* , not according to the law of its being. We fancy that we know what is best for it, losing sight of the fact that deep down in the subconscious depths of its being reposes that which directs its every effort toward the Good—forgetting that its attraction toward the Absolute is drawing it steadily and irresistibly in the right direction. We forget that the plant will fulfill these impulses so long as there remains in it one atom of life. The seed in the ground will express itself in its little shoot, often moving weights a thousand times heavier than itself in its efforts to reach the rays of the sun. The sapling may be bent and confined to the ground, but its branches, following the laws of its being will instinctively shoot upward. Restrict the growth of the plant, if you can, but, nevertheless, it will move along the lines of least resistance and grow toward the sun, in spite of your efforts.

And so it is with the Plant of Life—the Something within us. We are afraid to allow it to grow according to the laws of its being, but wish to model it and to allow it to grow according to the laws of its being, but wish to model it and shape it in accordance with the theories of ourselves or others (more frequently the latter, for most of our ideas on the subject are borrowed). We seem to imagine that the Intelligence that thought the plant into existence did not understand its business, and we are afraid that without the assistance of our mighty intellect the poor thing will grow into a misshapen and unsightly thing. We would alter the shape designed by its Maker, and would twist it into the form approved of by the passing fashion of the hour. We would substitute for the beauty and symmetry of Nature, our own fantastic ideas of form.

But, like the plant, this Something of ours will not submit to the confining bonds—will not conform to the false standards which we would set up for it. Submitting as long as it must, it stores up reserve strength day by day and keeps up a continuous steady pressure in the direction of its desire, and some day, by a supreme effort, it throws off the interfering obstacles, and, obeying the laws of its being, again grows toward the Sun.

Life is growth. It moves along, pressing this way and that way, along the lines of least resistance, drawing to itself that which it needs for its complete expression and growth, using this thing and that thing to-day, and discarding them to-morrow, after they have served their purpose—after their helpful qualities have been extracted. It assumes many forms in its growth, discarding sheath after sheath as outgrown. Any attempt to compel it to retain a sheath, which has become outgrown, will cause its life nature to revolt, and, in the end, with a mighty effort, it will burst forth, tearing the confining sheath into fragments. This Something may be restrained temporarily, but its growth is as sure as the rising of to-morrow's sun, and its attempted restraint only results, in the end, in a violent assertion of its right to unfold and develop according to Law.

When we finally come to realize that Life has a meaning—that we are here for a purpose—that the process of spiritual evolution is being expressed in us and through us—that our growth is in accordance with Law—that the Absolute understands its business—then will we cease to attempt to meddle with the Great Plan. We will then cease our futile efforts to mold to our absurd and arbitrary shapes that which is intended to grow in the beautiful form of Nature's designing. We will realize that the power which called into being this Life of ours, knew just what it was about—that this Power placed within that Life the energy which is expressing itself in changing form and color, but which has but one real object—growth toward the sun, and when we realize this truth we will begin to have Faith, and will trust the Law to do that which is best to be done—will realize the folly of imagining that the weight of the Universe rests upon our shoulders. Some of these days we will awaken to the fact that ours is the conceit shoulders. Some of these days we will awaken to the fact that ours is the conceit of the fly resting upon the mighty revolving wheel, imagining that the fanning of his wings causes the wheel to revolve. Some of these times the fly, tired with its exertions, will stop to rest for a few moments, when it will find that the wheel continues to revolve quite well, thank you, without its active assistance. We have been taking our little selves quite seriously, indeed. The Something within is moving steadily and surely toward its goal, and much of the pain of life comes to us by reason of our efforts to restrict it—our efforts to change its motion, direction, speed. It is a mighty aid to those who understand and move along with it—but woe unto those who get in its way and endeavor to obstruct its progress. If unobstructed, there is no friction—if interfered with it manifests friction, which means pain.

This pain is the notice given us by the Law to the effect that we are obstructing the growth of the Life Plant, and, if we are wise, we will heed the warning. By conforming to the growth we will find that there is little or no friction, and life begins to take on new pleasures. By co-operating with the Law, and moving along with it, we will find that things will "come our way" in a most unexpected manner. The Law is a good friend and helper, and is of the greatest assistance to us, if we but trust it to do its work well, in its own good way. We can use its growing force to aid us in our daily pursuits, if we will trust it and move along with it, but we must heed the first sign of friction and understand that we are in some way interfering with its natural growth. By living in accordance with the Law, instead of attempting to oppose it, we will find that we are guided in the direction of places, people and occupations best suited to develop us and to impart to us the experience needed to round out our lives. A realization of this fact by those who have experienced it, has given rise to the saying "nothing ever *happens* ." We find the teachers and helpers that we require, and they find us. If we need certain information, we will find it in some person or book, and will thus be placed upon the track of that which we seek.

The Law will sometimes accomplish its results in ways far different from that which we would have supposed to be the best, but after time has passed we can look back and will see that the way by which the results were accomplished was the best possible under all the circumstances. We may meet with some bitter disappointments, losses, sorrows, but in the end these things will be seen as good—will be seen as having been necessary to give us the experience needed—to round out our characters—to enable us to understand.

There are none who would be willing to part with the experience gained from even the most painful events of their lives. After, say, ten years have elapsed no man would be willing to have the memory and recollection of his greatest pain eradicated; if at the same time he would have to part with the experience and knowledge which have come to him by reason of that pain. The pain and its resulting experience have become a part of us, and we are not willing to be robbed of our own.

And we will realize, in looking backward, that if we had been living in accordance with the Law in the past—if we had understood its workings—these very sorrows, disappointments, losses, would have been considered only in view of their ultimate good, and the very sting of the pain would thus have been removed. When we learn to regard the pain of to-day as we now do the pain of ten years ago, we may feel that we are beginning to understand something of the operation of the Law of Good. And when we reach this stage, we will find that the pain is no longer *pain* , but only a form of Good. When we cease to cause friction, friction no longer exists for us.

The lessons of life *must* be learned, sooner or later. It depends upon us whether they shall be forced upon us, in spite of our resistance, with much pain, or accepted by us, understandingly, with knowledge. In one case we will have the pain which comes from opposing the Law; in the other, we will learn the lesson equally well, without the pain of the birching. The *lesson must be well learned in either case* . Choose your method.

Now, I do not wish to be understood as meaning that we should simply fold our hands and wait for the Law to bring all things to us without any labor on our part. Try this way, though, if you like, and see how quickly the Law will rap you over the knuckles to remind you that a task is set before you. The proper way is to take up the task that lies nearest your hand (and some task is *always* there) and do it well, with the knowledge that the task has been placed there in accordance with the Law. If the task is not to your liking, you will know that that is the very reason that it has been placed before you—you have a lesson to learn from it. When the time comes for a change you will find a strong desire for a something else full-grown within you. Now is your chance. Trust to the Law to aid you in working out your desire. The desire is there in accordance with the Law—its very existence is a promise of its fulfillment. With the aid of the Law you will work out your desire. It is true that when you attain the object of your desire, it may not be just what you had thought it—may not be at all what you want. Well, what of that? You have learned the necessary lesson—have lived out the desire and will now outlive it. Something else will take its place. And you will be surprised at the *way* that Law has brought about the accomplishment of your desire. You will learn another lesson in this.

When you have learned to work on, merrily—doing your best—living out each day's life—with Faith and Trust, Confidence and Fearlessness—accepting the development of each day as meaning ultimate Good—seeing and *feeling* that the Law of Good is in full operation—being willing to accept whatever it may bring you—then, and not until then, good friend, will you begin to know what is LIFE.

LET US HAVE FAITH.

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Faith necessary in every human undertaking—You have faith in man, but are afraid to trust GOD—The Universe if governed by Law—The Law is in operation everywhere—Don't be afraid—You are a part of the plan—Fall in with the Law—Have faith, have faith.

When you take a journey by rail, you step into the car, settle yourself, take out a book and read, and give little or no thought to the engine or engineer in charge of the train. You go rushing across the country at the rate of fifty miles an hour, with no thought of possible disaster or accident, and for the time forgetting that there is such a person in existence as the engineer. You have absolute faith in the careful management of the road, and in the intelligence of the man who has been placed in the engine. The lives of yourself and hundreds of fellow passengers are practically in the hands of one man, and that man is a stranger to you—you have never seen him—you know nothing of his qualifications—you only know that the management has picked him out to safely conduct you across the country.

You take a steamship to Europe and place yourselves in the hands of a few men who are total strangers to you. You stake your life on their skill, judgment and intelligence. You feel that they would not be where they are unless the management of the line considered them competent. It is all a matter of trust—of confidence. The same thing is true when you take your seat on a trolley car or on the elevated railroad, or even in a stage coach or a private carriage. In each case you place yourself in the charge of another person in whom you have a certain amount of confidence, although he may be comparatively, or wholly, unknown to you.

You place your wealth in a bank, having confidence in its management. You have business dealings with men whom you scarcely know, trusting to their honesty of purpose. In every transaction in life you are compelled to have confidence in people. Your lawyer, your physician, your grocer, your clerks are all taken on faith. One cannot get away from it. If confidence were destroyed the wheels of modern life would stop in a minute. The so-called hard-headed practical man may sneer at Faith, but it underlies every manifestation of the life of this civilization.

Man has faith and confidence in Man, but is afraid to trust GOD. He looks

Man has faith and confidence in Man, but is afraid to trust GOD. He looks about him and sees millions of worlds, each in its appointed place, each revolving in its own orbit. He has faith that at a certain time each world will be in a certain position, which position may be calculated centuries in advance—but he lacks faith in the Power that created these worlds and keeps them in their places. He has faith in certain Laws—but he doubts the existence of the Law-maker. He sees the wondrous manifestation of Life in great and small. He takes advantage of the telescope and the microscope and explores new regions, and finds the Law in operation everywhere—but he doubts the existence of a great Law which governs his life—his incomings and his outgoings—his great deeds and his petty acts—he fails to realize the truth of the saying that the hairs on his head are numbered, and that not a sparrow may fall unnoticed.

He seems to think that if there is a GOD, he must have made the world and then ran away and left it to take care of itself. He fails to see that Law must govern Man's life as it governs the unfolding of the leaf, the development of the lily. He fails to see that law is in full operation within him as well as without him. He fails to see that as he opposes the operation of Law, pain comes by reason of the friction. He fails to see that the only true philosophy is that which teaches one to fall in with the operations of Law, and to let it work in him and through him.

Do you think for a moment that GOD does not know what he is about? Do you doubt the Supreme Intelligence which knows all things and is conscious of all things? Do you doubt the Supreme Power which manifests itself in all forms of power? Do you doubt the Universal Presence which is in all places at all times? Do you suppose that the manifestation is everything, and the manifestor nothing? Poor man!

Either the Universe is without Law—without meaning—without reason, or it is the manifestation of Supreme and Infinite Reason. Either it is the work of a Demon who sits somewhere and grins and gloats over our misfortunes—our trials—our troubles—our pain—our follies, or it is the work of an All-knowing—All-powerful—All-present Intelligence-Power-Presence which has taken into consideration everything within the Universe, down to the tiniest thing—down to the merest detail. And if this last be true, then everything that happens must be in accordance with Law—everything that happens to us must be the very best thing that could happen to us at that particular time and that particular place.

Things are not run by blind chance—there is Law under everything. Everything has some connection with every other thing—every person has a relationship with every other person. All is One—the manifestations are varied, but there is but One reality. There is a great plan underlying all Life, and Life itself is in accordance with that plan. Nothing ever *happens* . Every occurrence has a bearing on every other occurrence. Chance has no part in the plan—everything is in accord with well ordered laws. There is always an end in view in every thought, word or act. We are constantly being used for the benefit of the whole. There is no escape—and when we get to *know* we cease to wish to escape. He who understands not Law is constantly struggling, striving, fighting and contending against it, and, producing friction, he feels pain. He who understands something of Law ceases to contend against it—he lets it work through him, and is carried along with a mighty force, doing each day the best he knows how, expressing himself in the best possible manner, sailing to the right and to the left, with the wind and against the wind, but still being borne on by the mighty current and resisting it not. He enjoys every mile of the journey, seeing new sights and hearing new sounds—moving on ever. He who understands not, rebels at being swept along—he wishes to stay where he is, but there is no such thing as staying—life is motion—life is growth. If you prefer to pull against the tide—to row up stream—by all means do so. After a while you will grow tired and weary, and will rest on your oars. Then you will find that you are moving on just the same toward the unknown seas, and you will find that it is much easier work rowing or sailing with the current, or from one side of the river to another, than to attempt to stay in the same place or to pull up the stream.

All this fretting—all this worrying—all this contention and strife, comes from a lack of Faith. We may assert fervently that we know that All is Good, and that all is best for us, etc., etc., but have we enough faith to manifest it in our lives? See how we endeavor to tie on to *things* , people, and environments. How we resist the steady pressure that is tearing us loose, often with pain, from the places to which we have wished to stay fastened like a barnacle. The Life force is back of us, urging us along—pushing us along—and move we must. The process of growth, development and unfoldment is going on steadily. What's the use of attempting to resist it? You are no more than a water-bug on the surface of the river. You may dart here and there, and apparently are running things to suit yourself without reference to the current, but all the time you are moving along with it. The water-bug plan is all right, just so long as we do not attempt to stop the current or to swim right against it—when we try this we find out very quickly that the current has something to say about it, and before long we get so tired that we are willing to fall in with the law behind the current. And yet even the opposition is good, for it teaches us that the current is there—we gain by experience. The New Thought does not teach people to stem the current or to swim up stream, although some teachers and some students seem to be of that opinion. On the contrary, the real New Thought teaches us of the existence of the stream, and that it is moving steadily toward the Sea of Good. It teaches us how to fall in with it, and be borne further along, instead of attempting to hold back and become barnacles, or to try to push back up the stream. It also teaches us to live in the Now—to enjoy the darting backward and forward over the face of the waters. It also tells us of the direction in which the current is moving, that we may move along that way, without wasting our energies in trying to go the other. It teaches us co-operation with Law, instead of opposition to it.

Why do we not have Faith? Why do we not see the great Plan behind it all? Why do we not recognize Law? As we have seen, we place our confidence in the engineer of the train—the pilot—the captain—the coach-driver, and the other guiding hands and yet we hesitate to trust ourselves in the hands of the Infinite. Of course, it makes no difference to the Infinite whether or not we repose trust in it. It moves along just the same, guiding and directing—steering and regulating speed—it minds not our doubts and obstructions any more than does the great driving-wheel mind the fly who is perched upon it and who does not like the movement and attempts to stop it by spreading out its wings and buzzing. The great wheel of the Universe is moving around, steadily and mightily. Let us go with it. And while we are going let us spare ourselves the trouble and folly of the buzzing, wing-spreading business.

Let us part with Fear and Worry. Let us cease our imagining that we can run the Universe better than the engineer who has his hand on the throttle. Let us cease imagining that GOD needs advice on the subject. Let us stop this folly of saying "Poor God, with no one to help him run things." Let us trust the engineer. Let us have faith—let us have faith.

DO IT NOW.

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Do to-day's tasks now—Don't try to do to-morrow's work to-day, but be sure and do the day's work Now—The baneful effects of procrastination—Not fair to yourself—Demoralization attendant upon putting off things—The world looking for people who can do things Now.

If you have anything to do—do it. If you have any task to perform to-day—do it Now. If the matter cannot possibly be performed to-day, stop bothering about it, and get to work doing the things of to-day. But don't get into that miserable habit of putting off things until later in the day, or later in the week—do them *now* . The old proverb: "Procrastination is the thief of time," is true, but it does not go far enough. Procrastination is not only the thief of time, but the thief of energy—the thief of efficiency—the thief of success.

We have had much to say about living in the Now—about not dwelling in the past or fretting about the future. And all this is true, and I will probably say it over and over again during the year, because I believe in it, and wish you to get acquainted with the idea. But living in the Now does not merely mean the thinking of the thoughts of to-day—the carrying of the burdens of to-day—the meeting of the problems of to-day. It also means the doing of the WORK of to-day.

To attempt to carry last year's burdens—or next week's burdens—to-day, is folly of the worst kind, as you well know. But it is equally foolish to put off to-day's work until to-morrow. It's not treating to-morrow right—not giving it a chance. The Self of to-morrow is not exactly the Self of to-day. That is, it has grown a little and is the Self of to-day plus the added experience of the day. And it is just as selfish for the Self of to-day to attempt to throw his burdens upon the Self of to-morrow as it would be for you to attempt to throw your burdens upon your brother or sister. It is not only selfish, but it is hurtful to you—it impedes your growth. To-day's work is set before you because of the lesson it contains, and if you refuse to accept your lesson, you are the loser. You cannot get away from the task. It will be placed before you again and again until it is performed, and you might as well do it at once, and get your lesson at the proper time, and not be compelled like the schoolboy to "catch-up" in his work. By putting off things until to-morrow, you are simply heaping up troubles for yourself to-morrow, as to-morrow's own work will have to be done as well as your leftover morrow, as to-morrow's own work will have to be done as well as your leftover tasks, and the chances are that neither of them will be done properly. There's no sense whatever in this habit of procrastinating. It is folly of the worst kind.

And not only in the immediate effects is procrastination hurtful to one. One of the worst features of the case is the demoralizing effect it has upon the whole mental attitude of the man. It cultivates laziness, indecision, shiftlessness, slackness and many other undesirable habits of thought and action. It manifests itself in numberless ways in the character of the man who has allowed himself to be tangled in it. It impairs his efficiency—affects his value.

Then again, you are really unfair to yourself if you get in the way of putting off things. You never have any time to yourself if you have a number of old matters demanding your attention. The man who procrastinates is never able to spare time for mental improvement, because he always has some old loose ends to wind up—some old tangle to straighten out. And he loses all idea of the value of time—of getting the most out of every hour, every minute. The procrastinator is the veriest drudge—he has his nose to the grindstone all the time. He never has any time he can call his own. He is a slave to his own habit of "laying things aside." Poor man.

I am satisfied that half the failures of life—yes, three-quarters of them—are due to the failure of persons to do the thing Now. Not only because of what they lose directly by this habit, but because of the effect it produces upon their character. The shiftless habit of thought manifests itself in action. The thought and action, long persisted in, will lead to a demoralization of the entire character of the individual. He soon forgets how to do things right. And that is where so many people fail. The world is looking for people who can DO things—and who can Do Them Now.

If you are one of the procrastinating kind, start in at once and get over it. Put up a sign before your desk, your sewing machine, your work-bench, or wherever you spend most of your time, and have these words in big black letters on the sign:—"DO IT NOW!" By carrying the thought of this NOW way of doing things, and letting it manifest itself in action as frequently as possible, you will find that before long your entire mental attitude regarding work has changed, and you will find yourself doing things when they should be done, without any particular effort on your part. The mind can be trained and taught to do things right. It needs a little courage, a little perseverance, a little will-power, but the result will pay you for your trouble. Start in to cure yourself of this bad habit. Start in at once. Do it NOW.

GET IN TUNE.

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Marconi's wireless messages—Vibrations reach only the instruments attuned to the sender—The same law in operation on the mental plane—The correct pitch is the thing—Get in tune with the proper vibrations—Get the messages from the best senders.

I have just finished reading an account of Marconi's wireless telegraphy. It seems that when a message is sent from the Marconi transmitter, the vibrations travel in all directions, and not alone in the direction of the person to whom the message is sent. It would seem to the reader, at first, that any instrument, in any direction from the sender, could and would be affected by the vibrations and would take up and record them. But such is not the case, for Marconi finds that he can attune his receiving instrument to a certain pitch, and that the instrument will receive and record only vibrations emanating from a sending instrument attuned to the same pitch. This is true no matter how near the instruments may be to each other, or in what direction they may be from each other. And all instruments, irrespective of number, that may be within sending distance, will receive the message providing they are attuned to the same pitch.

Now just notice how much this corresponds to what we know of the working of Thought-force. People whose minds are attuned to a certain pitch will receive the vibrations from the minds of others whose mental keynote is the same. And if one maintains a high positive keynote, he will not be affected by the vibrations emanating from the mind of another who may have a low negative pitch. The nearer to our pitch the mind of another may be, the more we feel the sympathetic vibrations in our own mind; the greater the difference in the pitch, the less we will feel in sympathy with him. This will account for the instinctive likes or dislikes that many of us experience when coming into the presence of other people. And how soon do people of kindred vibrations seek out and find each other in a mixed assembly. Many likes, unexplainable by any theory of personal appearance, etc., arise from this cause.

And as the Marconi instruments may have their pitch changed, so are our mental keynotes changed from time to time as we adjust ourselves to new conditions—as we grow. This will explain why two people, who at one time seemed to be in perfect attunement with each other, will drift apart until at last they seem to have scarcely a thought or feeling in common, and yet both of them they seem to have scarcely a thought or feeling in common, and yet both of them may be good people, really anxious to be helpful to the other.

But this is not the only way in which the working of the Marconi system resembles the workings of the mind. I have often called your attention to the fact that the holding of certain mental attitudes resulted in the attraction to oneself of thought vibrations corresponding to the general character or the thought held in the mind of the person. Let a man be filled with the spirit of Jealousy, and everything seems to feed that feeling. He hears of cases of faithlessness on the part of other persons; every circumstance seems to confirm him in his belief. The actions of the loved one seem doubly suspicious—signs of guilt are seen in every expression, every move. He draws to himself the thought-waves of other minds vibrating on the same pitch—like attracts like. Let a man drop into the Fearthought condition, and immediately he feels the rush of Fear to his mind. Let him cast aside Fear, and attune himself to the Fearless pitch, and he feels an influx of Courage, Fearlessness, Confidence, Energy and other positive thoughts.

And according to the character of your thoughts, will you draw to yourself people calculated to co-operate with you and be of assistance to you. Even things seem to shape themselves to fit in with the keynote you have sounded.

Not only do you attract to yourself people and things corresponding with your mental pitch, but you send out thought-waves affecting others creating impressions upon them. Go into the presence of an "I Can and I Will" man, and, if you are of the same kind, he will instantly perceive it and will be glad to talk to you. On the other hand, approach a man of this kind, with your mind full of "I Can't," and he will be conscious of inharmony and will want to be rid of your presence at once. Be a man with the southern exposure, such as I described to you in another article, and you will find that you will extract and draw to yourself all the sunniness in the nature of people with whom you come in contact. Be a human wet blanket, such as I have described in another article, and you will find that you will get the meanest qualities inherent in the nature of people with whom you come in contact—in fact you will be able to attract only that kind of people who are as musty and unwholesome as yourself.

Get rid of the old negative notes. Start in and cultivate the positive, joyous, active vibrations, until you reach the steady mental pitch of the "New Thought" man. Then will all the negative vibrations pass you by, finding no encouragement to enter your mentality—then will you receive the bright, cheerful, happy, fearless vibrations coming from others who have reached the same plane of thought.

Get in tune—get in tune.

MENTAL TOXIN AND ANTI-TOXIN.

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A new toxin—The microbes in the thoughts we think—The new anti-toxin—Thoughts may poison—Fear causes paralysis—Hate causes insanity—Fear and Hate have killed their thousands—Gates' experiments—How to overcome the poison of bad-thinking.

In these days of toxin and anti-toxin—of poison in sausages, oysters, canned beef, ice cream—of anti-toxin serums (that often are more deadly than the original toxin) for the prevention and cure of tuberculosis, leprosy, pneumonia, typhoid fever, tetanus, bubonic plague, diphtheria, and the rest of the list, it requires courage to call the attention of the public to a new "toxin," even if at the same time we furnish an anti-toxin that "anti-toxicates."

We shudder at the thought of microbes and bacilli—and thereby attract them to us; we filter our drinking water, after boiling all the life out of it; we develop into microbe hunters, and see poison in everything we wear, eat, drink or breathe. But we overlook the microbes in the thoughts we think. We encourage the enterprising doctor in his giddy chase after the nimble dollar, as he produces anti-toxin serums to order. The poor, broken-down cart horse is worked overtime in producing filthy pus and serum for the serum-maniac to inject into our circulation. But we overlook the pure, harmless, powerful anti-toxin obtained fresh from the cells of the brain—Right Thinking.

That Thoughts may poison, is a well-proven fact. Depressing thoughts interfere with the cerebral circulation, impairing the nutrition of the cells and nerve centers. The result is that the organs and tissues manifest lost or impaired function—loss of general nutrition follows—and a break-down is inevitable. Fear, worry, anger, envy, jealousy, and other negative thoughts, reflect themselves most disastrously in the human system. Fear has paralyzed nerve centers, and turned the hair white over night. A mother's milk has been poisoned by a fit of anger. Fear and Hate—father and son—have produced insanity, idiocy, paralysis, cholerina, jaundice, sudden decay of teeth, fatal anaemia, skin diseases, erysipelas, and eczema. Epidemics owe their rapid spread and heavy death rate to Fear and Ignorance. Epidemics may kill their dozens—Fear kills its thousands. All the brood of negative, fearful, selfish, hateful thoughts manifest themselves in physical conditions. Stigmata or marks upon the body, caused by fear or desire, are quite common in the annals of medical science and fear or desire, are quite common in the annals of medical science and psychology.

Professor Gates, of the Smithsonian Institution, Washington, D.C., in his investigation of the effect of mental states upon the body, found that irascible, malevolent and depressing emotions generated in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions, generated chemical compounds of nutritious value, which stimulated the cells to manufacture energy. He says: "Bad and unpleasant feelings create harmful chemical products in the body which are physically injurious. Good, pleasant, benevolent feelings create beneficial chemical products which are physically healthful. These products *may be detected by chemical analysis* in the perspiration and secretions of the individual. More than forty of the good, and as many of the bad, have been detected. Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, another benevolent. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably." Remember, this is not "the airy fancy of some enthusiastic Mental Scientist," but is the testimony of a leading scientific investigator in the laboratories of the Smithsonian Institution, one of the best known scientific institutions of the world. "Chemical analysis," mind you—not "transcendental imaginings."

Now I have said enough about the toxin and some little about the anti-toxin of the Mind. I might go on for hours, stating example after example; illustration after illustration, but the tale would be just the same. Now what are you going to do about it? Are you going to keep on poisoning yourself and those around you with vile, malignant thoughts reeking with the miasmatic effluvia of Hate—emitting the noxious exhalation of Fear and Worry? Or will you cease being a psychic pest-house, and begin to fumigate and disinfect your Mind? And after getting rid of all the microbes of Fear and Worry and the bacilli of Hate, Jealousy and Envy, open wide the windows of the Mind and admit the bright Sunshine of Love, and the bracing air of Confidence and Fearlessness.

Come, friends, let us get out of this habit of poisoning the air with Fear, Worry and Hate Thought. Let us join the ranks of the Don't Worry company—the Fearless brigade—the invincible, conquering army of Love. Let us be bright, cheerful and happy—the other things are not worth while. Let us be Confident, Expectant, Hopeful and Fearless—these things are winners. Let us be filled with Love for all men—and we will find that Life is one sweet song. Love, Faith and Fearlessness, are the ingredients of Life's great Anti-Toxin. Try it and be blessed

blessed.

Practical Mental Influence

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The Law of Vibration

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Students of history find a continuous chain of reference to the mysterious influence of one human mind over that of others. In the earliest records, traditions and legends may be found reference to the general belief that it was possible for an individual to exert some weird uncanny power over the minds of other persons, which would influence the latter for good or evil. And more than this, the student will find an accompanying belief that certain individuals are possessed of some mental power which bends even "things" and circumstances to its might.

Way back in the dim past of man’s history on this planet, this belief existed, and it has steadily persisted in spite of the strenuous opposition of material science, even unto the present day. The years have not affected the belief, and in these dawning days of the Twentieth Century it has taken on a new strength and vitality, for its adherents have boldly stepped to the front, and confronting the doubting materialistic thinkers, have claimed the name of "Science" for this truth and have insisted that it be taken, once and for all, from the category of superstition, credulity and ignorant phantasm.

Were it not pitiable, it would be amusing to glance at the presumptuous, complacent, smug, self-satisfied position of the materialistic school of thinkers, who would brush aside as a foolish delusion that which man of the wisest men of a past ages have accepted and taught as the truth. The modern "know-it-alls" would sneer contemptuously at facts that are known to be of actual occurrence in the daily lives of thousands of intelligent people, and which the experience of humankind has demonstrated for many centuries, in all lands and all races.

The trouble lies in the dogmatic assumption of the materialistic school that what is known as "mind" is merely some peculiar action of the material brain, some writers even holding that the brain secretes thought, just as the liver secretes bile. They refuse to see that the operation of Mind is a manifestation of energy known as electricity, magnetism, light, heat, gravitation, cohesion, *etc.* Because mental energy does not register the vibrations of these lower forms of energy, they conclude that the higher mental energy does not exist. Having formulated a theory to suit their materialistic conceptions, they try to ignore all facts not consistent with their theory. If they find a fact that will not squeeze into their narrow theory well, "so much the worse for the fact," as a writer has said and they promptly ignore or dispute it.

As a matter of truth, the investigator is not compelled to resort to metaphysical explanations to account for the phenomena of Mental Influence. The very facts of physical science itself, if rightly interpreted, will give the clue to the mystery, and will point the steps of the honest investigator toward the path where he may find the solution of the perplexing riddle. Although we know that the real solution lies in the metaphysical realm, still even physical science will corroborate the facts of its metaphysical sister science, and instead of contradicting the latter will actually go far toward furnishing analogous facts and principles basis for a theory of metaphysical facts.

The student will see at once that so far as physical science is concerned, it must begin at the phenomenon of "Thought Transference" for in that phase of the subject may be found an elementary principle in evidence in many other forms of phenomena. We have given many instances of "Thought Transference" in the two proceeding volumes of this series, entitled "Mind Reading" and "Psychomancy," respectively, and so we need not repeat the same in this place. The main fact is that "Thought Transference" does exist, and may be accounted for upon purely scientific grounds, without calling in the truths of metaphysical thought. We know that this is a strong statement, and a positive assertion, but we also know that the same may be demonstrated. Let us consider this phase of the subject.

In the first place, physical science teaches that underlying all forms, degrees and apparent differences in matter and energy, there is to be found a manifestation of some elementary energy, which manifests in what is known as "Vibrations." Everything in the material world is in vibration - ever manifesting a high degree of motion. Without vibration there would be no such thing as a material universe. From the electronic-corpuscles which science teaches compose the atom; up through the atom and molecule, until the most complex forms of matter are manifested, there is the ever-present Vibration. And through all forms of energy, light, heat, electricity, magnetism and the rest, Vibration is also ever present. In fact, physical science itself teaches that not only Vibration the basic force underlying other forces and the various forms of matter, but also that the apparent differences between the various forms of matter, and also between the various forms of energy, are caused simply and solely by the varying degrees of Vibration manifested.

Just as the difference between the lowest tone that can be distinguished by the ear of man, and the highest note that can be distinguished by the same organ of sense, is merely a difference between the rate of Vibration - just as is the difference between the dull red color at one end of the spectrum, and the violet at the other end, with the intervening colors known as indigo, blue green, yellow and orange, with all the combinations of shades arising from them - just as the difference between the greatest degree of cold known to science, and the greatest degree of heat that can be conceived of - just as these great differences due solely and wholly to varying rates of Vibration - so is the difference between and all forms of matter or force simply a matter of the rate of Vibration. In short, all material and physical "Things" are simply manifestations of some "infinite and eternal energy from which all things proceed," their differences resulting merely from the different degree of Vibration being manifested in them. Remember, that this is not "vague philosophy" or "airy metaphysics" or "spiritualistic vagaries" (to quote from the materialistic writers), but facts claimed and admitted by the greatest physical scientists of the age, as a reference to their lectures and textbooks will prove to anyone.

And, more than this, any intelligent physical scientist will tell you that Science has every reason to believe that there are great fields of energy and force, the Vibrations of which are far too high for even the delicate instruments of science to record, but which nevertheless exist and manifest effects. It was only the other day that Science was able to "catch" the "X-Rays" and other forms of high Radioactivity, and yet these rays and forces had always existed. And tomorrow Science will perfect instruments capable of registering still higher forms of energy. And bye-and-bye, some scientist will perfect an instrument capable of registering and recording the subtle vibrations of Thought, and perhaps in time someone will perfect that instrument so that it will not only record such Thought vibrations and waves, but, like the phonograph, it will be able to reproduce and send forth similar vibrations so that others may feel the thoughts, just as they now hear the sounds from the phonograph. Such a prediction is no more wonderful than would have been the prediction of the telephone, the phonograph, the wireless telegraph and sundry other discoveries and inventions a hundred years ago.

Did you ever think that there are colors that the eye cannot see, but which delicate instruments clearly register? In fact, the rays of light which sunburn the face, and which register on the photographic plate are not visible to the eye. The eye sees the lower rays, but only instruments adapted for the purpose detect the higher ones. Your eye cannot see the X-Ray as it passes through the room, but the plate will catch it, and its light may make a photograph. The rays of light visible to the eyes are only the lower ones - the higher ones are far beyond the power of the eye to record, and beyond even the range of the most delicate instrument there exist rays and waves of light of such high vibratory rate as to defy even its power to record.

Did you ever know that there are sounds unheard by human ears that the microphone will catch and magnify? Scientific imagination dreams of instruments that will catch the songs of the mite - like insects, and magnify them until they can be distinguished. There are waves of electricity that may pass through your body, unperceived by you, and yet powerful enough to run light electric lights. Listen to the words of certain eminent scientists.

Prof. Elisha Gary, a celebrated scientist and teacher, has said: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear, and color waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation. "

Prof. Williams, the well-known scientific writer, has said: "There is no gradation between the most rapid undulations or trembling that produces our sensations of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light; and there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided that there are organs for taking up and sensitizing their movements. "

And, so you see that in the scientific theory of Vibrations, there may be found plenty of room for a scientific explanation of all that is claimed by adherents of the truth of Mental Influence, without getting out of the region of physical science, and without invading the plane of metaphysics. And there are many more proofs from the same source, which we may touch upon as we proceed.

There is but one Truth, and it manifests on all planes - the Spiritual; the Mental; and the Physical - and manifestations agree and coincide. So no Mentalist need fear the test of Physical Science, for each plane will bear out the facts and phenomena of the ones below or above it - the Three are but varying phases of One. In this little work we shall hug close to the plane of Physical Science, because by so doing we will be able to make the subject much clearer to many than if we had attempted to express the teaching in Metaphysical terms. There is no contradiction in the end. Each bit of Truth must dovetail into every other bit, for all are parts of the Whole.

Thought Waves

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In our last chapter we have seen that Vibration was to be found underlying all manifestations of energy, and all forms of matter. We also quoted two distinguished scientists whose words showed that there were fields of vibratory energy not filled by any known forms of energy, the inference being that inasmuch as there are no gaps in nature’s processes these unknown fields must be occupied by certain forms of energy no known as yet to physical science. The teachings of the occultists of all lands and ages, as also those of modern Mental Science, are to the effect that the Mind, in its manifestation of Thought in the brain, generates a form of energy of intensely high Vibration, which energy may be, and is, projected in vibratory waves from the brains of other persons within its field of influence.

All students of Mental Influence have noticed the close resemblance that is manifested between the phenomena of electrical and magnetic energy on the one hand and the phenomena of mental energy on the other. So close is the analogy that one may take the proven facts of science relating to electrical and magnetic phenomena and confidently proceed with the certainty of finding a strikingly close correspondence in the field of mental phenomena. And the recognition of this fact is helping the workers in the mental field group together the varied phenomena that come under their notice, and to work out the theory and practice of Mental Influence.

In the first place, it is now a fact well known and accepted by investigators that the generation of Thought and the manifestation of Mental States occasions a "burning up" of brain matter, and the consequent production of a form of energy of high vibratory power. Physiologists recognize this fact, and the textbooks make reference to it. Experiments have shown that the temperature of the brain is increased in accordance with the intensity of

Feeling and Thought, and that there is undoubtedly a generation of energy and a consumption of brain matter which bears a very close resemblance to the process of the generation of electrical energy. And this being conceded, it follows that this energy once released must be emanated or sent forth from the brain in the manner akin to the emanation of other known forms of energy, i. e. , in the form of "waves" of vibratory force. Light and Heat travel in this way - so do electricity and magnetism - so do the forces of Radioactivity. And the investigators of Mental Influence have demonstrated by their experiments that investigators of Mental Influence have demonstrated by their experiments that there is such a thing as Thought-Induction, and many other phases of manifestation similar to that exhibited by electricity and magnetism.

Flammarion, the well-known and eminent French scientist, has said on the subject: "We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. The conclusion will be abundantly demonstrated. There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius. "The same authority also states: "There can be no doubt that our physical force creates a movement in the either which transmit itself afar like all movements in the ether, becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity. But these are only comparisons."

When a Thought or Feeling is generated in the mind or brain of a person, the energy generated flows forth from the brain of the person in the form of waves of mental energy, spreading from the immediate neighborhood of the thinker to a distance proportioned to the strength of the thought or feeling.

These Thought-Waves have the property of awakening similar vibrations in the minds of other persons coming within their field of force, according to the laws of Mental Influence, which law shall be explained in the next chapter.

As we proceed with our consideration of the subject of Mental Influence, in the succeeding chapters, we shall see the many and varied forms of manifestation of Thought-Waves. At this point we shall merely view the phenomena in a general way.

Thought-Waves are manifested in a variety of forms and phases. Some are the waves emanated from the minds of all thinkers, unconsciously and without purpose, and usually without much force. Others are sent forth with great force, and travel far, manifesting a degree of influence commensurate with the force with which they are projected. Others are directed purposely toward certain individuals or places, and travel along rapidly in a straight line to the point, which they have been directed or aimed. Others are sent forth with great strength and power, but instead of being directed toward any particular person or place, are designed to sweep around in great whirlpools of energy affecting all who happen to fall within their field force.

happen to fall within their field force.

You will readily understand that there is a great difference between Thought-Waves sent forth idly and unconsciously, and without knowledge of the underlying laws of Mental Influence, and those projected with a full knowledge of the laws governing the phenomena and urged on and directed by a powerful Will of the sender. The force is the same, but the degree of its power, and the measure of its effects are determined by the conditions of its sending force.

The vibratory force of these Thought-Waves does not cease with the sending forth of the wave, but persists for a long time afterward. Just as heat in a room persists long after the fire in the stove has been extinguished - just as the perfume of the flower exists in a room long after the flower has been removed – just as a ray of light travels through space for millions of miles, and for centuries after the star itself has been blotted out of existence - just as any and all forms of vibratory energy persist in manifesting after the initial impulse has been withdrawn - so do the vibrations of Thought continue long after the thought, yes, long after the brain which sent them forth has passed into dust.

There are many places today filled with the thought-vibrations of minds long since passed outside of the body. There are many places filled with the strong vibrations of tragedies long since enacted there. Every place has an atmosphere of its own, arising from the thought vibrations set in motion by the various persons who have inhabited or occupied them. Every city has its own mental atmosphere, which has an effect upon persons moving into them. Some are lively, some dull, some progressive, some old-fogeyish, some moral, some immoral - the result of the character of the early settlers and leading spirits of the places.

The atmosphere affects persons moving into these towns, and either sinks to the general level, or else, if strong enough, help to change the mental tone of the place. Sometimes a change in conditions brings a large influx of new people to the town, and the mental waves of the newcomers tend to bring about a marked change in the local mental atmosphere. These facts have been noticed by many observing people who were, perhaps, not familiar with the laws and principles underlying the phenomena.

Many have of course noticed the differing atmosphere of stores, offices and other places of business. Some of such places give one and air of confidence and trust; others create a feeling of suspicion and just trust; some convey an impression of active, wide awake management, while others impress one as being behind the times and suffering from alert active management. Did you ever stop to think that these different atmospheres were caused by the prevailing mental attitudes of those in charge of the places? The managers of business places send forth Thought-Waves of their own, and their employees naturally places send forth Thought Waves of their own, and their employees naturally falling into the pace set for them, sending forth similar vibrations, and before long the whole place is vibrating on a certain scale. Let a change in the management occur and see what a change soon manifests itself.

Did you ever notice the mental atmospheres of the houses you happened to visit? You may experience and recognize all of the varying notes in the mental scale of their occupants. From some thresholds Harmony manifests itself, while others breathe in harmony as soon as you step over the threshold. Some radiate mental warmth, while others seem as cold as an iceberg. Think for a movement and recall the various houses or places you visit, and see how the mental vibrations of the inmates manifest themselves to a visitor.

The low quarters of our cities, the dens of vice and haunts of dissipation vibrate with the character of thought and feeling of those inhabiting them. And the weak-willed visitor is thus tempted.

And, in the same way, certain places are filled with strong, helpful, elevating vibrations, which tend to lift up and elevate those coming within their circle of influence. Thoughts and Feelings are contagious, by reason of the Law of Vibration and Mental Induction. When this law is understood the individual is enabled to protect and improve himself. Such Knowledge brings Strength.

Mental Induction

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As we stated in the preceding chapter, the phenomena of Mental Influence bears a striking analogy to that of the electrical or magnetic energy. Not only is this so in the phase of wave motion and transmission, but also in the phase of induction, as we shall see presently.

In physical science the term Induction is used to indicate that quality in a manifestation of energy which tends to reproduce in a second object the vibrations manifesting in the first object, without direct contact between the two bodies. A magnet will induce magnetism in another object removed from its space. An electrified object will tend to produce similar vibrations in another object by induction, over great spaces. Heat waves travel along the ether, and tend to produce heat vibrations in objects far removed, notably in the case of the sun and the earth. Even sound waves will affect other objects in this way, as in the well-known instance of the glass or vase "singing" in response to the musical note sounded afar off. In fact, we see and hear by processes similar to those described.

And in this same manner that Thought-Waves carry the vibrations of the mind sending them forth to great distances, or lesser ones, tending to set up similar vibrations in the middle of other persons within their field force. Thus a person feeling a strong degree of anger will pour forth waves of that degree of mental vibration, which, coming in contact with the brains of other persons, tend to set up a similar feelings or emotions and thus cause the person to "feel cross" or "peevish" or even to manifest a similar angry state of mind. We all know how easily a fight is started by a very angry person in a room sending forth violent vibrations. One has but to remember the instances of mob violence to see how easily the "contagion of hate and anger" spread among people who allow themselves to be influenced. And not only is this true of undesirable emotions and feelings, but also of desirable ones. The influence of a good man who happens to be strong mentally spreads among those around him, influence in them for good.

Orators, actors, preachers and teachers send forth strong within toll currents, which tend to produce mental conditions on the part of their hearers corresponding to the feeling held by the mind of the speaker. When you remember how this speaker swayed your feelings, or how that actor made you weep with pity, shiver with fear, or laugh with joy, you will see how Mental weep with pity, shiver with fear, or laugh with joy, you will see how Mental Induction acts.

But not only is this true when we are in the actual presence of the person sending out the Thought-Waves, but it is equally true that we are influenced by persons far removed from us in space, often without their knowledge or intent, although sometimes (in the case of one who understands the principal post) with full knowledge and intent.

The ether with which space is filled carries these Thought-Waves in all directions, and the surface of the earth, particularly in the densely occupied portions, is filled with these waves. These waves, carrying the mental vibrations, coming in contact with each other, tend to set up combinations on one hand, or else neutralize each other on the other hand. That is to say, if two sets of waves of a similar nature meet there is likely to be a combination formed between them just as between two chemicals having an affinity for each other. In this way the "mental atmosphere" of places, towns, houses, etc., is formed. On the other hand if currents of opposing vibrations come in contact with each other, there will be manifested a conflict between the two, in which each will lose in proportion to its weakness, and the result will be either a neutralization of both or else a combination having vibrations of an average rate. For instance, if two currents of mental energy meet, one being a thought of Love and the other Hate, they will neutralize each other if they are equal, or if one is stronger than the other, it will persist but robbed of much of its strength. If it were not for this neutralizing effect we would be largely at the mercy of stray currents of thought. Nature protects us in this way, and also by rendering us immune to a considerable extent.

But nevertheless we are affected by these waves to a considerable extent, unless we have learned to throw them off by knowledge of the laws and an enforcement of them by practice. We all know how great waves of feeling spread over the town, city or country, sweeping people off their balance.

Great waves of political enthusiasm, or war spirits, or prejudice for or against certain people, or groups of people, to sweep over places and cause men to act in a manner that they will afterward regret when they come to themselves and consider their acts in cold blood. Demagogues will sway them or magnetic leaders who wish to gain their votes or patronage; and they will be led into acts of mob violence, or similar atrocities, by yielding to these waves of "contagious" thought. On the other hand we all know how great waves of religious feeling sweep over a community upon the occasion of some great "revival" excitement or fervor. The effect of these Thought-Waves, so far as the power of induction is concerned, of course depends very materially upon the strength of the thought or feeling being manifested in the mind sending them forth. The majority of feeling being manifested in the mind sending them forth. The majority of persons put but little force into the mental manifestations, but here and there is to be found a thinker whose Thought-Waves are practically "a stream of living will" and which of course have a very strong inductive effect upon the minds of others with whom the waves come in contact. But it likewise follows that a number of persons thinking along the same lines will produce a great volume of power by a combination of their though currents into great streams of mental force.

Then again there is another feature of the case that we must not loses sight of, and that is the Attraction between minds, by virtue of which one draws to himself the Thought-Waves of others whose thoughts are in accord with his own. The contrary is true, for there is Repulsion between the minds of persons and the Thought-Waves of others whose thoughts are in accord with his own. The contrary is true, for there is Repulsions between the minds of persons and the Thought-Waves of others antagonistic to their thoughts. To quote a well-worn and much-used expression to illustrate this truth, "Like attracts Like" and "Birds of a Feather flock together". There is ever in operation this marvelous Law of Attraction and Repulsion of Mental Energy - Persons allowing their thoughts to run along certain lines, and permitting the feelings to be expressed in certain ways, draw to themselves the Thought-Waves and mental influences of others keyed to the same mental key-not. And likewise they repel the waves and influences of an opposing nature.

This is an important fact to remember in one’s everyday life. Good attracts Good and repels Evil. Evil attracts Evil and repels Good. The predominant Mental Attitude serves to attract similar influences and to repel the opposing ones. Therefore watch carefully the character and nature of your thoughts – cultivate the desirable ones and repress the undesirable ones. Verily "As a man thinketh in his heart, so is he."

Some Thought-Waves sent forth with but little strength travel slowly and do not proceed very far from their place of emanation, but creep along like some smoke or fog, lazily and yielding. Other thoughts charged with a greater intensity of desire or will, dart forth vigorously like an electric spark, and often travel great distances. The weak Thought-Waves do not last a very long time, but fade away or become neutralized or dissipated by stronger, forces. But the strong thoughts persist for a long time, retaining much of their vitality and energy. In the same manner the Thought-Waves of a person will continue to vibrate around him wherever he goes, and those coming in contact with him will be impressed by the character of his vibrations in this way. Some men send forth gloomy vibrations in this way. Some men send forth gloomy vibrations, which you feel when you come in contact with them. Others radiate good-cheer you feel when you come in contact with them. Others radiate good cheer, courage and happiness, which conditions are induced in those with whom they come in contact. Many people will manifest these qualities so strongly that one can notice the effect the moment such persons enter a room. They carry their atmosphere with them, and the same is induced in the minds of others around them.

In the same way some people carry with them vibrations of Will Power and Masterfulness that beat upon the minds of others, making them feel the power of such persons and conquering their own willpower and changing their desires. Others manifest a strong power of Fascination or Attraction, in a similar manner, which tends to draw others to them and to their desires and wishes. Not only does this principle operate in the phase of general mental atmospheres, but also in the phase of direct personal influence.

All forms of Mental Influence operate along the lines of Mental Induction, as herein described. The principle is the same in all cases and instances, although the manner of operation varies according to the particular phase of the phenomena manifested. Remember this as we proceed, and you will be able to understand the subject much better.

Mental Concentration

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MENTAL CONCENTRATION The two principal factors in the manifestation of Mental Influence, in all of its forms, are what are known as (1) Concentration, and (2) Mental Imagining. The first of these factors shall be considered in this chapter, the succeeding chapter taking up the consideration of the second.

"Concentration" is a word derived from two Latin words, *i.e.* , "con," a prefix meaning "to;" and "centrum," meaning "center" or "fixed central point." The two words combined mean, literally, "to bring to a common point; to focus," *etc.* Thus the word "Concentration" is seen to mean, literally, "the act or state of bringing to a fixed point or focus."

Borrowing an analogous illustration from physical science, we readily see that the highest forms of energy, force or power are manifested by bringing the force to a focus, center, or common point thereby directing to that point the entire energy employed, instead of allowing it to become dissipated over a larger area. The electricity generated by a battery or dynamo, if allowed to diffuse itself over a large surface manifests but a small degree of the power that may be obtained from it by compelling it to discharge itself from a small point of focus. The same is true regarding the power of steam, which manifests great power by being forced to discharge itself through a small point or opening instead of being permitted to spread itself widely in the air. The same law applies to gunpowder, which manifests force by its gases being compelled to escape through the small gun-barrel instead of spreading in all directions, which it would do if unconfined.

Another familiar example is that of the sunglass, or "burning-glass," which brings the rays of the sun to a common point or focus, greatly intensifying the heat and light by reason thereof.

The occult masters have ever impressed upon their pupils the importance and necessity of acquiring the power of Mental Concentration and all trained and developed occultists have practiced and persevered toward this end, the result being that some of them attained almost miraculous mental powers and influence. All occult phenomena are caused in this way, and all occult power depends upon it.

Therefore the student of Mental Influence should devote much thought, time and practice to this most important branch of the subject.

It is a fact known to all students of mental phenomena that very few persons

It is a fact known to all students of mental phenomena that very few persons possess more than a very small degree of concentration. They allow their mental forces to become scattered and dissipated in all directions, and obtain little or no results from the same. In the degree that a man is able to concentrate, so is he able to manifest mental power. A man’s power of mental concentration is to a great extent his measure of greatness.

Mental Concentration, in practice, consists of focusing the mind upon a given subject, or object, firmly and fixedly, and then holding it there for a certain time, fully intent upon its object, and not allowing itself to be diverted or attracted from its object. It likewise consists in the correlative power of then detaching the mind from that subject, or object, and either allowing it to rest, or else focusing it upon another object. In other words, it either gives undivided attention or else inhibits (or "shuts off") attention from the given subject or object.

To the reader who has had no experience along the lines of Mental Concentration, it may seem like a very easy task to focus the mind upon a subject, and then hold it there firmly and fixedly. But a little practice will undeceive such a person and will bring him to a realizing sense of the difficulty of the task.

The mind is a very restless thing, and its tendency is to dance from one thing to another, darting here and there, soon tiring of continued attention, and like a spoiled child, seeking a new object upon which to exercise itself. On the other hand, many people allow their minds to concentrate (involuntarily) upon whatever may strike their fancy, and, forgetting everything else, they give themselves up to the object attracting their attention for the moment, often neglecting duties and important interests, and becoming daydreamers instead of firm thinkers. This involuntary concentration is a thing to be avoided, for it is the allowing of the attention to escape the control of the will. The Mental Concentration of the occultists is a very different thing, and is solely in control of the will, being applied when desirable and taken off or inhibited when desirable.

The trained occultist will concentrate upon a subject or object with a wonderful intensity, seemingly completely absorbed in the subject or object before him, and oblivious to all else in the world. And yet, the task accomplished or the given time expired, he will detach his mind from the object and will be perfectly fresh, watchful and wide-awake to the next matter before him. There is a difference in being controlled by involuntary attention, which is a species of self-hypnotizing, and the control of the attention, which is an evidence of mastery.

The secret of Mental Concentration lies in the control of the Attention. And

The secret of Mental Concentration lies in the control of the Attention. And the control of the Attention lies in the exercise of the Will.

A celebrated French psychologist has well said: "The authority is subject to the superior authority of the Ego. I yield it or I withhold it as I please. I direct it in turn to several points. I concentrate it upon each point as long as my will can stand the effort. Sully says: "Attention may be roughly defined as the active self-direction of the mind to any object which presents itself at the moment."

All of the occult authorities begin teaching their pupils Attention as the first step toward Mental Concentration. They instruct the pupil to examine some familiar object, and endeavor to see as many details as possible in the object. Then after hearing the pupil’s report, the master sends him back to the task, bidding him seek for new details, and so on until at last the pupil has discovered about all concerning the object that can be discovered. The next day a new object is given to him, and the process is repeated. First simple objects are given, and then more complex ones, until at last objects of great complexity are easily mastered. In this way not only is the power of close observation highly developed, but also the faculty of Attention becomes so highly strengthened that the pupil is able to exert the greatest amount of Mental Concentration with scarcely the consciousness of effort. And such a person then becomes a very giant in the manifestation of Mental Influence. For he is able to mold his mind "one-pointed," as the Orientals describe it, until he has focused and directed a mighty degree of Mental Influence toward the desired object.

Among the practices imposed upon their pupils by occult masters may be named Mathematics, Drawing, Analysis, *etc.* You will readily see why this is. To begin with, Mathematics requires the undivided attention of the student – unless he concentrates upon his examples, he will not be able to work out their solution. And, according to the principle in Nature that "practice makes perfect," and that "exercise develops power," the practice of the mind along lines requiring voluntary attention and mental concentration will inevitably result in the acquirement of the mental control and power, which renders possible the strongest manifestation of Mental Influence.

The person who uses Mental Influence must certainly possess the power of focusing the force to a common point, in order to manifest the greatest amount of power and influence. And that faculty of focusing results from the training of the mind along the lines of Concentration. And Concentration arises from the mastery of Voluntary Attention. So there you have the whole matter in a nutshell. So your first step toward acquiring Mental Influence should be to cultivate Voluntary Attention.

We might fill page after page with exercises designed to strengthen your faculty of Voluntary Attention, but what would be the use? The best plan is to faculty of Voluntary Attention, but what would be the use? The best plan is to set you to work to find something upon which to concentrate, for the very search will develop attention. Look around you for some object to study in detail. Then concentrate your attention upon it until you have seen all there is about it to be seen, then take up another object and pursue the practice further. Take a page – this page, if you will, and count the number of words on it.

Then see how many words are required to fill each line, on an average; then see how many letters there are in each word, in each line, on the whole page. Then go over the page and see if any words are misspelled, or if any of the letters are imperfect, *etc.* In short, get acquainted with this page, until you know all about it. Then take up another page, and after studying it in the same way, compare the two. And so on. Of course this will be very dry and tedious unless you take an interest in it. And, remembering just what the exercise is designed for may arouse this interest. After practicing this way for a short time each day, you will begin to find that you are able to bestow greater attention upon objects upon which you are trying to manifest Mental Influence. You are developing Concentration, and that is the great secret of the use of Mental Influence, and explains the difference in its manifestation among men. Think over this.

Mental Imaging

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In our last chapter we called your attention to the first of the two principal factors in the manifestation of Mental Influence, namely, "Mental Concentration. "In the present chapter we shall consider the second factor tending to render possible the said manifestation, namely, "Mental Imaging."

What is known as a "Mental Image" in occultism, is the mental creation, in the imagination of a "picture" of the things, events or conditions that one desires to be manifested or materialized in actual effect. A moment's thought will show you that unless you know "just what" you desire, you can take no steps toward attaining it on any plane of manifestation. And the more clearly your desires are perceived in your imagination, the clearer is the work of proceeding toward the realization of that desire. A Mental Image gives you a framework upon which to work. It is like the drawing of the architect, or the map of the explorer. Think over this for a few moments until you get the idea firmly fixed in your mind. And now the same rule holds well on the plane in which the manifestation of Mental Influence takes place. The occultist first builds up, in his imagination, a Mental Image or Picture of the conditions he wishes to bring about, and then by concentrating his influence strongly, instead of in a haphazard way as is the case with the majority of people who do not understand the laws and principles underlying the manifestations of the forces of mind. The Mental Image gives shape and direction to the forces, which is being concentrated upon the desired object or subject. It may be compared to the image on the glass of the Magic Lantern, through which the focused rays of the lamp pass, the result being that a corresponding image is reproduced upon the screen or curtain beyond. The analogy is a very close one indeed, if we remember that the minds of the majority of people are more or less blank screens or curtains upon which play the pictures produced there by outside influences, suggestions, environments, *etc.* , for very few people realize their individuality, and are merely reflections of the thoughts and ideas of other people.

An eminent authority, Sir Francis Galton, who was one of the leading authorities upon psychology of preceding generations, has said on this subject: "The free action of a high visualizing faculty is of much importance in connection with the higher processes of generalized thought. A visual image is the most perfect form of mental representation whatever the shape, position and relations of objects to space are concerned. The best workmen are those who relations of objects to space are concerned. The best workmen are those who visualize the whole of what they propose to do before they take a tool in their hands. Strategists, artists of all denominations, physicists who contrive new experiments, and in short, all who do not follow routine, have a need for it. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions and justice to our generalizations is starved by lazy disuse instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best way of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the many pressing desires in the yet unformed science of education. "

And what Galton has said of the value of the use of this faculty of the mind in the affairs of the material plane, so it is likewise true of the manifestations on the mental plane. You know that the clearer a Mental Picture you possess of anything that you want – the better you know just what you want – and the better you know the latter, the better able you are to take steps to get it. Many people go through life wanting "something," but not really knowing "just what" they do want. Is it any wonder that they do not realize or materialize their desires any better? And the same thing holds well on the plane of manifestation of Mental Influence. If one wishes to materialize anything by the use of the influence, is he not handicapped by a lack of Mental Image of just what he wants to materialize, and is he not helped very much by the creation of a mental "pattern" or plan, in the shape of a mental picture, through and around which he may direct his thought-currents?

The occultists manifesting the greatest degree of Mental Influence acquire by practice this art of creating Mental Images of that which they wish to materialize. They train their Imagination in this way until the very act of creating the Mental Image acts strongly toward the actual materialization or event, as "actually existing" in their minds before they attempt to concentrate their Thought-Waves upon the task of accomplishing it. Then the Mental Picture, being completed and standing in strong outline, they focus their mental force through it, just as in the case of the magic lantern before referred to, and the picture is reproduced on the screen of mentality of other people.

The imagination may be strengthened in many ways, the principle being constant and persistent practice. The practice of recalling to the memory of scenes previously witnessed, and then whether describing them to others or else drawing a rough picture of them will help in this matter. Describe to others scenes that you have witnessed, occurrences, details of appearances, etc., etc., until you are able to reproduce mentally the aspects and appearances of the things. Then you may begin to draw mental pictures of things desired as if they things. Then you may begin to draw mental pictures of things desired as if they were being drawn on the screen of your mind. See, mentally, the things as actually occurring – create a little playhouse of your own, in your mind, and there enact the plays that you wish to witness in actual life. When you have acquired this, you will be able to project your mental pictures on the screen of objectivity in actual life with far greater effect.

In thinking of this subject, you would do well to remember the illustration of the magic lantern, for the figure is a good one, and will enable you to carry the idea better in your mind. You see, in giving you this suggestion, we are really telling you to form a mental picture of the mental magic lantern, using the illustration given – you see how much easier it is for you to think of it in this way and how much easier it is for you to manifest it in practice.

Build your Mental Images by degrees, commencing with the general outlines, and then filling in the details. Always commence by trying simple and easy things, and then working up to the more complex and difficult feats.

And now, I offer a word of warning at this point to all. Do not allow your imagination to "run away with you" – do not become a dreamer of dreams and a doer of nothing. You must master your imagination and make it your servant and not your master. You must make it do your bidding, instead of allowing it to dictate to you.

You will see in the succeeding chapters the important part that Mental Imaging plays in the different phases of Mental Influence. Even when we do not refer directly to it by name, you will see that the "idea" sought to be conveyed by one mind to another – the feeling, desire or mental state sought to be transferred from one mind to others – must and does depend very materially for strength upon the clearness and completeness of the Mental Image held in the mind of the person seeking to do the influencing, the "projector" of the Mental Image of his mental magic lantern, upon the screen of the minds of others. Carry this principle well in mind that you may see its operation in the different forms.

Fascination

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In this and the next chapter we shall present to you information regarding the effect of Mental Influence manifested when there is personal contact between the persons using the power and the person affected. Then we shall pass on to a consideration of the effect produced when the persons are not in direct contact with each other.

There are two general forms of the direct use of Mental Influence, which, although somewhat resembling each other, may still be separated into two classes. The first we shall call "Fascination" and the second "Hypnotism".

By Fascination we mean the manifestation of Mental Influence when the two persons are together, without passes or the usual hypnotic methods. By Hypnotism we mean the use of the power, also, when the two parties are together, but accompanied by passes or hypnotic methods.

Under the head of Fascination are to be found the manifestations generally known as "Personal Magnetism," "Charming," *etc.* , is quite commonly employed, in varying degrees by many persons, often without their conscious knowledge of the principles employed. Many persons are possessed of the power of Fascination "naturally" and without having studied or practiced the principles. Many others, not originally possessing the power, have acquired by study and practice the power to influence people in this way. For, it must be known, the power may be acquired by study and practice just as may any other power of mind and body. To some it is easy, to others difficult – but all may acquire a very great degree of the power by intelligent study and practice of the underlying principles.

Fascination is one of the oldest forms of the manifestations of Mental Influence. It was known to, and employed by, the earliest races of men. It is even found among the lower animals that pursue their prey or capture their mates by its use.

A recent writer on the subject has defined the word, used in this connection, as: "Acting upon by some powerful or irresistible influence; influencing by an irresistible charm; alluring, exciting, irresistibly or powerfully, charming, captivating or attracting powerfully, influencing the imagination, reason or will of another in an uncontrollable manner; enchanting, captivating or alluring, powerfully or irresistibly. "

As we have just said, this power is observable even among the lower animals in some cases. Instances are related by naturalists, which scorpions have fascinated other insects, causing them to circle around and around until finally the insect would plunge down right within striking distance of the scorpion, which would then devour its prey. Birds of prey unquestionably fascinate their game, and men who have been brought in contact with wild tigers, lions, *etc.* have testified that they felt paralyzed in some manner, their legs refusing to obey their will, and their minds seeming to become numbed and stunned. Those who have seen a mouse in the presence of a cat will testify to the effect of some power exerted by the latter. Birds in the presence of a cat and serpents also manifest symptoms of a conquered will. And naturalists cite many instances of the employment of this force by birds seeking to captivate and charm their mates at the beginning of the season.

Among men it has been noticed that certain individuals possess this power to a great degree, some of the "great men" of ancient and modern times having been so filled with the power that they could manage their followers almost as one would move automatons. Julius Caesar had this power developed to a great degree, and used it from youth to his last days. He was worshipped - almost as a god by his soldiers - who would undertake almost any task at his bidding. Napoleon also possessed this charm to a wonderful degree. It enabled him to control men with whom he came in contact, and to bend them to his will. He rose from a poor student to the dignity and power of the Emperor of France. When banished to Elba he escaped, and landing in France, alone and unarmed, confronted the ranks of the French army drawn up to capture him, and walking towards the soldiers compelled the latter to throw down their guns and flock to his support. He entered Paris at the head of the great army, which had been sent forth to capture him. This is no wild legend, but a sober fact of history. And in our own times we see how certain leaders of men sweep people before them and move them around like pawns on the chessboard of life.

All of the above mentioned phenomena comes under the head of Fascination, and is the result of the emanation of streams of active Thought-Waves from the mind of a person, the same being strongly concentrated and directed toward those whom the person wishes to affect. The person forms a strong thought in his mind and sends it out to the others charged with the force of concentrated will, so that the other person feels it most strongly and forcibly. The fundamental idea is the forming of the thought, and then sending it out to the other person.

For instance, if you wish a person to like you, you should form in your mind this thought: "That person likes me," fixing it in your own mind as a fact. Then project to him the concentrated thought, "You like me – you like me very much," with an air of assurance and confidence, and the other person is bound to feel the effect unless he or she has acquired a knowledge of the subject and is using self-protection. The thought should be sent forth with the strength that usually accompanies a strong spoken statement, but you must not actually "speak" the words aloud – you should merely say them strongly "in your mind. "

If you wish to produce an effect or impress Strength upon another person, the same process may be used, changing the Thought and vibrations to the idea that you have a stronger Will than the other person, and are able to overcome his Will – using the silent message of "I am Stronger than you – my Will overcomes yours," *etc.*

Some successful agents and salesmen use the following method in reaching their customers. They form a thought that the other person desires their goods very much, and then they send out the Thought-Waves that "You desire my goods – you want them very much – you have an irresistible longing for them," *etc.*

Others use the following when they wish another to comply with their wishes: "You will do as I say – will do as I say – you will yield to me fully and completely," *etc.*

You will readily see from the above examples that the whole principle employed in any and all of these cases consists of:

(1)The Thought of what the person wishes the other to do held firmly in the mind; and

(2)The projection of that Thought to the other, silently, in the shape of unspoken words.

In the above you have the whole secret of Fascination condensed to a small space. You will understand, of course, that the words are only a means of concentrating and vitalizing the thought. Animals merely feel Desires, but are able to fascinate by the strength of them, although they cannot use words. And one person may fascinate another without understanding a word of his language, the real strength coming from the strength of the desire behind the words. The formation of the desire-thought into words is merely for the purpose of concentrating and focusing the thought, for words are concentrated symbols of ideas, thoughts or feelings.

The exact process of "sending forth" the Thought-Wave to the other is difficult to describe. You know how you feel when you say something very forcible and emphatic to another person. You can fairly "feel" the force of the words being hurled at the other person. Well, cultivate that same power in sending forth the "unspoken word" in the above manner, and you will soon be able to notice the effect of the thought on the other. It may help you to imagine that you can see the force flying from you to the other. The imagination properly used helps very much in these matters, for it creates a mental path over which the force may travel.

You must not act awkwardly when sending out the Thought-Waves, but converse in an ordinary manner, sending your Thought-Waves between your speeches, when the other person is talking to you, or at any pause in the conversation. It is always well to send first a powerful Thought-Wave before the conversation is opened, preferably while you are approaching the person. And it is likewise well to terminate the interview with a "parting shot" of considerable strength. You will find that these Thought-Waves are of far greater power than spoken words, and then again, you can in this way send out impressions that you could not utter in spoken words for obvious reasons.

And now do you see how you have been affected by persons who have influenced you at times in your past life? Now that you know the secret you will be in a measure immune from further impressions from others. And when you read our concluding chapter, entitled "Self-Protection," you will be able to surround yourself with a protective armor through which the Thought-Waves cannot penetrate, but which will turn aside the shafts directed toward you.

Hypnotic Influence

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As we have mentioned in the previous lesson, there is a general resemblance between the manifestation of Mental Influence, known as "Fascination," and that known as Hypnotic Influence. In the manifestation known as Fascination, the influence is exerted solely by Thought-Waves passing from mind to mind without a physical medium or channel other than the ether. In Hypnotic Influence, on the contrary, the influence is heightened by means of passes, stroking or eye-influence.

In Hypnotic Influence the mind of the person affected, whom we shall call the "subject," is rendered passive by a flow of mental energy calculated to render it more or less drowsy or sleepy, and therefore less calculated to set up powers of resistance to the Thought-Waves of the person using the influence.

But the power employed is the same in all cases, no matter whether they fall under the classification of Fascination or whether that of Hypnotic Influence. The two classes of manifestation, as a matter of fact, really blend into each other, and it is difficult to draw a dividing line in some cases.

Hypnotic Influence is a form of that which was formerly termed Mesmerism, which name was given to it in honor of its discoverer, Frederick Anton Mesmer, who practiced this form of Mental Influence during the latter half of the Eighteenth Century. As a fact, however, the force and its use was known to the ancients centuries before Mesmer’s time, the latter person having merely rediscovered it. Mesmer taught that the power was based upon the presence of a strange universal fluid which pervaded everything, and which had a peculiar effect upon the nerves and brains of people. He and his followers believed that it was necessary to put the subjects into a sound sleep before they could be influenced. But both of these ideas have given way to the new theories on the subject now held by investigators and students of the subject.

It is now known that the "magnetic fluid" believed in by Mesmer and his followers is nothing else than the currents of Thought-Waves emanating from the mind of the operator. And it is also known that the "deep sleep" condition is not necessary to render the will of the subject subservient to that of the operator. It is also now known that the nerves of the arms and fingers afford a highly sensitive conductor for the mental currents, which may be propelled over them to the mind of the subject, or to his nerves and muscles. This fact is explained by the well known scientific fact that the material of which the nerves are the well-known scientific fact that the material of which the nerves are composed is almost identical with that of the brain – in fact the nervous system may be spoken of as a continuation of the brain itself. It is now also known that the eye has a peculiar property of transmitting the mental currents along the rays of light entering it and from thence to the eyes of the other person. The above fact explains the phenomena of hypnotic influence, as it is now known to science. The question of "Suggestion" also has a bearing on the subject, as we shall see presently.

Modern operators do not produce the "deep sleep" condition usually except in cases when it is desired to produce some form of psychic phenomena apart from the subject of Mental Influence – that is, in which they are merely inducing the deep hypnotic condition in order to get the subject into a psychic condition in which the phenomena mentioned may be manifested or exhibited. We shall not enter into this phase of the subject in this book, for it is outside of the immediate subject. The modern hypnotic investigator merely induces a passive state in the mind, nerves or muscles of the subject sufficient to reduce the powers of resistance, and then he gives his orders or "verbal suggestions" accompanied by a projection of his Thought-Waves into the mind of the subject.

In order to illustrate the subject, we will give you a few experiments, which may be easily performed by anyone manifesting the power of concentration and thought-projection. There is of course a great difference in the degrees of impressionability of different persons to hypnotic influence – that is to say, difference of degrees resistance. Some persons will interpose a strong resistance, while others will set up a very feeble resistance, which is easily beaten down by the will of the operator. In the following experiments you had better begin by getting some person who is perfectly willing for the experiment, and who will not interpose a resistance but who is willing to become passive. Some person friendly, to you and interested in the experiments, we mean.

Begin by having the person stand before you. Then make sweeping passes in front of the person from head to foot. Then make a few passes in front of the face of the subject, then along his arms. Then take hold of his hands and hold them a little while, looking him straight in the eyes. Make all passes downward. Avoid levity or laughter and maintain a serious, earnest expression and frame of mind.

Then standing in front of the subject tell him to take his will off of his legs and stand perfectly passive and relaxed. Then looking him straight in the eyes, say to him: "Now, I am going to draw you forward toward me by my mental power – you will feel yourself falling forward toward me – don’t resist but let yourself come toward me – I will catch you, don’t be afraid – now come – come

– come – now you’re coming, that’s right," *etc.* You will find that he will begin to sway toward you and in a moment or two will fall forward in your arms. It is unnecessary to say that you should concentrate your mind steadily upon the idea of his falling forward, using your will firmly to that effect. It will help matters if you hold your hands on each side of his head, but just in front of him, not touching him, however, and then draw away your hands, toward yourself, saying at the same time: "Come now – come – you’re coming," *etc.* Standing behind the subject and drawing him backward may reverse this experiment. Be sure and catch him in your arms when he falls to protect him from a fall to the floor.

In the same manner you may fasten his hands together, telling him that he cannot draw them apart. Or you may start him revolving his hands, and then giving him orders that he cannot stop them. Or you may draw him all around the room after you, following your finger that you have pointed at his nose. Or you may make him experience a feeling of heat and pain by touching your finger to his hand and telling him that it is hot. All of the familiar simple experiments may be performed successfully upon a large percentage of persons, in this way, by following the above general directions. We shall not go into detail of the higher experiments of Hypnotism, as that forms a special subject by itself. We give the above experiments merely for the purpose of showing you that the phenomena of Hypnotic Influence does not require any "magnetic fluid" theory, and is all explainable upon the hypothesis of Mental Influence by means of Thought-Waves and Mental Induction.

In the above experiments, be sure you "take off" the influence afterward, by making upward passes, and willing that the influence pass off. Do not neglect this.

In your experiments, if you care to undertake them, you will soon discover the power of your eye upon the other persons. You will be able to almost feel the force passing from your gaze to theirs. And this is true in the case of the passes and stroking of the hands. You will feel the vibratory waves flowing from your hands into their nervous system. It is wonderful what power is aroused in a person after conducting a few experiments along these lines. Those who care to follow the subject further are referred to a forthcoming book of this series, to be issued shortly, and which will be called "The New Hypnotism," in which full instructions will be given in the higher phenomena, in complete detail.

And now a word of warning - Beware of people who are always putting their hands on you, or patting or stroking you, or wishing to hold your hands a long time. Many persons do this from force of habit, and innocently, but others do so with the intention of producing a mild form of hypnotic influence upon you. If you meet such persons, and find them attempting anything of this sort, you can counteract their influence by sending them a strong thought current (as stated in our last chapter), sending them the thought: "You can’t affect me – I am too strong for you – you can’t play your tricks on me. "It is a good plan to practice this counteracting force when you are shaking hands with a "magnetic" person who seems to affect people. You will soon be able to distinguish these people by a certain force about them and a peculiar expression in their eyes, at the same time using your protective will upon them.

Caution young girls against allowing young men to be too free in using their hands in caressing them, and a word of advice to young men in your family would not be out of place in this respect. There are many cases of sex-attraction, leading to very deplorable results, arising from a conscious or unconscious use of this simple form of Hypnotic Influence. The danger lies in the fact that it renders one passive to other influences, and more readily led into temptation and to yield to the desires or will of the other person. A word to the wise should be sufficient. The use of this power for immoral purposes is a terrible crime and brings down upon the user deplorable results, which all occultists know and teach. Every one should learn to resist such influences when exerted upon them. Forewarned is Forearmed.

Influencing at a distance

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In the two preceding chapters we invited your consideration of the manifestation of Mental Influence when the user of projector of the force was in actual contact with, or in presence of, the person or persons he was aiming to influence. In this chapter, and the one immediately following it, we shall pass on to a consideration of the manifestation of the influence when the persons affected are removed in space from the person using the influence.

The general public is familiar in a general way with the phenomena of hypnotism, and to a lesser degree with the phenomena of Fascination in its more common forms of Personal Magnetism, *etc.* But as regards the use of the influence at a distance people are more or less skeptical owing to a lack of knowledge of the subject. And still every day is bringing to the mind of the public new facts and instances of such an influence, and the teaching of various cults along these lines is now awakening a new interest in the subject, and a desire to learn something regarding the laws and principles underlying the same.

As strange as it may appear at first glance, the principles underlying Mental Influence at a distance are precisely the same as those underlying the use of influence when the persons are in the presence of each other. A little thought must show the truth of this. In the case of present influence the mental-currents flow across an intervening space between the two minds – there is a space outside of the two minds to be traversed by the currents. And a moment's thought will show you that the difference between present influence and distant influence is merely a matter of degree – a question of a little more or less space to be traversed by the currents. Do you see this plainly?

Well, then, this being so, it follows that the methods used must be identical. Of course, in the case of personal influence the added effect of the voice, manner, suggestive methods, the eye, etc., are present, which render the result more easily obtained, and causes the "rapport" condition to be more easily established. But with this exception the methods are identical, and even the advantages accruing from the exception mentioned may be duplicated by practice and development in the case of distant influence.

There are a number of methods given by the authorities in this matter of distant influencing, but they are all based upon the same principles named in the previous chapters of this book, i. e. Vibrations, Thought-Waves, Mental Induction, Concentration and Mental Imaging – in these words you have the key

Induction, Concentration and Mental Imaging – in these words you have the key to the subject – the rest is all a matter of practice and development, and variation.

One of the most elementary, and yet one of the most effective methods known to occultists is that of creating a Mental Image of the person "treated" (for that is the common term among modern writers on the subject) in the sense of imagining him to be seated in a chair in front of the person treating him at a distance. The treater proceeds to give both verbal commands, and at the same time directs Thought–Waves toward the imaginary person seated before him. This process establishes a psychic condition between the treater and the actual person, although the latter may be removed from the treater by many miles of space. This was the method of the ancient magicians and wonder–workers, and has always been a favorite among persons pursuing these experiments, of desirous, of mentally influencing others at a distance.

A variation of the above, very common in former days, was to mould a clay or wax figure, calling it by the name of the person treated, and identifying it in the mind and imagination with the other person. A variation is also noticed in the cases where a photograph, lock of hair, article of clothing, *etc.* , is used in this way as a psychic connecting link between the two persons. The practitioners of Black Magic, Witchcraft and other nefarious perversions of Mental Influence seemed to prefer these methods, although, on the contrary, they are used with the very best results to-day by many in giving beneficial treatments to absent patients, friends and others whose welfare is desired. The only effect the Mental Image of the person, or the picture, *etc.* , has is the fact that by these means a psychic connection link is set up along which the Thought – Waves travel more readily.

In the above forms of treatment the treater treats the Mental Image, picture, *etc.* , precisely as he would if the person were actually present. He forgets for the time being that the person may be hundreds of miles away, and concentrates his influence on the image, or picture, etc., because the latter is really the starting point of the psychic chain, which leads direct to the person. The treater sends his Thought–Waves toward the object, and in some cases actually talks (mentally) to the person by means of the medium mentioned. He may give commands, arguments, remonstrance, persuasion, *etc.* , just as if the person were actually present. In short, he acts as if the person were sitting before him, wide-awake, and receptive to his influence.

Another way, employed by some, is to begin darting Thought–Waves toward the other person, forming in the imagination a gradual lengthening "psychic–wire" composed of thought–vibrations. Those practicing this form state that when the psychic–wire is projected sufficiently far (and it travels with incredible when the psychic–wire is projected sufficiently far (and it travels with incredible speed) and cones in contact with the mind of the other person, the treater feels at once that contact has been established, by a peculiar faint "shock" similar to that of a very mild galvanic current. Then the treater proceeds to send his thought–currents along the psychic–wire in the same manner as if the person were actually in his presence, as described under the head of "Fascination," in a preceding chapter. In fact, such treatments, and the others mentioned in this chapter, are really and practically "long-distance Fascination."

Another form of distant treatment consists in forming "astral–tube," mentioned in other books of this series. The astral–tube is set up in a similar manner to the "psychic–wire," and projected toward the person desired to influence. It is formed in the imagination as a "vortex–ring," similar to the little ring of smoke puffed out by the cigar smoker, only larger – about six inches to one foot wide – or, better still, like the ring of smoke ejected from the stack of a locomotive sometimes when it is puffing rapidly. This vortex–ring is then seen, in the imagination, by the use of the will, to lengthen out in the shape of a tube which rapidly extends and travels toward the person treated, in a manner identical with that of the psychic–wire. This tube is known to occultists as the "astral-tube," and is employed in various forms of occult and psychic phenomena, such as clairvoyance and other forms of "Psychomancy," as described by us in our volume of this series, so entitled.

Those following this method of distant influencing report that they recognize the completion of the tube by a sensation of stoppage and a feeling of "rapport" having been established between themselves and the other person.

In some cases they report that they are able to faintly "see" the figure of the other person in miniature at the other end of the tube, but this is undoubtedly due to the possession of "psycho-mantic" powers, suddenly awakened in to effect. The tube once established the treatment is proceeded with as if they were in the actual presence of the person treated. In many respects the "psychic–wire" and the "astral–tube" methods are similar, and a statement concerning one is generally true of the other.

There are two other methods frequently used in distant influencing which we shall now briefly describe.

The first of these two methods consists in sitting or standing in a quiet place, or rather in some place in which you can concentrate (the advanced occultist can find peace in the midst of the noise) and then directing your Thought–Waves toward the other person, forming in the imagination a mental picture of the force flying from you toward the other, like tiny sparks of electricity, or of a subtle fluid. This mental picture tends to give a concentrative force to the current which renders them powerful, and sends them direct to the desired spot.

renders them powerful, and sends them direct to the desired spot.

The second of these two methods is that used by the most advanced occultists who have advanced beyond the use of the methods described just now. These people simply stand or sit quietly and concentrate their minds until they attain the state of Mental Calm known to many as "the Silence." Then they create a strong mental picture of the person treated, surrounded by the conditions desired created, or doing the things desired to be done. This is one of the highest forms of Mental Influence and really approaches a higher phase of influence than that of the mental plane as generally known. A picture of a person held in the mind in this way – the person being seen in perfect, robust health, and happy and successful – tends to materialize the same conditions in the person in real life. This form of treatment, however, is possible only to those of great concentration, and who have mastered the act of Mental Imaging, and who also possess Creative Will-Power to a marked degree. Some degree of success in it, however, is open to nearly every student who practices along these lines. Before practicing any of these experiments, read what we have said in the chapter on "Magic Black and White," and guard against employing the power for evil purposes, for the fate of the Black Magician is a sad one.

Influencing En Masse

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In our last chapter we considered the manifestation of Mental Influence at a distance in so far as was concerned the influencing of one or more persons by another. There is another phase of the subject that must not be overlooked, and that is the influencing of large numbers of people by some active, strong projector of Mental Influence. This form of the manifestation of the power is known as "Mental Influencing En Masse" – "En Masse," of course, means "in a body" – or "in a crowd," and Mental Influencing En Masse means the use of the influence in the phase of exerting a strong attracting or directing power to the mind or "the crowd," or rather, "the public," or a large number of people.

This form of the use of the power is that consciously or unconsciously exerted by the great leaders of men in the fields of statesmanship, politics, business, finance or military life. You will at once recall a number of the so – called "great men" of history from ancient times down to our own times who seemed to exert a wonderfully, almost miraculous, effect upon the minds of the people, causing men to see things through the eyes of the strong man, and making of all instruments to carry out the ideals, will or desires of these great masters of Mental Influence. And on a smaller scale are the majority of the successful people who depend upon public support. In fact, this influence in some degree is used by nearly all who succeed in any form of business or profession, in which success calls for the attraction of other people toward the occupation of the person in question. This may seem like a strange thought to many, but occultists know it as the truth, notwithstanding.

The most common form of Influencing En Masse is the lesser degree manifestation, along unconscious lines, manifested by a majority of people by reason of their desire for the success of certain things. By desire we do not mean the mere "wanting" or "wishing" state of mind, but rather than eager longing, craving, demanding mental state that evinces a hungry reaching out for the desired thing. You will notice that the men and women who "get things" are generally those who are possessed of a strong, burning desire for the things in question, which prompts them to be more of less aggressive in the search for satisfaction of the desire possessing them. These people are constantly sending out strong waves of thought–vibrations, which has a drawing, attracting influence upon all with whom they come in contact, and tending to draw such persons toward the center of attraction, which is, of course, the mind of the persons toward the center of attraction, which is, of course, the mind of the person sending out such thoughts. And in the same way a person possessed of a strong Fear of a thing will send out similar attracting waves, which have a tendency to attract or draw to him the people calculated to bring about the materialization of the thing feared. This may sound paradoxical, but the secret lies in the fact that in both the case of Desire and Fear the mind forms the Mental Image, which tends to become materialized. Fear, after all, is a form of "expectation," which, alas! Too often tends to materialize it. "The thing that I have feared, hath come upon me," says Job, and in that saying he has stated the experience of the race. The way to fight things you may fear is to create a burning desire for the opposite thing.

Other persons who have either studied the principles of Mental Influence, or else have stumbled upon certain facts concerning the same, improve upon this elementary form of Influencing En Masse just mentioned. They send out the Thought–Waves consciously and deliberately, erecting the mental image, and holding strongly to it, so that in time their sweeps of mental currents reach further and further away and bring a greater number of people under the influence and into the field of attraction. They "treat" the public "en masse" by holding the strong mental picture of that which they desire, and then sending out strong thought–currents of desire in all directions, willing that those coming within their radius shall be attracted toward the ideas expressed in the Mental Image projected in all directions.

The constant dwelling upon some special object of subject, by men who have developed concentration, strong wills and fixity of purpose has the effect of sending out from the mind of that person great circles, constantly widening, of Thought – Waves, which sweep ever outward like waves in a pond caused by dropping in a stone. These waves reach and affect a great number of people, and will render them at least "interested" in the object or subject thought of, and the indifference has been overcome. Other appeals to the minds of these people will be far more likely to reach them than otherwise, for "interest" is the first step toward attention, and attention is another step toward action.

Of course, there are very many people sending out circles of Thought – Waves, and these currents come in contact with each other and tend to neutralize each. But now and then a particularly strong man will send out waves that will persist even after meeting other currents, and will reach the minds of the public in spite of the opposition. These thought – currents have the personality of the sender, and reflect the character of his will, be it strong or weak. The Mental Influence sent out by a strong business man in a town will soon make itself felt in a subtle manner, and the store becomes a center of attractive influence, although the public does no understand just why. In the same way some lawyers although the public does no understand just why. In the same way some lawyers spring into public favor, although not possessing greater ability than their legal brethren. And popular preachers make their influence felt in a community in similar ways, although often they are not conscious of just what force they are using, their only knowledge being that they have a feeling of inward strength and an attractive influence over people, and at the same time a burning ardent desire to draw people their way, and a strong will to back it up with. And these are just the mental qualities that create and manifest the strongest kind of Mental Influence. And, besides, these people almost invariably "know just what they want" – there is no mere vague "wishing" about them – they make a clear mental picture of the things that they wish to bring about, and then they bend every effort toward materializing the picture. Everything they do towards accomplishing their ends gives an additional impetus to their constantly widening and constantly strengthening circle of power and influence.

Some masters of this art of influencing the public create a mental picture of themselves sending out great volumes of Thought–Waves for a time, and then afterward mentally imparting a rotary motion to the waves, until at last they form a mental whirlpool rushing round and round and always sucking in toward the center. An effort of this kind acts on the mental plane just as a physical whirlpool acts on the physical plane, that is it draws into its power all that comes in contact with its force. This is one of the most powerful forms of Influencing En Masse, and is used with great effect by many of the "strong men" of this age, who have acquainted themselves fully with the secrets of the ancient occultists. Ancient Occultism and Modern Finance seem far apart, but they are really working together to further the interests of some of these powerful minds of the day – and the public is paying the bill.

You will readily see from what has been said that an individual who has cultivated the faculty of concentration and has acquired the art of creating sharp, clear, strong mental images, and who when engaged in an undertaking will so charge his mind with the idea of success, will be bound to become an attracting center. And if such an individual will keep his mental picture ever in his mind, even though it may be in the background of his mind, when he is attending to the details and planning of his affairs – if he will give his mental picture a prominent place in his mental gallery, taking a frequent glance at it, and using his will upon it to create new scenes of actual success, he will create for himself a center of radiating thought that will surely be felt by those coming within its field of influence.

Such a man frequently "sees" people coming to him and his enterprises and falling in line with his plans. He mentally "sees" money flowing in to his, and all of his plans working out right. In short, he mentally imagines each step of his of his plans working out right. In short, he mentally imagines each step of his plans a little ahead of the time for their execution and he concentrates forcibly and earnestly upon them. It is astonishing to witness how events, people, circumstances and things seem to move in place in actual life as if urged by some mighty power to serve to materialize the conditions so imaged in the mind of the man. But, understood, there has got to be active mental effort behind the imaging. Daydreamers do not materialize thought - they merely dissipate energy. The man who converts thought in activity and material being, throws energy into the task and puts forth his will–power through the picture on the slide. With the rays of the will there will be no picture projected, no matter how beautifully the imagination has pictured it. Thought pictured in mental images and them vitalized by the force of the desire and will tend to objectify themselves into material beings. That is the whole thing in a nutshell.

The Need of the Knowledge

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Although the true scientific principles underlying the subject of Mental Influence have been but recently recognized and taught to the general public, still the knowledge is far from being new. The occultists of the old civilizations undoubtedly understood the underlying principles and used them in practice, thus gaining an ascendancy over the masses. And more than this, the masses themselves had a more or less comprehensive knowledge of the working principles of the subject, for we find among all peoples, in all times, records of the use of this power. Under one name or another – under one form or another – Mental Influence has been operated and used from the earliest times. And today, even in the most remote portions of the globe, and among the most savage and barbarous races we find instances of the employment of this force.

The forms of the manifestation of Mental Influence are many and varied. In some cases it manifests under the form of a fascinating, attracting power exerted by some people, which causes such persons to draw or attract other persons to them. Persons are allured or "charmed" by others possessing this power, and their affections are taken captive by this mysterious force. Some persons are spoken of as "fascination," "possessing powers of charming, "having winning ways," having "great personal magnetism," *etc.*

Others exert another form of the power in the driving of and compelling others to do their bidding, and people speak of them as having "a compelling will," being able "to work their will" on those around them, possessing "dominating powers," *etc.* We are also brought face to face with the wonderful effects of "Mental Science" under one form or another, under this name or that term, with the many forms of "treatments" followed by the different schools and cults. Then we read in the pages of history about the mysterious powers recorded under the name of Witchcraft, Hexes, Voodoo’s, and Black Magic, including the Hawaiian "Kahuna" work. And turning back the pages of history to Ancient time, Greece, Persia and Egypt, not to speak of India, ancient and modern, we find innumerable instances of the employment of, and knowledge of, Mental Influence in some of its forms.

And although many will seek to deny the fact, scientific investigators and students realize that there is but one real underlying principle under and back of all of the various forms of manifestation. The good results, and the evil results, all arise from the employment of the same force, strange as it may appear at first all arise from the employment of the same force, strange as it may appear at first thought. The secret lies in the fact that this Mental Influence is a great natural force, just as is electricity or any other natural forces, it may be, and is, used for both good and evil purposes. The electricity which runs out machines, lights our houses and performs countless other beneficent tasks in the service of man is also used to electrocute criminals, and the unfortunate person who touches a "live wire" may be struck with instant death. The sun, which warms our earth and renders life possible, also kills countless persons exposed to its rays on the desert, or even in our large cities. Fire, that great friend of man, which has been one of the most potent factors in the evolution of the race from barbarism to civilization, is also a mighty enemy, destroying both property and lives. Water, that most necessary element, which renders life possible, and which is necessary to grow our grain and to perform countless other good services for us, also acts as an enemy at times, drowning people and sweeping away their homes. Gravitation, which holds all things in place, from suns and stars down to the tiniest atom of matter, also causes people to fall to their death from high places, or brings down on their heads objects from above them. In short, every natural force or power is capable of producing either beneficent or baleful effects to man, according to the circumstances of the case. We recognize these things, and accept them as a law of nature. And yet some would deny the identity of the power of Mental Influence as manifested in its good and bad uses.

There will be people who ascribe to God all the good qualities of Mental Influence, and ascribe to the Devil all of its evil uses. These people have primitive minds. Their counterparts are seen in those who would credit God with the helpful rain or sun, and who ascribe to the Devil the same things when there occurs a flood or a drought. Such reasoning is worthy only of the savage mind. The forces are natural forces, and work according to their own laws, imminent in their constituent qualities and nature, and are in that sense "above good and evil. " When they work for man’s interest and comfort man calls them "good" – when they work harm and discomfort to him man call them "bad" – but the force remains unchanged, being neither "good" nor "bad. "And thus it is with the power of Mental Influence – it is above "good" and "bad" in it – it is a great natural force, capable of being used for either weal or woe to mankind. But, remember this, there is a difference. While the force in itself is neither good nor bad the individual who employs it may be, and is, "good" or "bad," according to its use. Just as a man commits a good or bad act when he uses his gun to slay a wild beast attacking another man, or else turns it upon his brother or neighbor, as the case may be – so is a man good or bad according to his use of Mental Influence. The merit or demerit lies in the intention and purpose of the user, not in the force or power employed by him. Therein lies the difference.

in the force or power employed by him. Therein lies the difference.

On all sides of us we may see the manifestation of the possession of Mental Influence. We see men who are able to sway those around them in some mysterious and wonderful way, either by their powers of persuasion of by their dominant will power. Some spring into prominence and power suddenly, in a way unaccountable to those who are ignorant of the secret of Mental Influence. As we have said in a previous chapter, certain people seem to have "something about them" that makes them attractive or successful in their relations with other people. The "personal magnetism" of leaders manifests itself strongly, some having this power to such an extent that the masses follow them like a great flock of sheep after the "bell–whether" with the tinkling bell around his neck.

We have all come in contact with the "agent" or salesman who managed in some way to sell us things that we did not want and had no use for, and after he had gone we wondered and wondered how it all happened. If we had but understood the laws of Mental Influence this could not have happened.

We have all felt ourselves, at some time or another in our lives, in the presence of individuals who almost compelled us to do what we knew in our hearts we should not do. Knowledge of the laws of Mental Influence would have enabled us to overcome the temptation.

And not only in the case of personal interviews have we been affected. There is a far more subtle and dangerous use of the power, i.e., in the shape of "distant influence," or "absent treatment," as it had been called. And the increase in the interest and knowledge of Occult matters during the past twenty years has resulted in a widely diffused knowledge of this great force, and its consequent employment, worthily and unworthily, by many people who are thereby enabled to gain an influence over their neighbors and fellow men, who are not familiar with the laws of the force. It would surprise many people if they knew that some of the multi-millionaires of the country, and some of its greatest politicians and leaders, were secret students of Occultism, and who were using their forces upon the masses of the people.

Not only this, but there are Schools of Occultism which teach their pupils the theory, practice and art of Mental Influence, under one name or another – under this guise or that – the result being that there are a greater number of people equipped for the use of this force and instructed in the practice of employing it turned out every year than is generally imagined. There are Schools for Salesmanship giving disguised instruction in the art of Mental Influence. Nearly every large concern employing selling agents has private instructors for their men, who teach them the principles of Mental Influence disguised under the name of "Psychology of Business," or some such name.

And besides these, there are a number of people who have studied at the feet

And besides these, there are a number of people who have studied at the feet of some of the great metaphysical, semi-religious cults of the day, who have received instruction in Mental Influence disguised under the name of some creed or religious teachings, who have departed from the moral principles inculcated by their by their teachers, and who are using their knowledge in the shape of "treatments" of other persons for the purpose of influencing them to accede to their wishes or to act so as to bring financial gain to the person giving the treatment. The air is full of this Black Magic today, and it is surely time that the general masses were instructed on this subject. And this is the purpose of this little book, published and sold at a popular price in order to bring it within the reach of the purses of the "plain people," who have been exploited and influenced by those who have acquired a knowledge of the principles of Mental Influence, and who are using it unworthily upon their fellow men.

There is self-protection possible to all, and this little book purposes to teach you how to use it.

Magic Black and White

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The use of the word "Magic" in connection with Mental Influence is quite ancient. Occultists make a clear distinction between the use of Mental Influence in a manner conducive to the welfare of others, and its use in a selfish, base manner calculated to work harm on others. Both forms are common and are frequently mentioned in all occult writings.

White Magic has many forms, both in its ancient manifestations and in these latter days of revived occult knowledge. The use of Mental Influence in this way generally takes the form of kindly "treatments" of persons by others having their welfare at heart. In this particular class fall the various treatments of the several cults and schools of what is known as Mental Science, or similar names. These people make a practice of giving treatments, both "present" and "absent," for the purpose of healing physical ailments and bringing about a normal Physical condition of health and strength. Similar treatments are given by some to bring about a condition of Success to others, by imparting to the minds of such persons the vibrations of courage, confidence, energy, *etc.* , which surely make for success along the lines of material occupation, *etc.* In the same way one may "treat" adverse conditions surrounding others, bringing the force of the mind and will to bear on these conditions with the idea of changing the prevailing vibrations and bringing harmony from in-harmony, and success from failure.

The majority of persons, not informed along these lines, are surrounded by a mental atmosphere arising from the prevailing mental states, thoughts, feelings, *etc.* , and also arising from the thought–currents which they have attracted to them by the Law of Mental Attraction. These Mental Atmospheres, when once firmly settled around a person, render it most difficult for him to "break away" from their vibrations. He struggles and fights, but the prevailing vibrations are beating down upon him all the time and must produce a strong effect upon even persons of strong will, unless indeed they have fully acquainted themselves with the laws of Mental Influence and have acquired the power of Concentration. The habit of a lifetime, perhaps, has to be overcome, and besides the constant suggestive vibrations from the mental atmosphere are constantly bringing a pressure to bear upon the person, so that indeed he has a might task before him to throw off the old conditions, unaided and alone. And, so, while individual effort is preferable, there comes a time in the lives of many people when "a helping hand," or rather a "helping mind," is of great service and aid.

The person coming to the mental aid of a person needing his or her services is performing a most worthy and proper act. We hear a great deal about "interfering with other people’s minds" in such kind and worthy "treatments," but in many cases there is but little real interference done. The work of the helper is really in the nature of neutralizing and dissipating the unfavorable. Mental Influence surrounds the other person, and thereby giving the other person a chance to work out his own mental salvation. It is true that everyone must do his or her own work, but help of the kind above indicated is surely most worthy and proper.

In these White Magic treatments the person giving the treatments forms the Mental Picture of the desired condition in his mind, and then sends his thought–currents to the other person endeavoring to reproduce the Mental Picture in the mind or thought– atmosphere of the other person. The best way of doing this, of course, is to assert mentally that the desired condition actually exists. One may be of great help and aid to others in this way, and there is no good reason why it should not be done.

And now for the reverse side of the shield - We wish it were possible to avoid even a mention of this hateful form and manifestation of Mental Influence, but we feel that ignorance is no protection, and that it is useless and foolish to pursue the policy of the ostrich which sticks its head in the sand when pursued, that not seeing the hunter the latter may not see him. We believe that it is better to look things in the face, particularly where it is a case of "forewarned being forearmed."

It is a fact known to all students of occultism that Black Magic has been frequently employed in all times to further the selfish, base aims of some people. And it is also known to advanced thinkers today that even in this enlightened age there are many who do not scruple to stoop to the use of this hateful practice in order serve their own ends, notwithstanding the punishment that occultists know awaits such persons.

The annals of history are full of records of various forms of witchcraft, conjuration and similar forms of Black Magic. All the much talked of forms of "putting spells" upon people are really forms of Black Magic, heightened by the fear and superstition of those affected.

One has but to read the history of witchcraft to see that there was undoubtedly some force at work behind all of the appalling superstition and ignorance shown by the people of those times. What they attributed to the influence of people "in league with the devil" really arose from the use of Black Magic, or an unworthy use of Mental Influence, the two things being one. An examination of the methods used by these "witches," as shown by their confessions, gives us a key to the mystery. These "witches" would fix their minds upon other people, or their animals, and by holding a concentrated mental picture there, would send forth Thought–Waves affecting the welfare of the persons being "adversely treated," which would influence and disturb them, and often bring on sicknesses. Of course, the effect of these "treatments" were greatly heightened by the extreme ignorant fear and superstition held by the masses of people at the time, for Fear is ever a weakening factor in Mental Influence, and the superstitions and credulity of the people caused their minds to vibrate in such a manner as to render them extremely passive to the adverse influences being directed against them.

It is well known that the Voodoos of Africa, and similar cults among other savage races, practice Black Magic among their people with great effect. Among the natives of Hawaii there are certain men known as "Kahunas," who pray people sick, or well, whichever way they are paid for. These instances could be multiplied had we the space and inclination to proceed further with the matter.

And in our own civilized lands there are many people who have learned the principles of Mental Influence, and who are using the same for unworthy purposes, seeking to injure others and defeat their undertakings, or else trying to bring them around to their own (the "treater’s") point of view and inclinations. The modern revival of occult knowledge has operated along two lines. On the one hand we see and hear of the mighty power for good Mental Influence is exerting among the people today, raising up the sick, strengthening the weak, putting courage into the despondent and making successes of failures. But on the other hand the hateful selfishness and greed of unprincipled persons in taking advantage of this mighty force of nature and prostituting it to their own hateful ends, without heeding the dictates of conscience or the teaching of religion or morality. These people are sowing a baleful wind that will result in their reaping a frightful whirlwind on the mental plane. They are bringing down upon themselves pain and misery in the future.

At this point we wish to utter a solemn warning to those who have been, or are tempted, to employ this mighty force for unworthy purposes. The laws of the mental plane are such that "as one sows so shall he reap. "The mighty Law of Attraction acts with the accuracy of a machine and those who seek to entangle others in a net of Mental Influence sooner or later are caught by their own snare. The Black Magician involves him to pieces. He is sucked down into the whirlpool of his own making, and is dragged down to the lowest depths. These are not idle remarks, but a statement of certain laws of nature, operation on the mental plane, which all should know and heed.

And to those who may feel appalled at this mention of the existence and possibilities of Black Magic we would say that there is one thing to be remembered, and that is that GOOD always overcomes EVIL on the mental plane. A good thought always has the power to neutralize the Evil one, and a person whose mind is filled with Love and Faith May combat a multitude whose minds are filled with Hate and Evil. The tendency of all nature is upward and toward Good. And he who would pull it back toward Evil sets himself against the law of Spiritual Evolution, and sooner or later falls a victim to his folly.

And then, remember this,Thought–Waves find entrance only to those minds that are accustomed to think similar thoughts. He who thinks Hate may be affected by Hate thoughts, while he whose mind is filled with Faith and Love is surrounded by a resistant armor which repels the invading waves, and causes them to be deflected, or else driven back to their senders. Bad thoughts, like chickens, come home to roost. Thoughts are like Boomerangs, in their tendency to return to their sender. To the poison of Black Magic Nature gives the antidote of Right–Thinking.

Self-Protection

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The reader of the preceding chapters will see the power of Mental Influence in its various phases of manifestation, and will recognize the possibility of the force being used to influence himself. The question that will naturally arise in the mind of every student and investigator of this important subject, and which comes to all at sometime, is: "How may I protect myself from the use of this power against myself – how may I render myself immune from these influences which may be directed against me?"

It is true that we, and other writers on the subject, have shown you that one is far less liable to influence if he will maintain a mental atmosphere of high vibration – that is keeping oneself surrounded by a thought atmosphere filled with vibrations of the highest kind of thoughts and free from thoughts and desire of a base, selfish character, which tends to attract similar thoughts. In this way one creates a state of mental hygienic cleanliness which renders him immune from the "contagious thoughts of the selfish plane of desire," *etc.* This should be remembered and taken advantage of by everyone, for just as physical cleanliness gives no congenial lodgment for the germs of disease, so mental cleanliness refuses to admit the mental microbes.

But there is a method far more efficacious than even the above-mentioned plan.

And this method is really that employed by the adepts in Occultism, and the method and practice taught the initiates of the occult brotherhoods and lodges all over the world. Let us consider it here.

In the first place, without entering into a statement of the details of the high occult teachings, we wish to inform you that the Basic Principle of all such teaching and instruction is the fact that within each of us, in the very center of the being of each individual – in the very heart of hearts of the Immortal Ego – is what occultists know as the Flame of the Spirit. This is what you recognize in consciousness as the "I AM" consciousness – that consciousness of being which is far above the consciousness of personality, or the things of personality. It is that consciousness which informs each individual, unmistakably, that he IS actually an Individual Being. This consciousness comes to the individual by reason of his contact with the great One Life of the Universe – it is the point of contact between the PART and the ALL.

And in this part of a man's consciousness, coupled with the sense of BEING

And in this part of a man's consciousness, coupled with the sense of BEING an "I," there resides a spark from the Divine Flame of Life and Power, which is what has been called the WILL of man. Now, do not mistake us and confuse this with the so– called Will of personality, which is merely a Desire, or else a certain firmness, which often is little more than Stubbornness. This inner Will is Real Power, and when once recognized may be drawn upon as a source of unending and unfailing Strength. The occult adepts have developed the consciousness of this Power Within, and use it freely. This is the result of years of practice, and correct living and thinking. But, still, each and every person may draw upon this source of strength within them to aid them in life and to repel the thought–vibrations of the lower plane.

This consciousness may be developed by a realization of its existence, and by a practice of bringing the idea in everyday consciousness, by thought, meditation and practice. The very fact of having called your attention to its existence has awakened within the mind of You who are reading these lines a new strength and sense of power. Think a moment and see whether you do not feel a dawning sense of Strength within you that you have not realized so fully before this moment! A continued recognition in your everyday consciousness of this Something Within will develop your ability to manifest it. Particularly in an hour of need will it spring to your assistance, giving you a sense of a part of yourself crying out to you in words of encouragement: "I Am Here! Be Not Afraid!"

It is very difficult to give you this method in written or printed works, but if you will enter fully into a recognition of this Inward Power you will find yourself developing a new power of resisting outside influences that will astonish you.

When you come in contact with people who are seeking to influence you in any of the ways mentioned in the preceding chapters of this book, or in others ways, you will find yourself able to defy their mental attacks by simply remembering the strength imminent in your "I," aided by the statement (made silently to yourself): "I am an Immortal Spirit, using the Will within my Ego." With this Mental Attitude you may make the slightest mental effort in the direction of throwing out from your mind vibrations, which will scatter the adverse influences in all directions, and which, if persisted in, will cause the other person to become confused and anxious to let you alone.

With this consciousness held in mind, your mental command to another, "Let me alone – I cast off your influence by the power of my Spirit," will act so strongly that you will be able to actually see the effect at once. If the other person is stubborn and determined to influence you by words of suggestion, coaxing, threatening, or similar methods, look him or her straight in the eyes, coaxing, threatening, or similar methods, look him or her straight in the eyes, saying mentally "I defy you - my inner power casts off your influence." Try this the next time that anyone attempts to influence you either verbally or by Thought–Waves and see how strong and positive you will feel, and how the efforts of the other person will fail. This sounds simple, but the little secret is worth thousands of dollars to every individual who will put it into practice.

Above all, put out of your mind all Fear of others persons. The feeling of fear prevents you from manifesting the power within you to its full extent. Cast out fear as unworthy and hurtful.

Not only in the case of personal influence in the actual presence of the other person may be defeated in this way, but the same method will act equally as well in the matter of repelling the mental influence of others directed against you in the form of "absent treatments," *etc.* If you feel yourself inclining toward doing something which in your heart you feel that is not to your best interests, judged from a true standpoint, you may know that, consciously or unconsciously, someone is seeking to influence you in this way.

Then smile to yourself and make the statements mentioned above, or some similar one, and holding the power of the Spirit within your "I" firmly in you mind, send out a mental command just as you would in the case of the actual presence of the person himself or herself. You may also deny the influencing power out of existence by asserting mentally: "I DENY your power to influence me – you have no such power over me – I am resting on my knowledge of Spirit and its Will within me – I deny your power out of existence." This form of denial may be used either in the case of absent influence or personal influence. The rule is the same in all cases.

In repelling these absent influences you will at once experience a feeling of relief and strength, and will be able to smile at the defeated efforts of the other person. If you feel sufficiently broad and full of love for mankind you may then "treat" the other person for his error, sending him thoughts of Love and Knowledge with the idea of dispelling his ignorance and selfishness, and bringing him to a realization of the higher truths of life.

You will doubtless have many interesting experiences arising from thus repelling these attacks. In some cases you will find that the next time you meet the person in question he will appear confused and puzzled and ill at ease. In other cases the person will begin to manifest a new respect and regard for you, and disposed to aid you instead of trying to influence you to his way and desire. In other cases the person will still have the desire, and will endeavor to "argue" you into doing that which he has tried to influence you into doing by Mental Influence, but his efforts will "fall flat," and without effect, particularly if you give him "another dose" of the assertion of the Power of the Spirit within you.

give him "another dose" of the assertion of the Power of the Spirit within you.

In the same way you should call upon your Higher Self for aid and strength when you feel yourself being affected by any of the great Mental Waves of feeling or emotion sweeping over the public mind, and which have a tendency to "stampede" people into adopting certain ideas, or of following certain leaders. In such case the assertion of the "I" within you will dissipate the influence around you, and you will find yourself standing in a center of Peace surrounded on all sides by the ocean of mental tumult and agitation which is sweeping over or circling around the place. In the same way you will be able to neutralize the unpleasant mental atmospheres of places, localities, houses, *etc.* , and render yourself positive to and immune from the same. In short, we have given you here a recipe that may be used in any and every instance of the employment of Mental Influence. It may sound simple to you, but a little use of it will make you deem it the most important bit of practical knowledge you may possess.

Practical Mind-Reading

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LESSON I.
THE NATURE OF MIND READING.

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Only a few years ago the general public was in almost total ignorance of the great truth of Thought Transference, Thought Projection, Telepathy, or Mind Reading. It is true that here and there were to be found a few scientists earnestly investigating and eagerly uncovering the hidden truths concerning the subjects. But the mass of the people were either entirely ignorant of the subject, or else were intensely skeptical of any thing concerning the matter, laughing to scorn the daring thinker who ventured to express his interest or belief in this great scientific phenomena

But how different to-day. On all hands we hear of the wonders of Thought Transference, or Telepathy, as it is called. Scientific men write and teach of its fascinating manifestations, and even the general public has heard much of the new science and believes more or less in it, according to the degree of intelligence and knowledge concerning the subject possessed by the individual. Listen to these words from the lips of some of the greatest scientists of the day.

Prof. William James, the eminent instructor at Harvard University, says: "When from our present advanced standpoint we look back upon the past stages of human thought, whether it be scientific thought or theological thought, we are amazed that a universe which appears to us of so vast and mysterious a complication should ever have seemed to anyone so little and plain a thing. Whether it be Descartes' world or Newton's; whether it be that of the Materialists of the last century, or that of the Bridgewater treatises of our own, it is always the same to us—incredibly perspectiveless and short. Even Lyell's, Faraday's, Mill's and Darwin's consciousness of their respective subjects are already beginning to put on an infantile and innocent look." These remarks are doubly significant by reason of their having been made by Prof. James as the president of the "Society for Psychical Research."

The eminent English scientist, Sir William Crookes, in his address as president of the Royal Society, at Bristol, England, a few years ago, said: "Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old, where we formerly began. It would be well to begin with telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense —that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would enable it to be usefully brought before one of our sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If telepathy take place, we have two physical facts—the physical change in the brain of A. the suggestor, and the analogous physical change in the brain of B. the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the Universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge, it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even the transmission of thought."

Prof. Crookes then went on to say: "It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer (a device which has led Marconi to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves of which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of the atoms of which the material universe is built up; and there is no reason for believing that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves."

A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind on mind. It has been said that nothing worth the proving can be proved, nor yet disproved. True this may have been in the past, it is true no longer. The science of our century has forged weapons of observation and analysis by which the veriest tyro may profit. Science has trained and fashioned the average mind into habits of exactitude and disciplined perception, and in so doing has fortified itself for tasks higher, wider and incomparably more wonderful than even the wisest among our ancestors imagined. Like the souls in Plato's myth that follow the chariot of Zeus, it has ascended to a point of vision far above the earth. It is henceforth open to science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law. In old Egyptian days a well-known inscription was carved over the portal of the Temple of Isis: 'I am whatever has been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn.

Camille Flamarrion, the eminent French astronomer, is a believer in Thought Transference and Mind Reading, and has written the following expression of his convictions on this subject: "We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication . It appears to us altogether unreasonable to reject this conclusion if we accept the facts. There is nothing unscientific, nothing romantic, in admitting that an idea can influence the brain from a distance. The action of one human being upon another, from a distance is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius." The same authority has also said "There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar like all movements of ether and becomes perceptible to brains in harmony with our own . The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity."

We have quoted at length from this eminent authority to show once and for all that this great science of MIND-READING is recognized, and approved of by the highest authorities on Modern Science, and also to give our students the benefit of the current scientific theories upon the subject. In this work we have but very little to say about theory, but shall confine ourselves to facts, and actual instruction.

Science knows and has proven that thoughts may be and have been transmitted from one mind to another, in some cases over thousands of miles of space, but it has not as yet solved the mystery of the "Why" of the subject, and contents itself with explaining the "How." The nearest approach to a correct theory seems to be the one which compares the mind with the "wireless telegraph," and which supposes that the vibrations of thought travel through the ether, just as do the waves of this high order of electricity. The mind of one person acts like a "transmitter" of the wireless telegraph, while the mind of the other acts as a "receiver" of the same set of instruments.

There are undoubtedly vibrations set up in the brain when one thinks, and there are undoubtedly waves of thought just as there are waves of electricity. Science informs us that there is an increase of temperature in the human brain during periods of thought-activity, and also that there are constant chemical changes in the structure going on when the brain cells are active. This is akin to the generation of electricity in a battery, and undoubtedly acts in the same way in producing vibrations, and transmitting them to the brain of another. Sir William Crookes, in the address just quoted, points out the direction of the scientific theories concerning the matter. But, this is all that we shall have to say about the theory of Mind Reading. We shall now pass on to the actual practical instruction. The student is asked, however, to always carry in his mind the fact that Mind travels in waves from one brain to another just as electricity travels from the Transmitter to the Receiver. By holding this picture in your mind, you will have the whole practical theory, in condensed form, right before you, so that you may be able to act accordingly.

LESSON II.
THE PROOFS OF MIND READING.

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As we have said in the previous chapter, the general public is gradually awakening to the knowledge of the reality of Mental Transference, and it is scarcely necessary to devote the time and space to a proof of the reality of the phenomena in these days, although a few years ago a work on the subject would have had to be composed principally of evidences and proofs. But, nevertheless, it may be well for us to take a hasty look at the nature of the proof in this work.

Nearly everyone has had evidences of Mind Reading or Thought Transference in his or her own life. Nearly every one has had experiences of being in a person's company when one of the two would make a remark and the other, somewhat startled, would exclaim, "Why, that's just what I was going to say," or words to that effect. Nearly every one has had experiences of knowing what a second person was going to say before the person spoke. And, likewise common is the experience of thinking of a person a few moments before the person came into sight. Many of us have suddenly found ourselves thinking of a person who had been out of our minds for months, or years, when all of a sudden the person himself would appear. These instances are so common as to be generally recognized, without question. These occurrences have given rise to the two common "sayings," viz., "Speak of the devil and his imps appear," or "Speak of angels and you hear the rustle of their wings."

Mark Twain, in an article printed several years ago, spoke of a plan that he had frequently practiced, i.e., that of writing a letter to a person upon some subject, then addressing the envelope and inserting the letter, and then tearing the whole thing into pieces instead of sending it. He stated that in a large percentage of such cases he would receive within a short time a letter from the person to whom the destroyed letter had been addressed, answering the questions asked, or else speaking along the same lines as those of the destroyed letter. We have known of this experiment being tried on people thousands of miles away from the writer, and also in cases in which the other person had not been heard of for many years. There is a field open for experiment along these lines which some of our students might investigate with profit and satisfaction.

Perhaps the best available evidence of Mind Reading at the disposal of the public to-day is that found in the records of the English Society for Psychical

Research. The experiments of the members of this Society and other investigators have resulted in the piling up of a mass of facts more than sufficient to fully establish the correctness of the theory of Mind Reading. Series of carefully managed experiments have been conducted, the results of which have conclusively proven that the thought-waves set into motion by the mind of one person may be consciously received by the mind of another. We shall quote here from the reports of those investigators, in order to show you the important results that have been obtained, and to set at rest forever any lurking doubts as to the reality of the phenomena which may still find lodgment in your mind. Remember, please, that these committees were composed of some of the leading scientific authorities of England—men whose standing and reliability, as well as whose judgment, was beyond question. These cases form a part of the scientific records of the English Society.

THE CREERY EXPERIMENTS.

One of the interesting series of experiments conducted by members of the English Society was that of the family of the Rev. A.M. Creery, of Derbyshire, England. This investigation was made upon hearing the report of the Rev. Mr. Creery regarding a number of experiments he had conducted with his four children. He reported that he had begun by practicing a variation of what is generally known as the "willing game", in which one of the party leaves the room, and the company selects some object to be hidden, after which the person is recalled to the room when the company concentrates its mind upon the hidden object, and the seeker eventually finds it by means of Mind Reading. The reverend gentleman said in his report to the Society:

"We began by selecting the simplest objects in the room; then chose names of towns, people, dates, cards out of a pack, lines from different poems, etc., any thing or series of ideas that those present could keep before the mind steadily. The children seldom made a mistake. I have seen seventeen cards chosen by myself, named right in succession without any mistake. We soon found that a great deal depended upon the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass. I may say that this faculty is not confined to the members of one family; it is much more general than we imagine. To verify this conclusion I invited two of a neighbor's children to join us in our experiment, and very excellent results we secured from them."

The Society then began a series of careful investigations extending over a period of one year. The utmost care was taken to obviate the chance of fraud period of one year. The utmost care was taken to obviate the chance of fraud, collusion, mistakes, or outside influences. The experiments were conducted partly in Mr. Creery's house and partly in rooms selected by the members of the investigating committee. Having selected at random one of the children, the child would be taken from the room and accompanied by a member of the committee would wait out of sight or hearing of the room. The remainder of the committee would then select a card from a pack, or else write down a name or number which occurred to them at the moment. The following verbatim report of what followed will give you an idea of the results generally obtained. The report goes on to say:

"On re-entering the room the little girl would usually stand with her face to the wall, placed thus by us. But sometimes she would stand with her eyes directed toward the ground for a period of silence varying from a few seconds to a minute, till she called out to us some number, card or what it might be." The report states that in the case of giving the names of objects chosen, the child scored six cases out of fourteen. In the case of naming of small objects held in the hands of members of the committee, she scored five out of six . In the case of naming cards she scored six out of thirteen. In the case of stating fictitious names chosen by the committee she scored, at a first trial, five out of ten.

One of the experiments is reported as follows:

"One of the children was sent into an adjoining room, the door of which was closed. The committee then thought of some object in the house and wrote the name down on paper. The strictest silence was observed. We then all silently thought of the name of the thing selected. In a few seconds the door of the adjoining room opened, and the child would appear generally with the object selected . No one was allowed to leave the room after the object had been fixed upon; no communication with the child was conceivable, as her place was often changed. Further, the only instructions given to the child were to fetch some object in the house that we would fix upon and would keep in mind to the exclusion of all other ideas. In this way we wrote down, among other things, a hairbrush—it was brought; an orange—it was brought; a wine-glass—it was brought; an apple—it was brought," etc., *etc.*

The report to the Society sums up the following results: Three hundred and eighty-two trials were made in the series. In the test of naming the chosen letters of the alphabet, cards, and numbers of two figures, the chances against the girl were 21 to 1, 51 to 1, and 89 to 1, respectively. In the case of stating chosen surnames the odds against her were very much in excess of the figures just named. In the cases of the experiments of naming chosen cards it was calculated that a mere "guesser," according to the law of probability, would be able to correctly name but seven and one-third out of a total of the three hundred and eighty-two trials. The actual results obtained by the child were as follows: On the first attempt, one hundred and twenty-seven ; on the second attempt, fifty-six additional; and on the third attempt, nineteen additional —making a grand total of two hundred and two successes out of a possible three hundred and eighty-two ! On one occasion five cards straight running were successfully named on a first trial. The mathematical chances of a mere "guess" doing this feat, under the Law of Average, or Probabilities, are estimated at over a million to one against the chance . And this was not merely an isolated, exceptional case, for there were other "long runs"; for instance, there were two cases in which runs of eight straight consecutive successes were scored, once with names, and once with cards. In the case of the eight consecutive cards it has been figured that the chances against the girl would figure up at least 140,000,000 to 1, according to the Law of Average and Probabilities. To understand just what this means it may help you if you will think that the feat was like picking out one chosen man in a population of one hundred and forty millions, nearly double the population of the United States. And yet there are people who would dismiss matters like this with the remark, "mere coincidence"!

The interest in the Creery children attracted the notice of Prof. Balfour Stewart, LL.D., and Fellow of the Royal Society. This distinguished gentleman testifies as follows:

"In the first instance, when I was present, the thought-reader was outside a door. The object or thing thought of was written on paper and silently handed to the company in the room. The thought-reader was then called in, and in the course of perhaps a minute the answer was given. Definite objects in the room, for instance, were first thought of, and in the majority of cases the answers were correct. These numbers were thought of and the answers were generally right, but, of course, there were some cases of error. The names of towns were thought of, and a good many of these were right. Then fancy names were thought of. I was asked to think of certain fancy names and mark them down and hand them around to the company. I then thought of, and wrote on paper, 'Bluebeard,' 'Tom Thumb,' 'Cinderella,' and the answers were all correct."

Subsequent experiments with the Creery children, at the house of the well known investigator, Mr. F.W.H. Myers, at Cambridge, England, proved equally successful. The children, and their ages, were as follows: Mary, 17; Alice, 15; Maud, 13. The percentage of successes obtained at Mr. Myers' house tallied very well with those obtained elsewhere. One remarkable result was obtained, though, that had not been obtained before. On one occasion the child was asked to name the "suit" of cards chosen one after another. That is, of course, the child was asked to name which suit, "hearts," "diamonds," "clubs" or "spades," were shown of the card drawn and seen by the committee, and then thought of. On this occasion the child scored a run of fourteen straight running, consecutive successes . The chances against this success were 4,782,969 to 1.

We will close by mentioning another remarkable series of experiments conducted by the same Society. The Mind Reader was M.G.A. Smith, of England. Among other startling feats successfully performed by Mr. Smith, that of the reproduction of Geometrical Figures was perhaps the most remarkable. In this feat Mr. Smith sat blindfolded, in a room belonging to the committee, with a pad of paper before him and a member of the committee on each side of him. A selected member of the committee then would go outside of the room, and behind a closed door would draw some geometrical figure at random. Returning to the room the figure would be shown to the committee, and also to Mr. Douglas Blackburn, who acted as the Transmitter for Mr. Smith, the latter being known as the Receiver. The Transmitter, with closed eyes, now took his position immediately back of Mr. Smith, but at a distance of two feet from him, no contact being allowed, this precaution being taken to obviate charges of confederacy, *etc.* The Transmitter would then concentrate his mind intently for a few minutes, and in a short time Mr. Smith would receive the impression of the mental image in the mind of the Transmitter, and would begin to attempt to reproduce it on paper. In the series of experiments running over a period of four days thirty-seven drawings were made, of which only eight were considered unsuccessful. Twenty-nine successes out of a possible thirty-seven, remember.

The committee reports that it took all the precaution to guard against secret signals, etc., and that confederacy, fraud, collusion, or similar methods were out of the question. The eight cases of failure consisted of four cases in which Mr. Smith received no impression, and therefore could not reproduce the drawing; and four cases in which the drawing was so vague and imperfect as to be called a total failure. Some of the figures were grotesque, unusual, and complicated, but all were reproduced in a more or less perfect manner. The drawing was made deliberately and without hesitation, and as if Smith had actually seen the figure shown to the Transmitter a few moments before. On one occasion, in order to be doubly guarded against collusion, they closed Mr. Smith's ears with putty, tied a bandage around his eyes and ears, pulled a bolster-case over his head, and then covered him all over with a blanket which completely enveloped his body and head. And under these extraordinary conditions he reproduced the figures with his usual success.

We could proceed relating case after case, experiment after experiment, conducted by these scientific bodies of learned and careful men. But the story would be no more convincing than that related above. And, after all, there is a method of satisfying yourself that is far more conclusive than the reading of any results of experiments of others—and that is to learn to perform the feats of Mind Reading yourself. By means of a very little practice you will be able to reproduce many of the demonstrations of the public performers, as well as the experiments of the scientific societies, and then when you have realized that you can do these things you will need no further proof of the reality of the science of Mind Reading.

LESSON III.
"CONTACT" MIND READING.

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Mind Reading is divided by the authorities into two general classes, viz., "Contact" Mind Reading and "Telepathic" Mind Reading.

The first of these classes, "Contact" Mind Reading, is demonstrated by physical contact between the Transmitter (or active agent) and the Receiver (or passive agent) in order to afford an easy channel for the passage of the vibrations, thought-waves, nerve-currents, or magnetism of the Transmitter (according to the several theories favored by scientists). The second class, "Telepathic" Mind Reading, is demonstrated by the transferral of the "waves," "vibrations," "currents," or "magnetism" of the Transmitter to the Receiver over the ether, through space (often for thousands of miles) without the more convenient "wires" of the nerves of the two agents.

You will readily see that two classes of phenomena closely resemble the two classes of telegraphic phenomena, i.e., the "wire" system and the "wireless" system. There is a striking analogy between electric phenomena and mental force phenomena all the way through the subject, and this subject of Mind Reading is simply one of the many forms of the resemblance.

We shall begin by giving you instructions in the first form—Contact Mind Reading, as it is the simplest and most easy of accomplishment and demonstration. And besides, the best Telepathists have been trained by means of the practice of Contact Mind Reading at the start. One leads to the other, just as the ordinary wire telegraph naturally led to the "wireless" system, which is even now but in its infancy.

At this point we wish to point out to you a most grievous error, and unjust judgment, that certain so-called scientists and investigators have fallen into regarding this matter of Contact Mind Reading. In order to give you a clearer idea of the nature of this error, we must call your attention to the fact that Contact Mind Reading has been given much publicity through the advertisements and performances of several celebrated public performers, and their lesser-light imitators.

These performers, like many others, have sought to give an attractive public entertainment rather than a scientific demonstration, and some of them have found it much easier to "fake" some of the demonstrations rather than to perform them according to scientific principles. And the careful investigators soon discovered that in certain cases there was no Mind Reading at all, but only a clever imitation which was styled "Muscle Reading." In other words, instead of the performer receiving his mental impressions from the mind of the Transmitter, over the nervous system of other persons, he would push up against him, and by a clever system of pushing, pulling, leading, and leaning would detect the muscular movements of the Transmitter, and by careful practice would learn to interpret these movements so as to get an indication of the location of the hidden objects and practically be led or pushed toward the spot. But even in these cases, the performer would of necessity have to employ more or less genuine Contact Mind Reading to finish the feats. The only advantage the performer gained by resorting to these unfair methods was that it was less fatiguing to his mind and enabled him to "fake" through the performance with less mental wear and tear.

The investigators, easily discovering the above mentioned "faking" performances, came to the conclusion that the whole thing was a "fake," and could be explained by the "muscle reading" theory entirely. And so the news was spread broadcast, and you will find a number of books written explaining Contact Mind Reading on this hypothesis. Of course some of the public may prefer to accept this erroneous theory, but we wish to say here positively that if any person will honestly investigate for himself, and will learn to make the demonstrations personally, he or she will soon discover that "muscle reading" has nothing to do with the genuine phenomena. The proof of the thing is in the doing of it, and you may learn the truth for yourself if you will but try the feats and demonstrations, herein given, just as we teach them. The result of such practice will cause you to feel with us the indignation arising from the attempts to belittle a noble scientific principle, and practice, by an explanation arising from the witnessing of "fake" imitations of the real thing.

The truth is that the muscles have nothing to do with the passage of the mental currents or waves from the Transmitter to the Receiver any more than they have to do with the transmission of nervous sensations from body to brain, or the motor impulses from brain to body. When you wish to close your hand you send a nervous current from your brain to the muscles controlling your hand. The current travels along the nervous system, and is by it distributed over the muscles causing them to contract. A current from a galvanic battery will cause the muscles to act in the same way. But the muscle is the machinery affected and set into motion, and the nerves are the delicate telegraphic wires leading to the parts.

And so it is with this transmission of the mental waves and currents. The brain of the Transmitter, aroused by his active, sends a powerful current or wave through his nervous system. When it reaches the extremity of his fingers it leaps over the tiny space separating his nerves from the nerves of the Receiver, and enters the nervous system of the latter, and influences his actions. The Receiver being in a passive condition, and his brain sending practically no impulses over his nerves, he is in a receptive condition to the imparted nervous current, which acts upon him something like an impulse from his own brain, only weaker. That is the whole secret of Contact Mind Reading. It is "Nerve Reading" if you like, but certainly not Muscle Reading.

The tips of the fingers of a person of fine sensibilities, and delicate touch, are known by anatomists to be filled with masses of nerve-matter similar to that forming parts of the brain. In fact they are tiny finger-brains, and they will send out, convey, and receive delicate impulses from one mind to another. Those of you who have experienced the peculiar touch of some persons of this kind, can bear witness to the fact that a subtle "magnetism" or current passed from them to you. This is a fact well known to investigators of psychic phenomena, and such people laugh at the crude "muscle reading" theories, for they have disproved them repeatedly in actual careful experiments. And you may do the same, if you will practice the demonstrations given in this book. The fact that the developed Contact Mind Reader usually walks ahead of his Transmitter, instead of being led by him; and that he usually allows the latter's arm to hang limp, instead of muscularly contracted, is another proof of the absurdity of the theory above mentioned. Besides this, wires may be used between the two persons, or even a third person may be placed between them. But, as we have said, after all the best and only real test is to try the experiments yourself and learn that "muscle reading" has nothing to do with the real phenomena.

The experimenter will soon find that when he gets into the work and is engaged in a search for a hidden object, by means of Mind Reading, he will forget all about the Transmitter. He will almost forget where he is, and will feel himself floating and gliding over the floor and scarcely touching it with his toes. He will find himself drawn or impelled irresistibly toward the hidden object, as if by some outside energy or fine force. He will feel the hidden object drawing him like a magnet , and attracting him to the spot. He will forget his audience, and everything else, in his desire to reach the Centre of Attraction. These experiences cannot well be explained in print, but the investigator will soon learn to know them for himself, and he will be amazed and filled with wonder at the strange psychical phenomena in which he is taking a principal part.

And, then, and then only will he be able to intelligently reject the absurd and unjust theories of "muscle reading," and to see the crudeness of the attempted explanation. He will see that the foolish theory is as far out of the way as the ignorant person's idea that the telegraph messages are sent by the wires being "pulled" or "jerked," instead of being but channels for the passage of the electric fluid, or magnetic waves. He will class such pretended scientists with those "doubting Thomases" who, when gas was first introduced in the British House of Parliament, insisted that the pipes rendered the building unsafe, because they would become heated by the passage of the light; and who when the system was seen in actual operation, would gently feel the pipes with their gloved fingers, wondering why they felt no heat. We trust that we have said enough to convince you of the ridiculousness of the "muscle reading" theory, and to give you sufficient interest to demonstrate the matter for yourself.

Many of our readers have witnessed the public performances of the several well-known "Contact" Mind Readers who have visited the leading cities of this country and other lands. Of course, the average public performer soon discovers that the average patron of his performance attends principally to be amused, and entertained, rather than to be instructed. And he is apt to gradually add sensational features to the performance, for the purpose of thrilling and mystifying the audience, knowing that by so doing he will better please his patrons than if he were to give them a strictly scientific demonstration of the science of Contact Mind Reading as produced in the psychological laboratories of the great investigators of the subject. Some of these public performers have even gone so far as to add "fake" features to their performance, employing confederates, and in other ways introducing unscientific methods in order to intensify the interest and satisfaction of their audiences.

But notwithstanding this fact, the average public Mind Reader, in spite of his sensational additions, generally gives his audience enough of "the real thing" to render his performance of sufficient scientific interest to make it worthy of attendance by the earnest student of the subject. And we believe that the time is approaching when a strictly scientific performance will prove of sufficient interest to the public to render it worth while for a new class of entertainers and lecturers to arise and take the field, instructing the public regarding their great subject and illustrating their theories by striking experiments along scientific lines. And we think that this little book will do its part in the direction of educating the public mind to appreciate such an entertainment, as well as serving to educate future entertainers for their life work.

However, in this little book, we shall treat the subject as if a parlor demonstration was all that is desired, and our instructions and directions shall be chiefly toward that end, although we wish to say that any man or woman who will carefully study these instructions and directions, and who will carefully practice the feats and exercises, will be able to gradually develop sufficient ability and skill to give a successful public performance, and perhaps reap a goodly share of fame and financial reward. The principles of the parlor demonstration, and the public performance are the same. These same instructions and directions have been studied and applied by some of the best performers now before the public, illustrating the wonders of Contact Mind Reading. So that if any of the students of this work have ambitions in the direction of public performance, they will find herein the methods calculated to develop them into a successful public entertainer and demonstrator.

Anyone may develop himself, or herself, into a good Contact Mind Reader by practice, and perseverance. As in everything else in life, some will succeed better than others; and some will find the work easier than do others, but all may develop quite a respectable degree of proficiency in a short time. A little careful, conscientious practice and experiment will accomplish wonders.

Mind Reading feats depend upon the degree of Will and Concentration on the part of the Transmitter, and upon the degree of Receptivity and Passivity upon the part of the Receiver. We are taking it for granted that the student will wish to act as a Receiver (or Performer of the feat of Mind Reading) rather than as the Transmitter (or person called upon to have his mind read). And so we shall address him as such, with this understanding. But we shall also give herein full directions for the Transmitter, as well, in order to give the student the methods necessary to act in either capacity, and to also enable him to instruct the Transmitter in his work. The Receiver should understand the duties of the Transmitter, in order that the best possible results be obtained, and the proper harmony and rapport conditions may be established.

LESSON IV.
DEVELOPMENT EXERCISES.

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The student should practice privately with the assistance of a few friends, before he ventures before a parlor audience, for by so doing he overcomes the first lack of confidence in himself, and the awkwardness natural to the beginner along any new line of work. By careful and repeated practice he gains confidence in himself by reason of his growing success in his experiments, and besides wears off the "rough edges" of his actions, etc., so that when he finally appears before an audience he will feel perfectly self-possessed and at ease, and thus be able to devote his entire attention to his work, without annoying self-consciousness and awkwardness.

Begin the Development Exercises by selecting one or more friends who are in sympathy with you, and who are interested in the subject. Do not have any unsympathetic or uncongenial persons around when you are practicing, for such people tend to distract your attention from your work, and really exert a detrimental effect upon the preliminary work. Select one of your friends as the Transmitter and take the part of the Receiver yourself.

Begin your practice by establishing a Psychic Harmony, or Rapport, between yourself and your Transmitter by means of Rhythmic Breathing. Although this feature of the work has been overlooked by many investigators of the subject, still it is a very important feature of the work, and one that is conducive to the production of the very best results along these lines of psychic demonstrations.

The term "Rapport" is one frequently met with in occult and psychic books. The word is defined by Webster as "Relation; conformity; correspondence; sympathetic accord." It is used by occultists in the sense of: "having harmonious vibrations with another," the occult teachings being that every person has his or her own rate of mental vibration which, when in harmonious accord with the vibrations of another, induces the most favorable conditions for the production of mental or psychic phenomena, or mental relations; sympathetic understanding, *etc.* This "harmonious vibration" does not necessarily mean that the two persons must be attuned to precisely the same key, but that their keynotes must harmonize, instead of producing discord. The comparison of the notes of the musical scale will illustrate the principle thoroughly. When two persons are in "rapport" with each other, there is a mental and psychic harmony between them, which is productive of the best possible mental co-operative work. Hence the necessity of good rapport conditions in Mind Reading.

Rhythmic Breathing has been known to occultists of all ages as one of the important adjuncts of Psychic Phenomena, and its use in bringing about Rapport Relations is thoroughly understood by all Practical Occultists. Rhythmic Breathing consists in the person breathing in slow measured regular rhythm. It may be acquired by counting the indrawn breath, the retained breath, and the outgoing breath, by regular beats like the ticking of a large clock. For instance, draw in your breath slowly, counting mentally according to the ticking of an imaginary large clock: "one—two—three—four." Then hold the breath, counting "one—two." Then breathe out slowly: "one—two—three—four." The rule is that the indrawn breath should have the same number of counts as the outgoing breath, the held-breath taking up but one-half the counts of either of the others. The above count illustrates this matter. The advanced occultists get their time-beat from the pulse-beats, but this is not absolutely necessary in this connection. The principal point about Rhythmic Breathing that we wish to impress upon you now is that the two persons, the Transmitter and Receiver, should breathe in unison with each other—that is in perfect time and rhythm. This breathing in unison will soon establish the very best possible rapport conditions between them. From four to seven Rhythmic Breaths will be sufficient to establish the proper conditions in ordinary cases. In the performance of a test, in case you should feel the power of the Transmitter failing, you should stop and ask him to breathe in unison with you for a moment, and then re-start your work. By breathing a little loud the other person will catch your time, so that it is not necessary for you to instruct him in the science or theory of Rhythmic Breathing. Simply tell him to breathe in unison, and keeping time with you.

Begin all your practicing with this Rapport Breathing, and start each demonstration with it, also. You will find that it will have a very soothing, calming, quieting effect upon both persons, and will produce in each a mental earnestness and concentration that will help along the demonstration of Mind Reading.

We shall not mention this Rhythmic Breathing or Rapport Condition when we proceed to give you the detailed direction, for the demonstration, but you must remember that it should be observed in each case. Of course, you will be able to get results without it—but not so easily, or so thoroughly and satisfying.

It is well to conclude your practice by taking a few deep breaths by yourself, and not in unison with the Transmitter. This destroys the Rapport Condition.

GENERAL DIRECTIONS.

The prime requisite for a successful demonstration of Mind Reading is the acquirement, or possession, by the Transmitter, of a clear idea of *direction* in his mind. The associated requisite is that the Transmitter be able to *concentrate his will* upon the mind of the Receiver, impressing upon him the *Sense of Direction* so strongly that he will move in accordance with the Will of the Transmitter. Remember the two points to be observed by the Transmitter.

Begin by having the Transmitter standing beside you in the centre of the room, *you being blindfolded* . Have him mentally select some one corner of the room, saying nothing to you of his choice. Then let him concentrate his mind upon that one corner, forgetting every other part of the room. Then have the Transmitter grasp your Left Hand with his Right Hand, you grasping his fingers in your hand and lifting the hand to your forehead. Hold the hand against your forehead, just above your eyes. Instruct him then to *will* that you go to the corner of the room that he has selected, shutting out all other thoughts from his mind, and *concentrating* his entire Attention upon the projection of his Will. He must not content himself merely forming a Mental Picture of the selected corner, but must think of the *Direction* of that corner, just as he would in case he were to wish to walk there himself. He must not simply think "That Corner"—he must think "*There!* " using the sense of Direction. He must *will* that you shall *go there* , carrying the words "*Go There!* " in his mind.

You, the Receiver, must place yourself in a perfectly *passive* and *receptive* state of mind, resigning your own Will for the time being, and being perfectly willing and desirous of being mentally *directed* or *led* by the Will of the Transmitter. He is the Active factor, and you the Passive. It is the strength of his Will, and the degree of your Receptivity that makes the demonstration a success.

Keep your eyes closed, even though you be blindfolded, for by so doing you induce a Passive state of mind, and even the stray glimpses that you may catch through the handkerchief will serve only to distract you. You must shut out sights, and even thought of sights.

Stand quiet a moment or two, awaiting impressions from the mind of the Transmitter, who is making the mental command: "*Go there; go there, I say!* " while at the same time he is *willing* that you follow his command.

After a moment or two of passive and receptive waiting, you will begin to feel an impulse to move forward. Obey this impulse and take the first step, which will often be in an entirely opposite direction from the selected corner. The idea of this first step is to "get started." While you are taking the first step or two, you will feel a clearer impulse toward the real selected corner, and will find yourself swinging around to it. Do not grow impatient, for you are but learning to receive the impressions. Advance one foot forward, hesitatingly, resting your weight on the ball of the other foot, and you will soon feel yourself being compelled to move in a certain direction, which will end in your moving toward the right corner. You will soon become conscious of being directed by the Will of the Projector, whose mind is acting upon yours and leading and directing you toward the right place.

It is difficult to describe to you the exact feeling that you will experience, but a little practice will soon make it clear to you. Follow the impulse, and you will soon begin to feel the mental command, "This way—this way—no, not that way but this way ," until you will reach the desired spot, when you will feel the command: "That's right—stop where you are—this is the place." If you start to wander off in the wrong direction you will begin to feel the correcting impression: "This way—this way, I tell you," and if you will but passively receive and follow the mental telegraph message you will find the impulse growing stronger and stronger until you walk right into the corner selected, when you will feel that you have "reached Base," as the children say in their games. When you walk in the right direction you will feel the mental message, "Right, right you are"; and when you move in the wrong direction you will feel the mental message, saying "No, no, not that way—This way , I say, come along, come !" By practice you will soon become quite sensitive to these guiding thought-waves, and will act upon them almost automatically. Practice will soon so sharpen your perceptive faculties that you will often be able to move right off to the desired corner at once, sometimes actually running right to it, dragging the Transmitter after you.

You will soon begin to notice that there is quite a difference in the power of Concentration on the part of different people acting as the Transmitter. Some will be able to Concentrate so forcibly that they will send you the message clear and sharp, while others will send only a feeble and wavering message. The more Concentration the Transmitter has the stronger will be the message. It will be very advisable for you to experiment with a number of persons acting as the Transmitter, so that you may become familiar with the different degrees of Concentration, personal characteristics of people in Transmitting, *etc.* This will aid you when you begin your parlor performances.

When you find a lazy Transmitter who is sending only feeble messages, you must remonstrate with him, telling him that he must exercise his Will-Power more. This plan will often arouse in them a desire to give a good exhibition of their Will-power, and they will begin sending you strong mental impulses. It is a good plan, when you have an unsatisfactory Projector, to extend his arm out its full length and hold it up about the height of your eyes. In this way he feels the strain, and it arouses his Will in order to hold it there, which seems to act in the direction of his sending sharper and clearer messages and impulse. In case the Transmitter proves very unsatisfactory, substitute another for him. But as a rule this unsatisfactoriness arises from the fact that he does not fully understand his duties—does not know what is required of him. A little practice and instruction will bring him out all right. It is often advisable to let the Transmitter read this book of instructions, if he happens to be a personal friend who is helping you out in your practicing and experiments. The Transmitter will find that by looking toward the selected corner, he will be aided in concentrating his attention and directing his Will Power.

Practice this exercise and experiment, in different rooms, and with different Transmitters, until you can go readily to the selected corner. Do not be discouraged, but remember that "practice makes perfect," and that like any other thing the art must be learned by patient practice and repetition. It is like learning to play the violin—skating—dancing, or anything else. If after a number of trials you begin to feel tired, stop practicing and adjourn the experiments until the next day. Do not unduly strain yourself, or tire out your mind. When the next day comes you will be surprised at the added proficiency you have gained.

You may vary the above method by holding the Transmitter's hand out at arm's length, instead of holding it up to your head. Some find one plan more effective, and others prefer the second. The principle is the same in both cases, so adopt either plan, or any variation thereof, providing it proves effective.

PRACTICE EXERCISE I. FINDING LOCATIONS.

After you have grown proficient in locating the corners of rooms, you may have the Transmitter select other parts of the room, such as doors, mantels, windows, alcoves, projections, *etc.* Try a number of these selected locations in turn, gaining a variety of experiences which will prove valuable later on. In all of these experiments the Transmitter must guard you from running into obstacles, furniture, etc., by telling you to avoid them, guiding you past them, and in other proper ways prevent you from bruising yourself or breaking or upsetting things. You must impress this upon his mind, and then you should give yourself into his care with the utmost confidence, giving yourself no further concern about these things, and keeping your mind as passive as possible. Don't allow your mind to be distracted by outside things—attend to the matter of the experiment in which you are engaged.

PRACTICE EXERCISE II. FINDING LARGE OBJECTS.

The next step should be the selecting and finding of large objects in the room, such as chairs, tables, *etc.* Proceed as in the previous exercises. Do not neglect this exercise in your desire to do more wonderful things, for you need just this training. You will realize the importance of these exercises after you begin to appear before friends and evening companies, etc., when you will be called upon to find hidden objects, selected articles secreted under tables, on persons, on furniture, *etc.* If you can find selected chairs you will be able to more readily find persons seated on chairs. Continue this exercise until you can readily find any and every piece of furniture in a room, and the other large objects in a room as well, when they are thought of by the Transmitter.

PRACTICE EXERCISE III. FINDING SMALL OBJECTS.

After mastering the above exercise have the Transmitter select some small articles, such as a book, vase, ornament, etc., on a table, mantel-piece, *etc.* Proceed as before, varying the objects and places, endeavoring to get as wide a range of experiences as possible along the line of Mind Reading of this kind.

PRACTICE EXERCISE IV. FINDING HIDDEN ARTICLES.

After you have mastered the last mentioned exercise, have the Transmitter select a small object, such as a watch-key, match-safe, etc., and secrete it in some part of the room, you remaining out of the room until the article is selected and hidden. Proceed as before, until you find the secreted object. Your Transmitter should endeavor to give you a great variety in this exercise, in order to properly train you for the public demonstrations before companies, *etc.* Have him place a key in a book, under a rug, back of a picture, and in similar difficult places. Let him exercise his ingenuity in finding strange places in which to hide the object. In the experiments in finding the hidden objects he must train himself to give you the mental messages "up"; "down"; "to the right"; "to the left," etc., just as he did his old message or impulse "this way." And you must train yourself to receive them. This training will be of the greatest possible benefit to you when you are called upon later to find objects hidden in people's pockets, *etc.*

GENERAL REMARKS ON PRACTICE.

The above exercises will train the student to receive and act upon the mental commands or messages of the Transmitter, under a great variety of circumstances and conditions. Many of the most successful public "Mind Readers" started out in public work with far less careful and thorough training. But there are now still greater degrees of proficiency possible. The student will find in succeeding chapters a number of interesting and startling feats and experiments which are intended for parlor audiences, etc., but which may be most profitably practiced previously with the aid of a good friendly Transmitter, in order that the Performer may familiarize himself with the details of the experiment, and thus be more at his ease when he demonstrates it in public. Then other new experiments and feats will suggest themselves from time to time, to the intelligent student which, likewise, should be practiced previous to a public demonstration.

In finding a hidden object, the first thing to do is to get an idea of the direction. Then the general location of the hiding place; and so on, from general impressions to detailed ones, until at last the fingers close upon the object itself. The Transmitter will be greatly relieved when the object is finally found, and the relaxing of his mental tension may be distinctly felt, and then you will know that your search is at an end.

PREPARING FOR PUBLIC WORK.

Before taking you on with the work before an audience, we must urge upon you to prepare yourself thoroughly by means of the above mentioned exercises. The great tendency among students is to hurry through to the public work, and skipping the exercises as much as possible. This is all wrong. You will never be a thoroughly good demonstrator of anything in life, until you master the rudiments, and by practice familiarize yourself thoroughly with the details of the work. And Mind Reading is no exception. It is true that after a few exercises you may be able to give a fair demonstration before an audience, but you will never get further than "fair" without careful practice. And therefore we urge you to have patience and perseverance, and to stick to the exercise until you become a Master of Mind Reading, when you need fear no audience whatsoever, and will be able to give a demonstration that will be a great credit to both yourself and to us, your instructors.

And, now for your work before an audience, remembering, always that the feats and experiments that we shall mention, should be practiced by you feats and experiments that we shall mention, should be practiced by you privately, with the aid of a friendly Transmitter, before you reproduce them in public. In the case of feats, in which the audience is a party to the experiment, such as the finding of a scarf-pin on a member of the audience, you may practice with a dummy audience, that is with an imaginary audience consisting of chairs, etc., until you familiarize yourself with the details of the feat.

LESSON V.
SIMPLE DEMONSTRATIONS.

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In beginning a public demonstration, it will be well for you to give a short preliminary talk to the audience, somewhat along the following lines:

OPENING TALK.

"Ladies and Gentlemen, with your assistance I shall endeavor to give you a demonstration of practical Mind Reading, beginning with some simple feats, and then proceeding gradually to more complicated demonstrations. In these demonstrations, I must have your co-operation, for the success of the experiments depends as much upon you as upon myself. In the first place, I must ask that you refrain from conversation, laughter, etc., while I am demonstrating, for these things distract the mind of the Transmitter and prevent him from concentrating his Mind and Will upon mine; and also prevent me from maintaining that Passive Mental State which is essential to the success of the experiments. I trust that you will help me in this way. I also ask that during the experiments, you will all concentrate your Mind and Will upon me, and help me in the work. In order to obtain the best results all Mind Readers prefer that their audiences concentrate their Wills upon the work, with the purpose of mentally willing that the demonstrator be successful. In fact the success of the experiments depend very materially upon the Willing exerted by the audience. If you Will in my favor, I shall be successful; if you Will that I shall fail, I shall feel the effect. Therefore, kindly give me your aid. I ask you to blindfold me and take such other means to prevent unfair methods and practices, as your judgment may dictate. I am now ready to proceed with the tests."

CHOOSING THE TRANSMITTER.

Then have the audience select a committee to blindfold you and remain outside of the room with you, while the remainder of the audience select the object that you are to find, *etc.* When you return to the room, select someone to act as Transmitter. If possible get someone with whom you have previously practiced, and established rapport conditions. This will aid you very materially, of course. If this is not possible, select someone of the audience that is in harmony with you, and who will have a strong enough will to give you the vibrations. Sometimes women are very good at this work, as they get very much in earnest when interested, and therefore Will intently. If your first Transmitter is not satisfactory, test another, and so on until you get a good one. You may change Transmitters during the evening, if you prefer; in fact this is a good plan, if you are an adept, for it shows the audience that there is no collusion.

INSTRUCTING THE TRANSMITTER.

You should instruct the Transmitter, along the lines indicated in a previous chapter, *i.e.* that he must hold the thought of direction , fix his eyes on the chosen spot and then concentrate his will upon it, and that your success will depend materially upon his ability to concentrate his Mind and Will upon the task . You should explain to him that you receive your impulses through his thought-waves or vibrations, and that the stronger these are, the better you will succeed. Make this plain to him. When the Transmitter fails to concentrate his Will, you will know it at once, and should call his attention to it, saying "Concentrate, concentrate now—harder —use your Will ," or words to that effect. You should impress upon the Transmitter that it is the strength of his Will that produces the mental vibrations that give you the impressions.

BEGINNING THE TEST.

Then, take the hand of the Transmitter, in the manner already described in previous lesson, placing it to your forehead, or else holding it up high in front of you. Then begin a wavering motion, or direction, preferably describing a circle, slowly. In this meaningless wavering motion remain perfectly passive awaiting impressions. Soon you will begin to feel a mental resistance to certain directions, and a mental willingness that you move in another direction. Then move along the line of the least mental resistance. In some cases you will receive a strong mental urge , pull , or push , in the direction of the selected spot. Here is where your practice comes in, for in your practice experiments you have acquired the art of recognizing these impressions as they come to you, in their different forms, and so are prepared to yield to them and move accordingly. It is impossible to describe in writing just how these impressions come, and feel like, for actual experience is necessary before you will know just what is meant. But once you have accustomed yourself to receive and recognize the impressions, the rest is all a matter of practice and development.

And now for the demonstrations themselves. You should begin with the simplest feats, and then work up gradually to the more complicated and difficult ones. This plan will build up your own powers, and will develop the Transmitter's. We herewith give a number of interesting feats and demonstrations, explaining the details of each. Of course, the general directions we have given regarding the receiving of impressions, etc., will apply to all of these feats, for the principle underlying them all is the same, precisely.

FINDING A LOCATION.

DEMONSTRATION I. Begin by having the audience select a part in the room, which may be easily reached by you. Then proceed as directed, until you feel that you have reached the right place, or location.

FINDING A PERSON.

DEMONSTRATION II. Have the audience select a person, one of their number. Find the general location of the person. Then standing still, reach out your right hand, and begin "feeling about." You will find that as your hand moves away from the right person you will feel a drawing back impression, whereas when you reach toward the person you will receive an urging forward impression. A little practice will soon enable you to distinguish these mental impressions. Then place your hand on the person who seems to be the centre of the impressions. If this is the wrong person, you will receive a mental impression of "Wrong "; in which case you must start up the moving your hand to and fro, and around, until you feel the urge impression, when you should place your hand on the person immediately in front of you. When you reach the right person, you will receive an unmistakable impression and mental message of "All Right," followed by a lessening of the Will tension, and you will know that you have succeeded. You should practice this in private before attempting public demonstration.

FINDING A SMALL OBJECT.

DEMONSTRATION III. Have the audience select some small object in plain sight in the room. Then find it in the manner described of above in the case of the selected person. The rule is identically the same. But there are some other details to be observed, in the matter of "up or down," for the object may be higher than your shoulder or lower, in which case you will have to either reach up or down. In this reaching up or down, follow the same general rule as given. When you reach the right location, you will feel an impression of "not yet finished" from the mind of the Transmitter. Then reach up slowly. If this is right you will receive a corresponding impression, and may go on to centre the object. But if it is not right, you will receive a mental urge downward , which you should follow. The rule always is to follow the line of the least mental resistance . You will always receive the resistance when you are not succeeding, and will always receive the lack of resistance when you are succeeding. Learn to focus these impressions until they centre positively and constantly on the same spot —then you have succeeded , for there will be your object right under your hand.

FINDING A BOOK.

DEMONSTRATION IV. Have the audience select a book on the shelves of a book case, and then find it in the manner just related. The two feats are precisely the same, although the latter will appear more startling to the observer.

THE FLORAL TRIBUTE.

DEMONSTRATION V. This test is known as "The Floral Tribute." It is performed by having a bouquet of flowers on the table. Then select some young man in the audience, and let him pick out some young woman in the audience whom he wishes to have the flowers. You must retire from the room, of course, while he selects the young lady and mentions her name and position to the audience. Then returning to the room, pick up the bouquet, and taking the hand of your Transmitter, find the young lady and present her with the flowers. Of course this feat is merely a fancy rendition of the simple feat of finding the person thought of, and is performed in the same way. (Study the directions for Demonstration II, and apply in the present case, with appropriate variations.)

THE REUNITED COUPLE.

DEMONSTRATION VI. This test is known as "The Reunited Couple." It is performed by having the audience select two persons, a young man and a young woman, and stand them up in front of the room, like a couple about to be married. Then they should have a third person, a man, selected and stood before them as the parson who will tie the knot. The three persons should then take their seats, and when you enter the room, and take the hand of your Transmitter, you must first find "the Parson"; then "the Groom"; and then "the Bride," and arrange them in their proper positions. This is a highly effective test, and invariably brings hearty applause, and the hunt affords much merriment to the audience. But, as you will see readily, it is but a variation of Demonstration II.

THE HIDDEN JEWELRY.

DEMONSTRATION VII. Have the audience select some small article, like a scarf-pin, ring, etc., and hide it on the person of some one of the audience. Then you are to find it. This demonstration combines the features of Demonstration II, and Demonstration III, that is you have first to find the person, as described in Demonstration II, and then the object which is practically a variation of Demonstration III. Study the details of Demonstration III, and practice the present demonstration in private before trying it in public.

THE DISCOVERED COURSE.

DEMONSTRATION VIII. Have a member of the audience walk around the room, following a prescribed course selected by the audience. Have your Transmitter memorize the course accurately, and then you must walk over the same course when you return to the room. This is effective, but is merely a variation of the "Finding the Corner" demonstration.

REPLACING THE PIN.

DEMONSTRATION IX. This is called "Replacing the Pin," and is very effective when properly performed. Have a member of the audience take a pin and insert it in the wall in a spot plainly visible to the audience, not too high up, however—about on the level of your shoulder is best. Then have him withdraw the pin and hide it somewhere in the room. Then when you return to the room, and take the Transmitter's hand, you should first find the pin, (in the manner heretofore described) and then find the place where it had been stuck; then circling your hand around in narrowing circles until you feel the proper impression push the pin home in the spot in which it formerly was driven. This final effort is really merely a modification of "finding the spot," and with a little final effort is really merely a modification of "finding the spot," and with a little practice may be easily performed.

THE THEFT DETECTED.

DEMONSTRATION X. This feat is called "The Theft." Have one of the audience play "the thief," and steal an article of jewelry, or similar small object from a second person called "the victim." Then the thief should hide his spoil in a safe place about the room. Returning you first find the thief; then the hidden article; then the person, according to the methods already given. This is a very effective feat, but is merely a combination of "Finding the Person," and "Finding an Object."

THE RECONSTRUCTED TABLEAU.

DEMONSTRATION XI. This feat is known as the "Reconstructed Tableau." It is performed by having several of the audience form a simple tableau group, and then retire to their seats. Returning to the room you are to find each person; lead him or her to the former spot; then reconstruct the group. This is somewhat difficult, but not nearly so much so as you might suppose. A little private practice will enable you to perform it with ease.

THE MURDER AND THE DETECTIVE.

DEMONSTRATION XII. This test is known as the "Murder and the Detective," and is very spectacular and sensational, and is accordingly one that is in great favor with the public performers. It is performed as follows: The audience selects one man to act as the "murderer"; another to act as "the victim"; and also some object to act as the dagger; and lastly a place in which the body is to be concealed. Then the "murderer" picks up the "dagger," and "kills" his "victim," afterward concealing the body in some part of the room (usually sitting in a chair) and the "dagger" in another place. Then when you return to the room you first find the "body"; then the "wound"; then the "dagger," and then the "murderer." This is usually announced as a wonderful piece of "telepathic detective work," and is extremely effective, and may be reserved as the "principal effect" of your series of demonstrations.

You will notice that the feat is merely an elaborate combination of the simpler feats of "Finding the Object," *etc.*

THE RETURNED HATS.

DEMONSTRATION XIII. Have the hats of a number of men in the audience placed on a table or other place, and then returning to the room, blindfolded of course, you pick up the hats, one by one, and place them upon the heads of their proper owners, who are seated in different parts of the room. This is a simple feat although very effective. It is, of course, merely a variation of the feat of "finding the person." There is one point, however, that must be remembered in this feat, and that is that the Transmitter should know just whose hat is held in your hand—just who the owner of that particular hat is and where he is sitting or standing. Otherwise he cannot send you the mental impulses which will enable you to find the owner. It will be well for the Transmitter to hold the hat so that it can be seen by the audience, requesting the owner to rise in his seat so as to indicate his whereabouts—your back being turned to the audience while this is being done in order to avoid suspicion of your "peeping," *etc.*

THE LADY AND THE RING.

DEMONSTRATION XIV. This feat is performed by having a lady in the audience loan the Transmitter her ring. When you return to the room, you find the lady and replace the ring upon the finger from which she took it. The Transmitter must remember the lady, and the particular finger, of course—the rest is simply a combination of the "finding the person" and "finding the spot" feats. It is very effective, if neatly performed.

GENERAL ADVICE.

I. We have given you a great variety of Demonstrations or Feats, but you must not attempt to produce all of them at an evening's entertainment. It will take some time to perform a few of them effectively, and impressively, and you should avoid any attempt to hurry through the feats. Nor should you spoil your good impression by cheapening the demonstrations in the direction of performing too many at one sitting.

II. Neither should you tire or fatigue yourself by too many feats. When your mind or body are tired, you do yourself an injury to perform these demonstrations, and besides, you cannot obtain the best results while fatigued. You should rest a little while after each feat, before attempting another one.

III. When the entertainment, or exercises are over, you should take a few strong deep breaths, swing your arm around a little to promote the circulation, and relieve the nervous tension. You may feel a little "dazed" at first after performing a few feats, but will soon learn to throw off the passive condition, and engage in the laughing conversation that will follow the entertainment. Do not take yourself too seriously and remember that laughter and a little boyish or girlish spirits is a wonderful tonic.

IV. Do not become impatient if you do not progress as rapidly as you would desire. You are practically developing a sixth sense, and are like a baby learning to walk—it takes time, but practice will surely bring you success. Take things calmly. The feats that will be possible for you to perform, even from the start will be wonderful enough, without any necessity for your complaining about your slowness in learning to perform the more complicated ones.

ABOUT TRANSMITTERS.

I. If your Transmitter does not do his work properly, and you feel that he is not Concentrating properly, or using his Will effectively, do not hesitate to change him. You need not offend him, for you may say simply that the rapport conditions are not fully developed between you, and that these things sometimes happen, *etc.* Your new Transmitter will feel anxious to do better than his predecessor, and will be most likely to Concentrate and Will to the best of his ability.

II. The Transmitter should be in earnest, and no levity or trifling should be permitted. If you have the selection, pick out some earnest person, and avoid the trifling, feather-brained class.

III. If your Transmitter does not seem to be Concentrating properly, you should speak to him firmly, but kindly, about it. Say to him: "Please concentrate your Mind , and Will earnestly—fix your Mind on the right Spot —make a determined Mental Effort that I move in the right direction—it is your Mind and Will that gives me the impression, remember—it all depends upon you," *etc.* This will often have the effect of bracing him up to renewed mental activity, and you will notice the improvement at once.

A WORD OF WARNING.

Beginning your entertainment, caution the audience about placing the hidden objects in places that you cannot conveniently touch—such as high up on the wall; under the strings of a piano, *etc.* Tell them that you can find the article anywhere, but it must be placed so that you can get at it with only ordinary care and work. Some "Smart Alicks" may try to play pranks on you in this way, but discourage same vigorously at the start, informing the audience that this is a scientific test and not a circus. And, remember this, tell them that the article must never be hidden about the Transmitter, for the reason that he is seldom able to think as intently about his own location as about some place away from him. These are the only restrictions that you need make. Caution the Transmitter to guide you away from obstacles over which you might stumble, or which you might overturn. Tell him that you place yourself in his hands for protection, and then endeavor to think no more about the matter, for such thought tends to distract your passivity.

The above feats or demonstrations are all performed along the same general lines as indicated a little further back, and all are capable of being accomplished by anyone of ordinary intelligence, with a little study, care and practice. Practice makes perfect, in Mind Reading as in everything else, remember, so keep at it until you have worn off the rough edges, and have polished up the details of the work. You may vary, improve, add to, the above feats, and may also insert many new ones for yourself as you proceed with your work. Use your inventive faculties.

THE WIRE CONTACT.

A sensational and effective method of performing some of the simpler feats is performed by some public performers, and consists in having a piece of thick wire, about one foot in length grasped by the Receiver's left hand, and by the Transmitter's right hand, instead of the ordinary contact. A little practice will surprise you in the facility in which the impressions are transferred over the wire from the Transmitter to the Receiver. The methods of operation in this case are identical with those employed in the ordinary methods. A wooden "ruler" may be substituted for the wire. Some performers succeed even with a long walking-cane.

THIRD PERSON INTERPOSED.

Another variation is that in which a third person is interposed between the Transmitter and Receiver. Practice along these lines will enable the skilled Mind Reader to receive the impressions as usual, notwithstanding the interposition of the third person. Do not attempt to try these variations until you have thoroughly mastered the ordinary methods.

(The student is here advised to turn to the conclusion of Lesson VI, of this book, and acquaint himself with the "Simpler Method" there described. It may help him in this phase of his work.)

We shall now pass on to the consideration of some of the more complicated or difficult feats of Contact Mind Reading.

LESSON VI.
DIFFICULT DEMONSTRATIONS.

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We shall now direct your attention to a class of demonstrations of a rather more complicated order than those related in the last chapter. But even these difficult feats may be rendered comparatively easy of accomplishment by careful practice, and development of receptivity.

PRELIMINARIES.

In these experiments or demonstrations the Transmitter stands by your left side, you grasping the fingers of his right hand in your left hand, and holding as in the case of the former experiments, *i.e.* either with his hand pressed against your head, or else held out and up, as before described. You receive the impressions in the same way. The following demonstrations may be performed after a little private practice, so as to be shown at a public performance almost as easily as the simpler feats heretofore described.

DISCOVERING THE CARD.

DEMONSTRATION I. Spread a number of cards over the table. Then retiring from the room, have the audience select one card of the number, which the Transmitter must be sure to remember distinctly—that is the Transmitter should remember just where the card is, the position being the important feature, rather than the name of the card. Then taking the Transmitter's hand as above described, you should move your right hand to-and-fro over the table, moving it backward and forward, and in circles. You will soon find that this feat closely resembles the one of the last chapter in which you find small objects; the pin hole, *etc*. You will soon find that the impressions tend to centre over a certain spot on the table. Begin to lessen your circles and hand movements until you gradually centre over this spot. Then slowly lower your fingers until you touch the card resting on the said spot, when you will be sure that you are right, when you must pick up the card and exhibit it to the audience. The same indications mentioned in the feats of the last chapter will be felt by you. You will feel the

"No, no!" impression when you are wrong, and the "That's right" impression when you are moving in the right direction, until at last you will distinctly feel the relaxation of the mental urge, which you will have learned to translate into "Right you are!" when you finally touch the right card. This feat is really no more difficult than the one in which the small object is found, and we have included it in the list of "Difficult Demonstrations" simply because it is practically a "connecting link" between the two classes of demonstration, as you will see as we proceed.

THE CHECKER MOVE.

DEMONSTRATION II. This is akin to the last experiment. Have a checker board arranged by some of the audience who understands the game. Then let some one decide on the next move. Be sure that the Transmitter thoroughly understands the piece to be moved, as well as the place to where it is to be moved. Then, proceeding as above indicated, first find the piece to be moved, and then move it to the proper place. This feat consists of two parts, you will notice. The finding of the piece is like the finding of the card. Then with the piece grasped between your thumb and forefinger, make a small circular and backward and forward movement, until you feel the mental impression of "There!" when you will place your piece directly on the spot. This may seem difficult, and appears so to the audience, but you will find by a little private practice that it is really as easily performed as some of the simpler tests.

THE GAME OF CARDS.

DEMONSTRATION III. Similar to the above is the feat known as the "Game of cards." Two players sit opposite each other at a table, having dealt themselves two hands of euchre. Have the Transmitter lead you behind the first player, and standing there have the player silently point out the card he wishes to lead, to the Transmitter. The Transmitter then should concentrate his mind on the card, and you will find it in the usual manner, and having found it will play it on the table. Then leading you around to the other player, the Transmitter repeats the process, and you find and play the card. Then back to the first play, and repeat. Then alternate between the players, in the same manner, until you have played out the game. This may be improved upon by the Transmitter thinking of which player has won the trick, when you will push the cards over to the winner, having discovered the direction in the usual manner. This feat is very effective indeed when properly performed.

THE MAPPED-OUT TRIP.

DEMONSTRATION IV. Have a map laid open on the table, and have the audience decide upon a trip between two points, either by rail or by water. Then returning to the room, stand as above described, and with your forefinger find the place from which the trip starts. Then move slowly along the selected course in the same manner in which the checker-game was played, passing along the chosen route until the end is reached. These feats are all really variations of the one principle.

THE PACK OF CARDS.

DEMONSTRATION V. This is a very effective feat, and requires some little skill and practice, but there is no reason why any careful, patient, and persistent student should not be able to master it. It consists in the audience selecting any given card from the pack, and then replacing it with the others, being sure that the Transmitter is familiar with the card chosen, and knows enough about cards to recognize it when he sees it again. Then the pack of cards should be placed on the table, face up. Returning to the room, you take the Transmitter's hand as usual, and with your right hand pick off the cards from the pack, slowly and one by one. As you pick up each card, slowly weigh it in your hand, so to speak, and then place it aside if you receive no "stop" orders from the mind of the Transmitter. Having previously practiced this feat in private you will have learned that peculiar "heavier" sensation that comes to you when you lift the right card from the pack, so that when you finally reach it you will know it. We cannot describe just what this sensation will feel like—you must learn it by actually experiencing it in private practice. We advise you to diligently practice this feat in private, for it is wonderfully effective. You will find that after a bit of practice you will be able to get the "heavy" feeling when you lift up and "weigh" the right card. You should perform this feat slowly, and carefully, shaking your head, "No," just before you discard a card. If by the lack of concentration of the Transmitter, you fail to feel the "heavy" feeling when you pick up the right card, the shake of the head will be apt to arouse him to exert his Will more actively, and you will receive the "hold on" impulse immediately. Do not be in too much of a hurry to discard, but make several feints at it before finally letting go. This feat may be improved by having the audience select a "poker-hand," such as a "flush," a "straight," "three-of-a-kind"; a "full-house," etc., etc., and having you find the hand one card at a time. This latter is a fine effect, and always brings down the house. But be sure that your Transmitter really knows and remembers the cards, else the feat will fail, of course. He must remember each card, and recognize it when it appears face up on the pack before you, as you proceed with the discarding. Never attempt this feat in public without previous careful, private, practice, for it requires the most delicate perception and skill. If you find that you cannot master it to your satisfaction, after sufficient practice, you may try it by the "Simpler Method" given at the conclusion of this Lesson.

THE CHOSEN WORD IN THE BOOK.

DEMONSTRATION VI. Like the last feat, this is a complex and difficult one, but one that always arouses enthusiasm in an audience when well performed. It will repay you for the private practice that you will have to employ upon it, before you produce it in public. The feat consists of the audience selecting a book from a pile, or a book-shelf, or book-case, etc.—then a given page is chosen—then a line of printed matter on that page—and then a word in that line. It is well to have the Transmitter draw a pencil circle around the chosen word, so that he may be sure to remember it later. The book is then replaced on the shelf. Then returning to the room, you first find the book, by the methods already given in previous feats; then laying it flat on the table you should begin to slowly and deliberately pick each leaf up separately. This part of the feat is almost identical with the last one, in which you picked up the cards from the pack. When you get the proper impression, you should announce that you have found the leaf. If satisfied that you are right, ascertain upon which side of the leaf, the chosen page is. This can be done by pressing the leaf to the right, or left, in succession, until you get the right impression as to which way to press it down. Then, having thus found the page, pass your finger slowly down and back over the page several times, until you get the impression of a centre . This centre will be the chosen line. Then by passing the finger slowly along the line, you will discover the Word when you reach it. This is a "ticklish" feat, but it may be mastered by practice—in fact some people have found it almost as simple as some of the easier feats, while others require careful practice with it. Do not be discouraged if you do not succeed at first trial, even in public, but try again, and after a bit you will seem to "get the knack" all at once, and thereafter will have but little trouble in making the demonstration. If you find that you do not meet with the desired degree of success in this feat, try it by the "Simpler Method" given at the last of this part of the book. But do not give it up without the proper practice. If you have carefully performed the previous feats, you should have so developed yourself by this time that you should have no special difficulty in this feat.

BLACKBOARD DEMONSTRATIONS.

The following feats may be performed either upon a large blackboard hanging from the wall, or upon a large sheet of card-board, or stiff paper, spread upon the table. If the blackboard is used, you should stand before it, the Transmitter standing in the usual position. If the table is used, you should stand before it, the Transmitter in his usual place.

DRAWING THE CHOSEN FIGURE.

DEMONSTRATION VII. Have the audience select a number, and think intently of it. Impress upon the Transmitter that is to think of the Shape of the figure instead of merely remembering its name. For instance if the figure "8" is thought of, the Transmitter should think of the Shape of the figure, and not of the word "eight." Then begin to circle your hand around over the blackboard just as you did when finding the place of the "beginning of the trip" of the demonstration mentioned a few minutes ago. Then bring your pencil or chalk to a starting point, which you will soon perceive. Then hold your fingers pressing lightly forward, and impart to your hand a trembling vibratory motion as if in hesitation regarding the next movement, saying at the same time to your Transmitter: "Will Hard now—Will the Direction to me," and you will soon begin to get an impression of "Right," or "Left," or "Down," as the case may be, which you should follow slowly. Be slow about it, for if the impression is not right you will soon be checked up. Fence around a little until you begin to get the impressions clearly. You will find that the principal trouble is at the start, for once you are started on the right track, your Transmitter's Will will be freely employed, and he will pour the impressions into you. Let him feel that it is his Will that is really doing the work, and he will exert it freely. Once started, these drawing feats are easily performed, the trouble being with the start. You should practice this feat frequently in private, before attempting it in a public demonstration. It is very effective.

THE LADY'S AGE.

DEMONSTRATION VII. This is a variation of the above feat. A lady in the audience is asked to whisper her age in the ear of the Transmitter, and you are to draw it on the board or paper. The feat is performed precisely in the manner described above, the Transmitter being cautioned to think of but one figure at a time during the drawing .

THE BANK NOTE TEST.

DEMONSTRATION IX. Akin to the last two feats, is the reading of the number of a bank-note held in the hand of the Transmitter. It is performed in precisely the same manner as the preceding feat. Be sure to have the Transmitter understand that he is to think of but one figure at a time, until it is drawn, and then the next, and so on.

THE WATCH NUMBER TEST.

DEMONSTRATION X. The feat of reading and drawing the number of a person's watch is a variation of the last mentioned demonstration, and is performed in precisely the same way.

THE GEOMETRICAL FIGURE TEST.

DEMONSTRATION XI. Have the audience select some simple geometrical figure, such as a square, triangle, circle, right angle, etc., and proceed to draw it in the same way as the figures in the demonstrations just described. Have the Transmitter hold the figure in his mind and mentally draw it as you proceed. A little private practice will enable you to draw these figures easily, and in fact, they are really simpler than numbers, although more startlingly effective at times.

DRAWING PICTURES.

DEMONSTRATION XII. The same principle described in the above mentioned test may be extended to apply to the drawing of simple pictures, such as the outline figure of a pig, *etc.* The copy is placed on the table or blackboard, so that the Transmitter may easily refer to it, and then you proceed as in the feats above mentioned. Practice this until you "get it down fine."

THE HIDDEN NAME.

DEMONSTRATION XIII. The same principle may be extended to the writing down of the name of a person, town, etc., previously chosen by the audience. Draw in large letters, so that the eye of the Transmitter may easily follow you at each step.

THE UNDERLYING RULE.

In all of the "Drawing Demonstrations," you should remember the primary principle, *i.e.* Follow the line of the least Mental Resistance, and the Will of the Transmitter will invariably lead you to the right direction.

THE "SIMPLER METHOD."

A simpler method of performing the feats and demonstrations which we have styled "The More Difficult Feats," is that of having the Transmitter stand by your right side, turning toward you and placing his right hand over yours, the tips of his fingers resting on your fingers between your large knuckles and first joints , (instead of standing on your left side with his fingers grasped in your left hand, as heretofore mentioned). This method is not nearly so good so far as appearances go, for some critical members of the audience might object that he was in confederacy with you and really helping you to draw—but it is highly effective so far as simplifying the feat is concerned. His finger-tips with their nervous matter aroused into activity seem to fairly charge your fingers with "nervous energy," or "magnetism," and your hand acts almost automatically. The motion of the Receiver's hand and fingers, under this method becomes almost like the motion of a "Planchette," and often writes and draws the numbers, figures, letters, etc., so easily and smoothly, that they seem to be fairly "running away" from the mind of the performer. You should at least familiarize yourself with this method, so as to be able to use it in emergencies, or in the case of a poor Transmitter, or else in the case of the more delicate and complex tests. If you neglect this method, you will have failed to acquaint yourself with one of the most startling features of Contact Mind Reading, which so far touches the higher phenomena that it is closely akin to what is known as "Automatic

Writing." In fact, if you are disposed, and are naturally receptive and sensitive to impressions, you may even write a letter through the Will of a good Transmitter, by this method. By all means make yourself acquainted with its possibilities, and phenomena.

We now pass on to a consideration of the more Sensational Feats.

LESSON VII.
SENSATIONAL FEATS.

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In addition to the feats given in this work, which, together with their countless variations, form the stock in trade of the majority of the professional Mind Readers, there are a number of other feats essayed by the public performers which we have seen fit to group under the general title "Sensational Feats." These feats are described here in order that the student may understand the nature of them, and the manner of their performance. But we consider such feats suitable only for the sensational advertisements of the professional performers, and always dependent upon more or less spectacular accessories, and attended by even dangerous features in the case of the driving feat. And therefore we do not offer them for reproduction by the private student, or the parlor demonstrator. The principal Sensational Feats performed by the professionals, are as follows:

THE DRIVING FEAT.

This is performed by the performer, blindfolded as usual, driving a team along the public streets to some selected point, which point is usually a hotel previously selected by a public committee. Upon reaching the hotel the performer goes to the hotel register, turns the pages and finds a name previously selected. The performer receives his impressions from members of the committee who are seated beside him on the carriage seat, with their arms on his shoulders, or having hold of his hands, or even connected with him by wire. The feat is really a spectacular reproduction of the familiar feats described in previous chapters, and the principles governing it are precisely the same. The Transmitters impress the direction upon him, and he follows the line of the Least Mental Resistance.

THE COMBINATION LOCK FEAT.

This feat is employed either separately, or in connection with the Driving Feat. It consists in the performer opening the combination safe of a hotel or some business establishment. In this case the Transmitter must know the combination perfectly, and his mental impressions acting upon the performer give him the cue to turn "right" or "left" or "repeat" as the case may be. Of course one must have cultivated a great degree of sensitiveness to mental impressions before he will be able to receive and respond to the direction impressions in this case. And yet almost any person by following the directions given in this work, and carefully and repeatedly practicing the various feats and demonstrations given herein, may be able to reproduce this feat of the professional performer, who is in constant daily practice, and who is able to devote his entire time to the work, as his "bread and butter" is concerned therein. Once the sensitiveness is gained, the details of the work are nothing more than those employed in any of the "finding" or "drawing" feats herein described and explained.

THE OFFICE DETECTIVE FEAT.

In this feat the public committee picks out an object on the desk, or about the office of some one of its members, the office being located some distance from the place of meeting. The performer then rushes along the public streets, dragging the Transmitter with him, until the office is reached, then up stairs, and into the room selected, and up to the desk, or other place, and lo! the object is found. Divesting this feat of all its sensational features, the student will see that it is merely a variation of the ordinary "finding" feat performed in the parlor. It creates a great sensation, but there is nothing more wonderful about it than about the simplest "finding" feat.

THE POSTOFFICE FEAT.

Another feat favored by some of the professional performers is that of having a letter placed in a post-office lock-box, the key of which is given the performer at a point some distance from the post-office. Rushing through the public streets, dragging the Transmitter with him, the performer finds the post-office in the usual way, and then locates the lock-box, into which he inserts the key and extracts the letter, thus triumphantly completing the feat. This feat, as every student will see, is merely a variation of the simpler feats manifested in a sensational manner for the purpose of public advertisement.

THE FIRE-ALARM FEAT.

This feat is another "free advertisement" demonstration, in which the performer, with the permission of the city officials, discovers the location of a certain fire-alarm box, and turns on the alarm with the key which had been previously loaned him. Some public officials allow this test to be performed, using it as a test alarm for the department as well, and the sight and sound of the clanging fire-engines, the smoke, and confusion following upon the sensational Mind Reading demonstration is calculated to cause great excitement and interest in the town, which usually results in packed houses at the night entertainment. But the test is really nothing but a variation of the simple "finding the spot" demonstration, with sensational accompaniments.

VARIATIONS.

We might enlarge our list of "Sensational feats," but to no real benefit to the student, for they are all cut from the same cloth, and are but "improvements" upon the simple parlor feats. If the student wishes to do so, he may invent a dozen similar feats, just as sensational and just as effective. The purpose of the sensational feat is primarily to gain free advertisements for the public performers. As scientific demonstrations they have but very slight value.

"FAKE DEMONSTRATIONS" EXPOSED.

In concluding this part of the book, we wish to warn our students against some of the so-called "Mind Readers" who are travelling around the country giving exhibitions of so-called Mind Reading which while interesting enough in themselves are nothing but cleverly devised devices intended to counterfeit the genuine phenomena. The majority of these performers have a series of cleverly arranged "signal-codes" by which the confederate conveys to the "Mind Reader" the name and description of the article handed to the former by some one of the audience. One of the principal performers in this line in this country had a signal-code of over five-thousand objects, which he and his confederate had carefully memorized. This code was worked by the plan of asking the blindfolded "Mind Reader" to name the object. You can see the possibilities of this when you remember the many different ways in which the same question may be asked, and when you remember that each word, and combination of words, conveys a distinct and separate meaning to the blindfolded one.

Others employ sleight-of-hand, and legerdemain, in order to produce the illusion. Prepared pads of paper upon which questions are written, and similar means, are commonly used in such exhibitions. We do not purpose going into this matter in detail, for such is not the purpose of this work. But we think it well to call the attention of our students to the same, in order that they may get a clue to some of the various counterfeit exhibitions of Mind Reading which are being advertised by some of the public performers. There are other public performers, however, who give fine exhibitions of the genuine phenomena. The student of this work should have acquired a sufficient knowledge of its underlying principles to enable him to distinguish between the genuine and the spurious when he sees an exhibition. If any wish to know more of the counterfeit, there are many good works published on "Legerdemain" which will satisfy his curiosity.

LESSON VIII.
HIGHER PHENOMENA.

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In the demonstrations described and explained in the previous parts of this work, the mental impressions travel from one mind to another over the channels of the "telegraphic wires" of the nervous system of the Transmitter and Receiver. In other words the Mind Reading that is employed in the feats and demonstrations given, is akin to the ordinary "telegraphic current" travelling over the wires from sending station to receiving station—the nervous system of the two persons furnishing a very close counterpart to the telegraphic wire, *etc.* But there is a step beyond this—many steps in fact. While the "Contact Mind Reading" which we have described and explained is surely wonderful enough to attract the attention of all thinking minds, still when the advanced student passes on to the field of the Higher Phenomena he is destined to meet with marvelous results which in some cases almost surpass belief. This Higher Phenomena of Mind Reading, or "Telepathic Mind Reading," when compared to the Contact Mind Reading, is as the "wireless telegraph" when compared to the ordinary telegraph using wires.

In Lesson I, of this book, we have given you the theories held by scientific men regarding the nature of the waves or currents that proceed from one mind to another, and the mechanism by which these waves are registered. We think it will be interesting to many of you to know that certain Occultists have their own theory regarding this matter, which while not widely known is still of the greatest interest to earnest students of the scientific side of the subject. We allude to what is known as "The Pineal Gland" theory.

The Pineal Gland is a small gland, cone-shaped, and of a reddish-gray color, situated in the brain about the middle of the skull, nearly above the top of the spinal column. It is a compact mass of nervous matter, containing a quantity of what has been called "brain-sand," which is composed of very small particles of gritty matter. The anatomists and physiologists confess their ignorance of the function and purpose of the Pineal Gland, and it remains for the Occultists to explain its real nature, which is the receiving and registering of the waves or currents, or vibrations of thought and Will received from another person. This Pineal Gland is, according to the Occultists, the receiving instrument for the "wireless Mind Reading," and in fact it resembles the actual receiver of the wireless telegraph in more than one respect.

THE FIRST STEPS.

In the first place, the student who is practicing the experiments given in previous chapters, and who is making the demonstrations given there, will find that at times he is able to do away with the physical contact. He will loosen his hold upon the hand of the Transmitter, and at times will sever the contact entirely, and after the feat is demonstrated he will realize to his astonishment that he has performed the principal part of the feat without contact at all. He may be almost unconscious of this fact, for the reason that he was so much immersed and absorbed in his work that he did not have time to think of these details. At other times he will find that even before he has made the physical contact with the Transmitter, he will receive a flash of mental impression which will enable him to proceed to the selected location, or object, at once.

DEMONSTRATIONS WITHOUT A TRANSMITTER.

These experiences will become so frequent and so strong that he may often (in the cases of peculiarly sensitive people) perform the entire feat without the physical contact of the Transmitter, and perhaps without any Transmitter at all. In well developed cases the Receiver may perform the simple feats, and sometimes some of the more complicated ones, merely by the aid of the Concentrated Will of the audience.

We have known of cases in which a pocket-knife was the selected and hidden object, and when the demonstrator would enter the room he would receive a sudden mental impression of the word "knife," followed by the impression "under the sofa-pillow," etc., and upon going to the designated spot the knife would be found. Every person who carefully practices the demonstrations given in this book will be able to add actual experiences of this kind, of his own, which have been experienced by him during the course of his work.

In order to develop the ability to produce the Higher Phenomena, the best course is for the student to frequently practice the demonstration and experiments of Contact Mind Reading, as this will develop the receptive faculties of the mind. Then the student may occasionally practice with a few sympathetic and harmonious friends, endeavoring to reproduce the demonstrations without physical contact.

EXERCISES FOR DEVELOPMENT.

He may also try the experiment of having a friend hold a certain number of small buttons, etc., in his hand, and endeavor to will that the student shall "guess" the right number. Some people attain a surprising proficiency in this work, almost from the first. A similar experiment with the pack of cards, the student endeavoring to "guess" the card drawn from the pack, naming color, suit, and number in turn, may afford successful results. A number of these experiments may be thought of by an ingenious person, remembering always that the "guess" is not a guess at all, but an attempt to register the mental impression of the Transmitter.

REPRODUCING THE SPERRY FEATS.

The student may with great profit endeavor to reproduce the experiments of the Sperry children related in Lesson II of this work, in our account of the experiments of the Society for Psychical Research.

THE WILLING GAME.

The well-known "Willing Game" will afford you an opportunity to develop this faculty of "wireless" Mind Reading. Your audience is seated in the room, and you enter blindfolded. An object has been previously selected. You stand in the centre of the room, and the audience wills "to the right"; then "forward"; then "a little lower down," etc., etc., etc., until the object is found, just as was the case when the Transmitter sends the impressions. The audience should Will only one step at a time , and you should take that one step without thought of the succeeding ones. The mind should be held as receptive as possible, that is "open" to vibrations. Take your time, and do not let hurry or anxiety enter your mind. It will be well to practice this experiment with members of your family, or with harmonious and sympathetic friends.

LONG DISTANCE EXPERIMENTS.

Experiments of "wireless" Mind Reading or Telepathy may be tried between friends at long distances, space apparently presenting no obstacle to the passage of the thought waves. Pick out some friend with whom you have established a strong rapport condition by means of his having acted as your Transmitter in your Contact Mind Reading experiments, and by having practiced Rhythmic Breathing, as heretofore described. Have the Transmitter sit in his room at the appointed time, gazing intently at some small simple object, such as a knife, a glass, a cup, a book, etc., and endeavoring to make a clear mental picture of it , which picture he should also Will to be reproduced in your mind. Remember he should think of the looks or appearance of the object not merely of its name—he should think of the shape, etc., of the book, instead of thinking the word "book." At the same time you should sit quietly in your room, placing yourself in the same passive, receptive mental attitude that you have acquired and practiced in your Contact Mind Readings. Then wait patiently for impressions. After a while, if successful, you will get the mental picture of a book, or whatever object was thought of by the Transmitter. This experiment may be varied from time to time, the principle being the same in all cases. It will be well for both the Transmitter and the Receiver to keep a written record of the time of each experiment, and the objects thought of. Several objects may be thought of at a sitting of say five minutes apart, a careful record being kept by both parties of the time, and object, so that a later comparison may show the result of the experiments. In case of the two people being in different cities, they may mail each other copies of their record for comparison.

THE "AUTOMATIC WRITING" EXPERIMENTS.

Another way of conducting experiments along the lines of the Higher Phenomena of Mind Reading, is akin to the "Automatic Writing" known to all students of Occultism. The Transmitter concentrates his thought and Will in the usual manner, while the Receiver places himself in the usual receptive, passive state of mind, and awaits the impressions. But instead of the Receiver merely sitting as usual, he draws his chair to a table, having a soft pencil in his hand and a pad of paper on the table before him. He holds the pencil lightly between his fingers, with its point touching the paper—and then awaits impressions. Under good conditions, after waiting a time the pencil will begin to twitch and move feebly. The hands and fingers should allow it full and free motion. After a few moments of indecision the pencil will often begin to write out words. In many experiments the word, or object thought of by the Transmitter will be written out, or drawn in full by the hand of the Receiver acting automatically. Some experimenters succeed much better with this plan than with the more common method.

THE STEAD EXPERIMENTS.

Mr. W.T. Stead, the well-known London editor and investigator of Psychic Phenomena, discovered this method while he was experimenting along the lines of Automatic Writing from disembodied souls. He found that he was really coming in contact with the thought-waves emanating from the minds of the living, instead of the dead. He persisted in his experiments along these lines, and after a time was able to write out full letters embodying the thoughts in the minds of persons of his acquaintance, and others. Other investigators have reproduced his experiments with marvelous results. There is a great field here, awaiting investigation, and it may be that some of the students of this work are destined to add to the scientific testimony on the subject. The above simple directions are all that are necessary, in order to conduct this scientific experiment.

RAPPORT CONDITIONS.

There is a great difference in the degrees of rapport existing between different people, and as the degree of success depends upon the degree of rapport, it is of the greatest importance that you find some person with whom you are in harmonious vibration, in order to try these experiments in the Higher Phenomena.

We will not burden the student with recitals of experiments to perform in this Higher Phenomena demonstration. He may readily devise experiments for himself, from the examples given in connection with the Contact Mind Reading. The Transmitter may think of a card; an object; a name; a place; a scene; a thought; a feeling, etc., etc., without limit. And it makes no difference in the nature of the experiment or test, whether it be tried at long-range, or in the same room, without contact. The feat is the same—the principle is the same.

THE BLACKBURN-SMITH EXPERIMENTS.

As a further suggestion to the student, we would refer him to Lesson II of this work, to the report of the experiments with Mr. Smith and Mr. Blackburn. If you will carefully read this report again, you will find a wealth of suggestions regarding the forms of demonstrations. But, bless your hearts, the experiments may be varied without end—the principle is the same in each case. The underlying principle is that the Transmitter thinks intently upon the appearance of the object or thing, or else upon the feeling connected with it if it be a feeling instead of an object; and the Receiver endeavors to receive the impression. The Transmitter manifests an Active *Will* to transmit the mental image, while the Receiver assumes a passive, receptive *desire* to receive the impression. The one is all *Will* —the other is all *Desire* .

Concluding this chapter on the Higher Phenomena of Mind Reading, we would say to the students that very few of them will have the perseverance to continue their experiments beyond the point of Contact Mind Reading, or perhaps the simplest forms of the Higher Phenomena. Contact Mind Reading is far more satisfactory to the average person, for its results are very constant indeed, and comparatively little labor, time and trouble are necessary to make the demonstrations. While on the contrary the results of the demonstrations of the Higher Phenomena are less constant except in the cases of very highly developed Receivers, working with Transmitters in almost perfect *rapport* and harmony. Then the average experiments along the lines of the Higher Phenomena, some days will prove highly successful, while other days will be almost barren of result. In fact there seems to be a sort of spontaneous action in the production of the Higher Phenomena, and the degree of success depends more or less upon some *conditions* of the mental world, not as yet fully understood by science. But to those who wish to push into the Unknown as far as they may do so, this field of the Higher Phenomena of Mind Reading offers a fascination and attraction difficult to express to those who have not experienced it.

FINIS.

Practical Psychomancy and Crystal Gazing

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LESSON I.
THE NATURE OF PSYCHOMANCY.

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The term "Psychomancy" (pronounced, "sy-ko-man-see"), is derived from two Greek words, the first "psycho," meaning "the soul; the mind; the understanding" (and generally used to indicate "psychic" or unusual powers of the soul or mind); the second word, "mancy" meaning "to divine; to foresee, or foreknow; to detect secret things,"—and in occult parlance, "**to sense** ," or "to receive impressions by the Astral Senses." So the word, as we use it, may be said to mean "Psychic Sensing," and in this work will be so used. The word "Psychomancer" means "one practicing Psychomancy;" and the word "Psychomantic" means "relating to Psychomancy."

The word "Clairvoyance" is frequently used by people to designate some of the phases of Psychomancy, but strictly speaking this term is incorrect when used in this sense, the true occult meaning of the word "Clairvoyance," being "transcendental vision, or the perception of beings on another plane of existence—the seeing of disembodied souls, elementals, etc." And so, in this work, we shall consider the true phenomena of Clairvoyance, as distinct from that of Psychomancy.

In this work, we shall regard as the true phenomena of Psychomancy, all the various phenomena known as Psychometry; Crystal Gazing; Perceiving Distant Scenes; a perception of Past Events, and Indication of Future Events; either in the full waking state; the state of reverie; or the state of dreams.

And, so this work will examine, consider, and explain, the various phases of phenomena above indicated—in short, the phenomena of **"sensing" objects by means of Astral Senses** , omitting the phenomena of Clairvoyance, or seeing disembodied souls, etc., which we regard as belonging to a different phase of the general subject, and which require special consideration and examination.

The majority of works upon these lines begin by an elaborate attempt to "prove" the reality of the phenomena in question. But we shall not fall into this error, for such we regard it. The time for the necessity of such proof is past. The records of the Societies for Psychical Research are full of proofs, and evidence, which are as full, complete and strong as ever required by any court to hang or clear a man. And the book shelves of the libraries are full of other books, giving like proof. And, for that matter, this work is not written to convince people of the truth of this phenomena—it is intended for those who have already convinced themselves of its reality, but who wish for specific information regarding its nature, manner of manifestation, *etc.* Where we quote instances of the manifestation of some form of Psychomantic phenomena, in this work, we do so simply to illustrate the characteristics of some particular form of the phenomena, and not as corroborative proof. With this explanation, we propose plunging right into the main subject itself.

There have been many attempted explanations of, and theories regarding the phenomena of Psychomancy, some of which are more or less plausible, while others are quite visionary, "wild," and fantastic. In this work, we shall pay no attention to those more or less ingenious "guesses" of the theorists, but shall, instead, give you plainly, clearly, and simply, the time-honored teachings of the advanced Occultists which teachings we believe to be the Truth, tested and tried by centuries of investigation, and experiment.

THE ASTRAL SENSES.

The Occult Teachings inform us that in addition to the Five Physical Senses possessed by man, viz: Seeing; Feeling; Hearing; Tasting; and Smelling; each of which has its appropriate sense organ, every individual is also possessed of Five Astral Senses, which form a part of what is known to Occultists as the Astral Body. These Astral Senses, which are the astral counterparts of the five physical senses, operate upon what Occultists call the Astral Plane, which is next above the Physical Plane, in the Sevenfold Scale of Planes. Just as do the Physical Senses operate upon the Physical Plane, so do the Astral Senses operate upon the Astral Plane.

By means of these Astral Senses, one may sense outside objects without the use of the physical senses usually employed. And it is through this sensing by these Astral Senses, that the phenomena of Psychomancy becomes possible.

By the employment of the Astral Sense of Seeing, the Psychomancer is able to perceive occurrences, scenes, etc., at a distance sometimes almost incredibly far; to see through solid objects; to see records of past occurrences in the Astral Ether; and to see Future Scenes thrown ahead in Time, like the shadows cast by material objects—"coming events cast their shadows before," you have heard.

By the use of the Astral Sense of Hearing, he is able to sense sounds over immense distances and often after the passage of great periods of time, for the Astral vibrations continue for many years.

The Astral senses of Taste and Smell are seldom used, although there are

The Astral Senses of Taste and Smell are seldom used, although there are abundant proofs of their existence. The Astral Sense of Feeling enables the Psychomancer to become aware of certain occurrences on the Astral Plane, and to perceive impressions, mental and otherwise, that are being manifested at a distance. The Astral Sense of Feeling may be explained as being rather a sense of "Awareness," than a mere "Feeling," inasmuch as the Psychomancer, through its channel, becomes "aware" of certain occurrences, other than by Astral Sight or Hearing, and yet which is not "Feeling" as the word is used on the Physical Plane. It may be well called "Sensing" for want of a better name, and manifests in a vague consciousness or "awareness." But still we must not overlook the fact that there are many instances of true "feeling" on the Astral Plane, for instances, cases where the Psychomancer actually "feels" the pain of another, which phenomena is commonly known as "sympathetic pains," "taking on the condition," etc., etc., and which are well known to all investigators as belonging to the phenomena of the Astral Senses.

THE ASTRAL BODY

But, to understand the Astral Senses, one must be made acquainted with the existence of that which Occultists know as "The Astral Body." There is no point in the Occult Teachings better established; longer held; or more thoroughly proven than that of the existence of the Astral Body. This teaching of the Ancient Occultists is being corroborated by the experiments, and investigations of the Psychic Researchers of the present day.

The Astral Body, belonging to every person, is an exact counterpart of the perfect physical body of the person. It is composed of fine ethereal matter, and is usually encased in the physical body. In ordinary cases, the detaching of the Astral Body from its physical counterpart is accomplished only with great difficulty, but in the case of dreams; great mental stress; and under certain conditions of occult development, the Astral Body may become detached and sent on long journeys, traveling at a rate of speed greater than that of light waves. On these journeys it is always connected with the physical body by a long filmy connecting link. If this link were to become broken, the person would die instantly, but this is an almost unheard of occurrence in the ordinary planes of action. The Astral Body exists a long time after the death of the physical body, but it disintegrates in time. It sometimes hovers around the resting place of the physical corpse, and is mistaken for the "spirit" of the deceased person, although really it is merely a shell or finer outer coating of the soul. The Astral Body of a dying person is often projected to the presence of friends and loved ones a few moments before the physical death, the phenomenon arising from the strong desire of the dying person to see and be seen.

The Astral Body frequently travels from its physical counterpart, in Psychomantic phenomena, and visits scenes far distant, there sensing what is occurring. It also leaves the body during what are known as Psychomantic dreams; or under the influence of anaesthetics; or in some of the deeper phases of hypnosis; when it visits strange scenes and places, and often holds mental conversation with other Astral Bodies, or else with disembodied entities. The jumbled and distorted recollections of these dreams are occasioned by the brain not having received perfect impressions transmitted to it, by reason of lack of training, development, etc., the result being like a blurred or distorted photographic plate.

In order to intelligently grasp the underlying principles of the phenomena of Psychomancy, and its allied subjects, you must familiarize yourself with the truth concerning the Astral Senses, which we have just stated. Unless you understand and accept this truth and fact, you will not be able to grasp the principles underlying the phenomena in question, but will be lost in the quagmire of idle theories, and fantastic "explanation" hazarded by investigators of psychic phenomena who have not made themselves acquainted with the Occult Teachings which alone give the student an intelligent key to the mysteries of the Astral Plane.

THE THREE CLASSES

The phenomena of Psychomancy, etc., may be grouped into three classes, each being produced by its own special class-cause. In either or all cases, the impressions are received by and through the Astral Senses, but there are three distinct ways in which, and by which, these impressions are received. These ways, which we shall now proceed to consider in detail, may be classified under the following terms:

(1) Sensing by the "quickening" of one's Astral Senses sufficient to perceive more clearly the etheric vibrations or currents, the auric emanations of persons and things; and similar phases of Psychomancy, but which does not include the power to sense occurrences happening in distant places; nor the power to sense the records of the past, or to receive indications of the future. (See Lesson III.)

(2) Sensing by means of the "Astral Tube," erected in the Ether by the operation of one's Will or Desire, and which acts as a Psychic "telescope," or "microscope," with "X Ray" features. (See Lesson IV.)

(3) Sensing by means of the actual projection of one's own Astral Body to

the distant scene. (See Lesson VII.)

CLAIRAUDIENCE.

"Clairaudience" is a term sometimes used to indicate Astral Hearing. Some writers on this subject treat "Clairaudience" as a separate class of phenomena. But we fail to see the distinction they make. It, of course, employs a different Astral Sense from that generally employed, but both are Astral Senses functioning on the Astral Plane, just as the physical senses of Seeing and Hearing function on the Physical Plane. And, more important, both forms of Astral Sensing are subject to the same laws and rules. In other words, all that is said in the lessons of this book on the subject of Psychomantic Vision holds equally true of Clairaudience.

Thus, there may be Simple **Clairaudience** ; Space **Clairaudience** ; Past Time **Clairaudience** ; Future Time **Clairaudience** , etc.; also **Clairaudient** Psychometry; **Clairaudience** through Crystal Gazing, *etc.* Psychomantic Vision is the employment of the Astral **Sight** , while Clairaudience is the similar employment of the Astral **Hearing** .

In many cases of Psychomantic Vision there is an accompaniment of Clairaudience; while in others it may be missing. Likewise, Psychomantic Vision usually accompanied Clairaudience, although sometimes one may be able to **hear** astrally, although no seeing.

You will notice that in many of the instances of Psychomantic Vision related in this book, there is a mention of the person **hearing** words or sounds, while seeing the vision—this, of course, is Clairaudience.

LESSON II.
HOW TO DEVELOP YOURSELF.

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Passing to the actual practice, we desire to inform our students that the faculty of Psychomancy lies dormant in every person—that is the Astral Senses are present in everyone, and the possibility of their being awakened into activity is always present. The different degrees of power observable in different persons depend chiefly upon the degree of development, or unfoldment, rather than upon the comparative strength of the faculties. In some persons, of certain temperaments, the Astral Senses are very near the manifesting point at all times. Flashes of what are considered to be "intuition," premonitions, etc., are really manifestations of Psychomancy in some phase. In the case of other persons, on the other hand, the Astral Senses are almost atrophied, so merged in materialistic thought and life are these people. The element of Faith also plays an important point in this phenomena, as it does in all Occult phenomena, for that matter. That is to say, that one's **belief** tends to open up the latent powers and faculty in man, while a corresponding **disbelief** tends to prevent the unfoldment or manifestation. There is a very good psychological reason for this as all students of the subject well know. Belief and Disbelief are two potent psychological factors on all planes of action.

Occultists know, and teach, that the Astral Senses and faculties of the human race will unfold as the race progresses, at which time that which we now call Psychomantic Power will be a common possession of all persons, just as the use of the Physical Senses are to the race at the present time. In the meantime, there are persons who, not waiting for the evolution of the race, are beginning to manifest this power in a greater or lesser degree, depending much upon favorable circumstances, *etc.* There are many more persons in this stage of development than is generally realized. In fact many persons manifesting Psychomantic power, occasionally, are apt to pass by the phenomena as "imagination," and "foolishness," refusing to recognize its reality. Then, again, many persons manifest the power during sleeping hours, and dismiss the matter as "merely a dream," *etc.*

Regarding this matter of the dawning of Psychomancy, a well-known authority writes as follows: "Students often ask how this psychic faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question an answer that will be universally applicable. Some people begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others again see faces, landscapes, or colored clouds floating before their eyes in the dark, before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep."

Very many persons possess respectable degrees of Simple Psychomancy, varying from vague impressions to the full manifestation of the faculty, as described in these lessons. Such a person has "intuitions"; "notions"; "presentiments," and the faculty of getting ideas regarding other persons and things, other than by the usual mental processes. Others manifest certain degrees of Psychometric powers, which develop rapidly by practice. Others find themselves possessing certain degrees of power of "scrying" through Crystals, which power, also, may be developed by practice. The phases of Time Psychomancy, Past and Future; and that of Space Psychomancy, in its higher degrees, are far more rare, and few persons possess them, and still fewer persist in the practice until they develop it, they lacking the patience, persistence, and application necessary.

While it is very difficult to lay down a set method of instruction in the Development of Psychomantic Power, owing to reasons already given, and because of the varying temperaments, etc., of students, yet there is possible a plan of giving general information, which if followed will put the student upon the right path toward future development. And this plan we shall now proceed to give the students of this little book.

DEVELOPMENT METHODS

Concentration. In the first place, the student should cultivate the faculty of Concentration, that is the power to hold the attention upon an object for some time. Very few persons possess this power, although they may think they do.

The best way to develop Concentration is to practice on some familiar and common object, such as a pencil, book, ornament, *etc.* Take up the object and study it in detail, forcing the mind to examine and consider it in every part, until every detail of the object has been observed and noted. Then lay the object aside, and a few hours after pick it up again and repeat the process, and you will be surprised to see how many points you have missed on the first trial, Repeat this until you feel that you have exhausted your object. The next day take up another object, and repeat the process. A drill of this kind will not only greatly develop the powers of Perception, but will also strengthen your powers of Concentration in a manner which will be of great value to you in Occult Development.

Visualizing. The second point of development for the student, is the development of the faculty of Visualization. In order to Visualize you must cultivate the faculty of forming Mental Pictures of distant scenes, places, people, etc., until you can summon them before you at will, when you place yourself in the proper mental condition. Another plan is to place yourself in a comfortable position, and then make a mental journey to some place that you have previously visited. Prepare for the journey, and then mentally see yourself starting on your trip; then seeing all the intermediate places and points; then arriving at your destination and visiting the points of interest, etc.; and then returning home. Then, later try to visit places that you have never seen, in the same way. This is not Clairvoyance, but is a training of the mental faculties for the exercise of the real power.

Psychometry. After you have developed yourself along the lines of Concentration, and Visualization as above stated, you may begin to practice Psychometry, as follows: Take a lock of hair; or handkerchief; or ribbon; or ring; belonging to some other person, and then press it against your forehead, lightly, closing your eyes, and assuming a receptive and passive mental state. Then desire calmly that you Psychometrize the past history of the object. Do not be in too much of a hurry, but await calmly the impressions. After a while you will begin to receive impressions concerning the person owning the object pressed against your forehead. You will form a mental picture of the person, and will soon begin to receive impressions about his characteristics, *etc.* You may practice with a number of objects, at different times, and will gradually develop the Psychometric power by such practice and experiments. Remember that you are developing what is practically a new sense, and must have perseverance and patience in educating and unfolding it.

Another form of Psychometric development is that of tracing the past history, surroundings, etc., of metals, minerals, *etc.* The process is identical to that just described. The mineral is pressed against the forehead, and with closed eyes the person awaits the Psychometric impression. Some who have highly developed the faculty have been able to describe the veins of mineral, metal, etc., and to give much valuable information regarding same, all arising from the psychic clue afforded by a sample of the rock, mineral, metal, *etc.* There are other cases of record, in which underground streams of water have been discovered by Psychometrists, by means of the clue given by a bit of earth, stone, etc., from the surface. In this, as in the other phase mentioned, **practice** , **practice** , **practice** , is the summing up of the instruction regarding development.

Crystal Gazing. We consider the use of the Crystal Glass Ball, or other forms of what the ancients called "The Magic Mirror," to be the best plan of developing Psychomantic Power. As we have already explained, this method serves to focus the concentrated desire, will, and thought of the person, and thereby becomes the starting point for the Astral Tube, of which we have frequently spoken in this work. The student becoming proficient in this class of phenomena, passes by easy, gradual and natural stages to the higher and more complex phases of the subject. The "Magic Mirror" (of which the Crystal is but a form) was used by the ancient Occultists in developing the powers of their students, and in all countries, and in all ages, it has played a similar part in the process of developing psychic powers, and serving as a focal point for the erection and operation of the Astral Tube, in Psychomancy and other forms of occult and psychic phenomena.

At this point, we wish to tell you that there is no special virtue or magical properties or qualities in the Crystal itself—it is merely an instrument for Astral Vision, just as the telescope, microscope and other optical instruments are instruments employed in the phenomena of physical vision. It is true that the atomic and molecular characteristics of glass, crystal, etc., tend to produce the best results, but, after all, water, ink, etc., have been, and may be similarly used. No, there is no special "magic" in the crystal itself, so do not allow yourself to fall into any superstition regarding its use.

Various teachers use different forms of the Crystal, or substitutes for it. Some of the teachers whose patrons are among the wealthier classes of the community, insist upon their pupils possessing globes of pure crystal, insisting that the latter alone gives the best results. But others who have pupils among people with shorter purses, have found that their pupils obtained just as good results by the use of a ball of plain glass, which is inexpensive. Others have advocated the use of watch crystals laid over a piece of black cloth, preferably velvet. Others have used polished steel objects, or pieces of polished metal of various kinds, a new silver coin, for instance. Others still, have used a large drop of ink poured into a small dish, *etc.* Others have had cups painted black on their inner surface, into which they poured water, and claimed to have obtained the finest results. All the old talk about magic ceremonies and incantations being necessary in manufacturing the Magic Mirror, is pure nonsense, which has grown around the scientific facts of the case, as is so often the case. Do not be deceived by any such tomfoolery. A number of persons prefer to gaze into the bright substance of a precious stone. So you see, when we use the term "Crystal," we mean that the student may make his choice of any, or several, of the above-mentioned objects, or that he may even substitute some other object of his own choosing, possessing the requisite power of reflection.

There are but very few directions to be given in the use of the Crystal. Read what we have to say at the conclusion of our lesson on "Crystal Gazing" in this book, (Lesson VI). The principal point insisted upon by nearly all the teachers, is that of placing the back of the gazer to the light, instead of having him face the light.

The simple general direction is that the gazer should practice by himself, at first, in a quiet room, sitting with his back toward the light, with the Crystal placed before him on a table, on a piece of black cloth, or other dark material, and then gaze calmly at the Crystal. Do not be afraid of winking, and do not strain or tire the eyes. Some prefer making funnels of their hands, and gazing through them just as if they were opera-glasses, and we think this plan a very good one, for it serves to shut out distracting light, and sights. If you fail to see anything at the first trial, do not be discouraged, but persevere. A number of trials are necessary in some cases, while in others wonderful results have been obtained at the first experiment.

An English authority recommends that beginners failing to get direct results, then try to "visualize" something that they have already seen—something familiar, such as a chair, a ring, a face, etc., and then turning to the Crystal endeavor to reproduce it there. It is claimed that this practice will often gradually lead to actual "seeing" in the Crystal.

The first signs of the actual "seeing" in the Crystal, comes in the form of a "cloudiness," or "milky-mist" in the crystal, which slowly resolves itself into a form, or scene, which appears gradually like the precipitation of a photograph upon a sensitive plate in the developing room. In some cases, the "misty" cloud deepens into a black one, from which the pictures appear.

General Advice. In this work we give you a comprehensive, although condensed, account of the various phases of the phenomena of Psychomancy, together with a number of instances of typical manifestations. By reading the following lessons, after having read the present one, the student will be able to gather much practical instruction on the subject of the manifestation of the power. He will be able to understand the nature and general workings of the phenomena, so that, when he undertakes the work of developing the power within himself, he will recognize the indication of his increasing power and unfolding faculties, which otherwise would "be Greek" to him. In order to get the very best results of instruction in this line, the student would of course do well to secure some competent instructor who could give him personal lessons. But, the person who has the patience and perseverance to "work the thing out for himself," as many before him have done, will obtain results none the less valuable because they were worked for without assistance.

We feel that we have given the students of this little work, such an idea of the general subject, and its fundamental laws, together with such general instruction in the methods of developing and manifesting the power that it will be one's own fault if he fails to get at least a fair degree of success from his undertaking self-development along these lines. There is no royal road to occult or psychic power—or "magic word" which when once pronounced will prove an "open Sesame" to the Doors of Psychomancy. And we would warn the student against persons who undertake to impart the "Secret" upon the payment of a goodly sum of money. There is no "Secret" to be so imparted—it is all a matter, first of general understanding, and then practice and work. To some it comes easier than to others, but even to such, the higher degrees mean work and practice. We trust that we have given you food for thought and material for practice. The rest depends upon yourself.

LESSON III.
SIMPLE PSYCHOMANCY.

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The phenomena of Psychomancy may be divided into three general classes, depending upon the nature of the "seeing," as follows:

I. Simple Psychomancy, by which is meant the power of "sensing" by means of the Astral Senses in the degree of a mere "quickening" of the Astral Senses sufficiently to enable one to "sense" more clearly any etheric vibrations or currents; the auric emanations of persons and things; and similar phases of Psychomantic phenomena; but which does not include the power to sense actual occurrences happening in distant places; nor the power to sense the records of the past, or to receive indications of the future.

II. Space Psychomancy, by which is meant the power to sense **distant** scenes, persons, or objects.

III. Time Psychomancy, by which is meant the power to sense objects, events, persons, etc., in the records of the past; and also the power to sense the indications of the future—the "shadows of coming events."

Simple Psychomancy is very much more common than is generally supposed. Very many people are quite sensitive to "impressions" coming to them in this way, which while akin to the impressions of Telepathy, nevertheless belong to the higher grade of Psychic Phenomena known as Psychomancy. It may be well to state here the difference between ordinary Telepathic impressions, and those of Simple Psychomancy. Many students are perplexed by the similarity between the two mentioned classes of phenomena, and we think it advisable to set them straight regarding the matter, at this point.

As we have stated in our previous work in this series, (entitled "Practical Mind Reading") Telepathy is occasioned by the passage of Thought Waves or Currents, passing from one brain to another, just as pass the waves of Heat, Light, Electricity, *etc.* In Telepathy the brain of the Transmitter sends forth the vibration, waves, or currents, and the brain of the Receiver registers the same, receiving them by means of the Pineal Gland which acts in a manner closer resembling that of the receiving instrument in Wireless Telegraphy. In Telepathy there is merely the sending and receiving of thought vibrations, **over the physical organs** .

But in Simple Psychomancy, the person may, and does, receive the thought vibrations emanating from the mind of another, but not over the physical channels, as in Telepathy, **but by means of the Astral Senses** . In this lies the difference.

Now, it follows that the Astral Senses being far more keen and acute than the Physical Senses, the former will register vibrations and impressions far more readily than the latter, and will often register impressions that the Physical Senses (even the Pineal Gland organ) take no account of. In this way the person in whom the Astral Senses are even partially developed will receive impressions of the thoughts of others that even the most acute Mind Reader will fail to notice; as well as words actually spoken by the other person; and ideas forming in the mind of the other person not yet expressed in active thought-waves.

But, it should be added, the development of Telepathic powers very frequently grow into a development of Psychomantic powers, and so the former is one of the easiest paths to the latter, and may be used in developing Clairvoyant power, and in unfolding the Astral Senses. In this way the person possessing even a moderate degree of Psychomantic power often "feels" the thoughts, ideas, emotions, and other mental states of the people around him, and knows without any words being used just what the others are thinking and feeling. This is often perceived by merely the increased power to receive and register the Thought-vibrations, but in some cases the ability to sense the "Aura" of the other persons heighten the impression.

THE AURA

The majority of our readers are familiar with the fact that all persons, and objects, are surrounded by an emanation called an "Aura," or egg-shaped psychic emanation extending several feet around them. This aura is charged with the thought-vibrations of the persons, and is really the "atmosphere" that we feel surrounding people and by which we feel attracted or repelled as the case may be. The trained and developed Psychomancer is able to see the colors by which the various emotions, thoughts, etc., are indicated, but even when that degree of power is lacking, he may "feel" the general character of the various component parts of the person's aura.

While it is not our intention to go deeply into this matter of Auric Colors, in this work, still we think it well to indicate the same here, by quoting from a well-known authority on the subject, who says: "As he looks at a person he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every brilliant colors, and constantly changing in hue and brilliancy with every variation of the person's thoughts and feelings. He will see this aura flooded with the beautiful rose-color of pure affection; the rich blue of devotional feeling; the hard dull brown of selfishness; the deep scarlet of anger; the horrible lurid red of sensuality; the livid grey of fear; the black clouds of hatred and malice; or any of the other hundredfold indications so easily to be read in it by a practiced eye; and thus it will be impossible for any persons to conceal from him the real state of their feelings on any subject."

But only a comparatively few are able to distinctly **see** these Auric Colors, by reason of their lack of development along these special lines. But a great number of people are able to **feel** the subtle vibrations which give rise to these colors. Just as there are well authenticated cases of blind men and women being able to distinguish by the sense of feeling (in touch) the various colors which their blind eyes fail to see, so are thousands of people able to **feel** the auric shades which their imperfectly developed clairvoyant vision fails to perceive. In this connection it is interesting to note that science informs us that the sense of Feeling was the first developed of any of the physical senses; in fact all the other senses are developments of, and extensions of, the original sense of Feeling. And there is a close correspondence between this phenomena of the Physical Senses, and that of the Astral Senses.

But there are other, and perhaps more wonderful, features of Simple Psychomancy. It is a well established scientific fact that nearly, if not indeed all, objects are constantly emanating streams of Radiant Energy, or Streams of Electrons as they are called by some. The delicate instruments of science are able to detect and register some of the coarser vibrations of this energy, but the more delicate ones have so far escaped them. But the Astral Senses of the developed Psychomancer register and record many of the finer vibrations, and in this way many so-called "miracles" of occultism are explained. Let us examine this phenomena at this point.

It becomes apparent to any student of the subject, early in his investigations, that the Psychomancer is able to "see" things hidden by other objects, and often surrounded by the densest matter. In other words he is able to **see through solid objects** —to see "through a brick wall" to use the familiar phrase. Now this may seem almost incredible to one at the first mention of the subject. But when the skeptic's attention is called to the fact that the "X Rays" and similar forms of energy recently discovered by science, readily pierce through solid objects, and may be actually "seen" by the eye (aided by the proper instruments), or recorded on a photographic plate—then the impossible feat of "seeing though a brick wall" becomes a very simple, understandable matter, indeed. And in an almost identical manner the Psychomancer **sees through solid object** —and **the most solid material becomes transparent to his Astral Sight** .

The fine streams or waves of energy constantly being emanated by all objects, which are invisible to the naked physical eye, are registered and recorded by the Astral Sense of Sight. The Psychomancer even by means of the comparatively elementary power of Simple Psychomancy is able to see what is going on in an adjoining room, or other nearby place; to read the contents of a sealed letter; to describe the contents of a locked, steel book; or to read a chosen passage in a closed book.

To the developed and trained Psychomancer, when he concentrates his power, the solid ground over which he is walking, becomes transparent, and he is able to see down into its depths to a considerable distance. In this way he may see living underground creatures at work, and play; and to discover veins of mineral, coal, etc., or underground streams of water. In these cases the Clairvoyant **does not travel** in the Astral, but merely receives and perceives the subtle vibrations or streams of fine energy constantly being emanated by the objects. Some Clairvoyants have developed certain other less common faculties of Astral Sight, which give the "telescopic" and "microscopic" vision in these cases, in addition to the main faculty of "seeing" things through solid coverings.

The question will naturally arise in the mind of the student, whether there is any limit to the depths open to the Astral Sight of the Psychomancer (in this phase of the phenomena), as for instance when he is looking into the solid earth. It may be urged that as objects at immense distances underground emanate rays just as truly as do objects nearer the surface, then there should be no difference in the power of vision. Answering this question we would say that the same objection and obstacle arises in this case, as in the corresponding physical phenomena, such as the X Rays. While a far distant object emits rays just as well as a nearby one, still there is a loss of energy according to distance, and the Astral Sense, like the Physical Sense, fails to clearly register after a certain distance is attained. This distance varies in the case of different persons using their Astral Vision, just as it does in the case of the different degrees of eyesight possessed by various persons. And then again, it must not be supposed that the earth becomes as clear as glass to the Astral Vision. On the contrary it presents a similar appearance to that obtained when one is seeing objects through water or mist, with the physical eye. One can see quite a way through water or mist with the physical eye, but after a certain distance the impressions grow dim, and finally fade from view. Of course in the case of the erecting of the Astral Tube better results may be obtained, but this phenomena belongs to the class of Space Psychomancy.

There is another power open to the Psychomancer along the lines of Simple Psychomancy. We refer to the phenomena of "seeing into" the physical bodies of other people; examining the internal organs; diagnosing diseases, *etc.* Of course, in this case, before the Clairvoyant is able to correctly diagnose a disease he must be acquainted with the nature of the organs, and their appearance in their normal state, etc., so that he will recognize a diseased condition when he sees it. One must needs have an acquaintance with Anatomy and Physiology, as well as possessing trained Psychomantic powers for this work.

LESSON IV.
THE ASTRAL TUBE.

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The term, "**The Astral Tube** ," is frequently met with in the writings of Occultists, but you will find very little more than a mention of it in many of such works, the proverbial caution of the older writers having acted in the direction of preventing their entering into a fuller description or explanation, for fear of the information falling into improper hands. This will be more readily understood, when we tell you that the Astral Tube is, and may be, used for classes of phenomena other than that of Psychomancy, notably that of Mental Influencing, "treating", etc., which however forms no part of the present work, but which will be discussed in a future volume of the series to be called "Mental Influence, etc."

The Astral Plane is composed of an ethereal form of matter, very much rarer and finer than the matter of the Physical Plane—but matter, nevertheless, and subject to fixed laws and conditions. And, just as it is possible to establish "lines of force" in the physical matter, so may corresponding "lines of force" be established in Astral matter. And this Astral Tube is really such a "line of force." In other words, it is possible to set up and establish a "line of force" on the Astral Plane, that will serve as a ready conductor of Astral vibrations, currents, etc., and which affords a highly efficient channel of communication between objects far removed from each other in space. And this channel is actually created and used in a variety of forms of Occult phenomena.

POLARIZATION.

You have heard of "Polarity," and "Polarization" in connection with electrical phenomena. "Polarity" is defined by Webster as: "That quality or condition of a body by virtue of which it exhibits opposite or contrasted properties or powers, in opposite or contrasted parts or directions; or, a condition giving rise to a contrast of properties corresponding to a contrast of positions." And, "Polarization" is defined by the same authority as: "Act of polarizing; state of having polarity." Well, then, the process of erecting the Astral Tube is practically that of the "polarization" of the particles of Astral matter by an effort of the human Will, set in motion by means of a strong Desire or Determination, under certain conditions under certain conditions.

When the human Will is directed toward a distant person or object, under the proper psychic conditions, it tends to "polarize" a path or channel through the Astral atmosphere toward the desired point, which channel becomes at once an easy course of psychic communication for the transmission or receiving of psychic impressions or expressions, as the case may be. And, in the case of Psychomancy and kindred phenomena, the Astral Senses of the person (even though his Astral Body be still within its physical counterpart) are able to readily "sense" the impressions being manifested at a far distant point in space.

The above mentioned channel of communication—the Astral Tube—has not of course the advantages of actual travel in the Astral Body, and is besides affected by certain Astral happenings, such as the breaking up of the tube, or an impairment of its efficiency, by reason of some stronger astral current or channel, etc., for instance. When one considers the currents and cross-currents constantly in operation on the Astral Plane, it will be seen how likely the above mentioned interference is to happen.

Through the Astral Tube the Astral Senses actually "sense" the sights, and often the sounds being manifested at a distance, just as one may see distant sights through a telescope, or hear distant sounds through a telephone, for instance. It also may be used as a microscope, as we shall see as we proceed. The student's attention is especially directed toward the fact that in this form of phenomena, the Psychomancer remains within his physical body, and does not travel in the Astral at all. He sees the distant scenes, just as a man sees them through a telescope. His consciousness remains within his physical body.

A well known writer on this subject has truly said: " * the limitations resemble those of a man using a telescope on the physical plane. The experimenter, for example, has a particular field of view which cannot be enlarged or altered; he is looking at his scene from a certain direction, and he cannot suddenly turn it all around and see how it looks from the other side. If he has sufficient psychic energy to spare, he may drop altogether the telescope that he is using, and manufacture an entirely new one for himself which will approach his objective somewhat differently; but, this is not a course at all likely to be adopted in practice. But it may be said, the mere fact that he is using Astral Sight ought to enable him to see it from all sides at once. And so it would, if he were using that sight in the normal way upon an object which was fairly near him—within his astral reach as it were; but at a distance of hundreds or thousands of miles the case is very different. Astral sight gives us the advantage of an additional dimension, but there is still such a thing as position in that dimension, and it is naturally a potent factor in limiting the use of the powers of its plane. * Astral sight, when it is cramped by being directed along what is practically a tube, is limited very much as physical sight would be under similar circumstances, though if possessed in perfection it will continue to show, even at that distance, the auras, and therefore all the emotions and most of the thoughts of the people under observation."

The Astral Tube, in connection with Psychomancy, is used in a variety of forms. It is often used unconsciously, and springs into existence spontaneously, under the power of some strong emotion, desire or will. It is also observed in some cases of hypnotic phenomena, in which the hypnotist uses his will to cause his subject to form an Astral Tube, and then report his impressions. It is also used by the trained Psychomancer, without the use of any "starting point," or "focal centre," simply by the exercise of his trained, developed and concentrated will. But its most familiar and common use is in connection with some object serving as a "starting point," or "focal centre."

The "starting point" or "focal centre," above mentioned, is generally either what is known as "the associated object" in the class of phenomena commonly known as "Psychometry," or else a glass or crystal-ball, or similar polished reflecting surface, in what is known as "Crystal Gazing." In the two next succeeding lessons, we shall consider these two forms of phenomena, respectively.

LESSON V.
PSYCHOMETRY.

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The phenomena commonly known as "Psychometry," is but one phase of Psychomancy—or it even may be said to be but a **method employed** to bring into action the Astral Senses. The Psychometrist merely **gets into rapport** with the distant scene; or period of time; or person; or object; by using some bit of physical material associated with that scene; time; person; objects; etc., in order to "open up communications" along the usual lines of Psychomancy. This has been compared to the use of objects associated with a thing in the case of memory. We all know how the sight of some object will recall at once memories of things long since forgotten to all appearances, but which memories have been merely stored away in the great storehouse of the mind, to be recalled readily when the "association" is furnished. What "association" is in the case of Memory, so is the material object presented as the "associated object" in Psychometry.

The Occult Teachings inform us that **there is a psychic connection ever existing between things once associated** , and that when we throw ourselves into the psychic current surrounding an object we may readily follow the current back until we reach the associated object for which we are seeking on the Astral Plane. In the Akashic Records (See Lesson IX) all memories are registered and recorded, and if we have a good starting point we may travel back until we find that which we desire. In the same way the "associated object" furnishes us with a ready means of starting our Astral Tube into being and use. This is the secret of the use of the lock of hair; the bit of clothing; the piece of metal or mineral, etc., used by Psychometrists.

A well known authority on the subject has said concerning Psychometry: "It may be asked how it is possible, amid the bewildering confusion of these records of the past, to find any particular picture when it is wanted. As a matter of fact, the untrained psychic usually cannot do so without some special link to put him in rapport with the subject required. Psychometry is an instance in point, and it is quite probable that our ordinary memory is really only another presentment of the same idea. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—and affinity which enables it to act as a kind of conductor between that record and the faculties of anyone who can read it. For instance, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envelope and handing it to a psychometrist who had no idea what it was, she at once began to describe the wonderful ruin from which it came, and the desolate country surrounding it, and then went on to picture vividly what were evidently scenes from its early history, showing that the infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. The scenes through which we pass in the course of our life seem to act in the same manner upon the cells of our brain as did the history of Stonehenge upon that particle of stone; they establish a connection with those cells by means of which our mind is put in rapport with that particular portion of the records, and so we 'remember' what we have seen."

THE FIVE METHODS

The method of Psychometry may be employed in a number of ways, among which are the following, all of which are subject to many variations and combinations:

1. Locating a person by means of a lock of hair, article of clothing, handkerchief, ribbon, piece of jewelry, bit of writing, *etc.* In this manner not only may a good Psychometrist locate the person, but will also be able to give an idea of his characteristics, habits, health, *etc.*

2. Describing a person's characteristics, past life, future, etc., by means of the rapport condition made possible by the person's presence.

3. Describing a present distant scene by means of a bit of mineral, plant, or similar object once located at the place.

4. Describing the surrounding underground characteristics by means of a bit of mineral, *etc.*

5. Getting into touch with the past history of an object, or its surroundings, by means of the object itself. For instance, a bullet from the battle-field may give the history of the battle; a bit of ancient pottery, the characteristics and habits of the people who made or used it, as well as the appearance of the land in which they dwell, *etc.*

In all of these phases, with their variations and combination, the student will see the operation of the phenomena under the various heads as classified by us in this work. Each Occurrence or manifestation will be found to fit into the class of Simple Psychomancy; Space Psychomancy; Past Time Psychomancy; or Future Time Psychomancy.

(See Lesson II. for suggestions regarding development of Psychometric

(See Lesson II, for suggestions regarding development of Psychometric power.)

LESSON VI.
CRYSTAL GAZING.

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There has been a great revival of interest in the subject of "Crystal Gazing," particularly in England, of late years, and many interesting accounts have appeared in the papers and magazines regarding the results of the experiments. But the majority of the writers on the subject persist in treating it as a thing separate and apart from other forms of Psychomancy—in fact, many of them ignore Psychomancy altogether and are apparently under the impression that there is no connection between it and their favorite subject of Crystal Gazing. This attitude is somewhat amusing to persons who have made a careful study of Psychic Phenomena and who know that Crystal Gazing is not a distinct phenomenon, but is merely a method of bringing into action the Psychomantic faculties.

In many respects the Crystal acts in a manner akin to that of the "associated object" in Psychometry, but there is one point of distinction which should not be overlooked by the student. The "associated object" gives to the Psychometrist a **starting point for the Astral Tube** , and also serves to "point the Astral Telescope" (if one may use the term) in the right direction, by reason of its affinity with the distant scene, *etc.* But the Crystal does not so act, for it is not closely allied to, or in sympathy with other things, when used in the ordinary manner. Instead of being the "eye-lens of the telescope," it is really a "Magic Mirror" which is turned first this way and that, and which reflects whatever comes within its field, just as does any other mirror. The trained and developed Psychomancer, however, may direct his Mirror to any desired point, and may hold it there by means of a concentrated Will.

The favor with which Crystal Gazing meets with at the hands of beginners is due to the fact that it is the easiest method known by which the Astral Vision may be awakened. With the majority of people, the power may be awakened only by the aid of some physical object which may act as a starting-point for the Astral Tube, or as one writer has expressed it, "a convenient focus for the Will-power." A number of objects may be so employed, but the Crystal or Glass Ball is the best for the purpose because of certain atomic and molecular arrangements which tend to promote the manifestation of the psychic power and faculties.

Crystal Gazing, as a method for inducing Psychomantic vision, has been quite common among all peoples, in all times. Not only the Crystal but many other objects are similarly used. In Australia the native priests use water and shining objects, or in some cases, flame. In New Zealand some of the natives use a drop of blood. The Fijians fill a hole with water, and gaze into it. Some South American tribes use the polished surface of a black stone. The American Indians used water and shining bits of flint or quartz. And so the story goes. As Lang states it, people "stare into a crystal ball; a cup; a mirror; a blot of ink (Egypt and India); a drop of blood (the Maoris of New Zealand); a bowl of water (American Indians); a pond (Roman and African); water in a glass bowl (Fez); or almost any polished surface, etc."

We quote a typical case of Crystal Gazing, related by Mr. Andrew Lang. He says:

"I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large, square, old-fashioned red sofa covered with muslin (which she afterward found in the next country-house she visited). Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into his study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He said he would discover during the week whether he saw right or not. This was at 5:30 on a Sunday afternoon. On Tuesday, Mr. Baillie was at a dance in a town forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half-past five, you were sitting under a standard lamp, in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his moustache.' 'Why, the blinds must have been up,' said Miss Preston. 'I was at Dulby,' said Mr. Baillie, and he undeniably was."

Stead relates the following experience with the Crystal: "Miss X. upon looking into the crystal on two occasions as a test, to see if she could see men when she was several miles off, saw not me, but a different friend of mine on each occasion. She had never seen either of my friends before, but immediately identified them both on seeing them afterward at my office. On one of the evenings on which we experimented in the vain attempts to photograph a Double, I dined with Madam C. and her friend at a neighboring restaurant. As she glanced at the water bottle, Madame C. saw a picture beginning to form, and, looking at it from curiosity, described with considerable detail an elderly gentleman whom she had never seen before, and whom I did not in the least recognize from her description at the moment. Three hours afterwards, when the seance was over, Madam C. entered the room and recognized Mr. Elliott, of Messrs. Elliott & Fry, as the gentleman whom she had seen and described in the water bottle at the restaurant. On another occasion the picture was less agreeable: it was an old man lying dead in bed with some one weeping at his feet; but who it was, or what it related to, no one knew."

As a matter of general interest, we also quote Mr. Stead's remarks on crystal gazing, which agree with our own views and experience. He says: "There are some people who cannot look into an ordinary globular bottle without seeing pictures form themselves, without any effort or will on their part, in the crystal globe. Crystal gazing seems to be the least dangerous and most simple of all forms of experimenting. You simply look into a crystal globe the size of a five-shilling piece, or a water bottle which is full of clear water, and which is placed so that too much light does not fall upon it, and then simply look at it. You make no incantations, and engage in no mumbo-jumbo business; you simply look at it for two or three minutes, taking care not to tire yourself, winking as much as you please, but fixing your thought upon whatever you wish to see. Then, if you have the faculty, the glass will cloud over with a milky mist, and in the centre the image is gradually precipitated in just the same way as a photograph forms on the sensitive plate."

(See Lesson II, for further particulars on Crystal Gazing, and suggestions for the successful development of the power.)

LESSON VII.
ASTRAL PROJECTION.

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In our last three lessons we considered that class of Psychomancy arising from the erection and employment of the "Astral Tube." In the present lesson we pass to a consideration of the third class of phenomena, namely, that occasioned by the actual projection of one's Astral Body to distant points.

In this class of phenomena the consciousness of the person does not remain within the physical organism, but is actually projected along with the Astral Body to the point being psychically viewed or examined. This form of Psychomancy is, of course, a higher degree of manifestation than the class previously described. Here physical consciousness is temporarily suspended (perhaps for but a moment or so) and the Astral Body containing the consciousness of the individual is projected to some point, perhaps far distant, with the rapidity of thought, where it examines objects there situated, receiving sensations through and by means of the Astral Senses. This phenomena may arise while the person is in a trance, or sleep, etc., or else in a moment of concentrated abstraction, when one is "day-dreaming"; in a "brown study"; or "wrapped in thought," as the familiar terms run. When he returns to his physical body he "comes to himself," and what he has seen or heard seems to him like a "day-dream" or fantasy—unless he be a trained seer, in which case the two planes of consciousness will be closely related, and almost continuous.

Besides the more familiar phases of this class of phenomena, there are wonderful possibilities open for the developed Psychomancer along these lines. As a leading writer on this subject has said concerning it: "He has also the immense advantage of being able to take part, as it were, in the scenes which come before his eyes. If, in addition, he can learn how to materialize himself, he will be able to take part in physical events or conversations at a distance, and to show himself to an absent friend at will."

The trained experimenter along these lines has also the advantage of being able to search about on the Astral Plane for what he desires to find or locate. He is able to direct his Astral Body to definite places, either by means similar to finding one's way on the physical plane, or else by following up the psychic clue afforded by a piece of clothing, a lock of hair, a piece of stone, or some other object connected with the person or place desired, by means of a higher form of

Psychometry. Of course, the person whose powers are not so highly developed is not able to have such control over his Astral Body, or to manifest such a degree of trained power. He is like a child learning to walk, or read—he is awkward, and must learn to direct his movements. There are many degrees of power, from the occasional, spontaneous manifestations, to those of the highly trained Occultists who travel in the Astral even more easily than in the physical, and with the same degree of certainty and control.

The pages of reliable works on Occultism and Psychic Research are filled with illustrations and examples of cases along these lines, in which the Astral Body of persons have traveled to distant scenes, and have reported occurrences and scenes witnessed there, sometimes materializing so as to be seen by the persons in the places visited. We herewith mention a few of these cases, in order to illustrate the principle.

A well-known example is that of the Philadelphian, mentioned by the German writer Jung Stilling, and quoted by some English writers. The man in question was a well-known character, respected, of good reputation and steady habits. He had the reputation of possessing Psychomantic powers which he sometimes manifested for the benefit of friends and others. He was once consulted by the wife of a sea captain, whose husband was on a voyage to Europe and Africa, and whose vessel had been long overdue, and from whom no tidings had been received for a long time.

The Psychomancer listened to the story of the anxious and distressed wife, and then excused himself from the room for a short time, retiring into an adjoining room. Becoming alarmed at his continued absence from the room, the lady quietly opened the connecting door, and peeped in the second room, where much to her surprise and alarm she saw the old man lying on a couch, showing all the appearances of death. She waited in great alarm for a long time, when he aroused himself and returned to her. He told her that he had visited her husband in a coffee-house in London, and gave her the reasons for his not having written, adding that he would soon return to Philadelphia.

When the husband finally returned, his wife questioned him regarding the matter, and he informed her that the reasons given by the Psychomancer were correct in every detail. Upon being taken into the presence of the man, the old sea captain uttered an exclamation of surprise, saying that he had seen the man on a certain day in a coffee-house in London, and that the man had told him that his wife was worried about him, and that he had answered the man, saying that he had been prevented from writing for certain reasons, and that he was on the very eve of setting sail for America. He said that he had then lost sight of the stranger suddenly.

W. T. Stead relates the case of a lady of his acquaintance who has spontaneously developed the power to travel in her Astral Body, and to materialize the same unconsciously. She became a source of great worry and distress to many of her friends, to whom she would pay unexpected and involuntary visits, frightening them out of their wits by the materialization of what they supposed must be the "ghost" of the lady, whom they thought must have died suddenly. The occurrences, however, became so frequent that her friends at last became familiar with the nature of the appearances, and viewed them with merely great interest and wonder.

The English Society for Psychical Research have several hundred well-authenticated instances of such appearances in their published records. One of the well-known cases is that of a gentleman described as "S. H. B.," a member of the London Stock Exchange, and a man of considerable business note. He relates his story as follows:

"One Sunday night in November, 1881, I was in Kildare Gardens, when I willed very strongly that I would visit in the spirit two lady friends, the Misses V., who were living three miles off, in Hogarth Road. I willed that I should do this at one o'clock in the morning, and having willed it, I went to sleep. Next Thursday, when I first met my friends, the elder lady told me she woke up and saw my apparition advancing to her bedside. She screamed and woke her sister, who also saw me." (A signed statement of the two sisters accompanies this statement, both ladies fixing the time at one o'clock, and saying that Mr. B. wore evening dress.)

"Again, on December 1, 1882, I was at Southall. At half-past nine I sat down to endeavor to fix my mind so strongly upon the interior of a house at Kew, where Miss V. and her sister lived, that I seemed to be actually in the house. I was conscious, but was in a kind of mesmeric sleep. When I went to bed that night, I willed to be in the front bedroom of that house at Kew at twelve, and to make my presence felt by the inmates. Next day I went to Kew. Miss V.'s married sister told me, without any prompting from me, that she had seen me in the passage going from one room to another at half-past nine o'clock, and that at twelve, when she was wide awake, she saw me come to the front bedroom, where she slept, and take her hair, which is very long, into my hand. She said I then took her hand and gazed into the palm intently. She said, 'You need not look at the lines, for I never had any trouble.' She then woke her sister. When Mrs. L. told me this. I took out the entry that I had made the previous night and read it to her. Mrs. L. is quite sure she was not dreaming. She had only seen me once before, two years previously, at a fancy ball."

"Again, on March 22, 1884, I wrote to Mr. Gurney, of the Psychical

Research Society, telling him I was going to make my presence felt by Miss V., at 44 Norland Square, at midnight. Ten days afterwards, I saw Miss V., when she voluntarily told me that on Saturday at midnight, she distinctly saw me, when she was quite wide awake."

We have related these accounts in order to show instances of the appearance of a materialized Astral Body. But, we must remember that these cases of materialization are very rare as compared to the cases of Astral Projection (without materialization) in ordinary Clairvoyance. And yet the phenomena is practically the same in both instances, leaving out the phase of materialization. In many instances the individual actually travels in his Astral Body to the distant scene and there witnesses the events occurring at that point. There is a "ghost" within each one of us, which under certain favorable conditions travels away from our physical body and "sees things" at far-off points. Under certain other conditions it materializes, and is visible to others, but in the majority of cases it merely "sees" without being seen. The Psychomancer, in this phase of the phenomena, actually travels from the location of the physical body, to the other points desired, and reports what he or she sees and hears there.

Astral Projection is frequently developed by faithful practice of, and demonstration of, the simpler forms of Psychomancy. It is all a matter of successive steps of development.

LESSON VIII.
SPACE PSYCHOMANCY.

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As we stated in previous lessons, "Space Psychomancy" is the exercise of the faculty in the direction of perceiving far-distant scenes, persons, objects, *etc.*

Of course, there is really an exercise of Space Psychomancy in some instances of Simple Psychomancy. But we make the distinction because in the case of objects seen by Simple Psychomancy at some little distance from the observer, the impression is received by means of the rays, or vibrations from the objects themselves, by means of the developed Astral Senses, acting in a simple manner; while in the case of Space Psychomancy (in the technical sense of the term) the impression is received by means of either the erection of the Astral Tube, or else by the actual projection of the consciousness in the Astral Body—the latter being an actual visiting of the scene.

A little illustration may perhaps make clearer the above distinction. Let us suppose a man on the physical Plane with ordinary eyesight—such a man could not see an object beyond the average distance of vision, and he would be like a person devoid of Psychomantic powers. Then let us suppose a man of extraordinary visual powers, such as many hunters or seafaring men—such a one could see things invisible to the first man, and would thus resemble the person manifesting Simple Psychomancy. Then let us suppose a third man, using a telescope—this man could see things that neither of the other two could perceive, and he would thus resemble the person manifesting along the lines of Space Psychomancy by means of the Astral Tube. And, finally, let us suppose a fourth man, who possessed magical wings which would instantly transport him to the distant scene, whence he could view the objects, personally, and at close range—well this man would be like the person who was able to project his Astral Body, and thus view the distant scenes at will, and at short range, without the difficulties attendant upon the use of the telescope-like Astral Tube—to see the object on any and all sides, and from all points of view—**to get inside of it** , as well as outside.

The following interesting cases are quoted to illustrate the principle:

Captain Yount, of the Napa Valley, California, had a peculiar experience while asleep. He had a remarkably clear vision in which appeared a band of emigrants perishing from cold and hunger amidst a mountain range. He noted particularly, and in detail, the scenery and appearance of the canyon. He saw a huge, perpendicular cliff of white rock; and the emigrants cutting off what appeared to be the tops of trees arising from great drifts of snow; he even saw plainly the features of some of the party. He awoke, sorely distressed by the vividness and the nature of his "dream," for so he considered it to be. But, by-and-by, he fell asleep again, and saw the scene repeated, with equal distinctness. In the morning he found that he could not get the "dream" out of his mind, and he told it to some of his friends. One of the hearers of the story was an old hunter, who at once recognized the place seen in the dream as a place across the Sierras, known as a point in the Carson Valley Pass. So earnest was the old hunter, that Captain Yount, and his friends, organized a rescue party and set out with provisions, mules, and blankets to seek the perishing emigrants. Notwithstanding the ridicule of the public, the rescuers persisted in their search, and finally about one hundred and fifty miles distant, in the Carson Valley Pass, they found the scene as described by Captain Yount, and **in the identical spot seen in the dream were found the party of emigrants** , the surviving members of whom were rescued and brought over the mountain.

Another interesting account is given in the reports of the Society for Psychical Research, of England. It relates that an English lady, Mrs. Broughton, awoke one night in 1844, and aroused her husband, telling him that she had had a strange vision of a scene in France. She stated that she had seen a broken-down carriage, evidently wrecked in an accident, and a crowd gathered around the figure of a man, whose body was then raised and carried into a nearby house. She said that the body was then placed in a bed, when she recognized his features as those of the Duke of Orleans. Then friends gathered around the bed, and later came the king and queen of France, all weeping. She saw the doctor, who stood over the Duke, feeling his pulse, with his watch in his other hand, but she could only see the doctor's back. Then the scene had faded from her vision. When daylight finally came, she recorded the vision in her journal. It was before the days of the telegraph, and it was more than two days before the newspapers announced the death of the Duke of Orleans. The lady visited Paris afterwards, and recognized the place of the accident. It then appeared that the attending physician whose face she could not see in her vision, was an old friend of hers, who then told her that as he watched the bed his mind had involuntarily dwelt upon her and her family.

The well-known case of Swedenborg gives us another illustration of this class of Psychomancy. It is related that in the latter part of September, 1759, at four o'clock one Saturday afternoon, Swedenborg arrived home from England,

and disembarked at Gothenburg. Mr. W. Castel met him and invited him to dinner, at which meal there were fifteen persons gathered around the table. At six o'clock that evening Swedenborg went out a few minutes, returning to the table excited and pale. When questioned, he said that there was a fire at Stockholm, 200 miles distant, which was steadily spreading. He grew very restless, and frequently left the room. He said that the house of one of his friends, whose name he mentioned, was already in ashes, and that his own was in danger. At eight o'clock after he had been out again, he returned crying out cheerfully, "Thank heaven! the fire is out, the third door from my house."

The news of the occurrence excited the whole town, and the officials made inquiry regarding it, and Swedenborg was summoned before the governor, and requested to relate what he had seen, in detail. Answering the governor, he told when and where the fire had started; how it had begun; how, when and where it had stopped; and the time it lasted, the number of houses destroyed, people injured, *etc.* On the following Monday morning a courier arrived from Stockholm, bringing news of the fire, having left the town while it was still burning. On the next day after, Tuesday morning, another courier arrived at the governor's palace with a full report of the fire, which corresponded precisely with the vision of Swedenborg—the fire had stopped precisely at eight o'clock, the minute that Swedenborg had so announced it to the company.

Stead relates the following instance of this class of Psychomancy, which was told him by the wife of a Dean of the Episcopal Church. The lady said: "I was staying in Virginia, some hundred miles away from home, when one morning about eleven o'clock, I felt an overpowering sleepiness, which drowsiness was quite unusual, and which caused me to lie down. In my sleep I saw quite distinctly my home in Richmond in flames. The fire had broken out in one wing of the house, which I saw with dismay was where I kept all my best dresses. The people were all trying to check the flames, but it was no use. My husband was there, walking about before the burning house, carrying a portrait in his hand. Everything was quite clear and distinct, exactly as if I had actually been present and seen everything. After a time I woke up, and going downstairs told my friends the strange dream I had had. They laughed at me, and made such game of my vision that I did my best to think no more about it. I was traveling about, a day or two passed, and when Sunday came I found myself in a church where some relatives were worshipping. When I entered the pew they looked rather strange, and as soon as the service was over I asked them what was the matter. 'Don't be alarmed,' they said 'there is nothing serious.' Then they handed me a postcard from my husband which simply said, 'House burned out; covered by insurance.' **The day was the date upon which my dream occurred.** I hastened home, and then I learned that everything had happened exactly as I had seen it. The fire had broken out in the wing I had seen blazing. My clothes were all burnt, and the oddest thing about it was that my husband, having rescued a favorite picture from the burning building, had carried it about among the crowd for some time before he could find a place in which to put it safely."

A well-authenticated case is that of the wreck of the ship "Strathmore." Stead relates the story as follows: "The father of a son who had sailed in the 'Strathmore,' an emigrant ship outbound from Clyde, saw one night the ship foundering amid the waves, and saw that his son, with some others had escaped safely to a desert island near which the wreck had taken place. He was so much impressed by this vision that he wrote to the owner of the 'Strathmore,' telling him what he had seen. His information was scouted; but after a while the 'Strathmore' became overdue, and the owner became uneasy. Day followed day, and still no tidings of the missing ship. Then, like Pharaoh's butler, the owner remembered his sins one day, and hunted up the letter describing the vision. It supplied at least a theory to account for the vessel's disappearance. All outward-bound ships were requested to look out for any survivors on the island indicated in the vision. These orders being obeyed, the survivors of the 'Strathmore' were found exactly where the father had seen them."

Another interesting case is reported by the Society previously mentioned. It reports that Dr. Golinski, a physician of Kremeutchug, Russia, was taking an after-dinner nap in the afternoon, about half-past three o'clock. He had a vision in which he saw himself called out on a professional visit, which took him to a little room with dark hangings. To the right of the door he saw a chest of drawers, upon which rested a little paraffin lamp of special pattern, different from anything he had ever seen before. On the left of the door, he saw a woman suffering from a severe hemorrhage. He then saw himself giving her professional treatment. Then he awoke, suddenly, and saw that it was just half-past four o'clock. Then comes the strange sequel. Within ten minutes after he awoke, he was called out on a professional visit, and on entering the bedroom he saw all the details that had appeared to him in his vision. There was the chest of drawers—there was the peculiar lamp—there was the woman on the bed suffering from the hemorrhage. Upon inquiry he found that she had grown worse between three and four o'clock, and had anxiously desired that he come to her about that time, finally dispatching a messenger for him at half-past four, the moment at which he awoke.

We could fill page after page with these interesting and well-authenticated instances, but our lack of space prevents. We have stated enough to illustrate the principle, and then, besides, many of our readers will know of many similar instances in the actual experience of themselves, relatives or friends. Volumes would not contain all the true stories of phenomena of this kind—and still people smile in a superior way at the mere suggestion of the phenomena.

LESSON IX.
PAST TIME PSYCHOMANCY.

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As we have previously stated, "Time Psychomancy" is a term used to designate that phase of the phenomena in which one senses objects, events, persons, etc., in the records of the past; and also in which he senses the indications of the future—"the shadows of coming events."

For convenience, we shall separate our consideration of the subject into two parts, viz.: (1) Past Time Psychomancy; and (2) Future Time Psychomancy.

Past Time Psychomancy is that phase of the phenomena which enables one to use his Astral Vision to explore the records of the past, and we shall now proceed to examine.

The first question that naturally arises in the minds of careful students, in connection with this phase of the phenomena, is, "How is the person able to sense the scenes, occurrences, and objects of the past? There are no vibrations emanating from past scenes, and as they no longer exist, how can anyone see them, by Astral Vision, or by any other means?" This question is a most proper one, for even those who readily grasp the explanation of Space Psychomancy find themselves at a loss to understand the Past Time Phenomena without a knowledge of the Occult Teachings on the subjects.

THE AKASHIC RECORDS

The secret of Past Time Psychomancy is found in the Occult Teachings of the "Akashic Records" by which is meant that on the higher planes of Universal Substance, there are to be found records of all that has happened and occurred during the entire World Cycle of which the present time forms a part. These records are preserved until the termination of the World Cycle, when they pass away with the World of which they are a record. This does not mean that there is any Great Book in which the doings, good and bad, of people are written down by the Recording Angel, as popular fanciful legends have it. But it does mean that there is a scientific occult basis for the popular legend, in spite of the sneers of the skeptics. We must turn to modern science for a corroboration. It is now taught by scientists that there is no such thing as a destruction of Energy, but that Energy always exists in some form. The Occult Teachings verify this, and go

Energy always exists in some form. The Occult Teachings verify this, and go further, when they state that every action, thought, happening, event, occurrence, etc., no matter how small or insignificant, leaves an indelible record on the Akasha (or Universal Ether) with which Space is filled. In other words, every action, or scene, that has ever occurred or existed in the past, has left an impression in the Universal Ether, or Akasha, where it may be read by developed Psychomancy.

There is nothing especially wonderful about this, when you compare it with other facts in nature. Astronomy teaches us that light travels at the rate of 186,000 miles a second—and that there are fixed stars in space so far removed from the Earth that their light leaving them hundreds, yes, thousands, of years ago, is only now reaching our sight. In other words, when we look at some of the fixed stars, we do not see them as they now are, or where they now are, but merely see them where and how they were hundreds of years ago when the rays of light left them. Astronomers tell us that if one of these stars happened to be blotted out of existence hundreds of years ago, we would be still seeing the light that left them before the event—in other words would be seeing them hundreds of years after they had ceased to be. And our children, and children's children, for several generations would still see them, and would not learn of the terrible catastrophe for hundreds of years after it actually happened. The vibrations of light once set into motion would persist for centuries, and even for thousands of years after their source had disappeared. This is no wild occult fancy, but a well-proven and thoroughly-established scientific fact, as any one may see for himself by reference to any work on astronomy. And the same is true of waves of electricity, or electronic emanations, or waves of any kind of energy. Really, even in the physical view of things, nothing can exist without leaving a record in the Universal Ether. And so the Occult Teachings now find their corroboration in Modern Science.

Another illustration is found in the phenomena of the Memory of Man. Stored away in our brain cells are records of things, events, scenes, occurrences, people, and objects, registered there in past years. You often find yourself thinking about people, things and events of years long since passed away—and by a mere effort of the will you bring the records of these people, things, or events before your mental vision and see them reproduced in detail. Dissect a brain-cell and you will find no trace of the thing there—but nevertheless every exercise of memory proves that the record is there. And there is nothing more wonderful, or miraculous, in the Akashic Records of Past Events, than there is in the Memory Record of Past Events! The Universal Ether, or Akasha, has within itself a true and full record of anything, and everything, that has ever existed within its space. And if one develops the power to read these records at will, he within its space. And if one develops the power to read these records at will, he has a full and complete key to the past, from the speaking of the Creative Word which began this great World Cycle.

But, in order to avoid a misapprehension, we must say to our students that none but the most advanced and highly-developed Occultists and Masters have clear access to the planes upon which these records are to be found. The majority of Psychomancers merely see on the "Lower Astral Plane" a reflection of the Akashic Records, which reflection may be compared to the reflection of the trees and landscape in a pond of water, which of course, is often more or less imperfect—distorted and disturbed by the ripples and waves occasioned by the passing breezes, and sometimes being made muddy and clouded. The records of the Past, open to the average Psychomancer, are merely "**reflections of records**," which are apt to be more or less distorted, or cloudy, by reason of the disturbances of the surface of the reflecting medium. This is a brief and simple statement of an important Occult scientific truth, which would require volumes to explain technically. The illustration of the reflecting surface of the water, however, is so true to the real facts that the student may confidently adopt the same as his mental image of the phenomena of Past Time Psychomancy.

In actual practice we find the phenomena of Past Time Psychomancy manifested principally along the line of Psychometry and Crystal Gazing, the consideration of which phases of phenomena has been made in previous lessons in this book. There are to be found, however, many instances of at least a partial manifestation of this phase of power among individuals in every-day life, who when meeting a person frequently get impressions (more or less correct) of his or her past life, past scenes, *etc.*

The German writer, Zschokke, in his autobiography, writes as follows regarding this power of Past Time Psychomancy possessed by him, and which was often set into operation when he came into the presence of strangers for the first time. He states: "It has happened to me sometimes, on my first meeting with strangers, as I silently listened to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct, before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life, that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary on the text of their features. For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and emotions of the actors, rooms, furniture, and other accessories, but I soon discovered otherwise.

"On one occasion, in a gay mood, I narrated to my family the secret history of a seamstress who had just before quitted the room. I had never seen the young woman before. Nevertheless, the hearers were astonished and laughed, and would not be persuaded but that I had a previous acquaintance with her and the facts of her former life, inasmuch as what I had stated was perfectly true. I was not the less astonished than they to find that my vision agreed with reality."

"I then gave more attention to the subject, and as often as propriety allowed of it, I related to those whose lives had passed before me, the substance of my visions, in order to obtain from them a contradiction or verification thereof. On every occasion the confirmation followed, not without amazement on the part of those who gave it."

"One day, in the city of Waldshut, I entered an inn (the Vine) in company with two young students. We supped with a numerous company at the table d'hote, where the guests were making very merry with the peculiarities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, *etc.* One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to us, and who had allowed himself extraordinary license. This man's life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. He promised, if I were correct, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant—his school years, his youthful errors, and, lastly, with a fault committed in reference to the strong-box of his principal. I described the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money-box, *etc.* A dead silence prevailed during the whole narrative, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him, and said no more. He is, probably, still living."

LESSON X.
FUTURE TIME PSYCHOMANCY.

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"Future Time Psychomancy," as the term itself indicates, is the name given to that class of phenomena in which one is able to sense the Astral Plane impression of coming events—the psychic shadows thrown before by coming events. In order to give the student a technical nature of the occult cause behind this phenomena would require volumes of the deepest metaphysical lore, which field is foreign to the purposes of this work which deals with phenomena alone, and does not enter into the metaphysical side of the subject.

It will be sufficient for the student to understand that in the Astral as well as on the Physical Plane, "**Coming Events cast their Shadows Before** ." Without entering into a discussion of Destiny or Fate, or anything of that kind, it may be stated that **when Causes are set into motion, the Effects follow** , unless other Causes intervene. In some cases certain effects have been averted by reason of the previous Vision—in such cases **the other Causes intervened** , which showed that the matter was not wholly "cut and dried." It is like a man walking toward a precipice—he will walk over unless he is warned in some way. He is not "fated" to walk over but over he will go, unless warned and prevented. Do you see what we mean?

On the other hand, there seem to be cases in which the person seems unable to escape the Effect of Causes once set into motion—he even seems to run into the effect, while seeking to escape it. In this connection the little fable of the Persians may be quoted. The story goes that a friend was with Solomon when the Angel of Death entered and gazed at him fixedly. Upon learning who the strange visitor was, the friend said to Solomon, "Pray transport me on thy magic carpet to Damascus, that I may escape this dread messenger." And Solomon complied with his request, and the man was instantly magically transported to Damascus. Then said the Angel of Death to Solomon: "O Solomon, the reason that I gazed so intently at thy friend was because I had orders from On High to take him from the body at Damascus, and lo! finding him here at Jerusalem, I was sore perplexed as to how to obey my orders. But, thou, by transporting him to Damascus hath rendered my task an easy one. Many thanks, for thy help at thy friend's suggestion, O King!" And saying which the Angel of Death was wafted away to Damascus to take the man, according to orders.

The phenomena of Premonitions, Prevision, and Second Sight, are all forms or phases of Future Time Psychomancy. In these various forms the phenomena is of quite common and frequent occurrence, and is met with all over the world. In the Isle of Skye many persons possess the gift of Second Sight in varying degree, but they claim that a native of the island loses the power when he moves to the mainland. In the same way the Scotch Highlander (among whose people the gift is quite common) is said to sometimes lose the faculty when he removes to the lowlands. The Westphalian peasants also are noted for the power of Second Sight.

An instance of this phase of the phenomena, well known in England, is that connected with the assassination of Mr. Percival in the lobby of the House of Commons. This deed was foreseen by John Williams, a Cornish mine manager, some nine days before its actual occurrence, the vision being perfect down to the most minute details. Williams had the vision three times in succession. He saw a small man, dressed in a blue coat and white waistcoat, enter the lobby of the House of Commons, when another person, dressed in a snuff-colored coat, stepped forward and drawing a pistol from an inside pocket fired at and shot the little man, the bullet lodging in the left breast. He seemed to ask some bystander who was the victim, and he received the reply that it was Mr. Percival, the Chancellor of the Exchequer. Williams was so much wrought up over the vision, that he seriously contemplated going to London to warn the victim, but his friends, to whom he told the story, ridiculed him and persuaded him not to go on "a fool's errand." A few days later the news was received of the assassination of Mr. Percival, in precisely the manner indicated by the vision.

George Fox the Quaker, experienced the impression of "a waft of death" about Cromwell when he met him riding at Hampton Court, shortly before his fatal illness. Fox also foretold the expulsion of the "Rump Parliament;" the restoration of Charles II; and the Fire of London. Caesar's wife had a warning of her husband's death. The Bible is filled with similar instances.

We will conclude this lesson with a recital of the wonderful instance of Cazotte, whose prediction, and its literal fulfillment, are now matters of French history. La Harpe tells the story as follows:

"It appears but as yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The conversation became serious; much admiration was expressed on the revolution in thought which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed. We concluded that the revolution must soon be consummated; that it was indispensable that superstition and fanaticism should give place to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see it. The oldest complained that they could scarcely flatter themselves with the hope; the younger rejoiced that they might entertain this very probable expectation; and they congratulated the Academy especially for having prepared this great work, and for having been the great rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophesy; I repeat, you will see it.' He was answered by the common rejoinder: 'One need not be a conjuror to see that.' 'Be it so; but perhaps one must be a little more than conjuror for what remains for me to tell you. Do you know what will be the consequence of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly-recognized consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not sorry to encounter a prophet.' 'You, Monsieur de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken, in order to escape from execution—from poison which the happiness of that time will oblige you to carry about your person.'

"'Monsieur de Chamfort, you will open your veins with twenty-two cuts of a razor, and yet you will not die until some months afterward.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a parozysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah! God be thanked,' exclaimed Roucher, 'and what of I?' 'You! you also will die upon the scaffold.' 'Yes,' replied Chamfort, 'but when will all this happen?' 'Six years will not pass over, before all that I have said to you shall be accomplished.'

"'Here are some astonishing miracles (and, this time, it was I myself (La Harpe) who spoke), but you have not included me in your list.' 'But you will be there, as an equally extraordinary miracle; you will then be a Christian.' Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if we shall perish only when La Harpe shall be a Christian, we are immortal.'

"'As for that,' then observed Madame la Duchesse de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on this subject; but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'Ah! I hope that, in that case, I shall at least have a carriage hung in black.' 'No, madame; higher ladies than yourself will go, like you, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering; they began to feel that the joke was become too serious.

"Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying in a careless tone: 'You see that he will not leave me even a confessor!' 'No, madame, you will not have one—neither you, nor any one besides. The last victim to whom this favor will be afforded will be——' He stopped for a moment. 'Well! who then will be the happy mortal to whom this prerogative will be given?' "Tis the only one which he will have then retained—and that will be the king of France.'"

The amazing sequel to this historical prediction is that **it was verified in every detail** , as all students of the French Revolution know—**and all within the six years** , as Cazotte foretold.

LESSON XI.
DREAM PSYCHOMANCY.

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The Student will have noted that in many cases mentioned in these lessons, the Psychomantic vision manifested during physical sleep. The reason of this occurrence is that in the majority of persons the physical nature, when awake, holds the attention of the individual to such an extent as to prevent him from manifesting the psychic faculties clearly. But when the physical body sinks into sleep then the field is clear for the exercise of the Astral Senses, which not being fatigued, are in fine condition to manifest. In fact the majority of persons do manifest Psychomancy during sleep, but have little or no recollection of the same when waking, beyond indistinct recollections of "dreams," *etc.* Still, many of you who read these lines will have a more or less clear remembrance of certain "dreams" in which you seemed to visit other places, scenes, lands, countries, etc., seeing strange faces, land-scapes, etc., and upon awakening were somewhat annoyed at having been brought back from your pleasant travels.

It is not our intention to enter into an extended consideration of the general subject of Dreams, at this time and place. We write these few lines merely for the purpose of calling your attention to the fact that the phenomena of Psychomancy very frequently manifests itself in dreams, for the reasons stated above. The principle in both the waking and dream phenomena is precisely the same, the apparent difference being that the dreamer very seldom carries back with him a clear and connected memory of his vision, while the waking person is able to impress his Astral vision upon a wide-awake physical brain, there to be remembered.

You will find several instances of Dream Psychomancy recorded in the various lessons of this work, inserted for the purpose of illustrating the several phases of the phenomena. In such cases we have made no distinction between the Psychomantic phenomena experienced in dreams on the one hand, and that experienced in the waking state on the other hand. The principle is the same in both cases, and there is no necessity for making any such distinction between the phenomena occurring under any of the several general classes. But as we still have to spare a few pages of the space allotted to us in the preparation of these lessons, we think that we should give you a few more of the many interesting cases of record.

A well-known and interesting case is that mentioned in the Proceedings of the Psychical Research Society, of London. It is related as follows:

On September 9th, 1848, at the siege of Mooltan, Major-General R. was most severely and dangerously wounded; and, supposing himself to be dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who at the time was fully 150 miles distant at Ferozepore.

"On the night of September 9th, 1848," writes his wife, "I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field seriously wounded, and heard his voice, saying, 'Take this ring off my finger and send it to my wife.' All the next day I could not get the sight or the voice out of my mind. In due time I heard of General R. having been seriously wounded in the assault of Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from General L., the officer who helped to carry my husband off the field, that the request as to the ring was actually made by him, just as I heard it at Ferozepore at that very time."

The following, related by Mrs. Crowe, is interesting, particularly in its aspect as a warning:

"A few years ago, Dr. Watson, now residing at Glasgow, dreamt that he received a summons to attend a patient at a place some miles from where he was living; that he started on horseback, and that as he was crossing a moor, he saw a bull making furiously at him, whose horns he escaped only by taking refuge on a spot inaccessible to the animal, where he waited a long time till some people, observing his situation, came to his assistance and released him. While at breakfast the following morning the summons came, and smiling at the odd co-incidence (as he thought it), he started on horseback. He was quite ignorant of the road he had to go, but by and by he arrived at the moor, which he recognized, and presently the bull appeared, coming full tilt towards him. But his dream had shown him the place of refuge, for which he instantly made, and there he spent three or four hours besieged by the animal, till the country people set him free. Dr. Watson declared that but for the dream he should not have known in what direction to run for safety."

This case is an instance of Future Time Psychomancy, as the student will readily see. Here is another case coming under the same classification. It is related by Dr. Lee:

Mrs. Hannah Green, the housekeeper of a country family in Oxfordshire, dreamt one night that she had been left alone in the house on a Sunday evening, and that hearing a knock at the door of the chief entrance, she went to it and found confronting her an ugly tramp, armed with a big club, who forced himself into the house in spite of her struggles, striking her insensible with his club during the conflict. She awoke at this point. A considerable period of time elapsed, and she had almost forgotten her dream until it was recalled in a startling manner. She was then in charge of an isolated mansion at Kensington, and on a Sunday afternoon, when the servants had taken a holiday, leaving her alone, she was startled by a loud knock at the door. At once the memory of her dream flashed before her with singular vividness and remarkable force. She knew that she was alone, but for the purpose of frightening away the intruder she lighted a lamp on the hall table, and afterward in other places in the house, and also rang the bells violently in different parts of the house. She also made sure that the doors and windows were fastened. She succeeded in scaring off the man, by making him believe that the house was occupied by the family, or several people at least, but not until she had thrown up the window over the stair landing, and there to her intense terror saw the identical man of her dream, armed with the same club, and demanding an entrance. Had she not been warned by the dream of several years previous, she would have met with a fate such as she had dreamed of.

The following case of Dream Psychomancy, which is a good example of Astral Projection during sleep, is related by a correspondent of the Psychical Research Society, as follows:

"One morning in December, 1836, he had the following dream, or, he would prefer to call it, revelation. He found himself suddenly at the gate of Major N. M.'s avenue, many miles from his home. Close to him was a group of persons, one of whom was a woman with a basket on her arm, the rest men, four of whom were tenants of his own, while the others were unknown to him. Some of the strangers seemed to be assaulting H. W., one of his tenants, and he interfered. 'I struck violently at the man on my left, and then with greater violence at the man's face on my right. Finding, to my surprise, that I had not knocked down either, I struck again and again with all the violence of a man frenzied at the sight of my poor friend's murder. To my great amazement I saw my arms, although visible to my eye, were without substance, and the bodies of the men I struck at and my own came close together after each blow through the shadowy arms I struck with. My blows were delivered with more extreme violence than I ever think I exerted, but I became painfully convinced of my incompetency. I have no consciousness of what happened after this feeling of unsubstantiality came upon me.' Next morning A. experienced the stiffness and soreness of violent bodily exercise, and was informed by his wife that in the course of the night he had much alarmed her by striking out again and again with his arms in a terrific manner, 'as if fighting for his life.' He, in turn, informed her of his dream, and begged her to remember the names of those actors in it who were known to him. On the morning of the following day (Wednesday) A. received a letter from his agent, who resided in the town close to the scene of the dream, informing that his tenant had been found on Tuesday morning at Major N. M.'s gate, speechless and apparently dying from a fracture of the skull, and that there was no trace of the murderers. That night A. started for the town, and arrived there on Thursday morning. On his way to a meeting of magistrates he met the senior magistrate of that part of the country, and requested him to give orders for the arrest of the three men whom, besides H. W., he had recognized in his dream, and to have them examined separately. This was at once done. The three men gave identical accounts of the occurrence, and all named the woman who was with them. She was then arrested, and gave precisely similar testimony. They said that between eleven and twelve on the Monday night they had been walking homewards altogether along the road, when they were overtaken by three strangers, two of whom savagely assaulted H. W., while the other prevented his friends from interfering. H. W. did not die, but was never the same man afterwards; he subsequently emigrated."

Stead relates the following case, which was imparted to him as a truthful and correct account of the vision of a murder seen in all of its details by a brother of the murdered man. It is a case of Astral Projection, undoubtedly:

"St. Eglos is situated about ten miles from the Atlantic, and not quite so far from the old market town of Trebodwina. Hart and George Northey were brothers, and from childhood their lives had been marked by the strongest brotherly affection. Hart and George Northey had never been separated from their birth until George became a sailor, Hart meantime joining his father in business. On the 8th of February, 1840, while George Northey's ship was lying in port at St. Helena, he had the following strange dream:

"'Last night I dreamt my brother was at Trebodwina Market, and that I was with him, quite close by his side, during the whole of the market transactions. Although I could see and hear everything which passed around me, I felt sure that it was not my bodily presence which thus accompanied him, but my shadow, or rather my spiritual presence, for he seemed quite unconscious that I was near him. I felt that my being thus present in this strange way betokened some hidden danger which he was destined to meet, and which I knew my presence could not avert, for I could not speak to warn him of his peril.'"

The brother having collected considerable money then started on his ride homeward. The story then continues:

"'My terror gradually increased as Hart approached the hamlet of Polkerrow, until I was in a perfect frenzy, frantically desirous, yet unable, to warn my brother in some way and prevent him going further. I suddenly became aware of two dark shadows thrown across the road. I felt my brother's hour had come, and I was powerless to aid him! Two men appeared, whom I instantly recognized as notorious poachers, who lived in a lonely wood near St. Eglos. The men wished him "Good-night, maister," civilly enough. He replied, and entered into conversation with them about some work he had promised them. After a few minutes they asked him for some money. The elder of the two brothers, who was standing near the horse's head, said, "Mr. Northey, we know you have just come from Trebodwina market with plenty of money in your pockets; we are desperate men, and you bean't going to leave this place until we've got that money, so hand over." My brother made no reply, except to slash at him with the whip and spur the horse at him.

"'The younger of the ruffians instantly drew a pistol and fired. Hart dropped lifeless from the saddle, and one of the villains held him by the throat with a grip of iron for some minutes, as though to make assurance doubly sure, and crush out any particle of life my poor brother might have left. The murderers secured the horse to a tree in the orchard, and, having rifled the corpse, they dragged it up the stream, concealing it under the overhanging banks of the water-course. They then carefully covered over all marks of blood on the road, and hid the pistol in the thatch of a disused hut close to the roadside; then, setting the horse free to gallop home alone, they decamped across the country to their own cottage.'

"The vessel left St. Helena next day, and reached Plymouth in due course. George Northey had during the whole of the voyage home, never altered his conviction that Hart had been killed as he had dreamt, and that retribution was by his means to fall on the murderers."

The sequel shows that the murder was actually committed in precisely the manner in which it had appeared to the brother in the dream. The crime aroused universal horror and indignation, and every effort was made to discover the murderers and bring them to justice. Two brothers named Hightwood were suspected, and a search of their cottage revealed bloodstained garments, but no trace of the pistol was to be found, although the younger brother admitted having had one and lost it. The story continues:

"Both brothers were arrested and brought before the magistrates. The evidence against them was certainly not strong, but their manner seemed that of guilty men. They were ordered to take their trial at the forthcoming assizes at Trebodwina. They each confessed in the hope of saving their lives, and both were sentenced to be hanged. There was, however, some doubt about the pistol. Before the execution George Northey arrived from St. Helena, and declared that the pistol was in the thatch of the old cottage close by the place where they murdered Hart Northey, and where they hid it. 'How did you know?' he was murdered Hart Northey, and where they hid it. 'How did you know?' he was asked. George Northey replied: 'I saw the foul deed committed in a dream I had the night of the murder, when at St. Helena.' A pistol was found, as George Northey had predicted, in the thatch of the ruined cottage."

We trust that we have established the identity of Waking Psychomancy, and Dream Psychomancy, to your satisfaction.

FINIS.

The Psychology of Salesmanship

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CHAPTER I
PSYCHOLOGY IN BUSINESS

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Until the last few years the mere mention of the word "psychology" in connection with business was apt to be greeted with a shrug of the shoulders, a significant raising of the eyebrows—and a change of the subject. Psychology was a subject that savored of the class room, or else was thought to be somehow concerned with the soul, or possibly related to the abnormal phenomena generally classified as "psychic." The average business man was apt to impatiently resent the introduction into business of class room topics, or speculation regarding the soul, or of theories and tales regarding clairvoyance, telepathy, or general "spookiness"—for these were the things included in his concept of "psychology."

But a change has come to the man in business. He has heard much of late years regarding psychology in business affairs, and has read something on the subject. He understands now that psychology means "the science of the mind" and is not necessarily the same as metaphysics or "psychism." He has had brought home to him the fact that psychology plays a most important part in business, and that it is quite worth his while to acquaint himself with its fundamental principles. In fact, if he has thought sufficiently on the subject, he will have seen that the entire process of selling goods, personally, or by means of advertising or display, is essentially a mental process depending upon the state of mind induced in the purchaser, and that these states of mind are induced solely by reason of certain established principles of psychology. Whether the salesman, or advertiser, realizes this or not, he is employing psychological principles in attracting the attention, arousing the interest, creating the desire, and moving the will of the purchaser of his goods.

The best authorities on salesmanship and advertising now recognize this fact and emphasize it in their writings. George French, in his "*Art and Science of Advertising* " says regarding psychology in advertising: "So we can dismiss the weird word, and simply acknowledge that we can sell things to a man more readily if we know the man. We can't personally know every man to whom we wish to sell goods. We must therefore consider if there are not certain ways of thinking and of acting which are common to all men, or to a large proportion of men. If we can discover the laws governing the action of men's minds we will know how to appeal to those men. We know how to appeal to Smith, because we know Smith. We know what will please Brown, because we know Brown. We know how to get our way with Jones, because we know Jones. What the advertiser must know is how to get at Smith, Brown, and Jones without knowing any of them. While every man has his personal peculiarities, and while every mind has its peculiar method of dealing with the facts of life, every man and every mind is controlled, in a large sense and to a great extent, by predilections and mind-workings which were established before he lived, and are operated in a manner separate from his personality. Our minds are more automatic, more mechanical, than we are willing to admit. That which we loosely call mind is largely the automatic expression of tendencies controlled by physical conditions wholly apart from conscious intellectual or moral motives or qualities. What those physical conditions are, and how the knowledge of what they are may be utilized by advertisers, forms the body of that new knowledge some like to call psychology, so far as it concerns advertising." Mr. French has well expressed the idea of the important part played in business by psychology. What he says is, of course, as applicable to personal salesmanship as to salesmanship through advertisements—the same principles are present and operative in both cases.

In order to bring to the mind of the reader the full idea of the operation of psychological principles in the sale of goods, we shall mention a few particular instances in which these principles have played a part. Each reader will be able to recollect many similar instances, once his attention is called to the matter.

Prof. Halleck, a well known authority on psychology says: "Business men say that the ability to gain the attention is often the secret of success in life. Enormous salaries are paid to persons who can write advertisements certain to catch the eye. A publisher said that he had sold only five thousand copies of an excellent work, merely because it had failed to catch the attention of many, and that twenty-five thousand copies could have been disposed of in the same time, if agents had forced them upon the notice of people. Druggists say that any kind of patent medicine can be sold, if it is so advertised as to strike the attention in a forcible manner. Business life has largely resolved itself into a battle to secure the attention of people."

The same excellent authority says, regarding the effect of associated ideas: "An eminent philosopher has said that man is completely at the mercy of the association of his ideas. Every new object is seen in the light of its associated ideas. * The principle of the association of ideas is sufficient to account for the change in fashions. A woman in a southern city had a bonnet that she particularly admired, until she one day saw three negresses wearing precisely the same pattern. She never appeared again in that bonnet. When a style of dress becomes 'common,' and is worn by the lower classes, it is discarded by the fashionable people. Fashions that are absolutely repulsive will often be adopted if they are introduced by popular or noted people. * A knowledge of the power of the association of ideas is of the utmost importance in business. One man has his store so planned that all its associations are pleasing, from the manner of the clerks to the fixtures and drapery. Another store brings up unpleasant associations. * When negligee hats first made their appearance, a shrewd hatter sent for a well-dressed and popular collegian and offered him his choice of the best hats in the store, if he would wear a negligee hat for three days. He objected to making such an exhibition of himself, until he was flattered by the hatter's wager that the hats could, in this way, be made the fashion for the entire town. When the collegian first put in his appearance on the campus with the hat, he was guyed for his oddity. Late in the afternoon, some of his friends concluded that the hat looked so well that they would invest. On the following day large numbers reached the same conclusion. For some time after this the hatter found difficulty in keeping a sufficient supply in stock. Had an unpopular or poorly dressed man appeared first on the campus with that hat, the result would have been the reverse. The hat would have been the same, but the association of ideas would have differed. Some of the ladies of fashion in a large European city selected on their own responsibility, without consulting the milliners, a cheap spring Manilla hat, which was very handsome. The milliners found themselves with a high-priced stock for which there was no demand. They held a council, bought a large number of the cheap hats, and put them on the heads of all the female street sweepers and scavengers in the town. When the ladies of fashion went out the next day, they were amazed to see the very dregs of the city arrayed in headgear like their own. It was not very long before the result was what might have been expected."

In a previous work of the present writer, the following illustrations of the effect of psychological suggestion in advertising were used:

The use of the "direct command" as the "ad. men" call it, is very common. People are positively told to do certain things in these advertisements. They are told to "take home a cake of Hinky-dink's Soap tonight; your wife needs it!" And they do it. Or they see a mammoth hand pointing down at them from a sign, and almost hear the corresponding mammoth voice as it says (in painted words): "Say you! Smoke Honey-Dope Cigars; they're the best ever!!!" And, if you manage to reject the command the first time, you will probably yield at the repeated suggestion of the same thing being hurled at you at every corner and high fence, and "Honey-Dope" will be your favorite brand until some other suggestion catches you. Suggestion by authority and repetition, remember; that's what does the business for you! They call this the "Direct Command" in the advertising schools. Then there are some other subtle forms of suggestion in advertising. You see staring from every bit of space, on billboard and in newspapers and magazines: "Uwanta Cracker," or something of that sort—and you usually wind up by acquiescing. And then you are constantly told that "Babies howl for Grandma Hankin's Infantile Soother," and then when you hear some baby howling you think of what you have been told they are howling for, and then you run and buy a bottle of "Grandma Hankin's." Then you are told that some cigar is "Generously Liberal" in size and quality; or that some kind of Cocoa is "Grateful and Refreshing"; or that some brand of soap is "99.999% Pure"; etc., *etc.* Only last night I saw a new one—"Somebody's Whisky is Smooth," and every imbiber in the car was smacking his lips and thinking about the "smooth" feeling in his mouth and throat. It *was* smooth—the idea, not the stuff, I mean. And some other whiskey man shows a picture of a glass, a bottle, some ice and a syphon of seltzer, with simply these words: "Oldboy's Highball—That's all!" All of these things are suggestions, and some of them are very powerful ones, too, when constantly impressed upon the mind by repetition. * I have known dealers in Spring goods to force the season by filling their windows with their advance stock. I have seen hat dealers start up the straw hat season by putting on a straw themselves, their clerks ditto, and then a few friends. The sprinkling of "straws" gave a suggestion to the street, and the straw hat season was opened.

Dr. Herbert A. Parkyn, an authority on Suggestion, draws the following picture from life of a retail merchant who is suffering from the effect of adverse psychological influences resulting from his pessimistic mental attitude. The present writer can vouch for the accuracy of Dr. Parkyn's picture, for he knows the original of the sketch. Dr. Parkyn says of the storekeeper:

"He is the proprietor of a store in a neighboring city; but such a store—it almost gives me the blues to go into it! His windows are dressed year in and year out with the same old signs, and there is nothing to give the store the cheerful appearance so essential to an up-to-date business establishment. But the atmosphere of the place is only in keeping with the proprietor. When he started in business thirty years ago he employed eight clerks, but his business has fallen off till he does all the work himself and is scarcely able now to pay rent, although competitors around him are increasing their business steadily every year. In the course of a fifteen minute's conversation, the first time I met him, he told me all his troubles, which were many. According to his story, everyone had been trying to get the better of him ever since he started in business; his competitors resorted to unfair business methods; his landlord was endeavoring to drive him out by raising his rent; he could not get an honest clerk in his store; an old man had not an equal chance with a young man; he could not understand why people he had catered to so faithfully should be so ungrateful or so fickle as to give their patronage to every upstart who went into business in the same line as his; he supposed that he could work along, as he was doing, from morning till night without a holiday till he was driven to the poorhouse or died, and although he had been in the same stand for fifteen years there was not a single person he could call on if in need of a friend, *etc.* Although I have had occasion to visit him many times during business hours, I have never heard him address a cheerful or encouraging remark to a customer. On the other hand he waited on them, not only with an air of indifference, but apparently as if he were doing them a favor by allowing them to trade at his store, while others who dropped in to ask permission to use his telephone or to enquire about residents in the neighborhood were soon given to understand by his manner and answers that he considered them a nuisance and hoped they had not mistaken his store for an information bureau. I have purposely led him into other channels of conversation, with the same result; everything was going to the dogs—the city, the country, *etc.* No matter what was talked about, his remarks were saturated with pessimism. He was ready to blame everything and everyone for his condition, and when I ventured to suggest that much of his trouble was due to his attitude he was ready to show me to the door. * If he would but cast his bread upon the waters for a few weeks by bestowing a smile here and a smile there, or a cheerful encouraging word to this customer and that customer, he would certainly feel better for the giving, and they would return to him a thousand fold. If he would only assume that he is prosperous and proceed to give his store an air of prosperity, how much more attractive he could make his place look and how much more inviting it would be for customers! If he would assume that every person that entered his store was his guest, whether he made a purchase or not, people would feel like returning to his store when they wanted anything in his line. I could suggest a hundred ways in which this man could employ suggestion and auto-suggestion to increase his business, to draw friends to him, instead of driving them away, and to make the world and himself better and happier while he lives in it."

But, you may ask, what has all this to do with psychology in salesmanship—what has the matter of advertising, store display, personal manner, etc., to do with salesmanship? Just this much, that all these things are based on the same fundamental principles as is salesmanship, and that these fundamental principles are those of psychology. All that has been said refers to psychology—all is the effect of psychology pure and simple. All depends upon the mental attitude, the suggestions offered, the mental states induced, the motive to the will—all these outward things are merely the effects of inner mental states.

J.W. Kennedy, in "Judicious Advertising" says: "Advertising is just salesmanship on paper; a mere money-making means of selling goods rapidly. That 'mysterious something' is just printed persuasion and its other name is 'selling conviction.' Conviction can be imparted at will by those few writers who have closely studied the thought processes by which conviction is induced. The mission of every ad. is to convert readers into buyers." Geo. Dyers, in the same journal says: "Advertising takes into account the sub-conscious impressions, the varying phases of suggestion and association as received through the eye, the psychology of the direct command,—all worth earnest consideration, and seriously to be reckoned with, however we may balk at the terms." Seth Brown in "Salesmanship" says: "To make advertising which will sell goods requires development of the human part of the writer. He must realize the different forces which command Attention, Interest, Desire and Conviction. The buyer wants your goods because they will produce for him some definite effect or result. It is this result that the ad. man must keep in mind."

"But," you may also say, "after all this 'psychology' seems to be nothing else than what we have always known as 'human nature'—there is nothing new about this." Exactly so! Psychology is the inner science of human nature. Human nature depends entirely upon psychological processes—it is bound up with the activities of the mind. The study of human nature is the study of the minds of people. But whereas the study of human nature, as usually conducted, is a haphazard, hit-or-miss sort of undertaking, the study of the mind, according to the established principles of psychology, is of the nature of the study of science, and is pursued according to scientific methods.

Particularly in its phase of Salesmanship does the study of human nature along the lines of psychology become a science. From the first to the last Salesmanship is a psychological subject. Every step in the process of a sale is a mental process. The mental attitude and mental expression of the salesman; the mental attitude and mental impression of the customer; the process of arousing the attention, awakening curiosity or interest, creating desire, satisfying the reason, and moving the will—all these are purely mental processes, and the study of them becomes a branch of the study of psychology. The display of goods on the counters, shelves, or windows of a store, or in the hands of the salesman on the road, must be based upon psychological principles. The argument of the salesman must not only be logical but must be so arranged and worded as to arouse certain feelings or faculties within the mind of the prospective buyer—this is psychology. And finally, the closing of the sale, in which the object is to arouse the will of the buyer into final favorable action—this also is psychology. From the entrance of the salesman to the final closing of the sale, each and every step is a psychological process. A sale is the action and reaction of mind upon mind, according to well established psychological principles and rules. Salesmanship is essentially a psychological science as all must admit who will give to the subject a logical consideration. To those who object to the term "psychology" because of its newness and unfamiliar sound, we do not care to urge the term. Let such cling to their old term of "human nature," remembering however that "human nature" is essentially mental. A dead man, a man asleep or in a trance, or an idiot, manifests no "human nature" in the sense the word is generally used. A man must be alive, wide awake, and in possession of his senses, before he is able to manifest "human nature," and before his "human nature" may be appealed to according to the well known principles. "Human nature" cannot be divorced from psychology, try as we may.

We do not for a moment wish to imply that Salesmanship is entirely dependent upon a knowledge of psychology. There are other factors concerned. For instance, the salesman must possess a practical knowledge of his goods; of the seasons; of the trend of fashion in relation to his line; of the adaptability of certain goods for certain sections. But, waiving for the moment the point that even these are concerned with the mind of people at the last, and admitting that they may be considered as independent of psychology, all of these points will avail nothing if the salesman violates the psychological principles of the sale. Give such a man the best goods, of the best house, with a thorough knowledge of the requirements of the trade and the goods themselves, and send him forth to sell those goods. The result will be that his sales will fall below the mark of a man far less well equipped in other respects but who understands the psychology of salesmanship, either intuitively or else by conscious acquirement.

Inasmuch as the essence of Salesmanship is the employment of the proper psychological principles, does it not seem imperative that the salesman should know something of the Mind of Man—the instrument upon which he must play in plying his vocation? Should not the salesman possess the same kind of knowledge of his instrument as does the musician, the mechanic, the artisan, the artist? What would be thought of one who would expect to become an expert swordsman without a knowledge of the principles of fencing, or of one who would expect to become a boxer without mastering the established principle of boxing? The instruments of the salesman are his own mind and the mind of his customers. He should acquaint himself thoroughly with both.

CHAPTER II
THE MIND OF THE SALESMAN

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In the Psychology of Salesmanship there are two important elements, viz: (1) The Mind of the Salesman; and (2) the Mind of the Buyer. The proposition, or the goods to be sold, constitute the connecting link between the two Minds, or the common point upon which the two Minds must unite, blend, and come to agreement. The Sale itself is the result of the fusion and agreement of the two Minds—the product of the action and reaction between them. Let us now proceed to a consideration of the two important elements, the Two Minds involved in the process of Salesmanship.

Beginning our consideration of the Mind of the Salesman, let us realize that upon his mind depends his character and personality. His character is composed of his individual mental qualities or attributes. His personality is his customary outward expression of his character. Both character and personality may be altered, changed and improved. And there is in each person a central *something* which he calls "I," which is able to order and manifest these changes in his character and personality. While it may be argued plausibly that a man is merely a composite of his characteristics and nothing more, nevertheless there is always in each the consciousness that in his real "I" there is a something which is above and behind characteristics, and which may regulate the latter. Without attempting to lead the reader into the maze of metaphysics, or the pitfalls of philosophy, we wish to impress upon him the fact that his mental being has for its innermost centre of consciousness this mysterious "I," the nature of which no one has ever been able to determine, but which when fully realized imparts to one a strength and force undreamed of before.

And it is well worth while for everyone seeking self-development and self-improvement to awaken to a clear realization of this "I" within him, to which every faculty, every quality, every characteristic is an instrument of expression and manifestation. The real "you" is not the characteristics or features of personality, which change from time to time, but a permanent, changeless, centre and background of the changes of personality—a something that endures through all changes, and which you simply know as "I." In the volume of this series, entitled "*The New Psychology* ," in the chapter entitled "The Ego, or Self" we have spoken of this in detail. Further mention would be out of place in the present volume, but we may be pardoned for quoting the following from the said chapter, for we feel that a realization of this "I" is most important to each person who wishes to master his own mind, and to create his own personality. Here follows the quotation:

"The consciousness of the 'I' is above personality—it is something inseparable from individuality. * The consciousness of the 'I' is an actual experience, just as much as is the consciousness of the page before you. * The whole subject of The New Psychology is bound up with this recognition of the 'I'—it revolves around this 'I' as a wheel around its centre. We regard the mental faculties, powers, organs, qualities, and modes of expression, as merely instruments, tools, or channels of expression of this wonderful Something—the Self, the pure Ego—the 'I.' And this is the message of The New Psychology—that You, the 'I,' have at your command a wonderful array of mental instruments, tools, machinery, which if properly used will create for you any kind of personality you may desire. You are the Master Workman who may make of yourself what you will. But before you can appreciate this truth—before you can make it your own—before you can apply it—you must enter into a recognition and realization of this wonderful 'I' that you are, to which body and senses, yea, even the mind itself, are but channels of expression. You are something more than body, or senses, or mind—you are that wonderful Something, master of all these things, but of which you can say but one thing: 'I AM.'"

But remember, always, that this realization of the Ego does not mean egotism, or self-conceit, or comparison of your character or personality with that of others. It is Egoism not Egotism—and Egoism means simply the realization of this "Master-Consciousness" to which all other mental faculties are subordinate. If you want some other name for it, you may consider this "I" as the "Will of the will," for it is the very essence of *will-power* —it is, so to speak, the Will conscious of itself. By means of the realization, you will find it far easier to cultivate the mental qualities in which you are deficient, and to restrain undesirable characteristics. The spirit of the idea may be gained by a careful understanding of the following from the pen of Charles F. Lummis: "I'm all right. I am bigger than anything that can happen to me. All these things are outside my door, *and I've got the key* !"

The mental qualities most requisite to the Salesman may be stated as follows:

1. *Self Respect.* It is important to the Salesman that he cultivate the faculty of Self Respect. By this we do not mean egotism, conceit, superciliousness, imperiousness, hauteur, snobbishness, etc., all of which are detrimental qualities. Self Respect, on the contrary imparts the sense of true manhood or womanhood,

self-reliance, dignity, courage and independence. It is the spirit of Black Hawk, the Indian chieftain, who, lifting his head said to Jackson: "I am a Man!" It is entirely opposed to the crawling, cringing "worm of the dust," mental attitude of Uriah Heep, who was continually asserting how humble—how very humble—he was. Learn to look the world in the eyes without flinching. Throw off the fear of the crowd, and the impression that you are unworthy. Learn to believe in yourself, and to respect yourself. Let your motto be "I Can; I Will; I Dare; I Do!"

Self Respect is a sure antidote for the feeling of fear, shrinking, sense of inferiority, and other negative feelings which sometimes oppress the Salesman when he is about to enter into the presence of some "big man." Remember that the man's personality is merely a mask, and that behind it is merely an "I" like your own—no more, no less. Remember that behind the "John Smith" part of you there exists the same kind of "I" that exists behind the "High Mucky-muck" part of him. Remember that you are Man approaching Man—not a worm approaching a god. Remember that just as Kipling says: "The Colonel's lady and Judy O'Grady *are sisters under their skin* ," so are you and the big man twin "I's" beneath the covering of personality, position, and outward appearance. By cultivating the realization of the "I," of which we have told you, you will acquire a new sense of Self Respect which will render you immune from the feeling of bashfulness, inferiority and fear in the presence of others. Unless a man respects himself, he cannot expect others to respect him. He should build up his true individuality and respect it, being careful, always, not to get "side-tracked" by egotism, vanity and similar follies of personality. It is not your personality which is entitled to respect, but your *individuality* , which is something far different. The personality belongs to the outer man, the individuality to the inner.

One's physical carriage and attitude tends to react upon his own mental attitude as well as also impressing those in whose presence he is. There is always an action and reaction between mind and body. Just as mental states take form in physical actions, so do physical actions react upon the mind and influence mental states. Frown continually and you will feel cross; smile and you will feel cheerful. Carry yourself like a man, and you will feel like a man. Carl H. Pierce says regarding the proper carriage of a salesman: "Remember that you are asking no favors; that you have nothing to apologize for, and that you have every reason in the world to hold your head up high. And it is wonderful what this holding of the head will do in the way of increasing sales. We have seen salesmen get entrance to the offices of Broadway buyers simply through the holding of the head straight up from the shoulders. The rule to follow is: Have your ear lobes directly over your shoulders, so that a plumb line hung from the ears describes the line of your body. Be sure not to carry the head either to the right or left but vertical. Many men make the mistake, especially when waiting for a prospect to finish some important piece of business, of leaning the head either to the right or left. This indicates weakness. A study of men discloses the fact that the strong men never tilt the head. Their heads sit perfectly straight on strong necks. Their shoulders, held easily yet firmly in correct position, are inspiring in their strength indicating poise. Every line of the body, in other words, denotes the thought of the bearer."

So cultivate not only the inner sense of Self Respect, but also the outward indications of that mental state. Thus do you secure the benefit of the action and reaction between body and mind.

II. *Poise.* The salesman should cultivate Poise, which manifests in balance, tranquility and ease. Poise is that mental quality which maintains a natural balance between the various faculties, feelings, emotions and tendencies. It is the assertion of the "I" as the Master and controller of the mental states, feelings, and action. Poise enables one to correctly *balance* himself, mentally, instead of allowing his feelings or emotions to run away with him. Poise enables one to remain the Master of Himself, instead of "slopping over" on the one hand, or of "losing his nerve" on the other. Poise enables one to "keep himself well in hand." The man who has Poise indeed has Power, for he is never thrown off his balance, and consequently always remains master of the situation. Did you ever hear of, or see, the Gyroscope? Well, it is a peculiar little mechanical contrivance consisting of a whirling wheel within a frame work, the peculiarity consisting of the arrangement and action of the wheel which by its motion always maintains its balance and equilibrium. No matter how the little apparatus is turned, it always maintains its equilibrium. It is likely to play an important part in aerial navigation and mono-rail systems of transportation, in the future.

Well, here is the point—*be a Mental Gyroscope* . Cultivate the mental quality which acts automatically in the direction of keeping your balance and centre of mental gravity. This does not mean that you should be a prig, or a solemn-faced smug bore, with an assumption of supernatural dignity. On the contrary, always be natural in manner and action. The point is to always maintain your balance, and mental control, instead of allowing your feelings or emotions to run away with you. Poise means Mastery—lack of it means Slavery. As Edward Carpenter says: "How rare indeed to meet a *man* ! How common rather to discover a creature hounded on by tyrant thoughts (or cares, or desires), cowering, wincing under the lash—or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades himself that he is free." Poise is the Mental Gyroscope—keep it in good working order.

III. *Cheerfulness.* The "bright, cheerful and happy" mental attitude, and the outward manifestation of the same, is a magnet of success to the salesman. The "grouch" is the negative pole of personality, and does more to repel people than almost any other quality. So much in demand is the cheerful demeanor and mental state, that people often give undue preference to those possessing it, and pass over a "grouchy" individual of merit in favor of the man of less merit but who possesses the "sunshine" in his personality. The "man with the southern exposure" is in demand. There is enough in the world to depress people without having gloom thrust upon them by persons calling to sell goods. Well has the poet said:

> "Laugh, and the world laughs with you;
>   Weep, and you weep alone.
>
> For this sad old earth is in need of mirth;
>   It has troubles enough of its own."

The world prefers "Happy Jim" to "Gloomy Gus," and will bestow its favors upon the first while turning a cold shoulder to the second. The Human Wet Blanket is not a welcome guest, while the individual who manages to "let a little sunshine in" upon all occasions is always welcome. The optimistic and cheerful spirit creates for itself an atmosphere which, perhaps unconsciously, diffuses itself in all places visited by the individual. Cheerfulness is contagious, and is a most valuable asset. We have known individuals whose sunny exteriors caused a relief in the tension on the part of those whom they visited. We have heard it said of such people: "I am always glad to see that fellow—he brightens me up." This does not mean that one should endeavor to become a professional wit, a clown, or a comedian—that is not the point. The idea underlying this mental state and attribute of personality is *Cheerfulness* , and a disposition to look on the bright side of things, and to manifest that mental state as the sun does its rays. Learn to radiate Cheerfulness. It is not so much a matter of saying things, as it is a matter of thinking them. A man's inner thoughts are reflected in his outward personality.

So cultivate the inner *Cheerfulness* before you can hope to manifest its outer characteristics. There is nothing so pitiful, or which falls so flat, as a counterfeit Cheerfulness—it is worse than the minstrel jokes of the last decade. To be cheerful one does not have to be a "funny man." The atmosphere of true Cheerfulness can proceed only from within. The higher-class Japanese instruct their children to maintain a cheerful demeanor and a smiling face no matter what happens, even though the heart is breaking. They consider this the obligation of their caste, and regard it as most unworthy of the person, as well as insulting to others, to manifest any other demeanor or expression. Their theory, which forms a part of their wonderful code called "Bushido," is that it is an impertinence to obtrude one's grief, sorrow, misfortunes, or "grouch," upon others. They reserve for their own inner circle their sorrows and pains, and always present a cheerful and bright appearance to others. The Salesman would do well to remember the "Bushido,"—he needs it in his business. Avoid the "grouch" mental state as you would a pestilence. Don't be a "knocker"—for "knocks," like chickens, come home to roost, bringing their chicks with them.

IV. *Politeness.* Courtesy is a valuable asset to a Salesman. Not only this, but it is a trait characteristic of *gentlemen* in all walks of life, and is a duty toward oneself as well as toward others. By politeness and courtesy we do not mean the formal, artificial outward acts and remarks which are but the counterfeit of the real thing, but, instead, that respectful demeanor toward others which is the mark of innate refinement and good-breeding. Courtesy and politeness do not necessarily consist of formal rules of etiquette, but of an inner sympathy and understanding of others which manifests in a courteous demeanor toward them. Everyone likes to be treated with appreciation and understanding and is willing to repay the same in like form. One does not need to be a raw "jollier" in order to be polite. Politeness—true politeness—comes from within, and it is almost impossible to imitate it successfully. Its spirit may be expressed by the idea of trying to see the good in everyone and then acting toward the person as if his good were in plain evidence. Give to those with whom you come in contact the manner, attention and respect to which they would be entitled if they were actually manifesting the highest good within them.

One of the best retail salesmen we ever knew attributed his success to his ability to "get on the customer's side of the counter," that is, to try to see the matter from the customer's viewpoint. This led to a sympathetic understanding which was most valuable. If the Salesman can manage to put himself in the place of the customer, he may see things with a new light, and thus gain an understanding of the customer which will enable him, the Salesman, to manifest a true politeness toward his customers. But politeness and courtesy does not mean a groveling, cringing attitude of mind or demeanor. True politeness and courtesy must have as its background and support, Self Respect.

Allied to politeness is the quality called Tact, which is defined as the "peculiar skill or adroitness in doing or saying exactly that which is required by, or is suited to, the circumstances; nice perception or discernment." A little consideration will show that Tact must depend upon an understanding of the viewpoint and mental attitude of the other person, so that if one has the key to the one he may open the door of the other. An understanding of the other person's position, and an application of the true spirit of politeness, will go a long way toward establishing the quality of tactfulness. Tact is a queer combination of Worldly Wisdom and the Golden Rule—a mixture of the ability to seek into the other person's mind, and the ability to speak unto others as you would that others speak unto you, under the same circumstances. The trait called Adaptability, or the faculty of adjusting oneself to conditions, and to the personality of others, also belongs to this category. Adaptability depends upon the ability to see the other person's position. As a writer says: "Those individuals who are out of harmony with their surroundings disappear to make room for those who are in harmony with them." When the keynote of the understanding of the minds of others is found, the whole subject of true politeness, tact and adaptability is understood and may be applied in practice.

V. *Human Nature.* Closely allied to the subject of the preceding paragraphs, is that of Human Nature. A knowledge of Human Nature is very important to the Salesman. In order to understand the workings of the minds of others, one must not only understand the general psychological principles involved, but also the special manifestations of those principles. Nature tends to form classes and species, and the majority of people may be grouped into special classes depending upon their temperaments. An intelligent study of The New Psychology and the general subject of Human Nature in works on Physiognomy, etc., will do much to start one well upon the road to an understanding of Human Nature. But, after all, the best knowledge comes only when the general principles are tested and applied under observation in general experience.

In this particular work we have much to say upon certain features of Human Nature—in fact, as we have said, Human Nature is but Psychology. The following advice, from the pen of Prof. Fowler, the well known authority on Phrenology, is recommended to all Salesmen desirous of acquiring the faculty of understanding Human Nature: "Scan closely all the actions of men, with a view to ascertain their motives and mainsprings of action; look with a sharp eye at man, woman, child, all you meet, as if you would read them through; note particularly the expression of the eye, as if you would imbibe what it signifies; say to yourself: What faculty prompted this expression or that action; drink in the general looks, attitude, natural language, and manifestation of the man, and yield yourself to the impressions naturally made on you—that is, study human nature both as a philosophy and as a sentiment, or as if being impressed thereby."

A forthcoming volume of this series, to be entitled "Human Nature," will go into this subject in detail.

CHAPTER III

THE MIND OF THE SALESMAN (CONTINUED)

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VI. *Hope.* The Salesman should cultivate the Optimistic Outlook upon Life. He should encourage the earnest expectation of the good things to come, and move forward to the realization thereof. Much of life success depends upon the mental attitude of, and the confident expectation of, a successful outcome. Earnest Desire, Confident Expectation, and Resolute Action—this is the threefold key of attainment. Thought manifests itself in action, and we grow in accordance with the mental pattern or mould we create for ourselves. If you will look around you you will find that the men who have succeeded, and who are succeeding, are those who have maintained the hopeful mental attitude—who have always looked forward to the star of hope even in the moments of the greatest trouble and temporary reverses. If a man loses his hope permanently he is defeated. Hope is the incentive which is always drawing man onward and upward. Hope backed by Will and Determination is almost invincible. Learn to look on the bright side of things, to believe in your ultimate success. Learn to look upward and forward—heed the motto, "look aloft!" Cultivate the "rubber-ball spirit," by which you will be able to bounce higher up the harder you are thrown down. There is a subtle psychological law by the operation of which we tend to materialize our ideals. The "confident expectation" backed by actions will win out in the end. Hitch your wagon to the Star of Hope.

VII. *Enthusiasm.* Very few people understand the true meaning of the word "enthusiasm," although they may use it quite frequently in ordinary conversation. Enthusiasm means far more than energy, activity, interest and hope—it means the expression of the "soul" in mental and physical actions. The Greeks used the word as meaning "inspiration; moved by the gods," from which arose the later meaning of "inspired by a superhuman or divine power." The modern usage is defined as: "Enkindled and kindling fervor of the soul; ardent and imaginative zeal or interest; lively manifestation of joy or zeal;" *etc.* A person filled with enthusiasm seems to move and act from the very centre of his being—that part which we mean when we say "soul." There is a wonderful power in rightly directed enthusiasm, which serves not only to arouse within one his full powers, but also tends to impress others in the direction of mental contagion. Mental states are contagious, and enthusiasm is one of the most active of mental states. Enthusiasm comes nearer to being "soul-power" than any other outward expression of mental states. It is allied to the soul-stirring impulse of music, poetry, and the drama. We can *feel* it in the words of a writer, speaker, orator, preacher, singer or poet. Enthusiasm may be analyzed as Inspired Interest. As Walter D. Moody says: "It will be found that all men possessed of personal magnetism are very much in earnest. Their intense earnestness is magnetic." The best authorities agree that Enthusiasm is the active principle of what has been called Personal Magnetism.

An old writer has well said: "All of us emit a sphere, aura, or halo, impregnated with the very essence of ourselves, sensitives know it, so do our dogs and other pets; so does a hungry lion or tiger; aye, even flies, snakes and insects, as we know to our cost. Some of us are magnetic—others not. Some of us are warm, attractive, love-inspiring and friendship-making, while others are cold, intellectual, thoughtful, reasoning, but not magnetic. Let a learned man of the latter type address an audience and it will soon tire of his intellectual discourse, and will manifest symptoms of drowsiness. He talks at them, but not into them—he makes them think, not feel, which is most tiresome to the majority of persons, and few speakers succeed who attempt to merely make people think—they want to be made to feel. People will pay liberally to be made to feel or laugh, while they will begrudge a dime for instruction or talk that will make them think. Pitted against a learned man of the type mentioned above, let there be a half-educated, but very loving, ripe and mellow man, with but nine-tenths of the logic and erudition of the first man, yet such a man carries along his crowd with perfect ease, and everybody is wide-awake, treasuring up every good thing that falls from his lips. The reasons are palpable and plain. It is heart against head; soul against logic; and soul is bound to win every time." And as Newman says: "Deductions have no power of persuasion. The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, looks subdue us, deeds inflame us." Enthusiasm imparts that peculiar quality that we call "*life* ," which constitutes such an important part in the personality of a salesman. Remember we have analyzed enthusiasm as *inspired earnestness* —think over this analysis, and grasp its inner meaning. The very word "ENTHUSIASM " is inspiring—visualize it and let it incite you to its expression when you feel "dead." The very thought of it is a stimulant!

VIII. *Determination.* The Salesman needs the quality of dogged determination, persistence, and "stick-to-itiveness." This bulldog quality must be developed. The "I Can and I Will" spirit must be cultivated. Determination is composed of several constituent faculties. First comes Combativeness or the quality of "tackling" obstacles. This is a marked quality in all strong characters. It manifests as courage, boldness, resistance, opposition, and disposition to combat opposition rather than to yield to it.

Allied to this faculty is another which bears the very inadequate name of Destructiveness, which expresses itself in the direction of breaking down barriers, pushing aside obstacles, making headway; pushing to the front; holding one's own; *etc.* It is the quality of the man who makes his own paths and builds up his own trade. It is the "pioneer" faculty of the mind which clears away the ground, lays foundations and builds the first log-cabin.

Then comes Continuity, the faculty which is well-defined as "stick-to-itiveness," which enables one to stick to his task until it is finished. This faculty gives stability and staying qualities, and enables a man to *finish* well. The lack of this quality often neutralizes the work of other good faculties, causing the person to "let go" too soon, and to thus lose the fruits of his labors.

Finally, comes the faculty of Firmness, which gives to one the quality of tenacity, perseverance, fixity, decision and stability, accompanied by a certain "stubborn tendency" which holds the other faculties together. A certain amount of this quality of "jackass courage" is needed in the mental make up of a Salesman. If a person is 'set' to a certain extent it enables him to maintain his position without the constant wear and tear upon his will that is met with by those lacking it. This faculty prevents one from being "sidetracked," and enables him to "put his hand to the plow and look not backward." It holds the chisel of the will up against the metal of circumstances until the work is accomplished. It enables one to be like the rock against which harmlessly beat the waves of opposition and competition. It enables one to see his object, and then to march straight to it.

IX. *Secretiveness.* We mention this quality, not because it is one which plays such an important part in the world of Salesmanship, but because the tendency of the average Salesman is to talk too freely regarding matters which should be kept to himself. This failing on the part of the Salesman is due to the free expression which his work necessitates. He should remember, however, that many a good plan has miscarried by reason of the tendency of the Salesman to "blab," or to "give away" his hopes, plans and expectations. The Salesman should think thrice before speaking regarding any matter of office or personal policy, plans, methods, or other things which he would not like his competitors to know. It is a safe rule, laid down by a very successful business man, that one should "Never speak of anything that he is not desirous of his principal competitor hearing—for hear it he will if one speaks of it." The world is full of the "little birds" who delight in carrying tales—the "walls have ears" with microphone, wireless telegraphic attachments. Be a diplomat in matters of the kind to which we have referred. A little thought should convince that if you *yourself* do not respect your own secrets, you can not expect others to do so.

X. *Acquisitiveness.* This faculty manifests as the desire for acquiring things; gaining; possessing; reaching out for; *etc.* It is often condemned by people, because of the unpleasant traits manifested by those in whom it is abnormally developed, as the miser, the "hog," and the "stingy" person. But it is not well to hastily condemn this faculty, for without it we would become desireless, spendthrift, wasteful, without resources, and poor. The man who would succeed in any line of business must cultivate Acquisitiveness, if he is deficient in it. He must learn to want and earnestly desire the good things of life, and to reach out for them. He must desire to accumulate something for himself, for by so doing he will work so that he will make a valuable accumulating channel for his employers. Acquisitiveness is one of the animating principles of the business world, evade it though we may try to. It is hypocritical to deny this. The facts are too plain to be brushed aside or denied. As the writer has said in another work: "People are all after money—every blessed mother's son and daughter of them—in one way or another." What is the use of denying it. Some day we may have better economic conditions—I pray to God that we may—but until that time all of us must chase the nimble dollar to the best of our ability. For unless a man does this thing, then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels. It seems to me the proper balance is preserved in the following statement: "While you're getting, get all you can—*but give the other fellow a chance* ."

XI. *Approbativeness.* This is the quality which manifests in a desire for praise, flatter, approval, fame, *etc.* The average Salesman does not need to develop this faculty—his temperament is very apt to make him have it too highly developed. It is all very well to feel a certain pleasure from the approval of others of work well done. But it is a decided weakness for one to be so sensitive to the opinions of others that they suffer from their disapproval, or from the lack of praise. He who is dependent upon the praise of the crowd, or the approval of the mob is a fool, deserving of pity. The crowd is fickle and tomorrow may turn on those whom they are praising to-day. Moreover there is always much secret envy and jealousy mixed with the praise of others.

Did you ever notice how eagerly people relate the slip-up or stumble of those whom they have been praising? Be not deceived by the plaudits of the crowd. Nor should you allow yourself to be deterred from a right course because of fear of blame. Learn to rely on what you, yourself, know to be right. "Be sure you're right, then go ahead." Learn to stand upon your own feet, and do not lean upon others. Shake the crowd off your heels—mind your own business and let others do likewise. And look the world squarely in the eye while you are talking to it, too. It will understand you, if you do not truckle to it. But never cringe to it—else it will rend you to pieces. "They say; what do they say; let them say!" "Do not worry about it—your friends will not care, and your enemies will criticise anyway; so what's the use?" Say to yourself: "I am the Captain of my Soul." And remember Burton's glorious words of freedom and courage:

> "Do what thy manhood bids thee do, from none but self expect applause;
> He noblest lives and noblest dies who makes and keeps his self-made laws.
> All other Life is living Death, a world where none but Phantoms dwell.
> A breath, a wind, a sound, a voice, a tinkling of the Camel's bell."

The difference between Egoism and Egotism consists largely of the difference between Self-Respect and Approbativeness. Develop the first, and restrain the second—if you wish to become an Individual. And the successful Salesman is always an Individual—standing out from and above the crowd of the "mere persons" or "order-takers." Be a Man, and not a human looking glass reflecting the ideas, opinions, and wishes of all those around you. Be creative, not imitative. Flattery is the food for apes, not for men.

Personal Expression. While one's personal expression in the direction of clothing, walk, voice, etc., can scarcely be called mental qualities, yet they must be considered as *expressions* of mental qualities—outward manifestations of inward states. So true is this that people naturally judge one's character by these outward expressions. And, moreover, there is a subtle reaction of one's outward manifestations upon one's mental states. One's walk, carriage and demeanor influence one's mental attitude, as we may prove by changing these outward manifestations and noting our changed feelings. As someone has said: "The consciousness of being well dressed imparts a certain serenity and peace which even religion sometimes fails to give us."

And, as for physical attitudes, etc., hear what several eminent psychologists tell us. Prof. Halleck says: "By inducing an expression we can often cause its allied emotion." Prof. James says: "Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the *outward movements* , of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw."

Dr. Woods Hutchinson says: "To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles of the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing thoughts and influences. Then stand up, and assuming an easy position, cast the eyes upward, and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing directly to the right or to the left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden to the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or abstraction." Maudsley says: "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so."

In view of the above statements, we may readily see the importance of cultivating those outward expressions which are co-related to desirable mental states or feelings. By so doing we arouse in our minds those particular states or feelings. And, moreover, we tend to impress others with the possession on our part of the co-related mental qualities. One's outward expression is a powerful instrument of suggestion to others, and people are unconsciously and instinctively affected by it, to our benefit or detriment. Let us therefore consider, briefly, the general principles underlying personal expression along the lines indicated.

Carriage and Walk. In the first part of the previous chapter, under the sub-head of "Self-Respect" we have given you the advice of a good authority concerning the proper carriage. The key is: Carry yourself in a manner showing your Self-Respect, Poise, and Consideration of Others. Another authority gives the following directions for the correct position in standing: "(1) Heels together;

(2) head up, with chin slightly drawn in rather than protruding; (3) eyes front; (4) shoulders thrown back but not elevated; (5) chest expanded; (6) abdomen slightly drawn in, and not allowed to protrude; (7) arms dropped naturally to the sides, with the little fingers lightly touching the sides of the thigh. This may make you feel a little stiff and awkward at first, but, if you persevere, will soon establish itself as second nature with you."

Another authority says: "The easiest way in which to acquire a correct carriage is to imagine that you are suspended from on high with a line, the lowest end of the line being fastened to the lower end of your breast-bone. If you will stand and walk as if you are so suspended, the result will be that you will acquire an easy, graceful, gliding walk, and a correct carriage and natural position." Another authority gives the following advice: "The following method if observed in walking and standing, will impart a desirable physical poise and will keep you erect and in a graceful attitude while walking: Stand with your back toward the wall, with the heels, legs, hips, shoulders and back of head touching the wall, and with the chin slightly drawn in. Press up against the wall firmly. You will find yourself in an uncomfortable position, and one that is unnatural and incorrect. Then, keeping your heels to the wall, allow your body to swing forward into a natural position, being careful to keep the body firm in the same 'form,' avoiding relaxation, swinging yourself forward from the ankle joints alone. When you find that the correct poised, natural position has been attained, hold it, and march forward in what will be the natural, normal, well-balanced walking position. Practice this repeatedly, several times every day, until you have fully acquired the habit."

Shaking Hands. When you grasp another's hand in the act of "shaking hands," do not do so in a listless, cold-blooded manner—do not extend to the other man a flabby, clammy, fish-like hand. But take hold of his hand as if you liked to do it—throw interest into the proceeding. More than this—throw feeling into it. Throw into the hand-clasp the feeling: "*I like you, and you like me* ." Then, when you draw your hand away, if possible let your fingers slide over the palm of his hand in a caressing manner, allowing his first finger to pass between your thumb and forefinger, close up in the crotch of the thumb. Practice this well, until you can perform it without thinking of it. You will find merit in the method. Grasp the other person's hand "as if he were your best girl's millionaire father-in-law."

Voice. The Salesman should cultivate a voice with expression in it. His voice should convey his belief in what he is saying, and his interest in the story. You will find it an aid in this direction if you will learn to visualize your thoughts—that is, to make a mental picture of the thing you are saying. One can always describe better that which they see before them. In the degree that you can see your mental picture, so will be your degree of power in expressing it to another in words, and so will be the degree of feeling in your tone. The voice should express the meaning of your thought rather than being merely the symbol of it. Try to say "Good Morning" as if you meant it—then say it in the usual way. Do you see the difference? Throw your thought and feeling into your voice. Forget all about yourself and the other man and concentrate your thought and feeling into your voice.

Many people make the mistake of "speaking with their muscles instead of with their nerves." They throw muscular energy into their words, when they should use nervous energy, or thought-force. The former has but little effect on the mind of the other, while the second vibrates subtly and reaches the feelings of those addressed. *Feel* , when you wish to speak impressively, and your tones will reflect the same, and induce a similar feeling in others. It is a point worth remembering that one may "bring down" the voice of an excited person to one's own pitch, if the latter is firmly held at the customary pitch, in a firm manner. Not only does this "bring down" the other man's voice, but his feelings will also follow suit, and besides, you also manage to keep your own temper and poise. Never raise your voice because another raises his—resist the tendency, and maintain your poise and power by so doing. This is worth remembering.

The Eyes. Learn to look people in the eyes when you are speaking to them. Not in a staring manner, but firmly, politely and easily. This may be acquired with a little practice. Practice on yourself in the mirror if you prefer. A shifting, restless gaze produces a bad impression, while a firm, honest gaze will incline people in your favor. You will find that strong men—men who influence others—almost always have a firm, strong gaze. It is worth practice, work and time, to acquire this personal trait.

Clothes. A man is very often known by his clothes, or at least judged by them. The Salesman should pay attention to this point of personal expression, since it will count much for or against him. The first point to remember is that *cleanliness* is the first requisite in clothing. Keep your clothes clean and well pressed. Particularly keep your linen clean, for nothing in the way of dress acts so much against a man as soiled linen. Another important point is to keep the extremities well clad—that is, the head, feet and hands. A soiled or worn hat; a soiled or frayed collar; an old, or unpolished pair of shoes; ragged sleeves or frayed cuffs—these things are more easily noticed and count more against a man than a shabby suit. Better an old suit well brushed, with a good hat, shoes and clean cuffs—than the reverse.

One should always wear as good clothes as his means will permit, and such as will be in keeping with his occupation and position. The rule is to get as good material as possible, and cut reasonably within the prevailing style—but avoiding all extremes, or fanciful designs. *A well-dressed business man should give neither the appearance of shabbiness nor of being "dressed-up."* He should present the appearance of general neatness without attracting any special attention to his clothing. When a man's clothes specially attract one, that man is not well dressed, but either poorly dressed or over-dressed. The "happy mean" between the two extremes is to be sought after. Polonius' advice to his son is well worth memorizing: "Costly thy habit as thy purse can buy, but not expressed in fancy; rich, not gaudy; for the apparel oft proclaims the man."

Details of Appearance. Personal cleanliness and neatness are pre-requisites of the Salesman who wishes to produce a favorable impression. There is nothing that will so tend to prejudice the average business man against a new caller as the appearance of neglect of personal care. The body should be well-bathed; the hair trimmed and neatly brushed; the face cleanly shaven; the teeth well brushed; the nails clean; the shoes polished; the necktie and collar clean; the clothes brushed. Avoid the smell of liquor or tobacco on the breath, and eschew as fatal the odor of strong perfumery on the clothes or handkerchief. The yellow stains of the cigarette showing on the fingers, and the disgusting odor attaching to the cigarette habit, have lost many a man a favorable bearing. The cigarette is "taboo" to many men who smoke other forms of tobacco. These things are instinctively recognized by the buyer as manifestations of the mind of the salesman—a part of his personality—and very rightly so, for if the mind be kept above them they do not manifest. All these things go toward forming the impression which one person always makes upon another at the first meeting, and which have so much to do with securing a favorable notice during the Approach of the Salesman.

CHAPTER IV
THE MIND OF THE BUYER

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The second important element in a sale is the Mind of the Buyer. In the mind of the buyer is fought the battle of the sale. Within its boundaries are manifested the movements which win or lose the day. As a writer on the subject has said: "The buyer's brain is the board upon which the game is played. The faculties of the brain are the men. The salesman moves or guides these faculties as he would chess men or checkers on a board." In order to understand the ground upon which your battle must be fought, and the mental elements which you must combat, persuade, move, push or attract, you must understand the various faculties of the mind, as well as the mind as a whole. Let us, therefore, consider the various mental faculties which are employed actively by a buyer in the mental process of a purchase.

I. *Quality.* In the first place, let us consider that which the phrenologists call "Quality," by which they express the various degrees of fineness or coarseness in a man's mental make-up which is usually indicated by his appearance and physical characteristics. This "quality" in a man is akin to what we call "class," "breeding," or "blood" in the higher animals. It is difficult to explain, but is universally recognized. At one extreme of "quality" we find those individuals who are fine-grained, refined, high-strung, intense, and inclined to be susceptible to emotional or sentimental influence, poetry, music, etc., and are apt to be more or less impractical and out of harmony with the material world of men and affairs. At the other extreme we find those individuals who are coarse-grained, of coarse and unrefined tastes, animal, gross, unrefined, and generally "swinish." Between these two extremes we find many degrees in the scale. The outward physical signs of the person, such as the coarseness or fineness of his skin, hair, nails, ears and facial features, as well as his general form and characteristics, will usually give the careful observer the key to the degree of a man's "quality." It will be well for the Salesman to acquaint himself with these characteristics, for they throw much light on the general character of people.

Next in order come what are called the Temperaments, by which term phrenologists designate the general classes into which individuals fit. As a rule, however, an individual manifests the elements of several of the temperaments—that is, they blend in him. The best phrenological authorities classify the temperaments as follows: (1) The Vital; (2) The Motive; (3) The Mental; the characteristics of which are described as follows:

The Vital Temperament. This temperament is indicated by a predominance of the purely physical or "animal" propensities. Those in whom it predominates are distinguished by a round head, wide space between the corners of the eyes and the ears, side-head full, broad forehead (not necessarily high). They are generally fleshy with a "well-fed" appearance, inclined to be broad shouldered and deep chested and with a "bull neck"—splendid animals, in fact. Their mental characteristics are love of eating and drinking, and animal comforts; impulsiveness, impetuosity, heartiness, quick temper, zeal and ardor, often shrewd and cunning but without great depth, susceptible to flattery and appeal to selfish emotions and prejudices, and loving pleasure. They are generally selfish and grasping toward that which caters to their pleasure and physical welfare. Try to "get all that is coming to them," and yet at the same time tend toward conviviality and are desirous of being thought "good fellows." Are usually excitable, and are easily thrown off their balance. Those in whom this temperament is deficient manifest physical characteristics opposite to those above mentioned, and are more or less anaemic, or bloodless, and show a lack of vitality and physical well-being. Those in whom this temperament predominates make good butchers, hotel-keepers, captains, locomotive engineers, traders, politicians, contractors, *etc*. They are reached through their feelings rather than through their intellect.

The Motive Temperament. This temperament is indicated by a predominance of muscular strength, endurance, toughness, and powers of action. Those in whom it predominates are distinguished by a general leanness and spareness; strongly marked and prominent features, usually with a large nose and high cheek bones; large and strong teeth; large joints and knuckles—the Abraham Lincoln physical characteristics, in fact. Their mental characteristics are determination, persistence, combativeness, destructiveness, endurance, thoroughness, management, executive ability, creative power, stubbornness, powers of resistance, and often an indomitable spirit. Their emotions are not on the surface, but when once aroused are strong and persistent. They are slow to wrath, but are good fighters and will stay to the finish. They are generally canny and shrewd, instinctively. They are the active and persistent workers of the world. It is this temperament in one which supplies his motive power—his ability and taste for work. Those in whom this temperament is deficient manifest physical characteristics opposite to those above mentioned, and accordingly are averse to work or exertion of any kind.

The Mental Temperament. This temperament is indicated by a predominance of nervous force, mental activity, reasoning power, imagination, and a brain development rather than bodily strength or physical activity. Those in whom it predominates are distinguished by a slight build, small bones and muscles, general fineness of structure, quick motions, signs of nervous energy, sharp features, thin lips, thin, finely shaped, and often pointed nose, high forehead, and expressive eyes. Their mental characteristics are activity in reasoning processes, active imagination, susceptibility to disturbance from uncongenial environment and distasteful company, love of mental activity and often a distaste for physical activity, sensitiveness, extremes of feeling and emotion, eager and enthusiastic, and the general traits popularly designated as "temperamental." Those in whom this temperament is deficient manifest characteristics opposite to those above mentioned, and are averse to mental activity.

Blended Temperaments. Nearly every individual possesses the three temperaments blended in various proportions and combinations. In some, one temperament predominates largely and gives us the distinctive characteristics of that class. But in others, often two temperaments will predominate, leaving the third scarcely manifest. In others, the three are so well blended and balanced that the individual is known as "well balanced" temperamentally—this being considered the ideal condition.

Prof. Fowler, one of the old authorities in phrenology, says of the blended temperaments: "Excessive Motive with deficient Mental gives power and sluggishness, so that the talents lie dormant. Excessive Vital gives physical power and enjoyment, but too little of the mental and moral, along with coarseness and animality. Excessive Mental confers too much mind for body, too much sentimentalism and exquisiteness, along with greenhouse precocity. Whereas their equal balance gives an abundant supply of vital energy, physical stamina, and mental power and susceptibility. They may be compared to the several parts of a steamboat and its appurtenances. The Vital is the steampower; the Motive, the hulk or frame-work; the Mental, the freight and passengers. The Vital predominating, generates more animal energy than can well be worked off, and causes restlessness, excessive passion, and a pressure which endangers outbursts and overt actions; predominant Motive gives too much frame or hulk; moves slowly, and with weak Mental is too light freighted to secure the great ends of life; predominant Mental overloads, and endangers sinking; but all equally balanced and powerful, carry great loads rapidly and well, and accomplish wonders. Such persons unite cool judgment with intense and well governed feelings; great force of character and intellect with perfect consistency; scholarship with sound common sense; far seeing sagacity with brilliancy; and have the highest order of both physiology and mentality."

The Salesman should thoroughly acquaint himself with the characteristics of each of the three temperaments, and should also learn to analyze them when found blended and in combination. An understanding of a man's temperament will often give one the key to his general character and disposition, which will be of the greatest advantage to the Salesman. Many students of human nature devote their entire attention to a study of the several faculties of the mind, ignoring the force and effect of the temperaments. We consider this to be a mistake, for a thorough knowledge of the temperaments gives one a general key to character, and, as a fact, it is generally found that given a certain temperament or combination of the same, a good phrenologist will be able to indicate just what faculties are apt to be found in the ascendency in such a character. And as the average Salesman cannot spare the time to become an expert phrenologist, it will be seen that a correct knowledge of the temperaments gives him his best working knowledge of the subject of character reading.

Let us now consider the various groups of mental faculties which are manifested by the buyer in his business, and which should be understood by the Salesman in order that he may successfully meet the impulses arising therefrom in the mind of the buyer. Our consideration of these groups of faculties must necessarily be brief, but we shall include the essential features.

The Social Faculties. This group of faculties includes *Amativeness* or Sexuality; *Conjugality* or Marital Inclination; *Parental Love* or Love of Offspring; *Friendship* or Love of Companionship; *Inhabitiveness* or Love of Home. Phrenology teaches that this group of organs occupies the lower back portion of the head, giving the appearance of bulging behind the ears. *Amativeness* or Sexuality when highly developed causes one to be at the mercy of the attraction of the opposite sex. While normally developed it plays a worthy part in life, its excessive development manifests in licentiousness, and when deficient manifests in an aversion to the opposite sex or a coldness and reserve. Persons in whom this faculty is in excess will neglect business for sex attraction, and will allow themselves to be "sidetracked" by reason thereof. In selling a man of this kind, keep him away from this particular subject, or he will not give you his attention. *Conjugality* or Marital Inclination when highly developed causes one to be largely influenced by one's companion in marriage. A man of this kind will be largely governed by his wife's wishes, tastes and desires, consequently if his wife "says so" the battle is won. Some men, however, while having Amativeness largely developed, have but small Conjugality, and if one love is not found satisfactory, another is substituted—an "affinity" takes the wife's place. *Parental Love* or Love of Offspring when highly developed causes one to idolize his children and to be capable of influence through them. Such men are prone to relate anecdotes regarding their children and to bore listeners with recitals of infantile brightness and precocity. They generally have photographs of their children about their desks. An appeal to the interests of the children always reaches the attention and interest of these people. *Friendship* , or Love of Companionship, when highly developed causes one to seek society, form attachments of friendship, enjoy social pleasures, do favors for those whom they like, enjoy entertaining and being entertained. Such a man will be more apt to base his business dealings upon likes and acquaintance rather than upon reason or judgment, and are comparatively easily persuaded by those whom they like. An appearance of sociability generally attracts them to those manifesting it. The quality of "good fellowship" appeals to this class. *Inhabitiveness* or Love of Home when highly developed causes one to become *attached to places* , localities and associations. Such a man will be full of patriotism, local pride and prejudice and provincialism. He will resent any apparent "slur" upon his locality, and will appreciate any favorable comment on his home place and locality. These people are like cats who are attached to places rather than to people. Their township is usually their idea of "my country."

The Selfish Faculties. This group of faculties includes *Vitativeness* , or Love of Life; *Combativeness* , or Love of Opposing; *Destructiveness* , or Love of Breaking Through; *Alimentiveness* , or Love of Appetite; *Bibativeness* , or Love of Drink; *Acquisitiveness* , or Love of Gain; *Secretiveness* , or Cunning; *Cautiousness* , or Prudence; *Approbativeness* , or Love of Praise; *Self Esteem* , or Self Reliance. Phrenology teaches that this group of organs occupy the sides of the back part of the head. *Vitativeness* , or Love of Life, when highly developed causes one to manifest a determination to live, and a great fear of death. Anything promising increased health or long life will greatly attract these people, and anything arousing a fear of ill health or death will influence them greatly. These people are excellent customers for health appliances, books on health, *etc. Combativeness* , or Love of Opposing, when highly developed causes one to desire a "scrap" or an argument or debate. These people can best be handled by seemingly allowing them to win in argument, and then leading them to suggest the thing that the Salesman has had in his mind all the time. These people may be led, or coaxed, but never driven. With them it is always a case of "sugar catches more flies than vinegar," or of the hot sun causing the man to drop the cloak which the fierce north wind was unable to blow away from him. A man of this kind will be so pleased at beating another in an argument on a minor point, that he will forget the main point and will be in a humor to be persuaded. Always avoid a direct argument or dispute with these people on important points—they will let their pride of combat obscure their judgment. But they will be ready to bestow favors on those whom they believe they have worsted in argument. *Destructiveness* , or Love of Breaking Through, when highly developed causes one to take great pleasure in doing things in new ways; in breaking precedents and defying authority, and in breaking down obstacles. If you can arouse this spirit in such a man, by showing him how he may do these things with your goods, he will fall in line. A man of this kind may be interested at once in any proposition whereby he may be enabled to do something in a novel way here—to defy opposition or established custom—or to break down opposing obstacles. The keynote of this faculty is: "Make Way." *Alimentiveness* , or Love of Appetite, when highly developed causes one to incline toward gluttony and gormandizing, and to place undue importance upon the pleasures of the table. A man of this kind "lives to eat" instead of "eating to live," and may be reached through his weakest point—his stomach. To such a man a good dinner is more convincing than a logical argument. *Bibativeness* , or Love of Drink, when highly developed causes one to manifest an inordinate taste for liquids of all kinds. In some cases, where alcoholic drinks are avoided by such people, they will run to excess in the direction of "soft drinks" such as ginger ale, soda water, *etc.* It does not follow that these people are fond of the effects of alcohol, the craving seemingly being for liquids in some form. Such people, if their appetites are not controlled, will let their taste for drinks run away with their judgment and reason.

Acquisitiveness , or Love of Gain, when highly developed causes one to be very grasping, avaricious, and often miserly. But, when not so highly developed, it causes one to manifest a keen trading instinct, and is a necessary factor in the mental make-up of the successful merchant. Those in whom it is highly developed will be interested in any proposition which seems to them to promise gain or saving. In selling such a man, the effort should be to keep the one point of *profit or saving* always in evidence. In some cases this faculty, too highly developed and not counterbalanced by other faculties, will make a man "penny wise and pound-foolish," and will focus his mental gaze so closely on the nickel held close to his eye that he will not see the dollar a little further off. The "money talk" is the only one that will appeal to these people.

Secretiveness , or Cunning, when highly developed causes one to incline toward double-dealing, duplicity, trickery and deception. It is the "foxy" faculty, which, while useful to a certain degree, becomes undesirable when carried to excess. In dealing with a man of this kind, be on guard so far as accepting his statements at full value is concerned. Accept his statements "with a grain of salt." Those who wish to "fight the devil with his own fire" can reach these people by allowing them to think that they are overreaching or getting the best of the Salesman. The Salesman who is apparently defeated by these people, is very apt to have discounted their methods in advance, and has mapped out his line of retreat in advance so that the defeat is really a victory. These people often will sacrifice a real advantage concerning a big thing for the sake of tricking one out of a small advantage. To trick another causes them to feel a glow of righteous well-being and self-satisfaction, and makes them forget the main point in the deal. A small victory thus won acts on them like the good dinner to the Alimentive man, or flattery to the Approbative person. A faculty developed to excess is always a weak point which can be used by others who understand it.

Cautiousness , or Prudence, while an admirable quality when normally developed, becomes, when highly developed, an undesirable quality. When highly developed it causes one to be over-anxious, fearful, afraid to act, liable to panic, *etc.* These people must be cultivated carefully, and led to acquire confidence and trust. One should be very careful in dealing with these people not to cause suspicion or alarm. They should be treated with the utmost fairness, and given full explanations of matters of which they are in doubt. As a rule they are very slow in giving confidence, but when they once place confidence in a person they are very apt to stick to him. Their very fearfulness acts to prevent their making changes when confidence is once secured. These people cannot be "rushed," as a rule—they require time in order to gain confidence. They are, however, subject to an occasional "rush" by reason of their panicky disposition, if they can be made to fear that if they do not act some competitor will be given the chance, or that prices will advance if they do not order at once. These people must be handled carefully, and the Salesman who masters their nature will be well repaid for his trouble and pains.

Approbativeness , or Love of Praise, when highly developed causes one to be susceptible to flattery, desirous of praise, fond of "showing off" and displaying himself, vain, sensitive to criticism, and generally egotistical and often pompous. This quality when highly developed is a weakness and gives to an adversary a powerful lever to work. The Salesman, while secretly detesting this quality in a buyer, nevertheless finds it a very easy channel of approach and weapon of success, when he once understands its characteristics. These people can be reached by an apparent "falling in" with their opinion of themselves, and a manifestation of the proper respect in manner and words. These are the people to whom the "soft soap" is applied liberally, and who are carried away by an apparent appreciation of their own excellence. They will be willing to bestow all sorts of favors upon those who are sufficiently able to "understand" them, and to perceive the existence of those superlative qualities which the cruel, cold, unfeeling world has ignored. These are the people for whom the word "jolly" was invented, and who are ready to absorb the available world-supply of that article.

Self Esteem , or Self Reliance, is a very different quality from that just described, although many people seem unable to make the distinction. Self Esteem when highly developed causes one to appreciate one's powers and qualities, while not blinding oneself to one's faults. It gives a sense of self-help, self-respect, self-reliance, dignity, complacency, and independence. Carried to an extreme it manifests as hauteur, superciliousness, imperiousness and tyranny. It is a characteristic of the majority of successful men who have made their own way by their own efforts. These people insist upon having their own way, and using their own minds—they resent apparent influence or suggestions, and often deliberately turn down a proposition simply because they think that an effort is being made to force them into it. The best way to deal with these people is to frankly acknowledge their right to think for themselves, both in your manner, tone and actions—and to present the proposition to them in an impersonal way, apparently leaving the whole matter to their own good judgment. A logical appeal appeals to them providing you do not make the mistake of pitting yourself against them as an opponent in argument. You may play the part of the lawyer to them, but remember always they want to play the part of judge, and not that of the opposing counsel. If a matter be subtly suggested to them in such a way as to make them think that they have thought it themselves, they will favor it. Always give them a chance to think out the point themselves—they like it. One need not cringe to or flatter these people. All that is necessary is to maintain your own self-respect, but at the same time let them walk a little ahead of you, or stand just a little bit higher—that is all they need to make them feel comfortable. They much prefer being a little higher or ahead of a strong man than a weakling—it is more complimentary to them. They appreciate the one who forces them to use their heaviest guns—but who finally allows them to claim the victory.

CHAPTER V
THE MIND OF THE BUYER (CONTINUED)

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The Faculties of Application. This group consists of two qualities: that of *Firmness* , or Decision; and that of *Continuity* , or Patience. These faculties, together with Self-Esteem, are located at the upper-back, or back-upper, part of the head.

Firmness , or Decision, when highly developed causes one to manifest stability, tenacity, fixedness of purpose, often reaching the point of obstinacy, mulishness and stubbornness. These people cannot be driven, or forced into anything. They are "mighty set" in their ways, and when they once take a position are very apt to stick to it "right or wrong." They are apt to fight to the last ditch for what they consider principle, and will hold on to the end in what they believe to be right. To attempt to drive them by force is to dash one's head against a stone wall. The only way to handle these people is to endeavor to get them interested in your side of the case before they have "set" their minds and made up their opinion. If they have already been prejudiced against your case, the only way is to give up the fight from the front, and endeavor to present the matter from a different viewpoint, or angle, so that new points will be presented which take the matter out of the old category. These people will never give in unless they can say: "Oh, that of course alters the matter entirely;" or "Oh, well, that places it in a new light;" or "That is an entirely different proposition," *etc.* Leave them victors of the positions upon which they are "set," and endeavor to enlist their interest upon some new aspects, points, or principles—you have at least an even chance of winning on the new point, whereas you have none whatever on the old one. If, however, you can fit your case to some of their established prejudices, for or against, you have won your battle, for their quality of stability will then be employed in your favor instead of against it. You will have to fit your case to their moulds—cut your garment according to their pattern. A stubborn and balky horse or mule can often be started in motion by turning its attention to a new thing—such as putting a piece of twisted paper in its ear, adjusting its harness in a new way, *etc.* The same principle will work on stubborn men, "set" in their ways. Get their mind off the point in question, and they will be rational. Let them have their own way about their own points—and then plan a flank or rear attack on them. You cannot batter down their stone-wall—you must either soar over it, tunnel under it, or else go around it.

Continuity , or Patience, when highly developed causes one to "stick to" a thing once undertaken; to manifest patience and perseverance, and to give up the mind to one thing to the exclusion of others. It is difficult to interest these people in new things—they instinctively distrust the *new* idea or thing, and cling to the old. These people are very conservative and dislike change. They can be dealt with best by avoiding shocking them with entirely *new* things, and by carefully attaching the newer idea or thing to the old so that it seems a part of the latter. New things under old names do not disturb these people as much as old things under new names—it is the form and name, rather than the substance with them. Old wine in new bottles they abhor—but new wine in old bottles they will stand. Arguments based on "old established" things, or "good old-time" things, appeal to them. Things must be "respectable," "well-established," "standing the test of years," "no new-fangled notion," etc., to appeal to them. Beware of trying new and startling changes on them—they will be prejudiced against you at once. Fall in with their ideals, and they will be excellent friends and steady customers. The words "conservative" and "established" sound well to their ears. On the contrary, people in whom this faculty is deficient will incline toward new things because they are new. This faculty, either in excess or when deficient, strongly affects the judgment, and must be taken into consideration by the Salesman.

The Religio-Moral Faculties. This group of faculties includes *Conscientiousness* , or Moral Principle; *Hope* , or Optimism; *Spirituality* , or other-worldliness; *Veneration* , or Reverence; and *Benevolence* , or Human Kindness. The organs manifesting these qualities are located in the front-top of the head.

Conscientiousness , or Moral Principle, when highly developed gives one a high sense of right, justice, truth, virtue, and duty. In dealing with these people be particularly careful to make no misstatements, misrepresentations, and exaggerations, but to adhere closely to the facts of the case. Avoid also any appearance of trickiness or sharp practice, stories of shrewd bargains, *etc.* These people become staunch, firm friends if dealt with as they deserve, but become prejudiced against people and houses whom they suspect of unfair dealings, or in whom they lose confidence. Their keynote is "right's right"—and you should adhere to it in all dealings with them. They are "the salt of the earth," and it is a pity that there are not more of them. It is true that sometimes this faculty seems to become perverted into phariseeism and hypocrisy—but, then, every good thing has its counterfeit, and the thing to do is to distinguish between the true and the false, here as elsewhere.

Hope , or Optimism, when highly developed causes one to look on the bright side of things, expect favorable outcomes, look confidently forward, and expect much from the future. Its perversion manifests in visionary dreams and castle-building. These people are amenable to appeals to future success, bright prospects, cheerful outlook, and new undertakings which seem promising. They become enthusiastic when propositions are properly presented to them, and prefer to deal with Salesmen of similar mental characteristics. These people are natural "bulls" in business—beware of posing as a "bear" when dealing with them. They relish a good cheering, cheerful talk more than anything else. They are good people to deal with, particularly if the quality in question is balanced by caution and trained by experience.

Spirituality , or Other-worldliness, when highly developed tends to cause one to live on mental heights above the things of ordinary material existence; to trust to the "inner light;" to incline toward mysticism; and to experience a religious consciousness above the ordinary. When manifested in a lesser degree it is evidenced by the ordinary "religious" feeling. Perverted, it manifests as superstition, credulity and "psychism." The people in whom this faculty is active seem to feel that business is a degrading necessity, and they are never thoroughly at home in it, unless the goods handled happen to be along the lines of their general inclination, as for instance, religious books, *etc.* Consequently, their business traits and tastes arise from the other faculties, rather than from this particular one. However, they are easily prejudiced against one whom they imagine does not agree with them in their beliefs and convictions, and are apt to be swayed rather more by feeling, emotion and sentiment than by cool judgment and pure reason. They are usually strong in their likes and dislikes, and are susceptible to appeals to their imagination.

Veneration , or Reverence, when highly developed causes one to manifest reverence and extreme respect to authority of all kinds. These people are usually good church members and law abiding citizens. In business, the faculty is apt to cause them to place great stress upon authority and example. If some large merchant has ordered certain goods, they will be impressed by his example. They regard testimonials and recommendations highly. In dealing with them one must avoid speaking lightly of any thing or person esteemed by them, for they will be quick to resent it. They are usually decidedly conventional, and aim to meet the full requirements of "respectability" and social customs.

Benevolence , or Human Kindness, when highly developed causes one to manifest sympathy, kindness, generosity, and philanthropy. These people are altruistic and always ready to do another a good turn. They are moved by their feelings rather than by their reason and judgment, and will often base their business transactions rather more upon friendliness and personal feeling than upon cold business judgment and policy. They are generous where their sympathies and feelings are interested, and are too often taken advantage of by selfish people who play on their unselfish natures. Too often are they considered "easy," and are imposed on accordingly. The personal equation of the Salesman plays an important part in dealing with these people.

From these several groups of faculties arise many combinations of character in people. While it is true that there is almost infinite variety among people, nevertheless, it is true that there are a few general classes into which the majority of buyers may be fitted or grouped for convenience. Let us now consider some of the more common classes, and see how the faculties, in combination, manifest themselves.

The Argumentive Buyer. This man finds his greatest pleasure in arguing, combating and disputing with the Salesman—argument for the sake of argument, not for the sake of truth or advantage. This trait arises from developed Combativeness and Destructiveness. Do not take these people too seriously. Let them enjoy a victory over you on minor points, and then after yielding gracefully coax them along the main lines of the selling talk. At the best, they are arguing over terms, definitions, forms, *etc.* and not over *facts* . Let them make their own definitions, terms and forms—and then take their order for the goods which you have fitted into their side of the argument. If, however, the argument is based upon true reasoning and with a legitimate intent, then reason with him calmly and respectfully.

The Conceited Buyer. This fellow is full of Approbativeness. We have told you about him elsewhere. Meet him on his own plane, and give him the particular bait indicated for his species—he will rise to it. Appearing to defer to him, you may work in your arguments and selling talk without opposition. Prefacing your explanation with "As you know by your own experience;" or "as your own good judgment has decided;" etc., you may tell your story without much opposition. You must always let him feel that you realize that you are in the presence of a great man.

The "Stone Wall" Buyer. This man has Self Esteem and Firmness largely developed. We have told you about him under those two headings. You must fly over, tunnel under, or walk around his stone wall of reserve and stubbornness. Let him keep his wall intact—he likes it, and it would be a shame to deprive him of it. A little careful search will generally show that he has left his flanks, or his rear unguarded. He will not let you in the front door—so go around to the kitchen door, or the side-door of the sitting room—they are not so well guarded.

The Irritable Buyer. This is an unpleasant combination of Approbativeness and Combativeness, in connection with poor digestion and disordered nerves. Do not quarrel with him, and let his manner slide over you like water off a duck's back. Stick to your selling talk, and above everything keep cool, confident, and speak in even tones. This course will tend to bring him down. If you show that you are not afraid of him, and cannot be made angry—if your tones are firm yet under control and not loud—he will gradually come down to meet you. If you lose your own temper, you may as well walk out. Simply ignore his "grouch"—deny it out of existence, as our New Thought friends would say.

The "Rough Shod" Buyer. This man has large Destructiveness, and Self Esteem, and wants to run things himself. He will try to ride rough shod over you. Keep cool, even-tempered, self-possessed, and firm yet respectful. Do not let him "rattle" you. It is often more of a "bluff" than anything else. Keep on "sawing wood;" and do not be scared off. These people are often but "lath-and-plaster" instead of the iron and steel they appear to be at first sight. Keep firm and calm, is the keynote in dealing with them.

The Cautious Buyer. This man generally has Cautiousness and Continuity well developed, and Hope deficient. He is conservative and fearful. Avoid frightening him with ideas of "new" things or "experiments." If you are selling new things or ideas, manage to blend them in with things with which he is familiar—associate the new and unfamiliar with the old and familiar. And be conservative and careful in your talk, do not give him the idea that you are a radical or a "new fangled idea" man. To him, be an "old fashioned person."

The Cunning Buyer. This fellow has large Secretiveness or Cunning—he belongs to the fox tribe. He likes to scheme out things for himself, so if you will content yourself with giving him broad hints, accompanied by expressive glances, regarding what can be done with your goods, he will be apt to scheme out something in that direction, and thinking he has done it all himself, he will be pleased and interested. Let him know that you appreciate his shrewdness, particularly if he shows that his Approbativeness is well developed. But, if not, better let him think that he is deceiving you regarding his true nature. The majority of cunning people, however, take pride in it, and relish a little grim appreciation of their quality.

The Dignified Buyer. This man has large Self Esteem, and probably also large Approbativeness. In either case, let him play the part for which Nature has cast him, and you play yours. Your part is in recognizing and respecting his dignity, by your manner and tone. Whether the dignity be real or assumed, a recognition of and falling in with it is appreciated and relished. Imagine that you are in the presence of your revered great-grandfather, or the bishop, and the rest will be easy. We once knew of a jovial, but indiscreet, salesman who lost a large sale to a buyer of this kind, by poking him in the ribs and calling him "old chap." The buyer barely escaped an attack of apoplexy—the Salesman entirely escaped a sale.

The "Mean" Buyer. This man is moved by Acquisitiveness. He is suspicious of you from the start, for he feels that you intend to get some money from him. Don't blame him—he's built that way. Instead, get his mind off the subject and on to another, by plunging in at once with the statement that you have something upon which *he can make money* , or something that *will save him money* . Emphasize these points, and you will have aroused his curiosity. Then proceed along the same lines—something to make money for him, or something to save money for him—these are the only two arguments he can assimilate.

The Intelligent Buyer. These people depend almost entirely upon reason and judgment. They are scarce. When you meet one of them, drop all attempts to play upon weak points, prejudices or feelings, and confine yourself strictly to logical and rational statements, presentation of your proposition, and argument thereon. Do not attempt sophistry, argument from false premises, or other fallacies. He will detect them at once, and will feel indignant. Talk straight from the shoulder, and confine yourself to facts, figures, principles, and logic.

So far we have dealt with the voluntary or outer mind of the buyer. Let us now consider his involuntary or inner mind. There are many other terms used by psychologists to designate these two phases of mind—the important fact is that there are *two* phases or planes of mind which are operative in a sale. Let us see how they work, rather than what they are, or what they are called.

Discarding, for the time being, the current psychological theories and terminology, let us take a plain look at the facts of the case. A little consideration will show us that there are two parts to a man's mind—or two phases of activity. In the first place, there is a part of one's mind which acts as does the mind of the higher animal, the savage, the child. That is, it acts upon impulse and without restraint of the will. Its attention is easily attracted, but held with difficulty unless the interest and curiosity is awakened. It is curious, fond of novelty, inquisitive, impulsive, easily persuaded in certain directions, susceptible to impressions, amenable to suggestion, imitative, subject to panic, apt to "follow my leader," emotional, depending upon feeling rather than upon reason, subject to persuasion and coaxing, and acting almost automatically in response to awakened desire. Let us think of this part of the mind as the inheritance of the race from the past—the instinctive mind—the elemental mind of the race before Intellect mounted its throne. This part of the mind is possessed by every individual of the race. No matter how highly developed the individual may be, he has this part of the mind. No matter how much he may be in control of it, it is always there as a background and basis of his other kind of mind. The difference in the self-control of individuals depends almost altogether upon the other part of the mind, which we shall now consider—the Voluntary Mind, in which the Intellect and Will are the predominant elements. The phase which we have just considered may be called the Involuntary Mind, in which Desire and Feeling are the predominant elements.

The Voluntary Mind has come to man in the course of evolution. It is not nearly so highly developed in the majority of people, as one might at first suppose. The majority of the race have the Involuntary Mind predominant, and are swayed more by feeling and desire than by intellect and will. Those in whom the Voluntary Mind is highly developed place the intellect over the feelings—the will over the desires. They submit their feelings to the inspection and approval of their intellect, and hold their desires in check by their will. We are in the habit of thinking of will as a something which acts—but in the majority of instances it is found to be employed in checking action of the desires—in holding back rather than in pushing forward. One of the chief duties of the developed will is that of inhibition, or restraint. And inhibition depends upon the decision of the judgment or intellect. The animal, savage, or child has but little power of this kind—the average individual has more than the child or savage but less than the developed individual—the developed individual has better self-control, and subordinates his emotional desires and feelings to his judgment and will, by inhibition or restraint. Every individual has both of these phases of mind—the Involuntary and Voluntary—the latter, however, being manifested in an infinite variety of degrees of development and power. Back of every Involuntary Mind is to be found the protecting Voluntary Mind—and likewise, back of every Voluntary Mind, no matter how strong it may be, there is ever the Involuntary Mind chafing under restraint and striving to escape its master's eye and express itself in its own way. And the master often relaxes its attention, or gets tired of its strenuous task, and then the hidden nature "plays while the cat's away."

Perhaps the Salesman may be able to remember this classification of the two phases of the mind, by picturing them as *two partners* engaged in business. The Salesman is trying to secure the trade of the firm. The one brother is an easy-going fellow, possessing curiosity and childish interest, capable of being "jollied," persuaded and coaxed, and apparently acting always from his momentary desires and feelings, desirous of appearing well in the eyes of others, and anxious to make a good impression, finding it easier to say "Yes," than "No"—easier to fall in with the wishes of others than to oppose them, being vain and complaisant. This partner's name is "Easyboy." The other partner is an entirely different sort of fellow. He is cold and calculating, manifesting very little feeling or emotion, submitting everything to his reason and judgment, not moved by prejudices for or against, driving a close bargain and resenting attempts to coax or drive him. His name is "Hardfellow."

In the firm of "Easyboy and Hardfellow," the work is divided. "Easyboy" has much to do about the place, attending to many things for which his temperament specially fits him. "Hardfellow," however, does the buying, for experience has taught him that "Easyboy" is not fitted for the task, being too much under the sway of his feelings and being too easily influenced. "Easyboy" never could say "No," anyway—but "Hardfellow" finds it almost as hard to say "yes." So "Hardfellow" does the buying, but "Easyboy" always "hangs 'round" when a salesman is talking, for he is naturally inquisitive, and, being jealous, rather resents "Hardfellow's" authority in the matter. Sometimes he breaks in, and "Hardfellow" lets him have his say, and at times indulges him in minor purchases, for being a partner he must accord him some consideration in spite of the arrangement regarding duties. A strange thing is that "Easyboy" is possessed of the notion that he would make an ideal buyer, far better than "Hardfellow" in fact, and he loses no opportunity of manifesting his supposed quality, notwithstanding the fact that he usually makes a bungle of it.

For "Hardfellow" is often so busy that he cannot give his full attention to the business of buying; then again he becomes tired and at such times his judgment is not so good, and he is apt to be influenced by "Easyboy" at such times; and, again, he becomes interested in one feature of the purchase and overlooks the others—at such times "Easyboy" "gets in his fine work," and takes a hand in the buying. The Salesmen who visit the firm are fully aware of this condition of affairs, and plan things so as to have "Easyboy" on hand and able to play his part. They can do anything with him, and the more he is in evidence the better are their chances. If he had his way he would buy corner lots in the moon, or gold-bricks minus the plating. He likes to say "Yes" when coaxed, jollied or led. But the Salesmen having a straight business proposition of merit get along well with "Hardfellow," for he is reachable on such lines when logically presented and explained in a business way. Even such Salesmen, however, find "Easyboy" a valuable ally, for he often gets them a hearing when "Hardfellow" is busy or otherwise not disposed to listen. And so, they all find it an important question to get "Easyboy" on the scene at "Hardfellow's" elbow. Some claim to have discovered a method whereby they can "sidetrack" "Hardfellow" and get "Easyboy" to do the buying. And rumor even has it that there have been unscrupulous individuals who have happened around when "Hardfellow" was taking his *siesta* after a full dinner, and who then played upon "Easyboy's" weakness in a shameful manner. The firm deny these rumors, but there is an old gold brick holding back a door at the back part of the store; and a big bundle of worthless shares in a nicely printed gold-mine and a deed for a quarter-section of the blue sky, in the safe—so there may have been something in the tale, after all.

Every mind is an "Easyboy and Hardfellow" firm. Both partners are in evidence. In some cases "Easyboy" has far more sway and influence than his more capable partner; in others they have equal authority; in a third, "Hardfellow" asserts his right and ability, and "Easyboy" has to take a back seat under protest. But the same principle is true of them all. And this fact is taken into consideration by men of the world who understand the true state of affairs. If anyone doubts this statement of psychological facts, let him analyze himself, and look back over his own experience. He will find that "Easyboy" has played him many a sad trick in the past, and the "Hardfellow" has been "off his job" more than once. Then let him begin to analyze others with whom he comes in contact—he will see the same state of affairs existing there. And yet there is no mystery about the matter—it is all in accordance with known psychological laws. Some writers on the subject of Salesmanship rather solemnly assure us that the "Easyboy" part of the mind is a "higher mind"—but it is not. It belongs to the *instinctive* stage of mental development, rather than to the *rational* . It is an inheritance from the past—that past in which men were moved entirely by feeling and emotion, before reason came to its present stage of development. If it is "higher" why is it a fact that the lower races and individuals manifest it to a greater extent than the higher ones? This part of the mind gives vitality and energy to one, but unless it be controlled by Intellect and Will it is apt to prove a curse.

CHAPTER VI
THE PRE-APPROACH

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Nearly all teachers of or writers upon Salesmanship lay much stress upon what is called "The Pre-Approach," by which term is indicated the preliminaries leading up to the Approach or Interview with the Buyer.

What we have said under the head of "The Mind of the Salesman" is really a part of the Pre-Approach, for it is in the nature of the preparation of the mind of the salesman for the interview with the buyer. But there is more than this to the Pre-Approach. The Pre-Approach is the mapping out of the campaign—"organizing victory" it has been called. It is the accumulation of ammunition for the fight, and the laying out of the strategy. Macbain says: "The Pre-Approach is the groundwork upon which the salesman builds. It comprises all the information obtainable by him that will be of importance in making his approach in selling the customer. * A sale, in fact, resembles chimney-building, in which it takes more time for preliminary scaffold-making than it does to build the permanent structure once the scaffold is made."

In the first place, an important part of the Pre-Approach is a correct and complete knowledge of your goods. Too many men rush to the Approach without knowing what they have to sell. It is not enough to know brands and prices—one should *know* his goods from top to bottom, inside and outside, from the raw material to the finished article. He should feel perfectly at home with his goods, so that he may have full information regarding them on tap, and thus have his mind free for the strategy of the sale. A little close, earnest intelligent study of one's line of goods will not only supply one with an efficient weapon, but will also impart to him a sense of certainty and confidence that he cannot have otherwise. What would be thought of a teacher of natural history who did not understand animals? And yet many salesmen are equally as ignorant about their subject.

The salesman should understand his goods so thoroughly that he could write a treatise on them, or demonstrate them before an audience of experts or of persons entirely in ignorance of them—the latter being probably the hardest task. He should be able to explain their particular virtues and characteristics to a man old in the same line, or to explain them simply and plainly to one who had never seen them or who was ignorant of their uses. We know of one salesman who was asked by his little boy to explain a cash register to him, and who complied with the request. He told us that he learned more about his cash register in the process of that explanation than he had acquired in even the process of the technical demonstration in the "salesman's school" at the factory. It is not always policy for the salesman to air his knowledge of his goods to his customer—such a course would generally bore the latter—but he should know all about his goods, nevertheless. The man who knows his goods in this way plants his feet on the solid rock and cannot be swept away, while the man who builds on the shifting sand of "half-knowledge" is always in danger.

But the more popular branch of the Pre-Approach is the knowledge of the customer. Get as many points regarding the characteristics, habits, likes and dislikes of the customer as possible. Find out as much as you can about his trade, and manner of conducting his business, as well as his business history. Macbain says: "There is really no information about a prospective customer that can be said to be valueless. On the other hand, a knowledge of one or two of the characteristics of the man to be approached may be considered sufficient, the ready intuition of the salesman being relied upon for the rest. It is assumed, of course, that a salesman will be able to call his man by name, pronouncing the name correctly upon the very first interview. This is the prime requisite, and the remaining knowledge should be grouped about this in the order of its importance."

The data regarding your prospective customer is obtainable in many ways. Much of it you may obtain from your house if they have had previous dealings with him. Other salesmen will also add to the data, but one must be on the lookout here and not allow himself to be prejudiced against the customer, or frightened by adverse reports regarding his manner and characteristics coming from other salesmen. Pierce says: "It would seem that the good characteristics of the prospect are desirable to learn. But it is a conviction that by denying to one's self the unfavorable things said about your prospect, you will not accentuate the very qualities you hope to obviate. One attempt at a sale is recalled where the prospect was said to be 'the meanest man on earth.' Almost terrified by the description, the salesman went at the prospect the wrong way; displeased him; lost the sale."

Hotel clerks—or better still, hotel proprietors—are often very well informed regarding merchants in their town, and often valuable information may be obtained in this way, although the judgment and experience of the hotel people must be appraised before basing one's own opinion regarding the customer. Other customers may also be diplomatically pressed into service in obtaining information regarding their competitors, although allowance must always be made for the personal bias in such cases. It is a good idea for the salesman to make a record of these advance reports, so as to have them on file where he may refer to them when needed. Some salesmen have a card index devoted to this purpose, which they have found very useful.

Another, and a very important point about the Pre-Approach is that of developing the proper Mental Attitude in yourself. You must get *yourself* right first, before you can get anything else right. Pierce says regarding this: "Someone has said that the greatest bane to selling goods is fear. As a matter of fact, the only thing you are afraid of is that you won't make the sale,—get the check. But, if you waive this point, and say, 'Now, I don't care whether I get this sale or not. I do know this: I am honest, my goods are honest, and if this man does not want them there are plenty of men who do,' you will find the fear melting like the mist before sunshine. Fear cannot live in the presence of your smile, your confidence, your knowledge of the business and your industry."

In this connection, re-read what we have said to you regarding the "I" and "Self-Respect" in the chapter entitled "The Mind of the Salesman." This chapter was written to cover just such cases as the one in question. If you can realize the "I" within you, your fear will disappear quickly. Remember, "there's nothing to fear but Fear."

Many successful salesmen state that they overcame their early fear and timidity by filling themselves with auto-suggestions that they were calling on the customer for the purpose of doing him a good turn—that it was a good thing for the customer that the salesman was calling on him, although he did not know it—and that he, the salesman must let nothing stand in the way of doing that good turn to the customer, *etc.* As ridiculous as this may appear to some, it will be found to work well in many cases. And it is based upon truth, too, for if the goods are right, and the prices are likewise, the salesman is doing the customer a good turn.

And right here, let us impress upon you the necessity of working yourself up to the point of *believing thoroughly in your own proposition* . You must get yourself into the state of mind in which, if you were in the customer's place, you would surely want to take advantage of it. You must convert yourself before you can expect to convert the customer. We know an ad. man who tells us that he never feels satisfied with an ad. that he is writing until he can make himself believe that he wants to buy the article himself. And he is right. And the salesman will do well to take a leaf from his book. Enthusiasm and belief are contagious. If you believe thoroughly in a thing, you run a much better chance of making others believe in it also, than if you feel otherwise. You must learn to *sell to yourself* first, then you may sell to the customer.

W.C. Holman, in "Salesmanship," says: "One

W.C. Holman, in "Salesmanship," says: "One cannot make others believe what he himself believes, unless he himself is an earnest believer. Dwight L. Moody swayed enormous audiences by the simple power of his own wonderful earnestness. No one could listen to Moody without saying: 'This man believes absolutely every word he is speaking. If he feels what he says so tremendously, there must be something in it.' If every salesman realized how largely the attitude of the 'prospect' depended upon the salesman's own mental attitude, he would be as careful to get into the right frame of mind when he started out to approach a prospect as he would be to carry a sample case. It is a simple matter for him to do this. All that is necessary is for him to 'take account of stock' just before he starts out—to enumerate to himself all the strong, convincing points in his proposition—to consider the good high qualities of the goods he is selling—run over in his mind the splendid characteristics of his house—think of the great number of customers who have bought his product—and of the supremely satisfying reasons why other customers should buy his goods. In other words, before a salesman starts to sell other men, he should sell himself. He should make this sale to himself at the beginning of every day's work."

The student should acquaint himself thoroughly with the creative force of Suggestion and Auto-Suggestion in Character Building, and in producing and maintaining the proper Mental Attitude. The volume of this series entitled "*Suggestion and Auto-Suggestion* " gives both the theory, principles and methods of applying Auto-Suggestion in the directions named. One need no longer be a slave of his Mental Attitude. On the contrary he may create and preserve the Mental Attitude he deems advisable and necessary at any time.

Mr. W.C. Holman, one of the best of the inspirational writers on Salesmanship, gives the following interesting instance of the use of Auto-Suggestion by a salesman. He says: "One of the best salesmen the writer ever knew got up what he called his catechism. He used to put himself through it every morning before starting out. Oftentimes he repeated it aloud if he had the opportunity. The questions he would repeat in a quiet tone, but the answers he would pronounce with all the earnestness of which he was capable. His catechism ran somewhat as follows:

"Am I working for a good house? YES!

"Has my house the reputation and prestige of being one of the best in its line? YES!

"Have we made hundreds of thousands of sales like the sales I am going to make to-day? YES!

"Have we an enormous body of satisfied users? YES!

"Am I selling the best goods of the kind made anywhere in the world? YES!

"Is the price I am asking a fair one? YES!

"Is the price I am asking a fair one? YES!

"Do the men I am going to call on need the article I am selling? YES!

"Do they realize that now? NO!

"Is that the very reason I am going to call on them—because at present they don't want my goods, and haven't yet bought them? YES!

"Am I justified in asking a prospect's time and attention to present my proposition? BY ALL THE POWERS, YES!

"Am I going to get into the office of every man that I call on, if there is any earthly way to do it? YES!

"Am I going to sell every man I call on to-day? YOU BET I AM!"

Referring to the above "catechism" of Mr. Holman, we would say that if a man would work himself up to the point of asking and answering these questions in earnest, and would carry the spirit thereof through the day, he would render himself almost invincible. A spirit like that is the spirit of the Light Brigade, of Napoleon, of the Berserker Norseman who made a way for himself. Such a man would make opportunities, instead of begging for them. Such a man would be inspired. This is Auto-Suggestion raised to the Nth Power. Try it—you need it in your business!

The second phase of the Pre-Approach is that of obtaining an interview with the prospective customer, generally known as "the prospect." In many instances the salesman is able to secure the interview by simply walking into the presence of the prospect, the latter being in full view in his store or office and no intermediary being present to intercept the approach. In such cases the second phase of the Pre-Approach is passed over, and the actual Approach is entered into at once. But in other cases, particularly in the large office buildings of the principal cities, the prospect is found to be in his private office, and the salesman's advance is halted by a clerk, or even an office boy, and there are certain preliminaries to be gone through with before an interview may be obtained. In many cases, "big" men (or those who wish to be considered "big") surround themselves with so much formality and red-tape that it is quite a feat to run the gauntlet of the guardians of the inner temple, and much tact, diplomacy, presence of mind, and often strategy is required of the Salesman in order that he may "get at his man."

Macbain, in his work entitled "Selling," says of this stage: "Between the pre-approach and the actual approach sometimes lies a trying time for the salesman. It is no uncommon thing for a prospective customer to keep a salesman waiting, either outside the office door and out of sight, or inside and in the presence of the prospective buyer. This is known as 'breaking the salesman's nerve.' It is often done with the idea of deliberately making the salesman nervous and consequently unable to make such an approach as otherwise would be possible.

consequently unable to make such an approach as otherwise would be possible. Perhaps one of the most common forms of this is seen when the prospective customer appears to be very busily interested in something at his desk and allows the salesman to stand an indefinite length of time and then turns suddenly upon him. This is especially disconcerting to the young man, but the experienced salesman recognizes it as an indication that either the man is very busy and actually hates to take his mind off his work, or that he is afraid of being talked into something that he will later regret. The salesman consequently shapes his introduction accordingly and will in no wise be disconcerted by this attempt as it will enable him to study carefully the outward characteristics of the man whom he is about to approach."

In many cases this waiting is forced on the salesman by a prospect who also knows something of the laws of psychology—for such knowledge is not confined to the salesman by any means, the buyer having posted himself in many cases. In the game of checkers or draughts quite an important advantage accrues to the player securing what is technically known as "the move," which, however, is a very different thing from the "first play." There is in the psychology of the sale, or of the interview between two people of equal strength, a something which corresponds very closely with "the move" in checkers. This something gives a decided advantage to the person securing it, and it is worth striving for. This something is subtle and almost indescribable, although apparent to every one who has dealings with his fellow men. It seems to be a matter of mental balance and poise. The salesman, if he be well balanced and poised, is "positive" to the buyer, the latter being in a listening, and therefore passive, attitude. So far the salesman has "the move," which however he may later lose if the prospect plays scientifically. Well, to get back to the "waiting" stage, the prospect by disturbing the salesman's poise, and "breaking his nerve" by keeping him waiting on the anxious bench in a state of suspense, often manages to get "the move" on him, unless he understands the psychology of the process and accordingly avoids it. Suspense is the most nerve-breaking mental state on the psychological list, as all realize who have experienced it. Beware of losing "the move."

An important factor in getting past the stockade of the outer office is the consciousness of Self Respect and the realization of the "I" of which we have spoken. This mental attitude impresses itself upon those who guard the outer works, and serves to clear the way. As Pierce says: "Remember, you are asking no favors; that you have nothing to apologize for, and that you have every reason in the world for holding your head high. And it is wonderful what this holding up of the head will do in the way of increasing sales. We have seen salesmen get entrance to the offices of Broadway buyers simply through the holding of the head straight up from the shoulders." But it is the Mental Attitude back of the head straight up from the shoulders." But it is the Mental Attitude back of the physical expression that is the spirit of the thing—don't forget this.

The Mental Attitude and the physical expression thereof instinctively influence the conduct of other people toward one. We may see the same thing illustrated in the attitude and action of the street boy toward dogs. Let some poor cur trot along with drooping ears, timid expression, meek eyes, and tail between his legs, and the urchin will be apt to kick him or throw a rock at his retreating form. Note the difference when the self-respecting dog, with spirit in him, trots past, looking the boy fearlessly in the eye and showing his sense of self-respect and power to back it up in every movement. That dog is treated accordingly. There are certain people whose manner is such that they do not need to ask respect and consideration—it is given them as a matter of right and privilege. People stand aside to give them room, and move up in street cars that they may have a seat. And it does not necessarily follow that the person to whom this respect is shown is a worthy individual or a person of fine qualities—he may be a confidence man or a swindler. But whatever he is, or may be, he has certain outward mannerisms and characteristics which enable him to "put up a good front" and which carry him through. At the back of it all will be found certain mental states which produce the genuine outward characteristics and manner in the case of genuine instances of persons possessing authority and high position, the confidence man merely presenting a passable counterfeit, being a good actor.

It is often necessary for the salesman to send in a card to the inner office. It is well for him to have some cards, well engraved in the most approved manner, bearing simply his name: "Mr. John Jay Jones," with his business appearing thereon. If he is travelling from a large city, and is selling in smaller towns, he may have "New York," "Chicago," "Philadelphia," "Boston," etc., as the case may be in the corner of his card. If the name of his business appears on the card the prospect often goes over the matter of a possible sale, mentally, without the salesman being present to present his case, and then may decline to grant an interview. The name, without the business, often arouses interest or curiosity and thus, instead of hindering, really aids in securing the interview.

Regarding the discussion of the business with anyone other than the prospect himself, the authorities differ. As a matter of fact it would seem to depend largely upon the particular circumstances of each case, the nature of the articles to be sold, and the character and position of the subordinate in question.

One set of authorities hold that it is very poor policy to tell your business to a subordinate, and that it is far better to tell him courteously but firmly that your business is of such a nature that you can discuss it only with the prospect in person. Otherwise, it is held that the subordinate will tell you that the matter in question has already been considered by his principal, and that he is fully informed regarding the proposition, and has given orders that he is not to be disturbed further regarding it.

The other set of authorities hold that in many cases the subordinate may be pressed into service, by treating him with great respect, and an apparent belief in his judgment and authority, winning his good-will and getting him interested in your proposition, and endeavoring to have him "speak about it" to his superior during the day. It is claimed that a subsequent call, the day following, will often prove successful, as the subordinate will have paved the way for an interview and have actually done some work for you in the way of influence and selling talk. It is held that some salesmen have made permanent "friends in camp" of these subordinates who have been approached in this way.

It would seem, however, as we have said, to depend much upon the particular circumstances of the case. In some cases the subordinate is merely a "hold-off," or "breakwater;" while in others he is a confidential employee whose opinion has weight with the prospect, and whose good-will and aid are well worth securing. In any event, however, it is well to gain the respect and good-will of those in the "outer court," for they can often do much in the way of helping or injuring your chances. We have known cases in which subordinates "queered" a salesman who had offended them; and we have known other cases in which the subordinate being pleased by the salesman "put him next." It is always better to make a friend rather than an enemy—from the office-boy upward—on general principles. Many a fine warrior has been tripped up by a small pebble. Strong men have died from the bite of a mosquito.

The following advice from J.F. Gillen, the Chicago manager of the Burroughs Adding Machine Company, is very much to the point. Mr. Gillen, in the magazine "Salesmanship," says: "A salesman who has not proved his mettle—and who, unfortunately, is not sure of himself—is likely to be overcome by a sense of his own insignificance on entering the private domain of the great man, rich man, or influential man, from whom he hopes to get an order. The very hum and rush of business in this boss's office are very awe-inspiring. The fact that there exists an iron-clad rule, designed to protect the boss against intrusion, forbidding the admittance of an uninvited salesman—and the fact that the army of employees are bound by this rule to oppose the entrance of any such visitor—combine to make an untried salesman morally certain of his powerlessness; to make him feel that he has no justifiable reason for presenting himself at all. Indeed he has none, if the awe which he feels for red-tape, rules, dignitaries, has made him lose sight of the attractions of his own proposition; has swallowed up his confidence in what he has to offer and his ability to enthuse the prospect in regard to it. * If you believe that your proposition will prove interesting to the prospect and that he will profit by doing business with you, you have a right to feel that the rule barring salesmen from his presence was not intended to bar *you* . Convince yourself of this and the stern negative of the information clerk will not abash you. You will find yourself endowed with a courage and resourcefulness to cope with a slick secretary who gives glibly evasive replies when you try to find out whether Mr. Prospect is now in his office, whether he cannot see you at once, and what reason exists for supposing you could possibly tell your business to any subordinate in place of him. Once you are thus morally sure of your ground, the hardest part of the battle is won. * *You can see the prospect and get speech with him, no matter what obstacles intervene, if your nerve holds out and you use your brains.* "

Remember this, always: The Psychology of Salesmanship applies not only to work with the prospect, but also to work with those who bar the way to him. Subordinates have minds, faculties, feelings and strong and weak points of mentality—they have their psychology just as their employer has his. It will pay you to make a careful study of their psychology—it has its rules, laws and principles. This is a point often overlooked by little salesmen, but fully recognized by the "big" ones. The short cut to the mind of many a prospect is directly through the mind of the man in the outer office.

CHAPTER VII
THE PSYCHOLOGY OF PURCHASE

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There are several stages or phases manifested by the buyer in the mental process which results in a purchase. While it is difficult to state a hard and fast rule regarding the same, because of the variety of temperament, tendencies and mental habits possessed in several degrees by different individuals, still there are certain principles of feeling and thought manifested alike by each and every individual buyer, and a certain logical sequence is followed by all men in each and every original purchase. It follows, of course, that these principles, and this sequence, will be found to be operative in each and every original purchase, whether that purchase be the result of an advertisement, display of goods, recommendation, or the efforts of a salesman. The principle is the same in each and every case, and the sequence of the mental states is the same in each and every instance. Let us now consider these several mental states in their usual sequence.

The several mental states manifested by every buyer in an original purchase are given below in the order of sequence in which they are usually manifested:—

I. Involuntary Attention.
II. First Impression.
III. Curiosity.
IV. Associated Interest.
V. Consideration.
VI. Imagination.
VII. Inclination.
VIII. Deliberation.
IX. Decision.
X. Action.

We use the term "*original* purchase" in this connection in order to distinguish the original purchase from a repeated order or subsequent purchase of the same article, in which latter instance the mental process is far more simple and which consists merely in recognizing the inclination, or habit, and ordering the goods, without repeating the original complex mental operation. Let us now proceed to a consideration of the several mental stages of the original purchase, in logical sequence:—

I. *Involuntary Attention.* This mental state is the elementary phase of attention. Attention is not a faculty of the mind, but is instead the focusing of the consciousness upon one object to the temporary exclusion of all other objects. It is a turning of the mind on an object. The object of attention may be either external, such as a person or thing; or internal, such as a feeling, thought, memory, or idea. Attention may be either voluntary, that is, directed consciously by the will; or involuntary, that is, directed unconsciously and instinctively and apparently independently of the will. Voluntary attention is an acquired and developed power and is the attribute of the thinker, student and intellectual individual in all walks of life. Involuntary attention, on the contrary, is but little more than a reflex action, or a nervous response to some stimulus. As Halleck says: "Many persons scarcely get beyond the reflex stage. Any chance stimulus will take their attention away from their studies or their business." Sir William Hamilton made a still finer distinction, which is, however, generally overlooked by writers on the subject, but which is scientifically correct and which we shall follow in this book. He holds that there are three degrees or kinds of attention: (1) the reflex or involuntary, which is instinctive in nature; (2) that determined by desire or feeling, which partakes of both the involuntary and voluntary nature, and which although partly instinctive may be resisted by the will under the influence of the judgment; and (3) that determined by deliberate volition in response to reason, as in study, scientific games, rational deliberation, *etc.*

The first mental step of the purchase undoubtedly consists of involuntary or reflex attention, such as is aroused by a sudden sound, sight, or other sensation. The degree of this involuntary attention depends upon the intensity, suddenness, novelty, or movement of the object to which it responds. All persons respond to the stimuli arousing this form of attention, but in different degrees depending upon the preoccupation or concentration of the individual at the time. The striking or novel appearance of an advertisement; the window-display of goods; the appearance of the salesman—all these things instinctively arouse the involuntary attention, and the buyer "turns his mind on" them. But this turning the mind on belongs to Hamilton's first class—that of the instinctive response to the sight or sound, and not that aroused by desire or deliberate thought. It is the most elemental form of attention or mental effort, and to the salesman means simply: "Well, I *see* you!" Sometimes the prospect is so preoccupied or concentrated on other things that he barely "sees" the salesman until an added stimulus is given by a direct remark.

II. *First Impression.* This mental state is the hasty generalization resulting from the first impression of the object of attention—the advertisement, suggestion, display of goods, or the Salesman—depending in the last case upon the general appearance, action, manner, etc., as interpreted in the light of experience or association. In other words, the prospect forms a hasty general idea of the thing or person, either favorable or unfavorable, almost instinctively and unconsciously. The thing or person is associated or classed with others resembling it in the experience and memory of the prospect, and the result is either a good, bad or indifferent impression resulting from the suggestion of association. For this reason the ad. man and the window dresser endeavor to awaken favorable and pleasing associated memories and suggestions, and "puts his best foot foremost." The Salesman endeavors to do the same, and seeks to "put up a good front" in his Approach, in order to secure this valuable favorable first impression. People are influenced more than they will admit by these "first impressions," or suggestions, of appearance, manner, etc., and the man who understands psychology places great importance upon them. A favorable first impression smooths the way for the successful awakening of the later mental states. An unfavorable first impression, while it may be removed and remedied later, nevertheless is a handicap which the Salesman should avoid.

(*Note* : The mental process of the purchase now passes from the stage of *involuntary attention* , to that of attention inspired by desire and feeling which partakes of *both the voluntary and involuntary elements* . The first two stages of this form of attention are known as Curiosity and Associated Interest, respectively. In some cases Curiosity precedes, in others Associated Interest takes the lead, as we shall see. In other cases the manifestation of the two is almost simultaneous.)

III. *Curiosity.* This mental state is really a form of Interest, but is more elemental than Associated Interest, being merely the interest of novelty. It is the strongest item of interest in the primitive races, in children, and in many adults of elemental development and habits of thought. Curiosity is the form of Interest which is almost instinctive, and which impels one to turn the attention to strange and novel things. All animals possess it to a marked degree, as trappers have found out to their profit. Monkeys possess it to an inordinate degree, and the less developed individuals of the human race also manifest it to a high degree. It is connected in some way with the primitive conditions of living things, and is probably a heritage from earlier and less secure conditions of living, where inquisitiveness regarding new, novel and strange sights and sounds was a virtue and the only means of acquiring experience and education. At any rate, there is certainly in human nature a decided instinctive tendency to explore the unknown and strange—the attraction of the mysterious; the lure of the secret things; the tantalizing call of the puzzle; the fascination of the riddle.

The Salesman who can introduce something in his opening talk that will arouse Curiosity in the prospect has done much to arouse his attention and interest. The street-corner fakir, and the "barker" for the amusement-park show, understand this principle in human nature, and appeal largely to it. They will blindfold a boy or girl, or will make strange motions or sounds, in order to arouse the curiosity of the crowd and to cause them to gather around—all this before the actual appeal to interest is made. In some buyers Curiosity precedes Associated Interest—the interest in the unknown and novel precedes the practical interest. In others the Associated Interest—the practical interest inspired by experience and association—precedes Curiosity, the latter manifesting simply as inquisitiveness regarding the details of the object which has aroused Associated Interest. In other cases, Curiosity and Associated Interest are so blended and shaded into each other that they act almost as one and simultaneously. On the whole, though, Curiosity is more elemental and crude than Associated Interest, and may readily be distinguished in the majority of cases.

IV. *Associated Interest.* This mental state is a higher form of interest than Curiosity. It is a practical interest in things relating to one's interests in life, his weal or woe, loves or hates, instead of being the mere interest in novelty of Curiosity. It is an acquired trait, while Curiosity is practically an instinctive trait. Acquired Interest develops with character, occupation, and education, while Curiosity manifests strongly in the very beginnings of character, and before education. Acquired Interest is manifested more strongly in the man of affairs, education and experience, while Curiosity has its fullest flower in the monkey, savage, young child and uncultured adult. Recognizing the relation between the two, it may be said that Curiosity is the root, and Associated Interest the flower.

Associated Interest depends largely upon the principle of Association or Apperception, the latter being defined as "that mental process by which the perceptions or ideas are brought into relation to our previous ideas and feelings, and thus are given a new clearness, meaning and application." Apperception is the mental process by which objects and ideas presented to us are perceived and thought of by us in the light of our past experience, temperament, tastes, likes and dislikes, occupation, interest, prejudices, etc., instead of as they actually are. We see everything through the colored glasses of our own personality and character. Halleck says of Apperception: "A woman may apperceive a passing bird as an ornament to her bonnet; a fruit grower, as an insect killer; a poet, as a songster; an artist, as a fine bit of coloring and form. The housewife may apperceive old rags as something to be thrown away; a ragpicker, as something to be gathered up. A carpenter, a botanist, an ornithologist, a hunter, and a geologist walking through a forest would not see the same things." The familiar tale of the text-books illustrates this principle. It relates that a boy climbed up a tree in a forest and watched the passers-by, and listened to their conversation. The first man said: "What a fine stick of timber that tree would make." The boy answered: "Good morning, Mr. Carpenter." The second man said: "That is fine bark." The boy answered: "Good morning, Mr. Tanner." The third man said: "I'll bet there's squirrels in that tree." The boy answered: "Good morning, Mr. Hunter." Each and every one of the men saw the tree in the light of his personal Apperception or Associated Interest.

Psychologists designate by the term "the apperceptive mass" the accumulated previous experiences, prejudices, temperament, inclination and desires which serve to modify the new perception or idea. The "apperceptive mass" is really the "character" or "human nature" of the individual. It necessarily differs in each individual, by reason of the great variety of experiences, temperament, education, etc., among individuals. Upon a man's "apperceptive mass," or character, depends the nature and degree of his interest, and the objects which serve to inspire and excite it.

It follows then that in order to arouse, induce and hold this Associated Interest of the prospect, the Salesman must present things, ideas or suggestions which will appeal directly to the imagination and feelings of the man before him, and which are associated with his desires, thoughts and habits. If we may be pardoned for the circular definition we would say that one's Associated Interest is aroused only by interesting things; and that the interesting things are those things which concern his interests. A man's interests always interest him—and his interests are usually those things which concern his advantage, success, personal well-being—in short his pocketbook, social position, hobbies, tastes, and satisfaction of his desires. Therefore the Salesman who can throw the mental spot-light on these interesting things, may secure and hold one's Associated Interest. Hence the psychology of the repeated statement: "I can save you money;" "I can increase your sales;" "I can reduce your expenses;" "I have something very choice;" or "I can give you a special advantage," *etc.*

It may as well be conceded that business interest is selfish interest, and not altruistic. In order to interest a man in a business proposition he must be shown how it will benefit him in some way. He is not running a philanthropic institution, or a Salesman's Relief Fund, nor is he in business for his health—he is there to make money, and in order to interest him you must show him something to his advantage. And the first appeal of Associated Interest is to his feeling of Self Interest. It must be in the nature of the mention of "rats!" to a terrier, or "candy!" to a child. It must awaken pleasant associations in his mind, and pleasing images in his memory. If this effect is produced, he can be speedily moved to the succeeding phases of Imagination and Inclination. As Halleck says: "All feeling tends to excite desire. * A representative image of the thing desired is the necessary antecedent to desire. If the child had never seen or heard of *peaches* he would have no desire for them." And, following this same figure, we may say that if the child has a taste for peaches he will be *interested* in the idea of peaches. And so when you say "peaches!" to him you have his Associated Interest, which will result in a mental image of the fruit followed by a *desire* to possess it, and he will listen to your talk regarding the subject of "peaches."

The following are the general psychological rules regarding Associated Interests:

I. Associated Interest attaches only to interesting things—that is to things associated with one's general desires and ideas.

II. Associated Interest will decline in force and effect unless some new attributes or features are presented—it requires variety in presentation of its object.

Macbain says: "One of the old time salesmen who used to sell the trade in the Middle West, beginning some thirty years ago, and following that vocation for several decades, used as his motto, 'I am here to do you good.' He did not make his statement general, either, in telling his customers how he could do it. He got right down to the vital affairs which touched his customers. He demonstrated it to them, and this personal demonstration is the kind that makes the sales."

Remember, always, that the phase of Associated Interest in a purchase is not the same as the phase of Demonstration and Proof. It is the "warming up" process, preceding the actual selling talk. It is the stage of "thawing out" the prospect and melting the icy covering of prejudice, caution and reluctance which encases him. Warm up your prospect by *general statements* of Associated Interest, and blow the coals by positive, brief, pointed confident statements of the good things you have in store for him. And, finally, remember that the sole purpose of your efforts at this state is to arouse in him the mental state of INTERESTED EXPECTANT ATTENTION! Keep blowing away at this spark until you obtain the blaze of Imagination and the heat of Desire.

V. *Consideration.* This mental state is defined as: "An examination, inquiry, or investigation into anything." It is the stage following Curiosity and Associated Interest, and tends toward an inquiry into the thing which has excited these feelings. Consideration, of course, must be preceded and accompanied by Interest. It calls for the phase of Attention excited by feeling, but a degree of voluntary attention is also manifested therewith. It is the "I think I will look into this matter" stage of the mental process of purchase. It is usually evidenced by a disposition to ask questions regarding the proposition, and to "see what there is to it, anyway." In Salesmanship, this stage of Consideration marks the passing from the stage of Approach on the Salesman's part, to that of the Demonstration. It marks the passage from Passive Interest to Active Interest—from the stage of being "merely interested" in a thing, to that of "interested investigation." Here is where the real selling work of the salesman begins. Here is where he begins to describe his proposition in detail, laying stress upon its desirable points. In the case of an advertisement, or a window display, the mental operation goes on in the buyer's mind in the same way, but without the assistance of the salesman. The "selling talk" of the advertisement must be stated or suggested by its text. If the Consideration is favorable and reveals sufficiently strong attractive qualities in the proposition or article, the mind of the buyer passes on to the next stage of the process which is known as:

VI. *Imagination.* This mental state is defined as: "The exercise of that power or faculty of the mind by which it conceives and forms ideal pictures of things communicated to it by the organs of sense." In the mental process of a purchase, the faculty of imagination takes up the idea of the object in which the Associated Interest has been aroused, and which has been made the subject of Consideration, and endeavors to picture the object in use and being employed in different ways, or as in possession of the buyer. One must use his imagination in order to realize what good a thing will be to him; how he may use it; how it will look; how it will sell; how it will serve its purpose; how it will "work out" or "make good" when purchased. A woman gazing at a hat will use her imagination to picture how she will look in it. The man looking at the book will use his imagination in picturing its uses and the pleasure to be derived therefrom. The business man will use his imagination to picture the probable sale of the goods, their display, their adaptability to his trade, *etc.* Another will picture himself enjoying the gains from his purchase. Imagination plays an important part in the psychology of the sale. It is the direct inciter of desire and inclination. The successful salesman realizes this, and feeds the flame of the imagination with the oil of Suggestion. In fact, Suggestion receives its power through the Imagination. The Imagination is the channel through which Suggestion reaches the mind. Salesmen and ad. writers strive to arouse the imagination of their prospective customers by clever word-painting. The Imagination is the "direct wire" to Desire. From Imagination it is a short step to the next mental stage which is called:

VII. *Inclination.* This mental state is defined as: "A leaning or bent of the mind or will; desire; propensity." It is the "want to" feeling. It is the mental state of which Desire is an advanced stage. Inclination has many degrees. From a faint inclination or bent in a certain direction, it rises in the scale until it becomes an imperious demand, brooking no obstacle or hindrance. Many terms are employed to designate the various stages of Inclination, as for instance: Desire, wish, want, need, inclination, leaning, bent, predilection, propensity, penchant, liking, love, fondness, relish, longing, hankering, aspiration, ambition, appetite, hunger, passion, craving, lust, *etc.*

Desire is a strange mental quality, and one very difficult to define strictly. It is linked with feeling on one side, and with will on the other. Feeling rises to desire, and desire rises to the phase of will and endeavors to express itself in action. Halleck says of Desire: "*It has for its object something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving to get away from something, is merely the negative aspect of desire.* " Inclination in its various stages is aroused through the appeals to the feelings through the imagination. The feelings related to the several faculties are excited into action by a direct appeal to them through the imagination, and inclination or desired results. Appeal to Acquisitiveness will result in a feeling which will rise to inclination and desire for gain. Appeal to Approbativeness will act likewise in its own field. And so on through the list, each well-developed faculty being excited to feeling by the appropriate appeal through the imagination, and thus giving rise to Inclination which in turn strives to express itself in action through the will.

In short, every man is a bundle of general desires, the nature and extent of which are indicated by his several faculties, and which result from heredity, environment, training, experience, *etc.* These desires may be excited toward a definite object by the proper emotional appeal through the imagination, and by suggestion. Desire *must* be created or aroused before action can be had, or the will manifest in action. For, at the last, we do things only because we "want to," directly or indirectly. Therefore, the important aim of the Salesman is to make his prospect "want to." And in order to make him "want to" he must make him see that his proposition is calculated to "bring pleasure, or get rid of pain, immediate or remote, for the individual or for someone else in whom he is interested." In business, the words "profit and loss" may be substituted for "pleasure and pain," although really, they are but forms of the latter. But even when the prospect is brought to the stage of strong inclination or desire, he does not always move to gratify the same. Why is this? What other mental process interferes? Let us see as we pass on to the next stage of the purchase, known as:

VIII. *Deliberation.* This mental state is defined as: "The act of deliberating and weighing facts and arguments in the mind, calmly and carefully." Here is manifested the action of thought and reason—the mental process of weighing and balancing facts, feelings, and inclinations. For it is not only *facts* and *proofs* which are weighed in the mental balance, but also feelings, desires, and fears. Pure logical reasoning inclines to strict logical processes based upon irrefragible facts, it is true—but there is but little pure logical reasoning. The majority of people are governed more by their feelings and inclinations—their loves and their fears—than by logic. It has been said: "People seek not *reasons* , but *excuses for following their feelings* ." The real deliberation, in the majority of cases, is the weighing of probable advantages and disadvantages—of various likes and dislikes—of hopes and fears.

It is said that our minds are controlled by *motives* —and the strongest motive wins. We often find that when we think we desire a thing ardently, we then find that we also like something else better, or perhaps fear something else more than we desire the first thing. In such case, the strongest or most pressing feeling wins the day. The faculties here exert their different influences. Caution opposes Acquisitiveness. Acquisitiveness opposes Conscientiousness. Fear opposes Firmness. And so on. The deliberation is not only the weighing of facts, but also the weighing of feelings.

The process of Deliberation—the weighing of desires—the play and counterplay of motives—is well illustrated by a scene in a classical French comedy. "Jeppe," one of the characters, has been given money by his wife to buy her a cake of soap. He prefers to buy a drink with the coin, for his inclinations tend in that direction. But he knows that his wife will beat him if he so squanders the money. He deliberates over the pleasure to be derived from the drink, and the pain which would arise from the beating. "My stomach says drink—my back says soap," says Jeppe. He deliberates further. Then: "My stomach says Yes! My back says No!" cries the poor wight. The conflict between back and stomach rages still more fiercely. Then comes the deciding point: "Is not my stomach more to me than my back? Sure, it is! I say *Yes* !" cries Jeppe. And away to the tavern he marches. It has been remarked that if the active suggestion of the distant sight of his wife armed with the cudgel, had been added to the situation, Jeppe would have bought the soap. Or, if the tavern had not been so handy, the result might have been different. Sometimes a mental straw tips the scale. The above illustration contains the entire philosophy of the action of the mind in the process of Deliberation. The salesman will do well to remember it.

Halleck thus well states the immediate and remote factors in choice: "The immediate factors are * (1) a preceding process of desire; (2) the presence in consciousness of more than one represented object or end, to offer an alternative course of action; (3) deliberation concerning the respective merits of these objects; (4) the voluntary fiat of decision, which seems to embody most the very essence of will. The remote factors are extremely difficult to select. The sum total of the man is felt more in choice than anywhere else. * Before a second person could approximate the outcome, he would have to know certain remote factors, the principal being: (1) heredity; (2) environment; (3) education; (4) individual peculiarities." This eminent authority might well have added an additional element—a most important one—as follows: (5) SUGGESTION.

The Salesman watching carefully the shifting scale of Deliberation, injects a telling argument or suggestion into the scale, which gives weight to his side at a critical stage. He does this in many ways. He may neutralize an objection by a counter-fact. He adds another proof or fact here—a little more desire and feeling there, until he brings down the scale to a decision. It must be remembered that this Deliberation is *not regarding* the desirability of the proposition—the prospect has admitted his desire, either directly or indirectly, and is now engaged in trying to justify his desire by reason and expediency. He is seeking for reasons or "excuses" to back up his desire, or perhaps, is endeavoring to strike a balance of his conflicting desires and feelings. His mental debate is not over the question of desiring the goods, but over the expediency and probable result of buying them. It is the "to buy or not to buy" stage. This is a delicate part of the process of the purchase, and many prospects act like "see-saws" during the process. The clever Salesman must be ready with the right argument at the right place. To him this is the Argumentive Stage. Finally, if the Salesman's efforts are successful, the balance drops, and the process passes to the next stage, known as—

IX. *Decision.* This mental stage is defined as: "The mental act of deciding, determining, or settling any point, question, difference, or contest." It is the act of the *will* , settling the dispute between the warring faculties, feelings, ideas, desires and fears. It is will acting upon reason, or (alas! too often, upon mere feeling). Without entering into a metaphysical discussion, let us remind you that the practical psychology of the day holds that "the strongest motive *at the moment* wins the choice." This strongest motive may be of reason or of feeling; conscious or unconscious; but *strongest* at that moment it must be, or it would not win. And this strongest motive is strongest merely because of our character or "nature" as manifested at that particular moment, in that particular environment, under the particular circumstances, and subject to the particular suggestions. The choice depends more upon association than we generally realize, and association is awakened by suggestion. As Halleck says: "It is not the business of the psychologist to state what power the association of ideas ought to have. It is for him to ascertain what power it does have." And as Ziehen says: "We cannot think as we will, but we must think just as those associations which happen to be present prescribe." This being the case, the Salesman must realize that the Decision is based always upon (1) the mental states of the man at that moment; plus (2) the added motives supplied by the Salesman. It is "up to" the Salesman to supply those motives, whether they be facts, proofs, appeals to reason, or excitement of feeling. Hope, fear, like, dislike—these are the potent motives in most cases. In business, these things are known as "profit or loss." All the faculties of the mind supply motives which aroused may be thrown into the balance affecting decision. This is what argument, demonstration and appeal seek to do—supply motives.

(*Note* :—It might naturally be supposed that when the final stage of Decision has been reached, the mental process of purchase is at an end. But, not so. Will has three phases: Desire, Decision, and Action. We have passed through the first two, but Action still is unperformed. A familiar example is that of the man in bed in the morning. He ponders over the question of rising, and finally decides to get up. But action does not necessarily result. The trigger of Action has not been pulled, and the spring released. So thus we have another mental state, known as:—)

X. *Action.* This mental state is defined as: "Volition carried into effect." Mill says: "Now what is an action? Not one, but a series of two things: the state of mind called a volition, followed by an effect. The volition or intention to produce the effect is one thing; the effect produced in consequence of the intention is another thing; the two together constitute the action." Halleck says: "For a completed act of will, there must be action along the line of the decision. Many a decision has not aroused the motor centers to action, nor quickened the attention, for any length of time. There are persons who can frame a dozen decisions in the course of a morning, and never carry out one of them. Sitting in a comfortable chair, it may take one but a very short time to form a decision that will require months of hard work. * Some persons can never seem to understand that resolving to do a thing is not the same as doing it. * There may be desire, deliberation, and decision; but if these do not result in action along the indicated line, the process of will is practically incomplete." Many a person decides to do a thing but lacks the something necessary to release the motive impulses. They tend to procrastinate, and delay the final act. These people are sources of great care and work to the Salesman. Some men can get their prospects to the deciding point, but fail to get them to act. Others seem specially adapted to "closing" these cases. It requires a peculiar knack to "close"—the effort is entirely psychological. We shall consider it in a subsequent chapter under the head of "Closing." To be a good "closer" is the ambition of every Salesman, for it is the best paid branch of his profession. It depends largely upon the scientific application of suggestion. To lead a prospect to Action, is to pull the trigger of his will. To this end all the previous work has been directed. Its psychology is subtle. What makes you finally get out of bed in the morning, after having "decided to" several times without resulting action? To understand this, is to understand the process of the final Action in the mind of the buyer. Is it not worth learning?

In the succeeding chapters we shall consider the several stages of the "Salesman's Progress" toward a sale—the Approach, the Demonstration, and the Closing. In these stages of the Salesman, we shall see the action and reaction upon the Mind of the Buyer, along the lines of the Psychology of the Purchase. In the Sale-Purchase the minds of the Salesman and the Buyer meet. The result is the Signed Order. The psychological process of the Sale is akin to the progress of a game of chess or checkers. And neither is the result of chance—well defined principles underlie each, and established methods are laid down for the student.

CHAPTER VIII
THE APPROACH

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Old salesmen hold that in the psychology of the sale there is no more important stage or phase than the introductory stage—the stage of the Approach. Pierce says: "Experienced salesmen will tell you that the first five minutes in front of a prospect is worth more than all the remainder in the matter of getting the check. Why? Because it is then that the prospect is forming his impressions of you. Usually he is obliged to form this quick size-up of the man he meets, in order to conserve his time for important duties. Therefore it is your duty to have this first impression the best within your power. And the best way to develop this is to be genuine." But it must never be lost sight of that the First Impression is solely for the purpose of obtaining an entrance for the fine edge of your wedge of salesmanship, which you must then proceed to drive home to its logical conclusion,—the Order. An impression for impression's sake is a fallacy. Remember the old story of the Salesman who wrote in that he was not making sales, but that he was "making a good impression on my customers." The firm wired back to him: "Go out and make some more impressions—on a snow bank." Do not lose sight of the real object of your work, in obtaining the preliminary results.

The National Cash Register Company instructs its salesmen regarding the First Impression, as follows: "Remember, the first five minutes of speaking to a man is likely to make or break you as far as that sale is concerned. If you are in any way antagonistic or offensive to him, you have hurt your chances badly from the start. If you have failed to definitely please or attract him, you have not done enough. It isn't sufficient to be merely a negative quantity. You should make a positive favorable impression, and not by cajolery nor attempted wit nor cleverness. The only right way to gain a man's liking is to deserve it. The majority of men do not often know just what the characteristics of a man are which makes him pleasing or displeasing to them; but they *feel* pleased or displeased, attracted or repulsed, or indifferent, and the feeling is definite and pronounced, even though they cannot understand just what makes it. A storekeeper in the smallest way of business in a little country village is just as susceptible of being pleased or offended as any merchant prince. It should never be forgotten that whatever his position may be, 'a man's a man for a' that.'"

It is not so much what a man *says* when he approaches the prospect, as the way he acts. It is his manner, rather than his speech. And back of his manner is his Mental Attitude. Without going into subtle psychological theorizing, we may say that it may be accepted as a working hypotheses that a man radiates his Mental State, and that those he approaches feel these radiations. It may be the suggestion of manner, or it may be something more subtle—no use discussing theories here, we haven't the time—the fact is that it acts as radiations would act. This being recognized it will be seen that the man's Mental Attitude in the Approach must be right. In the previous chapters we have had much to say to you regarding the factors which go to create the Mental Attitude. Now is the time to manifest what you have learned and practice—for you are making the Approach.

Carry in mind Holman's catechism, of which we have told you. Maintain your Self-Respect, and remember that you are a MAN. Pierce says of this: "One reason for this is that self-respect is necessary in your work. And self-respect cannot obtain where there is lack of confidence either in your own ability or in your line of goods. Assuming that you take only such a line as you yourself can enthusiastically endorse, it must be remembered that your goods place you absolutely on a par with the merchant. Hence, you talk to him shoulder to shoulder, as it were. You are not as a slave to a master! as a hireling to a lord; as a worm to a mountain; although this is the usual attitude untrained salesmen consciously or unconsciously assume. They are timid. They feel they might know their goods better. They feel, perhaps, that the prospect knows their goods or their competitors' goods better than they do themselves. Fear is written all over their faces as the approach is made. Nine-tenths of the fear is due to ignorance of the goods. The other tenth is lack of experience."

Regarding this matter of Fear, we would say that the experience of the majority of men who have lived active and strenuous lives, meeting with all sorts of people under all sorts of circumstances, is that the cause of Fear of people and things exists chiefly in the imagination. It is the fear of anticipation rather than the fear of actual conditions. It is like the fear felt upon approaching a dentist's office—worse than the actual experience of the chair. Suspense and fearful expectation are two of the great sources of human weakness. Experience shows us that the majority of things we fear never happen; that those which do happen are never so bad as we had feared. Moreover, experience teaches us that when a real difficulty confronts us, we usually are given the strength and courage to meet and bear it, or to overcome it—while in our moments of fearful anticipation these helpful factors are not apparent. Sufficient for the moment are the evils thereof—it is not the troubles of the moment which bear us down, but the burdens of future moments which we have added to our load. The rule is to meet each question or obstacle as it arises, and not to add fear of trouble beyond to the work of the moment. Do not cross your bridge till you come to it. The majority of feared things melt away when you come up to them—they partake of the nature of the mirage. It is the ghosts of things which never materialize which cause us the greatest fear. Banish Fearthought from your Mental Attitude when you make the Approach.

But, a word of warning here: Do not become "fresh" or impudent because you feel Self Reliant and Fearless. While realizing that *you* are a Man, do not forget that the prospect is also one. Impudence is a mark of weakness rather than of strength—strong men are above this petty thing. Be polite and courteous. The true gentleman is both self-respecting and polite. And, after all is said and done, the best Approach that a Salesman can make is that of a GENTLEMAN. This will win in the long run, and the consciousness of having so acted will tend to strengthen the Salesman and preserve his self-respect. Remember not only to manifest the self-respect of a gentleman—but also to observe the obligations of politeness and courtesy which are incumbent upon a gentleman. *Noblesse oblige* —"nobility imposes obligations."

If you want a maxim of action and manner, take this one: "Act as a gentleman should." If you want a touchstone upon which to test manner and action, take this: "Is this the act of a gentleman?" If you will follow this advice you will acquire a manner which will be far superior to one based upon artificial rules or principles—a natural manner—because the manner of a gentleman is the expression of true and pure courtesy, and will be respected as such by all, whether they, themselves, observe it or not. We have seen many instances in which the maintenance of the true gentlemanly spirit under strong provocation has completely disarmed boorishness, and won friendship and regard from those apparently opposing it at the time.

The first psychological element of a Sale is that of the First Impression upon the buyer. And the impression must be of a favorable kind. There must be nothing to create a bad impression for this will distract the attention from the purpose of the Approach to the particular object awakening the unpleasant impression. The first point preliminary to gaining attention, is to know the name of the man you are approaching; and if possible just where he is. Nothing is more demoralizing to the Salesman, and more likely to break up the psychological influence of the Approach, than a lack of knowledge of the name and identity of the man you wish to see. The miscarriage of an Approach occasioned by mistaking the person should be avoided. If you do not know your man, or where he is in the office, it will be well to inquire of the others present, politely of course, where "Mr. X's" desk is. If you happen to ask this question of "Mr. X" himself, you can easily adjust yourself to the occasion. The *fiasco* of approaching "Mr. A" and greeting him as "Mr. X" is apt to be confusing and weakening, and tends to bring the element of ridicule into the interview, unless the Salesman has the tact and wit to pass it off. If possible, avoid asking for "the proprietor," or inquiring of a man, "are you the proprietor?" If you do not know the proprietor's name, ask it of some one.

The National Cash Register people say to their salesmen: "It is manifestly improper to describe a definite form of words and require salesmen to use them in all cases when they approach business men at the first interview. What would be proper to say to one man under given circumstances might be unsuitable to say to another under different circumstances. Much must be left to the discretion of the salesman. At the same time there are certain leading statements to be made, and certain ways of making them which experience has shown to be well adapted to the end in view. * It is not necessary that this introductory talk should be long. Often a short talk is more convincing. We do not advise salesmen to introduce themselves by sending in a card, but prefer that they should depend wholly on what they are able to say to secure a hearing. We strongly disapprove of obscure introductions and all tricks, and believe that a man who has something worth saying, and is not ashamed of his business, can make known his errand in a bold, straightforward manner. A salesman should adapt himself to his man, but at the same time he should have a fixed idea of what he has to say. He should be dignified and earnest. * As soon as you do succeed in reaching the proprietor, and have said to him, 'Good morning! Is this Mr. Johnson?' then say directly and plainly, 'I represent the National Cash Register Company.' This immediately puts you on a square footing, and if he has anything to say against your business it will draw his fire immediately. If he has nothing to say, proceed to business at once, but don't under any circumstances say, 'I called to sell you a register,' or 'I called to tell you about our registers,' but put it rather in this way, '*I want to interest you in our methods for taking care of transactions with customers in your store* .' The difference between the two ways of saying it is that one begins with *your end* of the business—the thing that interests *you* ; while the other begins at *his* end of it—the thing presumably interesting to him."

We specially direct the student's attention to the above paragraph. It contains in a nutshell the whole philosophy of the introductory talk of the Approach. It is the essence of the experience and knowledge of the thousands of salesmen of the great selling organization of the large concern named, and is right to the point, and what is still more important, it is scientifically correct, and based upon true psychological principles.

The Salesman in making the Approach should not act as if he were in a hurry, nor should he dawdle. He should go about it in a business-like manner showing his realization of the value of time, and yet acting as if he had the time necessary for the transaction of that particular piece of business, just as he would if the buyer had called on him instead of vice versa. Don't swagger or strut, or act as if you were the proprietor. Act the part of the real business man who is at ease and yet is attending to business. Do not try to "rush" the customer in the Approach—you are calling on him and must appear to defer to him in the matter of opening the conversation, in a respectful and yet self-respecting manner. The better poised and balanced you are in manner, the more he will respect you, no matter how he may act. It is much easier for a buyer to turn down an ill-bred boorish caller than one who shows the signs of being a gentleman. In fact the boorish caller invites the turn-down—he suggests it by his manner; while the gentleman suggests respectful treatment. The line of least resistance in suggestion is the one most natural for people to follow.

Some salesmen try to grasp the hand of the customer at the beginning. This is all right if the customer be a jovial "hale fellow, well met" kind of a man, but if he be reserved and dignified he will be apt to resent your pushing this attention upon him. The thing to do is to make him feel like shaking hands—this is an important point, which counts if gained. You can generally tell from his manner and expression whether to extend your hand. You must trust to your intuitions in "sizing up" your man. What has been said regarding the mind of the buyer will help you, and what data you have collected will also be of use, but at the last you must depend upon your own intuition to a considerable extent. Experience develops this intuitive faculty. Some salesmen thrust their cards into the hands of a prospect when they introduce themselves. This is poor psychology, for it serves to attract the prospect's attention to the card and away from the salesman. Introduce yourself verbally, simply and distinctly, and then get down to business.

If you see a man is busy with someone else, or with something in particular—wait for him. Don't break into his occupation, until he looks up and gives you the psychological signal to proceed. Never interrupt another salesman who may be talking to the prospect. This is not only a point in fair play and business courtesy, but is very good business policy in addition. When you begin your introductory talk, get right to the point, and don't beat around the bush as so many do. Get down to business—get over the agony of suspense—take the plunge. Remember always, that to the prospect your little story is not as stale or stereotyped as it may be to you—so put earnestness into it, and tell it just as if you were relating it for the first time to someone who had requested it from you. Maintain *your* interest, if you would arouse that of the prospect.

Never commit the folly of asking a prospect: "Are you busy?" or, "I fear you are busy, sir?" This is a very bad suggestion for the prospect, and makes it easy for him to say "Yes!" You mould bullets for him to fire at you. If he really *is* too busy to give you the proper attention, you may do well to tell him so, and then get out—but never suggest anything of this kind to him if you expect to proceed. It is akin to the doleful "You don't want to buy any matches, sir, do you?" of the forlorn vendors of small articles who float into offices at times. Never make it easy for a prospect to turn you down—or out. If he is going to do these things, make him work hard to do it. This might seem like needless advice, but many young salesmen commit this particular fault. Avoid the apologetic attitude and manner—you have nothing to apologize for. You are using up *your* time as much as the prospect's time—let it go at that. Never apologize for anything but a fault or mistake. Your call is not a fault or a mistake—unless you make it so by assuming it to be such. Some men would like to apologize for being alive, but they never make salesmen. Be careful what adverse suggestions you may put into the prospect's mind by this apologizing and "explaining" business. What's the use of this nonsense anyway—it never sold any goods, and never will. It is merely a sign of weakness and lack of nerve. Better stop it.

The trouble with these apologetic and explanatory fellows is that they do not thoroughly believe in the merit of their propositions. If they really believed as they should—if they had "sold themselves"—they would realize that the prospect needs their goods, and, that although he might not know it now, he is being done a favor by having his attention called to them. A Salesman has no need to apologize to a customer, unless he has need to apologize to himself—and if he is not right on the latter score he had better change his line and get something to sell that he is not ashamed of, or get out of the business altogether. No man ever feels ashamed of anything in which he thoroughly believes and appreciates.

The following advice from the National Cash Register people, is like everything else they say, very good: "Do not attempt to talk to a man who is not listening, who is writing a letter or occupying himself in any other way while you are talking. That's useless, and is a loss of self-respect and of his respect. If he cannot give you his attention, say to him: 'I see that you are busy. If you can give me your attention for a few minutes I shall be pleased; but I don't want to interrupt you, if you cannot spare the time, and I will call again.' Try to understand and feel thoroughly the distinction between confidence and familiarity. Never fail in respect either to yourself or to the man with whom you are talking. Never be familiar with him. Never put your hand on his shoulder or on his arm, nor take hold of his coat. Such things are repugnant to a gentleman—and you should assume that he is one. Never pound the desk or shake your finger at a prospect. Don't shout at him as if sound would take the place of sense. Don't advance at him and talk so excitedly under his nose that he will back away from you for fear of being run over, as if you were a trolley-car. I have seen a sales agent back a prospect half way across a room in this way. Don't compel a man to listen to you by loud or fast talking. Don't make him feel that he can't get a word in edgewise and has to listen until you are out of breath. This is not the sort of compulsion to make customers. But make him believe that you have something to say and will say it quickly. Put yourself in his place from the very start. Make him feel, not that you are trying to force *your* business upon him, but that you want to discuss how *his* business may be benefited by you."

One of the best salesmen this particular company ever had has passed down to the selling corps of that concern the following axiom: "If you do but one thing, in approaching a prospect, say, '*It will save you money* ,' seven times, and you have made a good Approach." And so say we. Concrete facts, stated in terse terms, are the essence of the opening talk and the life of the Approach.

What we have said so far has reference to the stage of First Impression, which followed the preliminary stage of Involuntary Attention which was caused by your presence. The purpose of the favorable First Impression is to make the way easy for the real process of selling which is to follow. The principle of First Impression rests upon the associated experience of the buyer, and its effect arises from suggestion. The hasty, general idea or impression of the Salesman's personality, which we call the First Impression, is almost unconscious on the part of the prospect, and is due largely to the suggestion of association. That is, the prospect has met other people manifesting certain characteristics, and has fallen into the habit of hasty generalization, or classification of people in accordance with certain traits of appearance, manner, *etc.* This is the operation of the psychological principle of the Association of Ideas, and may be influenced by what is known as the Suggestion of Association. The following quotation from the volume of this series entitled "Suggestion and Auto-Suggestion," will make clearer this principle:

"This form of Suggestion is one of the most common phases. It is found on all sides, and at all times. The mental law of association makes it very easy for us to associate certain things with certain other things, and we will find that when one of the things is recalled it will bring with it its associated impression. * We are apt to associate a well-dressed man, of commanding carriage, travelling in an expensive automobile, with the idea of wealth and influence. And, accordingly, when some adventurer of the 'J. Rufus Wallingford' type travels our way, clad in sumptuous apparel, with the air of an Astorbilt, and a $10,000 (hired) automobile, we hasten to place our money and valuables in his keeping, and esteem ourselves honored by having been accorded the privilege."

The Suggestion of Authority also plays its part in the First Impression, and in all the stages of sale in fact. This form of suggestion is described in the book just mentioned, as follows: "Let some person posing as an authority, or occupying a position of command, calmly state a fallacy with an air of wisdom and conviction, without any 'ifs' or 'buts,' and many otherwise careful people will accept the suggestion without question; and, unless they are afterward forced to analyze it by the light of reason they will let this seed find lodgement in their minds, to blossom and bear fruit thereafter. The explanation is that in such cases the person suspends the critical attention which is usually interposed by the attentive will, and allows the idea to enter his mental castle unchallenged, and to influence other ideas in the future. It is like a man assuming a lordly air and marching past the watchman at the gate of the mental fortress, where the ordinary visitor is challenged and severely scrutinized; his credentials examined; and the mark of approval placed upon him before he may enter. * The acceptance of such suggestions is akin to a person bolting a particle of food, instead of masticating it. As a rule we bolt many a bit of mental provender, owing to its stamp of real or pretended authority. And many persons understanding this phase of suggestion take advantage of it, and 'use it in their business' accordingly. The confidence-man, as well as the shrewd politician and the seller of neatly printed gold-mines, imposes himself upon the public by means of an air of authority, or by what is known in the parlance of the busy streets as 'putting up a good front.' Some men are all 'front,' and have nothing behind their authoritative air—but that authoritative air provides them with a living."

The suggestion of associated manner, appearance and air—the "good front," in fact—is the principal element in the favorable First Impression. The balance is a mixture of tact, diplomacy, common sense, and intuition. But remember this always: the *best* "front" is the *real* one—the one which is the reflection of the right Mental Attitude and Character—the "front" of the Gentleman. If you lack this, the nearer you can act it out, the better for yourself. But no imitation is as good as the genuine article. The true Gentleman is the scientific mixture of strength and courtesy—the manifestation of "the iron hand in the velvet glove." So much for the First Impression.

The mental stages of Curiosity and Associated Interest on the part of the buyer are also to be induced by the Salesman in the Approach. We have described these phases in the chapter entitled "The Psychology of the Purchase," this particular part of which should be re-read at this point. A few additional words on these points, however, will not be out of place here.

Regarding the phase of Curiosity, we would say that it will be well if you can manage the opening talk to the prospect so as to "keep him guessing a little," while still holding his Associated Interest. Curiosity whets a man's interest just as Worcestershire sauce whets his appetite. The key to the arousing of Curiosity is the idea of "something new;" a new idea; a new pattern, a new device, *etc.* The mind of the average man likes "something new"—even the old fogy likes something new in his old favorites, new bottles for his good old wine. The idea of newness and novelty tends to arouse a man's inquisitiveness and imagination. And if you can start these faculties working you have done well, for Associated Interest is closely allied thereto. When you get a prospect to the stage of asking questions, either verbally or mentally, you have the game well started.

Never make the mistake of asking the man if he "wants to *buy* so-and-so." Of course he doesn't at that stage, particularly if you ask him in that way. It is too easy for him to say No! It is almost as bad as that stock illustration of adverse suggestion: "You don't want to buy any so-and-so, do you mister?" which brings a ready "No!" from the average person. Nor do you want to say: "I have called to see if I cannot sell you so-and-so, to-day, Mr. X." Or, "Can I sell you some so-and-so, this morning, Mr. Z?" This form of arousing interest is based on erroneous psychological principles. Of course, the prospect doesn't want to buy or be sold at this stage of the game—the sale is the finishing stage. This plan is like cutting a log of wood with the butt-end of the axe—you are presenting the wrong end of the proposition. You can never arouse Curiosity or Associated Interest in this way. Forget the words "You buy" and "I sell" for the moment—in fact the less you use them at any stage the better it will be, for they are too unpleasantly suggestive of the opening of pocket-books to be agreeable to the prospect. There are excellent substitutes for these terms—terms which suggest profit, advantage, saving and pleasure to the mind of the buyer, rather than ideas of expenditure and "giving up." Try to suggest the incoming stream of money to your buyer—not the outgoing one. The reason is obvious, if you understand the laws of suggestion and psychology.

In short, let your appeal at this stage be entirely to the Self Interest, Pleasure, and Curiosity of the prospect. Try to get him warmed up, and his imagination working. If you can do this he will forget his other objects of attention, and will lay aside his armor of suggestive defence and his shield of instinctive resistance to one whom he thinks "wants to *sell* something" and open his pocket-book. This is the stage in which you must get in the sharp end of your psychological wedge.

Here is where you need the keen edge of your axe—the butt-end may be reserved for the Decision and Closing.

As far as possible, do not ask questions to which the prospect can answer "No!" at this stage. Fence him off on this point, and dodge every sign of a forthcoming negative. But if he does get out a "No!" or two—do not hear him. Let his "No!" slip off like water from a duck's back—refuse to admit it to your consciousness—deny it mentally—refuse the evidence of your ears. This is no time for "Noes"—go right ahead, unconscious of the words. Keep on appealing to his Interest, in the phases of Curiosity and Associated Interest. Your aim here is to get the prospect to the stage of Consideration. This stage is indicated by his asking a question showing a desire to know the particulars of your proposition. The question may show but a shade of interest, but it marks a move in the game. It is the prospect's answering move to your opening. It is an important psychological moment in the game. The next move is yours!

And that move is on the plane of the Demonstration—for the stage of the approach has now been passed.

Before passing on to the consideration of the stage of Demonstration, we desire to call your attention to the following excellent advice regarding the matter of rebuffs which are so often met with in the stage of Approach. It is from the pen of W.C. Holman, and appeared in his magazine "Salesmanship." Mr. Holman says: "A crack-a-jack salesman will receive a rebuff as gracefully and easily and with as little damage to himself as a professional baseball player will take in a red-hot liner that a batter drives at him, and go right on playing the game as if nothing had happened. An amateur salesman will want to quit playing, or call the attention of the umpire to the malicious intent of the batter. A blow that would knock the ordinary man off his pins will do nothing more than to give a professional boxer a chance to show his agility and win applause. If you drop a plank on a cork in the water with a tremendous splash the cork will bob up as serenely as if nothing had happened, and lie quietly once more on the unruffled surface of the water. And so a clever salesman, when a smashing blow is aimed at him by a surly prospect, will merely sidestep gracefully and continue calmly with the prosecution of his purpose. * Self-control disarms all ill natured attacks."

CHAPTER IX
THE DEMONSTRATION

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In the last chapter we left the Salesman at that stage of the Approach where the prospect manifests enough interest to ask a question or make an interrogative objection. This is an important psychological point or stage in the game, and here the Approach merges into the Demonstration on the part of the Salesman; and the stage of passive attention on the part of the prospect merges into that of active attention, discussion and Consideration. The moment that the prospect ceases to be a passive listener, and displays enough active interest to ask a question or make an interrogative objection, the great game of the sale is on in earnest. The Demonstration has begun.

This stage of the sale closely resembles a game of chess or checkers. The approach and preliminary talk of the Salesman is the first move in the game; the answer, question or objection of the prospect is the second move—then the real game or discussion is on. It is now "up to" the Salesman to make his second move, which is a reply move to that of the prospect. And this particular move is a highly important one in the great game of the sale. Like an important early move in checkers or chess the success or failure of the whole game may depend on it, so it is well to have this move mapped out as a part of your preliminary study.

Macbain truthfully says of the first remark of the prospect: "The customer is not going to commit himself in response to the first remark. He always holds considerable in reserve. An objection—either expressed or implied—can always be counted on. It may vary from a general 'busy' statement, or 'no interest in what is about to be submitted,' or it may be a specific statement—even heated, in fact—that the one approached has 'no time for the salesman or his house.'"

But, just as in chess or checkers there are certain "replies" indicated for every one of the first few opening moves, all of which are fully stated and explained in text books on these games, so in the great game of Salesmanship there are certain replies indicated for these preliminary moves on the part of the prospect. The large selling concerns have schools of instruction, personal or correspondence, in which the Salesman is furnished with the appropriate and logical answers to the objections and questions usually advanced by the prospect. It will be found that there are really but few moves of this kind in the game of the average prospects—they tend to say the same things under the same circumstances, and there is always an appropriate answer. The salesman will acquire many of these answers by experience, conversation with older salesmen, or by instruction from his sales-manager or the house. Each line has its own stock of objections, and its own stock of replies thereto.

There are two general classes of replies to objections, which apply to nearly every kind of proposition. The first is that of deftly catching the objection on your mental fencing-foil, allowing it to glance off, and at the same time getting a thrust on your opponent. President Patterson of the National Cash Register Company is credited with special cleverness in this kind of reply, and his salesmen are said to be instructed to listen carefully to the prospect's objection and then to turn it back on him by a remark based on the principle of: "Why, that's the very reason why you should," *etc.* In other words the objection should be twisted into an argument in favor of the proposition. In the hands of a master this form of reply is very effective, and often brings results by reason of its daring and unexpectedness. But it is not every one who has the skill to use it to advantage.

The second class of reply is based upon what is called indirect Resistance, which, by the way, is often the strongest form of *resistance* , and accomplishes its intended effect while avoiding the opposition and antagonism of Direct Resistance. Some writers on the subject have called this "Non-Resistance," obviously a misnomer for it is a form of resistance although subtly disguised. It is analogous to the tree that bends in order to avoid breaking under the blasts of the storm; of the flexible steel which bends to the pressure, instead of breaking as would iron; but both of which spring back into place immediately. It is generally very poor policy to directly oppose the prospect upon minor points—the main point is what you are after. And the main point is the order—the rest is immaterial and unimportant. Let us contrast Direct-Resistance and Indirect-Resistance, and see the points of each.

In Direct Resistance the minor objections of the prospect are met with the answer: "You are wrong there, Mr. X;" or, "You are entirely mistaken;" or, "You take the wrong view;" or, as we heard in one instance: "Your objection is ridiculous." The Direct Resistance is necessary in a few contingencies, or upon rare occasions, but it should be sparingly and cautiously used. It is a desperate remedy indicated only for desperate diseases. The Indirect Resistance expresses itself in answers of: "That is possibly *true* in some cases, *but* ," etc.; or, "There is *much* truth in what you say, Mr. X, *but* ," etc.; or, "As a general proposition that is probably correct, *but* ," etc.; or, "I quite agree with you, Mr. X. that (etc.) but in this particular case I think an exception should be made," *etc.* The value of this form of resistance lies in the fact that it costs you nothing to allow the prospect to retain his own ideas and entertain his own prejudices, provided they do not interfere with the logic of your general argument, nor affect your main point, the order.

You are not a missionary or a pedagogue—you are just a Salesman and your business is to *take orders* . Let the old fellow keep his foolish ideas and intolerant prejudices, providing you can steer him straight to the ordering point. The active principle in Indirect Resistance is to get rid of his general objections in the easiest and shortest way, by allowing him to retain them, and concentrating your and his attention and interest upon the particular points of your proposition—the positive and material points of your particular case. Avoid disputes on non-essentials, generalities, and immaterial points. You are not striving for first prize in debate—*you're after orders* . Remember the legal principles of the "pertinent, relevant, and material" points, and sidetrack the "immaterial, irrelevant and impertinent" side-issues, even if you have to tacitly admit them in Indirect Resistance. Here it is in a nutshell: *Sidetrack and Sidestep the Non-Essentials* .

The Salesman has now reached the point in which the prospect is manifesting the psychological stage of Consideration—the stage in which he is willing to "look into" the matter, or rather into the subject or object of the proposition. This stage must not be confused with that of Deliberation, in which the prospect weighs the pros and cons of whether he should purchase. The two stages are quite different. The present stage—that of Consideration—is merely the phase of examination, investigation or inquiry into the matter, to see if there is really anything of real practical interest in it for himself. It is more than mere Associated Interest, for it has passed into the manifestation of interested investigation. In many cases the process never gets beyond this stage, particularly if the Salesman does not understand the psychology of the process. Many salesmen make the mistake of trying to make their closing talk at this point—but this is a mistake. The prospect must understand something about the details of the proposition, or the qualities and characteristics of the goods, before he uses his imagination or feels inclination to possess the thing. So here is where the work of explanation comes in.

The term "Demonstration" has two general means, each of which is exemplified by stages in the Salesman's work of Demonstration. The first meaning, and stage, is: "A showing or pointing out; an indication, manifestation or exhibition." The second meaning, and stage, is: "The act of proving clearly, by incontrovertible proof and indubitable evidence, beyond the possibility of doubt or contradiction." The first stage is that of "showing and pointing out"—

the second, that of of "proof." The first is that of presenting the features of a thing—the second, that of logical argument and proof. And, therefore, remember that you are now at the stage of "showing and pointing out," and not that of "argument and proof."

Regarding the matter of "showing and pointing out" the features and characteristics of your goods or proposition, you should always remember that the prospect does not know the details of your proposition or article of sale as you do—or as you *should* know. The subject is not "stale" to him, as it may have become to you if you have not kept up your enthusiasm. Therefore, while avoiding needless waste of time, do not make the mistake of rushing this point of the demonstration and thus neglecting the important features. Better one feature well explained and emphasized, than a score hurried over in a sloppy manner. It is better to concentrate upon a few leading and striking points of demonstration, of material interest to the prospect, and to assume that he does not know anything about them except as he may show his knowledge by questions or objections—all this in a courteous manner, of course, avoiding the "know it all" air. The prospect must have time to allow the points to sink into his mind—some men are slower than others in this respect. Watch the prospect's face to see by his expression whether or not he really understands what you are saying. Better present one point in a dozen ways, to obtain understanding, than to present a dozen points in one way and fail to be understood.

In order to demonstrate your goods or proposition at this stage, you must have fully acquainted yourself with them, and also have arranged the telling points in a natural and logical order of presentation, working from the simple up to the complex. Be careful not to suggest *buying* at this point, lest your prospect take fright and lose interest in the demonstration. He is naturally in a defensive mood, for he scents the appeal to his pocket book in the distance—you must try to take his mind off this point by arousing his interested attention in the details of your goods or proposition. Explain the details just as you would if the prospect had called upon you for the purpose of investigation. In fact, if you can work yourself up to the proper Mental Attitude you may effect the psychological change by which the positions may be reversed, and so that it will instinctively seem to the prospect that he is calling on you and not you on him. There is an important psychological point here which you would do well to remember. The man who is called upon always has "the move" on the caller—if you can reverse this psychological condition, you have gained a great advantage. An awakened personal interest in the details of a proposition, on the part of the prospect, tends to reverse the conditions.

If you would understand what a scientific demonstration of an article or proposition is like, it would pay you to listen to the demonstration by a well-trained salesman of the National Cash Register Company. This company drills its salesmen thoroughly in this part of their work, until they have every detail fastened in their minds in its proper logical order. An old salesman of this company should be able to repeat his formula backwards as well as in the regular order—beginning at the middle and working either backward or forward, at will. He understands the "why" and "what for" of every detail of his article and proposition, and is taught to present them in their logical order. Listening to a talk of one of their best salesmen is a liberal education in demonstration.

The essence of this stage of the demonstration is that it should be given in the spirit of a conversational recital of an interesting story, or description of an event. Speak in an impersonal way; that is, avoid suggesting to the prospect that you are trying to sell him the thing. Let this part of your talk be given from the sheer enthusiasm inspired in your mind by the merits of your proposition. Let it be a labor of love—forget all about your hope of sale or profit. Your one aim and object of life, at that moment, should be that of inspiring the prospect with the wonderful merits of your proposition, which you yourself entertain. Yours should be the spirit of the propogandist seeking converts—imparting information for the good of others, and "for the cause." Forget the forthcoming collection plate, in the earnestness of your sermon.

The National Cash Register Company instructs its salesmen as follows regarding this stage of the demonstration: "When you have gotten a prospect to a demonstration you have accomplished a most important step. You can take it for granted that he is to some extent interested in the subject. Now, by all means make the most of that opportunity. Say what you have to say to him thoroughly and carefully. Don't rattle off your demonstration in a hurry, as if you were wound up and had to say so many words to the minute. Give him a chance to speak, to ask questions or make objections. He probably has certain ideas in his mind which may be a decided help or a decided hindrance to your argument. You ought to learn what they are. Don't imagine because he listens in silence that he agrees with you, or even understands all you say. Speak deliberately. If you see from a puzzled or doubtful look on his face that anything is not quite plain to him, stop and make it plain. Take time enough to explain each point thoroughly. Whenever you make a statement that is open to question, be sure to get his assent to it before you proceed. If he will not assent to it exactly as you make it, modify it until he does. Get him to assent in some degree to every proposition you make, so that when you get to the general result he cannot go back and disagree with you. Don't do this however as if you were trying to corner him, but with a simple desire to reach a reasonable basis of argument. Cast aside all attempts at being a clever talker, all idea that there is any trick of

Cast aside all attempts at being a clever talker, all idea that there is any trick of words or manner, any secret artfulness about selling registers, and put yourself in the plain, unaffected spirit of a man who has simply a truth to tell, and is bent upon telling it in the plainest, homliest way. Avoid above all things the fatal mistake of demonstrating to your prospect with a sense of fear, haste, and uncertainty. Realize fully the power of the facts behind you, and have the full confidence of your convictions; coolly and deliberately make each point clear and conclusive, and lead the prospect by simple steps up to absolute conviction."

If you have held your prospect's interested attention during this stage of the Demonstration, you will find that his imagination is beginning to work in the direction of making mental pictures of how the thing or proposition would work for him—how the article would look in his possession. It is a psychological law that interested investigation, or consideration, tends to awaken the interest of imagination and desire if the object of the investigation blends with the general trend of the person's thought and feelings. The very process of investigation inevitably brings to light new points of interest. And, then, the act of investigation and discovery, instinctively creates a feeling of proprietorship in the thing investigated or discovered. It establishes an association between the object and its investigator.

Halleck says: " * We must not forget that any one not shallow and fickle can soon discover something interesting in most objects * the attention which they are able to give generally ends in finding a pearl in the most uninteresting looking oyster. * The essence of genius is to present an old thing in new ways." And again: "When we think about a thing, or keep the mind full of a subject, the activity in certain brain tracts is probably much increased. As a result of this unconscious preparation, a full fledged image may suddenly arise in consciousness." Hoffding says: "The inter-weaving of the elements of the picture in the imagination takes place in great measure below the threshold of consciousness, so that the image suddenly emerges in consciousness complete in its broad outlines, the conscious result of an unconscious process." Halleck also says: "A representative image of the thing desired is the necessary antecedent to desire. Not until a representative idea comes to the mind does desire arise. It has often been said that where there is no knowledge there can be no desire. A child sees a new toy and wants it. A man notices some improvements about his neighbor's house and wishes them. One nation finds out that another has a war ship of a superior model, and straightway desires something as good or better. A scholar sees a new cyclopedia or work of reference, and desire for it arises. A person returns and tells his friends how delightful a foreign trip is. Their desires for travel increase. Knowledge gives birth to desire, and desire points out the point to will." In this paragraph we have quoted eminent authorities, showing the direct line of psychological progress from interested investigation, through imagination, to desire and will. One investigates and gains favorable knowledge regarding a subject; then his imagination operates to show him the possibility of its successful application to his personal case; then his desire for the thing is awakened.

The stage of Imagination is reached when the prospect begins to think of the thing or proposition in connection with himself. He then begins to picture it in its application to his needs or requirements, or in relation to his general desires, tastes and feelings. The Salesman, in order to awaken the Imagination of the prospect, should endeavor to paint "word pictures" of the thing in its workings, application, value, and utility. He should endeavor to make the prospect *see* , mentally, the desirability of the thing to any man—how it will work for good; how it will benefit one; how great an advantage it will be for one; how much good it will be in every way for its possessor. Avoid the personal application, even at this late stage—make the application general, so as to avoid scaring off the prospect's pocket book. The whole idea and aim of this stage of the process of sale is to awaken inclination in the prospect—to make his mouth water for the thing—to make him begin to feel that he would like to have it, himself. He must be put into the mental condition of the woman gazing longingly at the hat in the milliner's window; or of the boy who is peeking through the knot-hole in the fence of the base-ball park. He must be led into the feeling that he is on the outside of the fence or window—and the good thing is inside. He will then begin to feel the inclination or desire to "get on the inside."

We once heard a tale of two Southern darkies, which illustrates this point. The two were riding on the same mule's back coming home from work. The foremost darkey began relating the story of some roast possum he had feasted upon the preceding night. He pictured the possum as fat and tender; how they first "briled" him, and then roasted him in the oven; how juicy and brown he looked; how nice he smelt; how he was served up "wid coon-gravy poured all over him;" and finally how nice he tasted when the narrator dug his teeth into him. The darkey in the rear displayed increasing signs of uneasiness as the tale proceeded and as he imagined first the sight, then the smell, and then the *taste* of the possum. Finally he groaned, and shouted out: "Shet up, yer fool nigger! Does yer wanter make me fall clean offen dis yer mewel?" This is the point—you must make your prospect see, smell and taste the good possum you have, until he is ready to "fall offen de mewel."

Words describing action, taste, feelings, or in fact anything which relates to sense perceptions, tend to arouse the imagination. If the Salesman cultivates the art of actually seeing, tasting or feeling the thing in his own imagination, as he talks, he will tend to re-produce his mental pictures in the mind of his prospect. Imagination is contagious—along the lines of suggestion. Descriptions of sensations, or feelings, tend to awaken a sympathetic response and representation in the minds of others, along the lines of suggestion. Did you never have your imagination and desire fired by the description of a thing—didn't you want to see, feel, or taste it yourself? Did you never *feel* the effect of words like: "delicious; fragrant; luscious; sweet; mild; invigorating; bracing," etc., in an advertisement? How many young people have been hurried into matrimony by an illustration or word-picture of a "happy home;" "a little wife to meet you at the door;" "little children clustering around you," and all the rest of it? A well known instalment furniture dealer of Chicago is said to be psychologically responsible for thousands of weddings, by his suggestive pictures of the "happy home" and his kind statement that "We will Feather your Nest;" and "You find the Bride, and we will do the rest." The Salesman who can "paint bright pictures in the mind" of his prospect, will succeed in awakening the Imagination, and arousing the Inclination and Desire. Newman well said: "Deductions have no power of persuasion. The heart is commonly reached, not through the reason, but through the imagination. * Persons influence us, voices melt us, looks subdue us, deeds inflame us."

And so we pass to the stage of Inclination or Desire, by the road of the Imagination.

The mental state of Inclination, or Desire, following upon the arousing of the appropriate faculties through the Imagination which arises in the stage of Consideration, may be briefly described as the *feeling of* : "This seems to be a good thing—*I would like to have it* ." This Inclination has been aroused by demonstration and suggestion, and the prospect begins to experience the feeling that the possession of the thing will add to his pleasure, comfort, well-being, satisfaction or profit. You will remember the statement regarding Desire given in a previous chapter: "*Desire has for its object something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving to get away from something, is merely the negative aspect of desire.* " It is this feeling that you have aroused in some degree in the mind of the prospect. You have brought him to the first stages of Inclination, which naturally brings him to a deliberation as to whether he is justified in purchasing it, and to the point where he will begin to weigh the advantages and disadvantages of the purchase—the question of whether he is willing to "pay the price" for it, which is, after all, the vital question in nearly all forms of deliberation following Inclination and Desire. But as the prospect's mind passes to the stage of Deliberation, you must not lose sight of the question of Desire, for it may be necessary to re-kindle it in him, or to blow upon its sparks, when he debates the "to buy or not to buy." The Deliberation is largely a question of a conflict of motives, and Desire is a powerful motive—so you must be ready to arouse a new phase of "want to" in the prospect to counterbalance some other motive which may be turning the scales in the other direction.

In entering into the stage of Deliberation, or Argument, the discussion passes from the impersonal plane to the personal. The question no longer is: "Is not this a good thing?" to that of "Should you not have it for your own?" This is a distinct change of base, and a different set of faculties are now employed by the Salesman. He leaves the Descriptive phase and enters into that of Argument. He enters into that second meaning or phase of Demonstration which has been defined as: "Proving clearly." And the question of proof and argument is that of whether the prospect is not justified in acquiring the thing. The prospect's mind is already considering the two sides of the question, his Caution combating his Inclination. He is like "Jeppe" of whom we told you in a previous chapter. It is now a question of "my back or my stomach," with him. The Salesman's business now is to demonstrate to him that he can and should acquire the thing. This is a proceeding in which the Salesman's tact, resources, knowledge of human nature, persuasive power, and his logic are needed.

The Salesman has an advantage here which he often overlooks. We refer to the fact that the very objections of the prospect, and his questions give a key to his mental operations, which may be followed up by the Salesman. He knows now what is on the prospect's mind, and what are his general feelings, views, and inclinations regarding the matter. When he begins to talk he gives you a glimpse at his motives, prejudices, hopes and fears. It is quite an art to lead the prospect to ask the questions or to make the objections to which you have a strong answering argument. You then are able to turn back upon him his own argument. *It is a psychological fact that the force of a statement made in answer to an interrogative objection, is much stronger than would be the same statement made without the question or objection.*

Macbain says: "Lincoln, it is related, early learned in beginning the study of law, that he did not know what it was to prove a thing. By means of careful, conscientious study, in which he took up the problems of Euclid, one by one, he satisfied himself that he then realized absolutely what it meant to prove a proposition. One of the most eminent judges of the Iowa judiciary regards every legal problem as a proposition to be proved by a chain of reasoning. The salesman who determines with absolute accuracy what it means, first, to prove a proposition, and second to apply the general principles of demonstration to an immediate matter in hand, knows just how far to go in making his demonstration, what to include and what to exclude. He can see in his mind's eye the chain of evidence that he is fashioning and will make that fabric of his mind exact, logical and convincing."

(Note:—In order to train the student in logical thinking, development of the logical faculties, and the art of expressing one's thoughts in a logical and effective manner, we would suggest that he make inquiry regarding the volumes of the present series known as "The Art of Logical Thinking, or The Laws of Reasoning;" "Thought-Culture, or Practical Mental Training;" and "The Art of Expression." These books are published by the house issuing the present volume.)

It will be seen that the field of discussion in this stage of Deliberation covers not only the subject of the value and utility of the goods or proposition, but also the question of the price, the advisibility of the purchase at this time, the special advantages possessed, the over-balancing of assumed disadvantages, and in fact the whole question of purchase from beginning to end. The one thing to be held in the mind of the Salesman, however, is "*This will do you good; this will do you good; this will do you good!* " Keep hammering away at this one nail, in a hundred ways—hold it up to view from a hundred viewpoints and angles. It is the gist of the whole argument, at the last. Don't allow yourself to be sidetracked from this essential proposition, even if the argument spreads itself over a wide field. The point is that (1) *the thing is good* ; (2) *the prospect needs it* ; and (3) *that you do him a good turn by making him see that he needs it* . We once knew of a very successful life-insurance salesman who had but two points to his selling talk. These were: (1) "Life insurance is a necessity;" and (2) "My company is sound." He brushed aside all other points as immaterial, and insisted with all his heart and soul upon his two points. He was not an educated man, nor was he versed in the technicalities of life-insurance, but he knew his two points from cellar to garret. He outsold many men with actuarial minds, and extended knowledge. He followed the "rifle-ball" policy, instead of the "shot gun" plan. When he struck the target, he made a mark!

It is the Mental Attitude of the Salesman which is the power behind his argumentive rifle-balls. It is his enthusiasm which warms up the prospect's imagination and desire. And, back of these, must always be his belief in his own proposition. The Salesman must "sell himself" over and over again, as friend Holman has suggested. He must answer every objection which occurs to himself, as well as those which are thrust upon him in his work. If the goods are right, there must be an answer to every objection, just as there is a return-move to every move in chess—just as there always is "the other side" to everything. He must find this move, and this "other side" to every objection to which his proposition is open. And he must "sell himself" over and over again, as we have said. The National Cash Register people say to their salesmen: "Selling registers is a straight-forward serious work. You have a plain statement to make of the facts which you are convinced are true, and which you are certain it is for the prospect's benefit to know. You should be as sincere about it as if you were a clergyman preaching the gospel. If you go at it in this sincere spirit the prospect will feel the importance of what you say, and it will carry its due weight. It is a fact which you must fully believe, that the register is a great benefit to any man who buys it; that it will save any merchant many times its cost while he is paying for it."

Pierce says: "So in selling—it is absolutely essential to be genuine. First, last and foremost—be genuine. Practice absolutely what you preach. Be honest. Never undertake a line of goods that you cannot enthusiastically endorse. Otherwise you cannot 'sell yourself.' And selling one's self is by all means necessary. Students have asked us: 'How about being honest when the customer asks you a question that you know in your heart you cannot answer straight-forwardly?' The answer is: Drop that line; *the sooner the better* ."

It is true that there are men who "wear the livery of heaven in which to serve the devil," and who practice self-hypnotization upon themselves until they get to actually believe that they are advocating an honest proposition in place of the "fake" they are proposing. And many of these "confidence-men" and "green-goods men" throw themselves so earnestly into their acting that they persuade their victims by reason of their earnestness. We remember Bulwer's tale of the French beggar whose tears wrought havoc upon the hearts of his susceptible victims. "How are you able to weep at will?" he was asked. "I think of my poor father who is dead," he answered. Bulwer adds: "The union of sentiment with the ability of swindling made that Frenchman a most fascinating creature!" But every genuine thing must have its counterfeit—the existence of the latter only serves to prove the former. The success of the "J. Rufus Wallingford's" of real life, are more than equaled by their final downfall. No man can continue to prostitute his talents and be happy, or even ultimately successful. The Law of Compensation is in full operation. No, we're not preaching—just indulging in a little philosophy, that's all!

Let us now proceed to the stage of the Salesman's Closing, and the prospect's Decision and Action.

CHAPTER X
THE CLOSING

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The "Closing" is a stage of the sale that is an object of dread to the majority of salesmen. In fact some salesmen content themselves with leading the prospect to the point bordering on Decision and Action, and then lose heart, leave the prospect, and later bring around the sales manager or special "closer" for the concern. They can lead the horse to the trough, but they cannot make him drink. While it is true that the stage of Closing is a delicate one, and involving as it does some practical psychological strategy, nevertheless we are of the opinion that many salesmen are victims of their own adverse auto-suggestions in this matter—they make a boogaboo of the thing which is often found to be but lath and plaster instead of solid iron and granite. Many a salesman is defeated in his Closing by his own fears rather than by the prospect. This stage of the sale is one in which the Salesman should draw on his reserve store of enthusiasm and energy—for he needs it in order to carry the day. As Holman once wrote: "General Grant said that in almost every battle, after hours of fighting, there came a critical moment in which both parties were tired out, and the side that braced up at that moment and pounded hard would win. This is probably so in selling. A good salesman knows that critical moment, and pounds."

The main cause of the failure to bring the prospect to a favorable Decision—the first of the two final stages of the Closing—is that the Salesman has not done his best work in the preliminary stages of the Demonstration. He has not demonstrated the proposition properly, or has not awakened the Imagination and Inclination of the prospect to a sufficient extent. Many salesmen slight the preliminary process of the Demonstration in their anxiety to reach the Closing—but this is a great mistake, for no structure is stronger than its foundation. The Closing should follow as a logical and legitimate conclusion of the preceding stages. It should be like the result of a mathematical problem which has been carefully worked out. Of course it is impossible for any one Salesman to "sell them all," from the very nature of things—but the average man could sell a larger percentage of prospects if he would strengthen himself along the preliminary stages leading up to the Closing, and to the final steps of the latter.

The gist of the whole matter of the failure of a prospect to make a favorable Decision is this: He hasn't been convinced! Why? If you can answer this question, you have the key to the problem. You haven't reached the man's desire. Why? If you can get him to "want" the thing, the decision is a mere matter of final settling down to choice. You may have said to the man, "This is a good thing—you ought to have it," over and over again—but have you actually made him see that it was a good thing and that he ought to have it? It is one thing to tell a man these things, and another to reproduce your own beliefs in his mind.

The changing of the talk from that affecting Deliberation on the part of the prospect, to that influencing his Decision, is a delicate matter. There is a "psychological moment" for the change which some men seem to perceive intuitively, while others have to learn it by hard experience. It is the critical balancing point between "enough" and "too much" talk.

On the one hand, the Salesman must beware of a premature Closing, and on the other he must avoid "unselling" a man after he has made the psychological sale. Some men are inclined toward one of these faults—and some to the other. The ideal Salesman has found the nice point of balance between the two.

If the Salesman attempts to make a premature Closing, he will probably have failed to bring about the full desire and careful Deliberation in the prospect's mind. As a practical writer on the subject has pointed out, this course is as faulty as that of a lawyer who would attempt to begin his closing address to the jury before he had gotten in his evidence. The trained finger on the pulse should detect the "high-tide of interest," and close the demonstration at this point, moving surely and swiftly to the Closing.

On the other hand, if the Salesman persists in talking on, rambling and wandering, after he has made a particular point, or all of his points, he runs the risk of losing his prospect's attention and interest, and with it the newly awakened inclination and desire. James H. Collins, in a recent article in "The Saturday Evening Post," relates the following amusing anecdote illustrating this tendency on the part of the Salesman:

"How easily a customer may be talked out of buying is shown by the experience of a real-estate promoter who sells New York property to investors in other cities through a staff of salesmen. One of his men reported that he was unable to close an elderly German in Pittsburg. 'I've explained the whole property,' said the salesman. 'He understands the possibilities, yet doesn't invest.' Next time the promoter was in Pittsburg he called on this investor, accompanied by his salesman. The latter explained the proposition again most exhaustively, and made every effort to be clear and convincing. * From time to time the investor tried to interrupt, but the salesman swept on, saying: 'Just a moment, and I'll take that point up with you.' When the story was finished he recapitulated. When that was finished he began a resume of the recapitulation preparatory to rushing the man. Here the boss felt that the investor really wanted to be heard, so he interrupted the salesman: 'Charlie, I guess if Mr. Conrad here doesn't realize the magnificent opportunities in New York realty after all you've told him, there's no use telling him any more.' 'Mein gracious!' protested Conrad. 'I do realize them. What I wanted to say is that I will take these lots.'"

There is a sixth sense, or intuitive faculty developed in many good salesmen which tends to inform them when they have said enough along any particular line, or on the whole subject. In the midst of a sentence, or after the close of a statement, one will notice a subtle and indefinable change in the manner or expression of the prospect which informs one that it is time to stop, and "sum up," or briefly recapitulate. And this "summing up" must be made briefly, and to the point, in an earnest manner. It should be made in a logical order and sequence, each point being driven in as with a sledge hammer of conviction. One should lay especial stress upon any points in which the prospect seemed interested during the Demonstration. In short he should fall in with the spirit of the attorney in his closing address, in which he sums up his strong points, always with an eye on the jury which he has carefully watched for signs of interest during the progress of the trial. Each juryman's character is represented by a faculty in the mind of the prospect—each should be appealed to along its own particular lines.

The perception of the "psychological moment" of closing the selling talk, is akin to that of the lawyer who leads his jury up to a dramatic and logical climax—and then stops. Avoid creating an anti-climax. Mr. Collins in the magazine article mentioned a moment ago says: "The chief shortcoming of the salesman who has difficulty in closing is, usually, that he doesn't know when the psychological moment has come to rush his man. This is a very definite moment in every deal. Veteran salesmen gauge it in various ways, some by the attention their argument is receiving, others by some sign in the customer's eyes, and others still by a sort of sixth sense which seldom leads them wrong. * If the mechanism of a representative sale could be laid bare for study it would probably approximate the mechanism of the universe in that material theory by which the philosophers explain the whole thing up to the point where a slight push was necessary to set it going eternally. The sale of the man who doesn't close is technically complete except for the push that lands the order. Sales may be made by patient exposition of facts, building up the case for the goods. But to close them, very often, a real push or kick is needed. Logic avails up to the moment when the customer must be rushed."

The trouble with some prospects is that they have practically made the Decision—but do not know they have. That is, they have accepted the premises of the argument; admitted the logic of the succeeding argument and demonstration; can see no escape from the conclusion—but still they have not released the spring of formal Decision which settles the matter with a mental "click." It is the Salesman's business to produce this mental "click." It is a process akin to "calling the hand" of the opponent in a certain game other than that of salesmanship. It is the stage in which the matter is fairly and squarely "put up" to the prospect. It is a situation demanding nerve on the part of the Salesman—that is apparent nerve, for it is after all somewhat of a bluff on his part, for although he wins if the prospect says "Yes," he does not necessarily lose if the answer be "No!" for the Salesman, like the lover, should never let one "No" discourage him. "Never take 'No!' for an answer," says the old song—and it is worth remembering by the Salesman.

The "click" of Decision is often produced by the Salesman "putting up" some strong question or statement to the prospect, which, in the popular term, "brings him to his feet." As for instance the closing illustration of some of the National Cash Register salesmen, who after having demonstrated the merits of the cash register by placing in it the "$7.16 of real money," in two-dollar bills, one-dollar bills, silver dollars, half-dollars, quarters, dimes, nickles and pennies, during the various points of the demonstration, turns suddenly to the prospect and says to him: "Mr. Blank, you have been watching every coin and bill I have put into this cash drawer. Now how much money do you think is in this drawer?" Mr. Blank naturally doesn't know. Then the Salesman proceeds: "Well, then, if you have no conception of the amount of money in this drawer, after watching me put every coin and bill into it, far more closely than you could possibly watch such transactions in your own store, you must admit you are guessing every night as to the amount that should be in your cash drawer in your store." Pausing a moment to let this strong point sink into the prospect's mind, the Salesman then says, earnestly and impressively: "*Mr. Blank, don't you think you ought to have a register of this kind?* " Every proposition contains features similar to the one noted above, which can be used effectively in bringing about the "click" of decision.

In some cases the Suggestion of Imitation may be employed at this stage by showing orders from others, provided they are of importance. Some men do not like this, but the majority are influenced by the example of others and the imitative suggestion prevails and brings down the scale of Decision. In some other cases the Salesman has found it advantageous to drop into a serious, earnest tone, manifesting a spirit akin to that of the earnest worker at a revival meeting, and laying his hand on the prospect's arm, impress upon him the urgent need of his doing this thing for his own good. With some prospects this plan of placing the hand upon him in a brotherly spirit, and looking him earnestly in the eye, results in the final warming up of conviction and decision—probably from the associated suggestion of previous solemn exhortations and friendly counsel. But other men resent any such familiarity—one must know human nature in using this method.

Never attempt to close your sale in the presence of outsiders. Always defer it until the prospect is alone, and you have his undivided attention. It is impossible to get into the "heart to heart" rapport in the presence of other people.

You may sometimes bring about the Decision by asking pointed and appropriate questions, the answer of which must act to clinch the matter. But in asking these questions always be careful not to ask a question which may easily be answered by a "No." Never say: "Won't you buy?" or "Can't I sell you?" These questions, and others like them give the suggestion of a negative answer—they make it too easy for the prospect to say "No." Remember what we have said elsewhere regarding the suggestions of questions. Remember the horrible example of "You don't want to buy anything to-day, do you?" And also remember that a question preceded by an affirmative statement, tends to draw forth an affirmative answer. As, for instance: "That is a nice day, isn't it;" or, "This is a beautiful shade of pink, isn't it?;" or, "This is quite an improvement, isn't it?" In asking the important question, do not show any doubt in your tone, manner or form of expression. Beware, always, of making a negative mental track for your prospect to travel over. The mind works along the lines of least resistance—be sure you make that "line" in the right direction.

In cases where you have been recommended to call upon a person by a friend with whom he has discussed the proposition, you may often find that but little preliminary talk is needed, and you may proceed to the Closing very shortly after opening the conversation. In these cases, the prospect often has "closed himself" without your aid—he wants the thing without urging. When you meet this condition, take things for granted, and make the sale just as you would if the prospect had called upon you to make the purchase. And in any and every case, if you see that the prospect has "closed himself," clinch the matter at once. And you can readily see when this stage has arrived. After all, the process of discovering the "psychological moment" of Closing is like the intuitive discovery of the psychological moment for "popping the question" in courting. At certain times in courting these psychological moments arise—then is the time to "close." And the same rule holds good in Salesmanship. It is largely a matter of feeling, after all.

And, in Salesmanship, as in courting, remember also that "Faint Heart never won Fair Lady." Fortune favors the brave. When you feel the psychological urge of the moment—step in! Don't be afraid. Remember the old couplet:

of the moment—step in! Don't be afraid. Remember the old couplet:

> "Tender-handed grasp a nettle, and it stings you for your pains.
> Grasp it like a man of mettle, and it soft as down remains."

When it comes to the psychological moment, banish fear from your mind. Show spirit and be "game." You have got to make the plunge, and take the risk of "the proposal" some time—why not now? You have done your best, then go ahead. Stand up and take your chance like a man. But never act as if there is any chance about it—preserve your mental attitude of confident expectation, for these mental states are contagious.

If, in spite of everything, the Decision be against you, do not be discouraged. If you think you can reverse the decision by a little further persuasion, do so by all means. Many a battle is won, after it has apparently been lost. Few maidens expect their gallant laddies to accept the first "No" as conclusive—and the minds of many buyers work in the same way. There is a certain coyness about maids, *and prospects* , which seems to call for a little further coaxing. Many prospects yield only at the final appeal—they are like Byron's heroine who "saying she would ne'er consent, consented."

But if the "No" is final, take it good-naturedly, and without show of resentment, and assuming an "I will call again another day" spirit, bid the prospect good-bye, courteously, and take your departure. Many subsequent sales have been made in this way—and many have been lost by a show of ill-nature. The average man likes a game fighter, and respects a "good loser." Don't give up at anything short of a "knock-out," but, that given, shake hands with the victor good-naturedly, and then proceed to lay plans for another interview. Good nature and cheerfulness under defeat never fail to make friends, and to disarm enemies.

As we have said in a previous chapter, there is sometimes a hitch between Decision and Action. The spirit of procrastination creeps in, and the prospect tries to put off the actual order. Try to overcome this by "taking down" the order at once. Do not allow any wait at this stage. If no signed order is necessary get the order down in your order book as quickly as possible. Have your order book handy so that no awkward wait arises. Avoid these intervals of waiting as far as possible. Get through with the thing, and get out.

If a signed order is required, approach the request as a matter of course. Do not assume the air of asking any further favor, or of needing any argument regarding the signing. Treat it as a matter of course, and as if the matter had been agreed upon. Do not say "I will have to ask you to sign," etc., but say simply "sign here, please," placing your fountain pen at the "suggestive slant," and in his direction, indicating the line at the same time. Some salesmen even touch the pen to the line, starting the ink flowing and the suggestion operating with the one movement. Others proceed, calmly, like this: "Let's see, Mr. Blank, what is your shipping address (or street number)?" adding, "We can have these goods here by about such-and-such a date." And while he is saying this they are filling up the order blank. Then, in the most matter of fact, business-like manner they lay the order before the prospect, indicating the line for signature, and saying: "Now, if you will kindly sign here, please, Mr. Blank." And it is all over.

Always have the order blank, or book, and the fountain pen handy. Avoid fiddling around after the pen or the book, or both—this is suggestive in the wrong direction. Some salesmen lay the pen on top of the order book, and place them easily before the prospect while talking. Others lay the pen by the side of the book, in the same way. Collins says: "One of the leading newspapers in the Middle West has a school for the canvassers who solicit subscriptions. A set of books is sold in connection with a year's subscription to this paper, and the solicitors are drilled in old fashioned bookselling tactics, learning their argument by rote. At the precise point where the signature of the prospect is to be secured the salesman is taught to take his pencil from his pocket, drop it on the floor apparently by accident, stoop over and pick it up as he finishes his argument, and put it into the prospect's fingers as a matter of course. Six times in ten the signature is written without more argument." The psychological point employed here is evidently that of distracting the prospect's mind from his ordinary objection, and attracting his attention to the recovered pencil. A similar proceeding is that followed by certain salesmen who carry a large fountain pen with a rubber band wrapped around the handle. Talking cheerfully, they drop the pen on the prospect's desk, close to his hand. The rubber band makes it fall noiselessly, and prevents it from rolling. The prospect is said usually to involuntarily pick up the pen, and move it toward the order book which has been deftly placed before him, and, then, still absorbed in the talk of the Salesman, he signs the order blank. These methods are given for what they are worth, and in the way of illustrating a psychological principle. Personally, we do not favor these methods, and prefer the orthodox fountain pen, courteously handed the prospect, at the "suggestive slant," with possibly the point touching the line as an illustration of the "on this line, please," which accompanies it.

The principle to be observed in all cases where orders have to be signed, receipts made out, etc., is to make the process as easy as possible for the prospect. Let him work along the line of the least resistance. Avoid giving him the adverse suggestion of "red tape," formality, "iron-clad contracts," *etc.* Act upon the principle of the young man who when he asked his father for money would say it very smoothly and *rapidly* "twenty dollars please," as if it were twenty cents. Smooth away every item of delay and friction, and adopt the "rubber tire and ball bearings" mental attitude and mode of procedure.

Regarding the much disputed and vexing question of the interval between Decision and Action, and the frequent failure of Decision to take form in Action—which question, by the way, is very important in the Closing of the Salesman—we ask you to read the following from the pen of Prof. William James, the eminent psychologist:

"We know what it is to get out of bed on a freezing morning in a room without a fire, and how the very vital principle within us protests against the ordeal. Probably most persons have lain on certain mornings for an hour at a time unable to brace themselves to the resolve. We think how late we shall be, how the duties of the day will suffer; we say, 'I *must* get up, this is ignominious,' etc.; but still the warm couch feels too delicious, the cold outside too cruel, and resolution faints away and postpones itself again and again just as it seemed on the verge of bursting the resistance and passing over into the decisive act. Now how do we *ever* get up under such circumstances? If I may generalize from my own experience, we more often than not get up without any struggle or decision at all. We suddenly find that we *have* to get up. A fortunate lapse of consciousness occurs; we forget both the warmth and the cold; we fall into some reverie connected with the day's life, in the course of which the idea flashes across us, 'Hello! I must lie here no longer'—an idea which at that lucky instant awakens no contradictory or paralyzing suggestions, and consequently produces immediately its appropriate motor effects. It was our acute consciousness of both the warmth and cold during the period of struggle, which paralyzed our activity then and kept our idea of rising in the condition of *wish* and not of *will* . The moment these inhibitory ideas ceased, the original idea exerted its effects. This case seems to me to contain in miniature form the data for an entire psychology of volition."

Prof. James, in another place, gives the following additional hint of the process of transmuting the Decision into Action: "Let us call the last idea which in the mind precedes the motor discharge, 'the motor-cue' * There can be no doubt whatever that the cue may be an image either of the resident or the remote kind."

It will be seen then that the "motor cue" which releases the spring of Action—the mental trigger which fires the gun of will—may easily be some remote idea *suggested* to the mind, as for instance the sight of the slanted fountain pen and order book. The man wants to, but does not feel like getting out of bed, and his mind becomes inactive on the question. If some friend had said to him, "Come, get out old fellow;" or if he had had his mind suddenly attracted by some outside sound or sight, he would have sprung out at once. As we have said, elsewhere, the placing of a piece of twisted paper in the ear of a horse will cause him to forget his balkiness—it changes his current of thought. Any new impulse will tend to get a man over his period of "I want to but I don't" mental hesitancy. We may have given you the psychology of the thing here—you must work it out in the details of application to suit your own requirements. Learn to show your prospect something that will cause him to spring out of bed. Learn to stick the piece of twisted paper in his ear, to overcome his balkiness. Give him the "motor cue" by supplying him with a mental image "either of the resident or remote kind." Like the boy shivering on the brink of the stream, he needs but a "little shove" to make him take the plunge. Then he will call to others: "Come on in, the water's fine."

And, now in conclusion: You have the signed order, but you must continue your Mental Attitude until you fade from the prospect's sight. Do not gush or become maudlin, as we have seen salesmen do. Maintain your balance, and thank your customer courteously, but not as the recipient of alms. Keep up his good impression of and respect for you to the last. Leave the prospect with this thought radiating from your mind: "I have done this man a good turn." The prospect will catch these subtle vibrations, in some way not worth discussing, and he too will feel that he has done well. Avoid the "Well, I landed this chap, all right, all right!" mental attitude, which shows so plainly in the manner of some salesmen after they have booked an order. The prospect will catch those vibrations also, and will not like it—he will resent it, naturally. In short, you would do well to follow the homely but scientific advice of the old salesman who said: "Keep your sugar-coating on to the last—leave 'em with a pleasant taste in their mouths." Make a good Last Impression as well as a good First Impression.

But—and remember this also—get away when your work is over. Do not hang around the office or store of the prospect after the sale is made. Do not place yourself in a position where some newly discovered objection will cause you to do your work all over again. You have got what you came for—now get out! As Macbain says: "When the close is made the customer should be left in the shortest possible time that may not be characterized as abrupt. Having 'talked a man into a sale,' the salesman should be careful not to talk him out. The old adage, 'Stop praising the goods after the sale is made,' is as true as it is trite." Collins very aptly says on this point: "The explainer type of salesman may actually sell goods to a customer and then, by staying and talking, unsell him without knowing it. * One afternoon not long ago, for instance, a salesman sold eleven thousand dollars' worth of fabrics to a prominent merchant and, by staying for a friendly chat after the order had been secured, gave the merchant time to think twice and cancel it. An excellent rule is that of a salesman who built up a business to a quarter million in competition with wealthy competitors, doing this by sheer selling ability. 'Take the first train out of town after you sell your man,' was his rule. If there was no train for several hours he excused himself the moment a deal was closed, and disappeared. 'Just as sure as I stayed around after that order was in my pocket,' he says, 'part of it would be cancelled or modified by the buyer, or some of my work in selling undone. If it were nothing else the buyer would play on the fact that I felt good about getting that order, and squeeze something extra out of me.' When you land your man get out of sight."

And, taking our own advice, kind reader, we, having said our say and "closed," will now take our departure. We thank you for your kind attention, and feel that we "have done you a good turn."

Reincarnation and the Law of Karma

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CHAPTER I.
The Early Races.

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By "Reincarnation" we mean the repeated incarnation, or embodiment in flesh, of the soul or immaterial part of man's nature. The term "Metempsychosis" is frequently employed in the same sense, the definition of the latter term being: "The passage of the soul, as an immortal essence, at the death of the body, into another living body." The term "Transmigration of Souls" is sometimes employed, the term being used in the sense of "passing from one body into another." But the term "Transmigration" is often used in connection with the belief of certain undeveloped races who held that the soul of men sometimes passed into the bodies of the lower animals, as a punishment for their sins committed during the human life. But this belief is held in disrepute by the adherents of Reincarnation or Metempsychosis, and has no connection with their philosophy or beliefs, the ideas having sprung from an entirely different source, and having nothing in common.

There are many forms of belief—many degrees of doctrine—regarding Reincarnation, as we shall see as we proceed, but there is a fundamental and basic principle underlying all of the various shades of opinion, and divisions of the schools. This fundamental belief may be expressed as the doctrine that there is in man an immaterial Something (called the soul, spirit, inner self, or many other names) which does not perish at the death or disintegration of the body, but which persists as an entity, and after a shorter or longer interval of rest reincarnates, or is re-born, into a new body—that of an unborn infant—from whence it proceeds to live a new life in the body, more or less unconscious of its past existences, but containing within itself the "essence" or results of its past lives, which experiences go to make up its new "character," or "personality." It is usually held that the rebirth is governed by the law of attraction, under one name or another, and which law operates in accordance with strict justice, in the direction of attracting the reincarnating soul to a body, and conditions, in accordance with the tendencies of the past life, the parents also attracting to them a soul bound to them by some ties in the past, the law being universal, uniform, and equitable to all concerned in the matter. This is a general statement of the doctrine as it is generally held by the most intelligent of its adherents.

E. D. Walker, a well-known English writer on the subject, gives the following beautiful idea of the general teachings: "Reincarnation teaches that the soul enters this life, not as a fresh creation, but after a long course of previous existences on this earth and elsewhere, in which it acquired its present inhering peculiarities, and that it is on the way to future transformations which the soul is now shaping. It claims that infancy brings to earth, not a blank scroll for the beginning of an earthly record, nor a mere cohesion of atomic forces into a brief personality, soon to dissolve again into the elements, but that it is inscribed with ancestral histories, some like the present scene, most of them unlike it and stretching back into the remotest past. These inscriptions are generally undecipherable, save as revealed in their moulding influence upon the new career; but like the invisible photographic images made by the sun of all it sees, when they are properly developed in the laboratory of consciousness they will be distinctly displayed. The current phase of life will also be stored away in the secret vaults of memory, for its unconscious effects upon the ensuing lives. All the qualities we now possess, in body, mind and soul, result from our use of ancient opportunities. We are indeed 'the heir of all the ages,' and are alone responsible for our inheritances. For these conditions accrue from distant causes engendered by our older selves, and the future flows by the divine law of cause and effect from the gathered momentum of our past impetuses. There is no favoritism in the universe, but all have the same everlasting facilities for growth. Those who are now elevated in worldly station may be sunk in humble surroundings in the future. Only the inner traits of the soul are permanent companions. The wealthy sluggard may be the beggar of the next life; and the industrious worker of the present is sowing the seeds of future greatness. Suffering bravely endured now will produce a treasure of patience and fortitude in another life; hardships will give rise to strength; self-denial must develop the will; tastes cultivated in this existence will somehow bear fruit in coming ones; and acquired energies will assert themselves whenever they can by the Law of Parsimony upon which the principles of physics are based. Vice versa, the unconscious habits, the uncontrollable impulses, the peculiar tendencies, the favorite pursuits, and the soul-stirring friendships of the present descend from far-reaching previous activities."

The doctrine of Reincarnation—Metempsychosis—Rebirth—has always been held as truth by a large portion of the human race. Following the invariable law of cyclic changes—the swing of the pendulum of thought—at times it has apparently died out in parts of the world, only to be again succeeded by a new birth and interest among the descendants of the same people. It is a light impossible to extinguish, and although its flickering flame may seem to die out for a moment, the shifting of the mental winds again allows it to rekindle from the hidden spark, and lo! again it bursts into new life and vigor. The reawakened interest in the subject in the Western world, of which all keen observers have taken note, is but another instance of the operation of the Cyclic Law. It begins to look as if the occultists are right when they predict that before the dawn of another century the Western world will once more have embraced the doctrines of Rebirth—the old, discarded truth, once so dear to the race, will again be settled in popular favor, and again move toward the position of "orthodox" teaching, perhaps to be again crystallized by reason of its "orthodoxy" and again to lose favor and fade away, as the pendulum swings backward to the other extreme of thought.

But the teaching of Reincarnation never has passed away altogether from the race—in some parts of the world the lamp has been kept burning brightly—nay, more, at no time in human history has there been a period in which the majority of the race has not accepted the doctrine of Rebirth, in some of its various forms. It was so one thousand years ago—two thousand—five thousand—and it is so to-day. In this Twentieth Century nearly if not quite two-thirds of the race hold firmly to the teaching, and the multitudes of Hindus and other Eastern peoples cling to it tenaciously. And, even outside of these people, there are to be found traces of the doctrine among other races in the East, and West. So Reincarnation is not a "forgotten truth," or "discarded doctrine," but one fully alive and vigorous, and one which is destined to play a very important part in the history of Western thought during the Twentieth Century.

It is interesting to trace the history of the doctrine among the ancient peoples—away back into the dim recesses of the past. It is difficult to ascribe to any particular time, or any particular race, the credit of having "originated" Reincarnation. In spite of the decided opinions, and the differing theories of the various writers on this subject, who would give Egypt, or India, or the lost Atlantis, as the birthplace of the doctrine, we feel that such ideas are but attempts to attribute a universal intuitive belief to some favored part of the race. We do not believe that the doctrine of Reincarnation ever "originated" anywhere, as a new and distinct doctrine. We believe that it sprang into existence whenever and wherever man arrived at a stage of intellectual development sufficient to enable him to form a mental conception of a Something that lived after Death. No matter from what source this belief in a "ghost" originated, it must be admitted that it is found among all peoples, and is apparently an universal idea. And, running along with it in the primitive peoples, we find that there is, and always has been, an idea, more or less vague and indistinct, that somehow, someway, sometime, this "ghost" of the person returns to earthly existence and takes upon itself a new fleshly garment—a new body. Here, then, is where the idea of

Reincarnation begins—everywhere, at a certain stage of human mental development. It runs parallel with the "ghost" idea, and seems bound up with that conception in nearly every case. When man evolves a little further, he begins to reason that if the "ghost" is immortal, and survives the death of the body, and returns to take upon itself a new body, then it must have lived before the last birth, and therefore must have a long chain of lives behind it. This is the second step. The third step is when man begins to reason that the next life is dependent upon something done or left undone in the present life. And upon these three fundamental ideas the doctrine of Reincarnation has been built. The occultists claim that in addition to this universal idea, which is more or less intuitive, the race has received more or less instruction, from time to time, from certain advanced souls which have passed on to higher planes of existence, and who are now called the Masters, Adepts, Teachers, Race Guides, etc., *etc.* But whatever may be the explanation, it remains a truth that man seems to have worked out for himself, in all times and in all places, first, an idea of a "ghost" which persists after the body dies; and second, that this "ghost" has lived before in other bodies, and will return again to take on a new body. There are various ideas regarding "heavens" and "hells," but underlying them all there persists this idea of rebirth in some of its phases.

Soldi, the archaeologist, has published an interesting series of works, dealing with the beliefs of primitive peoples, who have passed from the scene of human action. He shows by the fragments of carving and sculpture which have survived them that there was an universal idea among them of the "ghost" which lived after the body died; and a corresponding idea that some day this "ghost" would return to the scene of its former activities. This belief sometimes took the form of a return into the former body, which idea led to the preservation of the body by processes of mummifying, etc., but as a rule this belief developed into the more advanced one of a rebirth in a new body.

The earlier travelers in Africa have reported that here and there they found evidences and traces of what was to them "a strange belief" in the future return of the soul to a new body on earth. The early explorers of America found similar traditions and beliefs among the Red Indians, survivals of which exist even unto this day. It is related of a number of savage tribes, in different parts of the world, that they place the bodies of their dead children by the roadside, in order that their souls may be given a good chance to find new bodies by reason of the approaching of many traveling pregnant women who pass along the road. A number of these primitive people hold to the idea of a complex soul, composed of several parts, in which they resemble the Egyptians, Hindus, Chinese, and in fact all mystical and occult philosophies. The Figi Islanders are said to believe in a black soul and a white soul, the former of which remains with the buried body and disintegrates with it, while the white soul leaves the body and wanders as a "ghost," and afterward, tiring of the wandering, returns to life in a new body. The natives of Greenland are said to believe in an astral body, which leaves the body during sleep, but which perishes as the body disintegrates after death; and a second soul which leaves the body only at death, and which persists until it is reborn at a later time. In fact, the student finds that nearly all of the primitives races, and those semi-civilized, show traces of a belief in a complex soul, and a trace of doctrine of Reincarnation in some form. The human mind seems to work along the same lines, among the different races—unless one holds to the theory that all sprang from the same root-race, and that the various beliefs are survivals of some ancient fundamental doctrine—the facts are not disturbed in either case.

In the last mentioned connection, we might mention that the traditions concerning Ancient Atlantis—the lost continent—all hold to the effect that her people believed strongly in Reincarnation, and to the ideas of the complex soul. As the survivors of Atlantis are believed to have been the ancestors of the Egyptians on the one hand, and of the Ancient Peruvians on the other—the two branches of survivors having maintained their original doctrines as modified by different environments—we might find here an explanation of the prevalence of the doctrine on both sides of the ocean. We mention this merely in passing, and as of general interest in the line of our subject.

CHAPTER II.
The Egyptians, Chaldeans, Druids, *etc.*

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After considering the existence of the doctrines of Reincarnation among the primitive peoples, and its traditional existence among the vanished peoples of the past, we find ourselves irresistibly borne toward that ancient land of mystery—the home of the mystics and occultists of the past—the land of Isis—the home of the builders of the Pyramids—the people of the Sphinx. Whether these people were the direct descendants of the people of destroyed Atlantis, the home of the Ancient Wisdom—or whether they were a new people who had rediscovered the old doctrines—the fact remains that when tracing back any old occult or mystic doctrine we find ourselves gradually led toward the land of the Sphinx as the source of that hidden truth. The Sphinx is a fit emblem of that wonderful race—its sealed lips seem to invite the ultimate questions, and one feels that there may be a whispered answer wafted from those tightly closed lips toward the ear that is prepared to hear and receive it. And so, in our search for the origin of Reincarnation, we find ourselves once more confronting the Egyptian Sphinx as we have done so often before in our search after Truth.

Notwithstanding its obvious prehistoric origin, many have claimed that Metempsychosis has its birthplace in old Egypt, on the banks of the Nile. India disputes this claim, holding that the Ganges, not the Nile, gave birth to the doctrine. Be that as it may, we shall treat the Egyptian conception at this place, among the ancient lands holding the doctrine, for in India it is not a thing of the past, but a doctrine which has its full flower at the present time, and which flower is sending forth its subtle odor to all parts of the civilized world. And so we shall defer our consideration of India's teachings until we reach the present stage of the history of Reincarnation. Herodotus, many centuries ago, said of the Egyptians that: "The Egyptians are the first who propounded the theory that the human soul is imperishable, and that where the body of any one dies it enters into some other body that may be ready to receive it; and that when it has gone the round of all created forms on land, in water, and in air, then it once more enters the human body born for it; and that this cycle of existence for the soul takes place in three thousand years."

The doctrine of Reincarnation is discernible though hidden away amidst the mass of esoteric doctrine back of the exoteric teachings of the Egyptians, which latter were expounded to the common people, while the truth was reserved for the few who were ready for it. The inner circles of the Egyptian mystics believed in and understood the inner truths of Reincarnation, and although they guarded the esoteric teachings carefully, still fragments fell from the table and were greedily taken up by the masses, as we may see by an examination of the scraps of historical records which have been preserved, graven in the stone, and imprinted on the bricks. Not only did these people accept the doctrine of Reincarnation, but Egypt was really the home of the highest occult teachings. The doctrines and teachings regarding several "sheaths" or "bodies" of man, which are taught by occultists of all times and races, are believed to have been fully taught in their original purity on the banks of the Nile, and in the shadow of the Pyramids—yes, even before the days of the Pyramids. Their forty centuries of history saw many modifications of the philosophical and religious beliefs, but the fundamental doctrine of Reincarnation was held to during the entire period of history in Ancient Egypt, and was not discarded until the decadent descendants of the once mighty race were overwhelmed by stronger races, whose religions and beliefs superseded the vestiges of the Ancient Doctrine. The Egyptians held that there was "Ka," the divine spirit in man; "Ab," the intellect or will; "Hati," the vitality; "Tet," the astral body; "Sahu," the etheric double; and "Xa," the physical body (some authorities forming a slightly different arrangement), which correspond to the various "bodies of man" as recognized by occultists to-day.

The Ancient Chaldeans also taught the doctrine of Rebirth. The body of Persian and Chaldean mystics and occultists, known as "the Magi," who were masters of the Hidden Wisdom, held to the doctrine of Reincarnation as one of their fundamental truths. In fact, they managed to educate the masses of their people to a much higher point than the masses of the Egyptians, and, escaping the idolatrous tendencies of the Egyptian populace, they manifested a very high degree of pure philosophical, occult, and religious knowledge. The Magi taught that the soul was a complex being, and that certain portions of it perished, while certain other parts survived and passed on through a series of earth and "other-world" existences, until finally it attained such a degree of purity that it was relieved of the necessity for further incarnation, and thenceforth dwelt in the region of ineffable bliss—the region of light eternal. The teaching also held that just before entering into the state of bliss, the soul was able to review its previous incarnations, seeing distinctly the connection between them, and thus gaining a store of the wisdom of experience, which would aid it in its future work as a helper of future races which would appear on the face of the earth. The Magi taught that as all living things—nay, all things having existence, organic or inorganic—were but varying manifestations of the One Life and Being, therefore the highest knowledge implied a feeling of conscious brotherhood and relationship toward and with all.

Even among the Chinese there was an esoteric teaching concerning Reincarnation, beneath the outer teaching of ages past. It may be discerned in the teachings of the early philosophers and seers of the race, notably in the work of Lao-Tze, the great Chinese sage and teacher. Lao-Tze, whose great work, the "Tao-Teh-King," is a classic, taught Reincarnation to his inner circle of students and adherents, at least so many authorities claim. He taught that there existed a fundamental principle called "Tao," which is held to have been identical with the "primordial reason," a manifestation of which was the "Teh," or the creative activity of the universe. From the union and action of the "Tao" and the "Teh" proceeded the universe, including the human soul, which he taught was composed of several parts, among them being the "huen," or spiritual principle; and the "phi," or semi-material vital principle, which together animate the body. Lao-Tze said: "To be ignorant that the true self is immortal, is to remain in a grievous state of error, and to experience many calamities by reason thereof. Know ye, that there is a part of man which is subtle and spiritual, and which is the heaven-bound portion of himself; that which has to do with flesh, bones, and body, belongs to the earth; earthly to earth—heavenly to heaven. Such is the Law." Some have held that Lao-Tze taught the immediate return of the "huen" to the "tao" after death, but from the writings of his early followers it may be seen that he really taught that the "huen" persisted in individual existence, throughout repeated incarnations, returning to the "tao" only when it had completed its round of experience-life. For instance, in the Si Haei, it is said that: "The vital essence is dispersed after death together with the body, bones and flesh; but the soul, or knowing principle of the self, is preserved and does not perish. There is no immediate absorption of the individuality into the Tao, for individuality persists, and manifests itself according to the Law." And Chuang-Tze said: "Death is but the commencement of a new life." It was also taught by the early Taoists, that the deeds, good and evil, of the present life would bear fruit in future existences; in addition to the orthodox heavens and hells, in which the Chinese believed, and of which they had a great variety adapted to the requirements of the various grades of saints and sinners, the minute details of which places being described with that attention to minor details and particulars peculiar to the Chinese mind. The teachings of a later date, that the soul of the ancestor abided in the hall of the ancestors, etc., were a corruption of the ancient teaching. Other Chinese teachers taught that the soul consists of three parts, the first being the "kuei," which had its seat in the belly, and which perished with the body; the second being the "ling," which had its seat in the heart or chest, and which persisted for some time after death, but which eventually disintegrated; and the third, or "huen," which had its seat in the brain, and which survived the disintegration of its companions, and then passed on to other existences.

As strange as it may appear to many readers unfamiliar with the subject, the ancient Druids, particularly those dwelling in ancient Gaul, were familiar with the doctrine of Reincarnation, and believed in its tenets. These people, generally regarded as ancient barbarians, really possessed a philosophy of a high order, which merged into a mystic form of religion. Many of the Romans, upon their conquest of Gallia, were surprised at the degree and character of the philosophical knowledge possessed by the Druids, and many of them have left written records of the same, notably in the case of Aristotle, Cæsar, Lucan, and Valerius Maximus. The Christian teachers who succeeded them also bore witness to these facts, as may be seen by reference to the works of St. Clement, St. Cyril, and other of the early Christian Fathers. These ancient "barbarians" entertained some of the highest spiritual conceptions of life and immortality—the mind and the soul. Reynaud has written of them, basing his statements upon a careful study of the ancient beliefs of this race: "If Judea represents in the world, with a tenacity of its own the idea of a personal and absolute God; if Greece and Rome represent the idea of society, Gaul represents, just as particularly, the idea of immortality. Nothing characterized it better, as all the ancients admit. That mysterious folk was looked upon as the privileged possessor of the secrets of death, and its unwavering instinctive faith in the persistence of life never ceased to be a cause of astonishment, and sometimes of fear, in the eyes of the heathen." The Gauls possessed an occult philosophy, and a mystic religion, which were destroyed by the influences of the Roman Conquest.

The philosophy of the Druids bore a remarkable resemblance to the Inner Doctrine of the Egyptians, and their successors, the Grecian Mystics. Traces of Hermeticism and Pythagoreanism are clearly discernible, although the connecting link that bound them together has been lost to history. Legends among the Druids connected their order with the ancient Aryan creeds and teachings, and there seems to have been a very close connection between these priests and those of Ancient Greece, for there are tales of offerings being sent to the temples of Greece from the priests of Gaul. And it is also related that on the island of Delphos there was once a Druidic tomb in the shape of a monument, believed to have been erected over the remains of Druid priestesses. Herodotus and others speak of a secret alliance between the priests of Greece and those of the Druids. Some of the ancient legends hold that Pythagoras was the instructor of the Druidic priests, and that Pythagoras himself was in close communication with the Brahmins of India, and the Hermetists of Egypt. Other legends have it with the Brahmins of India, and the Hermetists of Egypt. Other legends have it that the Druids received their first instruction from Zamolais, who had been a slave and student of Pythagoras. At any rate, the correspondence between the two schools of philosophy is remarkable.

Much of the Druidic teachings has been lost, and it is difficult to piece together the fragments. But enough is known to indicate the above mentioned relationship to the Pythagorean school, and of the firm hold of the doctrine of Reincarnation upon the Druids. The preserved fragments show that the Druids taught that there was in man an immaterial, spiritual part, called "Awen," which proceeded from an Universal Spiritual Principle of Life. They taught that this "Awen" had animated the lower forms of life, mineral, vegetable and animal, before incarnating as man. In those conditions it was entangled and imprisoned in the state of "abysmal circling," called "Anufu," from which it finally escaped and entered into the "circle of freedom," called "Abred," or human incarnation and beyond. This state of "Abred" includes life in the various human races on this and other planets, until finally there is a further liberation of the "Awen," which then passes on to the "Circle of Bliss," or "Gwynfid," where it abides for æons in a state of ecstatic being. But, beyond even this transcendent state, there is another, which is called the "Circle of the Infinite," or "Ceugant," which is identical with the "Union with God" of the Persians and Greek Mystics, or the "Nirvana" of the Hindus. Rather an advanced form of philosophy for "barbarians," is it not? Particularly when contrasted with the crude mythology of the Roman conquerors!

The Gauls were so advanced in the practical phases of occultism that they gave every condemned criminal a respite of five years, after sentence of death, before execution, in order that he might prepare himself for a future state by meditation, instruction and other preparation; and also to prevent ushering an unprepared and guilty soul into the plane of the departed—the advantages of which plan is apparent to every student of occultism who accepts the teaching regarding the astral planes.

The reader will understand, of course, that the degree of advancement in spiritual and philosophical matters evidenced by the Gauls was due not to the fact that these people were generally so far advanced beyond their neighbors, but rather to the fact that they had been instructed by the Druid priests among them. Tradition has it that the original Druidic priests came to Gaul and other countries from some far-off land, probably from Egypt or Greece. We have spoken of the connection between their teachings and that of the Pythagoreans, and there was undoubtedly a strong bond of relationship between these priests and the occultists of other lands. The Druidic priests were well versed in astronomy and astrology, and the planets had an important part in the teachings. A portion of astrology, and the planets had an important part in the teachings. A portion of their ritual is said to have correspondences with the early Jewish rites and worship. Their favorite symbol—the mistletoe—was used as indicating re-birth, the mistletoe being the new life springing forth from the old one, typified by the oak. The Druids traveled into Ancient Britain and Ireland, and many traces of their religious rites may still be found there, not only in the shape of the stone places-of-worship, but also in many curious local customs among the peasantry. Many a bit of English folk-lore—many an odd Irish fancy concerning fairies and the like; symbols of good-luck; banshees and "the little-folk"—came honestly to these people from the days of the Druids. And from the same source came the many whispered tales among both races regarding the birth of children who seemed to have remembrances of former lives on earth, which memory faded away as they grew older. Among these people there is always an undercurrent of mystic ideas about souls "coming back" in some mysterious way not fully understood. It is the inheritance from the Druids.

CHAPTER III.
The Romans and Greeks.

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One unfamiliar with the subject would naturally expect to find the Ancient Romans well advanced along the lines of philosophy, religion, and spiritual speculation, judging from the all-powerful influence exerted by them over the affairs of the whole known world. Particularly when one considers the relationship with and connection of Rome with ancient Greece, it would seem that the two peoples must have had much in common in the world of thought. But such is not the case. Although the exoteric religions of the Romans resembled that of the Greeks, from whom it was borrowed or inherited, there was little or no original thought along metaphysics, religion or philosophy among the Romans. This was probably due to the fact that the whole tendency of Rome was toward material advancement and attainment, little or no attention being given to matters concerning the soul, future life, *etc.* Some few of the philosophers of Rome advanced theories regarding the future state, but beyond a vague sort of ancestor worship the masses of the people took but little interest in the subject. Cicero, it is true, uttered words which indicate a belief in immortality, when he said in "Scipio's Dream": "Know that it is not thou, but thy body alone, which is mortal. The individual in his entirety resides in the soul, and not in the outward form. Learn, then, that thou art a god; thou, the immortal intelligence which gives movements to a perishable body, just as the eternal God animates an incorruptible body." Pliny the younger left writings which seem to indicate his belief in the reality of phantoms, and Ovid has written verses which would indicate his recognition of a part of man which survived the death of the body. But, on the whole, Roman philosophy treated immortality as a thing perchance existing, but not proven, and to be viewed rather as a poetical expression of a longing, rather than as an established, or at least a well grounded, principle of philosophical thought. But Lucretius and others of his time and country protested against the folly of belief in the survival of the soul held by the other nations. He said that: "The fear of eternal life should be banished from the universe; it disturbs the peace of mankind, for it prevents the enjoyment of any security or pleasure." And Virgil praised and commended the philosophical attitude which was able to see the real cause of things, and was therefore able to reject the unworthy fear of a world beyond and all fears arising from such belief. But even many of the Roman philosophers, while denying immortality, believed in supernatural powers and beings, and were very superstitious and childlike in many respects, so that their philosophy of non-survival was evidently rather the result of temperament and pursuit of material things than a height of philosophical reasoning or metaphysical thought.

And so, the Romans stand apart from the majority of the ancient peoples, in so far as the belief in Reincarnation is concerned. While there were individual mystics and occultists among them, it still remains a fact that the majority of the people held no such belief, and in fact the masses had no clearly defined ideas regarding the survival of the soul. It is a strange exception to the general rule, and one that has occasioned much comment and attention among thinkers along these lines. There was a vague form of ancestor worship among the Romans, but even this was along the lines of collective survival of the ancestors, and was free from the ordinary metaphysical speculations and religious dogmas. Roughly stated, the Roman belief may be expressed by an idea of a less material, or more subtle, part of man which escaped disintegration after death, and which in some mysterious way passed on to combine with the ancestral soul which composed the collective ancestral deity of the family, the peace and pleasure of which were held as sacred duties on the part of the descendants, sacrifices and offerings being made toward this end. Nevertheless, here and there, among the Romans, were eminent thinkers who seemingly held a vague, tentative belief in some form of Reincarnation, as, for instance, Ovid, who says: "Nothing perishes, although everything changes here on earth; the souls come and go unendingly in visible forms; the animals which have acquired goodness will take upon them human form"; and Virgil says: "After death, the souls come to the Elysian fields, or to Tartarus, and there meet with the reward or punishment of their deeds during life. Later, on drinking of the waters of Lethe, which takes away all memory of the past, they return to earth." But it must be admitted that Rome was deficient in spiritual insight and beliefs, on the whole, her material successes having diverted her attention from the problems which had so engrossed the mind of her neighbor Greece, and her older sisters Persia, Chaldea, and Egypt.

Among the Greeks, on the contrary, we find a marked degree of interest and speculation regarding the immortality of the soul, and much interest in the doctrines of Metempsychosis or Reincarnation. Although the great masses of the Grecian people were satisfied with their popular mythology and not disposed to question further, or to indulge in keen speculation on metaphysical subjects, still the intellectual portion of the race were most active in their search after truth, and their schools of philosophy, with their many followers and adherents, have left an indelible mark upon the thought of man unto this day. Next to the Hindus, the Greeks were the great philosophers of the human race. And the occultists and mystics among them were equal to those of Persia, India, Chaldea or Egypt. While the various theories regarding the soul were as the sands of the sea, so many were the teachers, schools and divisions of thought among these people—still the doctrine of Reincarnation played a very important part in their philosophy. The prevailing idea was that the worthy souls pass on to a state of bliss, without rebirth, while the less worthy pass the waters of the river of Lethe, quaffing of its waters of forgetfulness, and thus having the recollection of their earth-life, and of the period of punishment that they had undergone by reason of the same, obliterated and cleansed from their memories, when they pass on to rebirth. One of the old Orphic hymns reads as follows: "The wise love light and not darkness. When you travel the journey of Life, remember, always, the end of the journey. When souls return to the light, after their sojourn on earth, they wear upon their more subtle bodies, like searing, hideous scars, the marks of their earthly sins—these must be obliterated, and they go back to earth to be cleansed. But the pure, virtuous and strong proceed direct to the Sun of Dionysus." The teachings of the Egyptians left a deep impression upon the Grecian mind, and not only the common form of belief, but also the esoteric doctrines, were passed along to the newer people by the elder.

Pythagoras was the great occult teacher of Greece, and his school and that of his followers accepted and taught the great doctrine of Reincarnation. Much of his teaching was reserved for the initiates of the mystic orders founded by himself and his followers, but still much of the doctrine was made public. Both Orpheus and Pythagoras, although several centuries separated them, were students at the fount of knowledge in Egypt, having traveled to that country in order to be initiated in the mystic orders of the ancient land, and returning they taught anew the old doctrine of Rebirth. The Pythagorean teaching resembles that of the Hindus and Egyptians, in so far as is concerned the nature of man—his several bodies or sheaths—and the survival of the higher part of his nature, while the lower part perishes. It was taught that after death this higher part of the soul passed on to a region of bliss, where it received knowledge and felt the beneficent influence of developed and advanced souls, thus becoming equipped for a new life, with incentives toward higher things. But, not having as yet reached the stage of development which will entitle it to dwell in the blissful regions for all eternity, it sooner or later reaches the limit of its term of probation, and then passes down toward another incarnation on earth—another step on the Path of Attainment.

The teaching was, further, that the conditions, circumstances and environments of the new earth-life were determined by the actions, thoughts, and mental tendencies of the former life, and by the degree of development which the several previous earth-lives had manifested. In this respect the teaching agrees materially with the universal doctrine regarding Reincarnation and Karma. Pythagoras taught that the doctrine of Reincarnation accounted for the inequality observable in the lives of men on earth, giving a logical reason for the same, and establishing the fact of universal and ultimate justice, accountable for on no other grounds. He taught that although the material world was subject to the laws of destiny and fatality, yet there was another and higher state of being in which the soul would rise above the laws of the lower world. This higher state, he taught, had laws of its own, as yet unknown to man, which tended to work out the imperfect laws of the material world, establishing harmony, justice, and equality, to supply the apparent deficiencies manifested in the earth life.

Following Pythagoras, Plato, the great Grecian philosopher, taught the old-new doctrine of Rebirth. He taught that the souls of the dead must return to earth, where, in new lives, they must wear out the old earth deeds, receiving benefits for the worthy ones, and penalties for the unworthy ones, the soul profiting by these repeated experiences, and rising step by step toward the divine. Plato taught that the reincarnated soul has flashes of remembrance of its former lives, and also instincts and intuitions gained by former experiences. He classed innate ideas among these inherited experiences of former lives. It has been well said that "everything can be found in Plato," and therefore one who seeks for the ancient Grecian ideas concerning Reincarnation, and the problems of the soul, may find that which he seeks in the writings of the old sage and philosopher. Plato was the past master of the inner teachings concerning the soul, and all who have followed him have drawn freely from his great store of wisdom. His influence on the early Christian church was enormous, and in many forms it continues even unto this day. Many of the early Christian fathers taught that Plato was really one of the many forerunners of Christ, who had prepared the pagan world for the coming of the Master.

In "Phaedo," Plato describes the soul, and explains its immortality. He teaches that man has a material body which is subject to constant change, and subject to death and disintegration; and also an immaterial soul, unchangeable and indestructible, and akin to the divine. At death this soul was severed from its physical companion, and rose, purified, to the higher regions, where it rendered an account of itself, and had its future allotted to it. If it was found sufficiently untainted and unsullied by the mire of material life, it was considered fit to be admitted to the State of Bliss, which was described as Union with the Supreme Being, which latter is described as Spirit, eternal and omniscient. The base and very guilty souls undergo a period of punishment, or purgation, to the end that very guilty souls undergo a period of punishment, or purgation, to the end that they may be purged and purified of the guilt, before being allowed to make another trial for perfection. The souls which were not sufficiently pure for the State of Bliss, nor yet so impure that they need the purging process, were returned to earth-life, there to take up new bodies, and endeavor to work out their salvation anew, to the end that they might in the future attain the Blissful State. Plato taught that in the Rebirth, the soul was generally unconscious of its previous lives, although it may have flashes of recollection. Besides this it has a form of intuition, and innate ideas, which was believed to be the result of the experiences gained in the past lives, and which knowledge had been stored up so as to benefit the soul in its reincarnated existence.

Plato taught that the immaterial part of man—the soul—was a complex thing, being composed of a number of differing, though related, elements. Highest in the hierarchy of the soul elements he placed the Spirit, which, he taught, comprised consciousness, intelligence, will, choice between good and evil, etc., and which was absolutely indestructible and immortal, and which had its seat in the head. Then came two other parts of the soul, which survived the dissolution of the body, but which were only comparatively immortal, that is, they were subject to later dissolution and disintegration. Of these semi-material elements, one was the seat of the affections, passions, etc., and was located in the heart; while the other, which was the seat of the sensual and lower desires, passions, etc., was located in the liver. These two mentioned lower elements were regarded as not possessed of reason, but still having certain powers of sensation, perception, and will.

The Neo-Platonists, who followed Plato, and who adapted his teachings to their many conflicting ideas, held firmly to the doctrine of Reincarnation. The writings of Plotinus, Porphyry, and the other Mystics, had much to say on this subject, and the teaching was much refined under their influence. The Jewish philosophers were affected by the influence of the Platonic thought, and the school of the Essenes, which held firmly to the idea of Rebirth, was a source from which Christianity received much of its early influence.

CHAPTER IV.
The Jews, Essenes and Early Christians.

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The early Jewish people had an Inner Teaching which embraced certain ideas concerning Reincarnation, although the masses of the people knew nothing of the doctrine which was reserved for the inner circles of the few. There is much dispute concerning the early beliefs of the Jewish people regarding the immortality of the soul. The best authorities seem to agree that the early beliefs were very crude and indefinite, consisting principally of a general belief that after death the souls are gathered up together in a dark place, called Sheol, where they dwell in an unconscious sleep. It will be noted that the earlier books in the Old Testament have very little to say on this subject. Gradually, however, there may be noticed a dawning belief in certain states of the departed souls, and in this the Jews were undoubtedly influenced by the conceptions of the people of other lands with whom they came in contact. The sojourn in Egypt must have exerted an important influence on them, particularly the educated thinkers of the race, of which, however, there were but few, owing to the condition in which they were kept as bondsmen of the Egyptians. Moses, however, owing to his education and training among the Egyptian priests, must have been fully initiated in the Mysteries of that land, and the Jewish legends would indicate that he formed an Inner Circle of the priesthood of his people, after they escaped from Egypt, and doubtless instructed them fully in the occult doctrines, which, however, were too advanced and complicated for preaching to the mass of ignorant people of which the Jewish race of that time was composed. The lamp of learning among the Jews of that time was kept alight but by very few priests among them. There has always been much talk, and legend, concerning this Inner Teaching among the Jews. The Jewish Rabbis have had so much to say regarding it, and some of the Early Fathers of the Christian Church were of the opinion that such Secret Doctrine existed.

Scholars have noted that in important passages in the Jewish Bible, three distinct terms are used in referring to the immaterial part, or "soul," of man. These terms are "Nichema," "Rouach," and "Nephesh," respectively, and have been translated as "soul," "spirit" or "breath," in several senses of these terms. Many good authorities have held that these three terms did not apply to one conception, but that on the contrary they referred to three distinct elements of the soul, akin to the conceptions of the Egyptians and other early peoples, who held to the trinity of the soul, as we have shown a little further back. Some Hebrew scholars hold that "Nichema" is the Ego, or Intelligent Spirit; "Rouach," the lower vehicle of the Ego; and "Nephesh," the Vital Force, Vitality, or Life.

Students of the Kaballah, or Secret Writings of the Jews, find therein many references to the complex nature of the soul, and its future states, as well as undoubted teachings regarding Reincarnation, or Future Existence in the Body. The Kaballah was the book of the Jewish Mysteries, and was largely symbolical, so that to those unacquainted with the symbols employed, it read as if lacking sense or meaning. But those having the key, were able to read therefrom many bits of hidden doctrine. The Kaballah is said to be veiled in seven coverings—that is, its symbology is sevenfold, so that none but those having the inner keys may know the full truth contained therein, although even the first key will unlock many doors. The Zohar, another Secret Book of the Jews, although of much later origin than the Kaballah, also contains much of the Inner Teachings concerning the destiny of the soul. This book plainly recognizes and states the three-fold nature of the soul, above mentioned, and treats the Nichema, Rouach and Nephesh as distinct elements thereof. It also teaches that when the soul leaves the body it goes through a long and tedious purifying process, whereby the effect of its vices is worn off by means of a series of transmigrations and reincarnations, wherein it develops several perfections, *etc.* This idea of attaining perfection through repeated rebirths, instead of the rebirths being in the nature of punishment as taught by Plato, is also taught in the Kaballah, showing the agreement of the Jewish mind on this detail of the doctrine. The essence of the Kaballic teaching on this subject is that the souls undergo repeated rebirth, after long intervals of rest and purification, in entire forgetfulness of their previous existences, and for the purpose of advancement, unfoldment, purification, development, and attainment. The Zohar follows up this teaching strictly, although with amplifications. The following quotation from the Zohar is interesting, inasmuch as it shows the teaching on the subject in a few words. It reads as follows: "All souls are subject to the trials of transmigration; and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo; how many souls and spirits come to this world without returning to the palace of the divine king. The souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections; the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so on, until they have acquired the condition which fits them for reunion with God."

The mystic sect which sprung up among the Jewish people during the century preceding the birth of Christ, and which was in the height of its influence at the time of the Birth—the sect, cult, or order of The Essenes—was an important influence in the direction of spreading the truths of Reincarnation among the Jewish people. This order combined the earlier Egyptian Mysteries with the Mystic Doctrine of Pythagoras and the philosophy of Plato. It was closely connected with the Jewish Therapeutæ of Egypt, and was the leading mystic order of the time. Josephus, the eminent Jewish historian, writing of the Essenes, says: "The opinion obtains among them that bodies indeed are corrupted, and the matter of them not permanent, but that souls continue exempt from death forever; and that emanating from the most subtle ether they are unfolded in bodies as prisons to which they are drawn by some natural spell. But when loosed from the bonds of flesh, as if released from a long captivity, they rejoice and are borne upward." In the New International Encyclopedia (vol. vii, page 217) will be found an instructive article on "Essenes," in which it is stated that among the Essenes there was a certain "view entertained regarding the origin, present state, and future destiny of the soul, which was held to be pre-existent, being entrapped in the body as a prison," *etc.* And in the same article the following statement occurs: "It is an interesting question as to how much Christianity owes to Essenism. It would seem that there was room for definite contact between John the Baptist and this Brotherhood. His time of preparation was spent in the wilderness near the Dead Sea; his preaching of righteousness toward God, and justice toward one's fellow men, was in agreement with Essenism; while his insistence upon Baptism was in accordance with the Essenic emphasis on lustrations." In this very conservative statement is shown the intimate connection between the Essenes and Early Christianity, through John the Baptist. Some hold that Jesus had a still closer relationship to the Essenes and allied mystic orders, but we shall not insist upon this point, as it lies outside of the ordinary channels of historical information. There is no doubt, however, that the Essenes, who had such a strong influence on the early Christian Church, were closely allied to other mystic organizations with whom they agreed in fundamental doctrines, notably that of Reincarnation. And so we have brought the story down to the early Christian Church, at which point we will continue it. We have left the phase of the subject which pertains to India for separate consideration, for in India the doctrine has had its principal home in all ages, and the subject in that phase requires special treatment.

That there was an Inner Doctrine in the early Christian Church seems to be well established, and that a part of that doctrine consisted in a teaching of Pre-existence of the Soul and some form of Rebirth or Reincarnation seems quite reasonable to those who have made a study of the subject. There is a constant reference to the "Mysteries" and "Inner Teachings" throughout the Epistles, particularly those of Paul, and the writings of the Early Christian Fathers are filled with references to the Secret Doctrines. In the earlier centuries of the Christian Era frequent references are found to have been made to "The Mysteries of Jesus," and that there was an Inner Circle of advanced Christians devoted to mysticism and little known doctrines there can be no doubt. Celsus attacked the early church, alleging that it was a secret organization which taught the Truth to the select few, while it passed on to the multitude only the crumbs of half-truth, and popular teachings veiling the Truth. Origen, a pupil of St. Clement, answered Celsus, stating that while it was true that there were Inner Teachings in the Christian Church, that were not revealed to the populace, still the Church in following that practice was but adhering to the established custom of all philosophies and religions, which gave the esoteric truths only to those who were ready to receive them, at the same time giving to the general mass of followers the exoteric or outer teachings, which were all they could understand or assimilate. Among other things, in this reply, Origen says: "That there should be certain doctrines, not made known to the multitude, which are divulged after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems in which certain truths are exoteric and others esoteric. Some of the followers of Pythagoras were content with his 'ipse dixit,' while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the mysteries that are celebrated everywhere through Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so that it is in vain he endeavors to calumniate the secret doctrines of Christianity, seeing that he does not correctly understand its nature." In this quotation it will be noticed that not only does Origen positively admit the existence of the Inner Teachings, but that he also mentions Pythagoras and his school, and also the other Mysteries of Greece, showing his acquaintance with them, and his comparison of them with the Christian Mysteries, which latter he would not have been likely to have done were their teachings repugnant to, and at utter variance with, those of his own church. In the same writing Origen says: "But on these subjects much, and that of a mystical kind, might be said, in keeping with which is the following: 'It is good to keep close to the secret of a king,' in order that the entrance of souls into bodies may not be thrown before the common understanding." Scores of like quotations might be cited.

The writings of the Early Fathers of the Christian Church are filled with many allusions to the current inner doctrine of the pre-existence and rebirth of souls. Origen in particular has written at great length regarding these things. John the Baptist was generally accepted as the reincarnation of Elias, even by the populace, who regarded it as a miraculous occurrence, while the elect regarded it as merely another instance of rebirth under the law. The Gnostics, a mystic order and school in the early church, taught Reincarnation plainly and openly, bringing upon themselves much persecution at the hands of the more conservative. Others held to some form of the teaching, the disputes among them being principally regarding points of doctrine and detail, the main teachings being admitted. Origen taught that souls had fallen from a high estate and were working their way back toward their lost estate and glory, by means of repeated incarnations. Justin Martyr speaks of the soul inhabiting successive bodies, with loss of memory of past lives. For several centuries the early Church held within its bosom many earnest advocates of Reincarnation, and the teaching was recognized as vital even by those who combatted it.

Lactinus, at the end of the third century, held that the idea of the soul's immortality implied its pre-existence. St. Augustine, in his "Confessions," makes use of these remarkable words: "Did I not live in another body before entering my mother's womb?" Which expression is all the more remarkable because Augustine opposed Origen in many points of doctrine, and because it was written as late as A. D. 415. The various Church Councils, however, frowned upon these outcroppings of the doctrine of Reincarnation, and the influence of those who rose to power in the church was directed against the "heresy." At several councils were the teachings rebuked, and condemned, until finally in A. D. 538, Justinian had a law passed which declared that: "Whoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return, let him be Anathema." Speaking of the Jewish Kaballists, an authority states: "Like Origen and other church Fathers, the Kaballists used as their main argument in favor of the doctrine of metempsychosis, the justice of God."

But the doctrine of Reincarnation among Christian races did not die at the orders and commands of the Christian Church Councils. Smouldering under the blanket of opposition and persecution, it kept alive until once more it could lift its flame toward Heaven. And even during its suppression the careful student may see little flickers of the flame—little wreathings of smoke—escaping here and there. Veiled in mystic phrasing, and trimmed with poetic figure, many allusions may be seen among the writings of the centuries. And during the past two hundred years the revival in the subject has been constant, until at the close of the Nineteenth Century, and the beginning of the Twentieth Century, we once more find the doctrine openly preached and taught to thousands of eager listeners and secretly held even by many orthodox Christians listeners and secretly held even by many orthodox Christians.

CHAPTER V.
The Hindus.

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While Reincarnation has been believed and taught in nearly every nation, and among all races, in former or present times, still we are justified in considering India as the natural Mother of the doctrine, inasmuch as it has found an especially favorable spiritual and mental environment in that land and among its people, the date of its birth there being lost in the cloudiness of ancient history, but the tree of the teaching being still in full flower and still bearing an abundance of fruit. As the Hindus proudly claim, while the present dominant race was still in the savage, cave-dwelling, stone-age stage of existence—and while even the ancient Jewish people were beginning to place the foundation stones of their religion, of which the present Christian religion is but an offshoot—the great Hindu religious teachers and philosophers had long since firmly established their philosophies and religions with the doctrine of Reincarnation and its accompanying teachings, which had been accepted as Truth by the great Aryan race in India. And, throughout forty centuries, or more, this race has held steadfastly to the original doctrine, until now the West is looking again to it for light on the great problems of human life and existence, and now, in the Twentieth Century, many careful thinkers consider that in the study and understanding of the great fundamental thoughts of the Vedas and the Upanishads, the West will find the only possible antidote to the virus of Materialism that is poisoning the veins of Western spiritual understanding.

The idea of reincarnation is to be found in nearly all of the philosophies and religions of the race, at least in some period in their history—among all peoples and races—yet, in India do we find the doctrine in the fullest flower, not only in the past but in the present. From the earliest ages of the race in India, Reincarnation in some of its various forms has been the accepted doctrine, and today it is accepted by the entire Hindu people, with their many divisions and sub-races, with the exception of the Hindu Mohammedans. The teeming millions of India live and die in the full belief in Reincarnation, and to them it is accepted without a question as the only rational doctrine concerning the past, present and future of the soul. Nowhere on this planet is there to be found such an adherence to the idea of "soul" life—the thinking Hindu always regarding himself as a soul occupying a body, rather than as a body "having a soul," as so many of the

Western people seem to regard themselves. And, to the Hindus, the present life is truly regarded as but one step on the stairway of life, and not as the only material life preceding an eternity of spiritual existence. To the Hindu mind, Eternity is here with us Now—we are in eternity as much this moment as we ever shall be—and the present life is but one of a number of fleeting moments in the eternal life.

The early Hindus did not possess the complicated forms of religion now existing among them, with their various creeds, ceremonials, rituals, cults, schools, and denominations. On the contrary, their original form of religion was an advanced form of what some have called "Nature-Worship," but which was rather more than that which the Western mind usually means by the term. Their "Nature" was rather a "Spirit of Nature," or One Life, of which all existing forms are but varying manifestations. Even in this early stage of their religious development they held to a belief in reincarnation of the soul, from one form to another. While to them everything was but a manifestation of One Life, still the soul was a differentiated unit, emanated from the One Life, and destined to work its way back to Unity and Oneness with the Divine Life through many and varied incarnations, until finally it would be again merged with the One. From this early beginning arose the many and varied forms of religious philosophy known to the India of today; but clinging to all these modern forms is to be found the fundamental basis idea of reincarnation and final absorption with the One.

Brahmanism came first, starting from the simple and working to the complex, a great priesthood gradually arising and surrounding the original simple religious philosophy with ceremonial, ritual and theological and metaphysical abstractions and speculation. Then arose Buddhism, which, in a measure, was a return to the primitive idea, but which in turn developed a new priesthood and religious organization. But the fundamental doctrine of Reincarnation permeated them all, and may be regarded as the great common centre of the Hindu religious thought and philosophy.

The Hindu religious books are filled with references to the doctrine of Reincarnation. The Laws of Manu, one of the oldest existing pieces of Sanscrit writing, contains many mentions of it, and the Upanishads and Vedas contain countless reference to it. In the Bhagavad Gita, Krishna says to Arjuna: "Know thou, O Prince of Pandu, that there never was a time when I, nor thou, nor any of these princes of earth was not; nor shall there ever come a time, hereafter, when any of us shall cease to be. As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood, and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part. * These bodies, which act as enveloping coverings for the souls occupying them, are but finite things—things of the moment—and not the Real Man at all. They perish as all finite things perish—let them perish. He who in his ignorance thinketh: 'I slay' or 'I am slain,' babbleth like an infant lacking knowledge. Of a truth none can slay—none can be slain. Take unto thy inner mind this truth, O Prince! Verily, the Real Man—the Spirit of Man—is neither born, nor doth it die. Unborn, undying, ancient, perpetual and eternal, it hath endured, and will endure forever. The body may die; be slain; be destroyed completely—but he that hath occupied it remaineth unharmed. * As a man throweth away his old garments, replacing them with new and brighter ones, even so the Dweller of the body, having quitted its old mortal frame, entereth into others which are new and freshly prepared for it. * Many have been my births and rebirths, O Prince—and many also have been thine own. But between us lies this difference—I am conscious of all my many lives, but thou lackest remembrance of thine."

In the Mahabarata is said: "Even as when he casteth off an old garment, man clothes himself in new raiment, even so the soul, casting off the wornout body, takes on a new body, avoids the fatal paths leading to hell, works for its salvation, and proceeds toward heaven."

The Brhadaranyakopanishad, one of the old Hindu writings, contains the following: "As the caterpillar, getting to the end of the straw, takes itself away after finding a resting place in advance, so the soul leaving this body, and finding another place in advance, takes himself off from his original abode. As the goldsmith taking little by little of the gold expands it into a new form, so, indeed, does this soul, leaving this body, make a new and happy abode for himself."

But to attempt to quote passages relating to incarnation from the Hindu books, would be akin to compiling a library of many volumes. The sacred writings of the East are filled with references to Reincarnation, and if the latter were eliminated it would be "like the play of Hamlet with Hamlet omitted."

We cannot enter into a description of the various schools of Hindu religious thought and philosophy in this work, for to do so would be to expand this little volume in several of larger size, so extended is the subject. But underlying the many divisions and subdivisions of Hindu thought may be found the fundamental idea of an original emanation from, or manifestation of, One Divine Being, Power and Energy, into countless differentiated units, atoms, or egos, which units, embodying in matter, are unconscious of the spiritual nature, and take on a consciousness corresponding with the form in which they are embodied. Then follows a series of embodiments, or incarnations, from lower to higher, in which occurs an evolution or "unfoldment" of the nature of the soul, in which it rises to higher and higher planes of being, until finally, after æons of time, it enters in Union with the Divine Nirvana and Para-Nirvana—the state of Eternal Bliss.

The great difference between the Hindu thought and the Grecian is that while the Greeks considered repeated life with joy as a means of greater and greater expression of life, the Hindus, on the contrary, regard life as but a period of travail and sorrow, the only light to be perceived being the expectation and hope of eventually emerging from the region of materiality, and illusion, and regaining true existence in the Spirit. The Hindus nearly all agree that this material life is occasioned by "avidya" or ignorance on the part of the soul of its own real nature and being, whereby it fails to recognize that this material life is "maya" or illusion. They hold that Wisdom consists in the soul recognizing its real nature, and perceiving the illusion of material life and things, and striving to liberate itself from the bondage of materiality and ignorance.

The principal differences among the various Hindu schools of religion and philosophical thought arise from their differing views regarding the nature and constitution of the soul on the one hand, and the means of attaining liberation and freedom from material embodiment on the other. The doctrine of "Karma" of spiritual cause and effect, which we shall consider in another chapter, also runs along with all the varying Hindu conceptions, doctrines, and theories.

Without considering the matter of differences of opinion between the various schools, concerning the nature and constitution of the soul, we may say that all the schools practically agree that the constitution of Man is a complex thing, comprising a number of sheaths, bodies, coverings, or elements, from the grosser to the more spiritual, the various sheaths being discarded as the soul advances on its way toward perfection. There are disputes between the various schools regarding terminology and the precise arrangement of these "principles," but the following classification will answer for the purpose of giving a general idea of the Hindu views on the subject, subject always to the conflicting claims of the various schools. The classification is as follows, passing from lower to higher:

1. Physical or material body, or Rupa. 2. Vitality of Vital Force, or Prana-Jiva. 3. Astral Body, Etheric Double, or Linga Sharira. 4. Animal Soul, or Kama Rupa. 5. Human Soul, or Manas. 6. Spiritual Soul, or Buddhi. 7. Divine Spirit, or Atma.

From the beginning, the tendency of the Hindu mind was in the direction of resolving the universe of forms, shapes, and change, back into some One Underlying Principle, from which all the phenomenal world emerged—some One Infinite Energy, from which all else emerged, emanated, or evolved. And the early Hindu mind busied itself actively with the solution of the problem of this One Being manifesting a Becoming into Many. Just as is the Western world of today actively engaged in solving many material problems, so was ancient India active in solving many spiritual problems—just as the modern West is straining every energy toward discovering the "How," so was ancient India straining every effort to discovering the "Why." And from that struggle of the mind of India there arose countless schools of religious and philosophical thought, many of which have passed away, but many of which persist today. The problem of the relationship of the human soul to the One Being, and the secondary problem of the life, present and future, of the individual soul, is a most vital one to all thinking Hindus today as in the forty centuries or more of its philosophical history. To the Hindu mind, all material research is of minor importance, the important Truth being to discover that "which when once known, all else is understood." But, as we have said, in spite of the numerous religions, schools, and phases of teaching, among the Hindus, the one fundamental conception of Reincarnation is never lost sight of, nor is it ever doubted in any of the forms of the philosophies or religions.

Ignoring the subdivisions of Hindu philosophical thought, we may say that the Hindu philosophies may be divided into a few general classes, several of which we shall now hastily consider, that you may get a glimpse at the variety of Hindu speculative philosophy in its relation to the soul and its destiny. You will, of course, understand that we can do no more than mention the leading features of each class, as a careful consideration would require volumes for each particular school.

We will first consider the philosophy of Kanada, generally known as the Vaisheshika Teaching, which inclines toward an Atomic Theory, akin to that formulated by the old Greek philosopher Democritus. According to this teaching the substance of the universe is composed of an infinite number of atoms, which are eternal, and which were not created by God, but which are co-eternal with Him. These atoms, combining and forming shapes, forms, etc., are the basis of the material universe. It is held, however, that the power or energy whereby these atoms combine and thus form matter, comes from God. This teaching holds that God is a Personal Being, possessing Omnipotence, Omniscience, and Omnipresence. It is also held that there are two substances, or principles, higher, that the material energies or substance, namely, Manas, or Mind, and Atman, or Spirit. Manas or Mind is held to be something like a Mind-Stuff, from which all individual minds are built up—and which Mind-Stuff is held to be eternal. Atman, or Spirit, is held to be an eternal principle, from which the Selves or Souls are differentiated. The Atman, or Spirit, or Self, is regarded as much higher than Mind, which is its tool and instrument of expression. This philosophy teaches that through progression, by Reincarnation, the soul advances from lower to higher states, on its road to freedom and perfection.

Another great school of Hindu philosophy is the philosophy of Kapila, generally known as the Sankhya system. This teaching opposes the Atomic Theory of the Vaisheshika system, and holds that the atoms are not indestructible nor eternal, but may be resolved back into a primal substance called Prakriti. Prakriti is held to be an universal, eternal energy or ethereal substance, something similar to certain Western scientific conceptions of an Universal Ether. From this eternal, universal energy, Kapila held that all the universe has been evolved—all material forms or manifestations of energy being but manifestations of Prakriti. But, the Sankhya system is not materialistic, as might be supposed at first glance, for side by side with Prakriti it offers the principle of Purusha, or Soul, or Spirit, of which all individual souls are atomic units—the Principle of Purusha being an Unity of Units, and not an Undivided One. The Purusha—that is, its units or Individual Souls—is regarded as eternal and immortal. Prakriti is devoid of mind, but is possessed of active vital energy, and is capable of producing forms and material manifestations by reason of its inherent energy, and laws, and thus produces what the Hindus call "Maya," or material illusion, which they hold to be devoid of reality, inasmuch as the forms are constantly changing and have no permanence. This philosophy holds that Prakriti, by means of the glamour of its manifestations of Maya, entices the individual souls, or Purushas, which when once in the centre of attraction of the Maya are drawn into the vortex of material existence, losing a knowledge of their real nature. But the souls never lose entirely the glimmer of the Light of the Spirit, and, consequently, soon begin to feel that they have made a mistake, and consequently begin to strive to escape the bondage of Prakriti and its Maya—but such escape is possible only through a gradual rising up from the depths of Maya, step by step, cycle by cycle, by a series of purification and cleansing of themselves, just as a fly cleanses itself of the sticky substance into which it has fallen. This escape is accomplished by Spiritual Unfoldment or Evolution, by means of Reincarnation—this Evolution not being a "growth," but rather an "unfoldment" or "unwrapping" of the soul from its confining sheaths, one by one.

Another great school of Hindu philosophy is the philosophy of Patanjali, generally known as the Yoga Philosophy, but which differs from the Yogi Philosophy of the West, which is eclectic in nature. The Yoga Philosophy of Patanjali bears some resemblance to the Sankhya school of Kapila, inasmuch as it recognizes the teachings regarding Prakriti, from which universal energy the material universe has been evolved; and inasmuch as it also recognizes the material universe has been evolved, and inasmuch as it also recognizes the countless individual Purushas, or souls, which are eternal and immortal, and which are entrapped in the Maya of Prakriti. But it then takes a position widely divergent from the Sankhya school, inasmuch as Patanjali's Yoga school holds that there also exists a Supreme Purusha, Spirit, Soul—or God—who is without form; infinite; eternal; and above all attributes and qualities common to man. In this respect, Patanjali differs from Kapila, and inclines rather toward agreement with Kanada, of the first mentioned school of the Vaisheshika system. All three philosophers, however, seem to generally agree in the main upon the Mind Principle, which they hold to be beneath Soul or Spirit, and to be in the nature of Mind-Stuff, which is of a semi-material nature—Kapila and Patanjali even going so far as to hold that it is a manifestation of Prakriti or the Universal Energy, rather than a distinct principle. They hold that the Purusha, or Spirit, not the Mind, is the Real Self, and the source of consciousness and the real intelligence. The practical teachings of the school of Patanjali is a system by which the Purusha may escape from and overcome the Prakriti, and thus gain emancipation, freedom, and a return to its natural and original purity and power. This school, of course, teaches Reincarnation, and Progression through Rebirth, in accordance with the principles mentioned above.

Another great school of Hindu philosophy is that known as the Vedanta Philosophy, which many consider the most advanced of all the Hindu systems, and which is rapidly growing in popularity among the educated Hindus, and also among many very intelligent students of philosophical thought in the Western world. Its followers claim that the Vedanta Philosophy has reached the very highest point of philosophical thought, speculation and analysis possible to the human mind of today, and many Western students have claimed that it contains the highest conceptions found in any and all of the great World Philosophies. Be this as it may, it certainly contains much that is the most subtle, refined and keen in the field of philosophical speculative thought of the world, and while, as some claim, it may lack the "appeal to the religious emotions" that some other forms of thought possess, still it proves very attractive to those in whom intellectual development and effort have superseded the "emotional" side of philosophy or religion.

The Vedanta System holds that the Ultimate Reality, or Actual Being, of the universe—the One Absolute Energy or Substance from which all the universe proceeds—is THAT which may be called The Absolute, which is eternal, infinite, indivisible, beyond attributes and qualities, and which is the source of intelligence. The Absolute is held to be One, not Many—Unique and Alone. It is identical with the Sanscrit "Brahman," and is held to be THAT which has been called "The Unknowable"; the "Father"; the "Over-Soul"; the "Thing-in-Itself"—

called "The Unknowable", the "Father", the "Over Soul", the "Thing in Itself" in short, it is THAT which men mean, and have always meant, when they wished to express the ABSOLUTE REALITY. The Vedantists hold that this Absolute Brahman is the essence of "Sat," or Absolute Existence; "Chit," or Absolute Intelligence; and "Ananda," or Absolute Bliss. Without attempting to enter into an analysis, or close exposition, of the Vedanta Philosophy, or so far as concerns the soul, and its destiny, we may say that it holds that there do not exist the countless eternal, immortal souls or Purushas of the Sankhya philosophy, but instead that the individual souls are but the countless "images or reflections" of the Absolute Being, or Brahman, and have their existence only by reason of the Real Existence of the One Only Being. Consequently, the Spirit within the soul of Man, and which is "the soul of his soul," is Divine. The Vedantists admit the existence of a "Logos," or Ishwara, the Lord of the Universe, who is, however, but a manifestation of Brahman—a Great Soul, as it were, and who presides over the evolution of Universes from the Prakriti, and who plays the part of the Demiurge of the old Grecian and Gnostic philosophies. The Vedantists admit the existence (relative) of Prakriti, or Universal Energy, but hold that it is not eternal, or real-in-itself, but is practically identical with Maya, and may be regarded as a form of the Creative Energy of the Absolute, Brahman. This Maya (which while strictly speaking is illusion inasmuch as it has no real existence or eternal quality) is the source of time, space, and causation, and of the phenomenal universe, with its countless forms, shapes, and appearances. The Vedantists teach that the Evolution of the Soul is accomplished by its escaping the folds of Maya, or Materiality, one by one, by means of Rebirths, until it manifests more and more of its Divine Nature; and thus it goes on, and on, from higher to still higher, until at last it enters into the Divine Being and attains Union with God, and is "One with the Father."

Another great Hindu philosophy is the philosophy of Gautama, the Buddha, which is generally known as the Buddhistic Philosophy, or as Buddhism. It is difficult to give a clear idea of Buddhism in a concise form, for there are so many schools, sects, and divisions among this general school of philosophy, differing upon the minor points and details of doctrine, that it requires a lengthy consideration in order to clear away the disputed points. Speaking generally, however, it may be said that the Buddhists start with the idea or conception of an Unknowable Reality, back of and under all forms and activity of the phenomenal universe. Buddha refused to discuss the nature of this Reality, practically holding it to be Unknowable, and in the nature of an Absolute Nothing, rather than an Absolute Something in the sense of "Thingness" as we understand the term; that is to say, it is a NoThing, rather than a Thing—consequently it is beyond thought, understanding, or even imagination—all that can be said is that it IS. Buddha refused to discuss or teach of the manner in which this Unknowable came to manifest upon the Relative Plane, for he held that Man's proper study was of the World of Things, and how to escape therefrom. In a vague way, however, Buddhism holds that in some way this Unknowable, or a part thereof, becomes entangled in Maya or Illusion, through Avidya or Ignorance, Law, Necessity, or perhaps something in the nature of a Mistake. And arising from this mistaken activity, all the pain and sorrow of the universe arises, for the Buddhist holds that the Universe is a "world of woe," from which the soul is trying to escape. Buddhism holds that the soul Reincarnates often, because of its desires and attractions, which if nursed and encouraged will lead it into lives without number. Consequently, to the Buddhist, Wisdom consists in acquiring a knowledge of the true state of affairs, just mentioned, and then upon that knowledge building up a new life in which desire and attraction for the material world shall be eliminated, to the end that the soul having "killed out desire" for material things—having cut off the dead branch of Illusion—is enabled to escape from Karma, and eventually be released from Rebirth, thence passing back into the great ocean of the Unknowable, or Nirvana, and ceasing to Be, so far as the phenomenal world is concerned, although of course it will exist in the Unknowable, which is Eternal. Many Western readers imagine the Buddhistic Nirvana to be an utter annihilation of existence and being, but the Hindu mind is far more subtle, and sees a vast difference between utter annihilation on the one hand, and extinction of personality on the other. That which appears Nothingness to the Western Mind, is seen as No-Thingness to the Oriental conception, and is considered more of a resumption of an original Real Existence, rather than an ending thereof.

There is a great difference between the two great schools of Buddhism, the Northern and Southern, respectively, regarding the nature of the soul. The Northern school considers the soul as an entity, differentiated from the Unknowable in some mysterious way not explained by Buddha, and yet different from the individual Purusha of the Sankhya school, before mentioned. On the contrary, the Southern school does not regard the soul as a differentiated or distinct entity, but rather as a centre of phenomenal activity saturated or charged with the results of its deeds, and that therefore the Karma, or the Essence of Deeds, may be considered as the soul itself, rather than as something pertaining to it. The Northern school holds that the soul, accompanied by its Karma, reincarnates along the same lines as those taught by all the other Hindu schools of Reincarnation and Karma. But the Southern school, on the contrary, holds that it is not the soul-entity that reincarnates (for there is no such entity), but that instead it is the Karma, or Essence of Deeds, that reincarnates from life to life, according to its attractions, desires, and merits or demerits. In the last mentioned view of the case, the rebirth is compared to the lighting of one lamp from the flame of another, rather than in the transferring of the oil from one lamp to another. But, really, these distinctions are quite metaphysical, and when refined by analysis become hair-splitting. It is said that the two schools of Buddhism are growing nearer together, and their differences reconciled. The orthodox Hindus claim that Buddhism is on the decline in India, being largely supplanted by the various forms of the Vedanta. On the other hand, Buddhism has spread to China, Japan and other countries, where it has taken on new forms, and has grown into a religion of ritualism, creeds, and ceremonialism, with an accompanying loss of the original philosophy and a corresponding increase of detail of teaching, doctrine and disciple and general "churchiness," including a belief in several thousand different kind of hells. But even in the degenerated forms, Buddhism still holds to Reincarnation as a fundamental doctrine.

In this consideration of the philosophies of India, we do not consider it necessary to go into an explanation of the various forms of religions, or church divisions, among the Hindus. In India, Religion is an important matter, and there seems to be some form of religion adapted to each one of that country's teeming millions. From the grossest form of religious superstition, and crudest form of ceremony and worship, up to the most refined idealism and beautiful symbolisms, runs the gamut of the Hindu Religions. Many people are unable to conceive of an abstract, ideal Universal Being, such as the Brahman of the Hindu Philosophy, and consequently that Being has been personified as an Anthropomorphic Deity, and human attributes bestowed upon him to suit the popular fancy. In India, as in all other countries, the priesthood have given the people that which they asked for, and the result is that many forms of churchly ceremonialism, and forms of worship, maintain which are abhorrent and repulsive to Western ideas. But we of the West are not entirely free from this fault, as one may see if he examines some of the religious conceptions and ceremonies common among ignorant people in remote parts of our land. Certain conceptions, of an anthropomorphic Deity held by some of the more ignorant people of the Western world are but little advanced beyond the idea of the Devil; and the belief in a horned, cloven-hoofed, spiked-tail, red-colored, satyr-like, leering Devil, with his Hell of Eternal Fire and Brimstone, is not so uncommon as many imagine. It has not been so long since we were taught that "one of the chief pleasures of God and his angels, and the saved souls, will be the witnessing of the tortures of the damned in Hell, from the walls of Heaven." And the ceremonies of an old-time Southern negro camp-meeting were not specially elevating or ideal.

Among the various forms of the religions of India we find some of the before mentioned forms of philosophy believed and taught among the educated people—often an eclectic policy of choosing and selecting being observed, a most liberal policy being observed, the liberty of choice and selection being freely accorded. But, there is always the belief in Reincarnation and Karma, no matter what the form of worship, or the name of the religion. There are two things that the Hindu mind always accepts as fundamental truth, needing no proof—axiomic, in fact. And these two are (1) The belief in a Soul that survives the death of the body—the Hindu mind seeming unable to differentiate between the consciousness of "I Am," and "I always Have Been, and always Shall Be"—the knowledge of the present existence being accepted as a proof of past and future existence; and (2) the doctrine of Reincarnation and Karma, which are accepted as fundamental and axiomic truths beyond the need of proof, and beyond doubt—as a writer has said: "The idea of Reincarnation has become so firmly fixed and rooted in the Hindu mind as a part of belief that it amounts to the dignity and force of a moral conviction." No matter what may be the theories regarding the nature of the universe—the character of the soul—or the conception concerning Deity or the Supreme Being—you will always find the differing sects, schools, and individuals accepting Reincarnation and Karma as they accept the fact that they themselves are existent, or that twice one makes two. Hindu Philosophy cannot be divorced from Reincarnation. To the Hindu the only escape from the doctrine of Reincarnation seems to be along the road of the Materialism of the West. From the above statement we may except the Hindu Mohammedans and the native Hindu Christians, partially, although careful observers say that even these do not escape entirely the current belief of their country, and secretly entertain a "mental reservation" in their heterodox creeds. So, you see, we are justified in considering India as the Mother Land of Reincarnation at the present time.

CHAPTER VI.
The Modern West.

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In the modern thought of the Western world, we find Reincarnation attracting much attention. The Western philosophies for the past hundred years have been approaching the subject with a new degree of attention and consideration, and during the past twenty years there has been a marvellous awakening of Western public interest in the doctrine. At the present time the American and European magazines contain poems and stories based upon Reincarnation, and many novels have been written around it, and plays even have been based upon the general doctrine, and have received marked attention on the part of the public. The idea seems to have caught the public fancy, and the people are eager to know more of it.

This present revival of attention has been brought about largely by the renewed interest on the part of the Western world toward the general subject of occultism, mysticism, comparative religion, oriental philosophy, etc., in their many phases and forms. The World's Parliament of Religions, held at the World's Fair in Chicago, in 1893, did much to attract the attention of the American public to the subject of the Oriental Philosophies in which Reincarnation plays such a prominent part. But, perhaps, the prime factor in this reawakened Western interest in the subject is the work and teachings of the Theosophical Society, founded by Madame Blavatsky some thirty years ago, and which has since been continued by her followers and several successors. But, whatever may be the cause, the idea of Reincarnation seems destined to play an important part in the religious and philosophical thought of the West for some time to come. Signs of it appear on every side—the subject cannot be ignored by the modern student of religion and philosophy. Whether accepted or not, it must be recognized and examined.

But the forms of the doctrine, or theory, regarding Reincarnation, vary almost as much in the Modern West as in the various Eastern countries at present, and in the past. We find all phases of the subject attracting attention and drawing followers to its support. Here we find the influence of the Hindu thought, principally through the medium or channel of Theosophy, or of the Yogi Philosophy—and there we find the influence of the Grecian or Egyptian philosophical conceptions manifesting principally through the medium of a number of occult orders and organizations, whose work is performed quietly and with little recognition on the part of the general public, the policy being to attract the "elect few" rather than the curious crowd—and again we find quite a number of persons in America and Europe, believing in Reincarnation because they are attracted by the philosophy of the Neo-Platonists, or the Gnostics of the Early Christian Church, and favoring Reincarnation as a proper part of the Christian Religion, and who while remaining in the bosom of the Church interpret the teachings by the light of the doctrine of Rebirth, as did many of the early Christians, as we have seen.

The Theosophical conception and interpretation appeals to a great number of the Western Reincarnationists, by reason of its wide circulation and dissemination, as well as by the fact that it has formulated a detailed theory and doctrine, and besides claims the benefit of authoritative instruction on the doctrine from Adepts and Masters who have passed to a higher plane of existence. We think it proper to give in some little detail an account of the general teachings of Theosophy on this point, the reader being referred to the general Theosophical literature for more extended information regarding this special teaching.

Theosophy teaches that the human soul is a composite entity, consisting of several principles, sheaths of vehicles, similar to those mentioned by us in our account of Hindu Reincarnation. The Theosophical books state these principles as follows: (1) The Body, or Rupa; (2) Vitality, or Prana-Jiva; (3) Astral Body, or Linga-Sharira; (4) Animal Soul, or Kama-Rupa; (5) Human Soul, Manas; (6) Spiritual Soul, or Buddhi; and (7) Spirit, or Atma. Of these seven principles, the last or higher Three, namely, the Atma, Buddhi, and Manas, compose the higher Trinity of the Soul—the part of man which persists; while the lower Four principles, namely, Rupa, Prana-Jiva, Linga-Sharira, and Kama-Rupa, respectively, are the lower principles, which perish after the passing out of the higher principles at death. At Death the higher principles, or Triad, lives on, while the lower principles of Quarternary dissolve and separate from each other and finally disintegrate, along the lines of a process resembling chemical action.

Theosophy teaches that there is a great stream of Egos, or Monads, which originally emanated from a Source of Being, and which are pursuing a spiral journey around a chain of seven globes, including the earth, called the Planetary Chain. The Life Wave of Monads reaches Globe A, and goes through a series of evolutionary life on it, and then passes on to Globe B, and so on until Globe G is reached, when after a continued life there the Life Wave returns to Globe A, but not in a circle, but rather in a spiral, that is, on a higher plane of activity, and the round begins once more. There are seven Races to be lived through on each globe, many incarnations in each—each Race having seven sub-races, and each sub-race having seven branches. The progress of the Life Wave is illustrated by the symbol of a seven-coil spiral, sweeping with a wider curve at each coil, each coil, however, being divided into a minor seven-coil spiral, and so on. It is taught that the human soul is now on its fourth great round-visit to the Earth, and is in about the middle of the fifth Race of that round. The total number of incarnations necessary for each round is quite large, and the teaching is that none can escape them except by special merit and development. Between each incarnation there is a period of rest in the Heaven World, or Devachan, where the soul reaps the experiences of the past life, and prepares for the next step. The period of rest varies with the degree of attainment gained by the soul, the higher the degree the longer the rest. The average time between incarnations is estimated at about fifteen hundred years. Devachan is thus a kind of temporary Heaven, from whence the soul must again pass in time for a rebirth, according to its merits or demerits. Thus, accordingly, each soul has lived in a variety of bodies, even during the present round—having successively incarnated as a savage, a barbarian, a semi-civilized man, a native of India, Egypt, Chaldea, Rome, Greece, and many other lands, in different ages, filling all kinds of positions and places in life, tasting of poverty and riches, of pleasure and pain—all ever leading toward higher things. The doctrine enunciated by Theosophy is complicated and intricate, and we can do no more than to barely mention the same at this place.

Another Western form of the Oriental Teachings, known as the "Yogi Philosophy," numbers quite a large number of earnest students in this country and in Europe, and has a large circle of influence, although it has never crystallized into an organization, the work being done quietly and the teachings spread by the sale of popular books on the subject issued at nominal prices. It is based on the Inner Teachings of the Hindu Philosophy and is Eclectic in nature, deriving its inspiration from the several great teachers, philosophies and schools, rather than implicitly following any one of them. Briefly stated this Western school of Yogi Philosophy teaches that the Universe is an emanation from, or mental creation of, the Absolute whose Creative Will flows out in an outpouring of mental energy, descending from a condition above Mind, downward through Mind, Physical Energy, and Matter, in a grand Involution or "infolding" of the divine energy into material forms and states. This Involution is followed by an Evolution, or unfoldment, the material forms advancing in the scale of evolution, accompanied by a corresponding Spiritual Evolution, or Unfoldment of the Individual Centres or Units of Being, created or emanated as above stated. The course of Evolution, or rather, that phase of it with which the present human race on earth is concerned, has now reached a point about midway in the scale of Spiritual Evolution, and the future will lead the race on, and on, to higher and still higher planes and states of being, on this earth and on other spheres, until it reaches a point incomprehensible to the mind of man of today, and then still on and on, until finally the souls will pass into the plane of the Absolute, there to exist in a state impossible of present comprehension, and transcending not only the understanding but also the imagination of the mind of man as we know him.

The Yogi Philosophy teaches that the soul will reincarnate on earth until it is fitted to pass on to higher planes of being, and that many people are now entering into a stage which will terminate the unconscious reincarnation, and which enables them to incarnate consciously in the future without loss of memory. It teaches that instead of a retributive Karma, there is a Law of Spiritual Cause and Effect, operating largely along the lines of Desire and what has been called the "Law of Attraction," by which "like attracts like," in persons, environments, conditions, *etc.* As we have stated, the Yogi Philosophy follows closely the lines of certain phases of the Hindu philosophies from which it is derived, it being, however, rather an "eclectic" system rather than an exact reproduction of that branch of philosophy favored by certain schools of Hindus and known by a similar name, as mentioned in our chapter on "The Hindus"—that is to say, instead of accepting the teachings of any particular Hindu school in their entirety, the Western school of the Yogi Philosophy has adopted the policy of "Eclecticism," that is, a system following the policy of selection, choosing from several sources or systems, rather than a blind following of some particular school, cult or teacher.

The Yogi Philosophy teaches that man is a seven-fold entity, consisting of the following principles, or divisions: 1. The Physical Body. 2. The Astral Body. 3. Prana, or Vital Force. 4. The Instinctive Mind. 5. The Intellect. 6. The Spiritual Mind. 7. Spirit. Of these, the first four principles belong to the lower part of the being, while the latter three are the higher principles which persist and Reincarnate. Man, however, is gradually evolving on to the plane of the Spiritual Mind, and will in time pass beyond the plane of Intellect, which he will then class along with Instinct as a lower form of mentality, he then using his Intuition habitually and ordinarily, just as the intelligent man now uses his Intellect, and the ignorant man his Instinct-Intellect, and the animal its Instinct alone. In many points the Yogi Philosophy resembles the Vedanta, and in others it agrees with Theosophy, although it departs from the latter in some of the details of doctrine regarding the process of Reincarnation, and particularly in its conception of the meaning and operation of the Law of Karma.

There are many persons in the West who hold firmly to Reincarnation, to whom the Hindu conceptions, even in the Western form of their presentation, do not appeal, and who naturally incline toward the Greek conception and form of the doctrine. A large number of these people are generally classed among the "Spiritualists," although strictly speaking they do not fit into that classification, for they hold that the so-called "Spirit World" is not a place of permanent abode, but rather a resting place between incarnations. These people prefer the name "Spiritists," for they hold that man is essentially a spiritual being—that the Spirit is the Real Man—and that that which we call Man is but a temporary stage in the development and evolution of the individual Spirit. The Spiritists hold that the individual Spirit emanated from the Great Spirit of the Universe (called by one name or another) at some distant period in the past, and has risen to its present state of Man, through and by a series of repeated incarnations, first in the form of the lowly forms of life, and then through the higher forms of animal life, until now it has reached the stage of human life, from whence it will pass on, and on, to higher and still higher planes—to forms and states as much higher than the human state than man is above the earthworm. The Spiritists hold that man will reincarnate in earthly human bodies, only until the Spirit learns its lessons and develops sufficiently to pass on to the next plane higher. They hold that the planets and the countless fixed stars or suns, are but stages of abode for the evolving Spirit, and that beyond the Universe as we know it there are millions of others—in fact, that the number of Universes is infinite. The keynote of this doctrine may be stated as "Eternal Progression" toward the Divine Spirit. The Spirits do not insist upon any particular theory regarding the constitution of the soul—some of them speak merely of "soul and body," while others hold to the seven-fold being—the general idea being that this is unimportant, as the essential Spirit is after all the Real Self, and it matters little about the number or names of its temporary garments or vehicles of expression.

Still another class of Reincarnationists in the Western World incline rather more toward the Grecian and Egyptian forms of the doctrine, than the Hindu—the ideas of the Neo-Platonists which had such a powerful effect upon the early Christian Church, or rather among the "elect few" among the early Fathers of the Church, seeming to have sprung into renewed activity among this class. These people, as we have said in the beginning of this chapter, are rather inclined to group themselves into small organizations or secret orders, rather than to form popular cults. They follow the examples of the ancients in this respect, preferring the "few elect" to the curious general public who merely wish to "taste or nibble" at the Truth. Many of these organizations are not known to the public, as they studiously avoid publicity or advertisement, and trust to the Law of Attraction to "bring their own to them—and them to their own." The teachings of this class vary in interpretation, and as many of them maintain secrecy by pledges or vary in interpretation, and as many of them maintain secrecy by pledges or oaths, it is not possible to give their teachings in detail.

But, generally speaking, they base their doctrines on the general principle that Man's present condition is due to the "Descent of Spirit," in the nature of "The Fall of Man," occurring some time in the far distant past. They hold that Man was originally "Spirit Pure and Free," from which blissful state he was enticed by the glamour of Material Life, and he accordingly fell from his higher state, lower and lower until he was sunken deep into the mire of Matter. From this lowly state he then began to work up, or evolve, having in the dim recesses of his soul a glimmer of remembrance of his former state, which dim light is constantly urging him on and on, toward his former estate, in spite of his frequent stumbling into the mire in his attempts to rise above it. This teaching holds to a theory and doctrine very similar to that of the "Spiritists" just mentioned, except that while the latter, in common with the majority of Reincarnationists, hold that the evolution of the Soul is in the direction of advancement and greater expression, similar to the growth of a child, these "secret order" people hold forcibly and earnestly to the idea that the evolution is merely a "Returning of the Prodigal" to his "Father's Mansion"—the parable of the Prodigal Son, and that of the Expulsion from Eden, being held as veiled allegories of their teaching.

In the above view, the present state of existence—this Earthly Life—is one of a series of Hells, in the great Hell of Matter, from which Man is creeping up slowly but surely. According to this idea, the Earth is but midway in the scale, there being depths of Materiality almost impossible of belief, and on the other hand, heights of heavenly bliss equally incapable of understanding. This is about all that we can say regarding this form of the doctrine, without violating certain confidences that have been reposed in us. We fear that we have said too much as it is, but inasmuch as one would have to be able to "read between the lines" to understand fully, we trust that those who have favored us with these confidences will pardon us.

There is still another class of believers in Reincarnation, of which even the general public is not fully aware, for this class does not have much to say regarding its beliefs. I allude to those in the ranks of the orthodox Christian Church, who have outgrown the ordinary doctrines, and who, while adhering firmly to the fundamental Christian Doctrines, and while clinging closely to the Teachings of Jesus the Christ, still find in the idea of Rebirth a doctrine that appeals to their souls and minds as closer to their "highest conceptions of immortality" than the ordinary teachings of "the resurrection of the body," or the vague doctrines that are taking its place. These Christian Reincarnationists find nothing in the doctrine of Reincarnation antagonistic to their Faith, and nothing

nothing in the doctrine of Reincarnation antagonistic to their Faith, and nothing in their Faith antagonistic to the doctrine of Reincarnation. They do not use the term Reincarnation usually, but prefer the term "Rebirth" as more closely expressing their thought; besides which the former term has a suggestion of "pagan and heathen" origin which is distasteful to them. These people are inclined toward Rebirth for the reason that it "gives the soul Another Chance to Redeem Itself"—other chances to perfect itself to enter the Heavenly Realms. They do not hold to an idea of endless reincarnation, or even of continued earthly incarnation for all, their idea being that the soul that is prepared to enter heaven passes on there at once, having learned enough and earned enough merit in the few lives it has lived on earth—while the unprepared, undeveloped, and unfit, are bound to come back and back again until they have attained Perfection sufficient to enable them to advance to the Heaven World.

A large number of the Christian Reincarnationists, if I may call them by that name, hold that Heaven is a place or state of Eternal Progression, rather than a fixed state or place—that there is no standing still in Heaven or Earth—that "In my Father's House are Many Mansions." To the majority, this idea of Progression in the Higher Planes seems to be a natural accompaniment to the Spiritual Progression that leads to the Higher Planes, or Heaven. At any rate, the two ideas seem always to have run together in the human mind when the general subject has been under consideration, whether in past time or present; whether among Christians or "pagans and heathen." There seems to be an intuitive recognition of the connection of the two ideas. And on the other hand, there seems to be a close connection between the several views of "special creation" of the soul before both—the single earth-life—and the eternity of reward or punishment in a state or place lacking progression or change. Human thought on the subject seems to divide itself into two distinct and opposing groups.

There are quite a number of Christian preachers, and members of orthodox churches, who are taking an earnest interest in this doctrine of Rebirth, and Eternal Progression here and hereafter. It is being considered by many whose church associates do not suspect them of being other than strictly orthodox in their views. Some day there will be a "breaking out" of this idea in the churches, when the believers in the doctrine grow in numbers and influence. It will not surprise careful observers to see the Church once more accepting the doctrine of Rebirth and reinstating the doctrine of Pre-existence—returning to two of its original truths, long since discarded by order of the Councils. Prof. Bowen has said: "It seems to me that a firm and well-grounded faith in the doctrine of Christian Metempsychosis might help to regenerate the world. For it would be a faith not hedged round with many of the difficulties and objections which beset other forms of doctrine, and it offers distinct and pungent motives for trying to lead a more Christian life, and for loving and helping our brother-man." And as James Freeman Clarke has said: "It would be curious if we should find science and philosophy taking up again the old theory of metempsychosis, remodelling it to suit our present modes of religious and scientific thought, and launching it again on the wide ocean of human belief. But stranger things have happened in the history of human opinion."

So, as we have said, there is a great variety of shades of belief in the Western world regarding Reincarnation today, and the student will have no difficulty in finding just the shade of opinion best suited to his taste, temperament and training or experience. Vary as they do in detail, and theory, there is still the same fundamental and basic truth of the One Source—the One Life—and Reincarnation, reaching ever toward perfection and divinity. It seems impossible to disguise the doctrine so as to change its basic qualities—it will always show its original shape. And, so it is with the varying opinions of the Western thought regarding it—the various cults advocating some form of its doctrine—the original doctrine may be learned and understood in spite of the fanciful dressings bestowed upon it. "The Truth is One—Men call it by many names."

It may be of interest to Western readers to mention that some of the teachers of Occultism and Reincarnation hold that the present revival of interest on the subject in the Western world is due to the fact that in Europe and America, more particularly the latter, there is occurring a reincarnating of the souls of many persons who lived from fifteen hundred to two thousand years ago, and who were then believers in the doctrine. According to this view, those who are now attracted toward the Hindu forms of the doctrine formerly lived as natives of India; those who favor the Grecian idea, lived in Ancient Greece; others favor the Egyptian idea, from similar reasons; while the revival of Neo-Platonism, Gnosticism and general Mysticism, among the present-day Christians is accounted for by the fact that the early Christians are now reincarnating in the Western world, having been reborn as Christians according to the Law of Karmic Attraction. In this manner the advocates of the doctrine offer the present revival as another proof of their teachings.

CHAPTER VII.
Between and Beyond Incarnations.

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One of the first questions usually asked by students of the subject of Reincarnation is: "Where does the soul dwell between incarnations; does it incarnate immediately after death; and what is its final abode or state?" This question, or questions, have been asked from the beginning, and probably will be asked so long as the human mind dwells upon the subject. And many are the answers that have been given to the questioners by the teachers and "authorities" upon the subject. Let us consider some of the leading and more "authoritative" answers.

In the first place, let us consider that phase of the question which asks: "Does the soul incarnate immediately after death?" Some of the earlier Reincarnationists believed and taught that the soul reincarnated shortly after death, the short period between incarnations being used by the soul in adjusting itself, striking a balance of character, and preparing for a new birth. Others held that there was a period of waiting and rest between incarnations, in which the soul 'mentally digested' the experiences of the last life just completed, and then considered and meditated over the mistakes it had made, and determined to rectify the mistakes in the next life—it being held that when the soul was relieved of the necessities of material existence, it could think more clearly of the moral nature of its acts, and would be able to realize the spiritual side of itself more distinctly, in addition to having the benefit of the spiritual perspective occasioned by its distance from the active scenes of life, and thus being able to better gauge the respective "worth-whileness" of the things of material life.

At the present time, the most advanced students of the subject hold that the average period of rest between incarnations is about fifteen hundred years, the less advanced souls hastening back to earth in a very short time, the more advanced preferring a long period of rest, meditation and preparation for a new life. It is held that the soul of a gross, material, animal-like person will incarnate very shortly after death, the period of rest and meditation being very short, for the reason that there is very little about which such a soul could meditate, as all of its attractions and desires are connected with material life. Many souls are so "earth-bound" that they rush back at once into material embodiment if the conditions for rebirth are favorable, and they are generally favorable for there seems to be always an abundant supply of new bodies suitable for such souls in the families of people of the same character and nature, which afford congenial opportunities for such a soul to reincarnate. Other souls which have progressed a little further along the path of attainment, have cultivated the higher part of themselves somewhat, and enjoy to a greater extent the period of meditation and spiritual life afforded them. And so, as the scale advances—as the attraction for material life grows less, the period of purely spiritual existence between incarnations grows longer, and it is said that the souls of persons who are highly developed spiritually sometimes dwell in the state of rest for ten thousand years or more, unless they voluntarily return sooner in order to take part in the work of uplifting the world. It must be remembered, in this connection, that the best teaching is to the effect that the advanced souls are rapidly unfolding into the state in which they are enabled to preserve consciousness in future births, instead of losing it as is the usual case, and thus they take a conscious part in the selection of the conditions for rebirth, which is wisely denied persons of a more material nature and less spiritual development.

The next phase of the question: "Where does the soul dwell between incarnations?" is one still more difficult of answer, owing to the various shades of opinion on the subject. Still there is a fundamental agreement between the different schools, and we shall try to give you the essence or cream of the thought on the subject. In the first place, all occultists set aside any idea of there being a "place" in which the souls dwell—the existence of "states" or "planes of existence" being deemed sufficient for the purpose. It is held that there are many planes of existence in any and every portion of space, which planes interpenetrate each other, so that entities dwelling on one plane usually are not conscious of the presence of those on another plane. Thus, an inhabitant of a high plane of being, in which the vibrations of substance are much higher than that which we occupy, would be able to pass through our material world without the slightest knowledge of its existence, just as the "X rays" pass through the most solid object, or as light passes through the air. It is held that there are many planes of existence much higher than the one we occupy, and upon which the disembodied souls dwell. There are many details regarding these planes, taught by the different schools of occultism, or spiritualism, but we have neither the time nor space to consider them at length, and must content ourselves with mentioning but a few leading or typical beliefs or teachings on the subject.

The Theosophists teach that just when the soul leaves the body, there occurs a process of psychic photography in which the past life, in all of its details, is indelibly imprinted on the inner substance of the soul, thus preserving a record independent of the brain, the latter being left behind in the physical body. Then the Astral Body, or Etheric Double, detaches itself from the body, from which the Vital Force, or Prana-Jiva also departs at the same time, the Astral Body enfolding also the four other principles, and together the Five Surviving Principles pass on to the plane of Kama Loka, or the Astral Plane of Desire. Kama Loka is that part of the Astral Plane nearest to the material plane, and is very closely connected with the latter. If the soul is filled with hot and earnest desire for earth life, it may proceed no further, but may hasten back to material embodiment, as we said a moment ago. But if the soul has higher aspirations, and has developed the higher part of itself, it presses on further, in which case the Astral Body, and the Animal Soul which is the seat of the passions and grosser desires, disintegrate, and thus release the Triad, or three-fold higher nature of the soul, namely the higher human soul, the spiritual soul, and the spirit—or as some term them, the intellect, the spiritual mind, and the spirit. The Triad then passes on to what is known as the plane of Devachan, where it rests divested of the lower parts of its nature, and in a state of bliss and in a condition in which it may make great progress by reason of meditation, reflection, *etc.* Kama Loka has been compared to the Purgatory of the Catholics, which it resembles in more ways than one, according to the Theosophists. Devachan is sometimes called the Heaven World by Theosophists, the word meaning "the state or plane of the gods."

Theosophy teaches that the Soul Triad dwells in Devachan "for a period proportionate to the merit of the being," and from whence in the proper time "the being is drawn down again to be reborn in the world of mortals." The Law of Karma which rules the earth-life of man, and which regulates the details of his rebirth, is said to operate on the Devachnic Plane as well, thus deciding the time of his abode on that plane, and the time when the soul shall proceed to rebirth. The state of existence in Devachan is described at length in the Theosophical writings, but is too complex for full consideration here. Briefly stated, it may be said that it is taught that the life on Devachan is in the nature of a Dream of the Best that is In Us—that is, a condition in which the highest that is in us is given a chance for expression and growth, and development. The state of the soul in Devachan is said to be one of Bliss, the degree depending upon the degree of spiritual development of the soul, as the Bliss is of an entirely spiritual nature. It may be compared to a state of people listening to some beautiful music—the greater the musical development of the person, the greater will be his degree of enjoyment. It is also taught that just as the soul leaves Devachan to be reincarnated, it is given a glimpse of its past lives, and its present character, that it may realize the Karmic relations between the cause and effect, to the end that its new life may be improved upon—then it sinks into a state of unconsciousness and passes on to rebirth.

The Western school of the Yogi Philosophy gives an idea of the state between incarnations, somewhat eclectic in its origin, agreeing with the Theosophical teaching in some respects, and differing from it in others. Let us take a hasty glance at it. In the first place it does not use the terms "Kama Loca" and "Devachan" respectively, but instead treats the whole series of planes as the great "Astral World" containing many planes, divisions, and subdivisions—many sub-planes, and divisions of the same. The teaching is that the soul passes out of the body, leaving behind its physical form, together with its Prana or Vital Energy, and taking with it the Astral Body, the Instructive Mind, and the higher principles. The "last vision" of the past life, in which the events of that life are impressed upon the soul just as it leaves the body, is held to be a fact—the soul sees the past life as a whole, and in all of its minutest details at the moment of death, and it is urged that the dying person should be left undisturbed in his last moments for this reason, and that the soul may become calm and peaceful when starting on its journey. On one of the Astral Planes the soul gradually discards its Astral Body and its Instinctive Mind, but retains its higher vehicles or sheaths. But it is taught that this discarding of the lower sheaths occurs after the soul has passed into a "soul-slumber" on a sub-plane of the Astral World, from which it awakens to find itself clothed only in its higher mental and spiritual garments of being, and free from the grosser coverings and burdens. The teachings say: "When the soul has cast off the confining sheaths, and has reached the state for which it is prepared, it passes to the plane in the Astral World for which it is fitted, and to which it is drawn by the Law of Attraction. The planes of the Astral World interpenetrate, and souls dwelling on one plane are not conscious of those dwelling on another, nor can they pass from one plane to another, with this exception—that those dwelling on a higher plane are able to see (if they so desire) the planes below them in the order of development, and are also able to visit these lower planes if they so desire. But those on the lower planes are not able to either see or visit the planes above them—not that there is a 'watchman at the gate' to prevent them, but for the same reason that a fish is not able to pass from the water to the plane of air above that water." The same teachings tell us that the souls on the higher planes often visit friends and relatives on the lower, so that there is always the opportunity for loved ones, relatives and friends meeting in this way; and also many souls on the higher planes pass to the lower planes in order to instruct and advise those dwelling on the latter, the result that in some cases there may be a progression from a lower to a higher plane of the Astral World by promotion earned by this instruction. Regarding Rebirth, from the Astral World, the teachings say:

"But sooner or later, the souls feel a desire to gain new experiences, and to manifest in earth-life some of the advancement which has come to them since 'death,' and for these reasons, and from the attraction of desires which have been smoldering there, not lived out or cast off, or, possibly influenced by the fact that some loved soul, on a lower plane, is ready to incarnate and wishing to be incarnated at the same time in order to be with it (which is also a desire) the souls fall into the current sweeping toward rebirth, and the selection of proper parents and advantageous circumstances and surrounding, and in consequence again fall into a soul-slumber, gradually, and so when their time comes they 'die' to the plane upon which they have been existing and are 'born' into a new physical life and body. A soul does not fully awaken from its sleep immediately at birth, but exists in a dream-like state during the days of infancy, its gradual awakening being evidenced by the growing intelligence of the babe, the brain of the child keeping pace with the demands made upon it. In some cases the awakening is premature, and we see cases of prodigies, child-genius, etc., but such cases are more or less abnormal, and unhealthy. Occasionally the dreaming soul in the child half-wakes, and startles us by some profound observation, or mature remark or conduct."

The third phase of the question: "What is the final state or abode of the soul?" is one that reaches to the very center or heart of philosophical and religious thought and teaching. Each philosophy and religion has its own explanation, or interpretation of the Truth, and it is not for us to attempt to select one teaching from the many in this work. The reader will find many references to these various explanations and teachings as he reads the several chapters of this book, and he may use his own discrimination and judgment in selecting that which appeals to him the most strongly. But he will notice that there is a fundamental agreement between all of the teachings and beliefs—the principle that the movement of the soul is ever upward and onward, and that there is no standing still in spiritual development and unfoldment. Whether the end—if end there be—is the reaching of a state of Bliss in the presence of the Divine One—or whether the weary soul finds rest "in the Bosom of the Father," by what has been called "Union with God"—the vital point for the evolving soul is that there is "a better day coming"—a haven of rest around the turn of the road. And whatever may be the details of the Truth, the fact remains that whatever state awaits the soul finally, it must be Good, and in accordance with Divine Wisdom and Ultimate Justice and Universal Love.

The majority of occultists look forward to an end in the sense of being absorbed in the Divine Being, not in the sense of annihilation, but in the sense of reaching a consciousness "of the Whole in the Whole"—this is the true meaning of "Nirvana." But whether this be true, or whether there is a place of final rest in of "Nirvana." But whether this be true, or whether there is a place of final rest in the highest spiritual realms other than in the sense of absorption in the Divine, or whether there is a state of Eternal Progression from plane to plane, from realm to realm, on and on forever Godward, and more and more God-like—the End must be Good, and there is nothing to Fear, for "the Power that rules Here, rules There, and Everywhere. And remember this, ye seekers after ultimate truths—the highest authorities inform us that even the few stages or planes just ahead of us in the journey are so far beyond our present powers of conception, that they are practically unknowable to us—this being so, it will be seen that states very much nearer to us than the End must be utterly beyond the powers not only of our understanding but also of our imagination, even when strained to its utmost. This being so, why should we attempt to speculate about The End? Instead, why not say with Newman:

> I do not ask to see the distant scene.
> One step enough for me—
> Lead Thou me on!"

It is said that when Thoreau was dying, a friend leaned over and taking him by the hand, said: "Henry, you are so near to the border now, can you see anything on the other side?" And the dying Thoreau replied: "One world at a time, Parker!" And this seems to be the great lesson of Life—One Plane at a Time! But though the Veil of Isis is impossible of being lifted entirely, still there is a Something that enables one to see at least dimly the features of the Goddess behind the veil. And that Something is that Intelligent Faith that "knows," although it is unable to explain even to itself. And the voice of that Something Within informs him who has that Faith: All Is Well, Brother! For beyond planes, and states, and universes, and time, and space, and name, and form, and Things—there must be THAT which transcends them all, and from which they all proceed. Though we may not know what THAT is—the fact that It must exist—that It IS, is a sufficient guarantee that the LAW is in constant operation on all planes, from the lowest to the highest, and that THE COSMOS IS GOVERNED BY LAW! And this being so, not even an atom may be destroyed, nor misplaced, nor suffer Injustice; and all will attain the End rightly, and know the "Sat-chit-ananda" of the Hindus—the Being-Wisdom-Bliss Absolute that all philosophies and religions agree upon is the Final State of the Blessed. And to the occultist All are Blessed, even to the last soul in the scale of life. And over all the tumult and strife of Life there is always that Something—THAT—silently brooding, and watching, and waiting—the Life, Light, and Love of the All. Such is the message of the Illumined of all ages, races, and lands. Is it not worthy of our attention and consideration?

CHAPTER VIII.
The Justice of Reincarnation.

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There are three views entertained by men who believe in the existence of the soul—there are many shades of belief and opinion on the subject, but they may be divided into three classes. These three views, respectively, are as follows: (1) That the soul is specially created by the Supreme Power at the time of conception, or birth, and that its position on earth, its circumstances, its degree of intelligence, etc., are fixed arbitrarily by that power, for some inscrutable reason of its own; (2) That the soul was pre-existent, that is, that it existed before conception and birth, in some higher state not understood by us, from whence it was thrust into human form and birth, its position on earth, its circumstances, its degree of intelligence, etc., being determined by causes unknown to us; (3) That the soul is one of countless others which emanated from the Source of Being at some period in the past, and which souls were equal in power, intelligence, opportunity, etc., and which worked its way up by spiritual evolution from lowly forms of expression and life to its present state, from whence it is destined to move on and on, to higher and still higher forms and states of existence, until in the end, after millions of æons of existence in the highest planes of expressed life it will again return to the Source of Being from which it emanated, and becomes "one with the Father," not in a state of annihilated consciousness, but in a condition of universal consciousness with All. This view holds that the present condition of each soul is due to its own progress, development, advancement, unfoldment, or the lack of the same—the soul being its own Fate and Destiny—the enforcer of the Law upon itself, under the Law of Karma.

Considering the first named view, namely that the soul is newly created, and that its condition has been arbitrarily fixed by the Divine Power, the student free from prejudice or fear finds it difficult to escape the conclusion that under this plan of creation there is lacking a manifestation of Divine Justice. Even admitting the inability of the finite mind to fully grasp infinite principles, man is still forced to the realization of the manifest inequality and injustice of the relative positions of human beings on earth, providing that the same is thrust arbitrarily upon them; and it would seem that no amount of future reward could possibly equalize or explain these conditions. Unless there be "something back of it all," it would certainly seem that Injustice was manifested. Of course, many argue that the idea of Justice has nothing to do with the universal processes, but all who think of a Divine Being, filled with Love, and Justice, are compelled to think that such qualities must manifest themselves in the creations of such a Being. And, if there be nothing "back of it all," then the candid observer must confess that the scheme of Justice manifested is most faulty according even to the human imperfect idea of Justice.

As Figuier, a French writer said about forty years ago: "If there are a few men well organized, of good constitution and robust health, how many are infirm, idiotic, deaf-mute, blind from birth, maimed, foolish and insane? My brother is handsome and well-shaped: I am ugly, weakly, rickety, and a hunchback. Yet we are sons of the same mother. Some are born into opulence, others into the most dreadful want. Why am I not a prince and a great lord, instead of a poor pilgrim on the earth, ungrateful and rebellious? Why was I born in Europe and at Paris, whereby civilization and art life is rendered supportable and easy, instead of seeing the light under the burning skies of the tropics, where, dressed out in a beastly muzzle, a skin black and oily, and locks of wool, I should have been exposed to the double torments of a deadly climate and a barbarous society? Why is not a wretched African negro in my place in Paris, in conditions of comfort? We have, either of us, done nothing to entitle us to our assigned places: we have invited neither this favor nor that disgrace. Why is the unequal distribution of the terrible evils that fall upon some men, and spare others? How have those deserved the partiality of fortune, who live in happy lands, while many of their brethren suffer and weep in other parts of the world?"

Figuier continues: "Some men are endowed with all benefits of mind; others, on the contrary, are devoid of intelligence, penetration and memory. They stumble at every step in their rough life-paths. Their limited intelligence and their imperfect faculties expose them to all possible mortifications and disasters. They can succeed in nothing, and Fate seems to have chosen them for the constant objects of its most deadly blows. There are beings who, from the moment of their birth to the hour of their death, utter only cries of suffering and despair. What crime have they committed? Why are they here on earth? They have not petitioned to be here; and if they could, they would have begged that this fatal cup might be taken from their lips. They are here in spite of themselves, against their will. God would be unjust and wicked if he imposed so miserable an existence upon beings who have done nothing to incur it, and have not asked for it. But God is not unjust or wicked: the opposite qualities belong to his perfect essence. Therefore the presence of man on such or such parts of the earth, and the unequal distribution of evil on our globe, must remain unexplained. If you know a doctrine, a philosophy, or a religion that solves these difficulties, I will destroy this book, and confess myself vanquished."

The orthodox theology answers Figuier's question by the argument that "in our finite understanding, we cannot pretend to understand God's plans, purposes and designs, nor to criticize his form of justice." It holds that we must look beyond that mortal life for the evidence of God's love, and not attempt to judge it according to what we see here on earth of men's miseries and inequalities. It holds that the suffering and misery come to us as an inheritance from Adam, and as a result of the sins of our first parents; but that if we are "good" it will all be evened up and recompensed in the next world. Of course the extremists who hold to Predestination have held that some were happy and some miserable, simply because God in the exercise of His will had elected and predestined them to those conditions, but it would scarcely be fair to quote this as the position of current theology, because the tendency of modern theological thought is away from that conception. We mention it merely as showing what some have thought of the subject. Others have sought refuge in the idea that we suffer for the sins of our parents, according to the old doctrine that "the sins of the parents shall be visited upon the children," but even this is not in accordance with man's highest idea of justice and love.

Passing on to the second view, namely that the soul was pre-existent, that is, existed in some higher state not understood by us, from whence it was thrust into human form, etc., we note that the questions as to the cause of inequality, misery, etc., considered a moment ago, are still actively with us—this view does not straighten out the question at all. For whether the soul was pre-existent in a higher state, or whether it was freshly created, the fact remains that as souls they must be equal in the sense of being made by the same process, and from the same material, and that up to the point of their embodiment they had not sinned or merited any reward or punishment, nor had they earned anything one way or another. And yet, according to the theory, these equally innocent and inexperienced souls are born, some being thrust into the bodies of children to be born in environments conducive to advancement, development, etc., and gifted with natural advantages, while others are thrust into bodies of children to be born into the most wretched environments and surroundings, and devoid of many natural advantages—not to speak of the crippled, deformed, and pain-ridden ones in all walks of life. There is no more explanation of the problem in this view than there was in the first mentioned one.

Passing on to the third view, namely, that the soul is one of countless others which emanated from the Source of Being æons ago, equal in power, opportunities, etc., and which individual soul has worked its way up to its present position through many rebirths and lives, in which it has gained many experiences and lessons, which determine its present condition, and which in turn will profit by the experiences and lessons of the present life by which the next stage of its life will be determined—we find what many have considered to be the only logical and possible explanation of the problem of life's inequalities, providing there is an "answer" at all, and that there is any such thing as a "soul," and a loving, just God. Figuier, the French writer, from whom we quoted that remarkable passage breathing the pessimism of the old view of life, a few moments ago, admitted that in rebirth was to be found a just explanation of the matter. He says: "If, on the contrary, we admit the plurality of human existences and reincarnation—that is, the passage of the same soul through several bodies—all this is made wonderfully clear. Our presence on such or such a part of the earth is no longer the effect of a caprice of Fate, or the result of chance; it is merely a station in the long journey that we make through the world. Before our birth, we have already lived, and this life is the sequel and result of previous ones. We have a soul that we must purify, improve and ennoble during our stay upon earth; or having already completed an imperfect and wicked life, we are compelled to begin a new one, and thus strive to rise to the level of those who have passed on to higher planes."

The advocates of Reincarnation point out that the idea of Justice is fully carried out in that view of life, inasmuch as what we are is determined by what we have been; and what we shall be is determined by what we are now; and that we are constantly urged on by the pressure of the unfolding spirit, and attracted upward by the Divine One. Under this conception there is no such thing as Chance—all is according to Law. As an ancient Grecian philosopher once said: "Without the doctrine of metempsychosis, it is not possible to justify the ways of God," and many other philosophers and theologians have followed him in this thought. If we enjoy, we have earned it; if we suffer, we have earned it; in both cases through our own endeavors and efforts, and not by "chance," nor by reason of the merits or demerits of our forefathers, nor because of "predestination" nor "election" to that fate. If this be true, then one is given the understanding to stoically bear the pains and miseries of this life without cursing Fate or imputing injustice to the Divine. And likewise he is given an incentive toward making the best of his opportunities now, in order to pass on to higher and more satisfactory conditions in future lives. Reincarnationists claim that rewards and punishments are properly awarded only on the plane in which the deed, good or bad, was committed, "else their nature is changed, their effects impaired, and their collateral bearings lost." A writer on the subject has pointed out this fact in the following words: "Physical outrage has to be checked by the infliction of physical pain, and not merely by the arousing of internal regret. Honest lives find appropriate consequence in visible honor. But one career is too short for the find appropriate consequence in visible honor. But one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place." In reference to this mention of rewards and penalties, we would say that very many advanced Reincarnationists do not regard the conditions of life as "rewards and punishments," but, on the contrary, look upon them as forming part of the Lessons in the Kindergarten of Life, to be learned and profited by in future lives. We shall speak of this further in our consideration of the question of "Karma"—the difference is vital, and should be closely observed in considering the subject.

Before we pass from the consideration of the question of Justice, as exemplified by Reincarnation, we would call your attention to the difference in the views of life and its rewards and punishments held by the orthodox theologians and the Reincarnationists, respectively. On the one hand, the orthodox theologians hold that for the deeds, good or evil, performed by a man during his short lifetime of a few years, and then performed under conditions arbitrarily imposed upon him at birth by his Creator, man is rewarded or punished by an eternity of happiness or misery—heaven or hell. Perhaps the man has lived but one or two years of reasonable understanding—or full three-score and ten—and has violated certain moral, ethical or even religious laws, perhaps only to the extent of refusing to believe something that his reason absolutely refused to accept—for this he is doomed to an everlasting sojourn in a place of pain, misery or punishment, or a state equivalent thereto. Or, on the other hand, he has done the things that he ought to have done, and left undone the things that he ought not to have done—even though this doing and not-doing was made very easy for him by reason of his environment and surroundings—and to crown his beautiful life he had accepted the orthodox creeds and beliefs of his fathers, as a matter of course—then this man is rewarded by an eternity of bliss, happiness and joy—without end. Try to think of what ETERNITY means—think of the æons upon æons of time, on and on, and on, forever—and the poor sinner is suffering exquisite torture all that time, and in all time to come, without limit, respite, without mercy! And all the same time, the "good" man is enjoying his blissful state, without limit, or end, or satiety! And the time of probation, during which the two worked out their future fate, was as a grain of sand as compared with the countless universes in space in all eternity—a relation which reduces the span of man's lifetime to almost absolutely NOTHING, mathematically considered. Think of this—is this Justice?

And on the other hand, from the point of view of the Reincarnationist, is not the measure of cause and effect more equitably adjusted, even if we regard it as a matter of "reward and punishment"—a crude view by the way—when we see that every infraction of the law is followed by a corresponding effect, and an that every infraction of the law is followed by a corresponding effect, and an adherence to the law by a proportionate effect. Does not the "punishment fit the crime" better in this case—the rewards also. And looking at it from a reasonable point of view, devoid from theological bias, which plan seems to be the best exemplification of Justice and Natural Law, not to speak of the higher Divine Justice and Cosmic Law? Of course, we are not urging these ideas as "proofs" of Reincarnation, for strictly speaking "proof" must lie outside of speculation of "what ought to be"—proof belongs to the region of "what is" and "facts in experience." But, nevertheless, while one is considering the matter, it should be viewed from every possible aspect, in order to see "how it works out."

It is also urged along the lines of the Justice of Reincarnation, as opposed to the injustice of the contrary doctrine, that there are many cases of little infants who have only a few days, or minutes, of this life, before they pass out of the body in death. According to the anti-reincarnation doctrine, these little souls have been freshly created, and placed into physical bodies, and then without having had to taste of the experiences of life, are ushered into the higher planes, there to pass an eternal existence—while other souls have to live out their long lives of earth in order to reach the same higher states, and then, according to the prevailing doctrine, even then they may have earned eternal punishment instead of eternal bliss. According to this idea the happiest fate would be for all to die as infants (providing we were baptized, some good souls would add), and the death of an infant should be the occasion for the greatest rejoicing on the part of those who love it. But in spite of the doctrine, human nature does not so act. According to the doctrine of Reincarnation, the little babe's soul was but pursuing the same path as the rest of the race—it had its past, as well as its future, according to Law and Justice. While, if the ordinary view be correct, no one would begrudge the infant its happy fate, still one would have good cause for complaint as the Inequality and Injustice of others having to live out long lives of pain, discomfort and misery, for no cause, instead of being at once translated into a higher life as was the infant. If the ordinary view be true, then why the need of earth-life at all—why not create a soul and then place it in the heavenly realms at once; if it is possible and proper in some cases, why not in all; if the experience is not indispensable, then why impose it on certain souls, when all are freshly created and equal in merit and deserts? If earthly life has any virtue, then the infant's soul is robbed of its right. If earthly life has no virtue, the adult souls are forced to live a useless existence on earth, running the risk of damnation if they fail, while the infant souls escape this. Is this equality of opportunity and experience, or Justice? There would seem to be something wrong with either the facts, or the theory. Test the problem with the doctrine of Reincarnation, and see how it works out!

Reincarnation, and see how it works out.

CHAPTER IX.
The Argument for Reincarnation.

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In addition to the consideration of Justice, there are many other advantages claimed by the advocates of Reincarnation which are worthy of the careful consideration of students of the problem of the soul. We shall give to each of these principal points a brief consideration in this chapter, that you may acquaint yourself with the several points of the argument.

It is argued that the principle of analogy renders it more reasonable to believe that the present life of the soul is but one link in a great chain of existences, which chain stretches far back into the past on one side, and far out into the future on the other, than to suppose that it has been specially created for this petty term of a few years of earth life, and then projected for weal or woe into an eternity of spiritual existence. It is argued that the principle of Evolution on the Physical Plane points to an analogy of Evolution of the Spiritual Plane. It is reasoned that just as birth on the next plane of life follows death on the present one, so analogy would indicate that a death on past planes preceded birth on this, and so on. It is argued that every form of life that we know of has arisen from lower forms, which in turn arose from still lower forms, and so on; and that following the same analogy the soul has risen from lower to higher, and will mount on to still higher forms and planes. It is argued that "special creation" is unknown in the universe, and that it is far more reasonable to apply the principle of evolution to the soul than to consider it as an exception and violation of the universal law.

It is also claimed by some thinkers that the idea of future-existence presupposes past-existence, for everything that is "begun" must "end" some time, and therefore if we are to suppose that the soul is to continue its existence in the future, we must think of it as having an existence in the past—being eternal at both ends of the earth-life, as it were. Opponents of the idea of immortality are fond of arguing that there was no more reason for supposing that a soul would continue to exist after the death of the body, than there was for supposing that it had existed previously. A well-known man once was asked the question: "What becomes of a man's soul after death?" when he evaded the question by answering: "It goes back to where it came from." And to many this idea has seemed sufficient to make them doubt the idea of immortality. The ancient Greek philosophers felt it logically necessary for them to assert the eternal pre-existence of the soul in order to justify their claim of future existence for it. They argued that if the soul is immortal, it must have always existed, for an immortal thing could not have been created—if it was not immortal by nature, it could never be made so, and if it was immortal by nature, then it had always existed. The argument usually employed is this: A thing is either mortal or immortal, one or the other; if it is mortal it has been born and must die; if it is immortal, it cannot have been born, neither can it die; mortality means subject to life and death—immortality means immunity from both. The Greeks devoted much time and care to this argument, and attached great importance to it. They reasoned that nothing that possessed Reality could have emerged from nothingness, nor could it pass into nothingness. If it were Real it was Eternal; if it was not Eternal it was not Real, and would pass away even as it was born. They also claimed that the sense of immortality possessed by the Ego, was an indication of its having experienced life in the past, as well as anticipating life in the future—there is a sense of "oldness" pervading every thought of the soul regarding its own nature. It is claimed as an illogical assumption to hold that back of the present there extends an eternity of non-existence for the soul, while ahead of it there extends an eternity of being—it is held that it is far more logical to regard the present life as merely a single point in an eternity of existence.

It is argued, further, that Reincarnation fits in with the known scientific principle of conservation of energy—that is, that no energy is ever created or is lost, but that all energy is but a form of the universal energy, which flows on from form to form, from manifestation to manifestation, ever the same, and yet manifesting in myriad forms—never born, never dying, but always moving on, and on, and on to new manifestations. Therefore it is thought that it is reasonable to suppose that the soul follows the same law of re-embodiment, rising higher and higher, throughout time, until finally it re-enters the Universal Spirit from which it emerged, and in which it will continue to exist, as it existed before it emerged for the cycle of manifestation. It is also argued that Reincarnation brings Life within the Law of Cause and Effect, just as is everything else in the universe. The law of re-birth, according to the causes generated during past lives, would bring the existence of the soul within and in harmony with natural laws, instead of without and contrary to them.

It is further argued that the feeling of "original sin" of which so many people assert a consciousness, may be explained better by the theory of Reincarnation than by any theological doctrine. The orthodox doctrine is that "original sin" was something inherited from Adam by reason of our forefather's transgression, but this jars upon the thought of today, as well it might, for what has the "soul" to do with Adam—it did not descend from him, or from aught else but the Source of Being—there is no line of descent for souls, though there may be for bodies. What has Adam to do with your soul, if it came fresh from the mint of the Maker, pure and unsullied—how could his sin taint your new soul? Theology here asserts either arrant nonsense, or else grave injustice. But if for "Adam" we substitute our past existences and the thoughts and deeds thereof, we may understand that feeling of conscious recognition of past wrong-doing and remorse, which so many testify to, though they be reasonably free from the same in the present life. The butterfly dimly remembers its worm state, and although it now soars, it feels the slime of the mud in which it once crawled.

It is also argued that in one life the soul would fail to acquire the varied experience which is necessary to form a well rounded mentality of understanding. Dwarfed by its limited experience in the narrow sphere occupied by many human beings, it would be far from acquiring the knowledge which would seem to be necessary for a developed and advanced soul. Besides this there would be as great an inequality on the part of souls after death, as there is before death—some would pass into the future state as ignorant beings, while others would possess a full nature of understanding. As a leading authority has said: "A perfected man must have experienced every type of earthly relation and duty, every phase of desire, affection and passion, every form of temptation and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience." Along this same line it is urged that the soul's development must come largely from contact and relationship with other souls, in a variety of phases and forms. It must experience pain and happiness, love, pity, failure, success—it must know the discipline of sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, benevolence, and love in all of its phases. This, it is urged, is possible only through repeated incarnations, as the span of one life is too small and its limit too narrow to embrace but a small fraction of the necessary experiences of the soul on its journey toward development and attainment. One must feel the sorrows and joys of all forms of life before "understanding" may come. Narrowness, lack of tolerance, prejudice, and similar forms of undeveloped consciousness must be wiped out by the broad understanding and sympathy that come only from experience.

It is argued that only by repeated incarnations the soul is able to realize the futility of the search for happiness and satisfaction in material things. One, while dissatisfied and disappointed at his own condition, is apt to imagine that in some other earthly condition he would find satisfaction and happiness now denied him, and dying carries with him the subsconcious desire to enjoy those conditions, which desire attracts him back to earth-life in search of those conditions. So long as the soul desires anything that earth can offer, it is earth-bound and drawn back into the vortex. But after repeated incarnations the soul learns well its lesson that only in itself may be found happiness—and that only when it learns its real nature, source, and destiny—and then it passes on to higher planes. As an authority says: "In time, the soul sees that a spiritual being cannot be nourished on inferior food, and that any joy short of union with the Divine must be illusionary."

It is also argued that but few people, as we see them in earth-life, have realized the existence of a higher part of their being, and still fewer have asserted the supremacy of the higher, and subordinated the lower part of the self to that higher. Were they to pass on to a final state of being after death, they would carry with them all of their lower propensities and attributes, and would be utterly incapable of manifesting the spiritual part of their nature which alone would be satisfied and happy in the spiritual realms. Therefore, it needs repeated lives in order to evolve from the lower conditions and to develop and unfold the higher.

Touching upon the question of unextinguished desire, mentioned a moment ago, the following quotation from a writer on the subject, gives clearly and briefly the Reincarnationist argument regarding this point. The writer says: "Desire for other forms of earthly experience can only be extinguished by undergoing them. It is obvious that any one of us, if now translated to the unseen world, would feel regret that he had not tasted existence in some other situation or surroundings. He would wish to have known what it was to possess wealth and rank, or beauty, or to live in a different race or climate, or to see more of the world and society. No spiritual ascent could progress while earthly longings were dragging back the soul, and so it frees itself from them by successively securing them and dropping them. When the round of such knowledge has been traversed, regret for ignorance has died out." This idea of "Living-Out and OutLiving" is urged by a number of writers and thinkers on the subject. J. Wm. Lloyd says, in his "Dawn Thought," on this subject: "You rise and overcome simply by the natural process of living fully and thus outliving, as a child its milk-teeth, a serpent his slough. Living and Outliving, that expresses it. Until you have learned the one lesson fully you are never ready for a new one." The same writer, in the same book, also says: "By sin, shame, joy, virtue and sorrow, action and reaction, attraction and repulsion, the soul, like a barbed arrow, ever goes on. It cannot go back, or return through the valves of its coming. But this must not be understood to be fulfilled in one and every earth-visit. It is true only of the whole circle-voyage of the soul. In one earth-trip, one 'life,' as we say, it may be that there would nothing be but a standing still or a turning back, nothing may be that there would nothing be but a standing still or a turning back, nothing but sin. But the whole course of all is on." But there is the danger of a misunderstanding of this doctrine, and some have misinterpreted it, and read it to advise a plunging into all kinds of sinful experience in order to "live-out and outlive," which idea is wrong, and cannot be entertained by any true student of the subjects, however much it may be used by those who wish to avail themselves of an excuse for material dissipation. Mabel Collins, in her notes to "Light on the Path," says on this subject: "Seek it by testing all experience, and remember that, when I say this, I do not say, 'Yield to the seduction of sense, in order to know it.' Before you have become an occultist, you may do this, but not afterwards. When you have chosen and entered the path, you cannot yield to these seductions without shame. Yet you can experience them without horror; can weigh, observe and test them, and wait with the patience of confidence for the hour when they shall affect you no longer. But do not condemn a man that yields; stretch out your hand to him as a brother pilgrim whose feet have become heavy with mire. Remember, O disciple! that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore, be wary, lest too soon you fancy yourself a thing apart from the mass." And again, the same writer says: "Before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain, not that yourself shall be kept clean."

It is also argued that Reincarnation is necessary in order to give the evolving races a chance to perfect themselves—that is, not through their physical descendants, which would not affect the souls of those living in the bodies of the races to-day, but by perfection and growth of the souls themselves. It is pointed out that to usher a savage or barbarian to the spiritual planes after death, no matter how true to his duty and "his lights" the soul had been, would be to work an absurd translation. Such a soul would not be fitted for the higher spiritual planes, and would be most unhappy and miserable there. It will be seen that Reincarnationists make quite a distinction between "goodness" and "advancement"—while they recognize and urge the former, they regard it as only one side of the question, the other being "spiritual growth and unfoldment." It will be seen that Reincarnation provides for a Spiritual Evolution with all of its advantages, as well as a material evolution such as science holds to be correct.

Concluding this chapter, let us quote once more from the authority on the subject before mentioned, who writes anonymously in the pamphlet from which the quotation is taken. He says: "Nature does nothing by leaps. She does not, in this case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a ploughboy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the more elevated the topic, the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the Central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigor, their penetrativeness, their unlikeness to those called for on the material plane, show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution. A man, before he can become a 'god,' must first become a perfect man; and he can become a perfect man neither in seventy years of life on earth, nor in any number of years of life from which human conditions are absent. * Re-birth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on which the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might drive us to mad despair. But we have thrust on us no such cheerless exposition. We are shown that Reincarnations are the law for man, because they are the conditions of his progress, which is also a law, but he may mould them and better them and lessen them. He cannot rid himself of the machinery, but neither should wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expressed the infinite wisdom of the supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past."

In this chapter we have given you a number of the arguments favorable to the doctrine of Reincarnation, from a number of sources. Some of these arguments do not specially appeal to us, personally, for the reason that they are rather more theological than scientific, but we have included them that the argument may appear as generally presented, and because we feel that in a work of this kind we must not omit an argument which is used by many of the best authorities, simply because it may not appeal to our particular temperament or habit of thought. To some, the theological argument may appeal more strongly than would the scientific, and it very properly is given here. The proper way to present any subject is to give it in its many aspects, and as it may appear from varied viewpoints.

CHAPTER X.
The Proofs of Reincarnation.

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To many minds the "proof" of a doctrine is its reasonableness and its adaptability as an answer to existing problems. And, accordingly, to such, the many arguments advanced in favor of the doctrine, of which we have given a few in the preceding chapters, together with the almost universal acceptance of the fundamental ideas on the part of the race, in at least some period of its development, would be considered as a very good "proof" of the doctrine, at least so far as it might be considered as the "most available working theory" of the soul's existence, past and future, and as better meeting the requirements of a doctrine or theory than any other idea advanced by metaphysical, theological, or philosophical thinkers.

But to the scientific mind, or the minds of those who demand something in the nature of actual experience of facts, no amount of reasonable abstract theorizing and speculation is acceptable even in the way of a "working hypothesis," unless based upon some tangible "facts" or knowledge gained through human experience. While people possessing such minds will usually admit freely that the doctrine of Reincarnation is more logical than the opposing theories, and that it fits better the requirements of the case, still they will maintain that all theories regarding the soul must be based upon premises that cannot be established by actual experience in human consciousness. They hold that in absence of proof in experience—actual "facts"—these premises are not established, and that all structures of reasoning based upon them must partake of their insecurity. These people are like the slangy "man from Missouri" who "wants to be shown"—nay, more, they are like the companion of the above man—the Man from Texas, who not only says: "You've got to show me," but who also demands that the thing be "placed in my hand." And, after all, one has no right to criticize these people—they are but manifesting the scientific spirit of the age which demands facts as a basis for theories, rather than theories that need facts to prove them. And, unless Reincarnation is able to satisfy the demands of this class of thinkers, the advocates of the doctrine need not complain if the scientific mind dismisses the doctrine as "not proven."

After all, the best proof along the above mentioned lines—in fact, about the only possible strict proof—is the fragmentary recollections of former lives, which many people possess at times—these recollections often flashing across the mind, bringing with it a conviction that the place or thing "has been experienced before." Nearly every person has had glimpses of something that appeared to be a recollection from the past life of the individual. We see places that we have never known, and they seem perfectly familiar; we meet strangers, and we are convinced that we have known them in the past; we read an old book and feel that we have seen it before, often so much so that we can anticipate the story or argument of the writer; we hear some strange philosophical doctrine, and we recognize it as an old friend. Many people have had this experience in the matter of Occultism—in the very matter of the doctrine of Reincarnation itself—when they first heard it, although it struck them as strange and unusual, yet they felt an inner conviction that it was an old story to them—that they "had heard it all before." These experiences are by far too common to be dismissed as mere fancy or coincidence. Nearly every living person has had some experience along this line.

A recent writer along the lines of Oriental Philosophy has said regarding this common experience of the race: "Many people have had 'peculiar experiences' that are accountable only upon the hypothesis of Metempsychosis. Who has not experienced the consciousness of having felt the thing before—having thought it some time in the dim past? Who has not witnessed new scenes that appear old, very old? Who has not met persons for the first time, whose presence awakened memories of a past lying far back in the misty ages of long ago? Who has not been seized at times with the consciousness of a mighty 'oldness' of soul? Who has not heard music, often entirely new compositions, which somehow awakened memories of similar strains, scenes, places, faces, voices, lands, associations, and events, sounding dimly on the strings of memory as the breezes of the harmony floats over them? Who has not gazed at some old painting, or piece of statuary, with the sense of having seen it all before? Who has not lived through events which brought with them a certainty of being merely a repetition of some shadowy occurrences away back in lives lived long ago? Who has not felt the influence of the mountain, the sea, the desert, coming to them when they are far from such scenes—coming so vividly as to cause the actual scene of the present to fade into comparative unreality? Who has not had these experiences?"

We have been informed by Hindus well advanced in the occult theory and practice that it is quite a common thing for people of their country to awaken to an almost complete recollection of their former lives; in some cases they have related details of former lives that have been fully verified by investigation in parts of the land very remote from their present residence. In one case, a Hindu sage related to us an instance where a poor Hindu, who had worked steadily in the village in which he had been born, without leaving it, ever since his childhood days. This man one day cried out that he had awakened to a recollection of having been a man of such and such a village, in a province hundreds of miles from his home. Some wealthy people became interested in the matter, and after having taken down his statements in writing, and after careful examination and questioning, they took him to the town in question. Upon entering the village the man seemed dazed, and cried out: "Everything is changed—it is the same and yet not the same!" Finally, however, he began to recognize some of the old landmarks of the place, and to call the places and roads by their names. Then, coming to a familiar corner, he cried: "Down there is my old home," and, rushing down the road for several hundred yards, he finally stopped before the ruins of an old cottage, and burst into tears, saying that the roof of his home had fallen in, and the walls were crumbling to pieces. Inquiry among the oldest men of the place brought to light the fact that when these aged men were boys, the house had been occupied by an old man, bearing the same name first mentioned by the Hindu as having been his own in his previous life. Other facts about the former location of places in the village were verified by the old men. Finally, while walking around the ruins, the man said: "There should be a pot of silver buried there—I hid it there when I lived here." The people rapidly uncovered the ground indicated, and brought to light an old pot containing a few pieces of silver coin of a date corresponding to the lifetime of the former occupant of the house. Our informant told us that he had personal knowledge of a number of similar cases, none of which, however, were quite as complete in detail as the one mentioned. He also informed us that he himself, and a number of his acquaintances who had attained certain degrees of occult unfoldment, were fully aware of their past lives for several incarnations back.

Another instance came under our personal observation, in which an American who had never been to India, when taken into a room in which a Hindu priest who was visiting America had erected a shrine or altar before which he performed his religious services, readily recognized the arrangement of the details of worship, ritual, ceremony, etc., and was conscious of having seen, or at least dreamed of seeing, a similar shrine at some time in the past, and as having had some connection with the same. The Hindu priest, upon hearing the American's remarks, stated that his knowledge of the details of the shrine, as then expressed, indicated a knowledge possible only to one who had served at a Hindu altar in some capacity.

We know of another case in which an acquaintance, a prominent attorney in the West, told us that when undergoing his initiation in the Masonic order he had a full recollection of having undergone the same before, and he actually anticipated each successive step. This knowledge, however, ceased after he had passed beyond the first three degrees which took him to the place where he was a full Master Mason, the higher degrees being entirely new to him, and having been apparently not experienced before. This man was not a believer in any doctrine of Reincarnation, and related the incident merely as "one of those things that no man can explain."

We know of another case, in which a student of Hindu Philosophy and Oriental Occultism found that he could anticipate each step of the teaching and doctrine, and each bit of knowledge gained by him seemed merely a recollection of something known long since. So true was this that he was able to supply the "missing links" of the teaching, where he had not access to the proper sources of information at the time, and in each case he afterward found that he had stated the same correctly. And this included many points of the Inner Teachings not generally taught to the general public, but reserved for the few. Subsequent contact with native Hindu teachers brought to light the fact that he had already unraveled many tangled skeins of doctrine deemed possible only to the "elect."

Many of these recollections of the past come as if they were memories of something experienced in dreams, but sometimes after the loose end of the thought is firmly grasped and mentally drawn out, other bits of recollection will follow. Sir Walter Scott wrote in his diary in 1828: "I was strangely haunted by what I would call the sense of pre-existence, viz., a confused idea that nothing that passed was said for the first time; that the same topics had been discussed, and the same persons had stated the same opinions on them." William Home, an English writer, was instantly converted from materialism to a belief in a spiritual existence by an incident that occurred to him in a part of London utterly strange to him. He entered a waiting room, and to his surprise everything seemed familiar to him. As he says: "I seemed to recognize every object. I said to myself, what is this? I have never been here before, and yet I have seen all this, and if so, there is a very peculiar knot in that shutter." He then crossed the room, and opened the shutter, and after examination he saw the identical peculiar knot that he had felt sure was there. Pythagoras is said to have distinctly remembered a number of his previous incarnations, and at one time pointed out a shield in a Grecian temple as having been carried by him in a previous incarnation at the siege of Troy. A well-known ancient Hindu sage is said to have transcribed a lost sacred book of doctrine from memory of its study in a previous life. Children often talk strangely of former lives, which ideas, however, are generally frightened out of them by reproof on the part of parents, and often punishment for untruthfulness and romancing. As they grow older these memories fade away.

People traveling in strange places often experience emotion when viewing

People traveling in strange places often experience emotion when viewing some particular scene, and memory seems to painfully struggle to bring into the field of consciousness the former connection between the scene and the individual. Many persons have testified to these occurrences, many of them being matter-of-fact, unimaginative people, who had never even heard of the doctrine of Reincarnation. Charles Dickens, in one of his books of foreign travel, tells of a bridge in Italy which produced a peculiar effect upon him. He says: "If I had been murdered there in some former life, I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection that I hardly think I could forget it." Another recorded instance is that of a person entering a foreign library for the first time. Passing to the department of ancient books, he said that he had a dim idea that a certain rare book was to be found on such a shelf, in such a corner, describing at the same time certain peculiarities of the volume. A search failed to discover the volume in the stated place, but investigation showed that it was in another place in the library, and an old assistant stated that a generation back it had been moved from its former place (as stated by the visitor), where it had been previously located for very many years. An examination of the volume showed a perfect correspondence in every detail with the description of the strange visitor.

And so the story proceeds. Reference to the many works written on the subject of the future life of the soul will supply many more instances of the glimpses of recollection of past incarnations. But why spread these instances over more pages? The experience of other people, while of scientific interest and value as affording a basis for a theory or doctrine, will never supply the experience that the close and rigid investigator demands. Only his own experiences will satisfy him—and perhaps not even those, for he may consider them delusions. These experiences of others have their principal value as corroborative proofs of one's own experiences, and thus serve to prove that the individual experience was not abnormal, unusual, or a delusion. To those who have not had these glimpses of recollection, the only proof that can be offered is the usual arguments in favor of the doctrine, and the account of the experiences of others—this may satisfy, and may not. But to those who have had these glimpses—particularly in a marked degree—there will come a feeling of certainty and conviction that in some cases is as real as the certainty and conviction of the present existence, and which will be proof against all argument to the contrary. To such people the knowledge of previous existences is as much a matter of consciousness as the fact of the existence of last year—yesterday—a moment ago—or even the present moment, which slips away while we attempt to consider it. And those who have this consciousness of past lives, even though to consider it. And those who have this consciousness of past lives, even though the details may be vague, intuitively accept the teachings regarding the future lives of the soul. The soul that recognizes its "oldness" also feels its certainty of survival—not as a mere matter of faith, but as an item of consciousness, the boundaries of time being transcended.

But there are other arguments advanced in favor of Reincarnation, which its advocates consider so strong as to entitle them to be classed as "proofs." Among these may be mentioned the difference in tastes, talents, predispositions, etc., noticeable among children and adults, and which can scarcely be attributed to heredity. This same idea carries one to the consideration of the question of "youthful genius," "prodigies," *etc.*

It is a part of this argument to assume that if all souls were freshly created, by the same Creator, and from the same material, they would resemble each other very closely, and in fact would be practically identical. And, it is urged, the fact that every child is different in tastes, temperament, qualities, nature, etc., independent of heredity and environment, then it must follow that the difference must be sought for further back. Children of the same parents differ very materially in nature, disposition, etc.; in fact, strangers are often more alike than children of the same parents, born within a few years of each other, and reared in the same environment. Those having much experience with young babies know that each infant has its own nature and disposition, and in which it differs from every other infant, although they may be classed into groups, of course. The infant a few hours born shows a gentleness, or a lack of it—a yielding or a struggle, a disposition to adjust itself, or a stubbornness, *etc.* And as the child grows, these traits show more plainly, and the nature of the individual asserts itself, subject, of course, to a moulding and shaping, but always asserting its original character in some way.

Not only in the matter of disposition but in the matter of tastes, tendencies, moral inclinations, etc., do the children differ. Some like this, and dislike that, and the reverse; some are attracted toward this and repelled by that, and the reverse; some are kind while others are cruel; some manifest an innate sense of refinement, while others show coarseness and lack of delicate feeling. This among children of the same family, remember. And, when the child enters school, we find this one takes to mathematics as the duck does to water, while its brother loathes the subject; the anti-arithmetic child may excel in history or geography, or else grammar, which is the despair of others. Some are at once attracted to music, and others to drawing, while both of these branches are most distasteful to others. And it will be noticed that in the studies to which the child is attracted, it seems to learn almost without effort, as if it were merely re-learning some favorite study, momentarily forgotten. And in the case of the learning some favorite study, momentarily forgotten. And in the case of the disliked study, every step is attended with toil. In some cases the child seems to learn every branch with the minimum effort, and with practically no effort; while in other cases the child has to plod wearily over every branch, as if breaking entirely new ground. And this continues into after life, when the adult finds this thing or that thing into which he naturally fits as if it were made for him, the knowledge concerning it coming to him like the lesson of yesterday.

We know of a case in which a man had proved a failure in everything he had undertaken up to the age of forty, when his father-in-law, in disgust, placed him at the head of an enterprise which he had had to "take over" for a bad debt. The "failure" immediately took the keenest interest in the work, and in a month knew more about it than many men who had been in the concern for years. His mind found itself perfectly at home, and he made improvement after improvement rapidly, and with uniform success. He had found his work, and in a few years stepped to the front rank in the country in that particular line of business. "Blessed is he that hath found his work." Reincarnationists would hold that that man had found his work in a line similar in its mental demands with that of his former life or lives—not necessarily identical in details, but similar in its mental requirement. Instances of this thing are to be seen all around us. Heredity does not seem to account for it—nor does environment answer the requirements. Some other factor is there—is it Reincarnation?

Allied to this phenomena is that of "youthful genius"—in fact, genius of any age, for that matter, for genius itself seems to be out of the category of the ordinary cause of heredity and environment, and to have its roots in some deeper, richer soil. It is a well-known fact that now and then a child is born which at a very early age shows an acquaintance with certain arts, or other branches of mental work, which is usually looked for only from those of advanced years, and after years of training. In many cases these children are born of parents and grandparents deficient in the particular branches of knowledge evidenced by the child. Babes scarcely able to sit on the piano stool, or to hold the violin, have begun to play in a way that certainly indicated previous knowledge and technique, often composing original productions in an amazing manner. Other young children have begun to draw and design without any instruction whatever. Others have shown wonderful mathematical ability, there being several cases on record where such children have performed feats in mathematics impossible to advanced adults teaching the same lines. What are the cause of these phenomena? Is it Reincarnation?

As Figuier said, years ago: "We hear it said every day that one child has a mathematical, another a musical, another an artistic turn. In others we notice savage, violent, even criminal instincts. After the first years of life these dispositions break out. When these natural aptitudes are pushed beyond the usual limit, we find famous examples that history has cherished, and that we love to recall. There is Pascal, mastering at the age of twelve years the greater part of Plane Geometry without any instruction, and not a figment of Calculus, drawing on the floor of his chamber all the figures in the first book of Euclid, estimating accurately the mathematical relations of them all—that is, reconstructing for himself a part of descriptive Geometry; the herdsman Mangia Melo, manipulating figures, when five years old, as rapidly as a calculating machine; Mozart, executing a sonata on the pianoforte with four-years-old fingers, and composing an opera at the age of eight; Theresa Milanollo, playing the violin at four years, with such eminent skill that Baillot said she must have played it before she was born; Rembrandt, drawing with masterly power before he could read." The same authority says, in reference to the fact that some of these prodigies do not become famous in their after years, and that their genius often seems to flicker out, leaving them as ordinary children: "That is easily understood. They come on earth with remarkable powers acquired in an anterior existence, but they have done nothing to develop their aptitudes; they have remained all their lives at the very point where they were at the moment of their birth. The real man of genius is he who cultivates and improves incessantly the great natural aptitudes that he brought into the world."

There is an interesting field for study, thought and investigation, along the lines of the early development of traits, tendencies, and thought in young children. Here evidently will be found the answer to many problems that have perplexed the race. It is true that heredity and environment plays an important part, but nevertheless, there seems to be another element working in the case, which science must have to reckon with in making up its final conclusions. Is that "something" connected with the "soul" rather than the mind of the child? Is that "something" that which men call Metempsychosis—Re-Birth—Reincarnation?

Along the same lines, or thought, lie the great questions of instinctive Like and Dislike—Loves and Hates—that we find among people meeting as strangers. From whence come those strange, unaccountable attractions and repulsions that many feel when meeting certain strangers, who could never have occasioned such feelings in the present life, and which heredity does not account for? Is it merely an absurd, irrational, fancy or feeling; is it the result of natures inharmonious and discordant; is it remnants of inherited ancestral feelings toward similar individuals hated, loved or feared; is it a telepathic sensing of certain elements in the other; or is it a manifestation of the feelings experienced in a past existence? Is this phenomena to be included in the Proofs of

Reincarnation? Many people think that in Reincarnation the only answer may be found.

CHAPTER XI
Arguments Against Reincarnation.

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The honest consideration of any subject necessitates the examination of "the other side of the case," as well as the affirmative side. We have given much space to the presentation and consideration of the arguments advanced by those convinced of the truth of Reincarnation, and before closing our work we think it well to give at least a little glimpse of "the other side" as it is presented by the opponents of the doctrine, together with the reply to the same usually made by the Reincarnationists.

The first adverse argument usually presented is that the advocates of Reincarnation have not established the existence of a "soul" which may reincarnate; nor have they proven its nature, if it does exist. The natural reply to this is that the doctrine of Reincarnation is not called upon to establish the proof of the existence of a "soul," as the idea of existence of the soul practically is universal, and, therefore, "axiomic"—that is, it is a truth that may be considered as an "axiom," or self-evident truth, worthy of being assumed as a principle, necessary to thought on the subject, a proposition which it is necessary to take for granted, an established principle of thought on the subject. Strictly speaking, perhaps the fact of the existence of the soul is incapable of material proof, except to those who accept the fact of proven "spirit return," either in the shape of unmistakable manifestation of the disincarnate soul by materialization, or by equally unmistakable manifestation in the shape of communications of some sort from such discarnate soul. Science does not admit that there are any real "proofs" of the existence of a "soul" which persists after the death of the body—but all religious, and at least the older philosophical thought, generally agrees that the existence of such a soul is a self-evident fact, needing no proofs. Many regard the statement of Descartes: "I think, therefore I am," as a logical proof of the existence of an immaterial soul, and others hold that the self-consciousness of every human being is sufficient proof that the Ego, or "I," is a something immaterial, ruling the material body which it inhabits. And so the Reincarnationists claim that this demand upon them for proof of the existence of the soul is not a fair one, because such discussion belongs to the more general field of thought; that they are justified in starting with the idea that the soul does exist, as an axiomic truth; and that their real task is to establish, not that the soul exists, but that it reincarnates after the death of the body. As Figuier says, "The difficulty is not to prove that there is a spiritual principle in us that resists death, for to question the existence of this principle we must doubt thought. The true problem is to ascertain if the spiritual and immortal principle within us is going to live again after death, in ourselves or somebody else. The question is, Will the immortal soul be born again in the same individual, physically transformed—into the same person?" As to the other objection, that the Reincarnationists have not proven the nature of the soul, to which many of the advocates of the doctrine feel it necessary to reply at great length and with much subtle reasoning, we feel that the objection is not well taken. So far as Reincarnation is concerned, if it be taken as an axiom that the soul really exists, that is sufficient as a beginning for the argument in favor of the doctrine, and the proof or disproof of any special theory regarding the nature of the soul is outside of the main question, so we shall not consider it here. It is possible to think of the soul as a reincarnating entity, whether it be a monad, duad, triad, or septenary being.

The second objection usually made is that Reincarnation cannot be true, else we would remember the incidents of our past lives, clearly and distinctly, the fact that the majority of persons have no such recollection, being held to be a disproof of the doctrine. The reply to this objection is (1) that it is not true that people do not remember the events of their past lives, the instances quoted by us, and similar ones happening to others, together with the fact that nearly every one remembers something of the past, showing that the objection is not correctly stated. And (2) that the fact that we have but a very cloudy and imperfect recollection is not an objection at all, for have we a clear recollection of the events of our infancy and childhood in this life? Have we a clear recollection of the events of twenty years ago, outside of a few scattered instances, of which the majority are only recalled when some associated fact is mentioned? Are not the great majority of the events of our present life completely forgotten? How many can recall the events of the youthful life? Old companions and friends are completely forgotten or only recalled after much thought and assistance in the way of suggested associations. Then again, do we not witness a complete forgetfulness in cases of very old people who relapse into a state of "second childhood," and who then live entirely in the present, the past having vanished for them. There are cases of people having grown old, and while retaining their reasoning faculties, were as children, so far as the past was concerned. A well-known writer, when in this state, was wont to read the books that he had written, enjoying them very much and not dreaming that he was their author. Professor Knight says of this matter: "Memory of the details of the past is absolutely impossible.

"The power of the conservative faculty, though relatively great, is extremely limited. We forget the larger portion of experience soon after we have passed through it, and we should be able to recall the particulars of our past years, filling all the missing links of consciousness since we entered on the present life, before we were in a position to remember our ante-natal experience. Birth must necessarily be preceded by crossing the river of oblivion, while the capacity for fresh acquisition survives, and the garnered wealth of old experience determines the amount and characters of the new." Loss of memory is not loss of being—or even loss of individuality or character.

In this connection, we must mention the various instances of Double Personality, or Lost Personality, noted in the recent books on Psychology. There are a number of well authenticated cases in which people, from severe mental strain, overwork, etc., have lost the thread of Personality and forgotten even their own names and who have taken up life anew under new circumstances, which they would continue until something would occur to bring about a restoration of memory, when the past in all of its details would come back in a flash. The annals of the English Society for Psychical Research contain quite a number of such cases, which are recognized as typical. Now, would one be justified in asserting that such a person, while living in the secondary personality and consequently in entire ignorance of his past life, had really experienced no previous life? The same "I" was there—the same Ego—and yet, the personality was entirely different! Is it not perfectly fair and reasonable to consider these cases as similar to the absence of memory in cases of Reincarnation?

Let the reader lay down this book, and then endeavor to remember what happened in his twelfth year. He will not remember more than one or two, or a half dozen, events in that year—perhaps not one, in the absence of a diary, or perhaps even with the aid of one. The majority of the happenings of the three hundred and sixty-five days of that year are as a blank—as if they never had happened, so far as the memory is concerned. And yet, the same "I," or Ego, persists, and the person's character has certainly been affected and influenced by the experiences and lessons of that year. Perhaps in that year, the person may have acquired certain knowledge that he uses in his everyday life. And so, in this case, as with Reincarnation, the "essence" of the experiences are preserved, while the details are forgotten. For that is the Reincarnationist contention. As a matter of fact, advanced occultists, and other Reincarnationists, claim that nothing is really forgotten, but that every event is stored away in some of the recesses of the mind, below the level of consciousness--which idea agrees with that of modern psychologists. And Reincarnationists claim that when man unfolds sufficiently on some higher plane, he will have a full recollection of his past experiences in all of his incarnations. Some Reincarnationists claim that as the soul passes from the body all the events of that particular life pass rapidly before its mind, in review, before the waters of Lethe, or oblivion, causes forgetfulness.

Closely allied to the last mentioned argument against Reincarnation is the one that as the memory of the past life is absent, or nearly so, the new personality is practically a new soul, instead of the old one reincarnated, and that it is unreasonable and unjust to have it enjoy or suffer by reasons of its experiences and acts in the previous life. We think that the answers to the last mentioned objection are answers to this one also. The "I," Ego, or Individuality, being the same, it matters not if the details of the old Personality be forgotten. You are the same "I" that lived fifty years ago in the same body—or even ten years ago—and you are enjoying certain things, or suffering from certain things, done or left undone at the previous time, although you have forgotten the incidents. The impress of the thing is on your Character, and you are today largely what you are by reason of what you have been in past years, though those years are forgotten by you. This you will readily admit, and yet the argument of the Reincarnationists is merely an extension of the same idea. As Figuier says: "The soul, in spite of its journeys, in the midst of its incarnations and divers metamorphoses remains always identical with itself; only at each metempsychosis, each metamorphosis of the external being, improving and purifying itself, growing in power and intellectual grasp."

Another argument against Reincarnation is that it is not necessary, for the reason that Heredity accounts for all of the facts claimed as corroborative of Reincarnation. Answering this the advocates of the doctrine insist that Heredity does not account for all the facts, inasmuch as children are born with marked talents and genius, while none of their family for generations back have displayed any such tendencies. They also claim that if Heredity were the only factor in the case, there would be no advance in the races, as the children would be precisely like their ancestors, no variety or improvement being possible. But it must be remembered that Reincarnationists do not deny certain effects of Heredity, particularly along physical lines, and to an extent along mental lines, in the way of perpetuating "tendencies," which, however, are and may be overcome by the individuality of the child. Moreover, the doctrine holds that one of the laws of Rebirth is that the reincarnating soul is attracted to parents harmonious to itself, and likely to afford the environments and association desirable to the soul. So in this way the characteristics likely to be transmitted to the offspring are those which are sought for and desired by the reincarnating soul. The law of Rebirth is held to be as exact and certain as the laws of mathematics or chemistry, the parents, as well as the child, forming the combination which brings forth the rebirth. Rebirth is held to be above the mere wish of the reincarnating soul—it is in accordance with an invariable natural law, which has Justice and Advancement as its basis.

Another argument against Reincarnation is that it holds that human souls are reborn as animals, in some cases. This objection we shall not discuss, for the reason that the advanced ideas of Reincarnation expressly forbid any such interpretation, and distinctly deny its legitimate place in the doctrine. Among some of the primitive people this idea of transmigration in the bodies of animals has been held, but never among advanced occultists, or the leaders in philosophical thought favoring Reincarnation. Reincarnation teaches the Evolution of the soul from lowly forms to higher, but never the Devolution or going back into animal forms. A study of the doctrine of Reincarnation will dispel this erroneous idea from the mind of an intelligent person.

Another favorite argument is that it is repulsive to the mind and soul of the average person. Analysis of this objection will show that what is repugnant to the person is usually the fear that he will be born again without a memory of the present, which seems like a loss of the self. A moment's consideration will show that this objection is ill founded. No one objects to the idea of living in the same body for, say, ten years or twenty years more, in health. But at the end of that ten or twenty years he will be practically a different person, by reason of the new experiences he has undergone. Persons change very much in twenty years, and yet they are the same individuals—the same "I" is there with them. And at the end of the twenty years they will have forgotten the majority of the events of the present year, but they do not object to that. When one realizes that the Individual, or "I," is the Real Self instead of the Personality, or the "John Smith, grocer, aged 36," part of them—then will they cease to fear the loss of the personality of the day or year. They will know that the "I" is the "Self"—the same yesterday, today and tomorrow. Be the doctrine of Reincarnation true or false, the fact remains that so long as YOU exist, it will be the same "I" in you that you will know that "I am." It will always be "I AM—HERE—NOW," with you, be it this moment, or a hundred years, or a million years hence. YOU can never be SOMEONE ELSE, no matter what form you wear, nor by what name you are known, nor what personality you may be acting through, nor in what place you may have your abode, nor on what plane of existence you may be. You will always be YOURSELF—and, as we have just said, it will always be "I AM—HERE—NOW" with You. The body, and even the Personality, are things akin to garments which you wear and take off without affecting your Real Self.

Then we must note another objection often made by people in discussing Reincarnation. They say, "But I do not WANT to come back!" To this the

Reincarnation. They say, "But I do not WANT to come back!" To this the Reincarnationists answer that, if one has reached a stage in which he really has no desire for anything that the earth can offer him, then such a soul will not likely have to reincarnate again on earth, for it has passed beyond the need of earthly experiences, and has worn out its earth Karma. But they hold that but few people really have reached this stage. What one really means is that he does not want any more of Earth—life similar to that which he has been undergoing. But if he thought that he could have certain things—riches, position, fame, beauty, influence, and the rest of it, he would be perfectly willing to "come back." Or else he might be so bound by links of Karma, acting by reason of Love or Hate, Attachment or Repulsion, or by duties unperformed, or moral debts unpaid, that he might be brought back to work out the old problems until he had solved them. But even this is explained by those Reincarnationists who hold to the idea of Desire as the great motive power of Karma, and who hold that if one has risen above all earthly desire or dislike, that soul is freed from the attraction of earth-life, and is prepared to go on higher at once, or else wait in realms of bliss until the race is ready to pass on, according to the various theories held by the various advocates of the doctrine. A little self-examination will show one whether he is free from all desire to "come back," or not. But, after all, if there is Ultimate Justice in the plan, working ever and ever for our good and advancements, as the Reincarnationists claim—then it must follow that each of us is in just the best place for his own good at the present moment, and will always be in a like advantageous position and condition. And if that be so, then there is no cause for complaint or objection on our part, and our sole concern should be in the words of the Persian sage, to "So live, that that which must come and will come, may come well," living on one day at a time, doing the best you know how, living always in the belief that "it is well with us now and evermore," and that "the Power which has us in charge Here will have us in charge There." There is a good philosophy for Living and Dying. And, this being true, though you may have to "come back," you will not have to "go back," or fall behind in the Scale of Advancement or Spiritual Evolution—for it must always be Onward and Upward on the Ladder of Life! Such is the Law!

Another objection very often urged against the doctrine of Reincarnation is that "it is un-Christian, and derived from pagan and heathen sources, and is not in accord with the highest conceptions of the immortality of the soul." Answering this objection, it may be said that, insofar as Reincarnation is not a generally accepted doctrine in the orthodox Christian Churches of today, it may be said to be non-Christian (rather than un-Christian), but when it is seen that Pre-existence and Rebirth was held as Truth by many of the Early Fathers of the Church, and that the doctrine was finally condemned by the dominant majority

Church, and that the doctrine was finally condemned by the dominant majority in Church Councils only by means of the most severe methods and the exercise of the most arbitrary authority, it may be seen that in the opinion of many of the most eminent early authorities there was nothing "un-Christian" about it, but that it was a proper doctrine of the Church. The doctrine was simply "voted down," just as were many important doctrines revered by some of the great minds of the early church, in some cases the decision being made by a majority of one vote. And, again, there have been many bright minds in the Christian Church who persisted in the belief that the doctrine was far more consistent with the Inner Teachings of Christianity than the prevailing conception, and based upon quite as good authority.

So far as the charge that it is "derived from pagan and heathen sources" is concerned, it must be answered that certainly the doctrine was accepted by the "pagan and heathen" world centuries before the dawn of Christianity, but, for that matter, so was the doctrine regarding the soul's future generally accepted by orthodox Christianity—in fact, nearly every doctrine or theory regarding the survival of the soul was "derived from pagan and heathen sources." The "pagan and heathen" mind had thought long and earnestly upon this great problem, and the field of thought had been pretty well covered before the advent of Christianity. In fact, Christianity added no new doctrine—invented no new theory—and is far from being clear and explicit in its teachings on the subject, the result being that the early Christians were divided among themselves on the matter, different sects and schools favoring different doctrines, each and all of which had been "derived from pagan and heathen sources." If all the doctrines regarding the immortality of the soul are to be judged by the test of their having been, or not been, "derived from pagan and heathen sources," then the entire body of doctrine and thought on the subject must be thrown out of the Christian mind, which must then endeavor to create or invent an entirely new doctrine which has never been thought of by a "pagan or heathen"—a very difficult task, by the way, considering the activity of the pagan and heathen mind in that respect. It must be remembered that there is no authoritative teaching on this subject—none coming direct from Jesus. The Christian Doctrines on the subject come from the Theologians, and represent simply the views of the "majority" of some Church Council—or of the most powerful faction.

While the objection that Reincarnation "is not in accord with the highest conceptions of the immortality of the soul" is one that must depend almost entirely upon the personal bias or opinion of the individual as to what constitutes "the highest conceptions," still a comparison of the conceptions is not out of the way at this place. Do you know what was the doctrine favored by the dominant majority in the Church Councils, and for which Pre-Existence and ReBirth finally was discarded? Do you know the dogma of the Church and the belief of masses of the orthodox Christians of the early centuries? Well, it was this: That at the death of the body, the person passes into a state of "coma," or unconsciousness, in which state he rests today, awaiting the sound of the trumpet of the great Day of Judgment, when the dead shall be raised and the righteous given eternal life IN THEIR FORMER BODIES, while the wicked in their bodies may pass into eternal torment. That is the doctrine. You doubt it? Then look over the authorities and examine even the current creeds of today, many of which state practically the same thing. This belief passed into one of the Christian Creed, in the words: "I believe in the Resurrection of the Body."

The great masses of Christians today, in general thought on the subject, speak as if the accepted doctrine of the Church was that the soul passed to Judgment, and then eternal soul life in Heaven or Hell immediately after the death of the body, thus ignoring the dogmas of the Church Councils regarding the future Day of Judgment and the Resurrection of the Body at that time. A little questioning of the religious teachers, and a little examination of religious history, and the creeds and doctrines of their respective churches, would astonish many good church members who have been fondly thinking of their beloved ones, who have passed on, as even now dwelling in Heaven as blessed angels. They would be astonished to find that the "angels" of the churches are not the souls of the good people who have been judged and awarded heavenly joys, but, rather, a body of supernatural beings who never inhabited the flesh; and that instead of their loved ones now enjoying the heavenly realms, the dogmas hold that they are now in a state of "coma" or unconsciousness, awaiting the great Day of Judgment, when their bodies will be resurrected and life everlasting given them. Those who are interested in the matter, and who may doubt the above statement, are invited to examine the records for themselves. The doctrine of the Resurrection of the Body, which is of undoubted "pagan and heathen" origin, was a favorite theological dogma of the Church in the first thousand years of its existence, and for many centuries after, and it still occupies a most important place in the church doctrines today, although it is not so often publicly preached or taught.

David Kay says: "The great distinguishing doctrine of Christianity is not the Immortality of the Soul, but the Resurrection of the Body. That the soul of man is immortal was a common belief among the Ancients, from whom it found its way at an early period into the Christian Church, but the most influential of the early Fathers were strenuously opposed to it, holding that the human soul was not essentially immortal, but only, like the body, capable of immortality." Vinet says: "The union of the soul and body appears to me essential and indissoluble.

Man without a body is, in my opinion, man no longer; and God has thought and willed him embodied, and not otherwise. According to passages in the Scriptures, we can not doubt that the body, or a body, is essential to human personality and to the very idea of man."

John Milton said: "That the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independent of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason." Masson, commenting on Milton's conception, says: "Milton's conception is that at the last gasp of breath the whole man dies, soul and body together, and that not until the Resurrection, when the body is revived, does the soul live again, does the man or woman live again, in any sense or way, whether for happiness or misery.... Are the souls of the millions on millions of human beings who have died since Adam, are those souls ready either with God and the angels in Heaven, or down in the diabolic world waiting to be rejoined to their bodies on the Resurrection Day? They are not, says Milton; but soul and bodies together, he says, are dead alike, sleeping alike, defunct alike, till that day comes." And many Christian theologians have held firmly to this doctrine, as may be seen by reference to any standard encyclopedia, or work on theology. Coleridge said: "Some of the most influential of the early Christian writers were materialists, not as holding the soul to be the mere result of bodily organization, but as holding the soul itself to be material—corporeal. It appears that in those days the vulgar held the soul to be incorporeal, according to the views of Plato and others, but that the orthodox Christian divines looked upon this as an impious, unscriptural opinion." Dr. R. S. Candlish said: "You live again in the body—in the very body, as to all essential properties, and to all practical intents and purposes in which you live now. I am to live not a ghost, a spectre, a spirit, I am to live then, as I live now, in the body." Dr. Arnold says: "I think that the Christian doctrine of the Resurrection meets the materialists so far as this—that it does imply that a body or an organization of some sort is necessary to the full development of man's nature."

Rev. R. J. Campbell, the eminent English clergyman, in his recent work entitled, "The New Theology," says, speaking of the popular evangelical views: "But they are even more chaotic on the subject of death and whatever follows death. It does not seem to be generally recognized that Christian thought has never been really clear concerning the Resurrection, especially in relation to future judgment. One view has been that the deceased saint lies sleeping in the grave until the archangel's trumpet shall sound and bid all mankind awake for the great assize. Anyone who reads the New Testament without prejudice will see that this was Paul's earlier view, although later on he changed it for another.

There is a good deal of our current, everyday religious phaseology which presumes it still—'Father, in thy gracious keeping, leave we now thy servant sleeping.' But alongside this view, another which is a flagrant contradiction of it has come down to us, namely, that immediately after death the soul goes straight to Heaven or Hell, as the case may be, without waiting for the archangel's trumpet and the grand assize. On the whole, this is the dominant theory of the situation in the Protestant circles, and is much less reasonable than the Catholic doctrine of purgatory, however much the latter may have been abused. But under this view, what is the exact significance of the Judgment Day and the Physical Resurrection? One might think they might be accounted superfluous. What is the good of tormenting a soul in Hell for ages, and then whirling it back to the body in order to rise again and receive a solemn public condemnation? Better leave it in the Inferno and save trouble, especially as the solemn trial is meaningless, seeing that a part of the sentence has already been undergone and that there is no hope that any portion of it will ever be remitted. Truly the tender mercies with which the theologians have credited the Almighty are cruel indeed!"

But, by the irony of progress, the orthodox churches are gradually coming around to the one much-despised Platonic conception of the naturally Immortal Immaterial Soul—the "pagan and heathen" idea, so much at variance with the opposing doctrine of the Resurrection of the Body, which doctrine really did not teach the "immortality of the soul" at all. As Prof. Nathaniel Schmidt says, in an article in a standard encyclopedia: "The doctrine of the natural immortality of the human soul became so important a part of Christian thought that the resurrection naturally lost its vital significance, and it has practically held no place in the great systems of philosophy elaborated by the Christian thinkers of modern times." But still, the letter of the old doctrine persists on the books of the church and in its creeds, although opposed to the enlightened spirit now manifesting in the churches which is moving more and more toward the "pagan and heathen" conception of a naturally Immaterial and Immortal Soul, rather than in a Resurrection of the Body and an eternal life therein.

It is scarcely worth while here to contrast the two doctrines—the Immortal Immaterial Soul on the one hand, and the Immortal Body on the other. The latter conception is so primitively crude, and so foreign to modern thought, that it scarcely needs an argument against it. The thought of the necessity of the soul for a material body—the same old material body that it once cast off like a worn out garment—a body perhaps worn by disease, crippled by "accident" or "the slipping of the hand of the Potter"—a body similar to those we see around us every day—the Immortal Soul needing such a garment in order to exist! Better accept plain Materialism, and say that there is no soul and that the body perishes and all else with it, than such a gross doctrine which is simply a materialistic Immortality. So far as this doctrine being "the highest conception of the Immortality of the Soul," as contrasted with the "pagan and heathen" doctrine of Reincarnation—it is not a "conception of the Immortality of the Soul" at all, but a flat contradiction of it. It is a doctrine of the "Immortality of the Body," which bears plain marks of a very lowly "pagan and heathen" origin. And as to the "later" Christian conception, it may be seen that there is nothing in the idea of Rebirth which is inconsistent therewith—in fact, the two ideas naturally blend into each other.

In the above discussion our whole intent has been to answer the argument against Reincarnation which charges that the latter is "derived from pagan and heathen sources, and is not in accord with the highest conceptions of the immortality of the soul." And in order to do this we have found it necessary to examine the opposing theological dogmas as we find them, and to show that they do not come up to the claims of being "the highest conception," *etc.* We think that the strongest point against the dogmas may be found in the claims of their advocates. That the Church is now growing away from them only proves their unfitness as "the highest conception." And Reincarnationists hold that as the Church grows in favor of the Immaterial Immortal Soul, so will it find itself inclining toward the companion-doctrine of Pre-existence and Rebirth, in some of its varied forms, probably that of the Early Fathers of the Church, such as Origen and his followers—that the Church will again claim its own.

CHAPTER XII.
The Law of Karma.

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"Karma" is a term in general use among the Hindus, and the Western believers in Reincarnation, the meaning of which is susceptible of various shades of definition and interpretation. It is most important to all students of the subject of Reincarnation, for it is the companion doctrine—the twin-truth—to the doctrine of Metempsychosis. Strictly speaking, "Karma" is the Law of Cause and Effect as applied to the life of the soul—the law whereby it reaps the results of its own sowing, or suffers the reaction from its own action. To the majority of Reincarnationists, however, it has a larger meaning, and is used in the sense of the Law of Justice, or the Law of Reward and Punishment, operating along the lines of personal experience, personal life, and personal character.

Many authorities hold that the original idea of Karma was that of a great natural law operating along exact lines, as do the laws of mathematics and chemistry, bringing forth the exact effect from every cause, and being, above all, questions of good or evil, reward or punishment, morality or immorality, etc., and acting as a great natural force above all such questions of human conduct. To those who still adhere to this conception, Karma is like the Law of Gravitation, which operates without regard to persons, morals or questions of good and evil, just as does any other great natural law. In this view the only "right" or "wrong" would be the effect of an action—that is, whether it was conducive to one's welfare and that of the race, or the reverse. In this view, if a child places its hand on a hot stove, the action is "wrong," because it brings pain and unhappiness, although the act is neither moral or immoral. And another action is "right" because it brings happiness, well-being and satisfaction, present and future, although the act was neither moral nor immoral. In this view there can be neither reward nor punishment, in the common acceptation of the term, although in another sense there is a reward for such "right" doing, and a punishment for such "wrong" doing, as the child with the burnt hand may testify to.

In this sense of the term, some of the older schools of Reincarnation accepted Karma as determining the Re-Birth, along the lines of Desire and Attraction, holding that the souls' character would attract it to re-birth along the lines of its strongest desires, and in such environment as would give it the greatest opportunity to work out those desires into action, taking the pains and pleasures of experience arising from such action, and thus moulding a new, or fuller character, which would create new Karma, which would determine the future birth, etc., and so on, and on. Those holding to this view believed that in this way the soul would learn its lesson, with many a crack over the knuckles, and with the pain of many an experience that would tend to turn it into the road most conducive to spiritual happiness and well-being; and lead it away from the road of material desires and pleasures, because the repeated experiences had shown that no true spiritual well-being was to be obtained therefrom. In other words, the soul, in its spiritual childhood, was just like a little child in the physical world, learning by experience that some things worked for its "good" and others for "bad." This view naturally carried with it the idea that true ethics would show that whatever tended toward the advancement of the soul was "good," and whatever retarded its advancement was "bad," in spite of any arbitrary standard of right or wrong erected by man during the ages, and which standard has constantly changed from time to time, is changing now, and always will change.

But the Hindu mind, especially, soon enlarged upon this original idea of Karma, and the priests of India soon had the idea of Karma working as a great rewarder of "good," and a great punisher of "evil." Corresponding to the rewards and punishments in the future life, as taught by Christian preachers, the Hindu priests held over the sinner the terrors of Karma; and the rewards promised the good people from the same source served to spur on the worshiper to actions in accordance with the ethics of the particular church preaching the doctrine. It was taught that the man's future state, in the next incarnation, and perhaps for many others, depended upon his state of "goodness," in accordance with the laws of the church and priestly teaching—surely as powerful an argument and as terrifying a threat as the orthodox "bribe of heaven, and threat of hell" of the Western world. The effect of this teaching is seen among the masses of the but slightly educated Hindu classes of today, who are very desirous of acquiring "merit" by performing some "good" deed, such as bestowing alms upon the wandering religious mendicant; making contributions to the temples, etc., as well as performing the acts of ordinary good will toward men; and who are as equally anxious to avoid acquiring "demerit" from the lack of proper observances, and the performance of improper actions. While the general effect of this may be in the direction of holding the ignorant masses in the ethical road most conducive to the public weal, it also has a tendency to foster credulity, superstition and imposition, just as do similar teachings in any land, time, under the cover of any religion. There is a strong family resemblance between these teachings among all the religions, and there are many men who hold that this "crack of the theological whip" is most necessary for the keeping of the masses of the people in the strait road of morality, they being held incapable of the practice of "doing good for good's sake, and avoiding evil because it is evil." We shall not discuss this question—decide it for yourself.

One of the strongest applications of the above mentioned form of the doctrine in India is the teaching that the caste of the man in his next incarnation will be determined by his degree of "good conduct" in the present life—and that his present caste has been determined by his conduct in his previous lives. No one who has not studied the importance of "caste" in India can begin to understand how powerful a lever this teaching is upon the people of India. From the exalted Brahman caste, the priestly caste—down to the Sudra caste of unskilled laborers, or even still further down to the Pariahs or outcasts, the caste lines are strongly marked; the higher caste person deeming it the greatest disgrace to be touched by one of an inferior caste, or to eat food prepared by a lower-caste person, and so on in every act of daily life. The only comparison possible to the American mind is the attitude of the old-time Southerner toward the lowest class of negroes, and even in this case the prejudice does not extend so far as in the case of the Hindus, for the Southerner will eat food cooked by a negro servant, and will permit the latter to shave him, act as his valet, etc., something at which the high-caste Hindu would be horrified on the part of one below him in caste. This being understood, it is easy to see how careful a high-caste Hindu would be to avoid performing actions which might rob him of his caste in his next life, and how powerful an incentive it is to a low-caste Hindu to strive for birth in a higher caste after many incarnations. To people holding such a view, birth in a low caste is the mark of crime and evil action performed in a previous life, and the low-born is accordingly felt to be worthy of no respect. We understand, from Hindu acquaintances, that this idea is gradually being dispelled in India, and an era of common human brotherhood and common interest is beginning to manifest itself.

In the Western world, the Reincarnationists, without doubt, have been greatly affected by the prevailing orthodox Hindu conception of Karma, rather than by the Grecian and general occult conception. Although there are many who regard Karma as rather a moulder of character, and consequently a prime factor in the re-birth, rather than as a dispenser of rewards and punishments—still, there are many who, discarding the orthodox Devil of their former faith, have found a worthy substitute for him in their conception of Karma, and manifest the same terror and fear of the new devil as of the old one—and his name may be summed up as FEAR, in both cases.

Theosophists have discussed the matter of Karma very thoroughly, and their leading authorities have written much about it, its various interpretations showing in the shades of opinion among the writers. Generally speaking, however, it may be said that they have bridged over the chasm between the "natural law" idea and that of "the moral law," with its rewards and punishments, by an interpretation which places one foot on each conception, holding that there is truth in each. Of course, justice requires the reference of that student to the Theosophical writings themselves, for a detailed understanding of their views, but we feel that a brief summary of their general interpretation would be in order at this place.

One of their leading authorities states that the Law of Karma is automatic in action, and that there is no possible escape from it. He likewise holds that Absolute Justice is manifested in its operations, the idea of mercy or wrath being absent from it; and that, consequently, every debt must be paid in full, to the last penny, and that there is no vicarious atonement or exceptions made in answer to supplications to a higher source. But he particularly states that this action of the law must not be confused with ordinary reward and punishment for "good deed or bad," but that the law acts just as does any other law of Nature, just as if we put our hand in the fire we shall be burned as a natural consequence, and not as a punishment. In his statement of this view he says: "We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that, obviously, the good man does not always reap his reward of good results, nor does the wicked man always suffer. Not always immediately; not always within our ken; but assuredly, eventually and inexorably." The writer then goes on to define his conception of Good and Evil. He says: "We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that was good which was in accordance with God's will, and that that was evil which was in opposition to it. The scientific man would say that that was good which helped evolution, and whatever hindered it was evil. Those two men are in reality saying exactly the same thing; for God's will for man is evolution, and when that is clearly realized all conflict between religion and science is at once ended. Anything, therefore, which is against evolution of humanity as a whole is against the Divine will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole, and the man who gains something without cost or wrong to anyone is raising the whole race somewhat in the process. He is moving in the direction of evolution, while the other man is moving against it."

The same writer then gives the list of the three kinds of Karma, according to

The same writer then gives the list of the three kinds of Karma, according to the Hindu teachings, namely: "1. There is the Samchita, or 'piled up' Karma—the whole mass that still remains behind the man not yet worked out—the entire unpaid balance of the debit and credit account; 2. There is the Prarabdha, or 'beginning' Karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were; 3. There is the Kriomana Karma, that which we are now, by our actions in this present life, making for the future." He further states: "That second type, the Prarabdha Karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us—that we have apportioned to us so much good or evil fortune—so much the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act, but it can never compel us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free will, rise superior to the circumstances, and gain a victory and a step in evolution. So with a good action, no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. This is nature's reward for good work—the opportunity to do more work. Of course, wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity and not the pleasure which may be supposed to accompany the wealth." Another Theosophical writer says further on the subject of Karma: "Just as all these phases of Karma have sway over the individual man, so they similarly operate upon races, nations and families. Each race has its karma as a whole. If it be good, that race goes forward; if bad, it goes out—annihilated as a race—though the souls concerned take up their karma in other races and bodies. Nations cannot escape their national karma, and any nation that has acted in a wicked manner must suffer some day, be it soon or late." The same writer sums up the idea of individual unhappiness in any life, as follows: "(a) It is punishment for evil done in past lives; or (b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on. Happiness is explained in the same way—the result of prior lives of goodness."

The general idea of a number of writers on the subject of Karma is that "as ye sow, so shall ye reap," brought down to a wonderful detail of arrangement, ye sow, so shall ye reap," brought down to a wonderful detail of arrangement, and effect flowing from causes. This conception, carried to its logical conclusion, would insist that every single bit of pain and unhappiness in this life is the result of some bad deed done either in the present life or in the past, and every bit of happiness, joy or pleasure, the result of some good action performed either in the present or past life. This conception of Karma affords us the most intricate, complex and detailed idea of reward for good, and punishment for evil (even when called "the operation of natural law") possible to the mind of man. In its entirety, and carried to its last refinement of interpretation and analysis, it has a tendency to bewilder and terrify, for the chance of escape from its entangling machinery seems so slight. But still, the same authorities inform us that every soul will surmount these obstacles, and everyone will Attain—so there is no need to be frightened, even if you accept the interpretation of doctrine in its completeness.

But there are some thinkers who carry this idea of retributive Karma to such an extreme that they hold that every instance of physical pain, disease, deformity, poverty, ill fortune, etc., that we see among people, is the inevitable result of some moral wrong or crime committed by that person in some past life, and that therefore every instance of poverty, want or physical suffering is the just result of some moral offense. Some of the extremists have gone so far as to hesitate at relieving poverty, physical pain and suffering in others, lest by so doing they might possibly be "interfering with Karma"—as if any great Law could be "interfered with." While we, generally, have refrained from insisting upon our personal preference of interpretation in this work, we cannot refrain from so doing in this instance. We consider that such an interpretation of the Law of Karma is forced and unnatural, and results from the seeming natural tendency of the human mind to build up devils for itself—and hells of one kind or another. Robbed of their Devil, many people would attribute to their God certain devilish qualities, in order that they may not be robbed of the satisfaction of smugly thinking of the "just punishment" of others. And, if they have also discarded the idea of a Personal God, their demand for a Devil causes them to attribute certain devilish qualities to Natural Law. They are bound to find their Devil somewhere—the primitive demand for the Vengeful Spirit must manifest itself in one form or another.

These people confound the action of Cause and Effect on the Material and Physical Plane, with Cause and Effect on the Spiritual Plane, whereas all true occultists teach that the Cause operating on one plane manifests effects upon the same plane. In this connection, we would call your attention to the instance in the New Testament (John IX., 2), in which Jesus was asked regarding the cause of the affliction of the man who was BORN BLIND. "And his disciples asked of the affliction of the man who was BORN BLIND." And his disciples asked him, saying, 'Master, who did sin, this man, or his parents, that he was born blind?'" The question being asked in order that Jesus might determine between the two prevailing theories: (1) That the blindness was caused according to the operation of the law of Moses, which held that the sins of the parents were visited on the children unto the third and fourth generation; or (2) that it was caused according to the Law of Karma, along the lines of reincarnation, and because of some sin which the man had committed in some past incarnation (for no other interpretation of the passage is possible, and it shows the prevalence of the idea of Reincarnation among the people of that time). But Jesus promptly brushed away these two crude, primitive conceptions and interpretations, and in the light of his superior spiritual knowledge answered: "Neither hath this man sinned, nor his parents; but that the works of God should be manifest in him," the explanation of the term "the works of God" being that Jesus meant thereby the operation of the Laws of Nature imposed by God—something above punishment for "sins," and which operated according to invariable physical laws and which affected the just and the unjust alike, just as do any natural laws. It is now known that many infants are rendered blind by negligence of certain precautions at birth—this may have been a case of that kind. We consider any attempt to attribute physical infirmities to "sin" unconnected with the physical trouble to be a reversion to primitive theological dogmas, and smacking strongly of the "devil idea" of theology, of which we have spoken. And Poverty results from economic conditions, and not as punishment for "Sin." Nor is Wealth the reward of Virtue—far from it.

But before leaving this phase of the subject we would like to say that many careful thinkers have been able to discern certain spiritual benefits that have arisen from physical suffering, or poverty, and that the sufferers often manifest a high degree of spiritual development and growth, seemingly by reason of their pain. Not only this, but the divine faculties of pity, help, and true sympathy, are brought out in others, by reason thereof. We think that this view of the matter is far more along the lines of true spirituality than that of want and disease as "the punishment of sins committed in past lives." Even the human idea of Justice revolts at this kind of "punishment," and, in fact, the highest human justice and human law eliminates the idea of "punishment" altogether, so far as reprisal or revenge is concerned, the penalty being regarded merely as a deterrent of others, and a warning to the criminal against further infractions of the law, and as a reformatory agent—this at least is the theory of Human Law—no matter how imperfectly it works out in practice—and we cannot think of Divine Law being less just and equitable, less merciful and loving. The "eye for eye, tooth for tooth" conception of human justice has been out-lived by the race in its evolution.

After considering the above mentioned extreme ideas of "punishments," through the Law of Karma, we ask you to consider the following lines written by a writer having great insight, and published in a leading magazine several years ago. The idea of "The Kindergarten of God" therein expressed, we think, is far nearer in accordance with the highest Occult Teachings, than the other idea of "Divine Wrath" and punishment for sin, along the lines of a misinterpretation of the Law of Karma, worthy of the worshipers of some ancient Devil-God. Read this little quotation carefully, and then determine which of the two views seems to fit in better with your highest spiritual conceptions:

"A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray—when the night was come), his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole and he cheated. And at the end of the day (when his beard was gray—when the night was come), his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow.

"Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated, and he coveted. And at the end of the day (when his beard was gray—when the night was come), his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

"This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars."—*Berry Benson, in The Century Magazine, May, 1894.*

But there is still another view of Karma held by some Western thinkers, who received it from the Greek mystics and occultists, who in turn are thought to have received it from ancient Egypt. These people hold that the Law of Karma has naught to do with Man's theories of ethics, or religious dogmas or creeds, but has as the basis of its operations only Universal and Cosmic Principles of

Action, applicable to the atom as well as Man—to the beings above Man as well. And that these universal principles of action have to do with the evolution of all things in Nature, according to well established laws. And that the evolving soul is continually striving to find the path along the lines of evolution, being urged to by the unfolding spirit within it—and that that "path" is always along the lines of least spiritual friction, and therefore along the lines of the least ultimate spiritual pain. And that, accordingly, Spiritual Pain is an indication to the evolving thing that it is on the wrong path, and that it must find a better way onward—which message it heeds by reason of the pain, and accordingly seeks out for itself a better way, and one that will bring less spiritual pain and greater ultimate spiritual satisfaction.

This teaching holds that all material things are a source of more or less pain to the growing and evolving soul, which tends to urge it along the line of the least spiritual resistence—the least spiritual friction. It may be that the soul does not recognize the direction of the urge, and insist in tasting this material pleasure (so-thought) and then that—only to find that neither satisfy—that both are Dead Sea Fruit—that both have the thorn attached to the flower—that all bring pain, satiety and disgust—the consequence being that the tired and wearied soul, when rested by the Lethal slumber, and then re-born has a horror and distaste for the things which disgusted it in its previous life, and is therefore urged toward opposite things. If the soul has not been satiated—has not yet been pricked by the hidden thorn—it wishes to go on further in the dream of material pleasure, and so it does, until it learns its lesson. Finally, perceiving the folly and worthlessness of materiality, it emerges from its cocoon and, spreading out its newly found wings, takes its flight for higher planes of action and being—and so on, and on, and on, forever.

Under this view people are not punished "for" their sins, but "by" them—and "Sin" is seen to be merely a "mistake," not a crime. And Pain arises not as a punishment for something done wrongly, but as a warning sign of "hands off"; and consequently Pain is something by which we may mount to higher things—to Something Better—and not a punishment. And this idea holds, also, that on the physical plane physical law governs, and physical effects follow physical causes; likewise on the mental plane; likewise on the Spiritual Plane. And, therefore, it is absurd to suppose that one suffers physical pain as a punishment for some moral offense committed on another plane. On the contrary, however, this idea holds that from the physical pain which was occasioned by the operation of physical law alone one may develop higher spiritual states by reason of a better understanding of the nature of pain in oneself and others. And this idea refuses to recognize material pleasures or profits as a reward for spiritual or moral actions.

On the whole this last mentioned conception of Karma refuses to use the terms "reward and punishment," or even to entertain those ideas, but instead sees in everything the working out of a great Cosmic Plan whereby everything rises from lower to higher, and still higher. To it Karma is but one phase of the great LAW operating in all planes and forms of Life and the Universe. To it the idea that "THE UNIVERSE IS GOVERNED BY LAW" is an axiom. And while to it ULTIMATE JUSTICE is also axiomic, it sees not in the operation of penalties and reward—merits and demerits—the proof of that Ultimate Justice; it looks for it and finds it in the conception and realizing that ALL WORKS FOR GOOD—that Everything is tending upward—that everything is justified and just, because the END is ABSOLUTE GOOD, and that every tiny working of the great cosmic machinery is turning in the right direction and to that end. Consequently, each of us is just where he should be at the present time—and our condition is exactly the very best to bring us to that Divine Consummation and End. And to such thinkers, indeed, there is no Devil but Fear and Unfaith, and all other devils are illusions, whether they be called Beelzebub, Mortal-Mind, or Karma, if they produce Fear and Unfaith in the All-Good. And such thinkers feel that the way to live according to the Higher Light, and without fear of a Malevolent Karma, is to feel one's relationship with the Universal Good, and then to "Live One Day at a time—Doing the Best you Know How—and Be Kind"—knowing that in the All-Good you live and move and have your being, and that outside of that All-Good you cannot stray, for there is no outside—knowing that THAT which brought you Here will be with you There—that Death is but a phase of Life—and above all that THERE IS NOTHING TO BE AFRAID OF—and that ALL IS WELL with God; with the Universe; and with YOU!

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The Secret of Mental Magic: A Course of Seven Lessons

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Lesson I.
Mental Magic.

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BY “MENTAL MAGIC” I mean all of the wonderful instances of the influence of one mind over another, as evidenced in thousands of different forms, degrees and phases. Whether in the form of Personal Magnetism, or the subtle fascinating charm of one mind over another— that form of mental force that influences as if by an irresistible charm; that bewitches, allures, charms, enchants, attracts; or in what has been called Fascination, in which one person is able to influence another in an uncontrollable manner, by exercising a powerful or irresistible influence upon his or her affections, emotions, passions or thoughts; or in some of the other similar forms of the exercise of an unseen, inexplicable influence upon others; or in the phenomena known as Hypnotism, Mesmerism, Psychologism, etc., etc., with which all are more or less familiar; or in the phenomena attendant upon the revival of the Ancient Occultism in the last twenty years, under various names and forms, the fundamental principle of which consists in forms of mental “treatments” of one kind or another, present or “absent”; or in the phenomena of what has been called “Suggestion,” of which we hear so much in scientific circles; or in the various forms of Mind or Faith Cures, of which so much has been heard of late years, and upon which a number of religions and cults have been built; or in the repulsive forms of Mental Influence, known as Witchcraft, Voodooism, Black Magic, etc., etc.— we have the same fundamental principle, and manifestation of some phase of the general phenomena of Mental Magic. The same cause is under all its manifestations —“good” or “bad,” “black” or “white.” It is all the operation of the one great Law, or Principle of Nature.

MYSTERIOUS MENTAL INFLUENCING POWER .

We see on all sides men who seem to exert a wonderful and mysterious mental influence upon others—upon those associated with them, or upon the public mind. Leaders spring into prominence, apparently owing their power to some mysterious influence over the minds and wills of others. Some attain power and position—others attain wealth and social state, by reason of some inner force. When we meet certain people, we become at once impressed by a Something about them that makes its power and influence felt by us. They seem to radiate a peculiar force that bends our wills captive, and causes us to fall in with their desires, to a greater or lesser extent.

We know that when some people enter a room, they bring with them an indefinable influence that becomes apparent to all. Certain houses and stores have atmospheres of their own, which are perceptible to those entering them. Some places are depressing to all who live or do business in them. Some salesmen impart a sense of confidence and trust at once, while others cause the reverse. Some persons attract—others repel.

Some people seem to have a way of influencing the minds of others with whom they come in contact, so that these others will rally around the self-constituted leader, and thus cults, religions, and “isms” are formed. We all know how far a strong “magnetic” leader may carry his followers. We have seen many instances of it during the past twenty years. People have followed some of these leaders like a flock of sheep. And they will always do so, until the underlying principle is understood and people protect themselves.

And all of these things go to form part of the phenomena of mental magic. Surely the subject is worth investigating.

THE PRESENT INTEREST IN MENTAL MAGIC .

Now, as never before, the subject of the mystic forces of the Mind is attracting the attention of the majority of thinking people. In the ages of the past the knowledge of the subject was possessed by but the few, who jealously guarded it from the minds of the masses, the latter obtaining but scraps of the hidden knowledge, and that adulterated with the grossest superstition and attributed to the particular form of primitive religion prevailing in the particular place, at that particular time. And even now, notwithstanding the popular interest in the subject, but very few have arrived at a scientific understanding of the matter, and the majority take their knowledge of the New Psychology in the capsule of Dogma and Theory advanced by some particular cult or sect.

Mental Magic has been known to the race, in one form or another, from time before history was written. In the earliest records we find many traces of it among all peoples. And, even today, it is known and practiced, in a more or less ignorant manner, by all races, from the people of the highest civilization known to us, down to the ignorant African savages or Bushmen.

Many have been turned away from a serious consideration of the subject by the fact that many of its forms have been accompanied by the grossest superstition, and the most absurd repulsive ceremonies. They have failed to see that underlying all the extravagant ideas and methods of application, there was to that underlying all the extravagant ideas and methods of application, there was to be found a fundamental law of Nature, as real and as constant as any other natural law or force. And, inasmuch as this law is in constant operation, and all are subject to its influence and effect, does it not become the duty of intelligent people to acquaint themselves with this mighty force or law, in order that they may understand its workings; take advantage of its benefits; and protect themselves against its misuse? Believing that there is but one answer to this question, this series of lessons has been written in order to throw light on a subject commonly left in the dark, or at least in the twilight, of the human understanding.

The Basis of Modern “Isms .”

I am fully aware of the fact that many ingenious theories have been advanced by modern writers attempting to account for the phenomena of Mental Magic. But all students of the subject are aware that these theories, cleverly as they have been designed, are more or less selfcontradictory, and many a reader has thrown aside the subject in disgust after a vain attempt at reconciling the opposing views. And to make the matter worse, various cults and sects and “isms” have sprung into existence, the promulgators and leaders of which have used the accepted phenomena of Mental Magic as a foundation upon which to build airy structures of religion, philosophy, and metaphysics.

Many of these cults have practically claimed a monopoly of the great natural force, and have assumed the right to be the sole custodians of the secrets thereof, alleging that they have the “only real article —all others are base imitators,” notwithstanding that all of them show that they have arrived at at least a working knowledge of the force, and are obtaining results—each obtaining about the same percentage of successes, notwithstanding the fact that each denies the other the fact of possessing the information and right to use it. Is it not apparent to any intelligent observer that they are all using the same great natural force, in spite of their conflicting theories—and that their results are obtained in spite of their theories, rather than because of them?

What is “Mental Magic ”?

Perhaps the best way to begin our consideration of the subject would be for us to take a look at the original definitions of the two words composing the title of these lessons—Mental Magic. It is always well to turn to the dictionary when you begin the consideration of any subject, for by so doing you get at the original idea in the minds of the people who first used the terms, and give to your subjectthought a firm and solid foundation. You place yourself in the position of the original thinker, and have the advantage that always comes from the possession of a new thought fresh from the mint of the mind. You are able to see the Idea free from the excrescences which afterwards attach to it.

The word “Mental” is derived from the Latin word *mentis*, the mind, and Webster defines the English word as: “Of, or pertaining to the Mind.” The definitions of the word “Mind” are more or less imperfect, and unsatisfactory,—necessarily so, because men do not know the real nature of Mind, and can define it only in the terms of its own states. Perhaps this definition is as clear as any: “By Mind we mean simply that by, which we perceive, think, feel, desire and Will.” So we may consider “Mental” as meaning, “Of, or pertaining to, that by which we perceive, think, feel, desire and Will. So much for the first word.

THE PERSIAN MAGI.

The second word—Magic—was derived from the Persian word “mag,” meaning “a priest.” The Persian priests were “wonderworkers,” or “magicians,” the latter word being derived from the word “Magi,” the name of the hereditary caste of priests of ancient Persia and Medea. This Magian order, or esoteric cult of the Zoroastrian priesthood, represented the center of Ancient Occultism at that period of the world’s history, and their influence was felt in all parts of the world, and continues down to this time. So highly were its members respected and considered, that the term “Wise Men,” and “Magi” were synonomous. The “Three Wise Men” mentioned as appearing at the birth of Christ (Matt. II) were known as the Magi, or “wise men from the East.”

From the word “Magi” came the term “Magic,” which Webster has defined as follows: “The hidden wisdom supposed to be possessed by the Magi; relating to the occult powers of nature; mastery of secret forces in nature; having extraordinary properties; seemingly requiring more than human power, etc.” So we may consider the word Magic to mean: “Mastery of the occult forces of nature,” the. term indicating the existence of such forces, and the possibility of the mastery or control of them.

THE OCCULT FORCES OF NATURE.

But by the use of the term “Mental Magic,” I mean more than the mere mental control of the “occult forces of nature.” I mean that these “occult forces of nature” are themselves mental in character and nature, and that their control or mastery means simply the conscious use, control, mastery, and application of certain mental forces, called “occult,” that are possessed by the race, and are certain mental forces, called "occult," that are possessed by the race, and are used by all, either consciously or unconsciously. The mastery or control of these forces, means that one may learn to "knowingly" apply that which all have been using blindly and unknowingly. And as knowledge and intelligent use always means Power, the knowledge of the principles of these forces, and the consequent intelligent application of them brings Power to those acquiring it.

THE ESOTERIC KNOWLEDGE.

While it is true that that which is known as "Magic" has always heen mixed up with a mass of credulity, superstition, and meaningless forms and ceremonies. the close student will see that these excrescences and appendages necessarily arose from the superstitions of the mass of the people, and to the various forms of primitive religions that the race has fostered during the procession of the centuries and ages. The magicians were nearly always priests in the old days, that being the only career open to them, and one that enabled them to erect the barrier of primitive religious rites between their wisdom and the ignorance of the race.

The careful student will be able to trace the possession of something real and true always manifesting among the various forms and ceremonies of the various ancient cults. There was always to be found an esoteric or inner cult, within the mass of the exoteric or ignorant priesthood and followers of the temples. There was always the light of Truth burning in the holy of holies of the temples, for those who were sufficiently advanced to worship at its shrine.

THE ANCIENT USE OF WILL-POWER.

And, among the dim records of the ancient mysteries that have come down to us from ancient India, Egypt, Persia, Chaldea, Babylon, Greece, and Rome, and the other old centers of civilization and culture, we may always find the underlying principle of the existence of some mighty force connected with the human Mind —or more particularly, the Will— that was at the bottom of the mysteries, and magic, and miracles. Back of all the ceremonies, rites, and incantations was the esoteric idea that the Will was the real force employed under the mask of incantation and rites assumed to impress the imaginations and minds of the populace. Back of the amulet and charm was the working of the Will of the person wearing them, which was called into effect by the Faith or Imagination (a real power and not a fancy as many believe) of the man ignorant of the real force.

As the writer on this subject in the Encyclopædia Brittanica has truly said (although he was ignorant of the truth underlying the silly forms): “There being an evident relation between an object and the thought of it, it becomes one of the chief practices of the sorcerer to try to make things happen by thinking about them.” And the same writer in another place speaks, of: “The element in Magic, not depending upon ‘spirits,’ depends upon imagined powers and correspondences in nature, of which the adepts avail themselves in order to discover hidden knowledge, and to act upon the world around them by means beyond the ordinary capabilities of men. Thus by mere effort of Will,” etc., *etc.*

And the student who will look under the surface, and read between the lines, will be able to see the evidence of “Mental Magic” underlying all the forms of Magic, Mystery, and Wonder-working Miracle of all times and ages, and people —of all kinds, character or name. Behind all the masks he will see the features of this use of the Will-Force of man—always the same, in spite of the fantastic and grotesque masks and trappings.

THE PRIESTLY ADEPTS .

I could fill pages with recitals of the many disguises under which Mental Magic masquerades, but I must hurry on the telling “How,” and I can do no more than to hastily call your attention to the many evidences of the use of this power in all parts of the world, and in all times. The ancient mysteries of Egypt, Greece, etc., were systems of forms and ceremonies, wherein were hidden the use of Mental Magic. The sick were brought to the temples and healed. The minds of the populace were filled with the thoughts of victory impressed upon them by the Will and subtle suggestions of the priests. What we know in these days as “Will-Force,” and “Mental Suggestion,” including that which we now call “Affirmations” or “Auto-suggestions,” were understood and skillfully used by the priests, or magicians, in order to control the people.

And it must not be for a moment supposed that these forces were used for evil purposes. On the contrary the priests were the real governing classes—the powers behind the throne— and they felt the responsibility of power, and endeavored by their knowledge of the occult forces of the mind to lead the people in the right path. Of course, selfish men there have always been, and we hear of cases away back in the early days of history where this power was prostituted for evil and selfish purposes, just as power is always capable of wrong application.

In all ages we learn of the healing of the sick by mental power, for Mental Healing presents an unbroken line from the earliest days down to the present, concealed often under fancy trappings, but the same in principle always. And what we call "Mental Suggestion" has always been in force in the hands of the leaders of the race to influence, for good or evil, those under them. The great leaders of men have always been adepts in Mental Magic, although many of them have never suspected the sources of their power.

THE FORCE ABOVE GOOD AND EVIL .

To many it may seem almost sacrilegious to state that the highest uses of Mental Magic, such as leading the race up to higher ideals, aims and accomplishments, —to success, happiness and health—are merely higher forms of the same force that is used by the ignorant and repulsive savage in his rites of Voodooism, Sorcery, and similar dark practices. But it is true. Mental Magic is like any other great natural force—it is above good and evil. It is neither good and evil, but may be used for either. This is true of Electricity, Steam, Explosives and every other natural force. And we might as well look this fact squarely in the face, and govern ourselves accordingly.

The same force that is used by the modern "healer," when he or she "treats" a patient for health, success, or some other desirable quality, is the same used by the black Voodoo; the Congo sorcerer; the Salem witch; the Hawaiian conjure-man who prays people into sickness and death; the medicine-man of the American Indian, with his charms and incantations; the Wizards and Enchanters of the Middle Ages; the practitioner of "adverse treatments," or "malicious mental magnetism," of the modern cults. The same force pervades all, just as the same lifeblood runs through the saint and sinner; the angel and demon; the dove and the serpent; the lamb and the tiger— Nature's one force through all.

THE SECRET OF THE FORCE .

And just as the Mental Magic brought into operation through the prayers of the faithful of all religions, before their shrines, images and holy objects, so may the same force be brought into operation through the fetiches, conjurations, enchantments, charms, spells and devil-worships of the ignorant and depraved minds. The secret is this: The power does not come from the supposed source, but from within the mind of the man employing it. And, still more startling, to the uninitiated, is this statement, which is equally true: The power of the mind of the person affected is the real cause of the effect, rather than the power of the mind of the supposed causer, the latter merely calling into operation the power of the mind of the person affected.

IGNORANT USE OF THE FORCE .

Passing from the past to the present age, we see in greater use than ever this wonderful Mental Magic. No longer the property of the few, the information has filtered out among the masses, through various sources, and we see the force in use on all sides. Often, the persons using it have not the true knowledge of its real nature, and such persons often involve themselves in a terrible whirlpool of effects by reason of a selfish and base employment of this power. Many are playing with this force like children playing with dynamite.

It is one of the purposes of the lessons to call the attention of such people to the nature of the force they are employing, and the possible, nay, probable results, of a misuse of it. Not that they are punished for such misuse, but rather by reason of it. Black magicians are invariably caught in the meshes of their own nets—are entangled in the psychic machinery of their own manufacture—and are blown up by their own psychic high explosives. These things will be dealt with in their proper places in these lessons.

Modern Uses of the Force .

In concluding this little consideration of the subject, I would call the attention of the student to the fact that now, for the first time in the history of the world, Mental Magic is being employed for furthering commercial aims and ends. Treatments for Wealth are commonly known and advertised; instructions in the use of suggestions for commercial purposes are furnished both personally, and in correspondence courses; the laws and principles are explained, partially, at least, in books written for the instruction of those selling or advertising goods, and otherwise soliciting the patronage of the public.

It is true that the few strong men in business life have always made use of this ,force, consciously or unconsciously, but never before has it been taught generally as a part of a business education. It has been reserved for America to recognize the force, and to boldly apply it in this way, i. e., to the making of dollars. And other countries are fast falling in line. And in view of this fact, is it not time that those who know of the real nature, principles, and laws of this force should give to the world their knowledge, that the race may know with what they are dealing— and may be enabled to extract the good from it by proper use, and, seeing the evil possibilities of improper use, may avoid such prostitution of one of nature’s greatest forces.

The Attempt to Monopolize the Occult Knowledge .

Many students of the Occult have sought to keep from the general public a knowledge of the fundamental principles of the great law of nature underlying knowledge of the fundamental principles of the great law of nature underlying the phenomena of Mental Magic. They have claimed that it was “dangerous” for people generally to know that such a force existed and could be used. They have held “that such knowledge should be carefully guarded by the few, and that its very existence should be denied to the many.

This may have been good reasoning in the earlier days of the world, when the masses were grossly ignorant, and when the only knowledge was locked up in the minds of the caste of priests and other leaders of the race. But the argument no longer applies, for the general intelligence of the race has refused to allow any locked doors in the Temple of Knowledge, and has insisted that all doors be thrown open to them. The result has been that a considerable body of Occult knowledge has been opened to the gaze of the public, and they are clamoring for more. Much of the knowledge possessed by the public regarding Mental Magic is but quasi-knowledge—half-truths— and the time has come when the whole truth should be taught.

Too Late to Deny Facts .

The time has arrived when the public should be made acquainted with the great force underlying the phenomena of Mental Magic. People should be instructed regarding this force; its laws and operation; its intelligent and proper use, with directions designed to protect people against its improper use against them, on the part of others—this latter a most important matter in these days of occult and psychic investigation on the part of the public, and the attempted base and selfish uses to which some are putting the occult mental forces of Nature.

It is too late to deny or ignore the existence of the mighty mental force in Nature, that underlies the various forms of phenomena that go to form the outward phase of Mental Magic, good and bad. Too much has been witnessed by the public concerning these matters for them to be hushed by the old cry, “There’s nothing in it but imagination.” On the one hand they have witnessed the various “treatments” of the healers, tending toward the cure of disease, the attainment of success, *etc.* And on the other, they have heard whispers of “adverse treatments,” etc., and have heard of, or read, the various courses of instruction in Hypnotism, Mesmerism, etc., etc., and have seen evidences of the good and bad effects of what has been called “ Suggestion,” in all of its forms. And they are beginning to realize that all of these things, differing as they may seem, have a common root in some one natural force. And they are demanding, like the man from Missouri, to “be shown.” And they have a right to demand this.

A Mighty Power for Good or Evil .

The race has always recognized the existence of a mighty force of Nature which man has employed, consciously or unconsciously, in the direction of influencing his fellow men; other forms of life; and even the so-called lifeless things around him. In the earlier days this use of the force was called “Magic” (Black and White); Mystical Art; Divine Power; Miracle; Fascination; Charming; Enchantment; Wonder-working; Necromancy, etc., and in its more base and evil uses, Black Art; Witchcraft; Sorcery; Voodooism; Hexism, *etc.* For it must be remembered that this great force of nature is capable of base as well as of noble use.

Like any other great natural force—like electricity; the power of explosives; steam; the X rays; radium, etc.,—this great force is capable of the highest and most beneficial uses by man when properly applied, and is also capable of being applied to the most harmful purposes. Different as are the results arising from the varying applications, the force is the same in each case. The forces of Nature are not possessed of a sense of good and evil— their function and purpose is to act, in obedience to the laws of their nature without regard to the question of good and evil to those by whom, or against whom, they are employed. This may seem like a terrible thing, but a moment’s thought will satisfy you that it is true of all natural forces, and the question of good and evil, and its reward or punishment, belongs to another plane of life.

Ignorance No Protection .

But it may be asked, why do I wish to inform the public about a force, unknown to many, which is capable of evil as well as of good use and results. The answer is simple: Ignorance is no protection against anything, for the knowledge is always possessed of the few who may use it on the ignorant many without suspicion; the greater publicity is given to a thing, and the better it is understood, the better may its good effects be obtained and the less the danger of its improper use— forewarned is forearmed. If a thing is good, the greater publicity given it the greater the good—if it is evil, the brighter the searchlight turned upon it, the less danger is there attendant upon it.

The danger of all evils lies in the Darkness of Concealment, not in the Daylight of Publicity. “Turn on the Light” has always been the watchword of Progress and Civilization. And more particularly is this so at this the first decade of the Twentieth Century when the interest in Occultism and kindred subjects has made a number of people acquainted with the force known as Mental Magnetism, and has acquainted them with its uses, under various names and

Magnetism, and has acquainted them with its uses, under various names and theories. And in many cases it is being practiced upon people who are unfamiliar with the subject, and therefore it is time that some one should “turn on the light,” that it may be seen by all men and known for what it is—capable of the highest and the lowest uses, but a great force of Nature.

THE BANE AND THE ANTIDOTE.

And with this exposition of it, goes the remedy and protection against improper use, as well as the knowledge of its wonderful proper uses. If it be a bane—here is the antidote. But it is not necessarily a bane, any more than steam, electricity, and explosives are a bane to mankind. What would be thought of people who would suppress knowledge of all natural laws, because of the possibility of improper use? Ignorance is no protection. Truth and Fact must be followed to the end, and it will be discovered that, in Nature, every force that may be possible of hurtful use, may be guarded against by natural means.

THE COMING OF THE SUPER-MAN.

So much for the unpleasant side. But there is a very pleasant side to this subject of Mental Magic. This force has come to man just when he most needs it. He has used the so-called mechanical forces to clear away the obstacles that Nature put into his way in order to develop him into a Man, and now he turns to higher forms of energy and work—he is crying for new worlds to conquer. And these new worlds will be conquered by the Mind, rather than by the muscle. Great things are before the race, and one of the greatest forces in Nature in the work of the building up of the Super-Man, will be this force called Mental Magic. By it man will be enabled to fight off the forces of Ignorance and Materialism, and to draw to himself Knowledge from the Universal Mind that will enable him to accomplish the heretofore Impossible.

A SCIENTIFIC PRESENTATION.

In these lessons I shall treat Mental Magic as I would any other great force or energy of Nature, *i. e.*, in a scientific manner, stating the principles plainly and without concealment, and also giving in full what I and other experimenters along the lines of this subject have learned of the methods beneficial, and the reverse, concerning the applications of these principles. In the case of the beneficial application, full directions will be given that the student may avail himself of the force to the fullest extent. In the cases where the subject of the harmful use of the force is alluded to, the student will be instructed how the same may be prevented, obviated, and neutralized, so that full protection is assured. This is what I should do in lessons upon Electricity, Steam, or Explosives—and that is the course I purpose following in these lessons on Mental Magic.

ADVERSE CRITICISM BRAVED.

It is possible that this course may bring upon me the adverse criticism of those who believe “that the public is not ready for such knowledge,” and that “such things should be reserved for the few.” To such people, and all others, I would say that I have no sympathy with such an attitude, and I believe that the race is ready for all Truth, and that that which is proper for the Few is proper for the Many. I believe that the greater the degree of Knowledge the greater the degree of power and advancement. I believe that Ignorance is not happiness; and that to keep a man ignorant of a natural fact, in order that he may escape its effect, is like allowing him to smoke when seated on a keg of powder, rather than to acquaint him with a knowledge of explosives— or, to use another figure, to advise him to bury his head in the sand like an ostrich, rather than to look upon the approach of a possible danger. I do not believe in such sophistry! I do not believe in Ignorance! I do not believe in Darkness!

Therefore, I purpose to

“TURN ON THE LIGHT.”

Lesson II.
The Underlying Force.

Table of Content

IN THE preceding lesson I have mentioned that underlying all of the various phases of the phenomena of Mental Magic there was to be found one principle or force.

This underlying principle or force is of course a mental force, and operates along the lines of the now fully established scientific principle, mistakenly called “Telepathy,” but which I have called “Mental Induction.” After centuries of doubt, denial and ridicule on the part of Science it has at last been forced upon the scientific mind that Mind Transference, or the Circulation of Mind, is an established fact. The experiments of the London Society of Psychical Research have given to the world a volume of unimpeachable evidence regarding this fact of the transference of mental states from one mind to another, and thousands of people have demonstrated to their own satisfaction, by means of private experiments, the truth of this phenomenon.

There have been many theories advanced to account for this transference of mental conditions, from one mind to another, and we have heard much talk of man having “two minds,” etc., the theories, in some cases, having grown top-heavy from the weight of their elaborations. In these lessons I shall have nothing to do with any theory of “two minds,” or any similar theory attempting to account for the series of phenomena before us. Personally, I take but very little stock in many of the popular theories on the subject.

The “Just Why” of Things .

I have never met anyone who really did know the “just why,” and I do not believe that anyone really does know. I make this statement, advisedly, after reading and studying about all of importance that has been written on the subject, and after a personal acquaintance with many of the leading authorities. They all have a clear understanding of the fact of the phenomena, but when it comes to the underlying cause—the “just what is Mind?” part of the question—they either frankly confess that they do not know, or else take refuge in some metaphysical or fanciful psychological theory, and hypnotize themselves and their followers by a flood of words, and play upon words.

Personally, I believe that this "just what" is locked in the subject of the "just what" of Life and Being. Until we know the latter we can•not expect to know the former. And, so I, for one, have cut loose from all the theories regarding the nature of Mind-those "soap-bubbles with which the grown-up children of science amuse themselves"-and shall make no attempt to formulate one here. You will have to take the facts as I present them, and prove them by personal experiment-if you want a theory of the nature of Mind, make one for yourself, for I have retired from the business. I have learned to say "I do not know!"

WHAT WE "DON'T KNOW."

And for that matter, we do not know the "just what" of anything, no matter how much we may know about the phenomenal side of the thing. Nobody knows "just what is" anything—if one knew the "just what is" of a single thing, he would have the key to the Riddle of the Universe—but he doesn't know, and may never know. We know of the existence of Electricity, for example, and we know how to use it, manage it; control it—but we do not know "just what it is." Do you remember the story of the youth in college, who when asked by the Professor "What is Electricity?" replied, "Well, sir, I did know, but I have forgotten." The Professor replied, drily, "Now, isn't that too bad. Here is the only person in the world who ever knew what Electricity is, and he has forgotten it. How very sad! What a loss for mankind!"

And in view of the facts just mentioned, I am able to confess without embarrassment that "I do not know" the "just why"— or "just what is" side of the subject of Mind. But I do know the laws and principles of its operation—how it acts, and how it may be used—and I shall confine myself to the "How" side of the subject, rather than to the "Why."

THE EVIDENCES OF THOUGHT TRANSFERENCE.

I shall not attempt to offer evidence to prove the existence of the fact of the transference of Mentative Energy at this time and place. The evidence may be had elsewhere, if needed, but I believe that everyone who reads these lessons will have had some personal experience in his or her own life, that will render further proof unnecessary. In case, however, such proof is needed, I refer the doubter to the pages of any recent work on the subject, or the pages of the Reports of the London Society for Psychical Research, the said society being composed of men of worldwide reputation in science and learning, their honesty and capability being beyond question.

Flammarion's Theory.

I shall, however, quote the following passage from Camille Flammarion, the eminent French astronomer, who is also an investigator of this subject. He says: “We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. This conclusion will be abundantly demonstrated. There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius.” He further states: “There can be no doubt that our psychical force creates a movement in the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity. But these are only comparisons.”

“Mental States” Not “Thoughts.”

The entire subject of Mental Magic rests upon the fact that Mental States may be transferred from one mind to another. You will notice that I say “Mental States,” instead of “Thoughts”—I do this purposely, because I hold that the most powerful phases of mental action do not rise to the plane of Thought, but are far from elementary in nature, and belong to the “Feeling,” or “Emotional” plane of mind. And I believe that the real force has more to do with desire and will than with Thought. I will bring out these points as I proceed.

“Mentative Energy” the Real Force.

At this point, I wish only to call attention to the fact that there is a something—some kind of force—that is generated and then passed from one mind to another, conveying Mental States, Feelings, Emotions, Thoughts, etc., with it. Now what is this Something? We do not know “just what,” as I have said, but we recognize its existence and effects, and see that it is a real something. We may not understand its ultimate nature—its “just what is”—but we know it is, and we have a right to name it. What shall we call it? What name best fits its characteristics. You may call it what you like, but I purpose calling it “Mentative

Energy.” And the stream or current of this Energy I shall call “Mentative Currents.” And the process of its affecting other minds, either by Personal Influence or by Mentative Currents, I shall call “Mentative Induction.” And the act of producing this Energy I shall call “Mentation.” Let us examine these terms for a moment.

MY TERMS OF EXPRESSION .

You will notice that all of these terms arise from the word “Mentation.” Now, what is Mentation? Let us see! The first part of the word comes from the Latin word, *mentis* , meaning “the mind.’ The second part, “*ation* ,” is a suffix meaning “acting.” So the word “Mentation” means “Mind-in-action.”

Then, consequently, we have the following definitions:

MENTATION : Mental Activity. MENTATIVE : Relating to Mental Activity.

MENTATE : To manifest Mental Activity. MENTATOR : One who Mentates.

MENTATIVE ENERGY : The Energy arising from Mental Activity.

MENTATIVE CURRENT : A stream or current of Mentative Energy.

MENTATIVE INDUCTION : Induction by Mentation.

Please acquaint yourselves thoroughly with these terms, for they will be used very frequently in these lessons.

The term “Mentative Current” will be readily understood. The word Mentative I have defined. The word “Current” means “a flowing or passing stream.”

MENTATIVE INDUCTION .

The term “Mentative Induction” will be readily understood by those familiar with the phenomena of Electricity. The word “Induction” comes from the word “Induce,” which means “to influence.” In Electrical Science the word Induction is used in the sense of “the process whereby one body possessing magnetic or electrical properties reproduces that property in another body without direct contact.”

In text-books on Physics a simple experiment is often given students to illustrate Magnetic Induction, as follows: A Magnet is so placed that its poles project over the edge of a table upon which it rests. An iron nail, or steel needle, is held a little distance below the magnet so that it will not actually touch the latter but will be near enough to be magnetized by “induction,” that is, without direct contact. The nail, or needle, will have an induced property of magnetism produced by the current from the magnet, and will support another nail, or needle, by direct contact. This induced magnetism renders the nail, or needle, a needle, by direct contact. This induced magnetism renders the nail, or needle, a magnet, possessing all the properties of the original magnet, so long as the current flows.

And, just as a magnet may communicate its properties by Induction so may an electrified body communicate electrical states in another body without actual contact. The text-books are full of examples to illustrate this law. The theory accepted by Science is that the Induction is the action of the electrical current through the Ether, by waves of vibration. And I hold that just as the vibratory-waves of Magnetism and Electricity pass through the Ether and produce similar properties in other bodies by means of Induction, so do the vibratory waves of Mentative Energy, from one mind, pass through the Ether, and by Induction set up similar mental states in the minds of other persons within the “field of induction.” We shall see many evidences of this as we proceed in these lessons.

TELEMENTATION.

I shall use another new term in these lessons, which it may be as well to explain here at this point. I have adopted the term “Telementation” to indicate the action of the Mind over a distance by means of Mentative Currents—“long-range mental influence.” The word “*Tele*” is from the Greek, and means “far,” or “far off.” Its uses in “telephone,” “telegraph,” etc., are well understood.

Some may ask why I discard the word “Telepathy,” which is generally used in the sense of “Thought-Transference.” My answer is that the term is improper and misleading. Telepathy, according to its root-words, really means “to suffer at a distance,” the word “pathy,” arising from the Greek word meaning “to suffer.” It may properly be used in connection with the mental-transference of pain, or disease, or similar mental states, but its use otherwise is improper, notwithstanding its having acquired a secondary meaning. Sooner or later it will be dropped—the signs of it are apparent even now.

THE UNDERLYING ENERGY.

And, to a consideration of the nature of this Mental Energy or Activity. Let us begin at The Mind itself. As I have said, “just what” the Mind is no one *knows*, although nearly every writer on the subject has indulged in a scientific guess at it. The secret remains wrapped up in the Secret of The All, which no man knoweth. I shall not attempt to indulge in metaphysical speculation in these lessons—if you like that sort of thing, there are countless books written on the subject to be found on the shelves of every library in the land.

But we must have a beginning for our study of Mentative Energy—and here it is. Brushing aside, for the moment, all the theories as to the inner nature of Mind, I find myself unable to escape from the conclusion of Spencer and other great scientific thinkers that there is “An Infinite and Eternal Energy from which all things proceed.” And I believe that all that exists in the phenomenal world is a manifestation of the Universal Energy. And, further, I am compelled to believe that as personal manifestations of Mind emanate from this Universal Energy, then this Universal Energy must contain Mind. For there is an indisputable law of logic that “whatever is evolved as a consequent,—must be involved as an antecedent”—that is, that you cannot get something out of a thing unless that something is already in it.

THE UNIVERSAL MENTATIVE ENERGY.

And moreover, I am compelled to think that the presence of Mind is perceptible in everything in Nature. I hold that there is Mind in the plant, else it could not grow and shape itself. And, further, I welcome heartily the teachings of the most advanced physical science, which holds that in the atoms, and the particles that go to make up atoms, there are to be found evidences of Life and Mind in operation. And, more than this I welcome as brothers, those who assert that as all forms and shapes of material life are seen to dissolve into the Ether, from which they arose, then, consequently, there “must be Mind in the Ether itself,” else there would be no mind in any physical forms.

And, so, without asking you to attach yourself to any metaphysical, philosophical, or religious theory or teaching (suit yourself about these things) I must point you to the fact now admitted by the world’s greatest thinkers that, at the last, there is to be found AN INFINITE AND ETERNAL ENERGY, MENTATIVE IN ITS NATURE, OF AND IN WHICH ALL THINGS ARE EVOLVED MANIFESTATIONS.

And, using this as a foundation, I hold that all the individual or personal manifestations of Mind, seen in ourselves or others, are but Centers of Mentative Energy in the great Substance of Universal Mentative Energy.

THE ENERGY OPERATES LIKE ELECTRICITY.

Whatever Mind may be, in its ultimate nature, the leading thinkers on the subject now hold that in its “working nature” or phase of operation it seems to work along similar lines to those followed by Electricity. Like Electricity, the Mind undoubtedly has two Poles, or phases. Like Electricity it travels in currents. Like Electricity, it operates by Induction. Like Electricity it is Vibratory in its nature. And, like the higher forms of Energy— super-electrical in nature—it possesses Radio Activity, or Radiant Energy—that is like many other forms of Radiant

Radio-Activity, or Radiant Energy—that is like many other forms of Radiant Energy, it is constantly throwing off streams of active energy, in the shape of "Rays"; "Vibrations," or "Waves." Recent scientific discoveries have proven this, and in the next few years the world will be startled by additional discoveries along these lines. Already we are receiving hints of "Mental Photographs," or "Radiographs," and before long we shall have "Mentometers," that will register the Telemental waves. Please mark this prophecy (made in January, 1907) and see how soon will be its fulfilment.

The Brain is a "Transformer" of Energy. The Brain I regard as in the nature of a "transformer" of the Universal Mind Energy, or possibly as a "converter" of the Energy into Thought, Desire, Will, *etc.* The Brain cannot *create* —its office is merely to "transform" or "convert" an existent Energy into usable forms and phases. Science agrees in the belief that in all brain-processes there is an employment of some kind of Energy, and a "burning-up" of brain substance. Just as there is a constant "burning-up" of the elements of an electrical battery in the production of Electricity, so is there a "burning-up" of brain matter, in the production of Mental Activity. And, yet Science teaches us that no Electricity is ever "created"—simply a portion of the Universal Electricity is "converted" or "transformed." And I believe that the same holds good in Mental Action in the Brain.

The Two Mentative Poles.

And now it is time for us to begin our consideration of the Two Mentative Poles.

In these lessons I shall hold to the fact there is evident in the manifestation of Mentative Energy, in any and all forms, two distinct Poles or Phases. I find myself compelled to coin two more terms for these poles or phases, for there are none now in common use. I shall call these two Mentative Poles respectively "The Emotive Pole" and "The Motive Pole." The word "Motive" means: "that which acts; wills; moves; chooses; controls." The word "Emotive" means: "that which manifests feeling; emotion; agitation; passion; sensation, etc.". These definitions apply to my use of the terms in these lessons. You will be able to fix these two ideas connected with the Mentative Poles, by thinking of the Motive Pole as "Will"; and of the Emotive Pole as "Feeling."

The two active manifestations of the two Mentative Poles are as follows:

The Emotive Pole manifests actively as Desire.

The Motive Pole manifests actively as Will.

Desire and Will in Evidence Always.

You will find these two phases, Desire and Will, manifest in every mental action. There must always be a preceding Desire, and a responding Will, even in the production of a Thought: One must "desire" to know a thing, and then "will" to know it, before the Thought is evolved. The Thought is the child of the two parents, Desire and Will. Think over this a moment. You may not always recognize the two elements, because they often follow each other so closely as to seem one impulse. And then again, the Desire may manifest outside of the conscious field, but it is always present. And your mind may be so filled with the Desire, that you do not recognize the action of the Will, but it is always there.

These two forces, Desire and Will, are manifest all through Nature. Haekel the German scientist, in his works along the lines of the most advanced scientific thought, tells us that even in the actions of the atoms, there is evident (1) the feeling or Desire of attraction, or repulsion; and (2) the impulse of Will responding thereto, causing the action in accordance with the Desire. It is a Universal Law, and its evidences may be seen everywhere.

DESIRE AND WILL IN TELEMENTATION.

And, in the Mind, these two poles play a most important part, along the lines of Telementation. Not only does Desire cause a response of Will, but both Desire and Will are active forces in themselves, and act and react upon the Desire and Will poles of mentality of others. We shall see many evidences of this as these lessons progress. In fact, the entire theory and practice of Mental Magic depends upon this underlying principle.

Your strong Desire-force is able to rouse the Will of another mind in response thereto. It may likewise set up vibrations in that other mind, awakening there similar Desires. Your Will power may arouse Desire in the mind of another, and cause action in accordance therewith. It may also overpower the Will of another, and lead it captive. Your combined Will and Desire pouring out in a Mentative Current may produce a combined effect upon the minds of others by Telemental Induction. These two poles of the mind are both active and powerful in their effect. Both may be roused into intense activity, according to well-known laws, as we shall see. Let us take a few moments' time and consider the subject of Desire-Force and Will-Power, before we proceed further.

"THOUGHT" NOT THE MOTIVE-POWER.

Those who have studied the phenomena of Mental Influence have generally accepted the theory that the effect upon other people was produced by the

“Thought” of the sender, and all the teachings upon the subject have been along this line. I, too, fell into this error, and for many years taught of the power of “Thought,” *etc.* But I have come to modify my views on the question.

Of course, everyone who has paid any attention to the subject knows that Thought-transference is a fact, Telementation being an established reality. But there is a very great difference between the fact that “thoughts” may be sent and received like telegraphic messages, on the one hand, and that persons may be influenced and affected, and bent to the Desire or Will of another, on the other hand. It is like the difference between Thinking and Doing in ordinary life. One may send his thoughts so that another may receive them—but what of this? Where does the Doing and Compelling come in? It is evident that the real Force must be looked for in some far more elementary and vital operation of the mind, than logical and reasoning thought. What is Thought, anyway? Webster defines it as “An exercise of the mind in any of its higher forms; reflection, cogitation.” Nothing very forceful about this, is there? We must look for something in the mind having more elementary force and power.

THE MOVING-FORCE OF THE MIND.

Let us think a moment. What part of the mind seems to produce the greatest moving power and strength? Is it not chiefly that region of the mind” that produces what we call Emotions—Feelings—Desires—Cravings—Passions? Does not this part of the mind really cause the greatest incentive action on our part? Is not the whole moving-force largely summed up in the two words Desire and Will? Think of this a moment.

Why did you do this thing, and that thing? Is it because you thought about it by cold, logical reasoning, and acted upon the impulse given thereby? Or, was it not because you Wanted to do it—DESIRED to do it—FELT like doing it? Is not always the FEELING or DESIRE precedent to and the originator of the action? And, as for Thought, is it not used merely as a judge deciding on the wisdom of the action, and as an instrument to think up the best ways of manifesting the Feeling or Desire? Think of this-is it not so? Did you ever do a thing (except under compulsion) that you did not Desire to do it? And was not the Desire the preceding cause of your every action?

DESIRE THE MENTAL INCITER.

Desire is the great inciting power of the Mind. Desire is “that which incites to action.” And you always act upon the strongest Desire—subject always to the restraining influence of the Reason, and the Restricting or Impelling influence of restraining influence of the Reason, and the Restricting or Impelling influence of the Will. I will tell you more about this wonderful thing, the Will, in a moment or two, but let us now think of Desire, for that is the real Emotive-power.

Desire originates in the subconscious regions of the mind, and often we can feel her there, before she emerges into consciousness, stirring us up with feelings of vague discontent and unrest. After a bit, gathering enough force, she emerges into the conscious field, and then begins to demand expression. Now remember, that when I say Desire, I mean all kinds of Desire, high and low. Many people think of Desire as only the craving of a low nature, but Desire really means a feeling that Wants something—and that something may be the very highest aspiration of the human mind.

THE ATTRACTING POWER OF DESIRE .

Now, this Desire in all of its manifestations has a mighty power of Attraction and Influence. It manifests as the Law of Mentative Attraction which is constantly drawing toward us the things we Desire, and also drawing us toward them. Not only is this true on the conscious plane, but even on the subconscious. Our desires constitute our Nature, and our Nature is always operating a mighty power of Mentative Attraction.

The trouble with the most of us is that we allow our Desire-Force to be scattered, and diffused, thereby lessening its Attractive power. It is only when we learn the secret of Concentration and Focussing the Desire-Force by the Will, that we are able to get results above the average. The Will is the director and controller of the Desire-Force, and upon its training and management depends the powerful use of the latter.

THE EFFECT OF DESIRE -FORCE .

Desire-Force not only has its effect upon the person, and others near him, but it may be, and often is, sent for thousands of miles where it affects and influences others, in ways. Desire-Force is the mighty Force which makes many of the forms of Mental Magic possible. It spreads out from the mind of the person, affecting and influencing others even at other parts of the world, if concentrated and directed by the Will. It is a force beside which the X Ray and Electricity fade into insignificance. It moves not merely blind, lifeless things, but the living minds, thought, emotions, passions and actions of Men. It is the force that rules the world, and its destinies. Like any other great Natural Force it is capable of being used for good or evil. It is neither good nor evil—it is either or both, according to the mind in which it originates.

THE INSISTENT DESIRE.

What phase of mental effort is more apt to be a motive-force— the cold, lifeless thought about an abstract metaphysical proposition, or a mathematical problem, on the one hand; and a warm vital wave of "feeling," emotion or passion, such as Love, Hate, Ambition, Aspiration, Courage and Desire on the other? And, remember that these last mentioned all belong to the "feeling" side of the mind, and all are manifestation of elementary Desire.

Desire is at the bottom of all feeling. Before we can love or hate, there must be Desire. Before we can have Ambition or Aspiration there must be Desire. Before we can manifest Courage and Energy there must be Desire. Desire for something must underlie all life action—Desire conscious or subconscious. Abstract Thought is a cold, bare thing, lacking vitality and warmth—Desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing outward toward action. Desire indeed is the phase of our mental action that is a motive-force.

WAVES OF DESIRE-FORCE.

And not only does Desire incite us to action—move us to accomplish its ends, but it also, when sufficiently strong, surges out from our minds in great waves and clouds of invisible and subtle energy or force, and travels here and there toward the object of its inner urge—affecting, attracting, drawing, forcing the desired thing into submission to its cravings and demand. In the presence of some strong man or woman—that is, in the presence of one whose Desire burns fiercely and strongly, and whose Will has learned to concentrate the Desire-Force—one may actually feel the impact of the elementary principle of mind as it vibrates in great waves from the brain and nervous system of such a one. Who has not met people who actually seemed to be Living Desire and Will?

WHAT "DESIRE" REALLY MEANS.

The source of Desire-Force exists in every person, and it may be developed to a wonderful degree. The Desires of many of you—of the majority of the race, in fact—never get further than the faint "want to" stage. These people "wish" for things in a faint pink-tea way. They never want a thing hard enough to stir their Desire-force into action and make the thing come to them, or else make it take them to the thing. The majority of people do not know how to Desire. They do not know what it is to be filled with that intense, eager, longing, craving, ravenous Desire that fills them with a new and mighty force, and makes them

Demand things instead of merely asking for them. They are like sheep, pigeons, or rabbits, and sit meekly around while the strong ones of the race—the ones filled with masterful Desire—walk around and pick up every good thing in sight. And it serves them right, too, for they are not exercising the force which Nature has given them for the purpose of self-protection and use. They have had the elementary vigor and virility bleached out of them by the “refinements” of one phase of civilization, and have nearly lost all that goes to make up Manly Men, and Natural Women. They have become beggars instead of masters—mendicants of Nature, instead of Masters of her.

The forces of Nature are at the disposal of the man of vigor and determination and Desire. Such a one has but to knock at the door of Attainment and have it opened to him. Instead of doing this, the majority of us sit around the doorsteps whining that the door shall be opened to us. In the name of Human Power, friends, get up, and fill yourself with powerful Desire, then march up to the door and smite it fiercely with your mailed fist, demanding masterfully, “Open for me, the Master!” And, lo! it will fly open at your call.

THE RELATION OF WILL TO DESIRE .

I have shown you that Desire-Force is the great mental force underlying the phenomena of Mental Magic. But Desire-Force without the aid of the Will is like steam unconfined and directed, and gunpowder fired in the open air—both wasted energy. The Will is the lever and director of the great power of Desire, and without its aid the latter is almost inoperative and ineffectual. Let us examine into the operation of the Will.

The Will has two offices in connection with Desire. These two offices may be spoken of as (1) the Directing office; and (2) the Protecting office.

The Will acts as the arouser, director, restrainer, concentrator, and manager of the great occult force of Desire. What is generally known as Will-Power is often in reality merely Desire power strongly concentrated and directed to a focus by the power of the Will. Remember this, please, for it will enable you to form a better idea of the subject of Will-Power. Often when you hear Will-Power spoken of, whatever is attributed to it is really said of and attributed to Desire controlled, directed, and focussed by Will. The effort of the Will is operated in the direction of this directing, focussing, concentrating, etc., and in the degree that the Will is trained to do this so is the degree of “Will-Power” of the individual. Not only is the Will able to do this, but it is able also to direct the Desire-Force into the mind of other persons, awakening similar vibrations there, and then by its own power the Will is able to direct the Desire-Force of the other persons into action, taking away that office from the Will of the other persons, if their Will be not strong enough in its Protective office to resist the attack.

THE MENTATIVE TWINS .

The idea of Will-Power is more familiar to the minds of people than is that of Desire-Force. All recognize the wonderful power of the Will, and know of many instances of great accomplishment by reason of its power. And, yet, how few have stopped to consider that unless there was a preceding Desire, there could be no manifestation of Will. Unless a person desires, that is, *wants* to do a thing, he will manifest no Will-Power. But, on the other hand, one may desire to do a thing, and unless the Will is aroused and applied no action will occur. Desire arouses Will-Power; and Will may stimulate Desire. The two act and re-act upon each other. The two should work in unison, and the trained Master Mind has both under control and pulling well together, like a well-trained team.

Will-Power is more than a mere Determination to act, although that mental attitude and action is manifested in Will-Power. It is a living force. Desire is the sister, and Will the brother twin. And both, together, manifest that which we know as Mentative Influence.

Will-Power is more than a mere mental faculty-it is a mighty attribute, the influence of which may extend far beyond the mind of the person manifesting it. The greatest feats of the occult magicians depend upon Telementation operated by trained Will-Power. And the so-called “great” men of history, ancient and modern, had their source of strength in this Will-Power, which they trained and developed to an extraordinary degree.

THE MASTERY OF WILL .

The exercise of Will shows itself in two ways, (1) the Mastery of one’s own Mind; and (2) the Mastery of the minds of others. The second is well nigh impossible unless the first be accomplished. One must first train his mind so that he will hold it firmly in the grasp of the Will, and prevent it from jumping this way and that way, instead of moving ahead to its purpose. When one has so trained his mind to be obedient to his Will, that it can be held steady and “one pointed,” as the Hindus say, then is he in a position to direct his Mentative Currents upon others to the best advantage. But so long as his mind is in a state of disorganization, one faculty pulling this way, and another that way, and so on, he cannot hope to concentrate upon others the force that is being wasted in keeping order at home. When the mind is mastered by the Will, then may new territory be conquered.

The term, Will-Power, is commonly used in connection with the manifestation of Firmness, or Determination. The Determined Will is known as a mighty factor toward attainment and accomplishment. And I think it well to consider this fact at this point, for back of all outward manifestations of Mentative Influence along active lines, lies this Determined Will of the individual. The more determined and firm be the Will of the individual, the stronger the Mentative Influence emitted and emanated by him. This statement should not require proof, for its truth is apparent to all who have made a study of man and his powers. It has been recognized by writers in all times. Here are a few quotations that will tend to fix the matter firmly in your mind, and create in you a desire to manifest the Determined Will—the lever that directs and concentrates Mentative Influence.

The Testimony of Wise Men .

Buxton said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is Energy—Invincible Determination—a purpose once fixed, and then Victory or Death. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities will make a two-legged creature a Man without it."

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve, not crude determinations, not errant purpose—but that strong and indefatigable Will which treads down difficulties and danger, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfillment."

Sir John Simpson said: "A passionate Desire and an unwearied Will can perform impossibilities, or what may seem to be such to the cold and feeble."

John Foster said: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

But these matters will be touched upon in other parts of this book, and I must hasten on to consider the manifestations of Will-Power as the director of Mentative Currents affecting persons and things outside of the individual manifesting it.

WILL, THE PROJECTOR OF MENTATIVE FORCE .

As we have seen, the use of the Will as the projector of Mentative Currents is the real base of all Mental Magic, under whatever name it may manifest. And the phase of Will known as Telementation is the form the results of which strike the observer with the greatest force. The Will Currents of a strong man reaches out far beyond the limits of his brain, and influences people and things, causing them to be inclined toward his wishes. Many men have worked their Will upon others far removed, and much that is known as Thought-transference, Telepathy, Mental Influence, etc., is really this working of the Will Currents over space. What occultists have called “thought-forms,” etc., are really manifestations of the energy of the Will. Will is a living force, that can be projected and operated at a distance. It has a property of reacting upon others, and permeating them with a mental essence not their own, unless they repel the invasion or fortify themselves against the aggression.

THE WONDERS OF WILL .

Desire and Will are more elementary forms of mentation than Thought. They underlie Thought. Without Desire and Will there can be no Thought. “Feeling” ever precedes Thought, and Desire and Will form the Essence of what we call “Feeling.” Many people live almost altogether on the Feeling plane, and exercise but little Thought. The infant Desires and Wills before it can Think. Desire and Will is really the medium from which Thought is evolved.

A modern writer on Mysticism has said: “There is no force in the universe except Will-force,” meaning, of course, the great Natural Force or Energy called Will, of which Desire and Will in Man are expressions. Desire is a natural force, and can be used, managed, controlled and directed just as can be any other natural force. And what we know as Will-Power is the positive phase of directed Desire. The Orientals have trained and cultivated this Will-Power to degrees that seem miraculous to the Western mind, and by this trained Will-Power they perform the so-called “miracles” that confound the Western scientist. But even the West has its men of “Iron Will,” whose influence is felt on all sides, and whose power is openly acknowledged by the public. In the East these men are generally hermits and sages, while in the West they are generally “men of action,” leaders, “captains of industry ,” *etc.*

THE MASCULINE AND THE FEMININE ENERGY .

Mentative Energy is the essence of all Mental Influence and other forms of the mental control of one person by another. It includes the positive, forcing, impelling, compelling, driving phase called Will as its Motive Pole, and as its Emotive Pole it has that attracting, drawing, pulling, luring, charming, fascinating something that we call Desire. Mentative Energy manifests in the phases of both Desire and Will, as we generally use these terms, for it is composed of the elements of both. Will may be said to represent the Masculine side of Mentative Energy, and Desire the Feminine side. It may help you to fix in your mind the attributes, characteristics and nature of these two phases of Mentative Energy by associating them with the idea of Masculine and Feminine.

I wish that you would learn to think of Desire-Force as the warm, ardent, fiery, forceful energy underlying the manifestations of Mentative Energy; and of the Will-Power as the cold, keen, strong, directing, controlling projector of the Energy. By fixing these mental images in your mind, you will be better able to manifest the two phases as occasion arises.

THE DIRECTING WILL .

Besides its office as the Director of the Energy, the Will serves a very important office as the Restrainer of Desire-Force. It, when under the control of the “I” of the person, and taking the suggestion of Reason and Judgment, is able to prevent one from expressing undesirable or hurtful Desires. It refuses to project the Desire-Force, or to allow the Desire to take effect in action. It also turns back the Desire upon itself, and refuses to allow it to manifest. It is the utmost importance that the Individual acquire a mastery of his Will, for by doing so he will be able not only to express his Desires with the greatest force and effect, but will also be enabled to restrain hurtful Desires, and to prevent their manifestation upon the plane of action.

THE PROTECTING WILL .

And the Will has still another important office. It acts as a Protector. It is the Will-Power that repels the influence or vibrations of another mind, and which renders its possessor immune from undesirable thought-waves of Mentative Induction. It creates a Protective Aura around the individual, which will turn aside the thought-waves or vibrations which may reach him, whether such be sent directly to him or whether they are the vibrations emanating from the minds of others and unconsciously sent forth. The Will, when properly used, acts as an insulator for attacks upon the Desire Pole of one’s mind, and prevents the vibrations from reaching their mark. And if it be well trained and strengthened it will be able also to resist the most powerful attacks upon it by the Wills of others, and will beat back the vibrations which would force their way into its stronghold to take it captive.

MENTATIVE INDUCTION .

And now let us examine into the subject of the operation of the Mentative Energy, in the phase of its employment, consciously or unconsciously, to affect the minds of others. It is true that this subject will be considered in detail in our lessons on Personal Influence and Telementation, but it will be well for us to take a glance at the general workings at this point. I shall cover the points briefly, the elaboration being made at the proper points in the lessons.

THE UNDERLYING FORCE .

In the first place, let us consider the matter of Mentative Induction. As you have seen in this lesson, the currents of Mentative Energy flow in vibratory waves from the mind of the individual, and act upon the minds of others according to the laws of Mentative Induction. They thus set up corresponding vibrations, and therefore corresponding Mental States or Feelings, in the minds of such people. In other words, these vibrations “induce” or set up by Induction in the minds of others, the Mental States existing in the mind of the Mentator.

These induced Mental States are similar in quality and nature to that in the original mind. But, of course, they are less in degree, for a part of the original energy has been dissipated in many directions, and then again, a certain amount of force is lost according to the degree of resistance in the receiving mind. If the receiving mind sets up, consciously or unconsciously, a considerable resistance to the vibrations, it will either entirely neutralize or repel them, or else rob them of much of their power. If, on the contrary, the receiving mind be in its nature more or less in accord with the vibrations, it will set up little or no resistance, and the induced condition will be very nearly as strong as the original impulse. A little thought will make this plain to you.

MENTATIVE CURRENTS .

The ether, or fine substance filling space, is constantly filled with these Mentative Currents, of all kinds and degrees, streaming out from the minds of all kinds of people. These currents, of course, come in contact with each other, and often either combine or else act to neutralize each other. For instance, currents of often either combine or else act to neutralize each other. For instance, currents of a certain degree or kind of vibration (that is, of a certain Mental State) when they come in contact with other currents of similar vibrations, will tend to coalesce and combine, there being a harmony and attraction existing betweeen them. But if they are opposing vibrations they will antagonize each other and act in the direction of neutralizing each other’s force. If they be of equal strength, both will lose power, but if one be much stronger than the other it will lose only in the inverse ratio of its strength, and the weaker will suffer likewise. That is, the weaker will lose twice as much power as the stronger, and the stronger will lose only half as much as the weaker—supposing that the stronger is of twice the strength of the weaker.

“Mental Atmospheres” of Places .

In this way is accounted for the well-known fact that places, towns, cities, etc., have their own “personal atmospheres,” which affect persons living in them or visiting them. These “personal atmospheres” of towns arise from a combining, neutralizing, etc., of the various vibrations arising from Mentative Currents from the minds of the people living in the town. An average vibration is struck, which is strongly felt by all within the “field of induction” of that town. A little thought will make it clear to you that this is a correct statement of the mental conditions manifest in various towns, cities, etc., all over the world.

Each place has its own individuality, which soon makes its impression on those taking up their abode in it. It is more than geographical and atmospheric condition, although, of course, these play their part, as we all know. It is the average mental state of the people living in the town that strikes the key-note. The stronger vibrations affect the average, and give a mental tone to the place. The best proof of this effect being caused by mental vibrations is found in the fact that two towns only a few miles from each other, each having the same atmospheric and geographical conditions, will manifest entirely different mental atmospheres. Think over this a little, and you will see the truth of the statement.

The Effect of the Mentative Vibrations .

People often ask: “If it be true that the ether is filled with Mentative Currents, why are we not affected more than we are?” The answer is that they are affected more than they imagine, but they are still affected much less than one would suppose at first thought, for the reason that the currents conflict with each other and rob each other of their force. And then again, Nature instinctively affords a safeguard and sets up additional powers of resistance. Just as Nature protects the hearing sense of those who are surrounded with many and constant noises, until they fail to hear anything but an unaccustomed noise—just as she operates upon the smelling sense of the chemist until he fails to notice the odors which are most apparent to the stranger entering his shop—so does she give additional unconscious resisting power to people situated within an active field of Mentative Induction.

Bring a person from a quiet place into a bustling, active city, and he is apt to be swept off his feet at first with the "spirit of the place"—he will either be swept into its prevailing life with an almost irresistible impulse, or else he will be repelled by reason of the inharmonious mentative currents. In either case, however, he will be intensely aware of the vibrations. But, the same man, after a time, will fail to be so affected—he will be better able to resist the vibrations and will manage to live with a greater peace and poise than at first, although he will, of course, alter his nature more or less in harmony with the prevailing tone of the place. He will "feel" the vibrations less as time goes on. Some people have so developed this resisting power that they are almost immune, while others have so little power of resistance that they are swept here and there by each strong wave of Mentative Energy that reaches them—they are always in some field of Induction and being swayed by its vibrations.

WAVES OF "FEELING."

This phase of Mentative Induction explains the phenomena attendant upon those great waves of feeling that sweep over a country, like the emotion that followed the sinking of the Maine in the harbor of Havana. You will remember the first shock that came to you when you read the account in the morning papers. Then there came upon you a growing sense of some impending event of great moment, mingled with a feeling of horror and indignation, followed by an almost irresistible desire to join in a movement to avenge the outrage. This latter feeling grew perceptibly as wave after wave of feeling passed over the country in Mentative Currents, setting up increased mental feeling by induction. Older people will remember many similar waves that swept over the land in past days.

MENTATIVE CYCLONES.

These things are common, and give you a clue to the apparent mystery of the forming of, and action of, mobs composed of a number of individuals who combine in numbers and then commit acts that no one man of the lot would think of perpetrating singly or individually. The conscience of the mob is apparently a thing apart from the individual consciences of the units composing it. After the excitement—the morning after—many, if not all, of the persons concerned, feel a sickening horror and wonder at their work. A mob is a cyclonic center of Mentative Currents, resembling a whirlpool or whirlwind, with an active center and a less active circumference.

Great waves of religious fervor noticeable in communities during the progress of “revivals” are accounted for in the same way. A few active revivalists start a whirlwind of fervid feeling and emotion, and it spreads out in constantly widening circles, increasing until a climax is reached, and then a diminishing strength is apparent, which gradually settles down into the accustomed mental state of the community.

These whirlwinds or whirlpools of emotional excitement, of whatever kind, are, of course, strengthened by the constantly repeated suggestions of those participating in it, which with the constantly growing volume of Mentative Energy being thrown forth serves to add fuel to the fire. This force would go on forever, steadily gaining in strength and volume, were it not for a provision of nature which causes the law of Rise and Fall; Increase and Decrease; that Universal Law of Rhythm, to manifest in this as in all else in her domain. Everything has its rise, its Climax, and its Decline.

So far for these general waves of Mentative Energy, or Mentative Currents. But there is another phase to be considered—many phases, in fact. Let us examine them.

THE CENTRES OF THE MENTAL WHIRLPOOLS .

First there are Mentative Currents, arising from the strong centered Desire of some person, who forming a strong Mental Image, by means of Visualization, creates for himself a Center of Desire-Force, which guided by his Will-Power attracts to himself all that will fit into his plans. He constitutes himself a Mentative Center, around his Visualized Idea, and constantly sends out strong Mentative Currents charged with the strongest, most ardent Thought-Force, guided, directed, and projected by his developed Will-Power. He thus sets into operation the great mental Law of Attraction, of which the early writers on Mental Science talked so much. These Mentative Currents, charged with Desire, spread out, and soon begin a rotary movement like a whirlpool, sweeping around and around, always drawing in toward its center persons and things tending to fit in with the plans of the Center.

The original Desire in the man’s mind is reproduced in kind in the minds of thousands of people by the law of Mentative Induction, and they all fall in with the plan, the degree, of course, depending upon the degree of positivity or negativity of the receptive mind, multiplied by the degree of positivity of the negativity of the receptive mind, multiplied by the degree of positivity of the Mentator. The great plans of the so-called "Captains of Industry" are carried out by reason of this law.

Many of these great centers of Desire-Force—these successful men, who attract to them that which they want, and those whom they need—do not realize the nature of the force that they are using, but there is a constantly increasing number who do know it, and they are "working it for all it is worth." Many of these steady, cool business leaders are really deeply versed in occult laws. If the true facts of the case were to creep out, there would be the greatest sensation that the country has ever known.

MENTATIVE INFLUENCE .

Then there is still another phase of the matter. I allude to the cases of men who (generally consciously, but sometimes unconsciously) are focusing their Mentative Currents directly upon some person or persons who are necessary to their plans and desires. They are filled with Desire to have these persons do thus and so, or not do thus and so, as the case may be. These men, according to their degree of concentration and Will-Power, direct to the other person or persons strong Mentative Currents of Desire-Force, and by Mentative Induction set up vibrations of a corresponding rate in the minds of these others, the degree of effect produced, of course, depending upon the degree of negativity of the recipient. This effect is produced in two ways, both according to the law of Mental Induction.

The first way is to set up corresponding Desire vibrations in the mind of the other, so that it will in turn cause his Will to carry out the Desire. A variation of this is to direct the Desire-Force toward the Will of the other, and thus "entice" or "charm" the other's Will into compliance with the Desire of the sender. This will be understood if you will remember what I have said about the resemblance of the Desire Pole to the Feminine, and the Will Pole to the Masculine. You will see an illustration of this at every point of Mentative Influence.

MORE ABOUT MENTATIVE INFLUENCE .

The second way is for the Will of the sender to force its way past the Will of the other and boldly "make love" to the Desire of the other, and endeavor to "seduce" it by mere strength and persistency until it accedes to his wishes. The variation of this is seen in the case where the attacking Will boldly "tackles" the Will of the other, and by sheer superiority of power overcomes it and makes it captive and obedient. This latter is very rare, except in cases of personal interviews between the two persons, aided by Telementation between interviews.

You will notice that the phase in which the Desire Pole of file Mentator does the work is along the lines of Feminine action, the force being of a charming, fascinating, drawing, coaxing nature; and where the Will is employed, the action is decidedly Masculine, the attack being made boldly, and with a show of strength, the subtlety of the Desire attraction being absent. The giants in the art of Mentative Attraction combine Poles in their attacks and work, and thus in the words of “Uncle Remus”: “Dey cotch ’em comin’, and dey cotch ’em goin’,” like “Brer Fox.”

PERSONAL INFLUENCE .

Then again, there is the use of Mentative Induction, in what is known as “Personal Influence,” which we will see in another lesson of this series—the Fourth Lesson in this book. In this phase the Mentator pours forth his Mentative Currents, either in a general way, or else in a concentrated, directed manner, toward the other, in a personal interview. This is the secret of what is called “Personal Magnetism,” and also of that unaccountable (to the uninformed) manner which some people have of overpowering others by sheer “strength of character.” The “Personal Magnetism” phase of Personal Influence is the Desire phase—the Feminine activity; and the “Force of Character” phase is the operation of Will—the Masculine activity.

MENTAL SUGGESTION .

Then there is that form of Mentative Induction called “Mental Suggestion,” which I take up in the lesson following immediately after the present one. Although Suggestion has to do with words, etc., rather than with Mentative Currents, still the principle is the same—the Mental State is “induced” by words or physical things which are the result of Feeling and Mental states, just as is the phonographic record the result of the original speech which it is able to reproduce when the diaphragm is brought in contact with it by means of the needle. And then there is very little Mental Suggestion that is not accomplished with Mentative Currents—very little, indeed, if any, as we shall see in the next lesson.

NATURE’S PROTECTIVE ARMOR .

Now, in closing this lesson I wish to caution my readers to refrain from manifesting or feeling anything like Fear at what I have said about the use of

Mentative Energy by other people. Remember, that Fear in itself is the most negative influence and most weakening mental state known. It renders negative the most positive man if freely indulged in. No matter how potent may be these Mentative Currents, there are none that may not be rendered impotent and ineffectual by your own Will-Power set in motion by your own Desire-Force. Each and every one of you have within you, and under your own control, a force that will render you perfectly and absolutely immune from undesirable Mentative Influence, no matter who may use it against you.

Nature has blessed all of us in this respect—it makes no bane without its antidote, and does not depart from its rule in this phase any more than in any other. It supplies the means of Self-Protection to everyone, and always furnishes the defensive weapon to match the offensive one. As a matter of fact, you are defending yourself constantly, although you may not know it. Much of this defensive work is done along subconscious lines, but you are doing much of it consciously by the use of your Will and spirit of Individuality. You are using the mental "No!" all the time—that is, unless you are some poor creature who is afraid to say "No!" even mentally, and if you are that then this book is doubly needed by you.

SELF-PROTECTION.

I shall instruct every student of these lessons, in many different ways, as we proceed with the lessons in this Art of Self-Protection. No one who studies these lessons need ever again fear any undue influence on the part of others. I purpose to make Mental Masters of you, and to teach you to throw off the bonds and shackles of Mental Slavery. I intend to make you Strong, Positive Individuals, instead of Weak, Negative Personalities.

There is nothing to be afraid of except Fear—so the sooner you cast off Fear the better you will be, and the more advanced on the road to Mastery. While this is not the place for Exercises, still I want each and every one of you to start right in Now and form a Mental Attitude of Fearlessness and Strength, that you may begin at once to send forth Mentative Currents of that rate of vibration. If you do so—and you Will, I know—then you will begin to notice an improvement at once. You will begin to realize your increasing Power, and you will also see that others are beginning to feel it. Begin today—this moment—to radiate Mentative Currents of Strength and Power in all directions. Stimulate the currents by arousing a strong, intense, burning Desire to be Strong and to radiate Strength vibrations—then back this up by the application of a strong, steady, masterful and dominant Will—and then "the trick will be done."

LEARN HOW TO "FEEL" AND WILL .

But right here remember, first, last, and all the time, that it is not a mere matter of Thinking—but a matter of Feeling. Thoughts are cold, but Feelings are warm, alive and vital. Therefore you must not merely think "I Am Strong," or say it like a parrot—but you must stir up your nature to its depths, until you can really Feel that you are indeed Strong and possessed of Radiant Energy of Mentative Force. Feeling is Living Thought. Everything that is worth while was produced by this Feeling Thought. Feeling—Desire—Emotion—Passion—Wanting—Willing—these are the things that have Creative Power, not mere clear, cool thinking. So do not deceive yourself with this "holding the thought," or any such nonsense of which you have heard so much until you get sick at the mention of the words. It is not simply "holding the thought," it is "holding the Desire," and backing it up with the Will, that does the work. To create a thing you must Want It with a burning, eager want that brooks no denial—backed up by a Will that knows no such word as "Can't" or "No."

Now, get to work!

Lesson III.
Mental Suggestion.

Table of Content

EVERY STUDENT of psychology and mental science has heard and read much of that phase of mental phenomena called "Mental Suggestion." Much has been written and taught about it, and the term has been claimed by some teachers to cover all phases of Mental Influence. I do not entirely agree with these extreme advocates of Suggestion, however, for I find much in the subject that calls for a further explanation. But, nevertheless, I feel certain that Mental Suggestion plays a most important part in almost every instance of this class of phenomena and must be seriously considered by all careful students of the subject. Combined with Mentative Induction by means of Mentative Currents, it accounts for nearly every phase of the phenomena of Mental Influence. Therefore I shall devote an entire lesson to the consideration of its underlying principles, laws and method of application. I feel that no one can be a successful practitioner of Telementative Influence or Personal Magnetism who is not a good Suggestionist, because the very "knack" of projecting strong Suggestions is necessary for the forceful projection of Mentative Energy and Mental Currents.

WHAT IS MENTAL SUGGESTION ?

While all who have examined the subject are aware of the force and effects of Mental Suggestion, few have found it possible to correctly define or describe the term, or to explain it to others. And so in this lesson I shall have to undertake a task that many other writers on the subject have "dodged." But I feel assured that my theory of Mentative Induction, and the two Poles of the Mind, will enable you to form a very clear and comprehensive knowledge of the underlying laws of the subject, so that, understanding it "from the ground up," you will be able to apply its method of application to the best advantage.

THE TERM "MENTAL SUGGESTION," USED IN THE SENSE OF PERSONAL INFLUENCE, MEANS THAT INFLUENCING OR CONTROLLING OF THE MENTAL STATES OF OTHERS BY MEANS OF WORDS, ACTIONS, APPEARANCES, ETC.

THE PHASES OF SUGGESTION .

I divide the phenomena of Mental Suggestion into two general classes or phases,

i. e., (1) Active Suggestion, and (2) Passive Suggestion, as follows:

By Active Suggestion I mean the induction of mental states in others by means of positive command, affirmation, statements, etc., bearing directly upon the desired mental state. By Passive Suggestion I mean the induction of mental states by the subtle insinuation, introduction, or insertion of ideas into the minds of others, which insinuated ideas act in the direction of inducing the desired mental state. Active Suggestions are associated with the use of the Motive Pole of the Mind of the Suggestor; and Passive Suggestions are associated with the Emotive Pole of the Suggestor. One is the Masculine method and the other the Feminine.

Suggestion Entirely Emotional .

And right here is a good place in which to direct your attention to a very important face concerning the operation of Suggestion in inducing mental states in others. I allude to the fact that Suggestion operates along the line of “emotional mentality” or “feeling,” and has nothing to do with judgment, reason, argument, proof, *etc.* It belongs clearly to the “feeling” side of the mind, rather than to the “thinking” side. One’s reason may be appealed to by clever reasoning, argument, logic, proof, etc., and an effect gained—but this belongs to an entirely different phase of mental action. The induction of mental states in others by means of Suggestion has to do entirely with the “feeling” phase of the mind. It deals with the production of “emotional mentality” rather than with “rational mentality.” This is a most important point, and one that should be thoroughly understood by all students of the subject.

It is true that Suggestion may accompany an appeal to the reason or judgment of the person influenced, and, indeed, is generally so used; but, strictly speaking, it constitutes an appeal to a part of the mind entirely removed from reasoning and judgment. It is emotional, first, last, and all the time. And it operates along the same lines as the Mental Induction produced by Mentative Currents, as we shall see.

The Meaning of the Term .

And now, with this preliminary understanding, let us pass on to a considering of the meaning of the terms used. There is nothing like a clear understanding of the terms employed in treating of a subject. If one understands the “exact” meaning of the terms, he has progressed very far to an “exact” understanding of the subject itself, for the terms are the crystallized ideas involved in the subject. To understand the full and complete meaning of the terms of any subject is to know understand the full and complete meaning of the terms of any subject is to know the whole subject thoroughly, for no one can understand a term thoroughly until he knows it in all of its relations—all that pertains to it.

Let us start with the word "Suggestion" as used by the writers on Mental Suggestion. Some authorities give the broad, general definition of "anything that is impressed upon the mind through the senses," but this I consider entirely too sweeping, for this definition would make the term cover knowledge of all sort, no matter to what part of the mind it appealed, for all knowledge of the outward world is obtained through the senses.

Other authorities define the term as "anything insinuated into the mind, subtly, cautiously, and indirectly," this definition fitting nearly the one favored by the dictionaries in defining the word "suggestion" in its general sense, which is as follows: "a hint; a guarded mention; an intimation; something presented to the mind directly; an insinuation; etc." But this last definition of Mental Suggestion does not fit all the phases of the subject. It fits admirably into the phase known as Passive Suggestion, as above described; but it leaves undefined the phase of Active Suggestion, which operates by direct, forceful command, statement, *etc.*

My Own Definition.

And so I must give my own definition of the term to fit my conception of and understanding of its meaning. I, therefore, here define my use of the term "Mental Suggestion" as follows: "A physical agent inducing mental states." This is a broad definition, which, I think, will cover all the observable phenomena of Mental Suggestion.

I use the word "physical" to distinguish Suggestive agent from the "mental" agents inducing mental states by the operation of Mentative Energy, Mentative Currents, Telementation, *etc.* Of course this distinction will not please those who would claim all "mental" action as a form of the "physical," or vice versa. But as I have to draw the line somewhere, I prefer to draw it between the "physical" agent and the "mental," and I think that the majority of my readers will approve of this position. The word "agent" means, of course, "an acting power or cause," *etc.* The word "inducing," as I have used it, has been defined in the previous lesson.

So again here is my definition of a "Mental Suggestion"—"A physical agent inducing mental states." Better commit it to memory.

The Power of Words.

In my use of the term “physical” in the above definition I include all words, spoken, written, or printed; mannerisms; physical actions of all kinds; physical characteristics and appearances, etc., *etc.* All of these physical manifestations act as “agents” inducing mental states under favorable circumstances. By “Mental States” I mean states of “Feeling or Emotion,” not abstract ideas or manifestations of Reason, Intellect, or Judgment.

It may be urged that the use of “words, spoken, written or printed,” may be employed, and are employed, in every appeal to the mind of another, whether the appeal be along the lines of Suggestion or Argument, Reason, *etc.* Certainly! But these are not all “agents inducing mental states, i. e., feeling or emotion.” Arguments appeal to judgment and reason—but not feeling and emotion, which are, on the contrary, excited or induced by Suggestions or other forms of Emotional Induction. One may present an idea to the mind of another, in a bold, forcible, logical manner, accompanied by argument or proof, but this is an appeal to reason and judgment, not to “feeling or emotion,” which belong to an entirely different field of the mind. Then again, many personal appeals, which are apparently made to reason, are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotion of the hearer, in the shape of an idea in the nature of a hint or indirect mention. Such idea will be “felt” by the listener, who will accept it into his mind, and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he “thought” it, whereas, really, he simply “feels” it, and the “feeling” is induced. This is a case of “suggestion.”

THE SUBTLE INSINUATION.

In ordinary social intercourse you will find that women are adepts in this subtle form of insinuative suggestion, as compared to men. Men will blurt out statements and ideas, and attempt to “prove” them, but the woman will gently “insinuate” the idea into the mind of the other person, so that, without having proven a fact, she will have managed to create a definite idea of feeling in the mind of the other by “suggestion.” I think I need not give examples of this fact—it is apparent to all who have mingled with people.

And really this “suggestion” resembles the Mental Suggestion of the psychologists very much. It is true that the practitioner of Mental Suggestion, in his “treatments,” often makes use of direct, forceful statements, such as “You are strong, cheerful, well and happy,” but you will notice even here that he does not “argue the point,” or attempt to “prove” his statements. He simply affirms and asserts the fact, and by constantly repeated suggestions he finally causes the mind of the other person to accept the statement. So you see a “suggestion” may mind of the other person to accept the statement. So you see a "suggestion" may be either a subtle insinuation or a bold, positive statement—but it is never an argument, or process of proof.

IMPRESSION AND INDUCTION.

The word "Impression" is good, as applied to the effect of a suggestion, but I prefer to stick to my own terms, and therefore I shall consider that the effect of Mental Suggestion is caused by Induction. "What," you may say, "I thought that Induction was a term used when a Mental State was set up in one by Mentative Currents from the mind of another?" Yes, this is true, but my last statement is true also. An Induced Mental State is one set up by outside influence of some kind, whether that outside influence be a Mentative Current or by Suggestion through a word, a book, a sight, or anything else. The word "Induce," you know, means: "to lead; to influence; to prevail on; to effect; to cause; etc." And any Mental State that is induced by an outside influence comes clearly under the term.

Any physical agent that tends to induce a feeling in the mind of another may be called a Suggestion. Even the well-known instance mentioned in the text-books on psychology comes under this rule. In that instance it is related that a soldier was carrying some bundles and a pail to his barracks, when some practical joker yelled to him in an authoritative voice, "Attention!" Following the suggestion, which induced in him the "feeling" preceding certain habitual actions, he dropped his pail and bundles with a crash and stood at "attention," with eyes front, chin out, protruding breast, stomach drawn in, and hands at his sides with little fingers touching the seams of his trousers. That was a suggestion! Do you see the point?

The lives of all of us have been moulded largely by induction through suggestion. We accepted this suggestion, or that one, and it changed the whole current of our lives. Certain things induced certain feelings—called into activity certain mental states—and action followed close upon the heels of feeling.

DEGREES OF SUGGESTIBILITY.

There are varying degrees of suggestive power, just as there are varying degrees of what is called the "suggestibility" of persons—that is the tendency to accept suggestions. There are people who scarcely ever act from motives originating within themselves, but whose entire lives are lived out in obedience to the suggested ideas and feelings of others. The development of the Will Pole of Mentation regulates the degree of suggestibility. The man of the strong Will is not so easily affected by a suggestion as is one whose Will is weak, and who accepts without resistance the suggestions coming from all sides. But note the apparent paradox, persons of weak will may have their wills so developed and strengthened by scientific suggestive treatment that they may become veritable giants of Will.

IDEAS INDUCED BY FEELING .

The careful student may feel inclined to ask me, at this point, why I speak of suggested “ideas,” when I have said that Suggestion has to do with “mental states of feeling and emotion.” Are not “ideas,” he asks, something connected with Thought rather than with feeling? The question is a proper one, and I must meet it. The word “idea” comes from the Greek word, meaning “to see.” In its general use it means “a mental image, or a general notion or conception held in the mind.” An idea is “symbolic image held in the mind.” It is a symbol of something Thought or Felt.

Ideas are not formed by Thought alone—Feeling contributes its share of these mental images. To tell the truth, the majority of people scarcely “think” at all, in the highest sense of the word. Their reasoning and logical faculties are by rudimentary. They accept their ideas at second hand or second-hundred hand—their thoughts must be predigested for them by others, and the handed-down “idea” is the result. The majority of ideas held in the mind of the race arise from Feeling and Emotion. People may not understand things, but they have experienced feelings or emotions regarding them, and have consequently formed many ideas and “ideals” therefrom. They do not know “just why” an idea is held by them—they know only that they “feel” it that way. And the majority of people are moved, swayed and act by reasons of induced “feelings,” rather than by results of reasoning. I am not speaking of intuitional feelings now, but of the plain, everyday, emotional feeling of people.

FEELINGS VS. REASON .

Do you know what a feeling is? The word, used in this sense, means: “a mental state; emotion; passion; sympathy; sentiment; susceptibility; etc.” And “Emotion” means an excitement of the feelings. “Feelings” belong to the Instinctive side of our mind, rather than to the Rational or Reasoning side. They spring up from the subconscious strata of the mind, in response to the exciting cause coming from without. The Instinctive part of our minds are stored with the experience, feelings, emotions and mental states of our long line of ancestors, reaching away back to the early beginnings of life. In that part of the mind are reaching away back to the early beginnings of life. In that part of the mind are sleeping instincts, emotions and feelings, our inheritance from the past, which await but the inducing cause to call them into activity. The Reason or Judgment, by means of the Will, act as a Restrainer, of course, according to the degree of development of the individual. And these outward agents, if of a "physical" nature, are Suggestions of all kinds.

Look around you at the world of men and women. Then tell me whether they seem to be moved principally by Reason or Feeling. Are their actions based upon good Judgment and correct and careful Reasoning? Or are they the results of Feeling and Emotion? Do people do things because the things are considered right in the light of Reason, or do they do them "because they feel like it?" Which produces the greatest motive force—an appeal to the Reason of a number of people, or an appeal to their Feelings and Emotion? Which sways a gathering of people; the votes of a people; the actions of a mob—Reason or Feeling? Which moves even You, good student, Reason or Feeling? Answer these questions honestly, and you will have the Key of Suggestive Influence!

THE FOUR LINES OF ACTION.

Mental Suggestion produces its effect upon the minds of people along one or more of four general lines or paths of action. All the phenomena coming under this head can be placed in one or more of the four classes. These four paths, or lines of action, along which Mental Suggestion operates, are as follows:

1. Obedience.
2. Imitation;
3. Association;
4. Repetition.

I shall now proceed to consider these four paths, or lines of action, separately, in order, and in detail. Beginning with the first mentioned line of action, let us consider:

THE FIRST LINE OF ACTION.

SUGGESTION THROUGH OBEDIENCE.—Suggestion operating along these lines consists of the induction of Mental States, etc., by the agency of a positive statement, assertion, assumption, authoritative attitude, etc., which so impresses itself upon the mind of the person suggested to that he sets up no opposition or resistance, but acquiesces quietly to the suggestion made to him.

The most common form of this first form of Suggestion is seen in the very general acquiescence to real or pretended "authority" on the part of the majority of people. Such people hearing a statement made, positively and in a tone of conviction, by some person in authority, they accept the statement, and the feelings arising from the accepted statement, without resistance, and without any attempt to submit the matter to the exercise of their reason. And this is true not only when the person speaking has really a right to speak authoritatively, by virtue of his knowledge, experience, wisdom, etc., but also when some pretender sets up an appearance of authority, and speaking in a positive style, along the “Thus saith the Lord” manner, impresses his hearers with the idea he wishes to suggest to them. And then the good folk meekly acquiesce without question and allow their feelings to be aroused accordingly, for the feelings are generally followed by actions in accord therewith.

Man, an Obedient Animal.

It is astonishing, from one point of view, to see how obedient to this form of Suggestion the masses of people are. They will allow their Mental States, Feelings and Emotion to be induced by the impudent statements and claims of cunning, shrewd and designing men, as well as by ignorant, self-deluded fanatics, who thus influence and sway them. These self-constituted authorities utter their oracular statements and opinions in a tone of absolute certainty, and the crowd takes them at their own valuation. It seems to be only necessary for some positive man to attract the attention of the people and then make some bold claim or statement, in the proper manner and tone, and with their appearance of authority, and lo! some of the people, at least, fall into line.

Did you ever think that people as a rule are “obedient animals?” Well, they are, providing you can manage to impress them with your authority. It is much easier for them to acquiesce than to refuse to do so. They find it easier to say and think “Yes” rather than “No.” Their Will is not often called into action by their Reason and Judgment, it being too often entirely under the control of the Feeling and Emotional side of them.

The Origin of Obedience to Suggestion.

There is a fundamental law under this phase of Suggestive action, and in order to find it we must go back to the beginning of the race, perhaps further. In the earlier days, among animals and men, there were natural leaders, who ruled by force of might of body or mind. These natural leaders were implicitly obeyed by the masses, who had learned by experience that it was better for the tribe, or herd, as a whole, to be governed by their strongest and sharpest-witted members. And so gradually this dominant idea of acquiescence and obedience to authority developed and became a fixture in the race-mind. And it is firmly planted in the mind of the race today, so much so that only the strongest minds are able to free themselves from it to any great extent. It is authority here, and authority there, in law, letters, religion, politics, and every other field of human endeavor. People do not begin by asking themselves, “What do I think about this matter?” but instead start off by saying, “What does So-and-So think of it?” Their “So-and-So” is their authority, who does their thinking for them, and they take their key-note from him or her. The authority induces their mental states for them.

If these leaders and authorities were really the wisest of the race, it would not matter so very much, although even then it might prevent the development of Individuality in the masses. But the worst feature is that the majority of these “authorities” don’t know, and know that they don’t know, but the people haven’t found them out. They assume the manners, air, appearance, etc., of “the real thing,” and the people being accustomed to these symbols of authority, and mistaking the imitation article for the real, are impressed by the authoritative utterance and accept the suggestion.

THE “CONFIDENCE MEN.”

This fact is well known to the classes that prey upon the public. The “confidence men” (in and out of the criminal class) assume this air of authority, and their suggestions are accepted by the people. They are good actors—that is one of the requisites of the Suggestionist, and these people understand the law. They proceed upon the theory accredited to Aaron Burr—that remark, you may remember, was that “the Law is that which is boldly asserted and plausibly maintained.” And so these folk keep on “boldly asserting,” and “plausibly maintaining,” and find that “it generally goes.”

EXTREME INSTANCES.

To see a principle in its naked simplicity one should look for its operation in extreme instances. And the extreme instance in this case is the hypnotic somnambule who has surrendered his judgment entirely to the mind of the operator. The somnambule will acquiesce in the most absurd suggestions from the operator and proceed to carry them into effect. And Suggestion, you know, is the active factor in hypnotism, the hypnotic condition being only a psychological condition in which the effect of Suggestion is heightened.

But one does not have to go to the ranks of the somnambules for striking illustrations, for such are to be found in all walks of life among people who have no individuality of their own, but who seem to live and act entirely upon the “say no individuality of their own, but who seem to live and act entirely upon the "say so" of others. They have no quality of Initiative, but must always be told just what to do, and how to do it, by others. These people will accept almost any kind of Suggestion, if made by others in an authoritative tone and manner. They do not have to be persuaded by argument, but are fairly driven and ordered to do things by stronger-willed persons. They are impressionable and "sensitive," and seem to have no wills of their own. These people are very suggestible, and every day's history records many startling cases of the effect of Suggestion through Acquiescence on the part of such people.

THE KEYNOTE .

The Key-note of this form of Suggestion is a positive statement or command, given with the air and appearance of authority. The secret of the effect is the tendency upon the part of the majority of people to acquiesce in an Authoritative Statement or Command, rather than to dispute it; and the tendency toward thinking "Yes" rather than "No!"

THOSE EASILY AFFECTED .

This form of Suggestion is to be observed in the highest degree among those who have always depended upon others for orders, or instruction, and who have not had to "use their own wits" and resources in life. Unskilled laborers and the sons of rich men belong to this class as a rule. These people seem to need someone to do their thinking for them, even in the smallest events of their lives, and are most suggestible along these lines. Then the degree of suggestibility along these lines decreases as we ascend among people who have had to "do things" for themselves, and who have not depended upon others so much. It is the slightest among people who have had the ordering of others to do, or who have had to depend upon their own wits in getting through life—the men of marked degree of Initiative have scarcely a trace of this form of Suggestibility. "Initiative," you know, is a term for "doing things without being told"— using one's own wits and resources—the true "American Spirit" (which so many Americans lack).

THE DEGREE OF POWER .

The degree of power in giving this form of Suggestion depends materially upon the development of Will on the part of the Suggestor, and also upon his assumption of the appearance; manners, air and tone of authority, the latter requisites being the outward symbols. If one has the Will-Power strongly requisites being the outward symbols. If one has the Will-Power strongly developed, the symbols will appear of themselves as a natural consequence. But to those who have not the developed Will-Power, and whose authority is more or less “counterfeit,” the assumption of the outward symbols becomes a matter of great importance, and these people devote much study to the cultivation of these outward forms. And these “counterfeit” symbols—the art of the actor—serve their purpose to impress and suggest to the crowd, and their assumers set up a very brave front and obtain a very fair degree of success in the part they are acting—that is, until they come in contact with a man of real Will-Power, when they gracefully retire after the first clash of Mentative swords.

To those who are negative and who are too susceptible to this form of Suggestion, I advise the Cultivation of Will-Power, which will be fully taught in the concluding lesson of this series, called “Character Architecture.” Nothing but the cultivation of the Will will render them positive and impervious to suggestive influences of this sort.

THE SECOND LINE OF ACTION .

The second line of action of Mental Suggestion is that called: Suggestion Through Imitation.—This form of Mental Suggestion is very common—perhaps the most common of all the forms. Man is essentially an Imitative Animal. He is always copying the actions, appearances and ideas of others, thereby going to prove his descent from the monkey-like ancestors, in whom this trait of character was largely developed. Personally, I believe that this trait of Imitation may be traced back to the early days of the race, or before, when animal and man were in a wild state and exposed to constant danger of attack of enemies. Then a motion of fright on the part of one would be communicated to the others of the tribe, and gradually the trait of instinctive Imitation was developed, the traces of which are still strongly with the race, even to this day. We may find instances of this trait all around us. When we watch a tight-rope walker, our bodies instinctively sway in imitative motion. When we watch the faces of actors on the stage, our own faces work in sympathy, more or less. And so it goes on all around us, and in us—ever the tendency toward Imitation. Children manifest a great degree of this trait and copy and acquire the mannerisms of those around to a surprising degree of detail.

HUMAN SHEEP AND APES .

This form of Mental Suggestion is very common. People are constantly taking up the suggestion of the Mental States, Feelings, and Emotions of those around them, and reproducing them in their own acts. The majority of people are like human sheep, who will follow a leader everywhere and along all sorts of paths. Let the old bell-wether jump over a rail, and every sheep in the flock will do likewise—and they will keep on jumping over the same place, at the same height, even if the rail be removed before the whole flock gets over. We are constantly doing things simply because other people do them. We are constantly aping after others. In our fashions, styles, forms, etc., we are servile imitators. Larry Hehr shows a vest button hung by a thread and all the young apes in the land follow suit. Funny! isn’t it?

Imitative Mental Contagion. This law of Imitation plays an important part in the phenomena of Mental Suggestion along these lines. Somebody does a certain thing and at once other people take up the Suggestion and copy the original actor. Let the newspapers record a certain crime and many others of the same type follow closely after. Let there be a suicide, and many others follow, usually adopting the same methods. Let there be a number of cases of some kind of folly and dissipation, and immediately there is “an epidemic” of the same thing. Let the papers say much about the appearance of a new disease, and at once a number of people manifest symptoms of it. Diseases get to be quite the fashion in this way. The Feelings and Emotions of the Instinctive part of the mind are called into sympathetic action along the lines of Imitative Suggestion, and physical effects follow shortly after.

Shrewd men take advantage of this tendency of the human mind, and, by getting a few people interested in certain things, they manage to set the fashion, and the crowd follows like sheep. Get people talking about a thing, and the contagion spreads until everybody is interested in the matter. The majority of people are more or less susceptible to this form of Suggestion, the degree depending upon their habit of thinking, judging and acting for themselves. The man or woman who has ideas of his, or her, own, is not so apt to be impressed by every wave of popular fashion, style and thought as those who maintain a more negative attitude toward the minds of others. The method of curing an undue tendency toward Imitative action is to start in to build up your Individuality, and to develop Postivity, along the lines mentioned in the concluding lesson of this series.

The Third Line of Action .

The third line of action of Mental Suggestion is:

Suggestion Through Association.—This form of Mental Suggestion is very common. It is based upon the acquired impressions of the race, by which certain words, actions, manners, tones, appearances, etc., are associated with certain words, actions, manners, tones, appearances, etc., are associated with certain previously experienced Mental States. Mental States take form in physical action and expression, as we know. A man feeling in a certain way is apt to express himself by certain actions or in certain words. These actions and words thus become symbols of the Mental State producing them, and consequently they produce upon the mind of the person seeing or hearing them the mental image connected with that Mental State. And this mental image is calculated to induce a similar or corresponding state in the mind of the person seeing and hearing. So that these symbols are really Mental Suggestions, since they tend to induce mental states.

Words But Symbols .

Right here I wish to remind you that every written, printed or spoken word, or words, is the outward and physical expression of some inner mental state of the person uttering or writing the words. The words are the “outward and visible signs” of an “inward feeling”—remember this always. Mere words, in themselves, have no suggestive value—the value depends upon the meaning impressed upon them by the mind of the person using them, accompanied by an understanding of their meaning by the person hearing or reading them. The word “horror,” for instance, or “uncanny,” has a definite meaning to persons familiar with it. It bears a direct relation to a mental feeling, or emotion, and is the physical and outward expression of the same. One may say the word over and over again to a person who has never heard it, or to one of another race who does not understand the term, and no suggestive effect follows. But speak the word to one who is accustomed to connect and associate it with a definite feeling that they have experienced, and the feeling will be reproduced, or “induced,” if the circumstances of the use of the word be favorable. The word “Love,” used properly, will awaken in the mind of its hearers feelings corresponding with the term. And these feelings must have been experienced before, either directly or indirectly, before they may be induced by suggestion. Feelings experienced by one’s ancestors leave a record in one’s subconscious mentality, which may also be induced by the appropriate suggestion.

Personally, words seem to me to be like the wax record of a phonograph. The record is covered with minute impressions produced by the sound-waves entering the phonograph. Place this record in its place in the phonograph and start the latter in motion, and lo! the minute impressions on the record will reproduce or “induce” in the diaphragm the same kind of sound-waves that originally caused the impressions. In this way a word, which is the physical symbolic record of a feeling, will produce its associated feeling in the mind of the person hearing or reading it.

ASSOCIATED FEELING .

And, as I have said, the feeling produced will depend largely upon the understanding of the meaning of the word held by the person receiving the impression. For instance, in the case of the word “Love,” let us suppose that the term is strongly and feelingly suggested to a number of persons at the same time, and in the same way. You will find that the feeling induced in the one person will be that of Love of Parents; in another Love of Children; in another Love of Husband or Wife; in another Love of God; in another an exalted affection for some person of the opposite sex; in another the low animal passion for one of the other sex; and so on, each experiencing a feeling occasioned by his or her association of the word with some feeling previously entertained. The same word may induce a feeling of the greatest pleasure in one person, and the greatest horror or disgust in another—the difference depending upon the association of the word in the mind of the two persons. As an illustration of this last statement, take the word “Passionate,” for example, or the word “Pious.”

I have dwelt upon these facts in order to make clear to you that there is no magic power in words in themselves, and that all their force and effect depends upon the associated feeling of which they are the crystallized physical and outward former symbol. The word is the body—the feeling is its soul.

THE ART OF THE SUGGESTOR .

And so it is with the Suggestion of appearance, manner, surrounding, *etc*. Each of these depends for force and effect upon some accustomed association with some inner feeling, which feeling is reproduced or induced by the outward symbol of the thing. We associate certain things with certain feelings, and when we see these things we are apt to experience the feeling indicated. People have been overcome by the sight of a picture, or a scene in a play—a song—a poem—or suggestive music.

And here is where the art of the Suggestionist comes into play. He watches closely and discovers that certain words, tones, manners, appearances, actions, motions, etc., are associated in the minds of people with certain feelings and ideas. And so when he wishes to reproduce, produce, or induce in others these ideas or feelings, he simply reproduces the associated physical symbols, in words, manner, motion, or appearance, and the effect is produced. The conjurer makes certain motions with his hands which you have always associated with certain actions, and you feel that the action itself has been performed— but the certain actions, and you feel that the action itself has been performed—but the conjurer omits the action, and you are fooled. The “confidence man” assumes the appearance, manners and actions which you have always associated with certain qualities of character and you feel that he is what he seems to be—but he isn’t, and you are fooled. This “play-acting” of people is all a form of suggestion, and you are fooled because you accept the symbol for the reality, unless you understand the game. The actor assumes the actions, tones, dress and words of certain characters, and if he is a good actor you forget the reality and laugh and weep, and otherwise feel that what you see is reality, although you really know underneath it all that it is only a play. And all this is Mental Suggestion, remember.

THE MASTER-KEY.

Remember, now and always, that a Mental Suggestion operates by the presentation of the outward symbol associated with the feeling to be induced. Put the right record in the phonograph and the corresponding sound is produced or induced. Do you see? This law underlies all the phenomena of Mental Suggestion—understand the Law of Suggestion and you have the master-key to the phenomena.

THE SPELL OF ORATORY.

Oratory, and other forms of appeal to the feeling by spoken words, gives us a typical example of the operation of this form of Mental Suggestion. The orator; the lawyer; the preacher; each uses words calculated to induce mental states, feelings and emotions, in the minds of his hearers. Such a one soon begins to learn the suggestive value of words, tones, and expression. He avoids the use of cold, abstract words, and drifts into the use of those which are symbols for deep feeling and emotion, knowing that these word symbols uttered with the proper tone and expression, will induce the feelings, for which they stand, in the minds of the hearers. The hearers’ emotions and feelings are played upon, in this way, like an instrument. The emotion or passion, whether it be love, fear, hate, greed, patriotism, courage, jealousy, sympathy, etc., etc., is awakened by the skillful use of the words, tones, and expression which stand as symbols for these feelings.

If you will remember how you were touched by an address, that afterward seemed trivial and flamboyant to you—without argument, proof or sense—then you will realize how you were made the subject of Mental Suggestion through Association. The skilful salesman operates upon you in the same way. So does his twin brother, the advertising man. The revivalist has this art reduced to a perfect science.

THE POWER OF WORDS .

Words—words—words—inciters to action; inducers of feeling; symbols of mental states, and reproducers of mental states—despise them not; sneer not at them, for they have brought down low the mightiest of minds, when properly used. Even when written, their potency is great. Countries have often been made captive by a clever phrase, which when analyzed meant nothing in reason—merely an awakener of feeling. Let me make the catch-phrases of a country, and I care not who makes its laws!

THE ACTOR .

The man best adapted to employ this form of Suggestion is he who is more or less of an Actor—that is, who possesses the faculty of throwing “expression” and “feeling” into his words, actions and manner. Good orators, pleaders, salesmen, and others have this faculty largely developed. It belongs to the Feminine side of the phenomena, for it has the “charming” drawing, leading aspect, and works by the employment of the Emotive Pole of Mentation, rather the Will or Motive Pole, as in the case of the first mentioned phase of Suggestion—that of Authoritative Statement or Command. It operates not by beating down the Will of the other person, but rather by inducing a sympathetic rhythm of feeling and emotion, which overpowers his own Will, and causes it to act accordingly.

HOW TO PROTECT YOURSELF .

One should ever be on guard against this kind of influence. The best way to escape it, is to adopt the policy of never acting immediately in response to an appeal of this kind. Rather wait until the effect has worn off, and then submit the matter to the consideration of your reason and judgment. Of course, the cultivation of Will-power will act as a shield or armor, protecting you from the subtle vibrations of this kind, for this form of suggestion is usually accompanied by strong Mentative Currents from the mind of the speaker. Fence yourself off from a too ready response to sympathetic appeals along the emotional lines. Let the head stand by the heart, ready to prevent its running away with you.

Men should have the Reason in the ascendant, not the Emotional nature. When you feel yourself being carried off of your feet, by some emotional excitement, steady yourself and ask your mind this question: “Is this not a mental suggestion?” The question will tend to bring you to your state of equilibrium. When you know what a Mental Suggestion is, then you will learn to recognize them, and be on the lookout for them. This state of mind will act as a strong neutralizing agent for the most skilfully put suggestion. Have your Torpedo-nets out, no matter how secure you may imagine yourself to be. One caution more—be especially cautious, and slow to accept a suggestion when you are worn-out, tired, or in a passive, pleasurable state—that is, whenever your Will is resting, or else exhausted. On these occasions, “when in doubt, say No!” You will save yourself much regret by remembering this bit of advice. It is based on a proven psychological law. I have learned this law by bitter personal experience. REMEMBER IT !

THE FOURTH LINE OF ACTION .

Let us now consider the fourth line of action of Mental Suggestion:

Suggestion Through Repetition. This form of Mental Suggestion is quite common, and the study of its manifestations is quite interesting, for it brings into operation a well known psychological principle, which has its correspondences in the physical world—“constant dripping will wear away the hardest stone.”

You know the story of the man who told his favorite lie so often that he believed it himself? Well, this is a psychological fact. People have started in to make a certain appearance of truth, in words, or manner, by assuming something to be true that was not so. Then they kept on repeating the thing, adding a little here, and a little there, until the thing got to be “a fixed idea” with them, and they actually believed it. And if a person can suggest himself into accepting a false belief in this way, you can see how it will operate on others.

THE SECRET OF THIS FORM .

The secret of the operation of this form of suggestion lies in the psychological facts of “weakened resistance through repetition of the attack,” and the “force of habit.” The first time an unaccustomed suggestion is made, the mind sets up an active resistance; but the next time it is presented, the suggestion is not quite so unfamiliar as before, and a lessened resistance is set up; and so on, until at last no resistance is interposed, and the Suggestion is accepted. You know the old verse:

> “Vice is a monster of so frightful mien,
> That to be hated. needs but to be seen.

> But seen too oft, familiar with her face,
> We first endure, then pity, and then embrace.”

And this rule holds good with Suggestions. We first resist them; then endure them; then accept them—unless we understand the game.

CUCKOO FEELINGS .

The psychological fact involved in this form of suggestion is that impressions upon the brain-cells become deepened by constant repetition. It is like sinking a die into a cake of wax—it goes deeper at each pressure. The mind is very apt to accept as true, anything that it finds deeply impressed upon its records. It has become accustomed to finding these deep impressions only when they have been made by repeated efforts of its own intellect, or judgment, or experience, and so when it finds these deep impressions that have been placed there by repeated Suggestions of others, it is not apt to discriminate. It finds itself “feeling” these things that have been repeatedly impressed upon it. Like the cuckoo’s egg in the robin’s nest, these illegitimate mental impressions are nurtured as one’s “very own.”

MENTAL IMPRESSIONS .

There is a constant struggle for existence upon the part of the ideas, or mental images impressed upon one. The strong crowd out the weak. And in the majority of cases, the strongest ones are those which have either been impressed in a vivid manner, or else by repetition. The second time you meet a man, you may have trouble in remembering him; but the third time it is easier; and so on, until at last you forget that he ever was a stranger. And so it is with these suggested ideas—you grow familiar with them through repetition; they lose their strangeness to you; and at last you cease to concern yourself about them. A strange thing is generally inspected, examined, viewed suspiciously, etc., but after the strangeness has worn off, you cease to exercise the former caution. “Familiarity breeds Contempt”—and also Lack of Caution. Suggestion gains force by each repetition. This is one of the fundamental laws of Suggestion, and one that all should remember.

THE FORCE OF REPEATED STATEMENTS .

If you would take mental stock of yourself, you would find that you entertain a vast number of feelings, ideas, and opinions, which you possess simply through this law of Repeated Suggestion. You have heard certain things affirmed, over and over again, until you have come to accept them as veritable facts, notwithstanding that you possess not the slightest personal knowledge of, or any logical proof concerning them. Shrewd moulders of public opinion employ this law, and constantly repeat a certain thing, in varying words and style, until at last the public accepts it as a proven and unquestioned fact.

Many a man has gained a reputation for wisdom, merely because his friends repeatedly affirmed it, and the public accepted the suggestion. Many a statesmen has had a reputation built up for him by friendly newspaper correspondents, whose constantly repeated suggestions have caused the idea to crystallize into a material form in the public mind. And many a reputation has been destroyed by the repeated shrugs, sneers, and insinuations of gossips and evil-wishers.

Advertisers understand this law, and keep the repeated suggestion of the merit of their wares constantly before the public mind, until it becomes gospel with the people. “If at first you don’t succeed,” and “Never take No! for an answer,” are two axioms very dear to the heart of the man who uses Suggestion “in his business.”

A WARNING.

Do not be deceived by this subtle form of Suggestion. Do not imagine that an untrue thing becomes true because it is repeated often. Do not allow your judgment to be lulled to sleep by this drowsy repetition of the slumber-song. Keep awake— keep awake! An understanding of this Law of Suggestion will throw light on many things that have puzzled you heretofore. Think over it a bit, when you have time.

THE THREE FORMS OF APPLICATION.

Let us now consider the various Forms of Application of Suggestion in everyday life. They are several, and for convenience I separate them into three forms, or groups, *i. e.* , (1) Involuntary Suggestion; (2) Voluntary Suggestion; and (3) Auto-Suggestion. Let us now consider the first form:

THE FIRST FORM.

INVOLUNTARY SUGGESTION. By this term I mean the use of Suggestion involuntarily; without a particular purpose; or unconsciously. We are all giving Suggestions of words, manner, action, etc., every moment of our lives. And these Suggestions are constantly being accepted by those around us. We are constantly influencing those with whom we come in contact, the greater part of the work being performed unconsciously to us. We are acting as living Inspiration for some, and living Discouragement for others, according to circumstances. Our moods, actions, words, appearance, manners, etc., act as Suggestions to those around us. I am not now speaking of the effect of Mentative Currents, etc., but of Mental Suggestion, pure and simple.

A business house is permeated by the personality of its head, and his personal characteristics impress themselves upon those under him, by the means of Suggestion. He sets the gait of the place. If he is active, and enterprising, so are the workers employed by him; and if he is careless and shiftless, so will they be apt to be. We affect those around us by our Mental Attitudes, manifested in action, and they affect us—if we allow them to do so.

CHILDREN AND SUGGESTION .

Children are quite amenable to Suggestion of this sort, being natural imitators, and they soon take on the mental attitude of the parents toward them. If the parent treats the child as being beyond control, the child will respond; if the child be considered obstinate, etc., he will take on the suggestion, and the original trouble will be magnified. People talk before their children, little realizing that the little minds are very Suggestible, and are constantly taking Suggestive color from those around them. One should endeavor to present to their children only the best, positive, helpful, uplifting, and encouraging mental states. One should avoid giving the child the impression that it is “bad,” or “mean,” or “deceitful,” or “shy,” or anything of that sort. The child will be apt to accept the Suggestion coming from a source that it naturally looks to for information, and it will be very apt to proceed to act upon the Suggestion and make the words of the parent come true. I have heard of children who had become so impressed with their parents’ suggestion that they “would come to some bad end, yet,” that they had to fight against it the balance of their lives. Sow the Suggestive Seeds that you desire to sprout into Reality—be careful to select the right kind. This subject of Suggestion to Children can be merely alluded to here, for it would fill a book of itself. I felt impelled to say a few words about it in this lesson, because my experience has taught me its extreme importance.

THE RULE OF INVOLUNTARY SUGGESTION .

This is the rule of Involuntary Suggestion: Our WORDS, ACTIONS, MANNER, TONES, APPEARANCE, AND GENERAL PERSONALITY CONVEY SUGGESTIONS TO THOSE AROUND US, INDUCING MENTAL STATES IN ACCORDANCE THEREWITH .

Therefore, act out only the character that you wish to impress upon the world—and act it the best you know how. The world will connect you with the part you are playing, according to the suggestions thus made—sometimes you will get a better verdict than you really deserve; sometimes a worse one, but in either event, your Mental Attitude, reflected by your Involuntary Suggestions, will have caused the verdict, whatever it may be. Therefore, form a correct Mental Attitude, based upon some Ideal of the part you wish to play—and then play it out to the best of your ability. Observe the Outward Appearance of the part you are playing, for this is what the world sees first, last and all the time—and you are judged by your Suggestive "make-up," and stage action. Act well your part, for thereupon rests the verdict of the audience.

THE SECOND FORM .

The second form of the application of Suggestion is:

VOLUNTARY SUGGESTION . This form of the application of Suggestion, is manifested in cases in which the Suggestion is deliberately and purposely made with the end of impressing other persons. Its manifestations may be grouped into three classes, as follows: (a) Suggestive Treatment; (b) Hypnotic Suggestion; (c) Suggestion in the form of Personal Influence.

SUGGESTIVE TREATMENT .

By (a) Suggestive Treatment I refer to the practice of Mental Suggestion used as a form of "treatment" for physical ills, or mental deficiencies, *etc.* The treatments for physical ills come under the term of "Suggestive Therapeutics," and will be spoken of in my lesson of that title. Treatment by Suggestion for mental deficiencies, etc., is a branch of Science that is rapidly coming to the fore. For some time it was clouded by its mistaken connection with Hypnotism, but now that it has been divorced therefrom it is being used to a much greater degree by scientists in all parts of the world. Its principle rests on the fact that Brain-Centers, and Brain-Cells may be "grown," developed, and increased by properly directed Suggestions, so that one may be practically "made over" mentally. New qualities may be induced, and objectionable ones decreased. Objectionable habits and traits may be eliminated, and desirable ones substituted or newly induced.

The wonders of this form of practical psychology are being unfolded rapidly, and a great era is before us in this branch of Science. I have conducted many experiments along these lines, with a surprising degree of success, during the past seven years, and I purpose making the results of this work public at no distant date. The broad principle of the "treatment" lies in the fact that the Mental States induced by the proper Suggestions, tend to exercise and develop the portion of the brain in which they are manifested. Hence the theory once understood, and the best method adopted, the rest of the treatment becomes as simple as developing any muscle of the body by the appropriate exercise. I call this form of treatment "Brain Building," by Suggestion, *etc.*

HYPNOTIC SUGGESTION.

(b). Suggestion in Hypnotism is a subject that I shall merely refer to here, for this is not a manual of Hypnotism. Sufficient it is to say that Hypnotism is a combination of the use of Mentative Energy in a certain form, coupled with Suggestion. The Will of the hypnotic subject is overpowered by Mentation, and the Suggestions are then made him. It is a proven psychological fact that in the Hypnotic Condition, all Suggestions have a greatly exaggerated effect, and a Suggestion that would scarcely be noticed in the ordinary state, becomes a strong motive force to one in the state of hypnosis. In this state the most absurd suggestions are accepted, and acted upon— the most extraordinary delusions are entertained—and the Suggestions of future action, or post-hypnotic Suggestions, are made effective. I shall speak further of this subject in my next lesson, on Personal Influence, but I wish to caution my students against allowing themselves to be hypnotized for experimental or other purposes. It is conducive to a negative condition, and I heartily disapprove of its use. I would not allow anyone to hypnotize me, and I would urge upon my students a similar attitude toward "experimenters." The best effects of Suggestion may be obtained without Hypnosis—the latter is merely an abnormal and morbid state, most undesirable to normal people. Let it alone!

(c). Suggestion in Personal Influence is referred to in other parts of this lesson, and will appear more fully in my next lesson on Personal Influence, for it belongs to that phase of the general subject.

THE THIRD FORM.

The third form of application of Suggestion is what is known as:

AUTO-SUGGESTION. By this term is meant Self-Suggestion, or Suggestions given by one to his own mind. This is a most interesting and important phase of the subject, and will be dealt with fully in my last lesson on Mental Architecture, under which head it falls. It is by Auto-Suggestion that so many people have “made themselves over,” mentally, and have become that which they willed to be. Its principles are precisely the same as in the other forms of Suggestion, except that the treatment is given by one’s self instead of by another person.

The Vehicles of Suggestion, i. e., the Voice, the Manner, etc., have been alluded to in this lesson as we proceeded. But these points will be elaborated in the next lesson, on Personal Influence, as they form a part of that subject.

FEELINGS VS. REASON .

An eminent teacher of the use of Suggestion in Commercial Pursuits, in speaking of the effect of Suggestion in inducing Mental States, says: “You can make a man think with you if you work on his feelings or higher nature, even though you run counter to his ordinary judgment. If in this way you can dazzle his reason sufficiently, you can spur him to almost any action of which man is capable.” And this teacher is perfectly right in his statement, although he follows the old “subjective mind” idea and identifies “feeling” with the “higher nature,” instead of treating it as belonging to the Emotive Pole of Mentation as I do. And, if I may be pardoned, I would suggest that the above statement would be a little nearer the true state of affairs if he had said : “You can make a man feel with you if you work on his Emotive mentality,” *etc.*

THE PSYCHOLOGY OF SALESMANSHIP .

The teachers of Business Psychology very ably instruct their pupils in the art of Suggestion in the process of making sales. They instruct the salesmen to first gain the prospective customer’s “attention,” then “arouse his interest,” then awaken “desire,” and then—close the sale. These steps in the psychology of salesmanship apply equally well to the science of advertising, or any other appeal to the minds of people, and are logically correct. The attention once gained, the mind becomes more or less receptive; the mind once receptive, interest is aroused and a greater degree of receptivity is induced; interest is gradually led to Desire, induced by the subtle suggestion of words and the exhibition of the article to be sold; and at last, when the proper psychological state is aroused, the trained salesman gently but firmly gives the positive suggestion of authority, or demand, pointing to the place where the customer must sign his name, thus using Suggestion along both the lines of Acquiescence and Imitation—and the order is taken. Did you ever subscribe to a book at the and imitation—and the order is taken. Did you ever subscribe to a book at the solicitation of a good book agent? Well, if you did, and will let your mind run backward over the proceeding, you will see how the above rule works in practice. (1) Attention, (2) Interest, (3) Desire, (4) Sale—these are the steps of Salesmanship by Suggestion; and Advertising Sales as well. Great is Suggestion in Business!

I have known salesmen to gently suggest the closing of a sale by handing the customer a fountain pen, placed at the “suggestive slant,” at the same time pointing to the space on the order blank, with the “take-it-for-granted” tone and utterance: “Sign right here, please!”—and it was signed.

AGENTS’ SUGGESTIONS.

The largest employers of agents have regular training schools, in which the new agents are given the benefit of the experience of the old hands at the business—and some of these old hands could give a professional Suggestionist points on his own science. The agent is told how the different classes of people act, the objections they will be likely to raise, and how the trained agent may overcome these obstacles by clever work, including, of course, an intelligent use of Suggestion. I have talked with many successful men in this line, and it has always been a source of wonder to me at the detail of the use of suggestion manifested by them in their work. The average person would be surprised at the ideas advanced and the knowledge possessed by some of these men.

One of these agents once told me that one of the first things he learned when starting to work was that the agent should never permit the customer to take his “prospectus,” or sample pages, in his own hands. He said to me: “I always keep the prospectus in my own hands, for if I let it get away from me I will have lost the power of controlling the attention and interest of the customer. He will then have the matter in his own hands, and will have gotten away from me—he will then do the leading, instead of my doing it. I always keep the upper hand of my man or woman. I do the leading, guiding, directing and influencing myself—I keep the controlling gear in my own hands, always.”

I wish I could take the space and time to tell you other things I have learned in this way, of Suggestion in Business. But this is not a treatise of Suggestive Salesmanship, and so I must hasten on. I trust that I have said enough, however, to give you the proper cue in the matter.

ADVERTISING SUGGESTIONS.

And, in the Science of Advertising, also, there is a constant use of Suggestion—

usually conscious and premeditated. This is taught in the “courses” and “schools” of Advertising, and the Ad. men are well grounded on the subject. The use of the “Direct Command,” as the ad. men call it, is very common. People are positively told to do certain things in these ads. They are told to “Take Home a Cake of Hinky-dink’s Soap Tonight; your Wife Needs It!” And they do it. Or they see a mammoth hand pointing down at them from a sign, and almost hear the corresponding mammoth voice, as it says (in painted words): “Say, you! Smoke Honey-Dope Cigars; They’re the Best Ever!!!” And, if you manage to reject the command the first time, you will probably yield at the repeated Suggestion of the same thing” being hurled at you at every corner and high fence, and “Honey-Dope” will be your favorite brand until some other Suggestion catches you. Suggestion by Authority and Repetition, remember! That’s what does the business for you! They call this “the Direct Command” in the Advertising Schools.

ILLUSTRATIVE EXAMPLES .

Then there are other subtle forms of Suggestion in Advertising. You see staring from every bit of space, on billboard and in newspapers and magazines: “Uwanta Cracker,” or something of that sort—and you usually wind up by acquiescing. And then you are constantly told that “Babies Howl for Grandmother Hankin’s Infantile Soother,” and then when you hear some baby howling you think of what you have been told they are howling for, and then you run and buy a bottle of “Grandmother Hankins.”

And then you are told that some Cigar is “Generously Liberal” in size and quality; or that some kind of Cocoa is “Grateful and Refreshing;” or that some brand of Soap is “99.999% Pure;” and that some Pickle Man makes “763 Varieties;” etc., etc., *etc.* Only last night I saw a new one—“Somebody’s Whisky is Smooth,” and every imbiber in the car was smacking his lips and thinking about the “smooth” feeling in his mouth and throat. It *was* Smooth—the idea, not the stuff, I mean. And some other Whisky Man shows a picture of a glass, a bottle, some ice and a siphon of seltzer, with simply these words: “Oldboy’s Highball— That’s All!” All of these things are Suggestions, and some of them very powerful ones, too, when constantly impressed upon the mind by Repetition. They “get in their work” on you.

THE PSYCHOLOGY OF ADVERTISING .

A writer on the Psychology of Advertising advises, among other things, that advertisements of articles to eat or drink should contain the words calculated to induce the feeling of “taste” in the minds, of the readers. “Sweet,” “refreshing,” “thirst-quenching,” “nourishing,” etc., etc.—how suggestive they are! And how effective! How do they act? you ask. How? Well, this way—just you read these words: “A NICE, BIG JUICY LEMON—TART AND STRONG —I CAN TASTE IT NOW !” Just imagine these words accompanied by a picture of a man squeezing the juice of a lemon into his mouth, and where are you? I’ll tell you where—your mouth is filled with saliva, from the imagined taste of the tart lemon juice! Now, isn’t it? Tell this to some of your friends and see how it works. I heard a story once of a bad little boy, who would stand in front of a German Band, with a lemon to his mouth, sucking away for all he was worth. Result: the mouths of the musicians became filled with so much moisture that they could not play on. Exit boy, with Professor Umpah, the bass-horn player, in full pursuit, the air being filled with “Dunner und Blitzen!” and worse. See!

BUSINESS PSYCHOLOGY .

I have known of dealers in Spring goods to force the season by filling their windows with the advance stock. I have seen hat dealers start up the straw hat season by putting on a straw themselves, their clerks ditto, and then a few friends. The sprinkling of “straws” gave the suggestion to the street, and the straw hat season was opened. Do business men understand Suggestion? Well, rather! Even the newsboys understand it. The best ones are above asking, as the green ones do, “Want a paper, mister?” or worse still, “You don’t want a paper, mister, do you?” The good ones say, instead, boldly and confidently, “Here’s your paper, mister!” sticking it under your nose—and you take it. Let me tell you a tale about a “barker” at a pleasure resort in Chicago, several years ago. He was the best I ever heard. Here is the story—it’s a true one:

A STRIKING EXAMPLE .

This man was the “barker” or “spieler” for one of the attractions of the place, the “pony ride” attraction. Many were the ponies lined up to carry the children around the ring, for a nickel a ride. The “spieler” would wait until a crowd of children, with or without their parents, would enter the place and then he would begin in the strongest, most strenuous, rasping, suggestive tones: “Ride, ride, ride! Have a ride, take a ride, have a ride, take a ride! Anybody, everybody; anybody, everybody! Ride, ride ride, r-r-r-r-r-r-ride!!!! Anybody rides, everybody rides— rides, rides, rides—rides, rides, rides—r-r-r-r-r-rides! Take a ride, have a ride, take a ride, have a ride, take a ride, have a ride! Anybody a ride, have a ride, take a ride, have a ride, take a ride, have a ride! Anybody, everybody, anybody, everybody—ride, ride, r-r-r-r-r-r-r-ride! r-r-r-r-r-r-r-r-r-r-ride! r-r-r-r-r-r-r-r-r-r-r-r-ride!” He would keep this sort of thing up for several minutes, apparently without taking a fresh breath. The very air seemed to quiver and vibrate in the rhythm of his “r-r-r-r-r-ide, r-r-r-r-r-ide!” And every child within hearing who could raise a nickel would surely ride! The word “ride!” positively, authoritatively and constantly repeated, was one of the most startling exhibitions of this form of Suggestion that I have ever seen or heard. I have heard many imitators of this “spieler,” but have never met his equal. Perhaps he has now passed on to some higher form of usefulness—he was worthy of it. He was “on to his job,” surely.

Suggestion Accepted .

I have seen men in bowling alleys caused to make false plays, by some bystander suggesting the false shot. The same thing is true in shooting galleries, *etc.* You have but to look around you and see these everyday instances of Suggestion, in some form or other. Induced feeling, remember! That is the key of all manifestations of Suggestion. Look out for it! And, in conclusion, I know of a little boy who exemplified the law of Suggestion one April Fool’s Day by placing a sign on the coat-tail of another boy. The sign read “Kick Me!” And they did!

Suggestion Among Lawyers .

The skillful lawyer uses Suggestion in his work in examining or cross-examining witnesses. He suggests things to a suggestible witness, and coaxes and leads him on to admissions and statements that he did not intend making—sometimes statements that are not strictly correct. Such a one will say, “You did so and so,” or “You saw so and so, didn’t you?” etc., the direct statement made in an authoritative manner causing the suggestible witness to acquiesce. Look out for this Confident Authoritative Manner, in lawyer or anyone else. It is calculated to lead one into acquiescence, for man is “an obedient animal,” and it is “so much easier to say Yes! than No! when you see that Yes! is expected.”

A Dangerous Use .

It is charged that police detectives have worked false “confessions” out of suggestible criminals in this way, by keeping hammering away at them until their wills are worn out, and they would say “Yes!” to escape further questioning, like the girl who finally accepted the lover’s repeated proposal in questioning, like the girl who finally accepted the lover's repeated proposal in order to get rid of him. This Firm, Decided, Authoritative Statement or Demand, when allied to the law of Repetition, has caused much mischief in the world, and many have "given in" to it, to their sorrow. I trust that these warning words will save some others trouble of this kind. When the law is once understood it is comparatively easy to escape the suggestion. The strength in the Suggestor of this kind lies in the ignorance of the person suggested. Forewarned is Forearmed, in this case. You now begin to see my idea in "Turning on the Light," don't you?

THE SUGGESTIVE QUESTION .

I have heard of business men who would instruct their clerks to ask questions of their customers in this way: "You like this pattern, do you not?" or "This is a beautiful shade, is it not?" etc., etc., *etc*. Do you see the point? The statement is made first, and the question is asked right on top of it. Isn't it easier to say Yes! than No! to this kind of a question? (See there, now, I asked the question in that way, myself, although I had no intention of doing so. Took my own Suggestion.)

THE SUGGESTIVE POSITION .

In this connection I may add that it is a well known psychological fact that, when two persons are conversing, the one standing, or sitting higher than the other, has the advantage of a certain Positive Attitude or Position. And the person seated below the speaker is forced into a relatively Passive or Negative condition, or position. That is, everything else being equal, the person elevated will be Positive to the other, and the one seated on a lower level will be Passive, relatively. The raised platform of the teacher, speaker, preacher, etc., has a good psychological basis. And the power that a lawyer feels when "talking on his feet" to the jury seated in front of him is a manifestation of a law that he may not be aware of—but the judge has one better than him, for the lawyer must look up to him when he talks.

Try the experiment of practicing the above position with some friend, first one being seated and then the other, and see how you can actually feel the difference between the two positions. The raised position of clerks in the large stores, and the low seats so accommodatingly placed for the customers, have good reasons. If you ever feel that some one is placing you in a Negative or Passive Condition, rise to your feet, and you will feel doubly strong and forceful. This is a little hint that may be worth many times the price of this book to you, some of these days. Look over the fool things that you have been talked or influenced into, and see if you were not seated and the other fellow standing, or seated higher than you. This is a little thing— but it works big results, sometimes. Better heed it.

DIFFERENT DEGREES .

There is a great difference in the suggestibility of persons, some being almost immune from Suggestion, while others are so suggestible that they have but to be told a thing in a positive, forceful, confident, authoritative tone and manner, to accept the suggestion, particularly if it be repeated several times. They will likewise readily absorb the Suggestions of Imitation and Association. But I have told you about this elsewhere in this lesson. Study those around you, and you will soon discover the different degrees. The hypnotic somnambule is at the extreme negative end of the scale.

SUGGESTION AND PERSONAL INFLUENCE .

And now, friends and students, we have come to the end of this lesson on Mental Suggestion. As you will have learned by this time, the subject of Suggestion overlaps the subjects of several of the lessons to follow, this being notably true in the case of the next lesson on Personal Influence. But it was necessary to make you acquainted with the general nature and effects of Suggestion, and with its laws, before taking you to the lesson on Personal Influence. Having now studied Suggestion, you will be the better prepared to understand the subject when you meet it in the instruction on Personal Influence.

Suggestion deals with the PHYSICAL AGENTS OF MENTATIVE INDUCTION , while Personal Influence deals principally with the Mental Agents. But the two agents generally work together in Personal Influence, and therefore must be studied in connection with one another. You will see this more plainly as you proceed with the study.

THE IMPORTANCE OF SUGGESTION .

But here a word of caution. If you desire to learn the Mental Forces, do not ignore the Physical Agents employed in Suggestion. The Physical Agents appeal to the senses of man, while the Mental Forces reach another avenue of approach to the mind. And both are important. Of the two, Suggestive Influence is the most easily produced, and, in fact, is generally the first invoked by skilful users of Mental Influence, because of its simplicity, and its faculty of preparing a good foundation for the other influences. In your study of the subject of Personal Influence, you must first thoroughly post yourselves on the laws underlying the phenomena of Suggestive Influence. This is the first step toward the understanding of the whole Subject. A good Suggestionist is always a master of Mental Influence, because his very “knack” of Suggestion, brings the Mentative Influences into operation. Suggestion brings about the proper Mental Attitude for the higher phenomena.

Lesson IV.
Personal Influence.

Table of Content

THE PRECEDING lesson on “Mental Suggestion”—the present lesson on “Personal Influence”—and the lesson next following, on “Telementation”—are closely connected, and their subject matter “laps.” In order that you may understand this connection, let us suppose that the subject of “Personal Influence” is the central thought. This Central Thought deals with the Mentative Influence of the Person. This Mentative Influence consists in the Induction of Mental States in other persons. And this Induction operates along two lines, *i. e*., (1) the line of Mental Suggestion, which requires a physical agent; and (2) the line of Mentative Currents, which do not require a physical agent, but which produce their effect directly upon the mind of the person without the operation of the physical senses, or the physical agents, necessary to reach such senses.

Well, then, the preceding lesson dealt with Mental Suggestion, that line of action of Personal Influence requiring a physical agent of induction or impression. And the present lesson will deal with Mental Suggestion in its method of application, as well as in the method of application of Mentative Currents along the lines of Personal Magnetism, *etc.* And the next lesson will take up the subject of Mentative Currents, in its phase of Telementation, or “long distance” operation. So you see that while all these three lessons deal, in a way, with the general subject of “Personal Influence,” yet each has its own special line. And in this present lesson, all the lines converge.

MENTAL SUGGESTION AND PERSONAL MAGNETISM .

But before proceeding with the general subject of the lesson, I would ask you to remember this distinction between Mental Suggestion and what is called “Personal Magnetism,” or Personal Influence through the agency of Mentative Currents. The chief difference is this:

In Mental Suggestion a physical agent is necessary BECAUSE THE IMPRESSION IS MADE THROUGH THE PHYSICAL SENSES of Seeing, Hearing, Smelling, Tasting, Feeling—principally through Seeing and Hearing. But, in Personal Magnetism no physical agent is necessary, because there is no appeal to the physical senses —BECAUSE THE IMPRESSION IS MADE DIRECTLY UPON THE MIND OF THE OTHER

PERSON THROUGH A SIXTH SENSE . This Sixth Sense cannot strictly be classed as a physical sense, because it is not affected by physical agents or objects, its impressions being obtained from the vibrations of the currents of mentative energy. Just as the five physical senses receive impressions from physical sense-objects, and transmit them to the brain and mind; so does this Sixth Sense receive impressions from the vibrations of the Mentative Energy of other minds, and then passes them on to the brain and mind. Kindly fix this idea in your mind, so that you may understand the distinction hereafter.

THE “SIXTH SENSE .”

Regarding this Sixth Sense, which I shall call the “Telemental Sense,” I would say that there have been a number of theories advanced to account for it, some of which endeavor to locate a physical organ for it. Some very good authorities hold that the “Pineal Gland” is the organ receiving the vibrations of the Mentative Energy. The “Pineal Gland” is a small gland of reddish-gray color, cone-shaped, and attached to the floor of the third ventrical of the brain, in front of the cerebellum. It is composed of a mass of nervous matter, containing tiny nerve-cells, or corpuscles, of a peculiar nature; and also containing small particles of a gritty, calcareous matter, known as “brain sand.”

Physical Science gives no information regarding the use of the Pineal Gland, and its text-books content themselves with the statement that “its function is not known.” I shall not attempt to prove that this gland plays any part in the phenomenon of the Sixth Sense, because, for the purpose of these lessons, it is not necessary for you to accept or reject the idea. Personally, I believe that it plays its part, but I also believe that there are many other cells which have to do with the subject—in fact, I believe that every cell, or cell-center in the body is capable of being impressed by vibrations of Mentative Energy, a fact that the latest investigations into Mentative Therapeutics go far toward proving. But, all this has no immediate bearing upon the subject before us, as interesting as it may be for myself, and many of you. I will have a little more to say to you upon the subject in my lesson on Mental Therapeutics.

MENTAL STATES AND PHYSICAL ACTIONS .

There is another point to which I would direct your attention at this stage. I refer to the well-known psychological fact that “Mental States express themselves in Physical Action.” Every Mental State has its associated Physical Action. And these Actions when perceived by another person, are apt to induce a similar Mental State in that person, along the lines of Mental Suggestion. But there is

Mental State in that person, along the lines of Mental Suggestion. But there is another law, less understood by the public, and that is that “the manifestation of a Physical Action tends to induce in the mind of the person performing it, the Mental States generally associated with the production of the action.”

ILLUSTRATIVE EXAMPLES .

Let us take a common example, to illustrate the operation of these two related laws. Let us suppose that you are holding a Mental State of Anger, Fight, Combativeness, *etc.* In that case you will find that your brows will frown; your jaws will be fixed in a savage “bite,” and slightly protruded; and your hands will be clenched—the Mental State has taken form in Physical Action. Very well, then—you all recognize this fact.

But, there is the law reversed. If you will frown deeply; clench your fists savagely; fix your jaws in a fighting trim, etc., and will maintain that physical attitude for five minutes, at the same time allowing it to manifest in your walk, *etc.* (as it surely will) without interference, you will find yourself growing into a Mental State of annoyance, combativeness, etc., and if you keep it up long enough, you will be “mad in earnest.” So true is this that if you carry the thing far enough, and run into someone else, you will be very apt to “get into a row” with him. And, still more remarkable is the fact, the person that you “run into” will be very apt to take up the Mental Suggestion of your manner, and will also “feel fighty.” It would not take much to stir up trouble between the two of you.

And, still more remarkable, if you continue this physical attitude until it produces the Mental State, you will find that you are inducing similar Mental States in those around you, by the agency of Mentative Currents. So you see the close connection between Physical Action, Mental States, Suggestion, and Telementation! They act, and re-act upon each other. What has been said of the Mental State of Anger applies equally to any intense Feeling or Mental State. Like begets Like, along all the lines mentioned.

ACTING YOUR PART .

Now, all this means that the man who is possessed of a strong Mental State will manifest, unconsciously, the physical actions which will affect others, along the lines of Mental Suggestion— he will not have to study the question of what suggestions to use, providing he “feels” sufficiently strong to automatically manifest the actions. But when a man does not “feel” sufficiently strong to manifest the suggestive actions, he may produce the same effect by “acting the part” (without being actually involved in it) by first reproducing the physical actions, which will then induce a sufficiently strong Mental State to manifest actions, which will thus induce a sufficiently strong Mental State to manifest itself both along the line of Suggestion, and also along the line of Personal Magnetism. Every good actor induces feeling in you in this way, along both these lines. And you may do the same if you want to—plenty of “magnetic” people are doing it every day.

In this lesson, so far as I have gone, I have given you a most important secret of psychological influence, in a plain, practical way—so simple in fact that there is a risk of many of you entirely overlooking its importance. Better go back over this part of the lesson again—many times—until you are able to catch its inner meaning, and are able to read between its lines. It’s quite worth while, I assure you.

THINGS AS THEY ARE .

Of course, some of my kind critics will take me to task for teaching this “acting out” idea. They will call it “inculcating principles of deceit,” etc., etc.—and will then go on their way admiring “magnetic” personalities, and regretting the absence of “tact” in other persons who have rubbed them the wrong way. I have noticed that these hyper-critical people are generally hypocritical as well.

But, be this as it may, I purpose going right on to the end, and telling about things as they are in this world of ours; and, so far as possible “why” they are, and “how” they are. This is a lesson on “Personal Magnetism,” and not a treatise on social ethics, or a discussion regarding the dividing line between “politeness” and “sincerity.”

I have known many good men who were not “magnetic,” and the world “turned them down,” and often “jumped all over them.” And I have known quite a number, not quite so good, who possessed quite a goodly degree of “magnetism,” and the world received them with open arms, and showered its praises and rewards upon them. But this does not mean that one cannot be “good” and “magnetic” at the same time. There are plenty of “good” men who are highly “magnetic”—and there are plenty of “bad” men equally so. And there are plenty both good and bad, who lack “magnetism.” But, note this fact, please—that the good men, and the bad men, who are highly “magnetic,” generally manage to “get there,” along their own line of life. And both the good and bad who lack “magnetism” are generally stranded along the wayside. “Magnetism” is neither good nor bad—it is a natural law—and is used by all. In this respect it is like any other natural law.

USE VERSUS ABUSE .

And, then again, these lessons are not for the purpose of teaching the "bad" use of "magnetism," rather than the "good." They state the principles and the law, as they are. It is true that the bad man may take advantage of the law and use it for bad purposes; but so may the good man take advantage of it and make himself a greater power for good. "Personal Magnetism" is just as effective in the "Preacher" as it is in the "Confidence Man"—and just as effective in the salesman and business man, and everyday person, as it is in either the preacher or the confidence man. It is a natural quality, and has nothing to do with "good and bad"—any more than has elocution, oratorical ability, or personal appearance.

If the good folk prefer to leave this important subject for the bad folk, that is their own concern, not mine. Personally, I feel like the old preacher, who when remonstrated to by some hide-bound old parishioner regarding certain musical innovations that had been introduced in the church service. The old preacher looked kindly at the old veteran "conservative" of the flock, and said: "Well, brother, it may strike you in a different way, but to me it seems wrong to allow the Devil to monopolize all the good music—I believe in giving the Lord his share of it." And I say "Amen I" to this idea.

If "Personal Magnetism" was as much used to further the interests of Right, as it has been to further the interests of Wrong, the old world would get down to a little easier motion. If the Preacher would make his talks as "magnetic" as the actor does his plays, and the lawyer does his appeals to the jury, there would surely be "something doing" in church work, and the prevailing emptiness of the pews would be cured. If "goodness" was made as ATTRACTIVE as "badness," the Devil would be placed on the retired list.

THE INNER FORM .

And, now, let us consider this phase of "Personal Influence" that we call "Personal Magnetism." Remember that "Mental Suggestion" is the outward form of Personal Influence, and "Personal Magnetism" the inner form. We have considered the former—now let us consider the latter.

"MENTAL MAGNETISM ."

Perhaps the best way would be to look into the word "Magnetism" as used in connection with Mental Influence, *etc.* We often hear the term used, as "Personal Magnetism;" "Mental Magnetism;" "Magnetic Personality;" "Magnetic Attraction;" "Magnetic Influence," etc., etc., used in the sense of Mental

Attraction; Personal Influence; Fascination; Charming; Psychological Influence, *etc.* Let us see just why the term is used. The explanation involves an interesting bit of little known Occult history.

The word “Magnetism,” of course, arises from the word “Magnet.” Now here is an interesting bit of history. You will see in the dictionaries that the term “Magnet” was given the Lodestone, or natural magnet, because it was first discovered near Magnesia, a town in Asia Minor. This explanation is most amusing to those familiar with the records of the old occult brotherhoods, for the latter know that the Lodestone was the Lodestone being named after the town, the town was named after known centuries before the town of Magnesia was named, and, instead of the Lodestone, or Magnet.

A BIT OF OCCULT HISTORY .

The natural Magnet was known in China, India, and Persia thousands of years ago. Its name, “Magnet,” arose from the same Persian word as “Magic,” namely “Mag,” signifying the esoteric priesthood or Magians. The name was given because the power of the Lodestone resembled the mental power exerted by the Magians, and the stone was called literally “the Magian Stone,” or the “Magic Stone,” hence the words “Magnet” and “Magnetism.” So you see we come by our use of the word in a perfectly natural way.

An interesting fact (and one that goes to prove that minds work in accustomed channels) is to be noted in the circumstance that the mysterious phenomena of Mesmerism, etc., noticed in Europe and America during the past century or so, came to be naturally called “Animal Magnetism”; “Personal Magnetism,” etc., the mind of the public intuitively connecting the phenomena with that of the Magnet, which it very much resembles. And, in our day, we speak of people being “very magnetic,” “lacking magnetism,” having a “magnetic presence,” etc., *etc.* And so history repeats itself. The Magnet which was originally called the “Magian or Magic Stone,” because its force resembled the Mentative Force manifested by the Magi or Magians, serves to give a name to similar manifestation of mental force centuries after. The “Magnet” gives back to the Twentieth Century Magians, the name it borrowed from the Magians of Ancient Persia. It has repaid the debt.

PERSONAL MAGNETISM .

While the phase of Mentative Energy which has to do with the operation of the force upon distant minds and objects is perhaps the most startling, still that phase which is called “Personal Magnetism” is one of the most important and remarkable. Its very frequent occurrence often causes us to overlook it, but it is the phase which is effectively used by those who understand it, and the one which it behooves us to guard ourselves against. This phase is known by many names, the favorite terms being Mental Magnetism; Personal Magnetism; Suggestion; Fascination; Charming; Mesmeric Influence, *etc.* But these terms are merely names for Personal Magnetism, which itself is merely a manifestation of Mentative Energy.

All have noticed that some individuals seem to have a “winning way” about them, and are able to induce others to fall into their way of thinking or desires, and to do what they wished done. The so-called “magnetic” man is able to sway audiences or individuals by his mystic power, and one often fails to realize just how it was done when he recalls the words spoken, or reads them in cold type the morning after. The secret lies not alone in what is said, or even in how it is said, but rather in how great a degree Personal Magnetism was emanated by the speaker.

ITS USE IN BUSINESS .

Many persons who have dealings with the public in the direction of selling goods; securing subscriptions; selling life-insurance, etc., etc., have acquired a degree of the art of using Personal Magnetism often unconscious of the force they are employing. And many large employers of agents have schools wherein the agents are taught the psychology of suggestion, personal influence, etc., and where more or less of Personal Magnetism is taught, although under some other name. And, more than this, every person who is in earnest, when talking to another person manifests more or less Personal Magnetism, unconsciously, or consciously.

ITS USE IN EMOTIONAL RELIGION .

While the statement may bring down upon my head the wrath of those who believe that the phenomena of the “old-fashioned revival” is due to the “workings of the Spirit,” I do not hesitate to affirm that all students of psychology know that the greater part of the fervor is due to emotional excitement produced by Personal Magnetism, manifesting along both the lines of Mentative Currents and Suggestion. Anyone who has ever attended a negro revival or camp-meeting has carried away with him a memory of the effects of a certain kind of Personal Magnetism upon a certain type of emotional minds.

ITS USE IN POLITICS .

And not alone in the field of “emotional religion” does this force manifest itself so strongly—it is just as plainly demonstrated in the case of “emotional politics.” Let any man sit down and sanely consider the performances of the average man of the rank and file of either of the political parties during a campaign. See how men are swayed by emotional appeals to their prejudices and party spirit. See how they allow themselves to be blinded by glittering promises and statements, without a shred of reasonable argument, until they become fanatics.

Their emotions are skillfully played upon by the leaders and speakers, and the current of Personal Magnetism, and Suggestion, spreads over the body of the party until they become a mob possessed of certain fixed ideas that have taken possession of them. Families are split by factional differences, and hatred reigns when love formerly had its abode. The excitement grows fiercer and fiercer, until at last the day of the election is at hand, and the country goes into a paroxysm of emotional excitement. Then the result is announced. The next day every one suffers from a relapse, and the country begins to laugh over what has happened.

THE DAY AFTER .

After the sting of defeat has worn off, and the elation of victory has melted away, it is found that the country is moving along about as usual—not going to the dogs because some man is defeated, nor taking great leaps forward because some other man has been elected Town Supervisor, or President, as the case may be. The people play their parts year after year—that is the majority of them—being swayed by emotional excitement rather than by reason, thought, or intelligence. And the men who pull the mental strings grin to themselves as they think over “what fools these mortals be,” and prepare themselves to pull the same strings again upon the next occasion, and to make their sheep-like followers again dance to the tune of “My Party, right or wrong, My Party.”

And in both revival and political campaign the moving spirit is the same: Our old friend Personal Magnetism, operates through the force of a few fixed “feelings” conveyed from the minds of the few to the minds of the many, aided and abetted in its subtle influence by its mate, Mental Suggestion. Gaining force under the force of the Desire and Will of each person who adds his force to the original impulse it swells in volume until, like the rolling snow-ball, it grows to mammoth proportions and sweeps all before it.

INFECTIOUS ENTHUSIASM .

You have often heard that “enthusiasm is infectious.” Did you ever wonder why? Have you ever wondered why you enjoyed a theatrical performance more when the house was filled than when only half its seating capacity was used? Have you ever understood the cause of the wave of enthusiasm that has swept over the large audience, including yourself, until you felt all in a mental glow? Have you ever realized that what is known as “the psychology of the crowd,” by which term is meant the influence that can be gained over a crowd, whereas the separate individuals composing the crowd cannot be so affected is due to Personal Magnetism and Mental Suggestion, started into operation and then spread from mind to mind by the added Desire and Will manifested in Mental States and their associated physical actions?

And there is another fact to be remembered while we are considering audiences and crowds. I allude to the fact that the speaker is affected by the Personal Magnetism of the audience which flows back upon him, giving him increased power to send again to them his own ideas, awakening fresh emotional excitement in them. It is Action and Reaction always.

MENTAL EPIDEMICS .

It is of the greatest importance that one understands the causes of these “mental epidemics,” for when the cause is once understood one is far less liable to be carried away by emotional excitement spread in this way. Many sober, sensible people have been swept off their feet by these waves of Personal Magnetism, and have done and said things that would otherwise have been impossible for them. They have allowed the Personal Magnetism to reach their minds through the Emotive Pole, arousing ideas and Desires that otherwise would have been impossible.

We have seen, or heard, of respectable citizens, including the members of the so-called learned professions, lawyers, doctors, teachers, preachers, joining in mobs and allowing themselves to be carried away by the Personal Magnetism and Suggestion of the more excitable members thereof, and participating in acts that afterwards seemed like horrible nightmares to them. The emotional nature is always very near the surface, in the majority of men, and it should be ever guarded from outside arousing influences. The Motive-Pole of the Mind—the Will-Power, should ever be on guard to resist this invasion of the Emotive-Pole of Mind.

And so should the Will ever be on guard to prevent the Personal Magnetism of others who in personal interviews seek to bend the minds of their hearers to of others who in personal interviews seek to bend the minds of their hearers to their ideas, and by thus arousing Desire mould them so as to work their Wills upon them.

CAUSE AND EFFECT.

In all of these cases of Personal Magnetism, and Mental Suggestion, whether along the lines of personal influencing, appeals, artful suggestion, etc., as well as in cases of “mental epidemics,” the effect is produced by the Mentator, or Suggestor, obtaining the voluntary attention of the other or others, and thus holding his Will engaged, and his Emotive Pole of mind thus unguarded, while he pours in his Mentative Currents, or Suggestions (usually both), into the Emotive Pole of his hearers. He thus induces in them the desires, emotions and feelings which act as motive forces, causing them to act according to his wishes and Will.

The person affected is rendered unable to reason correctly, or intelligently, for his Will is “on a vacation,” and his Reason is swayed by his Desires, Emotions and Feelings thus induced, the necessary support of the Will being lacking. The Will of the man sending the Mentative Currents, or Mental Suggestions, is in control, instead of the Wills of the hearers and persons influenced. In the cases of widespread “mental contagion” the influence spreads from mind to mind, along the same lines, and according to the same laws.

SELF-PROTECTION.

I trust that what I have said along these lines will appeal to the student in the direction of causing him to interpose a resistance to these Currents and Suggestions, in cases such as I have mentioned. The remedy is in his own hands—simply the interposition of the Will, in the manner of which I shall speak as we proceed. Surround yourself with an armor of Will-Power which will act as a shield against influences of this sort, and which will beat them back upon their senders. If people but understood this law they would cause these selfish Mentative Currents to be reflected back upon the sender until he was swept away in the whirlwind of his own raising.

PERSONAL FORCE.

It is apparent to all students of human nature that there is a wonderful difference in the degrees of what is called “Personal Force” observable in different persons with whom we come in contact. Some are very “forceful,” and others are quite “forceless,” and others form varying degrees between these two extremes. This "forceless," and others form varying degrees between these two extremes. This difference in "personal force" depends upon the degree of "Positivity" or "Negativity" in the "Magnetism" of each person.

The man who is able to manifest a strong degree of Mentative Energy along the lines of Motive Polarity, or Will-Power, becomes magnetically "Positive." I use the word "positive" in this connection in the sense of Webster's definition: "having the power to direct action or influence." Passing down the scale, through varying and lessening degrees of "positivity," we reach the case of the man who is almost devoid of this power of manifesting Mentative Energy—and his condition we call that of Magnetic "Negativity." By "Negative," as I use it here, I mean: "not-positive; lacking the power of direct action or influence."

THE MENTATIVE STRUGGLE.

Now, every person has his own degree of Magnetic "Positivity." Each one is Magnetically Positive to some others, and Magnetically Negative to others still—unless indeed one have reached the limit of Positivity or Negativity, which limit cannot be definitely fixed. Two persons meet each other. At once there ensues a silent, quiet struggle between their Mentative Magnetism, depending for its intensity upon the importance of the meeting. Still, in any and all events, the struggle ensues, usually unconsciously. It may be over in a moment, or it may last a long time, but from that struggle, sooner or later, one or the other must emerge a victor, unless, as is rarely the case, they are of equal degrees of Positivity. And there is no mistake about the result—each one recognizes himself as the victor, or the defeated, and adjusts himself to his relative position.

I do not mean by this that the degree of Magnetic Positivity is fixed permanently in either person. For the contrary is the case. One of the persons who is really stronger, usually, may be weaker at that particular time, owing to his Will being fatigued, or by reason of his having relaxed his Will-Power, as is often the case. And in such a case, the defeated one may be the victor at the next encounter, or may even rally his energies in a moment later and turn the tables. One may have a strong Will, in moments of activity, and yet in moments of passivity he may relax it very much. And, a still more important fact: One may so increase his Will-Power that he will be able to completely dominate those who formerly over-mastered, and even over-awed him. All of us know of instances of this kind in our own personal experiences.

INSTANCES OF EXTREME POSITIVITY.

At the extreme Positive Pole of Personal Force are to be found those wonderfully forceful men who seem to dominate all with whom they come in contact. These people fairly paralyze the Wills of those around them, and induce Emotive States almost at will. When in deep, earnest, mentative effort, they seem to actually “plunge” their Will into the mind of the other persons, and set themselves up as the Dominant Force therein, taking the others’ Wills captive and holding them obedient to the Master Will of the Positive Man. Such men are of course rare, and whenever they exist they make a strong mark on the history of their times, local or general. I do not like to quote Napoleon Bonaparte as an example, for he has been used to illustrate almost everything. But still, the mind intuitively flies to him in thinking of the Dominant Will. Napoleon had a marvelous Will—an almost superhuman Will. It was manifested not only on the world at large, but also upon those closest to him in the way of personal contact. This man worked his Will on those around him, and forced his Desires upon them, also. He dominated everything and everybody, and his contemporaries, even his enemies, testify to this marvelous personal power. He is a very good example of this extreme Positive type.

THE OTHER EXTREME.

Passing down the scale, we see men of strong Personal Force in all walks of life. These men formerly played the part of warriors or rulers of kingdoms, but the increasing importance of commercial life in the world’s affairs has developed and brought forth a new type of these Positive men, who now show themselves as “captains of industry,” prominent figures in “frenzied finance,” makers and rulers of the great “trusts” of this country, and others. A little lower in the scale of Personal Force we find men of marked power, but still a little less strong than those above them. And so we pass down, through the varying degrees of the scale, meeting the average man and woman, and then on to the “weaklings” of the race. At the extreme Negative end of the scale we find those impressionable creatures, known to students of hypnotism and psychology as “somnambules,” or “impressionables,” who have merely to be told to do a thing, in an authoritative manner, in order to have them attempt to do it, or at least to feel impelled to do so.

“IMPRESSIONABLES.”

Now, about this subject of Hypnotism, I want to say right here that the actions of the hypnotic subject are caused not so much by sleep having been produced as by the existence of an exaggerated state of suggestibility developed in the subject. The best authorities now know that it is not necessary to induce sleep in subject. The best authorities now know that it is not necessary to induce sleep in order to have these “impressionables” obey the suggestions. They will act upon them without sleep. In fact, the sleep itself is now known to be induced by Suggestion, mingled with the induction of the “feeling” of sleep, by Mentative Currents.

There are many people in whom the phenomena of Hypnotism may be produced while they are wide awake. They will feel the “burn” on their hands, caused by your finger, if you but suggest it to them in the right way. They will be unable to draw apart their hands, which have been fastened together by your strong suggestion. They will be drawn backward, or forward, by your suggestion. There are many people of this kind, some more impressionable than others, but all quite impressionable, who will be driven this way or that way by those who understand the subject. Fortunately, this fact is not generally recognized, or else we should hear of still mote cases of “strange influence,” etc., in the newspapers. But the subject is becoming more widely discussed and known now, and it is only a question of time when the law will be compelled to take cognizance of it.

Fortunately, however, the extreme Negative condition may be overcome by one, by developing his Will and learning the principles underlying the subject. Knowledge of the nature of the subject robs the force of much of its effect, the latter depending largely upon the passive ignorance of the subject. Give him the proper instruction, and he will be able to interpose a resistance. Every man has his present place on the scale, but he may improve his position!

THE “MAGNETIC MAN .”

Now, for the purpose of illustrating the personal qualities of the Magnetically Positive man, along the lines of Personal Influence, in this lesson, I shall proceed to illustrate these qualities as existing in a suppositional individual whom I will call “the Magnetic Man.” We will consider this “Magnetic Man” as an actually existent individual, in our treatment of him. You must endeavor to imagine him in this way, that you may understand his qualities. He is a very Positive man, magnetically—one of the examples of a strong, forceful man of affairs, who is constantly meeting people, and having relations with them. How does such a man act, talk, look, move, and conduct himself. Let us see!

In the first place, let us consider the appearance of the Magnetic Man. Well, he may be tall or short; dark or fair; stout or slender—these things do not count. But, notice this, that no matter which of the characteristics just mentioned he may possess or lack, he has a certain “air about him” that all may recognize, once they have seen it in any one. Let us notice this “air” carefully, for it may give us a clue.

Well, the principal feature about this "air" of the Magnetic Man is its suggestion of Self Confidence and Fearlessness. Our man seems to have a certainty of an inward Power and Force about him. Not the blustering, self-important air manifested by the pinchbeck imitators of our man, but a calm, contained, poised, consciousness of Strength and Self Confidence. Our man seems to feel that there is "something in him" that gives him a strength and firmness unknown to the majority of people. Every Magnetic Man has this inner consciousness, and I shall tell you what it is.

CONTACT WITH THE "UNIVERSAL WILL."

As I have said in the Second Lesson, entitled "The Underlying Force," there exists under all the manifestations of Life and Mind an "Infinite and Eternal Mentative Energy," of which, and in which, all personal manifestations of Mind are but Centers of Consciousness. Now, this "Infinite and Eternal Mentative Energy," in its outward manifestations of one Pole of its Energy, at least, resembles an Universal Will. That is, while its inner nature cannot be known, yet in the outer aspect of one of its Poles of Energy it resembles an Infinite Will in operation everywhere. And, so, we are justified in thinking of it as Universal Will Power.

Now, the more Positive a man becomes, in Mentative Magnetism, the closer does he become in contact with this Universal Will. And the closer he is to this Universal Will, the more Positive does he become. It is a case of action and reaction. "To him that hath shall be given" applies in this case. The quality of Magnetic Positivity draws one to the Universal Will, and the nearness to this Will renders one more and more Positive.

UNIVERSAL VS. PERSONAL WILL.

But there is this to be noted in connection with this truth. When a man feels the sense of Power that comes from a mental relation with the Universal Will, and allows the Energy to flow through him, and manifest in his acts, he has a reservoir of Will Power back of him which is inexhaustible and never failing. But if, in his conceit arising from some successful action, he begins to think that the Power is due to some "personal strength," then he becomes "conceited" and "the pride of personality" grows upon him. This is where he makes his mistake. By this personal view of the matter he fences himself off from the Universal Will and limits his force to that portion which is locked up within his own mind, induced there by the Will of the Universe. Such a one separates himself from the source of Power and puts up a barrier between himself and the Universal Supply.

Now, do not jump at the conclusion that I am trying to “preach” to you, or to force metaphysical teaching upon you—I am not doing anything of the kind. I am giving you the Inner Teachings of the great schools of Occultism, and which teachings agree perfectly with the latest theories of modern Science. There is a great ocean of Universal Will, in which we are but Centers of Activity, and if we will but open ourselves to the Power and Will contained therein, we will have an unfailing store of Power upon which to draw.

A CENTER OF FORCEFUL WILL .

And so our Magnetic Man places himself in a Magnetically Passive attitude only toward this great Will, and in a magnetically Positive one toward all else. In this way he really becomes a most active Center of Force and Will, which becomes manifest to all with whom he comes in contact. He may not realize just what he is doing, and may know nothing of the truth herein stated, but, still he feels that he is “in touch with Something” that aids and assists him and which gives him strength and “Magnetism.” He may talk about his “luck,” or his “lucky star,” or he may secretly believe himself specially favored by Providence (this is a secret belief of the majority of successful men)—but the fact remains that every Positive and successful man feels, underneath it all, that he has something back of him. And this belief takes form in action and causes him to manifest that “air” of calm, positive Power and Self Confidence noticeable in such men in every instance.

THE MAGNETIC “AIR .”

I cannot very well describe this “air” to you, for unless you have met a man of this kind you will not understand it. But it is a very different thing from the pompous, self-sufficient, self-important, fussy air and demeanor manifested by the “cheap” imitators of these great men. The Magnetic Man does not tell you how great, or smart, or important, he is—that folly he leaves for his cheap imitators—he makes you feel his strength by his very manner and atmosphere, without saying a word. He has that “something about him” the people notice and wonder at. And that “Something” comes from his conscious, or unconscious, relation to the Universal Will.

A MAGNETIC MENTAL IMAGE .

I would advise all who wish to become like the Magnetic Man to cultivate the

I would advise all who wish to become like the Magnetic Man to cultivate the Mental Image of the Universal Will—think of it as a great ocean of Will Power, in which you live, and move, and have your being. Feel yourself in touch with it. Think about your relation to it, constantly, and you will find that your mind will gradually open out to admit of the inflow of its Power. And when you learn to know the real source of Power, and Will, then you will no longer deceive yourself and attempt to shut off the flow of the Universal Will by erecting petty personal barriers of Conceit.

This inner consciousness of the Magnetic Man, especially if he understands its true nature, will react on a man’s personal manner and appearance and cause to manifest in him that calm, serene, positive “air” of Power, Will and Strength, that the great leaders of men always possess. And that “air” is in itself a mighty Suggestion to others, for the world has learned to associate it with Power and Ability. And, just as the Feeling manifests itself in Action, so will the outward Action tend to induce the inward Feeling, as I have told you. And, so, if you will endeavor to imitate and reproduce the outward carriage, manner, “air” and demeanor of this Positive Man, you will have taken a step toward inducing a corresponding Mental State in yourself. But do not remain satisfied with this—go right to the fountain-head and receive your Power direct from the Universal Will.

MAGNETIC DESIRE-FORCE.

But there is something else about the Magnetic Man which is different from Will Power. The Will is a cold, keen, powerful force, devoid of color—it is like a great natural force devoid of feeling or emotion, although acting in response thereto. What other great force is manifesting strongly in our Magnetic Man? Desire-Force! Yes, that is the other great force within him— Desire Force. No matter how strong a Will a man may have, even though he gets in the closest touch with the Universal Will, he will accomplish nothing unless he be possessed of a developed Desire. One must “want” to do things, before he Wills to do them. I have explained this to you in a previous lesson. Let us see what this Desire Force is.

The Universal Mentative Energy seems to be a strong Something, containing within it all the Force and Energy there is in existence. It does not seem to have the attributes of Personality about it, except when it becomes manifested in Personal Minds, or Centers of Consciousness. When a Personal Center, or Personal Mind, is established in the Universal Energy, then there seems to spring into manifestation a Creative Desire, which constantly urges toward outward expression.

This Desire Force is seen all through Nature, in all of her forms, and is manifested by all that we call Life Energy—that is, the Energy which prompts the building up of form and shape. This Desire Force is evidently identical with the Life Force as we know it. It causes the seed to sprout and the plant to grow—the cell to multiply, and the higher forms to evolve from the lower. It is the great Creative Life Energy ever manifest in Nature. It is essentially a Feminine Principle, and is constantly desiring to "give birth," "bring forth," "create." It stirs the Will into action, and never satisfied unless it is performing creative work, mental or physical.

CREATIVE MENTATION .

Now, there are persons who seem to possess but very little of this Desire Force, except on the physical plane. Their mental plane manifests very little of this force, and consequently they accomplish little or nothing of the world's work, and merely carry out the desires of others. But there are others who have this force manifested most strongly within them. They are possessed of a craving, longing, desiring force that impels them to "do things." That is, it fills them with ardent desires, along mentative lines of creation, which are ever crying out for satisfaction. The strong men and women of the world have this Desire Force highly developed, and its effort toward expression is what causes these people to accomplish things. Now do not mistake me. This Desire is not always in the direction of "owning things," but rather in the direction of "doing things." It is true that when one's Desires are along the line of accumulation, the force will be bent in that direction; but it may be less along these lines, and in that case the accumulation will be a mere incident of the "doing."

Our Magnetic Man has a great deal of Desire Force within him. He "wants" to do certain things, and he wants to do them very much. He wishes to accomplish certain ends, and the Desire becomes an ardent, glowing force that stirs up the desires in those around him, and at the same time incites his own Will into action. His Desire Force combines with his Will, and wonderful things are accomplished.

THE DRAWING POWER OF DESIRE .

When you come into contact with a man of intense desire, you can fairly feel the force emanating from him. Our Magnetic Man has learned to concentrate his Desire Force. When he wants some particular thing, he forgets about the minor things, and focuses his desire upon the particular thing craved by him, and thus draws it toward him with intense energy. The Will drives, forces, impels, and draws it toward him with intense energy. The Will drives, forces, impels, and compels, with a "push"—the Desire Force draws, induces, pulls toward one, with an irresistible "pull." When our Magnetic Man meets you, and wants you to do something, you can feel the pull of his Desire Force, drawing, coaxing, inducing, alluring, and attracting you toward him and his objects.

THE MAGIC FLAME .

One who wishes to "do things" should keep the flame of his Desire burning bright. He should continually pour upon it the oil of Suggestion, and place before it the lantern-slides of the Mental Images of the thing desired. If you will study the man of strong Desire, you will see that he draws everything toward him that he wants. He has a "pull" upon things and leaves nothing undone in the direction of his want. He is hungry and thirsty with Desire, and he seeks satisfaction wherever it may be found, his wits being sharpened by the intensity of the desire. And he draws people to him by the very strength of his Desire Force. You will find that people will instinctively fall in with the suggestions and urgings of the strong Desire man. People, as a rule, are "drawn" rather than "pushed" or forced into a thing. The seductive, drawing, charming, fascinating force of men is that of Desire Force, not of Will Power. Yes, again I say to you that he who would succeed must, of necessity, keep his fire of Desire burning bright and fierce, else it will not awaken into action his own Will, nor stir the Desire in others.

THE INTENSE DESIRE .

We talk much about Will Power, and its possession, but the majority of men fail because they do not Desire things hard enough. They must want things "the worst way," and then they will bend everything toward getting them. This is true in the case of both good and evil desires—the law is the same in both cases, and operates along the same line. We are acquainted with the disastrous consequences attendant upon the possession of evil desires, and have seen many instances of the harm wrought upon others by reason thereof. But did you ever stop to think that the same degree and intensity of Desire, turned in the right direction, would accomplish wonders of good works? If you will put into your plans of proper attainment and aspiration the same degree of energy that the evil man puts into his schemes of selfish gratification, you will be able to move mountains of difficulties.

THE TWIN FORCES .

This Desire Force in the Magnetic Man is that which causes us to feel that “he wants this thing, and is going to have it” You know the feeling, if you have come into contact with strong men. And they draw their own to them by the exercise of this elementary force of Nature. They learn that by mentally drawing to themselves a supply of the Universal Energy they are enabled to transform it into Desire Force, as well as Will Power—the Emotive Pole is charged, as well as the Motive Pole. Both draw from the same source, and both have a constant source of supply. And both may manifest a wonderful degree of this transformed Energy, in the shape of Will Power and Desire Force. In our Magnetic Man, both Poles are fully charged, and in active operation.

THE MAGNETIC VOICE .

So much for the “air” of our Magnetic Man. Now, how does he speak?

Well, the voice is a mighty indicator of the Mental State within. Excepting the Eye, no outward form of expression of character responds so quickly and fully to the inner Mental State than the voice. The voice and eye are the two principal outward avenues of expression of the Mental States within, and both register the subtle changes and degrees of the inner state. If you will stop to think for a moment and consider the different voices of the people you know, you will see that the voice in nearly every case gives one a clue to the character or prevailing mental states of the speaker. Not alone the quality of the voice but the Tone. Every reader knows the difference between the tones of the hesitating, timid, self-doubting person, and that of the confident, self-reliant individual. There is a subtle vibration about the tone of the latter that causes one to feel confidence and respect, and which exacts obedience in a quiet, calm way, devoid of bluster or rant. Let us listen to the tones of our Positive Man.

THE CONTROL OF TONE .

Well, first, it is under the control of his Will. It is loud or soft, as he wills it to be—it never runs away from him. If the person to whom he is talking raises his voice to a strident pitch. our Positive Man does not follow suit. On the contrary he puts a little more force into his tone, but keeps the pitch the same, and before long, by his Will, in his evenly pitched tone, will actually force down the pitch of the other to a normal degree. I have seen many instances of this fact, and have noticed that the temper of the other person is toned down in accord with his decreasing pitch of voice. A calm, even, positive tone, in which the Will is apparent in self-control and in forceful effect, will master the tones of others pitched in a fiercer key; and in the mastery of the voice of the other you will pitched in a fiercer key, and in the mastery of the voice of the other you will often effect a mastery of his Will. By making captive the Outer Expression you often capture the Inner Man.

There are two very good reasons for one studying the voice of the Magnetic Man, as follows: (1) Because it is by his voice that he manages to make one of the most powerful Suggestions upon others; and (2) because by the expression in his voice, or rather the inner impulse causing the vocal expression, he causes to flow out strong Mentative Currents which affect and influence the other person. So in its Inner, and Outer, aspects the cultivation of the voice of the Magnetic Man is quite desirable.

THE SUGGESTIVE VOICE .

You will find that the Magnetic Man, particularly if he is engaged in an occupation necessitating his giving orders, and directions, or advice, to others, has developed a voice resembling in many details the "Suggestive Voice" habitual to the practitioner of Mental Suggestive treatments. The reason is plain. Both the man of business affairs and force, and the Suggestionist, have accustomed themselves to speaking in a forceful, firm, positive manner, and thus fairly "driving home" their ideas expressed in words. The man of affairs does not know just why he does this, but his tone is the outward expression of his forceful mental states. And this is likewise true of the Suggestionist, although he may have deliberately cultivated the Suggestive Tone at the beginning of his practice.

It is somewhat difficult to correctly define and explain the Suggestive Tone, although if one once hears it he will never forget it. But I will try my best to make it plain to you here.

In the first place, the Suggestive Tone is fairly charged with the mental idea back of the words. Each word has an inner meaning, and the Suggestive Tone carries this idea with it, so that the hearer gets the full Mentative benefit and influence of it. Do not imagine that this tone is theatrical, or tragic, or unnatural. It is none of these. It is a forceful, natural tone. Its expression is that of "being in earnest" and meaning just what you are saying. You know how you would speak if you were earnestly telling some one to do some important thing, upon which much depended. Well, that's the tone, modified of course by the particular circumstances and necessities of each case. It must be in earnest—must be more or less "intense"— must have focused in it the "feeling" behind it, in such a way as to awaken in the mind of the hearer the feeling back of the words.

THE FLEXIBLE EXPRESSION .

The voice of the Magnetic Man is flexible and adaptable

The voice of the Magnetic Man is flexible, and adaptable to any mood or phase of feeling that he wishes to induce in his hearers. It may be positive and masterful, along the lines of Suggestion by direct command, or authority. Or it may be subtle and insinuating, along the lines of Suggestion by Association or Imitation. Or it may assume a teacher-like tone, along the lines of Suggestion by Repetition, in which the statement is made in a quiet, convincing way, as a teacher makes his statements to his class, the repetition of which brings conviction to the mind of the hearer. Or it may take on that peculiar caressing tone which is noticed in Magnetic men of a certain type, who allure, charm, fascinate and draw to them other people by reason of their subtle power of "charming." This power, which finds its expression largely in the voice, always reminds me of a female leopard or tiger, for the feline is mingled with the feminine in a peculiar way: This tone of the voice can be best described as "caressing"—when it is exhibited by one well versed in its use every word seems to be a soft caress, and has a peculiar soothing effect upon the hearer, lulling his Will to sleep and opening his Emotive mentality to the suggestions and Mentative Currents of the speaker.

THE VIBRANT , RESONANT , EXPRESSIVE VOICE .

In short, the Magnetic Man, in his use of the voice, has acquired to a certain degree the art of the actor and orator. He is able to express "feeling," real or assumed, by his voice, so that a corresponding mental state is set up in the minds of his hearers. And one may acquire this art. By practice a vibrant, resonant, expressive voice may be cultivated, and used, too, with the greatest effect in Personal Magnetism. As an instance of this let me cite you the case of Nathan Sheppard, the well-known lecturer and authority on public speaking. Mr. Sheppard relates that when he first made up his mind to devote himself to public speaking he was told by his tutors that he would be a perfect failure in such a profession, because, as he says, "My articulation was feeble; my organs of speech were inadequate; if I would screw up my little mouth it could be put into my mother's thimble." These facts were enough to discourage any man, but Sheppard rose above them, and determined to apply his Will to the task of conquering these disadvantages, and mastering the subject of public speaking. And he succeeded marvelously. By pure Will Power he, as he says, "increased my voice tenfold; doubled my chest, and brought my unoratorical organs somewhat in subjection to my will." He became one of the best public speakers of his time. So there is hope for all of you, if you will but manifest persistency and earnestness in your application of the Will. In my last lesson I will give you some exercises and directions along this line.

some exercises and directions along this line.

THE WALK OF THE MAGNETIC MAN .

And how does our Magnetic Man walk? How would you suppose—like a shambling, feet-scraping, wilt-less person; or firmly, deliberately, masterfully, like a true Individual? Which of these walks do you think better represents and expresses the Mental States of such a man? Answer this, and you will know how the Magnetic Man walks. I tell you, the inner Mental State always expresses itself in the outer physical action.

THE EXPRESSIVE EYE .

And what kind of an Eye has our Magnetic Man? Need you ask this question? What would you expect? Of all the physical avenues of expression of the Mental State within, the Eye is the most potent and nearest to the “soul within.” The eyes have well been called “the windows of the soul,” and they give a clearer idea of the Inner Man than all else combined. And, therefore, we may expect our Magnetic Man to have an eye that reflects the Power within him. And we are not disappointed, for even a hasty glance will show that he has what people call “an expressive eye.” It manifests every Mental State, at the Will of its owner. Now stern, now tender, now commanding, now loving, now masterful, now caressing—it is an obedient instrument of the Will operating it. And it produces the most wonderful suggestive effect upon those coming under its spell. As an inducer of Mental States, the Eye has no equal among the physical agents—even the Voice, wonderfully potent though it be, must yield precedence to it. It is more than a physical agent— it is a direct avenue for the passage of Mentative Currents.

Very Magnetic people, when aroused by deep interest, emotion or desire—combined with Will—seem to have a constant stream of Mentative Magnetism flowing from their eyes, which is felt by those within their field of influence. I need not call your attention to the wonderful power of eye, for you are fully acquainted with it from personal experience. You know how Power shows itself in the eyes of people. In cases where the Will has been developed to a very high degree, it is true that the Mentative Energy can be so concentrated by a very earnest and powerful glance that an actual physical effect may be produced.

THE POWERFUL GLANCE .

I have known, and heard of, cases in which a powerful glance halted people in their tracks. Cases of this kind are told of Napoleon, and others of developed Will Power. Andrew Jackson is said to have so paralyzed the will of a noted

Will Power. Andrew Jackson is said to have so paralyzed the will of a noted desperado by his glance that he surrendered meekly and accompanied his captor, although fully armed and heretofore deemed absolutely fearless and dangerous. The desperado afterward said that he could not understand just why he did not kill Jackson where he stood. It is related in some of the ancient histories, or tales, that one of the old Greeks paralyzed an enemy by a single burning glance. You have all seen people flinch and quail before the masterful glance of one possessed of a developed Will Power. You, yourself, know how this feels.

The Secret of Influence .

But, after all, the Secret of Influence in onr Magnetic Man lies in his Mental States. The outer forms are but reflections of the Inner. If you will cultivate the connection between your mind and the Great Universal Will—the Universal Mentative Energy—then your Will becomes so strong that the outward expressions will come of themselves. But in mounting the first steps of Attainment, it becomes important for the student to pay attention to the outward characteristics, because by so doing he makes a dearer mental path for the acquisition of the desired mental states. By the very laws of Mental Suggestion he is able to imitate these outward expressions, and thus induce in himself the Mental States, which, in time, become habitual. I do not mean that one should allow the Suggestion of the others' appearance to move him in this way—this is not the idea. What I mean is that one may by Auto-Suggestion so reproduce the outward characteristics associated with a Mental State or quality, and by acting them out actually materialize into reality the Mental States themselves. Remember the rule— Mental States take form in action—and action reproduces their associated Mental States! It is a rule that works both ways. The voice makes the phonographic record—and the latter reproduces the sound! Remember this illustration, for it will help you to get the right conception of the psychological law underlying the phenomenon.

Review Work .

Concluding this lesson, let us take another glance at the first principles underlying Personal Influence, in both of its forms of Mental Suggestion, and Mentative Currents. Nothing like reviewing the fundamental principles. Here they are:

The Underlying Principle is Mentative Energy.

Mental States are exhibitions of Mentative Energy. Mental States are Original or Induced.

Induced Mental States are caused by the Suggestions, or Mentative Currents, of others.

Suggestion induces Mental States, by reproducing the Original Mental States of others; or one's own previously experienced Mental States, including the experience of the race-ancestors, inherited and recorded in the sub-conscious minds of their descendants.

Suggestion operates along the lines of Acquiescence, Imitation, Association, and Repetition (as described in the previous lesson), always acting through physical agents for inducing Mental States, like the phonographic record.

Mentative Currents are waves or streams of vibrant Mentative Energy, emanating from the minds of people, and carrying with them the vibrations of Mental States; the vibrations tending to induce similar Mental States in the minds of people within the Field of Induction.

There are Two Poles of Mentative Energy, i. e., the Emotive Pole, manifesting Desire, Feeling, Emotion, etc.; and the Motive Pole, manifesting Will, etc.; the acting force, affecting other minds, manifested by these Two Poles being called Desire-Force and Will-Power, respectively.

Desire-Force tends to awaken similar vibrations in the minds of others, thus producing similar desires—or it charms the Wills of others and causes them to carry out its desires— its action and nature bear a strong resemblance to feminine mental power.

Will-Power tends to awaken Desire in the minds of others by sheer mastery and forcefulness—it also acts in the direction of combating and overpowering the Wills of others, and taking them captive—it also directs, masters, concentrates, or restrains one's own Desire-Force, on occasions—its action bears a strong resemblance to masculine mental power.

In Personal Influence, along the lines of Personal Magnetism, the Mentator pours out his Mentative Currents, generated by his Will or Desire, or both; either in a general way, or in a concentrated, directed manner; in a personal intervtew, and thus Influences the mind of others by Induction—this is usually, or always, accompanied by Mental Suggestion, using physical agents, such as the voice, eye, manner, etc., which heighten the effect produced.

So, you see, by reference to these Underlying Principles, just why and how Personal Influence, or Personal Magnetism, operates.

STRANGE OCCURRENCES EXPLAINED .

And now, as we pass on to the next lesson, on "Telementation," it will be well for us to glance over the pages of ancient history and see how the many strange occurrences of Personal Influence therein recorded may be understood in the occurrences of Personal Influence therein recorded may be understood in the light of our knowledge of Mental Magic. Cases of Dominant Individuality, extraordinary Will Power, Burning Desire, Fascination, Charming, Suggestion of all kinds, Personal Mastery, and many other forms and instances of the Mental Domination and Influence of Man over Man, may be understood clearly and divorced from the mystery and glamour of their local surroundings. It may be seen that one law underlies them all. And coming down to the present time, do we not now have a clearer idea of the strange personal atmospheres, or influence, surrounding some people, which so strongly attract or repel others? Can we not now better understand the remarkable influence of those men of mighty Wills and ardent Desires, who seem to either compel all things to bow to their Will-Power, or else draw to them all that they really want, by the strength of their developed Desire-Force? I think that even so far as we have gone, many things now seem clearer and plainer to us. Is it not so with you?

PERSONAL ATMOSPHERES .

You will readily see, from what has been said, that the “Personal Atmospheres” of persons depend upon the character of their Mental States, and are the result of the Mental Currents emanating from them. Every person has his or her own Mentative Aura, or body of Radiant Mentative Energy, which flows from them in all directions. These Mentative Atmospheres affect the people with whom one comes in contact. You all know cases of people who seem to carry with them an atmosphere of “feeling” which affects a roomful of people, or even a building. This atmosphere may be Positive or Negative in its effect—that is, stimulating or depressing. All of these things arise in the way which I have mentioned. It is related of Rachel, the great French actress, that although she was not beautiful in form or face, still she had that indescribable charm of personality about her that caused everyone to consider her a beautiful woman, so great was her fascinating charm.

That which so many call “Personal Magnetism,” as distinguished from Personal Force, consists of this Mentative Atmosphere, or Radiant Mentative Energy, which induces in all within its field a feeling of similar emotion or vibration. The charm of the “fascinating person” is accounted for in the same way. It is all a matter of the Mentative Force inducing feeling in others.

The power called “Fascination,” which has been known in all times and countries, arises from the same cause. It operates by the strong Mentative Currents pouring from one’s mind, and inducing Mental States in others. The phenomena of Hypnotism, Mesmerism, etc., etc., are all forms of the same force, the phase of Mental Suggestion, of course, playing its part in all of them.

Hypnotism and Mesmerism are only “exaggerated” forms of Personal Influence, depending upon Mentative Currents and Mental Suggestion for their effect.

But, you may complain, we have not yet been told about those mysterious mental influences that have swayed people, and things, in bodies and numbers, and at long distance! No, that is quite true—you haven’t! But what you have been told has cleared a way for your more comprehensive understanding of such more remarkable forms of Mental Magic—you are now the better prepared for it, are you not? And this being so, there is no use in keeping you waiting longer. So I shall proceed to the consideration of the subject of the Fifth Lesson—“The Science of Telementation”—the most remarkable and wonderful lesson of all, for it combines all the principles within its field. But carry with you that which has already been told you. It will all fit into its place in the course.

Lesson V.

The Science of Telementation.

Table of Content

YOU WILL see by reference to Lesson II, that the term “Telementation” is used by me in the sense of “Mentative Influence at a distance,” the word being derived from the Greek word *Tele* , meaning “afar off;” and the word “Mentation,” which I use in the sense of “Mental Activity.”

The Terms of the Subject .

You will also remember that the word “Mentation” implies activity of the Mentative Energy, which I hold to be Universal in its character. You will also remember that the action of Telementation depends upon the production of Induced Mental States by Mentative Currents in and of the Mentative Energy. Mentative Induction, you remember, operates along the same lines as Magnetic or Electrical Induction in Physical Science, that is, an Original Mental State (being an exhibition of Mentative Energy) may reproduce itself in another mind by Mentative Induction operating by means of Mentative Currents.

Technical Terms Necessary .

I have explained how Mental States may be Induced by Suggestion, as well as by Mentative Currents, and shall not allude to this phase at this place, but shall consider Mentative Induction in its phase of manifestation by means of Mentative Currents. This mention of technical terms may seem somewhat “dry” to you, but you should acquaint yourself with the intelligent use and meaning of the terms, for thereby you will be enabled to hold the ideas firmly in your mind. Terms are “pegs” upon which you may hang thoughts and ideas, so that you may find them when you need them. Otherwise they are scattered around in confusion.

The Universal Mentative Energy .

In order that you may more fully understand the wonderful phenomena of Telementation, I think we had better take another look at the Fundamental Principle, or Mentative Energy itself. By understanding the nature of the Force employed, you may better understand its effects and laws of operation. You will remember that I have postulated, claimed and assumed the existence of an Universal Mentative Energy or Force, which is imminent in, and manifested in, all forms of Life, Energy and Mind. I have also held that all personal manifestations of Mind, in ourselves and others, are but Centers of Mentative Energy in the great Ocean of the Universal Mentative Energy. You will remember also, that I have claimed that the Brain was not a “creator” of Mentative Energy, but rather in the nature of a “converter” or “transformer” of the Universal Mentative Energy into usable forms and phases. Well, so far, we understand the matter. Now let us pass on to the consideration of the Mentative Currents.

THE MENTATIVE CURRENTS.

Well, in the first place, the Currents must be set into motion somewhere and somehow. Where and How? Let us see! Well, we must see that the Mentative Currents have their origin, or rather, their initial impulse, in and from the Mind of some Individual. How? Well, in and from his Brain, of course. Why? Well, the Brain is the “transformer” or “converter” of the Mentative Energy into usable shapes and phases. What is the nature of the Brain’s action? Well, Science, as well as the Occult Teachings, inform us that in all brain-processes there is a “burning-up” of brain substance and nervous matter, just as there is a corresponding “burning-up” of the elements in an Electric Battery. The process is very similar in both cases.

THE CONVERSION OF ENERGY.

Both Brain and Battery “convert” or “transform” an Energy already existing in an universal form, which energy cannot be created, added to, nor taken away from. And both use up material in the process. And both generate “currents” of force which are capable of effecting changes in other substances, *etc.* Science shows us that there is a production or generation of “heat” in the manifestation of “Mind-Energy” in the Brain. The temperature of the Brain rises when it is employed in active thought-work, or other forms of mental activity or excitement. And, even the temperature of a tiny nerve increases when it is used. There is no use in disputing this fact—it has been fully demonstrated by Science.

THE NATURE OF “MENTAL STATES.”

What causes the Brain to manifest this Energy? Mental States! What is a Mental State? Well, you know what “Mental” means—and “State” means “a condition.” So a Mental State is “a mental condition” then? Yes! Then upon what do Mental States, or “conditions,” depend, and why do they vary? Well, upon the degrees of Vibration of Excitement of the Mental Apparatus! Mental Apparatus? Then, has a thing to have a Mental Apparatus, before it can manifest Mental States, original or induced? Yes! but remember this, *everything* has its Mental Apparatus, even down to the Atom, and the particles that compose Atoms; everything “feels” and “responds to feeling,” even among the most material forms—Science states this emphatically; and everything that “feels” and “responds,” must manifest Desire and Will, if only in an elementary way, and must have Mental Apparatus in order to do this; there is Mind, and the machinery of Mind, in every Atom, and all that is evolved therefrom. This is not my personal statement, alone, but is the last word of Modern Science, as voiced by her most advanced advocates.

VIBRATIONAL EXCITEMENT .

“Vibration of Excitement,” I have said. What is a Vibration? Well, it is a state of intense, rapid movement of a particle. Science informs us that everything is in vibration, always; and that the differing nature of things depends upon their respective rate of vibrations. And what is “Excitement” as I use the term? Well, it means “aroused Activity.” So, then, there is to be found a condition of “aroused vibrational activity” underlying all Mental States? Yes. that’s just it! And this aroused vibrational activity communicates motion to the Mentative Currents, and starts them toward others in whom they induce similar Mental States. That is the story in full.

HOW THE VIBRATIONS ARE TRANSMITTED . Well, then, we have a Mental State of “aroused vibrational activity” of aI’ individual. How is this passed on to other individuals without direct contact? By Mentative Currents or Waves I What are Mentative Currents or Waves, and how do they operate? Well, now we are right up the question, with a full understanding of what it means. Then let us answer it in the light of Modem Science.

ABOUT “CURRENTS” AND “WAVES .”

There is a great misapprehension in the minds of the majority of people about “currents” and “waves” of Light, Magnetism, Electricity, Heat, *etc.* They are aware that Heat and Light, for instance, travel over millions and millions of miles from the Sun to the Earth, and are then felt here, although originating there millions of miles away. They know this fully, but they seem to think that the Heat and Light actually "travel" in waves over the distance. But this is not the teaching of Science, which, on the contrary, holds that Light and Heat do not so travel, but that the original Heat and Light vibrations (for that is what Light and Heat is—a matter of vibrations) set up "waves in the ether." The ether is a suppositious fine form of matter, filling all space, even between the atoms, as swell as between the worlds— nobody knows anything "actually" about the ether, but Science has been forced to postulate its existence, in order to account for certain phenomena.

ETHEREAL WAVES .

Well, then, Science holds that these "waves in the ether," once set into motion, travel on until they come in contact with matter capable of taking up their vibrations. When this kind of matter is found, it takes up the ethereal vibrations, and reproduces them in the shape of Heat and Light. In other words, the original Light and Heat of the Sun does not "travel" to the earth to be then experienced by the latter, but, on the contrary, the original Solar Heat and Light set up the "waves in the ether," which travel along until the earth is reached, when meeting with the proper material they are reproduced or "transformed" into Heat and Light vibrations similar to those of the original impulse, and we of the Earth feel the Heat and see the Light. Electricity and Magnetism are reproduced in the same way. Do you see? It is just like the Voice vibrations setting up electrical vibration in the telephone, which travel along and then are re-transformed into Voice vibrations again at the other end of the line. Do you understand it now? And when you think of this, please remember that the receiving-end vibrations are "Induced." Now you begin to see what I am driving at, don't you?

THE LAW OF "WAVE MOTION ."

And there is something else just as much generally misunderstood. People think that these "waves" actually travel. But they don't! No waves travel! But, you may say, waves in water travel, when we drop a stone in the pond! No they don't! What really happens is that the motion of the stone produces an elevation of the water, that you call a wave. Then the motion is passed on and another wave is formed. Then another, and another, until you have a series of waves that apparently travel toward the shore. But the waves don't travel. They merely communicate their motion to the particles of the water next to them and a communicate their motion to the particles of the water next to them and a continuous moving effort is exhibited.

EXPERIMENTAL PROOF .

The real motion of a wave is “up and down” only. Place a cork in the water and then create waves and you will see that while the wave motion travels outward, the cork merely bobs up and down and does not move with the waves. Here is how Science illustrates the motion: It bids you take a rope and tie one end of it to a post or wall, etc., the loose end being retained in your hand. Now slack the rope a little and begin to agitate it up and down. What happens? You will see a wave motion generated, and a series of waves passing over the rope from your hand to the post or wall. And yet you know that the rope itself has not traveled, but has merely moved up and down. It is not a matter of *travel* , but of communicated and induced motion. Try the experiment yourself! Do you see it now? Well, all waves are alike in this respect—Light-waves, Heat-waves, Electrical-waves, Magnetic-waves and Mind-waves. All communicate vibrations, which move on in a wave motion.

WAVES IN THE OCEAN OF MIND .

But these Heat and Light waves are “waves in the ether” which ether is a material thing. Do I hold that Mind-waves are the same? Not exactly. I hold that the Universal Mentative Energy is higher even than the finest Ethereal matter, and that it pervades the latter. And I hold that we are all Centers of Mentative Activity in a great Ocean of Mentative Energy. We are like bubbles in the ocean, so use a crude figure of speech. And, therefore, I claim that the Mentative Currents and Waves are really Currents and Waves in that Great Ocean of Mentative Energy. And the Vibrational Activity set up in your mind, my mind, or the minds of thousands, pass on their vibrations to the great Ocean of Mentative Energy, and produce “waves” or “currents” of Energy, which travel on until they reach the Mental Apparatus of other Individuals, in which they tend to reproduce the original Vibrations or Mental States—by Induction, remember.

MENTATIVE WAVES AND CURRENTS .

In other words, I hold that these “waves” and “currents” are like the ocean’s waves and currents—not only *of* the ocean, but also *in* it. My idea of the Mentative Currents or Waves are that they are not only manifestations of the Universal Mentative Energy, but also that they travel *in the Ocean* of that

Universal Principle. And that great Mentative Ocean is full of currents, and waves, and eddies, and swirls, and whirlpools, and gulf-streams, and other forms of Activity.

IMPORTANT PRINCIPLES .

I must ask every student to acquaint himself with the principles of these Mentative Currents as I have stated them from the beginning of this lesson up to this page, that he may get an idea of the laws and operation of Telementation. The analogy between the two Oceans—of water and Mentative Energy, respectively—is so close that an understanding of one will throw much light on the other. “As above—so below; as below—so above,” says the old occult aphorism. Each plane of life has its corresponding manifestations. Study the physical world and you will understand the metaphysical.

A MENTAL PICTURE .

And now, having familiarized you with the idea of the Ocean of Mentative Energy, and the Currents, Waves, Whirlpools, etc., contained therein, I must ask you to use your imagination to the full in order to form a Mental Picture of this Great Mentative Ocean, that you may fully understand the laws in operation in its manifestations. This Mental Picture, if firmly fixed in your mind, will give you always a “key” to any manifestation of Mentative Energy, along the lines of Telementation, that you may be called upon to consider, examine or study. If one can form this Mental Picture clearly and distinctly, he will always be able to grasp the Secret of Mental Magic, besides which the very clearness of the picture will enable him to more intelligently apply the Mentative Energy when he sees fit, without the resistance ordinarily set up in the average mind, because of the inability to “see” just what is needed. Here is this mystical Mental Picture.

THE SEA OF ENERGY .

Picture to yourself a great Ocean of Mind. If you are unable to grasp the abstract idea of Mind as a Principle, then do the next best thing, and think of this Mental Ocean as a great Sea of Electrical Energy. Or, if you prefer, think of it as a great Ether of Force, filling all space. At any rate, the picture must show this Mind Energy as filling all space, even in between the atoms, and even *in* the atoms themselves. Perhaps you had better commence, by forming the picture of all Space as being empty of all forms and shapes, and containing nothing but this

Pure Mental Energy—Mind Principle—an Ocean of Mind, with nothing else in it—All Mind, remember. And this Mind must be thought of as an Energy or Force, capable of setting into operation all kinds of manifestations when started.

THE FORMATION OF CENTERS .

Then think of a tiny Center of Energy being formed in this great Mind Ocean—a little Whirlpool, so tiny that the strongest microscopes could scarcely distinguish it. Then see countless numbers of similar whirlpools being formed in this Ocean of Mind. These little whirlpools, we will call Centers of Energy. They combine and shapes begin to appear. Atoms of Matter appear, being composed of combination of these tiny Centers, which thus become larger and greater Centers. Then come combinations of these Atoms, and the various forms of matter result, for all substances you know are composed of Atoms, in various combinations; all the Atoms, seemingly being composed of little particles called Electrons, which seem to be like tiny Units of Force, but which are attracted and repelled by each other, and seem to have their “likes” and “dislikes,” thus showing the elements of Mind within them.

FROM SIMPLE TO COMPLEX .

And then these shapes and forms of Matter become more and more complex, and the Centers of Energy more potent. And the forms of living things begin to appear, mounting from the lowly microscopic cell on to combinations of cells, in plant life, then animal life, and then human life. And each form, as it mounts higher, displays more and more Power of Mind. Until at last we see Man with his wonderful Mind, as a great Center of Energy in this Great Ocean of Mind.

THE ESSENCE OF ENERGY .

But, remember this, always, that all these shapes and forms, and cells, and plants, and animals and men, have as their inner essential substance this same Mind principle, of which the Ocean itself is composed. They are Centers of Activity in this Mind Ocean, but are composed of the same substance as the Ocean itself. You may think of them as Vibratory Whirlpools of Mind, if you like—and you will not be very far out of the way if you do. You see that, at the last, and underneath all, all is mind, and All is in mind. I shall not go into the metaphysical side of the question, although I have studied deeply that phase of the matter. But I shall confine myself to the Scientific side of the question in these lessons. But this idea of all is mind—that is All things are Centers of

Mental Activity and Energy, in the Great Universal Ocean of Mind Energy, is scientifically correct. And it is correct from the Advanced Occult position, also. There is no con•flict between True Occultism and True Science, when each understands each other's terms.

THE DEGREES OF POWER .

Now, then, these Centers of Energy are of varying degrees of Force and Activity. We will call the strong ones "Positive," and the weak ones "Negative." So according to their varying degrees of Power and Vibration, each Center is Positive to some others, and Negative to others still. Each has its degree of Positivity. Now think of these Centers as Human Minds, and you will be able to fill out your picture in detail.

THE CENTERS IN ACTION .

And then picture each one of these Centers manifesting Vibrational Activity, and thus converting and transforming the Mentative Energy from the Ocean of Mind. And then see them sending out Waves, and Currents of Mentative Energy, which induce similar Vibrations or Mental States in other Centers. Then see some of the strong, positive Centers, setting up great rotating currents, resembling whirlpools in the body of the Mind Ocean, which extend further and further out from the Center, and affect other Centers far away from it.

ROTARY CURRENTS .

And, if you will examine your picture more closely, you will see that these rotary currents are continually drawing to these Centers the things, and persons, and ideas that they are attracting by reason of their particular rate of vibration, while things of different vibrations seem to be comparatively unaffected by the currents. This and other things you may see in your picture as it grows clearer to you. And, in addition to these currents you see great Waves traveling out in certain directions, toward certain objects to which they have been directed. In short, you see all the phenomena of the Ocean of Water reproduced in this Ocean of Mind. You see the picture of The Circulation of Mind. You see the forming and growing and evolution of Centers of Activity and Mentative Energy.

THE TWO POLES OF ACTIVITY .

And when you come to look a little closer at your picture, you will see that each one of these Centers of Energy seems to have Two Poles of Activity, one of which acts in the direction of impelling, driving, pushing, forcing, urging, directing, etc., the action being always “outward;” and the other acting in the direction of drawing, pulling, attracting, coaxing, alluring, charming, leading, etc., the action always being “inward.” One seems to be a Masculine force, the other a Feminine force. One seems to act as Will-Power; the other as Desire Force.

MOTIVE POWER AND EMOTIVE FORCE .

These Two Poles of Mentative Energy, possessed by each Center, are called the Motive Pole, and the Emotive Pole, respectively. I have described their characteristics several times as we have proceeded in these lessons. But, once more, let me call your attention to the meaning of the terms applied to them. “Motive” means, of course, “that which moves; that which incites to action.” “Emotive” means “that which moves or excites the feelings.” You will remember that “excitement” means “aroused activity.” So, then, “Emotive” means “that which arouses the feelings into activity.” And the Emotive side of the mind always has to do with “Feelings,” and the “Motive” with Willing. And the best results always arise from a combination of both Feeling and Willing—Desiring and Acting. As in all other things, a combination of the Masculine and Feminine qualities and characteristics produces the best results. Each has its strong and weak points—but together they are irresistible along all lines of work, physical, mental and spiritual.

A GREAT MOVING PICTURE .

And now the broad outlines of our Mental Picture have been drawn, and the general details filled in. But our Picture is more than this. It is a Moving Picture in vivid action and spirited motion. It will show us the varied phenomena of Telementation in a series of moving, acting, realistic, thrilling scenes. And yet all will occur right on and in the picture itself, without going outside of it for material. The Mental Picture contains the material for an infinite variety of action and combination—it is a world within itself. And now, good students, we will set the machinery into operation and show you your Mental Picture of this Mind Ocean and its Centers of Energy in full motion and activity. Kindly give me your full attention while I describe the moving scenes to you!

PHENOMENA OF THE SECOND PLANE .

In describing the action of this Magic Mental Picture I will suppose that you are a highly developed Occultist and consequently are able to see on what Occultists call the “Second Plane.” Without going into the subject in detail here (for it forms no part of this present work) I will say that Occultists recognize Seven Planes of Life, all of which have their own laws and phenomena. The First Plane is our ordinary Material Plane, the phenomena of which may be observed by all having their physical senses. This First Plane is the Plane of Matter, and all of its phenomena is that of Matter. All that can be seen on that Plane is the movement or presence of Matter. Even when we say that we see the manifestation of some Force (on this Plane), we really mean that we see that Force as it produces a movement or change in Matter–we do not see the Force at all; all that we see is the Matter moved by the Force. Do you see what I mean?

THE PLANE OF FORCES .

The Second Plane is the Plane of Forces, on which operate Energy or Force in all of its forms. Occultists who have reached the Second Degree of Unfoldment, are able to sense the phenomena on this Second Plane—that is, they are able to witness the phenomena of the Forces on their own Plane and independent of the presence of Matter. To illustrate this I would say that on the First Plane (the Plane of the majority of the race) the phenomena attaching to Electricity can be sensed only through the agency of the Matter in which the Electricity operates—you can see Material objects moved by Electricity, but you cannot see the Electricity itself. The same is true of Magnetism—you may see the needle drawn to the magnet, but you cannot see the current of Magnetic vibrations themselves. You cannot see the vibratory Light-waves, but you can see the manifestation of Light when these waves strike upon a material object.

DIRECT “SENSING” OF THE FORCES .

But, on the Second Plane, those who have attained the Second Degree, report that the “vibratory-waves” of Electricity, Magnetism, Light, Heat, etc., are capable of being sensed by them without the presence of the Material Agent. They report that they are able to see the Vibrations themselves—for instance, they can see the waves of Electricity or Magnetism as they pass through the ether and before they reach the Material objects which they affect in a way visible to the ordinary eye. They report that even the vibratory-waves of the X-

Ray are visible to them, without the agency of the fluorescent screen used by scientific men before the X-Rays become apparent to them. You know, of course, that these X-Rays, and in fact also the higher rays of ordinary Light, are invisible to the human eye, although capable of being recorded by instruments, photographic plates, *etc.*

THE SECOND AND THIRD PLANES .

And these Second Plane people report that the vibrations of the Mentative Waves, or Currents, are plainly perceptible to them. But, mark you this, notwithstanding that some of these Second Plane people believe and will tell you that they “can see Thought,” or can “see Mind-waves themselves,” they are mistaken. All that they can see is the Force of Energy of these Waves or Currents, but Mind in itself they cannot see at all— this last is reserved for the Third Plane, or Mental Plane. To make this plainer, these Second Plane people seeing the Force or Energy, and mistaking it for Mind itself, are just like the First Plane people who see the Material motions and phenomena, and think that they are seeing Electricity, Magnetism, etc., in themselves. The Third Plane phenomena is purely Mental, and those who have reached the Third Degree of Occult Unfoldment, report that they are able to see Mind in itself. They are unable to tell us “just what it looks like,” for the reason that it is different from anything that we know on either the Material Plane or even the Plane of Forces —it is “Something Different”—it is the “Essence of Energy.”

THE FOUR HIGHER PLANES .

The remaining Four Planes, that is the Fourth, Fifth, Sixth and Seventh Planes, respectively, are subjects that belong to the higher degrees of Occultism, and form no part of these lessons or subject. I merely mention them so that advanced students may recognize that I am aware of their existente and importance, and am not misled by any erroneous belief in their being only Three Planes, which some of the teachers have fallen into. These lessons belong to the Second Plane teachings, and do not deal with the Third Plane, except incidentally. They deal with the “Energy” phase of Mind—that is Mind in its aspect of Mentative Energy. Some day I may write of the “Higher Planes”—but not now.

SECOND PLANE SIGHTS .

So, to return to our Magic Mental Picture, I will assume that you are able to sense the Second Plane phenomena, and thus actually see the passage and existence of the Mentative Waves and Currents. By giving you the teachings in this way, I will be able to picture the phenomena much clearer than if I held to the First Plane method. I want to show you the Forces, themselves, as well as their effect upon Material Forms. You Understand just what I mean, now, don't you?

THE TINTED THOUGHT CLOUDS .

Well, the first thing that you will see in our Magic Mental Picture, is the presence of great clouds of vapory substance, somewhat resembling the fleecy clouds of a summer day, although some of the clouds are much heavier and darker looking. And, you will note the presence of color in these clouds, some of them being a dull grey, and others being tinted like the clouds at sunset or sunrise. It is a beautiful sight, this ever changing mass of colored clouds of all kinds, shapes, forms, and degrees of density. Let us consider just what these various colors mean—for each has its own meaning, the color being dependent upon the degree of vibration and the degree of vibration depending upon the feeling which started the waves into motion. I had not intended to mention this in these lessons, but I now see that I cannot omit it without causing a loss to my students. When one gets talking about Second Plane phenomena, it is hard to refrain from telling the story through to the finish.

THE "EMOTIONAL COLORS ."

Let me give you the "Emotional Colors," that you may recognize them as you see them in the Picture. Here they are:

SPIRITUAL BLUE .

Blue , is the vibrational color pertaining to Spiritual Feeling, and represents the various religious feelings, and emotions, the shade growing lighter as the religious concept rises toward true spirituality. Light Blue represents a high unselfish spiritual feeling; a beautiful violet representing the highest religious feeling; and a peculiar shade which may be called "ultra-violet" representing a Spiritual Unfoldment of a very high order.

INTELLECTUAL YELLOW .

Yellow is the vibrational color appertaining to the feelings and emotions associated with Intellectual Power, the shade growing clearer as the intellect mounts to higher conceptions. A dull, dark yellow is the color of the ordinary intellectual state, while the brilliant intellect shows itself in a beautiful golden hue. There is a shade still higher than this, although most rare among the race. I allude to that shade of true Primary Yellow, which belongs to those who have attained a high degree of True Occult Unfoldment–the spiritually illumined. The highest Occult Teachings inform us that the vibrational shade belonging to "Spirit" of the "Essence of Being," is a pure white light, of an unusual brilliancy.

ORANGE AND BROWN .

Orange , this shade which is a combination of Yellow and Red, pertains to those possessing the Pride of Intellectuality, or Intellectual Ambition, of a marked degree.

Brown is the vibrational color of Avarice and Greed.

PASSIONAL RED .

Red is the vibrational color of Passion, in all of its phases. Dull, deep Red betokens the Animal Passions, and Sensuality. A Dark Bright Red betokens Anger and Hate—when mingled with Black it is Anger or Hate arising from Malice, or Envy; when mingled with Green it relates to Anger arising from Jealousy or Envy; when shown without the mingling color it denotes "Fight" for some supposed right, or ordinary cause. When this color is seen in the shade of *Crimson* , it betokens a higher form of Love, the shade becoming lighter and clearer as the degree of the feeling advances in the scale of character. A gross, selfish love shows as a dull crimson, while a higher form of love displays a clearer shade, terminating in a shade approaching a soft rose-color when the character of the attachment is on a high plane.

DECEITFUL GREEN .

Green is a peculiar vibrational color, and betokens a number of odd phases of feeling and emotion. A peculiar dull, dirty Green betokens Jealousy or Envy. A Greyish-Green indicates Deceit, which shade becomes clearer and brighter as the quality of the "Deceit" rises in the scale. A bright clear shade of Green is seen when there is a manifestation of "tact"; "diplomacy"; "politeness"; "adaptability," etc., *etc.*

NEGATIVE GREY .

Grey is a negative vibrational color, which in its dark shades indicates Gloom, Depression, or Melancholy, etc.; and in a bright clear shade indicates Selfishness; and in a certain pallid shade indicates Fear or Terror.

HATEFUL BLACK .

Black is the vibrational color of Hate, Malice, Revenge, and similar states of feeling.

These vibrational Emotional Colors, of course combine, and blend into each other in countless combinations, but the above will give you a key to the same.

THE APPEARANCE OF DESIRE AND WILL .

The Vibrational Colors of the Two Mental Poles, can scarcely be called colors at all, for their colors and shades are derived from the character of the Feeling inspiring them, which gives to them the degree of vibration and color indicating the motive or emotive impulse. But there may be seen a difference even in these two; that is, the Emotive Pole, in its currents of Desire-Force, shows a scintillating effect, as if there were a multitude of minute sparks, or stars in the current; and the Motive Pole, in its currents of Will-Power shows an effect something like a multitude of tiny and minute lightning-flashes, playing in the stream or current.

VITALITY VIBRATIONS .

In addition to the shades mentioned above, there is another that should be mentioned while we are considering the subject. I allude to what might be called the “Vitality Vibrations,” which radiate from the living body, and which are caused by the “Vital Force” which permeates the body during life, and makes possible the running of the physical machinery—some prefer to call it Nerve Force. These vibrations show no special color, although when near, or in the body, they manifest a faint reddish tint. But when seen away from the body they show a lack of color, like clear water, and resemble the heated air arising from a stove, lamp, or heated ground—that is, to say, they look like a colorless, vibrating body of air. The degree and strength of these vibrations depend upon the state of physical health of the person manifesting them.

THE HUMAN AURA .

Now, as we gaze upon our Magic Mental Picture, and see moving thereon the shapes and forms of human beings, we may see that each being is surrounded with an "aura" or egg-shaped "atmosphere" of these Emotional Vibrations–radiations emanated from his Mental States. This Aura extends out from the body for a distance of about one yard, and gradually fades away as the distance from the body is increased. And the Aura of each person is seen to be colored according to the vibrations belonging to his prevailing Mental States.

THE COLORS OF THE MENTAL STATES .

Each Mental State shows itself in its appropriate shade, in the proper combinations, blendings, etc., and therefore, the trained Occultist is able to read a person's character like an open book, from these Emotional Colors. And even though one may not be manifesting any special Mental State at the moment, his Aura will still be colored because of his prevailing Mental State—his "Character," as it were. And of course, these vibrations composing the Aura of a person will affect those coming in contact with, or near him, or her. That is the reason why we feel the "personal atmospheres" of people when we come near them. Even beyond the visible aura, the vibrations continue in a fainter degree. And so, on our picture we can tell just what kind of people are passing before us—their Mental States are revealed by the Emotional Colors.

HOW PEOPLE AFFECT EACH OTHER .

And now we shall see how people affect others. We see one man approach another. The degree of Magnetic Positivity of the first man is superior to that of the second, and we see, as we watch, that the coloring of his Aura gradually interpenetrates that of the weaker man, and the coloring of the latter's aura gradually grows to more closely resemble that of the first man. We may watch the process, and thus become aware that the following things are happening, *viz* ., the Mental States of the first man are inducing similar feelings and emotions in the second man, by means of the Currents of Mentative Energy that are flowing toward him. The first man is making no effort to impress the second man, but being the more Positive his "magnetism" affects that of the other man and induces similar states. The second man "takes on the states" of the first man, as we may see by the change in coloring. This is the way that people unconsciously affect other people, and the latter are unconsciously affected. Simply a case of unconscious Mentative Induction, you see.

SUGGESTION VIEWED .

The second man moves on, feeling more depressed, or elated, as the case may be, by reason of his contact with the first man, and also carrying away with him a little of the other man’s general feelings, and “character.” This second man, a little later on, meets another man, and we may see bow this new man affects the “second man” by the Sugges•tion of his manner and words. He does not seem to be sending out such strong turrents as the man first spoken of, but his outward symbols of voice, words, manner, etc., are well aded out, and we soon see our “second man” having mental states induced in him by Suggestion. You have now seen two stages or phases of Mentative Indu~tion.

A POSITIVE EXHIBITION .

Our Positive Man has gone on his way, and soon he spies another man whom he wishes to influence in certain matters. Watch him now, and you will see something interesting. The Positive Man’s Aura seems to be disturbed, and great tongues of color seem to leap from it, and lap around the other man, the whole process resembling the action of tongues of flame at a fire. These tongues of Mentative Currents, wrap themselves all around the other man, and some seem to scintillate as they manifest the action of fairly “pulling” him toward the Positive Man, while others seem to be beating upon him like a rain of tiny flashes of lightning—the one is the play of Desire-Force, and the other the action of Will-Power. This gives us a good illustration of Personal Influence in an interview, or a phase of Personal Magnetism.

WILL -POWER LIGHTNING .

As the action grows more spirited, you may see the Will-Power of the Positive Man darting out in straight, sharp flashes, like great sparks from an electric battery, and you may see the process by which he beats down, and neutralizes the Will-Power of the weaker man, until he seems to exhaust it and take it captive, and the man acquiesces in the statements and demands of the stronger Willed man.

DESIRE -FORCE INDUCTION .

This process is hastened by the fact that the Desire-Force of the weaker man has become so impressed by the stronger Will that it becomes dazed, or fascinated; the effect being strongly increased by the Desire-Force of the stronger man setting up Mentative Induction a corresponding vibration in the Desire-Pole of the weaker man. And a fourth element in the attack is that the strong Desire-

Force of the strong man also tends to “pull” the Will of the weaker one toward it, and away from its natural mate, its own Desire-Pole.

A COMBINED ATTACK.

This is a case of a combined, determined attack. It is true that the Positive Man may not know a single fact regarding Mental Magic—but he has learned the process of affecting and influencing others, and bending them to his Will and Desire, although he is ignorant of the scientific explanation of the process. Every Positive Magnetic Man understands this, instinctively, and his knowledge increases as practice gives him more confidence in himself.

CHARMING, ALLURING ATTRACTION.

These people pass from the scene, and we may see in their place men and women “charming,” “alluring,” and “drawing” others by reason of their Desire-Force operating along the lines of so-called “Love,” but which is but little more than selfish animal passion, in some cases grosser than that manifested by the animals, because it is abnormal in its manifestations, and inordinate in its demands.

REPELLING ATTACKS.

We see much of this in our picture, but we notice here and there that some man or woman seems able to repel these attractions easily, and are not affected by the Currents of Desire. Why? Because their general Mental State is so dissimilar that too much resistance is interposed, and the attacking current is deflected and defeated, even without the use of a great effort of the Will. You see many instances of this in all forms of Mentative Influence. “Like attracts like” in this Mentative work, and those who are attracted are generally those whose Mental States correspond to a great extent with those of the person affecting them. There are, of course, exceptions to this rule, owing to ignorance and lack of experience, coupled with confidence and trust—but the rule is true in general.

THE FORCE IN CHURCHES, ETC.

Passing before you in the Picture, you see preachers influencing their congregations. You see the great currents of Mentative Energy rolling over the hall, or church. The congregations being in a receptive and passive attitude, with Wills relaxed, they actually draw out the force of the preacher. You may judge just what grade of religious feeling the preacher is pouring out, by examining the shade of his “blue Emotional Color.” You will be apt to see a better shade among the poorer churches and denominations, and a very repulsive dark purplish blue among the “fashionable” churches, as a rule. You will notice also the waves and currents arising from the congregation, which establishes the “atmosphere” of the church, and which will be immediately felt by a stranger entering its doors. You will see similar things at the theatres, and political meetings, and all gatherings of people, the color always giving you the key to the character of the meeting, and the people attending it.

THE HYPNOTIST’S FORCE .

Next you see the Hypnotist and his “subject” in a public hall. You will notice that the hypnotist’s Emotional Color is not attractive. You will notice the neutral grey color of the aura of the subject, who seems to have squeezed every bit of his own Mental States out of him—he is a “professional subject,” and is a slave of the “Professor.” You will see the Professor’s magnetism pouring into the subject, and filling his mind completely. You will see how the Will of the Professor supplants the Will of the subject, and dominates him absolutely. You will notice that both the Desire Pole and the Will Pole of the subject seem to show no energy of their own, but are moved entirely by the personality and mind of the operator. This is an extreme case, of course, but it better illustrates the phenomenon. And, by its effect upon the audience, you may determine just how far advanced mentally they are, the color giving you the cue.

THE PART PLAYED BY SUGGESTION .

Of course, Mental Suggestion is playing its part in all of these cases but we cannot see that because it is not a current or wave, but is merely the operation of outward symbols in the direction of inducing mental states in others—we may see the induced mental states, but can learn the nature of the Suggestion only by watching and listening at what is said and done. I am mentioning only a few of the many cases that you are witnessing in the Picture, but these few cases will illustrate the different phases of the principle and operation of the Force. But all of these cases have given you merely an illustration of Telementation at “short range”—now let us proceed to examine the instances of the operation of the same force at “long range,” in all of its many and wonderful phases.

“MENTAL ATMOSPHERES” OF TOWNS AND PLACES .

Before doing so, however, let us take a quick look at the “mental atmospheres” of the towns, cities, and villages, as well as of the buildings, localities, etc., passing before us on the Picture. This is most interesting and instructive. In the first place, you will notice the great clouds of Mentative Energy permeating every place, and every corner, each showing its own shade of vibrational color, indicating the vibrations arising from the prevalence of certain Mental States. I have spoken of the causes of this in a previous lesson, and shall not repeat the details here. You will remember that I have explained to you how the various currents of Mentative Energy, of all kinds and degrees, come in contact with each other, and often blend, combine, or else act in the direction of neutralizing each other’s force. Currents of a similar degree of vibration harmonize, and form combinations, or blendings. Opposing vibrations in currents tend to antagonize each other, and neutralize each other’s force. I have explained this at length in Lesson II. In this way are the “mental atmospheres” of places formed. You may see them in the Picture.

MENTAL VIBRATIONS PERSIST.

But, you may ask, why do these clouds persist after the person has sent them forth? The answer is that force once set into motion persists for a greater or lesser time, depending upon the intensity of the original impulse. Just as the light of a star, or rather, its light-waves, exist and move on centuries after the star has ceased to be; just as the heat vibrations continue in a room, when the producing cause has been removed; just as odors remain when the cause moves away; so do the Mentative vibrations, and their corresponding Thought Forms, continue long after the original feeling has passed away—yes, for years afterwards, in some cases.

WHY PLACES ARE “UNLUCKY,” “HAUNTED,” ETC.

In this way places, houses, stores, etc., maintain “atmospheres” imparted by the vibrations of people long since moved away, or passed away. Stores are “unlucky” because of the negative mental states of some people who have occupied them. Houses are “haunted” by reason of the vibrations arising from intense desire or feelings, or horror and fear of some one participating in a crime, either as criminal or victim. The “atmospheres” of prisons are quite noticeable even to the ordinary visitor, who feels the vibrations with which the place is saturated. The atmosphere of places of low pleasures is equally noticeable. I know of a place of this kind in which the vibrations continued for years after the original tenants had departed and the building had been used for business purposes. Hospitals have a very depressing influence upon the majority of people. Of course these negative effects can be removed by mentally "treating" the place or room, and send forth streams of Mentative Energy of a Positive stimulating character.

POSITIVE ATMOSPHERES.

On the other hand, the presence of an active, energetic, successful man, or set of men, in a place, will permeate the place with Positive vibrations that will stimulate all who abide there. I have in mind a certain large office building in a large city, which is filled with these vibrations, originally arising from a few leading men who built and occupied it, and then attracted to themselves others of the same kind, the result being that the combined influence now renders the place an "inspiration" for those having offices in it. I have heard people say that after moving in that building their business doubled itself, and their energy increased in the same proportion. There is a Law underlying these things, and if people understood it they would take advantage of its Positive sides, and avoid its negative phases. I think that I have given you a good strong hint in this direction. Better heed it?

"THOUGHT-FORMS."

These great clouds of vapory manifested Mentative Energy, often constitute what are called "Thought Forms," which I shall proceed to describe to you. Follow my explanations of these things as they appear on the Picture, please. These Thought Forms are really "Feeling Forms" remember, although I use the more familiar term. These Thought Forms although all generated or "created" in the same manner differ very materially in their characteristics, and details. Let us consider some of these details and characteristics, and "appearances."

THE APPEARANCES OF "THOUGHT-FORMS."

By "appearances," I mean of course, their appearance to those who can sense on the Second Plane. But whether one can so sense, or not, the effect of these Thought Forms manifest upon them just the same. It is not necessary to "see" a thing in order to "feel" its influence. But, you understand this, of course, from what has been said already. The most common form is that of a series of undulating waves, or ripples of a vapory cloud-like substance, passing out from the mind of the person experiencing the Mental State originating them, the waves manifesting a ring-like form, moving out in every direction from the waves manifesting a ring-like form, moving out in every direction from the common centre, just as do the rings caused by a stone having been dropped into a pond. The distance traveled, and the rate of speed manifested, depends upon the intensity of the emotional impulse. The speed diminishes according to the distance traveled, but long after the actual motion seems to have ceased, there exists an almost imperceptible motion that causes the outer wave to drift on, in a lazy, listless manner.

SMOKE -LIKE FORMS .

Another variety of Thought Forms manifest like a volume of smoke being blown from the lips of a ~igar smoker. Such forms pour out in long streams, then spread out and broaden, although maintaining the direction originally imparted to them. This form arises when the Mental State arises directly in connection with some other person or thing, and when the attention of the Mentator is centered, consciously or uncon•sciously, upon that person or thing. In this case, the motion of Thought Form is in the direction of the person or thing being directly consid•ered by the Mentator. Akin to this form, is a series of forms resembling and puffing forth of smoke from a huge smokestack, great “puffs” of Mentative Thought Forms being sent out in a certain direction, as the jerky repeated Mentative impulses are originated and manifested in the mind of the Mentator.

INTERESTING FORMS .

Other kinds of Thought Forms pour forth steadily, but lazily, in the direction of the object thought of. Others still, are ejected in all directions from the Mentator, like the steam escaping from the lid of a tea-kettle which is being lifted by the force of the steam within. Still another form appears like a “streak” of light flashing from a mirror held in the sun. Certain particular forms of Will-Power manifest as vivid lightning flashes. Other forms travel and seem to enfold the object thought of, and which being impelled by the strong Desire of the Mentator act as if they were trying to “draw” back to him the objects desired. In fact, that is exactly the nature of the action of this class of Thought Forms, the effect produced depending, of course, upon the positiveness of the Mentator, and the strength of the Desire. The effect of course also is materially inftuenced by the degree of positiveness of the person affected, and other attractions which prevent the yielding to the “pull” of Desire Force.

A STRONG DESIRE FORCE .

In the case of a strong Desire on the part of the Mentator, providing that the "ruling passion" is being manifested day after day, there appears a combination of Thought Forms which resembles a huge octopus of dense structure, with enormous vapory tentacles or arms reaching out in all directions seeking the thing desired, and endeavoring to draw it back to its centre. In the case of a high aspiration, backed by a strong and active Will, this combination will appear tinted with a color and shade of Vibrational Color corresponding with the character of the Mental State, while in the case of a low character of Desire the darker colors will likewise manifest themselves.

PECULIAR FORMS .

Still another kind of Thought Form acts as if it were trying to push back the object in some particular direction, while others seem to hold back the object. In both of these cases, the action and direction of the Thought Form depends upon the nature and character of the Desire or Will of the Mentator at the time of the conception of the Mentative Current. A most peculiar kind of Thought Form appears when the Mentator is desirous of obtaining information regarding some certain subject, and is earnestly sending his Desire Force in all directions in order to draw it to him, the Mentator generally being unconscious or at least in ignorance of the nature of the actual process. In this case the Thought Form maintains a thin connection with the mind of the Mentator, and darting here and there it attracts to itself the Thought Forms emanating from the minds of others, which may happen to contain the desired vibrations. It even reaches out to the presence of other Mentators, and absorbs the mentative vibrations emanating from them, and literally "steals their ideas," if they have not properly guarded the same by their Will.

THE "MENTATIVE WIRE ."

In this connection, I may call to your attention the well known fact that persons thinking along the same lines, although in different parts of the world, are often brought in close *rapport* with each other in this way, as many people know by their own experience. In this case, the Thought Forms seems to act as a sort of Mentative Wire conveying the vibrations from one mind to another. Very much akin to this last mentioned kind of Thought Form, is another which occurs in instances of direct Telemental communication between persons. In this case the Thought Form proceeds in a long straight line, from the one mind to the other, and then acts as a "direct wire" conveying the Mentative currents, or vibrations, from one to the other.

ROTARY FORMS .

There is another variety of Thought Form that spreads out in gradually widening sweeps, the Thought Form having a rotary motion. The sweeps are in a constantly widening circle, and reach out further and further each day, according to the impulse imparted to them by the Mentator. But the most peculiar feature of this Thought Form is a strange movement towards its own centre, by which it “sucks in” all that it attracts to its vortex. This phase is manifested by men of strong Positivity whose enterprise and schemes are spread over large areas, and who set themselves up as a centre of this Mentative “Whirlpool,” and draw to themselves all that come within the sweep of their influence. They make things “come their way,” in fact.

THOUGHT FORMS LIKE LIVING FORCES .

I have described but a few of the manifold appearances and varieties of the Thought Forms that you see before you on the Picture. But we shall consider a few more in detail as we proceed with the lesson. In thinking of these Thought Forms always picture them as having shape and form, like any material substance, for by so doing you will better realize the nature of their workings. Some Thought Forms indeed are not only “things,” but become so infused by the intense Desire and Will of the Mentator that they become almost like “living forces.” Such Thought Forms carry the characteristics of the Mentator to such an extent—are infused with his “nature” to such a degree—that when they are felt they seem almost like the actual presence of the Mentator himself, that is as if he were present urging his claims or statements in person.

RARE CASES .

Such cases are of course rare, so far as conscious production is concerned. They may be good or bad. A strong Desire on the part of a dying person has often caused an actual “appearance” by a loved one or friend, although the soul had not yet left the body. And in cases of dire distress or need, people often so “draw” upon those who care for them, that the latter will send to them a powerful Thought Form of help, advice, and assistance. Trained Occultists can do this voluntarily, and consciously, but very few others have reached this stage.

THE OPERATION OF TELEMENTATION .

And now let us return to the consideration of the various forms of the practical operation of Telementation. You will of course realize that even in case of Mentative Influence in Personal Interviews (with the exception of Suggestion) there is a passage of Mentative Currents and a manifestation of Telementation. The distance between the two minds is slight, but the principle in operation is precisely the same as when the distance is hundreds of miles—and the process is identical.

TWO FORMS OF ONE FORCE .

And you will also remember that when I speak of Desire Force, and Will Power, I am speaking of the Force of the respective Two Poles of Mentative Energy—both of these forms are but phases of the same energy or force—Mentative Energy. So do not imagine that there are three distinct Forces—there is but one Force, and that is Mentative Energy, of which Will Power and Desire Force, respectively, are but manifestations, the difference depending upon the two respective Poles of Force, the Motive and Emotive, respectively. I trust that you will remember this.

THE TWO MANIFESTATIONS .

I will divide the manifestations of Telementation into two general classes, *viz* . (1) Specialized Telementation, that is the use of the Force with the *direct purpose* of affecting a certain person or persons; (2) Generalized Telementation, that is the use of the Force with only a *general purpose* of effecting the desired result, without special attention to any particular person or persons. We will now consider these two classes of Telementation, in their different phases.

SPECIALIZED TELEMENTATION .

First, in considering the subject of Specialized Telementation, we see the cases of Personal Influence exerted in personal interviews, and under other circumstances in which the Mentator and the other person or persons are in close contact— that is within each other’s sight. Under this sub-class falls the phenomenon of Fascination, Personal Magnetism, Hypnotism, Personal Influence, Persuasion, Charming, Inducing, etc., etc., in all of their many and varied phases. We have seen these several manifestations as we have proceeded in these lessons, and we need not stop to further consider them at length in this place. You understand that the effect is caused by the out-pouring of the Mentative Energy, in the forms of Will Power and Desire Force, to the end that similar Mental States are induced in the minds of others, and the Desire or Will of the Mentator is satisfied, to a greater or lesser degree, or completeness, according to the circumstances of the case.

“LONG-RANGE” INFLUENCE.

The Second sub-class includes those instances of Telementation at a “long-range,” which produces the phenomena of Mental Influencing, Will Projection, Voodooism, Witchcraft, and other forms of influencing, under many names and disguises, including, of course, the employment of the Force for the benefit and advantage of the person “treated” or influenced, as well as the repulsive and deplorable uses alluded to as having been practiced by all peoples in all times, for the purpose of injury to others and selfish profit and advantage to the users.

WHITE MAGIC AND BLACK.

The one is what is known as White Magic, or use of the Force in an unselfish and justifiable way, and with worthy ends in view; and Black Magic, or the use of the same Force for unworthy ends, and in selfish and unjustifiable ways. But, as I have said in the early part of these lessons, this Force is like any other great natural force, and is capable of being used for good or for evil, according to the moral state of the user. It is true that the Black Magician is always entangled in his own web, sooner or later, and falls a victim to the forces he has aroused—but that does not alter the statement that I have made.

THE PRACTICAL WORKINGS.

In this form of Telementation, the Mentator usually concentrates upon the person or thing that he wishes to affect, and then consciously, and by the use of his Will, he sends to that person or thing a Current or Currents of Desire Force or Will Power, or both. It is known to Occultists that the degree of effect so produced depends largely upon the degree of concentration employed by the Mentator. The degree of concentration depends upon the Will, and is manifested in the form of Attention.

THE MENTAL IMAGE.

The usual plan is to use the Concentrated Will to form a clear Mental Image of the person or thing to be affected, and then proceed as if one were in the actual presence of the person. The clearer the image, the greater the degree of concentrated Will employed, and consequently the greater the degree of the projecting power of the Current. Underlying all the varied phenomena of “adverse treatments,” witchcraft, etc., etc., is this same form of Telementation.

NO CAUSE FOR FEAR .

But, right here, I wish to say an important word, and that is that the generally claimed effect of these forms of adverse influence is greatly exaggerated, and all real Occultists know that the principal reason of the unquestioned instances of the effect of this power lies in the Mental State of Belief, Faith, and Fear of the persons affected. That is, if one “believes” or “fears” that another has the power of adversely influencing or affecting him, then the effect produced will depend largely upon that degree of faith or fear.

THE EVIL EFFECTS OF FEAR .

The persons who are affected by “adverse treatments” or “witchcraft,” or similar forms of adverse influence, invariably “believe” and “fear” that these influences are effective against them. By their Mental States they render themselves negative, and receptive to the influences directed against them. This is an Occult Truth, and one that should be made widely known. It is the “Antidote” to the “Bane” of “Adverse Treatments” of which we hear so much, in modern times as well as in ancient history, under various names. If people would only “brace up” and assert their Individual Power as Centres of Energy, they would surround themselves with such a positive Protective Aura, that the waves of adverse vibrations would beat against them without ever reaching within their mental structure.

ADVERSE TREATMENTS .

We hear of many cases of people being “treated” in this way, in these latter-day of pseudo-occultism. We hear of “treaters” making “denials” regarding people, and thus sending them adverse Telementation. These people will assert, and work themselves up, into a corresponding feeling of “I Deny that So-and-So is well; or prosperous, etc., etc.,” some even going so far as to “deny” that the other person “*is* .” You may imagine the effect of Currents of this feeling reaching a mind rendered negative by “belief” and “fear” that the other person can so affect them. The Suggestion of the “fear,” or “belief” (and that is just what it is, “Suggestion”) renders the mind of such a person a fit receptive agent for the adverse “treatment.”

How to Neutralize Adverse Treatments.

I tell you, if you will but assert your Individuality, and assume the Fearless attitude, you will be able to laugh in the faces of these “adverse practitioners” of Black Magic, for that is just what it is, no matter how much they may try to disguise it by pious names.

Black Magicians in Disguise.

These modern “adverse treatments” are nothing less than forms of the old Witchcraft which so worried our great-grandfathers; nothing more than the Voodoo practices, or “conjure business” that so affrights the poor negro to-day. The principles are the same—the practice is the same—and the practitioners are the same at heart—Black-hearted Black Magicians, all of them, and subject to the same inevitable fate which overtakes all such people, no matter how high their pretenses.

The Secret of “Charms,” Etc.

The physical and material agencies used by the Voodoo men, and the “witches” of old,—the wax images, and pith-balls, and all the rest of the Tom-foolery, were nothing but the agencies upon which the Will of the practitioner could concentrate— an aid to concentrated Will. Of course, besides, they served to terrify their victims by Suggestion. I do not deny that material objects “take up” and absorb the “magnetism” of people, good and bad—for that is a well established occult truth, and the efficacy of “charms,” sacred relics, etc., etc., depends upon this fact, together with the aid of Suggestion. *But I do say that all the charms in the world—all the Witchcraft and Voodoo material agencies—can produce no other effect that is allowed them by the minds of the persons sought to be affected. Ferw and Belief determines the degree of receptivity to such influences*.

How Witchcraft Operated.

The “prayer-man” of the Sandwich Islands prays people to death, unless they buy him off—*but it is the fear and belief on the part of the people that render his work effective*. If they would say “Scat” to him, mentally, by asserting their Individuality as Mentative Centres, they would be absolutely immune. I need not recount the many instances of this kind of Telementation, for adverse purposes, for the pages of history are full of them, although the historians sneer at the whole Subject, deeming it a myth, and laughing over the credulity of our forefathers, notwithstanding the fact the "witches" and "conjurers" went to the scaffold and stake, confessing their guilt. It is all very well to attribute it all to the "Imagination" of the persons affected, but suppose they tell us a little about this strange "Imagination" that produced such real effects upon people. The cause many have been "imaginary" but the effects were certainly very "real."

An Example of Adverse Influence .

I will relate but one instance, which will serve as a type of these forms of Telementation. It is cited by an old German physician. He relates that he was consulted by a farmer who complained of being disturbed at night by strange noises which sounded like someone striking iron. These noises occurred between the hours of ten and twelve every night. The physician asked him if he had any enemy he suspected of thus influencing and annoying him. He replied that there was no one but an old village blacksmith, an old enemy whose power he feared, and who lived several miles from the farmer. The physician bade him return the next day, and in the meantime visited the blacksmith, and asked him what he did between the hours of ten and twelve at night, accompanying the question with a glance of a strong Will and Power.

How the Blacksmiith Collected His Bill .

The blacksmith, now somewhat frightened, replied: "*I hammer a bar of iron every night at that time, and all the while I think intently of a bad enemy of mine, who once cheated me out of some money; and I will at the same time that the noise shall disturb his rest* ." The physician ordered him to desist, and at the same time made the farmer pay over the money due the blacksmith, and there was no more trouble. If you wish further instances of this sort, turn over the pages of any old book which treats upon the "Witchcraft Delusion," and note the similarity. But one instance is enough to illustrate the matter—they are all "cut out of the same cloth." You will note the two necessary elements present in every case, viz., (1) the use of the Force by one person; and (2) the belief or fear, or both, on the part of the second person. Now you have the whole story.

Good Employment of the Force .

And, also remember, this that I have told you—the same Force that is used in such cases for evil purposes, may also be used, and *is* used for the most beneficial and worthy purposes. The “treatments” for good things practiced by the “practitioners” of the various schools of Mental Science, and other New Thought people are along the lines of Specialized Telementation. People have been encouraged, helped, healed, reformed, and otherwise aided and benefited by Telementation. Do not lose the recollection of the Good in considering the Bad. The Good belongs to the phase of White Magic, and its use can result only in good to the practitioner of it; whereas the Black Magician must reap the whirlwind of the wind that he has sown. These things “come home to roost,” always, according to their kind— and they bring their friends home with them.

HOW SCHEMERS USE THE FORCE .

In addition to the selfish and evil use above mentioned, there is another selfish use of Specialized Telementation that is quite common of these late years. I allude to the use of Mentative Influence, by Telementation for the purpose of influencing people to fall in with the schemes and plans and enterprises of the Mentator. The principle inivolved is the same as in all these “treatments” good and bad. And the practice is the same. The Mentator forms the Mental Image of the other person, and then floods him with Currents of Desire Force, or Will Power, or both, at the same time earnestly Willing and Desiring that he will do as the Mentator wishes him to do. The Mentator usually uses his Will to make the other do this in the Mental Picture—in Imagination—thus forming a Mental Matrix, to which he then tries to make the other conform. This is a form of “Visualization,” of which I shall speak presently. Of course, this practice like any other of the kind, may be defeated by one asserting his Individuality, and Will. I give you here a few rules to use on occasions when you think that someone is trying to so “treat” or “influence” you. Better study them caref11lly. Here they are:

VALUABLE RULES .

1. In the first place, steady your mind, and calm your feelings. Then pause for a moment, and say the words, “I am,” calmly and forcibly, at the same time forming a mental picture of yourself as a Centre of Force and Power in the Great Ocean of Mind. See yourself as standing along and full of Power. Then mentally form a picture of your Aura, extending about a yard on all sides of you, in an egg-shaped form. See that this Aura is charged with your Will-Power, which is flowing outward repelling any adverse mental suggestions that are being sent to you, and causing them to fly back to the source from whence they came. A little

you, and causing them to fly back to the source from whence they came. A little practice will enable you to perfect this picture, which will greatly aid you in creating a strong Positive Aura of Will, which will prove to be a Magnetic Armor and shield.

A USEFUL AFFIRMATION.

The affirmation, “I am” is the strongest known to Occult Science, for it is a positive statement of Actual Being. You may use the following Affirmation also, if you please—it has helped many: “I assert my Individuality as a Centre of Force, Power and Being. Nothing can adversely affect me. My Mind is mine own, and I refuse admittance to unwelcome suggestions or influences. My Desires are my own, and refuse to admit undesirable vibrations by Induction or otherwise. My Will is my own, and I charge it with Power to beat off and repel all undesirable influences. I am surrounded by an Aura of Positive Will, which protects me absolutely.”

A USEFUL DENIAL.

The following Denial has proved of the greatest value to many: “I deny, to all or any, the power to Influence me against my best interests—I Am my own Master.” These words may seem simple, but if you will use them you will be surprised at their efficacy. You realize, of course, that it is the Mental State aroused by the words, that “does the work,” rather than any special virtue in the words themselves.

GUARD AGAINST “IMPULSES.”

2. Guard yourself from acting upon “impulses.” When you feel a sudden or unaccountable “impulse” to do this thing, or that thing, stop and assert your Positive Individuality, and then drive out all outside influences, by repeating the Affirmations, etc., given above, and by creating the proper Mental Picture. Then, when you have recovered your balance, consider the impulse, and decide whether it is to your best interests, or otherwise. You will be able to see this clearly, by reason of your “mental house-cleaning” a moment before. Then, if the impulse seems to be against your best interests, drive it from you, saying: “I drive you away from me—you do not belong to me—return to those who sent you,” or other words to that effect. This may be rendered more forceful if you will but create a Mental Picture of the discarded idea flying away from you in the shape of a tiny thought-wave. These Mental Pictures aid one very materially in such matters, both in the sending forth of an idea, as well as in the discarding

in such matters, both in the sending forth of an idea, as well as in the discarding of one.

THE POSITIVE AURA .

3. Cultivate the picture and idea of a Positive Aura, and always think of yourself as being encased in such a one. See yourself as a strong Positive “I”—a Centre of Power—encased in an Impregnable Sheath of Auric Force. You will thus be able to build up yourself into a mighty Centre. You will be surprised at the confused manner of people who try to influence you, when they come in contact with this Aura, and find their Suggestions and Mentative Currents being cast back upon themselves. Such people find themselves “all broken up” when they meet a condition like this, which they do not understand for very few of them are practical occultists. The Mental Picture of yourself as a Centre of Power, surrounded with a Positive Aura, will, if persisted in, render you extremely Positive, so that your influence is sure to be felt by the world with which you come in contact.

AMUSING SEQUELS .

You will often be amused by occurrences following after the rejection of these “stray impulses,” *etc.* You will find that if you have had an impulse to buy a certain thing, or sell a certain thing at a sacrifice, that in a day or so, perhaps an hour or so, you will be approached by some person who will advise you personally to do that same thing, the person being likely to be benefited by the scheme or plan. I do not mean that such person has necessarily tried to influence you by Mentative Currents, for he may not have consciously done so, but nevertheless that is just what has happened, and his Desire or Will has caused these Currents to flow in your direction, and you have felt them. Now that your eyes have been opened to this fact, you will be amused and surprised to see how many corroborative proofs you will receive. But always assert your Individuality as a Centre of Power, and all will be well with you in these matters.

CONSCIOUS AND UNCONSCIOUS USE .

In passing on to the other phases of Telementation, I would again remind you that in these instances of Specialized Telementation the Force may be used both consciously, or unconsciously. Those who know the laws of the use of the Force may direct these Telementative Currents direct to those whom they wish to influence, just as they may consciously give Mental Suggestions in a personal interview. But, even where these laws are not understood, the Currents or the interview. But, even where these laws are not understood, the Currents of the Suggestions are sent forth by the strong Desire or Will animating the person. Of course the person who understands the subject will be able to direct his Force with greater precision and effect, but in any event the effect is produced in the same way.

GENERALIZED TELEMENTATION.

We now pass on to a consideration of the second class of Telementation, which we call "Generalized Telementation," or the use of the Force with a *general purpose* of affecting the desired result, without special attention to any particular person or persons. This form of manifestation of Telementation may be grouped into two sub-classes, *viz*., (*a*) in which the general Desire or Will of the individual to attain certain results manifests itself in personal interviews, and induces Mental States in those with whom he comes in contact; and (*b*) in cases wherein the general Desire and Will manifest in Telementative Currents, or Waves, or Whirlpools, affecting all persons and things who are interested in any way in the enterprise, scheme, plan or undertaking of the individual, and tending to cause them to "fall into line" and obey the Will or comply with the Desires of the general plan of the individual.

HOW STRONG, POSITIVE MEN USE THE FORCE.

This last form of Telementative Influence is far more common than one would suppose. Strong, Positive men start into motion waves and currents that sweep over the country, gathering force with each added impetus, and using the principle of "mental contagion" to increase its influence. Great "leaders of men" are centres of these Mentative Whirlpools, and similar forms of Mentative Influence, and draw in, or suck in to themselves persons, things, and objects conducive to their plans and ambitions. They do not have it all their own way, of course, for there are many influences at work which tend to neutralize their efforts. Other men have conflicting schemes which interfere and often destroy the influence of these great Mentators, and then people are becoming educated regarding the nature of the forces they employ, and will not accept their suggestions or allow their vibrations to influence them. Still the force is still used to great effect by many politicians, and other persons who reach out for large numbers of people.

"GENERALS OF BUSINESS" AND WHAT THEY DO.

Leading "generals of business" also make use of the force in this manner, and

Leading "generals of business" also make use of the force in this manner, and draw things "their way." In fact nearly everybody who does business with people scattered over a large territory, employs this force more or less, generally unconsciously. And many of these uses work no harm upon those affected, because many of these people are engaged in legitimate enterprises, and want always to give a "square deal," and a "good dollar's worth." I am not holding up this manifestation of Telementation as reprehensible—I am merely stating its general laws and forms of manifestation.

HOW TO REPEL THE WAVES .

One may repel these Mentative Waves in the same way, and by the same methods mentioned a few pages back in reference to the Repelling of Specialized Telementation. The rule is the same in both cases, for the principle involved is the same.

JUSTIFIABLE USE OF THE FORCE .

Before leaving this branch of the subject, I would remind you that one may take advantage of this last mentioned form of Telementation to his own good, in a perfectly proper and justifiable way. One may wish to gain certain information and knowledge about certain subjects. If so, if he will hold a strong Desire that the desired knowledge will come to his notice and attention, and will at the same time Will that the Mentative Current flow forth in search of persons, things, and objects capable of imparting the knowledge or information, he will get results. He will find that after a while he will run across people who will be glad to give him the information he wants; or he will pick up a book that will either tell him what he wants, or else will refer to some other book or subject that will point out the path to him. These instances are quite common, and afford wonderful proofs of the laws herein stated. In this way no one is harmed, and mutual benefits are obtained. People are attracted to each other in this way, and each finds his own.

THE LAW OF ATTRACTION .

The above manifestation results from the operation of what has been called the "Law of Attraction," by the workings of which each person is continually drawing to himself the people, things, objects and even "cirtumstances" in harmony and accord with his prevailing Mental States. Like attracts like, and the Mental States determine that which one draws to himself. If you are not satisfied with what is coming to you, start to work and change your Mental Attitudes and

Mental States, and you will see a change gradually setting in, and things that you want will begin to "come your way." This Law of Attraction has been much written about in works on Mental Science during the past ten years, so it is not necessary for me to go into details about it here. I have given you the general law, and rules, in this lesson, and you may apply it accordingly.

LIKE ATTRACTS LIKE .

A most important fact about the effect of Mentative vibrations upon people lies in the principle that one is more affected by vibrations in harmony with their own accustomed feelings and Mental States, than by those of opposite natures. A man who is full of evil schemes, and selfish aims, is more apt to be caught up by similar vibrations than one who lives above that plane of thought. He is more easily tempted by evil suggestions and influences, than one to whom these things are abhorrenL And the same is true on every plane.

ILLUSTRATIONS OF THIS LAW .

A man whose Mental Attitude is one of Confidence and Fearlessness, is not apt to be affected by vibrations of a negative, pessimistic, gloomy nature, and vice versa. Therefore, if you wish to receive the vibrations of the thoughts and feelings of others, you must place yourself in a Mental Attitude corresponding with those vibrations you wish to receive. And if you wish to avoid vibrations of a certain kind, the best way is to rise above them in your own mind, and to cultivate Mental States opposite to them. The Positive always beats off the Negative— and Optimistic Mental States are always Positive to Pessimistic Mental States. The sense of Individuality, and one's relation to the Universal Mind, is the strongest and most Positive Mental State one can attain. Therefore cultivate it, first, last and all the time.

THE "KEY" OF TELEMENTATION .

I now come to a phase of the subject that underlies all of the phenomena of Telementation, and really gives the "key" to much of its wonderful effects. I allude to what Occultists know as "Mental Visualization," or "Visualization," for short. This Visualization is to Telementation what the Pattern is to the maker of objects; what the Plans of the architect are to the builders; what the "mould" or "matrix" is to the casters of forms. It is the Skeleton around which the Materialization of Thought-Forms occurs. It is of the greatest importance to you to acquaint yourselves with its laws and effects.

“VISUALIZATION .”

To “visualize” means to “see mentally”—that is to form a Mental Image of a thing—to “see it in one’s mind,” etc., Visualization, along the lines of one’s daily occupation is a most important thing, but one that is very poorly appreciated, because little understood. The best workmen, writers, inventors, composers, etc., are those who are able “to see the thing in the mind,” and then reproduce it in materialized form. Sir Francis Galton, one of the best authorities upon the subject, has said: “The free action of a vivid visualizing faculty is of much importance in connection with the higher processes of generalized thought. … A visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects to space are concerned. … *The best workmen are those who visualise the whole of what they propose to do, before they take a tool in their hands* . … Strategists, artists of all denominations, physicists who contrive new experiments, and in short, all who do not follow routine, have need of it. … A faculty that is of importance in all technical and artistic occupations; that gives accuracy to our perceptions, and justice to our generalizations; is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best means of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education.”

VISUALIZATION AND TELEMENTATION .

And, all that Sir Francis Galton has said above, is equally true of the cultivation of the art of Visualization in connection with Telementation. The trouble with the majority of people is that they *do not know just what they do want* . They are not able to form clear Mental Images of that which they which to “create” or “materialize.” The men who obtain the gteatest and most wonderful results through Mentative Influence, particularly in the form of Telementation, are those men who are able to “*visualize* ” most clearly the things that they wish to “*materialize* ”—who are able to form the Mental Image of the things they which to Manifest.

THE SECRET OF VISUALIZATION .

The secret of Visualization lies in the occult and psychological principle that “as is the mental matrix, so is the mental form; and as is the mental form, so is the physical materialization.” In other words, the Visualized Mental Image is the

Matrix or Mould into which the Mentative Energy is poured, and from which it takes form; and the form of the Mentative Energy, so treated, is what we have called the Mental Image; and around this Mental Image the deposit of Materialization forms—and thus does the Ideal become the Real.

In a Nut-Shell.

If you wish to get the best effects from Mentative Energy, you must create a Mental Image around which the material or physical materialization is formed—and the way to form the proper Mental Image is by Visualization, which thus builds up the matrix or mould into which the Mentative Energy pours, crystallizes and creates the Mental Image. And as is the Matrix so is the Image, and as is the Image so is the Materialization. Please read over this statement a number of times, until it is perfectly clear to you. For upon your understanding of it, depends your understanding of the laws of Materialization of Ideas of Mental Images, by means of Telementative processes.

What is Necessary.

Before you can draw to you the material needed for building up the things or conditions you desire, you must form a clear Mental Image of *just what you want to Materialize* —and before you can make this Mental Image, you must *realize mentally* just exactly what you *do* desire. And the process of this is called Visualization. That is, you build up a Mental Matrix or Mould, little by little, until you have it before you clearly—then you pour into it the Mentative Energy of Desire and Will, until it stands out clearly formed as a Mental Image, just as you would see it if it were actually materialized. Then you must hold this Mental Image before you constantly, regarding it not as a *mere imagination* , but as a *something real* which you have created in your mind, and which will proceed to surround itself with the material necessary to give it material objectivity, or Materialization.

The First Steps.

If you cannot see the whole thing at first, as a Mental Image— that is, if you are not able to build up a complete Matrix by Visualization, then do the next best thing—which is the *very best* thing for the majority of people—and build a Matrix of the *first step* toward the whole thing, that is, the first thing that is needed. Then concentrate upon this first thing until the Mental Image stands out sharp and clear, and you will find that things have been started in motion. Then, you may add little by little to your Matrix, and build up your Mental Image a little larger and in greater detail. And so on, and on.

AN IMPORTANT RULE .

And here is an important thing. You must mentally *see* the thing as actually existing, *right now* , and not as "going to exist" later on. You must realize that the Mental Image exists right now, else it will lack clearness and effectiveness.

THE NEXT STEPS .

Then, you must pour into that Mental Image a constant supply of strong, positive Mental Energy—Desire Force, and Will power, all of which will spread out in the proper directions and affect the material needed to Materialize your Mental Image. By so doing you impart to the Mentative Currents the necessary impetus and direction, and they will operate along these lines, and will proceed to Materialize your Mental Image for you. Things will come your way; people will appear who are necessary to your plans; information will come to you from strange sources, and in unexpected times and places; opportunities will open themselves up to you.

A CAUTION .

But remember this, that you must be prepared to act upon these openings, and opportunities. You must be alert and watchful, and *expectant* . You will have to do the work remember, yourself, although the Forces you have started into operation will supply you with the material. The door will be opened to you, but you must step in yourself; the tools and materials will be provided you, but you must use them; the information will be laid before you, but you must make it your own. Even Mental Magic will not avail the lazy man. You must learn to "do things" yourself.

THE WORKING PRINCIPLES .

This subject of Visualization would fill a book by itself, but I hope that I have been able to give you a clear idea of its *working principles* . Remember, always this rule—this Triple-Key of Attainment, as I have often called it: (1) You must desire a thing most intensely; (2) then you must earnestly expect it; (3) then you must use your will in the direction of action tending to bring it about. But first of all, as I have said, you must know just what you do want, and then proceed to create the Mental Matrix or Mould by visualization—that is, you must proceed to mentally see it as already existing. In the above statement there is enough Occult Information to fill a series of books; boiled down, and concentrated.

Concluding Advice .

And now, friends, I must bring this long lesson to a close. It must be read and studied in connection with the lessons preceding it, for they blend into each other, and the information "laps." I have given you certain Occult Teachings, in plain, practical form, which may seem so simple to you as to be passed over without the proper consideration and examination. Do not make this mistake, I pray you. Do not hanker after high-sounding terms and mystical verbiage. The Truth is capable of being expressed without these fancy trappings or drapery. I have tried to tell you the "How" of these things—but you must study carefully in order to grasp every point. I have boiled down, and condensed a great deal of information into this lesson—be sure that you do not let any of it get away from you. You cannot expect to acquaint yourself fully with this subject in one hasty reading. You must read and re-read many times, with careful study and thought. You must do some thinking on your own account, in order to apply these general principles to your own "symptoms" and needs—if you will read carefully, and then think a little. There is no Royal Road to Mental Magic, or anything else. I have tried to make the road a little easier for you—but you must do the traveling yourself. You cannot reach the heights by proxy. You must digest these things yourself—predigested ideas will do you no good.

The Simple Underlying Principle .

And, now in conclusion, look once more at the Magic Mental Picture in which you have seen all of these things in operation. You will see that underlying all of these wonderful manifestations of Telementation, there is just the simple principle that I have pointed out to you—Induction of Mental States by Desire Force and Will Power. Everything occurs by reason of this principle. You may think that the book that you needed, and which came to you so wonderfully, must have arrived in some other way. Not so, the book was placed here, and moved there, by people, and these people have minds capable of being moved by vibratory waves, and so when once the thing was set into operation, all things worked together toward the given end. Even these lessons reached you under the Law of Attraction. There is no chance in these matters— there are Laws in operation everywhere, and always—and over all there is the Great Law of the operation everywhere, and always—and over all there is the Great Law of the Universal.

And, now in concluding this lesson, I would remind you to always realize that you are centres of living mental energy in the Great Ocean of Mentative Energy. And that you are strong in the degree that you are positive. And that you are Positive in the degree that you are an individual. And you are an Individual in the degree that you realize that you are a “centre of living will.” There is nothing to fear but Fear—you are capable of asserting your Individuality always, and everywhere—your only chains are those you forge for yourself—you are free right now, here, and always. Do not be deluded by the petty things of Personality, that pass away and perish over-night—but rest serene and firm in the consciousness that you are an individual living will centre; and fear not to assert the Individual “I.” There is no Devil but Fear—nothing but Fear can keep you from your own heritage and birthright. Assert the “I” and banish Fear.

Lesson VI
Mental Therapeutics.

Table of Content

“ THERAPEUTICS” MEANS “the healing art,” therefore “Mental Therapeutics” means “the art or science of Mental Healing.”

If I were writing this lesson from the standpoint of twenty years ago, I would think it advisable to fill page after page with a recital of the many claims of Mental Healing, but no such necessity exists at the present time. People have heard much regarding Mental Healing, and while they may differ in their theories and opinion regarding the nature of the cures performed, still they will nearly all acknowledge that that cures *have* been made and *are* being made by Mental Healing methods.

THE ANCIENT FORMS OF MENTAL HEALING .

The history of Mental Healing extends way back into the past, and the earliest pages of history treat upon it as if it were a long established and well accepted method. In fact the history of Mental Healing is the history of Mental Magic, so far as the older peoples and races are concerned. The ancient *Magi* used their mental powers in the direction of healing the sick, and restoring natural healthy conditions. People were brought to the Temples to be healed, and after the customary incantations, and ceremonies, designed to affect the imagination and respect of the primitive people, they were found to be benefited, and actually cured in time. But under and back of all these ceremonies and rites, the principle effecting the cure was the same principle that is being used to-day by all forms of Mental Healing, under whatever names it may be disguised and masked. There is but one Mental Healing Principle, and that has always been used; is being used now; and always will be used, so long as the race exists.

MENTATIVE ENERGY THE REAL PRINCIPLE .

And this principle is the application and employment of Mentative Energy. Mentative Energy is Positive to both Force and Matter, as we have seen in these lessons, and the Negative always yields to the Positive when the latter is properly and intelligently applied. The Mentative Energy really builds up the body from a single cell, and is inherent in every part and particle of the body. Every cell has its supply of Mentative Energy—the cell, and combination of cells, and the whole body in fact, is the result of conditions of manifestations of Mentative Energy. The Body is all mind, at the last analysis. Mentative Energy manifests itself in countless ways in the Universe, and the physical bodies, and the cells of which they are composed are simply certain forms of manifestation of Mentative Energy. And, this being so, Mental Healing is not a case of "Mind over Matter," as is often taught, but is *a manifestation of Positive Mind over Negative Mind* . The Central Mind of Man is Positive to the Mind in the body of Man, and hence the curing effect.

MIND IN THE CELLS AND ORGANS .

Every cell has its share of mind, and Science shows us that each cell can and does live its life as a separate entity, always, however, subordinate to the whole system of cells, and the Mind controlling it. And the Mind in each cell, or system of cells, may be reached by the Positive Mind of a person, when properly applied. In order to fully grasp the significance of this statement, you must remember that every organ, part, bone, nerve, vessel, tissue and everything else in your body, is built up of cells which have formed certain combinations. There are individual cells in your blood and other parts of the body; and there are cell communities in your body, which perform certain functions, and which you call "my liver;" "my heart;" "my stomach;" "my kidneys," etc., *etc.* And there is Mind in every one of them. And the mind in every cell, and in every organ may be reached by Mentative Energy applied by the Mind of oneself or another person.

MY THEORY OF MENTAL HEALING .

And in this simple statement, I have embodied my idea of Mental Healing, which idea is based upon years of earnest study, experiment, and investigation, aided by personal acquaintance with and association with some of the most celebrated Mental Healers of this age. I have discarded fanciful theory, after fanciful theory, as unnecessary to account for the facts observed by the leading investigators of Mental Healing, and have at last "boiled down" the matter to this point and idea of *"Mind in the Cells and Cell Groups; which Mind is Negative to the Positive Central Mind of the Individual, especially when the latter is concentrated and intelligently applied."*

THE CLAIMS OF THE CULTS .

You may ask me the question "Well, but what about all the various metaphysical, religious, and semi-religious theories advanced to account for the cures performed by the various cults and sects of the 'New Thought' and similar movements?" Answering this I would say that the various cults and sects perform cures not *because* of their dogmas, but often *in spite* of them—the real cures being performed by Mentative Energy, pure and simple, called into operation, and employed, in various forms, and ways, under many coverings, disguises and draperies. It is all the same grand old principle, but "with fringe on"—the style of fringe depending on the particular theories and dogmas of the sects.

ONE PRINCIPLE UNDER MANY NAMES .

There has been much written, spoken, and taught concerning Mental Healing, under some name or other, but the majority of the writers have been attached to some particular cult, church, or organization, which claimed that the whole truth rested upon the acceptance of some particular theory, idea, doctrine or dogma advanced and held by it, in accordance with the particular views of some certain teacher or teachers. And, accordingly, the writings have been colored by the hue of such belief and dogma. One has but to look around him in order to see that the many conflicting schools of Mental or Spiritual Healing *are all making cures* , in spite of the claim of each that its particular school or sect, or church, has a monopoly on Truth, and a corner on "true metaphysical healing." The truth is that they *all make cures* —the percentage being about the same in each instance, taking the personal qualifications of the healers into consideration. In spite of the several claims that "we have the only Truth—all others are in error, and ignorant of the real Truth," etc., etc., *all* of these "erroneous people" are getting fine results. Their differing and often contradictory theories do not seem to cut any figure in the real work, and one who closely studies the subject is soon forced to the conclusion that *there must be some underlying principle of cure which they are all using* . And so there is! And I call this "underlying principle" the Effect of Positive Central Mind upon Negative Body Mind—you may give it any other name you choose, but you will get the results just the same.

THE SUGGESTIVE VALUE OF FORMS AND BELIEFS .

The various theories, statements, forms, observances, dogmas and what-not, *have no other effect than giving a strong suggestion to people who are impressed by the same* . Some people get better results when the Mental Healing is accompanied by some religious or semi-religious talk and explanation, whith appeals to the emotional parts of their nature and makes them more receptive to the healing process of the Mind. (Sacred shrines, images and relics cause cures in this way.) Others get better results when some technical mephysical theory is urged upon them, with a great show and use of long high-sounding words—they may not understand the words, but they think that there "must be something in it, for he used words that I couldn't begin to understand, and yet he knew all about them," *etc.* Others prefer the scientific explanation of the school of Suggestion, which avoids metaphysical or religious theories, and yet get the results. Others, still, adhere to the Mental Science idea of the Universal Mind, and the Personal Mind, and they, too, get results. Others like the Subjective Mind, and Objective Mind idea—and they get results, too. They all get results—but some take more kindly to certain forms, and thus get better results.

VARIOUS TEMPERAMENTS NEED SPECIAL FORMS .

I have frequently advised people to go to healers of certain cults and schools and churches, simply because I knew that the ideas of these particular schools, cults and churches would fit the particular temperament of the person in question, and thus the best results would accrue. I am most catholic in my ideas on this subject —I believe in a person employing any phase of Mental Healing, from Bread Pills to Christian Science— providing that the particular agency employed will invoke the Faith. Confidence and Belief of the patient to the utmost. Whichever form will best do this, that is the form I believe the best; for the patient.

MANIFOLD TASTES BREED MANIFOLD FORMS .

I can see very well why a person of a warm religious temperament would be better benefited by Mental Healing in a religious form or phase than from mere Suggestion, or ordinary Mental Science—it opens up a part of the nature that is conducive to the cure. And I can see why others are impressed by technical, complicated Metaphysical talk, which causes them to wonder and be impressed, and thus causes an interest and an "expectant attention" which goes a long way toward making the cure. And I can see why others still, would rebel against either of the above mentioned forms, and would be better reached by a plain, scientific presentation of the subject. Every man to his taste—in Mental Healing as in everything else. In this respect I am like the Irishman who said he was glad that all people did not have the same taste, for if they did every mother's son of that all people did not have the same taste, for if they did every mother's son of them would be wanting to steal his wife away from him.

The Effect of Faith, Confidence and Belief.

But, you may ask, why is it that Faith, Belief, Confidence, etc., play such an important part in the cures, if it be true that the real cure is effected through the mind in the Cells, and Cell-groups—what have Cells to do with Faith? This is a good question—and here is the answer. While it is true that the Mind in the Cells is the medium or cause of the cure, still it is a fact that these Cells are Negative to the influence of the Central Mind of the person. And if that Central Mind be filled with the Mental States of Disease, Fear, Undesirable Beliefs, etc., then the Negative Cells and Organs must be affected. And, if on the contrary the Mental States of the person be changed from Fear to Hope, Confidence, Love, Faith, Belief and Expectancy, then it will be readily seen that the effect upon the cells will be changed for the better. And, if in addition to these improved Mental States, a still more Positive State—a State of Conscious Control and Power, then will the curative effect be greatly magnified and increased.

The Potent Factor of Cure.

To tell the truth, I earnestly believe that the one great potent factor in Mental Healing, is the *removal of Fear* from the mind of the patient, by whatever means it may be accomplished, whether by Reason, Argument, Faith, Hope, or even by Superstition. Fear is the most Negative of the Mental States, and simply paralyzes the whole system. Fear and Worry actually *poison* the Cells of the body. This is a scientifically demonstrable fact. And if this pall of Fear can be lifted by any means, then a big step in the direction of a cure has been effected. *And Hope, Confidence, and Belief, will lift that pall*. That is why I believe in everything from Bread Pills to "C. S.," as I said a few minutes ago—whichever agency induces the greater degree of Hope, Belief, Confidence, and Expectancy, is the best for the particular case. But in all cases the Principle of Cure is the same—mind.

Mental States and Physical Conditions.

It should not be necessary for me to recite the oft repeated facts of the phenomenon of disease being treated by mental states, and of cures arising from the same. Every man or woman who reads these lessons has heard this tale over and over again, many times. It is not longer a debatable question, this matter of the Effect of the Mind in Health and Disease. The books are full of it. It is as the Effect of the Mind in Health and Disease. The books are full of it. It is as “old as the hills,” and at no time in the history of the world has this form of Mental Magic been accorded greater attention and interest. And, therefore, I shall skip this part of the story, and get right down to business in the direction of telling you “just how” to apply the Mentative Energy in healing, both present and “absent.”

“MENTATIVE INDUCTION” IN HEALING .

Well then, in the first place, the principles of Mental Healing are precisely the same principles that are applied in all forms of Mental Magic, as we have seen them in the previous lessons. It is all a matter of “mentative induction,” first, last and always. And, as in the other phases of Mental Magic, this Induction may arise from either Mentative Currents, or by Mental Suggestion. Please fix this statement in your mind, so that I will not have to repeat it so often.

HOW MENTATIVE INDUCTION OPERATES IN HEALING .

Now, let us see what happens if Mentative Induction is set up in the mind of a person by means either of Mentative Currents, or Mental Suggestion, when what is called “General Treatment” is given. (What is called “Local Treatment” will be taken up later.) Well, we will suppose that the Mental State of the person has been changed by Induction (either from Currents or by Suggestion) to a strong Positive state—and that is what one must aim to produce in the patient. This Induced Positive Mental State in the Central Mind, is of course, strongly Positive to the mind in the body and its tells. The Mental Image of *a normal, perfect, healthy, well body* , being held in the Central Mind of the patient, it follows that the physical material of the body, and cells will begin to materialize in accordance with the pattern set before the mind of the cells, by the Central Mind of the person. It is the old story of Mental Visualization, and Physical Materialization over again. Of course, the effect is wonderfully heightened if the patient will direct his Desire and Will strongly to the recuperative or reparative action, in which effort he may be materially aided by the healer.

A LITTLE SECRET DISCLOSED .

The desired Mental State in the patient may be induced either by Auto-Suggestion (Self-Suggestion) on his own part; or by the Suggestion of the Healers (see where the ceremonies, and “frills and fringes” of the cults, come in, now, don’t you?) or by the direct Mentative Currents of the Healer, applied as indicated in the previous lessons. In this form of healing, the Healer works *by arousing the mind of the patient, so that he really cures himself* . This "arousing" is of course affected by either Suggestion, or Mentative Currents—the effect being the result of "Induction" in either case, as you will readily understand.

THE PHASES OF "GENERAL TREATMENT ."

This form of Mental Healing, which I call "General Treatment" includes both the form of "present healing," that is when the Healer is in the personal presence of the patient, or else along the lines of what is called "absent treatments" or "distant treatments," when the Healer and the patient are not in each other's presence. We shall see both forms in operation, as we proceed with the lesson.

THE BASIS OF "LOCAL TREATMENT ."

Leaving the subject of "General Treatment," for the moment, let us consider the broad principles underlying "Local Treatment." By "Local Treatment" I mean Mental Healing effected by the Mind of the Healer being directly and specially applied to the mind in the cells and organs themselves. You will remember what I have said about there being "Mind in the Cells and Organs"—well, "Local Treatment" is an application based upon that fact. The Mind of the Healer is brought to bear in a positive, direct, special manner upon these cells and organs, and the suggestions, and mentative currents are directed right to these organs and cells, without the intermediate stages of the Central Mind of the patient, as in the case of "General Treatment." Of course one may apply "Local Treatment" to himself, by directing his mind directly to the cells and organs, instead of indirectly by means of general Mental States. You may wonder why I speak of directing "Suggestions" to the cells—you may well ask, "can the cells *hear* ?" No the cells cannot hear, but the utterance of the words of the Suggestion, by you, will enable you to direct your Mind more directly and forcefully upon the cells and organs. You will see, as we proceed, that I advocate "speaking right up" to the cells and organs of the body, and telling them just what you want them to do. You will be surprised when you try this and see how they respond.

CLOSE ATTENTION NECESSARY .

And, now that we understand the general principles of both of these phases of Mental Treatment, let us pass on to a consideration of the Practice of Mental Healing—the actual "how" of the subject. We will begin with "General Treatment," both present and absent,and will then take up the second phase of

"Local Treatment." In both cases we will see the actual methods of treatment, in detail. But I must ask you to pay close attention to what I have to say about these treatments, for I am condensing a whole course of lessons in Mental Healing in this one lesson, and you will miss something unless you watch closely.

FIRST STEPS IN TREATING .

The first step in the Personal Form of General Treatment is to induce in your patient a Mental State of Calm, and Relaxation. This is quite important because this Mental State causes the patient to become receptive to the Impressions that you wish to make upon his or her mind. The best plan is to have the patient seat himself in a comfortable position (or if he is lying down, let him assume a comfortable attitude), and then talk to him a little in order to induce a comfortable, easy frame of mind, which will react upon the physical conditions. Have him relax every muscle, and withdraw the tension from every nerve, so that he will be relaxed, and "limber" all over, from head to feet. The best way to determine whether or not the desired condition has been effected is to raise one of his hands and then allow it to drop back to his sides or lap. If he is fully relaxed, his hand will drop just as if it were not attached to his body. The Mental State producing this physical condition may be best stated by the words "Let Go!" One must *mentally "let go* ," before he will be able to "let go" physically. The patient must feel perfectly at ease, and comfortable, in order that the best results be gained.

THE NECESSARY MENTAL CONDITION OF THE PATIENT .

The Healer should endeavor to quiet the mind of the patient by an earnest, confident, sympathetic conversation, leading the subject toward bright, hopeful, happy topics, and especially avoiding anything likely to arouse antagonism or argument. He should throw earnestness and feeling into his tones, and speak as if his one object in life were to cure the patient, and of which cure he entertained not the slightest doubt. The Healer should forget himself, and concentrate his mentality completely upon the subject of *curing the patient* . He should be very careful to *act out* the part of the Confident, Successful Healer, because sick people are very suggestible, and take on impressions very easily, and so, if the Healer manifests an apparent lack of confidence in his outward demeanor, the patient will be most likely to accept the suggestion, and the work of healing will thus be rendered doubly difficult. If you have studied the lesson on Mental Suggestion, you will see the psychology of this fact.

PRELIMINARY SUGGESTIVE TREATMENT .

It will be well to begin the treatment by a preliminary Suggestive Treatment, in a conversational tone. You should point out to the patient the conditions that you intend to bring about. You should endeavor to obtain the patient’s cooperation by means of his holding a Mental Image of the desired condition. That is, if it be a case of stomach trouble, he should form a Mental Image of a strong, healthy normal stomach, doing its work properly, and digesting the food that is given it, and manifesting a good, hearty natural appetite. If the patient will do this he will be able to do much toward aiding you. You should then tell him that his stomach *is Strong* , *Strong, Strong* , (speaking the words *with intense feeling and force*) and that normal conditions are reasserting themselves under the power of the Mind. You should, in many ways and forms, keep before him constantly *a picture of the conditions you wish to bring about* , for by so doing you will change his Mental Image of Disease into a Mental Image of Health, and the best results is sure to follow. If you prefer the use of the hands in healing, by all means use them, as such practice gives a most powerful suggestion, as well as possessing other advantages.

THE VALUE OF “VISUALIZATION” IN HEALING .

You will find that you will be able to impart a wonderful degree of forceful, earnest intensity to your voice, if you will but practice “Visualization” in four treatments. That is, you must endeavor to actually *see mentally* , the conditions that you wish to bring about. And when you are able to do this, you will be able to hold the attention of the patient as his mind follows your words in your description of the successive steps of the cure that you intend bringing about. He will be able to see himself as gradually and surely improving, and growing well, not only in a general way, but also in the sense that he will be able to form a mental picture of the formerly diseased organ actually growing strong and normal. *Always keep before you the Mental Image of the conditions that you wish to bring about* —see them before you *as actually existing right now* —and your mind, and actions and voice will conform to that Mental Image, for by so doing the patient will receive the best possible Suggestion and Induced Mental States along the lines of Mentative Currents.

HEALING BY MENTATIVE CURRENTS .

And now to the actual work of Mental Healing by Mentative Currents. In this work I must again repeat my injunctions given a moment ago regarding the holding of the proper Mental Image in the mind of the Healer. In the degree that the proper Mental Image is held, will be the degree of success in the treatment. “Visualization” is the key-note of this form of Mental Healing, and the Healer should devote himself earnestly to acquiring the art of Visualizing. You must be able to see the patient as healed, and the organs, parts, and cells as functioning normally and properly. Cast aside all negative thought, and doubts, and throw yourself earnestly into the work before you. You will find that as the ability to Visualize is acquired, there will come to you a feeling of strength and power, and a sense of certainty about your work.

THE PROCESS ALMOST AUTOMATIC.

The process of transmitting the Mentative Currents is not especially difficult or strenuous. In fact, this part of the work seems almost “automatic.” All that you will have to do is to concentrate your full attention upon the Mental Image that you have visualized, and earnestly Desire that the picture materializes, and do not bother at all about the Currents, for the latter will begin to flow freely without any voluntary effort on your part. Occasionally you may throw a little Will Power into the work, in order to stimulate the healing process, but ordinarily the unconscious use of the Desire Force will accomplish the result. It is not necessary to use the strenuous effort that so many Mental Healers employ in giving treatments—this is all waste energy, and tires one out without any corresponding advantage to the patient. The clear-cut Mental Image produced by the practice of Visualization performs the work for you, as I have said, almost “automatically.” The more realistic your picture is made to appear to you, the greater the force sent forth, and the greater the degree of success will you have in your healing.

A VALUABLE POINT OF PRACTICE.

Some excellent healers have found that they gained additional force if they would add to their Mental Picture or Image, the picture of the Mentative Currents actually leaving their minds and travelling toward the patient, and then enveloping and surrounding the latter. One very good healer has told me that she always can see, mentally, the patient being “bathed in a perfect stream of her Mentative Energy.” I feel that this lady was right, and that by adding this feature to the Mental Image very good results may be obtained. The student of these lessons will find this last image easy to produce if he will remember what we have said about Thought Forms.

CONCLUDING THE TREATMENT .

I do not advise too long treatments, for I believe that the best results are obtained in a treatment extending over say not more than fifteen minutes. You should then leave the patient with a few earnest words of encouragement and hope, bidding him aid you in your work by keeping the proper Mental Images of Health before him, and especially avoiding all Fear and Worry.

SIMPLE BUT POWERFUL METHODS .

The above process of giving a Mental Treatment may seem very simple to those who have not practiced it. But you will find that it contains the real essence of the healing process, without the “fringe” and “trimming.” And more than that you will find it wonderfully efficacious—it will “do the work.” You will never begin to even faintly realize the virtue of such a treatment, until you begin to practice it. You will then find yourself filled with such a sense of power, strength and healing force, that you will seem like another person. And your patient will likewise feel an immediate benefit. I might write page after page, giving you directions about the treatment, but, after I was through, it could all be boiled down into the plain, simple directions already given you. I have given you the essence of the practical treatment—you may add the “trimmings” yourself, if you feel that you need them. This same essence you will find to underlie all of the treatments of the various sects and cults, after you have trimmed off the “fancy additions,” high-sounding words, and metaphysical terms. I have studied all these forms of treatment, and know just what I am talking about when I say this to you.

HOW TO GIVE “ABSENT TREATMENTS .”

And now for the “Absent Treatments” along the lines of General Treatment. There is practically no difference in the methods. The principal additional process is that of the Healer endeavoring to form a Mental Image of the patient, as if he were right before him in person. If you have ever seen the patient you may easily reproduce his Mental Image. But if you have not seen him personally, you can form a Mental Image of “a man,” or “a woman,” without filling in the details of personal appearance, and the result will be similar. You will find the following method will help you in the treatment. Sit down in your chair, after drawing up another chair right before you, but about two or three yards distant. Then picture your patient as sitting in this other chair, and use your imagination to the fullest in this respect. Many practitioners of successful Mental Healing actually *feel* that the patient is sitting before them in this form of treatment. Then with your patient sitting before you (as a Mental Image) talk to him just as if he were present in person, using the same words, tones, and manner. Throw yourself earnestly into the idea of a personal treatment, and endeavor to forget that miles are between you. By so doing you will be able to start the Mentative Currents flowing freely in his direction, and he will be affected by them, and will obtain the best results. I have been told frequently by persons who have taken this form of healing from some of the world's best Mental Healers, that they could *almost see the Healer* before them—they could certainly *feel* his presence very distinctly.

THE PARTICULARS OF "ABSENT TREATMENT ."

This "talk" to the distant patient should consist of the same calming, quieting, soothing suggestions at first, followed by the positive, stimulating, forceful suggestions given afterward. Follow the precise instructions given for use in personal treatments, and you cannot go astray. There is no difference, in reality, between Personal Treatments and Absent Treatments— if you will remember this, and act upon it, you will have the key to the matter. And, then, after the suggestive talks, you should then give the same silent Mentative Treatment as indicated in my instructions regarding Personal Treatments. You should form the same kind of Mental Image, and proceed just the same, in every particular. Even bid him "good-bye" as you would in a personal treatment. If you have set a time for the Absent Treatment, your patient should place himself in a comfortable relaxed position. But this is not necessary—it is not necessary for the patient to even know the hour of treatment. All that he needs to do is to open his mind, receptively, to the treatment that you are to give him some time during the day—that is, he should express his mental "willingness," and thus take off the resistance of his Will which otherwise would have to be overcome.

THE "WHY" OF ABSENT TREATMENTS .

The Healer who wishes to give Absent Treatments should study carefully the lesson of this course, entitled "The Science of Telementation." In that lesson he will see the process of Telementative Influence along the lines of Mentative Induction, and will understand the details of the subject by reading what has been said regarding the Currents, Thought Forms, *etc.* Remember, please, that all the work of Mental Healing is done along the lines of Mentative Induction, just as is the process of all form of Mentative Influence. There is but one great law underlying all of these forms of manifestation, and if you understand the fundamental principle, you will be able to reproduce any or all of the manifestations of it. The instruction regarding Mental Healing is not confined to this lesson alone— it must be gained from a study of all of these lessons, for the reasons just stated. Strive always to acquire a clear knowledge of the Underlying Principles, and you need not worry about the details of operation or manifestation.

SELF-HEALING BY GENERAL TREATMENT.

And, now, just a word about Self-Heating, along these lines. *There is no difference between Self-Healing, and the Healing of Others*. I am going to give you the “ATKINSON METHOD OF MENTAL SELF-HEALING”—it is my favorite method. All that is necessary for you to do is to imagine yourself as a patient coming to yourself for treatment. Suppose your name is “John Smith,” and you wish to treat yourself along the lines of the General Treatment. Well, all you have to do is to let the Central Mind part of you (or the “I”) proceed to *treat the body* of “John Smith.” *Talk to “John Smith” just as if he were an entirely separate individual*. Tell him what he should do, and what he should know, and what you expect to do for him. Give him the same Suggestions that you would give another patient. Talk up to him, and tell him just what you mean to do for him, and what he has got to do himself. Then give him the Silent Treatment just as you would another patient. Even give him the parting words, just as you would a patient. In short, treat him first, last, and all the time, as you would another patient. You will be surprised to note how efficacious this plan is. I believe that this is the first time that this plan has been stated in print—it is original with myself, so far as I know. There is a good, strong psychological, and occult reason for this plan of Self-Treatment, which is not necessary to go into here—the principal thing is that it “will do the work.” Try it. The ordinary method of Self-Treatment, is to say “I am well” and so on, giving the suggestions in the first person. I consider that my own plan gives better results, but you may try both, and decide for yourself.

“LOCAL TREATMENT.”

And, now for the “Local Treatment” methods of Mental Healing. Well, these are very simple also—so simple that I fear that some of you will undervalue them. But do not deceive yourselves, good friends, the “simplicity” represents years of hard work along experimental lines, and is really the “boiling down” of many hard work along experimental lines, and is really the "boiling down" of many methods far more complicated and technical. It is the "essence" of the thing, again. I wish that I could have obtained this information as easily as you are doing—but I couldn't, for I had to work it out for myself, in connection with other experimenters and investigators.

THE THEORY .

The Underlying Theory of this Local Treatment in Mental Healing is (1) that *there is Mind in every cell; cell-group; organ; and part, of the body;* and (2) that *the Mentative Energy in such Mind is NEGATIVE to that in the Central Mind of the Individual, and, consequently, yields to its Positivity when properly applied* . That is the whole story in a nut-shell. Now see if you can grasp its importance.

THE IDENTITY OF PRINCIPLES .

The above principle of the "Local Treatment" is really also employed in the General Treatment, because the Central Mind of the patient is stirred into induced activity and Positivity by Suggestion, or Mentative Currents of the Healer, or both. The Central Mind of the patient, so stirred up by induction, then acts upon the mind in the cells, organs, etc., unconsciously, and the cure results. Do you see just what I mean? Well, then, in the Local Treatment, instead of going about it in this way, the Healer brings his Mentative Energy to bear right directly upon the mind in cells, and organs themselves. So you see the process is really the same, at the last, that is it is the application of the Positive Central Mind upon the Negative Mind of the Cells, Organs and Parts.

THE BASIS OF THE TREATMENT .

Now, then, how may one treat the cells and organs of another person, in this way? The process is very simple, when you once learn it. All that is necessary is for you to "treat" the organ, or part, just as you did the patient, in Personal, Absent, or Self, General Treatment, as stated a little while ago. You must learn to "talk to" the organ or part affected, and to give it Suggestions and Silent Treatment just as you did your personal patient. In short, the nearer you can come to *considering, and treating the cells or organs as if they actually were "personalities" or "entities,"* the better will be your success in this form of treatment. This is no mere trick, or bit of superstition—it is based upon good psychological principles, and has its reason in well defined occult laws. *There is Mind in the Organ and Cell, and you are reaching out to it* . Let us see just how to reach that Mind in order to properly Impress it.

THE PRACTICE OF LOCAL TREATMENT .

Well, the way to reach the Mind in the cells; cell-groups; ganglia; organs; nerves; parts, etc., of the body, is to *address yourself directly to it, just as you would to a person* . You must think of the Mind in the affected parts, as a "person" who is misbehaving. You must remonstrate with, argue with, coax, order or drive the "person" residing in the organ, just as you would different individuals. Sometimes coaxing is much better than driving, and sometimes the forceful method is necessary as we shall see. You may either talk aloud to the Mind in the organ, or else (and this is the better way in treating others) you may do your talking mentally. Tell them just what you expect of them—just what you intend they shall do—just what is right for them to do, *etc. And they will obey* .

A GOOD SUGGESTION .

I know a lady, who is an excellent healer along these lines, and who obtained the principles of this particular form of healing from myself. She tells me that she followed my plan, as above stated, with the exception that to her *the organs, nerves, and parts, always seem like disobedient children* , who must be managed one way or another. And so she proceeds just as she did when she was a successful schoolteacher. And, I am inclined to think that she is right, and has made an improvement on my original idea. For these "Cell-minds," or "Organ-minds" closely resemble the minds of undeveloped children, and are often unreasonably stubborn, although if they are reached the right way, by a firm though kindly tone in most cases, they will obey orders, and mend their ways.

THE USE OF THE HANDS .

It is well to use the hands at the beginning of this form of treatment, in the direction of tapping or patting the part of the body directly over the organ. This seems to have the effect of awakening the attention of the Organ-mind, so that it becomes more receptive. It is akin to tapping the shoulder of a man on the street, to whom you wish to speak. In such cases it is well to send the mental command: "Here, Listen to me!" The hands of the Healer may also be passed over the body as the mental commands are given, and they serve to give an additional and strengthened suggestion when properly used.

A PLAIN , SIMPLE PLAN .

A plain, simple way of giving this treatment is to awaken the attention of the Mind in the organ or part, as above stated, and then proceed to mentally lecture it, calling it by name, as for instance: “Here, Stomach!” or “Now, you Liver,” *etc.* Don’t smile at this advice—just try it yourself and you will stop smiling. *Then go on and tell the Organ-Mind just what you would tell it if it were an actual personality—a childish mind, for instance* . You will soon find how quick the organ-mind is to awaken to your words, and to act upon your suggestions or orders. Follow the laws of Suggestion in giving these treatments to the organ-minds—that is, remember the suggestive phases of Repetition, Authoritative Demand or Command, *etc.* Don’t be afraid, but start in to give the Organ-mind “a piece of your mind,” and it will obey you.

The Degrees of “Mind” in the Bodily Organs .

Dr. Paul Edwards, one of the world’s most famous Mental Healers, whom I met quite often a number of years ago when he was living in Chicago, informed me that the result of his practice has taught him that there was a great difference in the “intelligence” of the Mind in the several organs. For instance, he believed that the Heart was *very* “intelligent,” and quite amenable to mild, gentle, coaxing suggestions and advise or orders; while on the other hand, the Liver was a most mulish, stubborn, obstinate organ-mind, which had to be driven along by the sharpest and most positive suggestions. I have since investigated along this line, and I am now fully convinced of the correctness of Dr. Edward’s theory in this respect. I have found the Heart to be very gentle, and obedient, as he said, and I have moreover found it needed but the slightest word to attract its attention. I have found the Liver to be brutish, stubborn, and obstinate, and needing the most forceful, insistent methods— something like driving a stubborn donkey along the road. I have also found the Liver to be lazy and sleepy, and needing much effort to rouse it into a receptive condition. The Stomach, I have found quite intelligent, particularly if it has not been brutalized by “stuffing,” and it will readily respond to the treatment. A peculiar thing about the Stomach is that it seems to like “jollying,” or “flattery”—tell it how good a stomach it is, and how well it can do its work; and how much you trust it to run things right for you; and lo! it proceeds to “make good,” and justify your praise and commendations.

Treatment of Special Organs .

The Nerves respond readily to this form of treatment, along gentle coaxing lines. The Circulation of the Blood may be increased to certain parts, or restrained, in this way. In this way the Blood can be swept all over the body, creating a pleasant glow; or it may be drawn away from an aching head, or a feverish brow. The Bowels respond readily to a firm, kind treatment, in which they are to be told to move regularly—it being well to name a certain time at which you expect them to establish a regular habit, *in which case be sure to keep your appointment with them and give them a chance* . The organs peculiar to Women will respond quite readily to this form of treatment. Regular Menstruation has often been established by treating the proper parts in this way a month ahead, and keeping it up every day until the regular period—in this case, it is also well to “fix a date.” Suggestions of “Firm, now—be Firm and Strong” have relieved many cases of Womb weaknesses. Profuse Menstruation has yielded to commands of “Slow, now; easy. easy; not so free a flow,” *etc.*

WHAT TO SAY, AND HOW TO SAY IT .

There are no fixed forms of treatment along these lines. You must acquire the “knack” by practice. The proper words will suggest themselves to you. The thing to do is *to know what you want done* , and then *command the organ-mind to do that thing; using the same words that you would use in talking to a real person In the place of the organ* . You will soon acquire the art, by a little practice. Those who have treated a large number of persons in this way have told me that the Mind in the organs and parts seem to instinctively recognize the Healer’s power over them. Just as a horse or dog will recognize men who are accustomed to managing animals of their kind, so will these Organ minds instinctively recognize their Master in one who has studied this art of Mental Healing, along these lines.

MIND VERSUS MIND .

Remember always that you are Mind talking to Mind, not to dead matter. There is Mind in every cell, nerve, organ and part of the body, and in the body as a whole; and this Mind will listen to your Central Mind and obey it, because your Central Mind is Positive to it—the organ is negative to you. Carry this idea always with you in giving these treatments, and endeavor to visualize the Mind in the organs, .etc., as clearly as may be, for by so doing you get them in better *rapport* with you, and can handle them to better advantage.

WORDS AND THEIR INNER MEANING .

And, also remember, that it is not the mere sound of the words that happen to reach the Organ or Cells—they do not understand words as words, but they *do* understand *the meaning behind the words* —they recognize the Mental State of which the word is the outward symbol. But without words it is very hard for you to think, or clearly express the feeling— and so by all means use the words just as if the Organ-minds understood their actual meaning, for by so doing you can drive in *the meaning of the words* —and induce the Mental State conditions necessary to work the cure.

LOCAL TREATMENT IN ABSENT HEALING .

While this Local Treatment is adapted especially to Personal Healing, still it may be also used to great advantage in Absent Healing, by combining it with the regular General Form of Absent Healing. That is, after giving the General Absent Treatment, proceed to place yourself *en rapport* with the Organ-mind in the patient, and then talk to it just as you would if the patient were actually present. Visualization will enable you to do this effectively. I have heard of some wonderful cures having been effected by the use of this form of Local Treatment in Absent Healing, in connection with the General Treatment.

LOCAL TREATMENT IN SELF -HEALING .

And, in case of Self-Healing this Local Treatment acts with wonderful force. One can, of course, “talk up” to his own cells and organs just as he can to those of another and with equal effect if he goes about it right. This opens up a wonderful field for Self-Healing. The methods and practice of Local Treatment in Self-Healing is precisely similar to those used in treating others. I am personally acquainted with a lady who has learned to make her body obey her perfectly. If the body looks tired or droopy or lack freshness and beauty, she just “talks up” to it and tells it how much she thinks of it and how much she appreciates all that it is doing for her, etc., and at the same time encourages it to manifest activity and interest, *etc.* The result is that the next morning after the treatment she will find that all of her suggestions have been accepted and acted upon by the body, and that the latter looks fresh, active and beautiful, manifesting all the appearance of youth and perfect health. I have heard of women managing to retain their youthful appearance in a similar manner. I have known men to “coax up” their bodies, when under the strain of unusual work, with the best of results. In fact, I believe that in this form of treatment of one’s own Body there are possibilities as yet undreamt of by the race. Perhaps this hint may start some investigator to exploring the field to the limit—I have not found time to carry my investigations along this line quite as far as I would have liked. There is a great unexplored field here. There is a chance for some fine work here for the students of this book.

WHAT THIS SYSTEM OF HEALING REPRESENTS .

And now I seem to have reached the end of this lesson. Remember, please, that within its pages I have condensed information sufficient to have filled a good sized volume or two. Read it carefully and do not let the simplicity of my methods lead you to ignore the wonderful possibilities open to those who will practice them. I have not cared to dress up my "treatments" and methods in fancy garb for the purpose of bewildering the eye and creating an impression upon the foolish and childish minds of those who run after these things. I do not want a "following" of this sort—I want, rather, the earnest sympathetic cooperation of my students who appreciate the virtue in these apparently simple methods. As I have said before, these "simple" methods and forms of treatment represent the work and experience of myself and others extending over a number of years. They are the "boiling-down" of many systems and my personal lines of experiment. They embody the simplest, plainest, and yet the most effective methods known to the world of Mental Healing today. Take my word for this—I base this statement upon seven active years of earnest, patient, careful investigation, experiment and study along these lines under circumstances with which few are fortunate enough to be favored. I say these things not in the spirit of boasting or "booming my own wares," but merely that you may understand just what is behind and under these "simple" forms, methods and treatments.

FREEDOM FROM CULTS AND ORGANIZATIONS .

You will notice, I hope, that in order to practice these methods of Mental Healing you are not required to "join" anything—nor are asked to connect yourself with any new religion or semi-religion. *You may adhere to your favorite beliefs and still make as many cures as the best of those who believe and claim that the healing is done because of some fantastic theory, dogma or belief!* There is no more sense in building up a religion around Mental Healing than there is in building one up around Homeopathy, or Allopathy, or Osteopathy, or Hydropathy, or any other "pathy." There is but One Healing Power of the Mind and that is free and open to All. It is the gift of the Infinite to Its finite reflections. It is a Natural Force, working under certain laws—and free to all.

Take it and use it toward “the healing of the nations,” beginning with yourself.

Lesson VIII.
Mental Architecture.

Table of Content

“Architecture” means “the art or science of building or construction,” and “Mental Architecture” means “the Art of Mind Building.” By “Mind Building” I, of course, mean “Brain Building,” for as I have told you in a previous lesson, I regard the Mind-substance as an Universal Energy, of and in which the Personal Mind is but a center of consciousness, strength, activity and power. The Brain is the “machinery” of the personal manifestation of Mind, or rather, the “converter” or “transformer” of the Mentative Energy. But as the word “Mind” is generally used as synonymous with “Brain,” in the case of individuals, I shall speak of “Mind Building” in this lesson, although I always mean “Brain Building” when I so speak.

The Brain and Brain-Cells.

The differing manifestations of Mind in the various persons with whom we come in contact is at once recognized as depending upon the character, quality, degree and grade of their Brain-material. The brain is composed of a peculiar substance called “plasm,” or elementary living-matter. The word “plasm” is derived from the Greek word meaning “a mould or matrix,” and its use in connection with the Brain-substance is peculiarly appropriate, for it is in the cells of the brain that “Mental States” are “cast or moulded,” as it were. The brain is composed of an enormous number of tiny cells which are the actual elements in the production and manifestation of Thought, or Mentation. These brain-cells are estimated at from 500,000,000 to 2,000,000,000, according to the mental activity of the person. There is always a great number of reserve brain-cells remaining unused in every brain, the estimate being made that even in the case of the wisest man, or most active thinker, there are always several millions of unused brain cells held as a reserve. And the most advanced science also informs us that the Brain “grows” additional cells to meet any demand upon it. And Brain-building is the development and growth of brain-cells in any special region of the brain; for, as you probably know, the brain contains many regions, each region being the seat of some particular function, quality, faculty or mental activity. By developing the brain-cells in any special region, the quality, activity or faculty which has that region for its seat is necessarily greatly increased and rendered more effective and powerful.

PHRENOLOGICAL DISCOVERIES .

The investigators along the lines of Phrenology have long since recognized the fact that brain-centers of regions could be developed by proper exercises, etc., and the text-books on that science give us many interesting facts regarding the same. These cases show us that not only is an individual able to develop and cultivate certain qualities of mind on the one hand, or restrain them on the other; but that also the very outward shape and size of the skull manifested a corresponding change, for the bony structure accommodates itself very gradually to the pressure of the increasing number of cells in some particular center of region of the brain.

MENTAL MUSCLE -DEVELOPMENT .

It is a fully demonstrated scientific fact that a man may “make himself over” mentally, if he will but devote the same degree of attention, patience and work to the subject that he would in the case of a desired development of some part of the physical body—some muscle, for instance. And the processes are almost identical in the case of muscle and brain-center— Use, Exercise and Practice along the lines pointed out by those who have investigated and experimented along the particular line.

SCIENTIFIC EXPERIMENTS .

Prof. Elmer Gates of Washington, D. C., one of the most remarkable men of this age, has given to the world an account of some remarkable experiments along the line of brain-growing, the experiments having been tried upon various animals. He tells us that his early experiments along this line were in the direction of training dogs to develop some one particular sense, that of seeing or hearing particularly. He would specially train a certain number of the animals according to his methods, and at the same time would keep a like number of the same animals of the same age, etc., without any extraordinary use of the particular faculty in question, and still a similar number without the opportunity of using that faculty at all. At the end of a certain time he would kill some of the animals belonging to each class, and upon examining the brains of each he made the discovery that the number of brain-cells (in the regions of their brains in which the sense or faculty was manifested) showed a startling difference, depending upon the degree of use and exercise of the particular faculty. His specially trained animals showed a much greater number of brain-cells than had ever been found in animals of the same breed and age.

REMARKABLE RESULTS .

Prof. Gates continued these experiments over a number of years and obtained some remarkable results. He specially trained the faculties of some of his dogs so that they were able to distinguish between seven shades of red and a like number of green shades. I have not the time here to speak at length of the wonderful results of Prof. Gates' experiments, but he has firmly established the scientific fact that brains may be "grown" at will, if the person will apply himself to the subject with sufficient zeal and ardor. I have conducted a number of interesting experiments (not with dogs, or through vivisection, however) which have proven conclusively to my mind that the entire natures, dispositions, characters and faculties of people may be entirely changed by intelligent psychological methods along the lines of Suggestion or Auto-Suggestion, accompanied with certain other methods to be mentioned in this lesson.

THE THREE METHODS .

The great school of "New Thought" people of the various sects, cults and associations have been doing some excellent work along these lines during the past ten years or more. Their systems of "affirmations" and "denials" really developed or restrained their brain-centers and desirable qualities were increased and developed and undesirable ones were restrained. But the mere use of "affirmations," "auto-suggestions" or even strong, positive suggestions given by another, forms only one-third of the work necessary in order to produce the best results. It is all very well to assert "I am Brave," "I am Industrious," "I am Active," etc., etc., but if the work stops there it remains only one-third done. It is true that these affirmations and auto-suggestions undoubtedly do stimulate and develop mental faculties and brain-centers and play an important part in Character Building. But in order that they be used to the best advantage there must be Visualization, and there should be a certain *physical acting out of the mental suggestion or affirmation* . There must be *Seeing* and *Doing* as well as *Saying* .

MENTAL STATES AND PHYSICAL EXPRESSION .

You will remember what I said in my lesson on Mental Suggestion regarding the fact that “Mental States take form in Physical Action,” and its twin-truth that “Physical Action produces Mental States.” It is a case of Action and Reaction in both instances. For instance, if you will start in to feel Angry, and keep it up a little while (even though the emotion is assumed for the experiment), you will find that your brows will form into a frown and that your hands will clench and your jaws will fasten into a savage “bite.” You know this to be true, of course. But then, on the other hand, if you will assume the above-mentioned Physical Characteristics accompanying Anger and will keep them up earnestly for a short time, you will find yourself *actually feeling Angry* .

And, the same thing is true of the Feelings and Actions of Pleasure. Think intently of some pleasant thing and you will find your face breaking into an expression of pleasure—you will smile; your eyes will twinkle and you will manifest all the outward characteristics of pleasure. And, on the other hand, if you will “throw yourself into the part,” and will smile and manifest all the outward signs of pleasure, you will find yourself beginning to feel “happy, jolly and pleasant” in a short time. I have seen a sign bearing the single word “smile!” in big letters cause people to change their mental states in a few moments. They would take the suggestion and being amused at the sign they would begin to Smile—then the Smile’s physical actions would react upon their minds and they would begin to “feel good” and so on.

HOW PHYSICAL ACTIONS INDUCE MENTAL STATES .

I defy anyone to manifest the physical actions of any particular emotion or feeling, earnestly and actively, for a short time, without the corresponding mental state actually manifesting itself. Go into a business house manifesting the outward signs of Good Nature, Confidence, Self-reliance, etc., and you will not only impress others by Suggestion, but you will also *impress yourself* , and you will begin to actually *feel* the thing that you have been acting out. Go into the same place manifesting the outward appearance of Failure, Lack of Confidence, Fear, etc., and not only will your suggestions be taken up by the others, but you will sink deeper and deeper into the mental state you are acting out.

I have known people to acquire a masterful, confident, reliant character by a systematic and persistent “acting out” of the part—their “second-nature,” so acquired, growing stronger than their original nature. The exercise of the faculty, in this way, developed the brain-cells in the proper area and the people were indeed “made over.” I know men who, when feeling “blue” or “discouraged” will always force a smile to their faces and in a short time they will regain their accustomed or desired cheerful state.

AN INTERESTING ILLUSTRATION .

I have known at least one man to rouse feelings of Stern Determination by similar methods. This man was in a position in which there would frequently arise the necessity for the manifestation of the most Determined Sternness and an almost Angry display of Will. Well, the man in question was by nature a good-natured, easy-going, kindly person, and he found it almost impossible to manifest the desired qualities upon the occasions mentioned. But one day he was roused to a state of Angry, Determined Sternness by a most annoying exhibition of careless action in the office, which, although soon settled, left him with the physical reflex of the mental state just experienced. Before this physical condition had passed away there arose, unexpectedly, a case of genuine necessity for the exhibition of the Stern Determined Action, mentioned in the first place.

Meeting the man to whom this attitude must be manifested, our man found that, much to his surprise, he displayed a wonderful degree of the desired trait, and gave the other man a talking to that made his hair stand on end, and brought the desired result instanter. No one was more surprised at this occurrence than our man, and after it was all over he tried to “figure it out”—and he did. He came to the conclusion that when he was manifesting the physical conditions of the mental state, it required but a trifling effort to induce the state itself—in fact the state came almost “automatically.” He had discovered, by accident, a well-established psychological law. And he made use of it ever after.

Thereafter, whenever he had to “work himself into a state,” as he called it, he would walk about his office a few moments before he would see the other man, and during his walk he would “bite” hard and protrude his jaw; he would frown and clench his fists and make his eyes glare, etc., etc., and before long he would feel himself in the proper mood to see the other man and give him the necessary “laying out.” The plan worked like a charm.

THE SEQUEL AND THE MORAL .

I almost hate to tell you the sequel, however. Our good natured “easy” man so developed these opposite qualities by this practice that in a few years he was known as a man to be dreaded by those who had occasion to receive treatment at his hands, and his whole nature seemed to have changed, and even his best friends would then hesitate to call him “easy” or “good natured.” He had made himself over—that’s all. And from this story you may build up a whole process of Character Building if you have sufficient Imagination and Ingenuity—for the principle is the same in all cases. Character is plastic—and may be moulded at will, by intelligent methods. But it takes more than "holding the thought" to do it—one must learn to ACT OUT THE PART DESIRED , until it becomes second-nature.

THE SECRET OF "MAKING YOURSELF OVER ."

I wonder how many of you will realize what a wonderful field is here opened out for you if you will follow the idea taught by the past few pages? How many of you will realize that I have herein given you the "Secret of Making Yourselves Over?" I wish that I could fairly "pound into you" this truth. When I think of what many of you *are* ; and then of what you *might be* , if you would realize the inner truth and importance of what I have just told you—well, then, I feel like printing the tale in big, black-faced type and capital letters—so that I could make you read it. But if you haven't "gumption" enough to "catch on" to the idea that I am presenting to you, I cannot help it—it's your loss, not mine.

PRACTICAL USE , NOT MERE AMUSEMENT .

What in the world is the sense of you people paying me a dollar for this book if you do not intend to put into practice what I am teaching you? I have given you in these lessons information worth hundreds—yes thousands—of dollars to you, if you will but proceed to put them into practice. But the whole book isn't worth two cents to you if you merely "read" it idly and then after saying "it certainly is wonderful," forget all about it and what I have said. Well, now, that's all along that line. I have scolded you and have relieved myself of a certain amount of righteous indignation and now I shall proceed with my lesson. I haven't charged you for the scolding pages—I just throw them in extra, at my own expense. But, honest now, some of you people do need someone to get after you with a good stuffed-club once in a while. You're asleep! Wake up and make yourself over!

OPINION OF AN EMINENT AUTHORITY .

I think that the facts and principles above stated are self-evident and need little or no backing up by authorities. But I think I will give you a quotation or two to help fasten the idea in your minds. Prof. Halleck says: *"By restraining the expression of an emotion we can frequently throttle it; by inducing an expression we can often cause its allied emotion."* I wish that every one of you would commit the above words to memory— they are golden. By expression Prof. Halleck, of course, means the *physical* manifestation or expression—the physical action which springs from the emotion.

A STRONG STATEMENT.

Prof. Wm. James has this to say along the same line: “Refuse to express a passion and it dies. Count ten before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced know: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, go through the *outward movements* of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment and your heart must indeed be frigid if it does not gradually thaw.” Aren’t those words fine? Read them over several times so as to be sure to grasp their full meaning!

HOW TO CULTIVATE OR RESTRAIN MENTAL QUALITIES.

If you wish to *cultivate a quality* in which you are deficient, you must think about it, dream about it, concentrate upon it—live it out in your thoughts as a “day-dream” or “mental picture”—hold the Visualized Mental Image of it always with you—and last, and equally as important, if not more so, ACT OUT THE PHYSICAL MANIFESTATIONS OF IT—PLAY THE PART OUT. Act your part, earnestly, ardently, constantly, eagerly, steadily. On the other hand, if you wish to *repress a quality*, the best way to do it is to CULTIVATE THE OPPOSITE QUALITY, and the undesirable quality will be “crowded out.” Do you see this last? Think over it! If you wish to get rid of darkness in a room, you don’t have to shovel it out—just open the windows and “let a little sunshine in.” Do you see what I mean, now? Prof. James has told you the same thing in the quotation given a few moments ago. It is a psychological law. Kill the Negative by cultivating the Positive. That’s the Rule! But don’t forget to ACT OUT THE PART!

THE LAW OF AUTO-SUGGESTION.

What is called Auto-Suggestion, or Self-Suggestion, is one of the most active agencies employed in Mind Building. Auto-Suggestion covers all the various forms of Affirmations, Denials, Statements, etc., employed by the several “New

Thought” schools, and is the underlying principle of all forms of “Self-Impression.” “Self-Impression” would be a better name than any of these terms, for it described the process exactly. One “impresses” his mind with certain ideas, suggestions, feelings and mental states. There is a dual aspect of mind which enables one to play two parts at the same time, *viz* . (1) the part of Teacher or Master, and (2) the part of Scholar or Pupil. One may charge his mind with the task of waking him up at a certain time in the morning—and he wakes up. Or he may charge his mind to remember a certain thing—and he remembers it. This form of Self Mastery may be carried to great lengths, and one may bid his mind collect data regarding certain subjects, from amidst its heterogenous collection of mental odds and ends of knowledge; and then bid it combine the information into a systematic form—and the mind will so act and the combined information will be at hand when needed. I find myself doing this, almost unconsciously, when I start to write a book—fact after fact, and illustrations, appearing at their proper time and place. The field of Self Impression has just had its outer edges explored—there is a great region of mentation here awaiting some of you.

THE EFFECT OF REPETITION .

And so, this Auto-Suggestion is a case of “says I to myself, says I.” And the queer thing is that if you will impress your mind sufficiently, strongly, and with sufficient repetition, you will find it taking the impression and acting upon it. Repetition is a great thing in Auto-Suggestion. You remember the case of the man who told a certain lie so often that he got to actually believe it himself—well, repeated Auto-Suggestion works along the same psychological lines. Hearing a thing impressed upon it sufficiently often, it takes it as a fact, and proceeds to act it out accordingly. Constant Affirmation and Statement, made to one’s self, will manifest in actual conditions.

THE VALUE OF AUTO -SUGGESTION .

Many a person has changed his whole physical and mental condition by a careful, persistent course of Auto-Suggestion. Of course, if one combines the Mental Image, or Visualization process with the Auto-Suggestion, he will obtain a doubly efficacious result. And if, in addition to these two he will practice acting out the part along physical lines, he will reap a ten-fold harvest of results. These three forms combined, employed and persisted in, will work miracles in anyone.

ILLUSTRATIVE INSTANCES .

For instance, if one suffers from Fear in meeting other persons—an abnormal timidity or bashfulness, commonly called “self-consciousness”—the course for him to pursue would be to brace himself up with constant affirmations or Auto-Suggestions of “Fearlessness;” then he should Visualize himself as absolutely Fearless; then he should endeavor to reproduce the physical appearance and outward demeanor (an Acting Out of the Part) of the Fearless man. And thus will he gradually develop into that which he desires. His ideal becomes real—his dream a fact—his feelings actions—his actions feelings. And this rule and example will hold good along the whole line of Personal Qualities or Characteristics. All come under the rule—the same principle works in all cases. Get the Principle and you have the secret of the whole thing.

THE OLD AND THE NEW METHODS .

But here I am going to suggest a little variation along the lines of Auto-Suggestion, which I have found to act admirably in this class of cases. The ordinary Auto-Suggestion, or Affirmation works along these lines, *viz* ., one affirms or suggests to himself something like this: “I am Fearless—I Fear Nothing—I am Courageous—I am filled with Confidence,” etc., *etc.* Now this is fine—no one who knows anything about the subject will dispute the fact that a man “holding the thought” that “I Am Fearless,” will be filled with Courage, and will manifest the qualities that he is claiming for himself. I have tried these things on myself and others and I can unhesitatingly testify as to their efficiency. It is the old tried and oft-taught plan of Affirmation or Auto-Suggestion that has worked wonders for so many people. And I positively advise you to follow this plan of “holding the thought,” and *making the Affirmations or Auto-suggestions in the first person* , when you are “going into action.” As a “bracer” it is unexcelled. But there is something else not so old—and here it is.

MY NEW METHOD .

You will remember that in my lesson on Mental Therapeutics in that part devoted to Self-Healing, I told you to imagine yourself as “John Smith,” or whatever your name may be—that is, as a separate person, and then to “treat” him as such—just as you would a patient. Well, this plan also works admirably in cases of Character Building by Auto-Suggestion. While the “I am, etc.,” plan is good as a bracer, and when going into action, still this last mentioned plan of mine operates far better when it comes down to steady “treatment” of one’s self for mental failings, weaknesses and character-building. Just try both plans yourself and see if I am not right—but practice my plan a little until you acquire the “knack” before finally deciding the matter. Here is how it works in practice.

HOW IT WORKS IN PRACTICE .

Suppose you wish to cultivate Fearlessness in place of the Fear-thought that has bothered you so much. Well, in addition to the Mental Image or Visualization, and the never-to-be-forgotten Acting Out the Part, you wish to try Auto-Suggestion. The old way, you remember, was to claim to yourself, “I am Fearless, etc.” Now my new way of “treating” yourself is to imagine that you are “treating” some other person for the same trouble. Sit down and give a regular treatment. Image Yourself as sitting before your Personality—The Central Mind giving a treatment to the “John Smith” part of you—the Individual “treating” the Personality. Do you see? Well, the Individual (that’s you) says to the personality of “John Smith:” “Here, John Smith, you must brace up and do better. You are FEARLESS , FEARLESS , FEARLESS! I tell you you are fearless! You are Courageous and Brave and Bold! You are Confident and Self Reliant! You Fear Nothing! You are filled with strong, *Positive* Mentative Energy, and you are going to manifest it—you are going to grow more and more Positive every day! You are *positive* this minute—do you hear me? Positive *this very minute* ! You are Positive, Fearless, Confident and Self-Reliant *right now* , and you will grow more and more so every day. Remember now, you are POSITIVE , POSITIVE , POSITIVE —FEARLESS , FEARLESS , FEARLESS ,” etc., etc., *etc.*

THE RESULT OF THIS PRACTICE .

You will find that by this plan you will be able to fairly pour in the Positive suggestions to “the John Smith part of You,” and the latter will take them with the same effect as if there were two persons instead of one. And there *are* two persons, according to the Occult Teachings—the Individual and the Personality. This plan will afford a welcome variation to the monotonous “I Am this and I am That” methods which have caused so many once-ardent followers of the “New Thought” to throw up the whole matter in disgust. This wholesale “I am this and that” business has tired many a good soul who thereby let go just when in sight of Attainment. To such and to all others I would say “Try this New Plan!” Learn to actually “treat yourself” by this method and you will be surprised at the rapid progress you will make as compared with the old plan. But don’t forget to impress upon the “John Smith” part of you that he must hold the

Mental Image or Visualization; and that he *must* start right in to act out the part! Don’t let him get away from this—insist upon it—cross-examine him about it before each treatment and hammer it into him hard. For as our colored brother would say: “He sure needs ‘em all” to carry him through.

TRY IT ON YOURSELF AND FIND OUT .

Now, please experiment with this method on yourself and find out its wonderful possibilities by your own experience. Don’t rest with my say-so but prove it for yourself. When once you have found out just what this method will do for you you will wonder that you had never thought of it before. You will cultivate a sense of Individuality which will recognize the Personality as a plastic something that can be moulded and shaped at your Will by this “treatment.” And, best of all, you will learn to know that the Individual is you, and you are the Individual, and that the Personality is merely something that “belongs to you.” When you have reached this stage you will have called to your hand the forces of the Great Mentative Energy and will indeed have a right to call yourself “Positive” and an “Active Center of Power” in the Great Ocean of Power. And all this will have been brought about by this new plan of “Says I to myself, says I.” Is it not “worth while?” Then start in to “make yourself over as you will!”

INDIVIDUAL REQUIREMENTS .

But now comes the question “In what respect shall I make myself over?” And this is a question that I cannot answer for you in these lessons, because each one of my readers would have to be answered differently, and I would have to understand the requirements of each particular case before I could so answer. But, after all, each and every man or woman who studies these lessons has a very good idea of his or her particular strong or weak points of character. Each one knows just about what qualities need to be strengthened and built up, and just which ones need to be restrained. Every person knows his shortcomings in the lines of personal qualities or character, for he or she has been forced to this knowledge by coming in contact with the world. If you are considering the question of Character Architecture in your own case, I would advise a strict Self-Examination with a pencil and paper, in which you must set down the degree of development of each particular quality, with fear or favor toward yourself. When you have done this you will know just how to proceed. You will have given yourself a Mental Diagnosis. I herewith give you a general list of qualities, etc., as an aid in this work of Self Examination as a basis of Mental Architecture. In using it ask yourself the question : “WHAT DEGREE OF THIS QUALITY DO I POSSESS ?” And answer the question “on honor.”

THE FACULTIES OF THE MIND .

Below I give you a list of the “faculties” usually given in works on Phrenology, which will aid you very materially in preparing your report on yourself. Each faculty relates to some quality of character possessed by you, and regarding which you are asking yourself the question mentioned above:

- Sexuality.
- Friendship.
- Love of Life.
- Physical Appetites.
- Cautiousness.
- Firmness.
- Faith.
- Ingenuity.
- Imitation.
- Sense of Shape.
- Sense of Locality.
- Musical Taste.
- Comparison.
- Domestic Qualities.
- Love of Places.
- Fighting Qualities.
- Acquisitiveness.
- Integrity.
- Veneration.

- Idea
- Mirthfuln
- Sense of S
- Sense of Or
- Mem
- Langu
- Judging Human Nat
- Parental L
- Stick-to-itiven
- Sense of Co
- Self Este
- H
- Sympa
- Sublim
- Observat
- Sense of Wei
- Sense of Num
- Origina
- "Blarney," or Agreeablen

BUILDING THE FACULTIES .

Every one of the above mentioned faculties or qualities may be increased or decreased by the practice of the methods given in this lesson. Auto-Suggestion, Visualization and Acting-Out-the-Part—that Triple Method of Character Architecture will enable anyone to “make himself over” in any one or more of the above qualities. You will, of course, always remember that the methods named act in the direction of stimulating the growth of the brain-cells in the particular centers, areas and regions in which the particular faculty or quality is manifested. The immediate cause of the growth of the brain-cells is the desire of the individual manifesting itself along physical lines; coupled with that law of Nature which causes increased physical or mental growth in accordance with Necessity or Need. The earnest Desire, heightened by Visualization and Auto-Suggestion, stimulates the brain centers manifesting the desired qualities, and by so doing causes a more rapid production of new cells and the greater development of the existing ones. Then the Acting-Out-the Part, with its physical manifestations, creates a direct demand upon the brain for means of manifestation, and the brain responds by growing additional cells to meet the demand.

A NATURAL LAW .

There is in Nature a law that tends to furnish the organism that which is needed for its development and necessities. The horse has evolved from a three-toed animal into a one-toed one, in response to the demands of its environments, and the necessities of its life. Birds of prey have claws and beaks adapted to their needs and wants; beasts of prey have great teeth, claws and shape of body adapted to their wants and necessities—and so it is all through Nature. But remember this, that animals constantly change as their environments alter, for Nature always is ready to supply that which is demanded by the necessities of the organism.

THE “WHY” OF IT .

Evolution gives us many convincing illustrations of this fact, which I regret not being able to mention here. If a part of the body is brought into unaccustomed use, it becomes tired at first and then Nature sends to its relief increased nutrition and development so that in time it can meet the new requirements with ease. And so it is in this matter of the brain-cells. Make a demand upon Nature for increased Power along certain lines and she responds. And the way to make the demand for new brain-cells in order to manifest certain qualities to a higher degree is to follow the methods given you herein— Auto-Suggestion; Visualization and Acting-Out-the Part. I trust that you now understand not only the “how” of this subject, but also the “why” of it.

It is impossible in the space of a lesson to give detailed instruction regarding the development of each separate faculty of the mind. That would require a good sized book by itself. But I have given you the general principles and directions and you should be able to work out the rest of the problem yourself. I will, however, give you special directions for the development of the particular however, give you special directions for the development of the particular qualities most necessary to the Positive Magnetic Man mentioned in my lesson on Personal Influence. That special instruction falls naturally within the field and scope of this lesson. I will condense a mass of this information within the remaining pages of this course.

MENTAL ARCHITECTURE OF CHILDREN .

Before proceeding to this last mentioned phase of the work, however, I wish to say that not only may one “make himself over” by the methods given, but he may “make over” other people by the same methods applied in the form of Suggestive Treatment. This is particularly true in the case of children, whose characters are extremely plastic, and who yield readily to constructive shaping and guidance. It is not necessary for me to go into this matter in detail, for in my lesson on “Mental Suggestion” and in my instruction in “Mental Therapeutics,” as well as in the present lesson, I have given the principles of such treatment and the methods of applying the same. I trust that every student of this course has paid sufficient attention to what has been taught to be able to understand and apply this form of Suggestive Treatment to others.

What I have said about treating the “John Smith” part of you is true when you are actually treating others. The same principles apply. In addition to these you may advantageously use treatments by Mentative Currents, which will tend to induce in the mind of the other person the desired Mental States, which in time will result in the production of the new brain-cells needed to “establish” the mental character-cure. In treating others for a change of character, proceed exactly as you would in treating them for a physical ailment—the principle is the same, for the trouble arises from a similar underlying cause. In both cases you are treating Mind, remember.

THE QUALITIES OF THE MAGNETIC MAN .

And now to the building up of the Positive Magnetic Man. We have seen, in the fourth lesson, what he was like, and now we must try to “make ourselves over” to resemble him. The methods given in the present lesson apply to this work, of course. Let us now form a Mental Picture of the Positive Magnetic Man and see what qualities he possesses, and then learn how to develop and cultivate those qualities.

THE MAGNETIC DESIRE .

Well, then, first our Magnetic Man is possessed of a strong Desire. He knows how to “want” a thing the right way. No mere “wishing” or “sighing” for a thing—when he wants a thing he wants it. We all think that we *want* things, but the majority only want them in a halfhearted way. The flame of Desire burns feebly and gives little light or heat. One of the first things you will notice in coming in personal contact with the men “who do things” in the world is that they are filled with that intense, eager, longing, craving, hungry, ravenous Desires that stirs them on the mighty effort and achievement—which makes them demand things instead of begging for them.

Even among the animals that we speak of as “strong” and “masterful,” you will find that this Desire quality is strong in them, so much so that it impresses itself in their every movement and action. And on the other hand, you will find a lack of that same quality in the species of animals that are preyed upon, hunted and devoured by the others. This class of weak-desired animals impress us as “weak” and “spiritless.”

The Hunger of Desire .

And so it is with men. No one ever did anything or got anything unless he was filled with a strong, hungry desire for that thing. If a man feels a hunger for attainment, just as he feels a hunger for his meals, he will make mighty efforts to satisfy that hunger. Just think of what you would do to satisfy a craving hunger! Well, these men feel the same way about other things for which they are hungry. Desire *is* a form of Hunger. And the hungrier a man is for a thing the more Desire-Force will he manifest and the greater efforts will he make to get that thing.

Desire in Many Dresses .

People have gotten into the habit of speaking and thinking of “desire” as an unworthy, low, animal, selfish quality—but they are seeing only a half truth while thinking that they are seeing the whole thing. They dodge the question by speaking of “high desires,” “aspiration,” “ambition,’ “zeal,” “ardor,” “love,” and a number of similar terms—but these things are merely our old friend “Desire” with a new name. Let me give you a few words used in speaking of some form of Desire. Here they are: Desire, wish, want, need, exigency, mind, inclination, leaning, bent, animus, partiality, penchant, predilection, propensity, willingness, liking, love, fondness, relish, longing, hankering, solicitude, anxiety, yearning, coveting, aspiration, ambition, eagerness, zeal, ardor, appetite, appetency, hunger, thirst, keenness, longing, craving, etc., *etc.* Quite a formidable list, isn't it?

DESIRE UNDERLIES ALL ACTION AND RESTRAINT OF ACTION .

The truth is that all of the "feelings" that incite one to action of any kind or sort, are forms of Desire. Without Desire one would cease absolutely from action. Proceeding every action there must be Desire, either conscious or unconscious. Even those people who make a virtue of Renunciation of Desire, and who claim to have "conquered Desire absolutely," are acting in response to a more subtle form of Desire. How is this, you ask? Well, simply because they are carrying out *a Desire not to desire certain other things* . Desire is at the bottom of the Renunciation, just as it is at the bottom of the very Desires they wish to renounce. This must be so always, for Desire is a fundamental Natural Law, and is always manifest. Not only in the *doing* of things is Desire manifest, but also in the *refraining from doing* the same things. One man desires to smoke—another desires not to do so. Desire in both cases! "Lack of Desire" to do a certain thing simply means a desire to pursue an opposite course of conduct and action. And so it goes—Desire is manifest in every action and refraining from action—so long as one has the capacity for action.

UNIVERSALITY OF DESIRE .

Nothing has even been done, created, or manifested without Desire. The very atoms manifest Desire in their combinations. And so, all the Universe has been built up through the operation of the law of Desire, and the law of Will—both of which are phases of the one law. Desire underlies all Life—it rests in the very heart of Life itself. And the greater the manifestation of Vitality, the greater the force of Desire. But remember always, that there are *wise* desires and *unwise* desires. And the Positive Magnetic Man learns to distinguish between the wise and the unwise desires—between the "good" and the "bad" ones— and governs himself accordingly. He examines his Desires and picking out the "good and wise" ones he discards the "bad and unwise" ones—then he proceeds to develop and build up the ones he has selected.

HOW TO DEVELOP DESIRE -FORCE .

And how does our man develop his Desire when Desire in itself is not a separate Mental Faculty, but, instead, manifests through and in each faculty? Well, he proceeds to *hold up to it the Mental Image of the things to be desired* , and the Desire Force within him flows forth, and manifests more and more energy according to the stimulus. Desire Force is always inherent in the person just as is Will Power, but both need *an incentive to action* —a stimulus to manifestation. It is a well-known law of Psychology that Desire flows out and manifests itself in response to an Object. This Object of Desire is always something that affords pleasure, satisfaction or content to the individual, or else that will rid him of pain, discontent, discomfort, of dissatisfaction, either immediate or remote in both instances, and sometimes indirectly, that is, the pleasure or pain may be occasioned by the pleasure or pain, immediate or remote, of some other person in which the original person is interested.

MENTAL IMAGES AWAKEN DESIRE .

The clearer the Mental Image of the Object of Desire, the greater will be the degree of Desire manifested, all other things being equal. A child may be filled with discontent—it wants something, but does not know what it wants. Then the child thinks of “toys”—and it begins to want still harder. Then it *sees* a toy—and then its want becomes very intense. One may feel hungry in a degree, but when he *sees* some particular object of taste, the hunger becomes far more intense. And so it follows that if one will keep on presenting to his Desire the Suggestion and Mental Image of the Object, then will the Desire begin to burn more fiercely and strongly and may be cultivated to almost any degree.

We all know how one may awaken Desire in another in this way, by means of Suggestion, and by presenting the Mental Image of the Object, in conversation, etc.—how many of us know to our cost how the “sight” of an unthought of thing makes us begin to “hanker” after it and long for it? The book agent plays upon this trait of character in us—and so does the department store man on bargain days and by his window displays. You will remember what I told you in the lesson on Suggestion, about the steps in “Salesmanship,” the important point being to “arouse desire” in the customer—and what I said about the same thing in the case of the Advertiser. This idea underlies all forms of Suggestive Influence and is manifest in the lives of every one of us, every day of our lives. And if this be so, can you not see that by Auto-Suggestion you may arouse the same degree of Desire in yourselves that others arouse in you and you in others?

THE THREEFOLD -METHOD IN DESIRE .

So, then you see that our Threefold Method— Auto-Suggestion, Visualization and Acting-Out-the-Part, will develop Desire in you. In Auto-Suggestion, along these lines, you must “treat” yourself as I have told you for Desire. Tell the “John Smith” part of you how much he Desires this or that—how much he aspires to this or that—how strong is his ambition for this and that, *etc.* Then Visualize the Object, that is the thing desired, until you can see it plainly and clearly. See yourself in possession of, or as having attained it. Keep this Mental Image always with you, for it will act powerfully in arousing your Desire Force. Then Act-Out the idea of you gaining headway and moving on to the possession or attainment. Cultivate the outward actions and demeanor of Yourself as you can image yourself to be when you have attained. If you are after Success, then Act-Out the part of the Successful Man. You need not be told *why* , after what I have said.

WHY DESIRE SHOULD BE DEVELOPED .

In conclusion, I will again remind you that the objects of this development of Desire are, (1) that your Will may be called into play, and (2) that your Desire Force may be set into activity and thus begin in its “drawing,” “attracting” work. Read what I have said about Desire Force in the second lesson. Now, do not dismiss this part of the subject lightly. It is most important to you. Desire and Will are the two phases of the Underlying Force, and you must develop both of them in order to get the best results. Keep the flame of Right Desire ever burning brightly. Feed its lamp with the ideas of the Objects of Desire by Auto-Suggestion, Visualization and Acting-Out. Remember my parting words about Desire: The first thing in the direction of Doing Things, or Getting Things, is TO WANT THE THINGS HARD ENOUGH ! A strong, ardent, keen Desire will clear away the undergrowth of the Path of Success. It will attract you to the people and things needed for its satisfaction, and will attract to you the people, things, circumstances, environments, etc., needed for its satisfaction. DESIRE IS THE SOUL OF THE LAW OF ATTRACTION .

THE MAGNETIC WILL .

And now let us consider the second attribute of our Positive Magnetic Man. It is WILL POWER . Our man is an example of living will. He is filled with the force of Action. He is Determined. He keeps his Will on an object just as a machinist keeps his chisel on the hard metal, letting it bite in deeper and deeper until the desired impression and end is obtained. I have told you how the Will is always set into operation by the urge of Desire. When you develop and cultivate Desire you are doing much to cultivate Will Power. So I need not repeat this part of the process—I have just told it to you under the head of Desire. But there is another feature about the use of Will which I must call to your attention. It is the feature of its Determined Application and Manifestation. It is all very well to have a Strong Will, but it will avail you nothing unless you learn how to apply it.

THE SECRET OF THE RESOLUTE WILL .

The secret of the Resolute Will lies in Determination and Persistency. And the first thing to be acquired is Attention for Attention. Writers on psychology will tell you that a "tenacious attention is one of the strongest factors of a cultivated will." That is it—you must acquire Tenacity of Attention. You must acquire the art of patiently dwelling upon a thing until you accomplish your purpose. You must learn to do things thoroughly and completely. You must learn to concentrate your will upon a thing and not allow it to be distracted or to wander off until you do what you set out to do. You must cultivate stability, decision, perseverance, tenacity and stick-to-itiveness. And you can do all of these things by the Triple Method given in these lessons. Each quality is capable of cultivation and development in the same way. You can do these things "*if you want to hard enough* ." First stir up your Desire to accomplish the task—the Will that you shall do it—then do it. Thousands of others have done these things—and so may you if you are an Individual and not a mere Personal Shadow. I shall now give you some advice regarding Will Development, to which I ask you to pay close attention.

HABIT AND WILL -POWER .

The first obstacle to be overcome in the work of Cultivating Will Power is to overcome the old habits of Weak Will, and to replace them by new habits of Strong Will. This question of Habit is a most important one, for we are all more or less slaves to habit. Habit is second-nature which is often much stronger than our ordinary natural impulses. In order to develop the Dominant Will you must cultivate some new habits. And of these things I shall now speak. The following rules for the development of new habits will prove of great benefit to you, if you will study them carefully and then put them into practice.

CONTROL THE PHYSICAL CHANNELS OF EXPRESSION .

Rule 1. Get control of your physical channels of expression and master the physical expression connected with the mental state you are trying to develop. For instance, if you are trying to develop your Will along the lines of Self-Reliance, Confidence, Fearlessness, etc., the first thing for you to do is to get a perfect control of the muscles by which the physical manifestations or expressions of those feelings are shown. Get control of the muscles of your shoulders that you may throw them back manfully. Look out for the stooping attitude of Lack of Confidence. Then get control of the muscles by which you hold your head up, with eyes front, gazing the world fearlessly in the face. Get control of the muscles of the legs by which you will be enabled to walk firmly as the Positive Man should. Get control of the vocal organs, by which you may speak in the resonant, vibrant tones which compel attention and inspire respect. Get yourself well in hand physically in order to manifest these outward forms of Will, and you will clear a path for the Mind to manifest itself—and will make the work of the Will much easier. But it takes Will to do these things and you must be prepared to use it. Keep your attention on these outward forms of expression until you acquire the habit and make it "second-nature."

LEARN TO CONCENTRATE .

Rule 2. Learn to Concentrate. By so doing you will be able to focus your Will upon any object desired, and thus get the greatest effect. In using the Will endeavor to make it "one-pointed" as the Orientals say. That is, have for the object of the Will One Main Object and then focus the Will firmly upon that object. Cast from your mind all ideas and thoughts not in harmony with the One Idea upon which you are concentrating your Will. In the beginning it will be well to avoid all persons, environments, etc., calculated to distract you from the Main Idea. But after a bit you will be able to interpose a resistance to these distracting things and banish them from you by a mental command. While acquiring Will in this way you will find that it often takes even more Will to turn away from these outside objects than to follow your main object. You must learn to master these temptations even if in so doing you must needs act like Ulysses who made his companions stop up their ears with wax lest they be fascinated by the song of the Sirens.

ACQUIRE THE WILL HABIT .

Rule 3. In acquiring a Will Habit use every occasion in order to *repeat the effort of the Will* along the lines of the habit. Give your Will much exercise. Every time you do a certain thing the easier does it become to repeat it, for the habit becomes more firmly established. Habit is a form of “impression,” and the oftener you sink the die of the Will into the wax of the Mind, the deeper is the impression. Exercise, exercise, exercise— practice, practice, practice.

THE FIRST FIGHT IS THE HARDEST.

Rule 4. The greatest struggle is at the beginning of the practice or formation of a new Will Habit. Here one has to fight with all his might—but the first battle well won, the after-fights moderate and finally become mere skirmishes. There it behooves one to gird on his armor firmly and grasp his sword with strength at this first fight. Try to stop smoking or drinking, for instance, and you will find that three-quarters of the entire struggle is condensed in the fight of the first week if not the first day. Remember the case of Rip van Winkle with his “well, this glass don’t count”—he *never could* get started. And, beware of a single slip at the start, for such slips weaken one more than he can regain in a whole day of success. After having made up your Will to acquire a habit, you must not allow a single slip for this reason. A well-known writer on the subject has compared these slips to a ball of cord which one is endeavoring to wind— each drop of the ball unwinds more than many windings can replace.

ACQUIRING “SECOND-NATURE.”

Rule 5. Endeavor to fix the habit as a strong Mental Impression by any and every means that suggest themselves to you. For when this habit becomes firmly impressed upon your mind you will find it most “natural” and easy to act along its lines, and most difficult to break away from it or to act contrary to it. You are building “second-nature,” remember.

JUDGE, WEIGH AND MEASURE—THEN GO AHEAD.

Rule 6. “Look before you Leap,” and “Be sure you’re Right, then Go Ahead.” Always take a good look at a thing before plunging in. Give it the benefit of your judgment and do not be carried away by the judgment of others. Use your Reason and Judgment—that’s why you have them. But, after once having decided that a thing is “right” for you to do, then you must learn to *“go ahead” to the finish*. Learn to “*Place your hand upon the plow and look not backward*.” Learn to control your Will Power and do not let it leap into action until you are sure it is right to do so. And all of this means rigid self-control and mastery of one’s moods as well as one’s passions and emotions. Guard yourself against yourself. And also guard your Desire from the influences of others, for through your Desires your Will is called into action.

Children, savages and undeveloped Individuals manifest little or no Mastery over their Desires but allow themselves to be affected by every little wave from within or without and then let their Will fly into action in response thereto. The Individual learns to “inhibit” (that is to “check, restrain, hold back, forbid, prohibit,” etc.) Emotional States and Feelings. By so doing he will hold his Will Power under control for use when it is advisable. Pull the trigger of your Will Power *yourself* after you have taken deliberate aim and at some object worth while. Do not allow others to pull it for you nor do you, yourself, pull it in response to a whim, a dare, an unrestrained feeling. A useful rule along these lines is given by Prof. Hoffding, who says: “Even if we cannot prevent a feeling from arising, we may possibly prevent it from spreading, *by inhibiting the organic movement which accompanies it* , the indulgence in which augments it.” In other words, retrain the physical action and the feeling dies. Do you see how this idea of physical expression and “acting-out” runs shoulder to shoulder with the idea of Mental States all through the subject of psychology?

FILL YOUR MIND WITH GOOD MENTAL PICTURES .

Rule 7. Keep the mind filled with Mental Pictures of the thing which you wish to become a habit, for by so doing you are constantly adding oil to the flame of Desire—and Desire is the cause of the manifestation of Will. The Feminine Desire *asks* , and the Masculine Will seeks to gratify the request of his mate in any direction indicated by her. Therefore, the more she *sees* what she wants the more she *asks* —and the more she *asks* the more eager does he become to please her. The Apple was *shown* Eve, then she *told Adam it was good* and asked him to take a bite, and then Adam ate and the mischief was done. But this rule works for good as well as for bad—“it’s a poor rule that won’t work both ways.” But the principle is the same in both good and evil cases.

ACT OUT THE HABIT .

Rule 8. Act out the Habit as often as possible, and as well as possible. Learn to go through the motions until the part becomes perfect and easily performed. I needn’t tell you students the reason for this again—it should be an old story with you by this time.

PRACTICE DOING DISAGREEABLE THINGS .

Rule 9. Practice doing disagreeable things. This will strengthen the Will wonderfully, for reasons that should be apparent to every student. What would be the condition of your muscles if you never had to use them? And what will be the condition of your Will if you never have to exercise it by doing something unpleasant or disagreeable. Anyone, even the weakest, can do a thing along the lines of no resistance—pleasant, agreeable things, without opposition or resistance. But it takes a true Man or Woman—a true Individual—to do things against resistance from without or from within. And when one has learned to master *himself* , that is, his own moods and feelings—then he is able to Master the Outside World. And not until then, either! Therefore often set yourself an unpleasant or disagreeable task to perform, for by so doing you acquire Mental Muscle, which is but another name for Will.

Prof. James, the eminent psychologist, advises his readers to systematically exercise themselves in the direction of doing some particular things *for no other reason than that Ihey would rather not do it* . Even if the task be nothing more than rising and giving up a seat in a streetcar *when you want to retain it very much indeed* . Prof. James compares this exercise to the paying the premiums on insurance on one’s property—one is laying up reserve resources for a day of need. He tells us that a man who trains himself in this way can be counted upon in any emergency—*he may count on himself* to manifest Will Power. As Prof. Halleck says, in speaking of such a man: “While another would be still crying over spilt milk, the possessor of such a will has already begun to milk another cow.” The men who have attained great success have, in nearly every case, so trained their wills that they could undertake a difficult or disagreeable plan with a minimum of effort. *They had acquired the habit* . When one learns to say “Yes! or No!” to himself, he can say “yes!” or “no!” to others with the greatest force.

CULTIVATE FIXITY OF PURPOSE .

Rule 10. Cultivate Fixity of Purpose. The man of strong Will must learn to see an Object ahead of him and then to “want it hard enough,” and then to fix his Will upon it and hold it there, while he moves to it in as straight a line as possible. But no matter how he may have to swerve from his straight line of approach, by unforseen obstacles, nor how many times he may stumble, *he still always remembers what he is after* —and he keeps after it. The shifting, changeable, weathercock sort of men manifest but little Will, and accomplish little or nothing. The successful men are those who *know what they want and never forget it* . It may take them some time to find out just what they *do* want, but when once they find it out they hold firmly to it to the end with an invincible determination and unswerving purpose— and these qualities always win in the long run, if for no other reason than because so few possess them and the majority of men get tired of the struggle and drop out of the race. It's the fellow with the "staying qualities" that pulls through in the end no matter how much of a start the others may have had on him in the beginning. Concentrate and cultivate "Stick-to-itiveness."

DEVELOP THESE MENTAL FACULTIES .

I shall now briefly run over the Mental Faculties most necessary of development in the case of the man who wishes to gain the Magnetic Will. And I shall add a few words of advice regarding the development of each of the said qualities.

THE FACULTY OF STABILITY .

I. CONTINUITY . This faculty has been so named by the phrenologists, and defined as the faculty that enables a man to "stick-to-it" until it is done—that gives him patience to complete his task—that gives him stability. Its lack makes a man restless; changeable; shifting; disconnected; scattered; unstable; and unreliable. To cultivate this faculty follow the Threefold Method, in the direction of concentrating, dwelling upon, and sticking to a matter once undertaken; doing thorough work; and fighting against distracting ideas and things, or temptations to "make a change."

THE FACULTY OF THE "WILL-TO -LIVE ."

II. VITALITY . This faculty is defined by phrenologists as one that makes a person tenacious of life; and which causes him to fight off death, sickness, or weakness. This is a necessary faculty for the Magnetic Man to develop, for by so doing he not only becomes stronger, but also imparts a certain quality of Strength and Resistance to his personality that will be felt by others. As an example, contrast the "fight for life" in an animal of the cat family, and then the lack of it in a sheep or rabbit—then think which of them is more respected and regarded in the world of animals. By all means cultivate that Resolute Fight for Life, that is manifested by all strong creatures. Try the Threefold Method along the lines of holding on to life, and manifesting the "Will to Live."

THE FACULTY OF COURAGE.

III. COMBATIVENESS. This phrenological faculty manifests in the direction of Resistance; opposition; courage; boldness; defensiveness; defiance; spirit; self-protection; determination; “let me alone”; “get-out-of-my-way”; *etc.* It goes with all strong characters. It is true that its perversion renders one a nuisance and a quarrelsome and brawling person, and such state is to be avoided. But its absence makes of one “a human door-mat,” and the world proceeds to wipe its feet on him. The strong Magnetic Man must have this faculty well-developed, and also well-controlled. It must be the case of the “soft voice and the big stick,” of which we have heard so much of late. The world loves the brave man, and hates a coward. And this means Mental Bravery, and Mental Cowardice, principally, in these days of Mental Struggle. By all means learn to stand up like a man, and, looking the world firmly and calmly in the face, say in the words of the old verse: “Come one; come all! this rock shall fly from its firm base, as soon as I.” Don’t be a brawler, but don’t be a Weakling. Avoid the Rabbit and Sheep mental attitude. Develop this faculty by the Threefold Method, along the lines of debate; argument; mental conflict; mental resistance; asserting your Individuality; insisting upon your rights; self-confidence; self-assertion; and “I Can and I Will.”

THE BARRIER-BREAKING FACULTY.

IV. DESTRUCTIVENESS. This name is not well-chosen, in my opinion, by the phrenologists, but I shall not attempt to change it here. It is used by them to indicate the faculty that manifests in: Determination to overcome obstacles; beating down resistance; brushing away barriers; making headway; pushing to the front; clearing away underbrush; pushing through the crowd; holding your own; *etc.* Its perversion renders one a hated man, and one who is not sufficiently regardful of the rights of others, and whom it becomes the duty of society to restrain. But, still it is a quality that is needed by the Magnetic Man, lest he allow himself to be walked over with impunity; outraged; and treated with contempt by the world; or which will cause him to be pushed aside and imposed upon. Its absence also causes one to be overcome with impotence when obstacles confront him, or resistance shows itself. Its absence causes one to be a whining “I Can’t” person; and also causes one to be too much subject to precedents, pretended authority, etc., and kills off his originality. To develop this faculty, use the Threefold Method along the lines of breaking new mental ground; striking out into new paths; breaking down barriers; overcoming restraint; holding your own ; pushing to the front, even if you do have to elbow the crowd, *etc.*

THE "GETTING AND KEEPING " FACULTY .

V. Acquisitiveness. This term is used by phrenologists to indicate that faculty which manifests in: Getting; acquiring; possessing; drawing to oneself; obtaining and securing desired things; *etc.* It may be perverted into miserliness; penuriousness; meanness;. hoggishness, etc., but nevertheless its proper use and development is necessary to the Positive Man. Unless one has a Desire to Have and Hold, he will not be apt to make any progress in the world. One must want to get things, before he will act energetically. And so far as money is concerned, while I freely admit the evils of an extreme greed and desire in this respect, yet I am just as fully convinced that a man must possess a certain amount of this "money-wanting" quality in order to make him an active centre of force.

For, when one wants money, he really wants the things that money buys. Money stands for nearly all that is necessary for a man's well-being and sustenance. Money in itself is nothing— and a man is a fool who loves or seeks it *for itself* . But it is also a "symbol" of almost everything else, and without it he can get practically nothing else. So, just as I think it justifiable and proper for a plant to desire and seek, and draw to itself the sustenance of the soil, air, water, and sunlight, so do I think it proper, desirable and praiseworthy for a man to desire, and insist upon drawing to himself the proper sustenance of life— and Money means just that, to the sane man, and nothing more.

The people who decry this "desire for Money," are principally those who either (1) have failed to accumulate money themselves, by reason of lacking the necessary qualities (the really *unfortunate* ones do not join in the condemnation of the *desire*); or (2) those who have inherited Money of which they did not know the labor, excitement, or satisfaction of making for themselves, and who, therefore, grow rightly disgusted at the money which they did not have to use their heads or hands to acquire. These people are like those who take no exercise, and get indigestion at the sight of a good dinner; while those who have worked well come to the dinner with a good appetite, and cannot understand the "sick-feeling" of the others. It is a law of Nature that makes both of these classes of people "sick" at the sight of that for which they have not worked; or (3) that class of "parasites" who live by the hard work of others, doing nothing themselves, and deeming themselves far above those "muckers," or "money-grubbers," who work, and toil and labor to support these "parasites."

Among this last mentioned class—the "parasites"—I cheerfully include that class of pampered wealthy women, who take no part in the world's work, even refusing to make their own beds, or sweep their own rooms. These good souls often think that they are "living the higher life" in this way, and they consider Money as "something sordid, and unworthy of us who dwell on the higher spiritual or artistic planes of thought." They look down upon their husbands or fathers, who are right in the thick of the "money-making madness" which is made necessary by the demands of these very "high souls" for seal-skin sacks, diamonds, automobiles, *etc.*

This last mentioned class—the Female Parasites of Society— are the ones really responsible for much of the inordinate and excessive development of the faculty of Acquisitiveness noticeable in the world to-day. They lead their "beautiful lives," far above the roar and bustle of the mart—but every dollar that procures them this privilege comes from the same "desire for Money" which they hypocritically decry. For very few normal men will work themselves to death to pile up accumulations for themselves alone—it is always for "those dependent upon me."

And, in this class of "parasites" I, of course, include those sap-headed youths, who with their cigarettes sticking between their foolish teeth, speak pityingly of their fathers who are "down among the muckers" grubbing for Money. I am not trying to preach a sermon, but this hypocrisy makes me sick. They're all after money—every blessed mother's son and daughter of them—in one way or another. And what's the use of denying it. Some day we may have better economic conditions—I pray to God that we may—but until that time all of us must chase the nimble Dollar to the best of our ability. For unless a man does this thing, "then shall he not eat; nor be clothed; nor have shelter; nor books; nor music; nor anything else that makes life worth living for one who thinks and feels." Therefore I feel justified in saying to you: *develop a normal degree of Acquisitiveness* , if you wish to amount to anything in the world's work. Develop it by the Threefold Method, along the lines of Realization of What It Means, and What it Will Do for You, in this stage of the World's Economic Evolution. But—Don't Be a Hog! And "while you're getting, get all you can," *but give the other fellow a chance* . "Live and Let Live!"

THE FACULTY OF KEEPING YOUR OWN SECRETS .

VI. SECRETIVENESS . This is the name given by the phrenologists to that faculty that manifests as: Policy; tact; concealment; self-repression; self-restraint; *etc.* Its perversion leads to deceit; double-dealing; duplicity; lying; false-living; *etc.* But a certain amount of it is necessary for the Magnetic Man, lest he fall into the error of wearing-his-heart-on-his-sleeve; transparent-simplicity; loose-mouthedness ; “blabbing” ; lacking ordinary prudence; indiscretion; *etc.* Develop this faculty by the Threefold Method along the lines of tact; diplomacy; reticence; cautiousness; politeness; etc., the main object being to acquire a faculty of keeping your own secrets; keeping your affairs to yourself; avoiding that “leakiness” that has ruined so many men—and women. Regarding this “—and women,” I would say that my business experience has taught me that in spite of the alleged “secret-telling” of women, it is true that the women stenographers in an office are far less liable to disclose their employers’ secrets, than are the men employees. And then again, while a woman may have a tendency to “pass on a secret,” still she knows how to keep certain secrets that concern herself, or the man she loves—or the child she loves—in a manner, and in ways that cause a man’s hair to raise in bewilderment. And, why should I say anything about this matter anyway—am I not telling you the “Secrets of Mental Magic” in these lessons?

THE FACULTY OF PRUDENCE .

VII. CAUTIOUSNESS . This faculty manifests in Carefulness; prudence; watchfulness; foresight; judgment; *etc.* Perverted it leads to timidity, irresolution; *etc.* But a certain amount of it is necessary. One should learn to use Judgment and Reason— to “be sure he is right, before going ahead.” If deficient in this quality, develop it by the Threefold Method along the lines of care, prudence, watchfulness, thought, use of judgment, etc., and by “looking before you leap.” If you have too much of it, restrain by similar methods, along the lines of boldness, daring; “don’t worry”; take-a-risk-on-it, etc., and a general spirit of not crossing a bridge until you come to it.

THE FACULTY OF “WHAT WILL PEOPLE THINK ”?

VIII. APPROBATIVENESS . This faculty manifests in a desire for approval; praise; flattery; fame; show and ceremony connected with one’s personality; *etc.* It is seen frequently in a perverted sense. Very few of us need to develop this quality—we have enough, or more than enough of it already. If you wish to restrain this faculty, you may use the Threefold Method along the lines of indifference to public approval or opinion; “what-does-it-matter-anyway”; “they say; what do they say? let them say”; “do not worry about it—your friends will not care, and you enemies will persist anyway, so what’s the use”; “what care I for the opinions of the crowd, anyway—they are 95 per cent fools at the best”; etc., etc.,

etc. Learn to live your own life, and stand upon your own feet. Other people would like to even "breathe" for you if you would let them—but say "scat" to them, and shake them off when they bother you. You've got to live your own life, and why bother with the people who are always telling you "you mustn't do it this way—do it as I say," when their own lives are glaring examples of the folly of "*their* way."

Pick out a right object—follow a right course—and let the crowd mind its own business, if it will—and *if it won't, forget it* . You will find it ready enough to shower favors upon you when you finally succeed. And do not be deceived by its praise or flattery—the same people who are singing your praises to-day, will damn you to-morrow if occasion offers. They are throwing roses at you now—to-morrow they may throw rocks with equal grace and delight. Don't be a slave to the crowd or its opinions—make yourself Master of it, if you would rule it. It is managed through its selfish fears and interest, rather than through its love. It has a mean trick of turning on the thing it loves, and tearing it to pieces, just as a female-spider devours her mate. But when it Fears—*well then it let's you alone* . Not high spiritual teaching, perhaps—but a bit of Worldly Wisdom. Shake off the crowd from your heels—you mind your own business, and tell it to do the same. And look it in the eye while you are telling it, too. It will understand you, if you don't truckle to it. But never cringe to it—else it will rend you to pieces.

THE FACULTY OF SELF-CONFIDENCE.

IX. SELF-ESTEEM. This is the faculty of Self-Respect; Self-Reliance; Self-Love, *etc.* Perverted it means tyranny; superciliousness; imperiousness; hauteur, and other forms of egotism carried to extremes. This quality is necessary to be developed, normally, in the Magnetic Man. He must learn to respect himself; value himself; rely upon himself; love himself; hold his head high; look the world in the face; Believe In Himself; and Take His Own Place in the World, without false modesty, or shrinking. Develop it by the Threefold Method, along the lines of realizing just what you are—a Centre of Energy, Power, and Strength in the Universal Ocean of Energy. Think of yourself in the word of Black Hawk, the Indian chieftain, who said to Jackson: "I Am a Man!" Be a "Man among men," and insist upon the fact. Learn to say "I Am." Feel that back of, and under you, is the great Ocean of Universal Mind Energy and realize that you are Of and In this wonderful thing.

Believe in Yourself; love Yourself; look out for Yourself. I tell you students, I believe in you, everyone of you, for I know what you are and what you have *in* you—and I want you to Believe In Yourselves. I want you to say "I" without being afraid. Don’t be afraid to “Assert the I.” Don’t be afraid to say “I.” Say “I; I; I; I; I; I,” until you begin to realize what a wonderful thing that “I” of you is, after all. Recognize the “Ego” as a Centre of Power, and stop all this foolishness about being a “worm of the dust.” Don’t be “meek and humble” like Uriah Heep. On the contrary, stand up, with head thrown back, looking the world straight in the eyes, without Fear, and say firmly and positively: “I Believe in God— and I Believe in Myself.” You have heard it said that “God helps those who help themselves”—and He *does* , unquestionably. But this is also true—God *Believes* in Those Who Believe in Themselves. And so does the World, because God has made it so! So start in now, and say, early and often, “I Believe in Myself!”

THE FACULTY OF FIRMNESS .

X. FIRMNESS . This term does not have to be defined—you all know what it means. It is the faculty of stability; fixity; decision; perseverance; tenacity; manifestation of the Determined Will. Too much of it may make you mulish, and stubborn—but very few of you have too much of it, along the right lines. You need to develop it by the Threefold Method along the lines of “putting your hand to the plow, and looking not backward”; sticking to your original plans, despite the talk of others; resisting tendencies to “side-track” you. This is the faculty that keeps the Will to the task, like the Chisel to the Metal, until the work is done. Be firm as a rock against which beats the storms, but which yields not an inch, nor is it hurt a particle. Have a mind of your own, and hold to what you believe is right. *See your object, and match straight to it, firm in your determination and purpose* . By all means develop the faculty of Firmness.

THE FACULTY OF “EARNEST EXPECTATION .”

XI. HOPE . This is the faculty of Expectation, and Anticipation. It gives us one of the three features of Success—“Earnest Expectation.” You must Believe in your Success and must “Earnestly Expect” it. Cultivate Hope and “Earnest Expectation” by all means. Be not a mere dreamer or visionary, through excessive hope—but Cultivate Desire; then develop Earnest Expectation; then Will to Act. Each of these features is necessary to the Great Three. Develop it by the Threefold Method, along the lines of “looking on the bright side,” visualization; “looking aloft”; not worrying; and Belief in the Efficacy of Earnest Demand accompanied by Earnest Work. Visualization is the greatest incentive to Hope and Earnest Expectation. When you can see the thing done “in your mind’s eye,” you have started to build in earnest—the rest is a mere matter of detail and work.

THE FACULTY OF GOOD NATURE .

XII. MIRTHFULNESS . This is the faculty of Humor. By all means cultivate the sense of Humor. It will save you from more follies and ridiculous positions than anything else. And cultivate the Cheerful Spirit for it will make life easier for you, and will lubricate the machinery of Work and Endeavor. It will also make friends for you, and will tend to remove the obstacles which the world throws in the way of people who are sour, disagreeable and “grouchy.” Smile and the World smiles with you; Frown and you get a Frown. Develop this faculty, by all means, by the Threefold Method, along the lines of Humor, Joy, Cheerfulness.

MORALS , STRENGTH AND POWER .

And, so, now I have called your attention to the faculties most prominent in the Magnetic Man. I have not spoken of his Religious or Moral faculties, because these lessons are dealing with another part of his make-up. But do not imagine that the qualities named here have no connection with the religious or moral life. There is nothing that I have recommended here that will not apply as well to the Minister as the Business man—to the Priest as well as the Salesman. The same mental qualities that make a bad man “great” and “strong” will make a good man “great” and “strong.” Morals are one thing and degrees of Strength another. Good men may be strong or weak; bad men may also be strong or weak. And in the degree of “Strength” will be the degree of Influence, for good or evil, that a man will manifest. With this in mind, I think that it would be a great thing for the world, if some one were to distribute this book among the “good” men of the world, who have imagined that there was nothing but selfish knowledge in “Mental Magic.”

MENTAL STATES AND THEIR EMANATIONS .

And, now, in closing this last lesson, let me remind you that these Mental States, cultivated and developed as I have shown you, will manifest themselves in your outward manner and demeanor, as Mental Suggestions to those with whom you come in contact. The symbol will spring from the inner Reality. And they will also manifest in the shape of Currents of Desire Force and Will Power, which will sweep far and wide, as well as near and close, influencing and affecting those within their field of Induction. From these Mental States will flow a strong stream of Magnetism which will tend to “draw” to you that which you demand

and desire; and which will also tend to “force and compel” the things that you so Will. You are a great Centre of Force, which radiates from you continually. Realize this, and endeavor to charge that Force with the best qualities and properties, that while you are Asserting your Own Individual Rights, you will still be doing something toward the great work of Strengthening the Race, to the end that it may produce more real Individuals ready and capable of playing their part in the great Drama of Life, on the Stage of the Universe.

CONCLUDING REMARKS .

I consider these lessons to be my most important work. They are along new lines, and are radical in the treatment given the subject. They are as “meat for strong men, and not milk for babes.” There is no “bromide” or “pink-tea effects” in them. They are vital, radical, and positive. Their Message is “Strength.” All Truth that is worth while, renders its possessor Stronger—if any teachings cannot stand this test, discard them. Nature’s Law is toward producing strong Individuals—fall in with it, and Nature will come to your aid, for then you will be one of its Chosen Ones. Fall in with the Law of Evolution—do not run contrary to it. In the one case, you are nourished, supported, strengthened and encouraged—in the other, you are relentlessly crowded out by the operations of the Law.

FOR WHOM THESE LESSONS ARE WRITTEN .

If you get one-half the benefit from the study of these lessons that I obtained from the writing of them, you will be well repaid for your task. They are as a “live wire,” charged with the elemental force, energy and truth about certain occult natural laws. They contain a message for you, which I trust you will heed —for you need it. If you are an Individual, this teaching is just what you want. And the same is true if you are *not* one, but *want* to be one. But, if you are a Weakling, and prefer to remain so, instead of rising and claiming your birthright of Strength—your heritage of Power; then by all means remain as you are, and go on your own way. Leave these teachings for the others of your brethren, who will not sell their Birthright of Power for the Mess of Pottage of Negative Content, and Sheep-like Passivity, but who are boldly claiming their own, and demanding their rightful portion—these Strong Brothers of yours, the Individuals who are the coming Inheritors of the Earth.

MY MESSAGE TO THE INDIVIDUAL .

I have tried to infuse my words with the strong, vital energy, which I feel surging through me as I write out this Message of Strength to you. I trust that these words will act as a current of verbal “electrons,” each carrying its full charge of Dynamic Power. And I trust that each word will act to so fill you with the Mentative Energy that gave them birth, and will thus awaken in you a similar Mental State, Desire and Will, to be Strong, Forceful, and Dynamic—determined to assert your Individuality in Being and Doing that which the Universal Creative Desire and Will is hoping that you will Be and Do. I send to you this Message charged with the very dynamic vibrations of my Brain, as it transforms and converts the Mentative Energy into thoughts and words. I send it to you—yes, You, who are now reading the words—with all the Energy, Force and Power at my command, to the end that it pierce your armor of indifference, fear, and doubt, and “I Can’t.” And that reaching into your Heart of Desire, it may fill you with the very Spirit of Individuality, Conscious Egohood, Perception of Reality, and Realization of the “I.” So that from hence on your battle cry will be changed, and you will plunge into the thick of the Fight, filled with the Berserker Rage, like the Icelandic Hero of old, and shouting your Positive Cry of Freedom, “I Can and I Will,” you will mow your way clear through the ranks of the horde of Ignorance, and Negativity, and reach the heights beyond. This is my Message to You—the Individual!

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The Secret of Success

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The Secret of Success

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It is with some hesitation that we bring ourselves to write this little book, entitled "The Secret of Success." Not that we are not in sympathy with the subject – not that we do not believe that there is a "Secret of Success" – but because there has been so much written on the subject of "Success" that is the veriest twaddle – masses of platitudinous wordiness – that we hesitate to take the position of a teacher of Success. It is so easy to fill pages of paper with good advice – it is so much easier to say things than to do them – so much easier to formulate a code of precepts than to get out into the field of active endeavor and put into practice the same percepts. And, you may imagine why we hesitate to assume a role which would lay us open to the suspicion of being one of the "do as I tell you, and not as I do" teachers of the Art of Success.

But there is another side of the question. There is, besides the mere recital of a List of Good Qualities Leading to Success – a list with which every schoolboy and reader of the magazines is acquainted – a Something Else; and that Something Else, is a suggestion that the Seeker for Success has a Something Within himself which if expressed into activity and action will prove of great value to him – a veritable Secret of Success, instead of a code of rules. And, so we propose to devote this little book to unfolding our idea of what this Something Within is, and what it will do for one who will unfold it and thus express it into action. So, therefore, do not expect to find this book a "Complete Compendium of Rules Conducive to Success, Approved of and Formulated by the Successful Men of the World who became acquainted with these Rules only after they had Attained Success, and consequently had Time and Inclination to Preach to Others." This is not a book of that sort. It is Quite Different. We hope you will like it – it will do you good in any event.

All people are striving and seeking Success. Their idea of Success may differ, but they have all agreed upon the desirability of Attainment. "Attainment"-that is the word, which embodies the essence of that which we call Success. It is the "Getting-There" idea – the idea of Attainment – of Reaching the Goal for which we set out. That is the story – Attainment.

Many men and women have endeavored to point out the way to Success, and while some have rendered valuable service to those who were following them on the Path of Attainment, yet none have been able to tell the whole story of Success. And this is not to be wondered about, for the reason that on the road to

Success. And this is not to be wondered about, for the reason that on the road to Success each and every individual must be, in a measure a law unto himself, or herself. No two temperaments are exactly alike – Nature delights in variety; no two sets of circumstances are precisely the same – infinite variety manifests here also. And so it would be folly to attempt to lay down rules of universal application, which would surely lead all to the great goal of Success. One has but to look around him on all sides and see the different needs of the different individuals composing the crowd, in order to recognize the futility of any attempt to lay down lines of universal instruction on this subject. Each and every man who has succeeded has done so in a different way – generally along some original lines of action – in fact, the faculty or characteristic known as Individuality, seems to have played an important part in the success of the majority of persons who have attained it. And Individuality renders those possessing it to a marked degree to be likely to depart from any set of rules or laid-out courses of action. And so, it may be stated as a general principle that each must work out his own Success along the lines of his own Individuality, rather than by following any set rule or line of conduct.

In view of what we have just said, it may seem strange that feeling as we do we have ventured to write a little book entitled "The Secret of Success," – particularly as we have started the said book by declaring the impossibility of laying down any set rules on the subject. This may seem like a paradox, but a little examination will show you that it is not so. It is true that we believe that each and every person must work out his own Success, along the lines of his own Individuality, instead of along some cut-and-dried plan. And right here is where the "Secret of Success" comes in. "Along the lines of his own individuality," we have just said – then it must follow that one must possess Individuality before he may work along its "lines. "And in the measure that he possesses Individuality, so will he possess the first prerequisite to Success. And that is what we mean by "The Secret of Success" – INDIVIDUALITY.

Every person possesses dormant and latent Individuality – but only a few allow it to express itself. The majority of us are like human sheep trotting along complacently after some self-assertive bellwether, whose tinkling bell serves to guide our footsteps. We have absorbed the notion somehow that these bellwethers possess the sum and substance of human knowledge and power, and ability to think – and instead of unfolding our own dormant powers, and latent possibilities, we allow them to remain in obscurity, and we trot along, jogitty-joggity-jog after our pet bellwether. People are very much like sheep in this way – they are obedient and imitative animals, and rather than assume the responsibility of directing their own footsteps, they wait until someone takes the lead, and then away they stampede after him. Is it any wonder that the leaders lead, and then away they stampede after him. Is it any wonder that the leaders claim the choicest pickings for themselves, and allow the flock to get only the scrubby grass? Not a bit of it – they have earned the choice bits by reason of lock of Individuality and Initiative on the part of those following them – in fact, they were chosen as leaders because of this self-assertive, and self-directive quality. If they had stood back in a modest, mild manner, they would have been pushed aside by the flock that would disclaim them as leaders, in favor of others who knew how to push to the front.

Now, in this little book we shall not endeavor to awaken a spirit of "bellwetherism" in you, nor to urge you to strive to lead the flock – there is nothing in the mere leading of people other than vainglory and petty self-satisfaction. The desirable thing is to possess sufficient Individuality and Initiative to be your own bellwether – to be a law unto yourself, so far as other men are concerned. The great men – the strong men – care nothing for the flock, which so obediently trots along after them. They derive no satisfaction from this thing, which pleases only inferior minds, and gratifies only petty natures and ambitions. The big men – the great spirits of all ages – have derived more satisfaction from that inward conviction of strength and ability which they felt unfolding into activity within themselves, than in the plaudits of the mob, or in the servility of those imitative creatures who sought to follow in their footsteps.

And, this thing called Individuality is a real thing. Inherent in each of us, and which may be developed and brought into activity in each one of us if we go about it right. Individuality is the expression of our Self – that Self which is what we mean when we say "I". Each of us is an Individual – an "I" – differing from every other "I" in the universe, so far as personal expression is concerned. And in the measure that we express and unfold the powers of that "I", so are we great, strong and successful. We all "have it in us" – it depends upon us to get it out into Expression. And, this Individual Expression lies at the heart of the "Secret of Success". And that is why we use the term – and that is what we shall tell you about in this little book. It will pay for you to learn this "Secret".

The Individual

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In our last lesson we stated that we considered the "Secret of Success" to consist principally of the Free Expression of the Individual – the "I." But before you will be able to apply this idea successfully, you must first awaken to a realization of what the Individual – the "I" within you – really is. This statement may appear ridiculous at first to many of you, but it will pay you to acquaint yourself fully with the idea behind it, for upon the true realization of "I" comes Power.

If you will stop and take stock of yourself, you will find that you are a more complex being than you had at first considered yourself to be. In the first place there is the "I," which is the Real Self or the Individual, and there is the "Me," which is something attached to and belonging to the "I" – the Personality. For proof of this, let the "I" take stock of the "Me," and it will find that the latter consists of three phases or principles, (ie. 1. The Physical Body; 2. The Vital Energy; 3. The Mind). Many people are in the habitat of regarding their bodies as the "I" part of them, but a little consideration will show them that the body is but a material covering, or machine through which and by means of which the "I" is able to manifest itself. A little thought will show that one may be vividly conscious of the "I Am" part of himself while totally oblivious of the presence of the physical body. This being so, it follows that the "I" is independent of the body, and that the latter falls into the "Me" classification. The physical body may exist after the "I" has left it – the dead body is not the "I." The physical body is composed of countless particles which are changing places every moment of our lives – our body of today is entirely different from our body of a year ago.

Then comes the second principle of the "Me" – the Vital Energy, or what many call Life. This is seen to be independent of the body, which it energizes, but it, too, is transitory and changeable, and readily may be seen to be but a something used to animate and energize the body – an instrument of the "I," and therefore a principle of the "Me". What, then, is left to the "I" to examine and determine its nature? The answer that comes naturally to the lips is, "The Mind, by which I know the truth of what you have just said. "But, stop a moment, you have said, speaking of the mind, "by which I know" – have you not, in saying this, acknowledged the mind to be a something through which the "I" acts? Think a moment – is the mind YOU? You are aware that your mental states change – your emotions vary – your feelings differ from time to time – your very ideas and thoughts are inconsistent and are subject to outside influences, or else are molded and governed by that which you call "I", or your Real Self. Then there must be something behind Mental States, Ideas, Feelings, Thoughts, etc., which is superior to them and which "knows" them just as one knows a thing apart from itself but which it uses. You say "I" feel; "I" think; "I" believe; "I" know; "I" will; *etc.* , *etc.* Now which is the Real Self? The Mental States just mentioned or the "I" which is the subject or Real Cause of the mental phenomena? It is not the Mind that knows, but the "I" which uses the Mind in order to know. This may seem a little abstruse to you if you have never been made a study of the subject, but think it over a little and the idea will clearly define itself in your mind.

We are not telling you these things merely to give you an idea of metaphysics, philosophy, or psychology – there are many books that go into these matters at length and in detail – so it is not for that reason. The real reason is that with a realization of the "I" or Real Self, comes a sense of Power that will manifest through you and make you strong. The awakening to a realization of the "I", in its clearness and vividness, will cause you to feel a sense of Being and Power that you have never before known. Before you can express Individuality, you must realize that you are an Individual. And you must be aware of this "I" within you before you can realize that you are an Individual.

The "Me" side of you is what is called Personality, to the outer appearance of yourself. Your Personality is made up of countless characteristics, traits, habits, thoughts, expressions and motions – it is a bunch of peculiarities and personal traits that you have been thinking was the real "I" all this time. But it is not. Do you know what the idea of Personality arose from? Let us tell you. Turn to the pages of any good dictionary, and you will see that the word originated from the Latin word "Persona", meaning "a mask used by actors in ancient times", and which the word in turn was derived from two other words, "sonare," meaning to "sound," and "per," meaning" through," the two words combined meaning "to sound through" – the idea being that the voice of the actor sounded through the mask of the assumed personality or character. Webster gives the following as one of the meanings of "Person," even to this day: "A character or part, as in a play; an assumed character." So then, Personality means the part you are playing in the Great Play of Life, on the Stage of the Universe. The real Individual concealed behind the mask of Personality is YOU – the Real Self – the "I" – that part of you which you are conscious when you say "I AM," which is your assertion of existence and latent power. "Individual" means something that cannot be divided or subtracted from – something that cannot be injured or hurt by outside forces – something REAL. And you are an Individual – a Real Self –

an "I" – Something endowed with Life, Mind, and Power, to use, as you will.

A poet named Orr wrote:

Lord of a thousand worlds am I,
And I reign since time began;
And night and day, in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease ere I find release,
For I AM the soul of Man

Spiritedness

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To many of you, the title of this lesson – Spiritedness – may seem to have some connection with "spirits," "disembodied entities," or else the "soul" or some higher part of it, to which the name Spirit is often applied. But, in this case, we use the word in a different sense, and yet in a sense approved by many advanced teachers and investigators of the occult and spiritual. One of the meanings of the word "spirit" as given by Webster is as follows: "Energy, vivacity, ardor, enthusiasm, courage," *etc.* , while the same authority defines the word "spirited" as: "Animated; full of life and vigor, lively," *etc.* These definitions will give you a hint of the sense in which we are now using the term, but there is still more to it.

To us the word Spirit expresses the idea of the real essential nature of the Universal Power, and which is also manifested in man as the center of his being – his essential strength and power, from whence proceeds all that renders him an Individual. Spiritedness does not mean the quality of being ethereal, "goody-goody," spiritual, otherworldly, or anything of that sort. It means the state of being "animated," meaning, "possessed of life and vigor" – so that the state is really that of being filled with Power and Life. And that Power and Life comes from the very center of one’s being – the "I AM" region or plane of mind and consciousness.

Spiritedness is manifested in different degrees among different men – and even among the animals. It is an elementary, fundamental, primitive quality and expression of Life, and does not depend upon culture, refinement or education – its development seems to depend upon such instinctive or intuitional recognition of the Something Within – the Power of the Individual which is derived from that Universal Power of which we are all expressions. And even some of the animals seem to possess it.

A recent writer on the "Taming of Animals" expresses instinctive realization of Spiritedness among some of the higher animals as follows: "Put two male baboons in the same cage, and they will open their mouths, show all their teeth, and ‘blow’ at each other. But one of them, even though he may possess the uglier dentition, will blow with a difference, with an inward shakiness that marks him as the under dog at once. No test of battle is needed at all. It is the same with the big cats. Put two, or four, or a dozen lions together, and they also, probably without a single contest, will soon discover which one of them possesses the without a single contest, will soon discover which one of them possesses the mettle of the master. Thereafter he takes the choice of the meat; if he chooses, the rest shall not even begin to eat until he has finished; he goes first to the fresh pan of water. In short he is ‘king of the cage. ‘Now, then, when a tamer goes into a den with a big cat that has taken a notion to act ‘funny,’ his attitude is almost exactly that of the ‘king beast’ above mentioned would be toward a subject rash and ill advised enough to challenge his kingship."

You will notice in the above quotation, that the writer states clearly that it is not always the baboon with the fiercest tusks that is the master, neither does the "king lion" necessarily assert his dominion by winning a physical fight – it is something far more subtle than the physical – it is the manifestation of some soul quality of the animal. And so it is with men, it is not always the biggest and strongest physically who rule – the ruler becomes so by reason of the mysterious soul quality which we call Spiritedness, and which men often call "nerve," or "mettle," or "sand." When two individuals come into contact with each other there is mental struggle – there may not be even a word uttered – and yet soul grapples with soul as the two pairs of eyes gaze into each other, and a subtle something in each engages and grapples with a subtle something in the other. It may be all over in a moment, but the conflict is settled for the time, and each of the mental combatants knows that he is victor or defeated, as the case may be. There may be no feeling of antagonism between the parties engaging, but nevertheless there seems to be an inward recognition on both sides that there is something between them always leads. And this leadership does not depend upon physical strength, intellectual attainment, or culture in the ordinary sense, but upon the manifestation and recognition of that subtle quality that we have called Spirit.

People unconsciously assert their recognition of quality in themselves and others, by their use of the term. We often hear of people "lacking spirit"; being "spiritless"; and of others having had "their spirit broken;" *etc.* The term is used in the sense of "mettle. "A "mettled" horse or man is "high-spirited," according to the dictionaries; and the same authorities define "mettlesome" as "full of spirit," so you see the term is used as we have employed it – but the explanation of the source of the "spiritedness" is not given. Breeders of thoroughbred racing horses will tell you that a horse having "spirit" will run a gamer race and will often outdistance and out-wind a horse having higher physical characteristics, but less "spirit" or "class." Horsemen insist that the possession of "spirit" in a horse is recognized by the other horses, who are effected by it and become discouraged and allow themselves to be beaten, although often they may be better racing machines, physically. This spirit is a fundamental vital strength possessed by all living things in degrees – and it may be developed and strengthened in one’s self. In our next lesson we shall recite a few instances of its manifestation among men.

Oliver Wendell Holmes, in one of his books, gives the following vivid description of the conflict of spiritedness between two men: "The Koh-i-noor’s face turned so white with rage that his blue-black mustache and beard looked fearful against it. He grinned with wrath, and caught at a tumbler, as if he would have thrown its contents at the speaker. The young Marylander fixed his clear, steady eye upon him, and laid his hand on his arm, carelessly almost, but the Jewel felt that he could not move it. It was no use. The youth was his master, and in a deadly Indian hug in which men wrestle with their eyes, over in five seconds, but which breaks one of their two backs, and is good for three score years and ten, one trial enough – settles the whole matter – just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two at each other, and a few sharp kicks, there is an end to it; and it is ‘After you, monsieur,’ with the beaten party in all the social relations for all the rest of his days."

Fothergill says: "Emily Bronte sketched out her ideal of a being possessed of immense willpower in a thorough ruffian – Heathcliff. A massive, muscular brute! Well, it was a girl’s conception of a strong man; but I think I have seen some quiet, inoffensive-looking men in spectacles, who could very soon have shown the ruffian where the superiority lay."

A celebrated historical example of Spiritedness, under apparently overwhelming odds, is that of the interview between Hugo, Bishop of Lincoln and Richard Coeur de Lion, in the church of Roche d’Andeli. In his desire to prosecute the war in Normandy, Richard demanded additional supplies and money from his barons and bishops, but Hugo refused to furnish men or money. He claimed that although the See of Lincoln was legally bound to supply men and money for military service within the four seas of Britain, the war in Normandy did not come under that head, and he defied the king. King Richard, called the Lion-Hearted, was a dangerous man to defy, and so when he summoned Bishop Hugo to Normandy, and the latter went forth to beard the lion in his den, few doubted the outcome, and the bishop’s downfall was taken as a matter of course. When the bishop landed in Normandy two friendly barons who informed him that the king was in a terrible rage against him, and who advised him to send some humble, conciliatory message to him before entering the royal presence. But the bishop refused to do this, and proceeded boldly to meet his monarch. Richard was sitting at Mass when the bishop entered. Hugo walked up to him, and disregarding his frown, said, "Kiss me, my lord King!" Richard turned wrathfully away, withholding his salute. But Hugo, gazing into his eyes, and shaking the royal shoulder vigorously, repeated his demand. "Thou hast not deserved it," roared the king in anger and chagrin. "I have," retorted Hugo, shaking the royal shoulder the harder. The king gradually dropped his eyes from those of the bishop, and gave the kingly salute and kiss, and the bishop passed on calmly to take part in the service. Hugo afterward defied the king in his council chamber, and persisted in his refusal, and even ventured to rebuke his royal master for infidelity to the queen. The council was astounded, for knowing Richard’s courage and fiery temper they expected to see Hugo crush in a moment – but instead he emerged the victor in the struggle of Spiritedness. The historian says: "The Lion was tamed for the moment. The King acknowledged nothing, but restrained his passion, remarking afterward, "If all bishops were like my lord of Lincoln, not a prince among us could lift his head among them. ""

And this was not the first time that this doughty Bishop of Lincoln had vanquished a king. In his earlier days, shortly after King Henry Plantagenet had created him bishop, he became involved in a fierce dispute with that monarch. Henry was at Woodstock Park surrounded by his courtiers when Hugo approached. The king feigned not to see the bishop, taking no notice whatsoever of him. After a few moments of strained silence, the bishop, pushing aside a powerful earl who was seated by the king’s side, took his place beside the king. The king pretended to be mending his leather glove. The bishop cheerfully and lightly said: "Your Majesty reminds me of your cousin at Falaise." Falaise was the place at which Henry’s ancestor Duke Robert met Arlotta, the daughter of a tanner of leather, who bore him his illegitimate son who was afterward known as William the Conqueror. The Bishop’s impudent allusion to the king’s ancestry was too much for the latter, and he was badly worsted in the encounter and later acceded to the wishes of the bishop.

But as Fothergill truly says: "It is a great mistake to suppose that this Will is disposed to air itself on all occasions; far from it. It often has a tendency to conceal itself, and is not rarely found under and exterior of much pleasantness. There are men, and women, too, who present an appearance of such politeness that they seem to have no will of their own; they apparently exist merely to do what is agreeable to others; but just wait till the time comes, and then the latent willpower is revealed, and we find under this velvet glove the iron hand – and no mistake about it. It is the secret of the diplomatist. Talleyrand possessed it to a remarkable degree, and was a cool, bold, successful diplomat; Cavour also possessed this power and used it wisely. The blusterer and bragger are devoid of it." It is a subtle, tenuous Power, resting latent beneath the surface and out of evidence – but when needed it flashes forth like the dynamic electric spark, driving all before it. It is an elemental force, of irresistible power.

Latent Powers

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The majority of you know by actual experience in everyday life that we have within our physical organism that which we call "second-wind." We have essayed some physical task, and after a bit found ourselves "winded," that is short of breath, and we are tempted to stop and rest our panting bodies. But, we have also found by experience that if we will stick to the task at hand the feeling of physical distress will usually pass away, and we will gain what is called our "second-wind." Now just what this "second-wind" is, is a matter that has long perplexed physiologists, and even today they have not been able to hand us down a very good guess at the underlying cause of the phenomenon. It seems to be a fresh start acquired by reason of the opening up of reserve stores of vital energy – latent physical power stored away for such emergencies. All persons who have engaged in athletic sports know very well the details of this peculiar physiological phenomenon – its actuality is too firmly established to admit any doubt.

And, as is often the case, examination shows a curious parallel between the working of Nature on the mental plane and on the physical. Just as there is a physical "second-wind," so is there a mental reserve force or latent energy upon which we can draw and thus get a fresh start. The phenomena attendant upon physical "second-wind," as noted above, is almost exactly duplicated by certain mental phenomena. We may be jaded while performing some tedious bit of mental work, and we begin to feel that we are "all in," when lo! Some new in – and away we are off with a full mental "second-wind" doing our work with a freshness, vigor and enthusiasm far surpassing the original effort. We have tapped into a fresh source or supply of mental energy.

The majority of us have little or no conception of the reserve mental energies and forces contained within our being. We jog along at our customary gait, thinking that we are doing our best and getting all out of life that there is in it – think we are expressing ourselves to our utmost capacity. But we are living only in the first-wind mental state, and behind our working mentality are stores of wonderful mental energy and power – faculties lying dormant – power lying latent – awaiting the magic command of the Will in order to awaken into activity and outward expression. We are far greater beings than we have realized – we are giants of power, if we did but know it. Many of us are like young elephants that allow themselves to be mastered by weak men, and put through their paces that allow themselves to be mastered by weak men, and put through their paces, little dreaming of the mighty strength and power concealed within their organisms. Those of you who have read our little manual entitled "The Inner Consciousness" will recall what we said therein regarding the regions above and below the plane of the ordinary outer consciousness. And on those hidden planes of the mind, are untold possibilities – the raw materials for mighty mental tasks and achievement – the storage batteries of wonderful accomplishment. The trouble with us is that we do not realize the existence of these faculties. We think that we are merely what we manifest in our ordinary dogtrot gait. Another problem is that we have not had the incentive to take action – we have lacked the interest to do great things – we haven't wanted to hard enough. This "want-to-hard-enough" is the great inciting power in life. Desire is the fire which rouses up the steam of Will. Without Incentive – and that means Desire – we accomplish nothing. Given the great, earnest, burning ardent Desire as an animating force – the great incentive to take action, and we are able to get up this mental "second-wind" – yes, third, fourth, and fifth winds – tapping one plane of inward power after another, until we work mental miracles.

We wonder at the achievements of the great men in all walks of life, and we are apt to excuse ourselves by the sad remark that these people seem to "have it in them," while we have not. Nonsense, we all have it in us to do things a hundred times greater than we are doing. The trouble is not in greater than we are doing. The trouble is not in the lack of power and mental material, but in the Desire and Interest, and Incentive to arouse into activity those wonderful storehouses of dynamic power within our mentality – we fail to call into our disposal, and which is like all other natural powers and forces eager and anxious to be manifested and expressed. Yes, that's what we said "anxious and eager," for all natural forces, penned up and in a static condition seem to be bursting with desire to manifest and express into outer dynamic activity. This seems to be a law of life and nature. Nature and all in it seems to be eager for active expression. Have you not been surprised at yourselves at times, when under some slightly higher pressure and incentive Something Within you seemed to break its bounds and fairly carry you off of your feet in its rush into active work? Have you not accomplished tasks under the s tress of a sudden urgent need, that you would have deemed impossible in cold-blood. Have you not carried all before you when you "warmed-up" to the task, whereas your ordinary self would have stood around doing nothing under ordinary circumstances.

Earnestness and Enthusiasm are two great factors in bringing into operation these latent forces, and dormant powers of the mentality. But one need not stand by and wait until you work yourself into a fit of fervor before the energies spring into action. You can by a careful training of the Will – or rather, by a carefully into action. You can by a careful training of the Will – or rather, by a carefully training of yourself use you Will – manage to get hold of the mental throttle, so that you may pull it down and turn on a full head of steam whenever necessary. And when you have once mastered this, you will find that you are not any more tired when running under full pressure, than when you are crawling along – this being one of the Secrets of Success.

To many a person, the term "The Will," means merely a firm, steadfastness of mind, akin to Determination and Fixity of Purpose. To others it means something like Desire. To others, it means "the power of choice," *etc.* But to occultists, the Will is something far more than these things – it means a Vital Power – an Acting Force of the Mind – capable of dominating and ruling the other mental faculties as well as projecting itself beyond the mental organs of the individual and affecting others coming within its field of influence. And it is in this sense that we use the word "Will" in this lesson.

We have no desire to take the reader into the dim realms of metaphysics, or even into the lighter but still arduous paths of scientific psychology, but we must acquaint him with the fact of the existence of this thing that we call Will Power, and its relation to the "I." Of all the mental faculties or powers, that of the Will is the closest to the "I" or Ego of the person. It is the Sword of Power clasped in the hand of the Ego. One may divorce himself in thought from the other mental faculties and states, but when he thinks of the "I" he is bound to think of it as possessing that power which we call Will. The Will is a primal, original power of the "I" which is always with it until the end. It is the force with which he rules (or should rule) his mental and physical kingdom – the power of which his Individuality manifests itself upon the outside world.

Desire is the great motive power inciting the Will to action in life. As we have shown you the action of Will without the motive power of Desire is unthinkable, and therefore it follows that the culture and right direction of Desire carries with it the channel of expression and manifestation of the Will. You cultivate certain Desires, in order that the Will may flow out along these channels. By cultivating the Desire along certain lines, you are making channels along which the Will may flow in its rush toward expression and manifestation. So be sure to map out your Desire channels clearly by making the proper Mental Images of what you want – be sure and make the Desire channels deep and clear-cut by the force of repeated attention and autosuggestion.

History is filled with examples of men who have developed the use of the Will. We say "developed the use" rather than "developed Will," for man does not develop his Will – his Will is always there ready for use – a man develops his ability to use the Will – perfects himself in its use. We have frequently used the following illustration, and have not been able to improve upon it: Man is like a following illustration, and have not been able to improve upon it. Man is like a trolley car, with the upraised trolley-pole of his mind reaching out to the live wire of Will. Along that wire is flowing the current of Will Power, which it "taps" and draws down into his mind, and by which he is able to move, and act and manifest power. But the power is always in the Wire, and his "developing" consists in the ability to raise the pole to the Wire, and thus "tap into" its energy. If you will carry this idea in your mind, you will be able to apply this truth more easily in your everyday life.

A great promoter of the steel-pen, and electroplating industries, possesses this quality to a marked degree. It has been said of him that: "He had, to begin with, a strong, powerful, almost irresistible Will; and whoever and whatever he opposed, he surely conquered in the end." Buxton said: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is Energy – Invincible Determination – a purpose once fixed, and the Victory or Death. That quality will do anything that can be done in this world – and no talents, no circumstances, no opportunities, will make a two-legged creature a man without it. In this last quotation and the one preceding it, the idea of Persistence and Determination is identified closely with that of Will. And they are closely identified, the idea being that the Will should be held close, fast, and steadily against the task to be accomplished, just as the steel chisel is held firmly up against the object on the lathe, until its work is accomplished. It is not the mere Determination or Persistency that does the work – these would be of no avail unless the Will were there to do the cutting and shaping. But then again, there is a double-aspect of Will here – the Will in one phase does the work, while in another it forces the mind to hold it up against the task. So, in a sense the Will is the power back of Determination and persistency, as well as the force doing the work – the cutting-edge of the chisel, as well as the firm hand that holds it to its work.

Simpson has said: "A passionate Desire, and an unwearied Will can perform impossibilities, or what would seem to be such, to the cold and feeble." Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence upon its fulfillment." Foster says: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to sub-serve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom." Mitchell has said: "Resolve is what makes a man manifest; not puny resolve; not crude determination; not errant purpose – but that strong and indefatigable Will which treads down difficulties and danger, as a boy treads down the heaving frost lands of winter, which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants. "

So, raise that mental trolley-pole, and touch the live wire of Will.

Soul-Force

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You often have heard the word "Enthusiasm" used – have used it often yourself. But have you ever thought of what the word really means – from what source it originated – what is its essential spirit? Few have. The word "Enthusiasm" is derived from the Greek term meaning "to be inspired; to be possessed by the gods, etc.," the term having been originally used to designate the mental state of an inspired person who seems to be under the influence of a higher power. The term originally meant, "Inspired by a superhuman or divine power; ecstasy; etc." It is now used, according to Webster, in the sense of: "Enkindled and kindling fervor of soul; ardent and imaginative zeal or interest; lively manifestation of joy or zeal; etc." The word has acquired a secondary, and unfavorable meaning in the sense of "visionary zeal; imaginative fervor; *etc.* "; but its real and primary meaning is that ardent, lively zeal and interest in a inner forces of one’s nature. Real enthusiasm means a powerful mental state exerted in favor of, or against, some idea.

A person filled with Enthusiasm seems indeed to be inspired by some power or being higher than himself – he taps on to a source of power of which he is not ordinarily conscious. And the result is that he becomes as a great magnet radiating attractive force in all directions and influencing those within his field of influence. For Enthusiasm is contagious and when really experienced by the individual renders him a source of inductive power, and a center of mental influence. But the power with which he is filled does not come from an outside source – it comes from certain inner regions of his mind or soul – from his Inner Consciousness. Those who have read our little manual entitled "Inner Consciousness" will readily understand from what part of the mentality such power is derived. Enthusiasm is really "soul power," and when genuine is so recognized and felt by those coming within its field of influence.

Without a certain amount of Enthusiasm no one ever has attained Success, and never will do so. There is no power in personal intercourse that can be compared to Enthusiasm of the right sort. It comprises Earnestness, Concentration, and Power, and there are a very few people that cannot be influenced in some degree by its manifestation by another. Few people realize the actual value of Enthusiasm. Many have succeeded by reason of its possession, and many have failed by reason of its lack. Enthusiasm is the steam that drives our mental machinery, and which indirectly thus accomplishes the that drives our mental machinery, and which indirectly thus accomplishes the great things in life. You cannot accomplish tasks properly yourself unless you manifest a degree of interest in them, and what is Enthusiasm but Interest plus Inspiration – Inspired Interest, that's what Enthusiasm is. By the power of Enthusiasm the great things of life are brought to expression and accomplishment.

Enthusiasm is not a thing, which some possess and others lack. All persons have it potentially, but only a few are able to express it. The majority is afraid to let themselves "feel" a thing, and then to let the "feeling" express itself in powerful action like the steam in an engine. The majority of persons do not know how to get up the steam of Enthusiasm. They fail to keep the fires of Interest and Desire kindled under their mental boiler, and the consequence is they fail to get up the steam of Enthusiasm. Enthusiasm may be developed, by cultivating interest and love of your task. Interest, confidence, and desire arouse Enthusiasm, and it remains for you to either concentrate it so that its effect will be directed strait toward the object, person or thing that you wish to move, or else allow it to dissipate itself in the air without result. Like steam, Enthusiasm may be dissipated or used – by concentrated direction it produces results; and by foolish waste and dissipation it fails to do so. The more interest you take in a thing, the greater does your confidence and desire grow – and from these arise the steam of Enthusiasm. So remember always that Interest is the mother of Enthusiasm.

The enthusiastic man naturally tends toward the optimistic frame of mind, and by doing so he diffuses an atmosphere of confident, cheerful expectation around him which tends to inspire confidence in others, and which aids him in his endeavors. He surrounds himself with a mental aura of Success – he vibrates Success – and those into whose presence he comes, unconsciously take on his vibrations. Enthusiasm is very contagious, and one filled with the right quality, kind and degree of it unconsciously communicates his interest, earnestness and expectations to others. Enthusiasm plays an important part in that which is called Personal Magnetism. It is a live, warm, vital mental quality, and it quickens the pulse of the one using it, and those who are affected by it. It is different from the cold-blooded indifference that one meets with so often in business, and which causes many a sale to be lost, and many a good thing to be "turned down."

The man who lacks Enthusiasm is robbed of more than half his force of Personal Influence. No matter how good his arguments may be – no matter how meritorious his proposition may be – unless he possess the warm vital quality of Enthusiasm, his efforts are largely wasted, and his result impaired. Think over the salesman who have approached you and remember how some of them produced the chilling effect of a damp cellar upon you, while others caused you produced the chilling effect of a damp cellar upon you, while others caused you to sit up and take notice in spite of yourself by reason of their earnest interest and enthusiasm. Analyze the impression produced upon you by the different people with whom you have come in contact, and then see how great an influence Enthusiasm exerts. And then remember the effect it produces upon yourself, when you feel it. Enthusiasm is Mental Steam – remember that.

A few days ago there was erected a tablet, in one of the great colleges of the land, as a memorial to a former student in its halls. This young man saved the lives of seventeen people during a great storm on the lake. He swam out after them, one by one, and brought them all in alive. He fainted away from exhaustion, and when he recovered consciousness, his first words were, "Boys, did I do my Best?"

The words of this young man express the great question that should urge every true seeker after Success to so live and act that he may be able to answer it in the affirmative. It is not so much a question of "did I do so much," or "did I do as much as some one else?" as it is matter of "DID I DO MY BEST?"

The man who does his best is never a failure. He is always a success, and if the best should be but a poor pretty thing, still the world will place the laurel wreath of victory upon his brow when he accomplishes it. The one who does his best is never a "quitter," or a "shirker" – he stays right on his job until he has bestowed upon it the very best that there is in him to give at that particular time. Such a man can never be a failure.

The man who does his best is never heard asking the pessimistic question, "What’s the Use? "He doesn’t care a whole lot about that part of it – his mind is fixed upon the idea that he is "on his job," and is not going to be satisfied with anything less than his Best. And when one really is able to answer the great question with an honest, "Yes, I did my Best," then verily, he will be able to answer the "What’s the Use" question properly – it is "of use" to have brought out the Best work in oneself, if for no other reason than because it is a Man Making process – a developer of the Self.

This infernal "What’s the Use" question seems to have been invented by some pessimistic imp of darkness to use in discouraging people making desperate struggles or leading forlorn hopes. It has brought down many a man into the Mire of Despondency and Failure. Chase it out of you mind whenever it appears, and replace it with the question, "Am I doing my Best," knowing that an affirmative answer settles the other question also. Anything is "Of Use" if it is in the right spirit, in a worthy cause, and because one’s own manhood demands it. Yes, even if one goes down to death in the doing of it still it is a Success. Listen to this story, told in a recent magazine article: It is a story of a sailor on the wreck of a German kerosene steamer, which dashed against the rocks of the wreck of a German kerosene steamer, which dashed against the rocks of the Newfoundland coast in the early part of 1901. She had taken fire, and had been run ashore on a submerged reef about an eighth of a mile from the coast. The coastline itself was a wall, some four hundred feet high. When morning dawned, the fisherman on shore saw that her boats were all gone, and all the crew and officers had apparently been lost – all except three men. Two of these three men were standing on the bridge – the third was aloft, lashed to the rigging. Later, the watchers saw a tremendous wave strike the vessel, sweeping away the bridge and the two men who had been standing on it. Several hours later they saw the man in the rigging unlash him and beat his arms against his body vigorously, evidently to restore the circulation, which had been almost stopped by the lashing and the extreme cold. The man then took off his coat, waved it to the fishermen on top of the cliff and then plunged into the sea. The first thought was that he had given up the fight and committed suicide – but he as not that kind of a man. He struck out for shore, and reaching it made three separate attempts to secure a foothold on the rocks at the bottom of the cliff. But, he failed – three times was he swept away by the surf, and finally, seeing the futility of his efforts, he swam away again, toward the ship. As the narrator well says:"At that crisis in the struggle ninety-nine men out of a hundred would have given and allowed themselves to drown; but this man was not a quitter. "

After a fierce battle with the waves the man gained the ship, and after a desperate struggle managed to board her. He climbed again into the rigging and waved his hand to the fishermen high up on the cliff, who were unable to help him. He lashed himself fast, and until dark could be seen signaling the fishermen above, to show them that he was still alive and game. When the following morning broke the fishermen saw that his head had fallen to his breast – he was motionless – frozen during the night. He was dead – his brave soul had gone forth to meet its maker, and who can doubt that when that man confronted his Maker his eyes were looking firmly and bravely toward the Presence, and not bowed down in shame or fear. Such a man was indeed worthy to face his Maker, unabashed and unashamed. As the writer, George Kennan, has said in words that make one thrill: "That man died as a man in adverse circumstances ought to die, fighting to the last. You may call it foolish, and say that he might better have ended his sufferings by allowing himself to drown when he found that he could not make a landing at the base of the cliff; but deep down in your hearts you pay secret homage to his courage, his endurance, and his indomitable will. He was defeated at last, but so long as he had consciousness neither fire nor cold not tempest could break down his manhood. "

The Caucasians have a favorite proverb that says: "Heroism is endurance for one moment more. "And that one moment more tells the difference between the "quitter" and the man who has "done his Best. "No one is dead until his heart has ceased beating – and no one has failed so long as there is one more bit of fight in him. And that "one moment more" often is the moment in which the tide turns – the moment when the enemy relaxes his hold and drops back beaten.

The Power of Desire

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What is Desire? Let us see! Webster tells us that it is: "The natural longing to possess any seeming good; eager wish to obtain or enjoy," or in its abnormal or degenerate sense: "excessive or morbid longing; lust; appetite. " "Desire" is a much-abused term – the public mind has largely identified it with its abnormal or degenerate phase, just mentioned, ignoring its original and true sense. Many use the word in the sense of an unworthy longing or craving, instead of in the true sense of "aspiration," "worthy craving and longing," *etc.* To call Desire "aspiration" renders it none the less Desire. To apply to it the term "laudable aim and ambition" does not take away from it is character of Desire. There is no sense in endeavoring to escape the fact that Desire is the natural and universal impulse toward action, be the action or good or bad. Without Desire the Will does not spring into action, and nothing is accomplished. Even the highest attainments and aims of the race are possible only when the steam of Will is aroused by the flame and heat of Desire.

Some of the occult teachings are filled with instructions to "kill out desire," and the student is warned to beware of it even in its most insidious and subtle forms, even to the extent of "avoiding even the desire to be desireless – even desire not to desire. Now this is all nonsense, for if one "wishes," or "wants," or "is inclined," or "thinks best to," or "is pleased to" Kill Out Desire – in any of these cases he is but manifesting a Desire "not to desire," in spite of his use of other names. What is this "wishing to; wanting to; feeling like; inclination; being pleased to;" and all the rest, but just plain, clear, unadulterated Desire masquerading under some of these names. To proceed to "kill out desire" without "desiring" to do so is like trying to lift oneself by pulling on his own bootstraps. Folly. What is really meant is that the occultist should proceed to kill out the lower desires that he finds within his nature, and also to kill out the "attachment" for things. Regarding this last we would say that all true occultist know that even the best "things" are not good enough to rule and master one-nothing is good enough for the soul to allow itself to be unduly attached to it so that the thing rules the soul instead of the should mastering the thing. That is what the teachings mean – avoidance of "attachment. "And in this the occult teachers are clearly right. Desire is a frightful master – like fire it sweeps away the supports of the soul, leaving nothing but smoldering ashes. But, also like Fire Desire is a splendid servant and by its harnessed power we are able to generate

Desire is a splendid servant and by its harnessed power we are able to generate the steam of the Will and Activity, and to accomplish much in the world. Without proper Desire the world would be without activity. So do not make the mistake of using Desire any more than you would refuse to use fire – but in both cases keep the mastery in your own hands, and avoid allowing the control to pass from you to Desire.

Desire is the motivating force that runs the world; as little as we care to admit it in many cases. Look around you and see the effects of Desire in every human act, good or bad. As a writer has said: "Every deed that we do, good or bad, is prompted by Desire. We are charitable because we Desire to relieve our inner distress at the sight of suffering; or from the Desire of sympathy; or from the Desire to be respected in this world, or to secure a comfortable place in the next. One man is kind because he Desires to be kind – because it gives him satisfaction to be kind; while another man is cruel from precisely the same kind of motive. One man does his duty because he Desires to do it – he obtains a higher satisfaction from duty well done than he would from the neglecting of it in accordance with some weaker desires. The religious man is religious because his religious desires are stronger than his irreligious ones – because he finds a higher satisfaction in religion than in the pursuits of the worldly-minded. The moral man is moral because his moral desires are stronger than his immoral ones – he obtains a greater satisfaction in being moral than in being the contrary. Everything we do is prompted by Desire in some shape or form – high or low. Man cannot be Desireless and act in any way. Desire is the motivating power behind all actions – it is a natural law of life. Everything from the atom to the monad; from the monad to the insect; from the insect to man; from man to Nature, acts and does things by reason of the power and force of Desire, the Animating Motive. "

All the above at the first glance would seem to make of man a mere machine, subject to the power of any stray desire that might happen to come into his mind. But this is far from being so. Man acts not upon EVERY desire, but upon the STRONGEST Desire, or the Average of his Strongest Desires. This Average of Desires is that which constitutes his Nature or Character. And here is where the Mastery of the "I" comes in! Man need not be a slave or creature of his Desires if he will assert his Mastery. He may control, regulate, govern and guide his Desires in any directions that he pleases. Nay, more, he may even CREATE DESIRES by an action of his Will, as we shall see presently. By a knowledge of psychological laws he may neutralize unfavorable Desires, and grow and develop – yes, practically Create New Desires in their place – all by the power of his Will, aided by the light of his Reason and Judgment. Man is the Master of his Mind

Mind.

"Yes," but some close reasoning critic may object; "yes, that is true enough, but even in that case is not Desire the ruling motive – must not one Desire create these new Desires before he can do so – is not Desire always precedent to action? "Very close reasoning this, good friends, but all advanced occultists know that there is a point in which the Principle of Desire shades and merges into companion Principle, Will, and that a close reasoner and mental analyst may imagine a mental state in which one may be almost said to manifest a WILL to Will, rather than to merely Desire to Will. This state must be experienced before it can be understood – words cannot express it.

We have stated that it was in the power of man to Create Desire – not only to be its master when created, but also to actually Create it by bringing it into being. And the statement is absolutely true, and is verified and proven by the most recent experiments and discoveries of modern psychology. Instead of man being a creature of Desire – and this indeed he is in many cases – he may become Master of Desire and even a Creator of it. By knowledge and Will he may reverse the ordinary order of things and, displacing the intruder from the throne, he may seat himself there in his rightful place, and then bid the late occupant do his will and obey his bidding. But the best way for the new occupant of the throne to bring about a reorganized court is to dismiss the old objectionable creatures of his mind and create new ones in their places. And here is how it may be done: In the first place, one must think carefully over the tasks that he wishes to accomplish, then, using his judgment carefully, judicially and impartially – impersonally so far as is possible – he must take mental stock of himself and see in what points he is deficient, so far as the successful accomplishment of the task is concerned. Then let him analyze the task before him, in detail, separating the matter into as many clear defined divisions as possible, so that he may be able to see the Thing as It Is, in detail as well as in its entirety. Then let him take a similar inventory of the things, which seem necessary of the accomplishment of the task – not the details that will arise only as the work progresses, day by day – but the general things, which must be done in order that the task is brought to a successful conclusion. Then having taken stock of the task, the nature of the undertaking, and one’s own qualifications and shortcomings – then Begin to Create Desire, according to the following plan: The first step in the Creation of Desire is that of the forming of a clear, vital Mental Image of the qualities, things and details of the undertaking, as well as of the Completed Whole. By a Mental Image we mean a clear-cut, distinct mental picture in the Imagination of the things just names. Now, do not turn away with an impatient motion at the mention of the word Imagination. That is another word that you have only a mistaken idea of. Imagination means far more than word that you have only a mistaken idea of. Imagination means far more than the mere idle, fanciful use of that part of the mind that is believed by people to be "all there is to it. "It isn’t all, by a long way – in fact, the fanciful part may be said to be merely a shadow of the real Imaginative effort. Imagination is a real thing – it is a faculty of the mind by which it creates a matrix, mold, or pattern of things, which the trained Will and Desire afterward, materializes into objective reality. There has been nothing created by the hands and mind of man which did not have its first origin in the Imagination of some one. Imagination is the first step in Creation – whether of worlds or trifles. The mental pattern must always precede the material form. And so it is in the Creation of Desire. Before you can Create a Desire you must have a clear Mental Image of what you need to Desire.

You will find that this task of creating a Mental Image is a little harder than you had expected at the start. You will find it hard to form even a faint mental picture of that which you need. But be not discouraged, and persevere, for in this, as everything else. Practice makes perfect. Each time you try to form the Mental Image it will appear a little clearer and more distinct, and the details will come into a little more prominence. Do not tire yourself at first, but lay aside the task until later in the day, or tomorrow. But practice and persevere and you need, just as clearly as a memory picture of something you have already seen. We shall have more to say on this subject of Mental Imagery and Imagination in subsequent lessons.

Then, after having acquired the clear Mental Image of the things you wish to Desire, and thus attain, cultivate the focusing of the Attention upon these things. The word attention is derived from the Latin word "Attendere," meaning "to stretch forth," the original idea being that in Attention the mind was "stretched forth," or "extended" toward the object of attention, and this is the correct idea for that is the way the mind operates in the matter. Keep the ideas before your attention as much as possible, so that the mind may take a firm grasp upon them, and make them a part of itself – by doing this you firmly impress the ideas upon the wax tablet of the mind.

Thus having fixed the idea clearly in your mind, by means of the Imagination and Attention, until as we have said, it becomes a fixture there, begin to cultivate an ardent DESIRE, LONGING, CRAVING DEMAND for the materialization of the things. Demand that you grow the qualities necessary for the task – demand that your mental pictures materialize – Demand that the details be manifested as well as the Whole, making allowance for the "something better" which will surely arise to take the place of the original details, as you proceed – the Inner Consciousness will attend to these things for you.

Then Desire firmly, confident, and earnestly. Be not half-hearted in your demands and desires – claim and demand the WHOLE THING, and feel confident that it will work out into material objectivity and reality. Think of it, dream of it, and always LONG for it – you must learn to want it the worst way – learn to "want it hard enough. "You can attain and obtain many things by "wanting them hard enough" – the trouble is with most of us that we do not want things hard enough – we mistake vague cravings and wished for earnest, longing, demanding Desire and Want. Get to Desire and Demand the Thing just as you demand and Desire your daily meals. That is "wanting it the worst way. "This is merely a hint – surely you can supply the rest, if you are in earnest, and "want to hard enough. "

The Law of Attraction

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There is in Nature a great Law – the Law of Attraction – by the operations of which all things – from atoms to men – are attracted toward each other in the degree of the common affinity of common use. The reverse of this law – which is merely another manifestation of its power – is what is called Repulsion, which is but the other pole of Attraction, and by the operations of which things tend to repel each other in the degree that they are unlike, opposing, and of no use to each other. The Law of Attraction is Universal, on all the planes of life, from the physical to the spiritual. Its operations are uniform and constant, and we may take the phenomena of one plane and thereby study the phenomena of another plane, for the same rule applies in each case – the same Law is in operation in the same way.

Beginning with the tiny corpuscles, electrons, or ions, of which the atoms are formed, we find manifested the Law of Attraction – certain electrons attract each other, and repel others still, thereby causing to spring into existing groups, combinations and colonies of electrons which being in agreement and harmony manifest and constitute what are called atoms, which until recently were supposed to be the primal form of matter. Passing on the atoms themselves, we find many degrees of affinity and attraction existing between them which cause them to combine and form into molecules of which all masses of matter consists. For instance, every drop of water is composed of countless molecules of water. And each molecule is composed of two atoms of Hydrogen and one atom of Oxygen – the combination always being the same in every molecule of water. Now, why these atoms combine in just this way – the same invariable grouping and proportion? Not by chance, surely, for there is no such thing in Nature – there is a natural law back of every phenomenon. And in this case it is the Law of Attraction manifesting in the case of these atoms. And it is so in all chemical combinations – it is called Chemical Affinity. Sometimes an attached atom will come in contact with, or in proximity to, another atom, and then bang goes the explosion of the molecule as the atom flies away from its partners and into the arms of the other atom for which it has a greater affinity. There are marriages and divorces in the world of atoms, you will notice. And in the cases of the molecules, it is found that certain molecules are attracted to others of the same kind, under what is called Cohesion, and thus masses of matter are composed. A piece of gold, silver, tin, glass, or other form of matter is composed of countless piece of gold, silver, tin, glass, or other form of matter is composed of countless molecules held together tightly by Cohesion – and this Cohesion is merely another form of the Law of Attraction – the same that draws all things together. And, underlying the Law of Attraction is to be found our old Principle of Desire and Will. You may shrug your shoulders at this mention of desire and Will in connection with electrons, atoms, molecules – all forms of matter, but just wait a bit and see what the leading scientific authorities have to say on the subject.

Prof. Hakel, one of the world’s greatest scientists – a materialist who would sneer at the teachings of Mental Science – even this man, naturally prejudiced against mentalist theories, finds himself compelled to say: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements – experience pleasure of revulsion at contact with them, and execute specific movements on this ground. "He also positively and distinctly states that in the atoms there must be something corresponding to Desire for contact and association with other atoms, and Will to enable the atom to respond to the Desire Law is constant throughout Nature, from atom to man – physical, mental and spiritual.

But what has all this to do with the Secret of Success you may ask? Simply, that the Law of Attraction is an important part in the Secret of Success, inasmuch as it tends to bring to us the things, persons and circumstances in accordance with our earnest Desire, Demand, and Will, just as it brings together the atoms and other particles of matter. Make yourself an atom of Living Desire and you will attract to yourself the person, things and circumstances fitting in with the accomplishment of your Desire. You will also get into rapport with those who are working along the same lines of thought, and will be attracted them and they to you, and you will be brought into relations with persons, things and environments likely to work out the problem of your Desires – you will get "next to" the right persons and things – all by the operation of this great natural Law of Attraction. No Necromancy or Magic about it at all – nothing supernatural or mysterious – just the operations of a great Natural Law.

You can do little by yourself in Life, be you ever so strong and able. Life is a complex thing, and individuals are interdependent upon each other for the doings of things. One Individual, segregated from all the other Individuals, could accomplish little or nothing along the lines of outer activity. He must form combinations, arrangements, harmonies and agreements with others, and in accordance with environments and things, that is, he must create and use the proper environments and things, and draw to himself others with whom he must form combinations, in order to do things. And these persons, things and environments come to him – and he to them – by reason of this great Law of Attraction. And the way he sets into operation this great Law of Attraction is by

Attraction. And the way he sets into operation this great Law of Attraction is by the operation of his Desire, and along the lines of Mental Imagery. Do you see the connection now? So be careful to form, cultivate and manifest the right Desires – hold to them firmly, strongly and constantly, and you will set into operation this great Law, which forms an important part of the Secret of Success.

Desire -Force is the motive power leading the activities of Life. It is the basic vital power, which animates the minds of living things and urges them forth to action. Without strong Desire no one accomplishes anything worthy of the name – and the greater the desire the greater will be the amount of energy generated and manifested, everything else being equal. That is to say, that given a dozen men of equal intellect, physical health and mental activity – equal in everything else except Desire, in short, the ones in whom the greatest Desire resides and is manifested will outstrip the others in attainment – and of these winners the one in who Desire burns like an unquenchable flame will be the one who will Master the others by the force of his primitive elementary power.

Not only does Desire give to the man that inward motive which leads to the enfoldment of the power within himself, but it does more than this; it causes to radiate from him the finer and more subtle mental and vital forces of his nature, which, flowing forth in all directions like the magnetic waves from the magnet, or the electric waves from the dynamo, influencing all who come within the field of force. Desire-Force is a real, active, effective force of Nature, and serves to attract, draw and bring to a center that which is in line with the nature of the Desire. The much talked of Law of Attraction, of which so much is heard in Mental Science and the New Thought, depends largely upon the force and power of Desire. Desire-Force is at the center of the Law of Attraction. There is a tendency in Nature to attract and draw to the center of a Desire the things, which are needed to fulfill that Desire. One’s "own will come to him" by reason of his natural force, which lies behind and underneath the entire phenomena of Mental Influence. This being so, does it not become at once apparent why one who wishes to accomplish anything should be sure to create a strong Desire for it, and at the same time be sure to acquire the art of Visualization so as to form a clear Mental Picture of the thing Desired – a clear mold in which the materialized reality may manifest?

Have you ever come in contact with any of the great men of modern business life? If you have seen these people in action, you will have become conscious of a subtle, mysterious something about them – a something that you could actually feel – a something that seemed to draw you to fit in to their schemes, planes, and desires almost by an irresistible force. These people are all people of the strongest kind of Desire – their Desire–Force manifests strongly and affects those with whom they come in contact. Not only this, but their Desire-Force those with whom they come in contact. Not only this, but their Desire-Force flows from them in great waves, which occultists inform us soon manifests a circular, or whirlpool-like motion, swing around and around the center of the Desire – these men become actual cyclones of Desire into which nearly everything that comes within its sweep is affected and swept into the vortex. Have we not evidences of this in the cases of all the great leaders of men – can we not see the operation of that mighty law of attraction which brings to them their own? We are apt to call this Will Power, and so it is in a way, back and under the Will in such cases is to be found the ardent, burning Desire that is the motive force of the attractive power.

This Desire-Force is a primitive, elemental thing. It is found in the animal kingdom, and among the lower races of men, perhaps more clearly than among the higher types of men, but only because in such instances it is seen stripped of the covering, sheaths, disguises and masks that surround the more civilized forms and planes of life. But remember this well, the same principle is manifested under and beneath the polished veneer of civilized life – the Desire-Force of the cultured leader of men is as elemental as that animating the fierce and shaggy caveman or the wild Berserker who, naked and half-mad, rushed upon overwhelming hordes of his enemy, brushing them aside like flies – that is, if you will but look beneath the polished surface. In the old wild days Desire manifested its force on the physical plane – now it manifests on the Mental Plane – that is the only difference, the Force is the same in both cases.

While we write, there has just been produced on stage a new play that illustrates this principle. The heroine, the daughter of an old New York family of high social standing and wealth, has a dream of her life in a former incarnation, in which she sees herself torn from the arms of her cave-dweller father by the mighty arms of a fierce savage chief, whose desire is manifested through the physical. She awakens from her dream, and to her horror soon discovers the face of her dream-captor on a man who comes into her father’s life in New York. This man comes from the West, forceful, resourceful and desirous, beating down all before him in the game of finance. As of old, he places his foot not on the neck of his enemies – but on the mental-plane, this time, instead of the physical. The same old Desire for power is strong within him – the same old masterfulness manifests itself. This man says:"I have never quit; I have never been afraid. "The same old Desire then flamed up in the savage now manifests in the Master of Wall Street, and between the force of its Attraction and the coupled and allied force of his Will, he repeats the performances of his previous incarnation – but on the plane of mental forces and achievement this time – mind, not muscle, being the instrument through which the Desire manifests.

We give the above example merely as an illustration of the fact that Desire is the motivating force that moves the Will into action, and which cause the varied activity of life, men and things. Desire-Force is a real power in life, and influences not only tracts, influences and compels other persons and things to swing in toward the center of the Desire sending forth the currents. In the Secret of Success, Desire plays a prominent part. Without a Desire for Success, there is no Success, none. The Law of Attraction is set into motion by Desire. The majority of the principles advanced in this book have been in the nature of Positive injunctions – that is, you have been urged to do certain things rather than to not do the opposite or contrary. But here we come to a place in which the advice must be given along the negative lines – we must urge you not to do a certain thing. We allude to that great poison of the mind and Will known as Fear. We do not allude to physical fear – important though physical courage may be, and as regrettable as physical cowardice may be considered, still it is not a part of the purpose of this book to preach against the latter and advise a cultivation of the former quality – you will find much of that elsewhere. Our purpose here is to combat that subtle, insidious enemy of true Self-Expression which appears in the shape and guise of mental fear, forebodings which may be considered as Negative Thought just as the other principles mentioned in this work may be considered as Positive Thought.

Fear thoughts is that condition of the mind in which everything is seen through blue glasses – in which everything seems to bring a sense of the futility of endeavor – the "I Can’t" principle of mentality, as contrasted with the "I Can and I Will" mental attitude. It is the noxious weed in the mental garden, which tends to kill the valuable plants to be found therein. It is the fly in the ointment – the spider in the cup of the Wine of Life. So far as we know the first person to use the word "Fear-Thought" – which has now passed into common use – was Horace Fletcher, the well-known writer, who coined it to supplant the use of the word "Worry" in a certain sense. He had pointed out that Anger and Worry were the two great hindrances to a well-balanced, advanced and progressive mentality, but many misunderstood him and urged that to abolish Worry meant to cease taking any consideration of the morrow – a lack of common prudence and forethought. And so Fletcher coined the word "Fear-Thought" to express a phase of his idea of "Forethought without Worry," and he entitled his second book on the subject, "Happiness, as found in Forethought minus Fear-Thought," a very happy expression of a very happy idea. Fletcher also was the first to advance the idea that Fear was not a thing-in-itself, but merely an expression of Fear-Thought – a manifestation of the state of mind known as Fear-Thought. He and others who have written on the subject, have taught that Fear might be abolished by the practice of abolishing Fear-Thought from the mind – by driving it out of the mental chamber – and the best teachers have taught that the best way to drive out Fear (or any other undesirable mental state) was by cultivating the thought of the opposite quality of mind by compelling the mind to dwell upon the mental picture of the desirable quality, and by the appropriate auto-suggestions. The illustration has often been stated that the way to drive darkness from a room is not to shovel it out, but to throw open the shutters and let the sunlight stream in, and that is the best way to neutralize Fear-Thought.

The mental process has aptly been spoken of as "vibrations," a figure that has a full warrant in modern science. Then, by raising the vibration to the Positive pitch, the negative vibrations may be counteracted. By cultivating the qualities recommended in the other lessons of this book. Fear-Thought may be neutralized. The poison of Fear-Thought is insidious and subtle, but it slowly creeps through the veins until it paralyzes all useful efforts and action, until the heart and brain are affected and find it difficult to throw it off. Fear-Thought is at the bottom of the majority of failures and "going down" in life. As long as a man keeps his nerve and confidence in himself, he is able to rise to his feet after each stumble, and face the enemy resolutely – but let him feel the effects of Fear-Thought to such an extent that he cannot throw it off and he will fail to rise and will perish miserable. "There is nothing to fear except Fear," has well been said.

We have spoken elsewhere about the Law of Attraction, which operates in the direction of attracting to us, that which we Desire. But there is a reverse side to this – it is a poor rule that will not work both ways. Fear will set into motion the Law of Attraction just as well as Desire. Just as Desire draws to one the things he pictures in his mind as the Desired Thing, so will Fear draw to him the thing pictured in his mind as the Thing Feared. "The thing that I feared hath befallen me. "And the reason is very simple, and the apparent contradiction vanishes when we examine the matter. What is the pattern upon which the Law of Attraction builds under the force of Desire? The Mental Image, of course. And so it is in the case of Fear – the person carries about the Mental Image or haunting picture of the Feared Thing, and the Law of Attraction brings it to him just as it brings the Desired Thing. Did you ever stop to thing that Fear was the negative pole of Desire? The same laws work in both cases.

So avoid Fear-Thought as you would the poisonous draught that you know would cause your blood to become black and thick, and your breathing labored and difficult. It is a vile thing, and you should not rest content until you have expelled it from your mental system. You can get rid of it by Desire and Will, coupled with the holding of the Mental Image of Fearlessness. Drive it up by cultivating its opposite. Change your polarity. Raise your mental vibrations. Someone has said, "There is no Devil but Fear" – then send that Devil back to the place where he properly belongs, for if you entertain him hospitably he will make your heaven a hell in order that he may feel at home. Use the mental Big Stick on him.

Personal Magnetism

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We hear much about Personal Magnetism these days. It is a peculiar quality of the mental being of the individual that serves to bring other persons into a mood or state of mind sympathetic with that of the magnetic person. Some men have this quality developed to a wonderful extent, and are able to bring about a harmonious agreement on the part of other persons in a short time, while others are almost entirely deficient in this respect and their very presence tends to arouse antagonism in the minds of others. The majority of people accept the idea of Personal Magnetism without question, but few will agree upon any theory attempting to account for it. Those who have studied the matter carefully know that the whole thing depends upon the mental states of the individual, and upon his ability to cause others to "catch" his mental vibrations. This "catching" is caused by what is known as Mental Induction. Induction, you know, is "that property or quality, or process by which one body having electrical or magnetic polarity produces it in another without direct contact. "And Mental Induction is a manifestation of similar phenomena on the mental plane. People's mental states are "catching" or "contagious," and if one infuses enough life and enthusiasm into his mental states they will affect the minds of persons with whom they come in contact. We have explained this matter in detail in the little book of this series entitled, "Mental Influence. "

It seems to us that the prime factor in successful Mental Induction, or manifestations of Personal Magnetism, is Enthusiasm. In another lesson in this book we have told you about Enthusiasm, and when you think of Personal Magnetism, it will be well for you to read what we have said about Enthusiasm also. Enthusiasm gives Earnestness to the person, and there is no mental state so effective as Earnestness. Earnestness makes itself felt strongly, and will often make a person give you attention in spite of him self. Walter D. Moody, a well-known writer on the subject of Salesmanship, says, truthfully, "It will be found that all men possessed of personal magnetism are very much in earnest. Their intense earnestness is magnetic. "And nearly every student of the subject has noted this fact. But the earnestness must be more that a firm, confident, honest belief in the thing being presented tot eh attention of the other person. It must be a live, contagious earnestness, which can best be described as Enthusiasm – Enthusiastic Earnestness, that's the term.

This Enthusiastic Earnestness has much emotion in it – it appeals to the

This Enthusiastic Earnestness has much emotion in it – it appeals to the Emotional side of human nature, rather that to the Thinking – Reasoning side. And yet an argument based upon reason and conducted upon logical principles, may be presented with Enthusiastic Earnestness with much greater effect than if the appeal to the reason is conducted in a cold, unemotional way. The average person is so constituted mentally that he thaws out under a manifestation of live, enthusiastic "feeling," under the term of Personal Magnetism. The "feeling" side of mentality is as important as the "thinking" side – and it is far more common and universal, for the majority of people really think very little, while everyone "feels. "

A writer in the "early seventies" of the last century said: "All of us emit a sphere, aura, or halo, impregnated with the very essence of ourselves; sensitive knows it; so do our dogs and other pets; so does a hungry lion or tiger; aye, even flies, snakes and the insects, as we know to our cost. Some of us are magnetic – others not. Some of us are warm, attractive, love inspiring and friendship making, while others are cold, intellectual, thoughtful, reasoning, but not magnetic. Let a learned man of the latter type address an audience and it will soon tire of his intellectual discourse, and will manifest symptoms of drowsiness. He talks at them, but not into them – he makes them think, not feel, which is most tiresome to the majority of persons, and few speakers succeed who attempt to merely make people think – they want to be made to feel. People will pay liberally to be made to feel or laugh, while they will begrudge a dime for instruction or talk that will make them think. Pitted against a learned man of the type mentioned above, let there be a half-educated, but very loving, ripe and mellow man, with but nine-tenths of the logic and erudition of the first man, yet such a man carries along his crowd with perfect ease, and everybody is wide-awake, treasuring up every good thing that falls from his lips. The reasons are palpable and plain. It is heart against head; soul against logic; and is bound to win every time.

If you will notice the man and woman who are considered the most "magnetic," you will find that almost invariably they are people who have what is called "soul" about them – that is, they manifest and induce "feeling," or emotion. They manifest traits of character and nature similar to that manifested by actors and actresses. They throw out a part of themselves, which seems to affect those coming in contact with them. Notice a non-magnetic actor, and you will see that although he may be letter perfect in his part, and may have acquired the proper mannerisms, gestures and other technical parts of his art, still he lacks a "certain something," and that something may be seen to be the ability to communicate "feeling. "Now, those who are in the secret know full well that many of the successful actors, who seem to burn with passion, feeling and emotion on the stage, really feel but little of these qualities while acting – they are like phonographs, giving off sounds that have been registered in them. But if you will investigate still further, you will see that in studying their parts and practicing the same privately, these people induced a stimulated emotion, such as the part called for, and held it firmly in their minds, accompanying it with the appropriate gestures, *etc.* , until it became firmly "set" there – impressed upon the tablets of the mentality as the record of a phonograph is likewise impressed upon the wax. Then, when afterward they played the part, the outward semblance of the feelings, with the motions, gestures, emphasis, *etc.* , reproduced itself and impressed the audience. It is said that if an actor allows himself to be actually carried away with his part so that he feels the same keenly, the result will not be advantageous, for he is overcome with the feeling and its effect is upon himself rather than upon his audience. The best result is said to be obtained when one has first experienced and felt the emotion, and then afterward reproduces it in the manner above stated, without allowing it to control him.

We mention the above facts for the use of those who do not naturally possess the faculty or quality of Personal magnetism to the required degree. Such people will find it to their advantage to endeavor to work up the desired feeling of Enthusiastic Earnestness, in private, fixing the mental impression by frequent private rehearsals and practice, until it becomes registered in their "habit mind," to be reproduced upon occasions when needed. Be a good actor – that is the advice in such cases; and remember this, that frequent practice and private rehearsal makes the good actor. It is a far better thing to be able to induce feeling and enthusiasm in this way, rather than be lacking of it, on the one hand; or to be an "emotional inebriate" on the other hand. One may be rationally Enthusiastically Earnest, without being filled full of "slushy gush" or maudlin emotionalism. We think that the careful student will see just what is meant here, and will not misunderstand us. And remember, that through this repeated "acting" the desired quality will often become real and "natural. "

Attractive Personality

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We have explained in our lesson on "Individuality" that what is known, as the "Personality" was not the real "I" of the Individual, but that instead it formed the "Me" part of oneself – the outward appearance of the Individual. As we have told you, the word Personality really means the "mask" aspect of the Individual, the outward appearance of the part in the great drama of life that he is playing. And just as the actor may change his mask and costume, so may the Individual change, alter and replace his Personality by other features found desirable.

But nevertheless, while the Personality is not the real "I," it plays an important part in the drama of life, particularly as the audience pays more attention to the Personality, as a rule, than it does to the real Individual behind the mask. And so it is proper that every Individual should cultivate and acquire a Personality that will prove attractive to his audience, and render him acceptable to them. No, we are not preaching deception – we regard Individuality as the Real Self, and believe that one should build himself up to his highest and best according to the laws of Individual Unfoldment – but, nevertheless, so long as one must wear a Personality about him as he goes through life, we believe that it is not only to his advantage, but is also his duty to make that Personality as pleasing and attractive as he is able to. You know that no matter how good, intelligent and high-minded a man may be, if he wears the mask of an unattractive and unpleasant Personality he is placed at a disadvantage, and drives away people whom he might benefit and who would be glad to love him if they could see behind his unattractive mask.

Nor are we speaking of one’s personal physical appearance when we speak of unattractive and attractive masks. While one’s physical appearance goes a good way in some cases, there is a charm of Personality that far transcends that fleeting appearance. There are many persons having beautiful faces and forms whose personality is far from charming, and who repel rather than attract. And there are others whose faces are homely and whose forms are far from shapely, who have, nevertheless, that "winning way about them" that attracts others to them. There are people whom we are always glad to see, and whose charm of manner makes us forget that they are not beautiful, in fact, even their homely faces seem to become transfigured when we are in their presence. That is what we meant by Personality, in the same way in which we are now using it. It bears a very close relationship to "Personal Magnetism," of which we spoke of in our a very close relationship to "Personal Magnetism," of which we spoke of in our preceding lesson.

One of the first things that should be cultivated by those wishing to develop the Charm of Personality is a mental atmosphere of Cheerfulness. There is nothing so invigorating as presence of a cheerful person – nothing so dispiriting as one of those Human Wet Blankets that cast a chill over everyone and everything with whom they come in contact. Think of your acquaintances and you will find that you will naturally place them in two classes – the Cheerful ones and the Gloomy ones. Sunny Jim is always preferred to Gloomy Gus – the one you will welcome, and the other you will fly from. The Japanese understand this law of Personality, and one of the first things that they teach their children is to preserve a cheerful, sunny exterior, no matter if their hearts are breaking. With them it is considered one of the most flagrant offenses against good form to carry their sorrows, grief and pain into the presence of others. They reserve that side of their life for the privacy of their own chamber – to the outside world they present always a happy, sunny smile. And in this they are wise, for a number of reasons (1) that they may induce a more buoyant and positive state of mind in themselves; (2) that they may attract cheerful persons and things to them by the Law of Attraction; and (3) that they may present an attractive Personality to others, and thereby be welcome and congenial associates and participants in the work of life. There is little welcome or help for the Gloomy Gus tribe in everyday business life – they are avoided as a pestilence – everyone has troubles enough of his own without those of other people added thereto.

Remember the old lines:

Laugh and the world laughs with you;
Weep and you weep alone.
For this sad old earth is in need of mirth,
And has troubles enough of its own

So cultivate the Smile that Won't Come Off. It is a valuable asset of Personality. Not the silly, idiotic grin, but the Smile that means something – the Real Thing. And such a smile comes from within, and is more that skin deep. If you want a Verbal Pattern upon which to model the mental state that will produce this outward appearance of Personality, here it is: "BRIGHT, CHEERFUL, AND HAPPY. "FRAME IT AND HANG it in a prominent place in your Mental Art Gallery. Commit it to memory and Visualize it, so that you may be able to see it before you like an illuminated electric sign – "BRIGHT, CHEERFUL AND HAPPY" – then endeavor to materialize the idea into reality within your mind. Think it out – act it out – and it will become real to you. Then will you have

Something Worthwhile in the shape of Personality? This may seem simple and childish to you – but if you will work it out into actuality, it will be worth thousands of dollars to you, no matter what walk of life you may be in.

Another valuable bit of Personality is that of Self Respect. If you have real Self Respect it will manifest itself in your outward demeanor and appearance. If you don’t have it, you had better start in and cultivate the appearance of Self Respect, and then Remember that you are a MAN, or a WOMAN, as the case may be, and not a poor, crawling Worm on the Dust of a Human Door Mat. Face the world firmly and fearlessly, keeping your eyes well to the front. HOLD UP YOUR HEAD! There is nothing like a stiff backbone and a raised head for meeting the world. The man with bent head seems to apologize for living and being on the earth – and the world is apt to take such at their own valuation. An erect head enables one to walk past the dragons at the door of Success. A writer gives the following good advice on this subject: "Hold your ear lobes directly over your shoulders, so that a plumb line hung from the ears describes the line of your body. Be sure also not to carry the head either to the right or left, but vertical. Many men make the mistake, especially while waiting for a customer to finish some important piece of business, of leaning the head to the right or left. This indicates weakness. A study of men discloses the fact that the strong men never tilt the head. Their heads sit perfectly straight on strong necks. Their shoulders, held easily, yet firmly, in position, are inspiring in their strength – indicating poise. Every line of the body, in other words, denotes the thought of the bearer. "The value of this advice lies not only in the fact that it gives to you the "appearance" of Self Respect (no trifling matter, by the way), but also that it tends to cultivate a corresponding mental state within you. For just as "Thought takes form in Action," so do Actions develop mental states – it is a rule that works both ways. So think Self Respect and act Self Respect. Let the "I AM" within you manifest itself. Don’t crawl – don’t cringe – don’t grovel – but do be a Real Human Being. Another bit of Personality worth cultivating is the Art of Taking an Interest in Others. Many people go through the world so wrapped up in their own affairs that they convey the impression of being "apart" and aloof from others with whom they come in contact. This mental state manifests in a most unpleasant form of Personality. Such people are not only regarded as "cold" and lacking heart and soul, but they also give others the impression of selfishness and hardness, and the public is apt to let such a person alone – to leave him to his own selfish moods and mental states. Such a one never becomes popular – never becomes a good mixer among men. Taking an Interest in Others is an art that well repays the student of Success to cultivate it. Of course one must always keep the main chance before him and not allow his own interests to suffer by reason of his interest in others – that goes without saying, for unreasonable altruism is just as one sided as undue selfishness. But there is a middle course. You will find something of interest in every person with whom you come in contact, and if you will but turn your attention to that interest it will manifest itself in such a way that the person will be conscious of it, will appreciate it, and will be glad to respond by taking an interest in you. This is not deceit, or time serving, or flattery – it is the Law of Compensation working on the mental plane – you get what you give. If you will stop and think a moment you will find that the people whose Personality seems the most attractive to you are the people who seem to Take an Interest in your own personality.

This Taking an Interest in Others manifests itself in many ways, one of which is in making you a Good Listener. Now, we do not mean that you should allow yourself to be made a dumping ground for all the talk of all the people with whom you come in contact – if you do this you will have time for nothing else. You must use ordinary judgment and tact in regulating the time you give to others, depending upon the person and the particular circumstances of the case. What we do mean is that while you're listening you should Listen Well. There is no subtler compliment that one person can pay to another than Listening Well to him or her. To Listen Well is to Listen with Interest. And that is something that cannot be very well taught in a book. Perhaps the best way to express the idea is to say, "Listen as you Would be Listened unto. "The Golden Rule may be applied to many things and ideas, with benefit and good results. The man who listens well is well thought of by those to whom he listens. In this connection we are always reminded of the old story of Carlyle, who, as everyone knows, was reputed to be a crusty, crabby old chap, prone to sarcastic remarks and brusque treatment of those with whom he engaged in conversation. The tale goes that one day a man called upon Carlyle – and the man understood the Art of Listening Well. He so turned the conversations as to get Carlyle started on a subject dear to his heart – and then he kept quiet and Listened Well. Carlyle talked "a straight streak" for several hours, and grew quite enthusiastic over his topic. When at last the visitor arose to depart, he was forced to actually tear himself away from Carlyle, who, following him to the door, manifested unusual enthusiasm and good spirits, and bidding him good-bye, said warmly: "Come again, mon – come again and often – ye have a wonderfully bright mind, and I've enjoyed your conversation very much indeed – ye are a most delightful conversationalist. "

Be careful not to bore people with your personal experiences – better forget your personal self in talking to others, except when it is right to the point to bring yourself in. People do not want to hear what a wonderful fellow you are – they want to tell you what wonderful people they are, which is very much more pleasant to them. Don’t retail your woes, nor recite your many points of excellence. Don’t tell what a wonderful baby you have – the other people have babies of their own to think about. You must endeavor to talk about things of interest to the other person, if he wants to do the talking himself. Forget yourself and Take and Interest in the Other Person.

Some of the best retail merchants impress upon their salespeople the advantage of cultivating the mental attitude and personality that you will give the customer the impression that you are "on his side of the counter" – that is, that you are taking a personal interest in his being well-served, suited, well-treated and satisfied. The salesman who is able to create that impression is well advanced on the road to success in his particular line. This is a difficult thing to describe, but a little observation and thought and practice along the lines laid down in the preceding lessons will do much for you in this direction. A recent writer truthfully says on this subject: "Suppose, for instance, you are in trade or a profession, and wish to increase your business. It will not do, when you sell goods or services, to make the mater a merely perfunctory transaction, taking the customer’s money, giving him good value and letting him go away feeling that you have no interest in the matter beyond giving him a fair deal and profiting thereby. Unless he feels that you have a personal interest in him and his needs, and that you are honestly desirous to increase his welfare, you have made a failure and are losing ground. When you can make every customer feel that you are really trying to advance his interests as well as you own, your business will grow. It is not necessary to give premiums, or heavier weights, or better values than others give to accomplish this; it is done by putting life and interest into every transaction, however small. "This writer has stated the idea clearly, forcibly and truthfully, and you will do well to heed his advice and to put it into actual practice. Another important point in Personality is Self-Control, particularly in the matter of Keeping your Temper. Anger is a mark of weakness, not of strength. The man who loses his temper immediately places himself at a disadvantage. Remember the old saying: "Those whom the gods would destroy, they first make angry. "Under the influence of anger a man does all sorts of foolish things that he afterwards regrets. He throws judgment, experience and caution to the winds, and acts like a crazy man. In fact, anger is a sort of madness – a phase of insanity – if you doubt this look carefully at the face of the first angry man you meet and see how irrational he looks and acts. It is a well-known fact that if one keeps cool while his opponent is angry, he has decidedly the best of the matter – for he is a sane man dealing with an irrational one. It is the better policy to allow the other fellow to "stew in his own fat" of anger, keeping cool yourself at the same time. It is a comparatively easy matter to cool down an angry man without becoming angry with you – and as it takes two to make a quarrel, the matter is soon over. You will find that a control of the outward expression will give you control of you inner mental state. You will find that if you are able to control your voice, keeping it calm, steady and low-pitched, you will not fly into a passion, and more than this, you will find by so doing that the voice of the other fellow will gradually come down from its loud, boisterous tones, and in the end both of you will be pitching your voices in the same key – and you have set that key-note. This is worth remembering – this control of the voice – it is a secret well worth knowing and practicing.

While we are on the subject of voice, we would like to call your attention to a further control of voice, or rather a cultivation of voice. A man having a well controlled, even, pleasant voice has an advantage over others having equal abilities in other directions, but lacking that one quality. The value of a vibrant, resonant, soft and flexible voice is great. If you have such a voice, you are blessed. If you lack it, why start to work and cultivate it. Oh, yes, you can! Did you ever hear of Nathan Sheppard, the well-known public speaker? Then listen to these words of his, telling of his natural disadvantages of voice, and how he overcame them and became a great speaker. He says: "When I made up my mind to devote my mind and body to public speaking, I was told by my teachers and governors that I would certainly fail; that my articulation was a failure, and it was; that my organs of speech were inadequate, and they were; and that if I would screw up my little mouth it could be put into my mother’s thimble, and it could. Stinging words these certainly were, and cruel ones. I shall never forget them; possibly, however, they stung me into a persistency that I would have never known but for these words. At all events, that is the philosophy of the "self made’ world of mankind. I may not have accomplished much; I do not claim to have accomplished much. It is something I have made a living out of, my art for twenty years, and that I do claim to have done in spite of every obstacle and every discouragement, by turning my will upon my voice and vocal organs, by cultivating my elocutionary instincts and my ear for the cadences of rhetoric, by knowing what I and my voice and my feelings were about, by making the most of myself. "After these words, anything that we might add regarding the possibility of acquiring a good voice by will, practice and desire would be superfluous. Pick out the kind of voice that you think best adapted to your work, and then cultivate it by practice, determination and desire. If Mr. Sheppard could become a famous public speaker with such obstacles as these, then for you to say "but I can’t" is to stamp you as a weakling.

It has been suggested to us that we have a few words to say regarding the carriage or physical bearing of the person, as an important part of Personality –

particularly in the phase of Walking. But we do not think that is necessary to add to what we have said in this lesson regarding the subject, in connection with what we have also said regarding the mental state of Self Respect. The main thing is to cultivate the Mental State of Self Respect, and the rest will follow as a natural consequence. Thought takes form in Action, and the man who has Self Respect imbedded in his mind will surely so carry and demean him that he will give evidence of his mental state in his every physical action, gesture, carriage and motion. He must have it within, as well as without. One must pay attention to the exterior aspect of course, particularly in the matter of dress. One should cultivate Cleanliness and Neatness, of both body and clothing. To be well dressed does not mean to me showily clad – in fact, the person who is best dressed is inconspicuously dressed. Cultivate a quiet, refined taste, expressed in quality rather than in showiness. And above all – be Clean.

In conclusion, let us impress upon you again and again that that which we call Personality is but the outer mask of the Individual Within. The mask may be changed by an effort of the Will, aided by an intelligent discrimination. First find out what kind of Personality you should have, and then set to work to cultivate it-to grow it, in fact. Form the Mental Image of what you want to be – then think of it – desire it ardently – will that you shall have it – then Act It Out, over and over again; rehearsal after rehearsal, until you will actually materialize your ideal into objective reality. Make a good mental pattern or mold, and then pour in your mental material steadily, and slowly! From the mold will come forth the Character and Personality that you desire and need. Then polish up this newborn Personality until it becomes radiant with the brightness of Culture.

You can be what you want to be – if you only want to hard enough. Desire is the mother of the Actuality. Remember once more the old rule – EARNEST DESIRE – CONFIDENT EXPECTATION – FIRM RESOLVE – these are the three things that lead to ACCOMPLISHMENT. And now that we have given you this little Secret of Success – USE IT. "It is Up to You" to "Make Good. "We have "pressed the button – you must do the rest!"

An Afterword

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On reading the foregoing pages after they have been set up in type, we are impressed with the idea that in spite of our determination, as expressed in the first few pages, not to attempt to lay down a code or rules or a course of conduct which should be considered as an infallible Guide to Success – in spite of our vowed determination not to pose as a teacher or preacher – we have nevertheless managed to do considerable in the direction of "laying down the law" so far as is concerned naming of things to be done, or avoided.

However, we feel that the advice given is good, and that the various examples quoted are calculated to arouse within the mind of the reader the Spirit that leads to Success. And, with this thought, we send forth these pages to those who may attract them to themselves, or who may be attracted to them – under the Law of Attraction. But we feel that we shall not have completed our task unless we, once more, remind the reader that Success is not to be gained by a blind and slavish following of anyone's rules or advice, our own any more than any other persons. There is no Royal Road to Success – no Patent Process by which the unsuccessful are to be magically transformed into Captains of Industry or Magnates of Wall Street. There is nothing more amusing, or pitiful, according to how one views it, than the bulk of Success Talk given to the public by self-appointed teachers and preachers. There is no one who can in a few pages point out to seekers after Success an infallible method whereby each and everyone may attain the Success and Attainment that their hearts crave. It is a cold, hard truth that each and every man must work out his own salvation in the matter of Success. Rules and advice may greatly assist – and they undoubtedly do this – but the individual must accomplish the real work. He must carve out his own Destiny, and there is no power above or below that will do the work for him if he refuses to perform it himself.

The old saying that "God helps him who helps himself" is true in more senses than one. It is true in the sense that the Higher Aid seems to refuse to come to the assistance of one who is not willing to strike out for him and do his best. But it is true in another sense – this Aid does come to one who will throw heart and soul into the task set before him, and who will do each days work the best he know how, with hope in his soul, and a confident expectation of better things right ahead, around the turn of the road. The wise man is the one who takes courageously the step right ahead of him, planting his foot firmly and takes courageously the step right ahead of him, planting his foot firmly and confidently upon it, although he is unable to see further ahead. To such a one step after step is illuminated as he proceeds, and he reaches his goal, whereas the shrinking ones, who have feared to take the obvious step because they could not see beyond it, are still waiting for something to turn up. This waiting business is a poor policy – as Garfield said: "Don’t wait for something to turn up – go out and turn something up. "Take the step before you boldly and hopefully, and the next step will then appear. The thing to do is that which lies right before you to be done – do it the best you know how, feeling assured that in its doing you will be making progress toward the better things for which your heart has been longing. New ideas come while you are in action – in the doing of things comes the inspiration for the doing of greater things. You can always get a better "running start" when in action, which will give you an advantage over the best "standing start" imaginable. Get into action and motion.

In this little work we have endeavored to call your attention to something of far greater importance than a mere code of rules and general advice. We have pointed out to you the glorious fact that within each of you there is a Something Within, which if once aroused would give you a greatly increased power and capacity. And so we have tried to tell you this story of the Something Within, from different viewpoints, so that you might catch the idea in several ways. We firmly believe that Success depends most materially upon a recognition and manifestation of this Something Within – we think that a study of the character and work of all successful men will show you that differ as they do in personal characteristics, they all manifest that consciousness of that Something Within them that gives them an assurance of Inward Power and Strength, from which proceeds Courage and Self-Confidence. You will find that the majority of successful men feel that there is a Something helping them – back of and behind their efforts. Some have called this Thing by the name of "Luck" or "Destiny," or some such term. But it is all a form of the same recognition of an Inward Power that they are "helped" in some way, although they are not quite sure of the nature of the helper – in fact, the majority of them do not stop to speculate upon its nature, they are too busy and are content with the knowledge that It is there. This Something Within is the Individual – the "I" in each of them – the source of the power which men manifest when they express it. And this little book is written in the hopes that to many it may be the first step toward the recognition, unfoldment and manifestation of this Inward Power.

We earnestly urge upon you to cultivate this "I AM" consciousness – that you may realize the Power Within you. And then there will come naturally to you the correlated consciousness which expresses itself in the statement, "I CAN and I WILL," one of the grandest affirmations of Power that man can make. This and I WILL," one of the grandest affirmations of Power that man can make. This "I Can and I Will" consciousness is that expression of the Something Within, which we trust that you will realize and manifest. We feel that behind all the advice that we can give you, this one thing is the PRIME FACTOR in the Secret of Success.

Self-Healing by Thought Force

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Lesson One.
The Healing Force.

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IN TAKING up the question of Self-Healing I should say first, that to me all the various methods of healing by the power of the mind are but different forms of applying the same force. I think that the several practitioners of Suggestive Therapeutics, Mental Science, Christian Science, Faith Cure and all the rest, are using the same great force, the only difference being in the method of application. Of course, this statement will be at once vigorously disputed by the earnest advocates of this method and that, each of whom will claim *his* particular way is the only real way, and that all the others are base imitations. Nonsense! Nobody has a monopoly of Truth, or a corner on knowing. "Treatments" of every conceivable nature have been given, by all people, in all ages—and all effected cures. It seems to me that I am justified in assuming that all these different methods of cure, including the latter-day methods, have been simply the use of one great force of Nature, and that that great force *was latent within the individual treated* , and was called into play by the suggestive influence of the various methods and ceremonies employed. Now, do not misunderstand me about this matter of outside influence. I believe that many healers have certain mental qualities, developed by practice, which enable them to call into play the healing power within the organism of the patient, but I also believe that most of the real work is done through the brain, or brains, and great nerve-centers of the patient. The healer arouses the recuperative qualities latent within the organism of the patient. This does not conflict with the idea of absent treatment, mental treatment, magnetic treatment, or any other kind of treatment, but merely assumes that instead of the power of the healer working directly upon the diseased part or organ, it reaches the affected part or organ by way of the patient's brain (or brains) and intelligent nerve centers.

Every man or woman has within him, dormant in many cases, a certain recuperative power capable of restoring lost functions and strength to diseased organs. This power may be aroused by the mental power of the healer, the efforts of the patient himself, faith, ceremonies, "treatments," remedies. In many cases this recuperative power is prevented from operating by the influence of Fear in the mind of the patient, and the "treatment" frequently is merely the relieving the patient of his Fearthought and replacing it with Hope and Faith—practically a taking off of the brakes which the patient has placed on Nature's healing processes.

Now the way that Nature accomplished this work is by sending increased nerve-currents to the affected parts, thus stimulating the circulation and restoring lost functioning powers. Of course, you are not conscious of this change going on, as the work is done by the involuntary mental processes working largely through great nerve-centers and the systematic nervous system. You know, of course, that the "blood is the life"—that Nature builds up bodies by means of the blood, which, flowing through the arteries, carries liquid flesh and nourishment to every organ and every part of the body, building, repairing, replenishing, restoring, replacing, nourishing, and which, on its return journey to the heart, carries with it the broken-down tissue, waste products of the system, and much other waste, scraps, discarded material and garbage. No part of the body— no organ—can be healthy and do its work properly, unless it be properly nourished, and the only way it can be nourished is by the blood. Consequently if the blood supply is deficient, or the circulation affected, there is imperfect nourishment and a lack of health—Disease. Now, how does Nature work in order to keep the circulation normal? By means of the nerve-currents sent out from the great Dynamo—the Brain. And now, note how the law of reciprocity comes in. While the circulation is influenced and directed by the nerve-current, the nerves carrying this current, and the brain which generates and sends out this current, are both dependent upon this blood supply for their own nourishment. Note the interdependence of the parts and Nature's law of reciprocity and compensation. You will see how a man having one thing must have another, and how being deficient in one he will lack the other. It is another example of "To him who hath shall be given; to him who hath not shall be taken away even that which he hath." But a man never loses the ability to generate and use his mental reserve force. It may lie dormant and unused, because he knows not how to apply it; it may be kept from working because of the brake he puts upon it; but it is there, ready to be used, all the time.

Now don't forget that this mental brake that man puts on this recuperative force, is largely the result of improper thinking. Fearthought, Hate, Jealousy, are all brakes. Yes, I mean this literally. You all know how the action of the heart is increased or decreased by certain emotions; how the cheek flushes from one emotion and pales with another, thus showing that the circulation is affected by mental states; how the digestion is impaired by unpleasant and sorrowful thoughts; and so on, each showing how the state of the mind will manifest on the physical plane. I believe that all disease is caused by improper living or improper thinking, with the exception of that resulting from accidents, and even that may be made better or worse according to the state of the mind. (Of course, I know that some authorities claim that there are no “accidents,” and all is cause and effect, in which the mental state plays an important part, but I cannot take up that matter here, and will assume that an accident is an “accident,” for the time being.)

The main object of these lessons is to tell you that it is possible to call into play the reserve stock of nerve-power, nerve-impulse, or whatever you may call it. I will call it Thought Force and with this explanation you will understand what I mean when I use that term. I know people who, by a conscious effort of the mind, can change the circulation to any part of their body, making a hand or foot grow hot or cold as they will. They can send Thought Force to any part of the body, and to any organ, thus increasing the circulation to the part or organ and stimulating it accordingly. They can withdraw the surplus blood from the brain, and lend it to the extremities, and get to sleep in a few minutes. Now this is what is really done by what is called Suggestion or Auto-Suggestion (I am not speaking of Hypnotism, mind you, although the same rule holds good there); and this is practically what is accomplished by all forms of mental treatment, except that usually the increase of nerveforce and circulation is along involuntary lines, so far as the patient is concerned. But it is possible for man, with a little practice, to *voluntarily* stimulate the circulation and nerve current. It is hard for the average man to do this by sheer will, and most of us need a peg upon which to hang our Thought Force implements; that is, we need to use our hands in order to concentrate our minds so as to get our Thought Force focused upon the affected parts. This is also true of healers, and explains why they involuntarily fall into the use of their hands in giving treatments.

You now understand how important it is to have the blood circulating freely, throughout the body, and wish to know how to have it in that way, so I will endeavor to give you a practical plan of equalizing the circulation by Thought Force. But remember, before this treatment will help you, you must have stopped Hating, Envying, Fearing, being Jealous, and all the rest. You must take off these brakes, before the machine will work properly. Assuming that you have done these things, you are ready to begin the first Self-Treatment.

FIRST SELF TREATMENT FOR EQUALIZING THE CIRCULATION .

1. Find a secure, quiet place, as far as possible removed from the sights and sounds of the outside world. Lie down; relax every muscle, take the tension off every nerve; make yourself “limp” all over, and act as if your body was as heavy as lead, and was linking down into a soft feather-bed because of its own weight. Breathe deeply and slowly, retaining the breath for several moments before

Breathe deeply and slowly, retaining the breath for several moments before expelling it, continuing the deep breathing until a feeling of calm, restful quiet comes over you.

2. Then place your hands on each side of your head; your fingertips meeting over the upper part of the center of the forehead, and the fleshy part of each of your thumbs lightly pressing upon each temple, your thumbs pointing upward. Close your eyes. Concentrate on the region where your fingertips are, and realize that in so doing you are generating Thought Force in your brain, which you purpose sending to all parts of your body, the circulation following the nerve current. After a few minutes’ concentration you will be conscious of a force being generated for your use. Then pass the hands very slowly down over the head, the fingers passing over the eyes, and the outstretched thumbs passing on each side of the neck. When the thumbs touch the collar-bone pause for a moment, and re-establish a new center, then slowly pass the hands down over the shoulders and along the length of the body, the tips of the thumbs passing along each of your sides, and the fingers as if trying to meet in the center of the front of the body, as the hands slip down the body. When the waist line is reached, stop and establish a new center for a few moments, then, rising into a sitting position on the bed or couch, pass the hands, in the same way along the thighs, lower legs, and feet, finishing with the toes.

While you are making the slow movements of the hands, realize that the nerve-current is slowly passing down through the body, and is invigorating and stimulating every part. If any organ is affected, you may let your hands rest there for a moment or two in their downward passage, and much relief will be experienced thereby. It should take from one to three minutes from the head to feet, not counting for stops over special organs. Then rest a few minutes, and repeat, and so on for not over seven times. About seven times is a good, thorough treatment, but about three times will give a refreshing treatment. You may treat yourself as often as you like during the day or night, but in this, as in everything else, moderation is well. You will find it advantageous to give yourself a thorough treatment at night when you retire, and a sound night’s sleep will be the usual result. Do not press hard upon the body, in the treatment. You are not manipulating yourself, and the movement of the hands is simply intended to make an easy path for the mental current of Thought Force—a sort of skirmish line thrown out, as it were. You will be conscious of a decided increase of warmth in the body, as the hands move over the several parts, and a positive stimulation will be experienced. In treating yourself, breathe slowly and deeply, letting your hands rest while you inhale, and pass slowly down as you slowly exhale. You may not get thus the desired results from the first few treatments, but keep at it, and practice will make perfect. When you once get the knack of

But keep at it, and practice will make perfect. When you once get the knack of the thing, you can in a moment or two stimulate the circulation to any part of the body, and stimulate and strengthen any organ.

This treatment for Equalizing the Circulation is useful in any kind of case, and in fact, every self-treatment should be begun with this Equalizing Treatment, before treating the special organ affected. I will tell you how to treat troubles in all parts of the body, during this series of lessons, taking up Stomach troubles as our first subject, in the next lesson.

Lesson Two.
How to Build Up the Organs of Nutrition.

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I HAVE EXPLAINED to you how Nature builds up the body and keeps it in repair by means of the circulation of the blood; I have explained how the blood carries nourishment to every part, every organ, every cell of the body, building up, repairing, replacing, strengthening, healing and nourishing; I have told you that no part of the body, no organ, can be healthy and able to do its work normally unless it is properly nourished, and that the only way it can be nourished is by means of the blood; I have given you a good working plan, or treatment, by means of which you can stimulate and equalize the circulation, thus gaining great benefits; I have explained the importance of the circulation of the blood, and what is the result of allowing the circulation to become impaired, and I will now have something to say about how the nourishment, conveyed in the blood, is obtained.

Although you probably are fully informed regarding the matter, it may be as well to again call your attention to the fact that Man obtains his strength from the food he eats, the liquids he drinks, the air he breathes. Without food he cannot obtain the nourishment required to replace that which is being used up every day; without water his organs cannot function properly, a certain amount of fluid being necessary; without air he cannot exist, as from it he obtains the oxygen necessary to oxygenize the blood, thus converting the dark, impure, venous blood, laden with all the impurities gathered up on its return journey to the heart, into bright, red, pure blood, which will course through the arteries, carrying nourishment and strength to all the parts.

I wish to speak of stomach troubles in this lesson. The majority of diseases to which man is subject are due to disorders of the main organs of nutrition. These organs are very amenable to mental influences, and can be affected for good or bad by mental states. We all know how an appetite can be affected by a disgusting sight, or even the recollection of it; sad news; worry; fright; jealousy; hate; and other mental states or emotions. Anything that interferes with the digestion and assimilation of food causes a reduction in the nourishment obtained by the person, and thereby lessens the recuperative, building-up power given him by Nature. Many persons have been in poor health for years, owing to a gloomy, fearful mental state, causing imperfect digestion and assimilation, and consequently an impaired blood supply. Without the normal quantity and quality of blood, no organ of the body receives sufficient nourishment, and consequently no organ functions properly, and the whole system suffers. It is not so much the amount of food one eats, as how much he *digests* and*assimilates* . Taking this thing into consideration, it will readily be seen that one of the prime requisites for health is normal functioning of the main organs of nutrition.

I have already pointed out the baneful effects of Fear, Worry, Hate, Jealousy, Malice and their ilk, upon the digestive organs. It is practically impossible for a man to be a habitual worrier or fretter and remain in good health. The Fearthought strikes at the stomach first, and through it reaches every part of the body, by impairing the quality and quantity of the blood, thus cutting off from every organ, part and cell its normal nourishment, and in so doing adding to the general breakdown.

There is only one way to remedy this trouble, and that is by changing the mental attitude. When the organs of nutrition have run down, they can be built up by sending increased nerve currents, or Thought Force, to the affected parts, thus more quickly restoring normal conditions, but unless the patient changes his mental attitude, nothing will avail him much permanently. I will give you directions for a thorough mental treatment of these organs, which will do much to restore normal conditions, but, remember that your recovery depends very materially upon your mental attitude—the quality of your thoughts. So long as you allow the poison of Fearthought to remain in your system, you are not out of danger.

You will notice that at the close of this lesson I advise the use of verbal autosuggestions or affirmations, in connection with the use of the hands. This plan makes the talk easier. I wish to say right here, however, that a man who has practiced along these lines for some time, and who has attained a great control of his mental forces, needs neither verbal affirmations, autosuggestions, or the use of his hands, but can propel a current of Thought Force direct to the parts needing stimulation. However, as the majority of you have not reached this stage, and as many of you have not, as yet, the perseverance to practice until you do reach it. I think it best to make the road as easy as possible for you, and therefore recommend the verbal autosuggestions and the use of the hands. I have added the verbal autosuggestions to the movements of the hands, in the treatment for Equalizing the Circulation. Repeat the words, either in a whisper or in your natural voice—the main point is to say them *meaningly* , and using them as a vehicle for the thought.

SELF-TREATMENT FOR STOMACH TROUBLES.

(1) Practice the Treatment for Equalizing the Circulation, as given in the last lesson, repeating the following autosuggestions, as the hands move slowly down the length of the body: “I am equalizing and stimulating the circulation throughout my entire body, thus causing the blood to flow to every part, every organ, and every cell, nourishing, building up, and strengthening every part of my body, and carrying away the broken-down, discarded material which it has replaced with new sound material. Every organ in my body is being stimulated and caused to function properly and naturally, as intended by the great Creative Power, and I open up every cell of my body to receive the Thoughtimpulse being sent from my mind.”

(2) Then, after resting a few minutes, place the hands over the Solar Plexus, and let them rest there a few moments, lending a current of Thought Force into that region, saying: “I now lend a current of the healing Thought Force into my main organs of nutrition, thereby strengthening and stimulating them to do their work normally and naturally.” Repeat this autosuggestion several times, with meaning and earnestness. You will often feel a warm, strengthening current flowing through the parts, soothing and nourishing them.

(3) Then pass the hands slowly over the abdomen, with a soft, caressing movement of the hands, thus causing the Thought Force to thoroughly permeate every part of the organs of nutrition. At the same time, repeat the following autosuggestions: “I am sending a strong current of Thought Force to my organs of digestion and assimilation, and am thus building them up and causing them to function properly. I have the appetite of a healthy person, my stomach is strong, *strong*, STRONG, and is able to digest every particle of food that I can place in it—it *can* digest it, and it *will* digest every particle of it. I will assimilate every particle of nourishment extracted from my food—will extract every particle of strength and nourishment from every ounce of food I have eaten and digested. This nourishment has been converted into rich, red blood, that is flowing to every part of my body, building up cells, organs and parts, and is making me over—is making me strong, healthy and WELL. I am living as does the healthy person, and I intend to be as the healthy person in every way. I am developing strong digestive powers, and am gaining health and strength through Nature’s processes. I am BRIGHT, CHEERFUL AND HAPPY, and I have abolished Fear. My stomach is strong, strong, strong,— *strong, strong, strong*,— STRONG, STRONG, STRONG, and is getting STRONGER every day I live. It is doing its work well, is doing its work *well*, is doing its work WELL, WELL, WELL!”

When you say the repeated words “strong, strong, strong,” and “well, well, well,” do so with a positive air, and fairly drive the words into the parts. When you remember that the words are but the outward indication of the inward mental impulse, you will see the philosophy of it. I think it proper to say here that I have known of many cases of dyspepsia, indigestion, and stomach troubles, completely cured by this system of treatment, and I fully believe that ninety-nine per cent of cases of this class of troubles could be cured, if the sufferers would only go to work in earnest and put into practice what I am telling them in these articles. I am not teaching theories, I am telling you how to do things.

Lesson Three.
Constipation—Cause and Effect.

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“IS IT necessary to remove the clothing while administering the Self-treatment?” Answering this question, I have to say that the removal of the clothing is not absolutely necessary, and excellent results can be obtained by giving the treatment and passing the hands over the body outside of the clothing. However, if you have disrobed for the purpose of retiring, you may as well give the treatment at that time as there seems to be something about the touch of the hand on the bare skin that aids in the directing of the current of Thought Force to the affected parts. This being the case, I generally suggest that one administer this Self Treatment after retiring at night, and before rising in the morning, by passing the hands under the sleeping garments; at other times during the day, pass the hands over the ordinary clothing.

This lesson will be confined to the treatment of that most common complaint, Constipation. There are many theories advanced to account for Constipation, but to my mind the most reasonable explanation is that it arises from one or more of the following three causes: (1) Wrong Thinking; (2) Insufficient Fluids; (3) Neglect of Nature’s Calls.

The first cause, Wrong Thinking, has been somewhat thoroughly explained in previous lessons and I refer the student to what I have said therein. There is no part of the human organism quicker to feel the effects of Wrong Thinking than the organs of nutrition, and the first symptom of this abnormal functioning exhibits itself in impaired power of Digestion and in Constipation. Let the sufferer from Constipation, and its accompanying ills, be sure to take steps to shut off the thought current of Fear, Worry, Hate, Anger, *etc.*

The second cause, Insufficient Fluids, is well known to all who have paid any attention to the subject. Many advocates of Mental Healing resent any reference to exercise, breathing, eating or drinking, and say that these have nothing to do with the subject of the Healing powers of the Mind; that they should be ignored altogether as immaterial and on a lower plane than Mind. This is very pretty talk, but when we consider that the reason that we have need of Mental Healing at all is becauce we have violated some law, mental or physical, and that by Mental Healing we desire to establish normal conditions, we see that we must conform to the mental or physical law before Mental Healing or any other kind of healing will do us any good whatsoever. If it is a mental law we are violating, Mental Healing, simply by establishing proper thoughts, will restore normal conditions; if it is a physical law we are violating, we must adjust our living to that of the normal healthy man—reestablish proper functioning of the organs by means of Thought Force—follow the rules of right thinking and right living—and we are well. I have no sympathy with those who would insist that we must eat only certain things, at certain times, in certain quantities. I have been through all that and have turned my back on it. I believe that the healthy man or woman can eat all reasonable foods, in reasonable quantities, at any reasonable time. But I would not think of saying that Man (in his present stage of evolution) could do without a normal amount of food, and I feel just as certain that he cannot be healthy without drinking a normal amount of fluids. Very few of us drink the normal amount of fluids, and we suffer therefor, and until normal conditions are reestablished we cannot expect to be normal human beings. We have not been able to dispense with the use of bodies, so far, and so long as we inhabit bodies, we must care for them properly—care for them at least nearly as faithfully as we attend to the body of the horse or cow which we may have under our care.

When we consider just what an important part in the human economy is played by the fluids, we will see how we have been injuring ourselves by getting away from the natural habits and customs of Man, and substituting therefor the abnormal habits made so easy for us by modern “civilized” life.

Physiology teaches us that the normal human being requires at least four pints (two quarts) of liquids, each day in order to properly supply the demands of his organism. If this amount is not supplied, the organism will not secrete sufficient fluids to properly perform the offices of digestion, absorption and assimilation of food, the excretion and elimination of the waste products of the system; the liver will not secrete sufficient bile, the principal purpose of which is to produce a natural movement of the bowels; nor will there be sufficient liquids to wash away the debris through the kidneys and bladder. The result is impaired functioning of one or more organs of the body and the entire system is affected. Nearly eighty-five percent of the human body is water, and if sufficient fluids are not introduced into the system, one becomes more or less like a dried apple. In no way does outraged Nature show the result of insufficient fluids quicker than by the symptom called Constipation, and in no way does she show quicker results of a sane habit regarding fluids than by the restoring of normal movements of the bowels. Next to air, water is the thing which Nature most strenuously demands, and, not getting, most vigorously shows its displeasure.

The third cause of Constipation, neglect of Nature’s calls, like every other violation of Nature's laws, brings about abnormal results. We are all more or less governed by habits which we have contracted, good or bad. Our modern life takes us away from Nature, and we suffer in consequence. The sub-conscious manifestation of the Mind, which controls the workings of our vital mechanism, teaches us to do certain necessary things, and when we refuse to listen to its voice we must pay the penalty. In the hurry and bustle of everyday life, we neglect Nature's calls to relieve our system of the waste products, and gradually a new and abnormal habit manifests itself. Nature ceases to send its calls, because we have refused to pay attention to them, and after a bit she gets disgusted and allows us to run things our own way, and we having so many things to attend to, frequently neglect the new duty imposed upon us, and irregular habits result. When you do not heed Nature's calls, the fluid part of the waste matter is reabsorbed by the system, and hardened stools are the results. In addition to this, deferred movements, long continued, result in your establishing a new and injurious habit of the sphincter-ani muscle, and instead of a natural tendency to relax at proper times it acquires a habit of unnatural contraction which interferes with Nature's processes. To many of you this will possibly seem unpleasant reading. You have been thinking beautiful thoughts, acquiring æsthetic tastes, and refusing so far as is possible to even admit the existence of certain of Nature's manifestations. You are making a great mistake. Nature in all its manifestations is wonderful and beautiful, and to see nothing but impurity and filth in any of God's works, indicates a corresponding impurity in your mind. To the pure all things are pure, and to the man or woman of the broad, natural, cosmic mind, the entire body is pure and beautiful and free from shame. I have known people who had soared so high (?) that they could not even think of certain of Nature's functions without a shudder. That such people should have the Truth forced upon them by means of physical inharmony, is not strange. If you are in this class, you need to change your mental attitude.

In the following treatment for Constipation, you should bear the above remarks in mind.

SELF-TREATMENT FOR CONSTIPATION.

Give yourself the general treatment for Equalizing the Circulation, as stated in previous lessons, thus producing physical harmony in every part of the body. Then pass the hands over the bowels, "with a firm but soft, caressing motion, sending at the same time a current of Thought. Force from the brain to the parts. At the same time repeat the following auto-suggestions, or words conveying the same meaning: "I am sending a current of Thought Force to my bowels, thereby strengthening and nourishing them, making them stronger and able to do their work properly as Nature intended. They are strong, *strong* , STRONG, and able to do the work. They *can* do their work, and they WILL do it. I am taking sufficient fluids each day to supply Nature with what she needs for the bowels. I am giving Nature that which she needs, and she will do the work properly. I am taking these fluids each day for a purpose, and I am getting the results, and my bowels will move, freely, naturally and easily each day. The contracted sphincter muscle will begin to relax, *relax* , RELAX, and again become natural. I will have a natural movement of the bowels every morning at — o'clock (naming a convenient hour) and I have made an engagement with them at that hour which I will surely keep. At — o'clock; at — o'clock; at — o'clock, the result will be attained. I am strong and well, and Nature is working out perfect results. I open myself to Nature's calls and processes."

You will find that in a short time, you will have established a new habit, and that Nature will again take the reins. You must be sure to keep the engagement with yourself every morning, whether you feel any inclination or not. You must increase your fluids gradually until you drink at least four pints of fluids in twenty-four hours. (This includes fluids of all kinds, soup counting as well as water.) You will find it a great aid to you if you will take a little water at a time, sipping it slowly, instead of drinking large quantities at once. When you sip the water, say to yourself: "I am taking this fluid for the purpose of aiding Nature in moving my bowels]."

In addition to the above, it will be well for you to treat yourself in the region of the sphincter-ani muscle, at night after retiring, and in the morning before dressing, passing the hands gently around that part, and saying to yourself, as if speaking to the part in question: "Relax, *relax* , RELAX." Say this over and over again, and the thought will take form in action, and the contracted condition will be relieved.

This may seem very simple to you, but thousands of people have been cured by this treatment, without a drop of medicine, and after they had expended much money on drugs without any permanent result. And mind you, when you cure yourself by this method, you will *stay cured* , so long as you follow the system of right living and right thinking advocated in these lessons.

Lesson Four.
The Special Physical Weaknesses of Women.

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I THINK THAT any woman who is enjoying general health, and who is observing all the requirements of the healthy woman, will not likely be troubled with special weaknesses. And I believe that if a woman suffering from Female Weakness will start to work to build up her general health by Right Thinking and Right Living, she will find that she will soon get rid of her special weakness.

I explained to you in Lesson First that the Mind builds up the system by sending increased nerve-currents to the affected parts, thus stimulating the circulation and restoring lost functioning powers. This work is performed by the sub-conscious mental powers working principally through the great nerve centers and the sympathetic nervous system. I called your attention to the fact that the blood was the great healing medium—that the Mind builds up bodies by means of the blood, which flowing through the arteries carries liquid flesh and nourishment to every organ and every part of the body. building, repairing, replenishing, restoring, replacing and nourishing, and, on its return passage to the heart carrying with it the broken down tissue, waste products of the system, and other waste, scraps, discarded material and garbage of the system; that no part of the body—no organ—can be healthy and do its work properly unless it be properly nourished, and the only way it can be nourished is by the blood; that consequently, if the blood supply is deficient, or the circulation affected, there is imperfect nourishment and a lack of health—Disease; that nature keeps the circulation normal by means of the nerve current sent out from the great Dynamo—the brain; and that the circulation is influenced and directed by the nerve current while the nerves carrying this current, and the brain which generates and sends out this current, are both dependent upon this blood supply for their own nourishment.

Now, in the case of a patient suffering from Female Troubles, it will usually be found that she has allowed herself to run down in health—has neglected the rules of right thinking or right living (usually both, for right thinking generally causes right living), and is suffering from a number of other troubles outside of the complaint for which she seeks treatment. She did not have these troubles when she was in a good state of general health, and she thinks that the rundown state of the system is due to the special complaint, instead of the reverse. Restore the tone of the system—build up the general health—and you will find that the special trouble has disappeared.

Now how is the general health to be built up? Simply by increaling the nutrition. And how are we to build up the nutrition? Simply by increasing the functioning powers of the main organs of nutrition, or rather by restoring to them their lost powers of functioning. And how are we to restore these lost powers of functioning—how are we to give the organs the strength to digest and assimilate the food that we eat? Simply by following the directions I have given you in the previous lesson touching upon the treatment of Stomach Troubles. Get the main organs of nutrition functioning properly, and you will notice a rapid improvement in general health. And when the The Special Physical Weaknesses of Women. improved condition of general health is secured, the Female Complaint will be found to have disappeared or to be rapidly disappearing.

When a woman is able to eat as does the healthy woman; drink as does the healthy woman; get the nourishment needed by the healthy woman; live as does the healthy woman; think as does the healthy woman; she need not fear any form of Female Trouble. She will be the HEALTHY WOMAN in every way.

SELF -TREATMENT FOR FEMALE TROUBLES .

In cases of painful menstruation I know of no better treatment, than a combination of the Stomach Treatment and the increase of fluids as recommended in the treatment for Constipation. In fact, most persons suffering from this trouble also suffer from Constipation. The same causes manifest in two different ways. Increase the nutrition and drink the proper amount of fluids, in addition to giving the treatments for equalizing the circulation and a similar treatment in the affected region and you will get wonderful results.

In cases of displacements, wonderful results may be obtained from the treatment for equalizing the circulation, coupled with a similar local treatment, and at the same time building up the nutrition by treatment directed to the main organs of nutrition as given in previous lessons.

In cases of delayed or irregular menstruation the same course of treatment produces wonderful results. The patient is usually suffering from some other trouble showing imperfect nutrition and elimination. Stimulate the nutrition; increase the fluids in order to enable the organs of elimination to function properly; give the general and local treatments in order to equalize the circulation and to lend a stimulation nerve current to the affected parts.

Irregular menstruation is amenable to autosuggestive treatment by the patient. Let the patient fix her mind upon the day upon which menstruation should occur—beginning about three weeks ahead of time—and each day think should occur—beginning about three weeks ahead of time—and each day think about the time, making the affirmation or autosuggestion that at the stated time menstruation will occur. Let her keep a calendar in her room and mark off day by day as it passes, keeping the attention fastened upon the stated regular time. This exercise will often bring about the desired result upon the exact date, although in some obstinate cases it may be a month or two before the regular habit is established.

The treatment has been thoroughly explained in the above article, but that you may fasten it upon your mind, I will sum it up briefly.

(1) Give treatment for Equalizing the Circulation.

(2) Give Stomach treatment, in order to stimulate the nutrition.

(3) Give Constipation treatment, not omitting the fluids.

(4) Give special Thought Force treatment in the region of the affected parts, following the general directions given for special treatments of other parts of the body, giving the proper autosuggestions or affirmations. This last treatment will stimulate the weakened organs and make them strong and able to function properly.

Lesson Five.
Nervousness—the American Disease.

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WHEN WE look about us, we wee scores of people suffering from an abnormal condition of the nervous system. This has been called the “American Disease,” because it is apparently more prevalent here than in other lands, although it is found wherever people worry. Worry and Fear are at the base of Nervousness, and when these two monsters are driven forth the patient makes rapid recovery. The trouble is that the patient suffering from Nervousness is generally in such a weakened condition that it is hard for him to make use of the forces within him which will enable him to get rid of the sources of his trouble. But it *can* be done.

The first thing to be done by the patient suffering from this complaint is to start to work to cultivate thoughts of Hope, Confidence, Courage, and Strength. The only practical and effective way to get rid of negative thoughts is to grow other ones—positive ones—in their place. The positive thoughts, if kept well watered and sunned, will grow rapidly and will invariably crowd out the foul negative weeds of the mind which have been causing all the trouble. It is hard work to tear out these negative thoughts, and the best way is to crowd them out by the pressure of the growing, positive, bright plants of Hope and Courage. Start to work to-day to grow these positive plants, and see that they receive constant attention.

The constant use of the proper Auto-suggestions or Affirmations will grow within one’s mind the strongest and hardiest kind of positive thoughts. And as these positive thoughts grow and wax strong, the negative thoughts will gradually die away. Just as does the light drive away the darkness, so will the strong, vigorous products of the mind crowd out and stifle the miserable mental growths—Fear and Worry. And when Fear and Worry have been crowded out, all the rest of the weeds will die. Hate, Anger. Jealousy, Malice, Envy, Covetousness, will disappear, and the mental garden will blossom in the luxuriance of beauty, joy and strength.

It will be found that the general system has run down by reason of the negative thoughts which have been held. The digestion is affected, the circulation impaired, the brain insufficiently nourished, and the nervous system itself suffering from imperfect nutrition and impaired blood supply. When you get to work in earnest, all these things will begin to improve. The digestion will improve, thus enabling you to get sufficient nourishment; when you get sufficient nourishment, the blood supply will be increased and will improve in quantity and quality; when the blood supply is improved, the brain will be better nourished and will be enabled to send stronger thought impulses to the organs and parts, and the bodily health will improve; and when the nervous system is better nourished, by means of the improved blood supply, it will do much better work, and the old troubles will disappear. Start the machinery going properly, and the improvement is noted in all directions.

SELF-TREATMENT FOR NERVOUSNESS, INSOMNIA, ETC.

In treating yourself for Nervousness, first attend to the character of your thoughts, and get rid of Fear and Worry in the manner suggested above, and following the Auto-suggestion Nervousness—the American Disease. given later on in this article; then start to work and give yourself General Treatment for Equalizing the Circulation, following the instructions given in previous articles of this series. There is no better treatment for nervousness than this treatment for equalizing the circulation, for by this treatment every part of the body is nourished and strengthened, the nerves are soothed and quieted, and a general feeling of rest and quiet and happiness is experienced immediately. Many penons have cured themselves of Insomnia and Sleeplessness by this method of treatment, and others have been able to quiet down extreme nervousness in themselves, and others, by this treatment alone. The very simplicity of the treatment prevents many from appreciating and realizing its value. It is the result of years of thought and investigation of this subject, and is presented in such a simple form that a mere child could use it. The "proof of the pudding is in the eating," so try it for yourself, and then you will know more about it. I know of no better general treatment for relieving a condition of nervousness than my treatment for equalizing the circulation. Of course, one must remove the cause in order to "stay cured," but while you are curing yourself, you may as well get as much relief as possible, and each time you gain relief it gives you the power of storing up strength whereby you can get rid of the cause.

The following is a valuable Auto-Suggestion, or Affirmation to use in treating oneself for Nervousness.

"I am holding the thought of Peace, Harmony and Rest. I am quiet all over, from head to feet, and my nerve force is being distributed evenly and properly all over my body. I feel *strong*, strong, STRONG. My nerves are strong, and are growing stronger each day. I Fear nothing; I Worry about nothing. I see my way clear and I intend to follow it. I see my goal—HEALTH— and I am moving straight toward it. I feel Well, Strong, Energetic, Vigorous, full of Life, Health and Strength. I feel Bright, Cheerful and Happy, and I intend to hold to this feeling. Bright, Cheerful and Happy, Strong and Well. Bright, Cheerful and Happy, Strong and Well."

Repeat these words over and over again, as often as possible. The mere reading of them will make you feel much better. You will be surprised to feel how they affect you at once— immediately. These words will help you from the start, and will also assist you in growing the strong, healthy, positive, helpful thoughts that you desire. Try it, and see for yourself.

Lesson Six.
Methods of Self-Healing.

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IN THE self-treatments it should be remembered that the patient should start out with the fixed idea of the condition that he or she wishes to bring about. If the stomach is weak, think about a strong stomach. Think about it many times a day, as *strong* , strong, STRONG. Do not let a thought of a weak stomach enter your mind, but keep on picturing to yourself your stomach as being strong—*very strong* —able to take care of the food you are taking to nourish you; able to digest and assimilate the food, and to convert it into material which will enter the circulation as rich, red, strong, nourishing blood, which will be carried to all parts of the system, building up all organs and parts, and making you strong and well all over from head to foot. Think of the stomach as STRONG, I say, and permit yourself to think of it in no other way. In giving the treatments as directed in the previous lessons, carry this idea of *strength* in your mind, and fairly drive the thought “STRONG” right into the stomach. You will be able to almost feel it enter, and a warm stimulating sensation will be apparent.

And as with the stomach, so is it with every other part of the body. You must picture to yourself the conditions you wish to bring about, and you will find that the organs and parts of the body will gradually develop to the condition pictured in the mind. See your body as you wish it to become, not as it has been. See a perfect condition, not an imperfect one. There is no mystery or magic about this form of treatment. It is not the mere denial of the trouble that brings about the cure, it is the response of the body to the mental picture formed by you. Thought takes form in action, and the body responds to the thoughts. The mental attitude it reflected in the bodily manifestations. It is very simple when once you have the key. I have endeavored to make these articles plain, simple and practical, and some of you may perhaps think that they are too simple to be good, and would prefer that I give some highflown theories and mystic formulas to be repeated, whereby the disease may be driven away. But I see no need of surrounding the subject with any unnecessary mystery, or of attaching virtue to any particular words. Words avail nothing unless the thought is behind them. Words are only the vehicle of the thought, and the man or woman who expects to derive benefit from the mere parrot-like repetition of certain sentences or affirmations, without putting the thought back of them, will be sorely disappointed.

I do not care whether you use my auto-suggestions or those of some one else, providing you put the thought-force back of them. The other person's will do just as well as mine, so if you prefer the other man's style, by all means use it. If you prefer affirmations which have a high sound and appeal more to the emotional side of your nature, by all means use them—they will do you more good than mine if you feel that way. But be sure to put the force of your thought behind the affirmations, or they will fall flat and without effect. It wearies me somewhat when I look about me and see the contentions of the different schools of New Thought healing, each claiming that *their* methods or theories are the only perfect ones. Why, bless your hearts, they are all getting good results, and some are suiting certain persons better than others, but they are all using the same force and merely calling it into play in a different manner. Every healer has his own favorite way of giving mental treatments, and every person has some way which suits him better, but that is no reason why any of us should assume that we have the whole thing, and that the other fellow is necessarily wrong because his methods differ from ours. Let us cease taking this childish position, and display a little more breadth.

Personally, I prefer the simpler plan—the plan which seems to be the more practical and common-sense, and as little weighted down with theory as possible. I have tried this plan, in fact it has been evolved through trying and experimenting, but that is not saying that it is the only plan worth considering. Try any plan which appeals to you, and the one that you like best will be the one that will do you the most good, whether that plan be mine or the other fellow's. But don't attribute your cure to the pet theory of anyone. These cures are worked not by reason of any pet theory, but in *spite* of the pet theory of the person giving the treatment. The force is available to anyone who wishes to use it, either in the treatment of others or in the treatment of one's self, and there is no sense in paying out large sums of money to acquire the "secret." There is no "secret" about it. It is one of Nature's laws, and is open to anyone who wishes to use it, just as is any other of Nature's laws and forces. No healer or teacher has any monopoly of healing. You can do it as well as anyone else, if you have confidence and perseverance. Of course, practice makes perfect in healing as in anything else, and then again some persons have more confidence and will take hold of the work from the start, while others have to gain confidence by slow stages. Confidence seems a prerequisite to good healing work. The power and force is there, but a confident frame of mind seems to be necessary to cause it to flow. I have seen people who have suddenly realized that they could perform cures—who had acquired confidence in themselves all of a sudden—go out and perform wonderful cures from the very start. At the same time, I have seen others develop gradually but slowly into healing powers. But in the latter case, it is not a growth of power, as they supposed, but a growth of confidence in themselves. The healing force is in direct proportion to the confidence of the operator. Of course, the cure depends much upon the mental attitude of the patient, as the real cure is effected through his own mind, the latent power being awakened and directed by the mind of the healer, and any resistance on the part of the patient, of course, retards the cure.

In these lessons I have given you a good, practical working plan of self-treatment, and the same method may be adopted by you in treating others, by simply giving them the same suggestions that you have used yourself as auto-suggestions. In treating yourself or others, you will find it of value to treat the diseased organ or part as if it possessed intelligence. Talk to it—think of it—as if it understood, and you will be surprised to see how quick the part will respond. Of course when you are commanding the part to function properly, you are sending to that part a strong thought-wave, both from your own mind and the mind of the patient, and the intensity of your thought will be manifested in like degree in the thought-wave reaching the part. It may seem somewhat ridiculous to you to talk to a weak stomach, or a rebellious liver, or a flighty heart, as if it could understand, but just try it and see how well it works. Talk right up to it, and tell it that you have grown tired of its misbehavior and that you are going to take it in hand and make it do better in the future. Tell it just what you want it to do, and that you expect it to begin at once. Don’t fool about it, but get right down to business, and give it its instructions in a calm, masterful manner. You will find that that organ will start in to rebel at the first few words, but if you keep right at it, it will gradually come around to your way of thinking, and will do as you wish it to. Remember that your mind is positive to the organ, and will surely win when it comes to the point, so don’t be afraid of the rebellious organ. Then when the organ begins to behave itself, talk to it kindly, and encourage it and it will appreciate it. If you have confidence in a corrected organ, it will have confidence in you and will obey your directions.

Now, all this seems very ridiculous to you, doesn’t it? Well just try this method on yourself or on someone else, and see the result. Don’t try it in a trifling, laughing manner, but get right down to business if you wish results. There are good psychological and physiological reasons back of it, and it is merely calling into operation certain great laws in a plain everyday way. I know just what I am talking about, and you can demonstrate the thing for yourself, if you wish.

Epilogue.
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And now, you who are seeking to be stronger and sounder in body and mind, let us urge upon you the necessity of turning your back upon the old negative thoughts of disease and pain. It can do you no good to go over and over these things in your mind—no good to be continually retailing your aches, pains and bad feelings to others. It only affects the others (if they allow it) and does you no good yourself. Stop adding to the World’s store of Disease-thought and start in to add each day a little to the great store of Health, Strength and Vigor-thought which is growing rapidly since the New Thought movement has begun to manifest itself among the people. Don’t talk of your aches and pains, and “miseries” in your back, side, head or any other part of you. You are only keeping yourself in your negative condition and attracting to yourself all sorts of injurious influences. It is strange that people cannot see this plainly, although one has but to look around him to see dozens of instances, any one of which would be enough to clearly demonstrate its correctness. All of us know some people who are continually talking of their troubles, and sicknesses, and we know how these people seem to carry an atmosphere of gloom with them, and how depressing is their presence. They enter a room of cheerful people, and in a few minutes everything is changed, and the air seems full of the vibrations of unhealth, pain, sickness, and death. There are some people who are never happy unless they are miserable, and to suddenly take away from them the sources of their griefs, would be to make them most discontented and unhappy, for they would then have nothing to talk about. Don’t be one of this kind. Talk health, and things will be healthy all around you. Be a dispenser of Health vibrations—not a scatterer of Mental Microbes.

The Subconscious and the Superconscious Planes of Mind

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Chapter I.
Infra-Conscious Mentality.

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THE great problems of modern psychology are found to consist largely of the phenomena of the mental operations and activities on planes other than those of ordinary consciousness. While the terminology of the subject is still in a state of transition, nevertheless certain terms have sprung into common use and are employed tentatively by those who write and teach of these wonderful regions of the mind. Among these terms we find "infraconscious," which is used to designate the planes of mental activity below and above the ordinary plane of consciousness. In this term, the word "infra" is used in the sense of inner, within, etc., rather than its more familiar sense of "below." Hence "infraconscious" means an inner consciousness, or withinconsciousness, and includes the mental planes commonly known as the "*sub* conscious" and "*super* conscious," respectively. The term is far from being satisfactory, but it is used by psychologists, tentatively, and will be until some other more fitting term is evolved.

The older school of psychology ignored, so far as possible, the infra-conscious planes and fields of mental activity, and regarded consciousness as synonymous with mind—and by "consciousness" was meant merely the plane of the ordinary consciousness. But the phenomena of the hidden planes of mentation would not stay in the dark corner in which the psychologists were compelled to place them, but would constantly present themselves most inopportunely, as if to perplex the teachers, and to confute their theories. And so, little by little, there was tacitly admitted to exist an unknown and unexplored region of the mind which was at first labeled "unconscious mind," although the term was vigorously opposed by many of the authorities as contradictory and meaningless— but the quarrel was rather with the term than with the fact.

The psychologists who began to use the term "unconscious mind" soon found sufficient authority among certain of the older writers, which served as a foundation for the newer theories and teachings which began to evolve when the conception of the "unconscious mind" had begun to take upon itself the garb of scientific orthodoxy. It was found that Leibnitz had asserted that there were certain mental activities in evidence, which certainly manifested in the "unconscious" region of the mind, and the influence of the older philosopher was added to the new teaching. As Carpenter said: "The psychologists of Germany, from the time of Leibnitz, have taught that much of our mental work is done without consciousness." Sir William Hamilton said: "To this great philosopher (Leibnitz) belongs the honor of having originated this opinion, and of having supplied some of the strongest arguments in its support." Kay said: "Leibnitz was the first to confute this opinion (that consciousness was coextensive with mind), and to establish the doctrine that there are energies always at work, and modifications constantly taking place in the mind, of which we are quite unconscious."

Basing the new conception upon Leibnitz and his followers, the psychologist began to write freely regarding this great "unconscious" area of the mind. But, nevertheless, it was regarded by many of the more conservative authorities as an unwarrantable extension of psychological inquiry into a field which properly belonged to metaphysics. Schofield says: "So many psychologists—the high priests of the religion of mind— being committed so generally to deny and refuse any extension of it outside consciousness, though they cannot refrain from what Ribot calls ‘a sly glance’ at the forbidden fruit, consistently ignore the existence of the Unconscious, their pupils naturally treading in their steps; while the physician of the period, revelling in the multiplication and elaboration of physical methods of diagnosis and experiment, is led to despise and contemptuously set aside as ‘only fancy’ those psychical agencies which can cure, if they cannot diagnose. It may be asked, why was not an attempt made sooner to give these unconscious faculties their proper place? It *was* made determinedly years ago in Germany, and since then in England, by men who, to their honor undeterred by ridicule and contempt, made noble and partially successful efforts to establish the truth."

But we may find many important references to this great "unconscious" area of mind in the writings of the earlier of the older writers on the subject in the Nineteenth Century. Sir William Hamilton, Lewes, Carpenter and others referred freely to it, and taught it as a truth of psychology. Lewes said: "The teaching of most modern psychologists is that consciousness forms but a small item in the total of psychical processes. Unconscious sensations, ideas and judgments are made to play a great part in their explanations. It is very certain that in every conscious volition—every act that is so characterized—the larger part of it is quite unconscious. It is equally certain that in every perception there are unconscious processes of reproduction and inference,—there is a middle distance of subconsciousness, and a background of unconsciousness." Sir William Hamilton said: "I do not hesitate to affirm that what we are conscious of is constructed out of what we are not conscious of—that our whole knowledge in fact is made up of the unknown and incognizable. The sphere of our consciousness is only a small circle in the centre of a far wider sphere of action and passion, of which we are only conscious through its effects…. The fact of such latent mental modifications is now established beyond a rational doubt; and, on the supposition of their reality, we are able to solve various psychological phenomena otherwise inexplicable."

Taine said: "Mental events imperceptible to consciousness are far more numerous than the others, and of the world which makes up our being we only perceive the highest points—the lightedup peaks of a continent whose lower levels remain in the shade. Beneath ordinary sensations are their components—that is to say, the elementary sensations, which must be combined into groups to reach our consciousness. Outside a little luminous circle lies a large ring of twilight, and beyond this an indefinite night; but the events of this twilight and this night are as real as those within the luminous circle." Maudsley says: "Examine closely, and without bias, the ordinary mental operations of daily life, and you will surely discover that consciousness has not onetenth part of the function therein which it is commonly assumed to have…In every conscious state there are at work conscious, subconscious, and infraconscious energies, the last as indispensable as the first."

Kay said: "Every impression or thought that has once been before consciousness remains ever after impressed in the mind. It may never again come up before consciousness, but it will doubtless remain in that vast ultra-conscious region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions. It is only a small part of what exists in the mind that we are at any time conscious of. There is always much that is known to be in the mind that exists in it unconsciously, and must be stored away somewhere. We may be able to recall it into consciousness when we wish to do so, but at other times the mind is unconscious of its existence."

Morrell said: "We have every reason to believe that mental power when once called forth follows the analogy of everything we see in the material universe in the fact of its perpetuity. Every single effort of mind is a creation which can never go back again into nonentity. It may slumber in the depths of forgetfulness as light and heat slumber in the coal seams, but there it is, ready at the bidding of some appropriate stimulus to come again out of the darkness into the light of consciousness…. What is termed 'common sense' is nothing but a substratum of experiences out of which our judgments flow, while the experiences themselves are hidden away in the unconscious depths of our intellectual nature; and even the flow of public opinion is formed by ideas which lie tacitly in the national mind, and come into consciousness, generally, a long time after they have been really operating and shaping the course of events in human history." Carpenter said: "Man’s ordinary commonsense is the resultant of the unconscious co-ordination of a long succession of small experiences mostly forgotten, or perhaps never brought out into distinct consciousness."

The study of the subject of Memory led many of the psychologists of the last generation to assume as a necessity the existence of a great "unconscious" storehouse in which all the records impressed upon the mind were preserved. Other branches of psychology forced their investigators to assume a great area of the mind, lying outside of the field of consciousness, to account for certain phenomena. And, so, gradually the idea of the existence of this undiscovered and unexplored country of the mind came to be accepted as orthodox by all except the ultraconservatives, and investigation in the said direction was encouraged instead of discouraged or forbidden as has been the case previously. And arising from the thought on the subject of the "unconscious mind" we find the evolving conception of there being various strata, planes, or regions of mind of varying stages of consciousness—that, instead of there being but *one* plane of consciousness, there were *many* —that instead of there being an "unconscious region" there was one, or more, additional plane of consciousness, operating under general laws and being as much a part of the general consciousness as is that plane which we speak of as the ordinary consciousness. This was the beginning of the various dualmind theories, which we shall now consider.

Chapter II.
The Manifold Mind.

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ARISING naturally from the speculations regarding the "unconscious mind" we find the conception of the "dualmind" taking a prominent place on the stage of psychological consideration. From the idea of an unconscious area of mind was evolved the conception of *two minds* possessed by the individual, each independent and yet both working together in the production of mental phenomena. It is difficult to determine the beginning of this conception. Traces of it and vague hints regarding it may be found in many of the earlier writings. While there seems to have been a dawning conception of the subconscious mind as a separate mind on the part of many thinkers and writers in the latter part of the Twentieth Century, yet to two men must be given the credit of attracting the public notice to the subject, and of the presentation of the thought in a positive, clear form. We refer to Frederic W. H. Myers and Thomson J. Hudson, respectively. Both of these men offered a dualmind theory or working hypothesis as a basis for a correct understanding of what has been called "Psychic Phenomena," by which is meant the phenomena of telepathy, clairvoyance, hypnotism, tranceconditions, *etc.*

Myers evolved the idea that the self was not only a unity but was also a coordination, and that it "possesses faculties and powers unexercised and unexercisable by the consciousness that finds employment in the direction of the affairs of everyday life," as Bruce so well states it. In 1887 he first made public his theory of the "Subliminal Self," as he called this secondary or hidden mind. After that time, for several years, he wrote and spoke frequently on the subject, and in the year last mentioned his full theory was embodied in his work entitled "Human Personality," which was published after his death.

Myers stated his conception of the Subliminal Self in his great work, as follows: "The idea of a *threshold* (limen, Schwelle) of consciousness—of a level above which sensation or thought must rise before it can enter into our conscious life—is a simple and familiar one. The word *subliminal* —meaning ‘beneath the threshold’—has already been used to define those sensations which are too feeble to be individually recognized. I propose to extend the meaning of the term, so as to make it cover *all* that takes place beneath the ordinary threshold, or say, if preferred, the ordinary margin of consciousness—not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognizes—sensations, thoughts, emotions, which may be strong, definite and independent; but which, by the original constitution of our being, seldom merge into that *supraliminal* current of consciousness which we habitually identify with *ourselves* . Perceiving that these submerged thoughts and emotions possess the characteristics which we associate with conscious life, I feel bound to speak of a *subliminal* , or *ultramarginal* , consciousness—a consciousness which we shall see, for instance, uttering or writing sentences quite as complex and coherent as the supraliminal consciousness could make them. Perceiving further that this conscious life beneath the threshold or beneath the margin seems to be no discontinuous or intermittent thing; that not only are these isolated subliminal processes comparable with isolated supraliminal processes (as when a problem is solved by some unknown procedure in a dream), but that there also is a continuous subliminal chain of memory (or more chains than one) involving just that kind of individual and persistent revival of old impressions and response to new ones, which we commonly call a Self—I find it permissible and convenient to speak of subliminal Selves or more briefly of a Subliminal Self. I do not intend by using this term assume that there are two correlative and parallel selves existing always within each of us. Rather I mean by the Subliminal Self that part of the Self which is commonly subliminal; and I conceive that there may be—not only *cooperations* between these quasiindependent trains of thought—but also upheavals and alternations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognizance, is in reality more than a fragment of a larger Self—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation."

Perhaps to Hudson, even more than to Myers, is due the widespread interest in the dualmind theory or conception. In 1893, Hudson, in his work entitled "The Law of Psychic Phenomena," boldly enunciated his now famous theory of the "Subjective Mind," which at once caught the popular fancy, and which he elaborated in his subsequent works. Hudson’s dualmind theory can best be stated in his own words. In his work, above mentioned, he states: "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset "that for the purpose of arriving at a conclusion it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization. Under the rules of correct reasoning, therefore, I have a right to assume that *man has two minds* ; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience, I shall designate the one as the *objective* mind, and the other as the *subjective* mind." We shall consider the details of Hudson's theory in another chapter.

Following Hudson and Myers came a number of other writers who eagerly availed themselves of the convenient classification of the mind into two divisions or "two minds." The new hypothesis served as an excellent foundation for various theories explaining, or attempting to explain, all things "in heaven and in earth" ever dreamt of in any of the philosophies. Some of the wildest theories were built upon this broad foundation, and this fact caused many careful thinkers to undervalue the fundamental principles of both Myers' and Hudson's thought. Hudson, himself, alienated a number of his earlier admirers by extending his theory to what was considered unwarranted lengths in his later books in which he boldly invaded the metaphysical and theological fields, endeavoring to account for and explain immortality and the "divine pedigree" by his dualmind theory. And Myers, by identifying his theory with the phenomena of Telepathy, brought down on his head the adverse criticism of the orthodox psychologists, so that the value of his conception was largely overlooked.

But there were other influences at work which led to the gradual recognition of the fact that while Myers' and Hudson's conceptions served an excellent purpose of classification and convenience of thought, nevertheless they must properly be regarded as but the first steps toward a larger and more complete theory. It was recognized that the subconscious mind (under its various names) could scarcely be at one and the same time the seat of emotional impulses, suggested vagaries, delusions, etc., and also the region of the highest intuition, spiritual truth, and other mental and spiritual qualities which seemed to be *above* rather than *below* the ordinary mind of man. To this dissatisfaction the teaching of Vivekananda, and other Hindu teachers visiting America and Europe, contributed. These Oriental teachers taught that just as there was a *sub* consciousness, below the ordinary plane of consciousness, so was there a *super* consciousness, above the ordinary plane. From the one emerged the things which had been deposited there by raceinheritance, suggestion, memory, etc., while from the other came things which had never been placed there by either race-experience or individual experience but which were superimposed from higher regions of the soul. These newer ideas gave to the "threemind" conception advantages lacking in the "two-mind" theory.

Then came a reconciliation in the writings of various investigators and teachers who held that the mind of man consisted of *many* regions, some*higher* and some *lower* than the ordinary plane of consciousness. In short, the most advanced thought of today on the subject holds that the mind of man consists of many planes of mentation, in which are manifested the phenomena of subconsciousness and superconsciousness, in great variety and degree. And the minds of thousands of earnest investigators are now bent upon an exploration of these vast, unknown regions of the mind.

Sir Oliver Lodge has aptly and beautifully expressed the most advanced conception of the various planes of the human mind in his wellknown paragraph: "Imagine an iceberg glorying in its crisp solidity and sparkling pinnacles, resenting attention paid to its submerged self, or supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return. Or, reversing the metaphor, we may liken our present state to that of the bull of a ship submerged in a dim ocean among strange monsters, propelled in a blind manner through space; proud perhaps of accumulating many barnacles of decoration; only recognizing our destination by bumping against the dockwall; and with no cognizance of the deck and cabins above us, or to the spars and sails—no thought of the sextant and the compass, and the captain—no perception of the lookout on the mast—of the distant horizon. With no visions of objects far ahead—dangers to be avoided—destinations to be reached—other ships to be spoken to by means other than bodily contact—a region of sunshine and cloud, of space, or perception, and of intelligence utterly inaccessible below the water line."

Dr. Schofield also paints us a beautiful wordpicture of the same conditions, in words which should be always considered in connection with the paragraph of Sir Oliver Lodge, just quoted. Here are Schofield’s words: "Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun’s rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultrared rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultraviolet rays at the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed as these visible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the subconscious, that which lies below the red line, but also the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the subconscious mind links us to the body on the other."

Keeping before us then the fact that there are regions *above* , as well as *below* (and also, probably, regions *parallel* to) our ordinary consciousness, let us now proceed to a consideration of what has been gathered by the many investigators regarding these strange regions of the Self. Let us examine the various reports before formulating a *theory* —let us examine the various theses and antitheses before we attempt to synthesize.

Chapter III.
Hudson’s "Subjective Mind."

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HUDSON, in his conception of the "subjective mind," not only postulated the existence of a plane of mentality, or a "mind," in which was performed the subconscious activities recognized by the later psychologists, but also held that in that mind were manifested the unusual and almost abnormal activities which are generally grouped together under the term "Psychic Phenomena." In fact this explanation of psychic phenomena by the theory or hypothesis of the subjective mind was the main purpose and underlying idea in his principal work, as is indicated by its title: "The Law of Psychic Phenomena." In order to understand the general subject of the subconscious mind, and its phenomena, it is necessary that the general idea of Hudson be considered, for its influence has been very marked on the later writings on the subject.

Hudson advanced as a working hypothesis the general proposition of the *dualmind* . The statement of the duality of mind, and the naming of its phases as the *objective* and *subjective* minds, respectively, is the first proposition of his hypothesis. He then proceeds as follows: "The second proposition is, that the subjective mind *is constantly amenable to control by suggestion* . The third, or subsidiary, proposition is, that the subjective mind *is incapable of inductive reasoning* ." He then explains his use of the terms objective mind and subjective mind, which usage was opposed to that familiar to the older psychologists and which aroused instant opposition from them. Hudson states:

> "In general terms the difference between man’s two minds may be stated as follows:—The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man’s physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning. The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a

> state of somnambulism. In this state many of the most wonderful feats of the subjective mind are performed. It sees without the natural organs of vision; and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and travel to distant lands and bring back intelligence, ofttimes of the most exact and truthful character. It also has the power to read the thoughts of others, even to the minutest details; to read the contents of sealed envelopes and closed books. In short it is the subjective mind that possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary means of communication. In point of fact, that which for convenience I have chosen to designate, as the subjective mind appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, *it is the soul* ."

After making the above startling statement that the subjective mind is not only a separate entity, but is in fact *the soul* , Dr. Hudson then proceeds with his second proposition, that the subjective mind is constantly amenable to control by suggestion. He states the matter as follows:

> "1. That the objective mind, or, let us say, man in his normal condition is not controllable, against reason, positive knowledge, or the evidence of his senses, by the suggestions of another. 2. That the subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion. That is to say, the subjective mind accepts, without hesitation or doubt, every statement that is made to it, no matter how absurd or incongruous or contrary to the objective experience of the individual…. These are fundamental facts, known and acknowledged by every student of the science of hypnotism."

We may say here in passing, that this last statement of the "fundamental facts, known and acknowledged by every student of hypnotism" is now vigorously opposed by many leading authorities on suggestion. While it is true that in certain stages of hypnosis the deeper strata of the subconscious region of mind are tapped, it is likewise true that suggestion does not depend upon the hypnotic condition, but on the contrary is manifested in the waking state. And, likewise Dr. Hudson’s statement that "The objective mind…is not controllable…by the suggestions of another" is not now accepted as correct by leading authorities upon suggestion; for it is known that the objective mind *is* amenable to suggestion, and that much of the phenomena of suggestion is manifested in this plane of the mind. It is true, however, that much of the difference of opinion seemingly arises from the confusion of terms, and the definition of "suggestion." Moreover, Dr. Hudson’s theory is not seriously affected by the above objection, and the value of his classification is not impaired.

Dr. Hudson then proceeds to explain another characteristic of the subjective mind—his third proposition. He says: "One of the most important distinctions between the objective and subjective minds pertains to the function of reason…. (1) The Objective Mind is capable of reasoning by all methods— inductive and deductive, analytic and synthetic. (2) The subjective mind is incapable of inductive reasoning. Let it here be understood that this proposition refers to the powers and functions of the purely subjective mind, as exhibited in the mental operations in persons in a state of profound hypnotism or trance.

The prodigious intellectual feats of persons in that condition have been a source of amazement in all the ages; but the striking peculiarity noted above appears to have been lost sight of in admiration of the other qualities exhibited. In other words, it has never been noted that their reasoning is always deductive, or syllogistic. The subjective mind never classifies a series of known facts, and reasons from them up to general principles; but, given a general principle to start with, it will reason deductively from that down to all legitimate inferences, with a marvelous cogency and power. Place a man of intelligence and cultivation in a hypnotic state, and give him a premise—say in the form of a statement of a general principle of philosophy; and no matter what may have been his opinions in his normal condition, he will unhesitatingly, in obedience to the power of suggestion, assume the correctness of the proposition; and if given an opportunity to discuss the question, will proceed to deduce therefrom the details of a whole system of philosophy. Every conclusion will be so clearly and logically deducible from the major premise, and withal so plausible and consistent, that the listener will almost forget that the premise was assumed."

Dr. Hudson also claimed for the subjective mind that it possessed "a prodigious memory." He states: "It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true." He also states further on in his book that: "The irresistible inference is that when the soul is freed entirely from its trammels of flesh, its powers will attain perfection, its memory will be absolute…. Subjective memory appears to be the only kind or quality of memory which deserves that appellation; it is the only memory which is absolute. The memory of the objective mind, comparatively speaking, is more properly designated as recollection."

In his later books Dr. Hudson sought to establish the Immortality of the Soul by his theory of the subjective mind, which latter he identified with the soul. He also sought to prove the Divine Pedigree of Man by the same theory, holding practically that God’s attributes and characteristics must be practically those of the subjective mind raised to infinity. With these questions we have no concern in this work. Many of Dr. Hudson’s most ardent admirers express the opinion that he had carried his idea too far—having assumed a premise, he carried it to its extreme conclusion, in the very manner which he himself claimed for the subjective mind itself, as stated in a quotation on a preceding page. We shall not discuss this question, as it forms no part of the subject of our present consideration.

Many of the best authorities today, while giving to Dr. Hudson the highest praise for his valuable work of classification and presentation of collected data, feel that he was without warrant for assuming the subjective mind to be a separate entity, in fact *the soul* . They are of the opinion that he has made the mistake of collating the phenomena of several widelyseparated planes or phases of the mind, high and low, and then grouping them together as qualities of a separate entity distinct from the objective mind. The trend of the latest and most advanced thought on the subject is that not only the various subconscious planes, and superconscious planes of the mind, but also the socalled objective mind itself, are but phases or planes of manifestation of *one mind* , or self, of the individual. It is held that if we separate the various planes of mental manifestation into separate entities, we shall have not *two minds* but *many minds* . The mind is held to be far more complex than is indicated by any *twomind* theory. But, as we have said, the work of Dr. Hudson is highly esteemed although his conclusions are not now generally adopted or accepted. He has done more than any other recent writer on the subject to popularize the idea of subconscious mentality and to render familiar the phenomena thereof.

Chapter IV.
Unconscious Cerebration.

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PERHAPS the nature of the Infraconscious planes of mentation may be better understood by reference to the observed phenomena of those planes than by the consideration of any special theories regarding them. Therefore we shall devote considerable space in this book to a presentation of instances of the activities of these planes.

Carpenter calls attention to the common experience of subconscious mentation and illustrates it by the experience of a friend who stated that at one time he had laboriously sought for the solution of a difficult problem, but without success. Then suddenly the solution flashed across his mind, and so complete was the answer and so unexpected was its appearance that he trembled as if in the presence of another being who had communicated a secret to him. Rosmini says of this action of the mind: "A close attention to our internal operations, along with induction, gives us this result, that we even exercise ratiocination of which we have no consciousness, and generally it furnishes us with this marvelous law, that every operation whatsoever of our minds is unknown to itself until a second operation reveals it to us." Noah Porter says: "That the soul may act without being conscious of what it does and that these unconscious acts affect those acts of which it is conscious has been already established."

Wundt says: "The unconscious logical processes are carried on with a certainty and regularity which would be impossible where there exists the possibility of error. Our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi* . This unconscious soul, like a benevolent stranger, works and makes provision for our benefit, pouring only the mature fruits into our laps. Bascom says: "It is inexplicable how premises which lie below consciousness can sustain conclusions in consciousness; how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps." Maudsley says: "It is surprising how uncomfortable a person may be made by the obscure idea of something which he ought to have said or done, and which he cannot for the life of him remember. There is the effort of the lost idea to get into consciousness, which is relieved directly the idea bursts into consciousness."

Oliver Wendell Holmes says: "There are thoughts that never emerge into consciousness, which yet make their influence felt among the perceptive mental currents just as the unseen planets sway the movements of the known ones…I was told of a business man in Boston who had given up thinking of an important question as too much for him. But he continued so uneasy in his brain he feared he was threatened with palsy. After some hours the natural solution of the question came to him, worked out, as he believed, in that troubled interval."

Schofield says: "Last year the writer was driving to Phillimore Gardens to give some letters to a friend. On the way a vague uneasiness sprang up, and a voice seemed to say, ‘I doubt if you have those letters.’ Conscious reason rebuked it and said, ‘Of course you have; you took them out of the drawer specially.’ The vague feeling was not satisfied, but could not reply. On arrival, he found the letters were in none of his pockets. On returning, they were found on the hall table, where they had been placed a moment while putting on his gloves. The other day the writer had to go to see a patient in Folkstone, in Shakespeare Terrace. He got there very late, and did not stay but drove down to the Pavilion for the night, it being dark and rainy. Next morning at eleven he walked up to find the house, knowing the general direction, though never having walked there before. He went up the main road, and after passing a certain turning, began to feel a vague uneasiness coming into consciousness, that he had passed the terrace. On asking the way, he found it was so; and the turning was where the uneasiness began. The night before was pitch dark and very wet, and anything seen from a close carriage was quite unconsciously impressed on his mind."

Kirchener says: "Our consciousness can only grasp one, quite clear idea at once. All other ideas are for the time somewhat obscure. They are really existing, but only potentially for consciousness; *i. e.* , they hover as it were, on our horizon, or beneath the threshold of consciousness. The fact that former ideas suddenly return to consciousness is simply explained by the fact that they have continued psychic existence; and attention is sometimes voluntarily or involuntarily turned away from the present, and the reappearance of former ideas is thus made possible." Holmes says: "Our different ideas are steppingstones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing spirit, which is *within* us and not *of* us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences and we wonder at this visitor who chooses our brain as his dwelling--

place."

Montgomery says: "We are constantly aware that feelings emerge unsolicited by any previous mental state, directly from the dark womb of unconsciousness. Indeed all our most vivid feelings are thus mystically derived. Suddenly a new irrelevant, unwilled, unlookedfor presence intrudes itself into consciousness. Some inscrutable power causes it to rise and enter the mental presence as a sensorial constituent. If this vivid dependence on unconscious forces has to be conjectured with regard to the most vivid mental occurrences, how much more must such a sustaining foundation be postulated for those faint revivals of previous sensations that so largely assist in making up our complex mental presence!" Brodie says: "It has often happened to me to have accumulated a store of facts, but to have been able to proceed no further. Then, after an interval of time, I have found the obscurity and confusion to have cleared away; the facts to have settled in their right places, though I have not been sensible of having made any effort for that purpose."

Von Hartmann says: "What Schopenhauer calls ‘unconscious rumination’ regularly happens to me when I have read a work which presents new points of view essentially opposed to my previous opinions…. After days, weeks, or months we find, to our great astonishment, that the old opinions we had held up to that moment have been entirely rearranged, and that new ones have already become lodged there. This unconscious mental process of digestion and assimilation I have several times experienced in my own case." Waldstein says: "The mind receives from experience certain data, and elaborates them unconsciously by laws peculiar to itself, and the result merges into consciousness." Holmes says: "Sir W. B. Hamilton discovered quaternions on 15th of October, 1843. On that day he was walking from his observatory at Dublin, with Lady Hamilton, when, on reaching the bridge, he ‘felt the galvanic circle of thought close,’ and the sparks that fell from it were the fundamental relations between *i. j. k.* , just as he used them ever afterwards.

Thompson said: "At times I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself till I am ready to write about it. I delayed for a month the writing of my book, System of Psychology, but continued reading the authorities. I would not try to think about the book. I would watch with interest people passing the windows. One evening when reading the paper, the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of many such experiences…. In writing this work I have been unable to arrange my knowledge of a subject for days and weeks, until I experienced a clearing up of my mind, when I took my pen and unhesitatingly wrote the result. I have best accomplished this by leading the (conscious) mind as far away as possible from the subject upon which I was writing."

Mozart said: "I cannot really say that I can account for my compositions. My ideas flow, and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, all at once. The rest is merely an attempt to reproduce what I have heard." A writer has said of Berthelot, the great French chemist, and founder of Synthetic Chemistry: "He has told his intimates that the experiments which led to many of his wonderful discoveries were not the result of carefully followed trains of thought, or of pure reasoning processes, but on the contrary they ‘came of themselves, so to speak,’ as if from the clear sky above."

All investigators of the subconscious regions of the mind have been struck with the ease whereby the subconscious faculties may be trained to perform the drudgery of thought for their owner. By certain systems of autosuggestion the subconscious faculties may be commanded to thresh out difficult problems and then present the result to the field of consciousness. In a short time these faculties will become accustomed to the process, and will willingly and gladly perform their allotted tasks. Many men of affairs have unwittingly acquired this habit of "unconscious rumination" and much of their mental digestion is accomplished in this way, the result being that they are able to perform what seems like an incredible amount of mental work, but which really taxes their ordinary consciousness very little, and leaves them plenty of time for recreation, sport, *etc.*

Stevenson informed his intimate friends that he was indebted to his subconscious mentality in its phase of dreams, for many of the incidents and ideas contained in his charming books. He also wrote the following concerning the matter: "My Brownies! God bless them! who do onehalf of my work for me when I am fast asleep, and in all human likelihood do the rest for me as well when I am wide awake and foolishly suppose that I do it for myself. I had long been wanting to write a book on man’s double being. For two days I went about racking my brains for a plot of any sort and on the second night I dreamt the scene in Dr. Jekyll and Mr. Hyde at the window; and a scene, afterwards split in two, in which Hyde, pursued, took the powder and underwent the change in the presence of his pursuer. In Otalla, the Count, the mother, Otalla’s chamber, the meeting on the stairs, the broken window, were all given me in bulk and details, as I have tried to write them."

Abercrombie says: "A distinguished lawyer had studied for days a most important case. One night his wife saw him rise up in the night, sit down, write a long paper which he put in his desk, and return to bed. Next morning, he told his wife he had a most interesting dream; that he had delivered a clear and luminous opinion on the case, and that he would give anything to recover the train of thought which had occurred. She then directed him to the writing desk, where he found all he had dreamt clearly and fully written out." Lord Kames once said: "There are various interesting operations of which we have no consciousness, and yet that they have existed is made known by their effects. Often have I gone to bed with a confused notion of what I was studying, and have awakened in the morning complete master of the subject." Schofield gives what he calls "a remarkable illustration of motor action in sleep that occurred to my niece of thirteen last summer. She had been practicing for days a ‘shake’ of great difficulty in a sonata, with very little success. One night her mother who slept with her was awakened by feeling fingers on her face. She asked her daughter what she was doing. But the child was in a profound sleep, while the fingers of her right hand were incessantly practicing the shake on her mother’s face. Next day to the amazement of her mistress she could play it perfectly." Schofield says: "Coleridge is said to have dreamed ‘Kubla Khan’ after dinner during a nap, and wrote it down line by line when he awoke." Hudson mentions the same occurrence, giving it, however, a slightly different explanation, saying: "Many of the dreams of Coleridge furnish striking examples of the dominance of the subjective in poetry. His readers will readily recall the celebrated fragment entitled Kubla Kahn; or a Vision in a Dream, beginning as follows:

> ‘In Xanadu did Kubla Khan
> A stately pleasuredome decree—
> Where Alph, the sacred river ran
> Through caverns measureless to man
>   Down to a sunless sea.’

It is unfortunately true that the subjective condition in his case was brought about by artificial means; and it is expressly stated in a prefatory note to ‘Kubla Khan’ that this fragment was written under the influence of an anodyne. As an illustration of the principle under consideration it is, however, none the less valuable; while the career of the gifted but unfortunate poet should serve as a warning against the practices in which he indulged."

While the older schools of psychology clearly point out the possibilities of unconscious cerebration, as may be seen by reference to the quotations contained in this chapter, yet it has remained for The New Psychology to point out a way to turn these subconscious activities to advantage—a method whereby one might be able to start into activity the subconscious faculties of the mind and also direct them into certain particular channels. An understanding of the laws of suggestion in its phase of autosuggestion will enable anyone to avail himself of the activities of the "brownies"—as Stevenson so happily styles the subconscious workings of the mind—which, "God bless them I do onehalf of my work for me when I am fast asleep."

In the volume of this series, entitled "Suggestion and AutoSuggestion" we have explained in detail the processes and methods which may be employed with success in the direction of turning to practical account these wonderful activities of the subconscious mind, instead of merely regarding them as curious phenomena of psychology. We cannot attempt to enter into this phase of the subject in this work, owing to the extent of its particular field, and as, moreover, to do so would be merely to repeat what we have said in the volume to which we have alluded. We have thought it proper, however, to mention the matter here, that those who are not familiar with the subject may be directed to a source from which they may receive practical instruction along these important lines.

Chapter V.
A Remarkable Instance.

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AMONG the celebrated instances of subconscious mentation found in the records of psychological research we find that of Zerah Colburn, the mathematical prodigy, whose feats were typically subconscious in their nature. This case is such a typical one, and brings out the characteristics of subconscious mentation so clearly, that we think it worth while to quote in full the report regarding it, taken from the *Annual Register* of 1812, a conservative English publication. The writer in the journal said:

> "The attention of the philosophical world has been lately attracted by the most singular phenomenon in the history of human mind that perhaps ever existed. It is the case of a child, *under eight years of age* , who, without any previous knowledge of the common rules of arithmetic, or even of the use and powers of the Arabic numerals, and without having given any attention to the subject, possesses as if by intuition, the singular faculty of solving a great variety of arithmetical questions by the mere operation of the mind, and without the usual assistance of any visible symbol or contrivance. The name of the child is Zerah Colburn, who was born at Cabut (a town lying at the head of the Onion River in Vermont, in the United States of America) on the first of September, 1804. About two years ago,—August, 1810,— although at that time *not six years of age* , he first began to show these wonderful powers of calculation which have since so much attracted the attention, and excited the astonishment of every person who has witnessed his extraordinary abilities. The discovery was made by accident. His father, who had not given him any other instruction than such as was to be obtained at a small school established in that unfrequented and remote part of the country, and which did not include either writing or ciphering, was much surprised one day to hear him repeating the products of several numbers. Struck with amazement at the circumstance, he proposed a variety of arithmetical questions to him, all of which the child solved with remarkable facility and correctness. The news of

the infant prodigy was soon circulated through the neighborhood, and many persons came from distant parts to witness so singular a circumstance. The father, encouraged by the unanimous opinion of all who came to see him, was induced to undertake with this child the tour of the United States. They were everywhere received with the most flattering expressions, and in several towns which they visited, various plans were suggested to educate and bring up the child free from all expense to his family. Yielding, however, to the pressing solicitations of his friends, and urged by the most respectable and powerful recommendations, as well as by a view to his son’s more complete education, the father has brought the child to this country (England), where they arrived on the 12th of May last; and the inhabitants of this metropolis (London) have for the last three months had an opportunity of seeing and examining this wonderful phenomenon, and verifying the reports that have been circulated regarding him. Many persons of the first eminence for the knowledge in mathematics, and well known for their philosophical inquiries, have made a point of seeing and conversing with him, and they have all been struck with astonishment at his extraordinary powers.

"It is correctly true, as stated of him, that he will not only determine with the greatest facility and despatch the exact number of seconds or minutes in any given period of time, but will also solve any other question of a similar kind. He will tell the exact product arising from the multiplication of any number consisting of two, three or four figures by any other number consisting of the like number of figures. Or, any number consisting of six or seven places of figures being proposed, he will determine with equal expedition and ease all the factors of which it is composed. This singular faculty consequently extends not only to the raising of powers, but to the extraction of the square and cube roots of the number proposed, and likewise to the means of determining whether it is a prime number (or a number incapable of division by any other number); for which case there does not exist at present any general rule among mathematicians. All these and a variety of other questions connected therewith are answered by this child with such promptness and accuracy (and in the midst of his juvenile pursuits) as to astonish every person who has visited him.

"At a meeting of his friends, which was held for the purpose of concerting the best methods of promoting the views of the father, the child undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power. And, in naming the last result; viz., 281,474,976,710,656! he was right in every figure. He was then tried as to other numbers consisting of one figure, all of which he raised (by actual multiplication, and not by memory) as high as the tenth power, with so much facility and despatch that the person appointed to take down the results was obliged to enjoin him not to be so rapid. With respect to numbers consisting of two figures, he would raise some of them to the sixth, seventh and eighth powers, but not always with equal facility; for the larger the products became, the more difficult he found it to proceed. He was asked the square root of 106,929; and before the number could be written down, he immediately answered, "327." He was then required to name the cube root of 268,336,125; and with equal facility and promptness he replied, "645." Various other questions of a similar nature, respecting the roots and powers of very high numbers, were proposed by several of the gentlemen present, to all of which he answered in a similar manner. One of the party requested him to name the factors which produced the number 247,483; this he immediately did by mentioning the numbers 941 and 263,—which, indeed, are the only two numbers that will produce it. Another of them proposed 171,395, and he named the following factors as the only ones; viz., 5×34,279, 7×24,485, 59×2,905, 83×2,065, 35×4,897, 295×581, and 413×415. He was then asked to give the factors of 36,083; but he immediately replied that it had none,—which in fact was the case, as 36,083 is a prime number. Other numbers were indiscriminately proposed to him, and he always succeeded in giving the correct factors, except in the case of prime numbers, which he discovered almost as soon as proposed.

"One of the gentlemen asked him how many minutes there were in fortyeight years; and before the question could be written down he replied, 25,228,800; and instantly added that the number of seconds in the same period was 1,513,728,000. Various questions of the like kind were put to him, and to all of them he answered with equal facility and promptitude, so as to astonish every one present, and to excite a desire that so extraordinary a faculty should, if possible, be rendered more extensive and useful. It was the wish of the gentlemen present to obtain a knowledge of the method by

> which the child was enabled to answer with so much facility and correctness the questions thus put to him; but to all their inquiries on the subject (and he was closely examined on this point) he was unable to give them any information. He persistently declared—and every observation that was made seemed to justify the assertion—that he did not know how the answer came into his mind. In the act of multiplying two numbers together, and in the raising of powers, it was evident, not only from the motion of his lips, but also from some singular facts which will be hereafter mentioned, that some operations were going forward in his mind; and yet that operation could not, from the readiness with which the answers were furnished, be at all allied to the usual mode of proceeding with such subjects; and moreover he is entirely ignorant of the common rules of arithmetic, and cannot perform upon paper a simple sum in multiplication or division. But in the extraction of roots and in mentioning the factors of high numbers, it does not appear that any operation can take place, since he will give the answer immediately, or in a very few seconds, where it would require, according to the ordinary method of solution, a very difficult or laborious calculation; and moreover, the knowledge of a prime number cannot be obtained by any known rule.
>
> "It must be evident, from what has here been stated, that the singular faculty which this child possesses is not altogether dependent on his memory. In the multiplication of numbers and in the raising of powers, he is doubtless considerably assisted by that remarkable quality of the mind; and in this respect he might be considered as bearing some resemblance (if the difference of age did not prevent the justness of the comparison) to the celebrated Jedidiah Buxton, and other persons of similar note. But in the extraction of roots of numbers and in determining their factors, if any, it is clear to all those who have witnessed the astonishing quickness and accuracy of this child that the memory has nothing to do with the process. And in this particular point consists the remarkable difference between the present and all former instances of an apparently similar kind."

It is interesting to note the sequel to the above account. The child was placed in schools and was given the regular education in mathematics. It was believed that in this way his mental process might be systematized and that he would be able to establish a new method of making mental calculations, which would be of great benefit to the race. But, as in all of such cases, his remarkable power decreased as he was educated in the ordinary methods of mathematics, and finally it left him almost entirely and he became no more than the ordinary trained student. The door to the inner chamber closed, and he was compelled to perform his calculations in the ordinary manner.

Chapter VI.
The Subconscious Memory.

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MEMORY was formerly regarded as a special faculty of the mind, but the later psychologists have agreed that Memory, instead of being a faculty is a manifestation of subconscious mental activity and power. Just what Memory *is* psychology is unable to inform us, but that it belongs to the phenomena of the subconscious region of the mind there is no longer any doubt. In some way the subconscious mind stores away the impressions received through the senses so that they may be revived in response to certain stimulating influences. Kay says: "It is impossible to understand the true nature of memory, or to train it aright, unless we have a clear conception of the fact that there is much in the mind of which we are unconscious."

It was formerly thought that only certain impressions were retained in the memory, the remainder being dissipated and lost. But the later thought on the subject leads us to the conclusion that anything and everything impressed upon the mind remains in the subconscious storehouse of the memory ready to be recalled under the proper stimulus. Many impressions are never recalled, the stimulus being lacking; but there is every reason to suppose that they remain registered in the mind, nevertheless. Kay says: "There is every reason to believe that the changes which result…are not evanescent; that they do not vanish away as soon as the causes by which they were produced have passed away; but that, on the contrary, they remain and form a permanent record of what has passed through the mind—a written testimony of all that one has been, felt and done in the past…. In this way we believe that every good or evil thought we have ever entertained, every good or evil act that we have ever done, is indelibly recorded in our bodily structure, to be brought back to mind, if not in this life, at least on the Great Day of Account, when our bodies will be raised and the deeds of all men made manifest…. We have already expressed the opinion that every impression we receive, every thought we think, as well as every action we do, causes some change in the material structure of our bodies, and that this change is permanent, forming an imperishable record of all that we have experienced, thought, or done in the past. In like manner we believe that every impression or thought that has once been before consciousness remains ever after impressed in the mind. It may never again come up before consciousness, but it will doubtless remain in that vast ultraconscious region of the mind, unconsciously moulding and fashioning our subsequent thoughts and actions."

Morrell says: "We have every reason to believe that mental power once called forth follows the analogy of everything we see in the material universe in the fact of its perpetuity…. Every single effort of mind is a creation which can never go back again into nonentity. It may slumber in the depths of forgetfulness as light and heat slumber in the coal seams, but there it is, ready at the bidding of some appropriate stimulus to come again out of the darkness into the light of consciousness." Benecke says:

"Every impression we receive leaves a trace, a real physiological trace behind it, which may be revived and brought again into consciousness under the proper physical conditions." McCrie says: "No sensation received, no judgment formed, no acquisition made, no affection cherished, no passion gratified, will ever be found to have faded into nothing, as if they had never been…. Deem not this to be impossible. In the case of drowning, those who have been preserved and recover declare that the whole of their past lives did at that moment pass before them with the velocity of lightning."

Kay says: "It is only a small part of what exists in the mind that we are at any time conscious of. There is always much that is known to be in the mind that exists in it unconsciously, and must be stored away somewhere. We may be able to recall it into consciousness when we wish to do so, but at other times the mind is unconscious of its existence. Further, everyone’s experience must tell him that there is much in his mind that he cannot always recall when he may wish to do so,—much that he can recover only after a labored search, or that he may search for in vain at the time, but which may occur to him afterwards when perhaps he is not thinking of it. Again, much that we probably would never be able to recall, or that would not recur to us under ordinary circumstances, we may remember to have had in mind when it is mentioned to us by others. In such a case there must still have remained some trace or scintilla of it in the mind before we could recognize it as having been there before. These cases occur in ordinary states of the mind, but in abnormal or exalted mental conditions we find still more remarkable instances. Thus in somnambulism, dreams, hysteria, the delirium of fever, or on the approach of death, persons have been known to recall events of their past life, long since forgotten, and unable to be recalled under ordinary circumstances. Persons in a delirium of fever have been known to speak in a language which they had known in their childhood, but which for many years had passed from their memory; or to repeat with apparent accuracy discourses to which they had listened many years previously, but of which before the fever they had no recollection. They have even been known to repeat accurately long passages from books in foreign tongues, of which they never had any understanding, and had no recollection of in health, but which they had casually heard recited many years before. The most remarkable cases, however, are those of persons who have been resuscitated from drowning or hanging, and who have reported that they had a sudden revelation of all the events of their past life presented to them with the utmost minuteness and distinctness just before consciousness left them."

Sir William Hamilton says: "The mind frequently contains whole systems of knowledge which, though in our normal state they have faded into absolute oblivion, may in certain abnormal states, as madness, febrile delirium, somnambulism, catalepsy, etc., flash out into luminous consciousness, and even throw into the shade of unconsciousness those other systems by which they had for a long period been eclipsed and even extinguished. For example, there are cases in which the extinct memory of whole languages was suddenly restored, and what is even still more remarkable, in which the faculty was exhibited of accurately repeating in known or unknown tongues passages which were never in the grasp of conscious memory in the normal state." Lecky says: "It is now fully established that a multitude of events which are so completely forgotten that no effort of the will can revive them, and that the statement of them calls up no reminiscences, may be nevertheless, so to speak, embedded in the memory, and may be reproduced with intense vividness under certain physical conditions." Beaufort, who once was rescued from drowning, afterward described his sensations at the time, saying: "Every incident of my former life seemed to glance across my recollection in a retrograde succession, not in mere outline, but the picture being filled with every minute and collateral feature, forming a kind of panoramic view of my entire existence, each act of it being accompanied by a sense of right or wrong."

As Kay says: "There is indeed every reason to believe that there is no such thing with any of us as absolutely forgetting anything that has once been in the mind." Schmid says: "All mental activities, all acts of knowledge which have once excited persist. We never wholly lose them, but they may become obscure. The obscure cognition may exist simply out of consciousness, so that it can be recalled by a common act of reminiscence. Again it may be impossible to recover it by an act of voluntary recollection; but some association may revivify it enough to make it flash into consciousness after a long oblivion. Further it may be obscured so far that it can only be resuscitated by some morbid affection of the system; or, finally, it may be absolutely lost to us in this life, and destined only for our reminiscence in the life to come."

Kay says: "By adopting the opinion that every thought or impression that had once been consciously before the mind is ever afterward retained we obtain light on many obscure mental phenomena; and especially do we draw from it the conclusion of the perfectibility of the memory to an almost unlimited extent. We cannot doubt that, could we penetrate to the lowest depths of our mental nature, we should there find traces of every impression we have received, every thought we have entertained, and every act we have done throughout our past life, each one making its influence felt in the way of building up our present knowledge, or in guiding our everyday actions; and if they exist in the mind, might it not be possible to recall most if not all of them into consciousness when we wished to do so, if our memories or powers of recollection were what they should be."

Bowen says: "Many educated persons know four languages. This will give 160,000 words, or 40,000 for each, which is an underestimate. These words are as arbitrary symbols as signs in algebra. Then consider the countless facts and ideas bound up with these words in a wellinformed mind. Such a mind is far more richly stocked with words and ideas than the British Museum is with books. The British Museum will produce, after a hunt in catalogs and on shelves of perhaps ten minutes, any book wanted. But the single unconscious librarian who waits our orders in the crowded chambers of our memory is far more speedy and skillful in his service. A student reads a page of French or German in a minute, and for each of the 200 or 300 groups of hieroglyphics printed on it, the unconscious instantly furnishes us with whatever we call for; its meaning, its etymology, its English equivalent, or any associated ideas connected with it. We have no conscious clue to direct the search. It is enough we want the point to be remembered, and instantly it is produced out of the vast repository. I think this single illustration sufficient proof of the presence and agency of the unconscious. For what mechanical or chemical action is conceivable as a possible explanation of the phenomenon in question?"

A consideration of the facts brought out in the above quotations should serve to convince anyone that that which we ordinarily mean when we use the term Memory is but the art or faculty of *recollecting* or bringing forth that which is stored in the Memory. Likewise, memory is seen to be a characteristic quality of that great subconscious storehouse of the mind which is a phase of that which we call The Subconscious. It would then follow that The Subconscious *remembers everything and forgets nothing* . This being so, it will be evident that if we can manage to set the Subconscious to work out our mental problems for us, we may multiply our powers of mentation to a wonderful extent. Memory is storedup knowledge—therefore he who has free access to that storedup knowledge is far ahead of the average member of the race.

Chapter VII.
Typical Cases.

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DR. Hudson has said: "One of the most striking and important peculiarities of the subjective mind, as distinguished from the objective, consists in its prodigious memory. It would perhaps be hazardous to say that the memory of the subjective mind is perfect, but there is good ground for believing that such a proposition would be substantially true." Dr. Hudson seems to have regarded Memory as a quality possessed by both the objective and subjective minds, in different degrees, but later authorities hold that memory is essentially a quality or phase of the subconscious mind, and that the socalled "objective mind" or plane of ordinary consciousness does *not* possess memory and is merely conscious of what the subconscious memory brings into the field of consciousness. The following typical cases, related on good authority, and quoted by the best writers on the subject, will serve to bring out the peculiar and wonderful operation of the subconscious mind in its phase of memory.

Dr. Benjamin Bush, an eminent American surgeon, has recorded the following cases: "The records of the wit and cunning of madmen are numerous in every country. Talents for eloquence, poetry, music, and painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A gentleman whom I attended in a hospital, in the year 1810, often delighted as well as astonished the patients and officers of our hospital by his displays of oratory in preaching from a table in the hospital yard every Sunday. A female patient of mine who became insane, after parturition, in the year 1807, sang hymns and songs of her own composition during the latter stage of her illness, with a tone of voice so soft and pleasant that I hung upon it with delight every time I visited her. She had never discovered a talent for poetry or music in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge. And where is the hospital for mad people in which elegant and completelyrigged ships and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for mechanical art previous to their derangement? Sometimes we observe in mad people an unexpected resuscitation of knowledge; hence we hear them describe past events, and speak in ancient or modern languages, or repeat long and interesting passages from books, none of which, we are sure, they were capable of recollecting in the natural and healthy state of their minds. In these cases, and many similar to them, the activities of the ordinary plane of consciousness are impaired or distorted, which seemingly results in allowing the subconscious activities to manifest more freely and with less restraint."

Sir William Hamilton quotes from the memoirs of an American clergyman named Flint, who stated: "I am aware that every sufferer in this way is apt to think his own case extraordinary. My physicians agreed with all who saw me that my case was so. As very few live to record the issue of a sickness like mine, …I will relate some of the circumstances of this disease. And it is in my view desirable…that more of the symptoms, sensations and sufferings should have been recorded than have been; and that others in similar predicaments may know that some before them have had sufferings like theirs, and have survived them. I had a fever before, and had risen, and been dressed every day. But in this, with the first day, I was prostrated to infantine weakness, and felt, with its first attack, that it was a thing very different from what I had yet experienced. Paroxysms of derangement occurred on the third day, and this was to me a new state of mind. That state of disease in which partial derangement is mixed with a consciousness generally sound, and sensibility preternaturally excited, I should suppose the most distressing of all its forms. At the same time that I was unable to recognize my friends, I was informed that my memory was more than ordinarily exact and retentive, and that I repeated whole passages in the different languages which I knew with entire accuracy. I recited, without losing or misplacing a word, a passage of poetry which I could not so repeat after I recovered my health."

Monboddo reports the following case, related to him by a friend of excellent standing. The friend states the case in these words: "About sixandtwenty years ago, when I was in France, I had an intimacy in the family of the late Marechal de Monmorenci de Laval. His son, the Comte de Laval, was married to Mademoiselle de Manpeaux, the daughter of a lieutenant of that name, and the niece of the late chancellor. This gentleman was killed at the battle of Hastenbeck. His widow survived him some years but is since dead. The following fact comes from her own mouth; she has told it me repeatedly. She was a woman of perfect veracity and very good sense. She appealed to her servants and family for the truth. Nor did she, indeed seem to be sensible that the matter was so extraordinary as it appeared to me. I wrote it down at the time, and I have the memorandum among some of my papers. The Comtesse de Laval had been observed, by servants who sat up with her on account of some indisposition, to talk in her sleep a language that none of them understood; nor were they sure, or, indeed, herself able to guess, upon the sounds being repeated to her, whether it was or was not gibberish. Upon her lyingin of one of her children, she was attended by a nurse who was of the province of Brittany, and who immediately knew the meaning of what she had said, it being in the idiom of the natives of that country; but she herself when awake did not understand a single syllable of what she had uttered in her sleep, upon it being retold her. She was born in that province, and had been nursed in a family where nothing but that language was spoken; so that in her infancy she had known it, and no other; but when she returned to her parents, she had no opportunity of keeping up the use of it; and as I have before said, she did not understand a word of Breton when awake, though she spoke it in her sleep. I need not say that the Comtesse de Laval never said or imagined that she used any words of the Breton idiom, more than was necessary to express those ideas that are within the compass of a child's knowledge of objects."

Coleridge relates the following interesting case, which has been widely quoted by later writers: "It occurred in a Roman Catholic town in Germany, a year or two before my arrival at Gottingen, and had not then ceased to be a frequent subject for conversation. A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever, during which, according to the asseverations of all the priests and monks of the neighborhood, she became possessed; and, as it appeared, by a very learned devil. She continued incessantly talking Latin, Greek and Hebrew, in very pompous tones, and with most distinct enunciation. This possession was rendered more probable by the known fact that she was, or had been, a heretic. Voltaire humorously advises the devil to decline all acquaintance with medical men; and it would have been more to his reputation if he had taken this advice in the present instance. The case had attracted the particular attention of a young physician, and by his statement many eminent physiologists and psychologists visited the town and crossexamined the case on the spot. Sheets full of her ravings were take down from her own mouth, and were found to consist of sentences, coherent and intelligible each for itself, but with little or no connection with each other. Of the Hebrew, a small portion only could be traced to the Bible; the remainder seemed to be in the Rabbinical dialect. All trick or conspiracy was out of the question. Not only had the young woman ever been a harmless, simple creature, but she was evidently laboring under a nervous fever. In a town in which she had been a resident for many years as a servant in different families, no solution presented itself.

> "The young physician, however, determined to trace her past life step by step; for the patient herself was incapable of returning a

rational answer. He at length succeeded in discovering the place where her parents had lived; traveled thither, found them dead, but an uncle surviving; and from him learned that the patient had been charitably taken by an old Protestant pastor at nine years old, and had remained with him some years, even till the old man’s death. Of this pastor the uncle knew nothing, but that he was a very good man. With great difficulty, and after much search, our young medical philosopher discovered a niece of the pastor’s who had lived with him as his housekeeper, and had inherited his effects. She remembered the girl; related that her venerable uncle had been too indulgent, and could not bear to hear the girl scolded; that she was willing to have kept her, but that, after her parent’s death, the girl herself refused to stay. Anxious inquiries were then, of course, made concerning the pastor’s habits; and the solution of the phenomenon was soon obtained. For it appeared that it had been the old man’s custom for years to walk up and down a passage of his house into which the kitchendoor opened, and to read to himself, with a loud voice, out of his favorite books. A considerable number of these were still in the niece’s possession. She added that he was a very learned man and a great Hebraist. Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin Fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman’s bedside, that no doubt could remain in any rational mind concerning the true origin of the impressions made on her nervous system."

Chapter VIII.
Inherited Memory.

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MEMORY is a far greater thing than is generally imagined. Not only does it include the storing away and retention of impressions received by the individual, but also the retention of impressions received, and experiences gathered, by the ancestors of the individual. There are certain race memories stored away in the great subconscious region of the mind which have much to do with our thoughts, feelings and actions. So little is this recognized that many will dispute the statement when they first hear it. But a little consideration will show anyone that all that we call "inherited tendencies and tastes; instinct," is but a form of memory transmitted from one organism to another along the lines of heredity. Our ancestors live in and through us, though they have long passed away from the scene of earthly life.

What we call "instinct" gives us a very good idea of this form of memory. James says: "Instinct is usually defined as the faculty of acting in such a way as to produce certain ends, without foresight of the ends, and without previous education in the performance." Halleck says: "Instinct gives complex action toward a definite end which is not foreseen, as when the silkworm spins her shroud…. When a conscious sensation, due either to external or internal stimuli, results in purpositive action toward a given end which is not foreseen, that action is instinctive. A young stork left alone in a northern latitude would migrate southward on the approach of autumn…. If the bird had never been south before, he could have no idea of the purpose of his flight although it would be action directed toward an intelligent end. Certain sensations of organic origin prompt the young bird to build its first nest. This bird has never been taught, nor has it had any experience of nestbuilding. Yet the first nest is constructed on the same principles and fashioned as well as any of its successors. All the actions—the spreading of the wings in light, the gathering of grass, straw and twigs, the moistening of the bill for making mud—are a series of complex movements blindly directed toward an intelligent end…. When the caterpillar feels certain stimuli, it mechanically begins to weave a shroud in a blind, reflex way, and the action is continued so long as the stimuli are operative. If a stork is confined in a cage with iron bars, so strong as to shut off hope of escape, when the stimulus of autumnal cold affects the bird, it will repeatedly dash its breast against the bars until it is bloody…Darwin says that young salmon kept in a tub of water will often leap out at a certain time, and thus commit unintentional suicide."

James says: "The cat runs after the mouse, runs or shows fight before the dog, avoids falling from walls and trees, shuns fire and water, not because he has any notion either of life or of death, or of selfpreservation…He acts in each case separately, and simply because he cannot help it; being so framed that when that particular running thing called a mouse appears in his field of vision he *must* pursue; that when that particular barking and obstreperous thing called a dog appears there he *must* retire, if at a distance, and scratch if close by; that he *must* withdraw his feet from water and his face from flame, etc…. Now, why do the various animals do what seem to us such strange things, in the presence of such outlandish stimuli? Why does the hen, for example, submit herself to the tedium of incubating such a fearfully uninteresting set of objects as a nestful of eggs, unless she have some sort of a prophetic inkling of the result? The only answer is *ad hominem* . We can only interpret the instinct of brutes by what we know of instincts in ourselves. Why do men always lie down, when they can, on soft beds rather than on hard floors? Why do they sit around a stove on a cold day? Why, in a room, do they place themselves, ninetynine times out a hundred, with their faces toward its middle rather than to the wall?… Why does the maiden interest the youth so much that everything about her seems more important and significant than anything else in the world? Nothing more can be said than that these are human ways, and that every creature *likes* its own ways, and takes to following them as a matter of course. Science may come and consider these ways, and find that most of them are useful. But it is not for the sake of their utility that they are followed, but because at the moment of following them we feel that that is the only appropriate and natural thing to do. Not one man in a million, when taking his dinner, ever thinks of its utility. He eats because the food tastes good, and makes him want more. If you should ask him *why* he should want to eat more of what tastes like that, instead of revering you as a philosopher he will probably laugh at you for a fool…. It takes, in short, what Berkeley calls a mind debauched by learning to carry the process of making the natural seem strange, so far as to ask for the *why* of any instinctive human act. To the metaphysician alone can such questions occur as: Why do we smile, when pleased, and not scowl? Why are we unable to talk to a crowd as to a single friend? Why does a particular maiden turn our wits upside down? The common man can only say—'*Of course* we smile, *of course* our heart palpitates at the sight of the crowd, *of course* we love the maiden,— that beautiful soul clad in that perfect form, so palpably and flagrantly made from all eternity to be loved!’ And so, probably, does each animal feel about the particular things it tends to do in the presence of particular objects. They, too, are *a priori* syntheses. To the lion it is the lioness which is made to be loved; to the bear, the shebear. To the broody hen the notion would seem monstrous that there should be a creature in the world to whom a nestful of eggs was not the utterly fascinating, precious and nevertobetoomuchsatupon object which it is to her. Thus we may be sure that however mysterious some animals’ instincts may appear to us, our instincts will appear no less mysterious to them. And we may conclude that, to the animal which obeys it, every impulse and every step of every instinct shines with its own sufficient light, and seems at the moment the only externally right and proper thing to do. It may be done for its own sake exclusively. What voluptuous thrill may not shake a fly, when she at last discovers the one particular leaf, or carrion, or bit of dung, that out of all the world can stimulate her ovipositor to its discharge? Does not the discharge then seem to her the only fitting thing? And need she care or know anything about the future maggot and its food?"

James also says: "Nothing is commoner than the remark that man differs from lower creatures by the almost total absence of instincts, and the assumption of their work in him by reason…. We may confidently say that however uncertain man’s reactions upon his environment may sometimes seem in comparison with those of the lower mammals, the uncertainty is probably not due to their possession of any principles of action which he lacks. *On the contrary, man possesses all the impulses that they have, and a great many more besides.*

Schneider says: "It is a fact that men, especially in childhood, fear to go into a dark cavern, or a gloomy wood. This feeling of fear arises, to be sure, partly from the fact that we easily suspect that dangerous beasts may lurk in these localities—a suspicion due to stories we have heard and read. But, on the other hand, it is quite sure that this fear at a certain perception is also directly inherited. Children who have been carefully guarded from all ghost stories are nevertheless terrified and cry if led into a dark place, especially if sounds are made there. Even an adult can easily observe that an uncomfortable timidity steals over him in a lonely wood at night, although he may have the fixed conviction that not the slightest danger is near. This feeling of fear occurs in many men even in their own house after dark, although it is much stronger in a dark cavern or forest. The fact of such instinctive fear is easily explicable when we consider that our savage ancestors through innumerable generations were accustomed to meet with dangerous beasts in caverns, especially bears, and were for the most part attacked by such beasts during the night and in the woods, and that thus an inseparable association between the perceptions of darkness, caverns, woods, and fear took place, and was inherited."

James says: "High places cause fear of a peculiarly sickening sort, though, here again, individuals differ greatly. The utterly blind instinctive character of the motor impulses here is shown by the fact that they are almost always entirely unreasonable, but that reason is powerless to suppress them…Certain ideas of supernatural agency, associated with real circumstances, produce a peculiar kind of horror. This horror is probably explicable as the result of a combination of simple horrors. To bring the ghostly terror to its maximum, many usual elements of the dreadful must combine, such as loneliness, darkness, inexplicable sounds, especially of a dismal character, moving figures half discerned (or, if discerned, of dreadful aspect), and a vertiginous baffling of the expectation…. In view of the fact that cadaveric, reptilian, and underground horrors play so specific and constant a part in many nightmares and forms of delirium, it seems not altogether unwise to ask whether these forms of dreadful circumstance may not at a former period have been more normal objects of the environment than now. The…evolutionist ought to have no difficulty in explaining these terrors, and the scenery that provokes them, as relapses into the consciousness of the cavemen, a consciousness usually overlaid in us by experiences of a more recent date…. There are certain other pathological fears, and certain peculiarities in the expression of ordinary fear, which may receive an explanatory light from ancestral conditions, even infrahuman ones. In ordinary fear one may either run, or remain semiparalyzed. The latter condition reminds us of the socalled death-shamming instinct as shown by many animals…. It is simply a terrorparalysis which has become so useful as to become hereditary…Again, take the strange symptom which has been described of late years by the rather absurd name of *agoraphobia* . The patient is seized with palpitation and terror at the sight of any open place or broad street which he has to cross alone. He trembles, his knees bend, he may even faint at the idea. Where he has sufficient selfcommand he sometimes accomplishes the object by keeping safe under the lee of a vehicle going across or joining himself to a knot of other people. But usually he slinks round the sides of the square, hugging the houses as closely as he can. This emotion has no utility in a civilized man, but when we notice the chronic *agoraphobia* of our domestic cats, and see the tenacious way in which many wild animals, especially rodents, cling to cover, and only venture on a dash across the open as a desperate measure—even then making for every stone or bunch of weeds which may give a momentary shelter—when we see this we are strongly tempted to ask whether such an odd kind of fear in us is not due to the accidental resurrection, through disease, of a sort of instinct which may in some of our remote ancestors have had a permanent and on the whole a useful part to play!"

Clodd says: "Instinct is the higher form of reflex action. The salmon migrates from sea to river; the bird makes its nest or migrates from one zone to another by an unvarying route, even leaving its young behind to perish; the bee builds its sixsided cell; the spider spins its web; the chick breaks its way through the shell, balances itself, and picks up grains of corn; the newborn babe sucks its mother's breast—all in virtue of like acts on the part of their ancestors, which, arising in the needs of the creature, and gradually, becoming automatic, have not varied during long ages, the tendency to repeat them being transmitted within the germ from which insect, fish, bird, and man have severally sprung…. Even the so-called necessary truths and innate ideas of the mind, as of time and space, take their place among transmitted experiences. 'Being,' as Herbert Spencer says, 'the constant and infinitely repeated elements of thought, they must become the automatic elements of thought of which it is impossible to get rid…. An interesting illustration is supplied by a St. Bernard dog belonging to a relative. The dog was born in London, and taken into the country when a puppy. After a few months a sharp fall of snow happened, and 'Ju' who had never seen snow before, was frantic to get outdoors. When she was free, she rolled in the snow, and dug it up with her claws as if rescuing some belated traveler. The same excitement was shown whenever snow fell."

The student of the subject of Instinct soon discovers that the entire phenomena is bound up with the idea of Memory— instinct is by transmitted memory. And memory is essentially a function of the subconscious plane of mind. Therefore all that is included in the general field of Instinct really forms a part of the phenomena of the subconscious.

The "feeling" phase of man's mental nature is largely composed of inherited memories of the past experiences of the race. As Burbank says: "Heredity means much, but what is heredity? Not some hideous ancestral spectre, forever crossing the path of a human being. Heredity is simply *the sum of all the effects of all the environments of all past generations* on the responsive evermoving life forces." The individual inherits very little *from* his own parents or grandparents, but very much *through* them. For through them flows the lifestream of countless generations of men, the combined experiences of whom have left a subtle mental essence which is transmitted to the race. Many of man's emotions, feelings, tastes and inclinations, are the result of these race experiences of the past. There is much of the caveman even in the most cultured individual, which comes to the surface when opportunity presents itself and environment supplies the stimulus. Civilization is only skindeep—culture is only superficial. Beneath the thin veneer of our civilization lies the great mass of the race experience with all its primitive emotions, tendencies and impulses.

Not only in a general way do these race experiences, the memory of which is preserved in the subconscious mind, affect the individual. Here and there, upon occasions, flashes of recollection pass before the mind of the individual, often startling him with their suggestions of a knowledge of things known by some ancestral mind in the early days of the race. Certain scenes, certain surroundings, certain happenings, awaken into activity traces of the memory of the past, and the individual is filled with a sense of familiarity at the scene, the happening, or the surrounding circumstances. Science informs us that many of the dreams of the race, especially the nightmares, are the result of the reawakening of subconscious memories of the past experiences of ancestors of perhaps several thousand years ago. The frightful monsters of the nightmare are by recollections of the prehistoric animals which terrified the minds of the caveman ancestor. The familiar dream of running about clad only in the scantiest raiment, or else utterly devoid of clothing, and yet feeling no sense of shame—only to be overcome with shame and confusion as we awaken—are held to be traces of ancestral memories. The familiar dream of falling from a high place is held to be a racememory of ancestors who fell from trees or over the precipices of their cavedwellings. The peculiarity of this last dream is that the dreamer always is awakened before he reaches the bottom of the cliff, or the foot of the tree. The ancestor who failed to have his fall arrested did not live to transmit his experience!

Jack London in his interesting story *Before Adam* brings out this point very clearly, and his hero tells of his unusual dreams in which the entire life of one of his cavedwelling ancestors is reproduced clearly. There seems to be good reason for believing that much that we call "intuitive knowledge" is but a welldeveloped faculty of recollecting the experiences of the race, treasured up in our subconsciousness. Scientists have calculated that each of us of course has thousands of ancestors, and that frequent crossing of the ancestral lines has occurred, so that practically every individual living today has among his ancestors *every individual* of the race who lived five thousand years ago. So the ancestry of the race is practically common to all, hence the uniformity of the more elementary feelings and tendencies of the race. Each and every individual is an heir to *all* the experiences of past generations.

Without attempting to enter into a discussion of the subject of reincarnation, we may say that the majority of instances advanced in favor of the theory, in which traces of memories of the past form a part, may be equally wellaccounted for upon the theory of racial memory. Not only is this true regarding the elementary impressions of race thought, but also of specific instances in which the individual has a distinct recollection of having experienced certain things before, or having witnessed certain scenes before. There are a number of well-authenticated cases on record in which persons having these experiences have, upon investigation, found that some near ancestor had undergone similar experiences, or had visited the scenes in question. One particular case relates the experience of a young man who visited a small place in England, and stopped at an old inn. The moment he entered the room he was overcome by the sense of familiarity with the surroundings. He seemed to have a clear recollection of having been in the same room before— many years before. He stated his impressions to a friend who was with him, and finally said, "If I have ever been here before, I then wrote my name with a diamond on the lowest windowpane of that lefthand window." They approached the window, and there in the corner of the pane was a name scratched with a diamond, as the young man had stated. But it was not *his* name, but the name of his grandfather, accompanied by a date showing it to have been written there when the latter was a young man.

Another case was that of a young woman who saw as if in a vision (although wideawake at the time) a picture of herself accompanied by a young man, the latter carving a heart on the smooth bark of an old tree, and placing two sets of initials within it. She had never been in the place before, although it was the home of a distant relation. An examination of the tree showed the faint trace of a heart containing the initials of her father and her mother, the latter being the initials of her mother’s maiden name. Inquiry from old relatives revealed the fact, unknown to the girl, that her father had courted her mother in that very park adjoining the house of the relative, many years before. We have heard of the case of a young woman who found an old packet of letters belonging to her grandmother, and who knew, and told others, of their contents, before she untied them. She said that she felt as if she herself had received the letters many years before. On several occasions, we have heard young women say that they "felt like" their mother, or grandmother, as the case happened to be. They were not able to describe just what were their sensations, but tried to explain that their sense of identity seemed to merge with that of the mother, or grandmother.

There are doubtless many instances of this kind known to persons who may lead these lines, all of which would seem to establish the existence of distinct inherited memories, transmitted from ancestor to descendent. And this would be but any set of facts concerning the phenomena of the subconscious plane of mind, for such impressions and memories could reside only in that region of the mind. The subconscious is the storehouse of all that has gone before, both individual experiences and those of the race.

Chapter IX.
Mental Habit.

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AMONG the many phases of the subconscious we find the phenomena of Mental Habit. Mental Habit belongs to the subconscious plane of mentation, for the reason that its activities are performed below the ordinary plane of consciousness. That which was originally performed on the conscious plane is afterward passed on to the subconscious plane and becomes akin to the activities of Instinct. In fact many of the actions performed by the average person are strictly instinctive—almost as much so as are the actions resulting from inherited or transmitted instinct.

Instinct is but inherited habit. Habit is but acquired instinct. Mental habit is analogous to certain tendencies of inanimate things. As Dumont has well said: "Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion. A lock works better after being used some time; at the outset more force was required to overcome certain roughness in the mechanism. The overcoming of their resistance is a phenomena of habituation. It costs less trouble to fold a paper when it has been folded already;…and just so in the nervous system the impressions of outer objects fashion for themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without, when they have been interrupted a certain time."

Schofield says: "Do we not see in an old dress, even in a room, a something that speaks of habit, an adaptability of shape and crease from constant wearing and use, or of fittings and furniture, that cannot be seen in a new coat or lodgings? Does not an old violin that has been the property of some great master (not only made by some great maker) retain in its very fibres the habit of responding to the grand chords he struck, with far greater ease than any instrument that had not acquired this ‘habit’ by long use?…Nearly all natural instincts in animals have thus been formed as artificial reflexes in man. In man artificial habits formed at will replace instincts of fixed character, or, if you please, voluntary habits replace automatic habits. It is wonderful to note that even fixed habits that have passed long since into instincts or reflexes, can be modified by environment…. The force of habit is, however, very great, and is only short of natural reflexes, which are omnipotent in the body. No power of mind or will can stop the beating of the heart or the movement of the stomach, and a habit may be formed as to be almost as difficult to check. Darwin found that he had acquired, in common with most men, the habit of starting back at the sudden approach of danger; and no amount of willpower could enable him to keep his face pressed against the plateglass front of the cage of the cobra in the Zoo while it struck at him, even though he exerted the full force of his will, and his reason told him there was no danger."

James says: "Whilst we are learning to walk, to ride, to swim, skate, fence, write, play or sing, we interrupt ourselves at every step by unnecessary movements and false notes. When we are proficient, on the contrary, the results follow not only with the very minimum of muscular action requisite to bring them forth, but they follow from a single instantaneous 'cue.' The marksman sees the bird, and, before he knows it, he has aimed and shot. A gleam in his adversary's eye, a momentary pressure from his rapier, and the fencer finds that he has instantly made the right parry and return. A glance at the musical hieroglyphics, and the pianist's fingers have rippled through a shower of notes. And not only is it the right thing at the right time that we thus involuntarily do, but the wrong thing also, if it be an habitual thing. Who is there that has never wound up his watch on taking off his waistcoat in the daytime, or taken his latchkey out on arriving at the doorstep of a friend! Persons in going to their bedroom to dress for dinner have been known to take off one garment after another and finally to get into bed, merely because that was the habitual issue of the first few movements when performed at a later hour. We all have a definite routine manner of performing certain daily offices connected with the toilet, with the opening and shutting of familiar cupboards, and the like. But our higher thoughtcentres know hardly anything about the matter. Few men can tell offhand which sock, shoe or trousersleg they put on first. They must first mentally rehearse the act; and even that is often insufficient— the act must be *performed* . So of the questions, which valve of the shutters opens first? Which way does my door swing? *etc.* I cannot *tell* the answer; yet my *hand* never makes a mistake. No one can *describe* the order in which he brushes his hair or teeth; yet it is likely that the order is a pretty fixed one in all of us."

> "Habit a second nature!" said the Duke of Wellington. "Habit is ten times nature!" Schneider says: "In the act of walking even when our attention is entirely absorbed elsewhere, it is doubtful whether we could preserve equilibrium if no sensation of our body's attitude

> were there, and doubtful whether we should advance our leg if we had no sensation of its movement as executed, and not even a minimal feeling of impulse to set it down. Knitting appears to be altogether mechanical, and the knitter keeps up her knitting even while she reads or is engaged in lively talk. But if we ask her how this is possible, she will hardly reply that the knitting goes on of itself. She will rather say that she has a feeling of it, and that she feels in her hands that she knits and how she must knit, and that therefore the movements of knitting are called forth and regulated by the sensations associated therewithal, even when the attention is called away." Huxley says: "There is a story which is credible enough, though it may not be true, of a practical joker who, seeing a discharged veteran carrying home his dinner, suddenly called out, ‘Attention!’ whereupon the man instantly brought his hands down, and lost his mutton and potatoes in the gutter."

Kay says: "In our first attempts to walk, to write, to play on an instrument, or to carry on any other operation, we are intensely conscious of every movement that we make. By degrees, as we acquire more ease and dexterity in their performance, we become less and less conscious of them, till we may come to perform them quite unconsciously." Stewart says: "An expert accountant can sum up almost with a single glance of his eye a long column of figures. He can tell the sum with unerring certainty, while at the same time he is unable to recollect any one of the figures of which that sum is composed, and yet nobody doubts that each of these figures has passed through his mind, or supposes that when the rapidity of the process becomes so great that he is unable to recollect the various steps of it, he obtains the result by a sort of inspiration."

Maudsley says: "When a beginner is learning his notes on the pianoforte, he has deliberately to call to mind each note; but, when, by frequent practice, he has acquired complete skill in playing on that instrument there is no conscious memory, but his movements are automatic." Kay says: "There are some who hold that when actions thus come to be performed unconsciously, the mind ceases to have any part in the direction of them." But this idea has been superseded by the theories of the subconscious mind which have arisen from a better acquaintance with the subject. As Stewart says: "In the case of some operations which are very familiar to us, we find ourselves unable to attend to or to recollect the acts of the will by which they were preceded; and accordingly some philosophers of great eminence have called in question the existence of such volitions, and have represented our habitual actions as involuntary and mechanical. But surely the circumstance of our inability to recollect our volitions mechanical. But surely the circumstance of our inability to recollect our volitions does not authorize us to dispute their possibility, any more than our inability to attend to the process of the mind, in estimating the distance of an object from the eye, authorizes us to affirm that the perception is instantaneous."

Kay says: "The more we cultivate and train any power or faculty, the more easily and rapidly does it perform its work,— the less is consciousness concerned in it, the more work does it accomplish, and the less does it suffer from fatigue. Our mental progress, then, is in the direction of our becoming unconscious, or largely unconscious, of many of our activities. Consciousness has at first an important place in the training of our faculties and the building up of our knowledge. The more consciousness is concentrated upon any new operation, the more readily is it mastered; and the more it is concentrated upon any idea brought before the mind, the better is it impressed upon the memory. But as we acquire facility and skill in the operation, as the memory acquired strength we become less conscious of them." Maudsley says: "The interference of consciousness is often an actual hindrance to the association of ideas, as it notably is to the performance of movements that have attained the complete ease of an automatic execution." Morrell says: "In proportion as volition has to be exercised in carrying them on, in that proportion are they imperfectly performed, and then only at the expense of much labor and fatigue." Maudsley again says: "Consciousness does essential service in the building up of faculties of thought and action; its part is comparatively small in the use we make of them afterwards…. There is not a faculty of the mind which, though they began by using it consciously, they do not after habitual practice exercise unconsciously."

Therefore, in view of the above, we may see the truth of Kay’s statement: "The great object of education should be to transfer as much as possible of our actions from the conscious to the unconscious region of our mind. Schofield says: "Once a habit is well established on such lines as these, the interference of conscious will only spoils its perfect action. Whenever knitting or typewriting has become automatic, if you think about the formation of every stitch or letter, you have to work much more slowly, and are more liable to make mistakes. A fixed habit is thus deranged by volition. The more fixed a habit becomes, the less of the body is required to execute it, and thus a great economy of force is effected. In commencing piano playing, the young performer plays with her hands, and arms and body and head, and often her tongue. As she forms a perfect artificial relax, less and less of the body is moved, until at last it is literally nothing but the hands and wrists that are engaged, the conscious brain being at perfect rest, or thinking of something else altogether. Habit is thus of great economic value. Habit, which is physical memory, is of such importance to character that a brain without such memory is either idiotic or infantile. Artificial character that a brain without such memory is either idiotic or infantile. Artificial reflexes last long if well formed. Robert Houdin, the conjurer, trained himself in the difficult habit of reading aloud while keeping four balls going in the air. He did not practice this for many years, and yet after thirty years he found he could still read and keep three balls going. Anyone who tries this feat will understand its difficulty."

Schofield also says: "Ease and perfection in any pursuit entirely depend upon the degree in which it ceases to be connected with consciousness and is carried on subconsciously. Playing the piano, skating, bicycling, skilled trades, and indeed almost everything, depend for their perfect execution on the power of the subconscious mind, which is only hampered when interfered with by the conscious mind…. The marvels of playing a brilliant piece on the piano, while at the same time conducting a vigorous conversation, show also the greatness of our unconscious powers, especially when we remember that Sir James Paget has pointed out that in rapid playing the finger moves twentyfour times a second, each movement involving at least three muscular acts, which if multiplied by ten, gives 720 impulses *per second* for both hands." Miss Cobbe says: "The pen of a ready writer seems to dip itself into the ink at the right time, to form of itself all the words, and even to select different words to begin each sentence, and to avoid terminating them with prepositions, while all the time the conscious mind of the writer is deeply occupied with the plot."

The same authority says: "I would remark here that in what we call voluntary actions all we do is to will a *result* , as of raising the hand to the mouth. The ease with which we do it and indeed the power to do it at all arise, not from our willpower being able to control the socalled voluntary muscles, but in their association by unconscious mental action for the purpose by long established habit. Where no such habit exists an action becomes well nigh impossible, however strongly it may be willed. By long habit, hereditary in nature, we always swing our right arm with the movement of our left leg, and the left arm with the right leg. Let anyone *will* to the contrary; that is to move the right arm with the right leg, and *vice versa* , and, however strong the effort of will may be, they will find in the end that it is powerless to overcome this established habit, except most awkwardly, and for the shortest time. The intense difficulty of the one movement and the perfect ease of the other, both in themselves equally easy, are most striking. Let anyone *will* to play the violin, or to skate, or to swim, or in short to do anything that requires the formation of habits, and they will see it is impossible and that to do so at all a habit must necessarily be formed for the very purpose; and then, behold! the thing which was impossible to perform by conscious willpower is executed by unconscious forces with almost contemptuous ease. Few of us know what bundles of habits we are, and we imagine many of our actions to be voluntary which are really artificially automatic. Let any man over forty try to wash and dress himself in any but the accustomed order, and he will see what difficulties arise. He may not know the order in which he washes his face—but the *hands* know. He cannot tell which foot is put into his stockings first—but the feet know. Before I begin to dress, from long habit I am almost compelled to pull up the blind a certain exact height, and if I fail to do so, I feel an inward impulse that is not satisfied till it is obeyed. Consider the habit of shooting—the perfect ease with which the trained sportsman, the moment the grouse rise, aims and fires wellnigh automatically at the birds, which themselves have acquired advanced habits (as Sir Joseph Fayrer has told us) in learning unconsciously to avoid the telegraph wires as they fly, which in earlier times they always struck against"

It has been said by eminent psychologists that over ninety percent of our mental processes are performed on the subconscious plane. A consideration of the facts above stated, in connection with mental habit, will show us that this statement is correct. As Prof. Gates has well said: "At least ninety percent of our mental life is subconscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of subconsciousness. We sit and try to solve a problem and fail. We walk a round, try again and fail. Suddenly an idea dawns that leads to a solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought, or of a truth, but we can, as it were, guide the ship by a moving of the helm."

The woman who runs her sewing machine becomes so expert that she will proceed to execute the most intricate work thereon, and at the same time will be thinking of matters of an entirely different nature—perhaps may be glancing out of the window, but let something go wrong with the machine or the material—let the thread snap or something "get caught." and her subconscious mind will send a quick sharp command to its conscious companion and the attention will be on the work in a moment. The same thing is true of the typewriter who writes at a great rate of speed while thinking of her new hat, or how she will trim that dress that she is making over. In some cases she will *feel* that she has omitted a comma or couple of lines further back, and she will stop her writing to correct the error. Some schools of typewriting teach their pupils to write by touch—that is, without glancing at the keys, many of the pupils being able to write in the dark, or else blind-folded.

Likewise the compositor who sets up this book on the typesetting machine at a high rate of speed, does so more or less unconsciously. His fingers fly over the keys, and his eyes are fastened on the "copy," but although he feels the keys and sees the manuscript his mind is probably far away. He corrects our punctuation, and supplies a missing letter to some word— often finds it necessary to remedy errors in spelling (alas!) but while doing this he forms no conscious mental impression of the sense of what is being read, and when he leaves his work he is unable to tell whether it was a page of Pilgrim’s Progress, one of Bernard Shaw’s plays, or a chapter on Mental Habit! And, moreover, he will subconsciously read and set up the type of the above statement, and will be totally unconscious that we have been using him as an object lesson in our text. Moreover, the proofreaders who go over the work of the compositor will read the printed pages, detecting errors with a greater or less degree of skill, and will not be conscious of what it is all about— nor will they detect this reference to themselves, although one reads it to another. Unless the word "proofreader" strikes their ear with a familiar sound, they will remain in blissful oblivion of the reference. But let some one at the other end of the room whisper something of a personal nature, and they will hear each word distinctly and will understand what is being said, even though the proofreading proceeds without interruption.

Telegraph operators manifest the same degree and character of subconscious mentation. They will receive, or send, long messages without thinking of the subject, and remaining totally unconscious of the news that is being transmitted. They pay no attention whatsoever, consciously, to the matter passing through their hands. It is related by the biographer of a noted electrician, that he was working in the main office of a telegraph company, in one of the large cities, when the news of the assassination of President Lincoln came over the wires in the shape of a press dispatch. The operator took down the news and wrote it on the sheet, and passed it on through the regular channels without realizing what the news was. It was simply a part of a long series of newsstuff that he was taking down. Later the details began coming in, but the operators did not consciously grasp the import of the messages although they took down every word of it. After several hours, one of the operators stopped work and went outside, where he saw by the newspaper extras that the President had been assassinated. He rushed back into the office and startled the operators with the news. They doubted it, and referred to their copies of the messages they had taken, when they saw that they had been receiving the news for several hours without realizing it. This is far from being an exceptional case, and is notable only by reason of the importance of the news in question.

Who does not travel over his accustomed route, to and from his work, without taking conscious notice of his steps and his progress. The same thing is noticeable to a greater degree when one has "something on his mind" and walks home preoccupied with his reveries or thoughts. Blocks are traversed, corners are turned, passing vehicles are avoided, automobiles are dodged—all unconsciously—and at the last the daydreamer finds himself turning toward his own doorstep, or flat entrance, and then only does he "wake up." It is the phenomena of the somnambulist, or sleepwalker, in a lesser degree. A consideration of the subject will convince any person that at least ninety percent of his mental activities are performed by his subconscious mind. The conscious mind is little more than the pilot at the wheel—the subconscious is the engineer down below in the mental engine-room.

In Suggestion and Auto-Suggestion, the New Psychology furnishes one with the secret of the Mastery of Habit. While it is true that Habit masters the individual, it is likewise true that the individual may create his own habits—may establish desirable habits, and neutralize and inhibit undesirable ones. Auto--Suggestion, properly used in a scientific manner, renders the individual the master in the end. In the volume of this series entitled Suggestion and Auto-Suggestion, we have given in detail the methods approved of and employed by eminent psychologists for the cultivation of desirable habits and the destruction of undesirable habits. The person who neglects this important subject places himself at a considerable disadvantage, and throws away one of the most effective mental weapons forged by modern science. In AutoSuggestion we have the Key to Character Building, which includes the mastery of habit.

Chapter X.
The Subconscious and the Body.

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IT is now generally conceded by the best authorities that the subconscious mind has charge and control of the activities and functions of the physical body. Many persons seem to think that the physical organs "run themselves" like the wheels of a watch which move in response to the woundup spring. But there is ever in evidence the presence of mind in all of the activities of the body even to the movements and activities of the cells. Hudson’s claim that "The subjective mind has absolute control of the functions, conditions and sensations of the body" has been corroborated by the later investigators. As Schofield says: "The unconscious mind, in addition to the three qualities which it shares in common with the conscious—*viz* ., will, intellect and emotion—has undoubtedly another very important one—nutrition, or the general maintenance of the body.

Von Hartmann says: "The explanation that unconscious psychical activity itself appropriately forms and maintains the body has not only nothing to be said against it, but has all possible analogies from the most different departments of physical and of animal life in its favor, and appears to be as scientifically certain as is possible in the inferences from effect to cause." Maudsley says: "The connection of mind and body is such that a given state of mind tends to echo itself at once in the body." Carpenter says: "If a psychosis or mental state is produced by a neurosis or material nerve state, as pain by a prick, so also is a neurosis produced by a psychosis. That mental antecedents call forth physical consequents is just as certain as that physical antecedents call forth mental consequents." Tuke says: "Mind, through sensory, motor, vasomotor and trophic nerves, causes changes in sensation, muscular contraction, nutrition and secretion…. If the brain is an outgrowth from a body corpuscle and is in immediate relation with the structures and tissues that preceded it, then, though these continue to have their own action, the brain must be expected to act upon the muscular tissue, the organic functions and upon the nervous system itself." Tuke uses the word "brain" as synonymous with "mind."

Von Hartmann says: "In willing any conscious act, the unconscious will is evoked to institute means to bring about the effect. Thus, if I will a stronger salivary secretion, the conscious willing of this effect excites the unconscious will to institute the necessary means. Mothers are said to be able to provide through the will a more copious secretion, if the sight of the child arouses in them the will to suckle. There are people who perspire voluntarily. I now possess the power of instantaneously reducing the severest hiccoughs to silence by my own will, while it was formerly a source of great inconvenience to me…. An irritation to cough, which has no mechanical cause, may be permanently suppressed by the will. I believe we might possess a far greater voluntary power over our bodily functions if we were only accustomed from childhood to institute experiments and to practice ourselves therein…We have arrived at the conclusion that every action of the mind on the body, without exception, is only possible by means of an unconscious will; that such an unconscious will can be called forth partly by means of a conscious will, partly also through the conscious idea of the effect, without conscious will, and even in opposition to the conscious will."

Wundt says: "Mental phenomena cannot be referred to bodily as effects to causes, but there is a uniform coordination between mental processes and definite physical processes in the brain. The connection can only be regarded as a parallelism of two causal series side by side, but never directly interfering with each other, in virtue of the incompatibility of their terms. It is a psychophysical parallelism." Porter says: "All those inferences that unextended spirit and extended matter can have no relations with each other are set aside by the obvious facts that one *does* affect the other. The spirit can take the body, and by conscious and unconscious activities, mould it for a dwelling place and instrument for its uses, before it enters into possession by sensibility and intelligence."

Schofield says: "The mental centres in the cortex have the power of directly influencing physiological functions and tissue nutrition…. Going to sleep is undoubtedly largely the result of suggestions from the unconscious mind, which also brings a general feeling into consciousness when, on waking enough sleep has been had; or on the other hand, when it has been insufficient." Maudsley says: "The general bodily feeling which results from the sense of the different organic processes is not attended with any definite consciousness." Schofield adds: "But certain mental feelings seem connected with definite parts of the body—love with the heart and melancholy with the liver, while to arrive at the highest point of mental insight, there has always been a tendency to direct the thoughts to the pit of the stomach, or just above the navel; here lies the great solar plexus, chief center of the sympathetic system. Many feelings are connected with this region, and we speak of a sickening story, sickening thoughts, etc…. The organic or vegetative functions as well as the skin and hair are specially affected by the emotions. A short time of extreme trouble may make a man look many years older than before it commenced. The eye will lose its brightness, the face will become withered, the brow wrinkled and the hair blanched. Fear may check perspiration and produce skin diseases."

Carter quotes a case where: "A lady saw a heavy dish fall from her child’s hand, cutting off three of the fingers. She felt great pain in her hand, and on examination the corresponding three were swollen and inflamed. In twentyfour hours incisions were made, and pus evacuated." Von Hartman says: "The influence of the most dissimilar emotions on the functions of secretion are well known; *e. g.* , vexation and anger on bile and milk." James says: "The unconscious mind as revealed by hypnotism can exercise marvelous control over the nervous, vasomotor and circulatory and other systems. A hypnotized person can hold out his arm indefinitely in painless contraction, can inhale strong ammonia under the name of attar of roses with unwatery eyes…. There seems to be no reasonable grounds for doubting that, in certain chosen subjects, congestion, burns, blisters, raised papules, bleeding from the nose or skin can be produced by suggestion." Braid says: "The expectation of a belief of something about to happen is quite sufficient to change the physical action of any part…. The sensation of heat and cold can be abolished by the unconscious mind, and high temperature produced in the blood by the same agency without disease."

Schofield says: "The effects of a purgative pill have been rendered *nil* and it has produced sleep in the belief it was an opiate pill, though consisting of a strong dose of colocynth and calomel. On the other hand, an opium pill given for sleep has failed to produce it, but proved a strong purgative in the belief it was so intended. Laughter stamps a merry look upon the face, which, by degrees, becomes permanent, and tends to produce a happy disposition. If you set your face truly to express a passion, you tend to feel that passion…. It is very curious how we place our body in attitudes corresponding to our mental states, just as we have already seen bodily attitudes may cause mental states. If we try to see a thing with our mind we often put on an intense and strained expression with our eyes. If we are in a state of delight the eyes are fixed in ecstacy. Some words almost seem to have a pleasant or disagreeable taste. How great grief paralyzes the body generally! Falling in love, too, affects the whole body, while the shock of breaking off an engagement may produce profound anaemia, or blanch the hair in twenty-four hours."

Braid, who gave to hypnotism its name, says: "I passed a gold pencilcase from the wrist to the fingers of a lady fiftysix years old without touching her, and she experienced a creeping, twitching sensation in that hand until it become quite unpleasant. On getting her to look in another direction and describe her feelings, the results were the same when I made no movement at all, the whole being evidently caused by the power of the mind in causing a physical action of the body. With another lady I took a pair of scissors and passed them over her hand laid upon the table from the wrist downward without contact. She immediately felt a creeping sensation followed by spasmodic twitching of the muscles so as to toss the hand from the table. I then desired her to place her other hand on the table, so that she might not observe what was being done, and in the same length of time similar phenomena were manifested, though I did nothing. I then told her her hand would become cold, and it was so; then intensely hot…. A London physician, who mesmerized by the use of a powerful magnet, had a patient in a magnetic sleep. He told me the mere touch of a magnet would at once stiffen her which at once proved to be the case. I now told him I had a small instrument in my pocket which was quite as powerful, and offered to operate on his patient, whom I had never seen before, and who was asleep when I entered the room. My instrument was only three inches long, as thick as a quill, with a ring at the end. I told him, when put into her hands, both arms would become rigid, and such was the case. I then took the instrument from her, and again returned it to another position, and told him now it would have the reverse effect, and she would not be able to hold it; and now, if her hand was forcibly closed on it, it would open of itself, and such was the case, to the great surprise of the doctor, who wanted to know what had been done to the instrument to invest it with this opposite power. This I declined to tell him till he had seen the following proofs of its remarkable powers. I told him that a touch with it on either leg would cause the leg to rise and become rigid, and such was the case. That a second touch would relax the rigidity, and cause it to fall, which proved to be a fact. She then awoke. I then applied the ring of my instrument to the third finger of her right hand, from which it was suspended, and told the doctor it would send her asleep; to this he replied, ‘It never will.’ I told him again I was sure of it. We were then silent and she speedily fell asleep. Having roused her again, I put the instrument on the second finger of her left hand, and told the doctor it would be found she could not go to sleep when it was placed there. He said she would, and steadily gazed at her to send her off. After some time he asked her if she did not feel sleepy, to which she replied, ‘Not at all.’ I then requested her to look at the point of the forefinger of her right hand, which I told the doctor would send her to sleep, and such was the case. I then roused her, and made her go to sleep again by looking at the nail of the thumb of the left hand. I then explained to the doctor that the wonderful instrument which I had used was the key and ring of my portmanteau."

The above cases cited by Braid are typical cases of masked suggestion, and tend to prove the contention of the suggestionists that the phenomena of hypnotism are caused by suggestion pure and simple, instead of by the outward passes, instruments, and other fanciful accessories of the mesmerist. They are quoted here for the purpose of illustrating the effect of accepted suggestions upon the subconscious planes of mentation, and the resulting physical manifestations.

Tuke quotes a case of a woman who was afflicted with a severe attack of acute rheumatism upon hearing that her husband had met with a serious accident. He says: "Pleasurable emotion gives firmness and regularity to the action of the heart, promotes the circulation of the blood, increases the gastric secretions, and imparts firmness and regularity to the muscular contractions of the stomach…. John Hunter says he was subject to spasm of his vital parts when anxious about any event; as, for instance, whether bees would swarm or not; whether the large cat he was anxious to kill would get away before he could get the gun." Dr. Leith said that he was "inclined to doubt whether the benefits of Nauheim (a treatment for the heart) were not after all to be explained largely, if not entirely, by the influence of the mental factor!" Malebranche relates that when he read Descartes' treatise *De l'homme* it caused such a violent beating of the heart by its wonderful power that he was obliged to lay it aside to breathe freely again.

Schofield says: "Joy increases the palpitation of the heart by increased vital action, terror does the same in another way. As a general principle, pleasurable emotions increase the vital functions, and painful ones depress them. The action of the heart is greatly affected by emotions through the sympathetic system; it is quickened or slowed or even stopped by mental shock through the tenth nerve. The movements of the heart are altered, and peculiarities of the beat are exaggerated when attention is closely fixed upon it…. During the rush of consumptives to Berlin for inoculation by Dr. Koch's tuberculin, a special set of symptoms were observed to follow the injection and were taken as being diagnostic of the existence of tuberculosis; amongst others, a rise of temperature after so many hours. These phenomena were eagerly looked for by the patients, and occurred accurately in several who were injected with pure water. The formation of blisters full of serum from the application of plain stamp and other paper to various parts of the bodies of patients in the hypnotic state, is well attested and undoubtedly true."

A writer in the "Proceedings of the Psychical Research Society" says: "Dr. R. von KrafftEbing has produced a rise from 37 degrees C. to 38.5 degrees in a patient whose mind was fixed by suggestion, and Dr. Binet has lowered the temperature of the hand 10 degrees C. 'How can it be,' he asks, 'when one merely says to the subject, "your hand will become cold," and the vasomotor system answers by constricting the artery?’" Tuke says. "A lady saw a child in immediate danger of having its ankle crushed by an iron gate. She was greatly agitated, but could not move, owing to intense pain coming on in her corresponding ankle. She walked home with difficulty, took off her stocking and found a circle around the ankle of a light red color, with a large red spot on the outer side. By the morning her whole foot was inflamed, and she had to remain in bed for some days…. A young woman witnessing the lancing of an abscess in the axilla immediately felt pain in that region, followed by inflammation. Dr. Marmise of Bordeaux tells us of a lady’s maid who, when the surgeon put his lancet into her mistress’s arm to bleed her, felt the prick in her own arm, and shortly after there appeared a bruise at the spot."

Prof. Barrett says: "It is not so well known, but it is nevertheless a fact, that utterly startling physiological changes can be produced in a hypnotized subject merely by conscious or unconscious mental suggestion. Thus a red scar or a painful burn, or even a figure of definite shape, such as a cross or an initial, can be caused to appear on the body of an entranced subject solely by suggesting the idea. By creating some local disturbance of the bloodvessels in the skin, the unconscious self has done what it would be impossible for the conscious self to perform. And so in the wellattested cases of stigmata, where a close resemblance to the wounds on the body of the crucified Saviour appear on the body of the ecstatic. This is a case of unconscious selfsuggestion, arising from the intent and adoring gaze of the ecstatic upon the bleeding figure on the crucifix. With the abeyance of the conscious self, the hidden powers emerge, whilst the trance and mimicry of the wounds are strictly parallel to the experimental cases previously referred to. May not some of the wellknown eases of mimicry in animal life originate, like the stigmata, in a reflex action, as physiologists would say, below the level of consciousness, created by a predominant impression analogous to those producing the stigmata? That is to say, to reflex actions excited by an unconscious suggestion derived from the environment; in other words, the dynamic, externalizing power of thought, if the action of that which is unconscious may be called thought. We must, in fact, extend our idea of ‘thought’ to something much wider than intellectuation or ideation—these are special acts of thought, for the direction of functional activity of our subliminal life has also the attributes of thought though we may be unconscious of its thinking."

Schofield says: "The will can produce a cough, but not a sneeze. Hysterical (or mind) cough, and *dyspnoea* or short breath are well known. One cannot breathe naturally when the action is brought into full consciousness When a patient is told to breathe naturally, and tries hard to do so, the results are often ludicrous. Emotions produce a feeling of suffocation, and the rising of a ball in the throat. The breath is altered by the emotions. The short quiet breath of joy contrasts with the long sigh of relief after breathless suspense. Joy gives *eupnaea* or easy breathing, grief or rather fear tends to *dyspnoea* or difficult breathing. Sobbing goes with grief, laughter with joy, and one often merges into the other. Yawning is produced by pure idea or by seeing it, as well as by fatigue. Dr. Morton Prince says a lady he knew always had violent catarrh in the nose (hay fever) if a rose was in the room. He gave her an artificial one and the usual symptoms followed. He then showed her it was a false one, and had no pollen, etc., and ever after all symptoms disappeared. How many cases of hay fever have a somewhat similar origin in the unconscious mind…Respiration is almost suspended in strong intellectual work. We both see and hear best when not breathing…The hair may be turned gray and white by emotion in a few hours or sooner…If the thoughts are strongly directed to the intestinal canal, as by bread pills, it will produce strong peristaltic action. Vomiting occurs from mental causes, apart from organic brain disease. Bad news will produce nausea; emotion also, or seeing another person vomit, or certain smells or ideas, or thoughts about a seavoyage, or the thought that an emetic has been taken. The thought of food produces a copious flow of gastric juices in the stomach and saliva in the mouth. Hysterical dyspepsia, eructation, vomiting and gastralgia are all common…. The thought of an acid fruit will fill the mouth with water. A successful way of stopping discordant, streetmusic is to suck a lemon within full view of a German band. Fear will so dry the throat that dry rice cannot be swallowed. This is a test in India for the detection of a murder. The suspected man is brought forward and given a handful of rice to swallow. If he can do this he is innocent; if he cannot he is guilty, fear having dried up his mouth. Vomiting in cases of poisoning is not always from stomach irritation. In some cases it is the result of a protective mechanism. Similarly we get loss of appetite in bilious attacks. Dr. Murchison says there is good evidence that nerve influence may not only cause functional derangement, but also cure structural disease of the liver. A young lady who could not be cured of vomiting was engaged to be married. On being told that the wedding day must be postponed till cured, the vomiting ceased. Sir James Paget tells us of very severe *parotitis* or inflammation of the salivary gland occurring in a man of sixtynine from the sight of acid food. When a boy he was always upset at the sight of vinegar."

And now having listened to the testimony regarding the effect of the subconscious mind on the body, let us proceed to a consideration of the effect of suggestion, through the subconscious mind, over diseased conditions of the body. This phase of the subject gives us the most convincing evidence of the existence of the subconscious mind, and its dominant power over the physical functions.

From the most ancient times there have been various forms and methods of influencing the subconscious mind in the direction of causing it to exert itself to bring about normal functioning of the physical organs and parts of the body. Under various guises—by the use of various symbols—by the employment of various methods—under various names—has this form of therapy been practiced. In the majority of cases it has been masked under the form of religion or semireligious ceremonies of higher or lower degree. And, likewise, it is often found masquerading under the guise or symbol of some fanciful contrivance, remedy, or appliance supposed to possess therapeutic value. But, under all of these guises and cloaks, the psychologist is able to discern the form of the familiar use of suggestion for the purpose of inciting the subconscious mind to activity and normal functioning.

Among the tribes of Africa we find the caste of magicians or medicinemen, who with quaint and grotesque ceremonies charm the disease away from the tribesmen. Many of these magicians are impostors, while many are neurotic individuals who work themselves up to a state of emotional frenzy which is accepted as a sure mark of superhuman power. In Australia we find the *koonkie* who claims to have the power of transferring the disease from the body of the afflicted person to a bit of leaf, wood or earth. In Hawaii we find the *kahuna* , who powwows over the sick person and charms away his ailment. In Siberia we find the *shaman* , or healingpriests, who claim to have divine power to cure diseases, and who often throw themselves into trances in their desire to show a visible sign of their great power. In the Antilles we find the *bohuti* who heals by means of ecstatic gyrations and manifest trickery. In China we find the foxpriest who claims to possess the power to drive away the demonic foxes who are gnawing at the vitals of the sufferer. In Japan there are several castes of priests who have a monopoly in certain sections in the matter of charming away disease by mystical and religious ceremonies. In India the religious healers’ name is legion. On all sides they swarm with their prayers, charms and incantations.

Not only in modern times, but in the most ancient as well, the priestly medicine man was in evidence. In Assyria and Babylon the priests had developed the art of driving away the tormenting demons by their magical arts. Among the Jews the priests cured by prayer and ceremonies. The Egyptians had their sacred temples in which the sick were restored to health, and the priests with the gift of healing. The Greeks and Romans had their shrines and holy places where the diseased might become whole once more, after bestowing alms and fees upon the priests. In short wherever men have lived there have been found these religious or semireligious methods of healing disease. And even today, we find the practice in full vigor, with its various forms of sacred shrines, saintly relics, religious formulae, and various "movements" in which religion and psychotherapy are comingled, often grotesquely.

The modern psychologist brushes away with a bold hand the mystery underlying these priestly cures. He sees in evidence always the principle of suggestion in operation in the direction of stimulating the subconscious mind toward correct physical functioning. The principle underlying these cures is very simple in its basic elements and in its methods. An understanding of the methods will enable anyone to duplicate the most wonderful of the religious cures, providing the conditions are equally favorable. It is very true that the religious emotion stimulates into intense activity the powers of the subconscious mind, and often to a degree not to be equaled by any other form of appeal. But science now understands that the object of the faith, or the particular form of the religion has absolutely nothing to do with the cure, the entire therapeutic value being inherent in the mental condition of the patient.

But it is not only in the field of religiotherapy that we must confine our investigation of this subject of subconscious cures. We find history filled with references to the principle in some of its various forms of manifestation. For instance, the cure of scurvy at the siege of Breda, in 1625. The entire garrison was suffering from scurvy, and the condition was critical. The Prince of Orange managed to secure three small vials of camphor, and after great rejoicing and appropriate ceremonies, including the public mixing of the unknown drug into many gallons of water a few drops of the mixture was administered to each man, the result being that the men rapidly recovered and the town was saved. Sir Humphrey Davy had a case of a patient suffering from a serious complaint. Wishing to test his temperature he inserted the clinical thermometer in the patient’s mouth, under his tongue. The man imagined that it was some new and wonderful device for restoring him to health, and declared himself as much better at once. Continued treatment along the same lines effected a perfect cure in a few days. Dr. Gerbe of Pisa, cured several hundred cases of toothache among the citizens by causing the sufferers to crush a small insect between their fingers, after being gravely and solemnly informed that this was an infallible specific.

Schofield relates the following interesting cases: "A surgeon took into a hospital ward some time ago, a little boy who had kept his bed for five years, having hurt his spine in a fall. He had been all the time paralyzed in his legs, and could not feel when they were touched or pinched; nor could he move them in the least degree. After careful examination, the surgeon explained minutely to the boy the awful nature of the electric battery, and told him to prepare for its application next day. At the same time he showed him a sixpence, and sympathizing with his state, told him that the sixpence should be his if, notwithstanding, he should have improved enough the next day to walk leaning on and pushing a chair, which would also save the need of the battery. In two weeks the boy was running races in the park, and his cure was reported in the *Lancet…* A young lady who had taken ether two and a half years before, on the inhaler being held three inches away from the face, and retaining a faint odor of ether, went right off, and became unconscious without any ether being used or the inhaler touching her face…A woman was brought on a couch into a London hospital by two ladies who said that she had been suffering from incurable paralysis of the spine for two years, and having exhausted all their means in nursing her, they now sought to get her admitted, pending her removal to a home for incurables. In two hours I had cured her by agencies which owed all their virtue to their influence on the mind, and I walked with the woman halfamile up and down the waiting room, and she then returned home in an omnibus, being completely cured. An amusing case is that of a paralyzed girl, who, on learning that she had secured the affections of the curate, who used to visit her, got out of bed and walked,—cured; and afterward made an excellent pastor's wife. A remarkable instance of this sort is that of a child afflicted with paralysis, who was brought up from the country to Paris to the Hotel Dieu. The child who had heard a great deal of the wonderful metropolis, its magnificent hospitals, its omnipotent doctors, and their wonderful cures, was awestruck, and so vividly impressed with the idea that such surroundings must have a curative influence, that the day after her arrival she sat up in bed much better. The good doctor just passed round, but had no time to treat her till the third day; by which time when he came round she was out of bed walking about the room, quite restored by the glimpses she had got of his majestic presence."

The interesting case of Elijah Perkins gives us a very good idea of what may be accomplished by arousing the expectant attention and faith of the public in some new contrivance or method which is absolutely devoid of therapeutic qualities in itself. We quote from Dr. Patton who says: "The most consumate proof of the verity of our text is furnished by a delusion that had its origin in our own country a century ago. An ignorant blacksmith, Elijah Perkins of Connecticut, during spare moments at his forge, welded together various metals, in an endeavor to fabricate a composition which would cure disease when applied to the surface of the body. Eventually he declared that he had succeeded, and he exhibited what he styled his 'Metallic Tractors,' really a pair of tongs about six inches long, one prong of brass, the other of steel. They were applied over, or as near the diseased parts as possible, always in a downward direction, for about ten minutes. The tractors were tried in every variety of internal and external ailments, with curative results so extraordinarily wonderful that they seemed to be effected by the direct agency of Almighty power, and not by natural agency. The treatment was called ‘Perkinism,’ in honor of the inventor. The demand for the tractors could not be supplied. The craze raged through the New England States, and spread to Great Britain and portions of Continental Europe, where hospitals were established as fountains of health for suffering humanity. Within a brief period 1,500,000 cures were reported in Europe alone. While the delusion was at its height, Dr. Haygarth of London determined to ascertain how far the effects might be ascribed to the imagination. He accordingly formed pieces of wood into the shape of tractors, and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond their power to accomplish."

The science of Suggestive Therapeutics, which is so rapidly pushing itself forward today, and which is meeting with the approval and commendation of the best minds of the race, is based upon the recognition of the existence of the subconscious activities of the mind, and their effect upon the physical organism. Suggestive Therapeutics, or PsychoTherapy, has for its basic working principle the fact the subconscious is amenable to suggestion, and that by means of suggestion the subconscious activities may be directed toward the restoring of normal functioning of the physical organs. In the volume of this series, entitled "Suggestion and AutoSuggestion," we have devoted much space to the subject of Suggestive Therapeutics. We refer to this volume the reader who may desire to pursue the subject further.

Chapter XI.
Twilight Regions.

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In the preceding chapters we have considered the phenomena of certain subconscious regions of the mindregions which lie below the field of everyday consciousness. We have seen how these planes of mentation manifest activities resulting from past impressions, racial or individual, that have been placed there. The subconscious mind, proper, creates nothing but works manifold changes and variety among the stored up impressions of the past which have been deposited there. Toward the close of this book we speak of the *super* conscious regions of the mind, in which are manifested activities new to the race, and which have not been experienced by the race or the individual. In this higher, or superconscious region, are contained the seed thoughts which will bear fruit in the future generations of the race, and which occasionally manifest in flashes of higher mentation in the minds of some of the race today. The subconscious is the result of the past—the superconscious belongs to the future.

But, other than these two great regions of the mind there are found regions which are difficult to classify. Using an imperfect illustration, we might say that the subconscious activities are like the lower notes on the keyboard of a piano, while the superconscious activities are like the upper notes. Then where are to be found these *other* activities which seem to be neither higher nor lower? Using the same illustration we may say that these *other* activities are like the *sharps and flats* on the keyboard—the blackkeys. These *other* activities—these sharps and flats of the mental scale—are the manifestations of what are generally known as "psychic phenomena," by which term is meant the psychological phenomena which is more or less unusual, unclassified, unaccounted for, or possibly abnormal. It is true that many of the leading psychologists refuse to consider the said phenomena, and either classify it as "not proven" or else reject it altogether. But in view of the number of leading scientific authorities who testify to their experiences along these lines, and the work of the investigators of the Society for Psychical Research, we feel that we should at least give a brief consideration to the phenomena in question, in this work. For, if we admit the genuineness of the phenomena, or any part of it, we must include it in the category of the activities of the great InfraConscious regions of mentation. And the day has passed for blunt denial The phenomena exists, although not explained at present, and there is no reason whatsoever for relegating it to the field of the "supernatural," for it clearly belongs to the realm of the natural activities of the mind. So let us briefly consider this phase of the subject, at least in so far as the phenomena seems to be concerned with mental activities. We shall not attempt to enter into the field of the phenomena of what has been called "spiritualism," for that would take us out of the legitimate field of the present work.

Hudson attributed to his "subjective mind" the quality of telepathy, clairvoyance, secondsight, etc.,—considering them to be forms of telepathy as manifested by the subjective mind. He also attributed to it the quality of *telekinesis* or the moving of ponderable bodies. He said: "There are several ways by which the operations of the subjective mind can be brought above the threshold of consciousness. When this is done by any one of the various methods, phenomena are produced. Each of these phenomena has been, at some time in the history of mankind, attributed to the agency of disembodied spirits. The leading phenomena above alluded to are clairvoyance, clairaudience, telepathy, mesmerism, or hypnotism, automatic writing, percussive sounds {spiritrapping), movements of ponderable bodies {tabletipping), and phantasmic appearances. Of these clairvoyance, telepathy, and hypnotism have generally ceased to be regarded as proceeding from supernatural agencies. They are now recognized as powers inherent in mankind, and, as will be seen, are largely employed to explain other phenomena."

Let us run rapidly over the various forms of psychic phenomena which are concerned with the Infra-Conscious regions of the mind.

Hypnotism is undoubtedly a phenomenon of the subconscious mind. While suggestions may be, and frequently are, accepted by the conscious mind, what are known as "hypnotic suggestions" are accepted only by the subconscious mind when the conscious faculties have been lulled into a passive or sleep condition. When this state is produced, the subconscious mind accepts the suggestions of an outside person and will proceed to reason from premises supplied it, as pointed out by Hudson from whom we have quoted on this point in a previous chapter. In such condition suggestions have an exaggerated effect, and impressions may be made upon the subconscious mind which tend to persist alter the person is aroused from the hypnotic state. There are many things about hypnotism which should prevent persons from indulging in its practices, and we would caution our readers against allowing themselves to be placed in this condition.

Telepathy , or Thought Transference, belong to the subconscious plane of the mind. Without attempting to consider any of the various theories advanced by the different schools, it must be held that whatever the theory regarding the *transmission* of the mental messages it is certain that the *receiving* of the message must be a function of the subconscious mind, or at least a faculty of the Infra-Conscious mentality. It certainly lies outside of the realm of the conscious faculties.

Clairvoyance , or Distant Sight, must also belong to the realm of the Infra--Conscious, no matter what hypothesis or theory concerning it we may entertain. Many authorities hold it to be but a form of Telepathy, while others hold that it is a phenomenon *sui generis* , that is, apart and distinct from telepathy or other psychic phenomena.

Psychometry , and similar phenomena, including Crystal Gazing and other forms of Distant Sensing, while far from explainable on any accepted psychological theory, nevertheless, if accepted at all, must be considered as belonging to the Infra-Conscious field or mental activities.

It is most difficult to classify phenomena of this sort, for while they do not belong to the superconscious activities, still they can scarcely be considered as an inherited experience of the subconscious. It is true that among some of the lowliest races of mankind there are to be found individuals possessing these powers, just as we find individuals among the most cultured manifesting them. It does not seem to be a matter of "high" or "low" but rather something running parallel to and along with our ordinary planes of consciousness—something in the nature of "sharps and flats" as we have said.

We shall not attempt to enter into any theoretical discussion regarding these *other* activities of the Infra-Conscious mentality. Our concern in this work is entirely with the more common and normal activities of the regions in question. To attempt to consider these *other* activities would result in extending this work far beyond its reasonable limits in space as well as in subject. We have noticed the existence of the phenomena in question, in passing, principally for the reason that, otherwise, it might be assumed that we ignored or denied them. Such phenomena belong rather to the field of Psychic Research than to Psychology, at least in the state of the present knowledge of the subject. There have been many books written during the past decade, dealing with the subject of Psychical Research, to which we must refer the reader who wishes to pursue this phase of the subject further.

Before leaving this phase of the subject, however, we feel that we should mention an idea of our own, for what it is worth, which we have incorporated in another volume of this series. Quoting from the said volume, we repeat at this place:

We allude to the possession of certain lower forms of unusual psychic power by some persons, which forms lack the elements of the socalled higher powers just alluded to, but which are still outside of the ordinary forms of sense-impressions—by some these phases of phenomena are called the "lower psychic faculties." The persons possessing and manifesting these powers are often far from being advanced spiritually, mentally, or morally, and this fact has surprised and perplexed many of the investigators of the subject. This class of phenomena differs materially from that of the superconsciousness, and evidently belongs to a lower plane—and yet, to *what* plane? Not to consciousness, surely, and if the subconsciousness is merely a record of race impressions and individual experiences, etc., how can these phenomena be credited to it? We have thought it likely that these "lower psychic" activities may be the survival of faculties formerly exercised by the race, but since discarded in the course of evolution, and now found only as vestigial remnants in some of the race. This view finds corroboration in a study of the mental activities of the lower animals, and primitive races of man, in both of which we find evidences of "sensing" other than those manifested by man. The animals and lower races have a sense of smell almost abnormal to civilized man, and they may have, and seem to have, other means of "sensing" objects. If this be true, then each of us must have some record of these discarded senses in our subconsciousness, which in some cases give rise to those instances of strange "awareness" noted in certain people, and which belong to the class of the "lower psychic" phenomena, as distinguished from the "higher psychic" phenomena belonging to the class of genius, intuition, spirituality, *etc.* We do not insist upon this theory—it is merely a conjecture, offered for what it is worth. It certainly seems to "fill in" a gap in the study of abnormal psychology.

Chapter XII.
The Superconscious.

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WE have seen that in the Infra-Conscious region of the mind there are certain activities which seem to be outside of the category of those which belong strictly to the subconscious—activities which cannot be considered as resulting from the past race or individual experience along the lines of racial memory or heredity, or of the memory of the individual—and yet which do not fit into the category of the "parallel" activities which we have classified as "the psychic." In short these activities seem rather to belong to a higher rather than a lower or even parallel plane of consciousness. The Orientals for centuries have recognized these activities and have classified them as belonging to the "superconscious" plane of mentation—a plane above the ordinary plane of consciousness, just as the subconscious is a plane below it, and the "psychic" plane parallel to it. The superconscious plane is a plane of "aboveconsciousness," just as the subconscious is a plane "below-consciousness."

That the mind of man contains possibilities of activities as yet not generally unfolded into actual manifestation has been recognized by many writers on the subject, for many years. Isaac Taylor has told us that: "Perhaps within the field occupied by the visible and ponderable universe there is existing and moving another element fraught with other species of life— corporeal, indeed, and various in its orders, but not open to the cognizance of those who are confined to the conditions of animal organization…Is it to be thought that the eye of man is the measure of the Creator's power?—and has he created nothing which he has not exposed to our senses? The contrary seems much more than barely possible; ought we not to think it almost certain!" Masson says: "If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all we know, burst into something amazingly wider and different, in consequence of the additional revelations through these new senses."

Barret has said: "The mysteriousness of our being is not confined to subtle psychological processes which we have in common with all animal life. There are higher and more capacious powers wrapped up in our human personality than are expressed even by what we know of consciousness, will or reason. There are supernormal and transcendental powers of which at present we only catch occasional glimpses; and behind and beyond the supernormal there are fathomless abysses, the divine ground of the soul; the ultimate reality of which our consciousness is but the reflection or faint perception. Into such lofty themes I do not propose to enter, they must be forever beyond the scope of human inquiry; nor is it possible within the limits of this paper to give any adequate conceptions of those mysterious regions of our complex personality, which are open to, and beginning to be disclosed by, scientific investigation." Dr. Murray says: "Deeper down than where the soul with its consciousness can enter, there is spirit matter linking man with God; and deeper down than the mind and feelings or will—in the unseen depths of the hidden life—there dwells the Spirit of God."

Schofield says: "…so we may say that the mind includes not only the visible or conscious part, and what we have termed the subconscious…but the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities…. The mind, indeed, reaches all the way, and while on the one hand it is inspired by the Almighty, on the other hand it energizes the body, all of whose purpositive life it originates. We may call the supraconscious mind the sphere of the spirit life, the subconscious the sphere of the body life, and the conscious mind the middle region where both meet…. The Spirit of God is said to dwell in believers, and yet, as we have seen, His presence is not the subject of direct consciousness. We would include, therefore, in the supraconscious, all such spiritual ideas, together with conscience—the voice of God, as Max Muller calls it—which is surely a half conscious faculty. Moreover, the supraconscious, like the subconscious, is, as we have said, best apprehended when the conscious mind is not active. Visions, meditations, prayers, and even dreams have been undoubtedly occasions of spiritual revelations, and many instances may be adduced as illustrations of the workings of the Spirit apart from the action of reason or mind. The truth apparently is that the mind as a whole is an unconscious state, by that its middle registers, excluding the highest spiritual and lowest spiritual manifestations, are fitfully illuminated in varying degrees by consciousness; and that it is this illuminated part of the dial that the word ‘mind’ which rightly appertains to the whole, has been limited." The above authority then quotes approvingly, the thought of another writer who says: "There are operations in us which transcend the limitations of ordinary faculties of cognition and which yet remain, not below the threshold, but rather above the horizon of our consciousness."

Ladd who is quite conservative, says: "A thinker on any problem finds the truth shot up from the hidden depths below; it appears presented for seizure to consciousness as the gift of the Unconscious. In similar fashion are the happy hits of the inventors, the rare achievements of art…*bestowed upon* the mind rather than consciously wrought out by it. Nor can one fail to notice as significant the connection of all such experiences with the condition and nature of ‘tact,’ of ‘instinct.’ If, then, credit is to be given, as it were, to the unconscious activities of our own mind for these results in consciousness which follow states of unconsciousness, such credit must be extended quite indefinitely. For the credit of much of our most brilliant and impressive acts in consciousness undoubtedly belongs not to consciousness; it belongs to somewhat or some One of whose doings we, as conscious egos, are not immediately conscious."

Von Hartmann says: "The Unconscious often guides men in their actions by hints and feelings when they could not help themselves by conscious thought. The Unconscious furthers the conscious process of thought by its inspirations in small as well as in great matters, and in mysticism guides mankind to the presentment of higher supersensible unities. The Unconscious makes men happy through the feeling for the beautiful and the artistic. If we institute a comparison between the conscious and the Unconscious, it is obvious there is a sphere which is always reserved to the Unconscious, because it remains forever inaccessible to the conscious." The same writer says: "That the Unconscious can readily outdo all the performances of conscious reason is seen in those fortunate natures that possess everything that others must acquire by toil, who never have a struggle with conscience, because they always spontaneously act correctly with feeling, and can never deport themselves otherwise than with tact, learn everything easily, complete everything they begin with a happy knack, live in eternal harmony with themselves, without ever reflecting much what they do, or ever experiencing difficulty and toil. The fairest specimens of these instinctive natures are only seen in women. But what disadvantage lies in this selfsurrender to the Unconscious? This—that one never knows where one is, or what one has; that one gropes in the dark, while one has got the lantern of consciousness in one’s pocket; that it is left to accident whether the inspiration of the unconscious will come when one wants it; that one has no criterion but success. The conscious is an everready servant, whose obedience may be always compelled; the Unconscious protects us like a fairy, and has always something uncomfortably demoniac about it. I may be proud of the work of consciousness, as my own deed, the fruit of my own hard labor; the fruit of the Unconscious is, at it were, a gift of the gods; it can therefore only teach me humility. The Unconscious is complete from top to toe, and must therefore be taken just as it is."

It will be noticed that in the phenomena of the superconscious, there is always the impression and idea of the flashes of thought or feeling coming from *above* —either from some higher part of one's own mind; the mind of some higher being; or the Universal Kind. There is always this impression or sense of the thought coming from *above* , although we may differ materially in our theories of ideas of what this "above" may be. From this above comes the inspiration of the artist, writer, poet or sculptor— the inventor has testified that some of his ideas have come to him like flashes from the blue. Speakers, preachers, orators, actors and many others have testified to their experiences in the direction of receiving ideas from *above* . Inspiration and intuition are always marked by this sense of the conscious mind, or field of consciousness, being *below* the source of the inspiration or intuition, never *above* it. So impressed is this upon the human mind, that one involuntarily raises the eyes and uplifts the face when speaking of some experience of this kind. It is easy to see why man has naturally fallen into the habit of thinking of the spiritual regions, or regions of higher life, as being *above* —although there is no "above" or "below" in space. There is the idea—which is in itself intuitional—that these exalted phases of mentation belong to a *higher* plane of mind—something *above* , more elevated, exalted. Perhaps a little consideration may show us why this is so.

In our first volume of the present series, we said regarding the Superconscious: "In the first place, instead of being the greater memory, or storehouse of the impressions of the past, as is the subconscious, the superconsciousness of the individual is *the latent possibilities* of the future man, or superman. And the flashes from this region that occasionally reach the field of consciousness are practically *the prophecies of the future of the race* . That which is now the superconscious region of the individual will some day become the ordinary plane of everyday mentation of the advanced race. The superconsciousness is the consciousness of the future individuals of the race, and in it are stored the latent faculties and mental activities of a higher race of beings. To some favored ones of the present race there come flashes from this wonderful region of the mind, and we call this 'genius,' 'intuition,' and other terms denoting higher and uncommon mental activities and states. In each individual there is stored this great reservoir of future mental development—why, or how, we do not know—but that it *is* we do know. Just as the oak tree dwells latent within the acorn; just as the coming Shakespeare, Milton, Darwin or Spencer was at one time latent within a single cell, so are these latent faculties and powers in the mind of each and every individual, awaiting the stroke of the clock of evolutionary unfoldment. And when these flashes pass down into the field of consciousness, we recognize them as coming from *above* , and not from *below* . The mental evolution of the race is not alone a matter of growth in the sense of addition—it is in the nature of an *unfoldment* of the latent qualities, faculties, and powers inherent in the mind, or perhaps the unfoldment into expression of some inherent power or quality of the Ego. At any rate it is undoubtedly an unfoldment—a revealing of something that has been hidden away from sight and expression…The man of today is slowly, laboriously, but surely unfolding into greater and grander mental states and activities. Mental growth comes not alone from without—there is an inner urge constantly at work, pressing ever on toward higher and greater things."

But, it will be urged, there cannot be an *unfoldment* unless there has first been a *folding up* –there can be no *evolution* without a previous *involution* . Anything *evolved* must first have been *involved* . Something can never proceed from nothing— unless by "nothing" we mean something existing in latency. And so it must be in the case before us. To explain how the involving process occurs would take us out of the field of psychology into that of metaphysics, and we must beware of trespassing in the latter field. But we are probably warranted in calling your attention to the bearing upon the subject before us of the philosophical conception of a Universal Mind, or World Soul, in which the individual minds or souls are but centres of activity, or units of expression. If this be granted then we may see how it is possible for the mind to unfold latent powers and qualities transcending the individual and race experience, for in this case the latency would abide in the Universal Mind and the latter would afford an unlimited source for transcendent power and qualities. Let us see what the philosophers, and others, have to say regarding this One Source of mental power —this Transcendent One Mind.

The Oriental Philosophy is well expressed by Swami Vivekananda, in the following passage:

> "Where is there any more misery for him who sees this Oneness in the Universe, this Oneness of life, Oneness of everything? …This separation between men and man, man and woman, man and child, nation and nation, earth and moon, moon and sun, this separation between atom and atom is the cause of all the misery, and the Vedanta says this separation does not exist, it is not real. It is merely apparent on the surface. In the heart of things there is unity still. If you go inside you find that unity between man and man, women and children, races and races, high and low, rich and poor, the gods and men: all are One, and the animals too, if you go deep enough, and he who has attained to that has no more delusion. … where is there any more delusion for him? What can delude him? He knows the reality of everything, the secret of everything. Where

> is there any more misery for him? What does he desire? He has traced the reality of everything unto the Lord, that centre, that Unity of everything, and that is Eternal Bliss, Eternal Knowledge, Eternal Existence. …In the Centre, the reality, there is no one to be mourned for, no one to be sorry for. He has penetrated everything… When man has seen himself as One with the infinite Being of the universe, when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe has been melted into that Oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Can I injure myself? Do you fear yourself? Then will all sorrow disappear. What can cause me sorrow? I am the One Existence of the universe. Then all jealousies will disappear; of whom to be jealous. Of myself? Then all bad feelings disappear. Against whom shall I have this bad feeling? Against myself? There is none in the universe but me. Kill out this differentiation, kill out this superstition that there are many. ‘He who, in this world of many, sees that One, he who, in this mass of insentiency, sees that One Sentient Being; he who in this world of shadow, catches that Reality, unto him belongs eternal peace, unto none else, unto none else.’"

The Western Philosophy is beautifully expressed by Emerson in his wonderful essay, "The Oversoul," from which we shall quote here. Emerson says:

> "The philosophy of six thousand years has not searched the chambers and magazines of the soul. In its experiments there has always remained in the last analysis, a residuum it could not resolve. Man is a stream whose source is hidden. Always our being is descending into us from we know not whence. The most exact calculator has no prescience that something incalculable may not baulk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As it is with events, so is it with thoughts. When I watch that flowing river, which out of regions I see not, pours for a season its streams into me,—I see that I am a pensioner,—not a cause but a surprised spectator of this ethereal water; that I desire and look up and put myself in the attitude of reception, but from some alien energy the visions come. The Supreme Critic on all the errors of the past and the present, and the only prophet of that which must be is that great

nature in which we rest as the earth lies in the soft arms of the atmosphere; that Unity, that OverSoul, within which every man’s particular being is contained and made one with all other; that common heart of which all sincere conversation is the worship, to which all right action is submission; that overpowering reality which confutes our tricks and talents, and constrains every one to pass for what he is, and to speak from his character and not from his tongue, and which evermore tends to pass into our thought and hand and become wisdom and virtue and power and beauty. We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty; to which every part and particle is equally related; the Eternal *One* …. We see the world piece by piece, as the sun, the moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul….

"Words from a man who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.

"All goes to show that the soul in man is not an organ; is not a function, like the power of memory, of calculation, of comparison, — but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will—is the vast background of our being, in which they lie,—an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. What we commonly call man….does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the great soul have its way through us; in other words, to engage us to obey.

"The sovereignty of this nature whereof we speak is made known by its independency of those limitations which circumscribe us on every hand. The soul circumscribeth all things. As I have said, it contradicts all experience. In like manner it abolishes time and space. The influence of the senses has in most men overpowered the mind to that degree that the wails of time and space have come to look solid, real and unsurmountable; and to speak with levity of these limits is, in the world, the sign of insanity. Yet time and space are but inverse measures of the force of the soul. A man is capable of abolishing them both. The spirit sports with time—'Can crowd eternity into an hour, or stretch an hour to eternity.'…The emphasis of facts and persons to my soul has nothing to do with time. And so always the soul's scale is one; the scale of the senses and the understanding is another. Before the great revelations of the soul, Time, Space and Nature shrink away…. The soul looketh steadily forward, creating a world alway before her, leaving worlds alway behind her. She has no dates, nor rites, nor persons, nor specialties, nor men. The soul knows only the soul; all else is idle weeds for her wearing…. Within the same sentiment is the germ of intellectual growth, which obeys the same law…. For whoso dwells in this moral beatitude does already anticipate those special powers which men prize so highly…the heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the centre of the world, where…we see causes, and anticipate the universe, which is but a slow effect.

"This communication is an influx of the Divine Mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of life. Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of new truth, or at the performance of a great action, which comes out of the heart of nature. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it, it is memorable. Always, I believe, by the necessity of our constitution a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration,—which is its rarer appearance, to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible…. The trances of Socrates; the 'union' of Plotinus; the vision of Porphyry; the conversion of Paul; the aurora of Behmen; the convulsions of George Fox and his Quakers; the illumination of Swedenborg, are of this kind. What was in the case of these remarkable persons a ravishment, has, in innumerable instances in common life, been exhibited in less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The raptures of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem church; the revival of the Calvinistic churches; the experiences of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul. The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul's own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after. "Thoughts come into our minds through avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened… …The great distinction between teachers sacred or literary; between poets like Herbert, and poets like Pope; between philosophers like Spinoza, Kant and Coleridge, —and philosophers like Locke, Paley, Macintosh and Stewart; between men of the world who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying halfinsane under the infinitude of his thought, is that one class speaks *from within* , or from experience, as parties and possessors of the fact; and the other class *from without* , as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. That includes the miracle. My soul believes beforehand that it ought so to be…. The same Omniscience flows into the intellect and makes what we call genius. Much of the wisdom of the world is not wisdom, and the most illuminated class of men are no doubt superior to literary fame, and are not writers. Among the multitude of scholars and authors we feel no hallowing presence; we are sensible of a knack and skill rather than of inspiration; they have a light and know not whence it comes and call it their own; their talent is some exaggerated faculty, some overgrown member, so that their strength is a disease. In these instances the intellectual gifts do not make the impression of virtue, but almost of vice; and we feel that a man’s talents stand in the way of his advancement in truth. But genius is religious. It is a larger imbibing of the common heart. It is not anomalous, more like and not less than other men. There is in all great poets a wisdom of humanity which is superior to any talents they exercise…This energy…comes to the lowly and simple; it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur. When we see those whom it inhabits, we are apprised of new degrees of greatness. From that inspiration the man comes back with a changed tone. He does not talk with men with an eye to their opinion. He tries them. It requires of us to be plain and true…. Let man then learn the revelation of all nature and all thought to his heart; this namely that the Highest dwells with him; that the sources of nature are in his own mind, if the sentiment of duty is there…. The soul gives itself, alone, original and pure, to the Lonely, Original and Pure, who, on that occasion, gladly inhabits, leads and speaks through it. Then it is glad, young and nimble. It is not wise, but it sees through all things. It is not called religious, but it is innocent. It calls the light its own, and feels that the grass grows and the stone falls by a law inferior to, and dependent on, its nature. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive of the great soul, and thereby I do overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enters into me, and I become public and human in my regards and actions. So come I to live in thoughts and act with energies which are immortal."

This essay of Emerson, from which we have quoted, contains perhaps the best illustration and example of the Western idea of the Transcendent Unity which manifests itself in the infinite variety of forms, shapes and centres of energy in the universe. And it is upon this general idea and conception that the various teachings regarding the Superconscious Mind are based. Resting upon this conception of the One Reality, is erected the edifice of thought which holds that the individual is but a centre of life, mind and activity in the great ocean of Life, and that in the course of evolution he is able to manifest more and still more of the qualities inherent in that Ocean—is enabled to unfold further that which is involved and latent within his soul.

Perhaps the most remarkable book on this subject, at least so far as the Western world is concerned, is that great work of Dr. Richard Maurice Bucke entitled "Cosmic Consciousness." Dr. Bucke held that just as life has evolved from sensation and the simpler forms of consciousness to what is known as "simple consciousness;" and then on to "selfconsciousness" in its lower and higher forms; so is it pressing forward to a still wider and fuller plane of consciousness which he calls "Cosmic Consciousness," by which term he indicates the consciousness of a greater, grander and fuller life of which we form a part—the Universal Life of the Hindus, or the OverSoul of Emerson. He claims that this consciousness will be developed and manifested fully by the race in the centuries to come, and that even now, here and there, are to be found individuals to whom have come moments of this consciousness—flashes from the OverSoul. He holds that the wonderful religious and mystic experiences of people, in the past and in the present, in all lands and among all races, are but instances of this coming Cosmic Consciousness to which the race is moving.

Prof. William James in his work entitled "Some Varieties of Religious Experience" relates a number of instances of an unfolding consciousness of a Something Greater of which we are a Part—a Something, as Kipling expresses it: "So much more near than I had known, so much more great than I had guessed; and me like all the rest,—alone, but reaching out to all the rest." Bucke cites many examples in his work just mentioned and the pages of Mystic Philosophy are filled with instances of this kind. The temptation to enter further into this subject is great, but we must resist it for it is foreign to the field and scope of the present work. We, however, have given a hint to those who would pursue the subject still further.

In these theories regarding the Universal Mind, or Over Soul, may be found at least a reasonable explanation of the phenomena of the Superconscious—phenomena which have perplexed the orthodox psychologists. It is at least worthy of being given serious consideration, or of being used as a working hypothesis until some more reasonable theory is advanced. It is true that it carries one across the boundaries of ordinary psychology, into the realms of philosophy and metaphysics, if not indeed into the sacred regions of religion—but boundary lines are fast disappearing under the encroachments of modern scientific thought, and All indeed is becoming to be seen as but One in the end. As Prof. William James has said: "Pragmatism tends to*unstiffen* our theories. The world’s oneness has generally been affirmed abstractly only, and as if any one who questioned it must be an idiot. The temper of monists has been vehement, as almost at times to be convulsive; and this way of holding a doctrine does not easily go with reasonable discussion and the drawing of distinctions…. Pluralism on the other hand has no need of this dogmatic rigoristic temper. Provided that you grant *some* separation among things, some tremor of independence, some free play of parts on one another, some real novelty or chance, however minute, she is amply satisfied, and will allow you any amount, however great, of real union. How much of union there may be is a question that she thinks can be decided empirically…. This leaves us with the commonsense world, in which we find things partly joined, and partly disjoined." And so, you see, it is not necessary for one to become a Pantheist, or any similar "terrible thing" in order to accept, at least provisionally, the conception of a Oneness in which individuals are but evolving and unfolding parts of particles.

Chapter XIII.
Unfolding the Superconscious.

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MANY writers and teachers have had much to say regarding the *development* of the Superconscious. We feel that this term gives an entirely wrong impression of the nature of this wonderful region of the mind or soul, and consequently an erroneous idea regarding the process of awakening its activities. The Superconscious is not a faculty to be developed, for it is fully existent within us and merely awaits the day when its recognition will be complete. It is not a case of *developing* the Superconscious, but a case of developing *ourselves* .

The best authorities have compared this process of entering into a recognition, realization and manifestation of the higher regions of the mind as an *unfoldment* —an opening up akin to the unfolding of the rose from the bud. In the bud but the outward form is apparent, the real beauty of the fullblown rose being hidden away by the protecting sheaths or petals. And so it is with the human mind or soul. In the majority of persons but the outward expression is seen, the mental being being tightly folded up and the hidden beauties secreted from view so that their very existence is doubted. But in every human being there exists these higher phases of mind and soul. And the process of bringing them into manifestation is properly called an *unfoldment* .

The three stages of the unfoldment of the higher regions of the mind are as follows:

I. The Recognition.
II. The Realization.
III. The Manifestation.

The first stage, that of Recognition, is that being experienced by the majority of persons who experience the occasional flashes of "genius" or superconscious knowledge. In some cases, dimly—in other cases, plainly—this recognition is experienced. The person begins to recognize the existence of new and unsuspected faculties or mental regions within himself. He may call this *intuition* , or inspiration, or genius, or by other terms in common use, but the cause underlying the phenomena is apparent to all who have studied along the lines of the New Psychology. It is the Superconscious in the process of unfoldment, striving to obtain recognition from the conscious mentality of the individuality, that it may take its proper place in the mental work of the evolving individual.

The most common form of this unfoldment is in the manifestation which we generally term *intuition* . Webster defines intuition as "Direct apprehension or cognition; immediate knowledge, as in preception or consciousness, involving no reasoning process; quick or ready insight or apprehension." Another writer has said: "Intuition is above the field of consciousness, and its messages are passed downward, though its processes are hidden. The race is gradually unfolding into the mental plane of Intuition, and will some day pass into full consciousness on that plane. In the meantime it gets but flashes and glimpses from the hidden region. Many of the best things we have, come from that region. Art, music, the love of the beautiful and good poetry, the higher form of love, spiritual insight to a certain degree, intuitive perception of truth, etc., come from this region. These things are not reasoned out by the intellect, but seem to spring full born from some unknown region of the mind."

One who wishes to aid in the unfoldment of the Superconscious, should strive to perfect this recognition. He should wait and watch for these messages from the higher regions of the self, and give them welcome when they come. The greater the amount of recognition, the greater will be the response. This is but in accordance with nature as manifest in a thousand ways. Before one may avail himself of any mental or physical power he must first recognize the existence of that power within him, for otherwise it will as if he had it not. The Hindus speak of this mental state as akin to that of "the young elephant who does not know his own strength." Many persons have physical or mental strength or power, the existence of which they never suspect until some moment or occasion of great need brings the recognition which is quickly followed by the realization and manifestation. And so it is in the case of the Superconscious. One must first intellectually realize the existence of the regions of the mind before he may proceed further. The intellect is somewhat stubborn in this respect, and strives to fight against what it fancies to be an intruder upon its special domain. But this is a mistake, for the knowledge of the Superconscious does not run contrary to reason or the intellect—it merely transcends the latter. After a while the intellect begins to recognize it the Superconscious an elder brother—a helper and valuable aid. And, from that time harmony is established and the two work hand in hand for the common welfare of the individual.

Recognition of the Superconscious—the first step in its unfoldment—is accomplished simply by ceasing to interpose a resistance to the intuitive flashes on the part of the intellect. This does not mean that the intellect should accept anything contrary to its own reasoning, but that it should welcome as a helper the intuitive faculties. The intellect should be willing to "take its own wherever it finds it," and to turn all to good account. If the Superconscious flashes a message to the intellect, the latter should proceed to investigate it, and if possible to turn it to account. Recognition must precede realization, and recognition is developed by *making welcome* the newcomer and inviting him to take a seat at the council table of the mind. When the intellect doubts and scorns the newcomer, the latter is apt to retreat and retrace its path, and dwell apart. What is needed is a thorough recognition of the truth expressed by a writer who said: "In the higher regions of the mind are locked up intuitive perceptions of all truth, and he who can gain access to these regions will know everything intuitively, and as a matter of clear sight, without reasoning or explanation." This attainment is Realization,—the belief in its possibility is Recognition.

Realization, the second step in unfoldment, is something higher than mere Recognition, although proceeding directly from the latter. It is very difficult to describe this Realization. Realization, you know, means: "The state of entering or bringing into actual existence, being or action; appreciating thoroughly and vividly in the mind," *etc.* In short means *the making real* . In this second step or stage the individual not only intellectually recognizes the existence of the Superconscious, but he also enters into a *knowing* on the plane of the Superconscious itself. He not only knows that the Superconscious *is* , by means of the intellect, but he also knows that it *is* , by reason of entering upon its own plane of knowing or consciousness. It is almost impossible to explain this to those who have not experienced it at least in a faint degree. It cannot be well described in the term of ordinary thought. It belongs to the unclassified and unnamed mental phenomena which the old psychology refused to admit. The old mystics and occultists understood it well, and have described it in glowing terms, as for instance, the following:

> "Look for the flower to bloom in the silence that follows the storm; not till then. It shall grow, it will shoot up, it will make branches and leaves, and form buds while the storm lasts. But not until the entire personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded and become subject to its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the dead Silence will occur that which will prove that the war has been found. Call it by whatever name you will. It is a voice that speaks

> where there is none to speak, it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for and desired, even among the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still."

If it is difficult to describe the stage of Recognition, what must we say regarding the final stage of Manifestation? Emerson, in his essay "The Oversoul," quoted from in the preceding chapter, has given us an idea of what life means to the individual who has entered into a conscious recognition and realization of the higher planes of the mind—the Greater Self—and we cannot expect to equal his beautiful description of that state. The very subject, in itself, is really beyond the scope and field of the present series of books on The New Psychology, but we have thought it advisable to touch lightly upon it in conclusion, that the interested student might realize the direction of the thought and spirit of the new movement or current of thought. We cannot speak of these higher regions as we would of the faculties of the conscious mind, for the reason that the subject has not reached that stage of scientific investigation in which new terms are applied and technical explanations are made by the highest authorities. At present the subject must rest in that dim light between scientific knowledge and fervent belief, and is more properly treated in poetic imagery and mystical terms— for there are no other terms available.

Accordingly, it is most proper to close the consideration by a quotation from Tennyson, who testified that he had entered in a full realization, and partial manifestation, of the Superconscious Knowing. He says of this:

> "And more, my son, for more than once when I
> Sat all alone, revolving in myself
> That word which is the symbol of myself.
> The mortal symbol of the self was loosed,
> And passed into the Nameless, as a cloud
> Melts into Heaven. I touched my limbs, the limbs
> Were strange, not mine—and yet no shadow of doubt
> But utter clearness, and through loss of Self
> We gain of such large life as matched with ours
> Were sun to spark, unshadowable in words,

Themselves but shadows of a shadow-world."

Finis.

Suggestion and Auto-Suggestion

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Part I.
Suggestion.

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Chapter I.
What is Suggestion?

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WHILE THE majority of thinking people know what is meant by the word “suggestion,” in its modern psychological sense, yet very few of them are able to give even a fairly good definition of the term. And this difficulty is not confined to the general public, for even the writers on the subject of Suggestion seem to experience the same trouble in defining the term, and many of them have seemingly given up the task in despair; for they have plunged right into the middle of the subject, leaving the reader to learn what Suggestion *is* by what it *does* . But, notwithstanding this difficulty, we think it well to begin our consideration of the subject by at least an attempt to define the term, and to give a preliminary explanation of its scientific meaning.

The word "suggestion" is derived from the Latin word "*suggestus* ," which has for its base the word "*suggero* ," meaning: "To carry under." Its original use was in the sense of a "placing under" or deft insinuation of a thought, idea, or impression, under the observant and watchful care of the attention, and into the "inner consciousness" of the individual. The word, as generally used, indicates the use of a hint or other indirect form of calling a matter to the attention of another. But beyond this use, there has arisen a secondary, and more subtle employment of the word, i. e. in the sense of a sly, guarded *insinuation* of an idea, in such a way that the hearer would fail to understand that he was receiving a hint, but would be apt to "think that the idea arose in his own mind, from the workings of his own mentality. The word "insinuation" gives one the nearest idea of this form of suggestion. The word "insinuate" means: "To introduce anything gently, or by slow degrees; to instil artfully; to hint guardedly or indirectly; to intimate;"—the main idea of the term being "to creep in." And, indeed many suggestions (in the scientific sense of the term) are so *insinuated* into the mind.

But among psychologists; the word began to take on a new meaning, i. e. that of the introduction of anything into the mind of the other, in an indirect and non-argumentive manner. One of the dictionaries defines this sense of the term as follows: "To introduce indirectly into the mind or thoughts." And, later, psychologists began to use the term in a still broader sense, i. e. that of the *impression* upon the mind by the agency of other objects, such as gesture, signs, words, speech, physical sensations, environment, *etc.* And this use was extended later, to meet the requirements of the adherents of telepathy, who employed it in the sense of the "insinuation of ideas by telepathic means," the term "mental suggestion" generally being used to distinguish this particular form of suggestion.

The comparatively recent interest in, and discoveries regarding the great subconscious area of mind, caused a new interest to attach to the use of suggestion, for the majority of the writers held that this subconscious region of the mind was particularly amenable to suggestion, and that to this part of the mind all suggestions were really directed and aimed. The "insinuation" was held to be the artful introduction of the thought into this region of mentality. Many theories were advanced to account for the phenomena of the subconscious in its phase of the suggestible-mind, and the discussion still rages. But, no matter what theory may triumph in the end, the fact of the existence of the subconscious region of mind has been firmly established. While the theorists are disputing about names and generalities, a great army of investigators are uncovering new principles of application, and new facts of phenomena regarding this wonderful part of the mind. While the theorists are disputing about the "Why," the investigators are finding out much about the "How." The subject has now reached the stage where it may be divested from mysticism or "supernaturalness," and studied from a purely scientific position. Subconsciousness without Suggestion, would be like "Hamlet" without the Prince. The two subjects are bound closely together, and it is difficult to consider one except in connection with the other.

In order to understand the modern psychological use of the word "suggestion"—which is the use that we shall make of the term in this book,—you must make the broad distinction between the ideas accepted by the mind following the employment of logic, reasoning, demonstration, proof, etc., on the one hand; and *impressions* made upon, or ideas *induced* in the mind by other methods. The words "Impression" and "Induce" will give you the best idea of the effect of suggestion. When an idea is placed in the mind of a person by Suggestion, it is always placed there by one of the following three general methods:

I. Suggestion by means of *impressing* the fact upon the mind by firm authoritative statements, repetition, etc., in which the suggestion acts as a die upon the molten wax; or

II. Suggestion by means of *inducing* the idea in the mind, by indirect insinuation, hint, casual mention, etc., by which the mind is caught off its guard, and the instinctive resistance of the will is escaped; or

III. Suggestion, generally along the lines of association, in which outward appearances, objects, environment, etc., act to *both impress and induce* the idea into the mind.

Of course there are cases in which several of these three methods are associated or combined, but a careful analysis will show that one or more of the three are always in evidence in any and all cases of Suggestion.

To some, the above statements may seem strange, for to many the arguments of a person are held to be the strongest forms of suggestion, impression and induction. But a little analysis will show that there is far more to Suggestion than argument. In the first place mere argument for argument's sake is not a strong suggestion. Men may argue for hours, without any special object in view, and after a great flood of words, all the parties thereto will go on their way, unconvinced, unimpressed, and with no new convictions or ideas "induced" in them, unless under the latter classification may be included the frequent "impression" or conviction that the other party to the argument is either densely ignorant, a fool, bigoted, or else an unmitigated bore. The twelfth juror, who complained of the "eleven stubborn" fellow-jurymen, was not especially amenable to the suggestion by argument; although the same man undoubtedly could have been swayed by the employment of a more subtle form of influence. It is true that often argument is necessary to brush away certain objections to certain ideas, but after that is done the real work of Suggestion is performed by the person wishing to make an impression. As a rule Suggestion is not operated by opposing will to will; argument to argument; or logic to logic. On the contrary, it generally operates by insinuating itself under, over, or around the argument, will, or logic; or else by an authoritative statement, repeated as often as possible, without proof, and avoiding argument. And even where proof or argument is employed, it will be found that the Suggestion is in the form of the main statement, and that the argument and proof are merely the "stage-business" of the performance.

In the form of Suggestion, in which Impression is the method employed, the action is generally direct and open. The "strong men" frequently employ this method effectively, carrying it through by sheer force of personality and real or fancied authority. Where Induction is the form employed, the method resembles that of the diplomat, and tact, *finesse* , and subtle insinuation are the forms of the operation. In this form of Suggestion, which is far more common than is generally imagined, diplomats, women, and others having fine perceptions and instinctive delicacy of mental touch, excel. The lift of an eyebrow; the shrug of a shoulder; the carefully shaded accent—all these are phases of this form of

Suggestion. And many little tricks of manner, gesture, etc., are likewise. So common is the use of Suggestion in these times, that an acquaintance with the subject is almost absolutely necessary to every one.

Another form of Suggestion that has sprung into prominence in late years, is that of Therapeutic Suggestion, by which term is meant the employment of Direct Suggestion for the purpose of causing the mind to exert its inherent power to regulate the functions of the body, by means of the involuntary nervous system, *etc*. Therapeutic Suggestion has reached an important place in the method of combating disease and ill-health, and is now taught in all the principal medical colleges, although until recently regarded by them with disfavor. It also covers and explains many of the various forms of "healing" by various mental and so-called "spiritual" methods, which, under various guises and names, have grown so rapidly in popular favor during the past decade. A portion of this book shall be devoted to this branch of the subject.

Another important branch of the general subject of Suggestion is found in what is known as "Auto-Suggestion," which is Self-Suggestion, or Suggestion given by oneself, to oneself, according to certain methods and principles, and which method is also in great favor at the present time, under one name or another, and under one theory or another. Auto-Suggestion may be, and is, advantageously employed along therapeutic lines, and many cases of "healing" by many supposed methods, are really the result of the auto-suggestion of the patient, aroused in various ways. Auto-Suggestion is also very advantageously employed in Character Building, and in Self Development. It is found to be the active basis of all the various forms of self improvement along mental lines.

All of the above forms of Suggestion will be touched upon under the chapters devoted to them in this book, with further explanation and details. The purpose of this introductory chapter is merely to give you a general idea of what Suggestion *is* , and its several forms.

Chapter II.
Suggestion of Authority.

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IN THE preceding chapter we called your attention to the fact that Suggestions are accepted by persons when given by one or more of three general methods. These three methods, you will remember, are: (1) Suggestion by impression, as by authoritative statements, etc.; (2) Suggestion by inducing the idea in the mind, by insinuation, hint, and other indirect means; and (3) Suggestion along the lines of association of outward objects, etc., which act both by impressing and inducing the idea in the receptive mind of the person so suggested to.

But these three classes of suggestion may be considered as being caused by the suggestion reaching the individual along several different lines, or channels. For convenience we may divide these channels of suggestion into five classes, viz:

I. The Suggestion of Authority;
II. The Suggestion of Association;
III. The Suggestion of Habit;
IV. The Suggestion of Repetition;
V. The Suggestion of Imitation.

In order that you may be able to distinguish the difference between these different phases of Suggestion, we shall call your attention to the details observable in each, briefly and concisely, that we may hasten on to the general subject of the book.

I. *The Suggestion of Authority* : This form of suggestion manifests along both the lines of impression and induction, respectively. That is to say, Suggestion by Authority manifests both in the positive authoritative statements directed to the point; and also by the spoken or written statements made by those who speak or write with an air of authority. It is a peculiarity of the human mind that it is inclined to listen with respect and credence to the words, written or spoken, of persons who assume the air of authority and knowledge. The same person who will weigh carefully every proposition of those whom he considers to be his equals, or inferiors, will accept the statements of those whom he considers to possess authority or knowledge exceeding his own, without more than a casual questioning, and sometimes without questioning or doubt whatsoever. Let some person posing as an authority, or occupying a position of command, calmly state a fallacy with an air of wisdom and conviction, without any "ifs" or "buts," and many otherwise careful people will accept the suggestion without question; and unless they are afterward forced to analyze it by the light of reason, they will let this seed idea find lodgment in their minds, blossom and bear fruit thereafter. The explanation is that in such cases the person suspends the critical attention which is usually interposed by the attentive will, and allows the idea to enter his mental castle unchallenged, thereafter to dwell at home there and, to influence other ideas in the future. It is like a man assuming a lordly air and marching past the watchman at the gate of the mental fortress, where the ordinary visitor is challenged and severely scrutinized; his credentials examined; and the mark of approval placed upon him before he may enter.

The acceptance of such suggestions is akin to a person bolting a particle of food, instead of masticating it. As a rule we bolt many a bit of mental provender, owing to its stamp of real or pretended authority. And many persons understanding this phase of suggestion, take advantage of it, and "use it in their business" accordingly. The confidence-man, as well as the shrewd politician and the seller of neatly printed gold mines, imposes himself upon the public by means of an air of authority, or by what is known in the parlance of the busy streets, as "putting up a good front." Some men are all "front," and have nothing behind their authoritative air—but that authoritative air provides them with a living. As Bulwer-Lytton makes one of his characters say: "Whenever you are about to utter something astonishingly false, always begin with, ‘It is an acknowledged fact,’ etc." Many a false statement has been accepted when prefaced with a "I assert without fear of contradiction," *etc.* Or, "It is generally conceded by the best authorities, that," *etc.* Or, "The best-sources of information agree," *etc.* Often there is this variation: "As you probably know, sir," *etc.* But in many cases there is not even this preface—the statement is made with a "Thus saith the Lord" manner, and is accepted because of the tone and manner accompanying it. As a rule these authoritative suggestions are not accompanied by argument or logical proof—they are thrust at you as selfevident truths. Or, if argument there be, it is generally but a few specious comparisons of bits of sophistry, offered to quiet the mental conscience of the person. Many authoritative suggestions are crystallized into epigrammatic axiomic phrases, which are accepted as true because of their "patness," and apparent smartness, without analysis on the part of those to whom they are offered. Political catch-words, and current explanations belong to this class. Many a phrase is accepted by the public because it "sounds good," without any regard to the truth stated in it.

It would not be so bad if it were merely the acceptance of the suggestion of authority in itself. But that is only the beginning of the trouble, for the suggested idea once admitted to the mind without question takes up its abode there and colors all subsequent thought of the individual. Many of us have experienced periods in our life, when, some new idea attracting us, found it necessary to take mental stock of our other ideas on the subject. In such cases the majority of us have found that our minds have been filled with all sorts of mental rubbish, without any basis in actual truth, which have been acquired in the past merely from the acceptance of the suggestions of authority. We are like the man of whom Josh Billings once said: "He knows more that hain't so, than any other man alivin'." We advise you to be a little less hospitable to these authoritative statements in the future. Be a little bit more your own authority. If you find it easier to accept a strong statement of this kind, at the time, do so with the mental reservation of "accepted subject to future examination, with privilege of rejection." And above everything else in this line, be sure of the "authority" of your stater of facts—examine his credentials.

II. *The Suggestion of Association* : This form of Suggestion is one of the most common phases. It is found on all sides, and at all times. The mental law of association makes it very easy for us to associate certain things with certain other things, and we will find that when one of the things is recalled it will bring with it its associated impressions. For example to many persons the odor of certain flowers recalls the memory and feelings of funerals, cemeteries and death. This because at some time the person has perceived the identical odor when associated with the scenes of a funeral. The faint odor of mignonette will carry the mind back over the years to some tender episode of the earlier days, and before we know it we are indulging in sentimental reminiscences and thoughts of "it might have been" and all the rest of it. The sound of some old melody will bring back the feelings, sad or joyful, of time long since past. We know of a case in which the individual has a chain of melodies reaching back for many years, each particular one being connected with some particular period of his life. When he wishes to live over the past, he begins humming, and thus travels from youth to middle-age, or the reverse, by the sound of the various melodies.

But there are many other forms of suggestion by association. We are apt to associate a well-dressed man, of commanding carriage, traveling in an expensive automobile, as a man of wealth and influence. And, accordingly when some adventurer of the "J. Rufus Wallingford" type travels our way, clad in sumptuous apparel, with the air of an Astorbilt, and a $10,000 (hired) automobile, we hasten to place our money and valuables in his keeping, and esteem ourselves honored by having been accorded the privilege. The actor, orator, preacher and politician use the suggestion of association upon us by the employment of tones vibrant with feeling and emotion, which are associated in our minds with the actual feeling and emotion—and lo! we are weeping or laughing; smiling or frowning; filled with approval or condemnation, as the case may be. The speaker pulls the associative strings of suggestion, and we dance accordingly.

We find that many of our prejudices, favorable or unfavorable, are the result of associations of past experiences. If we have had an unpleasant business experience with a man with a peculiar expression or color of hair, we find it hard to overcome a prejudice against others of similar personal appearance, in after years. Sometimes a name will carry associations with it. We once knew a man who would absolutely refuse to have business dealings with anyone named "M——," because he had once been badly worsted and cheated in a real estate deal by a man of that name. Many names are associated with persons who had borne them in the past, and, as ridiculous as it may seem, we find it difficult to overcome the prejudice. The majority of people have experiences of this kind.

How many of our readers do not feel an antipathy for some particular article of food, because of some unpleasant experience with that article in the past? Personally, when the writer was a boy, his father wishing to break him of the habit of eating too heartily of "cream-puffs," once offered to pay for all that the boy could eat at one time. Boy-like, the offer was accepted, and the result was disastrous—for years after he could not look at a cream-puff without feeling sad and reminiscent. And the memory of what he once found in a hotel mince-pie, caused an associated suggestion that held its grip with the passage of the years.

How many of our ideas are the result of associated suggestion, we can tell only when we begin to take occasional mental stock. Many of our ideas, feelings, prejudices, likes and dislikes, are the result of this form of suggestion, rather than of anything really attaching to them alone. The moral is that we should watch carefully the company that our mental images are keeping, and avoid unpleasant mental attachments.

Chapter III.
Suggestion of Habit and Repetition.

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III. *The Suggestion of Habit* : This form of Suggestion is closely allied to the preceding phase, i. e. Suggestion of Association, in fact, some consider it to be merely a branch of the latter. But we feel that there is a decided difference in the operation of the two phases, and accordingly prefer to treat this one as forming a separate and distinct phase. Of course, all habit is an association with something in the past, but Suggestion of Habit may arise from an original cause of Suggestion of Authority; Suggestion of Association; Suggestion of Repetition; Suggestion of Imitation; or else from an original decision of the intellect resulting from correct reasoning. The suggestive feature of Suggestion of Habit arises not from the nature of its original cause, but from the fact that the previous action or thought acts as a suggestion for the act or thought of the present. The former act or thought acts as a suggestive "outside influence," although it belongs to one’s own mentality.

It is astonishing to many of us, when occasionally we are brought to a realization of the degree of habit-action and habitthought that has been developed within us. We do things simply because we have done them before, notwithstanding the fact that the circumstances of the case have altered materially; we think thoughts, and hold opinions, simply because we have thought so in the past, although the circumstances may have altered materially. We get into a jog-trot of habit—we fall into the rut of routine—and lose initiative thereby. The Suggestion of Habit is strong with the majority of us.

There is a very good excuse for this development of the Suggestion of Habit, for the majority of our daily actions and activities are possible only through having "learned them by heart." In order to perform our tasks we must have first learned them consciously, and with much expenditure of concentrated attention; and then, having learned them, we have passed them over to the "habit-mind" of the subconsciousness, that they thereafter be performed automatically, and thus easily. The New Psychology recognizes the important part played by habit in mental operations and physical activities, and therefore urges its students to cultivate the habits which will be beneficial to them, and to inhibit those which may prove detrimental. And it is in this same spirit that we are now calling your attention to the effect of the Suggestion of Habit. We are not advising that you do away with habit—but that you select good habits of thought and action, and then trust to them.

The mind of man is plastic, particularly in youth, the period in which the majority of our mental and physical habits are formed. As Romanes well states:

"No change in childhood’s early day,
No storm that raged, no thought that ran,
But leaves a track upon the clay,
Which slowly hardens into man."

In our book on "The New Psychology" we have given directions whereby habits may be cultivated, restrained or inhibited, which we shall not repeat here. The realization of the effect of Suggestion of Habit will call your attention to the need of taking account of the same, in the direction of restraint and improvement. To realize the force of habit, try the following simple tests: Try to put on "the other shoe" first, in the morning. Each of us has the habit of putting on first one particular shoe, in preference to the other. Change to the other shoe, and you will find it awkward, and for some time afterward you will have a subconscious feeling that something is wrong, or has been forgotten. Or, try to put "the other arm" in your coat-sleeve first—each of us has a certain way of putting on a coat, the same arm first each time; and if a change is made the utmost awkwardness is manifested. Each of us gets out of bed on one particular side, and we dress according to rule, in the same way. Try the experiment of putting on a stocking, and then put on the shoe of the same foot instead of proceeding to draw on the second stocking, and see how "mixed up" you will feel. The older we become the more we are apt to become set in our habits of action and thought. We accept the Suggestion of Habit, instead of using initiative, or original thought.

How many people are Republicans or Democrats, as the case may be, simply because they started out so—without regard to any: new issues, or local question. They may make high resolves to "do something," but when the election day comes around they fall in line like well drilled soldiers. Many of us belong to certain churches for the same reason—we have just "gotten into the habit of it," and no attraction can lure us to pastures new. We cross the streets at certain corners, on our way home— just because we started out that way. And we hold certain fixed ideas, not because of any special truth or merit in them, but simply because we once accepted some suggestion or statement along the same lines, and thenceforth adopted it as our own, and now "swear by it" as if we had thought it out carefully and intelligently. In fact the ideas that we fight the hardest for are very apt to be those which we have made our own by the hardest for are very apt to be those which we have made our own by the Suggestion of Habit rather than those which we have thought out carefully. Bigotry and intolerance, "narrow-mindedness" and mental stubbornness arise largely from this Suggestion of Habit. Suggestion of Habit does not allow the person to see any "other side" of a question. His subconsciousness has the fixed idea firmly impressed upon it, from habit, and it requires a mighty wrench to dislodge and cast out the record. The majority of our ideas are the result of this form of Suggestion. This being so, it is well for us to take mental stock occasionally, and apply the test of present knowledge and reason to our "inmost convictions," the majority of which we would not think of accepting today, were they presented to us as new propositions to be examined and judged by the reason.

IV. *The Suggestion of Repetition* : This form of Suggestion may seem to be very much akin to the preceding phase, i. e. Suggestion of Habit. But there is a marked distinction and difference. Suggestion of Habit has its power imparted to it by the habitual repetition of the act or thought on the part of the individual; while Suggestion of Repetition gains its power and force by the repetition of a Suggestion from some outside object or person. It is an axiom of Suggestion that: "Suggestion gains force by repetition." A Suggestion of but moderate impressive or penetrative power in the first instance, gains force and power at each repetition. It is the old story of the repeated blows of the hammer driving in the nail; or the constant dripping of water wearing away the stone. A Suggestion which passes you without much attention or consideration, when first made, will gain both attention and consideration from you if it be repeated sufficiently often, and in the right manner. Repeated Suggestion tends to break down the instinctive powers of resistance in a person, unless the person realizes that it is a Suggestion and thereupon interposes an obstacle to the impression.

Many things that you accept as beyond question have been impressed upon you by the force of repetition. You hear a thing on all sides, and although you may have no knowledge or proof of it, still you are affected by it, and gradually grow to accept it as at least a presumptive fact. Repeated "they say" has ruined the reputation of many a person. A repeated statement or claim of fact often obtains credence without possessing any basis in truth. Many utterly foolish superstitions and ridiculous "notions" have become current because of repetition. The whole matter is understood when one begins to understand the nature of the subconscious mind, and the region of the memory. In these regions of the mind there is preserved a mental record or impression of each thing that comes to the attention of the person. And these impression-records are strengthened by each repetition of the thing. The realization of this law gives us the key to the development of the memory, and also to the understanding of Suggestion of development of the memory, and also to the understanding of Suggestion of Repetition. The process and the rule is the same in both cases.

If you wish to impress a thing upon the records of your memory, you know that repetition is one of the most effective methods. Each impression of the die of attention deepens the original recordimpression. And in Suggestion of Repetition, each time the Suggestion is made and accepted, the recordimpression is made deeper. You have heard the old story of the person who told the tale so often that he grew to believe it himself, have you not! Well, this idea of Suggestion of Repetition is along the same lines. You hear a thing so often that you get to believe it yourself—its repetition giving to it an air and appearance of validity, and causing you to involuntarily imagine that you have always believed it. Who has not known persons who vigorously combated certain ideas in the beginning, and who afterward yielded to the insistent repeated suggestions of others regarding the thing, until she accepted them and finally asserted that he had "always so held."

Many a shrewd judge of human nature, along the lines of salesmanship and advertising, understand this law of Suggestion of Repetition. They will artfully manage to get in repeated suggestions, by presenting the same statements in different terms, or else by a flat repetition of an authoritative statement, until you forget the beginning, and the idea grows to be an old story with you, and one that you never seem to question. We have heard of a politician of national renown, who once said: "Proof! We don’t *need* proof! Tell the public a thing solemnly, and authoritatively, and *repeat it sufficiently often* , and you will never need to *prove* anything!" Repetition, like Pretended Authority are two old frauds masquerading as Truth. When you once take their measure, you have disarmed them so far as you are concerned. When you call for "Proof," they take refuge in dignity and reiteration—that is their entire stock in trade. But Suggestion of Repetition has its value in imparting Truth. It is a poor rule that won’t work both ways.

Chapter IV.
Suggestion of Imitation.

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V. *The Suggestion of Imitation* : This form of Suggestion while being in itself a distinct phase of Suggestion, nevertheless has a very close relationship with the several other forms of Suggestion. In the acceptance of Suggestion of Authority there is to be found an unconscious imitation of the mental attitude of the person asserting the authority; in Suggestion of Association there is an imitation of the associated thing; and in Suggestion of Repetition there is to be found evidences of imitation. But still, Suggestion of Imitation forms a distinct phase of Suggestion, in itself.

Man is an imitative animal. There is to be found in the human race a decided degree of the faculty of imitation which plays such an important part in the lives of our cousins the apes and monkeys. Many persons who would resent any such comparison, nevertheless evince a constant desire to imitate and follow the actions, thoughts and appearance of those around them. Individuality is a far more rare thing than is generally imagined. In fact, let a man show individuality of taste and action, and he is looked upon as "queer," and is avoided as "out of the ordinary" by the majority of people—unless he is sufficiently strong to force his ideas upon the crowd and thus set the fashion. We live in an era of imitation, notwithstanding our claims of individuality. Our civilization demands that we wear the same cut of clothing; the same width of hat-brim; the same kind of hair-cut, and the same color of neckwear—under the penalty of being called "eccentric."

We copy the attitudes, appearance, tones, and little personal peculiarities of some prominent person, seemingly imagining that by so doing we may absorb his qualities. We think the thoughts of others, and share their ideas, according to the same law of Suggestive Imitation. Ideas, as well as clothes, have their fashion. Our churches and our playhouses fall in line with the examples set them by others who have caught the public notice. There is very little room for the individual who prefers his own ways to those of the leaders of fashion who set the public example—it is "get in line, or get out." Some actress wears a new gown of a striking cut, color, or trimming, and the world of womankind falls in line. Sometimes it is fashionable to be "plump;" sometimes the style changes to the *svelte* willowness of the Directoire gown. The dressmakers and milliners of Paris deliberately coin new styles in order that there may be a demand for the new articles among those who follow the fashions, and the remainder of the people are gradually forced into an acceptance of the arbitrary styles.

A new monarch causes a complete change in the accepted styles of walk, carriage, and personal peculiarities; and even in republics the same thing is being manifested, each president causing a manifestation of the desire to follow the lead in the way of exercise, personalities, *etc.* An era of calm dignity is followed by an era of strenuousness—an epoch of tennis is followed by one of golf, according to the tastes of the respective leaders. Philosophies, theories, schools of thought and branches of religious denomination are accepted because they are fashionable.

The old trick of the practical joker illustrates Suggestion of Imitation. The joker pauses on a crowded thoroughfare, and gazes intently at an imagined something up in the air, or else on the roof of a sky-scraper. In a few moments others stop and gaze upward; then others; and so on until the policemen come to disperse the crowd. We follow the motion of a tight rope walker, swaying in unison with him. We imitate the facial expression of the actor on the stage, frowning or smiling as he does. We catch ourselves imitating the walk or physical motions of persons in whose company we are, and there are but few persons who are immune to the intonation or "brogue" of those with whom they associate. The New Englander falls into the localisms and accent of the West or South if he lives there for a time. The Southerner loses his soft accent when he lives away from home, and is only aware of the change in himself when he happens to return home for a visit, when his folks notice how "Yankeefied" he has become, and he notices the extreme Southern accent among his friends and relatives.

We have a personal knowledge of a young physician, of English-Scotch ancestry (not a drop of German blood in his veins) who spent several years in Germany in the universities and hospitals. When he returned to America he was a German in accent, habits, appearance and tastes. So marked was the change, that he finally settled in a German quarter of the town in which he lived, and practiced exclusively among Germans and persons of German descent, preferring their company and customs, and fitting closely into their requirements and preferences. Contrast the children of foreign parents in this country—see how different they are from their parents in every way. Sometimes the change is an improvement—and sometimes it is a throwing away of the good old qualities and an acquiring of the new objectionable ones. Environment plays a very important part in our lives. And Environment is largely the effect of Suggestion of Imitation—that tendency of the race to level itself up or down; to get into line; to be in the fashion.

Have you ever noticed the contagiousness of mental states, or actions, as evidenced in the daily press. Let there be an elopement, and immediately there are many others of the same kind. Crimes repeat themselves in the same way, even to details. Suicides are suggested in many cases by reading public prints. This fact is recognized by psychologists, and an effort is being made to prohibit the rehearsal in the newspapers of objectionable occurrences. The cheap moving picture shows have come under the supervision of the authorities, because of this fact of Suggestion of Imitation. Young people seeing crimes and other immoralities exhibited in the pictures, display a tendency to imitate them. The stage has a marked effect upon the morals of the people, not in the way of "instruction" as many assume, but in the way of Suggestion by Imitation. This form of Suggestion is attracting much notice from students of sociology and civic progress, and is bound to come to the front during the next ten years. The public has the tendency to follow the suggestions of the things presented to its notice. The remedy is suggested in the evil itself. If undesirable things are imitated, then counteract the evil by prohibiting the same as far as is possible, and neutralize it by presenting the desirable things to the attention in an attractive way.

The phase of Suggestion of Imitation, connected with the health of the people, is also receiving marked attention from the authorities and moulders of public opinion of late. It is recognized that the printing of the advertisements and "literature" of certain patent medicines and other remedies is calculated to react upon the health of the public. These advertisements with their recital of "symptoms," including every possible known physical and mental "feeling," sensation, ache or pain, undoubtedly impress many people with fear and imaginary complaints. This would be bad enough in itself, but is rendered doubly evil by the fact that these imaginary complaints have a tendency to materialize into actual physical troubles, by the effect of Therapeutic Suggestion. Thought tends to take form in action; and Mental Pictures tend to become real in the physical realm. Fear in itself is a powerful depressant, bound to react upon the physical functions and to impair the physical well-being of the person manifesting it. A community may enjoy a very good health record; but flood it with objectionable advertisements and printed matter containing a recital of "symptoms," illustrated with pictures of diseased organs, and in a short time there will be more cases of sickness in the place than ever before in its history. These are proven scientific facts, known to every student of the subject. The moral is obvious.

You will find that the instances of Suggestion of Imitation are far more common, and far greater in number, than those of any of the other forms of Suggestion. This is because the causes operating along these lines are far more common and numerous. There is ever present a great supply of the "raw material" for Suggestion of this kind. The tendency of the race to "get into line;" to "follow my leader;" to act like human sheep or geese makes it easy for them to fall into the habit of accepting these suggestions. You have heard of the custom of sheep to follow the actions of the leader. It is said that if the leader jumps over a rail of a fence, the rest of the flock will follow; and if the rail be removed, the rest of the flock will continue jumping over the place where the rail had been.

In this phase of Suggestion,as well as the others previously mentioned, there is of course the reverse side of the question to be considered. We have shown you how easily people are affected to their detriment, and to the advantage of others who influence them. But it is equally true, and much more worthy of the race, that people may also be influenced for good in the same way. The Suggestion of Authority has its advantageous side, for in this way a worthy strong person or body of people may impose the knowledge of good upon those not so well informed—the crowd will accept it by reason of authority, before their reasons can grasp the "why" of it. In the same way Suggestion by Association may operate for good, providing the associations are desirable. And Suggestion of Habit, and Suggestion of Repetition may become great sources of right action, providing the moving cause is good. And so, Suggestion of Imitation becomes a mighty power for righteousness in the hands of the right persons, and when conducted along the right lines. Those who set good examples, and fashions, influence people just as do those who are at the opposite pole of precept. Good health is just as contagious as disease. When Suggestion of Imitation is well understood by the public generally, there will be a demand for the suppression of the things giving the hurtful suggestions, and for the encouragement and advancement of those setting good examples, and furnishing the right kind of suggestions. The remedy is plain—it is for the people to use it.

Chapter V.
Instances of Suggestion.

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IN LOOKING around about us for the purpose of gathering instances of typical forms of Suggestion, we are embarrassed by a wealth of material. Instead of having to hunt for such instances, we rather :find it difficult to escape the numerous

instances of the use of Suggestion which insistently push themselves upon us from all directions. Suggestion is f!!uch an active motive principle of human conduct that we :find ourselves unable to escape from evidences of its operation, when once we have had our attention directed to the subject. We pick up the morning paper, and there we see hundreds of instances which will work their suggestive influences, for good or evil, upon the ~inds of those who read them. Here is related the example of some man who has given his life for humanityand someone will accept the suggestion, and his life will be influenced by the example of this man. Here is related the thieving achievements of some shrewd hierophant of "Frenzied Finance," whose example will be noted and acted upon by some of its readers. Here is the recital of a crime, suicide, or scandal, which will plant its suggestive seed. in some congenial soil, there to grow into action. Here is some inspiring bit of news, which sends a suggestive thrill through us, and nerves us to higher and better effort hi the day’s work. Here is some depressing item of news, calculated to hat"ch" forth pessimistic thought and philosophies in some mind ready for the suggestion. Here is the speech of some world-worker, in which is a wealth of inspiring and stimulating suggestion-and next to it is the reverse. And so it goes, each seed suggestion being extremely likely to find lodgment in the receptive mind of persons in harmony with the respective idea.

And turning to the advertising pages; we find the same thing repeated. The virtues of certain brands of Baby Foods, or Pain Killers are fastened upon our minds by suggestive notices based upon the principles of Suggestion of Authority or Repetition, respectively. We are told that "Uneeda Biscuit;" or that "Ivory Soap Floats;" or that "Puffed Rice is Shot From Guns;" or that "Babies Cry for Castoria;" or that "Somebody’s Whisky is Smooth;" or that "Puffer’s Cigars are Fragrant;" or that "Pilkin’s Purple Pills Will Cure that Tired Feeling;" and so on.

Leaving our homes and entering the streetcars, elevated trains or suburban expresses, as the case may be, we :find ourselves confronted with startling signs extolling the wares of various manufactures, each containing some shrewdly worded phrase, telling us either *to do something* or else that *a certain thing is true* , in both instances the statement being connected with certain articles of merchandise. We gaze upon cleverly drawn pictures of men arrayed in nicely fitting coats or neat hats, and involuntarily contrast our old clothes or hats with the pictured elegance, and thereby set into oper~tion a train of thought which sooner or later leads us to invest in some of the articles in question. These advertisements seek first to arouse desire within us, and then to drive it home and transform thought into action, by Suggestion of Repetition.

Leaving our car we find .the store windows filled with a suggestive display of attractive things, calculated to arouse desire for possession within our minds. The art of windowdisplay is-first to attract the attention by the artistic appearance of the display; and then to arouse desire within us by the quality and appearance of the goods, with a subtle appeal to our bargain instinct by a display of low prices" specially marked down for the W ashington’s Birthday Clearing Sale. " From first to last it is this effort to arouse attention, and to create desire. Look at the crowd of women clustered around the shop windows, gazing longingly upon some attractive display of clothing or hats, or the thousand and one other things so dear to the feminine heart. Don’t you realize that out of that crowd there will be some whose "want to" will be so vigorously aroused, that the suggestive seed-idea will be sure to blossom into active" must have it" in a day or so?

There are schools for advertising, which carefully instruct their pupils in the laws of psychology in this matter of attracting attention and arousing desire. Do not suppose for a moment that this clever advertising "just happens" to catch your eye, and arouse your desire-not a bit of it. These skilled advertisers, who are paid very large salaries, have been carefully trained in the laws of suggestion, and they put their knowledge into practice every day of the week, with a little extra touch on Sunday. There is one man employed by a" large advertising agency in New York and Chicago (he spends part of his time each week in each city, traveling on fast limited trains at night in order to lose no time) who is paid a salary reputed to be equal to that of the President of the United States. And his work, and the value of the same, is along the line of the most clever employment of suggestive words, display, and presentation of the advertisements of the variolls customers of that agency.· Did you think that you bought a certain article because you were convinced from careful examination that it was just what you needed’ . Nonsense I You bought it because the scientific advertiser had exerted his suggestive art upon you, first by attracting your attention by a striking display of his advertisements, and then by the insistent, and repeated epigrammatic statements regarding the fact that you, yes *you* , needed that particular article. Reason, indeed I You were suggested into it by a series of suggestive pictures and clever phrases. Of course the article is good, and you got your money’s worth, but that does not alter the principle.

Then you go into a store, or else a salesman calls at your office. Some of these salesmen, or saleswomen, repel you and you do not care to deal with them. Others have a "winning way" about them, and before long you are placing your orders. Did you suppose that it was just because these salespeople were pleasant, intelligent and courteous? Dear me, you are far behind the times. Of course a pleasant manner, intelligence, and a desire to please have great value in salesmanship, and will always reap their reward in orders and pleased customers — but even this is not always the result of natural inclination, and even if it is, there is more to the thing than that. Do you know that there are numerous schools of salesmanship springing up in all parts of the country, instructing the students in—what do you suppose? In the Psychology of Salesmanship! Teaching them the psychological laws that are to be found in every sale—teaching them the nature and value of Suggestion in selling goods. And not only this, but many of the large concerns employing solicitors have private courses in salesmanship, in which their salesmen are carefully drilled and trained how to approach people properly; how to present their proposition; how to meet objections; and *how to use Suggestion* . The modern business man has received his education in psychology, and is applying it in his everyday business. We are not objecting to this—personally, we would rather deal with a trained salesman than with a clumsy, untrained, "raw" recruit. We are merely calling your attention to the important part played by Suggestion in everyday business life.

Your day’s business takes you into a court room, and lo! you find Suggestion there. You see a witness on the stand, in the hands of a clever lawyer who is drawing out the desired information by a clever line of suggestive questionings. The much decried "leading questions" of the lawyers, which are subject to objection from the opposing side, are but forms of Suggestion. The up-to-date lawyer does not need to use the "leading question"—instead he subtly starts certain trains of thought in the mind of the witness, by accenting certain words, etc., and thus accomplishes the same end. Listening to a clever cross-examination by an expert is equal to a preliminary course in Suggestion. And then, you will find an employment of Suggestion in the address of counsel to the jury. A sentimental association is aroused by a reference to something likely to have been experienced by some of the jurymen; prejudices are aroused by suggestion and insinuation; doubt is cast on the statements of opposing witness by a subtle tone and expression, where words would have aroused suspicion. And so on to the end. And even in the judge’s charge unconscious suggestion is used, although many judges will indignantly deny this fact. If a judge inclines toward a certain side of a case, by reason of his own prejudices or conviction, he will often unconsciously impart that leaning by suggestion in his charge. This all jurymen know, and they will tell you that in some way they became impressed with the true beliefs of the judge, even although the charge was delivered in a most impartial manner with carefully chosen words. The Suggestion was manifested in the *emphasis* unconsciously placed upon certain facts or words. And, if the case goes to a higher court, on appeal, this suggestive accent or emphasis is missing from the printed words, "if" and "but," which turned the scale in the jury-box.

After the day’s work, you start to return home, when you are confronted with a big blinking electric sign, telling you to "Take Home a Box of Riler’s Chocolates for Your Wife!" And of course you do. Over the coffee, at dinner, your wife innocently informs you that your best friend has presented his wife with a new set of furs that are so becoming; and she wonders if the friend is not an exceptionally able business man to be able to be so liberal; and then he is so kind and thoughtful of his wife and family. Thus is the "fur" seed suggestively planted in good rich soil—never fear, it will be well watered with tears, and watched with shy, loving glances, until it blossoms into realization a little later on.

And that night, in your sleep, you will dream of something connected with business that will suggest something else that will have an effect on your actions the next day in your business. You can not escape Suggestion, even in sleep.

Chapter VI.
Suggestion in Business.

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IN THE preceding chapter we called your attention to the fact that Suggestion is now recognized in the affairs of every-day business life, and that instruction along its lines is now given to those aspiring to reach the attention of the public. Business psychology has come to stay, and it has worked a revolution in many branches of commercial life. Appeals to the public mind are no longer made in a haphazard, hit or miss manner, but along certain well established methods of attracting and holding the public attention, to the end that desire may be aroused and demand created for the wares of the sellers.

Especially is the above so with regard to salesmanship and advertising. It is a fact not generally recognized, that advertising is merely one form of salesmanship—selling at long range. And accordingly the "selling talk" of the salesman and the "selling talk" of the advertisement must be based upon the same principles. This fact is recognized by all of the live advertisers and salesmen, and improvement along the lines of selling Suggestion is being made constantly.

In the training of salesmen, there is a constant reference to Suggestion in all of its forms. The embryo salesman is instructed in what is called the "Pre-Approach," by which is meant the general self-training of the salesman, along the lines of AutoSuggestion, to the end that he may get himself into the proper frame of mind to impress the customer in the best way. The salesman is instructed to fill himself with the idea of the value of the goods he is to offer the customer; the fact that these goods are just what the latter needs and should have in his business; the fact that instead of asking a favor of the customer, the salesman is really doing him a good turn in calling his attention to them—in short, the missionary spirit with its burning zeal for "conversion" is inculcated in the salesman, so that he becomes an enthusiastic advocate instead of a mere "seller of goods." If the instruction in Suggestion went no further than this, it would be a valuable addition to the qualities of the salesman—but it goes far beyond this point.

The next stage in the instruction of the salesman is what is called "The Approach," by which is meant the manner in which the prospective customer should be approached. The salesman is instructed to carry himself in such a way as to suggest SelfRespect; and to dress in such a way as to suggest business standing and prosperity, avoiding shabbiness on the one hand, and over-display on the other. He is taught to maintain a cheerful, optimistic state of mind, for this suggests itself in his outward appearance and manner and produces a much better effect on the customer than would a surly, crabbed, pessimistic manner. Then follows the proper method of introducing oneself, and one’s business, to the customer, according to the character of the latter. One of the largest selling concerns in the country, in its little manual for the use of its salesmen, says: "The first five minutes of speaking to a man is likely to make or break you as far as that sale is concerned. If you are in any way antagonistic or offensive to him, you have hurt your chances badly from the start. If you have failed to definitely please or attract him, you have not done enough."

Then follow instructions regarding the psychological elements of a sale. First comes Attention—this is the first point in the sale, and the salesman must secure it, or else he can proceed no further. Then follows the stage of Curiosity, or Interest, in which the salesman is taught to arouse the former and gain the latter. Interest must be aroused before desire may be awakened. To arouse interest the business proposition, or article of sale, must be presented in an interesting manner, with well chosen and properly delivered words. This point secured, the salesman is instructed in the science of arousing Desire, for in this lies the motive power which leads to sales. The customer must be made to "want" the thing before he will purchase it. Then he must be made to realize that he can afford to buy it. The price is held back until the psychological moment, and then is introduced in a casual way, with little or no emphasis on the amount—just a suggestion that such and such a price is attached to the thing—sort of a side affair, after all. Then comes the point of closing the sale, and obtaining the order or signature. This is the aim and goal of the entire process, and many are the points of instruction imparted regarding this closing. The signing of the order is suggested by pointing to the proper line with the suggestion: "Sign *here* , please;" some going so far as to suggest the action by handing the customer a fountain pen, slanted at the "suggestive angle."

The prospective salesman is trained to recognize the various mental traits predominant in the customer, and methods are supplied whereby these qualities may be applied to properly. His vanity, pride, covetousness, social aspirations, jealousy, desire for success, desire for advancement, desire for self-improvement — all these are recognized and have their appropriate suggestions. The Imagination is considered, and the salesman is taught how to paint word pictures for it. Salesmanship is indeed a science and an art, in these days, and they are "getting it down finer" every day.

Clerks in retail stores are instructed to have their customers seated, in order that the standing salesman may have the advantage of the "suggestive position." They are also trained to use the "suggestive question," such as "This is a very beautiful shade, *isn't it?* " or "This will make up well, *will it not?* "—the customer's answer being directly suggested to him, or her, in the first part of the question, which consists of a positive statement followed by a question asking for corroboration. It is much easier to say "Yes!" than "No!" to such a question —*isn't it* ? The saleswoman who shows her customer an article a little higher in price than one which is being examined, with the remark: "Now here is something *very* much better. Of course it costs a little more but it is well worth the difference, *but of course, etc* ."—the implied suggestion of the "of course," to the effect that the customer might not wish to exceed the lower price, often acting to put the woman on her mettle, and she buys the higher-priced thing just to show that she is "able to" do so. To the wealthier customers, the suggestion is always of quality, style, exclusiveness, etc., while to the poorer it is always "price," "bargains" and the rest of it. The salesman or saleswoman who understands human nature and Suggestion, will make much larger sales than those who are lacking in this information.

The business of window dressing, display, marking prices, etc., makes a liberal use of Suggestion. Models are tastefully dressed in the windows, and the women gazing therein receive the suggestion that they too would look that way, if they wore the same goods. The beautifully formed living model is used to "try on" coats, in the cloak department, that the woman customer may see "just how it will *look on you* ." In the millinery department, the young woman upon whom any hat looks stylish is used to try on the various hats, that the customer may see "how they will look." All this is Suggestion pure and simple— the Suggestion of Association. "Bargain Sales," and "Marked Down." articles are attractive suggestions. "97 cents, marked down from $1.00," suggests a great saving. $4.98 seems so much cheaper than $5.00. Odds and ends of trimmings, unwound and mussed up in a heap on a "Bargain Table" suggest great bargains. The Psychology of the Department Store is a study in Suggestion.

In advertising, the same employment of Suggestion is made. There is the "Direct Command," or Suggestion of Authority which tells you to *do* certain things at once; or to buy certain things for certain reasons. There is the suggestion of taste and flavor in advertisements of eatables and drinkables. "Delicious," "fragrant," "luscious," "sweet," "mild," "invigorating," these and similar words suggest taste, or smell to the reader. Read the advertising columns of the daily newspaper, or the advertising section of the current magazines, in the light of what we have said, and see the ingenious uses of Suggestion. Read the signs in the store windows, or over their doors, and see the part played by Suggestion. "The Store of Quality;" "The Home of Bargains;" etc.,—these are suggestions.

A writer in the magazine "Salesmanship" says: "To make advertising which will sell goods requires development of the human part of the writer. He must realize the different forces which command Attention, Interest, Desire and Conviction." You see then, advertising is salesmanship at long range. The same principles are involved. The same writer says: "The fact is that salesmanship and advertising are practically synonymous terms. A good ad. man must be a good salesman. The only difference lies in the fact that the salesman meets the customer personally, and the ad. man sends him a message in type. The same argument, the same tact, and the same persistence must be present. It takes more brains to sell the goods than it does to make them; you can steal them, but to sell them is an Art." A writer in a magazine devoted to advertising, says: "Really clever ad. writing goes far and away back of, and deeper than, the smartness of phraseology that men like to pay for…. Advertising takes into account the subconscious impressions, the varying phases of suggestion and association as received through the eye, the psychology of the direct command,—all worth earnest consideration, and seriously to be reckoned with, however we may balk at the terms." This writer was not afraid to call a spade a spade, and he states a psychological truth. Another writer in the same magazine, says: "Advertising is just" salesmanship on paper; a mere moneymaking means of selling goods rapidly. That ‘mysterious something’ is just printed persuasion and its other name is ‘selling conviction.’ Conviction may be imparted *at will* by those few writers who have closely studied the thought process by which conviction is induced. The mission of every ad. is to convert readers into buyers."

The main difference between business arguments and business Suggestion is that the former uses the Broadsword of Proof, and the latter the Rapier of Insinuation—the former appeals to the Reason, the latter to the Feeling and Emotions, and other subconscious mental faculties.

Chapter VII.
Suggestion and Character.

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BY ONE’s "Character," we mean one’s "mental qualities or attributes." Reputation is the opinion that others entertain regarding one; Character is the sum of one’s mental qualities and attributes, as they really exist. Character is held to be the result of heredity plus experience and environment. In environment and experience must be included Suggestion. Education is largely a matter of Suggestion; in fact, some leading authorities claim that a man’s education is composed almost entirely of Suggestion of some kind. Without entering into a discussion of this question, it may be asserted with safety that a man is largely what he is by reason of the suggestions which he has *accepted* . Remember, we say. "accepted," rather than "experienced"—for one experiences many suggestions which he rejects and refuses to accept. The rejected suggestions affect his character only in an indirect way, that is in the way of forming a habit of the rejection of similar suggestions. The suggestions which are *accepted* , become a part of his nature and character, and may be removed only by suggestions of an entirely opposite nature, strong enough to neutralize the first ones. This being understood, it will be seen what an important part Suggestion plays in the part of all of us.

The suggestions which so forcibly impress themselves upon our characters may reach us along any of the various lines of Suggestion, as stated in the preceding chapters. The Suggestion of Authority is one of the first forms of Suggestion that makes its impress upon the youthful mind. The statements, views, opinions and actions of those to whom the child looks for authority are impressed strongly and deeply upon the childmind. Acting along with this form is Suggestion of Imitation. The child is an imitative creature, and instinctively "picks up" the ideas, opinions and mannerisms, as well as the general code of life of his elders. The child naturally acquires the impressions suggested to him, involuntarily or voluntarily by those with whom he associates. He grows to resemble those with whom he is surrounded. He is like a sponge absorbing ideas from his associates, particularly his elders, for his nature is to take in and absorb from the outside world. The mind in childhood is particularly plastic, and the habits of his after years are largely influenced by the impressions of his early youth. Certain wise churchmen are reported to have said: "Give us the first seven years of a child’s life, and you may have the rest." And if those first years have been given to those whose suggestive influence is undesirable, that child will have hard work to eradicate the early impressions, in after years.

Halleck well says: "The analogy between the plasticity of nerve and brain and that of plaster of Paris has often been pointed out. The freshly mixed plaster can easily be moulded at will, as can a youthful brain and nerves. Persons after the age of thirty seldom radically change their habits; indeed the age of twenty finds most of our habits already outlined as they are to remain for life. The boor at that age will continue to have boorish peculiarities. Errors in grammar will slip automatically from the tongue. The doctor, the lawyer, the clergyman, the business man, the teacher, soon acquire the peculiar habits of their professions. If we do not get into the right vocation early in life, we are caught in the vise of habits ill-adapted for a change. Our very ways of looking at things have become crystallized. If we put off learning new subjects, we shall remain ignorant of them." While we differ from Prof. Halleck, inasmuch as we claim that The New Psychology has pointed out methods whereby habits may be changed in after life, yet we agree fully with him in his statement regarding the strength of the impressions and suggestions accepted during youth.

But, the effect of Suggestion upon character does not cease with the passing of youth. We are affected by it during our entire life. We are constantly being built up from the Suggestions we accept. If we yield to the inspiring, hopeful, courageous suggestions contained in the words or examples of others, we tend to develop similar qualities in ourselves. If, on the contrary we allow the pessimistic, discouraging, hopeless suggestions of failure, from the words and examples of others, to sink into our minds, we tend to grow in accordance therewith. Our thoughts, ideas, actions and habits become formed from the example and precepts of others, modified of course by our own thoughts on the subject. But even our thoughts and opinions are largely the result of the thoughts and opinions of others which we have *accepted* . Our lives are being modeled from the patterns which we accept from the outside world—therefore we should be very careful what patterns we accept.

It has been often well-said that we are the result of what we have thought. And it is likewise true that we have thought largely what we have accepted and selected from the suggestive influences around and about us. It takes a very strong individual to rise above the effect of his environments, and to shake off the prevailing opinions of his associates and strike out in a new line for himself. Such men are akin to geniuses—the ordinary mortal finds himself incapable of effecting the task, unless he has been inspired to renewed and scientific effort by the helpful suggestions and influence of others who know whereof they speak.

Take a child of the very best heredity, and place it among the thieves of Whitechapel, where it has constantly set for it the authority and example of vice, and it will require almost a miracle to save it from falling into the pit of crime. The inhabitants of a neighborhood grow to resemble each other in many ways, owing to the force of mutual suggestion and example. Removal from one neighborhood to another—from one town to another—has changed the life of many persons, for better or for worse. These facts should not need further proof or argument—the use of one's powers of observation should be sufficient to render them self-evident.

The consideration of the above stated facts may tend to produce a feeling of sadness or discouragement in the minds of some who may read them alone, without reference to the remedy. And, indeed it surely would be a sad and hopeless state of affairs were there no remedy. But Nature always supplies an antidote for every bane—and those who seek the remedy will always find it. Nature has given man a Will—a Will to use and order his life and character as he will. And by that Will he is able to *reject and refuse* the suggestions which are not conducive to his welfare—and to seek, welcome and accept those which are calculated to strengthen and build up his character along the desired lines. If man were but the creature of chance and circumstance, then indeed would he be but as an automaton moved by the wires of fate, circumstance and environment. But with the possession of the Sovereign Will, he may cast aside and away from him the injurious things, and draw to himself those calculated to help and develop him.

No one is compelled to *accept* a suggestion—no one is prevented from rejecting one. On the contrary every person has the power to choose and decide between the impressions coming to him from the outside world, and to accept or reject as he wills. By the proper mental attitude one may cause adverse suggestions to fly from him as the bullet is deflected from the steel armor of the battle-ship. And by turning the attention toward the kind of suggestions he wishes for, he may discover them and select them as his own from amidst the mass of impressions of the contrary character. One draws his own to him—he finds that for which he seeks. As Kay says: "When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind, he will be very likely to find it, and that too, probably where it would otherwise have escaped his notice…. Truly we may say of the mind, as has been said of the eye, that 'it perceives only what it brings with it the power of perceiving.'" And as John Burroughs has aptly illustrated: "No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics, picks them up in every field he walks through. They are quickly recognized because the eye has been commissioned to find them." And the mind may be commissioned to find the things needed and sought for, as well as may be the eye.

Halleck well says, regarding the power of the will to shape one’s thoughts, desires and actions, instead of allowing them to be controlled from the outside, along the lines of Suggestion: "In the capacity for attention, we have the key to the freedom of the will. *Voluntary attention* makes the motive. The motive does not make the attention. Hence the motive is a product of the Will. If I withdraw my attention from a motive idea, it loses vigor, like a plant deprived of air and moisture…. By sheer force of will-power, many a one has withdrawn his attention from certain temptations, centered it elsewhere, and thus developed a counter motive." And here is where the individual may make use of the power of outward Suggestion in his own development of character. By refusing to allow his attention to be attracted or held by impressions and suggestions, (or their sources) which are detrimental to his welfare, he renders them ineffective and of no avail. Likewise, by holding his attention ever open for, and then firmly fixed upon those which are conducive to his welfare, he may surround himself with a continuous atmosphere of helpful and uplifting suggestive impressions, which will inspire and strengthen him. Man is the master of Suggestion, if he will but use the Will with which Nature has endowed him.

Under the subject of Auto-Suggestion, which will be considered in the latter part of this book, the reader will find taught a system of self-development, or Character-Building, which will be found not only to develop one along desired lines, but which will also tend to attract to himself suggestive influences in harmony with his own character—for like attracts like in the world of thought and Suggestion, as in every other field of Nature’s operations.

Chapter VIII.

Suggestion in Childhood.

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IN THE preceding chapter we called your attention to the fact that the period of childhood is one in which mental impressions or suggestions are readily accepted, and firmly retained in the character. This fact is lost sight of by the majority of parents and teachers, who seem to think (if they think of it at all) that the child's mind works precisely like that of the adult. They imagine that a child should be able to *see* and understand the reason of things, and to be amenable to appeals to reason, whereas the child has not fully reached the reasoning stage, as the term is generally used. The child is governed almost altogether by the feelings and emotions, and from the effect of impressions and suggestions received from those around it. This being the case, we may see how careful we should be to avoid the use of improper suggestions to the child; and to use the proper ones. The child naturally accepts the suggestions of its parents, in a way that would surprise the parent could he or she but get a glimpse of the workings of the little mind.

Too often is the child impressed with the idea that "Johnny is such a stubborn child—he cannot be moved when he makes up his mind to a thing." Or, "Edward Everett is *so delicate* ; the least thing upsets him. We have to be so careful about him." Or "Mary has the *meanest* disposition—she seems to do things just to spite one, and annoy those around her." Or "Samantha is too stupid for anything; she acts as if she wasn't just right in her senses, sometimes." And so on, *all in the presence of the child* ! And the amazing thing is that the parent, or teacher, does not seem to realize that the child listens attentively to what is said, and grows to accept the Suggestion of Authority and Repetition, and naturally acts along the lines of the suggestion. Thought takes form in action, and these mental images manifest themselves in material form. The child feels that he is just what his elders are claiming for him, and naturally falls into line. Long before the parents realize it, the child is forming habits of character from these repeated suggestions made about it in its presence. The process is simple—the child does not *reason* over the matter and then decide to act upon the suggested characteristics. Its subconscious mentality, or habitmind, simply absorbs these suggested impressions, and when they are repeated m~ny times a day the impression becomes fixed in that region of the mind. Just imagine yourself (*you* who are reading these words) being subjected to a running fire of verbal criticism of this kind. Would you not tend to "make good" the bad qualities attributed to you? Would you not, eventually, grow to play the part assigned to you? That is, if you didn't rebel and change your environment. The child cannot change its environment, but must stay where it is and listen to this perpetual flow of adverse suggestion, week in and week out. And, when you realize that the child's mind is a hundred times more impressionable than is your own, you may begin to understand the effect of these suggestions upon it.

In the same way the repeated remarks of some foolish mothers, that "Eloise is such a beautiful child; people notice her on the streets, and turn around to watch her,"—*this in the presence of the child* —must exert an influence over the mind and future character of that child. And the common suggestion that" Carmencita is *so* bashful; she is always afraid of strangers, and I cannot get her to 'make up' to them"-now, just imagine what that must mean to the sensitive child when she hears it said in her very presence and that of the stranger! How would you feel, if you were sensitive, and your friends should say in your presence when you met a stranger for the first time: "Oh Mr. Brown, you must really excuse Miss Psyche's bashfulness— she is so shy and retiring—she blushes every time she meets a stranger, and cannot think of a word to say!" How would you relish having salt thus rubbed in the open wound of your selfconsciousness? Multiply your feelings by ten, and you have the child in question. Cannot you see that you are using the very strongest possible method of developing the selfconsciousness of the child—the very means that you would use were you actually *trying to make* the child shy and bashful. Besides the shock to the sensitive nature, you are also actually building character in the child along the lines of the Suggestion of Repetition.

We have seen mothers cry out to children who had picked up an ornament: "Oh, Mabel, you'll *drop* it—look out *it will slip from your fingers* —take it away from her, *quick* , before she *drops* it!"—and more of the same kind. When one realizes that it is by precisely this class of suggestions that suggestible subjects are made to perform actions in experimental psychology, one may wonder why Mabel does not drop the thing at the first suggestion, not to speak of its insistent repetition—and often she does. A kindly, "Put it back in its place, Mabel; mother doesn't like her vases moved about," would be better calculated to preserve the integrity of the vase. Similar to this is the suggestion of: "Oh dear, she'll fall down the stairs—look out dear, *you'll fall* ; you'll fall in a minute; look out now!" Can you wonder if the child does fall, after a suggestion like that? Can't you see that you are supplying motive power for the suggested action. In such case, the thing to do is to keep cool, and above everything else not to let the child catch your fearthought. Fear is contagious, by the channel of Suggestion. If you have ever witnessed any experimental work in psychology, in its branch of Suggestion, you may begin to appreciate the motive force latent in a strong Suggestion to an impressionable mind—and children have impressionable minds.

We feel annoyed that we should have to include any reference to the criminal practice of giving children the suggestion of Fright—this subjects belongs to the Dark Ages of childrearing, but alas! we hear of new instances of its persistence, every few days. When one thinks of the terrors of the little mind due to the suggestions poured into it regarding "Boogy-men"; "Shadow-men"; "Big Bear will Catch You!" "Something will grab your foot if you step out of bed!"; "Better look out when you go up the dark stairs!"; and all the rest of the infernal suggestions of that kind, one feels it difficult to speak with the conventional restraint. We have known women of middle-age who have never been able to outlive these fear-impressions given in early youth. The "Big Bear" is so firmly lodged in their subconscious mind that all their knowledge and reason is not sufficient to eradicate it. As the well-known Englishman, of undoubted bravery and highest reasoning faculties once said: "I laugh at and believe nothing of the grisly things in the daytime; but in the midnight darkness of my bed-chamber I find myself believing in all the horrors of my childish imaginings." And all this the result of these criminal suggestions. Many a child has been rendered "nervous" and "fearful" for the rest of its life, by these "Boogy-boos" of childhood. To one who understands the workings of the Law of Suggestion, such things seem as bad as witchcraft and sorcery.

The reverse of this general proposition is true. Just as adverse suggestions may be harmful to the child, so may the proper ones be helpful. If you must make suggestions to, and about the little one, use as their subjects the favorable points of the child, or those in which you wish the child to improve. In the case of the bashful child, give it the silent Suggestion of Association by ignoring its shyness,—take no notice of its failing, and see that your friends act likewise. Soon the child, seeing that it is not noticed at all, will begin to evince the natural childish desire to attract attention, and will begin to come out of its shell. The child with the dirty hands may be put on its mettle, by calling the attention of friends to how Johnny is getting to be a big boy now, and how much cleaner he is keeping his hands than when he was a little fellow. Always map your suggestions on *what you want the children to be* , not what you *fear* they will be, or are. Just as in Auto-Suggestion, you hold the mental image of *what you wish to become* , as a pattern upon which your subconsciousness will model your new character—so should you ever hold before the child a mental picture of that which you wish it to be. Do not misunderstand us—we do not mean to advise *preaching* to the child, no child likes that—we mean to act, and suggest, that the child actually *is* becoming or acting as you wish. You will get the idea better if you will *reverse* the line of suggestions objected to by us in the first part of this chapter. Encourage the positives—and the negatives will die away. Cultivate the desirable tendencies, and the undesirable ones will die for want of nourishment.

Above all, realize that the mind of the tiny child is like a soft impression plate, or a sensitive photographic film—therefore be careful what objects of suggestion you place before it. Place bright, strong, positive pictures in its mind, and avoid those of the opposite kind.

In conclusion, we would remind you that the actions, views, ideas, and general life of the parents act as suggestions for the child. "Like Papa and Mama," is the instinctive idea in the mind of every child, from its earliest days. Therefore "Papa and Mama" have considerable responsibility in this direction, during the early days of the child particularly. What Papa or Mama do, is Gospel to the child—everything, good and bad, is worthy of imitation. Suggestion of Imitation is always active in the family. Govern yourselves accordingly. Teachers have the same responsibility—"Teacher does it," is a sufficient excuse for the child. There is always a case of "a chiel’ among us, takin’ notes."

And these notes are suggestive notes. We feel that a whole book might well be written on this subject, in order to do it even faint justice. But we trust that the hints that we have given here may reach some for whom they are intended, and who need them very much. You may not be able to give your children the riches or "advantages" that you would like to bestow upon them (perhaps that is so much the better for them) but you have the opportunity of giving them the best possible Suggestions—the "best in the shop," and that is *much* , very much indeed.

Part II.
Therapeutic Suggestion.

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Chapter IX.
Suggestion and Health.

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PERHAPS IN no other way is Suggestion so commonly accepted by people as in relation to their physical condition, or health. People are being made sick, and others are being made well, every day by Suggestion pure and simple. We purpose devoting a number of the chapters of this book to various phases of Suggestive Therapeutics, but it may be as well, at this point, to call your attention to the undoubted effect of Suggestion upon the physiological functions. Science has recognized this fact, and modern medicine takes it into serious consideration. Cults and schools of thought have been built upon this fact, and the underlying principle has been lost sight of by the various theories, explanations, dogmas and ideas philosophical and theological which have gathered around it. Some of the authorities call it "The Effect of the Imagination upon Physical States," or "The Power of Mind over Body"— but Suggestion is the active principle of application in all the various forms, and under all the various names, and in spite of the conflicting theories.

That mental states affect physiological function is admitted by the best authorities in medical science, and has been for many years. But it is only of later years that methods of applying the principle have been taught and practiced to any great extent. Previous to that time the principle was mentioned only in connection with the production or induction of disease by adverse mental states. Perhaps a consideration of the older authorities might be interesting and instructive, at this stage, and before we undertake the general subject of Suggestive Therapeutics.

Sir Samuel Baker, in the *British and Foreign MedicoChirurgical Review* , said: "Any severe grief or anger is almost certain to be succeeded by fever, in certain parts of Africa. "Sir B. W. Richardson, said: "Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin." Sir George Paget, said: "In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety." Dr. Murchison said: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences." Prof. Elmer Gates, says:

"My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy." Dr. F. W. Southworth says: "If mental causes can change the various secretions of the body, making them poisonous, for example, the saliva, and the milk in the human breast, under the influence of anger, worry or fear, could it not also be productive of disease through imperfect or non-elimination? Is it improbable that fear, which is a greater negative force than anger, may produce the results as indicated?" All of the mental states above-mentioned as affording a probable cause of disease can be and are produced by Suggestion or Auto-Suggestion. While that mysterious force behind the mental states may escape our definition, unless we consider it to be some phase of the Will, nevertheless we may safely assert that in Suggestion we find the motive power which calls this force into operation.

In the same way, that which people call "Imagination," is seen to be but a mental picture created in the imaginative regions of the mind by Suggestion, and afterward materialized by Fear or Faith, both of which act in the same general manner. The following interesting quotation from Prof. Halleck will show the effect of these suggested mental images, considered as products of the Imagination: "When a mental image is taken for a reality, the most astonishing results often follow; indeed, sometimes they are more pronounced than if the image were a reality. One may find many illustrations of this in everyday life…. Were it not for this power of the imagination, the majority of quack nostrums would disappear. In most cases bread pills, properly labeled, with positive assurances of certain cure accompanying them, would answer the purpose far better than these nostrums, or even much better than a great deal of the medicine administered by regular physicians…. There is perhaps not a person living who would not at times be benefited by a bread pill, administered by some one in whom great confidence was reposed…. Warts have been charmed away by medicines which could have had only a mental effect. Dr. Tuke gives many cases of patients cured of rheumatism by rubbing them with a certain substance declared to possess magic power. The material in some cases was metal; in others wood; in still others, wax. He also recites the case of a very intelligent officer who had vainly taken powerful remedies to cure cramp in the stomach. Then he was told that on the next attack he would be put under a medicine which was generally believed to be most effective, but which was rarely used. When the cramps came on again, a powder containing four grains of ground biscuit was administered every seven minutes, while the greatest anxiety was expressed (within the hearing of the party) lest too much should be given. Half-drachm doses of bismuth had never procured the same relief in less than three hours. For four successive times did the same kind of attack recur, and four times was it met by the same remedy, and with like success. A house surgeon in a French hospital experimented with one hundred patients, giving them sugared water. Then, with a great show of fear, he pretended that he had made a mistake and given them an emetic instead of the proper medicine. Dr. Tuke, says of this case: ‘The result may easily be anticipated by those who can estimate the influence of the imagination. No fewer than eighty—four-fifths—were unmistakably sick.’"

You are familiar with the old cases of people who have been told repeatedly that they were looking very sick, as a practical joke, and who took to their beds with various ailments. Also of the man who thought he was bleeding to death, from hearing the dripping of water accompanying a slight incision made in his arm by surgeons—actual death ensuing from the shock and fright. Many similar cases are related in the annals of medicine. Every professor in a medical college has had numerous experiences in which students took on the symptoms of the various diseases which they had been studying. It has been estimated that as many die from fright during great epidemics, as from the disease itself. We have had the personal assurance of a reputable practitioner of medicine, that he once attended a case in which the patient believed that she had taken a dose of strychnine by mistake. When the physician arrived the patient was showing all the symptoms of poisoning from strychnine (she had previously witnessed the death of a dog from a similar poison) and only recovered after the usual antidotes and treatments had been administered—as it was she was weak for a long time afterward, notwithstanding the fact that after the doctor had left, the bottle of poison was found untouched, the woman having taken some harmless mixture. Many physicians of long practice relate similar experiences in their own professional life. Fright is a virulent poison, in many cases—just as joy is a powerful restorative and invigorant.

Dr. Geo. R. Patton in a paper read before a medical society in 1900, made the following statements: "The mind as a dynamic force exerted over the functions of the body has been, doubtless, operatively manifest from the cradle of our existence. Though the fact may not have been so recognized at this primitive period, it is really the explanation of the cures which were then attributed to the influence of the stars, to divinations, talismans, charms, *et id omne genus* ; for in the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called ‘efforts of nature.’ Herodotus tells us that the Babylonians, Chaldeans, and other nations of antiquity had no other physicians and used no medicines. Even when the practice of healing passed from the East into Egypt, and thence into Greece, it was exclusively confined to the temples. At this period it was the universal belief that all diseases were due to the anger of the gods, and, therefore, prayers, with ceremonies of pomp and mysticism were used to propitiate heaven in favor of the sick, and all were of such a nature as to act vividly upon the imagination and emotions…. Now these measures, in their entirety, were well calculated to arouse a new and favoring action in the nervous centres, and through them a sanative influence over the assimilative and nutritive processes, as well as upon the organic functions. At a later period, when medicine first began to be disseminated from Greece into the outer world…if recovery took place it was accredited wholly to a charm, incantation, amulet or talisman, which had now, in part, taken the place of the ceremonies in the temple, as the means of cure. Here, again, we see the effects of credulity and superstition exercised through the emotions and imagination upon the ills of the body. At still a later period in the history of medicine, magic and medicine were almost synonymous terms; in fact, the practice of medicine consisted almost wholly of the "machinery of magic. A word scrawled upon parchment, for instance, would cure fevers; a hexameter from the iliad of Homer cured gout, while rheumatism succumbed to a verse from Lamentations. These could be multiplied, and undoubtedly all were equally potent of cure in like manner. The repulsive and ridiculous agents at one time so often and so freely given to the sick could only have been curative through a mental impression transmitted to the body; for who could take a potion from the skull of a murderer; or a tincture made from the common louse; or a pill from the dried liver of a bat; or a powder from the heads and legs of spiders, without profound emotion? Even now, new, unusual and untried remedies are often more efficient than the old and well-tried ones, and the shrewd and knowing doctor often avails himself of this fact."

In each and every one of the instances mentioned above the effect was undoubtedly caused by the power of Suggestion, in one or more of its various forms and phases. We shall continue this subject in the next chapter.

Chapter X.
Masked Suggestion.

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NOT ONLY in the ancient days was Suggestion, under various disguises employed to arouse the minds of the people in such a manner that therapeutic benefits were secured, but even in comparatively recent history—yes, even down to the present times, have the same general methods been employed with the same results. History constantly repeats itself, in Suggestive Therapeutics as in everything else.

All through the history of the race for the past thousand years, we find numerous instances of the employment of "Masked Suggestion"—that is Suggestion wearing the veil of some outward form or belief—operating to cure people of disease. We hear countless instances of holy wells, sacred grottoes, sacred relics, shrines, and other places associated with various religions, to which have been attributed wonderful cures of physical ailments. Many supposedly incurable cases have been healed at these places, or by these holy objects. The shrines, and wells, and chapels are filled with the crutches of cured cripples, and countless well attested cases of marvelous cures are reported as having occurred. But similar cures have been recorded throughout all history, accompanying all forms of religions, so that the scientific investigator soon comes to the conclusion that the only virtue in the religious association of the cure consists in the faith and association in the mind of the patient, along the lines of Suggestion. The same results are obtained by so many different methods, and under so many different phases of religious belief, both Christian and "pagan," that it must be conceded that the real cause lies far back of creed, form, or ceremonial. And Suggestion is seen to be the real cause. There is a well-known case related of a "Sacred Bone" which obtained great repute in the Middle-Ages from its wonderful power to heal diseases. This bone had been brought from the Holy Land by two soldiers of the crusades, and was supposed to be a portion of the skeleton of some great character of the New Testament. It was only upon the death of one of these soldiers, years after, that the truth became known. On his death-bed the soldier confessed that he and his companion becoming drunk on the journey, had lost the real relic which they were transporting from the Holy Land. Fearing to return home without it, they substituted the bone of a sheep which they found in a field. Much to their surprise this sheep-bone operated as the means of wonderful cures, and they agreed to keep the matter silent. In this case, as in many other of a similar nature, the faith and belief of the people, acting along the lines of Suggestion, operated as a dynamic power for producing physiological changes and operations, which resulted in the restoration of health to many a suffering mortal. After the disclosure of the nature of the relic, the cures ceased at once, and many of those who had been healed became sick again.

The kings of England and France were formerly believed to possess great healing powers, applied by laying on the hands. This was known as the "Royal Touch" and was believed to be specially efficacious in cases of scrofula. Thousands were cured of this and similar diseases, and the gift was never doubted. Wiseman, a noted surgeon of several centuries past, has written of the Royal Touch: "I myself have been an eye-witness of many thousands of cures performed by his majesty’s touch alone, without the assistance of medicine or surgery, and those, many of them, such as had tired out the endeavors of able surgeons before they came hither. I must needs profess that what I write will little more than show the weakness of our ability when compared with his majesty’s, who cureth more in one year than all the surgeons of London have done in an age." The virtue of the Royal Touch was not doubted, until in the seventeenth century when there arose a pretender by the name of Greatrakes, who claimed to possess the Royal Touch, and who healed thousands of people by laying on of hands. So marked was his influence that the throne became worried, for the people were muttering that Greatrakes must be the descendant of a former king, and rightful heir to the throne. The Royal Chirurgical Society of London investigated Greatrakes and his cures, and made a report stating that his cures arose from "some mysterious sanative contagion in his body." Modern students of Suggestion give a more scientific explanation.

Similar to these cases is that of Elijah Perkins, a Connecticut blacksmith, who invented a set of "metallic tractors," which were a tong-shaped contrivance composed of several kinds of metal. These tractors were applied to the affected portions of the body, and wonderful cures were reported as the result. A great furor arose from the character and number of cures thus made by Perkins, and he founded a school of the healing art which was called "Perkinism." New England was set ablaze by the new wonder, and the contagion rapidly spread over the rest of the country. Thence it was carried to, England and the Continent, with equal success. Schools and hospitals were erected, in which "Perkinism" was practiced. The records of the time state that over a million cures were made in Europe alone. People high and low, were treated with more or less success. The bubble was finally punctured by Dr. Haygarth of London, who held that the cures resulted from the imagination rather than from any virtue inherent in the tractors. Accordingly he proceeded to prove this theory, in the following manner, as reported by a chronicler of the time: "He formed pieces of wood into the shape of tractors, and with much assumed pomp and ceremony applied them to a number of sick persons who had been previously prepared to expect something extraordinary. The effects were found to be astonishing. Obstinate pains in the limbs were suddenly cured; joints that had long been immovable were restored to motion, and, in short, except the renewal of lost parts or the change in mechanical structure, nothing seemed beyond their power to accomplish." These results, when explained, punctured the bubble of "Perkinism," and the craze subsided. In this case, as in the other the "imagination" was simply a form of Suggestion along the lines of which we have spoken in preceding chapters.

The success of Dowieism, and similar religious or semireligious cults all go to prove the same thing—the existence of some fundamental principle underlying all of these opposing claims, which operates whenever and however it may be invoked. Dowie undoubtedly cured thousands of people in spite of the crudeness of his methods and creed, and in spite of the ridiculous nature of his claims. And so it is and has been, and will be with other similar cults. They make about the same percentage of cures, because they apply the same fundamental principle of Suggestion masked by their various creeds, beliefs and forms of application. The Emmanuel Movement which is attracting so much attention at this time, employs the same fundamental principle, but unlike its predecessors it frankly acknowledges the nature of that principle, and admits that it is Suggestion. The religious atmosphere and influence surrounding these "church-cures" is especially adapted to arousing the feelings of faith, belief and religious emotion in the patient, and these are among the strongest emotive factors in mental cures, as they serve to bring into operation the dynamic force of the mind of the patient, which tends to restore normal functioning. In fact, we freely admit that many of these cures would not have been accomplished by the methods of the ordinary practitioner of Suggestion, for the reason that the latter would not have been able to arouse the emotional power of the patient sufficiently. The greater amount of emotive power and expectant attention that the healer is able to arouse in the patient, the better are the chances of a cure.

Physicians know the value of the "placebo," which is simply a harmless prescription, consisting either of flavored water, or a pill of no medicinal effect, or similar thing. It is the idea of the celebrated "bread-pill" Every physician knows of many marvelous cures effected by these harmless "medicines," the effect depending altogether upon what the physicians formerly called "imagination," but which they now know as Suggestion. Sir Humphrey Davy once cured a difficult case, by the virtue of the clinical thermometer, which the patient declared made him feel much better the moment it was applied to his mouth. Many patent-medicine cures have been made in the same way. The various decoctions formerly sold by the street-corner fakirs in the country towns, cured people in the same way. The thousand-and-one appliances and contrivances so extensively advertised in the rural newspapers, depend upon Suggestion for their curative virtue. They all make cures—and in the same way.

Now all this does not mean simply that these "imaginary" cures are unreal, or cures of imaginary diseases, as so many have assumed. It simply means that they act in the direction of arousing the dynamic latent forces of the mind, along the lines of Suggestion. And these mental forces are sufficiently powerful to act and react upon the bodily functions and organs. None of us need to be told of the fact that mental states have a direct effect upon physical functions. Who does not know the effect of fear, grief, or joy on the functions of digestion, assimilation and elimination? The change of a mental state reacts upon the physical system at once. We lose appetite upon the receipt of bad news; but good news makes us feel like enjoying the meal. A disgusting sight, or recollection will produce nausea. The thought of certain food will cause the saliva to flow, and the gastric juices to be secreted. There is no nonsense, or fanciful imagination about these things—are psycho-physiological facts, known and taught in text-books upon the subject.

And sane, rational, scientific Suggestive Therapeutics is based upon this fundamental principle of action and reaction between mind and body, or rather between the brain-mind and the mind in the cells and organs of the body, for it is now known that there is mind in every cell and centre of the physical body. In the chapters following the present one, we shall call your attention to both the theory and practice of Suggestive Therapeutics, as taught by the best authorities of today. It is a subject well worth the careful attention and study of every thinking person.

Chapter XI.
Suggestive Therapeutics.

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THE TERM, "Suggestive Therapeutics" has sprung into popular use during the past ten years, by reason of the fact that Suggestion has come to be recognized in regular medical circles as a valuable method of treating many forms of mental and physical disorders. While the term is often used in its narrow significance of treatment by Suggestion as Suggestion, with the full knowledge on the part of the patient of the underlying principle, still it is properly applicable in all cases of healing or treatment of disease in which the mental activities are brought to bear on the body, by means of masked suggestions, advice, or "statements" of the various schools of metaphysical healing, including the religious or quasi-religious sects and cults. In this broad sense, Suggestive Therapeutics today must be recognized as one of the most popular and commonly used methods of treatment of physical disorders. And, brushing aside the fanatical claims and theories of some of the cults, there will be found a solid foundation of fact underlying the various methods employed.

Suggestive Therapeutics as a science is emerging from the mists and clouds of superstition and fanatical statements and beliefs, and is asserting its right to be considered as any other science—on its merits, and with a fair and open mind. This is being recognized by many of the leading minds in and out of the medical profession, although many of the ultra-conservatives still linger in the rear, protesting against the innovation. But constant progress is being made. As Max Eastman says in a recent magazine article: "The mission of this paper is to offer guidance in a matter about which a great quantity of the general public is very much at sea. In this question of ‘mind over matter,’ the reformers have done their work. They have stirred things up. They have bestowed upon the world about a hundred and fifty little religions and a confused idea that there must be some truth in the matter somewhere. The ignorant have done their work. They have persecuted the believers, jeered at them, or damned them with a vacuous smile. This world will never lack ballast. It is only the scientists that have failed of their duty. They have stalked through a routine of elevated lectures, written a few incomprehensible books, and kept the science of Psychology, so far as the hungry world goes, sealed up in their own proud bosoms. In all this uproar of faithcures, and miracles, and shouting prophets, we have heard few illuminating words from the universities. The consequence is that we are without a helm, and the reform blows now one way and now another."

The rapid rise of what is known as "The Emmanuel Movement" has served to bring a great number of conservative people to realize that many cures may be made by Suggestive Therapeutics, pure and simple, under the auspices of church organizations, but without the accessories of fanciful metaphysical beliefs or theories. The fact that these Emmanuel healers are accomplishing the same results, without making the claims of metaphysical schools on the one hand, or the claims of a monopoly of the healing power on the other, has opened the eyes of many people who heretofore have thought that the healing power of the cults was due to some special power not connected with the ordinary natural principles recognized by science. The Emmanuel Movement is yet in its infancy, and there is room for great improvement in some of its methods, but the honesty of its teachers and healers cannot be questioned, and there has been manifested a steadfast determination to avoid claiming any miraculous powers or monopoly of truth. The rise and popularity of this movement is a hopeful sign, and one that encourages those outside of the movement who have long been interested in the subject of Suggestive Therapeutics.

At the same time there is to be found, both in this country and abroad, a rapidly growing body of earnest workers among the ranks of the medical profession, who use Suggestion in their practice, with excellent results. These men have found that many disorders which were formerly considered as having purely physical causes, really have their roots and causes in mental states and conditions. Consequently they treat the source of the trouble, instead of the symptoms, with excellent results. And, these men have also found that even in cases of purely physical troubles, the mind may be directed toward strengthening and stimulating the various organs to normal functioning, by means of Suggestion. And it is here that the great field for future investigation and experiment opens out to these earnest seekers after truth in their profession. The day for antagonism between the "Mind-Cure" people outside of the medical profession, and the practitioners of "Suggestive Therapeutics" within the profession, has past. The era of mutual understanding and co-operation has arrived. We are speaking now of the people, on both sides, who have truth and results as their sole object and aim—but where personal gain is allowed to interfere, there must always be jealousies and friction.

In order to give you a fair idea of the general opinion of the medical practitioners of "Suggestive Therapeutics," we ask that you read the following quotation from Max Eastman’s magazine article, before referred to. Dr. Eastman says: "The Law of Suggestion, which is one of the great discoveries of modern science, was first formulated by Dr. Liebault at Paris, in a book published in 1866. Since his day the number of physicians who practice. ‘suggestive therapeutics’ has steadily increased, until to-day no thorough clinical hospital is without a professional suggestionist. The practice does not involve any metaphysical theories, the passage of any hidden force from one brain to another, any ‘planes of existence,’ or any religious upset, or any poetic physiology, or the swallowing of any occult doctrines whatever. It is one of the simplest and coolest of scientific theories. It is a question of the relation between the brain and the bodily organs. It seems never to have been clearly stated that healing disease by suggestion depends not in the least degree upon any theory of the relation of mind and matter…. The attempt to fix an idea in the mind without reason is suggestion. It is accomplished usually in medical practice by asking the patient to lie down and relax his body and his mind and then vigorously stating to him the desired idea. It may be accomplished in a number of ways. The patient may be told that the operator is a wizard and is about to transfer an idea from his own mind to that of the patient. If the patient believes him he will very likely accept the idea. It may be accomplished by gestures or incantations which the patient regards with superstitious awe, provided it is explained beforehand what these gestures are meant to produce. It may be accomplished by telling the patient he has no body, and sitting with him for a while in spiritual silence, provided he knows what to expect. All these methods, if one believes in them, are good, and they prove by their success the law of suggestion. But the method that is based on a sure truth is the method of the scientist. He reasons with his patient, he stirs in him what moral and religious enthusiasm he can, and to these means he adds tactfully the subtle suggestive powers of his own presence and eloquence. This force, together with the power which is revealed in a man of correcting his own mental habits, is the greatest practical discovery of modern psychology…. Suggestive therapeutics is the use of suggestion to fix in the mind ideas of health, or healthy mental habits."

Dr. Eastman has well expressed the scientific view of Suggestive Therapeutics in the above quotation. He calls attention to the fact that while scientific suggestionists recognize the fact that in a number of persons the fanciful appeals to superstition, credulity, and fantastic theories will yield beneficial results, still the tendency and desire is toward educating the patient up to an intelligent understanding of the nature of the principle of cure, and the actual operations thereof. This, of course, should be the aim of every true suggestionist, although personally we can understand the position of some practitioners whose patients are largely recruited from among the ignorant classes, and who would simply mystify and bewilder their patients were they to attempt to explain the scientific principles of Suggestion. These practitioners may be excused when they claim that "the end justifies the means," and in their position that in the case of the very ignorant patient the best way is to *cure him first* , and then to explain so far as is possible, afterward. In this spirit there are many physicians who, recognizing a case for Suggestive treatment in a patient of this class, consider that the best way to administer that suggestion is by means of colored, flavored and sweetened water, or other *placebo* , accompanied by strong, positive repeated suggestions of *what the medicine will do for the patient* . A *placebo* administered in this way, a half-teaspoonful to be taken every half-hour, becomes a most powerful suggestion. In the first place, there is the strong Suggestion of Authority of the physician, and the Suggestion of Repetition which is caused by the frequent taking of the dose, each dose being a reminder of the original Suggestion. Many cases reached in this way, could not be reached by ordinary Suggestion, with a scientific explanation— the patient wouldn’t understand it at all. In the same way a little trip, or a visit to some celebrated springs or health resort, acts as a strong suggestion, as all physicians know. These things all have their place, and have their uses and excuses; but the practitioner does not complete his work unless he finally dismisses the patient with a number of good suggestions, and a stock of good advice regarding personal habits, etc., which will tend to prevent a recurrence of the complaint.

No work, or chapters, on Suggestive Therapeutics would be complete without a consideration of the causes of the physical complaints amenable to the suggestive treatment. Therefore in the succeeding chapter we shall consider the same. In this part of the work we shall draw upon the knowledge and experience of some able practitioners, in and out of the medical profession, with whom we have been associated in experimental psychological work, in addition to actual cases which have come under our own personal experience. We shall avoid technical terms so far as is possible, as this book is in no sense of the term to be considered a "medical work."

Chapter XII.
Mental Cause and Cure.

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IN ORDER to understand the principles underlying Suggestive Therapeutics, we must consider the physiological causes of disease, or at least the first manifest physiological stage of disease. The best authorities now hold that disease is caused primarily by the failure of the cells to do their duty, or to repair their waste. Of course, it may be urged that there are mental causes behind this manifestation which operate in the direction of interfering with the activities or vigor of the cells. This we are prepared to admit, but even so it must be granted that in the above failure to function properly the cells manifest the first physiological stage of disease. This trouble may arise from the inefficiency or rebellion of a single cell, which then spreads its contagion to those around it, or else to a rebellion on the part of a group of cells. Or from a failure of various groups of cells to coordinate and cooperate. There are certain actions among cell-groups which so closely resemble a mutiny, or rebellion, that it is impossible to avoid using the figurative term in describing them.

Each individual cell is a tiny life, having its various functions and activities—its mental as well as its physical side. Cells show varying degrees of what may well be called "intelligence." They have their memories, and profit by experience. They cooperate with other cells and often seemingly have civil war among themselves. Any failure on the part of the cells, or cell-groups to do their work, results in the symptoms which we call "disease." According to the size and location of the cell-disturbance does the disease become local or general. The disease is cured, either when the rebellious cells are forced to resume normal functioning, or else when they have been discarded and destroyed and replaced by new healthy normal cells which perform the tasks which their predecessors have abandoned. Therefore, any method or means which operates in the direction of restoring normal function to the cells, in the direction of stimulating, regulating, or removing obstacles, tends to produce what it called a cure. And to this end Nature is constantly directing her efforts. And Nature is helped by the proper mental attitudes, or retarded by improper ones. Faith and confident expectation are wonderful aids to Nature in this work, while Fear and Apprehension are obstacles and detriments.

Recent discoveries have confirmed the views of the thinkers of a few years back who identified the mind in the cells, with a portion of that wonderful region of the mind called the subconscious. Each cell has mind in it, and belonging to it, but the various "minds" of the cells have mental filaments connecting with each other, and all connecting with the entire subconscious region of the mind. Therefore anything affecting the subconscious mind must of necessity affect the cells themselves, in varying degrees. Through the subconscious mind, and the sympathetic nervous system, are worked many important physiological changes. The concentration of attention upon any part of the body is known to affect the circulation of that part, and every student of Suggestive Therapeutics is aware that the concentration of the patients thought upon any organ coupled with the idea of that organ being diseased is very apt to be followed by symptoms of imperfect functioning in the organ in question. Likewise the concentration of the attention upon an organ or part, with the idea that the organ has been invigorated and stimulated to proper and normal functioning, is very apt to be followed by results in accordance with the idea. To endeavor to explain "just why" this is so, would take us into the realm of theory, in which our own views would probably conflict with those of other thinkers upon the subject. More important than any theories are the known facts in the case— the facts stated above.

Physiologists interested in Suggestive Therapeutics endeavor to take the subject away from the region of Mental Science, and seek of find the explanation in the direction of the circulation by the attention, thereby building up the affected parts. Some speak, also of the increased flow of nervous energy to the affected part, by reason of the concentrated attention, and the expectancy. Along these lines, Dr. Eastman says: "Our question is: Can those physical conditions of the brain affect the physical condition of the stomach? We know that the brain-condition which accompanies the idea of the raising our hand can affect the condition of the muscles of our arm—and we call that a voluntary function. Now the question is whether the brain condition which accompanies the idea of enlivening our stomach can have any effect upon that involuntary function. (Experiments with suggestion have proved that in some cases it can, if it continues long enough. Persons of a very suggestible nature, can, for instance, by concentrating their mind upon a certain part of the body, increase the flow of blood to that part, although the regulation of blood flow is supposed to be entirely involuntary. The action of the heart, also the movements of the digestive organs particularly, and of the organs of elimination, are almost directly affected in suggestible persons by that change in their brains which accompanies certain ideas…. Science has established, then, that suggestion can effect to some extent, the so-called involuntary functions of the body; but the extent or limitation of these effects is by no means determined. It could not be determined scientifically without years of diligent experiment and tabulation. Any dogmatic statement upon one side or the other of that question is therefore premature and against the spirit of science."

Along these same general lines, many writers on Suggestive Therapeutics have proceeded from the fundamental position that the healing effects result from the increased circulation and nerve-currents, directed to the affected parts by the unconscious volition of the patient which is aroused and directed by means of the suggestions given him. In this way the weakened digestive apparatus receives an additional amount of nervous force, and an increased circulation, both of which, as all physiologists admit, will tend to stimulate and invigorate the particular part, and be conducive to a resumption of normal functioning. That the circulation may be so directed is unquestioned. It is an axiom of Suggestive Therapeutics that: "The Circulation follows the Attention," and increased circulation means increased nourishment and building material. If the increased circulation be accompanied by increased stimulation by nerve currents, then it must be seen that an improved condition of the part or organ must result. Whether we accept this explanation as the last word in Suggestive Therapeutics, or whether we regard it as merely the statement of effects resulting from higher causes, we must admit that the circulation may be directed by the attention, and that stimulation must result from the increased circulation. The experiments of the psychological laboratories have shown us conclusively that the circulation may be increased in a hand or foot by simple suggestion. Personally, we have conducted experiments in which by suggestion the blood was increased in one hand and decreased in the other, at the same time—one hand assuming a dark red color, while the other appeared pallid. This result, of course, arose from the unconscious volition of the patient, directed by the suggestions given and accepted by him. Results far more startling are common to all experimenters along these lines. This being so, we can see the strength of the argument of those who claim that by this increased circulation in the affected part, accompanied by an increased stimulation by nerve currents directed in the same way, and at the same time, the cures of Suggestive Therapeutics may be explained.

Personally, we think that the above theory or explanation is merely a half-truth. While freely admitting that increased circulation and nerve force is present in the cure, we think that there is still more to the process. Realizing the presence of mind in every cell, cell-group, and part of the body, we think that these "cell-minds" are acted upon by the central mind, just as the subconscious central mind is acted upon by the suggestions from outside. In other words, we believe that the central mind *superimposes* upon the "cell-minds" the suggestions given and accepted by it and thus produces activities in accordance therewith.) To use a clumsy illustration let us suppose a still body of water in which the sun is shining—there is but *one* reflection of the sun. Let something stir the body of water so that a portion of it is sprayed into the air as a thousand drops, and in each drop we find the reflection duplicated. In the same way the one suggestion accepted by the subconscious mind is apparently multiplied and reproduced in each cell of the body. In this way we believe that there is a direct mental influence upon the cells, independent of the benefit of the increased circulation and nerve currents. In fact, it may be possible that the increased circulation and nerve force is directed toward the part *because the cells demand it* by reason of the activity aroused within them.

In some forms of mental treatment there appears to be a "short-circuit" established directly between the mind of the suggestor, and the minds in the cells. In such cases the suggestions are directed to the affected parts, in a peculiar manner which shall be described in a later chapter. Some claim that this is but a masked form of plain suggestion, but we have seen results obtained by this method which seemed to render possible, or probable, the existence of some direct connection or "short-circuit," such as we have described. We shall not argue this point, for theories make but little difference in the practical work. We shall now proceed to a consideration of the several best methods for applying Suggestive Therapeutics. By applying these methods you will be able to secure results from which you may deduce your own theories, or adopt those which seem to best fit the facts of the case. Long experience has caused us to regard any and all theories as but working hypotheses, to be applied in action. The final theory is probably still a long way off.

Chapter XIII.
Therapeutic Suggestion.

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The methods of application of Suggestive Therapeutics are as numerous as the many practitioners, for nearly every practitioner employs a method or methods of his own, based upon what he has learned and modified by his own experience. Each practitioner has some favorite method which is generally a modification of that of his teacher or teachers, the modification being determined by the result of his own experience, his temperament, his general philosophy of cure, and his previous training. But the underlying principle is the same. The practitioner who has received the regular medical training is very apt to mould his suggestions along the lines of his previous practice, with a tendency toward *placebos* or harmless preparations with which the suggestions are mingled. The giving of a number of small pellets accompanied with the suggestion that they will produce certain effects is a very effective form of Suggestion, particularly if the patient has been accustomed to drugs and inoculated with a belief in the wonderful potencies of strange decoctions. In the same way a flavored fluid, taken at intervals of a half-hour, with the suggestion that certain results will follow, is a strong medium of Suggestion. Some practitioners give electrical treatments accompanied with strong Suggestions that certain physical changes will occur—and they get results. Others employ manipulations, rubbings, and similar methods, accompanied with strong Suggestion. In fact the suggestive accompaniment may be, and is, employed to advantage in almost every form of treatment. The knowledge of the potency of Suggestion gives the physician the key to the effect of many remedies which some physicians use with excellent results, while others find valueless. A drug, *plus Suggestion* , is an entirely different thing from the same drug, *minus Suggestion* . It is very difficult to determine the exact therapeutic value of any remedy, unless the element of Suggestion in its application be carefully weighed and considered.

If the practitioner happens to belong to any of the various metaphysical or "New Thought" cults or schools, he will naturally model his suggestions along the lines of his belief. He will urge upon the patient certain teachings of his school, and if the patient be impressed by his earnestness and belief an excellent therapeutic effect is obtained. This idea, however, is vigorously opposed by many of the metaphysical practitioners, who hold that the healing is accomplished by reason of the virtue of their various dogmas, beliefs, and formulas—the proof of the same being apparently established by the number of cures obtained by them. "Our beliefs, dogmas, or theories *must* be so," they say, "else how could we obtain these wonderful cures?" This would be all very well, were it not for the fact that some other healer, with dogmas diametrically opposed to those of the first one, obtains cures of precisely the same nature, and in about the same percentage. The unprejudiced investigator is compelled to believe that the cures result, not from any special virtue residing in the several forms of metaphysical belief or theory, but simply because the patient's faith and expectant attention is aroused by the practitioner, and an unconscious arousing and directing of his own mental energy is obtained by reason thereof.

Anything that serves to inspire confidence and faith in the patient, also serves to turn his mental forces to the affected part in the direction of a stimulating influence and corresponding improvement. The healing force is inherent in the mind of the patient himself,—all the healer can do is to direct it to advantage. Some forms of metaphysical healing are better adapted to certain patients than are others; but other patients must seek other forms best adapted to their temperament, prejudices and training. This fact is known to, and accepted by advanced students of scientific Suggestion, although disputed by the advocates of the many schools and cults. It is a very simple thing when it is considered in the light of reason. Schools a, b and c, have dogmas, doctrines and formulas diametrically opposed to each other. If one be right, the others must be wrong. And if the healing is dependent upon the virtues of the belief, theory or formulas, then it would follow that none but the *true* school could obtain results. But what are the facts of the case? It is admitted by all scientific investigators, *that all of the three* will obtain the same kind of cures, in the same percentages, providing the practitioners are equally adapted for the work, and suited to the temperament of the patients.

No one who has ever studied the subject will deny that Dowie obtained many wonderful cures—but who would think of ascribing them to any special virtue in his methods or dogmas? Outside of his band of followers his claims are seen to be ridiculous. *Yet he made his cures* . Why? Because he obtained a Suggestive effect by reason of the belief, confidence, and expectant attention he aroused in his followers. Students of Suggestion who attended many of Dowie's healing meetings saw the most active employment of Suggestion in every process of the healing. Of course Dowie denied this, and abused those who so held. He claimed that he was inspired by God, and that God did the healing through him—Suggestion, he held, was the work of the Devil, and was but an imitation of the true method, just as the Egyptian magicians produced snakes in imitation of those produced by Moses. He claimed that just as Moses’ snake swallowed the others, so would Zion swallow the imitators. But it didn’t!

In the same way the various leaders, teachers, and practitioners of the various cults, each claim that their way is the Truth, and that all others are base imitations. They are often forced to admit the cures of the rival healers, but they have the habit of saying: "Oh, well, they may *seem* to cure; but their cures won’t last—ours alone will be permanent;" or: "others may *cure* , but we alone heal." In short, they claim to have the only real article—all the others are imitators. They are like the Bowery second-hand clothes dealer, who put up the sign: "don’t go to my imitators to be cheated—*come to me!* ". But gradually the public is beginning to awaken to the truth that the real healing power resides within the patient himself, and that *any* method that serves to arouse that inherent power will tend toward the cure. *The method that is capable of arousing that power to the greatest degree, is the best method for that particular patient* . When this fact is recognized, it will be seen that each and every school and cult has its particular place, and reaches certain people as no other form could do. The recognition of this fact should disarm the conflicting factions and cults, and cause them to see good in each other. There is need for a greater tolerance, broadness and charity in the various cults.

To give you an idea of how some of the metaphysical cults employ masked Suggestion in their healing work, we shall quote several of their "treatments." The student, who has grasped the underlying principle, should have no trouble in discovering the seed of Suggestion in these "treatments." These "treatments" are but the capsule, or sugar-coated pellet, in which the remedy is concealed. But remember this, always, that many people need the capsule, and the sugar-coating—they would refuse to accept *straight* , undisguised, and undiluted Suggestion if it were offered to them.

The following treatment for *nervousness* , is followed by a certain cult: "I am *warmed* and fed and clothed and *healed* , by Divine Love." This the patient is instructed to "repeat over and over" many times during the day. Surely it is calculated to produce a restful and peaceful feeling in one of a strong religious temperament. Another "treatment" for Sore Feet, used by the same cult is as follows: "My feet can never be weary nor sore. God created my feet perfect. I walk the pathway of life in perfect ease and comfort. All the obstacles in my path have vanished, and my feet are bathed in a sea of pure love." The patient with the sore feet is instructed to "Mentally place yourself in an attitude to realize the power of the words you utter, for the fulness of peace and harmony in your feet comes with realization. The more frequently this spiritual medicine is used, the sooner comes manifestation of perfect health." Surely a soothing, restful suggestion,—and please note the *repetition* .

The following "healing affirmation" was used by a certain cult at its regular meetings, the congregation repeating the words after the leader: "With reverent recognition of my birthright, I claim my sonship with the Almighty. I am free from disease and disorder. I am in harmony with my Source. The Infinite Health is made manifest in me. The Infinite Substance is my constant supply. The Infinite Life fills and strengthens me. The Infinite Intelligence illumines and directs me. The Infinite Love surrounds and protects me. The Infinite Power upholds and supports me. I am out of bondage. I have the freedom of the Sons of God. With all that is in me, I rejoice and give thanks. God and men are the all in all, now and evermore." It may be seen that the above "affirmation," made slowly and solemnly, accompanied by the religious environment, is calculated to bring relief mental and physical. But still it is Suggestion.

The following "treatment" has been used for Constipation, and Delayed Menstruation, by one of the cults: "All the natural channels of my body are open and free. The substance of my body is good." The following "treatment" for General Health is used by one of the cults: "What is true of God is true of man. God is the One All, and is always in a state of wholeness. I, the man of God, am always whole, like unto the One-All. No false belief environs or limits me. No shadow darkens my mental vision. My body is a heavenly body, and my eyes do behold the glory of God in all visible things. I am well, and provided for, thank God, and nothing can make me think otherwise." The student of Suggestion recognizes and acknowledges the effect of similar suggestions upon those whose temperament inclines them toward this form of treatment. The fact of the cure is understood and admitted, while the theory is also understood.

The Emmanuel Movement uses similar "treatments," but unlike the cults and metaphysical schools, or many of them, it freely admits the nature of the force used. It acknowledges Suggestion, instead of denying it. It says, practically, "The healing power is inherent in the patient; Suggestion is the method of employing that power; and our treatments are among the better ways of arousing that power."

Other cults and schools pursue the radical method of instructing the patient to *deny absolutely* the existence of the disease, pain or disorder. The theory is that as God is Good, and as all things come from God—therefore anything that is *not* Good cannot come from God, and therefore must be a false belief or illusion. The "treatment" consists in denying away or repudiating the "false belief," "error" or "claim" of the mortal mind. Without entering into a discussion of the metaphysical, or theological points mentioned, the student of Suggestion sees that these "denials" of the trouble, and the "affirmations" of health and wholeness, must exert a mighty suggestive effect upon the patient who believes. Fear is removed, and Hope takes its place. These treatments have a well recognized value in the category of Suggestion, in spite of the theories and dogmatic conceptions of the cults and schools employing them.

The student of Suggestion perceives, very soon, that anything that tends to produce a hopeful, optimistic mental attitude, in place of the mental state of fear, pessimism and despair, has a decided therapeutic value along the lines of Suggestion. Fear is a negative mental state and is recognized as a powerful depressant of the physical activities. Hope is most positive, and is a mighty invigorant of the physical activities. Confident Expectation is a mental state most conducive to a manifestation of the desired and hoped-for physical condition. Any system of *materia medica* , metaphysics, or religion, which is able to let in the sunshine of Hope, Optimism and Confident Expectation of Good, and which thus drives out the darkness of Fear, Pessimism and Confident Expectation of Evil—has an important place in the category of Suggestive Therapeutics, no matter under what name it may masquerade, or upon what theories, beliefs, dogmas, or ideas it may rest. Its pragmatic value is determined by "What does it do—how does it work— how does it ‘make good’ in action?"

Chapter XIV.
Suggestive Treatments.

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IN CONTRAST with the practitioners of Suggestive Therapeutics who give their suggestions under the forms and by the methods of the various metaphysical cults on the one hand, and those who give "masked suggestions" in the shape of *placebos* , harmless drugs, etc., on the other hand, there is to be found a large and constantly increasing number of practitioners who confine themselves to the practice of Suggestive Therapeutics, pure and simple. While the various methods of applying Suggestion varies according to the respective views of the practitioner, still there is to be found a general underlying basis of application in all of such cases. We shall now ask you to consider the general method of suggestive treatment followed by this school of healing.

In the first place the practitioner of Suggestive Therapeutics, pure and simple, does not attempt to "deny" the existence of the disease or disorder. Nor does he claim that the cure is due to any power or metaphysical belief. On the contrary, he bases his treatment upon the recognized laws of psychology, and physiology. He first endeavors to diagnose the cause of the trouble—not the symptoms, but the *cause* . This step being accomplished, he then endeavors to gain the confidence of the patient by a careful talk, then directs his suggestions in such a way to bring about a return of normal functioning of the cells, organs and parts of the patient. In order to do this he forms the mental image of *the healthy individual* , and endeavors to bring up the patient to that ideal. Instead of studying diseased conditions, he studies the conditions of normal health and then tries to bring up the patient to that standard by an appropriate line of Suggestion.

This process is not so intricate as it might appear at first thought, for, as a rule, the abnormal condition has been caused by a neglect of some of the rules and laws of normal living and thinking. A correction of these bad habits of living and thinking may be brought about by firm and repeated suggestions that the patient will act and think otherwise. In the majority of cases seeking suggestive treatment, there will be found a chronic condition of imperfect nutrition, digestion, assimilation, and elimination. This condition manifests itself in a poor circulation, weak digestion, nervousness, constipation, and general run down state of health. These cases are called "typical cases" requiring this form of treatment. The patient as a rule has a "weak stomach," cold hands and feet, poor circulation, nervousness, and is more or less constipated. If the patient is a woman, she is also apt to have menstrual troubles. In order to relieve this condition, the practitioner aims his suggestion directly toward starting correct habits of living, and in this way strikes right at the heart of the original cause of the trouble. Perhaps the best way to explain this to you, would be to give you a general outline of the treatment of a "typical case" of this kind, by a practitioner of Suggestive Therapeutics.

The treatment commences with a careful examination of the patient's condition; the securing of the history of the case; general symptoms, *etc*. This done, the practitioner tells the patient that he must not dwell upon the past history, nor upon the symptoms—he has come to a parting of the ways, and must " forget" the old troubles and leave them behind him. He then informs the patient that he must allow the suggestions to sink into his subconscious mind, there to take root and then manifest in physical conditions. Bidding the patient to assume a position of restful calm, he begins to give him suggestions, in a firm, quiet, but positive tone, with frequent repetitions of the vital points. The following will give a general idea of such a treatment:

"You are now resting, quietly and calmly, with a mind open to the inflow of strong, helpful suggestions, which will build you up gradually and surely into a condition of health. These suggestions will bring to your bodily cells and organs a normal healthy condition, in which they will be able to do the work that Nature intended them to do—and they *will* do it—they *will* do it. In the first place, we shall cause your stomach to act properly and digest the food that you place in it to nourish the body, and which shall be assimilated and distributed in the shape of rich good blood to every part of your body—every part of your body—there, to do its work of building you up—building you up to strong vigorous health. You have cast aside all fear, and from now on will look forward confidently and expectantly toward the return of health. You will find that your appetite for nourishing food is returning—you will find that a normal healthy hunger will return to you, beginning from this minute. You will begin to crave nourishing food, and such food will be well taken care of by your digestive organs. You will masticate your food thoroughly and slowly, thus gaining every particle of nourishment from it, and rendering it easily digested—you will masticate your food thoroughly from now on. Your saliva will prepare your food for your stomach, therefore you will masticate thoroughly each mouthful of food that you eat hereafter—each mouthful will be well masticated hereafter. Thus will you prepare it for the action of the gastric juices which will flow freely in your stomach, from now on, and which will thoroughly digest every particle of the good nourishing food for which you are beginning to hunger already. Your stomach is strong, strong, strong—strong and able to take care of the good nourishing food that you shall give it hereafter, because you will be hungry for it. The stomach will digest this food thoroughly, and the nourishment therefrom will be thoroughly assimilated and converted into rich red good blood, which will be carried to all parts of your body—to all parts of your body, there to build you up—to build you up, to health and strength.

"The body is built up from the nourishment obtained from good healthy food, for which you now feel hungry, and which you will digest easily. From to-day you will find yourself eating and digesting like the normal healthy person—for you *are* that normal healthy person, from now on. You will increase in health and strength every day, from now on. You will drink a sufficient quantity of fluids each day, for Nature requires these fluids in order to provide the various liquids of the system—the blood, the gastric juices, and the bile—all these things mean that you must increase your fluids. You will increase your fluids until you will drink nearly two quarts of water during each twentyfour hours—this is the normal amount for the healthy man or woman, and you will soon learn to *want* this quantity. You will also begin to breathe fully, drawing in a few deep breaths every few hours. The air provides oxygen which invigorates and purifies your blood as it passes through your lungs. You will find that this deep breathing will make you feel strong and vigorous. You will find that you will begin to take a new interest in life, and will want to walk in the fresh air as Nature intended you to do. You will find that the increased fluids will tend to restore a normal movement of the bowels, and from now on you will be regular and natural in this respect. Your nerves will grow strong, and you will feel young and vigorous, and full of life. In short, from now on, you will begin to grow steadily and surely to be *a healthy human being* , such as Nature intended you to be. This is your birthright, and you are now going to claim your own. Health is the natural state, and you are going to be natural from now on. You will throw aside all worry and fear, and from now on will become a healthy, cheerful, bright and happy person."

In the case of a woman patient, the suggestions also include normal functioning of the organs peculiar to the sex. In case of any special troubles, appropriate suggestions are also given, but in all cases the fundamental suggestions are included, for upon the restoration of natural normal functioning of the entire body depends perfect health, no matter what may be the special complaint.

In reading the above "typical treatment" the reader will be struck with the fact that these suggestions are all directed toward the conditions *which are desired* , rather than toward the eradication of the undesirable ones. This is in accordance with the fundamental principles of The New Psychology, which hold that negative conditions are best eradicated by the cultivation of the positive ones. Health is positive, disease negative—in building up the positive the negative disappears. Disease *is not a thing* —it is merely the negation of Health. Disease is like darkness, while Health is like light—turn on the light and the darkness has disappeared. This is the one great distinguishing feature of Suggestive Therapeutics—it looks toward the healthy condition, rather than upon the diseased ones. By keeping its eyes and thought fixed on the positive conditions, it tends to dissipate the negatives. The practitioner of Suggestive Therapeutics studies *the healthy man* , rather than the diseased one. His mind is ever filled with the thoughts of Health, and he endeavors to set up a corresponding mental image in the minds of his patients. He steadily refuses to even *talk* disease,— his talk is ever along the lines of health. The normal attracts him, not the abnormal. This in itself is a great step in advance in practice of any and all healing methods, and will undoubtedly be the "mental attitude" of practitioners of every school in the future.

It is impossible, of course, to give detailed instructions for treatment in a book of this kind, for such would be foreign to its general purpose. But, nevertheless, we have given you here the fundamentals of the best general treatment along the lines of Suggestive Therapeutics—you may alter, add, change, or modify them to meet the requirements of a variety of cases. The main point to be remembered is that confidence begets power, and that your suggestions should always be directed along the exact lines of physical change that you desire to produce. When you wish a boy to sit down, you bid him do so —follow the same plan in "talking to" the bodily organs, cells or parts. In this connection, read the next chapter.

Chapter XV.
"The New Method."

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IN ADDITION to the methods of applying Suggestive Therapeutics mentioned in the preceding chapters, in which the cells, organs and parts of the body are reached through the general subconscious mind of the patient, there is another form in which the suggestions are directed immediately to the cells themselves. This method while far from being favored by the majority of the authorities on the subject, and open to the objection of being but "masked suggestion" in which the apparent direct application is by a fanciful form of arousing the activities of the cells via the subconscious mind, nevertheless has attracted great attention from a number of earnest experimenters who have obtained very satisfactory results through it, and is therefore worthy of respectful consideration.

The theory underlying this direct method of applying Suggestion to the cells and organs, is based upon the general working hypothesis of the existence of mind in the cells and parts, which "mind" is capable of becoming aware of the desire, will or mental pictures (or whatever we choose to call it) in the mind of the person giving the suggestions. In other words the cells or parts may be made "conscious of" or "aware of" the state of mind of the suggester. It is not necessary to indulge in any special metaphysical theory or belief regarding the nature of these "cell-minds," in order to practice this form of healing. It is sufficient for the purpose to rest content with the pragmatic idea that "it works"—that is, that the application of the method in question tends to arouse the cells, organs or parts in renewed activity and normal functioning. While the effect of this method of Suggestion is heightened by the employment of words, it is not necessary to assume that the cells or organs "understand" the words—the probability is that the words serve merely to intensify the mental state of the suggester, and to enable him to concentrate his mind upon his work.

But whatever may be the explanation of the method or means whereby the cells, organs or parts become "aware" of the intentions and desires of the suggester, experiments seem to show that they *do become aware* of the same, and respond thereto in varying degrees. Moreover, the cells, organs and parts seem capable of being trained to become sensible of the suggestions, and to respond thereto in a greater measure. Waiving all theories or "explanations," it may be said that the cells, organs and parts of the body *act as if they were aware* of the treatment being given them, and the suggestions being directed to them. Whether we assume that there is a direct channel of communication between the mind of the suggester and the cells, organs or parts; or whether we fall back upon the idea that the channel is really through the general subconsciousness and that the direct suggestions operate merely as a striking method of applying Suggestion through the ordinary channels, the fact remains that in giving and taking these treatments excellent results may be obtained by assuming, even conditionally, that the cells, organs or parts are "entities" capable of understanding the suggestions and responding thereto. And, whatever may be the details of the real reason of the process, the general fact remains that there *is* mind in the cells, organs and parts, that is somehow, someway, aroused and which responds to the suggestive influence.

The method of application of this form of Suggestion is simplicity itself. All that is necessary is that the suggester arouse the attention of the cells, and then address them as if they were entities. These cells or organ entities vary in degree of "intelligence," not only so far as is concerned the differences between the personality of their owners, but also in the matter of differences in themselves. The cells in the liver differ from the cells in the heart or stomach for instance. These cell-minds resemble the minds of children—very young children, in fact. There must be something done to arouse their attention, and then to hold their interest. This being done, they must be "spoken to" authoritatively, and firmly, with constant repetition and insistence. They must be told what to do, and they must be held up to their work by insistent command and demand. The successful practitioner of this form of Suggestion must needs possess and display many of the characteristics of the successful school-teacher of the lower grades. In an earlier work on this subject, we said: "The way to reach the mind in the cells, cell-groups, ganglia, organs, nerves, parts, etc., of the body, is to *address yourself directly to it, just as you would to a person* . You must think of the mind in the affected part, as a ‘person’ who is misbehaving. You must remonstrate with, argue with, coax, order, or ‘drive’ the ‘person’ residing in the organ, just as you would different individuals. Sometimes coaxing is much better than driving, and sometimes the forceful method is necessary, as we shall see. You may either talk aloud to the mind in the organ, or else (and this is the better way in treating others) you may do your talking mentally. Tell the cell-mind just what you expect of it—just what you intend it shall do—just what is right for it to do, *etc. And it will obey* ." In this statement is contained the essence of this method of applying Suggestion. The rest is merely a matter of detail.

In this form of treatment, many practitioners begin by using the hands to tap lightly or sharply over the affected organ or part, which seems to arouse something akin to attention. This seems to be needed particularly at first until the cells "get used to you." The idea seems to be akin to that put into effect when we tap a man on the arm or shoulder, to attract his attention from the many sights and sounds around him. It is as if we tapped over the organ, saying "Here you! Wake up! Listen to me!" in a firm authoritative manner. It is like the tap of the gavel on the speaker’s desk in Congress—or the tapping of the teacher’s gong in school—or the military command of "Attention!" It operates precisely in the same way, and in the same way there is noticed an acquiring of the habit of coming to attention on the part of the organ or cells, after a few treatments. Personally, we are of the opinion that the use of the hands in certain forms of treatment has a similar effect, and that much of the after details of these various manual treatments act along the lines of Suggestion.

After having aroused the attention of the cell, organ or part, the suggester proceeds to "talk to" it, using forcible suggestions. Quoting from our former work referred to: "A plain, simple way of giving this treatment is to awaken the attention of the mind in the cell, organ or part, as above stated, and then proceeding to mentally lecture it, calling it by name, as for instance: ‘Here, Stomach!’ or ‘Now, you Liver!’ *etc.* Don’t smile at this advice— just try it on yourself, and you will stop smiling. *Then go on and tell the Organ-Mind, just what you would tell it if it were an actual personality—a childish mind for instance* . You will soon find how quick the organ-mind is to awaken to your words, and to act upon your suggestions or orders. Follow the law of Suggestion in giving these treatments to the organ-minds—that is, remember the suggestive phases of Repetition, Authoritative Demand or Command, *etc.* Don’t be afraid, but start in to give the Organ-Mind a ‘piece of your mind,’ and it will obey you…. There are no fixed forms of treatment along these lines. You must acquire the ‘knack’ by practice. The proper words will suggest themselves to you. The thing to do is to know what you want done, and then to command the organ-mind to do that thing; using the same words that you would use in talking to a real person in the place of the organ. You will soon acquire the art, by a little practice. Those who have treated a large number of persons in this way have told me that the mind in the organs and parts seem to instinctively recognize the healer’s power over them. Just as a horse or dog will recognize men who are accustomed to managing animals of their kind, so will these organ-minds recognize their master in one who has practiced the art of healing along these lines."

All who have practiced this form of Suggestive Healing, bear testimony to the fact that there are great differences in the degrees of "intelligence" in the various organs, and also great differences in the "nature or disposition" of the various organs. For instance, the heart is found to be quite "intelligent" and amenable to reasonable suggestion, encouragement and control. The liver, on the contrary, is always found to be a heavy, sluggish, stubborn, mulish, obstinate entity, which yields only to sharp and vigorous commands and driving. As one person once said to us: "The liver is a mule, and must be treated as such"—and we agree perfectly with this statement. There is just as much difference between a spirited horse, and a mulish mule, as between the heart and the liver. Accordingly there must be a difference in the treatment applied to these parts. The one needs but a little gentle patting and urging, while the other needs "the big stick." The stomach occupies a position between the two—possibly the position of a draught-horse. When not brutalized with stuffing and over-work, the stomach is a very faithful, hard working organ. It has a tendency to become frightened at adverse suggestions, and is rendered weak by fear. But it may be encouraged and restored to normal functioning by this method of treatment. It responds to trust, encouragement and reassurance, and has a desire to perform tasks expected of it, if fear is taken away from it. A peculiar thing about the stomach is that it seems to like "jollying" or "flattery"—tell it how good a stomach it is, and how well it can do its work; and how much you trust it to run things right for you; and lo! it proceeds to make good" and to justify your praise and commendations.

The nerves respond readily to this form of treatment, along gentle coaxing lines. The circulation of the blood may be increased in certain parts, or restrained, in this way. In this way the blood may be swept all over the body, creating a pleasant glow; or it may be drawn away from an aching head, or a feverish brow. The bowels respond readily to a firm, kind treatment, in which they are told to move regularly—it being well to name a certain time at which you expect them to establish a regular habit, *in which case be sure to keep your appointment with them, and give them a chance* . The organs peculiar to women will respond readily to this form of treatment. Regular menstruation has often been established by treatments of this kind, given a month ahead, and keeping it up every day until the regular period—in this case the fixing of a date being an important detail. Suggestions of "Firm, now, firm and strong" have relieved many cases of weakness of the uterus. Profuse menstruation has yielded to the commands of ‘Slow, now; easy; easy; not too free a flow’ etc."

The method considered in this chapter may be applied either along the lines of ordinary Suggestion given by one person to another; or along the lines of Auto-Suggestion or self-treatment, in which the suggestions are given by the person himself direct to the minds in the cells, organs or parts—just as if one were treating another person.

were treating another person.

Part III.
Auto-Suggestion

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Chapter XVI.
AutoSuggestion.

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BY "AUTO-SUGGESTION" is meant the application of the principles of Suggestion *by one self upon oneself* . In Auto Suggestion the individual plays the dual role of suggester and suggestee, respectively. In all other respects it is precisely the same thing as Suggestion in its general phases. In AutoSuggestion may be found the Suggestion of Impression, the Suggestion of Induction, the Suggestion of Association, which are found in the ordinary phases of Suggestion. In AutoSuggestion may be noticed the five phases of Suggestion, viz: Suggestion of Authority, Suggestion of Association, Suggestion of Habit, Suggestion of Repetition and Suggestion of Imitation, respectively.

It may seem strange to think of one's suggesting to oneself "with authority," but it is true that if one will use the authority of his will he may impress upon his subconsciousness such suggestions as he may wish to place there, and may thus *make over his entire character* , or develop within himself the qualities which he may desire. In the same way he may force associations upon his mind by Suggestion, and thus produce the same effect upon himself as those produced by associative suggestions from without. One may suggest habits of thought, action and feeling upon himself, just as truly as habits may be induced by suggestions from without. As for the Suggestion of Repetition, it will be found that this phase of Suggestion plays a most important part in AutoSuggestion. Even Suggestion of Imitation plays its part in AutoSuggestion, for one may suggest to himself that he will imitate others; emulate them; pattern after them; model upon them; if he so desires. In short, in AutoSuggestion we find that we have Suggestion in all of its many phases and forms, the only difference being that the individual gives the suggestions to himself, instead of receiving them from outside sources. The study of AutoSuggestion is really the study of Suggestion.

Those authorities in The New Psychology who analyze things to their ultimate elements, rightly hold that the active principle of all Suggestion is really AutoSuggestion. That is to say, that the active force manifested in Suggestion, is really called into play by the individual himself, usually involuntarily. When we accept a suggestion from outside, we allow it to pass the portals of our reason and judgment into the workshop of our will, there to set into motion the machinery of our mind. We allow our reason and judgment to neglect their duty, and to thereby admit undesirable strangers to our mental workshop. In AutoSuggestion, as the term is generally applied, we voluntarily select and choose the suggestions which we wish to impress us, and we add to their effect by repetition and attention. But in both Suggestion and AutoSuggestion the principle employed is precisely the same. The power is entirely within the mind of the person himself, although it may require the assistance of some outside person to call it into effect. The Suggestionist drives away fear and inspires confidence and expectant attention, and then leads and directs the will of the patient in the direction of performing the physical cure. Or he uses Suggestion in one or more of its phases, in order to induce the person to accept and believe what he says or does, and thereby gains the same effect as if the person had "reasoned out the matter and impressed it upon his own mind. Suggestion from outside is the use by another of one's mental tools and machinery; while AutoSuggestion is the use of the same tools and machinery by oneself.

It is difficult to draw a dividing-line between the phenomena of Suggestion and that of AutoSuggestion—they blend into each other in many subtle degrees. For instance, one may receive an impression from outside—an impression which is the effect of a suggestion from outside—and being impressed by it, he may think it over and think and feel about it, so that the idea takes a firm hold upon him. Up to this point it is Suggestion in its general phase. But, then he repeats the suggestion to himself, both in self-communion and in conversation with others, until he has made an impression much deeper than that caused by the original impression. This secondary effect is AutoSuggestion, of course.

There is another form of AutoSuggestion which is overlooked by many of the authorities. We refer to cases of involuntary AutoSuggestion—cases in which the person impresses suggestions upon himself without intending to do so. We may illustrate this last mentioned phase by the tale of the man who tells a "fish-story" so often that he gets to believe it himself. Although the story may have had but little basis in fact, the constant, earnest repetition of it with the intention of impressing it upon others, acts as a repeated AutoSuggestion which impresses itself upon the subconscious mind until it becomes a fixture there. Everyone who reads these words will be able to recall cases of this kind in his own experience.

The above mentioned form of AutoSuggestion finds an illustration in the cases of many men whose business or profession finds them engaged in exploiting certain sophistries or half-truths, which are so known to them in the beginning— these tales told repeatedly for a period of time become actual truths to these persons by reason of AutoSuggestion, and they fall victims to their own suggestive power. There are many instances of charlatans and religious imposters who finally fell victims to their own repeated suggestions, coming to actually believe the tales which they invented to impress others. We have a personal knowledge of a case in which an owner of a celebrated patent medicine purporting to cure nervousness, and who wrote his own startling advertisements in which he claimed all symptoms as indicating "nervousness," finally falling a victim to his own suggestive imagination and becoming a hypochondriac filled with fears of "symptoms" and possessed with the idea that he was a nervous wreck.

We believe that a celebrated religious imposter, now dead, fell a victom to his own claims of divine inspiration and power, and became mentally unbalanced by reason thereof. In fact, it is a common and well-known fact in the history of "new religions" that many of the leaders of such movements become mentally unbalanced by the constant repetition of their tales of "inspiration," "special divine guidance" and the rest of it. Writers along special lines often have a hard fight to avoid being overcome with the AutoSuggestions made easy by reason of their constant statements of certain special things. Experts on insanity frequently become insane. Writers upon certain forms of disease are often affected by their own statements, constantly repeated. Salesmen become impressed with certain tales told about their particular goods, that if they happen to change employers the old AutoSuggestions are very hard to overcome. Fanaticism and bigotry arise often from the constant statement of certain beliefs to others, acting as AutoSuggestion. In short, that which we constantly repeat to ourselves, and others, tends to become a fixed impression in our minds, difficult to eradicate, and often influencing us to a great extent. This being the case, we should avoid influencing ourselves along these undesirable lines, and should always try to impress ourselves with desirable qualities and ideas. We have the power of intelligent choice in this matter—there is no excuse for not using it properly.

Many of the cures claimed by Suggestion in its many forms, are really due to the AutoSuggestion of the patient, pure and simple. Of course *all* mental cures have the element of AutoSuggestion largely in evidence, but in some cases we can say that AutoSuggestion does *all* the work. For instance, we have frequently heard mental healers relate cases in which patients wrote to them for "absent treatment," and received results even before the healer received the letter requesting treatment. Leaving out of the question, entirely, all discussion of the virtues, merits and explanation of "absent treatments," it must be admitted that in the cases mentioned *there was no "absent treatment" whatsoever* at the time, and that the entire benefit arose from the AutoSuggestion of the patient. In one case the healer tells that the patient's original letter was misdirected and went astray, and that the first that the healer knew of the matter was the receipt of a second letter, a month later, in which the patient testified to the wonderful effect of the "month’s treatments" that she supposed she was receiving. The cure was not an imaginary one either, for investigation revealed a case in which the physicians held that there was a chronic condition beyond cure, and that the patient had been perfectly restored to health.

Of course, we have heard of "explanations" of these cures, to the effect that in some way the "subjective mind" of the patient seeks the "subjective mind" of the healer, in the ether, and there receives the "treatment." This may be all true—we cannot prove that it is not; but AutoSuggestion affords a much simpler explanation. If the patient had pinned her faith on the bones of St. Anne, or some other object, to the same extent that she believed in the healer, she would have received the same result—all experience and investigation proves this. These cases bear all the evidences of cases of AutoSuggestion.

In this connection, we may add that the recital of these cases, and the "subjective mind meeting" in the ether, has injured the business of certain absent healers, for their patients finding that they can receive this "subjective mind" treatment without paying for it in the regular way, now do not write to the healers at all, but simply make the "etheric" connection, and receive the treatment (?) free of charge and without the knowledge of the healers. Surely this is a case of psychic "wire-tapping" needing the attention of the authorities! To the student of AutoSuggestion all of these wonderful things are found to be very simple at the last analysis, and to rest upon the firm foundation of pure psychology. And in the same category may be placed the strange cases which the scoffing public would dismiss as "only imagination." AutoSuggestion is a potent force, which works great harm to persons who misuse it, or who use it ignorantly; but which is equally potent for good when rightly and intelligently employed. It is a most valuable mental instrument or tool, with which we may make of ourselves what we will. It lies very close to the heart of The New Psychology.

Chapter XVII.
SelfImpression.

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AS WE have said in the preceding chapter, the person practicing AutoSuggestion is both the suggester and suggestee. He plays a dual role, viz (1) the part of the teacher or master; and (2) the part of the pupil or scholar. AutoSuggestion might well be called, "Self Impression," for the latter term correctly describes the actual process. The objective "I" impresses the subjective "Me." The conscious region of the mind impresses the subconsciousness. This is the whole thing in a nutshell. The actual process is a case of "Sez I to meself, sez I."

It is astonishing how the subconscious mind may be trained to work for one by a scientific course of AutoSuggestion or SelfImpression. As we have said in a previous work on the subject: "One may charge his subconscious mind with the task of waking him up at a certain time in the morning—and he wakes up. Or he may charge his mind to remember a certain thing—and he remembers it. This form of self-mastery may be carried to great lengths, and one may bid his subconscious mind collect data regarding certain subjects, from amidst its heterogeneous collection of mental odds and ends of knowledge; and then bid it combine the information into a systematic form—and the mind will so act, and the combined information will be at hand when needed. I find myself doing this, almost unconsciously, when I start to write a book—fact after fact, and illustration after illustration, appearing at their proper time and place. The field of SelfImpression or AutoSuggestion, and the workings of the subconscious mind, have just had their outer edges explored—there is a great field of mentation here awaiting some of you."

AutoSuggestion may be considered in several phases, although the underlying principle is the same. In the first place every person. has filled his mind with a number of involuntary AutoSuggestions arising from the repetition of suggestions and impressions originally received from outward sources. These AutoSuggestions are harbored in the shape of prejudices for and against persons or things; certain fixed beliefs not based upon reason or actual judgment or experience; certain arbitrary associations; and other results of previous impressions which have become firmly fixed by repetition along the lines of AutoSuggestion.

Another phase is that in which the AutoSuggestion is given and accepted tacitly or by implication, as when one takes a certain medicine believing that it will produce a certain result, in which the suggestion is transformed into AutoSuggestion by the belief of the person. For instance if your friend gives you a powder saying that it will tend toward improved digestion, and you believe him—then when you take the powder you will have the following idea: "This powder will settle my stomach and cause me to digest my dinner perfectly." Although the idea may not be uttered in spoken words, nevertheless there will be the verbal AutoSuggestion. In the same way you may give yourself an implied adverse AutoSuggestion regarding fresh air, or certain foods, and the result is that you experience a bad effect. This form of AutoSuggestion consists in a *firm belief* on your part that certain things will produce certain results, or that certain things possess certain qualities, *etc*. Every one has a goodly stock of AutoSuggestions of this type, which exert a greater or less effect upon his character and actions. Carried to extreme, they produce fanaticism, bigotry, fixed-ideas or even monomania. Lacking them, the person is apt to be more or less fickle, unsettled, changeable and uncertain. Much that we have called "principles" of conduct is based upon this type of AutoSuggestion heightened by habit. The moral is obvious.

The third type or class of AutoSuggestion is that form of impression which is deliberately and voluntarily impressed upon the subconscious mind by the conscious mind, with and for a particular definite purpose. For instance, you wish to catch a train tomorrow morning shortly after four o’clock; you deliberately charge your subconscious mind with the idea "awake at four o’clock to catch that train," and you find that you will awake from your sleep about that time. You "have it on your mind," and you awake. The subconscious mind may be set like an alarm clock. In the same way a mother’s subconscious mind will cause her to awaken at the slightest noise of the babe, while much louder noises will fail to arouse her. You have an engagement at three o’clock, and charge your mind with it, and a little before the hour you will find a certain mental uneasiness manifesting itself, and just before the hour the thought will flash into your conscious field of mind: "That engagement with Smith at three o’clock." It is this phase of Suggestion that is actively employed in the Character Building processes which form so important a part in the practical work of The New Psychology. The New Psychology teaches that one may build up any set of braincells by appropriate lines of AutoSuggestion and resulting action, which will develop certain desired tendencies and characteristics. Also one may inhibit or neutralize certain objectionable traits or characteristics by deliberately building up the qualities directly opposed to those of which he desires to be rid.

There is nothing occult or mystical about this process—it is based upon the scientific knowledge of the mind and brain.

This last mentioned phase of AutoSuggestion plays an important part in the methods and practices of the many metaphysical cults and schools, including those of religious cults which use similar methods. The various "affirmations," "denials," "statements," etc., used by these cults and schools are but forms of AutoSuggestion, and their results are obtained along its lines. Much good work has been accomplished by these organizations and schools in the direction of producing improved mental, physical and moral conditions. Many a person has been brought out of enfeebled and abnormal physical conditions; many a one has changed his mental states and character of thought; many a person’s moral character has been improved by these methods. In spite of the extravagant statements and claims of some of the cults, there has been a great deal of good accomplished by them. They have replaced Pessimism with Optimism; Fear with Hope; Despair with Courage. But it is not necessary to accept any of their theories, dogmas, or creeds, in order to partake of the benefits of the "treatments," for an understanding of AutoSuggestion, and an intelligent practicing of its methods will enable anyone to secure these beneficial results along purely scientific lines.

The one possible weak point of the various methods of applying AutoSuggestion, and one which has not escaped the attention of the critics, is that unless the person understands the underlying principles, there is a tendency toward resting content with the mere "lip statement" of the AutoSuggestion, and a neglect to manifest into activity and actual "doing" the desired quality or power. In the following chapters we shall endeavor to point out an improved plan of applying AutoSuggestion, in which there is employed a correlated physical activity in connection with the use of the proper AutoSuggestion.

To those who are repelled by the vague metaphysical conception of the cults, and who, while desirous of obtaining the benefits of the methods of AutoSuggestion, demand some explanation along purely material lines, we would say that a little examination into the teachings of science regarding the nature and function of the brain will explain the working principle of AutoSuggestion, along purely physical lines and without recourse to metaphysical theory. Science informs us that the brain is composed of a substance called "plasm," which consists of an enormous number of tiny cells which are used in the manifestation of thought. These braincells are estimated to number from 500,000,000 to 2,000,000,000, according to the mental activity of the individual There is always a great number of reserve braincells remaining unused in every brain, the estimate being that even in the case of the most active brain there are always several millions of reserve braincells at any time. Science also informs us that the brain grows additional braincells to meet an increased demand. Brain-building consists of the development and growth of braincells in any special region of the brain, for the brain consists of various centres and localities, in which are manifested the various mental faculties, qualities or functions. By developing the braincells in any particular region, the quality, activity, or faculty which has that region for its seat is necessarily greatly increased and rendered more effective and powerful. It is a fully demonstrated scientific fact that man may "make himself over" mentally, if he will but devote the same degree of attention, patience and work to the subject that he would in case of desired development of some part of the physical body—some muscle or limb, for instance. And the processes are almost identical in the case of muscle and braincells—use, exercise, and practice along the lines of AutoSuggestion and its correlated activities.

Chapter XVIII.
AutoSuggestive Methods.

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THE MAJORITY of writers and teachers of AutoSuggestion confine themselves to methods similar to those of the cults and metaphysical schools, inasmuch as their methods consist almost entirely of certain more or less wellselected "affirmations," "statements, " or auto-suggestions, which the person is expected to repeat to himself, with the idea of thereby impressing upon his subconscious mentality the idea back of the words. This, of course, is an important part of the true method of AutoSuggestion, but there are other features to be included in order to obtain the best results. There is the danger of one becoming mechanical in the automatic statements of "I am *this* " or "I am *that* " of the affirmative methods. There is the tendency of the habit-mind to take up the affirmations or statements and to continue the repetition along automatic lines, similar to the meaningless repetitions of the parrot, or the mechanical repetitions of the phonograph. In this way the affirmations fail to carry their dynamic force to the subconscious mind, and consequently the impressions cease to be clearly and distinctly made. The process becoming mere habit, is like the phenomenon of the mind refusing to be impressed by a continuous "accustomed noise or sound, while alive to any variation therefrom. The affirmations must be made in a manner which will hold the attention and interest, and must also be accompanied by correlated actions, in order to become fully effective in the work of character building. There must be a seeing and doing, as well as a *saying* . The best impressions are made by (1) Saying; (2) Seeing; and (3) Acting and Doing. Let us consider this threefold method.

In the first place, we have always contended that there is a much better way of *saying* , or speaking the affirmation or auto-suggestion, than the familiar "I am *this* , or *that* ." We have found that the nearer one comes to the perfect playing out of the dual role of suggester and suggestee, the better will be the result—the clearer will be the impression upon the subconscious mind. Accordingly one should endeavor to "talk to himself." as if he were speaking to another person. He should endeavor to give his suggestions to himself, precisely as if he were suggesting to another person. Whatever may be the detail of the psychic operation, the fact remains that by so doing he will be able to obtain and register a much clearer, deeper and more lasting impression than by the "I am this, or that" form of affirmation. In fact, we think that the idea of "affirmation" may as well be discarded, first and last, in the practical work of AutoSuggestion, and that the "I" of the person should actually *suggest* to the "Me" of himself. Let it be Suggestion, instead of *affirmation* .

In making these suggestions to yourself, you should always address yourself (when giving the suggestions) *as if you were speaking to a third person* . Instead of saying "I am courageous and fearless," you should suggest to yourself as follows: "John Smith, (here use your own name, of course), John Smith you are courageous and fearless; you fear nothing; every day you are gaining, in courage and fearlessness, and are getting stronger, stronger, stronger, etc." Do you get the idea? Try both methods now—stopping your reading for the purpose. Say as strong an "I am" as you can, and then try the effect of the strongest suggestion of "You are" addressed to your subconsciousness. Imagine that you are suggesting to another person whom you are very desirous of building up and strengthening. You will find a new field of AutoSuggestion opening up before you. A little knack is required, but a few trials will show you the value of this improved method. Talk to "John Smith" as if he were an entirely different individual. Tell him what you wish him to do and become, and how you expect him to act. You will be surprised to see how obedient this subconscious mentality will become.

The following illustration, taken from one of our earlier works, will give you the idea of a "sample" treatment by AutoSuggestion: "Suppose you wish to cultivate Fearlessness in place of the Fearthought that has bothered you so much, …you wish to use AutoSuggestion. The old way, you remember, was to claim to yourself 'I am Fearless, etc.' The new way of treating yourself is to imagine that you are giving a suggestive treatment to some other person, for precisely the same trouble. Sit down and give a regular treatment *to yourself* , imagining that you, the individual, are giving a treatment to the "Me" or personality— the Central Mind giving a treatment to the John Smith part of you, the personality. Do you see? The Individual (that's *You*) says to the personality of 'John Smith' (your subconscious self): 'Here, John Smith, you must brace up and do better. You are fearless, fearless, fearless! I tell you, you are fearless! You are courageous, brave and bold! You fear nothing! You are confident and self-reliant! You are filled with strong, positive mind-power, and you are going to manifest it—you are going to grow more and more positive every day! You are positive this, minute—do you hear me? Positive this very minute, I say; positive *this very minute!* You are positive, fearless, confident, and self-reliant, right now, and you will grow more and more so every day. Remember now, you are positive, positive, positive— fearless, fearless, fearless' etc., etc., *etc.* You will find that by this plan you will be able fairly to pour the positive suggestions into the receptive subconscious mind—and that the ‘John Smith’ part of you will accept the impressions just as if there were two persons instead of one." This is not childish nor mere play—it is a process based upon the soundest psychological principles. You will be surprised to find how readily you may "order yourself around" by following this plan for a while.

In the succeeding chapter, we will give you some AutoSuggestions for specific cases, to be used along the above lines. Acquire the knack of suggesting to yourself, and you will have a great work of self-improvement opened out for you.

The second step in the improved method of AutoSuggestion, consists of what has been called "Visualization," which consists of forming the mental image of yourself as possessed of the qualities which you wish to develop in yourself. The clearer mental picture that you can make of yourself, *as you wish to be* , the deeper and clearer impression will be made by the accompanying AutoSuggestion. The explanation of this lies in the fact that *ideals tend to materialize objectively* . It is a psychological fact that we tend to grow toward our ideals. An ideal is a mental pattern upon which is modeled our character, actions, and general life. Many a man has attained success in life by his faithful adherance to some great ideal held firmly in his mind. The thing that fills our mental eye is the thing towards which we move. This is recognized in all moral teaching and religion, although the psychological principle is not understood. The young are taught to take some great example as an ideal— some great figure in religious or secular history. The Christian is taught to model his life upon that great ideal of the character of the founder of his faith. The Catholic child is also taught to consider the lives of the saints, and the devout fathers of the church. It is so in all religions, and forms one of the great incentives of religious life. Our school children are directed to the lives of Washington, Lincoln, and other patriots. The model of the private life of Queen Victoria inspired English social life for over half-a-century, and its effect still persists. The Swiss have been inspired by the ideal of William Tell. The Japanese national ideal acts in the direction of a positive inspiration to the young men of that land. Nations like individuals, incline toward their ideals. And this is the "reason" of our advising you to idealize yourself, in a visualized mental image of yourself *as you wish to be* . Hold firmly to your ideal, and you will grow like it—the material manifestation follows upon the mental idealization.

The third phase of this method of AutoSuggestion consists in "acting out" the part in which you wish to become perfect. Not only do you thus gain the benefit of practice, and repetitive suggestion, in the manner of a rehearsal—but there is also a psychological law involved in this phase. Just as thought tends to take form in action, so does action tend to react upon thought. Let us quote from a few authorities on this subject. Prof. Halleck says: "By restraining the expression of an emotion we can frequently throttle it; by inducing the expression of an emotion we can often cause its allied emotion." Prof. Wm. James says: "Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh and reply to everything in a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all of us who have experienced know: If we wish to conquer undesirable emotional tendencies in ourselves we must assiduously, and in the first instance cold-bloodedly, *go through the outward movements* of those contrary dispositions which we wish to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must indeed be frigid if it does not gradually thaw."

The following quotation from a recent article of Dr. Woods Hutchinson throws light on this question of the reaction of physical states upon mental conditions, moods and character:

"To what extent muscular contractions condition emotions, as Prof. James has suggested, may be easily tested by a quaint and simple little experiment upon a group of the smallest voluntary muscles in the body, those that move the eyeball. Choose some time when you are sitting quietly in your room, free from all disturbing thoughts and influences. Then stand up, and assuming an easy position, cast the eyes upward and hold them in that position for thirty seconds. Instantly and involuntarily you will be conscious of a tendency toward reverential, devotional, contemplative ideas and thoughts. Then turn the eyes sideways, glancing directly to the right or to the left, through half-closed lids. Within thirty seconds images of suspicion, of uneasiness, or of dislike will rise unbidden in the mind. Turn the eyes on one side and slightly downward, and suggestions of jealousy or coquetry will be apt to spring unbidden. Direct your gaze downward toward the floor, and you are likely to go off into a fit of reverie or of abstraction." Bain says: "Most of our emotions are so closely connected with their expression that they hardly exist if the body remains passive." Maudsley says: "The specific muscular action is not merely an exponent of passion, but truly an essential part of it. If we try while the features are fixed in the expression of one passion to call up in the mind a different one, we shall find it impossible to do so."

In view of the above facts, do you not see why it is important that *action* should be added to saying and seeing, in AutoSuggestion? Lose no opportunity to act out the part into which you wish to grow. Manifest into action, as frequently as possible, the qualities which you wish to make your own, and in which you wish to develop. Exercise, exercise, exercise; practice, practice, practice; rehearse, rehearse, rehearse! Let your thought manifest and take form in action, for not only do you develop the thought and idea by so doing, but you will also gain the advantage of the reaction of the physical state upon the mental. If you walk down the street with clenched fists, you will soon begin to feel cross and combatitive. If you go about wearing a frown, you will soon experience a feeling of peevishness and irritability, and will manifest it toward those around. Wearing a smile causes the "smile-feeling" to come. It is action and reaction, always, between the physical and the mental. Take advantage of this law of life, and turn it to good account in your work of AutoSuggestion.

In the advice given in the two succeeding chapters, be sure to remember that the *action* and the visualization must always accompany the verbal suggestions recommended to you. Do not be content with suggesting to yourself the qualities you wish to develop, but also visualize them as an ideal, and finally *act them out* in actual life as often as possible. Cultivate the physical characteristics accompanying the mental qualities you wish to develop or acquire. By acting out the qualities in private, you will ascertain just what these physical characteristics are— then practice them until you make them your own, and then acquire the habit of manifesting them permanently. You will be surprised at the benefit of this reflex action, or reaction of the physical upon the mental. This point is often overlooked by the teachers of AutoSuggestion, but it is most important. We trust that you will give to it the consideration that it merits.

Chapter XIX.
Character Building.

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BY "CHARACTER" we mean the personal qualities and attributes of a man or woman. It is significant that the Greek word from which the word arose signifies an impression as that of a seal or die. Character is really the result of impressions of some kind received by the mind or brain of the person. A person’s character is the result of the various impressions that have been made upon it. Character may be moulded, shaped and changed by AutoSuggestions along the lines mentioned in the preceding chapter—suggestion to oneself; mental imaging; and acting out the part.

In character-building the first thing is to take mental stock of oneself, so as to determine which traits should be inhibited, repressed or restrained and which should be developed. Everyone knows his strong and weak points, but few lack the honesty to confess them to themselves. Enter into confession with yourself, and make a list of the traits which should be restrained, and those which should be developed. Then proceed to develop the desirable ones by the three-fold method; and restrain the undesirable ones by developing their opposites. Let us consider a few of these mental qualities, or characteristics, in order to get some light on the practical working of the method.

1. *Continuity* . This faculty or quality is that which regulates the degree of patient and persistent application to the thing before one. It is the "Stick-to-itive" faculty, which is so deficient in many people. Its cultivation is possible by the following AutoSuggestion, accompanied by the appropriate mental pictures, and the appropriate action. AutoSuggestion: "John Smith, you are developing Continuity; you are learning to apply yourself fixedly and firmly to the task before you; you are growing able to concentrate firmly upon one thing until you complete the task; you are growing to give your whole attention to the one thing before you, until it is finished; you are learning to keep up one train of thought until you have exhausted it; you are finding it easier to do this, and easier to avoid scattering your mental energies—easier each day. You are acquiring a fixed purpose, and a strong concentration. You are growing strong in Continuity. You are developing the brain-centres which manifest Continuity," etc., *etc.* Accompany this with, the mental picture of yourself practicing concentration

and persistency, attention and application. Create the ideal of yourself as possessing and manifesting the quality in a high degree. Then endeavor to act out the part as much as possible. Practice with the things before you, and learn to manifest Continuity in your every-day life, allowing no opportunity to escape you. In case you wish to restrain the faculty, should you possess it in too strong a degree, reverse the process and model your method so as to develop the opposite quality—love of variety, diversity, *etc.*

2. *Combativeness* . This is the faculty of resistance, opposition, *etc.* Some have it in excess—some are deficient in it. To develop it, use the following AutoSuggestion: "John Smith, you are learning to stand up for your rights; you are developing the power of rightful resistance; you are becoming more spirited and courageous every day; you are growing moral courage; you are sticking to what you believe are your rightful dues; you are standing up against oppression; you are developing the faculty of self-defense; you are learning to refuse to retreat; you are holding your own; you are developing the quality of 'let-mealone;' you are cultivating the power to stand as firm as a rock against all opposition; you are learning to achieve, conquer, and win out;" *etc.* Accompany this with the appropriate mental pictures, and the appropriate actions. Practice the desired qualities as often as possible. Develop your mental muscle. Stop being a worm of the dust, or human door-mat, and assert your individuality. If you possess this quality in too great a degree, restrain it by cultivating the opposite quality of live-and-letlive; forbearance; brotherly love; *etc.* The ideal condition is that which lies between the two extremes.

3. *Acquisitiveness* . This is the faculty which manifests in the securing and saving of money and things. Some possess it to an intolerable degree, while others are kept poor all their lives from a lack of it. To develop this faculty, use the following AutoSuggestion: "John Smith, you are getting over your foolishness; you are learning to desire money, and to want to save it; you are learning to *get* money and to *hold on* to it; you are developing the ability to get all that is coming to you, and to hold on to it after you get it; you are learning to be frugal and economical, and at the same time are developing the faculty of acquiring the good things of life. You need these things, and you are going to have them—you are beginning to set into operation the things which will bring you these things that you need and want, and you are learning how to hold on to them as they reach you," *etc.* Accompany this with the mental picture of yourself as "wanting what you want, and wanting it *now* ;" of drawing to you from all sides the things you want; as having the things, and holding tight fast to them; see yourself as "having and holding," and as "letting nothing get away from you." Then manifest this thought in action; begin to reach out after the good

things of life, *and hold fast to what you get* . Remember the words of the song: "Every little bit, added to what you've got, "makes just a little bit more." Demand your share of the opulence of the world, and get it—then hold on to it. To restrain this quality, develop its opposite—begin to "loosen up," in thought, suggestion and action.

4. *Secretiveness* . This is the faculty of the closed-lips, and silent tongue, and the avoidance of telling one's affairs to the world. A certain amount of it is very desirable, for many reasons; an excess of it tends toward untruthfulness and deception. To develop, use the following AutoSuggestion: "John Smith, you are learning to keep your own secrets; you are learning the art of keeping your mouth closed and your tongue quiet; you are learning that "a closed mouth catches no flies," and are acting accordingly; you are developing the faculty of holding your tongue, and to avoid "blabbing" your secrets to the world; you are becoming reticent and self-contained; you are avoiding wearing your heart on your sleeve, or of exhibiting your open wounds that the world may stick its finger into them; you are learning to "lay low, and keep dark;" you are learning to "saw wood and say nothing;" you are learning to set the watch-dog of your caution at the door of your mind, so as to prevent others from entering; you are developing the quality of being guarded and wary; you are becoming reserved and cautious; you are avoiding the role of the fool who tells all he knows, for the secret amusement and benefit of others; you are avoiding all gushing and emotional slushiness; you are learning to dwell within your own mental castle, and gazing through your windows at the world, without inviting them to occupy the inner chambers of your soul. You are inside your own castle, and have locked the door," *etc.* Accompany this with the appropriate ideal and mental pjcture, and *make good in action* . *Be* secretive, as well as saying you are. Let your thought take form in action.

The above should give you an idea of the method to be applied in the development of any faculty. Apply the same method in developing the other faculties mentioned below, and any others that may seem desirable to you. There is no secret, in the words. Model your AutoSuggestion in accordance with the characteristics of each faculty as given below, and you can make your own AutoSuggestions.

5. *Approbativeness* . This is the faculty which causes us to feel hurt when we are condemned by others; and to feel exalted when others flatter or "jolly" us. The majority of us have too much of this quality, and restraint, rather than development is necessary in most cases. The best way to restrain this faculty is to cultivate the spirit of Individuality and true Self-Esteem. Learn to feel: "They say; what do they say; let them say!" Learn to stand on your own feet, and smile

at the world. Learn to say "I Am," and feel that you are surrounded with a protective atmosphere of individual strength, through which the adverse criticism cannot reach you. At the same time, learn to be proof against flattery and the false praise of others. Learn to value your own satisfaction as more than the praise of the world. Learn to live in spite of condemnation or adverse criticism; and without the flattery of knaves, fools, and self-seeking people.

6. *Self-Esteem* . True Self-Esteem consists in the feeling of Individuality, as distinct from Personality. Personality is the phase of the self which is affected by criticism or flattery—its organ is Approbativeness. The true individual feels that he is *real* — that he is a centre of the cosmic energy—that he is standing on his own feet, and is a necessary part of the world's being. Self-Esteem does not display Egotism, for that fault belongs to the personality. Self-Esteem is Egoistic but not Egotistic—there is a world of difference between these terms. Cultivate the "I Am" quality within yourself—develop the individuality. "I Am an Individual" is the key note of true Self-Esteem.

7. *Firmness* . This is the faculty of steadfastness, stability, perseverance, decision, tenacity, will. It may be cultivated by the methods given above. The qualities of firmness, its ideal, its actions, are too well known to require a recital.

Hope—the faculty of optimism, expectation of good, bright outlook, etc.; Constructiveness, the faculty of "making things"— the inventive faculty; and many other positive qualities, may be cultivated by the methods already given. In suggesting these qualities to yourself, use the same words and terms that you would use were you suggesting to another person. By keeping this rule in mind, you should have no trouble in selecting the appropriate suggestions.

The qualities and faculties given above are for the most part what are known as The Positive Qualities, and are those in which the majority of people are deficient. For this reason we have placed special emphasis upon them. There are other valuable qualities, necessary in a well-rounded character, but we have thought it best to emphasize these Positive Qualities for the reason that the lack of development of them has resulted in so many weak characters, and that the work should be directed to the point of the greatest need. In conclusion, we ask you to consider these words used by us in concluding a previous work, in which the spirit of the Positive Qualities is brought out: "I have tried to infuse my words with the strong, vital energy, which I feel surging through me as I write out this message of strength to you. I trust that these words will act as a current of verbal electrons, each carrying its full charge of dynamic power. And I trust that each word will serve to fill you with the mind-power that gave them birth, and will thus awaken in you a similar mental state, desire and will, to be strong, forceful and dynamic—determined to assert your individuality in being and doing that which the universal creative desire and will is hoping that you will be and do. I send to you this message, charged with the very dynamic vibrations of my brain, as it transforms and converts the mind-power into thoughts and words. I send it to you—yes, *you* , who are now reading the words—with all the energy, force and power at my command, to the end that it pierce your armor of indifference, fear and doubt, and ‘I Can’t.’ And that reaching your heart of desire, it may fill you with the very spirit of individuality, conscious egohood, perception of reality, and realization of the ‘I.’ So that from now on your battle cry will be changed, and you will plunge into the thick of the fight, filled with the Berserker rage, like the Icelandic hero of old, and shouting your positive cry of freedom: ‘I Can and I Will!’ you will mow your way clear through the ranks of the hordes of ignorance, and negativity, and reach the heights beyond. This is my message to *you* —the Individual!"

Chapter XX.
Health, Happiness and Prosperity.

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In the words used as the title for this concluding chapter— Health, Happiness and Prosperity—are summed up the majority of the things which render life worth living, and for which mankind is striving. And if AutoSuggestion tends to develop these qualities or states, then it plays a most important part in the life of mankind. And all students of the subject are forced to concede that AutoSuggestion has much to do with Health, Happiness and Prosperity, either in the direction of producing them, or of preventing them. Let us give a brief final consideration to the subject of AutoSuggestion in its effect of the Health, Happiness and Prosperity of men and women.

In the first place, we have seen the therapeutic value of Suggestion, in its various phases. And we have seen that each and every effect of Therapeutic Suggestion really has AutoSuggestion as its fundamental principle, for, at the last, the healing power of Suggestion is found to reside in the mind of the individual, himself, and that all of its activities arise from the calling into effect of the mental power of the person by AutoSuggestion, conscious or unconscious. And every form of Therapeutic Suggestion mentioned in this book as employed by the various practitioners, may be applied by the person himself, to himself, by AutoSuggestion. We have explained how one may suggest to himself, with the same effect as if he were suggesting to another. In this way the whole system of Suggestive Therapeutics is open to each and every person, without the aid of a healer or practitioner, if he has the perseverance and will to so apply it.

Moreover, the careful reader of this book will have seen that one’s health depends materially upon the character of his mental states—that the mind exerts a tremendous influence over the physical states. He will have seen that the influence of Fear, Worry, Anger and gloomy mental states are actually depressing in their effects upon the functions of the bodily organs. And that Hope, Faith, Courage and Cheerfulness exert a positive, invigorating effect upon the physical functions. This being the case, does it not follow that a habit of proper AutoSuggestion once acquired and practiced, the person must of necessity interpose a resistance to disease, and develop a normal, healthy condition of physical life. Read over carefully what we have said in the part of this book devoted to Therapeutic Suggestion, and then apply the principles along the lines of AutoSuggestion. Proper AutoSuggestion comes as near to being a universal remedy for disease, as anything ever known to man. That is, AutoSuggestion accompanied by the proper ideals and mental pictures, and the manifestation in action, as described in this book. If you *suggest* Health to yourself; *think* Health; *see* Health; and *act* Health—you will *manifest* Health. *Let your ideal, model and pattern always be the Healthy Man or Woman, and then model all your suggestions, thoughts and actions accordingly.*

As for Happiness, much depends upon the possession of Health. And the first step in the acquisition of Happiness is the development of Health. But, in addition to this the Mental Attitude of persons depend very materially upon the principle of AutoSuggestion and the will. By steadily refusing to allow the entrance of depressing negative thoughts, and the constant seeking for the positive, invigorating thoughts, you have the key of the proper Mental Attitude. "As a man thinketh, so is he." Man grows to resemble that upon which he fixes his thoughts. A determination to see and think of only the positive bright things of life, and the refusal to admit or consider the negative, depressing things of life, will produce a habitual mental attitude which will make for Happiness. There are both bright and dark things in life, but we have the right to turn our attention to which ever set of facts and things we desire. We may prefer to see only the unpleasant side and many seemingly so prefer; or we may prefer to see only the bright side. It is all a matter of determination and will, along the lines of using the attention. The attention finds that which it seeks, good or bad. There are always two sides to everything—you have the right to choose which side you will gaze upon. Optimism and Pessimism are but the two sides of the Shield of Life—take your choice. Much depends upon the Mental Attitude, and the Mental Attitude depends largely upon AutoSuggestion, in its fullest sense.

Happiness is not so much a matter of outside things as is generally imagined. You have seen many persons surrounded by all that wealth, position, or influence could procure—and still they are unhappy. On the contrary, you have seen many people like "Mrs Wiggs of the Cabbage Patch," or like "Glad" in "The Dawn of a Tomorrow," who manage to extract Happiness from the most unpromising surroundings. Happiness comes from *within* . If you are not able to extract it from within your soul, you will never get it from without. It is something that belongs to the inner nature of people—it exists nowhere else. No one ever obtained perfect happiness from outside things, people, or conditions—but many have found it dwelling within themselves. And, so, if you cultivate your "within" you have found the secret of happiness. And the "within" may be developed and cultivated by AutoSuggestion, as we have defined the word. You live in your mind, after all—therefore you should make your mental dwelling-place fit to live in.

Prosperity depends upon a number of things, not the least of which is the inner mental attitude and condition of those seeking it. The possession of certain qualities of mind is generally regarded as necessary for Success; and the possession of opposite qualities are generally regarded as destructive to Success. If ones mental faculties or qualities were fixed and unalterable, then one might despair of attaining Success, in the majority of cases. But The New Psychology has shown us how we may develop desirable qualities, and restrain undesirable ones, by AutoSuggestion. So we see that even in this field, AutoSuggestion plays an important part.

All improvement comes by education in some form. AutoSuggestion is simply a form of education and training. The fact that you are both teacher and student, does not alter the question. A recognition of the existence of the subconscious mind explains the dual-action in AutoSuggestion. One has it within his own power *to make of himself what he will* , providing he will devote to the task energy, determination and persistency. And even these qualities may be developed and encouraged, if one be deficient in them.

There is a "Something Within" each person that is the King and Master of all the remaining portions of his being. Call this "something within" the soul, the will, the ego, or what not, the fact remains that this part of the self is Sovereign and Dominant. In the measure that this Sovereign manifests its power, so is the degree of Individuality. The majority of people do not realize that they have this Sovereign Self within them, and so yield themselves without resistance to environment and outward influences. In AutoSuggestion, particularly when one acquires the "knack" of it, there is manifested the phenomenon of this Sovereign Self mounting its mental throne and asserting its right and might to govern. Then does man become the master of himself, instead of being a slave to circumstance and environment, or the influence of others. In the realization, recognition and manifestation of this "I Am" within us, lies the secret of Health, Happiness and Prosperity. As Chas. F. Lummis has said: "Man was meant to be, and ought to be, stronger and more than anything that can happen to him. Circumstances, ‘fate,’ ‘luck’ are all outside, and if he cannot always change them, *he can always beat them* …. I am all right. I am bigger than anything that can happen to me. All these things are outside my door, *and I’ve got the key* ." And so say all who have found the "something within," and have gained the Mastery of Self by Self!

FINIS

Telepathy: Its Theory, Facts, and Proof

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CHAPTER I
WHAT IS TELEPATHY

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The term “telepathy” is of quite recent origin. A few years ago it was not to be found in any of the standard dictionaries, and its use was confined to the small circle of investigators who were pursuing experiments in thought-transference, and who regarded the Society for Psychical Research of England as their centre of influence. At the present time, however, the word has passed into popular usage, is found in the current editions of the dictionaries and heard frequently on the streets. It was derived from the two Greek words, *tele* , meaning “afar,” and *pathos* meaning “feeling.” The term itself has been severely criticized as conveying a wrong impression, for thought-transference is not the same as “feeling”-transference. Some authorities have preferred the term “Telæsthesia,” which, freely translated, means “perception by the senses at a distance.” The present writer has sought to introduce the term “Telementatian” which, freely translated, means “mental action at a distance” and the said term has met with considerable favor among scientific investigators of the subject. But, in spite of the objections, the public clings to the original term, and “Telepathy” is generally used to designate the phenomena of thought-transference, or as the dictionaries state it: “The action of one mind on another at a distance and without communication by means of the senses.”

Thought-transference is not a new thing in the thought of the world, although it may seem to the ordinary reader to be a recent discovery. Its beginning is lost in the haze of the history of the primitive peoples of the race. The ancient writings of India give us many instances of the effect of one mind upon another at a distance. And the occult legends of other ancient peoples give evidence that the belief in the effect of mind upon mind at a distance was quite common. In many of the old occult writings we find traces of this almost universal belief in thought-transmission and thought-force, and we have every reason to believe that the old alchemists were fully acquainted with the phenomena.

In India, especially, has the belief in thought-transference prevailed from time immemorial. Passing over the legendary tales, and coming down to the time of recent history, we see many instances of the acceptance of this idea by the people of that old land of the strange and mysterious. The English who lived through the great uprising in India in the last century have passed on to us many tales of the strange power of the native Hindus which enabled them to flash from one part of India to another the news of great battles and uprisings. It is recorded by those who passed through this great uprising that the Hindus were noticed to be agitated in a strange way about the time of the actual occurrences in far distant parts of the land, and seemed to be fully informed regarding these occurrences, while the English were compelled to wait for days until their couriers brought them the news in the regular way. In other words, the natives maintained a mental-telegraphic system, while the English were compelled to rely upon couriers, the days of the electric telegraph not having as yet arrived.

But, so far as the subject of modern Telepathy is concerned we may as well assume that Telepathy had its birth into modern scientific thought at the time of the formation of the English Society for Psychical Research in 1882. One of the stated objects of the said Society was "to conduct an examination into the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception." While the latter years of the Society's existence has been devoted principally to an investigation of the phenomena of clairvoyance, spirit-return, trancemediumship, etc., its first decade was almost entirely devoted to the investigation of telepathy, thought-transference, and similar phenomena. The early experiments of the Society have been fully reported, and these reports, which comprise several volumes, have given the world a record of psychic phenomena of the greatest value to science.

The celebrated Sidgwick experiments, conducted under the auspices of the Society for Psychical Research in 1889 and 1890, excited great interest in scientific circles, and placed the subject of Telepathy upon a basis which science could not afford to refuse to perceive. And the result has been that many careful scientists have freely acknowledged that "there may be something to it," some going so far as to openly advocate Telepathy as an established scientific fact, although there are many scientists who still adhere to the opinion that Telepathy remains to be proven scientifically, while some of the ultraconservatives go so far as to insist that Telepathy is scientifically impossible, this latter opinion being calculated to cause a smile to one who remembers how many "scientifically impossible" things have afterward been proven to be not only scientifically possible, or probable, but also actually existent. It is either a very bold man, or else a foolish one, who in these days can positively assert that anything is scientifically impossible. In this connection one is reminded of the learned body of scientists who sitting in conference solemnly decided that it was scientifically impossible for a vessel to cros the ocean by the power of steam. While the decision was being recorded on the minutes, the word was received that a steamship had actually made the voyage across the ocean, and was that moment entering the harbor. One also recalls the story of the eminent English scientist who had for a lifetime positively disputed the possibility of certain facts, and who in his old age, when asked to witness the actual demonstration of the disputed fact, refused to look into the microscope for the purpose, and left the room, angrily shaking his head and saying, “It is impossible.” Yesterday’s “impossibilities” are often tomorrow’s “proven facts.

In view of what has been said above, the following opinions of certain well-known scientists may prove of interest to the reader as indicating the change in the mental attitude of science toward the phenomena of Telepathy.

Sir William Crookes, in an address delivered several years ago at Bristol, England, before the Royal Society (of which he was president), said:

> “Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old, where we formerly began. It would be well to begin with Telepathy; with the fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. Although the inquiry has elicited important facts with reference to the mind, it has not yet reached the scientific stage of certainty which would enable it to be usefully brought before one of the sections. I will therefore confine myself to pointing out the direction in which scientific investigation can legitimately advance. If Telepathy take place, we have two physical facts—the physical change in the brain of A. the suggestor, and the analogous physical change in the brain of B. the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. Whenever the connecting sequence of intermediate causes begins to be revealed, the inquiry will then come within the range of one of the sections of the British Association. Such a sequence can only occur through an intervening medium. All the phenomena of the Universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand—even the transmission of thought.”

The same eminent authority also says:

> “It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer (a device which has led Marconi to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of the brain and nerves, being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of the atoms of which the material universe is built up; and there is no reason for believing that we have reached the limits of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of the internal movements of the atoms themselves.”

Prof. Camille Flammarion, the well-known French astronomer, says:

> “We sum up, therefore, our preceding observations by the conclusion that one mind can act at a distance upon another, without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. There is nothing unscientific, nothing romantic, in admitting that an idea can influence the brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius…. There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of

> reconstructs the sonorous movement transmitted, not by means of sound, but by electricity.”

Prof. Ochorowicz says:

> “Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion tends always to propagate itself. Therefore when we see work of any kind—mechanical, electrical, nervic, or psychic—disappear without visible effect, then, of two things, one happens, either a transmission or a transformation. Where does the first end, and where does the second begin? In an identical medium there is only transmission. In a different medium there is transformation. You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of the current into *heat* . Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will emit *light* . A part of the current then is transformed into *heat* and *light* . This light acts in every direction around about, first visibly as light, then invisibly as heat and as electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. And all this from a distance, without contact, without special conductors. A process that is at once chemical, physical and psychical, goes on in a brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of a medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation—it escapes in disguise…. Thought stays at home, as the chemical action of a battery remains in a battery; it is represented by its dynamic correlate, called in the case of the battery, a current, and in the case

> of the brain—I know not what; but whatever its name may be, it is the dynamic correlate of thought. I have chosen the term ‘dynamic correlate.’ There is something more than that; the universe is neither dead nor void. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to modifying another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing; they are but imperceptibly transformed, and if the next man is of a nature exceptionally well adapted to them, they gain in inductive action.”

It is quite gratifying to find such eminent scientific authority expressing its conviction of the reality of thought-transference. But the average person, in the end, believes in Telepathy not so much because this scientist or that one thinks it reasonable, but because he or she has had some personal experience or bit of individual proof. Who of us has not had the experience of thinking of someone whom we have not seen or heard of for months or years, only to see the individual in person shortly afterward? Often in speaking to another person, we will find that he will utter the very words that we had in mind. It is not uncommon for two persons to start in at the same moment to say precisely the same thing to each other. How often has the person of whom we have been speaking walked unexpectedly into our presence. The old saying, “Speak of the angels, and you hear the rustle of their wings” voices the common experience of the race in this respect. Several years ago, Mark Twain wrote a magazine article in which he stated an experience common to many others. He said that he was in the habit of writing a letter to a person, and then, after duly addressing it, destroying it instead of mailing it. He added that he had noticed that very frequently he would receive an answer to the unmailed letter, written by the person addressed about the same time that the original letter was written, addressed and destroyed, and that these answers frequently covered the identical points mentioned in the original letter.

Moreover many persons have experimented with “the willing game” and similar parlor feats along the lines of “mind-reading,” and have found that there “is something in it, after all.” The rise into popularity of the teachings of the New Thought or Mental Science has familiarized many persons with the idea of thought-transference in some of its varied forms, until to-day we find that the majority of persons are prepared to admit that “there must be some fire where there is so much smoke.” We trust that we will be able to make the subject somewhat clearer in this little volume.

CHAPTER II
THE NATURE OF THE PROBLEM

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MANY PERSONS who are interested in the phenomena of Telepathy, and who accept the proofs offered by its advocates, seem to regard these phenomena as quite ordinary and as fully in accord with the more familiar manifestations of Nature's forces. We frequently hear Telepathy compared to the manifestation of electricity, particularly in the phase of wireless telegraphy. But the matter is not so simple as this—it cannot be lightly dismissed or placed in any ordinary category. It is, scientifically, *sui generis* —in a class by itself; unique; peculiar. While we shall not attempt to put forward any special hypothesis at this point, we invite you to consider the following statement from the lips of an eminent English statesman, himself an earnest investigator of Telepathy. After reading his statement, you will begin to appreciate the full nature of the problem confronting those who, while admitting the proofs of Telepathy, would seek to account for the same by scientific principles.

The Right Honorable A. J. Balfour (afterward Prime Minister of England) in an address delivered in 1894, while he was the President of the Society for Psychical Research, said in relation to Telepathy:

> "Now I will give you a case of what I mean by a scientifically extraordinary event, which, as you will at once perceive, may be one which at first sight, and to many observers, may appear almost commonplace and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by an exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some celestial catastrophe. How profoundly mistaken then are they who think that this exercise of will-power, as they call it, is the most natural thing in the world, something that everybody would have expected, something which hardly deserves scientific notice or requires scientific explanation. In reality it is a profound mystery, if it be true, or if anything like it be true, and no

event, however startling, which easily finds its appropriate niche in the structure of the physical sciences ought to excite half as much intellectual curiosity as this dull and at first sight commonplace phenomenon.

“Now do not suppose that I want you to believe that every gentleman or lady who chooses to suppose himself or herself exceptionally endowed with this so-called will-power is other than the dupe of an ill-regulated fancy. There is, however, quite apart from the testimony, a vast mass of evidence in favor of what we now call Telepathy, and to Telepathy the observations I have been making do in my opinion most strictly apply. For, consider: In every case of Telepathy you have an example of real or apparent action at a distance. Examples of real or apparent action at a distance are, of course, very common. Gravitation is such an example. We are not aware at the present time of any mechanism, if I may use the phrase, which can transmit gravitational influence from one gravitating body to another. Nevertheless, scientific men do not rest content with that view. I recollect it used to be maintained by the late Mr. John Mill that there was no ground for regarding with any special wonder the phenomenon of action at a distance. I do not dogmatize upon the point, but I do say emphatically that I do not think you will find a first-class physicist who is prepared to admit that gravity is not a phenomenon which still wants an explanation. He is not ready, in other words, to accept action at a distance as an ultimate fact, though he has not even got the first clue to the real nature of the links by which the attracting bodies mutually act upon one another.

“But though gravitation and telepathy are alike in this, that we are quite ignorant of the means by which in either case distant bodies influence one another, it would be a great mistake to suppose that the two modes of operation are equally mysterious. In the case of Telepathy there is not merely the difficulty of conjecturing the nature of the mechanism which operates between the agent and the percipient, between the man who influences and the man who is influenced; but the whole character of the phenomena refuses to fit in with any of our accepted ideas as to the mode in which force may be exercised from one portion of space to another. Is this telepathic action an ordinary case of action from a center of disturbance? Is it equally diffused in all directions? Is it like the light of a candle, or the light of the sun, which radiates equally into space in every

> direction at the same time? If it is, it must obey the law—at least, we should expect it to obey the law—of all other forces which so act through a non-absorbing medium, and its effects must diminish inversely as the square of the distance. It must, so to speak, get beaten out thinner and thinner the further it gets removed from its original source. But is this so? Is it even credible that the mere thoughts, or, if you please, the neural changes corresponding to these thoughts, of any individual, could have in them the energy to produce sensible effects equally in all directions; for distances which do not, as far as our investigations go, appear to have any necessary limit? It is, I think, incredible, and in any case there is no evidence whatever that this actual diffusion ever takes place. The will power, whenever the will is used, or the thoughts, in cases where the will is not used, have an effect, as a rule, only upon one or two individuals at most. There is no appearance of general diffusion. There is no indication of any disturbance equal to equal distances from its origin, and radiating from it alike in every direction.

“But if we are to reject this idea, which is the first which ordinary analogies would suggest, what are we to put in its place? Are we to suppose that there is some means by which telepathic energy can be directed through space from the agent to the patient, from the man who influences to the man who is influenced? If we are to believe this, as apparently we must, we are face to face not only with a fact extraordinary in itself, but with a kind of fact which does not fit in with anything we know at present in the region either of physics or physiology. It is true, no doubt, that we do know plenty of cases where energy is directed along a given line, like water in a pipe, or like electrical energy along the course of a wire. But then in such cases there is always some material guide existing between the two termini, between the place from which the energy comes and the place toward which the energy goes. Is there any such material guide in the case of Telepathy? It seems absolutely impossible. There is no sign of it. We cannot even form to ourselves any notion of its character, and yet, if we are to take what appears to be the obvious lesson of the observed facts, we are forced to the conclusion that in some shape or other it exists. For to suppose that the telepathic agent shoots out his influence toward a particular object, as you shoot a bullet out of a gun, or water out of a hose, which appears to be the only other alternative, involves us seemingly in greater difficulties still.

"Here, then, we are face to face with what I call a scientifically extraordinary phenomenon, as distinguished from a dramatically extraordinary one. Anyone who has endeavored to wade through the mass of evidence collected by our who has endeavored to wade through the mass of evidence collected by our Society on the subject will be prepared to admit that it is not exciting or interesting in itself, that it does not arouse a foolish wonder, or appeal unduly to any craving for the marvellous. But dull as these experiments may seem, dull indeed as they often are, their dullness is really one of their great advantages. It effectually excludes some perturbing influences that might otherwise affect the cool analysis of the experimental data; and in consequence it makes those investigations, in my judgment, the best starting point from which to reconsider, should it be necessary, our general view, I will not say of the material universe, but of the universe of phenomena in space…. Even if we cannot entertain any confident hope of discovering what laws these half-seen phenomena obey, at all events it will be some gain to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are things in Heaven and earth not hitherto dreamed of in our scientific philosophy."

CHAPTER III
EXPERIMENTAL TELEPATHY

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BEGINNING WITH the year 1882, and continuing for several years thereafter, the English Society for Psychical Research conducted an important series of experiments in Telepathy, the records of which have been preserved in the several reports of the Society which are on file in the principal libraries of the world. In the "Glossary of Terms used in Psychical Research" by the Society, we find Telepathy defined as "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense."

In 1882, the President of the Society, Prof. Henry Sidgwick, appointed a committee to "investigate Thought-Reading or Thought-Transference," the members of the committee being Prof. W. F. Barrett, Professor of Physics in the Royal College of Science for Ireland; Edmund Gurney, M. A., Late Fellow of Trinity College; and F. W. H. Myers, M. A., Late Fellow of Trinity College, Cambridge. The purpose of the inquiry by the committee was stated as follows: "Is there or is there not any existing or attainable evidence that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind without the intervening help of the recognized organs of sensation? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognized sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept?"

The committee classified the phenomena of Thought-Transference as follows:

I. Phenomena manifested, in which the hands of the operator are in contact with the subject.

II. Phenomena manifested without contact with the person willing or sending the thought-impulse.

III. Phenomena manifested, in which some number, word or card is guessed without any apparent physical communication between the operator and subject.

In the first class of phenomena the committee places the ordinary "mind reading" of the public performer, in which the operator places his hands upon the subject, or in which he is placed in some kind of physical contact with the latter.

It has been held that this class of phenomena really comes under the head of "muscle reading," inasmuch as there is transmitted to the subject some slight muscular impulse, often given involuntarily and unconsciously by the operator. This theory was first advanced by Dr. W. B. Carpenter, the distinguished English psychologist, who held that "the communications are made by muscular action on the part of one person and automatically interpreted by the other." Dr. Carpenter explained this involuntary muscular action by his celebrated theory of "unconscious cerebration," in which there is "the intermediation of those expressional signs which are *made* and *interpreted* alike unconsciously." The familiar "willing game" so often performed for parlor amusement belongs to this category, as do also the performances of many of the celebrated public "mind readers." The committee conducted numerous series of careful experiments with phenomena of this class, and, while the results were very interesting, it was felt that the constantly present possibility of "unconscious muscular movement" rendered the phenomena unsatisfactory from the scientific standpoint.

The second class of phenomena came more nearly under the true classification of Telepathy, for if there be communication without physical contact it is reasonable to assume that some new hypothesis is necessary. If the subject was able to select and proceed to some object previously agreed upon by the operator or the roomful of people, in the "willing game," without knowing the object and without physical contact with any person knowing it, then it would seem that there must be some transmission of thought images "without the intervening help of the recognized organs of sensation." But so careful were the members of the committee, and so closely did they adhere to the strictest scientific methods, that they discarded this class of phenomena as unsatisfactory and unconvincing, and as open to the suspicion that the subject may have received involuntary guidance from the eyes of the company, or perhaps from the different shades of tone in the conversation as the subject approached or receded from the selected object to be found. Even though the subject might be blindfolded, it was possible for impressions to be received through the sense of sight.

The writer remembers an instance in which, in his opinion, a well-known "mind-reader" visiting in this country received impressions through her sense of hearing, although carefully blindfolded. The following quotations are from the account written by him at the time, and give an idea of the *modus operandi* (the name of the performer is omitted here, although appearing in the original publication of the account) :

> "The room was well filled with intelligent people, eager for an

exhibition of the wondrous phenomenon of telepathy. Miss —— appeared and delivered a short address upon her wondrous power…. She then placed two long-stemmed flowers on the platform, and was led away into another room to be blindfolded. During her absence two persons stepped up to the platform, as per instructions, and each touched a flower. Miss —— was then led back into the room, blindfolded with a silk handkerchief, and started in to find the persons who had touched the flowers. She succeeded and handed each the flower previously touched. She then 'united a separated couple,' by finding one and leading him to the other. She then located the weapon with which an imaginary murder had been committed, the murderer, the hidden body, and (wonder upon wonders) even found the policeman to arrest the criminal. She found a piece of jewelry and restored it to the owner. She correctly disclosed the number of a bank-note. The audience was pleased and many went away apparently convinced that here was telepathy that telepathed. It does look wonderful—now, doesn't it? We have given you an idea of how it seemed to the general observer, now let us tell you how it appeared to those who were 'on the inside.'

"In the first place, Miss —— was a much cleverer performer than the average 'mind-reader.' She performed her feats with much less 'personal contact' than any other public performer whom we have seen. She went about her work without loss of time and with an air of confidence and assurance which created a good effect. It appeared to us, however, that her feats could be fully accounted for upon the theory of the use of the five senses, sharpened by practice, and that any of the feats could be duplicated by one familiar with the subject, without the aid of telepathy.' Of course, Miss —— *may* have performed her feats by 'mind reading' nobody but herself can speak positively on that point,—but we say that the same feats can be performed by the use of the five senses alone. In the first place, the ordinary blindfolding does not shut out the senses of sight and hearing, as you may ascertain by a little personal practice. Then the sense of *feeling* is free for one's use, and when it is remembered that 'thought takes form in action,' and that the average person will give unconscious movements in the direction of the object or person thought of, it readily will be seen that a performer who has developed touch and perception to a high degree will be able to find a person or thing upon which a number of people are concentrating their thoughts, without being compelled to fall back upon telepathy. This is quite simple when contact is had with the audience, but more difficult when contact is not resorted to. In Miss ——'s flower feat, it was noticed that the entire audience was looking intently in the direction of that one of the 'thought of' persons who happened to be the nearer to her. Many people in the room were whispering, but as she approached the desired person the whispering decreased until almost a perfect silence prevailed when the proper person was reached. Miss —— placed her hands upon a number of persons before reaching the proper one, but as soon as she placed her hands on the right one the audience applauded loudly, and the search ended. It was noticed that some of the ladies present were so carried away with sympathy and enthusiasm that, unconsciously, they would whisper, 'No. no!' 'Yes, that's right!' 'This way, *this way* !' 'To the right, right!' etc, etc., and by other involuntary exclamations and motions give cues which could be taken advantage of by a performer depending upon the use of her sharpened senses. In short, it was an up-to-date variation of the old game of 'hot and cold,' familiar to our childhood days.

"You all know how expert some of your crowd of boys and girls became in this game, and how soon the hidden object was found by the aid of the 'hot and cold' suggestions. You all remember how some sympathetic and enthusiastic little girl would become so excited that when you neared the hidden object she could scarcely keep her seat, and her 'hot, *hot* , HOT!' fairly sent you spinning toward the hidden handkerchief. We well remember our own childhood days, when this was our own favorite game, and when we were the champion lightweight 'hot and cold' finder of our juvenile set. And we remember, oh, how well we remember, that little fairfaced girl with the long golden curls and that sweet little trick of demurely lifting her big blue eyes to meet our own boyish gaze. We well remember how our youthful heart would beat when those eyes of blue would—but that's another story. What we wished to say was that that little girl was our mascot in the game of 'hot and cold.' Even when she was singing 'cold, cold, cold,' she would be looking intently toward the hidden object, and even leaning in that direction. And when we would draw near to the object we could have found it if we had been deaf and dumb, provided we retained our sense of sight. That little girl was our guiding star, our compass.

> "There were many 'grown-ups' that evening who reminded us forcibly of the ways of that little golden-haired fairy. They 'just wanted' Miss —— to find those chosen people 'the worst way,' and they nodded their heads, shook them, frowned, smiled, inclined in the indicated direction, rose to their feet when she got 'hot,' and when the right person was finally reached led the applause. Bless their hearts, they were just sending thought waves to help her along, and, then, wasn't she blindfolded, so what difference did it make after all? Oh, it just made us homesick for a sight of that long-lost little girl, the resemblance was so perfect. Well, Miss found the people who had touched the flowers, and each received the choice blossom as a reward of merit. She then started in to reunite a separated couple. It was the same thing over again—the same feat, same method, same result. New name, that's all. This time we experimented. We turned our back when 'the couple' was being selected, so that we might not know who were the guilty individuals. When the hunt began we turned around and found that we were able to pick out the separated twin-souls simply by means of the 'hot and cold' suggestions being given, although remember that we had to depend on sight and hearing, our sense of feeling not being called into play. We could easily tell when Miss —— was getting 'hot' and, in short, were able to point out to our companion the progress of the hunt.
>
> "When it is remembered that the chosen person nearly always gives an involuntary indication to the trained observer who is touching him, it will be seen that experience, training and quickened powers of perception are the prime requisites for the performance of the majority of these so-called 'telepathic' feats.' In some of the subsequent feats some doubting Thomases would occasionally applaud when Miss — reached some person other than the right one. On such occasions she would stop just where she was and would apparently think that the right party had been reached, until an ominous silence would reveal the fact that she was 'cold.' This, of course, may have been merely a series of coincidences, and we simply state it as an item of interest."

It is interesting to note that the same performer, at a later exhibition, in which she was subjected to scientific test conditions (including the proper covering of the eyes by means of little ovals of surgeons' cotton, placed neatly one over the other, and a bunch on top of all, and then the handkerchief bound over that; and other, and a bunch on top of all, and then the handkerchief bound over that; and the filling of her ears with cotton, with another handkerchief bound around them) failed utterly to perform the feats that she had so successfully performed at the previous exhibition. She claimed that her failure was due to the audience being "against her," and even accused the person who had brought about her failure of having hypnotised her. The opinion of the scientific investigators present was that she was unable to receive the impressions, consciously or unconsciously, through the senses of sight or hearing, and hence failed. We have related the case merely to show that it is possible for these feats to be performed without contact by means of the ordinary senses. It is possible that this performer may have been self-deceived—such cases are common in the history of experimental psychology.

In view of what we have said, it may be seen why the committee of the Society for Psychical Research ruled out this second class of phenomena as not being above the suspicion of error and "unconscious cerebration." If the proofs of Telepathy terminated here the decision would have to be the old Scotch verdict of "not proven." But as we proceed to a consideration of the third class of phenomena we will see that the inquiry has only begun.

CHAPTER IV
THE ENGLISH EXPERIMENTS

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BY REFERENCE to the preceding chapter you will see that the third class of phenomena of Thought-transference, according to the classification adopted by the English Society for Psychical Research, comprises cases in which "some number, word or card is guessed without any apparent communication between the operator and subject," so far as the ordinary senses are concerned.

The experiments of the Society were eventually confined to this class of phenomena. It was recognized that if it were possible to establish the existence of this class of phenomena, in which the operation of the ordinary senses was inhibited, then there would be laid the foundation for a rational scientific belief in the reality of Thought-transference. Voluntary or involuntary transmission of information by means of the five senses being rendered impossible, it will be seen that the only element of danger was that of collusion or trickery. This latter contingency was fully recognized by the Society and its committee took steps to guard against the danger. It was ruled that experiments conducted before a general audience were always open to the danger of collusion and trickery, and that, therefore, results obtained therein lacked true scientific value. Accordingly, the experiments of the committee were conducted before a limited number of persons, the individuals being persons familiar with scientific methods and having no personal interest in the results.

One of the early series of experiments by the committee was that commonly known as "The Creery Experiments." The subjects were the four children of the Rev. A. M. Creery, B. A., of Derbyshire, England. Mr. Creery had experimented with his children for a period of several years, beginning with the familiar "willing game," and then gradually rising to higher phases of phenomena such as the "guessing" of names, numbers, cards, *etc.* Mr. Creery reported to the committee in these words: "We began by selecting the simplest objects in the room; then chose names of towns, people, dates, cards out of a pack, lines from different poems, etc., in fact, any thing or series of ideas that those present could keep before the mind steadily…. They seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of the thinkers and upon the energy with which they willed the ideas to come to pass…. I may say this faculty is not by any means confined to members of one family; it is much more general than we imagine. To verify this conclusion I invited two of a neighbor's children to join us in our experiments and equally satisfactory results were obtained."

The committee investigated Mr. Creery's statements, and coming to the conclusion that he was acting in good, faith and upon reasonable evidence, they began this remarkable series of experiments which continued over the period of about one year. The following report will give an idea of the scientific methods employed, and the precautions taken. The committee reports: "The inquiry has taken place partly in Mr. Creery's house and partly in lodgings or in a private room at a hotel occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a pack of cards, or write on paper a name or a number which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance, though this was usually a superfluity of caution, as our habit was to avoid all utterances of what was chosen. On re-entering she stood—sometimes turned by us with her face to the wall, oftener with her eyes directed to the ground, and usually close to us and remote from the family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card or whatever it might be."

The result of the first experiment was that the child succeeded in naming the object selected, in six cases out of fourteen. In the card tests she succeeded six times out of thirteen. In the name tests she succeeded in five cases out of ten. And in the naming of small objects held in the hands of members of the committee she succeeded in five cases out of six. This percentage was considered so remarkable, and so much greater than the average expectancy would indicate, that the committee felt that they were considering a case of genuine Thought-transference. And accordingly other experiments were begun.

The following is a short report of one of the most interesting of the Creery experiments: "One of the children was sent into an adjoining room, the door of which I saw was closed. On returning to the sitting room and closing its door also, I thought of some object in the house, fixed upon at random; writing the name down I showed it to the family present, the strictest silence being preserved throughout. We then all silently thought of the name of the thing selected. In a few seconds the door of the adjoining room was heard to open, and in a very short interval the child would enter the sittingroom, generally appearing with the object selected. No one was allowed to leave the room after the object had been fixed upon; no communication with the child was conceivable as the place was often changed. Further, the only instructions given to the child were to fetch some object in the house that I would fix upon and, together with the family, silently keep in mind to the exclusion, so far as possible, of all other ideas. In this way I wrote down, among other things, a hair-brush—it was brought; an orange—it was brought; a wineglass—it was brought; an apple—it was brought; etc., etc."

Many other experiments of the greatest interest were performed, which we must omit for want of space. The following summary, however, will give an idea of the remarkable success attending the series. A total record of three hundred and eighty-two separate experiments appears in the reports. A calculation of the chances of success are given as follows: "In the case of letters of the alphabet, of cards, and of numbers of two figures, the chances against success on a first trial would naturally be 25 to 1; 51 to 1; and 89 to 1; respectively. In the case of surnames the chances against success would of course be indefinitely greater. Cards were far most frequently employed, and the odds in their case may be taken as a fair medium sample, according to which, out of the whole series of three hundred and eighty-two trials, the average number of successes in the first attempt by an ordinary guesser would be seven and one-third." In view of the above stated calculation of chances against success, it is interesting to note that in the series of trials 127 successes at the first attempt were reported; 56 on the second attempt; 19 on the third attempt, making *the remarkable total of 202 successes out of a possible 382* .

But one of the special experiments reveals a still more remarkable result. The committee selected a card without revealing it to the family. At one time *five cards running* were guessed correctly on first attempt. The odds against this happening were over 1,000,000 to 1. Another time there was a sequence or run of *eight cards* successfully guessed at first trial, against which the odds were estimated at 142,000,000 to 1; and a sequence or run of eight names successfully guessed at first trial, the odds against such a happening being almost beyond calculation. The committee in making its report said that they felt that all chance of fraud or collusion had been practically eliminated, and that the hypothesis of coincidence being overborne by the above stated calculations, there remained but the conclusion that the phenomena was really a manifestation of Thought-transferance.

Prof. Balfour Stewart, LLD., F. R. S., who was present at a number of these experiments, reported as follows regarding certain points noticed by him:

> "In the first instance, the thought-reader was outside a door. The object or thing thought of was written on paper and silently handed to the company in the room. The thought-reader was then called in, and in the course of perhaps a minute the answer was given. Definite objects in the room, for instance, were first thought of, and in the majority of cases the answers were correct. Then numbers were thought of, and the answers were generally right, but, of course, there were some cases of error. The names of towns were thought of, and a good many of these were right. Then fancy names were thought of. I was asked to think of certain fancy names and mark them down and hand them round to the company. I then thought of and wrote on paper, 'Bluebeard,' 'Tom Thumb,' 'Cinderella,' and the answers were all correct."

Later in the year, the committee resumed the experiments with the Misses Creery, this time, however, not at their own home but at the residence of Mr. F. W. H. Myers in Cambridge, England. These experiments continued over a period of ten days. The results were as remarkable as those obtained in the earlier experiments. For instance in the card tests made with the full pack of fifty-two cards, out of 248 trials the girls guessed 22 absolutely correct; on the first trial; and 18 on the second trial; besides which there were 69 guessed partially correct. As the chances of correct guesses should have been but 1 out of 52 trials, it will be seen that the experiment was a decided success. On one day of the series, out of 32 experiments 5 were completely successful at the first attempt, and 20 partially correct. On this day there was a record of the suit being named correctly 14 times in succession, the chances *against* such an occurrence being 4,782,969 to 1.

In the experiments with figures known alone by the committee, out of 64 trials with figures ranging from 10 to 99, the girl guessed 5 correct at first trial; and 6 at second trial. The average, of course, would be but 1 in 90 trials, according to the law of average, whereas the girls succeeded in a very much greater degree.

CHAPTER V

MORE ENGLISH EXPERIMENTS

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ANOTHER SERIES of experiments conducted by the English committee which has attracted the attention of investigators, is that known as the "Blackburn-Smith experiments." These experiments were conducted before the committee under the direction of two of its members, Messrs. F. W. H. Myers and Edmund Gurney. Mr. G. A. Smith was the percipient and Mr. Douglass Blackburn was the recipient. The place of the experiments was Brighton, England.

The recipient, Mr. Smith, was blindfolded, and sat with his back toward the percipient, Mr. Blackburn. Every precaution against fraud was observed. In order to shut out the only sense possibly available to the recipient, that of hearing, his ears were covered with heavy bandages; and in certain experiments his ears were filled with putty which was in turn covered by a thick bandage, over this was drawn a bolster case, and then his entire head and body was covered by a blanket. Moreover the committee grouped itself around Mr. Blackburn, the percipient, so as to prevent his attempting to communicate with the recipient in any way, Mr. Blackburn being also required to sit perfectly still and quiet some two feet behind the recipient. The results were obtained under these strict and rigid requirements. The names, figures, etc., were given by the committee, one at a time before each experiment, to Mr. Blackburn, the percipient, who then closed his eyes and concentrated his mind upon Mr. Smith the percipient, who shortly after named the object, etc., thought of, or else drew with a pencil the figure selected.

The following is the record of the results obtained:

Color Selected	*Answer* .
Gold	Gilt (color of picture frame.)
Light Wood…	Dark Brown, Slaty.
Crimson…	Fiery Looking, Red.
Black	Black
Oxford Blue…	Yellow, Gray,

	Blue.
White	Green, White.
Orange	Reddish Brown.
Black	I am tired. I see nothing.

• • •

Names Chosen	*Answer* .
Barnard	Harland, Barnard.
Bellairs	Humphreys, Ben Nevis, Benaris.
Johnson	Jobson, Johnson.
Regent Street	Rembrant Street, Regent Street.
Queen Anne	Queechy, Queen
Wissenschaft	Wissie, Wissenaft.

Then followed a series of experiments in which pain was inflicted on the body of Mr. Blackburn, the percipient, and Mr. Smith, the recipient, told what part of his own body felt the pain.

Part of Body	*Answer* .
Left Upper Arm	Left Upper Arm.
Lobe of Right Ear	Lobe of Right Ear.
Hair on Top of Head	Hair on Top of Head.
Left Knee	Left Knee.

Then followed a series of remarkable experiments in which geometrical and similar figures were visualized by the percipient, and reproduced by the recipient, the reproduction, however, usually being in reverse order and upside down. Out of a series of 37 drawings submitted, only 8 were considered to be failures. In four cases the recipient failed to see anything, and in four cases the reproduction was so imperfect that it was Classed as a failure. The original drawings and the reproductions thereof are given in the Society's reports, and must be seen to be appreciated.

In the committee's report, the results obtained are summarized as follows:

> "Thus giving every experiment when the chances against success were beyond 50 to 1, we find upward of 40 per cent correctly answered…. Pure chance would have given certainly less than from 1 to 2 per cent. As the chance of hitting, by pure guesswork, on a fictitious name, invented by one of us, would be at least one to many thousands, and as none of the chances was less than 1 to 50, we may roughly say that if pure guesswork only were concerned, we should not have had more than one quite right in one hundred trials; whereas our experiments showed we had, if first responses only be allowed, one quite right in 4 1-3 trials. In these results we have not included the recent experiments on the reproduction of drawings. Here, obviously, an incalculable number of trials might be made before pure guesswork would hit upon a resemblance as near as that obtained in almost every case by Mr. G. A. Smith."

In addition to many series of experiments, similar to those recorded above and in the preceding chapter, the Society for Psychical Research gathered a large volume of testimony from various sources, in which reputable persons related cases of *involuntary* telepathy which had come under their personal observation and in their own experience. It is impossible to reproduce these accounts at length, but the following may be quoted as a fair representative case:

> "The late Bishop of Wilberforce was in his library at Cuddeson, with three or four of his clergy with him at the same table. The Bishop suddenly raised his hand to his head and exclaimed: 'I am certain that something has happened to one of my sons.' It afterward transpired that just at that time his eldest son's foot was badly crushed by an accident on board his ship, the son being at sea. The Bishop thus records the case in a letter to Miss Noel, dated March 4, 1847: 'It is curious that at the time of the accident I was so possessed with the depressing consciousness of some evil having befallen my son, Herbert, that at the last, on the third day after the 13th, I wrote down that I was quite unable to shake off the impression that something had happened to him, and noted this down for remembrance.'"

The Society also reports upon a number of interesting cases of voluntary telepathy at a distance, but from the nature of the case these experiments could not be conducted under the same strict test conditions, and the results lack the positive quality possessed by the class of experiments we have mentioned. I omit a special reference to these "long-distance" experiments in this chapter, more particularly because I intend calling your attention to a well known series of such experiments conducted by Prof. S. W. Weltmer, of Nevada, Missouri, and his son, Mr. Ernest Weltmer, which is generally known as "The Weltmer Experiment," and which has attracted marked attention from investigators of the subject both in this country and in Europe:

In offering the result of the English experiments I make no attempt to prove any special hypothesis, or theory, but merely desire to lay the facts before you that you may intelligently determine for yourself whether "the proofs of Telepathy" are worthy of careful consideration and account. Northcote W. Thomas has well said, in his work on "Thought Transference":

"Nothing is more difficult than to sum up the net result of experiments so diverse in their nature and outcome as the various series described above. With the exception of the card series, none of the trials embraced any great number of separate experiments, and in none of the brief series is the possibility of chance coincidence excluded, however improbable it may appear in certain cases. The results of the card experiments, on the other hand, are hardly sufficiently decisive for it to be possible to base any conclusion on them. I am less disposed to sum up the miscellaneous experiments here published…as it is, *a priori* , certain that no argument based upon them is likely to affect any one's convictions. Those who are satisfied that telepathy 'and all that nonsense' is impossible, will not be moved, even if an angel come from heaven. Those who hold that the mass of evidence is yet too small, or that in many of the previous trials the conditions have not been such as to exclude undesired perturbations, will not find in the present contribution matter of sufficient weight to turn the scale in favor of telepathy. Perhaps those who are already convinced that thought transference is a fact will think me unduly exacting, when I demand more evidence and especially more *recent* evidence than any which the Society of Psychical Research has put before us…. I adopt, therefore, the safer plan of leaving my readers to make up their minds on the subject of these experiments for themselves. If I venture to express my own conviction on the subject, it is that much more effort, and particularly, much more systematic effort, is needed before we can safely assert that telepathy is a proved fact. (By this I mean proved by direct experiment. When we take into account crystal gazing and the spontaneous cases, the weight of evidence in favor of telepathy is considerably greater). No inquiry can lay claim to be scientific which expresses Its results in general terms when it can give them in precise. terms…. The Society for Psychical Research was formed to investigate telepathy as well as spiritualism. At present all its energies seem to be directed towards inquiries into trance mediumship, automatic writing, and the like, to the exclusion of the work which should really form the foundation of the whole structure of Psychical Science, the establishment of the theory of telepathy, if true, and its formulation in the most definite terms possible…. For if thought transference is ever to be proved, it must be by showing that it is a faculty common to the human race and not absolutely limited to a few individuals. Reasonably or unreasonably, if thought transference cannot, with sufficient patience and sufficiently delicate methods of analysis, be demonstrated on the *corpus vile* , or rather the *anima vilis* , of the ordinary man, it will for the mass of scientific men remain at any rate on the borderland, if not in the limbo of superstitions and delusions. If a hundred, or five hundred, or five thousand, persons were prepared to try, under proper conditions, experiments of the sort described here, leaving the discussion and analysis to experts, it might be possible, if not to demonstrate thought-transference from the results, at any rate to say more definitely than we can at present, whether the ordinary person shows any traces of such a faculty,"

CHAPTER VI
THE WELTMER EXPERIMENT

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PERHAPS THE best known series of experiments in Telepathy conducted by investigators in America is that known as "The Weltmer Experiment." conducted by Prof. Sidney A. Weltmer. and his eldest son. Ernest Weltmer, of Nevada, Missouri. Prof. Weltmer is the head of the "Weltmer Institute," of Nevada, Missouri, at which institution healing by suggestion and other mental agencies, including "absent treatment" by means of telepathy, has been practiced successfully for many years. Mr. Ernest Weltmer has investigated the subject of telepathic phenomena for many years and has conducted a great number of personal experiments along these lines. Feeling, however, that it was advisable to institute a series of experiments on a much larger scale and covering a much broader field, the Messrs. Weltmer began the celebrated "Weltmer Experiment" in 1907.

In the August, 1907, issue of "Weltmer's Magazine," the following announcement appears: "For the past year we have been conducting a class (in addition to the regular course in healing) for the investigation of psychic phenomena, and the results we have achieved convince us more than ever that it is possible to apply careful methods of observation to the study of the unseen as well as to the seen world. We have made a great many experiments in telepathy, with ofttimes remarkable results, and now we wish to extend our researches to broader lines and in one series of experiments gather more material than would ordinarily be obtainable in a life-time of hard work. We are going to begin a series of experiments in telepathy to test *the possibility of a large number of people receiving messages from one sender* . We are well fitted to make this experiment successful. We have a magazine which reaches a large number of people each month, through which we can communicate with the ones who are helping to make the experiments, and we have a centre around which to gather a great deal of effort and from which to send weekly messages to all who are trying to receive them. We have men who are trained to send thoughts to others, who understand perhaps as well as anyone at the present time, the action of the natural laws which make these things possible, and, in fact, we think we have everything necessary to give the experiment a large chance of being a success.

We believe that we can send to a thousand people as well as to one any thought upon which we concentrate; that the difficulty will be in getting receivers, not so much in getting senders, although, of course, for the latter is required a man of trained mind who can think what he wishes to think; and further, we believe that there will be little trouble in teaching people how to receive, if they are willing to make an effort to learn, as our experience has shown us that it is comparatively easy to teach, the main thing being an effort on the part of the pupil to learn.

> "Telepathy is a proven fact. It has been proven so many times under strictly test conditions that it is no more questioned now than is hypnotism, and only, as one would expect, by the same people, to wit: those who know nothing whatever about what has been done in either of these lines; in other words, by the ignorant. We do not expect in this experiment to prove anything new so far as ordinary telepathy is concerned, but we expect to conform what is already proven, and we wish to discover, if possible, whether one person can send messages to a large number of people at the same time…. Then we will carry the experiment a step further and endeavor to determine whether a large number of persons can be made to feel the same sensations at a certain time from one volition of the sender, without their consciousness of the sender's intention. This would make a further basis for an absent method of therapeutic treatment.
>
> "Our plan for this experiment is as follows: We are printing a blank in this number of the magazine which we expect at least five hundred of our subscribers to cut out, sign properly and return to us, thereby promising to spend half an hour, more or less, each week, in trying to receive a message to be sent from here and to report immediately after the trial the thoughts they think they can identify as being the message they have been trying to receive. We shall publish four blanks each month for them to use in making their weekly reports, which will save them much trouble of writing letters and make it easier for us to take care of the mass of material that will have to be arranged in firm what is already proven, and we wish to dis-publish a time table for trying the experiment, making the time suit for the whole world, so that when the sender is trying to reach the receivers they can all be waiting for the message. Then each week at the time set, one of our trained senders will concentrate his mind on some thought for the purpose of sending it

> out to all who are making an effort to receive it. He will also write the words expressing the thought, on a slip of paper which he will have witnessed by a notary on the same day, making it impossible to substitute a bogus message for the real one sent, and giving the evidence obtained from an agreement of the thoughts received with the message sent, strong value in the minds of the most skeptical. Or, if this will not do he will be given the message to be sent after entering the room in the presence of witnesses who will make affidavit to this fact. These messages will be published each month, together with all the replies sent in, and then when the receiver gets his magazine he can see what success he has had and how others who are trying the experiment have prospered. As the enrollment blanks are received we shall number them and when we publish the replies of the respondents we shall publish only the numbers, but we shall also keep on file all the original replies signed with the full name of the writer so that if any of them are called in question by the skeptical we can prove them genuine.
>
> "This manner of conducting the experiment will make its results conclusive, and if we are successful in proving that these things are possible…with data of this sort it will be possible to make a science of telepathy which shall have a right to the name."

In the September, 1907, issue of the same magazine, the editors state: "The Telepathy Experiment is a 'go.' We have over three hundred receivers enrolled to-day, and every mail brings a big sheaf of new applications. All those who are enrolled will receive a sheet of instructions, timetables, etc., enclosed in their magazine."

The following quotations from the "Instructions" sent to the Receiver in the Weltmer Telepathy Experiment, will give an idea of the methods followed, etc:

> "Telepathy is a function of the deeper, subconscious mind, both as to the sending and receiving of messages. Thoughts sent by the subconsciousness come to the consciousness of the sender only incidentally or perhaps not at all. Messages received by the subconsciousness arise to the consciousness of the receiver while his mind is in a condition which places the ordinary sensory thoughts in the background, and as the result of the transmitted vibrations causing a movement or condition in the receiver's mind similar to that which in the sender's mind produced consciousness. Telepathic messages are neither sent nor received directly in

Telepathic messages are neither sent nor received directly in consciousness, whether voluntary or involuntary. However, since all of the thinking faculties, those which normally produce consciousness and those which do not, are under control of the consciousness-producing or conscious mind, controlled by the conscious will, it is possible to so train the subconscious sending faculty that one can determine the messages sent, by the thoughts which arise to consciousness. He can also learn to raise to consciousness all desirable messages received by the conscious receiving faculty. This is a matter of education and practice and the first step toward proficiency in the art of sending and receiving messages is to learn to receive them. To teach this is the object of these lessons.

"About the only thing that is fully proven about telepathy is that there is such a means of communication; that minds can communicate without any of the ordinary physical aids. This is proven, but no one understands fully how this is accomplished. To discover this is one of the aims of this Telepathy Experiment. The other end for which we are working is to teach men to use this means of communication so that it may be applied in every day life, assisting us with the work: we are doing with our head and hands. Our principal object at present, however, is experimentation. In order to get the best results we must lay a plan upon which to work. This plan must point the road to success, the way to reach the end of the journey we are undertaking. It must be formulated from a knowledge of the ground over which we shall travel. We have the same use for it that the arctic explorer has for the plan of the road he shall travel to find the Pole, and we must be, as he is, always ready to abandon it at any time when it proves inadequate or seems liable to lead us astray. He takes his maps and all the accounts he can find of arctic travels and from the meager information they give him he sketches out the probable course he shall have to follow and forms some idea of the nature of the country over which he shall pass and the difficulties he is likely to meet.

"So we take our knowledge of telepathy gleaned from our own experiences and all the trustworthy accounts of the experiences of others we can get, and studying these, we evolve an explanation, so far as we are able, of this phenomenon, and from this explanation we lay a plan for future work. This explanation and plan we call a hypothesis, which is proposed to account for something not understood, a plan through which we expect to get an understanding of the phenomenon, and a full knowledge of the truth. There are many hypotheses proposed to account for telepathy, but none of these seems to us to be founded on the facts as they occur, appearing rather to be statements of the preferences of their makers, expressions of their hopes rather than foreshadowings of the truth; therefore we have discarded all of them for the one which we shall give here, believing that this is the most comprehensible, the sanest and most logical conclusion, from the nature of the facts for which we are to account.

"Our Hypothesis"

"1. Mind acting in the normal capacity of thinking, produces vibrations in ether.

("So far as we know, every expression of intelligence and force is through some form of substance by some mode of motion. Conscious thought is an expression of an intelligence and force and requires substance for its expression. What this substance may be, whether brain or mind, or both, (if we may speak of mind as substance,) we do not know, but we find we cannot think of motion apart from something to move. We conceive that there must be motion associated with thought, not only because we find motion back of every expression, but as well because we cannot really think of it as apart from substance. The motion of mind is not, strictly speaking, in brain substance, but it is in ether and expressed through brain substance, just as heat is not in the rod but is a movement of the ether expressing itself through the glowing, red-hot iron. The whole thinking process, as such, is subconscious, and produces consciousness only as a result of certain little understood conditions. Below every conscious thought there is a very complex process of mental activity and a basis of etheric movement.)

"2. Ether, capable of being set into vibrations by mental activities, fills all space.

("We do not mean to be definite in this statement but rather to express the idea that we can place no limits to the extent of ether and do not know of anything which it does not permeate, in which it does not exist. We cannot know whether it fills all space, because we do not know all space. We do know, however, that telepathic messages have been received from the farthest corners of the earth and that therefore, so far as we are concerned as human beings, it fills all of extended space; that it at least fills all the space we occupy.)

"3. Ether transmits thought vibrations to every part of its mass.

("This is another statement which is descriptive rather than definite. We could not, of course, say that the whole mass of ether is disturbed by thought vibrations in any one part of it, but this idea is necessary in our conception of the etheric body which is of an infinitely extended and exceedingly attenuated but at the same time more or less solid substance. Here again we find that it matters little whether or not our statement is exact, since vibrations have been transmitted from the antipodes, which means that so far as we are practically concerned our statement is true. That vibrations are transmitted through ether is proven by the fact that messages are transmitted, and it is a necessary conception in our hypothesis that thoughts produce vibrations in ether. In the absence of any physical medium of transmission in telepathy we conceive that ether serves this purpose just as the wireless telegrapher conceives that waves of electricity are carried by ether when he sends messages from one machine to another without using wires or any other visible means of communication.)

"4. The etheric transmission of thought vibrations is independent of the conscious volition of the producer.

("Many instances come in the experience of every one in which messages have been sent and received without any effort on the part of either sender or receiver.)

"5. The transmission of thought vibrations can be directed and intensified by the conscious volition of the sender.

("For instance, I may consciously will that my telepathic suggestions shall reach and affect a certain person in a definite manner, and experience proves that the effect produced is proportional in some degree to the intensity of my volition. This is possible, not because the conscious thinking of the sender produces a stronger effect through stronger conscious activities. This is so because Will is, po-[1] which, under the influence of the consciously directed will, produces a stronger conscious effect, produces also a stronger etheric wave through subconscious activities. This is so because Will is, potentially[2] at least, master of all the faculties and powers of man.)

"6. Mind can receive and translate thought vibrations.

("Every instance of telepathy proves that mind receives thoughts in some manner from distant minds. Our hypothesis assumes that the manner of transmission is in the form of vibrations. Hence, it is necessary that we conceive that mind can receive these thought vibrations and translate them into conscious thoughts.)

"7. Mind receives only those thought vibrations which find a harmonious response in the receiving mind.

("Thought vibrations are received by their producing in the receiving mind a new mode of motion corresponding with the motion of the mind which produced them. When the receiving mind is at a certain tension, which it is when thinking, or im-string on a violin is tuned to a certain tension[3], only vibrations which would be produced by a mind at the same tension can affect it. To illustrate: if a string on a violin is tuned to a certain tension[4] only sound vibrations which come from another string tuned to like tension will set it into vibration. So it is with the mind and telepathic sensitiveness. Thoughts of hope, for instance, have a pitch peculiar to themselves and require the mind producing them to have a certain tension. When the mind is tuned to the tension which produces thoughts of hope it can only answer to vibrations which have started from other minds having the same tension. For this reason the thoughts he thinks determines to what thoughts the receiver will be sensitive. This applies in every hour and minute of your life.)

"8. Thoughts of like nature produce mutually harmonious vibrations.

("This is necessarily so since mind can receive thought vibrations at one time and translate them at a later time. It is obviously necessary that they be stored below the consciousness in some manner.)[5]

"11. A certain condition of mind called telepathic sensitiveness makes possible the conscious perception and interpretation of the stored thoughts.

("Experience proves that the mind must be consciously withdrawn from sensory thoughts and made sensitive to the inner mind in order to raise telepathic messages to consciousness.)

"12. Telepathic sensitiveness changes the relation of the conscious and subconscious minds.

("That telepathic sensitiveness affects only the relation of the conscious and subconscious minds is illustrated by the fact that messages received at one time can be interpreted at another; also by the fact that telepathy is not a conscious faculty. It is implied by our assumption of subconscious receptivity to vibrations.)

"13. Telepathic sensitiveness does not affect the mind in its external relations with the objects and influences of its environment except that the attention is withdrawn from them.

("This is really a negative statement of the twelfth. Since telepathic sensitiveness consists in opening the conscious mind to subconscious activities, it could not, of course, affect its relations with the outer world, except as it withdrew all attention from it.)

"14. Thought vibrations will produce the same conscious effect upon the mind of the receiver that they produce upon the mind of the producer, except as their interpretation is warped by an imperfect condition of telepathic sensitiveness.

("Conscious thought is the result of motion in ether, producing consciousness through the brain, depending for its nature upon the rate and intensity of this motion. Whenever the brain, through the etheric motions, is given any sort of motion, there will be produced a corresponding effect of consciousness. Therefore, when thought vibrations of a certain nature communicate their motion to the brain of the receiver, the resultant condition of consciousness will be the same to the receiver as the same motion originally caused in the mind of the producer. A faulty condition of telepathic sensitiveness might introduce certain elements of discord into the thought motion, tingeing the message received with the receiver's own thought. This applies only to the raising of the thought to consciousness. We conceive that the message is really received in the subconscious receiver perfect and is warped only when it is in process of being raised to consciousness, although there might be some distortion below this.)

"15. An imperfect condition of telepathic sensitiveness will tend to mix the thought of the receiver with the thought of the sender, distorting the interpretation of the received thought.

("This is obvious from the foregoing explanation.)

"16. An imperfect condition of telepathic sensitiveness may cause a received thought to be interpreted in sensations, feelings or ideas.

("Nothing is more common than for our thoughts of things to arouse their accompanying sensations. Thus, when you sit in a train, looking out at another train which is just beginning to move on a parallel track, you appear to be moving and can feel the motion of the train, although you are standing still all the time. There is the same reaction to a thought received telepathically that there is to the idea created by false interpretation of sensory stimulation.)

"17. Telepathic sensitiveness is sometimes natural.

("This is proven by the fact that telepathic messages are often received without any unusual conditions or voluntary effort.)

"18. Telepathic sensitiveness can be cultivated where it is not natural.

("Common experience in teaching the art of sending and receiving telepathic messages proves this statement, making any explanations unnecessary.)

"19. Telepathic sensitiveness is best cultivated by exercises which tend to abstract one from conscious relation with his environment and produce a state of physical and mental relaxation.

("Since telepathic sensitiveness consists in withdrawing one's conscious attention from surroundings which will produce sensation, it naturally follows that exercises which promote this state are best adapted to its cultivation. Experience proves the theory.)

"20. *While artificial telepathic sensitiveness is at first a slow and difficult process, training will enable one to produce it instantaneously at will.*

("This last statement of our hypothesis *is not hypothetical at all* , but is *a statement of actual results obtained by us in the work of teaching telepathy* ."

Following the above statement of "The Weltmer Hypothesis," Mr. Ernest Weltmer makes the following statement, and gives the following directions for "The Weltmer Experiment:"

"For the purposes of our experiment you need to learn to receive messages; it is also better for you to have this development before you try to take up the work necessary to the successful sending of them; therefore, I shall give you instructions at present only in the cultivation of telepathic sensitiveness which is necessary to the conscious interpretation of telepathic messages received by the subconscious mind. As stated in our hypothesis, we assume that the receiving faculty or power does not belong to the consciousness-producing faculties of mind, but that it is a part of those faculties which do not normally produce consciousness, and that it needs no special cultivation of itself to exercise its functions. We further assume that when the consciousness-producing faculties are withdrawn from the senses and sensory thoughts and the attention is turned inward toward the deeper self, that the messages received by the subconscious receiving powers can arise to consciousness and be consciously known by the receiver. This condition of the mind turned inward for the perception of telepathic messages is called *telepathic sensitiveness* , and ability to produce this condition at will is what we must now try to cultivate.

"The first necessity for the production of voluntary telepathic sensitiveness is that the attention shall be fully withdrawn from the body, and that the body shall be placed in such a condition that its senses shall not intrude upon the mind for the time being. The physical condition that most fully insures these results is that of perfect relaxation, of the body and an equal relaxation of the mind in its relation to the body and things concerning it. In order to produce the most perfect relaxation we have recourse to one of the best known laws of psychology, to wit:—The mind sees by contrasts, and when a very strong shadow is placed by a comparatively strong light, the mind magnifies the strength of the light, etc.,—this we apply to our problem, and experience bears us out in the statement that when a period of intense activity is quickly followed by a period of comparative relaxation, the mind magnifies the degree of relaxation and makes one feel more relaxed than he really is. Here another law of psychology is brought into play, to wit:—The body reacts to the mental conditions and expresses as fully as possible the thoughts in the mind; therefore, when we produce a feeling of relaxation the body quickly follows the feeling with the actual condition. We apply these principles with the same beneficial results. The following is the manner of application:

"APPLICATION . After having read the foregoing carefully, go into your room alone, if possible, and having prepared your bed or easy chair so that you may lie or sit at ease and comfort, take this exercise, either sitting up or lying down, or even standing. It is better to take it in the position you will maintain during your relaxation period, but if this is inconvenient and you have to take the exercise in one position and then rest in another, place yourself in the position you wish to keep, before you are ready to relax. I shall describe the exercise as if you were taking it sitting in your easy chair, and you can adapt it from this description to meet your own requirements. Extend your arms in front and keeping your attention firmly fixed upon what you are doing, half close the hands and then try to open and close them at the same time, pulling the muscles that would open them against those which would close them; half bend the wrists and then make the muscles which would bend them farther pull against those which would straighten them; bend the elbows in the same manner, and lift the arms also at the same time that other muscles are trying to hold them down; when all the hand, wrist, elbow and shoulder muscles are thus pulling against each other, suddenly relax them and let the arms fall, when you will feel a sense of bodily ease and relaxation run up your arms and spread over your shoulders. Do this several times; if you do it properly, three or four times are sufficient unless you are accustomed to this particular form of exercise. Then *mentally* apply the same exercise to all parts of your body, your neck, trunk, legs, *etc.* If you have done it right with your arms, you can by the mental application to all other parts of your body produce the same relaxation in every part. When exercising the arms, be sure that the hands do not relax when you begin bending the wrists, and that both the hands and wrist are tense when you bend the elbows, etc., so that when you come to relax, every muscle in the arms and shoulders that would be involved in such actions as those described, will be pulling as hard as possible.

"When you have relaxed your body in this manner then leave it alone; give it no further thought; forget it if possible, then give your attention to some complex problem such as the following: Ponder the mystery of the formation of a chicken out of the yellow and white parts of an egg, or the phenomenon of frost forming patterns on the windows, or the evening sky becoming red, or anything else you cannot understand that will permit of intense mental application, or if you do not like these problems, take a problem in mental arithmetic and solve it; anything will do that requires concentration and as much mental exertion as possible. When you have brought your mind to a high degree of voluntary activity suddenly let go all control of it, rest and relax your mind as you have done your body, then just let yourself alone. Make no efforts to control your thoughts; let come what will and do not even make an effort to hear or see anything. *Just relax* . If you go to sleep, that will not matter; you will awake after a time, and even if you do sleep all night that is all right; try to raise the message to consciousness the first thing next morning before arising. It would be well if you would practice this exercise every day, making no effort to receive anything, however, except on the nights set for the tests. You can in this manner make more rapid progress than if you practice only once a week at the time when you wish to receive a message. Every time that you practice the exercise, read the hypothesis and instructions fully, thinking of their meaning as closely as if you had never seen them before, and concentrate the whole of your attention on the exercises you are practicing. Be careful to avoid any perfunctory performance of any part of these instructions. The thought that you put into it is what will count for you.

"DIRECTIONS FOR THE EXPERIMENT : Every Thursday night, as long as the Experiment is continued, which will be during the whole of the coming winter, at any rate; from nine to nine-thirty, Standard or Railroad Time, Central Time, Prof. S. A. Weltmer will send a message from here to all the receivers who are enrolled in the Experiment. At that time you should make yourself receptive and try to receive the message he sends. If you live in Eastern Time, you should take the time from ten to ten-thirty for relaxation; if you live in Atlantic or Inter-Colonial Time, from eleven to eleven-thirty, or if this hour is too late for you, relax when you are ready for bed and then, next morning before arising, try to receive the message which has been stored in your deeper mind. If you live west of Nevada, (Missouri), and your time is Western or Mountain Time, you should relax from eight to eight-thirty; if Pacific Time, from seven to seven-thirty, in order to be waiting at the time that the message is being sent. Remember that we are using only Standard Time, which is the same as Railroad Time and often very different from Sun Time. Receivers living in foreign countries can adapt the time they use to this, using mean Sun Time, which will be approximately correct.

"As soon as you receive a message write out a report of it. *Be sure to report* , even if you do not get anything; but there is no chance that you will fail to get *something* if you will follow directions, and that something may be the message. You must learn to distinguish what is the message and what is not and the reports you make will help you in this. This is one of the most difficult things you will have to learn and you cannot be too careful about reporting properly. Many people get the message correctly every time but do not know how to recognize it. This is something that you will have to learn largely through experience, by comparing your experiences while relaxed with the reports you send in and the messages sent to you. In this way you can see where you have been making your mistakes and learn to know what is from the outside and what is from the sender of the message.

"While, as I have said, experience will have to be your teacher in this, there are several ways in which you can identify telepathic messages with a fair chance of success. For instance, they will not be associated with any of the other thoughts which have previously been in your mind; they will impress you as unfamiliar; will be more or less persistent; will bring a feeling of association with the sender, making you, if you are very sensitive, feel the sender's presence; when you have a thought that brings a feeling of the sender's presence, *that will be the message* . Or, if you can learn to know just when you have become thoroughly sensitive, when the warm glow of awakening health goes all over your body, and will then pick out your first impression, it will often be the right one. Be sure to report every thought that brings with it any feeling that the sender is with you or that you have come to him, or even if there is no more than a strong feeling of association which does not reach the extreme of making you feel his presence. Do not try to govern the thoughts which come into your mind unless they should be unpleasant or undesirable. Take anything that comes, so long as it is not unpleasant. But, *do not under any circumstances accept anything that is in any sense unpleasant, for we shall send nothing of the kind, and you must learn to protect yourself against the reception of anything of this kind that you may receive from any other source* . You will not get into any condition where you will be unable to refuse any thoughts you do not want."

[1] Typesetting error in original: Correct text replaced with duplicate. See below.

[2] Duplicated text.

[3] Typesetting error in original: Correct text replaced with duplicate. See Below.

[4] Duplicated text.

[5] Missing text 8–10. Error?

CHAPTER VII
RESULTS OF THE WELTMER EXPERIMENT

Table of Content

In the November, 1907, issue of Weltmer's Magazine, Mr. Ernest Weltmer makes his first report of the Weltmer Experiment. He says: "Our great Telepathy Experiment has been making weekly tests since September 12th. Up to date we have been concerned with testing the hypothesis that *any number of people can receive the same message at the same time from one sender, irrespective of distance or location* , if they can each one become properly sensitive. I present, as follows, the results of the first four tests." He then calls attention to a facsimile reproduction of the statement of the committee selected for the first test, which reads as follows:

"Sept. 12, 1907.

> "We. as Committee. have selected this message for Prof. S. A. Weltmer to send to-night to the receivers in the Telepathy Experiment, and we hereby testify that he has not seen or been told this message until we have given it to him at 9 P. M. this date. The message is as follows: '*Telepathy is a fact* .'

(Signed) "John Wilson, Wm. Weinrich, Emma T. Metz."

Mr. Ernest Weltmer adds the following footnote to the reproduction of the above report : "The above is a photographic facsimile of the document prepared by the committee which selected this first message. Each test is carried on with the same precautions, and all these papers are kept to compare with the reported results. The dated reports, taken with the papers prepared by the various committees, give the evidence we gather a positive scientific value, and exclude, on every count, all chance of fraud."

The results of this first test, as stated by Mr. Weltmer, show that 310 persons reported according to the requirements. Of the messages reported, the following have more or less resemblance to the message actually sent out:

> "Telepathy is a grand science."
> "Telepathy is a fact; it is proven."

> "Learn Telepathy."
> "Telepathy is a grand science."
> "Thought transference."
> "Mental Healing is a fact."
> "Mental Healing is a success."
> "Fell asleep immediately after relaxing; did not awaken until 6 a.m. My first consciousness was the single word 'Telepathy' ringing through my brain."

Many reports were received having no apparent connection with the message sent out.

The message sent out on September 19, 1907. was as follows: "*Health is wealth* ." The reports having some apparent connection with the actual message, are as follows:

> "Impression. 'Perfect Health.' I felt the vibrations all through my right side, neck and throat where my trouble is."
>
> "Health went all over me and my mind was clear. I saw how to hold my mind for health."
>
> "A bounding circulation. Seemed to rise and float away, Heard beautiful music; had perfect rest. Afterward, restful sleep, then perfect health."

The message sent out September 26, 1907, was as follows: "*God is Love* ." The reports having some apparent connection with the message sent out, are as follows:

> "God is omnipresent."
> "God is life, all."
> "The Lord is my shepherd."
> "The word 'Love' seemed to be more prominent than anything else, except beautiful flowers." "Love rules."

The message sent out October 3, 1907, was as follows: "*I smell a rose* ." The following reports seem to have some connection with the message:

> "No message, but an odor."
> "Smelled the odor of fever bush."
> "I clearly saw Mr. Ernest Weltmer at his desk with his face buried in some beautiful pink roses; his whole attention seemed given to the

> act of smelling the largest one in the vase. I had the impression of the odor while I was looking at them and Mr. Weltmer. This was followed by a distinct impression of seeing you at your office sniffing the odor of some fluid substance in the tiny bottle which you held in your hands."

Referring to this last mentioned report, Mr. Ernest Weltmer states that: "She describes very well both my father and myself as we sent the message; he with two vials of rose perfume and I with a vase of large pink roses."

The December, 1907; issue of Weltmer's Magazine, continues the report of the experiment.

The message sent out October 10, 1907, was as follows: "*A wise head carries a still tongue* ." The reports having some apparent connection with the message sent out are absent in this test.

The message sent out October 17, 1907, was as follows: "*I am hopeful, I am growing strong* ." This test also, failed to bring satisfactory reports.

The message sent out October 24, 1907, was as follows: "*I have cast fear out of my life and now trust the law of my being* ." This test also failed to bring satisfactory reports.

The message sent out October 31, 1907, was as follows: "*I dwell in love* ." About the only report seeming to have any connection with the message was one as follows:

> "I do not know how to describe it except as a feeling of glory filled my being, filling me with strength and power, and love for everybody."

The January, 1908, issue of Weltmer's Magazine continues the report of the experiment.

The message sent out November 21, 1907, was as follows: "*Love and Hope* ." The reports having apparent connection with the message were as follows:

> "God is Love."
> "Hope is the key to Heaven."
> "God is Love."
> "God is Love."
> "Learn to Love."
> "Love thy neighbor as thyself."

The message sent out November 28, 1907, was as follows: "*Joy* ." Mr. Ernest Weltmer states in connection with this particular test that: "There seemed to be a total lack of receptivity all around. There were very few who reported receiving any message at all, perhaps because they did not try. This was probably due to the fact that it was Thanksgiving and those who did not forget entirely had their minds so occupied with thoughts of the occasion that they were unable to concentrate on the experiment."

The message sent out December 5, 1907, was as follows: "*Relax, the country is safe* ." The reports having an apparent connection with the message are as follows:

> "I saw a large crowd."
> "I felt the presence of many persons."
> "We are the happiest people on earth."
> "Learn to relax and good will follow."

The message sent out December 12, 1907, was as follows: "*Fear not; all is well* ." The reports having some apparent connection with the message are as follows:

> "Fear not; all is well."
> "Fear not; all is well."
> "Fear not; all is well."
> "Fear not, little flock."
> "I need fear no evil."
> "I thought I was in a crowd of people and there was some trouble and I said to one fellow, 'Don't be afraid; it will be all right soon, but we took no part."

The February, 1908, issue of Weltmer's Magazine continues the report of the experiment.

The message sent out December 19, 1907, was as follows: "*Peace be unto all* ." The reported results are as follows:

> "Peace be unto all."
> "Peace be to all."
> "Peace to all."
> "Peace be unto thee."
> "Health, happiness, health to thee.
> "Peace be unto you.
> "Peace and good unto all men."

In addition, 19 reported some variation of "Peace on earth, good will to men;" 6 reported some variation of "Peace, be still;" and 25 reported some other form of "Peace" message. Mr. Ernest Weltmer reported of this particular test that: "Altogether there was eleven per cent of the reports which gave some part, or all, of the message."

The message sent out December 26, 1907, was as follows: "*A happy New Year to all* ." The reported results are as follows:

> "A happy New Year to all."
> "A happy New Year to all."
> "A happy New Year to all."
> "Happy New Year to all."
> "Cheer and a happy New Year unto all."
> "I wish you all a happy New Year."
> "A happy New Year."

In addition there were 15 other reports in which some form of New Year message was mentioned, although many attributed this thought to the associations of the season.

The message for January 2, 1908, was as follows: "*Prosperity awaits you* ." The reported results are as follows:

> "Happiness and prosperity to all."
> "Success and pleasure to all, and a brighter time coming to all."
> "Success in my efforts as a magnetic healer."
> "Health and prosperity to all through 1908."
> "Success to all."
> "A thought of peace and health to all, and then a prosperous New Year."
> "Success to all."
> "This will be a prosperous year."
> "Success for all."
> "Success unto all."

In addition there were 14 who "seemed to get the idea pretty well, but did not express it in the proper words." The March, 1908, issue of Weltmer's Magazine continues the report of the experiment.

The message sent out January 9, 1908, was divided into three parts, regarding which change Mr. Ernest Weltmer states: "Beginning with January ninth the message was sent out at three different hours. It was sent first at seven, then at eight, and later at nine o'clock. On this evening a different message was sent at each hour for the purpose of determining, if possible, whether time and distance had anything to do with transmission. The message sent at seven o'clock was '*Wisdom is Mine* .' At eight o'clock the message '*Health is Wealth* ' was sent, and '*Right is Might* ' is the message which was sent at nine o'clock. The best reports were as follows:

> "Wisdom is mine."
> "Wisdom and Health. You made a change in telepathy, didn't you? Seemed to me like you did."
> "Yours for Truth. Then seemed to come Knowledge is yours.'"
> "Infinite Wisdom is Mine."
> "Health and Success."
> "Health and Success."
> "Health, Success."
> "Health is worth more than all else."
> "Health, Wealth and Success."
> "Health, Strength and Prosperity are yours."

The messages for January 16, 1908, were as follows: "*All is Right;" "You are growing stonger ;*" and "*Love one another* ." The following are a few of the best reports following this test:

> "All is Right, and You are Growing Stronger, also Love One Another."
> "All is Well. The Kingdom is Within. The Recognition of that Power gives me great Peace."
> "All is Well" (This report was sent in by 6 persons.)
> "All is Good." (This report sent in by 4 persons.)
> "Everything is O. K."
> "I am all right and growing stronger."

The messages sent out on January 23. 1908, were as follows: *"We are Encouraged:" "I Will Succeed;"* and *"Telepathy will Win."* The reports regarding the first message were very vague, but these relating to the second and third are much clearer, as will be seen below:

> "I will Succeed."

> "Success will Crown You."
> "You will Rise or Succeed."
> "You shall receive that which you are Striving for."
> "Success is Yours."
> "Success. Sure."
> "Telepathy will have Success."
> "Telepathy is Proven."
> "Telepathy is Beneficial."
> "Telepathy is a Success."

The messages sent out on January 30, 1908, were as follows: *"Mental Healing has come to Stay;" "Rejoice with Me;"* and *"All is Yours."* No strictly correct answers were received, although many were received giving the thought of one of the messages, the form of expression being different; for instance: "Joy and Gladness."

In this number of the magazine, Mr. Ernest Weltmer makes the following interesting statement:

> "I have noticed that on the succeeding night there are usually almost as many who receive the message sent on the preceding night as received it the night that it was sent out. If this had happened in only one or two cases I should think nothing of it, but since it happens nearly every time I am led to believe that there may be some very good reason for it. It may have something to do with the retention of the message below consciousness and time consumed in transmission. I am not prepared to venture an explanation now."

The April, 1908, issue of Weltmer's Magazine contains the account of the tests of February 6, 13, 20, and 27, 1908, respectively. The messages sent out on February 6, 1908, were as follows: "*We are growing stronger and better every day;" "I am well;" and "Be of good cheer* ." The following results are reported:

> "You are growing strong."
> "Health is yours."
> "Be of good cheer."

Besides the above, 27 are reported as "approximately correct both in the sense and the wording of their reports;" and 84 "reported the sense of the messages but not the words."

The message sent out on February 13, 1910, was as follows: *"God is Love, Life, Health and Peace."* The following were the best reports:

> "God is Love, Life, Health and Peace."
> "Be comforted, for God is Love and Health and Peace."
> "God is Life, Health and Peace."

Mr. Ernest Weltmer states regarding the reports of this test: "Besides these three, which are perhaps the best, although there are many others almost if not quite as good, 25 others reported the sense and words of the message in whole or in part and may be considered approximately correct, and 70 reported the sense of the message but did not get the wording correct."

The messages sent out on February 20, 1908, were as follows: *"All possibilities are mine;"* *"All power is mine;"* and *"Truth leads me."* The reports are as follows:

> "All is mine. Power is mine. Health is mine. Success is mine. Be Happy."
> "Let the words of truth and love lead thee."
> "Truth is mighty."

Mr. Ernest Weltmer says of the reports: "These three are the only ones who reported the words in anything like the right combination, although many had the sense very correctly and got part of the words right, and 66 reported the meaning but not the words of the message."

The message of February 27, 1908, was as follows : "You can do what I do when you know what I know." Mr. Ernest Weltmer says regarding this test: "This test was almost a total failure. No one received the message correctly, and only four and one-half per cent seemed to have any idea of the meaning of it."

CHAPTER VIII
RESULTS OF THE WELTMER EXPERIMENT (CONTINUED)

Table of Content

THE MAY, 1908, issue of Weltmer's Magazine gives the results of the tests of March 5, 12, 19, and 26, 1908, respectively. Mr. Ernest Weltmer made the following statement: "For some unknown reason this month has been the least successful of any since the experiment was started. I have thought over the question from every side and I cannot discover the reason for this…. I cannot see what makes the difference, but, whatever it is, I hope that it will soon pass and that we shall begin to make progress again…. Every one of the four messages sent during this month would have been an easy one to receive if its reception had depended upon the suggestions of association, guessing or coincidence, for they are all of the nature that we would be expected to send. The first one, especially, is one which would have a strong backing of suggestion from the environment of the receivers and the season of the year, and the other three, being familiar quotations, would be as likely to come into the mind of the receivers as any of the other quotations of this character, except two or three which have been sent several times and which are reported continually (I wish to say, in passing, that we shall in future endeavor to prevent any committee from selecting either of the following messages:—"God is Love;" "Peace on earth; good will to men;" "Love one another;" and if anyone 'receives' any one or all of these messages, as so many are in the habit of doing, they may be sure that they are suggested by their own expectations and suggestions of associations of ideas and are not true telepathic messages. We endeavor to have messages chosen which have not been sent before, in order to avoid the element of association that would exist in the repeated messages. I interject this note in this place for the benefit of those receivers who continue to report the messages mentioned … That we shall shortly discover the cause for our late failures and achieve a much greater success than ever before, I am confident. I am in greater hopes than ever before, as I have said, because I am more certain that our successes have been due to telepathy and nothing else; I am in greater hopes than ever that we shall prove our hypothesis that 'one receiver can send the same message to any number of people at the same time.'"

The message sent out March 5, 1908, was as follows: "*Awake with Spring to New Life* ." Not one reported the correct answer, and only three reports even faintly hinted at the meaning of the message.

The message sent out March 12, 1905, was as follows: *"Know Thyself."* The results were but a shade better than those of the previous week.

The message sent out March 19, 1908, was as follows: *"Life is real; life is earnest."* None seemed to receive it correctly, although "almost one and one-half per cent of those reporting seemed to have some idea of what was sent."

The message sent out March 26, 1908, was as follows: *"Truth is mighty and will prevail."* One person, living in the state of Washington, reported the message correctly, and five others "seemed to catch its meaning."

The June, 1908, issue of Weltmer's Magazine contained the results of the tests of April 2, 9, 16 and 23, 1908, respectively.

The message of April 2, 1908, was *"Have courage; you can win."* The record shows that 35 reports were received indicating that the meaning had been received, although not in the exact words of the message. Some of the best reports are given below: "Success is certain; you cannot fail."

"Be of good courage; you will succeed."

The message sent out April 9, 1908, was as follows: *"Be cheerful, hopeful and happy."* One report was received in the exact words of the message; one, giving the words "cheerful and happy," and 15 giving the idea in whole or in part, but not in the same words in which it was sent.

The message sent out April 16, 1908, was as follows: *"Kindness is Godliness."* One and one-half per cent of the reports received were in some degree correct, although no absolutely correct report was received. The following indicate the "in some degree correct" answers: "Be kind to every living thing."

"Be merciful, kind and true hearted."

The message sent out April 23, 1908, was as follows: *"In our own unfettered hands lies our eternal destiny."* A number seemed to catch the general spirit of the message, but none reported it with a sufficient degree of correctness to justify a "correct" mark.

In the July, 1908, issue of Weltmer's Magazine, the following statement of Mr. Ernest Weltmer appeared: "It was decided, on the 30th of April, to make a change in the Telepathy Experiment for the purpose of determining whether our lack of success was not due, in part, at least, to the nature of the messages we were trying to send. The committee was instructed to choose in the place of the usual sentence, some simple geometrical design, the idea of which the sender was to transmit to the receivers without their knowing "that any change had been made. The design selected was a drawing of a small flag and when this was given to Prof. Weltmer, the sender, he added to it a small cross."

The following reports relating to this test were received:

> "I saw a ship passing near shore. It was in a disabled condition. On the side to the shore was an enclosure painted white, with a key, point up." (The drawing of the "key" accompanied this report bears a very strong resemblance to the small flag with swallow-tail ends which was the design selected by the committee.) "I think I must have had a foretaste of the Fourth of July, as all I could make of the message this time was flags, boxes and the like."
>
> "Cling to the Cross is a symbol of Christ, the flag means peace."

Several others reported that they had received geometrical figures. On May 7, 1908, the committee selected a design of two circles connected by a straight line, the figure resembling the familiar "dumb-bell." The following were the only reports received having any apparent resemblance to the selected design:
"Tadpole."
"Two men facing each other with something between them."
"Pair of balances."
"A pink oblong breast-pin."

On May 14, 1908, the committee selected the figure of a *crescent* . The following reports were considered to have an apparent relation to the design selected:

> "A mark in the shape of a rainbow."
> "A square, and yellow crescent."

On May 21, 1908, the committee selected the figure of an *anchor* . The following reports have a close relation to the selected design:

> "An anchor."
> "An anchor with motto 'Health and Happiness.'"
> "Hope as an anchor of the soul. I saw a sailor casting an anchor which seemed like flame."

The August issue of Weltmer's Magazine, 1908, contains the report of the tests of May 28, June 4, 11, and 18, 1908, respectively.

The design selected May 28, 1908, was a *triangular shaped* geometrical form, which might also be described as a *"tripod"* or an *"arrow-shaped"* figure.

The following reports indicate a relation to the selected design:

> "A triangle about five inches from corner to corner."
> "Triangle with circle through it."
> "A plow-share."
> "An arrow."

On June 4, 1908 the design selected was a *"double triangle"* arranged in the form of a *six-pointed star* . The following reports indicate a relation to the selected design:

> "Looking through an instrument at the stars."
> "Star and ring."
> "The sky was full of stars and then everything was so bright."
> "A big bright star."
> "A beautiful forest. The sky was apparently aflame. Stars appeared in the flame and seemed near the earth."

On June 11, 1908, the design selected was *a carpenter's square.* The following reports indicate a relation to the selected design:

> "A large steel square and it seemed that I was holding it in my hand."
> "It seems the figure must have been an angle of some kind. The diamond or square seemed to give the deepest impression."
> "The letter 'L.'"

On June 18, 1908, the design selected was a circle. The following reports indicate a relation to the selected design:

> "Circle with a dot at its center."
> "The circle."
> "Circle."
> "A circle of bright spots."
> "A whirling circle of vibratory force which took the form of a funnel, focus away from me."
> "Whirling disc with a hole in the center."

A number of others reported a ball or similar object.

The September, 1908, issue of Weltmer's Magazine contains the report of the tests of June 25, July 2, 9, 16 and 23, 1908, respectively.

Of the test of June 25, 1908, Mr. Ernest Weltmer states: "On the night of June 25th, Prof. Weltmer was attending a meeting of the Ohio Association of Suggestive Therapeutics in Columbus, Ohio. When the time came to send the message he was speaking to the convention. He had decided before going onto the platform that he would impress upon the minds of the receivers *the sight of his hand* , with all the fingers closed except the index finger, which would be pointing. This thought was kept in mind more or less during the progress of his speech, and when he had finished he felt that many should have received the message. The following reports indicate a relation to the selected image:
"Several hands pointing."
"A young man pointing finger to forehead."
"Two hands holding a vase."

Several others reported that they had received an impression of Prof. Weltmer addressing a number of persons. On July 2, 1908, the design selected was *the capital letter "A."* The reported results of this test are as follows:

> "Saw the letter 'A' stand out in bold relief, and a 'B' after."

Mr. Ernest Weltmer, adds: "This is the only one who reported the letter 'A' but there were many who sent drawings of triangles which were so like it in form as to be almost successes."

On July 9, 1908, the design selected was somewhat complicated, being *a large circle in the centre of which was a square, a cross being drawn over the square and extending to the circumference of the circle* . The reported results were as follows:

> "A strong impression of a square and two circles."
> "A circle the size of a silver dollar, the inside filled with designs of something I had never seen."
> "Several times this design (a circle enclosing a cross) came to my mind."
> "Received the picture in white of a Maltese Cross and dreamed of a ring."
> "Fell asleep and dreamed of a circle with dots in the ring."

One July 16, 1908, the design selected was *"A wheel within a wheel."* The reported results are as follows:

> "I saw a circle and the letter 'X.'"

> "A circle inside of a circle, connected at four opposite points."
> "A series of circles something like that (accompanied by a sketch showing four circles, each enclosed within the one larger, and with a dot in the centre of the group)."

On July 23, 1908, the committee again resumed the "word" message, and the following message was sent out: *"Determination conquers difficulties."* The reported results follow:

> "There was such a quiet and peaceful wave, and determination on my part to conquer."

Others reported the general meaning of the message, but in different words and forms of expression.

The October, 1908, issue of Weltmer's Magazine contains the report of the tests of July 30, August 6, 13, 20, and 27, 1908, respectively.

The following message was sent out July 30, 1908: *"When in doubt, say 'I Can.'"* One report gave the exact words, but Mr. Ernest Weltmer hesitated to admit the report owing to the fact that the postmark on the report was blurred. A number of others reported the general sense of the message, but in other words.

The message for August 6, 1908, was as follows: *"Courage."* The results are as follows:

> "Courage, fear not."
> "Courage."
> "Never give up, or Courage."
> "I heard the word Courage, but could distinguish nothing more."
> "Courage."
> "Be not discouraged."

The message for August 13, 1908, was as follows: *"Every act is an act of faith."* The following results were reported:

> "Faith is the basis of all actions."
> "Faith is dynamic."

The message for August 20, 1908, was as follows: *"Faith brings knowledge."* Mr. Ernest Weltmer considered this test a complete failure, as out of 363 reports received, only two could be judged to show any particular sensitiveness.

The message of August 27, 1908, was as follows: *"Faith is belief in action."*

This test was also a failure, as only three showed any great degree of sensitiveness and none reported the message correctly.

The November, 1908, issue of Weltmer's Magazine contained a report of the tests of September 3, 10, 17, and 24, 1908, respectively.

The message of September 3, 1908, was as follows: *"I can and I will do it now."* The results were as follows:

> "I can and I will do it."
> "I can do what I will."
> "What you will to do you can do."

The message of September 10, 1908, was as follows: *"I will find a way or make one."* Two persons reported the message in *the exact words* . Many others reported the meaning, expressed in other words.

The message for September 17, 1908, was as follows: *"I will succeed."* The results were as follows:

> "I will succeed." (2 persons reported this).
> "I will win out."
> "I can succeed."

The message of September 24, 1908, was as follows: *"All is well."* The reports show that *six persons reported in the exact words* of the message.

The December, 1908, issue of Weltmer's Magazine contains the report of the tests of October 1, 8, 15, and 22, 1908, respectively.

The message of October 1, 1908, was as follows: *"Truth is light."* The result was as follows:

> "God is light."
> "Idea of light. Seek the light of truth."
> "All is light."
> "The thought that truth will be and is a light to me."

The message for October 8, 1908, was as follows: *"My strength is all-sufficient."* The results were as follows:

> "My strength is all-sufficient."
> "Strength is given to all to bear our burden."

The message of October 15, 1910, was as follows: *"The power of the Infinite is* *mind."* This test was a failure no reports being correct or nearly so.

The message of October 22, 1908, was as follows: *"I seek perfect health."* The results were as follows:

> "I want perfect health."
> "Health is mine and I shall attain it."
> "I want perfect health."
> "Health is what we seek."
> "I seek perfect health."
> "I want perfect health."

The March, 1909, issue of Weltmer's Magazine gives the report of the tests from October 29, 1908, to February 4, 1909, inclusive. These reports are stated briefly as follows: October 29, 1908. Message: *"Life's music is health."* One report was in the exact words of the message, and one other nearly so ("Life, music and health").

November 5, 1908. Message: *"All is well, be content."* Fifteen reports were counted as practically correct.

November 12, 1908. Message: *"Love toward all things warms my heart."* This test was a failure, not one report being correct.

November 19, 1908. Message: *"I am one with all love and power."* Two reports were received nearly correct, as follows: "I am one with all power;" and "I am love, I am power, I am health, I am strength."

November 26, 1908. Message: *"I am able to do anything I want to do."* Two reports were correct, which was deemed remarkable, considering the length of the message.

December 3, 1908. Message: *"I am filled with good cheer."* None reported correctly.

December 17, 1908. Message: *"I love my fellow men because I can."* One report approximately correct.

December 24, 1908. Message: *"I wish that every person in the world could know the Christ within themselves."* One person reported in almost the exact words.

December 31, 1908. Message: *"I will strive to see only the good, the beautiful, the true, in each person and thing that lies in my path this year."* Mr. Ernest Weltmer says, regarding this test, "strange to say, two of the receivers reported this message correctly—that is, they gave its sense and the larger part of its wording."

January 7, 1909. Message: *"I live and love because I can."* One person reported the message "approximately correctly."

January 14, 1909. Message: *"He who loves his fellow man is loving God the holiest way he can."* None reported correctly.

January 21, 1909. Message: *"Mind is the only power, and thought the only force in the universe."* One person reported correctly.

January 28, 1909. Message: *"It rained to-day."* Three persons reported correctly.

February 4, 1909. Message: *"I will be strong, brave, and happy."* Two persons reported correctly.

The March, 1909, issue of Weltmer's Magazine was its last number, for that magazine was then consolidated with the "New Thought" magazine; the Telepathy Department being continued. The reports of the experiment continued during the year of 1909, and into 1910, and is still in operation at the date of the present writing (July, 1910). But as the results are practically the same as those reported in the preceding chapters, it seems useless to recount the tests at further length.

While the scientific investigator may feel constrained to hold that *any* experiment conducted with a large number of people in all parts of the country must, of necessity, lack some of the rigid conditions of the tests of the psychological laboratory, and be open to the danger of deception on the part of the recipients, nevertheless the results of the Weltmer Experiment must be seriously and thoughtfully considered by all investigators of the subject. It is the first experiment along this particular phase of telepathy, and the particular advantages possessed by the experimenters (the established circle of readers, students, and patients) must be taken into account. One, reading over the detailed reports issued from month to month by Mr. Ernest Weltmer, is struck by the spirit of frankness and fairness manifested by that gentleman. He refuses to accept reports when there is a possibility of doubt, and often decides cases against the success of the Experiment when others might have admitted the proof. He reports complete failures as readily as he does those of marked success, and in every way gives evidence of the possession of "the scientific spirit" and the love of truth, rather than of the desire to "make good" at any cost.

In the opinion of the writer, the "messages" of the committee were often poorly selected, in many cases being too involved or complicated, and often far too long. This is particularly true of some of the later messages. It would seem that words indicating some particular and clear concept, such as Courage, Love, Strength, Health, or those indicating some particular color, or some particular object, such as Red. Green, or Horse, Book, Hat, would be much better than such messages as: "I will strive to see only the good, the beautiful, the true, in each person and thing that lies in my path this year;" or "I wish that every person in the world could know the Christ within themselves." This last mentioned class of messages is, in fact, decidedly unfair to the "receivers," and to the Experiment.

The Weltmer Experiment will probably be followed by others along the same general lines. Considerable space has been given to them in this little book, that others may profit by the strong points and avoid the weak points indicated by the reports; and also that a permanent record of the tests may be had. The Weltmer Experiment is the pioneer which is blazing a path through the woods, along which path others may follow in the future. It is to be hoped that those who follow will remember to give full credit to the pioneer work performed in their behalf.

CHAPTER IX
THE THEORIES

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It has been well said that "Theories are but mighty soap-bubbles, with which the grown-up children amuse themselves." Too many thinkers devote so much time to the creation and support of theories that they lose sight of the real facts lying around loose on every side of them. At the best, a theory should be regarded as but a "working hypothesis"—a "supposition or principle assumed or taken for granted in order to draw a conclusion or inference of the point in question"—"a theory assumed to account for something not understood." As Thomas L. Harris has said:

> "The simple peasant who observes a truth,
> And from the fact deduces principle,
> Adds solid treasure to the public wealth.
> The theorist who dreams a rainbow dream,
> And calls the hypothesis philosophy,
> At best is but a paper financier
> Who palms his specious promises for gold.
> Facts are the basis of philosophy;
> Philosophy the harmony of *facts* ,
> Seen in their right relation."

And so it is in relation to the facts of telepathy. It is not necessary to accept any particular theory of telepathy in order to accept the facts. One may accept any one of the several theories advanced to account for the phenomena of telepathy — one may even refuse to accept any of these theories—and still "believe in" telepathy. It is possible—and extremely probable— that the several theories regarding telepathy may be found after all to be but mere guesses, and that the real theory is yet to be unfolded. So, to all students and investigators of telepathy, I would say: Use any theory as but a working hypothesis and not as an established law or principle—stick close to the facts, and do not waste time fighting about theories.

In order that the reader may know what working hypotheses have been advanced to account for the phenomena of telepathy, let us take a brief glance at the leading theories of the theorists.

In the first place we have the theory most commonly advanced—the theory of thought-waves in the ether. You will find this particular theory forcibly stated in the quotations from eminent scientists which appear in the first few chapters of this little book. It is held by these thinkers that just as the vibrations of light, heat, electricity and magnetism produce waves in the ether of space which are then carried to distant points where they reproduce the original vibrations, so do the vibrations of thought create ether-waves which travel until they come in contact with the brain or mind of another person and are then transformed into thought vibrations. This idea has received support from the physiological fact that there is noticed a perceptible increase in the temperature of the brain during periods of thought-activity, and that there are known to be chemical changes in the brain-substance during the process of thought—which would seem to indicate the manifestation of power, energy or force of some kind. The idea has also been strengthened by the recent discoveries in wireless telegraphy many writers freey using the latter as an illustration of the manifestation of telepathy. Scientists freely admit that there is a place for thought-vibrations in the scale of vibrations, there being immense gaps in the scale which evidently belong to some vibratory forces as yet unknown to us. For instance, Prof. Elisha Gray says: "There is much food for speculation in the thought that there exist sound waves that no human ear can hear, and color waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation." And, Prof. M. M. Williams says: "There is no gradation between the most rapid undulations or tremblings that produce our sensations of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light, and there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided there are organs for taking up and sensifying these movements."

I shall not go into further detail regarding this particular theory, which is the most popular one, for the eminent scientists quoted elsewhere in the book give a clearer, stronger and better presentation of it than the present writer could hope to do. The reader will notice that the "Weltmer Hypothesis" is based on this idea of waves in the ether, the following statement thereof being unmistakable: "1. Mind, acting in the normal capacity of thinking, produces vibrations in ether. 2.

Ether, capable of being set into vibrations by mental activities, fills all space. 3. Ether transmits thought vibrations to every part of its mass," *etc.*

The second popular theory of telepathy is that of the "Subjective, Subconscious, or Subliminal Mind," which has found favor with a great number of persons, particularly with those interested in Psychic Research or the popular metaphysical movement. This theory is based upon the hypothesis that (1) there exists in each individual a "mind" or phase of mind below the threshold of consciousness; and (2) that this "below-consciousness" mind of each individual is in psychic touch and connection with the similar mind of each and every other individual; and (3) that, therefore, there must be natural communication between the "below-consciousness" minds of individuals, without necessity for thought-waves in the ether, the means and principles of such communication belonging to metaphysics rather than to physics and therefore not coming under the physical laws governing matter and force.

There has been much written regarding this theory, and about this "below-consciousness" mind, to which I must refer the reader. It must be remembered, though, that one may accept the "below-consciousness" mind or phase of mind, without also accepting the "subconscious" theory of telepathy. Nor is it necessary to ignore the "subconscious" even while accepting the thought-wave theory. As proof of this last, I ask you to consider the statement of Mr. Ernest Weltmer, who, while advancing the "wave in the ether" hypothesis, nevertheless, plainly states: "Telepathy is a function of the deeper, subconscious mind, both as to the sending and receiving of messages. Thoughts sent by the subconsciousness come to the consciousness of the sender only incidentally or not at all. Messages received by the subconsciousness arise to the consciousness of the receiver while his mind is in a condition which places the ordinary sensory thoughts in the background, and as the result of the transmitted vibrations causing a movement or condition in the receiver's mind similar to that which in the sender's mind produced consciousness."

Thomson J. Hudson, in his well-known work, "The Law of Psychic Phenomena," did much to make popular this particular theory of telepathy. His views may be gathered from the following quotation from the said work: "There is inherent in mankind the power to communicate thoughts to others independently of objective means of communication…. Now telepathy is primarily the communion of subjective minds, or rather it is the normal means of communication between subjective minds. The reason of the apparent rarity of its manifestation is that it requires exceptional conditions to bring its results above the threshold of consciousness. There is every reason to believe that the souls, or subjective minds, of men can and do habitually hold communication with one another when not the remotest perception of the fact is communicated to the objective intelligence. It may be that such communion is not general among men; but it is certain that it is held between those who, from any cause, are *en rapport* . The facts recorded by the Society for Psychical Research demonstrate that proposition. Thus near relatives are oftenest found to be in communion, as is shown by the comparative frequency of telepathic communications between relatives, giving warning of sickness or of death. Next in frequency are communications between intimate friends. Communications of this character between comparative strangers are apparently rare. Of course the only means we have of judging these things is by the record of the cases in which the communications have been brought to the objective consciousness of the percipients. From these cases it seems fair to infer that the subjective minds of those who are deeply interested in one another are in habitual communion, especially when the personal interest or welfare of either agent or percipient is at stake. Be this as it may, it is certain that telepathic communication can be established at will by the conscious effort of one or both of the parties, even between strangers. The experiments of the Society above named have demonstrated this fact. It will be assumed, therefore, for the purposes of this argument, that telepathic communion can be established between two subjective minds at the will of either. This fact may not be perceived by the subject, for it may not rise above the threshold of his objective consciousness…. The second proposition is that a state of perfect passivity on the part of the percipient is the most favorable condition for the reception of telepathic impressions or communications. It needs no argument to establish the truth of this proposition. It is universally known to be true, by all who have given the slightest attention to psychological science, that passivity on the part of the subject is the primary condition necessary for the production of any psychic phenomenon. Passivity means simply the suspension of the functions of the objective mind for the time being, for the purpose of allowing the subjective mind to receive impressions and to act upon them. The more perfectly the objective intelligence can be held in abeyance, the more perfectly will the subjective mind perform its functions."

The third theory is held by a number of thinkers along these lines, more particularly by those who hold the philosophical view that there is a great Universal Mind Principle in which the universe and all its constituent parts appear as ideas, images, or appearances. Granted this fundamental premise, it would naturally follow that there could be communication between particular centres of consciousness, or being, within that Principle—some have called this "the circulation of mind." Such communication could be had without the necessity of waves in the ether, or any other material force, for there would be no need of any *medium* of communication other than Mind itself. Of this Universal Mind Principle, the present writer has said in another work: "In the depths of the Ocean of Mind there is quiet and calm and peace—the embodiment of latent power and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest alternating with phases of calm and quiet. And from the depths of that Ocean of Mind, all mental and physical power emerges—and to its bosom all must return. And in that Ocean of Mind there is an infinite store of energy, from which may be drawn that which the human centres of consciousness and power require, when they learn the secret." I shall not attempt to enlarge upon that theory, for it belongs more properly to the field of philosophy and metaphysics than to that of psychology. I merely mention it here that it may be taken into consideration by those studying and investigating the phenomena of telepathy.

But, after all, why dwell upon theories? There is a great field of facts awaiting the investigator of telepathy. The surface has merely been scratched as yet. The pioneers have blazed a few paths have made a few successes and a few failures, all of which will be of use to those who follow them. Perhaps this little book will serve to interest some one who may in after years be one of those who will bring order out of chaos in this wonderful field of human thought. There is room for the earnest worker and investigator—we are as yet only in the kindergarten stage of telepathy. The next twenty years will witness great advances. In the meantime, let us think, study, investigate and experiment, if we wish—let us regard theories as but temporary makeshifts, until they are proven to be laws or principles—let us welcome truth wherever found—let us care naught for names and highsounding claims, but be ever on the lookout for facts no matter by whom offered or by what name called—and, above all, let us keep the open mind and the disposition to grant a fair field, and no favor—in short, a "square deal"—to all honest and sincere investigation.

Finis.

Thought-Culture; Or, Practical Mental Training

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CHAPTER I.
THE POWER OF THOUGHT

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In other volumes of this series we have considered the operations of the human mind known as Will, Memory, *etc.* We now approach the consideration of those mental activities which are concerned with the phenomena of *thought* —those activities which we generally speak of as the operation of the intellect or reason.

What is thought? The answer is not an easy one, although we use the term familiarly almost every hour of our waking existence. The dictionaries define the term "Thought" as follows: "The act of thinking; the exercise of the mind in any way except sense and perception; serious consideration; deliberation; reflection; the power or faculty of thinking; the mental faculty of the mind; etc." This drives us back upon the term, "to think" which is defined as follows: "To occupy the mind on some subject; to have ideas; to revolve ideas in the mind; to cogitate; to reason; to exercise the power of thought; to have a succession of ideas or mental states; to perform any mental operation, whether of apprehension, judgment, or illation; to judge; to form a conclusion, to determine; etc."

Thought is an operation of the intellect. The intellect is: "that faculty of the human soul or mind by which it receives or comprehends the ideas communicated to it by the senses or by perception, or other means, as distinguished from the power to feel and to will; the power or faculty to perceive objects in their relations; the power to judge and comprehend; also the capacity for higher forms of knowledge as distinguished from the power to perceive and imagine."

When we say what we "think," we mean that we exercise the faculties whereby we compare and contrast certain things with other things, observing and noting their points of difference and agreement, then classifying them in accordance with these observed agreements and differences. In *thinking* we tend to classify the multitude of impressions received from the outside world, arranging thousands of objects into one general class, and other thousands into other general classes, and then sub-dividing these classes, until finally we have found mental pigeon-holes for every conceivable idea or impression. We then begin to make inferences and deductions regarding these ideas or impressions, working from the known to the unknown, from particulars to generalities, or from generalities to particulars, as the case may be.

It is this faculty or power of thought—this use of the intellect, that has brought man to his present high position in the world of living things. In his early days, man was a much weaker animal than those with whom he was brought into contact. The tigers, lions, bears, mammoths, and other ferocious beasts were much stronger, fiercer, and fleeter than man, and he was placed in a position so lacking of apparent equal chance of survival, that an observer would have unhesitatingly advanced the opinion that this weak, feeble, slow animal must soon surely perish in the struggle for existence, and that the "survival of the fittest" would soon cause him to vanish from the scene of the world's activities. And, so it would have been had he possessed no equipment other than those of the other animals; viz., strength, natural weapons and speed. And yet man not only survived in spite of these disadvantages, but he has actually conquered, mastered and enslaved these other animals which seemed likely to work his destruction. Why? How?

This feeble animal called *man* had within him the elements of a new power —a power manifested in but a slight degree in the other animals. He possessed an intellect by which he was able to deduce, compare, infer—reason.

His lack of natural weapons he overcame by borrowing the idea of the tooth and claw of the other animals, imitating them in flint and shaping them into spears; borrowing the trunk of the elephant and the paw of the tiger, and reproducing their blow-striking qualities in his wooden club. Not only this but he took lessons from the supple limbs and branches of the trees, and copied the principle in his bow, in order to project its minature spear, his arrow. He sheltered himself, his mate and his young, from the fury of the storm, first by caves and afterwards by rude houses, built in inaccessible places, reached only by means of crude ladders, bridges, or climbing poles. He built doors for his habitations, to protect himself from the attacks of these wild enemies—he heaped stones at the mouth of his caves to keep them out. He placed great boulders on cliffs that he might topple them down on the approaching foe. He learned to hurl rocks with sure aim with his strong arm. He copied the floating log, and built his first rude rafts, and then evolved the hollowed canoe. He used the skins of animals to keep him warm—their tendons for his bowstrings. He learned the advantages of cooperation and combined effort, and thus formed the first rudiments of society and social life. And finally—man's first great discovery —he found the art of fire making.

As a writer has said: "For some hundreds of years, upon the general plane of self-consciousness, an ascent, to the human eye gradual but from the point of view of cosmic evolution rapid, has been made. In a race large-brained, walking-erect, gregarious, brutal, but king of all other brutes, man in appearance but not in fact, was from the highest simple-consciousness born the basic human faculty, self-consciousness and its twin, language. From these and what went with these, through suffering, toil and war; through bestiality, savagery, barbarism; through slavery, greed, effort, through conquests infinite, through defeats overwhelming, through struggle unending; through ages of aimless semi-brutal existence, through subsistence on berries and roots; through the use of the casually found stone or stick; through life in deep forests, with nuts and seeds, and on the shores of waters with mollusks, crustaceans and fish for food; through that greatest, perhaps, of human victories, the domestication and subjugation of fire; through the invention and art of bow and arrow; through the training of animals and the breaking of them to labor; through the long learning which led to the cultivation of the soil; through the adobe brick and the building of houses therefrom; through the smelting of metals and the slow birth of the arts which rest upon these; through the slow making of alphabets and the evolution of the written work; in short, through thousands of centuries of human life, of human aspiration, of human growth, sprang the world of men and women as it stands before us and within us today with all its achievements and possessions."

The great difference between thought as we find it in man, and its forms among the lower animals lies in what psychologists have called "progressive thought." The animals advance but little in their thinking processes but rest content with those of their ancestors—their thought seems to have become set or crystallized during the process of their evolution. The birds, mammals and the insects vary but little in their mental processes from their ancestors of many thousand years ago. They build their nests, or dens, in almost precisely the same manner as did their progenitors in the stone-age. But man has slowly but steadily progressed, in spite of temporary set-backs and failures. He has endeavored to progress and improve. Those tribes which fell back in regard to mental progress and advancement, have been left behind in the race, and in many cases have become extinct. The great natural law of the "survival of the fittest" has steadily operated in the life of the race. The "fittest" were those best adapted to grapple with and overcome the obstacles of their environment, and these obstacles were best overcome by the use of the intellect. Those tribes and those individuals whose intellect was active, tended to survive where others perished, and consequently they were able to transmit their intellectual quality to their descendants.

Halleck says: "Nature is constantly using her power to kill off the thoughtless, or to cripple them in life's race. She is determined that only the fittest and the descendants of the fittest shall survive. By the 'fittest' she means those who have thought and whose ancestors have thought and profited thereby. Geologists tell us that ages ago there lived in England bears, tigers, elephants, lions and many other powerful and fierce animals. There was living contemporaneous with them a much weaker animal, that had neither the claws, the strength, nor the speed of the tiger. In fact this human being was almost defenceless. Had a being from another planet been asked to prophesy, he would undoubtedly have said that this helpless animal would be the first to be exterminated. And yet every one of those fierce creatures succumbed either to the change of climate, or to man's inferior strength. The reason was that man had one resource denied to the animals—the power of progressive thought. The land sank, the sea cut off England from the mainland, the climate changed, and even the strongest animals were helpless. But man changed his clothing with the changing climate. He made fires; he built a retreat to keep off death by cold. He thought out means to kill or to subdue the strongest animals. Had the lions, tigers or bears the power of progressive thought, they could have combined, and it would have been possible for them to exterminate man before he reached the civilized stage.... Man no longer sleeps in caves. The smoke no longer fills his home or finds its way out through the chinks in the walls or a hole in the roof. In traveling, he is no longer restricted to his feet or even to horses. For all this improvement man is indebted to *thought* . That has harnessed the very vibrations of the ether to do his bidding."

And thus we see that man owes his present place on earth to his Thought-Culture. And, it certainly behooves us to closely consider and study the methods and processes whereby each and every man may cultivate and develop the wondrous faculties of the mind which are employed in the processes of Thought. The faculties of the Mind, like the muscles of the body, may be developed, trained and cultivated. The process of such mental development is called "Thought-Culture," and forms the subject of this book.

CHAPTER II.
THE NATURE OF THOUGHT

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It was formerly considered necessary for all books on the subject of thought to begin by a recital of the metaphysical conceptions regarding the nature and "thingness" of Mind. The student was led through many pages and endless speculation regarding the metaphysical theories regarding the origin and inner nature of Mind which, so far from establishing a fixed and definite explanation in his mind, rather tended toward confusing him and giving him the idea that psychology was of necessity a speculative science lacking the firm practical basis possessed by other branches of science. In the end, in the words of old Omar, he "came out the door through which he went."

But this tendency has been overcome of late years, and writers on the subject pass by all metaphysical conceptions regarding the nature of Mind, and usually begin by plunging at once into the real business of psychology—the business of the practical study of the mechanism and activities of the mind itself. As some writer has said, psychology has no more concern with the solution of the eternal riddle of "What is Mind?" than physics with the twin-riddle of "What is Matter?" Both riddles, and their answers, belong to entirely different branches and fields of thought than those concerned with their laws of operation and principles of activity. As Halleck says: "Psychology studies the phenomena of mind, just as physics investigates those of matter." And, likewise, just as the science of physics holds true in spite of the varying and changing conceptions regarding the nature of matter, so does the science of psychology hold true in spite of the varying and changing conceptions regarding the nature of Mind.

Halleck has well said: "If a materialist should hold that the mind was nothing but the brain, and that the brain was a vast aggregation of molecular sheep herding together in various ways, his hypothesis would not change the fact that sensation must precede perception, memory and thought; nor would the laws of the association of ideas be changed, nor would the fact that interest and repetition aid memory cease to hold good. The man who thought his mind was a collection of little cells would dream, imagine, think and feel; so also would he who believed his mind to be immaterial. It is very fortunate that the same mental phenomena occur, no matter what theory is adopted. Those who like to study the puzzles as to what mind and matter really are must go to metaphysics. Should we ever find that salt, arsenic and all things else are the same substance with a different molecular arrangement, we should still not use them interchangeably."

For the purposes of the study of practical psychology, we may as well lay aside, if even for the moment, our pet metaphysical conceptions and act as if we knew nothing of the essential nature of Mind (and indeed Science in truth does *not* know), and confine ourselves to the phenomena and manifestations of Mind which, after all, is the only way in which and by which we can know anything at all about it. As Brooks says: "The mind can be defined only by its activities and manifestations. In order to obtain a definition of the mind, therefore, we must observe and determine its various forms of activity. These activities, classified under a few general heads and predicated of the unseen something which manifests them, will give us a definition of mind."

The act of consciousness determines the existence of Mind in the person experiencing it. No one can be conscious of thought and, at the same time, deny the existence of mind within himself. For the very act of denial, in itself, is a manifestation of thought and consequently an assertion of the existence of mind. One may assert the axiom: "I think, therefore, I have a mind;" but he is denied the privilege of arguing: "I think, therefore, I have no mind." The mind has an ultimate and final knowledge of its own existence.

The older view of Mind is that it is a something higher than matter which it uses for its manifestation. It was held to be unknowable in itself and to be studied only through its manifestations. It was supposed to involve itself, to become involved, in some way in matter and to there manifest itself in an infinitude of forms, degrees, and variations. The materialistic view, which arose into prominence in the middle of the Nineteenth Century, held, on the contrary, that Mind was merely an activity or property of Matter—a function of matter akin to extension and motion. Huxley, voicing this conception said: "We have no knowledge of any thinking substance apart from an extended substance.... We shall, sooner or later, arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat." But, Huxley, himself, was afterwards constrained to acknowledge that: "How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the *jinnee* when Aladdin rubbed his lamp."

The most advanced authorities of the day, are inclined to the opinion that both Matter and Mind are both differing aspects of some one fundamental Something; or, as some of the closest thinkers state it, both are probably two apparently differing manifestations or emanations of an Underlying Something which, as Spencer says: "transcends not only our reason but also our imagination." The study of philosophy and metaphysics serves an important purpose in showing us *how much we do not know* , and why we do not know—also in showing us the fallacy of many things we had thought we did know—but when it comes to telling us the real "why," actual cause, or essential nature of *anything* , it is largely a disappointment to those who seek fundamental truths and ultimate reasons. It is much more comfortable to "abjure the 'Why' and seek the 'How'"—if we can.

Many psychologists classify the activities of the mind into three general divisions; *viz.* , (1) Thinking; (2) Willing; (3) Feeling. These divisions, which result from what is known as "the tri-logical classification," were first distinctly enunciated by Upham although Kant had intimated it very plainly. For many years before the favored division was but two-fold the line of division being between the *cognitive* , or knowing, activities, and the *conative* , or acting, activities, generally known as the Understanding and the Will, respectively. It took a long time before the authorities would formally recognize the great field of the Feelings as forming a class by themselves and ranking with the Understanding and the Will. There are certain sub-divisions and shadings, which we shall notice as we proceed, some of which are more or less complex, and which seem to shade into others. The student is cautioned against conceiving of the mind as a thing having several compartments or distinct divisions. The classification does not indicate this and is only intended as a convenience in analyzing and studying the mental activities and operations. The "I" which feels, thinks and acts is the same—one entity.

As Brooks well says: "The mind is a self-conscious activity and not a mere passivity; it is a centre of spiritual forces, all resting in the background of the ego. As a centre of forces, it stands related to the forces of the material and spiritual universe and is acted upon through its susceptibilities by those forces. As a spiritual activity, it takes the impressions derived from those forces, works them up into the organic growth of itself, converts them into conscious knowledge and uses these products as means to set other forces into activity and produce new results. Standing above nature and superior to its surroundings, it nevertheless feeds upon nature, as we may say, and transforms material influences into spiritual facts akin to its own nature. Related to the natural world and apparently originating from it, it yet rises above this natural world and, with the crown of freedom upon its brow, rules the natural obedient to its will."

In this book, while we shall fully and unquestionably recognize the "tri-logical classification" of the activities of the Mind into the divisions of Thinking, Willing and Feeling, respectively, nevertheless, we shall, for convenience, use the term "Thought" in its broadest, widest and most general sense, as: "The power or faculty of thinking; the mental faculty; the mind," rather than in its narrower and particular sense of: "the understanding or cognitive faculty of the mind." Accordingly, we shall include the cultivation of the mental activities known as Attention, Perception, Imagination, etc., together with the strictly cognitive faculties, under the general term of Thought-Culture.

CHAPTER III.
PHASES OF THOUGHT

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We have seen that the Mind is that something within us which Thinks, Feels and Wills. There are various phases of these three forms of activity. These phases have often been called "the faculties of the mind," although many authorities decry the use of this term, holding that it gives an impression of *several parts or divisions* of the mind, separate and distinct from each other, whereas these phases are merely the several *powers or forms of activity* of the Mind. Every manifestation of mental activity falls under one of the three before-mentioned general forms, i.e., Thinking, Feeling and Willing, respectively. Every manifestation of mental activity is either that of the Intellect, the Feelings, or the Will. Let us consider the first of these three general forms of mental activity—the Intellect.

The *Intellect* is defined as: "That faculty or phase of the human mind by which it receives or comprehends the ideas communicated to it by the senses or by perception, or other means, as distinguished from the power to feel and to will; the power or faculty to perceive objects in their relations; the power to judge and comprehend; also the capacity for higher forms of knowledge as distinguished from the power to perceive and imagine." The term itself is derived from the Latin term *intellectus* , the primary meaning of which is "to choose between," which primary meaning will give the true essential meaning of the term in its present usage; namely, the faculty or phase of the mind by which we "choose between" things or by which we *decide* .

The phase or faculty of Intellect concerns itself with Thinking, in the particular and narrower sense of that term. Its products are *thoughts* , *mental images* and *ideas* . An *idea* or *mental image* is a mental conception of anything, as for instance our conception which we express by the terms, *man* , *animal* , *house* , *etc.* Sometimes the word *idea* is used to express merely the abstract or generalized conception of the thing, as, for instance, *Man* in the sense of "all men;" while *mental image* is used in the sense of the mental conception of some one particular thing, as a "*a man* ;" it being held that no mental image can be had of a generalization. A *thought* is held to be a mental product arising from a combination of two or more ideas or mental images, as for instance: "A horse is an animal;" "a man is a biped;" *etc.*

The Intellect is held to embrace and include a number of minor phases or faculties, such as Perception, Understanding, Imagination, Memory, Reason and Intuition, which are explained as follows:

Perception is that faculty of the Mind which interprets the material presented to it by the senses. It is the power whereby we gain our knowledge of the external world, as reported to us by the channels of sense. Through Perception we are able to form ideas and mental images, which in turn lead to thoughts. The objects of which we become conscious through Perception are called *percepts* , which form the bases of what we call *concepts* , or ideas.

Understanding is that faculty of the Mind by the means of which we are able intelligently to compare the objects presented to it by Perception, and by which we separate them into parts by analysis, or to combine them into greater classes, or wholes, by synthesis. It produces ideas, both abstract and general; also concepts of truths, laws, principles, causes, *etc.* There are several sub-phases of Understanding, which are known as: Abstraction, Conception or Generalization, or Judgment and Reasoning, respectively, which are explained as follows:

Abstraction is that faculty of the Mind which enables it to abstract, or draw off, and consider apart from an object, a particular *quality* or *property* of an object, thus making of the quality or property a distinct object of thought apart from the original object. Thus are the *abstract ideas* of *sweetness* , *color* , *hardness* , *courage* , *beauty* , etc., which we have abstracted or *drawn off* from their original associations, either for the purpose of putting them out of sight and consideration, or else to view and consider them by themselves. No one ever tasted "sweetness" although one may have tasted *sweet things* ; no one ever saw "red," although one may have seen *red things* ; no one ever saw, heard, tasted or felt "courage" in another, although one may have seen *courageous people* . Abstract ideas are merely the mental conception of *qualities* or *properties* divorced from their associated objects by Abstraction.

Conception or Generalization is that faculty of the Mind by which it forms and groups together several particular ideas in the form of *a general idea* . By the processes of Conception we form *classes* or *generalizations* from particular ideas arising from our *percepts* . First, we *perceive* things; then we *compare* them with each other; then we abstract their particular qualities, which are not common to the several objects; then we *generalize* them according to their resemblances; then we *name* the generalized concept. From these combined processes we form a Concept, or *general idea* of the class of things to which the particular things belong. Thus from subjecting a number of cows to this process, we arrive at the general Concept of "Cow." This general Concept includes all the qualities and properties *common to all cows* , while omitting those which are not common to the class. Or, we may form a concept of Napoleon Bonaparte, by combining his several qualities and properties and thus form a *general idea* of the man.

Judgment is that faculty of the Mind whereby we determine the agreement or disagreement between two concepts, ideas, or objects of thought, by comparing them with each other. From this comparison arises the judgment, which is expressed in the shape of a logical *proposition* : "The horse is an animal;" or "the horse is not a cow." Judgment is also used in forming a concept, in the first place, for we must *compare qualities* before we can form a *general idea* .

Reasoning is that faculty of the Mind whereby we compare two Judgments, one with the other, and from the comparison deduce a third Judgment. This is a form of indirect or mediate comparison, whereas the Judgment is a form of immediate or direct comparison. From this process of Reasoning arises a result which is expressed in what is called a Syllogism, as for instance: "All dogs are animals; Carlo is a dog; therefore, Carlo is an animal." Or expressed in symbols: "A equals C; and B equals C;" therefore, "A equals B." Reasoning is of two kinds or classes; *viz.* , Inductive and Deductive, respectively. We have explained these forms of Reasoning in detail in another volume of this series.

The Feelings are the mental faculties whereby we experience emotions or feelings. Feelings are the experiencing of the agreeable or disagreeable nature of our mental states. They can be defined only in their own terms. If we have never experienced a feeling, we cannot understand the words expressing it. Feelings result in what are called emotion, affection and desire. An emotion is the simple feeling, such as joy, sorrow, *etc.* An affection is an emotion reaching out toward another and outside object, such as envy, jealousy, love, *etc.* A desire is an emotion arising from the *want* of some lacking quality or thing, and the inclination to possess it.

Memory is the faculty of the Mind whereby we retain and reproduce, or consciously revive any kind of past mental experience. It has two sub-phases; *viz.* , Retention and Recollection, respectively. It manifests in the storing away of mental images and ideas, and in the reproduction of them at a later period of time, and also of the recognition of them as objects of past experience.

Imagination is the faculty of the Mind whereby we represent (*re-pre-sent*) as a mental image some previously experienced idea, concept or image. Its activities are closely allied and blended with those of the Memory. It has the power not only of reproducing objects already perceived but also another power of *ideal creation* whereby it *creates* new combinations from the materials of past experience. It is a faculty, the importance of which is but little understood by the majority of men. Inasmuch as the mental image must always precede the material manifestation, the cultivation of the Imagination becomes a matter of great importance and worthy of the closest study.

Intuition is the faculty of the Mind whereby it evolves what have been called Primary Truths or Primary Ideas. By Primary Ideas are meant the ideas of Space, Time, Cause, Identity, *etc.* By Primary Truths are meant the so-called "Self-Evident Truths" of geometry, mathematics and logic. Under the head of Intuition are also sometimes included the activities of the Subconscious or Superconscious regions of the mind, of which we have spoken in detail in a volume under that name of this series. Some authorities hold to the older idea of "Innate Ideas" by which is meant that every human being is born with the knowledge of certain fundamental truths, unconnected with any experience. Others hold that these ideas are simply the result of the experience of the race, transmitted to us as "germ ideas" which must grow by experience and exercise.

That each and every faculty of the Mind may be strengthened and developed by Culture and Exercise is now held to be a fact by nearly every authority worthy of that name. Just as the physical muscle may be cultivated by the proper methods, so may the mental faculties be strengthened and cultivated by the appropriate methods and means. Inasmuch as the majority of the race are deficient in the development of one or more of the leading mental faculties, it becomes a matter of great interest and importance that all should acquaint themselves with the means whereby their deficiencies may be corrected and remedied. We shall now proceed to the consideration of Thought-Culture in general, and then to the consideration of the culture of each particular general faculty, in detail.

CHAPTER IV.
THOUGHT-CULTURE

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Thought-Culture is based upon two general scientific facts which may be stated as follows:

I. The brain centres of thought may be developed by exercise. While we do not assert that the brain and the mind are identical, it is nevertheless a scientific truth that "the brain is the organ of the mind" and that one of the first requisites for a good mind is a good brain. It has been proven by experiment that the brain-cells concerned in special mental activities multiply in proportion to the active use of the special faculties employed in the mental operation. It has also been ascertained that disuse of special faculties of the mind tends to cause a process akin to atrophy in the brain-cells concerned in the particular activity, so that it becomes difficult to think clearly along those particular lines after a long period of disuse. Moreover, it is known that the education and mental culture of a child is accompanied by an increase and development of the brain-cells connected with the particular fields of thought in which the child is exercised.

There is a close analogy between the exercise of the brain-cells and the exercise of the muscles of the body. Both respond to reasonable exercise; both are injured by overwork; both degenerate by disuse. As Brooks says: "The mind grows by its own inherent energies. Mental exercise is thus the law of mental development. As a muscle grows strong by use, so any faculty of the mind is developed by its proper use and exercise. An inactive mind, like an unused muscle, becomes weak and unskilful. Hang the arm in a sling and the muscle becomes flabby and loses its vigor and skill; let the mind remain inactive and it acquires a mental flabbiness that unfits it for any severe or prolonged activity. An idle mind loses its tone and strength like an unused muscle; the mental powers go to rust through idleness and inaction. To develop the faculties of the mind and secure their highest activity and efficiency, there must be a constant and judicious exercise of these faculties. The object of culture is to stimulate and direct the activity of the mind."

Experiments conducted by scientists upon dogs have shown that in the case of dogs specially trained to unusual mental activity, there has been a corresponding increase of the number of active brain-cells in the particular parts of the brain concerned with those mental activities. Microscopic examination of the brain tissues showed the greatest difference between the brain structure of the trained dogs and untrained ones of the same brood. So carefully were the experiments conducted that it was possible to distinguish between the dogs trained in one set of activities from those trained in another. Biologists have demonstrated the correctness of the brain-cell development theory beyond reasonable doubt, and ordinary human experience also adds its testimony in its favor.

In view of the above, it will be seen that by intelligent exercise and use any and all faculties of the mind may be developed and cultivated, just as may any special muscle of the body. And this exercise can come only from actual use of the faculties themselves. Development must come from within and not from without. No system of outward stimulation will develop the faculties of the mind—they may be cultivated only by an exercise in their own particular field of work. The only way to exercise any particular faculty of thought is to *think* through that faculty.

II. Not only are the brain-cells developed by exercise, but it also appears to be a fact that the mind appears actually to be *nourished* by knowledge of the outside world of things. The raw material of thought is taken into the mind and there is digested by the thought-processes, and is afterward actually *assimilated* by the mind in a manner strikingly similar to the processes of the physical organs of nutrition. A mind to be at its best must be supplied with a normal amount of mental nourishment. Lacking this, it tends to become weak and inefficient. And, likewise, if its owner is a mental glutton and furnishes too much nourishment, particularly of a rich kind, there is a tendency toward "mental dyspepsia" and indigestion—the mind, unable to assimilate the mental food furnished it, is inclined to rebel. Moreover, if the mind be supplied with mental food of only one kind—if the mind is confined to one narrow field of thought—it weakens and the mental processes become impaired. In many ways is this curious analogy apparent.

Not only does the mind need development, but it also needs intelligent cultivation. For it may be *developed* by improper objects of thought just as well as by the proper ones. A rich field will grow tares and weeds as well as good grain or fruit. Thought-culture should not be confined to the *development of a strong and active mind* , but should be also extended to the *cultivation of a wise and intelligent mind* . Strength and Wisdom should be combined. Moreover there should be sought a harmonious and normal development. A one-sided, mental development is apt to produce a "crank," while a development in unhealthy mental fields will produce an abnormal thinker tending dangerously near to the line of insanity. Some "one-idea" men have great mental power and development, but are nevertheless unbalanced and impractical. And insane persons often have strongly developed minds—developed abnormally.

Some authorities, holding special theories regarding the nature of mind, hold that Thought-Culture is merely a *training* of the faculties rather than a *creation* of new mental power, inasmuch as the mind cannot be built up from the outside. This is a curious combination of truth and error. It is true that the mind cannot be built up from outside material, in the sense of creating *new mind* , but it is also true that in every mind there is the potentiality of growth and development. Just as the future oak is said to be in the acorn, so are the potentialities of mind-growth in every mind waiting for nourishment from outside and the proper cultivation. Brooks has well stated this, as follows: "The culture of the mind is not creative in its character; its object is to develop existing possibilities into realities. The mind possesses innate powers which may be awakened into a natural activity. The design of culture is to aid nature in improving the powers she has given. No new power can be created by culture; we can increase the activity of these powers, but cannot develop any new activities. Through these activities new ideas and thoughts may be developed, and the sum of human knowledge increased; but this is accomplished by a high activity of the natural powers with which the mind is endowed, and not by the culture of new powers. The profound philosopher uses the same faculties that the little child is developing in the games of the nursery. The object of culture is to arouse the powers which nature has given us into a normal activity and to stimulate and guide them in their unfolding."

In connection with the objection above mentioned, it may be said that while the development of the mind must come from within itself, rather than from without, nevertheless, in order to develop, it must have the nourishing material from the outside world in order to grow. Just as the body can grow from within only by the aid of nourishment from outside, so the mind, while growing from within, needs the material for thought which can come only from without itself. Thought requires "things" upon which to exercise itself—and upon which it is nourished. Without these outside objects, it can have no exercise and can receive no nourishment. Thought consists in the perception, examination and comparison of *things* , and the consequent building up new combinations, arrangements and syntheses. Therefore, the perceptive faculties are most necessary to Thought, and their culture is most necessary in the general work of Thought-Culture.

It must not be lost sight of that in Thought-Culture there is necessary a variety of exercises and forms of nourishment. What will develop one faculty will exert but a faint effect upon others. Each needs its own particular kind of exercise—each its particular kind of mental nourishment. While it is true that there is a certain benefit gained by the entire mind from an exercise of any of its parts, this effect is but secondary in importance. A man well developed mentally has been developed in each faculty, each in its own way. The faculty of perception requires objects of perception; the faculty of imagination requires objects of imagination; the faculty of reasoning requires objects of reasoning; and so on, each requiring objects of exercise and nourishment of its own kind—in its own class. In some persons some of the faculties are well developed while others are deficient. It follows that in such a case the weak faculties should be developed first, that they be brought up to the general standard. Then a further general development may be undertaken if desired. Moreover, in general development, it will be found that certain faculties will respond more readily to the cultivation given, while others will be slow to respond. In such cases wisdom dictates that a greater degree of exercise and nourishment be given to the slower and less responsible faculties, while the more responsive be given but a lighter development. In Thought-Culture as in physical culture, the less developed and slower responding parts should be given special attention.

In the following chapters we shall point out the methods and exercises calculated to develop the several faculties of the mind to the best advantage, in each case giving general advice along the lines of the cultivation of the particular faculty which will serve as general instruction regarding its culture. The student should carefully study the entire work before he attempts to specialize in the development of any particular faculty. The particular work may be aided by an acquaintance with the entire field of Thought-Culture for many of the faculties shade into each other in their activities and are always more or less interdependent. For, be it remembered, the mind is a *whole* , and not a mere aggregation of many parts. To understand the parts, one must study the whole—to understand the whole, one must study the parts.

CHAPTER V.
ATTENTION

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Attention is not a faculty of the mind in the same sense as perception, abstraction, judgment, etc., but is rather in the nature of an act of will concerned in the focusing of the consciousness upon some object of thought presented or represented to the mind. In some respects it bears a resemblance to Abstraction, inasmuch as it sets aside some particular object for the consideration of the consciousness, to the exclusion of other objects. Wayland explains attention as a condition of mind in which the consciousness is excited and directed by an act of the will. Hamilton says: "Consciousness may be compared to a telescope; Attention is the pulling out and pressing in of the tubes in accommodating the focus of the eye;" and also that: "An act of attention, that is an act of concentration, seems thus necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision.... Attention then is to consciousness what the contraction of the pupil is to sight, or to the eye of the mind what the microscope or telescope is to the bodily eye.... It constitutes the better half of all intellectual power."

Brodie says that: "It is Attention, much more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals." Butler says: "The most important intellectual habit that I know of is the habit of attending exclusively to the matter in hand.... It is commonly said that genius cannot be infused by education, yet this power of concentrated attention, which belongs as a part of his gift to every great discoverer, is unquestionably capable of almost indefinite augmentation by resolute practice." And Beattie says: "The force wherewith anything strikes the mind is generally in proportion to the degree of attention bestowed upon it."

Realizing the importance of attention, the student will naturally wish to cultivate the power of bestowing it when necessary. The first role in the cultivation of the attention is that the student shall carefully acquire *the habit of thinking of or doing but one thing at a time* . This first rule may seem easy, but in practice it will be found very difficult of observance, so careless are the majority of us in our actions and thinking. Not only will the trouble and care bestowed upon the acquiring of this habit of thought and action be well repaid by the development of the attention, but the student will also acquire a facility for accomplishing his tasks quickly and thoroughly. As Kay says: "There is nothing that contributes more to success in any pursuit than that of having the attention concentrated on the matter in hand; and, on the contrary, nothing is more detrimental than when doing one thing to have the mind taken up with something else." And as Granville says: "A frequent cause of failure in the faculty of attention is striving to think of more than one thing at a time." Kay also well says: "If we would possess the power of attention in a high degree, we must cultivate the habit of attending to what is directly before the mind, to the exclusion of all else. All distracting thoughts and feelings that tend to withdraw the mind from what is immediately before it are therefore to be carefully avoided. This is a matter of great importance, and of no little difficulty. Frequently the mind, in place of being concentrated on what is immediately before it, is thinking of something else—something, it may be, that went before or that may come after, or something quite alien to the subject."

The following principles of the application of the attention have been stated by the authorities:

I. The attention attaches more readily to interesting than to uninteresting things.

II. The attention will decline in strength unless there is a variation in the stimulus, either by a change of object or the developing of some new attribute in the object.

III. The attention, when tired by continuous direction toward some unvarying object, may be revived by directing it toward some new object or in allowing it to be attracted and held by some passing object.

IV. The attention manifests in a two-fold activity; *viz.* (1) the concentration upon some one object of thought; and (2) the shutting out of outside objects. Thus, it has its positive and negative sides. Thus, when a man wishes to give his undivided attention to one speaker in a crowd of speaking individuals, he acts positively in focusing his consciousness upon the selected individual, and negatively by refusing to listen to the others.

V. The attention is not a faculty, but a means of using any faculty with an increased degree of efficiency.

VI. The degree of attention possessed by an individual is an indication of his power of using his intellect. Many authorities have held that, in cases of genius, the power of concentrated attention is usually greatly developed. Brooks says: "Attention is one of the principal elements of genius." Hamilton says: "Genius is a higher capacity of attention." Helvetius says: "Genius is nothing but protracted attention." Chesterfield says: "The power of applying our attention, steady and undissipated, to a single object is a sure mark of superior genius."

The attention may be cultivated, just as may be the various faculties of the mind, by the two-fold method of Exercise and Nourishment; that is, by using and employing it actively and by furnishing it with the proper materials with which to feed its strength. The way to exercise the attention is *to use it frequently* in every-day life. If you are listening to a man speaking, endeavor to give to him your undivided attention, and, at the same time, to shut out from your consciousness every other object. In working, we should endeavor to use the attention by concentrating our interest upon the particular task before us to the exclusion of all else. In reading, we should endeavor to hold our minds closely to the text instead of hastily glancing over the page as so many do.

Those who wish to cultivate their attention should take up some line of study in which it is necessary to fasten the attention firmly for a time. A half-hour's study in this way is worth more than hours of careless reading so far as the cultivation of the attention is concerned. Mathematics is most valuable in the direction of developing the power of attention. Gibbon says: "After a rapid glance on the subject and distribution of a new book, I suspend the reading of it which I only resume after having myself examined the subject in all its relations."

Some writers have held that the attention may be developed by the practice of selecting the voice of one person speaking among a crowd of speakers, and deliberately shutting out the other sounds, giving the whole attention to the particular speaker; or, in the same manner, selecting one singer in a church choir or band of singers; or one musical instrument in an orchestra; or one piece of machinery making sounds in a room filled with various machines, *etc.* The practice of so doing is held to strengthen one's powers of concentration and attention.

Draper says: "Although many images may be simultaneously existing upon the retina, the mind possesses the power of singling out any one of them and fastening attention upon it, just as among a number of musical instruments simultaneously played, one, and that perhaps the feeblest, may be selected and its notes exclusively followed." And as Taylor says: "In a concert of several voices, the voices being of nearly equal intensity, regarded merely as organic impressions on the auditory nerve, we select one, and at will we lift out and disjoin it from the general volume of sound; we shut off the other voices—five, ten and more—and follow this one alone. When we have done so for a time, we freely cast it off and take up another." Carpenter says: "The more completely the mental energy can be brought into one focus and all distracting objects excluded, the more powerful will be the volitional effort."

Many authorities hold that the attention may be best applied and exercised by analyzing an object mentally, and then considering its parts one by one by a process of abstraction. Thus, as Kays says: "An apple presents to us form, color, taste, smell, etc., and if we would obtain a clear idea of any one of these, we must contemplate it by itself and compare it with other impressions of the same kind we have previously experienced. So in viewing a landscape, it is not enough to regard it merely as a whole, but we must regard each of its different parts individually by itself if we would obtain a clear idea of it. We can only obtain a full and complete knowledge of an object *by analyzing it and concentrating the attention upon its different parts, one by one* ." Reid says: "It is not by the senses immediately, but rather by the power of *analyzing and abstraction* , that we get the most simple and the most distinct notions of objects of sense." And, as Brown says: "It is scarcely possible to advance even a single step in intellectual physics without the necessity of performing *some sort of analysis* ." In all processes requiring analysis and examination of parts, properties or qualities, the attention is actively employed. Accordingly, it follows that such exercises are best adapted to the work of developing and cultivating the attention itself. Therefore, as a parting word we may say: *To develop and cultivate the power of attention and concentration, (1) Analyze; (2) Analyze; and (3) Analyze. Analyze everything and everybody with which or whom you come in contact.* There is no better or shorter rule.

The student will also find that the various directions and the advice which we shall give in the succeeding chapters, regarding the cultivation of the various faculties, are also adapted to the development of the attention, for the latter is brought into active play in them. And, likewise, by developing the attention, one may practice the future exercises with greater effect.

CHAPTER VI.
PERCEPTION

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In preceding chapters we have seen that in the phase of mental activity in which the Intellect is concerned, the processes of which are known as "Thought" in the narrower sense of the term, there are several stages or steps involving the use of several faculties of the mind. The first of these steps or stages is called *Perception* .

Many persons confuse the idea of Sensation and Perception, but there is a clear distinction between them. Sensations arise from nerve action—from the stimulation of nerve substance—which gives rise to a peculiar effect upon the brain, which results in an elementary form of consciousness. An authority says: "Sensation is the peculiar property of the nervous system in a state of activity, by which impressions are conveyed to the brain or sensorium. When an impression is made upon any portion of the bodily surface by contact, heat, electricity, light, or any other agent, the mind is rendered conscious of this by sensation. In the process there are three stages—reception of the impression at the end of the sensory nerve, the conduction of it along the nerve trunk to the sensorium, and *the change it excites in the sensorium itself, through which is produced sensation* .

Just why and how this nerve action is translated into consciousness of an elementary kind, science is unable to explain. Our knowledge is based in a great part, or entirely, upon impressions which have been received over the channel of the senses—sensations of sight, hearing, tasting, smelling and touch. Many authorities hold that all of the five senses are modifications of the sense of touch, or feeling; as for instance, the impression upon the organs of sight is really in the nature of a delicate touch or feeling of the light-waves as they come in contact with the nerves of vision, *etc.* But, although sensations give us the raw materials of thought, so to speak, they are not *knowledge* in themselves. Knowledge arises from the operation of Perception upon this raw material of Sensation.

But yet, Sensation plays a most active part in the presentation of the raw material for the Perceptive faculties, and must not be regarded as merely a physiological process. It may be said to be the connecting link between the physical and the mental activities. As Ziehen says: "It follows that the constitution of the nervous system is an essential factor in determining the quality of sensation. This fact reveals the obvious error of former centuries, first refuted by Locke, though still shared by naive thought today, that the objects about us themselves are colored, warm, cold, *etc.* As external to our consciousness, we can only assume matter, vibrating with molecular motion and permeated by vibrating particles of ether. The nervous apparatus selects only certain motions of matter or of ether, which they transform into that form of nerve excitation with which they are familiar. It is only this nerve excitation that we perceive as red, warm or hard."

Passing from Sensation to Perception, we see that the latter interprets the reports of the former. Perception translates into consciousness the impressions of Sensation. Perception, acting through one or more of the mental faculties, gives us *our first bit of real knowledge* . Sensation may give us the impression of a small moving thing—Perception translates this into the thought of *a cat* . Sensation is a mere *feeling* —Perception is the *thought* arising from that feeling. A Percept is the product of Perception, or in other words, our *idea* gained through Perception. The majority of our percepts are complex, being built up from a number of minor percepts; as for instance, our percept of *a peach* is built up from our minor percepts of the form, shape, color, weight, degree of hardness, smell, taste, etc., of the peach, each sense employed giving minor percepts, the whole being combined in the conscious as the whole percept of that particular peach.

Brooks says: "All knowledge does not come directly from perception through the senses, however. We have a knowledge of external objects, and we have a knowledge that transcends this knowledge of external objects. Perception is the *immediate* source of the first kind of knowledge, and the *indirect* source of the second kind of knowledge. This distinction is often expressed by the terms *cause* and *occasion* . Thus perception is said to be the *cause* of our knowledge of objects, since it is the immediate source of such knowledge. Perception is also said to be the *occasion* of the ideas and truths of intuition; for, though in a sense necessary to these ideas, it is not the source of them. Perception also furnishes the understanding with materials out of which it derives ideas and truths beyond the field of sense. As thus attaining a knowledge of external objects, affording material for the operations of the understanding, and furnishing the occasion for the activity of the intuitive power, *perception may be said to lie at the basis of all knowledge* ."

Perception is of course manifest in all persons. But it varies greatly in degree and power. Moreover, it may be developed and cultivated to a great degree. As Perception is an interpretation of the impression of the senses, we often confuse the cultivation of Perception with the development of the senses themselves. Two persons of equally perfect sense of sight may vary greatly in their degree of Perception of sight impressions. One may be a most careless observer, while the other may be a very close observer and able to distinguish many points of interest and importance in the object viewed which are not apparent to the first observer. Cultivation of Perception is cultivation of the *mental background of the senses* , rather than of the sense organs themselves. The Perception accompanying each sense may be developed and cultivated separately from that accompanying the others.

The majority of persons are very careless observers. They will *see* things without *perceiving* the qualities, properties, characteristics, or parts which together make up those things. Two persons, possessed of equal degrees of eyesight, will walk through a forest. Both of them will *see* trees. To one of them there will be but trees perceived; while to the other there will be a perception of the different species of trees, with their varying bark, leaves, shape, *etc.* One perceives simply a "pile of stone," which to the perception of another will be recognized as granite, marble, *etc.* Brooks says: "Very few persons can tell the difference between the number of legs of a fly and of a spider; and I have known farmers' boys and girls who could not tell whether the ears of a cow are in front of her horns, above her horns, below her horns, or behind her horns." Halleck says of a test in a schoolroom: "Fifteen pupils were sure that they had seen cats climb trees and descend them. There was a unanimity of opinion that the cats went up head first. When asked whether the cats came down head or tail first, the majority were sure that the cats descended as they were never known to do. Anyone who had ever noticed the shape of the claws of any beast of prey could have answered that question without seeing an actual descent. Farmers' boys, who have often seen cows and horses lie down and rise, are seldom sure whether the animals rise with their fore or hind feet first, or whether the habit of the horse agrees with that of the cow in this respect."

Brooks well says: "Modern education tends to the neglect of the culture of the perceptive powers. In ancient times people studied nature much more than at present. Being without books, they were compelled to depend upon their eyes and ears for knowledge; and this made their senses active, searching and exact. At the present day, we study books for a knowledge of external things; and we study them too much or too exclusively, and thus neglect the cultivation of the senses. We get our knowledge of the material world second-hand, instead of fresh from the open pages of the book of nature. Is it not a great mistake to spend so much time in school and yet not know the difference between the leaf of a beech and of an oak; or not be able to distinguish between specimens of marble, quartz, and granite? The neglect of the culture of the perceptive powers is shown by the scholars of the present time. Very few educated men are good observers; indeed, the most of them are sadly deficient in this respect.... They were taught to think and remember; but were not taught to use their eyes and ears. In modern education, books are used too much like spectacles, and the result is the blunting of the natural powers of perception."

The first principle in the Cultivation of Perception is the correct use of the Attention. The intelligent control of voluntary attention is a prerequisite to clear and distinct perception. We have called your attention to this matter in the preceding chapter. Halleck says: "A body may be imaged on the retina without insuring perception. There must be an effort to concentrate the attention upon the many things which the world presents to our senses.... Perception, to achieve satisfactory results, must summon the will to its aid to concentrate the attention. Only the smallest part of what falls upon our senses at any time is actually perceived."

The sense of sight is perhaps the one of the greatest importance to us, and accordingly the cultivation of Perception with regard to impressions received through the eye is the most important for the ordinary individual. As Kay says: "To see clearly is a valuable aid even to thinking clearly. In all our mental operations we owe much to sight. To recollect, to think, to imagine, is to see internally,—to call up more or less visual images of things before the mind. In order to understand a thing it is generally necessary to see it, and what a man has not seen he cannot properly realize or image distinctly to his mind.... It is by the habitual direction of our attention to the effects produced upon our consciousness by the impressions made upon the eye and transmitted to the sensorium that our sight, like our other senses, is trained." Bain says: "Cohering trains and aggregates of the sensations of sight make more than any other thing, perhaps more than all other things put together, the material of thought, memory and imagination." Vinet says: "The child, and perhaps the man as well, only knows well what is shown him, and the image of things is the true medium between their abstract idea and his personal experience." This being the case, advice concerning the Cultivation of Perception must needs be directed mainly to the cultivation of the perception of sight-impressions.

Brooks says: "We should acquire the habit of observing with attention. Many persons look at objects with a careless, inattentive eye. We should guard against the habit of careless looking. We should fix the mind upon the object before us; we should concentrate the attention upon that upon which we are looking. Attention, in respect to Perception, has been compared to a burning glass; hold the sun-glass between the sun and a board and the concentrated rays will burn a hole through the latter. So attention concentrates the rays of perceptive power and enables the mind to penetrate below the surface of things."

The best authorities agree in the idea that the Perception may be best cultivated by acquiring the habit of examining things in detail. And, that this examination in detail is best manifested by examining the parts going to make up a complex thing, separately, rather than examining the thing as a whole. Halleck says regarding this point: "To look at things intelligently is the most difficult of all arts. The first rule for the cultivation of accurate perception is: Do not try to perceive the whole of a complex object at once. Take the human face for example. A man holding an important position to which he had been elected offended many people because he could not remember faces, and hence failed to recognize individuals the second time he met them. His trouble was in looking at the countenance as a whole. When he changed his method of observation, and noticed carefully the nose, mouth, eyes, chin and color of hair, he at once began to find recognition easier. He was no longer in danger of mistaking A for B, since he remembered that the shape of B's nose was different, or the color of his hair at least three shades lighter. This example shows that another rule can be formulated: Pay careful attention to details.... To see an object merely as an undiscriminated mass of something in a certain place is to do no more than a donkey accomplishes as he trots along."

Brooks says regarding the same point: "To train the powers of observation we should practice observing minutely. We should analyze the objects which we look at into their parts, and notice these parts. Objects present themselves to us as wholes; our definite knowledge of them is gained by analysis, by separating them into the elements which compose them. We should therefore give attention to the details of whatever we are considering; and thus cultivate the habit of observing with minuteness.... It is related of a teacher that if, when hearing a class, some one rapped at the door, he would look up as the visitor entered and from a single glance could tell his appearance and dress, the kind of hat he wore, kind of necktie, collar, vest, coat, shoes, *etc*. The skillful banker, also, in counting money with wondrous rapidity, will detect and throw from his pile of bills the counterfeits which, to the ordinary eye, seem to be without spot or blemish."

One of the best methods of developing and cultivating the faculty of Perception is to take up some study in which the perceptive faculties *must be* employed. Botany, physics, geology, natural history give splendid exercise in Perception, providing the student engages in actual experimental work, and actual observation, instead of confining himself to the textbooks. A careful scientific study and examination of *any kind of objects* , in a manner calculated to bring out the various points of resemblance and difference, will do most to develop the Perception. Training of this kind will develop these powers to a high degree, in the case of small children.

Drawing is also a great help to the development of Perception. In order to draw a thing correctly we must of necessity examine it in detail; otherwise we will not be able to draw it correctly. In fact, many authorities use the test of drawing to prove the degree of attention and Perception that the student has bestowed upon an object which he has been studying. Others place an object before the pupil for a few minutes, and then withdraw it, the pupil then being required to draw the object roughly but with attention to its leading peculiarities and features. Then the object is again placed before the pupil for study, and he is then again required to draw from memory the additional details he has noticed in it. This process is repeated over and over again, until the pupil has proved that he has *observed* every possible detail of interest in the object. This exercise has resulted in the cultivation of a high degree of perception in many students, and its simplicity should not detract from its importance. Any person may practice this exercise by himself; or, better still, two or more students may combine and endeavor to excel each other in friendly rivalry, each endeavoring to discover the greatest number of details in the object considered. So rapidly do students improve under this exercise, that a daily record will show a steady advance. Simple exercises in drawing are found in the reproduction, from memory, of geography maps, leaves of trees, *etc.*

Similar exercises may be found in the practice of taking a hasty look at a person, animal or building, and then endeavoring to reproduce in writing the particular points about the person or thing observed. This exercise will reveal rapid progress if persisted in. Or, it may be varied by endeavoring to write out the contents of a room through which one has walked.

The majority of our readers remember the familiar story of Houdin, who so cultivated the faculty of Perception that he was able to pass by a shop-window and afterward state in detail every object in the window. He acquired this power by gradual development, beginning with the observation of a single article in the window, then two, then three and so on. Others have followed his method with great success. Speaking of Houdin's wonderful Perception, Halleck says: "A wide-awake eagle would probably see more of a thing at one glance than would a drowsy lizard in a quarter of an hour. Extreme rapidity of Perception, due to careful training, was one of the factors enabling Houdin and his son to astonish everybody and to amass a fortune. He placed a domino before the boy, and instead of allowing him to count the spots, required him to give the sum total at once. This exercise was continued until each could give instantaneously the sum of the spots on a dozen dominoes. The sum was given just as accurately as if five minutes had been consumed in adding." Houdin, in his Memoirs relating the above facts regarding his own methods, states with due modesty, that many women far excel him in this respect. He says: "I can safely assert that a lady seeing another pass at full speed in a carriage will have had time to analyze her toilette from her bonnet to her shoes, and be able to describe not only the fashion and quality of the stuffs, but also say if the lace be real or only machine made."

There are a number of games played by children which tend to the cultivation of the Perception, and which might well be adapted for the use of older people. These games are based on the general principle of the various participants taking a brief view of a number of objects displayed in one's hand, on a table, in a box, etc., and then stating what he or she has seen. There will be noticed a wonderful difference in the degree of Perception manifested by the various participants. And, equally interesting will be the degrees of progress noted after playing this game over several times, allowing time for rest between the series of games. It is a fact well known in police circles that thieves often train boys in this way, following this course by another in which the lads are expected to take in the contents of a room, the windows, locks, etc., at a glance. They are then graduated into spies looking out the details of the scenes of future robberies.

In our volume of this series, devoted to the consideration of the Memory, we have related a number of exercises and methods, similar to those given above, by which the Perception may be cultivated. Perception plays a most important place in memory, for upon the clearness of the percepts depends to a great degree the clearness of the impressions made upon the memory. So close is the connection between Memory and Perception that the cultivation of one tends to develop the other. For instance, the cultivation of the Memory necessitates the sharpening of the Perception in the direction of obtaining clear original impressions; while the cultivation of Perception naturally develops the Memory by reason of the fact that the latter is used in testing and proving the clearness and degree of Perception. This being the case, those who find that the exercises and methods given above are too arduous may substitute the simple exercise of remembering as many details as possible of things they see. This effort to impress the memory will involuntarily bring into action the perceptive faculties in the acquirement of the original impressions, so that in the end the Perception will be found to have developed.

Teachers and those having to do with children should realize the great value of the cultivation of Perception in the young, and thus establishing valuable habits of observation among them. The experience and culture thus acquired will prove of great value in their after life. As Brooks well says on this subject: "Teachers should appreciate the value of the culture of the perceptive powers, and endeavor to do something to afford this culture. Let it be remembered that by training the powers of observation of pupils, we lead them to acquire definite ideas of things, enable them to store their minds with fresh and interesting knowledge, lay the foundation for literary or business success, and thus do much to enhance their happiness in life and add to the sum of human knowledge."

CHAPTER VII.
REPRESENTATION

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Sensation and Perception, as considered in the preceding chapter, are what are called by psychologists "Processes of Presentation." By Presentation is meant the direct offering to the consciousness of mental images or objects of thought. If there were no faculty of the mind capable of retaining and *re* -presenting to the consciousness the impression or record of Perception, we could never progress in knowledge, for each percept would be new each time it was presented and there would be no recognition of it as having been previously perceived, nor would there be any power to voluntarily recall any percept previously acquired. In short, we would be without that power of the mind called Memory.

But, fortunately for us as thinkers, we possess the power of Representation; that is, of reproducing past perceptions and experiences in the shape of *mental images* or pictures, "in the mind's eye," so to speak, which relieves us of the necessity of directly and immediately perceiving an object each time we desire or are required to think of it. The processes whereby this becomes possible are called the processes of Representation, for the reason that by them past experiences of Perception are *re* -presented to the consciousness.

The subject of Representation is closely bound up with that of Memory. Strictly speaking, Representation may be said to be one phase of Memory; Association of Ideas another; and the authorities prefer to treat the whole subject under the general head of Memory. We have written a work on "Memory" which forms one of the volumes of the present series, and we have no intention, or desire, to repeat here the information given in that work. But we must consider the subject of Representation at this point in order to maintain the logical unity of the present general subject of Thought-Culture. The student will also notice, of course, the close relation between the processes of Representation and those of the Imagination, which we shall consider in other chapters of this work.

Memory has several phases, the usual classification of which is as follows: (1) Impression; (2) Retention; (3) Recollection; (4) Representation, and (5) Recognition. Each phase requires the operation of special mental processes. *Impression* is the process whereby the impressions of Perception are recorded or stamped upon the subconscious field of mentality, as the impress of the die upon the wax. *Retention* is the process whereby the subconsciousness *retains* or holds the impressions so received. *Recollection* is the process by which the mind *recollects* the impressions retained in the subconsciousness, bringing them again into consciousness as objects of knowledge. *Representation* is the process whereby the impressions so recollected are *pictured or imaged* in the mind. *Recognition* is the process whereby the mind *recognizes* the mental image or picture so represented to it as connected with its past experience.

As we have stated, we have considered the general subject of Memory in another volume of this series and, therefore, shall not attempt to enter into a discussion of its general subject at this place. We shall, accordingly, limit ourselves here to a brief consideration of the phase of Representation and its cultivation.

Representation, of course, depends upon the preceding phases of Memory known as Impression, Retention and Recollection. Unless the Impression is clear; unless the Retention is normal, there can be no Representation. And unless one *recollects* there can be no Representation. Recollection (which is really a recollection of percepts) must precede Representation in the shape of mental images or pictures. Recollection recollects the mental materials out of which the image is to be constructed. But, as Brooks says: "It is not to be assumed that knowledge is retained as a picture; but that it is *recreated* in the form of a picture or some other mental product when it is recalled." The process is analogous to the transmutation of the sound-waves entering the receiver of a telephone, into electrical-waves which are transmitted to the receiver, where they are in turn re-transmuted to sound-waves which enter the ear of the listener. It will be seen at once that there is the closest possible relation between the processes of Representation and those of Memory—in fact, it is quite difficult to draw a clear line of division between them. Some make the distinction that Representation furnishes us with an exact reproduction of *the past* ; while Imagination combines our mental images into *new products* . That is, Representation merely *reproduces* ; while Imagination *creates* by forming new combinations; or Representation deals with a reproduction of the Actual; while Imagination deals with the Ideal.

Wundt speaking of this difficult distinction says: "Psychologists are accustomed to define *memory images* as ideas which *exactly reproduce* some previous perception, and *fancy images* as ideas consisting of a combination of elements taken from a whole number of perceptions. Now memory images in the sense of this definition simply do not exist.... Try, for instance, to draw from memory some landscape picture which you have only once seen, and then compare your copy with the original. You will expect to find plenty of mistakes and omissions; but you will also invariably find that you have put in a great deal which was not in the original, but which comes from landscape pictures which you have seen somewhere else."

While we generally speak of Representation *picturing* the recollected percepts, still, we must not make the mistake of supposing that it is concerned with, or limited to, only mental pictures. We are able to *represent* not only visual percepts but also sounds, smells, tastes or feelings, often so vividly that they appear as almost actually existent. We may also even *represent* , symbolically the processes of reasoning, mathematical operations, *etc.* In short nearly, if not all experiences which are possible in Presentation are also possible in Representation.

The phase of Representation, in the processes of Memory, is of course subject to the general laws of the Cultivation of Memory which we have stated in detail in our previous volume on that subject. But there are some special points of development and cultivation which may be considered briefly in this place. In the first place the importance of Attention and clear Perception, as necessary precedents for clear Representation, may be emphasized. In order to form clear mental images of a thing we must have perceived it clearly in the first place. The advice regarding the use of the Attention and Perception given in preceding chapters need not be repeated here, but special attention should be directed toward them in connection with the processes of Representation. If we wish to cultivate the Representative faculties, we must begin by cultivating the Presentative faculties.

Then again we must remember what we have said elsewhere about the facts of development through (1) Use; and (2) Nourishment, in all mental faculties. We must begin to *use* the faculties of Representation in order to exercise them. We must give them *nourishment* in the shape of objects of mental food. That is to say we must furnish these faculties with *materials* with which they may grow and develop, and with exercise in order to strengthen the mental-muscle and also to give the faculties the opportunity to "acquire the knack." The exercises and methods recommended in our chapter on Perception will furnish good *material* for the Representative faculties' growing requirements. By *perceiving* the details of things, one is able to reproduce clear mental images of them. In studying an object, always carry in your mind the fact that you wish to *reproduce* it in your mind later. In fact, if you have the opportunity, let your mind "repeat it to itself" as soon as possible after the actual occurrence and experience. Just as you often murmur to yourself, or else write down, the name of a person or place which you have just heard, in order that you may recollect it the better thereafter, so it will be well for you to "mentally repeat" to yourself the experiences upon which you wish to exercise your Representative faculties.

As to the matter of development and cultivation by Use, we would advise that you begin gradually to train your mind to *reproduce* the experiences of the day or week or month, at intervals, until you feel that you are developing a new power in that direction. Tonight, if you try you will find that you can reproduce but a very small part of today's happenings with any degree of clearness. How clearly can you image the places you have been, the appearances of the people you have met, the various details of persons and things which you perceived during the experiences of the day? Not very clearly, we dare say. Try again, and you will find that you will be able to add new details. Keep it up until you feel tired or think that you have exhausted all the possibilities of the task. Tomorrow, try it again, and you will find that the second day's experiences are more clearly reproduced in your mind. Each day should find you a little more advanced, until you get to a place where the normal degree of power is attained, when the advance will be slower.

Then, at the end of the week, review its experiences. Do the same the following week. At the end of the month, take a hasty mental trip over the month's experiences. And so on. Exercise, in moderation, along these lines will work wonders for you. Not only will it develop the Representation, but your powers of observation and your general memory will be found to be improved. And, moreover, in "chewing the mental cud" you will think of many things of interest and importance in connection with your work, etc., and your general mental efficiency will be increased for the faculties of the mind are interdependent and share benefits with each other.

CHAPTER VIII.
ABSTRACTION

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As we have seen, the first stage or step in the process of Thought is that called Perception, which we have considered in the preceding chapter. Perception, as we have seen, is the process by which we gain our first knowledge of the external world as reported to us by the channels of sense. The Perceptive faculties interpret the material which is presented to us by the senses. Following upon Perception we find the processes resulting from the exercise of the group of faculties which are classified under the general head of Understanding.

Understanding is the faculty, or faculties, of the mind by means of which we intelligently examine and compare the various *percepts* , either separating them by analysis, or else combining them by synthesis, or both, and thus securing our general ideas, principles, laws, classes, *etc.* There are several sub-phases of Understanding which are known to psychologists and logicians as: (1) Abstraction; (2) Conception or Generalization; (3) Judgment, and (4) Reasoning, respectively. In this chapter we shall consider the first of these sub-phases or steps of Understanding, which is known as "Abstraction."

Abstraction is that faculty of the mind by which we abstract or "draw off," and then consider apart, the particular qualities, properties, or attributes of an object, and thus are able to consider *them* as "things" or objects of thought. In order to form *concepts* or general ideas, from our *percepts* or particular ideas, we must consider and examine two common points or qualities which go to make up *differences and resemblances* . The special examination or consideration of these common points or qualities result in the exercise of Abstraction. In the process of Abstraction we mentally "draw away" a quality of an object and then consider it as a distinct object of thought. Thus in considering a flower we may *abstract* its qualities of fragrance, color, shape, etc., and think of these as things independent of the flower itself from which they were derived. We think of *redness* , *fragrance* , etc., not only in connection with the particular flower but as *general qualities* . Thus the qualities of redness, sweetness, hardness, softness, etc., lead us to the abstract terms, *red* , *sweet* , *hard* , *soft* , *etc.* In the same way courage, cowardice, virtue, vice, love, hate, etc., are abstract terms. No one ever saw one of these things—they are known only in connection with objects, or else as "abstract terms" in the processes of Thought. They may be known as qualities, and expressed as predicates; or they may be considered as abstract things and expressed as nouns.

In the general process of Abstraction we first draw off and set aside all the qualities which are *not common* to the general class under consideration, for the concept or general idea must comprise only the qualities common to its class. Thus in the case of the general idea of horse, size and color must be abstracted as non-essentials, for horses are of various colors and sizes. But on the other hand, there are certain qualities which *are common to all horses* , and these must be abstracted and used in making up the concept or general idea.

So, you see, in general Abstraction we form two classes: (1) the unlike and not-general qualities; and (2) the like or common qualities. As Halleck says: "In the process of Abstraction, we draw our attention away from a mass of confusing details, unimportant at the time, and attend only to qualities common to the class. Abstraction is little else than centering the power of attention on some qualities to the exclusion of others.... While we are forming concepts, we abstract or draw off certain qualities, either to leave them out of view or to consider them by themselves. Our dictionaries contain such words as purity, whiteness, sweetness, industry, courage, *etc.* No one ever touched, tasted, smelled, heard, or saw purity or courage. We do not, therefore, gain our knowledge of these through the senses. We have seen pure persons, pure snow, pure honey; we have breathed pure air, tasted pure coffee. From all these different objects we have abstracted the only like quality, the quality of being pure. We then say we have an idea of *purity* , and that idea is an abstract one. It exists only in the mind which formed it. No one ever saw *whiteness* . He may have seen white clouds, snow, cloth, blossoms, houses, paper, horses, but he never saw *whiteness* by itself. He simply abstracted that quality from various white objects."

In Abstraction we may either (1) abstract a quality and set it aside and apart from the other qualities under consideration, as being non-essential and not necessary; or we may (2) abstract a quality and hold it in the mind as essential and necessary for the concept which we are forming. Likewise, we may abstract (1) all the qualities of an object *except one* , and set them aside that we may consider the *one* quality by itself; or we may (2) abstract the one particular quality and consider it to the exclusion of all its associated qualities. In all of these aspects we have the same underlying process of considering a quality apart from its object, and apart from its associated qualities. The mind more commonly operates in the direction of abstracting one quality and viewing it apart from object and associated qualities.

The importance of correct powers of Abstraction is seen when we realize that all concepts or general ideas are but combinations of abstract qualities or ideas. As Halleck says: "The difference between an *abstract idea* and a *concept* is that a concept may consist of a bundle of abstract ideas. If the class contains more than one common quality, so must the concept; it must contain as many of these abstracted qualities as are common to the class. The concept of the class *whale* would embody a large number of such qualities." As Brooks says: "If we could not abstract, we could not *generalize* , for abstraction is a condition of generalization." The last-mentioned authority also cleverly states the idea as follows: "The products of Abstraction are *abstract ideas* , that is, ideas of qualities in the abstract. Such ideas are called *Abstracts* . Thus my idea of some particular color, or hardness, or softness, is an abstract. Abstract ideas have been wittily called 'the ghosts of departed qualities.' They may more appropriately be regarded as the spirits of which the objects from which they are derived are the bodies. In other words, they are, figuratively speaking, 'the disembodied spirits of material things.'"

The cultivation of the faculty of Abstraction depends very materially, in the first place, upon the exercise of Attention and Perception. Mill holds that Abstraction is primarily a result of Attention. Others hold that it is merely the mental process by which the attention is directed exclusively to the consideration of one of several qualities, properties, attributes, parts, *etc.* Hamilton says: "Attention and Abstraction then are only the same process viewed in different relations. They are, as it were, the positive and negative poles of the same act." The cultivation of Attention is really a part of the process of the cultivation of the faculty of Abstraction. Unless the Attention be directed toward the object and its qualities we will be unable to perceive, set aside, and separately consider the abstract quality contained within it. In this process, as indeed in all other mental processes, Attention is a prerequisite. Therefore, here, as in many other places, we say to you: "Begin by cultivating Attention."

Moreover, the cultivation of the faculty of Abstraction depends materially upon the cultivation of Perception. Not only must we *sense* the existence of the various qualities in an object, but we must also *perceive* them in consciousness, just as we perceive the object itself. In fact, the perception of the object is merely a perception of its various qualities, attributes and properties, for the object itself is merely a composite of these abstract things, at least so far as its perception in consciousness is concerned. Try to think of *a horse* , without considering its qualities, attributes and properties, and the result is merely *an abstract horse* — something which belongs to the realm of unreality. Try to think of *a rose* without considering its color, odor, shape, size, response to touch, etc., and you have simply *an ideal rose* which when analyzed is seen to be a *nothing* . Take away the qualities, properties and attributes of anything, and you have left *merely a name* , or else a transcendental, idealistic, something apart from our world of sense knowledge. Thus it follows that in order to *know* the qualities of a thing in order to classify it, or to form a general idea of it, we *must* use the Perception in order to interpret or translate the sense-impressions we have received regarding them. Consequently the greater our power of Perception the greater must be the possibility of our power of Abstraction.

Beyond the cultivation, use and exercise of the Attention and the Perception, there are but few practical methods for cultivating the faculty of Abstraction. Of course, *exercise* of the faculty will develop it; and *the furnishing of material for its activities* will give it the "nourishment" of which we have spoken elsewhere. Practice in distinguishing the various qualities, attributes and properties of objects will give a valuable training to the faculty.

Let the student take any object and endeavor to analyze it into its abstract qualities, *etc.* Let him try to discover qualities hidden from first sight. Let him make a list of these qualities, and write them down; then try to add to the list. Two or more students engaging in a friendly rivalry will stimulate the efforts of each other. In children the exercise may be treated as a game. *Analysis of objects into their component qualities, attributes and qualities—the effort to extract as many adjectives applicable to the object* —this is the first step. The second step consists in *transforming these adjectives into their corresponding nouns* . As for instance, in a rose we perceive the *qualities* which we call "redness," "fragrance," *etc.* We speak of the rose as being "red" or "fragrant"—then we think of "redness," or "fragrance" as abstract qualities, or things, which we express as nouns. Exercise and practice along these lines will tend to cultivate the faculty of Abstraction. By knowing qualities, we know the things possessing them.

CHAPTER IX.
ASSOCIATION OF IDEAS

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Having formed general ideas, or Concepts, it is important that we associate them with other general ideas. In order to fully *understand* a general idea we must know its associations and relations. The greater the known associations or relations of an idea, the greater is our degree of understanding of that idea. If we simply know many thousands of separated general ideas, without also knowing their associations and relations, we are in almost as difficult a position as if we merely knew thousands of individual percepts without being able to classify them in general concepts. It is necessary to develop the faculty of associating ideas into groups, according to their relations, just as we group particular ideas in classes. The difference, however, is that these group-ideas do not form classes of a genus, but depend solely upon associations of several kinds, as we shall see in a moment.

Halleck says: "All ideas have certain definite associations with other ideas, and they come up in groups. There is always an association between our ideas, although there are cases when we cannot trace it.... Even when we find no association between our ideas, we may be sure that it exists.... An idea, then, never appears in consciousness unless there is a definite reason why this idea should appear in preference to others." Brooks says: "One idea or feeling in the mind calls up some other idea or feeling with which it is in some way related. Our ideas seem, as it were, to be tied together by the invisible thread of association, so that as one comes out of unconsciousness, it draws another with it. Thoughts seem to exist somewhat in clusters like the grapes of a bunch, so that in bringing out one, we bring the entire cluster with it. The law of association is thus the tie, the thread, the golden link by which our thoughts are united in an act of reproduction."

The majority of writers confine their consideration of Association of Ideas to its relation to Memory. It is true that the Laws of Association play an important part in Memory Culture, but Association of Ideas also form an important part of the general subject of Thought-Culture, and especially in the phase of the latter devoted to the development of the Understanding. The best authorities agree upon this idea and state it positively. Ribot says: "The most fundamental law which regulates psychological phenomena is the Law of Association. In its comprehensive character it is comparable to the law of attraction in the physical world." Mill says: "That which the law of gravitation is to astronomy, that which the elementary properties of the tissues are to physiology, the Law of Association of Ideas is to psychology."

There are two general principles, or laws, operative in the processes of Association of Ideas, known as (1) Association by Contiguity; and (2) Association by Similarity, respectively.

Association by Contiguity manifests particularly in the processes of memory. In its two phases of (1) Contiguity of Time; and (2) Contiguity of Space, respectively, it brings together before the field of consciousness ideas associated with each by reason of their time or space relations. Thus, if we remember a certain thing, we find it easy to remember things which occurred immediately before, or immediately after that particular thing. Verbal memory depends largely upon the contiguity of time, as for instance, our ability to repeat a poem, or passage from a book, if we can recall the first words thereof. Children often possess this form of memory to a surprising degree; and adults with only a limited degree of understanding may repeat freely long extracts from speeches they have heard, or even arbitrary jumbles of words. Visual memory depends largely upon contiguity of space, as for instance our ability to recall the details of scenes, when starting from a given point. In both of these forms of association by contiguity the mental operation is akin to that of unwinding a ball of yarn, the ideas, thus associated in the sequence of time or place, following each other into the field of consciousness. Association by Contiguity, while important in itself, properly belongs to the general subject of Memory, and as we have considered it in the volume of this series devoted to the last mentioned subject, we shall not speak of it further here.

Association by Similarity, however, possesses a special interest to students of the particular subject of the culture of the Understanding. If we were compelled to rely upon the association of contiguity for our understanding of things, we would understand a thing merely in its relations to that which went before or came after it; or by the things which were near it in space—we would have to unwind the mental ball of time and space relations in order to bring into consciousness the associated relations of anything. The Association of Similarity, however, remedies this defect, and gives us a higher and broader association. Speaking of Association of Similarity, Kay says: "It is of the utmost importance to us in forming a judgment of things, or in determining upon a particular line of conduct, to be able to bring together before the mind a number of instances of a *similar* kind, recent or long past, which may aid us in coming to a right determination. Thus, we may judge of the nature or quality of an article, and obtain light and leading in regard to any subject that may be before us. In this way we arrange and classify and reason by induction. *This is known as rational or philosophical association.* "

Halleck says: "An eminent philosopher has said that man is completely at the mercy of the association of his ideas. Every new object is seen in the light of its associated ideas.... It is not the business of the psychologist to state what power the association of ideas *ought* to have. It is for him to ascertain what power it *does* have. When we think of the bigotry of past ages, of the stake for the martyr and the stoning of witches, we can realize the force of Prof. Ziehen's statement: 'We cannot think as we *will* , but we *must* think as just those associations which happen to be present prescribe.' While this is not literally true, it may serve to emphasize a deflecting factor which is usually underestimated."

Locke says: "The connection in our minds of ideas, in themselves loose and independent of one another, has such an influence, and is of so great force, to set us awry in our actions, as well moral as natural, passions, reasonings, and notions themselves, that, perhaps, there is not any one thing that deserves more to be looked after." Stewart says: "The bulk of mankind, being but little accustomed to reflect and to generalize, associate their ideas chiefly according to their more obvious relations, and above all to the casual relations arising from contiguity in time and place; whereas, in the mind of a philosopher ideas are commonly associated according to those relations which are brought to light in consequence of particular efforts of attention, such as the relations of cause and effect, or of premises and conclusion. Hence, it must necessarily happen that when he has occasion to apply to use his acquired knowledge, time and reflection will be requisite to enable him to recollect it."

This Association by Similarity, or the "rational and philosophical association of ideas," may be developed and cultivated by a little care and work. The first principle is that of *learning the true relations of an idea* —its various logical associations. Perhaps the easiest and best method is that adopted and practiced by Socrates, the old Greek philosopher, often called "the Socratic method"—the Method of Questioning. By questioning oneself, or others, regarding a thing, the mind of the person answering tends to unfold its stores of information, and to make new and true associations. Kays says: "Socrates, Plato, and others among the ancients and some moderns, have been masters of this art. The principle of asking questions and obtaining answers to them may be said to characterize all intellectual effort.... The great thing is to ask the right questions, and to obtain the right answers." Meiklejohn says: "This art of questioning possessed by Dr. Hodgson was something wonderful and unique, and was to the minds of most of his pupils a truly obstetric art. He told them little or nothing, but showed them how to find out for themselves. 'The Socratic method,' he said, 'is the true one, especially with the young.'"

But this questioning must be done logically, and orderly, and not in a haphazard way. As Fitch says: "In proposing questions it is very necessary to keep in view the importance of arranging them in the exact order in which the subject would naturally develop itself in the mind of a logical and systematic thinker." A number of systems have been formulated by different writers on the subject, all of which have much merit. The following System of Analysis, designed for the use of students desiring to acquire correct associations, was given in the volume of this series, entitled "Memory," and is reproduced here because it is peculiarly adapted to the cultivation and development of the faculty of discovering and forming correct associations and relations between ideas:

SYSTEM OF ANALYSIS

When you wish to discover what you really *know* regarding a thing, ask yourself the following questions about it, examining each point in detail, and endeavoring to bring before the mind *your full knowledge* regarding that particular point. Fill in the deficiencies by reading some good work of reference, an encyclopedia for instance; or consulting a good dictionary, or both:

I. Where did it come from, or originate?
II. What caused it?
III. What history or record has it?
IV. What are its attributes, qualities or characteristics?
V. What things can I most readily associate with it? What is it most like?
VI. What is it good for—how may it be used—what can I do with it?
VII. What does it prove—what can be deduced from it?
VIII. What are its natural results—what happens because of it?
IX. What is its future; and its natural or probable end or finish?
X. What do I think of it, on the whole—what are my general impressions regarding it?
XI. What do I know about it, in the way of general information?
XII. What have I heard about it, and from whom, and when?

The following "Query Table," from the same volume, may be found useful in the same direction. It is simpler and less complicated than the system given above. It has well been called a "Magic Key of Knowledge," and it opens many a mental door:

QUERY TABLE

Ask yourself the following questions regarding the thing under consideration. It will draw out many bits of information and associated knowledge in your mind:

I. What?
II. Whence?
III. Where?

IV. When?
V. How?
VI. Why?
VII. Whither?

Remember, always, that the greater the number of associated and related ideas that you are able to group around a concept, the richer, fuller and truer does that concept become to you. The concept is a *general idea* , and its attributes of "generality" depend upon the associated facts and ideas related to it. The greater the number of the view points from which a concept may be examined and considered, the greater is the degree of knowledge concerning that concept. It is held that everything in the universe is related to every other thing, so that if we knew *all* the associated ideas and facts concerning a thing, we would not only know that particular thing *absolutely* , but would, besides, know *everything* in the universe. The chain of Association is infinite in extent.

CHAPTER X.
GENERALIZATION

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We have seen that Sensation is translated or interpreted into Perception; and that from the Percepts so created we may "draw off," or separate, various qualities, attributes and properties by the analytical process we call Abstraction. Abstraction, we have seen, thus constitutes the first step in the process of what is called Understanding. The second step is called Generalization or Conception.

Generalization, or Conception, is that faculty of the mind by which we are able to combine and group together several particular ideas into one general idea. Thus when we find a number of particular objects possessing the same general qualities, attributes or properties, we proceed to *classify* them by the process of Generalization. For instance, in a number of animals possessing certain general and common qualities we form a concept of a class comprising those particular animals. Thus in the concept of cow, we include *all cows* —we know them to be cows because of their possession of certain general class qualities which we include in our concept of *cow* . The particular cows may vary greatly in size, color and general appearance, but they possess the common general qualities which we group together in our general concept of *cow* . Likewise by reason of certain common and general qualities we include in our concept of "Man," *all men* , black, white, brown, red or yellow, of all races and degrees of physical and mental development. From this generic concept we may make race concepts, dividing men into Indians, Caucasians, Malays, Negroes, Mongolians, *etc.* These concepts in turn may be divided into sub-races. These sub-divisions result from an analysis of the great concept. The great concept is built up by synthesis from the individuals, through the sub-divisions of minor concepts. Or, again, we may form a concept of "Napoleon Bonaparte" from the various qualities and characteristics which went to make up that celebrated man.

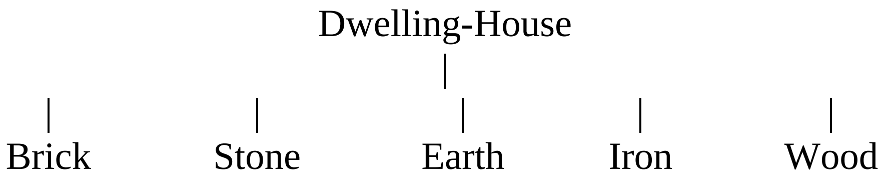
The product of Generalization or Conception is called a *Concept* . A Concept is expressed in a word, or words, called "A Term." A Concept is more than a mere *word* —it is *a general idea* . And a Term is more than a mere word—it is *the expression of a general idea* .

A *Concept* is built up from the processes of Perception, Abstraction, Comparison and Generalization. We must first perceive; then analyze or abstract qualities; then compare qualities; then synthesize or classify according to the result of the comparison of qualities. By perceiving and comparing the qualities of various individual things, we notice their points of resemblance and difference—the points wherein they agree or disagree—wherein they are alike or unlike. Eliminating by abstraction the points in which they differ and are unlike; and, again by abstraction, retaining in consideration the points in which they resemble and are alike; we are able to group, arrange or classify these "*alike things* " into *a class-idea* large enough to embrace them all. This class-idea is what is known as a General Idea or a Concept. This Concept we give a general name, which is called a Term. In grammar our particular ideas arising from Percepts are usually denoted by proper nouns—our general ideas arising from Concepts are usually denoted by common nouns. Thus "John Smith" (particular; proper noun) and "Man" (general; common noun). Or "horse" (general; common), and "Dobbin" (particular; proper).

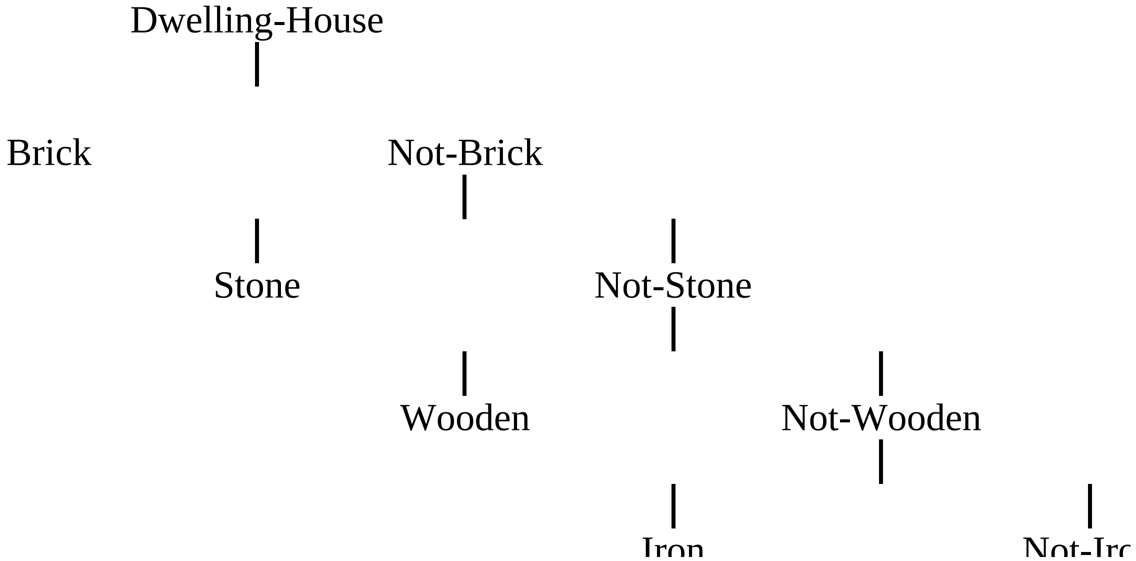
It will be seen readily that there must be lower and higher concepts. Every class contains within itself lower classes. And every class is, itself, but a lower class in a higher one. Thus the high concept of "animal" may be analyzed into "mammal," which in turn is found to contain "horse," which in turn may be sub-divided into special kinds of horses. The concept "plant" may be sub-divided many times before the concept "rose" is obtained, and the latter is capable of sub-division into varieties and sub-varieties, until at last a particular flower is reached. Jevons says: "We classify things together whenever we observe that they are like each other in any respect and, therefore, think of them together.... In classifying a collection of objects, we do not merely put together into groups those which resemble each other, but we also divide each class into smaller ones in which the resemblance is more complete. Thus the class of *white substances* may be divided into those which are solid and those which are fluid, so that we get the two minor classes of solid-white, and fluid-white substances. It is desirable to have names by which to show that one class is contained in another and, accordingly, we call the class which is divided into two or more smaller ones, the *Genus* ; and the smaller ones into which it is divided, the *Species* ."

Every Genus is a Species of the class next higher than itself; and every Species is a Genus of the classes lower than itself. Thus it would seem that the extension in either direction would be infinite. But, for the purposes of finite thought, the authorities teach that there must be a Highest Genus, which cannot be the Species of a higher class, and which is called the *Summum Genus* . The *Summum Genus* is expressed by terms such as the following: "Being;" "Existence;" "The Absolute;" "Something;" "Thing;" "The Ultimate Reality," or some similar term denoting the state of being *ultimate* . Likewise, at the lowest end of the scale we find what are called the Lowest Species, or *Infima Species* . The Infima Species are always *individuals* . Thus we have the *individual* at one end of the scale; and *The Absolute* at the other. Beyond these limits the mind of man cannot travel.

There has been much confusion in making classifications and some ingenious plans have been evolved for simplifying the process. That of Jevons is perhaps the simplest, when understood. This authority says: "All these difficulties are avoided in the *perfect logical method of dividing each Genus into two Species, and not more than two, so that one species possesses a particular quality, and the other does not* . Thus if I divide dwelling-houses into those which are made of brick and those which are not made of brick, I am perfectly safe and nobody can find fault with me.... Suppose, for instance, that I divide dwelling-houses as below:



"The evident objection will at once be made, that houses may be built of other materials than those here specified. In Australia, houses are sometimes made of the bark of gum-trees; the Esquimaux live in snow houses; tents may be considered as canvas houses, and it is easy to conceive of houses made of terra-cotta, paper, straw, *etc.* All logical difficulties will, however, be avoided *if I never make more than two species at each step* , in the following way:—



"It is quite certain that I must in this division have left a place for every possible kind of house; for if a house is not made of brick, nor stone, nor wood, nor iron, it yet comes under the species at the right hand, which is not-iron, not-wooden, not-stone, and not-brick.... This manner of classifying things may seem to be inconvenient, but it is in reality the only logical way."

The student will see that the process of Classification is two-fold. The first is by Analysis, in which the Genus is divided into Species by reason of *differences* . The second is by Synthesis, in which individuals are grouped into Species, and Species into the Genus, by reason of *resemblances* . Moreover, in building up general classes, which is known as Generalization, we must first *analyze* the individual in order to ascertain its *qualities, attributes and properties* , and then *synthesize* the individual with other individuals possessing like qualities, properties or attributes.

Brooks says of Generalization: "The mind now takes the materials that have been furnished and fashioned by comparison and analysis and unites them into one single mental product, giving us the general notion or concept. The mind, as it were, brings together these several attributes into a bunch or package and then ties a mental string around it, as we would bunch a lot of roses or cigars.... Generalization is an *ascending* process. The broader concept is regarded as higher than the narrower concept; a concept is considered as higher than percept; a general idea stands above a particular idea. We thus go up from particulars to generals; from percepts to concepts; from lower concepts to higher concepts. Beginning down with particular objects, we rise from them to the general idea of their class. Having formed a number of lower classes, we compare them as we did individuals and generalize them into higher classes. We perform the same process with these higher classes and thus proceed until we are at last arrested in the highest class, that of Being. Having reached the pinnacle of Generalization, we may descend the ladder by reversing the process through which we ascend."

A Concept, then, is seen to be a *general idea* . It is a general thought that embraces *all the individuals* of its own class and has in it all that is common to its own class, while it resembles *no* particular individual of its class in *all* respects. Thus, a concept of *animal* contains within itself the minor concepts of *all animals* and the animal-quality of all animals—yet it differs from the *percept* of any one particular animal and the minor concepts of minor classes of animals. Consequently a concept or general idea cannot be *imaged* or mentally pictured. We may picture a percept of any particular thing, but we cannot picture a general idea or concept because the latter does not partake of the *particular* qualities of any of its class, but embraces all the general qualities of the class. Try to picture the general idea, or concept, of Man. You will find that any attempt to do so will result in the production of merely *a man* —some particular man. If you give the picture dark hair, it will fail to include the light-haired men; if you give it white skin, it will slight the darker-skinned races. If you picture a stout man, the thin ones are neglected. And so on in every feature. It is impossible to form a correct general class picture unless we include every individual in it. The best we can do is to form a sort of *composite* image, which at the best is in the nature of a symbol representative of the class—an ideal image to make easier the *idea* of the general class or term.

From the above we may see the fundamental differences between a Percept and a Concept. The Percept is the mental image of a real object—a particular thing. The Concept is merely a *general idea* , or general notion, of the common attributes of a class of objects or things. A Percept arises directly from sense-impressions, while a Concept is, in a sense, a pure thought—an abstract thing—a mental creation—an ideal.

A Concrete Concept is a concept embodying the common qualities of a class of objects, as for instance, the concrete concept of *lion* , in which the general class qualities of all lions are embodied. An Abstract Concept is a concept embodying merely some one quality generally diffused, as for instance, the quality of *fierceness* in the general class of lions. *Rose* is a concrete concept; *red* , or *redness* , is an abstract concept. It will aid you in remembering this distinction to memorize Jevons' rule: "*A Concrete Term is the name of a Thing* ; *an Abstract Term is the name of a Quality of a Thing* ."

A Concrete Concept, including all the particular individuals of a class, must also contain all the common qualities of those individuals. Thus, such a concept is composed of the ideas of the particular individuals and of their common qualities, in combination and union. From this arises the distinctive terms known as the *content* , *extension* and *intension* of concepts, respectively.

The *content* of a concept is *all that it includes—its full meaning* . The *extension* of a concept depends upon its *quantity* aspect—it is its property of including numbers of individual objects within its content. The *intension* of a concept depends upon its *quality* aspect—it is its property of including class or common qualities, properties or attributes within its content.

Thus, the *extension* of the concept *horse* covers all individual horses; while its *intension* includes all qualities, attributes, and properties common to all horses—class qualities possessed by all horses in common, and which qualities, etc., make the particular animals *horses* , as distinguished from other animals.

It follows that the larger the number of particular objects in a class, the smaller must be the number of general class qualities—qualities common to all in the class. And, that the larger the number of common class qualities, the smaller must be the number of individuals in the class. As the logicians express it, "the greater the extension, the less the intension; the greater the intension, the less the extension." Thus, *animal* is narrow in intension, but very broad in extension; for while there are many animals there are but very few qualities common to *all* animals. And, *horse* is narrower in extension, but broader in intension; for while there are comparatively few horses, the qualities common to all horses are greater.

The cultivation of the faculty of Generalization, or Conception, of course, depends largely upon *exercise* and *material* , as does the cultivation of every mental faculty, as we have seen. But there are certain rules, methods and ideas which may be used to advantage in developing this faculty in the direction of clear and capable work. This faculty is developed by all of the general processes of thought, for it forms an important part of all thought. But the logical processes known as Analysis and Synthesis give to this faculty exercise and employment particularly adapted to its development and cultivation. Let us briefly consider these processes.

Logical Analysis is the process by which we examine and unfold the meaning of Terms. A Term, you remember, is the verbal expression of a Concept. In such analysis we endeavor to unfold and discover the *quality-aspect* and the *quantity-aspect* of the content of the concept. We seek, thereby, to discover the particular general idea expressed; the number of particular individuals included therein; and the properties of the class or generalization. Analysis depends upon division and separation. Development in the process of Logical Analysis tends toward clearness, distinctness, and exactness in thought and expression. Logical Analysis has two aspects or phases, as follows: (1) *Division* , or the separation of a concept according to its *extension* , as for instance the analysis of a genus into its various species; and (2) *Partition* , or the separation of a concept into its component qualities, properties and attributes, as for instance, the analysis of the concept *iron* into its several qualities of color, weight, hardness, malleability, tenacity, utility, *etc.*

There are certain rules of Division which should be observed, the following being a simple statement of the same:

I. *The division should be governed by a uniform principle.* For instance it would be illogical to first divide men into Caucasians, Mongolians, etc., and then further sub-divide them into Christians, Pagans, etc., for the first division would be according to the principle of race, and the second according to the principle of religion. Observing the rule of the "uniform principle" we may divide men into races, and sub-races, and so on, without regard to religion; and we may likewise divide men according to their respective religions, and then into minor denominations and sects, without regard to race or nationality. The above rule is frequently violated by careless thinkers and speakers.

II. *The division should be complete and exhaustive.* For instance, the analysis of a genus should extend to every known species of it, upon the principle that *the genus is merely the sum of its several species* . A text book illustration of a violation of this rule is given in the case of the concept *actions* , when divided into *good-actions* and *bad-actions* , but omitting the very important species of *indifferent-actions* . Carelessness in observance of this rule leads to fallacious reasoning and cloudy thinking.

III. *The division should be in logical sequence.* It is illogical to skip or pass over intermediate divisions, as for instance, when we divide *animals* into *horses* , *trout and swallows* , omitting the intermediate division into *mammals* , *fish and birds* . The more perfect the sequence, the clearer the analysis and the thought resulting therefrom.

IV. *The division should be exclusive.* That is, the various species divided from a genus, should be reciprocally exclusive—should exclude one another. Thus to divide *mankind* into *male* , *men and women* , would be illogical, because the class *male* includes *men* . The division should be either: "*male and female* ;" or else: "men, women, boys, girls."

The exercise of Division along these lines, and according to these rules, will tend to improve one's powers of conception and analysis. Any class of objects—any general concept—may be used for practice. A trial will show you the great powers of unfoldment contained within this simple process. It tends to broaden and widen one's conception of almost any class of objects.

There are also several rules for Partition which should be observed, as follows:

I. *The partition should be complete and exhaustive.* That is, it should unfold the full meaning of the term or concept, so far as is concerned its several general qualities, properties and attributes. But this applies only to the qualities, properties and attributes which are *common* to the class or concept, and not to the minor qualities which belong solely to the various sub-divisions composing the class; nor to the accidental or individual qualities belonging to the separate individuals in any sub-class. The qualities should be *essential* and not *accidental* —general, not particular. A famous violation of this rule was had in the case of the ancient Platonic definition of "Man" as: "A two-legged animal without feathers," which Diogenes rendered absurd by offering a plucked chicken as a "man" according to the definition. Clearness in thought requires the recognition of the distinction between the general qualities and the individual, particular or accidental qualities. Red-hair is an accidental quality of a particular man and not a general quality of the class *man* .

II. *The partition should consider the qualities, properties and attributes* , according to the classification of logical division. That is, the various qualities, properties and attributes should be considered in the form of genus and species, as in Division. In this classification, the rules of Division apply.

It will be seen that there is a close relationship existing between Partition and Definition. Definition is really a statement of the various qualities, attributes, and properties of a concept, either stated in particular or else in concepts of other and larger classes. There is perhaps no better exercise for the cultivation of clear thought and conception than Definition. In order to define, one must exercise his power of analysis to a considerable extent. Brooks says: "Exercises in logical definition are valuable in unfolding our conception. Logical definition, including both the genus and the specific difference, gives clearness, definiteness and adequacy to our conceptions. It separates a conception from all other conceptions by fixing upon and presenting the essential and distinctive property or properties of the conception defined. The value of exercises in logical definition is thus readily apparent."

If the student will select some familiar term and endeavor to define it correctly, writing down the result, and will then compare the latter with the definition given in some standard dictionary, he will see a new light regarding logical definition. Practice in definition, conducted along these lines, will cultivate the powers of analysis and conception and will, at the same time, tend toward the acquiring of correct and scientific methods of thought and clear expression.

Hyslop gives the following excellent Rules of Logical Definition, which should be followed by the student in his exercises:

"I. A definition should state the essential attributes of the species defined.

"II. A definition must not contain the name or word defined. Otherwise the definition is called *a circulus in definiendo* (defining in a circle).

"III. The definition must be exactly equivalent to the species defined.

"IV. A definition should not be expressed in obscure, figurative or ambiguous language.

"V. A definition must not be negative when it can be affirmative."

Logical Synthesis is the exact opposite of Logical Analysis. In the latter we strive to separate and take apart; in the former we strive to bind together and combine the particulars into the general. Beginning with individual things and comparing them with each other according to observed points of resemblance, we proceed to group them into species or narrow classes. These classes, or species, we then combine with similar ones, into a larger class or genus; and then, according to the same process, into broader classes as we have shown in the first part of this chapter.

The process of Synthesis is calculated to develop and cultivate the mind in several directions and exercises along these lines will give a new habit and sense of orderly arrangement, which will be most useful to the student in his every-day life. Halleck says: "Whenever a person is comparing a specimen to see whether it may be put in the same class with other specimens, he is *thinking* . Comparison is an absolutely essential factor of thought, and classification demands comparison. The man who has not properly classified the myriad individual objects with which he has to deal, must advance like a cripple. He, only, can travel with seven-league boots, who has thought out the relations existing between these stray individuals and put them into their proper classes. In a minute a business man may put his hand on any one of ten thousand letters if they are properly classified. In the same way, the student of history, sociology or any other branch, can, if he studies the subjects aright, have all his knowledge classified and speedily available for use.... In this way, we may make our knowledge of the world more minutely exact. We cannot classify without seeing things under a new aspect."

The study of Natural History, in any or all of its branches, will do much to cultivate the power of Classification. But one may practice classification with the objects around him in his every-day life. Arranging things mentally, into small classes, and these into larger, one will soon be able to form a logical connection between particular ideas and general ideas; particular objects and general classes. The practice of classification gives to the mind a constructive turn—a "building-up" tendency, which is most desirable in these days of construction and development. Regarding some of the pitfalls of classification, Jevons says:

"In classifying things, we must take great care not to be misled by outward resemblances. Things may seem to be very much like each other which are not so. Whales, porpoises, seals and several other animals live in the sea exactly like fish; they have a similar shape and are usually classed among fish. People are said to go whale-fishing. Yet these animals are not really fish at all, but are much more like dogs and horses and other quadrupeds than they are like fish. They cannot live entirely under water and breathe the air contained in the water like fish, but they have to come up to the surface at intervals to take breath. Similarly, we must not class bats with birds because they fly about, although they have what would be called wings; these wings are not like those of birds and in truth bats are much more like rats and mice than they are like birds.

Botanists used at one time to classify plants according to their size, as trees, shrubs or herbs, but we now know that a great tree is often more similar in its character to a tiny herb than it is to other great trees. A daisy has little resemblance to a great Scotch thistle; yet the botanist regards them as very similar. The lofty growing bamboo is a kind of grass, and the sugarcane also belongs to the same class with wheat and oats."

Remember that analysis of a genus into its component species is accomplished by a separation according to *differences* ; and species are built up by synthesis into a genus because of *resemblances* . The same is true regarding individual and species, building up in accordance to points of resemblance, while analysis or separation is according to points of difference.

The use of a good dictionary will be advantageous to the student in developing the power of Generalization or Conception. Starting with a species, he may build up to higher and still higher classes by consulting the dictionary; likewise, starting with a large class, he may work down to the several species composing it. An encyclopedia, of course, is still better for the purpose in many cases. Remember that Generalization is a prime requisite for clear, logical thinking. Moreover, it is a great developer of Thought.

CHAPTER XI.
JUDGMENT

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We have seen that in the several mental processes which are grouped together under the general head of Understanding, the stage or step of Abstraction is first; following which is the second step or phase, called Generalization or Conception. The third step or phase is that which is called Judgment. In the exercise of the faculty of Judgment, we determine the agreement or disagreement between two concepts, ideas, or objects of thought, by comparing them one with another. From this process of comparison arises the Judgment, which is expressed in the shape of a logical Proposition. A certain form of Judgment must be used, however, in the actual formation of a Concept, for we must first compare qualities, and make a judgment thereon, in order to form a general idea. In this place, however, we shall confine ourselves to the consideration of the faculty of Judgment in the strictly logical usage of the term, as previously stated.

We have seen that the expression of a concept is called a Term, which is the *name* of the concept. In the same way when we compare two terms (expressions of concepts) and pass Judgment thereon, the expression of that Judgment is called a Proposition. In every Judgment and Proposition there must be two Terms or Concepts, connected by a little word "is" or "are," or some form of the verb "to be," in the present tense indicative. This connecting word is called the Copula. For instance, we may compare the two terms *horse* and *animal* , as follows: "A horse is an animal," the word *is* being the Copula or symbol of the *affirmative* Judgment, which connects the two terms. In the same way we may form a *negative* Judgment as follows: "A horse is not a cow." In a Proposition, *the term of which something is affirmed* is called the Subject; and *the term expressing that which is affirmed of the subject* is called the Predicate.

Besides the distinction between affirmative Judgments, or Propositions, there is a distinction arising from *quantity* , which separates them into the respective classes of *particular* and *universal* . Thus, "*all* horses are animals," is a *universal* Judgment; while "*some* horses are black" is a particular Judgment. Thus all Judgments must be either *affirmative* or *negative* ; and also either *particular* or *universal* . This gives us four possible classes of Judgments, as follows, and illustrated symbolically:

1. Universal Affirmative, as "All A is B."
2. Universal Negative, as "No A is B."
3. Particular Affirmative, as "Some A is B."
4. Particular Negative, as "Some A is not B."

The Term or Judgment is said to be "*distributed* " (that is, extended universally) when it is used in its fullest sense, in which it is used in the sense of "each and every" of its kind or class. Thus in the proposition "Horses are animals" the meaning is that "*each and every* " horse is an animal—in this case the *subject* is "distributed" or made universal. But the *predicate* is *not* "distributed" or made universal, but remains particular or restricted and implies merely "some." For the proposition does not mean that the class "*horses* " includes *all* animals. For we may say that: "*Some* animals are *not* horses." So you see we have several instances in which the "distribution" varies, both as regards the subject and also the predicate. The rule of logic applying in this case is as follows:

1. In *universal* propositions, the *subject* is distributed.
2. In *particular* propositions, the *subject* is *not* distributed.
3. In *negative* propositions, the *predicate* is distributed.
4. In *affirmative* propositions, the *predicate* is *not* distributed.

A little time devoted to the analysis and understanding of the above rules will repay the student for his trouble, inasmuch as it will train his mind in the direction of logical distinction and judgment. The importance of these rules will appear later.

Halleck says: "Judgment is the power revolutionizing the world. The revolution is slow because nature's forces are so complex, so hard to be reduced to their simplest forms, and so disguised and neutralized by the presence of other forces. The progress of the next hundred years will join many concepts, which now seem to have no common qualities. If the vast amount of energy latent in the sunbeams, in the rays of the stars, in the winds, in the rising and falling of the tides, is treasured up and applied to human purposes, it will be a fresh triumph for judgment. This world is rolling around in a universe of energy, of which for judgment. This world is rolling around in a universe of energy, of which judgment has as yet harnessed only the smallest appreciable fraction. Fortunately, judgment is ever working and silently comparing things that, to past ages, have seemed dissimilar; and it is constantly abstracting and leaving out of the field of view those qualities which have simply served to obscure the point at issue." Brooks says: "The power of judgment is of great value to its products. It is involved in or accompanies every act of the intellect, and thus lies at the foundation of all intellectual activity. It operates directly in every act of the understanding; and even aids the other faculties of the mind in completing their activities and products."

The best method of cultivating the power of Judgment is the exercise of the faculty in the direction of making comparisons, of weighing differences and resemblances, and in generally training the mind along the lines of Logical Thinking. Another volume of this series is devoted to the latter subject, and should aid the student who wishes to cultivate the habit of logical and scientific thought. The study of mathematics is calculated to develop the faculty of Judgment, because it necessitates the use of the powers of comparison and decision. Mental arithmetic, especially, will tend to strengthen, and exercise this faculty of the mind.

Geometry and Logic will give the very best exercise along these lines to those who care to devote the time, attention and work to the task. Games, such as chess, and checkers or draughts, tend to develop the powers of Judgment. The study of the definitions of words in a good dictionary will also tend to give excellent exercise along the same lines. The exercises given in this book for the cultivation and development of the several faculties, will tend to develop this particular faculty in a general way, for the exercise of Judgment is required at each step of the way, and in each exercise.

Brooks says: "It should be one of the leading objects of the culture of young people to lead them to acquire the habit of forming judgments. They should not only be led to see things, but to have opinions about things. They should be trained to see things in their relations, and to put these relations into definite propositions. Their ideas of objects should be worked up into thoughts concerning the objects. Those methods of teaching are best which tend to excite a thoughtful habit of mind that notices the similitudes and diversities of objects, and endeavors to read the thoughts which they embody and of which they are the symbols."

The exercises given at the close of the next chapter, entitled "Derived Judgments," will give to the mind a decided trend in the direction of logical judgment. We heartily recommend them to the student.

The student will find that he will tend to acquire the habit of clear logical comparison and judgment, if he will memorize and apply in his thinking the following excellent *Primary Rules of Thought* , stated by Jevons:

"I. *Law of Identity* : The same quality or thing is *always* the same quality or thing, no matter how different the conditions in which it occurs.

"II. *Law of Contradiction* : Nothing can at the same time and place *both* be and not be.

"III. *Law of Excluded Middle* : Everything must *either* be, or not be; there is no other alternative or middle course."

Jevons says of these laws: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted; and it is not too much to say that *the whole of logic will be plain to those who will constantly use these laws as their key* ."

CHAPTER XII.
DERIVED JUDGMENTS

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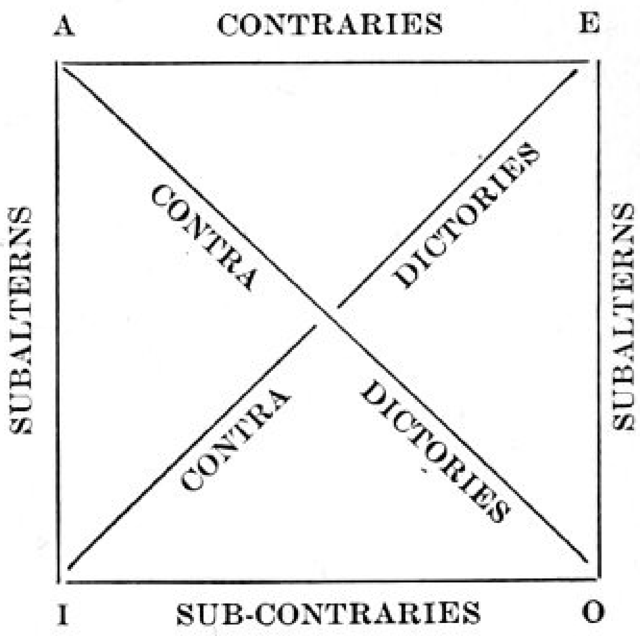
As we have seen, a Judgment is obtained by comparing two objects of thought according to their agreement or difference. The next higher step, that of logical Reasoning, consists of the comparing of two ideas through their relation to a third. This form of reasoning is called *mediate* , because it is effected through the *medium* of the third idea. There is, however, a certain process of Understanding which comes in between this mediate reasoning on the one hand, and the formation of a plain judgment on the other. Some authorities treat it as a form of *reasoning* , calling it *Immediate Reasoning* or Immediate Inference, while others treat it as a higher form of Judgment, calling it Derived Judgment. We shall follow the latter classification, as best adapted for the particular purposes of this book.

The fundamental principle of Derived Judgment is that ordinary Judgments are often so related to each other that one Judgment may be derived directly and immediately from another. The two particular forms of the general method of Derived Judgment are known as those of (1) Opposition; and (2) Conversion; respectively.

In order to more clearly understand the logical processes involved in Derived Judgment, we should acquaint ourselves with the general relations of Judgments, and with the symbolic letters used by logicians as a means of simplifying the processes of thought. Logicians denote each of the four classes of Judgments or Propositions by a certain letter, the first four vowels—A, E, I and O, being used for the purpose. It has been found very convenient to use these symbols in denoting the various forms of Propositions and Judgments. The following table should be memorized for this purpose:

> *Universal Affirmative* , symbolized by "A."
> *Universal Negative* , symbolized by "E."
> *Particular Affirmative* , symbolized by "I."
> *Particular Negative* , symbolized by "O."

It will be seen that these four forms of Judgments bear certain relations to each other, from which arises what is called opposition. This may be better understood by reference to the following table called the Square of Opposition:



Thus, A and E are *contraries* ; I and O are *sub-contraries* ; A and I, and also E and O are *subalterns* ; A and O, and also E and I are *contradictories* .

The following will give a symbolic table of each of the four Judgments or Propositions with the logical symbols attached:

(A) "All A is B."
(E) "No A is B."
(I) "Some A is B."
(O) "Some A is not B."

The following are the rules governing and expressing the relations above indicated:

I. Of the Contradictories: *One must be true, and the other must be false* . As for instance, (A) "All A is B;" and (O) "Some A is not B;" cannot both be true at the same time. Neither can (E) "No A is B;" and (I) "Some A is B;" both be true at the same time. They are *contradictory* by nature,—and if one is true, the other must be false; if one is false, the other must be true.

II. Of the Contraries: *If one is true the other must be false; but, both may be false* . As for instance, (A) "All A is B;" and (E) "No A is B;" cannot both be true at the same time. If one is true the other *must* be false. *But* , both may be *false* , as we may see when we find we may state that (I) "*Some* A is B." So while these two propositions are *contrary* , they are not *contradictory* . While, if one of them is *true* the other must be false, it does not follow that if one is *false* the other must be *true* , for both *may be false* , leaving the truth to be found in a third proposition.

III. Of the Subcontraries: *If one is false the other must be true; but both may be true* . As for instance, (I) "Some A is B;" and (O) "Some A is not B;" may both be true, for they do not contradict each other. But one or the other must be true—they can not both be false.

IV. Of the Subalterns: *If the Universal (A or E) be true the Particular (I or O) must be true* . As for instance, if (A) "All A is B" is true, then (I) "Some A is B" must also be true; also, if (E) "No A is B" is true, then "Some A is not B" must also be true. The Universal carries the particular within its truth and meaning. But; *If the Universal is false, the particular may be true or it may be false* . As for instance (A) "All A is B" may be false, and yet (I) "Some A is B" may be either true or false, without being determined by the (A) proposition. And, likewise, (E) "No A is B" may be false without determining the truth or falsity of (O) "Some A is not B."

But: *If the Particular be false, the Universal also must be false* . As for instance, if (I) "Some A is B" is false, then it must follow that (A) "All A is B" must also be false; or if (O) "Some A is not B" is false, then (E) "No A is B" must also be false. But: *The Particular may be true, without rendering the Universal true* . As for instance: (I) "*Some* A is B" may be true without making true (A) "*All* A is B;" or (O) "Some A is not B" may be true without making true (E) "No A is B."

The above rules may be worked out not only with the symbols, as "All A is B," but also with *any* Judgments or Propositions, such as "All horses are animals;" "All men are mortal;" "Some men are artists;" *etc.* The principle involved is identical in each and every case. The "All A is B" symbology is merely adopted for simplicity, and for the purpose of rendering the logical process akin to that of mathematics. The letters play the same part that the numerals or figures do in arithmetic or the *a* , *b* , *c* ; *x* , *y* , *z* , in algebra. Thinking in symbols tends toward clearness of thought and reasoning.

Exercise : Let the student apply the principles of Opposition by using any of the above judgments mentioned in the preceding paragraph, in the direction of erecting a Square of Opposition of them, after having attached the symbolic letters A, E, I and O, to the appropriate forms of the propositions.

Then let him work out the following problems from the Tables and Square given in this chapter.

1. If "A" is true; show what follows for E, I and O. Also what follows if "A" be *false* .

2. If "E" is true; show what follows for A, I and O. Also what follows if "E"

be *false* .

3. If "I" is true; show what follows for A, E and O. Also what follows if "I" be *false* .

4. If "O" is true; show what follows for A, E and I. Also what happens if "O" be *false* .

CONVERSION OF JUDGMENTS

Judgments are capable of the process of Conversion, or *the change of place of subject and predicate* . Hyslop says: "Conversion is the transposition of subject and predicate, or the process of immediate inference by which we can infer from a given preposition another having the predicate of the original for its subject, and the subject of the original for its predicate." The process of converting a proposition seems simple at first thought but a little consideration will show that there are many difficulties in the way. For instance, while it is a true judgment that "All *horses* are *animals* ," it is not a correct Derived Judgment or Inference that "All *animals* are *horses* ." The same is true of the possible conversion of the judgment "All biscuit is bread" into that of "All bread is biscuit." There are certain rules to be observed in Conversion, as we shall see in a moment.

The Subject of a judgment is, of course, *the term of which something is affirmed* ; and the Predicate is *the term expressing that which is affirmed of the Subject* . The Predicate is really an expression of an *attribute* of the Subject. Thus when we say "All horses are animals" we express the idea that *all horses* possess the *attribute* of "animality;" or when we say that "Some men are artists," we express the idea that *some men* possess the *attributes* or qualities included in the concept "artist." In Conversion, the original judgment is called the Convertend; and the new form of judgment, resulting from the conversion, is called the Converse. Remember these terms, please.

The two Rules of Conversion, stated in simple form, are as follows:

I. Do not change the quality of a judgment. The quality of the converse must remain the same as that of the convertend.

II. Do not distribute an undistributed term. No term must be distributed in the converse which is not distributed in the convertend.

The reason of these rules is that it would be contrary to truth and logic to give to a converted judgment a higher degree of quality and quantity than is found in the original judgment. To do so would be to attempt to make "twice 2" more than "2 plus 2."

There are three methods or kinds of Conversion, as follows: (1) Simple

Conversion; (2) Limited Conversion; and (3) Conversion by Contraposition.

In Simple Conversion , there is no change in either quality or quantity. For instance, by Simple Conversion we may convert a proposition by changing the places of its subject and predicate, respectively. But as Jevons says: "It does not follow that the new one will always be true if the old one was true. Sometimes this is the case, and sometimes it is not. If I say, 'some churches are wooden-buildings,' I may turn it around and get 'some wooden-buildings are churches;' the meaning is exactly the same as before. This kind of change is called Simple Conversion, because we need do nothing but simply change the subjects and predicates in order to get a new proposition. We see that the Particular Affirmative proposition can be simply converted. Such is the case also with the Universal Negative proposition. 'No large flowers are green things' may be converted simply into 'no green things are large flowers.'"

In Limited Conversion , the quantity is changed from Universal to Particular. Of this, Jevons continues: "But it is a more troublesome matter, however, to convert a Universal Affirmative proposition. The statement that 'all jelly fish are animals,' is true; but, if we convert it, getting 'all animals are jelly fish,' the result is absurd. This is because the predicate of a universal proposition is really particular. We do not mean that jelly fish are 'all' the animals which exist, but only 'some' of the animals. The proposition ought really to be 'all jelly fish are *some* animals,' and if we converted this simply, we should get, 'some animals are all jelly fish.' But we almost always leave out the little adjectives *some* and *all* when they would occur in the predicate, so that the proposition, when converted, becomes '*some* animals are jelly fish.' This kind of change is called Limited Conversion, and we see that a Universal Affirmative proposition, when so converted, gives a Particular Affirmative one."

In Conversion by Contraposition, there is a change in the position of the negative copula, which shifts the expression of the quality. As for instance, in the Particular Negative "Some animals are not horses," we cannot say "Some horses are not animals," for that would be a violation of the rule that "no term must be distributed in the converse which is not distributed in the convertend," for as we have seen in the preceding chapter: "In Particular propositions the *subject* is *not* distributed." And in the original proposition, or convertend, "animals" is the *subject* of a Particular proposition. Avoiding this, and proceeding by Conversion by Contraposition, we convert the Convertend (O) into a Particular Affirmative (I), saying: "Some animals are not-horses;" or "Some animals are things not horses;" and then proceeding by Simple Conversion we get the converse, "Some things not horses are animals," or "Some not-horses are animals."

The following gives the application of the appropriate form of Conversion to each of the several four kind of Judgments or Propositions:

(A) *Universal Affirmative* : This form of proposition is converted by Limited Conversion. The predicate not being distributed in the convertend, it cannot be distributed in the converse, by saying "all." ("In affirmative propositions the *predicate* is *not* distributed.") Thus by this form of Conversion, we convert "All horses are animals" into "Some animals are horses." The Universal Affirmative (A) is converted by limitation into a Particular Affirmative (I).

(E) *Universal Negative* : This form of proposition is converted by Simple Conversion. In a Universal Negative *both terms are distributed* . ("In universal propositions, the *subject* is distributed;" "In negative propositions, the *predicate* is distributed.") So we may say "No cows are horses," and then convert the proposition into "No horses are cows." We simply convert one Universal Negative (E) into another Universal Negative (E).

(I) *Particular Affirmative* : This form of proposition is converted by Simple Conversion. For *neither term is distributed* in a Particular Affirmative. ("In particular propositions, the *subject* is *not* distributed. In affirmative propositions, the *predicate* is *not* distributed.") And neither term being distributed in the convertend, it must not be distributed in the converse. So from "Some horses are males" we may by Simple Conversion derive "Some males are horses." We simply convert one Particular Affirmative (I), into another Particular Affirmative (I).

(O) *Particular Negative* : This form of proposition is converted by Contraposition or Negation. We have given examples and illustrations in the paragraph describing Conversion by Contraposition. The Particular Negative (I) is converted by contraposition into a Particular Affirmative (I) which is then simply converted into another Particular Affirmative (I).

There are several minor processes or methods of deriving judgments from each other, or of making immediate inferences, but the above will give the student a very fair idea of the minor or more complete methods.

Exercise : The following will give the student good practice and exercise in the methods of Conversion. It affords a valuable mental drill, and tends to develop the logical faculties, particularly that of Judgment. The student should *convert* the following propositions, according to the rules and examples given in this chapter:

1. All men are reasoning beings.
2. Some men are blacksmiths.
3. No men are quadrupeds.

4. Some birds are sparrows.
5. Some horses are vicious.
6. No brute is rational.
7. Some men are not sane.
8. All biscuit is bread.
9. Some bread is biscuit.
10. Not all bread is biscuit.

CHAPTER XIII.
REASONING

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In the preceding chapters we have seen that in the group of mental processes involved in the general process of Understanding, there are several stages or steps, three of which we have considered in turn, namely: (1) Abstraction; (2) Generalization or Conception; (3) Judgment. The *fourth* step, or stage, and the one which we are now about to consider, is that called Reasoning.

Reasoning is that faculty of the mind whereby we compare two Judgments, one with the other, and from which comparison we are enabled to form a third judgment. It is a form of indirect or mediate comparison, whereas, the ordinary Judgment is a form of immediate or direct comparison. As, when we form a Judgment, we compare two concepts and decide upon their agreement or difference; so in Reasoning we compare two Judgments and from the comparison we draw or produce a new Judgment. Thus, we may reason that the particular dog "Carlo" is an animal, by the following process:

(1) *All* dogs are animals; (2) Carlo is a dog; therefore, (3) Carlo is an animal. Or, in the same way, we may reason that a whale is not a fish, as follows:

(1) *All* fish are cold-blooded animals; (2) A whale is *not* a cold-blooded animal; therefore, (3) A whale is *not* a fish.

In the above processes it will be seen that the third and final Judgment is derived from a comparison of the first two Judgments. Brooks states the process as follows: "Looking at the process more closely, it will be seen that in inference in Reasoning involves a comparison of relations. We infer the relation of two objects from their relation to a third object. We must thus grasp in the mind two relations and from the comparison of these two relations we infer a third relation. The two relations from which we infer a third, are judgments; hence, Reasoning may also be defined as the process of deriving one judgment from two other judgments. We compare the two given judgments and from this comparison derive the third judgment. This constitutes a single step in Reasoning, and an argument so expressed is called a *Syllogism* ."

The *Syllogism* consists of three propositions, the first two of which express the grounds or basis of the argument and are called the *premises* ; the third expresses the inference derived from a comparison of the other two and is called the *conclusion* . We shall not enter into a technical consideration of the Syllogism in this book, as the subject is considered in detail in the volume of this series devoted to the subject of "Logic." Our concern here is to point out the natural process and course of Reasoning, rather than to consider the technical features of the process.

Reasoning is divided into two general classes, known respectively as (1) *Inductive Reasoning* ; (2) *Deductive Reasoning* .

Inductive Reasoning is the process of arriving at a general truth, law or principle from a consideration of many particular facts and truths. Thus, if we find that a certain thing is true of a great number of particular objects, we may infer that the same thing is true of *all* objects of this particular kind. In one of the examples given above, one of the judgments was that "all fish are cold-blooded animals," which general truth was arrived at by Inductive Reasoning based upon the examination of a great number of fish, and from thence assuming that *all* fish are true to this general law of truth.

Deductive Reasoning is the reverse of Inductive Reasoning, and is a process of arriving at a particular truth from the assumption of a general truth. Thus, from the assumption that "all fish are cold-blooded animals," we, by Deductive Reasoning, arrive at the conclusion that the particular fish before us must be cold-blooded.

Inductive Reasoning proceeds upon the basic principle that "*What is true of the many is true of the whole* ," while Deductive Reasoning proceeds upon the basic principle that "*What is true of the whole is true of its parts* ."

Regarding the principle of *Inductive Reasoning* , Halleck says: "Man has to find out through his own experience, or that of others, the major premises from which he argues or draws his conclusions. By induction, we examine what seems to us a sufficient number of individual cases. We then conclude that the rest of these cases, which we have not examined, will obey the same general law. The judgment 'All men are mortal' was reached by induction. It was observed that all past generations of men had died, and this fact warranted the conclusion that all men living will die. We make that assertion as boldly as if we had seen them all die. The premise, 'All cows chew the cud,' was laid down after a certain number of cows had been examined. If we were to see a cow twenty years hence, we should expect to find that she chewed the cud. It was noticed by astronomers that, after a certain number of days, the earth regularly returned to the same position in its orbit, the sun rose in the same place, and the day was of the same length. Hence, the length of the year and of each succeeding day was determined, and the almanac maker now infers that the same will be true of future years. He tells us that the sun on the first of next December will rise at a given time, although he cannot throw himself into the future to verify the conclusion."

Brooks says regarding this principle: "This proposition is founded on our faith in the uniformity of nature; take away this belief, and all reasoning by induction fails. The basis of induction is thus often stated to be *man's faith in the uniformity of nature* . Induction has been compared to a ladder upon which we ascend from facts to laws. This ladder cannot stand unless it has something to rest upon; and this something is our faith in the constancy of nature's laws."

There are two general ways of obtaining our basis for the process of Inductive Reasoning. One of these is called Perfect Induction and the other Imperfect Induction. Perfect Induction is possible only when we have had the opportunity of examining every particular object or thing of which the general idea is expressed. For instance, if we could examine every fish in the universe we would have the basis of Perfect Induction for asserting the general truth that "all fishes are cold-blooded." But this is practically impossible in the great majority of cases, and so we must fall back upon more or less Imperfect Induction. We must assume the general law from the fact that it is seen to exist in a very great number of particular cases; upon the principle that "What is true of the many is true of the whole." As Halleck says regarding this: "Whenever we make a statement such as, 'All men are mortal,' without having tested each individual case or, in other words, without having seen every man die, we are reasoning from *imperfect* induction. Every time a man buys a piece of beef, a bushel of potatoes or a loaf of bread, he is basing his action on inference from imperfect induction. He believes that beef, potatoes and bread will prove nutritious food, although he has not actually tested those special edibles before purchasing them. They have hitherto been found to be nutritious on trial and he argues that the same will prove true of those special instances. Whenever a man takes stock in a new national bank, a manufactory or a bridge, he is arguing from past cases that this special investment will prove profitable. We instinctively believe in the uniformity of nature; if we did not we should not consult our almanacs. If sufficient heat will cause phosphorus to burn today, we conclude that the same result will follow tomorrow if the circumstances are the same."

But, it will be seen, much care must be exercised in making observations, experiments and comparisons, and in making generalizations. The following general principles will give the views of the authorities regarding this:

Atwater gives the two general rules:

Rule of Agreement : "If, whenever a given object or agency is present, without counteracting forces, a given effect is produced, there is a strong evidence that the object or agency is the cause of the effect."

Rule of Disagreement : "If when the supposed cause is present the effect is present, and when the supposed cause is absent the effect is wanting, there being in neither case any other agents present to effect the result, we may reasonably infer that the supposed cause is the real one."

Rule of Residue : "When in any phenomena we find a result remaining after the effects of all known causes are estimated, we may attribute it to a residual agent not yet reckoned."

Rule of Concomitant Variations : "When a variation in a given antecedent is accompanied by a variation of a given consequent, they are in some manner related as cause and effect."

Atwater says, of the above rules, that "whenever either of these criteria is found, free from conflicting evidence, and especially when several of them concur, the evidence is clear that the cases observed are fair representatives of the whole class, and warrant a valid universal inductive conclusion."

We now come to what is known as Hypothesis or Theory, which is an assumed general principle—a conjecture or supposition founded upon observed and tested facts. Some authorities use the term "theory" in the sense of "a verified hypothesis," but the two terms are employed loosely and the usage varies with different authorities. What is known as "the probability of a hypothesis" is the proportion of the number of facts it will explain. The greater the number of facts it will explain, the greater is its "probability." A Hypothesis is said to be "verified" when it will account for all the facts which are properly to be referred to it. Some very critical authorities hold that verification should also depend upon there being no other possible hypotheses which will account for the facts, but this is generally considered an extreme position.

A Hypothesis is the result of a peculiar mental process which seems to act in the direction of making a sudden anticipatory leap toward a theory, after the mind has been saturated with a great body of particular facts. Some have spoken of the process as almost *intuitive* and, indeed, the testimony of many discoverers of great natural laws would lead us to believe that the Subconscious region of the mind is most active in making what La Place has called "the great guess" of discovery of principle. As Brooks says: "The forming of hypotheses requires a suggestive mind, a lively fancy, a philosophic imagination, that catches a glimpse of the idea through the form, or sees the law standing behind the fact."

Thomson says: "The system of anatomy which has immortalized the name of Oken, is the consequence of a flash of anticipation which glanced through his mind when he picked up in a chance walk the skull of a deer, bleached and disintegrated by the weather, and exclaimed, after a glance, 'It is part of a vertebral column.' When Newton saw the apple fall, the anticipatory question flashed through his mind, 'Why do not the heavenly bodies fall like this apple?' In neither case had accident any important share; Newton and Oken were prepared by the deepest previous study to seize upon the unimportant fact offered to them, and show how important it might become; and if the apple and the deer-skull had been wanting, some other falling body, or some other skull, would have touched the string so ready to vibrate. But in each case there was a great step of anticipation; Oken thought he saw the type of the whole skeleton in a single vertebra, whilst Newton conceived at once that the whole universe was full of bodies tending to fall."

Passing from the consideration of Inductive Reasoning to that of Deductive Reasoning we find ourselves confronted with an entirely opposite condition. As Brooks says: "The two methods of reasoning are the reverse of each other. One goes from particulars to generals; the other from generals to particulars. One is a process of analysis; the other is a process of synthesis. One rises from facts to laws; the other descends from laws to facts. Each is independent of the other; and each is a valid and essential method of inference."

Deductive Reasoning is, as we have seen, dependent upon the process of deriving a particular truth from a general law, principle or truth, upon the fundamental axiom that: "What is true of the whole is true of its parts." It is an analytical process, just as Inductive Reasoning is synthetical. It is a descending process, just as Inductive Reasoning is ascending.

Halleck says of Deductive Reasoning: "After induction has classified certain phenomena and thus given us a major premise, we proceed deductively to apply the inference to any new specimen that can be shown to belong to that class. Induction hands over to deduction a ready-made major premise, *e.g.* '*All scorpions are dangerous* .' Deduction takes this as a fact, making no inquiry about its truth. When a new object is presented, say a possible scorpion, the only troublesome step is to decide whether the object is really a scorpion. This may be a severe task on judgment. The average inhabitant of the temperate zone would probably not care to risk a hundred dollars on his ability to distinguish a scorpion from a centipede, or from twenty or thirty other creatures bearing some resemblance to a scorpion. Here there must be accurately formed concepts and sound judgment must be used in comparing them. As soon as we decide that the object is really a scorpion, we complete the deduction in this way:—'*All scorpions are dangerous* ; *this creature is a scorpion* ; *this creature is dangerous* .' The reasoning of early life must be necessarily inductive. The mind is then forming general conclusions from the examination of individual phenomena. Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can deduction be employed."

What is called *Reasoning by Analogy* is really but a higher degree of Generalization. It is based upon the idea that if two or more things resemble each other in many particulars, they are apt to resemble each other in other particulars. Some have expressed the principle as follows: "Things that have some things in common have other things in common." Or as Jevons states it: "The rule for reasoning by analogy is that if two or more things resemble each other in many points, they will probably resemble each other also in more points."

This form of reasoning, while quite common and quite convenient, is also very dangerous. It affords many opportunities for making false inferences. As Jevons says: "In many cases Reasoning by Analogy is found to be a very uncertain guide. In some cases unfortunate mistakes are committed. Children are sometimes killed by gathering and eating poisonous berries, wrongly inferring that they can be eaten, because other berries, of a somewhat similar appearance, have been found agreeable and harmless. Poisonous toadstools are occasionally mistaken for mushrooms, especially by people not accustomed to gather them.... There is no way in which we can really assure ourselves that we are arguing safely by analogy. The only rule that can be given is this, *that the more things resemble each other, the more likely is it that they are the same in other respects, especially in points closely connected with those observed* ."

Halleck says: "In argument or reasoning we are much aided by the habit of searching for hidden resemblances. We may here use the term *analogy* in the narrower sense as a resemblance of ratios. There is analogical relation between autumnal frosts and vegetation on the one hand, and death and human life on the other. Frosts stand in the same relation to vegetation that death does to life. The detection of such a relation cultivates thought. If we are to succeed in argument, we must develop what some call a sixth sense for the detection of such relations.... Many false analogies are manufactured and it is excellent thought training to expose them. The majority of people think so little that they swallow false analogies just as newly-fledged robins swallow small stones dropped into their open mouths.... The study of poetry may be made very serviceable in detecting analogies and cultivating the reasoning powers. When the poet brings clearly to mind the change due to death, using as an illustration the caterpillar body transformed into the butterfly spirit, moving with winged ease over flowing meadows, he is cultivating our apprehension of relations, none the less valuable because they are beautiful."

There are certain studies which tend to develop the power or faculty of *Inductive Reasoning* . Any study which leads the mind to consider classification and general principles, laws or truth, will tend to develop the faculty of deduction. Physics, Chemistry, Astronomy, Biology and Natural History are particularly adapted to develop the mind in this particular direction. Moreover, the mind should be directed to an inquiry into the *causes* of *things* . Facts and phenomena should be observed and an attempt should be made not only to classify them, but also to discover general principles moving them. Tentative or provisional hypotheses should be erected and then the facts re-examined in order to see whether they support the hypotheses or theory. Study of the processes whereby the great scientific theories were erected, and the proofs then adduced in support of them, will give the mind the habit of thinking along the lines of logical induction. The question ever in the mind in Inductive Reasoning is "*Why?* " The dominant idea in Inductive Reasoning is the Search for Causes.

In regard to the pitfalls of Inductive Reasoning—the fallacies, so-called, Hyslop says: "It is not easy to indicate the inductive fallacies, if it be even possible, in the formal process of induction.... It is certain, however, that in respect to the subject-matter of the conclusion in inductive reasoning there are some very definite limitations upon the right to transcend the premises. We cannot infer anything we please from any premises we please. We must conform to certain definite rules or principles. Any violation of them will be a fallacy. These rules are the same as those for material fallacies in deduction, so that the fallacies of induction, whether they are ever formal or not, are at least material; that is they occur whenever equivocation and presumption are committed. There are, then, two simple rules which should not be violated. (1) The subject-matter in the conclusion should be of the same general kind as in the premises. (2) The facts constituting the premises must be accepted and must not be fictitious."

One may develop his faculty or power of *Deductive Reasoning* by pursuing certain lines of study. The study of Mathematics, particularly in its branch of Mental Arithmetic is especially valuable in this direction. Algebra and Geometry have long been known to exercise an influence over the mind which gives to it a logical trend and cast. The processes involved in Geometry are akin to those employed in Logical reasoning, and must necessarily train the mind in this special direction. As Brooks says: "So valuable is geometry as a discipline that many lawyers and others review their geometry every year in order to keep the mind drilled to logical habits of thinking." The study of Grammar, Rhetoric and the Languages, are also valuable in the culture and development of the faculty of Deductive Reasoning. The study of Psychology and Philosophy have value in this connection. The study of Law is very valuable in creating logical habits of thinking deductively.

But in the study of Logic we have possibly the best exercise in the development and culture of this particular faculty. As Brooks well says: "The study of Logic will aid in the development of the power of deductive reasoning. It does this first by showing the method by which we reason. To know how we reason, to see the laws which govern the reasoning process, to analyze the syllogism and see its conformity to the laws of thought, is not only an exercise of reasoning, but gives that knowledge of the process that will be both a stimulus and a guide to thought. No one can trace the principles and processes of thought without receiving thereby an impetus to thought. In the second place, the study of logic is probably even more valuable because it gives practice in deductive thinking. This, perhaps, is its principal value, since *the mind reasons instinctively without knowing how it reasons* . One can think without the knowledge of the science of thinking, just as one can use language correctly without a knowledge of grammar; yet as the study of grammar improves one's speech, so the study of logic cannot but improve one's thought."

The study of the common *fallacies* , such as "Begging the Question," "Reasoning in a Circle," etc., is particularly important to the student, for when one realizes that such fallacies exist, and is able to detect and recognize them, he will avoid their use in framing his own arguments, and will be able to expose them when they appear in the arguments of others.

The fallacy of "Begging the Question" consists in assuming as a proven fact something that has not been proven, or is not accepted as proven by the other party to the argument. It is a common trick in debate. The fact assumed may be either the particular point to be proved, or the premise necessary to prove it. Hyslop gives the following illustration of this fallacy: "*Good institutions should be united* ; Church and State are good institutions; therefore, Church and State should be united." The above syllogism seems reasonable at first thought, but analysis will show that the major premise "Good institutions should be united" is a mere assumption without proof. Destroy this premise and the whole reasoning fails.

Another form of fallacy, quite common, is that called "Reasoning in a Circle," which consists in assuming as proof of a proposition the proposition itself, as for instance, "This man is a rascal, *because he is a rogue* ; he is a rogue, *because he is a rascal* ." "We see through glass, *because it is transparent* ." "The child is dumb, *because it has lost the power of speech* ." "He is untruthful, *because he is a liar* ." "The weather is warm, *because it is summer* ; it is summer, *because the weather is warm* ."

These and other fallacies may be detected by a knowledge of Logic, and the perception and detection of them strengthens one in his faculty of Deductive Reasoning. The study of the Laws of the Syllogism, in Logic, will give to one a certain habitual sense of stating the terms of his argument according to these laws, which when acquired will be a long step in the direction of logical thinking, and the culture of the faculties of deductive reasoning.

In concluding this chapter, we wish to call your attention to a fact often overlooked by the majority of people. Halleck well expresses it as follows: "Belief is a mental state which might as well be classed under *emotion* as under thinking, for it combines both elements. Belief is a part inference from the known to the unknown, and part feeling and emotion." Others have gone so far as to say that the majority of people employ their intellects merely to *prove* to themselves and others that which they *feel to be true* , or *wish to be true* , rather than to ascertain what is *actually true* by logical methods. Others have said that "men do not require *arguments* to convince them; they want only *excuses* to justify them in their feelings, desires or actions." Cynical though this may seem, there is sufficient truth in it to warn one to guard against the tendency.

Jevons says, regarding the question of the culture of logical processes of thought: "Monsieur Jourdain, an amusing person in one of Moliere's plays, expressed much surprise on learning that he had been talking prose for more than forty years without knowing it. Ninety-nine people out of a hundred might be equally surprised on hearing that they had long been converting propositions, syllogizing, falling into paralogisms, framing hypotheses and making classifications with genera and species. If asked if they were logicians, they would probably answer, No. They would be partly right; for I believe that a large number even of educated persons have no clear idea of what logic is. Yet, in a certain way, every one must have been a logician since he began to speak. It may be asked:—If we cannot help being logicians, why do we need logic books at all? The answer is that there are logicians, and *logicians* . All persons are logicians in some manner or degree; but unfortunately many people are bad ones and suffer harm in consequence. It is just the same in other matters. Even if we do not know the meaning of the name, we are all *athletes* in some manner or degree. No one can climb a tree or get over a gate without being more or less an athlete. Nevertheless, he who wishes to do these actions really well, to have a strong muscular frame and thereby to secure good health and personal safety, as far as possible, should learn athletic exercises."

CHAPTER XIV.
CONSTRUCTIVE IMAGINATION

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From the standpoint of the old psychology, a chapter bearing the above title would be considered quite out of place in a book on Thought-Culture, the Imagination being considered as outside the realm of practical psychology, and as belonging entirely to the idealistic phase of mental activities. The popular idea concerning the Imagination also is opposed to the "practical" side of its use. In the public mind the Imagination is regarded as something connected with idle dreaming and fanciful mental imaging. Imagination is considered as almost synonomous with "Fancy."

But the New Psychology sees beyond this negative phase of the Imagination and recognizes the positive side which is essentially constructive when backed up with a determined will. It recognizes that while the Imagination is by its very nature *idealistic* , yet these ideals may be made real—these subjective pictures may be materialized objectively. The positive phase of the Imagination manifests in planning, designing, projecting, mapping out, and in general in erecting the mental framework which is afterward clothed with the material structure of actual accomplishment. And, accordingly, it has seemed to us that a chapter on "Constructive Imagination" might well conclude this book on Thought-Culture.

Halleck says: "It was once thought that the imagination should be repressed, not cultivated, that it was in the human mind like weeds in a garden.... In this age there is no mental power that stands more in need of cultivation than the imagination. So practical are its results that a man without it cannot possibly be a good plumber. He must image short cuts for placing his pipe. The image of the direction to take to elude an obstacle must precede the actual laying of the pipe. If he fixes it before traversing the way with his imagination, he frequently gets into trouble and has to tear down his work. Some one has said that the more imagination a blacksmith has, the better will he shoe a horse. Every time he strikes the red-hot iron, he makes it approximate to the image in his mind. Nor is this image a literal copy of the horse's foot. If there is a depression in that, the imagination must build out a corresponding elevation in the image, and the blows must make the iron fit the image."

Brodie says: "Physical investigation, more than anything else, helps to teach us the actual value and right use of the imagination—of that wondrous faculty, which, when left to ramble uncontrolled, leads us astray into a wilderness of perplexities and errors, a land of mists and shadows; but which, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions nor Davy have decomposed the earths and alkalies, nor would Columbus have found another continent."

The Imagination is more than Memory, for the latter merely reproduces the impressions made upon it, while the Imagination gathers up the material of impression and weaves new fabrics from them or builds new structures from their separated units. As Tyndall well said: "Philosophers may be right in affirming that we cannot transcend experience; but we can at all events carry it a long way from its origin. We can also magnify, diminish, qualify and combine experiences, so as to render them fit for purposes entirely new. We are gifted with the power of imagination and by this power we can lighten the darkness which surrounds the world of the senses. There are tories, even in science, who regard imagination as a faculty to be feared and avoided rather than employed. But bounded and conditioned by cooperant reason, imagination becomes the mightiest instrument of the physical discoverer. Newton's passage from a falling apple to a falling moon was, at the outset, a leap of the imagination."

Brooks says: "The imagination is a creative as well as a combining power.... The Imagination can combine objects of sense into new forms, but it can do more than this. The objects of sense are, in most cases, merely the materials with which it works. The imagination is a plastic power, moulding the things of sense into new forms to express its ideals; and it is these ideals that constitute the real products of the imagination. The objects of the material world are to it like clay in the hands of the potter; it shapes them into forms according to its own ideals of grace and beauty.... He, who sees no more than a mere combination in these creations of the imagination, misses the essential element and elevates into significance that which is merely incidental."

Imagination, in some degree or phase, must come before voluntary physical action and conscious material creation. Everything that has been created by the hand of man has first been created in the *mind* of man by the exercise of the Imagination. Everything that man has wrought has first existed in his mind as an *ideal* , before his hands, or the hands of others, wrought it into material *reality* . As Maudsley says: "It is certain that in order to execute consciously a voluntary act we must have in the mind a conception of the aim and purpose of the act." Kay says: "It is as serving to guide and direct our various activities that mental images derive their chief value and importance. In anything that we purpose or intend to do, we must first of all have an idea or image of it in the mind, and the more clear and correct the image, the more accurately and efficiently will the purpose be carried out. We cannot exert an act of volition without having in the mind an idea or image of what we will to effect."

Upon the importance of a scientific use of the Imagination in every-day life, the best authorities agree. Maudsley says: "We cannot do an act voluntarily unless we know what we are going to do, and we cannot know exactly what we are going to do until we have taught ourselves to do it." Bain says: "By aiming at a new construction, we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the ideal is dim and wavering we stagger and miscarry." Kay says: "A clear and accurate idea of what we wish to do, and how it is to be effected, is of the utmost value and importance in all the affairs of life. A man's conduct naturally shapes itself according to the ideas in his mind, and nothing contributes more to his success in life than having a high ideal and keeping it constantly in view. Where such is the case one can hardly fail in attaining it. Numerous unexpected circumstances will be found to conspire to bring it about, and even what seemed at first hostile may be converted into means for its furtherance; while by having it constantly before the mind he will be ever ready to take advantage of any favoring circumstances that may present themselves."

Simpson says: "A passionate desire and an unwearied will can perform impossibilities, or what seem to be such, to the cold and feeble." Lytton says: "Dream, O youth, dream manfully and nobly, and thy dreams shall be prophets." Foster says: "It is wonderful how even the casualities of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm decisive spirit is recognized it is curious to see how space clears around a man and leaves him room and freedom." Tanner says: "To believe firmly is almost tantamount in the end to accomplishment." Maudsley says: "Aspirations are often prophecies, the harbingers of what a man shall be in a condition to perform." Macaulay says: "It is related of Warren Hastings that when only seven years old there arose in his mind a scheme which through all the turns of his eventful life was never abandoned." Kay says: "When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind, he will be very likely to find it, and that too, probably, where it would otherwise have escaped his notice." Burroughs says: "No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through. They are quickly recognized because the eye has been commissioned to find them."

Constructive Imagination differs from the phases of the faculty of Imagination which are akin to "Fancy," in a number of ways, the chief points of difference being as follows:

The Constructive Imagination is always exercised in the pursuance of *a definite intent and purpose* . The person so using the faculty starts out with the idea of accomplishing certain purposes, and with the direct intent of thinking and planning in that particular direction. The fanciful phase of the Imagination, on the contrary, starts with no definite intent or purpose, but proceeds along the line of mere idle phantasy or day-dreaming.

The Constructive Imagination *selects its material* . The person using the faculty in this manner abstracts from his general stock of mental images and impressions those particular materials which fit in with his general intent and purpose. Instead of allowing his imagination to wander around the entire field of memory, or representation, he deliberately and voluntarily selects and sets apart only such objects as seem to be conducive to his general design or plan, and which are logically associated with the same.

The Constructive Imagination operates upon the lines of *logical thought* . One so using the faculty subjects his mental images, or ideas, to his *thinking faculties* , and proceeds with his imaginative constructive work along the lines of Logical Thought. He goes through the processes of Abstraction, Generalization or Conception, Judgment and the higher phases of Reasoning, in connection with his general work of Constructive Imagination. Instead of having the objects of thought before him in material form, he has them represented to his mind *in ideal form* , and he works upon his material in that shape.

The Constructive Imagination is *voluntary* —under the control and direction of the will. Instead of being in the nature of a dream depending not upon the will or reason, it is directly controlled not only by reason but also by the will.

The Constructive Imagination, like every other faculty of the mind, may be developed and cultivated by Use and Nourishment. It must be exercised in order to develop its mental muscle; and it must be supplied with nourishment upon which it may grow. Drawing, Composing, Designing and Planning along any line is calculated to give to this faculty the exercise that it requires. The reading of the right kind of literature is also likely to lead the faculty into activity by inspiring it with ideals and inciting it by example.

The mind should be supplied with the proper material for the exercise of this faculty. As Halleck says: "Since the imagination has not the miraculous power necessary to create something out of nothing, the first essential thing is to get the proper perceptional material in proper quantity. If a child has enough blocks, he can build a castle or a palace. Give him but three blocks, and his power of combination is painfully limited. Some persons wonder why their imaginative power is no greater, when they have only a few accurate ideas." It thus follows that the active use of the Perceptive faculties will result in storing away a quantity of material, which, when represented or reproduced by the Memory, will give to the Constructive Imagination the material it requires with which to build. The greater the general knowledge of the person, the greater will be his store of material for this use. This knowledge need not necessarily be acquired at first hand from personal observation, but may also be in the nature of information acquired from the experience of others and known through their conversation, writings, *etc.*

The necessity of forming clear concepts is very apparent when we come to exercise the Constructive Imaginative. Unless we have clear-cut ideas of the various things concerned with the subject before us, we cannot focus the imagination clearly upon its task. The general ideas should be clearly understood and the classification should be intelligent. Particular things should be clearly seen in "the mind's eye;" that is, the power of visualization or forming mental images should be cultivated in this connection. One may improve this particular faculty by either writing a description of scenes or particular things we have seen, or else by verbally describing them to others. As Halleck says: "An attempt at a clear-cut oral description of something to another person will often impress ourselves and him with the fact that our mental images are hazy, and that the first step toward better description consists in improving them."

Tyndall has aptly stated the importance of visualizing one's ideas and particular concepts, as follows: "How, for example, are we to lay hold of the physical basis of light since, like that of life itself, it lies entirely without the domain of the senses?... Bring your imaginations once more into play and figure a series of sound-waves passing through air. Follow them up to their origin, and what do you there find? A definite, tangible, vibrating body. It may be the vocal chords of a human being, it may be an organ-pipe, or it may be a stretched string. Follow in the same manner a train of ether waves to their source, remembering at the same time that your ether is matter, dense, elastic and capable of motions subject to and determined by mechanical laws. What then do you expect to find as the source of a series of ether waves? Ask your imagination if it will accept a vibrating multiple proportion—a numerical ratio in a state of oscillation? I do not think it will. You cannot crown the edifice by this abstraction. The scientific imagination which is here authoritative, demands as the origin and cause of a series of ether waves a particle of vibrating matter quite as definite, though it may be excessively minute, as that which gives origin to a musical sound. Such a particle we name an atom or a molecule. I think the seeking intellect, when focused so as to give definition without penumbral haze, is sure to realize this image at the last."

By repeatedly exercising the faculty of Imagination upon a particular idea, we add power and clearness to that idea. This is but another example of the familiar psychological principle expressed by Carpenter as follows: "The continued concentration of attention upon a certain idea gives it a dominant power." Kay says: "Clearness and accuracy of image is only to be obtained by repeatedly having it in the mind, or by repeated action of the faculty. Each repeated act of any of the faculties renders the mental image of it more clear and accurate than the preceding, and in proportion to the clearness and accuracy of the image will the act itself be performed easily, readily, skillfully. The course to be pursued, the point to be gained, the amount of effort to be put forth, become more and more clear to the mind. It is only from what we have done that we are able to judge what we can do, and understand how it is to be effected. When our ideas or conceptions of what we can do are not based on experience, they become fruitful sources of error."

Galton says: "There is no doubt as to the utility of the visualizing faculty where it is duly subordinated to the higher intellectual operations. A visual image is the most perfect form of mental representation wherever the shape, position and relation of objects in space are concerned. It is of importance in every handicraft and profession where design is required. The best workmen are those who visualize the whole of what they propose to do before they take a tool in their hands."

Kay says: "If we bear in mind that every sensation or idea must form an image in the mind before it can be perceived or understood, and that every act of volition is preceded by its image, it will be seen that images play an important part in all our mental operations. According to the nature of the ideas or images which he entertains will be the character and conduct of the man. The man tenacious of purpose is the man who holds tenaciously certain ideas; the flighty man is he who cannot keep one idea before him for any length of time, but constantly flits from one to another; the insane man is he who entertains insane ideas often, it may be, on only one or two subjects. We may distinguish two great classes of individuals according to the prevailing character of their images. There are those in whose mind sensory images predominate, and those whose images are chiefly such as tend to action. Those of the former class are observant, often thoughtful, men of judgment and, it may be, of learning; but if they have not also the active faculty in due force, they will fail in giving forth or in turning to proper account their knowledge or learning, and instances of this kind are by no means uncommon. The man, on the other hand, who has ever in his mind images of things to be done, is the man of action and enterprise. If he is not also an observant and thoughtful man, if his mind is backward in forming images of what is presented to it from without, he will be constantly liable to make mistakes."

Galton says of the faculty of visualization: "Our bookish and wordy education tends to repress this valuable gift of nature. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions and justness to our generalizations, is starved by lazy disuse, instead of being cultivated judiciously in such a way as will, on the whole, bring the best return. I believe that a serious study of the best method of developing and using this faculty without prejudice to the practice of abstract thought in symbols, is one of the many pressing desiderata in the yet unformed science of education."

This consideration of the faculty of, and culture of, the Imagination, may appropriately be concluded by the following quotation from Prof. Halleck, which shows the danger of misuse and abuse of this important faculty. The aforesaid well-known authority says: "From its very nature, the imagination is peculiarly liable to abuse. The common practices of day-dreaming or castle-building are both morally and physically unhealthful. We reach actual success in life by slow, weary steps. The day-dreamer attains eminence with one bound. He is without trouble a victorious general on a vast battlefield, an orator swaying thousands, a millionaire with every amusement at his command, a learned man confounding the wisest, a president, an emperor or a czar. After reveling in these imaginative sweets, the dry bread of actual toil becomes exceedingly distasteful. It is so much easier to live in regions where everything comes at the magic wand of fancy. Not infrequently these castle-builders abandon effort in an actual world. Success comes too slow for them. They become speculators or gamblers, and in spite of all their grand castles, gradually sink into utter nonentities in the world of action.... The young should never allow themselves to build any imaginative castle, unless they are willing by hard effort to try to make that castle a reality. They must be willing to take off their coats, go into the quarries of life, chisel out the blocks of the stone, and build them with much toil into the castle walls. If castle-building is merely the formation of an ideal, which we show by our effort that we are determined to attain, then all will be well."

It will be seen that, in reality, the Cultivation of the Imagination is rather the training and intelligent direction of that faculty, instead of the development of its power. The majority of people have the faculty of Imagination well developed, but to them it is largely an untrained, fanciful self-willed faculty. Cultivation is needed in the direction of bringing it under the guidance of the reason, and control by the will. Thought-Culture in general will do much for the Imagination, for the very processes employed in the development and cultivation of the various other faculties of the mind will also tend to bring the Imagination into subjection and under control, instead of allowing it to remain the wild, fanciful irresponsible faculty that it is in the majority of cases. Use the faculty of Imagination as a faculty of *Thought* , instead of a thing of *Fancy* . Attach it to the *Intellect* instead of to the *Emotions* . Harness it up with the other faculties of Thought, and your chariot of Understanding and Attainment will reach the goal far sooner than under the old arrangement. Establish harmony between Intellect and Imagination, and you largely increase the power and achievements of both.

Thought-Force in Business and Everyday Life

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Preface

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In justice to myself, I think it well to state that this work has been somewhat hastily prepared from the notes used by me in certain of lectures, the lessons give herein practically being the syllabi of the said lectures. In the lectures, and in this work, my one and only purpose has been to acquaint the students with the means of developing, and effectively using the might forces latent within him - Personal Magnetism and Psychic Influence. To this end I have scarified all pretensions to literary style, all attempts to secure felicity of diction. I have felt that I had a message to deliver, and I endeavored to deliver it promptly, clearly and plainly, without any attempt at "fine writing." If a homely word seemed to express my thought - I used it. If a slang term or semi-slang phrase seemed to fit in - in it went.

I trust that my critics will spare themselves the trouble of pointing out my many defects of style and composition - I fully realize these things. I have subordinated everything else, in my endeavor to make this work plain and practical. This is an explanation, not an apology.

With the above understanding between us, I submit this little work to your kind consideration. Whilst fully cognizant of its defects, I still feel that it will be helpful to some of the many who are endeavoring to overcome unfavorable environments, which it may serve as a guidepost, pointing out the past to better things. I feel that it will do its share of the work of removing Fear thought from the minds of men, of replacing "I Can't" with "I Can and I WILL." I feel that I must do these things, for it contains within it the germs of a mighty Truth.

W.W.A. CHICAGO, ILL, DECEMBER 4, 1900

Salutatory

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The nearer to the practical men keep
The less they deal in vague and abstract things
The less they deal in huge, mysterious words
The mightier is their power.
Thomas L. Harris

Views of other writers - Erroneous theories – Vegetarianism – Celibacy - Vital Fluid -Deep Breathing - Real progress made by investigation, not by theories - Existence of personal magnetism unquestioned - A self-evident truth - Results, not theories - No pet theories advanced - Accept nothing that you cannot demonstrate.

"Theories are but mighty soap-bubbles, with which the grown-up children of science amuse themselves." The majority of writers upon this subject have devoted nearly all their efforts, as well as their space, to proving, first, that Personal Magnetism really existed; and, secondly, that the phenomenon was best accounted for by some pet theory of their own. Some attribute the power of influencing men to the use of a vegetarian diet, notwithstanding the fact that some of the most "magnetic" individuals "make graveyards of their stomachs." Others insist that in celibacy and abstinence from sexual intercourse may be found the secret, notwithstanding the fact that the majority of "magnetic" individuals do not differ in their sexual customs from their less magnetic brothers. Others hold that the "magnetic" force abounds in the air around us to absorb great quantities of the vital fluid, charging ourselves with force in the manner of the storage battery. And so on, each with his little pet theory.

Now, I have no fault to find with the systems above mentioned. Although not leading a life of celibacy, I see much good in the doctrine of continence, and there can be no two opinions as to the merits of chastity; whilst not accepting the theory of the absorption of "magnetic force" from the earth's atmosphere, I am a firm advocate of, and believer in, "deep breathing, " and believe that if the same was universally practiced much sickness and physical weakness would disappear from the earth. All these things are good, but a little reflection will show anyone that they are not the prime factors in the production of the quality known as "Personal Magnetism." The writers on the subject usually conclude by telling their readers of the wonderful possibilities open to anyone who can acquire this their readers of the wonderful possibilities open to anyone who can acquire this power and learn how to use it. They, however, say little or nothing of how this force may be acquired, that is beyond stating their theories. They deliver discourses - but do not instruct.

They are preachers - not teachers. They dwell upon theories - and neglect facts.

The real progress in this branch of scientific research has been made, not by writers or theorists, but by a few earnest investigators who have conducted numberless experiments, and have explored every avenue of information, and who have brought this wonderful subject out of the realms of mere speculation and placed it upon a scientific basis.

The writer has been a close student and investigator of this subject for many years, and the present work is an attempt to give to his students some of the fundamental principles derived from the investigations and practical experiments of himself and his co-workers in this field. Our lessons, therefore, will be confined, so far as is possible, to statements of proven facts, and practical instruction, touching upon theory only when absolutely necessary.

In my opinion, I would insult your intelligence if I were to present to you an elaborate argument, the purpose of which would be an attempt to prove the existence of that wonderful force, latent in man, developed by the few, but possible of acquirement by all; that mysterious quality called, for want of a better name - Personal Magnetism.

To set out to prove its existence, would be akin to an attempt to convince the average intelligent man of the fact that the magnet influences the needle; that the X-rays penetrate the body of man or still more solid object; that a message be conveyed by electricity, along a beam of light, or even by wireless telegraphy, through the air without the need of any other medium. Every intelligent person is aware of the existence of the above-mentioned phenomena, and does not need to have the same demonstrated to him. If he is interested in the subject at all, he wishes to be taught how to permeate these forces, so that he may be able to reproduce the experiments himself. This is equally true of the student of Personal Magnetism. He has long since learned that such a force exists. He sees it around him everyday, and knows of the wonders that are accomplished by its aid. He, possibly, is aware that he has developed the force to a certain degree, and what he wants, in any event, is to become acquainted with the means whereby he can fully develop and intelligently use the force latent within him. I therefore shall make no attempt to demonstrate the existence of the force, believing it to be self-evident.

I also intend to avoid a tiresome discussion of the numerous theories, which have been advanced to account for the phenomenon theories, which have been have been advanced to account for the phenomenon theories, which have been advanced to account for the phenomenon of Personal Magnetism. I have no pet theory to advance. I will endeavor to teach you how to obtain results, and you can then read up on the subject of theories, or possibly formulate a new theory of your own. I will state briefly my own conception of the cause underlying the phenomena alluded to in this work, but I shall not attempt to force my views upon you. You are at liberty to accept or reject any theory, as the result in no way depends upon any special form of belief. Many of those who have obtained the best results, have discarded one theory after another, and now say that they do not attempt to explain the real cause underlying the results, being content to work on, without a dogmatic theory, so long as they know how to obtain the results. With this explanation, I will leave the land of theory and enter into the realm of practice, and will endeavor to so instruct you along the lines of the development and use of this mighty force, that you may reproduce the results already obtained by others, and perhaps may become investigators and leaders in the work of blazing the way through the woods of superstition and mystery with which the subject has been surrounded so long. I will ask you to accept nothing that you cannot prove.

The Nature of the Force

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The force not magnetic in its nature - Subtle current of thought waves - Thoughts are things - Our thoughts affect ourselves as well as others - Change of appearance following change of occupation - Thought the greatest force in the world - "I can and I will" vs. "I can't" - Practical instruction not transcendental discourse - The adductive power of thought - Fear thought the root of injurious thinking.

To the minds of most people, the term Personal Magnetism conveys the idea of a current radiating from the person of the magnetic individual, drawing to him all those within the radius of his magnetic force. This idea, whilst on the whole erroneous, still contains within it the germ of the real truth. There is a current of attracting force radiating from man, but it is not a magnetic force in so far as the term "magnetism" implies some connection with the lodestone or electricity. The human magnetic current, whilst bearing some resemblance to these two familiar forces in its effects, has no real connection with them so far as is concerned its origin or intrinsic nature.

That which we call Personal Magnetism is the subtle current of thought-waves, or thought-vibrations, projected from the human mind. Every thought created by our minds is a force of greater or lesser intensity, varying in strength according to the impetus imparted to it at the time of its creation. When we think, we send from us a subtle current, which tables along like a ray often far removed from us by space, a forceful thought will go on its errand charged with a mighty power, and will often bear down the instinctive resistance of the minds of others to outside impressions, whilst a weak thought will be unable to obtain an entrance Trance to the mental castle of another, unless that castle be but poorly guarded. Repeated thoughts along the same lines sent one after the other, will-often effect - an entrance where a single thought-wave, although much stronger, will be repulsed. It is an exhibition of a physical law in the Psychical world, and exemplifies the old saying about steady dripping wearing away a stone.

We are all influenced much more than we are aware by the thoughts of others. I do not mean by their opinions but by their thoughts. A great writer on this subject very truly says: "thoughts are things." They are things, and most powerful things at that. Unless we understand this fact, we are at the mercy of a mighty force, of whose nature we know nothing, and whose very existence many mighty force, of whose nature we know nothing, and whose very existence many of us deny. On the other hand, if we understand the nature and laws governing this wonderful force, we can master it and render it our instrument and assistant. Every thought created by us, weak or strong, good or bad, healthy or unhealthy, sends out its vibratory waves, which affect, to a greater or lesser extent all with whom we come in contact, or who may come within the radius of our thought vibrations. Thought waves are like the ripples on a pond caused by the casting in of a pebble, they move in constantly widening circles, radiating from a central point. Of course, if an impulse projects the thought waves forcibly toward a certain object, its force will be felt more strongly at that point.

Besides affecting others, our thoughts affect us, not only temporarily, but also permanently. We are what we think ourselves into being. The biblical statement that "as a man thinketh in his heart, so is he," is literally correct. We are all creatures of our own mental creating. You know how easy it is to think yourself into a "blue" state of mind, or the reverse, but you do not realized that repeated thought upon a certain line will manifest itself not only in character (which it certainly does), but also in the physical appearance of the thinker. This is a demonstrable fact, and you have but to look around you to realize it. You have noticed how a man's occupation shows itself in his appearance and general character. What do you suppose occasions this phenomenon? Nothing more or less than that thought. If you've have changed your occupation, your general character and appearance kept pace with your changed habits of thought. Your new occupation brought out a new train of thought, and "Thoughts take form in Action." You may have never taken this view of the matter, but it is true nevertheless, and you may find ample proof of its correctness by merely looking around you.

A man who thinks Energy manifests Energy. The man, who thinks Courage manifests courage. The man who thinks, "I can and I will," "gets there", while the "I can't" man "gets left." You know that to be true. Now, what causes the difference? Thought - just plain thought. But why? - Just because it cannot help itself. Action follows as the natural result of vigorous thinking. You think in earnest, and action does the rest. Thought is the greatest thing in the world. If you do not know it now, you will before you are through with this course of lessons. You may say that this is no new thing to you - that you know all about "making up your mind," and all that sort of thing, long ago. Then why did you not put it into practice and make something of yourself? I will tell you the trouble. You thought "I Can't" instead of "I Can." Now, I am going to change that "I Can't" into a big "I Can" and a bigger "I Will." That is what I am here for, and I intend to "make you over," before I am through with you. I suppose that you thought I would give you an elaborate, transcendental discourse on things you thought I would give you an elaborate, transcendental discourse on things away up in the clouds, and hoped that I would tell you how to charge yourself up with a lot of magnetism, so that you would be able to light the gas with the tips of your fingers, or draw everybody to you like a piece of steel to a magnet, now, didn't you? Well, I am not. But I intend to tell you how you can generate in yourself a force, compared with which magnetism is weak; a force that will make a man of you; a force that will make you realize the I AM within you; a power that will enable you to be a man of strong personal qualities; a man of influence; a successful man. I will tell you how you can acquire that which you have been calling Personal Magnetism, providing you will start at it in earnest. It is worth working for, and when you feel your new strength developing within you, you would not exchange your newfound knowledge for a fortune.

Why you feel a little stronger already, I don't you? Of course you do. I never have talked five minutes to a class of students as you do. I never have talked five minutes to a class of students about "I Can and I Will" and about the I AM within them without their throwing back their shoulders, raising their heads, taking a long breath, and looking me square in the eyes as a man or woman should. It was "thought manifesting itself in action." Do you see the point? I had planted the little seed of self-knowledge, and it had begun to sprout.

Before I conclude this lesson, I wish to direct your attention to one other very important thing about thought, and that is the Adductive Power of Thought. Pay attention to this; please as it is of the highest importance. Avoiding all attempts at a scientific explanation, and keeping away from technical terms, I will state the matter concisely thus: Thoughts attract like thoughts; the good thought attracts other good thoughts; the bad thought, the bad; thought of strength, likewise; thoughts of discouragement and doubt follow the rule, and so on through the entire gamut of thoughts.

Your thought attracts to it the corresponding thought of others and increases your stock of that particular kind of thought. Do you see the point? Think Fear thoughts, and you draw to yourself all the Fear thought in that neighborhood. The harder you think it, the greater supply of undesirable thought flocks to you. Think "I am Fearless," and all the courageous thought force within your radius will move towards you, and will aid you. Try it. That is, try the latter. Don't think Fear thought.

Fear and Hate are the parents of all the vile thoughts. I will go into this matter with you at greater length in subsequent lessons, but let me urge upon you now, with all the earnestness of which I am capable, to tear out those wile seeds - Fear and Hate. Tear them out by the roots. They spoil the whole garden and breed a host of other weeds, such as Worry, Doubt, Timidity, Lack of Self Respect, Jealousy, Spite, Malice, Envy, Slander and Morbid Ideas. I am not

Respect, Jealousy, Spite, Malice, Envy, Slander and Morbid Ideas. I am not trying to preach you a sermon, but I know that these vile thoughts are hindering your progress, and you will realize it, too, if you will stop to thinking for a moment. Open the blinds, and let the pure sunshine of Bright, Cheerful and Happy thoughts pour in, and the microbes of Doubt and Despair and Failure will leave, and seek more congenial quarters.

If you were my dearest friend, and I knew that this message would be my last on earth, I would shout to you, as loud as my vocal organs would permit: "Let Go of Fear and Hate Thoughts."

How the Thought Force Can Aid You

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Success dependent upon Personal Influence - "Strong men arrive" - Apparent exceptions to the rule - When negative men produce; positive men reap the benefit - Money the material manifestation of success - Money a means, not an end - The Law of Mental Control - Influence through suggestion - Influence by thought vibrations - Influence by thoughts adductive power - Influence acquired by character building.

I am addressing you upon the supposition that you are desirous of developing the forces within you, for the purpose of attaining success. Success in life depends very materially upon the possession of the quality of attracting and influencing our fellow men. No matter what other qualities you may possess, you are handicapped by a lack of that subtle force which we are in the habit of calling Personal Magnetism. Look around you and you will see that nearly every man who has "arrived " is possessed of the ability to attract, persuade, influence or control his fellows. They are all what is known as "strong" men. There are a few exceptions to this great rule, and these exceptions only go to prove the rule itself. These exceptions are usually found among men who have demonstrated their success along the lines of art, scientific research, invention, literary work, etc., and it will readily be seen that their success, from the very nature of things, depends more upon a close, concentrated, plodding research or effort, rather than upon push, energy, force and knowledge of human nature, or ability to handle men. These men are successful in their own lines of endeavor, but, as a rule, the results of their labor are reaped by others of more worldly turn of mind. If these burners of midnight oil meet with financial success, it is because some more positive man has taken charge of the business end of their work and pushed it through, in which case the said positive man usually reaps the lion's share.

This being the true state of affairs, I am justified in regarding success as meaning the attaining of financial reward, and that must depend largely upon the Personal Magnetism of the seeker of success. The inventor, student, writer, and scientist can be greatly benefited by an understanding of the intelligent use of the powers of Mental Control, but to the "man among men" remains the privilege of securing the best results of that wonderful power, for it brings him not only Success, but also its material manifestations -Money.

Money, regarded as mere money, is not a high ideal, but regarded, as the means of surrounding ourselves with the best things of like, it becomes no unworthy goal for human endeavor. I, therefore, feel, justified in treating it as the end to be sought after.

To repeat, success in life depends largely upon our ability to interest, attract, influence and control our fellow men. I do not think that you will require any argument upon that point, that is if you have had any acquaintance, whatever, with the world of men and affairs.

The next thing is to learn how this wonderful and valuable power may be acquired. The answer is: by the mastery of the law of Mental Control. That is the secret of not only Personal Magnetism, but also of Success in Life and of Happiness as well. To the man or woman who masters this law, the world is an oyster to be opened and enjoyed in comfort. Even he, who lacks the application and perseverance to follow up the exercises for the development of his latent power, will be stronger and more positive from a mere acquaintance with the subject. "This is all very well," you say, "but tell us how we may develop this power." That is just what I am doing now. I am leading you up to an understanding of the theory, by easy steps. I wish the idea to unfold naturally, so as to avoid giving you mental dyspepsia.

Now, for a summing up of the general theory, before I take up the subject in detail.

I have told you that the power of thought could be used in a number of ways in the direction of influencing men and gaining success. I have given you an idea of how thought operates in the direction named. Before proceeding to our next lesson, I think it well to again call your attention to the several different ways in which thought can aid you in attaining success, through the influencing of men.

Thought will aid you in the following manner:

1. By the use of your positive thought force in the direction of directly influencing men in person, through the law of Suggestion. By this I mean that you will be able to interest men in your schemes and plans, enlist their aid, secure their patronage, and influence them generally. This faculty, natural to some men, can be acquired by any man or woman who has the will power and perseverance to develop it within them. Most students of the subject are desirous of acquiring knowledge of this branch of Mental Control before the other phases of the subject, and I, therefore, will take it up in my next lesson.

2. By the power of direct thought vibrations set in motion by your mind, which will exert a powerful effect upon the minds of others, unless they understand the secret of guarding against these forces and rendering themselves positive to others. An understanding of this law will also enable you to present a positive mental attitude toward the thought waves emanating from the minds of others.

others.

3. By the power of the adductive qualities of thought, which works upon the theory "like attracts like." By holding certain thoughts constantly, in your mind, you attract to you thoughts and influences of the like nature, from the great body of thought surrounding us, unseen, but all powerful. This power is one of the strongest forces in nature, and if properly used will attract assistance from the most unexpected quarters. "Thoughts are Things," and possess a wonderful power of attracting to themselves other thought waves of the same vibratory pitch and quality.

4. By the power of thought in shaping your character and temperament to meet the requirements of your organization. You lack certain qualities needful for your success. You know it as well, if not better, than anyone else, but you have been deluded by a belief that these shortcomings were a part of you and that "the leopard cannot change his spots." To you the study of the Law of Mental Control comes as a might ally, for you can overcome these deficiencies, and can acquire new characteristics and qualities, as well as learning how to strengthen those which you have already. I will endeavor to start you on the right road, by this series of lessons. I will print out the way for you, but you must do the work yourself. Every man must work out his own salvation in this study, as in every other branch of human endeavor.

Direct Psychic Influence

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Influence in a personal interview - The three great methods - Direct suggestion - Thought waves - The adductive quality of thought - What is suggestion? - The Dual Mind -Hypnotic Suggestion - The Active and Passive functions - The qualities of the two functions - Human sheep - The two brother partners - The Passive brother - The active brother - Their respective traits - The "dead-easy" man - The "hard-as-nails man - How to elude the vigilant partner - Never take No! for an answer, in business or in love - Fortune is feminine - Love laughs at locksmiths - Confidence will win the day.

In this and the next lesson I will endeavor to make plain to you the process whereby an individual exerts and influence over his fellow men, in a personal interview, and interests them in his schemes and plans; enlists their aid and support; secures their patronage; and influences them generally. We all know men who are able to accomplish these results, and yet we content ourselves with wondering about their strange power, without endeavoring to acquire it.

The art of influencing men or women whilst we are in their presence, of necessity includes the other several methods of mental influence mentioned in the preceding lessons, and partakes of the nature of each. It is difficult to speak intelligently of this phase of mental influences, without covering the entire grounds that will be explained in subsequent lessons. I must content myself with a general reference to these several different branches of the subject; as you will meet them later on, at which time I will take them up at greater length. I would suggest that after completing this series of lessons you take up this particular lesson again, and go over it carefully a second time. You will have a much clearer idea of this subject, and many things which now seem more or less vague and unsatisfactory, will appear clear and easily understood.

In influencing men who we meet face to face, we affect them in a number of ways, which may be roughly summed up in three forms, viz.:

1. By direct suggestion through the voice, manner, appearance and eye. This includes not only voluntary suggestions on our part, but also the suggestions made involuntarily by every earnest man.

2. By thought waves directed to the other person by a voluntary effort of our mind.

3. By the adductive quality of thought, resulting from the process of controlled thought, of which I spoke in the preceding lesson. This force, once

controlled thought, of which I spoke in the preceding lesson. This force, once generated, operates involuntarily and constitutes the most striking phase of what we call Personal Magnetism.

In this lesson I shall confine myself to the first mentioned form of personal influence, and will take up the succeeding forms in subsequent lessons.

It is a most difficult task to give an intelligent comprehensive idea of the subject of Suggestion, in the limited space at my disposal. If the student has acquainted himself with the principles underlying Hypnotism or Hypnotic Suggestion, he will readily understand just what I mean when I say "Suggestion." To those who have not had this advantage, I will say that a suggestion is "an impression, consciously or unconsciously received through any of our senses." We are constantly accepting or rejecting suggestions, the acceptance or rejection depending upon the degree of suggestibility in ourselves, the degree being caused by the development or cultivation of the non-receptive qualities of the mind. We cannot attempt to go deeply into the subject of what is known as the Dual Mind in man, which has been variously designated as the Objective and Subjective minds; the Voluntary and involuntary minds; the Conscious and Subconscious minds, *etc.* If the student is desirous of acquainting himself fully with this subject, I would suggest that he take up some good work on Hypnotism or Hypnotic Suggestion. There are several good books on this subject, but I would suggest the occult books published by The Library Shelf (known as Series A, B, C, and D), which are courses of instruction in the basic principles of personal magnetism, hypnotism, suggestion and kindred branches of psychic research.

In order that the student may grasp the idea that I wish to convey regarding the use of suggestion as a means of exerting personal influence, I would have him understand that the mind has two general functions, which (following the terms used by me in my other writings) are known as the Active Function and the Passive Function, respectively. The Active function does the voluntary, volitional thinking, and also manifests what we call "will power." It is the function used frequently by the active, energetic, vigorous, wide-awake man, in his busy moments. The Passive function does the instinctive, automatic, and involuntary thinking, exhibiting no "will power" and manifesting on entirely contrary lines from the Active function. The Passive function is a most valuable servant on man, and really performs the greater part of his mental work, doing all the drudgery and fulfilling its allotted task without receiving praise or thanks. It works uncomplainingly, and apparently without any effort, and never seems to tire. The Active function, on the other hand, works only at the promptings of the will, and uses up a greater amount of nervous force than its Passive brother. It does the energetic active work of the mind, and tires after a great deal of effort does the energetic active work of the mind, and tires after a great deal of effort and cries out for rest. You are conscious of, more or less, the effort when you employ the Active function, but not so when you use the easy going, faithful, good natured Passive function. I think that you will understand the distinctive features of these two functions, from this brief explanation.

Some persons do nearly all their thinking along Passive lines. Such persons find it too much of a task to do their own thinking, and prefer the "ready-made" thought of others, to that of their own production. They are practically human sheep. They are very credulous and will accept almost any statement made to them in an earnest, positive manner. These people are very suggestible and are practically at the mercy of those of a more active mind. They find it hard to say "No," and are inclined to say, "Yes," if it is easier and requires less thinking. Others are not quite so suggestible, and some are scarcely suggestible at all, at times. But the latter, when they relax and give their Active functions a rest, are much more suggestible than at other times.

To enable you to form a mental picture of the two functions, for the purpose of carrying out the instructions given in this course, I will ask you to imagine a pair of twins who are associated as partners in a business enterprise. They look exactly alike, but have very different qualities, and each one is well fitted for the performance of the special duties, which he has undertaken. They share equally in the profits and losses of the business. The Passive brother attends to receiving goods; filling orders; packing goods; keeping the stick in order, etc., while the Active brother financiering; pushing things along, and, in short, is the executive of the concern and its active spirit. When it comes to the buying of goods, however, both brothers take a hand.

The Passive brother is a good-natured, easygoing, "dead-easy" sort of fellow; a plodding, automatic, mechanical sort of man. He is somewhat "set" in his notions, rather superstitious and bigoted, but very credulous and apt to believe almost anything one may tell him, providing the new statement does not directly conflict with some of his preconceived notions. To get a radically new idea into his head it is necessary to "insinuate" it into him, by degrees. He is in the habit of deferring to the opinions of his brother, when the latter is around, and, in his brother's absence, to the opinions of other people. He will be apt to grant you any favor, to give you almost anything you ask, providing you make the request in a firm, confident manner. He is afraid of hurting your feelings by a refusal, and will promise you anything to get rid of you, and to avoid giving you a positive refusal. You can sell him almost anything if his brother is not watching him, if you go about it right. All you have to do is to put on a bold, confident front, and take things for granted. You know the type.

The Active brother, however, is a very different sort of a fellow. He is a suspicious, watchful, wide-awake, "hard as nails" sort of individual. There is no nonsense about him. He finds it necessary to keep a close watch on his Passive brother in order that the interests of the firm do not suffer. The Passive brother is always getting "stuck" by somebody, or on something, and really needs some sort of a guardian, and if the Active fellow happens to take a nap or be too busy with his work to keep an eye on the Passive brother, something is sure to happen to the latter. The Active partner, accordingly, is not inclined to allow you to meet the Passive brother, until he knows you pretty well, or thinks that you have no designs on the easy fellow. He watches you carefully and inquires into your business, and tries to find what you are up to, before he will allow you to see the other partner. If he thinks that you have designs on the easy fellow, he will tell you that his easy brother is out, *etc.* Even if he allows you to see his brother, he will watch every motion and listen to every word, and in the case he thinks that you are trying to play some sort of a game on the easy man, he will put his foot down on the scheme and call the deal off. He considers every proposition, and accepts it, if reasonable, or rejects it if not. He grows less suspicious when he becomes accustomed to your presence, and may even grow to have considerable confidence in you. He also may be entertained and amused, at which times he relaxes his vigilance and grows less suspicious. If his suspicions are once allayed, you may be able to get in a word with the other brother, in which case you have made a great advance, for the easy brothers, once acquainted with you, will himself contrive to make the next meeting easier. He feels lonesome and chafes under the restraint imposed upon him by his brother, and when he once makes your acquaintance he will be on the lookout for another chance to have a chat with you. The first step is the hardest.

Please remember that the mind of every man or woman is a partnership, composed of functions represented by the two characters with which I have just endeavored to acquaint you. There is a difference however in firms. The Passive partner is pretty much the same in all cases, although in some he manages to have his own way more, and in others he is kept still further in the background, the difference being caused by the degree of positive-ness in the Active partner. There is a great difference in these Active partners. Some of them are splendid examples of prudence, watchfulness and sagacity, whilst others possess these qualities in a lesser degree, and some are nearly as "easy" as their Passive brothers. Some of them can be "bulldozed," others coaxed, others flattered; and others tired out into relaxing their vigilance. Some of them get so interested in something that they do not notice that the visitor is getting well acquainted with the Passive brother, and may even allow him to give an order for goods. Each one has his own peculiarities, his weaknesses. As a man is no stronger that his weakest point, to obvious rule is to find that weakest point and direct the attack right there. You will readily see that the main thing to be accomplished is to elude the vigilance of the Active partner. There are many ways of doing this - the thing to do is to find out the best way. If one way does not work, try another. If you keep at it you will win eventually. "Faint heart never won fair lady." It can be done if it is gone about properly. It is done every day. It is easy with some, and hard with others, but it can be done with all of these watchful partners if you will only keep pecking away at it.

Never take "No" for an answer. Pursue the same plan in business that you would if you were courting the girl you loved. In the latter case, a "No" or two, or a dozen for that matter, would not count. Pursue the same tactics in your business, and you will win the day. Fortune is feminine, you know, and possesses all of the characteristics of the sex.

Suggestions gain force by repletion. A man may reject a proposition when first made, but upon hearing the same thing over and over again, he will come to believe it. No wonder, you believe it yourself from the mere repletion of it, and why shouldn't he. Moreover, a suggestion may produce no apparent effect at the time it is given, but may be like the seed planted in fertile soil, which will have sprouted by the time you come again. By talking properly to the Active partner and getting him interested you have enabled the passive brother, actuated by curiosity (of which he has a full share) to draw near and overhear your conversation. He will often think over the overheard words after you have gone, and the next time you come he will manage to get an interview with you, in spite of his stern brother. "Love laughs at locksmiths," and so does the Passive fellow at his brother - sometimes. You should carry the above mental picture of the two functions of the mind - the Active partner and his Passive brother. With this picture in your mind, you will be able to direct your suggestions to the best advantage, and also to guard yourself against the suggestions of others.

In influencing a man with whom you come in personal contact, you will not have to depend entirely upon the power of suggestion in overcoming the watchfulness of the Active partner of his mind. You will be aided by two powerful allies, i.e., direct thought waves consciously projected by your mind, and by the involuntary adductive qualities of thought. These powers can be highly developed by the exercises, which will be given you during this course of lessons. You will also learn how to acquire characteristics calculated to aid you in making a good impression upon the Active brother, who is apt to be impressed by external appearances.

There is one thing, which you must learn, however, and that is Confidence and a belief in you ability to master this subject. It is like a boy learning to swim. The swimming power is inherent in every boy, but he doesn't believe it. As soon as he believes that he can swim - he swims; but so long as he believes that he "can't"- he cannot. He may improve in the art of swimming by practice, but he had the swimming power in him from the beginning, and all he needed was belief. You can do it, and have but to strike out. You can begin on easy exercises at first, but you must have Confidences from the start. Some men discover this by accident, and do not know the reason for their success. You know the reason, now, and can do as well and better than the man who has stumbled upon the truth.

A Little Worldly Wisdom

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In the preceding lesson I compared the two functions of the mind of each individual, to the two brothers - partners in a business enterprise. For the convenience of explanation, I will continue this illustration, which is quite applicable to the real state of affairs.

This Active partner is a "particular" old fellow, and needs considerable humoring, and careful handling. He is influenced, to some extent, by the conversation, appearance, manner, voice, eye, etc., and each Active partner has his own tastes and peculiarities, although there are some things, which they all have in common. As to conversation, we should if possible ascertain what interests, but do not make the mistake of talking too much. "Give the old man a chance." You should talk until you get him well started on a favorite topic, and then you keep quiet. You should cultivate the art of listening, for it is one of the most valuable accomplishments in the world. Many a man (or woman) has risen to a high position simply by being a good listener. You may remember the old tale told of Thomas Carlyle. A visitor once called on him, and being a good listener and a student of human nature as well, managed to get him started talking on a favorite subject. Carlyle talked for over three hours without giving the visitor "a chance to get a word in edgewise." When the caller at last rose to depart, Carlyle accompanied him to the door, in a surprisingly good humor, and bade him good-bye saying, "Come again, Mon., we've had a most delightful conversation." Do you see the point? Listen attentively to the old Active partner, and act as if each of his words was a bright golden dollar, fresh from the mint - but do not fall under the influence of his spell. Pay earnest attention to what he says, but do not let his thoughts produce any real impression upon you, or else he will be selling goods to you, Passive partner. Keep yourself positive, not negative, for you will have a word to say to the easy brother after the old fellow becomes "intoxicated with the exuberance of his own verbosity," and relaxes his vigilance. By all means cultivate the art of intelligent listening.

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As to appearance, I would advise you to avoid the two extremes of flashiness and dowdiness, respectively. Keep in the middle of the road. You should particularly avoid clothing calculated to attract special attention, either by its extreme style or the reverse. The apparel should be simple, neat and clean. Do not wear a shabby hat or muddy, shabby shoes. To this effect, even a fine suit of clothes is lost. Always wear clean linen. These things count. Eschew the use of strong perfumes. To most men, strong perfumes are an abomination. It is scarcely necessary to add that personal cleanliness is an important prerequisite for obtaining a favorable hearing with the majority of Active partners, even though they may not be too particular themselves. Your manner should be pleasant and cheerful, yet not frivolous. A certain degree of reserve is desirable. Your temper, of course, should be well under control. Anger is a sign of weakness - not strength, and the angry man is always placed at a disadvantage. You should be absolutely fearless, both physically and morally, the latter being the rarer quality. If you are quick tempered, or apt to give way to fear of misfortune, or worry, etc., you should pay particular attention to the lesson on Character Building, and correct these defects.

Your manner should convey the idea of self-respect, but should likewise show a delicate consideration for the likes and dislikes of others. If you lack the latter quality, you should cultivate it by all means, as it is of paramount importance in creating friends and in gaining the favor of Active partners, the latter being only human in spite of their rough exteriors. If you will carry in your mind this thought: "I act toward you as I would like you to act toward me," and make the thought take form in action, you will acquire this valuable quality.

Cultivate a frank, open manner. Most people like it. Be earnest when you talk. It not only holds the attention of the people to whom you are talking, but is a valuable aid to you in having your suggestions accepted, and, besides, is an important factor in imparting force to your thought vibrations. Cultivate a firm, honest, manly handshake. Nobody likes to have thrust upon him a flabby limp hand. You don't yourself. Do not forget this. If you have not the proper handshake, start to work and get it at once. Shake hands with everyone as if he were your best girl's millionaire father. And then look people square in the eye. I will have more to say about the power of the eye, in the next lesson, but I wish to call your attention to it in connection with the hearty handshake. The two go together.

Cultivate an agreeable tone of voice, avoiding a mumbling utterance on the one hand, and a loud boisterous tone on the other. An excellent rule is to pitch the voice to the tone of the party with whom you are conversing, providing always that you do not shout in order to keep pace with the other person. If the always that you do not shout in order to keep pace with the other person. If the other man shouts, keep you own voice even and subdued, and he will soon drop to your pitch. This, by the way, is a good plan to a adopt with a person who is excited and is attempting to give you a good "tongue lashing." In such a case keep your temper and see that your voice is subdued and steady, and you will find the voice of the other man (or woman) gradually dropping down to your pitch. As he lowers his voice his temper subsides, and he feels ashamed, and you have won the day. Try it. There is much in the voice. A flexible, well-modulated voice is most pleasing, and wins many victories for its fortunate possessor. Let your voice express the shade of feeling, which you wish to convey. This is one of the most potent forms of suggestion. An expressive voice is one of the principal tools of the successful suggestionist.

The student must not despair if he lacks some of the important requisites to success above mentioned. He should know that every one of these gifts is within his reach, if he will but take the trouble to acquire it. I explain this point fully in Character Building.

Another very important medium of influencing others, including our old Active partner, is the Eye. The Human Eye! Who does not know its power, and yet how few know how to acquire the secret offense and defense, and its aid in influencing man and the lower animals, and yet not begin to exhaust the subject. I will devote our next lesson to an explanation of the use of the eye as an influencing medium; how to acquire the "magnetic gaze"; and how to avoid the influence of the eyes of others.

The Power of the Eye

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The most potent means of influencing others - The reasons - The trained eye, a powerful weapon - Mental vibrations conveyed by the eye - Its power over wild beast and savages - Steady gaze almost unbearable - Proper use of the eye - Fascination and hypnotic attraction - The magnetic gaze - The beginning of the interview - How to use the eye to command attention - How to hold attention - How to regain attention - Get what you want before you leave - Self-protection - How to prevent others from influencing you - How to say "No!" - How to give suggestions.

The eye is one of the most potent means of influencing others. It not only serves to hold the attention of the person to whom you are talking, thereby rendering it easier to impress your suggestions upon him; but it is also a power in itself, which when properly used is the means of impressing your will upon another. It attracts, fascinates, and holds spellbound the Active partner, and gives you a chance to talk with the easy-going brother. The eye of the man, who has mastered the law of mental control, is a powerful weapon. It conveys the strong mental vibrations direct to the mind of the other party, at short range. You have heard of the power of the human eye over wild beast and savages, and many of you have met with men who seemed to look clear through you and whose steady gaze was almost unbearable. I will give you a few exercises, in our next lesson, which will aid you in acquiring what is known as the "magnetic gaze," a most important acquisition for the student of personal influence. In this lesson, I will assume that you have already acquired the "magnetic gaze." The proper use of the eye, in interviews with other persons, will enable you to exert an influence over them something akin to fascination or hypnotic attraction. This is the result of strong mental vibrations conveyed at short range by means of the magnetic gaze of the trained eye.

You, of course will be governed by the circumstances of each particular case, and it is difficult to give you general directions applicable to all cases. You must adapt these general instructions to suit the emergence of each particular case as it arises.

One of the most important things about the beginning of an interview is that you should look the other person squarely in the eye, with a firm, steady "magnetic gaze." You need not stare at him, but your gaze must be steady and firm, and indicative of strong will power and concentration. During the firm, and indicative of strong will power and concentration. During the conversations you may change the direction of your gaze, but whenever you make a proposition, statement or request, or whatever you wish to impress him strongly, you must direct a firm, steady magnetic gaze towards him, looking him straight in the eye. This is highly important and must not be neglected. When you are talking business, have an earnest, determined look or manner and hold the other man's attention. If you have a request to make, make it in a clear, dignified, earnest manner, keeping your eyes fixed upon his, and willing at the same time that he will do as you say. By all means prevent him from looking away from you at this point. You must hold his attention at all hazards. If you have his whole attention, the Active brother, will be too engrossed to bother about his easy brother, and the latter will draw near and hear what you are saying. If the other party avoids your gaze, you can sometimes regain his attention by looking away yourself (watching him all the time out of the corner of your eye) and as soon as he finds that you are looking the other way he will be opt to steal a glance at you. You must watch for this stolen glance, and the moment you find his eye turned towards your face you must quickly turn you eye and give a quick, sharp determined look, keeping your eyes fastened upon his, and holding his look by an effort of the will. Right there is a good point for you to drive in your little nail. You have him at a disadvantage, and the psychological moment has arrived for driving in a strong suggestion.

If you cannot get him to look at you in the way above mentioned, it is a very good plan to have something to show him; a sample, picture, or some other object ascertaining to your business. You will find that after he looks at the object shown him, he will raise his eyes to yours. He will do this every time, and you must be ready for him with a firm, magnetic gaze and a strong suggestion. If you can keep a mans attention, and can manage to look squarely at him during the interview, you will surely influence him to a greater or lesser extent; unless he is well posted on this subject in which case it will be very difficult to influence him by direct means. Very few people, however, possess this knowledge and you need not figure that element into the ordinary calculation. You may find that the other man will begin to feel that you are gaining some sort of influence over him, and he may in self-defense endeavor to terminate the interview. This you must not permit, for you have gained an influence and you must follow it up. Do not leave him until you get what you came for.

In this connection it may be well to suggest to you that, inasmuch as it is difficult for anyone to reason or deliberate clearly whilst they are under the influence of the magnetic gaze of another, it will be well for you to guard yourself against the use of this power at the hands of anyone else possessing the secret. You must preserve a positive mental attitude when you find that someone secret. You must preserve a positive mental attitude when you find that someone is trying to influence you, and hold the thought, firmly, that you are strong and beyond such influence. This mental attitude will protect you and you must, of course, reverse the instructions given you for influencing others. If a man is endeavoring to interest you in a proposition, do not allow him to hold your gaze uninterruptedly during the conversation. You may without seeming to avoid his gaze, look away reflectively at intervals, in an easy way. This will give you time to reflect a little, and maintain your balance. When he makes you a proposition, look away from him in a deliberative manner as if you are carefully considering every word that he is saying. If he manages to drive in a sudden suggestion, or proposition, when he holds your eye, do not answer him until you have taken your eyes away for a minute and regained your positive balance. Then, if your answer is "No," look him square in the eye with a positive glance and say your "No," firmly and deliberately, but of course politely. When in doubt, say "No." Keep a sharp lookout for insidious suggestion given at a psychological moment, for this is where much of the danger lies. Let your own "Active partner" be alive to his duties and do not let the other fellow get in a word with your Passive partner. They will want to get a word with each other, but you must put down your Active foot on it. The man, who is doing the talking, if he understands his business, always is the positive factor in a conversation, whilst the listener is more or less passive. The more intently and earnestly he listens, the more passive he is. The positive is stronger than the negative, and people should always be on their guard to avoid having positives suggestions forced upon them when they are in a negative condition.

You should learn to give suggestions in an earnest, firm; positive manner, your voice showing that you expect them to be acted upon, and your mind assuming the belief that such will be the case. If you have not this desirable quality you should take a few lessons from some good suggestors, and practice on his subjects. The experience thus gained will be most useful. It is almost impossible to convey in a written lesson the manner and tone of voice best adapted for this purpose, which information I always impart to my personal classes by means of actual experiments, under my supervision. If you will form a mental picture of what is implied by the two words Confident Earnestness, you will be able to grasp the idea I intend to convey when I tell you to make your suggestions "in the proper manner." The lesson on Concentration will also aid you in the respect Our next lesson will be devoted to the "Magnetic Gaze."

The Magnetic Gaze

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What is the magnetic gaze - Full explanation of exercises - How to acquire the magnetic gaze - An interesting study - People will manifest fear - Experiment on "live subjects" -Exercise I: Full directions for acquiring the firm, steady gaze - Remarkable achievements - A masterful expression - Effects on men and animal - Exercise 2: Mirror exercises for developing the gaze - How to withstand the gaze of others – Exercise 3: Rolling gaze -Exercise 4: Strengthening the nerves and muscles of the eye - Exercise 5: Experiments on others - Trial on animals - Animals will move away - Men unpleasantly affected - Proper use of the power - Keep your own secrets.

What is known as the Magnetic Gaze is the expression of a strong mental demand, by means of the eye whose nerves and muscles have been trained for the work, and which is thereby enabled to maintain a firm, steady, positive gaze. The production of the mental effort will be explained in a subsequent lesson, and we will now speak only of the eye itself. The following exercises are very important, and I trust that the student will closely follow the same. By the practice you will so develop this faculty that few will be able to withstand your gaze. This is a most interesting study, and you will have the pleasure of seeing the increase of the power of your eye manifested by the people with whom you come in contact. You will soon find that people will become restless and uneasy beneath your gaze, and some will manifest indications of something akin to fear, if you concentrate your gaze upon them for a few seconds. When once you have mastered this accomplishment and have acquired the strong magnetic gaze, you would not part with your gift for a large sum of money. You should not content yourself with merely performing the exercises given below, but should experiment on persons with whom you come in contact, and note the results. You can acquire a perfect working knowledge of the power of the eye, only by experiment upon "live subjects."

EXERCISES

Exercise 1. Take a piece of white writing paper about six inches square, upon which you have drawn a circle about the size of a silver quarter-dollar, the circle then being filled in with black ink so that the spot will stand out black and distinct upon the white background. Pin the paper upon the wall at about the distinct upon the white background. Pin the paper upon the wall at about the height of your eyes when are seated. Place you chair in the middle of the room and seat yourself directly facing the paper. Fix your eyes steadily upon the black spot, and gaze at it firmly, without winking, for one minute. After resting the eyes, practice the exercise again. After resting the eyes, practice the exercise again. Repeat five times. With the chair in its original place, move your paper three feet to the right of its original position. Seat yourself and fix your gaze on the wall directly in front of you, then, without moving the head, cast the eyes to the right and gaze steadily at the spot for one minute. Repeat four times.

Then, placing the paper on the wall three feet to the left of its original position, gaze steadily at the spot for one minute. Repeat five times. Continue this exercise for three days, and then increase the time of the gaze to two minutes. At the end of three more days, increase the time to three minutes; and so on, increasing the time in one-minute increments every three days. Some persons have acquired the power of gazing steadily for twenty to thirty minutes, without winking or having their eyes fill with water, but I do not advise extending the limit beyond fifteen minutes. The man, who can maintain the gaze for fifteen minutes, can direct as powerful a gaze as he who has attained the thirty-minute record.

This exercise is the most important one, and, if faithfully followed up, will enable you to gaze steadily and earnestly at anyone with whom you are talking. It will impart a strong, masterful expression to the eye, and enable you to maintain a steady gaze, which few will be able to withstand. Dogs and other animals will quail before your gaze, and its effect will manifest itself also in numerous other ways. The practice of the exercises is somewhat tedious, but anyone will be amply repaid for the time and trouble bestowed upon it. If you are practicing hypnotism, you will find this gaze most helpful to you. It will have the further effect of causing the eye to appear fuller, by increasing the space between the eyelids.

Exercise 2. You may supplement the first exercise with the following, which will add variety, relieve the monotony, and accustom you to gaze into the eyes of others without embarrassment. Stand in front of your mirror and gaze into the reflection of your own eyes, in the manner mentioned in Exercise No. 1. Increase the time as in the previous exercise. This exercise will accustom you to bear the gaze of others, and also will enable you to obtain the best expression of the eye, and in other ways will be useful to you. It will enable you to see the growth and development of the characteristic expression of your eye when it is acquiring the magnetic gaze. By all means practice this exercise, systematically. Some authorities prefer this exercise to the preceding one, but, in my opinion, the best results are obtained by a combination of the two.

Exercise 3. Stand erect, facing the wall at a distance of three feet. Place your sheet of paper in front of you, with the spot directly in front of the eyes. Fix your gaze upon the spot, and then move your head around in a circle, keeping your gaze fixed upon the spot. As this exercise causes the eyes to roll around and keeping the gaze steady, the nerves and muscles receive considerable exercise. Vary the exercise by circling the head in different directions. Use the exercise mildly at first, and avoid tiring the eyes.

Exercise 4. Stand with you back against the wall, and, facing toward the opposite wall, shift your gaze rapidly from one point of the wall to another - right, left, up, down, zigzag, circle, *etc.* This exercise should be discontinued when the eyes begin to feel tired, the best plan for concluding the exercise being to gaze intently at one point, which will rest the eyes after the previous motion. This exercise is calculated to strengthen the muscles and nerves of the eye.

Exercise 5. After having acquired a firm gaze, you will gain confidence by persuading a friend to allow you to practice your gaze upon him. Place your friend in a chair opposite your own; sit down and gaze calmly, steadily and firmly into his eyes, instructing him to look at you as long as he can. You will find that you will easily tire him out, and that by the time he cries "enough" he will be in an almost hypnotic condition. If you have a hypnotic subject, he (or she) will answer still better. You also may try the strength of your gaze on a dog, cat or other animal, provided that you are able to induce it to stand still or lie still. You will find, however, that most animals will move away, or turn the head, in order to avoid you steady gaze.

You of course will distinguish between a steady, calm gaze, and an impudent stare. The first is indicative of the man of strong psychical power whilst the latter denotes the cad.

You will find, at first, that your strong, steady gaze may somewhat disconcert those with whom you come in contact, and may embarrass those at whom you are directing your gaze, causing them to become uneasy and "rattled" You will soon accustom yourself to your new power, and will use it discreetly, so as to avoid embarrassment to others whilst producing an effect on them.

I would caution you against discussing or speaking of your eye exercises, or practice of Personal Magnetism, to others, as that course would result only in making people suspicious of you, and in other ways proving a serious detriment to the proper use of your powers of influencing people. Keep your own secrets, and let your force manifest itself by results, not by boasting. In addition to these reasons, there are good occult reasons why you should keep your own council about your new accomplishments. A neglect to observe this advice will be a source of regret to you. Take your time in practicing these exercises, and do not rush things unduly. Follow Nature's rule and develop your power gradually but surely.

The Volic Force

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In the preceding lessons, I have given you an explanation of the manner whereby one person may attract another, in a personal interview, by means of the power of suggestion, *etc.* The person thus making the impression upon another is aided in his work by two other forces. The first of these assisting forces is what is known as the Adductive Quality of Thought, of which I will speak in subsequent lessons; the second is the Volative influence of the mind of one person over the mind of another. There is a marked difference in these two manifestations of the power of the mind. In the first instances, the Adductive Quality of Thought, once being set in motion, affects others without a conscious effort of your mind; your mere thinking strongly of certain things, setting a mighty force in motion which influences others. In the case of Volation, the mental vibrations are sent out and impelled by the conscious exercise of the will power of the sender, and are directed toward some special object; when the impelling power is withdrawn, the vibrations cease.

I find no term in general use, which is especially applicable to this form of thought force, and I do not desire to continue to speak of it as "the conscious effort of the will, producing thought-vibrations, and impelling the same toward a given object." I am driven, by necessity, to the coining of a name to express this idea. I shall, accordingly, hereafter use the term Volation, to indicate the idea above defined, the said word being derived from the Latin word Volos, the will. This word must not be confounded with Volition, meaning the free exercise of the will in making a choice. I shall also use the term VOLIC (from the same source), meaning "of the will." The Volic power is one of nature's most potent forces, and at the same time is the least understood. It is exerted, more or less, unconsciously by all men. Some are aware of its effects without understanding the laws of its production and development. It may be greatly increased by intelligent practice and training, if one will devote to the task the necessary time and effort. I will give you exercises for the proper development of this power, in and effort. I will give you exercises for the proper development of this power, in the lesson on Concentration.

To be able to make intelligent use of the Volic Force, it is necessary to understand the real nature of the will; and to understand the real nature of the will; you must realize what is the real MAN.

Many of us have been in the habit of thinking of the Ego - the "I" of ourselves - as merely the physical body. This is the materialistic point of view. Others think of their "I" as a mental creature having control of the body, and having his abode in the brain. This is partially correct, but is only half the truth. Others realize that there is a "higher self" in the man, and a few have recognized that "higher self," and live in accord with its dictates. The real Ego, or "I," is as much higher than Mind, as Mind is higher than the body; and both body and mind are subordinate to it. Both are its tools and are used for its work, when it sees fit to use them. The real self is that which we feel when in times of reverie and introspection, we think or say, "I AM." All of us have felt this consciousness of the real self, at certain times in our lives, but have failed to realize its full importance. Lay down this book for a few moments, and, relaxing the muscles of your body and assuming a passive state of mind, think quietly and calmly on the words "I AM," and endeavor to picture your real self, superior to both mind and body. If you have secured the proper state of mind and body, you will perceive a glimmer of the presence of the real self within you. Continue the practice. It will awaken in your mind a perception of the truth. Nothing can injure or destroy the real self. The body and mind may pass away, but the "I AM" is eternal, and impregnable to harm. It is powerful, and, when the mind has learned to adapt itself to its influence, man becomes like another being, and acquire hither to unknown powers.

The purpose of this series of lessons does not permit me to dwell at length upon this subject. Its importance demands a work of many volumes to do it even faint justice, but I wish, at this point, to direct the attention of the student to this vital truth, with all the earnestness of which I am capable. Take whatever view you wish regarding the instructions given you in this course, accept its teachings or reject them, as you see fit, but let this one thought sink deeply into your mind: THE I AM IS YOUR REAL SELF. When your mind recognizes its master, you will have learned the secret of Life. I have planted this thought seed in you mind, and it will grow and evolve into a beautiful plant bearing a flower whose fragrance will surpass that of earth's fairest blossoms. When its leaves unfold and show the flower in all its beauty, then will you know that you have found yourself.

Lord of a thousand worlds am I,
And I reign since time began;
And night and day, in cyclic sway,
Shall pass while their deeds I scan.
Yet time shall cease ere I find release,
FOR I AM THE SOUL OF MAN.
Charles H. Orr

That which we mean when we say "the will" is a manifestation of; the I AM of the individual, bearing nearly the same relation to it that thought it does to the mind. When we speak of "developing the will," we really mean the developing of the mind to recognize and be controlled by the will. The will is strong enough; it does not need "developing." This is contrary to the generally accepted doctrine, but is it correct, nevertheless. A strong will current is flowing over the psychic wires, but you must learn to raise the trolley pole to the wire, before you are able to move the mental car.

Man thinks along different lines. One class of thinking which we have called Passive Mentation is little more that instinctive effort - it sort of "thinks itself," and requires little or no Volic Force for its production. Another class of mental effort, which we will call Active Mentatioin, is produced by a greater or lesser demand of the mind upon the power of the will. I can merely call your attention to this fact, as a detailed treatment of the matter is without the scope of this work. I have gone deeper into you. In this work I am called upon to teach "How" and not "Why," and, therefore, I do not care to take you beyond the border of the realm of theory. The more man thinks along the lines of Active Mentation, the stronger and more forceful are his thoughts. The reverse is, of course, likewise true. The man who understands the law of Mental Control is placed at the immense advantage over his brother, who follows the "calf path" of Passive mental effort.

Thoughts of all kinds are projected by the mind, and their vibrations go out from the individual, influencing others to a greater or lesser degree, according to the force of the impelling effort. Passive thoughts are less powerful than active thoughts, but the former, if constantly repeated, have much force. It will be seen, readily, that in order to produce a direct effect upon the mind of another by thought vibrations, an effort of Volation is required; the stronger the effort, the stronger the effect.

The next lesson will be devoted to the subject of the exercise of the power of Volation.

Direct Volation

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The exercise of Volation differs very materially, in degree, among different men. It maybe states, broadly, that a man exerts an influence over other men in an exact ratio to his measure of Volation. The ledger of men has developed this power to a comparatively high degree, although perhaps unconsciously and without any knowledge of the workings of the mighty force which is operating in his behalf. Many such men frankly admit that they are unable to explain or account for their power over men. They know that they have some sort of power, but are ignorant of its nature or laws. Napoleon is a striking example of a man of highly developed Volation. His will was imposed upon millions of men who obeyed his commands, and he accomplished results little short of miraculous. From remarks dropped by him, it seems probable that he had, at least, a faint idea of the force at his command, and he acted in accordance therewith, for a while. He afterwards attempted to misuse his power; lost sight of the source of his strength; neglected its laws, and fell. You will notice that all successful men instinctively feel the "I" strongly. They have faith in themselves, and frequently feel that they have a special Providence overlooking their affairs. They, like Napoleon, feel that they have a "star of destiny." This is an instinctive recognition of the I AM. They have but a glimpse of the truth, and have made the most of it, their strong desire for power, fame, or riches pushing them on the most of it, their strong desire for power, fame, or riches pushing them on, and causing them to instinctively avail themselves of the powerful aid of the Ego. There are many who recognize the power of the I AM, some of whom understand its laws, and yet these men do not assert themselves in the struggle for material reward. They have the power within them, but DESIRE is not there. They are content with the lesser material rewards, and are not willing to "pay the price" of what is known as Success or the mastery of men. Many men who have mastered the occult power, scorn wealth, position and fame, and exert no desire for them, feeling that these things are unworthy of their power, and preferring to use the forces at their command for what they consider higher aims. They say with the prophet, "Vanity, vanity, all is vanity," and with Puck, "what fools these mortals be." The law of compensations seems to even all things, and wealth, power and position do not always bring happiness. The old sayings: "uneasy the head that wears the crown," and "There is no rose without its thorn," are literally true.

However, I do not propose preaching a sermon on Life, nor do I wish to point at moral. Every individual must choose for himself, and no man can decide for another. I say, however, that whatever you do, do it right. There is only one way to do things, and that is to do them. You must "put your hand to the plow, and look not backward." Select your goal and then move straight toward it, sweeping from your path all obstacles. To accomplish your aim, you must have Desire strongly present, and much recognize your real self, the I AM, in order to exert what is generally known as "will power," in the furtherance of your plans.

In the preceding lesson I have defined Volation as "the conscious effort of the will, producing thought vibrations and impelling them toward a given object." The vibratory force may be exerted in the ordinary way - at short range, upon the occasion of a personal interview; it may also be exerted in a much less understood way, by means of long-range vibrations (sometimes called telepathy). The first form is quite common, and we all have seen exhibitions of it; the second form is somewhat rare, and those who understand it best have but little to say about it. It is practiced quietly, however, by many more person than we usually dream of in that connection. We see mild examples of it in what is known as Telepathy or Thought Transference, mind Reading, etc., but those who understand the subject very imperfectly usually give these exhibitions. I know several persons who have developed this power to a wonderful degree, and in no case will they consent to an exhibition of their power to any but a few chosen friends, with whom they are in perfect sympathy and who happen to be likewise familiar with the subject. These people know the real nature of the power of which they are making use, and will not degrade it by making it the subject of an ordinary show. They are content with their knowledge and seek to convince no ordinary show. They are content with their knowledge and seek to convince no one else. The are not looking for converts, and, in fact, discourage any attempt to make public their occult knowledge believing that the time is not yet ripe for such publicity, and that its promulgation at this time would result in its misuse.

The prime requisite for the acquirement of the art of Volation is the recognition of the power of the real self - the I AM. The more complete the recognition, the greater the power. I cannot give you specific directions for acquiring this faculty of recognition. You must feel it rather that reason it out. You will not be in doubt as to whether you are on the right track - you will realize it at once. As near as I can express it to you, is to say that you will feel that your body is as a suit of clothes, which, whilst covering you temporarily, its not YOU; that you are separate and apart from your body and superior to it, although for the time being connected with it. You will realize that even your mind is not YOU, but that is merely the instrument through which YOU manifest yourself, and which being imperfect, prevents the complete expression of your real self. In short, when you say or think "I AM," you are conscious of the existence of your real self, and feel the growth of a new sense of power within you. This recognition of the self may be but faint; but encourage it and it will grow, and whilst growing will manifest itself to your mind by impressing upon the latter the knowledge of the proper plan for further development. It is an example of "to him who hath shall be given, and to him who hast not shall be taken away even that which he hath." Their mere calling of the attention to the act may awaken the recognition in some, whilst others will find it necessary to reflect upon the idea and awaken to recognition of the truth more slowly. Some will not feel the truth. To such I say: the time is not yet ripe for your recognition of this great truth, but the seed is planted and the plant will appear in time. This may seem like the veriest nonsense to you now but the time will come when you will admit its literal correctness. To those who feel the first indications of the awakening of the real self, I say: Carry the thought with you and it will unfold like the lotus, naturally and gradually; the truth once recognized cannot be lost, and there is no standing still in nature. To those who recognize the truth, I would like to say more, but this is not the place.

The practice of concentration, as explained in a subsequent lesson, will enable anyone to develop this idea of the real self. The thought, "I AM," held in the Silence, whilst you are concentrating, will grow stronger and stronger.

To exercise the power of Volation in influencing others, in a personal interview, you have merely to make a strong mental demand of the other person, accompanied with a consciousness of your right to do so, and the veil that your command will be obeyed. You must fully expect that your command will be obeyed. In all mental processes the earnest expectation is a prime factor in obeyed. In all mental processes the earnest expectation is a prime factor in producing the effect. If you have only a faint, half-hearted expectation, you will have only halfway results. You will realize the reason for this after you have completed this course, the matter being explained in subsequent lessons.

Now, do not understand that you will be able to approach anyone, and by simply willing and expecting the results, make that person do just what you will. You could do all of this if the person had no power of mental resistance, no Volic Force of his own to counteract yours. Some persons, unfortunately for themselves, have but little Volic Forces, and are but puppets in the hands of those who know the secret of personal influence; others have a little more of the force, and so on, until the high stages are reached.

I do say, however, that you will obtain some degree of success from this plan from every person with whom you come in contact, the degree of success depending entirely upon the degree of Volic Force of the other person, as compared with you own. You will understand this well after a few trials. Do not hesitate in commencing to practice this form of mental influence at once. You will improve by practice, and will grasp the theory better from having put it into practice. Remember the boy not being able to swim until he believed he could, and tried. You should of course use Volation in connection with the power of suggestion as explained in preceding lessons. You will be able to concentrate your powers of command by observing the exercises given in the lesson on Concentration. In other lessons, I will explain why these occult powers should not be used for any evil purposes or in working harm to anyone, but I think it well, at this point to caution students against any misuse of this power. Such practices, besides being wrong morally, will result to the disadvantage of the practitioner, and if persisted in, will wreck his prospects in the end. He may be successful temporarily but the result in the end will be disastrous. There are good occult reasons for this, and I hope that my warnings will be heeded by anyone reading this course. There is no harm in using this knowledge and information toward promoting your legitimate business interests and your welfare, providing always that no harm is inflicted on the person influenced. You may influence a man to deal with you, and if you treat him fairly, you are making no misuse of your powers. But, on the other hand, if you should influence a man for the purpose of swindling or cheating him or doing him other harm, you commit a great working for which you will some day suffer in proportion to the wrong perpetrated. I am not speaking of punishment in a future life, but right here in this world. "As ye sow so shall reap," holds well in this case. There is very little likelihood of your misusing your powers of Volation, for when you attain them fully; you will instinctively recoil from the idea of working evil by means of your newfound strength. There are, however, a few men in the world, who, like

Satan, use their mighty power for evil, but, like Satan, these men are doomed to extreme misery and unhappiness. They are like fallen gods.

The best exercise for the development of Volation is of course Concentration, but it may be interesting to the student to be able to "try his hand" on a few simple tests so as to gain confidence in himself. I append a few exercises for this purpose. Many others will readily occur to the student. Try only easy tests at first, and then gradually work up to more difficult feats. Practice makes perfect.

Let me say here that when you "will" anything, do not get the notion that you must frown or clinch your fists or anything of that sort. The force is attained by a calm, undisturbed attitude, the "willing" being done in the form of a clam, earnest demand, and the thought that what you expect will occur. The earnest expectation is the secret. You will soon get the "knack" of it. Do not be discouraged, but keep at it until you get things working smoothly.

In our next lesson we will take up the subject of "long-range" Volation or, more properly, Telepathic Volation.

Exercise 1. Whilst walking down the street, fix your attention upon someone walking just ahead of you. A distance of at least six to ten feet should separate you, and a greater distance is no obstacle. Fasten a firm, steady, earnest gaze upon your subject, focusing the gaze upon the back of the neck, just at the base of the brain. Whilst gazing firmly at this point, will that the subject shall turn his head and look around in your direction. A little practice is required to perfect yourself in this exercise, but after you once acquire the "knack" of it, you will be surprised at the percentage of people whom you can affect in this way. Women seem to be more highly susceptible to this mental influence than are men.

Exercise 2. Fix your gaze upon some one sitting ahead of you in church, theater, concert, etc., focusing your gaze upon the same point as in the previous exercise, and will that the person shall look around. You will notice that the subject will fidget around in his seat, appear more or less uncomfortable, and finally half turn in his seat and direct a quick glance in your direction. This experiment will prove more successful with persons whom you know, than with strangers. The better you know the person, the quicker the influence will manifest itself. The two exercise just given can be indefinitely multiplied by the ingenuity of the student. The principle is the same in all cases, the concentrated gaze and strong, earnest, expectant willing or demanding the result, being the prime factors in producing the phenomenon. You, of course, realize that the concentrated will power can be developed by the practice of the exercises given in the lesson on Concentration. If you find difficulty in producing the above results, you will know that your powers of concentration are not sufficiently developed, and you will accordingly perfect yourself in this respect.

Exercise 3. Select some person who may be seated on the opposite side of a streetcar from you, but several seats to the right or left of the point directly opposite you. You may look straight ahead, so as to appear as if you were not looking at the other party, but you will be conscious of his presence, and will see him out of the corner of your eye. Direct a strong mental demand toward him, willing and expecting that he will look in your direction. If you manage it properly, you will find that in a few moments the party will suddenly glance in your direction. Sometimes the glance will be directed in a seemingly unconscious manner, just as if the party had merely felt a passing fancy to look at you, whilst in other cases the glance will be shot at you, suddenly and sharply, as if the party had been conscious of a mental call. The person obeying the call often will look embarrassed, and somewhat sheepish, when he meets your full magnetic gaze, which you have directed upon him when he turned his eyes in your direction.

Exercise 4. When talking with a person, and he seems to hesitate in the choice of a word, glance sharply at him and give a strong mental suggestion of a word. In many cases he will immediately repeat the word, which you have suggested. Your word must be appropriate, as otherwise his Passive mind may hesitate about using it, and his Active mind will step in and insert another word. Some students have tried this experiment in the case of a public speaker, preacher, etc., and have related many amusing instances in their experience. I remember reading a work, translated from a German writer, in which is mentioned the case of a youth whose powers of Concentration and Volation were most highly developed. He was a student at a leading college, and being more interested in athletic sports than in study, ran a great risk of falling behind in his work. Having discovered his powers, accidentally, he contrived a plan in the furtherance of which he would commit to memory but a few answers in each lesson. When the professor would start to quiz him he would send forth strong vibrations, willing the "professor" to select certain questions, the answer to which he had memorized, the result being that he stood up well in each class. The German writer, however, went on to say that his plan failed, the young man in his examination, as the final questions were being prepared by the faculty and submitted in writing, the student had no opportunity to try the "willing game" on the day of the examination.

Exercise 5. An interesting experiment is that of willing the movement of a person in a certain direction. This can be tried when walking behind a person on the street, by focusing the gaze as instructed. When the person approaches another person walking in the opposite direction, you may will the subject to turn either to the right or left, in passing the other person. You may also try this experiment in the case of a person approaching you in the street. In this case you should walk straight ahead, turning neither to the right nor to the left, keeping your gaze fixed on the approaching party, and making a mental command that he turn to the right or left, as you will.

Exercise 6. Stand at your window and fix your eyes upon an approaching person, at the same time willing that he turn his head and look at you whilst passing. You will find that he will obey your mental attraction, seven times out of ten, providing your powers of concentration are sufficiently well developed. Even without the practice of the Concentrations exercises, you will be able to influence passer by sufficiently often to satisfy you that there is "something in it." You will be able to obtain better results in this particular experiment, if you will stand at a first floor window rather than at a window higher from the ground. The motion of obeying the impulse and merely turning the head being so much easier than the motion of looking up to a second or third floor window, the percentage of results obtained by the first plan will greatly exceed those of the latter one. This exercise may be varied by the plan of compelling the attention of a person seated at a window, which you are passing, and so on. When you once begin to practice these exercises, you will find it so fascinating that you will invent new plans of testing your power, you being governed by the particular circumstances of the occasion.

These exercises will do much to develop confidence in you powers, and to aid you in acquiring the "knack’ of sending out the vibratory impulses. They are of course more or less trifling in their natures, and unworthy of the exercise of the mental powers, except as a means of practice. They should not be used merely for the amusement of the student, and never for the amusement of his friends. One should never trifle with these mighty forces, nor exhibit them for the gratification of the vulgar curiosity of others. The student who grasps the real significance of the Law of Mental control will have little or no desire to parade his knowledge.

Telepathic Volation

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I will not attempt to take up your time in endeavoring to convince you of the existence of Telepathy.Psychic science has made such wonderful strides of late, that not only are its students fully aware of the truth of telepathy, but the general public as well are fully posted on the subject, and generally accept it as an established fact, as readily as they do the X Rays or Wireless Telegraphy.In fact, the public has always believed, in a general way, in thought transference, and the recent scientific experiments in telepathy have but served to confirm many people in their beliefs, which have been always entertained by them. The purpose of this lesson, therefore, is not to convince you of the fact that telepathy or thought transference is an existent fact, but to give you an idea of the proper means of using the same to your own advantage.

Every thought, whether voluntary or involuntary, causes thought waves or vibrations to be projected into space; with Vibrations, affect the minds of others to a greater or lesser degree.

There is a way to project thought vibrations toward another person, in a straight line, and thereby attract his attention to you. This plan, compared to the ordinary plan of undirected projection of thought waves, is as a rifle ball compared to a load of mustard seed shot. The rifle ball is vastly superior, providing you aim straight.

Some masters of mental science have attained a wonderful proficiency in the art of Telepathic Volation and some of the results secured by them would be art of Telepathic Volation and some of the results secured by them would be deemed incredible by those not familiar with the laws of directed thought vibration. These results have been accomplished only by years of study, experiment, and the leading of a life far different from that of ordinary men. I fancy that very few of my readers would care to "pay the price" of such attainments.

It is well, perhaps, that this power is not easily acquired, as otherwise many might master it and use it for unworthy purposes. I am in the confidence of some of the masters of this wondrous power, and have witnessed many startling exhibitions of thought transference, but as the promise of secrecy was exacted from me by these friends, my lips are of course sealed. Outside of these-considerations, I would be of very doubtful wisdom to spread, broadcast information of this nature, which would place within the means of unscrupulous persons the power to work their wills upon their fellow men. Even as it is, fragments of this occult knowledge have leaked out and have been misused. Some have stumbled, by accident, upon some of the first principles, and hate pursued the matter as far as their limited knowledge would permit, often securing results which both surprised and startled them.

However, the purpose of this course of instruction is not to attempt to make its students venerable masters of occult lore, mystics, yogis, or wonder workers, but merely to give them a working knowledge of the laws of personal influence by means of the exercise of the powers of the mind - in short, Personal Magnetism. This being the case, I shall not dwell upon the wonderful phenomena produced at will by the masters of this science, but will proceed to give you an idea of the first principle sand practice of Telepathic Volation, which will be useful to you in your every day life. I shall not attempt to carry you further than the mere compelling the attention of the person whom you wish to influence, even if you have hundreds of miles removed from that person. If you wish to pursue the subject further, buy reading and experiment, you are at liberty to do so, but I warn you that you will find the attainment of the higher degrees of this science no easy task. The primary degrees, which I will now teach you, are quite easy of attainment, when the theory is once understood, and need only practice to make perfect.

As I have said before, all thoughts produce vibrations, which spread like ripples on a pond, produced by the casting in of a pebble. They affect people in all directions. If, however, you throw the pebble along the surface of the water, their ripples will manifest their energy in the direction in which the stone travels. So it is with the vibrations of telepathic volation, as compared with the vibrations of ordinary thought. For instance, suppose that you wish to attract the attention of any person whom you are desirous of interesting in your behalf. You attention of any person whom you are desirous of interesting in your behalf. You may think earnestly of your desire to interest him, and if you have read something of Mental Science, you may picture him as being interested in you. By so doing, you will undoubtedly send forth strong thought vibrations in all directions, some of which will reach your man and may affect him to a greater or lesser degree, depending materially upon your degree of positive-ness toward him. At the best, he receives no stronger impulse than does any other person in any way connected with you. But, on the other hand, if you so arrange your mental telepathic apparatus that the strong vibratory impulse travels in a straight line to the desired person, the message will be received far more clearly. The impact of the vibrations will be much stronger.

In order to produce the best results, you should practice the exercise in the concentration given in this course. You will be able to produce some results without knowledge of Concentration, but with it you have ten-fold power. I will assume that you have acquired a working knowledge of Concentration, and have practiced the exercises. Now, for the production of results:

You expect to have an interview with a man, in a few days, in which you hope to interest him in your plans and enterprises. This man is perhaps a stranger to you, or at least is indifferent to you and there exists no attraction on his part towards you. You know that you will be able to influence him by the methods already explained, but you wish, if possible, to open up direct communication with him before the interview - to get en rapport with him at a distance. You are perfectly right in feeling that your chances of success will be improved by these means, as once you manage to get en rapport with a man or woman, you have gained an important point, for that person cannot help feeling an interest in you thereafter - perhaps a strong interest.

The best plan for you to pursue, under the above circumstances, is to establish a mental rapport with your man by means of telepathic volation. Your first step is to get by yourself, in some quiet place, and either lie down, or sit down in an easy chair. Get at ease, and relax every muscle; "let go" of your body until you are as limp as a damp cloth and are scarcely conscious of having a body. Calm yourself and secure a passive, restful frame of mind, thinking of nothing outside of yourself, and, above everything else, shut out all disturbing fear thoughts. You will be able to do this easily by concentration.

After you have secured the proper condition, think intently, but calmly, of the other party. Do not frown or clinch your fists in your efforts to "think," but remain passive and relaxed - the effort must be a calm, steady mental effort. You will be assisted by the closing of the eyes and the production of a mental image of the person with whom you wish to get en rapport. If you have never seen this person, make the mental figure without distinct features. After a few trials you person, make the mental figure without distinct features. After a few trials you will notice that the mental picture seems more real to you, in fact, you realize that in some way you are in mental contact with the other person. When this stage is attained, then you will let your mind dwell on your wishes in regard to this person, and imagine him doing as you wish. Your principal mind picture, however, must be that of the man himself, as this holds the connection between you - the "day dreams" of his acting as you wish merely shaping the lesser thought waves. These lesser thought waves are, of course, moving in circles in all directions, but are reaching your man with much greater force than usual, the direct line of communication being open. You will improve greatly by practice and experiment.

The best results are obtained when you get the impression of looking through a long tube about one foot in diameter, you being at one end and your man at the other. This impression, which can be acquired by concentration, is an indication of perfect rapport, and indicates that you have succeeded in shutting out all outside impressions and have opened up the psychic line of communication. When you attain this stage, you may rest assured that you are making a strong impression, unless the man at the other end of the psychic tube understands the law of mental control and had felt an indication of thought vibrations being directed toward him, in which case he will assume a "positive" mental state. The more passive the other man may be at that moment; the better will be the results. A little practice will develop this power, and you will get the impression of the "tube" more clearly, and will form a much clearer mental picture of the other person.

Some little practice may be required before you can obtain this mental impression of the long tube, although some students seem to be able to produce it fairly well at the first trial. You, of course will have secured the necessary passive condition in yourself. The next step is to produce the mental impression of the tubular connection. This will appear first as a faint, shadowy ring, which by degrees will become more distinct, and will resolve itself into the shape of an open end of a tube. The tube will then lengthen out, and, later on, you will be able to see clear along its enormous length. You may obtain this result in a few experiments, and, on the other hand, may be required to practice it a number of times. It seems to be greatly a matter of obtaining the "knack" of forming the mental picture. You may obtain good results without the production of the tubular effect, but the best results seem to be obtained by those who can produce this effect.

I may as well tell you at this point, that you should cultivate the "positive mental attitude," as it will enable you to obtain much better results and will prevent your being influenced by the exercise of Volation on the part of others.

If you feel an indication of outside influence, you have merely to form the thought recognizing the "I AM" which will impart a feeling of psychical strength to you at once, and render you impervious to the vibrations. By a full appreciation and recognition of the higher self, you will surround yourself with a thought aura, which will protect you, without any voluntary effort of the mind from outside mental influences. Until you fully acquire this recognition you merely have to hold the thought for a moment, assert your real self by the affirmation "I AM," accompanied with the mental conception of the real self. A mental image of yourself surrounded by a protecting thought aura which deflects the vibrations of others, will, of itself, create an aura which deflects the vibrations of others, will, of itself, create an aura of moderate proportions which will last as long as you hold the thought, and will act as a perfect defense against outside vibrations. You should practice the production of these mental pictures, as the results will be of great value to you. If you ever feel that you wish to be alone and able to think without taking the opinions of others into consideration; just sit down and shut out the vibrations as above stated, and you will be surprised at the clearness of thought which will result. I will tell you in my next lesson about the influence of thought vibrations of others, even when not directed at us, move in widening circles, affecting us all more or less. Nature had provided us with instinctive powers of resistance, but nevertheless we are affected more or less by the thought vibrations of others, and what we think are our opinions are often merely the consensus of the opinions of others with whom we are surrounded. The change of residence by a man may result in his changing his views of religion, politics, ethics, etc., to correspond with the general impressions of his new environment, the change being wrought by the effect of the combined thought waves of his new neighbors. A little reflection will remind you of numerous instances of these phenomena: Waves of popular feeling will sweep over a country, arousing nearly every one, and then, will die out as suddenly as they came. A peaceable crowd may be converted into a savage mob, and so on; the emotions and opinions of a man being molded to a greater or lesser degree by the quality of the thought waves reaching him. You will readily see how valuable is the knowledge which will enable you to shut out these outside impressions at will, and allow you to be governed entirely by your own reason, judgment or intuition. Do not pass by this matter lightly, for the time may come when this knowledge will be of incalculable benefit to you. There are times in which clear thinking is of vital importance to every man. A powerful pressure may be brought on you to do a certain thing, and you are undecided just how to act. You need your best thought a this point, and the way to get it is to surround yourself with the protecting thought aura, and whilst secure in your own mental castle, decide what is best to be done. Many of your best decisions will be made in this way. By all means acquire the art.

I have digressed somewhat, in my desire to instruct you in the means of defense, and we will now resume our discussion of offensive methods. We will suppose that you have followed the instructions regarding the opening up of direct mental connections with your man by means of telepathic volation. When, later on, you come into his presence you will find that he seems to evince more interest in you than formerly; he will act as if he is better acquainted with you and has known you for years, and will consequently cause you to feel more "at home" with him that usual. I do not mean to say that he will, of necessity, do just what you have willed that he should (you have not advanced that far), but he will show a disposition to meet you half way, and matter will progress much more smoothly than might have been expected. Of course, a repetition of the exercise of telepathic volation will tend to "ease up" matters still more. Do not be discouraged at seeming failures, but keep at it and success will come when you least expect it.

In all interviews maintain a fearless, confident frame of mind, and do not forget to use the power of your eye. The latter often reopens the connection previously established by telepathic volation - reestablishes the rapport conditions - and makes the balance of the interview much more in conformity with your desires. You must be governed by circumstances and must learn to apply the above stated methods to widely differing conditions. The above sample is given you merely as an illustration.Its principles are correct and maybe apply, with appropriate variations, to any case in which you wish to influence another at a distance, preparatory to a personal interview. The principle is the same in all cases.

The student who has gone over these lessons carefully will discover much that will be missed by the casual reader. He will be able to read between the lines. If you are on the right track, much that has been stated will appear plainer to you with each reading. You will get new ideas every time you take up a lesson and read it, whilst the casual reader will merely skim over it and not enter into its spirit, the result being that such person will miss the esoteric teachings and will only see the outward or esoteric meaning, and will find the explanations and exercise about as "clear as mud." This is just as it is intended. Man findeth that which he seeketh. One man will find coal plainly exposed, whilst another will find the diamond embedded in the earth, but both diamond and coal are composed of the same material. "Ask and ye shall receive;" "seek and ye shall find." In concluding this lesson, let me say that whilst the powers of the mind, as illustrated in the forms set forth in this and preceding lessons, may appear wonderful, the power of thought as exemplified by what is known as the Adductive Power of Thought, far exceeds the phases of which I have told you. I will endeavor to impart to you an idea of this wonderful subject in our next lesson.

The Adductive Quality of Thought

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Prentice Mulford's theory - Thoughts are Things - Thought a dynamic force - Mind and matter identical - Miracles of Nature - Professor Gray's experiments with vibrations -Wonderful results - Professor Williams' significant statement - Food for thought -Character of thought vibrations - Murky thought waves and fleecy thought waves - Your thought retains a connection with you and affects you - Thought auras - Like attracts like A wonderful manifestation of psychic phenomena - Results of fear or worry thought -Advantage of confident thinking - Successful men the result of proper thought - Realized their ideal - Requisites for success - "I can and I will" - Others attracted toward you -Anything is yours if you only want it hard enough - Helen Wilman's theory.

That great writer on the power of the mind - Prentice Mulford, has summed up much of his philosophy in the statement: "Thoughts are Things." In these words he gave expression to a mighty truth, which, if fully apprehended by mankind, would revolutionize the world. Thought is not only a dynamic force, it is a real thing, just as is any other material object. Thought is merely a finer form of matter, or grosser form of spirit - you may call it either with equal correctness. Matter is but a grosser form of mind, mind but a finer form of matter. There is but one substance in nature, but that substance has many forms, ranging from the most material (so-called) forms, to the highest form -Spirit.

When we think, we send out vibrations of a fine ethereal substance, which is as real as the finer vapors or gasses, the liquids, the solids. We do not see thought - neither do we see the finer vapors or gasses. We cannot smell or taste thought - neither do we smell or taste the pure air. We can feel it however, as many can testify - which is more than we can say of the powerful magnetic vibrations of a mighty magnet, which, whilst exerting a force sufficient to attract toward it a piece of steel weighing a hundred pounds, is absolutely without effect upon us. Its vibrations may pass through our bodies and exert its force on the steel, while we may be unaware of its existence. Light and heat send out vibrations of a lower intensity than those of thought, but the principle is the same. The evidence of the five senses is not absolutely necessary to establish the existence of a material substance or force. The annuals of science are full of proofs of this fact, Professor Elisha Gray, and eminent scientist, says in his little book "The Miracles Of Nature."

"There is much food for speculation in the thought that there exists sound

There is much food for speculation in the thought that there exists sound waves that no human ear can hear, and color waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation."

M. M. Williams, in his work entitled "Short Chapters in Sciences," says, "There is no gradation between the most rapid undulations or tremblings that produce our sensation of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light, and there is no good reason whatsoever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided there are organs for taking up and sensifying these movements."

I cite the above authorities merely to give you food for thought, not to attempt to demonstrate to you the fact that thought vibrations exist. The last mentioned subject would be far beyond the scope and purposes of this work, and can only be touched upon herein.

The character of the thought vibrations sent out by us depends upon the nature of the thought itself. If thought had color (and some say that they have), we should see our fear and worry thought as murky, heavy, clouds hanging close to the earth; our bright, cheerful and happy, confident, "I can and I will' thought as light, fleecy, vapory clouds hanging close to the earth; our bright, cheerful and happy, confident, "I can and I Will" thoughts as light, fleecy, vapory clouds, traveling swiftly and mingling with others of their kind, forming fleecy cloud banks, high above the level of the dense, mephitic, foul exhalations produced by fear and worry "I can't" thoughts.

No matter how far your thought waves may travel, they retain a certain connection with you and exert an influence over you as well as others. You cannot easily get rid of the influence over you as well as others. You cannot easily get rid of the influence of these "children of your mind." If you have been sending out bad thoughts, you are subject to their influence, and your only hope is to neutralize and counteract them by sending out strong, new thought waves of the proper sort, or by asserting the I AM, and thereby creating a mental aura, or by both means.

The old saying "Like attracts like" and "Birds of a feather flock together," are both literally exemplified by the tendencies of thought waves. There is what is known as the "Adductive Quality of Thought," the word "adductive" being derived from the Latin word adductum, to bring to. The manifestation of this derived from the Latin word adductum, to bring to. The manifestation of this quality of thought is one of the most wonderful features in the realm of psychic phenomena.

Fear or worry thought will attract others of their own kind, and will combine with them, the result being that you will be afflicted not only by the product of your own mind, but also by those emanating from the minds of others, the whole forming a heavy burden. And the longer that you persist in that line of thought, the heavier will be your burden. On the other hand, if you think bright, cheerful and happy thoughts they will draw to themselves others of the same degree, and you will feel brighter, more cheerful and happier from their combined influence. This is absolutely true, but you are not asked to accept it on faith alone. Try it and be convinced. But, in the experiment, be sure to couple the thoughts with a feeling of confidence in the outcome, and you will obtain much better and quicker results. Half-hearted, doubting thoughts have only a small percentage of the force of confident, expectant ones.

If you think along the lines of discouragement, lack of confidence, "afraid to try," "know I can't" lines, you will attract to yourself the force of other murky thoughts of the same kind, and you will find that you really "can't," and moreover, everyone else will seem to entertain just the same opinion regarding your ability. But just brace up and send out earnest, confident, fearless, "I can and I WILL" thought waves, and you will attract to yourself the similar thought waves of others, which will still further stimulate and strengthen you, and help you to accomplish your aims.

If you send out jealous, envious thoughts, they will come home bringing their mates with them, and you will be wretched until the effect passes off. So will waves of hate return to harm you, having gained force and power on their journey. The old proverb "Curses like chickens come home to roost," is much nearer the real truth than is generally supposed. Anger thought arouses anger in the other man (unless he has rendered himself positive to them), and he sends back his return thought waves; besides which other anger waves mingle and help on the vicious work. You have heard people say, "A man always finds what he looks for." Of course he does, he cannot help it, for his thought attracts others of the same sort, and he sees a world of the same color as his mental spectacles.

Good thought attracts good - evil thoughts, evil. If you hate a man and send him your hate thoughts, you will get hate in return, and will face a hating and hateful world. In the thought world, you get back what you send out - with good interest. Send out kind thoughts and kind thoughts will return to you, with compound interest, and you will find yourself greeted by a kind, helping world, and will be much the gainer. If only from a selfish point of view, it pays to think the best thoughts. If you will practice thinking along these lines for, say, one the best thoughts. If you will practice thinking along these lines for, say, one month, you will find the greatest difference in things, the greatest change in yourself, and you will find that you look with aversions and disgust upon your old, mean, low, miserable way of thinking, and would not return to it under any consideration - no, not for a fortune. Before the month will have passed you will be conscious of the helpful force of the responsive thought waves, and your life will seem entirely different to you. Try it. Try it now. You will never regret it.

There are two particularly bad thoughts, which you should root out, first of all, and you will find that, when you have rid yourself of the balance will die out of their own accord. I allude to Fear and Hate. These two following weeds are the parents of most of the others. Worry is the oldest child of Fear, and bears a close resemblance to its father. Envy, Malice, and Anger are some of the numerous broods claiming Hate as their parent. Destroy the "old ones" and you will not be troubled with their offspring. I will speak further on this point in the lesson on Character Building.

I will now process to another phase of the Adductive Quality of Thought. I refer to its exhibition along the lines of Success by right Thinking.

It may seem almost incredible to you, but it is a fact, that all successful men owe their greatness to their earnest, forceful, concentrated thought vibrations. They fixed their mind upon a certain line of thought; brought the aid of Will - the recognition of the I AM - to bear on that line of thought; allowed that line of thought to mold their characters; went straight to the mark at which they and aimed in the beginning. Others had aimed for the same mark, but failed because they failed to hold the thought, and had allowed themselves to become discouraged, intimidated, tempted or coaxed away form their ideal.

The requisites for the successful follow-up of a thought ideal to the end, are, first, an overpowering Desire (not a mere wish); second, a strong belief in your ability to accomplish your desire (not a mere half-hearted faith); and, third, an invincible Determination to win (not a mere back boneless - "I'll try to").

It is a strange thing and difficult to explain (without leading you into metaphysical depths), but the measure of success by this plan seems to depend materially upon your belief in the force. A half-hearted belief will bring only half-way results, whilst an earnest, firm, confident belief that "your win will come to you" will accomplish results little short of marvelous. Cultivate that sort of belief, and accompany it with a firm mental demand for what you want, and you will succeed. "Ask and you shall receive, knock and it shall be opened unto you," but accompany the asking and knocking with the firm belief and expectation of Success.

Helen Wilman says: "He who dares assert the I May calmly wait While hurry fate Meets his demand with sure supply."

But the words "calmly wait" refer only to the state of mind - and indicates that calm, confident expectation of a "sure thing." It does not mean that a man shall sit down and fold his hands and do nothing more than "calmly wait" for "hurrying fat" to drop his reward in his lap. Oh, no. Helen Wilmans never meant that - she is not built that way. The man, who is possessed of the dominating desire, and concentrated thought impulses, does not sit down and merely wait - he couldn't do that without sacrificing his keen desire and earnest pursuit. "Thought manifests itself in Action" - the firmer the thought, the stronger the action. You may want a thing in the worst way, and be fully confident of your ability to secure it, but you are going after that thing the best way you know how, and are "going to get it." You will agree with Garfield, who said, "Do not wait for a thing to turn up - go out and turn something up," with all your might and main, but carrying with you the calm demand that that thing will be "turned up as the result of your going out and turning." And you will feel all the time the confident expectation of the "thing" obeying your command.

I wish that my space would allow me to tell you of the wonderful results of this plan of thinking and acting, but I can merely touch upon it and call your attention to the workings of the Law. But, after all, one must learn a thing by experience before they will appreciate its truth. The I AM is not satisfied in any other way. I want everyone who reads this lesson to start in and practice the New Thought plan. You will have to accept what I say on faith, at first, but you will soon begin to demonstrate its correctness by personal experience, and then you will know it to be true, and will push forward toward Success.

Anything is yours, if you only want it hard enough. Just think of it. ANYTHING. Try it. Try it in earnest and you will succeed. It is the operation of a mighty Law.

Our next lesson will take up the subject of Character Building, and will show you that "as a man thinketh in his heart, so is he."

Character Building By Mental Control

Table of Content

Man can make of himself what he will - Regeneration no idle dream - A living truth -Strong faculties made stronger, weak faculties developed - The new "Regenerator" - The Law of Mental Control - The new path through the woods - Making yourself over - To break up old thought habits and form new ones - The four great methods - Force of Will -Hypnotic Suggestion - Auto Suggestion - Thought Absorption - Ideal treatment - Full instruction in the theory of each of the four methods, showing their respective advantages and disadvantages, with illustrations of each - How to acquire a desired quality of mind - The practice of Thought Absorption - Practical exercises and directions - Exercises 1 to 6 - You are your own master - Make of yourself what you will.

The student who has read the preceding lessons has doubtlessly said, after reading some of the statements contained therein, "yes, that is all true enough, and I could accomplish these results if I but possessed the necessary qualities of mind and character."

This seems to be the great stumbling block to many. They know just what is necessary to produce Success, but because they do not possess the characteristics of the successful man they fancy, that the prize is beyond their reach. There is no greater mistake in the work that this false belief, this kind of fear thought, this lack of recognition of the power of the I AM.

Man can so mold his mind by the power of the will that can make of himself practically what he will. He can "make over" himself, without a doubt. A man is just what he wills himself to be. This is a bold statement, but it is absolutely true and we have hundreds of instances of it in every city in this land. Hundreds of men can testify to its correctness, and many hundreds of others are on the road. Regeneration is no idle dream. It is a living truth. You will realize just what this means, if you will stop to consider that every effect has its cause. Business success is due to certain qualities of mind, character or temperament. Of these three qualities, the first is the only real one, as the last two are but the results of the first. Those who have the given qualities, produce the given result; those lacking the said qualities, fail to obtain the result. When once you realize that these qualities are within your grasp - that you can make them a part of yourself, you will readily see that wonderful possibilities are open to you. The acquirement of these qualities is key to the situation.

You know just what these necessary qualities are: Energy, Ambition

You know just what these necessary qualities are: Energy, Ambition, Determination, Courage, Confidence, Perseverance, Patience, Prudence, and the rest of the list.

All persons possess some of these qualities, and lack others. Some are strong in some of these qualities, and weak in others. And every man instinctively knows in just what respect he falls short. He may not admit it to his friends, or even to his wife, but deep down in his inner consciousness lurks the knowledge of the truth. If he could acquire the missing qualities by a mere wish, he would know just what to wish for. No doubt about that.

But he lacks the confidence and perseverance thought to be necessary for the acquirement of that which he knows he needs. He is not willing to pay the price of attainment. If some great scientist would announce to the world that he had discovered some wonderful chemical combination, or some new "serum," that would develop the shrunken and atrophied faculties of the mind, and which would render a man stronger in the qualities wherein he had been weak, what a rush there would be for the new "regenerator." Thousands would want it, and every man would be able to tell just what brand of serum he needed. He would need the diagnosis or prescription for that. Every man would be able to diagnose his own case and order the serum indicated by his symptom. One would want triple extract of Energy; another, the "Stick-to-it" brand; another, the vial bearing the confident "I CAN" label; and so on. They would be able to round out their characters, and command success. Now, there is no drug that will produce this result. And there never will be. But the desired result can be obtained by the operation of the law of Mental Control.

I can give you but a general idea of the workings of this great law, but if you will pay attention to what I have to say on the subject, you will grasp the principle, and will be able to work out your own salvation. The first point to remember is that we are all creatures of habit, bodily and mentally. Our characteristics are largely the result of habits of thought. We may have inherited impulses which made it easier to form certain habits, and more difficult to form certain habits of thought, and more difficult to form others, and we consequently move along the lines of the least resistance; but the character is, after all, the result of certain acquired habits. We follow well worn mental paths, in preference to making new paths through the woods, even though we know that the new path would be the better, by far, and that is would be as easy to travel over as the present one, when it was finally formed. We know all this. It is an old story. Then why do we not start in to make the new path? Simply because "it is too much trouble." We lack the will power, determination and persistency to do it. I admit that it is no easy task, but think of the reward.

These things are "ancient history" to you, of course, but I have something

These things are "ancient history" to you, of course, but I have something else to say to you on the subject that is not so "antiquated." I propose to make you a present of a labor saving "path maker," which is guaranteed to clear away the underbrush and rubbish in but a fraction of the time, and with much less labor, that the old plodding clearing away process.

This new plan is very simple, but very effective, and will enable you to "make yourself over" without the ripping apart process dependent upon the other method. I will tell you about it in as few words as possible. I have already explained to you that your mind possess two planes of effort, two functions, the Active and the Passive. The Active function does the volitional, original thinking, whilst the Passive function does only what it is told to do by the Active function (or by others). The Passive function is the easygoing partner of the firm, to whom I introduced you in a previous lesson. It is this part of the mind upon which hypnotists operate, after lulling to sleep the Active function, the critical partner. The Passive function, although in a sense the inferior, really rules us, unless we know how to manage it. It is the habit-function, the beaten-track function, of whose existence we are all conscious. It is easily influenced, but nevertheless is "set" in its ways. Tell it a thing over and over - something, which you wish it to believe - and it will end up accepting the new thought and being as "set" in the new notion as it was in the former one. This is the secret of breaking up the habits of thought; action; disposition; and character. The suggestion upon which the Passive function acts may come from your own Active mind, or from the mind of another. This is the explanation of the beginning of a habit, good or bad. To break up old thought habits, and to replace them with new habits of thinking, one or more of several plans may be used. One may accomplish the results by sheer force of will; another by hypnotic suggestion from an experienced qualified operator; to your Passive mind, a fourth by that which I will term Thought Absorption. Breaking up thought-habits by sheer force of will is a most difficult task, as most of us know, for we have all tired it. It is a plan by which only the strongest succeed whilst the weaker are defeated and relinquish the effort, experiencing additional discouragement and despair. We accomplish this result by the "strengthening of the will," or more correctly by the strengthening of the Active Function of the mind by the will, enabling it to step in and simply command the Passive function to drop the old thought-habit and adopt the new in its place. It is a magnificent feat, but very difficult of performance. The same result can be obtained by an easier plan. The very habit of making the Passive mind more amendable to the commands of the Active function can be acquired by the easier plan of which I will speak in this lesson.

The second plan, the changing of the thought-habit by Hypnotic Suggestion, has been followed by many, with excellent results, provided, always, that the has been followed by many, with excellent results, provided, always, that the operator was a proper person, thoroughly understanding his profession, and being fully acquainted with the latest methods of eradicating undesirable thought-habits. In this connection, I would say that one should be very careful in whose hands they place themselves for treatment of this sort. One should not trust their case to a person just because that person could give hypnotic suggestion; one would not employ a man as cashier of a bank just because the applicant could keep books, and count money rapidly.

The third plan, which of producing the result by autosuggestion is good, especially when accompanied by Thought Absorption. In autosuggestion you simply keep on repeating to the Passive mind the statement that the new habits exists (ignoring the old on), and the Passive mind, although inclined to be a little rebellious at first, will eventually accept what you say as thought. It will adopt the new thought-habit as its own thought just as do some people under like circumstances. Autosuggestion is practically self-hypnosis of the passive mind by the Active mind. It is a case of "every man his own hypnotist."

The third plan, taught Absorption, consists in the placing of yourself in a perfectly passive condition, at frequent intervals and fixing the mind intently upon the idea or mental statement, that the new habits exist; picturing yourself, by an effort of the imagination, as being a man possessed to the desired qualities. You should "carry the thought" with you continually, picturing yourself as possessing the desired habit, in every leisure moment, day and night, an din other ways acting out the belief. This is purely an action of the Passive mind, assisted by the imagination. It seems very simple, but the results, which have been attained by it, seem little short of marvelous. It is by far the easiest, and one of the most effective methods of making over your character. The imagined thing becomes a reality in a comparatively short time, and action follow close upon he heels of thought.

In my opinion the combination of autosuggestion and Thought Absorption afford the ideal treatment in Character Building. If persisted in, it will accomplish the most marked results in a comparatively shore space of time, the effect being felt from the very first. Do not pass over this lightly; because it seems so simple. It is a secret worth thousands of dollars to you, and one, which you would not part with for any money, once you have experienced its benefits.

I will now give you a brief explanation of the several methods above referred to. Let us take the Fear (worry) thought-habit, as an illustration. It affords an excellent illustration of the bad habits of the rest of the bad thought, for it does more to unfit one for the duties of life than all the rest of the bad thoughts combined, and also brings with it the vile brood of miserable weakening thought-habits of which it is the parent. The man who has torn out by the roots the vile Fear thought (worry thought) has progressed a long distance on the road to Freedom. Fear thought never helped anyone, and never will; but it has wrecked the careers of thousands of men and women, paralyzing their energies, preventing their progress, enfeebling their minds, and diseasing their bodies. We have all felt it, and those of us who have banished it would not return to its thralldom under any consideration. Life is an entirely different thing to the man who has rooted out this noxious weed. He becomes an entirely different order of being. Most of the things we fear never occur; and the few that do occur can be rooted by a bold front, aided by the strength, which the absence of Fear and Worry imparts. The energy and vital force wasted on Worry is more that sufficient to enable us to conquer our real troubles when they occur. You remember the tale of the old man on his deathbed, giving his son good advice, who said: "John, I have lived eighty years and have had many troubles, the majority of which never occurred." The old man merely voiced the experience of all men or women who have lived to old age. The moral is obvious.

I will suppose that you are a victim to Fear thought (and I am very likely correct) and that you are about to try the four plans of ridding yourself of it. I will suppose that you will try them in turn one after the other. You will first try the power of the Will, and will say to yourself: "I will not Fear," "I command Fear to depart." This is the heroic remedy. I shall not go into details of this treatment. You know all about it, already. You have all tried it. You will next try the effect of Hypnotic Suggestion, and will employ a good suggestionist who will place you in an easy position; cause you to relax every muscle; quiet every nerve and assume a state of mental calm; and who, having secured your undivided, concentrated attention, will give you strong, repeated suggestions of Fearlessness, Courage, Hopefulness, Confidence, *etc.* The capable suggestionist will study each case closely, and by carefully selected, and properly administered suggestions, will plant the seed of the new thought-habit with its designed to supplant and crowd out the old one. Splendid results are obtained by this line of treatment. The writer has cured many persons of undesirable thought-habits in this way, when they felt that they preferred outside help. He has also used this form of treatment in order to get the patient started on the right mental path; to give him confidence in himself and in the efficacy of this form of mental development; and then instructed him in the theory and practice of autosuggestion and Thought Absorption, leaving him to finish the fight himself. You will then try the power of autosuggestion by constantly repeating to yourself the words: "I am Fearless"; "I am Confident"; "I have abolished Fear"; "I Fear Nothing," *etc.* These autosuggestions must be made earnestly, just as if you were suggesting to another person, and you must endeavor to live up to them.

Let your Passive mind see - that you believe what you say, and it will have confidence in your statements, and, accepting them as correct, will act accordingly. If you go about this practice in good faith and in earnest, you will notice an improvement from the first. You must remember, however, that if the Passive mind thrusts a Worry thought upon your consciousness, you must double your assertion of Fearlessness, until the intruder retreats. This may bother you at the first, for the Worry thought is pretty confident of a friendly reception, but like any other mangy cur it will soon learn that you carry a club, and will bear a hasty retreat at the mere sight of it.

Carry this idea of the cur and the club in your mind, and you will have but little trouble with the brute. You will learn to despise the Worry thought as you do the snarling, snapping cur, and will not hesitate to deal him a good sound whack with your mental club, provided he stays long enough to be hit. He will soon retreat with his tail between his legs, and will thereafter manifest a wholesome respect for the club. Don't wait until he actually bothers you, but get in the habit of reaching out for the club at the first sight of the yellow hide of the mongrel.

And now you are ready to try the effects of Thought absorption. In this case you place yourself in the suggestible, passive condition, just as you did at the bidding of the suggestionist when was preparing to give you helpful suggestions. The more passive you become, the better will be the effect. In other words, you relax, let go, and become perfectly passive, bodily and mentally. You thus relieve the Active mind from duty and allow the Passive mind to have undisputed control. You then carry the thought of "I am Fearless," and the others above given, calmly and firmly. You also picture yourself, on your imagination, as being Fearless, acting fearlessly, having moral and physical courage, and as driving away the Worry mongrel with our mental club.

Give your imagination full scope, but hold it down to the desired line of thought. You will find the exercises in concentration most valuable here. You also will carry the thought of Fearlessness with you all the time, and endeavor to act the part naturally. I mean adjust what I say; act the part just as does the actor when he assumes a role. The assumed character will soon become more real, and in time will be the "real thing" with you. After a little practice, it will become second nature to you; and eventually will become your real nature.

As I have said before, the combination of Thought Absorption and Autosuggestion forms the ideal treatment in Character Building. I will close this lesson with a few exercises designed to aid you in Thought Absorption. Do not forget to practice the Concentration exercises, but do not wait to master them before commencing your fight on the Fear thought cur. Commence this flight at once. Cut your club today, and just "lay" for the brute. Once you get him out of the way, you will be able to pursue the study of this subject, without the annoyance of having him around, howling and yelping at you. The treatment for lack of Energy, Confidence, Perseverance, etc., is identical with that directed for Fear thought, the words of the autosuggestions and affirmations, of course, being, altered to suit the particular case.

THE PRACTICE OF THOUGHT ABSORPTION

1. Find a secure, quiet place, as far as possible removed from the scenes and sounds of the outside world. If the ideal conditions cannot be secured, you must content yourself with the best obtainable conditions. The idea is to shut out the distracting, impression, and enable you to be alone with yourself.

2. Place yourself on a couch, bed or easy chair, obtaining a position of absolute ease and comfort. Relax every muscle; withdraw the tension from every nerve; allow yourself to be perfectly "limp" all over, from head to feet. Breathe deeply and slowly, retaining the breath for several moments before expelling it; continue the deep breathing until a feeling of calm, restful quiet manifests itself.

3. Concentrate your whole attention inwardly upon yourself, shutting out all outside impressions. Concentration exercises will enable you to do this.

4. Having obtained the proper conditions of bodily and mental relaxation, fix your thought firmly, calmly and steadily upon the word "FEARLESS," letting its outward form sink into your mind, as they dive into the wax. Give yourself up to the thought and the word. Then think of the meaning of the word, the characteristics of a person possessing that, quality, *etc.*

5. Form the mental picture of yourself possessed of the desired quality, act it out in your mind, as in a dream; think of yourself doing certain things by reason of the possession of the woman, you being possessed of the desired quality. In short, indulge in a pleasant "day dream," having for its theme your possession of the quality desired. Give your imagination full sway, merely insisting upon it sticking to the text, and it's always showing you successful the scenes and occurrences of the dream. Always conclude this "dream" with a strong impression and thought of "I AM."

6. Repeat these exercises as often as possible. It is like the dripping of the water on the stone. The repeated thought takes root and grows rapidly. It is a good plan to practice this exercise when you retire for the night, and also during your waking hours at night, if you have any. The exercises will not keep you from slumber, but will rather tend to induce the desire for sleep. If you feel

from slumber, but will rather tend to induce the desire for sleep. If you feel yourself dropping into a doze, do not resist it, as the impression, which you carry with you into sleep, will dwell with you, and will do its work even while you are slumbering.

In the above exercises, I have used the word "Fearless" and its accompanying thought, to illustrate the process of inducing Thought Absorption. You will understand that you are to use the word expressing the quality of which you are desirous of acquiring. If you wish to rid yourself of an undesirable quality, select the word expressing the opposite thought. For instance, if you are inclined to be indolent, select the word "Active" or "Energy," etc., and so on. You must remember that when we wish to brighten a room, we do not have to drive out the darkness first; we merely open the blinds and admit the light, and lo, the darkness has departed. Do not bother about the undesirable thought, but concentrate on their opposites, and the positive will neutralize the negative. Do not become discouraged if the results do not come as soon as you would like. Remember, they are sure to come, in time. All that you require is repeated practice. The mind can be developed just as can be the muscles, and by the same process - continued practice.

You have been given the means of remedying your defects. If you do not avail yourself of its benefits, it is simply because you do not want to. If you have Desire strong within you, you will do it. If you lack the strong desire, I cannot help you. If you prefer to sell your glorious birthright of Mental Control for the mess of pottage of present indulgence, that is your own business. You are your own master. Make of yourself what you will.

The Art of Concentering

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Definition of the term - Exoteric and esoteric meanings - A valuable acquirement -Thought combined with action - Volitional concentering - How to "arrive" - Advantages of concentering - Means of doing the best work - Getting the full result of your work -Cure for discouragement - Work out your own salvation - Don't be a human doormat - Get down to business – Heaven's not a loafing place - Work robbed of its terrors - Remedy for the "blues" - A specific for discouragement - Concentering no easy task - A simple experiment - Advantages of concentering - No more waste effort or lost motion -Focusing the attention - Focusing thought - A valuable remedy for mental and physical exhaustion – Explanation - Requisites of concentering.

In ordinary conversation, we make frequent use of the word "Concentration," in the sense of "bringing together," or "diminishing in bulk and increasing in strength," or "consolidating," *etc.* In order to avoid an erroneous conception, I have preferred to use the term "Concentering." A plain definition of the word "Concentering" is "the bringing to a common center," or "focusing." Carry in your mind the analysis of the word, thus "ConCENTER," - "to bring to a center."

The word "concenter" has its exoteric, or common meaning, and its esoteric, or hidden, meaning, when used in connection with the exercise of the powers of the mind. The exoteric idea is the concentering of the mind upon the one particular thought or action, inhibiting all outside thoughts or impressions. The esoteric idea is the concentering of the mind upon the Ego, the I AM, inhibiting all outside thoughts or impressions. The esoteric idea is the concentering of the mind upon the Ego, the I AM, inhibiting all thoughts of the material body or of the grosser self, and dwelling the higher regions of the Soul. The First mentioned form of concentering is a most valuable acquirement for man in his everyday life; the second form is a most desirable acquirement for those who would know more of their real self, and who aspire to know something of the secrets of THE SILENCE. In this lesson I will speak exclusively of the practical side of concentering, that being the purpose of this work. I have, however, given the reader hints of the esoteric phase, that he may know how to proceed if he is attracted to the same.

The art of concentering upon a give thought or action is one of the most desirable acquirements, which a man can possess. We have been told the advantage of "doing a thing with all our might," and "doing one at a time, and doing it well," *etc.* We all know of the painter who attributed his excellent work to the fact that he "mixed brains in his painting," and of the miner who "put a little brains into his pick."

We know that the simplest task is better performed, if we but combine concentered thought with the action. Workmen differ in degree according to the amount of concentered thought placed in their work. The man who "takes an interest in his work," and who finds an intellectual pleasure in his daily task, is the man who does the best work, and is also the happier man. The man who keeps his eye on the clock, or who "leaves his pick in the air at the sound of the whistle," is a mere machine, and will never amount to anything, unless he changes his point of view regarding work. The man who "thinks with his hands," or who can "carry a message to Garcia," is in demand. He is a scarce article, and many employers are looking for him. When will our boys learn to appreciate this fact?

Well, what has all this to do with Concentering? Just this, that the interest and brains that a man puts into his work is the result of an exercise of volitional concentering. The man who practices concentering in his daily life, shuts out distracting impressions, and gives his best thought force to the task before him, and does better work by reason thereof, whether he be day laborer, architect, clerk, salesman, poet, painter or banker. Every man who has "arrived" has developed the art of concentering. He may not realize it, but he has, just the same. And more, any man who will develop the art of concentering will "arrive." Try it and be convinced. Why, you can see it for yourself; it cannot help producing the result. If you concenter on an object, and hold the thought firmly, you cannot help doing the best work, and if you do the best work you will receive the proper reward, providing you have the sense with which you were born, and have not allowed yourself to be hypnotized into a belief that you are a worm of the dust, or a human doormat. If you do the best work, you will find a market for your services; if your present employer doesn't appreciate you, there are plenty of others who will. But you will have to do the work - don't forget that. No man is going to be fool enough to pay you for something that you do not do. Oh, no, he is not built that way, and he would not "arrive" if he did. But, just the same, he will not permit you to leave his employ for that of his rival, if you do the best work, and you will do the best work if you only will get down to business, and concenter. If you have been discouraged by your apparent lack of success in your vocation, just you learn how to concenter and do it; spit on your hands and take a fresh grip, a little high up, and pull for all you're worth. You just pull hard enough, and something will be sure to give at the other end of the rope. Don't you waste your time complaining of the "oppression of Capital" and all that sort of thing. If you are a "concentering" man, Capital will soon fall all over itself to secure your services, or to buy your goods. Can't you see it, man? Of course you do. Well, then, stop fooling around about it, and get to work in earnest. Get a move on, and hustle. If you refuse to accept the means of financial salvations now offered you, why just lie around and be a human doormat all your life; who cares! If a man is too lazy to be saved, why, just let him be -the other thing. It serves him right. Some of you fellows need a man around you with a spiked club, with instructions to give you a good bang every time you slack up and engage in mental wool-gathering. Stop your "moaning" and get down to business. Some people spend their life in dreaming of the hereafter, where they expect to spend their time "loafing around the throne." Now, they're sure to be fooled about that. All Nature is in motion, and God is working hard every day, and I believe that when you get to the other shore you will be confronted with a sign having thereon inscribed the words, "NO LOAFING PERMITTED." If you take an interest in your work, you rob it of its terrors. Start in, man, and work out your own salvation from poverty and unhappiness. Do it, and do it NOW.

The man who can concenter has at his hand a sure remedy for the "blues." How? Why, just by shutting off the unpleasant thought and concentering on a brighter subject. Now, don't say that you can't do this. You can do it, if you acquire the "knack." Thousands of people have found this plan a specific for the "blues," discouragement, worry, fear, and the rest. Try it, and you will find that life will appear entirely different to you. Try it, and you will feel so good that you would not call the President your cousin. Try it, and you will "feel the thrill of life along your keel," and will thank God that you are alive, instead of curing the day when you were born. You will do your work better; you will feel better; you will be better. Is it not worth the trial?

You may have an idea that you know something about concentering. Well, maybe you do; let's see. Take up a lead pencil and try to sharpen it properly. Take your time at it, and turn out a first class job. Now, see if you can concenter on that pencil sharpening, to the exclusion of all outside thoughts; try to devote your best energy and thought to the task at hand. For the moment, live for the sole purpose of getting an A-1 point on that pencil.

Well, how did it feel? Pretty hard job, wasn't it? Yes, I thought so. You need practice young man. Take up the exercises given in this lesson, and go over them until you can do anything, whatsoever, without your thoughts wandering. Anyone can concenter upon an agreeable task, but just give them an unpleasant or monotonous, job, and you will find that their thought will wander away in spite of them; that is, until they learn to concenter by an effort of the will. That is the test - the ability to concenter upon an unpleasant, unattractive, monotonous task. When you have overcome these troubles, you will know that you have broken the backbone of Waste Effort of Lost Motion. By concentering you are able to focus your attention, thought and energy upon a given thing, thereby obtaining the best possible results. The rays of the sun, when focused upon an object by means of a sunglass, produce a heat many time greater that the direct relay of the same source of light and heat. So it is with that attention. Scatter it and you get but ordinary results; but focus it upon the thing to be done, and you obtain a wonderful amount of energy. The concentering man focuses his attention, and thought force, upon an object, and the result is that his every action, voluntary and involuntary, is in the direction of the attainment of that object. As I said in a previous lesson, a man can have everything he wants if only he wants it hard enough. If his energies are focused upon a thing, to the exclusion of everything else, the force so generated and focused must bring the result.

The moral of all this is: "Whatsoever you do, do it with all your might." Do it in earnest. "Do one thing at a time, and do it well."

In order to obtain the best results from the thought-coerces, as explained in preceding lesson, you should acquire the art of concentering. By focusing the thought, you add to its strength, as a moment's reflection will show you. The exercises accompanying the preceding lessons should be accompanied by the exercises in concentering. These exercises are more or less tedious and monotonous, but should be persisted at until perfected. You will be repaid for your work by the conscious increase in your powers of concentering, which will be apparent from the first.

There is one thing more that I wish to say to you, before starting in with the exercises, and that is to point out to you the advantage of concentering, as a means of mental and physical rest. If this were the only result obtainable by the exercises, it would be worth your while to acquire it. Suppose you feel completely tired out by some physical or mental labor, and are sadly in need of rest. If you lie down, the thought, which has been occupying your mind, returns to haunt you, and prevents your mind from obtaining the much-needed rest. Now, the theory is that each thought calls into operation and activates certain sets of brain cells - the other cells of course taking a rest in the meantime. This being the case, you will see, readily, that when one set of brain cells become utterly fagged out by excessive exercises and work, its only chance of getting an entire rest is for you to concenter upon an entirely different line of thought, shutting out the cells which you have just tired out, and which are still vibrating with excitement from the strong impetus given them. By concentering upon the with excitement from the strong impetus given them. By concentering upon the new thought, the old cells are relieved from further work and obtain a much-needed rest. These cells are hungry for work, and may attempt to return to their task in spite of you, but if you have acquired proficiency in the art of concentering, you have learned to master them. You doubtless remember the time when your brain felt exhausted by the hard work of the business day, but when you pickup up an interesting novel you became so interested in it that your old brain cells "knocked off" for a while, and when the novel was completed you felt completely refreshed, not withstanding the fact that the reading of the book was in itself no slight exercises of the mind. That is the theory. Now, put it into practice, and you will have no need to complain of mental overwork. You will be able to put thoughts off and on, like your coat, changing them whenever you see fit.

I will now give you a few exercises, the practice of which will enable you to develop the power of concentering. In leaving this phase of the subject, I again would remind you that the underlying principle of concentering is the focusing of the attention upon a certain thought or action. Any exercise, which will strengthen the faculty of volitional inhibition of non-essential thought, will be of value, the exercises herein given here being merely furnished as suggestions of others.

The Practice of Concentering

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Exercises in the concentering - Shutting out outside impressions - Conquering inattention - Cultivating will power - Training the body to obey the will - Volitional control of muscular movements - Not so easy of acquirements - Sitting still exercises - Controlling muscles of the arm – Exercises - Steadying the muscles – Exercises - Cultivate equanimity and mental and physical ease - Examples-Getting rid of ugly habits of motion - Volitional attention - Exercises developing same - Direction for additional exercise -Concentered attention upon outside object - General explanation - Miscellaneous exercises.

The fist requisite of concentering is the ability to shut out outside thoughts, sounds and sights; to conquer inattention; to obtain perfect control over the body and mind. The body must be brought under the direct control of the mind; the mind under the direct control of the will. The Will is strong enough, but the Mind needs strengthening by being brought under the direct influence of the Will. The Mind, strengthened by the impulse of the Will, becomes a much more powerful projector of thought vibrations, than otherwise, and the vibrations have much greater force and effect.

In these exercises I will begin with training the body to readily obey the commands of the Mind.

The first exercise, and one which must be mastered before the succeeding exercises are undertaken, is the control of the muscular movements. This, at first sight, may appear very simple, but a few experiments will convince you that you have much to learn. The following exercises will be of great benefit to you in acquiring perfect control of the muscles.

1. SIT STILL. This is no easy task. It will at first try your powers of concentering, to refrain from involuntary muscular movements, but by a little practice you will be able to sit still, without a movement of the muscles, for fifteen minutes or more. The best plan is to place yourself in an easy chair, assuming a comfortable position, then relax all over, and endeavor to remain perfectly quiescent for a period of five minutes. Continue this exercise until you can accomplish it with ease, and then increase the time to ten minutes. After you have mastered the ten minutes exercise, increase the time to fifteen minutes, which is about as far as you need pursue the exercises. You should not tire yourself with this, or any of our other exercises. The better plan is to practice a little at a time, but as often as possible. Bear in mind that you must not sit in a

little at a time, but as often as possible. Bear in mind that you must not sit in a rigid position; there must be no strain on the muscles; you must relax completely. This plan of relaxing will prove valuable to you when you wish to get a good rest after fatiguing physical exertion. It is an ideal "rest cure," and may be taken either sitting in a chair or lying down on a couch or bed.

2. Sit erect in your chair, with your head up and your chin out, and shoulder thrown back. Raise you right arm until it is level with your shoulder, pointing to the right. Turn your head and fix your gaze on your hand, and hold the arm perfectly steady for one minute. Repeat with the left arm. When you are able to perform this feat, perfectly, increase the time to two minutes, then to three, and so on until you are able to maintain the position for five minutes. The palm of the hand should be turned downward, this being the easiest position. By keeping the eyes fixed on the tips of the fingers; you will be able to see whether you are holding your arm perfectly steady.

3. Fill a wine glass full of water, and taking the glass between the fingers, extend the right arm directly in front of you. Fix the eyes upon the glass, and endeavor to hold the arm so steady that no quiver will be noticeable. Commence with one-minute exercises, and increase until the five-minute limit is reached. Alternate right and left arms.

4. In your everyday life, endeavor to avoid a tense, strained conditions of the muscles, when you should be at ease. Endeavor to acquire a self-poised attitude and demeanor. Cultivate an easy, self-possessed manner, in preference to a nervous, strained, over-anxious appearance. Mental exercise will help you to acquire the proper carriage and demeanor. Stop beating the "devil's tattoo" on the table or chair. Such actions indicate a lack of self-control. Don't tap on the floor with your foot, nor swing your feet backward or forward while talking or sitting. Don't rock backward and forward in a rocking chair, as if you were working a machine at so much an hour. Don't bite your nails, nor chew your lips or cheek, don’t wiggle your tongue around in your mouth, whilst reading or studying, or writing. Don't wink or blink your eyes. Get rid of any habit of twitching or jerking of any part of the body, which may have become second nature to you. You can stop it easily by "carrying the thought" and practicing concentering. Train yourself to bear with equanimity and composure, noises which have been startling you heretofore, such as the banging of a suddenly closed door, the dropping of a book or other object, *etc.* In other words, keep yourself well in hand. The above exercises will be of great assistance to you in getting yourself just where you want.

The above exercises were given to teach you the art of controlling involuntary muscular movement, thus bringing your body under the control of the voluntary functions. The following exercises are designed to enable you to the voluntary functions. The following exercises are designed to enable you to bring you voluntary muscular movements under the direct control of the Will, in other words, to train the mental faculties producing voluntary muscular movement.

1. Sit in front of a table, placing your hands upon the table, the fists clinched and lying with the backs of the hands on the table, the thumb being doubled over the fingers. Fix your gaze upon the fist for a while, and then slowly extend. Then reverse the process, closing first the little finger and continuing the closing until the fist is again in its original position, with the thumb closed over the fingers. Repeat with the left hand. Continue this exercise five times at a sitting, and then increase it to ten times.

1. This exercise will make you "tired," but you must persevere as it is of importance to you in the directions of training your attention by directing it to trivial and monotonous exercises; in addition, it will give you direct control over all of your muscular movements. You soon will feel the benefit accruing from these simple and apparently unimportant exercises. Do not fail to keep the attention closely upon the closing and unclosing of the fingers. That is the main point, if you neglect it; you lose the entire benefit of the exercise.

2. This exercise is nothing more or less than the old trick, often observed among our country cousins, known as "twirling the thumbs." Place the fingers of one hand, leaving the thumbs free. Then slowly twirl the thumbs one over the other, with a circular motion. Be sure to keep the attention firmly fixed upon the ends of the thumbs.

3. Place the right hand on the knee, the fingers and thumb closed, with the exception of the first finger, which must be pointed out in front of you. Then move the finger slowly from side to side, keeping the attention firmly fixed upon the end of the finger.

These exercises may be extended indefinitely, and you may exercise your ingenuity in supplying additional one under this head. The main idea is that the exercise shall consist of some trivial, familiar, momentous muscular movement, and that the attention must be kept firmly fixed upon the moving part of the body. Your attention will revolt at the slavery enforced upon it, and will endeavor in every possible way to escape its thralldom. This is where the training comes in, and you must insist that your attention does its work, from beginning to end, and not wander away to more congenial scenes or occupations. Think of yourself as a strict schoolmaster, and of your attention as a playful, fun loving boy who tires of looking at his book and wishes to steal sly glances out of the window and door at the more attractive sights on the outside. Your business is to keep the boy at his book, knowing that it will be better for him, although he cannot see it just that way now. Before long, you will notice that you have much cannot see it just that way now. Before long, you will notice that you have much better control over your muscular movements, carriage and demeanor, and will also observe an increased power of attention and concentering in your everyday affairs, which will be of considerable advantage to you.

This class of exercises is intended to aid you in concentering your attention upon some material object not connected with yourself. Take some uninteresting object, such as a pencil, and concenter your entire attention upon it for five minutes. Look at it intently; everything of it; turn it over; consider it; think of its uses; its objects; of the materials of which it is made; the process of manufacturing, *etc.* Think of nothing else but the pencil. Imagine that your chief object in life is the study of that pencil. Imagine that there exists nothing else in the world but you and the pencil. "Only one world, and but two things in it, the pencil and I." Do not let your attention get away from the pencil, but keep it down to its work. You will realize what a rebellious creature your attention is when you try this exercise, but don't let him get the upper hand of you. It is very tiresome to him, but it is for his own good, so stick to it. When you have conquered the rebellious attention you will have achieved a greater victory that you now realize. Many a time in after life, when you need the closest attention upon some matter before you, you will thank me for "putting you on" to this exercise.

This exercise can be varied each day, always choosing some uninteresting and familiar object upon which to concenter the attention. Don't select an interesting object; for it requires no effort to concenter upon that. You need something that will seem like "work" to the attention. The less interesting the object - the more the work - and the better the exercise. The trouble with this exercise is, that you will soon run out of material, as the continued concentering of the attention upon uninteresting objects will, in the end, cause the attention, in self defense, to take an interest in the things upon which it concenters. However, when you have reached this stage, you will have but little further need of the exercise, as you then will be able to concenter your attention upon anything, or anybody.

The above exercises will be sufficient for your purpose, it being understood that you will extend the several exercises by material supplied by your own invention and ingenuity. You may practice upon something occurring in your everyday world. You will not be at a loss for material upon which to practice, now that you have the main idea impressed upon you memory.

The exercises given in the preceding lessons can be practiced more intelligently, now that you understand the advantage to be gained by concentering. You will be able to "carry the thought" better, to direct more energy into suggestions, and into the projection of thought vibrations. Your eye exercises will take on a new phase, and so will the exercises in Telepathic Volation, *etc.* You will be able to overcome bad habits, and acquire good habits in their place. In short, by the acquirement of the art of concentering, you will be able to do everything better than formerly. You will have acquired a firm control over body and mind, and will find that you are now the master of your inclinations, not their slave. The power gained over yourself will manifest itself in the power to control others. The man, who conquers himself, has no trouble in impressing his will upon others. Continue the practice of concentering and developing the amenability of the Mind to the Will, and you will become a giant, compared to men who have not acquired this power. Try your will power on yourself in different ways, until you feel confident that you have won the mastery of self. Be satisfied with nothing else. When you have gained that, the mastery of others is already yours.

Valedictory

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I feel that those who have followed me through the preceding lessons must have felt within them the intuitive assurance of the Truth contained in the instruction herein given. In a work of this size and character, I can do no more that merely direct the Mind; to give them a hint of the great Truth; to acquaint them with a few exercises which, if followed conscientiously, will enable them to develop their latent powers. More than this would be beyond the scope of this work, which is intended to give popular instruction in the exercise and use of Personal Magnetism and Psychic Influence in the affairs of everyday life. The average reader will rest satisfied with the "practical" side of the subject, and will not feel inclined to enter into the occult phase. To the few who feel an inclination to pursue the subject still further, who would penetrate behind the veil, there are other sources of information open, which I will be pleased to point out to those who may so request. A letter will reach me if address to me at 30 Auditorium Building, Chicago.

Without attempting to go further into the subject, I would say that in my opinion, an intelligent understanding of the laws underlying the Science of Mind, supplies one with a most elevating rule of life and conduct; brings to man a realizing sense of his own individuality, strength and power - a consciousness of the reality and immanence of his real self, the I AM. The recognition of the Ego carries with it a sense of new duties and the means of performing them.

The student of what is known as the "New Thought" finds himself surrounded with a mass of literature, much of which consists of froth and bubbles. Grains of thought are there, but are surrounded by bushels of verbal chaff. The searcher for ideas receives - words, words, and words. The works on the subject, which are really worth the time and trouble of reading, are few, and the subject, which are really worth the time and trouble of reading, are few, and the student, alas, knows not where to find them Practical. Understandable works on this subject are being demanded by many minds and following the invariable rule, which causes the production of the thing which is earnestly demanded, works of this kind are sure to appear. Speed the day.

To the student I would say, do not be deluded by "isms" or leaders; you possess within you the real Truth, and it will manifest itself to you, in time developing gradually and naturally, as the flower. The recognition of the I AM will bring its reward. The small flame within will throw light on all subjects and illuminate them.

Pursue your way through life, earnestly and calmly. Hurry is not Hast; Bustle is not Energy; Noise is not Strength. The man of quiet calm, earnest and persistent qualities reaches the goal long before his brother of opposite tendencies. Confidence, Expectation and Calm Demand is a three-fold, mighty dynamic force, which would solve many problems if man but realized it. The wise man uses that which the fool neglects. "The stone which the builders rejected becomes the cornerstone of the temple."

Do not crawl on your belly, like a worm; do not humble yourself in the dust and call upon heaven to witness what a despicable creature you are; do not call yourself a "miserable sinner," worthy only of eternal damnation. No! A thousand times, No! Rise to your feet; raise your head and face the skies; throw back your shoulders, and fill your lungs with Nature's ozone. Then say to yourself, I AM a part of the Eternal Life Principle: I AM created after the Divine image; I AM filled with Divine Breath of Life; Nothing can hurt ME, for I AM a part of the ETERNAL.

Go your way, friend, strong in your new resolves, strong in your newfound strength. Do your duty, first to yourself; then to your fellowmen. Recognize the Brotherhood of Man; realize that all men are your brothers - pretty poor lot of relations, but brothers at that. Do not impose on your brother-man, but do not let him impose on you. If you give in to him against your judgment and conscience, you not only hurt yourself, but also injure him. Do not start fights; but let no man smite you with impunity. If a man smites you on one cheek, do not turn to him the other, but do a little smiting on your own account - and smite hard. Do not smite him with Hate in your heart, and do not hesitate to forgive him after he has "come to." The doctrine of nonresistance is misunderstood; it does not mean that you should be a backboneless creature - a sheep-like, rabbit-hearted specimen of humanity. No, no; when you allow a man to impose on you and wrong you, you are not acting right toward the other man; duty to him demands that you let him know just "where he is at." I am speaking of real aggression or invasion of your rights, now, not of fancied wrongs or mountains made of molehills; that is the rights, now, not of fancied wrongs or mountains made of molehills, that is the other extreme. But do not allow Hate to find a lodging place in your heart. Go through the world "with the grace of God in your heart, and a good, strong hickory club in your hand." Don't use the club for offense (never do that), but keep it around to defend yourself with. If you are "clad in the armor of a righteous cause," and the world sees that you have self-respect and will stand no nonsense, it will treat you with respect. The dog who maintains a confident, calm demeanor, is in but little danger of feeling the boot-toe of the passerby but the white-livered cur who draws himself up, and places his tail between his legs that he may present a better aim for the kick - gets the kick. He gets what he expects. What is true of the dog is equally true of the man. If you have followed the advice and instructions contained in this little work, you will not have many kicks aimed at you. But, remember - no kicking of dogs on your part - you must be above that.

An old writer has summed up mans duty to man in the following words, which should be inscribed in letters of gold over every doorway in the land:

"WRONG NO MAN, AND RENDER UNTO EVERY MAN HIS DUE."

If the above words form the rule of action, and life, of men, there would be no need of lawyers, courts, or prisons; life would then seem "one long, sweet song." Try to do your part in bringing about this result. Once more, I caution you not to misuse your newfound power, do not drag the gift of the Spirit through the mud.

Use it freely, in your own behalf, in every legitimate way, but harm no man by reason of, or by means of it. If you fail to grasp the meaning of any of the teachings contained in this little work, do not feel discouraged, for it will come to you later. Read over the lessons, which seem to be most difficult to you, and then place yourself in the relaxed condition of body, and mind. - ENTER THE SILENCE - and a new light will break upon you.

"Knock and it shall be opened unto you; ask and ye shall receive."

And now, friends, we have come to the parting of the ways. We may meet again, but, if not, let us part feeling that we are none the worse for the short acquaintance. If I have done you any good, if I have awakened in you new thoughts, hopes and aspirations, may you make them manifest in actions and results.

Our little journey, along the banks of the stream, has been pleasant to me, and I trust that I have not bored you, nor caused you to regret the acquaintance - not a chance acquaintance, you may rest assured, for "nothing ever happens."

I thank you for your kind attention.

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Thought Vibration or the Law of Attraction in the Thought World

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The Law of Attraction in the Thought World

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THE Universe is governed by Law - one great Law. Its manifestations are multiform, but viewed from the Ultimate there is but one Law. We are familiar with some of its manifestations, but are almost totally ignorant of certain others. Still we are learning a little more every day - the veil is being gradually lifted.

We speak learnedly of the Law of Gravitation, but ignore that equally wonderful manifestation, THE LAW OF ATTRACTION IN THE THOUGHT WORLD. We are familiar with that wonderful manifestation of Law which draws and holds together the atoms of which matter is composed - we recognize the power of the law that attracts bodies to the earth, that holds the circling worlds in their places, but we close our eyes to the mighty law that draws to us the things we desire or fear, that makes or mars our lives.

When we come to see that Thought is a force - a manifestation of energy - having a magnet-like power of attraction, we will begin to understand the why and wherefore of many things that have heretofore seemed dark to us. There is no study that will so well repay the student for his time and trouble as the study of the workings of this mighty law of the world of Thought - the Law of Attraction.

When we think we send out vibrations of a fine ethereal substance, which are as real as the vibrations manifesting light, heat, electricity, magnetism. That these vibrations are not evident to our five senses is no proof that they do not exist. A powerful magnet will send out vibrations and exert a force sufficient to attract to itself a piece of steel weighing a hundred pounds, but we can neither see, taste, smell, hear nor feel the mighty force. These thought vibrations, likewise, cannot be seen, tasted, smelled, heard nor felt in the ordinary way; although it is true there are on record cases of persons peculiarly sensitive to psychic impressions who have perceived powerful thought-waves, and very many of us can testify that we have distinctly felt the thought vibrations of others, both whilst in the presence of the sender and at a distance. Telepathy and its kindred phenomena are not idle dreams.

Light and heat are manifested by vibrations of a far lower intensity than those of Thought, but the difference is solely in the rate of vibration. The annals of science throw an interesting light upon this question. Prof. Elisha Gray, an eminent scientist, says in his little book, "The Miracles of Nature":

"There is much food for speculation in the thought that there exist sound

There is much food for speculation in the thought that there exist sound-waves that no human ear can hear, and color-waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation."

M. M. Williams, in his work entitled "Short Chapters in Science," says:

"There is no gradation between the most rapid undulations or tremblings that produce our sensation of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light; and there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided there are organs for taking up and sensifying their movements."

I cite the above authorities merely to give you food for thought, not to attempt to demonstrate to you the fact that thought vibrations exist. The last-named fact has been fully established to the satisfaction of numerous investigators of the subject, and a little reflection will show you that it coincides with your own experiences.

We often hear repeated the well-known Mental Science statement, "Thoughts are Things," and we say these words over without consciously realizing just what is the meaning of the statement. If we fully comprehended the truth of the statement and the natural consequences of the truth back of it, we should understand many things which have appeared dark to us, and would be able to use the wonderful power, Thought Force, just as we use any other manifestation of Energy.

As I have said, when we think we set into motion vibrations of a very high degree, but just as real as the vibrations of light, heat, sound, electricity. And when we understand the laws governing the production and transmission of these vibrations we will be able to use them in our daily life, just as we do the better known forms of energy. That we cannot see, hear, weigh or measure these vibrations is no proof that they do not exist. There exist waves of sound which no human ear can hear, although some of these are undoubtedly registered by the ear of some of the insects, and others are caught by delicate scientific instruments invented by man; yet there is a great gap between the sounds registered by the most delicate instrument and the limit which man's mind, reasoning by analogy, knows to be the boundary line between sound waves and some other forms of vibration. And there are light waves which the eye of man does not register, some of which may be detected by more delicate instruments does not register, some of which may be detected by more delicate instruments, and many more so fine that the instrument has not yet been invented which will detect them, although improvements are being made every year and the unexplored field gradually lessened.

As new instruments are invented, new vibrations are registered by them - and yet the vibrations were just as real before the invention of the instrument as afterward. Supposing that we had no instruments to register magnetism - one might be justified in denying the existence of that mighty force, because it could not be tasted, felt, smelt, heard, seen, weighted or measured. And yet the mighty magnet would still send out waves of force sufficient to draw to it pieces of steel weighing hundreds of pounds.

Each form of vibration requires its own form of instrument for registration. At present the human brain seems to be the only instrument capable of registering thought waves, although occultists say that in this century scientists will invent apparatus sufficiently delicate to catch and register such impressions. And from present indications it looks as if the invention named might be expected at any time. The demand exists and undoubtedly will be soon supplied. But to those who have experimented along the lines of practical telepathy no further proof is required than the results of their own experiments.

We are sending out thoughts of greater or less intensity all the time, and we are reaping the results of such thoughts. Not only do our thought waves influence ourselves and others, but they have a drawing power - they attract to us the thoughts of others, things, circumstances, people, "luck," in accord with the character of the thought uppermost in our minds. Thoughts of Love will attract to us the Love of others; circumstances and surroundings in accord with the thought; people who are of like thought. Thoughts of Anger, Hate, Envy, Malice and Jealousy will draw to us the foul brood of kindred thoughts emanating from the minds of others; circumstances in which we will be called upon to manifest these vile thoughts and will receive them in turn from others; people who will manifest inharmony; and so on. A strong thought or a thought long continued, will make us the center of attraction for the corresponding thought waves of others. Like attracts like in the Thought World - as ye sow so shall ye reap. Birds of a feather flock together in the Thought World - curses like chickens come home to roost, and bringing their friends with them.

The man or woman who is filled with Love sees Love on all sides and attracts the Love of others. The man with hate in his heart gets all the Hate he can stand. The man who thinks Fight generally runs up against all the Fight he wants before he gets through. And so it goes, each gets what he calls for over the wireless telegraphy of the Mind. The man who rises in the morning feeling "grumpy" usually manages to have the whole family in the same mood before "grumpy" usually manages to have the whole family in the same mood before the breakfast is over. The "nagging" woman generally finds enough to gratify her "nagging" propensity during the day.

This matter of Thought Attraction is a serious one. When you stop to think of it you will see that a man really makes his own surroundings, although he blames others for it. I have known people who understood this law to hold a positive, calm thought and be absolutely unaffected by the inharmony surrounding them. They were like the vessel from which the oil had been poured on the troubled waters - they rested safely and calmly whilst the tempest raged around them. One is not at the mercy of the fitful storms of Thought after he has learned the workings of the Law.

We have passed through the age of physical force on to the age of intellectual supremacy, and are now entering a new and almost unknown field, that of psychic power. This field has its established laws and we should acquaint ourselves with them or we will be crowded to the wall as are the ignorant on the planes of effort. I will endeavor to make plain to you the great underlying principles of this new field of energy which is opening up before us, that you may be able to make use of this great power and apply it for legitimate and worthy purposes, just as men are using steam, electricity and other forms of energy today.

Thought Waves and their Process of Reproduction

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LIKE a stone thrown into the water, thought produces ripples and waves which spread out over the great ocean of thought. There is this difference, however: the waves on the water move only on a level plane in all directions, whereas thought waves move in all directions from a common center, just as do the rays from the sun.

Just as we here on earth are surrounded by a great sea of air, so are we surrounded by a great sea of Mind. Our thought waves move through this vast mental ether, extending, however, in all directions, as I have explained, becoming somewhat lessened in intensity according to the distance traversed, because of the friction occasioned by the waves coming in contact with the great body of Mind surrounding us on all sides.

These thought waves have other qualities differing from the waves on the water. They have the property of reproducing themselves; in this respect they resemble sound waves rather than waves upon the water. Just as a note of the violin will cause the thin glass to vibrate and "sing," so will a strong thought tend to awaken similar vibrations in minds attuned to receive it. Many of the "stray thoughts" which come to us are but reflections or answering vibrations to some strong thought sent out by another. But unless our minds are attuned to receive it, the thought will not likely affect us. If we are thinking high and great thoughts, our minds acquire a certain keynote corresponding to the character of the thoughts we have been thinking. And, this keynote once established, we will be apt to catch the vibrations of other minds keyed to the same thought. On the other hand, let us get into the habit of thinking thoughts of an opposite character, and we will soon be echoing the low order of thought emanating from the minds of the thousands thinking along the same lines.

We are largely what we have thought ourselves into being, the balance being represented by the character of the suggestions and thought of others, which have reached us either directly by verbal suggestions or telepathically by means of such thought waves. Our general mental attitude, however, determines the character of the thought waves received from others as well as the thoughts emanating from ourselves. We receive only such thoughts as are in harmony with the general mental attitude held by ourselves; the thoughts not in harmony affecting us very little, as they awaken no response in us.

The man who believes thoroughly in himself and maintains a positive strong

The man who believes thoroughly in himself and maintains a positive strong mental attitude of Confidence and Determination is not likely to be affected by the adverse and negative thoughts of Discouragement and Failure emanating from the minds of other persons in whom these last qualities predominate. At the same time these negative thoughts, if they reach one whose mental attitude is pitched on a low key, deepen his negative state and add fuel to the fire which is consuming his strength, or, if you prefer this figure, serve to further smother the fire of his energy and activity.

We attract to us the thoughts of others of the same order of thought. The man who thinks success will be apt to get into tune with the minds of others thinking likewise, and they will help him, and he them. The man who allows his mind to dwell constantly upon thoughts of failure brings himself into close touch with the minds of other "failure" people, and each will tend to pull the other down still more. The man who thinks that all is evil is apt to see much evil, and will be brought into contact with others who will seem to prove his theory. And the man who looks for good in everything and everybody will be likely to attract to himself the things and people corresponding to his thought. We generally see that for which we look.

You will be able to carry this idea more clearly if you will think of the Marconi wireless instruments, which receive the vibrations only from the sending instrument which has been attuned to the same key, while other telegrams are passing through the air in near vicinity without affecting the instrument. The same law applies to the operations of thought. We receive only that which corresponds to our mental attunement. If we have been discouraged, we may rest assured that we have dropped into a negative key, and have been affected not only by our own thoughts but have also received the added depressing thoughts of similar character which are constantly being sent out from the minds of other unfortunates who have not yet learned the law of attraction in the thought world. And if we occasionally rise to heights of enthusiasm and energy, how quickly we feel the inflow of the courageous, daring, energetic, positive thoughts being sent out by the live men and women of the world. We recognize this without much trouble when we come in personal contact with people and feel their vibrations, depressing or invigorating, as the case may be. But the same law operates when we are not in their presence, although less strongly.

The mind has many degrees of pitch, ranging from the highest positive note to the lowest negative note, with many notes in between, varying in pitch according to their respective distance from the positive or negative extreme.

When your mind is operating along positive lines you feel strong, buoyant, bright, cheerful, happy, confident and courageous, and are enabled to do your bright, cheerful, happy, confident and courageous, and are enabled to do your work well, to carry out your intentions, and progress on your roads to Success. You send out strong positive thought, which affects others and causes them to co-operate with you or to follow your lead, according to their own mental keynote.

When you are playing on the extreme negative end of the mental keyboard you feel depressed, week, passive, dull, fearful, cowardly. And you find yourself unable to make progress or to succeed. And your effect upon others is practically nil. You are led by, rather than leading others, and are used as a human doormat or football by more positive persons.

In some persons the positive element seems to predominate, and in others the negative quality seems to be more in evidence. There are, of course, widely varying degrees of positiveness and negativeness, and B may be negative to A, while positive to C. When two people first meet there is generally a silent mental conflict in which their respective minds test their quality of positiveness, and fix their relative position toward each other. This process may be unconscious in many cases, but it occurs nevertheless. The adjustment is often automatic, but occasionally the struggle is so sharp - the opponents being so well matched - that the matter forces itself into the consciousness of the two people. Sometimes both parties are so much alike in their degrees of positiveness that they fail to come to terms, mentally; they never really are able to get along with each other, and they are either mutually repelled and separate or else stay together amid constant broils and wrangling.

We are positive or negative to everyone with whom we have relations. We may be positive to our children, our employees and dependents, but we are at the same time negative to others to whom we occupy inferior positions, or whom we have allowed to assert themselves over us.

Of course, something may occur and we will suddenly become more positive than the man or woman to whom we have heretofore been negative. We frequently see cases of this kind. And as the knowledge of these mental laws becomes more general we will see many more instances of persons asserting themselves and making use of their newfound power.

But remember you possess the power to raise the keynote of your mind to a positive pitch by an effort of the will. And, of course, it is equally true that you may allow yourself to drop into a low, negative note by carelessness or a weak will.

There are more people on the negative plane of thought than on the positive plane, and consequently there are more negative thought vibrations in operation in our mental atmosphere. But, happily for us, this is counterbalanced by the fact that a positive thought is infinitely more powerful than a negative one, and if by that a positive thought is infinitely more powerful than a negative one, and if by force of will we raise ourselves to a higher mental key we can shut out the depressing thoughts and may take up the vibrations corresponding with our changed mental attitude. This is one of the secrets of the affirmations and autosuggestions used by the several schools of Mental Science and other New Thought cults. There is no particular merit in affirmations of themselves, but they serve a twofold purpose: (1) They tend to establish new mental attitudes within us and act wonderfully in the direction of character-building - the science of making ourselves over. (2) They tend to raise the mental keynote so that we may get the benefit of the positive thought waves of others on the same plane of thought.

Whether or not we believe in them, we are constantly making affirmations. The man who asserts that he can and will do a thing - and asserts it earnestly - develops in himself the qualities conducive to the well doing of that thing, and at the same time places his mind in the proper key to receive all the thought waves likely to help him in the doing. If, on the other hand, one says and feels that he is going to fail, he will choke and smother the thoughts coming from his own subconscious mentality which are intended to help him, and at the same time will place himself in tune with the Failure-thought of the world - and there is plenty of the latter kind of thought around, I can tell you.

Do not allow yourselves to be affected by the adverse and negative thoughts of those around you. Rise to the upper chambers of your mental dwelling, and key yourself up to a strong pitch, away above the vibrations on the lower planes of thought. Then you will not only be immune to their negative vibrations but will be in touch with the great body of strong positive thought coming from those of your own plane of development. My aim will be to direct and train you in the proper use of thought and will, that you may have yourself well in hand and may be able to strike the positive key at any moment you may feel it necessary. It is not necessary to strike the extreme note on all occasions. The better plan is to keep yourself in a comfortable key, without much strain, and to have the means at command whereby you can raise the pitch at once when occasion demands. By this knowledge you will not be at the mercy of the old automatic action of the mind, but may have it well under your own control.

Development of the will is very much like the development of a muscle - a matter of practice and gradual improvement. At first it is apt to be tiresome, but at each trial one grows stronger until the new strength becomes real and permanent. Many of us have made ourselves positive under sudden calls or emergencies. We are in the habit of "bracing up" when occasion demands. But by intelligent practice you will be so much strengthened that your habitual state will be equal to your "bracing up" stage now, and then when you find it necessary to apply the spur you will be able to reach a stage not dreamed of at present.

Do not understand me as advocating a high tension continuously. This is not at all desirable, not only because it is apt to be too much of a strain upon you but also because you will find it desirable to relieve the tension at times and become receptive that you may absorb impressions. It is well to be able to relax and assume a certain degree of receptiveness, knowing that you are always able to spring back to the more positive state at will. The habitually strongly positive man loses much enjoyment and recreation. Positive, you give out expressions; receptive, you take in impressions. Positive, you are a teacher; receptive, a pupil. It is not only a good thing to be a good teacher, but it is also very important to be a good listener at times.

A Talk about the Mind

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MAN has but one mind, but he has many mental faculties, each faculty being capable of functioning along two different lines of mental effort. There are no distinct dividing lines separating the two several functions of a faculty, but they shade into each other as do the colors of the spectrum.

An Active effort of any faculty of the mind is the result of a direct impulse imparted at the time of the effort. A Passive effort of any faculty of the mind is the result of either a preceding Active effort of the same mind; an Active effort of another along the lines of suggestion; Thought Vibrations from the mind of another; Thought impulses from an ancestor, transmitted by the laws of heredity (including impulses transmitted from generation to generation from the time of the original vibratory impulse imparted by the Primal Cause - which impulses gradually unfold, and unsheath, when the proper state of evolutionary development is reached).

The Active effort is new-born - fresh from the mint, whilst the Passive effort is of less recent creation, and, in fact, is often the result of vibratory impulses imparted in ages long past. The Active effort makes its own way, brushing aside the impeding vines and kicking from its path the obstructing stones. The Passive effort travels along the beaten path.

A thought-impulse, or motion-impulse, originally caused by an Active effort of faculty, may become by continued repetition, or habit, strictly automatic, the impulse given it by the repeated Active effort developing a strong momentum, which carries it on, along Passive lines, until stopped by another Active effort or its direction changed by the same cause.

On the other hand, thought-impulses, or motion-impulses, continued along Passive lines may be terminated or corrected by an Active effort. The Active function creates, changes or destroys. The Passive function carries on the work given it by the Active function and obeys orders and suggestions.

The Active function produces the thought-habit, or motion-habit, and imparts to it the vibrations, which carry it on along the Passive lines thereafter. The Active function also has the power to send forth vibrations which neutralize the momentum of the thought-habit, or motion-habit; it also is able to launch a new thought-habit, or motion-habit, with stronger vibrations, which overcomes and absorbs the first thought, or motion, and substitutes the new one.

All thought-impulses, or motion-impulses, once started on their errands

All thought-impulses, or motion-impulses, once started on their errands, continue to vibrate along passive lines until corrected or terminated by subsequent impulses imparted by the Active function, or other controlling power. The continuance of the original impulse adds momentum and force to it, and renders its correction or termination more difficult. This explains that which is called "the force of habit." I think that this will be readily understood by those who have struggled to overcome a habit which had been easily acquired. The Law applies to good habits as well as bad. The moral is obvious.

Several of the faculties of the mind often combine to produce a single manifestation. A task to be performed may call for the combined exercise of several faculties, some of which may manifest by Active effort and others by Passive effort.

The meeting of new conditions - new problems - calls for the exercise of Active effort; whilst a familiar problem, or task, can be easily handled by the Passive effort without the assistance of his more enterprising brother.

There is in Nature an instinctive tendency of living organisms to perform certain actions, the tendency of an organized body to seek that which satisfies the wants of its organism. This tendency is sometimes called Appetency. It is really a Passive mental impulse, originating with the impetus imparted by the Primal Cause, and transmitted along the lines of evolutionary development, gaining strength and power as it progresses. The impulse of the Primal Cause is assisted by the powerful upward attraction exerted by THE ABSOLUTE.

In plant life this tendency is plainly discernible, ranging form the lesser exhibitions in the lower types to the greater in the higher types. It is that which is generally spoken of as the "life-force" in plants. It is, however, a manifestation of rudimentary mentation, functioning along the lines of Passive effort. In some of the higher forms of plant life there appears a faint color of independent "life action" - a faint indication of choice of volition. Writers on plant life relate many remarkable instances of this phenomenon. It is, undoubtedly, an exhibition of rudimentary Active mentation.

In the lower animal kingdom a very high degree of Passive mental effort is found. And, varying in degree in the several families and species, a considerable amount of Active mentation is apparent. The lower animal undoubtedly possesses Reason only in a lesser degree than man, and, in fact, the display of volitional mentation exhibited by an intelligent animal is often nearly as high as that shown by the lower types of man or by a young child.

As a child, before birth, shows in its body the stages of the physical evolution of man, so does a child, before and after birth - until maturity - manifest the stages of the mental evolution of man.

Man, the highest type of life yet produced, at least upon this planet, shows

Man, the highest type of life yet produced, at least upon this planet, shows the highest form of Passive mentation, and also a much higher development of Active mentation than is seen in the lower animals, and yet the degrees of that power vary widely among the different races of men. Even among men of our race the different degrees of Active mentation are plainly noticeable; these degrees not depending by any means upon the amount of "culture," social position or educational advantages possessed by the individual: Mental Culture and Mental Development are two very different things.

You have but to look around you to see the different stages of the development of Active mentation in man. The reasoning of many men is scarcely more than Passive mentation, exhibiting but little of the qualities of volitional thought. They prefer to let other men think for them. Active mentation tires them and they find the instinctive, automatic, Passive mental process much easier. Their minds work along the lines of least resistance. They are but little more than human sheep,

Among the lower animals and the lower types of men Active mentation is largely confined to the grosser faculties - the more material plane; the higher mental faculties working along the instinctive, automatic lines of the Passive function.

As the lower forms of life progressed in the evolutionary scale, they developed new faculties which were latent within them. These faculties always manifested in the form of rudimentary Passive functioning, and afterwards worked up through higher Passive forms, until the Active functions were brought into play. The evolutionary process still continues, the invariable tendency being toward the goal of highly developed Active mentation. This evolutionary progress is caused by the vibratory impulse imparted by the Primal Cause, aided by the uplifting attraction of THE ABSOLUTE.

This law of evolution is still in progress, and man is beginning to develop new powers of mind, which, of course, are first manifesting themselves along the lines of Passive effort. Some men have developed these new faculties to a considerable degree, and it is possible that before long Man will be able to exercise them along the line of their Active functions. In fact, this power has already been attained by a few. This is the secret of the Oriental occultists, and of some of their Occidental brethren.

The amenability of the mind to the will can be increased by properly directed practice. That which we are in the habit of referring to as the "strengthening of the Will" is in reality the training of the mind to recognize and absorb the Power Within. The Will is strong enough, it does not need strengthening, but the mind needs to be trained to receive and act upon the suggestions of the Will. The Will is the outward manifestation of the I AM. The Will current is flowing in full is the outward manifestation of the I AM. The Will current is flowing in full strength along the spiritual wires; but you must learn how to raise the trolley-pole to touch it before the mental car will move. This is a somewhat different idea from that which you have been in the habit of receiving from writers on the subject of Will Power, but it is correct, as you will demonstrate to your own satisfaction if you will follow up the subject by experiments along the proper lines.

The attraction of THE ABSOLUTE is drawing man upward, and the vibratory force of the Primal Impulse has not yet exhausted itself. The time of evolutionary development has come when man can help himself. The man who understands the Law can accomplish wonders by means of the development of the powers of the mind; whilst the man who turns his back upon the truth will suffer from his lack of knowledge of the Law.

He who understands the laws of his mental being, develops his latent powers and uses them intelligently. He does not despise his Passive mental functions, but makes good use of them also, charges them with the duties for which they are best fitted, and is able to obtain wonderful results from their work, having mastered them and trained them to do the bidding of the Higher Self. When they fail to do their work properly he regulates them, and his knowledge prevents him from meddling with them unintelligently, and thereby doing himself harm. He develops the faculties and powers latent within him and learns how to manifest them along the line of Active mentation as well as Passive. He knows that the real man within him is the master to whom both Active and Passive functions are but tools. He has banished Fear, and enjoys Freedom. He has found himself. HE HAS LEARNED THE SECRET OF THE I AM.

Mind Building

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MAN can build up his mind and make it what he wills. In fact, we are mind-building every hour of our lives, either consciously or unconsciously. The majority of us are doing the work unconsciously, but those who have seen a little below the surface of things have taken the matter in hand and have become conscious creators of their own mentality. They are no longer subject to the suggestions and influences of others but have become masters of themselves. They assert the "I," and compel obedience from the subordinate mental faculties. The "I" is the sovereign of the mind, and what we call WILL is the instrument of the "I." Of course, there is something back of this, and the Universal Will is higher than the Will of the Individual, but the latter is in much closer touch with the Universal Will than is generally supposed, and when one conquers the lower self, and asserts the "I," he becomes in close touch with the Universal Will and partakes largely of its wonderful power. The moment one asserts the "I," and "finds himself," he establishes a close connection between the Individual Will and the Universal Will. But before he is able to avail himself of the mighty power at his command, he must first effect the Mastery of the lower self.

Think of the absurdity of Man claiming to manifest powers, when he is the slave of the lower parts of his mental being, which should be subordinate. Think of a man being the slave of his moods, passions, animal appetites and lower faculties, and at the same time trying to claim the benefits of the Will. Now, I am not preaching asceticism, which seems to me to be a confession of weakness. I am speaking of Self-Mastery - the assertion of the "I" over the subordinate parts of oneself. In the higher view of the subject, this "I" is the only real Self, and the rest is the non-self; but our space does not permit the discussion of this point, and we will use the word "self' as meaning the entire man. Before a man can assert the "I" in its full strength he must obtain the complete mastery of the subordinate parts of the self. All things are good when we learn to master them, but no thing is good when it masters us. Just so long as we allow the lower portions of the self to give us orders, we are slaves. It is only when the "I" mounts his throne and lifts the scepter, that order is established and things assume their proper relation to each other.

We are finding no fault with those who are swayed by their lower selves - they are in a lower grade of evolution, and will work up in time. But we are calling the attention of those who are ready, to the fact that the Sovereign must calling the attention of those who are ready, to the fact that the Sovereign must assert his will, and that the subjects must obey. Orders must be given and carried out. Rebellion must be put down, and the rightful authority insisted upon. And the time to do it is Now.

You have been allowing your rebellious subjects to keep the King from his throne. You have been allowing the mental kingdom to be misgoverned by irresponsible faculties. You have been the slaves of Appetite, Unworthy Thoughts, Passion and Negativeness. The Will has been set aside and Low Desire has usurped the throne. It is time to re-establish order in the mental kingdom. You are able to assert the mastery over any emotion, appetite, passion or class of thoughts by the assertion of the Will. You can order Fear to go to the rear; Jealousy to leave your presence; Hate to depart from your sight; Anger to hide itself; Worry to cease troubling you; Uncontrolled Appetite and Passion to bow in submission and to become humble slaves instead of masters - all by the assertion of the "I." You may surround yourself with the glorious company of Courage, Love and Self-Control, by the same means. You may put down the rebellion and secure peace and order in your mental kingdom if you will but utter the mandate and insist upon its execution. Before you march forth to empire, you must establish the proper internal condition - must show your ability to govern you own kingdom. The first battle is the conquest of the lesser self by the Real Self.

AFFIRMATION

I AM Asserting the Mastery of My Real Self

Repeat these words earnestly and positively during the day at least once an hour, and particularly when you are confronted with conditions which tempt you to act on the lines of the lesser self instead of following the course dictated by the Real Self. In the moment of doubt and hesitation say these words earnestly, and your way will be made clear to you. Repeat them several times after you retire and settle yourself to sleep. But be sure to back up the words with the thought inspiring them, and do not merely repeat them parrot-like. Form the mental image of the Real Self asserting its mastery over the lower planes of your mind - see the King on his Throne. You will become conscious of an influx of new thought, and things which have seemed hard for you will suddenly become much easier. You will feel that you have yourself well in hand, and that YOU are the master and not the slave. The thought you are holding will manifest itself in action, and you will steadily grow to become that which you have in mind.

EXERCISE

Fix the mind firmly on the higher Self and draw inspiration from it when you feel led to yield to the promptings of the lower part of your nature. When you are tempted to burst into Anger - assert the "I," and your voice will drop. Anger is unworthy of the developed Self. When you feel vexed and cross, remember what you are, and rise above your feeling. When you feel Fearful, remember that the Real Self fears nothing, and assert Courage. When you feel Jealousy inciting, think of your higher nature, and laugh. And so on, asserting the Real Self and not allowing the things on the lower plane of mentality to disturb you. They are unworthy of you, and must be taught to keep their places. Do not allow these things to master you - they should be your subjects, not your masters. You must get away from this plane, and the only way to do so is to cut loose from these phases of thought which have been "running things" to suit themselves. You may have trouble at the start, but keep at it and you will have that satisfaction which comes only from conquering the lower parts of our nature. You have been a slave long enough - now is the time to free yourselves. If you will follow these exercises faithfully you will be a different being by the end of the year, and will look back with a pitying smile to your former condition. But it takes work. This is not child's play but a task for earnest men and women, Will YOU make the effort?

The Secret of the Will

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WHILE psychologists may differ in their theories regarding the nature of the Will, none deny its existence, nor question its power. All persons recognize the power of strong Will - all see how it may be used to overcome the greatest obstacles. But few realize that the Will may be developed and strengthened by intelligent practice. They feel that they could accomplish wonders if they had a strong Will, but instead of attempting to develop it, they content themselves with vain regrets. They sigh, but do nothing.

Those who have investigated the subject closely know that Will Power, with all its latent possibilities and mighty powers, may be developed, disciplined, controlled and directed, just as may be any other of Nature's forces. It does not matter what theory you may entertain about the nature of the Will, you will obtain the results if you practice intelligently.

Personally, I have a somewhat odd theory about the Will. I believe that every man has, potentially, a strong Will, and that all he has to do is to train his mind to make use of it. I think that in the higher regions of the mind of every man is a great store of Will Power awaiting his use. The Will current is running along the psychic wires, and all that it is necessary to do is to raise the mental trolley-pole and bring down the power for your use. And the supply is unlimited, for your little storage battery is connected with the great powerhouse of the Universal Will Power, and the power is inexhaustible. Your Will does not need training - but your Mind does. The mind is the instrument and the supply of Will Power is proportionate to the fineness of the instrument through which it manifests. But you needn't accept this theory if you don't like it. This lesson will fit your theory as well as mine.

He who has developed his mind so that it will allow the Will Power to manifest through it, has opened up wonderful possibilities for himself. Not only has he found a great power at his command, but he is able to bring into play, and use, faculties, talents and abilities of whose existence he has not dreamed. This secret of the Will is the magic key which opens all doors.

The late Donald G. Mitchell once wrote: "Resolve is what makes a man manifest; not puny resolve, but crude determination; not errant purpose - but that strong and indefatigable will which treads down difficulties and danger, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

with a proud pulse-beat toward the unattainable. Will makes men giants.

Many of us feel that if we would but exert our Will, we might accomplish wonders. But somehow we do not seem to want to take the trouble - at any rate; we do not get to the actual willing point. We put it off from time to time, and talk vaguely of "some day," but that some day never comes.

We instinctively feel the power of the Will, but we haven't enough energy to exercise it, and so drift along with the tide, unless perhaps some friendly difficulty arises, some helpful obstacle appears in our path, or some kindly pain stirs us into action, in either of which cases we are compelled to assert our Will and thus begin to accomplish something.

The trouble with us is that we do not want to do the thing enough to make us exert our Will Power. We don't want to hard enough. We are mentally lazy and of weak Desire. If you do not like the word Desire substitute for it the word "Aspiration." (Some people call the lower impulses Desires, and the higher, Aspirations - it's all a matter of words, take you choice.) That is the trouble. Let a man be in danger of losing his life - let a woman be in danger of losing a great love - and you will witness a startling exhibition of Will Power from an unexpected source. Let a woman's child be threatened with danger, and she will manifest a degree of Courage and Will that sweeps all before it. And yet the same woman will quail before a domineering husband, and will lack the Will to perform a simple task. A boy will do all sorts of work if he but considers it play, and yet he can scarcely force himself to cut a little firewood. Strong Will follows strong Desire. If you really want to do a thing very much, you can usually develop the Will Power to accomplish it.

The trouble is that you have not really wanted to do these things, and yet you blame your Will. You say that you do want to do it, but if you stop to think you will see that you really want to do something else more than the thing in question. You are not willing to pay the price of attainment. Stop a moment and analyze this statement and apply it in your own case,

You are mentally lazy - that's the trouble. Don't talk to me about not having enough Will. You have a great storehouse of Will awaiting your use, but you are too lazy to use it. Now, if you are really in earnest about this matter, get to work and first find out what you really want to do - then start to work and do it. Never mind about the Will Power - you'll find a full supply of that whenever you need it. The thing to do is to get to the point where you will *resolve* to do. That the real test - the resolving. Think of these things a little, and make up your mind whether or not you really want to be a Willer sufficiently hard to get to work.

Many excellent essays and books have been written on this subject, all of which agree regarding the greatness of Will Power, the most enthusiastic terms being used; but few have anything to say about how this power may be acquired being used, but few have anything to say about how this power may be acquired by those who have it not, or who possess it in but a limited degree. Some have given exercises designed to "strengthen" the Will, which exercises really strengthen the Mind so that it is able to draw upon its store of power. But they have generally overlooked the fact that in autosuggestion is to be found the secret of the development of the mind so that it may become the efficient instrument of the Will.

AUTOSUGGESTION

I AM Using My Will Power

Say these words several times earnestly and positively, immediately after finishing this article. Then repeat them frequently during the day, at least once an hour, and particularly when you meet something that calls for the exercise of Will Power. Also repeat them several times after you retire and settle yourself for sleep. Now, there is nothing in the words unless you back them up with the thought. In fact, the thought is "the whole thing," and the words only pegs upon which to hang the thought. So think of what you are saying, and mean what you say. You must use Faith at the start, and use the words with a confident expectation of the result. Hold the steady thought that you are drawing on your storehouse of Will Power, and before long you will find that thought is taking form in action, and that your Will Power is manifesting itself. You will feel an influx of strength with each repetition of the words. You will find yourself overcoming difficulties and bad habits, and will be surprised at how things are being smoothed out for you.

EXERCISE

Perform at least one disagreeable task each day during the month.. If there is any especially disagreeable task which you would like to shirk, that is the one for you to perform. This is not given to you in order to make you self-sacrificing or meek, or anything of that sort - it is given you to exercise your Will. Anyone can do a pleasant thing cheerfully, but it takes Will to do the unpleasant thing cheerfully; and that is how you must do the work. It will prove a most valuable discipline to you. Try it for a month and you will see where "it comes in." If you shirk this exercise you had better stop right here and acknowledge that you do not want Will Power, and are content to stay where you are and remain a weakling.

How to become immune to injurious Thought Attraction

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THE first thing to do is to begin to "cut out" Fear and Worry. Fear-thought is the cause of much unhappiness and many failures. You have been told this thing over and over again, but it will bear repeating. Fear is a habit of mind which has been fastened upon us by negative race-thought, but from which we may free ourselves by individual effort and perseverance.

Strong expectancy is a powerful magnet. He of the strong, confident desire attracts to him the things best calculated to aid him - persons, things circumstances, surroundings; if he desires them hopefully, trustfully, confidently, calmly. And, equally true, he who Fears a thing generally manages to start into operation forces which will cause the thing he feared to come upon him. Don't you see, the man who Fears really expects the feared thing, and the eyes of the Law is the same as if he really had wished for or desired it? The Law is operative in both cases - the principle is the same.

The best way to overcome the habit of Fear is to assume the mental attitude of Courage, just as the best way to get rid of darkness is to let in the light. It is a waste of time to fight a negative thought-habit by recognizing its force and trying to deny it out of existence by mighty efforts. The best, surest, easiest and quickest method is to assume the existence of the positive thought desired in its place; and by constantly dwelling upon the positive thought, manifest it into objective reality.

Therefore, instead of repeating, "I'm not afraid," say boldly, "I am full of Courage," "I am Courageous." You must assert, "There's nothing to fear," which, although in the nature of a denial, simply denies the reality of the object causing fear rather than admitting the fear itself and then denying it.

To overcome fear, one should hold firmly to the mental attitude of Courage. He should think Courage, say Courage, act Courage. He should keep the mental picture of Courage before him all the time, until it becomes his normal mental attitude. Hold the ideal firmly before you and you will gradually grow to its attainment - the ideal will become manifest.

Let the word "Courage" sink deeply into your mind, and then hold it firmly there until the mind fastens it in place. Think of yourself as being Courageous - see yourself as acting with Courage in trying situations. Realize that there is nothing to Fear - that Worry and Fear never helped anyone, and never will. Realize that Fear paralyzes effort, and that Courage promotes activity.

The confident, fearless, expectant, "I Can and I Will" man is a mighty magnet. He attracts to himself just what is needed for his success. Things seem to come his way, and people say he is "lucky." Nonsense! "Luck" has nothing to do with it. It's all in the Mental Attitude. And the Mental Attitude of the "I Can't" or the "I'm Afraid" man also determines his measure of success. There's no mystery whatsoever about it. You have but to look about you to realize the truth of what I have said. Did you ever know a successful man who did not have the "I Can and I will" thought strong within him? Why, he will walk all around the "I Can't" man, who has perhaps even more ability. The first mental attitude brought to the surface latent qualities, as well as attracted help from outside; whilst the second mental attitude not only attracted "I Can't" people and things, but also kept the man's own powers from manifesting themselves. I have demonstrated the correctness of these views, and so have many others, and the number of people who know these things is growing every day.

Don't waste your Thought-Force, but use it to advantage. Stop attracting to yourself failure, unhappiness, inharmony, sorrow - begin now and send out a current of bright, positive, happy thought. Let your prevailing thought be "I Can and I Will;" think "I Can and I Will;" dream "I Can and I Will;" say "I Can and I Will;" and act "I Can and I Will". Live on the "I Can and I and Will" plane, and before you are aware of it, you will feel the new vibrations manifesting themselves in action; will see them bring results; will be conscious of the new point of view; will realize that your own is coming to you. You will feel better, act better, see better, BE better in every way, after you join the "I Can and I Will" brigade.

Fear is the parent of Worry, Hate, Jealousy, Malice, Anger, Discontent, Failure and all the rest. The man who rids himself of Fear will find that the rest of the brood has disappeared. The only way to be Free is to get rid of Fear. Tear it out by the roots. I regard the conquest of Fear as the first important step to be taken by those who wish to master the application of Thought Force. So long as Fear masters you, you are in no condition to make progress in the realm of Thought, and I must insist that you start to work at once to get rid of this obstruction. You CAN do it - if you only go about it in earnest. And when you have ridded yourself of the vile thing, life will seem entirely different to you - you will feel happier, freer, stronger, more positive, and will be more successful in every undertaking of Life.

Start it today, make up your mind that this intruder must GO - do not compromise matters with him, but insist upon an absolute surrender on his part.

You will find the task difficult at first, but each time you oppose him he will grow weaker, and you will be stronger. Shut off his nourishment - starve him to death - he cannot live in a thought atmosphere of Fearlessness. So, start to fill your mind with good, strong, Fearless thoughts - keep yourself busy thinking Fearlessness, and Fear will die of his own accord. Fearlessness is positive - Fear is negative, and you may be sure that the positive will prevail.

So long as Fear is around with his "but," "if," "suppose," "I'm afraid," "I can't," "what if," and all the rest of his cowardly suggestions, you will not be able to use your Thought Force to the best advantage. Once get him out of the way, you will have clear sailing, and every inch of thought-sail will catch the wind. He is a Jonah. Overboard with him! (The whale that swallows him will have my sympathy.)

I advise that you start in to do some of the things which you feel you could do if you were not afraid to try. Start to work to do these things, affirming Courage all the way through, and you will be surprised to see how the changed mental attitude will clear away obstacles from your path, and will make things very much easier than you had anticipated. Exercises of this kind will develop you wonderfully, and you will be much gratified at the result of a little practice along these lines.

There are many things before you awaiting accomplishment, which you can master if you will only throw aside the yoke of Fear - if you will only refuse to accept the race suggestion, and will boldly assert the "I" and its power. And the best way to vanquish Fear is to assert "Courage" and stop thinking of Fear. By this plan you will train the mind into new habits of thought, thus eradicating the old negative thoughts which have been pulling you down, and holding you back. Take the word "Courage" with you as your watchword and manifest it in action.

Remember, the only thing to fear is Fear, and - well, don't even fear Fear, for he's a cowardly chap at the best, who will run if you show a brave front.

The Transmutation of Negative Thought

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WORRY is the child of Fear - if you kill out Fear, Worry will die for want of nourishment. This advice is very old, and yet it is always worthy of repetition, for it is a lesson of which we are greatly in need. Some people think that if we kill out Fear and Worry we will never be able to accomplish anything. I have read editorials in the great journals in which the writers held that without Worry one can never accomplish any of the great tasks of life, because Worry is necessary to stimulate interest and work. This is nonsense, no matter who utters it. Worry never helped one to accomplish anything; on the contrary, it stands in the way of accomplishment and attainment.

The motive underlying action and "doing things" is Desire and Interest. If one earnestly desires a thing, he naturally becomes very much interested in its accomplishment, and is quick to seize upon anything likely to help him to gain the thing he wants. More than that, his mind starts up a work on the subconscious plane that brings into the field of consciousness many ideas of value and importance. Desire and Interest are the causes that result in success. Worry is not Desire. It is true that if one's surroundings and environments become intolerable, he is driven in desperation to some efforts that will result in throwing off the undesirable conditions and in the acquiring of those more in harmony with his desire. But this is only another form of Desire - the man desires something different from what he has; and when his desire becomes strong enough his entire interest is given to the task, he makes a mighty effort, and the change is accomplished. But it wasn't Worry that caused the effort. Worry could content itself with wringing its hands and moaning, "Woe is me," and wearing its nerves to a frazzle, and accomplishing nothing. Desire acts differently. It grows stronger as the man's conditions become intolerable, and finally when he feels the hurt so strongly that he can't stand it any longer, he says, "I won't stand this any longer - I will make a change," and lo! Then Desire springs into action. The man keeps on "wanting" a change the worst way (which is the best way) and his Interest and Attention being given to the task of deliverance, he begins to make things move. Worry never accomplished anything. Worry is negative and death producing. Desire and Ambition are positive and life producing. A man may worry himself to death and yet nothing will be accomplished, but let that man transmute his worry and discontent into Desire and Interest, coupled with a belief that he is able to make the change - the

Desire and Interest, coupled with a belief that he is able to make the change - the "I Can and I Will" idea - then something happens.

Yes, Fear and Worry must go before we can do much. One must proceed to cast out these negative intruders, and replace them with Confidence and Hope. Transmute Worry into keen Desire. Then you will find that Interest is awakened, and you will begin to think things of interest to you. Thoughts will come to you from the great reserve stock in your mind and you will start to manifest them in action. Moreover you will be placing yourself in harmony with similar thoughts of others, and will draw to you aid and assistance from the great volume of thought waves with which the world is filled. One draws to himself thought waves corresponding in character with the nature of the prevailing thoughts in his won mind - his mental attitude. Then again he begins to set into motion the great Law of Attraction, whereby he draws to him others likely to help him, and is, in turn, attracted to others who can aid him. This Law of Attraction is no joke, no metaphysical absurdity, but is a great live working principle of Nature, as anyone may learn by experimenting and observing.

To succeed in anything you must want it very much - Desire must be in evidence in order to attract. The man of weak desires attracts very little to himself. The stronger the Desire the greater the force set into motion. You must want a thing hard enough before you can get it. You must want it more than you do the things around you, and you must be prepared to pay the price for it. The price is the throwing overboard of certain lesser desires that stand in the way of the accomplishment of the greater one. Comfort, ease, leisure, amusements, and many other things may have to go (not always, though). It all depends on what you want. As a rule, the greater the thing desired, the greater the price to be paid for it. Nature believes in adequate compensation. But if you really Desire a thing in earnest, you will pay the price without question; for the Desire will dwarf the importance of the other things.

You say that you want a thing very much, and are doing everything possible toward its attainment? Pshaw! You are only playing Desire. Do you want the thing as much as a prisoner wants freedom - as much as a dying man wants life? Look at the almost miraculous things accomplished by prisoners desiring freedom. Look how they work through steel plates and stonewalls with a bit of stone. Is your desire as strong as that? Do you work for the desired thing as if your life depended upon it? Nonsense! You don't know what Desire is. I tell you if a man wants a thing as much as the prisoner wants freedom, or as much as a strongly vital man wants life, then that man will be able to sweep away obstacles and impediments apparently immovable. The key to attainment is Desire, Confidence, and Will. This key will open many doors.

Fear paralyzes Desire - it scares the life out of it. You must get rid of Fear

Fear paralyzes Desire - it scares the life out of it. You must get rid of Fear. There have been times in my life when Fear would get hold of me and take a good, firm grip on my vitals, and I would lose all hope; all interest; all ambition; all desire. But, thank the Lord, I have always managed to throw off the grip of the monster and face my difficulty like a man; and lo! Things would seem to be straightened out for me somehow. Either the difficulty would melt away or I would be given means to overcome, or get around, or under or over it. It is strange how this works. No matter how great is the difficulty, when we finally face it with courage and confidence in ourselves, we seem to pull through somehow, and then we begin to wonder what we were scared about. This is not a mere fancy, it is the working of a mighty law, which we do not as yet fully understand, but which we may prove at any time.

People often ask: "it's all very well for you New Thought people to say 'Don't worry,' but what's a person to do when he thinks of all the possible things ahead of him, which might upset him and his plans? Well, all that I can say is that the man is foolish to bother about thinking of troubles to come at some time in the future. The majority of things that we worry about don't come to pass at all; a large proportion of the others come in a milder form than we had anticipated, and there are always other things which come at the same time which help us to overcome the trouble. The future holds in store for us not only difficulties to be overcome, but also agents to help us in overcoming the difficulties. Things adjust themselves. We are prepared for any trouble which may come upon us, and when the time comes we somehow find ourselves able to meet it. God not only tempers the wind to the shorn lamb, but He also tempers the shorn lamb to the wind. The winds and the shearing do not come together; there is usually enough time for the lamb to get seasoned, and then he generally grows new wool before the cold blast comes.

It has been well said that nine-tenths of the worries are over things which never comes to pass, and that the other tenth is over things of little or no account. So what's the use in using up all your reserve force in fretting over future troubles, if this be so? Better wait until your troubles really come before you worry. You will find that by this storing up of energy you will be able to meet about any sort of trouble that comes your way.

What is it that uses up all the energy in the average man or woman, anyway? Is it the real overcoming of difficulties, or the worrying about impending troubles? It's always "Tomorrow, tomorrow," and yet tomorrow never comes just as we feared it would. Tomorrow is all right; it carries in its grip good things as well as troubles. Bless my soul, when I sit down and think over the things which I once feared might possibly descend upon me, I laugh! Where are those feared things now? I don't know - have almost forgotten that I ever feared them things now? I don't know - have almost forgotten that I ever feared them.

You do not need fight Worry - that isn't the way to overcome the habit. Just practice concentration, and then learn to concentrate upon something right before you, and you will find that the worry thought has vanished. The mind can think of but one thing at a time, and if you concentrate upon a bright thing, the other thing will fade away. There are better ways of overcoming objectionable thoughts than by fighting them. Learn to concentrate upon thoughts of an opposite character, and you will have solved the problem.

When the mind is full of worry thoughts, it cannot find time to work out plans to benefit you. But when you have concentrated upon bright, helpful thoughts, you will discover that it will start to work subconsciously; and when the time comes you will find all sorts of plans and methods by which you will be able to meet the demands upon you. Keep your mental attitude right, and all things will be added unto you. There's no sense in worrying; nothing has ever been gained by it, and nothing ever will be. Bright, cheerful and happy thoughts attract bright, cheerful and happy things to us - worry drives them away. Cultivate the right mental attitude.

The Law of Mental Control

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YOUR thoughts are either faithful servants or tyrannical masters - just as you allow them to be. You have the say about it; take your choice. They will either go about your work under direction of the firm will, doing it the best they know how, not only in your waking hours, but when you are asleep - some of our best mental work being performed for us when our conscious mentality is at rest, as is evidenced by the fact that when the morning comes we find troublesome problems have been worked out for us during the night, after we had dismissed them from our minds - apparently; or they will ride all over us and make us their slaves if we are foolish enough to allow them to do so. More than half the people of the world are slaves of every vagrant thought which may see fit to torment them.

Your mind is given you for your good and for your own use - not to use you. There are very few people who seem to realize this and who understand the art of managing the mind. The key to the mystery is Concentration. A little practice will develop within every man the power to use the mental machine properly. When you have some mental work to do concentrate upon it to the exclusion of everything else, and you will find that the mind will get right down to business - to the work at hand - and matters will be cleared up in no time. There is an absence of friction, and all waste motion or lost power is obviated. Every pound of energy is put to use, and every revolution of the mental driving wheel counts for something. It pays to be able to be a competent mental engineer.

And the man who understands how to run his mental engine knows that one of the important things is to be able to stop it when the work has been done. He does not keep putting coal in the furnace, and maintaining a high pressure after the work is finished, or when the day's portion of the work has been done, and the fires should be banked until the next day. Some people act as if the engine should be kept running whether there was any work to be done or not, and then they complain if it gets worn out and wobbles and needs repairing. These mental engines are fine machines, and need intelligent care.

To those who are acquainted with the laws of mental control it seems absurd for one to lie awake at night fretting about the problems of the day, or more often, of the morrow. It is just as easy to slow down the mind as it is to slow down an engine, and thousands of people are learning to do this in these days of New Thought. The best way to do it is to think of something else - as far

New Thought. The best way to do it is to think of something else - as far different from the obtruding thought as possible. There is no use fighting an objectionable thought with the purpose of "downing" it - that is a great waste of energy, and the more you keep on saying, "I won't think of this thing!" the more it keeps on coming into your mind, for you are holding it there for the purpose of hitting it. Let it go; don't give it another thought; fix the mind on something entirely different, and keep the attention there by an effort of the will. A little practice will do much for you in this direction. There is only room for one thing at a time in the focus of attention; so put all your attention upon one thought, and the others will sneak off. Try it for yourself.

Asserting the Life-Force

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I have spoken to you of the advantage of getting rid of Fear. Now I wish to put LIFE into you. Many of you have been going along as if you were dead - no ambition - no energy - no vitality - no interest - no life. This will never do. You are stagnating. Wake up and display a few signs of life! This is not the place in which you can stalk around like a living corpse - this is the place for wide-awake, active, live people, and a good general awakening is what is needed; although it would take nothing less than a blast from Gabriel's trumpet to awaken some of the people who are stalking around thinking that they are alive, but who are really dead to all that makes life worthwhile.

We must let Life flow through us, and allow it to express itself naturally. Do not let the little worries of life, or the big ones either, depress you and cause you to lose your vitality. Assert the Life Force within you, and manifest it in every thought, act and deed, and before long you will be exhilarated and fairly bubbling over with vitality and energy.

Put a little life into your work - into your pleasures - into yourself. Stop doing things in a half-headed way, and begin to take an interest in what you are doing, saying and thinking. It is astonishing how much interest we may find in the ordinary things of life if we will only wake up. There are interesting things all around us - interesting events occurring every moment - but we will not be aware of them unless we assert our life force and begin to actually live instead of merely existing.

No man or woman ever amounted to anything unless he or she put life into the tasks of everyday life - the acts - the thoughts. What the world needs is live men and women. Just look into the eyes of the people whom you meet, and see how few of them are really alive. The most of them lack that expression of conscious life which distinguishes the man who lives from the one who simply exists.

I want you to acquire this sense of conscious life so that you may manifest it in your life and show what Mental Science has done for you. I want you to get to work today and begin to make yourselves over according to the latest pattern. You can do this if you will only take the proper interest in the task.

AFFIRMATION AND EXERCISE

Fix in your mind the thought that the "I" within you is very much alive and that you are manifesting life fully, mentally and physically. And keep this that you are manifesting life fully, mentally and physically. And keep this though there, aiding yourself with constant repetitions of the watchword. Don't let the thought escape you, but keep pushing it back into the mind. Keep it before the mental vision as much as possible. Repeat the watchword when you awaken in the morning - say it when you retire at night. And say it at meal times, and whenever else you can during the day - at least once an hour. Form the mental picture of yourself as filled with Life and Energy. Live up to it as far as possible. When you start in to perform a task say "I AM Alive" and mix up as much life as possible in the task. If you find yourself feeling depressed, say "I AM Alive," and then take a few deep breaths, and with each inhalation let the mind hold the thought that you are breathing in Strength and Life, and as you exhale, hold the thought that you are breathing out all the old, dead, negative conditions and are glad to get rid of them. Then finish up with an earnest, vigorous affirmation: "I AM Alive," and mean it when you say it too.

And let your thoughts take form in action. Don't rest content with merely saying that you are alive, but prove it with your acts. Take an interest in doing things, and don't go around "mooning" or daydreaming. Get down to business, and LIVE.

Training the Habit-Mind

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PROFESSOR William James, the well-known teacher of, and writer upon Psychology very truly says: "The great thing in all education is to make our nervous system our ally instead of our enemy. For this we must make automatic and habitual, as early as possible, as many useful actions as we can and as carefully guard against growing into ways that are likely to be disadvantageous. In the acquisition of a new habit, or the leaving off of an old one we must take care to launch ourselves with as strong and decided initiative as possible. Never suffer an exception to occur until the new habit is securely rooted in your life. Seize the very first possible opportunity to act on every resolution you make and on every emotional prompting you may experience, in the direction of the habits you aspire to gain."

This advice is along the lines familiar to all students of Mental Science, but it states the matter more plainly than the majority of us have done. It impresses upon us the importance of passing on to the subconscious mind the proper impulses, so that they will become automatic and "second nature." Our subconscious mentality is a great storehouse for all sorts of suggestions from ourselves and others and, as it is the "habit-mind," we must be careful to send it the proper material from which it may make habits. If we get into the habit of doing certain things, we may be sure that the subconscious mentality will make it easier for us to do just the same thing over and over again, easier each time, until finally we are firmly bound with the ropes and chains of the habit, and find it more or less difficult, sometimes almost impossible, to free ourselves from the hateful thing.

We should cultivate good habits against the hour of need. The time will come when we will be required to put forth our best efforts, and it rests with us today whether that hour of need shall find us doing the proper thing automatically and almost without thought, or struggling to do it bound down and hindered with the chains of things opposed to that which we desire at that moment.

We must be on guard at all times to prevent the forming of undesirable habits. There may be no special harm in doing a certain thing today, or perhaps again tomorrow, but there may be much harm in setting up the habit of of doing that particular thing. If you are confronted with the question: "Which of these two things should I do?" the best answer is: "I will do that which I would like to two things should I do?" the best answer is: "I will do that which I would like to become a habit with me."

In forming a new habit, or in breaking an old one, we should throw ourselves into the task with as much enthusiasm as possible, in order to gain the most ground before the energy expends itself when it meets with friction from the opposing habits already formed. We should start in by making as strong an impression as possible upon the subconscious mentality. Then we should be constantly on guard against temptations to break the new resolution "just this once." This "just once" idea kills off more good resolutions than any other one cause. The moment you yield "just this once, you introduce the thin edge of the wedge that will, in the end, split your resolution into pieces.

Equally important is the fact that each time you resist temptation the stronger does your resolution become. Act upon your resolution as early and as often as possible, as with every manifestation of thought in action, the stronger does it become. You are adding to the strength of your original resolution every time you back it up with action.

The mind has been likened to a piece of paper that has been folded. Ever afterwards it has a tendency to fold in the same crease - unless we make a new crease or fold, when it will follow the last lines. And the creases are habits - every time we make one it is so much easier for the mind to fold along the same crease afterward. Let us make our mental creases in the right direction.

The Psychology of Emotion

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ONE is apt to think of the emotions as independent from habit. We easily may think of one acquiring habits of action, and even of thinking, but we are apt to regard the emotions as something connected with "feeling" and quite divorced from intellectual effort. Yet, not withstanding the distinction between the two, both are dependent largely upon habit, and one may repress, increase, develop, and change one's emotions, just as one may regulate habits of action and lines of thought.

It is an axiom of psychology that "Emotions deepen by repetition." If a person allows a state of feeling to thoroughly take possession of him, he will find it easier to yield to the same emotion the second time, and so on, until the particular emotion or feeling becomes second nature to him. If an undesirable emotion shows itself inclined to take up a permanent abode with you, you had better start to work to get rid of it, or at least to master it. And the best time to do this is at the start; for each repetition renders the habit more firmly entrenched, and the task of dislodging it more difficult.

Were you ever jealous? If so, you will remember how insidious was its first approach; how subtly it whispered hateful suggestions into your willing ear, and how gradually it followed up such suggestions, until, finally you began to see green. (Jealousy has an effect upon the bile, and causes it to poison the blood. This is why the idea of green is always associated with it.) Then you will remember how the thing seemed to grow, taking possession of you until you scarcely could shake it off. You found it much easier to become jealous the next time. It seemed to bring before you all sorts of objects apparently justifying your suspicions and feeling. Everything began to look green - the green-eyed monster waxed fat.

And so it is with every feeling or emotion. If you give way to a fit of rage, you will find it easier to become angry the next time, on less provocation. The habit of feeling and acting "mean" does not take long to firmly settle itself in its new home if encouraged. Worry is a great habit for growing and waxing fat. People start by worrying about big things, and then begin to worry and fret about some smaller thing. And then the merest trifle worries and distresses them. They imagine that all sorts of evil things are about to befall them. If they start on a journey they are certain there is going to be a wreck. If a telegram comes, it is sure to contain some dreadful tidings. If a child seems a little quiet, the worrying sure to contain some dreadful tidings. If a child seems a little quiet, the worrying mother is positive it is going to fall ill and die. If the husband seems thoughtful, as he revolves some business plan in his mind, then the good wife is convinced that he is beginning to cease to love her, and indulges in a crying spell. And so it goes - worry, worry, worry - each indulgence making the habit more at home. After a while the continued thought shows itself in action. Not only is the mind poisoned by the blue thoughts, but the forehead shows deep lines between the eyebrows, and the voice takes on that whining, rasping tone so common among worry-burdened people.

The condition of mind known as "fault-finding" is another emotion that grows fat with exercise. First, fault is found with this thing, then with that, and finally with everything. The person becomes a chronic "nagger" - a burden to friends and relatives, and a thing to be avoided by outsiders. Women make the greatest naggers. Not because men are any better, but simply because a man nagger apt to have the habit knocked out of him by other men who will not stand his nonsense - he find that he is making things too hot for himself and he reforms; while a woman has more of a chance to indulge in the habit. But this nagging is all a matter of habit. It grows from small beginnings, and each time it is indulged in it throws out another root, branch, or tendril, and fastens itself the closer to the one who has given it soil in which to grow.

Envy, uncharitableness, gossip scandal-mongering, are all habits of this kind. The seeds are in every human breast, and only need good soil and a little watering to become lusty and strong.

Each time you give way to one of these negative emotions, the easier do you make it for a recurrence of the same thing, or similar ones. Sometimes by encouraging one unworthy emotion, you find that you have given room for the growth of a whole family of these mental weeds.

Now, this is not a good old orthodox preachment against the sin of bad thoughts. It is merely a calling of your attention to the law underlying the psychology of emotion. Nothing new about it - old as the hills - so old that many of us have forgotten all about it.

If you wish to manifest these constantly disagreeable and unpleasant traits, and to suffer the unhappiness that comes from them, by all means do so - that is your own business, and privilege. It's none of mine, and I am not preaching at you - it keeps me busy minding my own business and keeping an eye on my own undesirable habits and actions. I am merely telling you the law regarding the matter, and you may do the rest. If you wish to choke out these habits, there are two ways open to you. First, whenever you find yourself indulging in a negative thought or feeling, take right hold of it and say to it firmly, and vigorously, "Get out!" It won't like this at first, and will bridle up, curve its back and snarl like an out!" It won't like this at first, and will bridle up, curve its back and snarl like an offended cat. But never mind - just say, "Scat" to it. The next time it will not be so confident and aggressive - it will have manifested a little of the fear-habit. Each time you repress and choke out a tendency of this kind, the weaker it will become, and the stronger will your will be.

Professor James says: "Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh, and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: if we wish to conquer emotional tendencies in ourselves, we must assiduously, and in the first instance, cold-bloodedly, go through the outward movements of those contrary dispositions we prefer to cultivate.

Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw.

Developing new Brain Cells

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I have spoken of the plan of getting rid of undesirable states of feeling by driving them out. But a far better way is to cultivate the feeling or emotion directly opposed to the one you wish to eradicate.

We are very apt to regard ourselves as the creatures of our emotions and feelings, and to fancy that these feelings and emotions are "we." But such is far from being the truth. It is true that the majority of the race are slaves of their emotions and feelings, and are governed by them to a great degree. They think that feelings are things that rule one and from which one cannot free himself, and so they cease to rebel. They yield to the feeling without question, although they may know that the emotion or mental trait is calculated to injure them, and to bring unhappiness and failure instead of happiness and success. They say, "We are made that way," and let it go at that.

The new Psychology is teaching the people better things. It tells them that they are masters of their emotions and feelings, instead of being their slaves. It tells them that brain-cells may be developed that will manifest along desirable lines, and that the old brain-cells that have been manifesting so unpleasantly may be placed on the retired list, and allowed to atrophy from want of use. People may make themselves over, and change their entire natures. This is not mere idle theory, but is a working fact which has been demonstrated by thousands of people, and which is coming more and more before the attention of the race.

No matter what theory of mind we entertain, we must admit that the brain is the organ and instrument of the mind, in our present state of existence, at least, and that the brain must be considered in this matter. The brain is like a wonderful musical instrument, having millions of keys, upon which we may play innumerable combinations of sounds. We come into the world with certain tendencies, temperaments, and pre-dispositions, We may account for these tendencies by heredity, or we may account for them upon theories of pre-existence, but the facts remain the same. Certain keys seem to respond to our touch more easily than others. Certain notes seem to sound forth as the current of circumstances sweeps over the strings. And certain other notes are less easily vibrated. But we find that if we but make an effort of the will to restrain the utterance of some of these easily sounded strings, they will grow more difficult to sound, and less liable to be stirred by the passing breeze. And if we will pay attention to some of the other strings that have not been giving forth a clear tone attention to some of the other strings that have not been giving forth a clear tone, we will soon get them in good working order; their notes will chime forth clear and vibrant, and will drown the less pleasant sounds.

We have millions of unused brain-cells awaiting our cultivation. We are using but a few of them, and some of these we are working to death. We are able to give some of these cells a rest, by using other cells. The brain may be trained and cultivated in a manner incredible to one who has not looked into the subject. Mental attitudes may be acquired and cultivated, changed and discarded, at will. There is no longer any excuse for people manifesting unpleasant and harmful mental states. We have the remedy in our own hands.

We acquire habits of thought, feeling, and action, repeated use. We may be born with a tendency in a certain direction, or we may acquire tendencies by suggestions from other; such as the examples of those around us, suggestions from reading, listening to teachers. We are a bundle of mental habits. Each time we indulge in an undesirable thought or habit, the easier does it become for us to repeat that thought or action.

Mental scientists are in the habit of speaking of desirable thoughts or mental attitudes as "positive," and of the undesirable ones as "negative." There is a good reason for this. The mind instinctively recognizes certain things as good for the individual to which it belongs, and it clears the path for such thoughts, and interposes the least resistance to them. They have a much greater effect than an undesirable thought possesses, and one positive thought will counteract a number of negative thoughts. The best way to overcome undesirable or negative thoughts and feelings is to cultivate the positive ones. The positive thought is the strongest plant, and will in time starve out the negative one by withdrawing from it the nourishment necessary for its existence.

Of course the negative thought will set up a vigorous resistance at first, for it is a fight for life with it. In the slang words of the time, it "sees its finish" if the positive thought is allowed to grow and develop; and, consequently it makes things unpleasant for the individual until he has started well into the work of starving it out. Brain cells do not like to be laid on the shelf any more than does any other form of living energy, and they rebel and struggle until they become too weak to do so. The best way is to pay as little attention as possible to these weeds of the mind, but put in as much time as possible watering, caring for and attending to the new and beautiful plants in the garden of the mind.

For instance, if you are apt to hate people, you can best overcome the negative thought by cultivating Love in its place. Think Love, and act it out, as often as possible. Cultivate thoughts of kindness, and act as kindly as you can to everyone with whom you come in contact. You will have trouble at the start, but gradually Love will master Hate, and the latter will begin to droop and wither. If gradually Love will master Hate, and the latter will begin to droop and wither. If you have a tendency toward the "blues" cultivate a smile, and a cheerful view of things. Insist upon your mouth wearing upturned corners, and make an effort of the will to look upon the bright side of things. The "blue-devils" will set up a fight, of course, but pay no attention to them - just go on cultivating optimism and cheerfulness. Let "Bright, Cheerful and Happy" be your watchword, and try to live it out.

These recipes may seem very old and timeworn, but they are psychological truths and may be used by you to advantage. If you once comprehend the nature of the thing, the affirmations and autosuggestions of the several schools may be understood and taken advantage of. You may make yourself energetic instead of slothful, active instead of lazy, by this method. It is all a matter of practice and steady work. New Thought people often have much to say about "holding the thought;" and, indeed, it is necessary to "hold the thought" in order to accomplish results. But something more is needed. You must "act out" the thought until it becomes a fixed habit with you. Thoughts take form in action; and in turn actions influence thought. So by "acting out" certain lines of thought, the actions react upon the mind, and increase the development of the part of the mind having close relation to the act. Each time the mind entertains a thought, the easier becomes the resulting action - and each time an act is performed, the easier becomes the corresponding thought. So you see the thing works both ways - action and reaction. If you feel cheerful and happy, it is very natural for you to laugh. And if you will laugh a little, you will begin to feel bright and cheerful. Do you see what I am trying to get at? Here it is, in a nutshell: if you wish to cultivate a certain habit of action, begin by cultivating the mental attitude corresponding to it. And as a means of cultivating that mental attitude, start in to "act-out " or go through, the motions of the act corresponding to the thought. Now, see if you cannot apply this rule. Take up something that you really feel should be done, but which you do not feel like doing. Cultivate the thought leading up to it - say to yourself: "I like to do so and so," and then go through the motions (cheerfully, remember!) and act out the thought that you like to do the thing. Take an interest in the doing - study out the best way to do it - put brains into it - take a pride in it - and you will find yourself doing the thing with a considerable amount of pleasure and interest - you will have cultivated a new habit.

If you prefer trying it on some mental trait of which you wish to be rid, it will work the same way. Start in to cultivate the opposite trait, and think it out and act it out for all you are worth. Then watch the change that will come over you. Don't be discouraged at the resistance you will encounter at first, but sing gaily: "I Can and I Will," and get to work in earnest. The important thing in this gally: "I Can and I Will," and get to work in earnest. The important thing in this work is to keep cheerful and interested. If you manage to do this, the rest will be easy.

The Attractive Power - Desire Force

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WE have discussed the necessity of getting rid of fear, that your desire may have full strength with which to work. Supposing that you have mastered this part of the task, or at least started on the road to mastery, I will now call your attention to another important branch of the subject. I allude to the subject of mental leaks. No, I don't mean the leakage arising from your failure to keep your own secrets - that is also important, but forms another story. The leakage I am now referring to is that occasioned by the habit of having the attention attracted to and distracted by every passing fancy.

In order to attain a thing it is necessary that the mind should fall in love with it, and be conscious of its existence, almost to the exclusion of everything else. You must get in love with the thing you wish to attain, just as much as you would if you were to meet the girl or man you wished to marry. I do not mean that you should become a monomaniac upon the subject, and should lose all interest in everything else in the world - that won't do, for the mind must have recreation and change. But, I do mean that you must be so "set" upon the desired thing that all else will seem of secondary importance. A man in love may be pleasant to everyone else, and may go through the duties and pleasures of life with good spirit, but underneath it all he is humming to himself "Just One Girl;" and every one of his actions is bent toward getting that girl, and making a comfortable home for her. Do you see what I mean? You must get in love with the thing you want, and you must get in love with it in earnest - none of this latter-day flirting, "on-today and off-tomorrow" sort of love, but the good old-fashioned kind, that used to make it impossible for a young man to get to sleep unless he took a walk around his best girl's house, just to be sure it was still there. That's the real kind!

And the man or woman in search of success must make of that desired thing his ruling passion - he must keep his mind on the main chance. Success is jealous - that's why we speak of her as feminine. She demands a man's whole affection, and if he begins flirting with other fair charmers, she soon turns her back upon him. If a man allows his strong interest in the main chance to be sidetracked, he will be the loser. Mental Force operates best when it is concentrated. You must give to the desired thing your best and most earnest thought. Just as the man who is thoroughly in love will think out plans and schemes whereby he may please the fair one, so will the man who is in love with schemes whereby he may please the fair one, so will the man who is in love with his work or business give it his best thought, and the result will be that a hundred and one plans will come into his field of consciousness, many of which are very important. The mind works on the subconscious plane, remember, and almost always along the lines of the ruling passion or desire. It will fix up things, and patch together plans and schemes, and when you need them the most it will pop them into your consciousness, and you will feel like hurrahing, just as if you had received some valuable aid from outside.

But if you scatter your thought-force, the subconscious mind will not know just how to please you, and the result is that you are apt to be put off from this source of aid and assistance. Beside this, you will miss the powerful result of concentrated thought in the conscious working out of the details of your plans. And then again the man whose mind is full of a dozen interests fails to exert the attracting power that is manifested by the man of the one ruling passion, and he fails to draw to him persons, things, and results that will aid in the working out of his plans, and will also fail to place himself in the current of attraction whereby he is brought into contact with those who will be glad to help him because of harmonious interests.

I have noticed, in my own affairs, that when I would allow myself to be sidetracked by anything outside of my regular line of work, it would be only a short time before my receipts dropped off, and my business showed signs of a lack of vitality. Now, many may say that this was because I left undone some things that I would have done if my mind had been centered on the business. This is true; but I have noticed like results in cases where there was nothing to be done - cases in which the seed was sown, and the crop was awaited. And in just such cases, as soon as I directed my thought to the matter the seed began to sprout. I do not man that I had to send out great mental waves with the idea of affecting people - not a bit of it. I simply began to realize what a good thing I had, and how much people wanted it, and how glad they would be to know of it and all that sort of thing, and lo! My thought seemed to vitalize the work, and the seed began to sprout. This is no mere fancy, for I have experienced it on several occasions; I have spoken to many others on the subject, and I find that our experiences tally perfectly. So don't get into the habit of permitting these mental leaks. Keep your Desire fresh and active, and let it get in its work without interference from conflicting desires. Keep in love with the thing you wish to attain - feed your fancy with it - see it as accomplished already, but don't lose your interest. Keep your eye on the main chance, and keep your one ruling passion strong and vigorous. Don't be a mental polygamist - one mental love is all that a man needs - that is, one at a time.

Some scientists have claimed that something that might as well be called

Some scientists have claimed that something that might as well be called "Love" is at the bottom of the whole of life. They claim that the love of the plant for water causes it to send forth its roots until the loved thing is found. They say that the love of the flower for the sun causes it to grow away from the dark places, so that it may receive the light. The so-called "chemical affinities" are really a form of love. And Desire is a manifestation of this Universal Life Love. So I am not using a mere figure of speech when I tell you that you must love the thing you wish to attain. Nothing but intense love will enable you to surmount the many obstacles placed in your path. Nothing but that love will enable you to bear the burdens of the task. The more Desire you have for a thing, the more you Love it; and the more you Love it, the greater will be the attractive force exerted toward its attainment - both within yourself, and outside of you.

So love but one thing at a time - don't be a mental Mormon.

The Great Dynamic Forces

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YOU have noticed the difference between the successful and strong men in any walk of life, and the unsuccessful weak men around them. You are conscious of the widely differing characteristics of the two classes, but somehow find it difficult to express just in what the difference lies. Let us take a look at the matter.

Burton said: "The longer I live, the more certain I am that the great difference between men, the feeble and the powerful, the great and the insignificant, is energy and invincible determination - a purpose once fixed and then Death or Victory. That quality will do anything that can be done in this world - and no talents, no circumstances, no opportunities will make a two-legged creature a man without it." I do not see how the idea could be more clearly expressed than Burton has spoken. He has put his finger right in the center of the subject - his eye has seen into the heart of it.

Energy and invincible determination - these two things will sweep away mighty barriers, and will surmount the greatest obstacles. And yet they must be used together. Energy without determination will go to waste. Lots of men have plenty of energy - they are full to overflowing with it; and yet they lack concentration - they lack the concentrated force that enables them to bring their power to bear upon the right spot. Energy is not nearly so rare a thing as many imagine it to be. I can look around me at any lime, and pick out a number of people I know who are full of energy - many of them are energy plus - and yet, somehow, they do not seem to make any headway. They are wasting their energy all the time. Now they are fooling with this thing - now meddling with that. They will take up some trifling thing of no real interest or importance, and waste enough energy and nervous force to carry them through a hard day's work, and yet when they are through, nothing has been accomplished.

Others who have plenty of energy, fail to direct it by the power of the Will toward the desired end. "Invincible determination" - those are the words. Do they not thrill you with their power? If you have something to do, get to work and do it. Marshal your energy, and then guide and direct it by your Will - bestow upon it that "invincible determination" and you will do the thing.

Everyone has within him a giant will, but the majority of us are too lazy to use it. We cannot get ourselves nerved up to the point at which we can say, truthfully: "I Will. If we can but pluck up our courage to that point, and will then truthfully: "I Will. If we can but pluck up our courage to that point, and will then pin it in place so that it will not slip back, we will be able to call into play that wonderful power - the Human Will. Man, as a rule, has but the faintest conception of the power of the Will, but those who have studied along the occult teachings, know that the Will is one of the great dynamic forces of the universe, and if harnessed and directed properly it is capable of accomplishing almost miraculous things.

"Energy and Invincible Determination: -- aren't they magnificent words? Commit them to memory - press them like a die into the wax of your mind, and they will be a constant inspiration to you in hours of need. If you can get these words to vibrating in your being, you will be a giant among pygmies. Say these words over and over again, and see how you are filled with new life - see how your blood will circulate - how your nerves will tingle. Make these words a part of yourself, and then go forth anew to the battle of life, encouraged and strengthened. Put them into practice. "Energy and Invincible Determination" - let that be your motto in your work-a-day life, and you will be one of those rare men who are able to "do things."

Many persons are deterred from doing their best by the fact that they underrate themselves by comparison with the successful ones of life, or rather, overrate the successful ones by comparison with themselves.

One of the curious things noticed by those who are brought in contact with the people who have "arrived" is the fact that these successful people are not extraordinary after all. You meet with some great writer, and you are disappointed to find him very ordinary indeed. He does not converse brilliantly, and, in fact, you know a score of everyday people who seem far more brilliant than this man who dazzles you by his brightness in his books. You meet some great statesman, and he does not seem nearly so wise as lots of old fellows in your own village, who waste their wisdom upon the desert air. You meet some great captain of industry, and he does not give you the impression of the shrewdness so marked in some little bargain-driving trader in your own town. How is this, anyway? Are the reputations of these people fictitious, or what is the trouble

The trouble is this: you have imagined these people to be made of superior metal, and are disappointed to find them made of the same stuff as yourself and those about you. But, you ask, wherein does their greatness of achievement lie? Chiefly in this: Belief in themselves and in their inherent power, in their faculty to concentrate on the work in hand, when they are working, and in their ability to prevent leaks of power when they are not working. They believe in themselves, and make every effort count. Your village wise man spills his wisdom on every corner, and talks to a lot of fools; when if he really were wise he would save up corner, and talks to a lot of fools, when if he really were wise he would save up his wisdom and place it where it would do some work. The brilliant writer does not waste his wit upon every corner; in fact, he shuts the drawer in which he contains his wit, and opens it only when he is ready to concentrate and get down to business. The captain of industry has no desire to impress you with his shrewdness and "smartness. He never did, even when he was young. While his companions were talking and boasting, and "blowing," this future successful financier was "sawin' wood and sayin' nuthin'."

The great people of the world - that is, those who have "arrived" - are not very different from you, or me, or the rest of us - all of us are about the same at the base. You have only to meet them to see how very "ordinary" they are, after all. But, don't forget the fact that they know how to use the material that is in them; while the rest of the crowd does not, and, in fact, even doubts whether the true stuff is there. The man or woman who "gets there", usually starts out by realizing that he or she is not so very different, after all, from the successful people that they hear so much about. This gives them confidence, and the result is they find out that they are able to "do things." Then they learn to keep their mouths closed, and to avoid wasting and dissipating their energy. They store up energy, and concentrate it upon the task at hand; while their companions are scattering their energies in every direction, trying to show off and let people know how smart they are. The man or woman who "gets there," prefers to wait for the applause that follows deed accomplished, and cares very little for the praise that attends promises of what we expect to do "some day," or an exhibition of "smartness" without works.

One of the reasons that people who are thrown in with successful men often manifest success themselves, is that they are able to watch the successful man and sort of "catch the trick" of his greatness. They see that he is an everyday sort of man, but that he thoroughly believes in himself, and also that he does not waste energy, but reserves all his force for the actual tasks before him. And, profiting by example, they start to work and put the lesson into practice in their own lives.

Now what is the moral of this talk? Simply this: Don't undervalue yourself, or overvalue others. Realize that you are made of good stuff, and that locked within your mind are many good things. Then get to work and unfold those good things, and make something out of that good stuff. Do this by attention to the things before you, and by giving to each the best that is in you, knowing that plenty of more good things are in you ready for the fresh tasks that will come. Put the best of yourself into the undertaking on hand, and do not cheat the present task in favor of some future one. Your supply is inexhaustible. And don't waste your good stuff on the crowd of gapers, watchers and critics who are waste your good stuff on the crowd of gapers, watchers and critics who are standing around watching you work. Save your good stuff for your job, and don't be in too much of a hurry for applause. Save up your good thoughts for "copy" if you are a writer; save up your bright schemes for actual practice, if you are a business man; save up your wisdom for occasion, if you are a statesman; and, in each case, avoid the desire to scatter your pears before - well, before the gaping crowd that wants to be entertained by a "free show."

Nothing very "high" about this teaching, perhaps, but it is what many of you need very much. Stop fooling, and get down to business. Stop wasting good raw material, and start to work making something worthwhile.

Claiming your Own

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IN a recent conversation, I was telling a woman to pluck up courage and to reach out for a certain good thing for which she had been longing for many years, and which, at last, appeared to be in sight. I told her that it looked as if her desire was about to be gratified - that the Law of Attraction was bringing it to her. She lacked faith, and kept on repeating, "Oh! It's too good to be true - it's too good for me! She had not emerged from the worm-of-the-dust stage, and although she was in sight of the Promised Land she refused to enter it because it "was too good for her." l think I succeeded in putting sufficient "ginger" into her to enable her to claim her own, for the last reports indicate that she is taking possession.

But that is not what I wish to tell you. I want to call your attention to the fact that nothing is too good for YOU - no matter how great the thing may be - no matter how undeserving you may seem to be. You are entitled to the best there is, for it is your direct inheritance. So don't be afraid to ask - demand - and take. The good things of the world are not the portion of any favored sons. They belong to all, but they come only to those who are wise enough to recognize that the good things are theirs by right, and who are sufficiently courageous to reach out for them. Many good things are lost for want of the asking. Many splendid things are lost to you because of your feeling that you are unworthy of them. Many great things are lost to you because you lack the confidence and courage to demand and take possession of them.

"None but the brave deserves the fair," says the old adage, and the rule is true in all lines of human effort. If you keep on repeating that you are unworthy of the good thing - that it is too good for you - the Law will be apt to take you at your word and believe what you say. That's a peculiar thing about the Law - it believes - what you say - it takes you in earnest. So beware what you say to it, for it will be apt to give credence. Say to it that you are worthy of the best there is, and that there is nothing too good for you, and you will be likely to have the Law take you in earnest, and say, "I guess he is right; I'm going to give him the whole bakeshop if he wants it - he knows his rights, and what's the use of trying to deny it to him?" But if you say, "Oh, it's too good for me! The Law will probably say, "Well, I wouldn't wonder but that that is so. Surely he ought to know, and it isn't for me to contradict him." And so it goes.

Why should anything be too good for you? Did you ever stop to think just what you are? You are a manifestation of the Whole Thing, and have a perfect what you are? You are a manifestation of the Whole Thing, and have a perfect right to all there is. Or, if you prefer it this way, you are a child of the Infinite, and are heir to it all. You are telling the truth in either statement, or both. At any rate, no matter for what you ask, you are merely demanding your own. And the more in earnest you are about demanding it - the more confident you are of receiving it - the more will you use in reaching out for it - the surer you will be to obtain it.

Strong desire - confident expectation - courage in action - these things bring to you your own. But before you put these forces into effect, you must awaken to a realization that you are merely asking for your own, and not for something to which you have no right or claim. So long as there exists in your mind the last sneaking bit of doubt as to your right to the things you want, you will be setting up a resistance to the operation of the Law. You may demand as vigorously as you please, but you will lack the courage to act, if you have a lingering doubt of your right to the thing you want. If you persist in regarding the desired thing as if it belonged to another, instead of to yourself, you will be placing yourself in the position of the covetous or envious man, or even in the position of a tempted thief. In such a case your mind will revolt at proceeding with the work, for it instinctively will recoil from the idea of taking what is not your own - the mind is honest. But when you realize that the best the Universe holds belongs to you as a Divine Heir, and that there is enough for all without your robbing anyone else; then the friction is removed, and the barrier broken down, and the Law proceeds to do its work.

I do not believe in this "humble" business. This meek and lowly attitude does not appeal to me - there is no sense in it, at all. The idea of making a virtue of such things, when Man is the heir of the Universe, and is entitled to whatever he needs for his growth, happiness and satisfaction! I do not mean that one should assume a blustering and domineering attitude of mind - that is also absurd, for true strength does not so exhibit itself. The blusterer is a self-confessed weakling - he blusters to disguise his weakness. The truly strong man is calm, self-contained, and carries with him a consciousness of strength which renders unnecessary the bluster and fuss of assumed strength. But get away from this hypnotism of "humility" - this "meek and lowly" attitude of mind. Remember the horrible example of Uriah Heep, and beware of imitating him. Throw back you head, and look the world square in the face. There's nothing to be afraid of - the world is apt to be as much afraid of you, as you are of it, anyway. Be a man, or woman, and not a crawling thing. And this applies to your mental attitude, as well as to your outward demeanor. Stop this crawling in your mind. See yourself as standing erect and facing life without fear, and you will gradually grow into your ideal your ideal.

There is nothing that is too good for you - not a thing. The best there is, is not beginning to be good enough for you; for there are still better things ahead. The best gift that the world has to offer is a mere bauble compared to the great things in the Cosmos that await your coming of age. So don't be afraid to reach out for these playthings of life - these baubles of this plane of consciousness. Reach out for them - grab a whole fistful - play with them until you are tired; that's what they are made for, anyway. They are made for our express use - not to look at, but to be played with, if you desire. Help yourself - there's a whole shopful of these toys awaiting your desire, demand and taking. Don't be bashful! Don't let me hear any more of this silly talk about things being too good for you. Pshaw! You have been like the Emperor's little son thinking that the tin soldiers and toy drum were far too good for him, and refusing to reach out for them. But you don't find this trouble with children as a rule. They instinctively recognize that nothing is too good for them. They want all that is in sight to play with, and they seem to feel that the things are theirs by right. And that is the condition of mind that we seekers after the Divine Adventure must cultivate. Unless we become as little children we cannot enter the Kingdom of Heaven.

The things we see around us are the playthings of the Kindergarten of God, playthings which we use in our game-tasks. Help yourself to them - ask for them without bashfulness demand as many as you can make use of - they are yours. And if you don't see just what you want, ask for it - there's a big reserve stock on the shelves, and in the closets. Play, play, play, to your heart's content. Learn to weave mats - to build houses with the blocks - to stitch outlines on the squares - play the game through, and play it well. And demand all the proper materials for the play - don't be bashful - there's enough to go round.

But - remember this! While all this be true, the best things are still only game-things - toys, blocks, mats, cubes, and all the rest. Useful, most useful for the learning of the lessons - pleasant, most pleasant with which to play - and desirable, most desirable, for these purposes. Get all the fun and profit out of the use of things that is possible. Throw yourself heartily into the game, and play it out - it is Good. But, here's the thing to remember - never lose sight of the fact that these good things are but playthings - part of the game - and you must be perfectly willing to lay them aside when the time comes to pass into the next class, and not cry and mourn because you must leave your playthings behind you. Do not allow yourself to become unduly attached to them - they are for your use and pleasure, but are not a part of you - not essential to your happiness in the next stage. Despise them not because of their lack of Reality - they are great things relatively, and you may as well have all the fun out of them that you can - don't be a spiritual prig, standing aside and refusing to join in the game.

can - don't be a spiritual prig, standing aside and refusing to join in the game. But do not tie yourself to them - they are good to use and play with, but not good enough to use you and to make you a plaything. Don't let the toys turn the tables on you.

This is the difference between the master of Circumstances and the Slave of Circumstances. The Slave thinks that these playthings are real, and that he is not good enough to have them. He gets only a few toys, because he is afraid to ask for more, and he misses most of the fun. And then, considering the toys to be real, and not realizing that there are plenty more where these came from, he attaches himself to the little trinkets that have come his way, and allows himself to be made a slave of them. He is afraid that they may be taken away from him and he is afraid to toddle across the floor and help himself to the others. The Master knows that all are his for the asking. He demands that which he needs from day to day, and does not worry about over-loading himself; for he knows that there are "lots more," and that he cannot be cheated out of them. He plays, and plays well, and has a good time in the play - and he learns his Kindergarten lessons in the playing. But he does not become too much attached to his toys. He is willing to fling away the worn-out toys, and reach out for a new one. And when he is called into the next room for promotion, he drops on the floor the worn-out toys of the day, and with glistening eyes and confident attitude of mind, marches into the next room - into the Great Unknown - with a smile on his face. He is not afraid, for he hears the voice of the Teacher, and knows that she is there waiting for him - in that Great Next Room.

Law, not Chance

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SOME time ago I was talking to a man about the Attractive Power of Thought. He said that he did not believe that Thought could attract anything to him, and that it was all a matter of luck. He had found, he said, that ill luck relentlessly pursued him, and that everything he touched went wrong. It always had, and always would, and he had grown to expect it. When he undertook a new thing he knew beforehand that it would go wrong and that no good would come of it. Oh, no! There wasn't anything in the theory of Attractive Thought, so far as he could see; it was all a matter of luck!

This man failed to see that by his own confession he was giving a most convincing argument in favor of the Law of Attraction. He was testifying that he was always expecting things to go wrong, and that they always came about as he expected. He was a magnificent illustration of the Law of Attraction - but he didn't know it, and no argument seemed to make the matter clear to him. He was "up against it," and there was no way out of it - he always expected the ill luck. and every occurrence proved that he was right, and that the Mental Science position was all nonsense.

There are many people who seem to think that the only way in which the Law of Attraction operates is when one wishes hard, strong and steady. They do not seem to realize that a strong belief is as efficacious as a strong wish. The successful man believes in himself and his ultimate success, and, paying no attention to little setbacks, stumbles, tumbles and slips, presses on eagerly to the goal, believing all the time that he will get there. His views and aims may alter as he progresses, and he may change his plans or have them changed for him, but all the time he knows in his heart that he will eventually "get there." He is not steadily wishing he may get there - he simply feels and believes it, and thereby sets to operation the strongest forces known in the world of thought.

The man who just as steadily believes he is going to fail will invariably fail. How could he help it? There is no special miracle about it. Everything he does, thinks and says is tinctured with the thought of failure. Other people catch his spirit, and fail to trust him or his ability, which occurrences he in turn sets down as but other exhibitions of his ill luck, instead of ascribing them to his belief and expectation of failure. He is suggesting failure to himself all the time, and he invariably takes on the effect of the autosuggestion. Then, again, he by his negative thoughts shuts up that portion of his mind from which should come the negative thoughts shuts up that portion of his mind from which should come the ideas and plans conducive to success and which do come to the man who is expecting success because he believes in it. A state of discouragement is not the one in which bright ideas come to us. It is only when we are enthused and hopeful that our minds work out the bright ideas which we may turn to account.

Men instinctively feel the atmosphere of failure hovering around certain of their fellows, and on the other hand recognize something about others which leads them to say, when they hear of a temporary mishap befalling such a one: "Oh, he'll come out all right somehow - you can't down him." It is the atmosphere caused by the prevailing Mental Attitude. Clear up your Mental Atmosphere!

There is no such thing as chance. Law maintains everywhere, and all that happens is because of the operation of Law. You cannot name the simplest thing that ever occurred by chance - try it, and then run the thing down to a final analysis, and you will see it as the result of law. It is as plain as mathematics. Plan and purpose; cause and effect. From the movements of worlds to the growth of the grain of mustard seed - all the result of Law. The fall of the stone down the mountainside is not chance - forces which had been in operation for centuries caused it. And back of that cause were other causes, and so on until the Causeless Cause is reached.

There is no such thing as chance. Law maintains everywhere, and all that happens is because of the operation of Law. You cannot name the simplest thing that ever occurred by chance - try it, and then run the thing down to a final analysis, and you will see it as the result of law. It is as plain as mathematics. Plan and purpose; cause and effect. From the movements of worlds to the growth of the grain of mustard seed - all the result of Law. The fall of the stone down the mountainside is not chance - forces which had been in operation for centuries caused it. And back of that cause were other causes, and so on until the Causeless Cause is reached.

And Life is not the result of chance - the Law is here, too. The Law is in full operation whether you know it or not - whether you believe in it or not. You may be the ignorant object upon which the Law operates, and bring yourself all sorts of trouble because of your ignorance of or opposition to the Law. Or you may fall in with the operations to the Law - get into its current, as it were - and Life will seem a far different thing to you. You cannot get outside of the Law, by refusing to have anything to do with it. You are at liberty to oppose it and produce all the friction you wish to - it doesn't' hurt the Law, and you may keep it up until you learn your lesson.

The Law of Thought Attraction is one name for the law, or rather for one manifestation of it. Again I say, your thoughts are real things. They go forth manifestation of it. Again I say, your thoughts are real things. They go forth from you in all directions, combining with thoughts of like kind - opposing thoughts of a different character - forming combinations - going where they are attracted - flying away from thought centers opposing them. And your mind attracts the thought of others, which have been sent out by them conscious or unconsciously. But it attracts only those thoughts which are in harmony with its own. Like attracts like, and opposites repel opposites, in the world of thought.

If you set your mind to the keynote of courage, confidence, strength and success, you attract to yourself thoughts of like nature; people of like nature; things that fit in the mental tune. Your prevailing thought or mood determines that which is to be drawn toward you - picks out your mental bedfellow. You are today setting into motion thought currents which will in time attract toward you thoughts, people and conditions in harmony with the predominant note of your thought. Your thought will mingle with that of others of like nature and mind, and you will be attracted toward each other, and will surely come together with a common purpose sooner or later, unless one or the other of you should change the current of his thoughts.

Fall in with the operations of the law. Make it a part of yourself. Get into its currents. Maintain your poise. Set your mind to the keynote of Courage, Confidence and Success. Get in touch with all the thoughts of that kind that are emanating every hour from hundreds of minds. Get the best that is to be had in the thought world. The best is there, so be satisfied with nothing less. Get into partnership with good minds. Get into the right vibrations. You must be tired of being tossed about by the operations of the Law - get into harmony with it.

Your Mind and How to Use It: A Manual of Practical Psychology

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CHAPTER I
What is the mind?

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PSYCHOLOGY is generally considered to be the science of mind, although more properly it is the science of mental states—thoughts, feelings, and acts of volition. It was formerly the custom of writers on the subject of psychology to begin by an attempt to define and describe the nature of mind, before proceeding to a consideration of the subject of the various mental spates and activities. But more recent authorities have rebelled against this demand, and have claimed that it is no more reasonable to hold that psychology should be held to an explanation of the ultimate nature of mind than it is that physical science be held to an explanation of the ultimate nature of matter. The attempt to explain the ultimate nature of either is futile—no actual necessity exists for explanation in either case. Physics may explain the phenomena of matter, and psychology the phenomena of mind, without regard to the ultimate nature of the substance of either.

The science of physics has progressed steadily during the past century, notwithstanding the fact that the theories regarding the ultimate nature of matter have been revolutionized during that period. The facts of the phenomena of matter remain, notwithstanding the change of theory regarding the nature of matter itself. Science demands and holds fast to facts, regarding theories as but working hypotheses at the best. Some one has said that "theories are but the bubbles with which the grown-up children of science amuse themselves." Science holds several well-supported, though opposing, theories regarding the nature of electricity, but the *facts* of the phenomena of electricity, and the application thereof, are agreed upon by the disputing theorists. And so it is with psychology; the facts regarding mental states are agreed upon, and methods of developing mental powers are effectively employed, without regard to whether mind is a product of the brain, or the brain merely an organ of the mind. The fact that the brain and nervous system are employed in the phenomena of thought is conceded by all, and that is all that is necessary for a basis for the science of psychology.

Disputes regarding the ultimate nature of mind are now generally passed over to the philosophers and metaphysicians, while psychology devotes its entire attention to studying the laws of mental activities, and to discovering methods of mental development. Even philosophy is beginning to tire of the eternal "why" and is devoting its attention to the "how" phase of things. The pragmatic spirit has invaded the field of philosophy, expressing itself in the words of Prof. William James, who said: "Pragmatism is the attitude of looking away from first things, principles, categories, supposed necessities; and of looking forward toward last things, *fruits* , *consequences* , *facts* ." Modern psychology is essentially pragmatic in its treatment of the subject of the mind. Leaving to metaphysics the old arguments and disputes regarding the ultimate nature of mind, it bends all its energies upon discovering the laws of mental activities and states, and developing methods whereby the mind may be trained to perform better and more work, to conserve its energies, to concentrate its forces. To modern psychology the mind is *something to be used* , not merely something about which to speculate and theorize. While the metaphysicians deplore this tendency, the practical people of the world rejoice.

MIND DEFINED.

Mind is defined as "the faculty or power whereby thinking creatures, feel, think, and will." This definition is inadequate and circular in nature, but this is unavoidable, for mind can be defined only in its own terms and only by reference to its own processes. Mind, except in reference to its own activities, cannot be defined or conceived. It is known to itself only through its activities. Mind without mental states is a mere abstraction—a word without a corresponding mental image or concept. Sir William Hamilton expressed the matter as clearly as possible, when he said: "What we mean by mind is simply *that which* perceives, thinks, feels, wills, and desires." Without the perceiving, thinking, feeling, willing, and desiring, it is impossible to form a clear conception or mental image of mind; deprived of its phenomena it becomes the merest abstraction.

"THINK ABOUT THAT WHICH THINKS."

Perhaps the simplest method of conveying the idea of the existence and nature of the mind is that attributed to a celebrated German teacher of psychology who was wont to begin his course by bidding his students think of something, his desk, for example. Then he would say, "Now think of *that which thinks about* *the desk* ." Then, after a pause, he would add, "This thing which thinks about the desk, and about which you are now thinking, is the subject matter of our study of psychology." The professor could not have said more had he lectured for a month.

Professor Gordy has well said on this point: "The mind must either be *that which* thinks, feels, and wills, or it must be the thoughts, feelings, and acts of will of which we are conscious—mental facts, in one word. But what can we know about *that which* thinks, feels, and wills, and what can we find out about it? Where is it? You will probably say, in the brain. But, if you are speaking literally, if you say that it is in the brain, as a pencil is in the pocket, then you must mean that it takes up room, that it occupies space, and that would make it very much like a material thing. In truth, the more carefully you consider it, the more plainly you will see what thinking men have known for a long time—that we do not know and cannot learn anything about the thing which thinks, and feels, and wills. It is beyond the range of human knowledge. The books which define psychology as the science of mind have not a word to say about that which thinks, and feels, and wills. They are entirely taken up with these thoughts and feelings and acts of the will,—mental facts, in a word,—trying to tell us what they are, and to arrange them in classes, and tell us the circumstances or conditions under which they exist. It seems to me that it would be better to define psychology as *the science of the experiences, phenomena, or facts of the mind, soul, or self—of mental facts, in a word* ."

In view of the facts of the case, and following the example of the best of the modern authorities, in this book we shall leave the consideration of the question of the ultimate nature of mind to the metaphysicians, and shall confine ourselves to the *mental facts* , the laws governing them, and the best methods of governing and using them in "the business of life."

The classification and method of development to be followed in this book is as follows:—

I. The mechanism of mental states, *i.e.* , the brain, nervous system, sense organs, *etc.*

II. The fact of Consciousness and its planes.

III. Mental processes or faculties, *i.e.* , (1) Sensation and Perception; (2) Representation, or Imagination and Memory; (3) Feeling or Emotion; (4) Intellect, or Reason and Understanding; (5) Will or Volition.

Mental states depend upon the physical mechanism for manifestation, whatever may be the ultimate nature of mind. Mental states, whatever their special character, will be found to fit into one of the above five general classes of mental activities.

CHAPTER II
The Mechanism of Mental States.

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THE mechanism of mental states—the mental machinery by means of which we feel, think, and will—consists of the brain, nervous system, and the organs of sense. No matter what may be the real nature of mind,—no matter what may be the theory held regarding its activities,—it must be admitted that the mind is dependent upon this mechanism for the manifestation of what we know as mental states. Wonderful as is the mind, it is seen to be dependent upon this physical mechanism for the expression of its activities. And this dependence is not upon the brain alone, but also upon the entire nervous system.

The best authorities agree that the higher and more complex mental states are but an evolution of simple sensation, and that they are dependent upon sensation for their raw material of feeling and thought. Therefore it is proper that we begin by a consideration of the machinery of sensation. This necessitates a previous consideration of the nerves.

THE NERVES.

The body is traversed by an intricate system of nerves, which has been likened to a great telegraph system. The nerves transmit sensations from the various parts of the body to the great receiving office of the brain. They also serve to transmit the motor impulses from the brain to the various parts of the body, which impulses result in motion of appropriate parts of the body. There are also other nerves with which we have no concern in this book, but which perform certain physiological functions, such as digestion, secretion, excretion, and circulation. Our chief concern, at this point, is with the sensory nerves.

The sensory nerves convey the impressions of the outside world to the brain. The brain is the great central station of the sensory nerves, the latter having countless sending stations in all parts of the body, the "wires" terminating in the skin. When these nervous terminal stations are irritated or excited, they send to the brain messages calling for attention. This is true not only of the nerves of touch or feeling, but also of those concerned with the respective senses of sight, smell, taste, and hearing. In fact, the best authorities hold that all the five senses are but an evolution of the primary sense of touch or feeling.

The Sense of Touch.

The nerves of the sense of touch have their ending in the outer covering or skin of the body. They report *contact* with other physical objects. By means of these reports we are aware not only of contact with the outside object, but also of many facts concerning the nature of that object, as for instance, its degree of hardness, roughness, etc., and its temperature. Some of these nerve ends are very sensitive, as, for example, those of the tip of the tongue and finger ends, while others are comparatively lacking in sensitiveness, as, for illustration, those of the back. Certain of these sensory nerves confine themselves to reporting contact and degrees of pressure, while others concern themselves solely with reporting the degrees of temperature of the objects with which their ends come in contact. Some of the latter respond to the higher degrees of heat, while others respond only to the lower degrees of cold. The nerves of certain parts of the body respond more readily and distinctly to temperature than do those of other parts. To illustrate, the nerves of the cheek are quite responsive to heat impressions.

The Sense of Sight.

The nerves of the sense of sight terminate in the complex optical apparatus which in popular terminology is known as "the eye." What is known as "the retina" is a very sensitive nervous membrane which lines the inner, back part of the eye, and in which the fibers of the optic nerve terminate. The optical instrument of the eye conveys the focused light vibrations to the nerves of the retina, from which the impulse is transmitted to the brain. But, contrary to the popular notion, the nerves of the eye do not gauge distances, nor form inferences of any kind; that is distinctly the work of the mind. The simple office of the optical nerves consists in reporting color and degrees of intensity of the light waves.

The Sense of Hearing.

The nerves of the sense of hearing terminate in the inner part of the ear. The tympanum, or "ear drum," receives the sound vibrations entering the cavities of the ear, and, intensifying and adapting them, it passes them on to the ends of the

the ear, and, intensifying and adapting them, it passes them on to the ends of the auditory nerve in the internal ear, which conveys the sensation to the brain. The auditory nerve reports to the brain the degrees of pitch, intensity, quality, and harmony, respectively, of the sound waves reaching the tympanum. As is well known, there are certain vibrations of sound which are too low for the auditory nerve to register, and others too high for it to record, both classes, however, capable of being recorded by scientific instruments. It is also regarded as certain that some of the lower animals are conscious of sound vibrations which are not registered by the human auditory nerves.

The Sense of Smell.

The nerves of the sense of smell terminate in the mucous membrane of the nostrils. In order that these nerves report the odor of outside objects, actual contact of minute particles of the object with the mucous membrane of the nostrils is necessary. This is possible only by the passage through the nostrils of air containing these particles; mere nearness to the nostril will not suffice. These particles are for the most part composed of tenuous gases. Certain substances affect the olfactory nerves much more than do others, the difference arising from the chemical composition of the substance. The olfactory nerves convey the report to the brain.

The Sense of Taste.

The nerves of the sense of taste terminate in the tongue, or rather in the tiny cells of the tongue which are called "taste buds." Substances taken into the mouth chemically affect these tiny cells, and an impulse is transmitted to the gustatory nerves, which then report the sensation to the brain. The authorities claim that taste sensations may be reduced to five general classes, viz.: sweet, bitter, sour, salty, and "hot."

There are certain nerve centers having important offices in the production and expression of mental states, located in the skull and in the spinal column—the brain and the spinal cord—which we shall consider in the following chapter.

CHAPTER III.

The Great Nerve Centers.

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THE great nerve centers which play an important part in the production and expression of mental states are those of the brain and spinal cord, respectively.

The Spinal Cord.

The spinal cord is that cord or rope of nerve substance which is inclosed in the spinal column or "backbone." It leaves the lower part of the skull and extends downward in the interior of the spinal column for about eighteen inches. It is continuous with the brain, however, and it is difficult to determine where one begins and the other ends. It is composed of a mass of gray matter surrounded by a covering of white matter. From the spinal cord, along its length, emerge thirty-one pairs of spinal nerves which branch out to each side of the body and connect with the various smaller nerves, extending to all parts of the system. The spinal cord is the great central cable of the nervous telegraphic system, and any injury to or obstruction of it cripples or paralyzes those portions of the body the nerves of which enter the spinal cord below the seat of the injury or obstruction. Injuries or obstructions of this kind not only inhibit the sensory reports from the affected area, but also inhibit the motor impulses from the brain which are intended to move the limbs or parts of the body.

The Ganglia or "Tiny Brains."

What are known as ganglia, or tiny bunches of nerve cells, are found in various parts of the nervous system, including the spinal nerves. These groups of nerve cells are sometimes called "little brains," and perform quite important offices in the mechanism of thought and action. The spinal ganglia receive sensory reports, and issue motor impulses, in many cases, without troubling the central brain regarding the matter. These activities are known as "reflex nervous action."

Reflex Action.

REFLEX ACTION.

What is known as reflex nervous action is one of the most wonderful of the activities of the nervous and mental mechanism, and the knowledge thereof usually comes as a surprise to the average person, for he is generally under the impression that these activities are possible only to the central brain. It is a fact that not only is the central brain really a trinity of three brains, but that, in addition to these, every one has a great number of "little brains" distributed over his nervous system, any and all of which are capable of receiving sensory reports and also of sending forth motor impulses. It is quite worth while for one to become acquainted with this wonderful form of neuro-mental activity.

A cinder enters the eye, the report reaches a ganglion, a motor impulse is sent forth, and the eyelid closes. The same result ensues if an object approaches the eye but without actually entering it. In either case the person is not conscious of the sensation and motor impulse until the latter has been accomplished. This is reflex action. The instinctive movement of the tickled foot is another instance. The jerking away of the hand burnt by the lighted end of the cigar, or pricked by the point of the pin, is another instance. The involuntary activities, and those known as unconscious activities, result from reflex action.

More than this, it is a fact that many activities originally voluntary become what is known as "acquired reflexes," or "motor habits," by means of certain nervous centers acquiring the habit of sending forth certain motor impulses in response to certain sensory reports. The familiar movements of our lives are largely performed in this way, as, for instance, walking, using knife and fork, operating typewriters, machines of all kinds, writing, *etc.* The squirming of a decapitated snake, the muscular movements of a decapitated frog, and the violent struggles, fluttering, and leaps of the decapitated fowl, are instances of reflex action. Medical reports indicate that in cases of decapitation even man may manifest similar reflex action in some cases. Thus we may see that we may *feel* and *will* by means of our "little brains" as well as by the central brain or brains. Whatever mind may be, it is certain that in these processes it employs other portions of the nervous system than the central brain.

THE THREE BRAINS.

What is known as the brain of man is really a trinity of three brains, known respectively as (1) the *medulla oblongata* , (2) the *cerebellum* , and (3) the *cerebrum* . If one wishes to limit the mental activity to conscious intellectual effort, then and then only is he correct in considering the cerebrum or large brain as "the brain."

The Medulla Oblongata. —The medulla oblongata is an enlargement of the spinal cord at the base of the brain. Its office is that of controlling the involuntary activities of the body, such as respiration, circulation, assimilation, *etc.* In a broad sense, its activities may be said to be of the nature of highly developed and complex reflex activities. It manifests chiefly through the sympathetic nervous system which controls the vital functions. It does not need to call on the large brain in these matters, ordinarily, and is able to perform its tasks without the plane of ordinary consciousness.

The Cerebellum. —The cerebellum, also known as "the little brain," lies just above the medulla oblongata, and just below the rear portion of the cerebrum or great brain. It combines the nature of a purely reflex center on the one hand, with that of "habit mind" on the other. In short, it fills a place between the activities of the cerebrum and the medulla oblongata, having some of the characteristics of each. It is the organ of a number of important acquired reflexes, such as walking, and many other familiar muscular movements, which have first been consciously acquired and then become habitual. The skilled skater, bicyclist, typist, or machinist depends upon the cerebellum for the ease and certainty with which he performs his movements "without thinking of them." One may be said never to have thoroughly acquired a set of muscular movements such as we have mentioned, until the cerebellum has taken over the task and relieved the cerebrum of the conscious effort. One's technique is never perfected until the cerebellum assumes control and direction of the necessary movements and the impulses are sent forth from below the plane of ordinary consciousness.

The Cerebrum. —The cerebrum, or "great brain" (which is regarded as "the brain" by the average person), is situated in the upper portion of the skull, and occupies by far the larger portion of the cavity of the skull. It is divided into two great divisions or hemispheres. The best of the modern authorities are agreed that the cerebrum has zones or areas of specialized functioning, some of which receive the sensory reports of the nerves and organs of sense, while others send forth the motor impulses which result in voluntary physical action. Many of these areas or zones have been located by science, while others remain as yet unlocated. The probability is that in time science will succeed in correctly locating the area or zone of each and every class of sensation and motor impulse.

THE CORTEX.

The area of thought, memory, and imagination has not been clearly located, except that these mental states are believed to have their seat in the *cortex* or outer thin rind of gray brain matter which envelopes and covers the mass of brain substance. It is, moreover, considered probable that the higher processes of reasoning are performed in or by the cortex of the frontal lobes. The cortex of a person of average intelligence, if spread out on a flat surface, measures about four square feet. The higher the degree of intelligence possessed by a lower animal or human being, as a rule, the deeper and more numerous are the folds or convolutions of the cortex, and the finer its structure. It may be stated as a general rule, with but very few exceptions, that the higher the degree of intelligence in a lower animal or human being, the greater is the area of its cortex in proportion to the size of the brain. The cortex, it must be remembered, is folded into deep furrows or convolutions, the brain in shape, divisions, and convolutions resembling the inner portion of an English walnut. The interior of the two hemispheres of the cerebrum is composed largely of connective nerves which doubtless serve to produce and maintain the unity of function of the mental processes.

While physiological psychology has performed great work in discovering brain-centers and explaining much of the mechanism of mental processes, it has but touched the most elementary and simple of the mental processes. The higher processes have so far defied analysis or explanation in the terms of physiology.

CHAPTER IV.
Consciousness.

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THE fact of consciousness is the great mystery of psychology. It is difficult even to define the term, although every person of average intelligence understands what is sought to be conveyed by it. Webster defines it as "knowledge of one's own existence, sensations, mental operations, etc.; immediate knowledge or perception of any object, state, or sensation; being aware; being sensible of." Another authority defines the term as "the state of being aware of one's sensations; the power, faculty, or mental state of being aware of one's own existence, condition at the moment, thoughts, feelings, and actions." Halleck's definition is: "That indefinable characteristic of mental states which causes us to be aware of them."

It will be seen that the idea of "awareness" is the essence of the idea of consciousness. But, at the last, we are compelled to acknowledge that it is impossible to closely define consciousness, for it is something so entirely unique and different from anything else that we have no other terms at all synonymous to it. We can define it only in its own terms, as will be seen by reference to the definitions above given. And it is equally impossible to clearly account for its appearance and being. Huxley has well said: "How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the jinnee when Aladdin rubbed his lamp." All that we can ever know regarding the nature of consciousness must be learned from turning the consciousness in ourselves back upon itself—by focusing consciousness upon its own mental operations by means of introspection. By turning inward the conscious gaze we may perceive the flow of the stream of thought from its rise from the subconscious regions of the mind to its final disappearance in the same region.

It is a common error to suppose that we are directly conscious of objects outside of ourselves. This is impossible, for there is no direct knowledge of such outside objects. We are conscious merely of our sensations of, or mental images of, the outside objects. All that it is possible for us to be directly conscious of are our own mental experiences or states. We cannot be directly conscious of anything outside of our own minds. We are not directly conscious of the tree which we *see* ; we are directly conscious merely of the sensation of the nerves arising from the impact of the light waves carrying the image of the tree. We are not directly conscious of the tree when we touch it and perceive its character in that way; we are directly conscious merely of the sensation reported by the nerves in the finger tips which have come in contact with the tree. We are directly conscious even of our own bodies only in the same way. It is necessary for the mind to experience that of which it may become conscious. We are conscious only of (1) that which our mind is experiencing at this moment, or (2) that which it has experienced in the past, and which is being re-experienced this moment by the process of the memory, or which is being re-combined or re-arranged this moment by the imagination.

SUBCONSCIOUS PLANES.

But it must not be thought that every mental state or mental fact is in the field of consciousness. This error has been exploded for many years. The fact is now recognized that the field of consciousness is a very narrow and limited one, and that the great field of mental activity lies outside of its narrow limits. Beyond and outside of the narrow field of consciousness lies the great subconscious storehouse of memory in which are stored the experiences of the past, to be drawn again into the field of consciousness by an effort of the will in the act of recollection, or by association in ordinary remembrance. In that great region, also, the mind manifests many of its activities and performs much of its work. In that great region are evolved the emotions and feelings which play such an important part in our lives, and which often manifest a vague disturbing unrest long before they rise to the plane of consciousness. In that great region are produced the ideas, feelings, and conceptions which arise to the plane of consciousness and manifest that which men call "genius."

On the subconscious plane the imagination does much of its work, and startles its owner by presenting him with the accomplished result in the field of consciousness. In the subconscious field is performed that peculiar process of mental mastication, digestion, and assimilation with which all brain workers are familiar, and which absorbs the raw mental material given it, separates, digests, and assimilates it, and re-presents it to the conscious faculties sometime after as a transformed substance. It has been estimated that at least eighty-five per cent. of our mental activities are performed below or outside of the field of consciousness. The psychology of to-day is paying much attention to this formerly neglected great area or areas of the mind. The psychology of tomorrow will pay still greater attention to it.

The best of the modern authorities agree that in the great field of subconscious mentation is to be found the explanation of much that is unexplainable otherwise. In fact, it is probable that before long consciousness will be regarded as a mere *focusing of attention* upon mental states, and the objects of consciousness merely as that portion of the contents of the mind in the field of mental vision created by such focusing.

CHAPTER V.
Attention.

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INTIMATELY connected with the object of consciousness is that process of the mind which we call "attention." Attention is generally defined as "the application of the mind to a mental state." It is often referred to as "concentrated consciousness," but others have ventured the somewhat daring conjecture that consciousness itself is rather the result of attention, instead of the latter being an incident of consciousness. We shall not attempt to discuss this question here, except to state that consciousness depends very materially upon the degree of attention bestowed upon its object. The authorities place great importance upon the intelligent direction of the attention, and hold that without this the higher forms of knowledge are impossible.

It is the common belief that we feel, see, hear, taste, or smell whenever objects affecting those senses come in contact with the organs of sense governing them. But this is only a partial truth. The real truth is that we become conscious of the report of these senses only when the attention is directed toward the sensation, voluntarily or involuntarily. That is to say, that in many cases although the sense nerves and organs report a disturbance, the mind does not become consciously aware of the report unless the attention is directed toward it either by an act of will or else by reflex action. For instance, the clock may strike loudly, and yet we may not be conscious of the fact, for we are concentrating our attention upon a book; or we may eat the choicest food without tasting it, for we are listening intently to the conversation of our charming neighbor. We may fail to perceive some startling occurrence happening under our very eyes, for we are buried in deep thought concerning something far removed from the present scene. There are many cases on record showing that one may be so interested in speaking, thinking, or acting that he will not experience pain that would otherwise be intolerable. Writers have forgotten their pain in the concentrated interest bestowed upon their work; mothers have failed to feel pain when their infants required urgent attention; orators have been so carried away by their own eloquence that they have failed to feel the pricking of the pin by means of which their friends have sought to attract their attention. Not only perception and feeling depend largely upon attention, but the processes of reasoning, memory, and even of will, depend upon attention for much of their manifestation.

Psychologists divide attention into two general classes, viz.: (1) voluntary attention and (2) involuntary attention.

Voluntary attention is attention directed by the will to some object of our own more or less deliberate selection. It requires a distinct effort of the will in order to focus the attention in this way, and many persons are scarcely aware of its existence, so seldom do they manifest it. Voluntary attention is the result of training and practice, and marks the man of strong will, concentration, and character. Some authorities go so far as to say that much of that which is commonly called "will power" is really but a developed form of voluntary attention, the man of "strong will" holding before him the one idea which he wishes to realize.

Involuntary attention, often called "reflex attention," is attention called forth by a nervous response to some sense stimulus. This is the common form of attention, and is but the same form which is so strongly manifested by children whose attention is caught by every new object, but which cannot be held for any length of time by a familiar or uninteresting one.

It is of the utmost importance that one should cultivate his power of voluntary attention. Not only is the will power strengthened and developed in this way, but every mental faculty is developed by reason thereof. The training of the voluntary attention is the first step in mental development.

TRAINING THE ATTENTION.

That the voluntary attention may be deliberately trained and developed is a fact which many of the world's greatest men have proved for themselves. There is only one way to train and develop any mental power of faculty—and that is *by practice and use* . By practice, interest may be given to objects previously uninteresting, and thus the use of the attention develops the interest which further holds it. Interest is the natural road over which attention travels easily, but interest itself may be induced by concentrated attention. By studying and examining an object, the attention brings to light many new and novel features regarding the thing, and these produce a new interest which in turn attracts further and continued attention.

There is no royal road to the development of voluntary attention. The only true method is *work* , *practice* , *and use* . You must practice on uninteresting things, the primary interest being your desire to develop the power of voluntary attention. But as you begin to attend to the uninteresting thing you will become interested in the task for its own sake. Take some object and "place your mind upon it." Think of its nature, where it came from, its use, its associations, its probable future, of things related to it, etc., *etc*. Keep the attention firmly upon it, and shut out all outside ideas. Then, after a little practice of this kind, lay aside the object for the time being, and take it up again the next day, endeavoring to discover new points of interest in it. The main thing to be sought is *to hold the thing in your mind* , and this can be done only by *discovering features of interest in it* . The interest-loving attention may rebel at this task at first, and will seek to wander from the path into the green pastures which are found on each side thereof. But you must bring the mind back to the task, again and again.

After a time the mind will become accustomed to the drill, and will even begin to enjoy it. Give it some variety by occasionally changing the objects of examination. The object need not always be something to be looked at. Instead, select some subject in history or literature, and "run it down," endeavoring to bring to light all the facts relating to it that are possible to you. *Anything* may be used as the subject or object of your inquiry; but what is chosen must be held in the field of conscious attention firmly and fixedly. The habit once acquired, you will find the practice most fascinating. You will invent new subjects or objects of inquiry, investigation, and thought, which in themselves will well repay you for your work and time. But never lose sight of the main point—the development of the power of voluntary attention.

In studying the methods of developing and training the voluntary attention, the student should remember that *any* exercise which develops the will, will result in developing the attention; and, likewise, any exercise which develops the voluntary attention will tend to strengthen the will. The will and attention are so closely bound together that what affects one also influences the other. This fact should be borne in mind, and the exercises and practices based upon it.

In practicing concentration of voluntary attention, it should be remembered that concentrating consists not only of *focusing* the attention upon a given object or subject, but also of the *shutting out* of impressions from other objects or subjects. Some authorities advise that the student endeavor to listen to one voice among many, or one instrument among the many of a band or orchestra. Others advise the practice of concentrating on the reading of a book in a room filled by persons engaged in conversation, and similar exercises. Whatever aids in *narrowing the circle* of attention at a given moment tends to develop the power of voluntary attention.

The study of mathematics and logic is also held to be an excellent practice in concentration of voluntary attention, inasmuch as these studies require close concentration and attention. Attention is also developed by any study or practice which demands *analysis* of a whole into its parts, and then the *synthesis* or building up of a whole from its scattered parts. Each of the senses should play a part in the exercises, and in addition to this the mind should be trained to concentrate upon some one idea held within itself—some mental image or abstract idea existing independently of any object of immediate sense report.

CHAPTER VI.
Perception.

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IT is a common mistake that we *perceive* everything that is reported to the mind by the senses. As a matter of fact we perceive but a very small portion of the reports of the senses. There are thousands of sights reported by our eyes, sounds reported by our ears, smells reported by our nostrils, and contacts reported by our nerves of touch, every day of our lives, but which are not *perceived* or *observed* by the mind. We perceive and observe only when the attention, reflex or voluntary, is directed to the report of the senses, and when the mind interprets the report. While perception depends upon the reports of the senses for its raw material, it depends entirely upon the application of the mind for its complete manifestation.

The student usually experiences great difficulty in distinguishing between *sensation* and *perception* . A sensation is a simple report of the senses, which is received in consciousness. Perception is the *thought* arising from the *feeling* of the sensation. Perception usually combines several sensations into one thought or percept. By sensation the mind *feels* ; by perception it *knows* that it feels, and recognizes the object causing the sensation. Sensation merely brings a report from outside objects, while perception identifies the report with the object which caused it. Perception *interprets* the reports of sensation. Sensation reports a flash of light from above; perception interprets the light as starlight, or moonlight, or sunlight, or as the flash of a meteor. Sensation reports a sharp, pricking, painful contact; perception interprets it as the prick of a pin. Sensation reports a red spot on a green background; perception interprets it as a berry on a bush.

Moreover, while we may perceive a simple single sensation, our perceptions are usually of a group of sensations. Perception is usually employed in grouping sensations and identifying them with the object or objects causing them. In its identification it draws upon whatever memory of past experiences the mind may possess. Memory, imagination, feeling, and thought are called into play, to some extent, in every clear perception. The infant has but feeble perception, but as it gains experience it begins to manifest perceptions and form percepts. Sensations resemble the letters of the alphabet, and perception the forming of words and sentences from the letters. Thus *c* , *a* , and *t* symbolize sensations, while the word "cat," formed from them, symbolizes the perception of the object.

It is held that all knowledge begins with sensation; that the mental history of the race or individual begins with its first sensation. But, while this is admitted, it must be remembered that sensation simply provides the simple, elementary, raw material of thought. The first process of *actual thought* , or knowledge, begins with perception. From our percepts all of our higher concepts and ideas are formed. Perception depends upon association of the sensation with other sensations previously experienced; it is based upon experience. The greater the experience, the greater is the possibility of perception, all else being equal.

When perception begins, the mind loses sight of the sensation in itself, for it identifies it as a quality of the thing producing it. The sensation of light is thought of as a quality of the star; the pricking sensation is thought of as a quality of the pin or chestnut bur; the sensation of odor is thought of as a quality of the rose. In the case of the rose, the several sensations of sight, touch, and smell, in their impression of the qualities of color, shape, softness, and perfume, are grouped together in the percept of the complete object of the flower.

A *percept* is "that which is perceived; the object of the act of perception." The percept, of course, is a mental state corresponding with its outside object. It is a combination of several sensations which are regarded as the qualities of the outside object, to which are combined the memories of past experiences, ideas, feelings, and thoughts. A percept, then, while the simplest form of thought, is seen to be a mental state. The formation of a percept consists of three gradual stages, viz.: (1) The attention forms definite conscious sensations from indefinite nervous reports; (2) the mind interprets these definite conscious sensations and attributes them to the outside object causing them; (3) the related sensations are grouped together, their unity perceived, and they are regarded as qualities of the outside object.

The plain distinction between a sensation and a percept may be fixed in the mind by remembering the following: *A sensation is a feeling* ; *a percept is a simple thought identifying one or more sensations* . A sensation is merely the conscious recognition of an excitation of a nerve end; a percept results from a distinct mental process regarding the sensation.

DEVELOPING PERCEPTION.

It is of the utmost importance that we develop and train our powers of perception. For our education depends very materially upon our perceptive power. What matters it to us if the outside world be filled with manifold objects, if we do not perceive them to exist? Upon perception depends the material of our mental world. Many persons go through the world without perceiving even the most obvious facts. Their eyes and ears are perfect instruments, their nerves convey accurate reports, but the perceptive faculties of the mind fail to observe and interpret the report of the senses. They see and hear distinctly, but the reports of the senses are not observed or noted by them; they mean nothing to them. One may see many things, and yet *observe* but few. It is not upon what we see or hear that our stock of knowledge depends, so much as it does upon what we perceive, notice, or observe.

Not only is one's stock of practical knowledge largely based upon developed perception, but one's success also depends materially upon the same faculties. In business and professional life the successful man is usually he who has developed perceptive powers; he who has learned to perceive, observe, and note. The man who perceives and takes mental notes of what occurs in his world is the man who is apt to know things when such knowledge is needed. In this age of "book education" we find that the young people are not nearly so observant as are those children who had to depend upon the powers of perception for their knowledge. The young Arab or Indian will observe more in an hour than the civilized child will in a day. To live in a world of books tends, in many cases, to weaken the powers of observation and perception.

Perception may be developed by practice. Begin by taking notice of the things seen and heard in your usual walks. Keep wide open the eyes of the mind. Notice the faces of people, their walk, their characteristics. Look for interesting and odd things, and you will see them. Do not go through life in a daydream, but keep a sharp lookout for things of interest and value. The most familiar things will repay you for the time and work of examining them in detail, and the practice gained by such tasks will prove valuable in your development of perception.

An authority remarks that very few persons, even those living in the country, know whether a cow's ears are above, below, behind, or in front of her horns; nor whether cats descend trees head first or tail first. Very few persons can distinguish between the leaves of the various kinds of familiar trees in their neighborhood. Comparatively few persons are able to describe the house in which they live, at least beyond the most general features—the details are unknown.

Houdin, the French conjurer, was able to pass by a shop window and perceive every article in it, and then repeat what he had seen. But he acquired this skill only by constant and gradual practice. He himself decried his skill and claimed that it was as nothing compared to that of the fashionable woman who can pass another woman on the street and "take in" her entire attire, from head to foot, at one glance, and "be able to describe not only the fashion and quality of the stuffs, but also say if the lace be real or only machine made." A former president of Yale is said to have been able to glance at a book and read a quarter of a page at one time.

Any study or occupation which requires *analysis* will develop the power of perception. Consequently, if we will analyze the things we see, resolving them into their parts or elements, we will likewise develop the perceptive faculties. It is a good exercise to examine some small object and endeavor to discover as many separate points of perception as possible, noting them on a sheet of paper. The most familiar object, if carefully examined, will yield rich returns.

If two persons will enter into a contest of this kind, the spirit of rivalry and competition will quicken the powers of observation. Those who have had the patience and perseverance to systematically practice exercises of this kind, report that they notice a steady improvement from the very start. But even if one does not feel inclined to practice in this way, it will be found possible *to begin to take notice* of the details of things one sees, the expression of persons' faces, the details of their dress, their tone of voice, the quality of the goods we handle, and *the little things especially* . Perception, like attention, follows interest; but, likewise, interest may be created in things by observing their details, peculiarities, and characteristics.

The best knowledge gained by one is that resulting from his own personal perception. There is a nearness and trueness about that which one *knows* in this way which is lacking in that which he merely *believes* because he has read or heard it. One can make such knowledge a part of himself. Not only is one's knowledge dependent upon what he perceives, but his very character also results from the character of his percepts. The influence of environment is great—and what is environment but things perceived about one? It is not so much what lies outside of one, as what part of it gets *inside* of one by perception. By directing his attention to desirable objects, and perceiving as much of them as is possible, one really builds his own character at will.

The world needs good "perceivers" in all the walks of life. It finds a shortage of them, and is demanding them loudly, being willing to pay a good price for their services. The person who can voluntarily perceive and observe the details of any profession, business, or trade will go far in that vocation. The education of children should take the faculty of perception into active consideration. The kindergarten has taken some steps in this direction, but there is much more to be done.

CHAPTER VII.
Memory.

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PSYCHOLOGISTS class as "representative mental processes" those known as memory and imagination, respectively. The term "representation" is used in psychology to indicate the processes of representation or presenting again to consciousness that which has formerly been presented to it but which afterward passed from its field. As Hamilton says: "The general capability of knowledge necessarily requires that, besides the power of evoking out of unconsciousness one portion of our retained knowledge in preference to another, we possess the faculty of representing in consciousness what is thus evoked."

Memory is the primary representative faculty or power of the mind. Imagination depends upon memory for its material, as we shall see when we consider that faculty. Every mental process which involves the remembrance, recollection, or representation of a sensation, perception, mental image, thought, or idea previously experienced must depend upon memory for its material. Memory is the great storehouse of the mind in which are placed the records of previous mental experiences. It is a part of the great subconscious field of mental activity, and the greater part of its work is performed below the plane of consciousness. It is only when its results are passed into the field of consciousness that we are aware of its existence. We know memory only by its works. Of its nature we know but little, although certain of its principal laws and principles have been discovered.

It was formerly customary to class memory with the various faculties of the mind, but later psychology no longer so considers it. Memory is now regarded as a power of the general mind, manifesting in connection with every faculty of the mind. It is now regarded as belonging to the great subconscious field of mentation, and its explanation must be sought there. It is utterly unexplainable otherwise.

The importance of memory cannot be overestimated. Not only does a man's character and education depend chiefly upon it, but his very mental being is bound up with it. If there were no memory, man would never progress mentally beyond the mental state of the newborn babe. He would never be able to profit by experience. He would never be able to form clear perceptions. He would never be able to reason or form judgments. The processes of thought depend for material upon the memory of past experiences; this material lacking, there can be no thought.

Memory has two important general functions, viz.: (1) The *retention* of impressions and experiences; and (2) the *reproduction* of the impressions and experiences so retained.

It was formerly held that the memory retained only a portion of the impressions and experiences originally noted by it. But the present theory is that it retains every impression and experience which is noted by it. It is true that many of these impressions are never reproduced in consciousness, but experiments tend to prove, nevertheless, that the records are still in the memory and that appropriate and sufficiently strong stimuli will bring them into the field of consciousness. The phenomena of somnambulism, dreams, hysteria, delirium, approach of death, etc., show that the subconscious mind has an immense accumulation of apparently forgotten facts, which unusual stimuli will serve to recall.

The power of the memory to reproduce the retained impressions and experiences is variously called remembrance, recollection, or memory. This power varies materially in various individuals, but it is an axiom of psychology that the memory of any person may be developed and trained by practice. The ability to recall depends to a great extent upon the clearness and depth of the original impression, which in turn depends upon the degree of attention given to it at the time of its occurrence. Recollection is also greatly aided by the law of association, or the principle whereby one mental fact is linked to another. The more facts to which a given fact is linked, the greater the ease by which it is recalled or remembered. Recollection is also greatly assisted by use and exercise. Like the fingers, the memory cells of the brain become expert and efficient by use and exercise, or stiff and inefficient by lack of the same.

In addition to the phases of retention and reproduction, there are two important phases of memory, viz.: (3) Recognition of the reproduced impression or experience; and (4) localization of the impression, or its reference to a more or less definite time and place.

The recognition of the recalled impression is quite important. It is not enough that the impression be retained and recalled. If we are not able to recognize the recalled impression as having been experienced before, the recollection will be of but little use to us in our thought processes; the purposes of thought demand that we shall be able to identify the recalled impression with the original one. Recognition is really recognition—re-knowing. Recognition is akin to perception. The mind becomes conscious of the recalled impression just as it becomes conscious of the sensation. It then recognizes the relation of the recalled impression to the original one just as it realizes the relation of the sensation to its object.

The localization of the recalled and recognized impression is also important. Even if we recognize the recalled impression, it will be of comparatively little use to us unless we are able to locate it as having happened yesterday, last week, last month, last year, ten years ago, or at some time in the past; and as having happened in our office, house, or in such-and-such a place in the street, or in some distant place. Without the power of localization we should be unable to connect and associate the remembered fact with the time, place, and persons with which it should be placed to be of use and value to us in our thought processes.

RETENTION.

The retention of a mental impression in the memory depends very materially upon the clearness and depth of the original impression. And this clearness and depth, as we have previously stated, depend upon the degree of attention bestowed upon the original impression. Attention, then, is the important factor in the forming and recording of impressions. The rule is: *Slight attention, faint record* ; *marked attention, clear and deep record* . To fix this fact in the mind, the student may think of the retentive and reproductive phases of memory as a phonographic record. The receiving diaphragm of the phonograph represents the sense organs, and the recording needle represents the *attention* . The needle makes the record on the cylinder deep or faint according to the condition of the needle. A loud sound may be recorded but faintly, if the needle is not properly adjusted. And, further, it must be remembered that the strength of the reproduction depends almost entirely upon the clearness and depth of the original impression on the cylinder; as is the record, so is the reproduction. It will be well for the student to carry this symbol of the phonograph in his mind; it will aid him in developing his powers of memory.

In this connection we should remember that attention depends largely upon interest. Therefore we would naturally expect to find that we remember interesting things far more readily than those which lack interest. This supposition is borne out in actual experience. This accounts for the fact that every one remembers a certain class of things better than he does others. One remembers faces, another dates, another spoken conversation, another written words, and so on. It will be found, as a rule, that each person is interested in the class of things which he most easily remembers. The artist easily remembers faces and details of faces, or scenery and details thereof. The musician easily recalls passages or bars of music, often of a most complicated nature. The speculator easily recalls the quotations of his favorite stocks. The racing man recalls without difficulty the "odds" posted on a certain horse on a certain day, or the details of a race which was run many years ago. The moral is: *Arouse and induce an interest in the things which you wish to remember* . This interest may be aroused by studying the things in question, as we have suggested in a preceding chapter.

VISUALIZATION IN MEMORY.

Many of the best authorities hold that original impressions may be made clear and deep, and the process of reproduction accordingly rendered more efficient, by the practice of *visualizing* the thing to be remembered. By visualizing is meant the formation of a *mental image* of the thing in the imagination. If you wish to remember the appearance of anything, look at it closely, with attention, and then turning away from it endeavor to reproduce its appearance as a mental picture in the mind. If this is done, a particularly clear impression will be made in the memory, and when you recall the thing you will find that you will also recall the clear mental image of it. Of course the greater the number of details observed and included in the original mental image, the greater the remembered detail.

PERCEPTION IN MEMORY.

Not only is attention necessary in forming clear memory records, but careful perception is also important. Without clear perception there is a lack of detail in the retained record, and the element of association is lacking. It is not enough to merely remember the thing itself; we should also remember *what* it is, and all about it. The practice of the methods of developing perception, given in a preceding lesson, will tend to develop and train the retentive, reproductive, recognitive, and locative powers of the memory. The rule is: *The greater the degree of perception accorded a thing, the greater the detail of the retained impression, and the greater the ease of the recollection* .

UNDERSTANDING AND MEMORY.

Another important point in acquiring impressions in memory is this: *That the better the understanding of the subject or object, the clearer the impressions regarding it, and the clearer the recollection of it* . This fact is proved by experiment and experience. A subject which will be remembered only with difficulty under ordinary circumstances will be easily remembered if it is fully explained to the person, and accompanied by a few familiar illustrations or examples. It is very difficult to remember a meaningless string of words, while a sentence which conveys a clear meaning may be memorized easily. If we understand *what a thing is for* , its uses and employment, we remember it far more easily than if we lack this understanding. Elbringhaus, who conducted a number of experiments along this line, reports that he could memorize a stanza of poetry in about one tenth the time required to memorize the same amount of nonsense syllables. Gordy states that he once asked a capable student of the Johns Hopkins University to give him an account of a lecture to which he had just listened. "I cannot do it," replied the student; "it was not logical." The rule is: *The more one knows about a certain thing, the more easily is that thing remembered* . This is a point worth noting.

CHAPTER VIII.
Memory—Continued.

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THE subject of memory cannot be touched upon intelligently without a consideration of the Law of Association, one of the important psychological principles.

THE LAW OF ASSOCIATION.

What is known in psychology as the Law of Association is based on the fact that *no idea exists in the mind except in association with other ideas* . This is not generally recognized, and the majority of persons will dispute the law at first thought. But the existence and appearance of ideas in the mind are governed by a mental law as invariable and constant as the physical law of gravitation. Every idea has associations with other ideas. Ideas travel in groups, and one group is associated with another group, and so on, until in the end every idea in one's mind is associated directly or indirectly with every other idea. Theoretically, at least, it would be possible to begin with one idea in the mind of a person, and then gradually unwind his entire stock of ideas like the yarn on the ball. Our thoughts proceed according to this law. We sit down in a "brown study" and proceed from one subject to another, until we are unable to remember any connection between the first thought and the last. But each step of the reverie was connected with the one preceding and the one succeeding it. It is interesting to trace back these connections. Poe based one of his celebrated detective stories on this law. The reverie may be broken into by a sudden impression from outside, and we will then proceed from that impression, connecting it with something else already in our experience, and starting a new chain of sequence.

Often we fail to trace the associations governing our ideas, but the chain is there nevertheless. One may think of a past scene or experience without any apparent cause. A little thought will show that something seen, or a few notes of a song floating to the ears, or the fragrance of a flower, has supplied the connecting link between the past and the present. A suggestion of mignonette will recall some past event in which the perfume played a part; some one's handkerchief, perhaps, carried the same odor. Or an old familiar tune reminds one of some one, something, or some place in the past. A familiar feature in the countenance of a passer-by will start one thinking of some one else who had that kind of a mouth, that shaped nose, or that expression of the eye—and away he will be off in a sequence of remembered experiences. Often the starting idea, or the connecting links, may appear but dimly in consciousness; but rest assured they are always there. In fact, we frequently accept this law, unconsciously and without realizing its actual existence. For instance, one makes a remark, and at once we wonder, "How did he come to think of that?" and, if we are shrewd, we may discover what was in his mind before he spoke.

There are two general classes of association of ideas in memory, viz.: (1) Association of contiguity, and (2) logical association.

Association of contiguity is that form of association depending upon the previous association in time or space of ideas which have been impressed on the mind. For instance, if you met Mr. and Mrs. Wetterhorn and were introduced to them one after the other, thereafter you will naturally remember Mr. W. when you think of Mrs. W., and vice versa. You will naturally remember Napoleon when you think of Wellington, or Benedict Arnold when you think of Major André, for the same reason. You will also naturally remember *b* and *c* when you think of *a* . Likewise, you will think of abstract time when you think of abstract space, of thunder when you think of lightning, of colic when you recall green apples, of love making and moonlight nights when you think of college days. In the same way we remember things which occurred just before or just after the event in our mind at the moment; of things near in space to the thing of which we are thinking.

Logical association depends upon the relation of likeness or difference between several things thought of. Things thus associated may have never come into the mind at the same previous time, nor are they necessarily connected in time and space. One may think of a book, and then proceed by association to think of another book by the same author, or of another author treating of the same subject. Or he may think of a book directly opposed to the first, the relation of distinct difference causing the associated idea. Logical association depends upon *inner relations* , and not upon the outer relations of time and space. This *innerness* of relation between things not connected in space or time is discovered only by experience and education. The educated man realizes many points of relationship between things that are thought by the uneducated man to be totally unrelated. Wisdom and knowledge consist largely in the recognition of relations between things.

ASSOCIATION IN MEMORY.

It follows from a consideration of the Law of Association that when one wishes to impress a thing upon the memory he should, as an authority says, "Multiply associations; entangle the fact you wish to remember in a net of as many associations as possible, especially those that are logical." Hence the advice to place your facts in groups and classes in the memory. As Blackie says: "Nothing helps the mind so much as order and classification. Classes are always few, individuals many; to know the class well is to know what is most essential in the character of the individual, and what burdens the memory least to retain."

REPETITION IN MEMORY.

Another important principle of memory is that the impressions acquire depth and clearness by repetition. Repeat a line of poetry once, and you may remember it; repeat it again, and your chances of remembering it are greatly increased; repeat it a sufficient number of times, and you cannot escape remembering it. The illustration of the phonograph record will help you to understand the reason of this. The rule is: *Constant repetition deepens memory impressions; frequent reviewing and recalling what has been memorized tends to keep the records clear and clean, beside deepening the impression at each review* .

GENERAL RULES OF MEMORY.

The following general rules will be of service to the student who wishes to develop his memory:—

Making Impressions.

(1) Bestow attention.
(2) Cultivate interest.
(3) Manifest perception.
(4) Cultivate understanding.
(5) Form associations.
(6) Repeat and review.

Recalling Impressions.

(1) Endeavor to get hold of the loose end of association, and then unwind your memory ball of yarn.

(2) When you recall an impression, send it back with energy to deepen the impression, and attach it to as many new associations as possible.

(3) Practice a little memorizing and recalling each day, if only a line of verse. The memory improves by practice, and deteriorates by neglect and disuse.

(4) Demand good service of your memory, and it will learn to respond. Learn to trust it, and it will rise to the occasion. How can you expect your memory to give good service when you continually abuse it and tell every one of "the wretched memory I have; I can never remember anything"? Your memory is very apt to accept your statements as truth; our mental faculties have an annoying habit of taking us at our word in these matters. Tell your memory what you expect it to do; then trust it and refrain from abusing it and giving it a bad name.

Final Advice.

Finally, remember this rule: You get out of your memory only that which you place in it. Place in it good, clear, deep impressions, and it will reproduce good, clear, strong recollections. Think of your memory as a phonographic record, and take care that you place the right kind of impressions upon it. In memory you reap that which you have sown. You must give to the memory before you can receive from it. Of one thing you may rest assured, namely, that unless you take sufficient interest in the things to be remembered, you will find that the memory will not take sufficient interest in them to remember them. Memory demands interest before it will take interest in the task. It demands attention before it will give attention. It demands understanding before it will give understanding. It demands association before it will respond to association. It demands repetition before it will repeat. The memory is a splendid instrument, but it stands on its dignity and asserts its rights. It belongs to the old dispensation—it demands compensation and believes in giving only in equal measure to what it receives. Our advice is to get acquainted with your memory, and make friends with it. Treat it well and it will serve you well. But neglect it, and it will turn its back on you.

CHAPTER IX.
Imagination.

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THE imagination belongs to the general class of mental processes called the representative faculties, by which is meant the processes in which there are represented, or presented again, to consciousness impressions previously presented to it.

As we have indicated elsewhere, the imagination is dependent upon memory for its materials—its records of previous impressions. But imagination is more than mere memory or recollection of these previously experienced and recorded impressions. There is, in addition to the representation and recollection, a process of arranging the recalled impressions into new forms and new combinations. The imagination not only gathers together the old impressions, but also *creates* new combinations and forms from the material so gathered.

Psychology gives us many hairsplitting definitions and distinctions between simple reproductive imagination and memory, but these distinctions are technical and as a rule perplexing to the average student. In truth, there is very little, if any, difference between simple reproductive imagination and memory, although when the imagination indulges in constructive activity a new feature enters into the process which is absent in pure memory operations. In simple reproductive imagination there is simply the formation of the mental image of some previous experience—the reproduction of a previous mental image. This differs very little from memory, except that the recalled image is clearer and stronger. In the same way in ordinary memory, in the manifestation of recollection, there is often the same clear, strong mental image that is produced in reproductive imagination. The two mental processes blend into each other so closely that it is practically impossible to draw the line between them, in spite of the technical differences urged by the psychologists. Of course the mere remembrance of a person who presents himself to one is nearer to pure memory than to imagination, for the process is that of recognition. But the memory or remembrance of the same person when he is absent from sight is practically that of reproductive imagination. Memory, in its stage of recognition, exists in the child mind before reproductive imagination is manifested. The latter, therefore, is regarded as a higher mental process.

But still higher in the scale is that which is known as *constructive imagination* . This form of imagination appears at a later period of child mentation, and is regarded as a later evolution of mental processes of the race. Gordy makes the following distinction between the two phases of imagination: "The difference between reproductive imagination and constructive imagination is that the images resulting from reproductive imagination are *copies of past experience* , while those resulting from constructive imagination are not. * To learn whether any particular image, or combination of images, is the product of reproductive or constructive imagination, all we have to do is to learn whether or not it is a copy of a past experience. Our memories, of course, are defective, and we may be uncertain on that account; but apart from that, we need be in no doubt whatever."

Many persons hearing for the first time the statement of psychologists that the imaginative faculties can represent and re-produce or re-combine only the images which have previously been impressed upon the mind, are apt to object that they can, and frequently do, image things which they have not previously experienced. But can they and do they? Is it not true that what they believe to be original creations of the imagination are merely *new combinations* of original impressions? For instance, no one ever saw a unicorn, and yet some one originally imagined its form. But a little thought will show that the image of the unicorn is merely that of an animal having the head, neck, and body of a horse, with the beard of a goat, the legs of a buck, the tail of a lion, and a long, tapering horn, spirally twisted, in the middle of the forehead. Each of the several parts of the unicorn exists in some living animal, although the unicorn, composed of all of these parts, is non-existent outside of fable. In the same way the centaur is composed of the body, legs, and tail of the horse and the trunk, head, and arms of a man. The satyr has the head, body, and arms of a man, with the horns, legs, and hoofs of a goat. The mermaid has the head, arms, and trunk of a woman, joined at the waist to the body and tail of a fish. The mythological "devil" has the head, body, and arms of a man, with the horns, legs, and cloven foot of the lower animal, and a peculiar tail composed of that of some animal but tipped with a spearhead. Each of these characteristics is composed of familiar images of experience. The imagination may occupy itself for a lifetime turning out impossible animals of this kind, but every part thereof will be found to correspond to something existent in nature, and experienced by the mind of the person creating the strange beast.

In the same way the imagination may picture a familiar person or thing acting in an unaccustomed manner, the latter having no basis in fact so far as the individual person or thing is concerned, but being warranted by some experience concerning other persons or things. For instance, one may easily form the image of a dog swimming under water like a fish, or climbing a tree like a cat. Likewise, one may form a mental image of a learned, bewigged High Chancellor, or a venerable Archbishop of Canterbury, dressed like a clown, standing on his head, balancing a colored football on his feet, sticking his tongue in his cheek and winking at the audience. In the same way one may imagine a railroad running across a barren desert, or a steep mountain, upon which there is not as yet a rail laid. The bridge across a river may be imaged in the same way. In fact, this is the way that everything is mentally created, constructed, or invented—the old materials being combined in a new way, and arranged in a new fashion. Some psychologists go so far as to say that no mental image of memory is an exact reproduction of the original impression; that there are always changes due to the unconscious operation of the constructive imagination.

The constructive imagination is able to "tear things to pieces" in search for material, as well as to "join things together" in its work of building. The importance of the imagination in all the processes of intellectual thought is great. Without imagination man could not reason or manifest any intellectual process. It is impossible to consider the subject of thought without first regarding the processes of imagination. And yet it is common to hear persons speak of the imagination as if it were a faculty of mere fancy, useless and without place in the practical world of thought.

DEVELOPING THE IMAGINATION.

The imagination is capable of development and training. The general rules for development of the imagination are practically those which we have stated in connection with the development of the memory. There is the same necessity for plenty of material; for the formation of clear and deep impressions and clear-cut mental images; the same necessity for repeated impression, and the frequent use and employment of the faculty. The practice of visualization, of course, strengthens the power of the imagination as it does that of the memory, the two powers being intimately related. The imagination may be strengthened and trained by deliberately recalling previous impressions and then combining them into new relations. The materials of memory may be torn apart and then re-combined and re-grouped. In the same way one may enter into the feelings and thoughts of other persons by imagining one's self in their place and endeavoring to act out in imagination the life of such persons. In this way one may build up a much fuller and broader conception of human nature and human motives.

In this place, also, we should caution the student against the common waste of the powers of the imagination, and the dissipation of its powers in idle fancies and daydreams. Many persons misuse their imagination in this way and not only weaken its power for effective work but also waste their time and energy. Daydreams are notoriously unfit for the real, practical work of life.

IMAGINATION AND IDEALS.

And, finally, the student should remember that in the category of the imaginative powers must be placed that phase of mental activity which has so much to do with the making or marring of one's life—the formation of ideals. Our ideals are the patterns after which we shape our life. According to the nature of our ideals is the character of the life we lead.

Our ideals are the supports of that which we call *character* .

It is a truth, old as the race, and now being perceived most clearly by thinkers, that indeed "as a man thinketh in his heart so is he." The influence of our ideals is perceived to affect not only our character but also our place and degree of success in life. We grow to be that of which we have held ideals. If we create an ideal, either of general qualities or else these qualities as manifested by some person living or dead, and keep that ideal ever before us, we cannot help developing traits and qualities corresponding to those of our ideal. Careful thought will show that character depends greatly upon the nature of our ideals; therefore we see the effect of the imagination in character building.

Moreover, our imagination has an important bearing on our actions. Many a man has committed an imprudent or immoral act which he would not have done had he been possessed of an imagination which showed him the probable results of the action. In the same way many men have been inspired to great deeds and achievements by reason of their imagination picturing to them the possible results of certain action. The "big things" in all walks of life have been performed by men who had sufficient imagination to picture the possibilities of certain courses or plans. The railroads, bridges, telegraph lines, cable lines, and other works of man are the results of the imagination of some men. The good fairy godmother always provides a vivid and lively imagination among the gifts she bestows upon her beloved godchildren. Well did the old philosopher pray to the gods: "And, with all, give unto me a clear and active imagination."

The dramatic values of life depend upon the quality of the imagination. Life without imagination is mechanical and dreary. Imagination may increase the susceptibility to pain, but it pays for this by increasing the capacity for joy and happiness. The pig has but little imagination —little pain and little joy —but happiness. The pig has but little imagination, little pain and little joy, but who envies the pig? The person with a clear and active imagination is in a measure a creator of his world, or at least a re-creator. He takes an active part in the creative activities of the universe, instead of being a mere pawn pushed here and there in the game of life.

Again, the divine gift of sympathy and understanding depends materially upon the possession of a good imagination. One can never understand the pain or problems of another unless he first can imagine himself in the place of the other. Imagination is at the very heart of sympathy. One may be possessed of great capacity for feeling, but owing to his lack of imagination may never have this feeling called into action. The person who would sympathize with others must first learn to understand them and feel their emotions. This he can do only if he has the proper degree of imagination. Those who reach the heart of the people must first be reached by the feelings of the people. And this is possible only to him whose imagination enables him to picture himself in the same condition as others, and thus awaken his latent feelings and sympathies and understanding. Thus it is seen that the imagination touches not only our intellectual life but also our emotional nature. Imagination is the very life of the soul.

CHAPTER X.
The Feelings.

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IN thinking of the mind and its activities we are accustomed to the general idea that the mental processes are chiefly those of intellect, reason, thought. But, as a fact, the greater part of the mental activities are those concerned with feeling and emotion. The intellect is the youngest child of the mind, and while making its presence strenuously known in the manner of all youngest children so that one is perhaps justified in regarding it as "the whole thing" in the family, nevertheless it really plays but a comparatively small part in the general work of the mental family. The activities of the "feeling" side of life greatly outnumber those of the "thinking" side, are far stronger in their influence and effect, as a rule, and, in fact, so color the intellectual processes, unconsciously, as to constitute their distinctive quality except in the case of a very few advanced thinkers.

But there is a difference between "feeling" and "emotion," as the terms are employed in psychology. The former is the simple phase, the latter the complex. Generally speaking, the resemblance or difference is akin to that existing between sensation and perception, as explained in a previous chapter. Beginning with the simple, in order later on to reach the complex, we shall now consider that which is known as simple "feeling."

The term "feeling," as used in this connection in psychology, has been defined as "the simple *agreeable* or *disagreeable* side of any mental state." These agreeable or disagreeable sides of mental states are quite distinct from the act of knowing, which accompanies them. One may perceive and thus "know" that another is speaking to him and be fully aware of the words being used and of their meaning. Ordinarily, and so far as pure thought processes are concerned, this would complete the mental state. But we must reckon on the feeling side as well as on the thinking side of the mental state. Accordingly we find that the knowledge of the words of the other person and the meaning thereof results in a mental state agreeable or disagreeable. In the same way the reading of the words of a book, the hearing of a song, or a sight or scene perceived, may result in a more or less strong feeling, agreeable or disagreeable. This sense of agreeable or disagreeable consciousness is the essential characteristic of what we call "feeling."

It is very difficult to explain feeling except in its own terms. We know very well what we mean, or what another means, when it is said that we or he "*feels* sad," or has "a joyous feeling," or "a feeling of interest." And yet we shall find it very hard to explain the mental state except in terms of feeling itself. Our knowledge depends entirely upon our previous experience of the feeling. As an authority says: "If we have never felt pleasure, pain, fear, or sorrow, a quarto volume cannot make us understand what such a mental state is." Every mental state is not distinguished by strong feeling. There are certain mental states which are concerned chiefly with intellectual effort, and in which all trace of feeling seems to be absent, unless, as some have claimed, the "feeling" of interest or the lack of same is a faint form of the feeling of pleasure or pain. Habit may dull the feeling of a mental state until it is apparently neutral, but there is generally a faint feeling of like or dislike still left.

The elementary forms of feeling are closely allied with those of simple sensation. But experiments have revealed that there is a distinction in consciousness. It has been discovered that one is often conscious of the "touch" of a heated object before he is of the feeling or pain resulting from it. Psychologists have pointed out another distinction, namely: When we experience a sensation we are accustomed to refer it to the outside thing which is the object of it, as when we touch the heated object; but when we experience a feeling we instinctively refer it to ourself, as when the heated object gives us pain. As an authority has said: "My feelings belong to me; but my sensations seem to belong to the object which caused them."

Another proof of the difference and distinction between sensation and feeling is the fact that the same sensation will produce different feelings in different persons experiencing the former, even at the same time. For instance, the same sight will cause one person to feel elated, and the other depressed; the same words will produce a feeling of joy in one, and a feeling of sorrow in another. The same sensation will produce different feelings in the same person at different times. An authority well says: "You drop your purse, and you see it lying on the ground as you stoop to pick it up, with no feeling either of pleasure or pain. But if you see it after you have lost it and have hunted for it a long time in vain, you have a pronounced feeling of pleasure."

There is a vast range of degree and kind in feeling. Gordy says: "All forms of pleasure and pain are called feelings. Between the pleasure which comes from eating a peach and that which results from solving a difficult problem, or learning good news of a friend, or thinking of the progress of civilization—between the pain that results from a cut in the hand and that which results from the failure of a long-cherished plan or the death of a friend—there is a long distance. But the one group are all pleasures; the other all pains. And, whatever the source of the pleasure or pain, it is alike feeling."

There are many different kinds of feelings. Some arise from sensations of physical comfort or discomfort; others from purely physiological conditions; others from the satisfaction of accustomed tastes, or the dissatisfaction arising from the stimulation of unaccustomed tastes; others from the presence or absence of comfort; others from the presence or absence of things or persons for whom we have an affection or liking. Over-indulgence often transforms the feeling of pleasure into that of pain; and, likewise, habit and practice may cause us to experience a pleasurable feeling from that which formerly inspired feeling of an opposite kind. Feelings also differ in degree; that is to say, some things cause us to experience pleasurable feelings of a greater intensity than do others, and some cause us to experience painful feelings of a greater intensity than do others. These degrees of intensity depend more or less upon the habit or experience of the individual. As a general rule, feelings may be classified into (1) those arising from physical sensations, and (2) those arising from ideas.

The feelings depending upon physical sensations arise either from inherited tendencies and inclinations or from acquired habits and experience. It is an axiom of the evolutionary school that any physical activity that has been a habit of the race, long continued, becomes an instinctive pleasure-giving activity in the individual. For instance, the race for many generations was compelled to hunt, fish, travel, swim, etc., in order to maintain existence. The result is that we, the descendants, are apt to find pleasure in the same activities as sport, games, exercise, *etc.* Many of our tendencies and feelings are inherited in this way. To these we have added many acquired habits of physical activity, which follow the same rule, *i.e.* , that habit and practice impart more or less pleasurable feeling. We find more pleasure in doing those things which we can do easily or quite well than in the opposite kind of things.

The feelings depending upon ideas may also arise from inheritance. Many of our mental tendencies and inclinations have come down to us from the past. There are certain feelings that are born in one, without a doubt; that is to say, there is a great capacity for such feelings which will be transformed into manifestation upon the presentation of the proper stimulus. Other mental feelings depend upon our individual past experience, association, or suggestions from others—upon our past environment, in fact. The ideals of those around us will cause us to experience pleasure or pain, as the case may be, under certain circumstances; the force of suggestion along these lines is very strong indeed. Not only do we experience feelings in response to present sensations, but the recollection of some previous experience will also arouse feeling. In fact, feelings of this kind are closely bound up with memory and imagination. Persons of vivid imagination are apt to feel far more than others. They suffer more, and enjoy more. Our sympathies, which depend largely upon our imaginative power, are the cause of many of our feelings of this kind.

Many of the facts which we generally ascribe to feeling are really a part of the phenomena of emotion, the latter being the more complex phase of feeling. For the purposes of this consideration we have regarded simple feeling as the raw material of emotion, the relation being compared to that existing between sensation and perception. In our consideration of emotion we shall see the fuller manifestation of feeling, and its more complex expressions.

CHAPTER XI.
The Emotions.

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AS we have seen in the preceding lessons, an emotion is the more complex phase of feeling. As a rule an emotion arises from a number of feelings. Moreover, it is of a higher order of mental activity. As we have seen, a feeling may arise either from a physical sensation or from an idea. Emotion, however, as a rule, is dependent upon *an idea* for its expression, and always upon an idea for its direction and its continuance. Feeling, of course, is the elemental spirit of all emotional states, and, as an authority has said, is the thread upon which the emotional states are strung.

Halleck says: "When representative ideas appear, the feeling in combination with them produces emotion. After the waters of the Missouri combine with another stream, they receive a different name, although they flow toward the gulf in as great volume as before. Suppose we liken the feeling due to sensation to the Missouri River; the train of representative ideas to the Mississippi before its junction with the Missouri. Emotion may then be likened to the Mississippi *after* its junction—after feeling has combined with representative ideas. The emotional stream will not be broader and deeper than before. This analogy is employed only to make the distinction clearer. The student must remember that mental powers are never actually as distinct as two rivers before their union. * The student must beware of thinking that we have done with feeling when we consider emotion. Just as the waters of the Missouri flow on until they reach the gulf, so does feeling run through every emotional state." In the above analogy the term "representative ideas," of course, means the ideas of memory and imagination as explained in previous chapters.

There is a close relation between emotion and the physical expression thereof—a peculiar mutual action and reaction between the mental state and the physical action accompanying it. Psychologists are divided regarding this relation. One school holds that the physical expression follows and results from the mental state. For instance, we hear or see something, and thereupon experience the feeling or emotion of anger. This emotional feeling reacts upon the body and causes an increased heart beat, a tight closing of the lips, a frown and lowered eyebrows, and clinched fists. Or we may perceive something which causes the feeling or emotion of fear, which reacts upon the body and produces pallor, raising of the hair, dropping of the jaw, opening of the eyelids, trembling of the legs, *etc.* According to this school, and the popular idea, the mental state precedes and causes the physical expression.

But another school of psychology, of which the late Prof. William James is a leading authority, holds that the physical expression precedes and causes the mental state. For instance, in the cases above cited, the perception of the anger-causing or fear-causing sight first causes a reflex action upon the muscles, according to inherited race habits of expression. This muscular expression and activity, in turn, is held to react upon the mind and to cause the feeling or emotion of anger or fear, as the case may be. Professor James, in some of his works, makes a forcible argument in support of this theory, and his opinions have influenced the scientific thought of the day upon this subject. Others, however, have sought to combat his theory by equally forcible argument, and the subject is still under lively and spirited discussion in psychological circles.

Without taking sides in the above controversy, many psychologists proceed upon the hypothesis that there is a mutual action and reaction between emotional mental states and the appropriate physical expression thereof, each in a measure being the cause of the other, and each likewise being the effect of the other. For instance, in the cases above cited, the perception of the anger-producing or fear-producing sight causes, almost or quite simultaneously, the emotional mental state of anger or fear, as the case may be, and the physical expression thereof. Then rapidly ensues a series of mental and physical reactions. The mental state acts upon the physical expression and intensifies it. The physical expression in turn reacts upon the mental state and induces a more intense degree of the emotional feeling. And so on, until the mental state and physical expression reach their highest point and then begin to subside from exhaustion of energy. This middle-ground conception meets all the requirements of the facts, and is probably more nearly correct than either extreme theory.

Darwin in his classic work, "The Expression of the Emotions in Man and Animals," has thrown a great light on the subject of the expression of emotion in physical motions. The Florentine scientist, Paolo Mantegazza, added to Darwin's work with ideas of his own and countless examples drawn from his own experience and observation. The work of François Delsarte, the founder of the school of expression which bears his name, is also a most valuable addition to the thought on this subject. The subject of the relation and reaction between emotional feeling and physical expression is a most fascinating one, and one in which we may expect interesting and valuable discoveries during the next twenty years.

The relation and reaction above mentioned are interesting not only from the viewpoint of theory but also because of their practicable application in emotional development and training. It is an established truth of psychology that each physical expression of an emotional state serves to intensify the latter; it is pouring oil on the fire. Likewise, it is equally true that the repression of the physical expression of an emotion tends to restrain and inhibit the emotion itself.

Halleck says: "If we watch a person growing angry, we shall see the emotion increase as he talks loud, frowns deeply, clinches his fist, and gesticulates wildly. Each expression of his passion is reflected back upon the original anger and adds fuel to the fire. If he resolutely inhibits the muscular expressions of his anger, it will not attain great intensity, and it will soon die a quiet death. * Not without reason are those persons called cold blooded who habitually restrain as far as possible the expression of their emotion; who never frown or throw any feeling into their tones, even when a wrong inflicted upon some one demands aggressive measures. There is here no wave of bodily expression to flow back and augment the emotional state."

In this connection we call your attention to the familiar and oft-quoted passage from the works of Prof. William James: "Refuse to express a passion and it dies. Count ten before venting your anger and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, and your heart must be frigid indeed if it does not gradually thaw."

Along the same lines Halleck says: "Actors have frequently testified to the fact that emotion will arise if they go through the appropriate muscular movements. In talking to a character on the stage, if they clinch the fists and frown, they often find themselves becoming really angry; if they start with counterfeit laughter, they find themselves growing cheerful. A German professor says that he cannot walk with a schoolgirl's mincing step and air without feeling frivolous."

The wise student will acquire a great control over his emotional nature if he will re-read and study the above statements and quotations until he has grasped their spirit and essence. In those few lines he is given a philosophy of self-control and self-mastery that will be worth much to him if he will but apply it in practice. Patience, perseverance, practice, and will are required, but the reward is great. Even to those who have not the persistency to apply this truth fully, there will be a partial reward if they will use it to the extent of restraining so far as possible any undue physical expression of undesirable emotional excitement.

Some writers seem to regard capacity for great emotional excitement and expression as a mark of a rich and full character or noble soul. This is far from being true. While it is a fact that the cultivation of certain emotions tends to create a noble character and a full life, it is equally true that the tendency to "gush" and indulge in hysterical or sentimental excesses is a mark of an ill-controlled nature and a weak, rather than strong, character. Moreover, it is a fact that excess in emotional excitement and expression tends toward the dissipation of the finer and nobler feelings which otherwise would seek an outlet in actual doing and practical action. In the language of the old Scotch engineer in the story, they are like the old locomotive which "spends sae much steam at the whustle that she hae nane left to gae by."

Emotional excitement and expression are largely dependent upon habit and indulgence, although there is a great difference, of course, in the emotional nature and tendencies of various persons. Emotions, like physical actions or intellectual processes, become habitual by repetition. And habit renders all physical or mental actions easy of repetition. Each time one manifests anger, the deeper the mental path is made, and the easier it is to travel that path the next time. In the same way each time that anger is conquered and inhibited, the easier will it be to restrain it the next time. In the same way desirable habits of emotion and expression may be formed.

Another point in the cultivation, training, and restraint of the emotions is that which has to do with the control of the ideas which we allow to come into the mind. Ideative habits may be formed—*are* formed, in fact, by the majority of persons. We may cultivate the habit of looking on the bright side of things; of looking for the best in those we meet; of expecting the best things instead of the worst. By resolutely refusing to give welcome to ideas calculated to arouse certain emotions, feelings, passions, desires, sentiments, or similar mental states, we may do much to prevent the arousing of the emotion itself. Emotions usually are called forth by some idea, and if we shut out the idea we may prevent the emotional feeling from appearing. In this connection the universal rule of psychology may be applied: *A mental state may be inhibited or restrained by turning the attention to the opposite mental state* .

The control of the attention is really the control of every mental state.

We may use the will in the direction of the control of the attention—the development and direction of voluntary attention—and thus actually control development and direction of voluntary attention—and thus actually control every phase of mental activity. The will is nearest to the ego, or central being of man, and the attention is the chief tool and instrument of the will. This fact cannot be repeated too often. If it is impressed upon the mind it will prove to be useful and valuable in many emergencies of mental life. He who controls his attention controls his mind, and in controlling his mind controls himself.

CHAPTER XII.
The Instinctive Emotions.

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MANY attempts to classify the emotions have been made by the psychologists, but the best authorities hold that beyond the purpose of ordinary convenience in considering the subject *any* classification is scientifically useless by reason of its incompleteness. As James cleverly puts it: "Any classification of the emotions is seen to be as true and as natural as any other, if it only serves some purpose." The difficulty attending the attempted classification arises from the fact that every emotion is more or less complex, and is made up of various feelings and shades of emotional excitement. Each emotion blends into others. Just as a few elements of matter may be grouped into hundreds of thousands of combinations, so the elements of feeling may be grouped into thousands of shades of emotion. It is said that the two elements of carbon and hydrogen form combinations resulting in five thousand varieties of material substance, "from anthracite to marsh gas, from black coke to colorless naphtha." The same thing may be said of the emotional combinations formed from two principal elements of feeling. Moreover, the close distinction between sensation and feeling on the one hand, and between feeling and emotion on the other, serves to further complicate the task.

For the purposes of our consideration, let us divide the emotions into five general classes, as follows: (1) Instinctive emotions, (2) social emotions, (3) religious emotions, (4) æsthetic emotions, (5) intellectual emotions. We shall now consider each of the above five classes in turn.

THE INSTINCTIVE EMOTIONS.

Instinct is defined as "unconscious, involuntary, or unreasoning prompting to any action," or "the natural unreasoning impulse by which an animal is guided to the performance of any action, without thought of improving the method." An authority says: "Instinct is a natural impulse leading animals, even prior to all experience, to perform certain actions tending to the welfare of the individual or the perpetuation of the species, apparently without understanding the object at which they may be supposed to aim, or deliberating as to the best methods to employ. In many cases, as in the construction of the cells of the bee, there is a perfection about the result which reasoning man could not have equaled, except by an application of the higher mathematics to direct the operations carried out. Mr. Darwin considers that animals, in time past as now, have varied in their mental qualities, and that those variations are inherited. Instincts also vary slightly in a state of nature. This being so, natural selection can ultimately bring them to a high degree of perfection."

It was formerly the fashion to ascribe instinct in the lower animals, and in man, to something akin to "innate ideas" implanted in each species and thereafter continued by inheritance. But the application of the idea of evolution to the science of psychology has resulted in brushing away these old ideas. To-day it holds that that which we call "instinct" is the result of gradual development in the course of evolution, the accumulated experience of the race being stored away in the race memory, each individual adding a little thereto by his acquired habits and experiences. Psychologists now hold that the lower forms of these race tendencies are closely akin to purely reflex actions, and the higher forms, which are known as "instinctive emotions," are phenomena of the subconscious mind resulting from race memory and race experience.

Clodd says: "Instinct is the higher form of reflex action. The salmon migrates from sea to river; the bird makes its nest or migrates from one zone to another by an unvarying route, even leaving its young behind to perish; the bee builds its six-sided cell; the spider spins its web; the chick breaks its way through the shell, balances itself, and picks up grains of corn; the newborn babe sucks its mother's breast—all in virtue of like acts on the part of their ancestors, which, arising in the needs of the creature, and gradually becoming automatic, have not varied during long ages, the tendency to repeat them being transmitted within the germ from which insect, fish, bird, and man have severally sprung."

Schneider says: "It is a fact that men, especially in childhood, fear to go into a dark cavern, or a gloomy wood. This feeling of fear arises, to be sure, partly from the fact that we easily suspect that dangerous beasts may lurk in these localities—a suspicion due to stories we have heard and read. But, on the other hand, it is quite sure that this fear at a certain perception is also directly inherited. Children who have been carefully guarded from all ghost stories are nevertheless terrified and cry if led into a dark place, especially if sounds are made there. Even an adult can easily observe that an uncomfortable timidity steals over him in a lonely wood at night, although he may have the fixed conviction that not the slightest danger is near. This feeling of fear occurs in many men even in their own houses after dark, although it is much stronger in a dark cavern or forest. The fact of such instinctive fear is easily explicable when we consider that our savage ancestors through immemorable generations were accustomed to meet with dangerous beasts in caverns, especially bears, and were for the most part attacked by such beasts during the night and in the woods, and that thus an inseparable association between the perceptions of darkness, caverns, woods, and fear took place, and was inherited."

James says: "Nothing is commoner than the remark that man differs from lower creatures by the almost total absence of instincts, and the assumption of their work in him by reason. * We may confidently say that however uncertain man's reactions upon his environment may sometimes seem in comparison with those of the lower mammals, the uncertainty is probably not due to their possession of any principles of action which he lacks. *On the contrary, man possesses all the impulses that they have, and a great many more besides.* * High places cause fear of a peculiarly sickening sort, though here again individuals differ. The utterly blind instinctive character of the motor impulses here is shown by the fact that they are almost always entirely unreasonable, but that reason is powerless to suppress them. * Certain ideas of supernatural agency, associated with real circumstances, produce a peculiar kind of horror. This horror is probably explicable as the result of a combination of simple horrors. To bring the ghostly terror to its maximum, many unusual elements of the dreadful must combine, such as loneliness, darkness, inexplicable sounds, especially of a dismal character, moving pictures half discerned (or, if discerned, of dreadful aspect), and a vertiginous baffling of the expectation. * In view of the fact that cadaveric, reptilian, and underground horrors play so specific and constant a part in many nightmares and forms of delirium, it seems not altogether unwise to ask whether these forms of dreadful circumstance may not at a former period have been more normal objects of the environment than now. The evolutionist ought to have no difficulty in explaining these terrors, and the scenery that provokes them, as relapses into the consciousness of the cave men, a consciousness usually overlaid in us by experiences of a more recent date."

Instinctive emotion manifests as an impulse arising from the dim recesses of the feeling or emotional nature—an incentive toward a dimly conscious end. It differs from the almost purely automatic nature of certain forms of reflex process, for its beginning is a feeling arising from the subconscious regions, which strives to excite an activity of conscious volition. The feeling is from the subconscious, but the activity is conscious. The end may not be perceived in consciousness, or at least is but dimly perceived, but the action leading to the end is in full consciousness. Instinct is seen to have its origin in the past experiences of the race, transmitted by heredity and preserved in the race memory. It has for its object the preservation of the individual and of the species.

Its end is often something far removed in time from the moment, or the welfare of the species rather than that of the individual; for instance, the caterpillar providing for its future states, or the bird building its nest, or the bees building cells and providing honey for their successors, for very few bees live to partake of the honey which they have gathered and stored—they are animated by "the spirit of the hive."

The most elementary forms of the instinctive emotions are those which have to do with the preservation of the individual, his comfort, and personal physical welfare. This class of emotions comprises what are generally known as purely "selfish" feelings, having little or no concern for the welfare of others. In this class we find the emotional feelings which have to do with the satisfaction of hunger and thirst, the securing of comfortable quarters and warm clothing, and the spirit of combat and strife arising from the desire to obtain these. These elemental feelings had their birth early in the history of life, and indeed life itself depended very materially upon them for its preservation and continuance. It was necessary for the primitive living thing to be "selfish." When man appeared, only those survived who manifested these feelings strongly; the others were pushed to the wall and perished. Even in our civilization the man below the average in this class of feelings will find it difficult to survive.

CHAPTER XIII.
The Passions.

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ARISING from the most elemental instinctive emotions, we find what may be termed "the passions." By the term "passion" is meant those strong feelings in which the elemental selfish instincts are manifested in relation to other persons, either in the phase of attraction or repulsion. In this class we find the elementary phases of love, and the feelings of hate, anger, jealousy, revenge, *etc.* This class of emotions usually manifests violently, as compared with the other emotions. The passions generally arise from self-preservation, race preservation and reproduction, self-interest, self-aggrandizement, etc., and may be regarded as a more complex phase of the elemental instinctive emotions. The elemental instinctive emotions of self-preservation and self-comfort cause the individual to experience and manifest the passional emotions of desire for combat, anger, hate, revenge, etc., while the instinctive emotions leading to reproduction and continuance of the race give rise to the passional emotions of sexual love, jealousy, *etc.* The desire to attract the other sex increases ambition, vanity, love of display, and other feelings.

It is only when this class of emotions blends with the higher emotions that the passions become purified and refined. But it must not be forgotten that these emotions were very necessary for the welfare of the race in the early stage of its evolution, and that they still play an active part in human life, under the greater or less restraint imposed by civilized society. Nor should it be forgotten that from these emotions have evolved the highest love of one human being for another. From instinctive sexual love and the "racial instinct" have developed the higher affection of man for woman, and woman for man, in all their beautiful manifestations—and the love of the parent for the child, and the love of the child for the parent. The first manifestation of altruism arises in the love of the living creature for its mate, and in the love of the parents for their offspring. In certain forms of life where the association of the sexes is merely for the moment, and is not followed by protection, mutual aid, and companionship, there is found an absence of mutual affection of any kind, the only feeling being an elemental reproductive instinct bringing the male and female together for the moment—an almost purely reflex activity. In the same way, in the cases of certain animals (the rattlesnake, for instance) in which the young are able to protect themselves from birth, there is seen a total absence of parental affection or the return thereof. Human love between the sexes, in its higher and lower degrees, is a natural evolution from passional emotion of a low order, due to the growth of social, ethical, moral, and æsthetic emotion arising from the necessities of the increasing complexity and development of human life.

The simpler forms of passional emotion are almost entirely instinctive in their manifestation. Indeed, in many cases, there appears to be but little more than a high form of reflex nervous action. The following words of William James give us an interesting view of this fact of life: "The cat runs after the mouse, runs or shows fight before the dog, avoids falling from walls and trees, shuns fire and water, not because he has any notion either of life or of death or of self-preservation. He acts in each case separately and simply because he cannot help it; being so framed that when that particular running thing called a mouse appears in his field of vision, he *must* pursue; that when that particular barking and obstreperous thing called a dog appears there, he *must* retire if at a distance, and scratch if close by; that he *must* withdraw his feet from water, and his face from flame, *etc.* * Now, why do the various animals do what seem to us such strange things in the presence of such outlandish stimuli? Why does the hen, for instance, submit herself to the tedium of incubating such a fearfully uninteresting set of objects as a nestful of eggs, unless she have some sort of prophetic inkling of the result? The only answer is *ad hominem* . We can only interpret the instinct of brutes by what we know of instincts in ourselves. Why do men always lie down, when they can, on soft beds rather than on soft floors? Why do they sit around a stove on a cold day? Why, in a room, do they place themselves, ninety-nine times out of a hundred, with their faces toward its middle rather than to the wall? Why does the maiden interest the youth so much that everything about her seems more important and significant than anything else in the world? Nothing more can be said than that these are human ways, and that every creature likes its own ways, and takes to following them as a matter of course. Science may come and consider these ways, and find that most of them are useful. But it is not for the sake of their utility that they are followed, but because at the moment of following them we feel that it is the only appropriate and natural thing to do. Not one man in a million, when taking his dinner, ever thinks of its utility. He eats because the food tastes good, and makes him want more. If you should ask him *why* he wants to eat more of what tastes like that, instead of revering you as a philosopher he will probably laugh at you for a fool."

James continues: "It takes, in short, what Berkeley called a mind debauched by learning to carry the process of making the natural seem strange, so far as to ask the *why* of any instinctive human act. To the metaphysician alone can such questions arise as: Why do we smile when pleased and not scowl? Why are we unable to talk to a crowd as to a single friend? Why does a particular maiden turn our wits upside down? The common man can only say, '*Of course* we smile, *of course* our heart palpitates at the sight of the crowd, *of course* we love the maiden—that beautiful soul clad in that perfect form, so palpably and flagrantly made from all eternity to be loved!' And so, probably, does each animal feel about the particular things it tends to do in the presence of particular objects. They, too, are *a priori* syntheses. To the lion it is the lioness which is made to be loved; to the bear, the she bear. To the broody hen the notion would seem monstrous that there should be a creature in the world to whom a nestful of eggs was not the utterly fascinating, precious, and never-to-be-too-much-sat-upon object which it is to her. Thus we may be sure that however mysterious some animals' instincts may appear to us, our instincts will appear no less mysterious to them. And we may conclude that, to the animal which obeys it, every impulse and every step of that instinct shines with its own sufficient light, and seems at the moment the only externally right and proper thing to do. It may be done for its own sake exclusively."

One has very little need, as a rule, to develop the passional emotions. Instinct has taken pretty good care that we shall have our share of this class of feelings. But there is a need to train, restrain, govern, and control these emotions, for the conditions which brought about their original being have changed. Our social conventions require that we should subordinate these passional feelings, to some extent at least. Society insists that we must restrict our love impulses to certain limits and to certain quarters, and that we subdue our anger and hate, except toward the enemies of our land, the disturbers of public peace, and the menacers of the social conventions of our time and land. The public welfare requires that we inhibit our fighting impulses, except in cases of self-defense or war. Public policy requires that we keep our ambitions within reasonable limits, which limits change from time to time, of course. In short, society has stepped in and insisted that man, as a social being, must not only acquire a *social conscience* but must also develop sociable emotions and inhibit his unsociable ones. The evolution of man's nature has caused him unconsciously to modify his elemental, instinctive, passional emotions, and subordinate them to the dictates of social, ethical, moral, and æsthetic feelings and ideals, and to intellectual considerations. Even the original elemental instincts of the lower animals have been modified by reason of the social requirements of the pack, herd, or drove, until the modified instinct is now the ruling force.

The general principles of emotional control, restraint, and mastery, as given in a preceding chapter, are applicable to the particular class of emotions now under consideration here.

> (1) By refraining from the physical expression, one may at least partially inhibit the emotion.
> (2) By refusing to create the habit, one may more easily manifest control.
> (3) By refusing to dwell upon the idea or mental picture of the exciting object, one may lessen the stimulus.
> (4) By cultivating the opposite class of emotions, one may inhibit any class of feeling.
> (5) And, finally, by acquiring a control of the attention, by means of the will, one has the reins firmly in hand, and may drive or hold back the steeds of passion as he wills.

The passions are like fiery horses, useful if well under control, but most dangerous if the control is lost. The ego is the driver, the will his hands, attention the reins, habit the bit, and the passions the horses. To drive the chariot of life under social conditions, the ego must have strong hands (will) to tighten or loosen the reins of attention. He must also employ a well designed and shaped bit of habit. Without strong hands, good reins, and well-adjusted bit, the fiery steeds of passion may gain control and, running away, dash the chariot and its driver over the precipice and on to the jagged rocks below.

CHAPTER XIV.
The Social Emotions.

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AS man became a social animal he developed new traits of character, new habits of action, new ideals, new customs, and consequently new emotions. Emotions long entertained and long manifested by the race become more or less instinctive, and are passed along in the form of either (*a*) inherited stimulus akin to, but lesser in degree and force than, the more elemental emotions; or (*b*) of inherited *tendency* to manifest the acquired emotional feeling upon the presentation of sufficiently strong stimuli. Hence arises that which we have called "the social emotions."

Under the classification of "the social emotions" are those acquired tendencies of action and feeling of the race which are more or less altruistic, and are concerned with the welfare of others and one's duties and obligations toward society and our fellow men. In this class are found the emotions which impel us to perform what we consider or feel to be our duty toward our neighbors, and our obligations and duty toward the state, as expressed in its laws, the customs of men of our country, or the ideals of the community. In another phase it manifests as sympathy, fellow feeling, and "kindness" in general. In its first phase we find civic virtue, law-abiding inclination, honesty, "square dealing," and patriotism; in its second phase we find sympathy for others, charity, mutual aid, the alleviation of poverty and suffering, the erection of asylums for orphans and the aged, hospitals for the sick, and the formation of societies for general charitable work.

In many cases we find the social, ethical, and moral emotions closely allied with religious emotion, and by many these are supposed to be practically identical, but there is a vast difference in spite of their frequent association. For instance, we find many persons of high civic virtue, of exalted moral ideals, and manifesting ethical qualities of the most advanced type, who are lacking in the ordinary religious feelings. On the other hand, we too frequently find persons professing great religious zeal, and apparently experiencing the most intense religious emotional feeling, who are deficient in social, civic, ethical, and moral qualities, in the best sense of these terms. The aim of all religion worthy of the name, however, is to encourage ethical and moral as well as religious emotions.

We must here make the distinction between those manifesting the actions termed ethical and moral *because they feel that way* , and those who merely comply with the conventional requirements *because they fear the consequences* of their violation. The first class have the true social, ethical, and moral feelings, tastes, ideals, and inclinations; while the second manifest merely the elementary feelings of self-preservation and selfish prudence. The first class are "good" because they feel that way and find it natural to be so; while the others are "good" merely because they have to be or be punished by legal penalty or public opinion, loss of prestige, loss of financial support, *etc.*

The social, moral, and ethical emotions are believed to have arisen in the race by reason of the association of individuals in communities and the rise of the necessity for mutual aid and forbearance. Even many of the species of the lower animals have social, moral, or ethical codes of their own, based on the experience of the species or family, infractions of which they punish severely. In the same way sympathy and the altruistic feelings are supposed to have arisen. The community of interest and understanding in the tribe, family, or clan brought not only the feeling of natural defense and protection but also the finer, inner sympathetic feeling of the pains and sufferings of their associates. This, in the progress of the race, has developed into broader and more complex ideals and feelings.

Theology explains the moral feelings as resulting from conscience, which it holds to be a special faculty of the mind, or soul, divinely given. Science, while admitting the existence of the state of feelings which we call "conscience," denies its supernatural origin, and ascribes it to the result of evolution, heredity, experience, education, and suggestion. Conscience, according to science, is a compound of intellectual and emotional states. Conscience is not an invariable or infallible guide, but *depends entirely upon the heredity, education, experience, and environment of the individual* . It accompanies the moral and ethical codes of the race, which vary with time and with country. Actions which were thought right a century ago are condemned now; likewise, things condemned a century ago are thought right now. What is commended in Turkey is condemned in England, and vice versa. Moral tastes and ideals, like æsthetic ones, vary with time and country. There is no absolute code which has been always true, in all places. There is an evolution in the ideals of morals and ethics as in everything else, and "conscience" and the moral and ethical emotions accompany the changing ideals.

Many of the moral and ethical principles originally arose from necessity or utility, but have since developed into natural, spontaneous feeling on the part of the race. It is held that the race is rapidly developing a "social conscience" which will cause the wiping out of many social conditions which are now the disgrace of civilization. It is predicted that in time the race will look back upon the existence of poverty in our civilization as our generation now looks back upon the existence of slavery, imprisonment for debt, capital punishment for the theft of a loaf of bread, the killing of prisoners of war, *etc.* It is thought that, in time, wars of conquest will be deemed as utterly immoral as to-day is regarded the murder of a body of men by a band of pirates or bandits. In the same way the economic slavery of to-day will be seen as immoral as now seems the physical slavery of the past. In not far distant time it will seem incredible that society could have ever allowed one of its members to die of hunger in the streets, or of poverty and inattention in the sick room of the hovel. Not only will the ideals and feelings of ethical and moral responsibility change and evolve, but the feelings of personal sympathy will evolve in accordance therewith. At least such is the dream and prophecy of some of the world's greatest thinkers.

The social, ethical, and moral emotions may be developed by a study of the evolution and meaning of society on the one hand, and the perception of the condition of the lives of less fortunate individuals on the other. The first will awaken new ideas of the history and real meaning of social association and mutual intercourse, and will develop a new sense of responsibility, duty, and civic and social pride. The second will awaken understanding and sympathy, and a desire to do what one can to help those who are "the under dog," and also to bring about a better state of affairs in general. The study of history and civilization, of sociology and civics, will do much in the first direction. The study of human-kind, and its life problems and condition, will do the same in the second case. In both cases there will be awakened a new sense of "right and wrong"—a new conception of "ought and ought not"—regarding one's relations to the race, society, and his fellow beings.

Let no one deceive himself or herself by the smug assumption that the race has entirely emerged from barbarism and is now on the top wave of civilization. The truth, as known to all careful and conscientious thinkers, is that we are but *half* civilized, if, indeed, that much. Many of our customs and conventions are those of a half-barbarous people. Our ideals are low, our customs often vile. We lack not only high ideals but in many cases we show a lack of sanity in our social conventions. But evolution is moving us slowly ahead. A better day is dawning. The signs are in the air, to be seen by all thoughtful men. Civilization is climbing the ladder, aided by the evolution of the social, ethical, and moral emotions and the development of the intellect.

In connection with this phase of the emotions, we invite the student to consider the following excellent words of Professor Davidson in his "History of

Greek Education": "It is not enough for a man to understand the conditions of rational life in his own time. He must likewise *love* these conditions and *hate* whatever leads to life of an opposite kind. This is only another way of saying that he must love the good and hate the evil; for the good is simply what conduces to rational or moral life, and the evil simply what leads away from it. It is perfectly obvious, as soon as it is pointed out, that all immoral life is due to a false distribution of affection, which again is often, though by no means always, due to a want of intellectual cultivation. He that attributes to anything a value greater or less than it really possesses, in the order of things, has already placed himself in a false relation to it, and will certainly, when he comes to act with reference to it, act immorally."

CHAPTER XV.
The Religious Emotions.

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BY "the religious emotions" is meant that class of emotional feeling arising from the faith and belief in, or consciousness of the presence of, supernatural beings, powers, entities, or forces. This form of emotion is regarded as distinct from the ethical and moral emotions, although frequently found in connection therewith. Likewise, it is independent of any special form of intellectual belief, for it is far more fundamental and often exists without creed, philosophy, or stated belief, the only manifestation in such cases being a "feeling" of the existence of supernatural beings, forces, and powers to which man has a relation and to which he owes obedience. To those who may think that this is too narrow a conception of religious emotion we refer the following definition of "religion" from the dictionaries: "The acts or feelings which result from the belief of a god, or gods, having superior control over matter, life, or destiny. Religion is subjective, designating the feelings and acts of men which relate to God; theology is objective, denoting the science which investigates the existence, laws, and attributes of God;" or (objectively) "the outer form and embodiment which the inward spirit of a true or a false devotion assumes," (subjectively) "the feeling of veneration with which the worshiper regards the Being he adores."

Darwin, in his "Descent of Man," says that the feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. He is of the opinion that no man can experience so complex an emotion until advanced in his intellectual and moral faculties to at least a moderately high level. The authorities generally agree with Darwin, although the more recent study of the history of religion has shown that religious feeling has a far more primitive origin than that indicated by Darwin.

It is true that the lower animals are not deemed capable of anything approaching religious feeling, unless there is a feeling approaching it in the attitude of the dog and horse and other domestic animals toward their masters. But man, as soon as he is able to attribute natural phenomena to a supernatural cause and power, manifests a crude religious feeling and emotion. He begins by believing in, fearing, and worshiping natural forces and objects, such as the sun, the moon, the wind, thunder and lightning, the ocean, rivers, mountains, *etc.* It is claimed that there is no natural object that has not been deified and worshiped by some people at some time in the history of the race. Later, man acquired the anthropomorphic conception of deities and created many gods in his own image, endowing them with his own attributes, qualities, and characteristics. The mental characteristics and morals of a people can always be ascertained by a knowledge of the average conception of deity held by them. Polytheism, or the belief in many gods, was succeeded by monotheism, or belief in one god.

Monotheism ranges from the crudest conception of a manlike god to the highest conception of a spiritual Being transcending all human qualities, attributes, or characteristics. Man began by believing in many god *things* , then in many god *persons* , then in a one god-person, then in one God who is a spirit, then in One Universal Spirit which is God. It is a far cry from the savage, manlike god of old to the conception of the Universal Spirit of the "God-drunken philosopher," Spinoza. The extreme of religious belief is that which holds that "there is nothing but God—all else is illusion," of pantheistic idealism. Buddhism (at least in its original form) discarded the idea of a Supreme Being, and held that Ultimate Reality is but Universal *Law* ; hence the accusation that Buddhism is an "atheistic religion," although it is one of the world's greatest religions, having over 400,000,000 followers.

But the *beliefs* of the religious person may be considered as resulting from intellectual processes; his religious *feelings and emotions* arise from another part of his mental being. It is the testimony of the authorities of all religions that religious conviction is an inner experience rather than an intellectual conception. The emotional element is always active in religious manifestations everywhere. The purely intellectual religion is naught but a philosophy. Religion without feeling and emotion is an anomaly. In all true religion there exists a feeling of inner assurance and faith, love, awe, dependence, submission, reverence, gratitude, hope, and perhaps fear. The emotional element must always be present, not necessarily in the form of emotional excess, as in the case of revival hysteria or the dance of the whirling dervishes, but at least in the form of the calm, fervent feeling of "that peace which passeth understanding." When religion departs from the emotional phase it becomes merely a "school of philosophy," or an "ethical culture society."

The student must not lose sight of the uplifting influence of true religious emotion by reason of his knowledge of its lowly origin. Like the lotus, which has its roots in the slimy, filthy mud of the river, and its stem in the muddy, stagnant, and foul waters thereof, but its beautiful flower unfolded in the clear air and facing the sun, so is religious feeling responsible for some of the most beautiful and uplifting ideals and actions of the race. If its origin and history contain much that is not consistent with the highest ideals of the race to-day, it is not the fault of religion but of the race itself. Religion, like all else in the universal manifestation, is under the laws of evolution, growth, and development. What the religion of the future may be, we know not. But the prophets of the race are dreaming visions of a religion as much higher than that of to-day as the latter is higher than the crude fetichism of the savage.

The following quotation from John Fiske's "Through Nature to God" is appropriate in this place. Fiske says: "My aim is to show that 'that other influence,' that inward conviction, the craving for a final cause, the theistic assumption, is itself one of the master facts of the universe, and as much entitled to respect as any fact in physical nature can possibly be. The argument flashed upon me about ten years ago while reading Herbert Spencer's controversy with Frederic Harrison concerning the nature and reality of religion. Because Spencer derived historically the greater part of modern belief in an Unseen World from the savage's primeval world of dreams and ghosts, some of his critics maintained that logical consistency required him to dismiss the modern belief as utterly false; otherwise he would be guilty of seeking to evolve truth from falsehood. 'By no means,' replied Spencer. 'Contrariwise, the ultimate form of the religious consciousness is the final development of a consciousness which at the outset contained a germ of truth obscured by multitudinous errors.'" Fiske, in this connection, quotes the Tennysonian question:—

"'Who forged that other influence,
That heat of inward evidence,
By which he doubts against the sense?'"

The religious emotions may be developed by allowing the mind to dwell upon the Power underlying the universe of fleeting, changing forms; by reading prose and poetry in which an appeal is made to the religious instinct; by listening to music which awakens the emotion of reverence and awe; and, finally, by meditating upon the inner spirit immanent in every living being. As an old Hindu sage once said: "There are many paths by which men arrive at a knowledge of the presence of God, but there is but one goal and destination."

CHAPTER XVI.
The Æsthetic Emotions.

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BY "the æsthetic emotions" is meant those emotional feelings which are concerned with the perception of beauty or taste, and by reason of which we "like" or "dislike" certain perceptions of sensory impressions. In order to get a clearer idea, let us consider what is meant by "beauty" and "taste."

"Beauty" is defined as "that quality or assemblage of qualities in an object which gives the eye or the ear intense pleasure; or that characteristic in an object which gratifies the intellect or moral feeling." "Taste" (in this sense of the term) is defined as "nice perception, or the power of perceiving and relishing excellence in human performances; the power of appreciating the finer qualities of art; the faculty of discerning beauty, order, congruity, proportion, symmetry, or whatever constitutes excellence, particularly in the fine arts or literature; the faculty of the mind by which we both perceive and enjoy whatever is beautiful or sublime in the works of nature and art. The possession of taste insures grace and beauty in the works of an artist, and the avoidance of all that is low or mean. It is as often the result of an innate sense of beauty or propriety as of art education, and no genius can compensate for the want of it. * Tastes differ so much among individuals, nations, or in different ages and conditions of civilization that it is utterly impossible to set up a standard of taste applicable to all men and to all stages in the evolution of society."

The æsthetic sense, feeling, and emotion are products of the later stages of the evolution of the mind of man. Their roots, however, may be seen in the crude attempts at decoration and adornment in the savage, and still further back in the tendency of certain birds to adorn their nests or "bowers." Moreover, some sense of beauty must exist in the lower animals, which are influenced thereby in the selection of their mates, the bright plumage of the birds, and the coloring of the insects and higher animals evidencing the existence of at least a primitive æsthetic sense. Herbert Spencer says that one characteristic of the æsthetic feelings is that they are separated from the functions vitally requisite and necessary to sustain life, and it is not until the latter are reasonably well satisfied that the former begin to manifest in force.

The authorities hold that the basic element concerned in the manifestation of the æsthetic emotional feeling is the *sensory* element, which consists of the pleasure arising from the perception of objects of vision or hearing which are deemed beautiful. There is a certain nervous satisfaction which arises from the perception of the sensation of the sight of a beautiful thing, or of the hearing of beautiful sound. Just *why* certain sights prove agreeable and others disagreeable, or certain sounds pleasant and others unpleasant, is very difficult to determine. Association and habit may have something to do with the beauty of sight object, and there may be natural harmony of vibration in colors as there is in sound. In the case of sounds there is undoubtedly a natural harmony between the vibrations of certain notes of the scale and inharmony between others. Some have held that the secret of the enjoyment of music is found in the natural appreciation of rhythm, as rhythm is a cosmic manifestation evident in everything from great to small. But these theories do not account for the differences existing in the tastes regarding color and music manifested by different individuals, races, and classes of people.

Grant Allen says: "The vulgar are pleased with great masses of color, especially red, orange, and purple, which give their coarse, nervous organization the requisite stimulus. The refined, with nerves of less caliber, but greater discriminativeness, require delicate combinations of complementaries and prefer neutral tints to the glare of the primary hues. Children and savages love to dress in all the colors of the rainbow." In the same way persons of certain types of taste are pleased with "rag time" and cheap, rollicking songs or dances, while others shudder at these and find delight in the classic productions of the great composers.

There is also the *intellectual* element to be reckoned with in the æsthetic emotions. The intellect must discover the beauty in certain objects before the emotion is aroused by the perception. Halleck says: "Every time the mind discerns unity amid variety, order, rhythm, proportion, or symmetry, an æsthetic emotion arises. * The traveler with a trained intellect will see far more beauty than an ignorant one. In looking at a cathedral, a large part of the æsthetic enjoyment comes from tracing out the symmetry, from comparing part with part. Not until this process is complete will the full beauty of the structure as a whole be perceived. If the traveler knows something of mediæval architecture before starting on his European trip, he will see far more beauty. The opposite of the æsthetic, which we call the ugly, is the unsymmetrical, the disorderly—that in which we can discover no rhythm, plan, or beauty."

The element of *associative suggestion* also enters into the manifestation of æsthetic emotional feeling. The mind accepts the suggestion of the beauty of certain styles of art, or the excellence of certain classes of music. There are fashions in art and music, as in clothes, and what is thought beautiful to-day may be deemed hideous to-morrow. This is not entirely due to the evolution of taste, for in many cases the old fashions are revived and again deemed beautiful. There is, moreover, the effect of the association of the object of emotion with certain events or persons. This association renders the thing popular, and therefore agreeable and beautiful for the time being. The suggestion in a story will often cause the beauty of a certain scene, or the harmony of a certain piece of music, to dawn upon thousands of persons. Some noted person sets the seal of approval upon a certain picture or musical composition and lo! the multitude calls it beautiful. It must not be supposed, however, that the crowd always counterfeits this sense of beauty and excellence which has been suggested to it. On the contrary, genuine æsthetic feeling often results from the discovery so made.

There is style and fashion in the use of words, resulting from fashion, which gives rise to æsthetic feelings regarding them. These feelings do not arise from the consideration of the nature of the object expressed by the word; of two words designating the same thing, one causes disgust and the other at least passive tolerance. For instance, in speaking of the sensible moisture which is emitted from the pores of the skin, we may use either of the respective terms "sweat" or "perspiration." Both mean the same thing, and have an equally respectable origin. But to many persons the word "sweat" causes unpleasant æsthetic emotion, while the word "perspiration" is accepted without remonstrance. Some persons abhor the term "victuals," while "viands" or "food" are accepted without protest. There is often an unpleasant, low, vulgar association connected with some words which accounts for the disfavor with which they are received, and which association is absent from the more "polite" terms employed to indicate the same thing. But in other cases there is nothing but the simple suggestion of fashion and style to account for the æsthetic acceptance or rejection.

It is possible that some psychologist of the future will establish the truth of the theory now tentatively advanced by a few investigators, namely, that taste and the sense of beauty depend almost entirely upon the element of suggestion, manifested as association, influence of authority, habit, fashion, imitation, *etc.* It is known that the emotional nature is peculiarly liable to suggestion, and that tastes may be created or destroyed by repeated suggestion under the most favorable circumstances. It is thought likely that if we could trace back to its roots every emotion of taste, we would find it arising from some associative, suggestive influence connected with another and more elemental class of emotions.

Regarding the fact that there is no universal standard of taste or beauty, Halleck says: "It has been said that æsthetics cannot be treated in a scientific way because there is no standard of taste. '*De gustibus non est disputandum* ' ('there is no disputing about tastes') is an old proverb. Of two equally intelligent persons, the one may like a certain book, the other dislike it. * While it is true that the standard of taste is a varying one within certain limits, it is no more so than that of morals. As men's nervous systems, education, and associations differ, we may scientifically conclude that their tastes must differ. The greater the uniformity in the factors the less does the product vary. On the other hand, within certain limits, the standard of æsthetics is relatively uniform. *It is fixed by the majority of intelligent people of any age and country.* To estimate the standard by which to judge of the correctness of language or of the literary taste of any era, we examine the conversations of the best speakers, the works of the standard writers."

The æsthetic emotions may be developed and cultivated by exercise and practice, and particularly by association and familiarity with beautiful things, and with those who have "good taste." Appreciation of beauty is more or less contagious, up to a certain point of development, at least, and if one wishes to recognize, understand, and appreciate beauty, he should go where beauty is, and where its votaries are gathered. The study of standard works of art, or objects of nature, or the best productions of the composers of music, will do much to develop and unfold one's higher æsthetic feelings and understanding.

It is claimed by some of the best authorities that to develop the finer and higher æsthetic feelings and understanding we must learn to find beauty and excellence in things removed from ourselves or our selfish interests. The narrow, selfish emotions kill the æsthetic feelings—the two cannot exist together. The person whose thoughts are centered on himself or herself very rarely finds beauty or excellence in works of art or music. Grant Allen well sums up the subject in the following words: "*Good taste is the progressive product of progressing fineness and discrimination in the nerves, educated attention, high and noble emotional constitution, and increasing intellectual faculties.* "

CHAPTER XVII.
The Intellectual Emotions.

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BY "the intellectual emotions" is meant that class of emotional feeling resulting from the presence of objects of intellectual interest. This class of emotions depends for its satisfaction upon the exercise of the intellectual faculties, from the most simple to the most complex, and including perception, memory, imagination, reason, judgment, and all the logical faculties. Those who are accustomed to employing the mind through voluntary attention, particularly in the direction of creative ideation or constructive imagination, experience these emotions to a greater or less degree.

The exercise of perception, if we are skilled therein, gives us a pleasurable feeling, and if we succeed in making an interesting or important discovery by reason thereof, we experience a strong degree of emotional satisfaction. Likewise, we experience agreeable feelings when we are able to remember distinctly something which might well have been forgotten, or when we succeed in recalling something which had escaped our memory for the moment. In the same way the exercise of the imagination is a source of great pleasure in many cases in the direction of writing, planning, inventing, or other creative processes, or even in the building of air castles. The exercise of the logical faculties gives great pleasure to those in whom these faculties are well developed.

Halleck well says: "There was probably not a happier moment in Newton's life than when he had succeeded in demonstrating that the same power which caused the apple to fall held the moon and the planets in their orbits. When Watts discovered that steam might be harnessed like a horse, when an inventor succeeds in perfecting a labor-lightening device, whenever an obscurity is cleared away, the reason for a thing understood, and a baffling instance brought under a general law, intellectual emotion results."

The pleasurable feelings we experience upon the reading of a good book, or the discovery of real poetry, are forms of intellectual emotion. The same class of emotional feeling is aroused when we witness a good play. Among other instances of this class we mention the perception of clever work of any kind, intricate machinery, ingenious devices, helpful improvements, or other works of man which indicate the existence of thought and inventive ability in the designer or builder. To appreciate mental work of this kind we must bring a mind developed along the same or similar lines. It has well been said that before one can take away anything from a book he must bring something to it. It takes mentality to recognize and appreciate mentality or the work of mentality.

The study of scientific subjects is a source of great pleasure to those who are inclined to such pursuits. To the scientific mind the study of the latest work on the favorite branch gives a joy which nothing else is capable of arousing. To the philosopher the works of other philosophers of the same school give intense satisfaction.

It is claimed that the sense of humor and wit is an intellectual emotion, for it depends upon the detection of the ludicrous features of a happening. Certain psychologists have held that the distinctive element of humor is the feeling attendant upon the perception of incongruity; while that of wit is the feeling of superiority on the part of the witty person, and the corresponding chagrin of the object of his wit. It would seem, however, that the appreciation of wit must depend upon the intellectual perception of cleverness of expression and the pleasure resulting from the discovery thereof, and that the feeling of humor is aroused principally by reason of the incongruous element; the feeling of self-satisfaction as contrasted with the discomfiture of the other person belongs to the more selfish emotions. An authority says: "Humor is a mental faculty which tends to discover incongruous resemblances between things which essentially differ, or essential differences between things put forth as the same, the result being internal mirth or an outburst of laughter. Wit does so likewise, but the two are different. Humor has deep human sympathy, and loves men while raising a laugh against their weaknesses. Wit is deficient in sympathy, and there is often a sting in its ridicule. Somewhat contemptuous of mankind, it has not the patience to study them thoroughly, but must content itself with noting superficial resemblances or differences. Humor is patient and keenly observant, and penetrates beneath the surface; while, therefore, the sallies of wit are often one-sided and unfair, those of humor are, as a rule, just and wise."

The development and cultivation of the intellectual emotions depend, of course, upon education, training, exercise, and practice. The cultivation of the intellect (which has been referred to, in part, in the previous parts of this book, and which will be again considered in the chapters devoted to the intellect) results in the development and cultivation of the emotions accompanying intellectual effort. In a general way, however, it may be said that the reading of the best works of fiction, science, and philosophy will bring out in time the best form of intellectual enjoyment and feeling. The highest gives the best—that is the rule. The present chapter should be read and studied in connection with those devoted to the intellect.

BLENDED EMOTIONS.

As we have said at the beginning of our consideration of the subject of the emotions, the majority of emotions are composed of several feelings, and tend to blend and combine emotional elements. For instance, the emotion of sexual love certainly has its origin in the instinctive feelings of the race, and its motive element is that of passion. But passion is far from being all there is in human sexual love. Above the plane of passion is found the social emotion of companionship, protection, and care; the desire for the welfare of the loved one; the mingling of the love of the parent with that of the mate. Human love manifests many of the altruistic emotions during its course. The welfare of the loved one becomes the chief concern of life, often stronger even than self-preservation. The joy of the loved one becomes the greatest joy, far surpassing the more selfish forms of happiness. Then come the æsthetic feelings, which find satisfaction in the two "liking the same things," sympathy and community of feeling being the connecting link. The several ideals of the two combining, there is produced an idealistic union, which is often called "spiritual harmony." Finally, there is found the blending of the intellectual emotions, in which harmony there exists one of the highest forms of pleasure satisfaction between two persons of opposite sexes. It is said that the more things that a man and woman "like" in common, the closer will be their "liking" for each other. "I love you because you love the things I love," is no rare thought and expression.

So it is seen that though born in elemental instinct and passion, human sexual love is something far different in its flowering. And yet without its root it would not be, and cannot be. This is an excellent example of the complex nature of the most common emotions. It may be used as a typical illustration. What is true of it is also true, in a way and in a degree, of every other form of emotion. Therefore in studying a particular emotion, be not too quick to cry, "It is this; it is that!" but rather seek to say, "It is composed of this and that, of this and that!" Few, if any, emotions are simple; the majority are very complex. Hence the difficulty of satisfactory classification, and the danger of dogmatic definition.

CHAPTER XVIII.
The Role of the Emotions.

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THE average person greatly underestimates the part played by the emotional nature in the mental activities of the individual. He is inclined to the opinion that, with the exception of the occasional manifestation of some strong emotional feeling, the majority of persons go through life using only the reasoning and reflective faculties in deciding the problems of life and guiding the mental course of action. There can be no greater mistake concerning the mental activities. So far from being subordinate to the intellect, the emotional nature in the majority of cases dominates the reasoning faculties. There are but very few persons who are able to detach themselves, even in a small degree, from the feelings, and to decide questions cold-bloodedly by pure reason or intellectual effort. Moreover, there are but few persons whose wills are guided by pure reason; the feelings supply the motive for the majority of acts of will. The intellect, even when used, is generally employed to better carry out the dictates of feeling and desire. Much of our reasoning is performed in order to justify our feelings, or to find proofs for the position dictated by our desires, feelings, sympathies, prejudices, or sentiments. It has been said that "men seek not reasons but *excuses for their actions* ."

Moreover, in the elementary processes of the intellect the emotions play an important part. We have seen that attention largely follows interest, and interest results from feeling. Therefore our attention, and that which arises from it, is dependent largely upon the feelings. Thus feeling asserts its power in guarding the very outer gate of knowledge, and determines largely what shall or shall not enter therein. It is one of the constantly-appearing paradoxes of psychology, that while feelings have originally arisen from attention, it is equally true that attention depends largely upon the interest resulting from the feelings. This is readily admitted in the case of involuntary attention, which always goes out toward objects of interest and feeling, but is likewise true of even voluntary attention, which we direct to something of greater or more nearly ultimate interest than the things of lesser or more immediate interest.

Sully says: "By an act of will I may resolve to turn my attention to something—say a passage in a book. But if, after the preliminary process of adjustment of the mental eye the object opens up no interesting phase, all the willing in the world will not produce a calm, settled state of concentration. The will introduces mind and object; it cannot force an attachment between them. No compulsion of attention ever succeeded in making a young child cordially embrace and appropriate, by an act of concentration, an unsuitable and therefore uninteresting object. We thus see that even voluntary interest is not removed from the sway of interest. What the will *does* is to determine *the kind of interest* that shall prevail at the moment."

Again, we may see that memory is largely dependent upon interest in recording and recalling its impressions. We remember and recall most easily that which most greatly interests us. In proportion to the lack of interest in a thing do we find difficulty in remembering or recalling it. This is equally true of the imagination, for it refuses to dwell upon that which is *not* interesting. Even in the reasoning processes we find the will balking at uninteresting subjects, but galloping along, pushing before it the rolling chair of interesting intellectual application.

Our judgments are affected by our feelings. It is much easier to approve of the actions of some person we like, or whose views accord with our own, than of an individual whose personality and views are distasteful to us. It is very difficult to prevent prejudice, for or against, from influencing our judgments. It is also true that we "find that for which we look" in things and persons, and that which we expect and look for is often dependent upon our feelings. If we dislike a person or thing we are usually able to perceive no end of undesirable things in him or it; while if we are favorably inclined we easily find many admirable qualities in the same person or thing. A little change in our feeling often results in the formation of an entirely new set of judgments regarding a person or thing.

Halleck well says: "On the one hand the emotions are favorable to intellectual action, since they supply the interest one feels in study. One may feel intensely concerning a certain subject and be all the better student. Hence the emotions are not, as was formerly thought, entirely hostile to intellectual action. Emotion often quickens the perception, burns things indelibly into the memory, and doubles the rapidity of thought. On the other hand strong feelings often vitiate every operation of the intellect. They cause us to see only what we wish to, to remember only what interests our narrow feeling at the time, and to reason from selfish data only. * Emotion puts the magnifying end of the telescope to our intellectual eyes where our own interests are concerned, the minimizing end when we are looking at the interest of others. * *Thought is deflected when it passes through an emotional medium, just as a sunbeam is when it strikes water.* "

As for the will, the best authorities hold that it is almost if not entirely dependent upon desire for its motive force. As desire is an outgrowth and development of feeling and emotion, it is seen that even the will depends upon feeling for its inciting motives and its direction. We shall consider this point at greater detail in the chapters devoted to the activities of the will.

We would remind you again, at this point, of the great triangle of the mind, the emotional, ideative, and volitional activities—feeling, thinking, and willing—and their constant reaction upon each other and absolute interdependence. We find that our feelings arise from previous willing and ideation, and are aroused by ideas and repressed by will; again we see that our ideas are largely dependent upon the interest supplied by our feelings, and that our judgments are influenced by the emotive side of our mental life, the will also having its part to play in the matter. We also see that the will is called into activity by the feelings, and often guided or restrained by our thoughts, the will, indeed, being considered as moved entirely by our feelings and ideas. Thus is the trinity of mental forces seen ever in mutual relation—constant action and reaction ever existing between them.

CHAPTER XIX.
The Emotions and Happiness.

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"HAPPINESS" has been defined by an authority as "the pleasurable emotion arising from the gratification of all desires; the enjoyment of pleasure without pain." Another has said that "happiness is the state in which all desires are satisfied." But these definitions have been attacked. It is held by many that a state of the absolute *satisfaction* of desire would not be happiness, for happiness consists largely in pleasurable anticipation and imaginings which disappear upon the realization of the desire. It is held that absolute satisfaction would be a negative state. Paley expressed a better idea when he said that "any condition may be denominated 'happy' in which the amount or aggregate of pleasure exceeds that of pain, and the degree of happiness depends upon the quantity of this excess."

Some have held that an existing contrast between pain and pleasure (the balance being in favor of the latter) is necessary to establish happiness. Be this as it may, it is admitted by all that one's happiness or unhappiness depends entirely upon one's emotional nature and the degree of the satisfaction thereof. And it is generally admitted that to be happy is the great aim and object of the life of the majority of persons,—if, indeed, not of *every* person,—the happiness, of course, depending upon the quality and degree of the emotions forming the person's emotional nature. Thus it is seen that we are dependent upon the emotional side of our mental life in this as in nearly everything else making life worth while.

Theologians have often sought to point out that happiness is not the goal of life and living, but human nature has always insisted that happiness is the greatest end, and philosophy has generally supported it. But wisdom shows that happiness is not always dependent upon the pleasure of the moment, for the sacrifice of immediate pleasure frequently results in a much greater happiness in the future. In the same way an immediate disagreeable task often gains for us a greater satisfaction in the future. Likewise, it is frequently greater happiness to sacrifice a personal pleasure for the happiness of others than it would be to enjoy the pleasure of the moment at the expense of the pain of the other. There is often a far greater pleasure resulting from an altruistic action of self-sacrifice than in the performance of the selfish, egoistic act. But, as the subtle reasoner may insist, the result is the same—the ultimate happiness and satisfaction of the self. This conclusion does not rob the altruistic act of its virtue, however, for the person who finds his greatest pleasure in giving pleasure to others is to be congratulated—as is the community which shelters him.

There is no virtue in pain, suffering, sacrifice, or unhappiness *for its own sake* . This illusion of asceticism is vanishing from the human mind. Sacrifice on the part of the individual is valuable and valid only when it results in higher present or future happiness for the individual or some one else. There is no virtue in pain, physical or mental, except as a step to a greater good for ourselves or others. Pain at the best is merely nature's alarm and warning of "not this way." It is also held that pain serves to bring out pleasure by contrast, and is therefore valuable in this way. Be this as it may, no normal individual deliberately seeks ultimate pain in preference to ultimate happiness; the greatest ultimate happiness to one's self and to those he loves is the normal and natural goal of the normal person. But the concept of "those he loves," in many cases, includes the race as well as the immediate family.

Wisdom shows the individual that the greatest happiness comes to him who controls and restrains many of his feelings. Dissipation results in pain and unhappiness ultimately. The doctrine of thoughtless indulgence is unphilosophical and is contradicted by the experience of the race. Moreover, wisdom shows that the highest happiness comes not from the indulgence of the physical feelings alone, or to excess, but rather from the cultivation, development, and manifestation of the higher feelings—the social, æsthetic, and intellectual emotions. The higher pleasures of life, literature, art, music, science, invention, constructive imagination, etc., yield a satisfaction and happiness keener and more enduring than can possibly the lower forms of feeling. But the human being must not despise any part of his emotional being. Everything has its uses, which are good; and its abuses, which are bad. Every part of one's being, mental and physical, is well to use; but no part is well used if it uses the individual instead of being itself used.

A recent writer has held that the end and aim of life should not be the pursuit of happiness, but rather the building of character. The obvious answer is that the two are identical in spirit, for to the man who appreciates the value of character, its attainment is the greatest happiness; the wise teach that the greatest happiness comes to him who is possessed of a well-rounded, developed character. Another writer has said that "the aim of life should be self-improvement, with a due regard to the interest of others." This is but saying that the greatest happiness to the wise man lies in this course. Any one who is wise enough, or great enough, to make these ends the aim and goal of life will find the greatest happiness therefrom. Arnold Bennett advances as a good working philosophy of life: "cheerfulness, kindliness, and rectitude." Can any one doubt that this course would bring great ultimate happiness?

Happiness consists in that which "contents the spirit," and the latter depends entirely upon the character of the feelings and emotions entertained by one, as weighed in the balance of reason, and as passed upon by judgment and the sense of right action. The greatest degree of happiness, or at least the greatest ratio of pleasure over pain, is obtained by a careful and intelligent cultivation of the feeling side of one's being in connection with the cultivation of the intellect and the mastery of the will. To be able to bring the capacity for enjoyment to its highest; to be able to intelligently choose that which will bring the greatest ultimate happiness in accordance with right action; and, finally, to be able to use the will in the direction of holding fast to that which is good and rejecting that which is bad—this is the power of creating happiness. The feelings, the intellect, and the will—here, as ever—combine to manifest the result.

Finally, it must be remembered that all human happiness consists in part of the ability to bear pain—to suffer. There must be the dash of Stoicism in the wise Epicurean. One must learn to pluck from pain, suffering, and unhappiness the secret drop of honey which lies at its heart, and which consists in the knowledge of the meaning and use of pain and the means whereby it may be transmuted into knowledge and experience, from which later happiness may be distilled. To profit by pain, to transmute suffering into joy, to transform present unhappiness into a future greater happiness—this is the privilege of the philosopher.

The mental states and activities known as "desire" are a direct development of the feeling and emotional phase of the mind and form the motive power of the will. Desire, in fact, may be said to be composed of feeling on one side and will on the other. But the influence of the intellect or reasoning faculties has a most important part to play in the evolution of feeling into desire, and in the consequent action of the will by the presentation and weighing of conflicting desires. Therefore, the logical place for the consideration of the activities of the intellect is at this point—between emotion and will. Accordingly, we shall leave the subject of feeling and emotion for the present, to be taken up again in connection with the subject of *desire* , after we have considered the intellectual processes of the mind. But, as has been indicated, we shall see the presence and influence of the feelings and emotions even in the activities of the intellect.

CHAPTER XX.
The Intellect.

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THE class of mental states or processes grouped together under the name of "intellectual processes," forms the second great division of the mental states, the two others being "feeling" and "will," respectively.

"Intellect" has been defined as follows: "The part or faculty of the human mind by which it knows, as distinguished from the power to feel and to will; the thinking faculty; the understanding;" also as "that faculty of the human mind by which it receives or comprehends the ideas communicated to it by the senses or the perception, or other means, as distinguished from the power to feel and to will; the power or faculty to perceive objects in their relations; the power to judge and comprehend; also the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine."

In the preceding chapters we have seen that the individual is able to experience sensations in consciousness, and that he is able to *perceive* them mentally, the latter being the first step in intellectual activity. We have also seen that he is able to reproduce the perception by means of memory and imagination, and that by means of the latter he is able to recombine and rearrange the objects of perception. We have also seen that he has what are known as "feelings," which depend upon his previous experience and that of his progenitors. So far the mind has been considered merely as a receiving and reproducing instrument, with the added attachment of the recombining power of the imagination. Up to this point the mind may be compared to the phonographic cylinder, with an attachment capable of recombining its recorded impressions. The impressions are received and perceived, are stored away, are reproduced, and by the use of the imagination are recombined.

Up to this point the mind is seen to be more or less of an automatic, instinctive faculty. It may be traced from the purely reflex activity of the lowest forms of life up through the lower animals, step by step, until a very high degree of mental power is perceived in animals like the horse, dog, or elephant. But there is something lacking. There is missing that peculiar power of thinking in symbols and abstract conceptions which distinguishes the human race and which is closely bound up with the faculty of language or expressing thoughts in words.

The comparatively high mental process of the lower animals is dwarfed by the human faculty of "thinking." And *thinking* is the manifestation of the intellect.

What is it to *think* ? Strange to say, very few persons can answer this question correctly at first. They find themselves inclined to answer the inquiry in the words of the child: "Why, to think is to *think* !" Let us see if we can make it plain. The dictionary definition is a little too technical to be of much use to the beginner, but here it is: "To employ any of the intellectual powers except that of simple perception through the senses." But what are the "intellectual powers" so employed, and how are they employed? Let us see.

Stating the matter plainly in common terms, we may say that "thinking" is the mental process of (1) comparing our perceptions of things with each other, noting the points of likeness and of difference; (2) classifying them according to the ascertained likeness or difference, and thus tying them up in mental bundles with each set of "things of a kind" in its own bundle; (3) forming the abstract, symbolic mental idea (concept) of each class of things, so grouped, which we may afterward use as we use figures in mathematical calculations; (4) using these concepts in order to form *inferences* , that is, to reason from the known to the unknown, and to form judgments regarding things; (5) comparing these judgments and deducing higher judgments from them; and so on.

Without thinking, man would be dependent upon each particular experience for his knowledge, except so far as memory and imagination could instinctively aid him. By thought processes he is enabled to infer that if certain things be true of one of a certain kind of things, the same thing may be expected from others of the same class. As he is able to note points of likeness or difference, he is able to form clearer and truer inferences. In addition, he is able to apply his constructive imagination to the rearrangement and recombination of things whose nature he has discovered, and thus progress along the line of material achievement as well as of knowledge. It must be remembered, however, that the intellect depends entirely for its material upon the perception, which in turn receives its raw material from the senses. The intellect merely groups together the material of perception, makes inferences, draws conclusions from, and forms conclusions regarding, them, and in the case of constructive imagination recombines them in effective forms and arrangement. The intellect is the last in order in the course of mental evolution. It appears last in order in the mind of the child, but it often persists in old age after the feelings have grown dim and the memory weak.

CONCEPTS.

What is known as the "concept" is the first fruit of the elemental processes of thought. The various images of outside objects are sensed, then perceived, and then grouped according to their likenesses and differences, and the result is the production of concepts. It is difficult to define a concept so as to convey any meaning to the beginner. For instance, the dictionaries give the definition as "an abstract, general conception, idea, or notion formed in the mind." Not very clear this, is it? Perhaps we can understand it better if we say that the terms dog, cat, man, horse, house, etc., each expresses a concept. Every term expresses a concept; every general name of a thing or quality is a term applied to the concept. We shall see this a little clearer as we proceed.

We form a concept in this way: (1) We *perceive* a number of things; (2) then we notice certain *qualities* possessed by things—certain properties, attributes, or characteristics which make the thing what it is; (3) then we *compare* these qualities of the thing with the qualities of other things and see that there is a likeness in some cases, in various degrees, and a difference in other cases, in various degrees; (4) then we *generalize* or *classify* the perceived things according to their ascertained likenesses and differences; (5) then we form a *general idea* or *concept* embodying each class of thing; and, finally, we give to the concept a *term* , or *name* , which is its symbol.

The concept is a *general idea* of a class of things; the *term* is the expression of that general idea. The concept is the idea of a class of things; the term is the *label* affixed to the thing. To illustrate this last distinction, let us take the concept and term of "bird," for instance. By perception, comparison, and classification of the qualities of living things we have arrived at the conclusion that there exists a great general class the qualities of which may be stated thus: "Warm-blooded, feathered, winged, oviparous, vertebrate." To this general class of quality-possessing animals we apply the English term "bird." The name is merely a symbol. In German the term is *vogel* ; in Latin, *avis* ; but in each and every case the *general idea* or *concept* above stated, *i.e.* , "warm-blooded, feathered, winged, oviparous, vertebrate," is meant. If anything is found having all of those particular qualities, then we know it must be what we call a "bird." And everything that we call a "bird" must have those qualities. The term "bird" is the symbol for that particular combination of qualities existing in a thing.

There is a difference between a mental image of the imagination and a concept. The mental image must always be of a *particular* thing, while the concept is always an idea of a *general class* of things which cannot be clearly pictured in the mind. For instance, the imagination may form the mental picture of any known bird, or even of an imaginary bird, but that bird always will be a distinct, *particular* bird. Try to form a mental picture of the general class of birds

—how will you do it? Do you realize the difficulty? First, such an image would have to include the characteristics of the large birds, such as the eagle, ostrich, and condor; and of the small birds, such as the wren and humming bird. It must be a composite of the shape of all birds, from the ostrich, swan, eagle, crane, down to the sparrow, swallow, and humming bird. It must picture the particular qualities of birds of prey, water birds, and domestic fowls, as well as the grain eaters. It must exhibit all the colors found in bird life, from the brightest reds and greens down to the sober grays and browns. A little thought will show that a clear mental image of such a concept is impossible. What the most of us do, when we think of "bird," is to picture a vague, flying shape of dull color; but when we stop to think that the term must also include the waddling duck and the scratching barnyard chicken, we see that our mental image is faulty. The trouble is that the term "bird" really means "all-bird," and we cannot picture an "all-bird" from the very nature of the case. Our terms, therefore, are like mathematical figures, or algebraic symbols, which we use for ease, speed, and clearness of thinking.

The trouble does not end here. Concepts not only include the general idea of *things* , but also the general idea of the *qualities of things* . Thus sweetness, hardness, courage, and energy are concepts, but we cannot form a mental image of them by themselves. We may picture a sweet *thing* , but not sweetness itself. So you see that a concept is a purely abstract mental idea—a symbol—akin to the figures 1, 2, 3, etc., and used in the same way. They *stand* for general classes of things. A "term" is the verbal and written expression of the general idea or concept. The student is requested to fix these distinctions in his mind, so as to render further understanding of them easy.

CHAPTER XXI.
Conception.

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THE process of conception has been well defined by Gordy as "that act of mind by which it forms an idea of a class; or that act of the mind that enables us to use general names intelligently." He adds: "It is, of course, understood that I am using the word 'class' to denote an indefinite number of individuals that resemble each other in certain particulars."

PERCEPTION.

The first step in conception, as we have seen, is that of perception. It is readily perceived that the character of our intellectual processes depends materially upon the variety, clearness, and accuracy of our perceptions. Therefore, again, we would refer our students to the chapter in which we have stated the importance of clear perception.

MEMORY.

The future steps of conception depend materially upon the clearness of the memory, as we can classify objects only by remembering their qualities beyond the immediate moment of actual, original perception. Therefore, the memory should be strengthened for this as well as other objects.

ABSTRACTION.

The second step in conception is that of the mental abstraction of qualities from the observed thing. That is, we must perceive and then mentally *set aside* the observed qualities of the thing. For instance, man first perceived the existence of certain qualities in things. He found that a certain number of things possessed some of these qualities in common, while others possessed other qualities in the same way, and thus arose classification from comparison. But both comparison and classification are possible only by abstraction, or *the perception of the quality as a "thing"* ; thus, the abstraction of the idea of the quality of *sweetness* from the idea of sugar. Sweetness is a *quality* rather than a thing itself. It is something possessed by sugar which helps to make sugar what it is.

Color, shape, size, mental qualities, habits of action—these are some of the qualities first observed in things and abstracted from them in thought. Redness, sweetness, hardness, softness, largeness, smallness, fragrance, swiftness, slowness, fierceness, gentleness, warmness, coldness, etc.—these are abstracted qualities of things. Of course these qualities are really never divorced from things, but the mind divorces them in order to make thinking easier. An authority says: "Animals are incapable of making abstractions, and that is the reason why they cannot develop formal thought. * Abstract thought is identical with rational thought, which is the characteristic feature of the thought of speaking beings. This is the reason why abstract thought is upon earth the exclusive property of man, and why brutes are incapable of abstract thought. The process of naming is the mechanism of abstraction, for names establish the mental independence of the objects named."

The processes of abstraction depend upon attention—concentrated attention. Attention directed to the qualities of a thing tends to abstract the qualities in thought from the thing itself. Mill says: "Abstraction is primarily the result of attention." Hamilton says: "Attention and abstraction are only the same process viewed in different relations." Cultivation of the power of abstraction means principally cultivation of attention. Any mental activity which tends toward *analysis* or separation of a thing into its parts, qualities, or elements will serve to cultivate and develop the power of abstraction.

The habit of converting *qualities* into concepts is acquired by *transforming adjective terms into their corresponding noun terms* . For instance, a piece of colored candy possesses the *qualities* of being round, hard, red, sweet, *etc.* Transforming these adjective qualities into noun terms we have the *concepts* of roundness, hardness, redness, and sweetness, respectively.

COMPARISON.

The third step in conception is that of *comparison* , in which the qualities of several things are compared or examined for likenesses and differences. We find many qualities in which the several things differ, and a few in which there is a likeness. Classes are formed from resemblances or likenesses, while individuals are separated from apparent classes by detection of differences. Finally, it is found that separate things, while having many points of difference which indicate their individuality, nevertheless have a few points of likeness which indicate that they belong to the same general family or class. The detection of likenesses and differences in the qualities of various things is an important mental process. Many of the higher thought processes depend largely upon the ability to compare things properly. The development of attention and perception tends to develop the power of comparison.

CLASSIFICATION OR GENERALIZATION.

The fourth step in conception is that of classification or generalization, whereby we place individual things in a mental bundle or class, and then this bundle in company with other bundles into a higher class, and so on. Thus we group all the individual small birds having certain characteristics into a species, then several related species into a larger family, and this into a still larger, until finally we group all the bird families into the great family which we call "birds" and of which the simple term "bird" expresses the general concept.

Jevons says: "We classify things together whenever we observe that they are like each other in any respect, and therefore think of them together. In classifying a collection of objects, we do not merely put together into groups those which resemble each other, but we also divide each class into smaller ones in which the resemblance is more complete. Thus the class of *white substances* may be divided into those which are solid, and those which are fluid, so that we get the two minor classes of solid-white and fluid-white substances. It is desirable to have names by which to show that one class is contained in another, and, accordingly, we call the class which is divided into two or more smaller ones the *genus* , and the smaller ones into which it is divided, the *species* ."

Every *species* is a small family of the individuals composing it, and at the same time is an individual species of the genus just above it; the *genus* , in turn, is a family of several species, and at the same time an individual genus in the greater family or genus above it.

The student may familiarize himself with the idea of generalization by considering himself as an individual, John Smith. John represents that unit of generalization. The next step is to combine John with the other Smiths of his immediate family. Then this family may be grouped with his near blood relations, and so on, until finally all the related Smiths, near and remote, are grouped together in a great Smith family.

Or, in the same way, the family group may be enlarged until it takes in all the white people in a county, then all the white people in the state, then all in the United States; then all the white races, then all the white and other light-skinned races, then all mankind. Then, if one is inclined, the process may be continued until it embraces every living creature from moneron to man. Reversing the process, living creatures may be divided and subdivided until all mankind is seen to stand as a class. Then the race of man may be divided into sub-races according to color; then the white race may be subdivided into Americans and non-Americans. Then the Americans may be divided into inhabitants of the several states, or into Indianans and non-Indianans; then into the inhabitants of the several counties of Indiana, and thus the Posey Countians are reached. Then the Posey County people are divided into Smiths and non-Smiths; then the Smith family into its constituent family groups, and then into the smaller families, and so on, until the classification reaches one particular John Smith, who at last is found to be an individual—in a class by himself. This is the story of the ascending and descending processes of generalization.

CHAPTER XXII.
Classes of Concepts.

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IN the preceding chapter we have seen the process of conception—of the forming of concepts. *The idea of a general class of things or qualities is a concept.* Each concept contains the qualities which are *common to all* the individuals composing the class, but not those qualities which pertain only to the minor classes or the individuals. For instance, the concept of "bird" will necessarily include the common qualities of warm-bloodedness, featheredness, wingedness, oviparousness, and vertebratedness. But it will *not* include color, special shape, size, or special features or characteristics of the subfamilies or individuals composing the great class. The class comprises the individuals and subclasses composing it; the concept includes the general and common qualities which *all* in the class possess. A *percept* is the mental image of a particular thing; a *concept* is the mental idea of the general qualities of a class of things. A percept arises from the perception of a sensation; a concept is a purely mental, abstract creation, whose only existence is in the world of ideas and which has no corresponding individual object in the world of sense.

There are two general classes of concepts, namely: (1) concrete concepts, in which the common qualities of a class of things are combined into one conceptual idea, such as "bird," of which we have spoken; (2) abstract concepts, in which is combined the idea of some *quality* common to a number of things, such as "sweetness" or "redness." Jevons's well-known rule for terms is an aid in remembering this classification: "*A concrete term is the name of a thing; an abstract term is the name of a quality of a thing.* "

It is a peculiar fact and rule of concrete concepts that (1) the larger the class of things embraced in a concept, the smaller are its general qualities; and (2) the larger the number of general qualities included in a concept, the smaller the number of individuals embraced by it. For instance, the term "bird" embraces a great number of individuals—all the birds that are in existence, in fact, but it has but few general qualities, as we have seen. On the contrary, the concept "stork" has a much larger number of general qualities, but embraces far fewer individuals. Finally, the individual is reached, and we find that it has more qualities than any class can have; but it is composed of the smallest possible number of individuals, one. The secret is this: No two individuals can have as many qualities *in common* as each has individually, unless they are precisely alike, which is impossible in nature.

IMPERFECT CONCEPTS.

It is said that outside of strictly scientific definitions very few persons agree in their concepts of the same thing. Each has his or her own concept of the particular thing which he or she expresses by the same term. A number of persons asked to define a common term like "love," "religion," "faith," "belief," etc., will give such a variety of answers as to cause wonderment. As Green says: "My idea or image is mine alone—the reward of careless observation if imperfect; of attentive, careful, and varied observation if correct. Between mine and yours a great gulf is fixed. No man can pass from mine to yours, or from yours to mine. Neither in any proper sense of the term can mine be conveyed to you. Words do not convey thoughts; they are not vehicles of thoughts in any true sense of that term. A word is simply a common symbol which each associates with his own idea or image."

The reason of the difference in the concepts of several persons is that very few of our concepts are nearly perfect; the majority of them are quite imperfect and incomplete. Jevons gives us an idea of this in his remarks on classification: "Things may seem to be very much like each other which are not so. Whales, porpoises, seals, and several other animals live in the sea exactly like a fish; they have a similar shape and are usually classed among fish. People are said to go whale fishing. Yet these animals are not really fish at all, but are much more like dogs and horses and other quadrupeds than they are like fish. They cannot live entirely under water and breathe the air contained in the water like fish, but they have to come to the surface at intervals to take breath. Similarly, we must not class bats with birds because they fly about, although they have what would be called wings; these wings are not like those of birds, and, in truth, bats are much more like rats and mice than they are like birds. Botanists used at one time to classify plants according to their size, as trees, shrubs, or herbs, but we now know that a great tree is often more similar in character to a tiny herb than it is to other great trees. A daisy has little resemblance to a great Scotch thistle; yet the botanist regards them as very similar. The lofty growing bamboo is a kind of grass, and the sugar cane also belongs to the same class with wheat and oats."

It is a matter of importance that clear concepts should be formed regarding at least the familiar things of life. The list of clear concepts should be added to from time to time by study, investigation, and examination. The dictionary should be consulted frequently, and a term studied until one has a clear meaning of the concept the term seeks to express. A good encyclopedia (not necessarily an expensive one, in these days of cheap editions) will also prove very useful in this respect. As Halleck says: "It must be borne in mind that most of our concepts are subject to change during our entire life; that at first they are made only in a tentative way; that experience may show us, at any time, that they have been erroneously formed, that we have abstracted too little or too much, made the class too wide or too narrow, or that here a quality must be added or there one taken away."

It is a good practice to make a memorandum of anything of which you may hear, but of which you know nothing, and then later to make a brief but thorough investigation of that thing, by means of the dictionary and encyclopedia, and of whatever good works may be obtained on the subject, not leaving it until you feel that you have obtained at least a *clear idea* of what the thing really *means* . A half hour each evening devoted to exercise of this kind will result in a wonderful increase of general information. We have heard of a man who made a practice of reading a short article in the encyclopedia every evening, giving preference to subjects generally classed as familiar. In a year he made a noticeable advance in general knowledge as well as habits of thought. In five years he was looked upon by his associates as a man of a remarkably large field of general information and of more than ordinary intelligence, which verdict was a just one. As a rule we waste far more time on worthless fiction than we are willing to devote to a little self-improvement of this kind. We shrink at the idea of a general course of instructive reading, little realizing that we can take our study in small installments and at a very little cost in time or labor.

Our concepts form the material which our intellect uses in its reasoning processes. No matter how good a reasoner one may be, unless he has a good supply of general information about the things of which he is reasoning, he will not make much real headway. We must begin at the bottom and build a firm foundation upon which the intellectual structure may be erected. This foundation is composed of *facts* . These facts are represented by our clear and correct concepts.

CHAPTER XXIII.
Judgments.

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WE have seen the several steps of the mental process whereby simple sensations are transformed into percepts and then into concepts or general ideas. The formation of the concept is considered as the first great step in thinking. The second great step in thinking is that of the formation of the "judgment." The definition of "judgment," as the term is used in logic; is "the comparing together in the mind of two ideas of things, and determining whether they agree or disagree with each other, or that one of them does or does not belong to the other. Judgment is, therefore, (*a*) affirmative or (*b*) negative, as (*a*) 'Snow is white,' or (*b*) 'All white men are not Europeans.'"

What in logic is called a "proposition" is the expression in words of a logical judgment. Hyslop defined the term "proposition" as follows: "Any affirmation or denial of an agreement between two conceptions." For instance, we compare the concepts "sparrow" and "bird" and find that there is an agreement, and that the former belongs to the latter; this mental process is a *judgment* . We then announce the judgment in the *proposition* : "The sparrow is a bird." In the same way we compare the concepts "bat" and "bird," find that there is a disagreement, and form the judgment that neither belongs to the other, which we express in the proposition: "The bat is not a bird." Or we may form the judgment that "sweetness" is a quality of "sugar," which we express in the proposition: "Sugar is sweet." Likewise, we may form the judgment which results in the proposition: "Vinegar is not sweet."

While the process of judgment is generally considered as constituting the second great step of thinking, coming after the formation of the concept, and consisting of the comparing of concepts, it must be remembered that the act of judging is far more elementary than this, for it is found still farther back in the history of thought processes. By that peculiar law of paradox which we find everywhere operative in mind processes, the same process of forming judgments which is used in comparing concepts also has been used in forming the same concepts in the stage of comparison. In fact, the result of all comparison, high or low, must be *a judgment* .

Halleck says: "Judgment is necessary in forming concepts. When we decide that a quality is or is not common to a class, we are really judging. This is another evidence of the complexity and unified action of the mind." Brooks says: "The power of judgment is of great value in its products. It is involved in or accompanies every act of the intellect, and thus lies at the foundation of all intellectual activity. It operates directly in every act of the understanding, and even aids the other faculties of the mind in completing their activities and products. * Strictly speaking, every intelligent act of the mind is accompanied with a judgment. To know is to discriminate and, therefore, to judge. Every sensation or cognition involves a knowledge and so a judgment that it exists. The mind cannot think at all without judging; to think is to judge. Even in forming the notions which judgment compares, the mind judges. Every notion or concept implies a previous act of judgment to form it; in forming a concept we compare the common attributes before we unite them, and comparison is judgment. It is thus true that 'Every concept is a contracted judgment; every judgment an expanded concept.'"

It is needless to say that as judgments lie at the base of our thinking, and also appear in every part of its higher structure, the importance of correct judgment in thought cannot be overestimated. But it is often very difficult to form correct judgment even regarding the most familiar things around us. Halleck says: "In actual life things present themselves to us with their qualities disguised or obscured by other conflicting qualities. Men had for ages seen burning substances and had formed a concept of them. A certain hard, black, stony substance had often been noticed, and a concept had been formed of it. This concept was imperfect; but it is very seldom that we meet with perfect, sharply-defined concepts in actual life. So it happened that for ages the concept of burning substance was never linked by judgment to the concept of stone coal. The combustible quality in the coal was overshadowed by its stony attributes. 'Of course stone will not burn,' people said. One cannot tell how long the development of mankind was retarded for that very reason. England would not to-day be manufacturing products for the rest of the world had not some one judged coal to be a combustible substance. * Judgment is ever silently working and comparing things that to past ages seemed dissimilar; and it is constantly abstracting and leaving out of the field of view those qualities which have simply served to obscure the point at issue."

Gordy says: "The credulity of children is proverbial; but if we get our facts at first hand, if we study 'the living, learning, playing child,' we shall see that he is quite as remarkable for incredulity as for credulity. The explanation is simple: *He tends to believe the first suggestion that comes into his mind, no matter from what source* ; and since his belief is not the result of any rational process, he cannot be made to disbelieve it in any rational way. Hence it is that he is very credulous about any matter about which he has no ideas; but let the idea once get possession of his mind, and he is quite as remarkable for incredulity as before for credulity. * If we study the larger child,—the man with a child's mind, an uneducated man,—we shall have the same truth forced upon us. If the beliefs of men were due to processes of reasoning, where they have not reasoned they would not believe. But do we find it so? Is it not true that the men who have the most positive opinions on the largest variety of subjects—so far as they have ever heard of them—are precisely those who have the least right to them? Socrates, we remember, was counted the wisest man in Athens because he alone resisted his natural tendency to believe in the absence of evidence; he alone would not delude himself with the conceit of knowledge without the reality; and it would scarcely be too much to say that the intellectual strength of men is in direct proportion to the number of things they are absolutely certain of. * I do not, of course, mean to intimate that we should have no opinions about matters that we have not personally investigated. We take, and ought to take, the opinion of some men about law, and others about medicine, and others about particular sciences, and so on. But we should clearly realize the difference between holding an opinion on trust and holding it as the result of our own investigations."

Brooks says: "It should be one of the leading objects of the culture of young people to lead them to acquire the habit of forming judgments. They should not only be led to see things but to have opinions about things. They should be trained to see things in their relations and to put these relations into definite propositions. Their ideas of objects should be worked up into thoughts concerning the objects. Those methods of teaching are best which tend to excite a thoughtful habit of mind that notices the similitudes and diversities of objects and endeavors to read the thoughts which they embody and of which they are the symbols."

The study of logic, geometry, and the natural sciences is recommended for exercise of the faculty of judgment and the development thereof. The study and practice of even the lower branches of mathematics are also helpful in this direction. The game of checkers or chess is recommended by many authorities. Some have advocated the practice of solving enigmas, problems, rebuses, etc., as giving exercise to this faculty of the mind. The cultivation of the "Why?" attitude of mind, and the answering of one's own mental questions, is also helpful, if not carried to excess. "Doubting Thomas" is not always a term of reproach in these days of scientific habits of thought, and "the man from Missouri" has many warm admirers.

CHAPTER XXIV.
Primary Laws of Thought.

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IN connection with this subject we herewith call the attention of the student to the well-known Primary Laws of Thought which have been recognized as valid from the time of the ancient Greek logicians. These laws are self-evident, and are uncontradictable. They are axiomatic. Jevons says of them: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted; and it is not too much to say that the whole of logic will be plain to those who will constantly use these laws as their key." Here are the Three Primary Laws of Thought:—

> I. *Law of Identity.* "Whatever is, *is* ."
>
> II. *Law of Contradiction.* "Nothing can both be and not be."
>
> III. *Law of Excluded Middle.* "Everything must either be or not be; there is no middle course."

I. The first of these laws, called "*The Law of Identity* ," informs us that a thing is always itself, no matter under what guise or form it is perceived or may present itself. An animal is always a bird if it possesses the general characteristics of a "bird," no matter whether it exhibits the minor characteristics of an eagle, a wren, a stork, or a humming bird. In the same way a whale is a mammal because it possesses the general characteristics of a mammal notwithstanding that it swims in the water like a fish. Also, sweetness is always sweetness, whether manifested in sugar, honey, flowers, or products of coal tar. If a thing *is* that thing, then it *is* , and it cannot be logically claimed that it *is not* .

II. The second of these laws, called "*The Law of Contradiction* ," informs us that the same quality or class cannot be both affirmed and denied of a thing at the same time and place. A sparrow cannot be said to be both "bird" and "not bird" at the same time. Neither can sugar be said to be "sweet" and "not sweet" at the same time. A piece of iron may be "hot" at one end and "not hot" at another, but it cannot be both "hot" and "not hot" at the same place at the same time.

III. The third of these laws, called "*The Law of Excluded Middle* ," informs us that a given quality or class *must* be affirmed or denied to *everything* at any given time and place. Everything either must be of a certain class or not, must possess a certain quality or not, at a given time or place. There is no other alternative or middle course. It is axiomatic that any statement *must* either be or not be true of a certain other thing at any certain time and place; there is no escape from this. Anything *either* must be "black" or "not black," a bird or not a bird, alive or not alive, at any certain time or place. There is nothing else that it can be; it cannot both be and not be at the same time and place, as we have seen; therefore, it must either be or not be that which is asserted of it. The judgment must decide which alternative; but it has only two possible choices.

But the student must not confuse opposite qualities or things with "not-ness." A thing may be "black" or "not black," but it need not be white to be "not black," for blue is likewise "not black" just as it is "not white." The neglect of this fact frequently causes error. We must always affirm either the existence or non-existence of a quality in a thing; but this is far different from affirming or denying the existence of the opposite quality. Thus a thing may be "not hard" and yet it does not follow that it is "soft"; it may be *neither* hard nor soft.

FALLACIOUS APPLICATION.

There exists what are known as "fallacies" of application of these primary laws. A fallacy is an unsound argument or conclusion. For instance, because a particular man is found to be a liar, it is fallacious to assume that "*all* men are liars," for lying is a particular quality of the individual man, and not a general quality of the family of men. In the same way because a stork has long legs and a long bill, it does not follow that all birds must have these characteristics simply because the stork is a bird. *It is fallacious to extend an individual quality to a class.* But it is sound judgment to assume that a class quality must be possessed by all individuals in that class. It is a far different proposition which asserts that "*some* birds are black," from that which asserts that "*all* birds are black." The same rule, of course, is true regarding negative propositions.

Another fallacy is that which assumes that because the affirmative or negative proposition has not been, or cannot be, proved, it follows that the opposite proposition must be true. The true judgment is simply "not proven."

Another fallacious judgment is that which is based on attributing absolute quality to that which is but relative or comparative. For instance, the terms "hot" and "cold" are relative and comparative, and simply denote one's relative opinion regarding a fixed and certain degree of temperature. The *certain* thing is the degree of temperature, say 75 degrees Fahrenheit; of this we may logically claim that it *is* or *is not* true at a certain time or place. It either *is* 75 degrees Fahrenheit or it *is not* . But to one man this may seem *warm* and to another *cold* ; both are right in their judgments, so far as their own relative feelings are concerned. But neither can claim absolutely that it is *warm* or *cold* . Therefore, it is a fallacy to ascribe absolute quality to a relative one. The *absolute fact* comes under the Law of Excluded Middle, but a personal opinion is not an absolute fact.

There are other fallacies which will be considered in other chapters of this book, under their appropriate heading.

CHAPTER XXV.
Reasoning.

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REASONING, the third great step in thinking, may be said to consist of ascertaining new truths from old ones, new judgments from old ones, unknown facts from known ones; in short, of proceeding logically from the known to the unknown, using the known as the foundation for the unknown which is sought to be known. Gordy gives us the following excellent definition of the term: "Reasoning is the act of going from the known to the unknown through other beliefs; of basing judgment upon judgments; reaching beliefs through beliefs." Reasoning, then, is seen to be a process of building a structure of judgments, one resting upon the other, the topmost point being the final judgment, but the whole constituting an edifice of judgment. This may be seen more clearly when the various forms of reasoning are considered.

IMMEDIATE REASONING.

The simplest form of reasoning is that known as "immediate reasoning," by which is meant reasoning by directly comparing two judgments without the intervention of the third judgment, which is found in the more formal classes of reasoning. This form of reasoning depends largely upon the application of the Three Primary Laws of Thought, to which we have referred in a previous chapter.

It will be seen that *if* (*a*) a thing is always itself, then (*b*) all that is included in it must partake of its nature. Thus, the bird family has certain class characteristics, therefore by immediate reasoning we know that *any* member of that family must possess those class characteristics, whatever particular characteristics it may have in addition. And we likewise know that we cannot attribute the *particular* characteristics, as a matter of course, to the other members of the class. Thus, though all sparrows are birds, it is not true that all birds are sparrows. "All biscuits are bread; but all bread is not biscuit."

In the same way we know that a thing cannot be bird and mammal at the same time, for the mammals form a not-bird family. And, likewise, we know that everything *must* be either bird or not bird, but that being not bird does not mean being a mammal, for there are many other not-bird things than mammals. In this form of reasoning distinction is always made between the *universal* or general class, which is expressed by the word *all* , and the *particular* or individual, which is expressed by the word "some." Many persons fail to note this difference in their reasoning, and fallaciously reason, for instance, that because *some* swans are white, *all* swans must be so, which is a far different thing from reasoning that if *all* is so and so, then *some* must be so and so. Those who are interested in this subject are referred to some elementary text-book on logic, as the detailed consideration is too technical for consideration here.

REASONING BY ANALOGY.

Reasoning by analogy is an elementary form of reasoning, and is the particular kind of reasoning employed by the majority of persons in ordinary thought. It is based upon the unconscious recognition by the human mind of the principle which is expressed by Jevons as: "*If two or more things resemble each other in many points, they will probably resemble each other in more points.* " The same authority says: "Reasoning by analogy differs only in degree from that kind of reasoning called '*generalization* .' When *many things* resemble each other in a *few properties* , we argue about them by generalization. When a *few things* resemble each other in *many properties* , it is a case of analogy."

While this form of reason is frequently employed with more or less satisfactory results, it is always open to a large percentage of error. Thus, persons have been poisoned by toadstools by reason of false analogous reasoning that because mushrooms are edible, then toadstools, which resemble them, must also be fit for food; or, in the same way, because certain berries resemble other edible berries they must likewise be good food. As Brooks says: "To infer that because John Smith has a red nose and is also a drunkard, then Henry Jones, who also has a red nose, is also a drunkard, would be dangerous inference. Conclusions of this kind drawn from analogy are frequently dangerous." Halleck says: "Many false analogies are manufactured, and it is excellent thought training to expose them. The majority of people think so little that they swallow these false analogies just as newly-fledged robins swallow small stones dropped into their mouths."

Jevons, one of the best authorities on the subject, says: "There is no way in which we can really assure ourselves that we are arguing safely by analogy. The only rule that can be given is this: That the more closely two things resemble each other, the more likely it is that they are the same in other respects, especially in points closely connected with those observed. In order to be clear about our conclusions, we ought, in fact, never to rest satisfied with mere analogy, but ought to try to discover the general laws governing the case. * We find that reasoning by analogy is not to be depended upon, unless we make such an inquiry into the causes and laws of the things in question that we really employ inductive and deductive reasoning."

HIGHER FORMS OF REASONING.

The two higher forms of reasoning are known, respectively, as (1) inductive reasoning, or inference from particular facts to general laws; and (2) deductive reasoning, or inference from general truths to particular truths. While the class distinction is made for the purpose of clear consideration, it must not be forgotten that the two forms of reasoning are generally found in combination. Thus, in inductive reasoning many steps are taken by the aid of deductive reasoning; and, likewise, before we can reason deductively from general truths to particular ones we must have discovered the general truths by inductive reasoning from particular facts. Thus there is a unity in all reasoning processes as there is in all mental operations. Inductive reasoning is a *synthetical* process; deductive reasoning, an *analytical* one. In the first we combine and build up, in the latter we dissect and separate.

CHAPTER XXVI.
Inductive Reasoning.

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INDUCTIVE reasoning is based upon the axiom: "*What is true of the many is true of the whole.* " This axiom is based upon man's belief in the uniformity of nature. Inductive reasoning is a mental ladder by which we climb from particular facts to general laws, but the ladder rests upon the belief that the universe is governed by law.

The steps in inductive reasoning are as follows:—

I. Observation, investigation, and examination of particular facts or things. If we wish to know the general characteristics of the bird family, we must first examine a sufficient number of birds of many kinds so as to discover the comparatively few general characteristics possessed by *all* of the bird family, as distinct from the particular characteristics possessed by only *some* of that family. The greater the number of individuals examined, the narrower becomes our list of the general qualities common to *all* . In the same way we must examine many kinds of flowers before we come to the few general qualities common to all flowers, which we combine in the general concept of "flower." The same, of course, is true regarding the discovery of general laws from particular facts. We examine the facts and then work toward a general law which will explain them. For instance, the Law of Gravitation was discovered by the observation and investigation of the fact that all objects are attracted to the earth; further investigation revealed the fact that all material objects are attracted to each other; then the general law was discovered, or, rather, the hypothesis was advanced, was found to explain the facts, and was verified by further experiments and observation.

II. The second step in inductive reasoning is the making of an hypothesis. An hypothesis is a proposition or principle assumed as a *possible* explanation for a set or class of facts. It is regarded as a "working theory," which must be examined and tested in connection with the facts before it is finally accepted. For instance, after the observation that a number of magnets attracted steel, it was found reasonable to advance the hypothesis that "all magnets attract steel." In the same way was advanced the hypothesis that "all birds are warm-blooded, winged, feathered, oviparous vertebrates." Subsequent observation and experiment established the hypothesis regarding the magnet, and regarding the general qualities of the bird family. If a single magnet had been found which did not attract steel, then the hypothesis would have fallen. If a single bird had been discovered which was not warm-blooded, then that quality would have been stricken from the list of the necessary characteristics of all birds.

A theory is merely an hypothesis which has been verified or established by continued and repeated observation, investigation, and experiment.

Hypotheses and theories arise very frequently from the subconscious assimilation of a number of particular facts and the consequent flashing of a "great guess," or "sacred suspicion of the truth," into the conscious field of attention. The scientific imagination plays an important part in this process. There is, of course, a world of difference between a "blind guess" based upon insufficient data and a "scientific guess" resulting from the accumulation of a vast store of careful and accurate information. As Brooks says: "The forming of an hypothesis requires a suggestive mind, a lively fancy, a philosophic imagination that catches a glimpse of the idea through the form or sees the law standing behind the fact." But accepted theories, in the majority of cases, arise only by testing out and rejecting many promising hypotheses and finally settling upon the one which best answers all the requirements and best explains the facts. As an authority says: "To try wrong guesses is with most persons the only way to hit upon right ones."

III. Testing the hypothesis by deductive reasoning is the third step in inductive reasoning. This test is made by applying the hypothetical principle to particular facts or things; that is, to follow out mentally the hypothetical principle to its logical conclusion. This may be done in this way: "If *so and so* is correct, then it follows that *thus and so* is true," *etc.* If the conclusion agrees with reason, then the test is deemed satisfactory so far as it has gone. But if the result proves to be a logical absurdity or inconsistent with natural facts, then the hypothesis is discredited.

IV. Practical verification of the hypothesis is the fourth step in inductive reasoning. This step consists of the actual comparison of observed facts with the "logical conclusions" arising from applying deductive reasoning to the general principle assumed as a premise. The greater number of facts agreeing with the conclusions arising from the premise of the hypothesis, the greater is deemed the "probability" of the latter. The authorities generally assume an hypothesis to be *verified* when it accounts for *all* the facts which properly are related to it. Some extremists contend, however, that before an hypothesis may be considered as absolutely verified, it must not only account for all the associated facts but that also there must be no other possible hypothesis to account for the same facts.

The "facts" referred to in this connection may be either (1) observed phenomena, or (2) the conclusions of deductive reasoning arising from the assumption of the hypothesis, or (3) the agreement between the observed facts and the logical conclusions. The last combination is generally regarded as the most logical. The verification of an hypothesis must be "an all-around one," and there must be an agreement between the observed facts and the logical conclusions in the case—the hypothesis must "fit" the facts, and the facts must "fit" the hypothesis. The "facts" are the glass slipper of the Cinderella legend—the several sisters of Cinderella were discarded hypotheses, the slipper and the sisters not "fitting." When Cinderella's foot was found to be the one foot upon which the glass slipper fitted, then the Cinderella hypothesis was considered to have been proved—the glass slipper was hers and the prince claimed his bride.

CHAPTER XXVII.
Deductive Reasoning.

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WE have seen in the preceding chapter that from particular facts we reason inductively to general principles or truths. We have also seen that one of the steps of inductive reasoning is the testing of the hypothesis by deductive reasoning. We shall now also see that the results of inductive reasoning are used as premises or bases for deductive reasoning. These two forms of reasoning are opposites and yet complementary to each other; they are in a sense independent and yet are interdependent. Brooks says: "The two methods of reasoning are the reverse of each other. One goes from particulars to generals; the other from generals to particulars. One is a process of analysis; the other is a process of synthesis. One rises from facts to laws; the other descends from laws to facts. Each is independent of the other, and each is a valid and essential method of inference."

Halleck well expresses the spirit of deductive reasoning as follows: "After induction has classified certain phenomena and thus given us a major premise, we may proceed deductively to apply the inference to any new specimen that can be shown to belong to that class. Induction hands over to deduction a ready-made premise. Deduction takes that as a fact, making no inquiry regarding its truth. Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can deduction be employed."

Deductive reasoning proceeds from general principles to particular facts. It is a descending process, analytical in its nature. It rests upon the fundamental axiomatic basis that "*whatever is true of the whole is true of its parts* ," or "*whatever is true of the universal is true of the particulars* ."

The process of deductive reasoning may be stated briefly as follows: (1) A general principle of a class is stated as a *major premise* ; (2) a particular thing is stated as belonging to that general class, this statement being the *minor premise* ; therefore (3) the general class principle is held to apply to the particular thing, this last statement being the *conclusion* . (*A "premise" is "a proposition assumed to be true."*)

The following gives us an illustration of the above process:—

I. (*Major premise*)—A bird is a warm-blooded, feathered, winged, oviparous vertebrate.

II. (*Minor premise*)—The sparrow is a bird; therefore

III. (*Conclusion*)—The sparrow is a warm-blooded, feathered, winged, oviparous vertebrate.

Or, again:—

I. (*Major premise*)—Rattlesnakes frequently bite when enraged, and their bite is poisonous.

II. (*Minor premise*)—This snake before me is a rattlesnake; therefore

III. (*Conclusion*)—This snake before me may bite when enraged, and its bite will be poisonous.

The average person may be inclined to object that he is not conscious of going through this complicated process when he reasons about sparrows or rattlesnakes. But he *does* , nevertheless. He is not conscious of the steps, because mental habit has accustomed him to the process, and it is performed more or less automatically. But these three steps manifest in all processes of deductive reasoning, even the simplest. The average person is like the character in the French play who was surprised to learn that he had "been talking prose for forty years without knowing it." Jevons says that the majority of persons are equally surprised when they find out that they have been using logical forms, more or less correctly, without having realized it. He says: "A large number even of educated persons have no clear idea of what logic is. Yet, in a certain way, every one must have been a logician since he began to speak."

There are many technical rules and principles of logic which we cannot attempt to consider here. There are, however, a few elementary principles of correct reasoning which should have a place here. What is known as a "syllogism" is the expression in words of the various parts of the complete process of reasoning or argument. Whately defines it as follows: "A syllogism is an argument expressed in strict logical form so that its conclusiveness is manifest from the structure of the expression alone, without any regard to the meaning of the term." In short, *if* the two premises are accepted as correct, it follows that there can be only one true logical conclusion resulting therefrom. In abstract or theoretical reasoning the word "*if* " is assumed to precede each of the two premises, the "therefore" before the conclusion resulting from the "if," of course. The following are the general rules governing the syllogism:—

I. Every syllogism must consist of three, and no more than three, propositions, namely (1) the major premise, (2) the minor premise, and (3) the conclusion.

II. The conclusion must naturally follow from the premises, otherwise the syllogism is invalid and constitutes a fallacy or sophism.

III. One premise, at least, must be affirmative.

IV. If one premise is negative, the conclusion must be negative.

V. One premise, at least, must be universal or general.

VI. If one premise is particular, the conclusion also must be particular.

The last two rules (V. and VI.) contain the essential principles of all the rules regarding syllogisms, and any syllogism which breaks them will be found also to break other rules, some of which are not stated here for the reason that they are too technical. These two rules may be tested by constructing syllogisms in violation of their principles. The reason for them is as follows: (Rule V.) Because "from two particular premises no conclusion can be drawn," as, for instance: (1) Some men are mortal; (2) John is a man. We cannot reason from this either that John *is* or *is not* mortal. The major premise should read "*all* men." (Rule VI.) Because "a universal conclusion can be drawn only from two universal premises," an example being needless here, as the conclusion is so obvious.

CULTIVATION OF REASONING FACULTIES.

There is no royal road to the cultivation of the reasoning faculties. There is but the old familiar rule: Practice, exercise, use. Nevertheless there are certain studies which tend to develop the faculties in question. The study of arithmetic, especially mental arithmetic, tends to develop correct habits of reasoning from one truth to another—from cause to effect. Better still is the study of geometry; and best of all, of course, is the study of logic and the practice of working out its problems and examples. The study of philosophy and psychology also is useful in this way. Many lawyers and teachers have drilled themselves in geometry solely for the purpose of developing their logical reasoning powers.

Brooks says: "So valuable is geometry as a discipline that many lawyers and others review their geometry every year in order to keep the mind drilled to logical habits of thinking. * The study of logic will aid in the development of the power of deductive reasoning. It does this, first, by showing the method by which we reason. To know how we reason, to see the laws which govern the reasoning process, to analyze the syllogism and see its conformity to the laws of thought, is not only an exercise of reasoning but gives that knowledge of the process that will be both a stimulus and a guide to thought. No one can trace the principles and processes of thought without receiving thereby an impetus to thought. In the second place, the study of logic is probably even more valuable because it gives practice in deductive thinking. This, perhaps, is its principal value, since the mind reasons instinctively without knowing how it reasons. One can think without the knowledge of the science of thinking just as one can use language correctly without a knowledge of grammar; yet as the study of grammar improves one's speech, so the study of logic can but improve one's thought."

In the opinion of the writer hereof, one of the best though simple methods of cultivating the faculties of reasoning is to acquaint one's self thoroughly with the more common *fallacies* or forms of false reasoning—so thoroughly that not only is the false reasoning detected at once but also the *reason* of its falsity is readily understood. To understand the wrong ways of reasoning is to be on guard against them. By guarding against them we tend to eliminate them from our thought processes. If we eliminate the false we have the true left in its place. Therefore we recommend the weeding of the logical garden of the common fallacies, to the end that the flowers of pure reason may flourish in their stead. Accordingly, we think it well to call your attention in the next chapter to the more common fallacies, and the reason of their falsity.

CHAPTER XXVIII.
Fallacious Reasoning.

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A FALLACY is defined as "an unsound argument or mode of arguing which, while appearing to be decisive of a question, is in reality not so; or a fallacious statement or proposition in which the error is not readily apparent. When a fallacy is used to deceive others, it is called 'sophistry,'" It is important that the student should understand the nature of the fallacy and understand its most common forms. As Jevons says: "In learning how to do right it is always desirable to be informed as to the ways in which we are likely to go wrong. In describing to a man the road which he should follow, we ought to tell him not only the turnings which he is to take but also the turnings which he is to avoid. Similarly, it is a useful part of logic which teaches us the ways and turnings by which people most commonly go astray in reasoning."

In presenting the following brief statement regarding the more common forms of fallacy, we omit so far as possible the technical details which belong to text-books on logic.

FALLACIES.

I. *True Collective but False Particular.* —An example of this fallacy is found in the argument that because the French race, collectively, are excitable, therefore a particular Frenchman must be excitable. Or that because the Jewish race, collectively, are good business people, therefore the particular Jew must be a good business man. This is as fallacious as arguing that because a man may drown in the ocean he should avoid the bath, basin, or cup of water. There is a vast difference between the whole of a thing and its separate parts. Nitric acid and glycerin, separately, are not explosive, but, combined, they form nitro-glycerin, a most dangerous and powerful explosive. Reversing this form of illustration, we remind you of the old saying: "Salt is a good thing; but one doesn't want to be put in pickle."

II. *Irrelevant Conclusion.* —This fallacy consists in introducing in the conclusion matter not contained in the premises, or in the confusing of the issue. For instance: (1) All men are sinful; (2) John Smith is a man; therefore (3) John

Smith is a horse thief. This may sound absurd, but many arguments are as fallacious as this, and for the same reason. Or another and more subtle form: (1) All thieves are liars; (2) John Smith is a liar; therefore (3) John Smith is a thief. The first example arises from the introduction of new matter, and the last from the confusion of the issue.

III. *False Cause.* —This fallacy consists in attributing cause to a thing which is merely coincident with, or precedent to, the effect. For instance: (1) The cock crows just before or at the moment of sunrise; therefore (2) the cock-crowing is the cause of the sunrise. Or, again: (1) Bad crops followed the election of a Whig president; therefore (2) the Whig party is the cause of the bad crops. Or, again: (1) Where civilization is the highest, there we find the greatest number of high hats; therefore (2) high hats are the cause of civilization.

IV. *Circular Reasoning.* —In this form of fallacy the person reasoning or arguing endeavors to explain or prove a thing by itself or its own terms. For instance: (1) The Whig party is honest because it advocates honest principles; (2) the Whig principles are honest because they are advocated by an honest party. A common form of this fallacy in its phase of sophistry is the use of synonyms in such a manner that they seem to express more than the original conception, whereas they are really but other terms for the same thing. An historic example of circular reasoning is the following: (1) The Church of England is the true Church, because it was established by God; (2) it must have been established by God, because it is the true Church. This form of sophistry is most effective when employed in long arguments in which it is difficult to detect it.

V. *Begging the Question.* —This fallacy arises from the use of a false premise, or at least of a premise the truth of which is not admitted by the opponent. It may be stated, simply, as "*the unwarranted assumption of a premise, generally the major premise* ." Many persons in public life argue in this way. They boldly assert an unwarranted premise, and then proceed to argue logically from it. The result is confusing to the average person, for, the steps of the reasoning being logical, it seems as if the argument is sound, the fact of the unwarranted premise being overlooked. The person using this form of sophistry proceeds on Aaron Burr's theory of truth being "that which is boldly asserted and plausibly maintained."

Bulwer makes one of his characters mention a particularly atrocious form of this fallacy (although an amusing one) in the following words: "Whenever you are about to utter something astonishingly false, always begin with: 'It is an acknowledged fact,' *etc.* Sir Robert Filmer was a master of this manner of writing. Thus with what a solemn face that great man attempted to cheat. He would say: '*It is a truth undeniable* that there cannot be any multitude of men whatsoever, either great or small, etc., but that in the same multitude there is one man among them *that in nature hath a right to be King of all the rest—as being the next heir of Adam* !'"

Look carefully for the major premise of propositions advanced in argument, spoken or written. Be sure that the person making the proposition is not "begging the question" by *the unwarranted assumption of the premise* .

GENERAL RULE OF INFERENCE.

Hyslop says concerning valid inferences and fallacious ones: "We cannot infer *anything* we please from any premises we please. We must conform to certain definite rules or principles. Any violation of them will be a fallacy. There are two simple rules which should not be violated: (1) *The subject-matter in the conclusion should be of the same general kind as in the premises* ; (2) *the facts constituting the premises must be accepted and must not be fictitious* ." A close observance of these rules will result in the detection and avoidance of the principal forms of fallacious reasoning and sophistry.

SOPHISTICAL ARGUMENTS.

There are a number of tricky practices resorted to by persons in argument, that are fallacious in intent and result, which we do not consider here in detail as they scarcely belong to the particular subject of this book. A brief mention, however, may be permitted in the interest of general information. Here are the principal ones:—

(1) Arguing that a proposition is correct because the opponent cannot prove the contrary. The fallacy is seen when we realize that the statement, "The moon is made of green cheese," is not proved because we cannot prove the contrary. No amount of failure to *disprove* a proposition really *proves* it; and no amount of failure to *prove* a proposition really *disproves* it. As a general rule, the burden of proof rests upon the person stating the proposition, and his opponent is not called upon to disprove it or else have it considered proved. The old cry of "You cannot *prove* that it is *not* so" is based upon a fallacious conception.

(2) Abuse of the opponent, his party, or his cause. This is no real argument or reasoning. It is akin to proving a point by beating the opponent over the head.

(3) Arguing that an opponent does not live up to his principles is no argument against the principles he advocates. A man may advocate the principle

of temperance and yet drink to excess. This simply proves that he preaches better than he practices; but the truth of the principle of temperance is not affected in any way thereby. The proof of this is that he may change his practices; and it cannot be held that the change of his personal habits improves or changes the nature of the principle.

(4) Argument of authority is not based on logic. Authority is valuable when really worthy, and merely as corroboration or adding weight; but it is not logical argument. The *reasons* of the authority alone constitute a real argument. The abuse of this form of argument is shown, in the above reference to "begging the question," in the quotation from Bulwer.

(5) Appeal to prejudice or public opinion is not a valid argument, for public opinion is frequently wrong and prejudice is often unwarranted. And, at the best, they "have nothing to do with the case" from the standpoint of logic. The abuse of testimony and claimed evidence is also worthy of examination, but we cannot go into the subject here.

FALLACIES OF PREJUDICE.

But perhaps the most dangerous of all fallacies in the search for truth on the part of the most of us are those which arise from the following:—

(1) The tendency to reason from what we feel and wish to be true, rather than from the actual facts of the case, which causes us unconsciously to assume the mental attitude of "if the facts agree with our likes and pet theories, all is well; if they do not, so much the worse for the facts."

(2) The tendency in all of us to perceive only the facts that agree with our theories and to ignore the others. We find that for which we seek, and overlook that which does not interest us. Our discoveries follow our interest, and our interest follows our desires and beliefs.

The intelligent man or woman realizes these tendencies of human nature and endeavors to avoid them in his or her own reasoning, but is keenly conscious of them in the arguments and reasoning of others. A failure to observe and guard one's self against these tendencies results in bigotry, intolerance, narrowness, and intellectual astigmatism.

CHAPTER XXIX.
The Will.

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THE activities of the will comprise the third great class of mental processes. Psychologists always have differed greatly in their conception of just what constitutes these activities. Even to-day it is difficult to obtain a dictionary definition of the will that agrees with the best opinion on the subject. The dictionaries adhere to the old classification and conception which regarded the will as "that faculty of the mind or soul by which it chooses or decides." But with the growth of the idea that the will acts according to the strongest motive, and that the motive is supplied by the average struck between the desires of the moment, under the supervision of the intellect, the conception of will as the choosing and deciding faculty is passing from favor. In the place of the older conception has come the newer one which holds that the will is primarily concerned with *action* .

It is difficult to place the will in the category of mental processes. But it is generally agreed that it abides in the very center of the mental being, and is closely associated with what is called the ego, or self. The will seems to have at least three general phases, viz.: (1) The phase of desire, (2) the phase of deliberation or choice, and (3) the phase of expression in action. In order to understand the will, it is necessary to consider each of these three phases of its activities.

(1). DESIRE.

The first phase of will, which is called "desire," is in itself somewhat complex. On its lower side it touches, and, in fact, blends into, feeling and emotion. Its center consists of a state of *tension* , akin to that of a coiled spring or a cat crouching ready for a spring. On its higher side it touches, penetrates, and blends into the other phases of the will which we have mentioned.

Desire is defined as "a feeling, emotion, or excitement of the mind directed toward the attainment, enjoyment, or possession of some object from which pleasure, profit, or gratification is expected." Halleck gives us the following excellent conception of the moving spirit of desire: "*Desire has for its object* *something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving away from something, is merely the negative aspect of desire.* "

In Halleck's statement, above quoted, we have the explanation of the part played by the intellect in the activities of will. The intellect is able to perceive the relations between present action and future results, and is able to point the way toward the suppression of some desires in order that other and better ones may be manifested. It also serves its purposes in regulating the "striking of the average" between conflicting desires. Without the intervention of the intellect, the temporary desire of the moment would invariably be acted upon without regard to future results or consequences to one's self and others. It also serves to point out the course of action calculated to give the most satisfactory expression of the desire.

While it is a fact that the action of will depends almost entirely upon the motive force of desire, it is likewise true that desire may be created, regulated, suppressed, and even killed by the action of the will. The will, by giving or refusing attention to a certain class of desires, may either cause them to grow and wax strong, or else die and fade away. It must be remembered, however, that this use of the will itself springs from another set of desires or feelings.

Desire is aroused by feelings or emotions rising from the subconscious planes of the mind and seeking expression and manifestation. We have considered the nature of the feelings and emotions in previous chapters, which should be read in connection with the present one. It should be remembered that the feeling or emotional side of desire arises from either inherited race memories existing as instincts, or from the memory of the past experiences of the individual. In some cases the feeling first manifests in a vague unrest caused by subconscious promptings and excitement. Then the imagination pictures the object of the feeling, or certain memory images connected with it, and the desire thus manifests on the plane of consciousness.

The entrance of the desire feeling into consciousness is accompanied by that peculiar *tension* which marks the second phase of desire. This tension, when sufficiently strong, passes into the third phase of desire, or that in which desire blends into will action. Desire in this stage makes a demand upon will for expression and action. From mere feeling, and tension of feeling, it becomes *a call to action* . But before expression and action are given to it, the second phase of will must manifest at least for a moment; this second phase is that known as deliberation, or the weighing and balancing of desires.

(2) DELIBERATION

(2). DELIBERATION.

The second phase of will, known as deliberation, is more than the purely intellectual process which the term would indicate. The intellect plays an important part, it is true, but there is also an almost instinctive and automatic *weighing and balancing of desires* . There is seldom only one desire presenting its claims upon the will at any particular moment. It is true that occasionally there arises an emotional desire of such dominant power and strength that it crowds out every other claimant at the bar of deliberation. But such instances are rare, and as a rule there are a host of rival claimants, each insisting upon its rights in the matter at issue. In the man of weak or undeveloped and untrained intellect, the struggle is usually little more than a brief combat between several desires, in which *the strongest at the moment wins* . But with the development of intellect new factors arise and new forces are felt. Moreover, the more complex one's emotional nature, and the greater the development of the higher forms of feeling, the more intense is the struggle of deliberation or the fight of the desires.

We see, in Halleck's definition, that desire has not only the object of "bringing pleasure or getting rid of pain" for the individual, but that the additional element of the welfare of "some one in whom he is interested" is added, which element is often the deciding factor. This element, of course, arises from the development and cultivation of one's emotional nature. In the same way we also see that it is not merely the *immediate* welfare of one's self or those in whom one is interested that speaks before the bar, but also the more *remote* welfare. This consideration of future welfare depends upon the intellect and cultivated imagination under its control. Moreover, the trained intellect is able to discover possible greater satisfaction in some course of action other than in the one prompted by the clamoring desire of the moment. This explains why the judgment and action of an intelligent man, as a rule, are far different from those of the unintelligent one; and also why a man of culture tends toward different action from that of the uncultured; and likewise, why the man of broad sympathies and high ideals acts in a different way from one of the opposite type. But the principle is ever the same—the feelings manifest in desire, the greatest ultimate satisfaction apparent at the moment is sought, and the strongest set of desires wins the day.

Halleck's comment on this point is interesting. He says: "Desire is not always proportional to the idea of one's own selfish pleasure. Many persons, after forming an idea of the vast amount of earthly distress, desire to relieve it, and the desire goes out in action, as the benevolent societies in every city testify. Here the individual pleasure is none the less, but it is secondary, coming from the pleasure of others. The desire of the *near* often raises a stronger desire than the *remote* . A child frequently prefers a thing immediately if it is only one tenth as good as something he might have a year hence. A student often desires more the leisure of to-day than the success of future years. Though admonished to study, he wastes his time and thus loses incomparably greater future pleasure when he is tossed to the rear in the struggle for existence."

The result of this weighing and balancing of the desire is, or should be, *decision and choice* , which then passes into action. But many persons seem unable to "make up their own mind," and require a push or urge from without before they will act. Others decide, without proper use of the intellect, upon what they call "impulse," but which is merely impatience. Some are like the fabled donkey which starved to death when placed at an equal distance between two equally attractive haystacks and was unable to decide towards which to move. Others follow the example of Jeppe, in the comedy, who, when given a coin with which to buy a piece of soap for his wife, stood on the corner deliberating whether to obey orders or to buy a drink with the money. He wants the drink, but realizes that his wife will beat him if he returns without the soap. "My stomach says drink; my back says soap," says Jeppe. "But," finally he remarks, "is not a man's stomach more to him than his back? Yes, says I."

The final decision depends upon the striking a balance between the desires,—the weighing of desire for and desire against,—desire for this and desire for something else. The strength of the several desires depends upon nearness and present interest arising from attention, as applied to the feelings and emotions arising from heredity, environment, experience, and education, which constitute character; and also upon the degree of intellectual clearness and power in forming correct judgments between the desires.

It must be remembered, however, that the intellect appears not as an opponent of the principle of the satisfaction of desire, but merely as an instrument of the ego in determining which course of action will result in the greatest ultimate satisfaction, direct or indirect, present or future. For*, at the last, every individual acts so as to bring himself the greatest satisfaction, immediate or future, direct or indirect, either personal or through the welfare of others, as this may appear to him at the particular moment of deliberation* . We always act in the direction of that which will greater "content our spirit." This will be found to be the spirit of all decisions, although the motive is often hidden and difficult to find even by the individual himself, many of the strongest motives having their origin in the subconscious planes of mentality.

(3) Action

(3). ACTION.

The third and final phase of will is that known as action—the act of volition by which the desire-idea is expressed in physical or mental activity. The old conception of the will held that the decisive phase of the will was its characteristic and final phase, ignoring the fact that the very essence or spirit of will is bound up with *action* . Even those familiar with the newer conception frequently assume that the act of decision is the final phase of will, ignoring the fact that we frequently *decide* to do a thing and yet may never carry out the intention and decision. The act of willing is not complete unless action is expressed. There must be the manifestation of the motor element or phase of will, else the will process is incomplete.

A weakness of this last phase of will affects the entire will and renders its processes ineffective. The world is filled with persons who are able to *decide* what is best to do, and what should be done, but who never actually *act* upon the decision. The few persons who promptly follow up the decision with vigorous action are those who accomplish the world's work. Without the full manifestation of this third phase of will the other two phases are useless.

TYPES OF WILL.

So far we have considered merely the highest type of will—that which is accompanied by conscious deliberation, in which the intellect takes an active part. In this process, not only do the conflicting feelings push themselves forward with opposing claims for recognition, but the intellect is active in examining the case and offering valuable testimony as to the comparative merits of the various claimants and the effect of certain courses of action upon the individual. There are, however, several lower forms of will manifestation which we should briefly consider in passing.

Reflex Action. —The will is moved to action by the reflex activities of the nervous system which have been mentioned in the earlier chapters of this book. In this general type we find unconscious reflex action, such as that manifested when a sleeper is touched and moves away, or when the frog's leg twitches when the nerve end is excited. We also find conscious reflex action, such as that manifested by the winking of the eye, or the performance of habitual physical motion, such as the movement in walking, operating the sewing machine or typewriter, playing the piano, *etc.*

Impulsive Action. —The will is often moved to action by a dim idea or faint perception of purpose or impulse. The action is almost instinctive, although there is a vague perception of purpose. For instance, we feel an impulse to turn toward the source of a strange sound or sight, or other source of interest or curiosity. Or we may feel an impulse arising from the subconscious plane of our mind, causing a dimly-conscious idea of movement or action to relieve the tension. For instance, one may feel a desire to exercise, or to seek fresh air or green fields, although he had not been thinking of these things at the time. These impulses arise from a subconscious feeling of fatigue or desire for change, which, added to a fleeting idea, produces the impulse. Unless an impulse is inhibited by the will activities inspired by other desires, habits, ideas, or ideals, we act upon it in precisely the same way that a young child or animal does. Hoffding says of this type of action: "The psychological condition of the impulse is, that with the momentary feeling and sensation should be combined a more or less clear idea of something which may augment the pleasure or diminish the pain of the moment."

Instinctive Action. —The will is frequently moved to action by an instinctive stimulus. This form of will activity closely resembles the last mentioned form, and often it is impossible to distinguish between the two. The activities of the bee in building its comb and storing its honey, the work of the silkworm and caterpillar in building their resting places, are examples of this form of action. Indeed, even the building of the nest of the bird may be so classed. In these cases there is an intelligent action toward a definite end, but the animal is unconscious of that end. The experiences of the remote ancestors of these creatures recorded their impressions upon the subconscious mind of the species, and they are transmitted in some way to all of that species. The nervous system of every living thing is a record cylinder of the experiences of its early ancestors, and these cylinders tend to reproduce these impressions upon appropriate occasions. In preceding chapters we have shown that even man is under the influence of instinct to a greater extent than he imagines himself to be.

CHAPTER XXX.
Will-Training.

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IT is of the utmost importance that the individual develop, cultivate, and train his will so as to bring it under the influence of the higher part of his mental and moral being. While the will is used most effectively in developing and training the intellect and building character, it itself must be trained by itself to habitually come under the guidance of the intellect and under the influence of that which we call character.

The influence of the trained will upon the several mental faculties is most marked. There are no faculties which may not be cultivated by the will. The first and great task of the will in this direction is the control and direction of the attention. The will determines the kind of interest that shall prevail at the moment, and the kind of interest largely determines the character of the man, his tastes, his feelings, his thoughts, his acts. Gordy says: "Coöperating with a pre-existing influence, the will can make a weaker one prevail over a stronger. * It determines which of pre-existing influences shall have control over the mind."

Moreover, concentrated and continued attention depends entirely upon the exercise of the will. As Gordy says: "If the will relaxes its hold upon the activities of the mind, the attention is liable to be carried away by any one of the thousands of ideas that the laws of association are constantly bringing into our minds."

Even in the matter of mental images the will asserts its sway, and the imagination may be trained to be the obedient servant of the developed will. Regarding the influence of the will upon character, Davidson says: "It is not enough for a man to understand correctly and love duly the conditions of moral life in his own time; he must, still further, be willing and able to fulfill these conditions. And he certainly cannot do this unless his will is trained to perfect freedom, so that it responds, with the utmost readiness, to the suggestions of his discriminating intelligence and the movements of his chastened affections." Halleck says: "We gradually make our characters by separate acts of will, just as a blacksmith by repeated blows beats out a horseshoe or an anchor from a shapeless mass of iron. A finished anchor or horseshoe was never the product of a single blow."

TRAINING THE WILL.

Perhaps the best way to train the will is to *use* it intelligently, and with a purpose. The training of any faculty of the mind is at the same time a training of the will. The attention being so closely allied to the will, it follows that a careful training of attention will result in a strengthening of the will. The training of the emotional side of one's nature also brings results in the strengthening of the will.

Halleck gives his students excellent advice regarding the training of the will. It would be hard to find anything better along these lines than the following from his pen: "Nothing schools the will, and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance that a man pays on his house. He has something that he can fall back on in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. While another would be crying over spilled milk, the possessor of such a will has already found another cow. * The only way to secure such a will is to practice doing disagreeable things. There are daily opportunities. * A man who had declared his aversion to what he deemed the dry facts of political economy was one day found knitting his brow over a chapter of John Stuart Mill. When a friend expressed surprise, the man replied: 'I am playing the schoolmaster with myself. I am reading this because I dislike it.' Such a man has the elements of success in him. * On the other hand, the one who habitually avoids disagreeable action is training his will to be of no use to him at a time when supreme effort is demanded. Such a will can never elbow its way to the front in life."

HABITS.

Habits are the beaten track over which the will travels. The beaten path of habit is the line of least resistance to the will. One who would train his will must needs pay attention to providing it with the proper mental paths over which to travel. The rule for the creation of habits is simply this: *Travel over the mental path as often as possible* . The rule for breaking undesirable habits is this: *Cultivate the opposite habit* . In these two rules is expressed the gist of what has been written on the subject.

Professor William James has left to the world some invaluable advice regarding the cultivation of right habits. He bases his rules upon those of regarding the cultivation of right habits. He bases his rules upon those of Professor Bain, elaborates these, and adds some equally good ones. We herewith quote freely from both James and Bain on this subject; it is the best ever written regarding habit building.

I. "In the acquisition of a new habit, or the leaving off of an old one, launch yourself with as strong and decided an initiative as possible. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of it not occurring at all."—*James.*

II. "Never suffer an exception to occur till the new habit is securely rooted in your life. Every lapse is like the letting fall of a ball of string which one is carefully winding up—a single slip undoes more than a great many turns will wind again."—*James.* "It is necessary, above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution is so to regulate the two opposing powers that the one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition, under any circumstances."—*Bain.*

III. "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of their producing *motor effects* , that resolves and aspirations communicate their new 'set' to the brain."—*James.* "The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by which the moral will may multiply its strength and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture making."—*Bain.*

IV. "Keep the faculty alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little, unnecessary points; do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. * The man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary things will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast."—*James.*

CHAPTER XXXI.
Will-Tonic.

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IN addition to the general rules for developing and training the will given in the preceding chapter, we ask you to tone up and strengthen the will by the inspiration to be derived from the words of some of the world's great thinkers and doers. In these words there is such a vital statement of the recognition, realization, and manifestation of that something within, which we call "will," that it is a dull soul, indeed, which is not inspired by the contagion of the idea. These expressions are the milestones on the Path of Attainment, placed by those who have preceded us on the journey. We submit these quotations without comment; they speak for themselves.

WORDS OF THE WISE.

"They can who think they can. Character is a perfectly educated will."

"Nothing can resist the will of a man who knows what is true and wills what is good."

"In all difficulties advance and will, for within you is a power, a living force, which the more you trust and learn to use will annihilate the opposition of matter."

"The star of the unconquered will,
It rises in my breast,
Serene and resolute and still,
And calm and self-possessed.

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must!'
The youth replies, 'I can!'"

"The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy,—

invincible determination,—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."—*Buxton.*

"The human will, that force unseen,
    The offspring of a deathless soul,
Can hew a way to any goal,
    Though walls of granite intervene.

"You will be what you will to be;
    Let failure find its false content
In that poor word environment,
    But spirit scorns it and is free.

"It masters time, it conquers space,
    It cows that boastful trickster, chance,
And bids the tyrant circumstance
    Uncrown and fill a servant's place."

"Resolve is what makes a man manifest; not puny resolve, not crude determinations, not errant purpose, but that strong and indefatigable will which treads down difficulties and danger as a boy treads down the heaving frost lands of winter, which kindles his eye and brain with a proud pulse beat toward the unattainable. Will makes men giants."—*Donald G. Mitchell.*

"There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing, will alone is great;
All things give way before it soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fools prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action, or inaction,
Serves the one great aim. Why, even death itself

Stands still and waits an hour sometimes
For such a will."
—*Ella Wheeler Wilcox.*

"I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment."—*Lord Beaconsfield.*

"A passionate desire and an unwearied will can perform impossibilities, or what may seem to be such to the cold and feeble."—*Sir John Simpson.*

"It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."—*John Foster.*

"The great thing about General Grant is cool persistency of purpose. He is not easily excited, and he has got the grip of a bulldog. When he once gets his teeth in, nothing can shake him off."—*Abraham Lincoln.*

"I am bigger than anything that can happen to me. All these things are outside my door, *and I've got the key* . * Man was meant to be, and ought to be, stronger and more than anything that can happen to him. Circumstances, 'Fate,' 'Luck,' are all outside; and if he cannot change them, he can always *beat* them."—*Charles F. Lummis.*

"The truest wisdom is a resolute determination."

"Impossible is a word found only in the dictionary of fools."

"Circumstances! I *make* circumstances!"—*Napoleon.*

"He who fails only half wills."—*Suwarrow.*

"That which the easiest becomes a habit in us is the will. Learn, then, to will strongly and decisively; thus fix your floating life, and leave it no longer to be carried hither and thither, like a withered leaf, by every wind that blows."

"Man owes his growth chiefly to that active striving of the will,—that encounter which we call effort,—and it is astonishing to find how often results apparently impracticable are thus made possible. * It is will—force of purpose—that enables a man to do or be whatever he sets his mind upon being or doing."

"A strong, defiant purpose is many-handed and lays hold of whatever is near that can serve it; it has a magnetic purpose that draws to itself whatever is kindred. * Let it be your first study to teach the world that you are not wood and straw; that there is some iron in you."—*Munger.*

"It's *dogged* as does it."—*Yorkshire Proverb.*

"One talent with a will behind it will accomplish more than ten without it, as a thimbleful of powder in a rifle, the bore of whose barrel will give it direction, will do greater execution than a carload burned in the open air."—*O.S. Marden.*

"Will may not endow man with talents or capacities; but it does one very important matter—it enables him to make the best, the very best, of his powers."—*Fothergill.*

"Tender-handed stroke a nettle,
  And it stings you for your pains.
Grasp it like a man of mettle,
  And it soft as down remains."

"Don't flinch; don't foul; but hit the line hard."—*Roosevelt.*

"The more difficulties one has to encounter, within and without, the more significant and the higher in inspiration his life will be."

The Hindu-Yogi Science Of Breath (A Complete Manual of the Oriental Breathing Philosophy of Physical, Mental, Psychic and Spiritual Development)

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CHAPTER I.
SALAAM

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The Western student is apt to be somewhat confused in his ideas regarding the Yogis and their philosophy and practice. Travelers to India have written great tales about the hordes of fakirs, mendicants and mountebanks who infest the great roads of India and the streets of its cities, and who impudently claim the title "Yogi." The Western student is scarcely to be blamed for thinking of the typical Yogi as an emaciated, fanatical, dirty, ignorant Hindu, who either sits in a fixed posture until his body becomes ossified, or else holds his arm up in the air until it becomes stiff and withered and forever after remains in that position, or perhaps clenches his fist and holds it tight until his fingernails grow through the palms of his hands. That these people exist is true, but their claim to the title "Yogi" seems as absurd to the true Yogi as does the claim to the title "Doctor" on the part of the man who pares one's corns seem to the eminent surgeon, or as does the title of "Professor," as assumed by the street corner vendor of worm medicine, seem to the President of Harvard or Yale.

There have been for ages past in India and other Oriental countries men who devoted their time and attention to the development of Man, physically, mentally and spiritually. The experience of generations of earnest seekers has been handed down for centuries from teacher to pupil, and gradually a definite Yogi science was built up. To these investigations and teachings was finally applied the term "Yogi," from the Sanscrit word "Yug," meaning "to join." From the same source comes the English word "yoke," with a similar meaning. Its use in connection with these teachings is difficult to trace, different authorities giving different explanations, but probably the most ingenious is that which holds that it is intended as the Hindu equivalent for the idea conveyed by the English phrase, "getting into harness," or "yoking up," as the Yogi undoubtedly "gets into harness" in his work of controlling the body and mind by the Will.

Yoga is divided into several branches, ranging from that which teaches the control of the body, to that which teaches the attainment of the highest spiritual development. In the work we will not go into the higher phases of the subject, except when the "Science of Breath" touches upon the same. The "Science of Breath" touches Yoga at many points, and although chiefly concerned with the development and control of the physical, has also its psychic side, and even enters the field of spiritual development.

In India there are great schools of Yoga, comprising thousands of the leading minds of that great country. The Yoga philosophy is the rule of life for many people. The pure Yogi teachings, however, are given only to the few, the masses being satisfied with the crumbs which fall from the tables of the educated classes, the Oriental custom in this respect being opposed to that of the Western world. But Western ideas are beginning to have their effect even in the Orient, and teachings which were once given only to the few are now freely offered to any who are ready to receive them. The East and the West are growing closer together, and both are profiting by the close contact, each influencing the other.

The Hindu Yogis have always paid great attention to the Science of Breath, for reasons which will be apparent to the student who reads this book. Many Western writers have touched upon this phase of the Yogi teachings, but we believe that it has been reserved for the writer of this work to give to the Western student, in concise form and simple language, the underlying principles of the Yogi Science of Breath, together with many of the favorite Yogi breathing exercises and methods. We have given the Western idea as well as the Oriental, showing how one dovetails into the other. We have used the ordinary English terms, almost entirely, avoiding the Sanscrit terms, so confusing to the average Western reader.

The first part of the book is devoted to the physical phase of the Science of Breath; then the psychic and mental sides are considered, and finally the spiritual side is touched upon.

We may be pardoned if we express ourselves as pleased with our success in condensing so much Yogi lore into so few pages, and by the use of words and terms which may be understood by anyone. Our only fear is that its very simplicity may cause some to pass it by as unworthy of attention, while they pass on their way searching for something "deep," mysterious and non-understandable. However, the Western mind is eminently practical, and we know that it is only a question of a short time before it will recognize the practicability of this work.

We greet our students, with our most profound salaam, and bid them be seated for their first lessons in the Yogi Science of Breath.

CHAPTER II.

"BREATH IS LIFE"

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> Life is absolutely dependent upon the act of breathing. "Breath is Life."
>
> Differ as they may upon details of theory and terminology, the Oriental and the Occidental agree upon these fundamental principles.

To breathe is to live, and without breath there is no life. Not only are the higher animals dependent upon breath for life and health, but even the lower forms of animal life must breathe to live, and plant life is likewise dependent upon the air for continued existence.

The infant draws in a long, deep breath, retains it for a moment to extract from it its life-giving properties, and then exhales it in a long wail, and lo! its life upon earth has begun. The old man gives a faint gasp, ceases to breathe, and life is over. From the first faint breath of the infant to the last gasp of the dying man, it is one long story of continued breathing. Life is but a series of breaths.

Breathing may be considered the most important of all of the functions of the body, for, indeed, all the other functions depend upon it. Man may exist some time without eating; a shorter time without drinking; but without breathing his existence may be measured by a few minutes.

And not only is Man dependent upon Breath for life, but he is largely dependent upon correct habits of breathing for continued vitality and freedom from disease. An intelligent control of our breathing power will lengthen our days upon earth by giving us increased vitality and powers of resistance, and, on the other hand, unintelligent and careless breathing will tend to shorten our days, by decreasing our vitality and laying us open to disease.

Man in his normal state had no need of instruction in breathing. Like the lower animal and the child, he breathed naturally and properly, as nature intended him to do, but civilization has changed him in this and other respects. He has contracted improper methods and attitudes of walking, standing and sitting, which have robbed him of his birthright of natural and correct breathing. He has paid a high price for civilization. The savage, to-day, breathes naturally, unless he has been contaminated by the habits of civilized man.

The percentage of civilized men who breathe correctly is quite small, and the result is shown in contracted chests and stooping shoulders, and the terrible increase in diseases of the respiratory organs, including that dread monster, Consumption, "the white scourge." Eminent authorities have stated that one generation of correct breathers would regenerate the race, and disease would be so rare as to be looked upon as a curiosity. Whether looked at from the standpoint of the Oriental or Occidental, the connection between correct breathing and health is readily seen and explained.

The Occidental teachings show that the physical health depends very materially upon correct breathing. The Oriental teachers not only admit that their Occidental brothers are right, but say that in addition to the physical benefit derived from correct habits of breathing, Man's mental power, happiness, self-control, clear-sightedness, morals, and even his spiritual growth may be increased by an understanding of the "Science of Breath." Whole schools of Oriental Philosophy have been founded upon this science, and this knowledge when grasped by the Western races, and by them put to the practical use which is their strong point, will work wonders among them. The theory of the East, wedded to the practice of the West, will produce worthy offspring.

This work will take up the Yogi "Science of Breath," which includes not only all that is known to the Western physiologist and hygienist, but the occult side of the subject as well. It not only points out the way to physical health along the lines of what Western scientists have termed "deep breathing," etc., but also goes into the less known phases of the subject, and shows how the Hindu Yogi controls his body, increasing his mental capacity, and develops the spiritual side of his nature by the "Science of Breath."

The Yogi practices exercises by which he attains control of his body, and is enabled to send to any organ or part an increased flow of vital force or "prana," thereby strengthening and invigorating the part or organ. He knows all that his Western scientific brother knows about the physiological effect of correct breathing, but he also knows that the air contains more than oxygen and hydrogen and nitrogen, and that something more is accomplished than the mere oxygenating of the blood. He knows something about "prana," of which his Western brother is ignorant, and he is fully aware of the nature and manner of handling that great principle of energy, and is fully informed as to its effect upon the human body and mind. He knows that by rhythmical breathing one may bring himself into harmonious vibration with nature, and aid in the unfoldment of his latent powers. He knows that by controlled breathing he may not only cure disease in himself and others, but also practically do away with fear and worry and the baser emotions.

and the baser emotions.

To teach these things is the object of this work. We will give in a few chapters concise explanations and instructions, which might be extended into volumes. We hope to awaken the minds of the Western world to the value of the Yogi "Science of Breath."

CHAPTER III.
THE EXOTERIC THEORY OF BREATH

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In this chapter we will give you briefly the theories of the Western scientific world regarding the functions of the respiratory organs, and the part in the human economy played by the breath. In subsequent chapters we will give the additional theories and ascertained facts of the Oriental school of thought and research. The Oriental accepts the theories and facts of his Western brothers (which have been known to him for centuries) and adds thereto much that the latter do not now accept, but which they will in due time "discover" and which, after renaming, they will present to the world as a great truth.

Before taking up the Western idea, it will perhaps be better to give a hasty general idea of the Organs of Respiration.

The Organs of Respiration consist of the lungs and the air passages leading to them. The lungs are two in number, and occupy the pleural chamber of the thorax, one en each side of the median line, being separated from each other by the heart, the greater blood vessels and the larger air tubes. Each lung is free in all directions, except at the root, which consists chiefly of the bronchi, arteries and veins connecting the lungs with the trachea and heart. The lungs are spongy and porous, and their tissues are very elastic. They are covered with a delicately constructed but strong sac, known as the pleural sac, one wall of which closely adheres to the lung, and the other to the inner wall of the chest, and which secretes a fluid which allows the inner surfaces of the walls to glide easily upon each other in the act of breathing.

The Air Passages consist of the interior of the nose, pharynx, larynx, windpipe or trachea, and the bronchial tubes. When we breathe, we draw in the air through the nose, in which it is warmed by contact with the mucous membrane, which is richly supplied with blood, and after it has passed through the pharynx and larynx it passes into the trachea or windpipe, which subdivides into numerous tubes called the bronchial tubes (bronchia), which in turn subdivide into and terminate in minute subdivisions in all the small air spaces in the lungs, of which the lungs contain millions. A writer has stated that if the air cells of the lungs were spread out over an unbroken surface, they would cover an area of fourteen thousand square feet.

The air is drawn into the lungs by the action of the diaphragm, a great, strong, flat, sheet-like muscle, stretched across the chest, separating the chest-box from the abdomen. The diaphragm's action is almost as automatic as that of the heart, although it may be transformed into a semi-voluntary muscle by an effort of the will. When it expands, it increases the size of the chest and lungs, and the air rushes into the vacuum thus created. When it relaxes the chest and lungs contract and the air is expelled from the lungs.

Now, before considering what happens to the air in the lungs, let us look a little into the matter of the circulation of the blood. The blood, as you know, is driven by the heart, through the arteries, into the capillaries, thus reaching every part of the body, which it vitalizes, nourishes and strengthens. It then returns by means of the capillaries by another route, the veins, to the heart, from whence it is drawn to the lungs.

The blood starts on its arterial journey, bright red and rich, laden with life-giving qualities and properties. It returns by the venous route, poor, blue and dull, being laden down with the waste matter of the system. It goes out like a fresh stream from the mountains; it returns as a stream of sewer water. This foul stream goes to the right auricle of the heart. When this auricle becomes filled, it contracts and forces the stream of blood through an opening in the right ventricle of the heart, which in turn sends it on to the lungs, where it is distributed by millions of hair-like blood vessels to the air cells of the lungs, of which we have spoken. Now, let us take up the story of the lungs at this point.

The foul stream of blood is now distributed among the millions of tiny air cells in the lungs. A breath of air is inhaled and the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to admit the oxygen to penetrate them. When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases carbonic acid gas generated from the waste products and poisonous matter which has been gathered up by the blood from all parts of the system.

The blood thus purified and oxygenated is carried back to the heart, again rich, red and bright, and laden with life-giving properties and qualities. Upon reaching the left auricle of the heart, it is forced into the left ventricle, from whence it is again forced out through the arteries on its mission of life to all parts of the system. It is estimated that in a single day of twenty-four hours, 35,000 pints of blood traverse the capillaries of the lungs, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both of their surfaces. When one considers the minute details of the process alluded to, he is lost in wonder and admiration at Nature's infinite care and intelligence.

It will be seen that unless fresh air in sufficient quantities reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system, and death ensues. Impure air acts in the same way, only in a lessened degree. It will also be seen that if one does not breathe in a sufficient quantity of air, the work of the blood cannot go on properly, and the result is that the body is insufficiently nourished and disease ensues, or a state of imperfect health is experienced. The blood of one who breathes improperly is, of course, of a bluish, dark color, lacking the rich redness of pure arterial blood. This often shows itself in a poor complexion. Proper breathing, and a consequent good circulation, results in a clear, bright complexion.

A little reflection will show the vital importance of correct breathing. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed of the impurities which it took up on its return journey. These impurities if returned to the system will certainly manifest in some form of disease, either in a form of blood disease or some disease resulting from impaired functioning of some insufficiently nourished organ or tissue.

The blood, when properly exposed to the air in the lungs, not only has its impurities consumed, and parts with its noxious carbonic acid gas, but it also takes up and absorbs a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may perform her processes properly. When the oxygen comes in contact with the blood, it unites with the hemoglobin of the blood and is carried to every cell, tissue, muscle and organ, which it invigorates and strengthens, replacing the worn out cells and tissue by new materials which Nature converts to her use. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen.

Not only is every part vitalized by the oxygen, but the act of digestion depends materially upon a certain amount of oxygenation of the food, and this can be accomplished only by the oxygen in the blood coming in contact with the food and producing a certain form of combustion. It is therefore necessary that a proper supply of oxygen be taken through the lungs. This accounts for the fact that weak lungs and poor digestion are so often found together. To grasp the full significance of this statement, one must remember that the entire body receives nourishment from the food assimilated, and that imperfect assimilation always means an imperfectly nourished body. Even the lungs themselves depend upon the same source for nourishment, and if through imperfect breathing the assimilation becomes imperfect, and the lungs in turn become weakened, they are rendered still less able to perform their work properly, and so in turn the body becomes further weakened. Every particle of food and drink must be oxygenated before it can yield us the proper nourishment, and before the waste products of the system can be reduced to the proper condition to be eliminated from the system. Lack of sufficient oxygen means Imperfect nutrition, Imperfect elimination and imperfect health. Verily, "breath is life."

The combustion arising from the change in the waste products generates heat and equalizes the temperature of the body. Good breathers are not apt to "take cold," and they generally have plenty of good warm blood which enables them to resist the changes in the outer temperature.

In addition to the above-mentioned important processes the act of breathing gives exercise to the internal organs and muscles, which feature is generally overlooked by the Western writers on the subject, but which the Yogis fully appreciate.

In imperfect or shallow breathing, only a portion of the lung cells are brought into play, and a great portion of the lung capacity is lost, the system suffering in proportion to the amount of under-oxygenation. The lower animals, in their native state, breathe naturally, and primitive man undoubtedly did the same. The abnormal manner of living adopted by civilized man—the shadow that follows upon civilization—has robbed us of our natural habit of breathing, and the race has greatly suffered thereby. Man's only physical salvation is to "get back to Nature."

CHAPTER IV.
THE ESOTERIC THEORY OF BREATH

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The Science of Breath, like many other teachings, has its esoteric or inner phase, as well as its exoteric or external. The physiological phase may be termed the outer or exoteric side of the subject, and the phase which we will now consider may be termed its esoteric or inner side. Occultists, in all ages and lands, have always taught, usually secretly to a few followers, that there was to be found in the air a substance or principle from which all activity, vitality and life was derived. They differed in their terms and names for this force, as well as in the details of the theory, but the main principle is to be found in all occult teachings and philosophies, and has for centuries formed a portion of the teachings of the Oriental Yogis.

In order to avoid misconceptions arising from the various theories regarding this great principle, which theories are usually attached to some name given the principle, we, in this work, will speak of the principle as "Prana," this word being the Sanskrit term meaning "Absolute Energy." Many occult authorities teach that the principle which the Hindus term "Prana" is the universal principle of energy or force, and that all energy or force is derived from that principle, or, rather, is a particular form of manifestation of that principle. These theories do not concern us in the consideration of the subject matter of this work, and we will therefore confine ourselves to an understanding of prana as the principle of energy exhibited in all living things, which distinguishes them from a lifeless thing. We may consider it as the active principle of life—Vital Force, if you please. It is found in all forms of life, from the amoeba to man—from the most elementary form of plant life to the highest form of animal life. Prana is all pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things—in every atom—the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand their teachings that prana is everywhere, in everything. Prana must not be confounded with the Ego—that bit of Divine Spirit in every soul, around which clusters matter and energy. Prana is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the prana, being no longer under its control, responds only to the orders of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient prana to enable it to form new combinations, the unused prana returning to the great universal storehouse from which it came. With the Ego in control, cohesion exists and the atoms are held together by the Will of the Ego.

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies Life.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. Animal and plant life breathe it in with the air, and yet if the air contained it not they would die even though they might be filled with air. It is taken up by the system along with the oxygen, and yet is not the oxygen. The Hebrew writer of the book of Genesis knew the difference between the atmospheric air and the mysterious and potent principle contained within it. He speaks of neshemet ruach chayim, which, translated, means "the breath of the spirit of life." In the Hebrew neshemet means the ordinary breath of atmospheric air, and chayim means life or lives, while the word ruach means the "spirit of life," which occultists claim is the same principle which we speak of as Prana.

Prana is in the atmospheric air, but it is also elsewhere, and it penetrates where the air cannot reach. The oxygen in the air plays an important part in sustaining animal life, and the carbon plays a similar part with plant life, but Prana has its own distinct part to play in the manifestation of life, aside from the physiological functions.

We are constantly inhaling the air charged with prana, and are as constantly extracting the latter from the air and appropriating it to our uses. Prana is found in its freest state in the atmospheric air, which when fresh is fairly charged with it, and we draw it to us more easily from the air than from any other source. In ordinary breathing we absorb and extract a normal supply of prana, but by controlled and regulated breathing (generally known as Yogi breathing) we are enabled to extract a greater supply, which is stored away in the brain and nerve centers, to be used when necessary. We may store away prana, just as the storage battery stores away electricity. The many powers attributed to advanced occultists is due largely to their knowledge of this fact and their intelligent use of this stored-up energy. The Yogis know that by certain forms of breathing they establish certain relations with the supply of prana and may draw on the same for what they require. Not only do they strengthen all parts of their body in this way, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers attained. One who has mastered the science of storing away prana, either consciously or unconsciously, often radiates vitality and strength which is felt by those coming in contact with him, and such a person may impart this strength to others, and give them increased vitality and health. What is called "magnetic healing" is performed in this way, although many practitioners are not aware of the source of their power.

Western scientists have been dimly aware of this great principle with which the air is charged, but finding that they could find no chemical trace of it, or make it register an any of their instruments, they have generally treated the Oriental theory with disdain. They could not explain this principle, and so denied it. They seem, however, to recognize that the air in certain places possesses a greater amount of "something" and sick people are directed by their physicians to seek such places in hopes of regaining, lost health.

The oxygen in the air is appropriated by the blood and is made use of by the circulatory system. The prana in the air is appropriated by the nervous system, and is used in its work. And as the oxygenated blood is carried to all parts of the system, building up and replenishing, so is the prana carried to all parts of the nervous system, adding strength and vitality. If we think of prana as being the active principle of what we call "vitality," we will be able to form a much clearer idea of what an important part it plays in our lives. Just as is the oxygen in the blood used up by the wants of the system, so the supply of prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and in consequence constant replenishing is necessary. Every thought, every act, every effort of the will, every motion of a muscle, uses up a certain amount of what we call nerve force, which is really a form of prana. To move a muscle the brain sends out an impulse over the nerves, and the muscle contracts, and so much prana is expended. When it is remembered that the greater portion of prana acquired by man comes to him from the air inhaled, the importance of proper breathing is readily understood.

CHAPTER V.
THE NERVOUS SYSTEM

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It will be noticed that the Western scientific theories regarding the breath confine themselves to the effects of the absorption of oxygen, and its use through the circulatory system, while the Yogi theory also takes into consideration the absorption of Prana, and its manifestation through the channels of the Nervous System. Before proceeding further, it may be as well to take a hasty glance at the Nervous System.

The Nervous System of man is divided into two great systems, viz., the Cerebro-Spinal System and the Sympathetic System. The Cerebro-Spinal System consists of all that part of the Nervous System contained within the cranial cavity and the spinal canal, viz., the brain and the spinal cord, together with the nerves which branch off from the same. This system presides over the functions of animal life known as volition, sensation, *etc.* The Sympathetic System includes all that part of the Nervous System located principally in the thoracic, abdominal and pelvic cavities, and which is distributed to the internal organs. It has control over the involuntary processes, such as growth, nutrition, *etc.*

The Cerebro-Spinal System attends to all the seeing, hearing, tasting, smelling, feeling, *etc.* It sets things in motion; it is used by the Ego to think—to manifest consciousness. It is the instrument with which the Ego communicates with the outside world. This system may be likened to a telephone system, with the brain as the central office, and the spinal column and nerves as cable and wires respectively.

The brain is a great mass of nerve tissue, and consists of three parts, viz., the Cerebrum or brain proper, which occupies the upper, front, middle and back portion of the skull; the Cerebellum, or "little brain," which fills the lower and back portion of the skull; and the Medulla Oblongata, which Is the broadened commencement of the spinal cord, lying before and in front of the Cerebellum.

The Cerebrum is the organ of that part of the mind which manifests itself in intellectual action. The Cerebellum regulates the movements of the voluntary muscles. The Medulla Oblongata is the upper enlarged end of the spinal cord, and from it and the Cerebrum branch forth the Cranial Nerves which reach to various parts of the head, to the organs of special sense, and to some of the thoracic and abdominal organs, and to the organs of respiration.

The Spinal Cord, or spinal marrow, fills the spinal canal in the vertebral column, or "backbone." It is a long mass of nerve tissue, branching off at the several vertebrae to nerves communicating with all parts of the body. The Spinal Cord is like a large telephone cable, and the emerging nerves are like the private wires connecting therewith.

The Sympathetic Nervous System consists of a double chain of Ganglia on the side of the Spinal column, and scattered ganglia in the head, neck, chest and abdomen. (A ganglion is a mass of nervous matter including nerve cells.) These ganglia are connected with each other by filaments, and are also connected with the Cerebro-Spinal System by motor and sensory nerves. From these ganglia numerous fibers branch out to the organs of the body, blood vessels, *etc.* At various points, the nerves meet together and form what are known as plexuses. The Sympathetic System practically controls the involuntary processes, such as circulation, respiration and digestion.

The power or force transmitted from the brain to all parts of the body by means of the nerves, is known to Western science as "nerve force," although the Yogi knows it to be a manifestation of Prana. In character and rapidity it resembles the electric current. It will be seen that without this "nerve force" the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact the machinery of the body comes to a stop without it. Nay more, even the brain cannot think without Prana be present. When these facts are considered, the importance of the absorption of Prana must be evident to all, and the Science of Breath assumes an importance even greater than that accorded it by Western science.

The Yogi teachings go further than does Western science, in one important feature of the Nervous System. We allude to what Western science terms the "Solar Plexus," and which it considers as merely one of a series of certain matted nets of sympathetic nerves with their ganglia found in various parts of the body. Yogi science teaches that this Solar Plexus is really a most important part of the Nervous System, and that it is a form of brain, playing one of the principal parts in the human economy. Western science seems to be moving gradually towards a recognition of this fact which has been known to the Yogis of the East for centuries, and some recent Western writers have termed the Solar Plexus the "Abdominal Brain." The Solar Plexus is situated in the Epigastric region, just back of the "pit of the stomach" on either side of the spinal column. It is composed of white and gray brain matter, similar to that composing the other brains of man. It has control of the main internal organs of man, and plays a much more important part than is generally recognized. We will not go into the

Yogi theory regarding the Solar Plexus, further than to say that they know it as the great central storehouse of Prana. Men have been known to be instantly killed by a severe blow over the Solar Plexus, and prize fighters recognize its vulnerability and frequently temporarily paralyze their opponents by a blow over this region.

The name "Solar" is well bestowed on this "brain," as it radiates strength and energy to all parts of the body, even the upper brains depending largely upon it as a storehouse of Prana. Sooner or later Western science will fully recognize the real function of the Solar Plexus, and will accord to it a far more important place then it now occupies in their text-books and teachings.

CHAPTER VI.

NOSTRIL-BREATHING VS. MOUTH-BREATHING

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One of the first lessons in the Yogi Science of Breath, Is to learn how to breathe through the nostrils, and to overcome the common practice of mouth-breathing.

The breathing mechanism of Man is so constructed that he may breathe either through the mouth or nasal tubes, but it is a matter of vital importance to him which method he follows, as one brings health and strength and the other disease and weakness.

It should not be necessary to state to the student that the proper method of breathing is to take the breath through the nostrils, but alas! the ignorance among civilized people regarding this simple matter is astounding. We find people in all walks of life habitually breathing through their mouths, and allowing their children to follow their horrible and disgusting example.

Many of the diseases to which civilized man is subject are undoubtedly caused by this common habit of mouth-breathing. Children permitted to breathe in this way grow up with impaired vitality and weakened constitutions, and in manhood and womanhood break down and become chronic invalids. The mother of the savage race does better, being evidently guided by her intuition. She seems to instinctively recognize that the nostrils are the proper channels for the conveyal of air to the lungs, and she trains her infant to close its little lips and breathe through the nose. She tips its head forward when it is asleep, which attitude closes the lips and makes nostril-breathing imperative. If our civilized mothers were to adopt the same plan, it would work a great good for the race.

Many contagious diseases are contracted by the disgusting habit of mouth-breathing, and many cases of cold and catarrhal affections are also attributable to the same cause. Many persons who, for the sake of appearances, keep their mouth closed during the day, persist in mouth-breathing at night and often contract disease in this way.

Carefully conducted scientific experiments have shown that soldiers and sailors who sleep with their mouths open are much more liable to contract contagious diseases than those who breathe properly through the nostrils. An instance is related in which small-pox became epidemic on a man-of-war in foreign parts, and every death which resulted was that of some sailor or marine foreign parts, and every death which resulted was that of some sailor or marine who was a mouth-breather, not a single nostril-breather succumbing.

The organs of respiration have their only protective apparatus, filter, or dust-catcher, in the nostrils. When the breath is taken through the mouth, there is nothing from mouth to lungs to strain the air, or to catch the dust and other foreign matter in the air. From mouth to lungs the dirt or impure substance has a clear track, and the entire respiratory system is unprotected. And, moreover, such incorrect breathing admits cold air to the organs, thereby injuring them. Inflammation of the respiratory organs often results from the inhalation of cold air through the mouth. The man who breathes through the mouth at night, always awakens with a parched feeling in the mouth and a dryness in the throat. He is violating one of nature's laws, and is sowing the seeds of disease.

Once more, remember that the mouth affords no protection to the respiratory organs, and cold air, dust and impurities and germs readily enter by that door. On the other hand, the nostrils and nasal passages show evidence of the careful design of nature in this respect. The nostrils are two narrow, tortuous channels, containing numerous bristly hairs which serve the purpose of a filter or sieve to strain the air of its impurities, etc., which are expelled when the breath is exhaled. Not only do the nostrils serve this important purpose, but they also perform an important function in warming the air inhaled. The long narrow winding nostrils are filled with warm mucous membrane, which coming in contact with the inhaled air Warms it so that it can do no damage to the delicate organs of the throat, or to the lungs.

No animal, excepting man, sleeps with the mouth open or breathes through the mouth, and in fact it is believed that it is only civilized man who so perverts nature's functions, as the savage and barbarian races almost invariably breathe correctly. It is probable that this unnatural habit among civilized men has been acquired through unnatural methods of living, enervating luxuries and excessive warmth.

The refining, filtering and straining apparatus of the nostrils renders the air fit to reach the delicate organs of the throat and the lungs, and the air is not fit to so reach these organs until it has passed through nature's refining process. The impurities which are stopped and retained by the sieves and mucous membrane of the nostrils, are thrown out again by the expelled breath, in exhalation, and in case they have accumulated too rapidly or have managed to escape through the sieves and have penetrated forbidden regions, nature protects us by producing a sneeze which violently ejects the intruder.

The air, when it enters the lungs is as different from the outside air, as is distilled water different from the water of the cistern. The intricate purifying organization of the nostrils, arresting and holding the impure particles in the air organization of the nostrils, arresting and holding the impure particles in the air, is as important as is the action of the mouth in stopping cherry-stones and fish-bones and preventing them from being carried on to the stomach. Man should no more breathe through his mouth than he would attempt to take food through his nose.

Another feature of mouth-breathing is that the nasal passages, being thus comparatively unused, consequently fail to keep themselves clean and clear, and become clogged up and unclean, and are apt to contract local diseases. Like abandoned roads that soon become filled with weeds and rubbish, unused nostrils become filled with impurities and foul matter.

One who habitually breathes through the nostrils is not likely to be troubled with clogged or stuffy nostrils, but for the benefit of those who have been more or less addicted to the unnatural mouth-breathing, and who wish to acquire the natural and rational method, it may perhaps be well to add a few words regarding the way to keep their nostrils clean and free from impurities.

A favorite Oriental method is to snuff a little water up the nostrils allowing it to run down the passage into the throat, from thence it may be ejected through the mouth. Some Hindu yogis immerse the face in a bowl of water, and by a sort of suction draw in quite a quantity of water, but this latter method requires considerable practice, and the first mentioned method is equally efficacious, and much more easily performed.

Another good plan is to open the window and breathe freely, closing one nostril with the finger or thumb, sniffing up the air through the open nostril. Then repeat the process on the other nostril. Repeat several times, changing nostrils. This method will usually clear the nostrils of obstructions.

In case the trouble is caused by catarrh it is well to apply a little vaseline or camphor ice or similar preparation. Or sniff up a little witch-hazel extract once in a while, and you will notice a marked improvement. A little care and attention will result in the nostrils becoming clean and remaining so.

We have given considerable space to this subject of nostril-breathing, not only because of its great importance in its reference to health, but because nostril-breathing is a prerequisite to the practice of the breathing exercises to be given later in this book, and because nostril-breathing is one of the basic principles underlying the Yogi Science of Breath.

We urge upon the student the necessity of acquiring this method of breathing if he has it not, and caution him against dismissing this phase of the subject as unimportant.

CHAPTER VII.
FOUR METHODS OF RESPIRATION

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In the consideration of the question of respiration, we must begin by considering the mechanical arrangements whereby the respiratory movements are effected. The mechanics of respiration manifest through (1) the elastic movements of the lungs, and (2) the activities of the sides and bottom of the thoracic cavity in which the lungs are contained. The thorax is that portion of the trunk between the neck and the abdomen, the cavity of which (known as the thoracic cavity) is occupied mainly by the lungs and heart. It is bounded by the spinal column, the ribs with their cartilages, the breastbone, and below by the diaphragm. It is generally spoken of as "the chest." It has been compared to a completely shut, conical box, the small end of which Is turned upward, the back of the box being formed by the spinal column, the front by the breastbone and the sides by the ribs.

The ribs are twenty-four in number, twelve on each side, and emerge from each side of the spinal column. The upper seven pair are known as "true ribs," being fastened to the breastbone direct, while the lower five pairs are called (false ribs) or "floating ribs," because they are not so fastened, the upper two of them being fastened by cartilage to the other ribs, the remainder having no cartilages, their forward ends being free.

The ribs are moved in respiration by two superficial muscular layers, known as the intercostal muscles. The diaphragm, the muscular partition before alluded to, separates the chest box from the abdominal cavity.

In the act of inhalation the muscles expand the lungs so that a vacuum is created and the air rushes in in accordance with the well known law of physics. Everything depends upon the muscles concerned in the process of respiration, which we may as, for convenience, term the "respiratory muscles." Without the aid of these muscles the lungs cannot expand, and upon the proper use and control of these muscles the Science of Breath largely depends. The proper control of these muscles will result in the ability to attain the maximum degree of lung expansion, and the greatest amount of the life giving properties of the air into the system.

The Yogis classify Respiration into four general methods, viz:

(1) High Breathing.

(2) Mid Breathing.
(3) Low Breathing.
(4) Yogi Complete Breathing.

We will give a general idea of the first three methods, and a more extended treatment of the fourth method, upon which the Yogi Science of Breath is largely based.

(1) HIGH BREATHING.

This form of breathing is known to the Western world as Clavicular Breathing, or Collarbone Breathing. One breathing in this way elevates the ribs and raises the collarbone and shoulders, at the same time drawing in the abdomen and pushing its contents up against the diaphragm, which in turn is raised.

The upper part of the chest and lungs, which is the smallest, is used, and consequently but a minimum amount of air enters the lungs. In addition to this, the diaphragm being raised, there can be no expansion in that direction. A study of the anatomy of the chest will convince any student that in this way a maximum amount of effort is used to obtain a minimum amount of benefit.

High Breathing is probably the worst form of breathing known to man and requires the greatest expenditure of energy with the smallest amount of benefit. It is an energy-wasting, poor-returns plan. It is quite common among the Western races, many women being addicted to It, and even singers, clergymen, lawyers and others, who should know better, using it ignorantly.

Many diseases of the vocal organs and organs of respiration may be directly traced to this barbarous method of breathing, and the straining of delicate organs caused by this method, often results in the harsh, disagreeable voices heard on all sides. Many persons who breathe In this way become addicted to the disgusting practice of "mouth-breathing" described in a preceding chapter.

If the student has any doubts about what has been said regarding this form of breathing, let him try the experiment of expelling all the air from his lungs, then standing erect, with hands at sides, let him raise the shoulders and collarbone and inhale. He will find that the amount of air inhaled far below normal. Then let him inhale a full breath, after dropping the shoulders and collarbone, and he will receive an object lesson in breathing which he will be apt to remember much longer than he would any words, printed or spoken.

(2) MID BREATHING.

This method of respiration is known to Western students as Rib Breathing, or InterCostal Breathing, and while less objectionable than High Breathing, is far inferior to either Low Breathing or to the Yogi Complete Breath. In Mid Breathing the diaphragm is pushed upward, and the abdomen drawn in. The ribs are raised somewhat, and the chest is partially expanded. It is quite common among men who have made no study of the subject. As there are two better methods known, we give it only passing notice, and that principally to call your attention to its short-comings.

(3) LOW BREATHING.

This form of respiration is far better than either of the two preceding forms: and of recent years many Western writers have extolled its merits, and have exploited it under the names of "Abdominal Breathing," "Deep Breathing," "Diaphragmatic Breathing," etc., etc., and much good has been accomplished by the attention of the public having been directed to the subject, and many having been Induced to substitute it for the interior and injurious methods above alluded to. Many "systems" of breathing have been built around Low Breathing, and students have paid high prices to learn the new (?) systems. But, as we have said, much good has resulted, and after all the students who paid high prices to learn revamped old systems undoubtedly got their money's worth if they were Induced to discard the old methods of High Breathing and Low Breathing.

Although many Western authorities write and speak of this method as the best known form of breathing, the Yogis know it to be but a part of a system which they have used for centuries and which they know as "The Complete Breath." It must be admitted, however, that one must be acquainted with the principles of Low Breathing before he can grasp the idea of Complete Breathing.

Let us again consider the diaphragm. What is it? We have seen that it is the great partition muscle, which separates the chest and its contents from the abdomen and its contents. When at rest it presents a concave surface to the abdomen. That is, the diaphragm as viewed from the abdomen would seem like the sky as viewed from the earth—the interior of an arched surface. Consequently the side of the diaphragm toward the chest organs is like a protruding rounded surface—like a hill. When the diaphragm is brought into use the hill formation is lowered and the diaphragm presses upon the abdominal organs and forces out the abdomen.

In Low Breathing, the lungs are given freer play than in the methods already mentioned, and consequently more air is inhaled. This fact has led the majority of Western writers to speak and write of Low Breathing (which they call

Abdominal Breathing) as the highest and best method known to science. But the Oriental Yogi has long known of a better method, and some few Western writers have also recognized this fact. The trouble with all methods of breathing, other than "Yogi Complete Breathing" is that in none of these methods do the lungs become filled with air—at the best only a portion of the lung space is filled, even in Low Breathing. High Breathing fills only the upper portion of the lungs. Mid Breathing fills only the middle and a portion of the upper parts. Low Breathing fills only the lower and middle parts. It is evident that any method that fills the entire lung space must be far preferable to those filling only certain parts Any method which will fill the entire lung space must be the greatest value to Man in the way of allowing him to absorb the greatest quantity of oxygen and to store away the greatest amount of prana. The Complete Breath is known to the Yogis to be the best method of respiration known to science.

THE YOGI COMPLETE BREATH.

Yogi Complete Breathing includes all the good points of High Breathing, Mid Breathing and Low Breathing, with the objectionable features of each eliminated. It brings into play the entire respiratory apparatus, every part of the lungs, every air-cell, every respiratory muscle. The entire respiratory organism responds to this method of breathing, and the maximum amount of benefit is derived from the minimum expenditure of energy. The chest cavity is increased to its normal limits in all directions and every part of the machinery performs its natural work and functions.

One of the most important features of this method of breathing is the fact that the respiratory muscles are fully called into play, whereas in the other forms of breathing only a portion of these muscles are so used. In Complete Breathing, among other muscles, those controlling the ribs are actively used, which increases the space in which the lungs may expand, and also gives the proper support to the organs when needed, Nature availing herself of the perfection of the principle of leverage in this process. Certain muscles hold the lower ribs firmly in position, while other muscles bend them outward.

Then again, in this method, the diaphragm is under perfect control and is able to perform its functions properly, and in such manner as to yield the maximum degree of service.

In the rib-action, above alluded to, the lower ribs are controlled by the diaphragm which draws them slightly downward, while other muscles hold them in place and the intercostal muscles force them outward, which combined action increases the mid-chest cavity to its maximum. In addition to this muscular increases the mid-chest cavity to its maximum. In addition to this muscular action, the upper ribs are also lifted and forced outward by the intercostal muscles, which increases the capacity of the upper chest to its fullest extent.

If you have studied the special features of the four given methods of breathing, you will at once see that the Complete Breath comprises all the advantageous features of the three other methods, plus the reciprocal advantages accruing from the combined action of the high-chest, mid-chest, and diaphragmatic regions, and the normal rhythm thus obtained.

In our next chapter, we will take up the Complete Breath in practice, and will give full directions for the acquirement of this superior method of breathing, with exercises, *etc*.

CHAPTER VIII.

HOW TO ACQUIRE THE YOGI COMPLETE BREATH

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The Yogi Complete Breath is the fundamental breath of the entire Yogi Science of Breath, and the student must fully acquaint himself with it, and master it perfectly before he can hope to obtain results from the other forms of breath-mentioned and given in this book. He should not be content with half-learning it, but should go to work in earnest until it becomes his natural method of breathing. This will require work, time and patience, but without these things nothing is ever accomplished. There is no royal road to the Science of Breath, and the student must be prepared to practice and study in earnest if he expect to receive results. The results obtained by a complete mastery of the Science of Breath are great, and no one who has attained them would willingly go back to the old methods, and he will tell his friends that he considers himself amply repaid for all his work. We say these things now, that you may fully understand the necessity and importance of mastering this fundamental method of Yogi Breathing, instead of passing it by and trying some of the attractive looking variations given later on in this book. Again, we say to you: Start right, and right results will follow; but neglect your foundations and your entire building will topple over sooner or later.

Perhaps the better way to teach you how to develop the Yogi Complete Breath, would be to give you simple directions regarding the breath itself, and then follow up the same with general remarks concerning it, and then later on giving exercises for developing the chest, muscles and lungs which have been allowed to remain in an undeveloped condition by imperfect methods of breathing. Right here we wish to say that this Complete Breath is not a forced or abnormal thing, but on the contrary is a going back to first principles—a return to Nature. The healthy adult savage and the healthy infant of civilization both breathe in this manner, but civilized man has adopted unnatural methods of living, clothing, etc., and has lost his birthright. And we wish to remind the reader that the Complete Breath does not necessarily call for the complete filling of the lungs at every inhalation. One may inhale the average amount of air, using the Complete Breathing Method and distributing the air inhaled, be the quantity large or small, to all parts of the lungs. But one should inhale a series of full large or small, to all parts of the lungs. But one should inhale a series of full Complete Breaths several times a day, whenever opportunity offers, in order to keep the system in good order and condition.

The following simple exercise will give you a clear idea of what the Complete Breath is:

(1) Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which descending exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breast-bone and chest. Then fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement, the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

At first reading it may appear that this breath consists of three distinct movements. This, however, is not the correct idea. The inhalation is continuous, the entire chest cavity from the lowered diaphragm to the highest point of the chest in the region of the collarbone, being expanded with a uniform movement. Avoid a jerky series of inhalations, and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements, and will result in a uniform continuous breath. You will be able to complete the inhalation in a couple of seconds after a little practice.

(2) Retain the breath a few seconds.

(3) Exhale quite slowly, holding the chest in a firm position, and having the abdomen in a little and lifting it upward slowly as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It will be seen that by this method of breathing all parts of the respiratory apparatus is brought into action, and all parts of the lungs, including the most remote air cells, are exercised. The chest cavity is expanded in all directions. You will also notice that the Complete Breath is really a combination of Low, Mid and High Breaths, succeeding each other rapidly in the order given, in such a manner as to form one uniform, continuous, complete breath.

You will find it quite a help to you if you will practice this breath before a large mirror, placing the hands lightly over the abdomen so that you may feel the movements. At the end of the inhalation, it is well to occasionally slightly elevate the shoulders, thus raising the collarbone and allowing the air to pass freely into the small upper lobe of the right lung, which place is sometimes the breeding place of tuberculosis breeding place of tuberculosis.

At the beginning of practice, you may have more or less trouble in acquiring the Complete Breath, but a little practice will make perfect, and when you have once acquired it you will never willingly return to the old methods.

CHAPTER IX.
PHYSIOLOGICAL EFFECT OF THE COMPLETE BREATH

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Scarcely too much can be said of the advantages attending the practice of the Complete Breath. And yet the student who has carefully read the foregoing pages should scarcely need to have pointed out to him such advantages.

The practice of the Complete Breath will make any man or woman immune to Consumption and other pulmonary troubles, and will do away with all liability to contract "colds," as well as bronchial and similar weaknesses. Consumption is due principally to lowered vitality attributable to an insufficient amount of air being inhaled. The impairment of vitality renders the system open to attacks from disease germs. Imperfect breathing allows a considerable part of the lungs to remain inactive, and such portions offer an inviting field for bacilli, which invading the weakened tissue soon produce havoc. Good healthy lung tissue will resist the germs, and the only way to have good healthy lung tissue is to use the lungs properly.

Consumptives are nearly all narrow-chested. What does this mean? Simply that these people were addicted to improper habits of breathing, and consequently their chests failed to develop and expand. The man who practices the Complete Breath will have a full broad chest, end the narrow-chested man may develop his chest to normal proportions if he will but adopt this mode of breathing. Such people must develop their chest cavities if they value their lives. Colds may often be prevented by practicing a little vigorous Complete Breathing whenever you feel that you are being unduly exposed. When chilled, breathe vigorously a few minutes, and you will feel a glow all over your body. Most colds can be cured by Complete Breathing and partial fasting for a day.

The quality of the blood depends largely upon its proper oxygenation in the lungs, and if it is under-oxygenated it becomes poor in quality and laden with all sorts of impurities, and the system suffers from lack of nourishment, and often becomes actually poisoned by the waste products remaining uneliminated in the blood. As the entire body, every organ and every part, is dependent upon the blood for nourishment, impure blood must have a serious effect upon the entire system. The remedy is plain—practice the Yogi Complete Breath.

The stomach and other organs of nutrition suffer much from improper

The stomach and other organs of nutrition suffer much from improper breathing. Not only are they ill nourished by reason of the lack of oxygen, but as the food must absorb oxygen from the blood and become oxygenated before it can be digested and assimilated, it is readily seen how digestion and assimilation is impaired by incorrect breathing. And when assimilation is not normal, the system receives less and less nourishment, the appetite fails, bodily vigor decreases, and energy diminishes, and the man withers and declines. All from the lack of proper breathing.

Even the nervous system suffers from improper breathing, inasmuch as the brain, the spinal cord, the nerve centers, and the nerves themselves, when improperly nourished by means of the blood, become poor and inefficient instruments for generating, storing and transmitting the nerve currents. And improperly nourished they will become if sufficient oxygen is not absorbed through the lungs. There is another aspect of the case whereby the nerve currents themselves, or rather the force from which the nerve currents spring, becomes lessened from want of proper breathing, but this belongs to another phase of the subject which is treated of in other chapters of this book, and our purpose here is to direct your attention to the fact that the mechanism of the nervous system is rendered inefficient as an instrument for conveying nerve force, as the indirect result of a lack of proper breathing.

The effect of the reproductive organs upon the general health is too well known to be discussed at length here, but we may be permitted to say that with the reproductive organs in a weakened condition the entire system feels the reflex action and suffers sympathetically. The Complete Breath produces a rhythm which is Nature's own plan for keeping this important part of the system in normal condition, and, from the first, it will be noticed that the reproductive functions are strengthened and vitalized, thus, by sympathetic reflex action, giving tone to the whole system. By this, we do not mean that the lower sex impulses will be aroused; far from it. The Yogis are advocates of continence and chastity, and have learned to control the animal passions. But sexual control does not mean sexual weakness, and the Yogi teachings are that the man or woman whose reproductive organism is normal and healthy, will have a stronger will with which to control himself or herself. The Yogi believes that much of the perversion of this wonderful part of the system comes from a lack of normal health, and results from a morbid rather than a normal condition of these organs. A little careful consideration of this question will prove that the Yogi teachings are right. This is not the place to discuss the subject fully, but the Yogis know that sex-energy may be conserved and used for the development of the body and mind of the individual, instead of being dissipated in unnatural excesses as is the wont of so many uninformed people. By special request we will give in this wont of so many uninformed people. By special request we will give in this book one of the favorite Yogi exercises for this purpose. But whether or not the student wishes to adopt the Yogi theories of continence and clean-living, he or she will find that the Complete Breath will do more to restore health to this part of the system than anything else ever tried. Remember, now, we mean normal health, not undue development. The sensualist will find that normal means a lessening of desire rather than an increase; the weakened man or woman will find a toning up and a relief from the weakness which has heretofore depressed him or her. We do not wish to be misunderstood or misquoted on this subject. The Yogis' ideal is a body strong in all its parts, under the control of a masterful and developed Will, animated by high ideals.

In the practice of the Complete Breath, during inhalation, the diaphragm contracts and exerts a gentle pressure upon the liver, stomach and other organs, which in connection with the rhythm of the lungs acts as a gentle massage of these organs and stimulates their actions, and encourages normal functioning. Each inhalation aids in this internal exercise, and assists in causing a normal circulation to the organs of nutrition and elimination. In High or Mid Breathing the organs lose the benefit accruing from this internal massage.

The Western world is paying much attention to Physical Culture just now, which is a good thing. But in their enthusiasm they must not forget that the exercise of the external muscles is not everything. The internal organs also need exercise, and Nature's plan for this exercise is proper breathing. The diaphragm is Nature's principal instrument for this internal exercise. Its motion vibrates the important organs of nutrition and elimination, and massages and kneads them at each inhalation and exhalation, forcing blood into them, and then squeezing it out, and imparting a general tone to the organs. Any organ or part of the body which is not exercised gradually atrophies and refuses to function properly, and lack of the internal exercise afforded by the diaphragmatic action leads to diseased organs. The Complete Breath gives the proper motion to the diaphragm, as well as exercising the middle and upper chest. It is indeed "complete" in its action.

From the standpoint of Western physiology alone, without reference to the Oriental philosophies and science, this Yogi system of Complete Breathing is of vital importance to every man, woman and child who wishes to acquire health and keep it. Its very simplicity keeps thousands from seriously considering it, while they spend fortunes in seeking health through complicated and expensive "systems." Health knocks at their door and they answer not. Verily the stone which the builders reject is the real cornerstone of the Temple of Health.

CHAPTER X.
A FEW BITS OF YOGI LORE

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We give below three forms of breath, quite popular among the Yogis. The first is the well-known Yogi Cleansing Breath, to which is attributed much of the great lung endurance found among the Yogis. They usually finish up a breathing exercise with this Cleansing Breath, and we have followed this plan in this book. We also give the Yogi Nerve Vitalizing Exercise, which has been handed down among them for ages, and which has never been improved on by Western teachers of Physical Culture, although some of them have "borrowed" it from teachers of Yoga. We also give the Yogi Vocal Breath, which accounts largely for the melodious, vibrant voices of the better class of the Oriental Yogis. We feel that if this book contained nothing more than these three exercises, it would be invaluable to the Western student. Take these exercises as a gift from your Eastern brothers and put them into practice.

THE YOGI CLEANSING BREATH.

The Yogis have a favorite form of breathing which they practice when they feel the necessity of ventilating and cleansing the lungs. They conclude many of their other breathing exercises with this breath, and we have followed this practice in this book. This Cleansing Breath ventilates and cleanses the lungs, stimulates the cells and gives a general tone to the respiratory organs, and is conducive to their general healthy condition. Besides this effect, it is found to greatly refresh the entire system. Speakers, singers, etc., will find this breath especially restful, after having tired the respiratory organs.

(1) Inhale a complete breath.

(2) Retain the air a few seconds.

(3) Pucker up the lips as if for a whistle (but do not swell out the cheeks), then exhale a little air through the opening, with considerable vigor. Then stop for a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling the air through the opening in the lips.

This breath will be found quite refreshing when one is tired and generally "used up." A trial will convince the student of its merits. This exercise should be practiced until it can be performed naturally and easily, as it is used to finish up a number of other exercises given in this book, and it should be thoroughly understood.

THE YOGI NERVE VITALIZING BREATH.

This is an exercise well known to the Yogis, who consider it one of the strongest nerve stimulants and invigorants known to man. Its purpose is to stimulate the Nervous System, develop nerve force, energy and vitality. This exercise brings a stimulating pressure to bear on important nerve centers, which in turn stimulate and energize the entire nervous system, and send an increased flow of nerve force to all parts of the body.

(1) Stand erect.

(2) Inhale a Complete Breath, and retain same.

(3) Extend the arms straight in front of you, letting them be somewhat limp and relaxed, with only sufficient nerve force to hold them out.

(4) Slowly draw the hands back toward the shoulders, gradually contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt.

(5) Then, keeping the muscles tense, push the fists slowly out, and then draw them back rapidly (still tense) several times.

(6) Exhale vigorously through the mouth.

(7) Practice the Cleansing Breath.

The efficiency of this exercise depends greatly upon the speed of the drawing back of the fists, and the tension of the muscles, and, of course, upon the full lungs. This exercise must be tried to be appreciated. It is without equal as a "bracer," as our Western friends put it.

THE YOGI VOCAL BREATH.

The Yogis have a form of breathing to develop the voice. They are noted for their wonderful voices, which are strong, smooth and clear, and have a wonderful trumpet-like carrying power. They have practiced this particular form of breathing exercise which has resulted in rendering their voices soft, beautiful and flexible, imparting to it that indescribable, peculiar floating quality, combined with great power. The exercise given below will in time impart the above-mentioned qualities, or the Yogi Voice, to the student who practices it faithfully. It is to be understood, of course, that this form of breath is to be used faithfully. It is to be understood, of course, that this form of breath is to be used only as an occasional exercise, and not as a regular form of breathing.

(1) Inhale a Complete Breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation.

(2) Retain for a few seconds.

(3) Expel the air vigorously in one great breath, through the wide opened mouth.

(4) Rest the lungs by the Cleansing Breath.

Without going deeply into the Yogi theories of sound-production in speaking and singing, we wish to say that experience has taught them that the timbre, quality and power of a voice depends not alone upon the vocal organs in the throat, but that the facial muscles, etc., have much to do with the matter. Some men with large chests produce but a poor tone, while others with comparatively small chests produce tones of amazing strength and quality. Here is an interesting experiment worth trying: Stand before a glass and pucker up your mouth and whistle, and note the shape of your mouth and the general expression of your face. Then sing or speak as you do naturally, and see the difference. Then start to whistle again for a few seconds, and then, *without changing the position of your lips or face* , sing a few notes and notice what a vibrant, resonant, clear and beautiful tone is produced.

CHAPTER XI.

THE SEVEN YOGI DEVELOPING EXERCISES

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The following are the seven favorite exercises of the Yogis for developing the lungs, muscles, ligaments, air cells, *etc.* They are quite simple but marvelously effective. Do not let the simplicity of these exercises make you lose interest, for they are the result of careful experiments and practice on the part of the Yogis, and are the essence of numerous intricate and complicated exercises, the non-essential portions being eliminated and the essential features retained.

(1) THE RETAINED BREATH.

This is a very important exercise which tends to strengthen and develop the respiratory muscles as well as the lungs, and its frequent practice will also tend to expand the chest. The Yogis have found that an occasional holding of the breath, after the lungs have been filled with the Complete Breath, is very beneficial, not only to the respiratory organs but to the organs of nutrition, the nervous system and the blood itself. They have found that an occasional holding of the breath tends to purify the air which has remained in the lungs from former inhalations, and to more fully oxygenate the blood. They also know that the breath so retained gathers up all the waste matter, and when the breath is expelled it carries with it the effete matter of the system, and cleanses the lungs just as a purgative does the bowels. The Yogis recommend this exercise for various disorders of the stomach, liver and blood, and also find that it frequently relieves bad breath, which often arises from poorly ventilated lungs. We recommend students to pay considerable attention to this exercise, as it has great merits. The following directions will give you a clear idea of the exercise: (1) Stand erect.

(2) Inhale a Complete Breath.
(3) Retain the air as long as you can comfortably.
(4) Exhale vigorously through the open mouth.
(5) Practice the Cleansing Breath.

At first you will be able to retain the breath only a short time, but a little practice will also show a great improvement. Time yourself with a watch if you wish to note your progress.

(2) LUNG CELL STIMULATION.

This exercise is designed to stimulate the air cells in the lungs, but beginners must not overdo it, and in no case should it be indulged in too vigorously. Some may find a slight dizziness resulting from the first few trials, in which case let them walk around a little and discontinue the exercise for a while.

(1) Stand erect, with hands at sides.

(2) Breathe in very slowly and gradually.

(3) While inhaling, gently tap the chest with the finger tips, constantly changing position.

(4) When the lungs are filled, retain the breath and pat the chest with the palms of the hands.

(5) Practice the Cleansing Breath.

This exercise is very bracing and stimulating to the whole body, and is a well-known Yogi practice. Many of the air cells of the lungs become inactive by reason of incomplete breathing, and often become almost atrophied. One who has practiced imperfect breathing for years will find it not so easy to stimulate all these ill-used air cells into activity all at once by the Complete Breath, but this exercise will do much toward bringing about the desired result, and is worth study and practice.

(3) RIB STRETCHING.

We have explained that the ribs are fastened by cartilages, which admit of considerable expansion. In proper breathing, the ribs play an important part, and it is well to occasionally give them a little special exercise in order to preserve their elasticity. Standing or sitting in unnatural positions, to which many of the Western people are addicted, is apt to render the ribs more or less stiff and inelastic, and this exercise will do much to overcome same.

(1) Stand erect.

(2) Place the hands one on each side of the body, as high up under the armpits as convenient, the thumbs reaching toward the back, the palms on the side of the chest and the fingers to the front over the breast.

(3) Inhale a Complete Breath.

(4) Retain the air for a short time.

(5) Then gently squeeze the sides, at the same time slowly exhaling.

(6) Practice the cleansing breath.

Use moderation in this exercise and do not overdo its

(4) CHEST EXPANSION.

The chest is quite apt to be contracted from bending over one's work, *etc*. This exercise is very good for the purpose of restoring natural conditions and gaining chest expansion.

(1) Stand erect.

(2) Inhale a Complete Breath.

(3) Retain the air.

(4) Extend both arms forward and bring the two clenched fists together on a level with the shoulder.

(5) Then swing back the fists vigorously until the arms stand out straight sideways from the shoulders.

(6) Then bring back to Position 4, and swing to Position 5. Repeat several times.

(7) Exhale vigorously through the opened mouth.

(8) Practice the Cleansing Breath.

Use moderation and do not overdo this exercise.

(5) WALKING EXERCISE.

(1) Walk with head up, chin drawn slightly in, shoulders back, and with measured tread.

(2) Inhale a Complete Breath, counting (mentally) 1, 2, 3, 4, 5, 6, 7, 8, one count to each step, making the inhalation extend over the eight counts.

(3) Exhale slowly through the nostrils, counting as before—1, 2, 3, 4, 5, 6, 7, 8—one count to a step.

(4) Rest between breaths, continuing walking and counting, I, 2, 3, 4, 5, 8, 7, 8, one count to a step.

(5) Repeat until you begin to feel tired. Then rest for a while, and resume at pleasure. Repeat several times a day.

Some Yogis vary this exercise by retaining the breath during a 1, 2, 3, 4, count, and then exhale in an eight-step count. Practice whichever plan seems most agreeable to you.

(6) MORNING EXERCISE.

(1) Stand erect in a military attitude, head up, eyes front, shoulders back, knees stiff, hands at sides.

(2) Raise body slowly on toes, inhaling a Complete Breath, steadily and slowly.

(3) Retain the breath for a few seconds, maintaining the same position.

(4) Slowly sink to first position, at the same time slowly exhaling the air through the nostrils.

(5) Practice Cleansing Breath.

(6) Repeat several times, varying by using right leg alone, then left leg alone.

(7) STIMULATING CIRCULATION.

(1) Stand erect.

(2) Inhale a Complete Breath and retain.

(3) Bend forward slightly and grasp a stick or cane steadily and firmly, and gradually exerting your entire strength upon the grasp.

(4) Relax the grasp, return to first position, and slowly exhale.

(5) Repeat several times.

(6) Finish with the Cleansing Breath.

This exercise may be performed without the use of a stick or cane, by grasping an imaginary cane, using the will to exert the pressure. The exercise is a favorite Yogi plan of stimulating the circulation by driving the arterial blood to the extremities, and drawing back the venous blood to the heart and lungs that it may take up the oxygen which has been inhaled with the air. In cases of poor circulation there is not enough blood in the lungs to absorb the increased amount of oxygen inhaled, and the system does not get the full benefit of the improved breathing.

In such cases, particularly, It Is well to practice this exercise, occasionally with the regular Complete Breathing exercise.

CHAPTER XII.
SEVEN MINOR YOGI EXERCISES

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This chapter is composed of seven minor Yogi Breathing Exercises, bearing no special names, but each distinct and separate from the others and having a different purpose in view. Each student will find several of these exercises best adapted to the special requirements of his particular case. Although we have styled these exercises "minor exercises," they are quite valuable and useful, or they would not appear in this book. They give one a condensed course in "Physical Culture" and "Lung Development," and might readily be "padded out" and elaborated into a small book on these subjects. They have, of course, an additional value, as Yogi Breathing forms a part of each exercise. Do not pass them by because they are marked "minor." Some one or more of these exercises may be just what you need. Try them and decide for yourself.

EXERCISE I.

(1) Stand erect with hands at sides.

(2) Inhale Complete Breath.

(3) Raise the arms slowly, keeping them rigid until the hands touch over head.

(4) Retain the breath a few minutes with hands over head.

(5) Lower hands slowly to sides, exhaling slowly at same time.

(6) Practice Cleansing Breath.

EXERCISE II.

(1) Stand erect, with arms straight In front of you.

(2) Inhale Complete Breath and retain.

(3) Swing arms back as far as they will go; then back to first position; then repeat several times, returning the breath all the while.

(4) Exhale vigorously through mouth.

(5) Practice Cleansing Breath.

EXERCISE III.

(1) Stand erect with arms straight In front of you, (2) Inhale Complete Breath.

(3) Swing arms around in a circle, backward, a few times. Then reverse a few times, retaining the breath all the while. You may vary this by rotating them alternately like the sails of a windmill.

(4) Exhale the breath vigorously through the mouth.

(5) Practice Cleansing Breath.

EXERCISE IV.

(1) Lie on the floor with your face downward and palms of hands flat upon the floor by your sides.

(2) Inhale Complete Breath and retain.

(3) Stiffen the body and raise yourself up by the strength of your arms until you rest on your hands and toes (4) Then lower yourself to original position. Repeat several times.

(5) Exhale vigorously through your mouth.

(6) Practice Cleansing Breath.

EXERCISE V.

(1) Stand erect with your palms against the wall.

(2) Inhale Complete Breath and retain.

(3) Lower the chest to the wall, resting your weight on your hands.

(4) Then raise yourself back with the arm muscles alone, keeping the body stiff.

(5) Exhale vigorously through the mouth.

(6) Practice Cleansing Breath.

EXERCISE VI.

(1) Stand erect with arms "akimbo," that is, with hands resting around the waist and elbows standing out.

(2) Inhale Complete Breath and retain.

(3) Keep legs and hips stiff and bend well forward, as If bowing, at the same time exhaling slowly

time exhaling slowly.

(4) Return to first position and take another Complete Breath.

(5) Then bend backward, exhaling slowly.

(6) Return to first position and take a Complete Breath.

(7) Then bend sideways, exhaling slowly. (Vary by bending to right and then to left.) (8) Practice Cleansing Breath.

EXERCISE VII.

(1) Stand erect, or sit erect, with straight spinal column.

(2) Inhale a Complete Breath, but instead of inhaling in a continuous steady stream, take a series of short, quick "sniffs," as if you were smelling aromatic salts or ammonia and did not wish to get too strong a "whiff." Do not exhale any of these little breaths, but add one to the other until the entire lung space Is filled.

(3) Retain for a few seconds.

(4) Exhale through the nostrils in a long, restful, sighing breath.

(5) Practice Cleansing Breath.

CHAPTER XIII.
VIBRATION AND YOGI RHYTHMIC BREATHING

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All is in vibration. From the tiniest atom to the greatest sun, everything is in a state of vibration. There is nothing in absolute rest in nature. A single atom deprived of vibration would wreck the universe. In incessant vibration the universal work is performed. Matter is being constantly played upon by energy and countless forms and numberless varieties result, and yet even the forms and varieties are not permanent. They begin to change the moment they are created, and from them are born innumerable forms, which in turn change and give rise to newer forms, and so on and on, in infinite succession. Nothing is permanent in the world of forms, and yet the great Reality is unchangeable. Forms are but appearances—they come, they go, but the Reality is eternal and unchangeable.

The atoms of the human body are in constant vibration. Unceasing changes are occurring. In a few months there is almost a complete change in the matter composing the body, and scarcely a single atom now composing your body will be found in It a few months hence. Vibration, constant vibration. Change, constant change.

In all vibration is to be found a certain rhythm. Rhythm pervades the universe. The swing of the planets around the sun; the rise and fall of the sea; the beating of the heart; the ebb and flow of the tide; all follow rhythmics laws. The rays of the sun reach us; the rain descends upon us, in obedience to the same law. All growth is but an exhibition of this law. All motion is a manifestation of the law of rhythm.

Our bodies are as much subject to rhythmic laws as is the planet in its revolution around the sun. Much of the esoteric side of the Yogi Science of Breath is based upon this known principle of nature. By falling in with the rhythm of the body, the Yogi manages to absorb a great amount of Prana, which he disposes of to bring about results desired by him. We will speak of this at greater length later on.

The body which you occupy is like a small inlet running in to the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibration and rhythm of the great ocean of life, and respond to it, but at times the mouth of the inlet seems choked up with debris, and we fail to receive the impulse from Mother Ocean, and inharmony manifests within us.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing. The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it.

In the same way the Yogi by rhythmic breathing "catches the swing," as it were, and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. The phenomena of telepathy, thought transference, mental healing, mesmerism, etc., which subjects are creating such an interest in the Western world at the present time, but which have been known to the Yogis for centuries, can be greatly increased and augmented If the person sending forth the thoughts will do so after rhythmic breathing. Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred per cent.

In rhythmic breathing the main thing to be acquired is the mental idea of rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier: "Left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: "1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6," etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually inhales in about six pulse units, but he will be able to greatly increase this by practice.

about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercise in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises, to which reference will be made later.

(1) Sit erect, in an easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be easily maintained. The Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

(2) Inhale slowly a Complete Breath, counting six pulse units.

(3) Retain, counting three pulse units.

(4) Exhale slowly through the nostrils, counting six pulse units.

(5) Count three pulse beats between breaths.

(6) Repeat a number of times, but avoid fatiguing yourself at the start.

(7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the "rhythm," as that is more important than the length of the breath. Practice and try until you get the measured "swing" of the movement, and until you can almost "feel" the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogi is a most patient and persevering man, and his great attainments are due largely to the possession of these qualities.

CHAPTER XIV.
PHENOMENA OF YOGI PSYCHIC BREATHING

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With the exception of the instructions in the Yogi Rhythmic Breathing, the majority of the exercises heretofore given in this book relate to the physical plane of effort, which, while highly important in itself, is also regarded by the Yogis as in the nature of affording a substantial basis for efforts on the psychic and spiritual plane. Do not, however, discard or think lightly of the physical phase of the subject, for remember that it needs a sound body to support a sound mind, and also that the body is the temple of the Ego, the lamp in which burns the light of the Spirit. Everything is good in its place, and everything has its place. The developed man is the "all-around man," who recognizes body, mind and spirit and renders to each its due. Neglect of either is a mistake which must be rectified sooner or later; a debt which must be repaid with interest.

We will now take up the Psychic phase of the Yogi Science of Breath in the shape of a series of exercises, each exercise carrying with it its explanation.

You will notice that in each exercise rhythmic breathing is accompanied with the instructions to "carry the thought" of certain desired results. This mental attitude gives the Will a cleared track upon which to exercise its force. We cannot, in this work, go into the subject of the power of the Will, and must assume that you have some knowledge of the subject. If you have no acquaintance with the subject, you will find that the actual practice of the exercises themselves will give you a much clearer knowledge than any amount of theoretical teaching, for as the old Hindu proverb says, "He who tastes a grain of mustard seed knows more of its flavor than he who sees an elephant load of it."

(1) GENERAL DIRECTIONS FOR YOGI PSYCHIC BREATHING.

The basis of all Yogi Psychic Breathing is the Yogi Rhythmic Breath, instruction regarding which we gave in our last chapter. In the following exercises, in order to avoid useless repetition, we will say merely, "Breathe Rhythmically," and then give the instruction for the exercise of the psychic force, or directed Will power working in connection with the rhythmic breath vibrations. After a little practice you will find that you will not need to count after the first rhythmic breath, as the mind will grasp the idea of time and rhythm and you will be able to breathe rhythmically at pleasure, almost automatically. This will leave the mind clear for the sending of the psychic vibrations under the direction of the Will. (See the following first exercise for directions in using the Will.)

(2) PRANA DISTRIBUTING.

Lying flat on the floor or bed, completely relaxed, with hands resting lightly over the Solar Plexus (over the pit of the stomach, where the ribs begin to separate), breathe rhythmically. After the rhythm is fully established *will* that each inhalation will draw in an increased supply of prana or vital energy from the Universal supply, which will be taken up by the nervous system and stored in the Solar Plexus. At each exhalation will that the prana or vital energy is being distributed all over the body, to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from the top of your head to the soles of your feet; invigorating, strengthening and stimulating every nerve; recharging every nerve center; sending energy, force and strength all over the system. While exercising the will, try to form a mental picture of the inrushing prana, coming in through the lungs and being taken up at once by the Solar Plexus, then with the exhaling effort, being sent to all parts of the system, down to the finger tips and down to the toes. It is not necessary to use the Will with an effort. Simply commanding that which you wish to produce and then making the mental picture of it is all that is necessary. Calm command with the mental picture is far better than forcible willing, which only dissipates force needlessly. The above exercise is most helpful and greatly refreshes and strengthens the nervous system and produces a restful feeling all over the body. It is especially beneficial In cases where one is tired or feels a lack of energy.

(3) INHIBITING PAIN.

Lying down or sitting erect, breath rhythmically, holding the thought that you are inhaling prana. Then when you exhale, send the prana to the painful part to re-establish the circulation and nerve current. Then inhale more prana for the purpose of driving out the painful condition; then exhale, holding the thought that you are driving out the pain. Alternate the two above mental commands, and with one exhalation stimulate the part and with the next drive out the pain. Keep with one exhalation stimulate the part and with the next drive out the pain. Keep this up for seven breaths, then practice the Cleansing Breath and rest a while. Then try it again until relief comes, which will be before long. Many pains will be found to be relieved before the seven breaths are finished. If the hand is placed over the painful part, you may get quicker results. Send the current of prana down the arm and into the painful part.

(4) DIRECTING THE CIRCULATION.

Lying down or sitting erect, breathe rhythmically, and with the exhalations direct the circulation to any part you wish, which may be suffering from imperfect circulation. This is effective in cases of cold feet or in cases of headache, the blood being sent downward in both cases, in the first case warming the feet, and in the latter, relieving the brain from too great pressure. In the case of headache, try the Pain Inhibiting first, then follow with sending the blood downward. You will often feel a warm feeling in the legs as the circulation moves downward. The circulation is largely under the control of the will and rhythmic breathing renders the task easier.

(5) SELF-HEALING.

Lying in a relaxed condition, breathe rhythmically, and command that a good supply of prana be inhaled. With the exhalation, send the prana to the affected part for the purpose of stimulating it. Vary this occasionally by exhaling, with the mental command that the diseased condition be forced out and disappear. Use the hands in this exercise, passing them down the body from the head to the affected part. In using the hands in healing yourself or others always hold the mental image that the prana is flowing down the arm and through the finger tips into the body, thus reaching the affected part and healing it. Of course we can give only general directions in this book without taking up the several forms of disease in detail, but a little practice of the above exercise, varying it slightly to fit the conditions of the case, will produce wonderful results. Some Yogis follow the plan of placing both hands on the affected part, and then breathing rhythmically, holding the mental image that they are fairly pumping prana into the diseased organ and part, stimulating it and driving out diseased conditions, as pumping into a pail of dirty water will drive out the latter and fill the bucket with fresh water. This last plan is very effective if the mental image of the pump is clearly held, the inhalation representing the lifting of the pump handle and the exhalation the actual pumping.

(6) HEALING OTHERS.

We cannot take up the question of the psychic treatment of disease by prana in detail in this book, as such would be foreign to its purpose. But we can and will give you simple, plain instructions whereby you may be enabled to do much good in relieving others. The main principle to remember is that by rhythmic breathing and controlled thought you are enabled to absorb a considerable amount of prana, and are also able to pass it into the body of another person, stimulating weakened parts and organs and imparting health and driving out diseased conditions. You must first learn to form such a clear mental image of the desired condition that you will be able to actually feel the influx of prana, and the force running down your arms and out of your finger tips into the body of the patient. Breathe rhythmically a few times until the rhythm is fairly established, then place your bands upon the affected part of the body of the patient, letting them rest lightly over the part. Then follow the "pumping" process described to the preceding exercise (Self-Healing) and fill the patient full of prana until the diseased condition is driven out. Every once in a while raise the hands and "flick" the fingers as if you were throwing off the diseased condition. It is well to do this occasionally and also to wash the hands after treatment, as otherwise you may take on a trace of the diseased condition of the patient. Also practice the Cleansing Breath several times after the treatment. During the treatment let the prana pour into the patient in one continuous stream, allowing yourself to be merely the pumping machinery connecting the patient with the universal supply of prana, and allowing it to flow freely through you. You need not work the hands vigorously, but simply enough that the prana freely reaches the affected parts. The rhythmic breathing must be practiced frequently during the treatment, so as to keep the rhythm normal and to afford the prana a free passage. It is better to place the hands on the bare skin, but where this is not advisable or possible place them over the clothing. Vary above method occasionally during the treatment by stroking the body gently and softly with the finger tips, the fingers being kept slightly separated. This is very soothing to the patient. In cases of long standing you may find it helpful to give the mental command in words, such as "get out, get out," or "be strong, be strong," as the case may be, the words helping you to exercise the will more forcibly and to the point. Vary these instructions to suit the needs of the case, and use your own judgment and inventive faculty. We have given you the general principles and you can apply them in hundreds of different ways. The above apparently simple you can apply them in hundreds of different ways. The above apparently simple instruction, if carefully studied and applied, will enable one to accomplish all that the leading "magnetic healers" are able to, although their "systems" are more or less cumbersome and complicated. They are using prana ignorantly and calling it "magnetism." If they would combine rhythmic breathing with their "magnetic" treatment they would double their efficiency.

(7) DISTANT HEALING.

Prana colored by the thought of the sender may be projected to persons at a distance, who are willing to receive it, and healing work done in this way. This is the secret of the "absent healing," of which the Western world has heard so much of late years. The thought of the healer sends forth and colors the prana of the sender, and it flashes across space and finds lodgment in the psychic mechanism of the patient. It is unseen, and like the Marconi waves, it passes through intervening obstacles and seeks the person attuned to receive it. In order to treat persons at a distance, you must form a mental image of them until you can feel yourself to be en rapport with them. This is a psychic process dependent upon the mental imagery of the healer. You can feel the sense of rapport when it is established, it manifesting in a sense of nearness. That is about as plain as we can describe it. It may be acquired by a little practice, and some will get it at the first trial. When rapport is established, say mentally to the distant patient, "I am sending you a supply of vital force or power, which will invigorate you and heal you." Then picture the prana as leaving your mind with each exhalation of rhythmic breath, and traveling across space instantaneously and reaching the patient and healing him. It is not necessary to fix certain hours for treatment, although you may do so if you wish. The receptive condition of the patient, as he is expecting and opening himself up to your psychic force, attunes him to receive your vibrations whenever you may send them. If you agree upon hours, let him place himself in a relaxed attitude and receptive condition. The above is the great underlying principle of the "absent treatment" of the Western world. You may do these things as well as the most noted healers, with a little practice.

CHAPTER XV.
MORE PHENOMENA OF YOGI PSYCHIC BREATHING

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(1) THOUGHT PROJECTION.

Thoughts may be projected by following the last mentioned method (Distant Healing) and others will feel the effect of thought so sent forth, it being remembered always that no evil thought can ever injure another person whose thoughts are good. Good thoughts are always positive to bad ones, and bad ones always negative to good ones. One can, however, excite the interest and attention of another by sending him thought waves in this way, charging the prana with the message he wishes to convey. If you desire another's love and sympathy, and possess love and sympathy for him, you can send him thoughts of this kind with effect, providing your motives are pure. Never, however, attempt to influence another to his hurt, or from impure or selfish motives, as such thoughts only recoil upon the sender with redoubled force, and injure him, while the innocent party is not affected. Psychic force when legitimately used is all right, but beware of "black magic" or improper and unholy uses of it, as such attempts are like playing with a dynamo, and the person attempting such things will be surely punished by the result of the act itself. However, no person of impure motives ever acquires a great degree of psychic power, and a pure heart and mind is an invulnerable shield against improper psychic power. Keep yourself pure and nothing can hurt you.

(2) FORMING AN AURA.

If you are ever in the company of persons of a low order of mind, and you feel the depressing influence of their thought, breathe rhythmically a few times, thus generating an additional supply of prana, and then by means of the mental image method surround yourself with an egg-shaped thought aura, which will protect you from the gross thought and disturbing influences of others.

(3) RECHARGING YOURSELF.

If you feel that your vital energy is at a low ebb, and that you need to store up a new supply quickly, the best plan is to place the feet close together (side by side, of course) and to lock the fingers of both hands in any way that seems the most comfortable. This closes the circuit, as it were, and prevents any escape of prana through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

(4) RECHARGING OTHERS.

If some friend is deficient in vitality you may aid him by sitting in front of him, your toes touching his, and his hands in yours. Then both breathe rhythmically, you forming the mental image of sending prana into his system, and he holding the mental image of receiving the prana. Persons of weak vitality or passive will should be careful with whom they try this experiment, as the prana of a person of evil desires will be colored with the thoughts of that person, and may give him a temporary influence over the weaker person. The latter, however, may easily remove such influence by closing the circuit (as before mentioned) and breathing a few rhythmic breaths, closing with the Cleansing Breath.

(5) CHARGING WATER.

Water may be charged with prana, by breathing rhythmically, and holding the glass of water by the bottom, in the left hand, and then gathering the fingers of the right hand together and shaking them gently over the water, as if you were shaking drops of water off of your finger tips into the glass. The mental image of the prana being passed into the water must also be held. Water thus charged is found stimulating to weak or sick persons, particularly if a healing thought accompanies the mental image of the transfer of the prana. The caution given in the last exercise applies also to this one, although the danger exists only in a greatly lessened degree.

(6) ACQUIRING MENTAL QUALITIES.

Not only can the body be controlled by the mind under direction of the will, but the mind itself can be trained and cultivated by the exercise of the controlling the mind itself can be trained and cultivated by the exercise of the controlling will. This, which the Western world knows as "Mental Science," etc., has proved to the West portions of that truth which the Yogi has known for ages. The mere calm demand of the Will will accomplish wonders in this direction, but if the mental exercise is accompanied by rhythmic breathing, the effect is greatly increased. Desirable qualities may be acquired by holding the proper mental image of what is desired during rhythmic breathing. Poise and Self Control, desirable qualities; increased power, etc., may be acquired in this way. Undesirable qualities may be eliminated by cultivating the opposite qualities. Any or all the "Mental Science" exercises, "treatments" and "affirmations" may be used with the Yogi Rhythmic Breath. The following is a good general exercise for the acquirement and development of desirable mental qualities:

Lie in a passive attitude, or sit erect. Picture to yourself the qualities you desire to cultivate, seeing yourself as possessed of the qualities, and demanding that your mind develop the quality. Breathe rhythmically, holding the mental picture firmly. Carry the mental picture with you as much as possible, and endeavor to live up to the ideal you have set up in your mind. You will find yourself gradually growing up to your ideal. The rhythm of the breathing assists the mind in forming new combinations, and the student who has followed the Western system will find the Yogi Rhythmic a wonderful ally in his "Mental Science" works.

(7) ACQUIRING PHYSICAL QUALITIES.

Physical qualities may be acquired by the same methods as above mentioned in connection with mental qualities. We do not mean, of course, that short men can be made tall, or that amputated limbs may be replaced, or similar miracles. But the expression of the countenance may be changed; courage and general physical characteristics improved by the control of the Will, accompanied by rhythmic breathing. As a man thinks so does he look, act, walk, sit, *etc.* Improved thinking will mean improved looks and actions. To develop any part of the body, direct the attention to it, while breathing rhythmically, holding the mental picture that you are sending an increased amount of prana, or nerve force, to the part, and thus increasing its vitality and developing it. This plan applies equally well to any part of the body which you wish to develop. Many Western athletes use a modification of this plan in their exercises. The student who has followed our instructions so far will readily understand haw to apply the Yogi principles in the above work. The general rule of exercise is the same as in the preceding exercise (acquiring Mental Qualities). We have touched upon the subject of the cure of physical ailments in preceding pages.

(8) CONTROLLING THE EMOTIONS.

The undesirable emotions, such as Fear, Worry, Anxiety, Hate, Anger, Jealousy, Envy, Melancholy, Excitement, Grief, etc., are amenable to the control of the Will, and the Will is enabled to operate more easily in such cases if rhythmic breathing is practiced while the student is "willing." The following exercise has been found most effective by the Yogi students, although the advanced Yogi has but little need of it, as he has long since gotten rid of these undesirable mental qualities by growing spiritually beyond them. The Yogi student, however, finds the exercise a great help to him while he is growing.

Breathe rhythmically, concentrating the attention upon the Solar Plexus, and sending to it the mental command "Get Out." Send the mental command firmly, just as you begin to exhale, and form the mental picture of the undesirable emotions being carried away with the exhaled breath. Repeat seven times, and finish with the Cleansing Breath, and then see how good you feel. The mental command must be given "in earnest," as trifling will not do the work.

(9) TRANSMUTATION OF THE REPRODUCTIVE ENERGY.

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric knowledge have filtered out and have been used by Western writers on the subject, and much good has been accomplished in this way. In this little book we cannot do more than touch upon the subject, and omitting all except a bare mention of theory, we will give a practical breathing exercise whereby the student will be enabled to transmute the reproductive energy into vitality for the entire system, instead of dissipating and wasting it in lustful indulgences in or out of the marriage relations. The reproductive energy is creative energy, and may be taken up by the system and transmuted into strength and vitality, thus serving the purpose of regeneration instead of generation. If the young men of the Western world understood these underlying principles they would be saved much misery and unhappiness in after years, and would be stronger mentally, morally and physically.

This transmutation of the reproductive energy gives great vitality to those practicing it. They will be filled with great vital force, which will radiate from them and will manifest in what has been called "personal magnetism." The energy thus transmuted may be turned into new channels and used to great advantage. Nature has condensed one of its most powerful manifestations of prana into reproductive energy, as its purpose is to create. The greatest amount of vital force is concentrated in the smallest area. The reproductive organism is the most powerful storage battery in animal life, and its force can be drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in riotous lust. The majority of our students know something of the theories of regeneration; and we can do little more than to state the above facts, without attempting to prove them.

The Yogi exercise for transmuting reproductive energy is simple. It is coupled with rhythmic breathing, and can be easily performed. It may be practiced at any time, but is specially recommended when one feels the instinct most strongly, at which time the reproductive energy is manifesting and may be most easily transmuted for regenerative purposes. The exercise is as follows: Keep the mind fixed on the idea of Energy, and away from ordinary sexual thoughts or imaginings. If these thoughts come into the mind do not be discouraged, but regard them as manifestations of a force which you intend using for the purposes of strengthening the body and mind. Lie passively or sit erect, and fix your mind on the idea of drawing the reproductive energy upward to the Solar Plexus, where it will be transmuted and stored away as a reserve force of vital energy. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. With each inhalation make a command of the Will that the energy be drawn upward from the reproductive organization to the Solar Plexus. If the rhythm is fairly established and the mental image is clear, you will be conscious of the upward passage of the energy, and will feel its stimulating effect. If you desire an increase in mental force, you may draw it up to the brain instead of to the Solar Plexus, by giving the mental command and holding the mental image of the transmission to the brain. The man or woman doing metal creative work, or bodily creative work, will be able to use this creative energy in their work by following the above exercise, drawing up the energy with the inhalation and sending it forth with the exhalation. In this last form of exercise, only such portions as are needed in the work will pass into the work being done, the balance remaining stored up in the Solar Plexus. You will understand, of course, that it is not the reproductive fluids which are drawn up and used, but the etheripranic energy which animates the latter, the soul of the reproductive organism, as it were. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

(10) BRAIN STIMULATING.

The Yogis have found the following exercise most useful in stimulating the action of the brain for the purpose of producing clear thinking and reasoning. It has a wonderful effect in clearing the brain and nervous system, and those engaged in mental work will find it most useful to them, both in the direction of enabling them to do better work and also as a means of refreshing the mind and clearing it after arduous mental labor.

Sit in an erect posture, keeping the spinal column straight, and the eyes well to the front, letting the hands rest on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils as in the ordinary exercises, press the left nostril close with the thumb, and inhale through the right nostril. Then remove the thumb, and close the right nostril with the finger, and then exhale through the left nostril. Then, without changing the fingers, inhale through the left nostril, and changing fingers, exhale through the right. Then inhale through right and exhale through left, and so on, alternating nostrils as above mentioned, closing the unused nostril with the thumb or forefinger. This is one of the oldest forms of Yogi breathing, and is quite important and valuable, and is well worthy of acquirement. But it is quite amusing to the Yogis to know that to the Western world this method is often held out as being the "whole secret" of Yogi Breathing. To the minds of many Western readers, "Yogi Breathing" suggests nothing more than a picture of a Hindu, sitting erect, and alternating nostrils in the act of breathing. "Only this and nothing more." We trust that this little work will open the eyes of the Western world to the great possibilities of Yogi Breathing, and the numerous methods whereby it may be employed.

(11) THE GRAND YOGI PSYCHIC BREATH.

The Yogis have a favorite form of psychic breathing which they practice occasionally, to which has been given a Sanscrit term of which the above is a general equivalent. We have given it last, as it requires practice on the part of the student in the line of rhythmic breathing and mental imagery, which he has now acquired by means of the preceding exercises. The general principles of the Grand Breath may be summed up in the old Hindu saying: "Blessed is the Yogi who can breathe through his bones." This exercise will fill the entire system with prana, and the student will emerge from it with every bone, muscle, nerve, cell, tissue, organ and part energized and attuned by the prana and the rhythm of the breath. It is a general housecleaning of the system, and he who practices it carefully will feel as if he had been given a new body, freshly created, from the crown of his head to the tips of his toes. We will let the exercise speak for itself.

(1) Lie in a relaxed position, at perfect ease.

(2) Breathe rhythmically until the rhythm is perfectly established.

(3) Then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them; then through the bones of the arms; then through the top of the skull; then through the stomach; then through the reproductive region; then as if it were traveling upward and downward along the spinal column; and then as if the breath were being inhaled and exhaled through every pore of the skin, the whole body being filled with prana and life.

(4) Then (breathing rhythmically) send the current of prana to the Seven Vital Centers, in turn, as follows, using the mental picture as in previous exercises:

(a) To the forehead.
(b) To the back of the head.
(c) To the base of the brain.
(d) To the Solar Plexus.
(e) To the Sacral Region (lower part of the spine).
(f) To the region of the navel.
(g) To the reproductive region.

Finish by sweeping the current of prana, to and fro from head to feet several times.

(5) Finish with Cleansing Breath.

CHAPTER XVI.
YOGI SPIRITUAL BREATHING

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The Yogis not only bring about desired mental qualities and properties by will-power coupled with rhythmic breathing, but they also develop spiritual faculties, or rather aid in their unfoldment, in the same way. The Oriental philosophies teach that man has many faculties which are at present in a dormant state, but which will become unfolded as the race progresses. They also teach that man, by the proper effort of the will, aided by favorable conditions, may aid in the unfoldment of these spiritual faculties, and develop them much sooner than in the ordinary process of evolution. In other words, one may even now develop spiritual powers of consciousness which will not become the common property of the race until after long ages of gradual development under the law of evolution. In all of the exercises directed toward this end, rhythmic breathing plays an important part. There is of course no mystic property in the breath itself which produces such wonderful results, but the rhythm produced by the Yogi breath is such as to bring the whole system, including the brain, under perfect control, and in perfect harmony, and by this means, the most perfect condition is obtained for the unfoldment of these latent faculties.

In this work we cannot go deeply into the philosophy of the East regarding spiritual development, because this subject would require volumes to cover it, and then again the subject is too abstruse to interest the average reader. There are also other reasons, well known to occultists, why this knowledge should not be spread broadcast at this time. Rest assured, dear student, that when the time comes for you to take the next step, the way will be opened out before you. "When the chela (student) is ready, the guru (master) appears." In this chapter we will give you directions for the development of two phases of spiritual consciousness, i.e., (1) the consciousness of the identity of the Soul, and (2) the consciousness of the connection of the Soul with the Universal Life. Both of the exercises given below are simple, and consist of mental images firmly held, accompanied with rhythmic breathing. The student must not expect too much at the start, but must make haste slowly, and be content to develop as does the flower, from seed to blossom.

SOUL CONSCIOUSNESS

SOUL CONSCIOUSNESS.

The real Self is not the body or even the mind of man. These things are but a part of his personality, the lesser self. The real Self is the Ego, whose manifestation is in individuality. The real Self is independent of the body, which it inhabits, and is even independent of the mechanism of the mind, which it uses as an instrument. The real Self is a drop from the Divine Ocean, and is eternal and indestructible. It cannot die or be annihilated, and no matter what becomes of the body, the real Self still exists. It is the Soul. Do not think of your Soul as a thing apart from you, for YOU are the Soul, and the body is the unreal and transitory part of you which is changing in material every day, and which you will some day discard. You may develop the faculties so that they will be conscious of the reality of the Soul, and its independence of the body. The Yogi plan for such development is by meditation upon the real Self or Soul, accompanied by rhythmic breathing. The following exercise is the simplest form.

EXERCISE.—Place your body in a relaxed, reclining position. Breathe rhythmically, and meditate upon the real Self, thinking of yourself as an entity independent of the body, although inhabiting it and being able to leave it at will. Think of yourself, not as the body, but as a spirit, and of your body as but a shell, useful and comfortable, but not a part of the real You. Think of yourself as an independent being, using the body only as a convenience. While meditating, ignore the body entirely, and you will find that you will often become almost entirely unconscious of it, and will seem to be out of the body to which you may return when you are through with the exercise.

This is the gist of the Yogi meditative breathing methods, and if persisted in will give one a wonderful sense of the reality of the Soul, and will make him seem almost independent of the body. The sense of immortality will often come with this increased consciousness, and the person will begin to show signs of spiritual development which will be noticeable to himself and others. But he must not allow himself to live too much in the upper regions, or to despise his body, for he is here on this plane for a purpose, and he must not neglect his opportunity to gain the experiences necessary to round him out, nor must he fail to respect his body, which is the Temple of the Spirit.

THE UNIVERSAL CONSCIOUSNESS.

The Spirit in man, which is the highest manifestation of his Soul, is a drop in the ocean of Spirit, apparently separate and distinct, but yet really in touch with the ocean itself, and with every other drop in it. As man unfolds in spiritual consciousness he becomes more and more aware of his relation to the Universal Spirit, or Universal Mind as some term it. He feels at times as if he were almost at-one-ment with it, and then again he loses the sense of contact and relationship. The Yogis seek to attain this state of Universal Consciousness by meditation and rhythmic breathing, and many have thus attained the highest degree of spiritual attainment possible to man in this stage of his existence. The student of this work will not need the higher instruction regarding adeptship at this time, as he has much to do and accomplish before he reaches that stage, but it may be well to initiate him into the elementary stages of the Yogi exercises for developing Universal Consciousness, and if he is in earnest he will discover means and methods whereby he may progress. The way is always opened to him who is ready to tread the path. The following exercise will be found to do much toward developing the Universal Consciousness in those who faithfully practice it.

EXERCISE.—Place your body in a reclining, relaxed position. Breathe rhythmically, and meditate upon your relationship with the Universal Mind of which you are but an atom. Think of yourself as being in touch with All, and at-one-ment with All. See All as One, and your Soul as a part of that One. Feel that you are receiving the vibrations from the great Universal Mind, and are partaking of its power and strength and wisdom. The two following lines of meditation may be followed.

(a) With each inhalation, think of yourself as drawing in to yourself the strength and power of the Universal Mind. When exhaling think of yourself as passing out to others that same power, at the same time being filled with love for every living thing, and desiring that it be a partaker of the same blessings which you are now receiving. Let the Universal Power circulate through you.

(b) Place your mind in a reverential state, and meditate upon the grandeur of the Universal Mind, and open yourself to the inflow of the Divine Wisdom, which will fill you with illuminating wisdom, and then let the same flow out from you to your brothers and sisters whom you love and would help.

This exercise leaves with those who have practiced it a new-found sense of strength, power and wisdom, and a feeling of spiritual exaltation and bliss. It must be practiced only in a serious, reverential mood, and must not be approached triflingly or lightly.

GENERAL DIRECTIONS.

The exercises given in this chapter require the proper mental attitude and conditions, and the trifler and person of a non-serious nature, or one without a sense of spirituality and reverence, had better pass them by, as no results will be obtained by such persons, and besides it is a wilful trifling with things of a high order, which course never benefits those who pursue it. These exercises are for the few who can understand them, and the others will feel no attraction to try them.

During meditation let the mind dwell upon the ideas given in the exercise, until it becomes clear to the mind, and gradually manifests in real consciousness within you. The mind will gradually become passive and at rest, and the mental image will manifest clearly. Do not indulge in these exercises too often, and do not allow the blissful state produced to render you dissatisfied with the affairs of everyday life, as the latter are useful and necessary for you, and you must never shirk a lesson, however disagreeable to you it may be. Let the joy arising from the unfolding consciousness buoy you up and nerve you for the trials of life, and not make you dissatisfied and disgusted. All is good, and everything has its place. Many of the students who practice these exercises will in time wish to know more. Rest assured that when the time comes we will see that you do not seek in vain. Go on in courage and confidence, keeping your face toward the East, from whence comes the rising Sun.

Peace be unto you, and unto all men.

AUM.

Fourteen Lessons in Yogi Philosophy and Oriental Occultism

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THE FIRST LESSON.
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It is with no ordinary feelings that we address ourselves to our students of the Yogi class of 1904. We see, as they perhaps do not, that to many of them this series of lessons will be as seed planted in fertile soil, which will in due time put forth sprouts which will force their way gradually into the sunlight of consciousness, where they will put forth leaves, blossom, and fruit. Many of the fragments of truth which will be presented to you will not be recognized by you at this time, but in years to come you will recognize the verity of the impressions which will be conveyed to you in these lessons, and then, and then only, will you make these truths your own.

We intend to speak to you just as if you were gathered before us in person, and as if we were standing before you in the flesh. We feel sure that the bond of sympathy between us will soon grow so strong and real that as you read our words you will feel our presence almost as strongly as if we were with you in person. We will be with you in spirit, and, according to our philosophy, the student who is in harmonious sympathy with his teachers really establishes a psychic connection with them, and is in consequence enabled to grasp the "spirit" of the teaching and to receive the benefit of the teacher's thought in a degree impossible to one who merely reads the words in cold print.

We are sure that the members of the class of 1904 will get into harmony with each other, and with us, from the very start, and that we will obtain results that will surprise even ourselves, and that the term of the class will mark a wonderful spiritual growth and unfoldment for many of the class. This result would be impossible were the class composed of the general public, in which the adverse thought vibrations of many would counteract, or at least retard, the impelling force generated in the minds of those who are in sympathy with the work. But we will not have this obstacle to overcome, as the class has been recruited only from that class of students who are interested in the occult. The announcements sent out by us have been worded in such a way as to attract the attention only of those for whom they were intended. The mere sensation hunters and the "faddists" have not been attracted by our call, while those for whom the call was intended have heard and have hastened to communicate with us. As the poet has sung: "Where I pass, all my children know me." The members of the class having been attracted to us, and we to them, will form a harmonious body working with us to the common end of self-improvement, growth, development, and unfoldment. The spirit of harmony and unity of purpose will do much for us, and the united thought of the class, coupled with our own, will be a tower of strength, and each student will receive the benefit of it, and will be strengthened and sustained thereby.

We will follow the system of instruction of the East, rather than that of the Western world. In the East, the teacher does not stop to "prove" each statement or theory as he makes or advances it; nor does he make a blackboard demonstration of spiritual truths; nor does he argue with his class or invite discussion. On the contrary, his teaching is authoritative, and he proceeds to deliver his message to his students as it was delivered to him, without stopping to see whether they all agree with him. He does not care whether his statements are accepted as truth by all, for he feels sure that those who are ready for the truth which he teaches will intuitively recognize it, and as for the others, if they are not prepared to receive the truth, no amount of argument will help matters. When a soul is ready for a spiritual truth, and that truth, or a part of it, is uttered in its presence or presented to its attention by means of writings, it will intuitively recognize and appropriate it. The Eastern teacher knows that much of his teaching is but the planting of seed, and that for every idea which the student grasps at first there will be a hundred which will come into the field of conscious recognition only after the lapse of time.

We do not mean that the Eastern teachers insist upon the student blindly accepting every truth that is presented to him. On the contrary, they instruct the pupil to accept as truth only that which he can prove for himself, as no truth is truth to one until he can prove it by his own experiments. But the student is taught that before many truths may be so proven he must develop and unfold. The teacher asks only that the student have confidence in him as a pointer-out of the way, and he says, in effect, to the student: "This is the way; enter upon it, and on the path you will find the things of which I have taught you; handle them, weigh them, measure them, taste them, and know for yourself. When you reach any point of the path you will know as much of it as did I or any other soul at that particular stage of the journey; but until you reach a particular point, you must either accept the statements of those who have gone before or reject the whole subject of that particular point. Accept nothing as final until you have proven it; but, if you are wise, you will profit by the advice and experience of those who have gone before. Every man must learn by experience, but men may serve others as pointers of the way. At each stage of the journey it will be found that those who have progressed a little further on the way have left signs and marks and guideposts for those who follow. The wise man will take advantage of these signs. I do not ask for blind faith, but only for confidence until you are able to demonstrate for yourselves the truths I am passing on to you, as they were passed on to me, by those who went before.

We ask the student to have patience. Many things which will appear dark to him at first will be made clear as we progress.

THE CONSTITUTION OF MAN.

Man is a far more complete being than is generally imagined. He has not only a body and a soul, but he is a spirit possessing a soul, which soul has several vehicles for expression, these several vehicles being of different degrees of density, the body being the lowest form of expression. These different vehicles manifest upon different "planes," such as the "physical plane," the "astral plane," etc., all of which will be explained as we proceed.

The real self is pure spirit, a spark of the divine fire. This spirit is encased within numerous sheaths, which prevent its full expression. As man advances in development, his consciousness passes from the lower planes to the higher, and he becomes more and more aware of his higher nature. The spirit contains within it all potentialities, and as man progresses he unfolds new powers, new qualities, into the light.

The Yogi philosophy teaches that man is composed of seven principles - is a sevenfold creature. The best way to think of man is to realize that the spirit is the real self, and that the lower principles are but confining sheaths. Man may manifest upon seven planes, that is, the highly developed man, as the majority of men of this age can manifest only upon the lower planes, the higher planes not having as yet been reached by them, although every man, no matter how undeveloped, possesses the seven principles potentially. The first five planes have been attained by many, the sixth by a few, the seventh by practically none of this race at this time.

THE SEVEN PRINCIPLES OF MAN.

The seven principles of man, as known to the Yogi philosophy, are herewith stated, English terms being substituted for Sanscrit words, so far as may be:

7. Spirit.
6. Spiritual-Mind.
5. Intellect.
4. Instinctive-Mind.
3. Prana, or Vital Force.

2. Astral Body.
1. Physical Body.

We will briefly run over the general nature of each of these seven principles, that the student may understand future references to them; but we will defer our detailed treatment of the subject until later on in the lessons.

1. The Physical Body.

Of all the seven principles of man, the physical body is of course the most apparent. It is the lowest in the scale, and is the crudest manifestation of the man. But this does not mean that the physical should be despised or neglected. On the contrary, it is a most necessary principle for the growth of man in his present stage of development - the temple of the living Spirit and it should be carefully tended and cared for in order to render it a more perfect instrument. We have but to look around us and see how the physical bodies of different men show the different degrees of development under mental control. It is a duty of each developed man to train his body to the highest degree of perfection in order that it may be used to advantage. The body should be kept in good health and condition and trained to obey the orders of the mind, rather than to rule the mind, as is so often the case.

The care of the body, under the intelligent control of the mind, is an important branch of Yogi philosophy, and is known as "Hatha Yoga." We are preparing a little textbook upon "Hatha Yoga," which will soon be ready for the press, that will give the Yogi teachings upon this most important branch of self development. The Yogi philosophy teaches that the physical body is built up of cells, each cell containing within it a miniature "life," which controls its action. These "lives" are really bits of intelligent mind of a certain degree of growth, which enable the cells to perform their work properly. These bits of intelligence are, of course, subordinate to the control of the central mind of the man, and will readily obey orders from headquarters, given either subconsciously or consciously. These cell intelligences manifest a perfect adaptation for their particular work. The selective action of the cells, extracting from the blood the nourishment needed and rejecting that which is not required, is an instance of this intelligence. The process of digestion, assimilation, etc., shows the intelligence of the cells, either separately or collectively in groups. The healing of wounds, the rush of the cells to the points where they are most needed, and hundreds of other examples known to the student of physiology, all mean to the Yogi student examples of the "life" within each atom. Each atom is to the Yogi a living thing, leading its own independent life. These atoms combine into groups for some end, and the group manifests a group-intelligence, as long as it remains a group; these groups again combining in turn, and forming bodies of a more complex nature, which serve as vehicles for higher forms of consciousness. When death comes to the physical body the cells separate and scatter, and that which we call decay sets in. The force which has held the cells together is withdrawn, and it becomes free to go its own way and form new combinations. Some go into the body of the plants in the vicinity, and eventually find themselves again in the body of an animal; others remain in the organism of the plant; others remain in the ground for a time, but the life of the atom means incessant and constant change. As a leading writer has said: "Death is but an aspect of life, and the destruction of one material form is but a prelude to the building up of another."

We will not devote further space to the consideration of the physical, as that is a subject by itself, and, then, our students are no doubt anxious to be led into subjects with which they are not quite so familiar. So we will leave this first principle and pass on to the second, wishing, however, again to remind the student that the first step in Yogi development consists of the mastery of the physical body and its care and attention. We will have more to say of this subject before we are through with this course.

2. The Astral Body.

This second principle of man is not nearly so well known as its physical brother, although it is closely connected with the latter and is its exact counterpart in appearance. The astral body has been known to people in all ages, and has given rise to many superstitions and mysteries, owing to a lack of knowledge of its nature. It has been called the "ethereal body"; the "fluidic body"; the "double"; the "wraith"; the "Doppelganger," *etc.* It is composed of matter of a finer quality than that composing our physical bodies, but matter none the less. In order to give you a clearer idea of what we mean, we will call your attention to water, which manifests in several well-known forms. Water at a certain temperature is known as ice, a hard, solid substance; at a little higher temperature it assumes its best known form, which we call "water"; at a still higher temperature it escapes in the form of a vapor which we call "steam," although the real steam is invisible to the human eye, and becomes apparent only when it mixes with the air and has its temperature lowered a little, when it becomes vapor visible to the eye, and which vapor we call "steam."

The astral body is the best counterpart of the physical body and may be separated from it under certain circumstances. Ordinarily, conscious separation is a matter of considerable difficulty, but in persons of a certain degree of is a matter of considerable difficulty, but in persons of a certain degree of psychical development the astral body may be detached and often goes on journeys. To the clairvoyant vision the astral body is seen looking exactly like its counterpart, the physical body, and united to it by a slender silken cord.

The astral body exists some time after the death of the person to whom it belongs, and under certain circumstances it is visible to living persons, and is called a "ghost." There are other means whereby the spirits of those who have passed on may become manifest, and the astral shell which is sometimes seen after it has been sloughed off by the soul which has passed on is in such cases nothing more than a corpse of finer matter than its physical counterpart. In such cases it is possessed of no life or intelligence, and is nothing more than a cloud seen in the sky bearing a resemblance to a human form. It is a shell, nothing more. The astral body of a dying person is sometimes projected by an earnest desire, and is at such times seen by friends and relatives with whom he is in sympathy. There are many cases of this kind on record, and the student probably is aware of occurrences of this kind.

We will have more to say about the astral body and astral shells in other lessons in this course. We will have occasion to go into further detail when we reach the subject of the astral plane, and, in fact, the astral body will form a part of several lessons.

The astral body is invisible to the ordinary eye, but is readily perceived by those having clairvoyant power of a certain degree. Under certain circumstances the astral body of a living person may be seen by friends and others, the mental condition of the persons and the observer having much to do with the matter. Of course, the trained and developed occultist is able to project his astral body consciously, and may make it appear at will; but such powers are rare and are acquired only after a certain stage of development is reached.

The adept sees the astral body rising from the physical body as the hour of death approaches. It is seen hovering over the physical body, to which it is bound by a slender thread. When the thread snaps the person is dead, and the soul passes on carrying with it the astral body, which in turn is discarded as the physical body has been before. It must be remembered that the astral body is merely a finer grade of matter, and that it is merely a vehicle for the soul, just as is the physical, and that both are discarded at the proper time. The astral body, like the physical, disintegrates after the death of the person, and persons of a psychic nature sometimes see the dissolving fragments around cemeteries, in the shape of violet light.

We are merely calling attention to the different vehicles of the soul of man, his seven principles, and we must hasten on to the next principle. We would like to speak to you of the interesting phenomenon of the ego leaving the physical to speak to you of the interesting phenomenon of the ego leaving the physical body in the astral body while one is "asleep." We would like to tell you just what occurs during, sleep, and how one may give orders to his astral self to gain certain information or to work out certain problems while he is, wrapped in sleep, but that belongs to another phase of our subject, and we must pass on after merely whetting your appetite. We wish you to get these seven principles well fixed in your mind, so that you may be able to understand the terms when we use them later on.

3. Prana, or Vital Force.

We have said something of Prana in our little book, "The Science of Breath," which many of you have read. As we said in that book, Prana is universal energy, but in our consideration of it we will confine ourselves to that manifestation of Prana which we call vital force. This vital force is found in all forms of life - from the amoeba to man - from the most elementary form of plant life to the highest form of animal life. Prana is all-pervading. It is found in all things having life, and as the occult philosophy teaches that life is in all things - in every atom - the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand that Prana is everywhere, in everything. Prana is not the Ego, but is merely a form of energy used by the Ego in its material manifestation. When the Ego departs from the physical body, in what we call "death," the Prana, being no longer under the control of the Ego, responds only to the orders of the individual atoms or their groups, which have formed the physical body, and as the physical body disintegrates and is resolved back to its original elements, each atom takes with it sufficient Prana to enable it to form new combinations, the unused Prana returning to the great universal storehouse from whence it came. Prana is in all forms of matter, and yet it is not matter - it is the energy or force which animates matter. We have gone into the matter of Prana in our little book previously referred to, and we do not wish to take up the students' time in repeating what we said there.

But before taking up the next principle, we wish to direct the student's attention to the fact that Prana is the force underlying magnetic healing, much of mental healing, absent treatment, *etc.* That which has been spoken of by many as human magnetism is really Prana.

In "Science of Breath," we have given you directions for increasing the Prana in your system; distributing it over the body, strengthening each part and organ and stimulating every cell. It may be directed toward relieving pain in one's self and others by sending to the affected part a supply of Prana extracted from the air. It may be projected to a distance so far as to affect other persons. The thought of the projector sends forth and colors the Prana gathered for the purpose, and finds lodgment in the psychic organism of the patient. Like the Marconi waves it is invisible to the eye of man (with the exception of certain persons who have attained a high degree of clairvoyant power); it passes through intervening obstacles and seeks the person attuned to receive it.

This transferring of Prana under the direction of the will is the underlying principle of thought transference, telepathy, *etc.* One may surround himself with an aura of Prana, colored with strong positive thought, which will enable him to resist the adverse thought waves of others, and which will enable him to live serene in an atmosphere of antagonistic and inharmonious thought.

We advise students to reread that portion of "Science of Breath" which deals with the use of Prana. We propose going into great detail regarding this phase of the subject, during the course of these lessons, but "Science of Breath" gives a good fundamental idea of the nature of Prana and the methods of its use, and students will do well to refresh their minds on this subject.

We do not wish to weary you by this description of each of the seven principles, and we are aware that you are impatient to enter into the more interesting phases of the subject. But it is absolutely necessary that you obtain a clear idea of these seven principles, in order that you may understand that which follows, and to obviate the necessity of your being "sent back" to relearn the lesson which you have "skipped." We had this idea in mind when we started this class in November, 1903, instead of waiting until January, 1904, and we give you the November and December lessons as "good measure," so as to be able to reach the more interesting part of the subject by the January lesson.

We will leave the subject of Prana and will pass on to the next principle; but we trust that you will not leave this part of the lesson until you have acquired a clear idea of Prana and its qualities and uses. Study your "Science of Breath" until you understand something of Prana.

THE MENTAL PRINCIPLES.

The Western reader who has studied the writings of some of the recent Western psychologists will recognize in the Instinctive Mind certain attributes of the so-called "subjective" or "subconscious" minds spoken of so frequently by the said writers. These writers discovered in man these characteristics, as well as certain higher phases of the mind (coining from the Spiritual Mind), and without stopping to investigate further, they advanced a "new" theory that man is possessed of two minds, i.e., the "objective" and "subjective," or as some have termed them, the "conscious and "subconscious." This was all very well so far as it went, but these investigators set the "conscious" mind aside and bundled all it went, but these investigators set the "conscious" mind aside and bundled all the rest into their "subconscious" or "subjective" mind, ignoring the fact that they were mixing the highest and lowest qualities of mind and putting them in the same class, and leaving the middle quality by itself. The "subjective mind" and the "subconscious" theories are very confusing, as the student finds grouped together the most sublime flashes of genius and the silliest nothings of the man of low development, the mind of the latter being almost altogether "subjective."

To those who have read up on these theories, we would say that such reading will materially help them to understand the three mental principles of man, if they will remember that the "conscious" or "objective" mind corresponds very nearly with the "Intellect" principle in the Yogi philosophy; and that the lowest portions of the "subjective" or "subconscious" mind are what the Yogis term the "Instinctive Mind" principle; while the higher and sublime qualities, which the Western writers have noticed and have grouped with the lower qualities in forming their "subjective mind" and "subconscious mind" theories, is the "Spiritual Mind" principle of the Yogis, with the difference that the "Spiritual Mind" has additional properties and qualities of which these Western theorists have never dreamed. As we touch upon each of these three mental principles, you will see the points of resemblance and the points of difference between the Yogi teachings and the Western theories.

We wish it distinctly understood, however, that we do not desire to detract from the praise justly earned by these Western investigators; in fact, the Yogis owe them a debt of gratitude for preparing the Western mind for the fuller teachings. The student who has read the works of the writers referred to will find it very much easier to grasp the idea of the three mental principles in man than if he had never heard of any division in the functioning of the mind of man. Our principal reason for calling attention to the mistake of the Western dual-mind theories was that to the mind of the Yogi it is painful to see that which he knows to be the highest manifestation of mind, that which is the seat of inspiration and flashes of genius, that which touches the pure Spirit (the Spiritual Mind), which is just beginning to awaken in men of development and growth - confused and confounded with and placed in the same class with the lowest mental principle (the Instinctive Mind) which, while most necessary and useful to man, under the direction of his higher principle is still something which is common to the most undeveloped man, even to the lower form of the animal kingdom - yea, even to the plant life. We trust that the student will free his mind of preconceived ideas on this important subject, and will listen to what we say before forming his final opinion. In our next lesson, we will go into detail regarding each of the three Mental Principles.

THE SECOND LESSON.
THE MENTAL PRINCIPLES.

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In our First Lesson we called your attention briefly to the three lower principles of man - i.e., (1) the physical body; (2) the astral body; (3) Prana, or vital force. We also led up to the subject of the mental principles, which form the fourth, fifth, and sixth, respectively, of the seven principles of man.

For convenience sake, we will again enumerate the four higher principles:

(7) Spirit.
(6) Spiritual mind.
(5) Intellect.
(4) Instinctive mind.

This terminology is more or less unsatisfactory, but we adopt it in preference to the Sanscrit terms which prove so puzzling and elusive to the average Western student.

The three lower principles are the most material, and the atoms of which they are composed are, of course, indestructible, and go on forever in countless forms and aspects; but these principles, so far as the ego is concerned, are things merely to be used in connection with a particular earth - life, just as man uses clothing, heat, electricity, etc., and they form no part of his higher nature.

The four higher principles, on the contrary, go to make up the thinking part of man - the intelligent part, so to speak. Even the lowest of the four, the instinctive mind, goes to form the higher part of the man.

Those who have not considered the subject at all are apt to regard as absurd the suggestion that the mind of man functions on more than one plane. Students of psychology, however, have long recognized the varying phases of mentation, and many theories have been advanced to account for the same. Such students will find that the Yogi philosophy alone gives the key to the mystery. Those who have studied the dual-mind theories of certain Western writers will also find it easier to conceive of more than one plane of mentality.

At first sight it would seem that the conscious, reasoning part of man's mind did the most work if, indeed, not all of it. But a little reflection will show us that the conscious, reasoning work of the mind is but a small fraction of its task. Man's mind functions on three planes of effort, each plane shading imperceptibly into the planes on either side of it - the one next higher or the one next lower.

The student may think of the matter either as one mind functioning along three lines, or as three minds shading into each other; both views have more or less of the truth in them; the real truth is too complex to be considered in detail in an elementary lesson. The principal thing is to get the idea fixed in the mind - to form mental pegs upon which to hang future information. We will touch briefly upon the several "minds," or planes of mental effort, beginning with the lowest, the instinctive mind.

(4) *The Instinctive Mind.*

This plane of mentation we share in connection with the lower animals, in, at least, its lower forms. It is the first plane of mentation reached in the scale of evolution. Its lowest phases are along lines in which consciousness is scarcely evident, and it extends from this lowly place in the scale until it manifests a very high degree of consciousness in comparison with its lowest phases; in fact, when it begins to shade into the fifth principle, it is difficult to distinguish it from the lowest forms of the latter.

The first dawn of the instinctive mind may be seen even in the mineral kingdom, more particularly in crystals, *etc.* Then in the plant kingdom it grows more distinct and higher in the scale, some of the higher families of plants showing even a rudimentary form of consciousness. Then in the world of the lower animals are seen increasing manifestations of the instinctive mind, from the almost plant like intelligence of the lower forms until we reach a degree almost equal to that of the lowest form of human life. Then, among men, we see it shading gradually into the fifth principle, the intellect, until in the highest form of man today we see the fifth principle, intellect, in control to a certain extent, and subordinating the fourth principle to it, either wisely or unwisely. But, remember this, that even the highest form of man carries about with him the fourth principle, the instinctive mind, and in varying degrees uses it, or is used by it. The instinctive mind is most useful to man in this stage of his development - he could not exist as a physical being without it, in fact - and he may make a most valuable servant of it if he understands it; but woe to him if he allows it to remain in control or to usurp prerogatives belonging to its higher brother. Now, right here we must call your attention to the fact that man is still a growing creature - he is not a finished product by any means. He has reached his present stage of growth after a toilsome journey; but it is merely sunrise yet, and the full day is far off. The fifth principle, the intellect, has unfolded to a certain degree, particularly in the more advanced men of today, but the unfoldment is merely beginning with many. Many men are but little more than animals, and their minds function almost entirely upon the instinctive plane. And all men of today, with the exceptions of a few very highly developed individuals, have need to be on guard lest the instinctive mind does not occasionally unduly assert its power over them, when they are off their guard.

The lowest phase of the work of the instinctive mind is akin to the same work manifesting in the plant kingdom. The work of our bodies is performed by this part of the mind. The constant work of repair, replacement, change, digestion, assimilation, elimination, etc., is being performed by this part of the mind, all below the plane of consciousness. The wondrous work of the body, in health and sickness, is faithfully carried on by this part of our minds, all without our conscious knowledge. The intelligent work of every organ, part, and cell of the body is under the superintendence of this part of the mind. Read in "Science of Breath" of the marvelous process of the circulation of the blood, its purification, etc., and realize, faintly, what a wonderful work is even this lowest phase of the instinctive mind. We will show more of its workings in our forthcoming work "Hatha Yoga," but any school physiology will give you a clear idea of what it does, although its writer does not tell the cause behind it. This part of the work of the instinctive mind is well performed in the lower animals, plants, and in man, until the latter begins to unfold a little intellect, when he often begins to meddle with the work properly belonging to this plane of the mind, and sends to it adverse suggestions, fear thoughts, *etc.* However, this trouble is but temporary, as, when the intellect unfolds a little farther, it sees the error into which it has fallen and proceeds to rectify the trouble and to prevent its recurrence.

But this is only a part of the province of the instinctive mind. As the animal progressed along the scale of evolution, certain things became necessary for its protection and well-being. It could not reason on these things, so that wonderful intelligence dwelling, subconsciously, in the instinctive mind unfolded until it was able to grasp the situation and meet it. It aroused the "fighting instinct" in the brute for its preservation, and this action of the instinctive mind, very good for its purpose and essential to the preservation of the life of the animal, is still with us and occasionally projects itself into our mentality with a surprising degree of strength. There is a great deal of the old animal fighting spirit in us yet, although we have managed to control it and to hold it in restraint, thanks to the light obtained from our unfolding higher faculties. The instinctive mind also taught the animal how to build its nests, how to migrate before approaching winter, how to hibernate, and thousands of other things well known to students of natural history. And it teaches us how to do the many things which we perform instinctively, as it also assumes tasks which we learn how to perform by means of our intellect, and which we pass on to the instinctive mind, which afterward performs them automatically or nearly so. It is astonishing how many of our daily tasks are performed under the direction of our instinctive mind, subject merely to a casual supervision of the Intellect. When we learn to do things "by heart," we have really mastered them on the intellectual plane, and then passed them on to the instinctive plane of mentation. The woman with her sewing machine, the man who runs his engine, the painter with his brush, all find the instinctive mind a good friend, in fact the intellect would soon tire if it had these every - day tasks to perform. Note the difference between learning to do a thing, and then doing it after it has been learned. These manifestations of the instinctive mind are of course among its higher phases, and are due largely to its contact with and blending with the unfolding intellect.

The instinctive mind is also the "habit" mind. The intellect (either that of the owner of the instinctive mind, or of some other man) passes on ideas to it, which it afterward faithfully carries out to the letter, unless corrected or given better instructions, or worse ones, by the intellect of some one.

The instinctive mind is a queer storehouse. It is full of things received from a variety of sources. It contains many things which it has received through heredity; other things which have unfolded within it, the seeds of which were sown at the time of the primal impulse which started life along the path; other things which it has received from the intellect, including suggestions from others, as well as thought-waves sent out from the minds of others, which have taken lodgment within its corridors. All sorts of foolishness as well as wisdom is there. We will deal with this phase of the subject in future lessons, under the head of Suggestion and Auto Suggestion, Thought Power, *etc.*

Instinctive mind manifests varying degrees of consciousness, varying from almost absolute subconsciousness to the simple consciousness of the highest of the lower animals and the lower forms of man. Self-consciousness comes to man with the unfoldment of the intellect, and will be spoken of in its proper place. Cosmic or universal consciousness comes with the unfoldment of the spiritual mind and will be touched upon later on. This gradual growth of consciousness is a most interesting and important branch of the subject before us, and will be referred to, and spoken of, at different points in this course.

Before we pass on to the next principle, we must call your attention to the fact that the instinctive mind is the seat of the appetites, passions, desires, instincts, sensations, feelings, and emotions of the lower order, manifested in man as well as in the lower animals. There are of course higher ideas, emotions, aspirations, and desires, reaching the advanced man from the unfolding spiritual mind, but the animal desires, and the ordinary feelings, emotions, etc., belong to the instinctive mind. All the "feelings" belonging to our passional and emotional nature belong to this plane. All animal desires, such as hunger and thirst, sexual desires (on the physical plane); all passions, such as physical love, hatred, envy, malice, jealousy, revenge, are a part of it. The desire for the physical (unless as a means of reaching higher things), the longing for the material, all belong to this plane. The "lust of the flesh, the lust of the eyes, the pride of life," are on this plane. This principle is the most material of the three mental principles, and is the one which is apt to bind us the closest to the earth and earthly things. Remember, that we are not condemning material or "earthly" things - they are all right in their place; but man in his unfoldment grows to see these things as only a means to an end - only a step in the spiritual evolution. And with clearer vision he ceases to be bound too tightly to the material side of life, and, instead of regarding it as the end and aim of all things, sees that it is, at the best, only a means to a higher end.

Many of the "brute" instincts are still with us, and are much in evidence in undeveloped people. Occultists learn to curb and control these lower instincts, and to subordinate them to the higher mental ideals which open up to them. Be not discouraged, dear student, if you find much of the animal still within you. It is no sign of "badness," or evil; in fact the recognition of it by one is a sign that his unfoldment has begun, for, before, the same thing was there and not recognized for what it is, whereas now it is both seen and recognized. Knowledge is power; learn to know the remnants of the brute nature within you and become a tamer of wild beasts. The higher principles will always obtain the mastery, but patience, perseverance, and faith are required for the task. These "brute" things were all right in their time - the animal had need of them they were "good" for the purpose intended, but now that man is reaching higher points on the path, he sees clearer and learns to subordinate the lower parts of himself to the higher.

The lower instincts were not implanted in your nature by "the devil"; you came by them honestly. They came in the process of evolution as a proper and right thing, but have been largely outgrown and can now be left behind. So do not fear these inheritances from the past; you can put them aside or subordinate them to higher things as you journey along the path. Do not despise them, though you tread them under foot - they are the steps upon which you have reached your present high estate, and upon which you will attain still greater heights.

(5) *The Intellect.*

We now reach the mental principle which distinguishes man from the brute

We now reach the mental principle which distinguishes man from the brute.

The first four principles man shares in common with the lower forms of life, but when the fifth principle begins to unfold he has reached an important stage of the journey along the path of attainment. He feels his manhood manifesting within him.

Now, remember, that there is no violent change or marked transition from the consciousness of the fourth principle into that of the fifth. As we have before explained, these principles shade into each other, and blend as do the colors of the spectrum. As intellect unfolds, it illuminates faintly the fourth principle, and endows instinctive life with reason. Simple consciousness shades into self-consciousness. Before the fifth principle dawns fairly, the creature having the four principles well developed has passions but no reason; emotions but not intellect; desires but no rationalized will. It is the subject awaiting the monarch, the sleeper awaiting the magic touch of the one who has been sent to awaken him from the enchanter's deep sleep. It is the brute awaiting the coming of that which will transform it into a man.

In some of the lower animals, the fourth principle has attracted to itself the lowest shading of the fifth principle, and the animal manifests signs of a faint reasoning. On the other hand, in some of the lower forms of man - the Bushman, for example-, the fourth principle has scarcely been perceptibly colored by the incoming fifth principle, and the "man" is scarcely more than a brute, in fact is more of a brute, mentally, than some of the higher domesticated animals, who, having been for many generations in close companionship with man, have been colored by his mental emanations.

The first sign of the real unfoldment of the fifth principle, intellect, is the dawning of self-consciousness. In order more fully to understand this, let us consider what consciousness really is.

Among the lower animals there is very little of that which we call consciousness. The consciousness of the lower animal forms is but little more than mere sensation. Life in the early stages is almost automatic. The mentation is almost entirely along subconscious lines, and the mentation itself is only that which is concerned with the physical life of the animal - the satisfaction of its primitive wants. After a bit, this primitive consciousness developed into what psychologists term simple consciousness. Simple consciousness is an "awareness" of outside things - a perception and recognition of things other than the inner self. The conscious attention is turned outward. The animal, or low order of man, cannot think of his hopes and fears, his aspirations, his plans, his thoughts, and then compare them with the like thoughts of others of his kind. He cannot turn his gaze inward and speculate upon abstract things. He simply takes things for granted and asks no questions. He does not attempt to find solutions for questions within himself, for he is not aware that such questions exist.

With the advent of self-consciousness man begins to form a conception of the "I" He begins to compare himself with others and to reason about it. He takes mental stock, and draws conclusions from what he finds in his mind. He begins to think for himself, to analyze, classify, separate, deduce, *etc.* As he progresses he begins to think out things for himself, and passes along new and fresh suggestions to his instinctive mind. He begins to rely upon his own mind, rather than blindly accepting that which emanates from the mind of others. He begins to create for himself, and is no longer a mere mental automaton.

And from a mere glimmering of conscious intelligence there has grown the highest intelligence of today. A modern writer forcibly expresses the growth in the following words: "For some hundreds of years, upon the general plane of self-consciousness, an ascent, to the human eye gradually, but from the point of view of cosmic evolution rapid, has been made. In a race, large-brained, walking erect, gregarious, brutal, but king of all other brutes, man in appearance but not in fact, was from the highest simple-consciousness born the basic human faculty self-consciousness, and its twin, language. From these *and what* went with these, through suffering, toil, and war; through bestiality, savagery, barbarism; through slavery, greed, effort; through conquests infinite, through defeats overwhelming, through struggle unending; through ages of aimless semi-brutal existence; through subsistence on berries and roots; through the use of the casually found stone or stick; through life in deep forests, with nuts and seeds, and on the shores of waters with mollusks, crustaceans, and fish for food; through that greatest, perhaps, of human victories, the domestication and subjugation of fire; through the invention and art of bow and arrow; through the taming of animals and the breaking of them to labor; through the long learning which led to the cultivation of the soil; through the adobe brick and the building of houses therefrom; through the smelting of metals and the slow birth of the arts which rest upon these; through the slow making of alphabets and the evolution of the written word; in short, through thousands of centuries of human life, of human aspiration, of human growth, sprang the world of men and women as it stands before us and within us today with all its achievements and possessions."

Self-consciousness is a thing easy to comprehend, but difficult to define. One writer has expressed it well when he says that without self-consciousness a creature may *know;* but only by the aid of self-consciousness is it possible for him to *know that he knows.*

And with this unfoldment of the intellect came the beginnings of all the wonderful achievements of the human mind of today. But great as are these achievements, these are as nothing to what is yet before the race. From victory on to victory will the intellect progress. In its unfoldment, as it begins to receive more and more light from the next highest principle, the spiritual mind, it will achieve things as yet undreamed of. And yet, poor mortal, remember, intellect is third from the highest in the scale on the principles of man. There are two principles as much higher than intellect, as intellect is higher than the principle below - instinctive mind. Do not make a God of intellect; do not allow the pride of intellect to blind you.

The importance of the awakening of self-consciousness may be more clearly recognized when we tell you that the occult doctrine is that once the self-consciousness is awakened into being, once the "I" has been felt and recognized, the real awakened life of the soul begins. We do not refer to the life that comes after the spiritual awakening - that is a still higher stage but to the mental awakening of the soul to the "I" consciousness. This is the stage where the baby ego first begins its waking existence. Previous to that time it has slumbered on, alive but not conscious of itself, and now the time of labor pains and birth is at hand. The soul has to meet new conditions, and has many an obstacle to overcome before it reaches spiritual manhood. Many experiences will it undergo, many trials will it be forced to meet; but still the progress is on and on and on.

At times there may be setbacks, and it may even seem to retrograde, but such obstacles are soon surmounted and the soul takes up its journey again. There is no real going backward on the path, and slow as the progress may seem, each of us is moving steadily forward.

We had hoped to be able to reach the subject of the sixth principle, spiritual mind, in this lesson, but we see that we have not sufficient space at our disposal, so we must defer that most interesting subject, as well as that of the seventh principle, spirit, until the next lesson. We are aware that our students are eager to press forward, and we are wasting as little time as possible on the way; but there are certain fundamental truths which must be clearly understood before we dare take another step.

There are a number of lessons to be drawn from the subjects of the instinctive mind and the intellect, and this is as good a place as any in which to consider them.

One of these lessons is that the awakening of intellect does not necessarily make the creature a better being, in the sense of being "good." While it is true that an unfolding principle or faculty will give an upward tendency to man, it is equally true that some men are so closely wrapped in the folds of the animal sheath - so steeped in the material side of things - that the awakened intellect only tends to give them increased powers to gratify their low desires and inclinations. Man, if he chooses, may excel the beasts in bestiality he may descend to depths of which the beast would never have thought. The beast is governed solely by instinct, and his actions, so prompted, are perfectly natural and proper, and the animal is not blamed for following the impulses of its nature. But man, in whom intellect has unfolded, knows that it is contrary to his highest nature to descend to the level of the beasts yea, lower by far. He adds to the brute desires the cunning and intelligence which have come to him, and deliberately prostitutes his higher principle to the task of carrying out the magnified animal propensities. Very few animals abuse their desires - it is left for some men to do so. The higher the degree of intellect unfolded in a man, the greater the depths of low passions, appetites, and desires possible to him. He actually creates new brute desires, or rather, builds edifices of his own upon the brute foundations. It is unnecessary for us to state that all occultists know that such a course will bring certain consequences in its train, which will result in the soul having to spend many weary years in retracing its steps over the backward road it has trodden. Its progress has been retarded, and it will be compelled to re-travel the road to freedom, in common with the beast like natures of undeveloped creatures whose proper state of the journey it is, having an additional burden in the shape of the horror of consciousness of its surroundings, whereas its companions have no such consciousness and consequently suffer not. If you can imagine a civilized, refined man having to live among Australian Bushmen for many years, with a full recollection of what he has lost, you may form a faint idea of the fate in store for one who deliberately sinks his high powers to the accomplishment of low ends and desires. But even for such a soul there is escape - in time.

Let your higher nature be on guard and refuse to be drawn back into the brute life which has been passed through. Keep your gaze upward, and let your motto be: "Forward." The brute nature may exert a pull downward, but the spiritual mind will give you a helping hand, and will sustain you if you but trust to it. The intellect is between the two, and may be influenced by either or both. Take your choice, oh, struggling soul. Your help is within you; look to it, and refuse to be dragged back into the mire of the animal mind. Manifest the "I" within you and be strong. You are an immortal soul, and are moving on and on and on to still greater things. Peace be yours.

THE THIRD LESSON.
THE SPIRITUAL PRINCIPLES.

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In our Second Lesson we gave you a brief outline of the Fourth and Fifth Principles of Man, i.e.; (4) Instinctive Mind, and (5) Intellect. As we have told you before, man has passed through the Fourth Principle stage to its extreme, and has now passed on to a consciousness of the Fifth Principle, Intellect. Some of us have developed the Intellectual stage to a considerable extent (although we have practically conquered but a few square miles of the new territory of the mind, and there is still a great task before us), while other men seem to have a consciousness almost altogether within the borders of the Instinctive Mind, and have only a glimmering of Intellect.

Not only is this true of the savage races, but many, very many of so-called "civilized" people have not learned to do their own thinking, and seem willing to allow others to do their thinking for them, they following certain leaders with the stupid habit of the sheep. But still the race is progressing, slowly but surely, and many are thinking now who never thought before, a greater number are refusing to take their thinking second hand, and are insisting upon knowing for themselves. When we consider that there are many men in whom the Fifth Principle, the Intellect, has scarcely unfolded, and that the race in general has taken but a few steps into the land of the Intellect, we begin to realize how difficult it is for any of us except the man or woman of exceptional spiritual unfoldment to comprehend even faintly the still higher Principles. It is something like a man born blind trying to comprehend light; or one born deaf endeavoring to form a mental concept of sound. One can only form an idea of something akin to his experiences. A man who has never tasted anything sweet cannot form an idea of sugar. Without experience or consciousness of a thing, our minds are unable to form a concept.

But nearly all of us who have been attracted to these lessons or who have attracted these lessons to us, have had experiences which will enable us to comprehend something of the Sixth Principle - have had glimmerings of consciousness which help us to understand something of the Spiritual Mind. A tendency toward the occult - the hunger of the soul for more light are indications that the Sixth Principle, Spiritual Mind, is beginning to shade into our consciousness, and, although it may be ages before we awaken into full Spiritual

Consciousness, we are still being influenced and helped by it.

This spiritual unrest often causes us great discomfort, until we find ourselves on the right road to knowledge, and even thereafter we feel more or less unsatisfied by the few crumbs that drop to us from the table of Knowledge. But despair not, seekers after the Truth; these pains are but the travail of spiritual birth - great things are before you - take courage and fear not.

Toward the end of this lesson we will speak of the process of "Illumination" or Spiritual Consciousness, which has come, or is coming, to many of us, and what we have to say may throw light upon many experiences which have come to you, and for which you have heretofore had no explanation.

We will now take up the subject of the Sixth Principle, Spiritual Mind, which will be more or less plain to those who have had glimmerings of consciousness from this plane of the soul, but which will be full of "hard sayings." and "dark corners" to those who have not as yet reached this stage of unfoldment. The Seventh Principle, The Spirit, however, is beyond the comprehension of any except the few enlightened and highly developed souls, in and out of the body, who are as far above the ordinary man as the average enlightened man is above the Bushman. We can but pass on to you enough to give you a general intellectual idea of what is meant by "Spirit" the consciousness of it is still far beyond the race in its present stage. It is well, however, to know of the existence of Spirit, as it helps us to understand something of the Spiritual Mind, which is Spirit's means of communication with the Intellectual consciousness. The comprehension of Spiritual Mind, however, opens up such a wonderful world of thought that we are satisfied to leave the understanding of Spirit until such time as we will grow into a consciousness of it.

(6) The Spiritual Mind.

The Sixth Principle, Spiritual Mind, has been styled by some writers "The Superconscious Mind," which term is a fairly good one, as it distinguishes between the lower Subconscious Mind or Instinctive Mind, the Conscious Mind or Intellect, and itself, which latter, while outside of the realm of ordinary human consciousness, is still a very different thing from the lower or Instinctive Mind.

While the actual existence of the Spiritual Mind has been made manifest to but a limited number of the human race, there are many who are becoming conscious of a higher "Something Within," which leads them up to higher and nobler thoughts, desires, aspirations, and deeds. And there is a still greater number who receive a faint glimmering of the light of the Spirit, and, though they know it not, are more or less influenced by it. In fact, the entire race receives some of its beneficent rays, although in some cases the light is so receives some of its beneficent rays, although in some cases the light is so bedimmed by the dense material obstacles surrounding the man that his spiritual twilight is almost akin to the blackness of night. But man is ever unfolding, discarding sheath after sheath, and is slowly coming home. The light will eventually shine full upon all.

All that we consider good, noble, and great in the human mind emanates from the Spiritual Mind and is gradually unfolded into the ordinary consciousness. Some Eastern writers prefer the term "projected" as more correctly indicating the process whereby the ray of light is sent into the consciousness of the man who has not yet reached the superhuman stage of full Spiritual Consciousness. All that has come to man, in his evolution, which tends toward nobility, true religious feeling, kindness, humanity, justice, unselfish love, mercy, sympathy, etc., has come to him through his slowly unfolding Spiritual Mind. His love of God and his love of Man has come to him in this way. As the unfoldment goes on, his idea of justice enlarges; he has more Compassion; his feeling of Human Brotherhood increases; his idea of Love grows; and he increases in all the qualities which men of all creeds pronounce "good," and which may all be summed up as the practical attempt to live out the teachings of that great spiritual Master, when He enunciated that great truth (well understood by the occultists of all creeds, but so little understood by many who claim to be followers of Him), saying: "And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself."

As man's Spiritual Consciousness begins to unfold, he begins to have an abiding sense of the reality of the existence of the Supreme Power, and, growing along with it, he finds the sense of Human Brotherhood - of human relationship - gradually coming into consciousness. He does not get these things from his Instinctive Mind, nor does his Intellect make him *feel* them. Spiritual Mind does not run contrary to Intellect - it simply goes beyond Intellect. It passes down to the Intellect certain truths which it finds in its own regions of the mind, and Intellect reasons about them. But they do not originate with Intellect. Intellect is cold - Spiritual Consciousness is warm and alive with high feeling.

Man's growth toward a better and fuller idea of the Divine Power does not come from Intellect, although the latter reasons upon the impressions received and tries to form them into systems, creeds, cults, *etc.* Nor does the Intellect give us our growing sense of the relationship between man and man - the Brotherhood of Man. Let us tell you why man is kinder to his kind and to forms of life below him than ever before. It is not alone because the Intellect teaches him the value of kindness and love, for man does not become kind or loving by cold reasoning.

On the contrary, he becomes kind and loving because there arise within him certain impulses and desires coming from some unknown place, which render it impossible for him to be otherwise without suffering discomfort and pain. These impulses are as real as other desires and impulses, and as man develops these impulses become more numerous and much stronger. Look at the world of a few hundred years ago, and look at it today, and see how much kinder and more loving we are than in those days. But do not boast of it, for we will seem as mere savages to those who follow us and who will wonder at our inhumanity to our brother-man from their point of view.

As man unfolds spiritually he feels his relationship to all mankind, and he begins to love his fellowman more and more. It hurts him to see others suffering, and when it hurts him enough he tries to do something to remedy it. As time goes on and man develops, the terrible suffering which many human beings undergo today will be impossible, for the reason that the unfolding Spiritual Consciousness of the race will make the pain felt so severely by all that the race will not be able to stand it, and they will insist upon matters being remedied. From the inner recesses of the soul comes a protest against the following of the lower animal nature, and, although we may put it aside for a time, it will become more and more persistent, until we are forced to heed it. The old story of each person having two advisors, one at each ear, one whispering to him to follow the higher teachings and the other tempting him to pursue the lower path, is shown to be practically true by the occult teaching regarding the three mental principles. The Intellect represents the "I" consciousness of the average person. This "I" has on one side the Instinctive Mind sending him to the old desires of the former self the impulses of the less developed life of the animal or lower man, which desires were all very well in lower stages of development, but which are unworthy of the growing man. On the other side is the Spiritual Mind, sending its unfolding impulses into the Intellect, and endeavoring to draw the consciousness up to itself - to aid in the man's unfoldment and development, and to cause him to master and control his lower nature.

The struggle between the higher and lower natures has been noticed by all careful observers of the human mind and character, and many have been the theories advanced to account for it. In former times it was taught that man was being tempted by the devil on the one hand, and helped by a guardian angel on the other. But the truth is known to all occultists that the struggle is between the two elements of man's nature, not exactly warring, but each following its own line of effort, and the "I" being torn and bruised in its efforts to adjust itself.

The Ego is in a transition stage of consciousness, and the struggle is quite painful at times, but the growing man in time rises above the attraction of the lower nature, and dawning Spiritual Consciousness enables him to understand the true state of affairs, and aids him in asserting his mastery over the lower self and in assuming a positive attitude toward it, while at the same time he opens himself up to the light from the Spiritual Mind and holds himself in a negative attitude toward it, resisting not its power.

The Spiritual Mind is also the source of the "inspiration" which certain poets, painters, sculptors, writers, preachers, orators, and others have received in all times and which they receive today. This is the source from which the seer obtains his vision, the prophet his foresight. Many have concentrated themselves upon high ideals in their work, and have received rare knowledge from this source, and have attributed it to beings of another world - from angels, spirits, from God Himself; but all came from within - it was the voice of their Higher Self speaking to them. We do not mean to say that no communications come to man from other intelligences - far from this, we *know* that higher intelligences do often communicate with man through the channel of his Spiritual Mind - but much that man has attributed to outside intelligences has really come from himself. And man, by the development of his Spiritual Consciousness, may bring himself into a high relationship and contact with this higher part of his nature, and may thus become possessed of a knowledge of which the Intellect has not dared dream.

Certain high psychic powers are also open to man in this way, but such powers are rarely obtained by one until he has risen above the attractions of the lower part of his nature, for unless this were so man might use these high gifts for base purposes. It is only when man ceases to care for power for his personal use that power comes. Such is the Law.

When man learns of the existence of his Spiritual mind and begins to recognize its promptings and leadings, he strengthens his bond of communication with it, and consequently receives light of a greater brilliancy. When we learn to trust the Spirit, it responds by sending us more frequent flashes of illumination and enlightenment. As one unfolds in Spiritual Consciousness he relies more upon this Inner Voice, and is able more readily to distinguish it from impulses from the lower planes of the mind. He learns to follow Spirit's leadings and to allow it to lend him a guiding hand. Many of us have learned to know the reality of being "led by the Spirit." To those who have experienced this leading we need not say more, for they will recognize just what we mean. Those who have not as yet experienced it must wait until the time comes for them, for we cannot describe it, as there are no words to speak of these things which are beyond words.

Toward the close of this lesson we will give a brief outline of some of the phases of "Illumination" or awakening of Spiritual Consciousness, which has come to some of us and will come to all in this or future phases of their unfoldment. We must hasten on to a brief consideration of that which can only be faintly understood by any of us the Seventh Principle - Spirit.

(7) Spirit.

How shall we approach this subject, which even the most advanced minds in the flesh today can but faintly comprehend? How can the finite express or comprehend the infinite? Spirit, man's Seventh Principle, is the Divine Spark - our most precious inheritance from the Divine Power - a ray from the Central Sun - the Real Self. Words cannot express it. Our minds fail to grasp it. It is the soul of the Soul. To understand it we must understand God, for Spirit is a drop from the Spirit Ocean - a grain of sand from the shores of the Infinite - a particle of the Sacred Flame. It is that something within us which is the cause of our evolution through all the weary ages. It was the first to be, and yet it will be the last to appear in full consciousness. When man arrives at a full consciousness of Spirit, he will be so much higher than man that such a being is at present inconceivable to the Intellect. Confined in many sheaths of matter, it has waited through the long and weary ages for even a faint recognition, and is content to wait for ages more until it is fully brought into consciousness. Man will ascend many steps of development - from man to archangel - before Spirit will fully claim its own. The Spirit is that within man which closest approaches the Center - is nearest to God. It is only in an occasional precious moment that we are aware of the existence of Spirit within us, and in such moments we are conscious of coming into the awful presence of the Unknown. These moments may come when one is engaged in deep religious thought - while reading a poem bearing a precious message from soul to soul - in some hour of affliction when all human aid has failed us and when human words seem but mockery - in a moment when all seems lost and we feel the necessity of a direct word from a being higher than ourselves. When these moments come they leave with us a peace which never afterward entirely escapes us, and we are ever after changed beings. In the moment of Illumination or the dawn of Spiritual Consciousness we also feel the real presence of the Spirit. In these moments we become conscious of our relationship with and connection with the Center of Life. Through the medium of the Spirit God reveals Himself to Man.

We cannot dwell longer on this subject - it overpowers one, and mere words seem too weak for use in connection with it. Those who have felt the impulses of the Spiritual Mind have been made faintly conscious of the abiding sense of the

the Spiritual Mind have been made faintly conscious of the abiding sense of the Spirit, although they cannot grasp its full significance. And those who have not experienced these things would not understand us if we wrote volumes of our imperfect and undeveloped conceptions of the subject. So we will pass on, trusting that we have awakened in your minds at least a faint desire to be brought into a closer communion and contact with this, the highest part of Self - Self itself. The Peace of the Spirit abide with you.

Illumination or Spiritual Consciousness.

With many, Spiritual Mind unfolds gradually and slowly, and, while one may feel a steady increase of spiritual knowledge and consciousness, he may not have experienced any marked and startling change. Others have had moments of what is known as "Illumination," when they seemed lifted almost out of their normal state, and where they seemed to pass into a higher plane of consciousness or being, which left them more advanced than ever before, although they could not carry back into consciousness a clear recollection of what they had experienced while in the exalted state of mind. These experiences have come to many persons, in different forms and degrees, of all forms of religious beliefs, and have been generally associated with some feature of the particular religious belief entertained by the person experiencing the illumination. But advanced occultists recognize all of these experiences as differing forms of one and the same thing the dawning of the Spiritual Consciousness -the unfoldment of the Spiritual Mind. Some writers have styled this experience "Cosmic Consciousness," which is a very appropriate name, as the illumination, at least in its higher forms, brings one in touch with the whole of Life, making him feel a sense of kinship with all Life, high or low, great or small, "good" or "bad:"

These experiences, of course, vary materially according to the degree of unfoldment of the individual, his previous training, his temperament, etc., but certain characteristics are common to all. The most common feeling is that of possessing almost complete knowledge of all things - almost Omniscience. This feeling exists only for a moment, and leaves one at first in an agony of regret over what he has seen and lost. Another feeling commonly experienced is that of a certainty of immortality - a sense of actual *being*, and the certainty of having always been, and of being destined to always be. Another feeling is the total slipping away of all fear and the acquirement of a feeling of certainty, trust, and confidence, which is beyond the comprehension of those who have never experienced it. Then a feeling of love sweeps over one - a love which takes in all Life, from those near to one in the flesh to those at the farthest parts of the universe - from those whom we hold as pure and holy to those whom the world regards as vile, wicked, and utterly unworthy. All feelings of self-righteousness and condemnation seem to slip away, and one's love, like the light of the sun, falls upon all alike, irrespective of their degree of development or "goodness."

To some these experiences have come as a deep, reverent mood or feeling, which took complete possession of them for a few moments or longer, while others have seemed in a dream and have become conscious of a spiritual uplifting accompanied by a sensation of being surrounded by a brilliant and all-pervading light or glow. To some certain truths have become manifest in the shape of symbols, the true meaning of which did not become apparent until, perhaps, long afterward.

These experiences, when they have come to one, have left him in a new state of mind, and he has never been the same man afterward. Although. the keenness of the recollection has worn off, there remains a certain memory which long afterward proves a source of comfort and strength to him, especially when he feels faint of faith and is shaken like a reed by the winds of conflicting opinions and speculations of the Intellect. The memory of such an experience is a source of renewed strength - a haven of refuge to which the weary soul flies for shelter from the outside world, which understands it not.

These experiences are usually also accompanied with a sense of intense joy; in fact, the word and thought "Joy" seems to be uppermost in the mind at the time. But it is a joy not of ordinary experience - it is something which cannot be dreamed of until after one has experienced it - it is a joy the recollection of which will cause the blood to tingle and the heart to throb whenever the mind reverts to the experience. As we have already said, there also comes a sense of a "knowing" of all things - an intellectual illumination impossible to describe.

From the writings of the ancient philosophers of all races, from the songs of the great poets of all peoples, from the preachings of the prophets of all religions and times we can gather traces of this illumination which has come to them - this unfoldment of the Spiritual Consciousness. We have not the space to enumerate these numerous instances. One has told of it in one way, the other in another; but all tell practically the same story. All who have experienced this illumination, even in a faint degree, recognize the like experience in the tale, song, or preaching of another, though centuries may roll between them. It is the song of the Soul, which when once heard is never forgotten. Though it be sounded by the crude instrument of the semibarbarous races or the finished instrument of the talented musician of today, its strains are plainly recognized. From Old Egypt comes the song from India in all ages - from Ancient Greece and Rome from the early Christian saint - from the Quaker Friend - from the Catholic monasteries from the Mohammedan mosque - from the Chinese philosopher - from the legends of the American Indian hero prophet - it is always the same strain, and it is swelling louder and louder, as many more are taking it up and adding their voices or the sounds of their instruments to the grand chorus.

That much misunderstood Western poet, Walt Whitman, knew what he meant (and so do we) when he blurted out in uncouth verse his strange experiences. Read what he says - has it ever been better expressed?

> As in a swoon, one instant,
> Another sun, ineffable, full dazzles me,
> And all the orbs I knew, and brighter, unknown orbs,
> One instant of the future land, Heaven's land."
> And when he rouses himself from his ecstasy, he cries:
>
> "I cannot be awake,
> For nothing looks to me as it did before,
> Or else I am awake for the first time,
> And all before has been a mean sleep.
>
> And we must join with him when he expresses
> man's inability to describe intelligently this thing in these words:
>
> When I try to tell the best I find, I cannot;
> My tongue is ineffectual on its pivots,
> My breath will not be obedient to its organs,
> I become a dumb man.

May this great joy of Illumination be yours, dear students. And it will be yours when the proper time comes. When it comes do not be dismayed, and when it leaves you do not mourn its loss - it will come again. Live on, reaching ever upward toward your Real Self and opening up yourself to its influence. Be always willing to listen to the Voice of The Silence - willing always to respond to the touch of The Unseen Hand. In the little manual, "Light on the Path," you will find many things which will now perhaps seem plainer to you.

Do not fear again, for you have with you always the Real Self, which is a spark from the Divine Flame, and which will be as a lamp to your feet to show you the way.

Peace be unto you.

THE FOURTH LESSON.
THE HUMAN AURA.

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In our previous three lessons we called your attention briefly, in turn, to the Seven Principles of Man. The subject of the Constitution of Man, however, is incomplete without a reference to what occultists know as the Human Aura. This forms a most interesting part of the occult teachings, and reference to it is to be found in the occult writings and traditions of all races. Considerable misapprehension and confusion regarding the Human Aura have arisen, and the truth has been obscured by the various speculations and theories of some of the writers on the subject. This is not to be wondered at when we remember that the Aura is visible only to those of highly developed psychic power. Some possessing inferior sight, which has enabled them to see only certain of the grosser manifestations of the emanation constituting the Aura, have thought and taught that what they saw was all that could be seen; while the real truth is, that such people have seen but a part of the whole thing, the remainder being reserved for those of higher development.

Some teachers of late years have taught that the Aura was really the several principles of man, projecting beyond the space occupied by his physical body; but this is only true in the same sense that the light of the sun is a part of the sun - the rays of the electric light a part of the light - the heat radiating from a stove the heat contained within the stove - the odor of a flower the flower itself. The Aura is really an emanation of one or more of the seven principles of man - radiations sent forth from the principle itself and not, strictly speaking, a part of the principle, except in the sense above referred to.

Each of the seven principles of which man is composed radiates energy which is visible to the developed psychic senses of certain of our race. This radiated energy is akin to the radiations known as the "X-Ray," and like them is invisible to the human eye unless aided by something which the human eye does not ordinarily possess. Some of the grosser forms of the Aura are visible to those possessing a comparatively undeveloped grade of psychic power, while the higher forms become visible only as the psychic faculties develop in power. There are but comparatively few in the flesh today who have ever seen the Aura emanating from the sixth principle, the Spiritual Mind. And the Aura of the seventh principle, the Spirit, is visible only to those beings far higher in the scale than the human race as we know it. The Aura emanating from the lower five principles is seen by many of us who have developed psychic power, our clearness of vision and range of sight being determined by the particular state of development we have reached.

We will try to give our students a general idea of the Human Aura and a hasty outline of that which pertains to it in this lesson, but it will readily be seen that the subject is one that could not be exhausted in a volume of considerable size. It is a difficult matter to condense information of this nature, but we trust to be able to convey a fairly clear impression of the subject to those of our students who will follow us closely.

As we have already stated, each principle radiates energy which, combining, constitutes what is known as the Human Aura. The Aura of each principle, if the other principles be removed, would occupy the same space as that filled by the Aura of all or any of the other principles. In other words, the several Auras of the different principles interpenetrate each other, and, being of different rates of vibration, do not interfere one with the other. When we speak of The Aura, we mean the entire Aura of the man, visible to one of psychic sight. When we speak of the Aura emanating from any particular principle, we distinctly refer to the principle.

The grossest form of the human Aura is, of course, that emanating from the physical body. This is sometimes spoken of as the "Health Aura," as it is a sure indication of the state of the physical health of the person from whose body it radiates. Like all other forms of the Aura, it extends from the body to a distance of two to three feet, depending upon certain circumstances which need not be mentioned at this place. Like all other forms of the Aura, it is oval or eggshaped. (This shape common to the several manifestations of the Aura has caused some writers to refer to it as the "Auric Egg.") The physical Aura is practically colorless (or possibly almost a bluish-white, resembling the color of clear water) , but possessing a peculiar feature not possessed by the other manifestations of Aura, inasmuch as to the psychic vision it appears to be "streaked" by numerous fine lines extending like stiff bristles from the body outward. In normal health and vitality these "bristles" stand out stiffly, while in cases of impaired vitality or poor health they droop like the soft hair on an animal, and in some cases present the appearance of a ruffled coat of hair, the several "hairs" standing out in all directions, tangled, twisted, and curled. This phenomenon is occasioned by the current of prana energizing the body to a greater or lesser extent, the healthy body having the normal supply of prana, while the diseased or weak body suffers from an insufficient supply. This physical Aura is seen by many having a very limited degree of psychic sight and to whom the higher forms of Aura are invisible. To the developed psychic it is sometimes difficult to distinguish, owing to its being obscured by the colors in the higher forms of Aura, the psychic, in order to observe it, being compelled to inhibit the impressions of the higher forms of Aura and to admit only the vibration of the particular form of Aura which he wishes to observe. Particles detached from the physical Aura remain around the spot or place where the person has been, and a strongly developed sense found in dogs and other animals enables them to follow up the "scent" of the person or animal they are tracking.

The Aura emanating from the second principle, or Astral Body, is, like the principle itself, of a vaporlike appearance and color, having a resemblance to steam just before it dissolves and disappears from sight. It is difficult to distinguish when it is intermingled with the other forms of Aura, but when the astral body is seen apart from the physical body its Aura may be perceived, particularly if the observer is not open to the vibrations from the principles sending forth Auras of various colors. Those of our readers who have ever seen an astral form, or what is commonly called a "ghost' of high or low degree, will probably remember having seen a cloudy eggshape vapor surrounding the more distinct figure of the astral form. This faint, vaporlike, oval cloud was the astral Aura. It, of course, becomes visible to one to whom an astral form "materializes."

The Aura of the third principle, or Prana, is difficult to describe except to those who have seen the "X-Ray." It looks something like a vapory cloud of the color and appearance of an electric spark. In fact, all manifestations of Prana resemble electric light or sparks.Prana has a faint rosy tint when it is in or near the body, but loses this hue as it gets a few inches away. Persons of psychic sight see plainly the spark-like particles of Prana being shaken from the fingertips of persons giving so-called "magnetic treatments" or making mesmeric passes. It may also be seen by many persons who make no claims of psychic sight, to whom it appears like heated air arising from a stove or from the heated ground, that is to say, as a colorless something pulsating and vibrating. This pranic Aura is sometimes drawn away from a healthy strong person by a weak person who is lacking in vitality and who draws away from the strong one that which is needed by the weak one. In cases of this kind, the person drawn upon without his consent will experience a feeling of languor and lassitude after being in the company of the person who has absorbed a share of his vitality. In "Science of Breath," on page 61, under the head "(2) Forming an Aura," we have given a method whereby one may render himself immune to this form of vampirism, conscious or unconscious. This method, while given in the book for another purpose, is equally efficacious in this instance. A stronger effect may be produced by forming a mental image of an Auric shell through which no force can escape or no outside influence enter without one's own consent. One may in this way also guard himself against infection from sources which might seriously affect him unless so protected. The pranic Aura is also poured out in mesmeric passes or psychic "treatments" of the sick, but in such cases the trained operator regulates the flow and takes the trouble to replenish the supply of prana within his system, which will generate and emanate a constant flow of pranic Aura. We need not dwell upon these points, as they are fully described in "Science of Breath," which book will be read with a new light by the student who reads and thinks over what we have said about this feature of the Human Aura. The little book in question was written for the general public, who, while they will receive much benefit from it, cannot read from it the meaning which becomes perfectly clear to the student as he passes. from stage to stage of these lessons. The little book, simple and unpretentious as it is, has many things hidden away in it which may only be read by the one who is able to understand. The student is advised to reread the little book from time to time and notice how many things he finds in it which he never before discovered.

We now approach the most interesting features concerning the Human Aura, and we think that some of the facts to be stated in this lesson will be a revelation even to many who are perfectly familiar with the three manifestations of the Aura which we have just mentioned. Some may doubt many of the statements which will be made, but we beg to say to such people that they have the means at their disposal to develop and unfold psychic powers of a sufficient degree to see these things for themselves as thousands of others before them have done. Nothing of the occult teachings need remain hidden to any one who doubts. Every one may enter the occult world for himself - providing he pays the price of attainment, which price is not of gold or silver, but of the renunciation of the lower self and the devotion to that which is highest in man. Some, it is true, break into the psychic world without having fitted and purified themselves by the proper methods, but to such the acquired faculties are a curse rather than a blessing, and such are compelled to retrace their steps with much suffering until they enter in by the right door, the key of which is readily found by all who seek for it in the proper spirit.

To return to the higher manifestations of the Human Aura, we again call your attention to the fact that the Aura is seen by the psychic - observer as a luminous cloud, nearly oval in shape, extending from two feet to three feet in all directions from the body. It does not terminate abruptly, but gradually fades into faintness until it disappears entirely. It really extends quite a distance beyond its visible point. It presents the appearance of a luminous cloud of constantly shifting colors, certain colors, however, being predominant in each person, from reasons colors, certain colors, however, being predominant in each person, from reasons which we will consider in a few moments. These colors originate from certain mental states of the person whom the Aura surrounds. Each thought, emotion, or feeling is manifested by a certain shade or combination of colors belonging to that particular thought, emotion, or feeling, which color or colors manifest themselves in the Aura of that particular mental principle in which the thought, emotion, or feeling naturally originates, and are of course visible to the observer studying the composite Aura of the thinker. The developed psychic may read the thoughts of a person as he can the pages of an open book, providing he understands the language of the Auric colors, which, of course, all developed occultists do, although the person who stumbles accidentally into the psychic world on rare occasions will see nothing but the reflection of wonderful colors appearing in a luminous cloud, the meaning of which is not known to him.

We think it better, before proceeding further, to give you a general idea of these Auric colors, and the thought, feeling, or emotion to which each belongs. These colors shade and blend into thousands of combinations, but the following table will perhaps give you a fair idea of the subject, and will enable you more readily to understand what we will say a little later on in this lesson.

Auric Colors and Their Meanings.

- Black: represents hatred, malice, revenge, and similar feelings.
- Gray: of a bright shade, represents selfishness.
- Gray: of a peculiar shade (almost that of a corpse) , represents fear and terror.
- Gray: of a dark shade, represents depression and melancholy.
- Green: of a dirty shade, represents jealousy. If much anger is mingled with the jealousy, it will appear as red flashes on the green background.
- Green: of almost a slate color shade, represents low deceit. Ÿ Green: of a peculiar bright shade, represents tolerance to the opinions and beliefs of others, easy adjustment to changing conditions, adaptability, tact, politeness, worldly wisdom, etc., and qualities which some might possibly consider "refined deceit."
- Red: of a shade resembling the dull flame when it bursts out of a burning building, mingled with the smoke, represents sensuality and the animal passions.
- Red: seen in the shape of bright red flashes resembling the lightning flash in shape, indicates anger. These are usually shown on a black background in the case of anger arising from hatred or malice, but in cases of anger arising

from jealousy they appear on a greenish background. Anger arising from indignation or defense of a supposed "right," lacks these backgrounds, and usually shows as red flashes independent of a background.

- Blue: of a dark shade, represents religious thought, emotion, and feeling. This color, however, varies in clearness according to the degree of unselfishness manifest in the religious conception. The shades and degrees of clearness vary from a dull indigo to
- Crimson: represents love, varying in shade according to the character of the passion. A gross sensual love will be a dull and heavy crimson, while one mixed with higher feelings will appear in lighter and more pleasing shades. A very high form of love shows a color almost approaching a beautiful rose color.
- Brown: of a reddish tinge, represents avarice and greed.
- Orange: of a bright shade, represents pride and ambition.
- Yellow: in its various shades, represents intellectual power. If the intellect contents itself with things of a low order, the shade is a dark, dull yellow; and as the field of the intellect rises to higher levels, the color grows brighter and clearer, a beautiful golden yellow betokening great intellectual attainment, broad and brilliant reasoning, *etc.* a beautiful rich violet, the latter representing the highest religious feeling.
- Light Blue: of a peculiarly clear and luminous shade, represents spirituality. Some of the higher degrees of spirituality observed in ordinary mankind show themselves in this shade of blue filled with luminous bright points, sparkling and twinkling like stars on a clear winter night.

The student will remember that these colors form endless combinations and blendings, and show themselves in greatly varying degrees of brightness and size, all of which have meanings to the developed occultist.

In addition to the colors mentioned above, there are several others for which we have no names, as they are outside of the colors visible in the spectrum, and consequently science, not being able to perceive them, has not thought it necessary to bestow definite names upon them, although theoretically they are known to exist. Science tells us that there exist what are known as "ultra-violet" rays and "ultra-red" rays, neither of which can be followed by the human eyes, even with the aid of mechanical appliances, the vibrations being beyond our senses.These two "ultra" colors (and several others unknown to science) are known to occultists and may be seen by the person of a certain degree of psychic power. The significance of this statement may be more fully grasped when we state that when seen in the Human Aura either of these "ultra" colors indicates psychic development, the degree of intensity depending upon the degree of development. Another remarkable fact, to those who have not thought of the matter, is that the "ultra-violet" color in the Aura indicates psychic development when used on a high and unselfish plane, while "the ultra red" color, when seen in the Human Aura, indicates that the person has psychic development, but is using the same for selfish and unworthy purposes - "black magic," in fact. The "ultra-violet" rays lie just outside of an extreme of the visible spectrum known to science, while the "ultra-red" rays lie just beyond the other extreme. The vibrations of the first are too high for the ordinary human eye to sense, while the second consists of vibrations as much too low as the first is too high. And the real difference between the two forms of psychic power is as great as is indicated by the respective positions of these two "ultra" colors. In addition to the two "ultra" colors just alluded to, there is another which is invisible to the ordinary sight - the *true* primary yellow, which is indicative of the Spiritual Illumination and which is faintly seen around the heads of the spiritually great. The color which we are taught is characteristic of the seventh principle, Spirit, is said to be of pure white light, of a peculiar brilliancy, the like of which has never been seen by human eyes - in fact, the very existence of *absolute* "white light" is denied by Western science.

The Aura emanating from the Instinctive Mind consists principally of the heavier and duller shades. In sleep, when the mind is quiet, there appears chiefly a certain dull red, which indicates that the Instinctive Mind is merely performing the animal functions of the body. This shade, of course, is always apparent, but during the waking hours is often obscured by the brighter shades of the passing thoughts, emotions, or feelings.

Right here it would be well to state that even when the mind is calm there hover in the Aura the shades indicative of the predominant tendencies of the man, so that his stage of advancement and development as well as his "tastes" and other features of his personality may be easily distinguished. When the mind is swept by a strong passion, feeling, or emotion, the entire Aura seems to be colored by the particular shade or shades representing it. For instance, a violent fit of anger causes the whole Aura to show bright red flashes upon a black background, almost eclipsing the other colors. This state lasts for a longer or shorter time, according to the strength of the passion.

If people could but have a glimpse of the Human Aura when so colored, they would become so horrified at the dreadful sight that they would never again permit themselves to fly into a rage - it resembles the flames and smoke of the "pit" which is referred to in certain orthodox churches, and, in fact, the human mind in such a condition becomes a veritable hell temporarily. A strong wave of love sweeping over the mind will cause the entire Aura to show crimson, the shade depending upon the character of the passion. Likewise, a burst of religious feeling will bestow upon the entire Aura a blue tinge, as explained in the table of colors. In short, a strong emotion, feeling, or passion causes the entire Aura to take on its color while the feeling lasts. You will see from what we have said that there are two aspects to the color feature of the Aura; the first depending upon the predominant thoughts habitually manifesting in the mind of the person; the second depending upon the particular feeling, emotion, or passion (if any) being manifested at the particular time.

The passing color disappears when the feeling dies away, although a feeling, passion, or emotion repeatedly manifested shows itself in time upon the habitual Auric color. The habitual color shown in the Aura, of course, changes gradually from time to time as the character of the person improves or changes. The habitual colors shown indicate the "general character" of the person; the passing colors show what feeling, emotion, or passion (if any) is dominating him at that particular time.

The student who has read the preceding lessons will realize readily that as the man develops and unfolds he becomes less and less the prey of passing passions, emotions, or feelings emanating from the Instinctive Mind, and that Intellect, and then Spiritual Mind, manifest themselves instead of lying dormant in a latent condition. Remembering this, he will readily see how great a difference there must be, between the Aura of an undeveloped man and that of the developed man. The one is a mass of dull, heavy, gross colors, the entire mass being frequently flooded by the color of some passing emotion, feeling, or passion. The other shows the higher colors and is very much clearer, being but little disturbed by feelings, emotion, and passions, all of which have been brought largely under the control of the will.

The man who has Intellect well developed shows an Aura flooded with the beautiful golden yellow betokening intellectuality. This color in such cases is particularly apparent in the upper part of the Aura, *surrounding* the head and shoulders of the man, the more animal colors sinking to the lower part of the Aura. Read the remarks under the head of "Yellow" in the color table in this lesson. When the man's Intellect has absorbed the idea of spirituality and devotes itself to the acquirement of spiritual power, development, and unfoldment, this yellow will show around its edges a light blue of a peculiarly clear and luminous shade. This peculiar light blue is indicative of what is generally called "spirituality," but which is simply "intellectual spirituality," if you will pardon the use of the somewhat paradoxical term - it is not the same thing as Spiritual Mind, but is merely Intellect impregnated by Spiritual Mind, to use another poor term. In some cases of a high development of this intellectual state, the luminous light blue shows as a broad fringe or border often being larger than the center itself, and in addition, in special cases, the light blue is filled with brilliant luminous points, sparkling and twinkling like stars on a clear winter night. These bright points indicate that the color of the Aura of the Spiritual Mind is asserting itself, and shows that Spiritual Consciousness has either been made momentarily evident to the man or is about to be made so in the near future. This is a point upon which much confusion has arisen in the minds of students and even teachers of occultism. The next paragraph will also have some bearing upon the matter.

The Aura emanating from the Spiritual Mind, or sixth principle, bears the color of the true primary yellow, which is invisible to ordinary sight and which cannot be reproduced artificially by man. It centers around the head of the spiritually illumined, and at times produces a peculiar glow which can even be seen by undeveloped people. This is particularly true when the spiritually developed person is engaged in earnest discourse or teaching, at which times his countenance seems fairly to glow and to possess a luminosity of a peculiar kind. The nimbus shown in pictures of the great spiritual leaders of the race is the result of a tradition arising from a fact actually experienced by the early followers of such leaders. The "halo" or "glory" shown on pictures arises from the same fact. When we again look upon Hoffman's wonderful picture, "Gethsemane," we will experience a new understanding of the mystic glow around the head of the great spiritual Teacher whose deep and true teachings have been obscured from the minds of many of those who claim His name, by reason of the ignorance of the generations of teachers who have lived since His death, but whose teachings are a living truth to occultists of all races. lands, and outward apparent differences of belief.

Of the Aura of the seventh principle, Spirit, we can say but little, and that little has been handed down to us, by tradition. We are told that it consists of a "pure white" light, something unknown to science. No man among us has ever seen this light and none of us ever will (in this stage of development). The sight of this wonderful effulgence is reserved for beings far higher in the scale than are we, but who were once mortals like unto us, and like whom we shall in due time be. "We are Sons of God, and it doth not yet appear what we shall be"; but we are on The Path, and Those who have gone before send back cheering !messages to us. After long ages we are going home.

THE FIFTH LESSON.
THOUGHT DYNAMICS.

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Had these lessons been written twenty years ago, instead of today, it would have been a most difficult task to have awakened the understanding of the Western public to the importance of the power of thought, its nature, its effects. Twenty years ago but comparatively few people in the Western world knew anything about the subject in question, and, outside of a few occultists, the words of the teacher would have been regarded as the wildest utterances. But, during the time mentioned, the Western world has been slowly educated to at least a partial understanding of the power of thought, and echoes of the great Oriental teachings on this subject have reached the ears of nearly every thinking person in the Western world, this being particularly true of Great Britain and America.

This awakening is in accordance with natural laws, and is a part of the evolution of the race. It is true that much of the teaching has come from persons who have had but a partial awakening to the truth, and consequently the teachings have been more or less crude and imperfect and more or less colored by the personal theories and speculations of the various teachers who have been writing and speaking upon the subject. The average Western student, who has been interested in the various movements which may be roughly grouped together under the style of "The New Thought," has been more or less confused by the apparently conflicting theories and teachings which have resulted from the various speculations and theories of the numerous teachers who have sprung up, grown, and in many cases afterward "gone to seed." But a careful analysis will show that underlying all of the teachings are certain fundamental facts which the awakened mind grasps as truth. All of these teachers have done good work, and, in fact, the teachings of each have reached certain minds which needed the particular thing taught by the particular teacher, and which teaching was the very best possible, considering the particular stage of development of the student. Many students have obtained much good from certain teachers, and have then grown beyond the teacher and his teaching, and have in turn become teachers themselves, giving forth to others the truth as it came to them, more or less colored by their own personality.

The careful student who has taken the trouble to run down to fundamental principles the teachings of these new schools of thought, will have discovered that they all rest upon the Oriental teachings which reach back beyond written history, and which have been the common property of occultists of all ages and races. This "New Thought" is really the oldest thought, but the modern presentation of it comes as a new thing to those who hear it today, and the new movement is entitled to full credit for its work, and the advanced occultist knows that the fundamental truth lying underneath all of these conflicting theories will be gradually uncovered and brought to light, the speculations and pet theories of the various teachers being thrown aside.

The majority of those who read this lesson will have heard something of this subject of the power of thought, and will have doubtless had many experiences of its effect. So this lesson may come as an old story to nearly all of the members of the Class, but we will endeavor to give a brief, plain outline of the Yogi teachings upon the subject, which may help to reconcile some of the apparently conflicting theories which have been previously considered.

We shall not attempt to explain what thought is - that is too complicated a subject for elementary lessons. But we will begin by explaining some of its properties, laws, and effects. We avoid the theory for the time being, and get down to the "practical" side of the question.

You will remember what we said in our last lesson about the Aura. We explained that the Aura was projected into space by the several principles of man, just as is the light of the sun, the heat of a stove, the odor of a flower, *etc.* Each of these sources throws off vibrations, which we call light, heat, or odor, respectively. In one sense these emanations are minute particles of the thing which throws them off. In this connection we must also remember that the thing throwing off the emanations may be afterward withdrawn, but the emanations still remain for a greater or lesser time. For instance, astronomy teaches that a distant star may be destroyed, and yet the light rays thrown off from it will continue on their journey, and may soon be seen by us of the Earth years and years after the star itself has been destroyed - in fact, what we really see at any time are the rays of the star which left it many years before, the time, of course, depending upon the distance of the star from the earth. In the same way a fire in a stove may be extinguished, and yet the heat will remain in the room for a long time afterward. Likewise, a small particle of musk may be exposed in a room and then removed, and yet the odor will be perceptible for a long time. In the same way thoughts may be in active existence which have been sent out years before by some person, whose entire mental character may have changed or who, in fact, may have passed out of the body long since. Places and localities are often permeated by the thought of persons who formerly lived there, who have moved away or died many years ago. The mind is continually throwing off emanations, which may be seen as the Aura extending a few feet from the person, and which usually becomes thinner and less easily perceived as it extends away from the sender. We are constantly sending forth thought waves (to use a favorite term) , and these waves, after the initial force of projection is expended, float along like clouds, mixing with other thought waves of the same character, and extending often to far distant parts of the earth. Some of the thought emanations remain around the place from which they were sent forth, and unless disturbed by strong thoughts of a contrary nature will remain but slightly changed for many years. Other thoughts sent forth with a definite purpose or under a strong desire, emotion, or passion, will go forth rapidly toward the object to which they are directed. We shall see instances of this as we proceed with this lesson.

The majority of persons put very little force into their thought; in fact, thinking with them becomes almost a mechanical process, and consequently their thought - waves have very little motion imparted to them and do not travel very far, unless drawn by some other person of similar thought who attracts them to him. (We are merely stating general principles as we go along, repeating them when necessary, so that the student will gradually absorb the idea. We consider this conversational method the most effective form of teaching - far more so than the usual "cut and dried" form.)

We wish the student to particularly understand that when we say "Thoughts are Things," we are not using the words in a figurative sense or in a fanciful way, but that we are expressing a literal truth. We mean that thought is as much a "thing" as is light, heat, electricity,. or similar forms of manifestations. Thought can be seen by the psychic sight; can be felt by the sensitive; and, if the proper instruments were in existence, could be weighed. Thought, after being sent forth, is of a cloudy appearance, bearing the color belonging to it, as de scribed in our lesson on the Aura. It is like a thin vapor (the degree of density varying) , and is just as real as the air around us or the vapor of steam or the numerous gases with which we are acquainted. And it has power, just as have all of these forms of vapor which we have just mentioned.

In this place let us mention that when a thought is sent forth with strength, it usually carries with it a certain amount of Prana, which gives it additional power and strength, and often produces startling effects. The Prana practically "vitalizes" it in some cases, and makes of it almost a living force. We will have more to say on this point a little later on.

So, friends and students, please remember always that when we speak of thoughts being real things, we mean just what we say. It may be necessary for you to fix this fact in your minds by picturing the mind as sending forth thought emanations. Some find the picture of the throwing off of light-waves an easy way to fix the idea in their minds. Others prefer the illustration of the throwing off of heat by a stove. Others find it easier to think of a flower throwing off a strong perfume. And one student (now far advanced) preferred to think of thought emanations as akin to the steam being projected from a boiling tea kettle. Take your choice or invent illustrations of your own, but get the idea fixed in your minds some way. It is much easier to work out these things by means of a material illustration than to attempt to carry an abstract idea in the mind.

While, as a rule, the power of thought of a certain kind depends upon the strength with which it has been projected, there is another element of strength which enables thoughts to manifest power. We allude to the tendency of thought to attract to itself other thoughts of a similar nature and thus combine force. Not only does thought along any lines tend to attract to the thinker corresponding thought attracted from the thought-atmosphere within the field of attraction, but thoughts have a tendency to flock together - to coalesce, to blend together. The average thought-atmosphere of a community is the composite thoughts of the people composing that community. Places, like persons, have their peculiarities, their characteristics, their strong and weak points, their prevailing atmosphere. This fact is apparent to all who have thought at all upon these lines, but the matter is usually dismissed without any attempt at explanation. But it must be apparent that the place itself is not an entity, and that these characteristics are not inherent in them, but must have some cause or origin. The occultist knows that this thought-atmosphere of a village, town, city, or nation is the composite thought of those dwelling in it or who have previously dwelt there. Strangers coming into the community feel the changed atmosphere about it, and, unless they find it in harmony with their own mental character, they feel uncomfortable and desire to leave the place. If one, not understanding the laws operating in the thought world, remains long in a place, he is most likely to be influenced by the prevailing thought-atmosphere, and in spite of himself a change begins to be manifest in him and he sinks or rises to the level of the prevailing thought.

In the older countries the characteristics of the leading cities of the nation have grown more or less alike, although there are still many points of difference which the stranger at once feels when he visits them. But in America, where the country is larger and newer, the differences to be noticed in localities are most marked. This is true not only in different sections of the country, but in cities near each other. Let the thoughtful stranger visit in turn the leading cities of the United States, and he will be struck with the spirit of each place, each having its own personality and characteristics, the result of certain lines of thought on the part of the early settlers of the place, which in turn affected the newcomers, who added their thought emanations to the atmosphere of the place, and so on, from time to time, until the several cities have grown farther apart in their characteristics than have many different nationalities. Let the stranger visit in turn, say Boston, New York, Philadelphia, Chicago, Denver, and San Francisco, and he will notice the greatest differences in the characteristics of each place. This difference does not appear so strongly when he talks to individual citizens, but is quite noticeable when he opens himself up to the "spirit of the place." People often speak of these characteristics as "the air" of the place, and the real explanation has been given above - it is the thought-atmosphere of the town. These characteristics may be modified or even greatly changed by a new set of people settling in a town. A few energetic thinkers will send forth strong waves of thought in their everyday life, which will soon color the composite thought of the place. The thought of one strong thinker will overcome the weak, purposeless thought of very many people who send forth only negative thoughts. The positive is a sure antidote to the negative. In the same way the "spirit" of the nation is a composite of the "spirit" of its several parts. If one removes to a town in which the greatest energy is being manifested, he soon feels the effect of the positive thought around him, which awakens similar thoughts within himself. If one removes to a sleepy, "dead" community, his activities will become deadened and he will gradually sink to the level of the town. Of course, the man or woman who has built up a strong, positive individuality will not be affected so easily as the one of opposite characteristics, and, in fact, he may even act as a leaven for the mass; but in a general way the average person is greatly influenced by the composite thought-atmosphere of the locality in which he spends most of his time.

In the same way dwellings, business-places, buildings, etc., take on the predominant thought of those inhabiting, them or who have dwelt in them. Some places are notoriously "unlucky," and, although this condition may be reversed by the man or woman of strong will, the average person is affected by it. Some houses carry with them an atmosphere of sunshine, good fellowship, and good cheer, while others are cold and repellent. A place of business is very apt to reflect the prevailing thought of those at the head of the enterprise or those who direct its affairs. Certain shops inspire confidence in patrons, while others cause one to keep a tight clutch on the pocketbook and a close eye on the clerks.

Places in which crimes have been committed often carry with them an unpleasant atmosphere, which originally arose from the strong thoughts sent forth from those participating in the occurrence, both the criminal and the victim. The atmosphere of a prison is horrifying to the sensitive. The atmosphere of a place of vice or scene of low animal pleasures is suffocating to one of higher mental traits.The atmosphere of a hospital is apt to influence those visiting it. The atmosphere of an old church is apt to produce in the mind of the visitor a feeling of quiet and calm. We are speaking in generalities, of course, as there are many influences modifying and changing these tendencies.

Thus it is with, individuals. Some carry about them an atmosphere of cheer, sunniness, and courage, while others bring into a room a feeling of inharmony, distrust, and uneasiness. Many act as "killjoys" and as dampers upon enthusiasm and free expression. Hundreds of instances illustrating this fact might be cited, but the student may supply these from his own experience and observation.

The various waves of thought sent forth by people attract and are attracted by thoughts of a similar character. They form thought strata in the astral space, just as clouds fall into groups in the atmosphere. This does not mean that each stratum of thought occupies a certain portion of space to the exclusion of all other thought clouds. On the contrary, these thought particles forming the clouds are of different degrees of vibration, and the same space may be filled with thought matter of a thousand kinds, passing freely about and interpenetrating, without interference with each other, but not assimilating except with thoughts of similar character, although temporary combinations may be formed in some cases. We cannot go into detail regarding this in this lesson, and merely wish to give the student a general idea of the subject, upon which he may build from time to time.

Each individual draws to himself the thoughts corresponding to those produced by his own mind, and he is of course in turn influenced by these attracted thoughts. It is a case of adding fuel to the fire. Let one harbor thoughts of malice or hate for any length of time, and he will be horrified at the vile flood of thoughts which come pouring into his mind. And the longer he persists in the mental state the worse matters will get with him. He is making himself a center for thoughts of that kind. And if he keeps it up until it becomes habitual to him, he will attract to himself circumstances and conditions which will give him an opportunity to manifest these thoughts in action. Not only does a mental state attract similar thoughts to it, but it leads the thinker into circumstances and conditions calculated to enable him to make use of these thoughts and inclinations which he has been harboring. Let one's mind dwell on the animal passions, and all nature will seem to conspire to lead him into position whereby these passions may be gratified.

On the other hand, let one cultivate the habit of thinking higher and better thoughts, and he will in time be drawn into conditions in harmony with the habit of thought, and will also draw to himself other thoughts which will readily coalesce with his own. Not only is this true, but each person will draw to himself coalesce with his own. Not only is this true, but each person will draw to himself other people of similar thoughts, and will in turn be drawn to them. We really make our own surroundings and company by our thoughts of yesterday or today. Yesterday's thoughts influence us to a greater or lesser. extent, but today's thought will gradually supplant and drive out the cast off thoughts of the past if we will that such shall be so.

We have said that thought charged with Prana manifested a much stronger force than the ordinary thought. In fact, all positive thought is sent forth charged with more or less Prana. The man of strong will sending forth a vigorous positive thought unconsciously (or consciously if he understands the subject) sends with it a supply of Prana proportioned to the force with which the thought was propelled. Such thoughts are often sent like a bullet to the mark, instead of drifting along slowly like an ordinary thought emanation. Some public speakers have acquired this art, and one can fairly feel the impact of the thought behind their utterances. A strong, vigorous thinker, whose thought is charged strongly with Prana, often creates what are known as Thought-Forms-that is to say, thoughts possessing such vitality that they become almost like living forces. Such thought-forms, when they come into one's psychic atmosphere, possess almost the same power that the person sending them would possess were he present, urging his thought upon you in an earnest conversation. Those high in occult development frequently send thought-forms to aid and help their fellow-beings when in distress or need, and many of us have experienced the effect of helpful thoughts sent in this manner while we did not dream of the cause of the changed feeling which came over us, bringing with it the consciousness of renewed strength and courage.

While thought-forms are often sent out unconsciously by men of selfish desires and aims and many are affected by them, we wish to say that there need be no fear of any one being affected against his own good if he will maintain a mental atmosphere of Love and Confidence. These two conditions will repel the strongest thought-wave which may either be directed against one or which may be encountered in the astral atmosphere. The higher the order of thought the stronger it is, and the weakest person, providing his mind is filled with Universal Love and Confidence in the One Power, is many times stronger than the person of the strongest power who would stoop to use that power for selfish ends. The highest powers of this kind can be possessed only by those of great spiritual development, who have long since left behind them the low aims and ambitions of undeveloped man. Such persons are constantly sending forth thought-waves of strength and help, which may be drawn upon by those who need such help. All that one has to do is to make the mental demand for help from those who are able to give it, and at once they attract to themselves the waves of the strong able to give it, and at once they attract to themselves the waves of the strong, helpful spiritual thought which is being constantly emanated from the minds of the helpers of the race, both in the flesh and out of it. Were the race at the mercy of those of selfish thoughts, it would have perished long since, but things are otherwise ordered.

The only things to be feared in the world of thought-forms are those corresponding with any base thoughts which we may be entertaining ourselves. For instance, if we entertain low, selfish thoughts, we are open to thought-forms of similar character which may be lurking in the psychic atmosphere, which may take hold of our minds and urge us on to the doing of things which we would have shrunk from doing in the beginning. We have the right to invite what mental guests we wish - let us be careful to whom we issue invitations.

Our strong desires create thought-forms which work toward the gratification of those desires, be they good or bad. We draw things toward us and are drawn toward things by these thought-forms. They become powerful helpers, and never sleep in their work. Let us be careful how we send them forth. Send forth no strong thought-desire unless it meet with the approval of the Highest Self. Otherwise you will become enmeshed in the consequences arising from it, and will suffer much in learning the lesson that psychic powers must not be used for unworthy ends. You are punished by such things, not for them. Above all, never under any circumstances send forth a strong desire-thought to injure another, for there is but one consequence of such an act and the experience, will prove a bitter lesson. Such a person is usually hanged on the gallows he builds for others. Evil thought projected against a pure mind will rebound at once to the sender, and will gather force from the impact. We must apologize to our students for laying so much stress on these matters, but as there is always the chance of lessons of this kind falling into the hands of those unprepared to receive them, it is necessary for the warning to accompany anything written on the subject, in order to prevent thoughtless persons using the information improperly and thereby injuring themselves as well as others. It is the "Danger" signal displayed for the careless or thoughtless.

Those who have made a study of the dynamics of thought are aware of the wonderful possibilities open for those who wish to take advantage of the stored-up thought which has emanated from the minds of thinkers in the past and present, and which is open to the demand and attraction of the one who may wish to use it and who knows how to avail himself of it.

There has been but little written on this phase of the subject, which fact is somewhat surprising when one considers the wonderful possibilities open to those who wish to take advantage of them. Much thought has been sent forth upon all subjects, and the man who is working along any line today may attract to himself most helpful thoughts relating to his favorite subject.

In fact, some of the greatest inventions and most wonderful plans have come to some of the world's great people in this way, although those to whom they came have not realized from whence their information originated. Many a man has been thinking intently upon a certain subject, and has thrown himself open to the outside thought influences which have rushed toward his receptive mind, and lo the desired plan - the missing link-came into the field of consciousness.

Unexpressed thought, originally sent out with considerable force of desire, constantly seeks for expression and outlet, and is easily drawn to the mind of one who will express it in action. That is to say, if an ingenious thinker evolves ideas which he, has not the energy or ability to express in action, to take advantage of, the strong thoughts on the subject which he throws off will for years after seek other minds as a channel of expression; and when such thoughts are attracted by a man of sufficient energy to manifest them, they will pour into his mind like a flood until he seems to be inspired.

If one is working upon some problem which baffles him, he will do well to assume a receptive attitude toward thoughts along the same line, and it is extremely likely that when he has almost ceased to think of the matter at all the solution will flash before him as if by magic. Some of the world's greatest thinkers, writers, speakers, and inventors have experienced examples of this law of the thought world, although but few of them have realized the cause behind it. The astral world is full of excellent unexpressed thoughts waiting for the one who will express them and use them up. This is merely a hint of a great truth - let those make use of it who are ready for it.

In the same way one may draw to himself strong, helpful thoughts, which will aid him in overcoming fits of depression and discouragement. There is an immense amount of stored up energy in the thought world, and any one who needs it may draw to himself that which he requires. It is simply a matter of demanding your own. The world's stored-up thought is yours - why do not you take it?

THE SIXTH LESSON.
TELEPATHY AND CLAIRVOYANCE.

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Telepathy may be roughly defined as the communication of mind with mind, other than by means of the five senses to which material science limits man, viz: sight; hearing; smell; taste and touch - sight, hearing and touch, being the senses most commonly used. According to material science, it would follow that if two minds were placed beyond the possibility of ordinary sense communication, there could be no communication. And, if there should prove to be communication under such circumstances, it would be a reasonable inference that man possessed senses other than the five which have been allotted him, or recognized in him, by material science.

Occultists, however, know that man has other senses and faculties than those taken into consideration by material science. Without going too deeply into this subject, and confining ourselves to the purposes of this lesson, we may say that besides the five physical senses he has five astral senses (counterparts of the physical senses), operating on the astral plane, by which he may see, hear, taste, and even feel, without the use of the physical organs usually associated with the use of these senses. More than this, he has a special sixth physical sense (for which we have no English term), by which he becomes aware of the *thoughts* emanating from the minds of others, even though the other minds may be far removed from him in space.

There is one great point of difference between this special sixth Physical sense and the five astral senses. The difference is this: *The five astral senses are astral counterparts of the five physical senses, functioning upon the astral plane just as the five physical senses function upon the physical plane,* there being an astral sense corresponding with each physical organ, although the astral impression is not received through the physical organ, but reaches the consciousness along lines of its own, just as does the impression received through the physical channels. But this special sixth physical sense (let us call it "the telepathic sense," for want of a better name) *has both a physical organ through which it receives impressions,* and *also an astral sense counterpart, just as have the other physical senses.* In other words, it has an organ just as truly physical as is the nose, the eye, the ear, through which it receives the ordinary "telepathic" impressions, and which is used in all cases coming under the head of "telepathy." The astral counterpart is used on the astral plane in certain forms of clairvoyance. Now for the telepathic physical organ through which the brain receives the vibrations, or thoughtwaves, emanating from the minds of others.

Imbedded in the brain, near the middle of the skull, almost directly above the top of the spinal column, is to be found a small body, or gland, of reddish-gray color, cone-shaped, attached to the floor of the third ventricle of the brain, in front of the cerebellum. It is a mass of nervous matter, containing corpuscles resembling nerve cells, and also containing small concretions of gritty, calcareous particles, sometimes called "brain sand." This body is known to Western physical science as the "Pineal Gland," or "Pineal Body,", the term "pineal" having been given it by reason of its shape, which resembles that of a pine-cone.

Western scientists are completely at sea regarding the function, purpose and use of this organ of the brain (for an organ it is) . Their textbooks dismiss the matter with the solemn statement, "the function of the pineal body is not understood," and no attempt is made to account for the presence and purposes of the "corpuscles resembling nerve cells," or the "brain sand." Some of the textbook writers, however, note the fact that this organ is larger in children than in adults, and more developed in adult females than in adult males - a most significant statement.

The Yogis have known for centuries that this "Pineal Body" is the organ through which the brain receives impressions by the medium of vibrations caused by thoughts projected from other brains - the organ of "telepathic" communication, in short. It is not necessary for this organ to have an outward opening, as has the ear, nose and eye, for thought vibrations penetrate matter of the consistency of the physical body, just as easily as light - vibrations penetrate glass, or X-ray vibrations pass through wood, stone, *etc.* The nearest illustration of the character of thought-vibrations is found in the vibrations sent forth and received in "wireless telegraphy." The little "pineal body" of the brain is the receiving instrument of the wireless telegraphy of the mind.

When one "thinks" he sets up vibrations of greater or lesser intensity in the surrounding ether, which radiate from him in all directions, just as lightwaves radiate from their source. These vibrations striking upon the telepathic organ in other brains cause a brain action which reproduces the thought in the brain of the recipient. This reproduced thought may pass into the field of consciousness, or it may remain in the region of the Instinctive Mind, according to circumstances.

In our last lesson, *"Thought Dynamics,"* we spoke of the influence and power of thought, and we suggest that, after finishing the present lesson, the student reread the Fifth Lesson, in order to fix the two lessons together in his mind. In the previous lesson we told *what* thoughtwaves did - in this one we tell *how* they are received. Telepathy then, for the purpose of this lesson, may be considered as the receiving by a person, consciously or unconsciously, of vibrations, or thoughtwaves, sent forth, consciously or unconsciously, from the minds of others. Thus, deliberate thought transferrence between two or more people is Telepathy; and so, also, is the absorption by a person of the thought-vibrations in the atmosphere sent out by other thinkers without any desire to reach him. Thoughtwaves vary in intensity and force, as we have explained in the previous lesson. Concentration upon the part of the sender or receiver, or both, of course greatly intensifies the force of the sending, and the accuracy and clearness of the receiving.

CLAIRVOYANCE.

It is very difficult for us to speak intelligently of the phenomena coming under the head of Clairvoyance without getting into the subject of the Astral Plane, as Clairvoyance is an incident of the Astral Plane and belongs to that subject. But we cannot go into details regarding the Astral Plane, as we intend to devote an entire lesson to that subject, so we must go on with the subject before us, with the understanding that the student will be given an explanation of the nature and incidents of the Astral Plane in due time. For the purpose of this lesson, however, we must ask the student to accept the statement that man has within him faculties which enable him to "sense" vibrations which are not responded to by his ordinary physical organs of sense. Each physical sense has its corresponding astral sense, which is open to the vibrations alluded to and which interpret such vibrations and pass them on to the consciousness of man.

Thus, the astral sight enables man to receive astral light-vibrations from an enormous distance; to receive these rays through solid objects; to perceive thought-forms in the ether, *etc.* Astral hearing enables one to receive astral sound-vibrations from enormous distances, and after a long time has elapsed, the fine vibrations still remaining in existence. The other astral senses correspond to the other physical senses, except that like the astral senses of seeing and hearing they are an *extension* of the physical senses. We think that the matter was well, if rather crudely, expressed to us several years ago, by an uneducated psychic, who, after endeavoring to explain the resemblance of her astral senses to her physical ones, at last said, awkwardly; "The astral senses are just the same as the physical ones - only more so." We do not think that we can improve upon the explanation of this uneducated woman. All persons have the astral senses alluded to, but comparatively few have developed them so that they can consciously use them. Some have occasional flashes of astral sensing, but are not conscious of the source of their impressions, they merely knowing that "something came into their mind," and often dismissing the impression as an idle fancy. Those awakening into astral sensing are often as clumsy and awkward as is the infant when the physical senses begin to receive and translate impressions. The infant has to gauge distance in receiving impressions through the eye and ear, and also in the matter of touch. The infant in psychism has to pass through a similar experience, hence the confusing and unsatisfactory results at the beginning.

SIMPLE CLAIRVOYANCE.

In order to intelligently understand the several forms of clairvoyant phenomena, more particularly those forms which manifest in what we will call "space clairvoyance," i.e., the power to see things at great distances, we must accept as facts the occult teachings (which the latest discoveries of modern physical science are verifying) that all forms of matter are constantly throwing forth radiations in all directions. These astral rays are many times more subtle and fine than ordinary light rays, but they travel in the same manner and are caught up and registered by the astral sense of sight just as are ordinary light rays by the physical organs of sight. Like ordinary light rays these astral light rays move on infinitely, and the highly developed and trained astral senses of the advanced occultist register impressions from distances incredible to the average reader who has not studied these matters. These astral light rays penetrate and pass through solid material objects with comparatively no difficulty, and the densest bodies become almost transparent to the trained clairvoyant vision.

In all of the several forms of clairvoyance herein noted, there are of course various degrees of clairvoyant power on the part of the clairvoyant. Some manifest extraordinary power, others average, and the majority possess only occasional and more or less rudimentary power of sensing on the astral plane. This is the case with simple clairvoyance as well as with the higher forms, which we will presently describe. Accordingly, one may possess some of the characteristics of simple clairvoyance and lack the others.

By simple clairvoyance we mean the power to receive astral impressions from near by, the clairvoyant not possessing the power to see distant things or to sense things occurring in the past or present. To the person possessing a full degree of simple clairvoyance there occurs the phenomenon of receiving astral light waves through solid objects. He literally, sees things "through a stone wall." Solid objects become semi-transparent, and he senses the vibrations wall." Solid objects become semi-transparent, and he senses the vibrations passing through them just as the observer with the proper apparatus senses the X Rays which have passed through a solid object. He is able to observe things transpiring in an adjoining room, and behind closed doors. He may read the contents of sealed letters, by practice. He may see several yards into the earth beneath his feet, and observe the minerals which may be there. He may see through the body of a person near him, and may also observe the working of the internal organs, and distinguish the cause of physical ailments in many cases. He may see the aura of persons with whom he comes in contact, observing the auric colors and thus ascertaining the quality of thought emanating from their minds. He may, by clairaudient power, hear things which are being said beyond the range of ordinary hearing. He becomes sensitive to the thoughts of others, owing to the exercise of his astral telepathic powers, which are many times keener than his ordinary telepathic senses. He may see disembodied spirits and other astral forms, which will be explained in the lesson treating that subject. In short, a new world of impressions is opened out before him. In some rare cases persons possessing simple clairvoyance gradually develop the faculty of magnifying the size of small objects at will - that is, through their astral vision they are able to adjust the focus so as to bring the astral image of the object before them enlarged to any desired size, just as does the person using the microscope. This faculty, however, is quite rare, and is seldom found to have been developed spontaneously - the faculty usually being possessed only by those of advanced and developed occult powers. A variation of this faculty will be noticed under the head of space clairvoyance, which we take up next.

SPACE CLAIRVOYANCE.

There are several means whereby the psychic or developed occultist may perceive people, things, scenes and events far removed from the observer, and far beyond the range of the physical vision. Two of these means will come under the head of this lesson, the other methods belonging to the higher planes of life, and being beyond the power of any but the adepts and most advanced occultists. The two methods alluded to come, strictly speaking, under the head of space clairvoyance on the astral plane, and therefore form a part of this LESSON. THE first of these methods consists of what we have described as simple clairvoyance, on an increased scale, by reason of the development of the faculty of focusing upon far distant objects and bringing them to view by means of what occultists know as "the astral tube," which will be described in the following paragraphs. The second method consists in projecting the astral body, consciously or unconsciously, and practically observing the scene on the spot.

through the astral vision. This method will also be described a little later on in this lesson.

We have described the astral light rays emanating from all objects by means of which the astral vision becomes possible. And under the head of simple clairvoyance we have told you how the clairvoyant may observe nearby objects through his astral vision, just as he may through his physical sight, the astral light rays being used in the one case, just as are the ordinary light rays in the other. But just as one is unable to perceive a far removed object through his ordinary physical vision, although the light rays are not interrupted, so is the simple clairvoyant unable to "see" far removed objects by means of his astral vision, although the astral light rays are uninterrupted. On the physical plane, man, in order to see things beyond his normal vision, must make use of the telescope. Likewise, on the astral plane, he must call into operation some assistance to the simple astral vision, in order to receive a clear impression of things far off. This assistance, however, comes from within his own astral organism, and consists of a peculiar astral faculty which acts as the lens of a telescope and magnifies the rays received from afar, rendering them sufficiently large to be distinguished by the mind. This power is "telescopic" in effect, although it is really by a variation of that "miscroscopic" faculty noted under the head of simple clairvoyance. This telescopic faculty varies very much in psychics, some being able to see but a few miles, while others receive impressions just as easily from all parts of the earth, and a few have been able to occasionally perceive scenes on other planets.

This telescopic astral vision is usually operated in connection with what occultists have called the "astral telescope," which is akin to the "astral telegraph," "astral current," etc., all of which are but variations of the "astral tube." The astral tube is caused by the forming of a thought current on the astral plane (held together by a strong supply of prana projected along with the thought), which current renders far easier the passage of astral vibrations of all kinds, whether they be telepathic thought-vibrations, astral light-vibrations, or astral sound vibrations.

It is the bringing of the observer and the observed - the projector and the recipient - or the two persons in harmony - into a closer condition of rapport. The astral tube is the means whereby quite a variety of psychic phenomena is made possible. In the case of astral telescopic vision, or "space clairvoyance," the clairvoyant, either consciously or unconsciously, sets up an astral tube connecting him with the distant scene. The astral light-vibrations reach him more easily by this method, and the outside impressions are inhibited or shut out, so that the mind receives only the impressions from the point focused upon. These impressions reach the clairvoyant, and are magnified by his "telescopic" faculty and are then plainly perceived by his astral vision. This "telescopic" faculty, remember, acts merely as the lens through which the astral light rays pass, and by which they are magnified to a size sufficiently large to be distinguished by the astral vision, just as the ordinary light rays are magnified for the ordinary vision by the lens of the telescope. The analogy is a very close one, and will help you to form a clear mental idea of the process.

The "astral tube" is usually formed by the will of the clairvoyant, or by his strong desire, which has almost as much force. At times, however, the conditions being favorable, any idle thought may cause the erection of the astral circuit and the clairvoyant will see scenes unthought of, or even unknown to him. The idle thought may have formed a connection with other psychic currents, or have been attracted in certain directions by any of a thousand and one psychic causes under the law of attraction and association; but the will of the operator is usually sufficient to shut out the careless adjustments and to establish a speedy connection with the desired person or place. Many persons have this faculty well under control; others find it coming and going spontaneously; others are devoid of it except under mesmeric influence, *etc.* Many have found the crystal ball, or similar object, an easy means of creating the astral tube, the crystal being used as a sort of starting point. Crystal-gazing is merely space clairvoyance by use of the astral tube, the scenes perceived by the observer being seen by this means. We have space merely to state the general principles of this great subject, in order to give the student an intelligent idea of the several forms of psychic phenomena. We regret that we have not the opportunity to relate the interesting instances of clairvoyant power which have been recorded by eminent writers on this subject, and which are well attested from a scientific point of view. However, we are not starting to prove the existence of clairvoyance to you - we must assume that you know it to be a fact, or at least not antagonistic to the idea. Our space must be devoted to a brief description and explanation of this phenomena, rather than to any attempt to prove its reality to sceptics. It is a matter which, after all, every man must prove to his own satisfaction by his own experience, and which no outside proof will establish.

The second method of seeing things far removed from us by space, consists in the projecting of the astral body, consciously or unconsciously, and practically observing the scene on the spot, by means of the astral vision. This is a more difficult and rarer method than the ordinary "astral tube" method, just described, although many persons travel in the astral and perceive scenes which they think are seen in a dream or "in the mind's eye."

We have described the astral body in a previous lesson. It is possible for one to project their astral body, or travel in their astral body, to any point within the limits of this planet, although very few people are conscious of their ability to so travel, and considerable practice and caution is necessary for the beginner. Once on the spot the astral traveler may see what is going on around him, and is not confined to the small scene to which the psychic using the "astral tube" is restricted. His astral body follows his desires or will, and goes where it is ordered. The trained occultist merely wishes to be at a certain place, and his astral travels there with the rapidity of light, or even more rapidly. Of course, the untrained occultist has no such degree of control over his astral body, and is more or less clumsy in his management of it. People often travel in their astral body in their sleep; a smaller number travel unconsciously in their waking moments, and a few have acquired the knowledge enabling them to travel consciously and at will in their waking moments. The astral body is always connected with the physical body by a thin, silk-like, astral thread, and the communication between the two is maintained.

We will have more to say on the subject of the astral body in our Tenth Lesson, which treats of the Astral Plane. We merely allude to it here, in order to explain that what is called clairvoyance is sometimes accomplished by its aid, although it is a higher form of psychic power than the other forms of clairvoyance mentioned by us so far.

PAST TIME CLAIRVOYANCE.

Time clairvoyance, so far as regards the sensing of past events, is not a rare faculty among advanced occultists - in fact, it may be termed a common one among such people. And the same faculty, imperfectly manifested, is found among many ordinary psychics who are not acquainted with the nature of their power. Among this last mentioned class of people time clairvoyance is more or less unsatisfactory because imperfect and misleading, from causes which will be seen presently.

The statement that one may see past events and scenes, even by astral vision, will readily be seen to require an entirely different explanation from that given of simple and space clairvoyance, for in the latter cases the clairvoyant sees that which is actually occurring somewhere at the time it is seen, or at least, a few seconds previous, whereas, in the latter case, the clairvoyant sees something which has occurred, perhaps ages ago, and after apparently all records of it have perished. Ah, that is just the explanation - "apparently perished." Occultists know that nothing ever perishes, and that there are in existence on the higher planes of matter, imperishable and unalterable records of every scene, act, thought, and thing that ever existed or occurred. These akasic records are not on thought, and thing that ever existed or occurred. These akasic records are not on the astral plane, but are on a plane far above it, but they are mirrored on the astral plane, just as the sky and clouds are reflected in the body of the lake, and the observer who cannot see the sky itself may see its counterpart in the water. And just as his vision may be distorted by the ripples and waves on the water, so may the astral vision of these records of the past become distorted and imperfect impressions by reason of the disturbances in the astral light. Occultists for ages have used "water" as a symbol of the astral light do you see why?

These akasic records contain the "memory" of all that has passed, and he who has access to them may read the past as he may a book. But only the most advanced intelligences have free access to these records - or rather have the power to read them. But many have acquired a greater or lesser degree of power, which enables them to read more or less plainly from the reflections of these records in the astral plane.

Those who have developed time clairvoyance are able to see these reflections of the records as scenes actually occurring before them, just as one hears from the phonograph the voices of people long since passed out of the body, and just as others may listen to our voices centuries hence. It is impossible to explain to beginners the nature of these records - we have no words to explain them even we who write these words have but a partial understanding of the inner mystery of the akasic records - then how may we make ourselves plain to those who are still further back on the path than we are? We can think of but one illustration - and that an imperfect one. In the brain of every human being there are millions of cells, each containing the records of some past event or thought or action. We cannot find these records by the microscope, or by chemical test, and yet they are there, and may be used. The memory of every act, thought, and deed remains, during life, in the brain, although its owner may not always be able to call it up in recollection. Can you grasp the idea of the akasic record from this illustration? In the great memory of the Universe are registered and stored away the records of all that has gone before - those who have access to the records may read - and those who are able to see even the astral reflection of the records, may read with greater or less accuracy and skill. This is the best we can offer you in the way of explaining an unexplainable matter. Those who are ready for the truth hidden in these words will see a glimpse of it; others must wait until they are ready.

FUTURE TIME CLAIRVOYANCE.

Time clairvoyance, so far as "seership" or the seeing into the future is concerned, is even still more difficult to explain. We shall not attempt it, except to say that in the astral light there are to be found faint and imperfect reflections, the workings of the great law of cause and effect, or rather of the shadows cast before the coming events. Some few have the power of a closer viewpoint of the things causing these shadows or reflections, while more have a degree of psychic power enabling them to see with their astral vision these poor reflections, distorted and uncertain, by reason of the waves and ripples on the body of the lake of astral light. There are higher planes of power whereby a few in each age have been able to see partially into the future, but such powers are far above the poor astral plane faculties, which although quite wonderful to the untrained occultist, are not so highly viewed by those who have progressed well along the path. We almost regret to be compelled to pass over this part of the subject in so few words, and with a mere hint of even the small particle of the truth vouchsafed to even the advanced seeker of the way. But we know full well that all will receive the light needed by them, just the moment they are ready - not one moment later - not one moment sooner. All that can be done is for us to drop a word here - a hint there a planting of the seed. May the harvest come soon and be a rich one.

CLAIRAUDIENCE.

Clairaudience is the hearing on the astral plane by means of the astral senses. Nearly all that we have said about Clairvoyance is equally true of Clairaudience, the only difference being. that a different astral organ is used. Simple clairaudience is similar to past time clairvoyance; even future time clairvoyance has a shadow of a resemblance in clairaudient phenomena; the only difference between the two astral manifestations is that they are experienced through two different astral senses. Some clairvoyants are also clairaudients, while others lack the latter power. On the other hand, some hear clairaudiently but are unable to see the astral light. On the whole, clairaudience is a somewhat rarer manifestation than is clairvoyance.

PSYCHOMETRY

Just as we may sometimes recall an apparently forgotten thing, by seeing something which is associated with that thing in our memory, so may we sometimes be able to open up the astral reflection of the akasic records of some particular scene or event by touching some material associated with the event or scene. There seems to be almost an affinity between a bit of matter and the particular portion of the akasic records containing the past history of the thing in question. A bit of metal, or stone, or cloth, or hair will open up the psychic question. A bit of metal, or stone, or cloth, or hair will open up the psychic vision of the things previously associated with it in the past. Or, on the other hand, we may bring ourselves in rapport with persons now living, by means of a particle of their clothing, hair, or articles formerly carried by them, the rapport condition thus established enabling us to more easily set up the "astral tube."

Psychometry is merely one or more forms of clairvoyance, brought into operation by means of some connecting link between persons or things, or some object connected with these persons or things. It is not a distinct class of psychic phenomena, but is merely a variation of the other classes, sometimes combining several classes of clairvoyance in its manifestation.

HOW TO DEVELOP PSYCHIC POWERS.

We are often asked the question which is probably in the minds of the majority of our students, at least those who have not yet manifested any marked exhibition of psychic power: "How can one develop the psychic power which is latent within him?"

There are many methods of such development, a few of which are desirable; many of which are undesirable, and some of which are positively harmful.

Among the harmful methods are those in use among certain savage races, and which obtain even among misguided ones of our own race. We allude to such objectionable practices as the use of stupefying drugs, whirling dances, voodoo practices, repulsive rites of the black magicians, and other similar practices which we do not consider it wisdom to even mention. These practices aim to produce an abnormal condition similar to intoxication, and which, like intoxication and drug habits, only result in physical and psychical ruin. Those indulging in them do, it is true, develop a low order of psychic or astral power, but they invariably attract to themselves an undesirable class of astral entities and often open themselves up to the influence of a low order of intelligences, which wise men carefully avoid and refuse to entertain. We will do no more than to utter a warning against these practices and their results. Our work is intended to elevate our students, not to drag them down to the level of the black magicians.

Other practices, more or less undesirable, although not absolutely harmful in the sense that we speak of the last mentioned ones, are more or less common among both the Hindus of a certain class and the Western peoples. We allude to methods of self hypnotization and of hypnotization by others, in order to produce, or induce, a psychic condition in which the person is entitled to catch glimpses of the astral world. Gazing at some bright object until a trance-like condition is induced, or the repetition of some monotonous formula until a drowsy condition is produced, are among the methods of this class. In the same class we place the ordinary process of hypnotism by others for the same purpose. There is, of course, a higher form of "mesmerism" known to occultists, which is on an entirely different plane, but occultists are reluctant to use same, except in certain cases, where good may result, and such methods are not known to the ordinary operator, who, alas, too often is a person of imperfect occult knowledge and training and of a low degree of moral character. We caution our students against allowing themselves to be experimented with in this manner.

There are two methods of psychic development practiced by the Yogis, which we will mention here. The first and highest is the development of psychic powers by first developing the spiritual faculties and nature, when the psychic powers may be used with intelligence and power without any special training - the higher attainment carrying with it the lower. In other words, the Yogi, bent on spiritual attainment, contents himself with merely an intellectual acquaintance with psychic power, in passing on, and then after he has acquired the higher spiritual knowledge and development, he returns and uses the tools ready at his hand, the use of which he now understands. In the Fourteenth Lesson of this series we will point out the way of this development - the lesson will be entirely devoted to pointing out the way to spiritual attainment.

There is, however, another way whereby some students of the Yogi Philosophy develop psychic powers in themselves, preferring to gain this knowledge by experiment and experience before passing on to the spiritual plane. We have no fault to find with this course, providing the student does not regard psychic power as the end of attainment, and providing he always is inspired with worthy motives and does not allow the interest of the astral plane to divert him from the main object spiritual development. Some of the Yogi students follow the plan of first mastering the body by the mind, and then mastering the Instinctive Mind by the Intellect under the direction of the will. The first steps in the mastery of the body have been spoken of by us in "Science of Breath," and will be more clearly brought out and added to in our forthcoming book, "Hatha Yoga." The mental control forms a subject in itself, and we trust to find time to write a little manual on the subject some time during the present year.

If the student wishes to experiment a little for himself, we suggest that he acquire self-control and practice Concentration, in the Silence. Many of you have already had exhibitions of psychic power, and you may practice along the lines corresponding to the manifestations you have already had. If it be Telepathy, practice with some of your friends and note results. A little practice will work wonders for you. If it be Clairvoyance, you may practice with a crystal, or glass of clear water, to assist in concentrating, and to form the beginning of the astral tube. If it be Psychometry, practice by picking up some object, such as a pebble, a coin, a key, etc., and sit quietly taking note of the fleeting impressions which at first will come but dimly before your mind. The description of the different classes of phenomena mentioned in this lesson will suggest methods and exercises for you.

THE SEVENTH LESSON.
HUMAN MAGNETISM.

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Human Magnetism, as the term is used in these lessons, is a very different thing from that which the public generally terms "Personal Magnetism." Personal Magnetism is an attribute of the mind, and belongs to the subject of the Dynamics of Thought. Human Magnetism, on the contrary, is a manifestation of Prana, and belongs to that part of the general subject.

The term "Human Magnetism" is a poor one, but like many other such terms, is used for want of a better one, and to avoid the coining of new terms which would be likely to confuse the student. The Sanscrit contains terms perfectly fitting each phase of the subject, which terms have come into use as the knowledge of the subject grew. And such will be the case as the knowledge of this philosophy of the Orient becomes more generally known to the Western people-new terms, fitting to the subject, will spring into general usage, and the confusion which now exists will cease.

We prefer the term "Human Magnetism" to that of "Animal Magnetism," as the latter is generally confounded with some manifestations of Mesmerism. But this Human Magnetism is not the sole property of Man, for the lower animals possess it in a degree. There is this difference, however - Man is able to consciously direct it by his will, and through his Thought, while the lower animals use it more or less unconsciously, and without intellectual aid, or under control of the Will. Both the lower animals and man constantly throw off this magnetism, or pranic energy, unconsciously, but the developed or psychically educated man has the force under his control, and can either repress it to a great extent, or throw off greatly increased quantities of it; and may also direct it to any special place or spot. He can also use it in connection with his thought waves, in order to give the same a greater carrying power and strength.

At the risk of being charged with needless repetition, we wish to impress upon your minds that this Pranic Energy, or Human Magnetism, is a very different thing from "thought-force" or any exhibition of the power of thought, except that it may be used in connection with thought-waves as above stated. It is merely a blind force of nature, just as is electricity or similar forces, and may be used consciously or unconsciously; wisely or foolishly. It has no intelligent action except as directed by the mind of its user. "Human Electricity" would be a far more appropriate name for it than is "Human Magnetism" - for it resembles Electricity far more than it does Magnetism.

With this explanation, we will continue the use of the term "Magnetism," asking that you always remember just what we mean by the term.

Human Magnetism is a form of Pranic Energy. We have said something about Prana in our First Lesson. Prana is the Universal Energy, and is found in varying forms, in all things, animate or inanimate. All forms of Force or Energy are but manifestations of Prana. Electricity is a form of Prana - so is the force of Gravitation - so is the Human Magnetism. It is one of the Seven Principles of Man, and is found in a greater or lesser degree in all human organisms.

Man extracts Prana from the air he breathes; the food he eats; the fluid he drinks. If he be deficient in Prana, he becomes weak and "lacks vitality," as the term goes. When his supply of Prana is sufficiently large for his needs, he becomes active, bright, energetic, and "full of life." We have given directions regarding the acquiring and storing up of Prana, by means of Breath, in our little book, "Science of Breath," and will give directions for its best absorption from the food and fluids, in our forthcoming book, "Hatha Yoga."

There is a great difference in the amount of Prana absorbed and stored up by different persons. Some are surcharged with Prana, and radiate it like an electrical machine, causing all others with whom they come in contact to feel increased health, strength, life and vigor. Others are so deficient in Prana, that when they come into company of other persons, their depleted condition causes them to draw upon the Pranic supply of magnetism of the others, the result being that the other persons so drawn upon, are apt to feel uncomfortable and weak after the interview.

Some people are practically vampires, and live upon the magnetism of others, unconsciously, usually, although some have acquired the knowledge that they may live on others' strength in this way, and practice their wicked arts consciously. This conscious use of their power is a form of black magic, and is attended with certain psychic penalties and punishments. But no one can be thus drawn upon, either by the unconscious demand of others, or by conscious design, after they have once learned something about this Human Magnetism, and its laws.

Human Magnetism, or Pranic Energy, is a most potent therapeutic force, and, in one form or another, it is found in the majority of cases of psychic healing. It is one of the oldest forms of natural healing, and it may be said to be almost instinctive in the race. A child who has hurt itself, or who feels a pain, at once runs to its mother who kisses the hurt part, or places her hand on the seat of the pain and in a few moments the child is better. When we approach one who is suffering, it is very natural for us to place our hands on his brow, or to pass our hand over him. This instinctive use of the hand is a form of conveying magnetism to the afflicted person, who is usually relieved by the act. The holding of a babe to its mother's bosom, is another instinctive act for the same purpose. The mother's magnetism goes out, propelled by her loving thought, and the child is soothed, rested, and strengthened. Human Magnetism may be thrown off from the system by means of a desire or thought, or it may be more directly passed to another by means of the hand; contact of the body; a kiss; the breath; and similar ways. We will speak of this matter, again, in our Eighth Lesson, on "Occult Therapeutics."

It is impossible to give a plain, clear explanation of just what this Human Magnetism is, unless we go into the deeper occult teachings, which are not fitted for the beginner. To tell what Human Magnetism is, we must explain what Prana is, and in order to tell what Prana is, we must go right to the root of the matter and discover the true nature and origin of "Force," something which modern physical science has failed to do, but which the deeper occult teachings are able to explain, at least to those who have reached that stage of understanding, by slow, laborious and gradual steps.

It may be urged that we are expecting too much when we ask students to accept as truth, the statement that there exists such a thing as Human Magnetism, or Pranic Energy, at all, when we cannot explain its real nature. Replying to this objection, we answer that there are many things which may be proven by their observed effects, although the thing itself cannot be explained in plain terms. Take Electricity, or Magnetism, for instance - we have their existence clearly proved to us every day, by their effects, and yet physical science tells us very little that can be understood, about their real nature. And so it is with this other exhibition of Pranic Energy - Human Magnetism - we must look to its effects for proof, rather than try to solve the mystery of the common source of all forms of force - Prana.

But, we have had it urged that whereas we can easily observe the effects and outward manifestation of Electricity and Magnetism, there are no such effects and manifestations of Human Magnetism, or Pranic Energy. This objection has always amused us, when we remember that every movement of the body, from the mighty effort of the giant, to the quiver of an eyelash, is a direct effect and manifestation of this Human Magnetism or Pranic Energy.

Physical scientists call this thing "Nervous Force" or similar names, but it is the same thing that we have called Human Magnetism - a form of Pranic Energy. When we wish to raise a finger, we put forth an effort of the Will, if the desire be a conscious one - r an effort of the Instinctive Mind, if the desire be subconscious - and a supply of Human Magnetism is sent to the muscles controlling the movement of the finger. The muscles contract, and the finger raises. And so it is with every movement of the body, both on the conscious and subconscious plane of effort. Every step we take is caused by this same process - every word we utter is produced in this way - every tear we shed obeys the law - even the beating of the heart responds to the supply of Human Magnetism, propelled, in this last case, by the command of the Instinctive Mind.

The magnetism is sent over the nerves, just as is a telegraph message sent over the wires leading from the central office to all parts of the land. The nerves are its telegraph wires, and the current in the body always travels over these wires. And just as, until a very recent time, it has been thought impossible for messages to be sent without wires, so even to this day, do the physical scientists deny that this Human Magnetism (which they call Nervous Force) can be transmitted except over these wires of the nervous system. And just as the scientists have recently discovered that "wireless telegraphy" is a possibility, and a working truth - so have the occultists known for centuries that this Human Magnetism can be transmitted from person to person, through the astral atmosphere, without the need of the wires of the nerves.

Have we helped you to form a clearer idea of Human Magnetism? As we have stated, Human Magnetism is taken up by the organism of man, from the air he breathes; the water he drinks; and the food he eats. It is extracted in Nature's laboratory, and stored up in his nervous system, in a chain of storage - batteries, of which the Solar Plexus is the central and chief store house. From these storage-batteries, the magnetism is drawn by the mind and sent forth to be used for the thousands of purposes for which it is intended. When we say, "drawn by the mind," we do not mean that it must be necessarily drawn by an effort of the conscious mind, or will power, in fact, not over five per cent of the amount used is so drawn, the remaining ninety-five per cent, being drawn and used by the Instinctive Mind, which controls the functions of the body - the workings of the internal organs - the processes of digestion, assimilation, and elimination - the circulation of the blood and the various functions of the physical body, all of which are wholly, or in part, under the control and care of the Instinctive Mind.

Nor must it be supposed that this magnetism is absent from any part of the body, at any time; or is absent until it is sent there by a distinct effort of the mind. The fact is that every part of the body contains a greater or lesser amount of magnetism at all times - the amount depending upon the general vitality of the person, which vitality is determined entirely by the total amount of Prana, or Human Magnetism in the system.

A brief consideration of the nervous system, with its nerve-cells, ganglia, plexi, etc., will be advisable, at this point, in order to gain a clearer idea of the plexi, etc., will be advisable, at this point, in order to gain a clearer idea of the processes of nature in its distribution of the supply of magnetism.

The Nervous System of man is divided into two great systems, viz., the Cerebro Spinal System, and the Sympathetic System. The Cerebro Spinal System consists of all that part of the Nervous System contained within the cranial cavity, and the spinal canal, viz., the brain and the spinal cord, together with the nerves which branch off from the latter. This system presides over the functions of animal life known as volition, sensation, *etc.* The Sympathetic System includes all that part of the Nervous System located principally in the thoracic, abdominal, and pelvic cavities, and which is distributed to the internal organs. It controls the involuntary processes, such as growth, nutrition, etc., under the supervision and direction of the Instinctive Mind.

The Cerebro Spinal System attends to all the seeing, hearing, tasting, smelling, feeling, *etc.* It sets things in motion; it is used by the Ego to think - to manifest consciousness and Intellect. It is the instrument by which the Ego is enabled to communicate with the outside world by means of the physical senses. This system has been likened to a great telephone system, with the brain as the central office, and the spinal column and nerves as cable and wires respectively.

The brain is a great mass of nerve tissue, and consists of three parts, viz., the Cerebrum, or brain proper, which occupies the upper, front, middle and back portion of the skull; the Cerebellum, or "little brain," which fills the lower and back portion of the skull; and the Medulla Oblongata, which is the broadened commencement of the spinal cord, lying before and in front of the Cerebellum.

The Cerebrum is the organ of the Intellect, and also of the unfolding Spiritual Mind - the organ of manifestation, remember, not the thing itself. The Cerebellum is the organ of the Instinctive Mind. The Medulla Oblongata is the upper enlarged part of the spinal cord, and from it and the Cerebrum branch forth the cranial nerves which reach to various parts of the head; to the organs of special sense, and to some of the thoracic and abdominal organs, and to the organs of respiration.

The Spinal Cord, or spinal marrow, fills the spinal canal in the vertebral column, or "backbone." It is a long mass of nerve tissue, branching off at the several vertebrae to nerves communicating to all parts of the body. The Spinal Cord is like a great telephone cable, and the emerging nerves are like the private wires connecting therewith.

The Sympathetic System is composed of a double chain of ganglia on each side of the spinal column, and scattered ganglia in the head, neck, chest, and abdomen. (A ganglion is a mass of nervous matter, including nerve cells.) These ganglia are connected with each other by filaments, and are also connected with the Cerebro-Spinal System by motor and sensory nerves. From these ganglia numerous fibres branch out to the organs of the body, blood vessels, *etc.* At various points, the nerves meet together and form what are known as plexi, or plexuses. The Sympathetic System practically controls the involuntary processes, such as the circulation, respiration and digestion.

Over this wonderful system operates the Human Magnetism or Pranic Energy (or "Nervous Force," if you prefer the term of the physical scientists.) By means of the impulses from the mind, through the brain, the magnetism is drawn from its storage batteries, and sent to all parts of the body, or to any particular part of the body, over the wires of the nervous system. Without this magnetism, the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact, the entire machinery of the body comes to a stop if the supply of magnetism be shut off. Nay, more, even the brain itself cannot perform its functions as the physical organ of the mind, unless a supply of Prana or magnetism be present. And yet, the physical scientists smile at the mention of the subject of "Human Magnetism," and dismiss it by giving it another name, "Nervous Force," but limiting its scope.

The Yogi teachings go further than does Western Physical science regarding one particular part of the nervous system. We allude to that which physical scientists call "the Solar Plexus," or "Abdominal Brain," and which they consider as merely one of a series of certain matted nets of sympathetic nerves which, with their ganglia are found in various parts of the body. Yogi science teaches that this Solar Plexus is really a most important part of the nervous system, and that it is the great storehouse of Prana, which supplies the minor storage batteries, and the entire system. The Solar Plexus is situated in the Epigastric region, just back of the pit of the stomach, on either side of the spinal column. It is composed of white and gray brain matter, similar to that composing the other brains of man. It plays a much more important part in the life of man than is generally supposed. Men have been killed instantly by a severe blow over this region, and prize fighters recognize its vulnerability, and frequently paralyze their opponents by a blow over it. The name "Solar" is well bestowed, as, in fact, it does radiate energy and strength to all parts of the body, even the upper brains depending upon it for energy with which to work.

Just as the blood penetrates all parts of the system, by means of the arteries, and smaller blood vessels, terminating in tiny, fine hair-like vessels called capillaries, and the system is thereby kept supplied with rich, red blood, building up and repairing the cells of the body, and supplying the material required for that endless work of repair and rebuilding which is constantly going on in every part of the body, under the direction of that faithful servant, the Instinctive Mind

- so does this Human Magnetism, or Pranic Energy, penetrate every portion of the system, by means of this wonderful and complex machinery called the Nervous System, with its complicated systems within systems of cables, wires, relays, storage batteries, and the like. Without this magnetism there could be no life, as even the machinery and apparatus for the carrying on of the work of the circulation of the blood depends for motive power upon this Pranic Energy.

The healthy human body is filled from head to toe with this wonderful force, which keeps its machinery moving, and which is used not only on the physical but on the astral plane, as we shall see later on.

But, it must be remembered that the Instinctive Mind is back of all this distribution, for it keeps up a continual demand and draught upon the storage batteries of the system for a sufficient supply of magnetism to supply all parts of the body, and only calls for a special amount in response to a sudden and immediate demand. But the Instinctive Mind regards the supply and demand question in this continuous draught upon the storage batteries, and the consequent sending forth of the magnetism to all parts of the body. It sends forth only a certain reasonable percentage of the amount stored up, otherwise it would soon bankrupt the system. If one has an abundant supply of magnetism, the Instinctive Mind is quite liberal in disbursing that amount, for it is no miser - it is merely prudent and such a person fairly radiates magnetism, so that others coming in contact with him feel the healthy outpouring which leaps beyond the confines of the nervous system, and fills the astral atmosphere around him. We have described the human Aura in our Fourth Lesson, and in the same lesson have touched upon the Aura of the third principle, or Prana, which is practically the Aura of Human Magnetism.

This Aura may be felt by many, and seen by those having a certain degree of clairvoyant vision. In fact, a good clairvoyant may see the magnetism as it moves along within the nervous system of a person. When in or very near the body, it has a faint rosy tint, which leaves it as it moves away from the body. At a little distance from the body, it resembles a vapory cloud of the color and appearance of an electric spark, or rather of the radiations from an X-ray tube. Clairvoyants see spark-like particles of it being shaken from the fingertips of those giving "magnetic treatments" or mesmeric passes. It is also seen by some persons who do not consider themselves clairvoyants, to whom it appears like the heated air arising from a stove, or from the heated ground; that is, like a colorless, vapory something, pulsating and vibrating.

A person of strong concentration or trained powers of thought, also throws off a considerable amount of magnetism along with the thought-waves emanating from his brain. In fact, all thought waves are more or less charged with magnetism, but those of poor concentration and negative character throw off so little that we do not generally take it into consideration as compared to the heavily charged thought waves of the positive or developed person.

The great point of difference between the physical scientist and the occultist, is in the question of the possible transference of magnetism, or nervous force as the physical scientist calls it. The physical scientist insists that although the nervous force undoubtedly exists and does all within the body that the occultist claims, yet it is confined to the nervous systems, and cannot traverse their limits. He consequently denies the existence of much of the phenomena incident to Human Magnetism, and considers the occult teachings as fit only for visionary and imaginative people: The occultist, on the other hand, knows by experience that this magnetism, or nervous force, can and repeatedly does traverse the boundaries of the nervous system, and is projected, at times, to distances far remote from the person in whose system it was stored up. The proof of this occult teaching is to be found by anyone who will experiment for himself, providing he will divest his mind of prejudice and will be willing to accept facts as they are presented to him.

Before proceeding further, we wish to again remind our students that this Human Magnetism is merely a manifestation or form of Prana, and that Prana is not made to order by people to supply their needs. When one increases the amount of magnetism, in his system, he does it not by making a fresh supply of it, but by drawing to himself an increased supply of Prana from the great source of supply, by breathing, eating, or drinking. The amount so absorbed or extracted from air, food, and fluid may be greatly increased by the mental desire, or will power, as we will presently see. There is a certain amount of Prana in existence this amount cannot be added to or diminished. It is unchangeable. It is Force.

In our Fifth Lesson, we told you that when a thought is sent forth with strength, it usually carries with it a considerable amount of Prana, or magnetism, which gives to it additional strength, and sometimes produces startling effects. This Prana, or magnetism, practically vitalizes the thought, and makes it almost a living force. All positive thought, good or bad, is more or less heavily charged with Prana or magnetism. The man of strong will sending forth a vigorous, positive thought unconsciously (or consciously, if he understand the subject) sends with it a supply of Prana, or magnetism, proportioned to the force or energy with which the thought is propelled. A thought sent forth when one is laboring under a strong emotion is likewise heavily charged with magnetism. Thoughts, so charged, are often sent like a bullet to the mark, instead of drifting along slowly like an ordinary thought emanation. Some public speakers have acquired this art, and send forth their words with such force that one can fairly feel the impact of the thought. A strong, vigorous thinker, whose thoughts are feel the impact of the thought. A strong, vigorous thinker, whose thoughts are heavily charged with Prana, will sometimes impart such vitality to his thoughts that they will live for a time as Thought Forms - that is to say, will possess such vitality, from the Prana with which they are charged, that they will become almost like living forces.

We may have something to say on this subject in our Lesson on the Astral World (Lesson X). Such Thought Forms, coming into one's psychic atmosphere, possess almost the same degree of power that would be experienced were the person present in person talking to you. Read over pages 85-88, Fifth Lesson, now that you have learned some little more about Prana, and you will get a clearer idea of Thought Forms.

Prana depends very considerably upon the desires and expectations of the person, both in the matter of his absorption and its projection with a thought wave. That is to say, that while every person absorbs more or less Prana every moment of his life, and this amount may be largely increased by following the Yogi teaching regarding breathing, eating and drinking, still the thought, or desire, or expectation of the person will greatly increase the amount of Prana absorbed. And, in like manner, will the desire or will of the person greatly multiply the force with which a thought is projected, as it largely increases the amount of Prana with which the thought is charged.

To speak more plainly: If one will form a mental image of the absorption of Prana, while breathing, eating or drinking, he will bring into operation certain occult laws which will tend to release a greater amount of Prana from its confining matter, and he will be greatly strengthened in consequence. Try the experiment of taking a few deep breaths, holding the mental image that you are absorbing a large amount of Prana with each inward breath, and you will feel an influx of new strength. This is worth trying when you feel tired and exhausted. Likewise, drink slowly a cupful of water, forming the mental image that you are extracting from the water a great supply of Prana which is stored up in it, and you will experience a similar result. Likewise, in eating, if you will masticate your food slowly, holding the mental image that you are extracting the strength of the Prana in the food, you will receive a much greater per cent of nourishment and strength from the food than you would in the ordinary way. These things are all helpful - we hope that you will try them, and use them when you need them. Do not let the simplicity of these things cause you to undervalue them.

The same law causes a thought projected with the mental image that it is heavily charged with Prana, to attain a greater velocity and force than would an ordinary thought, and its potency will be greatly increased by this practice. But be careful not to send forth evil thoughts in this way. Read your lesson on "Thought Dynamics" (Fifth Lesson) carefully, and heed the warnings contained

"Thought Dynamics" (Fifth Lesson) carefully, and heed the warnings contained therein.

A number of interesting experiments along the lines of Human Magnetism may be tried. If you have a number of friends interested in this subject you may try this experiment: Let a party sit around in a circle, holding hands, and all concentrate their minds on the common purpose of sending a Pranic current, or current of magnetism, around the circle. There must be a common understanding of the direction, else some will be sending in one direction and some in another, and the benefit of cooperation will be lost. A good plan is to send the current in the direction of the movement of the hands of a watch around its face, that is, pick out some person to represent the figure XII, and then start the current moving in the direction of "right" from that person. If the party is harmonious, and the conditions are favorable, they will soon feel a faint tingling like a weak current of electricity moving through them. This practice, if moderately indulged in, will prove invigorating to all concerned in it, but we would not advise that the sittings be continued too long, as it might produce a sufficiently strong current that might be conducive to the production of psychic phenomena, which should not be too freely indulged in by those who are not familiar with the laws of psychic phenomena. We do not approve of indiscriminate, and unintelligent production of phenomena of this sort. One should learn something of the laws, before he attempts to produce phenomena.

Our little book, "Science of Breath," gives in condensed form, a number of methods of using Pranic force, or Human Magnetism, and we refer the student to that book, after he has finished this lesson. All of our publications dovetail one into the other, and as each one is read others become plainer. Of necessity, we must condense our information, and must trust to a careful reading of all the lessons on the part of our students, in order that they may obtain the best results.

In order not to go over the same ground twice we must refer the student to "Science of Breath" for directions and exercises calculated to increase the absorption of Prana, and also for directions regarding its distribution.
Chapter XIV, of "Science of Breath," gives you some valuable information along these lines. In this chapter, paragraph 2 furnishes a fine exercise for the increased absorption of Prana, and its distribution to all parts of the body, strengthening and invigorating all the cells, organs and parts of the body. This exercise will seem doubly valuable to you now that we have gone a little deeper into the subject of Prana or magnetism. Paragraph 3, of the same chapter, instructs you how to inhibit pain by the direction of Prana. Paragraph 4 instructs you in the directing of the circulation. Paragraph 5 gives you information on Self Healing, and Paragraph 6 gives you a short course on Healing of Others, which if followed carefully by you will make you a good "magnetic healer." Paragraph

if followed carefully by you will make you a good "magnetic healer." Paragraph 7 instructs you in Distant Healing.

The next chapter, Chapter XV, gives you information regarding thought projection by means of sending distant thoughts charged with Prana; directions for forming a Protective Aura, which will enable you to resist the thoughts and Prana of others, if desired - this information is especially valuable, and we urge upon the student that he acquire this practice of forming a Protective Aura, as he will find it of use to him many times. Our Fifth Lesson also contains directions for the same thing, going a little more into detail than does "Science of Breath."

Chapter XV of "Science of Breath" also tells you how to Recharge yourself, and how to Recharge others, with Prana; also how to charge water, and quite a number of valuable exercises and directions for the use of Pranic force, or Human Magnetism; much of which has, so far as we know, never been printed before.

A casual reader of these concluding lines might very naturally suppose that we were trying to sell "Science of Breath" to our students, by reason of these constant references to it. We beg to inform such casual reader of a fact, which all our students realize, without being told, and that is, that nearly every student of this Class has read "Science of Breath," generally before he has purchased this Course. Consequently, he is not a good subject for another sale of the same book, so we must be relieved of the suspicion of an inordinate desire to sell our books by means of praising them in our lessons. Our real reason for this repeated allusion to "Science of Breath" is that we have noticed that the average student, even though he had reread the little book several times, does not begin to realize the large amount of information contained within its pages, until his attention is called to it. Then, we know that if he takes up the book, after our calling his attention to it, he will be able to understand this particular lesson much better by reason of the reference to the book. Likewise, he will understand the book better by reason of his having just read the lesson. We wish to keep hammering away at these ideas, until our students have firmly grasped them. These lessons are intended as lessons, not as mere interesting reading. They are intended to teach something - not merely to amuse our students.

So, if the student wishes to practice the workings of Pranic Energy or Human Magnetism, we cheerfully direct him to "Science of Breath," in which he will find enough to keep him busy for a while.

In our Lesson VIII, on "Occult Therapeutics," we will also give him some work to do, if he desires, with a few exercises new to him. As we have before said, these lessons must be read and reread, in connection with one another, as one lesson will throw light on another, and vice versa. They are all parts of the one thing - all stones going to build up the temple - each has its place, and each fits into the other.

To those among our students, who have not reached that state of perfect health which the Yogi Philosophy teaches is desirable, as it fits the body for use as a perfect instrument of the Ego - to those who are suffering from disease and ill health - we urge the practice of increasing the supply of Prana, by means of the breath, the food, and the fluids, as stated in this lesson, and in "Science of Breath." A careful and constant practice of this absorption and storage of Prana will benefit every person, particularly those who are not in perfect health. Do not despise the body, as it is the Temple of the Living Spirit. Tend it well, and make a worthy instrument of it.

THE EIGHTH LESSON.
OCCULT THERAPEUTICS.

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The student of the history of Man will find in the legends, folklore, and history of all peoples evidences of the fact that healing by some form of Occult practice has been followed by all races - all peoples - at all times. These various forms of occult therapeutics have varied from the revolting practices accompanying the grossest form of barbaric superstition, to the most refined form of procedure accompanying some of the fashionable metaphysical cults of today. These various forms of occult healing of disease have been attached to all forms of religion, from the degraded voodooism of Africa, to the highest forms of religion known to the world. All sorts of theories have been advanced to account for the cures which have resulted from all these forms of healing - all manner of creeds built around the fact that cures have been made. Priests, teachers and healers have claimed Divine powers, and insisted that they were the representatives of the particular deity which was worshipped in their respective countries, simply because they were able to perform cures of bodily ills. And, in nearly every case, these priests and healers have claimed the cures as proof positive of the truth of the respective religion or school of religious thought which they favored; and at the same time insisted that all other forms of religions or occult healing were bogus and counterfeit, and that they, the said priests making the claim, had the only "real thing"; dire penalties being often threatened to those who dared to patronize any of the opposition healers or priests.

Human nature is much the same all over the world, and in all times. We find the same rivalry and claim of "the only real thing" existing today, both in the case of the rival Voodoo doctors of Africa and the polished leaders of the fashionable metaphysical cults of America - and among all who come in between these two poles. Alas for these claimers of a monopoly of one of Nature's great forces - these people who make cures in spite of their theories, rather than because of them! Nature's great recuperative force is as free as air and sunshine, and may be used by anyone who cares to do so. It is not owned or controlled by any person, cult or school - and no particular form of religious belief is necessary to one in order that he may obtain benefit from it - God's children amuse themselves with many forms, sects, and creeds, but He knows them all as his children and smiles at their childish desires to form themselves into cliques of "chosen people," attempting to shut out their brethren from the common heritage.

It must have become evident to the student that there must be some great principle underlying all these varying forms of occult healing, because they all make cures in spite of the fact that each claims to have the only correct theory and denounces the theories of the others. There must be some great force which they are all using, blindly in many cases, and their differing theories and creeds which they have built up around their cures must be merely regarded as incidents of the use of the great healing force, and in no way the real explanation of the phenomena of occult healing. Any explanation to be worth a moment's attention must explain, or attempt to explain, all the various forms of occult healing - for all the various cults and schools make cures, and have done so in all ages - in spite of their creeds and theories.

The Yogi philosophers have for centuries past known and practiced various forms of occult therapeutics, and have studied deeply and thoroughly into the principles underlying the cures. But they have never deceived themselves into imagining that they had any monopoly of the matter - in fact their researches and experiments have convinced them that all healers are using a great natural force - the same in all cases, although applied and called into operation in various ways - and that the metaphysical theories, religious beliefs, claims of divine favoritism, etc., that have been built around this occult healing, have no more to do with it than they would have to do with electricity or magnetism, had they been built around these great forces instead of around the great healing force.

The Yogis realize that all forms of healing are but different means of calling into operation this great force of Nature - some forms being fitted for one case, and some for others - combinations being often used to suit some particular case.

The Yogis realize that Prana is the direct force used in all of these cures, although the Prana is called into operation in several different ways, as we shall see as we proceed. They teach that all forms of occult healing can be explained in this way - in fact they perform cures in nearly all the ways used by the great schools of occult therapeutics and have for centuries - believing that the one theory underlies them all.

They divide the forms of healing into three general classes, viz: (I) Pranic Healing, including what is known to the Western world as "magnetic healing," etc.; (II) Mental Healing, including the several forms of mental and psychic healing, including "absent treatments," as well as cures made under what is known as "the law of suggestion", etc.; (III) Spiritual Healing, which is a very rare form of healing, and is possessed by those of advanced spiritual attainment, and is a very different thing from that which is called by the same name by some of the "healers" of today. But under even the last advanced form of healing lies the same force, "Prana." Prana is the instrument by which the cure is effected, no matter what method is used, or who uses it.

In considering the subject of Occult Therapeutics, we must go back to the beginning. Before considering the question of cure we must look at the healthy body.

The Yogi Philosophy teaches that God gives to each individual a physical machine adapted to his needs, and also supplies him with the means of keeping it in order, and of repairing it if his negligence allows it to become inefficient. The Yogis recognize the human body as the handiwork of a great Intelligence. They regard its organism as a working machine, the conception and operation of which indicates the greatest wisdom and care. They know that the body IS because of a great Intelligence, and they know that the same Intelligence is still operating through the physical body, and that as the individual falls in with the working of the Divine Law, so will he continue in health and strength.

They also know that when Man runs contrary to that law, inharmony and disease result. They believe that it is ridiculous to suppose that this great Intelligence caused the beautiful human body to exist, and then ran away and left it to its fate, for they know that the Intelligence still presides over each and every function of the body, and maybe safely trusted and not feared.

That Intelligence, the manifestation of which we call "Nature" or "The Life Principle", and similar names, is constantly on the alert to repair damage, heal wounds, knit together broken bones; to throw off harmful materials which have accumulated in the system; and in thousands of ways to keep the machine in good running order. Much that we call disease is really a beneficent action of Nature designed to get rid of poisonous substances which we have allowed to enter and remain in our system.

Let us see just what this body means. Let us suppose a soul seeking a tenement in which to work out this phase of its existence. Occultists know that in order to manifest in certain ways, the soul has need of a fleshly habitation. Let us see what the soul requires in the way of a body, and then let us see whether Nature has given it what it needs.

In the first place, the soul needs a highly organized physical instrument of thought, and a central station from which it may direct the workings of the body. Nature provides that wonderful instrument, the human brain, the possibilities of which we, at this time, but faintly recognize. The portion of the brain which Man uses in this stage of his development is but a tiny part of the entire brain-area. The unused portion is awaiting the evolution of the race.

Secondly, the soul needs organs designed to receive and record the various forms of impressions from without. Nature steps in and provides the eye, the ear, the nose, the organs of taste and the nerves whereby we feel. Nature is keeping other senses in reserve, until the need of them is felt by the race.

Then, means of communication between the brain and the different parts of the body are needed. Nature has "wired" the body with nerves in a wonderful manner. The brain telegraphs over these wires instructions to all parts of the body, sending its orders to cell and organ, and insisting upon immediate obedience. The brain receives telegrams from all parts of the body, warning it of danger; calling for help; making complaints, *etc*.

Then the body must have means of moving around in the world. It has outgrown the plantlike inherited tendencies, and wants to "move on." Besides this it wants to reach out after things and turn them to its own use. Nature has provided limbs, and muscles, and tendons, with which to work the limbs.

Then the body needs a frame work to keep it in shape, to protect it from shock; to give it strength and firmness; to prop it up, as it were. Nature gives it the bony frame known as the skeleton, a marvelous piece of machinery, which is well worthy of your study.

The soul needs a physical, means of communication with other embodied souls. Nature supplies the means of communication in the organs of speech and hearing.

The body needs a system of carrying repair materials to all of its system, to build up; replenish; repair; and strengthen all the several parts. It also needs a similar system whereby the waste, refuse matter may be carried to the crematory, burned up and sent out of the system. Nature gives us the life carrying blood - the arteries and veins through which it flows to and fro performing its work - the lungs to oxygenize the blood and to burn up the waste matter. (See "Science of Breath." Chapter III.) The body needs material from the outside, with which to build up and repair its parts. Nature provides means of eating the food; of digesting it; of extracting the nutritious elements; of converting it into shape for absorption by the system; of excreting the waste portions.

And, finally, the body is provided with means of reproducing its kind, and providing other souls with fleshly tenements.

It is well worth the time of anyone to study something of the wonderful mechanism and workings of the human body. One gets from this study a most convincing realization of the reality of that great Intelligence in nature - he sees the great Life Principle in operation - he sees that it is not blind chance, or haphazard happening, but that it is the work of a mighty INTELLIGENCE.

Then he learns to trust that Intelligence, and to know that that which brought him into physical being will carry him through life - that the power which took charge of him *then,* has charge of him now, and will have charge of him always.

As we open ourselves to the inflow of the great Life Principle, so will we be benefitted. If we fear it, or trust it not, we shut the door upon it and must necessarily suffer. The student may well ask what has all this to do with Occult Therapeutics, and may complain that we are giving him a lesson in Hatha Yoga, in which latter statement he would be near the truth. But we cannot get away from the idea that there is that in Nature which tends towards keeping a man in perfect health, and we cannot help feeling that the true teaching is rather to instruct people how to keep well in the first place rather than to point out how they may get well after they have violated Nature's laws. The Yogis think that it is illogical to build up a cult around methods of healing - they feel that if cults must be built up let them rally around the centre of Health, allowing the curing of disease to be merely incidental.

In "Hatha Yoga", our forthcoming book, we will give the principles of the Yogi Philosophy of perfect health, in which is taught the doctrine that Health is the normal condition of man, and that disease is largely a matter of ignorance and the disobeying of natural laws of living and thinking. We will teach there that the healing power exists in every man, and may be called into operation consciously or unconsciously. Occult healing is merely the calling into play of this inner force within the individual (sometimes with the assistance of other individuals) , and the opening up of the system to the recuperative energies already within itself.

All healing is occasioned by what we have called the "Vital Force" in the individual. The active principle of this Vital Force is, as we have explained, that manifestation of universal force - Prana. In order to avoid repetition we would refer you to "Science of Breath" and to "Lesson Seventh" of this course, for an explanation of the Nervous System and how Prana operates over it. Read over what we have said on this subject, and you will be able to more clearly understand what we are about to say regarding the different forms of occult healing.

Let us suppose that a person has neglected the rules of right living and thinking, as set forth in "Hatha Yoga" and other works on the subject, and has "run down" in health. He has tried different forms of material treatment, and wishes to avail himself of what may be found in the several forms of Occult Therapeutics. He finds himself offered several forms of occult healing. We will try to make plain to you how these different forms of healing operate, and the explanation behind each. We cannot give you detailed information and methods in a lesson of this size, for each system would require a volume to do that, but we hope to give you a general idea of the several forms of treatment.

MAGNETIC HEALING.

This is a form of Pranic Healing in which either the sick person or some "healer" sends an increased supply of Prana to the affected parts. Pranic healing really accompanies nearly every other form of healing, although its use is not suspected by those administering it. In what is known as "Magnetic Healing" the operator passes his hand over the body of the sick person, and by an effort of will, or strong desire, generates within himself a strong supply of Prana which he passes out to the patient. This Prana acts as would a supply sent from the system of the patient himself, and tends to strengthen and invigorate the afflicted part of the body and to cause it to function normally. In Magnetic Healing the hands are usually passed over the body, the actual touch usually being employed. We have given general directions regarding this form of healing in "Science of Breath," and may, some day, issue a little manual on the subject, giving specific directions. We will give some general directions at the close of this lesson, if space permits. We have said so much about Prana in previous lessons, and in "Science of Breath" that the student should be able to understand the principle behind this form of healing, without much more explanation.

MENTAL HEALING.

Mental Healing covers a great deal of ground, and has a number of apparently differing forms. There is a form of Self-Healing which consists of the repetitions of affirmations, or auto-suggestions, by the patient, which tends to create a more cheerful and uplifting mental attitude, which reacts upon the body and enables it to function properly. We would say right here that the principal benefit derived from this and kindred forms of healing lies in the fact that it compels the patient to "let go" of adverse thoughts which have prevented Nature from doing its work, rather than in any special virtue of the affirmations.

We have been refusing to let the Divine Life Principle work freely through us, and have hampered it with adverse auto-suggestion. When we change our mental attitude we cease to interpose this obstacle, and Nature soon reasserts herself. Vigorous auto-suggestion, of course, stimulates the system and spurs up the Instinctive Mind to its work.

In the form of mental treatment known as "Suggestion" the same principle operates. The mind of the patient is relieved of adverse auto-suggestions by the positive suggestions of the healer, and the brake is taken off of the Instinctive Mind and Nature soon reasserts herself, and a sufficient supply of Prana is sent to the parts and soon a normal condition of affairs is reestablished. In Suggestive Treatment the healer usually, although often unconsciously, sends forth to the

Treatment the healer usually, although often unconsciously, sends forth to the patient a supply of his own Prana which stimulates the parts to action and which renders easier the efforts of the patient's mind to reestablish normal Pranic conditions.

In what is ordinarily known as "Mental Healing" there is generally a considerable amount of suggestion used, although the healer may not be aware of it. The mental attitude of the healer is impressed upon the patient by the attitude, words, tone, and demeanor of the healer, and the mind taking upon the suggestion is benefited thereby. But, besides this, the healer is pouring into the minds of the patient a strong current of uplifting, strengthening, and invigorating thought, which the patient receives telepathically, particularly as a receptive mental attitude is manifested. The joining together of the two minds in a common purpose produces a greatly increased directive force, and besides the mind of the patient being turned away from negative thoughts, a greater supply of Prana is absorbed and distributed through the body. The best form of Mental Treatment benefits both the mind and the body of the patient.

What is known as "Absent Mental Treatment" acts along precisely the same lines as the above mentioned form of Mental Treatment - the distance between patient and healer proving no obstacle to a strong healing thought. In both cases the healer often creates a powerful thought form, fully charged with Prana, which often produces an almost immediate effect upon the patient, the parts being greatly stimulated and strengthened. Instantaneous cures have often been made in this way, although comparatively few healers are sufficiently advanced to send thought forms of this kind. A very powerful mental healer may be able to send a thought so highly charged with Prana, and so full of vital force and life, that a diseased organ may be filled with such recuperative force that it will begin instantly to cast off the waste and diseased matter and draw from the blood the elements necessary to rebuild and repair itself in a comparatively short space of time, in which case when the organism of the individual once reestablishes normal functioning the system is able to carry on the work without further help from outside.

All forms of Mental Healing come under one or more of the above heads. Remember, now, the important point is to get the mind of the patient into the proper mental attitude, casting out all forms of adverse auto-suggestion, so that it will allow Nature to do its work properly without interference. In the process of accomplishing this result, the patient may be aided (as above explained) by strong thought directed to the afflicted part, and also by sending a supply of Prana from the healer to stimulate the part and thus render easier the healing work of the mind.

SPIRITUAL HEALING.

There is another form of healing, very rarely observed, in which a highly developed spiritual person is able to let his spiritual aura and essence so descend upon an afflicted person that the entire system becomes filled with it temporarily, and all abnormality disappears, as Spirit being perfect transforms all that with which it comes in contact. This true Spiritual Healing is, however, so rare that very few persons have had the good fortune to witness it. It is claimed by many who are doing good work healing on other lines, but many of these persons are self-deceived, and have not the faintest conception of what true Spiritual Healing is.

Spiritual Healing is marked by the *immediate* and *perfect* healing of the patient, and the restoration of absolutely normal physical conditions, the patient being transformed, physically, into a condition resembling that of a robust, perfectly healthy, strong, vigorous child, without a blemish, pain, particle of inharmony, or symptom of any kind. A few gifted individuals in the world in each age possess this power, but it is rarely manifested, for good occult reasons. And (draw a pencil line under these words) true Spiritual Healing is never performed as a means of obtaining financial gain - it is given "without money and without price." True Spiritual Healing is never tarnished by the slime of materiality - never! It is right and proper for "healers" to charge for Mental Healing and Pranic Healing in all forms, as they devote their time to the work, and "the laborer is worthy of his hire," and no desire is entertained to criticize such charges - they sell their services just as we sell these lessons, and are entitled to their just remuneration just as we are. But the individual who is able to give the real gift of Spiritual Healing is never placed in a position in which he finds it necessary to charge for his services - he is fed by the ravens, and has no need of bartering his spiritual gifts, and would die before he would so prostitute his divine privilege. We do not wish to be misunderstood in this matter - when we speak of Spiritual Healing we mean the true gifts of the Spirit, not some of the forms of Psychic or Mental healing miscalled "spiritual." If you would have an example of *true* Spiritual Healing, turn to the New Testament and read of the work of the Spirit as manifested through the Son of Mary. Let that be the standard - as in fact it is.

EXPERIMENTAL HEALING.

We find, to our satisfaction, that we will have sufficient space in which to give our students a few brief experiments in actual Occult Healing which they may practice. These experiments are given merely as examples, of course, and are not practice. These experiments are given merely as examples, of course, and are not to be taken as being full instructions in the various forms of Occult Healing.

We will first take up a few experiments in Pranic Healing (or "Magnetic Healing," if you prefer the term)

(I) Let the patient sit in a chair, you standing before him. Let your hands hang loosely by your sides, and then swing them loosely to and fro for a few seconds, until you feel a tingling sensation at the tips of your fingers. Then raise them to the level of the patient's head, and sweep them slowly toward his feet, with your palms toward him with fingers outstretched, as if you were pouring force from your finger tips upon him. Then step back a foot and bring up your hands to the level of his head, being sure that your palms face each other in the upward movement, as, if you bring them up in the same position as you swept them down, you would draw back the magnetism you send toward him. Then repeat several times. In sweeping downward, do not stiffen the muscles, but allow the arms and hands to be loose and relaxed. You may treat the affected parts of the body in a similar way, finishing the treatment by saturating the entire body with magnetism. After treating the affected parts, it will be better for you to flick the fingers away from your sides, as if you were throwing off drops of water which had adhered to your fingers. Otherwise you might absorb some of the patient's conditions. This treatment is very strengthening to the patient, and if frequently practiced will greatly benefit him.

In case of chronic or long seated troubles, the trouble may often be "loosened up" by making "sideways" passes before the afflicted part, that is by standing before the patient with your hands together, palms touching, and then swinging the arms out sideways several times. This treatment should always be followed by the downward passes to equalize the circulation.

(II) In Chapter XIV, "Science of Breath," we have given a number of valuable experiments in this form of healing, which we advise the student to study and practice, if he is interested in this phase of the subject.

(III) Headaches may be relieved by having the patient sit down in front of you, you standing back of his chair, and passing your hands, fingers down and spread open in double circles over the top of his head, not touching his head, however. After a few seconds you will actually feel the passage of the magnetism from your fingers, and the patient's pain will be soothed.

(IV) Another good method of removing pain in the body is to stand before the patient, and present your palm to the affected part, at a distance of several inches from the body. Hold the palm steady for a few seconds and then begin a slow rotary motion, round and round, over the seat of the pain. This is quite stimulating and tends to restore normal conditions.

(V) Point your forefinger toward the affected part a few inches away from

(V) Point your forefinger toward the affected part a few inches away from the body, and keeping the finger steadily pointed move the hand around just as if you were boring a hole with the point of the finger. This will often start the circulation at the point affected, and bring about improved conditions.

(VI) Placing the hands on the head of the patient, over the temples and holding them for a time, has a good effect, and is a favorite form of treatment of this kind.

(VII) Stroking the patient's body (over the clothing) has a tendency to stimulate and equalize the circulation, and to relieve congestion.

(VIII) Much of the value of Massage and similar forms of manipulative treatment, comes from the Prana which is projected from the healer into the patient, during the process of rubbing and manipulating. If the rubbing and manipulating is accompanied by the conscious desire of the healer to direct the flow of Prana into the patient a greatly increased flow is obtained. If the practice is accompanied with Rhythmic Breathing, as explained in "Science of Breath," the effect is much better.

(IX) Breathing upon the affected part, is practiced by many races of people, and is often a potent means of conveying Prana to the affected part. This is often performed by placing a bit of cotton cloth between the flesh of the person and the healer, the breath heating up the cloth and adding the stimulation of warmth in addition to the other effects.

(X) Magnetized water is often employed by "magnetic healers", and many good results are reported to have been obtained in this way. The simplest form of magnetizing water is to hold the glass by the bottom, in the left hand, and then, gathering together the fingers of the right hand, shake them gently over the glass of water just as if you were shaking drops of water into the glass from your finger tips. You may add to the effect by afterwards making downward passes over the glass with the right hand, passing the Prana into the water. Rhythmic breathing will assist in the transferring of the Prana into the water. Water thus charged with Prana is stimulating to sick people, or those suffering from weakness, particularly if they sip it slowly holding their mind in a receptive attitude, and if possible forming a mental picture of the Prana from the water being taken up by the system and invigorating them.

We will now take up a few experiments in the several forms of Mental Healing, or Psychic Healing as some prefer to term it:

(I) Auto-suggestion consists in suggesting to oneself the physical conditions one wishes to bring about. The auto-suggestions should be spoken (audibly or silently) just as one would speak to another, earnestly and seriously, letting the mind form a mental picture of the conditions referred to in the words. For instance:

"My *stomach is strong, strong, strong - able to digest the food given it able to assimilate the nourishment from the food - able to give me the nourishment which means health and strength to me. My digestion is good, good, good, and I am enjoying and digesting and assimilating my food, converting it into rich red blood, which is carrying health and strength to all parts of my body, building it up and making me a strong man (or woman)."*

Similar auto-suggestions, or affirmations, applied to other parts of the body, will work equally good results, the attention and mind being directed to the parts mentioned causing an increased supply of Prana to be sent there, and the pictured condition to be brought about. Enter into the spirit of the auto-suggestions, and get thoroughly in earnest over them, and so far as possible form the mental image of the healthy condition desired. See yourself as you wish yourself to be. You may help the cure along by treating yourself by the methods described in the experiments on Pranic Healing.

(II) Suggestions of healing, given to others, operate on the same principle as do the auto-suggestions just described, except that the healer must impress upon the mind of the patient the desired conditions instead of the patient's doing it for himself. Much better results may be obtained where the healer and patient both cooperate in the mental image and when the patient follows the healer's suggestions in his mind, and forms the mental picture implied by the healer's words. The healer suggests that which he wishes to bring about and the patient allows the suggestions to sink into his Instinctive Mind, where they are taken up and afterwards manifested in physical results. The best suggestionists are men of vitality, who send forceful thoughts charged with Prana into the organism of the patient, at the same time that the suggestions are given. In nearly all forms of mental healing, several methods are intermingled, as the student will discover for himself, if he takes the trouble to analyze the treatments. The Instinctive Mind often falls into bad habits of attending to the body, by reason of the person having departed from the natural way of living and having caused the Instinctive Mind to take up these incorrect habits. Suggestion, and auto-suggestion bring back the Instinctive Mind to normal functioning, and the body speedily recovers its former harmony. In many cases all that is needed in suggestive treatment, is to relieve the patient's mind of Fear and Worry and depressing thoughts, which have interfered with the proper harmony of the body, and which have prevented the proper amount of Prana from being distributed to the parts. Removing these harmful thoughts is like removing the speck of dust which has caused our watch to run improperly, having disarranged the harmony of the delicate mechanism. Fear, Worry and Hate, with their accompanying emotions, are the cause of more physical inharmony than nearly all the other causes combined.

(III) In what is called strictly Mental Healing, the patient sits in a relaxed attitude of body, and allows the mind to become receptive. The healer then projects to the patient thoughts of a strengthening and uplifting character which, reacting upon the mind of the patient, causes it to cast off its negative conditions and to assume its normal poise and power, the result being that as soon as the patient's mind recovers its equilibrium it asserts itself and starts into operation the recuperative power within the organism of the person, sending an increased supply of Prana to all parts of the body and taking the first step toward regaining health and strength. The prime principle of Mental Healing is to get the *mind* of the patient into the proper condition, it naturally following that beneficial and normal physical conditions must follow. But the best Mental Healers do more than this they (often unconsciously) send a positive thought strongly charged with Prana right to the affected spot, and actually work a physical change in the organism of the patient, independent of what is accomplished by his own thought - force. In treating a patient in this way, keep firmly in your mind the thought that physical harmony is being reestablished in the patient, and that health is his normal condition and that all the negative thoughts are being expelled from his mind. Picture him as strong and healthy in mind and in body. Picture as existing all the conditions you wish to establish within him. Then concentrate the mind and fairly *dart* into his body, or into the affected part, a strong penetrating thought, the purpose of which is to work the desired physical change, casting out the abnormal conditions and reestablishing normal conditions and functioning. Form the mental image that the thought is fully and heavily charged with Prana, and fairly drive it into the affected part by an effort of the will. Considerable practice is usually needed to accomplish this last result, but to some it appears to come without much effort.

(IV) Distant healing, or "absent treatment," is performed in precisely the same way as is the treatment when the patient is present. We have given some directions regarding this form of treatment in Chapter XIV, "Science of Breath," which, coupled with what we have just said in the last paragraph, should give an elementary working knowledge of the subject. Some healers form the picture of the patient sitting in front of them, and then proceed to give the treatment, just as if the patient were really present. Others form the mental image of projecting the thought, picturing it as leaving their mind, and then traversing space entering the mind of the patient. Others merely sit in a passive, contemplative attitude and intently *think* of the patient, without regard to intervening space. Others prefer to have a handkerchief, or some other article belonging to the patient, in order to render more perfect the *rapport* conditions. Any, or all, of these methods are good, the temperament and inclinations of the person causing him to prefer some particular method. But the same principle underlies them all. A little practice along the lines of the several forms of healing just mentioned, will give the student confidence, and ease in operating the healing power, until he will often radiate healing power without being fully conscious of it. If much healing work is done, and the heart of the healer is in his work, he soon gets so that he heals almost automatically and involuntarily when he comes into the presence of one who is suffering. The healer must, however, guard against depleting himself of Prana, and thus injuring his own health. He should study up the methods given by us, of recharging himself, and protecting himself against undue drains upon his vitality. And he should make haste slowly in these matters, remembering that forced growth is not desirable.

This lesson has not been written for the purpose of advising our students to become healers. They must use their own judgment and intuitions regarding that question. We have devoted the lesson to the subject, as it formed a part of the general subject which we are treating in this course, and it is important that they should know something of the principles underlying these several forms of healing. Let them analyze any form of treatment which they may witness or hear of, stripping it of all the fantastic theories which have been built around it, and they will be able to classify and study it without accepting the theory of the person making the cure.

Remember that all the cults and schools make cures, using the same principle, but attributing the result to widely differing theories and beliefs.

For ourselves, we cling to the principles of "Hatha Yoga," which teaches the doctrine of preserving health by right living and right thinking, and we regard all forms of healing as things made necessary only by Man's ignorance and disobedience of Natural laws. But so long as man will not live and think properly, some forms of healing are necessary, and therefore the importance of their study. The advanced occultist regards the preservation of health as a more important thing for the race than the cure of disease, believing with the old adage, that "an ounce of prevention is worth a pound of cure." But so long as we may benefit our fellow men, it is well that we know something of the subject of Occult Therapeutics. It is one of Nature's forces, and we should know how to use it.

THE NINTH LESSON.
PSYCHIC INFLUENCE.

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One of the things which have puzzled scientific investigators and students of the history of mankind is the persistent recurrence of stories, legends and traditions relating to the possession and practice of some form of Psychic Influence by men of all races and in all ages. The investigators have found it easy to dismiss the more primitive forms of these stories by the explanation that they were merely the result of the crudest form of superstition among the uneducated and undeveloped people. But as they turned over the pages of history they found that the "idle superstition" still maintained its original force, and that its forms increased in number and variety. From the repulsive Voodoo practices of the African savage, one may trace a straight line to the Witchcraft epidemic in New England, and thence on to the present time, when the Western world has apparently gone wild on "psychism," and the daily papers are filled with sensational tales of mesmeric influence, hypnotism, personal magnetism, *etc.* The books of all ages are filled with tales of psychic influence, the Bible containing a number of instances of its practice for good or evil.

At the present time, attention is often called to the wonderful instances of the power of the mind, personal magnetism, etc., and it is quite common to hear the expression that one has, or has not, "personal magnetism" - is, or is not, "magnetic." Much nonsense has been written on this subject, and some of the wildest assertions and theories regarding it have been advanced. And yet, the truth itself is far more wonderful than are the wildest fictions which have been written and taught regarding it. Underlying all the popular notions and misconceptions regarding Psychic Influence lies a solid basis of fact, the greater portion of which is undreamt of by even many of those who have been feeding the public taste for sensationalism.

We need scarcely tell our students that the Orientals have known and practiced, for centuries past, all known forms of occultism, and, in fact, have possessed the secrets which the investigators of the West have been striving so laboriously to uncover. Scraps of the knowledge have filtered through, and have been eagerly seized upon by Western writers, and used as the basis for startling claims and theories.

And, much of this hidden knowledge will, and must, remain hidden for years to come, because of the undeveloped state of the race and the general unfitness of people for this secret wisdom. To spread before the general public even a small part of certain of the hidden teachings, at this time, would be dangerous indeed, and would bring upon the race one of the greatest curses known to man. This not because of any wrong in the teachings themselves, but because the selfishness of the average man or woman is such that they would soon begin to use this knowledge for their own personal profit and ends, to the detriment and hurt of their fellow men. This would avail them nothing if the entire race knew enough of the subject - had advanced far enough intellectually and spiritually to grasp and comprehend these teachings, and thus be able to protect themselves from the selfish attempts of their unscrupulous brothers and sisters. For, as all occultists know; no Black Magic can affect the man or woman who knows his or her real place in nature, his or her real powers to resist the practices of those who have acquired bits of occult knowledge without the spiritual growth which would teach them how to use same properly. But the average person of today does not know - and will not be convinced - of his own power, and therefore is unable to protect himself from the psychic attempts of even those who have grasped some fragments of occult teachings, and are using them for selfish ends.

The improper use of psychic power has long been known to occultists as "Black Magic," which, so far from being a remnant of the superstition of the Middle Ages, is a very real thing, and is being practiced today to a great extent. Those so practicing it are sowing the seeds of their own punishment, and every bit of psychic force expended for base and selfish ends will unquestionably rebound and react upon the user, but nevertheless these people are influencing others that they may reap some material gain or pleasure, and the public is being more or less imposed upon by such people, although it laughs at the idea - considers the matter a joke - and regards those who teach the truth as wild visionaries or mentally weak.

Very fortunately, those who would so prostitute psychic powers know comparatively little regarding the subject, and can use only the simpler forms, but when they come in contact with those entirely ignorant of the subject, they are able to accomplish more or less by their arts. Many men find, sometimes by accident, that they can influence others to their bidding, and not knowing the source of their power often use it just as they would any physical power, or mental strength. Such people, however, usually have gradually brought to their knowledge (in pursuance with well-established occult laws) something which will lead them to a better understanding of the subject, and they begin to see their mistake. Others pick up a little bit of occult teaching, and "try it on" others, and, seeing the effect, start on the road to "Black Magic," although scarcely knowing what they are doing. These people, also, are warned in certain ways, and given every chance to rectify their error. Others seem to understand something of the risk they are running, but willingly take it, being fascinated by their new sense of power, and blinded by it.

None of these people are allowed to go very far with their selfish work, as there are certain influences at work to counteract their efforts, and a little good always counteracts a great deal of the selfish psychic work - this being an old occult truth.

But outside of this bit of elementary "Black Magic," of which we have spoken more in the way of a warning and a caution, many people are endowed with faculties which make them powers among their fellow men and women, and their influence is felt in everyday life, just as the influence of the physically strong man is felt in a crowd of weaker people. It needs but a moment's glance at one's acquaintances to show that some of them have a greater influence than have others. Some are naturally looked to as leaders and teachers, while others naturally fall into place as followers. These strong, positive men come to the front in warfare, business life, the bar, the pulpit, in the practice of medicine, and in fact, in all walks of life and all branches of human endeavor. We notice this fact, and speak of this man being possessed of a great deal of "Personal Magnetism," or of that one lacking it. But what do we mean by "Personal Magnetism"? Can anyone give an intelligent answer? Many are the theories which have been advanced to account for this phenomenon, and many are the plans advanced to develop this "power." Of late years many teachers have sprung up, claiming to have discovered this secret and offering to teach it to all comers at so many dollars a head, many sensational announcements having been made to attract purchasers of "courses" of instruction, and many appeals to the most selfish motives have been made in order to awaken an interest in what is offered for sale. In the majority of cases these teachers have practically nothing to offer and teach, while in some few cases they have worked out a sufficient knowledge of the subject to be able to give directions whereby one may possess himself of a sufficient degree of psychic power to gain a certain amount of influence over the ignorant and weak of the race. But, fortunately, the majority of these purchasers of these teachings have not sufficient confidence in themselves or in the teachings to put into practice even the comparatively meagre teachings given them. But at least a few have sufficient self confidence to put these plans into practice, and are able to do considerable harm by their ignorant and selfish use of powers which are intended for high uses. All these things must pass away as the race advances in knowledge and understanding of the occult truths, and, in the meantime, those who. really understand the subject are doing what they can to educate the race in its principles, that they may protect themselves, psychically, and may not be tempted to make a selfish use of the higher powers.

The man or woman of spiritual growth and development can afford to smile at the efforts of these dabblers in "Black Magic," at least so far as the fear of any personal injury to or effect upon themselves is concerned. Such a one rises to a higher plane to which the efforts of the selfish occultist (?) cannot penetrate. We will have something to say on this subject of Self Protection, toward the end of this lesson, after we have given the student a general idea of the several forms of Psychic Influence in general use.

We wish to be distinctly understood, however, when we say that no attempt will be made in this lesson to uncover a degree of occult knowledge which might place in the hands of the chance reader a weapon to use for his own selfish ends. This is a lesson designed for the Self Protection of those who read it - not for the advancement of a knowledge of "Black Magic" even in its elementary forms. And let us here caution those who read what we will write on this subject that we are serious in what we say regarding the selfish use of occult knowledge - if they knew but a fragment of the trouble which one may bring upon himself by improper occult practices, they would drop the subject as quickly as they would a venomous serpent which was beginning to warm into life from the heat of their hands. Occult powers are for the proper use and protection of mankind, not for misuse or abuse, and, like playing with the wires of a dynamo, meddling with these powers is apt to prove unpleasant to the person who will not heed the warning.

Although many Western writers deny it, all true occultists know that all forms of Psychic Influence, including what is called "Personal Magnetism," "Mesmerism," "Hypnotism," "Suggestion," etc., are but different manifestations of the same thing. What this "thing" is may be readily imagined by those who have followed us in our preceding lessons. It is the power of the Mind of the individual, operated along the lines mentioned in our preceding lessons.

We trust that the student has acquainted himself with what we have said regarding "The Instinctive Mind," "Thought Dynamics," "Telepathy," "Thought Forms," etc., as well as the potency of Prana, that he may understand this lesson without too much repetition.

Psychic Influence - and by this we mean all forms of it - what does it mean? Of what does it consist? How is it called into operation? What is its effect? Let us try to answer these questions.

We must begin with the Instinctive Mind - one of the Seven Principles of Man. We told you (in Lesson II) that this is a plane of mentation shared in common with us by the lower animals, at least in its lowest forms. It is the first form of mentation reached in the scale of evolution, and, in its lowest stages manifests entirely along sub-conscious lines. Its beginnings are seen as far back as the mineral life, manifesting here in the formation of crystals, *etc*. In the lower forms of plant life it shows but feebly, and is scarcely a degree above that manifested by the mineral. Then, by easy and progressive stages it grows more distinct and higher in the scale, in plant life, until in some of the higher forms of plants it even manifests a rudimentary form of consciousness. In the kingdom of the lower animals, the Instinctive Mind is seen in varying stages, from the almost plant-like intelligence of the lowest forms of animal life to the almost human intelligence of some of the higher animals. Then in the lower forms of human life we find it scarcely removed from the highest form shown in the lower animals, and as we ascend in the scale we find it becoming shaded, colored, and influenced by the fifth principle, the Intellect, until we reach the highest form of man known to us at this time where we see the Intellect in control, asserting its proper position, and influencing the lower principle only for good, and avoiding the mistakes of the less developed man who pours harmful auto-suggestions into the Instinctive Mind, and works actual harm to himself.

In this consideration of the Instinctive Mind, we must pass over its wonderful work in superintending the work of the physical body, and also some of its other manifestations, and must confine ourselves to the subject of the part the Instinctive Mind plays in the matter of Psychic Influence - a most important part, by the way, as, without the Instinctive Mind there could be no operation of Psychic Influence, as there would be nothing to be acted upon. The Instinctive Mind is the instrument played upon by Psychic Influence. We speak, often, as if one's Intellect were influenced in this way, but this is incorrect, for the person is influenced in spite of his Intellect, not by means of it - the influence is so strongly impressed upon the Instinctive Mind that it runs away heedless of the protests of the Intellect, as many persons afterwards recollect to their sorrow.

Many are the persons who, in their own words, "knew better all the time, but did it just the same." We will start with what is known as "Suggestion," and which really lies at the bottom of all forms of Psychic Influence, personal or "absent." By Suggestion we mean the influencing or control of the thoughts and actions of another by means of a positive command, or a subtle insinuation of the desired thought, or any combination of the two, or anything that may come between these two extremes. Personal Suggestion is quite common in everyday life, in fact, we are constantly giving and taking suggestions, consciously and unconsciously, and one can scarcely get away from the giving and taking, so long as he associates with other persons hears their voices or reads what others have written or printed. But these everyday suggestions are relatively unimportant, and lack the force of a conscious and deliberate suggestion by one who understands the "Art of Suggesting." Let us first see how and why the suggestions are received and acted upon.

As we have said, in the early forms of life the Instinctive Mind worked on alone, uninfluenced by Intellect (for Intellect had not yet unfolded or developed) totally unconscious, as in plant life. As the scale of evolution was mounted, the animal began to become dimly conscious, and commenced to be "aware" of things, and to perform a something like primitive reasoning about them. In order to protect itself from its enemies, the animal had to be guided by the rudimentary consciousness which was beginning to unfold, and which manifested in and through the Instinctive Mind. Some animals progressed more rapidly than others of their kind, and naturally began to assert themselves and their peculiar power - they found themselves doing the thinking for their fellows. They came to be recognized as being the ones to look to in cases of danger, or when food became scarce, and their leading was generally recognized and followed. Leaders sprang up in flocks and herds, and not alone (as has been commonly taught in the text-books) because of their brute strength, but also because of their superior brain-power, which may be described as "cunning." The "cunning" animal was quick to recognize danger, and to take means to avoid it - quick to discover new ways to gain food, and overcome the common enemy, or the prey. Anyone who has been much around domestic animals - or who has studied the ways of the wild animals who flock together - will realize exactly what we mean. The few led and directed, and the many blindly followed and were led.

And, as the development went on, and Man was evolved, the same thing manifested itself - leaders sprang into prominence and were obeyed. And all along the history of the race up until the present time, this same state of affairs exists. A few lead and the many follow. Man is an obedient and imitative animal. The great majority of people are like sheep - give them a "bell-wether" and they will gladly follow the tinkle of the bell.

But mark this fact - it is a most important one - it is not always the man or woman of the greatest amount of what we call "intellectual. attainment," education or "book-learning" who is the leader of men - on the contrary, many of such people are often the most confirmed followers of leaders. The man or woman who leads is the one who feels within himself, or herself, that something which may be called a consciousness of power - an awareness of the real source of strength and power behind them and in them. This "awareness" may not be recognized by the Intellect, it may not be understood, but the individual *feels* somehow that he is possessed of power and force, or is in contact with power and force which he may use. And (speaking of the ordinary man) he consequently gives himself a personal credit for it, and begins to use his power. He feels the reality of the word "I" He feels himself as an individual - a real thing - an entity - and he, instinctively, proceeds to assert himself. These people, as a rule, do not understand the source of their power, but it is a matter of "feeling" with them, and they naturally make use of the power. They influence others, without understanding just "how," and often wonder how it all comes about. And how *does* it come about? Let us see.

Let us look to the persons who are influenced. What part of their mental mechanism or armament is affected? The Instinctive Mind, of course. And why are their Instinctive Minds affected so easily, while others are so much less so? That's just the point; let us look into the matter.

In the original state, and during the process of evolution, the Instinctive Mind was not influenced thusly, *because there* was *nothing to influence it.* But as Man developed, the individuals who became aware of the dawning sense of their "individuality" and real power, began to assert themselves, and their own Instinctive Minds and the Instinctive Minds of others began to be influenced. The man whose consciousness of individuality - whose awareness of the "I" is largely developed, invariably influences the Instinctive Mind of the one in whom the consciousness is not so fully developed. The Instinctive Mind of the less conscious man takes up and acts upon the suggestions of the stronger "I," and also allows the latter's thought-waves to beat upon it and to be absorbed.

Remember, once more, that it is not the man of purely intellectual attainment, culture, or "learning" who has this consciousness, although, of course, the higher the intellectual attainment of the man the greater the scope of the power of the conscious "I" he may possess. Uneducated men are seen to have this power, as well as the most highly educated, and although their deficient education and training prevents them making use of their power to the extent possible to their more favored brother, still they exert an influence upon all in their "class," and also upon many who have greater intellectual powers than have they. It is not a matter of education, or of abstract reasoning, *etc.* - it is a matter of *"consciousness."* Those who possess it somehow feel the "I" within them, and although it often leads one to an absurd degree of egotism, vain self-pride and conceit, yet a man possessing this consciousness to any extent invariably influences others and forces his way through the world. The world has given to this manifestation of this consciousness the name of "self-confidence," *etc.* You will readily recognize it, if you think a moment and look around you a little. There are, of course, many degrees of this consciousness, and, everything else being equal, the man or woman will exert an influence upon others in precisely the degree that they possess this power. This consciousness may be developed and increased. It is, however, inferior to the consciousness of the man or woman of spiritual attainment, or development, whose powers greatly exceed this consciousness on the mental plane.

But to get back to our subject of how the Instinctive Mind is influenced. The man whose consciousness of "I" is sufficiently developed, suggests to his own Instinctive Mind, and the latter naturally looks to its master as the only source of command or instruction. But the one who has not this consciousness has given but feeble commands of this kind, and his Instinctive Mind is not instilled with that confidence that it should possess, and finds its master frequently (often invariably) allowing it to receive the commands and instructions of others, until it automatically takes up and acts upon almost any forcible suggestion coming from without. Such outside suggestions may be either verbal suggestions or suggestions conveyed by the thought-waves of others.

Many people have no confidence whatever in their own "I" - they are like human sheep, and naturally follow their leader - in fact, are unhappy unless they are led. The more forcible the commands, the more ready they are to obey. Any statement made to them positively and authoritatively is accepted and acted upon. Such people live upon "authority," and constantly seek for "precedents" and "examples" - they need somebody to lean upon.

To sum up the matter-they are mentally lazy so far as exercising the "I" consciousness and developing the same is concerned - and they consequently have not asserted their control over their Instinctive Mind, but allow it to be open to the suggestions and influence of others, who, very often, are less qualified to direct it than they are themselves, but who happen to have a little more "self-confidence" and "assurance"-a little more consciousness of the "I".

Now as to the means whereby the Instinctive Mind is influenced. There are innumerable methods and forms of practices, conscious and unconscious, whereby such effects are produced, but they may be roughly grouped into three general classes, *viz.* (1) Personal Suggestion; (2) Thought Influence, present and distant, and (3) Mesmeric or Hypnotic Influence. These three forms shade into each other, and are generally combined, but it is well to separate them here, that we may understand them the better. We will take them up in turn, briefly.

Let us first consider Personal Suggestion. As we have said, this is most common, and is constantly practiced more or less by all of us, and we are all more or less affected by it. We will confine ourselves to the most striking forms. Personal Suggestions are conveyed by the voice, the manner, the appearance, *etc.* The Instinctive Mind takes for granted, and accepts as truth the words, appearance and manners of the positive person, and acts upon the same, according to degree of its receptivity. This degree varies in persons, according to the degree to which they have developed the "I" consciousness, as we have before stated. The greater the amount of the "I" consciousness, the less the degree of receptivity, unless the person is tired, his attention is distracted, is off his guard, or voluntarily opens himself to the influence of the other's mind or words.

The more positive or authoritative the suggestion the more readily is it taken up by the receptive Instinctive Mind. Suggestion affects a person not through his Intellect but through his Instinctive Mind - it operates not by argument but by assertions, demands and commands. Suggestions gain force by being repeated, and where one is not influenced by a single suggestion, repeated suggestions along the same lines have a much greater power. Some persons have cultivated such a proficiency in the art of Suggestion that one has to be on his guard not to unconsciously accept some of the subtle suggestions insinuated into the conversation. But one who realizes the "I" consciousness, or better still, the Real Self and its relation to All, has no need to fear the power of the suggestionist, as the suggestions will not be able to penetrate his well-guarded Instinctive Mind, or even if it does lodge around the outer surface of the mind, it will soon be detected and discarded with a smile of amusement. But, a word of caution; be on your guard towards those who attempt to lead you not by argument or reason, but by assertion, pretended authority, plausible manner and a general "taking it for granted" way with you. Also keep your eye on those who ask you questions and answer them in advance for you, thus: "You like this pattern, don't you?" or "This is what you want, isn't it?" Suggestion and assertion go hand in hand. You can generally tell a Suggestion by the company it keeps.

Secondly, let us consider Thought Influence, present and distant. As we have stated in previous lessons, every thought results in the projection of thought-waves of greater or lesser strength, size and power. We have explained how these thought-waves are sent forth, and how they are received by another individual. We are all receiving thought-waves at all times, but comparatively few affect us, as they are not in harmony with our own thoughts, moods, character and tastes. We attract to our inner consciousness only such thoughts as are in harmony with our own.

But, if we are of a negative character, and allow our Instinctive Mind to go without its proper master, and become too receptive, we are in danger of having it accept, assimilate and act upon the passing thought-waves surrounding us. We have explained the action of the thought-waves in other lessons, but we did not point out this phase of the matter, preferring to take it up here. The unguarded Instinctive Mind is not only affected by all sorts of passing thought-waves, which are floated down to it, but is also peculiarly liable to be affected by a strong, positive, conscious thought-wave directed toward it by another who wishes to influence its owner. Everyone who is trying to influence another person, for good or evil, unconsciously throws off thought-waves of this kind with greater or less effect. And some who have learned some of the rudimentary occult truths and have prostituted them into Black Magic, consciously and deliberately send thought-waves towards persons whom they wish to influence. And if the Instinctive Mind is unguarded by its proper master, it is more or less apt to be affected by these efforts of selfish and malicious minds.

The tales of Witchcraft days are not all mere delusions and superstitions, but underneath the exaggerated reports and tales may be found a great foundation of occult truth, readily recognized by the advanced occultist as rudimentary occult power prostituted into Black Magic. All the combined Black Magic or Witchcraft in the world could not affect a man or woman who possessed the higher form of consciousness, but one of a fearful, superstitious turn of mind, with little or no self-confidence or self-reliance, would be apt to have an Instinctive Mind ready and ripe for the entrance of such hurtful thought-waves or thought-forms. All the conjurations, "spells," etc., of the voodoos, "witches," conjurers, etc., etc., have no efficacy beyond the thought sent out with their use - and the thought is made more powerful because it is concentrated by means of the rites, ceremonies, "spells," images, etc., of the unholy devotees of Black Magic. But it would be just as powerful if concentrated by some other means. But, no matter how concentrated or sent forth, it can have no effect unless the Instinctive Mind is ready to receive and assimilate it, and act upon it. The man or woman "who knows" need have no fear of these practices. In fact, the very reading of this lesson will clear away from many minds the receptivity which might have, or has had, allowed them to be influenced to a greater or lesser extent by the selfish thoughts of others. This, mind you, not because of any virtue in this lesson (we are claiming nothing of the sort), but merely because the reading of it has caused the student's mind to awaken to its own power, and to assert itself.

Remember, the mind attracts only such thoughts as are harmonious with its own thoughts - and the Instinctive Mind is influenced against its own interests, only when its owner has admitted his own weakness and lack of ability to master and guard it. You must guard your own Instinctive Mind, and assert your master and ownership of it, as, otherwise, that ownership may be asserted, claimed and usurped by others more masterful than yourself. You have the strength and power necessary within you, if you but assert it. It is yours for the asking, why don't you demand it? You may awaken the "I" consciousness and develop it by the power of assertion, which will aid in its unfoldment. We will have more to say on this point in the following pages.

We will now consider the third form of Psychic Influence, which is known as Mesmerism, Hypnotism, *etc.* We can merely touch upon that subject here, as its varied forms and phenomena would fill books, if spread out. But we think we can make it clear to you in a few words, as you have followed our thoughts in this and the preceding lessons.

The first thing to remember is that Mesmerism or Hypnotism is but a combination of the two methods just mentioned, plus a greater amount of Prana projected with the Personal Suggestion or Thought Wave. In other words, the Suggestion or Thought Wave becomes charged with Prana to a greater degree than is ordinarily the case, and becomes as much stronger than the ordinary suggestion or thought-wave, as a thought-form is stronger than an ordinary thought-wave. In short, mesmerism or hypnotism is practically the bathing of the person in a flow of thought-forms, kept stimulated and active by a constant supply of Prana, which has in such cases often been called "the mesmeric fluid."

And, another thing to remember is that no person can be mesmerized or hypnotised unless his Instinctive Mind is unguarded or without its proper master, unless the person agrees to be mesmerized and actually consents to it. So that, in the end, it comes down to the fact that no person need be mesmerized or hypnotised unless he is willing or unless he believes that he may be, which is the same thing in the end.

Mesmerism has its uses in the hands of the advanced occultist who understands its laws, but in the hands of those ignorant of its proper use it is a thing to be avoided. Be careful about allowing yourself to be hypnotised by the ignorant pretender. Assert your own power, and you may accomplish for yourself all that anyone else can, on the same plane.

We have, in the brief space at our disposal, touched upon the various forms of Psychic Influence, and may have an opportunity at some future time of going deeper into the subject with you. But we trust that we have said enough to give you at least a general knowledge of the subject, and have at the same time given you a timely warning and caution. We will conclude by saying something to you about the "I" consciousness and its development, which we trust you will read with the attention it merits, and will put into practice that which is indicated.

There is, of course, a still higher form of consciousness than the "I" consciousness - the spiritual consciousness which causes one to be aware of his relation to, and connection with, the source of all power. And those possessing this higher consciousness are far beyond the influence of Psychic Influence of others, for they are surrounded with an aura which repels vibrations on a lower plane. Such do not need the "I" consciousness, as it is included in their higher plane. Such do not need the "I" consciousness, as it is included in their higher consciousness. But those on the mental plane of development (and but few of us have progressed further) will find it well to develop and unfold their consciousness of the "I" - the sense of individuality. You will be aided in this by carrying in mind, and meditating often, that you are a real thing - that you are an Ego - a bit of the Universal Life set apart as an individual that you may work out your part of the Universal Plan, and progress to higher forms of manifestation. That YOU are independent of the body, and only use same as an instrument - that YOU are indestructible, and have eternal life - that YOU cannot be destroyed by fire, water or anything else which the physical man looks upon as a thing which will "kill" him - that no matter what becomes of your body YOU will survive. YOU are a soul, and have a body. (Not that you are a body having a soul, as most persons think and act upon.) Think of yourself as an independent being, using the body as a convenience.

Cultivate the feeling of immortality and reality, and you will gradually begin to realize that you really exist and will always exist, and Fear will drop from you like a discarded cloak, for Fear is really the thought weakening the ill-guarded Instinctive Mind - once get rid of Fear, and the rest is easy. We have spoken of this matter in "Science of Breath," under the title of "Soul Consciousness," on page 70. In the same book, on page 61, under the title "Forming an Aura," we have hinted at a plan whereby weak and fearful persons may protect themselves while they are building up a sure foundation of self-confidence and strength. The affirmation or mantram which has proven of more benefit than any other in these cases is the positive assertion of "I AM," which expresses a truth and tends to a mental attitude which is taken up by the Instinctive Mind and renders it more positive to others, and less liable to be affected by suggestions, *etc.* The mental attitude expressed by "I AM" will surround you with a thought aura, which will act as a shield and a protection, until such time as you have fully acquired the higher consciousness, which carries with it a sense of self confidence and assurance of strength.

From this point you will gradually develop into that consciousness which assures you that when you say "I," you do not speak only of the individual entity, with all its strength and power, but know that the "I" has behind it the power and strength of the Spirit, and is connected with an inexhaustible supply of force, which may be drawn upon when needed. Such a one can never experience Fear - for he has risen far above it. Fear is the manifestation of weakness, and so long as we hug it to us and make a bosom friend of it, we will be open to the influences of others. But by casting aside Fear we take several steps upward in the scale, and place ourselves in touch with the strong, helpful, fearless, courageous thought of the world, and leave behind us all the old weaknesses and courageous thought of the world, and leave behind us all the old weaknesses and troubles of the old life.

When man learns that nothing can really harm him, Fear seems a folly. And when man awakens to a realization of his real nature and destiny, he knows that nothing can harm him, and consequently Fear is discarded.

It has been well said, "There is nothing to fear, but Fear," and in this epigram is concealed a truth which all advanced occultists will recognize. The abolishing of Fear places in the hands of Man a weapon of defense and power which renders him almost invincible. Why do you not take this gift which is so freely offered you? Let your watchwords be: "I AM." "I AM FEARLESS AND FREE."

THE TENTH LESSON.
THE ASTRAL WORLD.

Table of Content

We are confronted with a serious difficulty at the beginning of this lesson, which will be apparent to those of our students who are well advanced in occult studies. We allude to the matter of the description of "planes" of existence. These lessons are intended as elementary studies designed to give the beginner a plain, simple idea of the general principles of occultism, without attempting to lead him into the more complicated stages of the subject. We have tried to avoid technicalities, so far as is possible, and believe that we have at least fairly well accomplished our task of presenting elementary principles in a plain manner, and we know that we have succeeded in interesting many persons in the study, who had heretofore been deterred from taking it up because of the mass of technical description and complicated description of details that met their view upon taking up other works on the subject.

So, in this lesson on the Astral World, and the three lessons that follow it, we will be compelled to deal in generalities instead of going into minute and careful descriptions such as would be needed in a work taking up the "higher-grade" work. Instead of endeavoring to describe just what a "plane" is, and then going on to point out the nice little differences between "planes" and "sub-planes" we shall treat the whole subject of the higher planes of existence under the general term of "The Astral World," making that term include not only the lower divisions of the Astral Plane, but also some of the higher planes of life. This plan may be objected to by some who have followed other courses of reading on the subject, in which only the lower Astral Plane has been so styled, the higher planes receiving other names, which has led many to regard the Astral Plane with but scanty consideration reserving their careful study for the higher planes. But we ask these persons to remember that many of the ancient occultists classed the entire group of the upper planes (at least until the higher spiritual planes were reached) under the general term "The Astral World," or similar terms, and we have the best of authority for this general division. There is as much difference between the lowest astral planes and the highest mental or spiritual planes, as there is between a gorilla and an Emerson, but in order to keep the beginner from getting lost in a wilderness of terms, we have treated all the planes above the physical (at least such as our lessons touches upon) under the general style of

"The Astral World."

It is difficult to convey clearly, in simple terms, the meaning of the word "plane," and we shall use it but little, preferring the word "state," for a plane is really a "state" rather than a place - that is, any one place may be inhabited on several planes. Just as a room may be filled with rays of the sun; light from a lamp; rays from an X-ray apparatus; ordinary magnetic vibrations; air, etc., etc., each acting according to the law of its being, and yet not affecting the others, so may several planes of being be in full operation in a given space, without interfering with each other. We cannot go into detail regarding the matter, in this elementary lesson, and hope merely to give the student a good working mental conception, in order that he may understand the incidents and phenomena of the several planes comprising "The Astral World."

Before going into the subject of the several planes of the Astral World, it will be better for us to consider some of the general phenomena classified under the term "astral." In our Sixth Lesson, we have told you that man (in the body) , in addition to his physical senses of sight, hearing, tasting, smelling and feeling, has five astral senses (counterparts of the physical senses) operating on the astral plane, by which he may receive sense impressions without the aid of the physical sense organs. He also possesses a "sixth-sense" physical organ (the organ of the "telepathic" sense) which also has a corresponding astral sense.

These astral senses function on the lower astral plane - the plane next removed from the physical plane - and the phenomena of clairvoyance is produced by the use of these astral senses, as we have described in the Sixth Lesson. There are, of course, higher forms of clairvoyance, which operate on planes far above that used in ordinary clairvoyance, but such powers are so rare, and are possessed only by those of high attainment, that we need scarcely do more than mention them here. On this lower astral plane, the clairvoyant sees; the clairaudient hears; the psychometrist feels. On this plane the astral body moves about, and "ghosts" manifest. Disembodied souls living on the higher planes of the Astral World, in order to communicate with those on the physical plane, must descend to this lowest plane, and clothe themselves with coarse astral matter in order to accomplish their object. On this plane moves the "astral bodies" of those in the flesh, who have acquired the art of projecting themselves in the astral.

It is possible for a person to project his astral body, or travel in his astral body, to any point within the limits of the earth's attraction, and the trained occultist may do so at will, under the proper conditions. Others may occasionally take such trips (without knowing just how they do it, and having, afterwards, the remembrance of a particular and very vivid dream) ; in fact many of us do take such trips, when the physical body is wrapped in sleep, and one often gains much information in this way, upon subjects in which he is interested, by holding astral communication with others interested in the same subject, all unconsciously of course. The conscious acquirement of knowledge in this way, is possible only to those who have progressed quite a way along the path of attainment. The trained occultist merely places himself in the proper mental condition, and then wishes himself at some particular place, and his astral travels there with the rapidity of light, or even more rapidly. The untrained occultist, of course, has no such degree of control over his astral body and is more or less clumsy in his management of it. The Astral Body is always connected with the physical body (during the life of the latter) by a thin silk-like, astral thread, which maintains the communication between the two. Were this cord to be severed the physical body would die, as the connection of the soul with it would be terminated.

On this lower Astral Plane may also be perceived the auric colors of men, as described in our Fourth Lesson. Likewise it is on this plane that the emanations of thought may be observed by the clairvoyant vision, or the astral of one who visits that plane in his astral body. The mind is continually throwing off emanations, which extend some distance from the person, for a time, and which then, if strong enough, gradually pass off, drawn here and there by the corresponding thoughts of others. These thought emanations resemble clouds, some delicate and beautiful, while others are dark and murky. To the psychic or astral vision, places are seen to be filled with this thought-stuff, varying in character and appearance with the quality and nature of the original thought which produced them.

Some places are seen to be filled with bright attractive thought-stuff showing that the general character of the thought of those who inhabit it is of an uplifting and cheerful character, while other places are filled with a hazy, murky mass or cloud of thought-stuff, showing that those who live there (or some visitors) have been dwelling on the lower planes of thought, and have filled the place with depressing reminders of their sojourn there. Such rooms should be opened wide to the sun, and air, and one moving into them should endeavor to fill them with bright, cheerful and happy thoughts, which will drive out the lower quality of thought-stuff. A mental command, such as "I command you to move away from this place," will cause one to throw out strong thought vibrations, which will either dissolve the objectionable thought-stuff, or will cause it to be repelled and driven away from the immediate vicinity of the person making the command.

If people could see but for a few minutes the thought-atmosphere of groggeries, gambling-rooms, and places of that kind, they would not care to again visit them. Not only is the atmosphere fairly saturated with degrading thoughts, but the lower class of disembodied souls flock in large numbers around the congenial scene, striving to break the narrow bounds which separate them from the physical plane in such places.

Perhaps the best way to make plain to you the general aspects and phenomena of the Astral World, would be to describe to you an imaginary trip made by yourself in that world, in charge of an experienced occultist. We will send you, in imagination, on such a trip, in this lesson, in charge of a competent guide-it being presupposed that you have made considerable spiritual progress, as otherwise even the guide could not take you very far, except by adopting heroic and very unusual methods, which he probably would not see fit to do in your case. Are you ready for your trip? Well, here is your guide.

You have gone into the silence, and suddenly become aware of having passed out of your body, and to be now occupying only your astral body. You stand beside your physical body, and see it sleeping on the couch, but you realize that you are connected with it by a bright silvery thread, looking something like a large bit of bright spider-web. You are conscious of the presence of your guide, who is to conduct you on your journey. He also has left his physical body, and is in his astral form, which reminds you of a vapory something, the shape of the human body, but which can be seen through, and which can move through solid objects at will. Your guide takes your hand in his and says, "Come," and in an instant you have left your room and are over the city in which you dwell, floating along as does a summer cloud. You begin to fear lest you may fall, and as soon as the thought enters your mind you find yourself sinking. But your guide places a hand under you and sustains you, saying, "Now just realize that you cannot sink unless you fear, to hold the thought that you are buoyant and you will be so." You do so, and are delighted to find that you may float at will, moving here and there in accordance to your wish or desire.

You see great volumes of thought-clouds arising from the city like great clouds of smoke, rolling along and settling here and there. You also see some finer vapory thought-clouds in certain quarters, which seem to have the property of scattering the dark clouds when they come in contact with them. Here and there you see bright thin lines of bright light, like an electric spark, traveling rapidly through space, which your guide tells you are telepathic messages passing from one person to another, the light being caused by the Prana with which the thought is charged. You see, as you descend toward the ground, that every person is surrounded by an egg-shaped body of color, his aura - in which is reflected his thought and prevailing mental state, the character of the thought being represented by varying colors. Some are surrounded by beautiful auras, while others have around them a black, smoky aura, in which are seen flashes of red light. Some of these auras make you heartsick to observe, as they give evidence of such base, gross, and animal thoughts, that they cause you pain, as you have become more sensitive now that you are out of your physical body. But you have not much time to spare here, as your trip is but a short one, and your guide bids you come on.

You do not seem to change your place in space, but a change seems to have come over everything like the lifting of a gauzy curtain in the pantomime. You no longer see the physical world with its astral phenomena, but seem to be in a new world - a land of queer shapes. You see astral "shells" floating about - discarded astral bodies of those who have shed them as they passed on. These are not pleasant to look upon, and you hurry on with your guide, but before you leave this second anteroom to the real Astral World, your guide bids you relax your mental dependence upon your astral body, and much to your surprise you find yourself slipping out of it, leaving it in the world of shells, but being still connected with it by a silk-like cord, or thread, just as it, in turn, is connected with your physical body, which you have almost forgotten by this time, but to which you are still bound by these almost invisible ties. You pass on clothed in a new body, or rather an inner garment of ethereal matter, for it seems as if you have been merely shedding one cloak, and then another, the YOU part of yourself remains unchanged - you smile now at the recollection that once upon a time you thought that the body was "you." The plane of the "astral shells" fades away, and you seem to have entered a great room of sleeping forms, lying at rest and in peace, the only moving shapes being those from higher spheres who have descended to this plane in order to perform tasks for the good of their humbler brethren. Occasionally some sleeper will show signs of awakening, and at once some of these helpers will cluster around him, and seem to melt away into some other plane with him. But the most wonderful thing about this region seems to be that as the sleeper awakens slowly, his astral body slips away from him just as did yours a little before, and passes out of that plane to the place of "shells," where it slowly disintegrates and is resolved into its original elements. This discarded shell is not connected with the physical body of the sleeping soul, which physical body has been buried or cremated, as it is "dead"; nor is the shell connected with the soul which has gone on, as it has finally discarded it and thrown it off. It is different in your case, for you have merely left it in the anteroom, and will return and resume its use, presently.

The scene again changes, and you find yourself in the regions of the awakened souls, through which you, with your guides, wander backward and forward. You notice that as the awakening souls pass along, they seem to rapidly drop sheath after sheath of their mental bodies (for so these higher forms of drop sheath after sheath of their mental-bodies (for so these higher, forms of ethereal coverings are called) , and you notice that as you move toward the higher planes your substance becomes more and more etherealized, and that as you return to the lower planes it becomes coarser and grosser, although always far more etherealized than even the astral body, and infinitely finer than the material physical body. You also notice that each awakening soul is left to finally awaken on some particular plane. Your guide tells you that the particular plane is determined by the spiritual progress and attainment made by the soul in its past lives (for it has had many earthly visits or lives), and that it is practically impossible for a soul to go beyond the plane to which it belongs, although those on the upper planes may freely revisit the lower planes, this being the rule of the Astral World - not an arbitrary law, but a law of nature. If the student will pardon the commonplace comparison, he may get an understanding of it, by imagining a large screen, or series of screens, such as used for sorting coal into sizes. The large coal is caught by the first screen, the next size by the second, and so on until the tiny coal is reached. Now the large coal cannot get into the receptacle of the smaller sizes, but the small sizes may easily pass through the screen and join the large sizes, if force be imparted to them. Just so in the Astral World, the soul with the greatest amount of materiality, and coarser nature, is stopped by the screen of a certain plane, and cannot pass on the higher ones, while one which has passed on to the higher planes, having cast off more confining sheaths, can easily pass backward and forward among the lower planes. In fact souls often do so, for the purpose of visiting friends on the lower planes, and giving them enjoyment and comfort in this way, and, in cases of a highly developed soul, much spiritual help may be given in this way, by means of advice and instruction, when the soul on the lower plane is ready for it. All of the planes, in fact, have Spiritual Helpers, from the very highest planes, some devoted souls preferring to so devote their time in the Astral World rather than to take a well earned rest, or to pursue certain studies for their own development. Your guide explains these things to you as you pass backward and forward, among the lower set of planes (the reason you do not go higher will be explained to you bye-and-bye), and he also informs you that the only exception to the rule of free passage to the planes below the plane of a soul, is the one which prevents the lower-plane souls from entering the "plane of the sleepers," which plane may not be entered by souls who have awakened on a low plane, but may be freely entered by those pure and exalted souls who have attained a high plane. The plane of the chamber of slumber is sacred to those occupying it, and those higher souls just mentioned, and is in fact in the nature of a distinct and separated state rather than one of the series of planes just mentioned.

The soul awakens on just the plane for which it is fitted - on just the sub-

The soul awakens on just the plane for which it is fitted - on just the sub-plane of that plane which its highest desires and tastes naturally select for it. It is surrounded by congenial minds, and is able to pursue that which the heart of the man had longed for during earth life. It may make considerable progress during this Astral World life, and so when it is reborn it is able to take a great step forward, when compared to its last incarnation. There are planes and sub-planes innumerable, and each finds an opportunity to develop and enjoy to the fullest the highest things of which it is capable at that particular period of development, and as we have said it may perfect itself and develop so that it will be born under much more favorable conditions and circumstances in the next earth life. But, alas, even in this higher world, all do not live up to their best, and instead of making the best of their opportunities, and growing spiritually, they allow their more material nature to draw them downward, and they spend much of their time on the planes beneath them, not to help and assist, but to live the less spiritual life of the denizens of the lower planes - the more material planes. In such cases the soul does not get the benefit of the Astral World sojourn and is born back into just about the same condition as the last earth life - it is sent back to learn its lesson over again.

The very lowest planes of the Astral World are filled with souls of a gross type - undeveloped and animal like - who live as near as possible the lives they lived on earth (about the only thing they gain being the possibility of their "living-out" their gross tastes, and becoming sick and tired of it all, and thus allowing to develop a longing for higher things which will manifest in a "better-chance" when they are reborn). These undeveloped souls cannot, of course, visit the upper planes, and the only plane below them being the plane of shells and the astral sub-plane immediately above the material plane (which is one of the so-called anterooms of the Astral World) they often flock back as near to earth as is possible. They are able to get so near back to earth that they may become conscious of much that is transpiring there, particularly when the conditions are such that they are in harmony with their own natures. They may be said to be able to practically live on the low material plane, except that they are separated from it by a tantalizing thin veil, which prevents them from actively participating in it except on rare occasions. They may see, but not join in, the earth life. They hang around the scenes of their old degrading lives, and often take possession of the brain of one of their own kind, who may be under the influence of liquor, and thus add to his own low desires. This is an unpleasant subject, and we do not care to dwell upon it - happily it does not concern those who read these lessons, as they have passed beyond this stage of development. Such low souls are so attracted by earth-life, on its lower planes, that their keen desires cause them to speedily reincarnate in similar conditions although there is always at least a slight improvement - there is never a going backward. A soul may make several attempts to advance, in spite of the dragging-back tendencies of its lower nature - but it never slips back quite as far as the place from which it started.

The souls in the higher planes, having far less attraction for earth-life, and having such excellent opportunities for advancement, naturally spend a much longer time in the Astral World, the general rule being that the higher the plane, the longer the rest and sojourn. But sooner or later the lesson is fully learned, and the soul yearns for that further advancement that can only come from the experience and action of another earth-life, and through the force of its desires (never against its will, remember) the soul is gradually caught in the current sweeping on toward rebirth, and becoming drowsy, is helped toward the plane of the room of slumber and, then falling into the soul-slumber it gradually "dies" to the Astral World, and is reborn into a new earth-life in accordance to its desires and tastes, and for which it is fit at that particular stage of its development. It does not fully awaken upon physical birth, but exists in a dreamy state of gradual awakening during the years of early childhood, its awakening being evidenced by the gradual dawning of intelligence in the child whose brain keeps pace with the demands made upon it. We will go more into detail regarding this matter, in the succeeding chapters.

All of these things, your guide has pointed out to you, and he has shown you examples of all the things we have just mentioned. You have met and talked with friends and loved ones who have passed out of the body and occupy some of the planes through which you have passed. You have noticed with wonder that these souls acted and spoke as if *their* life was the only natural one, and in fact seemed to think that you had come to them from some outside world. You also noticed that while those on each plane were more or less acquainted with the planes beneath them, they often seemed in total ignorance of those above them - except in the case of those on the higher planes who had awakened to a conscious realization of what it all meant, and knew that they were merely in a class working their way upward. Those on the lower planes seemed more or less unconscious of the real meaning of their existence, not having awakened to the conscious spiritual stage. You also noticed how few changes these souls seemed to have undergone, how very little more they seemed to know about things spiritual and occult than when on earth. You also noticed on the lower planes an old friend, who in earth-life, was a pronounced materialist, who did not seem to realize that he was "dead" and who believed that, by some catastrophe of nature, he had been transported to some other planet or physical world, and who was as keen as ever for his argument that "death ended all," and who flew into a rage with the visitors from the higher spheres who told him whom they were and from whence they came, calling them rogues and imposters, and demanding that they show him something of their claimed "higher spheres" if they were realities. He claimed that their sudden appearances and disappearances were simply the physical phenomena of the new planet upon which they were living. Passing away from him in the midst of his railing at you for agreeing with the "imposters" and "visionaries," who, to use his expression, were "little better than the spiritualists of the old world," you sadly asked your guide to take you to the highest spheres. Your guide smiled and said, "I will take you as far as you can go," and then took you to a plane which so fitted in with your desires, aspirations, tastes, and development, that you begged him to allow you to remain there, instead of taking you back to earth, as you felt that you had reached the "seventh heaven" of the Astral World. He insisted upon your return, but before starting told you that you were still in one of the sub-planes of the comparatively lower planes. You seemed to doubt his words, and like the materialist asked to be shown the greater things. He replied, "No, my son, you have progressed just as far as your limitations will allow - you have reached that part of the 'other life' which will be yours when you part with the body, unless you manage to develop still more and thus pass into a higher grade thus far you may go but no farther. You have your limitations, just as I have mine, still farther on. No soul may travel beyond its spiritual boundaries."

"But," continued your guide, "beyond your plane and beyond mine are plane after plane, connected with our earth, the splendors of which man cannot conceive. And there are likewise many planes around the other planets of our chain - and there are millions of other worlds - and there are chains of universes just as there are chains of planets - and then greater groups of these chains - and so on greater and grander, beyond the power of man to imagine - on and on and on and on, higher and higher to inconceivable heights. An infinity of infinities of worlds are before us. Our world and our planetary chain and our system of suns, and our systems of solar systems, are but as grains of sand on the beach."

"Then what am I - poor mortal thing - lost among all this inconceivable greatness," you cried. "You are the most precious thing - a living soul," replied your guide, "and if you were destroyed the whole system of universes would crumble, for you are as necessary as the greatest part of it - it cannot do without you - you cannot be lost or destroyed - you are part of it all, and are eternal.

"And beyond all of this of which you have told me," you cried, "what is there, and what is the center of it all?" Your guide's face took on a rapt expression. "THE ABSOLUTE," he replied.

And when you reached your physical body again - just before your guide faded away - you asked him, "How many million miles away from Earth have we been, and how long were we gone?" He replied, "You never left the Earth at all - and your body was left alone but a moment of time - time and space belong not to the Astral world."

THE ELEVENTH LESSON.
BEYOND THE BORDER.

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In these lessons we have not attempted to force upon the student any conception of the truth which did not appeal to him, or which did not harmonize with his own conception. We grant to all the liberty of their own convictions, preferring that they should accept only such of the Yogi teachings as may appeal to them, letting the rest pass by as not being needed just at that time. We merely state the Yogi's conception of the matter, as simply and plainly as we are able, that the student may understand the theory - whether or not it appeals to him as truth is a matter with which we have no concern. If it is true, then it is true, no matter what the student may think of it, and his belief or unbelief does not change matters. But, the Yogis do not hold to the idea that anyone is to be punished for unbelief, nor is one to be rewarded for belief - they hold that belief and unbelief are not matters of the will, but of the growth of understanding, therefore it is not consistent with justice to suppose that one is rewarded or punished for belief or unbelief. The Yogis are the most tolerant of people. They see good, and truth, in all forms of belief, and conceptions of truth, and never blame any for not agreeing with them. They have no set creeds, and do not ask their followers to accept as a matter of course all that they teach. Their advice to students is: "Take what appeals to you, and leave the rest - tomorrow come back and take some of what you have rejected today, and so on, until you receive all we have to give you - do not force yourself to accept unpalatable truths, for when the time comes for you to receive them they will be pleasant to your mental taste - take what you please, and leave what you please - our idea of hospitality does not consist in forcing unpalatable things upon you, insisting that you must eat them to gain our favor, or that you will be punished for not liking them - take your own wherever you find it; but take nothing that is not yours by right of understanding; and fear not that anything that belongs to you may be withheld." With this understanding we proceed with our lesson - a most important one

When the Ego leaves the body, at the moment of what we call Death, it leaves behind it the lower principles, and passes onward to states which will be considered by us presently. It leaves behind, first, the physical body. This physical body, as we have told you in the First Lesson, is composed of millions of tiny cells - little lives having a bit of mind or intelligence, under control of the central mind of the man; having also a supply of prana, or vital force, and a material casing or body, the sum of which little bodies makes the whole body of the man. We have devoted a chapter of our book upon "Hatha Yoga" to the consideration of these little lives, and we must refer the student to that book for fuller particulars of their life and work. When the death of the man occurs - when the Ego leaves its material sheath which it has used for the period of that particular "life," the cells separate and scatter, and that which we call decay sets in. The force which has held these cells together is withdrawn, and they are free to go their own way and form new combinations. Some are absorbed into the bodies of the plants in the vicinity, and eventually find themselves forming parts of the body of some animal which has eaten the plant, or a part of some other man who has eaten the plant or the meat of the animal which had eaten the plant. You will, of course, understand that these little cell - lives have nothing to do with the real soul or Ego of the man - they are but his late servants, and have no connection with his consciousness. Others of these atoms remain in the ground for some time, until taken up by some other form of living thing which needs nourishment. As a leading writer has said, "Death is but an aspect of life, and the destruction of one material form is but a prelude to the building up of another."

From the moment that the Ego leaves the physical body, and the influence of the commanding mind is withdrawn from the cells and the cell groups, disorder reigns among them. They become a disorganized army, rushing hither and thither, interfering with each other - jostling and pushing each other - even fighting each other, their only object being to get away from the crowd - to escape from the general confusion. During the life of the body their main object is to work together in harmony, under the orders of their officers - after the death of the body their only object seems to separate and each go its own way. First the groups separate one from the other - then each group breaks up into smaller groups-and so on until each individual cell becomes freed from its fellows, and goes its own way, or where it is called by some form of life needing it. As a writer on the subject has said, "The body is never more alive when it is dead; but it is alive in its units, and dead in its totality."

When the Ego departs from the physical body, at the moment of death, the Prana being no longer under control of the central mind, responds only to the orders of the individual atoms or their groups, which have formed the individual body, and as the physical body disentegrates and is resolved into its original elements, each atom takes with it sufficient Prana to maintain its vitality, and to enable it to form new combinations, the unused Prana returning to the great universal storehouse, from which it came.

When the Ego leaves the body, at the moment of death, it carries with it the

Astral Body as well as the higher principles. This astral body, you will remember, is the exact counterpart of the physical body, but is composed of a finer quality of matter, and is invisible to the ordinary vision, but may be plainly seen by clairvoyant or astral sight, and may therefore be sometimes seen by persons under certain psychic conditions. Clairvoyants describe the parting of the Astral Body from the Physical Body as most interesting. They describe it as rising from the physical body, like a cloud of thin luminous vapor, but being connected with the physical body by a slender, silken, vapory cord, which cord becomes thinner and thinner until it becomes invisible to even the fine clairvoyant vision, just before it breaks entirely. The Astral Body exists some time after the physical death of the man, and under certain circumstances it becomes visible to living persons, and is called a "ghost." The Astral Body of a dying person is sometimes projected by an earnest desire and may become visible to relatives or friends with whom the dead man is in sympathy.

After a time, differing in various cases, as we will see later on, the Astral Body is discarded by the Ego, and it in turn begins to disintegrate. This discarded Astral Body is nothing more than a corpse of finer material, and is what occultists know as an "astral shell." It has no life or intelligence, when thus discarded, and floats around in the lower astral atmosphere, until it is resolved into its original elements. It seems to have a peculiar attraction toward its late physical counterpart, and will often return to the neighborhood of the physical body and disintegrate with it. Persons of psychic sight, either normal or influenced by fear or similar emotions, frequently see these astral shells floating around graveyards, over battlefields, etc., and are often mistaken for the "spirits" of departed people, whereas they are no more the person than is the physical corpse beneath the ground. These astral shells may be "galvanized" into a semblance of life by coming into contact with the vitality of some "medium," the prana of the latter animating it, and the sub-conscious mentality of the medium causing it to manifest signs of life and partial intelligence. At some of the seances of the mediums these astral shells are materialized by means of the vitality of the medium, and talk in a stupid, disconnected way with those around, but it is not the person himself talking, but a mere shell animated by the life principle of the medium and the "circle," and acting and talking like an automaton. There are, of course, other forms of spirit return, which are far different, but those investigating spiritualistic phenomena should beware of confounding these astral shells with the real intelligence of their deceased friends. And now let us return to the Ego, which has left the physical body.

While the Ego, encased in its Astral body, is slowly passing out of the Physical Body, the whole life of the person from infancy to old age, passes before his mental vision. The memory gives up its secrets, and picture after picture passes in swift succession before the mind, and many things are made plain to the departing soul - the reason of many things is discovered, and the soul sees what it all means - that is, it understands its whole life just complete, because it sees it as a whole. This is in the nature of a vivid dream to the dying individual, but it leaves a deep impress, and the memories are recalled and made use of at a later period, by the soul. Occultists have always urged that the friends and relatives of a dying person should maintain quiet and calm around him, that he may not be disturbed by conflicting emotions, or distracting sounds. The soul should be allowed to go on its way in peace and quiet, without being held back by the wishes or conversation of those around him.

So the Ego passes on, and out from the body. To where? Let us say here that the future states of the soul, between incarnations, have nothing to do with places - it is a matter of "states" not of places. There are numerous places of existence, and all interpenetrate each other, so that a given space may contain intelligences living on several different planes, those living on the lower planes not being conscious of the existence and presence of those living on the higher ones. So get the idea of "place" out of your minds - it is all a matter of "states," or "planes."

The soul after passing out of the body, if left undisturbed by emphatic calls from those whom it has left behind (and which calls may consist of violent manifestations of grief, and earnest demands for the return of the departed one on the part of some loved one, or from someone to whom the deceased person was bound by ties of duty) falls into a semi-conscious state - a blissful, peaceful, happy, restful state - a dream of the soul. This state continues for some time (varying in individuals as we shall see) until the astral shell falls from it, and floats off in the astral atmosphere, and until the lower portions of that etherealized matter which confines the lower portions of the mind gradually dissolves and also drops from the soul, leaving it possessed of only the higher portions of its mentality.

The man of low spiritual development, and consequently of a larger degree of animal nature, will part with but little of his mind-body, and soon reaches the highest of which he has been mentally and spiritually capable in his earth-life. The man of high spiritual attainment, will gradually "shed" much of his mental-body, until he has thrown off all except the highest portions developed in his earth life. Those between the two mentioned types will act according to their degree of spiritual attainment, of course. Then, when the last possible remnant of the lower mentality has dropped from the soul, it awakes, as it passes on to states which will be described a little later on in this lesson. It will be seen that the man of gross mentality and spiritual development will stay in the dreamlike state but a short time, as the process of casting off of sheaths is a comparatively simple one, requiring but little time. And it likewise will be seen that the man who has reached a high degree of spiritual development, will rest for a longer period, as he has much more to get rid of, and this discarded material of the mind drops from him like the leaves of a rose, one after the other, from the outer to the inner.

Each soul awakens when it has discarded all that it can (or rather all that will drop from it) and when it has reached the highest state possible to it. Those who have made material spiritual progress during the earth-life just past, will have much useless and outgrown matter to discard, while the one who has neglected his opportunities, and dies about as he was born, will have but little to throw off, and will awaken in a very short time. Each rests until the highest point of unfoldment has manifested itself. But before going on further, let us stop a moment to say that both the sinking into the restful state, and the soundness and continuance of it may be interfered with by those left in the earth life. A soul which has "something on its mind" to communicate, or which is grieved by the pain of those who have been left behind (especially if it hears the lamentations and constant call for its return) will fight off the dreamy state creeping over it, and will make desperate efforts to return. And, likewise, the mental calls of those who have been left behind, will disturb the slumber, when it has been once entered into, and will cause the sleeping soul to rouse itself and endeavor to answer the calls, or at least will partially awaken it and retard its unfoldment. These half-awake souls often manifest in spiritualistic circles. Our selfish grief and demands often cause our loved ones who have passed much pain and sorrow and unrest, unless they have learned the true state of affairs before they have passed out, and refuse to be called back to earth even by those they love. Cases are known to occultists where souls have fought off the slumber for years in order to be around their loved ones on earth, but this course was unwise as it caused unnecessary sorrow and pain to both the one who had passed on, and those who had remained on earth. We should avoid delaying the process of those who have passed on - let them sleep on and rest, awaiting the hour of their transformation. It is like making them die their death several times in succession - those who truly love and understand avoid this - their love and understanding bids them let the soul depart in peace and take its well earned rest and gain its full development. This period of soul-slumber is like the existence of the babe in its mother's womb - it sleeps that it may awaken into life and strength.

Before passing on to the awakening, however, we think it proper to state that it is only the soul of the person who has died a natural death which sinks at once (if not disturbed) into the soul-slumber. Those who die by "accident," or who are killed - in other words, those who pass out of the body suddenly, find themselves killed - in other words, those who pass out of the body suddenly, find themselves wide-awake and in full possession of the mental faculties for some time. They often are not aware that they have "died," and cannot understand what is the matter with them. They are often fully conscious (for a short time) of life on earth, and can see and hear all that is going on around them, by means of their astral faculties. They cannot imagine that they have passed out of the body, and are sorely perplexed. Their lot would be most unhappy for a few days, until the sleep overtook them were it not for the Astral Helpers, who are souls from the higher states of existence, who gather around them and gently break to them the news of their real condition offer them words of comfort and advice, and "take care" of them until they sink into the soul-slumber just as a tired child sinks to sleep at night. These helpers never fail in their duty, and no one who passes out suddenly is neglected, be he or she "good" or "bad," for these Helpers know that all are God's children and their own brothers and sisters. Men of high spiritual development and powers have been known to pass out of their physical bodies temporarily (by means of their Astral Bodies) for the purpose of giving aid and advice in times of great catastrophes, or after a great battle, when immediate assistance and advice are needed. At such times, also, some of the higher intelligences in the scale of spiritual evolution descend from their lofty states and appearing as men give words of encouragement and the benefit of their wisdom. This not only in civilized countries but in all parts of the world, for all are akin. Many who have reached the high stages of spiritual development, and who have advanced far beyond the rest of the particular race-group to which they belong, and who have earned a longer stay in the higher states, awaiting the progress of their brothers, devote themselves to this and similar tasks, voluntarily relinquishing their earned rest and happiness for the good of their less fortunate brethren. Persons dying in the way of which we have spoken, of course, gradually fall into the slumber of the soul, and the process of the casting off of the confining sheaths goes on just as in cases of those dying a "natural" death.

When the soul has cast off the confining sheaths, and has reached the state for which it is prepared by its earth-lives, including that gained by development in the last earth-life, it passes immediately to the plane in the Astral World for which it is fitted, and to which it is drawn by the Law of Attraction. Now the Astral World, in all of its stages and planes, is not a "place" but a state, as we have before stated. These planes interpenetrate and those dwelling on one plane are not conscious of those dwelling on another, nor can they pass from one plane to another, with this exception those dwelling on a higher plane are able to see (if they desire) the planes below them in the order of development, and may also visit the lower planes, if they desire to do so. But those on the lower planes are not able to either see or visit the higher planes. This is not because there is a "watchman at the gate," or anything of that sort (for there can be no "gate" to a plane or state) but from the same reason that a fish is not able to soar above the water into the air like a bird - its nature does not permit it to do so. A soul having another soul toward which it is attached by some old tie, and finding that soul on a lower plane than itself, is able to visit the less developed soul and aid it in its development by advice and instruction, and to thus prepare it for its next incarnation so that when the two shall meet again in earth-life the less developed soul will have grown far nearer to its higher brother - or sister - soul, and may thereafter go hand in hand throughout life, or lives. This, of course, providing the less developed soul is willing to be instructed. Souls after reaching a certain degree of development are quite willing to be instructed when out of the body (as above stated) as they are freed from the distracting influences of earth-life, and are more open to the help of the Spirit. The Yogi teaching goes so far as to state that in rare cases, the helping soul may even bring his lower brother to such a state that he is enabled to throw off some of the lower mental principles which have clung to him after his awakening, and which kept him in a certain plane, and thus enable him to pass on to the next higher plane. But this is rare, and can only happen when the soul has been *nearly* but not quite able to throw off the confining sheath, unaided.

The lower planes of the Astral World are filled with souls of a gross, undeveloped type, who live lives very similar to those lived on earth. In fact they are so closely connected with the material plane, and are so attracted to it, that they are so conscious of much that goes on in it, that they may be said to be living on the material Plane, and only prevented from active participation in it by a thin veil which separates them from their own kind in the body. These souls hang around the old scenes of their earthly degradation, and often influence one of their kind who is under the influence of liquor and who is thereby open to influences of this nature. They live their old lives over again in this way, and add to the brutality and degradation of the living by their influences and association. There are quite a number of these lower planes, as well as the higher planes, each containing disembodied souls of the particular class belonging to it. These lower plane souls are in very close contact with the material plane, and are consequently the ones often attracted to seances, where the medium and sitters are on a low plane. They masquerade as the "spirits" of friends of visitors, and others, often claiming to be some well known and celebrated personages. They play the silly pranks so often seen at seances, and take a particular delight in such things, and "general devilment," if permitted to do so. They are not fit company for people on the higher plane, whether they be embodied or disembodied.

These lower plane souls spend but little time in the disembodied state, and are strongly attracted by the material life, the consequence being that they are filled with a great desire to reincarnate, and generally spend but little time between two incarnations. Of course, when they are reborn they are attracted to, and attracted by, parents of the same tendencies, so that the surroundings in their new earth-life will correspond very closely to those of their old one. These crude and undeveloped souls, as well as the souls of the savage races, progress but slowly, making but a trifling advance in each life, and having to undergo repeated and frequent incarnations in order to make even a little progress. Their desires are strong for the material, and they are attracted to and by it - the Spirit's influences exerting but a comparatively slight attraction upon them. But even these make some progress - all are moving forward if even but a little.

The souls on each of the succeeding higher planes, of course, make more rapid progress each earth-life, and have fewer incarnations, and a much longer time between them. Their inclinations and tastes being of a higher order, they prefer to dwell on in the higher places of disembodied life, thinking of and contemplating the higher teachings, aided as they are by the absence from material things and encouraged by the rays of the Spiritual Mind beating down upon them, helping their unfoldment. They are able to prepare themselves for great progress in this way, and often spend centuries on the higher planes, before reincarnating. In some cases where they have advanced far beyond their race, they spend thousands of years in the higher planes, waiting until the race grows up to, render their rebirth attractive, and in the meantime they find much helpful work to do for less developed souls.

But sooner or later, the souls feel a desire to gain new experiences, and to manifest in earth-life some of the advancement which has come to them since "death," and for these reasons, and from the attraction of desires which have been smoldering there, not lived out or cast off, or, possibly influenced by the fact that some loved soul, on a lower plane, is ready to incarnate and wishing to be incarnated at the same time in order to be with it (which is also a desire) the souls fall into the current sweeping toward rebirth, and the selection of proper parents and advantageous circumstances and surroundings, and in consequence again fall into a soul-slumber, gradually, and so when their time comes they "die" to the plane upon which they have been existing and are "born" into a new physical life and body. A soul does not fully awaken from its sleep immediately at birth, but exists in a dreamlike state during the days of infancy, its gradual awakening being evidenced by the growing intelligence of the babe, the brain of the child keeping pace with the demands made upon it. In some case the awakening is premature, and we see cases of prodigies, child-genius, etc., but such cases are more or less abnormal, and unhealthy. Occasionally the dreaming soul in the child half-awakes, and startles us by some profound observation, or mature remark or conduct.

Much of this process of preparing for reincarnation is performed by the soul unconsciously, in obedience to its inspirations, and desires, as it really has not grown to understand what it all means; and what is before it, and is being swept along by the Law of Attraction almost unconsciously. But after souls attain a certain degree of development, they become conscious of the process of reincarnation, and are thereafter conscious of past lives, and preceding a rebirth may take a conscious part in selecting the environments and surroundings. The higher they rise in the scale, the greater their conscious power, and choice.

It will readily be seen that there are planes upon planes of disembodied existence. The Yogi Philosophy teaches that there are Seven Great Planes (sometimes spoken of by uneducated Hindus as the "seven heavens"), but each great plane has seven subdivisions, and each subdivision has seven minor divisions, and so on.

It is impossible for us to begin to describe the nature of the higher astral life. We have no words to describe it, and no minds to comprehend it. Life on the lower planes is very similar to earth-life, many of the inhabitants seeming to think that it is a part of the earth, and, not realizing that they are freed from earthly limitations, imagine that fire can burn them, water can drown them, *etc.* They live practically on the earth amidst its scenes. Above these are planes whose inhabitants have higher ideas and lives - and so on and on and on, until the bliss of the higher planes cannot be comprehended by man today. In some of the intermediate planes, those who are fond of music indulge to the utmost their love for it - artists their love for their art, intellectual workers pursue their studies - and so on, along these lines. Above these are those who have awakened spiritually and have opportunities for developing themselves, and gaining knowledge. Above these are states of which we cannot dream. And; yet remember this, even these highest planes are but parts of the high Astral Plane, which plane is but one of the lower ones of the Universe, and above that comes plane after plane of existence. But why speak of this, friends - we cannot undertake to master the problem of higher mathematics, when we scarcely know how to add two figures together. But all this is for us - all for us - and we cannot be robbed of our inheritance.

THE TWELFTH LESSON.
SPIRITUAL EVOLUTION.

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The beautiful doctrine of Spiritual Evolution, that gem in the diadem of the Yogi Philosophy is sadly misunderstood and misinterpreted, even by many who are its friends. The mass of uninformed people confuse it with the crudest ideas of the ignorant races of Asia and Africa - believe that it teaches that the souls of men descend into the bodies of the lower animals after death. And under the guise of high teachings regarding Reincarnation, many promulgate theories holding that the soul of man is bound to the wheel of human rebirth, and must live in body after body whether it will or not - until certain great cycles are past, when the race moves on to another planet. All of these misconceptions, however, are based upon the real truth - they are the truth, but not the *whole* truth. It is true that the soul of a brutal, selfish, bestial man, after death, will be drawn by *the force of its own desires* toward rebirth in the body of some of the lower and more beast-like races of man - it has failed in its class work, and has been sent back to a lower grade. But the soul that has once reached the stage of even primitive Manhood, never can sink back into the plane of lower animal life. As bestial as it may be, it still has acquired something that the animal lacks, and that something it can never lose. And likewise, although the race - as a race - must wait until certain periods are reached before it may move onward, yet the individual who has risen beyond the need of immediate rebirth, is not compelled to reincarnate as a man of the present stage of development, but may wait until the race "catches up" to him, as it were, when he may join it in its upward swing, the intervening period being spent either in the higher planes of the Astral World or in conscious temporary sojourn in other material spheres, helping in the great work of the evolution of all Life.

And, so far from the spiritually awakened Man being compelled to suffer continuous involuntary rebirths, he is not reborn except with his own consent and desire, and with a continuance of consciousness - this continuance of consciousness depending upon the spiritual attainment reached. Many who read these lines are partially conscious of their past existences in the flesh, and their attraction to this subject is due to that semiconsciousness and recognition of the truth. Others, now in the flesh, have varying degrees of consciousness, reaching, in some cases, a full recollection of their past lives. And, rest assured, dear student, that when you reach a certain stage of spiritual awakening (and you may have reached it even now) you will have left behind you unconscious rebirth, and, after you have passed out of your present body and after a period of spiritual rest - you will not be reborn, until you are ready and willing, and you will then carry with you a continuous recollection of all that you choose to carry with you into your new life. So cease this fretting about forced rebirth, and stop worrying about your fancied loss of consciousness in future lives. Spiritual attainment is slow and arduous, but every inch gained is so much further on, and you can never slip back, nor lose the slightest part of what you've gained.

Even those who are reborn, unconsciously, as are the majority of the race, are not actually reborn against their will or desire. On the contrary, they are reborn *because* they desire it - because their tastes and desires create longings that only renewed life in the flesh can satisfy, and, although they are not fully conscious of it, they place themselves again within the operation of the Law of Attraction, and are swept on to a rebirth, in just the surroundings best calculated to enable them to exhaust their desires, and satisfy their longings - these desires and longings thus dying a natural death, and making way for higher ones. So long as people earnestly desire material things - the things of the flesh and the material life, and are not able to divorce themselves from such things at will - just so long will they be drawn toward rebirth that these desires may be gratified or satisfied. But when one has, by experience in many lives, learned to see things as they are, and to recognize that such things are not a part of his real nature, then the earnest desire grows less and finally dies, and that person escapes from the operation of the Law of Attraction, and need not undergo rebirth until some higher desire or aspiration is appealed to, as the evolution of the race brings new eras and peoples. It is as if one were to soar away up above the atmosphere of the earth - beyond the sphere of the earth's attraction - and would then wait until the earth revolved beneath him and he saw, far below, the spot which he wished to visit, when all he would have to do would be to allow himself to sink until the force of gravity exerted by the earth would draw him to the desired place.

The idea of compulsory rebirth is horrible to the mind of the average man, and rightly so, for it violates his intuitive sense of the justice and truth of this great law of Life. We are here because we wished to be - in obedience to the Law of Attraction, operating in accordance with our desires and aspiration - yes, often, longings - after our departure from our last fleshly tenement, and the period of rest which always follows a life. And we will never be anywhere else, or in any other life, unless by reason of that same law, called into effect in the same manner. It is quite true, that the period between lives gives us an opportunity to receive the higher knowledge of the Spirit more clearly than when disturbed by material things, but even with this additional aid, our desires are often sufficiently strong to cause us to reject the gentle promptings of the Spirit, as to what is best for us (just as we do in our everyday lives) and we allow ourselves to be caught up in the current of desire, and are swept onward toward rebirth in such conditions as to allow us to manifest and express, those desires and longings. Sometimes, the Spirit's voice influences us to a degree, and we are born in conditions representing a compromise between the Spirit's teaching and the grosser desires, and the result is often a life torn with conflicting desires and restless longings - but all this is a promise of better conditions in the future.

When one has developed so far as to be open to the influence of the Spiritual Mind in his physical life, he may rest assured that his next choice of rebirth will be made with the full approval and wisdom of that higher part of his mind, and the old mistakes will be obviated.

As a general statement of truth, we may say that those who actually *feel* within them that consciousness of having always existed and of being intended for an endless existence, need fear nothing on the score of future unconscious rebirths. They have reached the stage of consciousness in which, henceforth, they will be aware of the whole process of the future incarnations, and will make the change (if they wish to) just as one changes his place of residence, or travels from one country to another. They are "delivered" from the necessity of the unconscious rebirth, from blind desire, which has been their portion in the past, and which is the lot of the majority of the race.

And now after this long preamble, let us see what Spiritual Evolution, as taught by the Yogis, really means.

The Yogi Philosophy teaches that Man has always lived and always will live. That that which we call Death is but a falling to sleep to awaken the following morning. That Death is but a temporary loss of consciousness. That life is continuous and that its object is development, growth, unfoldment. That we are in Eternity Now as much as we ever can be. That the Soul is the Real Man, and not merely an appendage or attachment to his physical body, as many seem to regard it. That the Soul may exist equally well out of the body as in it, although certain experience and knowledge may be obtained only by reason of a physical existence - hence that existence.

That we have bodies now, just because we need them - when we have progressed beyond a certain point, we will not need the kind of bodies we have now, and will be relieved of them. That on the grosser planes of life far more material bodies than ours were occupied by the soul - that on higher planes the soul will occupy finer bodies. That as we live out the experiences of one earth life, we pass out of the body into a state of rest, and after that are reborn into bodies, and into conditions, in accordance with our needs and desires. That the real Life is really a succession of lives-of rebirths, and that our present life is merely one of a countless number of previous lives, our present self being the result of the experiences gained in our previous existences.

The Yogi Philosophy teaches that the Soul has existed for ages, working its way up through innumerable forms, from lower to higher, - always progressing, always unfolding. That it will continue to develop and unfold, through countless ages, in many forms and phases, but always higher and higher. The Universe is great and large, and there are countless worlds and spheres for its inhabitants, and we shall not be bound to earth one moment after we are fitted to move on to higher spheres and planes. The Yogis teach that while the majority of the race are in the unconscious stage of Spiritual Evolution, still there are many awakening to the truth, and developing a spiritual consciousness of the real nature and future of Man, and that these spiritually awakened people will never again have to go through the chain of continued unconscious rebirth, but that their future development will be on a conscious plane, and that they will enjoy to the full the constant progression and development, instead of being mere pawns on the chessboard of Life.The Yogis teach that there are many forms of life, much lower than Man - so much lower that we cannot conceive of them. And that there are degrees of life so far above our present plane of development that our minds cannot grasp the idea. Those souls who have traveled over the Path which we are now treading - our Elder Brothers - are constantly giving us their aid and encouragement, and are often extending to us the helping hand - although we recognize it not. There are in existence, on planes beyond our own, intelligences which were once men as are we, but who have now progressed so far in the scale that compared with us they are angels and archangels - and we shall be like unto them sometime.

The Yogi Philosophy teaches that YOU who are reading these lines, have lived many, many lives. You have lived in the lower forms of life, working your way up gradually in the scale. After you passed into the human phase of existence you lived as the caveman, the cliff dweller, the savage, the barbarian; the warrior, the knight; the priest; the scholar of the Middle Ages; - now in Europe; now in India; now in Persia; now in the East; now in the West. In all ages, - in all climes-among all peoples - of all races - have you lived, had your existence, played your part, and died. In each life have you gained experiences; learned your lessons; profited by your mistakes; grown, developed and unfolded. And when you passed out of the body, and entered into the period of rest between incarnations, your memory of the past life gradually faded away, but left in its place the result of the experiences you had gained in it. Just as you may not remember much about a certain day, or week, twenty years ago, still the not remember much about a certain day, or week, twenty years ago, still the experiences of that day or week have left indelible traces upon your character, and have influenced your every action since - so while you may have forgotten the details of your previous existences, still have they left their impress upon your soul, and your everyday life now is just what it is by reason of those past experiences.

After each life there is sort of a boiling down of the experiences, and the result - the real result of the experience - goes to make up a part of the new self - the improved self - which will after a while seek a new body into which to reincarnate. But with many of us there is not a total loss of memory of past lives - as we progress we bring with us a little more of consciousness each time - and many of us today have occasional glimpses of remembrance of some past existence. We see a scene for the first time, and it seems wonderfully familiar, and yet we cannot have seen it before. There is sort of a haunting memory which disturbs. We may see a painting - some old masterpiece - and we feel instinctively as if we had gazed upon it away in the dim past, and yet we have never been near it before. We read some old book, and it seems like an old friend, and yet we have no recollection of ever having seen it in our present life. We hear some philosophical theory, and we immediately "take to it," as if it were something known and loved in our childhood. Some of us learn certain things as if we were relearning them and indeed such is the case. Children are born and develop into great musicians, artists, writers or artisans, from early childhood, even though their parents possessed no talents of the kind. Shakespeares spring from the families whose members possess no talents, and astonish the world. Abraham Lincolns come from similar walks of life, and when responsibility is placed upon them show the greatest genius. These and many similar things can be explained only upon the theory of previous existence. We meet people for the first time, and the conviction is borne upon us, irresistibly, in spite of our protests, that we have known them before - that they have been something to us in the past, but when, oh! when?

Certain studies come quite easy to us, while others have to be mastered by hard labor. Certain occupations seem the most congenial to us, and no matter how many obstacles are placed in the way, we still work our way to the congenial work. We are confronted with some unforeseen obstacle, or circumstances call for the display of unusual power or qualities on our part, and lo! we find that we have the ability to perform the task. Some of the greatest writers and orators have discovered their talents "by accident." All of these things are explained by the theory of Spiritual Evolution. If heredity is everything, how does it happen that several children of the same parents differ so widely from each other, from their parents, and from the relations on both sides widely from each other, from their parents, and from the relations on both sides of the house? Is it all heredity or reversion? Then pray tell us from whom did Shakespeare inherit - to whom did he revert? Argument after argument might be piled up to prove the reasonableness of rebirth, but what would it avail? Man might grasp it intellectually and admit that it was a reasonable working hypothesis, but what intellectual conception ever gave peace to the soul gave it that sense of reality and truth that would enable it to go down in the valley of the shadow of death without faltering, with a smile on its face? No! such certainty comes only from the light which the Spiritual Mind sheds upon the lower mental faculties. The intellect may arrange the facts, and deduce a course of action from them, but the soul is satisfied only with the teachings of the Spirit, and until it receives them must feel that unrest and uncertainty that comes when the intellect unfolds and asks that mighty question "Why?" which it by itself cannot answer.

The only answer to the query "Is rebirth a fact," is "Does your soul recognize it as such?" Until the soul feels of itself that the theory is true - because it coincides with that inner conviction, there is no use in arguing the matter. The soul must recognize it for itself - must answer its own question. It is true that the presentation of the theory (we call it a "theory" although the Yogis know it is a fact) will awaken memories in the mind of some - may give them the courage to consider as reasonable the half-formed thoughts and queries which had floated around in their minds for years - but that is all it can do. Until the soul grasps and "feels" the truth of rebirth, it must wander around working on the subconscious plane of life, having rebirth forced upon it by its own desires and longings, losing consciousness to a great extent. But after the soul has begun to "feel" the truth, it is never the same, it carries with it memories of the past, sometimes faint and sometimes clear - and it begins to manifest a conscious choice in the matter of rebirth. Just as does the plant work on the subconscious plane, and the animal on a semiconscious plane and the man on the gradually increasing planes of consciousness, so does man gradually evolve from the subconscious stage of rebirth, on to the semiconscious plane, and then on and on, increasing his consciousness from time to time, until he lives on the conscious plane, both in his physical life, and during the rest period, and in the new birth. There are men among us today (few, it is true, but many more than most people imagine) who are fully conscious of the past existences, and who have been so since early childhood, only that their days of infancy were passed in a dreamlike state, until their physical brains were sufficiently developed to enable the soul to think clearly. In fact, many children seem to have a dim consciousness of the past, but fearing the comments of their elders, learn to stifle these bits of remembrance until they fail to evoke them.

Those who have not awakened to the truth of rebirth, cannot have it forced

Those who have not awakened to the truth of rebirth, cannot have it forced upon them by argument, and those who "feel" the truth of it do not need the argument. So we have not attempted to argue the matter in this short presentation of the theory. Those who are reading this lesson are attracted toward the subject by reason of interest awakened in some past life, and they really feel that there must be some truth in it, although they may not as yet have arrived at a point where they can fully assimilate it.

Many of those upon whom the truth of the proposition is borne home by their inmost feelings or fragmentary recollections evince a disinclination to fully accept it. They fear the idea of being reborn without their consent or knowledge. But as we have stated to them, this is a groundless fear, for, if they are really beginning to "feel" the truth of rebirth, their period of subconscious manifestation on that plane is passing away.

Many say that they have no desire to live again, but they really mean that they would not like to live just the same life that they have - of course not, they do not want the same experiences over again - but if there is a single thing in life that they would like; a single position they would like to fill; a single desire that they feel needs to be satisfied in order to make them happy, then they do really want to live again to secure the missing thing. They are here because they wanted to be here - or had desires which cried for satisfaction - and they will live again in just the circumstances needed to gratify their desires or wishes, or that are likely to give them the necessary experience for higher spiritual growth.

To the student of this subject of Spiritual Evolution, a great world of interesting facts open itself. Light is thrown upon history and the progress of mankind, and a most fascinating field of research is presented. We must resist the temptation to go into this branch of the subject, as it would lead us in attractive paths which we are forbidden to take up in these elementary lessons owing to the lack of space. We may find room, however, to say a little about these matters.

The earth is one of a chain of planets, belonging to our solar system, all of which are intimately connected with the others in this great law of Spiritual Evolution. Great waves of life sweep over the chain, carrying race after race along the chain, from one planet to another. Each race stays on each planet for a certain period, and then having developed, passes on to the planet next highest in the scale of evolution, finding there conditions best suited for its development. But this progress from planet to planet is not circular it resembles a spiral, circling round and round and yet rising higher with each curve.

Let us suppose a soul dwelling upon any of the planets of our planetary chain, in a comparatively undeveloped state of spiritual growth - occupying a low place in the scale of evolution. The soul gains the experiences coming to it in that stage, in a number of incarnations, and then is swept away toward the next highest planet in the chain, together with the rest of its particular race, and is reincarnated there. In this new home it occupies a plane distinctly in advance of the one occupied in the last one - its entire race forming the nucleus of a new race there, some being pioneers while the others follow after. But still this advanced stage (as compared with its stage on the planet just left behind it) may be much lower in the scale of progress than other races dwelling on the same planet with it. Some of the races, lowest in the point of evolution on this earth, may have been much nearer the highest stage of development on the last planet inhabited by them, and still they have progressed greatly by the change - the highest on a lower planet perhaps being less highly developed than the lowest on one farther along the planetary chain. Many of the races that formerly inhabited the Earth, traces of whom we occasionally find, have passed on to a higher stage of development. History shows us that race after race came to the front in the earth's development played their part upon the stage of action - and then passed on where? The occult philosophies furnish the missing link of explanation. And our race has grown from the stone - age stage - and still further back - and will continue to progress - and will then pass on, making way for some newer race which may be even now sending out pioneers from some other planet.

This does not mean, necessarily, that each race that history tells us of has passed from the earth. On the contrary, occultists know that some, and in fact most of the races known to history, have incarnated in some of the races today. The confusion is explained by the fact that each race has several sub-races, which really belong to the main race. For instance, occultists know that the ancient Egyptians - he Romans - the Greeks - the Atlanteans - the ancient Persians, etc., etc., are now living on this earth - that is the souls which formerly incarnated in these races, are now incarnated in some of the modern races. But there are other races - prehistoric races - which have passed away from the earth's attraction entirely, and have gone on to the higher planes of action in the higher planets. There are a number of planets lower in the scale of progress than our earth, and there are several higher, toward which we are moving. There are of course, other solar systems - other chains of suns - other sub-Universes (if we may be pardoned for using the term), and all this is ahead of every soul, no matter how lowly or how humble.

Our race, at present, is going through a most important period of evolution. It is passing from the unconscious stage of spiritual development, into the conscious stage. Many have already attained their conscious stage, and many more are awakening to it. The whole race will ultimately have it, this being precedent to their moving on. This gradual awakening to spiritual consciousness, is what is causing all this unrest in the world of thought, this breaking away from old ideals and forms - this hunger for the truth this running to and fro after new truths, and old truths restated. It is a critical period in the history of the race, and many hold that it implies a possible division of the race into two sub-races, one of whom will be possessed of spiritual consciousness, and will move on ahead of the remaining sub-race of slower brothers, who must work up by degrees. But the race will again be united, before it finally passes on from the earth, as it is bound together by the Law of Spiritual Cause and Effect. We are all interested in each other's progress - not only because we are brothers but because our own soul must wait until the whole race develops. Of course the more rapidly developed soul does not have to be reincarnated simply because its slower brother has to do so. On the contrary the highly developed soul spends a long period of waiting on the higher planes of the Astral World while its slower brother works out his evolution in repeated births, the sojourn in the higher planes giving the developed soul great happiness and benefit, as explained in other lessons. Many of these "waiting souls," however, choose to sacrifice their well earned rest, by coming back to earth to help and uplift their brethren, either in the form of Astral Helpers, or even by a deliberate and conscious rebirth (which is not needed for their development) they deliberately taking on the body of flesh, with all its burdens, in order to assist their weaker brothers toward the goal. The great teachers of the races, have been largely composed of these self-sacrificing souls, who voluntarily "renounced heaven" for the love of their fellow man. It is very hard to imagine what a great sacrifice this is - this coming back to a comparatively low developed civilization, from a high plane of spiritual development. It is like Emerson doing missionary work among the Bushmen.

Toward what goal is all this evolution tending? What does it all mean? From the low forms of life, to the highest - all are on The Path. To what place or state does The Path lead? Let us attempt to answer by asking you, to imagine a series of millions of circles one within the other. Each circle means a stage of life. The outer circles are filled with life in its lowest and most material stages, each circle nearer the center holding higher and higher forms - until men (or what were men) become as gods. Still on, and on, does the form of life grow higher, until the human mind cannot grasp the idea. And what is in the center? The brain of the entire Spiritual Body - The Absolute - God!

And we are traveling toward that center!

THE THIRTEENTH LESSON.
SPIRITUAL CAUSE AND EFFECT.

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Life is the constant accumulation of knowledge, the storing up of the result of experiences. The law of cause and effect is in constant operation, and we reap what we sow - not as a matter of punishment, but as the effect following the cause. Theology teaches us that we are punished for our sins, but the higher knowledge shows us that we are punished by our mistakes instead of for them. The child who touches the hot stove is punished by reason of the act itself, not by some higher power for having "sinned." Sin is largely a matter of ignorance and mistake. Those who have reached the higher plane of spiritual knowledge have borne upon them such a convincing knowledge of the folly and unwisdom of certain acts and thoughts, that it becomes almost impossible for them to commit them. Such persons do not fear there is some superior being waiting to strike them to the earth with a mighty club for doing certain things, simply because that intelligence has laid down an apparently arbitrary law forbidding the commission of the act. On the contrary they know that the higher intelligences are possessed of nothing but intense love for all living creatures, and are willing and ready to always help them, so far as is possible under the workings of the law. But such persons recognize the folly of the act, and therefore refrain from committing it - in fact, they have lost the desire to commit it. It is almost exactly parallel to the example of the child and the stove. A child who wants to touch the stove will do so as soon as he finds an opportunity, notwithstanding the commands of the parent, and in spite of threatened punishment. But let that child once experience the pain of the burn, and recognize that there is a close connection between a hot stove and a burnt finger, and it will keep away from the stove. The loving parent would like to protect its child from the result of its own follies, but the child-nature insists upon learning certain things by experience, and the parent is unable to prevent it. In fact, the child who is too closely watched and restrained, usually "breaks out" later in life, and learns certain things by itself. All that the parent is able to do is to surround the child with the ordinary safeguards, and to give it the benefit of his wisdom, a portion of which the child will store away - and then trust to the law of life to work out the result.

And so the human soul is constantly applying the test of experience to all phases of life - passing from one incarnation to another, constantly learning new lessons, and gaining new wisdom. Sooner or later it finds out how hurtful certain courses of action are - discovers the folly of certain actions and ways of living, and like the burnt child avoids those things in the future. All of us know that certain things "are no temptation to us," for we have learned the lesson at some time in some past life and do not need to relearn it - while other things tempt us sorely, and we suffer much pain by reason thereof. Of what use would all this pain and sorrow be if this one life were all? But we carry the benefit of our experience into another life, and avoid the pain there. We may look around us and wonder why certain of our acquaintances cannot see the folly of certain forms of action, when it is so plain to us - but we forget that we have passed through just the same stage of experience that they are now undergoing, and have outlived the desire and ignorance - we do not realize that in future lives these people will be free from this folly and pain, for they will have learned the lesson by experience, just as have we.

It is hard for us to fully realize that we are what we are just by the result of our experiences. Let us take one single life as an example. You think that you would like to eliminate from your life some painful experience, some disgraceful episode; some mortifying circumstances; but have you ever stopped to think that if it were possible to eradicate these things, you would, of necessity, be forced to part with the experience and knowledge that has come to you from these occurrences. Would you be willing to part with the knowledge and experience that has come to you in the way mentioned? Would you be willing to go back to the state of inexperience and ignorance in which you were before the thing happened? Why, if you were to go back to the old state, you would be extremely likely to commit the same folly over again. How many of us would be willing to completely wipe out the experiences which have come to us? We are perfectly willing to forget the occurrence, but we know that we have the resulting experience built into our character, and we would not be willing to part with it, for it would be taking away a portion of our mental structure. If we were to part with experience gained through pain we would first part with one bit of ourselves, and then with another, until at last we would have nothing left except the mental shell of our former self.

But, you may say, of what use are the experiences gained in former lives, if we do not remember them - they are lost to us. But they are not lost to you - they are built into your mental structure, and nothing can ever take them away from you - they are yours forever. Your character is made up not only of your experiences in this particular life, but also of the result of your experiences in many other lives and stages of existence. You are what you are today by reason of these accumulated experiences - the experiences of the past lives and of the present one. You remember some of the things in the present life which have built up your character - but many others equally important, in the present life, you have forgotten - but the result stays with you, having been woven into your mental being. And though you may remember but little, or nothing, of your past lives, the experiences gained in them continue with you, now and forever. It is these past experiences which give you "predispositions" in certain directions - which make it very difficult for you to do certain things, and easy to do others which cause you to "instinctively" recognize certain things as unwise or wrong, and to cause you to turn your back upon them as follies. They give you your "tastes" and inclinations, and make some ways seem better than others to you. Nothing is lost in life, and all the experiences of the past contribute to your well-being in the present - all your troubles and pains of the present will bear fruit in the future.

We do not always learn a lesson at one trial, and we are sent back to our task over and over again, until we have accomplished it. But not the slightest effort is ever lost, and if we have failed at the task in the past, it is easier for us to accomplish it today.

An American writer, Mr. Berry Benson, in the *Century Magazine,* of May, 1894, gives us a beautiful illustration of one of the features of the workings of the law of Spiritual Evolution. We reprint it, herewith:

"A little boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray , when the night was come) his teacher (who was God) said: Thou hast learned not to kill, but the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole and he cheated. And at the end of the day (when his beard was gray-when the night was come) his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow.

"Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated and he coveted. And at the end of the day (when his beard was gray-when the night was come) his teacher (who was God) said: 'Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

"This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars." The great lesson to be learned by every soul, is the truth of the Oneness of All. This knowledge carries with it all the rest. It causes one to follow the precept of the Son of Mary, who said: "And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself." When man grows into a consciousness of the truth that All is One - that when one loves God he is loving the Whole Thing that his neighbor is indeed himself - then he has but a few more classes to pass through before he passes into the "High School" of Spiritual Knowledge.

This conviction of the Oneness of All, carries with it certain rules of action - of divine ethics - which transcend all written or spoken human laws. The Fatherhood of God and the Brotherhood of Man become a reality rather than a mere repetition of meaningless words. And this great lesson must be learned by all - and all are learning it by degrees. And this is the aim of the present stage of Spiritual Evolution - to know God as He is; to know your relationship with others - to know what we are. There are greater schools, colleges and universities of spiritual knowledge beyond us, but these truths are the lessons taught in the grades in which we are at present. And all this pain, and trouble and sorrow, and work, has been but to teach us these truths - but the truth once gained is seen to be well worth even the great price paid for it.

If you ask the Yogis what is one's duty toward God (meaning God in the grandest conception of Him) they will answer "Love Him, and the rest will be made clear to you - and to know him is to Love him, therefore learn to Know Him." And if you ask then what is one's duty toward his fellowmen they will answer, simply: *"Be Kind* - and you will be all the rest." These two precepts, if followed, will enable one to live the Perfect Life. They are simple, but they contain all that is worth knowing concerning one's relations with the Infinite Power and with one's fellow men. All the rest is froth and sediment - the worthless rubbish which has accumulated around the Divine Flame of the Truth. We mention them in this place, because they sum up the idea of the consciousness which all the race is striving hard to acquire. If you are able to make them a part of yourself, you will have made great progress on the Path - will have passed the Great Examination.

The doctrine of Spiritual Cause and Effect is based upon the great truth that under the Law each man is, practically, the master of his own destiny - his own judge - his own rewarder - his own awarder of punishment. That every thought judge - his own rewarder - his own awarder of punishment. That every thought, word or action, has its effect upon the future life or lives of the man - not in the nature of a reward or punishment (as these words are generally understood) - but as the inevitable result of the great Law of cause and effect. The operation of the Law in surrounding us with certain sets of conditions in a new birth, is influenced by two great general principles: (1) The prevailing desires, aspirations, likes and dislikes, and longing of the individual at that particular stage of his existence, and (2) By the influence of the unfolding Spirit, which, pressing forward eagerly for fuller expression and less restraint, brings to bear upon the reincarnating soul an influence which causes it to be governed in its selection of the desirable conditions of its new birth. Upon the apparently conflicting influences of these two great forces rests the whole matter of the circumstances and conditions surrounding the rebirth of the soul, and also many of the conditions surrounding the personality in the new life - for these conditions are governed greatly all through life by these conflicting (or apparently conflicting) forces.

The urge of the desires, aspirations, and habits of the past life, is strongly pressing the soul towards incarnation in conditions best fitted for the expression and manifestation of these likes, tastes and desires - the soul wishes to go on along the line of its past life, and naturally seeks circumstances and surroundings best fitted for the freest expression of its personality. But, at the same time, the Spirit, within the soul, knows that the soul's unfoldment needs certain other conditions to bring out certain parts of its nature which have been suppressed or not developed, and so it exerts an attraction upon the reincarnating soul, drawing it a bit aside from its chosen course, and influencing that choice to a certain degree. A man may have an overpowering desire for material wealth, and the force of his desire will cause him to choose circumstances and conditions for a rebirth into a family where there is much wealth, or into a body best suited for the attainment of his desires, but the Spirit, knowing that the soul has neglected the development of kindness, will draw it a little aside, and cause it to be brought into the sweep of circumstances which will result in the man being made to suffer pain, disappointment and loss, even though he attain great wealth in his new life, to the end that he may develop that part of his nature.

We may see illustrations of this last mentioned occurrence in some of the very rich men of America. They have been born into circumstances in which they have had the freest expression of the desire for material wealth - they have possessed themselves of faculties best adapted to that one end, and have managed to be surrounded with circumstances best calculated to give the freest manifestations of those faculties. They have attained their heart's desire, and have piled up wealth in a manner unknown to former ages. But yet they are most have piled up wealth in a manner unknown to former ages. But yet they are most unhappy and dissatisfied as a rule. Their wealth is a weight around their neck, and they are tormented by fears of losing it and the anxiety of attending to it. They feel that it has brought them no real happiness, but has on the contrary separated them from their fellow men, and from the happiness known to those of moderate means. They are feverish and restless and constantly on the search for some new excitement which will divert their minds from the contemplation of their real condition. They feel a sense of their duty toward the race and although they do not quite understand the feeling behind it all, they endeavor to balance matters by contributing to colleges, hospitals, charities, and other similar institutions which have sprung up in response to the awakening consciousness of the race to the reality of the Brotherhood of Man and the Oneness of All. Before the end comes, they will feel in the depths of their soul that this success has not brought them real happiness, and in the period of rest which will follow their departure from the physical body, they will "take stock" of themselves, and readjust their mental and spiritual affairs, so that when they are again born they will no longer devote their entire energies toward the piling up of wealth that they cannot use, but will live a more balanced life, and will find happiness in unexpected quarters and will develop more spiritually. This is not because they have been impressed with the sense of any special "wickedness" in abnormal money getting, but because the soul has found that it did not secure happiness in that way, and is seeking elsewhere for it, and because it has lived out the desire for wealth, and has turned its attention to other things. Had the Spirit not exerted its influence, the man might have been born into the conditions tending to produce wealth, and yet not have been made to see the one-sidedness of such a life, in which case it would have continued to be possessed of such an abnormal desire for wealth that it would have been born again and again, with increasing power each time, until it would have become practically a money demon. But the Spirit's influence always counteracts abnormal desires, although sometimes several incarnations have to be lived through before the soul wears out its desire, and begins to be influenced by the Spirit to a marked extent. Sometimes the Spirit's influence is not sufficiently strong to prevent rebirth into conditions greatly favoring old desires, but in such cases it is often able to manage affairs during the life of the man, so as to teach him the lesson needed to call a halt upon his unbridled desires, by bringing him into the, sweep of the Law of Attraction and causing certain pain to befall him - certain disappointment - certain failures - that will cause him to realize the pain, disappointment, failures and sorrow of others, and to bring upon him a course of living which will help to unfold his higher faculties. Many of the sudden strokes of "misfortune" are really brought about by this higher principle of the man, in order to teach him certain brought about by this higher principle of the man, in order to teach him certain lessons for his own good. It is not necessarily a higher power which makes a man realize these lessons of life, but it is generally his own higher self - the Spirit within him - which brings about these results. The Spirit knows what is really best for the man, and when it sees his lower nature running away with him, tries to swing him from his course, or to bring him to a sudden stop if necessary. This is not as a punishment, remember, but as the greatest kindness. The Spirit is a part of that man, and not an outside power, although it is of course the Divine part of him, that part of him in nearest touch with the great overruling Intelligence which we call God. This pain is not brought about because of any feeling of righteous indignation, revenge, impatience or any similar feeling on the part of the Spirit, but is akin to the feeling of the most loving parent, who is forced to take from the hands of the little child some dangerous thing which may injure the little one - it is the hand which draws back the child from the brink of the precipice, although the little one screams with rage and disappointment because its desires are frustrated.

The man or woman in whom the Spiritual Mind is developed, sees this condition of things, and instead of fighting against the Spirit, yields himself or herself to it without friction, and obeys, its guiding hand, and is thus saved much pain. But those who know not, rage and rebel at the restraining and guiding hand, strike at it, and attempt to tear away from it, thereby bringing upon themselves, bitter experience made necessary by their rebellion. We are so apt to resent outside influence in our affairs that this idea of restraint is not pleasant to us, but if we will only remember that it is a part of our *selves* - the higher part of us - that is doing this directing, then we may see the thing in a different light. And we must remember this: That no matter how adverse circumstances or conditions seem to be for us, they are exactly what we need under just the circumstances. of our lives, and have for their only object our ultimate good. We may need strengthening along certain lines, in order to round us out - and we are apt to get just the experiences calculated to round out that particular part of us. We may be tending too much in one direction, and we are given a check and an urge in another direction. These little things - and great things all mean something. And then our interests are bound up more or less with those of others, owing to the laws of attraction; and our acts may be intended to reflect upon them, and theirs upon us, for our mutual development and ultimate good. We will have more to say on this subject a little later on.

If we will stand still, and calmly consider our past life (the present life, we mean) we will see that certain things have led to certain other things, and that small things have led to great things - that little turning points have resulted in an entire change in our life. We may trace back the most important thing in our life to some trifling incident or occurrence. We are able to look back and see how the painful experiences of the past have strengthened us, and have brought us to a larger and fuller life. We are able to see how that particular thing in the past, which seemed needlessly cruel and uncalled for, was the very thing which has brought us to some great thing in the present. All that is needed is the perspective of years. And if we get so that we are able to see this, we will be able to bear with a far greater degree of philosophy the pains and disagreeable occurrences of the present, knowing that they mean ultimate good. When we cease to think of these things as punishment, or a wanton interference of some outside power, or the cruelty of Nature, and begin to see them as either the consequences of our own past lives, or the result of the Spirit's directing hand, we will cease to protest and struggle as we have been doing in the past, and will endeavor to fall in with the working of the great Law, and will thereby avoid friction and pain. And no matter what pain, sorrow or trouble we may be undergoing, if we will open ourselves to the guidance of the Spirit, a way will be opened out for us - one step at, a time - and if we follow it we will obtain peace and strength. The Law does not heap upon a back more than it can bear, and not only does it temper the wind to the shorn lamb, but tempers the shorn lamb to the wind.

We have spoken of our interests being bound up with those of others. This also is a principle of the law of Spiritual Cause and Effect. In our past lives we have attached ourselves to certain others, either by love or hate - either by kind action or by cruelty. And these people in this life have certain relationships to us, all tending toward mutual adjustment and mutual advancement and development. It is not a law of revenge, but simply the law of cause and effect which causes us to receive a hurt (when a hurt is needed) from the hands of someone whom we have hurt in some past life
- and it is not merely a law of reward for good, but that same law of cause and effect, that causes some one to bind up our wounds and comfort us, whom we have comforted and helped in some past life. The person who is caused to hurt us, may have no intention of doing so, being a perfectly innocent party, but we are brought into conditions whereby we receive pain from the acts of that person, although he be unconscious of it. If he hurts us consciously, and still in obedience to the law, it is because he is still on that plane, and is willing to hurt us, and is brought by the Law of Attraction into a condition whereby we may receive hurt from him. But even that hurt is calculated to benefit us, in the end, so wonderful is this law of cause and effect constituted. Of course, if we once reach the position where we see the truth, we do not need so many of these lessons, and their necessity having passed, the law allows us to escape that

which would otherwise, have given us pain.

The above mentioned condition of affairs may be illustrated by the case of one who in a past incarnation deliberately won the love of another, for selfish reasons, and then having gratified the desire willfully threw aside the other one, as one would a worn-out toy. While not pretending to explain the exact working of the law in any particular case, we have been informed by those who have watched these matters from a higher point of view, that in such a case as above mentioned, the betrayer would probably in this life, fall violently in love with the person who was the victim in the last life, but the latter would be utterly unable to return that affection, and the former would suffer all the pain that comes to one who loves in vain, the result being that he would be brought to a realization of the sacredness of human affection, and the unkindness of trifling with it. It will be noticed in this case that the person causing pain in the present life is a perfectly innocent party to the whole thing and thereby does not start new causes and effects.

Those whom we have loved and have been friendly to in past lives are very apt to be connected with our present life, being kept near us by the law of attraction. The people who are brought into close relations with us are, in all probability, those with whom we have been close in past lives. Sudden likes and dislikes, so often observed between people, may be accounted for on this theory of rebirth, and many of the occurrences of our every day lives come under this law of spiritual cause and effect. We are constantly bound up with the lives of others, for pain or happiness, and the law must work out its course. The only escape from the complete working out of the law is the acquirement of the knowledge of the truth on our part, and the consequent modeling of our lives on the lines of this higher truth, in which case we are relieved of the unnecessary lessons, and we ride on the top of the wave, instead of having it submerge us.

Let us beware how we start into operation this law of cause and effect by Hate, Malice, jealousy, Anger, and general Unkindness toward others. Let us be as Kind as we can, in all justice to ourselves and others, and let us avoid feelings of Hate and a desire for Revenge. Let us live on, bearing our burdens with as much grace as we can summon, and let us always trust in the guidance of the Spirit, and the help of the highest Intelligence. Let us know that all is working together for good, and that we cannot be deprived of that good. Let us remember that this life is as but a grain of sand in the desert of time, and that we have long ages ahead of us, in which we will have a chance to work out all our aspirations and high desires. Be not discouraged, for God reigns, and all is well.

THE FOURTEENTH LESSON.
THE YOGI PATH OF ATTAINMENT.

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The student who has carefully acquainted himself with the fundamental principles of the Yogi Philosophy, as set forth in these lessons, will readily see that anyone who grasps and accepts these teachings, and makes them a part of his everyday life, will naturally live a very different life from one to whom this present earth-life is all, and who believes that death extinguishes individuality, and that there is no future life or lives. It will also lead one to live his life rather differently from the person who believes that we are but creatures of a rather capricious Providence, having but little responsibility of our own, and that our "salvation" depends upon a perfunctory "belief" in certain teachings, and a set form of attendance at certain forms of religious worship. Remember, now, please, that the Yogi Philosophy has no fault to find with any form of religion - it teaches that all forms of religion are good, and each has its particular place to fill - each fills the need of humanity in some of its stages. It believes that no matter what form of worship is followed - no matter what conception of Deity is held - that every man really worships the One Great Intelligence, which we know under many names, and that the varying forms of such worship are immaterial, the motive behind each being the real test to be applied.

But the Yogi Philosophy, and, in fact, the teachings of all occultists, to whatever race they may belong, or what particular creed may be favored by them, hold that man is a responsible being, that he really makes his own conditions and bestows his own rewards and punishments, as a natural consequence of his acts. It also teaches that man cannot escape his own good, and that though he may slip backward a hundred times, still will he always make some little progress, and in the end will conquer his material nature, and then move steadily forward to the great goal.

It teaches that we are all God's children, no matter what form of worship we may favor - that there are none of God's children destined to be utterly cut off or damned. It teaches that we are punished by our sins instead of for them, and that the law of cause and effect brings its inevitable result. It emphasizes the teachings that "as we sow so shall we reap," and shows just how and why we reap what we have sown. It shows how our lower desires and passions will weigh us down, and surround us with environments that will cause us to outlive them, and make us so thoroughly sick and tired of them that the soul will, eventually, recoil in horror from its past life of material grossness, and in so doing will receive an impetus in the right direction. It shows us that we have the Spirit always with us, anxious and willing to give us help and guidance, and that, through the Spirit, we are always in close connection with the source of all life and power.

Men are of varying temperaments, and the course that will best suit one will not be adapted to the requirements of another. One will seek progress and development in one direction, and another in a different way, and a third by a still different course. The Yogi Philosophy teaches that the way that seems to appeal the most to a man's general temperament and disposition is the one best adapted to his use at the present time. They divide the Path of Attainment into three paths leading up to the great main road. They call these three paths, (1) Raja Yoga; (2) Karma Yoga; (3) Gnani Yoga; each of these forms of Yoga being a path leading to the Great Road, and each being traveled by those who may prefer it - but all lead to the same place. In this lesson we will give a brief description of each of the three paths, which together are known to the Yogis as "The Threefold Path."

Some of the teachers treat what is known as "Bhakti Yoga" as if it were a separate path, but we prefer thinking of it as being an incident of each of the three paths, as "Bhakti Yoga" is really what we might call the "religious" form of Yoga, teaching the love and worship of God, according to how he appears to us through the colored glasses of our own particular creed. We fail to see how one may follow any of the several Yoga paths without being filled with love and reverence for the great Centre of all Life - the Absolute God - by whatever name we know it. The term "Bhakti Yoga" really means the "way of devotion." Let us trust that all our students, no matter which of the three paths they may elect to follow, will carry with them the devotion inculcated in the "Bhakti Yoga" of the particular religious body with which they are affiliated, and not feel that the "Threefold Path" calls for their renouncing that which has been dear to them from childhood. On the contrary, we think that a careful study of the Yogi Philosophy will awaken a new interest in religion, and cause many to understand much that they formerly but blindly "believed," and will cause them to develop a deeper religious spirit, rather than a lesser one.

"Raja Yoga" is devoted to the development of the latent powers in Man the gaining of the control of the mental faculties by the Will - the attainment of the mastery of the lower self - the development of the mind to the end that the soul may be aided in its unfoldment. It teaches as its first step the care and control of the body, as taught in "Hatha Yoga," holding that the body should be rendered an efficient instrument, and under good control, before the best results may be attained along mental and psychic lines. Much that the Western World has been attracted to in late years under the name of "Mental Science" and similar terms, really comes under the head of "Raja Yoga." This form of Yoga recognizes the wonderful power of the trained mind and will, and the marvelous results that may be gained by the training of the same, and its application by concentration, and intelligent direction. It teaches that not only may the mind be directed outward, influencing outside objects and things, but that it may also be turned inward, and concentrated upon the particular subject before us, to the end that much hidden knowledge may be unfolded and uncovered. Many of the great inventors are really practicing "Raja Yoga" unconsciously, in this inward application of it, while many leaders in the world of affairs are making use of its outward, concentrated application in their management of affairs.

But the follower of the "Raja Yoga" path is not content alone with the attainment of powers for either of the, above uses. He seeks still greater heights, and manages by the same, or similar processes, to turn the searchlight of concentrated mind into his own nature, thus bringing to light many hidden secrets of the soul. Much of the Yogi Philosophy has really been brought to light in this way. The practice of "Raja Yoga" is eminently practical, and is in the nature of the study and practice of chemistry - it proves itself as the student takes each step. It does not deal in vague theories, but teaches experiments and facts from first to last. We hope to be able to give to our students, in the near future, a practical work on the subject of "Hatha Yoga," for which work there seems to be a great need in the Western world, which seems to be waiting to be told "how" to do those things which have been stated to be possible by numerous writers who had grasped the theory but had not acquainted themselves with the practice accompanying the theory.

"Karma Yoga" is the "Yoga" of Work. It is the path followed by those who delight in their work, who take a keen interest in "doing things" with head or hand - those who believe in work "for work's sake." "Karma" is the Sanscrit word applied to the "Law of Spiritual Cause and Effect," of which we have spoken in a preceding lesson. "Karma Yoga" teaches how one may go through life working-and taking an interest in action-without being influenced by selfish consideration, which might create a fresh chain of cause and effect which would bind him to objects and things, and thus retard his spiritual progress. It teaches "work for work's sake" rather than from a desire for results. Strange as this may seem to many of our Western readers, it is a fact that many of the men of the Western world who have accomplished much, have really been possessed of this idea, without realizing it and have really worked for the joy of the action and creative effort, and have really cared but little for the fruit of their labors. Some of them say that they "have worked because they could not help it," rather than from the mere desire for material gain. The follower of "Karma Yoga," seems to himself, at times, as if he were not the real worker, but that his mind and body were doing the work, and he, himself - were standing off and watching himself work or act. There are lower and higher phases of "Karma Yoga", which cannot be explained here, as each branch of Yoga is a great subject in itself.

"Gnani Yoga" is the "Yoga" of Wisdom. It is followed by those of a scientific, intellectual type, who are desirous of reasoning out, proving, experimenting, and classifying the occult knowledge. It is the path of the scholar. Its follower is strongly attracted toward metaphysics. Examples of the idea of "Gnani Yogi"- apparently widely differing examples - are to be seen in the great philosophers of ancient and modern times, and in the other extreme, those who have a strong tendency toward metaphysical teachings. As a matter of fact, nearly all students of the Yogi Philosophy are more or less attracted to "Gnani Yoga", even though they be said to be following one of the other of the three paths. These lessons, for instance, are a part of the "Gnani Yoga" work, although they are combined with other forms of Yoga. Many Yogis combine in themselves the attributes of the followers of several forms of Yoga, although their natural tendencies cause them to favor one of the paths more than the others.

Of the three forms of Yoga, the second, or "Karma Yoga" is perhaps the easiest one to follow, for the student. It requires less study, and less practice - less of the research of "Gnani Yoga", and less of the training of "Raja Yoga." The Karma Yogi simply tries to lead a good life, doing his work to the best of his ability, without being carried away with the hope of reward he grows into a realization of the truth regarding his nature, and is content to gradually unfold, like a rose, from life to life, until he reaches a high stage of attainment. He does not long for unusual powers, and consequently does not endeavor to develop them. He does not long for the solution of the great problems of nature and life, but is content to live on, one day at a time, knowing and trusting that all will be well with him - and it will. Many of the "New Thought" people of America, are really Karma Yogis.

The Raja Yogi, on the contrary, feels a desire to develop his latent powers and to make researches into his own mind. He wishes to manifest hidden powers and faculties, and feels a keen longing to experiment along these lines. He is intensely interested in psychology and "psychic phenomena", and all occult phenomena and teachings along similar lines. He is able to accomplish much by determined effort, and often manifests wonderful results by means of the concentrated will and mind.

concentrated will and mind.

The Gnani Yogi's chief pleasure consists in metaphysical reasoning, or subtle intellectual research. He is the philosopher; scholar; preacher; teacher; student; and often goes to extreme lengths in following his favorite line of work, losing sight of the other sides of the subject.

The man best calculated to make general advancement along occult lines is the one who avoids running to extremes in any one of the branches of the subject, but who, while in the main following his own inclinations toward certain forms of "Yoga", still keeps up a general acquaintance with the several phases of the great philosophy. In the end, man must develop on all his many sides, and why not keep in touch with all sides while we journey along. By following this course we avoid onesidedness; fanaticism; narrowness; shortsightedness, and bigotry.

Yogi students may be divided into three general classes:

(1) Those who have made considerable progress along the same lines, in past incarnations, and who have awakened to consciousness in the present life with the strongest tendencies toward occultism and similar subjects. These people learn rapidly and are conscious of the fact that they are but relearning some lesson learned in the past. They grasp occult truths intuitively and find in such studies food for the hunger of the soul. These souls are, of course, in various stages of development. Some have but an elementary acquaintance with the subject, their knowledge in the past incarnation having been but slight; others have progressed further, and are able to go much further in their present work than those who are less developed; still others are quite highly developed, and lack but little of having reached the "conscious" stage of incarnation, that is, the state of being able to awaken to a conscious knowledge of past lives. The last mentioned sub-class are apt to be regarded as "queer" by their associates, particularly in early life-they appear "old" and "strange" to their companions. They feel as if they were strangers in a strange land, but sooner or later are sure to be brought into contact with others, or made acquainted with teachings, which will enable them to take up their studies again.

(2) Those who awaken to a conscious knowledge, to a greater or lesser degree, of their past lives, and what they have learned there. Such people are comparatively rare, and yet there are far more of them than is generally supposed, for these people are not apt to bestow their confidence upon chance acquaintances, and generally regard their knowledge and memory of the past as something sacred. These people go through the world, sowing a little seed here, and a little there, which seed falling on fertile ground bears fruit in the future incarnations of those who receive them.

(3) Those who have heard some occult truths in past incarnations some

(3) Those who have heard some occult truths in past incarnations some words of wisdom, knowledge or advice dropped by some of those who have advanced further along the path. In their mental soil, if rich, they let these seed-thoughts sink deep into them, and in the next life the plant appears. These people are possessed of an unrest, which makes them dissatisfied with the current explanations of things, and which causes them to search here and there for the truth, which they intuitively know is to be found somewhere. They are often led to run after false prophets, and from one teacher to another, gaining a little truth here, having an error corrected there. Sooner or later they find an anchorage, and in their rest they lay up stores of knowledge, which (after being digested in the period of soul-rest in the Astral World) will be of great value to them in their next incarnation.

It will be readily recognized that it is practically impossible to give detailed directions suited for the varying needs of these different students. All that can be done (outside of personal instruction from some competent teacher) is to give words of general advice and encouragement. But do not let this discourage you. Remember this - it is a great occult truth - when the student is ready the teacher appears the way will be opened to you step by step, and as each new spiritual need comes into existence, the means to satisfy it will be on the way. It may come from without - it may come from within - but come it will. Do not let discouragement creep over you because you seem to be surrounded by the most unfavorable environments, with no one near to whom you can talk of these great truths that are unfolding before your mental vision. This isolation is probably just what you need in order to make you self - reliant and to cure you of that desire to lean upon some other soul. We have these lessons to learn - and many others - and the way that seems hardest for us to travel is very often the one laid out for us, in order that we may learn the needed lesson well and "for good."

It follows that one who has grasped the fundamental ideas of this philosophy will begin to find fear dropping from him - for when he realizes just what he is, how can he fear? There being nothing that is able to really hurt him, why should he fear? Worry, of course, follows after Fear, and when Fear goes, many other minor mental faults follow after it. Envy, Jealousy and Hate - Malice, Uncharitableness and Condemnation - cannot exist in the mind of one who "understands". Faith and Trust in the Spirit, and that from which the Spirit comes, must be manifest to the awakened soul. Such a one naturally recognizes the Spirit's guidance, and unhesitatingly follows it, without fear without doubt. Such a one cannot help being Kind - to him the outside world of people seem to be as little children (many of them like babes unborn) and he deals with them charitably, not condemning them in his heart, for he knows them for what they are. Such a one performs the work which is set before him, knowing that such are. Such a one performs the work which is set before him, knowing that such work, be it humble or exalted, has been brought to him by his own acts and desires, or his needs - and that it is all right in any event, and is but the stepping - stone to greater things. Such a one does not fear Life - does not fear Death - both seem as but differing manifestations of the same thing - one as good as the other.

The student who expects to make progress, must make his philosophy a part of his every day life. He must carry it around with him always. This does not mean that he should thrust his views and opinions upon others-in fact, that is expressly contrary to occult teachings, for no one has the right to force opinions upon others, and it is contrary to natural growth and freedom of the individual soul. But the student should be able to carry with him an abiding sense of the reality and truth of his philosophy.

He need not be afraid to take it with him *anywhere*, for it fits into all phases of life. If one cannot take it with him to work, something is wrong with either the philosophy or the work, or the individual. And it will help us to work better - to do more earnest work - for we know that the work is necessary for the development of some part of us - otherwise it would not be set before us and no matter how disagreeable the task, we may be able to sing with joy when we realize just what we are and what great things are before us. The slave chained to the galley - if he have peace in his soul and the knowledge in his mind - is far less to be pitied than the king on his throne who lacks these things. We must not shirk our tasks, not run away from our destiny - for we cannot really get rid of them except by performing them. And these very disagreeable things are really strengthening our character, if we are learning our lesson aright. And then, remember "even these things shall pass away."

One of the greatest hindrances to the progress of the student into the higher stages of occultism, particularly the phenomenal phases, is the lack of self-control. When one wishes to be placed in possession of power, which, if carelessly used or misused, may result in the hurt of oneself or others, it is the greatest importance that such a one should have attained the mastery of self-the control of the emotional side of his nature. Imagine a man possessed of high occult powers losing his temper and flying into a rage, sending forth vibrations of Hate and Anger intensified by the increased force of his developed powers. Such exhibitions, in a man who has attained occult powers, would be very harmful to him, as they would, perhaps, be manifested upon a plane where such things have an exaggerated effect. A man whose investigations lead him on to the Astral Plane, should beware of such a loss of self-control, as a failing of this kind might be fatal to him. But, so nicely is the world of the higher forces balanced that a man of violent temper, or one who lacks self-control, can make but little progress in occult practices - this being a needed check. So one of the first things to be accomplished by the student who wishes to advance is the mastery of his emotional nature and the acquirement of self-control.

A certain amount of courage of the higher sort is also needed, for one experiences some strange sights and happenings on the astral plane, and those who wish to travel there must have learned to master fear. One also needs calmness and poise. When we remember that worry and kindred emotions cause vibrations around us, it may readily be seen that such conditions of mind are not conducive to psychical research in fact the best results cannot be obtained when these things are present. The occultist who wishes to attain great powers must first purge himself of selfish grasping for these things for the gratification of his own base ends, for the pursuit of occult powers with this desire will bring only pain and disappointment and the one who attempts to prostitute psychic power for base ends will bring upon himself a whirlwind of undesirable results. Such forces, when misused, react as a boomerang upon the sender. The true occultist is filled with love and brotherly feeling for his fellow men, and endeavors to aid them instead of to beat them down in their progress.

Of all the numerous books written for the purpose of throwing light on the path of the student of occultism, we know of none better fitted for the purpose than that wonderful little book called "Light on the Path", written down by "M. C.", at the instigation of some intelligences far above the ordinary. It is veiled in the poetic style common to the Orientals, and at first glance may seem para doxical. But it is full of the choicest bits of occult wisdom, for those who are able to read it. It must be read "between the lines", and it has a peculiarity that will become apparent to any one who may read it carefully. That is, it will give you as much truth as you are able to grasp today; and tomorrow when you pick it up it will give you more, from the same lines. Look at it a year from now, and new truths will burst upon you - and so on, and on. It contains statements of truth so wonderfully stated - and yet half concealed - that as you advance in spiritual discernment - and are ready for greater truths each day - you will find that in this book veil after veil will be lifted from before the truth, until you are fairly dazzled. It is also remarkable as a book which will give consolation to those in trouble or sorrow. Its words (even though they be but half-understood) will ring in the ears of its readers, and like a beautiful melody will soothe and comfort and rest those who hear it. We advise all of our students to read this little book often and with care. They will find that it will describe various spiritual experiences through which they will pass, and will prepare them for the next stage. Many of our students have asked us to write a little book in the way of an elementary explanation of "Light on the Path" - perhaps the Spirit may lead us to do so at some time in the future - perhaps not.

It is not without a feeling of something like sadness that we write these concluding lines. When we wrote our First Lesson, we bade our students be seated for a course of talks - plain and simple upon a great subject. Our aim was to present these great truths in a plain, practical simple manner, so that many would take an interest in them, and be led toward higher presentations of the truth. We have felt that love and encouragement, which is so necessary for a teacher, and have been assured of the sympathy of the Class from the first. But, on looking over our work it seems that we have said so little - have left unsaid so much - and yet we have done the best we could, considering the small space at our disposal and the immense field to be covered. We feel that we have really only begun, and yet it is now time to say "good-bye".

Perhaps we have made some points a little clear to a few who have been perplexed - perhaps we have opened a door to those who were seeking entrance to the temple - who knows? If we have done even a little for only one person, our time has been well spent. At some future time we may feel called upon to pass on to you a higher and more advanced presentation of this great subject - that is a matter which depends much upon your own desires - if you need us you will find us ready and willing to join you in the study of the great truths of the Yogi Philosophy. But, before you take the next step onward, be sure that you understand these elementary lessons thoroughly. Go over and over them, until your mind has fully grasped the principles. You will find new features presenting themselves with each reading. As your minds unfold, you will find new truths awaiting you even in the same pages that you have read and reread several times. This, not because of any special merit in our work (for this work is crude, very crude, to our idea), but because of the inherent truth of the philosophy itself, which renders any thing written upon it to be filled with subject for thought and earnest consideration.

Good-bye dear students. We thank you for your kindness in listening to us during the term of this Class. We have felt your sympathy and love, as many of you must have felt ours. We feel sure that as you read these lines - filled with our earnest thoughts of kinship to you - you will feel our nearness to you in the Spirit - will be conscious of that warm handclasp which we extend to you across the miles that separate us in the flesh.

Remember these words, from *"Light on the Path":* "When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp and it cannot be hidden."

Therefore, we say "Peace be with You."

MANTRAMS AND MEDITATIONS.

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FIRST LESSON - MANTRAM.

A mantram is a word, phrase, or verse used by the Eastern people in order to concentrate upon an idea and to let it sink deep into the mind. It is similiar to the "statements," or "affirmations," used by the Mental Scientists and others of the Western world.

The mantram for the month is a verse from a Western poet, Mr. Orr:

"Lord of a thousand worlds am I, And I reign since time began; And night and day, in cyclic sway, Shall pass while their deeds I scan. Yet time shall cease, ere I find release, For I am the Soul of Man." Commit this verse to memory, and repeat it often, letting the mind dwell upon the idea of immortality expressed so strongly, remembering always that YOU are the "I" referred to.

SECOND LESSON - MANTRAM.

"I AM MASTER OF MYSELF." Commit these words to memory, and repeat them often, letting the mind dwell upon the thoughts given in our Meditation for this month. Remember always that the "I" is the highest part of you that has been awakened into consciousness, and should, to a great extent be master of the animal nature from which you have emerged.

THIRD LESSON - MANTRAM.

The mantram for the month is the first verse of Cardinal Newman's hymn, "Lead, Kindly Light," which contains the deepest spiritual truth, but which is only imperfectly understood by the majority of the thousands who sing it. We trust that what we have said of Spirit will help you better to comprehend the hidden beauties of this grand old hymn:

> Lead, kindly Light, amid the encircling gloom Lead thou me on.
> The night is dark, and I am far from home;
> Lead thou me on.
> Keep thou my feet; I do not ask to see
> The distant scene; one step enough for me.

Lead thou me on."

FOURTH - LESSON-MANTRAM.

The mantram for the month is: "I RADIATE THOUGHT WAVES OF THE KIND I DESIRE TO RECEIVE FROM OTHERS." This mantram conveys a mighty occult truth, and, if conscientiously repeated and lived up to, will enable you to make rapid progress in development and attainment. Give and you will receive - measure for measure - kind for kind - color for color. Your thought waves extend far beyond the visible aura, and affect others, and draw to you the thoughts of others corresponding in character and quality with those sent out by you. Thought is a living force - use it wisely.

FIFTH LESSON - MANTRAM AND MEDITATION.

The mantram for the month is: "Thought is a Living Force. I will use it wisely and well!" Our subject for Meditation this month is our responsibility in the matter of adding to the world's thought. When we think that we are constantly adding to the supply of the world's thought, and also realize the enormous quantity of undeveloped thought which is being poured out from the minds of persons of a low order of development, we are led to a realization of our duty in the matter of helping to elevate and purify the volume of thought. We should guard ourselves against indulging in unworthy thoughts, and should try to radiate thoughts of help, comfort, cheer, and uplifting to our fellow - beings. Each of us can do his share of this work, and the help of each is needed. Send out thought-forms of help and love to your brothers and sisters - both in general and in particular. If you know of a struggling soul, send to it thoughts of comfort and encouragement. If you know of any in distress, send them thoughts of strength and help. Send forth your best helpful thought to the world. It may reach some fellow - being at a critical moment. When in distress yourself, there is no better way of receiving the help of strong thought of others than to send forth hopeful thoughts to others who may be likewise distressed. We can help each other in this way, and will thus open up channels of communication which will be helpful to all. Misuse not the power of thought. Let this be your rule and standard; *Send no thought to another that you would not care to attract to yourself.* Peace be with you.

SIXTH LESSON - MANTRAM AND MEDITATION.

"Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound."

These words are capable of a number of meanings, each adapted to the wants of different people in various stages of development. They have their psychic meaning, their intellectual meaning, and their spiritual meaning. We take for our Meditation this month one of the many meanings. Let us take it into the Silence with us. Our eyes must be incapable of "the tears of wounded pride; unkind criticisms; unmerited abuse; unfriendly remarks; the little annoyances of everyday life; the failures and disappointments of everyday existence before we can see clearly the great spiritual truths. Let us endeavor to rise, by degrees, above these incidents of personality, and strive to realize our individuality - the I Am - which is above the annoyances of personality; and to learn that these things cannot hurt the Real Self, and that they will be washed from the sands of time by the ocean of eternity. Likewise our ear must lose its sensitiveness to the unpleasant incidents of the personality (above alluded to as causing tears) before it can hear the truth clearly and free from the jarring noises of the outward strife of personality. One must grow to be able to hear these things and yet smile, secure in the knowledge of his soul and his powers, and destiny. Before the voice can speak to those high in the order of life and spiritual intelligence, it must have long since forgotten how to wound others by unkind words, petty spite, unworthy speech. The advanced man does not hesitate to speak the truth even when it is not pleasant, if it seems right to do so, but he speaks in the tone of a loving brother, who does not criticise, but merely feels the other's pain and wishes to remove its cause. Such a one has risen above the desire to "talk back" - to "cut" another by unkind and spiteful remarks, or to "get even" by saying, in effect: "You're another." These things must be cast aside like a worn-out cloak - the advanced man needs them not. Take these thoughts with you into the Silence, and let the truth sink into your mind, that it may take root, grow, blossom and bear fruit.

SEVENTH LESSON - MANTRAM AND MEDITATIION.

"I Absorb from the Universal Supply of Energy, a sufficient Supply of Prana to Invigorate my Body - to Endow it with Health. Strength, Activity, Energy and Vitality."

The above Mantram and the following subjects for Meditation are designed to build up the physical body, in order to render it a more perfect instrument for the expression of life. Our previous Mantrams and Meditations have been designed for mental and spiritual development, but we realize that many are burdened by bodies manifesting inharmony and lack of perfect health, and we burdened by bodies manifesting inharmony and lack of perfect health, and we think it advisable to follow up this month's lesson Prana and Human Magnetism, with a Mantram and Meditation along the lines just mentioned.

Let the student place himself in a comfortable position, and after composing his mind, let him repeat the Mantram over a number of times until he experiences that peculiar rhythm and thrill that comes from such practice. Then let him concentrate upon the idea of the great supply of Pranic Energy in the Universe. The entire Universe is filled with this great Force - this great Life Principle - whereby all forms of motion, force and energy are made possible. Let him realize that he is free to draw upon it at will - that it is HIS OWN to use for the building up of the body - the Temple of the Spirit - and let him fear not to demand his own. Let him call for what is his, feeling certain that his just call will be answered. Let him breathe slowly, according to the instructions regarding the Rhythmic Breath (Science of Breath, pages 58-54) and mentally picture the inflow of Prana with each inward breath, and the expelling of worn out and impure matter with each outward breath. Let him picture himself as being filled with health, strength and vitality - full of energy and life bright and happy.

If tired or fatigued during the day, let him stop for a moment and inhale a few deep breaths, carrying the mental picture of the inflowing Prana, and the casting out of diseased matter *through* the breath. He will find that he experiences an immediate feeling of increased strength and vitality. This Prana may be sent to any part of the body which seems to call for help and strength, and a little practice will enable the student to have such control that he can plainly feel the tingling sensation accompanying the passage of the Prana to the afflicted or tired part of the body. If one is lying down, the passing of the hands over one's body from the head downward with an occasional resting of the hands over the Solar Plexus, will be found beneficial and soothing. The hands may be easily charged with Prana by extending them loosely at full length and gently swinging them to and fro, and occasionally making a motion as if one was sprinkling water on something by throwing it off from the finger tips. A tingling sensation will be felt in the fingers and the whole hand will be so charged with Prana that it will relieve pain in other parts of the body, and in the bodies of others, if you desire to help them. Carry the thought of Health, Strength, Activity, Energy and Vitality into the Silence with you.

EIGHTH LESSON - MANTRAM AND MEDITATION.

"I am passing through this stage of existence making the best use of Head, Heart and Hand."

Each one of us here has his own work to do. We are here for a purpose, and until we fall in with the law and work out the tasks set before us, we will have these tasks constantly and repeatedly put before us until they are accomplished. The purpose of the accomplishment of these tasks is experience and growth, and, unpleasant as our tasks may seem, they have a most direct bearing upon our future growth and life. When we fall in with the workings of the law, and see and feel what is behind it, we cease to rebel and beat our heads against the wall. In opening up ourselves to the workings of the Spirit and being willing to work out our own salvation and accomplish our world's tasks, we really take the first step toward emancipation from the unpleasant tasks. When we cease to allow our work to be unpleasant to us, we find ourselves working into better things, as the lesson has been learned. Each person has placed before him just the work in the world best suited to his growth at that particular time - his wants have been consulted, and just the right thing allotted to him. There is no chance about this - it is the inexorable workings of the great law. And the only true philosophy consists in making up one's mind to do the work set before him to the best of his ability. As long as he shirks it, he will be kept to the task - when he begins to take a pleasure in doing it right, other things open up before him. To hate and fear a thing is to tie that thing to you. When you see it in its right relation - after your spiritual eyes are opened - then you begin to be freed from it.

And in going through Life - in doing our work in the world we must make the best possible use of the three great gifts of the Spirit - the Head; the Heart; and the Hand. The Head (representing the intellectual part of our nature) must be given the opportunity to grow - it must be furnished the food upon which it thrives - it must not be cramped and starved - it must be used, as exercise strengthens and develops it. We must develop our minds, and not be afraid of thinking thoughts. The Mind must be kept free. The Heart (representing the love nature in its best sense) must be employed and must not be starved, chained or chided. We are not speaking of the lower forms of animal passion, miscalled Love, but of that higher thing belonging to the human race, which is a promise of greater things to come in the evolution of the race. It is that which begets sympathy, compassion, tenderness and kindness. It must not be allowed to sink to maudlin sentiment, but must be used in connection with the Head. It must reach out to embrace all Life in its enfolding embrace, and to feel that sense of kinship with all living things, which marks the man or woman of spiritual development. The Hand (representing the manifestation of physical creation and work) must be trained to do the work set before it the best it knows how. It must learn to do things well, and to feel that all work is noble and not degrading. It is the symbol of physical creation, and must be respected and honored. The man or woman of spiritual development goes through the world making the best use of Head, Heart and Hand.

NINTH LESSON - MANTRAM AND MEDITATION. The Mantram for the month is "I AM."

When you say "I AM" you assert the reality of your existence, not the mere reality of the physical existence which is but temporary and relative, but your real existence in the Spirit, which is not temporary or relative, but is eternal and absolute. You are asserting the reality of the Ego - the "I" The real "I" is not the body, but is the Spirit principle which is manifesting in body and mind. The real "I" is independent of the body, which is but a vehicle for its expression - it is indestructible and eternal. It cannot die nor become annihilated. It may change the form of its expression, or the vehicle of manifestation - but it is always the same "I"
- a bit of the great ocean of Spirit - a spiritual atom manifesting in your present consciousness along the lines of spiritual unfoldment. Do not think of your soul as a thing apart from you, for YOU are the soul, and all the rest is transitory and changeable. Picture yourself in your mind as an entity apart from, and independent of, the body, which is but your shell - realize that it is possible for you to leave the body, and still be YOU. During a part of your period of meditation mentally ignore the body entirely, and you will find that you will gradually awaken to a sense of the independent existence of your soul - YOURSELF - and come to a consciousness of your real nature.

The student should endeavor to give a few moments each day to silent meditation, finding as quiet a place as possible, and then lying or sitting in an easy position, relaxing every muscle of the body and calming the mind. Then when the proper conditions are observed he will experience that peculiar sensation of calmness and quiet which will indicate that he is "entering the silence." Then he should dwell upon the subject given for meditation, repeating the Mantram in order to impress the meaning upon his mind. At such times he will receive more or less inspiration from his Spiritual Mind, and will feel stronger and freer all day.

The Mantram for this month, if clearly understood and impressed upon the consciousness, will give to the student an air of quiet dignity and calm manifestation of power which will have its effect upon people with whom he comes in contact. It will surround him with a thought aura of strength and power. It will enable him to cast off fear and to look the world of men and women calmly in the eyes, knowing that he is an eternal soul, and that naught can really calmly in the eyes, knowing that he is an eternal soul, and that naught can really harm him. A full realization of "I AM" will cause fear to fade away, for why should the Spirit fear anything? - nothing can harm it. We urge the cultivation of this state of consciousness upon our students. It will lift you above the petty worries, hates, fears, and jealousies of the lower mental states, and will cause you to be men and women "of the Spirit" in reality. You will find that the result will be felt by those with whom you come in contact. There is an undefinable aura surrounding these people of the "I AM" consciousness which causes them to be respected by the world around them.

Advanced Course in Yogi Philosophy and Oriental Occultism

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Lesson I.
Some Light On The Path

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We greet our old students who have returned to us for the Advanced Course. We feel that, hereafter, it will not be necessary to repeat the elementary explanations which formed such an important part of the former class work, and we may be able to go right to the heart of the subject, feeling assured that each student is prepared to receive the same. Many read the former lessons from curiosity—some have become so interested that they wish to go on—others have failed to find the sensational features for which they had hoped, and have dropped from the ranks. It is ever so. Many come, but only a certain percentage are ready to go on. Out of a thousand seeds sown by the farmer, only a hundred manifest life. But the work is intended for that hundred, and they will repay the farmer for his labor. In our seed sowing, it is even more satisfactory, for even the remaining nine hundred will show life at some time in the future. No occult teaching is ever wasted—all bears fruit in its own good time. We welcome the students in the Advanced Course—we congratulate ourselves in having such a large number of interested listeners—and we congratulate the students in having reached the stage in which they feel such an interest in the work, and in being ready to go on.

We will take for the subject of our first lesson the Way of Attainment—The Path. And we know of no better method of directing the student's steps along The Path than to point out to him the unequaled precepts of the little manual "*Light on the Path* ," written down by "M.C." (Mabel Collins, an English woman) at the request of some advanced mind (in or out of the flesh) who inspired it. in our notice in the last installment of the "*Fourteen Lessons* ," we stated that we had in mind a little work which would perhaps make plainer the precepts of "*Light on the Path* ." But, upon second though, we have thought it preferable to make such writing a part of the Advanced Course, instead of preparing it as a separate book for general distribution and sale. In this way we may speak at greater length, and with less reserve, knowing that the students of the course will understand it far better than would the general public. So, the little book will not be published, and the teaching will be given only in these lessons. We will quote from the little manual, precept after precept, following each with a brief explanation.

In this connection it may be as well to state that "*Light on the Path* " is, practically, an inspired writing, and is so carefully worded that it is capable of a variety of interpretations—it carries a message adapted to the varying requirements of the several planes and stages of life. The student is able to extract meanings suited to his stage of development. In this respect the work is different from ordinary writings. One must take something to the book before he is able to obtain something from it. In "*The Illumined Way* " the work is interpreted, in part, upon the lines of the psychic or astral planes. Our interpretation will be designed to apply to the life of the student entering upon The Path—the beginner. It will endeavor to explain the first several precepts in the light of "Karma Yoga," and will then try to point out the plain meaning of the precepts, pertaining to the higher desires; then passing on to an explanation of the precepts relating to the unfoldment of Spiritual Consciousness, which is indeed the key-note of the little manual. We will endeavor to make a little plainer to the students the hidden meanings of the little book—to put into plain homely English, the thoughts so beautifully expressed in the poetical imagery of the Orient. Our work will not contradict the interpretation given in "The Illumined Way"—it will merely go along side by side with it, on another plane of life. To some, it may seem a presumptuous undertaking to attempt to "interpret" that gem of occult teaching "*Light on the Path* "—but the undertaking has the approval of some for whose opinions we have respect—and has, what means still more to us—the approval of our Higher Self. Crude though our work may be, it must be intended to reach some—else it would not have been suggested.

> "These rules are written for all disciples. Attend you to them."

These rules are indeed written for all disciples and it will be well for us to attend to them. for the rules for the guidance of occultists have always been the same, and will always remain the same—in all time—in all countries—and under whatever name the teaching is imparted. For they are based upon the principles of truth, and have been tried, tested and passed upon long ages ago, and have come down to us bearing the marks of the careful handling of the multitudes who have passed on before—our elder brothers in the Spirit—those who once trod the path upon which we are now entering—those who have passed on to heights which we shall one day mount. These rules are for *all* followers of The Path—the were written for such, and there are none better. They come to us from those who *know* .

> "Before the eyes can see, they must be incapable of tears. Before the

> "Before the eyes can see, they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters, it must have lost the power to wound. Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart."

Before the eyes can see with the clear vision of the Spirit, they must have grown incapable of the tears of wounded pride—unkind criticism—unmerited abuse—unfriendly remarks—slights—sarcasm—the annoyances of everyday life—the failures and disappointments of everyday existence. We do not mean that one should harden his soul against these things—on the contrary "hardening" forms no part of the occult teachings. On the material plane, one is constantly at the mercy of others on the same plane, and the more finely constituted one may be, the more keenly does he feel the pain of life, coming from without. And if he attempts to fight back—to pay off these backbitings and pinpricks in like kind—the more does he become enmeshed in the web of material life. His only chance of escape lies in growing so that he may rise above that phase of existence and dwell in the upper regions of the mind, and Spirit. This does not mean that he should run away from the world—on the contrary, if one attempts to run away from the world before he has learned its lessons, he will be thrust back into it, again and again, until he settles down to perform the task. But, nevertheless, one of spiritual attainment may so live that although he is in the midst of the fight of everyday life—yea, may even be a captain in the struggle—he really *lives* above it all—sees it for just what it is—sees it but as a childish game of child-like men and women, and although he plays the game well, he still knows it to be but a game, and not the real thing at all. This being the case, he begins by smiling through his tears, when he is knocked down in the rush of the game—then he ceases to weep at all, smiles taking the place of the tears, for, when things are seen in their true relation, one can scarcely repress a smile at himself, and at (or with) others. When one looks around and sees the petty playthings to which men are devoting their lives, believing that these playthings are real, he cannot but smile. And, when one awakens to a realization of the reality of things, his own particular part, which he is compelled to play, must evoke a smile from him. these are not mere dreams and impracticable ideas. If many of you had an idea of how many men, high in the puppet-play of worldly affairs, have really awakened to the truth, it would surprise you. many of these men play their part well—with energy and apparent ambition—for they realize that there is a purpose behind it all, and that they are necessary parts of the machinery of evolution. But deep within the recesses of their souls, they know it all for what it is. One on The Path must needs be brave, and must acquire a mastery over the emotional nature. This precept does not merely refer to physical tears—for they often spring to the eyes involuntarily, and though we may be smiling at the time. It refers to the feeling that there is anything for us to really cry over. It is the thought back of the tears, rather than the tears themselves.

The lesson to be learned from these rules is that we should rise above the incidents of personality, and strive to realize our individuality. That we should desire to realize the I AM consciousness, which is above the annoyance of personality. That we should learn that these things cannot hurt the Real Self—that they will be washed from the sands of time by the waters of eternity.

Likewise our ear must lose its sensitiveness to the unpleasant incidents of personality, before it can hear the truth clearly, and free from the jarring noises of the outward strife. One must grow to be able to hear these things, and yet smile, secure in the knowledge of the soul and its powers, and its destiny. One must grow to be able to hear the unkind word—the unjust criticism—the spiteful remark—without letting them affect his real self. He must keep such things on the material plane to which they belong, and never allow his soul to descend to where it may b affected by them. one must learn to be able to hear the truths which are sacred to him, spoken of sneeringly and contemptuously by those who do not understand—they cannot be blamed, for they cannot understand. Let the babes prattle, and scold, and laugh. It does them good, and cannot hurt you or the Truth. Let the children play—it is their nature—some day they will (like you) have experienced the growing-pains of spiritual maturity, and will be going through just what you are now. You were once like them—they will be as you in time. Follow the old saying, and let such things "go in one ear, and out of the other"—do not let them reach your real consciousness. Then will the ear hear the things intended for it—it will afford a clear passage for the entrance of the Truth.

Yea, "before the voice can speak in the presence of the Masters, it must have lost its power to wound." The voice that scolds, lies, abuses, complains, and wounds, can never reach the higher planes upon which dwell the advanced intelligences of the race. Before it can speak so as to be heard by those high in the order of life, and spiritual intelligences, it must have long since forgotten how to wound others by unkind words, petty spite, unworthy speech. The advanced man does not hesitate to speak the truth even when it is not pleasant, if it seems right to do so, but he speaks in the tone of a loving brother who does not criticize from the "I am holier than thou" position, but merely feels the other's pain—sees his mistake—and wishes to lend him a helping hand. such a one has risen above the desire to "talk back"—to "cut" another by unkind and spiteful remarks—to "get even" by saying, in effect, "You're another." These things must be cast aside like a worn-out cloak—the advanced man needs them not.

"Before the soul can stand in the presence of the Masters, its feet must be washed in the blood of the heart"—this is a "hard saying" to many entering The Path. Many are led astray from the real meaning of this precept by their understanding of the word "heart—they think it means the love nature. But this is not the meaning—occultism does not teach killing out true love—teaches that love is one of the greatest privileges of man, and that as he advances his love nature grows until, finally, it includes all life. The "heart" referred to is the emotional nature and the instincts of the lower and more animal mind. These things seem to be such a part of us, before we develop, that to get rid of them we seem to be literally tearing out our hearts. We part with the first one thing and then another, of the old animal nature, with pain and suffering, and our spiritual fee become literally washed in the blood of the heart. Appetite—cravings of the lower nature—desires of the animal part of us—old habits—conventionalities—inherited thought—racial delusions—things in the blood and bone of our nature, must be thrown off, one by one, with much misgivings and doubts at first—and with much pain and heart-bleeding until we reach a position from which we can see what it all means. Not only the desires of the lower self are to be torn out, but we must, of necessity, part with many things which have always seemed dear and sacred to us, but which appear as but childish imaginings in the pure light which is beginning to be poured out from our Spiritual Mind. But even though we see these things for what they are, still it pains us to part from them, and we cry aloud, and our heart bleeds. Then we often come to a parting of the ways—place where we are forced to part mental company with those who are dear to us, leaving them to travel their own road while we take step upon a new an d(to us) an untried path of thought. All this means pain. And then the horror of mental and spiritual loneliness which comes over one soon after he has taken the first few steps on The Path—that first initiation which has tried the souls of many who read these words—that frightful feeling of being alone—with no one near who can understand and appreciate your feelings. And then, the sense of seeing the great problem of life, which others do not recognize the existence of any unsolved problem, and who accordingly go on their way, dancing, fighting, quarreling, and showing all the signs of spiritual blindness, while you were compelled to stand alone and bear the awful sight. Then, indeed, does the blood of your heart gush forth. And then, the consciousness of the world's pain and your failure to understand its meaning—your feeling of impotence when you tried to find a remedy for it. all this causes your heart to bleed. And all these things come from your spiritual awakening—the man of the material plane has felt some of these things—has seen them not. Then when the feet of the soul have been bathed in the blood of the heart, the eye begins to see the spiritual truths—the ear begins to hear them—the tongue begins to be able to speak them to others, and to converse with those who have advanced along The Path. And the soul is able to stand erect and gaze into the face of other advanced souls, for it has begun to understand the mysteries of life—the meaning of it all—has been able to grasp something of the Great Plan—has been able to feel the consciousness of its own existence—has been able to say: "I AM" with meaning—has found itself—has conquered pain by rising above it. Take these thoughts with you into the Silence, and let the truth sink into your mind, that it may take root, grow, blossom, and bear fruit.

1. "Kill out ambition."
2. "Kill out desire of life."
3. "Kill out desire of comfort."
4. "Work as those work who are ambitious. Respect life as those who desire it. Be happy as those are who live for happiness."

Much of the occult truth is written in the form of paradox—showing both sides of the shield. This is in according with nature's plan. All statements of truth are but partial statements—there are two good sides of every argument—any bit of truth is but a half-truth, hunt diligently enough and you will find the opposite half-everything "is and it isn't"—any full statement of truth must of necessity be paradoxical. This because our finite point-of-view enables us to see but one side of a subject at a time. From the point of view of the infinite, all sides are seen at the same time—all points of a globe being visible to the infinite seer, who is also able to see *through* the globe as well as *around* it.

The above mentioned four precepts are illustrations of this law of paradox. They are generally dismissed as non-understandable by the average person who reads them. And yet they are quite reasonable and absolutely true.

The key to the understanding of these (and all) truths lies in the ability to distinguish between the "relative" or lower, point of view, and the "absolute" or higher one. Remember this well, for it will help you to see into many a dark corner—to make easy many a hard saying. Let us apply the test to these four precepts.

We are told to: "Kill out ambition." The average man recoils from this statement, and cries out that such a course would render a man a spiritless and worthless creature, for ambition seems to be at the bottom of all of man's accomplishments. Then, as he throws down the book, he sees, in the fourth precept: "Work as those who are ambitious"—and, unless he sees with the eyes of the Spiritual Mind, he becomes more confused than ever. But the two things are possible—yes, are absolutely feasible as well as proper. The "ambition" alluded to is that emotion which urges a man to attain from vainglorious, selfish motives, and which impels him to crush all in his path, and to drive to the wall all with whom he comes into contact. Such ambition is but the counterfeit of real ambition, and is as abnormal as is the morbid appetites which counterfeit and assume the guise of hunger and thirst—the ridiculous customs of decorating the persons with barbarous ornamentations, which counterfeits the natural instinct of putting on some slight covering as protection from the weather—the absurd custom of burdening oneself and others with the maintenance of palatial mansions, which counterfeits man's natural desire for a home-spot and shelter—the licentious and erotic practices of many men and women, which are but counterfeits of the natural sexual instincts of normal man and woman, the object of which is, primarily, the preservation of the race. The "ambitious" man becomes insane for success, because the instinct has become perverted and abnormal. He imagines that the things for which he is striving will bring him happiness, but he is disappointed—they turn to ashes like Dead Sea fruit-because they are not the source of permanent happiness. He ties himself to the things he creates, and becomes their slave rather than their master. He regards money not as a means of securing necessities and nourishment (mental and physical) for himself and others, but as a thing valuable of itself—he has the spirit of the miser. Or, he may seek power for selfish reasons—to gratify his vanity—to show the world that he is mightier than his fellow men—to stand above the crowd. All poor, petty, childish ambitions, unworthy of a real *Man* , and which must be outgrown before the man may progress-but perhaps the very lessons he is receiving are just the ones needed for his awakening. In short, the man of the abnormal ambition works for things *for the sake of selfish reward* , and is inevitabley disappointed, for he is pinning his hopes on things which fail him in the hour of need—is leaning on a broken reed.

Now let us look upon the other side of the shield. The fourth precept contains these words: "Work as those work who are ambitious." There it is. One who works this way may appear to the world as the typical ambitious man, but the resemblance is merely outward. The "ambitious" man is the abnormal thing. The Man who works for work's sake-in obedience to the desire to work—the craving to create—because he gives full expression to the creative part of his nature-is the real thing. And the latter is able to do better work—more lasting work—than the first mentioned man. And then, besides, he gains happiness from his work—he feels the joy which comes from doing—he lets the creative impulse of the All

Life flow through him, and he does great things—he accomplishes, and is happy in his work and through his work. And so long as he keeps true to his ideals he will be safe and secure in that joy, and will be doing well his share of the world's work. But, as he mounts the ladder of Success, he is subjected to terrible temptations, and often allows the abnormal ambition to take possession of him, the result being that in his next incarnation he will have to learn his lesson all over again, and again until he has mastered it.

Every man has his work in the world to do, and he should do it the best he knows how—should do it cheerfully—should do it intelligently. And he should let have full expression that instinct which impels him to do things right—better than they have been done before (not that he may triumph over others, but because the world needs things done better).

True occultism does not teach that man should sit around doing nothing but meditating, with his gaze fasted upon his umbilicus, as is the custom with some of the ignorant Hindu fakirs and devotees, who ape the terms and language of the Yogi teachers, and prostitute their teachings. On the contrary, it teaches that it is man's duty and glorious privilege to participate in the world's work, and that he who is able to do something a little better than it has ever been done before is blessed, and a benefactor to the race. It recognizes the Divine urge to create, which is found in all men and women, and believes in giving it the fullest expression. It teaches that no life is fully rounded out and complete, unless some useful work is a part of it. It believes that intelligent work helps toward spiritual unfoldment, and is in fact necessary to it. it does not teach the beauty of unintelligent drudgery—for there is no beauty in such work—but it teaches that in the humblest task may be found interest to the one who looks for it, and that such a one always finds a better way of doing the thing, and thus adds something to the world's store of knowledge. It teaches the real ambition—that love of work for work's sake—rather than that work which is performed for the world's counterfeit reward. Therefore when the precept says: "Kill out Ambition * Work as those work who are ambitious," you will understand it. This life is possible to those who understand 'Karma Yoga," one of the great branches of the Yogi Philosophy, upon which it may be our privilege to write at some future time. Read over these words, until you filly grasp their meaning—until you *feel* them as well as see them. The gist of these teachings upon the subject of Ambition, may be summed up by saying: Kill out the *relative* Ambition, which causes you to tie yourself to the objects and rewards of your work, and which yields nothing but disappointment and repressed growth—but develop and express fully the *absolute* Ambition, which causes you to work for work's sake—for the joy which comes to the worker—from the desire to express the Divine Instinct to create—and which causes you to do the thing you have to do, the best you know how-better than it has ever been dine, if possible—and which enables you to work in harmony and unison with the Divine work which is constantly going on, instead of in harmony and discord. Let the Divine energy work through you, and express itself fully in your work. Open yourself to it, and you will taste of the joy which comes from work of this kind-this is the true ambition-the other is but a miserable counterfeit which retards the growth of the soul.

"Kill out desire of life," says the second precept—but the fourth precept answers back: "Respect life as those who desire it." This is another truth expressed in paradox. One must eradicate from the mind the idea that physical life is everything. Such an idea prevents one from recognizing the fuller life of the soul, and makes this particular life in the body the whole thing, instead of merely a grain of sand on the shores of the everlasting sea. One must grow to feel that he will always be aflow, whether he is in the body or out of it, and that this particular physical "life" is merely a thing to be used by the Real Self, which cannot die. Therefore kill out that desire of life which causes you to fear death, and which makes you attach undue importance to the mere bodily existence, to the impairment of the broader life of consciousness. Pluck from your mind that idea that when the body dies, *you* die—for you live on, as much alive as you are this moment, possibly still more alive. See physical life for what it is, and be not deceived. Cease to look upon "death" with horror, whether it may come to you or some loved one. Death is just as natural as life (in the stage of development) and as much to be happy about. It is hard to get rid of the old horror of physical dissolution, and one has many hard battles before he is able to cast off the worn—out delusion, which has clung to the race in spite of its constantly sounded belief in a future life. The churches teach of "the life beyond" to which all the faithful should look forward to, but the same "faithful" shiver and shudder at the thought of death, and clothe themselves in black when a friend dies, instead of strewing flowers around and rejoicing that the friend is "in a better land" (to use the cant phrase, which is so glibly used on such occasion, but which comforteth not). One must grow into a positive "feeling" or consciousness, of life everlasting, before he is able to cast off this old fear, and no creed, or expressed belief, will serve the purpose, until this state of consciousness is reached. To the one who "feels" in his consciousness this fact of the survival of individuality, and the continuance of life beyond the grave, death loses its terror, and the grave its horror, and the "desire of life" (relative) is indeed killed out, because the knowledge of life (absolute) has taken its place.

But we must not forget the reverse side of the shield. Read again the fourth precept: "Respect life as those who desire it." This does not mean alone the life of others, but has reference to your own physical body as well. For in your letting go of the old idea of the relative importance of the life in the body, you must avoid going to the other extreme of neglect of the physical body. The body is yours in pursuance of the Divine plan, and is in fact the Temple of the Spirit. If it were not good for you to have a body, rest assured you would not have it. It is needed by you in this stage of development, and you would be unable to do your work of spiritual unfoldment without it. Therefore, do not be led into the folly of despising the body, or physical life, as a thing unworthy of you. They are worthy of you, at this stage, and you may make great things possible through them. To despise them is like refusing to use the ladder which will enable you to reach the heights. You should, indeed, "respect life as those who desire it," and you should respect the body as do those who think that the body is the *self* . The body should be recognized as the instrument of the soul and Spirit, and should be kept as clean, healthy and strong as may be. And every means should be used to prolong the "life" in the body which has been given you. it should be respected and well-used. Do not sit and pine over your confinement in this life—you will never have another chance to live out just the experiences you are getting now—make the best of it. your "life" is a glorious thing, and you should live always in the "Now" stage, extracting to the full the joy which should come with each moment of life to the advanced man. "Life, life, more life" has cried out some writer, and he was right. Live out each moment of your life, in a normal, healthy, clean way, always knowing it for what it is, and worrying not about the past or future. You are in eternity now as much as you ever will be—so why not make the most of it. it is always "Now" in life—and the supply of "Nows" never fails.

If you ask us for a summing-up of this idea of this non-desiring of life, and its opposite side of respecting it as if you really did desire it, we will say: The desire referred to is the *releative* desire, which springs from the mistaken idea that physical life is the only life. The *absolute* desire of life, arises from the knowledge of what the whole life of man is, and what this brief physical life is—therefore while the advanced man does not desire it in the old way, he does not despise it, and really desires it because it forms a *part* of his whole life, and he does not wish to miss, or part with, any part of that which the Divine Plan has decreed, shall be his. The advanced man neither fears death, nor seeks it—he fears neither death nor life-he desires neither (relatively) and yet he desires both, from the absolute sense. Such a man or woman is invincible—neither life nor death have [sic] any terrors for such a one. When this consciousness is once reached, the person is filled with such power that its radiance is felt by the world in which it moves. Remember these words: *Fear neither death, nor life. Neither* *fear death*, *nor seek it* . When you have attained this stage, then indeed you will know what life is—what death is—for both are the manifestation of LIFE.

The third precept tells us to "Kill out desire for comfort"—but the fourth adds: "Be happy as those are who live for happiness." This teaching is also paradoxical, and follows the same line as the ones just spoken o. Its apparent contradiction arises from the two view—points, *i. e.* the relative and the absolute. Apply this solvent to all apparently contradictory occult teaching, and you will be able to separate each part so that you may carefully examine it. Let us apply it to this case.

"Kill out desire of comfort." At first this would seem to advocate extreme asceticism, but this is not the real meaning. Much that is called asceticism is really a running away from things which we may think are too pleasant. There seems to be an idea in the minds of many people of all shades of religious belief, that because a thing produces pleasure it must necessarily be "bad." Some writer has made one of his characters say: "It is so sad—it seems as if all the pleasant things in life are wicked." There seems to be a current belief that God takes pleasure in seeing people unhappy and doing unpleasant things, and accordingly many so-called "religious" people have frowned upon the normal pleasures of life, and have acted as if a smile was offensive to Deity. This is all a mistake. All normal pleasures are given to Man to use-but none of them must be allowed to *use* Man. Man must always be the master, and not the slave, in his relation to the pleasures of life. In certain forms of occult training the student is instructed in the cultivation of the Will, and some of the exercises prescribed for him consist of the doing of disagreeable and unpleasant things. Bu this discipline is merely to strengthen the Will of the student, and not because there is any special merit in the disagreeable task, or any special virtue in the self-denial attendant upon the doing without certain pleasant accustomed things. The whole idea consists in the exercising of the Will to resist; do without; and to do things; contrary to the usual custom and habits of the individual, which course, if practiced, will invariably result in a strengthening of the Will. It operates upon the principle of exercising a muscle by calling it into play. These exercises and practices are good, and we may have occasion to refer to them in some of our lessons. The fast-days and penance prescribed by the Catholic church have merit in the manner above indicated, outside of any particular religious significance.

But, to get back to our subject, this precept is not intended to preach asceticism. Occultism does not insist upon that. It *does* teach, however, that one should not allow himself to be tied to the pleasures and comforts of life to such an extent that he will cease to advance and develop his higher nature. Man may be ruined too much by luxury, and many cases are known where the higher influences at work under the Law took away from a man those things which hindered his growth, and placed him in a position in which he was forced to live normally, and thereby grow and unfold. Occultism preaches the "Simple Life." It teaches that when a man has too many things he is apt to let the things own him, instead of his owning the things. He becomes a slave rather than a master. "Kill out desire of comfort" does not mean that one should sleep on rough boards, as a special virtue pleasing to Deity, or that one should eat dry crusts in the hope of obtaining Divine favor—neither of these things will have any such effect—deity may not be bribed and is not specially pleased at the spectacle of one of his children making a fool of himself. But the precept does impression us that we should not be tied to any idea of comfort, and that we should not imagine that true happiness can arise from any such cause. Enjoy the normal and rational pleasures of life, but always retain your mastery over them, and never allow them to run away with you. And, always remember that true happiness comes from within, and that these luxuries and "comforts are not necessities of the real man, and are merely things to be used for what they are worth. These creature comforts and luxuries are merely incidents of the physical planet, and do not teach the Real Self. The advanced man sues all these things, as instruments, tools (or even toys if it is found necessary to join in the game—life of others), but he always knows them for what they are and is never deceived. The idea that they are necessary for his happiness would seem absurd to him. And, as a man advances spiritually, his tastes are apt to become simpler. He may like well-made things of good quality, best suited for their purpose, *but he does not want so many of them* , and ostentation and display become very foreign to his states and inclinations. He does not necessarily have to "kill out" the last mentioned tastes—they are very apt to leave him of themselves, finding his mental quarters not suited to their accommodation.

Remember, also, that the fourth precept instructs you to "Be happy as those who live for happiness." This does away with the long-face and dreary atmosphere idea. it says "be happy" (not "make believe you are happy") as happy as those who live for the so-called happiness coming from the things of the physical plane. That is the same teaching. Be happy—so live that you may obtain a healthy, normal happiness out of every hour of your life. The occultist is not a miserable, sour-visaged, gloomy man, common beliefs to the contrary notwithstanding. His life and understanding lifts him above the worries and fears of the race, and his knowledge of his destiny is most inspiring. He is able to rise above the storm, and, riding safely on the crest of the wave-yielding to every motion of the swell—he escapes being submerged. When things become too unpleasant to be borne on the relative plane, he simply rises into the higher regions of his mind where all is serene and calm, and he gains a peace that will abide with him when he again sinks to meet the trials and burdens of the day. The occultist is the happiest of men, for he has ceased to fear-he knows that there is nothing to be afraid of. And he has outgrown many of the superstitions of the race, which keep many people in torment. He has left Hate and Malice behind him, and has allowed Love to take their vacant places, and he must, necessarily, be happier by reason of the change. He has outgrown the idea of an angry Deity laying traps in which to enmesh him-he has long since learned to smile at the childish tale of the devil with cloven hoofs and horns, breathing fire and brimstone, and keeping a bottomless pit into which one will be plunged if he should happen to forget to say his prayers, or if he should happen not smile at God's beautiful earth, some fine Sunday, instead of drowsing away an hour listening to some long-drawn-out theological sermon. He has learned that he is a Child of God, destined for great things, and that Deity is as a loving Father (yes, and Mother) rather than a cruel taskmaster. He realizes that he has arrived at the age of maturity, and that his destiny rests to some extent upon himself. The occultist is necessarily an optimist—he sees that all things are working together for good—that life is on the path of attainment—and that Love is over, above, and in all. These things the occultist learns as he progresses—and he *is* Happy. Happy [sic]. Happier than "those who live for happiness"

> "Seek in the heart the sources of evil, and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plan that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seen to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous which leads to the path of life; it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but the eternal. This giant weed cannot flower there; this blot upon existences is wiped out by the very atmosphere of eternal thought.:"

The above admonition is a summing up of the first three precepts, as explained by the fourth one. It bids the student seek out in his heart the relative idea of life and cast it from him. This relative idea of life carries with it the selfish part of and cast it from him. This relative idea of life carries with it the selfish part of our nature—that part of us which causes us to regard ourselves as better than our brother—as separate from our fellow-beings—as having no connection with all of life. It is the idea of the lower part of our mind—our merely refined animalism. Those who have carefully studied our former course will understand that this part of our mind is the brute side of us—the side of us which is the seat of the appetites, passions, desires of a low order, and emotions of the lower plane. These things are not evil of themselves, but they belong to the lower stages of life—the animal stage—the stage from which we have passed on (or are now passing) to the stage of the Man existence. But these tendencies were long ages in forming, and are deeply imbedded in our nature, and it requires the most heroic efforts to dislodge them—and the only way to dislodge them is to replace them by higher mental states. Right here, let us call your attention to a well established principle of occult training, and yet one that is seldom mentioned in teaching on the subject. We refer to the fact that a bad habit of thought or action is more easily eradicated by supplanting it with a good habit—one that is directly opposed to the habit of which one desires to get rid. To tear out a bad habit by the roots, requires almost superhuman strength of will, but to crowd it out by nursing a good habit in its place, is far more easier and seems to be nature's plan. The good habit will gradually crowd the bad one until it cannot exist, and then after a final struggle for life, it will expire. This is the easiest way to "kill out" undesirable habits and traits.

Returning to the subject of the relative qualities of the mind, we would say that selfishness; all the animal desires, including sexual desires *on the physical plane* (there is much more in sex than physical plane manifestation); all passion, such as hatred, envy, malice, jealousy, desire for revenge, self-gratification, and self-exaltation; are also a part of it. Low pride is one of its most subtle and dangerous manifestations, and one which returns again, and again, after we think we have cast it off—each return being a more subtle form—physical pride, being succeeded by the pride of the intellect—pride of psychic attainments—pride in spiritual development and growth—pride in moral worth, chastity and character—the "I am holier than thou" pride—and so on. Again and again does pride, the tempter, come to bother us. Its existence is based upon the delusion of separateness, which leads us to imagine that we have no connection with other manifestations of life, and which causes us to feel a spirit of antagonism and unworthy rivalry toward our fellow beings, instead of recognizing the fact we are all parts of the One Life—some far back struggling in the mire of the lower stages of the road—others traveling along the same stage of the journey as ourselves—others still further advanced—but all on the way—all being bits of the same great Life. Beware of Pride—the most subtle enemy of advancement—and supplant it with the thought that we are all of the same origin—having the same destiny before us—having the same road to travelbrothers and sisters all—all children of God—all little scholars of Life's great Kindergarten. Let us also realize that while each must stand alone before he is able to pass the test of initiation—yet are we all interdependent, and the pain of one is the pain of all—the sin of one is the sin of all—that we are all parts of a race working toward race improvement and growth—and that love and the feeling of brotherhood is the only sane view of the question.

The brute instincts are still with us, constantly forcing themselves into our field of thought. Occultists learn to curb and control these lower instincts, subordinating them to the higher mental ideals which unfold into the field of consciousness. Do not be discouraged if you still find that you have much of the animal within your nature—we all have—the only difference is that some of us have learned to control the brute, and to keep him in leash and subordinate and obedient to the higher parts of our nature, while others allow the beast to rule them, and they shiver and turn pale when he shows his teeth, not seeming to realize that a firm demeanor and a calm mind will cause the beast to retreat to his corner and allow himself to be kept behind bars. If you find constant manifestations of the beast within you, struggling to be free and to assert his old power, do not be disturbed. This is no sign of weakness, but is really an indication that your spiritual growth has begun. For whereas you now recognize the brute, and feel ashamed, you formerly did not realize his presence—were not aware of his existence, for you *were* the brute himself. It is only because you are trying to divorce yourself from him, that you feel ashamed of his presence. You cannot see him until you begin to be "different" from him. Learn to be a tamer of wild beasts, for you have a whole menagerie within you. The lion; the tiger; the hyena; the ape; the pig; the peacock, and all the rest are there, constantly showing forth some of their characteristics. Do not fear them—smile at them when they show themselves—for you are stronger than they, and can bring them to subjection—and their appearance is useful to you in a way of instructing you as to their existence. They are an amusing lot, when you have reached the stage where you are able to practically stand aside and see them perform their tricks, and go through their antics. You then feel strongly that they are not YOU, but something apart from you—something from which you are becoming rapidly divorced. Do not worry about the beasts—for you are the master.

While the above quotation from *"Light on the Path"* includes all of the foregoing manifestations of the lower nature, it seems to dwell especially upon the delusion of the lower self—that dream of separateness—that exhibition of what has been called "the working fiction of the universe," which causes us to imagine ourselves things apart from the rest—something better, holier, and superior to the rest of our kind. This manifests in the emotion of pride—the peacock part of our mental menagerie. As we have said, this is one of the most dangerous of our lower qualities, because it is so subtle and persistent. You will note that the writer speaks of it as living "fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire." This may seem strange to you, but it is the experience of every advanced occultist that, long after he had thought he had left Pride behind him, he would be startled at it appearing in a new phase—the pride of power—the pride of intellect—the pride of spiritual growth. And then he would have all his work to do over again. Let us state right here that there is a kind of pride which is not a manifestation of the lower self—it may be called the *absolute* form of pride, if you will. We allude to that pride of that whole—that the intellect we manifest is part of that universal mind—that the spiritual growth we have attained is a bit of the great possibilities of the race, and that much more is ahead for all the race. But the danger line is reached when we begin to shut out some others from that universal pride—the moment that we leave out one other manifestation of life (no matter how lowly) from our universal pride, then we make it a selfish pride. The moment we erect a fence with anyone on the outside, then are we indulging in selfish pride. For there is no outside, at the last. We are *all* inside—there is no place outside of the All. When you feel a pride with all living things—with all of life—with all of being—then you are not selfish. But the moment you place yourself apart in a class—whether that class be composed of but yourself, or of yourself and all of mankind, except one individual—then you are yielding to a subtle form of selfishness. The last man must not be left out—cannot be left out. You are possessed of no quality or attainment that is not the property of the race—something that may be attained by all in time. all that you think is superiority is merely a little more age—a little more experience on this plane of existence. Your pride is the foolish infantile pride of the child who has just passed out of "the baby class" in the primary school and looks condescendingly upon the new flock of little ones who are just entering the class from which he has just passed. To the eyes of those in higher classes, the second grade scholar is a subject for a kindly, playing smile—but the little fellow does not know that—he feels "big" and gives the peacock quality full sway. Now, before we leave this illustration, let us say that the little fellow is justified in feeling proud of having accomplished his advancement—it is a worthy feeling—the peacock part comes in only when he looks down upon those below him. This is the substance of the folly of Pride—this feeling of superiority toward those still in the lower grade. A feeling of joy from work attained—

heights scaled—is not unworthy, but let us beware of the attendant feeling of superiority toward those who are still climbing—there lies the sting of Pride. Extract the sting, and your wasp is harmless.

If you feel tempted toward self—glorification, sometimes, just remember that as compared to some of the intelligences, who have long since passed through your present stage of development, you are no more than is the intelligence of a black beetle as compared with your own intellect—that, to the eyes of some of the greatly developed souls, the everyday life of even the highest of our race on earth to-day is but as rare to us the antics and gambols; fights and tumbles; of a lot of Newfoundland puppies whose eyes have been opened but a few days—just remember this, we say, and you will get a better idea of just what place you fill in the scale of intelligence. But this does not mean self—debasement, either. Not at all. As low comparatively, as we may be, we are still well on the way of advancement, and great things are before us—we cannot be robbed of a single bit of life—we are going on, and on, and on, to greater and still greater heights. But, impress this upon your soul—not only are *you* going there, but all of mankind besides—yes, even that last man. Do not forget this. On the plane of the eternal, there cannot be such a thing as selfish pride—understanding has forever wiped it out—"this giant weed cannot flower there; this blot upon existence is wiped out by the very atmosphere of eternal thought."

We must carry over to the next lesson the remainder of our comments on the above quotation.

Lesson II.
Some More Light On The Path

Table of Content

Before passing to the consideration of the next precept, we must again call your attention to the quotation from *"Light on the Path"* which w had taken before us at the close of the last lesson, but which we were compelled to carry over to this lesson, because of lack of space. In the quotation referred to appears the sentence: "Live neither in the present nor the future, but in the eternal." This sentence has perplexed many students, in view of the fact that the teachings have impressed upon them the importance of living in the Now, and of looking forward to the future as the field for further development. And this sentence seems to run contrary to the previous teachings. But it is all a latter of absolute and relative point of view, again. Let us see if we can make it plain to you.

To live in the present, regarding it as something different from the future—or to live (in imagination) in the future, in the sense that it is considered as a separate thing from the present—is an error, springing from the relative view of life. It is the old mistake which causes us to separate time from eternity. The absolute view of the matter shows us that time and eternity are one—that we are in eternity right now, as much as we ever shall be. It does away with the error that a broad line is drawn between this time of mortal life and the "eternity" into which we enter after we have passed out of the body—it shows us that here—right here in the flesh—we are in eternity. It reveals to us that this life is but an infinitesimal part of the great life—that it is merely sunrise in the great day of consciousness—and that to live as if this petty period of life were all is the veriest folly of ignorant man. But right here, do not fall into the error of going to the other extreme and ignoring and despising the present life in your desire to "live in the future"—remember that the paradox that is to be found in all statements of the truth—the reverse side of the shield. To despise the present life is as ridiculous as to live as if it were all the life there is. To follow this course is to commit the folly of "living in the future," against which the little manual cautions us. This life (small and insignificant though it may be as compared to the great life) is most important to us—it is a stage in our development that is needed by us, and we must not shirk it or despise it. We are just where we are, because it is the very best place for us at this stage of our development, and we cannot afford to spend this life in merely dreaming of the future, for we have tasks to perform—lessons to learn—and we will never be able to advance until we master our present grade duties. This present life is not *all* —but it *is part* of all—remember this.

These difficulties of the distinction between the present and the future vanish when we regard them from the absolute view-point. The moment that we become fully conscious that the eternal is the only real thing—and that Now is all of eternity that we are able to grasp with our consciousness—that it is always Now with us, and always will be Now—when we realize this, then do the relative terms "present" and "future" lose their former meanings to us, and time and eternity; yesterday, today and tomorrow; and forever and forever; are seen to be but slightly different manifestations of the great eternal Now, in which we live at each moment of our existence. This living in the eternal makes us enjoy every moment of our present life—allow us to look forward to the future without fear—causes us to feel the consciousness of what real life is—helps us to realize the I Am consciousness—allows us to perceive things in their right relation—in short, gives to life a reality that it otherwise lacks, and causes the old relative views to drop from us like the withered leaves from the rose. As the writer of *"Light on the Path"* so beautifully says: "This giant weed cannot flourish there; this blot upon the existence is wiped out by the very atmosphere of eternal thought."

> 5. “Kill out all sense of separateness.”
> 6. “Kill out desire for sensation.”
> 7. “Kill out the hunger for growth.”
> 8. “Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out the eternal can aid you. Learn from sensation, and observe it; because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For, in the one case, you develop in the luxuriance of purity, in the other, you harden by forcible passion for personal stature.”

Here again are we confronted with a set of paradoxical precepts, the first three of which tell us to kill out certain things, and the fourth of which then proceeds to tell us (apparently) to do the very things which we have just been advised not to do. This is another example of the Divine Paradox which underlies all occult teachings—the two sides of the shield. Read what we have said on this subject, on page 10, Lesson I. What we have said there applies to nearly all of the precepts of *"Light on the Path."*

In the fifth precept we are told to "Kill out all sense of separateness." The eighth precept gives us the reverse side of the shield: "Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you." Here we have two vital truths imparted to us—and yet the two are but different sides of the same truth. Let us consider it.

The sense of separateness that causes us to feel as if we were made of different material from our fellow men and women—that makes us feel self-righteous—that makes us thank God we are different from, and better than, other men—is error, and arises from the relative point of view. The advanced occultist knows that we are all parts of the One Life—varying only as we have unfolded so as to allow the higher parts of our nature to manifest through us. The lowly brother is but as we were once, and he will some day occupy the same position that we now do. And both he and we will surely mount to still greater heights—and if he learns his lessons better than do we, he may outstrip us in development. And besides this, we are bound up with the lives of every other man and woman. We participate in the conditions which contribute to their sin and shame. We allow to exist in our civilization conditions and environments which contribute largely to crime and misery. Every mouthful we eat—every garment we wear—every dollar we earn—has had some connection with other people, and their lives and ours are intermingled—we touch all mankind at thousands of points. The law of cause and effect makes close companions of persons apparently as far apart as the poles. What we call sin is often the result of ignorance and misdirected energy—if we were in exactly the same position as those who do wrong—with the same temperament, training, environment, and opportunity—would we do so very much better than they? All life is on the Path—we are all advancing slowly—often slipping back two feet for every three we advance, but still registering a set advance of one foot. And all are really trying to do the best they can, although often the appearances are very much against them. None of us are so *very* good or perfect—then why should we be so ready to condemn. Let us lend a helping hand whenever we can, but let us not say, "I am holier than thou." Let us remember the precept of the great Master who warned us to cast the first stone only when we were free from sin ourselves. Let us avoid the sense of separateness in the relative sense, for it is a snare and a delusion, and the parent of nearly all error.

But now for the other side of the shield. Let us learn to stand alone—we must learn this lesson in order to advance. Our life is our own—we must live it ourselves. No one else may live it for us—and we may live the life of no one else. Each must stand squarely upon his own feet. Each is accountable for his own acts. Each must reap that which he has sown. Each must suffer or enjoy according to his own acts. Man is responsible only to himself and the Eternal. Nothing outside of the Eternal and himself can aid him. each soul must work out its own destiny, and no other soul may do the work of another. Each soul contains within it the light of the Spirit, which will give it all the help it requires, and each soul must learn to look within for that help. The lesson of Courage and Self-Reliance must be learned by the growing soul. It must learn that while nothing from without can help it, it is equally true that nothing from without can harm it. The Ego is proof against all harm and hurt, once it realizes the fact. It is indestructible, and eternal. Water cannot drown it—fire cannot burn it—it cannot be destroyed—it IS and always will be. It should learn to be able to stand erect—upon its own feet. If it needs the assurance of the presence of an unfailing helper—one that is possessed of unlimited power and wisdom—let it look to the Eternal—all that it needs is there.

The sixth precept tells us to "Kill out desire for sensation." And the eighth tells us to "Learn from sensation, and observe it, because only so can you commence the science of self-knowledge, and plant your foot upon the first step of the ladder." Another paradox. Let us try to find the key.

The warning in the sixth precept bids us to let drop the desire for sense gratification. The pleasures of the senses belong to the relative plane. We begin by enjoying that which appeals to the grosser senses, and from that we gradually work up the enjoyment of that which comes through higher senses. We outgrow certain forms of sense gratification. We pass from sensuality to sensuousness, in its lower and higher degrees. There is a constant evolution in sense gratification in man.

The things we enjoyed yesterday, seem crude and gross to us to-day, and so it will always be, as we pass onward and upward in the scale of life. We must cease to be tied to the gratification of the senses—the soul has higher pleasures awaiting it. The pleasures of the senses are all right in their place—they have their ones to perform in the evolution of the soul—but the soul must beware of allowing itself to be *tied* to them, as its progress will be retarded if it does so—useless baggage must be cast aside as the soul mounts the upward path—light marching order is the proper thing. The ties which bind you to sense gratification must be boldly cut, that you may go on your way. Therefore "Kill out *desire* for sensation." Remember, the precept does not say that you should kill out *sensation* —only the *desire* for sensation. *Neither desire sensation, nor ran away from it as an evil thing.* Turn sensation to good account, by studying it, and learning its lessons, that you may see it for what it is really worth, and thus be able to drop it from you. As the eighth precept tells you: "learn from sensation, and observe it; because only so can you commence the science of self-knowledge, and plant your foot upon the first step of the ladder."

This does not mean that you should yield to sense—gratification in order to learn its lessons—the advanced soul should have passed beyond this stage. Sensations may be studied as if from the outside, and it is not necessary to indulge a sense in order to learn the les-son it has to teach you. The real meaning of this last precept is that when we find that we experience certain sense feelings—sensations—we should weigh. measure, gauge and test them, instead of viewing them with horror, These things are a part of us—they come from the Instinctive Mind, and are our heritage from our previous lowly states of existence. They are not bad in themselves, but are simply unworthy of us in our present stage of development. They are the shadows of our former selves—the reflection of things which were proper and natural in us in our more animal state but which we are now outgrowing. You may learn great lessons by noting the symptoms of these dying sense—manifestations, and thereby will he enabled to cast them away from you sooner than if you allow yourself to fear them as the manifestations of an evil entity outside of yourself—the temptings of a personal Devil. In time you will outgrow these things, their places being filled with something better and more worthy. But in the meantime, view them as you would the instinctive desire to perform some trick of childhood, which while once natural is now unnatural and undesirable. Many grown persons have had much trouble in getting rid of the old baby trick of sucking the thumb, or twisting a lock of hair between the fingers, which while considered as quite "cute" in the baby days, nevertheless brought upon the growing child many reproaches and punishments, and in after years, often required the exercise of the will of the adult to cast it aside as an undesirable thing. Let us so view these symptoms of the baby—days of our soul-life, and let us get rid of them by understanding them, their nature, history, and meaning, instead of fearing them as the "work of the Devil." There is no Devil but Ignorance and Fear.

The seventh precept tells us to "Kill out desire for growth" and yet the eighth advises us to grow—"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity; in the other, you harden by the forcible passion for personal stature."

The writer of the above words has made so plain the meaning of this twofold statement of truth, that very little comment upon the same is needed, even for those just entering upon the Path. The distinction between the "desire for growth," and the unfoldment that comes to the advancing soul lies in the motive. "Desire for growth," in the relative sense, means desire for growth for selfglorification—a subtle form of vanity—and a refined form of selfish ambition. And this applied to spiritual, tends toward what occultists know as "black magic," which consists of a desire for spiritual power to use for selfish ends, or even for the mere sense of power that such development brings. The student of occultism cannot be warned too often against such desires and practices—it is the dark side of the picture, and those who pursue the descending path meet with a terrible punishment by reason of their own acts, and are often compelled to labor for ages be fore they find their way back to the Path upon which the sun of the Spirit shines brightly.

The natural growth of the soul—that growth which is compared to that of the flower—gradual and un conscious, but yet eager in the sense of opening up one's soul to the beneficient rays of the great CentralSun of Life—the growth which consists in "letting" rather than forcing, is the growth to be desired. This growth comes to us each day, if we but open ourselves to it. Let the soul unfold, and the Spirit will gradually manifest itself to your consciousness. Many students torment themselves, and their teachers, by their eager questionings, "what shall I do?" The only answer is "stand aside from your labored efforts, and just let yourself grow." And you *wil* l grow in this way, Every day will add to your experience—every year will find you further along the path. You may think that you are making no progress—but just compare yourself to the self of a year ago, and you will notice the improvement. Go on, living your life, the best you know how—doing the work before you in the manner that seems best for you, day-by-day—worrying not about your future life—living in the great and glorious Now—and allowing the Spirit to work through you in confidence and faith and love. And. dear student, all will be well with you. You are on the right road—keep to the middle of it—enjoy the scenery as you pass along—enjoy the refreshing breezes—enjoy the night as well as the day—it is all good—and you are making progress without feeling the strain of the journey. The man who counts the milestones and worries about how much farther he has to go, and how slow he is moving, makes his journey doubly tiresome, and loses all the beauty of the roadside. Instead of thinking about what he is seeing, he is thinking merely of miles, miles, miles, and many more miles ahead. Which is the course of wisdom?

> 9. “Desire only that which is within ye.”
> 10. “Desire only that which is beyond you.”
> 11. “Desire only that which is unattainable.”
> 12. “For within you is the light of the world, the only light that can be shed upon Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it, you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame.”

These four precepts form another of the many paradoxes contained in the wonderful little manual upon which we are commenting. To those who have not found its key, these four precepts seem strangely contradictory and "wild." To he told to desire a thing that is within you—and yet beyond you—and which is unattainable, seems ridiculous to the average man on the street. But, when one has the key, the teachings seem very plain and beautiful. The four precepts refer to the unfoldment of Spiritual Consciousness—Illumination—which we attempted to faintly describe in our first series of lessons (The Fourteen Lessons). This is the first great attainment before us on the path. It means everything to the occultist at this stage of the journey, for it takes him from the plane of mere "belief" or intellectual acquiescence, on to the plane where he *knows* that he IS. It does not endow him permanently with universal knowledge, but it gives him that consciousness of real spiritual existence, compared to which every other experience and knowledge sinks into nothing. It brings one face-to-face (perhaps on1y for a moment) with the Real Self, and the great Reality of which that Self is but a part. This state of consciousness is the great prize which is awaiting the efforts of the race to free itself, and it is a reward worth many lives of unfoldment to attain.

"Desire only that which is within you"—for the Spirit is the only reality, and it is within each of us. As the text says: "Far within you is the light of the world, the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere." Why do not these anxious seekers after truth take this advice and look within themselves for that which they seek, instead of running hither and thither, after teachers, prophets, seers, and leaders —exhausting first one strange teaching, and then another. All this is useful—because it teaches us that that which we seek is not to be found in this way. And you will never find what you seek, in such ways. You may get a hint here, or a suggestion there—but the real thing is right within yourself waiting patiently for that hour when you will look within for it, confidently, hopefully, and lovingly. Oh, listen to the voice of the soul—look for the light of the Spirit. have them both within you—why seek further for that which can never reach you from the outside.

"Desire only that which is beyond you." "It is beyond you; because when you reach it, you have lost yourself." It is always just beyond you, and when you become one with it, the old relative self has faded away. and a greater, grander YOU has replaced it. Man must lose himself to find Himself. In this sense, the great thing to be desired is beyond the today "you," although it is within you—it is really Yourself, as you will be. Can we make this plainer? The child longs for manhood—it is beyond him, and yet the child is the embryo man, and the elements of man hood are within him, awaiting the hour of development. But when that child attains manhood, the child is gone—he has lost himself, and a larger self has taken its place. So that the thing for which the child longs, really causes him to lose his (child) self in its attainment. The butterfly is within the caterpillar—but it is also beyond him—and when he gains it he is no longer a caterpillar but a butterfly. These are crude illustrations, but perhaps they may help you to understand the matter more clearly,

"Desire only that which is unattainable." This sounds discouraging, but, when understood, it really gives renewed energy. The text goes on: "It is unattainable, because it forever recedes. You may enter the light, but you will never touch the flame." As the soul gains in spiritual consciousness, it becomes greater and grander, but it is traveling but the first steps in the real journey—but that journey is becoming more and more pleasant. As we climb the mountain side of Attainment, the view becomes grander at each step. But the mountain top, which seemed so near at the beginning of the journey, seems constantly to recede as one climbs. And yet there is no disappointment, for every step of the way is now accompanied with the keenest pleasure. It is ever so in soul-unfoldment. As step after step is taken, greater heights appear to the view, emerging from the clouds which have surrounded them. There are undreamt of heights. You may, and will, gain the highest point now visible to you (be your attainment ever so great at this moment) but when you get there you will find that there is as much before you as you have left behind—far more in fact. But all this does not disappoint you, when you once grasp its significance. As you enter the great light you become conscious of gradually nearing the great center of Light—but although you are fairly bathed in the glorious effulgence, you have not touched the flame—and never will, as Man. But what of that—why fret because you cannot see the end—if end there be. You are destined to become something so much greater and grander than you are today, that your wildest imaginings cannot give you the faintest idea of it. And, still beyond that state imaginings cannot give you the faintest idea of it. And, still beyond that state, there are other states, and others, and others and others. Rejoice in the light, but sigh not because you are told that you will never touch the flame—you do not begin to realize what the bright light is—the flame is beyond your comprehension.

13. “Desire power ardently.”
14. “Desire peace fervently.”
15. “Desire possession above all.”
16. “But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.”
17. “Seek out the way.”
18. “Seek the way by retreating within.”
19. “Seek the way by advancing boldly without.”

Here is another example of the relative and the absolute. "Desire power ardently." And yet power, selfish power, is the greatest curse of the man who possess it. The power of the Spirit, which is "the power which the disciples shall covet," may indeed make him "appear as nothing in the eyes of men" who are striving after material power. For it is the conscious power of which the average man knows nothing—of which he is unable to form a mental image. And he is very apt to regard as a fool the man who possesses it, or who is reaching out for it. The power which is applied to unselfish uses is incomprehensible to the average man who seeks for worldly power —and yet that worldly power, and all that it is capable of accomplishing, will crumble before the flame of time, as a sheet of tissue before the match, and will he in ashes in the twinkling of an eye, while the real power of spiritual attainment grows stronger and mightier as the ages roll by. The one is the substance—the other the shadow—and yet the world reverses their position because of its imperfect vision, Do not make the mistake of translating this sixteenth precept as meaning that the student should seek to "appear as nothing in the eyes of men." This is not the meaning—the student should avoid seeking to "appear" as anything in the eyes of man, whether that anything be everything or nothing. Let the appearances go—they belong to the world of shadows and the true student has naught to do with them. Let the world attend to its own "appearances"—let it amuse itself with its childish toys and soap bubbles. Do not seek to "appear"—let the world attend to that, it will amuse the world, and will not hurt you. We say this because some have translated this precept as if it were an incentive to assumed humility which is akin to the "humbleness" of Uriah Heep. As if to "appear" as nothing were some particular virtue! The precept really means to point out the only power worth seeking, and at the same time to show the student how lightly the world is apt to regard such power as compared to what it calls "power," but which worldly power is but as the power of the lunatic who, sitting on a soapbox throne, with a pasteboard crown and a toy sceptre, imagines that he is Lord of All. Let the world amuse itself—it concerns you not—seek ye the real power of the Spirit, no matter how you "appear" to men.

"Desire peace fervently." But that peace is the peace which comes from within, and which you may enjoy even though you be in the midst of the battle of life—though you be commander-in-chief of the worldly army, or its humblest soldier (all one, at the last). This peace of the awakened and conscious soul is indeed "that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons." This peace comes only to one who has awakened to the consciousness of his real spiritual existence. This state once attained enables a man to set aside a part of his nature into which he may retire when the troubles and strife of the outer life disturb him, and which immediately surrounds him with a peace "that passeth understanding," because it is beyond the realms of the understanding of the intellect. Such a sanctuary of the soul is a "haven of rest," for the troubled mind, and in which it may seek shelter from the storms which are howling without. When one becomes conscious of what he really is, and is able to see the world of illusions for what they are, he finds this place of peace. And, although, the necessities of his life have placed him in a position in which he must be in the thick of the fight, he really is merely in it, and not of it. For while one part of his nature plays out the part allotted to him, his higher self rises above the tumult, and serenely smiles at it all. Establish for yourself a sanctuary of the soul, in which Silence reigns, and into which your tired soul may creep to rest, and recuperate. It is this peace to which the Yogis refer, when they say: "Peace be with Thee." And may it be with you all! And abide with you.

"Desire possessions above all." This sounds like queer teaching along spiritual lines, but read on. "But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your true self." These possessions, obviously, are not material possessions, but the possessions of the soul. And what is a soul able to possess. Knowledge only, for all else is unreal, and passeth away, Therefore let the soul desire the possession and attainment of the knowledge which it needs—the knowledge of the Spirit. And this best knowledge may be possessed by the pure soul only—the other kind of souls do not care for it. And the pure soul is willing to hold such possessions in common for all other souls who are able to accept a share in it, or to make use of it, and no attempt is made to claim especial property rights in such possessions, and it is recognized as the property of the "united whole." There can be no "corners" in spiritual knowledge, no matter how vigorously some mortals may claim to possess same—there can be no monopoly upon these possessions, for they are free as water to those who are ready and willing to receive them. Although the most valuable of all possessions, they are literally "without money and without price," and woe unto him who attempts to sell the gifts of the Spirit—far he sells that which cannot be delivered except to. those who are ready for them, and those who are ready fee them have no need to buy—they simply help them selves from the feast. We call your attention to the sentence which says that you should desire to "accumulate wealth for that united spirit of life which is your real self." For when you attain spiritual knowledge you are not merely accumulating for yourself, but for others as well—you are working for the race as well as for yourself. The race is benefited by its individual members attaining spiritual knowledge, and you are making it easier for others of the race—those new living, and those who will come later. You are doing your part to raising the thought of the world. And, as you have enjoyed some of the treasures which have been gathered together by those who have passed on during the ages, so will generations to come be benefited by that which you are accumulating now. We are but atoms in a mighty whole, and the gain of one is the gain of all. Nothing is lost, Therefore "Desire possessions above all."

"Seek out the way." Seek it not by strenuous endeavor, but by opening up yourself to the promptings of the Spirit—by recognizing the hunger of the soul for spiritual bread—the thirst for the draught from the spring of life. Draw knowledge by the Law of At traction. It will come to you in obedience to that law. It is yours for the asking, and nothing can keep it you, or you from it. As Emerson says: "The things that are for thee, gravitate to thee. Oh, believe, as thou livest, that every sound that is spoken over the round would which thou oughtest to hear, will vibrate on thine ear. Every proverb, every book, every by word that belongs to thee for aid or comfort, shall surely come home through open or winding passages."

And this will be your test of the truth: When a message comes to you that seems to awaken a memory of an almost forgotten truth, then that truth is yours—it may not be all of that truth, but as much as you feel is true is yours—the rest will come in time. Emerson is said to have been asked to prove certain statements which he had m de, in a lecture. He is reported as saying, in reply, "I trust that I shall never utter a statement of the truth which will need to he proved." He was right. Truth is self-evident. When the awakening soul hears a statement of what truth it is ready to receive at that time, it instinctively recognizes it as such. It may not be able to explain it to others, or even to itself. But it knows, it knows. The awakening faculties of the Spiritual Mind perceives truth by methods of their own. The Spiritual Mind does not run contrary to reason—but it transcends Intellect—it goes beyond, and sees that which the Intellect cannot grasp. In reading, or hearing, statements of what is claimed to be the truth, accept only that which appeals to this higher reason, and lay aside, temporarily, that which does not so appeal to it. In a lecture, or in a book, there may be only cne sentence that so appeals to you—accept that, and let the rest go. If that which is passed by be real truth, it will come to you when you are ready for it—it cannot escape you. Be not worried if you cannot understand all you hear or read—pass by that which does not awaken the answering ting of the spiritual keynote within you. This is a safe test, and rule. Apply it to all writings and teachings—our own included. Be not disturbed by the apparently conflicting teachings which you hear and read. Each teacher must teach in his own way, and every teacher will reach some that the others will miss. All teachers have some of the truth—none have all of it. Take your own wherever you find it—and let the rest pass you by. Do not be a bigoted follower of teachers—listen to what they say—but apply the test of your own soul to all of it. Do not be a blind follower. Be an individual. Your soul is as good a judge as any other soul—better, for you, in fact. For it knows what it needs, and is continually reaching out for it. Teachers are useful—books are useful—because they suggest to you—they supply missing links—they give you loose ends of thought, which you may unwind at your leisure—they corroborate that which is lying half-awakened in your mind—they aid in the birth of new thought within your mind. But your own soul must do its own work—is the best judge of what is best for you—is the wisest counsellor—the most skilled teacher. Heed the voice of the Something Within. Trust your own soul, O student. Look within confidently, trustingly, and hopefully. Look within —for there is the spark from the Divine Flame.

"Seek the way by retreating within." We have just spoken of this trust in the Something Within. This precept emphasizes this phase of occult teaching. Learn to retreat within the Silence, and listen to the voice of your soul—it will tell you many great things. In the Silence the Spiritual Mind will unfold and pass on to your consciousness bits of the great truths which lie buried within its recesses. It will pass on to the Intellect certain fragments of truth from its own great storehouse, and the Intellect will afterwards accept them, and reason from the premises thus obtained. Intellect is cold—Spiritual Mind is warm and alive with high feeling. The Spiritual Mind is the source of much that is called "inspiration." Poets, painters, sculptors, writers, preachers, orators, and others have received this inspiration in all times, and do so today. This is the source from which the seer obtains his vision—the prophet his foresight. By development of his Spiritual Consciousness, Man may bring himself into a high relationship and contact with this higher part of his nature, and may thus become possessed of a knowledge of which the Intellect has not dared to dream. When we learn to trust the Spirit, it responds by sending us more frequent flashes of illumination and enlightenment. As one unfolds in Spiritual Consciousness, he relies more upon the Inner Voice, and is more readily able to distinguish it from the impulses from the lower planes of the mind. He learns to follow the guidance of the Spirit, and to allow it to lend him a helping hand. To he "led by the Spirit" is a living and real fact in the lives of all who have reached a certain stage of spiritual development. "Seek the way by advancing boldly without." Re not afraid. Nothing can harm you. You are a living, eternal soul. Therefore, be bold. Look around you and see what is going on in the world—and learn lessons thereby. See the workings of the great loom of life—watch the shuttles fly—see the cloth of various texture and colors that is being produced. See it all as Life. Be not dismayed. Lessons are lying all around you, awaiting your study and mastery. See life in all its phase—this does not mean that you should take a backward step and try to live over again phases which you have left behind you and with which you are through—but witness them all without horror of disgust. Remember that from the lowly phases, higher phases develop. From the mud of the river the beautiful lotus rears its stalk, and forcing its way through the water reaches the air, and unfolds its beautiful flower. From the mud of the physical, the plant of life passes through the water of the mental plane, on to the air of the spiritual, and there unfolds. Look around you and see what men are doing—what they are saying—what they are thinking—it is all right, in all its phases, for those who are in it, Live your own life—on your own plane of development—but scorn not those who are still on the lower planes. See Life in all its throbbing forms, and realize that you are part of it all It is all one

—and you are part of that one. Feel the swell of the wave beneath you—yield to its motion—you will not be submerged, for you are riding on its crest, and borne on its bosom. Do not fear the outside—even whi1e you retreat within—both are good—each in its place. Let your Inner Sanctuary be your real resting place, but be not afraid to venture without. Your retreat cannot he cut off. See the outer world, knowing that home is always awaiting you. There is no contradiction between the eighteenth and nineteenth precepts. Let us repeat them, that you may grasp them as but the two sides of the same truth: "Seek the way by retreating within—seek the way by advancing boldly without." Do you not see that they are both needed to form the whole statement of truth? "Seek it not by any one road." This is a necessary caution. As the writer of the precept says: "To each temperament there is one road which seems the most desirable." But there is a subtle temptation here—the student is very apt to rest content with that one road which suits his particular temperament, and, accordingly, is likely to shut his eyes to the other roads. He becomes bigoted, narrow, and one-sided. He should explore all the lanes which seem to lead to the truth, gaining a little here and a little there—holding fast to that which appeals to his inner consciousness, and letting the rest go—hut condemning not that which he does not see fit to accept. Do not be a partisan—or a bigot—or a sectarian. Because you favor any one form of teaching, do not hastily conclude that all teachings that do not agree with yours must be false. There are many forms of presentation of truth, each suited to the understanding of certain people. Many forms of expression, which at first sight appear contradictory, are afterwards seen to have the same fundamental principle. Much of the apparent difference in teaching may be seen to be merely a matter of the use (or misuse) of words. When we understand each other's words and terms, we often find that we have much in common, and but little apart from each other.

> 20. “Seek it not by any one road. To each temperament, there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing taboo, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder. The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps, indeed, necessary—not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and life. But he

> Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own sue, and by means of which he purposes, as his growth slowly develops his intelligence, to reach the life beyond individuality. When he knows that for this wonderful complex, separated life exists, then, indeed, and then only, he is upon the way. Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, the light will suddenly become the infinite light.”

The twentieth precept should be read carefully by every student who wishes to live the life of the Spirit, and who desires to advance along the Path. It should be read—reread—studied. It contains within it much that will not be grasped at the first reading—nor the tenth—nor the one hundredth. Its meaning will unfold as your experiences renders you ready to receive it. It tells you that your life must not be one-sided—it must be varied. You must avail yourself of the advantages of the inner life—and yet you must not run away from the world, for it has lessons for you. You are needed by others in the world—others need you—and you must play your part. You cannot run away, even if you want to—so accept the part that is allotted to you, and use your present state as a thing upon which you may mount to greater things. You are a cog in the great machinery of 1ife, and you must do your work. "The whole nature of man must be used wisely by the one who desires to enter the way." This life may be carried into your business, profession or trade—if it cannot be taken with you everywhere something is wrong with it, or with you. You must not expect the world to understand your view of life. There is no use inflicting your views upon the unready world—milk fat babes, and meat for men, remember. The majority of the people around you are like unborn babes, spiritually—and but a very few have even drawn their first baby breath. Do not make the mistake of wearing your heart on your sleeve, for the daws to peck at. Play well your part in the game of life, in which you are forced to join. But though you see it as but the sport of child//ren, do not make yourself a nuisance to the babes—join in as if you enjoyed it—you will learn lessons from it. Do not make the mistake of thinking that you have to go around wearing a "Sunday face"—don't try to pose as one of the "holy" and "too-good-for-life" sort of people. Just be natural—that's all. Don't be afraid to smile or laugh. A sense of humor is one of God's best gifts to man, and prevents him committing many follies. A laugh is often as good as a prayer. Don't take things too seriously—do not let the play of the kindergarten of God seem too real to you. Much of life is really a joke to those who can rise above and view it from there. It is really a play preparing the children of God for the real life.

It is not necessary for us to comment upon the twentieth precept, at length, for that precept is so full and goes so into details, that it covers the ground fully. Study it carefully—it contains a rule of life for students. Its concluding sentences are magnificent—they tell you to open yourself to the unfoldment of your higher self, that by the light which burns within you all may be seen. Listen to its words: "Make the profound obeisance of the soul to the dim star that burns within—steadily as you watch and worship, its light will grow stronger. Then you may know that you have found the beginning of the way—and, when you have found the end, its light will suddenly become the infinite light."

Read, also, the note accompanying this last mentioned precept. All of these teachings lead up to the full dawn of Spiritual Consciousness. The twenty-first precept bids you "look for the flower to bloom in the silence that follows the storm"—and which blooms only then. The rainbow of Spiritual Consciousness appears only after the fierce storm which has swept you from your feet. It is the divine token of the peace which is coming to you. Our next lesson will be devoted to the subject of Spiritual Consciousness. In it we will take up the twenty-first precept, and that to which it refers. It is the keystone of this teaching. The other side of the arch must be described, but the keystone must be studied first. Study this second lesson well during the month, that you may understand the one to follow it.

Lesson III
Spiritual Consciousness

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The Twenty-first precept of the first part of *"Light on the Path”* —the precept that refers directly to the thing that has been led up to by the preceding precepts —tells us to:

> 21. “Look for the flower to bloom in the silence that follows the storm; not till then. It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted—and until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And, in the deep silence, the mysterious even will occur which will prove that the way has been found. Call it by what name you will. It is the voice that speaks where there is none to speak, it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, desired, even amid the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still. “

The flower that blooms in the silence that follows the storm (and only then and there) is the flower of Spiritual Consciousness, for the production of which the Plant of Life has been striving—that which caused the sprouting of the seed—the putting forth of roots—the pushing of the plant through the soil of the material into the purer region above—the unfolding of leaf after leaf—the discarding of sheath after sheath—until finally the tiny bud of the Spirit was visible, and the real unfoldment began.

This appearance of the bud of Spiritual Consciousness—the first rays of Illumination—mark a most critical period in the evolution of the saul. And, as the little manual states, it occurs only after the storm—only when the silence has succeeded and replaced the rush of the winds—the roar and crash of the thunder—the terrifying incidents of the tempest. In the calm, restful period that follows the storm, great things await the soul. So, remember this, 0 soul, when you find yourself in the midst of the great storm of spiritual unrest, which is sweeping away all the old landmarks—which is tearing away all that you have been leaning against to support yourself—which causes you to imagine that all is being swept away from you, leaving you alone without comfort, or support. Fo in that moment of spiritual distress when all is being taken away from you, there is coming to you that peace which passeth all understanding, which will never leave you, and which is well worth the stress of a thousand storms. The time of mere blind belief is passing from you—the time of knowing is at hand.

It is difficult to speak of the higher spiritual experiences in the words of the lower plane Emerson, who had experienced that consciousness of which we speak, says of it: “Every man’s words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will * Yet I desire even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.” It is a thing to be felt rather than to he intellectually grasped—and yet the Intellect may partially grasp it, when the illumination of the Spirit has raised it (the Intellect) to higher planes.

Knowing what lies before it, the hand that writes these words trembles over its work. To attempt to put into plain words these experiences of the Higher Life seems futile and foolish—and yet we seem called upon to make the effort. Well, so be it—the task is set before us—we must not shrink from it.

In our “Fourteen Lessons” we have told of the three-fold mind of man—the three mental principles—the Instinctive Mind; the Intellect; the Spiritual Mind. We advise that you reread the lessons bearing upon this subject, paying particular attention to what we have said regarding the Sixth Principle—the Spiritual Mind. This Illumination—this flower that blooms in the silence that follows the storm—comes from that part of your nature.

But, first, let us consider what is meant by "the storm” which precedes the blossoming of the Bower.

Man passes through the higher stages of the Instinctive Mind on to the plane of the Intellect. The man on the Instinctive Plane (even in its higher stages) there of the Intellect. The man on the Instinctive Plane (even in its higher stages where it blends into the lower planes of the Intellect) does not concern himself with the problems of Life—the Riddle of Existence. He does not recognize even that any such problem or riddle exists. He has a comparatively easy time, as his cares are chiefly those connected with the physical plane. So long as his physical wants are satisfied, the rest matters little to him. His is the childhood stage of the race. After a time, he begins to experience troubles on another plane. His awakened Intellect refuses to allow him to continue to take things for granted. New questions are constantly intruding themselves, calling for answers. He begins to be pestered by the eternal “Why” of his soul, As Tolstoi so forcibly puts it: “As sow as the mental part of a person takes control, new worlds are opened, and desires are multiplied a thousandfold. They become as numerous as the radii of a circle; and the mind, with care and anxiety, sets itself first to cultivate and then gratify these desires, thinking that happiness is to be found in that way.” But no permanent happiness is to be found in this state—something fills the soul with a growing unrest, and beckons it on and on to higher flights. Rut the Intellect, not being able to conceive of anything higher than itself, resists these urgings as something unworthy—some relic of former superstitions and credulity. And so it goes around and around in its efforts to solve the great problems—striving for that peace and rest which it somehow feels is awaiting it. It little dreams that its only possible release lies in the unfoldment of something higher than itself, which will enable it to be used as a finer instrument.

Many who read these lines will recognize this stage of terrible mental unrest—of spiritual travail– when our Intellect confesses itself unable to solve the great questions pressing upon it for answers. We beat against the bars of our mental cages—or like the squirrel in the wheel, rush rapidly around and around, and yet remain just where we were at the beginning. We are in the midst of the mental storm. The tempest rages around and about us—the winds tear our cloaks from us, leaving us at the mercy of the tempest. We see swept away from our sight all that has seemed so firm, durable and permanent, and upon which we have found much comfort in leaning. All seems lost and we are in despair. Peace and comfort is denied us—the storm drives us hither and thither, and we know not what the end shall be. Our only hope is that reliance and trust in the Unseen Hand which prompted Newman to write those beautiful words, which appeal to thousands far removed from him in interpretation of the Truth, but who are, nevertheless, his brothers in the Spirit, and who therefore recognize his words:

“Lead kindly light, amid the encircling gloom, Lead thou me on.
The night is dark, and I am far from home; Lead thou me on.
Keep thon my feet; I do not ask to see The distant scene; one step

> Keep thou my feet; I do not ask to see The distant scene; one step enough for me, Lead thou me on.”

In due time there comes—and it always comes in due time—a little gleam of light piercing through the clouds, lighting up to the feet of the stormbeaten wanderer—one step at a time—a new path, upon which he takes a few steps. He soon finds himself in a new country. As a writer has said:

> "Soon he becomes conscious that he has entered into a new and unknown land—has crossed the borders of a new country. He finds himself in a strange land—there are no familiar landmarks—he does not recognize the scene. He realizes the great distance between himself and the friends he has left at the foot of the hill. He cries aloud for them to follow him, but they can scarcely hear him, and seem to fear for his safety. They wave their arms, and beckon with their hands him to return. They fear to follow him, and despair of his safety. But he seems possessed of a new courage, and a strange impulse within him urges him on and on. To what point he is traveling, he knows not—but a fierce joy takes possession of him, and he presses an;"

The light pouring forth from the Spiritual Consciousness, leads the traveler along the Path of Attainment—if he has the courage to follow it. The light of the Spirit is always a safe guide, but very few of us have the confidence and trust which evil] allow us to accept it. The original Quakers knew of this inner light, and trusted it—but their descendants have but a glimmer of what was once a bright light. Its rays may be perceived by all who are ready for it, and who look with hope and confidence to the day when their eyes may view it. For know you, that this inner light is not the special property of the Orientals—far from it. The men of the East have paid more attention to the subject than have those of the West—but this Illumination is the common property of the race, and is before each and every man and woman. Instances of it have been known among all peoples—in all times. And all the records agree in the main, although the interpretations vary widely. The first indications of the coming of Spiritual Consciousness, is the dawning perception of the reality of the Ego—the awareness of the real existence of the Soul. When one begins to feel that he, himself, is his soul, rather than that he possess a wonderful something called the "soul" of which he really knows nothing—when, we say, he feels that he is a soul, rather than that he has or will have a soul—then that one is nearing the first stages of Spiritual Consciousness, if indeed he is not already within its outer borders.

There are two general stages of this blossoming of the flower, although they generally blend into each other. The first is the full perception of the "I Am" consciousness—the second the Cosmic Knowing. We will try at least clumsily and crudely to give an idea of these two stages, although to those who have experienced neither our words may appear meaningless, the perception of the "I Am" consciousness may be likened to the bud of the flower—the flower itself being the Cosmic Knowing. Many, who have not as yet experienced this "I Am" consciousness, may think that it is simply the intellectual conception of the self or perhaps the faith or belief in the reality of the soul which they may possess by reason of their religious training. But it is a far different thing. It is more than a mere intellectual conception, or a mere blind belief upon the word or authority of another—more indeed than even the belief in the Divine promise of immortality. It is a consciousness—a knowing—that one is a soul; an awareness that one is a spiritual being—an immortal. Here, dear friends, we are compelled to pause for lack of words adequate to describe the mental state. The race, having had no such experiences, have coined no words for it. The Sanscrit contains words which have been injected into the language by the ancient Yogis, and which may be at least intellectually comprehended by the educated Hindu, but our Western tongues contain no words whereby we may convey the meaning. We can only try to give you the idea by crude illustration. No one can describe Love, Sympathy, or any other emotion to a race which had never experienced the sensation. They are things which must be felt. And so it is with the "I Am" consciousness. It comes to a soul which has unfolded sufficiently to admit of the rays of knowledge from the Spiritual Mind, and then that soul simply *knows* —that's all. It has the actual spiritual *knowledge* that it is an entity—immortal—but it cannot explain it to others, nor can it, as a rule, even intellectually explain it to itself. It simply *knows* . And that knowing is not a matter of opinion, or reasoning, or faith, or hope, or blind belief. It is a consciousness—and like any other form of consciousness, it is most difficult to explain to one who has never experienced it. Imagine what it would be to explain light to a man born blind—sugar to one who had never tasted a sweet thing—cold to one who dwelt in a tropical country and who had never experienced the sensation. simply cannot explain to those who have not experienced them our spiritual experiences—a fact that is well known to those who have at some time in their lives had what are generally known as "religious" experiences.

We know of a case in which this consciousness came to a man who lived in a community in which there seems to have been no one in a like stage of development. He was a business man of no mean ability, and his associations had been along entirely different lines. He felt the Hood of light beating into his mind—the certainty of his spiritual existence impressed upon his consciousness—and he became very much disturbed and worried. He thought it must be a sign of approaching insanity, and he hoped it would pass oft; although it gave him the greatest happiness. But it did not pass off, and he went so far as to make arrangements to transfer his business interests, fearing that he was becoming mentally unbalanced, for he had never heard of a similar case. However, one day he picked up a book, in which the writer gave utterances to words which could come only from one who had had a like experience. The man recognized the common language (although another would not) and throwing his hands above his head, he cried aloud: "Thank God, here's another crazy man."

This awareness of the "I Am" has come to many more people than is generally imagined, but those who have this consciousness, as a rule, say nothing about it, for fear that their friends, relatives and neighbors would consider them abnormal and mentally unsound. And, indeed, it is not always wise to relate these experiences to others, for those who have not reached the same plane cannot understand, and seeing in another a thing of which they can have no comprehension, are apt to consider him irrational. It is a strange thing—an amusing thing—that in a world made up of people who claim to believe that each man is (or "has" as the term goes) an immortal soul, one who claims to really know this to be a fact is regarded as abnormal. The belief of the race is only skin-deep" the people are as much afraid of death, or more so, than the man who believes that death ends all. They reject all evidences of other planes of existence, considering those who teach of and believe in them as being either imposters or lunatics. They live and act as if this earth—life were all, in spite of all their claims and expressed beliefs. They half—believe certain teachings, but have no real knowledge, and deny that anyone else may possess that which they themselves lack.

But to the one into whose field of consciousness have come some rays of the truth from the Spiritual Mind, these things are no longer mere beliefs—they are realities and although such a one may apparently conform to the beliefs of the world around him, he becomes a different being. Others notice a something different about him, keep he ever so quiet. They cannot explain just what it is, but they feel something.

It must not be imagined that this budding consciousness springs fullgrown into a man's mind at once. has done so in some cases, it is true, but in the majority of instances, it is a matter of slow growth, but the man is never just the same after the growth commences. He apparently may lose his full consciousness of the truth, but it will come back to him again and again, and all the time it is working gradually to make over that man's nature, and his changed mental attitude manifests itself in his. actions. He becomes more cheerful and happy. Things that worry his neighbors seem to have but little effect upon him. He finds it hard to manifest a respectable amount of regret and grief over things that bear heavily upon those around him. He is apt to be regarded as unfeeling and heartless, notwithstanding his heart may be full of Love and Kindness. His mental attitude is changed—his viewpoint has shifted. He finds himself ceasing to fear, and those around him are apt to consider him reckless or thoughtless. Time has less meaning to him, for the idea of eternity has come to him. Distance ceases to appal him, for is not all space his? Such a one had better keep quiet, or he will be sure to be considered a "queer fish," and people may tap their foreheads significantly when speaking of him (behind his back).

There is another peculiarity about this phase of Spiritual Consciousness, and that is that one who has it will recognize its language in the writings of others. He may pick up the works of some of the ancient writers, or even some of the modern ones, and where others see only beautiful language he will listen to a heart-to-heart talk from his brother-in-thought. writers, having but a slight degree of spiritual insight will fall into a "mood" in which the Spiritual Mind deftly passes on its words to the lower mental principle, and the result is that the spiritual meaning is readily grasped by those ready for it, even though the writer may not fully understand what he has written. When Spirit speaks, Spirit hears.

Let those who read these words, if they have had this consciousness in a greater or lesser degree, take courage. Let not your loneliness oppress or depress you. There are thousands who are your brothers and sisters in this great understanding, and their thought will seek yours and both will be benefited. Keep quiet to those around you, if you see fit, but open up yourself to the sympathy and help that will surely come to you along the channels of the thought currents. Your thought will attract to you the similar thought of others of the same consciousness, and theirs will attract yours. In books, writings, pictures, you will find words which are written for you and your kind. Read over the old books, and see how different they appear to you, now that you understand. Read the Bible; read Shakespeare; read the poets and the philosophers; and see how soon you will recognize that the writers are your brothers. The dark corners and hard sayings will become plain to you now. You need not be alone—you are one of a great and growing family.

But, on the other hand, avoid being possessed of an inflated idea of your own development. You are but on the threshold, and the great hall of the Occult is before you, and in that hall there are many degrees, and an initiation must be met and passed before you may go on.

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"'Now am I alone—all alone,' he thought. 'In all India is no one else so alone as I! If I die today, who shall bring the news—and to whom? If I live and God is good, there will be a price upon my head, for l am a Son of the Charm—I, Kim.'

"A very few white people, but many Asiatics, can throw themselves into amazement, as it were, by repeating their own names over and over again to themselves, letting the mind go free upon speculation as to what is called personal identity.

"'Who is Kim—Kim—Kim?'

"He squatted in a corner of the clanging waiting room, rapt from all other thoughts; hands folded in lap, and pupils contracted to pin points. In a moment—in another half-second—he felt that he would arrive at the solution of the in another half-second—he felt that he would arrive at the solution of the tremendous puzzle; but here, as always happens, his mind dropped away from those heights with the rush of a wounded bird, and passing his hand before his eyes, he shook his head.

"A long-haired Hindu *bairagi* (holy man) who had just bought a ticket, halted before him at that moment and stared intently.

"'I also have lost it,' he said sadly. 'It is one of the gates of the Way, but to me it has been shut many years.'

"'What is thy talk?' said Kim, abashed.

"'Thou wast wondering, there in thy spirit, what manner of thing thy soul might be. * know. Who should know but I?' " (Kim by Rudyard Kipling. Pages 295-96. Doubleday, Page & Co., New York.)

Tennyson, the poet, according to the testimony of intimate friends, at times produced an ecstatic mood and a mild degree of spiritual illumination by a similar process to that followed by "Kim." He would repeat his first name, over and over, meditating on his real identity, and he stated that at such times he would become perfectly aware of immortality and the reality of his existence as a living soul, independent of body.

Personally we do not favor this method of "breaking" into the Kingdom," but prefer that the unfolding Spiritual Mind should gradually throw its light into the field of consciousness. This we consider the better way although many Yogi teachers think otherwise, and instruct their students in exercises calculated to cause this consciousness to unfold. It is simply a difference of opinion as to methods, and we have no desire to urge our ideas upon our students, if they prefer the other method.

One of the most rational and reasonable of these Yogi exercises for aiding the unfoldment is given in the next several paragraphs.

Exercise.

Place your body in a relaxed, relining position. Breathe rhythmically, and meditate upon the Real Self, thinking of you self as an entity independent of the body, although inhabiting it and being able to leave it at will. Think of yourself, not as the body, but as a soul Think of your body as but a shell, useful and comfortable, but merely an instrument for the convenience of the real You. Think of yourself as an independent being, using the body freely and to the best advantage, and having full control and mastery over it. While meditating, ignore the body entirely, and you will find that you will often become almost unconscious of it. You may even experience the sensation of being out of the body, and of returning to it when through with the exercise. (Rythmic breathing is described in our little book, "*Science of Breath* ,")

Mantram and Meditation.

In connection with the above Yogi exercise, the student may, if he desire, use the following Mantram and Meditation:

"I AM.. I assert the reality of my existence—not merely my physical existence, which is but temporal and relative—but my real existence in the Spirit, which is eternal and absolute. I assert the reality of the Ego—my Soul—Myself. The real 'I' is the Spirit principle, which is manifesting in body and mind, the highest expression of which I am conscious being Myself—my Soul. This 'I' cannot die nor become annihilated. It may change the form of its expression, or the vehicle of its manifestation, but it is always the same 'I'—a bit of the Universal Spirit—a drop from the great ocean of Spirit—a spiritual atom manifesting in my present consciousness, working toward perfect unfoldment. I am my Soul—my Soul is I—all the rest is but transitory and changeable. I Am—I Am—I Am." Repeat the words "I Am" a number of times.

The student should endeavor to give a few minutes each day to silent meditation, finding as quiet a place as possible, and then lying or sitting in an easy position, relaxing every muscle of the body and calming the mind. Then when the proper conditions are served, he will experience that peculiar sensation of calmness and quiet which indicate the condition known ¿s "entering the Silence." Then he should repeat the above Mantram, or some similar one (there is no special virtue in the mere words), and should meditate along the lines indicated. The Mantram "I AM," if clearly understood and impressed upon the mind, will give to the student an air of quiet dignity and calm manifestation of power, which will be apparent to those with whom he comes in contact. It will surround him with a thought aura of strength and power. It will enable him to cast off fear and to look the world of men and women calmly in the eyes, knowing that he is an eternal soul, and that naught can really harm him. Even the more simple stages of this consciousness will lift one above the petty cares, worries, hates, fears, and jealousies of the lower mental states, and will cause one to be a man or woman "of the Spirit," in truth. Such people have a helpful effect upon those with whom they come in contact, as there is an undefinable aura surrounding them which causes others to recognize that they are worthy of confidence and respect.

These meditations and exercises will often aid one materially in developing a consciousness of the reality of the soul. The sense of immortality will come gradually as the consciousness unfolds. But the student must not allow himself to live too much in "the upper regions,*' or to despise his body or the world and people around him. This is known as "spiritual pride," and will have its people around him. This is known as "spiritual pride," and will have its downfall. You are here in the world for a purpose, and must get the experiences necessary to fully round you out. You are in exactly the best position for the experiences you need—and you will not be kept there one moment longer than is necessary for your ultimate good. Live, grow, and unfold—living your own life—doing the best you can. **And be Kind."

This "I Am" consciousness, while a great advance over the consciousness common to the race, is still but a preliminary to the Cosmic Knowing which awaits the unfolding soul. It is but the bud which will in time open out and grow into the perfect flower. If it has been difficult to explain in simple words the experiences just touched upon, it may be imagined how we feel about approaching this higher phase. But we will try to do our best, although of necessity our words must be weak and inadequate. To those not ready for the truth what we say must seem like the veriest nonsense, but even these people will remember what we say, and when the time comes may be partially prepared for it; As good old Walt Whitman has said: "My words will itch in your ears till you understand them."

This Cosmic Knowing is the full flower which will "bloom in the silence that follows the storm," as the writer, or transcriber, of *"Light o" the Path"* has so beautifully expressed it. It is that which comes as the result of "Illumination."

The occult writers of all times have spoken of this thing, and it has also been partially described by people in all times—of all forms of religious belief. Many have supposed it to have come as the result of the worship of some particular conception of Deity, or as the incident of some particular form of creed. But it is really a thing above creeds or particular conceptions of the Absolute—it is a part of the Divine heritage of the race. Many of the Oriental writers have described this thing in their own words—many of the old Quakers experienced it, and have given it their own names—many Catholic saints describe it in their writings, and even some of the great Protestant leaders s and preachers have given bewildered accounts of the great thing that came upon them. Each, as a rule, however, attributed it to some particular thing in their faith. Great poets have felt its influence, and testimony along the same general lines comes to us from many different sources. Some have had it gradually dawn upon them, wax strong, and then fade away, leaving them changed beings, living afterwards in hope of again experiencing the great thing. Others have had it burst upon them suddenly, with an impression that they were submerged in a brilliant light (from whence comes the term "illumination"), which also passed away, leaving them changed beings. The experience seems to come to no two souls in exactly the same way, and yet there is a common point of resemblance between the testimony of all. A Western writer (now passed out of the body) one Dr. Richard Maurice Bucke, of London, writer (now passed out of the body) one Dr. Richard Maurice Bucke, of London, Ontario, Canada, having experienced this illumination, and having found that his friend Walt Whitman and other friends had had similar experiences, has gathered the testimony of a number of people whom he believed to have undergone the same unfoldment. He published the result of his research in a very valuable book entitled "Cosmic Consciousness: a Study in the Evolution of the Buman Mind" (Innes & Sons, Philadelphia, Perma., U. S. A.), which book was issued in the shape of a limited edition of five hundred copies, and is now, we believe, out of print. It may possibly be found in some of the great libraries in our principal cities, and is well worth a careful reading. The Oriental writings are full of this subject, and Western literature is beginning to show signs of its recognition.

In nearly all the Western writings, however, what is described are but typical incidents of spontaneous flashes of this great consciousness. Occultists of great degree of advancement are able to prod the tate at will, and certain most highly advanced I the mesh, who are not before the public a t h or writers, are believed to dwell in this con almost continually, their work for the world being done through others (less highly developed), whom they inspire with fragments of their great wisdom.

In a general way, the experience may be described as an *actual realisation* of the Oneness of all, and of one's connection with that One. The atom of light helping to compose the ray, realizes for an instant its connection with the Central Sun—the drop in the ocean realizes for a moment its relation to the Ocean of Spirit. The Hindus have spoken of the more intense manifestation of this breaking in upon the consciousness of the light from the Spiritual Mind, as the "Brahmic Splendor."

The prevailing emotion during this experience is a feeling of intense joy—something far above any other joy that has ever been felt—a sensation of *Absolute Joy* , if the term may be permitted. And the memory of this great Joy—the reflection from its light-lingers with the soul forever after. Those who have once experienced this thing, are even after more cheerful, and happy, and seem to have a hidden and secret fount of joy from which they may drink with the soul thirsts. The intense joy fades away gradually, but something is left behind to comfort and cheer. The feeling of Joy is so strong that it can ever after be thought of with the keenest delight—its very recollection will cause the blood to tingle and the heart to throb whenever the mind reverts to the experience.

Then there is experienced an intellectual illumination, or pouring in of "knowing," impossible to describe. The soul becomes conscious that it possess [sic] in itself *absolute knowledge* —knowledge of all things—the "why and wherefore" of everything is recognized as being constant within itself. The sensation cannot be described even faintly. It is so far above anything that the human mind has ever experienced that there is [sic] simply no words with which to tell that which has been felt and known. Everything seems made plain—it is not a sense of an increased ability to reason, deduce, classify, or determine—the soul simply *knows* . The feeling may last but a fraction of a second of time—one loses all sense of time and space during the experience—but the subsequent intense feeling of regret over the great thing that has slipped away from the consciousness can scarcely be imagined by one who has not experienced it. The only thing that enables the mind to bear the loss is the certainty that some time—some where—the experience will be repeated, and that certainly makes existence "worth while." It is a foretaste of what is before the soul.

One of the principal things indelibly impressed upon the mind by this glimpse of the higher consciousness is the knowledge—the certainty—that Life pervades everything—that the Universe is filled with life, and is not a dead thing. Eternal Life is sensed. Infinity is grasped. And the words "Eternal" and "Infinite," ever after have distinct and real meanings when thought of, although the meaning cannot be explained to others.

Another sensation is that of perfect Love for all of Life—this feeling also transcends any feeling of love ever before experienced. The feeling of Fearlessness possess one during the experienceperhaps it would be better to say that is not conscious of Fear—there seems to be no reason for it, and it slips away from one. One does not even think of Fear during the experience, and only realizes that he was entirely free from it where he afterwards recalls some of his sensations. The feeling of knowledge, certainty, trust and confidence possesses one, leaves no room for Fear.

Another sensation is that that [sic] something which we might style "the consciousness of Sin" has slipped from one. The conception of "Goodness" of the entire Universe takes its place. By "goodness" we do not mean the goodness of one thing as compared to another, but a sense of *absolute* Goodness.

As we have said, this experience when it has once come to the soul, leaves it as a changed entity. The man is never the same afterward. Although the keen recollection wears off, gradually, there remains a certain memory which afterward proves a source of comfort and strength to him, especially when he feels weak of faith and faint of heart—when he is shaken like a reed by the winds of conflicting opinions and speculations of the Intellect. The memory of the experience is a source of renewed strength—a haven of refuge to which the weary soul flies for shelter from the outside world, which understands it not.

Let us conclude this feeble attempt to describe that which may not be described, by repeating our own words, spoken to you in the Third of the

From the writings of the ancient philosophers of all races; from the songs of the great poets of all peoples; from the preachings of the prophets of all religions and times; we can gather traces of this illumination which has come to Man—this unfoldment of the Spiritual Consciousness. One has told of it in one way, the other in another form—but all tell practically the same story. All who have experienced this illumination, even in a faint degree, recognize the like experience in the tale, the song, the preaching of another, though centuries roll between them. It is the song of the Soul, which once heard is never forgotten. Though it be sounded by the crude instrument of the semi—barbarous races, or by the finished instrument of the talented musician of today, its strains are plainly recognized. From old Egypt comes the song—from India in all ages—from Ancient Greece and Rome—from the early Christian saint—from he Quaker Friend—from the Catholic monasteries—from the Mohammedan mosque—from the Chinese philosopher—from the legends of the American Indian hero—prophet—it is always the same strain, and it is swelling louder and louder, as many more are taking it up and adding their voices or the sound of their instrument to the grand chorus.

May this great joy of Illumination be yours, dear students. And it will be yours when the proper time comes. When it comes be not dismayed—when it leaves you mourn not its loss, for it will come again. Live on, reaching ever upward toward your Real Self and opening up yourself to its influence. Be always willing to listen to the Voice of the Silence—willing always to respond to the touch of the Unseen Hand. Do not fear, for you have within you always the Real Self, which is a spark from the Divine Flame—it will be as a lamp to your feet, to point out the way. We would call the attention of the students to what the *"Light on the Path"* says about the blossoming of the flower. It tells us that while the storm continues—while the battle lasts—the plant will grow; shoot up; will make branches and leaves; will form buds (note what we have said about the budding stage which precedes the full bloom), but that the bloom cannot open until the "whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole mature has yielded, and become subject unto its higher self."

The "whole personality" referred to is the lower part of the soul—its lower principles. Not until the lower nature is brought under the mastery of the highest that has unfolded in one, can this longed for event occur. So long as the lower part of one's nature is allowed to rule and master him, he shuts out the divine light. Only when he asserts the *real* "I" does he become ready for further unfoldment. We have told you what the bloom or bud is—the "I Am" consciousness. When you have fully grasped this, and realize what you are, and have made that highest (as yet) consciousness the master of your lower principles, then you are ready for the bloom to open. Listen to the beautiful words, from the text: "Then will come a calm such as crosses in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And, in the deep silence, the mysterious even will occur which will prove that the way has been found." We have tried to tell you what is that mysterious event. We trust that we have at least made possible a clearer conception of it on your part.

The writer of the little manual evidently shared the difficulty that confronts everyone who attempts to describe the great experience. She goes on to say: "Call it by whatever name you will, it is a voice that speaks where there is none to speak; it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm."

Sh goes on then to speak of the duration of "the silence that follows the storm," in which occurs the "mysterious event." She says: "The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again must the battle be fought and won. It is only for an interval that nature can be still."

In this last paragraph, the text evidently refers to the partial or temporary illumination to which we have referred in this lesson. The time when the Spiritual Consciousness will become permanent—when the Brahmic Splendor remains with the soul continuously, is far beyond usthose who enjoy that state are now beings far beyond us in the spiritual scale. And yet they were once are [sic] as we—we shall some day be as they now are. These flashes of Illumination come to the advanced student as he progresses along the Path. And although they leave him, he carries their strength with him.

We would also call the attention of the student to the foot note accompanying this precept, as it contains a wonderful occult truth in the shape of a promise. This promise has cheered thousands along The Path—has nerved them for further efforts—has given them renewed ardor and courage. Listen to it: "Know, O disciple! that those who have passed through the silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his master."

The last foot note in Part I, of *"Light on the Path"* (the one that concludes that part of the little manual), should be read carefully by the student, as it contains important information. We think it better to insert it here, lest it may be overlooked. We trust that we have enabled you to understand it a little more clearly than before. When one has the key he is able to open the many doors in the Hall of Learning; and gaze upon its wonderful contents, even though he may not as yet be privileged to enter.

Here is the foot note referred to:

> NOTE. Those that ask shall have. But, though the ordinary man asks perpetually, his voice is not heard. For he asks with his min only, and the voice of the mind is only heard on that plane on which the mind acts. Therefore, not until the first twenty-one rules are past, do I say those that ask shall have.
>
> To read in the occult sense, is to read with the eyes of the spirit. To ask, is to feel the hunger within—the yearning of spiritual aspiration. To be able to read, means having obtained the power in a small degree of gratifying that hunger. When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so; for he has lit his lamp, and it cannot be hidden. But to learn is impossible until the first great battle has been won. The mind may recognize truth, but spirit cannot receive it. Once having passed through the storm, and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of the silence remains within him; and though he leave the path utterly, yet one day it will resound, and render him asunder, and separate his passion from divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return.
>
> Therefore I say, Peace be with you. "My peace I give unto you" can only be said by the Mater to the beloved disciple who are as himself. There are some, even among those who are ignorant of the Eastern wisdom, to whom this can be said; and to whom it can daily be said with more completeness.

This concludes our consideration of the first part of *"Light on the Path."* The second part lies before us. It may be objected to that the second part refers to the experience of the student, after he has passed through the silence which followed the storm, and that it concerns not the student who has not as yet reached that stage. To this we answer, that the experiences of the privileged student have very close correspondences in the experiences of the student who has not yet attained. The Path is a spiral, and although the traveler along it constantly mounts higher, yet he goes around and around, a single turn of the spiral above the place where he walked a little while back. Therefore these experiences have correspondences on the higher and lower levels of the spiral. We feel impressed to continue this consideration of this wonderful little manual, and we feel that the student on the lower levels may receive encouragement, benefit and understanding from the same. The second part of the manual contains great truths, which may profit us all. Let us face them.

Many of our students have asked them for some of the Yogi exercises for developing Spiritual Illumination. Answering this, we say that the best Yogi authorities do not encourage many of the practices indulged in by the less enlightened of their brethren. They believe that such practices are more or less abnormal, and instead of producing the real illumination desired, simply help to bring on a psychic condition which is but a reflection of the desired state—a moon instead of the Sun. And such psychic states do not aid in spiritual unfoldment, although they undoubtedly do produce an ecstatic condition, pleasing for the moment—a psychic intoxication, if we are permitted to use the term.

Meditation along the lines of though reached upon this lesson, or similar writings, is of course a benefit, and many Yogi students accompany this with rhythmic breathing which has a tranquilizing effect. But at the best, those things merely prepare the ground for the growth of the plant from which the blossom springs. The plant itself comes when its time is ripple, and cannot be forced unduly. Let us prepare the best conditions for its growth and welfare. Give it welcome when it comes—and until that time let us live up to the highest within us. The fact you (the student) are attracted toward these subjects, is a sign that you are unfolding spiritually. Otherwise they would not attract you. If these words find a response in your soul, be assured that your own is coming to you, and that you are well along The Path. Look for the light, for it will come—be worthy of its coming.

In conclusion, listen to these words of Edward Carpenter:

"O, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out."

Lesson IV
The Voice of the Silence

Table of Content

Part II of *"Light on the Path"* opens with the following statement:

> Out of the silence that is peace, a resonant voice shall arise. And this voice will say: It is not well, thou has reaped, now thou mast sow. And, knowing this voice to be the silence itself, thon wilt obey.

The resonant voice that proceeds from "out of the silence that is peace" is the voice of Spirit forcing its way into the field of consciousness. The voice is not as plain as when heard at the moment of illumination, for the ear is filled with the vibrations of the lower planes, and cannot sense so clearly the high vibrations proceeding from the upper regions of the mind. Rut the voice is insistent, and if listened to will make itself heard. It will not he confused with the thoughtwaves with which the ether is filled. for when one thinks of the spiritual plane he is lifted upward mentally, and the lower vibrations cannot reach him so plainly. He soon learns to distinguish the clear pure voice of Spirit from the grosser thought—waves that are beating upon him. The voice of Spirit always has an "upward" tendency, and its influence is always toward higher things.

"And this voice will say: It is not well; thou hast reaped, now thou must sow." This passage pictures the longing which possesses the true occultist, who had experienced the higher consciousness, and which impels him to carry out in actual life the truth which be has received—to manifest in action and association with the world, the thought which has come to him in the silence.

The soul may wait in solitude until the truth comes to it—but the truth, when once received and given a lodgment in the heart, fills the soul with a divine unrest, and causes it to go forth into the world and live the life of the Spirit among and with men, instead of apart and away from them. The man to whom spiritual illumination has come—even in its lightest form—is a changed being. He radiates thought of a different character from that emanating from the minds of those around him. He has different ideals and consequently different thoughts. And his thought—waves have an effect upon the great body of thought—waves of the world. They leaven the mass—they are like the stream of pure water pouring into the muddy pond, which pure stream gradually hears the entire pond.

His thoughts and presence are needed in the world's work, and so the Spiritual Mind sends him an impulse to go forth and live the life—to live it among men and women, and not apart from them. It says to him: "Thou hast reaped, now thou must sow." "And knowing this voice to be the silence itself," he obeys.

There are three great stages in the spiritual and mental life of the race, and as the babe before birth goes through all the physical changes, shapes and forms that the race has passed through during long ages of evolution, so does the growing man go through the stages of the mental and spiritual evolution of the race. But the individual goes through only such changes as lead up to the stage of evolution he has reached at full maturity. He may reach only Stage I, if he is a Stage I individual If he is a Stage II individual he passes through Stage I and then on to Stage II. If he is a Stage III soul, he passes through Stage I, and then Stage II (as rapidly as may be) and then unfolds into the Stage III consciousness. Let us consider these three stages.

Stage I is that plane of life in which the Instinctive Mind is in control, the Intellect not being sufficiently developed to assert itself fully and the Spiritual Mind being scarcely recognized. In this stage live the primitive races—and the young child. Those dwelling in it have but little concern for aught but that which pertains to the physical life. Their thoughts are mainly those relating to food, shelter, and the gratification of the physical senses. There exists among these people a certain freedom, democracy, and a lack of the "I am holier than thou" or "better than thou" feeling, which renders their life freer and easier, and happier, than that of those in the next highest stage. They know little or nothing about "sin," and generally follow their desires without question. They have a sort of instinctive belief in a higher power, but do not trouble themselves much about it, nor do they imagine that certain ceremonies or observances are pleasing to Deity, and that failure to perform are apt to arouse his wrath. They do not worry much about their chances of "salvation," and are disposed instictively to realize that the Power that takes care of them Here, will take care of them There.

Stage II commences when the Intellect begins to assume control. Man then begins to awaken to a sense of "good and evil." He recognizes a mysterious something coming from a still higher part of his mind, which makes him feel ashamed of doing certain selfish things, and which causes him to experience a feeling of peace and satisfaction when he has done certain (comparatively) unselfish things. But the Intellect does not stop with this. It begins to invent "good" things, and "bad" things. Priests and prophets arise who say that certain things (usually the giving of a part of one's goods to the temple) are "good" and pleasing to Deity; and that certain other things (for instance, the refusal to attend the temple, or to contribute to its support) are "bad" and certain to be punished by Deity. These priests and prophets invent heavens suited to the desires of their followers, and hells filled with the particular things that their people fear. Things are separated into "good" and "bad," the "had" list seeming to be the larger. Most of the pleasant things of life are placed in the "bad" list for no other reason than that they are pleasant. In the same way the "good" list includes the majority of unpleasant things, the prevailing idea being that Deity delights in seeing his children doing things unpleasant to them, and waxes wroth if they chance to indulge in a pleasant act. Creeds and sects are devised, and dire punishment is meted to those who do not accept the former and join the latter. The idea seems to be that those who do not agree with one's particular conception of Deity are "against God," or "God's enemies," and must and will be punished by him. People often prefer to relieve God of the task of punishing these unbelievers, and proceed to do it themselves.

People in this stage of spiritual development are usually quite strenuous. They declare certain days to be "holy" (as if all days were not so) and insist that certain places are holier than others. They claim that certain peoples and races are "chosen" and favored, and that the rest are hated by Deity. They insist that only a handful of men are to be "saved," and that the majority of God's children are destined to everlasting damnation and punishment. Hell is very hot when seen from the viewpoint of Stage II. Hate, arising from the feeling of self-righteousness, is a marked characteristic of this stage—sects are formed, and hate and jealousy are manifested between them. Fear reigns, and the Divine Love is almost lost sight of. The Brotherhood of Man is but a name in this stage—all the brotherly feeling that is to be seen is confined to the people belonging to some particular sect. The outsiders are not "brothers," but "heathen," "pagans," "unbelievers," "dissenters," "heretics," *etc.* The sense of the Oneness of All, which is instinctively felt in Stage I (and both seen and felt in Stage III). is apparently neither seen or felt in Stage II. In this stage separateness seems to be the keynote. As the race passes still further along in this stage, and Intellect further unfolds, the reasoning faculties cause it to discard many superstitions and foolish notions that had at one time seemed sacred and the truth itself. Sheath after sheath is discarded as outworn and no longer necessary, and usually a period of disbelief and skepticism sets in. The old things have been thrown aside, but nothing seems to have come to take their place. But after this phase, the Spiritual Mind seems to concentrate its effort to force into the field of consciousness the internal evidence of the truth—of real religion—of the teachings of Spirit. And Man gradually passes into Stage III.

Stage III people see good in everyone—in all things—in every place. Some things are seen to be more highly developed than others, but all are seen to form a part of the great plan. The developed soul parts with certain things from lack of a part of the great plan. The developed soul parts with certain things from lack of desire, casting them off as worn out tools or clothing. But it sees that to others these same things are the hest they have, and are far better than some other things which these undeveloped people had parted company with still farther back. It sees that all of life is on the Path—some a little father advanced than others, but all journeying in the same direction. It sees all learning their lessons and profiting by their mistakes. It sees manifestations of both "good" and "bad" (relative terms) in each man and woman, but prefers to look for the "good" in the sinner, rather than for the "bad" in the saint. It sees in "sin" principally mistakes, misdirected energy, and undeveloped mind.

The Stage III soul sees good in all forms of religions—so much so that it finds it hard to follow the narrow creeds of any particular one. It sees the Absolute worshiped and recognized in all the conceptions of Deity that have ever originated in the human mind, from the stone idol to the highest conception of Deity known to any of "the churches," the difference being solely in the spiritual growth of the different worshipers. As man grows, his conception of Deity advances—a man's idea of God is merely himself magnified. The God of the advanced man does not appeal to the savage, any more than does the God of the savage attract the advanced man. Each is doing the best he can, and is setting up a conception corresponding to his particular stage of growth. A writer has aptly expressed this thought in these words: "A man's god is himself at his best, and his devil is himself at his worst." But devils pass away from Man as his conception of Deity enlarges.

But the great distinguishing thought of the Stage III man is his consciousness of the Oneness of All. He sees, and feels, that all the world is alive and full of intelligence in varying degrees of manifestation. He feels himself a part of that great life. He feels his identity with all of Life. He feels in touch with all of nature—in all its forms. In all forms of life he sees something of himself, and recognizes that each particular form of life has its correspondence [sic] in something within himself. This does not mean that he is bloodthirsty like the tiger; vain like the peacock; venomous like the serpent. But, still he feels that all the attributes of these animals are within himself—mastered and governed by his higher self—still there. And consequently he can feel these animals, or for those of his race in which the animal characteristics are still in evidence. He pities them, but does not hate his brother however much that brother's traits may seem undesirable and hurtful to him. And he feels within himself all the of the higher life as well as the lower and he that he is unfolding and growing into these forms, and that some day he will be like them.

He feels the great throbbing life of which he is a part—and he feels it to be his life. The sense of separateness is slipping from him. He feels the security that his life. The sense of separateness is slipping from him. He feels the security that comes from this consciousness of his identity with the All Life, and consequently he cannot Fear, faces today and t -m w without fear, and marches forward toward the Divine Adventure with his heart. He feels at home, for is not the Universe akin to him—is he not among his own? Such a consciousness divests one of Fear, and Hate, and Condemnation. It teaches one to be kind. makes one realize the Fatherhood of God and the Brotherhood of Man. It substitutes a knowing for a blind belief. It makes man over, and starts him on a new stage of his journey, a changed being,

No wonder that one in this Stage III is misunderstood by Stage II people. No wonder that they often consider him to be a Stage I man because he fails to see "evil" in what seems so to them. No wonder that they marvel at his seeing "good" in things that do not appear so to them. He is like a stranger in a strange land, and must not complain if he be misjudged and misunderstood. But there are m"re and more of these people every year—they are coining in great quantities, and when they reach a sufficient number this old earth will undergo a peaceful revolution. that day man no longer will be content to enjoy luxury while his brother starves—he will not be able to oppress and exploit his own kind—l will not be able to endure much that today is passed over without thought and feeling by the majority of people And why will he not be able to do these things? may be asked by some. Simply because the man who has experienced this new consciousness has broken down the old feeling of separateness, and his brother's pain is felt by him—his brother's joy is experienced him—he is in touch with others.

From whence comes this uneasiness that causes men to erect hospitals, and other charitable institutions—from whence comes this feeling of discomfort at the sight of suffering? From the Spiritual Mind that is causing the feeling of nearness to all of life to awaken in the mind of man, and thus renders it more and more painful for them to see and be aware of the pain of others—because they begin to *feel* it, and it renders them uncomfortable, and they make at least some effort to relive it. The world is growing kinder by reason of this dawning consciousness, although it is still in a barbarous state as compared to its future condition when Stage III becomes more common. The race today confronts great changes—the thousand straws floating through the air show from which direction the wind is coming, and whither it is blowing. The breeze is just beginning to be felt—soon it will grow stronger, and then the gale will come which will sweep before it much that man has thought to be built for ages. And after the storm man will build better things—things that will endure. Have you not noticed the signs—have you not felt the breeze ? But, mark you this—the final change will come not from Hate, Revenge, or other unworthy motives—it will come as the result of a great and growing Love—a feeling that will convince men that they are akin; that the hurt of one is the hurt of all; that the joy of one is the joy of all—that all are One. Thus with come the dawn of the Golden Age.

We may have appeared to have wandered from our text, but what we have said has a direct bearing upon the question of sowing after the reaping—of giving after the receiving—of working after the acquiring of new strength, The voice out of the silence will indeed say to all of us: Go forth and labor in my vineyard—labor not by strenuous effort, or by an attempt to force the growth of 1iving things—thy work best done by *lying* —you are needed as leaven to lighten the mass.

Here follows the next command from the little manual:

> Thou who are now a disciple, able to stand, able able to see, able to speak; who hast conquered desire attained to self-knowledge; who hast seen bloom, and recognized it, and heard the voice of the silence—go thou to the Hall of Learning, and read what is written there for thee.

Let us also read the note following this command; it is very helpful:

> NOTE.—To be able to stand, is to have confidence; to be able to hear, is to have opened the doors of the soul; to be able to see, is to have obtained perception; to be able to speak, is to have obtained the power of helping others; to have conquered desire, is to have learned how to use and control the elf; to have attained self-knowledge, is to have retreated to the inner fortress from whence the personal man can be viewed with impartiality; to have seen thy soul in its bloom, is to have obtained a momentary glimpse in thyself of the transfiguration which shall essentially make thee more than man; to recognize, is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror as though before some ghastly phantom. This happens to some; and so, when the victory is all but won, it is lost. To hear the voice of silence, is to understand that from within comes the only true guidance; to go to the Hall of Learning, is to enter the state in which learning becomes possible. Then will many words be written then for thee, and written in fiery letters for thee easily to read. For, when the disciple is ready, the Master is ready also.

The disciple is spoken of as one able to stand; able to hear; able to see; able to speak. The consciousness of the Real Self enables one to stand firmly upon his feet—causes him to feel the Majesty of Self. It enables him to bear the truth pouring in to him from the thousand channels of life, all claiming kinship with him, and willing and anxious to impart to him knowledge and truth. It enables him to see life as it is, in all its varied forms—to see his relation to the Whole and all of its parts, and to recognize the truth when it presents itself before him—it gives him the clear vision of the Spirit. It enables him to speak so that his words will reach others, even when he is unconscious of the fact—he is possessed of that peace which passeth understanding, and his inward state finds utterance in his everyday speech, and he adds a little to the spiritual knowledge of the world.

The manual tells the student who has conquered desire—that is, who has recognized desire for what it is, who has attained to the knowledge of the Self; who has seen his soul in its bloom, and recognized it, and heard the voice of the silence; to proceed to the Hall of Learning, and read what is written there for him. The little note throws additional light on the passage which follows. Its description of the sight of "the soul in its bloom" is particularly interesting in view of what we have said in our last lesson—it refers to Illumination, or the dawn of spiritual consciousness—the flower that blooms in the silence that follows the storm. Well does the writer say that it is "to have obtained a momentary glimpse in thyself of the transfiguration which shall eventually make the more thee more than man; to recognize is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror as though before some ghastly phantom." Well has the writer added that "this happens to some; and so when the victory is all but won, it is lost." But she might have added, that it is only temporarily lost, for the memory will remain, and the soul will never rest satisfied until it regains that which it lost. Some who catch the glimpses of their souls, drink back in fright, and treat the matter as a delusion, or some "wicked thought." It upsets one's preconceived and conventional notion to such a degree, in some instances, that those experiencing it begin to be afraid that they are losing their virtue and goodness, because they are cease to condemn and hate "evil" as of yore—they imagine that they are growing "bad," and retreat from the consciousness so far as they are able. They fail to perceive that although one may hate the "bad' things less, he loves the "good" things more than ever—that is the things which are known to be good by the Spiritual Mind, not the manufactured and artificial "good" things that pass current as the real article with the majority of people.

The little note also truthfully tells us that "To hear the voice of the silence is to understand that from within comes the only true guidance." Remember these words—they are golden: *"Understand that from within comes the only true guidance."* If you can grasp the meaning of these words—and have the courage to trust and believe them, you are well started on the Path. If you will always live true to that little voice within, there will be but little need of teachers and preachers for you. And if we will but trust in that little voice, its tones will become plainer and stronger, and we will hear it on many occasions. But if we turn a deaf ear to it and refuse to heed its warning and guidance, it will gradually grow fainter and fainter, until its voice is no longer distinguishable amidst the roar and bustle of the material world.

The Hall of Learning is the state of consciousness which comes when the Spiritual Mind is allowed to flow freely into the conscious mind. Little by little the student is impressed with the truth, so gradually, often, that he scarcely realizes that it is advancing—but he is continually progressing and unfolding.

The next four precepts are very important. Although intended for quite advanced students, much of their meaning may be grasped by those who have not attained so fully. We will try to make a little plainer these difficult passages.

> 1. Stand aside in the coming battle; and, though thou fightest, be not though the warrior.
> 2. Look for the warrior, and let him in thee.
> 3. Take his orders for battle, and obey them.
> 4. Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else, in the fever and hurry of the fight, thou mayest pass him; and he will not know the unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee, and fill the dull void within. And, if this is so, then canst thou go through the fight cool and unwearied, standing aside, and letting him battle for thee. But if thou look out for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and, in the dust of the battlefield, thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.
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> He is thyself; yet thou are but finite, and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee, and become thy warrior, he will never utterly desert thee, and, at the day of the great peace, he will become one with thee.

These four precepts refer to the recognition of the Real Self-Spirit—which is within each soul, and which is constantly struggling to cast from itself (when the time is ripe) each encumbering sheath of the lower self which is hindering and containing it. The precepts bid the soul to look within for the real source of strength—to be guided by it—to allow it to manifest freely through oneself—to be led by Spirit. When one has sufficiently freed oneself from the restrictions and confining bonds of the lower self, and is able to allow Spirit to flow freely and manifest with a minimum degree of resistance, then will Spirit act through him and work for him, and guide him. And even the less advanced soul may obtain the greatest benefit from opening up itself to the inflow of the divine principle, and allowing it to work through it. The man who is led by Spirit—who recognizes the existence of the Real Self, and trusts it—may live in a great measure apart from the turmoil and strife of the outer world. Not that he may withdraw from the world (for that is often cowardice), but he is able to take his place in the great game of Life, and to do his work there and do it well, and yet feel certain that while he is *in* it he is not *of* it. He is able practically to stand aside and see himself act. Spirit will guide him through the struggle, and will see that he is nourished and cared for, and will always act for his *ultimate* good. It will lead him to that which is best for him, and will attract to him that which he needs. Fear and unfaith are the great obstacles to this free working of Spirit, and until they are cast aside Spirit is hampered and hindered in its work.

The final precept: "Stand aside in the coming battle; and though thou fightest, be thou not the warrior," states this truth distinctly. Note that the precept does not tell you to run away from the battle, or to hide yourself, or to seek seclusion. On the contrary, it distinctly assumes that you will fight. But it tells you to "stand aside" (that is for you, in your present consciousness to stand aside) and let the real self fight through you and for you. That is, to allow Spirit to lead you, and for you to be content with its leading.

The second precept is akin to the first. It tells you to "Look for the warrior, and let him fight in thee." Look for him; believe in him; trust in him; recognize him—and let him fight the battle for you.

"Take his orders for battle, and obey them," says the third precept. If he places you in a certain exposed position, where the enemy's fire is concentrated upon you, and your retreat seems to be utterly cut off, fear not but obey orders implicitly, for there is a plan behind the orders, and you will in the end triumph. Question not the orders, nor their result, for they are given by a higher form of intelligence than your present consciousness, and have a distinct (and good) object in view. Spirit is moving for your advancement, and though it brings you temporary pain and suffering, you will be a gainer in the end. And if you once grasp the meaning of it all, you will not feel the suffering and pain as do others, for they will be seen to be only temporary and fleeting, and unreal, and you will lose sense of them in your knowledge of the greater thing coming to you through and by means of them.

The fourth precept tells you further to "Obey him, not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself." This admonition serves to warn us of the mistake of considering Spirit as an outside entity—a thing apart from ourself—and to remind us that it is our *real* self—*ourself*. Wiser and stronger than our present conception and consciousness of self, is Spirit, and we may trust it implicitly.

"Look for him, else, in the fever and hurry of the fight, thou mayest pass him; and he will not know thee unless thou knowest him," continues the precept, and the warning is worthy of note. In the midst of the fight we are most apt to forget that the Real Self is working through us, and, being excited and inflated by success, we may imagine that *we* (the conscious self) are doing all the work, and may cease to look for the Spirit, and thus close the channel of communication. "And he will not know thee, unless thou knowest him." Unless you recognize Spirit within, Spirit will not be able to work through you as freely as would otherwise be the case. Unless you recognize the existence of Spirit, you cannot expect it to respond. Spirit's guidance is for those who desire it and look for it.

"If thy cry reach his listening ear, then will he fight in thee, and fill the dull void within." Note the promise, and the statement that Spirit is listening—ever listening—for your call for help. When you become disheartened and discouraged—tired and worn from the fight—wounded and bleeding from the struggle—then cry to Spirit for help, and the listening ear will hear thee and will " fight in thee and fill the dull void within." He who opens himself up to Spirit no longer is conscious of the "dull void within" which has oppressed him for so long.

"And if this is so, then canst thou go through the fight and unwearied, standing aside, and letting him battle for thee." You will gain that feeling of calm content, knowing that thy warrior is invincible, and that the battle must be yours in the end. He who is conscious of Spirit working through him has indeed acquired "that peace which passeth understanding."

Then it will be impossible for thee to strike one blow amiss." True, indeed, for then every act and move is the act and movement of Spirit, and cannot be amiss or wrong. No matter how meaningless or mistaken the act or move may seem to the conscious mind at the time, later on it will be recognized as having been the very best thing under the circumstances.

"But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and, in the dust of the battlefield, thy sight and senses will fail, and thou will not know thy friends from thy enemies." Is not this the experience of all of us before we recognize and trust Spirit's guidance? Have we not gone through these things, and suffered and grieved because we could see no light; no hope? Long have we cried aloud, demanding to know all the reason of it all—demanding to be told what was truth; what was right; what was wrong. And no answer has come to us, until we threw off the confining bonds of the lower self, and allowed the pure rays of Spirit to pour into our souls.

"He is thyself; yet thou are but finite, and liable to error. He is eternal, and is sure. He is eternal truth." The distinction between the lower, temporary, consciousness of self, and the reality, is there pointed out. The paradox of the self and the Self is here presented to you. Think well over it, and the truth will gradually reach you—and having … you will never again depart from you, no matter how dim it may seem at times.

"When once he has entered thee, and become thy warrior, he will never utterly desert thee." Wonderful promise. The consciousness of the existence of the Spirit within you, once obtained, is never entirely lost. Though you may learn to doubt it, as not having come through your ordinary senses, yet will the memory linger with you—and when it is most needed you will be able to recall the experience and again open yourself to the inflow of the divine wisdom and power.

"And, at the day of the great peace, he will become one with thee." In the time when sheath after sheath has been cast off and the flower of Spirit unfolds in full bloom—when man shall become more than man—then will the consciousness of the individual melt into the "knowing" of Spirit, and the soul will be at one with its highest principle. This will not be a surrender of individualitybut, on the contrary will be such an enlargement of individuality and consciousness as can scarcely be imagined by the greatest intellect of today. Then the great knowing, power, and joy, of which we have gained a faint glimpse during the flash of illumination, will become a permanent consciousness with us. Then will we pass from the realms of the relative into the regions of the absolute.

We come now to another group of four precepts. Let us consider them.

5. Listen to the song of life.
6. Store in your memory the melody you hear.
7. Learn from it the lesson of harmony

> 7. Learn from it the lesson of harmony.
> 8. You can stand upright now, then as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle wave to do his bidding, having no longer any care as to the result of the battle—for one thing only is important, that the warrior shall win; and you know he is incapable of defeatstanding thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain. Only fragments of the great song come to your ears while yet you are but man. But, if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, as has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. Learn from it that you are a part of the harmony; learn from it to obey the laws of the harmony.

"Listen to the song of life."

The note that is attached to this precept is so beautiful—so full of truth—so instructive—that we can find nothing to add to it, and we insert it in this place as the best possible explanation of the precept to which it is attached:

> NOTE.-Look for it, and listen to it, first in your own heart. At first you may say it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause, and look deeper again. There is a natural melody, an obscure fount, in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature, you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find these, and you will perceive that none, not the most wretched of creatures, but is a part of it, however be blind himself in the fact, and built up for himself a phantasmal outer form of horror. In that sense it is that I say to you: All those beings among whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you live, that it is hard to guess where you will first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look

> for it there and, once having heard it, you will more readily recognize it around you.

The sixth precept: "Store in your memory the melody you hear," and the seventh precept: "Learn from it the lesson of harmony," relate to the fifth precept and need no special explanation.

The eighth precept is full of information. It starts with the assurance that you (now being open to the guidance of Spirit) can stand upright, firm as a rock amid the turmoil, obeying the warrior (Spirit), who is spoken of as being "thyself and thy king" (again a reference to the relative and the absolute relation).

It speaks of the soul led by Spirit as being unconcerned in the battle, save to do his (Spirit's) bidding, and "having no longer any care as to the result of the battle" (that is, caring nothing about the apparent result—the temporary defeats, pains, and trying circumstances)—for only one thing is important and that is that Spirit should win, and win it must, for it is invincible, and incapable of defeat. The soul is spoken of as "standing thus, cool and awakened," and using the hearing which it has acquired by pain and by the destruction of pain. This paradox of "pain and the destruction of pain” is interesting. One necessarily learns lessons from pain—many lessons may be learned in no other way—and yet after the true nature of pain is learned and fully impressed upon the mind, then pain no longer is *pain* —pain is destroyed, and another lesson is learned. And so the voice of the Spirit—the song of life—comes to the hearing which has been awakened both by pain and by the destruction of pain.

“Only fragments of the great song come to your ears while you are but man.” For when you reach the stage when you may listen (a the grand volume of the divine song, then you are no longer man, but are something far higher in the scale of spiritual evolution and life. But the mere fragments of the song are so far beyond any other human experience that the mere echo is worth living a life to hear. We are further told that “if you listen to it, remember it faithfully, so that none which has reached you is lost, and endeavor to learn from it the meaning of the mystery which surrounds you,” the voice of Spirit will beat upon your ears, so that, in spite of the material interferences you will from time to time have horne in upon your consciousness bits of knowledge which will seem to come from another world. Light will be thrown gradually upon the great problems of existence, and veil after veil will be withdrawn.

The precept then gives us the glad tidings that: "In time you will need no teacher. For as the individual has voice. so has that in which the individual exists. Life has speech and is never silent. And it is not, as you that are deaf may suppose, a cry; it. is a song. Learn from it that you are a part of the harmony;

learn from it to obey the laws of the harmony.” In time you will have passed beyond the need of a human teacher, for the light of Spirit will illuminate every object upon which you gaze, and the ears opened by Spirit will hear the lessons coming from every object in nature. In the stone; in the plant; in the mountain; in the tempest; in the sunshine; in the stars; in all things high or Iow; will you perceive that great throbbing intelligent life of which you are a part from them will you hear notes of the great song of life: “All is One;. All is One.” As the precept tells us, the sound from nature and nature’s things, is not a cry, as many have supposed, but a great triumphant song—a song rejoicing in the Row of Life of the singer, and vibrating in unison with the Absolute. “Learn from the song that you are a part of the harmony; leam from it to obey the law of the harmony.”

The next group of four precepts are along the same lines as those preceding:

> 9. Regard earnestly all the life that surrounds you.
> 10. Learn to look intelligently into the hearts of men.
> 11. Regard more earnestly your own heart.
> 12. For through your own beart comes the one light which can illununate life and make it clear to your eyes.
>
> Study the hearts of men that you may know wbat is that world in which you live, and of which you will to be a part. Regard the constantly changing and moving life which surrounds yonfor it is formed by the hearts of men; and, as veu learn to understand their constitution and meaning, yon will by degrees be able to read the larger word at life.

The ninth precept: “Regard earnestly all the life that surrounds you,” refers to that part of the subject mentioned by us in the preceding paragraph—the knowledge that comes to one by viewing nature by the light of the Spirit.

The tenth precept tells you to “Learn to look intelligently into the hearts of men, that you may understand the world of men, that forms a peart of the great world. By knowing men you will be able to help them, and will also learn many lessons that will aid you in your journey along the path. But take notice of what the little accompanying note says regarding this study of men. Here it is:

> NOTE—From an absolutely impersonal point of view, otherwise your sight is colored. Tberefore mpersonality must first be understood.
>
> Intelligence is impartial; no man is your enemy, no man is your

> friend. All alike are your teachers. Your enemy becomes a part of yourself, an extension of yourself, a riddle hard to read. Only one thing is more difficult to know—your own heart. Not until the bonds of personality are loosed, can that profound mystery of self begin to be seen. Not until you stand aside from it, will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you see all its powers and devote them to a worthy service.

The eleventh precept tells you to “Regard most earnestly your own heart.” And the twelfth precept goes on to say: “For through your own heart comes the one light which can illuminate life, and make it clear to your eyes.” In your own nature you will find all that is in the nature of other men—high and low—pure and foul—it is all there, the foul outlived, perhaps—the pure yet to be lived, perhaps—but all there

And if you would understand men, and their motives. and their doings, and their thoughts, look within, and you will understand other men better. But do not identify yourself with all the thoughts you may find in your heart. View them as would an outsider, look at them as you would upon objects in a case in a museum—useful to study but not to make a part of your life. And, remember this, that *none* of the things in your heart is good enough to *use* or master you—although many of them may be used by you to *advantage* . YOU are the master, and not the mastered—that is if you are a delivered soul.

The thirteenth precept says that: “Speech comes only with knowledge. Attain to knowledge, and you will attain to speech.” The little accompanying note is explanatory (in part) of this precept. We here—with print it:

> NOTE.—It is impossible to help others till you have obtained some certainty of your own. When you have learned the first twenty-one rules, and have entered the Hall of Learning with your powers developed and sense unchained, then you will find there is a fount within you from which speech will arise.

Do not be worried if you anticipate being called v,pon to impart words of comfort and knowledge to others. You need not prepare yourself. The person will draw forth from you (through Spirit's guidance) just what is beet for him or her, Fear not—have faith.

We must come to an end, We have tried to explain, partially, the wonderful teachings of this little manual—*“Light on the Path,”* so that the beginner, perhaps, might be able to grasp the loose end of the teaching, and then gradually unwind the ball at his leisure. The task has grown heavier, and the work less satisfactory, as the precepts passed before as. Words are finite—truth is infinite—and it is hard to even attempt to explain infinite truth in finite words. The thirteenth precept is the last one that we consider. The remaining ones must be read alone lay the student, with the light of the Spirit. They are only for those who have attained spiritual sight, and to such their meaning will be more or less plain, according to the degree of unfoldment which has come to the individual.

We feel that our task has been poorly executed, although many have written us that these lessons have opened their spiritual eyes, and that many things here—tofore very dark, are now seen plainly. We trust that this is indeed so, and that many more may obtain help and comfort from our words, although to us it seems that we have written nothing. And yet, we know that if these words had not some task assigned to them—if they were not intended to form a part of the great work, they never would have been written. So we send them forth to go where they will, without R full knowledge on our part of their destination. Perhaps some into whose hands they may fall may understand better than do we why they were written and sent forth. They were produced at the dictates of Spirit—let Spirit attend to the placing of them where they are called for.

In our following lessons we will take up other phases of occultism which may be of interest and profit to our students. Rut before leaving the beautiful precepts and teachings of *“Light on the Path,"* let us urge upon our students the importance of that little manual. It contains within its pages the greatest amount of high spiritual teaching ever combined into so small a space. Let not the student imagine that he has mastered it, because he seems to understand its general teachings. Let him read it again a little later on, and he will see new beauties in it. We have never met a student—no matte." how highly developed—who could not learn something from the little manual. Its teachings are capable of being interpreted in many diferent ways, for it portrays the experiences of the soul as it journeys along the path. You will remember that the upward ascent is along the spiral path, and the soul goes around md around but ever mounting higher. One may think he grasps the meaning of the first precepts of the little manual, but as he again reaches a certain point, just one round higher, he may again take up the first precepts and find in them new meaning suitable for his newly discovered needs. And so on, and so on. Not only is there spiritual progression along spiral lines extending over ages, but in each life—time there is a spiral path to be mounted, as will be apparent to all of us who will stop to consider the matter. The sou1 which has not found the entrance to the path, seems to go around and around in a circle, traveling over the same ground, and making no real progress. Rut once it discovers the little path which enters the circle at one of its points, and takes steps thereon, it finds that while it still goes around and around, it is really traveling the spiral, and is mounting one round higher with each turn. And we known of no little book so helpful on the journey as this little manual—*"Light on the Path."*

We trust that we may be pardoned for inserting in this leson the following words from our introduction to the little manual in question. They are as appropriate at the close of this lesson as at the beginning of the little book:

> "The little treatise," LIGHT ON THE PATH," is a classic among occultists, and is the best guide known to for those who haev taken the first step on the Path of Attainment. The writer has veiled the meaning of the rules in the way always customary to mystics, so that to the one who has no grasp on the Truth these pages will probably appear to be a mass of contradictions and practically devoid of sense. But to the one to whom a glimpse of the inner life has been givn, these pages will be a treasury of the rarest jewels, and each time he opens it he will see new gems. To many this little book will be the first revelation of that which they have been all their lives blindly seeking. To many it will be the first bit of their spiritual bread given to satisfy the hunger of the soul. To many it will be the first cup of water from teh spring of life, given to quench the thrist which has consumed them. Those for whom this book is intended will recognize its message, and after reading it they will never be the same as before it came to them. As the poet has said: "Where I pass all my children know me," and so will the Children of the Lighr recognize the book as for them. As for teh others, we can only say that they will in time be ready for this great message. The book is inteded to symbolize successive steps of the neophyte in occultism as he progresses in the lodge work. The rules are practically those which were given to the neophytes of the great lodge of the Brotherhood of Ancient Egypt, and which for generations have been taught guru to chela in India. The peculiarity of the rules herein laid down, is that their inner meaning unfolds as the student progresses on The Path. Some will be able to understand a number of these rules, while others will see but dimly even the first steps. The student, however, will find that when he has firmly planted his foot on one of these steps, he will find the one just ahead becoming dimly illuminated, so as to give him confidence to take

the next step. Let none be discouraged; the fact that this book attracts you is the message to you that it is intended for you, and will in time unfold its meaning. Read it over and over often, and you will find veil after veil lifted, though veil upon veil still remains between you and the Absolute.

Lesson V.
Karma Yoga

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The Yogi Philosophy teaches that while there is but one goal for true human endeavor—one end to be sought—still there are different paths to that goal, each path best suited to the particular temperament of the individual. Temperament, of course, is not the result of accident or chance, but is the result of the particular development of the soul in its evolution, and represents the particular line of thought and resulting action, which has been pursued by the soul in its development. It is a very real thing at each stage of unfoldment, and forms the line of least resistance for the individual. And, so, the Yogis teach that the particular path best adapted to the requirements of the temperament and tastes—that is, to the desires—of each individual soul, is the one for him to follow. They divide the Path of Attainment into three sub-paths leading up to the main road. They call the three paths (1) Raja Yoga, (2) Karma Yoga, (3) Gnani Yoga; each of these forms of Yoga being a path leading to the great read, and each fit to be traveled by those who may prefer it—but all leading to the same place.

Raja Yoga is the path followed by those who feel inclined to develop the powers latent in Man—the gaining of the control of the mental faculties by the Will—the attainment of the mastery of the lower self—the development of the mind, to the end that the soul may be aided in its unfoldment. Karma Yoga is the Yoga of work—the path of action. Gnani Yoga is the Yoga of Wisdom. In addition to the above mentioned three forms of Yoga, there is that which is known as “Bhakti Yogi,” or the Yoga of devotion—the path of religious feeling. Some writers treat thig path as if it were distinct from the others—a separate path—but we prefer thinking and teaching that it is merely an incident of each of the three paths, as we cannot conceive of any student of Yoga divorcing his work from the love and devotion to the Absolute—to God. We fail to see how one may follow any of the several Yoga paths without being filled with love and reverence for the great centre of all life. In these lessons we will speak of Bhakti Yogi separately, but we wish to be understood that we do not consider it a separate thing, but feel that the student of any, or all, of the forms of Yogi must combine Bhakti Yogi with his favorite form of study.

In this lesson we will take up the branch of the subject known as “Karma

Yoga”—the Yoga of action—of work. But we must explain that although the necessities and tendencies of the student may make this path the more attractive to him, still he may take a keen interest in the other forms of Yogi, such as Gnani Yoga, Raja Yoga, *etc.* And the students of these other branches must not overlook Karma Yoga as being beneath their notice, for it is a matter which concerns their daily life, and in this Western world where nearly ail men live a life of action, the student must combine the principles of Karma Yoga with his other studies.

This lesson will be devoted to Karma Yoga. The next lesson will take up the subject of Gnani Yoga. The one following Gnani Yoga will take up that branch of the subject known as Bhakti Yoga. We will not touch upon Raja Yoga in these lessons, as we are now preparing a separate book upon that branch of Yoga.

Before considering Karma Yoga it may be well for us to take a general view of the subject of Yoga. What is the end and aim of the teachings and the practices.’ What does it all mean? What is Man seeking for in all these endeavors? What does life, and growth, and development, and evolution mean? These are questions that thinking people are constantly asking, and which but few are able to answer even partially.

The Yogi Philosophy teaches that the end of all human endeavor and life is to allow the soul to unfold until it reach with Spirit. And as Spirit is the divine part of man–the bit of God—material in him—this union eventually will result in what is known as Union with God—that is the bringing of the individual soul into conscious touch and union with the centre of all life.

Some may think and teach that the end of human life is happiness, and this is true if they mean the real happiness of the soul—the only true happiness. But if they mean the relative and transitory thing usually called “happiness,” they quickly find that they are pursuing a "will-o’the-wisp,” tlirt constantly recedes as they approach it. True happiness is not to be found in relative things, for these turn to ashes like Dead Sea fruit, the moment we reach out to grasp them. We may find a certain amount of happiness in the pursuit of things but when we pluck the fruit it withers. No matter how high may he the thing pursued in the chase for happiness. the result is the same. Relative things cannot help being relative and consequently fade away. They are creatures of time and space and while they serve their purposes they cannot live beyond their time. They are mortal, and like all mortal things must die. Only the absolute thing remains unchanged, and is deathless.

And all this struggle, and pain. and life, and effort really is directed toward the unfoldment of the soul that it may recognize its real self. This is what it all means. This is why we pursue first this thing and then that thing, thinking that we need them, only that we need them not. We feel hunger that cannot be appeased—a thirst that will not be quenched. And we try all the experience of life, sometimes feverishly and eagerly, sometimes listlessly and sluggishly, but find them all to be shadows and unrealities. But the hunger and thirst still remain, and torment us to further efforts. And this will be until we learn that the thing we desire is within us, instead of outside of us—and when we learn this lesson, even faintly, we begin to seek intelligently and are changed beings. This is the meaning of life—of evolution.

The great majority of the race is engaged in this pursuit of happiness in a blind, unconscious fashion. They run hither and thither, trying one thing after another hoping to find that intangible something that they instinctively feel will bring them peace and happiness. And, although meeting with repeated disappointments, they keep up the search with unabated zeal, being impelled thereto by the unfolding soul crying for that which is necessary to it. As the soul awakens and unfolds, through experience after experience, it gradually obtains an intelligent and concious conception of the true nature of that for which it seeks, and thereafter it follows only the roads which lead to the thing so long sought after, but so recently known to be the soughtafter thing.

Many Western seekers after truth have complained that the philosophies of the East were not adapted to the needs and requirements of the Western student, as the conditions of life were different in the two parts of the world. This objection, if it were sustained, would be positive proof that the teachings of the East were not sound and true, for any true sound teaching and philosophy must be applicable to all sorts and conditions of men, irrespective of race, climate, country, occupation, surroundings or environment. If the teachings are not fitted for the wants of every soul they are unsound and must be discarded. Even the lowliest, humblest and vilest of the race must be taken into consideration, or the teachings fall short of being the truth. For even that lowly individual, as well as the most exalted (in the world's estimation) form part of the race, and are under the law and cannot be left out.

The trouble with these objecting Western students is that they have considered the Eastern teachings to be fit only for those who could spend their life in dreaming, meditating, and in seclusion far away from the busy world. But this is a great mistake. It is true that some Eastern students follow this retired life, and obtain great results therefrom—this is their Karma—the result of desire and tendencies acquired in their past lives. But no true Yogi would think of teaching that this plan was the only one—or even the best one for all students. On the contrary, he recognizes that even in the East a life of activity is right and proper for those who are thrown into it, and that to shirk its guties or run away is a violation of the great law. This being so, it follows that the intense activity of the Western races (all of which 'is in accordance with well established laws, and a distinct and well understood stage of evolution) renders seclusion and retirement literally impossible for thousands of earnest students, who must follower the path or plan called for by their Karma. And they gladly point out to such students the beauties and advantages of that branch of their philosophy known as “Karma Yoga,” which we take up in this lesson.

The word “Karma” comes from the Sanscrit word “Kri,” meaning “to do”; “to act.” "Karma” is more frequently used to designate what may be called the “effect of actions.” In our “Fourteen Lessons” we have considered the Eastern teachings of Karma, under the chapter entitled "Spiritual Cause and Effect." In that chapter we gave you a brief description of the law of cause and effect in the spiritual world—how the effects of actions follow actions, just as actions follow thoughts. The rea1 effect of actions is really the effect of thoughts, as actions result from thoughts.

We are what we are today, simply because we have done, or left undone, certain things in our past lives, We have had certain desires, and have acted upon them, and the result is manifested today. We do not mean that we are literally being “punished” because we have done certain things in the past—for punishment (as such) forms no part of the law. But we have desired to do certain things, and have done them so far as we were able, and the inevitable results came in their train. We put our fingers into the fire and we are now nursing the burn—that’s all. These things that we did in the past were not necessarily bad things. We merely may have become unduly attached to certain things, and our attachment and d have brought upon us certain effects which effects. while perhaps more or less unpleasant and painful are good because they teach us that we do not want the thing we had sought, and we will not make the same mistake again. Moreover, once we have had our eyes opened so that we understand the nature of our trouble, the smart of the. burns decreases and the hurt fades away.

This spiritual law of cause and effect is known in the East as “Karma.” When the Eastern students speak of one's “Karma,’ they mean that which has come to the person in pursuance of that law, or that which is attached to him by its operations. Everyone has generated Karma, the effects of which are manifesting constantly. There is no reason why we should feel frightened or disturbed at this knowledge. A realization of the truth enables us to live out our Karma with the minimum degree of pain and trouble, and also prevents us from acquiring new undesirable Karma. Our karma may be pleasant, or unpleasant. according to the causes we have set into operation, or they may he made pleasant or unpleasant by our mental attitude toward them. The philosopher may transmute "bad" by our mental attitude toward them. The philosopher may transmute "bad" Karma into “good” by refusing to see the “bad” in it, and the ignorant person may find fault with the best of Karma.

Many students of the Easter philosophies seem to regard this law of Spiritual Cause and Effect—Karma—as a system of punishment decreed, regulated and administered by the spiritual powers that be. This is erroneous. While Karma often does act as a punishment—that is, as an equalizing and deterring factor—yet there is no element of revenge in it—no plan of Divine “getting even.” Jt is simply cause and effect.

It is difficult to explain just what we mean, without giving specific examples, which plan is almost impossible in a work of this kind. We may say, however, that one who is possessed with a desire for power, which desire he constantly nourishes and feeds with selfish thoughts, is sure to become involved in a sequence of causes and effects which may cause him KARMA the greatest pain and suffering, physical or mental. He may attain his desire, sooner or later, if his desire be sufficiently strong and persistent, but he is very apt to suffer from unsatisfied longings which have been smothered out by the over-ruling passion. He may gain his prize at the cost of all else dear to him. Dr, his desire not being so strong as a like desire in some other minds, he may not attain his goal, but will be ground to pieces in the great mental or psychic machinery which he has helped to set into motion, and into which he is irresistibly drawn. 'When a man has a keen desire for the fruit of some action, he is very likely to start into motion (in connection with others) certain psychic machinery, which either may work to his advantage, or else may grind him to pieces according to the circumstances of the case, his strength of purpose or his mental powers. Men are often blown up by their own bombs, or consumed in fires of their own starting. They get "mixed into things” and often suffer from that course.

Even those who attain that for which they have been seeking (either in this life or in some future one) may be greatly disappointed and may find life a curse. The autocratic ruler may suffer untold mental agonies, and the multi-millionaire may be mare unhappy than the beggar at his gates. But, not only is this so, but those who have entered the race, and have not been able to keep up with the winners, are tossed about, pushed, thrown down and trampled upon, and otherwise hurt, because they have entered the race. They not only suffer from disappointment, but are hurt besides. We recall a man who started to hate certain persons—hated them bitterly—tried to injure hem in every possible way. The result was that he entangled himself in the psychic machinery of hate which is in full operation in the world, and before long brought upon himself the hatred and enmity of hundreds of other persons, and was hurt in mind and purse, and suffered great agony and mental torture. Of those whom he had started to hate suffered great agony and mental torture. Of those whom he had started to hate, he succeeded in hurting only one person, and that person was a man also living on the “hate plane" of thought, who naturally attracted to himself thoughts and actions of like nature. But the lesson was a valuable one to the first mentioned man, for his eyes were opened to the folly and consequences of hate, and thereafter he refined to allow himself to become entangled in its net. Those who play the game of hate must not complain if they are hurt. Those who are entangled in the machinery of greed must not complain if they suffer from some shrewder person on the same plane. Those who pin their lives upon some material object must not wonder if they suffer pain through the person or thing to whom they attach themselves so closely.

“But,” one may say, “how am I to escape these mings if I am in the active world at all? How may I escape the effect of actions?" The Yogi Philosophy answers: “By taking part in the great game of life—by going through its motions—by doing the best thing possible for you—but all the time remembering that you do not allow yourself to become attached to the fruits of the work. Work for work’s sake—do your part in the world gladly, cheerfully, willingly and heartily, but realize that the fruits are as naught in the end, and laugh at the thought that these relative things have an,” real value to you.” To a consideration of this answer, we will devote the remainder of this lesson. We trust that we shall be able show you that this advice, as unpractiable and difficult as it may seem at first sight, is not only practicable to the most strenuous business worker of the lot but is the only true plan of life. This old Eastern wisdom seems to be particularly adapted to the requirements of the busy Western world at this time, although, on the surface, it may seem to fly in the face of modern progress.

But, at this place, wee must remind the student that these teachings will be accepted by only a few of the race. The great majority of people are too much infatuated with the present condition of things—the pulling down, and climbing over the dead bodies of their brothers—the cannibalism and savagery of modern industrial and commercial life—to follow any other course. This being so, they will continue to eat and be eaten—kill and be killed—crush dnwn crushed down—hate and be hated. And those who deal out these things to others—and who take a delight in them—bring themselves under the operation of the law of cause and effect to such an extent that they become enmeshed in the machinery, and often get ground up while expecting to aid in the tearing apart of others.

The few who are ready for the teachings, will understand what we mean and will be able to stand aside and see themselves fight and struggle in the rush, while their sou! stands apart from the fray. They will live the same life and do the same things as their undeveloped brothers—that is, *apparently* —but they will know the truth and keep themselves free from being drawn into the machinery, or entangled in the nets.

We are asked frequently, "What would become of things if every one were to follow your teachings?" We might answer that the whole structure of modern life would fall to pieces, to be succeeded by something infinitely better. But there is no need for this answer, because there is no likelihood of the majority of the race accepting these teachings in the near future. A greater number are accepting them every day, but at the best, those who accept and live them will be but a handful in the crowd of those who live and act. Many years of struggle, and trial—endeavor and experiment—must come before the race, as a whole, is ready to take even the first step toward improvement. We say this not in sadness, but philosophically, knowing that all the struggle and pain is a necessary part of the evolution of the race. (When we speak of "these teachings" we do not refer to the particular presentation of the truth given through us., but to the various forms of these teachings which are being given through hundreds of teachers of the various schools at this time.)

One of the first things to be learned by the Karma Yogi is that he is a unit in the whole machinery or plan of life. He has his place and must take his part in the work. But, no matter how important his position—or how responsible a place he is called upon to fill—he is but a unit in the plan, and must be willing to be used in accordance with that plan, And however lowly or unimportant he may seem to be, he is still a unit having a purpose and work. Nothing is unimportant, and the most important is still subject to the law underlying the plan. We must all play our parts—play them well—not only because we are working out our own development and evolution, but also because we are being used by the Divine Mind as a pawn, or higher piece, in the great game of life. Not that we are mere automatons—far from that—but that our interests are bound up with that of the race, and we touch all mankind at some point. 'We must be perfectly willing to be so used, and we will find that the willingness prevents friction and pain. It is dificult to express this point as clearly as we would like to do, but we trust that our meaning will be made clear as we proceed.

Our lives are not merely for the development of our individuality, but we are needed to ptas upon and be played upon by other individualities, that the entire race be assisted in its upward trend. A certain piece of work may seem to us to be useless as a part of our own development, but that particular bit of work is evidently needed in some part of the great plan and we should perform our part willingly. Every move and position has a meaning, just as a move in a game of chess apparently may be devoid of meaning and purpose, but, later in the game, it will be seen to have been the first move in a great plan. And, so the true Karma

Yogi allows himself to be moved by the Spirit without complaint, knowing that all will be well with and that the move is needed to effect certain combinations or changes in the great game of life being played by all men. Those who do not understand this secret of the inner workings of the game, generally rebel and set up resistance to these enforced moves, and thereby cause themselves great pain and suffering from the friction—the resistence causes forcible move– while the awakened soul, seeing things as they are, smiles and allows itself to be moved, and consequently escapes the pain, and generally reaps a positive benefit from the change, although it does not expect such benefit as a reward. It simply recognizes the Master Hand making the move, willingly allows itself to be moved to another square, and used to effect a new combination.

This is not a mere dream of transcendental philosophy. It would surprise many of you to be told that some of the leading figures in every branch of human effort recognize this force behind them, and have learned to trust to it. Let us give you the testimony of a very prominent man—one whose name is known all over the world as a great leader and "master of circumstances." He has no knowledge of the Eastern teachings (or, had not at the time of the following statement), but several years ago he confided the following information to a friend of his, who repeated it to us. This "captain of industry" said; "The public give me credit with being a most strenuous character, and as planning a long way ahead some wonderful combinations and schemes, They are quite wrong. I plan very little ahead, in fact, often see no more than one step at a time, although the general plan seems to be stored away somewhere in my mind. I feel that to a great extent I am merely a pawn in a great game of chess, and am being used by some great power as a means of working some great changes in things and men, although I am ignorant of what these changes are. I do not feel that I am favored by Providence for any special good in me, for, without mock modesty, I may truthfully say that I feel that I do not deserve any special reward, for I am no better or wiser than my fellows. I cannot help feeling, at times, that the things I do are done for some other people, possibly the race, although many of my acts, or rather the results of my acts may seem in the direction of working injury to the public at large. I get no special pleasure from my money, although I feel a keen interest in the game of making it, for the time being, and when a thing is accomplished I feel like flinging it away like a wornout toy. I do not know what it all means, to be sure, but am sure it means something. Some day, perhaps, I may be stripped of my possessions, but I feel that even if that happens I will be given something that will repay me for my apparent loss. I noticed this thing early in life, and I soon learned to be "led" or moved by it whatever it is. When I resisted, I found that I was hurt somehow, but that when I allowed myself to be moved without resistance, I was successful. Sometimes I laugh to see how the public regard my “achievements” when really I have been merely a checkerman or pawn in some great game, the mover of which I do not know, and of whom I have no reason to believe myself a special favorite.”

This man, unconsciously, stumbled upon one of the principles of "Karma Yoga"—that principle which is known as “The Secret of Work.” He cares little for results—for the fruits of his work—although he feels a keen interest in the game while it is being played, He docs not seem to be “attached” to the fruits of his work, although this is not apparent to those who view him from a distance. He feels that he is a cog in the great machinery, and is willing to play his part. Many of the things he does, or apparently does {the doing is really done by many men, whose interests conflicting and agreeing, focus upon him) bear hard upon many of the race, but close observers see that he, and others of his kind, are unconsciously paving the way for the great economic changes that are coming to the race, and which are based upon a dawning consciousness of the Brotherhood of Man. We do not hold out this man as an illustration of a Karma Yogi—he is not that, because he lives the life unconsciously and without understanding, while the Karma Yogi is fully conscious of what it all means and understands the causes behind it. We merely cite this case as an illustration of its common occurrence. Many others in all walks of life are practicing some of the principles of Karma Yoga more or less unconsciously. They speak of taking life “philosophically,” by which they mean they are not allowing themselves to become "attached,” or to take too seriously the fruits of their labors, attained or anticipated. They work, more or less, from a love of work—“work for work’s sake”—they like to be "doing things,” and take a pleasure in the game of life, that is, in the game itself rather than in its prizes. They play the game—play it well—play it with a zest—take an interest in its workings and details. But as for the trumpery prizes that are to be awarded to the winners, they want none of them, let those who value those things have them, the real player has outgrown such childishness.

Fame, position, prestige, the world’s cheap favors are despised by the strong men—they see them as the baubles that they are. They leave such things for the children. They may allow the prize ribbon to be pinned to their coats, but in their hearts they smile at it. The other players in the game may not detect this inner consciousness, and to all intents and purposes the awakened player may be like those around him—but he k*nows* , and they know not.

“The Secret of Work”—non-attachment—is the keynote of Karma Yoga. Non-attachment does not mean that the student of such should repress all enjoyment. On the contrary, it teaches that this principle, if faithfully followed, will cause one to enjoy *everything*. Instead of taking away his pleasure, it will multiply it a thousand-fold. The difference lies in the fact that the attached man believes that his happiness depends upon certain things or persons, while the freed man realizes that his happiness comes from within and not from any outside thing, and he, therefore, is able to convert into pleasure-oducing things, circumstances which would cause dissatisfaction and even pain. So long as one is tied or attached to any particular person or thing, so that his happiness seems dependent thereon, he is a slave of that person or thing, But when he frees himself from the entangling influences, he is his own master, and has within himself an unfailing source of happiness. This does not mean that we should not love others—on the contrary we should manifest abundant love, but the love must not be selfish—but we will speak of that phase of the subject a little later on.

To the man living the attached life, the Karma Yoga plan may seem foolish, and likely to result in failure or half-hearted effort. In this view he is wrong. Who is apt to do the best work in a shop, office, or workroom—the man who works merely for his wage, and who keeps his eye on tl clock in order that he may not give a minute overtime, or the man who, while looking to his occupation to furnish him with a comfortable livelihood, is so interested and in love with his work that he almost forgets that he is working for money, and during certain hours, but is fairly carried away with his task? Many such workers exist, and they are practicing a form of Karma Yoga, although they know it not. The best work of the world is produced by men who take an interest in their tasks, and do not go through the motions of work simply to earn their wage, The instinct that causes the artist to paint a great picture—the writer to produce a great book—the musician to compose a great work—will cause a man to make a success of any line of work. It is work for work's sake—work for the joy of the worker. All great work is produced in this way.

To many the mystic is regarded as a visionary person, unfit for the work of the world—a mere dreamer—a weaver of idle speculations, But those who have hoked beneath the surface, realize that the "practical mystic" is a man to be reckoned with in any branch of human endeavor. His very non-attachment gives him a strength that the attached man lacks. The mystic is not afraid—he is daring—he knows that his happiness and success depends upon no particular combination, and that be will emerge safe and sound from the most unpromising combination of circumstances. He feels that he is standing on solid rock—that be has the power of the Universe back of him. This gives him a strength and courage unknown to the man who stakes his entire happiness upon the success of some particular thing, and who feels that he is doomed to despair if that thing does not succeed. The unattached man allows the stream of life to play upon him, and through him, and takes a fierce joy in being a part of it all. He goes out into a crowded thoroughfare, and sees the movement of the people, and feels it all to be a part of himself—he feels himself as a part of it all. He is conscious of the activity, growth and motion of the mass of people, and enjoys it all. He is not afraid, for he knows what it all means. He is moved from one sphere of activity to another, and knows it to be the work of the forces behind him, which are friendly to him. He works away, from the very joy of it, and takes the keenest interest in the masterful performance of his task. And, because of this he does the best of work. But for the results of the work—that is, for the reward praise—he cares nothing. He can turn to another task with equal pleasure, and forget all about the one just completed. He is not attached to it—it has not entangled him in its meshes.

Such a man is sure to draw a proper support from his work—it comes to him as his right. Those who have mastered Karma Yoga, while not caring for the vanities and show of life, nevertheless find themselves supplied with a recompense sufficient to supply their wants and to render them comfortable. Of course their v;ants are comparatively few—their tastes are always simple, and manifest in the desire for fewer things but better ones—but they draw their means of support to them as the tree or plant draws nourishment from the soil, water and air, They do not pursue wealth any more than they pursue happiness, and yet happiness comes to them unasked, and the means of support are found at their hand. The man who has freed himself from the entanglements of the material life, finds a keen joy in the mere living, that the attached man never finds even in his most successful moments.

Anything, if sought as the expected source of happiness, when finally found is seen to carry in its bosom the sting of pain. But if one ceases to look upon the thing as the source of happiness, and regards it as simply one of the incidents and accompaniments of life, then the poison is neutralized and the sting is blunted. If one looks to Fame as the thing that will bring the long sought for happiness, he will And when he becomes famous that his success has brought with it many painful things that will kill the joy of his attainment. But to the one who is freed and who works for the love of work without allowing himself to be attached, Fame may come as an incident and its pain will not be in evidence.

Many things to which men devote their entire lives bring more pain than happiness. And this simply because men look to the thing for happiness instead cd to themselves. The moment one pins his chance of happiness to an outside thing or person, he opens the door to pain and unhappiness. For no outside person or thing can satisfy the longings of the soul, and the disappointment which will come—and which must come, of necessity—from such dependence upon person or thing, causes pain and sorrow instead of the expected happiness.

Even Love, that noble emotion, is the snurce of pain to the attached person. The Yogi Philosophy preaches the doctrine of Love—more Love—still more Love. And yet it also teaches that when Love is selfish it brings pain in its train. When we say we love a person, *we osually mean that we wish that person to love us* , and are unhappy if that Love is denied. True love is not like this. Unselfish love flows out toward the loved one, and asks nothing in return. Its joy lies in the happiness of the loved one, rather than in the selfish demand for a return of the love. True love is constantly saying to *itself* , "Give, give, give," while the selfish, material love is continually demanding of the other person "Give, give, give to *me* ." True love radiates like the sunlight, while selfish love would draw to itself like the whirlpool. If one loves another in such a way that if the other's love be withdrawn all happiness will fade out of life, then that first person is the slave of circumstances—slave of the other's emotions or passions. He is attached in such a way that he must suffer the pain of disappointment, neglect or change. And he usually has such pain come to him, for such a love, being mortal, must die, and its death will bring great pain and suffering to the one who relies upon it for happiness. The love of the freed and unattached person is different. It is not a lesser lover—it is the greater of the two—but it is not attached to the personality of the other, nor is it dependent upon the manifestation of affection on the part of the other. It is Love—pure Love, and not the passionate, selfish thing that passes current as the real thing, of which it is merely a base counterfeit.

Edward Carpenter says of Love: "Who loves the mortal creature, ending there, is no more free—he has given himself away to Death.

> "For him the slimy black Form lies in wait at every turn, befouling the universe;
> "Yet he who loves *must* love the mortal, and he who would love perfectly *must* be free:
> ("Love—glorious though it be is a disease as long as it destroys or even impairs the freedom of the soul,)
> "Therefore if thou wouldst love, withdraw thyself from love –
> "Make it thy slave, and all the miracles of nature shall lie in the palm of thy hand."
> And again:
> "Seek not the end of love in this act or in that act—lest indeed it become the end;

> “But seek this act and that act and thousands of acts whose end is love –
> “So shalt thou at last create that which thou now desirest;
> “And when these are all past and gone there shall remain to thee a great and immortal possession, which no man can take away.”

In Lesson I of this course we refer to the first precept of the first part of the manual: “Kill out ambition." And to the fourth precept of:he same part: “Work as those work who are ambitious.” This apparently paradoxical statement of truth, gives the keynote of work without attachment. In the lesson named we have endeavored to give the student a view of the two sides of the shield, and to show him how one may kill out ambition and yet work as those work who are ambitious. We advise the student to re—read that part of the lesson, when he finishes the present one.

The fundamental idea of non-attachment—the secret of work—is to avoid becoming entangled in the unreal things of life—the delusions which fool so many people. Men are so apt to tie themselves to the things they create, or to the things for which they are working. They make themselves slaves instead of masters. They attach themselves to certain desires, the desires lead them this way and that way, through swamp and over rocky roads, only to leave them worn and weary at the end. These desires come from the undeveloped part of the mind, and while they are perfectly right in their place, they belong to the past of the developed man who has outlived them He does not fear them, for he sees them as part of himself—he knows their origin and history and recognizes the part they have played in his development, and the development of the race, but he has outgrown them, and allows them to bind him no longer. He refuses to be entangled with them. As Carpenter says:

> “Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—“So remove thou, if it only be for a time, every particle which sullies the brightness of thy mind:
> "Return into thyself—content to give, but asking no one, asking nothing;
> “In the calm light of His splendor who fills all the universe—the imperishable indestructible of ages –
> “Dwell thou—as thou canst dwell—contented.”
> The same poet says of desire:
> “When thy body—as needs must happen at times—is carried along on the wind of passion, say not thou, ‘I desire this or that’;
> "For the 'I' neither desires nor fears any anything but is free and in

> “For the ‘I’ neither desires nor fears any anything but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides.
> ‘Let not that precious thing by any confusion be drawn down and entangled in the world of opposites, and of Death and suffering,
> “For as a light-house beam sweeps with incredible speed over sea and land, yet the lamp moves not at all.
> “So while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the ‘I’ high up above is fixed in heaven.
> “Therefore I say let no confusion cloud thy mind about this matter;
> “But ever when desire knocks at thy door,
> “Though thou grant it admission and entreat it hospitably—as in duty bound –
> “Fence. it yet gently off from thy true self,
> “Lest it should tear and rend thee."

The Karma Yogi recognizes work and life as what they are, and is not deluded by the popular misconceptions of these subjects. He sees the fallacy of the popular idea that work is a curse placed upon mankind. He sees it, instead as one of the great blessings and privileges of the race. He realizes the benefits and happiness that spring from work, when performed free from attachment, and he accordingly makes use of it. When perplexed or disturbed from any cause he finds relief m his work. He finds it a great help in overcoming the temptations of the lower part of his nature, and a wonderful aid in helping him to meet the new problems that are constantly presenting themselves to him.

It is natural to man to work. It is a manifestation of the divine creative power manifesting through him. It is the desire for expression and unfoldment.

If thy soul recoil from the sight of the vanities of the world—from its hollow ideals and aims—from its cruelty—from its injustice—from its blindness—from the puppet—show play manifest on all sides to one who sees and thinks—rest thyself for a moment, retiring into the silence of the inner chambers of thyself. Do not be discouraged—do not feel like withdrawing from it all—do not cry out in anguish and sorrow. You have a work to do, and no nne can do it so well as you.

Your life has a meaning—a purpose. So go back again into the midst of the fray. Play well thy part—do the tasks set before you today—do the “duties” that seem proper far your doing. It is all a part of your soul development, and the development of the race. Let not the hollowness and worthlessness of it all dishearten and disgust you. It all means something. But beware of becoming dishearten and disgust you. It all means something. But beware of becoming entangled in the fruits of your action—in the desire for reward. Keep your eyes clear and your mind unclouded.

Do not think that you may keep out of the fight, but, as the *“Light on the Path"* says; “And though thou fightest, be not thou the warrior.”

If thy Karma has set thee in the midst of action—act! It is thy only chance of working out of the conditions that fret and disturb thee.

You cannot run away from your Karma—you must exhaust it—work it out. You will be repaid in the end.

This question is beautifully treated upon in the great Sanscrit poem, “ *The Bhagavad-Gita.”* The Prince Arjuna, complains of being forced in the battle of life, and beseeches Krishna to relieve him of the duty. Krishna tells him his duty, and urges him to perform it. Edwin Arnold has translated this poem into that beautiful English poem *“The Song Celestial."* Arnold’s poem makes Krishna say to Arjuna:

> “No man shall escape from act,
> By shunning action; nay, and none shall come
> By mere renouncements unto perfectness.
> Nay, and no jot of time, at any time,
> Rests any actionless; his nature’s law
> Compels him, eve; unwilling, into act.
> (For thought is act in fancy). He who sits
> Suppressing all the instruments of flesh,
> Yet in his idle heart thinking on them,
> Plus the inept and guilty hypocrite:
> But he who, with strong body serving mind,
> Gives up his mortal powers to worthy work
> Not seeking gain, Arjuna! such an one
> Is honorable. Do thine allotted task!
> Work is more excellent than idleness;
> The body’s life proceeds not, lacking work.
> There is a task of holiness to do,
> Unlike world-binding toil, which bindeth not
> The faithful soul; such earthly duty do
> Free from desire, and thou shalt well perform
> Thy heavenly purpose.”

We know of no better words with which to dose our lesson than those of Edwin Arnold, in the poem above mentioned, We consider these lines among the most beautiful ever written in the English language. You will do well to commit them to memory:

> *“Never the spirit was born; the spirit shall cease to be never;*
> *Never was time it was not, End and Beginning are dreams!*
> *Birthless and deathless and changeless remaineth the spirit for ever; Death hath not touched it at all, dead though the house it seems!"*

If you can but grasp the true spirit of these words Arnold’s, and make them apart of your consciousness, you will need no further instruction in Karma Yoga—you will lead the life instinctively, and will be able to see things as they are, and not as they seem to be when seen through the veil of delusion. Such knowledge will lead you to a realization of the Real Self, and, that once attained, the rest will be made plain.

May these words, and the thought, bring you Peace'

Lesson VI
Gnani Yoga

Table of Content

Gnani Yoga is known as the “Yoga of wisdom.” The word, “Gnani,” is derived from the Sanscrit root-word “Gna,” meaning “to know.” We prefer the ivord “Gnani,” although the words, “Jnana,” “Gnyana,” etc., are often used, and have the same meaning.

Gnani Yoga is the path to which student, philosophers—men and women of the intellectual temperament are attracted. Those who are attracted by metaphysical reasoning and speculation, subtle intellectual research, philosophy, science, and similar lines of mental effort, turn naturally to “Gnani Yoga” as it holds out to them a pleasant and agreeable path to that which is dear to their hearts.

But one does not have to he a skilled metaphysician, or a deep student, to avail himself of the lessons of this branch of the Yogi Philosophy. It is open to all of those who wish to know the why and wherefore of life—who are not satisfied with commonplace and childish explanations of the great problems of existence that are offered to them the ordinary teachings and creeds—to those who regard the exoteric side of tlute subject as all very well in its way, but whose natures call out for the hidden knowledge, the esoteric phase of the truth.

The Karma Yogi is continually asking “How?" or "What?" The Gnani Yogi’s eternal question is “Why?” And this “Why?” is beginning to unfold in the minds of more people every day. The thirst for real spiritual knowledge is rendering many uncomfortable, and causing them to seek that with which to quench the thirst—the spiritual hunger is demanding nourishing food for the soul.

People are beginning to see the unreality of the material things around them, great as these material things may seem to be. They see that civilization follows civilization—races rise, flourish and fall—people rise from savagery up and on to the heights of material achievement, and then begin to decay. In the ruins found buried beneath the earth’s surface may be found traces of former great civilizations, of which history has no record. And one is awed by the thought that the people of those civilizations must have thought themselves at the apex of human achievement and that there was but little left for the generations to come. And yet, they have faded away, leaving not even a trace on the pages of history.

The great warriors, statesmen, philosophers and teachers of these civilizations are unknown, and the people themselves are without a name to us, clothing is left to tell the tale, but a broken column here or a mutilated statue there. And the thinker sees that this fate must meet all races—all civilization s—even our own. We must pass away—our work will be forgotten—future races, building a civilization upon the ruins of that which is our proudest boast, will wonder who and what we were.

Religions have risen, flourished, dominated millions, and have faded away, borne down by the weight of the superstition and outward forms which man persists in building around the bit of truth which originally caused the religion to spring into existence. It has ever been so, and must be so in the future. We may doubt this fact (so, doubtless, did the people of the vanished civilizations), but it must come. It is mortal—man's work—and the mortal ever must perish and pass away.

Men look around them, and, becoming conscious of the unreality of all that goes to make up mortal life, begin to ponder over the meaning of it all. They ask "Whence come we—whither go we—what is the object of our existence?" They try to solve the riddle of life by countless theories. They discard the dogmas that are handed down to them, only to create fresh dogmas equally unsatisfying. They travel around like a squirrel in a cage, and exhaust themselves on the wheel—but they stop just where they began. They are like a caged bird, that beats itself to death against the confining bars of its prison. They go around and around the circle of intellectual reasoning, only to find themselves travelling over and over the same ground, and making no real progress. They try to explain things, but succeed merely in giving things new names. They climb the mountain of knowledge, and when they reach the top they look around them and see that they merely have reached the top of a small foot—hill while, far above them, towering higher and higher, rise range after range of the real mountains, the highest peaks of which are hidden among the clouds.

The mistake of the searchers is that they are continually seeking the truth from outside—it is not to be found there, for it is within. It is true that with the inner light every outside thing may be studied to advantage, and bits of truth gathered therefrom. But without this inner light the outer objects will give no real answer, and one may shout aloud to nature and hear only the echo of his own cry. The seekers on the relative plane find only that for which they look. They find that which they expect, for there is more or less truth in the theories favored by them, and accordingly they must find something that will correspond with that bit of truth. But the man looks for the thing exactly opposed to that sought for by these seekers also will find that for which he looks, for he, likewise has a bit of the truth, and must find that which corresponds to it. Each realizing that he has found a bit of the truth, but each making the mistake of supposing it to be *all* of the truth, disputes the claims of the other, and various schools form. Then the schools quarrel over details, and split into sub-schools, and so it goes, and the inquiring student is perplexed more than ever to know just what *is* the truth.

Let not our students suppose that we are speaking alone of the western schools of religion and philosophy—the Eastern world is just as bad. In India there are countless sects, schools and cults. Each started with a bit of the truth, but they have added much nonsense to that sacred thing, until the real truth has been lost sight of by the followers, and superstition and idle theories have taken the place of the calm, clear reasoning of the founders. The East and the West stand alike in this respect—but while this is so, there is a small number of men in all parts of the world, who keep alive the lamp of truth—who keep the flame burning by watchful care, and unceasing devotion. These men refuse to allow any theories of their own, or others, to be mixed up with the truth. They say: "Let us speculate if we see fit—let us listen to the speculations of others—but let us not confound it with the bit of Divine Truth that has been handed down to us. Let us mix no alloy with the pure metal." It is true that India always has been the source and center of great spiritual truths. All great religions have had their real birth in the East. Ance in India today the conditions are more favorable for deep thought and study than is the case in the bustling West. But this does not mean that the masses of the Hindu people are highly developed spiritually. On the contrary, there is no land where the weed of superstition grows more rankly. And the reason of this may be understood, readily, when we consider that the same conditions which are conducive to high metaphysical and spiritual research and study, likewise furnish the best soil in which the weeds of superstition may grow. In the soil of California, fruits and flowers grow in a way unknown to the rest of the United States, but the same soil will grow a rank vegetation of weeds if untended and neglected. In India, if a farming settlement be neglected, in a year or so the jungle has again claimed its former home, and rank vegetation nourishes where the field of the farmer formerly stood.

In the East, the false gods of superstition are found in great number, while in the West the new god (equally false) of Material Wealth occupies the place in the temple. Between Mammon and the false gods of India there is a strong family resemblance.

The Gnani Yogi sees truth in all forms of religion, and in all schools of philosophy, but he recognizes that this truth is but a small part of the great truth. He finds no fault with any religion or school of philosophy—he has no argument with them—the only point he raises is "this is not the Whole Truth." He has no special school or creed, for he recognizes as brothers all thinkers and professors of religion, everywhere, of all shades of opinion. His belief is large enough to take them all in—but he refuses to be bound by the limitations of any of them. The trouble with the conflicting schools and creeds is that they wish to limit God, and to exclude some men. The Gnani Yogi can see no limit to God, and can conceive of no exclusion of any of God's children or creatures.

In this lesson, we will try to give our students a plain idea of the *fundamental* ideas and teachings of the Gnani Yogis, divested of the conflicting theories of their several schools of followers, each of whom accept the main premise, and then build up certain arguments and conclusions from the same. These fundamental truths are to be found in the esoteric teachings of all religions, among all races, and have been imparted to these religions by the original founders (who obtained them through their Spiritual Minds), through their favored disciples. These teachings become impaired with each generation of followers, until the original truths are almost entirely lost sight of, As an illustration of this fact, read the "Sermon on the Mount," the teachings of which are understood and venerated by occultists and mystics of all schools and countries. Then see how His followers maintain the outward form while stating boldly and unblushingly that Christ's teachings are "not practicable." Unbelievers may deny the truth of Christ's teachings, but it remains for professing Christians to pronounce them "foolish" and not fitted for the use of mankind. And so it is with the mass of the followers of all religions—they maintain the name and outward form, but accept only such the teachings as fit in with their lives. Instead of making their lives conform to the teachings, they make the teachings conform to their lives. We mention these things, not in the spirit of harsh criticism, but merely as an example of the difference between the esoteric and the exoteric teachings of all religions.

In these fundamental teachings of the Gnani Yogis, there is nothing to conflict with the *real* teachings the esoteric teachings—of *any* religion, and one may retain his connection with any form of religion while accepting these fundamental truths. In fact, such knowledge will enable anyone to see the esoteric side of his own religion, and appreciate the beauties thereof, while his fellow worshippers tie themselves to forms and words, And, likewise, those having no special form of religion will find that these teachings accord to them the spiritual comfort that they have not been able to find elsewhere, and that, when the idea is fully grasped, these teachings are found to be in full accord with reason. And the unbeliever, and materialist. may find in these teachings the *spirit* of the thing to which he has held. He has been talking about "Nature"—let him consider that to the Gnanis the words “God” and “Nature” have the same sense, and the scales will drop from his eyes.

In this lesson, we will state fundamentals only, and shall not attempt to build up any special theories or philosophy. The material furnished should give one to all philosophies, and each student may build up a little philosophy to suit himself, remembering always, that all such theories are to be used merely as working hypotheses, and not as fundamental truth. With this understanding, we will proceed with our work.

In the consideration of one Riddle of the Universe we of necessity must go hack to first principles—to that which underlies everything evident to the senses. average man dismisses this thought with the remark that “God is back of everything, and we cannot understand Gad,” which is very true. But ask him for his conception of God, and you will find that it varies with each individual. Each has his own idea—or lack of idea—but nearly all will tell you that God is a thing or being outside of Nature, who has somehow started things going, and then left them to run themselves in some mysterious manner. The average man considers the answer “God did it” as a sufficient explanation of everything, notwithstanding the fact that such a man’s idea o! “God” is but very little advanced above the idea of Deity entertained by the savage. Unless we understand something about the nature of God, we can not understand anything about the nature of the Universe or of Life. Of course, the finite mind can grasp but little of the Infinite, but still it may grasp *a little* through the channel of the Spiritual Mind, and that "little" is what the Gnanis state to be the “truth”—not in the sense that it is “true” simply because it is their belief, but that it is “true” because the knowledge of it may be obtained by any man who will allow the Spiritual Mind to impart its knowiedge. The mere presentation of the truth often intuitively carries the evidence of its truth to the minds of those who are ready for it. It may transcend Intellect, but Intellect does not refuse it when the mind has been cleared of the rubbish that has been piled into it.

To the student of Gnani Yoga, the teacher always advises that he go through a course of mental training discipline and self-examination, with the intent and idea that he shall “lay aside” former prejudices, preconceived opinions, dogmatic teachings, tendencies, unreasoned suggestions poured into his mind in childhood, and similar furniture of the mind.

Remember, we say "lay aside,” not “discard”—merely “lay aside" to be taken up again and used if need be—but surely laid aside in order that the mind may grasp the new and full presentation of the truth, without interference and obstacle, and without danger of having the truth mixed up with old theories, limitations and misrepresentations. The Gnanis claim that. a mind ready for the truth, if cleared in this will intuitively recognize the truth when it is presented to them, and will know the true metal from the base, without trouble.

We do not *insist* upon our students going through this course of preparation, at this time, but merely ask that they “lay aside” prejudice for the moment, and give this presentation a "fair field” for thought. If it does not appeal to you, lay it aside for some future consideration—there is no harm done, and you are not ready for it. If it does appeal to you –seems to fill your soul as it never has been filled before—then, you are ready for it—the Truth is *yours.* The Gnani Yogi’s conception of Deity is likened by many to a form of Pantheism, but it is much more than Pantheism. Pantheism teaches that God is the sum of all things, seen, felt, heard. tasted, or smelled—in fact, that the Universe *as we know it* is God. The Gnani Yoga teaching is that this is only a half-truth. It holds that all of the things of which we may become aware are only a infinitesimal part of the real Universe, and that to say that *this* is God would be like saying that the paring of a fingernail was The Man. Gnani Yaga teaches *not* that The Universe is God, *but* that God is manifest *in* all that comprises our Universe, and in a million times more. It claims that the true idea of God is beyond human conception, and that even beings as much more highly advanced than man in the scale of life, as man is higher than the beetle, can form merely a faint idea of his nature. But they claim that man may grow to know, actually, that God is *in* all Life. The teaching may be summed up, roughly, by the statement that *God is present in all Life,* manifest or unmanifest, created or not—created, seen or not seen, known or not known. This idea, you will see, is far diferent from the one that God is merely the sum of things known and seen, and, likewise, is different from the idea that He is a thing apart from his creations. The Gnanis speak not of “creations,” for their idea is that all things are “manifestations” of God.

The student, who is accustomed to the ordinary use of the word “God,” may have a difficulty in forming a mental conception of the Gnani idea of Deity. He will be apt to carry in his mind the anthropomorphic conception of God—that is, the conception of God as a man, or, at least, as having the form, passions, habits and characteristics of man. This of God belongs to the infant stages of the race, and the great thinkers of all religions have long since outgrown this childish idea. Although Deity must possess all the higher attributes generally ascribed to the personal idea of God, yet He must so transcend any such personal idea that no thinking man, having the proper respect for the Source of Being, can continue to maintain the anthropomorphic conception no matter what his religious belief may be.

And, in view of the conception and mental image ordinarily called forth by the word “God," and the possibility of misunderstanding of our meaning, we think it better to use the term “THE ABSOLUTE” speaking of God in this lesson. This course is rendered particularly desirable in view of the fact that Gnani Yoga is more of a philosophy than a religion—more of a study for the higher powers of the mind, than an emotional subject, or one inculcating devotion. When we come to the subject of "Bhakti Yoga,” which deals with the worship of God—the religious phase of the Yoga Philosophy, we may appropriately resume the use of the word “God” as applied to Deity, without danger of a misapprehension. So when, in this lesson, we speak of "The Absolute,” not attempting to set up a new God, merely are using a general term for the Source of Being, which is sufficiently broad to fit in with the conceptions of Deity held by any and all students, irrespective of their creed, belief, or training—and with the conceptions of the philosophers who prefer to think of a “principle” rather than of Deity. We ask the student to reread this paragraph, in order that he may clearly understand the reason of the use of the term, in this lesson.

The Gnani Yoga Philosophy starts with the statement: “The Absolute IS.” It does not pretend to be able to explain to the human intellect, the how, wherefore, and why, of the Absolute. It merely states that it “IS.” In answer to the question, “How can there be a thing without a cause?" it replies that this understanding of cause and effect belongs to the relative plane of causation, and the Absolute is above the relative plane, as a matter of course. We see that everything around us has a cause, and is itself a cause of succeeding effects. Everything that we see, feel, or hear is a part of the cham of cause and effect. That is, it has a chain of preceding causes running back to—where? and it has a chain of succeeding effects that extends away into the future, ending—where? In each case the answer is “The Absolute.” We may trace the causes of a thing so far back that the reason refuses to act, and we may imagine a train of effects from a cause extending so far into the future that even the imagination refuses to carry the matter along further. The secret is that everything begins and ends in The Absolute. The human intellect is utterly unable to form a clear conception of a thing without a cause, because the Intellect is on the relative plane, and in this world of relativity everything has its use, and we cannot imagine a thing entirely transcending our sense experience, and, therefore, can conceive of no thing without a cause. The philosophers who claim that everything must have a cause, are met with two propositions, one of which they must accept, and either of which destroys their own theory. They must accept the proposition (I) that there is a first cause, in which case they simply remove the problem back a few steps, and must admit that the First Cause has no cause; or they must admit (2) that the chain of cause and effect is infinite, in which case they are confronted with the difficulty that a beginningless thing can have no cause—that a thing that has no beginning can have no cause—in which case the law of cause and effect is incomplete. In short, the human intellect is utterly incapable of solving the question, arid the more it attempts it the more does it become muddled. It is the old question of the child, “Who made the Universe?” the answer being “God.” The child then asks, “Then who made God?” You see, it is merely moving the question back another stage. Even the materialist who says he does not believe in God at all, has to assert that Matter has existed forever, and cannot explain why Matter should have no cause, when all manifestations of it show a chain of cause and effect. (The materialist is merely setting up a conception of one of the manifestations of The Absolute and calls it Matter, while he refuses to accept another manifestation of The Absolute, which men usually call Mind, or Intelligence.)

And, so at the end, the Intellect is forced to admit that there is some thing that has no cause. In other words, it must admit itself beaten, and beaten it must be because it belongs to the relative plane, and cannot conceive of The Absolute.

The Gnanis call The Absolute “The Causeless Cause,” and merely assert that it IS. The student must grasp this idea of the reality of The Absolute before he proceeds. He need not give it any attributes, or pretend to understand it—he may not even give it a name. But he must admit that there is an absolute *Something* be it called God, Mind, Matter, Force, Life, or what not. He must admit and conceive of the absolute Thing, from which all the rest proceeds—or which is manifested in all the rest.

The next step for the student is the assimilation of the fact that all there is, seen or unseen, must be a manifestation or emanation of that Absolute Thing. For there can be nothing outside of The Absolute, or which has not emanated from it. There is no outside. There is nothing outside. Everything must have come from the one source. If The Absolute were to make a *thing* , it must make it out of itself, at least so far as our Intellect can conceive of the matter. There cannot be *two* Absolutes—there is room only for One.

We think it well to insert in this place a little poem, the name of the writer of which is unknown to us. It states a great truth in the simplest language.

"Thou great eternal Infinite, the great unbounded Whole, Thy body
is the Universe—thy spirit is the soul
If thou dost fill immensity; if thou art all in all;
If thou wert here before I was, I am not here at aIL How could I live
outside of thee? Dost thou fill earth and air? There surely is no place
for me outside of everywhere. If thou art God, and thou dost fill
immensity of space. Then I’m of God, think as you will, or else I

> immensity of space, Then I'm of God, think as you will, or else I have no place And if I have no place at all or if I am not here, ‘Banished’ I surely cannot be, for then I'd be somewhere. Then I must be a part of God, no matter if I’m small; And if I’m not a part of Him; there's no such God at all.”

The third step for the student is the mastery of the mental conception that The Absolute *must* be possessed of the three attributes, (1) Omnipotence; (2) Omniscience; (3) Omnipresence. The student is not asked to accept this statement blindly. Let him examine it.

(1) *Omnipotent* means all-mighty, all-powerful. Not that The Absolute is mightier than something else, or all the rest put together, but that it is *all* mighty —*all* —powerful. That it is possessed of *all* the power there is, and, consequently, that all the power of which we are conscious is a manifestation of The Absolute. There is no room for any other power, and all the power that is manifested, of all kinds and descriptions, must be manifestations of The Absolute. Do not try to evade this question and answer—it must be met. Many persons speak of God being Omnipotent—of an Almighty, all—powerful God, but they have merely the faintest conception of what the word means. And they will “dodge” the truth inevitably springing from the statement of All—power, namely, that *all* power must be of God. They would attribute to God all the manifestations of power that are pleasing to them, or which are conducive to their welfare, but when it comes to a manifestation of power that hurts them, or seems cruel, they are afraid to attribute it to God, and eider ignore the question, or else attribute the undesirable thing to some other power, the “Devil,” for instance, failing to see that if God is Alt—powerful, there can be no other power in the Universe, and that all manifestations of power, good or bad (relative terms), as they may seem to be, must be from he same source. The trouble with man is that he calls all the things that inure to his material comfort and welfare, “good,” and all that interfere with it, “bad.” (“Good” weather is weather that is pleasant to man—and “bad” weather is that which is unpleasant to him. If he were out of the body, he would see them both as equally good, for neither would affect him.)

(2) *Oninipresent* means all—present—everywhere present at the same time, It means The Absolute is present in all space as we know it, and everywhere else without regard to our relative idea of space. It is Everywhere—space has no existence to it—it is Infinite. Here is another thing tithatnt the unaided Intellect is unable to grasp—Space. The Intellect cannot conceive of endless space any more than it can of a causeless cause. And yet (poor Intellect) it cannot imagine

anything beyond space, or of the end of space. It cannot conceive of a space with an end, or without an end—of time with an end, or without an end. But to get back to our subject. If The Absolute is Omnipresent (and we cannot conceive of it not being), it must pe present in all places at all times, in all persons, in all atoms, in matter, mind, and spirit. If it is absent from a single point of space, or without space, then it is *not* Omnipresent. and the whole statement is false. And if it is present *everywhere* , there is room for nothing else to be present at any place. And if this be so, everything must be a part of The Absolute, or an emanation of it. Everything must be a part of a Mighty Whole. Many people speak quite glibly of "God being everywhere"—every child is taught this in Christian countries. But how few stop to think of what the words mean—they do not know that they are saying that God is in the low places as well as in the high places—in the "bad" places as well as in the "good" places. They do not know that they are saying that God, being everywhere, everything must contain God—must, indeed, be a part of His manifestation. The words which they use so lightly carry an awful meaning. The student is not asked to accept this statement of Omnipresence without examination. We have space here to go into the matter in detail, but modern science is filled with theories of there being but one substance, and that substance pervading all space. Just as science holds that there is but one Force, manifesting in diferent ways, so does it hold that there is but one Substance, appearing in different forms. It is true that science arrives at this conclusion through materialistic reasoning, but the conclusions are practically identical with those of the Gnani Yogis, held by them for many centuries, and obtained by them from teachers still farther back in the world's history. And orthodox religions affirm the same thing with their statements of Omnipotence, and Omnipresence—though they know it not.

(3) *Omniscient* means all—knowing, all wise. It means that The Absolute is possessed of all knowledge; that it knows everything; that there is nothing that it does not know; that it is the sum total of all the knowledge there is, ever has been or ever will be. If we admit that there is the slightest thing that is not known, or cannot be known, to The Absolute, then we admit that the word is meaningless. And if The Absolute is possessed of all the knowledge there is, then it can make no mistakes; does not find it necessary to change its mind; cannot think or act except wisely, and therefore, justly. And yet people seem to think that God makes mistakes, or does not know ali about things, and they frequently feel called upon to call his attention to matters that He has overlooked, or mistakes he has made, and request him to do better by them in the future, They seem to have an idea that they can flatter God, or fool him. Poor little children! The student may realize the truth of this statement of

Omniscience, if he but took' around him and thinks a little. If The Absolute is not possessed of all—knowledge, from whence do we gain knowledge? Surely not from outside of The Absolute. Is it not more likely that the knowledge is always there, and that our acquiring of know)edge is merely the unfolding of our minds sufficiently to absorb it, or to let the Divine Knowledge play upon our minds. At any rate it would seem hopeless to expect knowledge from any other source than from The Absolute, for there is *nothing else* .

The Gnanis teach that The Absolute is All—powerful, is All—wise; is Everwhere, That it possesses all the power that there is—all the knowledge that there is—and occupies all space, or all that takes the place of space, if such there be, and is in 'everything, everywhere, at the same time, and in all time.

They teach that The Absolute in its sense of pure being is incapable of being understood by the human Intellect, at the present time, but that it manifests in three forms, which forms of manifestation may sensed, studied, and partially understood by the Intellect, even of the man of today.

These three forms of manifestation of The Absolute are known as (1) Substance, or Matter; (2) Energy, or Force; (3) Inteliigence, or Mind. That which occultists know as Spirit is a transcendent manifestation, and is not included in the three manifestations above mentioned. Some writers treat of Spirit as a highly developed state of Mind, but it is more—it is a portion of The Absolute not manifest to our senses. So for the purpose of this lesson we will consider the three manifestations to be as above stated.

The student's attention is called to the correspondence between the three mentioned *manifestations* of The Absolute, and the three *attributes* , mentioned a few pages further back. Thus (1) the attribute of Omnipresence is manifested in Substance, or Matter; (2) the attribute of Omnipotence is manifested in Energy, or Force; (3) the attribute of Omniscience is manifested in Mind, or Intelligence. That is, manifestations mentioned are a part of the manifestations of the attributes mentioned—a very small manifestation as compared with others on higher planes, but still manifestations for all that.

Do not understand us as saying that this three-fold manifestation of The Absolute is The Absolute itself—they are merely manifestations, or emanations. (It is difficult to select the proper English word, for the best of them is inadequate to express the thought.) The Absolute itself cannot be seen, or thought of clearly by man, and the mind must lay hold of the idea of one or more of the manifestations in order to carry the thought. When we think of The Absolute as Intelligence, we merely think of the manifestation of that name. When we think oi it as Force or Energy, or of it as doing something, we merely think of the manifestation of Energy. When we think of it as filling space, we can merely think of Matter in some of its forms, very ethereal forms perhaps, but still the manifestation of Substance or Matter.

The ordinary religious man may find it difficult to conceive of God as manifesting in Substance or Matter, in Force or Energy. He thinks of Him as making, of *using* these things, but is not accustomed to regarding Him as in them. The Gnani Yoga will help him to see God on all sides, and in all things. “Lift the stone and thou shalt find me; cleave the wood, and there am I.”

And, on the other hand, the materialist will not find it easy to accept these two forms of manifestations as expressions of The Absolute, for that would seem to imply that The Absolute is something akin to the religious man’s God, which the materialist has been denying. But Gnani Yoga brings these two brothers together in the truth, and tells them that they have been looking at the same thing from different view-points. The scientist may deny that the manifestation of Mind or Intelligence is a separate manifestation, hut that it is merely an incident of matter. The Gnani Yogi sees Intelligence in everything, from the mineral to man—in varying degrees. He realizes that the tiniest cell is possessed of a subconscious intelligence that allows it to perform work that is beyond the intellect of man. The smallest growing thing shows a great intelligence working in and through it, and man will never be able to duplicate its work, notwithstanding his pant intellect. In the growing of the blade of grass, God, or The Absolute, manifests in three forms, i. e., in Substance, or Matter; in Force, or Energy; in Intelligence, or Mind. The scientist may take the elements of the seed from the matter around him, may form it into a seed—may surround it with the proper soil and conditions—make apply to it all the forms of energy or force known to him—but the plant will not grow. It needs the third manifestation—Intelligence, or Mind, and that is beyond the power of man to bestow. Each little cell contains intelligence, or mind, which works along unconscious lines, and builds up the plant. Our bodies are built up in the same way. There is Intelligence in everything—and it all emanates from The Absolute.

Does man think that his intellect exhibits the highest form of intelligence manifested in the universe? Nonsense! He has but to look around him and see the adaptation of means to ends, in order to see how nature dovetails one thing into another. He cannot do these things with his intellect, and yet they were being done ages before he appeared. A greater Intelligence than man’s is at work, and the careful student may see signs of it on every hand, The study of the grain of wheat, the examination of the rabbit’s eye, will show wonderful design and intelligence. Let the doubter care for a hive of bees, and he will feel as did an acquaintance of ours who was a doubter until he began bee-culture, when his eyes were opened to the wonderful work of "Nature." He said that his thought when gazing at the workings of the hive was: “Nearer, m; God, to Thee.”

Man is not developing Intelligence—he is merely developing the power to receive and absorb Intelligence and Knowledge from the fountain head. He receives only as much as he is able to hold—God does not try to put a quart of Intelligence in a pint measure. A No. 3 man does not receive a No. 7 amount of knowledge.

And note this coincidence. As the soul develops and unfolds it begins to partake of more of each of the three attributes of The Absolute, It begins to know more—to have more power—to be able to master space and matter. And as the soul unfolds and grows it will continue to partake in an increasing ratio of the three attributes of The Absolute—Onmiscience, Omnipotence and Omnipresence.

We will not speak of our attitude toward Absolute—our duty toward God—in this lesson. This properly comes under the head of “Bhakti Yoga” in our next lesson, and will be touched upon there. this lesson we have spoken only of the philosophical side of the knowing of God—Gnani Yoga.

Now, right here, we must warn our students against a common mistake of students of the Eastern Philosophies—a mistake not alone common among student" but which also is apparent among some teachers. allude to the proper conception (or the lack of it) of the relation of the Centre to the Emanation. While Man is of God, he is not God—while he is a manifestation of The Absolute, he is not The Absolute itself. He is but the Finite expression of the Infinite. We hear Hindus, and Western students of the teachings of the East, running about crying aloud, “I am God.” They are so overpowered with the sense of the Oneness of All that has burst upon them—are so carried away with the consciousness of their relationship to The Absolute, that they think that they are equal with God, or are God himself. We wonder that the stranger to the teachings is shocked by the apparent impiety, and both his reason and his emotion—cause him to recoil from the statement. This is most subtle, insidious and dangerous perversion of the true teaching, and ice warn and caution all students against the same, no matter from hoiv high or apparently authoritative source this false teaching come. The advanced Hindu teachers do not make this mistake in thought, but some of their followers fall into the error. Some very good Oriental teachers have endeavored to express the Hindu thought in English terms, the result being that the English words not being fitted to express the fine shades of thought possible to the Sanscrit scholar, an entirely wrong idea has been promulgated. Many of the new cults in America and England have fallen into the same error, and their followers horrify and disgust their fellows by their assertions that verily they are God himself. If we are able to set this matter straight, we will feel that these lessons have had a purpose. The real basis of the straight, we will feel that these lessons have had a purpose. The real basis of the Gnani Yoga Philosophy of Life is this:

All existence, conscious or unconscious, is an EMANATION of one Being.

Note the word *“Emanation”* —it gives the key to the problem. Webster defines the word as follows; *“Emanate.* – To issue forth from a source; to flow out from.” The word “Emanation,” then, is a thing that “issues forth from a source;" that "flows forth from.” Its root is the Latin word *Manare* , meaning “to Row.” And this word gives us as near a correct idea of the thought of the Gnanis as it is possible for us to obtain. Let us take a favorite Grani illustration—the Sun. The Sun is the Sun itself—the centre—the source of the vibrations that proceed from it, and which vibrations, under certain conditions, manifest in the form of light and heat. Strictly speaking, nothing outside of the Sun is the Sun, and yet each bit of vibration is an emanation from the Sun—a part of the Sun, as it were. And each ray of light or heat which we perceive through our senses is really “Sun,” in a way, and yet it is not the source. The ray is the Sun, in this sense, and yet the Sun is not the ray. Do you perceive our idea? In one sense man may be God (as a ray or emanation), but most assuredly God is not man. Man, and all of existence, is OF God, but is not God Himself. We trust that the student will go over and over these words, until be gets the thought clearly, as otherwise e landed in a morass of error from which he will have much trouble to extract himself later. Many are floundering n this swamp now, and are tired and weary of the struggle.

Some writers have attempted to convey this thought by the illustration of the physical body of Man. They compare each bit of life to a cell of the body, which possesses a certain intelligence, and often independent action. These cells form into cell—groups (See "Hatha Yoga,” Chapter xviii., The Little Lives of the Body), having certain centres of energy, but all are dependent upon the brain—the Master, The Central Mind of the man regulates all. These writers have spoken of The Absolute—of God—as corresponding of the Central Mind, controlling and directing and Mastering the individual cells. The illustration, although of necessity more or less imperfect, corresponds sufficienly well with the Gnani idea to mention it here. It may be a help to some student to get the proper mental conception of the idea. Swedenborg speaks of the individual, or thing, as but a form through which the Universe Rows like a stream—this is another expression of the same thought.

J. William Lloyd, in his excellent book, *“Dawn Thought" The Lloyd Group, Westfield, N. J., U. S. A.), says: “When wv touch a man's fingernail we touch him. But it is not the same as touching a nerve. And it is not the same to touch the nerve as to touch the brain. According to the form, the in—dwelling life and* *divinity are more or less apparent and revealed. While life and a sort of intelligence are everywhere, they are not the same in degree or expression. They differ in consciousness. Just as in man, while he is one, there is a part where consciousness, intelligence and volition are especially located, and the other parts differ in their greater or lesser distance from that—in their greater or less resemblance to it—so is the Universal One, there probably, somewhere, is a part which is "God" (better Father, Mother, or Parent) in the peculiar sense—consciousness, life, intelligence, (orce, in the pure or essence—and other parts may be classified by their greater or less distance from this Center—their greater or less resemblance to it."*

We mention these illustrations and views that the student may have different presentations of the same thought, colored by the mentality of their writers. Some will grasp the truth better from one presentation and others from another. Personally, we favor the illustration of the "Sun"—its centre and its emanations and rays—for we believe that it conveys a closer analogy to the real idea of the Gnanis than does any other. But any illustration that will help the student best is the best one for him. A Hindu teacher once showed his students a fragrant flower, calling their attention to the fact that the Rower was throwing all particles of itself constantly, which, when perceived by the sense of smell, caused the sensation of fragrance—and yet while the fragrance was of the rose, a part of itseif, the fragrance was not the rose. Of it, but not it.

We find that we have touched merely upon one phase of Gnani Yoga. We will take un some of its other features in subsequent lessons. Our next lesson will be upon Bhakti Yoga—the Yoga of the Love of God—a subject which naturally follows that part of Gnani Yoga which we have touched upon. It will tell of man's real relation to God—will remind that in God doeth man indeed live and move and have his being. The lesson evil not be like a conventional sermon, although Bhakti Yoga addresses itself to the heart instead of the intellect. But it is in accord with reason, instead of contrary to it. In the lessons following the next one we will take up the other parts of Gnani Yogi. under appropriate headings. The Yogi Philosnphy is suited to all the need of man—some parts will appeal to each more than certain other parts—hut all parts are good and necesasry. So do not neglect any part, simply because ther part appeals to yon more. You will get something from each.

In conclusion, we call your attention to the fact that it is a truth that the Universe is not a dead thing—it is alive, pulsating with life, energy and intelligence. It is a living thing, and YOU are part of it. You are not The Absolute, but you are an atom comprising one of its rays—its life force is playing through you. You are in touch with the Centre, and the Centre is *conscious of YOU and of its relation to While but an atom, you are necessary to the Wole. You are part of IT. Nothing can hurt you destroy you. And you are growing to a onsciousnessof your union with God—not a mere intellectual understanding, but a real, actual, living KNOWLEDGE. Peace be with thee!*

Lesson VII
Bhakti Yoga

Table of Content

As we have stated in previous lessons, the Yogi Philosophy is divided into several branches or forms, each specially adapted to the requirements of certain classes of students. And yet, each path leads to the same end—unfoldment, development, and growth. The man who wishes to grow by force of will, or by the steady pressure of the mind upon the sheaths enfolding the Higher Self, will he attracted to Raja Yoga. Another who wishes to *knowing* – by studying the Riddle of the Universe, and by an intellectual comprehension of the principles underlying Life, naturally is attracted toward Gnani Yoga. A third whose "religious nature” is largely developed, prefers to grow into an understanding and union with the Absolute, by the power of Love—by the inspiration that conies irom the love of some conception of God, and some form of worship that may accompany that conception of Deity. Such an one is a follower of Bhakti Yoga.

Of course one may be an ardent Raja Yogi, or a learned Gnani Yogi, and at the same time be filled with such a reverence and love of the Absolute that he is an advanced Bhakti Yogi. In fact, we fail to see how one may avoid being a Bhakti Yogi, if he studies any branch of Yoga. To know God is to love Him, and the more we know of Him, the more we must love Him. And, likewise, to know ourselves is to love God, for we perceive our relationship with Him. And the more we develop ourselves, the more we find ourselves filled with a love of the Absolute.

Bhakti Yoga supplies the craving of the human heart for the love for, and of the Absolute, which craving manifests itself in what we call the “religious instinct"—the instinct of worship. All men have this instinct, manifested in various forms. Even those who style themselves "free—thinkers," “agnostics,” as well as those who deny the existence of God at all, and who accept the intellectual conceptions of the materialists, feel this instinctive urge, and manifest it in the love of "Nature," or Art, or Music, little dreaming that in so doing they are still loving and practically worshipping some of the manifestations of the God they deny.

But when we say that Bhakti Yoga is the science of the Love of God, we do not mean science which separates those who love and worship some certain other conceptions of Deity. On the contrary, the true Bhakti Yogi recognizes that the love and worship of any conception of Deity is a form of Bhakti Yoga. To the Bhakti Yogi all men are worshipers of the Absolute—the Center of Life—Spirit—God. Notwithstanding the crude and barbarous conception of Deity the ignorant savage may have, the Bhakti Yogi sees that that man is worshiping and loving the highest conception of Deity possible to him in his underdeveloped state, and that he is doing the best he can. And consequently he sees in the savage a brother Bhakti Yogi, in the elementary stages of knowledge. And he feels a sympathy with and an understanding of that savage mind, and his love goes out toward that humble brother (doing the best he knows how) and instead of denouncing as a heathen and an unbeliever, he calls him "brother," and understands him. You may see, readily, that there are no closely drawn lines among the Bhakti Yogis—no feeling of sectarianism—for they feel that the whole race may be included in their body, and they are already to extend the right hand of fellowship to all. '

I'he Absolute is unchangeable—the same yesterday, conception of the race makes evolutionary progress. A man's God is always just a little in advance of the man—some have said that a man's God is the man at his best, and in so saying they have expressed the idea cleverly. The God of the Old Testament is a different being from the God of the New Testament. And the God of the Christian Church of today, is far different from the the God of the Church of fifty years ago. And yet, God is the same—no change—the difference comes from the growth and development of the minds of men and women composing the Church. As Man advances he sees higher attributes in God, and as he always loves and worships st and best in his conception of his Deity, he transfers his from the lower idea of yesterday to the higher idea of today. And tomorrow, still higher ideas will be grasped, and the God of tomorrow will be a still higher conception of Deity than the God of today. And yet, God has not changed, and will not change the slightest, but Man has and will change his conception of Him. The ignorant savage believes in a God that seems to us like a Devil—but it is a God something like himself—*only a litle bit better.* And he carves some hideous image to represent that God, and he falls down and worships it—perhaps oBers sacrifices to it—perhaps sprinkles human blood upon its altar, imagining that, like himself, God loves to see the blood of his enemies. The savage's enemies are always his God's enemies—and this idea follows man for a long time, as we may see by looking around us a little in our own countries today. After a while the savage, or rather his descendants, increase in knowledge and understanding, and they cast down the God of their fathers, and erect one more in keepinp with the higher conception of Deity that has come with knowledge and unfoldment. The improvement may be but slight, but still it is a move in the right direction and the new God is just a little bit better—just a little bit kinder—just a little bit more loving—than the one that went before. And, so on, step by step the race rises to higher and greater conceptions of God—each step marking a throwing down o!' old ideals and a building up of new and better ones. And yet God remains the same—although higher conceptions of Him come into the minds of Man.

The less developed races cannot form the concept of *One* God—they can see Him only as many Gods, each portraying and exhibiting some particular at tribute of the One—some phase of Life—some form of human feeling, passion, or thought. They have their gods of war—of peace—of love—of agriculture—of trade—and what not, And they worship and try to propitiate these various gods, not realizing that underneath it all they are obeying the religious instinct that will in time lead the race to a worship of the One—the Absolute. They clothe their gods with human attributes (even after they have evolved from the worship of many gods into the worship of some one particular conception). They imagine that God divided men to two classes, friends and enemies, and rewards His friends and punishes His enemies. They make their C;od do just what they would do if they had ti¿e poiver to reivard and punish. The.y imagine that they are the chosen people and special favorites of God and that He goes with them to battle and will help them to triumph over their enemies. They imagine that Cion delights h blood, and that he commands them to put their enemies to the sword, even to the extent of killing the women and little children, yea, even to the ripping open of pregnant women and the putting their unborn babes to the sword. Their God is a bloody and savage God—because they are bloody and savage themselves. And Absolute—God—on unchanged, and these people are worshipping and loving him the best they know how, calling him this name and that name, according to race and time. And the enemies of these people are likewise worshipping their own conception of God, calling Him by some name of their own, and imagining that He is helping them to fight their enemies and their false God. And yet these two Gods are both products of the minds of the two warring tribes, both being created in obedience to the unfolding “religious instinct."

We may shudder at these tales and thoughts, but are we so very much in advance of this idea of the savage? In modern wars we find the two peoples praying to their God for success over their enemies, each imagining that God their side. In the great war now being waged between Japan and Russia each nation is praying to its particular conception of God, beseeching that He march with them to battle against His enemies. They do not realize that they are both worshiping the same God, under different names, and that this real God loves them both equally well. In the late Civil War in the United States, each side prayed for victory and believed that God must be with them. Churches were rent in terrain by the war, and tand there was thought to be a God of the North and a God of the Sonth—the one hating slavery and wishing to kill those who favored it—the other believing slavery to be a Divine Right and privilege, and wishing to defeat those who would abolish it. And yet, each side was merely seeing God through their own spectacles, and seeing him as themselves. somewhat magnified, And now both sides again agree upon certain conceptions of God, and see slavery as something that had its rise, progress, and fall, in the evolutionary progress of Man. And yet, God has not changed—but Man’s conception of Him has.

Men have persecuted others because they had a different conception of God from the persecutors. And the persecuted, in turn, when they gained power, persecuted weaker men who held to a third conception of the same God. And each thought he was doing his God's will by persecuting, and the persecuted thought they were being persecuted in their God's cause. The Puritans were driven out of their native land because of their peculiar conception of Deity, and when they had themselves in a new land, they proceeded to punish the peaceful Quaker Friend whose conception of Deity offended them. And each thought he was pleasing God by punishing those who did not agree with him in his conception of Him. How childish it all seems to those who have attained the broader view, and are able to see all men as children of God, each doing the best he can, and worshiping the highest conception of Deity possible to them. And yet none are to be blamed for this narrowness and blidness—they, too, are doing the best they can. And all are worshiping God—the one God—the true God—the only God possible—the Absolute. And all are doing this because of the urge of the religious instinct pressing forward for unfoldment and growth. All these people are followers of Bhakti Yogi [sic] (in its elementary forms) although they know it not. They think they are worshiping different conceptions of Deity—different Godsbut they are not—they are all loving and worshiping the One—the Absolute—the Reality. Seen through different spectacles of the mind, the Absolute presents different and often grotesque forms to the viewers, but all the while the Reality remains unchanged—The One—The Eternal OneThe Absolute.

And however crude and barbaric be the forms of worship, it all ascends to the One. Whether the visible objects be stick, stone, image, tree, snake, or some other form of man's desire for an outward form for his inward belief, the real thing worshiped is the One—unchangable-eternal-omnipotent-omniscient-omnipresent. And the man who worships his highest concept of Deity does well. He does the best he knows how, and it is as worthy of respect as his more enlightened brother who also worships his highest conception of Deity. And the conceptions of both the savage and the advanced man, will grow higher and better, year by year, and the mind of each unfolds so as to allow the spiritual knowledge to flow into it. Let us lead our humbler brethren to better things, if we may and if they are capable of receiving instruction. But let us consider them not, for they are our brothers—children of God—all on the Path, and also are we. We are but children in various stages of growth—each doing that which his age impels him to do—each having the understanding that belongs to his age—each doing the best he knows how. Let us not sneer, nor condemn, nor hate—but let our love flow out toward all our brothers, though they may be but infants unborn in spiritual knowledge. This is Bhakti Yoga in one of its phases.

Bhakti Yoga is divided into two great branches or stages. The first is known as *Gnani Bhakti* , and the second, and higher, is called *Para Bhakti,* The first, Gauni Bhakti, is the preliminary stage, and consists of the science of the love and worship of God by means of the mental conception of God as a personal being—a “personal God.” The second, or higher stage, Para Bhakti, consists of the worship and love of an impersonal God—the Absolute. Of course the same God is loved and worshiped in both cases, but the mental development of the follower of Gauni Bhakti does not admit of his forming a mental concept of an impersonal God, and he, doing the best he can, forms a mental image of a personal God. There are many sub—stages to both of these main stages, the conception of God depending upon the mental and spiritual development of the man. We will go over the question briefly in order that the student may distinguish the great difference between the two great stages of Bhakti Yoga, and at the same time may recognize that both ideas are of the same stock, the difference being a matter of mental and spiritual growth.

Primitve man feeling the urge of the religious instinct, but being unable to think clearly on the subject, vents his instinctive worship upon crude symbols. He worships sticks and stones—thunder and lightning—the sun, moon and stars—the winds—and other natural objects. A little later on the race begins to feel that God is some sort of person—some great big man, living somewhere in space—unseen but seeing. The mind of the savage conceives the idea of a God possessing the same characteristics as himself—only much bigger and stronger, The savage being cruel and bloodthirsty can imagine only a cruel and bloodthirsty God. If he is a black man his God likewise is black. If he is a Mongolian, his God has slanting eyes, and perhaps wears a queue. If he is an Indian, his God is red, with painted face and feathers, and carries a bow and arrows. If he is an uneducated Hindu, his God may ride a bull or an elephant.

arrows. If he is an uneducated Hindu, his God may ride a bull or an elephant, and be nearly naked. And so on, the God of every people bearing the characteristics of that people. Each nation, feeling the religious instinct, creates a conception of a personal God—and each conception of a personal God resembles those who create him. Each of these created Gods loves and hates the persons and things loved or hated by his creators. Each of these Gods is an ardent patriot of the country to which he belongs, and hates and despises all other countries and peoples.

These created Gods often are given grotesque forms and shapes. Some have a dozen arms—some have several heads. They are armed with the weapons of the times to which they belong. Some hunt and chase—others indulge in warfare. They are supposed to grow angry, jealous, and to manifest hate, envy, and often change their minds. They are revengeful and, in short, are given all the attributes of a man of low development. And why not? The people who form these mental concepts cannot imagine a God very much in advance of them. These Gods generally demand flattery and sacrifices,’and have a large following of priests and attendants to sing their praises, and to render homage. The priests are supported by the people, under supposed Diviae orders, and claim to have the ear of the Deity, and to dispense favors. They all seem to think it a par of their duty, to chant the praises of their Deity and to boast about his power, and claim that he can overcome the Gods of other peoples. These Gods seem to like to have men grovel in the dust before them, and loudly proclaim their slavery—following the desires and examples of the kings and chiefs of the time. They can be flattered and bribed into giving favors, and if the sacrifices and offerings are not sufficient, they visit some terrible affliction upon the people, in order to make them pay their tithes or to furnish a sufficient number of objects for sacrifice. These Gods delight in the smell of burning flesh, and the aroma of the burnt ox or sheep is a delight to them. They also favor incense and perfumes. Once in a while they demand that blood—human blood, often—be sprinkled upon their altars. They give revelations through their high priests, and woe unto him who doubts them. Many of the priests are sincere and honest, but many more are not, and use the superstitious people as a milch cow, to support them in comfort. Heavens and hells have been invented—the first to bribe the people to follow the laws of the church of priests, and the second to frighten them if the bribe failed. Temples are erected, and certain places are supposed to be “holier” than others, and especially favored by God. Non—attendance at the temple is a serious offense, and God is particular to punish the stay-at-homes. Devils have been invented, as a means of frightening people, and to account for "evil,” although, in some of the creeds, the devils are not much worse than is the conception of Deity.

conception of Deity.

Nearly all people have made images of their Gods, and the less learned of the people, could see but little difference between the image and the personal God somewhere afar off. The image was right before them, and partook of reality, while the Deity itself was a poorly understood being.

We are not mentioning these things in the spirit of unkindly criticism, or of ridicule. Not a particle of such feelings animate us in this writing. We merely mention the facts in order to show the student the rough places traveled over by Man in his search for God. No matter how crude the conception of Deity—no matter how cruel and barbarous the form of worship—no matter how buried in superstition are these forms of religion—each is a step in the progress of man to Union with God, and must be recognized as such. Man has discarded sheath after sheath of religious ignorance, each sheath revealing a better form than itself. And this process is still going on, and will go on. We are growing out of old forms into better ones. This is a part of the evolutionary process.

The materialist points out these same facts, and argues that all religions are false because the history of the past shows the falsity of the old conceptions of age after age. Rut he does not see that his own conceptions of matter and Nature are likewise steps in the evolutionary process, and that his present position is merely a step on the ladder, just as were the forms and conceptions at which he sneers. He like the savage and his successors, is seeking God, but he does not realize it.

The student of religions will notice that Man’s conception of God is growing greater, broader, grander and kinder each year. Even in our own times is this so. The last twenty years has wrought a mighty change in this respect. We no longer hear of God burning infants a span long in eternal flames. We hear very little of hell, in these days. We hear more and more of the Loving God, and less and less of the God of Hate and Anger. The people are being taught to love God instead of to fear Him. The change is going on rapidly. And better things are ahead of us. But we must not forget that each form of religious teaching—each creed—each church—no matter how crude may seem their teachings and forms—fills a needed place in the religious evolution of the race. Each suits the requirements of those following them, and each should be respected, accordingly. When the pews outgrow certain forms and conceptions, the pulpits drop the objectionable teachings and modify and alter matters so as to fall into line. The preachers, as a rule, see quite a way ahead of their flocks, but know that the time is not yet ripe for the change. The change comes gradually. The teachings of the churches today—even the most orthodox—would seem like heresy and even blasphemy to our forefathers. Outgrown creeds fall aside, and new ones take their place, and yet the church organizations remain under the same old names. It is like the story of the boy who had a knife which had been repeatedly repaired. It had had four new handles and six new blades, and yet it was still the same old knife. Many of us, when we outgrow certain old conceptions, display an impatience and even contempt for those remaining in the fold from which we have strayed. This is all wrong. Those who remain are just where they belong—it is the best place for them for the time being. When they outgrow their creed, they will drop it from them like a worn-out garment. Intolerance on our part would be just as absurd as the intolerance shown by these people. The true student of Bhakti Yoga will feel the keenest sympathy and the greatest tolerance for all who are seeking God, no matter by what road they are journeying, or what may be the methods of their search. The undeveloped men try to prove their love of God, by starting in to hate all men who differ from them in their conception of Deity. They seem to feel that such non—belief, or difference of belief, is a direct affront to God, and that they as loyal servants of God must resent same. They seem to think that God needs their help against His "enemies." This is a most childlike attitude, and is entirely unworthy of those who are reaching the age of spiritual maturity. The developed man,, on the contrary, recognizes the relationship of all lovers of God—regardless of their conceptions—and sees them as fellow travelers on the same road. The way to love God is to *Love* Him instead of hating some fellow man.

The worship of a personal God, whether such worship be of a God of the savage, or the personal God of the educated man, is all a form of Gauri Bhakti .It is only when man drops off the "personal" idea of God that he passes into the stage of Para Bhakti, and has an understanding of God in His higher sense. that God is devoid of personality—He goes *beyond* personality, not contrary to it. The Absolute may be loved as one loves a father or mother—as one loves a child—as one loves a friend—as one loves a lover. includes in His being all the attributes calling for such forms of love, and responds to each demand. In fact no *demand* for a return of love is necessary between Man and God. Just as man steps out into the sunshine and opens himself to its rays, so does the man who loves God step out in the rays of the Divine Love and receive its benefit. The very act of loving God opens up one to the Divine Love. If one feels the need of the protecting love of the Father, all he need do is to open himself to such love. If one needs the tender and sympathetic love of a mother, such love comes to him if he but opens himself to its inflow. If one would love God as one does a child, such love is open to him in the same way, and many who have felt the need of such a bestowal of love, but who have feared the apparent sacrilege of thinking of God as one does of a loved child, may find that such a giving of love will ease many a heartache and pain, and will bring to them the comforting response that comes from the answering pressure of the loved child. The Western religions take no account of this last form of love, but the religious Oriental knows it, and it is no uncommon thing to hear a Hindu woman (using the poetical language of her race) speaking of herself as a “Mother of God.”‘ Startling as this may seem to the Western mind, it is but a recognition on the part of these women of the fact that God supplies every need of the human heart in its desire for Love. And one may love God as a friend and brother and companion. And one may feel toward God the burning love of a lover. All these forms of love of God are known to the Bhakti Yogi, Our Western conceptions of God have allowed us only to feel for Him the love of a child for a Father—while every human heart, at times, feels the need of a Mother—love from God. God is not a male being—nor is he a female. Both of these forms are but partial manifestations of Him, and he includes all forms within Himself—and many unknown to us today.

The Bhakti Yogi knows that by this constant love of God he will grow nearer to Him, and will in the end come to a consciousness and “knowing” of the true relationship between them. The lover of God who has not advanced beyond the Gaunt Bhakti stage, knows nothing of the wealth of love and nearness experienced by the one in the Para Bhakti stage. The one may be compared to the little child who is fond of its playmate, and thinks he knows what love is—the other is like the same child, grown to maturity, who feels the sweep of deep, pure and noble love for his true mate, The one touches God at but one point, at the best, while the other finds that God responds to every human need, and may be touched at a thousand points—He is always there, just as is the sun, and all that one needs is to step out into the sunshine. Nothing is asked by the sun, but the stepping out, and nothing is asked by God but the same thing—the need of Him.

The Western student must not suppose that this Bhakti Yoga love of God is akin to the hysterical, emotional thing he sees in his own countries among the followers of certain sects of church—people. On the contrary the followers of this form of Yoga are generally men of dignified bearing, and deep knowledge. They do not roll around shouting “Glory, glory,” and working themselves up into a frenzy of emotional excitement. Instead, they go through life—doing their work, and living their lives—but filled with a deep and abiding sense of the love of God, coming from their consciousness of their relationship to, and nearness to Him, and from the consciousness of His accessibility. They realize that in Him, indeed, do they live and move and have their being, and that He is not a being afar off, but is right here, all the time, nearer than one’s very body. They are not “goody-goody” people, but men and women who see God everywhere, in everything, and who feel that they are worshiping Him in every act. They seek diligently the Kingdom of Heaven, but they realize that the Kingdom of Heaven is within themselves, and also all around them. They feel in Heaven every moment of their lives. They worship God, all the time, everywhere; in every act —they know that every act is a service to Him, and that every place is His Temple. They feel constantly filled with the Power of God—constantly within his sight and knowledge—constantly in His Presence. And they fear not—Love fills them so completely that there is no room for anything else. Love casts out all Fear, for them. Every day is Sunday to such people—every hill, plain, field, and house is the Temple. To them every man is His priest—every woman His priestess—every child an attendant at His altar. They are able to pierce the disguise of man, woman and child, and to see the soul underneath the often hideous fleshly covering.

The Bhakti Yogi does not feel that God *demands* Man's love, or that He holds favors and benefits as a reward for those who love Him, or reserves punishments and penalties for those who do not manifest such love. On the contrary, his idea of God would cause him to regard such an idea as unworthy of a true lover of God. He knows that God is above such primitive feelings and characteristics. He knows that the love of God extends to all of his children, without regard to whether or not they love Him or worship Him. They know that God does not demand services or duty; worship, or even reverence. They compare God to the sun which is no respecter of persons or motives, and which shines on the just and unjust alike—his rays being open even to those who deny his existence. But the Bhakti Yogi also knows that there *is* a reward and benefit awaiting those who open themselves to God's love—not as an act depending upon God's favor, but as an effect resulting from the act of Man. Just as the man who steps out into the warm rays of the sun is relieved of cold, and is thus rewarded for his act, so is the man rewarded who steps out in the sunshine of God's love which is there awaiting his coming, and is thus.relieved of the cold resulting from a failure to take advantage of the warmth of such love. It is not to be wondered that throughout many Oriental writings the Sun is used as a symbol of the Absolute. We find this symbol used in nearly all sacred writings, even in the Bible, which, of course, is of Oriental origin.

Some of these ideas about God may seem strange to the Western student, but if he will take the trouble to look into the matter he will find that this idea runs along through the Christian teachings like a golden thread upon which the beads of the teaching is strung. Christ's teachings are full of this truth, which, however, has been lost sight of during the centuries. early Christians saw these truths plainly, as may be seen by a reading of the works of some of the early fathers of the church, but the theologians have built much rubbish around the early teachings so that unless one looks under the surface the central truths are not seen.

The Bhakti Yogi prays to God. In the elementary stages of Gati Bhakti he may word his prayers so that they seem to be asking God for favors—this, later, is discarded. The man of crude spiritual discernment may come to God as a beggar, asking for this thing and that (usually material benefit). A little later on, Man sees that this is not the way to approach God, and he asks to be given strength and courage and to be helped in spiritual unfoldment. In this stage the man thinks that God rewards the prayer by bestowing strength and courage and the rest, just as a king may bestow gifts to those asking for them. But the Yogi who follows the road of Para—Bhakti does not expect rewards of this kind, and yet he obtains the richest rewards. He knows that prayer does not help God, nor does God delight in being besought and praised in prayer. And yet prayer is of the greatest benefit to Man, for, by means of it, he brings himself in tune with the Infinite, and opens himself to the strength, courage, and wisdom that comes from the nearness to God—the nearness to the Centre of Power and Wisdom. This is the secret of prayer. The man who prays earnestly—from the heart—brings himself into a closer touch with the Absolute. No word may be uttered, but the mental condition of prayer brings man into a form of union with God, and allows the strength and wisdom of the Infinite to flow freely to him. And yet the most of us prefer to use words, and find them a great help in producing the proper condition of mind. But the words are merely helps to that end. God does not need to be spoken to in words—when the finite mind calls to the Infinite Mind its message is heard and understood.

Prayer to be efficacious must not be mere lip—service—mere parrot—like repetition of words, for such performances do not tend to open up the mind to the inflow of the Divine Strength and Wisdom. One must have a heart-to-heart talk with God. Not that God needs to be told what we want—He knows far better than we do—but by a heartfelt confession and talk we open up our mind properly—we uncover the empty vessels needing filling, and the Divine pours into the void. The Divine Power and Wisdom is ours, if we but open ourselves to it. That is all there is to it. It is as free as the air and sunshine, but we must remove the barriers that we have erected. We have imagined God to be afar off from us, and we must cultivate the consciousness that he is right Here—Now. Talk to God as you would to your Father, or Mother, or loved Child, or Friend, or Husband or Wife, or Lover. He is all this and more, and whatever form represents to you the closest relationship, that is the form to use. Realize the sense of the nearness of God, and He will be near. Fine words are not necessary —use the same words that you would in addressing the person dearest to you

—use the same words that you would in addressing the person dearest to you and who loves you the best. God does not sit as a king on his throne, expecting you to prostrate yourself at his feet and stammer out your message. He bids you seat yourself beside Him, and He places His arm around you—makes you feel at home—and you forget your fear and bashfulness and tell him your story in your own words.

Do not imagine that God needs your advice or suggestions. You must have the confidence in Him, and know that He will abide with you, and guide your steps. Your mind will be filled with the knowledge that will enable you to know how to act—you will then be given the strength to act. If the mind does not seem able to grasp the situation—if no way opens out before you—open yourself to the inflow of the Divine, and you will be led by the Spirit to see the erst step to be taken—then take that first step in p confidence, This is not mere "churchy" talk, such as has been poured into your ears from every pulpit as a matter of form. It is a great reality, and thousands live in this way. You gradually will gain courage and confidence in leading this life, and will begin to realize what a great field has been opened to your view.

The main idea in considering one's relation to God, is the fact that God is the great Centre of Life. He is the centre, and we are like atoms in the rays emanating from that centre. We are not apart from Him, although we are not the centre itself. We are connected with Him, as the rays are connected with the sun. The power and wisdom flowing out along the rays are ours, if we but elect to use them, and allow them to The little wheel in the centre of the symbol used by the publishers of these lessons (found on the front of the cover of all their books)—the little wheel within the triangle—represents this truth. The symbol is imperfect, for it shows that the rays terminate, while the rays of the Absolute never terminate—they are infinite. But infinity cannot he represented by finite symbols, and so a circle must be drawn around the rays, which circle represents the finite understanding of Man. If you will but fix this idea of God and His emanations in your mind, you will find yourself gradually grooving into a better realization of the matter. The Centre is pure Spirit—God—and as we unfold spiritually we draw nearer and nearer to that centre. Those in whom the Spirit has not manifested so freely as in us are farther removed from the centre than are we. And those who are further advanced spiritually are still nearer it than are we. The further from the centre, the more material is the atom. The nearer the centre, the more spiritual does it become. There are far off from this planet, atoms of a still gre'ater degree of materiality than we can dream of. And closer in to the centre are beings so far advanced beyond Man in the spiritual scale as to be impossible of comprehension to his intellect. Man, as we know him, is only midway between the two extremes of conscious life. There are intelligent beings midway between the two extremes of conscious life. There are intelligent beings as far above us in the scale as we are above the jellyfish. And yet even the jellyfish, and still lower forms, are within the circle of the Divine Love. Then why should we fear—why should we lose courage? Wecannot die—we cannot be wiped out of existence—we are parts of a mighty Whole, ever advancing toward the centre—ever unfolding and growing. The why and wherefore of it all is wrapped within the Central Intelligence, although as Man advances spiritually he begins to grasp fragments of the truth. As he advances toward the Centre he grows in Power and Wisdom—both Divine attributes. All Power and Wisdom emanate from the Centre, and the nearer we approach the Centre the more powerful are the rays that beat upon us. The Divine Attributes—Omnipotence, Omniscience, Omnipresence—are partaken of by us in an increasing ratio as we approach the Centre. This is a hint of a mighty truth—are you prepared to receive it?

Do not for a moment imagine that the lover of God need assume an unnatural mode of life in order to please Deity. Let him lead a perfectly natural life, entering into all the occupations, recreations and pleasures that he may see fit. Be free to choose, and neither force yourself into things, nor away from them. Do not imagine that a stern, serious expression is more pleasing to God than a smiling, cheerful face. Just be natural—that’s all. The man or woman who feels the love of God flowing through him, is apt to be of a happy, cheerful disposition—radiating sunshine everyone need not be afraid to laugh, and sing, and if he feels like it, for these things are all good if we use them and do not let them use us. Let us the sun, the rain, the heat, the cold. Let us delight in the plain, the mountain, the sunrise, the sunset. Let us enjoy to the full the things of Nature. The closer we get to God, the closer do we enjoy the things of Nature. Let us lead the natural, simple life. Let us make the best of everything, and turn everything to good account. Let us be sunny—let us be sweet. Let the keynote of our life be “Joy, joy, joy!”

Edward Carpenter, in one at his poems, voices this sense of joy that comes to him who feels the great love of God surging through him, and who recognizes the nature of this God, and who feels his relationship to He says:

> “I arise out of the dewy night sad shake my wings. Tears and lamentations are no more. Life and death lie stretched before me. I breathe the sweet aether blowing of the breath of God. “Deep as the universe is my life—and I know it) nothing can dislodge the knowledge of it; nothing ran destroy, nothing can harm me.
>
> 'Joy, joy arises—I arise. The sun darts overpowering piercing rays

> of joy through me, the night radiates it from me. I take wings through the night and pass through all the wildernesses of the worlds, and the old dark holds of tears and death—and return with laughter, laughter, laughter. Sailing through the starlit spaces on outspread wings, we two—O laughter! laughter I laughed! ”

The true lover of God is an optimist. He looks for—and finds—the bright side of things. He is able to extract sunshine from the darkest corner. He walks through life with a smile, a cheerful song, an abiding faith in the Absolute. He loves all of Life, and carries a message of hope, and courage, and a helpful suggestion to all. He is broad and tolerant—merciful and forgiving—devoid of hate, envy, and malice—free from fear and worry. He minds his own business, grants all the same privilege. He is full of Love, and radiates it to all the world. He goes through life in his own sunny way, joyfully meeting things that drive others to despair and misery—he passes over the stony road unharmed. His peace comes from within—and all who meet him feel his presence. He does not seek after friends or love—these things come to him as his right, for he attracts them. He is as much at home in the tenement of the laborer as in the palace of the wealthy—both places seem as home to him, and their occupants on a level. Brother to both saint and sinner is he, and he loves them both—for he feels that each is doing his best. He looks for good in the sinner, rather than sin in the saint. He knows that he himself is not without sin, so he casts not the stone. The outcast recognizes in him a brother—the woman who has passed through the fiery furnace trusts him and is not afraid, for she knows that he understands. He, being near the sun, knows that it shines on saint and sinner—he feels that when God withholds his sunbeams from his most disobedient child, then may man withhold his love from his most degraded sister or brother. He does not condemn—he does not attempt to usurp God’s prerogative. He works and works well. He finds joy in his work. He likes to create things—and he is proud of that desire for he feels that it is an inheritance from his father. He does not hurry, nor is he rushed. He has plenty of time—all the time there is—for eternity lasts a long time, and he is in it He has an abiding faith in the Absolute. He believes in Infinite Justice and Ultimate Good. He knows that the Father is near him, for he has felt the pressure of the Unseen Hand, In the darkness of the night he has felt his Father’s presence—by the glare of the flash of illumination he has seen His form for a moment, and that memory is burned into his mind. He is simple, loving, kind. He is a prophecy of the future. If you would be like him—if you feel the call—do not resist, but answer cheerfully, “I hear; I obey; I come.” When you feel the impulse, do not resist—open yourself to the Sun—receive its rays—and all will be well. Be not afraid—have within you the love that casteth out fear—place your hand in that of the Absolute, and say: “Lead Thou me on.” After long ages of wandering, you are coming home.

Perhaps you think that you do love God—*do* know how to love Him. Listen to this Hindu fable, and then see if you do. The fable runs thusly:

Once upon a time a chela (student) came to a Yogi guru (teacher) and asked to be taught the higher stages of Para—Bhakti. He said that he did not need the preliminary stages, as he already knew how to love God. The Yogi merely smiled at the youth. He came again and again, making the same demand, and receiving the same answer. At last he became very impatient, and insisted upon an explanation of the Yogi” conduct.

Then the Yogi took the youth to a great river, and leading him out into it, he plunged him beneath the water, and firmly held him there. The young man fought and struggled, but could not raise his head above the surface. At last the Yogi raised him out of the water, and asked him: 'Son, what did’st thou desire most when under the water?” “A breath of air,” replied the youth, gaspingly. “Yea, verily,” said the Yogi, "when thou desirest God as much as thou didst desire the breath of air, then wilt thou be ready for the higher stage of Bhakti—then indeed wilt thou love God.”

Peace be to thee!

Lesson VIII
Dharma

Table of Content

“Dharma” is a Sanscrit word which is translated into English as “Virtue”; “Duty”; “Law”; “Righteousness”; *etc.* None of these English words convey just the exact meaning of Dharma, We cannot improve one these definitions, but we may adopt one which fits closer into our particular conception of the truth of Dharma, so we will consider that, for the purposes of this lesson, “Dharma” means “Right-Action.” To be more defmite, we might say that *Dharma is the rule of action and life best adapted to the requirements of the individual soul, and best calculated to aid that particular soul in the next highest step in its developnrent.* When we speak of a man’s Dharma we mean the highest course of action for him, considering his development and the immediate needs of his soul.

We think that this lesson will be timely and will answer the demands of many of our students. We hear, on all sides, the old question, “What is right?" People are not satisfied with the old answers, which seem to belong to the past, and which make certain forms, ceremonies and observances equally as important, if not more so, that right—action and right-thinking. The advanced student sees the absurdity of the old divisions of “right and wrong,” and knows that many things which have been condemned as “wrong” are “wrong” only because certain men arbitrarily have called them so—and that many things that have been called “right” “right” only from the same reason. He looks around him and sees that right and wrong seem to differ with latitude and longitude, and that the conceptions of right and wrong vary with the ages and constantly are changing; being modified, improved upon, or rejected. This being the case, the student is apt to be puzzled regarding a code of ethics—he has lost his old landmarks and standards, and finds himself puzzled to determine with what to measure right and wrong. On one side he hears the old doctrines of this or that mere matter of form of observance, dogmatic and unreasonable, which his soul rejects as outgrown and inadequate for its present needs. On the other hand, he hears the new doctrine of "All is Good” being preached vigorously, often by those who have not the slightest conception of the real meaning of the words—and this new doctrine is not satisfactory to the average student, for his conscience tells him that certain courses of conduct are “right” and others “wrong” (although often he is not able to tell just *why* he so considers them). And so the student is apt to become quite puzzled.

To add to his confusion, he recognizes the fact that what may seem “right” to him, is utterly incomprehensible to some men of his acquaintance who are not so far advanced spiritually—they are not able to grasp his high standard and ideals. He also notices that some of the things that, 'even to him, seem the natural and right things for these undeveloped men to do (that is, seem better than other things they have been doing) would be “wrong” for him, the advanced man, to do, because they would mean going backward. Among other things, he sees these undeveloped men being influenced to "right” doing, and deterred from “wrong” doing, by promises of reward and threats of punishment, which appear most unworthy and selfish to those who believe m doing right for right’s sake. And yet, he is forced to see that these people apparently need some such artificial stimulus and deterrent, for they are incapable of grasping the higher ideals of ethics.

These, and countless other questions, arise to perplex the student, and to make him feel that the old foundations have slipped from under his feet, and no other safe foothold has presented itself to view. We think that this little lesson on that phase of the Yogi Philosophy which is called ‘Dharma," will help him to find his)—will aid in pointing out the path that he has lost sight of, momentarily, by reason of the thick growth of underbrush which covers the particular spot now being traveled by him. The subject is too large to cover in the space before us, but we hope to be able to point out a few general principles, which may be taken up by the student, and followed out to their logical conclusion.

Let us take a brief view of the general question of Ethics, and some of the theories regarding the same. Ethics is defined as "The Science of Conduct,” and it treats of the desire to render harmonious the relationship of a man and his fellows. There are three theories of Ethics among Western people, known as follows: (1) The theory of Revelation; (2) The Theory of Intuition; and, (3) The theory of Utility. As a rule, the advocate of any one of these three systems claims his particular system to be the only true one, and the other two to he errors. The Yogi Philosophy recognizes truth in each and all of the three systems, and gives each its place in what it calls “Dharma.” In order to get a clearer idea of Dharma, we must take a brief look at each of these three systems, taken separately.

The system of Ethics based upon the Theory of Revelation, holds that the only basis for morality and right-conduct is Divine Revelation, coming through prophets, priests and teachers, called by many names. The laws given out by the s having been received by them from God, have been accepted, more or less submissively, by all races in certain stages of their development, although the conception of the God, who had given out these laws, differed very materially. These laws so far as their great underlying principles were concerned, resembled each other very much, although they differed widely in detail, and minor laws and precepts. The great religious books of all races contain a more or less complete code of ethics, which the people are enjoined to obey implicitly without regard to reason or their own opinions, these codes, however, being subject to the interpretation of the highest religious authorities of the race. Each race regards the precepts of its religious hooks, as interpreted by its priests, as supreme authority, and, of course, view the similar claims of other races as spurious. The majority of these religions have split up into sects and denominations, each having its favored interpretation of the sacred teachings, but all rely on the original revelation as the only truth concerning ethics. And then, again, each race has modified its original conception of the revealed teachings, fitting their ideas to the constantly changing requirements of the age. As a race evolves its wants and needs change, and its sacred teachings are twisted and bent to fit the changed conditions. The priests, in such cases, say that God undoubtedly meant “this and that,” instead of “thus and so” as their fathers had supposed. So that after a time the authority of the code of ethics rests largely upon the interpretation of priests and teachers, rather than upon the words of the supposed Divine revelation itself. followers of the other two schools of ethics object that if Deity had intended to promulgate a code of ethics—a rule of conduct—applicable to all men in all time, He would have worded it so clearly that it could not be misunderstood even by the mast ignorant, wisdom would have enabled Him to have foreseen the growing needs of the people, and consequently would have provided for such needs, either in the original revelation itself, or in “supplements" thereto. We will consider the advantages and advantages of this theory later on in this lesson. The second system of ethics advances the theory that Man knows right and wrong intuitively—that Deity imparts to each man, through his conscience, an instinctive knowledge of good and evil, that he may govern himself accordingly. This school urges that men must refer the details of his conduct to his own conscience. It overlooks the fact that the consciences of no wo people are exactly alike, and that such a theory implies that there may be as many different standards of morality and conduct as there are people, and that the statement "My conscience approves of it” would preclude any argument as to ethics. As to what conscience is, the writers differ. Some say that it is the higher portion of the mind speaking to man. Some say that it is merely the subconscious mind repeating what has been suggested into it, and that consciences grow with experience and change with environment. Some claim that it is the voice of God speaking to the soul. Others have still other explanations and theories. shall consider this theory at greater length a little further on in this lesson.

The third system of ethics rests upon the theory of utility, or what is known as utilitarianism which latter word is defined "the ctrine that virtue founded on utility," or “the doctrine that the greatest happiness of the greatest number should be the aim of all social and political institutions.”—(Webster.) This is the theory upon which human law is supposed to be based. Blackstone, the great expounder of the English Law, states that human laws are upon “the law of nature,' which law of nature he tells us are based upon the laws of God—eternal immutable laws of good and evil—which the Creator causes become evident to Man by means of human reason. Blackstone goes on to say that 'This law of nature, being coeval with mankind, and dictated by God Himself, is of course superior in obligation to any other; no human laws are of any validity if contrary to this; and each of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.” All this sounds beautifully simple, and one is led to wonder how it is that civilized life is not heaven on earth, until hc remembers the state of modern law-making and law-administering, which, however, is an improvement on that of former days. It seems so easy to speak of the “law of nature,” but so difficult to apply that law to details of life, and to administer it. Blackstone, himself, recognizes this fact, and says: "If our reason were always clear and perfect, the task would be pleasant and easy; we should need no other guide but this: But every man finds the contrary in his own experience; that his reason is corrupt, and his understanding full of ignorance and error.” The man who has had much experience in courts and the processes of “justice” will be apt to agree with the great English lawyer, in his last quoted remarks. While it is true that the laws of a nation represent the average of its best conceptions of ethics, still the conceptions change more rapidly than the law, and the latter is always a little "behind the times' as compared with public opnion and conception of right and wrong. And many are the loop—holes of man-made laws, and the shrewd law-breaker may safely commit almost any of the great offenses against the current conceptions of morality, providing he does it cleverly enough. Some men have a code of ethics of their own, which holds that no “wrong” is committed providing no law is technically broken, and so they scheme and plan, aided by “able counsel,” to attain their ends without violating the letter of the law. This danger being avoided, their consciences are easy. This is a very easy and simple theory of conduct, for those who can live under it. Justinian, the great Roman law-giver, reduced the whole doctrine of human law to three general precepts, as follows: "Live honestly; Hurt nobody; and Render to every one his due." This is a simple and beautiful code, and its honest adaption by mankind would make the world over in a day, but nearly every man is inclined to place his own interpretation upon each of the three precepts, and, consciously or unconsciously, stretches them in his own favor and against his fellows. It is very difficult for one, in the present state of the world to tell just what it is to "be honest"; to live so that he will "hurt nobody"; or to "render unto everyone his due"—or even to tell just what everyone's due really is. However, as an example of the reason's conception of proper conduct, Justinian's precept is well worth remembering, with the purpose of following it as closely as may be. It will appeal to those who instinctively wish to give all "a square deal," so far as may be, but who are unable to grasp the still higher teachings. But even those who can manage to live up to Justinian's precepts, will fall far short of satisfying their neighbors, who will insist upon the observance of certain other things –many of them most ridiculous things—that have grown to be the custom, or which are insisted upon by certain so-called religious "authorities," not to speak of the civil ones.

The followers of the Utilitarian school of ethics differ one from the other in their explanations of the cause and history of ethics and rules of human conduct, some thinking that it arose from God speaking through man's reason, and others taking the more material view that ethics, laws, morals, and rules of conduct are the product of the evolution of the race—the result of accumulated experiences, the trying of this and of that until a fair average has been obtained. Of course to the latter class, morals and rules of conduct are purely matters of the reason of Man, having nothing to do with Divine Law, or Spiritual Knowledge. Herbert Spencer, the great English scientist, is perhaps the best exponent of this last named school, his work, *"The Data of Ethics,"* being a masterpiece of reasoning along these lines. Dharma takes cognizance of each and all of these three schools of ethics, seeing that each has a bit of truth in it, and that all, combined, and welded with the cement of the occult teachings, make a mighty whole. We will show how these apparently conflicting systems may be reconciled. But before doing so it may be better to take another look at the three systems above mentioned, making an analysis of the objections to each as a complete theory, so that we may see the weakness of any one theory taken by itself as well as the strength of the three when combined and joined together with the teachings of Dharma, Let us take them up in the order given above.

(1) THE THEORY OF REVELATION. The principal objection urged against this theory, by the advocates of the other theories, is that there is not sufficient proof of the truth of the revelation. Priests always have claimed to be

the mouthpieces of the Almighty, and the revelations have come through these priests in all ages. The advocates of the utilitarian theory of ethics claim that these so-called revelations (when the rule of conduct given out was really for the good of the people, rather than for the benefit of the priests) were really the result of the superior reasoning of the prophet, who, being head and shoulders above his people, could see what was best for their needs, and accordingly compiled such rules of conduct into more or less complete codes, stating that they had been given direct by God through the prophet, the priest placing the authorship upon God rather than upon himself, knowing that the people would be more apt to respect and obey a Divine command than one emanating from a mere man. The advocates of the intuitional theory hold that the so-called "revelation really arose from the conscience and intuition of the prophet, who being a more advanced man than his people would be apt to sense more clearly the voice of the spirit, but who would attribute the voice of conscience to God, and who, accordingly would so give out the message. The intuition of the people would enable them to see the "rightness" of the so-called Divine message, and they would accept same with the approval of their consciences. Another objection raised against the Theory of Revelation is that there are many so-called revelations, differing materially in detail—each religion having its own set of revelations, through its own prophets and teachers. It is held that if God wished to reveal a code of morals to His people, his revelations would agree, and would be given in such a way that there could be no mistaking them. It is also held that it is impossible to regard any one of these numerous revelations as authoritative, owing to the impossibility of selecting any one from the great number, as as each prophet made equally strong claims that he received the revelation direct from God, and there is no Supreme Court to pass finally upon the matter. It is also objected to that many of the things claimed to have been directed by God have no real connection with morality, but deal with the details of the life of the people, such as the mode of slaughtering animals; the selection of kinds of food; various religious ceremonial, *etc.* which are as strictly joined as are the rules of conduct, and dually entitled to be regarded as examples of "right and wrong." Then, again, there are many things sanctioned in these so-called revelations that are contrary to our modern conceptions of morality. Divine commands were given to kill enemies in a most barbarous fashion, which the law of nations now prohibits, and only savage nations now follow. In such a case it would seem that the intuition or reason of man has raised a higher ideal than did God. The same is true of polygamy and slavery, which are not prohibited by the so-called Divine revelations, but which are sanctioned and allowed. A number of similar objections are urged against the theory of the divine revelation of ethics, but the main objection seems to be that there is not sufficient proof of the truth of the revelation, and that reason teaches that the so-called revelations were simply the result of the human reason of the prophets, and were promulgated either with the idea of keeping the people orderly and prosperous, or else, to keep the priesthood in power and authority, or both reasons. The Yogi Philosophy of Dharma recognizes these ohjections, but answers them in its system, as we shall see later on.

(2)THEORY OF INTUITION. The objection to this theory, most frequently advanced, is that the conscience is merely the result of one's teachings; environment; race; temperament; age; etc,– that the conscience of one man may make it seem wrong to kill a fly, while that of another may make it seem right to kill an enemy—that the conscience of one may make it seem wrong not to share one's all with a stray comer, or to hold any property as one's own, while the conscience of another (a White-chapel pickpocket, for instance), may cause him to perfectly justify himself in stealing whatever he may]ay his hands upon, and even reprove him for not taking advantage of an opportunity to do so. The conscience of certain of the criminal classes is akin to that of the cat which sees no harm in stealing the cream or bit of meat, and is only deterred fear of punishment. The student of human nature, people and history, knows that conscience largely a matter of race, time, environment and temperament, and he would hesitate at accepting the voice of the conscience of any particular man as a fit source or authority for a code of morals for all people, at all times. He sees that the rules of conduct emanating from the conscience of an undeveloped man would be far below the standard of the average man of our own times, while that given forth by the conscience of a highly developed man would be impossible of compliance with on the part of the average of our race today, by reason of its high precepts and fine distinctions of thought and conduct. And then "conscience" has made people do some things which our own "conscience" of today tells us is "wrong." People have been burned at the stake—have had holes bored in their tongues—have been tortured physically and mentally at the dictates of the consciences of the persecutors, who were just as sincere as those whom they persecuted,

If the principle of "conscience implicitly followed, the "conscience" of the majority might make things very unpleasant for the minority, it has happened many times in the past. So, you see, the theory that "conscience" as an infallible guide may be attacked severely by its opponents. And yet, the Yogi Philosophy of Dharma, while recognizing these objections, also sees much truth in the theory of intuition or "conscience," and welds it into place in its system, as we shall see later on in this lesson.

(3) THE THEORY OF UTILITY. This theory often is attacked severely on the ground that it is a purely selfish idea—that the basis of morality offered is “happiness”—the happiness of the individual modified by the happiness of those around him—“the greatest happiness to the greatest number,” in short—and that such a basis fails to recognize the higher destiny of man, being based entirely upon his earthly and material existence. To this the utilitarian very naturally answers that any code of conduct has a more or less selfish basis, inasmuch as a man doing certain things, and refraining from doing certain other things, by reason of hope of Divine approval and reward, or fear of Divine displeasure and punishment, is as selfish as one who is actuated by the idea of material happiness or unhappiness. Another objection urged is that acting under it the average man would be impelled to get as much happiness for himself as possible, and to bestow as little happiness upon others as he could help, as there would be no reason why he should act otherwise—in fact, that he would obey the letter of the human law, and not go one inch further. Theoretically this objection might be correct, but, in spite of cold theory, man is open to higher impulses and motives coming from regions of his soul that the utilitarian philosophy, as well as its opponents, fail to recognize. A form of this same objection is found in the idea that the utilitarian philosophy appeals only to the developed intelligence (that is, according to the view of the Yogi Philosophy, to the highly evolved soul) and that the ordinary man would not be influenced by it to high action but, if he grasped it at all, would use it as an excuse for his own selfishness, caring nothing for the welfare of his fellow men, or for the benefit of the generations to come. The objectors hold that according to this theory a man working for the good of his kind is the greatest kind of a fool, for he is throwing away his happiness and material gain for a sentiment. (This objection loses sight of the fact that the advanced man finds much of his greatest happiness in making others happy.) A further objection is urged against this theory of ethics to the effect that the happiness of the *majority* is an unworthy limitation, inamuch that even though the majority be happy the minority may not be so, and, in fact, a certain number of them must be very unhappy and miserable. This objection finds a response from those of spiritual advancement, for such people know that no one can be thoroughly happy unless all are happy, and that there can be no ideal happiness if even one of the race is crowded out of it by any set code or rule. The followers of the theory that all morality is derived from Divine revelation, and there is no moralitu to be found outside of it, object to the utilitarian view because they say “it leaves out God and His wishes.” Those favoring the Intuitional Theory object to the Utilitarian Theory because it refuses to recognize the existence of the “conscience” or higher reason in man, and instead, places the basis and

foundation of all morality and rules of conduct upon the cold human reason, and that, consequently, there can he no “good” or “bad” except as measured by the intellectual standard, which standard could be altered, changed, improved upon, or abolished by Man‘s reason. These objections are recognized, and answered in the Hindu Philosophy of Dharma, which, while recognizing the weakness of the theory when considered as the "whole truth,” still finds much truth in it and places it as one of the pillars of Dharma, the other two theories forming the other two supports of the structure. Dharma claims to set in order this apparent confusion. It recognizes each view as a partially correct one—parts of the whole truth—but too weak and incomplete when standing alone, It reconciles the conflicting schools by taking the materials that are found in each, and using them to build a complete system. Or, rather, it finds a complete structure erected, in the order of the Universe, and sees that each school of thinkers is looking at but one of its pillars, mistaking its favored pillar for the sole support of the structure, the other two being hidden from sight by reason of the particular point of view of the observer. And this teaching of Dharma is much needed at this time by the western people who are in a state of great mental and spiritual confusion on the subject of morality and conduct. They are divided between (1) those who rely on revelation, and who disregard it in practice because it is not “practical”—these people really advocate revelation as modified by experience and custom; (2), Those who claim to rely on intuition and conscience, but who feel that they are testing on an insecure foundation, and who really live on custom and “the law of the land,” modified by their “feelings”; and, (3) those who rely on pure reason, modified by the existing laws, and influenced greatly by the impulses which come to them from the higher regions of the mind,notwithstanding that they deny these same higher states of mentality. Let us hope that a study of Dharma will help to straighten out matters for some of us. Of course, this little lesson is merely a hint of the truths of Dharma, but we trust that it may help some to adjust the matter in their minds, and make it easier for them to get their moral bearings, and to take advantage of the truths that are pouring in on them from the three sides of life. Let us now see what Dharma has to offer.

In our brief consideration of the subject, we must ask the student to give us the “Open Mind." That is, be willing to lay aside, for the moment, his preconceived ideas and theories, and to listen to our teachings without prejudice, as far as possible, without being unduly influenced by his previously entertained theories. We do not ask him to accept our teachings unless they appeal to his reason and intuition, but we do ask him to give us a fair hearing—that is, the hearing of an unprejudiced judge instead of that of a paid advocate ready to pick flaws and make objections before we state our case. That is all we ask, and it is no more than any fair-minded student should be willing to grant. We are not attempting to tell you how to act, but wish merely to present the general principles of Dharma for your consideration.

Perhaps thet [sic] better way to begin our consideration of the philosophy of Dharma would be to give you an idea of how that philosophy views the three above mentioned theories of the basis of morality and rule of conduct. We shall take up each theory in turn. But before doing so we must ask you to bear in mind the fundamental theory of the Yogi Philosophy that all souls are growing souls—souls in diferent stages of growth and advancement along The Path. Spiritual evolution is in full force, and each soul builds upon its yesterdays, and, at the same time, is laying a foundation for its tomorrows. Its yesterdays extend back over its present earthly life away back into its past existences. And its tomorrows reach far ahead of the remaining days of its present earthly life into its future embodiments or incarnations. Life is not a mere matter of a few years in the flesh– the soul has countless yesterday's of existence, and has the whole of eternity before it, in a constantly progressing scale, plane after plane of existence being before it, in an ever ascending spiral. We do not purpose dwelling upon this fact, but mention it that you may be reminded that the embodied souls we see around us in the shape of men and women represent diferent scales of ascent, development, and unfoldment, and that of necessity there must be widely differing needs and requirements of the soul. The advancing ideals of morals, conduct and ethics are seen by the Yogis as indications that the idea and fusion of separaten faIling away from the race, and that the consciousness of Oneness is dawning in the minds of men. This dawning consciousness is causing the race to see “wrong” in many things that were formerly considered “right”—it is causing men to feel the pains and sorrows of others, and to enjoy the happiness and pleasure of those around them—it is making us kinder and more considerate of others, because it makes us more and more conscious of our relationship with each other. This is the cause of the increasing feeling of brotherhood that is possessing the race, although those who feel it may not realize the real cause. The evolution and unfoldment of the soul results in higher ideals of thought and conduct for the race, and accounts for the changing conceptions of morality which is apparent to anyone who studies history, and who notices the signs of the times. An understanding of this theory of Dharma, enables us to understand ..comparative morality, and prevents us from condemning our less developed brethren who have cruder ideals of conduct than ourselves. The higher the degree of unfoldment, the higher the ideal of conduct and morality, aithough the unfoldment causes the soul to cast off many old forms and ideals which seemed the best for it in the past. Bearing these facts in mind, let us consider the three sources of authority.

The Yogi Philosophy recognizes the theory of Revelation as one of the pillars supporting the edifice of Dharma. It holds that at different times in the history of the race the Absolute has inspired certain advanced souls to give forth the teachings needed by the race at that particular time in its history. These inspired men were souls that had voluntarily returned from higher stages of development in order to render service to their less developed brethren. They lived the life of the people around them, and took the part of prophets, priests, seers, *etc.* Accounts of these people come down to us from the ages, distorted, magnified and elaborated by legends, superstition, and myths of the people among whom they lived. They seldom wrote, but their teachings often written down by others, (often after long years had past), and, although colored by the views of the compilers, these writings still give a fair idea of the teachings of the particular prophet or teacher. These prophets were of varying degrees of advancement, some coming from great heights of attainment, and others from comparatively lower planes, but each carried a message to his people, suited to their needs at that particular time. These messages were accepted, more or less, by the people, and the teachings worked a change in them, and helped to lay a foundation for future generations to build upon. It is no discredit to these prophets, or to the source from which they received their information, to say that we have advanced far beyond many of their teachings, and today are enabled to discard nearly all of their precepts, with the exception of a few fundamental ones which were intended to last. The religious sects are apt to insist upon the infallibility of these teachings, and to hold that they were intended as rules of conduct and standards of morality for all people, at all times. A moment’s thought will show the folly of this idea. Take Moses for example, and see how the details of his teachings were intended for the people of his time, and how well they fitted inta their requirements, and yet you how well they fitted into their requirements, and yet how absurd many of them would be if applied to our life today. Of course, the fundamental principles laid down by Moses still obtain in full force, but the minor rules of conduct laid down for the Jewish people have been outgrown and no one pretends to observe them. Many critic of the theory of revelation find fault with many of the rules laid down by Moses, and point to their savage and barbarous nature, many of which are revolting to the ideals of today. And yet, these teachings each had a definite purpose, and were intended for the aid of the slowly evolving souls in the flesh at that time. The object of all of these teachings was to help man along in his evolution—to give him something just a little higher than his then mode of living to serve as an ideal of conduct. Some of these teachings which seem so barbarous to us today, if examined closely in the light of the condition of the race at that time, will be seen to be *just a few steps in advance* of the customs of the race at the time the teachings were given. To us on the higher rounds of the ladder, these teachings are seen to be on a lower plane than ourselves, but if we were to stand on the round occupied by the race at that time, we would see that the teachings were a round or two higher still. It is unreasonable to insist that the highest conceivable ideal should have been given the race in its infancy—just imagine the highest ideals of Christ submitted to the semi-barbarous tribes of Israel. But here let us call your attention to a remarkable fact, namely, that in the majority of these crude ancient teachings may be found an esoteric or secret teachings intended for the few advanced souls of that generation, and those to follow—just enough to show that the teachers understood the higher teachings. These esoteric teaching are found embedded in the exoteric teachings intended for the multitude. It has ever been so. The teachings of Christ are not understood by the masses of today, not to speak of yesterday. Look at the history of Christianity and see how the so-called followers of the Christ misunderstood his teachings—see how barbarous and savage have been their conceptions, and are even to this day. And yet, the advanced soul in every generation for the last nineteen hundred years has been able to read the esoteric teachings between the lines of the imperfectly reported, and often distorted accounts of the sayings of Jesus. And yet, Christ's teachings have done wonderful work, in spite of the lack of understanding. The ethics of the Sermon on the Mount are not in force today—the race has not grown up to them—but future generations will live by their light and guidance.

At this point, let us call your attention to a fact. The teachings of all the prophets were intended to help man in casting off the old sheaths of the lower planes of the mind, and to help him to work his way to a higher stage of growth. The evolution of the soul was the end aimed at, and all observances were intended for that purpose. One step at a time was, and is, the rule. The word spoken was not the final word, but was intended to fit in a certain place. This is the key to much that has perplexed you in the past. Another important point to remember, is that all the teachings were intended to raise man up and all were for *his own benefit* . They were not intended to make man perform certain duties toward God, as we have been taught to believe. God was not worrying about man's lack of consideration toward him. He was not vain—glorious, and demanding worship and burnt-offerings to tickle his nostrils. Such ideas belong to the infancy of the race. God gets along very well without man's worship and praise. Man alone is the gainer by the love of God—the Absolute is not injured or benefited by man's actions. If the teachers and the prophets commanded that man worship God, it was solely for the purpose of bringing man's attention to the fact that there was a Power above, the fact of the attention being so directed causing man to obtain the advantage of the upward attraction of the Absolute in his unfoldment. Get out of your mind the idea that Gad needs your praise and worship in order to satisfy His love of approval and your statements of His exalted position. All the benefit of prayer, worship and love of God is on the side of Man—it is one-sided.

To understand the teachings of the prophets of all religions, we must put ourselves in the place of the prophet and see the kind of people he had to deal with. Then will we understand that the crude commands were calculated to bring them up just one step in the scale—*and they did* . But because the teachings were so intended, and accomplished their purpose, we must not allow ourselves to be bound by the letter of them at this time. If we grow to an understanding of the matter, along the lines pointed out, we will be able to discard the chaff of the teachings (which was the wheat in the past) and to seize upon the scattered grains of wheat still to be found in the measure. Let us make use of all the good in the old teachings for there is still much good to be found in them—they have not as yet outlived their usefulness. But let us not bind ourselves with the worn-out teachings of the past—let us not forget the spirit of all teachings and tie ourselves to the dead letter of the old law. Let us not commit the folly of claiming that because a teaching was is inspired, that it is an infallible rule of conduct for all time, and all people—let us remember the other two pillars of Dharma, intuition and reason. But, at the same time, let us not sneer at the old teachings, and deny their inspiration, simply because they belong to a long past age and time. Let us recognize the thing for what it is, and govern ourselves accordingly. And let us not suppose that the clay of revelation and inspiration has passed. There is as much inspiration in Emerson as there was in the Hebrew prophets—each was ahead of the times, and the message of each is but imperfectly understood. by the multitude—each truck a higher select Emerson merely as an instance—there are many others in our own times. But there is this difference between the prophet of old and the modern seer and teacher. The ancient prophet had a following that were compelled to accept the teaching in blind faith, illuminated with but a faint degree of spiritual insight, while the people of today are able to measure value of the teachings by the light of their souls, and the aid of the reason—that is, some of the modern people may do this, the others must be content with the old teachings, for they belong to a past age of development, and not having kept pace with their brothers must remain content with the tales of the spiritual childhood. And even this is good.

The Yogi Philosophy recognizes the Theory of Intuition or Conscience as the second pillar supporting the edifice of Dharma, As we have already said in the consideration of this particular theory, many persons who have devoted thought to the question of ethics are repelled by the difficulties surrounding the theory of Revelation (considered by itself) and not being willing to accept as authoritative, nfallible, and final, the so-called revelations given to primitive peoples in the past ages, they deny the inspiration of these revelations and look around them for some other theory and rule of conduct. Many of such people accept the Utilitarian Theory, as appealing to their reason, although it does not seem to fill the needs of their souls so fully as; might be desired. Others being repelled by the coldness and selfishness of the last mentioned theory, and yet not being unwilling to go back to the old Theory of Revelation, adopt the Theory of Intuition or Conscience, and accept the idea that “conscience” or “intuition” is the direct and sole arbiter of morality and conduct, and believe that the human laws are really based upon the same. Some take the radical position that the voice of “conscience” or “intuition” is really the voice of God-speaking to Man and should be obeyed implicitly—that God makes his revelations to each man, As we have stated before, this position has been severely attacked upon the ground that the conscience of no two people agree, and that it is dependent upon environment, age, race, public opinion, education, etc., and that therefore it cannot be an infallible guide nor one safe to follow, as every man would have his own laws which no other man would be bound to take into consideration, etc., *etc.* Dharma reconciles these two apparently conflicting opinions. Let us see what it ha-to say about Intuition or Conscience.

We had hoped to take up the question of the Theory of Conscience or Intuition, and also the Theory of Utility, in this lesson, reserving the next lesson for an elaboration of Dharma, but we find that we have exceeded our space. Therefore, we will be compelled to postpone the consideration of Conscience and Utility until our next lesson, in which these features will be combined with the remarks upon the practical phases of Dharma. We trust that our students will not pass over these two lessons as too “dry” for careful study. They are most important, and are needed by every student who is endeavoring to “get his bearings”—who wishes to lead the life that brings happiness—who desires to proceed along the Path of Attainment. The subject of Conscience or Intuition is particularly interesting, and we expect to bring out some important points on this subject in our next lesson.

We beg that you give us attention and patience—you will be rewarded for so doing, Peace be with you.

Lesson IX
More About Dharma

Table of Content

Our last lesson closed just as we were about to consider and examine into the Theory of Intuition or Conscience—the second pillar supporting the edifice of Dharma. We will now take up the subject at that point.

Every man is more or less conscious of an inner voice—a 'knowing' apparently independent of his Intellect. This voice speaks to him either in an authoritative or a coaxing tone—either commands him to do so and so, or to refrain from doing something. Sometimes it impels him to higher action, and sometimes it seems to tempt him to perform an unworthy act. In its higher phases, we call this voice 'conscience.' In its lower phases, we are apt to regard it as 'temptation.' The old tales held that each man had a good angel on one side of him, and a bad one on the other, one whispering into his ear telling him to do the 'right' thing, and the other urging him to do the 'wrong' one. The old tales symbolize the truth, as we shall see as we proceed with our consideration of the matter.

In addition to the 'voice of conscience,' or the 'urging of the tempter,' we find that there is a 'leading' in matters of ordinary action and conduct in which the question of 'good' and 'bad' does not arise—the decision upon some of the affairs of ordinary life, work, business, *etc.* This third manifestation we are apt to call 'intuition.' Many people use the three terms and have a clear understanding of the difference between each form of manifestation, but are unable to explain just what these promptings are, or from whence they come. The Yogi Philosophy offers an explanation, and Dharma depends to some extent upon that explanation, as it rests partially upon the pillar of Conscience or Intuition—the second pillar—the first pillar beiing Revelation; the third being Utility. These three pillars represent, respectively, the voice of The Lord; the voice of man's intuitive faculties; and the voice of man's reason. Let us now see what the Yogi Philosophy has to say regarding this question of Intuition, and the nature of the message coming from that part of the soul.

In order to understand the nature of Conscience, Intuition, Temptation and other feelings coming into the field of consciousness from the subconscious regions of the mind, we must turn back a few pages in our lessons. In the first series of The Yogi Lessons (generally known as 'The Fourteen Lessons'), in The

Second and Third Lessons, we told you something about the different 'minds' in man—the different planes along which the mind of man functions. You will remember what we said about the Instinctive Mind, the Intellect, and the Spiritual Mind. We have spoken of them repeatedly in the several lessons comprising the first course, and the present course of lessons, and we trust that you have a fair understanding of the nature of each.

'Temptations,' or the impulse to do 'evil' or 'wrong' things, come from the lower regions of the mind—that part of the Instinctive Mind that has to do with the animal passions, tendencies, emotions, *etc.* These passions, emotions, tendencies, etc., are our inheritance from the past. They are not 'bad' in themselves, except that they belong to a part of our soul history which we have left behind us, or out of which we are now emerging. These things may have been the highest 'good' possible to our mental conception at some time in the history of our evolution—may have been necessary for our well-being at that time—may have been much better than other states of feeling and acting which we passed, and accordingly may have seemed to our minds at that time as the voice of the higher self beating down upon the lower consciousness. These things are comparative, you must remember. But, now that we have passed beyond the stage in which these things were the highest good, and have unfolded sufficiently to take advantage of higher conceptions of truth, these old things seem quite 'bad' and 'wrong' to us, and when they come into the field of consciousness from these lower regions of the mind, we shudder at the thought that we have so much of the brute still in us. But there is no need to feel that we are 'wicked' because these thoughts and impulses arise within us. They are our inheritance from the past, and are reminiscences of the 'brute' stage of our unfoldment. They are voices from the past. If you feel the struggles of the brute within you to be unleashed, do not be disturbed. The fact that you can see him now as something different from your normal self, is encouraging. Formerly you were the brute—now you see him as only a part of you—a little later on, you will cast him off altogether. Read what we have said of the subject in Lesson I of the present series of lessons. In other parts of the present lesson we will take up the subject of the comparative nature of 'right' and 'wrong,' so that you may see how it is that a thing that was once 'right' may now be 'wrong'—how what seems to be very 'good' and 'right' just now will appear 'bad' and 'wrong' later on in our unfoldment (that is speaking relatively, for when we unfold we begin to see that 'right' and 'wrong' and 'good' and 'bad' are relative terms, and that there is no such thing as 'bad' viewed from the Absolute. And yet, as we progress, the things we outgrow are 'bad,' and those into which we are growing seem 'good' until they too are discarded). All that we wish to do now is to point out to you that 'temptation' is merely the urge of some past experience for repetition, because the tendency is not entirely dead. It raises its head because of the flickering of expiring life, or because the dying thing has been aroused by some outside suggestion or circumstance. Let the beasts die, and do not become alarmed at their struggles.

Intuition may come either from the impulses of the Spiritual Mind projecting itself into the field of consciousness, or from the subconscious region of the Intellect. In the latter case, the Intellect has been working out some problems without bothering the consciousness, and having worked the matter into shape, presents it to the consciousness at the needed time, carrying with it an air of authority that causes it to be accepted. But many intuitions come to us from the Spiritual Mind, which does not 'think' but 'knows.' The Spiritual Mind gives us, always, the best that we are able to accept from it, according to our stage of unfoldment. It is anxious for our real welfare, and is ready and willing to aid and guide us, if we will allow it. We cannot go into the subject now, and merely mention it to show the shades of difference between Intuition and Conscience. Conscience deals with questions of 'right' and 'wrong' in our minds, but Intuition deals with questions of proper action in our lives, without regard to ethics or morals, although not contrary to the best we know of those things. Conscience informs us as to whether or not a thing conforms to the highets ethical standards possible to us in our present unfoldment—Inuition tells us whether a certain step or course is wise for our best good. Do you see the difference?

Conscience is the light of the Spiritual Mind, passing through the screen of enfolding sheaths of our soul. This is a clumsy defintion, which we must endeavor to make clearer. The light of the Spiritual Mind is constantly endeavoring to work its way to the lower mental planes, and some of its light reaches even the lowest regions, but the light is seen but dimly at such times, owing to the confining sheaths of the lower nature which prevent the light from shining through. As sheath after sheath is cast off, the light is seen more clearly, not that it moves toward the soul, but because the centre of consciousness is moving toward the Spirit. It is like a flower that is casting off its outer petals, and dropping them to the ground as they unfold. In the center of the flower let us suppose there is something possessing light, which light is endeavoring to force its way through to the extreme rim or row of petals, and beyond. As the successive layers, or petals, fall off, the light is enabled to reach the remaining ones—and at the end all is light. This is a forced figure of speech but we are compelled to use such. Let us take another, equally clumsy, but which may be plainer to you. Imagine a tiny, but strong, electric light bulb confined in many wrappings of cloth. The light is the Spirit—the glass bulb the Spiritual Mind, through which the Spirit shines with a minimum of resistance and obstruction. The outer layers of cloth are very thick, but each layer is thinner than the one next further away from the light—the layers nearest the light are quite thin, until they grow almost transparent. Try to fix this figure in your mind. Now, very little light reaches the outside layer of the cloth, but still that which does reach it is the best light it is capable of receiving or conceiving. We remove the first layer of cloth. The second layer is found to receive and show forth more light than the one just cast aside. We remove the second one, and we find the third one still brighter, and able to radiate considerably more light. And so on, and on, each layer when removed bringing to view more light and brighter light, until at the last all the layers are removed and the light of the Spirit is seen shining brightly through the glass bulb of the Spiritual Mind. If the layers of cloth had been able to think, they would have thought of the whole bundle of cloth (with the lamp in the center) as 'I.' And each layer would have seen that 'closer in' was something a little lighter than is ordinary self, which light would stand for the highest conception of light possible to the outer cloth—its 'conscience,' in fact. Each layer of cloth would be conscious of the next inner layer being brighter than itself. The second layer would appear very 'good' to the first one, but to the fourth or fifth the second would be darkness itself (by comparison), quite 'bad' in fact. And yet each would have been 'good' because it carried light to the layer still more in the dark. Conscience is the light of the Spirit, but we see it more or less dimly because of the layers surrounding it—we see only as much as filters through the cloth. And so we call the next inner layer 'conscience'—and so it is, relatively. Do you understand the matter any clearer now? Can you see why the 'consciences' of different people differ? Does the fact that the different layers of cloth manifest varying degrees of light, make you doubt the brightness and reliability of the light itself? Think over this clumsy illustration for a while, and see whether your mind does not open to a clearer idea of the value of Conscience.

Do not despise Conscience or its voice, just because you see that the Conscience of the lowly and undeveloped man allows him to do certain things that you consider 'bad.' That 'bad' is 'good' when compared to the next lowest stage of unfoldment. And do not feel self-righteous because your Conscience holds you to a very high code of ethics—there are beings today, in the flesh, that view your code of ethics as you do those of the Bushman. You doubt this! Let us give you an illustration. You call yourself 'honest' and 'truthful.' Can you truthfully say that you have ever lived a month without telling an untruth? Come now, honor bright—'white lies' and an evasion of 'the whole truth' count as well as the big lies—have you ever been absolutely truthful and honest for a whole month? Trade lies—professional 'necessities'—'business talk'—'politeness'—and all the rest count against you in this test. Oh no, we do not condemn you—in fact, we cannot see how you could be much better in the present stage of the unfoldment of the race—you are doing the best you know how—to be able to see that you are not strictly honest and truthful is a mighty advance. And this test is only a trifling one—the race is committing much greater crimes, when viewed from a few steps up the mountain side. Are any people suffering from want in the world? Are any of your brothers not receiving their share of the benefits that have come to the race? Are things fully as 'good' as they should be? Can you not suggest a single improvement in the state of affairs? Oh yes, we know that you alone are not able to remedy things—but you are part of the race and are enjoying the privileges that come to the race—you are one of the crowd in the car that is rolling over the victims of the present state of affairs. But as you say, you cannot help it—the race must grow into better things—must work itself out of the slough. And the pain of it all will cause it to work out—it is beginning to feel that pain now, and is getting very uneasy about it. All that you can do is to see the thing, and be willing for the change to come when it does. God has the loose end of the ball, and is unwinding and unwinding. You must have faith, and be willing for the unwinding, bring it to you what it will, for the seeing and the willingness will save you from much of the pain that must come to those who will not see and who are not willing—but even this pain will be good, for it is part of the unfoldment. Well, to get back to our subject, do you feel so very superior and 'good' now? Well, the lesson is: 'Condemn not'—'Let him that is without sin cast the first stone.' None of us is so very 'good.' And yet, all are on the upward path.

Let us live friends, one day at a time; doing the best we know how; sowing a word here and a deed there; let us not be self-righteous; let us not condemn; let us do our best, but give to every other man the same privilege; let us 'mind our own business;' let us cease to persecute; let us be filled with love, tolerance and compassion; let us see all as part of the All; let us see that each is doing the best he knows how, considering the stage of his unfoldment; let us see the Divine in the humblest, vilest and most ignorant person—it is there, it is there, hidden but pressing forward toward unfoldment; and, finally, 'let us be kind—let us be kind.'

This is the lesson of the electric light within the bulb, covered with layer after layer of the cloth. Take it with you—make it a part of yourself. And Peace will be yours!

A consideration of the above illustration will show you that Conscience is the voice of the Spirit as heard through the confining walls of the lower priciples of Man's nature. Or, to state in another way: Conscience is the result of man's of Man's nature. Or, to state in another way: Conscience is the result of man's past experience, growth and unfoldment, plus such light of the Spirit as is possible for him to perceive. Man in his unfoldment has profited by past experiences—has formed new ideals—has recognized certain needs of the growing soul—has felt new impulses arising within him, leading him to higher things—has recognized his relationship with other men and to the Whole. These things have accompanied the growth of the soul. And each stage of the soul's growth has given Man a higher conception of what is 'right'—has exacted a higher ideal on his part. And this highest ideal is what he feels to be 'right,' even though he does not always live up to it. The light of the Spirit illuminates this highest peak of ideality possible to him, and makes it stand out clearly to the soul as a point to be aimed at—to be climbed toward. This highest peak, thus illumined, is a goal for him to march toward. It is the highest thing that he is able to perceive. It is true that as he advances, the light mounts higher and shows him still higher peaks, the existence of which has not been suspected by him. When he attains to what now seems to be the highest possible point, he will see that he has merely gained the top of a foot-hill, while far above him, towering higher and higher, rise the peaks of real mountains, the topmost point being brightly illumined by the light of the sun of the Spirit. There are other intellingences whose task it is to surmount heights unseen by us—the goal of those far behind us (that is the highest peak seen by them) seems far beneath us, for we have left it behind long since. So we must understand these things—this state of affairs, if we would form a clear idea of the acts, ideals and 'conscience' of others. We must cease to condemn—our duty toward others is not to blame them for not having reached the heights that we have attained, but to send them a cheering message of hope and joy, and to help point out the way. This is what the Elder Brothers are doing for us—let us do the same for those behind us on the path.

In conclusion, we call to your attention the fact that Conscience is but one of the pillars supporting the edifice of Dharma. It is an important pillar, but not the only one. It is to be taken into most serious consideration, but it is not an infallible guide. It points out the highest we have grown to see, but the point seen by us is not necessarily the highest, nor must we rest content with what we see. That which is behind Conscience is Infallible and Absolute, but Conscience itself is Relative and Fallible, because of our lack of growth—because of the confining sheaths which prevent the light of the Spirit from shining upon our souls. But nevertheless, let us look toward that light, and follow it. Let us say in the words of the old familiar hymn of our childhood: "Lead kindly Light, amid the circling gloom Lead thou me on The night is dark, and I am far from home; Lead thou me on Keep thou my feet; I do not ask to see The distant scene; one step enough for me. Lead thou me on."

step enough for me. Lead thou me on.

The third pillar of Dharma is the theory of Utility, of which we have told you in our last lesson. Dharma acknowledges the value of Utility as a pillar, while seeing its weakness as a sole support for ethics. Human law, as set forth in statutes, laws, etc., rests almost entirely upon the basis of Utility, although some of the writers try to make it appear that it rests upon Divine command. The law is the result of man's endeavors to frame a code of conduct to fit the requirements of the race. Human law is a matter of evolution—it has grown, changed and unfolded from the beginning, and always will do so, for it is fallible and not absolute. Just as Conscience is always a little ahead of man's growth, so is human law always a little behind. Conscience points out a step higher, while laws are framed to fit some need that has arisen, and are never enacted until the need of them is clearly seen. And laws generally are allowed to remain in force for some time (often a long time) after their need has disappeared. Human laws are the result of the average intelligence of a people, influenced by the average 'conscience' of that people. The intelligence sees that certain wants have arisen and it attempts to frame laws to cure the 'wrong,' or possible 'wrong.' The conscience of the race may cause it to see that certain laws that have been in force are unjust, unreasonable and burdensome, and when this is clearly seen an attempt is made to have such laws repealed, altered, improved upon or superceded by others better adapted to the new wants of the race. Corrupt laws are sometimes introduced by designing and unscrupulous persons, aided by immoral legislators—corrupt and ignorant judges often misinterpret the laws—mistakes are often made in making, interpreting and enforcing the laws. This because men and the human law is fallible, and not absolute. But take the general average, the laws of a people, both in their making, interpretation, and administration, represent the highest average of which that people is capable. When the people, or the average of them, outgrow a law, they do away with it—and when the average of the race demand a new law, they get it, sooner or later. Reforms in law move slowly, but they come at last, and they are not so very much behind the average intelligence of the people. Of course, such part of the people as have risen above the average, see the human law as very faulty, and often very unjust, from their point of view, just as do those below the average, from an entirely different reason—to the first the law at any stage of the race is imperfect because it is behind the requirements of justice and the needs of the race, while to the second class it is imperfect because it is in advance of their ethical conception. But on the whole, the laws of a people fairly represent the needs, ideas and intelligence of the average man composing that race. When that average man grows, the laws are changed to fit him
—that is, he causes the laws to be changed, for he recognises their imperfection

that is, he causes the laws to be changed, for he recognises their imperfection. Some thinkers have thought that the ideal condition of affairs would be 'an absolute monarchy, with an angel upon the throne;' while another set of thinkers picture a community so highly advanced in intelligence and spirituality that human laws would be thrown aside as an impertinence, because such a people would need no laws, for every man would be a law unto himself, and being ideal individuals, ideal justice would reign. Both conditions mentioned above presuppose 'perfection,' either upon the part of the ruler or the people. The laws of a country are really desired or permitted by the average opinion of the people of that country—this is true of autocratic Russia as well as the so-called democratic countries, for the real will of the people makes itself heard, sooner or later. No people have a yoke imposed upon them, unless their necks are bent to receive the yoke—when they outgrow the yoke, it is thrown off. We are speaking of the average of the people, remember, not of individuals. So you see, the laws of a country generally represent the needs of the average citizen of that country, and are the best of which he is capable, and consequently, those which he needs at the present moment—tomorrow he may be worthy of and need better forms. The law is fallible and imperfect, but it is necessary as a supporting pillar to the temple of ethics. It is the average conception of ethics, crystallized into a temporary shape, for the guidance of the people making the shape. Every law is a compromise and bears more or less upon someone. The theory is 'the greatest good to the greatest number.'

The advocates of the Utilitarian school of ethics point out that man calls a thing 'wrong' because it gives him pain or discomfort to have that thing done to him. For instance, a man doesn't like to be murdered or robbed, and consequently gains the idea that it is a crime for anyone to kill or rob, and gradually enacts laws to prevent and punish the same, he agreeing to refrain from robbing and killing in return for the immunity from such things granted him by the general acceptance of the conception of the thing as 'wrong,' and the enacting of laws prohibiting the same. In the same way he sees that the community is harmed by the neglect of a man to support his children, and so he grows to call that thing 'wrong,' and moral sentiment causes laws to be passed to punish and prevent this offense. And so on—this is the reasoning of the Utilitarian, and his reasoning is right so far as it goes, for indeed this is the history of laws and law-making, as well as one side of the growing conceptions of right and wrong. But there is something more to it than this selfish idea (which though selfish is right in its time and place, as indeed all selfish things are or have been). The Utilitarian overlooks the fact that the unfoldment of the race soul causes it to feel the pain of others, more and more, and when that pain of others grows intolerable, then new ideas of right and wrong present themselves—new laws are passed to meet the conditions. As the soul unfolds it feels its nearness to other souls—it is growing toward the conception of the Oneness of things—and while the feeling and action may be selfish, it is the act and feeling of an enlarged self. Man's sense of justice grows not alone because his intelligence causes him to form a higher conception of abstract Justice, but also because his unfolding soul causes him to feel the relationship of others and to be made uncomfortable at their distress and wrongs. His conscience is enlarging, and his love and understanding is spreading out. At first man cares only for himself, all others being 'outsiders.' Then he feels a certain 'oneness' with his wife and children and parents. Then to his whole family connections. Then to his tribe. Then to the confederation of tribes. Then to his nation. Then to other nations speaking the same language, or having the same religion. Then to all of his own color. Then to the whole human family. Then to all living things. Then to all things animate and inanimate. As man's sense of 'oneness' enlarges and unfolds, he experiences growing conceptions of 'justice' and right. It is not all a matter of the Intellect—the Spiritual Mind rays are becoming brighter and brighter, and the Intellect becomes more and more illumined. As the illumination increases, man's sense of justice grows and broadens out, and new ideas of 'right' and 'wrong' present themselves.

So you see the Utilitarian idea is correct so far as it goes, but to understand it intelligently one must take into consideration the higher principles of the mind, as well as the Intellect. Man finds that it is not only 'the happiness of the majority,' but the happiness of all that is the ideal. He finds that until all are happy he cannot be perfectly happy. He realizes that until all get justice, none get it. And so he goes on, doing the best he can—blundering, stumbling, committing follies, impelled always by that growing thing in his mind, that he understands not (until his eyes are opened) but which makes him mighty uncomfortable and restless—that makes him press forward in search of he knows not what. Now that you , friends, begin to see what is the matter, you will feel less of the pain—the understanding is healing, and you will be able to stand a little aside and watch the trouble of the race in this matter of 'right' and 'wrong,' and how they are suffering from the itch of ignorance. But beware how you attempt to set them straight before they are ready for it—they will turn upon you and rend you, calling you 'immoral,' 'atheistic,' 'anarchistic' and what not. Let them alone with the 'infallible' codes of laws, morals and ethics (which are changing overnight)—let them go on making and unmaking their laws, for that is a good thing for them, and they need to do it to bring them out of their trouble. Let them tie themselves up with red-tape and chains, if they like it, and let them condemn their brother because he does not see things as they do—that is their nature and a part of their evolution. But do not let these things affect you—you know that all this constantly changing system of laws, ethics and morals is a step upward, and that no one step is absolute or infallible. You know that short of the full realization of the Fatherhood of God and the Brotherhood of Man—the conception and realization of the Oneness of All—there can be no real peace or rest. Stand aside and let the children play.

The evolving life of the soul—the unfoldment—gives you the key to all this system of change and unrest—this endeavor to square human needs with human laws—this endeavor to establish an absolute standard of right and wrong in the shape of human, relative, yardstick and scales. The race is doing the best it can—each individual is doing the best he can—led ever upward by the light of the Spirit. Hold fast to the best you see, knowing that even that best is but a step toward the real best—and do not condemn him whose best is almost as your worst. Do not sneer at human law, even though you see its imperfection—it is a needed and important step in the evolution of the race. Finite, **ative (word not clear on original) and imperfect as it may be, it is the best of which the race (the average) is capable and deserving of today. Remember there is nothing Infinite, Absolute and Perfect but the Whole—The One—The Absolute. Remember also that the race is slowly unfolding in an understanding of; a consciousness of; an identity with That One. And you, who are growing into that understanding, consciousness and perception—you who are beginning to feel the meaning of the I Am—be you as the rock against which dashes and beats the waves of the sea. Let the relative things dash themselves upon you, but be undisturbed, for they cannot harm you. They can but refresh and cleanse you, and as they roll back into the sea you will stand there strong and undisturbed. Or, as one gazing from his window upon the groups of little children playing, quarreling, disputing, 'making-up,' playing their games, making rules, imposing forfeits, awarding prizes—so view the world of men and women around you who are taking it all so much in earnest. And in both cases, send them forth your Love and Understanding, though they know not what you mean—though they cannot understand your viewpoint.

We trust that we have made plain to you that the three generally recognized theories of ethics—revelation, conscience or intuition, and utility, are not antagonistic, but are complementary. Each presents its own phase of the truth—each teaches its own lesson. And the three pillars support Dharma. Let us now consider Dharma as a whole.

As we stated in our last lesson, Dharma may be defined as 'Right Action' or, to be more definite, we might say that 'Dharma is the rule of Action and Life best adapted to the requirements of the individual soul, and best calculated to aid that particular soul in its next highest step of development.' And as we said in the same lesson: "When we speak of a man's 'Dharma,' we mean the highest course of action for him, considering his development and the immediate needs of his soul."

The student will have gathered by this time, the idea that the philosophy of Dharma holds that 'right' and 'wrong' are relative terms, and that the only absolute 'right' there is must rest in the Absolute itself. And that there is no such thing as absolute 'wrong,' the relative wrong that we see when we use the term, being merely an action resulting from either a low conception of 'right,' or else an action falling short of complying with the highest conception of 'right' on the part of the actor. In short no action is absolutely 'wrong' or 'bad' in itself, and is only 'wrong' or 'bad' inasmuch as it fails to come up to the highest conception of 'right' on the part of the actor or observer. This may seem like a dangerous doctrine, but let us consider it a moment.

You will notice by studying history and the story of the evolution of Man, that man's highest ideals in his savage state were but little removed above those of the lower animals. It was not thought wrong to kill, steal or lie; in fact, some races esteemed a man if he did these things, providing he confined his operations to those outside of his immediate family or tribe, in fact the principal objection to his killing his fellow tribesman seems to have arisen from a recognition of the fact that this course weakened the fighting and resisting power of the tribe, and the idea gradually obtained force that killing was 'wrong' if the murdered man was a member of the tribe, but right and even commendable if he be of an outside tribe. (This seems very barbarous to us now, but the traces of it are seen even to this day when so-called 'civilised people' still consider it right to kill men of another nation or people, and to 'capture' their goods, providing 'war' has been declared. The savage carried the matter to its logical conclusion, and did not wait for a declaration of war, that is the principal difference.) We find primitive man committing all the things we now call crimes, without being blamed for them, and providing the crime were commited upon a person sufficiently removed from the tribesman, according to the customs and ethics of the time, the greater the crime the greater the 'good' or 'right' was it considered.

As the race evolved many of these 'right' things began to be considered 'wrong' and 'bad,' according to the 'revelations' made by the priests and prophets; according to the awakening 'conscience' in the people arising from an unconscious recognition of their relationship to one another; and according to the working of the idea of 'utility' and 'public policy' in the developing intellect of the race. And as the race evolved and unfolded, the ideals enlarged and grew higher. Things that were considered perfectly 'right' and justifiable a few hundred years ago, even to the 'best people' of the times, are now regarded as very 'wrong' and base. And many of the things that seem perfectly right to us today, will be regarded by our descendents as barbarous, 'wrong' and almost incredible. Read a chapter of life in the Middle Ages, for instance, and see how ideals and ethics have changed. Then come near home, and see how differently slavery is regarded now than fifty years ago, not to speak of one hundred years. Then read Bellamy's 'Looking Backward' for instance, and see how it may be possible for public opinion to radically change. (We mention this book merely as an illustration—we do not claim that just those changes are to come to pass, although we know that changes just as marked and radical are before the race.)

And even in our own time we can see that different ideals are held by men and women in different stages of unfoldment, and that there is no fixed and arbitrary standard of 'right' and 'wrong' accepted by all. We may agree on the main points of ethics, but we, as people, differ materially upon the minor points. The average intelligence and 'coscience' of the people are represented by their laws and 'public opinion,' although, as we have said, the laws are just a little behind even the average ideal, just as the average 'conscience' is just a little ahead of the average rule of conduct. The average man is fairly well satisfied with the laws as they are at any particular time, although some of those upon whom the laws bear heavily consider them too strict and based upon a visionary idea of 'good,' while to men above the average the prevailing laws often seemed based upon too low and underdeveloped an ideal, and are often considered absurd, inadequate, more or less unjust, and not based upon an advanced ideal of ethics.

Not only do 'good' things grow 'bad' as time rolls on, but many 'bad' things gradually lose their 'badness' and are seen as perfectly good and proper when viewed from the point of advanced knowledge. Many things have been pronounced 'taboo' or 'bad' because they did not fit in with the fashionable religion, or social views of the times, and when custom changes, and religious ideas grow, the 'taboo' is lifted. Many of these 'tabooed' things were made 'bad' by the priests of different times, for reasons satisfactory to themselves, their power often being increased in this way.

You will notice that as time passes, the average intelligence, and the average conscience, taking form in 'public opinion' and law, demands of man a greater consideration for his fellows—insists that he 'be kind' to a greater degree. This because of the dawning consciousness of the relationship of one man to another—the growing knowledge of the Oneness of All (often unconscious knowledge). And you also will notice this fact, that while a higher standard of 'right' and 'good' is required in the above stated matter, the 'taboo' is gradually being lifted from man's action as regards his thoughts, life and actions affecting only himself. While man is expected to 'be kind' to a greater degree each year, he is being accorded more freedom and is being given a better opportunity to 'obtain a place, a free field, a harmonious expansion for his activities, his tastes, his feelings his personality, his self,' as Edward Carpenter has expressed it. The blockade is being raised—the 'taboo' is being taken off and man is to be given an opportunity to 'fearlessly and gladly live his own life,' provided only that he observe the highest degree of 'being kind' to his brothers and sisters.

Now this idea of Dharma—this knowledge that 'right' and 'wrong' are relative and changeable, instead of absolute and fixed, does not give anyone an excuse for doing anything 'bad' or 'wrong' that he would not have done under the old idea. On the contrary, Dharma holds one up to his highest conception of 'right,' and expects him to do what seems 'right' for right's sake, and not because the law compels him to do so—it expects right-action from him, even though the law has not as yet reached so high a stage. It teaches him that, if he sees a thing to be 'wrong,' it is wrong for him even though the law and public opinion have not yet reached so high a standard of ethics. The advanced man will always be a little ahead of the average conception—never behind it.

And Dharma does not teach that because an undeveloped and ignorant man may think it 'right' to commit crimes against his neighbors, that he should be allowed to do so without hindrance or restraint. While no-one would call a cat 'bad' who would steal, or a fox 'bad' who would kill chickens, still one is perfectly justified in restraining these animals from persuing their natural instincts to the injury of man. And likewise with the 'criminals' of society, while recognizing that their actions are the result of undeveloped minds and souls; ignorance, failure to live up to even the elementary ideals of ethics possible for them; we are justified in restraining them from preying on us. But the idea should not be 'punishment,' but restraint and reform. Criminals are practically savages and barbarians, and their acts while entirely 'wrong' when seen from our present viewpoint, were seen as 'right' from the viewpoint of the savage. And these criminals should be treated as younger bretheren of the race—undeveloped—ignorant—but still brothers.

The rule of Dharma is for each man to live up to the best in him—no matter whether that 'best' has been impressed upon his soul by revelation, intuition or conscience, or by his intelligence in accordance with 'utility.' In fact all three of these influences have impressed him somewhat, and his 'best' is a composite of the three influences. When in doubt, open yourself to the light of the Spirit, and your 'best' will stand out clearly under the illuminating influence. That best will be your Dharma.

And another rule of Dharma is to refrain from criticising or condemning the

And another rule of Dharma is to refrain from criticising or condemning the Dharma of another man less developed than yourself. He is not looking through your eyes—he is not standing in your shoes. He may be living nearer to his highest ideal than you are to yours—how dare you judge him? Are you so near perfect that you will set your standard up as the absolute? Will your highest ideal—and your best action—measure up creditably when laid next to the yardstick of the Absolute? Did you ever stop to consider that if you were in exactly the condition of that lowly brother or sister you would do exactly as does he or she? You cannot imagine yourself in exactly their condition, for you can think only of yourself as you are, and when you try to put yourself in their place you are able only to think of yourself (with all your past experiences and present attainments) clothed in the flesh and garments of the other. It is not the same at all—to be exactly like them you would have to cast aside all your past experiences and present attainments, and take the experience and attainment of the other instead. And in that case, would you not be the other instead of yourself, and could you then (being that other) act differently from him?

The student who has followed us in our consideration of the schools of ethics—the three pillars of Dharma—very naturally asks us what crowns the structure—what ideal of Dharma holds out to those who are ready to perceive it. When one has mounted into the temple supported by the three pillars, what does he find there? Let us see what answer Dharma gives to these questions. The main point to remember in the consideration of 'Right Action' as seen from the point of view of Dharma, is that the soul of man is in a state of evolution or unfoldment. It is moving, stage by stage, from the lowest to the highest—from the idea of separation to the knowledge of Oneness. This unfoldment is the aim of life—the Divine Plan. This being the case, can you not see that anything in the line of that unfoldment that aids it and tends to forward the work is 'Good' or 'Right?' And then, equally true must be the statement that anything that retards that unfoldment or tends to delay or frustrate it must be 'Bad' or 'Wrong,' when measured by the same standard. It is true that you may say 'Not-Good' or 'Not-Right,' instead of 'Bad' and 'Wrong,' or you may say 'Less-Good,' or 'Less-Right' if you prefer the terms—but the meaning is the same, no matter what words are used. The 'Right' and 'Good' falls in with the plan of unfoldment, while the 'Wrong' or 'Bad' tends to retard it or to frustrate its work. It is 'right' for the tiger to be blood-thirsty and revengeful, for that is not contrary to his stage of development, but for a developed man to revert to that stage, or stages corresponding to it is 'Wrong,' because it is a going back or retrogression. For an advanced soul to harbor feelings of hate, revenge, jealousy and the like, would be 'wrong' for it would be a going back to stages long since past, and would be contrary to the knowledge and intuition of that man. In climbing the steps of the contrary to the knowledge and intuition of that man. In climbing the steps of the temple of Dharma one man may be on the third step, and a second man on the fifth. Now if the man on the fifth step descends to the fourth one it is a going back for him, which is 'wrong;' while if the man on the third step advances to the fourth one it is a going ahead for him, which, consequently is 'right' and desirable for him, for he is advancing. The law of evolution and unfoldment leads upward. Whatever falls in with that law is desirable and right—whatever goes contrary is undesirable and wrong. If a teacher has a dull or wilful scholar, and after working hard with him she finds that he is doing 'just a little better,' she praises him for the improvement and is greatly pleased. But that same teacher would be greatly distressed if one of her brightest and best behaved pupils would do just the same thing for which she had just praised the poor scholar! And yet both acts would be the same, when seen from one point of view, and yet how different from the broader outlook. Do you see what we mean?

Go on dear friends and scholars, living up to your best. Read what we have written in Lesson I of this series and learn to 'seek in the heart the source of evil and expunge it.' Be a tamer of the wild beasts within you. Learn to cast out these relics of the past. Learn to keep in leash the lower animal parts of your nature—drive the beast to the corner of the cage, in spite of his teeth and claws. Learn to grow and develop and unfold until you are able to reach that step of the ladder of Attainment when you may look upon the past and realize that Dharma has become a part of the past with you, for then you will have entered into that consciousness of the Real Self, and will be able to see things as they are. Then you will receive the light of the Spirit without the dimness caused by the sheaths. Remember the words of 'Light on the Path.' "Make the profound obeisance of the soul to the dim star that burns within—steadily as you watch and worship, its light will grow stronger. Then you may know that you have found the beginning of the way—and when you have found the end, its light will suddenly become the infinite light."

Peace be to thee.

Lesson X
The Riddle of the Universe

Table of Content

In Lesson VI, of the present series, entitled ' *Gnani Yoga* ,' we reminded the student that we had touched merely upon one phase of that branch of the Yogi Philosophy, and that we would take up some of its other features in subsequent lessons. The subject of Gnani Yoga is so large that many volumes could be written upon it, in fact, very many have been written in past ages, and thousands of volumes have been inspired by its teachings. In this lesson we shall touch upon some of the more important phases, and endeavor to present them in a plain simple style that the underlying principles may be grasped, at least partially, by many who have found other presentations of the subject too abstruse and technical. As we stated in Lesson VI:

All existence, conscious or unconscious, is an EMANATION of one Being.

This underlying 'Being' has been called by many names by philosophers, the terms best adapted to it being 'Spirit' or 'The Absolute.' The word 'Absolute' is used in the sense 'Unconditioned; Free from Limitation; Complete in Itself; Depending on nothing else; Actual; Real.' In other words, it is 'The Real Thing.' We wish you understand how we use the word as much misunderstanding arises from a confusion of terms, and their meanings.

In our consideration of the subject we shall use the word 'Relative' quite frequently. This word is opposed in meaning to 'Absolute,' to the extent that it implies that it arises from the Absolute—it is incomplete; conditioned; limited; depending upon something else; partial (not in the sense of a separate part, but in the sense of an imcomplete view or conception.) In our consideration of 'Things as They Are' we may cast aside one after another *relative* feature or quality—that which remains at the last, incapable of further analysis, exclusion or division, is 'the thing in itself;' the 'absolute' thing. The Yogis often speak of the Absolute as 'the Thing as It is'—the Relative being 'The Thing as It *Seems* .' A simple plan of keeping the idea clearly before the mind, is to think of the Absolute as 'The Whole Thing, as it is'—and of the Relative as 'An incomplete and imperfect view of one phase, aspect or quality of the Whole Thing.' It is quite difficult to give an intelligent idea of the exact meaning of the two terms, for the reason that if we could understand the exact meaning of the word

'Absolute,' we would understand the Absolute itself. The word is the feeble effort of man's mind to express an inexpressible idea. Man's mind, in its present state of unfoldment, is 'relative,' and therefore is unable to grasp within itself the full meaning of the term 'Absolute.' So all it can do is to form an idea of its own limitations and boundaries, and then, realizing the relativeness of its own conceptions, it calls that which is without the boundary 'Absolute.' Man's mind cannot grasp the full sense of Absolute Space (Infinity); Absolute Time (Eternity); Absolute Intelligence; although it may be able to understand the general meanings of the terms by reason of its understanding of the relative phases of the things. For instance, man is able to draw a circle on a piece of paper, the circle enclosing a measure of Space—by thus expressing Relative Space he forms a conception of Absolute Space (Infinity), as 'all the space lying outside of the circle, in all directions, to infinity.' In the same way he knows Time—he measures off a second, a minute, an hour or a year—all relative terms. Having done this, he is able to think and say that all that lies on either side of the measured time—back of it, or ahead of it—is Absolute Time, Infinite Time, or Eternity. In the above illustrations, the Absolute Time and Absolute Space, of course include the relative thing that man has measured off or set aside, the separation or setting aside existing wholly within the mental conception of the man, and having no actuality or reality in truth. One may form a mental conception of a 'part' of the Absolute, in the sense that his attention is limited to that particular presentation of the thing apparent to his immediate consciousness, just as one may see a 'part' of the ocean, by looking through a telescope pointed at it, but that 'part' is not a part in the sense of a 'separate' or 'divided' thing—the 'separateness' or 'division' being wholly a matter of his consciousness, due to his inability to see the whole. Likewise, one cannot separate a portion of Space or Time from the whole—all that he can do is to form a relative conception of Time or Space and give it a name—he cannot detach either from the whole, in reality. In fact both Time and Space are purely relative terms, used by man to help him form a finite idea of Eternity and Infinity. Both words presuppose, of necessity, a measuring, or setting apart, while Infinity and Eternity having no limits, cannot be measured at either end, and are Absolute terms.

This Being—Reality—Spirit—Absolute—The Thing that IS—The Real Thing—The Whole Thing—of course is inconceivable to the finite human intellect. Man's higher states of consciousness, as they unfold, help him to understand the matter more fully, but none may understand the Absolute fully, unless he be the Absolute himself. The Final Secret is insoluble to our ordinary consciousness, or any consciousness outside of the Absolute Consciousness. But as our consciousness unfolds, we may obtain (and *do* obtain), further and fuller knowledge—as sheath after sheath is thrown off, and the rays of the Spiritual Mind beat upon our consciousness, we are able to *know* many things formerly thought to be unknowable. And we may make good use of the intellect in this matter. We have been told, so often, that we must take certain things 'on faith,' and that it was 'no use bothering our minds concerning them,' but this is only a partial statement of truth, for the Intellect *does* give us a reliable report concerning the real nature of things, and which reports, although only partial and incomplete, are worthy of respect. This is particularly true when the Intellect has received the beneficent light from the Spiritual Mind resulting from the recognition of the higher principle and the willingness to accept light from it. Although our first realization of God does come in the way of a blind faith, caused by a feeble ray of the Spirit breaking through even the dense material sheaths of the soul, and although much of the following 'knowledge' of the Supreme Something that is back of and under it all is 'intuitive' and 'not from the Intellect,' still the Intellect is able to give us valuable information, and is a proper instrument for such inquiry into truth. The higher teaching—the Spiritual Knowing—is not contrary to Intellect, but simply goes further along the line—it does not contradict Intellect, but simply transcends it. And Intellect will bear it out from its own store of knowledge, if properly asked. The Intellect is not a mocker—a liar—although many metaphysicians would have us to so consider it. It gives accurate reports of matters coming before it, although often our undeveloped powers of judgement and discrimination cause us to misinterpret its message. When the Intellect is held to a clear answer, it will show us that it is *forced* to admit certain things from certain premises—that it is *unable* to conceive the opposite conclusion. Let us not fear the conclusions of the Intellect—let us not fear to apply its tests to our Faith. The Intellect has its limitations, but it is true so far as it goes, although our imperfect and mistaken judgement of its messages often leads us astray. In our search for knowledge we must call on all planes of the mind. Let us not, with many denominational teachers, consider the Intellect foreign and antagonistic to religious knowledge. Let us not, with many of the material teachers, consider Intellect everything and the higher states of consciousness mere illusions, and false witnesses. Each phase of the mind has its province—they are sisters—let them walk hand in hand, helping, explaining, agreeing—instead of declaring themselves sworn enemies. Let us see what the relative Intellect can tell us regarding the Absolute—what the finite Intellect can inform us regarding the Infinite. It is true that we cannot see 'the Thing in Itself' by the Intellect, but inasmuch as the Intellect is a partial maifestation of that 'Thing,' and inasmuch as unless we use the Intellect, we, in our present state of unfoldment, cannot think of the 'Thing' at all, we may feel fully justified in asking the Intellect the question: "What can you tell us concerning this thing/" And in the following pages we will endeavor to tell what is the answer of the Intellect. Later on, we will offer the evidence of the higher plane of the mind—the message of the Spiritual Mind, so far as it has been shown us.

The mind of Man when it unfolds sufficiently to reason at all about the Universe—Life—Existence; when it forms even the elementary idea of Cause and Effect—when it reaches the stage of consciousness known as Self-Consciousness, that is, at which it forms the idea of the 'I' and the 'Not I'—invariably conceives the idea of 'something back of its all.' The man's first ideas are crude, but he grows in understanding and constantly improves upon his idea of the underlying cause of Life and the Universe. In addition to his intellectual conception, he is impressed by a 'feeling' of a Higher Power, which feeling he afterward called 'faith,' and the manifestation of it 'religion.' He evolves fanciful theories, according to the direction of his religious thought and teaching, and invents gods without number (not to speak of devils), to explain that which the mind and 'feeling' insisted upon.

After a bit the thought on the subject split into two forms—the thought of the priests, and the thought of the philosophers. The priests contented themselves with assertions that their particular god or gods 'created' everything and invented fanciful tales to illustrate the same, as time went along. The philosophers generally discarded the theory of the priests, and attempted to explain the thing by theories of their own, although as a matter of safety and prudence, they generally took care to fall in with the prevailing religious ideas, at least so far as words were concerned. After a time, the priests, inoculated with the reasoning of the philosophers, invented 'Theology,' a system of philosophy attempting to explain 'why' and 'how' a preconceived personal god did certain things, and what was the logical conclusion of certain theories starting from a certain premise. Then metaphysics sprang into existence in response to the needs of men's minds. Metaphysics is the name given to the science of the inquiry into the 'reality' of things—the reality as compared with the 'seeming'—the seen, as compared with the unseen—the subjective as distinguished from the objective—an inquiry into the Absolute, in fact. Metaphysics tried to find 'the thing in itself,' while Theology contented itself with assuming a Deity (usually a personal God), and attempting to reason out the attributes, nature, etc., of that Deity, and the relation of the Universe to that Deity, who was assumed to be its Creator. Later on came the material or physical scientists, who attempted to explain the Riddle of the Universe upon a purely physical or material basis. The theologians, metaphysicians, and physical scientists of the Western world have fought each other's theories vigorously, and for a time were very far from each other. The

Oriental thinkers, however, saw in theology, metaphysics, and science only varying phases of the same subject, and so the friction was avoided. In passing, however, let us say that the advanced theologians are fast coming to an understanding with the advanced metaphysicians, and the advanced scientists are meeting the other two on many points. They eventually will agree in the main, the principal points of difference now being mere words—they are searching after the same Thing, and *must* eventually meet.

The theologian; the metaphysician; the philosopher; the scientist; each assumed the necessity of there being 'something underneath' Life and the Universe. Their minds could not get away from that idea—something forced upon them by their Intellect. Some thought that this 'something' was an extra-universal thing—a something outside of Life and the Universe, and which 'created' it. Others thought that the 'something' was the 'Reality' of Life and the Universe, as distinguished from the appearance or partial-reality, but which was not apart from the Universe, but the soul or moving spirit within and of it. The theologians called it God; the metaphysicians called it Mind, Reality, Actuality, Truth, and similar names; the scientists called it Matter, or Force, or even Force-Matter; the philosophers called it Substance, Life, *etc.* But by each name, these thinkers meant 'The Thing in Itself'—the Thing after all its 'appearances' had been drawn iinto it—The Ultimate—The Absolute.

We do not think it necessary to devote more space to the statement that the human mind is compelled to think of an 'underlying something'—the Thing in Itself. All thinkers (no matter what their schools or theories) admit this conclusion, and every man will surely find this conclusion in his own mind, if he will search for it. Therefore we may assume as an axiom ('a self-evident and necessary truth; a proposition which it is necessary to take for granted'—*Webster*), the following statement:

First—The Absolute IS

We are then led to a consideration of what our Intellect informs us regarding this thing that IS—we must see whether the mind contains any more 'self-evident truths;' 'propositions necessary to take for granted;' things which the mind cannot help believing. The conception of the fact that the Absolute 'is,' carries with it the corollary, or consequent conviction, that:

Second—Whatever really 'is' must be the Absolute.

There cannot be two or more Absolute Beings or Final Things. There can only be *One* Absolute or Final Thing. All else that *appears* to be must be relative—things relating to, or arising in connection with the Absolute—'of' It. The Absolute is what really IS; and everything that really IS must be the Absolute. The two statements of truth are necessary to each other, and cannot be divorced.

When we say ;IS' we of course mean *really* is, in its entirety and completeness—not that which is imcomplete and unable to stand by itself—not 'appearances' of reality. Or, perhaps this may appear plainer to you: There cannot be tow Whole Things, or two Totalities, or two Alls. *One* Whole Thing; Totality; All; is the necessity of the Intellect. These terms, of necessity, are all more or less imperfect, and fail to carry the full meaning. Some words will mean more to one student—others more to other students—therefore we have used several. The one term, in place of 'The Absolute,' that seems to be more readily grasped by beginners, is the one used in the first part of this lesson, *ie.* 'The Whole Thing, as It *Is* .' This second statement leads us to a third, which is akin to it, namely:

Third—The Absolute comprises ALL that there really is; all that there ever really has been; all that really ever can be. The All must comprise ALL. And it must always have comprised ALL. And it must always comprise ALL. This from the very nature of things, as conceived by the Intellect. All must always be ALL. There can be nothing outside of the ALL. And whatever IS must be in the ALL. There is no outside of the ALL—nothing can exist outside of it. To say that a thing exists outside of the All, is to state an absurdity. The Absolute never had a beginning, therefore there could have been nothing before it. And there can be nothing come from anything but it. And as it has no ending there can be nothing to come after it. So it must comprise all there is, has been, or will be. With this idea in mind, let us consider the fourth statement:

Fourth—The Absolute is Omnipresent—present everywhere at the same time.

This statement is self-evident. There can be no place outside of the All. There can be no existence or presence except in the All. The All must be Everywhere. There cannot be a place with *nothing* in it. The Intellect is unable to grasp a conception of *Nothing* as an actuality; a reality; an absolute fact. An *absolute* Nothing is unthinkable, for an absolute thing is *something* , and 'something' is opposed to 'nothing.' 'Nothing' is a negative term, and is used to denote the absence, or apparent absence, or of some relative thing. The Absolute being All, it must include everything (see Statement III). That which we call space; time; matter; mind; energy; etc., are but relative manifestations of the Absolute. Therefore it must be present everywhere, at the same time. Any other idea is unthinkable.

Fifth—The Absolute is Omnipotent—All-Powerful—Possessing Unlimited Power—Possessing all the Power there is.

This statement must be self-evident, if we admit the statements that the Absolute is All; is everywhere; is universal, and providing that we admit that there is such a thing as Power or Strength. Of course, it may be argued that Power and Strength are relative terms, being things relative to or incidental to the Absolute, rather than absolute things in themselves. This reasoning is correct, at the last, but we are conscious of something we call Power or Strength, which we are justified in considering a relative manifestation of the Absolute. If there is Power (even relative) it must be 'of' the Absolute. There can be not other Power. The Absolute must be given credit for *All* Power—not partial Power—not simply more Power than something else possesses—but ALL Power; All the Power there is—Unlimited Power—Power enough to accomplish anything. Later on, we shall speak of Power as an Appearance or Manifestation of the Absolute, and as relative in that sense. This axiom conveys the self-evident truth that *all* of that which we call Power, is a manifestation of the Absolute, and that there is *no* Power possible from any other source, for there is no other source from which it can come. Some metaphysicians make the statement: "The Absolute is All-Power—God is Power," but we regard Power as a relative manifestation of God or the Absolute, instead of a name for 'the Thing in Itself.' We regard Matter and Mind in the same way, as shall more fully and at large appear, in this and following lessons.

Sixth—The Absolute is Omniscient—All-Wise—All-Knowing—Possessing All Knowledge—Knowing Everything—Having Infinite Knowledge.

This means that there is nothing not known by the Absolute; nothing not *absolutely understood.* If there is a single thing that is not fully known by, and understood by, the Absolute then the words 'Absolute' and 'Omniscient' are meaningless and absurd. This, of course, applies to all knowledge apertaining to and concerning the past; present; and future, if we may be permitted to use these relative terms. The Knowing must be complete to be Omniscient—complete down to the smallest detail—to the final point. The Being possessing Omniscience cannot make mistakes; change its mind by reason of improved knowledge; cannot err in judgement, discrimination, or any other process of what we call 'mind.' Such Knowledge and Wisdom must indeed be *absolute* , to fit the term. When the Absolute knows *everything,* it simply knows itself, for *it* is everything in everything. We must admit the existence of 'Knowledge,' for we know it, relatively, in an incomplete and unfolding degree in ourselves. We not only 'know,' but 'know that we know.' And admitting the existence of 'knowledge' or 'intelligence,' we of necessity must admit that such 'knowledge' or 'intelligence' must pertain to the Absolute, and be possessed by it or within it, or at least be 'of' it. Whatever Is must be of the Absolute. And the Absolute must possess ALL that there IS of anything, or everything. In our consideration of that manifestation of the Absolute which is called 'Mind,' we shall speak of the universality of intelligence.

Seventh—The Absolute is Infinite.

This statement is almost superfluous, as the term 'Absolute' carries the term 'Infinite' with it, and yet there is a shade of difference between the two, and so, 'Infinity' may be spoken of as a quality of the Absolute. Infinity means: "Unlimited or boundless, in time or space; without limit in power, capacity, intensity or excellence; perfect; boundless; unlimited; unbounded."—*Webster* . 'Without Limit' gives the idea. The Absolute is without limit or bounds, because it is everywhere in space and time (if we must use the words); because there is nothing with which to limit or bound it, and a thing cannot limit or bound itself; because there is nothing outside of; beyond; or back of it; because there IS nothing but itself. Infinity is an absolute term, and the mind cannot fully conceive it, although it intuitively perceives it.

Eighth—The Absolute is Eternal

Webster defines the word 'Eternal' as: "Without beginning or end of existence; always existing; underived and indestrucible; everlasting; endless; infinite; ceaseless; perpetual; interminable." We cannot conceive of the Absolute as having had a beginning, neither can we conceive of it as ever having an ending. If we try to think of it as ever having ha a beginning, we must think of it as proceeding from something else, and in thus thinking we make the Absolute a *relative* , and set up a new Absolute a little farther back, and so on *ad infinitum.* The mind is unable to think of the Absolute as having a beginning, for a beginning presupposes a cause, and that cause another cause, and so on. The mind cannot admit such an idea, and so must be forced to admit that back of all the effects arising from causes there must BE a something without a cause—a something that always existed—a 'Causeless Cause'—The Absolute. It is true that in the world of relativity we have never seen a thing without a cause, because the law of cause and effect is in operation in that relative world, but all these so-called causes and effects are *within* and 'of' the Absolute. There is no cause outside of the Absolute to affect it—there is *nothing* outside—there is no *outside.* This is hard for the untrained mind to grasp, but every mind must be forced to this conclusion, for there is no escape for it—the mind cannot help itself, and must admit the truth, although not able to understand it. The Intellect likes to cling to the idea of Cause and Effect, and is loath to part with it, even in considering the Absolute. But abandon it it must, for it is compelled to admit an exception, and a single exception breaks the law, and shows its relativity. For instance, if one admits that there is a 'First Cause,' the chain of cause and effect is broken, for the the 'First Cause' is something without a cause, and therefore the law cannot be an absolute one—the exception breaks it. Or, on the other hand, if one claims that the law of cause and effect is infinite, the answer comes that an infinite thing can have no beginning; and a thing without beginning—a beginningless thing—can have no cause. And so in this case, also, the chain is broken, and the mind must admit that there must be something without a cause. In the last case, the Intellect is using an absolute term, 'Infinite,' which it cannot understand, has knocked the bottom out of its own argument, and is forced to assume that there is a 'Causeless Cause,' although it is unable to illustrate that thing by anything in its own experience. It does the best it can, and so, at least, is frank to admit the existence of something which it cannot undertand—in fact, it is compelled to do so if it is honest with itself. Cause and effect are relative things, not a necessity to the Absolute. Eternity is an absolute term, and the Intellect cannot fully conceive of it, although the mind intuitively perceives it. 'Time' is a relative term used by man because of his inability to grasp the absolute truth. Man is never able to grasp a moment in time, for before the mind can fasten upon it it has passed into the past. Time is relative and the greatest period of time that the human mind is capable of imagining or thinking about, when compared to Eternity or Absolute Time, is but as a strand of a spider-web when stretched before the lens of a telescope the field of which embraces Infinite Space—in fact the spider-web would have to be reduced an infinity of infinity before it would begin to answer for the purpose of comparison. An æon of countless millions of years, when compared with Eternity, or Absolute Time, comes so near being absolutely (?) *nothing,* that only the Absolute Mind could distinguish it. Advanced minds in their teachings inform us that they often lose their sense of relative time entirely, in their consideration of Eternity or Absolute Time, and a million years seems as but a moment, in the thought. The same thing happens when the advanced mind explores the mental regions pertaining to Space—the relative is lost in the Absolute, and relative Space melts into Infinity. Time and Space are relative terms, belonging to the finite mind of Man of today —*when the Absolute thinks, it thinks in terms of Infinity and Eternity—its own terms.* From the Absolute (even our puny intellect can grasp this) everywhere is Here—every Time is Now.

Ninth—The Absolute is Indivisible.

The Absolute is the All—the Whole Thing. It cannot be divided into parts, because there is nothing to divide it—nothing to divide it with—and nothing to 'fill in the cracks.' Therre can be no real partition, division, or separation of the Absolute. It always has been the Whole—always will be the Whole—is the Whole noow. It is an Ultimate thing—not capable of being separated, divided orr parted. The mind is incapable of conceiving of the Absolute as being broken up into bits; separated; divided, etc., for the reasons given above. The mind refuses to form the picture, and is forced to acknowledge the truth of the above statement. It is true that in our finite conception of things we may use the relative terms: 'part of,' or 'portion of' the Whole Thing, or Absolute, meaning the particular presentation of the Whole coming within the field of our consciousness. We are unable to see the thing in its entirety, and consequently speak of that which we see as 'a part,' or 'a portion' of the Absolute or Whole. But the limitation is within ourselves, and our mind makes the relative distinction because its field is too limited to take in a view of the whole. The mind breaks up the Whole into these limited and partial views, and calls each 'a part,' although in the absolute and true sense there is no partition, division or separation of these so-called 'parts, and in reality and truth the Whole remains unchanged and unseparated, although the little finite, relative, field of consciousness breaks it into imaginary 'parts' for its own convenience and accomodation. The matter may be illustrated crudely, by the following example. From the window by the side of which this lesson is written, there may be seen a great mountain range. As far as the eye reaches, it extends. Our eye takes it in as a whole, or rather recognizes it as a whole as it sweeps along its stretch, notwithstanding that at no time does the field of vision cover the whole range. Still the sense of continuity and wholeness is there, and if the eye were to be placed at a sufficient distance, it would take in the whole picture as one. But suppose that we wished to photograph this range, from this window. We would be compelled to first point the camera at one 'part,' and then after snapping it, point it at another 'part,' and so on until we had secured pictures of the whole. The several pictures would show no connection with each other, and the whole range would appear as if broken up or separated into 'parts' or 'portions,' and yet in reality there has been no partition, separation or division in the mountain itself. The mountain itself remains unchanged—whole, and undivided. Distribute the pictures, and each person looking at his particular one would see only a 'part,' each looking different, and having no connection with any other, unless the two be placed together. One wishing to get a correct view of the range, would have to piece together the 'parts' before he could see a representation of the whole without division or separateness. And yet, whether the pictures be viewed separately or together, the mountain itself remains the same, undisturbed and unaffected by the 'appearances' of the pictures. The illustration is quite crude and imperfect, but may help to show you how, even on the physical plane, a partial view may give one the impression of 'parts' and 'separateness,' which impression has no basis in reality or truth. *Every so-called 'part' of the Absolute is in touch with every other 'part' and the Whole—all is One, undivided, indivisible, incapable of partition or separation.* Remember this, students, you will need this truth so solve problems as we proceed.

Tenth—The Absolute is Unchangeable, Constant and Permanent.

Intellect is compelled to admit this statement as self-evident. The Absolute cannot change, because there is nothing into which it can change without losing itself, and it is inconceivable that the Absolute could lose itself or its identity. All outside of the Absolute—the All—is 'nothing,' and something cannot be nothing, much less can the 'Whole Thing' become 'Nothing.' The Absolute, of necessity, must be the same thing always, yesterday, today and tomorrow. It is perfect, therefore cannot be improved upon. It is all wise, therefore cannot commit the folly of making mistakes and losing its Perfectness. It is all Powerful, therefore it cannot lose or suffer to be taken away from it anything that it has, even if there were anything outside of itself to take it away. There is nothing outside—there is no outside—there is nothing that can affect it in any way. Being Everything that really IS there cannot be anything into which it can change. There is an unvarying stability and constancy about the Absolute. There can be no evolution, development, or growth on its part for it is already Perfect, and there is no field for growth. These things being the case, we must realise that all that we call change; growth; improvement; progression; retrogression; life and death (as commonly understood) are relative terms, and are but incomplete appearances of the Absolute, and are not absolute facts. They are only 'appearances' of Reality, the trouble being with our finite minds which see only a small and often distorted part of the Whole, and, not understanding, mistake that imperfect part for the Whole—mistake the appearance for the reality. We turn our telescope on the star, and when, shortly after, it passes out of the field of vision, we say: "It is gone," when in reality, the star is still in its place , but we have moved and seen it not. The shifting and changing that we think are real, are but the waves, foam and bubbles on the bosom of the ocean, mere surface appearances—the ocean is unchanged. The Absolute is outside of the law of cause and effect. Cause and effect cannot touch it, because they are relative things, dealing with other relative things, and touching not the Reality or Absolute at all. The Absolute has no beginning, can have no ending; has no cause, and is not the effect of anything. From the position of the Absolute, there is no such thing as the law of cause and effect, such law being a relative thing having only the world of relativity for its field of operation. Cause and effect are relative appearances *within* the Absolute, and having no control over it—they are creations, mere instruments or tools of the Absolute, serving some Divine purpose of the moment, but possessing no reality to the Absolute. The Absolute is free.

Eleventh—That which is not Absolute must be Relative to the Absolute, or else Nothing at all. That which is not the Absolute Being ('the Thing in Itself')must be 'of' it, or else be nothing at all.

This statement is a corollary of statements I, II and III. All Reality—and all of relativity—must be either thee Absolute itself, or else 'of' the Absolute. In other words it must be either the Absolute (the Whole Thing as It Is), or else the Relative ('an imperfect and incomplete view or aspect of the Whole Thing'). If it is neither of these two things (which are really *one* thing, you must remember), then it is *NOTHING* —a Lie—an Illusion of an Illusion—a mistaken judgement of a Relative thing (or a series of such mistaken judgements), or a positive lie having no foundation either in the Absolute or the Relative.

THE THREE GREAT MANIFESTATIONS OR RELATIVITIES

The ordinary Intellect is unable to see plainly, or comprehend fully, the Absolute in Itself. But the relative aspects of the Absolute are apparent to the ordinary consciousness, and a glimpse of the 'thing in itself' (Spirit) may be had through the Spiritual Mind as the consciousness unfolds so as to admit its rays. Although a little ahead of that part of our subject, we think it better to make the following statement in order that the student's mind may rest for a moment in the asking of the question that must inevitably come after a consideration of the above eleven statements. The question we mean is this, coming from Man: "And where am I in this Absloute and Relative?" Or as an American recently asked: "Where do *I* come in?" The question will be taken up in our final lesson, but we have to say this here: Man, as he seems to himself today, has within him both the Absolute ; the Relative. This is what we mean, he has within him, his Real Self, Spirit, which is Absolute. This Spirit is surrounded by a mass of the Relative, *viz* : (1) Matter; (2) Energy or Force; (3) Mind. The Sanscrit terms for the above are: *Atman* , meaning Spirit, or the Eternal Self; *Akasa* , meaning Matter, or the all-pervading material of the universe; *Prana* , meaning Force, Energy, etc., and *Chitta*, meaning 'Mind-substance.' The Yogi Philosophy teaches that these four things are found in all things in the Universe of Universes. The *Atman* or Spirit being the Reality, is present everywhere, in everything. But not in the way of being shut off, or separate, or a piece allotted to every particular object. It may be described as 'brooding' over the Universe and being in, under, around, and all about everything. We may speak (and we have in these lessons), as Man having within him (or else, as 'being'), a 'drop from the Ocean of Spirit'; a 'Spark from the Divine Flame,' a 'Ray from the Sun of Spirit,' etc., but these are mere figures of speech, for there is no separation of Spirit—there cannot be (see Statement VIII). Instead of individual men being like pearls having a bit of gold in their center, they are like pearls strung upon a gold chain, the same chain being in and through each. This is a most clumsy illustration, but may give a faint idea of the essential difference between the two conceptions. Each relative entity, or center of consciousness, or atom, or thing (call it what you will), rests upon this golden chain of Spirit, *is* a point on that chain, in fact. The pearls passing along the chain are composed of matter*(Akasa)* ; possess Force or Energy *(Prana)* ; and Mind Substance *(Chitta)* , all of which three substances, or things are relative manifestations of the Absolute, the Spirit being the only 'thing in itslf' apparent—the only 'real thing' about man, for the other three are interchangeable, temporary, incomplete, etc., and lacking in the qualities that belong to the Absolute as we have mentioned them in the above statements. We shall take up this matter of the constitution of Man, in our next lesson, and merely mention the above in this place, as an aid to the student, and partially to answer the inevitable question that comes up at this part of the instruction. We must now go on to a consideration of the Three Great Manifestations or Relativities. We will then speak of the Spirit, *Atman* , or Absolute, and Man's Relation to God, which is the heart of 'The Riddle of the Universe.' The Spirit is the Unmanifest—Matter, Energy and Mind are Manifestations (relative, of course) of the Absolute. Remember this always, in order to prevent confusion.

The Three Great Manifestations of the Absolute, which may be sensed, studied, and comparatively well understood by the Intellect of even Man of today, are as follows:

(1.) Matter, or Substance *(Akasa)* (2.) Energy, or Force *(Prana)* (3.) 'MindSubstance' *(Chitta)*

These three divisions are recognized by the modern advanced Western physical scientists, although some of them try to 'dodge' the last-mentioned form. In our consideration of the subject, we shall give you the views of the best Western thinkers, or rather the result of their speculations and investigations, so that you may see how closely they are approaching the Yogi Philosophy, at least so far as the relative 'world of form' is concerned. The Yogis know that the abovementioned manifestations are not really *three* , but are three phases of one manifestation, their teachings being that Matter is a grosser form of Energy or Force, gradually shading and melting into the latter; also that Force or Energy is a grosser form of 'MindSubstance,' gradually shading and melting into this last-mentioned manifestation. And the MindSubstance in its highest phases and operations almost reaches the plane of Spirit, from which it has emerged, in fact, it becomes so fine at the point of its emergence, that the human mind (even the mind of the most advanced souls), cannot point to the *exact* line of difference. These things we shall consider later. Our first concern is a consideration of the Manifestation of Matter.

(I) Matter. (Akasa)

'Matter,' is a word or term used by scientists to designate that substance of which the material and physical Universe is composed, which substance is claimed to have extension in space which it occupies, and to be perceptible to the senses—the 'body' of things—the 'substance' of things. It is usually divided into three classes, or phases, *ie.* Solid, Liquid and Aeriform. Solid Matter is matter whose parts firmly cohere and resist impression, such as stone, metal, wood *etc.* Liquid Matter is matter having free motion among its parts and easily yeilding to impression, such as melted metals, tar, treacle, oil, water etc., in short, matter that 'flows.' Aeriform Matter is matter that may be called 'elastic fluids,' such as vapor, gas, air *etc.* Of course, these three forms of matter are really variations of one form, for all matter may be placed into either and all of the three classes by a change in temperature, for instance, Ice is a kind of matter in Solid form; Water the same kind of matter in Liquid form; Steam the same kind of matter in Aeriform. The degrees of temperature, producing any of the three mentioned forms vary, but any and all forms of matter are capable of changing their form, as above, upon being subjected to the proper temperature. For instance, Air, which is generally thought of as being Aeriform, has been liquidified and changed into Liquid Air by the application of a very low degree of temperature, and science knows that if a sufficiently low temperature be produced, the Liquid Air would 'freeze' and become solid. Likewise, take Lead, which appears as a solid in our ordinary temperature, and subject it to sufficient heat, and it 'melts' and becomes a liquid, and if a still higher temperature be applied it will pass off into a 'gas' and become Aeriform. This is true of all the elements of Matter, the degree of heat regulating the form. Heat is known to science as a form of force, the degree depending on the rate of its vibrations, so that the change in the apparent form of matter is the result of the playing upon it of Energy or Force (the Second Manifestation). Certain gases combining in certain proportions produce liquids, for instance, Water is composed of two parts of Hydrogen gas, combined with one part of Oxygen gas. And certain other Aeriform substances are composed of other 'gases,' for instance Air is composed of Oxygen and Nitrgen, combined in certain proportions. Of course, both Water and Air may, and do, hold other substances in solution, but the elements named are the only ones necessary, and the matter held in solution may be subtracted without impairing the virtue and nature of the solvent. The same form of matter may assume apparently different phases, for instance, the rocks composing the earth's surface crumble, disintegrate and are resolved into 'earth,' 'dust,' 'dirt,' *etc.* Then the plant-seed, sprouting and sending forth roots and shoots, draws upon this 'dirt,' taking from it certain elements needed for its welfare and life, transmuting these elements into its own substance, cells, etc., and so that that was once a part of a rock, is now a part of a plant. Then along comes Man, who eats the plant, and its matter is transformed into bone, muscle, blood, and even brain of the man. If an ox eats the plant, and man eats the ox, the result is the same. The element in the rock is now in the man. And throughout this change, although the form, shape, and character of the matter has changed, not a single atom of the original matter has been destroyed. Constant change and infinite combinations, but eternal existence is what physical science claims for the atom of matter. That which was once an atom of the rock, and is now an atom of matter in your body, will, in time, be a part of the plant or animal life of some other form of creature, and will always be so, and has always been so, according to science. Science seeing this apparent eternity of Matter, naturally jumps to the conclusion that Matter is the Absolute thing, ignoring the fact that it is but the relative manifestation of something behind it—the Absolute Being. Physical Science has analyzed matter until it has been able to classify it into about seventy classes, called 'elements,' which it has assumed to be unltimate, that is, incapable of further analysis or division. The Yogi Philosophy teaches that these so-called elements are but forms of one element—that there is but *one* form of matter, as may be found when chemistry reaches a higher stage of development. Modern science is reaching the same conclusion, although it has not been able to positively demonstrate it by experiment.

Then science has assumed that Matter is composed of minute atoms, not visible to the sight, and that the Ultimate Atom is incapable of further division, and is therefore the 'real thing' in matter. Some have held that this Ultimate Atom is the Absolute, from which all the elements, and then all the forms of matter have sprung, and also all that we call Energy and Mind are incidents and qualities of this Atom. They would have made this Atom their God, but alas! still more recent discoveries have shown them that their Ultimate Atom is not ultimate at all, and they are now hunting for another Ultimate Something in Matter. They will find, as did the Yogis thousands of years before, that when they reach their 'Ultimate' in Matter it will dissolve and melt into Force and Energy, and then they must hunt for their Ultimate Atom of Force. Advanced science has hinted at this very fact within the last few years, and we may expect the fact to be accepted generally before very long. When the scientists then probe Force and Energy until they find its 'Ultimate,' they will come to a melting point when the elusive Force will dissolve into MindSubstance, and that back of 'MindSubstance' is the Absolute. But that is a long way off for the physical scientist, although an old fact for the Yogis.

We have reached the end of our space, and must postpone the further consideration of Matter until the next lesson.

Lesson XI
Matter and Force

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Our last lesson closed in the midst of an enquiry into the manifestation known as Matter. As we stated there, Science has assumed that Matter is composed of atoms, and that these atoms may be divided and redivided until, finally, there will appear an atom incapable of further division—an Ultimate Atom, in fact—something in the nature of Absolute Matter. Various theories have been advanced by scientists to account for the atom—you must remember that this Ultimate Atom is a purely theoretical and hypothetical thing—no-one has ever found it, and it could not be seen even with the strongest microscope, even if it were found. Recent discoveries, notably that of the 'XRays' and 'Radium,' have disturbed these theories, and scientists just now are very much at sea regarding this question of 'the atom.' They generally had accepted the idea that the atom of hydrogen was the 'Ultimate Atom,' or at least so near to it that the difference was infinitesimal, and when thse recent discoveries upset their theories, and the experiments showing the so-called 'radiant energy' and radio-activity' caused them to agree that that which had been considered the final thing in atoms was capable of still further analysis. Science at the present time is on the verge of admitting the Yogi teachings that the finer forms of Matter shade or melt into Energy or Force, and that Matter is but a less refined, or a grosser form of Energy or Force.

"The last thing in Matter,' as the newspapers and magazines somewhat flippantly style it, is what have been called 'electrons,' which are in the nature of minute charges of electricity. It has been stated by an eminent scientist that one may get a feeble idea of the relations between these electrons and the atom by imagining a room 200 feet long, 80 feet wide, and 50 feet high, and having scattered in this space 1,000 little electric charges, each the size of an ordinary full-stop or 'period' of newspaper type—*this* (.) is the size. The space and room enjoyed by the 'full-stop' in the aforesaid room, corresponds to the space and room enjoyed by the 'electrons' in an atom. When it is considered that the atom itself, containing these electrons, is invisible to the human sight, we may form an idea of the size of this thing called an 'electron' by modern science. These 'electrons' are stated to be violently energetic and to be in constant motion, revolving round each other like planets in a minute universe. It must be remembered that this theory has been evolved and accepted as a necessity by the scientists, although both the atom and 'electron' are invisible—they become necessary to account for certain other things, and so were invented, and will serve their purpose until something better offers itself. We mention the matter, not as accepting it as final, but merely to point out how near modern science is to accepting the Yogi theory of the identity of Matter with Energy or Force. Students will notice, from time to time, that each new scientific discovery will point further to this idea, and how, later on, Force and Energy will be recognized as shading and melting into 'Mind.' Some reader of this lesson, fifty years or more from now, will smile when he reads this prediction (?) and sees how nearly it has been fulfilled. We extend our hand across the half-century to such future reader, who is very likely unborn at this moment. And even in that day, there will be no misunderstanding of 'Mind,' unless it be considered as a manifestation of the Absolute, instead of it being itself absolute, for Spirit is as much higher than Mind as we know it, as Mind is higher than Force or Energy, and as Force or Energy is higher than Matter. Mind, Force and Matter are three forms of one manifestation, and the Absolute underlies it all—it is the Manifestor of Manifestations.

Let us rapidly run over the accepted theories of modern science, regarding Matter, so that we may se how closely it is touching the Yogi teachings. Modern science regards Matter as occupying infinite space continuously, and being everywhere in some form. It also holds that the sum of Matter is eternal and unchangable, that is, that there neither can be an addition to, nor subtraction from, the sum total of matter—that there never can be more matter, nor less matter, than there is at the present time, and that the total quantity now has always been the total quantity. This theory, of course, holds that Matter must have always existed, as it could not have been made out of 'nothing'; and must always exist because it cannot be destroyed, for 'something' can never become 'nothing.' It is held by science that although Matter may change its form, and work into countless combinations (as it does constantly), still Matter (in itself) never really changes; loses anything, or gains anything; and that it is the same yesterday, today and tomorrow. That it is, in fact, Infinite and Eternal. You see that science has been making a God of Matter—has been attributing to it qualities of the Absolute, instead of qualities belonging to a manifestation of the Absolute, such qualities being merely loaned it instead of being the 'property' of Matter. The Yogis hold that Matter (in itself) does not exist, but is a form of Energy, which Energy is a form of Mind, which Mind is a manifestation of the Absolute. For the purpose of teaching, however, it speaks of the three, Mind, Force and Matter as the Three Manifestations, shading into each other, and we will so speak of them in our lessons. Some scientists have held that Matter was 'The Whole Thing,' and that Force and Mind were but qualities and incidents of Matter. Others have held that Energy and Force was the 'Real Thing,' and that Matter was but a manifestation of Force, and that Mind was a quality or kind of Force. So far, none of the physical scientists treat Mind as being the 'Real Thing,' with Force and Matter as qualities or attributes, although some of the metaphysicians and philosophers have held that 'Mind is All, and All is Mind,' and that Matter and Force were 'illusions,' or non-existent. This view has been followed by certain schools of metaphysicians of religio-metaphysical cults. The student will see that the Yogi Philosophy accepts each and all of these views as partly correct, either viewed separately or collectively, but teaches that underlying all three of the so-called 'absolutes,' 'ultimates,' or 'real things,' lies the only Reality—the Absolute, from which the three Manifestations emanate. The Yogi Philosophy antagonizes none of the schools of thought, but harmonizes and explains each set of theories, under one grand system. Even among the various schools of Oriental thought are found the above-mentioned three forms of thought or theory, but those who search among the head-waters of the stream of the Ancient Teachings will find that all emerge from the true Yogi teachings of the One—the Absolute—the Manifestor of All Manifestations, transcending Matter, Force and even Mind.

Before leaving the physical scientists' theories of Matter, we must not neglect to mention that science has been forced to accept the theory of an 'ether,' or very fine form of Matter, which is stated to fill all space—the space between the stars and solar systems—the spaces between the atoms, molecules, 'electrons,' etc., in so-called 'solid' bodies. This 'ether' is stated to be quite thin, tenuous, rare, fine, etc., far more so, in fact, than any of the finest gases or vapors known to us. No-one has ever seen, heard, tasted, smelt, or felt this 'ether,' but its existence is found necessary to account for certain physical phenomena, the transmission of light and heat, *etc.* Science has found it imperative to hold that Matter is infinite, and that it exists in some form everywhere, and so is compelled to formulate and accept the existence of a very tenuous form of Matter to 'fill in the spaces,' and so the theory of 'ether' arose.

The Yogi Philosophy has no quarrel with Western physical science over this question of the 'Ether.' In fact, it holds that this 'ether' exists, in seven different grades of thinness or tenuity, the Sanscrit term (in use for centuries) being *'Akasa.' Akasa* is the Sanscrit term for the principle of the Manifestation of Matter. The teachings are that it pervades and penetrates infinite space—that it is everywhere; omnipresent. It is taught that every and all forms of Matter evolve from this *Akasa* —first the six lower forms of 'ether' in succession; then the gases and vapors, in their order of fineness; then the air; then the liquids; then the solids. The *Akasa* is the substance composing the finest gases, and the densest solids—the sun; the moon; the stars; the air; the water; the human body; the body of animals; the body of plants; the earth; the rocks—everything having form; every shape; everything that can be sensed by the ordinary senses. Besides this, the higher forms of *Akasa* are finer and more tenuous and subtle than any form of matter perceptible to the senses of the ordinary man. The 'souls' of the disembodied, both those that have passed out at death, as well as those which are travelling in the astral body, have a 'body' of fine matter, imperceptible to the ordinary senses. And beings on higher planes than ours are encased in some of its subtle forms, such a vehicle being necessary for the holding together of the several elements in the constitution of man and the higher beings. Matter in some form is necessary for Force and Energy to play upon, and Mind must always have a body of Matter (oftener of the most refined kind) in order to manifest itself at all. The Absolute uses its finest form of Manifestation (Mind is its highest form) for certain expression, and Mind in turn, uses the lower vehicles, Force and Matter as its tools; instruments; conveniences; and vehicles of expression. We mention this at this place that the student may remember that there are grades of matter very much higher than that which are perceptible to our ordinary senses. So clearly is this fact known to advanced occultists, that some of the old writers, using Oriental imagery, have used the term 'The *Body* of God' in referring to Matter. And this expression may help the student to appreciate the importance and dignity of Matter, although seeing its comparative lowness in the scale. We should avoid the folly of the physical scientists who make of Matter a God; and the twin folly of many metaphysicians and idealists, who would make of Matter a base thing, a Devil, or even 'Nothing.'

We did not intend to take you into the details regarding *Akasa* in this lesson, but we may mention this much at this point. The essence or finest principle of *Akasa* is of so fine a form of Matter that it cannot be sensed by any except the highest form of intelligences—it is unknown to all except the highly evolved souls who use this form of *Akasa* as a vehicle or body. It is the thin veil of substance separating those advanced minds from the Universal Mind, but there is no *real* separation, and such Minds are in the closest contact with the Universal Mind. This form of *Akasa* is the highest form of Matter—some Yogi writers call it 'Matter Itself.' At the beginning of the several great periods of life in the various parts of the Universe—or in the various Universes, if you prefer the term —the only form of Matter manifested is *Akasa* in its finest form. Then the Absolute, using its manifestation of the Universal Mind, sets into operation

Force, Energy or *Prana* which plays upon, or acts upon, this *Akasa,* and causes it to become each of the lower six forms of 'ether' in succession. That is, causes it to send forth a part of itself in those forms. Then, in succession it becomes manifested in the shape of the finer vapors; gases; air; liquids; solids, etc., until there is a manifestation of each form of *Akasa* from the highest (or Akasic Essence) to the densest solid. At the end of a world cycle, or as it progresses toward its end, there is a gradual 'drawing in' of the forms of *Akasa,* the densest forms disappearing, and being followed (after ages) by the next in line, until solids disappear; then liquids; then gases and vapors; and so on until all *Akasa* is drawn into itself, and only its essence, the principle of *Akasa,* remains, until it is again set into motion at the beginning of a new cycle.

The attentive and thoughtful student may ask himself whether, by analogy, he may not suppose that in some great Cosmic Cycle, there might not come a time when the *Akasa* would be drawn into the *Prana* and the *Prana* into the *Chitta,* and the *Chitta* into the Absolute itself. And whether the statement that these things are manifestations of the Absolute manifestor, does not imply that they had a 'beginning'—a time when the manifestation began. And whether this conclusion might not lead to another that there are a series of great Cosmic Cycles, and so on until the mind can think no further. To this expected question we would say that there are Cosmic processes so stupendous and magnificent that even souls so far advanced that they may be considered archangels and gods are unable to grasp the thought of them. The highest teachers have handed down to us this word, but as they do so they confess to having had glimpses of things so far transcending even their capacity for understanding and comprehension, that their god-like minds reeled and swam. This being the case, we may be justified in not asking the student to consider anything higher than a World Cycle, of which we may speak in a future lesson, or a future series of lessons. But remember this, brothers on the Path, that though this contemplation of the workings of the Divine Cosmos and its parts may seem to carry God afar off from this earth—from us—the Truth is that notwithstanding these stupendous operations and workings God—the Absolute—is here with you always; here around you; here *in* you. Closer than a brother is He—closer than a mother to her babe—closer than a lover to the loved one—nearer to You than is your heart; your blood; your brain. The Spirit is always with you—do not lose courage. And this is true of the humblest; the lowliest; the vilest—as truly as of the most exalted; the highest; the purest. The difference is only in the degree of recognition of the Spirit on the part of the Man.

Let not these scientific statements and teachings distress you, if you fail to understand them, or have no taste for them. It is not necessary for you even to believe them, much less understand them, much less like the study. This is all that is necessary: Learn to know that God is within you and all others—that you are as necessary to Him as He is to you, for you are a part of His plan—learn to realize the One Life in All—and open yourself to the inflow of the Divine Love and Wisdom, and be willing to grow, develop and unfold. In your studies you will find that the same law applies to the great things and the small, in this world of forms. The same law governs the evolution of Universes that regulates the life of the atom. 'As above, so below,' says the old occult proverb, and the more you study the more will you perceive its truth. Study the things that lie nearest to you, and you will have the key to the things beyond you. 'There is no great, there is no small' in God's World of Forms. Have Faith—have Courage—have Hope—and above all Have Love, and Charity.

We shall now consider the Second Great Manifestation or Relativity.

(2) Energy or Force (Prana)

Energy or Force is a principle of Nature which may be defined as 'the power of resisting or overcoming resistance,' or 'that which produces Motion,' A bent spring posses Energy, for it is capable of doing work in returning to its former form; a charge of gunpowder possesses Energy, for it is capable of doing work in exploding; a Leyden jar charged with electricity possesses Energy, for it is capable of doing work in being discharged. All particles of Matter that fill infinite space are in constant and perpetual motion. This motion is considered by science to be infinite and eternal, that is, existing everywhere and forever. Every physical change and every chemical process is associated with a change in the atoms composing Matter—a readjustment and changing of combinations. All forms of motion; gravitation; all forms of force; electricity; magnetism; light; heat; cohesion; nerve-force; in fact all forms of motion, or force, that manifest in the change in the position of the particles of matter, are forms of Energy, or manifestations of its principle. To those unfamiliar with the subject, the idea of Energy perhaps may be best carried in the mind by the idea of 'the Principle causing Motion and Change in Matter.'

The theories of modern science regarding Energy, resemble those regarding Matter. That is, it is held that although Energy may be manifest in numberless forms, and may be transformed and changed from one form to another, yet the sum total of Energy in the Universe is fixed and unchangeable, and that not a single particle of Energy may be created or destroyed—no matter how it may change form and transform itself into varying forms, that such changes are like the changing forms and combinations of Matter, and are merely relative and not actual, inasmuch as Energy as a *whole* is not affected and remains the same in principle and amount. This theory or principle of physical science is known as

The Principle of the Conservation of Energy.'

It will be seen from a consideration of the above that science holds that no material power can bring into existence a single particle of Matter, or a single particle of Energy. Nor can any material power take out of existence a single particle of either Matter or Energy. Both are regarded as fixed and unchangeable . We may change the form of Matter, or rather the combinations of its atoms, and we may transform one form of Energy into another, and so on, but neither may be created or destroyed. Energy is the principle that works change in Matter, and many scientists speak of it as a 'property or quality of Matter,' while others regard it as a separate principle, working in connection with Matter. An example of the transformation of one form of Energy into another, and so on, is as follows:

An electric lamp shows a light, which light is produced by the passage of electricity through the little thread of carbon, the latter offering a resistance to the electricity—resistance causing the energy of the electricity to be transformed into heat and light. The electricity is produced from a dynamo, the power of which is imparted by a steam engine. The steam engine takes up motion from the Energy of steam, which steam is produced by the expansion of water by the Energy of heat. The heat is a form of Energy transformed from the Energy in the coal, which energy is released by combustion. The coal obtains its chemical energy from the sun which imparted it to the trees from which the coal originated, or else, perhaps, from the Energy inherent in its atoms. The sun or atoms obtained their Energy from the Universal Energy. So you see, the whole process is a chain of transformation. It might be carried much further; for instance, the electricity might have been used to run a belt, and the belt to impart its motion to certain machinery, and so on. But the principle is the same in all cases. The student is advised to read some elementary work on Natural Philosophy, or Physics, in order to get a more deatiled idea of Energy, Force, Motion, *etc.* Examples of the transforming of Energy from one form of motion to another may be seen in every act. We pick up a ball, and sending a nerve-current from the brain, cause certain muscles of the arm to contract and expand, which process imparts motion to the ball and throws it from the hand. The ball strikes another object, and throws it down, and so on. A row of bricks around the world could be toppled over, one after the other, by imparting a slight motion to the first one, which would pass it on to the next, and so on. The Energy in gunpowder, when released in a close chamber, is imparted to the bullet in the shape of motion, and the bullet travels through space, until the Energy in the earth, known as the Attraction of Gravitation, overcomes the imparted motion of the powder, and eventually imparts to the bullet a new motion which causes it to be drawn toward the earth.

Science (both physical and occult) teaches that all Matter is in constant motion—that is, the atoms are in constant vibration. This motion or vibration of course is imparted by the principle of Energy. We cannot perceive this motion, but it is known to exist, and Life as it is would be impossible without it. Each form of Matter has its own rate of vibration. We cannot spare the space for a consideration of this part of the subject, and must refer the student who wishes to investigate the theories and facts of material science to the many textbooks on the subject which may be found at any bookstore or public library. We have stated the principal theory, and will now pass on to the Yogi teaching of *Prana,* which corresponds very closely with the teachings of physical science regarding Energy. In fact there is very little ground for difference on general principles possible to investigators of the subject.

The Yogi philosophy teaches that in the world of forms, or relativity, all Matter, or forms of *Akasa,* is in perpetual motion—there is no rest in the world of Matter. The apparent rest of material objects is only relative and not a fact. Heat and Light are merely forms of motion, a manifestation of Energy. Suns and worlds rush through space—their particles are constantly changinng and moving—chemical composition and decomposition is constant and unceasing—building up and breaking down are invariable incidents of cell-life; atom-life; and molecular being. There is no rest in Nature at any point. Work is constantly being done, and something is always being produced (in the sense of new combinations being formed, for there is no creation of something from nothing).

This Energy or Force, the cause of Motion, Change and Action, is known by the sanscrit word *'Prana.' Prana,* like Matter or *Akasa,* is present everywhere. Modern physical science holds that both are 'eternal' in themselves, but the Yogi Philosophy teaches that they are both *emanations* or Manifestations of the Absolute, and are eternal only through the Absolute, and not in themselves—in themselves they are relative and not eternal. They were expressed, manifested or 'projected' from the Absolute, and again may be withdrawn within the Unmanifest, but with this explanation, they are what physical science supposes them to be , when it speaks of them as 'infinite and eternal.' Modern science, as a rule, considers them as separate principles, but the Yogi Philosophy teaches that Matter or *Akasa* is a grosser form of Energy or *Prana,* and was projected from the latter. But to all intents and purposes, they may be regarded as two separate principles, in our consideration of the Universe.

Prana manifests in all forms of action, energy, motion, and force, as we have explained in our consideration of Energy. It has many grades, forms and degrees, but the principle underlying each is the same. These different forms may be transformed from one to another, as we have seen in our consideration of Energy, the Eastern and Western teaching agreeing perfectly in this respect. They also agree, in the main, in the theory of the 'Conservation of Energy,' inasmuch as the Yogi teachings are that the sum-total of the *Prana* in the Universe cannot be added to or taken away from; but here, *note the difference,* the Yogis teach that *Prana* is a grosser form of Mind, and is expressed by the Absolute through Mind, and may be withdrawn eventually in the same way. But in the general consideration of the subject, the Western theory may be accepted as a reasonable 'working hypothesis.'

Western science teaches that 'there can be no Matter without Energy—and no Energy without Matter.' The Yogi Philosophy agrees that Matter without Energy is inconceivable, but that there is such a thing as Energy without Matter, for there was Energy or *Prana* before there was Matter or *Akasa,* although in that case there was merely the real *principle* of Energy, latent and not manifested in Motion, which is far from being the same as that something caused by the play of Energy upon Matter, which we call Motion and Force. One was non-acting, while the other is manifest action. As we sense the Universe, however, there is no matter without Energy, and no Energy not manifested in and through Matter. So in this case also, the Western theory may be accepted by the student as a 'working hypothesis,' although he must not lose sight of the real teaching.

We have spoken of *Prana,* or rather, of that form of *Prana* known as Vital Energy, etc., in our little manual *'Science of Breath,'* and in some of our *'Fourteen Lessons,'* and in *'Hatha Yoga.'* In our next series of lessons, which will be on the subject of *'Raja Yoga,'* we will take up many important questions regarding *Prana* in its other forms (that is, apart from Vital Force, etc.) and its control by the Mind and Will. The student may see, from what we have said, that *Prana* being a grosser manifestation than *Chitta* or Mind-substance, and in fact, a projection or form of same, that one who understands the laws and principles of the matter may excercise a great control over *Prana* through the Mind, under the direction of the Will. This subject comes under the head of *'Raja Yoga'* and will be considered in our treatment of that subject in our next lessons as above stated. We cannot dwell upon the matter at this point, but in order that you may form a general idea of it, we may say that the positive can always control the negative. *Chitta* stands to *Prana* in the relation of the positive to the negative—and the control is possible, with knowledge, under the direction of the Will. What the Yogis know as *Pranayama* is the science or art of controlling the *Prana* by the Mind, or Will. This is a feature of the science of *'Raja Yoga,'* and in its highest form, as possessed and exercised by the advanced spiritual men of the East and West, constitutes the basis of the power of the 'Adepts,' and

'Masters,' as they are known to the world. The greater teachings on the subject are carefully kept within the knowledge of the few, lest mankind would basely misuse the power were it to be made known generally. But still, there is quite a portion of the teachings that are now allowed to be made public to those ready for it, and anyone possessed of sufficient application and determination, in connection with spiritual development, may put into practice a greater or less degree of the science of *Pranayama.* There are other features of *'Raja Yoga,'* besides this one, such as the control of the Mind or *Chitta,* etc., but *Pranayama* forms one of the leading teachings.

Before leaving the subject of Energy or *Prana,* we wish to call the attention of our students to the fact that occasional glimpses of the truth of the Yogi teachings that Energy is a grosser manifestation of Mind, and shades or melts into the latter, are afforded to close scientific observers of the phenomenon of Energy or Force. Observers and investigators have been struck by the occasional conviction that Force or Energy, in some of its forms, displayed a something akin to *intelligent action,* instead of acting like 'blind' force. When the attention of the scientific investigators is directed to this fact (and it will be before long) they will notice, classify and investigate the same, and new theories will be evolved and taught to account for the same. Science must eventually come to accept facts bearing out the truths of the Yogi teachings—for they exist.

Leaving the subject of *Prana* or Energy, we pass on to a consideration of the Third Great Manifestation or Relativity:

(3)*Mind; Mind-substance (Chitta).*

Let us first see what physical science has to say regarding what is known as 'Mind.' Western material science has hazarded many theories regarding the nature of Mind. As a rule they have discarded the theories of the metaphysicians and philosophers of the past, and have sought to find a material basis for mental phenomena. They have tried to find a satisfactory theory along the lines that Mind is simply a manifestation of Matter—a chemical effect—a mechanical effect, etc.—something growing out of; emanating from; or manifesting from Matter. One leading scientist has hazarded the idea that the brain secreted Mind, just as the liver secreted bile. Just think of it—Mind a secretion of Matter! The materialists have made the mistake of commencing at the wrong end. They would make Matter the Ultimate and Absolute, and Energy and Mind something springing from it, when the reverse of the process would be far nearer correct according to the Yogi teachings. However, advanced science is beginning to see its error, and is inclining to the idea that Mind, Energy and Matter are one thing—different forms of something that they are calling 'Substance,' and similar names. They are drawing much nearer to the 'dreams' of the occultists, whom they formerly despised.

Webster defines 'Mind' as follows: "The intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons," which definition entirely overlooks the fact that Mind is manifest in the lower animals, ana in plant life, and even in minerals. However, those holding the idea that Mind belongs to man alone, call the Mind of animals, instinct, appetency, etc., and the Mind in minerals, 'chemical affinity,' *etc.* 'Instinct' is the term generally applied to the mental operations of the lower animals, and 'Appetency' is defined as follows by the authority above mentioned: "Appetency is the tendency of organized bodies to select and imbibe such portions of matter as serve to support and nourish them, or such particles as are designed through their agency, to carry on the animal or vegetable economy." So that those holding the theory of man's monopoly of Mind, nevertheless have to admit the possession of 'something like Mind' in the lower animal and vegetable kingdoms. Recent scientific observers regard the chemical or molecular action of minerals as a form of mind, which view, of course, is that of the Yogis who hold that the Mind is an invariable accompaniment of Matter and Energy, this being true of every atom as well as the combinations of atoms. The Yogis hold that all forms of consciousness from mere sensation to the highest forms of spiritual consciousness, are all manifestations and forms of Mind.

In this lesson we shall not have space to consider questions of psychology, in fact, such a course would be foreign to the purpose of this lesson. But in order to convey to the student our idea of the meaning of 'Mind' we must say that by 'a manifestation of Mind' we mean any act of consciousness, and by 'consiousness' we mean any evidence or manifestation of 'awareness,' from mere 'sensation' to the highest forms of consciousness. The student presently will see why we make this explanation.

"Sensation,' the lowest form of consciousness known to us, is defined by *Webster* as: "An impression made upon the mind through the medium of the organs of sense; feeling awakened by external objects, or by some change in the internal state of the body." Sensation is that form of 'awareness' or consciousness, known as a 'feeling.' It is not exactly the same as 'perception,' for 'sensation' is a 'feeling,' while 'perception' is a 'knowing' of the 'sensation'—the 'perception' interprets the 'sensation.' For instance, we may 'feel' the presence of a fly on our hand—that is 'sensation.' When our mind realizes that something is on the hand causing a sensation, that is 'perception.' One's sense of smell may make him aware of an odor, then his mind turns its attention to the odor, in response to the stimulus of the sensation, and realizes that he is smelling a rose—do you note the distinction? However, this is not a lesson in psychology—we merely want you to relize what 'sensation' is, when we speak of it as an evidence of mind. There can be no sensation without some bit of Mind-substance to accept it. Just as there can be no sensation unless there is something to 'cause' it—so there can be no sensation unless there is something to 'receive' it—and that receiving—thing is Mind-substance in some degree or form. This is the point we wish you to remember. Simple Consciousness and Self-Consciousness are higher forms of 'awareness' than Sensation, but the difference is only in degree, not in kind. The Sensation of the most undeveloped form of life differs only in degree from the highest form of consciousness or mental effort on the part of Man, or even beings much higher in the scale than Man (for such beings exist—they are as much more advanced than man, as man is than the beetle—but they were once men, and men will be like them some day). Outside of the Absolute, all degrees of 'knowing' are acts of the Mind, and the forms are mere matters of degree. Mind is a universal principle, just as is Matter or Energy, and it resembles them very closely regarding its manifestations and combinations.

Let us return to the views of modern science. We will take Ernest Haekel as representing the front rank of advanced science today. His works are regarded as extreme and radical, and he embodies in them the advanced theories of the materialistic thought of the age. Haekel does recognize anything higher than 'Substance,' and believes the universe to be self-existing, and without any preceding cause. His works show, however, that modern science has gotten away from the old materialist idea of 'dead' matter, and 'raw' matter, and that he, himself has reached the highest materialistic concept known to the mind of Man. In fact, the school of thought that he has founded, advancing along the lines laid down by him, will soon be separated by only the thinnest partition from the school of advanced 'spiritual' thought. One is reminded of the great tunnel through the Alps, in which the work was begun from each of the two sides, the two sets of workers meeting exactly in the middle, and the two halves of the tunnel being found to fit exactly to each other's lines. Each set of these mental workers will meet the other, and will find the Absolute in the centre—although they may call it by different names.

Haekel in his great work *'The Wonders of Life,'* lays down the doctrine of a Monism composed of a *'trinity of Substance.'* He formulates it in the following three propositions: "(1) No matter without force and without sensation; (2) No force without matter and without sensation; (3) No sensation without matter and without force." He goes on to say of the above: "These three fundamental attributes are found inseparably united throughout the whole universe, in every atom and every molecule." This is a most wonderful admission coming from one of the leaders—if not *the* leader of modern materialist thought. Its significance will be appreciated by those of our students who are familiar with the old materialistic point of view, as contrasted with that of the Yogi teachings. Haekel in his consideration of the three-fold aspect of Substance, holds that Matter is an extended substance, occupying infinite space, and being eternal and unchangable; that Energy or Force is also infinite, in eternal motion, and unchangable in its sum-total, according to the law of 'conservation of energy'; that sensation being joined to matter and energy as the third attribute of substance, the universal law of the permanence of substance must be extended to it, therefore, sensation must be eternal and unchangable in its quantity or sum-total. He holds that 'changes' in sensation, like those in matter or energy, mean only the conversion of one form of itself into another form of itself. It will be seen that by 'sensation,' Haekel means that which we call Mind, for he explains that 'the whole mental life of humanity * has its roots in the sensations of each individual,' and he approvingly quotes Nageli's remark that: "The mind of man is only the highest development of the spiritual processes that animate the whole of nature." Consider this as coming from the centre of advanced *materialistic* thought. Is not the trend of events made plain?

The student will note the differences between the Yogi Philosophy and Scientific Monism as expounded by Haekel and other leading scientists representing the school of 'The New Materialism.' The Yogi Philosophy teaches the existence and being of the only Reality—the Absolute, which reality manifests in the shape of Three Great Relativities, Matter or *Akasa;* Energy, Force or *Prana,* and Mind, Mind-substance, or *Chitta* (the latter being in the nature of 'a refined and subtle principle,' rather than of a 'substance' akin to matter.) These three manifestations, are really but three forms of one great manifestation, and proceed from the finest, Mind, to the next finest, Energy or Force, on to the grossest, Matter—the three shading into each other, as explained in this lesson. The manifestations emanate from the Absolute, and may again be withdrawn into it—they are relative to it, and in the *absolute* sense of words have no *real* existence, that is, *no existence apart from the Absolute.* The Absolute is all that really IS—that is, that exists of itself—is self-existent—depends upon nothing else—has no cause—has nothing into which it may be withdrawn or absorbed. The school of Scientific Monism holds that all that there IS is a physical something which they call 'Substance,' which possesses three 'attributes or properties,' which are called Matter, Energy and Sensation. Matter is regarded as the spaceoccupying property or attribute; Energy as the moving or motor property or attribute; and Sensation as the feeling (and consequently 'thinking') attribute or quality. 'Substance' is held to be self-existent; infinite; eternal; and unchangable in quantity or sum-total, although apparently changable in the forms of its attributes or qualities.

The Yogi Philosophy teaches the existence of the Spirit, that presense of the Absolute outside of its manifestations—Scientific Monism has nothing to say of Spirit (it does not recognise it) and 'Substance' seems to be the *sum* or *combination* of Matter, Energy and Sensation, rather than as a 'thing in itself' from which all relativities flow. So far as we are able to see and understand the philosophy of Scientific Monism, it does not speak of or teach of anything akin to the 'Spirit' or 'Essence' of 'Substance,' but instead, treats Substance as a purely physical thing, the spiritual nature of things being denied, or ignored as unnecessary and non-existent. We trust that we have correctly reported the ideas of this Monistic school of materialistic, scientific thought, at least such has been our intention. It seems to us as if that school holds to the idea of a self-existent Universe—a universe without a cause, or God, or Absolute Being—in other words, its teaching seems to be that the Universe is its own God. It, of course, denies the survival of consciousness after death, or the immortality of the soul, and teaches that the 'soul' is a purely material and physical thing, a development of 'Sensation.' We call our students' attention to the differences between the two philosophies, as well as to their points of resemblance. Both teach the 'One-ness of All,' but how different is the understanding of that ONE! We think that the Spiritual Mind of the student will so illuminate his Intellect that it will see the truth in the midst of these conflicting teachings, which still show in their resemblance, that instinctive and intuitive leaning of the human mind toward the idea of 'One-ness.' To those to whom have come the spiritual awakening of consciousness, will be apparent the point at which the Monistic Philosophy leaves the right Path for the illusive side track from which it will be compelled to return in the future.

In our next lesson we will endeavor to explain the nature and qualities of *Chitta* or MindSubstance, as well as to give you the teachings regarding *Atman* or Spirit, and Man's relation to the Absolute.

Peace be to thee.

Lesson XII
Mind and Spirit

Table of Content

In this lesson we shall take up the subject at the point at which it was dropped at the close of the last lesson, *i.e.*, the consideration of the nature and qualities of *Chitta* —Mind-Substance, which is the First Great Manifestation or Relativity.

While we speak of this Manifestation as Mind, we have thought it better to give you the Sanscrit word used by the Yogi teachers, which is *'Chitta,'* which word when freely translated means 'Mindsubstance,' rather than 'Mind,' the difference being that the English word 'Mind' has a rather metaphysical meaning, signifying a vague something—a condition or state rather than a 'thing,' while *'Chitta,'* the Sanscrit word, means Mind as a 'substance,' a 'thing,' hence our definition of it as 'Mindsubstance.' In order to fix the idea more firmly in your mind, let us see just what the word 'Substance' means. *Webster* defines it as 'that which underlies all outward manifestations; nature; essence.' The word is derived from the Latin words 'sub,' meaning 'under,' and *'stare,'* meaning 'to stand,' the two words combined meaning 'to stand under,' or 'to underlie.' (When we realize that 'substare' may be defined also as 'to *understand,'* we may see new light in the meaning of 'substance,' and realize that its use as the 'underlying principle of Mind' is proper.) So you see *Chitta* means 'Mindsubstance,' or that which underlies the outward manifestations that we know as Mind—it is 'Mind in itself,' the Universal Mind (*not* the Absolute, however, as you must remember).

The Yogis teach that this *Chitta* or Mindsubstance, is universal and omnipresent—that is, exists everywhere, and is found at every place in the Universe. Its sum-total is fixed and cannot be added to or taken away from, and therefore it is unchangeable in its sum-total, although like Matter and Energy many apparent changes may occur within itself, resulting from the forming of new combinations.

Mindsubstance may be considered as a higher phase of Energy or Matter, just as Matter may be considered as a grosser from of Mindsubstance or Energy. You will remember that Mindsubstance was the First Manifestation, and from it emanated Energy, and from Energy emanated Matter, so you see that all form parts of one real substance, varying in degrees—all are parts of the great three-fold manifestation of or emanation of the Absolute.

Mindsubstance somewhat resembles Energy, but still it is 'more so.' It bears the same relation to Energy that Energy does to Matter. Let us see if we cannot describe it better. In some of the higher forms of Matter one sees that the characteristics of Matter melt into those belonging to Energy. Take Electricity and Magnetism for example—you may see there a combination of Energy and Matter that is most interesting, and are enabled to see Energy appearing as a 'thing' that can 'almost be cut with a knife.' And in the same way, in some of the higher forms of Electrical Energy, one may be compelled to feel that 'the thing almost thinks,' so near does it come to the blending line between Energy and Mindsubstance. In a few years physical science will discover forms of Energy which will give a still more striking evidence of 'thinking' or 'rational action,' than any now known. The discoveries that will follow that of Radium, will cause a most startling revolution of scientific thought. Science is almost on the border line separating Mind and Matter—they will soon be seen as one in the final analysis, with Energy forming the centre.

We are unable to exhibit to the physical senses of students a 'piece' of Mindsubstance as proof of its existence, and although the student of advanced psychology or occultism may have seen many manifestations of it as a force, still this evidence is not as yet accepted by material science. And yet every one is conscious of that activity of Mindsubstance that we call 'thought.' Mindsubstance, as well as Energy and Matter, must be accepted by the student in somewhat of an abstract way, for all these three manifestations may be known only by their forms of outward expression. Thus, the Ether, the highest form of Matter, cannot be sensed by Man, and only when its atoms combine in the shape of solids, liquids or aeriform matter do the senses take cognizance of it. In the same way Energy *itself* is not in evidence to the human mind, and only is sensed when it manifests through matter in what we know as forms of Force or Motion. And the Mindsubstance is known to us only as thoughts; thought-force; *etc.* Matter is the thing the soul uses to act; Mindsubstance is the soul uses to think with.

Mindsubstance is the thing by which is set into operation the Energy that causes Matter to be in Motion. The theory of the material scientists which they call the 'vortexring' theory, is very close to the facts as taught by the Yogi Philosophy, and the latter carries the theory into the region of Mind as well as in that of Matter. The Yogi teaching is that the 'ultimate atom' of Matter is really a 'little whirlpool' *of* ether, *in* the ether, formed by the action of Energy upon the Ether. The ether itself, being frictionless, the 'ring' loses none of its motion, and becomes 'permanent' (in the relative sense of course, when the Absolute is considered) and possesses all the properties generally ascribed to matter, *ie.*

dimension, volume, elasticity, attraction, extension, etc., and also possesses motion itself. These 'rings' are of various sizes and rates of vibration, which fact accounts for the different 'kinds' of atoms that have been puzzling science, which explanation of 'kinds' may throw some light on the question of the seventy odd 'ultimate (?) elements' of Matter, that have confronted science. (It may be seen that if the rate of vibration or motion of these 'rings' be changed, the dream of the alchemists may be realized, and one 'element' be transmuted into another, and gold produced from lead. Woe unto 'High Finance' if some dreamer stumbles upon this secret, which is fully known to the 'Adepts' and 'Masters,' but for which they have no need or use, unless, indeed, they may see fit to use it as a means of upsetting prevailing economic conditions, and bringing mankind back to 'first principles' of living.)

Science, in its consideration of the vortexring theory of Hemholtz and others, has run up against the stone wall regarding the cause of the original motion imparted to these 'rings' which lie at the bottom of the question of Matter as it is known to science. They could not imagine the Ether as having sufficient intelligence to move of its own accord, even if it had the power to do so. Here is where the Yogis come to the rescue of their Western brethren, and 'lend a hand' in the hour of need. (It is questionable whether the Western brother will be so willing to accept the extended hand just now, though.) The Yogi Philosophy teaches that Mindsubstance, of course 'knowing' itself, manifests itself in 'Thought.' This 'thought' is really a motion in the *Chitta* or Mindsubstance caused by its calling to its aid Energy, which energy remember has originally been manifested from it. This 'Thought-force' thus called into play, communicates itself to the Ether, and the 'vortexring' results, and the 'Ether-whirlpool' becomes an 'element' or 'atom' in matter, possessing form, dimensions, etc., as well as having within itself Energy and Mind, thus forming the trinity of Matter, Energy and Sensation spoken of in our last lesson as being taught by Haekel and the physical scientists. Some of the Yogi teachers prefer to describe the process as follows (merely a different manner of presentation). They say: The Ether having proceeded from Mindsubstance, through Energy, has in itself the elements of its 'grandparent and parent' (Mindsubstance and Energy, or *Chitta* and *Prana*), its inheritance, which it is capable of using. So it merely thinks the Energy into motion and forms the 'atom-ring' in itself, for the purpose of further manifestation. This view gives the impression of Matter being possessed of Mind and power of Motion, which, to a certain extent is correct, although the three manifestations are somewhat different, and all proceed from one original source—the Absolute.

So you see the Yogis teach that all Matter (as known to our senses) is the result of a Thought; and that Thought is 'Mind in Action'; and that Action is the outcome of Energy; and that Energy is the product of Mindsubstance—therefore indeed Matter is Mind—*All is Mind* —not only in a metaphysical or mystic sense, but in reality. The teaching conveys the remarkable truth that *everything in the material world has been THOUGHT into existence.* In this teaching may be found the practical explanation of the theories of the metaphysical schools and cults which claim that 'All is Mind,' and that 'Matter is Nothing,' and then build up a structure of metaphysical and religious theory upon that foundation. But such thinkers often ignore that great underlying Truth, that both Mind and Matter—Mind as well as Matter—are but relativities and do not exist *in themselves,* but are manifestations and emanations of the Absolute, which is the only Real Being; which is All there Is. Beware of making a God of Mind, or of Matter—both are false gods. The Absolute is the One—the only One. We have taken Western physical science into consideration in our explanation of the Yogi teachings of the Three Great Manifestations, in order to show the points of agreement and difference; and that the Western mind might be able to more readily absorb the Oriental thought by associating the same with the thought more familiar to the Western world; and also that the student might perceive that the mind of man, as it unfolds, travels towards the same intellectual conclusions and seeks to make truth axiomatic and selfevident. But we wish to add, at this point, that although using the intellect just as the Western scientists are now doing, the Yogi Fathers or ancient teachers (as well as their advanced modern followers) *verify* their conclusions by the use of the unfolded higher faculties of the mind—the region of the Spiritual Mind. In some of these higher mental states, made possible by Yogi development, the Yogi realizes that he simply *'knows'* certain things to be true, without reference to the familiar intellectual processes. This 'knowing' cannot be understood by those familiar only to the operation of that part of the mind known as Intellect, but those who have experienced it know it to be a higher form of reason than is the Intellect, which it transcends and surpasses but does not necessarily contradict. Many things that the Intellect is beginning to see as truth, are at once recognized and understood by the Higher Consciousness, and the conclusions of the Intellect are thus verified. But many results are reached in a different way, *viz.,* the Higher Consciousness sees and 'knows' certain things to be so, and the man, relapsing into his ordinary consciousness carries with him the impression, knowledge and certainty of the truth of some thing, but is not able to express it or explain it (even to himself) in the terms and by the processes of the Intellect. Consequently, a sage may 'know' a thing quite surely, having received his information through the higher channels of the mind (often in the form of symbols), but may find it very hard to explain its details to others, or even to himself. He may know that a thing *is,* but cannot tell the *why and how* of it, or explain its relations to other things and ideas. The Yogis teach that all truths regarding the Universe, from the point when it began to be manifested from the Absolute, are locked up in some part of the Mindsubstance, and as all parts of the Mindsubstance are identical in nature and principle (just as are the drops of a body of water) so does *every man's mind* 'know' all truth of the manifested Universe, and the bringing of such knowledge into the field of consciousness is a matter of unfoldment—in the end we shall know all. The consciousness is the relative 'I,' which is always growing and enlarging its field of consciousness, or rather, moving its field of consciousness toward higher regions of the mind. But the Mind of Man *cannot* know the secrets and mysteries of the Absolute itself—none but the Absolute may know itself—and the Mind can know only *itself,* that is, all that emerged from the Absolute in manifestation and emanation. There is a difference and distinction here—do you see it? But the *Atman* —the Divine Principle in Man—that something even above Mind—which is the real Self—that real presence of the Absolute—knows the knowledge of the Absolute—itself—and when Man at length throws off the confining sheaths—even that of the highest forms of the Spiritual Mind, and becomes merged with his Real Self, then shall he know all, for he will have found himself in the Absolute, and his consciousness and knowledge shall include the All—then will he cease to be Man.

Those of our students who are interested in the scientific side of the subject, may be interested in the statement that those of the Yogis who impart the scientific side of the philosophy, teach that neither Matter, *Akasa,* in its highest form of Ether—*Prana* in its essence or highest form—nor Mindsubstance *in itself* —are atomic. None of these manifestations, *in their essence,* are atomic, but what are called the atoms of each are really 'vortexrings' in the thing itself, which forms atoms, such atoms forming combinations which become apparent to the senses. For instance, Mindsubstance, when combining with action, forms atoms called Thought; Energy when in action manifests atoms called Motion or Force. Energy in itself is passive, if the paradox be voiced; and the essence of Matter which we called the highest Ether, when acted upon by Energy under the direction of Mind, is formed into vortexrings called atoms, which form into the grosser forms of Matter, ie., solid, liquid and aeriform.

Lest we be accused of fitting a new Western scientific theory to the old Yogi philosophy, we refer the student to the Sanscrit word *'Vritta'* (found in the Vedas or ancient Yogi writings) which means waves or vibrations of Mind, forming 'thought,' the literal translation of the word *'Vritta'* being 'whirlpool.' As 'vortex' (the word used in Western science) also means 'whirlpool,' and as both refer to a movement in 'substance,' presumeably causing the formation of 'atoms,' it will be seen that the Yogi is merely voicing his ancient teachings when his theories crowd the 'vortexring' theory very close. In this lesson we cannot attempt to go into the subject of the workings of the mind; the principles underlying the same, or the physical effects producible by thought. These things, the psychology of the Yogis, as well as the teachings regarding the Dynamios of Thought, belong to that part of the philosophy known as *'Raja Yoga,'* which will be taken up in our next course of lessons.

We wish to say here, however, that students must not mistake the brain or the brain-matter for Mindsubstance. The brain-matter is merely the material or matter through which Mindsubstance manifests itself. The student will find it better to think of Mindsubstance as a *force,* rather than as a form of Matter. The word 'substance' when used in connection with Mind, seems to give the idea of a 'material' substance or form of matter, which is far from being a true idea of its nature. And yet, we cannot very well say 'Mind-Force,' for that would indicate either a combination of Mind and Force, or that form of Force used by the Mind when in activity. Mindsubstance is a higher form of Energy, and remains, like Energy itself, in a quiet or passive state in its essence. Only when aroused into Thought does it form a union with *active* Force. Remember these points please. Concluding this consideration of Mindsubstance, we could say that it is omnipresent, that is present everywhere, and like Energy and Matter (its progeny) it cannot be changed, added to, or taken away from. Moreover, it cannot be *really* divided or separated, although in appearance it may be. That is, although the mind of each Ego or Soul represents so much Mindsubstance, apparently separated from other Mindsubstance by a thin wall of the finest kind of matter, yet, in reality, each mind is in touch with other separated minds, and with the Universal Mind, of which it forms a part. All Mindsubstance is not separated or expressed in the shape of individual minds any more than is all Ether manifested in gross Matter, or all Energy converted into Force or Motion.

We would also have you remember that there is no such thing as 'dead' matter, for all the Universe is *alive.* And every particle of Matter contains Energy and Mindsubstance. The Universe is a great big vibrating, *thinking* thing, from atom to sun, although its 'thinking' may vary from the faintest form of mere sensation or feeling (even chemical attraction and repulsion being a form of sensation) up to the highest form of mental effort known to man or beings much higher than man.

The Atman, or Spirit.

We now pass on to a consideration of the *Atman,* the Real Self, the Spirit, and its expression in Man. In the consideration of it, we shall drop the Snascrit term *Atman,* and will use the word *'Spirit,'* to convey the same meaning. We mention the Sanscrit term only that you may recognize and understand it when you see it in other writings on the subject. To grasp the idea of Spirit, we must turn the mind upon the subject of the Absolute. In a previous lesson we have tried to give you the report of the Intellect upon its consideration of the Absolute. In that report we have tried to tell you what the Intellect finds itself *compelled* to believe or acknowledge. We may say here that this testimony of the Intellect is confirmed by the testimony of the higher faculties of the mind, and the advanced souls of all ages, who have acquired spiritual insight, corroborate the report of the Intellect regarding its conceptions of the Absolute. The highest reports are along the same lines. But, student, remember this fact which is lost sight of by many investigators—the Mind, even the Mind of the most advanced souls, can report only that which it finds within itself. And even the Universal Mind, the sum-total of all the Mind that has been projected by the Absolute—and this includes such part of the Mind as is now manifested in conscious intelligence as well as Mind not so manifested—is not able to go outside of itself for knowledge. It is conditioned and limited, the limitations and conditions having been placed upon it by the Absolute. So, you see that even the Universal Mind—the sum-total of all the mind there is—can report only what it knows in itself, and can give no report concerning the nature of the Absolute, other than that which the Absolute allows it to have and has deposited in it. The Universal Mind is *not* the Absolute, remember, but merely an emanation of it. The Mind—the Intellect and the higher phases—gives us a report of what it finds within itself regarding the Absolute, and we are able to say that according to the testimony of the Mind we must believe that the Absolute *is* certain things, and *has* certain qualities and attributes. But, the advanced student will see readily that even this conception and testimony is relative and not absolute. It is only truth *as we see it,* and not Truth Absolute, for the latter belongs to the Absolute itself, and is not capable of being thought of by finite mind—even the Universal Mind. The Universal Mind is *not* Omniscient—it does not know everything. It knows every particle of knowledge (down to the finest detail) of itself, and of the Universe. It must do this, for it is the Mind of the Universe, and knows itself and all through which its works—itself and its tools. But it cannot transcend or go beyond its own limits and it is confined on all sides by the 'dead line' separating it from the Absolute. This separation is only relative and not real—that is, it is real to the Universal Mind, but not real to the Absolute. The Universal Mind, however, *knows* positively the existence of the Absolute, for it recognizes its presence at the point of apparent separation, and thus has every evidence of the reality of the Absolute. It is able also to 'know that it does not know,' because it knows that it knows all within its own province, and, of course, sees that that which it sees but cannot understand is the Unknowable to it. So that there are some things that the Universal Mind does not know, not in the sense of not having as yet found out, but in the sense of their being 'beyond knowledge,' as the Mind understands knowledge, but which, of course, are fully understood and known to the Absolute itself. The Absolute must know itself, and all things; for it is Omniscient or All-Knowing. Omniscience is vested in the Absolute, and all other knowledge is relative, imperfect, and incomplete. The student is again reminded that what we call the Universal Mind, is *not* something through which the Absolute thinks, but*something through which the Absolute thinks* —the Universe being the sum-total of the emanations of the Absolute, and not the Absolute itself. The soul of Man is capable of drawing upon the Universal Mind for a knowledge of *everything it knows,* and the advanced souls avail themselves of this privilege according to their degree of unfoldment. Such souls report the fact of the existence of the Absolute, which had been predicated by the Intellect, but they also report that they are unable to pass over the border.

So you see that the Absolute in itself is Unknowable—all that we can know of it, is what the Universal Mind knows of it, and that knowledge, of necessity, must come from 'the outside,' the 'inside' knowledge being found within the Absolute itself. We may be able to solve the Riddle of the Universe, as we unfold, but we can never hope to know the real nature of the Absolute until we pass beyond the limits of even the highest manifestation of Mind, and pass into a consciousness and realization of our Real Self—Spirit. For this is the Truth, that in each and all of us is to be found a particle of the Absolute itself, unconditioned and unlimited, and that the Real Self of each of us is the Real Self of All—the Spirit, *Atman,* the drop from the ocean of the Absolute—the ray of the sun of the Absolute—the particle of the Sacred Flame. This Spirit, being the Absolute, of course knows the Absolute and its mysteries and secrets, and when we finally enter into a consciousness of that Spirit we shall then know all, for we shall be at One with the Absolute—at Union with God. This is one of the highest teachings of the Yogi Philosophy. The teaching is that this tiny bit of the Absolute—which is apparently separated, but is not *really* separated, from the One—is the highest principle within each soul. Even the lowest form of soul contains it. It is always there, and we may perceive its light to a greater and still greater degree as we unfold and our consciousness moves up a degree toward it. The Spirit is ever there—changeless. But the consciousness of the Ego is constantly moving upward toward the Spirit, and will in time merge in it. This is the end of the Spiritual evolution, and all the effort of the soul is toward this goal. Life is the effort of the soul to free itself from its confining sheaths—a desire to avail itself of its inheritance.

We come now to the great Mystery. The student who has followed our teachings closely will now find himself asking the question—that question which has been asked by the souls of all ages when they reached this stage of their unfoldment or investigation. The question may be expressed this way: *"Why did the Absolute separate itself, or a portion of itself, into parts; or apparently so separate itself—what was the use—what does it all mean—what was the sense of it?* There could have been no necessity for it, for the Absolute is beyond necessity—there could have been no object, for the Absolute possesses all there is, and is perfect—it could not have been the result of any desire, for the Absolute must be desireless. Therefore why did it emanate into the Universe at all; and why did it cause that which we call 'souls' to exist; and why did it place a portion (or apparent portion) of itself within each soul? As everything must have emanated from the Absolute, and as everything must return to it, what is the use of it all, what does it all mean?"

We have expressed this question as clearly as we can conceive it, and we cheerfully admit that we are unable to answer it, and have seen no answer or explanation worthy of serious consideration. The answer is locked up in the Absolute, and Mind, being a manifestation, cannot grasp that which is beyond the plane of manifestation.

Many thinkers have attempted to answer this question, and the schools of thought of the East and the West have indulged in various speculations regarding it. Some say that the separation has not even a shadow of truth in reality, and that *Maya*, or ignorance and illusion, causes us to see the One as Many. But this does not answer the question—it merely puts it back another stage—for whence comes the illusion, and how could the Absolute be made a subject of illusion? And if we, the projection of the Absolute, fail to see our identity or relationship, then the Absolute must be the cause of the non-seeing. Some would say that we are self-hypnotized into seeing ourselves as separated, but this is no real answer, for if we are hypnotized then the Absolute must be the cause of it, unless we assume that the Absolute is self-hypnotized, which thought is ridiculous. Similar to this is the explanation that this world—the Universe—is but the 'dream' of the Absolute. How could the Absolute 'dream'? Akin to these so-called explanations is that which holds that the phenomenal world, including Man, is the result of 'play' or 'pastime' of the Absolute. Such an explanation is absurd, as it reduces the Absolute to the condition of a child or adult man seeking diversion and 'fun.' Besides this, such a being would be a Devil rather than a God. Others would have it that the Universe has no existence at all, but is merely a 'thought' of the

Absolute. This explanation will not answer, for while the emanation probably was occasioned by a process something akin to 'thought' as we know it, there is a sense of reality in every human soul that will not admit of its being a 'thought' or 'daydream.' This consciousness of the reality of 'I,' possessed by each of us, is caused by the sense of the presence of the Spirit, and is a reflection upon our Mind of the knowledge of the real 'I' of the Spirit, which is the sense of 'I' of the Absolute. The presence of this 'I' sense in each is a proof that we are all *of* the 'I' of the Absolute, and we are not foreign to the Real Being. This idea of *Brahma's play with the Universe*, and his reabsorption of the objects of play into himself, after the sport is over, is the result of a childish mythology that even some of the learned Hindus have allowed to become fastened upon them by the fairytales of their ancestors. It is but another form of anthropomorphism—the tendency to make of God an exaggerated Man. We are forced to admit the 'illusion' arising from an imperfect conception of the true nature of things, and the Yogi student fully realizes that many things that seem very real to the soul still in the bondage of ignorance—still in the illusion of time and form—are in reality far from being what they seem. He sees self-hynotization on the part of many, and realizes what it means to be awakened from this world of delusion and to be emancipated, freed, delivered from it all. Nearly every student who reads this lesson has had a greater or less experience of this awakening, or he would not be able to take enough interest in the lesson to read it. But this sense of perception of the illusion, and the comparative 'game-tasks' and play of the world, does not carry with it the explanation or reason for it all as it must appear to the Absolute. It may tell us many things about the 'How' side of things, but is abloutely silent regarding the 'Why' of it. The 'How' belongs to the plane of manifestation, and the Universal Mind finds that plane within its jurisdiction. But the 'Why' plane belongs to the Absolute itself, and the doors are closed to the Mind. We may actually *know* —and many of us *do* —that the Absolute IS. Not only because our Intellect makes necessary the acceptance of the fact, but because the higher regions of the mind give us a positive knowledge of His presence. The soul, when sufficiently unfolded, finds within itself that wonderful something, the Spirit, and knows it to be higher than any phase of Mind. And the Universal Mind (which may be explored by the Adept or Master) finds itself confronted by the Absolute, and cannot doubt its existence. But the soul may not understand the 'whyness' of the Spirit, nor the Universal Mind the 'Whyness' of the Absolute.

Minds in all ages have endeavored to solve this Mystery of the Absolute and its Manifestations. And equally futile have been their attempts to find the answer. Plotinus, the Greek philosopher, thought that the One could not dwell alone, but must forever bring forth souls from himself. Some of the Hindu writers have thought that love or even desire were the moving reasons for the manifestations; the longing to go out from self; the desire for companionship; the craving for something to love; these and similar reasons were given. Some have even spoken of the Absolute 'sacrificing' itself in becoming 'many' instead of one. One Hindu writer assumes that the Absolute 'causes his life to be divided, not content to be alone.' But, in closing this consideration of the 'Why,' we must remind the student that each of these 'explanations' is based upon a mental conception that the Absolute is like a Man, and acts from similar motives, and through a similar mind. It seems that anthropomorphism (the representation of Deity with human attributes) dies hard, and raises its head even in philosophies which claim to have long since performed funeral services over it. The student is cautioned against falling into any of these pitfalls of thought, his safety lying in the recollection that all these so-called 'causes' and 'explanations' and 'theories' arise from an impution to the Absolute—the Unconditioned—the attributes, thoughts, motives and actions of the Relative, Conditioned, Manifested. The answer to this 'Why' can come only from the Absolute, and will be ours only when we reach the consciousness of the Spirit—in the meantime let us be *Men*, and acknowledge that: *'I (in my present state) do not know.'*

But though we may not know the 'Why,' we have the whole field of the Universe at our disposal in investigating the 'How.' And every detail of the working of the Universe is possible to the knowledge of the human mind. In fact, it is already *known* to the Universal Mind, and to those who are able to explore that vast region to its limits. And every human soul contains, *potentially,* the knowledge of the Universal Mind. In solution, in every mind, is all the knowledge of the Universe, and the exploration of the whole ocean is but the exploration of the drop. The adept is able to ascertain every bit of 'knowledge' possessed by the Universal Mind by the exploration of his own drop of Mindsubstance. And he is able to come in contact with all 'thought' vibration or waves in the great ocean of Mind, because each drop has relation to every other drop and with the Whole. Knowledge does not come from without, nor is it manufactured by brains. It comes from within, and is simply the ability to grasp that which already exists. All knowledge is known to the Universal Mind, and to our drop of the same, and the 'new' knowledge that comes to us is not created, but is drawn from that which already is, the Realization coming from our ability to sense it—our unfoldment. And so, while even the highest developed soul must take 'on faith' certain questions regarding the Absolute, still it may assure itself of the existence of that Absolute, and acquaint itself with the 'how' of the machinary of the Universe, and even may be able to take a conscious part in the operation of things. The Mind may be used to mould Matter by Energy, and to do things which to the ordinary man might seem miraculous, but which are quite within the realm of the Universal cause and effect. *And the developed soul may, by its knowledge raise itself to a position where it is immune from the operation of cause and effect on the lower planes of manifestation.* The Yogis do not ask their students to take everything 'on faith,' as the riddles of the Universe may be solved by the Mind, and each step verified by actual experiment and experience. There is a Faith that 'Knows'—and the advanced Yogi possesses it. But beware of the teacher who claims to be able to explain by his manifested Mind—by means of manifested thought and expression—to *your* manifested Mind, the secret and mystery of the 'Why' of the Absolute, which is beyond manifestation and knowledge by means of the Mind. When in sore doubt and mental distress over the questions which inevitably arise, from time to time, regarding this last question—this Great Mystery—calm the mind, and open it to the influence of the Spirit, and you will find Peace and Bliss—that 'Peace which passeth Understanding.'

The Soul is a 'Centre of Consciousness' (for want of a better name we call it this). It contains the Divine Spark surrounded by confining sheaths of Mindsubstance (in several forms and degrees); Energy and Matter. Even when it leaves the body upon the occasion of physical death, it does not depart from Matter, for it has several vehicles or bodies of Matter of varying degrees of fineness, the several forms of Mindsubstance itself being provided with a very fine 'coat' of Matter which separates it from the Universal Mind in a measure, making it an 'entity' while yet in communication with the Universal Mind and other individual minds. It may be called an Ego—or a Spiritual Monad, as some have termed it—names explaining but little. It is projected into Matter of the grossest kind, and from thence works its way by stages of evolution to higher and higher forms until, in the end, after passing through stages when it becomes as a god, it is again taken into the Absolute, not in the form of being 'thrown into a melting pot' but in the sense of having a consciousness of the Absolute and realizing its oneness with it. This last fact is known from the testimony of those souls which have reached the last stage preparatory to the attainment of Oneness—Nirvana. There is a stage just before this final attainment, when the soul pauses for a moment which sometimes extends over millions of years, and during which time the soul often temporarily renounces its immediate attainment and returns to the active Universe in order to help other souls on their upward journey. The reason for all of this journey on the Path, from gross Matter unto the highest stages, is known only to the Absolute, as we have explained, but we are fully able to see the progressive steps of the journey, and to feel the attraction of the Absolute as well as the Divine urge within us, causing us to mount step after step of the ladder of Attainment. And we are able to deduce therefrom, both through our Intellects and our higher mental faculties, that that which leads the soul upward is 'Right' and 'Good,' and that which retards its progress, or causes it to linger at some low stage of the journey, is 'Wrong' or 'Bad,' and we are therefore able to deduce rules of conduct and ethics therefrom, although ethics, and the idea of 'right and wrong,' 'good and bad,' etc., are all relative as we have explained in our lessons on Dharma. Any step in which is recognized the Oneness of All, is always higher than the step just below it in which the recognition is not so plain. Upon these conceptions depend all that we know as 'Right and Wrong'—'Good and Bad.'

The 'How' of the projection of the Spirit into Matter—the birth of the Soul, we may call it—is said by those advanced souls who have risen to planes wherein they may witness many of the processes of the Universe, to be caused by an action of Divine Will somewhat akin to the expression of an earnest Desire on the part of Man. God 'thinks' and the manifestation occurs. (Of course the act is not thinking just as we know the word, but we cannot describe it better.) If we may be pardoned for using an illustration taken from human experience, and if you will remember that we realize the absurdity of comparing any act of the Absolute to any act of Man, we would say that this act of the establishing of the Centre of Consciousness—the birth of a Soul—the projection of Spirit into the confining sheaths of Mind, Energy and Matter—is in the nature of the procreation and birth of a child. The Absolute may be compared to the Father-Mother elements in One—the Spirit may be compared to the child begotten of those elements. The child in such a case, must be begotten of the nature, character and quality of the parents. The Spirit must be of God, and be the soul of the soul—the sheaths of Matter, Mind and Energy must be the body of the child. And both the soul and the body of the child must have been begotten of and composed of the substance of which the parents were composed, *for there is nothing else from which it could have been produced.* A Western writer named Calthrop hath truly said: "Of the very substance of God (in perfect accordance with the law of all parenthood) we, his children, body as well as soul, come. Verily we are begotten, not made; being of one substance, and children because we are so in very deed and truth."

Like the human child that is plunged into low material form at the beginning, only to grow by degrees into consciousness, self-consciousness, manhood, until it is one with its father in power, form and intelligence, so is this Divine child projected into the lowest form of Matter (which may be called 'the body of God') and as it unfolds it rises from lower to higher form, and then on to still higher and higher and higher, until the mind reels at the thought. And at the end when maturity is reached, the soul finds itself before the mansion of the Father, and the doors are opened for it, and it enters and flings itself on the breast of the Father that is waiting to receive it—and then the doors are closed and we may not see what follows. Safe in the bosom of its father the Soul, now grown to maturity, is resting—it has come home after many weary years of wandering—it has come Home. Another illustration, that has a meaning that will be apparent to the more advanced of our students, is as follows: As the Sun is reflected in the Ocean, and in every tiny drop of the ocean if they be separated, so is the Absolute (God) reflected in the bosom of the Great Universal Mind and in each manifestation of that Mind as a 'Soul.' The Sun when reflected in the Ocean of the Universal Mind is called the Absolute (God)—when it is reflected in the centre of the drop called the 'individual soul' it is called the Spirit. The Reflection is not the Sun itself, and yet it is not an illusion or a false thing—for the Sun has sent forth a part of itself; its energy; its heat; its light; its substance; and so, both the ocean and the drop *really* partake of the Self of the Absolute—the Spirit of the drop is Real. And this is the miracle and the Mystery, that while the Presence is in the drop, still the Sun itself (as a Whole) is not there, except in appearance. One seeing the reflection in the drop, sees the shape and light of the Sun, and yet the Sun is in the heavens. So that while the Sun is in the drop it is in the heavens—and while it is in the heavens it is in the drop. This is the Divine Paradox—that contains within it the explanation of the Many which is One, and the One which is Many, each being real—each being apparently separated, and yet not really separated. And the Sun may shine on millions of drops, and the drops may reflect millions of Suns in that way. Yet while *each* drop contains the Sun, still there is only One Sun, and it still remains in the heavens. He who can grasp this parable has grasped the secret of the relation of the Spirit to the Absolute—of the Many to the One. This is our message to our students as we close this series of lessons. Hark ye to it!

May each drop understand that it has within it the Sun of Life, and learn to grow into an actual realization of its Presence. Peace be with You.

Hatha Yoga or the Yogi Philosophy of Physical Well-Being

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Chapter I.
What is "Hatha Yoga."

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THE SCIENCE of Yoga is divided into several branches. Among the best known and leading divisions are (1) Hatha Yoga; (2) Raja Yoga; (3) Karma Yoga; (4) Gnani Yoga. This book is devoted only to the first named, and we will not attempt to describe the others at this time, although we will have something to say upon all of these great branches of Yoga, in future writings.

Hatha Yoga is that branch of the Yoga Philosophy which deals with the physical body—its care—its wellbeing—its health—its strength—and all that tends to keep it in its natural and normal state of health. It teaches a natural mode of living and voices the cry which has been taken up by many of the Western world: "Let us get back to Nature," excepting that the Yogi does not have to *get* back for he is already there, for he has always clung close to nature and her ways, and has not been dazzled and befooled by the mad rush toward externals which has caused the modern civilized races to forget that such a thing as nature existed. Fashions and social ambitions have not reached the Yogi's consciousness—he smiles at these things, and regards them as he does the pretenses of childish games— he has not been lured from nature's arms, but continues to cuddle close up to the bosom of his good mother who has always given him nourishment, warmth and protection. Hatha Yoga is first, nature; second, *nature* , and last, nature. When confronted with a choice of methods, plans, theories, etc., apply to them the touchstone: "Which is the natural way," and always choose that which seems to conform the nearest to nature. This plan will be a good one for our students to follow when their attention is directed to the many theories; "fads"; methods; plans and ideas, along health lines, with which the Western world is being flooded. For instance if they are asked to believe that they are in danger of losing their "magnetism", by coming in contact with the earth, and are advised to wear rubber soles and heels upon their shoes, and to sleep in beds "insulated" with glass feet, to prevent nature (mother Earth) from sucking and drawing out of them the magnetism which she has just given them, let the students ask themselves "What does Nature say about this?" Then, in order to find out what nature says, let them see whether nature's plans could have contemplated the manufacture and wearing of rubber soles, and glass feet for beds. Let them see whether the strong magnetic men, full of vitality, do these things—let them see whether the most vigorous races in the world have done these things—let them see whether they feel debilitated from lying down on the grassy sward, or whether the natural impulse of man is not to fling reclining on the bosom of their good mother earth, and whether the natural, impulse of man is not to fling himself upon the grassy bank—let them see whether the natural impulse of childhood is not to run barefoot; whether it does not refresh the feet to take off the shoes (rubber soles and all) and walk around barefooted; whether rubber boots are particularly conducive to "magnetism" and vitality, and so on. We give this merely as an illustration, not that we wish to waste time in discussing the merits or demerits of rubber soles, and glass bed feet as a preservative of magnetism. A little observation will teach the man that all of nature's answers show him that he gets much of his magnetism from the earth, and that the earth is a battery charged with it, and is always willing and anxious to give forth its strength to man, instead of being devoid of it and to be dreaded as being anxious and likely to "draw" the magnetism from man, its child. Some of these latter day prophets will next be teaching that the air draws Prana from people, instead of giving it to them.

So, by all means, apply the nature test to all theories of this kind—our own included—and if they do not square with nature, discard them—the rule is a safe one. Nature knows what it is about—she is your friend and not your enemy.

There have been many and most valuable works written on the other branches of the Yogi Philosophy, but the subject of Hatha Yoga has been dismissed with a brief reference by most of the writers upon Yoga. This is largely due to the fact that in India there exists a horde of ignorant mendicants of the lower fakir class, who pose as Hatha Yogis, but who have not the slightest conception of the underlying principles of that branch of Yoga. These people content themselves with obtaining control over some of the involuntary muscles of the body (a thing possible to anyone who will devote to it the time and trouble necessary for its accomplishment), thereby acquiring the ability to perform certain abnormal "tricks" which they exhibit to amuse and entertain (or disgust) Western travelers. Some of their feats are quite wonderful, when regarded from the standpoint of curiosity, and the performers would be worthy applicants for paying positions in the "dime museums" of America, indeed their feats being very similar to some performed by some of the Western "freaks." We hear of these people exhibiting with pride such tricks and acquired habits as, for instance the ability to reverse the peristaltic action of the bowels and intestines, and the swallowing movements of the gullet, so as to give a disgusting exhibition of a complete reversal of the normal processes of those parts of the body, so that articles introduced into the colon may be carried upward and ejected from the gullet, by this reversed movement of the involuntary muscles, *etc.* This, from a physician's point of view, is most interesting, but to the layman is a most disgusting thing, and one utterly unworthy of a man. Other feats of these so-called Hatha Yogis are about on a par with the instance which we have reluctantly given, and we know of nothing that they perform which is of the slightest interest or benefit to the man or woman seeking to maintain a healthy, normal, natural body. These mendicants are akin to the class of fanatics in India who assume the title "Yogi", and who refuse to wash the body, for religious reasons; or who sit with uplifted arm until it is withered; or who allow their finger nails to grow until they pierce their hands; or who sit so still that their birds build nests in their hair; or who perform other ridiculous feats, in order to pose as "holy men" before the ignorant multitude, and, incidentally, to be fed by the ignorant classes who consider that they are earning a future reward by the act. These people are either rank frauds, or selfdeluded fanatics, and as a class are on a par with a certain class of beggars in American and European large cities who exhibit their selfinflicted wounds, and bogus deformities, in order to wring pennies from the passerby, who turns his head and drops the coppers in order to get the thing out of his sight.

The people whom we have just mentioned are regarded with pity by the real Yogis who regard Hatha Yoga as an important branch of their philosophy, because it gives man a healthy body—a good instrument with which to work—a fitting temple for the Spirit.

In this little book, we have endeavored to give in a plain, simple form, the underlying principles of Hatha Yoga—giving the Yogi plan of physical life. And we have tried to give you the reason for each plan. We have found it necessary to first explain to you in the terms of Western physiology the various functions of the body, and then to indicate Nature's plans and methods, which one should adhere to as far as possible. It is not a "doctor book", and contains nothing about medicine, and practically nothing about the cure of diseases, except where we indicate what one should do in order to get back to a natural state. Its keynote is the Healthy Man—its main purpose to help people to conform to the standard of the normal man. But we believe that that which keeps a healthy man healthy will make an unhealthy man healthy, if he follows it. Hatha Yoga preaches a sane, natural, normal manner of living and life, which, if followed will benefit any one. It keeps close to nature and advocates a return to natural methods in preference to those which have grown up around us in our artificial habits of living.

This book is simple—very simple—so simple, in fact, that many will most likely throw it aside because it contains nothing new or startling. They have probably hoped for some wonderful recital of the far famed freak tricks of the mendicant Yogis (?) and plans whereby these feats could be duplicated by those who would read it. We must tell such people that this book is not that kind of book. We do not tell you how to assume seventyfour kinds of postures, nor how to draw linen through the intestines for the purpose of cleaning them out (contrast this with nature's plans) or how to stop the heart's beating, or to perform tricks with your internal apparatus. Not a bit of such teaching will you find here. We *do* tell you how to command a rebellious organ to again function properly, and several other things about the control over an involuntary part which has gone on a strike, but we have mentioned these things only in the line of making man a healthy being—not to make a "freak" of him.

We have not said much about disease. We have preferred to hold up to your gaze the Healthy Man and Woman, asking you to look well at them and see what makes them healthy and keeps them healthy. Then we call your attention to what they do and how they do it. Then we tell you to go and do likewise, if you would be like them. That is all we try to do. But that "all" is about everything that may be done for you—you must do the rest yourself.

In other chapters, we tell you why the Yogis take care of the body, and also the underlying principle of the Hatha Yoga— that belief in the Intelligence behind all Life—that trust in the great Life Principle to carry on its work properly—that belief that if we will but rely on that great principle, and will allow it to work in and through us all will be well with our bodies. Read on, and you will see what we are trying to say to you—will get the message with which we have been charged to deliver to you. In answer to the question, with which this chapter is headed: "What is Hatha Yoga?", we say to you: Read this book to the end, and you will understand some little about what it really is—to find out *all* it is put into practice the precepts of this book, and you will get a good fair start on the road to that knowledge you seek.

Chapter II.
The Yogis' Regard for the Physical Body.

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TO THE casual observer, the Yogi Philosophy presents the apparent anomaly of a teaching which, while holding that the physical body is material and as nothing when compared to the higher principles of Man, at the same time devotes much care and importance to the instruction of its students in the direction of the careful attention, nourishment, training, exercise and improvement of that physical body. In fact one whole branch of the Yogi teachings, Hatha Yoga, is devoted to this care of the physical body, and goes into considerable detail regarding the instruction of its students in the principles of this physical training and development.

Some Western travelers in the Orient who have seen the care which the Yogis bestow upon their bodies, and the time and attention which they devote to the task, have jumped to the conclusion that the Yogi Philosophy is merely an Oriental form of Physical Culture, a little more carefully studied, perhaps, but a system having nothing "spiritual" in it. So much for seeing merely the outer forms, and not knowing enough to look "behind the scenes."

We scarcely need to explain to our students the real reason for the Yogis' care for the body, nor need we apologize for the publication of this little book which has for its end the instruction of Yogi students in the care and scientific development of the physical body.

The Yogis believe, you *know* , that the *real* Man is not his body. They know that the immortal "I" of which each human being is conscious to a greater or lesser degree, is not the body which it merely occupies and uses. They know that the body is but as a suit of clothes which the Spirit puts on and off from time to time. They know the body for what it is, and are not deceived into the belief that it is the real Man. But while knowing these things, they also know that the body is the instrument in which, and by which the Spirit manifests and works. They know that the fleshly covering is necessary for Man's manifestation and growth in this particular stage of his development. They know that the body is the Temple of the Spirit. And they, consequently, believe that the care and development of the body is as worthy a task as is the development of some of the higher parts of Man, for with an unhealthy and imperfectly developed physical body, the mind cannot function properly, nor can the instrument be used to the best advantage by its master, the Spirit.

It is true that the Yogi goes beyond this point, and insists that the body be brought under the perfect control of the mind— that the instrument be finely turned so as to be responsive to the touch of the hand of the master.

But the Yogi knows that the highest degree of responsiveness on the part of the body may be obtained only when it, the body, is properly cared for, nourished and developed. The highly trained body must, first of all be a strong healthy body. For these reasons the Yogi pays such great attention and care to the physical side of his nature, and, for the same reason, the Oriental system of Physical Culture forms a part of the Yogi science of Hatha Yoga.

The Western Physical Culture enthusiast develops his body for his body's sake, often believing that the body is He. The Yogi develops the body knowing it to be but an instrument for the use of the real part of himself, and solely that he may perfect the instrument to the end that it be used in the work of Soul growth. The Physical Culturist contents himself with mere mechanical movements and exercises for developing the muscles. The Yogi throws Mind into the task, and develops not only the muscle but every organ, cell, and part of his body as well. Not only does he do this, but he obtains control over every part of his body, and acquires mastery over the involuntary part of his organism as well as over the voluntary, something of which the average Physical Culturist knows practically nothing.

We trust to point out to the Western student the way of the Yogi teachings regarding the perfecting of the physical body, and feel assured that he who will follow us carefully and conscientiously will be amply rewarded for his time and trouble, and will acquire the feeling of mastery over a splendidly developed physical body, of which body he will feel as proud as does the master violinist of the Stradivarius which responds almost with intelligence to the touch of his bow, or as does the master artisan over some perfect tool which enables him to create beautiful and useful things for the world.

Chapter III.
The Work of the Divine Architect.

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THE YOGI Philosophy teaches that God gives to each individual a physical machine adapted to his needs, and also supplies him with the means of keeping it in order, and of repairing it if his negligence allows it to become inefficient. The Yogis recognize the human body as the handiwork of a great Intelligence. They regard its organism as a working machine, the conception and operation of which indicates the greatest wisdom and care. They know that the body is because of a great Intelligence, and they know that the same Intelligence is still operating through the physical body, and that as the individual falls in with the working of the Divine Law, so will he continue in health and strength. They also know that when Man runs contrary to that law, inharmony and disease result. They believe that it is ridiculous to suppose that this great Intelligence caused the beautiful human body to exist, and then ran away and left it to its fate, for they know that the Intelligence still presides over each and every function of the body, and may be safely trusted and not feared.

That Intelligence, the manifestation of which we call “Nature” or “The Life Principle”, and similar names, is constantly on the alert to repair damage, heal wounds, knit together broken bones; to throw off harmful materials which have accumulated in the system; and in thousands of ways to keep the machine in good running order. Much that we call disease is really a beneficent action of Nature designed to get rid of poisonous substances which we have allowed to enter and remain in our system.

Let us see just what this body means. Let us suppose a soul seeking a tenement in which to work out this phase of its existence. Occultists know that in order to manifest in certain ways the soul has need of a fleshly habitation. Let us see what the soul requires in the way of a body, and then let us see whether Nature has given it what it needs.

In the first place, the soul needs a highly organized physical instrument of thought, and a central station from which it may direct the workings of the body. Nature provides that wonderful instrument, the human brain, the possibilities of which we, at this time, but faintly recognize. The portion of the brain which Man uses in this stage of his development is but a tiny part of the entire brainarea.

The unused portion is awaiting the evolution of the race.

Secondly, the soul needs organs designed to receive and record the various forms of impressions from without. Nature steps in and provides the eye, the ear, the nose, the organs of taste and the nerves whereby we feel. Nature is keeping other senses in reserve, until the need of them is felt by the race.

Then, means of communication between the brain and the different parts of the body are needed. Nature has "wired" the body with nerves in a wonderful manner. The brain telegraphs over these wires instructions to all parts of the body, sending its orders to cell and organ, and insisting upon immediate obedience. The brain receives telegrams from all parts of the body, warning it of danger; calling for help; making complaints, *etc*.

Then the body must have means of moving around in the world. It has outgrown the plantlike inherited tendencies, and wants to "move on." Besides this it wants to reach out after things and turn them to its own use. Nature has provided limbs, and muscles, and tendons, with which to work the limbs.

Then the body needs a frame work to keep it in shape, to protect it from shock; to give it strength and firmness; to prop it up, as it were. Nature gives it the bony frame known as the skeleton, a marvelous piece of machinery, which is well worthy of your study.

The soul needs a physical means of communication with other embodied souls. Nature supplies the means of communication in the organs of speech and hearing.

The body needs a system of carrying repair materials to all of its system, to build up; replenish; repair; and strengthen all the several parts. It also needs a similar system whereby the waste, refuse matter may be carried to the crematory, burned up and sent out of the system. Nature gives us the lifecarrying blood—the arteries and veins through which it flows to and fro performing its work—the lungs to oxygenize the blood and to burn up the waste matter.

The body needs material from the outside, with which to build up and repair its parts. Nature provides means of eating the food; of digesting it; of extracting the nutritious elements; of converting it into shape for absorption by the system; of excreting the waste portions.

And, finally, the body is provided with means of reproducing its kind, and providing other souls with fleshly tenements.

It is well worth the time of anyone to study something of the wonderful mechanism and workings of the human body. One gets from this study a most convincing realization of the reality of that great Intelligence in nature—he sees the great Life Principle in operation—he sees that it is not blind chance, or haphazard happening, but that it is the work of a mighty INTELLIGENCE .

Then he learns to trust that Intelligence, and to know that that which brought him into physical being will carry him through life—that the power which took charge of him *then* , has charge of him *now* , and will have charge of him *always* .

As we open ourselves to the inflow of the great Life Principle, so will we be benefited. If we fear it, or trust it not, we shut the door upon it and must necessarily suffer.

Chapter IV.
Our Friend, the Vital Force.

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MANY PEOPLE make the mistake of considering Disease as an entity—a real thing—an opponent of Health. This is incorrect. Health is the natural state of Man, and Disease is simply the absence of Health. If one can comply with the laws of Nature he cannot be sick. When some law is violated, abnormal conditions result, and certain symptoms manifest themselves, and to which symptoms we give the name of some disease. That which we call Disease is simply the result of Nature's attempt to throw off, or dislodge, the abnormal condition, in order to resume normal action.

We are so apt to consider, and speak of, Disease as an entity. We say that "it" attacks us—that "it" seats itself in an organ— that "it" runs it's course—that "it" is very malignant—that "it" is quite mild—that "it" persistently resists all treatment—that "it" yields readily—etc., *etc.* We speak of it as if it were an entity possessed of character, disposition and vital qualities. We consider it as something which takes possession of us and uses its power for our destruction. We speak of it as we would a wolf in a sheepfold—a weasel in the chicken roost—a rat in the granary—and go about fighting it as we would one of the animals above mentioned. We seek to kill it, or at least to scare it away.

Nature is not fickle or unreliable. Life manifests itself within the body in pursuance to well established laws, and pursues its way, slowly, rising until it reaches its zenith, then gradually going down the decline until the time comes for the body to be thrown off like an old, wellused garment, when the soul steps out on its mission of further development. Nature never intended that a man should part with his body until a ripe old age was attained, and the Yogis know that if Nature's laws are observed from childhood, the death of a young or middle aged person from disease would be as rare as is death from accident.

There is within every physical body, a certain vital force which is constantly doing the best it can for us, notwithstanding the reckless way in which we violate the cardinal principles of right living. Much of that which we call disease is but a defensive action of this vital force—a remedial effect. It is not a downward action but an upward action on the part of the living organism. The action is abnormal, because the conditions are abnormal, and the whole recuperative effort of the vital force is exerted toward the restoration of normal conditions.

The first great principle of the Vital Force is *selfpreservation* . This principle is ever in evidence, wherever life exists. Under its action the male and female are attracted—the embryo and infant are provided with nourishment—the mother is caused to bear heroically the pains of maternity—the parents are impelled to shelter and protect their offspring under the most adverse circumstances—Why? Because all this means the instinct of *race-preservation* .

But the instinct of preservation of individual life is equally strong. “All that a man hath will he give for his life,” saith the writer, and while it is not strictly true of the developed man, it is sufficiently true to use for the purpose of illustrating the principle of self-preservation. And this instinct is not of the Intellect, but is found down among the foundation stones of being. It is an *instinct* which often overrules Intellect. It makes a man’s legs “run away with him” when he had firmly resolved to stand in a dangerous position—it causes a shipwrecked man to violate some of the principles of civilization, causing him to kill and eat his comrade and drink his blood—it has made wild beasts of men in the terrible “Black Hole”—and under many and varying conditions it asserts it supremacy. It is working always for life—more life—for health—more health. And it often makes us sick in order to make us healthier—brings on a disease in order to get rid of some foul matter which our carelessness and folly has allowed to intrude in the system.

This principle of self-preservation on the part of the Vital Force, also moves us along in the direction of health, as surely as does the influence within the magnetic needle make it point due north. We may turn aside, not heeding the impulse, but the urge is always there. The same instinct is within us, which, in the seed, causes it to put forth its little shoot, often moving weights a thousand times heavier than itself, in its effort to get to the sunlight. The same impulse causes the sapling to shoot upward from the ground. The same principle causes roots to spread downward and outward. In each case, although the direction is different, each move is in the *right* direction. If we are wounded, the Vital Force begins to heal the wound, doing the work with wonderful sagacity and precision. If we break a bone, all that we, or the surgeon may do, is to place the bones into juxtaposition and keep them there, while the great Vital Force knits the fractured parts together. If we fall, or our muscles or ligaments are torn, all that we can do is to observe certain things in the way of attention, and the Vital Force starts in to do its work, and drawing on the system for the necessary materials, repairs the damage.

All physicians know, and their schools teach, that if a man is in good physical condition, his Vital Force will cause him to recover from almost any condition excepting when the vital organs are destroyed. When the physical system has been allowed to run down, recovery is much more difficult, if, indeed, not impossible, as the efficiency of the Vital Force is impaired and is compelled to work under adverse conditions. But rest assured that it is doing the best it can for you, always, under the existing conditions. If Vital Force cannot do for you all that it aims to do, it will not give up the attempt as hopeless, but will accommodate itself to circumstances and make the best of it. Give it a free hand and it will keep you in perfect health— restrict it by irrational and unnatural methods of living, and it will still try to pull you through, and will serve you until the end, to the best of its ability, in spite of your ingratitude and stupidity. It will fight for you to the finish.

The principle of *accommodation* is manifested all through all forms of life. A seed dropped into the crevice of a rock, when it begins to grow either becomes squeezed into the shape of the rock, or, if it be strong enough, splits the rock in twain and attains its normal shape. So, in the case of Man, who manages to live and thrive in all climates, and conditions, the Vital Force has accommodated itself to the varying conditions, and, where it could not split the rock, it sent out the sprout in a somewhat distorted shape, but still alive and hardy.

No organism can become diseased while the proper conditions for health are observed. Health is but life under normal conditions, while disease is life under abnormal conditions. The conditions which caused a man to grow to a healthy, vigorous manhood are necessary to *keep* him in health and vigor. Given the right condition, the Vital Force will do its best work, but given imperfect conditions the Vital Force will be able to manifest but imperfectly, and more or less of what we call disease ensues. We are living in a civilization which has forced a more or less unnatural mode of life upon us, and the Vital Force finds it hard to do as well for us as it would like. We do not eat naturally; drink naturally; sleep naturally; breathe naturally; or dress naturally. We "have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no Health within us"—or, we might add, as little health as we can help.

We have dwelt upon the matter of the friendliness of the Vital Force, for the reason that it is a matter usually overlooked by those who have not made a study of it. It forms a part of the Yogi Philosophy of Hatha Yoga, and the Yogis take it largely into consideration in their lives. They know that they have a good friend and a strong ally in the Vital Force, and they allow it to flow freely through them, and try to interfere as little as possible with its operations. They know that the Vital Force is ever awake to their well-being and health, and they repose the greatest confidence in it.

Much of the success of Hatha Yoga consists of methods best calculated to allow the Vital Force to work freely and without hindrance, and its methods and exercises are largely devoted to that end. To clear the track of obstructions, and to give the chariot of the Vital Force the right of way on a smooth clear road, is the aim of the Hatha Yogi. Follow his precepts and it will be well with your body.

Chapter V.
The Laboratory of the Body.

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THIS LITTLE book is not intended for a text-book upon physiology, but inasmuch as the majority of people seem to have little or no idea of the nature, functions and uses of the various bodily organs, we think it as well to say a few words regarding the very important organs of the body which have to do with the digestion and assimilation of the food which nourishes the body—which perform the laboratory work of the system.

The first bit of the human machinery of digestion to be considered by us are the teeth. Nature has provided us with teeth to bite our food and grind it into fine bits, thus rendering it of a convenient size and consistency to be easily acted upon by the saliva and the digestive juices of the stomach, after which it is reduced to a liquid form that its nourishing qualities may be easily assimilated and absorbed by the body. This seems to be merely a repetition of an oft-told tale, but how many of our readers really act as if they knew for what purpose their teeth had been given them? They bolt their food just as if teeth were merely for show, and generally act as if Nature had provided them with a gizzard, by the aid of which they could like the fowl grind up and break into small bits the food that they had bolted. Remember friends that your teeth were given you for a purpose, and also consider the fact that if Nature had intended you to bolt your food she would have provided you with a gizzard instead of with teeth. We will have much to say about the proper use of the teeth, as we go along, as it has a very close connection with a vital principle of Hatha Yoga, as you will see after a while.

The next organs to be considered are the Salivary Glands. These glands are six in number, of which four are located under the tongue and jaw, and two in the cheeks in the front of the ears, one on each side. Their best known function is to manufacture, generate or secrete saliva, which, when needed, flows out through numerous ducts in different parts of the mouth, and mixes with the food which is being chewed or masticated. The food being chewed into small particles, the saliva is able to more thoroughly reach all portions of it with a correspondingly increased effect. The saliva moistens the food, thus allowing it to be more easily swallowed, this function, however, being a mere incident to its more important ones. Its best known function (and the one which Western science teaches is its most important one) is its chemical offices, which convert the starchy food matter into sugar, thus performing the first step in the process of digestion.

Here is another oft-told tale. You all know about the saliva, but how many of you eat in a manner which allows Nature to put the saliva to work as she had designed? You bolt your food after a few perfunctory chews and defeat Nature's plans, toward which she has gone to so much trouble, and to perform which she has built such beautiful and delicate machinery. But Nature manages to "get back" at you for your contempt and disregard of her plans—Nature has a good memory and always makes you pay your debts.

We must not forget to mention the tongue—that faithful friend who is so often made to perform the ignoble task of assisting in the utterance of angry words, retailing of gossip, lying, nagging, swearing, and last but not least, complaining.

The tongue has a most important work to perform in the process of nourishing the body with food. Besides a number of mechanical movements which it performs in eating, in which it helps to move the food along and its similar service in the act of swallowing, it is the organ of taste and passes critical judgment upon the food which asks admittance to the stomach.

You have neglected the normal uses of the teeth, the salivary glands and the tongue, and they have consequently failed to give you the best service. If you but trust them and return to sane and normal methods of eating you will find them gladly and cheerfully responding to your trust and will once more give you their full share of service. They are good friends and servants, but need a little confidence, trust and responsibility to bring out their best points.

After the food has been chewed or masticated and then saturated with saliva it passes down the throat into the stomach. The lower part of the throat, which is called the gullet, performs a peculiar muscular contraction, which pushes downward the particles of food, which act forms a part of the process of "swallowing." The process of converting the starchy portion of the food into sugar, or glucose, which is begun by the saliva in the mouth, is continued as the food passes into and down the gullet, but nearly, or entirely ceases, when the food once reaches the stomach, which fact must be considered when one studies the subject of the advantage of a deliberate habit of eating, as, if the food is hastily chewed and swallowed, it reaches the stomach only partially affected by the saliva and in an imperfect condition for Nature's subsequent work.

The stomach itself is a pear-shaped bag with a capacity of about one quart or more in some cases. The food enters the stomach from the gullet on the upper left-hand side, just below the heart. The food afterwards leaves the stomach on the lower right-hand and enters the small intestine by means of a peculiar sort of valve, which is so wonderfully constructed that it allows the matter from the stomach to pass easily through it, but refuses to allow anything to work back from the intestine into the stomach. This valve is known as the "Pyloric Valve" or the "Pyloric Orifice," the word "Pyloric" being derived from the Greek word which means "gatekeeper"—and indeed this little valve acts as a most intelligent gatekeeper, always on the watch, never asleep.

The stomach is a great chemical laboratory in which the food undergoes chemical changes which allow it to be taken up by the system and changed into a nourishing material which is converted into rich, red blood which courses all over the body, building up, repairing, strengthening and adding to all the parts and organs.

The "inside" of the stomach is covered with a lining of delicate mucous membrane, which is filled with minute glands, all of which open into the stomach and around which is a very fine network of minute blood-vessels with remarkably thin walls, from which is manufactured, or secreted, that wonderful fluid, the gastric juice. The gastric juice is a powerful liquid acting as a solvent upon what is called the nitrogenous portions of the food. It also acts upon the sugar or glucose which has been manufactured from the starchy food by the saliva, as above described. It is a bitter sort of liquid, containing a chemical product called pepsin, which is its active agent and which plays a most important part in the digestion of the food.

In a normal, healthy person the stomach manufactures or secretes about one gallon of gastric juice in twenty-four hours, and uses same in the process of digestion of the food. When the food reaches the stomach the little glands, before mentioned, pour out a sufficient supply of the gastric juice, which mixes up with the mass of food in the stomach. Then the stomach sets up sort of a churning motion, which moves the pulpy food round and round, from end to end, from side to side, twisting and turning it, churning and kneading it, until the gastric juice penetrates every part of the mass and is well mixed up into it. The Instinctive Mind does some wonderful work in the stomach movements and works like a well oiled machine.

And if the stomach has been treated to properly prepared, well chewed food, properly insalivated, the machine is able to turn out a fine job. But if, as so often happens, the food is of a quality not fit for the human stomach—or if it has been but half chewed, or bolted—or if the stomach has been "stuffed" by a gluttonous owner—there is going to be trouble. In such a case, instead of the normal process of digestion being performed, the stomach is unable to do its work and *fermentation* results, and the stomach becomes the holder of a fermenting, putrefying, rotting mass—an “yeast pot” it has been called under such circumstances. If people could but form an idea of what a cesspool they maintain in their stomachs they would cease to shrug their shoulders and look bored whenever the subject of rational and sane habits of eating are mentioned.

This putrefying ferment, arising from abnormal habits of eating, often becomes chronic and results in a condition which manifests itself in the symptoms of what is called “dyspepsia,” or similar troubles. It remains in the stomach for a long time after the meal, and then when the next meal reaches the stomach the fermentation continues until the stomach actually becomes a perpetually active “yeast pot.” This condition, of course, results in an impairment of the normal functioning of the stomach, the surface of which becomes slimy, soft, thin and weak. The glands become clogged and the whole digestive apparatus of the stomach becomes impaired and broken down. In such event the half digested food passes out into the small intestine, tainted with the acids arising from fermentation, and the result is that the whole system becomes gradually poisoned and imperfectly nourished.

The food-mass, saturated with the gastric juice which has been poured upon it and kneaded and churned into it, leaves the stomach by the Pyloric orifice on the lower right-hand side of the stomach and enters the small intestine.

The small intestine is a tube-like canal ingeniously coiled upon itself so as to occupy but a comparatively small space, but which is really from twenty to thirty feet in length. Its inner walls are lined with a velvety substance, and through the greater part of its length this velvety lining is arranged in transverse shelf-like folds, which maintain a sort of “winking” motion, swaying backward and forward in the intestinal fluids, retarding the passage of the food and providing an increased surface for secretion and absorption. The velvety condition of this mucous lining is caused by numerous minute elevations, something like the surface of a piece of plush, which are known as the intestinal “villi,” the office of which will be explained a little further on.

As soon as the food-mass enters the small intestine it is met with a peculiar fluid called the bile, which saturates it and is thoroughly mixed up with it. The bile is a secretion of the liver and is stored up ready for use in a strong bag, known as the gall bladder. About two quarts of bile per day is used in saturating the food as it passes into the small intestine. Its purpose is to assist the pancreatic juice in preparing the fatty parts of the food for absorption and also to aid in the prevention of decomposition and putrefaction of the food as it passes through the small intestine and the neutralization of the gastric juice which has already performed its work. The pancreatic juice is secreted by the pancreas, an elongated organ situated just behind the stomach, and its purpose is to act upon the fatty portions of the food and to render them possible of absorption from the intestines along with the other parts of the food nourishment. About one and one-half pints is used daily in this work.

The hundreds of thousands of plush-like “hairs” upon the velvety lining of the small intestine (above alluded to), and which are known as “villi,” maintain a constant waving motion, passing through and in the soft, semi-liquid food which is passing through the small intestine. They are constantly in motion, licking up and absorbing the nourishment that is contained in the food-mass and transmitting it to the system.

The several steps whereby the food is converted into blood and is carried to all parts of the system are as follows: Mastication, insalivation, deglutition, stomach and intestinal digestion, absorption, circulation and assimilation. Let us run over them again hastily that we may not forget them.

Mastication is performed by the teeth—it is the chewing process—the lips, tongue and cheeks assisting in the work. It breaks up the food into small particles and enables the saliva to reach it more thoroughly.

Insalivation is the process of saturating the masticated food with the saliva which pours into it from the salivary glands. The saliva acts upon the cooked starch in the food, changing it into dextrine and then into glucose, thus rendering it soluble. This chemical change is rendered possible by the action of the pytaline in the saliva acting as a ferment and changing the chemical constitution of those substances for which it has an affinity.

Digestion is performed in the stomach and small intestines and consists in the conversion of the food-mass into products capable of being absorbed and assimilated. Digestion begins when the food reaches the stomach. The gastric juice then pours out copiously, and, becoming mixed up with and churned into the food mass, it dissolves the connective tissue of meat, releases fat from its envelopes by breaking them up and transforms some of the albuminous material, such as lean meat, the gluten of wheat and white of eggs, into albuminose, in which form they are capable of being absorbed and assimilated. The transformation occasioned by stomach digestion is accomplished by the chemical action of an organic ingredient of the gastric juice, called pepsin, in connection with the acid ingredients of the gastric juice.

While the process of digestion is being performed by the stomach the fluid portion of the food-mass, both that which has entered the stomach as fluids which have been drunken, as well as the fluids liberated from the solid food in the process of digestion, is rapidly taken up by the absorbents of the stomach and is carried to the blood, while the more solid portions of the food-mass are churned up by the muscular action of the stomach, as we have stated. In about a half-hour the solid portions of the food-mass begin slowly to leave the stomach in the form of a grayish, pasty substance, called chyme, which is a mixture of some of the sugar and salts of the food, of transformed starch or glucose, of softened starch, of broken fat and connective tissue, and of albuminose.

The Chyme, leaving the stomach, enters the small intestine, as we have described and comes in contact with the pancreatic and intestinal juices and with the bile, and intestinal digestion ensues. These fluids dissolve most of the food that has not already been softened. Intestinal digestion resolves the chyme into three substances, known as (1) Peptone, from the digestion of albuminous particles; (2) Chyle, from the emulsion of the fats; (3) Glucose, from the transformation of the starchy elements of the food. These substances are, to a large extent, carried into the blood and become a part of it, while the undigested food passes out of the small intestine through a trap-door-like valve into the large bowel called the colon, of which we shall speak bye-and-bye.

Absorption, by which name is known the process by which the above-named products of the food, resulting from the digestive process, are taken up by the veins and lacteals, is effected by endosmosis. The water and the fluids liberated from the food-mass by the stomach digestion are rapidly absorbed and carried away by the blood in the portal vein to the liver. The peptone and glucose from the small intestines also reaches the portal vein to the liver through the blood vessels of the intestinal villi, which we have described. This blood reaches the heart after passing through the liver, where it undergoes a process which we will speak of when we reach the subject of the liver. The chyle, which is the remaining product of the food-mass in the intestines after the peptone and glucose have been taken up and carried to the liver, is taken up and passes through the lacteals into the thoracic duct, and is gradually conveyed to the blood, as will be further described in our chapter on the Circulation. In our chapter on the circulation we will explain how the blood carries the nutriment derived from the digested food to all parts of the body, giving to each tissue, cell, organ and part the material by which it builds up and repairs itself, thus enabling the body to grow and develop.

The liver secretes the bile, which is carried to the small intestine, as we have stated. It also stores up a substance called glycogen, which is formed in the liver from the digested materials brought to it by the portal vein (as above explained). Glycogen is stored up in the liver, and is afterwards gradually transformed, in the intervals of digestion, into glucose or a substance similar to grape sugar. The pancreas secretes the pancreatic juices, which it pours into the small intestine, to aid in intestinal digestion, where it acts chiefly upon the fatty portions of the food. The kidneys are located in the loins, behind the intestines. They are two in number and are shaped like beans. They purify the blood by removing from it a number and are shaped like beans. They purify the blood by removing from it a poisonous substance called urea and other waste products. The fluid secreted by the kidneys is carried by two tubes, called ureters, to the bladder. The bladder is located in the pelvis and serves as a reservoir for the urine, which consists of waste fluids carrying with it refuse matter of the system.

Before leaving this part of the subject we wish to call the attention of our readers to the fact that when the food enters the stomach and small intestines improperly masticated and insalivated—when the teeth and salivary glands have not been given a chance to do their work properly—digestion is interfered with and impeded and the digestive organs are overworked and are rendered unable to accomplish what is asked of them. It is like asking one set of workmen to do their own work in addition to the work which should have been previously performed by another set of men—it is asking the railroad engineer to perform the duties of firemen as well as his own—to keep the fire going on an up grade and run the locomotive on a dangerous bit of road at the same time. The absorbents of the stomach and intestines must absorb *something* —that is their business—and if you do not give them the proper materials they will absorb the fermenting and putrefying mass in the stomach and pass it along to the blood. The blood carries this poor material to all parts of the body, including the brain, and it is no wonder that people complain of biliousness, headache, etc., when they are being self-poisoned in this way.

Chapter VI.
The Life Fluid.

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IN OUR last chapter we gave you an idea of how the food we eat is gradually transformed and resolved into substances capable of being absorbed and taken up by the blood, which carries the nourishment to all parts of the system, where it is used in building up, repairing and renewing the several parts of the physical man. In this chapter we will give you a brief description of how this work of the blood is carried on.

The nutritive portions of the digested food is taken up by the circulation and becomes blood. The blood flows through the arteries to every cell and tissue of the body that it may perform its constructive and recuperative work. It then returns through the arteries, carrying with it the broken down cells and other waste matter of the system, that the waste may be expelled from the system by the lungs and other organs performing the “casting-out” work of the system. This flow of the blood to and from the heart is called the Circulation.

The engine which drives this wonderful system of physical machinery is, of course, the Heart. We will not take up your time describing the heart, but will instead tell you something of the work performed by it.

Let us begin at the point at which we left off in our last chapter—the point at which the nourishment of the food, taken up by the blood which assimilates it, reaches the heart, which sends it out on its errand of nourishing the body.

The blood starts on its journey through the arteries, which are a series of elastic canals, having divisions and subdivisions, beginning with the main canals which feed the smaller ones, which in turn feed still smaller ones until the capillaries are reached. The capillaries are very small blood vessels measuring about one three-thousandth of an inch in diameter. They resemble very fine hairs, which resemblance gives them their name. The capillaries penetrate the tissues in meshes of network, bringing the blood in close contact with all the parts. Their walls are very thin and the nutritious ingredients of the blood exude through their walls and are taken up by the tissues. The capillaries not only exude the nourishment from the blood, but they also take up the blood on its return journey (as we will see presently) and generally fetch and carry for the system, including the absorption of the nourishment of the food from the intestinal villi, as described in our last chapter.

Well, to get back to the arteries. They carry the rich, red, pure blood from the heart, laden with health-giving nutrition and life, distributing it through large canal into smaller, from smaller into still smaller, until finally the tiny hair-like capillaries are reached and the tissues take up the nourishment and use it for building purposes, the wonderful little cells of the body doing this work most intelligently. (We shall have something to say regarding the work of these cells, bye-and-bye.) The blood having given up a supply of nourishment, begins its return journey to heart, taking with it the waste products, dead cells, broken-down tissue and other refuse of the system. It starts with the capillaries, but this return journey is not made through the arteries, but by a switch-off arrangement it is directed into the smaller veinlets of the venous system (or system of “veins”), from whence it passes to the larger veins and on to the heart. Before it reaches the arteries again, on a new trip, however, something happens to it. It goes to the crematory of the lungs, in order to have its waste matter and impurities burnt up and cast off. In another chapter we will tell you about this work of the lungs.

Before passing on, however, we must tell you that there exists another fluid which circulates through the system. This is called the Lymph, which closely resembles the blood in composition. It contains some of the ingredients of the blood which have exuded from the walls of the blood-vessels and some of the waste products of the system, which, after being cleansed and “made-over” by the lymphatic system, re-enter the blood, and are again used. The lymph circulate in thin vein-like canals, so small that they cannot be readily seen by the human eye, until they are injected with quick silver. These canals empty into several of the large veins, and the lymph then mingles with the returning blood, on its way to the heart. The “Chyle,” after leaving the small intestine (see last lesson) mingles with the lymph from the lower parts of the body, and gets into the blood in this way, while the other products of the digested food pass through the portal vein and the liver on their journey—so that, although they take different routes, they meet again in the circulating blood.

So, you will see, the blood is the constituent of the body which, directly or indirectly, furnishes nourishment and life to all the parts of the body. If the blood is poor, or the circulation weak, nutrition of some parts of the body must be impaired, and diseased conditions will result. The blood supplies about one-tenth of man’s weight. Of this amount about one-quarter is distributed in the heart, lungs, large arteries and veins; about one-quarter in the liver; about one-quarter in the muscles, the remaining quarter being distributed among the remaining organs and tissues. The brain utilizes about one-fifth of the entire quantity of blood.

Remember, always, in thinking about the blood, that the blood is what you make it by the food you eat, and the way you eat it. You can have the very best kind of blood, and plenty of it, by selecting the proper foods, and by eating such food as Nature intended you to do. Or, on the other hand, you may have very poor blood, and an insufficient quantity of it, by foolish gratification of the abnormal Appetite, and by improper eating (not worthy of the name) of any kind of food. The blood is the life—and you make the blood—that is the matter in a nut-shell.

Now, let us pass on to the crematory of the lungs, and see what is going to happen to that blue, impure venous blood, which has come back from all parts of the body, laden with impurities and waste matter. Let us have a look at the crematory.

Chapter VII.
The Crematory of the System.

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THE ORGANS of Respiration consist of the lungs and the air passages leading to them. The lungs are two in number, and occupy the pleural chamber of the thorax, one on each side of the median line, being separated from each other by the heart, the greater blood vessels and the larger air tubes. Each lung is free in all directions, except at the root, which consists chiefly of the bronchi, arteries and veins connecting the lungs with the trachea and heart. The lungs are spongy and porous, and their tissues are very elastic. They are covered with a delicately constructed but strong sac, known as the pleural sac, one wall of which closely adheres to the lung, and the other to the inner wall of the chest, and which secretes a fluid which allows the inner surfaces of the walls to glide easily upon each other in the act of breathing.

The Air Passages consist of the interior of the nose, pharynx, larynx, windpipe or trachea, and the bronchial tubes. When we breathe, we draw in the air through the nose, in which it is warmed by contact with the mucous membrane, which is richly supplied with blood, and after it has passed through the pharynx and larynx it passes into the trachea or windpipe, which subdivides into numerous tubes called the bronchial tubes (bronchia), which, in turn, subdivide into and terminate in minute subdivisions in all the small air spaces in the lungs, of which the lungs contain millions. A writer has stated that if the air cells of the lungs were spread out over an unbroken surface, they would cover an area of fourteen thousand square feet.

The air is drawn into the lungs by the action of the diaphragm, a great, strong, flat, sheet-like muscle, stretched across the chest, separating the chest-box from the abdomen. The diaphragm’s action is almost as automatic as that of the heart, although it may be transformed into a semi-voluntary muscle by an effort of the will. When it expands, it increases the size of the chest and lungs, and the air rushes into the vacuum thus created. When it relaxes the chest and lungs contract and the air is expelled from the lungs.

Now, before considering what happens to the air in the lungs, let us look a little into the matter of the circulation of the blood. The blood, as you know, is driven by the heart, through the arteries, into the capillaries, thus reaching every part of the body, which it vitalizes, nourishes and strengthens. It then returns by means of the capillaries by another route, the veins, to the heart, from whence it is drawn to the lungs.

The blood starts on its arterial journey, bright red and rich, laden with life-giving qualities and properties. It returns by the venous route, poor, blue and dull, being laden down with the waste matter of the system. It goes out like a fresh stream from the mountains; it returns as a stream of sewer water. This foul stream goes to the right auricle of the heart. When this auricle becomes filled, it contracts and forces the stream of blood through an opening in the right ventricle of the heart, which in turn sends it on to the lungs, where it is distributed by millions of hair-like blood vessels to the air cells of the lungs, of which we have spoken. Now, let us take up the story of the lungs at this point.

The foul stream of blood is now distributed among the millions of tiny air cells in the lungs. A breath of air is inhaled and the oxygen of the air comes in contact with the impure blood through the thin walls of the hair-like blood vessels of the lungs, which walls are thick enough to hold the blood, but thin enough to admit the oxygen to penetrate them. When the oxygen comes in contact with the blood, a form of combustion takes place, and the blood takes up oxygen and releases carbonic acid gas generated from the waste products and poisonous matter which has been gathered up by the blood from all parts of the system. The blood thus purified and oxygenated is carried back to the heart, again rich, red and bright, and laden with life-giving properties and qualities. Upon reaching the left auricle of the heart, it is forced into the left ventricle, from whence it is again forced out through the arteries on its mission of life to all parts of the system. It is estimated that in a single day of twenty-four hours, 35,000 pints of blood traverse the capillaries of the lungs, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both of their surfaces. When one considers the minute details of the process alluded to, he is lost in wonder and admiration at Nature’s infinite care and intelligence.

It will be seen that unless fresh air in sufficient quantities reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system, and death ensues. Impure air acts in the same way, only in a lessened degree. It will also be seen that if one does not breathe in a sufficient quantity of air, the work of the blood cannot go on properly, and the result is that the body is insufficiently nourished and disease ensues, or a state of imperfect health is experienced. The blood of one who breathes improperly is, of course, of a bluish, dark color, lacking the rich redness of pure arterial blood. This often shows itself in a poor complexion. Proper breathing, and a consequent good circulation, results in a clear, bright complexion.

A little reflection will show the vital importance of Correct breathing. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed of the impurities which it took up on its return journey. These impurities if returned to the system will certainly manifest in some form of disease, either in a form of blood disease or some disease resulting from impaired functioning of some insufficiently nourished organ or tissue.

The blood, when properly exposed to the air in the lungs, not only has its impurities consumed, and parts with its noxious carbonic acid gas, but it also takes up and absorbs a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may perform her processes properly. When the oxygen comes in contact with the blood, it unites with the hæmoglobin of the blood and is carried to every cell, tissue, muscle and organ, which it invigorates and strengthens, replacing the wornout cells and tissue by new materials which Nature converts to her use. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen.

Not only is every part vitalized by the oxygen, but the act of digestion depends materially upon a certain amount of oxygenation of the food, and this is only accomplished by the oxygen in the blood coming in contact with the food and producing a certain form of combustion. It is therefore necessary that a proper supply of oxygen be taken through the lungs. This accounts for the fact that weak lungs and poor digestion are so often found together. To grasp the full significance of this statement, one must remember that the entire body receives nourishment from the food assimilated, and that imperfect assimilation always means an imperfectly nourished body. Even the lungs themselves depend upon the same source for nourishment, and if through imperfect breathing the assimilation becomes imperfect, and the lungs in turn become weakened, they are rendered still less able to perform their work properly, and so in turn the body becomes further weakened. Every particle of food and drink must be oxygenated before it can yield us the proper nourishment, and before the waste products of the system can be reduced to the proper condition to be eliminated from the system. Lack of sufficient oxygen means imperfect nutrition, imperfect elimination and imperfect health. Verily, “breath is life.”

The combustion arising from the change in the waste products generates heat and equalizes the temperature of the body. Good breathers are not apt to “take cold,” and they generally have plenty of good warm blood which enables them to resist the changes in the outer temperature.

In addition to the above-mentioned important processes, the act of breathing gives exercise to the internal organs and muscles, which feature is generally overlooked by the Western writers on the subject, but which the Yogis fully appreciate.

In imperfect or shallow breathing, only a portion of the lung cells are brought into play, and a great portion of the lung capacity is lost, the system suffering in proportion to the amount of under-oxygenation. The lower animals, in their native state, breathe naturally, and primitive man undoubtedly did the same. The abnormal manner of living adopted by civilized man—the shadow that follows upon civilization—has robbed us of our natural habit of breathing, and the race has greatly suffered thereby. Man’s only physical salvation is to “get back to Nature.”

Chapter VIII.
Nourishment.

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THE HUMAN body is constantly undergoing change. Atoms of bone, tissue, flesh, muscle, fat and fluids are constantly being wornout and removed from the system, and new atoms are constantly being manufactured in the wonderful laboratory of the body, and then sent to take the place of the wornout and discarded material.

Let us consider the physical body of man and its mechanism, as a plant—and, indeed, it is akin to the life of the plant in its nature. What does the plant require to bring it up from seed to sprout, from sprout to plant, with flower, seed and fruit? The answer is simple—fresh air, sunlight, water, and nourishing soil—these things, and all of them, must it have in order to grow to healthy maturity. And Man's physical body requires just the same things—all of them—in order to be healthy, strong and normal. Remember the requisites—fresh air, sunlight, water and food. We will consider the matter of air, sunlight and water in other chapters, and will consider the matter of nourishing food first.

Just as the plant grows slowly, but steadily, so does this great work of discarding wornout material and the substitution of new material go on constantly, day and night. We are not conscious of this mighty work, as it belongs to that great subconscious part of Man's nature—it is a part of the work of the Instinctive Mind.

The whole of the body, and all its parts, depend for health, strength and vigor upon this constant renewal of material. If this renewal were stopped disintegration and death would ensue. The replacing of the wornout and discarded material is an imperative necessity of our organism, and, therefore, is the first thing to be considered when we think of the Healthy Man.

The keynote of this subject of food in the Hatha Yoga Philosophy is the Sanscrit word, the English equivalent of which is "nourishment." We print the word in capital letters that it may make an impression upon your minds. We wish our students to associate the thought of Food with the thought of Nourishment.

To the Yogi, food does not mean something to tickle the abnormal palate, but instead it means, first, *Nourishment* , second, nourishment, and third, NOURISHMENT. Nourishment first, last and always.

To many of the Western people, the ideal Yogi is a lean, lank, scrawny, half-starved, emaciated being, who thinks so little of food that he goes for days without eating—one who considers food to be too "material" for his "spiritual nature." Nothing can be further from the truth. The Yogis, at least those who are well-grounded in Hatha Yoga, regard Nourishment as his first duty towards his body, and he is always careful to keep that body properly nourished, and to see that the supply of new, fresh material is always at least equal to the wornout and discarded matter.

It is quite true that the Yogi is not a gross eater, nor is he inclined to rich and fancy dishes. On the contrary, he smiles at the folly of such things, and goes to his plain and nourishing meal, knowing that he will obtain there full nourishment without the waste and harmful matter contained in the more elaborate dishes of his brother who is ignorant of the real meaning of food.

A maxim of Hatha Yoga is: "It is not what a man *eats* , but the amount that he *assimilates* , that nourishes him." There is a world of wisdom in this old maxim, and it contains that which writers upon health subjects have taken volumes to express.

We will show you, later on, the Yogi method of extracting the maximum amount of nourishment from the minimum amount of food. The Yogi method lies in the middle of the road, the two opposite sides of which road are traveled, respectively, by the two differing Western schools, namely the "food-stuffers" and "starvationists," each of whom loudly proclaim the merits of their own cult and decry the claims of the opposing sect. The simple Yogi may be pardoned for smiling good naturedly at the disputes raging between those who, preaching the necessity of sufficient nutrition, teach that "stuffing" is necessary to obtain it, on the one hand; and at those of the opposing school, who, recognizing the folly of "stuffing" and overeating, have no remedy to offer but a semi-starvation, accompanied with long continued fasts, which, of course, has brought many of its followers down to weakened bodies, impaired vitality, and even death.

To the Yogi, the evils of mal-nutrition, on the one hand, and overeating on the other, do not exist—these questions have been settled for him centuries ago by the old Yogi fathers, whose very names have been almost forgotten by their followers of to-day.

Remember, now, please, once and for all, that Hatha Yoga does not advocate the plan of starving oneself, but, on the contrary, knows and teaches that no human body can be strong and healthy unless it is properly nourished by sufficient food eaten and assimilated. Many delicate, weak and nervous people owe their impaired vitality and diseased condition to the fact that they do not obtain sufficient nourishment.

Remember, also, that Hatha Yoga rejects as ridiculous the theory that Nourishment is obtained from “stuffing,” gorging, or overeating, and views with wonder and pity these attributes of the glutton, and sees nothing in these practices but the manifestation of the attributes of the unclean swine, utterly unworthy of the developed man.

To the Yogi understanding Man should eat to live—not live to eat.

The Yogi is an epicure, rather than a gourmand, for while eating the plainest food he has cultivated and encouraged his natural and normal taste so that his hunger imparts to these simple viands a relish sought after, but not obtained, by those who hunt after rich and expensive triumphs of the *chef* . While eating for Nourishment as his main object, he manages to make his food yield him a pleasure unknown to his brother who scorns the simple fare.

In our next chapter we will take up the subject of Hunger and Appetite—two entirely different attributes of the physical body, although to most persons the two appear to mean almost the same thing.

Chapter IX.
Hunger vs. Appetite.

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AS WE said at the conclusion of the preceding chapter, Hunger and Appetite are two entirely different attributes of the human body. Hunger is the normal demand for food—Appetite the abnormal craving. Hunger is like the rosy hue upon the cheek of the healthy child—Appetite is like the rouged face of the woman of fashion. And yet most people use the terms as if their meaning were identical. Let us see wherein lies the difference.

It is quite difficult to explain the respective sensations, or symptoms, of Hunger and Appetite, to the average person who has attained the age of maturity, for the majority of persons of that age have had their natural taste, or hunger-instinct, perverted by Appetite to such an extent that they have not experienced the sensation of genuine hunger for many years, and have forgotten just what it felt like. And it is hard to describe a sensation unless one can call up in the mind of his hearer the recollection of the same, or a similar sensation, experienced at some time in the past. We can describe a sound to the person of normal hearing by comparing it with something he has heard— but imagine the difficulty of conveying an intelligent idea of a sound to a man who was born “stone-deaf;” or of describing a color to a man born blind; or of giving an intelligent description of an odor to one born without the sense of smell.

To one who has emancipated himself from the thrall of appetite, the respective sensations of Hunger and Appetite are quite different and readily distinguished one from the other, and the mind of such a one readily grasps the precise meaning of each term. But to the ordinary “civilized” man “Hunger” means the source of appetite and “Appetite” the result of hunger. Both words are misused. We must illustrate this by familiar examples.

Let us take Thirst, for instance. All of us know the sensation of a good, natural thirst, which calls for a draught of cool water. It is felt in the mouth and throat, and can be satisfied only with that which Nature intended for it—cool water. Now, this natural thirst is akin to natural Hunger.

How different is this natural thirst from the craving which one acquires for sweetened, flavored soda-water, ice-cream soda, ginger ale, “pop,” “soft drinks,” etc., *etc.* And how different from the thirst (?) which one feels for beer, alcoholic liquors, etc., after the taste has once been acquired. Do you begin to see what we mean?

We hear people say that they are “so thirsty” for a glass of soda-water; or others say that they are “thirsty” for a drink of whisky. Now, if these people were really thirsty, or, in other words, if Nature was really calling for fluids, pure water would be just what they would first seek for, and pure water would be the thing which would best gratify the thirst. But, no! water will not satisfy this soda-water or whisky thirst. Why? Simply because it is a craving of an appetite which is not a natural thirst, but which is, on the contrary, an abnormal appetite—a perverted taste. The appetite has been created—the habit acquired—and it is asserting the mastery. You will notice that the victims of these abnormal “thirsts” will occasionally experience a *real* thirst, at which time water alone will be sought, and the tipple of the appetite not thought of. Just think a moment—is not this so with you? This is not a lecture directed against the fancy drink habit, or a temperance sermon, but just an illustration of the difference between a natural instinct and an acquired habit, or appetite. Appetite is an acquired habit of eating or drinking, and has but little to do with real hunger or thirst.

A man acquires an appetite for tobacco in any of its forms; or for liquor, or for chewing-gum, or for opium, morphine, cocaine, or similar drugs. And an appetite once acquired becomes, if anything, stronger than that natural demand for food or drink, for men have been known to die of starvation because they had spent all of their money for drink or narcotics. Men have sold their babies’ stockings for drink—have stolen and even murdered in order to gratify their appetite for narcotics. And yet who would think of calling this terrible craving of appetite by the name of Hunger? And yet we continue to speak of, and think of, every craving for something to put into the stomach as Hunger, while many of these cravings are as much a symptom of Appetite as is the craving or desire for alcohol or narcotics.

The lower animal has a natural hunger until it is spoiled by contact with man (or woman) who tempts it with candies and similar articles, miscalled food. The young child has a natural hunger until it is spoiled in the same way. In the child, natural hunger is more or less replaced by acquired appetites, the degree depending largely upon the amount of wealth its parents possess—the greater the wealth, the greater the acquirement of false appetite. And as it grows older, it loses all recollection of what real Hunger means. In fact, people speak of Hunger as a distressing thing, rather than as a natural instinct. Sometimes men go out camping, and the open air, exercise, and natural life gives them again a taste of real hunger, and they eat like school boys and with a relish they have not known for years. They feel “hungry” in earnest, and eat because they have to, not from mere habit, as they do when they are home and are overloading their stomachs continually.

We recently read of a party of wealthy people who were shipwrecked while on a yachting pleasure trip. They were compelled to live on the most meager fare for about ten days. When rescued they looked the picture of health—rosy, bright-eyed, and possessed of the precious gift of a good, natural Hunger. Some of the party had been dyspeptics for years, but the ten days' experience with food scarce and at a premium, had completely cured them of their dyspepsia and other troubles. They had obtained sufficient to properly nourish them, and had gotten rid of the waste products of the system which had been poisoning them. Whether or not they "staid cured" depended upon whether they again exchanged Hunger for Appetite.

Natural hunger—like natural Thirst—expresses itself through the nerves of the mouth and throat. When one is hungry, the thought or mention of food causes a peculiar sensation in the mouth, throat and salivary glands. The nerves of those parts manifest a peculiar sensation, the saliva begins to flow, and the whole of the region manifests a desire to get to work. The stomach gives no symptoms whatever, and is not at all in evidence at such times. One feels that the "taste" of good wholesome food would be most pleasurable. There is none of those feelings of faintness, emptiness, gnawing, "all-goneness," etc., in the region of the stomach. These last mentioned symptoms are all characteristic of the Appetite habit, which is insisting that the habit must be continued. Did you ever notice that the drink habit calls forth just such symptoms? The craving and "all-gone" feeling is characteristic of both forms of abnormal appetite. The man who is craving a smoke, or a chew of tobacco feels the same way.

A man often wonders why he cannot get a dinner such as "mother used to cook." Do you know why he cannot get it? Simply because he has replaced his natural Hunger by an abnormal appetite, and he does not feel satisfied unless he gratifies that Appetite, which renders the homely fare of the past an impossibility. If the man were to cultivate a natural hunger, by a return to first principles, he would have restored to him the meals of his youth—he would find many cooks just as good as "mother" was, for he would be a boy again.

You are probably wondering what all this has to do with Hatha Yoga, are you not? Well, just this: The Yogi has conquered appetite, and allows Hunger to manifest through him. He enjoys every mouthful of food, even to the crust of dry bread, and obtains nourishment and pleasure from it. He eats it in a manner unknown to most of you, which will be described a little further on, and so far from being a half-starved anchorite, he is a well-fed, properly nourished enjoyer of the feast, for he has possessed himself of that most piquant of all sauces—

Hunger.

Chapter X.

The Yogi Theory and Practice of Prana Absorption from Food.

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NATURE'S SHREWDNESS in combining several duties into one, and also in rendering necessary duties pleasant (and thereby likely to be performed) is illustrated in numberless ways. One of the most striking examples of this kind will be brought out in this chapter. We will see how she manages to accomplish several things at the same time, and how she also renders pleasant several most necessary offices of the physical system.

Let us start with the statement of the Yogi theory of the absorption of Prana from food. This theory holds that there is contained in the food of man and the lower animals, a certain form of Prana which is absolutely necessary for man's maintenance of strength and energy, and that such form of Prana is absorbed from the food by the nerves of the tongue, mouth and teeth. The act of mastication liberates this Prana, by separating the particles of the food into minute bits, thus exposing as many atoms of Prana to the tongue, mouth and teeth as possible. Each atom of food contains numerous electrons of food-prana, or food energy, which electrons are liberated by the breaking-up process of mastication, and the chemical action of certain subtle chemical constituents of the saliva, the presence of which have not been suspected by modern scientists, and which are not discernible by the tests of modern chemistry, although future investigators will scientifically prove their existence. Once liberated from the food, this food-prana flies to the nerves of the tongue, mouth and teeth, passing through the flesh and bone readily, and is rapidly conveyed to numerous storage-houses of the nervous system, from whence it is conveyed to all parts of the body, where it is used to furnish energy and "vitality" to the cells. This is a bare statement of the theory, the details of which we will endeavor to fill in as we proceed.

The student will probably wonder why it is necessary to extract this food-prana, as the air is heavily charged with Prana, and it may seem like a waste of effort on the part of Nature to use so much energy in order to extract the Prana from the food. But here is the explanation. Just as all electricity is electricity, so is all Prana simply Prana—but just as there are several forms of the electric current, manifesting widely different effects upon the human body, so are there current, manifesting widely different effects upon the human body, so are there several manifestations or forms of Prana, each of which performs certain work in the physical body, and all of which are needed for the different kinds of work. The Prana of the air fulfills certain offices; that of the water others, and that derived from the food still a third set of duties. To go into the minute details of the Yogi theory would be foreign to the purposes of this work, and we must rest content with the general statements here given. The main subject before us is the fact that the food contains food-prana, which the human body needs, and which it can extract only in the manner above stated, i. e., by mastication of the food, and the absorption of the prana by the nervous system by means of the nerves of the tongue, mouth and teeth.

Now, let us consider Nature's plan in combining two important offices in the act of masticating and insalivating. In the first place, nature intended every particle of food to be thoroughly masticated and insalivated before it was swallowed, and any neglect in this respect is sure to be followed by imperfect digestion. Thorough mastication is a natural habit of man which has been neglected owing to the demands of artificial habits of living which have grown up around our civilization. Mastication is necessary to break up the food that it may be more easily swallowed, and also that it may be mixed with the saliva and the digestive juices of the stomach and small intestines. It promotes the flow of saliva, which is a most necessary part of the process of digestion. Insalivation of food is part of the digestive process, and certain work is done by the saliva which can not be performed by the other digestive juices. Physiologists teach most positively that thorough mastication and proper insalivation of the food are prerequisites of normal digestion, and form a most necessary part of the process. Certain specialists have gone much further and have given to the process of mastication and insalivation much more importance than have the general run of physiologists. One particular authority, Mr. Horace Fletcher, an American writer, has written most forcibly upon this subject, and has given startling proofs of the importance of this function and process of the physical body; in fact, Mr. Fletcher advises a particular form of mastication which corresponds very closely to the Yogi custom, although he advises it because of its wonderful effect upon the digestion, whereas the Yogis practice a similar system upon the theory of the absorption of food-prana. The truth is that *both* results are accomplished, it being a part of Nature's strategy that the grinding of the food into small bits; the digestive process attending the insalivation, and the absorption of food-prana, are accomplished at the same time— an economy of force most remarkable.

In the natural state of man, mastication was a most pleasant process, and so it is in the case of the lower animals, and the children of the human race to-day. The animal chews and munches his food with the greatest relish, and the child

The animal chews and munches his food with the greatest relish, and the child sucks, chews and holds in the mouth the food much longer than does the adult, until it begins to take lessons from its parents and acquires the custom of bolting its food. Mr. Fletcher, in his books on the subject, takes the position that it is taste which affords the pleasure of this chewing and sucking process. The Yogi theory is that while taste has much to do with it, still there is a something else, an indescribable sense of satisfaction obtained from holding the food in the mouth, rolling it around with the tongue, masticating it and allowing it to dissolve slowly and be swallowed almost unconsciously. Fletcher holds that while there remains a particle of taste in the food, nourishment is there to be extracted, and we believe this to be strictly correct. But we hold that there is that other sensation which, when we allow it to manifest itself, gives us a certain satisfaction in the non-swallowing, and which sensation continues until all, or nearly all, the food-prana is extracted from the food. You will notice if you follow the Yogi plan of eating (even partially) that you will be loth to part with the food, and that, instead of bolting it at once, you will allow it to gradually melt away in the mouth until suddenly you realize that it is all gone. And this sensation is experienced from the plainest kinds of food, which do not appeal particularly to the taste, as well as to those foods which are special favorites of your particular taste.

To describe this sensation is almost impossible, for we have no English words coined for it, as its existence has not been fully recognized by the Western races. The best we can do is to compare it by other sensations at the risk of being accused of presenting a ridiculous comparison or illustration. Here is what we mean: You know the sensation which one sometimes feels when in the presence of a highly “magnetic” person—that indescribable feeling of the absorption of strength or “vitality.” Some people have so much Prana in their system that they are continually “running over” and giving it out to others, the result being that other persons like to be in their company, and dislike to leave it, being almost unable to tear themselves away. This is one instance. Another is the sensation which one obtains from being close to another whom one loves. In this case there is an interchange of “magnetism” (thought charged with Prana), which is quite exhilarating. A kiss from the loved one is so filled with “magnetism” that it thrills one from head to toe. This gives an imperfect illustration of what we are trying to describe. The pleasure that one obtains from proper and normal eating, is not alone a matter of taste, but is largely derived from that peculiar sensation of the absorption of “magnetism” or Prana, which is very much akin to the examples above mentioned, although, until one realizes the similar character of the two manifestations of energy, the illustration may evoke a smile, or possibly ridicule.

When one has overcome the false Appetite (so often mistaken for Hunger) he will masticate a dry crust of whole-wheat bread and not only obtain a certain satisfaction of taste from the nourishment contained within it, but will enjoy the sensation of which we have spoken very keenly. It takes a little practice in order to get rid of the false appetite habit and to return to nature's plans. The most nourishing of foods will yield the most satisfaction to the normal taste, and it is a fact to be remembered that food-prana is contained in food in direct proportion to its percentage of nourishment— another instance of Nature's wisdom.

The Yogi eats his food slowly, masticating each mouthful so long as he "feels like it;" that is, so long as it yields him any satisfaction. In the majority of cases this sensation lasts so long as there remains any food in the mouth, as Nature's involuntary processes gradually causes the food to be slowly dissolved and swallowed. The Yogi moves his jaws slowly, and allows the tongue to caress the food, and the teeth to sink into it lovingly, knowing that he is extracting the food-prana from it, by means of the nerves of the mouth, tongue and teeth, and that he is being stimulated and strengthened, and that he is replenishing his reservoir of energy. At the same time he is conscious that he is preparing his food in the proper way for the digestive processes of the stomach and small intestines, and is giving his body good material needed for the building up of the physical body.

Those who follow the Yogi plan of eating will obtain a far greater amount of nourishment from their food than does the ordinary person, for every ounce is forced to yield up the maximum nourishment, while in the case of the man who bolts his food half-masticated and insufficiently insalivated, much goes to waste, and is passed from the system in the shape of a decaying, fermenting mass. Under the Yogi plan nothing is passed from the system as waste except the *real waste* matter, every particle of nourishment being extracted from the food, and the greater portion of the food-prana being absorbed from its atoms. The mastication breaks up the food into small particles, allowing the fluids of the saliva to interpenetrate it, the digestive juices of the saliva performing their necessary work, and the other juices (mentioned above) acting upon the atoms of food in such a way as to liberate the food-prana, thus allowing it to be taken up by the nervous system. The motion imparted to the food by the action of the jaws, tongue and cheeks in the act of mastication, causes it to present new atoms to the nerves ready to extract the food-prana. The Yogis hold the food in the mouth, masticating it slowly and thoroughly, and allowing it to be slowly swallowed by the involuntary process above alluded to, and they experience to the full the enjoyment attendant upon the extraction of Prana. You may get an idea of this by taking into the mouth some particle of food (when you have plenty of time for the experiment), and then slowly masticating it, allowing it to gradually melt away in the mouth, as you would a lump of sugar. You will be surprised to find how thoroughly this work of involuntary swallowing is performed—the food gradually yields up its food-prana and then melts slowly away and reaches the stomach. Take a crust of bread, for example, and masticate it thoroughly, with the idea of seeing how long it will last without being "swallowed." You will find that it will never be "swallowed" in the usual way, but will gradually disappear in the manner we have just mentioned, after being reduced to a pasty, creamy mass by degrees. And that little mouthful of bread will have yielded you about twice as much nourishment as a piece of equal size, eaten in the ordinary way, and about three times the amount of food-prana.

Another interesting example is had in the case of milk. Milk is a fluid and, of course, needs no "breaking-up," as does solid food. Yet the fact remains (and is well established by careful experiments) that a quart of milk simply allowed to flow down the throat yields not over half the nourishment or food-prana that is derived from the same quantity of milk sipped slowly, and allowed to remain in the mouth a moment until it "melts away," the tongue being moved through it. The babe drawing the milk from the nipple of either the breast or the bottle, of course, does so by a sucking motion, which moves the tongue and cheeks, and produces a flow of fluid from the glands, which liberates the food-prana and has also a chemical digestive effect upon the milk itself, notwithstanding the fact that true saliva is not secreted in the young babe, and does not appear until the teeth show themselves.

We advise our students to experiment with themselves along the lines just pointed out. Choose an opportunity when you have plenty of time, then, masticating slowly, allow the food to gradually melt away, instead of making a deliberate attempt to swallow. This "melting-away" of the food can only be possible when the food is masticated into a cream-like paste, thoroughly saturated with saliva, and the particles thereby converted into a semi-digested state, and having had the food-prana extracted therefrom. Try eating an apple in this way, and you will be surprised at the feeling of having eaten a fair-sized meal, and at the sensation of increased strength which has come to you.

We understand fully that it is quite a different thing for the Yogi to take his time and eat in this way, and for the hurried Western man of business to do the same, and we do not expect all of our readers to change the habit of years all at once. But we feel sure that a little practice in this method of eating food will cause quite a change to come over one, and we know that such occasional practice will soon result in quite an improvement in the every-day method of masticating the food. We know, also, that the student will find a new delight—an additional relish in eating—and will soon learn to eat "lovingly," that is, to feel loath to let the mouthful of food pass away. A new world of taste is opened up to the man who learns to follow this plan, and he will get far more pleasure from eating than ever before, and will have, besides, a much better digestion, and much more vitality, for he will obtain a greater degree of nourishment, and an increased amount of food-prana.

It is possible for one who has the time and opportunity to follow this plan to its extreme limit, to obtain an almost unbelievable amount of nourishment and strength from a comparatively small amount of food, as there will be practically no waste, as may be proven by an observation of the waste matter which is passed from the system. Those suffering from mal-nutrition and impaired vitality will find it profitable to at least partially follow this plan.

The Yogis are known as small eaters, and yet they understand fully the necessity and value of perfect nutrition, and always keep the body well nourished and provided with building material. The secret, as you will readily see, is that they waste practically none of the nourishment in the food, as they extract practically all that it contains. They do not burden their system with waste material, which clogs up the machinery and causes a waste of energy in order that it may be thrown off. They obtain a maximum of nourishment from a minimum of food—a full supply of food-prana from a small amount of material.

While you may not be able to follow this matter up to the extreme, you may work a great improvement in yourself by following the methods above given. We merely give you the general principles—work the rest out for yourself—experiment for yourself—that is the only way to learn anything, anyway.

We have stated several times in this book, that the mental attitude aids materially in the process of absorbing Prana. This is true not only of the Prana absorbed from the air, but also of the food-prana. Hold the thought that you are absorbing all the Prana contained in a mouthful of food, combining that thought with that of "Nourishment," and you will be able to do much more than you can without so doing.

Chapter XI.
About Food.

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WE INTEND to leave the matter of the choice of food an open question with our students. While, personally, we prefer certain kinds of food, believing that the best results are obtained from the use thereof, we recognize the fact that it is impossible to change the habits of a lifetime (yes, of many generations) in a day, and man must be guided by his own experience and his growing knowledge, rather than by dogmatic utterances of others. The Yogis prefer a non-animal diet, both from hygienic reasons and the Oriental aversion to eating the flesh of animals. The more advanced of the Yogi students prefer a diet of fruit, nuts, olive oil, etc., together with a form of unleavened bread made from the entire wheat. But when they travel among those who follow different dietary rules from themselves they do not hesitate to adapt themselves to the changed conditions, to a greater or less extent, and do not render themselves a burden to their hosts, knowing that if they follow the Yogi plan of masticating their food slowly their stomachs will take good care of what they eat. In fact, some of the most indigestible things in the modern menu may be safely eaten if the above mentioned system is adopted.

And we write this chapter in the spirit of the traveling Yogi. We have no wish to force arbitrary rules upon our students. Man must grow into a more rational method of eating, rather than have it forced upon him suddenly. It is hard for one to adopt a non-meat diet, if he has been used to animal flesh all his life, and it is equally difficult for one to take up an uncooked dietary list, if he has been eating cooked dishes all his life. All we ask of you is to think a little on the subject and to trust your own instinct regarding the choice of food, giving yourself as great a variety as possible. The instinct, if trusted, will usually cause you to select that which you need for that particular meal, and we would prefer to trust the instinct rather than to bind ourselves to any fixed, unchangeable dietary. Eat pretty much what you feel like, providing you masticate it thoroughly and slowly, and give yourself a wide range of choice. We will speak, in this chapter, of a few things which the rational man will avoid, but will do so merely in the way of general advice. In the matter of non-meat eating, we believe that mankind will gradually grow to feel that meat is not its proper diet, but we believe that one must outgrow that feeling, rather than to have it beaten out of him, for if he “longs” for the flesh-pots of Egypt, it is about as bad as if he really participated in the feast. Man will cease to desire meat, as he grows, but until that time comes, any forced restraint of the meat habit will not do him much good. We are aware that this will be considered heterodox by many of our readers, but we cannot help that fact—our statements will stand the test of experience.

If our students are interested in the question of the relative advantages of particular kinds of foods, let them read some of the very good works which have been written upon the subject of recent years. But let them read upon the several sides of the question, and avoid being carried away by the particular fad of the writer whose book is before them. It is instructive and interesting to read of the comparative food values of the various articles upon our tables, and such knowledge will gradually tend to a more rational dietary. But such changes must be the result of thought and experience, rather than upon the mere say so of some person riding a hobby. We suggest that our students consider whether or not they are eating too much meat; whether they are living upon too much fat and grease; whether they are eating enough fruit; whether whole wheat bread would not be a good addition to their bill of fare; whether they are not indulging in too much pastry and “made dishes.” If we were asked to give them a general rule regarding eating we would be apt to say “eat a variety of foods; avoid ‘rich’ dishes; do not eat too much fat; beware of the frying-pan; do not eat too much meat; avoid, especially, pig meat and veal; let your general habit of eating tend toward the simple, plain fare, rather than towards the elaborate dishes; go slow on pastry; cut out hot cakes from your list; masticate thoroughly and slowly, according to the plan we have given you; don’t be afraid of food, if you eat it properly it will not hurt you, providing you do not fear it.”

We think it better to make the first meal of the day a light one, as there is very little waste to repair in the morning, as the body has been at rest all night. If possible, take a little exercise before breakfast.

If you once return to the natural habit of proper mastication, and experience the sensation that comes from proper eating, the abnormal appetites which have been acquired, will fall from you, and natural hunger will return. When natural hunger is with you, the instinct will be very keen in picking out nutritious food for you, and you will feel inclined toward that which will give you just the nourishment you need at any particular time. Man’s instinct is a good guide, providing it has not been spoiled by the indulgence in the absurd dishes so common in these days, which create false appetite.

If you feel “out of sorts,” do not be afraid to “cut out” a meal, and give the stomach a chance to get rid of what it has on hand. One can go without eating for a number of days without danger, although we do not advise prolonged fasts. We feel, however, that in sickness it is wise to give the stomach a rest, in order that the recuperative energy may be directed toward the casting out of the waste matter which has been causing the trouble. You will notice that the animals stop eating while they are sick, and lie around until health is restored, when they return to their meals. We may take this lesson from them with considerable profit.

We do not wish students to become “food cranks” who weigh, measure and analyze every mouthful of food. We consider this an abnormal method and believe that such a course generates fear-thought and fills the Instinctive mind with all sorts of erroneous ideas. We think it a much better plan to use ordinary precautions and judgment in the selection of one’s food, and then to bother no more about the matter, but eat with the thought of nourishment and strength in your minds, masticating the food as we have stated, and knowing that nature will do its work well. Keep as close to nature as possible, and let her plans be your standard of measurement. The strong, healthy man is not afraid of his food, and neither should be the man who wishes to be healthy. Keep cheerful, breathe properly, eat properly, live properly, and you will not have occasion to make a chemical analysis of every mouthful of food. Do not be afraid to trust to your Instinct, for that is the natural man’s guide, after all.

Chapter XII.
The Irrigation of the Body.

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ONE OF the cardinal principles of the Hatha Yoga Philosophy of Health is the intelligent use of Nature’s great gift to living things—Water. It should not be necessary to even call the attention of men to the fact that Water is one of the great means of maintaining normal health, but man has become so much a slave to artificial environments, habits, customs, etc., that he has forgotten Nature’s laws. His only hope is to return to Nature. The little child knows, instinctively, the use of water, and insists upon being furnished with it, but as it grows older it gets away from the natural habit, and falls into the erroneous practices of the older people around it. This is particularly true of those living in large cities, where they find unpalatable the warm water drawn from faucets, and so gradually become weaned away from the normal use of fluids. Such persons gradually form new habits of drinking (or not drinking), and, putting off nature’s demands, they at last are not conscious of them. We often hear people say, “But why should we drink water—we do not get thirsty?” But had they continued in Nature’s paths they *would* get thirsty, and the only reason why they do not hear Nature’s calls is because they have so long turned a deaf ear to her that she has become discouraged and cries less loudly, besides their ears have ceased to recognize the vibrations, being so much taken up with other things. It is astonishing to find how people neglect this important feature of life. Many drink scarcely any fluids, and even say that they do not think it is “good for them.” This has gone so far that we know of one so called “health teacher” who puts forth the astounding theory that “Thirst is a Disease,” and counsels people against the use of fluids at all, stating that the use of them is unnatural. We will not attempt to argue with such teachings—their folly must be apparent to anyone who will look at the natural life habits of man and the lower animals. Let man go back to Nature, and he will see water-drinking all around him, in all forms of life, from the plant up to the highest mammal.

So much importance does the Yogi attach to the proper use of drinking water, that he considers it one of the first principles of health. He knows that a large percentage of sick people are sick because of their lack of the fluids which the body requires. Just as the plant needs water, as well as the food derived from the soil and air, to bring it to healthy maturity, so does man require the proper amount of fluids to keep him in health, or to bring him again to health in case he has lost it. Who would think of depriving a plant of water? And who would be so cruel as to fail to provide the faithful horse with the requisite amount of water? And yet, man, while giving the plant and the animal that which his common sense teaches him they require, will deprive himself of the life-giving fluid, and will suffer the consequences, just as would the plant and horse under similar conditions. Keep this example of plant and horse before you when you consider the question of drinking water.

Let us see what water is used for in the body, and then make up our minds whether or not we have been living normal lives in this respect.

In the first place, about 70 percent of our physical body is water! A certain amount of this water is being used up by our system, and leaves the body, constantly, and every ounce that is used up must be replaced by another ounce if the body is to be kept in a normal condition.

The system is continuously excreting water through the pores of the skin, in the shape of sweat and perspiration. Sweat is the term applied to such excretion when it is thrown off so rapidly that it gathers and collects in drops. Perspiration is the term applied when the water is continuously and unconsciously evaporated from the skin. Perspiration is continuously being evaporated from the skin, and experiments have shown that when it is prevented the animal dies. In one of the festivals of ancient Rome a boy was covered with gold-leaf, from head to foot, in order to represent one of the gods—he died before the gold-leaf could be removed, the perspiration being unable to penetrate the varnish and the leaf. Nature’s function was interrupted and the body being unable to function properly, the soul threw off its fleshly tenement.

Sweat and perspiration are shown by chemical analysis to be loaded with the waste products of the system—the refuse and filth of the body—which, without a sufficient supply of fluids in the system, would remain in the body, poisoning it and bringing disease and death as a consequence. The repair work of the body is continually going on, the used-up and wornout tissue being carried off and replaced by fresh, new material from the blood, which has absorbed it from the nutrition in the food. This waste must be cast out of the body, and Nature is quite particular that it shall be gotten rid of—she does not favor the storing up of garbage in the system. If this waste matter is allowed to remain in the system it becomes a poison and breeds diseased conditions—it serves as a breeding place and a feeding ground for germs, microbes, spores and bacteria, and all the rest of that family. Germs do not bother the clean and healthy system to any great extent, but let them come around one of these water-haters, and it finds his or her body full of uncast-off refuse and filth, and they settle down to business. We will have something more to say along this line when we come to the subject of Bathing.

Water plays a most important part in the everyday life of the Hatha Yoga. He uses it internally and externally. He uses it to keep healthy, and he teaches its value to bring about healthy conditions, where disease has impaired the natural functioning of the body. We will touch upon the use of water in several parts of this book. We wish to impress upon our students the importance of the subject, begging them not to pass it by as unimportant because it is so simple. Seven out of ten of our readers need this advice. Do not pass it by. THIS MEANS YOU.

Both Perspiration and sweat are necessary, also, to dissipate the excessive bodily heat by their evaporation, and thus keep down the bodily temperature to a normal degree. The perspiration and sweat also (as we have stated) assist in carrying off the waste products of the system—the skin being, in fact, a supplementary organ to the kidneys. And without water the skin would, of course, be unable to perform this function.

The normal adult excretes about one and one-half to two pints of water in twenty-four hours, in the shape of sweat and perspiration, but men working in rolling-mills, etc., excrete much greater quantities. One can endure a much greater degree of heat in a dry atmosphere than in a moist one, because in the former the perspiration is evaporated so rapidly that the heat is more readily and rapidly dissipated.

Quite a quantity of water is exhaled through the lungs. The urinary organs pass off a large quantity, in performing their functions, about three pints in twenty-four hours being the amount voided by the normal adult. And all this has to be replenished, in order to keep the physical machinery going right.

Water is needed by the system for a number of purposes. One of its purposes (as above stated) is to counteract and regulate the combustion constantly going on in our bodies, arising from the chemical action of the oxygen extracted by the lungs from the air, coming in contact with the carbon arising from the food. This combustion going on in millions of cells produces the animal heat. The water passing through the system regulates this combustion, so that it does not become too intense.

Water is also used by the body as a common carrier. It flows through the arteries and veins, and conveys the blood corpuscles and elements of nutrition to the various parts of the body, that they may be used in the building up process, which we have described. Without fluids in the system, the quantity of blood must decrease. On the return trip of the blood through the veins, the fluids take up the waste matter (much of which would be a rank poison if allowed to remain in the system), and carries it to the excretory organism of the kidneys, the pores of the skin, and lungs, where the poisonous dead material and waste of the system is thrown off. Without sufficient fluids this work cannot be accomplished as Nature intended. And (this a most important matter) without sufficient water the waste portions of the food—the ashes of the system—cannot be kept sufficiently moist to easily pass through the colon and out of the body, and Constipation, with all of its attendant evils, result. The Yogis know that nine-tenths of the cases of chronic constipation arise from this cause—they also know that nine-tenths of the cases of chronic constipation may be speedily cured by the returning to the natural habit of drinking water. We will devote a special chapter to this subject, but we wish to direct the attention of the reader to its importance, as often as possible.

Yes, a sufficient supply of water is needed to aid in the proper stimulation and circulation of the blood—in the elimination of the waste products of the system—and in the normal assimilation of nourishment by the system.

Persons who do not drink sufficient fluids almost invariably are deficient in their supply of blood—they are often bloodless looking creatures—pale, sallow, bloodless-looking anemic creatures. Their skin is often dry and feverish, and they perspire but little. They have an unhealthy appearance, and remind one of dried fruit, needing a good soaking to make them look plump and normal. They are nearly always sufferers from constipation— and constipation brings with it a myriad of other disorders, as we will show you in another chapter. Their large intestines, or colon, are unclean, and the system is continually absorbing the products of the waste stored away there, and endeavoring to get rid of it by means of foul breath; strong, sweaty perspiration, and unnatural urine. This is not pleasant reading, but it is necessary to use plain words when calling your attention to these things. And all this for the lack of a little water—just think of it. You who are so particular to keep yourselves clean on the outside, allow yourselves to remain filthy within.

Man’s body needs water all over its inner parts. It needs constant irrigation, and if that irrigation is denied the bodies suffer just as does the land, denied its natural supply of water. Every cell, tissue and organ needs water in order to be healthy. Water is a universal solvent and enables the system to assimilate and distribute the nourishment obtained from the food, and to get rid of the waste products of the system. It is often said that the “blood is the life,” and if this is so, what must the water be called—for without water the blood would be but dust.

Water is needed also for the purpose of enabling the kidneys to perform their functions of carrying off the urea, *etc.* It is needed in order to be manufactured into saliva, bile, pancreatic juice, gastric juices, and all the other valuable juices of the system, without which digestion would be impossible. Shut off your supply of fluids, and you decrease your supply of all of these necessary things. Do you realize that?

If you doubt these facts, thinking them to be but theories of the Yogis, you have but to refer to any good scientific work upon physiology, written by any of the Western authorities upon the subject. You will find all that we have told you fully corroborated there. A well-known Western physiologist has said that so much water exists in the tissues of a normal system, that it may be asserted as an axiom that “all organisms live in water.” And if there is no water, there can be no life, or health.

You have been shown that the kidneys secrete about three pints of urine in twenty-four hours, which is passed off from the system, carrying in solution waste products and poisonous chemical substances which have been gathered up from the system by the kidneys. In addition to this, we have shown you that the skin excretes from one and one-half pints to two pints of water, in the shape of sweat and perspiration, in the same time. In addition to this there is a moderate quantity (average ten to fifteen ounces) given off by the lungs in exhalation during the same time. Besides a certain amount passes off through the excretions from the bowels. And a small amount is passed from the system in the shape of tears, and other secretions and excretions of the body. Now, how much water is needed to renew this waste? Let us see. A certain amount of fluids is taken into the system with the food, particularly when certain kinds of food are eaten. But this is only a comparatively small portion of what has been thrown off from the system in its cleansing functions. The best authorities agree that from two quarts to five pints of water is the amount necessary to be taken daily by the average, normal man and woman, in order to make up the waste. If that amount is not supplied to the body it will withdraw fluids from the system until the person assumes that “dried-up” state of which we have spoken, with the consequence that all the physical functions are impaired, the persons being “dried-up” inside as well as on the surface— the machinery of the body being deprived of its lubricating and cleansing material.

Two quarts a day! Just think of that, you people who have been taking about one pint, or even less, each day! Do you wonder why you are afflicted with an sorts of bodily ailments. No wonder you are dyspeptic, constipated, bloodless, nervous and generally all out of sorts. Your bodies are filled with all sorts of poisonous substances which Nature has not been able to eliminate and throw off through the kidneys and skin, because you have shut off her water supply. No wonder your colons are filled with impacted waste matter, which is poisoning your system, and which Nature has been unable to pass off in the regular way because you did not give her water with which to flush her sewers. No wonder that your saliva and gastric juices are deficient—how do you suppose Nature can manufacture them without sufficient water? No wonder your blood is deficient in quantity—where do you suppose Nature is going to get the fluids from to make the blood? No wonder that your nerves are out of condition, with all this abnormal going on. Poor Nature does the best she can, even though you be foolish. She draws a little water from the system in order that the machinery shall not entirely stop, but she dare not draw too much—so she compromises. She does just as you do when the water in the spring is nearly exhausted—you try to make a little do the work of much, and must rest content with doing things only half-way right.

The Yogis are not afraid to drink a sufficient amount of water each day. They are not afraid of “thinning the blood,” as are some of these “dried-up” people. Nature throws off the surplus quantity, if it be taken, very readily and rapidly. They do not crave “ice water”—an unnatural product of civilization(?)— their favorite temperature is about 60 degrees. They drink when they are thirsty—and they have a normal thirst which does not have to be restored as does that of the “dried-up” people. They drink frequently, but mark ye this: *they do not drink large quantities at any one time* . They do not “pour the water down,” believing that such a practice is abnormal and unnatural, and injurious. They drink it in small quantities, though often during the day. When working they often keep a vessel of water near them, and frequently sip therefrom.

Those who have neglected their natural instincts for many years have almost forgotten the natural habit of water drinking, and need considerable practice to regain it. A little practice will soon begin to create a demand for water, and you will in time regain the natural thirst. A good plan is to keep a glass of water near you, and take an occasional sip from it, thinking at the same time what you are taking it for. Say to yourself: “I am giving my body the fluids it requires to do its work properly, and it will respond by bringing normal conditions back to me—giving me good health and strength, and making me a strong, healthy, natural man (or woman).”

The Yogis drink a cupful of water the last thing before going to bed at night. This is taken up by the system and is used in cleansing the body during the night, the waste products being excreted with the urine in the morning. They also drink a cupful immediately after arising in the morning, the theory being that by taking the water before eating it cleanses the stomach and washes away the sediment and waste which have settled during the night. They usually drink a cupful about an hour before each meal, following it by some mild exercise, believing that this prepares the digestive apparatus for the meal, and promotes natural hunger. They are not afraid of drinking a little water even at meals (imagine the horror of some of our

“health-teachers” when they read this), but are careful not to “wash-down” their food with water. Washing down the food with water not only dilutes the saliva, but causes one to swallow his food imperfectly insalivated and masticated—makes it go down before Nature is ready—and interferes with the Yogi method of masticating the food (see chapter on same). The Yogis believe that only in this way is water harmful when taken at meals—and for the reason given, alone—they take a little at each meal to soften up the food mass in the stomach, and that little does not weaken the strength of the gastric-juices, *etc.*

Many of our readers are familiar with the use of hot water as a means of cleansing a foul stomach. We approve of its use in that way, when needed, but we think that if our students will carefully follow the Yogi plan of living, as given in this book, they will have no foul stomachs needing cleansing—their stomachs will be good, healthy ones. As a preliminary toward rational eating, the sufferer may find it advantageous to use hot water in this way. The best way is to take about one pint, slowly sipping it, in the morning before breakfast, or about one hour before other meals. It will excite a muscular action in the digestive organs, which will tend to pass from the system the foul matter stored up there, which the hot water has loosened up and diluted, as well. But this is only a temporary expedient. Nature did not contemplate hot water as steady beverage, and water at ordinary temperature is all that she requires in health— and that she requires to maintain health—but when health has been lost through disobedience to her laws, hot water is a good thing with which to clean house before resuming natural habits.

We will have more to say about the use of water in Bathing, outward application, etc., in other parts of this book—this chapter is devoted to its internal offices.

In addition to the properties, offices and uses of water, as above given, we will add that water contains Prana in considerable quantities, a portion of which it parts with in the system, particularly if the system demands it and extracts it. One often feels the need of a cupful of water as a stimulant— the reason being that for some reason the normal supply of Prana has become depleted—and Nature, recognizing that it may obtain Prana rapidly and easily from water, causes the demand. You all remember how at times a cup of cool water has acted as a powerful stimulant and “refresher” to you, and how it enabled you to return to your work with renewed vigor and energy. Do not forget Water when you feel “used up.” Used in connection with Yogi Breathing it will give a man fresh energy quicker than will any other method.

In sipping water, let it remain in the mouth a moment before swallowing

In sipping water, let it remain in the mouth a moment before swallowing. The nerves of the tongue and mouth are the first (and quickest) to absorb the Prana, and this plan will prove advantageous, particularly when one is tired. This is worth remembering.

Chapter XIII.
The Ashes of the System.

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THIS WILL not be a pleasant chapter to those of you who are still bound with the old notions of the impurity of the body, or any part of it—if there chance to be such among our students. Those of you who prefer to ignore the existence of certain important functions of the physical body, and feel a sense of shame at the thought that certain physical functions are a part of their everyday lives, will not relish this chapter, and may even regard it as a blot upon the book—a thing which we should have omitted—something which we should have ignored. To such we would say that we can see no use (and much harm) in following the policy of the ostrich in the old tale, who, dreading his hunters, would stick his head in the sand, and, shutting the hated things from sight, would ignore their existence until they overtook and captured him. We have such respect for the entire human body, and all its parts and functions, that we are unable to see anything impure or “un-nice” about it. And we can see nothing but folly in the policy which refuses to consider and discuss the functions referred to, or any others. The result of this conventional policy of dodging the unpleasant subjects, has been that many of the race are suffering from diseases and ill health brought about by this folly. To many who read this chapter, what we say will come as a new revelation—others who are already acquainted with that of which we speak, will welcome the voicing of the truth in this book, knowing that many will be benefited by having their attention called to it. We purpose giving you a plain talk about the ashes of the system—the cast off waste of the body.

That such a talk is needed, is evidenced by the fact that at least three-quarters of the modern people are sufferers from a greater or lesser degree of constipation and its baneful results. This is all contrary to nature, and the cause is so easily removed that one can scarcely imagine why this state of affairs is allowed to continue. There can be but one answer—ignorance of the cause and cure. If we are able to aid in the work of removing this curse of the race, and in thus restoring normal conditions by bringing people back to nature, we will not mind the disgusted expression upon the faces of some who glance at this chapter and turn to some more pleasant subject—these very people being the ones who need this advice the most of any of our readers.

Those who have read the chapter in this book upon the Digestive Organs, will remember that we left the subject at the stage where the food was in the small intestines, being absorbed and taken up by the system. Our next point is to consider what becomes of the waste products of the food after the system has taken up all the nourishment it can from it—the material which it cannot use.

Right here it will be as well to state that those who follow the Yogi plan of eating their food, as given in other chapters, will have a much less amount of this waste matter than the average man or woman who allows his or her food to reach the stomach only partially prepared for digestion and assimilation. The average person wastes at least half of what he eats—the waste matter of those who follow the Yogi practice being comparatively small and much less offensive than that of the average person.

In order to understand our subject, we must take a look at the organs of the body having to do with it. The large intestine of the "Colon" (the large bowel) is the part of the body to be considered. The colon is a large canal nearly five feet in length, passing up from the lower right-hand side of the abdomen, then passing over to the upper left-hand side, then passing down again to the lower left-hand side, where it makes sort of a twist or curve, and grows smaller, terminating in the rectum or exit of the waste matter of the system.

The small intestine empties into the colon by means of a small trap-door arrangement, on the lower right-hand side of the abdomen, this trap-door is so arranged that it allows matter to pass out, but will not allow it to pass back. The Vermiform Appendix, the seat of appendicitis, is just below this entrance. The colon rises straight up on the right-hand side of the abdomen, then makes a curve and passes right over to the upper left-hand side; then descends straight to the lower left-hand side, where the peculiar twist or curve called the Sigmoid Flexure occurs, following which is the rectum or smaller canal leading to the anus, which is the opening in the body through which the waste matter passes out of the body.

The colon is a great big sewer through which should pass freely the sewerage of the system. Nature intends this sewage to be removed speedily, and man in his natural state, like the animals, does not long delay this necessary casting off. But as he grows more civilized, he does not find it so convenient, and so he postpones nature's calls, until at last she gets tired of calling his attention to the matter, and goes off and attends to some of her other numerous duties. Man helps along this abnormal unnatural state of affairs by neglecting to partake of sufficient water, and not only does not give the colon sufficient fluids to properly moisten, soften and loosen the waste matter on its way from the system, but he even lets his body run so short of fluids that nature, in desperation, draws back through the walls of the colon some of the water already given it for its use—

failing to get spring water for her work, she must needs use sewer water. Imagine the result! The failure of man to allow a free passage of this refuse matter from the colon results in constipation, which is the source of innumerable cases of ill-health the real nature of which is generally not suspected. Many people who have a movement of the bowels each day are really constipated, although they do not know it. The walls of the colon are encrusted with impacted waste matter, some of which has been there for many days, a small opening in the middle of the mass allowing what is absolutely necessary to pass through. Constipation means a state in which the colon is not perfectly clean and free of impacted faecal matter.

A colon filled, or partially filled, with old faecal matter is a source of poison to the whole system. The colon has walls which absorb the contents of the colon. Medical practice demonstrates that nourishment injected into the colon will be absorbed rapidly and carried to the blood. Drugs injected in the same way reach the other parts of the system. And as before stated, the fluid portion of the waste faecal matter is absorbed by the system, the sewage water being used in nature’s work because of the shortage of purer fluids in the system. It is almost incredible how long old faecal matter will remain in a constipated colon. Cases are of record showing that when the colon is cleaned, among the masses of old faecal matter has been found cherry stones, etc., eaten several months before. Cathartics do not remove this old faecal matter, as they simply loosen up what is in the stomach and small intestines, and pass it off through the little opening in the hardened faecal matter with which the walls of a badly constipated colon is lined. In some persons the colon is impacted with hardened faeces, almost as solid as soft coal, to such an extent that their abdomens become swollen and hard. This old waste matter becomes sometimes so foul that it becomes the breeding place of worms, and even maggots, and the colon is filled with their eggs. The waste matter, or faeces, which is passed into the colon from the small intestine, is of a pasty substance, and if the bowels are clear and clean, and the movements natural, it should pass from the system in but a trifle more solid state, and of a light color. The longer faecal matter is retained in the colon, the harder and drier it becomes, and the darker in color. When sufficient fluids are not taken, and nature’s calls are ignored until a more convenient time, and then forgotten, a drying up and hardening process ensues. When later the movement is had, only a portion of the faeces passes out, the balance remaining to clog up the colon. Next day a little more is added, and so on, until a case of chronic constipation is manifested, with all its attendant evils, such as dyspepsia, biliousness, liver troubles, kidney troubles—in fact, all diseases are encouraged, and many of them directly caused by this filthy condition of the colon. Half of the cases of female trouble are caused or aggravated by this condition.

The absorption by the blood of the faecal matter in the system, is occasioned in two ways, first, the desire and need of the body for fluids; second, a desperate effort of nature to throw off the waste matter by the skin, the kidneys and the lungs. Foul perspiration and foul breath are often caused by this effort of nature to get rid of what should have passed from the colon. Nature recognizes the great source of danger of allowing this foul mass to stay in the system, and so resorts to the desperate plan of throwing it off in other ways, even at the risk of half-poisoning the blood and body in so doing. The best proof of the number of physical ailments and disease caused by this unnatural state of the colon, is the fact that when the cause is once removed people begin to recover from many ailments apparently unconnected with the cause. In addition to the fact that diseases are caused and encouraged by this state of the colon, it is a fact that one is far more likely to contract contagious diseases, and diseases like typhoid fever, etc., by reason of a neglected colon furnishing a fine breeding place for the germs of these diseases. In fact a man who keeps his colon clean and healthy, is believed to run but very little risk of diseases of this kind. Just imagine what must be the result when we carry a sewer around inside of us—is it any wonder that diseases which are occasioned by filthy conditions outside thrive on like condition inside of the body? Use a little reason, friends.

Now that we have said enough to call your attention to the seat of many troubles (we could fill hundreds of pages with still stronger remarks on this subject) you are perhaps in a condition to ask: “Well, I believe that all this is true, and that it explains much that has been troubling me, but what must I do to get rid of that foul condition, and to regain and keep normal health in this respect?” Well, our answer is: “First get rid of the abnormal filthy accumulation, and then keep yourself sweet and clean and healthy, by following nature’s laws. We will endeavor to show you how to do both of these things.”

If the colon is but slightly filled with impacted faeces, one may get rid of it by increasing the fluids and by encouraging regular movements, and by treating the intelligence of the cells of the stomach (as hereinafter described). But, as over half of the people who are mentally asking us this question, have colons more or less filled with old, hardened, impacted, faecal matter, of an almost green color, which has been there for months, perhaps longer, we must give them a more radical remedy. As they have gone away from nature in contracting this trouble, we must aid nature somewhat in restoring lost conditions so that she may thereafter have a clean colon to work with. We will go to the animal kingdom for a suggestion. Many centuries ago the natives of India noticed that certain birds of the Ibis family—a long-billed bird—would return from journeys into the interior in a wretched condition, which was due either to their eating into the interior in a wretched condition, which was due either to their eating some berry which was very constipating, or else having been where there was no water to drink—possibly both. This bird would reach the rivers in an almost exhausted condition, scarcely able to fly from weakness. The bird would fill its bill and mouth with water from the river and then, inserting the bill into the rectum, would inject the water into the bowel, which would relieve it in a few moments. The bird would repeat this several times, until the bowel was completely emptied, and would then sit around and rest for a few minutes until its vitality was restored, when, after drinking freely from the river, it would fly away as strong and active as ever.

The chiefs and priests of the tribes noticing this occurrence, and its wonderful effect upon the birds, began to reason about the matter, and finally some one suggested that it might be tried to advantage upon some of the old men who, by reason of their non-activity and sedentary habits, had departed from nature’s normal plan and had become constipated. So they managed to construct a primitive implement resembling a syringe from the reeds, with a sort of blow-pipe attachment, would inject warm river water into the bowels of the old men suffering from this complaint. The results were wonderful—the old men took on a new lease of life, took unto themselves young wives, and began to again enter into the active work of the tribe, and to resume their positions as heads of the tribe, much to the amazement of the younger men who had considered the veterans out of the contest. The old men of other tribes heard of the occurrence and began coming in, borne on the shoulders of the young men—they are said to have walked home unaided. From all the accounts handed down, these primitive injections must have been of a most heroic character, for they speak of the use of “gallons of water,” and by the time the treatment was concluded the colon of the old tribesmen must have been thoroughly cleaned out, and in a condition which would give the system no more poisons. But we are not going to advocate such heroic treatment—we are not tribesmen, remember.

Yes, the abnormal condition calls for a temporary aid to nature in getting rid of this foul accumulation in the colon. And the best way to get rid of it once and for all is to follow the example of the Ibis and the old Hindu tribesmen with the aid of perfected twentieth century apparatus. All that is needed is an ordinary cheap rubber syringe. If you have a fountain syringe, so much the better, but a cheap bulb syringe will do the work. Take a pint of pretty warm water—as warm as the hand can bear with comfort. Inject the water into the bowel with the syringe. Then hold the water in the colon for a few minutes, and then let it pass from the system. The night time is the best for this practice. The next night take a *quart* of warm water and use it the same way. Then skip a night, and the second night after, try three pints; then skip two nights, and the third night after try two quarts. You will gradually get used to retaining this quantity of water in the colon, and the larger amount will pretty well clean out the old matter, the smaller injections washing away the looser fragments, and generally dislodging and breaking up the hardened mass. Do not be afraid of the two quarts. Your colon will hold much more, and some persons use gallon injections, but we consider this rather too much. Knead the abdomen before and after the injection, and practice the Yogi Complete Breath after you get through, in order to stimulate you and generally equalize the circulation.

The result of these injections will not appeal to the æsthetic tastes of people, but the question is to get rid of the filth once and for all. The contents of the colon brought away by these initial injections are often of a most offensive and unpleasant nature, but certainly it is much better to have this filth out of your system than in it—it is just as foul when in you as when it is expelled. We have known of cases in which great lumps of fæcal matter, hard and green as corroded copper passed from people, and the stench arising from the vessel was such as to bring a most convincing proof of what harm had been wrought upon the system by its retention. No, this is not pleasant reading, but it is necessary in order to make you realize the importance of this internal cleaning. You will find that during the week in which you are cleansing the colon, you will have little or no natural movements of the bowels. Do not let this worry you, for it is caused by the water washing away that which ordinarily would have been evacuated in the stool. In a couple of days after the cleansing process is completed, you will begin to get down to natural and normal movements.

Now, right here, we wish to call your attention to the fact that we are not advocating the continuous use of the syringe—we do not consider it a natural habit, and fail to see its necessity, as we believe that natural habits persisted in will cause anyone to regain the normal movement of the bowels, without the use of any outside help. We advocate the syringe only as a preliminary measure in order to clear away past accumulations. We see no harm, however, in the use of the syringe, say once a month, as a preventative of a recurrence of the old conditions. There are several schools of teachers in America who advocate the use of the syringe as a daily duty. We cannot agree with them, for our motto is, “get back to nature,” and we believe that nature does not call for the daily use of the syringe. The Yogis believe that plenty of pure, fresh water, and a regular habit of going to stool, and a little “talking up” to the bowels, will do all that is necessary to keep one free from constipation.

After you are through with the week of syringe treatment (and even before that), start the normal use of drinking water, as we have explained in our chapter on that subject. Get the two quarts of fluids inside of you each day, and you will find quite an improvement. Then start the habit of going to the stool at the same time each day, whether you feel an inclination or not. You will gradually establish the habit, and nature is fond of falling into habits. Then again, you may really need an evacuation and not be aware of it, for you have deadened your nerve calls by repeated refusals to heed them, and you will have to begin all over again. Don't neglect this—it is simple but effective.

You will find it advantageous to give yourself autosuggestions while sipping your cup full of water. Say to yourself. "I am drinking this water in order to supply my system with the fluids it needs. It will make my bowels move freely and regularly, as nature intended." Carry the idea in your mind of what you are trying to accomplish, and you will be apt to get your results quicker.

Now for an idea which may seem absurd to you, unless you understand the philosophy back of it. (We will tell you how to do it now, and talk about the philosophy in another chapter). This consists in "talking up" to the bowel. Give the abdomen (along the lines of the colon) several gentle slaps with the hand, and say to it (yes, talk to it): "Here, you Colon, I've given you a good cleaning out, and made you fresh and clean—I am giving you all the fluids you need to do your work properly—I am cultivating a regular habit in order to give you a chance to do your work—and now you *got* to do it." Slap the region of the colon several times, saying, "And now you've *got* to do it." And you will find that the colon *will* do it. This seems like child's play to you, probably—you will understand the sense of it when you read the chapter on Involuntary Control. It is merely a simple way of accomplishing a scientific fact—a plain way of calling into play a mighty force.

Now, friends, if you have suffered from constipation, and who has not, you will find the above advice valuable. It will bring back those rosy cheeks, and beautiful skin—it will banish that sallowness, that furred tongue, that foul breath, that troublesome liver, and all the rest of the family of symptoms arising from the clogged colon—that stopped up sewer which has been poisoning the body. Try this plan and you will begin to enjoy life, and to be a natural, clean, healthy being. And now in closing, fill up your glass with sparkling, clear, cool water, and join us in the toast, "Here's to health, and lots of it," and while you drink it down slowly, say to yourself, "This water is to bring me health and strength—it is Nature's own tonic."

Chapter XIV.
Yogi Breathing.

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LIFE IS absolutely dependent upon the act of breathing. “Breath is Life.”

Differ as they may upon details of theory and terminology, the Oriental and the Occidental agree upon these fundamental principles.

To breathe is to live, and without breath there is no life. Not only are the higher animals dependent upon breath for life and health, but even the lower forms of animal life must breathe to live, and plant life is likewise dependent upon the air for continued existence.

The infant draws in a long, deep breath, retains it for a moment to extract from it its life-giving properties, and then exhales it in a long wail, and lo! its life upon earth has begun. The old man gives a faint gasp, ceases to breathe, and life is over. From the first faint breath of the infant to the last gasp of the dying man, it is one long story of continued breathing. Life is but a series of breaths.

Breathing may be considered the most important of all of the functions of the body, for, indeed, all the other functions depend upon it. Man may exist some time without eating; a shorter time without drinking; but without breathing his existence may be measured by a few minutes.

And not only is Man dependent upon Breath for life, but he is largely dependent upon correct habits of breathing for continued vitality and freedom from disease. An intelligent control of our breathing power will lengthen our days upon earth by giving us increased vitality and powers of resistance, and, on the other hand, unintelligent and careless breathing will tend to shorten our days, by decreasing our vitality and laying us open to disease.

Man in his normal state had no need of instruction in breathing. Like the lower animal and the child, he breathed naturally and properly, as nature intended him to do, but civilization has changed him in this and other respects. He has contracted improper methods and attitudes of walking, standing and sitting, which have robbed him of his birthright of natural and correct breathing. He has paid a high price for civilization. The savage, to-day, breathes naturally, unless he has been contaminated by the habits of civilized man.

The percentage of civilized men who breathe correctly is quite small, and the result is shown in contracted chests and stooping shoulders, and the terrible increase in diseases of the respiratory organs, including that dread monster, Consumption, “the white scourge.” Eminent authorities have stated that one generation of correct breathers would regenerate the race, and disease would be so rare as to be looked upon as a curiosity. Whether looked at from the standpoint of the Oriental or Occidental, the connection between correct breathing and health is readily seen and explained.

The Occidental teachings show that the physical health depends very materially upon correct breathing. The Oriental teachers not only admit that their Occidental brothers are right, but say that in addition to the physical benefit derived from correct habits of breathing, man’s mental power, happiness, self-control, clear-sightedness, morals, and even his spiritual growth may be increased by an understanding of the “Science of Breath.” Whole schools of Oriental Philosophy have been founded upon this science, and this knowledge when grasped by the Western races, and by them put to the practical use which is their strong point, will work wonders among them. The theory of the East, wedded to the practice of the West, will produce worthy offspring.

This work will take up the Yogi “Science of Breath,” which includes not only all that is known to the Western physiologists and hygienists, but the occult side of the subject as well. It not only points out the way to physical health along the lines of what Western scientists have termed “deep breathing,” etc., but also goes into the less known phases of the subject.

The Yogi practices exercises by which he attains control of his body, and is enabled to send to any organ or part an increased flow of vital force or “prana,” thereby strengthening and invigorating the part or organ. He knows all that his Western scientific brother knows about the physiological effect of correct breathing, but he also knows that the air contains more than oxygen and hydrogen and nitrogen, and that something more is accomplished than the mere oxygenating of the blood. He knows something about “prana,” of which his Western brother is ignorant, and he is fully aware of the nature and manner of handling that great principle of energy, and is fully informed as to its effect upon the human body and mind. He knows that by rhythmical breathing one may bring himself into harmonious vibration with nature, and aid in the unfoldment of his latent powers. He knows that by controlled breathing he may not only cure disease in himself and others, but also practically do away with fear and worry and the baser emotions.

In the consideration of the question of respiration, we must begin by considering the mechanical arrangements whereby the respiratory movements are effected. The mechanics of respiration manifest through (1) the elastic movements of the lungs, and (2) the activities of the sides and bottom of the thoracic cavity in which the lungs are contained. The thorax is that portion of the trunk between the neck and the abdomen, the cavity of which (known as the thoracic cavity) is occupied mainly by the lungs and heart. It is bounded by the spinal column, the ribs with their cartilages, the breastbone, and below by the diaphragm. It is generally spoken of as “the chest.” It has been compared to a completely shut, conical box, the small end of which is turned upward, the back of the box being formed by the spinal column, the front by the breastbone and the sides by the ribs.

The ribs are twenty-four in number, twelve on each side, and emerge from each side of the spinal column. The upper seven pair are known as “true ribs,” being fastened to the breastbone direct, while the lower five pairs are called “false ribs” or “floating ribs,” because they are not so fastened, the upper two of them being fastened by cartilage to the other ribs, the remainder having no cartilages, their forward ends being free.

The ribs are moved in respiration by two superficial muscular layers, known as the intercostal muscles. The diaphragm, the muscular partition before alluded to, separates the chest box from the abdominal cavity.

In the act of inhalation the muscles expand the lungs so that a vacuum is created and the air rushes in in accordance with the well known law of physics. Everything depends upon the muscles concerned in the process of respiration, which we may as, for convenience, term the “respiratory muscles.” Without the aid of these muscles the lungs cannot expand, and upon the proper use and control of these muscles the Science of Breath largely depends. The proper control of these muscles will result in the ability to attain the maximum degree of lung expansion, and to secure the greatest amount of the life giving properties of the air to the system.

The Yogis classify Respiration into four general methods, viz:

(1) High Breathing.
(2) Mid Breathing.
(3) Low Breathing.
(4) Yogi Complete Breathing.

We will give a general idea of the first three methods, and a more extended treatment of the fourth method, upon which the Yogi Science of Breath is largely based.

(1) HIGH BREATHING .

This form of breathing is known to the Western world as Clavicular Breathing, or Collarbone Breathing. One breathing in this way elevates the ribs and raises the collarbone and shoulders, at the same time drawing in the abdomen and pushing its contents up against the diaphragm, which in turn is raised.

pushing its contents up against the diaphragm, which in turn is raised.

The upper part of the chest and lungs, which is the smallest, is used, and consequently but a minimum amount of air enters the lungs. In addition to this, the diaphragm being raised, there can be no expansion in that direction. A study of the anatomy of the chest will convince any student that in this way a maximum amount of effort is used to obtain a minimum amount of benefit.

High Breathing is probably the worst form of breathing known to man and requires the greatest expenditure of energy with the smallest amount of benefit. It is an energy-wasting, poor-returns plan. It is quite common among the Western races, many women being addicted to it, and even singers, clergymen, lawyers and others, who should know better, using it ignorantly.

Many diseases of the vocal organs and organs of respiration may be directly traced to this barbarous method of breathing, and the straining of delicate organs caused by this method, often results in the harsh, disagreeable voices heard on all sides. Many persons who breathe in this way become addicted to the disgusting practice of “mouth-breathing” described in a preceding chapter.

If the student has any doubts about what has been said regarding this form of breathing, let him try the experiment of expelling all the air from his lungs, then standing erect, with hands at sides, let him raise the shoulders and collarbone and inhale. He will find that the amount of air inhaled is far below normal. Then let him inhale a full breath, after dropping the shoulders and collarbone, and he will receive an object lesson in breathing which he will be apt to remember much longer than he would any words, printed or spoken.

(2) MID BREATHING .

This method of respiration is known to Western students as Rib Breathing, or InterCostal Breathing, and while less objectionable than High Breathing, is far inferior to either Low Breathing or to the Yogi Complete Breath. In Mid Breathing the diaphragm is pushed upward, and the abdomen drawn in. The ribs are raised somewhat, and the chest is partially expanded. It is quite common among men who have made no study of the subject. As there are two better methods known, we give it only passing notice, and that principally to call your attention to its shortcomings.

(3) LOW BREATHING .

This form of respiration is far better than either of the two preceding forms, and of recent years many Western writers have extolled its merits, and have exploited it under the names of “Abdominal Breathing,” “Deep Breathing,” “Diaphragmic Breathing,” etc., etc., and much good has been accomplished by the attention of the public having been directed to the subject, and many having been induced to substitute it for the inferior and injurious methods above alluded to. Many “systems” of breathing have been built around Low Breathing, and students have paid high prices to learn the new (?) systems. But, as we have said, much good has resulted, and after all the students who paid high prices to learn revamped old systems undoubtedly got their money’s worth if they were induced to discard the old methods of High Breathing and Low Breathing.

Although many Western authorities write and speak of this method as the best known form of breathing, the Yogis knew it to be but a part of a system which they have used for centuries and which they know as “The Complete Breath.” It must be admitted, however, that one must be acquainted with the principles of Low Breathing before he can grasp the idea of Complete Breathing.

Let us again consider the diaphragm. What is it? We have seen that it is the great partition muscle, which separates the chest and its contents from the abdomen and its contents. When at rest it presents a concave surface to the abdomen. That is, the diaphragm as viewed from the abdomen would seem like the sky as viewed from the earth—the interior of an arched surface. Consequently the side of the diaphragm toward the chest organs is like a protruding rounded surface—like a hill. When the diaphragm is brought into use the hill formation is lowered and the diaphragm presses upon the abdominal organs and forces out the abdomen.

In Low Breathing, the lungs are given freer play than in the methods already mentioned, and consequently more air is inhaled. This fact has led the majority of Western writers to speak and write of Low Breathing (which they call Abdominal Breathing) as the highest and best method known to science. But the Oriental Yogi, has long known of a better method, and some few Western writers have also recognized this fact. The trouble with all methods of breathing, other than “Yogi Complete Breathing,” is that in none of these methods do the lungs become filled with air—at the best only a portion of the lung space is filled, even in Low Breathing. High Breathing fills only the upper portion of the lungs. Mid Breathing fills only the middle and a portion of the upper parts. Low Breathing fills only the lower and middle parts. It is evident that any method that fills the entire lung space must be far preferable to those filling only certain parts. Any method which will fill the entire lung space must be of the greatest value to man in the way of allowing him to absorb the greatest quantity of oxygen and to store away the greatest amount of prana. The Complete Breath is known to the Yogis to be the best method of respiration known to science.

THE YOGI COMPLETE BREATH .

Yogi Complete Breathing includes all the good points of High Breathing, Mid Breathing and Low Breathing, with the objectionable features of each eliminated. It brings into play the entire respiratory apparatus, every part of the lungs, every air-cell, every respiratory muscle. The entire respiratory organism responds to this method of breathing, and the maximum amount of benefit is derived from the minimum expenditure of energy. The chest cavity is increased to its normal limits in all directions and every part of the machinery performs its natural work and functions.

One of the most important features of this method of breathing is the fact that the respiratory muscles are fully called into play, whereas in the other forms of breathing only a portion of these muscles are so used. In Complete Breathing, among other muscles, those controlling the ribs are actively used, which increases the space in which the lungs may expand, and also gives the proper support to the organs when needed, Nature availing herself of the perfection of the principle of leverage in this process. Certain muscles hold the lower ribs firmly in position, while other muscles bend them outward.

Then again, in this method, the diaphragm is under perfect control and is able to perform its functions properly, and in such manner as to yield the maximum degree of service.

In the rib-action, above alluded to, the lower ribs are controlled by the diaphragm which draws them slightly downward, while other muscles hold them in place and the intercostal muscles force them outward, which combined action increases the mid-chest cavity to its maximum. In addition to this muscular action, the upper ribs are also lifted and forced outward by the intercostal muscles, which increases the capacity of the upper chest to its fullest extent.

If you have studied the special features of the four given methods of breathing, you will at once see that the Complete Breathing comprises all the advantageous features of the three other methods, plus the reciprocal advantages accruing from the combined action of the high-chest, mid-chest, and diaphragmic regions, and the normal rhythm thus obtained.

The Yogi Complete Breath is the fundamental breath of the entire Yogi Science of Breath, and the student must fully acquaint himself with it, and master it perfectly before he can hope to obtain results from the other forms of breath mentioned and given in this book. He should not be content with half-learning it, but should go to work in earnest until it becomes his natural method of breathing. This will require work, time and patience, but without these things nothing is ever accomplished. There is no royal road to the Science of Breath, and the student must be prepared to practice and study in earnest if he expects to receive results. The results obtained by a complete mastery of the Science of Breath are great, and no one who has attained them would willingly go back to the old methods, and he will tell his friends that he considers himself amply repaid for all his work. We say these things now, that you may fully understand the necessity and importance of mastering this fundamental method of Yogi Breathing, instead of passing it by and trying some of the attractive looking variations given later on in this book. Again, we say to you: Start right, and right results will follow; but neglect your foundations and your entire building will topple over sooner or later.

Perhaps the better way to teach you how to develop the Yogi Complete Breath, would be to give you simple directions regarding the breath itself, and then follow up the same with general remarks concerning it, and then later on giving exercises for developing the chest, muscles and lungs which have been allowed to remain in an undeveloped condition by imperfect methods of breathing. Right here we wish to say that this Complete Breath is not a forced or abnormal thing, but on the contrary is a going back to first principles—a return to Nature. The healthy adult savage and the healthy infant of civilization both breathe in this manner, but civilized man has adopted unnatural methods of living, clothing, etc., and has lost his birthright. And we wish to remind the reader that the Complete Breath does not necessarily call for the complete filling of the lungs at every inhalation. One may inhale the average amount of air, using the Complete Breathing Method and distributing the air inhaled, be the quantity large or small, to all parts of the lungs. But one should inhale a series of full Complete Breaths several times a day, whenever opportunity offers, in order to keep the system in good order and condition.

The following simple exercise will give you a clear idea of what the Complete Breath is:

(1) Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, which is accomplished by bringing into play the diaphragm, which descending exerts a gentle pressure on the abdominal organs, pushing forward the front walls of the abdomen. Then fill the middle part of the lungs, pushing out the lower ribs, breastbone and chest. Then fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement, the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

At first reading it may appear that this breath consists of three distinct movements. This, however, is not the correct idea. The inhalation is continuous, the entire chest cavity from the lowered diaphragm to the highest point of the

the entire chest cavity from the lowered diaphragm to the highest point of the chest in the region of the collarbone, being expanded with a uniform movement. Avoid a jerky series of inhalations, and strive to attain a steady continuous action. Practice will soon overcome the tendency to divide the inhalation into three movements, and will result in a uniform continuous breath. You will be able to complete the inhalation in a couple of seconds after a little practice.

(2) Retain the breath a few seconds.

(3) Exhale quite slowly, holding the chest in a firm position, and drawing the abdomen in a little and lifting it upward slowly as the air leaves the lungs. When the air is entirely exhaled, relax the chest and abdomen. A little practice will render this part of the exercise easy, and the movement once acquired will be afterwards performed almost automatically.

It will be seen that by this method of breathing all parts of the respiratory apparatus is brought into action, and all parts of the lungs, including the most remote air cells, are exercised. The chest cavity is expanded in all directions. You will also notice that the Complete Breath is really a combination of Low, Mid and High Breaths, succeeding each other rapidly in the order given, in such a manner as to form one uniform, continuous, complete breath.

You will find it quite a help to you if you will practice this breath before a large mirror, placing the hands lightly over the abdomen so that you may feel the movements. At the end of the inhalation, it is well to occasionally slightly elevate the shoulders, thus raising the collarbone and allowing the air to pass freely into the small upper lobe of the right lung, which place is sometimes the breeding place of tuberculosis.

At the beginning of practice, you may have more or less trouble in acquiring the Complete Breath, but a little practice will make perfect, and when you have once acquired it you will never willingly return to the old methods.

Chapter XV.
Effect of Correct Breathing.

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SCARCELY TOO much can be said of the advantages attending the practice of the Complete Breath. And yet the student who has carefully read the foregoing pages should scarcely need to have pointed out to him such advantages.

The practice of the Complete Breath will make any man or woman immune to Consumption and other pulmonary troubles, and will do away with all liability to contract “colds,” as well as bronchial and similar weaknesses. Consumption is due principally to lowered vitality attributable to an insufficient amount of air being inhaled. The impairment of vitality renders the system open to attacks from disease germs. Imperfect breathing allows a considerable part of the lungs to remain inactive, and such portions offer an inviting field for bacilli, which invading the weakened tissue soon produce havoc. Good healthy lung tissue will resist the germs, and the only way to have good, healthy lung tissue is to use the lungs properly.

Consumptives are nearly all narrow-chested. What does this mean? Simply that these people were addicted to improper habits of breathing, and consequently their chests failed to develop and expand. The man who practices the Complete Breath will have a full, broad chest, and the narrow-chested man may develop his chest to normal proportions if he will but adopt this mode of breathing. Such people must develop their chest cavities if they value their lives. Colds may often be prevented by practicing a little vigorous Complete Breathing whenever you feel that you are being unduly exposed. When chilled, breathe vigorously a few minutes, and you will feel a glow all over your body. Most colds can be cured by Complete Breathing and partial fasting for a day.

The quality of the blood depends largely upon its proper oxygenation in the lungs, and if it is under-oxygenated it becomes poor in quality and laden with all sorts of impurities, and the system suffers from lack of nourishment and often becomes actually poisoned by the waste products remaining uneliminated in the blood. As the entire body, every organ and every part, is dependent upon the blood for nourishment, impure blood must have a serious effect upon the entire system. The remedy is plain—practice the Yogi Complete Breath.

The stomach and other organs of nutrition suffer much from improper breathing. Not only are they ill nourished by reason of the lack of oxygen, but as the food must absorb oxygen from the blood and become oxygenated before it can be digested and assimilated, it is readily seen how digestion and assimilation is impaired by incorrect breathing. And whenever assimilation is not normal, the system receives less and less nourishment, the appetite fails, bodily vigor decreases, and energy diminishes, and the man withers and declines. All from the lack of proper breathing.

Even the nervous system suffers from improper breathing, inasmuch as the brain, the spinal cord, the nerve centers, and the nerves themselves, when improperly nourished by means of the blood, become poor and inefficient instruments for generating, storing and transmitting the nerve currents. And improperly nourished they will become if sufficient oxygen is not absorbed through the lungs. There is another aspect of the case whereby the nerve currents themselves, or rather the force from which the nerve currents spring, becomes lessened from want of proper breathing, but this belongs to another phase of the subject which is treated of in other chapters of this book, and our purpose here is to direct your attention to the fact that the mechanism of the nervous system is rendered inefficient as an instrument for conveying nerve force, as the indirect result of a lack of proper breathing.

In the practice of the Complete Breath, during inhalation, the diaphragm contracts and exerts a gentle pressure upon the liver, stomach and other organs, which in connection with the rhythm of the lungs acts as a gentle massage of these organs and stimulates their actions, and encourages normal functioning. Each inhalation aids in this internal exercise, and assists in causing a normal circulation to the organs of nutrition and elimination. In High or Mid Breathing the organs lose the benefit accruing from this internal massage.

The Western world is paying much attention to Physical Culture just now, which is a good thing. But in their enthusiasm they must not forget that the exercise of the external muscles is not everything. The internal organs also need exercise, and Nature’s plan for this exercise is proper breathing. The diaphragm is Nature’s principal instrument for this internal exercise. Its motion vibrates the important organs of nutrition and elimination, and massages and kneads them at each inhalation and exhalation, forcing blood into them, and then squeezing it out, and imparting a general tone to the organs. Any organ or part of the body which is not exercised gradually atrophies and refuses to function properly, and lack of the internal exercise afforded by the diaphragmatic action leads to diseased organs. The Complete Breath gives the proper motion to the diaphragm, as well as exercising the middle and upper chest. It is indeed “complete” in its action.

From the standpoint of Western physiology alone, without reference to the

Oriental philosophies and science, this Yogi system of Complete Breathing is of vital importance to every man, woman and child who wishes to acquire health and keep it. Its very simplicity keeps thousands from seriously considering it, while they spend fortunes in seeking health through complicated and expensive “systems.” Health knocks at their door and they answer not. Verily the stone which the builders reject is the real cornerstone of the Temple of Health.

Chapter XVI.
Breathing Exercises.

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WE GIVE below three forms of breath, quite popular among the Yogis. The first is the well-known Yogi Cleansing Breath, to which is attributed much of the great lung endurance found among the Yogis. They usually finish up a breathing exercise with this Cleansing Breath, and we have followed this plan in this book. We also give the Yogi Nerve Vitalizing Exercise, which has been handed down among them for ages, and which has never been improved on by Western teachers of Physical Culture, although some of them have "borrowed" it from teachers of Yogi. We also give the Yogi Vocal Breath, which accounts largely for the melodious, vibrant voices of the better class of the Oriental Yogis. We feel that if this book contained nothing more than these three exercises, it would be invaluable to the Western student. Take these exercises as a gift from your Eastern brothers and put them into practice.

The Yogi Cleansing Breath .

The Yogis have a favorite form of breathing which they practice when they feel the necessity of ventilating and cleansing the lungs. They conclude many of their other breathing exercises with this breath, and we have followed this practice in this book. This Cleansing Breathing ventilates and cleanses the lungs, stimulates the cells and gives a general tone to the respiratory organs, and is conducive to their general healthy condition. Besides this effect, it is found to greatly refresh the entire system. Speakers, singers, etc., will find this breath especially restful, after having tired the respiratory organs.

(1) Inhale a complete breath.

(2) Retain the air a few seconds.

(3) Pucker up the lips as if for a whistle (but do not swell out the cheeks), then exhale a little air through the opening, with considerable vigor. Then stop for a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhaled. Remember that considerable vigor is to be used in exhaling the air through the opening in the lips.

This breath will be found quite refreshing when one is tired and generally "used up." A trial will convince the student of its merits. This exercise should be practiced until it can be performed naturally and easily, as it is used to finish up a number of other exercises given in this book, and it should be thoroughly understood.

THE YOGI NERVE VITALIZING BREATH .

This is an exercise well known to the Yogis, who consider it one of the strongest nerve stimulants and invigorants known to man. Its purpose is to stimulate the Nervous System, develop nerve force, energy and vitality. This exercise brings a stimulating pressure to bear on important nerve centers, which in turn stimulate and energize the entire nervous system, and send an increased flow of nerve force to all parts of the body.

(1) Stand erect.

(2) Inhale a Complete Breath, and retain same.

(3) Extend the arms straight in front of you, letting them be somewhat limp and relaxed, with only sufficient nerve force to hold them out.

(4) Slowly draw the hands back toward the shoulders, gradually contracting the muscles and putting force into them, so that when they reach the shoulders the fists will be so tightly clenched that a tremulous motion is felt.

(5) Then, keeping the muscles tense, push the fists slowly out, and then draw them back rapidly (still tense) several times.

(6) Exhale vigorously through the mouth.

(7) Practice the Cleansing Breath. The efficiency of this exercise depends greatly upon the speed of the drawing back of the fists, and the tension of the muscles, and, of course, upon the full lungs. This exercise must be tried to be appreciated. It is without equal as a “bracer,” as our Western friends put it.

THE YOGI VOCAL BREATH .

The Yogis have a form of breathing to develop the voice. They are noted for their wonderful voices, which are strong, smooth and clear, and have a wonderful trumpet-like carrying power. They have practiced this particular form of breathing exercise which has resulted in rendering their voices soft, beautiful and flexible, imparting to it that indescribable, peculiar floating quality, combined with great power. The exercise given below will in time impart the above-mentioned qualities, or the Yogi Voice, to the student who practices it faithfully. It is to be understood, of course, that this form of breath is to be used only as an occasional exercise, and not as a regular form of breathing.

(1) Inhale a Complete Breath very slowly, but steadily, through the nostrils, taking as much time as possible in the inhalation.

(2) Retain for a few seconds.

(3) Expel the air vigorously in one great breath, through the wide opened mouth.

(4) Rest the lungs by the Cleansing Breath.

Without going deeply into the Yogi theories of sound-production in speaking and singing, we wish to say that experience has taught them that the timbre, quality and power of a voice depends not alone upon the vocal organs in the throat, but that the facial muscles, etc., have much to do with the matter. Some men with large chests produce but a poor tone, while others with comparatively small chests produce tones of amazing strength and quality. Here is an interesting experiment worth trying: Stand before a glass and pucker up your mouth and whistle, and note the shape of your mouth and the general expression of your face. Then sing or speak as you do naturally, and see the difference. Then start to whistle again for a few seconds, and then, *without changing the position of your lips or face,* sing a few notes and notice what a vibrant, resonant, clear and beautiful tone is produced.

The following are the seven favorite exercises of the Yogis for developing the lungs, muscles, ligaments, air cells, *etc.* They are quite simple but marvelously effective. Do not let the simplicity of these exercises make you lose interest, for they are the result of careful experiments and practice on the part of the Yogis, and are the essence of numerous intricate and complicated exercises, the non-essential portions being eliminated and the essential features retained.

(1) THE RETAINED BREATH .

This is a very important exercise which tends to strengthen and develop the respiratory muscles as well as the lungs, and its frequent practice will also tend to expand the chest. The Yogis have found that an occasional holding of the breath, after the lungs have been filled with the Complete Breath, is very beneficial, not only to the respiratory organs but to the organs of nutrition, the nervous system and the blood itself. They have found that an occasional holding of the breath tends to purify the air which has remained in the lungs from former inhalations, and to more fully oxygenate the blood. They also know that the breath so retained gathers up all the waste matter, and when the breath is expelled it carries with it the effete matter of the system, and cleanses the lungs just as a purgative does the bowels. The Yogis recommend this exercise for various disorders of the stomach, liver and blood, and also find that it frequently relieves bad breath, which often arises from poorly ventilated lungs. We recommend students to pay considerable attention to this exercise, as it has great merits. The following directions will give you a clear idea of the exercise:

(1) Stand erect.

(2) Inhale a Complete Breath.

(3) Retain the air as long as you can comfortably. (4) Exhale vigorously through the open mouth.

(5) Practice the Cleansing Breath.

At first you will be able to retain the breath only a short time, but a little practice will also show a great improvement. Time yourself with a watch if you wish to note your progress.

(2) LUNG CELL STIMULATION .

This exercise is designed to stimulate the air cells in the lungs, but beginners must not overdo it, and in no case should it be indulged in too vigorously. Some may find a slight dizziness resulting from the first few trials, in which case let them walk around a little and discontinue the exercise for a while.

(1) Stand erect, with hands at sides.

(2) Breathe in very slowly and gradually.

(3) While inhaling, gently tap the chest with the finger tips, constantly changing position.

(4) When the lungs are filled, retain the breath and pat the chest with the palms of the hands.

(5) Practice the Cleansing Breath.

This exercise is very bracing and stimulating to the whole body, and is a well-known Yogi practice. Many of the air cells of the lungs become inactive by reason of incomplete breathing, and often become almost atrophied. One who has practiced imperfect breathing for years will find it not so easy to stimulate all these ill-used air cells into activity all at once by the Complete Breath, but this exercise will do much toward bringing about the desired result, and is worth study and practice.

(3) RIB STRETCHING .

We have explained that the ribs are fastened by cartilages, which admit of considerable expansion. In proper breathing, the ribs play an important part, and it is well to occasionally give them a little special exercise in order to preserve their elasticity. Standing or sitting in unnatural positions, to which many of the Western people are addicted, is apt to render the ribs more or less stiff and inelastic, and this exercise will do much to overcome same.

(1) Stand erect.

(2) Place the hands one on each side of the body, as high up under the armpits as convenient, the thumbs reaching toward the back, the palms on the side of the chest and fingers to the front over the breast.

(3) Inhale a Complete Breath.

(4) Retain the air for a short time.

(5) Then gently squeeze the sides, at the same time slowly exhaling.

(6) Practice the Cleansing Breath. Use moderation in this exercise and do not overdo it.

(4) CHEST EXPANSION

The chest is quite apt to be contracted from bending over one's work. This exercise is very good for the purpose of restoring natural conditions and gaining chest expansion.

(1) Stand erect.

(2) Inhale a Complete Breath.

(3) Retain the air.

(4) Extend both arms forward and bring the two clenched fists together on a level with the shoulder.

(5) Then swing back the fists vigorously until the arms stand out straight sideways from the shoulders.

(6) Then bring back to Position 4, and swing to Position 5. Repeat several times.

(7) Exhale vigorously through the opened mouth. (8) Practice the Cleansing Breath. Use moderation and do not overdo this exercise.

(5) WALKING EXERCISE .

(1) Walk with head up, chin drawn slightly in, shoulders back, and with measured tread.

(2) Inhale a Complete Breath, counting (mentally) 1, 2, 3, 4, 5, 6, 7, 8, one count to each step, making the inhalation extend over the eight counts.

(3) Exhale slowly through the nostrils, counting as before—1, 2, 3, 4, 5, 6, 7, 8—one count to a step.

(4) Rest between breaths, continuing walking and counting, 1, 2, 3, 4, 5, 6, 7, 8, one count to the step.

(5) Repeat until you begin to feel tired. Then rest for a while, and resume at pleasure. Repeat several times a day.

Some Yogis vary this exercise by retaining the breath during a 1, 2, 3, 4, count, and then exhale in an eight-step count. Practice whichever plan seems count, and then exhale in an eight-step count. Practice whichever plan seems most agreeable to you.

(6) MORNING EXERCISE .

(1) Stand erect in a military attitude, head up, eyes front, shoulders back, knees stiff, hands at sides.

(2) Raise body slowly on toes, inhaling a Complete Breath, steadily and slowly.

(3) Retain the breath for a few seconds, maintaining the same position.

(4) Slowly sink to the first position, at the same time slowly exhaling the air through the nostrils.

(5) Practice Cleansing Breath.

(6) Repeat several times, varying by using right leg alone, then left leg alone.

(7) STIMULATING CIRCULATION .

(1) Stand erect.

(2) Inhale a Complete Breath and retain.

(3) Bend forward slightly and grasp a stick or cane steadily and firmly, and gradually exerting your entire strength upon the grasp.

(4) Relax the grasp, return to first position, and slowly exhale.

(5) Repeat several times.

(6) Finish with the Cleansing Breath.

This exercise may be performed without the use of a stick or cane, by grasping an imaginary cane, using the will to exert the pressure. The exercise is a favorite Yogi plan of stimulating the circulation by driving the arterial blood to the extremities, and drawing back the venous blood to the heart and lungs that it may take up the oxygen which has been inhaled with the air. In cases of poor circulation there is not enough blood in the lungs to absorb the increased amount of oxygen inhaled, and the system does not get the full benefit of the improved breathing. In such cases, particularly, it is well to practice this exercise, occasionally with the regular Complete Breathing exercise.

Chapter XVII.
Nostril-Breathing vs. Mouth-Breathing.

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ONE OF the first lessons in the Yogi Science of Breath, is to learn how to breathe through the nostrils, and to overcome the common practice of mouth-breathing. The breathing mechanism of man is so constructed that he may breathe either through the mouth or nasal tubes, but it is a matter of vital importance to him which method he follows, as one brings health and strength and the other disease and weakness.

It should not be necessary to state to the student that the proper method of breathing is to take the breath through the nostrils, but alas! the ignorance among civilized people regarding this simple matter is astounding. We find people in all walks of life habitually breathing through their mouths, and allowing their children to follow their horrible and disgusting example.

Many of the diseases to which civilized man is subject are undoubtedly caused by this common habit of mouth-breathing. Children permitted to breathe in this way grow up with impaired vitality and weakened constitutions, and in manhood and womanhood break down and become chronic invalids. The mother of the savage race does better, being evidently guided by her intuition. She seems to instinctively recognize that the nostrils are the proper channels for the conveyal of air to the lungs, and she trains her infant to close its little lips and breathe through the nose. She tips its head forward when it is asleep, which attitude closes the lips and makes nostril-breathing imperative. If our civilized mothers were to adopt the same plan, it would work a great good for the race.

Many contagious diseases are contracted by the disgusting habit of mouth-breathing, and many cases of cold and catarrhal affections are also attributable to the same cause. Many persons who, for the sake of appearances, keep their mouth closed during the day, persist in mouth-breathing at night and often contract disease in this way. Carefully conducted scientific experiments have shown that soldiers and sailors who sleep with their mouths open are much more liable to contract contagious diseases than those who breathe properly through the nostrils. An instance is related in which small-pox became epidemic on a man-of-war in foreign parts, and every death which resulted was that of some sailor or marine who was a mouth-breather, not a single nostril-breather succumbing.

The organs of respiration have their only protective apparatus, filter, or dust-catcher, in the nostrils. When the breath is taken through the mouth, there is nothing from mouth to lungs to strain the air, or to catch the dust and other foreign matter in the air. From mouth to lungs the dirt or impure substance has a clear track, and the entire respiratory system is unprotected. And, moreover, such incorrect breathing admits cold air to the organs, thereby injuring them. Inflammation of the respiratory organs often results from the inhalation of cold air through the mouth. The man who breathes through the mouth at night, always awakens with a parched feeling in the mouth and a dryness in the throat. He is violating one of nature’s laws, and is sowing the seeds of disease.

Once more, remember that the mouth affords no protection to the respiratory organs, and cold air, dust and impurities and germs readily enter by that door. On the other hand, the nostrils and nasal passages show evidence of the careful design of nature in this respect. The nostrils are two narrow, tortuous channels, containing numerous bristly hairs which serve the purpose of a filter or sieve to strain the air of its impurities, etc., which are expelled when the breath is exhaled. Not only do the nostrils serve this important purpose, but they also perform an important function in warming the air inhaled. The long narrow winding nostrils are filled with warm mucous membrane, which corning in contact with the inhaled air warms it so that it can do no damage to the delicate organs of the throat, or to the lungs.

No animal, excepting man, sleeps with the mouth open or breathes through the mouth, and in fact it is believed that it is only civilized man who so perverts nature’s functions, as the savage and barbarian races almost invariably breathe correctly. It is probable that this unnatural habit among civilized men has been acquired through unnatural methods of living, enervating luxuries and excessive warmth.

The refining, filtering and straining apparatus of the nostrils renders the air fit to reach the delicate organs of the throat and the lungs, and the air is not fit to so reach these organs until it has passed through nature’s refining process. The impurities which are stopped and retained by the sieves and mucous membrane of the nostrils, are thrown out again by the expelled breath, in exhalation, and in case they have accumulated too rapidly or have managed to escape through the sieves and have penetrated forbidden regions, nature protects us by producing a sneeze which violently ejects the intruder.

The air, when it enters the lungs is as different from the outside air, as is distilled water different from the water of the cistern. The intricate purifying organization of the nostrils, arresting and holding the impure particles in the air, is as important as is the action of the mouth in stopping cherry stones and fish bones and preventing them from being carried on to the stomach. Man should no more breathe through his mouth than he would attempt to take food through his nose.

Another feature of mouth-breathing is that the nasal passages, being thus comparatively unused, consequently fail to keep themselves clean and clear, and become clogged up and unclean, and are apt to contract local diseases. Like abandoned roads that soon become filled with weeds and rubbish, unused nostrils become filled with impurities and foul matter.

One who habitually breathes through the nostrils is not likely to be troubled with clogged or stuffy nostrils, but for the benefit of those who have been more or less addicted to the unnatural mouth-breathing, and who wish to acquire the natural and rational method, it may perhaps be well to add a few words regarding the way to keep their nostrils clean and free from impurities.

A favorite Oriental method is to snuff a little water up the nostrils allowing it to run down the passage into the throat, from thence it may be ejected through the mouth. Some Hindu Yogis immerse the face in a bowl of water, but this latter method requires considerable practice, and the first mentioned method is equally efficacious, and much more easily performed.

Another good plan is to open the window and breathe freely, closing one nostril with the finger or thumb, sniffing up the air through the open nostril. Then repeat the process on the other nostril. Repeat several times, changing nostrils. This method will usually clear the nostrils of obstructions.

We urge upon the student the necessity of acquiring this method of breathing if he has it not, and caution him against dismissing this phase of the subject as unimportant.

Chapter XVIII.
The Little Lives of the Body.

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HATHA YOGA teaches that the physical body is built up of cells, each cell containing within it a miniature “life” which controls its action. These “lives” are really bits of intelligent mind of a certain degree of development, which enable the cells to do their work properly. These bits of intelligence are, of course, subordinate to the control of the central mind of man, and readily obey orders given from headquarters, consciously or unconsciously. These cell intelligences manifest a perfect adaption for their particular work. The selective action of the cells, extracting from the blood the nourishment required, and rejecting that which is not needed is an instance of this intelligence. The process of digestion, assimilation, etc., shows the intelligence of the cells, either separately or collectively, in groups. The healing of wounds, the rush of the cells to the points where they are most needed, and hundreds of other examples known to the investigators, all mean to the Yogi student examples of the “life” within each atom. Each atom is to the Yogi a living thing, leading its own independent life. These atoms combine into groups for some end, and the groups manifest a group-intelligence, so long as it remains a group; these groups again combining in turn, and forming bodies of a more complex nature, which serve as vehicles for higher forms of consciousness.

When death comes to the physical body, the cells separate and scatter and that which we call decay sets in. The force which has held the cells together is withdrawn, and they become free to go their own way and to form new combinations. Some go into the body of the plants in the vicinity, and eventually find themselves in the body of an animal; others remain in the organism of the plant; others remain in the ground for a time, but the life of the atom means incessant and constant change. As a leading writer has said: “Death is but an aspect of life, and the destruction of one material form is but a prelude to the building up of another.” We will give our students a brief idea of the nature and work of this cell-life—the life of these little lives of the body.

The cells of the body have three principles: (1) Matter, which they obtain from the food; (2) Prana, or vital force, which enables them to manifest action, and which is obtained from the food we eat; the water we drink and the air we breathe; (3) Intelligence, or “mind-stuff,” which is obtained from the Universal

Mind. We will first take up the material side of cell-life.

As we have said, every living body is a collection of minute cells. This is, of course, true of every part of the body, from the hard bone to the softest tissue—from the enamel of the tooth to the most delicate part of the mucous membrane. These cells have different shapes, which are regulated by the requirements of its particular office, or work. Each cell is, to all intents and purposes, an individual, separate and more or less independent, although subject to the control of cell-group mind; large group commands; and, finally to the central mind of the man, the controlling work, or at least the greater part of it, coming within the control of the Instinctive Mind.

These cells are constantly at work, performing all the duties of the body, each having its own particular work to do—and doing it to the best of its ability. Some of the cells belong to the "reserves" and are kept under "waiting orders" ready for some sudden demand of duty. Others belong to the army of active workers of the cell-community and manufacture the secretions and fluids needed in the varied work of the system. Some of the cells are stationary—others remain so until needed, when they manifest motion—others are constantly on the move, some making regular trips and some being rovers. Of these moving cells some perform the work of carriers, some move from place to place doing odd jobs, and others do scavenger work, and still another class belong to the police force, or army, of the cell-community. Cell-life in the body may be compared to a large colony, operated on a cooperative plan, each cell having its own work to do for the common good, each working for all, and all working for the common welfare. The cells of the nervous system carry messages from one part of the body to the brain and from the brain to another part of the body, being living telegraph wires, as the nerves are composed of minute cells in close contact with each other, having small projections which are in contact with similar projections from other cells, so that they are practically holding hands and forming a chain, along which passes the Prana.

Of the carriers, moving workers, policemen, soldiers, etc., of the cell-community there are millions upon millions in each human body, it being estimated that there are in one cubic inch of blood at least 75,000,000,000 (seventy-five thousand million) of the red-blood cells alone, not to speak of the other cells. The community is a large one.

The red-blood cells, which are the common carriers of the body, float in the arteries and veins, taking up a load of oxygen from the lungs and carrying it to the various tissues of the body, giving life and strength to the parts. On the return journey through the veins they carry with them the waste products of the system, which are then thrown off by the lungs, *etc.* Like a merchant vessel these cells carry a cargo on their outgoing trip and bring a second cargo on their return trip. Other cells force their way through the walls of the arteries and veins and through the tissues on their errand of repair work, etc., upon which they have been sent.

Besides the red-blood cells, or carriers, there are several other kinds of cells in the blood. Among the most interesting of these are the policemen and soldiers of the cell-community. The work of these cells is to protect the system from germs, bacteria, etc., which might cause trouble or disease. When one of these policemen comes in contact with an intruding germ the police cell enmeshes it and then proceeds to devour it, if it be not too large—if it be too large for him to get away with he summons other cells to his assistance, when the combined force gather around the enemy and carry it to some point of the body where it may be thrown out. Boils, pimples, etc., are instances of the throwing out of some intruding enemy or enemies by these policemen of the system.

There is much work for the red-blood cells to do. They carry the oxygen to the parts of the body; they push along the nourishment obtained from the food to the parts of the body where it is needed to build up and repair; they extract from the nourishment just the elements needed to manufacture gastric juice, saliva, pancreatic juices, bile, milk, etc., etc., and then combine them in the proper proportions for use. They do a thousand and one things and are busy continuously like a lot of ants in and around an anthill. The Oriental teachers have long known and taught of the existence and work of these “little lives,” but it has remained for Western science to dig into the subject in such a way as to bring to light the details of their work.

Cells are being born and cells are dying every moment of our existence. Cells reproduce themselves by enlarging and subdividing, the original cell swelling until it finally forms two parts with a small connecting “waist”; then the connection parts and there are two independent cells instead of one. The new cell in turn divides itself up, and so on.

Cells enable the body to carry on its work of continual regeneration, Every part of the human body is undergoing a constant change and tissues are being continually renewed. Our skin, bones, hair, muscles, etc., are constantly being repaired and “made over,” It takes about four months to replace our finger nails—about four weeks to replace our skin. Every part of our bodies is being worn out and renewed and repaired constantly. And these little workmen—the cells—are the agency performing this wonderful task. Millions of these little workers are ever moving along or working in a fixed position in all parts of our bodies, renewing the wornout tissues and replacing them with new material and throwing out of the system the wornout and injurious particles of matter.

In the lower animals Nature allows the Instinctive Mind a fuller scope and a larger field, and as life ascends in the scale, developing the reasoning faculties, the Instinctive Mind seems to narrow its field. For instance, crabs and members of the spider family are able to grow new feeders, legs, claws, *etc.* Snails are able to grow even parts of the head, including eyes which have been destroyed; some fishes are able to re-grow tails. Salamanders and lizards are able to grow new tails, including bones, muscle and parts of the spinal column. The very lowest forms of animal life have practically an unlimited power of restoring lost parts and can practically make themselves entirely over, provided there is left the smallest part of them to build upon. The higher form of animals have lost much of this recuperative power and man has lost more than any of them owing to his mode of living. Some of the more advanced of the Hatha Yogis, however, have performed some wonderful results along these lines, and anyone, with patient practice, may obtain such control of the Instinctive Mind and the cells under its control that he may obtain wonderful recuperative results in the direction of renewing diseased parts and weakened portions of the body.

But even ordinary man still possesses a wonderful degree of recuperative power, which is constantly being manifested, although the average man pays no attention to it. Let us take the healing of a wound for example. Let us see how it is performed. It is well worth your consideration and study. It is so common that we are apt to overlook it, and yet so wonderful as to cause the student to realize the greatness of the intelligence displayed and called into force in the work.

Let us suppose that a human body is wounded—that is, cut or torn by some outside agency. The tissues, lymphatic and blood vessels, glands, muscles, nerves, and sometimes even the bone, is severed, and the continuity interrupted. The wound bleeds, gapes and causes pain. The nerves carry the message to the brain, calling loudly for immediate help, and the Instinctive Mind sends messages here and there in the body, calling out a sufficient force of repair workmen, who are hurried to the scene of danger. In the meantime the blood pouring from the injured blood vessels washes away, or at least tries to wash away, the foreign substances that have entered the organism, such as dirt, bacteria, etc., which would act as poisons if allowed to remain. The blood, coming in contact with the outside air, coagulates and forms a sticky sort of substance, somewhat resembling glue, and forms the beginning of the coming crust or scab. The millions of blood cells whose duty it is to do the repair work arrive on the scene on the “double-quick” and at once begin to again connect the tissues, displaying the most wonderful intelligence and activity in their work. The cells of the tissues, nerves, blood vessels, on both sides of the wound, begin to increase and multiply, bringing into being millions of new cells, which, advancing from both sides, finally meet in the center of the wound. This forming of new cells bears all the appearance of a disorderly, purposeless effort, but in a short time the hand of the commanding intelligence and of its subordinate centers of influence begins to show itself. The new cells of the blood vessels connect with the same kind of cells on the opposite side of the wound, forming new tubes through which the blood may flow. The cells of what is known as the “connective tissue” unite with others of their kind and draw together the wound. New nerve cells form on each of the severed ends, and, sending out filaments, gradually repair the broken wires, until at last the message passes again without interruption. After all this “inside” work is completed and blood vessel, nerve and connective tissue are fully repaired, the cells of the skin start in to finish the task, and new epidermis cells spring into existence and new skin is formed over the wound, which has healed by that time. All orderly, showing discipline and intelligence. The healing of a wound—apparently so simple—brings the careful observer face to face with the Intelligence which pervades all of Nature—lets him see Creation in active operation. Nature is ever willing to draw aside the veil and allow us to peep a little into the sacred chamber beyond; but we poor ignorant creatures heed not her invitation, but pass by unheeding and waste our mind force on silly things and hurtful pursuits.

So much for the work of the cell. The cell-mind is supplied from the Universal Mind—the great storehouse of “mind-stuff”—and is kept in touch and directed by the mind of the cell-centers, which are in turn controlled by higher centers, until the central Instinctive Mind is reached. But the cell-mind is not able to express itself without both of two other principles—matter and prana. It needs the fresh material supplied by the well-digested food, in order to make for itself a medium of expression. It also needs a supply of prana, or vital force, in order to move and have action. The triune principle of Life—mind, matter and force—is necessary in the cell as in the man. Mind needs force or energy (prana) in order to manifest itself in action through matter. As in great things so in small — as above so below.

In our previous chapters we have spoken of the digestion and of the importance of giving the blood a goodly supply of nourishing, well-digested food, in order that it might properly perform its work of repairing and building up the parts of the body. In this chapter we have shown you how the cells use the material in order to do the building—how they use the material to build up themselves, and then how they *build themselves* in the body. Remember, the cells, which are used as building bricks, surround themselves with the material obtained from the food, making themselves bodies, as it were; then take up a supply of prana or vital energy and are then carried or pushed to where they are needed, where they build themselves, and are built up into new tissue, bone, muscle, *etc.* Without proper material with which to form themselves bodies these cells cannot carry out their mission; in fact, cannot exist. Persons who have allowed themselves to “run down” and who are suffering from imperfect nutrition have not nearly the normal amount of blood-cells and are consequently unable to have the work of the system properly carried on. The cells must have material with which to make bodies, and there is only one way in which they can receive this material—by means of nourishment in the food. And unless there is sufficient prana in the system these cells cannot manifest sufficient energy to do their work and lack of vitality is manifested throughout the whole system.

Sometimes the Instinctive Mind is so badgered and brow-beaten by the Intellect of Man that it takes on the absurd notions and fears of the latter and fails to perform its accustomed work properly, and the cells are not properly generaled. In such cases, when the Intellect once grasps the true idea, it seeks to repair its past mistakes and begins to reassure the Instinctive Mind that it understands its duties thoroughly and will be allowed to govern its own kingdom hereafter, and this is followed up with words of encouragement and praise and confidence until the Instinctive Mind recovers its equilibrium and again manages its own household. Sometimes the Instinctive Mind has been so influenced by the previous adverse notions of its owner, or by those of outsiders, that it is so confused that it takes it a long time to recover its normal poise and control. And in such cases it often seems that some of the subordinate cell-centers have practically rebelled and refuse to again submit to dictation from headquarters. In both of these cases the determined commands of the will are needed to bring about peace and order and proper work in all parts of the body. Remember that there is some form of Intelligence in every organ and part and a good strong command from the Will will generally bring about an improvement in abnormal conditions.

Chapter XIX.
The Control of the Involuntary System.

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IN THE preceding chapter of this book we have explained to you that the human body is made of millions of tiny cells, each endowed with sufficient matter to enable it to do its work—with sufficient Prana to give it the energy it requires—with sufficient "mind-stuff" to give it the degree of intelligence with which to direct its work. Each cell belongs to a cell group or family, and the intelligence of the cell is in close rapport with the intelligence of every other cell in the group or family, the combined intelligence of the cell-group resulting in a group-mind. These groups in turn are each a part of some other larger group of groups, and so on until the whole forms a great republic of cell-mind under the direction and control of the Instinctive Mind. The control of these great groups is one of the duties of the Instinctive Mind, and it usually does its work well, unless interfered with by the Intellect, which sometimes sends it fearthoughts, and in this and other ways demoralizes the Instinctive Mind. Its work is also sometimes retarded by the Intellect insisting that it take up foreign and strange habits of regulating the physical body through the cell intelligence. For instance, in the case of constipation, the Intellect being busy with other work, will not allow the body to respond to the calls of the Instinctive Mind, acting in response to a demand from the cells of the Colon—nor does it pay attention to the demands for water—and the consequence is that the Instinctive Mind is unable to execute the proper orders, and both it and certain of the cell-groups become demoralized and scarcely know what to do—bad habits springing up and replacing the natural habit. Sometimes something akin to a rebellion springs up in some of the cell-groups, resulting no doubt from some interruption in the natural course of their government, the introduction of strange customs causing a confusion. At times it seems that some of the smaller groups (and even some of the larger on certain occasions) go on "a strike," rebelling against unaccustomed and improper work forced upon them—working overtime—and similar causes, such as a lack of proper nourishment. These little cells often act just as would men under the same circumstances—the analogy is often startling to the observer and investigator. These rebellions, or strikes, seem to spread if matters are not arranged, and even when matters are patched up the cells seem to return to their work in a sullen manner, and instead of doing the best they know how they will do as little as possible, and just when they feel like it. A restoration of normal conditions, resulting from increased nutrition, proper attention, etc., will gradually bring about a return to normal conditions, but matters may be expedited by giving the cell-groups direct orders from the Will. It is astonishing how soon order and discipline may be restored in this manner. The higher Yogis have a wonderful control over the involuntary system and can act directly upon nearly every cell in their body. And even some of the so-called Yogis of the cities of India—those little more than mountebanks, who exhibit their performances for so many coppers from each wandering traveler—are able to give interesting exhibitions of this control, some of the exhibitions, however, being disgusting to persons of fine sensibilities and painful to the real Yogis, who mourn to see a noble science prostituted in this way.

The trained will is able to act directly upon these cells and groups by a simple process of direct concentration, but this plan requires much training on the part of the student. There are other plans whereby the will is called into operation by the student repeating certain words in order to focus his Will. The autosuggestions and affirmations of the Western world act in this way. The words focus the attention and Will upon the center of the trouble and gradually order is restored among the striking cells, a supply of Prana also being projected to the seat of the trouble, thus giving the cells additional energy. At the same time the circulation to the affected region is increased, thereby giving the cells more nourishment and building material.

One of the simplest plans of reaching the seat of trouble and giving a vigorous order to the cells is the one taught by the Hatha Yogis to their students, to be used by them until they are able to use the concentrated Will without any aids. The plan is simply to “talk up” to the rebellious organ or part, giving it orders just as one would a group of school boys or a squad of recruits in the army. Give the order positively and firmly, telling the organ just what you wish it to perform, repeating the command sharply several times. A tapping or mild slapping of the part, or the part of the body over the affected part, will act to attract the attention of the cell-group just as does the tapping of a man on the shoulder cause him to stop, turn around and listen to what you have to say. Now, please do not suppose that we are trying to tell you that the cells have ears and understand the words of the particular language you may be using. What really happens is that the sharply spoken words help you to form the mental image expressed by the words, and this meaning goes right to the spot, over the channels of the sympathetic nervous system operated by the Instinctive Mind, and is readily understood by the cell-groups and even by the individual cells. As we have already said, an additional supply of Prana and the increased supply of blood also go to the affected region, being directed there by the concentrated attention of the person sending the command. The commands of a healer may be given in the same way, the Instinctive Mind of the patient taking up the command and forwarding it to the scene of the cell rebellion. This may seem almost childish to many of our students, but there are good scientific reasons behind it, and the Yogis consider it the simplest plan whereby mental commands may reach the cells. So do not discard it as worthless until you have tried it awhile. It has stood the test of centuries, and nothing better has been found to do the work.

If you wish to try this plan upon some portion of your body, or the body of some one else which is not functioning properly, gently slap the part with the flat palm of the hand, saying to it sharply (for instance): “Here, Liver you must do your work better—You are too sluggish to suit me—I expect you to do better from now on—get to work—get to work, I say, and stop this foolishness,” These exact words are not necessary; use any words which may come to you, so long as they convey a sharp positive command that the organ shall do its work. The heart’s action may be improved in the same way, but one must proceed in a far more gentle manner, as the cell-group of the heart is possessed of a much higher degree of intelligence than that of the liver, for instance, and must be approached in a more respectful manner. Gently remind the heart that you expect it to do its work in a better manner, but speak to it politely and do not attempt to “bulldoze” it as you would the liver. The heart cell-group is the most intelligent of the groups controlling any of the organs—the liver group is the most stupid and less intelligent, being of a decidedly mulish disposition, whereas the heart is like a thoroughbred horse, intelligent and alert. If your liver is rebellious you must go for it vigorously, remembering its mulish propensities. The stomach is fairly intelligent, although not as much so as the heart The Colon is quite obedient, although patient and long suffering. One may give the Colon commands to evacuate its contents at a certain time every morning (naming the hour), and if you will trust it sufficiently to go to the stool at that particular hour— keep your engagement, in fact—you will find that the Colon will in a short time do as you wish it to. But remember that the poor Colon has been greatly abused and it may take a little time to regain its confidence. Irregular menstruation may be regulated, and normal habits acquired, in a few months by marking the proper date on the calendar and then each day giving oneself a gentle treatment along the lines above mentioned, telling the cell-groups controlling the function that it is now so many days before the expected time and that you wish them to get ready and do their work, so that when the time arrives everything will be normal. As you near the time, call the group’s attention that the time is growing shorter and that it must attend to its business. Do not give the commands in a trifling manner but as if you really meant them—and you must mean them— and they will be obeyed. We have seen many cases of irregular menstruation relieved in this way in from one to three months. This may sound ridiculous to you, but all we can say is to try it for yourself. We have not space to point out the method to be employed for each complaint, but you will readily see just what organ or group controls the seat of the trouble from what we have said in other chapters, and then give it its orders. If you do not know what organ is causing the trouble, you at least know the region of the disturbance and may direct your commands to that part of the body. It is not necessary for you to know the name of the organ —just direct your commands to the spot and say to it: "Here *You* , etc." This book is not intended as a treatise upon the cure of disease, its object being to point out the road to health by preventing disease, but these little hints at restoring normal functioning to organs which have been misbehaving may help you somewhat.

You will be surprised at the measure of control which you may gain over your body by following the above method and variations of the same. You will be able to relieve your headaches by directing the blood to flow downward; you will be able to warm your cold feet by ordering the blood to flow to them in increased quantities, the Prana, of course, going along also; you may equalize the circulation, thus stimulating the entire body; you may relieve tired portions of the body. In fact, there is no end of the things you may do along this line if you have but the patience to try. If you do not know just what commands to give you may say to the part, "Here you, get better—I want this pain to leave—I want you to do better," or something similar. But all this requires practice and patience, of course. There is no royal road to its accomplishment.

Chapter XX.
Pranic Energy.

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THE STUDENT will notice, as he reads the chapters of this book, that there is an esoteric and an exoteric side of Hatha Yoga. By “esoteric” we mean “designed for only the specially initiated; private” (Webster’s Dictionary), and by “exoteric” we mean “external; public—opposite to esoteric” (Webster’s Dictionary). The exoteric or public side of the subject consists in the theory of the obtaining of nourishment from the food—the irrigating and eliminating properties of water—the advantage of the rays of the sun in prompting growth and health—the benefit of exercise—the advantage of proper breathing—the benefit to be derived from fresh air, etc., *etc.* These theories are well known to the Western world, as well as to the Eastern; to the non-occultist as wellth as the occultist, and both recognize their truth and the benefits to be obtained by putting them into practice, But there is another side, quite familiar to the Orientals and to occultists generally, but unfamiliar to the Western world and not generally known among those who pay no attention to occult studies. This esoteric phase of the subject revolves around the subject of what the Orientals know as Prana. The latter, and all occultists, know that man obtains Prana as well as nourishment from his food—Prana as well as a cleansing effect from the water he drinks—Prana properly distributed as well as mere muscular development in physical exercise—Prana as well as heat from the rays of the Sun—Prana as well as oxygen from the air he breathes—and so on. This subject of Prana is interwoven with the entire Hatha Yoga Philosophy, and must be seriously considered by its students. This being the case, we must consider the question, “What is Prana?”

We have explained the nature and uses of Prana in our little book, “*Science of Breath* ,” and also in our “*Yogi Philosophy and Oriental Occultism* ,” more generally known as “The Yogi Lessons” (1904). And we dislike to fill the pages of this book with what may seem to be a repetition of that which has appeared in our other books. But in this instance, and a few others, we must reprint what we have already said, for many people who read this book may not have seen our other publications, and to omit any mention of “Prana” would be unfair. And, then, a work on Hatha Yoga without a description of Prana would be absurd. We will not take up much space in our description and will try to give only the gist of the subject.

Occultists in all ages and lands have always taught, usually secretly to a few followers, that there was to be found in the air, in water, in the food, in the sunlight, everywhere, a substance or principle from which an activity, energy, power and vitality was derived. They differed in their term and names for this force, as well as in the details of their theories, but the main principle is to be found in all occult teachings and philosophies, and has for centuries past been found among the teachings and practices of the Oriental Yogis. We have preferred to designate this vital principle by the name by which it is known among the Hindu teachers and students—gurus and chelas—and have used for this purpose the Sanscrit word "Prana," meaning "Absolute Energy."

Occult authorities teach that the principle which the Hindus term "Prana" is the universal principle of energy or force, and that all energy or force is derived from that principle, or, rather, is a particular form of manifestation of that principle. These theories do not concern us in the consideration of the subject matter of this work, and we will therefore confine ourselves to an understanding of prana as the principle of energy exhibited in all living things, which distinguishes them from a lifeless thing. We may consider it as the active principle of life—Vital Force, if you please. It is found in all forms of life, from the amœba to man-from the most elementary form of plant life to the highest form of animal life. Prana is all pervading. It is found in all things having life and as the occult philosophy teaches that life is in all things—in every atom—the apparent lifelessness of some things being only a lesser degree of manifestation, we may understand their teachings that prana is everywhere, in everything. Prana must not be confounded with the Ego—that bit of Divine Spirit in every soul, around which clusters matter and energy. Prana is merely a form of energy used by the Ego in its material manifestation. When the Ego leaves the body, the prana, being no longer under its control, responds only to the orders of the individual atoms, or groups of atoms, forming the body, and as the body disintegrates and is resolved to its original elements, each atom takes with it sufficient prana to enable it to form new combinations, the unused prana returning to the great universal storehouse from which it came. With the Ego in control, cohesion exists and the atoms are held together by the Will of the Ego.

Prana is the name by which we designate a universal principle, which principle is the essence of all motion, force or energy, whether manifested in gravitation, electricity, the revolution of the planets, and all forms of life, from the highest to the lowest. It may be called the soul of Force and Energy in all their forms, and that principle which, operating in a certain way, causes that form of activity which accompanies Life.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. It is in the food we eat, and yet it is not the same as the nourishing substances in the food. It is in the water we drink, and yet it is not one or more of the chemical substances which combining make water. It is in the sunlight, but yet it is not the heat or the light rays. It is the “energy” in all these things—the things acting merely as a carrier.

And man is able to extract it from the air, food, water, sunlight and turn it to good account in his own organism. But do not misunderstand us; we have no intention of claiming that Prana is in these things merely that it may be used by man. Far from it—Prana is in these things fulfilling the great law of Nature, and man’s ability to extract a portion of it and use it is merely an incident. The force would exist though man were not.

This great principle is in all forms of matter, and yet it is not matter. It is in the air, but it is not the air nor one of its chemical constituents. Animal and plant life breathe it in with the air, and yet if the air contained it not they would die even though they might be filled with air. It is taken up by the system along with the oxygen, and yet is not the oxygen.

Prana is in the atmospheric air, but it is also elsewhere, and it penetrates where the air cannot reach. The oxygen in the air plays an important part in sustaining animal life, and the carbon plays a similar part with plant life, but Prana has its own distinct part to play in the manifestation of life, aside from the physiological functions.

We are constantly inhaling the air charged with prana, and are as constantly extracting the latter from the air and appropriating it to our uses. Prana is found in its freest state in the atmospheric air, which when fresh is fairly charged with it, and we draw it to us more easily from the air than from any other source. In ordinary breathing we absorb and extract a normal supply of prana, but by controlled and regulated breathing (generally known as Yogi breathing) we are enabled to extract a greater supply, which is stored away in the brain and nerve centers, to be used when necessary. We may store away prana, just as the storage battery stores away electricity. The many powers attributed to advanced occultists is due largely to their knowledge of this fact and their intelligent use of this stored-up energy. The Yogis know that by certain forms of breathing they establish certain relations with the supply of prana and may draw on the same for what they require. Not only do they strengthen all parts of their body in this way, but the brain itself may receive increased energy from the same source, and latent faculties be developed and psychic powers attained. One who has mastered the science of storing away prana, either consciously or unconsciously, often radiates vitality, and strength which is felt by those coming in contact with him, and such a person may impart this strength to others, and give them increased vitality and health. What is called “magnetic healing” is performed in this way, although many practitioners are not aware of the source of their power.

Western scientists have been dimly aware of this great principle with which the air is charged, but finding that they could find no chemical trace of it, or make it register on any of their instruments, they have generally treated the Oriental theory with disdain. They could not explain this principle, and so denied it. They seem, however, to recognize that the air in certain places possesses a greater amount of “something” and sick people are directed by their physicians to seek such places in hopes of regaining lost health.

The oxygen in the air is appropriated by the blood and is made use of by the circulatory system. The prana in the air is appropriated by the nervous system, and is used in its work. And as the oxygenated blood is carried to all parts of the system, building up and replenishing, so is the prana carried to all parts of the nervous system, adding strength and vitality. If we think of prana as being the active principle of what we call “vitality,” we will be able to form a much clearer idea of what an important part it plays in our lives. Just as is the oxygen in the blood used up by the wants of the system, so the supply of prana taken up by the nervous system is exhausted by our thinking, willing, acting, etc., and in consequence constant replenishing is necessary. Every thought, every act, every effort of the will, every motion of a muscle, uses up a certain amount of what we call nerve force, which is really a form of prana. To move a muscle the brain sends out an impulse over the nerves, and the muscle contracts, and so much prana is expended. When it is remembered that the greater portion of prana acquired by man comes to him from the air inhaled, the importance of proper breathing is readily understood.

It will be noticed that the Western scientific theories regarding the breath confine themselves to the effects of the absorption of oxygen, and its use through the circulatory system, while the Yogi theory also takes into consideration the absorption of Prana, and its manifestation through the channels of the Nervous System. Before proceeding further, it may be as well to take a hasty glance at the Nervous System.

The Nervous System of man is divided into two great systems, viz., the Cerebro-Spinal System and the Sympathetic System. The Cerebro-Spinal System consists of all that part of the Nervous System contained within the cranial cavity and the spinal canal, viz., the brain and the spinal cord, together with the nerves which branch off from the same. This system presides over the functions of animal life known as volition, sensation, *etc.* The Sympathetic System includes all that part of the Nervous System located principally in the thoracic, abdominal and pelvic cavities, and which is distributed to the internal organs. It has control over the involuntary processes, such as growth, nutrition, *etc.*

The Cerebro-Spinal System attends to all the seeing, hearing, tasting, smelling, feeling, *etc.* It sets things in motion; it is used by the Ego to think—to manifest consciousness. It is the instrument with which the Ego communicates with the outside world. This system may be likened to a telephone system, with the brain as the central office, and the spinal column and nerves as cable and wires respectively.

The brain is a great mass of nerve tissue, and consists of three parts, viz., the Cerebrum or brain power, which occupies the upper, front, middle and back portion of the skull; the Cerebellum, or "little brain," which fills the lower and back portion of the skull; and the Medulla Oblongata, which is the broadened commencement of the spinal cord, lying before and in front of the Cerebellum.

The Cerebrum is the organ of that part of the mind which manifests itself in intellectual action. The Cerebellum regulates the movements of the voluntary muscles. The Medulla Oblongata is the upper enlarged end of the spinal cord, and from it and the Cerebrum branch forth the Cranial Nerves which reach to various parts of the head, to the organs of special sense, and to some of the thoracic and abdominal organs, and to the organs of respiration.

The Spinal Cord, or spinal marrow, fills the spinal canal in the vertebral column, or "backbone." It is a long mass of nerve tissue, branching off at the several vertebrae to nerves communicating with all parts of the body. The Spinal Cord is like a large telephone cable, and the emerging nerves are like the private wires connecting therewith.

The Sympathetic Nervous System consists of a double chain of Ganglia on the side of the Spinal column, and scattered ganglia in the head, neck, chest and abdomen. (A ganglion is a mass of nervous matter including nerve cells.) These ganglia are connected with each other by filaments, and are also connected with the Cerebro-Spinal System by motor and sensory nerves. From these ganglia numerous fibers branch out to the organs of the body, blood vessels, *etc.* At various points, the nerves meet together and form what are known as plexuses. The Sympathetic System practically controls the involuntary processes, such as circulation, respiration and digestion.

The power or force transmitted from the brain to all parts of the body by means of the nerves, is known to Western science as "nerve force," although the Yogi knows it to be a manifestation of Prana. In character and rapidity it resembles the electric current. It will be seen that without this “nerve force” the heart cannot beat; the blood cannot circulate; the lungs cannot breathe; the various organs cannot function; in fact, the machinery of the body comes to a stop without it. Nay, more, even the brain cannot think without Prana be present. When these facts are considered, the importance of the absorption of Prana must be evident to all, and the Science of Breath assumes an importance even greater than that accorded it by Western science.

The Yogi teachings go further than does Western science, in one important feature of the Nervous System. We allude to what Western science terms the “Solar Plexus,” and which it considers as merely one of a series of certain matted nets of sympathetic nerves with their ganglia found in various parts of the body. Yogi science teaches that this Solar Plexus is really a most important part of the Nervous System, and that it is a form of brain, playing one of the principal parts in the human economy. Western science seems to be moving gradually towards a recognition of this fact which has been known to the Yogis of the East for centuries, and some recent Western writers have termed the Solar Plexus the “Abdominal Brain.” The Solar Plexus is situated in the Epigastric region, just back of the “pit of the stomach” on either side of the spinal column. It is composed of white and gray brain matter, similar to that composing the other brains of man. It has control of the main internal organs of man, and plays a much more important part than is generally recognized. We will not go into the Yogi theory regarding the Solar Plexus, further than to say that they know it as the great central storehouse of Prana. Men have been known to be instantly killed by a severe blow over the Solar Plexus, and prize fighters recognize its vulnerability and frequently temporarily paralyze their opponents by a blow over this region.

The name “Solar” is well bestowed on this “brain,” as it radiates strength and energy to all parts of the body, even the upper brains depending largely upon it as a storehouse of Prana. Sooner or later Western science will fully recognize the real function of the Solar Plexus, and will accord to it a far more important place than it now occupies in their textbooks and teachings.

Chapter XXI.
Pranic Exercises.

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WE HAVE told you in other chapters of this book, how Prana may be obtained from the air, food and water. We have given you detailed instruction in breathing, in eating, in the use of fluids. There remains but little more for us to say upon the subject. But before leaving it, we have thought it well to give you a bit of the higher theory and practice of Hatha Yoga, touching upon the acquirement and distribution of Prana. We allude to what has been called “Rhythmic Breathing,” which is the keynote to much of the Hatha Yoga practices.

All is in vibration. From the tiniest atom to the greatest sun, everything is in a state of vibration. There is nothing in absolute rest in nature. A single atom deprived of vibration would wreck the universe. In incessant vibration the universal work is performed. Matter is being constantly played upon by energy and countless forms and numberless varieties result, and yet even the forms and varieties are not permanent. They begin to change the moment they are created, and from them are born innumerable forms, which in turn change and give rise to newer forms, and so on and on, in infinite succession. Nothing is permanent in the world of forms, and yet the great Reality is unchangeable. Forms are but appearances—they come, they go, but the Reality is eternal and unchangeable.

The atoms of the human body are in constant vibration. Unceasing changes are occurring. In a few months there is almost a complete change in the matter composing the body, and scarcely a single atom now composing your body will be found in it a few months hence. Vibration, constant vibration. Change, constant change.

In all vibration is to be found a certain rhythm. Rhythm pervades the universe. The swing of the planets around the sun; the rise and fall of the sea; the beating of the heart; the ebb and flow of the tide; all follow rhythmic laws. The rays of the sun reach us; the rain descends upon us, in obedience to the same law. All growth is but an exhibition of this law. All motion is a manifestation of the law of rhythm.

Our bodies are as much subject to rhythmic laws as is the planet in its revolution around the sun. Much of the esoteric side of the Yogi Science of Breath is based upon this known principle of nature. By falling in with the rhythm of the body, the Yogi manages to absorb a great amount of Prana, which he disposes of to bring about results desired by him. We will speak of this at greater length later on.

The body which you occupy is like a small inlet running in to the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibration and rhythm of the great ocean of life, and respond to it, but at times the mouth of the inlet seems choked up with debris, and we fail to receive the impulse from Mother Ocean, and inharmony manifests within us.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing. The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it.

In the same way the Yogi by rhythmic breathing "catches the swing," as it were, and is able to absorb and control a greatly increased amount of prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth thoughts to others and for attracting to him all those whose thoughts are keyed in the same vibration. The phenomena of telepathy, thought transference, mental healing, mesmerism, etc., which subjects are creating such an interest in the Western world at the present time, but which have been known to the Yogis for centuries, can be greatly increased and augmented if the person sending forth the thoughts will do so after rhythmic breathing. Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred per cent.

In rhythmic breathing the main thing to be acquired is the mental idea of rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier: "Left, right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: “1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6,” etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually inhales in about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercise in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises, to which reference will be made later.

(1) Sit erect, in an easy posture, being sure to hold the chest, neck and head as nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be easily maintained. The Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

(2) Inhale slowly a Complete Breath, counting six pulse units.

(3) Retain, counting three pulse units.

(4) Exhale slowly through the nostrils, counting six pulse units.

(5) Count three pulse beats between breaths.

(6) Repeat a number of times, but avoid fatiguing yourself at the start.

(7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the “rhythm,” as that is more important than the length of the breath. Practice and try until you get the measured “swing” of the movement, and until you can almost “feel” the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogi is a most patient and persevering man, and his great attainments are due largely to the possession of these qualities.

PRANA GENERATING .

Lying flat on the floor or bed, completely relaxed, with hands resting lightly over the Solar Plexus (over the pit of the stomach, where the ribs begin to separate), breathe rhythmically. After the rhythm is fully established *will* that each inhalation shall draw in an increased supply of prana or vital energy from the Universal supply, which will be taken up by the nervous system and stored in the Solar Plexus. At each exhalation will that the prana or vital energy shall be distributed all over the body, to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from the top of your head to the soles of your feet; invigorating, strengthening and stimulating every nerve; recharging every nerve center; sending energy, force and strength all over the system. While exercising the will, try to form a mental picture of the inrushing prana, coming in through the lungs and being taken up at once by the Solar Plexus, then with the exhaling effort, being sent to all parts of the system, down to the finger tips and down to the toes. It is not necessary to use the Will with an effort. Simply commanding that which you wish to produce and then making the mental picture of it is all that is necessary. Calm command with the mental picture is far better than forcible willing, which only dissipates force needlessly. The above exercise is most helpful and greatly refreshes and strengthens the nervous system and produces a restful feeling all over the body. It is especially beneficial in cases where one is tired or feels a lack of energy.

CHANGING THE CIRCULATION .

Lying down or sitting erect, breathe rhythmically, and with the exhalations direct the circulation to any part you wish, which may be suffering from imperfect circulation. This is effective in cases of cold feet or in cases of headache, the blood being sent downward in both cases, in the first case warming the feet, and in the latter, relieving the brain from too great pressure. You will often feel a warm feeling in the legs as the circulation moves downward. The circulation is largely under the control of the will and rhythmic breathing renders the task easier.

RECHARGING .

If you feel that your vital energy is at a low ebb, and that you need to store up a new supply quickly, the best plan is to place the feet close together (side by side, of course) and to lock the fingers of both hands in any way that seems the most comfortable. This closes the circuit, as it were, and prevents any escape of prana through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

BRAIN STIMULATION .

The Yogis have found the following exercise most useful in stimulating the action of the brain for the purpose of producing clear thinking and reasoning. It has a wonderful effect in clearing the brain and nervous system, and those engaged in mental work will find it most useful to them, both in the direction of enabling them to do better work and also as a means of refreshing the mind and clearing it after arduous mental labor.

Sit in an erect posture, keeping the spinal column straight, and the eyes well to the front, letting the hands rest on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils, as in the ordinary exercises, press the left nostril close with the thumb, and inhale through the right nostril. Then remove the thumb, and close the right nostril with the finger, and then exhale through the left nostril. Then, without changing the fingers, inhale through the left nostril, and changing fingers, exhale through the right. Then inhale through right and exhale through left, and so on, alternating nostrils as above mentioned, closing the unused nostril with the thumb or forefinger. This is one of the oldest forms of Yogi breathing, and is quite important and valuable, and is well worthy of acquirement. But it is quite amusing to the Yogis to know that to the Western world this method is often held out as being the “whole secret” of Yogi Breathing. To the minds of many Western readers, “Yogi Breathing” suggests nothing more than a picture of a Hindu, sitting erect, and alternating nostrils in the act of breathing. “Only this and nothing more.” We trust that this little work will open the eyes of the Western world to the great possibilities of Yogi Breathing, and the numerous methods whereby it may be employed.

YOGI GRAND PSYCHIC BREATH .

The Yogis have a favorite form of psychic breathing which they practice occasionally, to which has been given a Sanscrit term of which the above is a general equivalent. We have given it last, as it requires practice on the part of the student in the line of rhythmic breathing and mental imagery, which he has now acquired by means of the preceding exercises. The general principles of the Grand Breath may be summed up in the old Hindu saying: “Blessed is the Yogi who can breathe through his bones.” This exercise will fill the entire system with prana, and the student will emerge from it with every bone, muscle, nerve, cell, tissue, organ and part energized and attuned by the prana and the rhythm of the breath. It is a general housecleaning of the system, and he who practices it carefully will feel as if he had been given a new body, freshly created, from the crown of his head to the tips of his toes. We will let the exercise speak for itself.

(1) Lie in a relaxed position, at perfect ease.

(2) Breathe rhythmically until the rhythm is perfectly established.

(3) Then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them; then through the bones of the arms; then through the top of the skull; then through the stomach; then through the reproductive region; then as if it were traveling upward and downward along the spinal column; and then as if the breath were being inhaled and exhaled through every pore of the skin, the whole body being filled with prana and life.

(4) Then (breathing rhythmically) send the current of prana to the Seven Vital Centers, in turn, as follows, using the mental picture as in previous exercises:

(a) To the forehead.

(b) To the back of the head.

(c) To the base of the brain.

(d) To the Solar Plexus.

(e) To the Sacral Region (lower part of the spine).

(f) To the region of the navel.

(g) To the reproductive region.

Finish by sweeping the current of prana, to and fro, from head to feet, several times.

(5) Finish with Cleansing Breath.

Chapter XXII.
The Science of Relaxation.

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THE SCIENCE of Relaxation forms a very important part of the Hatha Yoga philosophy and many of the Yogis have devoted much care and study to this branch of the subject. At first glance it may appear to the average reader that the idea of teaching people how to relax—how to rest—is ridiculous, as everyone should know how to perform this simple feat. And the average man is right—in part. Nature teaches us how to relax and rest to perfection—the infant is a past-master in the science. But as we have grown older we have acquired many artificial habits and have allowed Nature's original habits to lapse. And so at the present time the people of the Western world may well accept from the Yogis a little teaching along the lines of this subject.

The average physician could give some very interesting testimony on the subject of the failure of the people to understand the first principles of relaxation-he knows that a large percentage of the nervous troubles of the people are due to ignorance of the subject of "rest."

Rest and relaxation are very different things from "loafing," "laziness," *etc.* On the contrary, those who have mastered the science of relaxation are usually the most active and energetic kind of people, but they waste no energy; with them every motion counts.

Let us consider the question of relaxation and try to see just what it means. In order to better comprehend it let us first consider its opposite—contraction. When we wish to contract a muscle, in order that we may perform some action, we send an impulse from the brain to the muscle, an extra supply of Prana being conveyed to it, and the muscle contracts. The Prana travels over the motor nerves, reaches the muscle and causes it to draw its ends together and to thus exert a pull upon the limb or part which we wish to move, bringing it into action. If we wish to dip our pen into the inkwell, our desire manifests into action by our brain sending a current of Prana to certain muscles in our right arm, hand and fingers, and the muscles, contracting in turn, carry our pen to the inkwell, dip it in, and bring it back to our paper. And so with every act of the body, conscious or unconscious. In the conscious act the conscious faculties send a message to the Instinctive Mind, which immediately obeys the order by sending the current of Prana to the desired part. In the unconscious movement the Instinctive Mind does not wait for orders, but attends to the whole work itself, both the ordering and the executing. But every action, conscious or unconscious, uses up a certain amount of Prana, and if the amount so used is in excess of the amount which the system has been in the habit of storing the result is that one becomes weakened and generally "used up." The fatigue of a particular muscle is somewhat different, and results from the unaccustomed work it has been called upon to perform, because of the unusual amount of Prana which has been directed toward contracting it.

We have spoken so far only of the actual movements of the body, resulting from muscular contraction, proceeding from the current of prana directed to the muscle. There is another form of the using up of prana and the consequent wear and tear upon the muscles, which is not so familiar to the minds of most of us. Those of our students who live in the cities will recognize our meaning when we compare the waste of prana to the waste of water occasioned by the failure to turn off the faucet in the washbowl and the resulting trickling away of the water hour after hour. Well, this is just what many of us are doing all the time—we are allowing our prana to trickle away in a constant stream, with a consequent wear and tear upon our muscles, and, indeed, upon the whole system, from the brain down.

Our students are doubtless familiar with the axiom of psychology, "Thought takes form in action." Our first impulse when we wish to do a thing is to make the muscular movement necessary to the accomplishment of the action proceeding from the thought. But we may be restrained from making the movement by another thought, which shows us the desirability of repressing the action. We may be inflamed with anger and may experience a desire to strike the person causing the anger. The thought is scarcely formed in our mind before the first steps toward striking are taken. But before the muscle fairly moves our better judgment causes us to send a repressing impulse (all this in the fraction of a second), and the opposite set of muscles holds back the action of the first set. The double action, ordering and countermanding, is performed so quickly that the mind cannot grasp any sense of motion, but nevertheless the muscle had begun to quiver with the striking impulse by the time the restraining impulse operated the opposing set of muscles and held back the movement.

This same principle, carried to still further refinements, causes a slight Current of prana to the muscle, and a consequent slight muscular contraction, to follow many unrestrained thoughts, with a constant waste of prana and a perpetual wear and tear upon the nervous system and muscles, Many people of an excitable, irritable, emotional habit of mind constantly keep their nerves in action and their muscles tense by unrestrained and uncontrolled mental states.

Thoughts take form in action, and a person of the temperament and habits just described is constantly allowing his thoughts to manifest in the currents sent to the muscles and the countermanding current immediately following. On the contrary, the person who has naturally, or has cultivated, a calm, controlled mind, will have no such impulses with their accompanying results. He moves along well poised and well in hand, and does not allow his thoughts to run away with him. He is a Master, not a slave.

The custom of this attempt of the excitable thoughts to take form in action, and their repressing, often grows into a regular habit—becomes chronic—and the nerves and muscles of the person so afflicted are constantly under a strain, the result being that there is a constant drain upon the vitality, or prana, of the entire system. Such people usually have a number of their muscles in a tense condition, which means that a constant, though not necessarily strong, current of prana is being poured out to them, and the nerves are constantly in use carrying the prana. We remember hearing the story of the good old woman who was taking a ride on the railroad to a nearby town. So rare was the pleasure to her and so anxious was she to get to her destination that she could not settle herself back into her seat, but, on the contrary, sat on the edge of the seat, with her body well bent forward, during the whole sixteen miles of the journey; she was mentally trying to help the train along by giving it a mental urge in the right direction. This old lady’s thoughts were fixed so firmly upon her journey’s end that the thought took form in action and caused a muscular contraction in place of the relaxation which she should have indulged in during the trip. Many of us are just as bad; we strain forward anxiously, if we happen to be looking at an object, and in one way or another we tense a number of our muscles all the time. We clench our fists, or frown, or close our lips tight, or bite our lips, or set our jaws together, or something else along the same line of expressing our mental states in physical action. All this is waste. And so are the bad habits of beating the “devil’s tattoo” on the table or arms of the chair, twirling the thumbs, wiggling the fingers, tapping on the floor with our toes, chewing gum, whittling sticks, biting lead pencils, and, last but not least, rocking nervously to and fro on a rocking chair. All these things, and many others too numerous to mention, are waste, pure waste.

Now that we understand something about muscular contraction let us again take up the subject of the Science of Relaxation.

In relaxation there is practically no current of prana being poured out. (There is always a small amount sent to the different parts of the body, in health, in order to maintain a normal condition, but this is a very small current compared to that sent out to contract a muscle.) In relaxation the muscles and nerves are at rest, and the prana is being stored up and conserved, instead of being dissipated in reckless expenditures.

Relaxation may be observed in young children, and among the animals. Some adults have it, and, mark you this, such individuals are always noted for their endurance, strength, vigor and vitality. The lazy tramp is not an instance of relaxation; there is a great difference between relaxation and “loaf.” The former is a sensible rest between working efforts, the result being that the work is done better and with less effort—the latter is the result of a mental indisposition to work and the consequent action (or inaction) resulting from such thought taking form.

The person understanding Relaxation and the conserving of energy accomplishes the best work. He uses a pound of effort to do the pound of work, and does not waste, slop over, or allow his strength to trickle away. The average person not understanding the law uses up from three to twenty-five times the energy needed to do his work, be that work mental or physical. If you doubt this statement watch the people with whom you come in contact and see how many waste motions they make and how many exaggerated movements, etc., they manifest. They haven’t themselves well in hand mentally, and the result is physical prodigality.

In the Orient, where the Yogi gurus, or teachers, have classes of chelas, or students, who receive their instruction not from books, but from the words of the teacher, many object lessons from nature and illustrations are given in order that the idea may be associated in the mind of the student, with some material object or living thing. The Hatha Yoga gurus, when teaching the lesson of Relaxation, often direct their student’s attention to the cat, or animals of the cat-tribe, the panther or leopard being a favorite illustration in lands where these animals are found.

Did you ever notice a cat in repose, resting? And have you ever watched a cat crouching before a mouse-hole? In the latter case do you recall how the cat crouched in an easy, graceful attitude—no muscular contraction, no tense attitude; a beautiful picture of intense vitality in repose, but ready for instant action. Still and motionless remains the animal; to all appearances it might be asleep or dead. But wait till it moves! Then like a flash of lightning it darts forward. The repose of the waiting cat, although absolutely devoid of movement or tense muscles, is a very live repose—a very different thing from “laziness.” And note the entire absence of quivering muscles; of nerves “on edge”; of beaded perspiration. The machinery of action is not strained with waiting. There is no waste motion or tension; all is in readiness, and when the moment of action comes the prana is hurled into fresh muscles and untired nerves and the action follows the thought like the spark from the electric machine.

follows the thought like the spark from the electric machine.

The Hatha Yogis do well to use the cat family as an illustration of grace, vitality and repose.

In fact, there can be no great power of quick and effective action unless the ability to relax is also there. People who fidget, fret, and fume, and “stamp” up and down, are not the people who do the best work; they wear themselves out before the hour for action arrives. The man who may be depended upon is the one who possesses calmness, the ability to relax, repose. But let not the “fidgety” person despair; relaxation and repose may be cultivated and acquired just as may be other desirable “gifts.”

In our next chapter we will give a few simple instructions to those wishing to acquire a working knowledge of the Science of Relaxation.

Chapter XXIII.
Rules for Relaxation.

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THOUGHTS TAKE form in action, and actions react upon the mind. These two truths stand together. One is as true as the other. We have heard much of the influence of the mind over the body, but we must not forget that the body, or its attitudes and positions, react upon the mind and influence mental states. We must remember these two truths in considering the question of relaxation.

Much of the harmful and foolish practices and habits of muscular contraction are caused by mental states taking form in physical action. And, on the other hand, many of our mental states have been produced or encouraged by habits of physical carelessness, *etc.* When we are angry the emotion is apt to manifest in our clenching the fist. And, on the other hand, if we cultivate the habit of clenching the fists, frowning, drawing together the lips and assuming a scowl, we will be very apt to get the mind into such a condition that the least thing will plunge it into a spell of anger. You all know of the experiment of forcing a smile to the lips and eyes and maintaining it for a while, which generally results in making you *feel* "smiling" after a few minutes.

One of the first steps toward preventing the harmful practices of muscular contraction, with its resulting waste of prana and wearing out of the nerves, is to cultivate a mental attitude of calm and repose. This may be done, but it will be hard work at first; but you will be well repaid for your trouble in the end. Mental poise and repose may be brought about by the eradication of Worry and Anger. Of Course, Fear really underlies both Worry and Anger, but as we are perhaps more familiar with the idea of Worry and Anger as being elementary mental states, we will so treat them. The Yogi trains himself from youth to eradicate or inhibit both of these emotions, and the result is that after he has developed his full powers he is absolutely serene and calm and presents the appearance of power and strength. He creates the same impression that is conveyed by the mountain, the sea, or other manifestations of restrained force. One in his presence feels that here is indeed great strength and power in perfect repose. The Yogi considers Anger an unworthy emotion, natural in the lower animals and in savage man but totally out of place in the developed man. He considers it a sort of temporary insanity and pities the man who loses his self-control sufficiently to fly into a rage. He knows that nothing is accomplished by it, and that it is a useless waste of energy and a positive injury to the brain and nervous system, besides being a weakening element in one’s moral nature and spiritual growth. This does not mean that the Yogi is a timid creature without any “backbone.” On the contrary, he does not know the existence of Fear, and his calmness is instinctively felt to be the indication of strength, not weakness. Have you ever noticed that the men of the greatest strength are almost invariably free from bluster and threats; they leave that for those who are weak and wish to be thought strong. The Yogi also has eradicated Worry from his mental condition. He has learned to know that it is a foolish waste of energy, which results in no good and always works harm. He believes in earnest thought when problems have to be solved, obstacles surmounted, but he never descends to Worry. He regards Worry as waste energy and motion, and also as being unworthy of a developed man. He knows his own nature and powers too well to allow himself to worry. He has gradually emancipated himself from its curse and teaches his students that the freeing of oneself from Anger and Worry is the first step in practical Yoga.

While the controlling of the unworthy emotions of the lower nature really form a part of other branches of the Yogi philosophy, it has a direct bearing upon the question of Relaxation, inasmuch as it is a fact that one habitually free from Anger and Worry is correspondingly free from the principal causes of involuntary muscular contraction and nerve-waste. The man possessed by Anger has muscles on the strain from chronic involuntary impulses from the brain. The man who is wrapped in the folds of Worry is constantly in a state of nervous strain and muscular contraction. So it will readily be seen that when one cuts himself loose from these weakening emotions he at the same time frees himself from the greater part of the muscular contraction, of which we have spoken. If you would be free from this great source of waste, manage to get rid of the emotions causing it.

And, on the other hand, the practice of relaxing—of avoiding the tense condition of the muscles, in everyday life—will react upon the mind, and will enable it to regain its normal poise and repose. It is a rule that works both ways.

One of the first lessons in physical relaxation the Hatha Yogis give to their pupils is given in the next paragraph. Before beginning, however, we wish to impress upon the mind of the student the keynote of the Yogi practice of Relaxation. It consists of two words: “Let go.” If you master the meaning of these two words and are able to put them into practice you have grasped the secret of the Yogi theory and practice of Relaxation.

The following is a favorite Yogi exercise in Relaxation: Lie down flat on the back. Relax as thoroughly as you can, letting go of all the muscles. Then, still relaxed, let your mind wander over the body from the head down to the toes. In doing this you will find that here and there are certain muscles still in a tense condition—let go of them. If you do this thoroughly (you will improve by practice) you will end by having every muscle in the body fully relaxed and the nerves at rest. Take a few deep breaths, lying quietly and fully relaxed. You may vary this exercise by gently rolling over to one side, and again relaxing completely. Then roll over to the other side and relax completely. This is not as easy as it appears at first reading, as you will realize from a few trials. But do not be discouraged. Try it again until you master the "knack." While lying relaxed carry in your mind that you are lying on a soft, downy couch and that your body and limbs are as heavy as lead. Repeat the words several times, slowly: "Heavy as lead, heavy as lead," at the same time lifting the arms and then withdrawing the prana from them by ceasing to contract the muscles, and allowing them to drop of their own weight to the sides. This is a hard thing for most persons to do at first trial. They are unable to let their arms drop of their own weight, so firmly has the habit of involuntary muscular contraction fastened itself upon them. After you have mastered the arms try the legs, one at a time, then both together. Let them drop of their own weight and remain perfectly relaxed. Rest between trials and do not be strenuous in the exercise, as the idea is to rest yourself, as well as to acquire the control over the muscles. Then lift the head and allow it to drop in the same way. Then lie still and form the mental image of the couch, or floor, bearing the entire weight of the body. You may laugh at this idea, believing that when you lie down you always let the couch bear all of your weight, but you are mistaken. You will find that, in spite of yourself, you are endeavoring to support a part of your weight by tensing some of the muscles—you are trying to hold yourself up. Stop this and let the couch attend to this work for you. You are as foolish as was the old woman who sat on the edge of the car-seat and tried to help the train along. Take the sleeping child for your model. It allows its entire weight to rest on the bed. If you doubt this look at the bed upon which a child has been sleeping and see the "dents" in it—the impress of its little body. If you find it difficult to catch the knack of this complete relaxation it may help you to carry the mental image of being as "limp" as a wet cloth—limp all over from head to foot—lying loose and limp, without a trace of stiffness. A little practice will soon work wonders with you, and you will arise from this "resting exercise" much refreshed and feeling able to do your work well.

There are also a number of other exercises in Relaxation taught and practiced by the Hatha Yogis, the following being among the best of what are known to the Yogis by the term (free translation) "Loosen-up" exercises:

A Few “Loosen-Up” Exercises.

(1) Withdraw all prana from the hand, letting the muscles relax so that the hand will swing loosely from the wrist, apparently lifeless. Shake it backward and forwards from the wrist. Then try the other hand the same way. Then both hands together. A little practice will give you the correct idea.

(2) This is more difficult than the first exercise. It consists in making the fingers limp and relaxed and swinging them loosely from the knuckles. Try first one hand and then the other, then both.

(3) Withdraw all prana from the arms and let them bang limp and loose by the sides. Then swing the body from side to side, letting the arms swing (like empty coat-sleeves) from the motion of the body, making no effort of the arms themselves. First one arm and then the other, and then both. This exercise may be varied by twisting the body around in various ways, letting the arms swing loose. You will get the idea if you will think of loose coat-sleeves.

(4) Relax the forearm, letting it swing loose from the elbow.

Impart a motion from the upper-arm, but avoid contracting the muscles of the forearm. Shake the forearm around limp and loose. First one arm, then the other, then both.

(5) Let the foot be completely relaxed and swung loose from the ankle. This will require some little practice, as the muscles moving the foot are generally in a more or less contracted condition. But baby’s foot is loose enough when he is not using it. First one foot, then the other.

(6) Relax the leg, withdrawing all prana from it and letting it swing loose and limp from the knee. Then swing it and shake it. First one leg and then the other.

(7) Stand on a cushion, stool or large book and let one leg swing loose and limp from the thigh, after having relaxed it completely. First one leg and then the other.

(8) Raise the arms straight above the head, and then, withdrawing all prana from them, let them drop of their own weight to the sides.

(9) Lift the knee up in front as high as you can and then draw all prana from it and let it drop back of its own weight.

(10) Relax the head, letting it drop forward, and then swing it about by the motion of the body. Then, sitting back in a chair, relax it and let it drop backward. It will, of course, drop in any direction the moment you withdraw the prana from it. To get the right idea, think of a person falling asleep, who, the moment sleep overpowers him, relaxes and stops contracting the muscles of the neck, allowing the head to drop forward.

(11) Relax the muscles of the shoulders and chest, allowing the upper part of

the chest to fall forward loose and limp.

(12) Sit in a chair and relax the muscles of the waist, which will allow the upper part of the body to pitch forward like that of a child who falls asleep in its chair and gradually falls out.

(13) One who has mastered these exercises so far may, if he sees fit, relax his whole body, commencing with the neck, until he gets down to the knees, when he will drop gently to the floor “all in a heap.” This is a valuable acquirement, as in case of one slipping or falling by accident. The practice of this entire body relaxation will do much to protect them from injury. You will notice that a young child will relax in this way when it falls, and is scarcely affected by severe falls which would seriously bruise adults, or even break their limbs. The same phenomenon may be noticed in the cases of intoxicated persons who have lost control of the muscles and are in an almost complete state of relaxation. When they fall they come down “all in a heap” and suffer comparatively little injury.

In practicing these exercises repeat each of them several times and then pass on to the next one. These exercises may be almost indefinitely extended and varied, according to the ingenuity and power of invention of the student. Make your own exercises, if you will, using the above as suggestions.

Practicing relaxation exercises, gives one a consciousness of self-control and repose, which is valuable. *Strength in repose* is the idea to be carried in the mind when thinking of the Yogi Relaxation theories. It is useful in quieting overwrought nerves; is an antidote for what is known as “muscle-bound” conditions resulting from the employment of certain sets of muscles in one’s daily work or exercise, and is a valuable acquirement in the direction of allowing one to rest himself at will and to thus regain his vitality in the shortest possible time. The Oriental people understand the science of relaxation and employ it in their daily life. They will undertake journeys which would frighten a Western man, and after traveling many miles will make a resting place, upon which they will throw themselves down, relaxing every muscle and withdrawing the prana from all the voluntary muscles, allowing themselves to remain limp and apparently lifeless from head to foot. They indulge in a doze at the same time, if practicable, but if not they remain wide awake, with senses active and alert, but with the bodily muscles as above stated. One hour of this rest refreshes them as much, or more, than a night’s sleep does the average man. They start on their journey again, refreshed and with new life and energy. Nearly all the wandering races and tribes have acquired this knowledge. It seems to have been intuitively acquired by the American Indian, the Arab, the savage tribes of Africa, and, in fact, races in all parts of the world. Civilized man has allowed this gift to lapse, because he has ceased to make the long journeys on foot, but it would be well for him to regain this lost knowledge and to use same to relieve the fatigue and nerve-exhaustion of the strenuous business life, which has taken the place of the old wandering life, with all its hardships.

STRETCHING .

“Stretching” is another method of resting employed by the Yogis. At first sight this will seem to be the reverse of relaxation, but it is really akin to it, inasmuch as it withdraws the tension from the muscles which have been habitually contracted, and sends the prana through them to all parts of the system, equalizing pranic conditions to the benefit of all the parts of the body. Nature impels us to yawn and stretch when we are fatigued. Let us take a lesson from her book. Let us learn to stretch at will as well as involuntarily. This is not so easy as you may imagine and you will have to practice somewhat before you get the full benefit from it.

Take up the Relaxation exercises in the order in which they are given in this chapter, but instead of relaxing each part in turn simply stretch them. Begin with the feet, and then work up to the legs, and then up to the arms and head. Stretch in all sorts of ways, twisting your legs, feet, arms, hands, head and body around in a way you feel like to get the full benefit of the stretch. Don’t be afraid of yawning, either; that is simply one form of stretch. In stretching you will, of course, tense and contract muscles, but the rest and relief comes in the subsequent relaxation of them. Carry in your mind the “let-go” idea, rather than that of muscular exertion. We cannot attempt to give exercises in stretching, as the variety open to the student is so great that he should not require to have illustrations given him. Just let him give way to the mental idea of a good, restful stretch, and Nature will tell him what to do. Here is one general suggestion, however: Stand on the floor, with your legs spread apart and your arms extended over your head, also spread apart. Then raise yourself on your toes and stretch yourself out gradually as if you were trying to reach the ceiling. A most simple exercise, but wonderfully refreshing.

A variation of stretching may be effected by “shaking” yourself around lose and limp, employing as many parts of your body as you can. The Newfoundland dog, shaking the water from his skin when he emerges from the water, will give you a general idea of what we mean.

All of these plans of relaxing, if properly entered into and carried out, will leave the one practicing them with a sense of renewed energy and an inclination to again resume work, the same feeling as one experiences after arising from a healthy sleep and a subsequent good rubdown in the bath healthy sleep and a subsequent good rubdown in the bath.

MENTAL RELAXATION EXERCISE .

Perhaps it will be as well for us to give an exercise in Mental Relaxation before we conclude this chapter. Of course, physical relaxation reacts on the mind and rests it. But Mental Relaxation also reacts upon the body and rests it. So this exercise may reach the needs of some who have not found just what they required in the preceding pages of this chapter.

Sit quietly in a relaxed and easy position and withdraw the mind as far as possible from outside objects and from thoughts which require active mental effort. Let your thought reach inward and dwell upon the real self. Think of yourself as independent of the body and as able to leave it without impairing the individuality. You will gradually experience a feeling of blissful rest and calm and content. The attention must be withdrawn entirely from the physical body and centered entirely upon the higher "I," which is really "you." Think of the vast worlds around us, the millions of suns, each surrounded with its group of planets like our earth, only in many cases much larger. Get an idea of the immensity of space and of time; consider the extent of Life in all its forms in all these worlds and then realize the position of the earth and of yourself a mere insect upon a speck of dirt. Then rise upward in your thought and realize that, though you be but an atom of the mighty whole, you are still a bit of Life itself, a particle of the Spirit; that you are immortal, eternal and indestructible; a necessary part of the Whole, a part which the Whole cannot get along without, a piece needed to fit into the structure of the Whole. Recognize yourself as in touch with all of Life; feel the Life of the Whole throbbing through you; the whole ocean of Life rocking you on its bosom. And then awake and return to your physical life and you will find that your body is refreshed, your mind calm and strong, and you will feel an inclination to do that piece of work which you have been putting off for so long. You have profited and been strengthened by your trip into the upper regions of the mind.

A MOMENT'S REST .

A favorite Yogi plan for snatching a moment's rest from the task of the hour—taking rest "on the fly," as one of our young friends recently expressed it—is as follows:

Stand up straight, with head erect and shoulders thrown back, your arms hanging loosely by your sides. Then raise your heels slowly from the ground, gradually throwing your weight upon the balls of the feet, and at the same time raising your arms up by your sides until they stand out from your shoulders like the outstretched wings of an eagle. Take a deep breath as the weight falls upon the balls of the feet and as the arms spread out and you will feel like flying. Then expel the breath slowly and gradually sink back upon the heels and let the arms sink to their first position. Repeat if you like the sensation. The rising and extending of the arms will impart a feeling of buoyancy and freedom that must be experienced to be realized.

Chapter XXIV.
The Use of Physical Exercise.

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MAN IN his original state did not need to be instructed in physical exercise—neither does a child or youth with normal tastes. Man's original state of living gave him an abundance of varied activity, out-of-doors, and with all the best conditions for exercise. He was compelled to seek his food, to prepare it, to raise his crops, to build his houses, to gather up fuel, and to do the thousand and one things which were necessary to live in simple comfort. But as man began to be civilized he also began to delegate certain of his duties to others, and to confine himself to one set of activities, until at the present day many of us do practically no physical work, while others do nothing but hard physical work of a limited scope—both living unnatural lives.

Physical labor without mental activity dwarfs a man's life— and mental labor without some sort of physical activity also dwarfs the man's life. Nature demands the maintaining of the balance—the adoption of the happy medium. The natural, normal life calls for the use of all of man's powers, mental and physical, and the man who is able to so regulate his life that he gets both mental and physical exercise is apt to be the healthiest and happiest.

Children obtain the necessary exercise in their plays, and the natural instinct of the child causes it to indulge in games and sports. Men, if they are wise, vary their mental labor and sedentary lives with sports and games. The success which has attended the introduction of golf and kindred games of recent years, shows that the old natural instinct of man is not dead.

The Yogis hold that the instinct toward games—the feeling that exercise is needed, is but the same instinct that causes man to labor at congenial occupations—it is the call of nature toward activity—varied activity. The normal, healthy body is a body that is equally well nourished in all of its parts, and no part is properly nourished unless it is used. A part that is unused receives less than the normal amount of nourishment, and in time becomes weakened. Nature has provided man with exercise for every muscle and part of his body, in natural work and play. By natural work, we do not mean the work attendant upon some particular form of bodily labor, for a man following one trade only exercises one set of muscles, and is apt to become "muscle-bound," and is in as much need of exercise as the man who sits at his desk all day, with the exception that the man working at his trade usually has the advantage of more out-of-door life.

We consider the modern plans of “Physical Culture” very poor substitutes for out-of-door work and play. They have no interest attached to them, and the mind is not called into play as it is in the case of work or games. But still anything in the way of exercise is better than nothing. But we protest against that form of Physical Culture which has for its object the enlargement of certain muscles, and the performance of the feats of the “strong men.” All this is unnatural. The perfect system of physical culture is that one which tends to produce a uniform development of the entire body—the employment of all the muscles—the nourishment of every part, and which adds as much interest as possible to the exercise, and which keeps its pupils out in the open air.

The Yogis, in their everyday life, do their own work, and get much exercise in this way. They also take long walks through the woods (if they are near woods, and they usually are, for they prefer mountainous country and keep away from the plains and large cities so far as is possible), and over the hills. But they also have a number of forms of mild exercise with which they vary their hours of study and meditation. There is nothing especially novel or new about their exercise, and they bear a very close resemblance to the calisthenic exercises and Delsarte movements, in favor in the West. The principal and important point of difference, however, lies in the fact that they use the mind in connection with the bodily movements. Just as the interest in the work, and the game, brings the mind into play, so does the Yogi allow his exercise to call into operation his mind. He takes an interest in the exercises, and by an effort of the will sends an increased flow of prana to the part brought into motion. He thus obtains a multiplied benefit, and a few minutes exercise do him as much good as would ten times that amount of exercise, if performed in the usual indifferent, uninterested way.

This “knack” of sending the mind to the desired part is easily acquired. All that is necessary is to accept as a fact the statement that it can be done, thus doing away with all subconscious resistance occasioned by the doubting mental attitude; then simply command the mind to send a supply of prana to the part, and to increase the circulation there. The mind does this to a certain extent, involuntarily, the moment that the attention is centered on a part of the body, but the effect is greatly increased by the effort of the will. Now, it is not necessary to contract the brows, clench the fist, or to make a violent physical effort in order to operate the Will in this way. In fact, the simplest way to accomplish the desired result is to *confidently expect* that what you wish will happen. This “confident expectation” acts practically as a strong and positive command of the Will—put it into operation and the thing is accomplished.

For instance, if you wish to send an increased amount of Prana to the forearm, and to increase the circulation to that part, thereby increasing the nourishment, simply double the arm, and then gradually extend it, fastening the gaze or attention upon the lower arm, and holding the thought of the desired result. Do this several times, and you will feel that the forearm has been greatly exercised, although you have used no violent motion, and have used no apparatus. Try this plan on several parts of the body, making some muscular motion in order to get the attention there, and you will soon acquire the knack, so that when you go through any ordinary simple exercise you will do this almost automatically. In short, when you exercise, realize what you are doing and what you are doing it for, and you will get the result. Put life and interest into your exercise, and avoid the listless, mechanical manner of going through the motions, so common in physical culture exercises. Put some “fun” into it, and enjoy it. In this way both mind and body obtain a benefit, and you will leave your exercise with a splendid glow and thrill such as you have not experienced for many a day.

In our next chapter we give a few simple exercises, which if followed will give you all the movements necessary to exercise your entire body, bringing every part into play, strengthening every organ, and making you not only well developed, but straight and erect as an Indian, and as supple and quick of movement as an athlete. These exercises are taken in part from some of the Oriental movements, adapted for Western use, combined with a number of motions which have found favor with the physical trainers of the armies of Europe and America. These army physical directors have studied the Oriental movements, and have adopted such of them as suited their purpose, and have succeeded in forming a series of movements, which while very simple and easily performed in a few minutes, are capable of accomplishing as much for a man or woman as many elaborate courses and systems of physical culture which are sold at high prices. Do not let the simplicity and brevity of this system cause you to undervalue it. It is just the thing you have been looking for, with all the unnecessary features “trimmed off.” Try the exercises for a while, before you make up your mind about them. They will practically “make you over” physically, if you will take the time and trouble to put them into faithful practice.

Chapter XXV.
Some Yogi Physical Exercises.

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BEFORE TELLING you about these exercises, we wish again to impress upon you that exercise without interest fails in its effect. You must manage to take an interest in your exercise, and to throw some mind into it. You must learn to like the work, and to think of what it all means. By following this advice you will obtain multiplied benefit from this work.

STANDING POSITION .

Each exercise must be begun by you standing in a natural manner, *i. e.* with your heels together; head erect; eyes front; shoulders back; chest expanded; abdomen drawn in a little, arms at the sides.

EXERCISE I .

(1) Extend the arms straight out in front of you, on the level of the shoulder, with palms of the hands touching each other; (2) Swing back the hands until the arms stand out straight, sideways, from the shoulders, or even a little further back if they will go there easily without forcing; return briskly to Position I, and repeat several times. The arms should be swung with a rapid movement, and with animation and life. Do not go to sleep over the work, Or rather play. This exercise is most useful in developing the chest, muscles of the shoulders, *etc.* In swinging the hands backward, it is an improvement if you will rise on your toes during the backward sweep, sinking on your heels as you move the arms forward again. The repeated movements should be rhythmical, backward and forward, like the swinging of a quick pendulum.

EXERCISE II .

(1) Extend the arms straight out from the shoulder, sideways, with opened hands; (2) With the arms so extended, swing the hands around in circles, (not too wide) keeping the arms back as far as possible, and not allowing the hands to pass in front of the line of the breast while making the circles. Continue making the circles until say twelve are made. It improves this exercise to inhale a full breath

(according to the Yogi practice) and to retain the air until several circles are made. This exercise develops the chest and shoulders, and back. Put life into it, and take an interest in what you are doing.

EXERCISE III.

(1) Extend the arms straight in front of you, letting the little fingers of each hand touch each other, the palms being upward; (2) Then keeping the little fingers still touching, bring the hands straight up in a curved circular movement, until the tips of the fingers of both hands touch the top of the head back of the forehead, the backs of the fingers touching, the elbows swinging out as the movement is made until (when the fingers touch the head, with thumbs pointing to the rear) they point out straight sideways. (3) Let the fingers rest on the top of the head a moment, and then with the elbows pressing back (which forces the shoulders back) force the arms backward with an oblique motion until they reach the sides at full length, as in the standing position.

EXERCISE IV.

(1) Extend the arms straight out, sideways, from the shoulders. (2) Then, still keeping the upper-arms extended in same position, bend the arms at the elbow and bring the forearm upward with a circular movement, until the tips of the extended fingers lightly touch the tops of the shoulders. (3) Then keeping the fingers in the last position, force the elbows out to the front until they touch, or nearly so (a little practice will enable you to touch them together). (4) Then, keeping the fingers still lightly touching the tops of the shoulders, swing the elbows as far back as you can get them. (A little practice will enable you to get them much further back than at the first attempt.) (5) Swing the elbows to the front position and then back to the rear position, several times.

EXERCISE V.

(1) Place the hands on the hips, thumbs to the rear, and elbows pressed back; (2) Bend the body forward, from the hips, as far as you can, keeping the chest protruding and the shoulders pressed back. (3) Raise the body to the original standing position (hands still at hips) and then bend backward. In these movements the knees should not be bent, and the motions should be made slowly and gently. (4) Then (hands still on hips) bend gently to the right, keeping the heels firmly on the ground, knees unbent, and avoid twisting the body. (5) Resume original position, and then bend the body gently to the left, observing

Resume original position, and then bend the body gently to the left, observing the precautions given in last movement. This exercise is somewhat fatiguing, and you should be careful not to overdo it at the start. Proceed gradually. (6) With hands in same position on the hips, swing the upper part of the body around in a circle, from the waist up, the head describing the largest circle, of course. Do not move the feet or bend the knees.

EXERCISE VI .

(1) Standing erect, raise the arms straight up over the head, hands remaining open with thumbs touching each other when the arms are fully extended upward—palms to the front, of course. (2) Then, without bending the knees, bend the body forward from the waist and endeavor to touch the floor with the extended finger tips—if you are unable to do this at first, do the best you can, and you will soon be able to do it properly— but remember that neither the knees or the arms must be bent. (3) Rise, and repeat several times.

EXERCISE VII .

(1) Standing erect, with hands on hips, raise yourself on the balls of the feet several times, with sort of a springy motion. Pause a moment after you have raised upon your toes, then let the heels sink to the floor, then repeat, as above suggested. Keep the knees unbent, and the heels together. This exercise is specially beneficial in developing the calf of the leg, and will make it feel sore the first few times it is tried. If you have an undeveloped calf, here is the exercise for you. (2) With hands still on hips, place your feet about two feet apart, and then lower the body into a “squatting” position, pausing a moment and then resuming original position. Repeat several times, but not too often at first, as it will make the thighs feel a little sore at the beginning. This exercise will give one well developed thighs. This last movement may be improved upon by sinking down with the weight resting upon the ball of the foot, instead of upon the heel.

EXERCISE VIII .

(1) Stand erect, with hands on hips; (2) Keeping the knee straight, swing the right leg out about fifteen inches (keeping the toe turned a little out, and the sale flat—then swing back to the rear until the toe points straight to the ground, *keeping the knee stiff all the time* . (3) Repeat the swinging backward and forward several times. (4) Then do the same with the left leg. (5) With hands still

on hips, raise the right leg up, bending the knee, until the upper-leg (thigh) stands straight out from the body (if you can raise it still a little higher, you may do so). (6) Place your foot again on the ground, and go through the same motion with the left leg. (7) Repeat several times, first one leg and then the other, moving slowly at first and gradually increasing your speed until you are executing a slow trot without moving from the one spot.

EXERCISE IX .

(1) Stand erect, with the arms extended straight in front of you, from the shoulders, and of course on a level with the shoulders—the palms must be down, fingers straight out, thumbs folded under, and the thumb side of hands touching each other; (2) Bend the body forward from the hips, stooping forward as far as possible, and at the same time swing the arms forward with a sweeping movement, sending them down, backward and upward at the back, so that when the body has reached the limit of the bending forward movement the arms are extended back and over the body—keep the arms stiff, and do not bend the knees. (3) Resume standing position and repeat several times.

EXERCISE X .

(1) Extend the arms straight, sideways, from the shoulder, and hold them there stiff and rigid with hands open; (2) Close the hands forcibly, with a quick motion, pressing the fingers well into the palm; (3) Open the hands forcibly, and quickly, spreading out the fingers and thumbs as widely as possible, forming a fan-shaped hand; (4) Close and open the hands as above stated, several times, as rapidly as possible. Put life into the exercise. This is a splendid exercise for developing the muscles of the hand, and for acquiring manual dexterity.

EXERCISE XI .

(1) Lie upon your stomach, extending your arms above your head and then bowed upward, and your legs stretched out full length and raised backward and upward. The correct position may be carried in the mind by imagining a watch-crystal or a saucer resting on the table on its middle, with both ends turning upward. (2) Lower and raise the arms and legs, several times. (3) Then, turn over on your back, and lie extended at full length, with arms extended straight out, upwards over the head, with back of fingers touching the ground. (4) Then raise up both legs from the waist until they stand straight up in the air, like the mast of a ship, your upper-body and arms remaining in the last position named. Lower

the legs and raise them several times. (5) Resume position 3, lying flat upon the back at full length with arms extended straight out upward, over the head, with backs of fingers touching the ground; (6) Then gradually raise body to sitting position, with arms projecting straight out in front of the shoulders. Then go back gradually to the lying-down position, and repeat the rising and lowering several times. (7) Then turn over on the face and stomach again, and assume the following position: Keeping the body rigid from head to foot, raise your body until its weight rests upon your palms (the arms being stretched out straight in front of you) at one end, and upon your toes at the other end. Then gradually bend arms at the elbow, allowing your chest to sink to the floor; then raise up your chest and upper-body by straightening out your arms, the entire weight falling upon the arms, with the toes as a pivot—this last is a difficult motion, and should not be overdone at first.

EXERCISE TO REDUCE LARGE ABDOMEN.

This exercise is for those troubled with a too large abdomen, which trouble is caused by too much fat gathering there. The abdomen may be materially reduced by a reasonable indulgence in this exercise—but always remember “moderation in all things,” and do not overdo matters, or be in too much of a hurry. Here is the exercise: (1) Exhale the breath (breathe out all the air in the lungs, without straining yourself too much), and then draw the abdomen in and up as far as you can, then hold for a moment and let it resume its natural position. Repeat a number of times and then take a breath or two, and rest a moment. Repeat several times, moving it in and out. It is surprising how much control one may gain over these stubborn muscles with a little practice. This exercise will not only reduce the fatty layers over the abdomen, but will also greatly strengthen the stomach muscles. (2) Give the abdomen a good (but not rough) kneading and rubbing.

A “SETTING-UP” EXERCISE.

This exercise is intended to give one a graceful and natural manner of standing and walking, and to cure him of the habit of “slouching,” and shambling along. If faithfully practiced it will cause you to manifest an erect, graceful carriage. It enables you to so carry yourself that every organ has plenty of “elbow-room,” and every part of the frame is properly poised and counter-poised. This, or a similar plan, is followed by the military authorities of many countries, in order to give their young officers the proper carriage, but its good effect in these cases is somewhat marred by other military practices which cause a stiffness which does not come to those who practice this exercise apart from the drill. The exercise is as follows— follow it carefully: (1) Stand erect, with heels together, toes slightly pointed outward. (2) Raise the arms up by the sides (with a circular movement) until the hands meet over the head, thumbs touching each other; (3) Keeping knees stiff; the body rigid; *the elbows unbent;* (and shoulders bent well back as the movement is made); bring down the hands, slowly, with a sideway circular motion, until they reach the sides of the legs the little finger and the inner-edge (the "chopping-edge") of the hand alone touching the leg, and the palms of the hands facing straight to the front. The soldier gets the right position by touching the little finger of each hand to the seam of his trousers. (4) Repeat several times, slowly remember. With the hands in the last position, having been placed there by the motion stated, it is very difficult for the shoulders to warp forward. The chest is projected a little; the head is erect; neck is straight; the back straight and hollowed a little (the natural position); and the knees are straight. In short, you have a fine, erect carriage—*now keep it* . It will help you to stand in this position, and then, keeping the little finger along the trouser-leg seam place, walk around the room. A little practice of this kind will work wonders with you, and you will be surprised at the improvement which you have wrought upon yourself. But it takes practice, and perseverance—and so does everything else worth having.

Now this is about all of our little system of exercises. It is simple and unpretentious, but wonderfully effective. It brings every part of the body into play, and if faithfully followed will indeed "make you over" physically. Practice faithfully, and take an interest in the work. Put some mind into it, and remember always what you are doing the work (or play) for. Carry the thought of "STRENGTH AND DEVELOPMENT " with you when you exercise, and you will get much better results. Do not exercise soon after a meal, or immediately before one. Do not overdo things—start with a few repetitions of any exercise at first, and then gradually increase it until you have reached a fair number of repetitions. Better go through the exercises several times a day (if possible) rather than attempt to do too much at one period of exercise.

The above little "Physical Culture" system, will do as much for you as will many high priced "courses" of instruction—either personal or by mail. They have stood the test of time, and still are "up-to-date." They are as simple as they are effective. Try them, and be strong.

Chapter XXVI.
The Yogi Bath.

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IT SHOULD not be necessary to devote a chapter of this book to the importance of bathing. But even in this, the twentieth, century a great mass of the people understand practically nothing about this subject. In the large cities the easy access to the bathtub has, in a measure, educated the people up to at least a partial use of water on the outer surface of the body, but in the country, and even in many homes in the cities, bathing is not given the place it should occupy in the daily life of the people. And so we think it well to call the attention of our readers to the subject and explain to them why the Yogis set so much store upon a clean body.

In the state of nature man did not need the frequent use of the bath, for, his body being uncovered, the rains beat upon him, and the bushes and trees brushed against his skin, keeping it free from the gathered-up waste matter which the skin is continuously throwing off. And, then, the primitive man, like the animals, always had streams handy, and followed his natural instinct, which impelled him to take a plunge once in a while. But the use of clothing has changed all this, and man to-day, although his skin is still at work throwing off waste matter, is unable to get rid of the waste in the old way, and instead he allows it to pile up on his skin and consequently suffers physical discomfort and disease. A body may be very dirty indeed and still look clean to the naked eye. A peep at the garbage piles on its surface through a strong glass would shock many of you.

Bathing has been practiced by all races of men making any pretense of culture and civilization. In fact, it may be said that the use of the bath is a measuring-rod by which the culture of a nation may be determined. The greater the use of the bath, the greater the amount of culture, and the fewer the baths, the less culture. The ancient people carried the use of the bath to a ridiculous extent, departing from the natural methods and running to such extremes as perfumed baths, *etc.* The Greeks and Romans made the use of the bath a requisite of decent living, and many of the ancient people were far ahead of modern races in this respect. The Japanese people to-day lead the world in the recognition of the importance of the bath and in its faithful practice. The poorest Japanese would rather go without his meal than without his bath. One may go into a crowd in a

Japanese city even on a warm day and fail to notice even the slightest unpleasant odor. Would that as much could be said of a crowd in America or Europe? With many races bathing was, and is to-day, a matter of religious duty, the priests recognizing the importance of bathing, and knowing that it could be best impressed upon the masses in this way, having incorporated it among their religious rites. The Yogis, while not regarding it as a religious rite, nevertheless practice bathing just as if it were.

Let us see just why people should bathe. Very few of us really understand the matter and think it is merely to get rid of the dust and visible dirt which has accumulated upon our skin. But there is more than this to it, important as mere cleanliness is. Let us see just why the skin needs to be cleansed.

We have explained to you, in another chapter, the importance of a normal perspiration and how, if the pores of the skin become clogged or closed, the body is unable to get rid of its waste products. And how does it get rid of them? By the skin, breath and the kidneys. Many persons overwork their kidneys by making them do both their own work and that of the skin as well, for nature will make one organ do double work rather than to leave its work undone. Each pore is the end of a little canal called a sweat-tube, which extends way down into the surface of the body. There are about 3,000 of these little canals to each square inch of our skin. They are continually exuding a moisture called perspiration, or sweat, which moisture is really a fluid secreted from the blood and laden with the impurities and waste-matter of the system. You will remember that the body is constantly tearing down tissue and replacing it with new matter, and it must get rid of its waste just as a family must get rid of its waste sweepings and garbage. And the skin is one of the means by which the waste is removed. This waste, if allowed to remain in the system, acts as a breeding place and food for bacteria, germs, etc., and that is why nature is so anxious to get rid of it. The skin also exudes an oily fluid which is used to keep the skin soft and flexible.

The skin itself is constantly undergoing great changes in its structure, just as is any other part of the body. The outer skin, often called the scarf-skin, is composed of cells, which are short-lived, and are constantly being sloughed off and replaced by younger cells forcing their way up from beneath the old ones. These wornout and discarded cells form a coating of waste matter on the surface of the skin, if they are not brushed off or washed off. Of course quite a number of them are rubbed off by the clothing, but a considerable quantity remain, and the bath or a wash is needed to get rid of them.

In our chapter on the use of water as an irrigator for the internal man, we told you of the importance of keeping the pores open, and how soon a man would die if his pores were sealed, as shown by experiments and occurrences in the past.

And this accumulation of wornout cells, oil, perspiration, etc., will at least partially seal up the pores unless the body is kept clean. And then, again, this filth on the surface of the skin is an invitation for stray germs and bacteria to take up their abode there and thrive. Are you extending this invitation to your friends, the germs? We are not speaking of dirt obtained from the outside world now—we know that you would not carry that around with you—but have you ever thought of this waste matter from your own system, which is just as much dirt as the other, and sometimes occasions worse results?

Everyone should wash off his body at least once a day. We do not mean that a bathtub is necessary (although a tub is, of course, a great convenience), but a good wash-off is requisite. Those who have not a bath tub can get just as good results by taking a towel and a basin and passing the wet towel over the entire body, rinsing the towel after the first rub, and then going over the body the second time.

The most desirable time for a wash-off or a bath is in the early morning, immediately after arising. The evening bath is also a good thing. Never bathe immediately before, or immediately after a meal. Give the body a good rubbing with a rough cloth, which will act to loosen up the dead skin, and which will also stimulate the circulation. Never take a cold bath when the body is cold. Exercise yourself a little until you warm up some, before taking a cold bath. In taking a plunge bath, always wet the head before getting the body under water—then wet the chest, and then plunge in.

A favorite Yogi practice after taking a cold bath, or a cool one, is to rub the body vigorously with the hands, instead of using a towel, and then getting into dry clothes with the body still covered with moisture. Instead of this making one feel cold, as some might imagine, it produces just the opposite effect, for a feeling of warmth is experienced immediately after the clothing is on, which is increased by a gentle exercise, which the Yogis always take immediately after the bath. This exercise is not violent, and is discontinued as soon as one feels himself in a gentle glow all over the body.

The favorite Yogi bath, or wash-off, is in cool (not *cold*) water. They wash themselves vigorously all over, with the hands, or a cloth, followed by a hand-rubbing, *practicing the Yogi deep breathing during the wash and the rubbing.* They take this immediately after arising, and follow it with a mild exercise as we have stated. In very cold weather they do not plunge into the water, but apply it with a cloth, followed by the hand-rubbing. A wonderful reaction follows the application of cool water, applied as we have stated, and the body soon manifests a magnetic glow after the clothing is placed on one after the bath. The result of these Yogi baths if practiced for awhile is that the person will become vigorous and “hardy,” their flesh becoming strong, firm and compact, and a “cold” becoming almost unknown to them. The person practicing it becomes like a strong, hardy tree, able to face all kinds of weather and seasons.

Right here, let us caution our readers against adopting a too cold bath at the start. Don’t do this, particularly if you are of impaired vitality. Try water at a pleasant temperature at first, and then work down toward a little cooler, gradually. You will soon strike a degree of temperature that is most pleasing to you—stick to that. But do not punish yourselves. This morning cool wash-down should be a thing of pleasure to you, not a punishment or a penance. When you have once caught the “knack” of it, you would never think of giving it up. It makes you feel good all day long. You feel a little cool as the wet cloth is applied to the body, but this is followed in a moment or so by a most delightful reaction and a feeling of warmth. In case you take a cool bath in the tub, instead of a wash-down, do not stay in the tub more than one minute, and use your hands vigorously the whole time that you are in the water.

If you take these morning washes, you will not need many warm baths, although an occasional “soaking” will do you good, and you will feel better for it. Give yourself a good rubbing down, and put on the clothing over a dry skin (in the case of a *warm* bath).

Persons doing much walking, or standing, will find that a foot bath at night just before retiring, will prove most restful, and conducive to a good night’s sleep.

Now don’t forget this chapter as soon as you have read it, but try the plan it advocates, and see how much better you will feel. After trying it for awhile, you will not think of giving it up.

THE YOGI MORNING WASH-DOWN.

The following may give you some ideas regarding the way to get the best results from the morning wash-down. It is very invigorating and strengthening, and will make one feel the beneficial effect all the day.

It begins with a little exercise which causes the blood to circulate and the Prana to be distributed all over the body, after the night’s rest, and renders the body in the best condition in which to take the cool wash-down or bath.

Preliminary Exercise. (1) Stand erect in a military attitude, head up, eyes front, shoulders back, hands at sides. (2) Raise the body slowly on toes, inhaling a deep breath, steadily and slowly. (3) Retain the breath for a few seconds, maintaining the same position. (4) Sink slowly to the first position, at the same time exhaling the breath through the nostrils, slowly. (5) Practice Cleansing

Breath. (6) Repeat several times, varying by using right leg alone, then left leg alone.

Then take the bath or wash-down, as described on the preceding pages. If you prefer the wash-down, fill the basin with cool water (not too cool, but just a pleasant stimulating temperature which will bring on the reaction). Take a rough cloth or towel and soak it in the water, and then wring about half the water out of it. Beginning with the chest and shoulders, then the back, then the abdomen, then the thighs and then the lower legs and feet, rub the body all over vigorously. Wring the water out of the towel several times in going over the body, in order that the entire body shall receive fresh cool water upon it. Pause a second or so several times during the wash-down, and take a couple of long deep breaths. Do not be in too much of a rush, but go about it calmly. At first few times the cool water may cause you to shrink a little, but you will soon get used to it, and will learn to like it. Do not make the mistake of commencing with too cool water, but rather work down the temperature by degrees. If you prefer the tub to the wash-down, half fill the tub with water of the proper temperature, and kneel in it while you do the rubbing, then plunge the whole body under the water for a moment, and then get out at once.

Following either the wash-down or the tubbing, one should rub the hands vigorously over the body several times. There is something in the human hands which cannot be duplicated by a cloth or towel. Try it for yourself. Leave a little moisture on the surface of the skin, and then get into your underclothes at once, and you will be surprised at the peculiar glow which will come over you. Instead of the water making you feel chilly you will experience a peculiar feeling of warmth on all parts of the body covered by the clothing, under which a little moisture has been left on the skin. In case of either wash-down or tubbing, follow the wash or bath with the following exercise, after the underclothing has been put on:

Concluding Exercise. (1) Stand erect; stretch out arms straight in front of you, on the level of the shoulders, with fists clenched and touching each other; swing back the fists until the arms stand out straight, sideways, from the shoulders (or still a little farther back if they will go there easily without forcing), this stretches the upper part of the chest; repeat several times and then rest a moment. (2) Resume the closing position of 1, the arms straight out, sideways, from the shoulders; the arms still extending from the sides, on a level with the shoulders, swing the fists around in circles, from the front to the back—then reverse, and swing from the back to the front—then vary it by rotating them alternately, like the arms of a windmill; repeat several times. (3) Stand erect, raise the hands over the head; hands open, and thumbs touching; then without bending the knees try to touch the floor with the tips of the fingers—if you are unable to do this, do the best you can; return to first position. (4) Raise yourself on the balls of your feet, or your toe-joints, several times, with sort of a springy motion. (5) Standing, place your feet about two feet apart, then sink slowly to a squatting position, for a moment, then resume original position. Repeat several times. (6) Repeat No. 1, several times. (7) Finish with the Cleansing Breath.

This exercise is not nearly as complicated as it appears at first reading. It is really a combination of five exercises, all of which are very simple and easily performed. Study and practice each section of the exercise, before you take the bath, and master each part thoroughly. Then it will run like clock-work, and will take but a few moments to perform it. It is very invigorating, calling into play the entire body, and will make you feel like a new man, or woman, if you take it just after the bath or wash-down.

The wash-down of the upper part of the body in the morning, gives a strength and vitality through the day, while a wash-down of the body from the waist down (including the feet) at night, rests one for the night’s slumber, and is very refreshing.

Chapter XXVII.
The Solar Energy.

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OUR STUDENTS are, of course, more or less familiar with the fundamental scientific principles of astronomy. That is to say, they are aware that even in that infinitesimally small portion of the Universe of which we have any knowledge through the sense of sight, even when aided by the most powerful telescopes, there are millions of fixed stars— all of which are suns, equal in size to, and in some cases many times larger than the sun governing our particular planetary system. Each sun is a centre of energy for its planetary system. Our sun is the greater radiator of energy for our planetary system, which is composed of several planets known to science, and several still unknown to astronomers—our own planet, the Earth, being but one of a large family.

Our sun, like the other suns, is continually throwing off energy into space, which energy vitalizes its surrounding planets and makes life possible on them. Without the rays of the sun, life would be impossible on the earth—even the most simple forms of life known to us. We are all dependent upon the sun for vitality—vital force. This vital force or energy is of course that which the Yogis know as Prana. Prana is of course everywhere, yet certain centres are constantly being used to absorb and again send this energy—to keep up a perpetual current as it were. Electricity is everything, but still dynamos and like centres are necessary to gather it up and send it out in concentrated form. A constant current of Prana is maintained between the sun and its several planets.

It is generally taken for granted (and modern science does not dispute it) that the sun is a mass of seething fire—a sort of fiery furnace, and that the light and heat which we receive are the emanations from this great furnace. But the Yogi philosophers have always held differently. They teach that although the constitution of the sun, or rather the conditions prevailing there, are so different from those prevailing here that the human mind would have much difficulty in forming an intelligent conception of them, still it is not literally a mass of matter in combustion, just as a blazing ball of burning coal would be— nor is it as a ball of molten iron. Neither of these conceptions are accepted by the Yogi teachers. They hold, on the contrary, that the sun is composed largely of certain substances very similar to the newly discovered substance known as “radium.” They do not say that the sun is composed of radium, but have held for many centuries that it is composed of numerous substances, or forms of matter, having properties similar to those observed to exist in that substance which the Western world is just now thinking so much about, and which its discoverers have termed radium. We are not attempting to describe or explain radium, but are merely stating that it seems to possess certain qualities and properties which the Yogis teach are possessed in varying degrees by the several substances forming the "sun-matter." It is very probable that some of the other sun-substances may yet be found on this planet—resembling radium and yet having points of difference.

This sun-substance is not in a molten state, or in a state of combustion as we generally use the word. But it is constantly drawing to itself a current of Prana from the planets, passing it through some wonderful process of Nature and sending a return current to the planets. As our students know, the air is the principal source from which we extract Prana, but the air itself receives it from the sun. We have told how the food we eat is filled with Prana, which we extract and use—but the plants receive their Prana from the sun. The sun is the great store-house of Prana for this solar system, and is a mighty dynamo constantly sending forth its vibrations to the limits of its system, vitalizing everywhere and making possible life— physical life, we mean, of course.

This book is not the place in which to attempt to describe the wonderful facts regarding the sun's work, which are known to the best Yogi teachers, and we touch upon the subject merely that our students will know the sun for what it is, and realize what it means to all living creatures. The object of this chapter is to bring to your minds the fact that the sun's rays are filled with vibrations of energy and life, which we are using every moment of our lives, but which we are most likely not using to the degree possible to us. Modern and civilized people seem afraid of the sun—they darken their rooms, cover themselves all over with heavy clothes in order to keep out its rays—run away from it in fact. Now, remember right here that when we speak of the sun's rays, we are not speaking of *heat* . Heat is produced by the action of the sun's rays coming in contact with the earth's atmosphere—outside of the earth's atmosphere (in the inter-planetary regions) intense cold prevails, because there is no resistance offered the sun's rays. So when we tell you to take advantage of the sun's rays, we do not mean to sit out in the heat of the mid-summer sun.

You must stop this practice of running away from the sunlight. You must admit the sun to your rooms. Do not be so afraid of your rugs or carpets. Do *not* keep your best rooms closed all the time. You do not wish your rooms to be like a cellar into which the sun never shines. Open your windows in the early morning, and let the rays of the sun, either direct or reflected, beat into the room, and you will find an atmosphere of health, strength and vitality gradually pervading your home, replacing the old atmosphere of disease, weakness and lack of life.

Get out into the sun once in awhile—don't shun the sunny side of the street, except when the weather is very warm indeed, or about noon-time. Take sun-baths occasionally. Get up a few minutes earlier, and stand, sit or lie down in the sun, and let it freshen up your whole body. If you are so situated that you may do so, take off your clothing and let the sun's rays reach your body without the interference of clothing. If you have never tried this, you will scarcely believe how much virtue there is in a sun-bath, and how strong you will feel after it. Do not dismiss this subject without a thought. Experiment a little with the sun's rays, and get some of the benefit of the direct vibrations on your body. If you have any special weakness of the body, you will find that you will obtain relief by letting the rays of the Sun reach the affected part, or the surface of the body, right over the affected part.

The early morning rays of the sun are by far the most beneficial, and those who rise early and get the benefit of these fresh rays are to be congratulated. After the sun has risen about five hours, the vital effects of the rays lessen, and then gradually decrease as the day nears its close. You will notice that flower-beds which receive the early morning sunshine, thrive much better than those who get only the afternoon rays. All lovers of flowers understand this, and realize that sunshine is as necessary to healthy plant life, as is water, air and good soil. Study the plants a little—get back to nature, and read your lesson there. The sun and air are wonderful tonics—why do you not partake of them more freely?

In other parts of this book, we have spoken of the power of the mind to attract to the system an additional share of prana from the air, food, water, *etc.* And this is true of the Prana or vital force in the sun's rays—you may increase the benefit by the proper mental attitude. Walk out in the morning sun—lift up your head, throw back your shoulders, take a few good breaths of the air which is being charged with Prana from the sun's rays. Let the sun shine on you. And then, form the mental image suggested by the words, while you repeat the following (or similar) mantram: "I am bathed in Nature's beautiful sunlight—I am drawing from it life, health, strength and vitality. It is making me strong and full of energy. I feel the influx of Prana—I feel it coursing all through my system, from my head to my feet, invigorating my entire body. I love the sunlight, and get all its benefits."

Practice this whenever you get an opportunity, and then you will gradually begin to realize what a good thing you have been missing all these years while you have been running away from the sun. Do not unduly expose yourself to the mid-summer sun, on hot days, particularly about noon. But, winter and summer, the early morning rays will not hurt you. Learn to love the sunlight and all that it stands for.

Chapter XXVIII.
Fresh Air.

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NOW, DO not pass-by this chapter, because it treats of a very common subject. If you feel inclined to so pass it by—then you are the very person for whom it is intended, and by whom it is most needed. Those who have looked into the matter and have learned something of the benefit and necessity of fresh air, will not pass this chapter by, even though they may know all that it contains—they are glad to read the good news again. And, if you don't like the subject, and feel inclined to skip it, then you surely need it. In other chapters of this book we have spoken of the importance of breathing— both in its esoteric as well as its exoteric phase. This chapter is not intended to take up the subject of breathing again, but will merely give a little preachment upon the necessity of fresh air and plenty of it—a preachment much needed by the people of the West, where hermetically closed sleeping rooms, and air-tight houses are so much in vogue. We have told you of the importance of correct breathing, but the lesson will do you but little good unless you have good fresh air to breathe.

This thing of people shutting themselves up in tightly closed rooms, lacking proper ventilation, is the most stupid idea that one can conceive of. How people can do it after acquainting themselves with the facts regarding the action and functions of the lungs, is more than the thinking man can answer. Let us take a plain, common-sense, brief look at this subject.

You will remember that the lungs are constantly throwing off the waste matter of the system—the breath is being used as a scavenger of the body, carrying off the waste products, broken down and refuse matter from all parts of the system. The matter thrown off by the lungs is almost as foul as that thrown off by the skin, the kidneys and even the bowels—in fact, if the supply of water given the system is not sufficient, nature makes the lungs do much of the work of the kidneys, in getting rid of the foul poisonous waste products of the body. And if the bowels are not carrying off the normal amount of waste matter, much of the contents of the colon gradually works through the system, seeking an outlet, and is taken up by the lungs and thrown off in the exhaled breath. Just think of it—if you shut yourself up in a tightly closed room, you are pouring out into the atmosphere of that room over eight gallons an hour of carbonic acid gas, and other foul and poisonous gases. In eight hours you throw off sixty-four gallons. If there are two sleeping in the room, multiply the gallons by two. As the air becomes contaminated, you breathe this poisonous matter over and over again into your system, the quality of the air becoming worse with each exhaled breath. No wonder that anyone coming into your room in the morning notices the stench pervading it, if you have kept the windows lowered. No wonder you feel cross, stupid, quarrelsome, and generally “grouchy” after a night in this kind of a pest house.

Did you ever think just why you sleep at all? It is to give nature a chance to repair the waste that has been going on during the day. You cease using up her energies in work, and give her a chance to repair and build up your system so that you will be all right on the morrow. And in order to do this work right, she requires at least normal conditions. She expects to be supplied with air containing the proper proportion of oxygen—air that has been exposed to the sunlight of the preceding day and which has thereby been freshly charged with Prana. Instead of this you give her nothing but a limited amount of air, half-poisoned with the refuse of your body. No wonder she gives you nothing but a patch-work job sometimes.

Any room that smells of that peculiar fetid odor that you have all noticed in a poorly ventilated bedroom, is no place for you to sleep in until it has been ventilated and kept supplied with fresh air. The air in a bedroom should be as nearly as possible kept as pure as the outside air. Don’t be afraid of catching cold. Remember that the most approved modern method of treating consumption calls for the patient to be kept in the fresh air, at night, no matter how cold it is. Put on plenty of bed covering, and you will not mind the cold after you get a little used to it. Get back to nature! Fresh air does not mean sleeping in a draught, remember.

And what is true of sleeping rooms is also true of living rooms, offices, *etc.* Of course, in winter one may not allow too much of the outside air to get into the house, as that would bring down the temperature too low, but still there is a happy compromise which may be made even in cold climates. Open the windows once in awhile and give the air a chance to circulate in and out. In the evening, do not forget that the lamps and gaslights are using up a goodly supply of oxygen also—so freshen things up a little, once in awhile. Read up something on ventilation, and your health will be better. But even if you do not care to go that deep into the matter, think a little bit of what we have said, and your common sense will do the rest.

Get out awhile every day and let the fresh air blow upon you. It is fun of life and health giving properties. You all know this, and have known it all your lives. But, nevertheless, you stick indoors in a manner which is entirely foreign to

Nature’s plans. No wonder you do not feel well. One cannot violate nature’s rules with impunity. Do not be afraid of the air. Nature intended you to use it—it is adapted to your nature and requirements. So don’t be afraid of it—learn to love it. Say to yourself while walking out and enjoying the fresh air: “I am a child of Nature—she gives me this pure good air to use, in order that I may grow strong and well, and keep so. I am breathing in health and strength and energy. I am enjoying the sensation of the air blowing upon me, and I feel its beneficial effects. I am Nature’s child, and I enjoy her gifts.” Learn to *enjoy* the air, and you will be blessed.

Chapter XXIX.
Nature’s Sweet Restorer— Sleep.

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OF ALL of nature’s functions that should be understood by people, sleep seems the one which should be so simple that no instruction or advice should be needed. The child needs no elaborate treatise upon the value and necessity of sleep—it just *sleeps* , that’s all. And the adult would do the same if he lived closer to nature’s ways. But he has surrounded himself with such artificial environments that it is almost impossible for him to live naturally. But he may go a considerable distance on the return journey to nature, notwithstanding his unfavorable environments.

Of all the foolish practices that man has picked up on his travels away from nature, his habits of sleeping and rising are among the worst. He wastes in excitement and social pleasures the hours which nature has given him for his best sleep, and he sleeps over the hours in which nature has given him the greatest chance to absorb vitality and strength. The best sleep is that taken between the hours of sunset and midnight, and the best hours for out of door work and the absorbing of vitality are the first few hours after the sun rises. So we waste at both ends, and then wonder why we break down in middle-age or before.

During sleep nature does a great part of her repair work and it is highly important that she be given this opportunity. We will not attempt to lay down any rules about sleeping, as different people have different needs, and this chapter is merely given as a slight suggestion. Generally speaking, however, about eight hours is the normal demand of nature for sleep.

Always sleep in a well ventilated room, for reasons given in our chapter on fresh air. Place upon yourself enough bed-clothing to keep you comfortable, but do not bury yourself under the mass of heavy bed-clothing that is common in so many families— this is largely a matter of habit, and you will be surprised at how much less bed-clothing you can get along with than you have been using. Never sleep in any garments that you have worn during the day—this practice is neither healthy nor cleanly. Do not pile up too many pillows under your head—one small one is enough. Relax every muscle in the body, and take the tension off of every nerve, and learn to “loaf” in bed, and to cultivate

“that lazy feeling” when you get under the covers. Train yourself not to think of the affairs of the day after you retire—make this an invariable rule and you will soon learn to sleep like the healthy child. Watch a child sleep, and what it does after going to bed, and endeavor to follow its plan as nearly as possible. Be a child when you go to bed, and endeavor to live over again the sensations of childhood, and you will sleep like the child— this one piece of advice is worthy of being printed alone in a handsomely bound book, for if followed we would have a race of greatly improved people.

If one has acquired an idea of the real nature of man, and his place in the universe, he will be more likely to drop into this childlike rest than will the average man or woman. He feels so perfectly at home in the universe, and has that calm confidence and trust in the overruling power, that he, like the child relaxes his body and takes the tension off his mind, and gradually drops off into a peaceful sleep.

We will not give here any special directions regarding the bringing on of sleep to people who have suffered with sleeplessness. We believe that if they will follow the plans for rational and natural living given in this book, they will sleep naturally, without any special advice. But it may be as well to give one or two bits of advice along this line, for the use of those "on the way." Bathing the legs and feet in cool water, just before retiring, produces sleepiness. Concentrating the mind on the feet, has been a help to many, as it directs the circulation to the lower part of the body, and relieves the brain. But above all, do not *try* to go to sleep—this is the worst thing in the world for one who really wishes to sleep, for it generally acts the other way. The better plan, if you think of it at all, is to assume the mental attitude that you do not care whether or not you sleep right off—that you are perfectly relaxed—are enjoying a good "loaf," and are perfectly satisfied with things as they are. Imagine yourself a tired child, resting in a half-drowsy way, not fully asleep nor fully awake, and endeavor to act out this suggestion. Do not bother about later in the night, and whether or not you will sleep then—just live in that particular moment, and enjoy your "loaf."

The exercises given in the chapter on Relaxation will get you into the habit of relaxing at will, and those who have been troubled with sleeplessness, will find that they may acquire entirely new habits.

Now, we know that we cannot expect all of our students to go to bed like the child, and awaken early like the child, or the farmer. We wish that this were possible, but we realize just what modern life, particularly in the large cities, requires of one. So all that we can ask our students to do is to try to live as closely to nature in this respect as possible. Avoid so far as you can, late hours and excitement at night, and whenever you get a chance, retire early and rise early. We realize, of course, that all this will interfere with what you have been taught to regard as “pleasure,” but we ask that in the midst of this so-called “pleasure” you take a little rest once in awhile. Sooner or later the race will return to more simple manners of living, and late hour dissipation will be regarded as we now regard the use of narcotics, drunkenness, *etc*. But in the meantime, all that we can say is “do the best you can for yourself.”

If you are able to get a little time off in the middle of the day, or other times, you will find that a half-hour’s relaxation, or even a little “snooze,” will do wonders toward refreshing you and enabling you to do better work when you arise. Many of our most successful business and professional men, have learned this secret, and many a time when they are reported as being “very busy for a half-hour” they are really lying on their couches, relaxing, breathing deeply, and giving nature a chance to recuperate. By alternating a little rest with one’s work, he will be able to do twice as good work as if he had worked without a break or rest. Think over these things a little, you people of the Western world, and you may be even more “strenuous” by varying your strenuosity by occasional relaxation and rest. A little “letting-go” helps one to take a fresh grip and to hold-on all the harder.

Chapter XXX.
Regeneration.

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IN THIS chapter we can but briefly direct your attention to a subject of vital importance to the race, but which the race generally is not ready to seriously consider. Owing to the present state of public opinion upon this subject, it is impossible to write as plainly as one would like, or as is really necessary, and all writings upon the subject in question are apt to be considered as “impure,” although the only object of the writer may be to counteract the impurity and improper practices indulged by the public. However, some brave writers have managed to give the public a very fair acquaintance with the subject of regeneration, so that the majority of our readers will readily understand what we mean.

We will not take up the important subject of the use of regeneration as applied to the relation of the two sexes, as that subject is so important as to require a volume by itself, and then, besides, this work is scarcely the one in which this subject should be discussed in detail. We will, however, say a few words on the subject. The Yogis regard as wholly unnatural the excesses entered into by the majority of men, and into which they compel their partners in matrimony to join. They believe that the sex-principle is too sacred to be so abused, and feel that man often descends below the level of the brute in his sex relations. With but one or two exceptions the lower animals have sexual relations only for the purpose of perpetuating their kind, and sexual excesses, drains and waste such as man indulges in is almost entirely unknown to the lower animal.

As man has advanced in the scale of life, however, he has brought to light new functions of sex, and there is an interchange of certain higher principles between the sexes, which does not occur to the brutes or to the more material forms of human life—this is reserved for the man and woman of developed mentality and spirituality. Proper relations between husband and wife tend to elevate, strengthen, and ennoble, instead of degrading, weakening and defiling the participants, as is the case when the said relation is based upon mere sensuality. This is the reason that there is so much marital inharmony and discord when one of the partners rises to a higher plane of thought, and finds that his or her partner is unable to follow. Thereafter their mutual relations are upon different planes, and they fail to find in each other that which they might wish for. This is all we wish to say upon this particular part of the subject here. There are a number of good books upon the subject, that our students may find by inquiring at the centres for advanced thought literature in the different cities and towns. We will confine ourselves in the remainder of this short chapter to the discussion of the subject of the importance of preserving sexual strength and health.

While leading a life in which the actual relations of the sexes does not play an important part, the Yogis recognize and appreciate the importance of healthy reproductive organism, and their effect upon the general health of the individual. With these organs in a weakened condition the entire physical system feels the reflex action and suffers sympathetically. The Complete Breath (described elsewhere in this book) produces a rhythm which is nature's own plan for keeping this important part of the system in normal condition, and, from the first, it will be noticed that the reproductive functions are strengthened and vitalized, thus, by sympathetic reflex action, giving tone to the whole system. By this we do not mean that the animal passions will be aroused—far from it. The Yogis are advocates of continence and chastity, and purity *in* the marriage relation as well as out of it. They have learned to control the animal passions, and to hold them subject to the control of the higher principles of the mind and will. But sexual control does not mean sexual weakness, and the Yogi teachings are that the man or woman whose reproductive organism is normal and healthy will have a stronger will with which to control himself or herself. The Yogi believes that much of the perversion of this wonderful part of the system comes from a lack of normal health and results from a morbid rather than from a normal condition of the reproductive system.

The Yogis also know that the sex-energy may be conserved and used for the development of the body and mind of the individual, instead of being dissipated in unnatural excesses as is the wont of so many uninformed people.

We give in the following pages, one of the favorite Yogi exercises for producing this result. Whether or not the student wishes to follow the Yogi theories of clean living, he will find that the Complete Breath will do more to restore health to this part of the system than anything else ever tried. Remember, now, we mean normal health, not undue development. The sensualist will find that normal means a lessening of desire rather than an increase; the weakened man or woman will find that normal means a toning up and relief from the weakness which has heretofore depressed him or her. We do not wish to be misunderstood on this subject. The Yogi's ideal is a body strong in all its parts, and under the control of a masterful and developed will, animated by high ideals.

The Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric teaching have filtered out, and have been used by Western writers on the subject, and much good thereby accomplished. In this book we cannot go into a discussion of the underlying theory, but will call your attention to a method whereby the student may be enabled to transmute the reproductive energy into vitality for the whole system instead of wasting it and dissipating it in lustful indulgences. The reproductive energy is creative energy, and may be taken up by the system and transmuted into strength and vitality, thus serving the purpose of regeneration instead of generation. If the young men of the Western world understood these underlying principles, they would be saved much misery and unhappiness in after years, and would be stronger mentally, morally and physically.

This transmutation of the reproductive energy gives great vitality to those practicing it. It fills them with great vital force, which will radiate from them and cause them to be known as “magnetic” personalities. The energy thus transmuted may be turned into new channels and used to great advantage. Nature has condensed one of its most powerful manifestations of prana into reproductive energy, as its purpose is to create. The greatest amount of vital force is concentrated into the smallest space. The reproductive organism is the most powerful storage battery in animal life, and its force maybe drawn upward and used, as well as expended in the ordinary functions of reproduction, or wasted in riotous lust.

The Yogi exercise for transmuting reproductive energy is simple. It is coupled with rhythmic breathing and is easily performed. It may be practiced at any time, but is strongly recommended when one feels the instinct most strongly, at which time the reproductive energy is manifesting and may be easily transmuted for regenerative purposes. We give it in the next paragraph. The men or women doing mental creative work, or bodily creative work, will be able to use this creative energy in their vocations, by following the exercise, drawing up the energy with each inhalation and sending it forth with the exhalation. The student will understand, of course, that it is not the actual reproductive fluids that are drawn up and used, but the etheric pranic energy which animates the latter—the soul of the reproductive organism, as it were.

REGENERATIVE EXERCISE .

Keep the mind fixed on the idea of Energy, and away from ordinary sexual thoughts or imaginings. If these thoughts come into the mind do not feel discouraged, but regard them as manifestations of a force which you intend to use for the purpose of strengthening your body and mind. Lie passively, or sit use for the purpose of strengthening your body and mind. Lie passively, or sit erect, and fix your mind upon the idea of drawing the reproductive energy upward to the Solar Plexus, where it will be transmuted and stored away as a reserve force of vital energy. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. With each inhalation make a command of the Will that the energy be drawn upward from the reproductive organism to the Solar Plexus. If the rhythm is fairly established and the mental image is clear, you will be conscious of the upward passage of the energy, and will feel its stimulating effect. If you desire an increase in mental force, you may draw it up to the brain instead of to the Solar Plexus, by giving the mental command and holding the mental image of the transmission to the brain. In this last form of the exercise, only such portions of the energy as may be needed in the mental work being done will pass into the brain, the balance remaining stored up in the Solar Plexus. It is usual to allow the head to bend forward easily and naturally during the transmuting exercise.

This subject of Regeneration opens up a wide field for investigation, research and study, and some day we may find it advisable to issue a little manual upon the subject, for private circulation among the few who are ready for it, and who seek the knowledge from the purest motives, rather than from a desire to find something which will appeal to their lascivious imaginations and inclinations.

Chapter XXXI.
The Mental Attitude.

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THOSE WHO have familiarized themselves with the Yogi teachings regarding the Instinctive Mind and its control of the physical body—and also of the effect of the Will upon the Instinctive Mind—will readily see that the mental attitude of the person will have much to do with his or her health. Bright, cheerful and happy mental attitudes reflect themselves in the shape of normal functioning of the physical body, while depressed mental states, gloom, worry, fear, hate, jealousy, and anger all react upon the body and produce physical inharmony and, eventually disease.

We are all familiar with the fact that good news and cheerful surroundings promotes a normal appetite, while bad news, depressing surroundings, etc., will cause the loss of the appetite. The mention of some favorite dish will make the mouth water, and the recollection of some unpleasant experience or sight may produce nausea.

Our mental attitudes are mirrored in our Instinctive Mind, and as that principle of mind has direct control of the physical body, it may readily be understood just how the mental state takes form in the physical action of functioning.

Depressing thought affects the circulation, which in turn affects every part of the body, by depriving it of its proper nourishment. Inharmonious thought destroys the appetite, and the consequence is that the body does not receive the proper nourishment, and the blood becomes impoverished. On the other hand, cheerful, optimistic thought promotes the digestion, increases the appetite, helps the circulation, and, in fact, acts as a general tonic upon the system.

Many persons suppose that this idea of the affect of the mind upon the body is but the idle theory of occultists, and persons interested along the line of mental therapeutics, but one has but to go to the records of scientific investigators to realize that this theory is based upon well established facts. Experiments have been tried, many times, tending to prove that the body is most receptive to the mental attitude or belief, and persons have been made sick, and others cured by simple auto-suggestion or the suggestion of others, which in effect are but strong mental attitudes.

The saliva is rendered a poison under the influence of anger; mother’s milk becomes poisonous to the babe if the mother manifests excessive anger or fear. The gastric juice ceases to flow freely if the person becomes depressed or fearful. A thousand instances of this kind could be given.

Do you doubt the fact that disease may be primarily caused by negative thinking? Then listen to the testimony of a few authorities of the Western world.

"Any severe anger or grief is almost certain to be succeeded by fever in certain parts of Africa."—*Sir Samuel Baker, in the British and Foreign Medico Chirurgical Review.*

"Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."—*Sir B. W. Richardson, in "Discourses."*

"In many cases, I have seen reasons for believing that cancer bad its origin in prolonged anxiety."—*Sir George Paget in "Lectures."*

"I have been surprised how often patients with primary cancer of the liver lay the cause of this ill health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."—*Murchison.*

"The vast majority of cases of cancer, especially of breast or uterine cancer, are probably due to mental anxiety."—*Dr. Snow, in The Lancet.*

Dr. Wilks reports cases of jaundice resulting from mental conditions. Dr. Churton, in the *British Medical Journal* , reports a case of jaundice arising from anxiety. Dr. Makenzie reports several cases of pernicious anaemia caused by mental shock. Hunter reports "an exciting cause of angina pectoris has long been known to be emotional excitement."

"Eruptions on the skin will follow excessive mental strain. In all these, and in cancer, epilepsy, and mania from mental causes, there is a predisposition. It is remarkable how little the question of physical disease from mental influences has been studied."— *Richardson.*

"My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable happy emotions generate chemical compounds of nutritious value, which stimulates the cells to manufacture energy."—*Elmer Gates.*

Dr. Hack Tuke, in his well known work on mental diseases, etc., written long before the "Mind-cure" interest was manifested in the Western world, gives numerous cases of diseases produced by fear, among them being, Insanity, idiocy, paralysis, jaundice, premature greyness and baldness, decay of the teeth, uterine troubles, erysipelas, eczema and impetigo.

During times when contagious diseases are prevalent in communities, it is a well attested fact that fear causes a great number of the cases, and also causes many deaths in cases in which the attack is but light. This is readily understood when we consider the fact that contagious diseases are more apt to attack the person manifesting impaired vitality, and the further fact that fear and kindred emotions impair the vitality.

There have been a number of good books written upon this matter, so there is no occasion for us to dwell at length upon this part of the general subject. But before leaving it, we must impress upon our students the truth of the oft repeated statement as “Thought takes form in action,” and that mental conditions are reproduced in physical manifestations.

The Yogi Philosophy, in its entirety, tends to produce a mental attitude of calmness, peace, strength and absolute fearlessness among its students, which, of course, is reflected in their physical condition. To such persons mental calmness and fearlessness comes as a matter of course, and no special effort is necessary to produce it. But to those who have not as yet acquired this mental calm, a great improvement may be obtained by the carrying of the thought of the proper mental attitude, and the repetition of mantrams calculated to produce the mental image. We suggest the frequent repetition of the words “Bright, Cheerful and Happy,” and the frequent contemplation of the meaning of the words. Endeavor to manifest these words into physical action, and you will be greatly benefited both mentally and physically, and will also be preparing your mind to receive high spiritual truths.

Chapter XXXII.
Lead by the Spirit.

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WHILE THIS book is intended to treat solely upon the care of the physical body, leaving the higher branches of the Yogi Philosophy to be dealt with in other writings, still the leading principle of the Yogi teachings is so bound up with the minor branches of the subject, and is so largely taken into account by the Yogis in the simplest acts of their lives, that in justice to the teachings as well as to our students, we cannot leave the subject without at least saying a few words about this underlying principle.

The Yogi Philosophy, as our students doubtless know, hold that man is slowly growing and unfolding, from the lower forms and manifestations to higher, and still higher expressions of the Spirit. Spirit is in each man, although often so obscured by the confining sheaths of his lower nature that it is scarcely discernible. It is also in the lower forms of life, working up and ever seeking for higher forms of expression. The material sheaths of this progressing life—the bodies of mineral, plant, lower animal and man—are but instruments to be used for the best development of the higher principles. But, although the use of the material body is but temporary, and the body itself nothing more than a suit of clothes to be put on, worn, and then discarded, yet it is always the intent of Spirit to provide and maintain as perfect an instrument as possible. It provides the best body possible, and gives the impulses toward right living, but if from causes not to be mentioned here, an imperfect body is provided for the soul, still the higher principles strive to adapt and accommodate themselves to it, and make the best of it.

This instinct of self-preservation—this urge behind all of life—is a manifestation of the Spirit. It works through the most rudimentary forms of the Instinctive Mind up through many stages until it reaches the highest manifestations of that mental principle. It also manifests through the Intellect, in the direction of causing the man to use his reasoning powers for the purpose of maintaining his physical soundness and life. But, alas! the Intellect does not keep to its own work, for as soon as it begins to be conscious of itself it begins to meddle with the duties of the Instinctive Mind, and overriding the instinct of the latter, it forces all sort of unnatural modes of living upon the body, and seems to try to get as far away from nature as possible. It is like a boy freed from the parental restraint, who goes as far contrary to the parents' example and advice as possible—just to show that he is independent. But the boy learns his folly, and retraces his steps—and so will the Intellect.

Man is beginning to see now, that there is something within him that attends to the wants of his body, and which knows its own business much better than he does. For man with all his Intellect is unable to duplicate the feats of the Instinctive Mind working through the body of the plant, animal or himself. And he learns to trust this mental principle as a friend, and to let it work out its own duties. In the present modes of life which man has seen fit to adopt, in his evolution, but from which he will return to first principles sooner or later, it is impossible to live a wholly natural life, and physical existence must be more or less abnormal as a consequence. But nature's instinct of self-preservation and accommodation is great, and it manages to get along very well with a considerable of a handicap, and does its work much better than one would expect considering the absurd and insane living habits and practices of civilized man.

It must not be forgotten, however, that as man advances along the scale and the Spiritual Mind begins to unfold, man acquires a something akin to instinct—we call it Intuition— and this leads him back to nature. We can see the influence of this dawning consciousness, in the marked movement back toward natural living and the simple life, which is growing so rapidly the last few years. We are beginning to laugh at the absurd forms, conventions and fashions which have grown up around our civilization and which, unless we get rid of them, will pull down that civilization beneath its growing weight.

The man and woman in whom the Spiritual Mind is unfolding, will become dissatisfied with the artificial life and customs, and will find a strong inclination to return to simpler and more natural principles of living, thinking and acting, and will grow impatient under the restraint and artificial coverings and bandages with which man has bound himself during the ages. He will feel the homing instinct—"after long ages we are coming home." And the Intellect will respond, and seeing the follies it has perpetrated, will endeavor to "let go" and return to nature, doing its own work all the better by reason of having allowed the Instinctive Mind to attend to its own work without meddling.

The whole theory and practice of Hatha Yogi is based upon this idea of return to nature—the belief that the Instinctive Mind of man contains that which will maintain health under normal conditions. And accordingly those who practice its teachings learn first to "let go," and then to live as closely to natural conditions as is possible in this age of artificiality. And this little book has been devoted to pointing out nature's ways and methods, in order that we may return to them. We have not taught a new doctrine, but have merely cried out to you to come with us to the good old way from which we have strayed.

We are not unmindful of the fact that it is much harder for the man and woman of the West to adopt natural methods of living, when all their surroundings impel them the other way, but still each may do a little each day for himself and the race, in this direction, and it is surprising how the old artificial habits will drop from a person—one by one.

In this our concluding chapter, we wish to impress upon you the fact that one may be led by the Spirit in the physical life, as well as in the mental. One may implicitly trust the Spirit to guide him in the right way in the matter of everyday living as well as in the more complicated matters of life. If one will trust in the spirit, he will find that his old appetites will drop away from him—his abnormal tastes will disappear—and he will find a joy and pleasure in the simpler living which will make life seem like a different thing to him.

One should not attempt to divorce his belief in the Spirit leadings from his physical life—for Spirit pervades everything, and manifests in the physical (or rather *through* it) as well as in the highest mental states. One may eat with the Spirit and drink with it, as well as think with it. It will not do to say "*this* is spiritual, and that is not," for all is spiritual, in the highest sense.

And finally, if one wishes to make the most of his physical life—to have as perfect an instrument as may be for the expression of the Spirit—let him live his life all the way through in that trust and confidence in the spiritual part of his nature. Let him realize that the Spirit within him is a spark from the Divine Flame—a drop from the Ocean of Spirit—a ray from the Central Sun. Let him realize that he is an eternal being—always growing, developing and unfolding. Always moving toward the great goal, the exact nature of which man, in his present state, is unable to grasp with his imperfect mental vision. The urge is always onward and upward. We are all a part of that great Life which is manifesting itself in an infinitude of infinitude of forms and shapes. We are all a part of it. If we can but grasp the faintest idea of what this means, we will open ourselves up to such an influx of Life and vitality that our bodies will be practically made over and will manifest perfectly. Let each of us form an idea of a Perfect Body, and endeavor to so live that we will grow into its physical form—and we can do this.

We have tried to tell you the laws governing the physical body, that you may conform to them as near as may be—interposing as little friction as possible to the inflow of that great life and energy which is anxious to flow through us. Let us return to nature, dear students, and allow this great life to flow through us freely, and all will be well with us. Let us stop trying to do the whole thing ourselves—let us just let the thing do its own work for us. It only asks confidence and non-resistance—let us give it a chance.

The Science of Psychic Healing

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Chapter I.
The Purpose of the Book.

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THIS BOOK is intended to be a plain, simple, practical presentation of the various forms of Psychic Healing. We have said very little about theory—although giving a general outline of the underlying theories that the healer may understand the nature of the work he is doing—and have tried to make the book tell "how" to do the work.

In introducing the subject we wish to say that we have not tried to make a religion of Psychic Healing, for this seems a folly to us. We do not see why Psychic Healing should be made into a religion, any more than should Drug Healing, Massage, Osteopathy, or any other form of healing. All true healing results from an application of perfectly natural laws, and the power employed is as much a natural law as is electricity. For that matter, all natural laws are of "divine" religion, and are equally worthy of respect and reverence.

There has been a great tendency in the Western world to build up religious or semi-religious cults around the work of healing. Each cult or sect claims that its cures and healing is the result of some special creed or metaphysical belief, notwithstanding the fact that the other sects make cures in about the same proportion. The Oriental is not deceived—even self-deceived— in this manner. He is taught from childhood that there are many subtle forces and forms of energy in Nature, which may be taken advantage of and pressed into service by Man. To the Oriental there is as much mystery and awe about electricity as about psychic force—in fact, he sees them as but varying forms of the same thing, and he respects them both. A little reflection will teach anyone that this is correct. All Energy and Force is a manifestation of *Prana* (the Hindu term for the Principle of Energy) and the Oriental teachings are that *Prana* has Mind behind it—that it emerged from the Mind Principle of the Universe. We cannot speak at length of these theories here, and must refer students to our "*Advanced Course in Yogi Philosophy* " for fuller information, if they desire the same.

The above facts being true, it follows that the Oriental psychic healer fails to feel that jealousy and prejudice regarding practitioners of other forms of healing, which, alas, is so prevalent in the Western world. He believes that any form of true healing employs the same force and power that he is using—notwithstanding the difference in the methods—and he respects the same accordingly. He naturally prefers his own method, but does not abuse his neighbor for preferring another method.

Moreover, the Oriental healer is taught from the beginning that there are certain natural laws of the body, which must be observed in order to maintain health, or to restore it if lost. He believes that that which makes the healthy man healthy will make the sick man well. We allude to the natural laws regarding nutrition, elimination, breathing, *etc.* We have set forth our conception of these laws in our book, "*Hatha Yoga* ," and will briefly mention the same in the succeeding chapter entitled "The Natural Laws of the Body," to which we refer all students, strongly advising them to acquaint themselves with these natural laws before attempting healing work. We are fully aware that many Western schools of Psychic Healing ignore these laws as too "material," but one has but to look around him to see the folly of that position. Natural laws may not be defied with impunity.

We believe that if people would follow the teachings of "*Hatha Yoga* " there would be no need for healing of any sort, for all would maintain health. But people will not do this, and therefore healing methods are necessary. And we believe that Psychic Healing is the best and highest form of Healing known to man. But even Psychic Healing will not, and cannot, effect a *permanent* cure, unless the patient will change his or her habits of living, and will endeavor to live in accordance with Nature's laws.

So therefore, again and again, do we urge the healer to acquaint his patient with these natural laws of the body— "*Hatha Yoga* "—and while giving the healing treatments he should endeavor to "work in" advice and instruction regarding the natural laws of the body, so that when the patient is healed he will live in such a manner as to promote health, and to hold the ground he has gained, and not slip back again.

We believe that these two books—companion books—"*Hatha Yoga* " and "*Psychic Healing* "—will give one the "Key to Health."

This book is not intended as a treatise upon disease. On the contrary, it says as little as possible about disease, and prefers to keep before the eye of the student the Healthy Condition, and the means of bringing it about. Therefore you will see but little of symptoms in this book. Symptoms are but various indications of a cause behind them, and we believe that there is only *one* general cause for disease and that is improper functioning of the cells. In other words, we believe that all disease is but Cell-disease. And we believe that the general treatments given in connection with the principles laid down in "*Hatha Yoga* ," will remove the cause of the trouble, and the symptoms will then disappear.

We will not take up your attention with praise of the systems of healing taught in this book. We believe that "the proof of the pudding lies in the eating," and we say to you, "*Try It* ."

Have confidence in yourself, and in your healing power. It is your Divine heritage, and is not a gift bestowed upon but a few. It is a general gift and natural power that may be developed by practice and confidence, and instead of decreasing by use, it grows in proportion to its use. It is like a muscle that is developed by practice, but which becomes soft and flabby by non-use.

But when you begin to make cures, and hear wonderful reports of your success, which may seem miraculous to those around you who do not understand the subject, do not become puffed up or conceited, and begin to believe that you have some special gift or power. This is folly, for all healers are but channels of expression through which the natural forces and energies flow. You are but an instrument in the hands of Natural Laws. Do not forget this. This thought may be turned into a source of strength if you will look at the other side of the proposition and remember that *you have the forces of the Universe back of you* .

We advise the student to carefully study, and acquaint himself with *all* of the methods taught in this book. After doing so, let him select the methods that appeal most to him—being guided by his intuition. Let him, if he is so led, take a little from one system and a little from another, and combine them into a system of his own. Let him "take his own wherever he finds it." Do not deem it necessary to tie yourself to any one system, or to wear the "label" or "tag" of any one school. Beware of labels and tags on the mind. BE YOURSELF .

Chapter II.
Natural Laws of the Body.

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AS WE have stated in our last chapter, we believe that the true secret of Health lies in the observance of the Natural Laws of the Body. These Laws may be summed up as Right Living and Right Thinking. In our book, "*Hatha Yoga* ," we have explained our conceptions of these laws at considerable length and detail. We do not hesitate to state positively that every healer, or searcher for health, should acquaint himself with the instructions given in that book. Without an understanding of these fundamental laws any and all forms of healing are but temporary makeshifts, and the patient, if he pursues the former improper modes of Living and Thinking, will relapse into his old condition when the treatments are discontinued. There can be no successful defiance of Natural Laws.

In this chapter we will run briefly over the principal laws described in "*Hatha Yoga* ," for the benefit of those readers who have not acquainted themselves with the contents of that book. But this chapter cannot begin to give the "*Hatha Yoga* " instruction fully—for that fills a good-sized book of itself.

In the first place, there can be no Health without proper nutrition. And there can be no proper nutrition without proper assimilation. This being granted, it may be seen that one of the first things for a healer to do is to re-establish normal conditions in this respect, and build up proper assimilation. This is why we have urged the healer to begin all treatments— for all kinds of complaints—with a treatment of the stomach, to restore normal conditions there. The stomach should be treated first, last and always, for there lies the secret of the first step toward recovery. In fact, the majority of diseases may be traced directly to the stomach, and to imperfect nutrition and assimilation. A man can no more thrive on non-nutritious food, or food imperfectly assimilated, than can a tree or plant or animal. Imperfect nutrition causes the blood to become poor and weak, and consequently every cell in the body becomes weakened and starved, and even the brain cells suffer with the rest, and are unable to send the proper currents of vital force and energy to the other parts of the body.

Always begin treatments by treating the stomach thoroughly, by whatever method you use. Insist that it take care of the food given it, and that it assimilates the food and converts it into good rich nourishing blood, which will flow to all parts of the body, giving health and strength. And insist upon your patient partaking of nourishing food in sufficient quantities.

One of the best ways to get the full nourishment of the food partaken of is by perfect Mastication. Food perfectly masticated gives the full amount of nourishment contained within it, which food, half-chewed and "bolted," wastes the greater part of its nourishment. We urge the importance of this matter upon the healer. We have seen cases of ill-nourished people restored to health in a very short time, merely from the change in the manner of masticating the food. All food should be chewed until it becomes soft, pulpy and pasty.

The second important point is the Irrigation of the body, as we have called it in "*Hatha Yoga* "—we mean the proper use of Water. The physical system requires a certain amount of fluids daily, in order to do its work properly. About two quarts of fluid in twenty-four hours is the normal amount for an adult. Without the proper amount of water the body is unable to do its work properly and the system suffers. Perfect secretion and excretion requires the normal amount of fluids. Otherwise the secreting glands are unable to manufacture the juices and fluids needed in digestion, absorption and assimilation, and the excreting glands are unable to provide for the excretion or throwing out of the waste products of the system through the kidneys and bowels. The liver is unable to act without sufficient fluids, and the other organs likewise suffer.

The third requisite for health is correct breathing. When you realize that unless correct breathing is performed by the patient the blood is imperfectly oxygenated, and is therefore unable to perform its functions, you will begin to see why a person breathing improperly is unable to have health. Practice deep breathing yourself until you understand it perfectly and then instruct your patient in the art. Our little book, "*The Science of Breath* ," gives full and complete direction for correct breathing. We advise you to acquaint yourself with its contents.

Exercise, Bathing, etc., are important things to be observed. The healer should inform the patient as to this fact. Sleep is a needed something that Nature insists upon. Without a sufficient degree of rest the brain becomes overworked and complications set in.

In short, the patient should be instructed to become a normal, sane, *natural* being. Stick as closely as possible to Nature, and she will do the rest. The Natural Laws are designed for the furtherance of Health, and if not interfered with will produce and maintain normal conditions. The trouble with us is that modern "civilization" has drawn us so far away from Nature, that our natural impulses and tendencies have been smothered and stifled, and we have ceased to listen to Nature's voice until she has become disheartened and has ceased to call us. The only sane plan is to get back to Nature—as near to her as possible. Live as natural a life as possible and you will have the reward that Nature bestows upon those who are true to her.

Our book, "*Hatha Yoga* ," is the Yogi conception of the natural life. Natural life is taught on every page. It holds that there is a great Intelligence permeating all Life, and that every natural law is a Divine Law, and should be so regarded and observed.

We urge upon every healer the duty and privilege that is his to educate and inform the patients to whose aid he is called in these laws of Right Living and Right Thinking. This particular book is not designed to repeat the instruction contained in

"*Hatha Yoga* ," but instead is designed to supplement it to the end that those who have violated Nature's Laws and who are suffering therefrom may be speedily brought back to normal conditions—the condition of Health—and again started on the road of Life.

The healer should be more than a healer. He should be an instructor and educator of the people. In this way he makes his calling a divine and sacred one, instead of that of a mere tinkerer of bodies. Keep this ideal ever before you, and your work will be one of the greatest pleasure as well as of the greatest success. Remember the Brotherhood of Man, and realize that your work in the world is to spread the glad tidings of Health and Strength, and lead your brothers back to Mother Nature, from whose bosom they have strayed.

Chapter III.
The Instinctive Mind.

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IN OUR "*Fourteen Lessons* " we called your attention to the various Planes of the Mind, and, among others, the Instinctive Mind. This plane of the Mind, as we told you, controls and manages the growth, nourishment and operation of the physical body—every operation and function of every organ, part and cell being under the control and direction of this part of the mind. This part of the mind never sleeps, but attends to its duties while the Reasoning faculties are quieted in slumber and rest.

The constant work of repair, replacement, change, digestion, assimilation, elimination, etc., is performed by this part of the mind, all below the plane of consciousness. The wondrous work of the body is carried on on this plane of mind, without our conscious knowledge. The intelligent work of the cells, cell-groups, ganglia, organ intelligences, etc., are under the superintendence of this plane of mind.

In our next chapter we give you a short account of this wonderful world of cell-life that exists in every human organism. We advise you to read that chapter, as it will throw light on many puzzling questions, and will enable you to direct your healing powers intelligently.

The Instinctive Mind is not confined to the brain as a seat of operations, but is distributed over the entire nervous system, the spinal column and solar plexus being important centers for its operations.

One of the most important facts that we have to consider in connection with the Instinctive Mind, in this book, is that it is susceptible of interference on the part of the Conscious Mind. This interference may be for good or bad, according to the nature of the "suggestions" passed on by the Conscious Mind.

In our chapter on Suggestion we have given a number of instances to illustrate the effect of the mind on the bodily functions. This effect of thought is occasioned by the Conscious Mind passing on suggestions to the Instinctive Mind, which then proceeds to act upon them. Many a man has become sick by reason of adverse and hurtful suggestions accepted by him and passed on to his Instinctive Mind. In the same way a sick man has been restored to health, by positive and helpful suggestions accepted and passed on in the same manner.

And in both cases, remember, the diseased condition and the restored healthy condition were occasioned by perfectly natural process, by the Instinctive Mind passing on its orders to its subordinate parts, cells, organs, *etc.*

We do not think it worth while to enter into a long discussion of the various theories advanced to account for the existence and operation of the Instinctive Mind. This book is intended to tell you "how" to make cures, and all the theory we think it worth while to give you is a mere general outline for the purpose of an intelligent comprehension of the process of the cure. To wander off into an extended discussion of the theories regarding mind, or the speculations regarding life and what lies back of life, would be out of place. We believe in keeping each subject to itself, believing that in this way the student is better able to concentrate upon the particular subject under consideration.

The workings of the Instinctive Mind will appear as you proceed with the study of the methods of treatment. The next chapter, which deals with Cell-life, will also throw further light on the subject.

Chapter IV.
Mind in Cells, and Cell Communities.

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IN ORDER to understand the nature of Psychic Healing one must have an acquaintance with the nature of the mental side of the Body. Not only has the Central Mind a number of Planes of Manifestation, but each organ has something which might be called an "organic mind," made up of a "group-mind" of a number of cells, each of which cells moreover has a cell-mind of its own. This idea is somewhat startling to those who have not acquainted themselves with the details of the subject, but it is known to be correct, not only by the Yogis, but also by those who have familiarized themselves with the recent discoveries of Western Science. Let us take a hasty look at this cell-life.

As we told you in the "*Fourteen Lessons* ," the Yogi Philosophy teaches that the physical body is built up of "little lives" or cell-lifes, and that each cell had an independent action, in addition to a cell-community action. These little "lives" are really minds of a certain degree of development, sufficient to enable them to do their work properly. These bits of mind are, of course, subordinate to the control of the Instinctive Mind of the individual, and will readily obey orders from that source, as well as from the Intellect.

These cell minds manifest a peculiar adaptation for their particular work. Their selective action in extracting from the blood the nourishment needed, and rejecting that which is not needed, is an instance of this intelligence. The process of digestion, assimilation, etc., shows the "mind" of the cell, either individual or in groups. The healing of wounds—the rush of the cells to the point where they are required, and many other instances familiar to physiologists are evidence of this cell life and mental action.

The entire body is built up of these tiny cells. This is true not only of the soft tissue and muscle, but also of the hard bony parts, including the enamel of the teeth. These cells are shaped in accordance with the particular work that they are designed to perform, such shapes and forms varying materially. Each cell is, practically, an individual, separate and more or less independent, although subject to the control of the organic mind, and, still higher, the Instinctive Mind.

The cells are constantly at work—each performing his own particular task, like a well-trained soldier in an army. Some of the cells are active workers, and others are of the reserve force, kept awaiting some sudden and urgent call to duty. Some are stationery, and others are moving about attending to their particular duties and tasks. Some of them act as the scavengers of the system, carrying away the refuse and debris of the system, while others carry the nourishing elements of the food to all parts of the body.

Cell life has been compared to a large and well ordered community, each individual doing his own particular work— all for the common good. The community is a large one, it being estimated that there are at least 75,000,000,000 of the red blood cells alone. These red blood cells are the common carriers of the body, and float in the arteries and veins, carrying a load of oxygen from the lungs and delivering particles of it to the various tissues of the body, which give life and strength to the particular parts. On their return journey through the veins the cells carry with them the waste products of the system. Like a merchant vessel, these cells carry a cargo on their outgoing trip, and bring back a second cargo on their return.

Other cells perform police work and protect the system from bacteria, etc., which might produce trouble in the system. These policemen are quite savage, and usually get rid of the intruder by devouring him, but if unable to so dispose of him they rally in number and finally eject him from the system in the shape of a boil, pimple, *etc.*

The cells enable the body to carry on its work of continual regeneration. Every part of our bodies are being repaired constantly by fresh material. And the cells do the work. Millions of these little workers are constantly moving along, or else working in a fixed position in the parts of our bodies, renewing the worn-out tissues and replacing them with new material, and at the same time throwing out of the system the worn-out and discarded material.

Each of the cells of the body, no matter how humble may be its functions, is possessed of an instinctive knowledge of that which is vital to its life-work, and its own life. It takes nourishment, and reproduces itself by increasing in size and then separating. It seems to have a memory, and in other ways manifests mind action. We do not consider it necessary to go deeply into this matter at this point, and merely mention these facts that the reader may understand that these cells are "living things," having mind action.

These cells are built up into organs, parts, tissue, muscle, etc., and form what is known as cell communities, in which their minds seem to combine, in addition to their having independent mental action. In the case of the liver, for instance, the millions of cells composing that organ have a community-mind, which may be called the "liver-mind," and which acts as an "entity"— subject, always, to the control of the Instinctive Mind. This is a most important fact to remember, in connection with psychic healing, for the whole principle of the latter depends upon the fact that these organs, through their minds, are amenable to Mental Control and Direction.

As we have said, each cell belongs to a cell-group; and each group forms a part of a larger group, and so on until the whole forms a great group or whole community of cells, under the control of the Instinctive Mind. And the little minds of the entire cell community combine under the control of that great Instinctive Mind. And, at the same time, there are lesser combinations, and still lesser, until the mind of the single cell is reached. The entire mental organism of the cells is something quite wonderful, and startling.

The control of these cell-communities is one of the duties of the Instinctive Mind, and it usually does its work very well, unless interfered with by the Intellect, which sometimes sends it fearthoughts and demoralizes it. The Intellect insists upon interfering with the established order of the body, and by introducing strange customs and habits, tends to demoralize the cell-communities and to bring disorder into their ranks.

Sometimes something akin to rebellion springs up among these cell-communities or groups, and they revolt at working overtime, or from similar reasons. In this connection we take the liberty of quoting from our book entitled "*Hatha Yoga* ," which gives a clear idea of these cell rebellions. The book says: "At times it seems that some of the smaller groups (and even some of the larger on certain occasions) go ‘on a strike,' rebelling against unaccustomed and improper work forced upon them—working overtime—and similar causes, such as a lack of proper nourishment. These little cells often act just as would men under the same circumstances—the analogy is often startling to the observer and investigator. These rebellions or strikes seem to spread, if matters are not arranged, and even when matters are patched up, the cells seem to return to their work in a sullen manner, and, instead of doing their work the best they know how, they will do as little as possible, and only just when they feel like it. A restoration of normal conditions, resulting from improved nutrition, proper attention, etc., will gradually bring about a return to normal functioning, and matters may be very much expedited by orders from the Will, directed immediately to the cell-groups. It is astonishing how soon order and discipline may be restored in this way."

Science has shown us the truth of the old Yogi teachings that all disease was cell-disease, and it follows that if we can manage to get control of the cell-trouble, we have mastered the entire problem. This control may be acquired in a number of ways, and the explanation of these ways and their method of application, forms the subject of this book.

Chapter V.
The Three Forms of Psychic Healing.

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AS WE stated at the close of our last chapter, the control of the cells manifesting physical disease, might be accomplished by the several forms of Psychic Healing, which may be considered in three forms known as:

(1) Pranic Healing, or healing by the sending of Prana or Vital Force to the affected parts, thereby stimulating the cells and tissue to normal activity, the result being that the waste matter is ejected from the system, and normal conditions restored. This form of healing is known in the Western world as "Magnetic Healing," etc., and many cures have been made by reason thereof, although many of the healers have not known the principles underlying the work, although they had acquired a very good working knowledge of the methods to be employed.

(2) Mental Healing, by which is meant the control of the cell-minds, either direct, or through the Instinctive Mind of the sick person. This form of Healing includes what is known in the Western World as Mental Healing, direct and absent; Suggestive Healing; Psychic Healing, etc., etc., etc., and includes many so-called religious forms of healing which are but forms of Mental Healing, disguised under the cover of religious teachings and theories.

(3) Spiritual Healing, by which is meant a high form of healing arising from the Healer possessing a high degree of Spiritual Unfoldment, and allowing the light of his or her, higher mentality to pour forth upon the mind of the patient, bathing him in a wave of high thought and lifting him, temporarily to a higher plane of being. This form of healing is not nearly so common as one might be led to believe from listening to the talk of the healers and their patients. In fact it is very rare, and none but healers of a very high order possess it. Many who think that they have it, are simply using the ordinary methods of Mental Healing, and have not the slightest idea of what true Spiritual Healing consists. But, no harm is done, so long as the results are obtained, and we merely mention the matter here, that the reader may form a clear idea of the entire subject. Each of these forms of Psychic Healing will be considered in turn, as we proceed.

The principal point to be remembered, at this point is that at the last all forms of Psychic Healing are forms of Mental Healing. Even the healing by Prana, is Mental Healing, for the Prana is moved by the Mind, and in fact, is the power of

Mind itself, as we shall see presently. The disease or trouble is called "physical," that is, is manifest in the cells of the physical body, and, if we examine it closely we will see that it is really a mental trouble of the particular cells affected. And, consequently the only way a cure may be effected, is by reaching the mental part of the cell, and rousing it to normal activity. This may be accomplished in many ways, but all ways, at the last are Mental Ways, for it is not the "way" that works the cure, but the mind that is aroused by the Way. These points will be brought out as we proceed.

In our next chapter, we shall consider the form of Psychic Healing called Pranic Healing.

Chapter VI.
The Principles of Pranic Healing.

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BEFORE WE can understand Pranic Healing, we must understand something about Prana. Prana is the name given by the Yogi philosophers to "Vital Force," or Energy, which is found within the body of every living thing. It may be called the Life Force. At the last, Prana is known to be Mental in its nature, and is the Energy of the Mind of the Universe. But in order to avoid metaphysical distinctions in this book, let us follow the usual custom of treating Prana as an independent thing, just as we do Mind and Matter.

The Yogis teach that Prana is a Universal Principle—a Something pervading all Space, and together with Mind and Matter composing the Threefold Manifestation of the Absolute. Leaving aside the manifestations of Prana in the forms of Force, known as Electricity, Heat, Light, etc., let us consider it in its manifestation of Vital Force, which is the only aspect with which we are concerned in this book. Prana is the Force by which all activity is carried on in the body—by which all bodily movements are possible—by which all functioning is done—by which all signs of life manifest themselves. We have described Prana at considerable length in our other books, and do not desire to repeat ourselves, and to take up space in such repetitions, any more than can be avoided.

Briefly, however, we may say that Prana is that Principle of Life which is found in the air, water, food, etc., from which the living organism absorbs it to use in the work of the body. We advise all students of this book to read either the "*Science of Breath* ," or else "*Hatha Yoga* " in order to gain a fuller idea of the subject of Prana. In the books named, we have given many exercises whereby Prana may be stored up and acquired, and also how it may be used.

The general principles of Pranic Healing rests on the fact that Prana may be transferred or transmitted from one person to another, in many ways. The usual method, and the most effective, is to use the hands and make passes over the sick person, and at the same time directing a current of Prana to the affected part, thereby stimulating and stirring into activity the sluggish cell-groups. The Prana so transferred acts as a bracing tonic to the patient, and invigorates and strengthens him wonderfully besides tending to produce the local improvement, just noted.

Prana may also be sent to the patient in the shape of Energized Thought, directed from the Mind of the Healer. This fact has not generally been brought out in works on the subject, but we shall pay much attention to it in our consideration of Pranic Healing, in our next chapter. In fact, very wonderful healing work may be performed by those methods alone, without reference to the other phases of Healing.

The student will notice that we are not tarrying long to discuss theories. This is done purposely, for we wish to make this book a book of practical facts, and instruction, and the majority of the theories will be familiar to those who have read our other books, which, although not devoted to the subject of healing, nevertheless, touch upon the general theories underlying all psychic phenomena.

Healing of the sick by means of "laying on of hands" has been known from the earliest days of the race. As far back in history as we are able to go, we may find trace of this practice. And, it is only fair to surmise that before the days of written history, the custom was likewise prevalent. It is found among all races of people today, even among the savage races. It seems to have arisen from an instinctive conviction in the mind of man, that healing lay in that direction.

The Indians, the Egyptians, the Jews, the Chinese, of ancient days, were perfectly familiar with this form of healing. In Egypt the ancient carvings in the rocks show healers treating patients by placing one hand on the stomach, and the other on the back. And the early explorers of China report that similar practices were common there.

The Old Testament is full of instances of this form of healing. And we also find cases mentioned in the New Testament. St. Patrick is reported to have healed the blind in Ireland, by placing his hands upon their eyes. St. Bernard is reported as having cured eleven blind people, and to have enabled eighteen lame persons to regain the use of the limbs, all in one day; and in Cologne he is reported to have cured twelve lame people, also three dumb persons, and ten deaf ones, all by means of the laying on of hands. The history of the early church is full of instances of this sort, and making allowance for the romantic tales that always arise in such cases, we may see that much good and effective work was done by these people, in this way.

Pyrrhus, the king of Epirus, is reported by history to have had the power of curing colic and diseases of the spleen, by touching the persons affected. The Emperor Vespasian is said to have cured nervous diseases, and lameness, blindness, etc., by laying on of hands. Hadrian cured people having dropsical diseases, by applying the points of his fingers to them. King Olaf healed instantaneously by laying his hands upon the sufferer. The early kings of England and France healed goitre and throat affections by the "King's touch." In

England there was a disease called "the King's evil," which was thought to be curable only by the touch of the King.

The Courts of Hapsburg were believed to be able to cure stammering by a kiss. Pliny reports that in the ancient days there were men who cured the bites of serpents by the touch. Numerous religious celebrities cured disease by the laying on of hands. In England, Greatrakes created quite a sensation, and invited persecution, by going about curing all sorts of diseases in this way—his success in curing diseases that had been thought to be curable by the "King's touch" caused many to regard him as a pretender to the throne. In the seventeenth century a gardener named Levret performed wonderful cures in the streets of London, by stroking the afflicted with his fingers. In 1817, a Silician inn-keeper named Richter cured thousands of people by applying his hands to them.

So you see, the fact of Pranic Healing has made itself apparent in all ages and among all people, and those having sufficient confidence in themselves to perform cures, were looked upon as specially gifted persons. But the fact is that the "gift" is one common to the race, and may be manifested by anyone who has sufficient confidence in himself to try it, and who has sufficient earnestness to "throw his heart" into the work.

The old Yogi teachers of over twenty-five centuries ago, had reduced this form of healing to a science, and traces of their knowledge filtered out to all parts of the world. The Egyptians obtained their knowledge from the great Yogi teachers, and established schools of their own. The Greeks obtained a similar knowledge from India and Egypt. And the Hebrews and Assyrians are believed to have obtained theirs through Egyptian channels. The early Greek physicians performed their principal cures by the laying on of hands, and manipulation of the affected parts of the body. With them the healing process was something belonging to the orders of the priesthood, and the general public were not allowed to participate in its mysteries. Hippocrates has written: "The affections suffered by the body, the soul sees quite well with shut eyes. Wise physicians, even among the ancients, were aware how beneficial to the blood is to make slight frictions with the hands over the body. It is believed by many experienced doctors that the heat which oozes out of the hand, on being applied to the sick, is highly salutary and assuaging. The remedy has been found to be applicable to sudden as well as habitual pains, and various species of debility, being both renovating and strengthening in its effects. It has often appeared, while I have thus been soothing my patients, as if there were a singular property in my hands to pull and draw away from the affected parts aches and diverse impurities, by laying my hand upon the place, and by extending my fingers toward it. Thus it is known to some of the learned that health may be implanted in the sick by certain gestures, and by contact, as some diseases may be communicated from one to another."

Aesculapius treated diseases by breathing on the affected parts, and by stroking them with his hands. The ancient Druids, that is the priesthood, performed cures in this way, the same being made a part of their religious ceremonies and rites. Tacitus, Vopiscus, and Lampridius, report these things of the Druids, and give wonderful testimony regarding their "gifts."

The records of the Middle Ages are filled with similar accounts of wonderful cures accomplished by the laying on of the hands, the churches being the usual scene of the cures. Van Helmont, who lived about the first part of the seventeenth century, seemed to be acquainted with the principles of Pranic healing, for he writes: "Magnetism is active everywhere, and there is nothing new in it but the name; it is a paradox only to those who ridicule everything, and who attribute to the power of Satan whatever they are unable to explain."

About the same time, a Scotchman named Maxwell, taught similar methods of healing. He believed in a vital spirit pervading the universe, which man could draw upon in order to cure diseases. In 1734, Father Hehl, a priest, taught the existence of an "universal fluid," which might be used to cure diseases. He made many wonderful cures, but was driven out of the church for possessing the power of the devil, and using witchcraft. Mesmer taught the theory of Animal Magnetism, and accomplished cures by its aid, always using his hands in applying it. Mesmer left many followers and disciples, many of whom gained great prominence, the Marquis of Puysegur being one of these.

In Germany Mesmer's doctrines, and those that grew of them, gained great popularity and prominence. Bremen was a great centre of the "Animal Magnetism" doctrine, and from there it spread all over Germany. The Prussian government took a great interest in the matter, and established a hospital for the cure of diseases by "magnetic" treatment. Various Continental governments passed rigid laws keeping the magnetic treatments in the hands of the medical fraternity.

And, so from country to country, the new doctrines spread. Often repressed by governmental interference, urged on by medical opposition, it still flourishes in various forms, and under different theories. During the past ten years it has gained great prominence in America and Great Britain, both from the various schools of "Magnetic Healing," as well as from the tremendous growth of the "New Thought movement." Many theories have been evolved to account for it, ranging from purely material ones to religious conceptions. But, notwithstanding the theories, the work went on, and cures were accomplished. The laying on of hands played a prominent part in nearly all these forms of healings, in spite of their theories or names of their schools their theories or names of their schools.

Many people still believe that this form of healing is some sort of special gift, inherent in, and bestowed upon certain individuals. But this is not so, for the "gift" of healing is inherent in each person, although some attain more proficiency than others, by reason of their peculiar temperamental adaptability for the work. And all may cultivate and develop this "gift."

We do not care to devote a great deal of space to the theory underlying Pranic Healing—for all the various forms of healing by the laying on of hands, really comes under this head, in spite of conflicting theories and names. But we may as well briefly run over the fundamental ideas underlying the subject.

Perhaps the better way would be to identify the word "Prana," with that which we recognize as Vital Force, so we will use the word Vital Force, in this chapter, in our work of explaining the nature of Prana.

Vital Force is that which underlies all physical action of the body. It is that which causes the circulation of the blood—the movements of the cells—in fact all the motions upon which depend the life of the physical body. Without this Vital Force, there could be no life—no motion—no action. Some call it "nervous force," but it is the one thing, no matter by what name it may be called. It is this force that is sent forth from the nervous system by an effort of the will, when we wish a muscle to move. And it is this force which causes that muscle to move.

It is not necessary to go into a discussion of the real nature and essence of this Vital Force, for that would carry us far into other phases of the subject. Enough for our purpose is the fact that it really exists, and may be used in the healing of disease. The electrician—even the most advanced men of that science — know nothing of the real nature of Electricity, and yet they are able to make wonderful use of it, and to understand its laws of operation. And so it is with this matter of Vital Force, for to understand its real nature and origin, one would need to know the real nature and origin of the Universe. But, man may, and does, use this force every moment of his life, and may turn it to account in other ways, such as the healing of the sick.

Man absorbs his supply of Vital Force from the food he eats; the water he drinks; and largely from the air he breathes. He also has a mental source of energy, whereby he draws to himself energy from the great reservoirs of Energy, of the Universal Mind. In our books "*Science of Breath* " and "*Hatha Yoga* ," we have gone into this matter at greater length, and all students of Psychic Healing should acquaint themselves with those books, if they have not done so already. This Vital Energy is stored up in the Brain, and great nerve centres of the body, from which it is drawn to supply the constantly arising wants of the system. It is distributed over the wires of the nervous system, to all parts of the body. In fact, every nerve is constantly charged with Vital Force, which is replenished when exhausted. Every nerve is a "live wire," through which the flow of Vital Force proceeds. And, more than this, every cell in the body, no matter where it is located, or what work it is doing, contains more or less Vital Energy, at all times.

A strong healthy person, is one who is charged with a goodly supply of Vital Force, which travels to all parts of the body, refreshing, stimulating, and producing activity and energy. Not only does it do this, but it surrounds his body like an aura, and may be felt by those coming in contact. A person depleted of Vital Force will manifest ill-health, lack of vitality, etc., and will only regain his normal condition when he replenishes his store of Vitality.

While the medical fraternity are quite free to express their belief in the existence of Vital Force—although they differ in their theories regarding the nature of the same—they insist that it cannot be transferred beyond the limits of the nervous system of the person producing or manifesting it. But this is contradicted by the actual experiences of thousands of people who *know* that Vital Force, Prana, or Magnetism, call it what you will, may be, and has been transmitted to the body of a third person, who is thereby strengthened and invigorated by reason thereof.

Many of the advocates and practitioners of this form of Healing have caused a confusion in the public mind by calling it "Magnetism," or "Magnetic Healing," *etc.* There is nothing "Magnetic" about this Vital Force, for it arises from an entirely different cause, although, to be sure, all forms of Force or Energy arise from the same primal cause. Vital Force is something which plays its own part in the economy of Nature, and that part is entirely different from that played by Magnetism. It is something different from anything else, and can be compared only with itself.

All persons have more or less Vital Force, and all persons have the power of increasing their store, and of transmitting it to others, and thereby curing disease. In other words all persons are potential healers. There has been much talk a bout persons being "gifted" in this form of Healing, but the fact is that all persons have the "gift," and may develop it by confidence and practice. And this development is the purpose of this part of the book.

The principles of Pranic Healing is the filling of the cells of the affected part with a fresh and full supply of Vital Force or Prana, whereby the cells are enabled to regain normal powers of functioning, and work, the consequence being that when the cells work properly, the organ recovers its former activity, and the entire system regains Health—and Health, after all, is merely Normal Functioning.

Chapter VII.
The Practice of Pranic Healing.

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THE USE of the hands in healing seems to be the result of an instinctive tendency of the race. The mother naturally places her hands on the head of the child who runs to her with a story of a fall, or hurt, and the child seems to be quieted and relieved by the application of the mother's hands. How many times do we see and hear mothers relieving their children in this way, saying: "Now, dear, it is all right—Mother has made it all right—now run away and play." And the child departs, its tears drying on its cheeks.

Or, if any of us hurt ourselves, how natural it is to place the hands on the part, and getting relief in that way. The curing of headaches by the application of the hands, is quite common, and the touch of the hand of the nurse brings relief to the sick person. And these simple movements—almost instinctive in their nature—form the basis of the practice of Pranic Healing. The process is so simple, that it scarcely needs to be taught, although in this book we shall present to your attention some of the best methods practiced by those who have attained proficiency in the science of this form of healing.

The principal means of conveying Vital Force or Prana, in healing, are known as (1) Gazing, or transmitting by the eye; (2) Passes, or transmitting by the hands; and (3) Breathing, or transmitting by the breath. All of these methods are efficacious, and, in fact, all may be used conjointly with the others.

Inasmuch as the transmission of the Vital Force is largely Mental, and as the eye is a well-known channel of conveying Mental Force, it follows that the eye may be advantageously used in conveying or transmitting Vital Force in healing. In the process of healing, when passes are being made over the affected part, the healer will find that it will increase the effect if he will look intently at the part being treated, and in so doing concentrate his mind, and "will" that Power be transferred to the part, and the diseased cells be given strength to properly perform their work.

Many healers use the breath, during healing, with excellent results. It is usually applied by breathing directly upon the affected parts, in which the warm breath seems to have a wonderfully stimulating effect. It is also applied by breathing upon a piece of flannel applied directly over the affected part, in which the flannel retains much of the heat, and soon grows too warm for comfort.

These forms will be noted as we proceed.

But the principal means of transmitting the Vital Force, in this form of Healing, is by the use of the hands, by means of Passes and Manipulations. We shall consider the process of making Passes, first, and will then take up the several forms of manipulation.

The position of the hands in making the Passes may be described as follows:

Hold the hands well apart, with the fingers extended and separated. If your patient be seated, raise your hand above his head, and then bring them down before him, slowly and gradually, until you finish with a sweeping motion about the knees. When the pass is completed, swing the fingers sideways, as if you were throwing water from them, and then bring up the hands *with fingers closed* , forming the upward movement, along the sides of the patient, with the palms of the hands toward his sides. Then, when the hands reach over his head, again bring them down in front of him, with the fingers extended. By keeping the idea that you are bathing him in a flow of Vital Force, which is pouring from your finger ends, you will soon acquire the power motion, and, after all, each healer has his own favorite motions, which come to him instinctively. The downward motions of the hands, bring a restful feeling to the patient, while an upward movement in front of the face causes a feeling of wakefulness, and activity.

There are a number of variations in the several passes, etc., which we shall now consider. The student is advised to acquaint himself with the various movements, that he may not appear awkward when he practices upon some person desiring relief. Familiarity with the movements imparts a confidence that cannot be acquired otherwise, and besides, it leaves the mind of the healer free from bother about details, and enables him to concentrate his attention upon the work of healing.

Longitudinal Passes, are passes made in a downward direction along the body, such as we have mentioned above. They are made along the part affected, whether that part be the head, chest, limbs, or any special part of the body. They are always made downward, and never upward. As we have said above, the idea to be kept in the mind is that you are pouring out a stream of Vital Force from the tips of your fingers. Your fingers must be spread out (as above stated) and the palm must be underneath. The movements must be down, with fingers extended, but the upward movements must be made along the sides of the patient, with fingers closed, and palms turned toward the sides of the patient. No special distance is to be observed, this matter being left to your instinctive sense, which will soon inform you as to the right distance, which will be found to be much nearer in some cases than in others. When you feel that the distance is "just about right," then be satisfied that you have caught the proper distance at which the best effects may be produced.

In a general way, however, it may be said that a slow movement, at a distance of say three or four inches from the body, produces a sense of comfort, rest, and relief. A rather more rapid movement made at the distance of say one foot, seems to have a more stimulating effect, and causes a sense of activity and energy in the parts. A still more stimulating effect is obtained, when the passes are made more rapidly and vigorously, at a distance of say two feet from the body. These last mentioned passes, tend to stimulate the circulation, and to arouse activity in sluggish organs.

Transversal Passes are passes made across the body or part. They are made by turning the hands so that the palms will be sideways and outward, instead of inward. This will require a peculiar turning of the wrist, but the position will soon become easy. When the hands are in the right position, sweep them out, sideways, before the body or part, and in bringing them back, reverse the palms so that they are inward, and facing each other, instead of having their backs to each other. These passes have been found to be very efficacious in "loosening up" the affected parts, where congestion has occurred. It is often well to give this form of treatment, before giving the regular Longitudinal Passes.

A valuable form of treatment, in some cases, is had in what is known as Palmar Presentation. This is accomplished by presenting the palm of the hand to the affected part, at a distance of about six inches, or even a little nearer, and holding it there for several minutes. This is usually performed with one hand alone. It has a stimulating and strengthening effect.

Akin to this is what is known as Digital Presentation, which consists in extending and presenting the fingers of the right hand toward the affected part, at a distance of six inches, and holding them there for several minutes, allowing the Vital Force to flow from the ends of the fingers into the affected part. In some cases, the best results may be obtained in this manner.

A variation of Digital Presentation may be effected by what is known as Rotary Presentation, which consists in holding the hands as above stated, for a moment or two, and then beginning a rotary movement of the hand (at the distance of six inches) from left to right, in the same direction as the hands of a watch. This is quite stimulating.

Another variation is what is known as Perforating, which is accomplished by giving the fingers a "twisting" movement, just as if they were boring holes in the body of the patient (at the distance of six inches). This movement is very stimulating, and stirs into activity parts that are sluggish or congested. It is apt to produce a feeling of warmth in the part treated.

We wish to call attention to the fact that in these Presentation treatments, the different forms vary in force. For instance Palmar Presentation is the mildest form. Then comes Digital Presentation, which is considerably stronger. Then comes Rotary Presentation, which manifests a considerably higher degree of energy. Then comes Perforation, which is the strongest of all.

Very good results may be obtained in certain cases, by what is known as the Application of the Hands, which consists in merely placing the hands (the palms of the hands, of course), directly upon the flesh over the affected part, and holding them there for several moments. Then removing them, rub the palms briskly together, and replace them on the part. Repeat this a number of times, and marked results will be apparent. This is a favorite treatment for headaches, and in fact, may be used in the treatment of almost any form of trouble, changing the position of the hands in order to suit the emergencies of the case. In cases of neuralgia, etc., this form of treatment is found valuable in relieving the pain.

Stroking is a form of treatment that is very beneficial in directing the circulation, and equalizing it when there appears to be a tendency toward imperfect circulation, *etc.* It has a sedative, soothing effect, and is a very good method to use in winding up, or terminating a treatment.

Stroking should be applied by bringing the tips of the fingers in a very light contact with the body of the patient, over the affected parts or over the entire body. It should always be performed in a downward, or outward direction, and never in an upward or inward direction. It should be performed in one direction only, and not to-and-fro. The tips of the fingers are to be moved gently over the body, with a very light contact, not even the weight of the hand being allowed to bear upon the patient. "Lightness, gentleness, and airiness," are the words best describing the movement. A little practice will give the student the right movement.

If you desire to stroke the entire body of the patient, it is well to divide the process into two distinct treatments, *viz* ., (1) from the head down to the waist, and (2) from the waist down to the feet. In giving the general stroking treatment to the whole body, it is well to devote considerable attention to the chest, and abdominal region, in order that the organs be stimulated, and their "magnetism" equalized.

It is well, also, to remember that the old and tried principle of "Rubbing," is but another mode of communicating Vital Force, or Prana. This form of treatment is as old as the race, and has been practiced in all times, and by all peoples. Alpini reports, in his work entitled, "De Medicinæ Egyptiorum," that the Egyptian priests were adepts at certain mystical and medical rubbings, which form of treatment was used by them in curing chronic diseases. Hippocrates held rubbings in high favor, and evidently employed them very frequently. He has written as follows: "A doctor ought to know many things; he should not be written as follows: "A doctor ought to know many things; he should not be unacquainted with the benefits to be derived from rubbing. With its application quite contrary effects may be produced; it loosens stiff joints, and gives tone and strength to those which are relaxed." Celsus, nearly two thousand years ago, was a vigorous advocate of this method of treatment, and in his books he devotes much space to this form of Vital treatment, and incidentally proves that it was known and practiced long before his time.

In ancient Rome, rubbing was a favorite form of treatment, and was employed regularly by the wealthy, in order to keep in good condition, a practice that is followed by many wealthy people of our own times, under the name of "massage," *etc.* Alexander of Tralles, a Greek physician of the sixth century, was an initiate in the "mystic rubbings," and incorporated it in his practice. He claimed that it helped to throw off morbid matter, and calmed the nervous system, and facilitated perspiration. He also held that it tended to calm convulsions, and was efficacious in a number of complaints. He wrote much on the subject, and agreed with Hippocrates that these "secret rubbings" should be imparted only to "sacred persons," and not allowed to become the property of the profane. Peter Borel, the physician to Louis xiii, of France, reports that one Degoust, a clerk of the court at Nismes, healed multitudes of people by rubbing their limbs.

And in our own time, Massage is a deservedly popular form of treatment, and the new school of "Osteopathy" is growing in favor. In both of these forms of practice, outside of any particular virtue due to the particular merits claimed by the respective practitioners, there is a great benefit derived by the transmitting of Vital Force from healer to patient, whether the practitioner admits this to be the case or not.

In Rubbing for the purpose of stimulating the parts by Vital Force, the healer should be gentle in his movements, force not being desirable or necessary, as the effect is gained by the passing of Vitality to the parts, not by the mere manipulation.

In applying this form of treatment, the palm of the hand, and the lower part of the fingers, should be used. The tips of the fingers, and the end of the thumb should be turned back. Healers having a fleshy lower part of the thumb, may use its palmar surface effectively in this treatment. The movements should be made downward. Some practitioners use a slightly different movement from that above indicated, inasmuch as they make a peculiar pressure with the flat ends of the fingers, following after the pressure of the palm of the hand. Students may follow either plan, as may seem preferable to them. Some healers claim to get the best results from this employment of the finger ends, while others carefully avoid the use of same. In each case it has been noticed, that the particular form avoid the use of same. In each case it has been noticed, that the particular form of treatment is used because the healer feels that the Vital Force is best conveyed by his particular form of treatment. It seems to be a matter of "feeling" on the part of the healer, and this peculiar "feeling" is a safe rule to follow, and it manifests itself to all persons after they begin to give treatments.

Another form of treatment, known as Rotary Motion has been found to be very efficacious, by a number of healers. It consists in a circular rubbing movement of the hand and fingers (as above described), over the affected parts. The movements should always be made in the direction of the movement of the hands of a watch, and never in a reverse direction. This movement produces activity of the cells, and is useful in cases of sluggish functioning, *etc.*

Another form of treatment is known as kneading, and is found valuable in cases of stiffened muscles, rheumatism, etc., in which the trouble is local and not organic. Kneading is accomplished by grasping the muscles or tissues, and "working" them against the adjacent surfaces. It is composed of three different forms, *viz* ., Surface Kneading, Palmar Kneading, and Digital Kneading.

Surface Kneading is practically a "pinching" movement, and consists in grasping the skin firmly between the thumb and forefinger, and then lifting it up a little, and then releasing it and letting it fly back to its normal condition. The two hands are used, alternately, the one picking up the skin as the other drops it, the surface being gone over in a systematic manner. This is quite a stimulating treatment, and is very beneficial in cases of poor circulation, *etc.*

Palmar Kneading is performed with the whole hand. The healer grasps the flesh, or muscle, with the palm of his hand, with fingers close together, and the thumb out. Do not use the thumb, but grasp the flesh between the palm of the hand, and the fingers, the lower part of the palm, called the "heel" of the hand, and the fleshy part of the thumb being used in the movement. Hold the flesh firmly, and do not allow it to slip. Knead deeply, so as to reach well into the muscles and flesh. The muscle or flesh should be thoroughly "worked," and yet not sufficiently to produce soreness. Do not use too much force, but be gentle and yet firm. Use the hands alternately. There are a number of variations of this movement, which will "come" to the healer as he practices. He will feel that his hands are "alive," and he will feel instinctively the best way to impart that "life."

Digital Kneading is performed by grasping the flesh between the finger and thumb and gently "rubbing" it against the other flesh, or bone.

In cases where stimulation is thought advisable, one may give forms of Percussion treatment, of which several are here mentioned. In giving this treatment, the wrist should be kept flexible, and "loose," a stiff wrist being guarded against. The percussion should be elastic and springy, avoiding all roughness or bruising.

roughness or bruising.

The first method of administering Percussion may be called the "pounding movement," which consists in striking the body with the inside flat surface of the half-closed fist, the heel of the hand and the closed ends of the fingers coming in contact with the flesh.

The second method of administering Percussion may be called the "slapping movement," which consists of a chopping movement of the hand, which is held open with the fingers held together, the blow being made with the little finger side of the hand—the hand being likened to a butcher's cleaver employed in chopping. The fingers are held loosely together, coming together in a vibratory movement when the blow strikes.

The third method may be called the "slapping method," in which the hand applies a "slapping" or "spanking" blow, the fingers being held rigid.

The fourth method may be called the "clapping method," in which the hand is held in a hollow shape, so as to give forth a hollow sound—the position being similar to that employed by some people in a theatre when they wish to make a loud hollow sound with their hands, in applauding. A little practice will perfect one in this movement.

The fifth method, may be called the "tapping method," and consists in holding the tips of the fingers of each hand together, and then tapping the body, using the hands alternately.

A favorite method of administering Pranic or Vital Force treatments is what is known as the "Vibrational Treatment," and consists of a series of vibrating movements of the healer's hand. The fingers are usually employed in giving this treatment. The fingers are placed firmly over the part to be treated, and then a fine trembling or vibrating movement is communicated to the hand by the muscles of the arm. The movement is acquired by practice, and is somewhat difficult at first. It is a most powerful form of treatment, and the patient feels it like a current of electricity. You must not press upon the body with your wrist, and no more than the weight of the hand should be felt by the patient. When the Vibrational Treatment is properly applied, the vibrations should permeate the region treated, so that if the other hand be placed under the body, the vibrations should be perceptible. Some teachers have instructed their pupils in this form of treatment, by placing a glass of water on a table, and instructing the student to make the Vibrational movements on the table. When the proper motion is acquired the water will merely quiver in the centre, and not move from side to side. We urge the student to give the necessary time and attention to Vibrational Treatment, as when once acquired it will be found wonderfully efficacious.

The Breath Treatment has been used by many healers with wonderful effect.

This form of treatment, also, has been known from prehistoric times. Arnobe informs us that the Egyptians used this method in the treatment of disease with great success, and some claimed that it was superior to stroking, or laying on of the hands. Mercklin, in his Tractatus Medicophycis, tells of a case in which a young child, apparently lifeless, was restored to life and strength, by the breath of an old woman. Borel tells of a sect in one part of India who cured sickness by this method, and there are in India today certain priests who breathe on the sick, and seem to impart new life and vigor to them. Borel (who lived about 1650 a. d.) tells of a case in which a servant brought to life the apparently dead body of his master by breathing upon him, and adds, quaintly: "Is it astonishing that the breath of man should produce such results, when we read that God breathed into the body of Adam to give him life? It is a fraction of this divine breath which even today can bring back health to the sick." In Spain there are persons called *insalmadores* , who heal by the saliva and by the breath.

There are two general methods employed by healers in Breath Treatment. The first is generally known as "Hot Insufflation," which consists in placing over the affected part a clean towel or napkin, and then pressing the half-opened mouth close up to the body, so that the breath cannot escape. Then breath slowly but firmly, as if you were causing the breath to penetrate the body. The towel will become very warm, and the patient will plainly feel the heat. Another form of giving this treatment is to hold the lips at a distance of nearly an inch from the body, and to breathe upon it just as one does in winter to warm his hands. The second plan consists in puckering up the lips, and blowing the breath from a distance of a foot or more, just as if you were trying to blow out a candle. This has a calming effect, and may even produce drowsiness. It is also useful in clearing a congested head, caused by overstudy, *etc.*

Treatment by the Eye, is also much in favor by some healers, who use it in the following manner. They allow their gaze to "sweep" over the persons or the affected part, and literally bathe the patient in their "rays."

Vital Force is oftentimes imparted by means of intermediate objects, such as handkerchiefs, etc., which have been "magnetized" or "treated" just as if the person themselves were being treated. To "treat" or "magnetize" an object, such as a handkerchief, etc., the healer must make the passes over it, until he "feels" that it is surcharged, when he may discontinue his efforts. The object when worn by the patient, seems to radiate its magnetism gradually until after several days it seems to be exhausted. Some "magnetize" the object by holding it between their hands for a time.

In giving the several treatments, it is well to always conclude by giving the Stroking Treatment, before described. This leaves the patient soothed and calmed down, and quieted. Never fail to "quiet down" the patient after a treatment. These things will soon come "intuitively" to the healer, and after all there is a something that cannot be taught except by one's own experience. And no two healers follow just the same methods. Do not be afraid to follow your intuitive sense in this direction.

Chapter VIII.
Pranic Breathing.

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PRANIC BREATHING plays a very important part in Pranic Healing. It is the means or method whereby the supply of Prana is increased, and whereby it may be distributed to the affected parts.

Pranic breathing is based upon the unceasing vibration which is always in evidence throughout all nature. Everything is in constant vibration. There is no rest in the Universe. From planet to atom, everything is in motion and vibration. If even a tiny atom would cease to vibrate the balance of Nature would be disturbed. In and through incessant vibration the work of the Universe is performed. Force or Energy is constantly playing upon Matter, and producing the phenomena of life.

The atoms of the human body are in a state of constant vibration. Vibration and motion is everywhere in evidence in the human economy. The cells of the body are constantly to be destroyed, replaced, and changed. Change, change everywhere and always.

Rhythm pervades the universe. Everything from the greatest sun to the tiniest atom is in vibration, and has its own particular rate of vibration. The circling of the planets around the sun; the rise and fall of the sea; the breathing of the heart; the ebb and flow of the tide; all follow rhythmic laws. All growth and change is in evidence of this law.

Our bodies are subject to this law, as well as are all other forms of matter. And upon an understanding of this law of rhythm depends largely the Yogi theory of Breath, and Pranic Healing. By falling in with the rhythm of the atoms of which the body is composed, the Yogi manages to absorb a great amount of Prana, which he disposes of to bring about the results desired by him.

The body which you occupy is like a small inlet running in to the land from the sea. Although apparently subject only to its own laws, it is really subject to the ebb and flow of the tides of the ocean. The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal condition we receive the vibration and rhythm of the great ocean of life, and respond to it, but at times the mouth of the inlet seems choked up with debris, and we fail to receive the impulse from Mother Ocean, and inharmony manifests within us.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing. The whole system catches the vibration and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and while in such complete harmony will respond readily to orders from the will. With the body thus attuned, the Yogi finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of nerve force to any part or organ, strengthening and stimulating it.

In the same way the Yogi by rhythmic breathing "catches the swing," as it were, and is able to absorb and control a greatly increased amount of Prana, which is then at the disposal of his will. He can and does use it as a vehicle for sending forth Prana to others. Rhythmic breathing will increase the value of mental healing, magnetic healing, etc., several hundred per cent.

In rhythmic breathing the main thing to be acquired is the mental idea or rhythm. To those who know anything of music, the idea of measured counting is familiar. To others, the rhythmic step of the soldier; "Left right; left, right; left, right; one, two, three, four; one, two, three, four," will convey the idea.

The Yogi bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart beat varies in different persons, but the heart beat unit of each person is the proper rhythmic standard for that particular individual is his rhythmic breathing. Ascertain your normal heart beat by placing your fingers over your pulse, and then count: "1, 2, 3, 4, 5, 6; 1, 2, 3, 4, 5, 6," etc., until the rhythm becomes firmly fixed in your mind. A little practice will fix the rhythm, so that you will be able to easily reproduce it. The beginner usually inhales in about six pulse units, but he will be able to greatly increase this by practice.

The Yogi rule for rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between breaths should be one-half the number of those of inhalation and exhalation.

The following exercises in Rhythmic Breathing should be thoroughly mastered, as it forms the basis of numerous other exercises, to which reference will be made later.

RHYTHMIC BREATHING .

(1) Sit or stand, in an easy posture, being sure to hold the chest, neck and head as

nearly in a straight line as possible, with shoulders slightly thrown back and hands resting easily on the lap. In this position the weight of the body is largely supported by the ribs and the position may be easily maintained. The Yogi has found that one cannot get the best effect of rhythmic breathing with the chest drawn in and the abdomen protruding.

(2) Inhale slowly a deep breath, counting six pulse units.

(3) Retain, counting three pulse units.

(4) Exhale slowly through the nostrils, counting six pulse units.

(5) Count three pulse beats between breaths.

(6) Repeat a number of times, but avoid fatiguing yourself at the start.

(7) When you are ready to close the exercise, practice the cleansing breath, which will rest you and cleanse the lungs.

After a little practice you will be able to increase the duration of the inhalations and exhalations, until about fifteen pulse units are consumed. In this increase, remember that the units for retention and between breaths is one-half the units for inhalation and exhalation.

Do not overdo yourself in your effort to increase the duration of the breath, but pay as much attention as possible to acquiring the "rhythm," as that is more important than the length of the breath. Practice and try until you get the measured "swing" of the movement, and until you can almost "feel" the rhythm of the vibratory motion throughout your whole body. It will require a little practice and perseverance, but your pleasure at your improvement will make the task an easy one. The Yogis are most patient and persevering men, and their great attainments are due largely to the possession of these qualities.

The following will give you a general idea of the use of the breath in Pranic Healing:

GENERAL DIRECTIONS .

The main principle to remember is that by rhythmic breathing and controlled thought you are enabled to absorb a considerable amount of Prana, and are also able to pass it into the body of another person, stimulating weakened parts and organs and imparting health and driving out diseased conditions. You must first learn to form such a clear mental image of the desired condition that you will be able to actually feel the influx of Prana, and the force running down your arms and out of your finger tips into the body of the patient. Breathe rhythmically a few times until the rhythm is fairly established, then place your hands upon the affected part of the body of the patient, letting them rest lightly over the part. Then breathe rhythmically, holding the mental image that you are fairly "pumping" Prana into the diseased organ or part, stimulating it, and driving out the diseased conditions, just as one may pump clear water into a pail of dirty water, and thus drive out the latter in time. This plan is very effective if the mental image of the "pumping operation" is clearly held, the inhalation representing the lifting of the pump-handle, and the exhalation the actual pumping. In this way the patient is filled full of Prana and the diseased condition is driven out. Every once in a while raise the hands and "flick" the fingers as if you were throwing off the diseased condition. It is well to do this occasionally and also to wash the hands after treatment, as otherwise you may take on a trace of the diseased condition of the patient. During the treatment let the Prana pour into the patient in one continuous stream, allowing yourself to be merely the pumping machinery connecting the patient with the universal supply of Prana, and allowing it to flow freely through you. You need not work the hands vigorously, but simply enough that the Prana freely reaches the affected parts. The rhythmic breathing must be practiced frequently during the treatment, so as to keep the rhythm normal and to afford the Prana a free passage. It is better to place the hands on the bare skin, but where this is not advisable or possible place them over the clothing. Vary above method occasionally during the treatment by stroking the body gently and softly with the finger tips, the fingers being kept slightly separated. This is very soothing to the patient. In cases of long standing you may find it helpful to give the mental command in words, such as "get out, get out," or "be strong, be strong," as the case may be, the words helping you to exercise the will more forcibly and to the point. Vary these instructions to suit the needs of the case, and use your own judgment and inventive faculty. We have given you the general principles and you can apply them in hundreds of different ways. The above apparently simple instruction, if carefully studied, and applied, will enable one to accomplish all that the leading "magnetic healers" are able to, although their "systems" are more or less cumbersome and complicated. They are using Prana ignorantly and calling it "magnetism." If they would combine rhythmic breathing with their "magnetic" treatment they would double their efficiency.

Chapter IX.
Pranic Treatments.

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IT IS well to begin treatments by preparing the hands, as follows:

PREPARING THE HANDS . Rub the hands together briskly for a few minutes, and then swing them to-and-fro a little while, until they have that undefinable feeling of "aliveness" and being full of Energy. Clenching the hands together, and then opening them rapidly—repeating several times—will stimulate them wonderfully. Try it now, and see how the force seems to go to them.

Some practitioners of Pranic Healing devote much of the time to what is known as the General Treatment, while others give the General Treatment only occasionally, and devote more time to the special treatments of the affected parts. But, at any rate, there is nothing better than a General Treatment given frequently, for it equalizes the circulation of the entire body, and stimulates every muscle and nerve, and part, and causes the whole body to function with renewed energy and life, and aids materially in reestablishing normal conditions and functioning.

GENERAL TREATMENT . Place the patient on his face, placing a pillow under his breast so that his chin may rest easily upon it, letting him place his arms in a comfortable position, hanging by the sides preferably.

Then place your first and second finger on each side of his spinal column, or "back-bone," so that the spine rests between the two fingers. Then bring the fingers down along the spine, slowly and firmly. If you find any tender joints you will know that some of the nerves emerging from the spinal column are congested, and that some organ or part is suffering by reason thereof. If you notice a point much colder or warmer than the neighboring points you will know that there is some muscular contraction in the spinal region, which is affecting the circulation of the nerve centres, thereby causing pain and abnormal action in some part of the body reached by the nerve. Remember these points so that you may treat them specially by careful manipulation and stimulating vibration. Then turn the patient over on his back and pass the hands over the entire body, in turn, noting all contraction, tender spots, swellings, *etc.*

Begin the actual general treatment by giving him a thorough spinal treatment as follows: Manipulate gently and carefully the entire length of the spinal column or back-bone, beginning at the neck, and working downward gradually, paying particular attention to the tender spots, or the points evidencing cold or heat, as before stated. First, work down one side of the spine, and then the other, manipulating carefully at each point. Then give him a vibration treatment along the spine, finishing with a gentle stroking, which will be found very soothing.

Then give him a Neck Treatment, as follows: Begin by a thorough kneading of the muscles of the back part of the neck, and a gentle manipulation of the throat. This treatment tends to render free and equal the circulation to and from the brain.

Then manipulate the shoulders and arms, in succession, finishing by stroking the arm from the shoulder down to the finger-tips.

Then manipulate the chest and back, and sides, in succession, finishing always with a Stroking. Apply Vibrations whenever the same seems advisable and comfortable to the patient. Apply percussion to the solid parts of the body when you deem it advisable.

Then give the legs the same treatment that you have given the arms, finishing always with Stroking.

Then give the special regions—that is, the regions affected by pain, and disease, the various treatments that seem advisable, following the instructions given in the preceding chapter. A good plan is to place the right hand over the pit of the stomach, or solar plexus, and the left hand under the middle of the back, and allow the current of Prana or Vital Force to flow through the body for a few minutes. In giving treatments in cases where pain is felt by the patient, heat your hands by briskly rubbing them together until they are well heated, and then place the right hand on the seat of the pain, and the left hand on the opposite side of the body or part, and mentally Will that the current shall drive out the pain. Always conclude the special or General Treatment with Stroking, which leaves the patient soothed and equalizes the circulation. You will be surprised at the wonderful effect of the Stroking.

In the manipulation during the General Treatment, pause occasionally and allow the hands to rest upon the body, the right hand on the front of the body and the left hand on the back. This allows the current to flow freely through, reaching the parts.

CONSTIPATION . This trouble is treated by General Treatment, and special manipulations over the region of the Liver, and Abdomen. Vibration over the Liver and Bowels is also very efficacious in this case. Do not neglect the form of treatment whereby the current is passed through the parts, as stated above. Finish by Stroking. Be sure and advise the patient to drink more water, as Constipation is often caused by lack of sufficient fluids. Read the chapter on that subject in "*Hatha Yoga* ."

DYSPEPSIA . This trouble is treated by General Treatment coupled with special treatments similar to that given in the case of Constipation, paying particular attention to the passing of the current through the digestive organs.

DIARRHOEA . This trouble may be relieved, and sometimes almost instantaneously cured by Pranic Treatment. In treating for this trouble be very gentle and avoid manipulations, confining the movements to Stroking, passing the current through the parts, etc., coupled with the following *Special Treatment for Diarrhoea* : This Special Treatment consists in an equalizing of the nerve force in what is known as the Splanchnic Nerve, which nerve seems to have the faculty of occasionally "running-away" like a frightened horse. This Special Treatment brings a pressure to bear on this nerve, and seems to be brought to its senses, especially if the Mind of the healer is directed to the spot, with a firm command, "Slow Down." The following is the best way to apply this treatment: Let the patient lie down on his back. Then place one hand under each side, placing your fingers on each side of his spine just below his last ribs. Then lift him up several inches, allowing his weight to rest on your fingers, his shoulders and "seat" resting on the bed, his back thus forming an arch. Do not be in a hurry, and move slowly. Let him relax all his muscles during the treatment. Let him rest for, say fifteen minutes, and then if the trouble has not disappeared give him another treatment. Finish the treatment with Stroking. You will be surprised at the quickness with which the trouble often disappears during this treatment. You must keep your mind on the subject during the treatment, sending out strong thoughts of "Slow Down."

LIVER TROUBLES are treated by General Treatments, accompanied with Special Treatments in the shape of manipulation of the region of the liver, accompanied with vibrations over the seat of the trouble. Do not forget to finish the treatment with Stroking.

KIDNEY TROUBLES are treated similar to Liver Troubles, except that the Special Treatments are given over the region of the Kidneys.

RHEUMATISM is treated by General Treatments accompanied by Special Kneading and manipulation of the affected part.

Neuralgia is treated by General Treatment, accompanied by Special Kneading and manipulation of the affected part.

IMPOTENCY , on Sexual weakness, is treated by General Treatment and Special manipulation and vitalizing of the region of the lower part of the back-bone or spine and the upper part of the "seat".

FEMALE TROUBLES may be greatly benefitted by General Treatment, and a gentle Special treatment of the parts around the seat of the trouble, special attention being given to Vibration over the parts.

GENERAL REMARKS ON TREATMENTS . The above forms of treatments are given merely as a general guide. The healer must be governed by that sense of "Intuition" that comes to all healers who are interested in their work, and seems to be a special sense which Nature has bestowed upon those having an earnest desire to "heal". This will come to you, and you will then understand it much better than we could tell you. The first thing to do is to thoroughly acquaint yourself with *each and everyone* of the forms of treatment described in the last chapter, so that you can make each movement naturally and easily, just as you use your hands in carrying your food to your mouth; in dressing yourself, etc., *etc.* Then when you have acquired the movements in this way—when they have become second-nature, as it were—then you will find yourself feeling impelled to use certain motions and movements, in preference to others, in each case, and you will find that the requirements of each case are met much better in this way than by the following of any set rules or directions in any book, or from any teacher. There is a "Healing Sense" that is just as real as any other of the senses, as you will discover if you get into this work. But remember this, acquaint yourself thoroughly with the details of each and every particular movement and form of treatment. Practice on some friend or relative, who is willing to help you. A few minutes actual practice in this way, is worth pages of directions. Have confidence in yourself, and the Power that flows through you, and you will be successful.

DISTANT HEALING .

Prana colored by the thought of the sender may be projected to persons at a distance, who are willing to receive it, and the healing work done in this way. This is the secret of the "absent healing" of which the Western world has heard so much of late years. The thought of the healer sends forth and colors the Prana of the sender, and it flashes across space and finds lodgment in the psychic mechanism of the patient. It is unseen, and like the Marconi waves, it passes through intervening obstacles and seeks the person attuned to receive it. In order to treat persons at a distance, you must form a mental image of them until you can feel yourself to be en rapport with them. This is a psychic process dependent upon the mental imagery of the healer. You can feel the sense of rapport when it is established, it manifesting in a sense of nearness. That is about as plain as we can describe it. It may be acquired by a little practice, and some will get it at the first trial. When rapport is established, say mentally to the distant patient, "I am sending you a supply of Vital Force or power, which will invigorate you and heal you." Then picture the Prana as leaving your mind with each exhalation of rhythmic breath, and traveling across space instantaneously and reaching the rhythmic breath, and traveling across space instantaneously and reaching the patient and healing him. It is not necessary to fix certain hours for treatment, although you may do so if you wish. The receptive condition of the patient, as he is expecting and opening himself up to your psychic force, attunes him to receive your vibrations whenever you may send them. If you agree upon hours, let him place himself in a relaxed attitude and receptive condition. The above is the great underlying principle of the "absent treatment" of the Western world. You may do these things as well as the noted healers, with a little practice.

Chapter X.

Auto-Pranic Treatments.

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NOT ONLY is it possible for one person to treat another by Pranic Force, but one may also treat himself or herself with considerable effect, in the same way. This may seem strange at first thought, for the underlying principle of Pranic Healing seems to be that the healer sends a supply of Pranic Force to the affected parts, supplying the deficiency of Prana in those parts. This is true, but when it is remembered that one may draw Prana from the Universal Supply, and then distribute the same to the parts, it will be seen that one may treat himself by this method. In fact, it is claimed by some that the deficiency of Prana lies in the fact that it is not equally distributed, from some state of contraction or congestion, and that the real process of Pranic Healing consists in an equalization, or distribution of the Prana throughout the system. At any rate everyone may benefit himself or herself by giving auto-or self-Pranic treatments.

In order to give these treatments correctly, one should acquaint himself with the movements or forms of treatment mentioned in our previous chapters, relating to the treatment of others by the Pranic method, and should then endeavor to reproduce these movements upon themselves. Beginning, with the Pranic Breathing, the person should fill his nerve centers full of fresh Prana, and then to proceed to redistribute it throughout his system in the way of a General Treatment, following up the same by a special treatment of the affected parts. It is wonderful how much good one may do himself in this way, and how invigorated and strong he will feel after such a treatment.

Of course, one cannot treat himself as "handily" as he could treat another, for the reason that he cannot "handle" himself as well, but a little practice, and the exercise of a little ingenuity in the application of the treatments, will do wonders.

The manipulations, kneading, stroking, vibration treatment, and many of the other forms and degrees of treatment, may be successfully administered by one's self. We do not think it necessary to go into details of this treatment here, for this would be but a repetition of the forms of treatment given in the previous chapters. All that we can say is that if you will acquaint yourself thoroughly with the directions given in the said chapters, you will have at your command a mighty source of relief and cure, that you may be in danger of overlooking simply because of its "simplicity" and "plainness." We have known of many persons who have treated themselves successfully in this way, and we see no reason why anyone cannot do likewise. The best instruction that we can give you is to start in and do it, according to the directions already given. Do not neglect the breathing exercises, as that lies at the basis of the entire treatment.

Now, this chapter is short, and many of you may not attach to it the importance that you would grant it if it were "padded out." But we assure you that if you read it carefully you will find that it contains a hint of a very valuable and important truth, which hint, if taken, may lead to wonderful results. The plainest things are often the most valuable, but, alas! we neglect them because they are so plain and simple, and run after some other things, not half so good, simply because they seem more complex and wonderful. Do not make this mistake, friends.

The following exercises will be found most useful in Auto-Pranic Healing:

PRANA DISTRIBUTING .

Lying flat on the floor or bed, completely relaxed, with hands resting lightly over the Solar Plexus (over the pit of the stomach, where the ribs begin to separate), breathe rhythmically. After the rhythm is fully established *will* that each inhalation will draw in an increased supply of Prana or vital energy from the Universal supply, which will be taken up by the nervous system and stored in the Solar Plexus. At each exhalation will that the Prana or vital energy is being distributed all over the body, to every organ and part; to every muscle, cell and atom; to nerve, artery and vein; from the top of your head to the soles of your feet; invigorating, strengthening and stimulating every nerve; recharging every nerve center; sending energy, force and strength all over the system. While exercising the will, try to form a mental picture of the inrushing Prana, coming in through the lungs and being taken up at once by the Solar Plexus, then with the exhaling effort, being sent to all parts of the system, down to the finger tips and down to the toes. It is not necessary to use the Will with an effort. Simply commanding that which you wish to produce and then making the mental picture of it is all that is necessary. Calm command with the mental picture is far better than forcible willing, which only dissipates force needlessly. The above exercise is most helpful and greatly refreshes and strengthens the nervous system and produces a restful feeling all over the body. It is especially beneficial in cases where one is tired or feels a lack of energy.

INHIBITING PAIN .

Lying down or sitting erect, breathe rhythmically, holding the thought that you are inhaling Prana. Then when you exhale, send the Prana to the painful part to are inhaling Prana. Then when you exhale, send the Prana to the painful part to re-establish the circulation and nerve current. Then inhale more Prana for the purpose of driving out the painful condition; then exhale, holding the thought that you are driving out the pain. Alternate the two above mental commands, and with one exhalation stimulate the part and with the next drive out the pain. Keep this up for seven breaths, then rest a while. Then try it again until relief comes, which will be before long. Many pains will be found to be relieved before the seven breaths are finished. If the hand is placed over the painful part, you may get quicker results. Send the current of Prana down the arm and into the painful part.

DIRECTING THE CIRCULATION .

Lying down or sitting erect, breathe rhythmically, and with the exhalations direct the circulation to any part you wish, which may be suffering from imperfect circulation. This is effective in cases of cold feet or in cases of headache, the blood being sent downward in both cases, in the first case warming the feet, and in the latter, relieving the brain from too great pressure. In the case of headache, try the Pain Inhibiting first, then follow with sending the blood downward. You will often feel a warm feeling in the legs as the circulation moves downward. The circulation is largely under the control of the will and rhythmic breathing renders the task easier.

GENERAL SELF-HEALING .

Lying in a relaxed condition, breathe rhythmically, and command that a good supply of Prana be inhaled. With the exhalation, send the Prana to the affected part for the purpose of stimulating it. Vary this occasionally by exhaling, with the mental command that the diseased condition be forced out and disappear. Use the hands in this exercise, passing them down the body from the head to the affected part. In using the hands in healing yourself or others always hold the mental image that the Prana is flowing down the arm and through the finger tips into the body, thus reaching the affected part and healing it. Of course we can give only general directions in this book without taking up the several forms of disease in detail, but a little practice of the above exercise, varying it slightly to fit the conditions of the case, will produce wonderful results. Some Yogis follow the plan of placing both hands on the affected part, and then breathing rhythmically, holding the mental image that they are fairly pumping Prana into the diseased organ and part, stimulating it and driving out diseased conditions, as pumping into a pail of dirty water will drive out the latter and fill the bucket with fresh water. This last plan is very effective if the mental image of the pump is clearly held, the inhalation representing the lifting of the pump handle and the exhalation the actual pumping.

RECHARGING YOURSELF .

If you feel that your vital energy is at a low ebb, and that you need to store up a new supply quickly, the best plan is to place the feet close together (side by side, of course) and to lock the fingers of both hands in any way that seems the most comfortable. This closes the circuit, as it were, and prevents any escape of Prana through the extremities. Then breathe rhythmically a few times, and you will feel the effect of the recharging.

BRAIN STIMULATING .

The Yogis have found the following exercise most useful in stimulating the action of the brain for the purpose of producing clear thinking and reasoning. It has a wonderful effect in clearing the brain and nervous system, and those engaged in mental work will find it most useful to them, both in the direction of enabling them to do better work and also as a means of refreshing the mind and clearing it after arduous mental labor.

Sit in an erect posture, keeping the spinal column straight, and the eyes well to the front, letting the hands rest on the upper part of the legs. Breathe rhythmically, but instead of breathing through both nostrils as in the ordinary exercises, press the left nostril close with the thumb, and inhale through the right nostril. Then remove the thumb, and close the right nostril with the finger, and then exhale through the left nostril. Then, without changing the fingers, inhale through the left nostril, and changing fingers, exhale through the right. Then inhale through right and exhale through left, and so on, alternating nostrils as above mentioned, closing the unused nostril with the thumb or forefinger. This is one of the oldest forms of Yogi breathing, and is quite important and valuable, and is well worthy of acquirement.

THE GRAND YOGI PSYCHIC BREATH .

The Yogis have a favorite form of psychic breathing which they practice occasionally, to which has been given a Sanscrit term of which the above is a general equivalent. We have given it last, as it requires practice on the part of the student in the line of rhythmic breathing and mental imagery, which he has now acquired by means of the preceding exercises. The general principles of the

Grand Breath may be summed up in the old Hindu saying: "Blessed is the Yogi who can breathe through his bones." This exercise will fill the entire system with Prana, and the student will emerge from it with every bone, muscle, nerve, cell, tissue, organ and part energized and attuned by the Prana and the rhythm of the breath. It is a general housecleaning of the system, and he who practices it carefully will feel as if he had been given a new body, freshly created, from the crown of his head to the tips of his toes. We will let the exercise speak for itself.

(1) Lie in a relaxed position, at perfect ease.

(2) Breathe rhythmically until the rhythm is perfectly established.

(3) Then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them; then through the bones of the arms; then through the top of the skull; then through the stomach; then through the reproductive region; then as if it were traveling upward and downward along the spinal column; and then as if the breath were being inhaled and exhaled through every pore of the skin, the whole body being filled with Prana and life.

(4) Then (breathing rhythmically) send the current of Prana to the Seven Vital Centers, in turn, as follows, using the mental picture as in previous exercises: (a) To the forehead.

(b) To the back of the head.

(c) To the base of the brain.

(d) To the Solar Plexus.

(e) To the Sacral Region (lower part of the spine). (f) To the region of the navel.

(g) To the reproductive region.

Finish by sweeping the current of Prana, to and fro, from head to feet several times.

Chapter XI.
Thought-Force Healing.

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BEFORE PASSING on to the various forms of Mental Healing, proper, we must acquaint ourselves with a form of healing—and a very efficacious one too—that comes in between Pranic Healing and Mental Healing. This form of healing is known by a number of names, but we have thought it well to give it the name "Thought-force Healing", which describes it very well, for it is an application of Thought and Prana. In our "*Fourteen Lessons* " we have shown you how Thought could color the Prana, and go forth as an almost living Energy. This "Thought-force," as it is called, may be employed as a means of Healing, and in fact we have known of a number of very able practitioners who preferred it to any other form, because of its simplicity and power.

It may be used either as a separate system, or else in connection with one or more of the other systems mentioned in this book. In fact, the better Psychic Healers use parts of all methods, adapting the same to meet the several requirements of their patients, giving preference to those forms which seemed "most natural" to the healer, and the patient.

Thought-force healing is based upon the fact that the organs, parts, and even cells of the body have "mind" in them—a fact known to all occultists, and which modern science fully recognizes. This "mind" in the cells, cell-groups, nerve centres, ganglia, etc., respond to a strong thought impression from outside, particularly when the thought is heavily charged with Prana. The parts are thus reached directly, rather than through the Instinctive mind, as is the case in Mental Healing, proper. When properly applied this form of Healing produces a wonderfully quick and direct effect, and therefore it is one of the simplest and best forms of general psychic treatment. The student is advised to acquaint himself thoroughly with it.

The central theory of Thought-force healing is that the disease is a *mental* trouble—not a trouble in the central mind, but in the "mind" in the parts. The theory of the cure is that the Thought-force overcomes the rebellious "mind" in the cells and parts, and forces it to resume normal action.

In Thought-force healing, get all ideas of "matter" out of your mind. You are not using Mind against Matter, but Mind against Mind. The Will-Mind against the cell-mind. Do not forget this, for it underlies the whole system of treatment.

The healer goes after the rebellious "mind" in the parts—remember that. By producing, or rather re-establishing normal mental conditions in the parts, the diseased condition vanishes.

The Healer directs his Thought-force to the "mind" in the part, and addresses it positively, either by uttering the actual words or by speaking them mentally. He thinks, or speaks, something like this: "Now, mind, you are behaving badly—you are acting like a spoiled child—you know better, and I expect you to do better. You must, and will do better, and act right. You must bring about normal and healthy conditions. You have charge of these organs, and I expect you to do the work that the Infinite Mind gave you to do properly." This and similar thoughts will give you the idea of the treatment. Point out to the "mind" of the part, just what you expect it to do. And you will be surprised (at first) at how readily the cell-mind obeys. The rebellious mind of the parts acts like a child who is "pouty," "cross," or "out-of-sorts." It must be coaxed, scolded, led, or loved into right action, as the case seems to require—the idea of Love, of course, being behind it all, just as in the case of the child. The cell-mind is essentially an undeveloped, child-like mind, and if you keep this idea in view, you will be able to apply the treatment to the best advantage. As you will see as we proceed, the hands are used in this form of treatment, but principally for the purpose of "attracting the attention" of the mind in the cells and parts, just as we attract the attention of a man by tapping him on the shoulder, *etc.* Awaken the "attention" of the cell-mind, and you will find that your orders are listened to carefully.

There is a great difference in the quality in the mind in the several organs, just as in the case of different children. For instance the heart is very intelligent, and responds readily to commands from the central mind. The liver, on the other hand, is a stupid, dense, mental organism, and needs to be "driven" like a mule, instead of lead like a lamb. You have seen children just like this carry this idea in your mind. Now you have had the theory—let us go into the practice of Thought-force Healing.

PRACTICE .

STOMACH TROUBLES . The majority of diseases really originate in the Stomach, and the other troubles are really but resultants of the main trouble which is in the Stomach. Consequently, it is well to always begin the treatment with a Stomach treatment. Indigestion and mal-nutrition are at the bottom of nine-tenths of the various diseases. Remove the cause and the symptoms disappear.

The method of treating the mind in the Stomach is as follows: Have the patient standing erect in front of you, or else lying down on his back. Then give him several quick (but gentle) taps or pats of the hand over the Stomach, saying him several quick (but gentle) taps or pats of the hand over the Stomach, saying "Mind, wake up!" Then hold the palm of the right hand over the Stomach, saying to the latter: "Now Stomach-mind, I want you to wake up, and attend to this organ properly. You have not been doing right. You have been neglecting your work. I want you to begin functioning properly, and making the organ strong, healthy, and active. I want it to do its work properly, and you must see that it does so. You must see that it digests the food properly, and nourishes the whole body. You must relieve the congestion and inactivity, and see that the whole organ acts with life and energy, and does its work well." You need not repeat these exact words, and you may add or vary the same. The main thing is to tell the Stomach-mind just what you expect it to do, and what you look to it to bring about. You will be surprised at the intelligence displayed by the mind addressed, and how quickly it begins to act upon your instructions.

Give stomach treatments daily. The treatment should last about five to ten minutes. It usually takes from one to four weeks to get final results in cases of Dyspepsia, the difference depending upon the length of standing of the trouble, and the mental attitude of the patient, that is whether he works with you or against you.

LIVER TROUBLES . Treat the Liver in a similar manner to that given to the Stomach. The Liver, however, being a dull, stupid organ, must be spoken to *sharply* and positively—think of a stubborn donkey, and you have the idea. The liver cannot he coaxed—it must be driven like a mule. When we speak of the Liver, we mean the "Mind" of the Liver, of course. Give the Liver instructions to function properly; to secrete the proper amount of bile, and no more; to let the bile flow freely and perform its work, *etc.*

CONSTIPATION . Treat Constipation, by first treating the Liver, as above directed. Then pass the hand over the bowels, saying "Bowel-mind, wake up-attend to your duties—move naturally and easily, as you know you should do." Constipation is sometimes rendered stubborn by a tendency to contraction on the part of the *anus* (the posterior outer opening of the colon or large bowel, through which the excrement passes when one has "a movement", or "passage"). In such cases, place the hand over the part (outside of the clothing will answer) pressing the part a little to attract its attention, and saying to it "relax relax— you are causing trouble. Relax, and allow the movements to pass freely and naturally."

DIARRHEA . Diarrhea is treated similarly to Constipation, the same organs being treated, the directions being reversed, of course. The Bowel is told to "Slow down", and the Liver is told to behave itself.

KIDNEYS . The Kidneys are treated in a similar manner to the Liver. Tap them smartly with the fingers, several times, and then tell them to do their work properly, and naturally. In cases where the patient urinates too freely, instruct the kidneys and bladder to "slow down", and endeavor to reduce the urination gradually. If the patient is in the habit of getting up three times during the night, bring him down to two times, then to one time, and then to no urination at all between bedtime and morning. Treat daily, for from five to ten minutes. Continue treatments for a month in treatment for excessive urination, it is well to add *upward* passes along the region, holding the mental picture of *pushing back the flow* . These upward passes are also good to use in case of Diarrhea in addition to the regular treatment.

RHEUMATISM . Rheumatism is treated in two ways, combined. The first treatment is given to the Kidneys, the Kidney-mind being instructed to eliminate the impurities and uric acid, and discharge it from the system. The failure to do this is the main cause of Rheumatism, and it follows that a correction of the original trouble will bring about good results, and prevent a recurrence of the trouble. At the same time, the parts affected should be manipulated, and at the same time addressed and told to throw off and get rid of the uric acid, and to relax and allow contraction to be thrown off. Treat the stomach also, for much of the original trouble comes from mal-nutrition, and imperfect digestion.

HEART TROUBLES . The heart is the most intelligent of the organs—that is it has a higher grade of "mind" in it, than any organ (the brain excepted, of course). This Heart-mind will respond readily to loving instructions, and is most gentle and kind. In case the heart is palpitating or beating irregularly, place the hand gently over the part, and say kindly, "Heart-mind, quiet down—quiet, quiet, quiet, act regularly, and quietly— steady, steady, steady," *etc.* You will find that the palpitation will gradually quiet down and the heart's action will become steady and regular.

THE NERVES . Nervous troubles may be treated in this way. Commence with treating the Stomach, and Liver, and getting them to function properly. Then treat the nerves along the spinal column, giving them the appropriate instructions, to suit the requirements of the case.

EQUALIZING THE CIRCULATION , is accomplished by making long sweeping passes from the head to the feet (see Pranic Healing, for direction) at the same time saying to the "mind" of the arteries and veins: "flow freely, and equally—steadily and constantly—flow, circulate, flow."

It is well to give this treatment for Equalizing the Circulation, in nearly every form of treatment, for by doing so you will help to re-establish normal conditions, and promote the return of healthy action.

HEADACHES , are treated by first treating the Stomach, and then Equalizing the Circulation, and then giving local treatments to the Head, saying to the "mind" of the parts: "quiet down, now, easy, easy, easy, rest, rest, rest," *etc.*

FEMALE TROUBLES . These complaints are treated by first restoring proper conditions of the Stomach, so that the, patient may be properly nourished, and may thus obtain energy and strength to send to the affected parts. This must not be overlooked. Local treatment is administered as in cases of Diarrhea, bring up the hands in front of the lower part of the abdomen, and giving the command to the "mind":

"Strength, right action, health," *etc.* In case of profuse flow, add the words: "Slow down, cease flooding," *etc.* In the case of falling of the womb, etc., the command: "Firm, firm, now, firm," etc., will be found to have a wonderfully strengthening effect.

OTHER COMPLAINTS . It is not necessary to run over the list of so-called Diseases, which are after all nothing but different cases of imperfect "mind action." The treatment is similar in each case as you will have seen. Give the same general treatment, and then give your mental commands in words suited to the case. That is, tell the mind of the part what it must do. Talk to it just as you would to a child that was not doing what it should. Reason with it, and lead or drive it along, just as seems best. Use judgment and a little thought, and you will find that you will soon get the "knack" of giving just the right commands.

But, above everything else, remember that you are talking to the MIND of the part, not to dead matter. There is no dead matter about a live body—mind is in every part and cell. It is mind talking to mind, remember this, for therein lies the secret of this form of treatment.

Remember, also, that the majority of diseases arise from Stomach troubles and imperfect circulation. Restore the Stomach to normal action and the Circulation to equalize activity and functioning, and you have removed the cause of the trouble. Do not forget this for it is most important.

Talk to the mind as you would to a person—a child, and say to it just what you think will best affect it. A little practice will render you very expert in this, and you will soon begin to feel "quite well acquainted with the different forms of mind in the parts, and moreover they will soon begin to recognize that you know them, just as a horse recognizes men who are used to managing horses, although they may never have seen that particular man before. Dogs are the same way, as one will see if he will think a little bit. This form of treatment may be used on animals as well as on people, and we have heard of many remarkable cures in this way.

Now, remember, please, that the cell-mind, or part-mind does not understand the "words" you say—they have no such knowledge. But they *do* understand the thought that lies back of the words, and will respond thereto. The words only serve to help you to *form your thought clearly* . Words are but symbols of thoughts—there is one or more thoughts back of every word. Do you see now? A German may give the treatment to an Englishman, who does not understand a single word used. But the cell-mind *does* understand the thought back of the word, no matter what language is spoken. Is not this wonderful? And yet, so simple, when the key is had. It is the thought, not the word. And, yet the spoken word helps the mind to form the thought. *We think in words, remember* . We even dream in words.

Now, do not let this simple form of treatment escape your attention. It is one of the best, for it combines the qualities of several others in it. It is so simple, and easily understood, and easily applied. Do not fail to try it.

AUTO -TREATMENT .

This treatment may be administered to one's self, with the best possible effect. The Central Mind will give the command to the cell-mind or part-mind, just as in the case of treating another person. The methods used are practically the same, as those above given, In fact, one may get a good idea of the treatments by "trying them on himself."

It would be possible to write an entire book upon this subject of Auto-healing, by Thought-force, but it would be merely a "padding out" of what has been given you in this chapter. Our idea, in this book, is to give you the best information in the shortest time, and smallest space. Each chapter gives you information that is worth many times the price of the book, and for which some who have acquired a knowledge of it are charging "tuition fees," ranging from five dollars upward. Many "courses" on the market contain no more information than is given in some of these chapters. We say this not in a spirit of self-praise, but merely that you may understand that you are getting "the thing in a nutshell."

Chapter XII.
Suggestive Healing.

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SUGGESTIVE HEALING is based upon the effect of Mental Influence upon the Instinctive Mind. It holds that just as the adverse suggestion of another, or of one's self, may produce abnormal conditions of the body, through the Instinctive Mind, so may the good suggestions of another, or one's self restore normal conditions.

The effect of the mental states upon the body is well known to those who have examined into the matter, as well among physical scientists as among occultists. We cite or quote a few instances here, in order to call your attention to the facts underlying Suggestive Healing.

Prof. James, the eminent psychologist, has said: "The fact is that there is no sort of consciousness whatever, be it sensation, feeling or idea, which does not directly and of itself tend to discharge into some motor effect. The motor effect need not always be an outer stroke of behavior. It may be only an alteration of the heartbeats or breathing, or a modification in the distribution of the blood, such as blushing or turning pale; or what not. But in any case it is there in some shape when any consciousness is there; and a belief as fundamental as any in modern psychology, is the belief at last attained, that conscious processes of any sort, conscious processes merely as such, *must* pass over into motion open or concealed."

Bain says: "There have occurred many instances of death, or mental derangement, from a shock of grief, pain, or calamity; this is in accordance with the general law."

Darwin says: "In protracted grief the circulation becomes languid; the face pale; the muscles flaccid; the eyelids droop; the head hangs on the contracted chest; the lips, cheeks, and lower jaw all sink downward from their own weight. The whole expression of a man in good spirits is exactly opposite of the one suffering from sorrow."

Olston says: "If the general law of the body be that of cheer, hope, joy, love, and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, dejection, loss of confidence and all other morbid states of mind tend to the lassitude of the functions and the depletion of the organs—I feel that too much enthusiasm cannot be raised in the reader's mind upon these all important facts."

Flammarion says: "An idea, an impression, a mental commotion, while entirely internal, can produce in another direction physiological effects more or less intense, and is even capable of causing death. Examples are not wanting of persons dying suddenly in consequence of emotion. The power which imagination is capable of exercising over life has long been established. The experiment performed in the last century of a man condemned to death, who was made the subject of a study by medical men, is well known. The subject of the experiment was fastened securely to a table with strong straps, his eyes were bandaged, and he was then told that he was to be bled from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon arranged near his head in such a manner as to allow a stream of water to flow over his neck and fall with a slight sound to a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died in terror."

Maudsley says: "Emotion may undoubtedly favor, hinder, or pervert nutrition, and increase, lessen, or alter a secretion; in doing which there is reason to think that it acts, not only by dilating or contracting the vessels through the vasomotor system, as we witness in the blush of shame and the pallor of fear, but also directly on the organic elements of the parts through the nerves, which, as the latest researches seem to show, end in them sometimes by continuity of substance. To me it seems not unreasonable to suppose that the mind may stamp its tone, if not its very features, on the individual elements of the body, inspiring them with hope and energy, or inflicting them with despair and feebleness."

Darwin has told of the effect of grief upon the physical functioning, particularly upon the circulation. Homesickness is mentioned as apt to derange the proper functioning of the body. Good news will promote digestion; bad news will retard it. A disgusting sight will cause nausea.

Sir Samuel Baker says: "Any severe grief or anger is almost certain to be succeeded by fever in certain parts of Africa."

Sir B. W. Richardson says: "Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."

Sir George Paget says: "In many cases I have seen reasons for believing that cancer has its origin in prolonged anxiety."

Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this illness to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."

Numerous medical authorities report that cases of cancer especially of uterine cancer or cancer of the breast have their origin in mental anxiety. And other report cases of jaundice arising from the same cause. Other attribute anaemia to mental shock and worry.

Sir B. W. Richardson says: "Eruptions on the skin will follow excessive mental strain. In all of these and in cancer epilepsy and mania from mental causes there is a predisposition. It is remarkable how little the question of physical disease from mental influences has been studied."

Prof. Elmer Gates says: "My experiments show that irascible malevolent and depressing emotions generate in the system injurious compounds some of which are extremely poisonous; also that agreeable happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

Prof. Tuke, in his book, "The Influence of the Mind upon the Body," cites numerous cases of disease caused by fear, worry or fright, the principal ones being as follows: insanity, idiocy, paralysis of various muscles and organs, profuse perspiration, cholerine, jaundice, turning the hair grey, baldness, decay of the teeth, nervous shock followed by fatal anæmia, uterine troubles, skin diseases, erysipelas, eczema, *etc.* The same authority remarks upon the effect of fear in the spread of diseases, particularly contagious diseases. Cholera epidemics are believed to have been largely due to the fear of the people in former times.

Prof. Mosso claims that fear causes St. Vitus' dance, scurvy, epilepsy, *etc.*

Many writers have gone so far as to claim that Fear, in some form or degree was at the bottom of all physical complaints or diseases, directly or indirectly, and making allowance for over-claim, it looks as if there was much truth in the statement.

In view of the preceding, it would appear that any method of relieving or driving away Fear, would have a great effect in the curing of disease. And such is the case. Nearly all forms of Psychic Healing create a new mental atmosphere and condition in the patient. Fear is replaced by Confidence, Courage, Fearlessness, Hope, and the physical results follow. The axiom of Suggestive Therapeutics is "Thought takes form in Action," and "As a Man thinketh in his heart, so is he."

But not only may the entire system be benefitted by general suggestion, but particular organs may be strengthened, and caused to again function properly, by well directed Suggestions. The Instinctive Mind takes up the suggestions passed on to it, and they "take form in action." The very cells of the body respond to Suggestion through the Instinctive Mind. And every part, organ, nerve, and cell may be strengthened and stimulated into proper action in this way.

The practice of Suggestive Therapeutics has proven quite popular among physicians of late years, and is destined under one form or another to rapidly increase in popular favor in the future. Many physicians give what are called "masked suggestions," by which is meant Suggestions given in connection with some material remedy, the patient being told positively that the drug or treatment will do "thus and so," and the suggestion being repeated in different forms, until the mind of the patient confidently expects the stated results, and the "Thought takes form in action." No matter how the Suggestion is given—it is still Suggestion.

In the succeeding chapters we shall give special directions regarding this form of treatment, which will give one a better working knowledge than a bookfull of mere general remarks. Study them carefully.

Chapter XIII.
Practice of Suggestive Healing.

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IN OUR last chapter we showed how the Body might be affected by Mental States—how the Mind affected the physical being, through the medium of the Instinctive Mind. And, we have called your attention to the fact that just as the physical condition might be adversely affected by mental conditions, so might it be favorably affected in the same way. Health is contagious as well as Disease, and "As a man thinketh in his heart, so is he," applies as well to Right-thinking as to Wrong-thinking. And upon this theory or fact, is based the practice of Suggestive Therapeutics.

The task before the practitioner of Suggestive Therapeutics is that of restoring normal mental conditions to those who have dropped into the habit of abnormal thinking about their bodies; and also to bring about normal conditions by means of the influence of the mind over the cells and parts composing the body. As we have stated, the principal difference between the practice of Mental Healing, and Suggestive Therapeutics consists in the manner of applying the treatment. In Mental Healing, there is little or no verbal suggestions, the healing work being done along the lines of Thought-transference or Telepathy. But in Suggestive Therapeutics, the treatment is given to the mind of the patient by means of verbal suggestions or words of the healer. Of course, even in Suggestive treatment the Thought of the healer operates directly upon the mind of the patient, along the lines of Mental Healing, as well as by means of the verbal suggestion. The average Suggestionist will not admit this fact, but it is true nevertheless, and in fact it has very much to do with the cure. The verbal suggestion is often necessary in order to make the deep impression upon the minds of some patients, but the healing mental force goes along with the suggestions, whether or not the healer is conscious of it. The fact that there is a great difference in the work of several suggestionists, in spite of the fact that they are all following the same method and even using the same words, will go toward proving this idea.

Now, right here at the beginning, in order that there may be no misunderstanding, let us say that Suggestive Therapeutics, pure and simple, has no connection with Hypnotic Suggestion or Hypnotism. Of course, there are suggestionists who combine the two, but there is no use in it, and much to be urged against it. Hypnotism plays no real part in the practice of Suggestive Therapeutics. Hypnotists have found that when they obtained the hypnotic condition, they could suggest Health to their patients with effect, and they naturally supposed that hypnosis was a necessary precedent to the treatment and cure. But investigators have proven that the suggestions are just as effective when given to the patient when he is wide awake and conscious, and when there is no attempt to produce a condition of hypnosis. We urge upon our readers to divorce the idea of Hypnosis from that of Suggestive Therapeutics, in their minds. There is no real connection between them, and there are many reasons why they should not be confounded with each other.

And, now that we have formed an idea of what Suggestive Therapeutics may do, and what it is, let us turn our attention to the methods of applying the treatment.

Receptivity of the Patient . The best results in giving Suggestive treatments, are obtained when the patient is induced to manifest a receptive attitude of condition of mind. Just as when one wishes to talk earnestly to another about some matter of importance, he seeks to have his hearer in a quiet, thoughtful mood, rather than in the midst of worries, perplexities, business cares, etc., when his attention is diverted away from the subject under discussion—just so should the healer endeavor to have his patient maintain a calm, relaxed, peaceful frame of mind during the treatment.

Attention . The patient should be induced to give the healer his entire attention, as the measure of the effect of the treatment depends largely upon the degree of attention given, and obtained. Consequently, it is well to get the patient quieted down, before beginning the actual treatment. The healer may talk to him in a quiet low tone of voice, bidding the patient relax every muscle and take the tension from every nerve. He should adapt the conversation to the individual requirements of the patient, speaking only of those things calculated to promote quietness and calmness of mind, and to carefully avoid subject's likely to arouse antagonism and argument. Remember, you are not there to convert the patient to any particular belief of yours—you are to *cure* him. Let your manner and conversation be Soothing and Quieting.

Voice . The Healer should pay much attention to cultivating a good "Suggestive Voice." It is difficult to describe just what is meant by this term, but a few words of explanation may be of value. We do not mean that the Healer should endeavor to become a skilled elocutionist, but we do mean that he should be able to throw *feeling* and*earnestness* into his tone. He should endeavor to have his Thought and Desire so permeate his tone that the vibrations may be felt by the patient. His tone should be Vibrant and Strong—not necessarily loud, but possessed of that peculiar quality that we call *Strength* . The words should fairly vibrate, and penetrate into the mind of the patient. A mental state of *forgetting one's self* , and *concentrating* the whole mind on the meaning of the words used will produce the result—practice, of course, improving the gift and faculty. The tone should be "*Intense* ."

The following exercises will aid the Suggestor:

Imagine yourself as treating a patient by Suggestion. Imagine the patient as sitting in a chair in front of you, or else, reclining on a couch with you standing or sitting by his side. Then give him the suggestions applicable to his case, telling him just what result to expect to accomplish, and telling him firmly and positively that the result will be accomplished. Pick out the key-words of the suggestion—that is the strong, vibrant words that you wish to stand out in his mind during and after the treatment, and practice repeating them until you feel that they are *vibrant and intense* , with the real meaning and intent.

Take the word "strong," for instance—for it is a word that should be used frequently in suggestive treatment. Repeat the word several times, increasing the intensity and earnestness at each repetition, thus: "Strong; *Strong* ; Strong; STRONG." Practice until you can fairly *feel* the vibration of the word throughout your entire being—until the word actually *objectifies* the Thought behind it. Then take the word "well," and practice upon it in the same way. You must not repeat the words like a phonograph, or parrot, but must endeavor to feel what you are saying.

Practice this frequently, and you will begin to find that you will acquire a Vibrant Suggestive tone, that will make your words ring with intensity, and cause them to be *felt* by the patient. Let the two words, Earnestness and Intensity be ever before you in acquiring the Suggestive Voice.

The Eye . The Suggestionist should cultivate a firm, earnest gaze of the eye. Not a stare, but a firm powerful gaze. This may be acquired by gradual practice and thought. A person always gazes earnestly at a thing that holds his attention, so if you will train yourself to look with interest and attention, you will find that the proper gaze will come to you without any further special attention. We advise the cultivation of this gaze, not with the idea of any hypnotic influence, or anything of that source, but with the idea of concentrating the thought, and holding the attention of the patient. Besides this, it is calculated to create confidence in the mind of the patient who feels more or leas uncertain and who lacks confidence. And without confidence on the part of the patient, healing by any method or system is rendered more difficult, for in such cases the patient pulls against the healer instead of with him.

The Mental Attitude of the Healer . The Suggestive Healer should cultivate a

Mental Attitude of Earnestness. He should not be a trifler. He should have the best interests of the patient at heart, and in so doing his own best interests will be served.

He should act with a purpose, and not scatter his efforts and life in petty non-essentials. We do not mean to indicate that the healer should follow a life of all work and no play—quite the contrary, for we believe that Work, Play and Rest, are equal necessities to the normal man. We do mean, however, that he should see his purpose, and move accordingly.

He should be Concentrated in his work. A wandering attention and lack of concentration is fatal to good suggestive work. Not only do the suggestions fail to have the proper effect, but the patient subtly feels that something is lacking, and he does not receive the proper vibrations. Use the Will and hold the Mind down to its work.

He should have confidence in himself, and if this be lacking he should build up that confidence by a practice of Auto-suggestion or affirmation. For unless one have confidence in himself, he cannot expect others to have it. Confidence is contagious, and so is lack of it. Remember that.

Position of the Patient . The patient should be placed in an easy, comfortable position. A reclining, or Morris chair, or a couch, is the best thing to use in bringing about the easy condition of physical comfort. The patient should be taught to relax his muscles, the best way to teach same being to ask the patient to allow his hand to be "limp," and then raising it, the healer should allow it to drop of its own weight to the chair, telling the patient to allow an equally relaxed condition to prevail all over the body. Use the suggestion: "Now make yourself perfectly comfortable—easy, easy, easy—easy and comfortable—easy and comfortable," the suggestion acting not only to cause the physical ease and relaxation, but also the mental relaxation and withdrawal of tension from the nerves. The healer should either sit beside the patient on a low stool, or else stand by his side, or back of him. Use your own intuition in these matters, as there are no invariable rules necessary to be observed.

Repetition . One of the axioms of Suggestive Therapeutics is that "Suggestions gain increased force by repetition." A constant repetition of the suggestions fastens it firmly upon the mind of the patient, therefore the healer should repeat the key-word of the suggestion again and again—not so as to become monotonous—but in a different arrangement of words, remembering to bring the key-word, or principal suggestion into each new arrangement. Remember that planting a suggestion is like attacking a fort. It must be attacked from all sides, and so a repetition of the suggestion in different forms is important. In repeating the suggestion, let the key-word ring out strong and vibrant.

Surroundings . The treatment should be given, so far as is possible, amidst surroundings that do not tend to distract the patients attention from the suggestions. Endeavor to shut out all outside noises and sights, so that the sense of hearing of the patient may be focussed and concentrated upon the suggestions that are being given him or her. Pull down the blinds of the room, so as to produce a state of semidarkness or dusk. These things have a great psychological importance.

Picturing the Expected Condition . In giving the suggestions, it is important to *picture* in the mind of the patient, the *desired condition* —that is the condition that you wish to bring about. Lead him up to it by degrees, picturing each process of the expected cure, and winding up with a mental picture of him restored to health. In the General Treatment given a little later on, you will see just what we mean. We mention it here that you may understand why the picture is given. Thought takes form in action, and the mind of the patient closely following the picture, in treatment after treatment, unconsciously causes the physical to manifest the suggested thought-picture.

General Remarks . There is no special magic in the words uttered by the suggestionist, and the whole virtue of the suggestive treatment lies in the *Thought behind* the words. To the degree that this thought is taken and absorbed by the patient, is the degree of the success of the treatment. Therefore it follows that the degree of success lies in the degree of Energy and Earnestness that the healer puts into his thought, and the degree of Earnestness and Energy whereby the thought is *conveyed* by the words and otherwise from healer to patient. Of course there is a constant *mental* or telepathic transmission of the Thought, but the effect is heightened by the strong suggestive words of the healer, and the combination of the two is a powerful one.

The patient's mind should be constantly directed to *the conditions expected and hoped to be realized* , and therefore this

IMPORTANT RULE .

Never make any reference to the diseased condition during your suggestions, but always speak of the condition as you wish it to be. Lead the mind away from the present condition, and place it upon the expected condition. You thereby place an *ideal* in the mind of the patient, which he will, unconsciously, endeavor to live up to.

Do not neglect to observe the above rule, for it is most important. Make no negative suggestions or "denials," but always make positive suggestions or "affirmations." For instance, do *not* suggest: "You are not weak, etc.", but on the contrary suggest, repeatedly, "You are *Strong* ." Do you see the difference? The reason lies in the fact that by repeating the word of the thing you would deny, you really affirm its existence, and direct the mind of the patient to it.

Chapter XIV.
Suggestive Treatments.

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IN GIVING Suggestive treatments, the healer should always carry in his mind a mental picture of the conditions that he wishes to bring about. This mental picture will enable him to give the proper suggestions easily, and instinctively, besides giving the patient of the effect of the projected thought, according to the lines of Thought-transference, which last phase of the subject will be touched upon in the chapters treating upon Mental Healing.

The healer should acquaint himself with the conditions which he wishes to bring about (and which will be described in this chapter) and then proceed to suggest closely upon those lines.

It is always well to begin the first treatment by a little conversation to the patient concerning the power of the mind over the body, and the wonderful effect that mental suggestions have over the affected parts. Be careful and do not get into theory or complicated details, for remember that the patient has not advanced as far in the subject as have you, and theory and details will only confuse him. Stick to the "effects" to be produced, and content yourself with speaking of the power of mind over the bodily organs, etc., without launching long theories of the various planes of mind, *etc.* Let the patient know what you expect to do, and accomplish, and so far as possible get him to cooperate with you by forming a mental picture as you suggest to him.

You will notice that in the general treatment that we give here, we have included suggestions that give the patient an additional idea of the power of the mind. It is well to do this occasionally, in order to keep up the interest in the treatment, which is highly important, for the degree of interest is often the degree of receptivity to the treatment.

In giving treatment, do not strive to repeat the exact words of our general treatments—get the idea and give it in your own words. Your own words will mean more to you, and you will be able to enter into the spirit of the thing better than by merely repeating the words of others.

The following is a fair General Treatment:

GENERAL SUGGESTIVE TREATMENT .

After getting the patient to relax and place himself in a quiet, easy, restful position, say to him:

"Now, Mr. X (or Mrs. X, as the case maybe) you are resting easy, quiet and composed. Your body is at rest—every muscle is relaxed—every nerve is at rest. You are feeling quiet, calm, and restful, all over, from head to foot, from head to foot. Quiet, restful, and easy. Your mind is calm and composed, and you will let my healing suggestions sink deep, deep, down in your sub-conscious mind, that they may manifest health and strength for you. Like a seed that is planted in good soil, they will grow and bear good fruit of health, and strength for you."

"I shall begin by strengthening your stomach and organs of nutrition, for from those organs you obtain the nourishment which will build you up, and give you new strength. I will cause your stomach to digest the proper amount of food, and then assimilate it, and convert it into nourishment that will be carried to all parts of your body, building up and strengthening cells, parts and organs. You need perfect nourishment, and I am going to cause your organs of nutrition to give it to you.

"Your stomach is strong, strong, strong—strong and able and willing and ready to do good work for you, and to digest the food needed for your nourishment. It will begin today—right now—to manifest strength and power, so that it will digest your food and properly nourish you. You must get the proper nourishment in order to be well, and therefore we begin right here at the stomach. Your stomach is strong, strong, strong and well, and ready to begin its work. You will begin to feel this increase of strength in the stomach—you are beginning to feel it now, and you will find that day by day it will become stronger and stronger and will do its work better and better each day. Your stomach and organs of nutrition are ready to do their work properly, and will begin to send nourishment to all parts of the body—and that is what you need—that is what you need. I can send impulses to those tired organs, and giving them new strength and health and power, and you will be conscious of the improvement at once. Remember, now, nourishment, nourishment, nourishment—that is what we are after for you, and that is what we will get right now—right from the beginning.

"And I expect you to cooperate with me and try to think bright, happy and cheerful thoughts all the time, all the time. Bright, cheerful and happy thoughts will drive away the diseased conditions—will drive them away, I say. Think bright, cheerful and happy thoughts, and you will find a decided improvement in your mental and physical states. Remember, now, bright, cheerful and happy—commit the words to memory and repeat them often.

"Now, we are going to equalize your circulation. Next to nutrition, the circulation is the important thing. You will begin right now to manifest an equal circulation is the important thing. You will begin right now to manifest an equal and proper circulation all over your body, from head to foot—from head to foot. The blood will course freely and easily through your entire body—from head to foot—carrying with it nourishment and strength to every part. It will return carrying with it the waste matter of the cells, and organs, and parts, which will be burnt up in the lungs and expelled from the body, being replaced by the fresh good material in the blood. Now breathe deeply several times and burn up the waste diseased matter that the blood is carrying back with it to be burnt up by the oxygen in the lungs which you have breathed into it. You are breathing in health and strength—health and strength, I say, and you will feel better from now on. Practice deep breathing occasionally and think that you are drawing in health and strength and breathing out the old diseased conditions. For that is just what you are doing. Perfect circulation all over the body and proper breathing to assist in the good work.

"You must begin, also, to get rid of the waste products of the system by drinking the proper amount of water each day. You must increase your supply of fluids. You must have a glass of water near and you must occasionally take a sip or so from it, saying ‘I am taking this water to cleanse my system from impurities, and to bring about new, normal and healthy conditions.' Do not neglect this for it is most important. A plant needs water in order to be healthy, and so do you. So do not neglect the water.

"Your increased fluid supply will cause your bowels to move regularly every day and thus carry off the waste matter of the system. Your bowels will begin tomorrow morning to move naturally and easily, and you will soon get into a regular habit. You must assist me in this work by holding the thought occasionally that your bowels will begin to move naturally.

"Now we have begun the good work, and you must keep it up. You will begin to get nourishment from your food, by reason of the improvement in your organs of nutrition. Every part of you is being strengthened, and day by day you will note an improvement. Your circulation will be equalized and your general system will be benefited thereby. You will breathe freely, and thus strengthen the body and also burn up the old waste materials. You will get rid of the old waste matter by taking additional fluids, as I have said, and your bowels moving properly will rid your system of the poisonous debris of the system. You will be bright, cheerful and happy, strong and well.

"You are stronger all over, from head to foot—from head to foot—and every organ, cell and part is functioning properly now, and health, and strength, and energy, and vigor are coming to you—coming to you right now."

Then give specific suggestions regarding the particular parts that seem to be giving the trouble—the suggestions being modeled along the lines of what you giving the trouble—the suggestions being modeled along the lines of what you want. Suggest that the pain will leave, and that normal conditions will begin to reassert themselves.

You will find that the General Treatment given above will work a great improvement in those treated by it, irrespective of the local nature of their trouble. Their secret is that if you manage to restore proper and normal conditions of nutrition, assimilation and elimination, the rest takes care of itself. A man or woman with perfect digestion, assimilation and elimination— that is with proper nutrition and proper clearing away of the "Ashes of the System," can not help being a well person. We urge you to carefully read our book "*Hatha Yoga* ," and acquaint yourselves with the importance of these things. You may "work in" the teachings of "*Hatha Yoga* " in your suggestions and the advice thus given will be of the greatest value and importance to the patient.

Acquaint yourself with the rules of right living, as given in our book "*Hatha Yoga* ," and you will have the secret of health in your own hands. By suggesting these things to patients you will fix the ideas in their minds by suggestion, and change their habits of living from imperfect to perfect, so that when you get them well they will *stay well* . Suggestion along these lines will prove a God-send to the people you treat, if you will but fix the idea firmly in your own mind, so that you may be able to pass it on to them in the same way.

You will find that imperfect nutrition and constipation are the principal things to be overcome, no matter what is the nature of the complaint. Explain this to your patient and tell him that by suggestion you will restore the normal conditions, which you *will be* able to do.

In cases of female troubles, such as imperfect menstruation, etc., the above treatment will work wonders. Give the suggestions of regular menstruation, just as you gave the suggestion of normal action of the bowels—the principle is the same. Tell the patient to look forward to the time for the regular menstrual period, with confidence, and let her fix her mind on the date some time ahead. In a month or so regular habits will be restored in many cases.

It is not necessary for us to go into detail about the treatment of various complaints by suggestion. We have given you the master key and you can readily adapt the treatment to all kinds of troubles. Remember always, however, to insist upon proper nutrition and elimination and equalized circulation with breathing, for these things constitute an universal panacea. Read over the other forms of psychic healing mentioned in this book. You will get a little something from each of them.

Chapter XV.
Self-Suggestion.

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"As a man thinketh in his heart so is he," is an old saying the truth of which becomes more and more apparent to us each year. In the chapter in which we showed the effect of the mind on the body you will notice that the majority of the physical troubles brought about by thought-influence were brought about by the thought of the person themselves— by self-suggestion, so to speak. A man's physical health is largely a matter of his self-suggestion. If he maintains a mental attitude of health, strength and fearlessness, he manifests accordingly. And if he goes about with a mind filled with ideas and thoughts of a depressing nature his body will likewise respond.

Fear is the great cause of disease. Fear acts as a poison upon the physical system, and its effects are manifest in many directions. Remove fear and you have removed the cause of the trouble, and the symptoms will gradually disappear.

But all this we have stated elsewhere—and this book must be a book of *practice* , rather than of theory. The question is how may one treat himself, or herself, by self-suggestion.

The answer is quite simple—it is that the person may give himself just the suggestions that he would give a patient, following the advice and instructions given in the last chapter. The "I" part of you may give suggestions to that part of the mind that runs the physical organism and manages the body from cell to organ. These suggestions will be taken and acted upon if given with sufficient earnestness. Just as people may make themselves sick by improper self-suggestions, so may they restore themselves to health by the proper suggestions given in the same manner.

There is no mystery about this—it is in accordance with a well established psychological law.

The best way for you to start in a course of self-suggestion for yourself, presuming that you need the same, is to read carefully our book "*Hatha Yoga* ," which contains practical instruction and information about "Right Living." Then after having acquired this plan of right living start in to practice right thinking. Right thinking consists in maintaining the proper mental attitude of cheerfulness and fearlessness. These two things are a battery of force.

If you have imperfect health rest assured that it is caused by the violation of some natural law. You may discover what this violated natural law is by reference to "*Hatha Yoga* ," and then it becomes your duty to correct the habit and restore natural functioning by self-suggestions or right thinking.

In nine cases out of ten you will find that the root of the trouble lies in improper nutrition and imperfect elimination. You don't believe this, you say! Well, then, let us tell you your symptoms and see if they do not come out about right to fit your case.

First, you have a poor appetite and imperfect digestion— dyspepsia or indigestion. Then you are constipated, and if a woman you have scanty and irregular menstruation. Then your hands and feet are cold, denoting imperfect circulation. Then your eyesight and hearing is affected—you have ringing in the ears and cloudy vision. Your taste is affected—your smell is also poor and you are liable to have symptoms of catarrh. But your sense of feeling is not poor—it is abnormally sensitive, and you are called "nervous." You do not get a good night's sleep and you feel used up all the time. Your skin is colorless and your cheeks pale. Your lips and finger nails lack the rosy color of health. And so on.

Now does this not fit your case? Isn't it queer how we have diagnosed your complaint without having ever seen you, or known of you? But this is no miracle, we assure you—we have merely recited the symptoms arising from what may be called a typical case of mal-nutrition and imperfect elimination. And the cause of these symptoms lies in the two things named. Then the removal of the cause lies in a correction of bad habits of living and bad habits of thinking. And "*Hatha Yoga* " will give you the habits of right living, and self-suggestion will aid you in right thinking and the speedy removal of the trouble.

Treat yourself according to the lines of the General Treatment given under the head of Suggestive Treatments in the last chapter. Make the treatments vigorous—just as earnest as if you were treating somebody else instead of yourself. And you will get wonderful results.

See yourself in your "mind's eye" as you wish yourself to be. Then start in to think of yourself as being *that* , and then live as the healthy man or woman should do. Then talk up to yourself and tell your instinctive mind what you expect it to do for you—and insist upon it taking hold of the physical body and building up new cells and tissue and discarding the old worn out and diseased material. And it will obey you like a well trained assistant or helper and you will begin to manifest health and strength.

There is no special mystery about this self-suggestion. It is merely your "I" telling your instinctive mind to get to work and attend to its affairs properly. And by right living you give the instinctive mind the material with which to work and the conditions conducive to success.

We could fill page after page of this book with "Suggestions" and "Affirmations" for you to use in different complaints. But this is useless. You can make up your own suggestions and affirmations, which will answer just as well as would ours. Just speak up to the instinctive mind just as if it were another person who had charge of your body and tell it what you expect it to do. Do not hesitate about being in earnest about it—put some life into your commands. Talk to it in earnest. Say to it "Here, you instinctive mind, I want you to get down to work and manage things better for me. I am tired of this old trouble and I intend to get rid of it. I am eating nourishing food, and my stomach is strong enough to digest it properly, and I insist upon your attending to it—right away, now. I am drinking sufficient water to carry off the waste matter from the system and I insist upon your seeing that my bowels move regularly every day. I insist upon your seeing that my circulation is equalized and made normal. I am breathing properly and burning up the waste matter and properly oxygenizing the blood and you must do the rest. Get to work—get to work." Add to this any instructions that you think well and then see how the instinctive mind will "get down to business." See what we have said on this subject in the chapter on "Thought-Force Healing." Then maintain the proper mental attitude, bracing yourself with strong affirmations until you get things going right. Say to yourself "I am getting strong and well—I am manifesting health," etc., *etc.* Now we have told you how to do it—then GET TO WORK AND DO IT!

Chapter XVI.
Mental Healing.

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THE READER will see by reference to the chapter on Suggestive Healing the effect upon the physical body by incorrect thinking, and it is not deemed necessary to repeat those illustrations or examples here, nor to give additional ones. It is presumed that every reader of this book has some acquaintance with the effect of mental states upon physical functioning, so it is not necessary to take up space with further proofs of the same.

The theory and system of mental healing is based upon this knowledge of the effect of mind upon body, coupled with the idea that as the mind may produce abnormal functioning, so may the process be reversed and used to restore perfect health and correct functioning. We shall not attempt to recite the special theories of the several schools of mental healing, nor to attempt to explain the many theories regarding the question of "What is Mind?" nor the psychological theories regarding the process of the cures. The fact is that mental healing is a fact— and the thing to do is to tell how to make use of and apply it.

In our chapters on Suggestive Healing we have given information that may well be combined with these teachings regarding mental healing. In fact, suggestion and mental healing are twins—each representing one side of the same thing. The principal difference rests in the manner of applying the force behind the treatment. Suggestion depends almost altogether upon verbal suggestions, etc., while Mental Healing depends upon telepathy or thought-transmission. The best healers combine both methods when the patient is in their presence. But mental healing does not require the presence of the patient, the treatments often being given to patients many miles away by what is known as "Absent Treatment," but which is really a form of telepathy.

Telepathy, once laughed at as a superstitious fancy, is now beginning to be recognized by the scientific world, and will soon be adopted as a law. It has been known to occultists in all ages and times, among all people and it is not a "new" thing by any means, although many claim to have "discovered" it in our own times.

We give a few examples of its general acceptance among men of intelligence and prominence in our own times.

Edw. T. Bennett, late secretary of the Society of Psychical Research, says:

"The conclusion seems to be irresistible that the five senses do not exhaust the means by which knowledge may enter the mind. In other words, the investigator seems to be driven to the conclusion that thought-transference or telepathy must now be included among scientifically proven facts."

Prof. John D. Quackenbos, the eminent New York scientist, says: "The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses."

Clark Bell says: "Telepathy, as it is regarded by scientists who accept it as a fact, is some unknown sense of power of the human body, by which as a physical process communication is held between brain and brain or the human organism—some means by which the perceptions are reached in some manner analogous to the known and well defined transmission of the electric current, or the action of gravitation which we know exists. But we are as yet unable to comprehend how it acts, or to know its methods."

Prof. Wm. Crookes, the well known English scientist, says: "If we accept the theory that the brain is composed of separate elements—nerve cells—then we must presume that each of these components, like every other bit of matter, has its movements of vibration, and will, under suitable conditions, be affected; as, for instance, the nerve cells of the retina by vibration in the ether. If another neuron, situated not far away, should acquire the same movement of vibration, there seems to be no good reason why they should not materially affect each other through the ether."

Dr. Sheldon Leavitt says: "There is no disputing the fact that those who have given the subject of telepathy attentive thought and patient investigation have become convinced of its truth and practicability. My own experience has given me unwavering convictions. I know that in some way thought can be transmitted from one conscious mind to another; and I have good reason to believe that it can be transmitted still more forcibly and fully to the unconscious mind of the recipient."

Camille Flammarion, the French astronomer, says: "We sum up, therefore, our preceding observations by the conclusion that one mind can act upon another at a distance without the habitual medium of words, or any other visible means of communication. It appears to us altogether unreasonable to reject this conclusion if we accept the facts. There is nothing unscientific, nothing romantic in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius." Again the same authority says: "There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place on a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity. But these are only comparisons."

Page after page could be filled with like expressions of belief in thought-transmission, on the part of the thinking public, but the same is not deemed necessary. Those who wish further information on this subject are referred to the published reports of the English Society for Psychical Research, which may be found in the principal libraries of the country.

It is by means of this fact of telepathy that the "absent healing" of the Mental Scientists and others are performed when they are not occasioned by direct verbal suggestion, which factor must not be overlooked.

The principle of mental healing lies in the fact that the central mind controls the bodily functions—or the mind manifesting through the organs, cells and parts of the body. The latter respond to the mental states of the central mind and anything affecting the latter naturally affects the former. The healer endeavors to establish in the central mind of the patient a normal condition of mental attitude. This normal mental attitude is one in which the individual recognizes his mastery of the body, and of his entire system. This mental attitude when once acquired will prevent disease and will restore health when disease has once set in. Its healing power depends upon the degree of realization of the supremacy of mind manifested by the person.

Now this realization is imperfect in the average sick person who has allowed himself to sink gradually down to the lower planes of the mind and has allowed his realization to become impaired from some one or more of various causes. Here is where the healer comes into use and service. He has kept his mind positive and keen, and has trained himself in the science of thought-transmission. Therefore when called upon to treat a patient he raises his "vibrations" until they reach the proper stage, when he transmits them to the mind of the patient, the result being that the vibrations are reproduced there, and the consequence is that the mind of the patient reacts upon the mind principle animating the parts, organs and cells—the instinctive mind, in fact, and gradually reestablishes normal conditions.

The various schools of mental healing have a variety of theories to account for their healing, but we think that the above will be found to cover all the general ideas and theories—and in fact, to account for what happens, irrespective of metaphysical theories, and in spite of some of them. There is a natural law underlying all these forms of healing and it is folly to attempt to befog the facts with a mass of metaphysical theorizing. The fact is that all the schools make cures, and perform healing, in spite of their conflicting theories. Does not this prove that they are all using the same force and power, in spite of their theories? We shall not attempt to take up these various theories in detail, but shall at once proceed to the "proof of the pudding" by giving you in the next chapter a plain system of Practice of Mental Healing, which will enable any of you to perform the healing work accomplished by the various schools.

Chapter XVII.
Mental Healing Methods.

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THE STUDENT is advised to acquaint himself thoroughly with what we have written on the questions of thought-force treatments, suggestive treatments, metaphysical treatments, etc., in order to get a full *general idea* of what is required to be held in the mind of the healer in giving treatments. He may take such parts of each as appeal to him, leaving the others for those to whom they appeal. Let the intuition decide this matter for each of you—it will act for your best interests and success in healing.

In giving mental healing treatments, the mind of the healer must be able to picture the desired conditions in the patient—that is to mentally *see* the patient as healed, and the parts, organs and cells functioning normally. In short, in the degree that the healer is able to mentally visualize the normal conditions, so will be the degree of success in mental healing. Dismiss all doubt from your mind, and train your mind to see the desired condition just as if it were actually before you, exposed to your physical gaze. Train yourself in this from day to day and you will be surprised to see how rapidly you advance until you attain the sense of power and healing that will sweep over you like a wave.

So far as transmitting the thought is concerned, that requires no strenuous effort on the part of the healer. The main difficulty lies in the ability to form the mental image, just described— that once formed the thought is easily transmitted by *merely thinking of it as occurring* .

This last may seem strange to many of you who have understood, or have been taught, that great concentration and effort were needed in order to project a thought. This teaching is incorrect, the truth being that the concentration is needed only for the purpose of producing a clear cut mental image—clear visualizing—and that once accomplished the transmission or projection is accomplished by a mere act of desire or will, in other words, *in thinking of it as occurring* . Some healers and adepts in thought transmission have found it of advantage to them in their work to *imagine* that they could see the thought *actually leave* their brain; *actually travel* through space; and *actually be received* by the mind of the patient. This plan certainly will aid the mind in holding firm to the mental image until it takes effect.

In treating a patient who is present you should first tell him to quiet and calm himself—in short, you should endeavor to get him to go into the Silence as much as possible. We do not mean by this that he should go to sleep, or slumber, but merely that he should calm his mind, and withdraw his thoughts from the things and scenes of the outer life, so far as is possible. In order to aid in bringing about this effect, you should endeavor to have the room made quiet and still, and should also avoid bright lights which are apt to distract the attention.

The proper condition once established you should sit quietly until you feel that your own mental state is right for the treatment—that your vibrations are raised to the proper degree (your own feelings must decide this for you), then you may begin the treatment proper. From a mental image of the patient restored to health—form a mental ideal of the proper conditions and then "think" of that condition transferred to the mind of the patient—a transferal of the mental photograph as it were. You may use words in forming the mental conditions you wish—silently, of course. The main thing is to form the mental picture of the ideal condition that you wish to bring about. Remember this always. Try to mentally visualize your patient as restored to perfect health and endeavor to hold that picture constantly before the mind during the treatment.

It may be well to supplement the treatment by words of advice and encouragement for the patient, and a little instruction in the power of his own mind in the direction of co-operation with your thought.

In "absent treatment, or distant healing," as it is called, the healer should proceed in exactly the same way as if the patient were present. He should imagine that the patient is right in the room before him and then he should address the treatment just as if he were addressing it to the patient in person. The thoughts should be "seen" mentally to leave, travel and reach the patient. Many healers in giving absent treatment speak mentally to the patient (as if he were present) telling him the things that should be told him, just as if he were present in person to hear them. This "distant talk" may consist merely of suggestions of health, strength and restored vitality, or, on the other hand, of "statements" of truth and being, such as are used by the metaphysical healers. It should be unnecessary to add that the healing thought of Love is a most powerful aid to the restoration of Health. Let your thought of Love sweep through the mind of the patient, driving out all adverse and negative thoughts that have been lodging there.

In giving absent treatments it will be helpful if the patient will place himself in a quiet, receptive attitude during the time of treatment, this result being accomplished by yourself and the patient agreeing upon the hour or time of treatment. However, this is not imperative or absolutely essential, as many healers do not treat their patients at any particular time, but give the treatment when the conditions seem best to them.

Now, any attempt to give fuller and more detailed instructions in the matter of giving this form of treatment would be useless, and mere repetition. We have given you in a few words the master key to the treatment—the very essence of the teachings. If you will impress these instructions upon your mind, in connection with what we have given you under the head of Suggestive Treatments, Thought-Force Treatments and Absent Pranic Treatments, you will be able to give most powerful and effective mental treatments. We might make a book out of this one phase of the subject alone, by merely padding out the subject and repeating what we have already told you in other parts of the book. But this is unnecessary and foreign to the purpose of this book, which aims to be a simple, plain, concise teacher of the methods of psychic healing in its various forms.

The book must be read, studied and considered as a whole, for the instructions given in one method have a bearing upon those given under another head. To give full detailed instructions under each head would make three or four books instead of one. So kindly remember that you should acquaint yourselves with all of the methods given in order to obtain the full benefit of the instructions imparted.

Chapter XVIII.
Metaphysical Healing.

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THE TERM which is used as a title for this chapter is a much abused one, and is employed by different people to describe nearly all the forms of healing mentioned in this book.

Of course, everyone using any form of psychic healing has a certain right to call his healing "Metaphysical," for the word metaphysical means "beyond the physical," but the generally accepted sense of the term "Metaphysics" means "The Science of Being." And according to the strict interpretation of the term metaphysical healing should be applied only to that form of healing arising only from the actual realization on the part of the patient of the reality behind appearances—of real being— of the real self of the universe. To one who is able to unfold into an actual realization of that-which-is, there is at his disposal a wonderful healing power, both for himself and others, if he knows how to apply the same. But this knowledge is not always evidenced by those who unfold into the higher consciousness, and, in fact, there is a decided tendency on the part of some of these people to neglect the physical altogether as unworthy of thought, the attention being turned entirely upon the higher planes of being. This position is wrong, for the physical plays a needed part in the unfoldment of the Ego, and to neglect it is to run contrary to the law of life.

The actual process of this form of metaphysical healing may be spoken of as a control of the lower by the power coming from the higher consciousness. The higher consciousness so manifests its power that it controls the lower. But, after all, it would appear that the real cause of the cure actually is found in the fact that the mind, being occupied in a contemplation of its higher planes of manifestation, ceases to concern itself with the workings of the lower planes, and consequently the latter operates according to the well established laws of the universe without interference, and without the constant injection of negative thought which produces abnormal conditions in so many people.

A realization of the higher nature and being of one, has a tendency to uplift one above the thoughts of fear and worry, which act as poisons and cause disease in so many people. And, the interference of fear thought being removed nature (or what stands behind the word) operates freely and without hindrance.

We shall describe higher phases of metaphysical healing in the next two chapters, under the term "Spiritual Healing," which we consider more appropriate.

In this chapter we refer principally to the forms of healing used by some of the metaphysical healers who confine their healing process to teaching the patient certain metaphysical systems, containing a greater or lesser degree of truth.

But, even in these last mentioned forms of treatment, you will see that unconsciously the healer must be calling into effect the power of mental healing or suggestion, or both. The "treatment" that always follows the metaphysical talk, must call into operation mental healing, or suggestion, although the healer may not know it, and may indignantly repudiate this fact, and state that the treatment given is "something entirely different" But, nevertheless, the student of psychic healing may readily recognize mental healing and suggestion under the many disguises draped around it. The best proof of the fact that there is a common principle operated, may be found in the fact that the different schools of metaphysical healing, so-called, work cures, in about the same proportion in spite of their various theories and creeds. Of course they all have a common ground of agreement in their belief in the One Life and Spirit, but they vehemently oppose each others claims, and call each other "victims of error," and other pleasant names—but still all go on making cures, and doing good healing work, nevertheless. Christian Science, and Anti-Christian Science schools and cults, seem to do equally good healing work. All this would seem to indicate that some *one* healing force is used by all, and that no sect has any monopoly of it.

The Power of the One Life is Always There—always ready and willing to be used by those who demand and use it, irrespective of the particular beliefs and theories or creeds of those using it. Like the sunshine and the rain it falls upon all alike, who expose themselves to its power, or who attract it to them. It is All for All. The petty theories and differences of the cults are most amusing when one considers the Infinite One. What children in spiritual knowledge even the best of us are—each claiming that he has the only truth, and the whole truth, and that all the others are in "error." The truth seems to be that all have the Truth, or portions of it fitting into their understandings. And that none have ALL the Truth.

The Love and Power of the Infinite is equally the right of the individual seeker after the Truth, as of the cult or sect that claims to be the mouthpiece of the All. Creeds are born, rise, fall and die—cults and sects and schools pursue the same Path. All is birth, growth and death—relatively, of course—all obey the Law, which may be called Evolution. Ages, people, races, lands, schools, cults, creeds, sects, leaders, may come and go— *must* come and go—but the Law ever remains, unchangeable, unerring, unvarying, deathless, endless. Over all the Law reigns— all do its bidding. None are its sole agents and mouthpieces— and yet All are its agents and mouthpieces. It uses all—and yet is used by All. When this mystery is understood, then there is peace.

It is useless to attempt to teach Metaphysical Healing to those who do not at least partially understand the higher teaching. To those who wish to know more regarding these teachings, we would recommend the "*Advanced Course in Yogi Philosophy* ," published by the same people who publish this little book.

To those who understand and who wish to heal themselves and others by this method, we would say that the only rule is this:

Go into the Silence and meditate upon the Real Self. When the Realization comes, then give the healing treatment to yourself or others in some appropriate words, conveying the thought so far as may be (it is impossible to convey it fully in words). The following form will answer if you cannot frame one yourself:

TREATMENT .

"Oh, Spirit—the One, Birthless, Deathless—Omniscient, Omnipresent, Omnipotent—in whose Ocean of Life I am a drop—let me feel thy Presence and Power. Let me realize even more fully what Thou art, and what I am in Thee. Let the consciousness of Thy Reality, and My Reality in Spirit, permeate my being, and descend upon all the planes of my mind. Let the Power of Spirit manifest through my mind permeating the body of this other Self that I am desirous of healing (or "this body that I call mine own") bringing to it Health, and Strength, and Life, that it may be rendered a more fitting Temple of the Spirit—a more perfect instrument of Expression for the One Life that flows through it. Raise up this body from the gross vibrations of the lower planes, to the higher vibrations of the Spiritual Mind, through which we know Thee. Give this body, through the Mind that animates it, that Peace, Strength, and Life, that is its by virtue of its being. Do Thou, the All-Life, flow in thy essence through this the Part, re-vivifying and enlivening it. This do I claim, O, All-Spirit, by virtue of my eternal Birthright from Thee. And by reason of Thy promise and inner knowledge given to me, I now demand it of Thee."

In place of this, or in connection with this, you may use any of the many "Statements of Being" that the various "Science" bodies use—for they are all good. But remember this always—there is no magic in mere words—and no cult has any proprietary right to any special words. The words are free to you, and to all—and the virtue thereof lies in the thought and realization back of the words. Words come, go and change, but Thought and Realization which express them is Eternal.

Read the next two chapters in connection with this one.

Chapter XIX.
Spiritual Healing.

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THIS IS the highest form of healing, and is much rarer and less common than is generally believed to be the case. Many healers doing very good work along the lines of Mental Healing, believe, and teach, that their work is done along Spiritual lines. But in this they are mistaken. True Spiritual Healing is not "done" by anyone. In such cases the healer becomes an instrument or channel through which flows the Spiritual Healing Force of the Universe. That is, the healer is able to open up his Spiritual Mind as a channel for the inflow of the Spiritual force of the Universe, which passes through the Healer into the Spiritual Mind of the patient, and there sets up vibrations of such intensity and strength that it invigorates the lower Mental Principles, and finally the organs and parts themselves, restoring them to normal condition. Spiritual cures are often practically *instantaneous* , although it does not necessarily follow that they must always be so.

The Spiritual Healer allowing the Spiritual Healing Force to flow through him to the patient, causes the latter to be literally "bathed in a flow of Spirit," as we have heard it expressed.

In order to understand this form of treatment, intelligently, the reader must acquaint himself with the Yogi teachings regarding the several Mental Principles, which teaching he will find in the "*Fourteen Lessons in Yogi Philosophy* ," published by the same publishers as this book. We do not care to repeat here what we have said on this subject, although it may be well to say a few words regarding the Spiritual Mind, that this form of treatment may be better understood.

The Spiritual Mind of man is that principle of mind that is above and higher than the two lower mental principles known as Instinctive Mind and Intellect, respectively. Spiritual Mind is *above* the plane of Intellect, just as the Instinctive Mind is *below* the plane of Intellect. The Spiritual Mind has not as yet developed or unfolded into consciousness in the average man, although some of the more advanced of the race—those who have gone ahead of their brothers on The Path—have unfolded the Spiritual Mind into consciousness, or, rather, have moved the centre of consciousness into the region of the Spiritual Mind. This higher

Mental Principle is what we try to express when we say the "Something Within" that seems to exert a protecting influence over us, and which sends us words of caution or advice in moments of need.

All that the race has received in the way of noble, elevating, higher thoughts have come from this region of the mind. The Spiritual Mind projects fragments of truth into the lower Mental Principals. All that has come to the race, in its evolution, that has tended toward nobility, true religious feeling, kindness, humanity, justice, unselfish love, mercy, sympathy, etc., has come to it through the slowly unfolding Spiritual Mind. As the unfoldment goes on, man's idea of Justice increases, and he has more compassion. His feeling of Human Brotherhood increases—his idea of love grows, and he increases in all the qualities which men of all creeds pronounce "good."

The Spiritual Mind is the source of the "inspiration" which certain poets, painters, sculptors, writers, preachers, orators, and others have received in all times, and which they receive to-day. This is the source from which the seer obtains his vision—the prophet his foresight. Many have concentrated themselves upon high ideals in their work, and have received rare knowledge from this source, which they have attributed to beings from another world—from angels, from spirits, from God himself—but all came from within—it was their Higher Self speaking to them. This does not mean that man *never* receives communications from the other sources just named— far from this, for we know that the latter is often evidenced and experienced. But we do mean that man receives far more messages from the Higher Self than he does from the other sources, and that man is prone to mistake the one for the other. We cannot discuss this matter at length, in this place, for it is foreign to the subject which we are handling at the present time.

Man, by the development of his Spiritual consciousness, may bring himself into a high relationship and contact with this higher part of his nature, and may thus become possessed of knowledge beyond the power of the Intellect to furnish. Certain high powers are also open to a man in this way, but he must beware against using them for any purpose other than the good of his fellow-men, for such prostitution of spiritual powers brings a terrible result in its train. Such is the Law.

And, while it is true that the fullest degree of Spiritual Healing is not open to the average person, still it is likewise true that the healer who is possessed of a degree of Spiritual Unfoldment may avail himself of a certain degree of Spiritual power in treating his fellow-men. In fact, the best healers, consciously or unconsciously, make use of this force in this way. And they are right in so doing—it is a proper use of the power. Spiritual Healing may be used in connection with the other forms of healing described and explained in this book, to good advantage, and without interfering with the other treatments. In fact, all conscientious healers should endeavor to give the patients the benefit of this form of treatment in connection with the regular treatments. The Spiritual always working for Good, cannot be mis-applied or prostituted in cases of relief to suffering humanity, so the healer need never fear that in so acting he is dragging down the Spiritual to the material level. For the Spiritual permeates everything, and if it may be used to "bring up" those on a lower plane, it is well used.

In the next chapter we shall endeavor to give the student a few explanations and some information regarding the practice of Spiritual Healing, although, as will readily be seen, it is almost impossible to tell one how to *do* something, that consists in *letting* rather than doing. And we must ask the student to approach this part of the subject with a feeling of sufficient respect, for in Spiritual Healing, one is calling into operation Forces and Power of an entirely different order from those with which man is acquainted in this everyday life. The Spiritual Healer is allowing himself to be used as a channel for the transmission of that force from the great Ocean of Spirit to the Spiritual Mind of the patient, and he should endeavor to make himself a worthy instrument of that Power and Spirit.

Chapter XX.
Practice of Spiritual Healing.

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THE SPIRITUAL Healer should approach his treatments with respect and appreciation of the mighty Power which he desires to have flow through him for the aid and relief of the patient. He should first quiet his body and mind, and so far as possible relieve his nerves and muscles from strain and contraction, and free his mind from worries and cares and thoughts of the material life. He should endeavor to bring to himself that condition of peaceful, quiet, calm that belongs by right to him or her who realizes the meaning of the terms "Spiritual Mind" and "Spirit." He should endeavor to pass into that mental state in which he feels the nearness of the Ocean of Spirit, of which his Real Self is a drop. He should endeavor to feel "In Tune with the Infinite."

We cannot very well describe in words just what this condition is like. It must be felt to be understood. But we feel that those who are attracted to this book—or who have attracted it to themselves—will have sufficient realization of what we mean, to enable them to cultivate it still further.

The healer may either place his hands upon the patient or otherwise, just as he sees fit. Some Spiritual Healers do not touch the patient, while others feel, instinctively, that they should do so. Be governed by your own intuition in this matter. There seems to be a certain something about the touch of a person through whom the Spirit is flowing, that carries with it a certain undefinable healing power. Remember that Jesus and his apostles healed by Spiritual Power, usually through the "laying on of the hands." So do not hesitate to place your hands upon the patient, if you feel moved to do so. In giving the treatment, cast off all responsibility or feeling that *You* are giving the treatment, and keep the idea constantly before you that you are but the channel for the inflow of the Spirit Power. The moment you begin to think that *You* are doing the work, just that moment do you begin to obstruct the source of the Power, and to shut it off. Many good Spiritual Healers have destroyed the efficiency of their work in this way, and by their growing egotism and sense of self-importance have lost entirely the great power that they have had in the beginning, before they were spoiled by success and plaudits of the crowd. We have known several striking instances of this in our own experience, and the readers may know of other cases which they will now understand more fully. Beware of this fatal error in Spiritual Healing. *You* do not heal—but Spirit does. Remember this always.

The best way to make yourself a proper channel for the inflow of the Spiritual Healing Power, is to fix in the mind the thought that you are a "channel" through which the healing power flows, and endeavor to mentally "see" or "feel" the inflow and outpouring of Spirit during the entire treatment. The treatment should not last very long—the intuition of the Healer being the best guide. Very often, after practicing this form of healing for a time, such proficiency is acquired that both the healer and the patient can actually "feel" the inflow of Spirit during the treatment. In such cases rest assured that the best conditions have been acquired or found.

Both the healer and the patient should be in the proper state of mind during Spiritual treatment, for in this way the minds of both are rendered proper instruments or channels for the inflow of Spirit. To acquire this mutual mental condition, it is well for the healer to read to the patient a few lines or paragraphs from some writer upon spiritual subjects—being sure to select some writing harmonious to the patient. By this means the minds of both healer and patient are cleared of the more material thoughts, and placed in the best conditions for the treatment.

In these treatments it is not necessary or desirable for the healer to "hold the thought" of the particular form of cure as in the case of Mental Healing. Spirit permeates the organism of the patient, through his or her Spiritual Mind, and tends to render it "whole" or "perfect" all over, without reference to parts or organs. The patient is bathed in a flow of Spirit, and every cell-mind recognizes its presence and is stimulated thereby.

This is all that we can say to you regarding Spiritual treatments. The rest you will discover as you progress in the work. Do not be afraid to try this form of treatment—provided you do it in the right spirit. And you will find that you will become a greater and greater instrument for the expression of the Spirit Healing Power, as time goes on, and your work will grow better and better.

To those who prefer the other forms of treatment mentioned in this book, or who find it advisable to follow the other forms, because of the desires or conditions of their patient, we suggest that they give at least a moment or two of Spiritual treatment, at the close of the other treatment. The patient may, or may not, be told of this—just as the healer thinks best. There is no trace of deception here, for Spirit belongs to all—and all is subservient to Spirit—so that if the healer thinks it well to make use of its Power, without telling the patient, he is justified in doing so. Some patients may be prejudiced against anything bearing the name "Spiritual," because they associate it with "disembodied spirits," "spiritualism," etc., *etc.* So it would be folly to use the word "spiritual" in talking to these persons. And others may think that anything "spiritual" savors of "religious" things, and that therefore Spiritual Healing might be something contrary to their religious beliefs, *etc.* Of course, both of these ideas are based upon misapprehension, and it would be useless to attempt to explain the matter to such people. And in these cases the better way to give the other treatments, using the terms of that particular treatment, and then give the patient the advantage of the Spiritual treatment as well, without saying anything about it. The patient's ignorance should not prevent him from receiving the best that the healer can give him. In this advise, of course, we do not hold that deception should be used, or untruth indulged in, but merely wish to remind the healer that it is useless and foolish to arouse antagonism by the ill-advised use of names and terms which happen to be misunderstood, or but half understood by certain patients, whose prejudices and bigotry might interfere with the good that you wish to do them.

Chapter XXI.
Concluding Advice.

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NOW THAT we have acquainted the reader with the theory and practice of the various forms of Psychic Healing, we wish to say a few words to him regarding the practice of the healing power that has been described.

In the first place, do not make the mistake of becoming bigoted, and narrow in your views of healing. Do not follow the example of so many of the practitioners of drug healing, and revile and abuse those who may differ from you. Be broad— be generous—be liberal. Give each man the same liberty of opinion that you demand for yourself. Do not force your views upon others, but always be willing to answer a courteous and earnest inquiry for information.

Do not start in to abuse the drug practitioners. This is not right from any point of view, and as a mere matter of policy is unwise. Make your own work so good that people will seek you on that account, and do not try to build up a practice upon the abuse of others. There are many drug practitioners who are splendid men, and who, at the bottom of their hearts are in full sympathy with the finer forms of healing, but who are not able to express themselves fully, owing to popular prejudice and the fear of getting into trouble with the medical boards. Such men give drugs because they have to do so, and at the same time manage to "work in" psychic healing without the knowledge of the patient, which fact accounts for the success of many a quiet physician. As for those abusive members of the medical fraternity, who go about reviling the mental or spiritual healer— why, just let them alone. They will reap their own harvest of hate and abuse, and so do not commit the folly of entering into their whirlpool. Practice "passive resistance" toward them, and you will find it far more efficacious than the "active resistance" of the world about you. This is a truth known to all students of occultism, and is one of the most "practical" bits of advice known to man.

Do not neglect the attention to the natural laws of the body, as mentioned in an early chapter. See that the patient acts in accord with these natural laws of his being, and you will be thereby enabled to get much better results, in a much shorter time. Proper nutrition, and proper elimination must be had before any system of healing is effective. And no matter if the patient were cured instantaneously by the most powerful form of psychic healing, still, if he were to continue to neglect the primary physical laws of his being he would sooner or later get back to his old diseased condition. This is a fact that many psychic healers ignore or refuse to accept, but rest assured that it is absolute truth, and that it will be found to be fully operative at all times, and in all cases. Common sense will show the correctness of this view of the matter. Don't be like an ostrich, and hide your head so that you will not see the truth regarding the physical laws. Do not let metaphysics make you refuse to recognize physics. This is as absurd a position as is that of the physician who refuses to see the great truths of metaphysics.

Be full of the spirit of Love and Kindness for your patients, but do not allow a false sympathy to cause you to take on their conditions, or to let them drain your vitality from you. Refuse to allow this, and do not let yourself become "passive" to the patient, or to exhibit a "negative" condition to him. Keep "positive" and "active" in your relations to him, else you may discover the effects of the "vampirism" of some sick people, who like nothing better than to drain the vitality of the healer, that they may be benefited or strengthened. Give them the benefit of your knowledge and skill, but do not allow them to absorb your life and vitality—for that does not belong to them. So, therefore, do not "let go" of yourself in the direction of "feeling" their condition too strongly—beware of a certain kind of Sympathy—or rather, of something miscalled Sympathy.

The nearer you are in consciousness to the Source of all Power, the greater will be your healing power. Remember always that back of all the Power of the Universe is that Infinite Power, which is the source of all Power and Energy. Remember that you are as a particle of this one Infinite Life, and that all that is Real about you is so because of your relationship with that Infinite Being. Try to realize this fully, and you will find that with the recognition will come a strength and power far surpassing anything that you have before known, or acquired by any other means. This is the source of all real power, and it is open to him or her who seeks it.

The following Affirmation or Mantram may be found useful, if repeated before giving a treatment:

AFFIRMATION OR MANTRAM .

Oh, thou Great Infinite Power—Thou Great Flame of Life, of which I am but a spark—I open myself to thy Healing Power, that it may flow through me to strengthen, build-up, and make whole, this brother (or sister) in Life. Let thy Power flow through me to the end that he (or she) may receive thy vivifying Energy and Strength and Life, and be able to manifest the same as Health, *Strength, and Vigor. Make me a worthy channel for thy Power, and use me for Good.*

Peace be with thee, in thy Healing Work.

Raja Yoga or Mental Development (A Series of Lessons in Raja Yoga)

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THE FIRST LESSON.

THE "I."

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In India, the Candidates for Initiation into the science of "Raja Yoga," when they apply to the Yogi Masters for instruction, are given a series of lessons designed to enlighten them regarding the nature of the Real Self, and to instruct them in the secret knowledge whereby they may develop the consciousness and realization of the real "I" within them. They are shown how they may cast aside the erroneous or imperfect knowledge regarding their real identity.

Until the Candidate masters this instruction, or at least until the truth becomes fixed in his consciousness, further instruction is denied him, for it is held that until he has awakened to a conscious realization of his Actual Identity, he is not able to understand the source of his power, and, moreover, is not able to *feel* within him the power of the Will, which power underlies the entire teachings of "Raja Yoga."

The Yogi Masters are hot satisfied if the Candidate forms merely a clear intellectual conception of this Actual Identity, but they insist that he must *feel* the truth of the same—must become *aware* of the Real Self—must enter into a consciousness in which the realization becomes a part of his everyday self—in which the realizing consciousness becomes the prevailing idea in his mind, around which his entire thoughts and actions revolve.

To some Candidates, this realization comes like a lightning flash the moment the attention is directed toward it, while in other cases the Candidates find it necessary to follow a rigorous course of training before they acquire the realization in consciousness.

The Yogi Masters teach that there are two degrees of this awakening consciousness of the Real Self. The first, which they call "the Consciousness of the 'I'," is the full consciousness of *real* existence that comes to the Candidate, and which causes him to *know* that he is a real entity having a life not depending upon the body—life that will go on in spite of the destruction of the body—*real* life, in fact. The second degree, which they call "the Consciousness of the 'I AM'," is the consciousness of one's identity with the Universal Life, and his relationship to, and "in-touchness" with all life, expressed and unexpressed. These two degrees of consciousness come in time to all who seek "The Path." To some it comes suddenly; to others it dawns gradually; to many it comes assisted by the exercises and practical work of "Raja Yoga."

The first lesson of the Yogi Masters to the Candidates, leading up to the first degree, above mentioned, is as follows: That the Supreme Intelligence of the Universe—the Absolute—has manifested the being that we call Man—the highest manifestation on this planet. The Absolute has manifested an infinitude of forms of life in the Universe, including distant worlds, suns, planets, etc., many of these forms being unknown to us on this planet, and being impossible of conception by the mind of the ordinary man. But these lessons have nothing to do with that part of the philosophy which deals with these myriad forms of life, for our time will be taken up with the unfoldment in the mind of man of his true nature and power. Before man attempts to solve the secrets of the Universe without, he should master the Universe within—the Kingdom of the Self. When he has accomplished this, then he may, and should, go forth to gain the outer knowledge as a Master demanding its secrets, rather than as a slave begging for the crumbs from the table of knowledge. The first knowledge for the Candidate is the knowledge of the Self.

Man, the highest manifestation of the Absolute, as far as this planet is concerned, is a wonderfully organized being—although the average man understands but little of his real nature. He comprises within his physical, mental and spiritual make-up both the highest and the lowest, as we have shown in our previous lessons (the "Fourteen Lessons" and the "Advanced Course"). In his bones he manifests almost in the form of mineral life, in fact, in his bones, body and blood mineral substances actually exist. The physical life of the body resembles the life of the plant. Many of the physical desires and emotions are akin to those of the lower animals, and in the undeveloped man these desires and emotions predominate and overpower the higher nature, which latter is scarcely in evidence. Then Man has a set of mental characteristics that are his own, and which are not possessed by the lower animals (See "Fourteen Lessons"). And in addition to the mental faculties common to all men, or rather, that are in evidence in a greater or lesser degree among all men, there are still higher faculties latent within Man, which when manifested and expressed render Man more than ordinary Man. The unfoldment of these latent faculties is possible to all who have reached the proper stage of development, and the desire and hunger of the student for this instruction is caused by the pressure of these unfolding latent faculties, crying to be born into consciousness. Then there is that wonderful thing, the Will, which is but faintly understood by those ignorant of the Yogi Philosophy—the Power of the Ego—its birthright from the Absolute.

But while these mental and physical things *belong* to Man, they are *not* the

Man himself. Before the Man is able to master, control, and direct the things belonging to him—his tools and instruments—he must awaken to a realization of Himself. He must be able to distinguish between the "I" and the "Not I." And this is the first task before the Candidate.

That which is the Real Self of Man is the Divine Spark sent forth from the Sacred Flame. It is the Child of the Divine Parent. It is Immortal—Eternal—Indestructible—Invincible. It possesses within itself Power, Wisdom, and Reality. But like the infant that contains within itself the sometime Man, the mind of Man is unaware of its latent and potential qualities, and does not know itself. As it awakens and unfolds into the knowledge of its real nature, it manifests its qualities, and realizes what the Absolute has given it. When the Real Self begins to awaken, it sets aside from itself those things which are but appendages to it, but which it, in its half-waking state, had regarded as its Self. Setting aside first this, and then that, it finally discards all of the "Not I," leaving the Real Self free and delivered from its bondage to its appendages. Then it returns to the discarded appendages, and makes use of them.

In considering the question: "What is the Real Self?" let us first stop to examine what man usually means when he says "I."

The lower animals do not possess this "I" sense. They are conscious of the outer world; of their own desires and animal cravings and feelings. But their consciousness has not reached the Self-conscious stage. They are not able to think of themselves as separate entities, and to reflect upon their thoughts. They are not possessed of a consciousness of the Divine Spark—the Ego—the Real Self. The Divine Spark is hidden in the lower forms of life—even in the lower forms of human life—by many sheaths that shut out its light. But, nevertheless, it is there, always. It sleeps within the mind of the savage—then, as he unfolds, it begins to throw out its light. In you, the Candidate, it is fighting hard to have its beams pierce through the material coverings When the Real Self begins to arouse itself from its sleep, its dreams vanish from it, and it begins to see the world as it is, and to recognize itself in Reality and not as the distorted thing of its dreams.

The savage and barbarian are scarcely conscious of the "I." They are but a little above the animal in point of consciousness, and their "I" is almost entirely a matter of the consciousness of the wants of the body; the satisfaction of the appetites; the gratification of the passions; the securing of personal comfort; the expression of lust, savage power, *etc.* In the savage the lower part of the Instinctive Mind is the seat of the "I." (See "Fourteen Lessons" for explanation of the several mental planes of man.) If the savage could analyze his thoughts he would say that the "I" was the physical body, the said body having certain "feelings," "wants" and "desires." The "I" of such a man is a physical "I," the body representing its form and substance. Not only is this true of the savage, but even among so-called "civilized" men of to-day we find many in this stage. They have developed powers of thinking and reasoning, but they do not "live in their minds" as do some of their brothers. They use their thinking powers for the gratification of their bodily desires and cravings, and really live on the plane of the Instinctive Mind. Such a person may speak of "my mind," or "my soul," not from a high position where he looks upon these things from the standpoint of a Master who realizes his Real Self, but from below, from the point-of-view of the man who lives on the plane of the Instinctive Mind and who sees above *himself* the higher attributes. To such people the body is the "I." Their "I" is bound up with the senses, and that which comes to them through the senses. Of course, as Man advances in "culture" and "civilization," his senses become educated, and are satisfied only with more refined things, while the less cultivated man is perfectly satisfied with the more material and gross sense gratifications. Much that we call "cultivation" and "culture" is naught but a cultivation of a more refined form of sense gratification, instead of a real advance in consciousness and unfoldment. It is true that the advanced student and Master is possessed of highly developed senses, often far surpassing those of the ordinary man, but in such cases the senses have been cultivated under the mastery of the Will, and are made servants of the Ego instead of things hindering the progress of the soul—they are made servants instead of masters.

As Man advances in the scale, he begins to have a somewhat higher conception of the "I." He begins to use his mind and reason, and he passes on to the Mental Plane—his mind begins to manifest upon the plane of Intellect. He finds that there is something within him that is higher than the body. He finds that his mind seems more *real* to him than does the physical part of him, and in times of deep thought and study he is able almost to forget the existence of the body.

In this second stage, Man soon becomes perplexed. He finds problems that demand an answer, but as soon as he thinks he has answered them the problems present themselves in a new phase, and he is called upon to "explain his explanation." The mind, even although not controlled and directed by the Will, has a wonderful range, but, nevertheless, Man finds himself traveling around and around in a circle, and realizes that he is confronted continually by the Unknown. This disturbs him, and the higher the stage of "book learning" he attains, the more disturbed does he become. The man of but little knowledge does not see the existence of many problems that force themselves before the attention of the man of more knowledge, and demand an explanation from him.

The tortures of the man who has attained the mental growth that enables him to see the new problems and the impossibility of their answer, cannot be imagined by one who has not advanced to that stage.

The man in this stage of consciousness thinks of his "I" as a mental thing, having a lower companion, the body. He feels that he has advanced, but yet his "I" does not give him the answer to the riddles and questions that perplex him. And he becomes most unhappy. Such men often develop into Pessimists, and consider the whole of life as utterly evil and disappointing—a curse rather than a blessing. Pessimism belongs to this plane, for neither the Physical Plane man or the Spiritual Plane man have this curse of Pessimism. The former man has no such disquieting thoughts, for he is almost entirely absorbed in gratifying his animal nature, while the latter man recognizes his mind as an instrument of himself, rather than as *himself* , and knows it to be imperfect in its present stage of growth. He knows that he has in himself the key to all knowledge—locked up in the Ego—and which the trained mind, cultivated, developed and guided by the awakened Will, may grasp as it unfolds. Knowing this the advanced man no longer despairs, and, recognizing his real nature, and his possibilities, as he awakens into a consciousness of his powers and capabilities, he laughs at the old despondent, pessimistic ideas, and discards them like a worn-out garment. Man on the Mental Plane of consciousness is like a huge elephant who knows not his own strength. He could break down barriers and assert himself over nearly any condition or environment, but in his ignorance of his real condition and power he may be mastered by a puny driver, or frightened by the rustling of a piece of paper.

When the Candidate becomes an Initiate—when he passes from the purely Mental Plane on to the Spiritual Plane—he realizes that the "I," the Real Self—is something higher than either body or mind, and that both of the latter may be used as tools and instruments by the Ego or "I." This knowledge is not reached by purely intellectual reasoning, although such efforts of the mind are often necessary to help in the unfoldment, and the Masters so use it. The real knowledge, however, comes as a special form of consciousness. The Candidate becomes "aware" of the real "I," and this consciousness being attained, he passes to the rank of the Initiates. When the Initiate passes the second degree of consciousness, and begins to grow into a realization of his relationship to the Whole—when he begins to manifest the Expansion of Self—then is he on the road to Mastership.

In the present lesson we shall endeavor to point out to the Candidate the methods of developing or increasing the realization of this "I" consciousness—this first degree work. We give the following exercises or development drills for the Candidate to practice. He will find that a careful and conscientious following of these directions will tend to unfold in him a sufficient degree of the "I" consciousness, to enable him to enter into higher stages of development and power. All that is necessary is for the Candidate to feel within himself the dawn of the awakening consciousness, or awareness of the Real Self. The higher stages of the "I" consciousness come gradually, for once on the Path there is no retrogression or going backward. There may be pauses on the journey, but there is no such thing as actually losing that which is once gained on The Path.

This "I" consciousness, even in its highest stages, is but a preliminary step toward what is called "Illumination," and which signifies the awakening of the Initiate to a realization of his actual connection with and relation to the Whole. The full sight of the glory of the "I," is but a faint reflected glow of "Illumination." The Candidate, once that he enters fully into the "I" consciousness, becomes an "Initiate." And the Initiate who enters into the dawn of Illumination takes his first step upon the road to Mastery. The Initiation is the awakening of the soul to a knowledge of its real existence—the Illumination is the revelation of the real nature of the soul, and of its relationship with the Whole. After the first dawn of the "I" consciousness has been attained, the Candidate is more able to grasp the means of developing the consciousness to a still higher degree—is more able to use the powers latent within him; to control his own mental states; to manifest a Centre of Consciousness and Influence that will radiate into the outer world which is always striving and hunting for such centres around which it may revolve.

Man must master himself before he can hope to exert an influence beyond himself. There is no royal road to unfoldment and power—each step must be taken in turn, and each Candidate must take the step himself, and by his own effort. But he may, and will, be aided by the helping hand of the teachers who have traveled The Path before him, and who know just when that helping hand is needed to lift the Candidate over the rough places.

We bid the Candidate to pay strict attention to the following instruction, as it is all important. Do not slight any part of it, for we are giving you only what is necessary, and are stating it as briefly as possible. Pay attention, and follow the instruction closely. This lesson must be mastered before you progress. And it must be practiced not only now, but at many stages of the journey, until full Initiation and Illumination is yours.

RULES AND EXERCISES DESIGNED TO AID THE CANDIDATE IN HIS INITIATION.

The first instruction along the line of Initiation is designed to awaken the mind to a full realization and consciousness of the individuality of the "I." The Candidate is taught to relax his body, and to calm his mind and to meditate upon the "I" until it is presented clearly and sharply before the consciousness. We herewith give directions for producing the desired physical and mental condition, in which meditation and concentration are more readily practiced. This state of Meditation will be referred to in subsequent exercises, so the Candidate is advised to acquaint himself thoroughly with it.

STATE OF MEDITATION. If possible, retire to a quiet place or room, where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you must do the best you can. The idea is that you should be able to abstract yourself, so far as is possible, from distracting impressions, and you should be alone with yourself—in communion with your Real Self.

It is well to place yourself in an easy chair, or on a couch, so that you may relax the muscles and free the tension of your nerves. You should be able to "let go" all over, allowing every muscle to become limp, until a feeling of perfect peace and restful calm permeates every particle of your being. Rest the body and calm the mind. This condition is best in the earlier stages of the practice, although after the Candidate has acquired a degree of mastery he will be able to obtain the physical relaxation and mental calm whenever and wherever he desires.

But he must guard against acquiring a "dreamy" way of going around, wrapped in meditation when he should be attending to the affairs of life. *Remember this* , the State of Meditation should be entirely under the control of the Will, and should be entered into only deliberately and at the proper times. The Will must be master of this, as well as of every other mental state. The Initiates are not "day dreamers," but men and women having full control of themselves and their moods. The "I" consciousness while developed by meditation and consciousness, soon becomes a fixed item of consciousness, and does not have to be produced by meditation. In time of trial, doubt, or trouble, the consciousness may be brightened by an effort of the Will (as we shall explain in subsequent lessons) without going into the State of Meditation.

THE REALIZATION OF THE "I." The Candidate must first acquaint himself with the reality of the "I," before he will be able to learn its real nature. This is the first step. Let the Candidate place himself in the State of Meditation, as heretofore described. Then let him concentrate his entire attention upon his Individual Self, shutting out all thought of the outside world, and other persons. Let him form in his mind the idea of himself as a *real* thing—an actual being—

an individual entity—a Sun around which revolves the world. He must see himself as the Centre around which the whole world revolves. Let not a false modesty, or sense of depreciation interfere with this idea, for you are not denying the right of others to also consider themselves centres. You are, in fact, a centre of consciousness—made so by the Absolute—and you are awakening to the fact. Until the Ego recognizes itself as a Centre of Thought, Influence and Power, it will not be able to *manifest* these qualities. And in proportion as it recognizes its position as a centre, so will it be able to manifest its qualities. It is not necessary that you should compare yourself with others, or imagine yourself greater or higher than them. In fact, such comparisons are to be regretted, and are unworthy of the advanced Ego, being a mark and indication of a lack of development, rather than the reverse. In the Meditation simply ignore all consideration of the respective qualities of others, and endeavor to realize the fact that YOU are a great Centre of Consciousness—a Centre of Power—a Centre of Influence—a Centre of Thought. And that like the planets circling around the sun, so does your world revolve around YOU who are its centre. It will not be necessary for you to argue out this matter, or to convince yourself of its truth by intellectual reasoning. The knowledge does not come in that way. It comes in the shape of a realization of the truth gradually dawning upon your consciousness through meditation and concentration. Carry this thought of yourself as a "Centre of Consciousness—Influence—Power" with you, *for it is an occult truth*, and in the proportion that you are able, to realize it so will be your ability to manifest the qualities named.

No matter how humble may be your position—no matter how hard may be your lot—no matter how deficient in educational advantages you may be—still you would not change your "I" with the most fortunate, wisest and highest man or woman in the world. You may doubt this, but think for a moment and you will see that we are right. When you say that you "would like to be" this person or that, you really mean that *you* would like to have their degree of intelligence, power, wealth, position, or what not. What you want is something that is theirs, or something akin to it. But you would not for a moment wish to merge your *identity* with theirs, or to exchange *selves* . Think of this for a moment To *be* the other person you would have to let *yourself* die, and instead of *yourself* you would be the other person. The real *you* would be wiped out of existence, and you would not be *you* at all, but would be *he* .

If you can but grasp this idea you will see that not for a moment would you be willing for such an exchange. Of course such an exchange is impossible. The "I" of you cannot be wiped out. It is eternal, and will go on, and on, and on, to higher and higher states—but it always will be the same "I." Just as you, although a far different sort of person from your childhood self, still you recognize that the same "I" is there, and always has been there. And although you will attain knowledge, experience, power and wisdom in the coming years, the same "I" will be there. The "I" is the Divine Spark and cannot be extinguished.

The majority of people in the present stage of the race development have but a faint conception of the reality of the "I." They accept the statement of its existence, and are conscious of themselves as an eating, sleeping, living creature—something like a higher form of animal. But they have not awakened to an "awareness" or realization of the "I," which must come to all who become real centres of Influence and Power. Some men have stumbled into this consciousness, or a degree of it, without understanding the matter. They have "felt" the truth of it, and they have stepped out from the ranks of the commonplace people of the world, and have become powers for good or bad. This is unfortunate to some extent, as this "awareness" without the knowledge that should accompany it may bring pain to the individual and others.

The Candidate must meditate upon the "I," and recognize it—*feel* it—to be a Centre. This is his first task. Impress upon your mind the word "I," in this sense and understanding, and let it sink deep down into your consciousness, so that it will become a part of you. And when you say "I," you must accompany the word with the picture of your Ego as a Centre of Consciousness, and Thought, and Power, and Influence. See yourself thus, surrounded by your world. Wherever you go, there goes the Centre of your world. YOU are the Centre, and all outside of you revolves around that Centre. This is the first great lesson on the road to Initiation. Learn it!

The Yogi Masters teach the Candidates that their realization of the "I" as a Centre may be hastened by going into the Silence, or State of Meditation, and repeating their first name over slowly, deliberately and solemnly a number of times. This exercise tends to cause the mind to centre upon the "I," and many cases of dawning Initiation have resulted from this practice. Many original thinkers have stumbled upon this method, without having been taught it. A noted example is that of Lord Tennyson, who has written that he attained a degree of Initiation in this way. He would repeat his own name, over and over, and the same time meditating upon his identity, and he reports that he would become conscious and "aware" of his reality and immortality—in short would recognize himself as a *real* center of consciousness.

We think we have given you the key to the first stage of meditation and

> concentration. Before passing on, let us quote from one of the old Hindu Masters. He says, regarding this matter: "When the soul sees itself as a Centre surrounded by its circumference—when the Sun knows that it is a Sun, and is surrounded by its whirling planets—then is it ready for the Wisdom and Power of the Masters."

THE KNOWLEDGE OF THE INDEPENDENCE OF THE "I" FROM THE BODY. Many of the Candidates find themselves prevented from a full realization of the "I" (even after they have begun to grasp it) by the confusing of the reality of the "I" with the sense of the physical body. This is a stumbling block that is easily overcome by meditation and concentration, the independence of the "I" often becoming manifest to the Candidate in a flash, upon the proper thought being used as the subject of meditation.

The exercise is given as follows: Place yourself in the State of Meditation, and think of YOURSELF—the Real "I"—as being independent of the body, but using the body as a covering and an instrument. Think of the body as you might of a suit of clothes. Realize that you are able to leave the body, and still be the same "I." Picture yourself as doing this, and looking down upon your body. Think of the body as a shell from which you may emerge without affecting your identity. Think of yourself as mastering and controlling the body that you occupy, and using it to the best advantage, making it healthy, strong and vigorous, but still being merely a shell or covering for the real "You." Think of the body as composed of atoms and cells which are constantly changing, but which are held together by the force of your Ego, and which you can improve at Will. Realize that you are merely inhabiting the body, and using it for your convenience, just as you might use a house.

In meditating further, ignore the body entirely, and place your thought upon the Real "I" that you are beginning to feel to be "you," and you will find that your identity—your "I"—is something entirely apart from the body. You may now say "my body" with a new meaning. Divorce the idea of your being a physical being, and realize that you are above body. But do not let this conception and realization cause you to ignore the body. You must regard the body as the Temple of the Spirit, and care for it, and make it a fit habitation for the "I." Do not be frightened if, during this meditation, you happen to experience the sensation of being out of the body for a few moments, and of returning to it when you are through with the exercise. The Ego is able (in the case of the when you are through with the exercise. The Ego is able (in the case of the advanced Initiate) of soaring above the confines of the body, but it never severs its connection at such times. It is merely as if one were to look out of the window of a room, seeing what was going on outside, and drawing in his head when he wishes. He does not leave the room, although he may place his head outside in order to observe what is doing in the street. We do not advise the Candidate to try to cultivate this sensation—but if it comes naturally during meditation, do not fear.

REALIZING THE IMMORTALITY AND INVINCIBILITY OF THE EGO. While the majority accept on faith the belief in the Immortality of the Soul, yet but few are aware that it may be demonstrated by the soul itself. The Yogi Masters teach the Candidates this lesson, as follows: The Candidate places himself in the State of Meditation, or at least in a thoughtful frame of mind, and then endeavors to "imagine" himself as "dead"—that is, he tries to form a mental conception of himself as dead. This, at first thought, appears a very easy thing to imagine, but as a matter of fact it is *impossible* to do so, for the Ego refuses to entertain the proposition, and finds it impossible to imagine it. Try it for yourself. You will find that you may be able to imagine your *body* as lying still and lifeless, but the same thought finds that in so doing *You* are standing and looking at the body. So you see that *You* are not dead at all, even in imagination, although the body may be. Or, if you refuse to disentangle yourself from your body, in imagination, you may think of your body as dead but *You* who refuse to leave it are still *alive* and recognize the dead body as a thing apart from your Real Self. No matter how you may twist it you *cannot* imagine yourself as dead. The Ego insists upon being *alive* in any of these thoughts, and thus finds that it has within itself the sense and assurance of Immortality. In case of sleep or stupor resulting from a blow, or from narcotics or anaesthetics, the mind is apparently blank, but the "I" is conscious of a continuity of existence. And so one may imagine himself as being in an unconscious state, or asleep, quite easily, and sees the possibility of such a state, but when it comes to imagining the "I" as dead, the mind utterly refuses to do the work. This wonderful fact that the soul carries within itself the evidence of its own immortality is a glorious thing, but one must have reached a degree of unfoldment before he is able to grasp its full significance.

The Candidate is advised to investigate the above statement for himself, by meditation and concentration, for in order that the "I" may know its true nature and possibilities, it must realize that it cannot be destroyed or killed. It must know what it is before it is able to manifest its nature. So do not leave this part of the teaching until you have mastered it. And it is well occasionally to return to it, in order that you may impress upon the mind the fact of your immortal and eternal nature. The mere glimmering of this conception of truth will give you an increased sense of strength and power, and you will find that your Self has expanded and grown, and that you are more of a power and Centre than you have heretofore realized.

The following exercises are useful in bringing about a realization of the invincibility of the Ego—its superiority to the elements.

Place yourself in the State of Meditation, and imagine the "I" as withdrawn from the body. See it passing through the tests of air, fire and water unharmed. The body being out of the way, the soul is seen to be able of passing through the air at will—of floating like a bird—of soaring—of traveling in the ether. It may be seen as able to pass through fire without harm and without sensation, for the elements affect only the physical body, not the Real "I." Likewise it may be seen as passing through water without discomfort or danger or hurt.

This meditation will give you a sense of superiority and strength, and will show you something of the nature of the real "I." It is true that you are confined in the body, and the body may be affected by the elements, but the knowledge that the Real "I" is superior to the body—superior to the elements that affect the body—and cannot be injured any more than it can be killed, is wonderful, and tends to develop the full "I" consciousness within you. For You—the Real "I"—are not body. You are Spirit. The Ego is Immortal and Invincible, and cannot be killed and harmed. When you enter into this realization and consciousness, you will feel an influx of strength and power impossible to describe. Fear will fall from you like a worn-out cloak, and you will feel that you are "born again." An understanding of this thought, will show you that the things that we have been fearing cannot affect the Real "I," but must rest content with hurting the physical body. And they may be warded off from the physical body by a proper understanding and application of the Will.

In our next lesson, you will be taught how to separate the "I" from the mechanism of the mind—how you may realize your mastery of the mind, just as you now realize your independence of the body. This knowledge must be imparted to you by degrees, and you must place your feet firmly upon one round of the ladder before you take the next step.

The watchword of this First Lesson is "I." And the Candidate must enter fully into its meaning before he is able to progress. He must realize his real existence—independent of the body. He must see himself as invincible and impervious to harm, hurt, or death. He must see himself as a great Centre of Consciousness—a Sun around which his world revolves. Then will come to him a new strength. He will feel a calm dignity and power, which will be apparent to those with whom he comes in contact. He will be able to look the world in the face without flinching, and without fear, for he will realize the nature and power of the "I." He will realize that he is a Centre of Power—of Influence. He will realize that nothing can harm the "I," and that no matter how the storms of life may dash upon the personality, the real "I"—the Individuality—is unharmed. Like a rock that stands steadfast throughout the storm, so does the "I" stand through the tempests of the life of personality. And he will know that as he grows in realization, he will be able to control these storms and bid them be still.

In the words of one of the Yogi Masters: "The 'I' is eternal. It passes unharmed through the fire, the air, the water. Sword and spear cannot kill or wound it. It cannot die. The trials of the physical life are but as dreams to it. Resting secure in the knowledge of the 'I,' Man may smile at the worst the world has to offer, and raising his hand he may bid them disappear into the mist from which they emerged. Blessed is he who can say (understandingly) 'I'."

So dear Candidate, we leave you to master the First Lesson. Be not discouraged if your progress be slow. Be not cast down if you slip back a step after having gained it. You will gain two at the next step. Success and realization will be yours. Mastery is before. You will Attain. You will Accomplish. Peace be with you.

MANTRAMS (AFFIRMATIONS) FOR THE FIRST LESSON.

"I" am a Centre. Around me revolves my world.
"I" am a Centre of Influence and Power.
"I" am a Centre of Thought and Consciousness.
"I" am Independent of the Body.
"I" am Immortal and cannot be Destroyed.
"I" am Invincible and cannot be Injured.

THE SECOND LESSON.
THE EGO'S MENTAL TOOLS.

Table of Content

In the First Lesson we gave instruction and exercises designed to awaken the consciousness of the Candidate to a realization of the real "I." We confined our instructions to the preliminary teachings of the reality of the "I," and the means whereby the Candidate might be brought to a realization of his real Self, and its independence from the body and the things of the flesh. We tried to show you how you might awaken to a consciousness of the reality of the "I"; its real nature; its independence of the body; its immortality; its invincibility and invulnerability. How well we have succeeded may be determined only by the experience of each Candidate, for we can but point out the way, and the Candidate must do the real work himself.

But there is more to be said and done in this matter of awakening to a realization of the "I." So far, we have but told you how to distinguish between the material coverings of the Ego and the "I" itself. We have tried to show you that you had a real "I," and then to show you what it was, and how it was independent of the material coverings, *etc*. But there is still another step in this self analysis—a more difficult step. Even when the Candidate has awakened to a realization of his independence of the body, and material coverings, he often confounds the "I" with the lower principles of the mind. This is a mistake. The Mind, in its various phases and planes, is but a tool and instrument of the "I," and is far from being the "I" itself. We shall try to bring out this fact in this lesson and its accompanying exercises. We shall avoid, and pass by, the metaphysical features of the case, and shall confine ourselves to the Yogi Psychology. We shall not touch upon theories, nor attempt to explain the cause, nature and purpose of the Mind—the working tool of the Ego—but instead shall attempt to point out a way whereby you may analyze the Mind and then determine which is the "not I" and which is the real "I." It is useless to burden you with theories or metaphysical talk, when the way to prove the thing is right within your own grasp. By using the mind, you will be able to separate it into its parts, and force it to give you its own answer to the questions touching itself.

In the second and third lessons of our "*Fourteen Lessons* ," we pointed out to you the fact that man had three Mental Principles, or subdivisions of mind, all of which were below the plane of Spirit. The "I" is Spirit, but its mental principles are of a lower order. Without wishing to unduly repeat ourselves, we think it better to run hastily over these three Principles in the mind of Man.

First, there is what is known as the Instinctive Mind, which man shares in common with the lower animals. It is the first principle of mind that appears in the scale of evolution. In its lowest phases, consciousness is but barely perceptible, and mere sensation is apparent. In its higher stages it almost reaches the plane of Reason or Intellect, in fact, they overlap each other, or, rather, blend into each other. The Instinctive Mind does valuable work in the direction of maintaining animal life in our bodies, it having charge of this part of our being. It attends to the constant work of repair; replacement; change; digestion; assimilation; elimination, etc., all of which work is performed below the plane of consciousness.

But this is but a small part of the work of the Instinctive Mind. For this part of the mind has stored up all the experiences of ourselves and ancestors in our evolution from the lower forms of animal life into the present stage of evolution. All of the old animal instincts (which were all right in their place, and quite necessary for the well-being of the lower forms of life) have left traces in this part of the mind, which traces are apt to come to the front under pressure of unusual circumstances, even long after we think we have outgrown them. In this part of the mind are to be found traces of the old fighting instinct of the animal; all the animal passions; all the hate, envy, jealousy, and the rest of it, which are our inheritances from the past. The Instinctive Mind is also the "habit mind" in which is stored up all the little, and great, habits of many lives, or rather such as have not been entirely effaced by subsequent habits of a stronger nature. The Instinctive Mind is a queer storehouse, containing quite a variety of objects, many of them very good in their way, but others of which are the worst kind of old junk and rubbish.

This part of the mind also is the seat of the appetites; passions; desires; instincts; sensations; feelings and emotions of the lower order, manifested in the lower animals; primitive man; the barbarian; and the man of today, the difference being only in the degree of control over them that has been gained by the higher parts of the mind. There are higher desires, aspirations, etc., belonging to a higher part of the mind, which we will describe in a few minutes, but the "animal nature" belongs to the Instinctive Mind. To it also belong the "feelings" belonging to our emotional and passional nature. All animal desires, such as hunger and thirst; sexual desires (on the physical plane); all passions, such as physical love; hatred; envy; malice; jealousy; revenge, etc., are part of this part of the mind. The desire for the physical (unless a means of reaching higher things) and the longing for the material, belong to this region of the mind. The "lust of the flesh; the lust of the eyes; the pride of life," belong to the Instinctive Mind.

Take note, however, that we are not condemning the things belonging to this plane of the mind. All of them have their place—many were necessary in the past, and many are still necessary for the continuance of physical life. All are right in their place, and to those in the particular plane of development to which they belong, and are wrong only when one is mastered by them, or when he returns to pick up an unworthy thing that has been cast off in the unfoldment of the individual. This lesson has nothing to do with the right and wrong of these things (we have treated of that elsewhere) and we mention this part of the mind that you may understand that you have such a thing in your mental make-up, and that you may understand the thought, etc., coming from it, when we start in to analyze the mind in the latter part of this lesson. All we will ask you to do at this stage of the lesson is to realize that this part of the mind, while *belonging* to you, is *not* You, yourself. It is *not* the "I" part of you.

Next in order, above the Instinctive Mind, is what we have called the Intellect, that part of the mind that does our reasoning, analyzing; "thinking," *etc.* You are using it in the consideration of this lesson. But note this: You are *using* it, but it is *not* You, any more than was the Instinctive Mind that you considered a moment ago. You will begin to make the separation, if you will think but a moment. We will not take up your time with a consideration of Intellect or Reason. You will find a good description of this part of the mind in any good elementary work on Psychology. Our only idea in mentioning it is that you may make the classification, and that we may afterward show you that the Intellect is but a tool of the Ego, instead of being the real "I" itself, as so many seem to imagine.

The third, and highest, Mental Principle is what is called the Spiritual Mind, that part of the mind which is almost unknown to many of the race, but which has developed into consciousness with nearly all who read this lesson, for the fact that the subject of this lesson attracts you is a proof that this part of your mental nature is unfolding into consciousness. This region of the mind is the source of that which we call "genius," "inspiration," "spirituality," and all that we consider the "highest" in our mental make-up. All the great thoughts and ideas float into the field of consciousness from this part of the mind. All the great unfoldment of the race comes from there. All the higher mental ideas that have come to Man in his upward evolutionary journey, that tend in the direction of nobility; true religious feeling; kindness; humanity; justice; unselfish love; mercy; sympathy, etc., have come to him through his slowly unfolding Spiritual

Mind. His love of God and of his fellow man have come in this way. His knowledge of the great occult truths reach him through this channel. The mental realization of the "I," which we are endeavoring to teach in these lessons, must come to him by way of the Spiritual Mind unfolding its ideas into his field of consciousness.

But even this great and wonderful part of the mind is but a tool—a highly finished one, it is true, but still a tool—to the Ego, or "I."

We propose to give you a little mental drill work, toward the end that you may be able more readily to distinguish the "I" from the mind, or mental states. In this connection we would say that every part, plane, and function of the mind is good, and necessary, and the student must not fall into the error of supposing that because we tell him to set aside first this part of the mind and then that part, that we are undervaluing the mind, or that we regard it as an encumbrance or hindrance. Far from this, we realize that it is *by the use of* the mind that Man is enabled to arrive at a knowledge of his true nature and Self, and that his progress through many stages yet will depend upon the unfolding of his mental faculties.

Man is now using but the lower and inferior parts of his mind, and he has within his mental world great unexplored regions that far surpass anything of which the human mind has dreamed. In fact, it is part of the business of "Raja Yoga" to aid in unfolding these higher faculties and mental regions. And so far from decrying the Mind, the "Raja Yoga" teachers are chiefly concerned in recognizing the Mind's power and possibilities, and directing the student to avail himself of the latent powers that are inherent in his soul.

It is only by the mind that the teachings we are now giving you may be grasped and understood, and used to your advantage and benefit. We are talking direct to your mind now, and are making appeals to it, that it may be interested and may open itself to what is ready to come into it from its own higher regions. We are appealing to the Intellect to direct its attention to this great matter, that it may interpose less resistance to the truths that are waiting to be projected from the Spiritual Mind, which knows the Truth.

MENTAL DRILL.

Place yourself in a calm, restful condition, that you may be able to meditate upon the matters that we shall place before you for consideration. Allow the matters presented to meet with a hospitable reception from you, and hold a mental attitude of willingness to receive what may be waiting for you in the higher regions of your mind.

We wish to call your attention to several mental impressions or conditions, one after another, in order that you may realize that they are merely something *incident* to you, and *not* YOU yourself—that you may set them aside and consider them, just as you might anything that you have been using. You cannot set the "I" aside and so consider it, but the various forms of the "not I" may be so set aside and considered.

In the First Lesson you gained the perception of the "I" as independent from the body, the latter merely being an instrument for use. You have now arrived at the stage when the "I" appears to you to be a mental creature—a bundle of thoughts, feelings, moods, *etc.* But you must go farther. You must be able to distinguish the "I" from these mental conditions, which are as much tools as is the body and its parts.

Let us begin by considering the thoughts more closely connected with the body, and then work up to the higher mental states.

The sensations of the body, such as hunger; thirst; pain; pleasurable sensations; physical desires, etc., etc., are not apt to be mistaken for essential qualities of the "I" by many of the Candidates, for they have passed beyond this stage, and have learned to set aside these sensations, to a greater or lesser extent, by an effort of the Will, and are no longer slaves to them. Not that they do not experience these sensations, but they have grown to regard them as incidents of the physical life—good in their place—but useful to the advanced man only when he has mastered them to the extent that he no longer regards them as close to the "I." And yet, to some people, these sensations are so closely identified with their conception of the "I" that when they think of themselves they think merely of a bundle of these sensations. They are not able to set them aside and consider them as things apart, to be used when necessary and proper, but as things not fastened to the "I." The more advanced a man becomes the farther off seem these sensations. Not that he does not feel hungry, for instance. Not at all, for he recognizes hunger, and satisfies it within reason, knowing that his physical body is making demands for attention, and that these demands should be heeded. But—mark the difference—instead of feeling that the "*I* " is hungry the man feels that "*my body* " is hungry, just as he might become conscious that his horse or dog was crying for food insistently. Do you see what we mean? It is that the man no longer identifies himself—the "I"—with the body, consequently the thoughts which are most closely allied to the physical life seem comparatively "separate" from his "I" conception. Such a man thinks "my stomach, this," or "my leg, that," or "my body, thus," instead of "'I,' this," or "'I' that." He is able, almost automatically, to think of the body and its sensations as things *of* him, and *belonging to* him, which require attention and care, rather than as real parts of the "I." He is able to form a conception of the "I" as existing without any of these things—without the body and its sensations—and so he has taken the first step in the realization of the "I."

Before going on, we ask the students to stop a few moments, and mentally run over these sensations of the body. Form a mental image of them, and realize that they are merely incidents to the present stage of growth and experience of the "I," and that they form no real part of it. They may, and will be, left behind in the Ego's higher planes of advancement. You may have attained this mental conception perfectly, long since, but we ask that to give yourself the mental drill at this time, in order to fasten upon your mind this first step.

In realizing that you are able to set aside, mentally, these sensations—that you are able to hold them out at arm's length and "consider" them as an "outside" thing, you mentally determine that they are "not I" things, and you set them down in the "not I" collection—the first to be placed there. Let us try to make this still plainer, even at the risk of wearying you by repetitions (for you must get this idea firmly fixed in your mind). To be able to say that a thing is "not I," you must realize that there are two things in question (1) the "not I" thing, and (2) the "I" who is regarding the "not I" thing just as the "I" regards a lump of sugar, or a mountain. Do you see what we mean? Keep at it until you do.

Next, consider some of the emotions, such as anger; hate; love, in its ordinary forms; jealousy; ambition; and the hundred and one other emotions that sweep through our brains. You will find that you are able to set each one of these emotions or feelings aside and study it; dissect it; analyze it; consider it. You will be able to understand the rise, progress and end of each of these feelings, as they have come to you, and as you recall them in your memory or imagination, just as readily as you would were you observing their occurrence in the mind of a friend. You will find them all stored away in some parts of your mental make-up, and you may (to use a modern American slang phrase) "make them trot before you, and show their paces." Don't you see that they are not "You"—that they are merely something that you carry around with you in a mental bag. You can imagine yourself as living without them, and still being "I," can you not?

And the very fact that you are able to set them aside and examine and consider them is a proof that they are "not I" things—for there are two things in the matter (1) *You* who are examining and considering them, and (2) the thing itself which is the *object* of the examination and consideration at mental arm's length. So into the "not I" collection go these emotions, desirable and undesirable. The collection is steadily growing, and will attain quite formidable proportions after a while.

Now, do not imagine that this is a lesson designed to teach you how to discard these emotions, although if it enables you to get rid of the undesirable ones, so much the better. This is not our object, for we bid you place the desirable (at this time) ones in with the opposite kind, the idea being to bring you to a realization that the "I" is higher, above and independent of these mental somethings, and then when you have realized the nature of the "I," you may return and use (as a Master) the things that have been using you as a slave. So do not be afraid to throw these emotions (good and bad) into the "not I" collection. You may go back to them, and use the good ones, after the Mental Drill is over. No matter how much you may think that you are bound by any of these emotions, you will realize, by careful analysis, that it is of the "not I" kind, for the "I" existed before the emotion came into active play, and it will live long after the emotion has faded away. The principal proof is that you are able to hold it out at arm's length and examine it—a proof that it is "not I."

Run through the entire list of your feelings; emotions; moods; and what not, just as you would those of a well-known friend or relative, and you will see that each one—every one—is a "not I" thing, and you will lay it aside for the time, for the purpose of the scientific experiment, at least.

Then passing on to the Intellect, you will be able to hold out for examination each mental process and principle. You don't believe it, you may say. Then read and study some good work on Psychology, and you will learn to dissect and analyze every intellectual process—and to classify it and place it in the proper pigeon-hole. Study Psychology by means of some good text-book, and you will find that one by one every intellectual process is classified, and talked about and labeled, just as you would a collection of flowers. If that does not satisfy you, turn the leaves of some work on Logic, and you will admit that you may hold these intellectual processes at arm's length and examine them, and talk about them to others. So that these wonderful tools of Man—the Intellectual powers may be placed in the "not I" collection, for the "I" is capable of standing aside and viewing them—it is able to detach them from itself. The most remarkable thing about this is that in admitting this fact, you realize that the "I" is using these very intellectual faculties to pass upon themselves. Who is the Master that compels these faculties to do this to themselves? The Master of the Mind—The "I."

And reaching the higher regions of the mind—even the Spiritual Mind, you will be compelled to admit that the things that have come into consciousness from that region may be considered and studied, just as may be any other mental thing, and so even these high things must be placed in the "not I" collection. You may object that this does not prove that all the things in the Spiritual Mind may be so treated—that there may be "I" things there that can not be so treated. We will not discuss this question, for you know nothing about the Spiritual Mind except as it has revealed itself to you, and the higher regions of that mind are like the mind of a God, when compared to what *you* call mind. But the evidence of the Illumined—those in whom the Spiritual Mind has wonderfully unfolded tell us that even in the highest forms of development, the Initiates, yea, even the Masters, realize that above even their highest mental states there is always that eternal "I" brooding over them, as the Sun over the lake; and that the highest conception of the "I" known even to advanced souls, is but a faint reflection of the "I" filtering through the Spiritual Mind, although that Spiritual Mind is as clear as the clearest crystal when compared with our comparatively opaque mental states. And the highest mental state is but a tool or instrument of the "I," and is not the "I" itself.

And yet the "I" is to be found in the faintest forms of consciousness, and animates even the unconscious life. The "I" is always the same, but its apparent growth is the result of the mental unfoldment of the individual. As we described it in one of the lessons of the "*Advanced Course* " it is like an electric lamp that is encased in many wrappings of cloth. As cloth after cloth is removed, the light seems to grow brighter and stronger, and yet it has changed not, the change being in the removal of the confining and bedimming coverings. We do not expect to make you realize the "I" in all its fullness—that is far beyond the highest known to man of to-day—but we do hope to bring you to a realization of the highest conception of the "I," possible to each of you in your present stage of unfoldment, and in the process we expect to cause to drop from you some of the confining sheaths that you have about outgrown. The sheaths are ready for dropping, and all that is required is the touch of a friendly hand to cause them to fall fluttering from you. We wish to bring you to the fullest possible (to you) realization of the "I," in order to make an Individual of you—in order that you may understand, and have courage to take up the tools and instruments lying at your hand, and do the work before you.

And now, back to the Mental Drill. After you have satisfied yourself that about everything that you are capable of thinking about is a "not I" thing—a tool and instrument for your use—you will ask, "And now, what is there left that should not be thrown in the "not I" collection." To this question we answer "THE 'I' ITSELF." And when you demand a proof we say, "Try to set aside the 'I' for consideration!" You may try from now until the passing away of infinities of infinities, and you will never be able to set aside the real "I" for consideration. You may think you can, but a little reflection will show you that you are merely setting aside some of your mental qualities or faculties. And in this process what is the "I" doing? Simply setting aside and considering things. Can you not see that the "I" cannot be both the *considerer* and the thing considered—the *examiner* and the thing examined? Can the sun shine upon itself by its own light? You may consider the "I" of some other person, but it is *your* "I" that is considering. But you cannot, as an "I," stand aside and see yourself as an "I." Then what evidence have we that there is an "I" to us? This: that you are always conscious of being the considerer and examiner, instead of the considered and examined thing—and then, you have the evidence of your consciousness. And what report does this consciousness give us? Simply this, and nothing more: "I AM." That is all that the "I" is conscious of, regarding its true self: "I AM," but that consciousness is worth all the rest, for the rest is but "not I" tools that the "I" may reach out and use.

And so at the final analysis, you will find that there is something that refuses to be set aside and examined by the "I." And that something is the "I" itself—that "I" eternal, unchangeable—that drop of the Great Spirit Ocean—that spark from the Sacred Flame.

Just as you find it impossible to imagine the "I" as dead, so will you find it impossible to set aside the "I" for consideration—all that comes to you is the testimony: "I AM."

If you were able to set aside the "I" for consideration, who would be the one to consider it? Who could consider except the "I" itself, and if it be *here* , how could it be *there?* The "I" cannot be the "not I" even in the wildest flights of the imagination—the imagination with all its boasted freedom and power, confesses itself vanquished when asked to do this thing.

Oh, students, may you be brought to a realization of what you are. May you soon awaken to the fact that you are sleeping gods—that you have within you the power of the Universe, awaiting your word to manifest in action. Long ages have you toiled to get this far, and long must you travel before you reach even the first Great Temple, but you are now entering into the conscious stage of Spiritual Evolution. No longer will your eyes be closed as you walk the Path. From now on you will begin to see clearer and clearer each step, in the dawning light of consciousness.

You are in touch with all of life, and the separation of your "I" from the great Universal "I" is but apparent and temporary. We will tell you of these things in our Third Lesson, but before you can grasp that you must develop the "I" consciousness within you. Do not lay aside this matter as one of no importance. Do not dismiss our weak explanation as being "merely words, words, words," as so many are inclined to do. We are pointing out a great truth to you. Why not follow the leadings of the Spirit which even now—this moment while you read—is urging you to walk The Path of Attainment? Consider the teachings of this lesson, and practice the Mental Drill until your mind has grasped its significance, then let it sink deep down into your inner consciousness. Then will you be ready for the next lessons, and those to follow.

Practice this Mental Drill until you are fully assured of the *reality* of the "I" and the *relativity* of the "not "I" in the mind. When you once grasp this truth, you will find that you will be able to use the mind with far greater power and effect, for you will recognize that it is your tool and instrument, fitted and intended to do your bidding. You will be able to master your moods, and emotions when necessary, and will rise from the position of a slave to a Master.

Our words seem cheap and poor, when we consider the greatness of the truth that we are endeavoring to convey by means of them. For who can find words to express the inexpressible? All that we may hope to do is to awaken a keen interest and attention on your part, so that you will practice the Mental Drill, and thus obtain the evidence of your own mentality to the truth. Truth is not truth to you until you have proven it in your own experience, and once so proven you cannot be robbed of it, nor can it be argued away from you.

You must realize that in every mental effort You—the "I"—are behind it. You bid the Mind work, and it obeys your Will. You are the Master, and not the slave of your mind. You are the Driver, not the driven. Shake yourself loose from the tyranny of the mind that has oppressed you for so long. Assert yourself, and be free. We will help you in this direction during the course of these lessons, but you must first assert yourself as a Master of your Mind. Sign the mental Declaration of Independence from your moods, emotions, and uncontrolled thoughts, and assert your Dominion over them. Enter into your Kingdom, thou manifestation of the Spirit!

While this lesson is intended primarily to bring clearly into your consciousness the fact that the "I" is a reality, separate and distinct from its Mental Tools, and while the control of the mental faculties by the Will forms a part of some of the future lessons, still, we think that this is a good place to point out to you the advantages arising from a realization of the true nature of the "I" and the relative aspect of the Mind.

Many of us have supposed that our minds were the masters of ourselves, and we have allowed ourselves to be tormented and worried by thoughts "running away" with us, and presenting themselves at inopportune moments. The Initiate is relieved from this annoyance, for he learns to assert his mastery over the different parts of the mind, and controls and regulates his mental processes, just as one would a fine piece of machinery. He is able to control his conscious thinking faculties, and direct their work to the best advantage, and he also learns how to pass on orders to the subconscious mental region and bid it work for him while he sleeps, or even when he is using his conscious mind in other matters. These subjects will be considered by us in due time, during the course of lessons.

In this connection it may be interesting to read what Edward Carpenter says of the power of the individual to control his thought processes. In his book "*From Adam's Peak to Eleplumta* ," in describing his experience while visiting a Hindu Gnani Yogi, he says:

"And if we are unwilling to believe in this internal mastery over the body, we are perhaps almost equally unaccustomed to the idea of mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously and it is useless to try to expel it.

"Yet this is an absurd position—for man, the heir of all the ages: hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from your mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and prey to the bat-winged phantoms that flit through the corridors of his own brain.

"Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to meet a *man* ! How common rather to discover a creature hounded on by tyrant thoughts (or cares or desires), cowering, wincing under the lash—or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free—whom we cannot converse with in careless *tete-a-tete* because that alien presence is always there, on the watch.

"It is one of the most prominent doctrines of Raja Yoga that the power of expelling thoughts, or if need be, killing them dead on the spot, *must* be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth practice. It may indeed fairly be said that life only begins when this art has been acquired. For obviously when instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list ('for He maketh the winds his messengers and the flaming fire His minister'), life becomes a thing so vast and grand compared with what it was before, that its former condition may well appear almost antenatal.

"If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two things are co-relative to each other. As already said this is one of the principles of Raja Yoga.

"While at work your thought is to be absolutely concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no *worrying* (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true self dwells.

"I say the power of the thought-machine itself is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a master-workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it."

We ask the students to read carefully the above quotations from Mr. Carpenter's book, for they are full of suggestions that may be taken up to advantage by those who are emancipating themselves from their slavery to the unmastered mind, and who are now bringing the mind under control of the Ego, by means of the Will.

Our next lesson will take up the subject of the relationship of the "I" to the Universal "I," and will be called the "Expansion of the Self." It will deal with the subject, not from a theoretical standpoint, but from the position of the teacher who is endeavoring to make his students actually *aware* in their consciousness of the truth of the proposition. In this course we are not trying to make our students past-masters of *theory* , but are endeavoring to place them in a position whereby they may *know* for themselves, and actually experience the things of which we teach.

Therefore we urge upon you not to merely rest content with reading this lesson, but, instead, to study and meditate upon the teachings mentioned under the head of "Mental Drill," until the distinctions stand out clearly in your mind, and until you not only *believe* them to be true, but actually are *conscious* of the "I" and its Mental Tools. Have patience and perseverance. The task may be difficult, but the reward is great. To become conscious of the greatness, majesty, strength and power of your real being is worth years of hard study. Do you not think so? Then study and practice hopefully, diligently and earnestly.

Peace be with you.

MANTRAMS (AFFIRMATIONS) FOR THE SECOND LESSON.

"I" am an entity—my mind is my instrument of expression.

"I" exist independent of my mind, and am not dependent upon it for existence or being.

"I" am Master of my mind, not its slave.

"I" can set aside my sensations, emotions, passions, desires, intellectual faculties, and all the rest of my mental collection of tools, as "not I" things—and still there remains something—and that something is "I," which cannot be set aside by me, for it is my very self; my only self; my real self—"I." That which remains after all that may be set aside *is* set aside is the "I"—Myself—eternal, constant, unchangeable.

“I”
am

THE THIRD LESSON.
THE EXPANSION OF THE SELF.

Table of Content

In the first two lessons of this course we have endeavored to bring to the candidate a realization in consciousness of the reality of the "I," and to enable him to distinguish between the Self and its sheaths, physical and mental. In the present lesson we will call his attention to the relationship of the "I" to the Universal "I," and will endeavor to give him an idea of a greater, grander Self, transcending personality and the little self that we are so apt to regard as the "I."

The keynote of this lesson will be "The Oneness of All," and all of its teachings will be directed to awakening a realization in consciousness of that great truth. But we wish to impress upon the mind of the Candidate that we are *not* teaching him that he is the Absolute. We are not teaching the "I Am God" belief, which we consider to be erroneous and misleading, and a perversion of the original Yogi teachings. This false teaching has taken possession of many of the Hindu teachers and people, and with its accompanying teaching of "Maya" or the complete illusion or non-existence of the Universe, has reduced millions of people to a passive, negative mental condition which undoubtedly is retarding their progress. Not only in India is this true, but the same facts may be observed among the pupils of the Western teachers who have embraced this negative side of the Oriental Philosophy. Such people confound the "Absolute" and "Relative" aspects of the One, and, being unable to reconcile the facts of Life and the Universe with their theories of "I Am God," they are driven to the desperate expedient of boldly denying the Universe, and declaring it to be all "an illusion" or "Maya."

You will have no trouble in distinguishing the pupils of the teachers holding this view. They will be found to exhibit the most negative mental condition—a natural result of absorbing the constant suggestion of "nothingness"—the gospel of negation. In marked contrast to the mental condition of the students, however, will be observed the mental attitude of the teachers, who are almost uniformly examples of vital, positive, mental force, capable of hurling their teaching into the minds of the pupils—of driving in their statements by the force of an awakened Will. The teacher, as a rule, has awakened to a sense of the "I" consciousness, and really develops the same by his "I Am God" attitude, because by holding this mental attitude he is enabled to throw off the influence of the sheaths of the lower mental principles, and the light of the Self shows forth fiercely and strongly, sometimes to such an extent that it fairly scorches the mentality of the less advanced pupil. But, notwithstanding this awakened "I" consciousness, the teacher is handicapped by his intellectual misconception and befogging metaphysics, and is unable to impart the "I" consciousness to his pupils, and, instead of raising them up to shine with equal splendor with himself, he really forces them into a shadow by reason of his teachings.

Our students, of course, will understand that the above is not written in the spirit of carping criticism or fault-finding. We hold no such mental attitude, and indeed could not if we remain true to our conception of Truth. We are mentioning these matters simply that the student may avoid this "I Am God" pitfall which awaits the Candidate just as he has well started on the Path. It would not be such a serious matter if it were merely a question of faulty metaphysics, for that would straighten itself out in time. But it is far more serious than this, for the teaching inevitably leads to the accompanying teaching that all is Illusion or *Maya* , and that Life is but a dream—a false thing—a lie—a nightmare; that the journey along the Path is but an illusion; that everything is "nothing"; that there is no soul; that You are God in disguise, and that He is fooling Himself in making believe that He is You; that Life is but a Divine masquerade or sleight-of-hand performance; that You are God, but that You (God) are fooling Yourself (God) in order to amuse Yourself (God). Is not this horrible? And yet it shows to what lengths the human mind will go before it will part with some pet theory of metaphysics with which it has been hypnotized. Do you think that we have overdrawn the picture? Then read some of the teachings of these schools of the Oriental Philosophy, or listen to some of the more radical of the Western teachers preaching this philosophy. The majority of the latter lack the courage of the Hindu teachers in carrying their theories to a logical conclusion, and, consequently they veil their teachings with metaphysical subtlety. But a few of them are more courageous, and come out into the open and preach their doctrine in full.

Some of the modern Western teachers of this philosophy explain matters by saying that "God is masquerading as different forms of life, including Man, in order that he may gain the experience resulting therefrom, for although He has Infinite and Absolute Wisdom and Knowledge, he lacks the experience that comes only from actually living the life of the lowly forms, and therefore He descend thus in order to gain the needed experience." Can you imagine the Absolute, possessed of all possible Knowledge and Wisdom, feeling the need of such petty "experience," and living the life of the lowly forms (including Man) in order "to gain experience?" To what Depths do these vain theories of Man drive us? Another leading Western teacher, who has absorbed the teaching of certain branches of the Oriental Philosophy, and who possesses the courage of his convictions, boldly announces that "You, yourself, are the *totality* of being, and with your mind alone create, preserve and destroy the universe, which is your own mental product." And again the last mentioned teacher states: "the entire universe is a bagatelle illustration of your own creative power, which you are now exhibiting for your own inspection." "By their fruits shall you know them," is a safe rule to apply to all teachings. The philosophy that teaches that the Universe is an illusion perpetrated by you (God) to amuse, entertain or fool yourself (God), can have but one result, and that is the conclusion that "everything is nothing," and all that is necessary to do is to sit down, fold your hands and enjoy the Divine exhibition of legerdemain that you are performing for your own entertainment, and then, when the show is over, return to your state of conscious Godhood and recall with smiles the pleasant memories of the "conjure show" that you created to fool yourself with during several billions of ages. That is what it amounts to, and the result is that those accepting this philosophy thrust upon them by forceful teachers, and knowing in their hearts that they are *not* God, but absorbing the suggestions of "nothingness," are driven into a state of mental apathy and negativeness, the soul sinking into a stupor from which it may not be roused for a long period of time.

We wish you to avoid confounding our teaching with this just mentioned. We wish to teach you that You are a real Being—*not* God Himself, but a manifestation of Him who is the Absolute. You are a Child of the Absolute, if you prefer the term, possessed of the Divine Heritage, and whose mission it is to unfold qualities which are your inheritances from your Parent. Do not make the great mistake of confounding the Relative with the Absolute. Avoid this pitfall into which so many have fallen. Do not allow yourself to fall into the "Slough of Despond," and wallow in the mud of "nothingness," and to see no reality except in the person of some forceful teacher who takes the place of the Absolute in your mind. But raise your head and assert your Divine Parentage, and your Heritage from the Absolute, and step out boldly on the Path, asserting the "I."

(We must refer the Candidate back to our "Advanced Course," for our teachings regarding the Absolute and the Relative. The last three lessons of that course will throw light upon what we have just said To repeat the teaching at this point would be to use space which is needed for the lesson before us.)

And yet, while the "I" is *not* God, the Absolute, it is infinitely greater than we have imagined it to be before the light dawned upon us. It extends itself far beyond what we had conceived to be its limits. It touches the Universe at all its points, and is in the closest union with all of Life. It is in the closest touch with all that has emanated from the Absolute—all the world of Relativity. And while it faces the Relative Universe, it has its roots in the Absolute, and draws nourishment therefrom, just as does the babe in the womb obtain nourishment from the mother. It is verily a manifestation of God, and God's very essence is in it. Surely this is almost as "high" a statement as the "I Am God" of the teachers just mentioned,—and yet how different. Let us consider the teaching in detail in this lesson, and in portions of others to follow.

Let us begin with a consideration of the instruments of the Ego, and the material with which and through which the Ego works. Let us realize that the physical body of man is identical in substance with all other forms of matter, and that its atoms are continually changing and being replaced, the material being drawn from the great storehouse of matter, and that there is a Oneness of matter underlying all apparent differences of form and substance. And then let us realize that the vital energy or *Prana* that man uses in his life work is but a portion of that great universal energy which permeates everything and everywhere, the portion being used by us at any particular moment being drawn from the universal supply, and again passing out from us into the great ocean of force or energy. And then let us realize that even the mind, which is so close to the real Self that it is often mistaken for it—even that wonderful thing Thought—is but a portion of the Universal Mind, the highest emanation of the Absolute beneath the plane of Spirit, and that the Mind—substance or *Chitta* that we are using this moment, is not ours separately and distinctly, but is simply a portion from the great universal supply, which is constant and unchangeable. Let us then realize that even this thing that we feel pulsing within us—that which is so closely bound up with the Spirit as to be almost inseparable from it—that which we call Life—is but a bit of that Great Life Principle that pervades the Universe, and which cannot be added to, nor subtracted from. When we have realized these things, and have begun to feel our relation (in these particulars) to the One Great Emanation of the Absolute, then we may begin to grasp the idea of the Oneness of Spirit, and the relation of the "I" to every other "I," and the merging of the Self into the one great Self, which is not the extinction of Individuality, as some have supposed, but the enlargement and extension of the Individual Consciousness until it takes in the Whole.

In Lessons X and XI, of the "Advanced Course" we called your attention to the Yogi teachings concerning *Akasa* or Matter, and showed you that all forms of what we know as Matter are but different forms of manifestation of the principle called *Akasa* , or as the Western scientists call it, "Ether." This Ether or *Akasa* is the finest, thinnest and most tenuous form of Matter, in fact it is Matter in its ultimate or fundamental form, the different forms of what we call Matter being but manifestations of this *Akasa* or Ether, the apparent difference resulting from different rates of vibration, *etc.* We mention this fact here merely to bring clearly before your mind the fact of the Universality of Matter, to the end that you may realize that each and every particle of your physical body is but a portion of this great principle of the Universe, fresh from the great storehouse, and just about returning to it again, for the atoms of the body are constantly changing. That which appears as your flesh to-day, may have been part of a plant a few days before, and may be part of some other living thing a few days hence. Constant change is going on, and what is yours to-day was someone's else yesterday, and still another's to-morrow. You do not own one atom of matter *personally* , it is all a part of the common supply, the stream flowing through you and through all Life, on and on forever.

And so it is with the Vital Energy that you are using every moment of your life. You are constantly drawing upon the great Universal supply of *Prana* , then using what is given you, allowing the force to pass on to assume some other form. It is the property of all, and all you can do is to use what you need, and allow it to pass on. There is but one Force or Energy, and that is to be found everywhere at all times.

And even the great principle, Mind-substance, is under the same law. It is hard for us to realize this. We are so apt to think of our mental operations as distinctively our own—something that belongs to us personally—that it is difficult for us to realize that Mind-substance is a Universal principle just as Matter or Energy, and that we are but drawing upon the Universal supply in our mental operations. And more than this, the particular portion of Mind-substance that we are using, although separated from the Mind-substance used by other individuals by a thin wall of the very finest kind of Matter, is really in touch with the other apparently separated minds, and with the Universal Mind of which it forms a part. Just as is the Matter of which our physical bodies are composed really in touch with all Matter; and just as is the Vital Force used by us really in touch with all Energy; so is our Mind-substance really in touch with all Mind-substance. It is as if the Ego in its progress were moving through great oceans of Matter, Energy, or Mind-substance, making use of that of each which it needed and which immediately surrounded it, and leaving each behind as it moved on through the great volume of the ocean. This illustration is clumsy, but it may bring to your consciousness a realization that the Ego is the only thing that is really *Yours* , unchangeable and unaltered, and that all the rest is merely that portion of the Universal supply that you draw to yourself for the wants of the moment. It may also bring more clearly before your mind the great Unity of things—may enable you to see things as a Whole, rather than as separated parts.

Remember, *You* —the "I"—are the only Real thing about and around you—all that has permanence—and Matter, Force and even Mind-substance, are but your instruments for use and expression. There are great oceans of each surrounding the "I" as it moves along.

It is well for you also to bear in mind the Universality of Life. All of the Universe is alive, vibrating and pulsating with life and energy and motion. There is nothing dead in the Universe. Life is everywhere, and always accompanied by intelligence. There is no such thing as a dead, unintelligent Universe. *Instead of being atoms of Life floating in a sea of death, we are atoms of Life surrounded by an ocean of Life, pulsating, moving, thinking, living.* Every atom of what we call Matter is alive. It has energy or force with it, and is always accompanied by intelligence and life. Look around us as we will—at the animal world—at the plant world—yes, even at the world of minerals and we see life, life, life—all alive and having intelligence. When we are able to bring this conception into the realm of actual consciousness—when we are able not only to intellectually accept this fact, but to even go still further and *feel* and be conscious of this Universal Life on all sides, then are we well on the road to attaining the Cosmic Consciousness.

But all these things are but steps leading up to the realization of the Oneness in Spirit, on the part of the Individual. Gradually there dawns upon him the realization that there is a Unity in the manifestation of Spirit from the Absolute —a unity with itself, and a Union with the Absolute. All this manifestation of Spirit on the part of the Absolute—all this begetting of Divine Children—was in the nature of a single act rather than as a series of acts, if we may be permitted to speak of the manifestation as an *act* . Each Ego is a Centre of Consciousness in this great ocean of Spirit—each is a Real Self, apparently separate from the others and from its source, but the separation is only apparent in both cases, for there is the closest bond of union between the Egos of the Universe of Universes —each is knit to the other in the closest bond of union, and each is still attached to the Absolute by spiritual filaments, if we may use the term. In time we shall grow more conscious of this mutual relationship, as the sheaths are outgrown and cast aside, and in the end we will be withdrawn into the Absolute—shall return to the Mansion of the Father.

It is of the highest importance to the developing soul to unfold into a realization of this relationship and unity, *for when this conception is once fully established the soul is enabled to rise above certain of the lower planes, and is free from the operation of certain laws that bind the undeveloped soul* . Therefore the Yogi teachers are constantly leading the Candidates toward this goal. First by this path, and then by that one, giving them different glimpses of the desired point, until finally the student finds a path best fitted for his feet, and he moves along straight to the mark, and throwing aside the confining bonds that have proved so irksome, he cries aloud for joy at his new found Freedom.

The following exercises and Mental Drills are intended to aid the Candidate in his work of growing into a realization of his relationship with the Whole of Life and Being.

MENTAL DRILL.

(1) Read over what we have said in the "Advanced Course" regarding the principle known as Matter. Realize that all Matter is One at the last—that the real underlying substance of Matter is *Akasa* or Ether, and that all the varying forms evident to our senses are but modifications and grosser forms of that underlying principle. Realize that by known chemical processes all forms of Matter known to us, or rather all combinations resulting in "forms," may be resolved into their original elements, and that these elements are merely *Akasa* in different states of vibration. Let the idea of the Oneness of the visible Universe sink deeply into your mind, until it becomes fixed there. The erroneous conception of diversity in the material world must be replaced by the consciousness of Unity—Oneness, at the last, in spite of the appearance of variety and manifold forms. You must grow to see behind the world of forms of Matter, and see the great principle of Matter (*Akasa* or Ether) back of, within, and under it all. You must grow to *feel* this, as well as to intellectually see it.

(2) Meditate over the last mentioned truths, and then follow the matter still further. Read what we have said in the "Advanced Course" (Lesson XI) about the last analysis of Matter showing it fading away into Force or Energy until the dividing line is lost, and Matter merges into Energy or Force, showing them both to be but the same thing, Matter being a grosser form of Energy or Force. This idea should be impressed upon the understanding, in order that the complete edifice of the Knowing of the Oneness may be complete in all of its parts.

(3) Then read in the "Advanced Lessons" about Energy or Force, in the oneness underlying its various manifestations. Consider how one form of Energy may be transformed into another, and so on around the circle, the one principle producing the entire chain of appearances. Realize that the energy within you by which you move and act, is but one of the forms of this great Principle of Energy with which the Universe is filled, and that you may draw to you the required Energy from the great Universal supply. But above all endeavor to grasp the idea of the Oneness pervading the world of Energy or Force, or Motion. See it in its

entirety, rather than in its apparent separateness. These steps may appear somewhat tedious and useless, but take our word for it, they are all helps in fitting the mind to grasp the idea of the Oneness of All. Each step is important, and renders the next higher one more easily attained. In this mental drill, it will be well to mentally picture the Universe in perpetual motion—everything is in motion—all matter is moving and changing its forms, and manifesting the Energy within it. Suns and worlds rush through space, their particles constantly changing and moving. Chemical composition and decomposition is constant and unceasing, everywhere the work of building up and breaking down is going on. New combinations of atoms and worlds are constantly being formed and dissolved. And after considering this Oneness of the principle of Energy, reflect that through all these changes of form the Ego—the Real Self—YOU—stand unchanged and unharmed—Eternal, Invincible, Indestructible, Invulnerable, *Real* and Constant among this changing world of forms and force. You are above it all, and it revolves around and about you—Spirit.

(4) Read what we have said in the "Advanced Course" about Force or Energy, shading into Mind-substance which is its parent. Realize that Mind is back of all this great exhibition of Energy and Force that you have been considering. Then will you be ready to consider the Oneness of Mind.

(5) Read what we have said in the "Advanced Lessons" about Mind-substance. Realize that there is a great world of Mind-substance, or an Universal Mind, which is at the disposal of the Ego. All Thought is the product of the Ego's use of this Mind-substance, its tool and instrument. Realize that this Ocean of Mind is entire and Whole, and that the Ego may draw freely from it. Realize that *You* have this great ocean of Mind at your command, when you unfold sufficiently to use it. Realize that Mind is back of and underneath all of the world of form and names and action, and that in that sense: "All is Mind," although still higher in the scale than even Mind are *You* , the Real Self, the Ego, the Manifestation of the Absolute.

(6) Realize your identity with and relationship to All of Life. Look around you at Life in all its forms, from the lowest to the highest, all being exhibitions of the great principle of Life in operation along different stages of The Path. Scorn not the humblest forms, but look behind the form and see the reality—Life. Feel yourself a part of the great Universal Life. Let your thought sink to the depths of the ocean, and realize your kinship with the Life back of the forms dwelling there. Do not confound the forms (often hideous from your personal point of view) with the principle behind them. Look at the plant-life, and the animal life, and seek to see behind the veil of form into the real Life behind and underneath the form. Learn to feel your Life throbbing and thrilling with the Life

Principle in these other forms, and in the forms of those of your own race. Gaze into the starry skies and see there the numerous suns and worlds, all peopled with life in some of its myriad forms, and feel your kinship to it. If you can grasp this thought and consciousness, you will find yourself at-one-ment with those whirling worlds, and, instead of feeling small and insignificant by comparison, you will be conscious of an expansion of Self, until you feel that in those circling worlds is a part of yourself—that You are there also, while standing upon the Earth—that you are akin to all parts of the Universe—nay, more, that they are as much your home as is the spot upon which you are standing. You will find sweeping upon you a sense of consciousness that the Universe is your home—not merely a part of it, as you had previously thought. You will experience a sense of greatness, and broadness and grandness such as you have never dreamed of. You will begin to realize at least a part of your Divine inheritance, and to know indeed that you are a Child of the Infinite, the very essence of your Divine Parent being in the fibres of your being, At such times of realization one becomes conscious of what lies before the soul in its upward path, and how small the greatest prizes that Earth has to offer are when compared to some of these things before the soul, as seen by the eyes of the Spiritual Mind in moments of clear vision.

You must not dispute with these visions of the greatness of the soul, but must treat them hospitably, for they are your very own, coming to you from the regions of your Spiritual Mind which are unfolding into consciousness.

(7) The highest step in this dawning consciousness of the Oneness of All, is the one in which is realized that there is but One Reality, and at the same time the sense of consciousness that the "I" is in that Reality. It is most difficult to express this thought in words for it is something that must be felt, rather than seen by the Intellect. When the Soul realizes that the Spirit within it is, at the last, the only *real* part of it, and that the Absolute and its manifestation as Spirit is the only *real* thing in the Universe, a great step has been taken. But there is still one higher step to be taken before the full sense of the Oneness and Reality comes to us. That step is the one in which we realize the Identity of the "I" with the great "I" of the Universe. The mystery of the manifestation of the Absolute in the form of the Spirit, is veiled from us—the mind confesses its inability to penetrate behind the veil shielding the Absolute from view, although it will give us a report of its being conscious of the presence of the Absolute just at the edge of the boundary line. But the highest region of the Spiritual Mind, when explored by the advanced souls who are well along the Path, reports that it sees beyond the apparent separation of Spirit from Spirit, and realizes that there is but one Reality of Spirit, and that all the "I"'s are really but different views of that

One—Centres of Consciousness upon the surface of the One Great "I," the Centre of which is the Absolute Itself. This certainly penetrates the whole region of the Spiritual Mind, and gives us all the message of Oneness of the Spirit, just as the Intellect satisfies us with its message of the Oneness of Matter, Energy, and Mind. The idea of Oneness permeates all planes of Life.

The sense of Reality of the "I" that is apparent to You in the moments of your clearest mental vision, is really the reflection of the sense of Reality underlying the Whole—it is the consciousness of the Whole, manifesting through your point or Centre of Consciousness. The advanced student or Initiate finds his consciousness gradually enlarging until it realizes its identity with the Whole. He realizes that under all the forms and names of the visible world, there is to be found One Life—One Force—One Substance—One Existence—One Reality—ONE. And, instead of his experiencing any sense of the loss of identity or individuality, he becomes conscious of an enlargement of an expansion of individuality or identity—instead of feeling himself absorbed in the Whole, he feels that he is spreading out and embracing the Whole. This is most hard to express in words, for there are no words to fit the conception, and all that we can hope to do is to start into motion, by means of our words, the vibrations that will find a response in the minds of those who read the words, to the end that they will experience the consciousness which will bring its own understanding. This consciousness cannot be transmitted by words proceeding from the Intellect, but vibrations may be set up that will prepare the mind to receive the message from its own higher planes.

Even in the early stages of this dawning consciousness, one is enabled to identify the *real* part of himself with the *real* part of all the other forms of life that pass before his notice. In every other man—in every animal—in every plant—in every mineral—he sees behind the sheath and form of appearance, an evidence of the presence of the Spirit which is akin to his own Spirit—yea, more than akin, for the two are One. He sees Himself in all forms of life, in all time in all places. He realizes that the Real Self is everywhere present and everlasting, and that the Life within himself is also within all the Universe—in everything, for there is nothing dead in the Universe, and all Life, in all of its varying phases, is simply the One Life, held, used and enjoyed in common by all. Each Ego is a Centre of Consciousness in this great ocean of Life, and while apparently separate and distinct, is yet really in touch with the Whole, and with every apparent part.

It is not our intention, in this lesson, to go into the details of this great mystery of Life, or to recite the comparatively little of the Truth that the most advanced teachers and Masters have handed down. This is not the place for it—it belongs to the subject of Gnani Yoga rather than to Raja Yoga—and we touch upon it here, not for the purpose of trying to explain the scientific side of it to you, but merely in order that your minds may be led to take up the idea and gradually manifest it in conscious realization. There is quite a difference between the scientific, intellectual teaching of Gnani Yoga, whereby the metaphysical and scientific sides of the Yogi teachings are presented to the minds of the students, in a logical, scientific manner, and the methods of Raja Yoga, in which the Candidate is led by degrees to a *consciousness* (outside of mere intellectual belief) of his real nature and powers. We are following the latter plan, for this course is a Course in *Raja* Yoga. We are aiming to present the matter to the mind in such a manner that it may prepare the way for the dawning consciousness, by brushing away the preconceived notions and prejudices, and allowing a clean entrance for the new conception. Much that we have said in this lesson may appear, on the one hand, like useless repetition, and, on the other hand, like an incomplete presentation of the scientific side of the Yogi teachings. But it will be found, in time, that the effect has been that the mind of the student has undergone a change from the absorbing of the idea of the Oneness of Life, and the Expansion of the Self. The Candidate is urged not to be in too much of a hurry. Development must not be forced. Read what we have written, and practice the Mental Drills we have given, even if they may appear trifling and childish to some of you—we know what they will do for you, and you will agree with us in time. Make haste slowly. You will find that the mind will work out the matter, even though you be engaged in your ordinary work, and have forgotten the subject for the time. The greater portion of mental work is done in this way, while you are busy with something else, or even asleep, for the sub-conscious portion of the mind works along the lines pointed out for it, and performs its task.

As we have said, the purpose of this lesson is to bring you in the way of the unfoldment of consciousness, rather than to teach you the details of the scientific side of the Yogi teachings. Development is the keynote of Raja Yoga. And the reason that we wish to develop this sense of the Reality of the "I," and the Expansion of the Self, at this place is that thereby you may assert your Mastery over Matter, Energy and Mind. Before you may mount your throne as King, you must fully realize in consciousness that you *are* the *Reality* in this world of appearances. You must realize that you—the *real* You—are not only existent, and real, but that you are in touch with all else that is real, and that the roots of your being are grounded in the Absolute itself. You must realize that instead of being a separate atom of Reality, isolated and fixed in a narrow space, you are a Centre of Consciousness in the Whole of Reality, and that the Universe of

Universes is your home—that your Centre of Consciousness might be moved on to a point trillions of miles from the Earth (which distance would be as nothing in Space) and still you—the awakened soul—would be just as much at home there as here—that even while you are here, your influence extends far out into space. Your real state, which will be revealed to you, gradually, throughout the ages, is so great and grand, that your mind in its present state of development cannot grasp even the faint reflection of that glory.

We wish you to try to form at least a faint idea of your Real State of Being, in order that you may control the lower principles by the force of your awakened Will, which Will depends upon your degree of consciousness of the Real Self.

As man grows in understanding and consciousness of the Real Self, so does his ability to use his Will grow. Will is the attribute of the Real Self. It is well that this great realization of the Real Self brings with it Love for all of Life, and Kindness, for, were it not so, the Will that comes to him who grows into a realization of his real being could be used to the great hurt of those of the race who had not progressed so far (their *relative* hurt, we mean, for in the end, and at the last, no soul is ever really *hurt*). But the dawning power brings with it greater Love and Kindness, and the higher the soul mounts the more is it filled with the higher ideals and the more does it throw from it the lower animal attributes. It is true that some souls growing into a consciousness of their real nature, without an understanding of what it all means, may commit the error of using the awakened Will for selfish ends, as may be seen in the cases of the Black Magicians spoken of in the occult writings, and also in the cases of well known characters in history and in modern life, who manifest an enormous Will which they misuse. All of this class of people of great Will have stumbled or grown blindly into a consciousness (or partial consciousness) of the real nature, but lack the restraining influence of the higher teachings. But such misuse of the Will brings pain and unrest to the user, and he is eventually driven into the right road.

We do not expect our students to grasp fully this idea of the Expansion of Self. Even the highest grasp it only partially. But until you get a glimmering of the consciousness you will not be able to progress far on the path of Raja Yoga. You must understand *what you are* , before you are able to use the power that lies dormant within you. You must realize that you are the Master, before you can claim the powers of the Master, and expect to have your commands obeyed. So bear patiently with us, your Teachers, while we set before you the lessons to be learned—the tasks to be performed. The road is long, and is rough in places—the feet may become tired and bruised, but the reward is great, and there are resting places along the path. Be not discouraged if your progress seem slow, for the soul must unfold naturally as does the flower, without haste, without force.

And be not dismayed nor affrighted if you occasionally catch a glimpse of your higher self. As "M.C." says, in her notes on "Light on the Path" (see "Advanced Course," page 95): "To have seen thy soul in its bloom, is to have obtained a momentary glimpse in thyself of the transfiguration which shall eventually make thee more than man; to recognize, is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror as though before some ghastly phantom. This happens to some, and so, when the victory is all but won, it is lost."

Peace be with thee.

MANTRAM (AFFIRMATION) FOR THE THIRD LESSON.

There is but one ultimate form of Matter; one ultimate form of Energy; one ultimate form of Mind. Matter proceeds from Energy, and Energy from Mind, and all are an emanation of the Absolute, threefold in appearance but One in substance. There is but One Life, and that permeates the Universe, manifesting in various forms, but being, at the last, but One. My body is one with Universal Matter; My energy and vital force is one with the Universal Energy; My Mind is one with the Universal Mind; My Life is one with the Universal Life. The Absolute has expressed and manifested itself in Spirit, which is the real "I" overshadowing and embracing all the apparently separate "I"s. "I" feel my identity with Spirit and realize the Oneness of All Reality. I feel my unity with all Spirit, and my Union (through Spirit) with the Absolute. I realize that "I" am an Expression and Manifestation of the Absolute, and that its very essence is within me. I am filled with Divine Love. I am filled with Divine Power. I am filled with Divine Wisdom. I am conscious of identity in spirit, in substance; and in nature; with the One Reality.

THE FOURTH LESSON.
MENTAL CONTROL.

Table of Content

In our first three lessons of this series, we have endeavored to bring into realization within your mind (1) the consciousness of the "I"; its independence from the body; its immortality; its invincibility and invulnerability; (2) the superiority of the "I" over the mind, as well as over the body; the fact that the mind is not the "I," but is merely an instrument for the expression of the "I"; the fact that the "I" is master of the mind, as well as of the body; that the "I" is behind all thought; that the "I" can set aside for consideration the sensations, emotions, passions, desires, and the rest of the mental phenomena, and still realize that it, the "I," is apart from these mental manifestations, and remains unchanged, real and fully existent; that the "I" can set aside any and all of its mental tools and instruments, as "not I" things, and still consciously realize that after so setting them aside there remains something—itself—the "I" which cannot be set aside or taken from; that the "I" is the master of the mind, and not its slave; (3) that the "I" is a much greater thing than the little personal "I" we have been considering it to be; that the "I" is a part of that great One Reality which pervades all the Universe; that it is connected with all other forms of life by countless ties, mental and spiritual filaments and relations; that the "I" is a Centre of Consciousness in that great One Reality or Spirit, which is behind and back of all Life and Existence, the Centre of which Reality or Existence, is the Absolute or God; that the sense of Reality that is inherent in the "I," is really the reflection of the sense of Reality inherent in the Whole—the Great "I" of the Universe.

The underlying principle of these three lessons is the Reality of the "I," in itself, over and above all Matter, Force, or Mind—positive to all of them, just as they are positive or negative to each other—and negative only to the Centre of the One—the Absolute itself. And this is the position for the Candidate or Initiate to take: "I am positive to Mind, Energy, and Matter, and control them all—I am negative only to the Absolute, which is the Centre of Being, of which Being I Am. And, as I assert my mastery over Mind, Energy, and Matter, and exercise my Will over them, so do I acknowledge my subordination to the Absolute, and gladly open my soul to the inflow of the Divine Will, and partake of its Power, Strength, and Wisdom."

In the present lesson, and those immediately following it, we shall endeavor to assist the Candidate or Initiate in acquiring a mastery of the subordinate manifestations, Matter, Energy, and Mind. In order to acquire and assert this mastery, one must acquaint himself with the nature of the thing to be controlled.

In our "Advanced Course" we have endeavored to explain to you the nature of the Three Great Manifestations, known as *Chitta* , or Mind-Substance; *Prana* , or Energy; and *Akasa* , or the Principle of Matter. We also explained to you that the "I" of man is superior to these three, being what is known as *Atman* or Spirit. Matter, Energy, and Mind, as we have explained, are manifestations of the Absolute, and are relative things. The Yogi philosophy teaches that Matter is the grossest form of manifested substance, being below Energy and Mind, and consequently negative to, and subordinate to both. One stage higher than Matter, is Energy or Force, which is positive to, and has authority over, Matter (Matter being a still grosser form of substance), but which is negative to and subordinate to Mind, which is a still higher form of substance. Next in order comes the highest of the three—Mind—the finest form of substance, and which dominates both Energy and Matter, being positive to both. Mind, however is negative and subordinate to the "I," which is Spirit, and obeys the orders of the latter when firmly and intelligently given. The "I" itself is subordinate only to the Absolute—the Centre of Being—the "I" being positive and dominant over the threefold manifestation of Mind, Energy, and Matter.

The "I," which for the sake of the illustration must be regarded as a separate thing (although it is really only a Centre of Consciousness in the great body of Spirit), finds itself surrounded by the triple-ocean of Mind, Energy and Matter, which ocean extends into Infinity. The body is but a physical form through which flows an unending stream of matter, for, as you know the particles and atoms of the body are constantly changing; being renewed; replaced; thrown off, and supplanted. One's body of a few years ago, or rather the particles composing that body, have passed off and now form new combinations in the world of matter. And one's body of to-day is passing away and being replaced by new particles. And one's body of next year is now occupying some other portion of space, and its particles are now parts of countless other combinations, from which space and combinations they will later come to combine and form the body of next year. There is nothing permanent about the body—even the particles of the bones are being constantly replaced by others. And so it is with the Vital Energy, Force, or Strength of the body (including that of the brain). It is constantly being used up, and expended, a fresh supply taking its place. And even the Mind of the person is changeable, and the Mind-substance or *Chitta* , is being used up and replenished, the new supply coming from the great Ocean of

Mind, into which the discarded portion slips, just as is the case with the matter and energy.

While the majority of our students, who are more or less familiar with the current material scientific conceptions, will readily accept the above idea of the ocean of Matter, and Energy, and the fact that there is a continual using up and replenishing of one's store of both, they may have more or less trouble in accepting the idea that Mind is a substance or principle amenable to the same general laws as are the other two manifestations, or attributes of substance. One is so apt to think of his Mind as "himself"—the "I." Notwithstanding the fact that in our Second Lesson of this series we showed you that the "I" is superior to the mental states, and that it can set them aside and regard and consider them as "not-I" things, yet the force of the habit of thought is very strong, and it may take some of you considerable time before you "get into the way" of realizing that your Mind is "something that you use," instead of being You—yourself. And yet, you must persevere in attaining this realization, for in the degree that you realize your dominance over your mind, so will be your control of it, and its amenability to that control. And, as is the degree of that dominance and control, so will be the character, grade and extent of the work that your Mind will do for you. So you see: *Realization brings Control —and Control brings results* . This statement lies at the base of the science of *Raja Yoga* . And many of its first exercises are designed to acquaint the student with that realization, and to develop the realization and control by habit and practice.

The Yogi Philosophy teaches that instead of Mind being the "I." it is the thing through and by means of which the "I" *thinks* , at least so far as is concerned the knowledge concerning the phenomenal or outward Universe—that is the Universe of Name and Form. There is a higher Knowledge locked up in the innermost part of the "I," that far transcends any information that it may receive about or from the outer world, but that is not before us for consideration at this time, and we must concern ourselves with the "thinking" about the world of things.

Mind-substance in Sanscrit is called "*Chitta* ," and a wave in the *Chitta* (which wave is the combination of Mind and Energy) is called "*Vritta* ," which is akin to what we call a "thought." In other words it is "mind in action," whereas *Chitta* is "mind in repose." *Vritta* , when literally translated means "a whirlpool or eddy in the mind," which is exactly what a thought really is.

But we must call the attention of the student, at this point, to the fact that the word "Mind" is used in two ways by the Yogis and other occultists, and the student is directed to form a clear conception of each meaning, in order to avoid confusion, and that he may more clearly perceive the two aspects of the things which the word is intended to express. In the first place the word "Mind" is used as synonymous with *Chitta* , or Mind-substance, which is the Universal Mind Principle. From this *Chitta* , Mind-substance, or Mind, all the material of the millions of personal minds is obtained. The second meaning of the word "Mind" is that which we mean when we speak of the "mind" of anyone, thereby meaning the mental faculties of that particular person—that which distinguishes his mental personality from that of another. We have taught you that this "mind" in Man, functions on three planes, and have called the respective manifestations (1) the Instinctive Mind; (2) the Intellect; and (3) the Spiritual Mind. (*See "Fourteen Lessons in Yogi Philosophy," etc.*) These three mental planes, taken together, make up the "mind" of the person, or to be more exact they, clustered around the "I" form the "soul" of the individual. The word "soul" is often used as synonymous with "spirit" but those who have followed us will distinguish the difference. The "soul" is the Ego surrounded by its mental principles, while the Spirit is the "soul of the soul"—the "I," or Real Self.

The Science of *Raja Yoga* , to which this series of lessons is devoted, teaches, as its basic principle, the Control of the Mind. It holds that the first step toward Power consists in obtaining a control of one's own mind. It holds that the internal world must be conquered before the outer world is attacked. It holds that the "I" manifests itself in Will, and that that Will may be used to manipulate, guide, govern and direct the mind of its owner, as well as the physical world. It aims to clear away all mental rubbish, and encumbrances—to conduct a "mental house-cleaning," as it were, and to secure a clear, clean, healthy mind. Then it proceeds to control that mind intelligently, and with effect, saving all waste-power, and by means of concentration bringing the Mind in full harmony with the Will, that it may be brought to a focus and its power greatly increased and its efficiency fully secured. Concentration and Will-power are the means by which the Yogis obtain such wonderful results, and by which they manage and direct their vigorous, healthy minds, and master the material world, acting positively upon Energy and Matter. This control extends to all planes of the Mind and the Yogis not only control the Instinctive Mind, holding in subjection its lower qualities and making use of its other parts, but they also develop and enlarge the field of their Intellect and obtain from it wonderful results. Even the Spiritual Mind is mastered, and aided in its unfoldment, and urged to pass down into the field of consciousness some of the wonderful secrets to be found within its area. By means of *Raja Yoga* many of the secrets of existence and Being—many of the Riddles of the Universe—are answered and solved. And by it the latent powers inherent in the constitution of Man are unfolded and brought into action. Those highly advanced in the science are believed to have obtained such a wonderful degree of power and control over the forces of the universe, that they are as gods compared with the ordinary man.

Raja Yoga teaches that not only may power of this kind be secured, but that a wonderful field of Knowledge is opened out through its practice. It holds that when the concentrated mind is focused upon thing or subject, the true nature and inner meaning, of, and concerning, that thing or subject will be brought to view. The concentrated mind passes through the object or subject just as the X-Ray passes through a block of wood, and the thing is seen by the "I" as it *is* —in truth—and not as it had appeared before, imperfectly and erroneously. Not only may the outside world be thus explored, but the mental ray may be turned inward, and the secret places of the mind explored. When it is remembered that the bit of mind that each man possesses, is like a drop of the ocean which contains within its tiny compass all the elements that make up the ocean, and that to know perfectly the drop is to know perfectly the ocean, then we begin to see what such a power really means.

Many in the Western world who have attained great results in the intellectual and scientific fields of endeavor, have developed these powers more or less unconsciously. Many great inventors are practical Yogis, although they do not realize the source of their power. Anyone who is familiar with the personal mental characteristics of Edison, will see that he follows some of the *Raja Yoga* methods, and that Concentration is one of his strongest weapons. And from all reports, Prof. Elmer Gates, of Washington, D.C., whose mind has unfolded many wonderful discoveries and inventions, is also a practical Yogi although he may repudiate the assertion vigorously, and may not have familiarized himself with the principles of this science, which he has "dropped into" unconsciously. Those who have reported upon Prof. Gates' methods, say that he fairly "digs out" the inventions and discoveries from his mind, after going into seclusion and practicing concentration, and what is known as the Mental Vision.

But we have given you enough of theory for one lesson, and must begin to give you directions whereby you may aid yourself in developing these latent powers and unfolding these dormant energies. You will notice that in this series we first tell you something about the theory, and then proceed to give you "something to do." This is the true Yogi method as followed and practiced by their best teachers. Too much theory is tiresome, and sings the mind to sleep, while too much exercise tires one, and does not give the inquiring part of his mind the necessary food. To combine both in suitable proportions is the better plan, and one that we aim to follow.

MENTAL DRILL AND EXERCISES.

MENTAL DRILL AND EXERCISES.

Before we can get the mind to do good work for us, we must first "tame" it, and bring it to obedience to the Will of the "I." The mind, as a rule, has been allowed to run wild, and follow its own sweet will and desires, without regard to anything else. Like a spoiled child or badly trained domestic animal, it gets into much trouble, and is of very little pleasure, comfort or use. The minds of many of us are like menageries of wild animals, each pursuing the bent of its own nature, and going its own way. We have the whole menagerie within us—the tiger, the ape, the peacock, the ass, the goose, the sheep the hyena, and all the rest. And we have been letting these animals rule us. Even our Intellect is erratic, unstable, and like the quicksilver to which the ancient occultists compared it, shifting and uncertain. If you will look around you you will see that those men and women in the world who have really accomplished anything worth while have trained their minds to obedience. They have asserted the Will over their own minds, and learned Mastery and Power in that way. The average mind chafes at the restraint of the Will, and is like a frisky monkey that will not be "taught tricks." But taught it must be, if it wants to do good work. And teach it you must if you expect to get any use from it—if you expect to use it, instead of having it use you.

And this is the first thing to be learned in *Raja Yoga* —this control of the mind. Those who had hoped for some royal road to mastery, may be disappointed, but there is only one way and that is to master and control the mind by the Will. Otherwise it will run away when you most need it. And so we shall give you some exercise designed to aid you in this direction.

The first exercise in *Raja Yoga* Is what is called *Pratyahara* or the art of making the mind introspective or turned inward upon itself. It is the first step toward mental control. It aims to turn the mind from going outward, and gradually turning it inward upon itself or inner nature. The object is to gain control of it by the Will. The following exercises will aid in that direction:

EXERCISE I.

(a) Place yourself in a comfortable position, and so far as possible free from outside disturbing influences. Make no violent effort to control the mind, but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity, and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame down at first trial, but each time you try it will come around to you in shorter time. The Yogis spend much time in acquiring this mental peace and calm, and consider themselves well paid for it.

(b) When the mind is well calmed down, and peaceful, fix the thought on the "I Am," as taught in our previous lessons. Picture the "I" as an entity independent of the body; deathless; invulnerable; immortal; real. Then think of it as independent of the body, and able to exist without its fleshly covering. Meditate upon this for a time, and then gradually direct the thought to the realization of the "I" as independent and superior to the mind, and controlling same. Go over the general ideas of the first two lessons, and endeavor to calmly reflect upon them and to see them in the "mind's eye." You will find that your mind is gradually becoming more and more peaceful and calm, and that the distracting thoughts of the outside world are farther and farther removed from you.

(c) Then let the mind pass on to a calm consideration of the Third Lesson, in which we have spoken of the Oneness of All, and the relationship of the "I" to the One Life; Power; Intelligence; Being. You will find that you are acquiring a mental control and calm heretofore unknown to you. The exercises in the first three lessons will have prepared you for this.

(d) The following is the most difficult of the variations or degrees of this exercise, but the ability to perform it will come gradually. The exercise consists in gradually shutting out all thought or impression of the outside world; of the body; and of the thoughts themselves, the student concentrating and meditating upon the word and idea "I AM," the idea being that he shall concentrate upon the idea of mere "being" or "existence," symbolized by the words "I Am." Not "I am *this* ," or "I am *that* ," or "I *do* this," or "I *think* that," but simply: "I *AM* ." This exercise will focus the attention at the very centre of Being within oneself, and will gather in all the mental energies, instead of allowing them to be scattered upon outside things. A feeling of Peace, Strength, and Power will result, for the affirmation, and the thought back of it, is the most powerful and strongest that one may make, for it is a statement of Actual Being, and a turning of the thought inward to that truth. Let the mind first dwell upon the word "I," identifying it with the Self, and then let it pass on to the word "AM," which signifies Reality, and Being. Then combine the two with the meanings thereof, and the result a most powerful focusing of thought inward, and most potent Statement of Being.

It is well to accompany the above exercises with a comfortable and easy physical attitude, so as to prevent the distraction of the attention by the body. In order to do this one should assume an easy attitude and then relax every muscle, and take the tension from every nerve, until a perfect sense of ease, comfort and relaxation is obtained. You should practice this until you have fully acquired it. It will be useful to you in many ways, besides rendering Concentration and

It will be useful to you in many ways, besides rendering Concentration and Meditation easier. It will act as a "rest cure" for tired body, nerves, and mind.

EXERCISE II.

The second step in *Raja Yoga* is what is known as *Dharana* , or Concentration. This is a most wonderful idea in the direction of focusing the mental forces, and may be cultivated to an almost incredible degree, but all this requires work, time, and patience. But the student will be well repaid for it. Concentration consists in the mind focusing upon a certain subject, or object, and being held there for a time. This, at first thought seems very easy, but a little practice will show how difficult it is to firmly fix the attention and hold it there. It will have a tendency to waver, and move to some other object or subject, and much practice will be needed in order to hold it at the desired point. But practice will accomplish wonders, as one may see by observing people who have acquired this faculty, and who use it in their everyday life. But the following point should be remembered. Many persons have acquired the faculty of concentrating their attention, but have allowed it to become almost involuntary, and they become a slave to it, forgetting themselves and everything else, and often neglecting necessary affairs. This is the ignorant way of concentrating, and those addicted to it become slaves to their habits, instead of masters of their minds. They become day-dreamers, and absent-minded people, instead of Masters. They are to be pitied as much as those who cannot concentrate at all. The secret is in a mastery of the mind. The Yogis can concentrate at will, and completely bury themselves in the subject before them, and extract from it every item of interest, and can then pass the mind from the thing at will, the same control being used in both cases. They do not allow fits of abstraction, or "absent-mindedness" to come upon them, nor are they day-dreamers. On the contrary they are very wide awake individuals; close observers; clear thinkers; correct reasoners. They are masters of their minds, not slaves to their moods. The ignorant concentrator buries himself in the object or subject, and allows it to master and absorb himself, while the trained Yogi thinker asserts the "I," and then directs his mind to concentrate upon the subject or object, keeping it well under control and in view all the time. Do you see the difference? Then heed the lesson.

The following exercises may be found useful in the first steps of Concentration:

(a) Concentrate the attention upon some familiar object—a pencil, for instance. Hold the mind there and consider the pencil to the exclusion of any other object. Consider its size; color; shape; kind of wood. Consider its uses, and purposes; its materials; the process of its manufacture, etc., etc., *etc.* In short think as many things about the pencil as possible allowing the mind to pursue any associated by-paths, such as a consideration of the graphite of which the "lead" is made; the forest from which came the wood used in making the pencil; the history of pencils, and other implements used for writing, *etc.* In short exhaust the subject of "Pencils." In considering a subject under concentration, the following plan of synopsis will be found useful. Think of the thing in question from the following view-points:

(1) The thing itself.
(2) The place from whence it came.
(3) Its purpose or use.
(4) Its associations.
(5) Its probable end.

Do not let the apparently trivial nature of the inquiry discourage you, for the simplest form of mental training is useful, and will help to develop your Will and Concentration. It is akin to the process of developing a physical muscle by some simple exercise, and in both cases one loses sight of the unimportance of the exercise itself, in view of the end to be gained.

(b) Concentrate the attention upon some part of the body—the hand for instance, and fixing your entire attention upon it, shut off or inhibit all sensation from the other parts of the body. A little practice will enable you to do this. In addition to the mental training, this exercise will stimulate the part of the body concentrated upon, for reasons that will appear in future lessons. Change the parts of the body concentrated upon, and thus give the mind a variety of exercises, and the body the effect of a general stimulation.

(c) These exercises may be extended indefinitely upon familiar objects about you. Remember always, that the thing in itself is of no importance, the whole idea being to train the mind to obey the Will, so that when you really wish to use the mental forces upon some important object, you may find them well trained and obedient. Do not be tempted to slight this part of the work because it is "dry" and uninteresting, for it leads up to things that are most interesting, and opens a door to a fascinating subject.

(d) Practice focusing the attention upon some abstract subject—that is upon some subject of interest that may offer a field for mental exploration. Think about the subject in all its phases and branches, following up one by-path, and then another, until you feel that you know all about the subject that your mind has acquired. You will be surprised to find how much more you know about any one thing or subject than you had believed possible. In hidden corners of your mind you will find some useful or interesting information about the thing in question, and when you are through you will feel well posted upon it, and upon the things connected with it. This exercise will not only help, to develop your intellectual powers, but will strengthen your memory, and broaden your mind, and give you more confidence in yourself. And, in addition, you will have taken a valuable exercise in Concentration or *Dharana* .

The Importance of Concentration.

Concentration is a focusing of the mind. And this focusing of the mind requires a focusing, or bringing to a center, of the Will. The mind is concentrated because the Will is focused upon the object. The mind flows into the mould made by the Will. The above exercises are designed not only to accustom the mind to the obedience and direction of the Will, but also tend to accustom the Will to command. We speak of strengthening the Will, when what we really mean is training the mind to obey, and accustoming the Will to command. Our Will is strong enough, but we do not realize it. The Will takes root in the very center of our being—in the "I," but our imperfectly developed mind does not recognize this tact. We are like young elephants that do not recognize their own strength, but allow themselves to be mastered by puny drivers, whom they could brush aside with a movement. The Will is back of all action—all doing—mental and physical.

We shall have much to say touching the Will, in these lessons and the student should give the matter his careful attention. Let him look around him, and he will see that the great difference between the men who have stepped forward from the ranks, and those who remain huddled up in the crowd, consists in Determination and Will. As Buxton has well said: "The longer I live, the more certain I am that the great difference between men, the feeble and the powerful; the great and the insignificant; is Energy and Invincible Determination." And he might have added that the thing behind that "energy and invincible determination" was Will.

The writers and thinkers of all ages have recognized the wonderful and transcendent importance of the Will. Tennyson sings: "O living Will thou shalt endure when all that seems shall suffer shock." Oliver Wendell Holmes says: "The seat of the Will seems to vary with the organ through which it is manifested; to transport itself to different parts of the brain, as we may wish to recall a picture, a phrase, a melody; to throw its force on the muscles or the intellectual processes. Like the general-in-chief, its place is everywhere in the field of action. It is the least like an instrument of any of our faculties; the farthest removed from our conceptions of mechanism and matter, as we commonly define them." Holmes was correct in his idea, but faulty in his details. The Will does not change its seat, which is always in the center of the Ego, but the Will forces the mind to all parts, and in all directions, and it directs the *Prana* or vital force likewise. The Will is indeed the general-in-chief, but it does not rush to the various points of action, but sends its messengers and couriers there to carry out its orders. Buxton has said: "The Will will do anything that can be done in this world. And no talents, no circumstances, no opportunities will make a two-legged creature a Man without it." Ik Marvel truly says: "Resolve is what makes a man manifest; not puny resolve, not crude determinations, not errant purpose—but that strong and indefatigable Will which treads down difficulties and danger, as a boy treads down the heaving frost-lands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable. Will makes men giants."

The great obstacle to the proper use of the Will, in the case of the majority of people, is the lack of ability to focus the attention. The Yogis clearly understand this point, and many of the *Raja Yoga* exercises which are given to the students by the teachers, are designed to overcome this difficulty. Attention is the outward evidence of the Will. As a French writer has said: "The attention is subject to the superior authority of the Ego. I yield it, or I withhold it, as I please. I direct it in turn to several points. I concentrate it upon each point as long as my Will can stand the effort." Prof. James has said: "The essential achievement of the Will, when it is most voluntary, is to attend to a difficult object, and hold it fast before the mind. Effort of Attention is the essential phenomenon of the Will." And Prof. Halleck says: "The first step toward the development of Will lies in the exercise of Attention. Ideas grow in distinctness and motor-power as we attend to them. If we take two ideas of the same intensity and center the attention upon one, we shall notice how much it grows in power." Prof. Sully says: "Attention may be roughly defined as the active self-direction of the mind to any object which presents itself at the moment." The word "Attention" is derived from two Latin words, *ad tendere* , meaning "to stretch towards," and this is just what the Yogis know it to be. By means of their psychic or clairvoyant sight, they see the thought of the attentive person stretched out toward the object attended to, like a sharp wedge, the point of which is focused upon the object under consideration, the entire force of the thought being concentrated at that point. This is true not only when the person is considering an object, but when he is earnestly impressing his ideas upon another, or upon some task to be accomplished. Attention means reaching the mind out to and focusing it upon something.

The trained Will exhibits itself in a tenacious Attention, and this Attention is one of the signs of the trained Will. The student must not hastily conclude that this kind of Attention is a common faculty among men. On the contrary it is quite rare, and is seen only among those of "strong" mentality. Anyone may fasten his Attention upon some passing, *pleasing* thing, but it takes a trained will to fasten it upon some unattractive thing, and hold it there. Of course the trained occultist is able to throw interest into the most unattractive thing upon which it becomes advisable to focus his Attention, but this, in itself, comes with the trained Will, and is not the possession of the average man. Voluntary Attention is rare, and is found only among strong characters. But it may be cultivated and grown, until he who has scarcely a shade of it to-day, in time may become a giant. It is all a matter of practice, exercise, and Will.

It is difficult to say too much in favor of the development of the faculty of tenacious Attention. One possessing this developed faculty is able to accomplish far more than even a much "brighter" man who lacks it. And the best way to train the Attention, under the direction of the Will, is to practice upon *uninteresting* objects, and ideas, holding them before the mind until they begin to assume an Interest. This is difficult at first, but the task soon begins to take on a pleasant aspect, for one finds that his Will-power and Attention are growing, and he feels himself acquiring a Force and Power that were lacking before—he realizes that he is growing Stronger. Charles Dickens said that the secret of his success consisted in his developing a faculty of throwing his entire Attention into whatever he happened to be doing at the moment and then being able to turn that same degree of Attention to the next thing coming before him for consideration. He was like a man behind a great searchlight, which was successively turned upon point after point, illuminating each in turn. The "I" is the man behind the light, and the Will is the reflector, the light being the Attention.

This discussion of Will and Attention may seem somewhat "dry" to the student, but that is all the more reason that he should attend to it. It is the secret that lies at the basis of the Science of *Raja Yoga* , and the Yogi Masters have attained a degree of Concentrated Will and Attention that would be inconceivable to the average "man on the street." By reason of this, they are able to direct the mind here and there, outward or inward, with an enormous force. They are able to focus the mind upon a small thing with remarkable intensity, just as the rays of the sun may be focused through a "sun-glass" and caused to ignite linen, or, on the other hand, they are able to send forth the mind with intense energy, illuminating whatever it rests upon, just as happens in the case of the strong electric searchlight, with which many of us are familiar. By all means start in to cultivate the Attention and Will. Practice on the unpleasant tasks—do the things that you have before you, and from which you have been shrinking because they were unpleasant. Throw interest into them, and the difficulty will vanish, and you will come out of it much stronger, and filled with a new sense of Power.

MANTRAM (AFFIRMATION).

"I" have a Will—it is my inalienable property and right. I determine to cultivate and develop it by practice and exercise. My mind is obedient to my Will. I assert my Will over my Mind. I am Master of my mind and body. I *assert* my Mastery. My Will is Dynamic—full of Force and Energy, and Power. I feel my strength. I am Strong. I am Forceful. I am Vital. I am Center of Consciousness, Energy, Strength, and Power, and I claim my birthright.

THE FIFTH LESSON.
THE CULTIVATION OF ATTENTION.

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In our last lesson we called your attention to the fact that the Yogis devote considerable time and practice to the acquirement of Concentration. And we also had something to say regarding the relation of Attention to the subject of Concentration. In this lesson we shall have more to say on the subject of Attention, for it is one of the important things relating to the practice of *Raja Yoga* , and the Yogis insist upon their students practicing systematically to develop and cultivate the faculty. Attention lies at the base of Will-power, and the cultivation of one makes easy the exercise of the other.

To explain why we lay so much importance to the cultivation of Attention, would necessitate our anticipating future lessons of this series, which we do not deem advisable at this time. And so we must ask our students to take our word for it, that all that we have to say regarding the importance of the cultivation of Attention, is occasioned by the relation of that subject to the use of the mind in certain directions as will appear fully later on.

In order to let you know that we are not advancing some peculiar theory of the Yogis, which may not be in harmony with modern Western Science, we give you in this article a number of quotations, from Western writers and thinkers, touching upon this important faculty of the mind, so that you may see that the West and East agree upon this main point, however different may be their explanations of the fact, or their use of the power gained by the cultivation of Attention.

As we said in our last lesson, the word Attention is derived from two Latin words "*ad tendere* ," meaning "to stretch toward," which is really what Attention is. The "I" wills that the mind be focused on some particular object or thing, and the mind obeys and "stretches toward" that object or thing, focusing its entire energy upon it, observing every detail, dissecting, analyzing, consciously and sub-consciously, drawing to itself every possible bit of information regarding it, both from within and from without. We cannot lay too much stress upon the acquirement of this great faculty, or rather, the development of it, for it is necessary for the intelligent study of *Raja Yoga* .

In order to bring out the importance of the subject, suppose we start in by actually giving our Attention to the subject of Attention, and see how much more there is in it than we had thought. We shall be well repaid for the amount of time and trouble expended upon it.

Attention has been defined as a focusing of consciousness, or, if one prefers the form of expression, as "detention in consciousness." In the first case, we may liken it to the action of the sun-glass through which the sun's rays are concentrated upon an object, the result being that the heat is gathered together at a small given point, the intensity of the same being raised many degrees until the heat is sufficient to burn a piece of wood, or evaporate water. If the rays were not focused, the same rays and heat would have been scattered over a large surface, and the effect and power lessened. And so it is with the mind. If it is allowed to scatter itself over the entire field of a subject, it will exert but little power and the results will be weak. But if it is passed through the sun-glass of attention, and focused first over one part, and then over another, and so on, the matter may be mastered in detail, and a result accomplished that will seem little less than marvelous to those who do not know the secret.

Thompson has said: "The experiences most permanently impressed upon consciousness, are those upon which the greatest amount of attention has been fixed."

Another writer upon the subject has said that "Attention is so essentially necessary to understanding, that without some degree of it the ideas and perceptions that pass through the mind seem to leave no trace behind them."

Hamilton has said: "An act of attention, that is, an act of concentration, seems thus necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision. Attention then is to consciousness what the contraction of the pupil is to sight, or, to the eye of the mind what the microscope or telescope is to the bodily eye. It constitutes the better half of all intellectual power."

And *Brodie* adds, quite forcibly: "It is Attention much more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals."

Butler gives us this important testimony: "The most important intellectual habit I know of is the habit of attending exclusively to the matter in hand. It is commonly said that genius cannot be infused by education, yet this power of concentrated attention, which belongs as a part of his gift to every great discoverer, is unquestionably capable of almost indefinite augmentation by resolute practice."

And, concluding this review of opinions, and endorsements of that which the Yogis have so much to say, and to which they attach so much importance, let us listen to the words of *Beattie* , who says: "The force wherewith anything strikes the mind, is generally in proportion to the degree of attention bestowed upon it. Moreover, the great art of memory is attention, and inattentive people always have bad memories."

There are two general kinds of Attention. The first is the Attention directed within the mind upon mental objects and concepts. The other is the Attention directed outward upon objects external to ourselves. The same general rules and laws apply to both equally.

Likewise there may be drawn another distinction and division of attention into two classes, *viz.* , Attenion attracted by some impression coming into consciousness without any conscious effort of the Will—this is called Involuntary Attention, for the Attention and Interest is caught by the attractiveness or novelty of the object. Attention directed to some object by an effort of the Will, is called Voluntary Attention. Involuntary Attention is quite common, and requires no special training. In fact, the lower animals, and young children seem to have a greater share of it than do adult men. A great percentage of men and women never get beyond this stage to any marked degree. On the other hand, Voluntary Attention requires effort, will, and determination—a certain mental training, that is beyond the majority of people, for they will not "take the trouble" to direct their attention in this way. Voluntary Attention is the mark of the student and other thoughtful men. They focus their minds on objects that do not yield immediate interest or pleasure, in order that they may learn and accomplish. The careless person will not thus fasten his Attention, at least not more than a moment or so, for his Involuntary Attention is soon attracted by some passing object of no matter how trifling a nature, and the Voluntary Attention disappears and is forgotten. Voluntary Attention is developed by practice and perseverance, and is well worth the trouble, for nothing in the mental world is accomplished without its use.

The Attention does not readily fasten itself to uninteresting objects, and, unless interest can be created it requires a considerable degree of Voluntary Attention in order that the mind may be fastened upon such an object. And, more than this, even if the ordinary attention is attracted it will soon waver, unless there is some interesting change in the aspect of the object, that will give the attention a fresh hold of interest, or unless some new quality, characteristic or property manifests itself in the object. This fact occurs because the mind mechanism has not been trained to bear prolonged Voluntary Attention, and, in fact, the physical brain is not accustomed to the task, although it may be so trained by patient practice.

It has been noticed by investigators that the Attention may be rested and freshened, either by withdrawing the Voluntary Attention from the object, and allowing the Attention to manifest along Involuntary lines toward passing objects, etc.; or, on the other hand, by directing the Voluntary Attention into a new field of observation—toward some new object. Sometimes one plan will seem to give the best results, and again the other will seem preferable.

We have called your attention to the fact that Interest develops Attention, and holds it fixed, while an uninteresting object or subject requires a much greater effort and application. This fact is apparent to anyone. A common illustration may be found in the matter of reading a book. Nearly everyone will give his undivided attention to some bright, thrilling story, while but few are able to use sufficient Voluntary Attention to master the pages of some scientific work. But, right here, we wish to call your attention to the other side of the case, which is another example of the fact that Truth is composed of paradoxes.

Just as Interest develops Attention, so it is a truth that Attention develops Interest. If one will take the trouble to give a little Voluntary Attention to an object, he will soon find that a little perseverance will bring to light points of Interest in the object. Things before unseen and unsuspected, are quickly brought to light. And many new phases, and aspects of the subject or object are seen, each one of which, in turn, becomes an object of Interest. This is a fact not so generally known, and one that it will be well for you to remember, and to use in practice. *Look* for the interesting features of an uninteresting thing, and they will appear to your view, and before long the uninteresting object will have changed into a thing having many-sided interests.

Voluntary Attention is one of the signs of a developed Will. That is, of a mind that has been well trained by the Will, for the Will is always strong, and it is the mind that has to be trained, not the Will. And on the other hand, one of the best ways to train the mind by the Will, is by practice in Voluntary Attention. So you see how the rule works both ways. Some Western psychologists have even advanced theories that the Voluntary Attention is the *only* power of the Will, and that that power is sufficient, for if the Attention be firmly fixed, and held upon an object the mind will "do the rest." We do not agree with this school of philosophers, but merely mention the fact as an illustration of the importance attributed by psychologists to this matter of Voluntary Attention.

A man of a strongly developed Attention often accomplishes far more than some much brighter man who lacks it. Voluntary Attention and Application is a very good substitute for Genius, and often accomplishes far more in the long run.

Voluntary Attention is the fixing of the mind earnestly and intently upon some particular object, at the same time shutting out from consciousness other objects pressing for entrance. *Hamilton* has defined it as "consciousness voluntarily applied under its law of limitations to some determinate object." The same writer goes on to state that "the greater the number of objects to which our consciousness is simultaneously extended, the smaller is the intensity with which it is able to consider each, and consequently the less vivid and distinct will be the information it contains of the several objects. When our interest in any particular object is excited, and when we wish to obtain all the knowledge concerning it in our power, it behooves us to limit our consideration to that object to the exclusion of others."

The human mind has the power of attending to only one object at a time, although it is able to pass from one object to another with a marvelous degree of speed, so rapidly, in fact, that some have held that it could grasp several things at once. But the best authorities, Eastern and Western, hold to the "single idea" theory as being correct. On this point we may quote a few authorities.

Jouffroy says that "It is established by experience that we cannot give our attention to two different objects at the same time." And *Holland* states that "Two thoughts, however closely related to one another, cannot be presumed to exist at the same time." And *Lewes* has told us that "The nature of our organism prevents our having more than one aspect of an object at each instant presented to consciousness." *Whateley* says: "The best philosophers are agreed that the mind cannot actually attend to more than one thing at a time, but, when it appears to be doing so it is really shifting with prodigious rapidity backward and forward from one to the other."

By giving a concentrated Voluntary Attention to an object, we not only are able to see and think about it with the greatest possible degree of clearness, but the mind has a tendency, under such circumstances, to bring into the field of consciousness all the different ideas associated in our memory with that object or subject, and to build around the object or subject a mass of associated facts and information. And at the same time the Attention given the subject makes more vivid and clear all that we learn about the thing at the time, and, in fact, all that we may afterwards learn about it. It seems to cut a channel, through which knowledge flows.

Attention magnifies and increases the powers of perception, and greatly aids the exercise of the perceptive faculties. By "paying attention" to something seen or heard, one is enabled to observe the details of the thing seen or heard, and where the inattentive mind acquires say three impressions the attentive mind absorbs three times three, or perhaps three times "three times three," or twenty-seven. And, as we have just said, Attention brings into play the powers of association, and gives us the "loose end" of an almost infinite chain of associated facts, stored away in our memory, forming new combinations of facts which we had never grouped together before, and bring out into the field of consciousness all the many scraps of information regarding the thing to which we are giving attention. The proof of this is within the experience of everyone. Where is the one who does not remember sitting down to some writing, painting, reading, etc., with interest and attention, and finding, much to his surprise, what a flow of facts regarding the matter in hand was passing through his mind. Attention seems to focus all the knowledge of a thing that you possess, and by bringing it to a point enables you to combine, associate, classify, etc., and thus create new knowledge. *Gibbon* tells us that after he gave a brief glance and consideration to a new subject, he suspended further work upon it, and allowed his mind (under concentrated attention) to bring forth all his associated knowledge regarding the subject, after which he renewed the task with increased power and efficiency.

The more one's attention is fixed upon a subject under consideration, the deeper is the impression which the subject leaves upon the mind. And the easier will it be for him to afterwards pursue the same train of thought and work.

Attention is a prerequisite of good memory, and in fact there can be no memory at all unless some degree of attention is given. The degree of memory depends upon the degree of attention and interest. And when it is considered that the work of today is made efficient by the memory of things learned yesterday, the day before yesterday, and so on, it is seen that the degree of attention given today regulates the quality of the work of tomorrow.

Some authorities have described Genius as the result of great powers of attention, or, at least, that the two seem to run together. Some writer has said that "possibly the best definition of genius is the power of concentrating upon some one given subject until its possibilities are exhausted and absorbed." *Simpson* has said that "The power and habit of thinking closely and continuously upon the subject at hand, to the exclusion, for the time, of all other subjects, is one of the principal, if, indeed, not the principal, means of success." *Sir Isaac Newton* has told us his plan of absorbing information and knowledge. He has stated that he would keep the subject under consideration before him continually, and then would wait till the first dawning of perception gradually brightened into a clear light, little by little. A mental sunrise, in fact.

That sage observer, *Dr. Abercrombie* , has written that he considered that he knew of no more important rule for rising to eminence in any profession or occupation than the Ability to do one thing at a time, avoiding all distracting and diverting objects or subjects, and keeping the leading matter continually before the mind. And others have added that such a course will enable one to observe relations between the subject and other things that will not be apparent to the careless observer or student.

The degree of Attention cultivated by a man is the degree of his capacity for intellectual work. As we have said, the "great" men of all walks of life have developed this faculty to a wonderful degree, and many of them seem to get results "intuitively," whereas, in truth, they obtain them by reason of their concentrated power of Attention, which enables them to see right into the center of a subject or proposition—and all around it, back and front, and all sides, in a space of time incredible to the man who has not cultivated this mighty power. Men who have devoted much attention to some special line of work or research, are able to act almost as if they possessed "second sight," providing the subject is within their favorite field of endeavor. Attention quickens every one of the faculties—the reasoning faculties—the senses—the deriding qualities—the analytical faculties, and so on, each being given a "fine edge" by their use under a concentrated Attention.

And, on the other hand, there is no surer indication of a weak mind than the deficiency in Attention. This weakness may arise from illness or physical weakness reacting upon the brain, in which case the trouble is but temporary. Or it may arise from a lack of mental development. Imbeciles and idiots have little or no Attention. The great French psychologist, *Luys* , speaking of this fact, says "Imbeciles and idiots see badly, hear badly, feel badly, and their sensorium is, in consequence, in a similar condition of sensitive poverty. Its impressionability for the things of the external world is at a minimum, its sensibility weak, and consequently, it is difficult to provoke the physiological condition necessary for the absorption of the external impression."

In old age the Attention is the first faculty to show signs of decay. Some authorities have held that the Memory was the first faculty to be affected by the approach of old age, but this is incorrect, for it is a matter of common experience that the aged manifest a wonderfully clear memory of events occurring in the far past. The reason that their memory of recent events is so poor is because their failing powers of Attention has prevented them from receiving strong, clear mental impressions, and as is the impression so is the memory. Their early impressions having been clear and strong, are easily recalled, while their later ones, being weak, are recalled with difficulty. If the Memory were at fault, it would be difficult for them to recall any impression, recent or far distant in time.

But we must stop quoting examples and authorities, and urging upon you the importance of the faculty of Attention. If you do not now realize it, it is because you have not given the subject the Attention that you should have exercised, and further repetition would not remedy matters.

Admitting the importance of Attention, from the psychological point of view, not to speak of the occult side of the subject, is it not a matter of importance for you to start in to cultivate that faculty? We think so. And the only way to cultivate any mental or physical part or faculty is to Exercise it. Exercise "uses up" a muscle, or mental faculty, but the organism makes haste to rush to the scene additional material—cell-stuff, nerve force, etc., to repair the waste, and it always sends a little more than is needed. And this "little more," continually accruing and increasing, is what increases the muscles and brain centers. And improved and strengthened brain centers give the mind better instruments with which to work.

One of the first things to do in the cultivation of Attention is to learn to think of, and do, one thing at a time. Acquiring the "knack" or habit of attending closely to the things before us, and then passing on to the next and treating it in the same way, is most conducive to success, and its practice is the best exercise for the cultivation of the faculty of Attention. And on the contrary, there is nothing more harmful from the point of view of successful performance—and nothing that will do more to destroy the power of giving Attention—than the habit of trying to do one thing while thinking of another. The thinking part of the mind, and the acting part should work together, not in opposition.

Dr. Beattie , speaking of this subject, tells us "It is a matter of no small importance that we acquire the habit of doing only one thing at a time; by which I mean that while attending to any one object, our thoughts ought not to wander to another." And *Granville* adds, "A frequent cause of failure in the faculty of Attention is striving to think of more than one thing at a time." And *Kay* quotes, approvingly, a writer who says: "She did things easily, because she attended to them in the doing. When she made bread, she thought of the bread, and not of the fashion of her next dress, or of her partner at the last dance." *Lord Chesterfield said,* "There is time enough for everything in the course of the day, if you do but one thing at a time; but there is not time enough in the year if you try to do two things at a time."

To attain the best results one should practice concentrating upon the task before him, shutting out, so far as possible, every other idea or thought. One should even forget self—personality—in such cases, as there is nothing more destructive of good thinking than to allow morbid self-consciousness to intrude. One does best when he "forgets himself" in his work, and sinks his personality in the creative work. The "earnest" man or woman is the one who sinks personality in the desired result, or performance of the task undertaken. The actor, or preacher, or orator, or writer, must lose sight of himself to get the best results. Keep the Attention fixed on the thing before you, and let the self take care of itself.

In connection with the above, we may relate an anecdote of *Whateley* that may be interesting in connection with the consideration of this subject of "losing one's self" in the task. He was asked for a recipe for "bashfulness," and replied that the person was bashful simply because he was thinking of himself and the impression he was making. His recipe was that the young man should think of others—of the pleasure he could give them—and in that way he would forget all about himself. The prescription is said to have effected the cure. The same authority has written, "Let both the extemporary speaker, and the reader of his own compositions, study to avoid as far as possible all thoughts of self, earnestly fixing the mind on the matter of what is delivered; and they will feel less that embarrassment which arises from the thought of what opinion the hearers will form of them."

The same writer, *Whateley* , seems to have made quite a study of Attention and has given us some interesting information on its details. The following may be read with interest, and if properly understood may be employed to advantage. He says, "It is a fact, and a very curious one. that many people find that they can best attend to any serious matter when they are occupied with something else which requires a little, and but a little, attention, such as working with the needle, cutting open paper leaves, or, for want of some such employment, fiddling anyhow with the fingers." He does not give the reason for this, and at first sight it might seem like a contradiction of the "one thing at a time" idea. But a closer examination will show us that the minor work (the cutting leaves, etc.) is in the nature of an involuntary or automatic movement, inasmuch as it requires little or no voluntary attention, and seems to "do itself." It does not take off the Attention from the main subject, but perhaps acts to catch the "waste Attention" that often tries to divide the Attention from some voluntary act to another. The habit mind may be doing one thing, while the Attention is fixed on another. For instance, one may be writing with his attention firmly fixed upon the thought he wishes to express, while at the time his hand is doing the writing, apparently with no attention being given it. But, let a boy, or person unaccustomed to writing, try to express his thoughts in this way, and you will find that he is hampered in the flow of his thoughts by the fact that he has to give much attention to the mechanical act of writing. In the same way, the beginner on the typewriter finds it difficult to compose to the machine, while the experienced typist finds the mechanical movements no hindrance whatever to the flow of thought and focusing of Attention; in fact, many find that they can compose much better while using the typewriter than they can by dictating to a stenographer. We think you will see the principle.

And now for a little Mental Drill in Attention, that you may be started on the road to cultivate this important faculty.

MENTAL DRILL IN ATTENTION.

Exercise I. Begin by taking some familiar object and placing it before you, try to get as many impressions regarding it as is possible for you. Study its shape, its color, its size, and the thousand and one little peculiarities about it that present themselves to your attention. In doing this, reduce the thing to its simplest parts—analyze it as far as is possible—dissect it, mentally, and study its parts in detail. The more simple and small the part to be considered, the more clearly will the impression be received, and the more vividly will it be recalled. Reduce the thing to the smallest possible proportions, and then examine each portion, and mastering that, then pass on to the next part, and so on, until you have covered the entire field. Then, when you have exhausted the object, take a pencil and paper and put down as nearly as possible all the things or details of the object examined. When you have done this, compare the written description with the object itself, and see how many things you have failed to note.

The next day take up the same object, and after re-examining it, write down the details and you will find that you will have stored away a greater number of impressions regarding it, and, moreover, you will have discovered many new details during your second examination. This exercise strengthens the memory as well as the Attention, for the two are closely connected, the memory depending largely upon the clearness and strength of the impressions received, while the impressions depend upon the amount of attention given to the thing observed. Do not tire yourself with this exercise, for a tired Attention is a poor Attention. Better try it by degrees, increasing the task a little each time you try it. Make a game of it if you like, and you will find it quite interesting to notice the steady but gradual improvement.

It will be interesting to practice this in connection with some friend, varying the exercise by both examining the object, and writing down their impressions, separately, and then comparing results. This adds interest to the task, and you will be surprised to see how rapidly both of you increase in your powers of observation, which powers, of course, result from Attention.

Exercise II. This exercise is but a variation of the first one. It consists in entering a room, and taking a hasty glance around, and then walking out, and afterward writing down the number of things that you have observed, with a description of each. You will be surprised to observe how many things you have missed at first sight, and how you will improve in observation by a little practice. This exercise, also, may be improved by the assistance of a friend, as related in our last exercise. It is astonishing how many details one may observe and remember, after a little practice. It is related of Houdin, the French conjurer, that he improved and developed his faculty of Attention and Memory by playing this game with a young relative. They would pass by a shop window, taking a hasty, attentive glance at its contents. Then they would go around the corner and compare notes. At first they could remember only a few prominent articles—that is, their Attention could grasp only a few. But as they developed by practice, they found that they could observe and remember a vast number of things and objects in the window. And, at last, it is related that Houdin could pass rapidly before any large shop window, bestowing upon it but one hasty glance, and then tell the names of, and closely describe, nearly every object in plain sight in the window. The feat was accomplished by the fact that the cultivated Attention enabled Houdin to fasten upon his mind a vivid mental image of the window and its contents, and then he was able to describe the articles one by one from the picture in his mind.

Houdin taught his son to develop Attention by a simple exercise which may be interesting and of value to you. He would lay down a domino before the boy—a five-four, for example. He would require the boy to tell him the combined number at once, without allowing him to stop to count the spots, one by one. "Nine" the boy would answer after a moment's hesitation. Then another domino, a three-four, would be added. "That makes sixteen," cried the boy. Two dominoes at a time was the second day's task. The next day, three was the standard. The next day, four, and so on, until the boy was able to handle twelve dominoes—that is to say, give instantaneously the total number of spots on twelve dominoes, after a single glance. This was Attention, in earnest, and shows what practice will do to develop a faculty. The result was shown by the wonderful powers of observation, memory and attention, together with instantaneous mental action, that the boy developed. Not only was he able to add dominoes instantaneously, but he had powers of observation, etc., that seemed little short of miraculous. And yet it is related that he had poor attention, and deficient memory to begin with.

If this seems incredible, let us remember how old whist players note and remember every card in the pack, and can tell whether they have been played or not, and all the circumstances attending upon them. The same is true of chess players, who observe every move and can relate the whole game in detail long after it has been played. And remember, also, how one woman may pass another woman on the street, and without seeming to give her more than a careless glance, may be able to relate in detail every feature of the other woman's apparel, including its color, texture, style of fashioning, probable price of the material, etc., *etc.* And a mere man would have noticed scarcely anything about it—

because he would not have given it any attention. But how soon would that man learn to equal his sister in attention and observation of women's wearing apparel, if his business success depended upon it, or if his speculative instinct was called into play by a wager with some friend as to who could remember the most about a woman's clothing, seen in a passing glance? You see it is all a matter of Interest and Attention.

But we forget that the Attention may be developed and cultivated, and we complain that we "cannot remember things," or that we do not seem to be able to "take notice." A little practice will do wonders in this direction.

Now, while the above exercises will develop your memory and powers of observation, still that is not the main reason that we have given them to you. We have an ulterior object, that will appear in time. We aim to develop your Will-power, and we know that Attention stands at the gate of Will-power. In order to be able to use your Will, you must be able to focus the Attention forcibly and distinctly. And these childish exercises will help you to develop the mental muscles of the Attention. If you could but realize the childish games the young Yogi students are required to play, in order to develop the mental faculties, you would change your minds about the Yogi Adepts whom you have been thinking about as mere dreamers, far removed from the practical. These men, and their students, are intensely practical. They have gained the mastery of the Mind, and its faculties, and are able to use them as sharp edged tools, while the untrained man finds that he has but a dull, unsharpened blade that will do nothing but hack and hew roughly, instead of being able to produce the finished product.

The Yogi believes in giving the "I" good tools with which to work, and he spends much time in tempering and sharpening these tools. Oh, no, the Yogi are not idle dreamers. Their grasp of "practical things" would surprise many a practical, matter-of-fact Western business man, if he could but observe it.

And so, we ask you to practice "observing things." The two exercises we have given are but indications of the general line. We could give you thousands, but you can prepare them yourselves as well as could we. The little Hindu boy is taught Attention by being asked to note and remember the number, color, character and other details of a number of colored stones, jewelry, etc., shown for an instant in an open palm, the hand being closed the moment after. He is taught to note and describe passing travelers, and their equipages—houses he sees on his journeys—and thousands of other everyday objects. The results are almost marvelous. In this way he is prepared as a *chela* or student, and he brings to his *guru* or teacher a brain well developed—a mind thoroughly trained to obey the Will of the "I"—and with faculties quickened to perceive instantly that which others would fail to see in a fortnight. It is true that he does not turn these faculties to "business" or other so-called "practical" pursuits, but prefers to devote them to abstract studies and pursuits outside of that which the Western man considers to be the end and aim of life. But remember that the two civilizations are quite different—following different ideals—having different economic conditions—living in different worlds, as it were. But that is all a matter of taste and ideals—the faculty for the "practical life" of the West is possessed by the *chela* , if he saw fit to use it. But all Hindu youths are not *chelas* , remember—nor are all Western youths "captains of industry," or Edisons.

MANTRAM (AFFIRMATION).

I am using my Attention to develop my mental faculties, so as to give the "I" a perfect instrument with which to work. The mind is *My* instrument and I am bringing it to a state of capacity for perfect work.

MANTRAM (OR AFFIRMATION).

There is but One Life—One Life Underlying. This Life is manifesting through ME, and through every other shape, form, and thing. I am resting on the bosom of the Great Ocean of Life, and it is supporting me, and will carry me safely, though the waves rise and fall—though the storms rage and the tempests roar. I am safe on the Ocean of Life, and rejoice as I feel the sway of its motion. Nothing can harm me—though changes may come and go, I am Safe. I am One with the All Life, and its Power, Knowledge, and Peace are behind, underneath, and within Me. O! One Life! express Thyself through me—carry me now on the crest of the wave, now deep down in the trough of the ocean—supported always by Thee—all is good to me, as I feel Thy life moving in and through me. I am Alive, through thy life, and I open myself to thy full manifestation and inflow.

THE SIXTH LESSON.
CULTIVATION OF PERCEPTION.

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Man gains his knowledge of the outside world through his senses. And, consequently, many of us are in the habit of thinking of these senses as if *they* did the sensing, instead of being merely carriers of the vibrations coming from the outside world, which are then presented to the Mind for examination. We shall speak of this at greater length a little later on in this lesson. Just now we wish to impress upon you the fact that it is the Mind that perceives, not the senses. And, consequently, a development of Perception is really a development of the Mind.

The Yogis put their students through a very arduous course of practice and exercises designed to develop their powers of perception. To many this would appear to be merely a development of the Senses, which might appear odd in view of the fact that the Yogis are constantly preaching the folly of being governed and ruled by the senses. But there is nothing paradoxical about all this, for the Yogis, while preaching the folly of sense life, and manifesting the teaching in their lives, nevertheless believe in any and all exercises calculated to "sharpen" the Mind, and develop it to a keen state and condition.

They see a great difference between having a sharpened perception, on the one hand, and being a slave to the senses on the other. For instance, what would be thought of a man who objected to acquiring a keen eyesight, for fear it would lead him away from higher things, by reason of his becoming attached to the beautiful things he might see. To realize the folly of this idea, one may look at its logical conclusion, which would be that one would then be much better off if all their senses were destroyed. The absurdity, not to say wickedness, of such an idea will be apparent to everyone, after a minute's consideration.

The secret of the Yogi theory and teachings regarding the development of the Mental powers, lies in the word "*Mastery* ." The Yoga student accomplishes and attains this mastery in two ways. The first way is by subordinating all the feelings, sense-impressions, etc., to the Mastery of the "I," or Will, the Mastery being obtained in this way by the assertion of the dominancy of the "I" over the faculties and emotions, *etc.* The second step, or way, lies in the Yogi, once having asserted the mastery, beginning to develop and perfect the Mental instrument, so as to get better work and returns from it. In this way he increases his kingdom and is Master over a much larger territory.

In order for one to gain knowledge, it is necessary to use to the best advantage the mental instruments and tools that he finds at his disposal. And again, one must develop and improve such tools—put a keen edge upon them, *etc.* Not only does one gain a great benefit from a development of the faculties of perception, but he also acquires an additional benefit from the training of the whole mind arising from the mental discipline and training resulting from the former exercises, *etc.* In our previous lessons we have pointed out some of the means by which these faculties might be greatly improved, and their efficiency increased. In this lesson we shall point out certain directions in which the Perceptive faculties may be trained. We trust that the simplicity of the idea may not cause any of our students to lose interest in the work. If they only knew just what such development would lead to they would gladly follow our suggestions in the matter. Every one of the ideas and exercises given by us are intended to lead up to the strengthening of the Mind, and the attainment of powers and the unfoldment of faculties. There is no royal road to Raja Yoga, but the student will be well repaid for the work of climbing the hill of Attainment.

In view of the above, let us examine the question of The Senses. Through the doors of the senses Man receives all his information regarding the outside world. If he keeps these doors but half open, or crowded up with obstacles and rubbish, he may expect to receive but few messages from outside. But if he keeps his doorways clear, and clean, he will obtain the best that is passing his way.

If one were born without sense-organs—no matter how good a Mind he might have—he would be compelled to live his life in a dreamy plant-life stage of existence, with little or no consciousness. The Mind would be like a seed in the earth, that for some reason was prevented from growing.

One may object that the highest ideas do not come to us through the senses, but the reply is that the things obtained through the senses are the "raw material" upon which the mind works, and fashions the beautiful things that it is able to produce in its highest stages. Just as is the body dependent for growth upon the nourishment taken into it, so is the mind dependent for growth upon the impressions received from the Universe—and these impressions come largely through the senses. It may be objected to that we know many things that we have not received through our senses. But, does the objector include the impressions that came through his senses in some previous existence, and which have been impressed upon his instinctive mind, or soul-memory? It is true that there are higher senses than those usually recognized, but Nature insists upon one learning the lessons of the lower grades before attempting those of the higher.

Do not forget that all that we know we have "worked for." There is nothing that comes to the idler, or shirker. What we know is merely the result of "stored-up accumulations of previous experience," as Lewes has so well said.

So it will be seen that the Yogi idea that one should develop all parts of the Mind is strictly correct, if one will take the trouble to examine into the matter. A man sees and knows but very little of what is going on about him. His limitations are great. His powers of vision report only a few vibrations of light, while below and above the scale lie an infinity of vibrations unknown to him. The same is true of the powers of hearing, for only a comparatively small portion of the sound-waves reach the Mind of Man—even some of the animals hear more than he does.

If a man had only one sense he would obtain but a one-sense idea of the outside world. If another sense is added his knowledge is doubled. And so on. The best proof of the relation between increased sense perception and development is had in the study of the evolution of animal forms. In the early stages of life the organism has only the sense of feeling—and very dim at that—and a faint sense of taste. Then developed smell, hearing and sight, each marking a distinct advance in the scale of life, for a new world has been opened out to the advancing forms of life. And, when man develops new senses—and this is before the race—he will be a much wiser and greater being.

Carpenter, many years ago, voiced a thought that will be familiar to those who are acquainted with the Yogi teachings regarding the unfoldment of new senses. He said: "It does not seem at all improbable that there are properties of matter of which none of our senses can take immediate cognizance, and which other beings might be formed to perceive in the same manner as we are sensible to light, sound, etc."

And Isaac Taylor said: "It may be that within the field observed by the visible and ponderable universe there is existing and moving another element fraught with another species of life—corporeal, indeed, and various in its orders, but not open to cognizance of those who are confined to the conditions of animal organization. Is it to be thought that the eye of man is the measure of the Creator's power?—and that He created nothing but that which he has exposed to our present senses? The contrary seems much more than barely possible; ought we not to think it almost certain?"

Another writer. Prof. Masson, has said: "If a new sense or two were added to the present normal number, in man, that which is now the phenomenal world for all of us might, for all that we know, burst into something amazingly different and wider, in consequence of the additional revelations of these new senses."

But not only is this true, but Man may increase his powers of knowledge and experience if he will but develop the senses he has to a higher degree of efficiency, instead of allowing them to remain comparatively atrophied. And toward this end, this lesson is written.

The Mind obtains its impressions of objects of the outside world by means of the brain and sense organs. The sensory organs are the instruments of the Mind, as is also the brain and the entire nervous system. By means of the nerves, and the brain, the Mind makes use of the sensory organs in order that it may obtain information regarding external objects.

The senses are usually said to consist of five different forms, *viz.* , sight, hearing, smell, touch, and taste.

The Yogis teach that there are higher senses, undeveloped, or comparatively so, in the majority of the race, but toward the unfoldment of which the race is tending. But we shall not touch upon these latent senses in this lesson, as they belong to another phase of the subject. In addition to the five senses above enumerated, some physiologists and psychologists have held that there were several others in evidence. For instance, the sense by which the inner organs revealed their presence and condition, The muscular system reports to the mind through some sense that is not that of "touch," although closely allied to it. And the feelings of hunger, thirst, etc., seem to come to us through an unnamed sense.

Bernstein has distinguished between the five senses and the one just referred to as follows: "The characteristic distinction between these common sensations and the sensations of the senses is that by the latter we gain knowledge of the occurrences and objects which belong to the external world (and which sensations we refer to external objects), whilst by the former we only feel conditions of our own body."

A sensation is the internal, mental conception, resulting from an external object or fact exciting the sense organs and nerves, and the brain, thus making the mind "aware" of the external object or fact. As Bain has said, it is the "mental impression, feeling, or conscious state, resulting from the action of external things on some part of the body, called on that account, sensitive."

Each channel of sense impressions has an organ, or organs, peculiarly adapted for the excitation of its substance by the particular kind of vibrations through which it receives impressions. The eye is most cunningly and carefully designed to receive the light-waves; and sound-waves produce no effect upon it. And, likewise, the delicate mechanism of the ear responds only to sound-waves; light-waves failing to register upon it. Each set of sensations is entirely different, and the organs and nerves designed to register each particular set are peculiarly adapted to their own special work. The organs of sense, including their special nervous systems, may be compared to a delicate instrument that the mind has nervous systems, may be compared to a delicate instrument that the mind has fashioned for itself, that it may investigate, examine and obtain reports from the outside world.

We have become so accustomed to the workings of the senses that we take them as a "matter of course," and fail to recognize them as the delicate and wonderful instruments that they are—designed and perfected by the mind for its own use. If we will think of the soul as designing, manufacturing and using these instruments, we may begin to understand their true relations to our lives, and, accordingly treat them with more respect and consideration.

We are in the habit of thinking that we are aware of all the sensations received by our mind. But this is very far from being correct. The unconscious regions of the mind are incomparably larger than the small conscious area that we generally think of when we say "my mind." In future lessons we shall proceed to consider this wonderful area, and examine what is to be found there. Taine has well said, "There is going on within us a subterranean process of infinite extent; its products alone are known to us, and are only known to us in the mass. As to elements, and their elements, consciousness does not attain to them. They are to sensations what secondary molecules and primitive molecules are to bodies. We get a glance here and there at obscure and infinite worlds extending beneath our distinct sensations. These are compounds and wholes. For their elements to be perceptible to consciousness, it is necessary for them to be added together, and so to acquire a certain bulk and to occupy a certain time, for if the group does not attain this bulk, and does not last this time, we observe no changes in our state. Nevertheless, though it escapes us, there is one."

But we must postpone our consideration of this more than interesting phase of the subject, until some future lesson, when we shall take a trip into the regions of Mind, under and above Consciousness. And a most wonderful trip many of us will find it, too.

For the present, we must pay our attention to the channels by which the material for knowledge and thought enter our minds. For these sense impressions, coming to us from without, are indeed "material" upon which the mind works in order to manufacture the product called "Thought."

This material we obtain through the channels of the senses, and then store in that wonderful storehouse, the Memory, from whence we bring out material from time to time, which we proceed to weave into the fabric of Thought. The skill of the worker depends upon his training, and his ability to select and combine the proper materials. And the acquiring of good materials to be stored up is an important part of the work.

A mind without stored-up material of impressions and experiences would be like a factory without material. The machinery would have nothing upon which like a factory without material. The machinery would have nothing upon which to work, and the shop would be idle. As Helmholtz has said, "Apprehension by the senses supplies directly or indirectly, the material of all human knowledge, or at least the stimulus necessary to develop every inborn faculty of the mind." And Herbert Spencer, has this to say of this phase of the subject, "It is almost a truism to say that in proportion to the numerousness of the objects that can be distinguished, and in proportion to the variety of coexistences and sequences that can be severally responded to, must be the number and rapidity and variety of the changes within the organism—must be the amount of vitality."

A little reflection upon this subject will show us that the greater degree of exercise and training given the senses, the greater the degree of mental power and capability. As we store our mental storehouse with the materials to be manufactured into thought, so is the quality and quantity of the fabric produced.

It therefore behooves us to awaken from our "lazy" condition of mind, and to proceed to develop our organs of sense, and their attendant mechanism, as by doing so we increase our capacity for thought and knowledge.

Before passing to the exercises, however, it may be well to give a hasty passing glance at the several senses, and their peculiarities.

The sense of Touch is the simplest and primal sense. Long before the lower forms of life had developed the higher senses, they had evidenced the sense of Touch or Feeling. Without this sense they would have been unable to have found their food, or to receive and respond to outside impressions. In the early forms of life it was exercised equally by all parts of the body, although in the higher forms this sense has become somewhat localized, as certain parts of the body are far more sensitive than are others. The skin is the seat of the sense of Touch, and its nerves are distributed over the entire area of the skin. The hand, and particularly the fingers, and their tips, are the principal organs of this sense.

The acuteness of Touch varies materially in different parts of the body. Experiments have shown that a pair of compasses would register impressions as a very slight distance apart when applied to the tip of the tongue. The distance at which the two points could be distinguished from one point, on the tip of the tongue, was called "one line." Using this "line" as a standard, it was found that the palmar surface of the third finger registered 2 lines; the surface of the lips 4 lines, and the skin of the back, and on the middle of the arm or thigh, as high as 60 lines The degree of sensitiveness to Touch varies greatly with different individuals, some having a very fine sense of touch in their fingers, while others manifested a very much lower degree.

In the same way, there is a great difference in the response of the fingers to weight—a great difference in the ability to distinguish the difference of the weight of objects. It has been found that some people can distinguish differences weight of objects. It has been found that some people can distinguish differences in weight down to very small fractions of an ounce. Fine distinctions in the differences in temperature have also been noticed.

The sense of touch, and its development has meant much for Man. It is the one sense in which Man surpasses the animals in the matter of degree and acuteness. The animal may have a keener smell, taste, hearing and sight, but its sense of Touch is far beneath that of Man. Anaxagoras is quoted as saying that "if the animals had hands and fingers, they would be like men."

In developing the sense of Touch, the student must remember that Attention is the key to success. The greater the amount of Attention the greater the degree of development possible in the case of any sense. When the Attention is concentrated upon any particular sense, the latter becomes quickened and more acute, and repeated exercise, under the stimulus of Attention, will work wonders in the case of any particular sense. And on the other hand, the sense of touch may be almost, or completely inhibited, by firmly fixing the Attention upon something else. As an extreme proof of this latter fact, the student is asked to remember the fact that men have been known to suffer excruciating torture, apparently without feeling, owing to the mind being intently riveted upon some idea or thought. As Wyld has said, "The martyr borne above sensuous impressions, is not only able to endure tortures, but is able to endure and quench them. The pinching and cutting of the flesh only added energy to the death song of the American Indian, and even the slave under the lash is sustained by the indignant sense of his wrongs."

In the cases of persons engaged in occupations requiring a fine degree of Touch, the development is marvelous. The engraver passes his hand over the plate, and is able to distinguish the slightest imperfection. And the handler of cloth and fabrics is able to distinguish the finest differences, simply by the sense of touch. Wool sorters also exercise a wonderfully high degree of fineness of touch. And the blind are able to make up for the loss of sight by their greatly increased sense of Touch, cases being recorded where the blind have been able to distinguish *color* by the different "feel" of the material.

The sense of Taste is closely allied to that of Touch—in fact some authorities have considered Taste as a very highly developed sense of Touch in certain surfaces of the body, the tongue notably. It will be remembered that the tongue has the finest sense of Touch, and it also has the sense of Taste developed to perfection. In Taste and Touch the object must be brought in direct contact with the organ of sense, which is not the case in Smell, Hearing, or Sight. And, be it remembered, that the latter senses have special nerves, while Taste is compelled to fall back upon the ordinary nerves of Touch. It is true that Taste is confined to a very small part of the surface of the body, while Touch is general. But this only indicates a special development of the special area. The sense of Taste also depends to a great extent upon the presence of fluids, and only substances that are soluble make their presence known through the organs and sense of Taste.

Physiologists report that the sense of Taste in some persons is so acute that one part of strychnine in one million parts of water has been distinguished. There are certain occupations, such as that of wine-tasters, tea-tasters, etc., the followers of which manifest a degree of fineness of Taste almost incredible.

The sense of Smell is closely connected with the sense of Taste, and often acts in connection therewith, as the tiny particles of the substance in the mouth arise to the organs of Smell, by means of the opening or means of communication situated in the back part of the mouth. Besides which the nose usually detects the odor of substances before they enter the mouth. The sense of Smell operates by reason of the tiny particles or the object being carried to the mucous membrane of the interior of the nose, by means of the air. The membrane, being moist, seizes and holds these particles for a moment, and the fine nervous organism reports differences and qualities and the Mind is thus informed of the nature of the object.

The sense of Smell is very highly developed among animals, who are compelled to rely upon it to a considerable extent. And many occupations among men require the development of this sense, for instance, the tobacconist, the wine dealer, the perfumers, the chemist, *etc.* It is related that in the cases of certain blind people, it has been observed that they could distinguish persons in this manner.

The sense of Hearing is a more complex one than in the case of Taste, Touch and Smell. In the latter three the objects to be sensed must be brought in close contact with the sense-organs, while in Hearing the object may be far removed, the impressions being carried by the vibrations of the air, which are caught up and reported upon by the nervous organism of the sense of Hearing. The internal mechanism of the ear is most wonderfully intricate and complex, and excites to wonder the person examining it. It cannot be described here for want of space, but the student is advised to inquire into it if he has access to any library containing books on the subject. It is a wonderful illustration of the work of the mind in building up for itself instruments with which to work—to acquire knowledge.

The ear records vibrations in the air from 20 or 32 per second, the rate of the lowest audible note, to those of 38,000 per second, the rate of the highest audible note. There is a great difference in individuals in regard to the fineness of the sense of Hearing. But all may develop this sense by the application of Attention. The animals and savages have wonderfully acute senses of Hearing developed only along the lines of distinctness, however—on the other hand musicians have developed the sense along different lines.

The sense of Sight is generally conceded to be the highest and most complex of all the senses of Man. It deals with a far larger number of objects—at longer distances—and gives a far greater variety of reports to the mind than any of its associate senses. It is the sense of Touch magnified many times. As Wilson says of it, "Our sight may be considered as a more delicate and diffusive kind of touch that spreads itself over an infinite number of bodies; comprehends the largest figures, and brings into our reach some of the most remote parts of the universe."

The sense of Sight receives its impressions from the outside world by means of waves that travel from body to body—from sun to earth, and from lamp to eye. These waves of light arise from vibrations in substance, of an almost incredible degree of rapidity. The lowest light vibration is about 450,000,000,000,000 per second, while the highest is about 750,000,000,000,000 per second. These figures deal only with the vibrations recognizable by the eye as light. Above and below these figures of the scale are countless other degrees invisible to the eye, although some of them may be recorded by instruments. The different sensations of color, depend upon the rate of the vibrations, red being the limit of the lowest, and violet the limit of the highest visible vibrations—orange, yellow, green, blue, and indigo being the intermediate rates or colors.

The cultivation of the sense of Sight, under the aid of Attention is most important to ail persons. By being able to clearly see and distinguish the parts of an object, a degree of knowledge regarding it is obtained that one may not acquire without the said exercise of the faculty. We have spoken of this under the subject of Attention, in a previous lesson, to which lesson we again refer the student. The fixing of the eye upon an object has the power of concentrating the thoughts and preventing them from wandering. The eye has other properties and qualities that will be dwelt upon in future lessons. It has other uses than seeing. The influence of the eye is a marvelous thing, and may be cultivated and developed.

We trust that what we have said will bring the student to a realization of the importance of developing the powers of Perception. The senses have been developed by the mind during a long period of evolution and effort that surely would not have been given unless the object in view was worth it all. The "I" insists upon obtaining knowledge of the Universe, and much of this knowledge may be obtained only through the senses. The Yogi student must be "wide awake" and possessed of developed senses and powers of Perception. The senses of Sight and Hearing, the two latest in the scale of Evolutionary growth and unfoldment, must receive a particular degree of attention. The student must make himself "aware" of what is going on about and around him, so that he may "catch" the best vibrations.

It would surprise many Westerners if they could come in contact with a highly developed Yogi, and witness the marvelously finely developed senses he possesses. He is able to distinguish the finest differences in things, and his mind is so trained that, in thought, he may draw conclusions from what he has perceived, in a manner that seems almost "second-sight" to the uninitiated. *In fact, a certain degree of second-sight is possible to one who develops his sense of Sight, under the urge of Attention.* A new world is opened out to such a person. One must learn to master the senses, not only in the direction of being independent of and superior to their urgings, but also in the matter of developing them to a high degree. The development of the physical senses, also has much to do with the development of the "Astral Senses," of which we have spoken in our "Fourteen Lessons," and of which we may have more to say in the present series. The idea of *Raja Yoga* is to render the student the possessor of a highly developed Mind, with highly developed instruments with which the mind may work.

In our future lessons we shall give the student many illustrations, directions, and exercises calculated to develop the different faculties of the mind—not only the ordinary faculties of everyday use, but others hidden behind these familiar faculties and senses. Commencing with the next lesson, we shall present a system of exercises, drills, etc., the purpose of which will be the above mentioned development of the faculties of the Mind.

In this lesson we shall not attempt to give specific exercises, but will content ourselves with calling the attention of the student to a few general rules underlying the development of Perception.

GENERAL RULES OF PERCEPTION.

The first thing to remember in acquiring the art of Perception is that one should not attempt to perceive the whole of a complex thing or object at the same time, or at once. One should consider the object in detail, and then, by grouping the details, he will find that he has considered the whole. Let us take the face of a person as a familiar object. If one tries to perceive a face as a whole, he will find that he will meet with a certain degree of failure, the impression being indistinct and cloudy, it following, also, that the memory of that face will correspond with the original perception.

the original perception.

But let the observer consider the face in detail, first the eyes, then the nose, then the mouth, then the chin, then the hair, then the outline of the face, the complexion, etc., and he will find that he will have acquired a clear and distinct impression or perception of the whole face.

The same rule may be applied to any subject or object. Let us take another familiar illustration. You wish to observe a building. If you simply get a general perception of the building as a whole, you will be able to remember very little about it, except its general outlines, shape, size, color, *etc.* And a description will prove to be very disappointing. But if you have noted, *in detail* , the material used, the shape of the doors, chimney, roof, porches, decorations, trimmings, ornamentation, size and number of the window-panes etc., etc., the shape and angles of the roof, etc., you will have an *intelligent* idea of the building, in the place of a mere general outline or impression of such as might be acquired by an animal in passing.

We will conclude this lesson with an anecdote of the methods of that famous naturalist Agassiz, in his training of his pupils. His pupils became renowned for their close powers of observation and perception, and their consequent ability to "think" about the things they had seen. Many of them rose to eminent positions, and claimed that this was largely by reason of their careful training.

The tale runs that a new student presented himself to Agassiz one day, asking to be set to work. The naturalist took a fish from a jar in which it had been preserved, and laying it before the young student bade him observe it carefully, and be ready to report upon what he had noticed about the fish. The student was then left alone with the fish. There was nothing especially interesting about that fish—it was like many other fishes that he had seen before. He noticed that it had fins and scales, and a mouth and eyes, yes, and a tail. In a half hour he felt certain that he had observed all about that fish that there was to be perceived. But the naturalist remained away.

The time rolled on, and the youth, having nothing else to do, began to grow restless and weary. He started out to hunt up the teacher, but he failed to find him, and so had to return and gaze again at that wearisome fish. Several hours had passed, and he knew but little more about the fish than he did in the first place.

He went out to lunch and when he returned it was still a case of watching the fish. He felt disgusted and discouraged, and wished he had never come to Agassiz, whom, it seemed, was a stupid old man after all,—one away behind the times. Then, in order to kill time, he began to count the scales. This completed he counted the spines of the fins. Then he began to draw a picture of the fish. In drawing the picture he noticed that the fish had no eyelids. He thus made the discovery that as his teacher had expressed it often, in lectures, "a pencil is the best of eyes." Shortly after the teacher returned, and after ascertaining what the youth had observed, he left rather disappointed, telling the boy to keep on looking and maybe he would see something.

This put the boy on his mettle, and he began to work with his pencil, putting down little details that had escaped him before, but which now seemed very plain to him. He began to catch the secret of observation. Little by little he brought to light new objects of interest about the fish. But this did not suffice his teacher, who kept him at work on the same fish for three whole days. At the end of that time the student really knew something about the fish, and, better than all, had acquired the "knack" and habit of careful observation and perception in detail.

Years after, the student, then attained to eminence, is reported as saying: "That was the best zoological lesson I ever had—a lesson whose influence has extended to the details of every subsequent study; a legacy that the professor left to me, as he left to many others, of inestimable value, which we could not buy, and with which we cannot part."

Apart from the value to the student of the particular information obtained, was the quickening of the perceptive faculties that enabled him to observe the important points in a subject or object, and, consequently to deduce important information from that which was observed. The Mind is hungry for knowledge, and it has by years of weary evolution and effort built up a series of sense systems in order to yield it that knowledge and it is still building. The men and women in the world who have arrived at the point of success have availed themselves of these wonderful channels of information, and by directing them under the guidance of Will and Attention, have attained wonderful results. These things are of importance, and we beg of our students not to pass by this portion of the subject as uninteresting. Cultivate a spirit of wide-awakeness and perception, and the "knowing" that will come to you will surprise you.

No only do you develop the existing senses by such practice and use, *but you help in the unfoldment of the latent powers and senses that are striving for unfoldment* . By using and exercising the faculties that we have, we help to unfold those for the coming of which we have been dreaming.

MANTRAM (AFFIRMATION).

I am a Soul, possessed of channels of communication with the outer world. I will use these channels, and thereby acquire the information and knowledge necessary for my mental development. I will exercise and develop my organs of sense, knowing that in so doing I shall cause to unfold the higher senses, of which they are but forerunners and symbols. I will be "*wide-awake* " and open to the inflow of knowledge and information. The Universe is my Home—I will explore it.

THE SEVENTH LESSON.
THE UNFOLDMENT OF CONSCIOUSNESS.

Table of Content

We have thought it well to make a slight change in the arrangement of these lessons—that is, in the order in which they should appear. We had contemplated making this Seventh Lesson a series of Mental Drills, intended to develop certain of the mental faculties, but we have decided to postpone the same until a later lesson, believing that by so doing a more logical sequence or order of arrangement will be preserved. In this lesson we will tell you of the unfoldment of consciousness in Man, and in the next lesson, and probably in the one following it, we shall present to you a clear statement regarding the states of mind, below and over consciousness—a most wonderful region, we assure you, and one that has been greatly misunderstood and misinterpreted. This will lead up to the subject of the cultivation of the various faculties—both conscious and outside of consciousness, and the series will be concluded by three lessons going right to the heart of this part of the subject, and giving certain rules and instruction calculated to develop Man's wonderful "thought-machine" that will be of the greatest interest and importance to all of our students. When the lessons are concluded you will see that the present arrangement is most logical and proper.

In this lesson we take up the subject of "The Unfoldment of Consciousness"—a most interesting subject. Many of us have been in the habit of identifying "consciousness" with mind, but as we proceed with this series of lessons we will see that that which is called "consciousness" is but a small portion of the mind of the individual, and even that small part is constantly changing its states, and unfolding new states undreamed of.

"Consciousness" is a word we use very often in considering the science of the Mind. Let us see what it means. Webster defines it as one's "knowledge of sensations and mental operations, or of what passes in one's own mind." Halleck defines it as "that undefinable characteristic of mental states which causes one to be aware of them." But, as Halleck states, "Consciousness is incapable of definition. To define anything we are obliged to describe it in terms of something else. And there is nothing else in the world like consciousness, hence we can define it only in terms of itself, and that is very much like trying to lift one's self by one's own boot straps. Consciousness is one of the greatest mysteries that confronts us."

Before we can understand what Consciousness really is, we must know just what "Mind" really is—and that knowledge is lacking, notwithstanding the many injenious theories evolved in order to explain the mystery. The metaphysicians do not throw much light on the subject, and as for materialistic science, listen to what Huxley says: "How it comes about that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the genie when Aladdin rubbed his lamp."

To many persons the words "consciousness" and "mental process," or "thought" are regarded as synonymous. And, in fact, psychologists so held until quite recently. But now it is generally accepted as a fact that mental processes are not limited to the field of consciousness, and it is now generally taught that the field of subconsciousness (that is, "under" conscious) mentation, is of a much greater extent than that of conscious mentation.

Not only is it true that the mind can hold in consciousness but one fact at any one instant, and that, consequently, only a very small fraction of our knowledge can be in consciousness at any one moment, but it is also true that the consciousness plays but a very small part in the totality of mental processes, or mentation. The mind is not conscious of the greater portion of its own activities—Maudsley says that only ten per cent comes into the field of consciousness. Taine has stated it in these words: "Of the world which makes up our being, we only perceive the highest points—the lighted up peaks of a continent whose lower levels remain in the shade."

But it is not our intention to speak of this great subconscious region of the mind at this point, for we shall have much to do with it later on. It is mentioned here in order to show that the enlargement or development of consciousness is not so much a matter of "growth" as it is an "unfoldment"—not a new creation or enlargement from outside, but rather an unfoldment outward from within.

From the very beginning of Life—among the Particles of Inorganic Substance, may be found traces of something like Sensation, and response thereto. Writers have not cared to give to this phenomenon the name of "sensation," or "sensibility," as the terms savored too much of "senses," and "sense-organs." But Modern Science has not hesitated to bestow the names so long withheld. The most advanced scientific writers do not hesitate to state that in reaction, chemical response, etc., may be seen indications of rudimentary sensation. Haeckel says: "I cannot imagine the simplest chemical and physical process without attributing the movement of the material particles to unconscious sensation. The idea of Chemical Affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements and experience 'pleasure' or 'revulsion' at contacts with them, and execute their specific movements on this ground." He also speaks of the sensitiveness of "plasm," or the substance of "living bodies," as being "only a superior degree of the general irritability of substance."

Chemical reaction, between atoms, is spoken of by chemists as a "sensitive" reaction. Sensitiveness is found even in the Particles of Inorganic Substance, and may be regarded as the first glimmerings of thought. Science recognizes this when it speaks of the unconscious sensation of the Particles as *athesis* or "feeling," and the unconscious Will that responds thereto, as *tropesis* , or "inclination." Haeckel says of this that "Sensation perceives the different qualities of the stimuli, and feeling the quantity," and also, "We may ascribe the feeling of pleasure and pain (in the contact with qualitatively differing atoms) to all atoms, and so explain the elective affinity in chemistry (attraction of loving atoms, inclination; repulsion of hating atoms, disinclination)."

It is impossible to form a clear or intelligent idea of the phenomenon of chemical affinity, etc., unless we attribute to the Atoms something akin to Sensation. It is likewise impossible to understand the actions of the Molecules, unless we think of them as possessing something akin to Sensation. The Law of Attraction is based upon Mental States in Substance. The response of Inorganic Substance to Electricity and Magnetism is also another evidence of Sensation and the response thereto.

In the movements and operations of crystal-life we obtain evidences of still a little higher forms of Sensation and response thereto. The action of crystallization is very near akin to that of some low forms of plasmic action. In fact, the "missing link" between plant life and the crystals is claimed to have been found in some recent discoveries of Science, the connection being found in certain crystals in the interior of plants composed of carbon combinations, and resembling the inorganic crystals in many ways.

Crystals grow along certain lines and forms up to a certain size. Then they begin to form "baby-crystals" on their surfaces, which then take on the growth—the processes being almost analogous to cell-life. Processes akin to fermentation have been detected among chemicals. In many ways it may be seen that the beginning of Mental Life must be looked for among the Minerals and Particles—the latter, be it remembered, composing not only inorganic, but also Organic Substance.

As we advance in the scale of life, we are met with constantly increasing unfoldment of mentation, the simple giving place to the complex manifestations. Passing by the simple vital processes of the monera, or single-celled "things," we notice the higher forms of cell life, with growing sensibility or sensation. Then we come to the cell-groups, in which the individual cells manifest sensation of a kind, coupled with a community-sensation. Food is distinguished, selected and captured, and movements exercised in pursuit of the same. The living thing is beginning to manifest more complex mental states. Then the stage of the lower plants is reached, and we notice the varied phenomena of that region, evidencing an increased sensitiveness, although there are practically no signs of special organs of sense. Then we pass on to the higher plant life, in which begin to manifest certain "sensitive-cells," or groups of such cells, which are rudimentary sense organs. Then the forms of animal life, and considered with rising degrees of sensations and growing sense apparatus, or sense organs, gradually unfolding into something like nervous systems.

Among the lower animal forms there are varying degrees of mentation with accompanying nerve centers and sense-organs, but little or no signs of consciousness, gradually ascending until we have dawning consciousness in the reptile kingdom, etc., and fuller consciousness and a degree of intelligent thought in the still higher forms, gradually increasing until we reach the plane of the highest mammals, such as the horse, dog, elephant, ape, etc., which animals have complex nervous systems, brains and well developed consciousness. We need not further consider the forms of mentation in the forms of life below the Conscious stage, for that would carry us far from our subject.

Among the higher forms of animal life, after a "dawn period" or semi-consciousness, we come to forms of life among the lower animals possessing a well developed degree of mental action and Consciousness, the latter being called by psychologists "Simple Consciousness," but which term we consider too indefinite, and which we will term "Physical Consciousness," which will give a fair idea of the thing itself. We use the word "Physical" in the double sense of "External," and "Relating to the material structure of a living being," both of which definitions are found in the dictionaries. And that is just what Physical Consciousness really is—an "awareness" in the mind, or a "consciousness" of the "external" world as evidenced by the senses; and of the "body" of the animal or person. The animal or person thinking on the plane of Physical Consciousness (all the higher animals do, and many men seem unable to rise much higher) identifies itself with the physical body, and is conscious only of thoughts of that body and the outside world. It "knows," but not being conscious of mental operations, or of the existence of its mind, it does not "know that it knows." This form of consciousness, while infinitely above the mentation of the nonconscious plane of "sansation," is like a different world of thought from the consciousness of the highly developed intellectual man of our age and race.

It is difficult for a man to form an idea of the Physical Consciousness of the lower animals and savages, particularly as he finds it difficult to understand his own consciousness except by the act of being conscious. But observation and reason have given us a fair degree of understanding of what this Physical Consciousness of the animal is like—or at least in what respect it differs from our own consciousness. Let us take a favorite illustration. A horse standing out in the cold sleet and rain undoubtedly *feels* the discomfort, and possibly pain, for we know by observation that animals feel both. But he is not able to analyze his mental states and wonder when his master will come out to him—think how cruel it is to keep him out of the warm stable—wonder whether he will be taken out in the cold again tomorrow—feel envious of other horses who are indoors—wonder why he is compelled to be out cold nights, etc., etc.,—in short, he does not think as would a reasoning man under such circumstances. He is aware of the discomfort, just as would be the man—and he would run home if he could just as would the man. But he is not able to pity himself, nor to think about his personality as would the man, nor does he wonder whether such a life is worth living, after all. He "knows," but is not able to think of himself as knowing—he does not "know that he knows," as we do. He experiences the physical pain and discomfort, but is spared the mental discomfort and concern arising from the physical, which man so often experiences.

The animal cannot shift its consciousness from the sensations of the outer world to the inner states of being. It is not able to "know itself." The difference may be clumsily illustrated by the example of a man feeling, seeing or hearing something that gives him a pleasurable sensation, or the reverse. He is conscious of the feeling or sensation, and that it is pleasurable or otherwise. That is Physical Consciousness, and the animal may share it with him. But it stops right there with the animal. But the man may begin to wonder *why* the sensation is pleasurable and to associate it with other things and persons; or speculate *why* he dislikes it, what will follow, and so on—that is Mental Consciousness, because he recognizes an inward self, and is turning his attention *inward* . He may see another man and experience a feeling or sensation of attraction or aversion—like or dislike. This is Physical Consciousness, and an animal also may experience the sensation. But the man goes further than the animal, and wonders just what there is about the man he likes or detests, and may compare himself to the man and wonder whether the latter feels as he does, and so on—this is Mental Consciousness.

In animals the mental gaze is freely directed outward, and never returns upon itself. In man the mental gaze may be directed inward, or may return inward after its outward journey. The animal "knows"—the man not only "knows," but he "knows that he knows," and is able to investigate that "knowing" and speculate about it. We call this higher consciousness Mental Consciousness. The operation of Physical Consciousness we call Instinct—the operation of Mental Consciousness we call Reason.

The Man who has Mental Consciousness not only "feels" or "senses" things, but he has words or mental concepts of these feelings and sensations and may think of himself as experiencing them, separating himself, the sensation or feeling, and the thing felt or sensed. The man is able to think: "I feel; I hear; I see; I smell; I taste; I desire; I do," etc., *etc.* The very words indicate Mental Consciousness recognizing mental states and giving them names, and also recognizing something called "I" that experiences the sensations. This latter fact has caused psychologists to speak of this stage as "Self-consciousness," but we reserve this idea of the "I" consciousness for a higher stage.

The animal experiences something that gives it the impressions or feeling that we call "pain," "hurt," "pleasant," "sweet," "bitter," etc., all being forms of sensation, but it is unable to think of them in words. The pain seems to be a part of itself, although possibly associated with some person or thing that caused it. The study of the unfoldment of consciousness in a young baby will give one a far better idea of the grades and distinctions than can be obtained from reading mere words.

Mental Consciousness is a growth. As Halleck says, "Many persons never have more than a misty idea of such a mental attitude. They always take themselves for granted, and never turn the gaze inward." It has been doubted whether the savages have developed Self-consciousness, and even many men of our own race seem to be but little above the animals in intellect and consciousness. They do not seem able to "know themselves" even slightly. To them the "I" seems to be a purely physical thing—a body having desires and feeling but little more. They are able to feel an act, but scarcely more. They are not able to set aside any physical "not—I," being utterly unable to think of themselves as anything else but a Body. The "I" and the Body are one with them, and they seem incapable of distinguishing between them.

Then comes another stage in which mental-consciousness proper sets in. The man begins to realize that he has "a mind." He is able to "know himself" as a mental being, and to turn the gaze inward a little. This period of development may be noticed in young children. For a time they speak of themselves as a third person, until finally they begin to say "I." Then a little later comes the ability to know their own mental states as such—they know that they have a mind, and are able to distinguish between it and the body. It is related that some children experience a feeling of terror when they pass into this stage. They exhibit signs of bashfulness and what is commonly termed "self-consciousness" in that sense.

Some tell us in after years that when they became aware of themselves as an entity they were overcome with alarm, as if by a sense of loneliness and apartness from the Universe. Young people often feel this way for several years. There seems to be a distinct feeling that the Universe is antagonistic to and set apart from them.

And, although this feeling of separateness and apartness grows less acute as the man grows older, yet it is always present to a greater or less degree until a still higher stage—the Ego-consciousness is reached, when it disappears as we shall see. And this mental-conscious stage is a hard one for many. They are entangled in a mass of mental states which the man thinks is "himself," and the struggle between the real "I" and its confining sheaths is painful. And it becomes still more painful as the end is neared, for as man advances in mental-consciousness and knowledge he feels more keenly and suffers accordingly. Man eats the fruit of the Tree of Knowledge and begins to suffer, and is driven out of the Garden of Eden of the child and primitive races, who live like the birds of the air and concern themselves not about mental states and problems. But there is deliverance ahead in the shape of a higher consciousness, although but few realize it and still fewer have gained it. Perhaps this lesson may point out the way for you.

With the birth of mental-consciousness comes the knowledge that there is a mind in others. Man is able to speculate and reason about the mental states of other men, because he recognizes these states within himself. As man advances in the Mental Consciousness he begins to develop a constantly increasing degree and grade of Intellect, and accordingly he attaches the greatest importance to that part of his nature. Some men worship Intellect as a God, ignoring its limitations which other thinkers have pointed out. Such people are apt to reason that because the human intellect (in its present state of development) reports that such a thing *must* be, or *cannot* possibly be, that the matter is forever settled. They ignore the fact that it is possible that Man's Intellect, in its present state of unfoldment, may be able to take cognizance of only a very small part of the Universal Fact, and that there may be regions upon regions of Reality and Fact of which he cannot even dream, so far are they removed from his experience. The unfoldment of a new sense would open out a new world and might bring to light facts that would completely revolutionize our entire world of conceptions by reason of the new information it would give us.

But, nevertheless, from this Mental Consciousness has come the wonderful work of Intellect, as shown in the achievements of Man up to this time, and while we must recognize its limitations, we gladly join in singing its praises. Reason is the tool with which Man is digging into the mine of Facts, bringing to light new treasures every day. This stage of Mental Consciousness is bringing to Man knowledge of himself—knowledge of the Universe—that is well worth the price he pays for it. For Man *does* pay a price for entrance into this stage—and he pays an increasing price as he advances in its territory, for the higher he advances the more keenly he feels and suffers, as well as enjoys. Capacity for pain is the price Man pays for Attainment, up to a certain stage. His pain passes from the Physical to the Mental consciousness, and he becomes aware of problems that he never dreamt existed, and the lack of an intelligent answer produces mental suffering. And the mental suffering that comes to him from unsatisfied longings, disappointment, the pain of others whom he loves, etc., is far worse than any physical suffering.

The animal lives its animal life and is contented, for it knows no better. If it has enough to eat—a place to sleep—a mate—it is happy. And some men are likewise. But others find themselves involved in a world of mental discomfort. New wants arise, and the lack of satisfaction brings pain. Civilization becomes more and more complex, and brings its new pains as well as new pleasures. Man attaches himself to "things," and each day creates for himself artificial wants, which he must labor to meet. His Intellect may not lead him upward, but instead may merely enable him to invent new and subtle means and ways of gratifying his senses to a degree impossible to the animals. Some men make a religion of the gratification of their sensuality—their appetites—and become beasts magnified by the power of Intellect. Others become vain, conceited and puffed up with a sense of the importance of their Personality (the false "I"). Others become morbidly introspective, and spend their time analyzing and dissecting their moods, motives, feelings, *etc.* Others exhaust their capacity for pleasure and happiness, but looking outside for it instead of within, and become *blase* , bored, *ennuied* and an affliction to themselves We mention these things not in a spirit of Pessimism but merely to show that even this great Mental Consciousness has a reverse and ugly side as well as the bright face that has been ascribed to it.

As man reaches the higher stages of this Mental Consciousness, and the next higher stage begins to dawn upon him, he is apt to feel more keenly than ever the insufficiency of Life as it appears to him. He is unable to understand Himself—his origin, destiny, purpose and nature—and he chafes against the bars of the cage of Intellect in which he is confined. He asks himself the question, "Whence come I—Whither go I—What is the object of my Existence?" He becomes dissatisfied with the answers the world has to give him to these questions, and he cries aloud in despair—and but the answer of his own voice comes back to him from the impassable walls with which he is surrounded. He does not realize that his answer must come from Within—but so it is.

Psychology stops when it reaches the limits of Mental Consciousness, or as it calls it "Self-Consciousness," and denies that there is anything beyond—any unexplored regions of the Mind. It laughs at the reports that come from those who have penetrated farther within the recesses of their being, and dismisses the reports as mere "dreams," "fantasies," "illusions," "ecstatic imaginings," "abnormal states," etc., *etc.* But, nevertheless, there are schools of thought that teach of these higher states, and there are men of all ages and races that have entered them and have reported concerning them. And we feel justified in asking you to take them into consideration.

There are two planes of Consciousness, of which we feel it proper to speak, for we have obtained more or less information regarding them. There are still higher planes, but they belong to higher phases of life than are dealt with here.

The first of these planes or states of Consciousness, above the "Self-Consciousness" of the psychologists (which we have called "Mental Consciousness") may be called "Ego-consciousness," for it brings an "awareness" of the Reality of the Ego. This "awareness" is far above the Self-consciousness of the man who is able to distinguish "I" from "You," and to give it a name. And far above the consciousness that enables a man, as he rises in the scale, to distinguish the "I" from faculty after faculty of the mind, which he is able to recognize as "not—I," until he finds left a mental something that he cannot set aside, which he calls "I"—although this stage alone is very much higher than that of the average of the race, and is a high degree of Attainment itself. It is akin to this last stage, and yet still fuller and more complete. In the dawning of Ego Consciousness the "I" recognizes itself still more clearly and, more than this, is fully imbued with a sense and "awareness" of its own *Reality* , unknown to it before. This awareness is not a mere matter of reasoning—it is a "consciousness," just as is Physical Consciousness and Mental Consciousness something different from an "intellectual conviction." It is a Knowing, not a Thinking or Believing. The "I" *knows* that it is Real—that it has its roots in the Supreme Reality underlying all the Universe, and partakes of its Essence. It does not know what this Reality is, but it knows that it is Real, and something different from anything in the world of name, form, number, time, space, cause and effect—something Transcendental and surpassing all human experience. And knowing this, it knows that it cannot be destroyed or hurt; cannot die, but is immortal; and that there is Something which is the very essence of Good behind of, underneath and even *in* itself. And in this certainty and consciousness is there Peace, Understanding and Power. When it fully bursts upon one, Doubt, Fear, Unrest and Dissatisfaction drop from him like wornout garments and he finds himself clothed in the Faith that Knows; Fearlessness; Restfulness; Satisfaction. Then he is able to say understandingly and with meaning "I AM."

This Ego Consciousness is coming to many as a dawning knowledge—the light is just rising from behind the hills. To others it has come gradually and slowly, but fully, and they now live in the full light of the consciousness. Others it has burst upon like a flash, or vision—like a light falling from the clear sky, almost blinding them at first, but leaving them changed men and women, possessed of that something that cannot be understood by or described to those who have not experienced it. This last stage is called "Illumination" in one of its forms.

The man of the Ego Consciousness may not understand the Riddle of the Universe or be able to give an answer to the great Questions of Life—but he has ceased to worry about them—they now disturb him not. He may use his intellect upon them as before, but never with the feeling that in their intellectual solution rests his happiness or peace of mind. He knows that he stands on solid rock, and though the storms of the world of matter and force may beat upon him, he will not be hurt. This and other things he knows. He cannot prove these things to others, for they are not demonstrable by argument—he himself did not get them in that way. And so he says but little about it—but lives his life as if he knew them not, so far as outward appearances go. But inwardly he is a changed man—his life is different from that of his brothers, for while their souls are wrapped in slumber or are tossing in troubled dreams, his Soul has awakened and is gazing upon the world with bright and fearless eyes. There are, of course, different stages or degrees of this Consciousness, just as there are in the lower planes of consciousness. Some have it to a slight degree, while others have it fully. Perhaps this lesson will tell some of its readers just what is the thing that has "happened" to them and which they hesitate to speak of to their closest friend or life companion. To others it may open the way to a fuller realization. We sincerely trust so, for one does not begin to Live until he knows the "I" as Reality.

There is a stage still higher than this last mentioned but it has come to but very few of the race. Reports of it come from all times, races, countries. It has been called "Cosmic Consciousness," and is described as an awareness of the Oneness of Life—that is, a consciousness that the Universe is filled with One Life—an actual perception and "awareness" that the Universe is full of Life, Motion and Mind, and that there is no such thing as Blind Force, or Dead Matter, but that All is alive, vibrating and intelligent. That is, of course, that the *Real Universe* , which is the Essence or background of the Universe of Matter, Energy and Mind, is as they describe. In fact, the description of those who have had glimpses of this state would indicate that they see the Universe as All Mind—that All is Mind at the last. This form of consciousness has been experienced by men here and there—only a few—in moments of "Illumination," the period lasting but a very short space of time, then fading away, leaving but a memory. In the moment of the "Illumination" there came to those experiencing it a sense of "intouch-ness" with Universal Knowledge and Life, impossible to describe, accompanied by a Joy beyond understanding.

Regarding this last, "Cosmic Consciousness," we would state that it means more than an intellectual conviction, belief or realization of the facts as stated, for an actual *vision* and *consciousness* of these things came in the moment of Illumination. Some others report that they have a deep abiding sense of the reality of the facts described by the report of the Illumined, but have not experienced the "vision" or ecstasy referred to. These last people seem to have with them always the same mental state as that possessed by those who had the "vision" and passed out of it, carrying with them the remembrance and feeling, but not the actual consciousness attained at the moment. They agree upon the essential particulars of the reports. Dr. Maurice Bucke, now passed out of this plane of life, wrote a book entitled "Cosmic Consciousness," in which he describes a number of these cases, including his own, Walt Whitman's and others, and in which he holds that this stage of consciousness is before the race and will gradually come to it in the future. He holds that the manifestation of it which has come to some few of the race, as above stated, is but the first beams of the sun which are flashing upon us and which are but prophecies of the appearance of the great body of light itself.

We shall not here consider at length the reports of certain great religious personages of the past, who have left records that in moments of great spiritual exaltation they became conscious of "being in the presence of the Absolute," or perhaps within the radius of "the light of Its countenance." We have great respect for these reports, and have every reason for believing many of them authentic, notwithstanding the conflicting reports that have been handed down to us by those experiencing them. These reports are conflicting because of the fact that the minds of those who had these glimpses of consciousness were not prepared or trained to fully understand the nature of the phenomena. They found themselves in the spiritual presence of Something of awful grandeur and spiritual rank, and were completely dazed and bewildered at the sight. They did not understand the nature of the Absolute, and when they had sufficiently recovered they reported that they had been in the "presence of God"—the word "God" meaning their particular conception of Deity—that is, the one appearing as Deity in their own particular religious creed or school. They saw nothing to cause them to identify this Something with their particular conception of Deity, except that they thought that "it *must* be God," and knowing no other God except their own particular conception, they naturally identifying the Something with "God" as they conceived Him to be. And their reports naturally were along these lines.

Thus the reports of all religions are filled with accounts of the so-called miraculous occurrences. The Catholic saint reports that he "saw of light of God's countenance," and the non-Catholic reports likewise regarding God as he knows him. The Mohammedan reports that he caught a glimpse of the face of Allah, and the Buddhist tells us that he saw Buddha under the tree. The Brahman has seen the face of Brahma, and the various Hindu sects have men who give similar reports regarding their own particular deities. The Persians have given similar reports, and even the ancient Egyptians have left records of similar occurrences. These conflicting reports have led to the belief, on the part of those who did not understand the nature of the phenomena, that these things were "all imagination" and fancy, if indeed not rank falsehood and imposture. But the Yogis know better than this. They know that underneath all these varying reports there is a common ground of truth, which will be apparent to anyone investigating the matter. They know that all of these reports (except a few based upon fraudulent imitation of the real phenomenon) are based upon truth and are but the bewildered reports of the various observers. They know that these people were temporarily lifted above the ordinary plane of consciousness and were made aware of the existence of a Being or Beings higher than mortal. It does not follow that they saw "God" or the Absolute, for there are many Beings of high spiritual growth and development that would appear to the ordinary mortal as a very God. The Catholic doctrine of Angels and Arch-angels is corroborated by those among the Yogis who have been "behind the Veil," and they give us reports of the "Devas" and other advanced Beings. So the Yogi accepts these reports of the various mystics, saints and inspired ones, and accounts for them all by laws perfectly natural to the students of the Yogi Philosophy, but which appear as supernatural to those who have not studied along these lines.

But we cannot speak further of this phase of the subject in this lesson, for a full discussion of it would lead us far away from the phase of the general subject before us. But we wish to be understood as saying that there are certain centers in the mental being of Man from which may come light regarding the existence of the Absolute and higher order of Beings. In fact, from these centers come to man that part of his mental "feelings" that he calls "the religious instinct or intuition." Man does not arrive at that underlying consciousness of "Something Beyond" by means of his Intellect—it is the glimmer of light coming from the higher centers of the Self. He notices these gleams of light, but not understanding them, he proceeds to erect elaborate theological and creedal structures to account for them, the work of the Intellect, however, always lacking that "feeling" that the intuition itself possesses. True religion, no matter under what name it may masquerade, comes from the "heart" and is not comforted or satisfied with these Intellectual explanations, and hence comes that unrest and craving for satisfaction which comes to Man when the light begins to break through.

But we must postpone a further discussion of this part of the subject for the present. We shall consider it again in a future lesson in connection with other matters. As we have said, our next two lessons will take upon the inquiry regarding the regions outside of the consciousness of the ordinary man. You will find it a most fascinating and instructive inquiry and one that will open up new fields of thought for many of you.

MANTRAM (AFFIRMATION.)

I Am a Being far greater and grander than I have as yet conceived. I am unfolding gradually but surely into higher planes of consciousness. I am moving Forward and Upward constantly. My goal is the Realization of the True Self, and I welcome each stage of Unfoldment that leads me toward my aim. I am a manifestation of REALITY. I *AM* .

THE EIGHTH LESSON.
THE HIGHLANDS AND LOWLANDS OF MIND.

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The Self of each of us has a vehicle of expression which we call the Mind, but which vehicle is much larger and far more complex than we are apt to realize. As a writer has said "Our Self is greater than we know; it has peaks above, and lowlands below the plateau of our conscious experience." That which we know as the "conscious mind" is not the Soul. The Soul is not a part of that which we know in consciousness, but, on the contrary, that which we know in consciousness is but a small part of the Soul—the conscious vehicle of a greater Self, or "I."

The Yogis have always taught that the mind has many planes of manifestation and action—and that many of its planes operated above and below the plane of consciousness. Western science is beginning to realize this fact, and its theories regarding same may be found in any of the later works on psychology. But this is a matter of recent development in Western science. Until very recently the text books held that Consciousness and Mind were synonymous, and that the Mind was conscious of all of its activities, changes and modifications.

Liebnitz was one of the first Western philosophers to advance the idea that there were planes of mental activity outside of the plane of consciousness, and since his time the leading thinkers have slowly but surely moved forward to his position.

At the present time it is generally conceded that at least ninety per cent of our mental operations take place in the out-of-conscious realm. Prof. Elmer Gates, the well known scientist, has said: "At least ninety per cent of our mental life is subconscious. If you will analyze your mental operations you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of subconscious. We sit and try to solve a problem, and fail. We walk around, try again, and fail. Suddenly an idea dawns that leads to the solution of the problem. The subconscious processes were at work. We do not volitionally create our own thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought, or of a truth, but we can, as it were, *guide the ship by a moving of the helm* . Our mentation is largely the result of the great Cosmic Whole upon us."

Sir William Hamilton says that the sphere of our consciousness is only a small circle in the center of a far wider sphere of action and thought, of which we are conscious through its effects.

Taine says: "Outside of a little luminous circle, lies a large ring of twilight, and beyond this an indefinite night; but the events of this twilight and this night are as real as those within the luminous circle."

Sir Oliver Lodge, the eminent English scientist, speaking of the planes of the mind, says: "Imagine an iceberg glorying in its crisp solidity, and sparkling pinnacles, resenting attention paid to its submerged self, or supporting region, or to the saline liquid out of which it arose, and into which in due course it will some day return. Or, reversing the metaphor, we might liken our present state to that of the hulls of ships submerged in a dim ocean among strange monsters, propelled in a blind manner through space; proud perhaps of accumulating many barnacles as decoration; only recognizing our destination by bumping against the dock-wall; and with no cognizance of the deck and cabins above us, or the spars and sails—no thought of the sextant, and the compass, and the captain—no perception of the lookout on the mast—of the distant horizon. With no vision of objects far ahead—dangers to be avoided—destinations to be reached—other ships to be spoken to by means other than by bodily contact—a region of sunshine and cloud, of space, or perception, and of intelligence utterly inaccessible to parts below the waterline."

> We ask our students to read carefully the above expression of Sir Oliver Lodge, for it gives one of the clearest and most accurate figures of the actual state of affairs concerning the mental planes that we have seen in Western writings.

And other Western writers have noted and spoken of these out-of-conscious realms. Lewes has said: "It is very certain that in every conscious volition—every act that is so characterized—the larger part of it is quite unconscious. It is equally certain that in every perception there are unconscious processes of reproduction and inference. There is a middle distance of subconsciousness, and a background of unconsciousness."

Taine has told us that: "Mental events imperceptible to consciousness are far more numerous than the others, and of the world that makes up our being we only perceive the highest points—the lighted-up peaks of a continent whose only perceive the highest points—the lighted-up peaks of a continent whose lower levels remain in the shade. Beneath ordinary sensations are their components, that is to say, the elementary sensations, which must be combined into groups to reach our consciousness."

Maudsley says: "Examine closely and without bias the ordinary mental operations of daily life, and you will find that consciousness has not one-tenth part of the function therein which it is commonly assumed to have. In every conscious state there are at work conscious, subconscious, and infra-conscious energies, the last as indispensable as the first."

Oliver Wendall Holmes said: "There are thoughts that never emerge into consciousness, which yet make their influence felt among the perceptible mental currents, just as the unseen planets sway the movements of those that are watched and mapped by the astronomer."

Many other writers have given us examples and instances of the operation of the out-of-consciousness planes of thought. One has written that when the solution of a problem he had long vainly dealt with, flashed across his mind, he trembled as if in the presence of another being who had communicated a secret to him. All of us have tried to remember a name or similar thing without success, and have then dismissed the matter from our minds, only to have the missing name or thought suddenly presented to our conscious mind a few minutes, or hours, afterwards. Something in our mind was at work hunting up the missing word, and when it found it it presented it to us.

A writer has mentioned what he called "unconscious rumination," which happened to him when he read books presenting new points of view essentially opposed to his previous opinions. After days, weeks, or months, he found that to his great astonishment the old opinions were entirely rearranged, and new ones lodged there. Many examples of this unconscious mental digestion and assimilation are mentioned in the books on the subject written during the past few years.

It is related of Sir W. R. Hamilton that he discovered quarternions one day while walking with his wife in the observatory at Dublin. He relates that he suddenly felt "the galvanic circle of thought" close, and the sparks that fell from it was the fundamental mathematical relations of his problem, which is now an important law in mathematics.

Dr. Thompson has written: "At times I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself till I am ready to write.

in advance, and then leaving the mass to digest itself till I am ready to write about it. I delayed for a month the writing of my book 'System of Psychology,' but continued reading the authorities. I would not try to think about the book. I would watch with interest the people passing the windows. One evening when reading the paper, the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of many such experiences."

Berthelot, the founder of Synthetic Chemistry has said that the experiments leading to his wonderful discoveries have never been the result of carefully followed trains of thought—of pure reasoning processes—but have come of themselves, so to speak, from the clear sky.

Mozart has written: "I cannot really say that I can account for my compositions. My ideas flow, and I cannot say whence or how they come. I do not hear in my imagination the parts successively, but I hear them, as it were, all at once. The rest is merely an attempt to reproduce what I have heard."

Dr. Thompson, above mentioned, has also said: "In writing this work I have been unable to arrange my knowledge of a subject for days and weeks, until I experienced a clearing up of my mind, when I took my pen and unhesitatingly wrote the result. I have best accomplished this by leading the (conscious) mind as far away as possible from the subject upon which I was writing."

Prof. Barrett says: "The mysteriousness of our being is not confined to subtle physiological processes which we have in common with all animal life. There are higher and more capacious powers wrapped up in our human personality than are expressed even by what we know of consciousness, will, or reason. There are supernormal and transcendental powers of which, at present, we only catch occasional glimpses; and behind and beyond the supernormal there are fathomless abysses, the Divine ground of the soul; the ultimate reality of which our consciousness is but the reflection or faint perception. Into such lofty themes I do not propose to enter, they must be forever beyond the scope of human inquiry; nor is it possible within the limits of this paper to give any adequate conception of those mysterious regions of our complex personality, which are open to, and beginning to be disclosed by, scientific investigation."

Rev. Dr. Andrew Murray has written: "Deeper down than where the soul with its consciousness can enter there is spirit matter linking man with God; and deeper down than the mind and feelings or will—in the unseen depths of the hidden life—there dwells the Spirit of God." This testimony is remarkable, coming from that source, for it corroborates and reiterates the Yogi teachings of the Indwelling Spirit Schofield has written: "Our conscious mind as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. We know now that the chief part of heat comes from the ultra-red rays that show

We know now that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed as these invisible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have termed the subconscious, that which lies below the red line, but the supraconscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the subconscious mind links us to the body on the other."

> We know that our students will appreciate the above testimony of Dr. Schofield, for it is directly in the line of our teachings in the Yogi Philosophy regarding the Planes of the Mind (see "Fourteen Lessons").

We feel justified in quoting further from Dr. Schofield, for he voices in the strongest manner that which the Yogi Philosophy teaches as fundamental truths regarding the mind. Dr. Schofield is an English writer on Psychology, and so far as we know has no tendency toward occultism, his views having been arrived at by careful scientific study and investigation along the lines of Western psychology, which renders his testimony all the more valuable, showing as it does, how the human mind will instinctively find its way to the Truth, even if it has to blaze a new trail through the woods, departing from the beaten tracks of other minds around it, which lack the courage or enterprise to strike out for themselves.

Dr. Schofield writes: "The mind, indeed, reaches all the way, and while on the one hand it is inspired by the Almighty, on the other it energizes the body, all whose purposive life it originates. We may call the supraconscious mind the sphere of the spirit life, the subconscious the sphere of the body life, and the conscious mind the middle region where both meet."

Continuing, Dr. Schofield says: "The Spirit of God is said to dwell in believers, and yet, as we have seen, His presence is not the subject of direct consciousness. We would include, therefore, in the supraconscious, all such spiritual ideas, together with conscience—the voice of God, as Max Muller calls it—which is surely a half-conscious faculty. Moreover, the supraconscious, like the subconscious, is, as we have said, best apprehended when the conscious mind is not active. Visions, meditations, prayers, and even dreams have been undoubtedly occasions of spiritual revelations, and many instances may be adduced as illustrations of the workings of the Spirit apart from the action of reason or mind. The truth apparently is that the mind as a whole is an unconscious state, by that its middle registers, excluding the highest spiritual and lowest physical manifestations, are fitfully illuminated in varying degree by consciousness; and that it is to this illuminated part of the dial that the word "mind," which rightly appertains to the whole, has been limited."

Oliver Wendell Holmes has said: "The automatic flow of thought is often singularly favored by the fact of listening to a weak continuous discourse, with just enough ideas in it to keep the (conscious) mind busy. The induced current of thought is often rapid and brilliant in inverse ratio to the force of the inducing current."

Wundt says: "The unconscious logical processes are carried on with a certainty and regularity which would be impossible where there exists the possibility of error. Our mind is so happily designed that it prepares for us the most important foundations of cognition, whilst we have not the slightest apprehension of the *modus operandi* . This unconscious soul, like a benevolent stranger, works and makes provisions for our benefit, pouring only the mature fruits into our laps."

A writer in an English magazine interestingly writes: "Intimations reach our consciousness from unconsciousness, that the mind is ready to work, is fresh, is full of ideas." "The grounds of our judgment are often knowledge so remote from consciousness that we cannot bring them to view." "That the human mind includes an unconscious part; that unconscious events occurring in that part are proximate causes of consciousness; that the greater part of human intuitional action is an effect of an unconscious cause; the truth of these propositions is so deducible from ordinary mental events, and is so near the surface that the failure of deduction to forestall induction in the discerning of it may well excite wonder." "Our behavior is influenced by unconscious assumptions respecting our own social and intellectual rank, and that of the one we are addressing. In company we unconsciously assume a bearing quite different from that of the home circle. After being raised to a higher rank the whole behavior subtly and unconsciously changes in accordance with it." And Schofield adds to the last sentence: "This is also the case in a minor degree with different styles and qualities of dress and different environments. Quite unconsciously we change our behavior, carriage, and style, to suit the circumstance."

Jensen writes: "When we reflect on anything with the whole force of the mind, we may fall into a state of entire unconsciousness, in which we not only forget the outer world, but also know nothing at all of ourselves and the thoughts passing within us after a time. We then suddenly awake as from a dream, and usually at the same moment the result of our meditations appears as distinctly in consciousness without our knowing how we reached it."

Bascom says: "It is inexplicable how premises which lie below consciousness can sustain conclusions in consciousness; how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps."

Hamilton and other writers have compared the mind's action to that of a row of billiard balls, of which one is struck and the impetus transmitted throughout the entire row, the result being that only the last ball actually moves, the others remaining in their places. The last ball represents the conscious thought—the other stages in the unconscious mentation. Lewes, speaking of this illustration, says: "Something like this, Hamilton says, seems often to occur in a train of thought, one idea immediately suggesting another into consciousness—this suggestion passing through one or more ideas which do not themselves rise into consciousness. This point, that we are not conscious of the formation of groups, but only of a formed group, may throw light on the existence of unconscious judgments, unconscious reasonings, and unconscious registrations of experience."

Many writers have related the process by which the unconscious mentation emerges gradually into the field of consciousness, and the discomfort attending the process. A few examples may prove interesting and instructive.

Maudsley says: "It is surprising how uncomfortable a person may be made by the obscure idea of something which he ought to have said or done, and which he cannot for the life of him remember. There is an effort of the lost idea to get into consciousness, which is relieved directly the idea bursts into consciousness."

Oliver Wendell Holmes said: "There are thoughts that never emerge into consciousness, and which yet make their influence felt among the perceptive mental currents, just as the unseen planets sway the movements of the known ones." The same writer also remarks: "I was told of a business man in Boston who had given up thinking of an important question as too much for him. But he continued so uneasy in his brain that he feared he was threatened with palsy. After some hours the natural solution of the question came to him, worked out, as he believed, in that troubled interval."

Dr. Schofield mentions several instances of this phase of the workings of the unconscious planes of the mind. We mention a couple that seem interesting and to the point:

"Last year," says Dr. Schofield, "I was driving to Phillmore Gardens to give some letters to a friend. On the way, a vague uneasiness sprang up, and a voice seemed to say, 'I doubt if you have those letters.' Conscious reason rebuked it, and said, 'Of course you have; you took them out of the drawer specially.' The vague feeling was not satisfied, but could not reply. On arrival I found the letters were in none of my pockets. On returning I found them on the hall table, where they had been placed a moment putting on my gloves."

"The other day I had to go to see a patient in Folkestone, in Shakespeare Terrace. I got there very late, and did not stay but drove down to the Pavilion for the night, it being dark and rainy. Next morning at eleven I walked up to find the house, knowing the general direction, though never having walked there before. I went up the main road, and, after passing a certain turning, began to feel a vague uneasiness coming into consciousness, that I had passed the terrace. On asking the way, I found it was so; and the turning was where the uneasiness began. The night before was pitch dark, and very wet, and anything seen from a close carriage was quite unconsciously impressed on my mind."

Prof. Kirchener says: "Our consciousness can only grasp one quite clear idea at once. All other ideas are for the time somewhat obscure. They are really existing, but only potentially for consciousness, *i.e.*, they hover, as it were, on our horizon, or beneath the threshold of consciousness. The fact that former ideas suddenly return to consciousness is simply explained by the fact that they have continued psychic existence: and attention is sometimes voluntarily or involuntarily turned away from the present, and the appearance of former ideas is thus made possible."

Oliver Wendell Holmes says: "Our different ideas are stepping-stones; how we get from one to another we do not know; something carries us. We (our conscious selves) do not take the step. The creating and informing spirit, which is *within* us and not *of* us, is recognized everywhere in real life. It comes to us as a voice that will be heard; it tells us what we must believe; it frames our sentences and we wonder at this visitor who chooses our brain as his dwelling place."

Galton says: "I have desired to show how whole states of mental operation that have lapsed out of ordinary consciousness, admit of being dragged into light."

Montgomery says: "We are constantly aware that feelings emerge unsolicited by any previous mental state, directly from the dark womb of unconsciousness. Indeed all our most vivid feelings are thus mystically derived. Suddenly a new irrelevant, unwilled, unlooked-for presence intrudes itself into consciousness. Some inscrutable power causes it to rise and enter the mental presence as a sensorial constituent. If this vivid dependence on unconscious forces has to be conjectured with regard to the most vivid mental occurrences, how much more conjectured with regard to the most vivid mental occurrences, how much more must such a sustaining foundation be postulated for those faint revivals of previous sensations that so largely assist in making up our complex mental presence!"

Sir Benjamin Brodie says: "It has often happened to me to have accumulated a store of facts, but to have been able to proceed no further. Then after an interval of time, I have found the obscurity and confusion to have cleared away: the facts to have settled in their right places, though I have not been sensible of having made any effort for that purpose."

Wundt says: "The traditional opinion that consciousness is the entire field of the internal life cannot be accepted. In consciousness, psychic acts are very distinct from one another, and observation itself necessarily conducts to unity in psychology. But the agent of this unity is outside of consciousness, which knows only the result of the work done in the unknown laboratory beneath it. Suddenly a new thought springs into being. Ultimate analysis of psychic processes shows that the unconscious is the theater of the most important mental phenomena. The conscious is always conditional upon the unconscious."

Creighton says: "Our conscious life is the sum of these entrances and exits. Behind the scenes, as we infer, there lies a vast reserve which we call 'the unconscious,' finding a name for it by the simple device of prefixing the negative article. The basis of all that lies behind the scene is the mere negative of consciousness."

Maudsley says: "The process of reasoning adds nothing to knowledge (in the reasoner). It only displays what was there before, and brings to conscious possession what before was unconscious." And again: "Mind can do its work without knowing it. Consciousness is the light that lightens the process, not the agent that accomplishes it."

Walstein says: "It is through the subconscious self that Shakespeare must have perceived, without effort, great truths which are hidden from the conscious mind of the student; that Phidias painted marble and bronze; that Raphael painted Madonnas, and Beethoven composed symphonies."

Ribot says: "The mind receives from experience certain data, and elaborates them unconsciously by laws peculiar to itself, and the result merges into consciousness."

Newman says: "When the unaccustomed causes surprise, we do not perceive the thing and then feel the surprise; but surprise comes first, and then we search out the cause; so the theory must have acted on the unconscious mind to create the feeling, before being perceived in consciousness."

A writer in an English magazine says: "Of what transcendent importance is the fact that the unconscious part of the mind bears to the conscious part such a the fact that the unconscious part of the mind bears to the conscious part such a relation as the magic lantern bears to the luminous disc which it projects; that the greater part of the intentional action, the whole practical life of the vast majority of men, is an effect of events as remote from consciousness as the motion of the planets."

Dr. Schofield says: "It is quite true that the range of the unconscious mind must necessarily remain indefinite; none can say how high or low it may reach.… As to how far the unconscious powers of life that, as has been said, can make eggs and feathers out of Indian corn, and milk and beef and mutton out of grass, are to be considered within or beyond the lowest limits of unconscious mind, we do not therefore here press. It is enough to establish the fact of its existence; to point out its more important features; and to show that in all respects it is as worthy of being called mind as that which works in consciousness. We therefore return to our first definition of Mind, as 'the sum of psychic action in us, whether conscious or unconscious.'"

Hartmann calls our attention to a very important fact when he says: "The unconscious does not fall ill, the unconscious does not grow weary, but all conscious mental activity becomes fatigued."

Kant says: "To have ideas and yet not be conscious of them—therein seems to lie a contradiction. However, we may still be immediately aware of holding an idea, though we are not directly conscious of it."

Maudsley says: "It may seem paradoxical to assert not merely that ideas may exist in the mind without any consciousness of them, but that an idea, or a train of associated ideas, may be quickened into action and actuate movements without itself being attended to. When an idea disappears from consciousness it does not necessarily disappear entirely; it may remain latent below the horizon of consciousness. Moreover it may produce an effect upon movement, or upon other ideas, when thus active below the horizon of consciousness."

Liebnitz says: "It does not follow that because we do not perceive thought that it does not exist. It is a great source of error to believe that there is no perception in the mind but that of which it is conscious."

Oliver Wendell Holmes says: "The more we examine the mechanism of thought the more we shall see that anterior unconscious action of the mind that enters largely into all of its processes. People who talk most do not always think most. I question whether persons who think most—that is who have most conscious thought pass through their mind—necessarily do most mental work. Every new idea planted in a real thinker's mind grows when he is least conscious of it."

Maudsley says: "It would go hard with mankind indeed, if they must act wittingly before they acted at all. Men, without knowing why, follow a course wittingly before they acted at all. Men, without knowing why, follow a course for which good reasons exist. Nay, more. The practical instincts of mankind often work beneficially in actual contradiction to their professed doctrines."

The same writer says: "The best thoughts of an author are the unwilled thoughts which surprise himself; and the poet, under the influence of creative activity, is, so far as consciousness is concerned, being dictated to."

A writer in an English magazine says: "When waiting on a pier for a steamer, I went on to the first, which was the wrong one. I came back and waited, losing my boat, which was at another part of the pier, on account of the unconscious assumption I had made, that this was the only place to wait for the steamer. I saw a man enter a room, and leave by another door. Shortly after, I saw another man exactly like him do the same. It was the same man; but I said it must be his twin brother, in the unconscious assumption that there was no exit for the first man but by the way he came (that by returning)."

Maudsley says: "The firmest resolve or purpose sometimes vanishes issueless when it comes to the brink of an act, while the true will, which determines perhaps a different act, springs up suddenly out of the depths of the unconscious nature, surprising and overcoming the conscious."

Schofield says: "Our unconscious influence is the projection of our unconscious mind and personality unconsciously over others. This acts unconsciously on their unconscious centers, producing effects in character and conduct, recognized in consciousness. For instance, the entrance of a good man into a room where foul language is used, will unconsciously modify and purify the tone of the whole room. Our minds cast shadows of which we are as unconscious as those cast by our bodies, but which affect for good or evil all who unconsciously pass within their range. This is a matter of daily experience, and is common to all, though more noticeable with strong personalities."

Now we have given much time and space to the expressions of opinion of various Western writers regarding this subject of there being a plane or planes of the mind outside of the field of consciousness. We have given space to this valuable testimony, not alone because of its intrinsic value and merit, but because we wished to impress upon the minds of our students that these out-of-conscious planes of mind are now being recognized by the best authorities in the Western world, although it has been only a few years back when the idea was laughed at as ridiculous, and as a mere "dream of the Oriental teachers." Each writer quoted has brought out some interesting and valuable point of the subject, and the student will find that his own experiences corroborate the points cited by the several writers. In this way we think the matter will be made plainer, and will become fixed in the mind of those who are studying this course of lessons.

But we must caution our students from hastily adopting the several theories of Western writers, advanced during the past few years, regarding these out-of-conscious states. The trouble has been that the Western writers dazzled by the view of the subconscious planes of mentation that suddenly burst upon the Western thought, hastily adopted certain theories, which they felt would account for all the phenomena known as "psychic," and which they thought would fully account for all the problems of the subject. These writers while doing a most valuable work, which has helped thousands to form new ideas regarding the nature and workings of the mind, nevertheless did not sufficiently explore the nature of the problem before them. A little study of the Oriental philosophies might have saved them and their readers much confusion.

For instance, the majority of these writers hastily assumed that because there *was* an out-of-conscious plane of mentation, therefore all the workings of the mind might be grouped under the head of "conscious" and "subconscious," and that all the out-of-conscious phenomena might be grouped under the head of "subconscious mind," "subjective mind," etc., ignoring the fact that this class of mental phenomena embraced not only the highest but the lowest forms of mentation In their newly found "mind" (which they called "subjective" or "subconscious"), they placed the lowest traits and animal passions; insane impulses; delusions; bigotry; animal-like intelligence, etc., etc., as well as the inspiration of the poet and musician, and the high spiritual longings and feelings that one recognizes as having come from the higher regions of the soul.

This mistake was a natural one, and at first reading the Western world was taken by storm, and accepted the new ideas and theories as Truth. But when reflection came, and analysis was applied there arose a feeling of disappointment and dissatisfaction, and people began to feel that there was something lacking. They intuitively recognized that their higher inspirations and intuitions came from a different part of the mind than the lower emotions, passions, and other subconscious feelings, and instincts.

A glance at the Oriental philosophies will give one the key to the problem at once. The Oriental teachers have always held that the conscious mentation was but a small fraction of the entire volume of thought, but they have always taught that just as there was a field of mentation *below* consciousness, so was there a field of mentation *above* consciousness as much higher than Intellect as the other was lower than it. The mere mention of this fact will prove a revelation to those who have not heard it before, and who have become entangled with the several "dual-mind" theories of the recent Western writers. The more one has read on this subject the more he will appreciate the superiority of the Oriental theory over that of the Western writers. It is like the chemical which at once clears the clouded liquid in the test-tube.

In our next lesson we shall go into this subject of the above-conscious planes, and the below-conscious planes, bringing out the distinction clearly, and adding to what we have said on the subject in previous books.

And all this is leading us toward the point where we may give you instruction regarding the training and cultivation—the retraining and guidance of these out-of-conscious faculties. By retraining the lower planes of mentation to their proper work, and by stimulating the higher ones, man may "make himself over." mentally, and may acquire powers of which he but dreams now. This is why we are leading you up to the understanding of this subject, step by step. We advise you to acquaint yourself with each phase of the matter, that you may be able to apply the teachings and instructions to follow in later lessons of the course.

MANTRAM (AFFIRMATION).

I recognize that my Self is greater than it seems—that above and below consciousness are planes of mind—that just as there are lower planes of mind which belong to my past experience in ages past and over which I must now assert my Mastery—so are there planes of mind into which I am unfolding gradually, which will bring me wisdom, power, and joy. I Am Myself, in the midst of this mental world—I am the Master of my Mind—I assert my control of its lower phases, and I demand of its higher all that it has in store for me.

THE NINTH LESSON.
THE MENTAL PLANES.

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In our last lesson we told you something about the operation of the mind outside of the field of consciousness. In this lesson we will attempt to classify these out-of-consciousness planes, by directing your attention to the several mental planes above and below the plane of consciousness. As we stated in the last lesson, over 90 per cent of our mental operations are conducted outside of the field of consciousness, so that the consideration of the planes is seen to be an important subject.

Man is a Centre of Consciousness in the great One Life of the Universe. His soul has climbed a great many steps before it reached its present position and stage of unfoldment. And it will pass through many more steps until it is entirely free and delivered from the necessity of its swaddling clothes.

In his mental being man contains traces of all that has gone before—all the experiences of himself and the great race movement of which he is a part. And, likewise, his mind contains faculties and mental planes which have not as yet unfolded into consciousness, and of the existence of which he is but imperfectly aware. All of these mental possessions, however, are useful and valuable to him—even the lowest. The lowest may be used to advantage, under proper mastery, and are only dangerous to the man who allows them to master him instead of serving him as they should, considering his present stage of development.

In this consideration of the several mental planes we shall not confine ourselves to the technical occult terms given to these several planes, but will place them in general groups and describe the features and characteristics of each, rather than branch off into long explanations of the growth and reason of the several planes, which would take us far away from the practical consideration of the subject.

Beginning at the lowest point of the scale we see that man has a body. The body is composed of minute cells of protoplasm. These cells are built up of countless molecules, atoms and particles of matter—precisely the same matter that composes the rocks, trees, air, etc., around him. The Yogi philosophy tells us that even the atoms of matter have life and an elementary manifestation of mind, which causes them to group together according to the law of attraction, forming different elements, combinations, *etc*. This law of attraction is a mental operation, and is the first evidence of mental choice, action and response. Below this is Prana or Force, which, strictly speaking, is also a manifestation of mind, although for convenience we designate it as a separate manifestation of the Absolute.

And therefore we find that this law of attraction between the atoms and particles of matter is a mental action, and that it belongs to man's mental kingdom, because he has a body and this mental action is continually going on in his body. So therefore this is the lowest mental plane to be considered in the make-up of the man. This plane is, of course, far sunken beneath the plane of consciousness, and is scarcely identified with the personality of the man at all, but rather belongs to the life of the whole, manifest in the rock as well as in the man.

But after these atoms have been grouped by the law of attraction and have formed molecules of matter, they are taken possession of by a higher mental activity and built up into cells by the mental action of the plant. The life impulse of the plant begins by drawing to it certain particles of inorganic matter—chemical elements—and then building them into a single cell. Oh, mystery of the cell! The intellect of man is unable to duplicate this wonderful process. The Mind Principle on the Vegetative Plane, however, knows exactly how to go to work to select and draw to itself just the elements needed to build up the single cell. Then taking up its abode in that cell—using it as a basis of operations, it proceeds to duplicate its previous performance, and so cell after cell is added, by the simple reproductive process of division and subdivision—the primitive and elemental sex process—until the mighty plant is built up. From the humblest vegetable organism up to the greatest oak the process is the same.

And it does not stop there. The body of man is also built up in just this way, and he has this vegetative mind also within him, below the plane of consciousness, of course. To many this thought of a vegetative mind may be somewhat startling. But let us remember that every part of our body has been built up from the vegetable cell. The unborn child starts with the coalition of two cells. These cells begin to build up the new body for the occupancy of the child—that is, the mind principle in the cells directs the work, of course—drawing upon the body of the mother for nourishment and supplies. The nourishment in the mother's blood, which supplies the material for the building up of the child's body, is obtained by the mother eating and assimilating the vegetable cells of plants, directly or indirectly. If she eats fruit, nuts, vegetables, etc., she obtains the nourishment of the plant life directly—if she eats meat she obtains it indirectly, for the animal from which the meat was taken built up the meat from vegetables. There is no two ways about this—all nourishment of the animal and human kingdom is obtained from the vegetable kingdom, directly or indirectly.

And the cell action in the child is identical with the cell action in the plant. Cells constantly reproducing themselves and building themselves up into bodily organs, parts, etc., under the direction and guidance of the mind principle. The child grows in this way until the hour of birth. It is born, and then the process is but slightly changed. The child begins to take nourishment either from the mother's milk or from the milk of the cow, or other forms of food. And as it grows larger it partakes of many different varieties of food. But always it obtains building material from the cell life of the plants.

And this great building up process is intelligent, purposeful, to a wonderful degree. Man with his boasted intellect cannot explain the real "thingness" of the process. A leading scientist who placed the egg of a small lizard under microscopical examination and then watched it slowly develop has said that it seemed as if some hand was tracing the outlines of the tiny vertebrae, and then building up around it. Think for a moment of the development of the germ within the egg of the humming-bird, or the ant, or the gnat, or the eagle. Every second a change may be noticed. The germ cell draws to itself nourishment from the other part of the egg, and then it grows and reproduces another cell. Then both cells divide—then subdivide until there are millions and millions and millions of cells. And all the while the building up process continues, and the bird or insect assumes shape and form, until at last the work is accomplished and the young bird emerges from the egg.

And the work thus commenced continues until the death of the animal. For there is a constant using-up and breaking-down of cell and tissue, which the organism must replace. And so the vegetative mind of the plant, or insect, or animal, or man, is constantly at work building up new cells from the food, throwing out worn-out and used-up material from the system. Not only this, but it attends to the circulation of the blood in order that the materials for the building up may be carried to all parts of the system. It attends to the digestion and assimilation of the food—the wonderful work of the organs of the body. It attends to the healing of wounds, the fight against disease, the care of the physical body. And all this out of the plane of consciousness—in the infant man the animal world, the vegetable kingdom—ever at work, untiring, intelligent, wonderful. And this plane of mind is in man as well as in the plant, and it does its work without aid from the conscious part of man, although man may interfere with it by adverse conscious thought, which seems to paralyze its efforts. Mental Healing is merely the restoring of normal conditions, so that this part of the body may do its work without the hindrance of adverse conscious thought.

On this plane of the mind is found all of the vital functions and operations. The work is done out-of-consciousness, and the consciousness is aware of this part of the mind only when it makes demands upon the conscious for food, *etc.* On this plane also resides the elementary instinct that tends toward reproduction and sexual activity. The demand of this part of the mind is always "increase and multiply," and according to the stage of growth of the individual is the mandate carried out, as we shall see presently. The elementary impulses and desires that we find rising into the field of consciousness come from this plane of the mind. Hunger, thirst and the reproductive desires are its messages to the higher parts of the mind. And these messages are natural and free from the abuses and prostitution often observed attached to them by the intellect of man in connection with his unrestrained animal impulses. Gluttony and unnatural lust arise not from the primitive demand of this plane of the mind—for the lower animals even are free from them to a great extent—but it is reserved for man to so prostitute these primitive natural tendencies, in order to gratify unnatural and artificial appetites, which serve to frustrate nature rather than to aid her.

As Life advanced in the scale and animal forms appeared on the scene new planes of mind were unfolded, in accordance to the necessity of the living forms. The animal was compelled to hunt for his food—to prey upon other forms, and to avoid being preyed upon by others. He was compelled to struggle for the unfoldment of latent powers of his mind that would give him means to play his part in the scheme of life. He was compelled to do certain things in order to live and reproduce his kind. And he demanded not in vain. For there came to him slowly an unfolding knowledge of the things necessary for the requirements of his life. We call this Instinct. But, pray remember, by Instinct we do not mean the still higher something that is really rudimentary Intellect that we notice in the higher animals. We are speaking now of the unreasoning instinct observed in the lower animals, and to a certain degree in man. This Instinctive plane of mentality causes the bird to build its nest before its eggs are laid, which instructs the animal mother how to care for its young when born, and after birth; which teaches the bee to construct its cell and to store up its honey. These and countless other things in animal life, and in the higher form of plant life, are manifestations of Instinct—that great plane of the mind. In fact, the greater part of the life of the animal is instinctive although the higher forms of animals have developed something like rudimentary Intellect or Reason, which enables them to meet new conditions where Intellect alone fails them.

And man has this plane of mind within him, below consciousness. In fact the lower forms of human life manifest but little Intellect, and live almost altogether according to their Instinctive impulses and desires.

Every man has this Instinctive mental region within him and from it are constantly arising impulses and desires to perplex and annoy him, as well as to serve him occasionally. The whole secret consists in whether the man has Mastery of his lower self or not.

From this plane of the mind arise the hereditary impulses coming down from generations of ancestors, reaching back to the cavemen, and still further back into the animal kingdom. A queer storehouse is this. Animal instincts—passions, appetites, desires, feelings, sensations, emotions, etc., are there. Hate, envy, jealousy, revenge, the lust of the animal seeking the gratification of his sexual impulses, etc., etc., are there, and are constantly intruding upon our attention until we have asserted our mastery. And often the failure to assert this mastery comes from an ignorance of the nature of the desire, *etc.* We have been taught that these thoughts were "bad" without being told *why* , and we have feared them and thought them the promptings of an impure nature, or a depraved mind, *etc.* This is all wrong. These things are not "bad" of themselves—they came to us honestly—they are our heritage from the past. They belong to the animal part of our nature, and were necessary to the animal in his stage of development. We have the whole menagerie within us, but that does not mean that we should turn the beasts loose upon ourselves or others. It was necessary for the animal to be fierce, full of fight, passionate, regardless of the rights of others, etc., but we have outgrown that stage of development, and it is ignoble for us to return to it, or to allow it to master us.

This lesson is not intended as a discourse upon Ethics or morals. We do not intend going into a discussion of the details of "Right and Wrong," for we have touched upon that phase of the subject in other works. But we feel justified in calling your attention to the fact that the human mind intuitively recognizes the "Rightness" of the living up to that which comes to us from the highest parts of the mind—the highest product of our unfoldment. And it likewise intuitively recognizes the "Wrongness" of the falling back into that which belongs to the lower stages of our mentality—to the animal part of us, that is our heritage from the past and that which has gone before.

While we may be puzzled about many details of morals and ethics and may not be able to "explain" why we consider certain things right or wrong, we still intuitively feel that the highest "Right" of which we are capable is the acting out of that which is coming to us from the highest pole of our mental being, and that the lowest "Wrong" consists in doing that which carries us back to the life of the lower animals, in so far as mentality is concerned. Not because there is anything absolutely "Wrong" in the mental processes and consequent of the animals in themselves—they are all right and perfectly natural in the animals—but we intuitively recognize that for us to fall back to the animal stage is a "going backward" in the scale of evolution. We intuitively shrink at an exhibition of brutality and animality on the part of a man or woman. We may not know just why, but a little reflection will show us that it is a sinking in the evolutionary scale, against which the spiritual part of us revolts and protests.

But this must not be construed to mean that the advanced soul looks upon the animal world with disgust or horror. On the contrary, there is nowhere to be found a higher respect for animal life and being than among the Yogi and other advanced souls. They delight in watching the animals filling their places in life—playing out their parts in the divine scheme of life. Their animal passions and desires are actions viewed sympathetically and lovingly by the advanced soul, and nothing "Wrong" or disgusting is seen there. And even the coarseness and brutality of the savage races are so regarded by these advanced souls. They see everything as natural according to the grade and degree of development of these people.

It is only when these advanced souls view the degeneracies of "civilized" life that they feel sorrow and pain. For here they see instances of devolution instead of evolution—degeneration instead of regeneration and advancement. And not only do they know this to be the fact, but the degenerate specimens of mankind themselves feel and know it. Compare the expression of the animal or savage going through their natural life actions and performances. See how free and natural are their expressions, how utterly apart are evidences of wrong doing. They have not as yet found out the fatal secret of Good and Evil—they have not as yet eaten the forbidden fruit. But, on the contrary, look into the faces of the degenerates and fallen souls of our civilized life. See the furtive glance and the self-consciousness of "Wrong" evident in every face. And this consciousness of "Wrong" bears heavily upon these people—it is heavier than the punishments heaped upon them That nameless something called "conscience" may be smothered for a while, but sooner or later it comes to light and demands the pound of flesh from its victim.

And yet you will say that it seems hard to think that the same thing can be Right in one person and Wrong in another. This seems like a hard saying and a dangerous doctrine, but it is the Truth. And man instinctively recognizes it. He does not expect the same sense of moral responsibility in a young child, or in a savage, that he does in a mature, developed, civilized man. He may restrain the child and the savage, for self-protection and the welfare of all, but he realizes the distinction, or at least should do so. And not only is this true, but as man advances in the scale he casts off many ideas of "Wrong" that he once held, having outgrown the old ideas and having grown into new conceptions. And the tendency is always upward and onward. The tendency is constantly from Force tendency is always upward and onward. The tendency is constantly from Force and Restraint toward Love and Freedom. The ideal condition would be one in which there were no laws and no necessity for them—a condition in which men had ceased to do wrong because they had outgrown the desire rather than from fear or restraint or force. And while this condition as yet seems afar off, there is constantly going on an unfoldment of higher planes and faculties of the mind, which when once fully manifest in the race will work a complete revolution in ethics and laws and government—and for the better, of course. In the meantime Mankind moves along, doing the best it can, making a steady though slow progress.

There is another plane of the mind which is often called the "Instinct," but which is but a part of the plane of the Intellect, although its operations are largely below the field of consciousness. We allude to what may be called the "Habit Mind," in order to distinguish it from the Instinctive Plane. The difference is this: The Instinctive plane of mind is made up of the ordinary operations of the mind below the plane of the Intellect, and yet above the plane of the Vegetative mind—and also of the acquired experiences of the race, which have been transmitted by heredity, *etc.* But the "Habit Mind" contains only that which has been placed there by the person himself and which he has acquired by experience, habit, and observation, repeated so often until the mind knows it so well that it is carried below the field of consciousness and becomes "second nature," and akin to Instinct.

The text books upon psychology are filled with illustrations and examples of the habit phase or plane of the mental operations, and we do not think it necessary to repeat instances of the same kind here. Everyone is familiar with the fact that tasks which at first are learned only by considerable work and time soon become fixed in some part of the mind until their repetition calls for little or no exercise of conscious mental operation. In fact, some writers have claimed that no one really "learns" how to perform a task until he can perform it almost automatically. The pupil who in the early stages of piano playing finds it most difficult to control and manage his fingers, after a time is able to forget all about his fingering and devote his entire attention to the pages of his music, and after this he is able to apparently let his fingers play the entire piece of music by themselves without a thought on his part. The best performers have told us that in the moments of their highest efforts they are aware that the out-of-conscious portion of their mind is doing the work for them, and they are practically standing aside and witnessing the work being done. So true is this that in some cases it is related that if the performer's conscious mind attempts to take up the work the quality is impaired and the musician and the audience notice the difference.

difference.

The same thing is true in the case of the woman learning to operate the sewing machine. It is quite difficult at first, but gradually it grows to "run itself." Those who have mastered the typewriter have had the same experience. At first each letter had to be picked out with care and effort. After a gradual improvement the operator is enabled to devote her entire attention to the "copy" and let the fingers pick out the keys for themselves. Many operators learn rapid typewriting by so training the habit mind that it picks out the letter-keys by reason of their position, the letters being covered over in order to force the mind to adapt itself to the new requirements. A similar state of affairs exists wherever men or women have to use tools of any kind. The tool soon is recognized by the mind and used as if it were a part of the body, and no more conscious thought is devoted to the manipulation than we devote to the operation of walking, which, by the way, is learned by the child only by the expenditure of time and labor. It is astonishing how many things we do "automatically" in this way. Writers have called our attention to the fact that the average man cannot consciously inform you how he puts on his coat in the morning—which arm goes in first, how the coat is held, *etc*. But the habit mind knows—knows very well. Let the student stand up and put on his coat in the regular way, following the leadings of the habit mind. Then, after removing it, let him attempt to put it on by inserting the other arm first, for instance. He will be surprised to find out how awkward it will be for him, and how completely he has been depending upon the habit mind. And tomorrow morning let him find out which shoe the habit mind has been putting on him first and then try to reverse the order and notice how flurried and disturbed the habit mind will become, and how frantically it will signal to the conscious mind: "Something wrong up there!" Or try to button on your collar, reversing the order in which the tabs are placed over the button—right before left, or left before right, as the case may be, and notice the involuntary protest. Or, try to reverse the customary habit in walking and attempt to swing your right arm with the movement of your right leg, and so on, and you will find it will require the exercise of great will power. Or, try to "change hands" and use your knife and fork. But we must stop giving examples and illustrations. Their number is countless.

Not only does the habit mind attend to physical actions, etc., but it also takes a hand in our mental operations. We soon acquire the habit of ceasing to consciously consider certain things, and the habit mind takes the matter for granted, and thereafter we will think automatically on those particular questions, unless we are shaken out of the habit by a rude jolt from the mind of someone else, or from the presentation of some conflicting idea occasioned by our own experience or reasoning processes. And the habit mind hates to be disturbed and experience of reasoning processes. And the habit mind hates to be disturbed and compelled to revise its ideas. It fights against it, and rebels, and the result is that many of us are slaves to old outgrown ideas that we realize are false and untrue, but which we find that we "cannot exactly get rid of." In our future lessons we will give methods to get rid of these old outgrown ideas.

There are other planes of mind which have to do with the phenomena known as "psychic," by which is meant the phases of psychic phenomena known as clairvoyance, psychometry, telepathy, etc., but we shall not consider them in this lesson, for they belong to another part of the general subject. We have spoken of them in a general way in our "Fourteen Lessons in Yogi Philosophy, etc."

And now we come to the plane of mind known to us as Intellect or the Reasoning Faculties. Webster defines the word Intellect as follows: The part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; the thinking faculty; the understanding. The same authority defines the word Reason as follows: "The faculty or capacity of the human mind by which it is distinguished from the intelligence of the inferior animals." We shall not attempt to go into a consideration of the conscious Intellect, for to do so we would be compelled to take up the space of the remaining lessons of the course, and besides, the student may find extended information on this subject in any of the text books on psychology. Instead we will consider other faculties and planes of mind which the said text books pass by rapidly, or perhaps deny. And one of these planes is that of Unconscious Reasoning, or Intellect. To many this term will seem paradoxical, but students of the unconscious will understand just what is meant.

Reasoning is not necessarily conscious in its operations, in fact, a greater part of the reasoning processes are performed below or above the conscious field. In our last lesson we have given a number of examples proving this fact, but a few more remarks may not be out of place, nor without interest to the student.

In our last lesson you will see many instances stated in which the sub-conscious field of the Intellect worked out problems, and then after a time handed to the conscious reason the solution of the matter. This has occurred to many of us, if not indeed to all of us. Who has not endeavored to solve a problem or question of some sort and after "giving it up" has had it suddenly answered and flashed into consciousness when least expected. The experience is common to the race. While the majority of us have noticed these things, we have regarded them as exceptional and out of the general rule. Not so, however, with students of the mental planes. The latter have recognized these planes of reason, and have availed themselves of their knowledge by setting these unconscious faculties to work for them. In our next lesson we will give directions to our students regarding this accomplishment, which may prove of the greatest importance to those who will take the trouble to practice the directions given. It is a plan that is known to the majority of men who have "done things" in the world, the majority of them, however, having discovered the plan for themselves as the result of a need or demand upon the inner powers of mind.

The plane of mind immediately above that of Intellect is that known as Intuition. Intuition is defined by Webster as follows: "Direct apprehension or cognition; immediate knowledge, as in perception or consciousness, involving no reasoning process; quick or ready insight or apprehension." It is difficult to explain just what is meant by Intuition, except to those who have experienced it—and these people do not need the explanation. Intuition is just as real a mental faculty as is Intellect—or, to be more exact, is just as much a collection of mental faculties. Intuition is above the field of consciousness, and its messages are passed downward, though its processes are hidden. The race is gradually unfolding into the plane of Intuition, and the race will some day pass into full consciousness on that plane. In the meantime it gets but flashes and glimpses from the hidden region. Many of the best things we have come from that region. Art, music, the love of the beautiful and good poetry, the higher form of love, spiritual insight to a certain degree, intuitive perception of truth, etc., etc., come from this region. These things are not reasoned out by the intellect, but seem to spring full born from some unknown region of the mind.

In this wonderful region dwells Genius. Many, if not all of the great writers, poets, musicians, artists and other examples of genius have felt that their power came to them from some higher source. Many have thought that it emanated from some being kindly to them, who would inspire them with power and wisdom. Some transcendent power seemed to have been called into operation, and the worker would feel that his product or creation was not his handiwork, but that of some outside intelligence. The Greeks recognized this something in man, and called it man's "Daemon." Plutarch in his discourse on the daemon that guided Socrates speaks of the vision of Timarchus, who, in the case of Trophonius, saw spirits which were partly attached to human bodies, and partly over and above them, shining luminously over their heads. He was informed by the oracle that the part of the spirit which was immersed in the body was called the "soul," but that the outer and unimmersed portion was called the "daemon." The oracle also informed him that every man had his daemon, whom he is bound to obey; those who implicitly follow that guidance are the prophetic souls, the favorites of the gods. Goethe also spoke of the daemon as a power higher than the will, and which inspired certain natures with miraculous energy.

We may smile at these conceptions, but they are really very close to the truth. The higher regions of the mind, while belonging to the individual, and a part of himself, are so far above his ordinary consciousness that to all intents and purposes messages from them are as orders from another and higher soul. But still the voice is that of the "I," speaking through its sheaths as best it is able.

This power belongs to every one of us, although it manifests only in the degree that we are able to respond to it. It grows by faith and confidence, and closes itself up, and withdraws into its recesses when we doubt it and would question its veracity and reality. What we call "originality" comes from this region. The Intuitive faculties pass on to the conscious mind some perception of truth higher than the Intellect has been able to work out for itself, and lo! it is called the work of genius.

The advanced occultist knows that in the higher regions of the mind are locked up intuitive perceptions of all truth, and that he who can gain access to these regions will know everything intuitively, and as a matter of clear sight, without reasoning or explanation. The race has not as yet reached the heights of Intuition—it is just beginning to climb the foothills. But it is moving in the right direction. It will be well for us if we will open ourselves to the higher inner guidance, and be willing to be "led by the Spirit." This is a far different thing from being led by outside intelligence, which may, or may not, be qualified to lead. But the Spirit within each of us has our interests at heart and is desirous of our best good, and is not only ready but willing to take us by the hand and lead us on. The Higher Self is doing the best it can for our development and welfare, but is hampered by the confining sheaths. And alas, many of us glory in these sheaths and consider them the highest part of ourselves. Do not be afraid to let the light of the Spirit pierce through these confining sheaths and dissolve them. The Intuition, however, is not the Spirit, but is one of its channels of communication to us. There are other and still higher planes of mind, but the Intuition is the one next in the line of unfoldment, and we should open ourselves to its influence and welcome its unfoldment.

Above the plane of Intuition is that of the Cosmic Knowing, upon which we will find the consciousness of the Oneness of All. We have spoken of this plane in our lesson on the Unfoldment of Consciousness. When one is able to "conscious" on this plane—this exalted plane of mind—he is able to see fully, plainly and completely that there is One Great Life underlying all the countless forms and shapes of manifestation. He is able to see that separateness is only "the working fiction of the Universe." He is able to see that each Ego is but a Centre of Consciousness in the great Ocean of Life—all in pursuance of the Divine Plan, and that he is moving forward toward higher and higher planes of manifestation, power and individuality, in order to take a greater and grander part in the Universal work and plans.

The Cosmic Knowing in its fulness has come to but few of the race, but many have had glimpses, more or less clear, of its transcendent wonder, and others are on the borderland of this plane. The race is unfolding gradually, slowly but surely, and those who have had this wonderful experience are preparing others for a like experience. The seed is being sown, and the harvest will come later. This and other phases of the higher forms of consciousness are before the race. The individuals who read this lesson are perhaps nearer to it than they think; their interest in the lessons is an indication of that hunger of the soul which is a prophecy of the satisfaction of the cry for spiritual bread. The Law of Life heeds these cries for aid and nourishment and responds accordingly, but along the lines of the highest wisdom and according to the *real requirements* of the individual.

Let us close this lesson with a quotation from "Light on the Path," which bears directly upon the concluding thought. Read it carefully and let it sink down deep into your inner consciousness, and you will feel the thrill of joy that comes to him who is nearing the goal.

"Look for the flower to bloom in the silence that follows the storm; not till then.

"It shall grow, it will shoot up, it will make branches and leaves, and form buds while the storm lasts. But not until the entire personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by whatever name you will. It is a voice that speaks where there is none to speak, it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even among the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still."

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The concluding three lessons of this series will be devoted to a practical course of instruction in the development of the hidden planes of the mind, or rather, in the development of the power of the individual to master the same and make use of them in his life. He will be taught to master the lower principles, not only in the surmounting of them, but in the transmitting of the elemental forces toward his higher ends. Power may be obtained from this part of the mind, under the direction of the Will. And the student will be told how to set the unconscious Intellect to work for him. And he will be told how to develop and train the Will. We have now passed the line between the theoretical and the practical phases of the subject, and from now on it will be a case of train, develop, cultivate and apply. Knowing what lies back of it all, the student is now prepared to receive the instructions which he might have misused before. Peace be with thee all.

MANTRAM (AFFIRMATION).

I AM THE MASTER OF MY SOUL.

THE TENTH LESSON.
SUBCONSCIOUSING.

Table of Content

In the Ninth Lesson we called your attention to the fact that Reasoning was not necessarily conscious in its operations, and that, in fact, a large part of the rational processes of the mind are performed below or above the field of consciousness. And in the Eighth Lesson we gave you a number of examples illustrating this fact. We also gave you a number of cases in which the subconscious field of the Intellect worked out problems, and then after a time passed on to the conscious field of the Intellect the solution of the matter. In this lesson we purpose instructing you in the methods by which this part of the Intellect may be set to work for you. Many have stumbled upon bits of this truth for themselves, and, in fact, the majority of successful men and men who have attained eminence in any walk of life have made more or less use of this truth, although they seldom understand the reason of it.

Very few Western writers have recognized the work of this plane of the mind. They have given us full and ingenious theories and examples of the workings of the Instinctive Mind, and in some cases they have touched upon the workings and operations of the Intuitional planes, but in nearly every case they have treated the Intellect as something entirely confined to the Conscious plane of mentation. In this they have missed some of the most interesting and valuable manifestations of subconscious mentation.

In this lesson we will take up this particular phase of mentation, and trust to be able to point out the way to use it to the best advantage, giving some simple instructions that have been given by the Hindu teachers to their students for centuries past, such instructions of course, being modified by us to conform to the requirements and necessities of the Western student of today.

We have taken the liberty of bestowing a new title upon this phase of mentation—we have thought it well to call it "Subconsciousing." The word "Sub," of course means "under; below;" and the word "Consciousing" is a favorite term employed by Prof. Elmer Gates, and means receiving impressions from the mind. In a general way, "Subconsciousing," as used in this lesson, may be understood to mean "using the subconscious mind, under orders of the conscious mind."

By referring to our Eighth Lesson, we see mention made of the case of the man who indulged in "unconscious rumination," which happened to him when he read books presenting new points of view essentially opposed to his previous opinion. You will note that after days, weeks, or months, he found that to his great astonishment the old opinions were entirely rearranged, and new ones lodged there.

On the same page you will see mentioned the case of Sir William Hamilton, who discovered an important law of mathematics while walking with his wife. In this case he had been previously thinking of the missing link in his chain of reasoning, and the problem was worked out for him by the subconscious plane of his Intellect.

On the same page, and the one following, is found the case of Dr. Thompson, who gives an interesting account of the workings of this part of his mind, which caused him at times to experience a feeling of the uselessness of all voluntary effort, coupled with a feeling that the matter was working itself clear in his mind. He tells us that at times he seemed to be merely a passive instrument in the hands of some person other than himself, who compelled him to wait until the work was performed for him by some hidden region of the mind. When the subconscious part of the mind had completed its work, it would flash the message to his conscious mind, and he would begin to write.

On page 178 mention is also made of the great French chemist Berthelot, who relates that some of his best conceptions have flashed upon him as from the clear sky. In fact, the Eighth Lesson is largely made up of examples of this kind, and we ask the student to re-read the same, in order to refresh his mind with the truth of the workings of the subconscious mentality.

But you will notice in nearly all the cases mentioned, that those who related instances of the help of the subconscious mind had merely stumbled upon the fact that there was a part of the mind below consciousness that could and would work out problems for one, if it could somehow be set in operation. And these people trusted to luck to start that part of the mind in operation. Or rather, they would saturate their conscious mind with a mass of material, like stuffing the stomach with food, and then bid the subconscious mind assort, separate, arrange and digest the mental food, just as does the stomach and digestive apparatus digest the natural food—outside of the realm of consciousness or volition. In none of the cases mentioned was the subconscious mind *directed* specially to perform its wonderful work. It was simply hoped that it might digest the mental material with which it had been stuffed—in pure self defense. But there is a much better way, and we intend to tell you about it. The Hindu Yogis, or rather those who instruct their pupils in *"Raja Yoga,"* give their students directions whereby they may *direct* their subconscious minds to perform mental tasks for them, just as one may direct another to perform a task. They teach them the methods whereby, after having accumulated the necessary materials, they may bid the subconscious mentality to sort it out, rearrange, analyze, and build up from it some bit of desired knowledge. More than this, they instruct their pupils to direct and order the subconscious mentality to search out and report to them certain information to be found only within the mind itself—some question of philosophy or metaphysics. And when such art has been acquired, the student or Yogi rests assured that the desired result will be forthcoming in due time, and consequently dismisses the matter from his conscious mind, and busies himself with other matters, knowing that day and night, incessantly, the subconsciousing process is going on, and that the subconscious mind is actively at work collecting the information, or working out the problem.

You will see at once the great superiority of this method over the old "hit-or-miss," "hope-it-will-work" plan pursued by those who have stumbled upon bits of the truth.

The Yogi teacher begins by impressing upon his students the fact that the mind is capable of extending outward toward an object, material or mental, and by examining it by methods inherent in itself, extracting knowledge regarding the object named. This is not a startling truth, because it is so common, everyone employing it more or less every day. But the process by which the knowledge is extracted is most wonderful, and really is performed below the plane of consciousness, the work of the conscious mind being chiefly concerned in *holding the Attention* upon the object. We have spoken of the importance of Attention in previous lessons, which it will be well for you to re-read, at this time.

When the student is fully impressed with the details of the process of Attention, and the subsequent unfoldment of knowledge, the Yogi proceeds to inform him that there are other means of obtaining knowledge about an object, by the employment of which the Attention may be firmly directed toward the object and then afterwards held there *unconsciously* —that is, a portion of the Attention, or a subconscious phase of mentation, which will hold the subconscious mind firmly upon the work until accomplished, leaving the conscious Attention and mentality free to employ itself with other things.

The Yogis teach the students that this new form of Attention is far more intense and powerful than is the conscious Attention, for it cannot be disturbed or shaken, or distracted from its object, and that it will work away at its task for days, months, years, or a lifetime if necessary, according to the difficulty of the task, and in fact carries its work over from one life to another, unless recalled by the Will. They teach the student that in everyone's life there is going on a greater or less degree of this subconscious work, carried on in obedience to a strong desire for knowledge manifested in some former life, and bearing fruit only in the present existence. Many important discoveries have been made in obedience to this law. But it is not of this phase of the matter that we wish to speak in this lesson.

The Yogi theory is that the subconscious intellectual faculty may be set to work under the direction of orders given by the Will. All of you know how the subconscious mentality will take up an order of the Will, or a strong wish, that the person be awakened at a certain hour in order to catch a train. Or, in the same way how the remembrance of a certain engagement at, say, four o'clock, will flash into the mind when the hands of the clock approach the stated hour. Nearly every one can recall instances of this sort in his own experience.

But the Yogis go much further than this. They claim that any and all faculties of the mind may be "set going," or working on any problem, if ordered thereto by the Will. In fact, the Yogis, and their advanced students have mastered this art to such a surprising extent that they find it unnecessary to do the drudgery of thinking in the conscious field, and prefer to relegate such mental work to the subconscious, reserving their conscious work for the consideration of digested information and thought presented to them by the subconscious mind.

Their directions to their students cover a great deal of ground, and extend over a long period of time, and many of the directions are quite complicated and full of detail. But we think that we can give our students an abbreviated and condensed idea in a few pages of the lesson. And the remaining lessons of the course will also throw additional light on the subject of subconscious mental action, in connection with other subjects.

The Yogi takes the student when the latter is much bothered by a consideration of some knotty and perplexing philosophical subject. He bids the student relax every muscle,—take the tension from every nerve—throw aside all mental strain, and then wait a few moments. Then the student is instructed to grasp the subject which he has had before his mind firmly and fixedly before his mental vision, by means of concentration. Then he is instructed to pass it on to the subconscious mentality by an effort of the Will, which effort is aided by forming a mental picture of the subject as a material substance, *or bundle of thought,* which is being bodily lifted up and dropped down a mental hatch-way, or trap-door, in which it sinks from sight. The student is then instructed to say to the subconscious mentality: "I wish this subject thoroughly analyzed, arranged, classified (and whatever else is desired) and then the results handed back to me. Attend to this."

The student is taught to speak to the subconscious mentality just as if it were a separate entity of being, which had been employed to do the work. He is also taught that *confident expectation* is an important part of the process, and that the degree of success depends upon the degree of this confident expectation.

In obstinate cases, the student is taught to use the Imagination freely, until he is able to make a mental image or picture of the subconscious mind doing what is required of it. This process clears away a mental path for the feet of the subconscious mind, which it will choose thereafter, as it prefers to follow the line of least resistance.

Of course much depends upon practice—practice makes perfect, you know, in everything else, and subconsciousing is no exception to the rule.

The student gradually acquires a proficiency in the art of subconsciousing, and thereafter devotes his time to acquiring new facts for mental digestion, rather than bestowing it upon the mechanical act of thinking.

But a very important point to be remembered is that the Will-power back of the transferred thought-material, which Will-power is the cause of the subconscious action, depends very greatly upon the attention and interest given to the acquired material. This mass of thought-material which is to be digested, and threshed out by the subconscious mind, must be well saturated with interest and attention, in order to obtain the best results. In fact interest and attention are such important aids to the Will, that any consideration of the development and acquirement of Will-power is practically a development and acquirement of attention and interest. The student is referred to previous lessons in this course in which the importance of interest and attention is explained and described.

In acquiring the mass of thought-material which is to be passed on to the subconscious digestion, one must concentrate a great degree of interest and attention upon each item of thought-material gathered up. The gathering of this thought-material is a matter of the greatest importance, and must not be lightly passed by. One cannot hastily gather together all sorts of thought-material, and then expect the subconscious mind to do its work properly—it will not, in fact, and the student proceeding upon any such erroneous supposition is doomed to disappointment.

The proper way to proceed, is to take up each bit of thought-material in turn, and examine it with the greatest possible interest, and consequently the greatest attention, and then after having fairly saturated it with this interested attention, place it with the pile of material which, after a while, is to be passed on to the subconscious mentality. Then take up the next bit of material, and after giving it similar treatment, pass it along to the pile also. Then after a while when you have gathered up the main facts of the case, proceed to consider the mass as a whole, with interest and attention, giving it as it were a "general treatment."

Then drop it down the trap-door into the subconscious mind, with a strong command, "Attend to this thought-material," coupled with a strong expectant belief that your order will be obeyed.

The idea underlying this treatment of the thought-material with interest and attention is that by so doing a strong "Mental Image" is created, which may be easily handled by the subconscious mind. Remember that you are passing on "thoughts" for the subconsciousness to act upon, and that the more tangible and real these thoughts are, the better can they be handled. Therefore any plan that will build these thoughts up into "real" things is the plan to pursue. And attention and interest produce just this result.

If we may be pardoned for using a homely and commonplace illustration we would say that the idea may be grasped by the illustration of boiling an egg, whereby the fluid "white" and "yolk" becomes solid and real. Also the use of a shaving brush by a man, by which the thin lather is gradually worked up into a rich, thick, creamy mass, is an illustration. Again, the churning of butter is a favorite illustration of the Hindus, who thus call the attention of their students to the fact that thought-material if worked upon with attention and interest become "thought-forms" that may be handled by the mind just as the hands handle a material object. We ask you to think of these illustrations, for when you once grasp the idea that we wish to convey to you, you will have the secret of great thinking powers within your grasp.

And this power of subconsciousing is not confined alone to the consideration of philosophical questions. On the contrary it is applicable to every field of human thought, and may be properly employed in any and all of them. It is useful in solving the problems of every-day life and work, as well as to the higher flights of the human mind. And we wish every one of our students to realize that in this simple lesson we are giving them the key to a great mental power.

To realize just what we are offering to you, we would remind you of the old fairy tales of all races, in which there is to be found one or more tales telling of some poor cobbler, or tailor, or carpenter, as the case may be, who had by his good deeds, gained favor with the "brownies" or good fairies, who would come each night when the man and his family were asleep, and proceed to complete the work that the artisan had laid out for the morrow. The pieces of leather would be made into shoes; the cloth would be sewed into garments; the wood would be joined, and nailed together into boxes, chairs, benches and what not. But in each case the rough materials were prepared by the artisan himself during the day.

Well, that is just what we are trying to introduce to you. A clan of mental brownies, loving and kindly disposed toward you, who are anxious and willing to help you in your work. All you have to do is to give them the proper materials, and tell then what you want done, and they will do the rest. But these mental brownies are a part of your own mentality, remember, and no alien and foreign entities, as some have imagined.

A number of people who have accidentally discovered this power of the subconscious mind to work out problems, and to render other valuable service to its owner, have been led to suppose that the aid really came from some other entity or intelligence. Some have thought that the messages came from friends in the spirit land, and others have believed that some high intelligence—God or his angels—was working in their behalf. Without discussing spirit communication, or Divine messages, in both of which we believe (with certain provisional reservations) we feel justified in saying that the majority of cases of this kind may be referred to the subconscious workings of one's own mentality.

Each of us has "a friend" in our own mind—a score of them in fact, who delight in performing services for us, if we will but allow them to do so. Not only have we a Higher Self to whom we may turn for comfort and aid in times of deep distress and necessity, but we have these invisible mental workers on the subconscious plane, who are very willing and glad to perform much of our mental work for us, if we will but give them the material in proper shape.

It is very difficult to impart specific directions for obtaining these results, as each case must depend to a great extent upon the peculiar circumstances surrounding it. But we may say that the main thing needed is to "lick into shape" the material, and then pass it on to the subconscious mind in the manner spoken of a few moments ago. Let us run over a few cases wherein this principle may be applied.

Let us suppose that you are confronted with a problem consisting of an uncertainty as to which of two or more courses to adopt in some affair of life. Each course seems to have advantages and disadvantages, and you seem unable to pass upon the matter clearly and intelligently. The more you try the more perplexed and worried do you become. Your mind seems to tire of the matter, and manifests a state which may be called "mental nausea." This state will be apparent to any one who has had much "thinking" to do. The average person, however, persists in going over the matter, notwithstanding the tired condition of the mind, and its evident distaste for a further consideration of the subject. They will keep on forcing it back to the mind for consideration, and even at night time will keep thrashing away at the subject. Now this course is absurd. The mind recognizes that the work should be done by another part of itself—its digestive region, in fact—and naturally rebels at the finishing-up machinery being employed in work unsuited for it employed in work unsuited for it.

According to the Subconsciousing plan, the best thing for the man to do would be for him first to calm and quiet his mind. Then he should arrange the main features of the problem, together with the minor details in their proper places. Then he should pass them slowly before him in review, giving a strong interest and attention to each fact and detail, as it passes before him, *but without the slightest attempt to form a decision, or come to a conclusion* . Then, having given the matter an interested and attentive review, let him *Will* that it pass on to his subconscious mind, forming the mental image of dropping it through the trap-door, and at the same time giving the command of the Will, "Attend to this for me!"

Then dismiss the matter from your conscious mind, by an effort of command of the Will. If you find it difficult to do this, you may soon acquire the mastery by a frequent assertion, "I have dismissed this matter from my conscious mind, and my subconscious mind will attend to it for me." Then, endeavor to create a mental feeling of perfect trust and confidence in the matter, and avoid all worry or anxiety about it. This may be somewhat difficult at the first trial, but will become a natural feeling after you have gained the confidence arising from successful results in several cases. The matter is one of practice, and, like anything else that is new, must be acquired by perseverance and patience. It is well worth the time and trouble, and once acquired will be regarded as something in the nature of a treasure discovered in an unexpected place. The sense of tranquillity and content—of calm and confidence—that comes to one who has practiced this plan, will of itself be worth all the trouble, not to speak of the main result. To one who has acquired this method, the old worries, frettings, and general "stewed up" feeling, will seem like a relic of barbarism. The new way opens up a world of new feelings and content.

In some cases the matter will be worked out by the subconscious mind in a very short time, and in fact we have known cases in which the answer would be flashed back almost instantly, almost like an inspiration. But in the majority of cases more or less time is required. The subconscious mind works very rapidly, but it takes time to arrange the thought-material properly, and to shape it into the desired forms. In the majority of cases it is well to let the matter rest until the next day—a fact that gives us a clue to the old advice to "sleep over" an important proposition, before passing a final decision.

If the matter does not present itself the following day, bring it up again before the conscious mind for review. You will find that it has shaped itself up considerably, and is assuming definite form and clearness. But right here—and this is important—do not make the mistake of again dissecting it, and meddling with it, and trying to arrange it with your conscious mind. But, instead, give it with it, and trying to arrange it with your conscious mind. But, instead, give it attention and interest in its new form, and then pass it back again to the subconscious mind for further work. You will find an improvement each time you examine it. But, right here another word of caution. Do not make the mistake of yielding to the impatience of the beginner, and keep on repeatedly bringing up the matter to see what is being done. Give it time to have the work done on it. Do not be like the boy who planted seeds, and who each day would pull them up to see whether they had sprouted, and how much.

Sooner or later, the subconscious mind will, of its own choice, lift up the matter and present it to you in its finished shape for the consideration of the conscious mind. The subconscious mind does not insist that you shall adopt its views, or accept its work, but merely hands out to you the result of its sorting, classifying and arranging. The choice and will still remains yours, but you will often find that there is seen to be one plan or path that stands out clearly from the others, and you will very likely adopt that one. The secret is that the subconscious mind with its wonderful patience and care has analyzed the matter, and has separated things before apparently connected. It has also found resemblances and has combined things heretofore considered opposed to each other. In short it has done for you all that you could have done with the expenditure of great work and time, and done it well. And then it lays the matter before you for your consideration and verdict.

Its whole work seems to have been in the nature of assorting, dissecting, analyzing, and arranging the evidence, and then presenting it before you in a clear, systematic shape. It does not attempt to exercise the judicial prerogative or function, but seems to recognize that its work ceases with the presentation of the edited evidence, and that of the conscious mind begins at the same point.

Now, do not confuse this work with that of the Intuition, which is a very different mental phase or plane. This subconscious working, just mentioned, plays an entirely different part. It is a good servant, and does not try to be more. The Intuition, on the contrary, is more like a higher friend—a friend at court, as it were, who gives us warnings and advice.

In our directions we have told you how to make use of this part of the mind, consciously and knowingly, so as to obtain the best results, and to get rid of worry and anxiety attendant upon unsettled questions. But, in fact, every one of us makes more or less use of this part of the mind unconsciously, and not realizing the important part it plays in our mental life. We are perplexed about a matter and keep it "on our minds" until we are forced to lay it aside by reason of some other demand, or when we sink to sleep. Often to our surprise we will find that when we next think of it the matter has somehow cleared up and straightened itself out, and we seem to have learned something about it that we straightened itself out, and we seem to have learned something about it that we did not know before. We do not understand it, and are apt to dismiss it as "just one of those things." In these lessons we are attempting to explain some of "those things," and to enable you to use them consciously and understandingly, instead of by chance, instinctively, and clumsily. We are teaching you Mastery of the Mind.

Now to apply the rule to another case. Suppose you wish to gather together all the information that you possess relating to a certain subject. In the first place it is certain that you know a very great deal more about any subject than you think you do. Stored away in the various recesses of the mind, or memory if you prefer that term, are stray bits of information and knowledge concerning almost any subject. But these bits of information are not associated with each other. You have never attempted to think attentively upon the particular question before you, and the facts are not correlated in the mind. It is just as if you had so many hundred pounds of anything scattered throughout the space of a large warehouse, a tiny bit here, and a tiny bit there, mixed up with thousands of other things.

You may prove this by sitting down some time and letting your thoughts run along the line of some particular subject, and you will find emerging into the field of consciousness all sorts of information that you had apparently forgotten, and each fitting itself into its proper place. Every person has had experiences of this kind. But the work of gathering together the scattered scraps of knowledge is more or less tedious for the conscious mind, and the subconscious mind will do the work equally well with the wear and tear on the attention. In fact, it is the subconscious mind that *always* does the work, even when you think it is the conscious mind. All the conscious mind does is to hold the attention firmly upon the object before it, and then let the subconsciousness pass the material before it. But this holding the attention is tiresome work, and it is not necessary for it to expend its energies upon the details of the task, for the work may be done in an easier and simpler way.

The best way is to follow a plan similar to the one mentioned a few pages back. That is, to fix the interested attention firmly upon the question before you, until you manage to get a clear, vivid impression of *just what you want answered*. Then pass the whole matter into the subconscious mind with the command "Attend to this," and then leave it. Throw the whole matter off of your mind, and let the subconscious work go on. If possible let the matter run along until the next morning and then take it up for consideration, when, if you have proceeded properly you will find the matter worked out, arranged in logical sequence, so that your conscious attention will be able to clearly review the string of facts, examples, illustrations, experiences, etc., relating to the matter in question.

Now, many of you will say that you would like this plan to work in cases in which you have not the time to sleep over it. In such cases we will say that it is possible to cultivate a rapid method of subconsciousing, and in fact many business men and men of affairs have stumbled upon a similar plan, driven to the discovery by necessity. They will give a quick, comprehensive, strong flash of attention upon the subject, getting right to the heart of it, and then will let it rest in the subconscious mind for a moment or two, killing a minute or two of time n "preliminary conversation," until the first flash of answer comes to them. After the first flash, and taking hold of the first loose end of the subject that presents itself to them, they will unwind a string of information and "talk" about the subject that will surprise even themselves. Many lawyers have acquired this knowledge, and are what is known as "resourceful." Such men are often confronted with questions of conditions utterly unsuspected by them a moment before. Practice has taught them the folly of fear and loss of confidence at such moments, and has also impressed upon them the truth that something within them will come to the rescue. So, presenting a confident air, they will manage to say a few platitudes or commonplaces, while the subconscious mind is most rapidly gathering its materials for the answer. In a moment an opening thought "flashes upon" the man, and as he continues idea after idea passes before his conscious and eager attention, sometimes so rapidly that it is almost impossible to utter them and lo! the danger is over, and a brilliant success is often snatched from the jaws of an apparent failure and defeat. In such cases the mental demand upon the subconscious mind is not voiced in words, but is the result of a strong mental need. However, if one gives a quick verbal command "*Attend to this* ," the result will be heightened.

We have known of cases of men prominent in the world's affairs who made a practice of smoking a cigar during important business interviews, not because they particularly cared for tobacco, but because they had learned to appreciate the value of a moment's time for the mind to "gather itself together," as one man expressed it. A question would be asked, or a proposition advanced suddenly, demanding an immediate answer. Under the watchful eyes of the other party the questioned party tried not to show by his expression any indication of searching for an answer, for obvious reasons. So, instead, he would take a long puff at the cigar, then a slow attentive look at the ashes on its tip, and then another moment consumed in flicking the ash into the receptacle, and then came the answer, slowly, "Well, as to that—" or some other words of that kind, prefacing the real answer which had been rapidly framed by the subconscious mind in time to be uttered in its proper place. The few moments of time gained had been sufficient for the subconscious mind to gather up its materials, and the matter to be shaped properly, without any appearance of hesitation on the part of the answerer. All of this required practice, of course, but the principle may be seen through it all and in every similar case. The point is that the man, in such cases, sets some hidden part of his mind to work for him, and when he begins to speak the matter is at least roughly "licked into shape for him."

Our students will understand, of course, that this is not advice to smoke cigars during interviews of importance, but is merely given to illustrate the principle. We have known other men to twirl a lead pencil in their fingers in a lazy sort of fashion, and then drop it at the important moment. But we must cease giving examples of this kind, lest we be accused of giving instructions in worldly wisdom, instead of teaching the use of the mind. The impressive pause of the teacher, before answering his pupil's question, is also an example of the workings of this law. One often says "stop, let me think a moment," and during his pause he does not really consciously think at all, but stares ahead in a dreamy fashion, while his subconscious mind does the work for him, although he little suspects the nature of the operation. One has but to look around him to realize the importance and frequent application of this truth.

And not only may the subconscious mind be used in the directions indicated on preceding pages, but in nearly every perplexity and problem of life may it be called upon for help. These little subconscious brownies are ever at our disposal, and seem to be happy to be of service to us.

And so far from being apt to get us in a position of false dependence, it is calculated to make us self-confident—for we are calling upon a part of *ourselves* , not upon some outside intelligence. If those people who never feel satisfied unless they are getting "advice" from others would only cultivate the acquaintance of this little "home adviser" within them, they would lose that dependent attitude and frame of mind, and would grow self-confident and fearless. Just imagine the confidence of one who feels that he has within him a source of knowledge equal to that of the majority of those with whom he is likely to come in contact, and he feels less afraid to face them, and look them fearlessly in the eyes. He feels that his "mind" is not confined to the little field of consciousness, but is an area infinitely greater, containing a mass of information undreamed of. Everything that the man has inherited, or brought with him from past lives—everything that he has read, heard or seen, or experienced in this life, is hidden away there in some quarter of that great subconscious mind, and, if he will but give the command, the "essence" of all that knowledge is his. The details may not be presented to his consciousness (often it is not, for very good occult reasons) by the result, or essence of the knowledge will pass before his attention, with sufficient examples and illustrations, or arguments to enable him to make out "a good case" for himself.

In the next lesson we will call your attention to other features and qualities of this great field of mind, showing you how you can put it to work, and Master it. Remember, always, the "I" is the Master. And its Mastery must always be remembered and asserted over all phases and planes of the mind. Do not be a slave to the subconscious, but be its MASTER.

MANTRAM (OR AFFIRMATION).

I have within me a great area of Mind that is under my command, and subject to my Mastery. This Mind is friendly to me, and is glad to do my bidding, and obey my orders. It will work for me when I ask it, and is constant, untiring, and faithful. Knowing this I am no longer afraid, ignorant or uninformed. The "I" is master of it all, and is asserting its authority. "I" am master over Body, Mind, Consciousness, and Subconsciousness. I am "I"—a Centre of Power, Strength, and Knowledge. I am "I"—and "I" am Spirit, a fragment from the Divine Flame.

THE ELEVENTH LESSON.
SUBCONSCIOUS CHARACTER BUILDING.

Table of Content

In our last lesson (the Tenth Lesson) we called your attention to the wonderful work of the subconscious regions of mentation in the direction of the performance of Intellectual work. Great as are the possibilities of this field of mentation in the direction named, they are equaled by the possibilities of building up character by similar methods.

Every one realizes that one may change his character by a strenuous course of repression and training, and nearly all who read these lines have modified their characteristics somewhat by similar methods. But it is only of late years that the general public have become aware that Character might be modified, changed, and sometimes completely altered by means of an intelligent use of the subconscious faculties of the mind.

The word "Character" is derived from ancient terms meaning "to mark," "to engrave," etc., and some authorities inform us that the term originally arose from the word used by the Babylonian brickmakers to designate the trade mark impressed by them upon their bricks, each maker having his own mark. This is interesting, in view of the recent theories regarding the cultivation of characteristics which may be found in the current Western works on psychology. But these theories are not new to the Yogi teachers of the East, who have employed similar methods for centuries past in training their students and pupils. The Yogis have long taught that a man's character was, practically, the crude character-stuff possessed by him at his birth, modified and shaped by outside influences in the case of the ordinary man, and by deliberate self-training and shaping by the wise man. Their pupils are examined regarding their characteristics, and then directed to repress the undesirable traits, and to cultivate the desirable ones.

The Yogi practice of Character Building is based upon the knowledge of the wonderful powers of the subconscious plane of the mind. The pupil is not required to pursue strenuous methods of repression or cultivation, but, on the contrary, is taught that such methods are opposed to nature's plans, and that the best way is to imitate nature and to gradually unfold the desired characteristics by means of focusing the will-power and attention upon them. The weeding out of undesirable characteristics is accomplished by the pupil cultivating the characteristics directly opposed to the undesirable ones. For instance, if the pupil desires to overcome Fear, he is not instructed to concentrate on Fear with the idea of killing it out, but, instead, is taught to mentally deny that he has Fear, and then to concentrate his attention upon the ideal of Courage. When Courage is developed, Fear is found to have faded away. The positive always overpowers the negative.

In the word "ideal" is found the secret of the Yogi method of subconscious character building. The teachings are to the effect that "ideals" may be built up by the bestowal of attention upon them. The student is given the example of a rose bush. He is taught that the plant will grow and flourish in the measure that care and attention is bestowed upon it and *vice versa* . He is taught that the ideal of some desired characteristic is a mental rosebush, and that by careful attention it will grow and put forth leaves and flowers. He is then given some minor mental trait to develop, and is taught to dwell upon it in thought—to exercise his imagination and to mentally "see" himself attaining the desired quality. He is given mantrams or affirmation to repeat, for the purpose of giving him a mental center around which to build an ideal. There is a mighty power in words, used in this way, providing that the user always thinks of the meaning of the words, and makes a mental picture of the quality expressed by them, instead of merely repeating them parrot fashion.

The Yogi student is trained gradually, until he acquires the power of conscious direction of the subconscious mind in the building up process, which power comes to anyone—Oriental or Occidental—who will take the trouble to practice. In fact, nearly everyone possesses and actively uses this power, although he may not be aware of it. One's character is largely the result of the quality of thoughts held in the mind, and of the mental pictures or ideals entertained by the person. The man who constantly sees and thinks of himself as unsuccessful and down-trodden is very apt to grow ideals of thought forms of these things until his whole nature is dominated by them, and his every act works toward the objectification of the thoughts. On the contrary, the man who makes an ideal of success and accomplishment finds that his whole mental nature seems to work toward that result—the objectification of the ideal. And so it is with every other ideal. The person who builds up a mental ideal of Jealousy will be very apt to objectify the same, and to unconsciously create condition that will give his Jealousy food upon which to feed. But this particular phase of the subject, properly belongs to our next lesson. This Eleventh Lesson is designed to point out the way by which people may mould their characters in any way they desire—supplanting undesirable characteristics by desirable ones, and developing desirable ideals into active characteristics. The mind is plastic to him who knows the secret of its manipulation.

The average person recognizes his strong and weak points of character, but is very apt to regard them as fixed and unalterable, or practically so. He thinks that he "is just as the Lord made him," and that is the end of it. He fails to recognize that his character is being unconsciously modified every day by association with others, whose suggestions are being absorbed and acted upon. And he fails to see that he is moulding his own character by taking interest in certain things, and allowing his mind to dwell upon them. He does not realize that he himself is really the maker of himself, from the raw and crude material given him at his birth. He makes himself negatively or positively. Negatively, if he allows himself to be moulded by the thoughts and ideals of others, and positively, if he moulds himself. Everyone is doing one or the other—perhaps both. The weak man is the one who allows himself to be made by others, and the strong man is the one who takes the building process in his own hands.

The process of Character-building is so delightfully simple that its importance is apt to be overlooked by the majority of persons who are made acquainted with it. It is only by actual practice and the experiencing of results that its wonderful possibilities are borne home to one.

The Yogi student is early taught the lesson of the power and importance of character building by some strong practical example. For instance, the student is found to have certain tastes of appetite, such as a like for certain things, and a corresponding dislike for others. The Yogi teacher instructs the student in the direction of cultivating a desire and taste for the disliked thing, and a dislike for the liked thing. He teaches the student to fix his mind on the two things, but in the direction of imagining that he likes the one thing and dislikes the other. The student is taught to make a mental picture of the desired conditions, and to say, for instance, "I loathe candy—I dislike even the sight of it," and, on the other hand, "I crave tart things—I revel in the taste of them," etc., etc., at the same time trying to reproduce the taste of sweet things accompanied with a loathing, and a taste of tart things, accompanied with a feeling of delight. After a bit the student finds that his tastes are actually changing in accordance with his thoughts, and in the end they have completely changed places. The truth of the theory is then borne home to the student, and he never forgets the lesson.

In order to reassure readers who might object to having the student left in this condition of reversed tastes, we may add that the Yogi teachers then teach him to get rid of the idea of the disliked thing, and teach him to cultivate a liking for all wholesome things, their theory being that the dislike of certain wholesome eatables has been caused by some suggestion in childhood, or by some prenatal impression, as wholesome eatables are made attractive to the taste by Nature. The idea of all this training, however, is not the cultivation of taste, but practice in mental training, and the bringing home to the student the truth of the fact that his nature is plastic to his Ego, and that it may be moulded at will, by concentration and intelligent practice. The reader of this lesson may experiment upon himself along the lines of the elementary Yogi practice as above mentioned, if he so desires. He will find it possible to entirely change his dislike for certain food, etc., by the methods mentioned above. He may likewise acquire a liking for heretofore distasteful tasks and duties, which he finds it necessary to perform.

The principle underlying the whole Yogi theory of Character Building by the subconscious Intellect, is that the Ego is Master of the mind, and that the mind is plastic to the commands of the Ego. The Ego or "I" of the individual is the one real, permanent, changeless principle of the individual, and the mind, like the body, is constantly changing, moving, growing, and dying. Just as the body may be developed and moulded by intelligent exercises, so may the mind be developed and shaped by the Ego if intelligent methods are followed.

The majority of people consider that Character is a fixed something, belonging to a man, that cannot be altered or changed. And yet they show by their everyday actions that at heart they do not believe this to be a fact, for they endeavor to change and mould the characters of those around them, by word of advice, counsel, praising or condemnation, *etc.*

It is not necessary to go into the matter of the consideration of the causes of character in this lesson. We will content ourselves by saying that these causes may be summed up, roughly, as follows: (1) Result of experiences in past lives; (2) Heredity; (3) Environment; (4) Suggestion from others; and (5) Auto-suggestion. But no matter how one's character has been formed, it may be modified, moulded, changed, and improved by the methods set forth in this lesson, which methods are similar to what is called by Western writers, "Auto-suggestion."

The underlying idea of Auto-suggestion is the "willing" of the individual that the changes take place in his mind, the willing being aided by intelligent and tried methods of creating the new ideal or thought-form. The first requisite for the changed condition must be "desire" for the change. Unless one really desires that the change take place, he is unable to bring his Will to bear on the task. There is a very close connection between Desire and Will. Will is not usually brought to bear upon anything unless it is inspired by Desire. Some people connect the word Desire with the lower inclinations, but it is equally applicable to the higher. If one fights off a low inclination or Desire, it is because he is possessed of a higher inclination or Desire. Many Desires are really compromises between two or more conflicting Desires a sort of average compromises between two or more conflicting Desires—a sort of average Desire, as it were.

Unless one desires to change his character he will not make any move toward it. And in proportion to the strength of the desire, so will be the amount of will-power that is put in the task. The first thing for one to do in character building is to "want to do it." And if he finds that the "want" is not sufficiently strong to enable him to manifest the perseverance and effort necessary to bring it to a successful conclusion, then he should deliberately proceed to "build up the desire."

Desire may be built up by allowing the mind to dwell upon the subject until a desire is created. This rule works both ways, as many people have found out to their sorrow and misery. Not only may one build up a commendable desire in this way, but he may also build up a reprehensible one. A little thought will show you the truth of this statement. A young man has no desire to indulge in the excesses of a "fast" life. But after a while he hears, or reads something about others leading that sort of life, and he begins to allow his mind to dwell upon the subject, turning it around and examining it mentally, and going over it in his imagination. After a time he begins to find a desire gradually sending forth roots and branches, and if he continues to water the thing in his imagination, before long he will find within himself a blossoming inclination, which will try to insist upon expression in action. There is a great truth behind the words of the poet:

> "Vice is a monster of so frightful mien,
> That to be hated needs but to be seen.
> Yet seen too oft, familiar with her face,
> We first endure, then pity, and then embrace."

And the follies and crimes of many a man have been due to the growing of desire within his mind, through this plan of planting the seed, and then carefully watering and tending to it—this cultivation of the growing desire. We have thought it well to give this word of warning because it will throw light upon many things that may have perplexed you, and because it may serve to call your attention to certain growing weeds of the mind that you have been nourishing.

But remember, always, that the force that leads downward may be transmuted and made to lead upward. It is just as easy to plant and grow wholesome desires as the other kind. If you are conscious of certain defects and deficiencies in your character (and who is not?) and yet find yourself not possessed of a strong enough desire to make the changes necessary, then you should commence by planting the desire seed and allowing it to grow by giving it constant care and attention. You should picture to yourself the advantages of acquiring the desirable traits of character of which you have thought. You should frequently go over and over them in your mind, imaging yourself in imagination as possessing them. You will then find that the growing desire will make headway and that you will gradually begin to "want to" possess that trait of character more and more. And when you begin to "want to" hard enough, you will find arising in your consciousness a feeling of the possession of sufficient Will-power to carry it through. Will follows the Desire. Cultivate a Desire and you will find back of it the Will to carry it through. Under the pressure of a very strong Desire men have accomplished feats akin to miracles.

If you find yourself in possession of desires that you feel are hurtful to you, you may rid yourself of them by deliberately starving them to death, and at the same time growing opposite desires. By refusing to think of the objectionable desires you refuse them the mental food upon which alone they can thrive. Just as you starve a plant by refusing it nourishing soil and water, so may you starve out an objectionable desire by refusing to give it mental food. *Remember this, for it is most important* . Refuse to allow the mind to dwell upon such desires, and resolutely turn aside the attention, *and, particularly, the imagination* , from the subject. This may call for the manifestation of a little will-power in the beginning, but it will become easier as you progress, and each victory will give you renewed strength for the next fight. But do not temporize with the desire—do not compromise with it—refuse to entertain the idea. In a fight of this kind each victory gives one added strength, and each defeat weakens one.

And while you are refusing to entertain the objectionable guest you must be sure to grow a desire of an entirely opposite nature—a desire directly opposed to the one you are starving to death. Picture the opposite desire, and think of it often. Let your mind dwell upon it lovingly and let the imagination help to build it up into form. Think of the advantages that will arise to you when you fully possess it, and let the imagination picture you as in full possession of it, and acting out your new part in life strong and vigorous in your new found power.

All this will gradually lead you to the point where you will "want to" possess this power. Then you must be ready for the next step which is "Faith" or "Confident Expectation."

Now, faith or confident expectation is not made to order in most persons, and in such cases one must acquire it gradually. Many of you who read these lines will have an understanding of the subject that will give you this faith. But to those who lack it, we suggest that they practice on some trivial phases of the mental make-up, some petty trait of character, in which the victory will be easy and simple. From this stage they should work up to more difficult tasks, until at last they gain that faith or confident expectation that comes from persevering practice.

The greater the degree of faith or confident expectation that one carries with him in this task of character building, the greater will be his success. And this because of well established psychological laws. Faith or confident expectation clears away the mental path and renders the work easier, while doubt or lack of faith retards the work, and acts as obstacles and stumbling blocks. Strong Desire, and Faith, or confident expectation are the first two steps. The third is Will-power.

By Will-power we do not mean that strenuous, clenching-of-fist-and-frowning-brow thing that many think of when they say "Will." Will is not manifested in this way. The true Will is called into play by one realizing the "I" part of himself and speaking the word of command from that center of power and strength. It is the voice of the "I." And it is needed in this work of character building.

So now you are ready for work, being possessed of (1) Strong Desire; (2) Faith or Confident Expectation; and (3) Will-power. With such a triple-weapon nothing but Success is possible.

Then comes the actual work. The first thing to do is to lay the track for a new Character Habit. "Habit?" you may ask in surprise. Yes, Habit! For that word gives the secret of the whole thing. Our characters are made up of inherited or acquired habits. Think over this a little and you will see the truth of it. You do certain things without a thought, because you have gotten into the habit of doing them. You act in certain ways because you have established the habit. You are in the habit of being truthful, honest, virtuous, because you have established the habit of being so. Do you doubt this? Then look around you—or look within your own heart, and you will see that you have lost some of your old habits of action, and have acquired new ones. The building up of Character is the building up of Habits. And the changing of Character is the changing of Habits. It will be well for you to settle this fact in your own mind, for it will give you the secret of many things connected with the subject.

And, remember this, that Habit is almost entirely a matter of the subconscious mentality. It is true that Habits originate in the conscious mind, but as they are established they sink down into the depths of the subconscious mentality, and thereafter become "second nature," which, by the way, is often more powerful than the original nature of the person. The Duke of Wellington said that habit was as strong as ten natures, and he proceeded to drill habits into his army until they found it natural to act in accordance with the habits pounded into them during the drills. Darwin relates an interesting instance of the force of habit over the reason. He found that his habit of starting back at the sudden approach of danger was so firmly established that no will-power could enable him to keep his face pressed up against the cage of the cobra in the Zoological Gardens when the snake struck at him, although he knew the glass was so thick that there could be no danger, and although he exerted the full force of his will. But we venture to say that one could overcome even this strongly ingrained habit, by gradually training the subconscious mentality and establishing a new habit of thought and action.

It is not only during the actual process of "willing" the new habit that the work of making the new mental path goes on. In fact, the Yogis believe that the principal part of the work goes on subconsciously between the intervals of commend, and that the real progress is made in that way, just as the real work of solving the problem is performed subconsciously, as related in our last lesson. As an example, we may call your attention to some instances of the cultivation of physical habits. A physical task learned in the evening is much easier to perform the following-morning than it was the night before, and still easier the following Monday morning than it was on the Saturday afternoon previous. The Germans have a saying that "we learn to skate in summer, and to swim in winter," meaning that the impression passed on to the subconscious mentality deepens and broadens during the interval of rest. The best plan is to make frequent, sharp impressions, and then to allow reasonable periods of rest in order to give the subconscious mentality the opportunity to do its work. By "sharp" impressions we mean impressions given under *strong attention* , as we have mentioned in some of the earlier lessons of this series.

A writer has well said: "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny," thus recognizing habit as the source of character. We recognize this truth in our training of children, forming goods habits of character by constant repetition, by watchfulness, *etc.* Habit acts as a *motive* when established, so that while we think we are acting without motive we may be acting under the strong motive power of some well established habit. Herbert Spencer has well said: "The habitually honest man does what is right, not consciously because he 'ought' but with simple satisfaction; and is ill at ease till it is done." Some may object that this idea of Habit as a basis of Character may do away with the idea of a developed moral conscientiousness, as for instance, Josiah Royce who says: "The establishment of organized habit is never in itself enough to ensure the growth of an enlightened moral conscientiousness" but to such we would say that one must "want to" cultivate a high character before he will create the habits usual to the same, and the "want to" is the sign of the "moral conscientiousness," rather than the habit. And the same is true of the "ought to" side of the subject. The "ought to" arises in the conscious mind in the beginning, and inspires the cultivation of the habit, although the latter after a while becomes automatic, a matter of the subconscious mentality, without any "ought to" attachment. It then becomes a matter of "like to."

Thus we see that the moulding, modifying, changing, and building of Character is largely a matter of the establishing of Habits. And what is the best way to establish Habits? becomes our next question. The answer of the Yogi is: "Establish a Mental Image, and then build your Habit around it." And in that sentence he has condensed a whole system.

Everything we see having a form is built around a mental image—either the mental image of some man, some animal, or of the Absolute. This is the rule of the universe, and in the matter of character-building we but follow a well established rule. When we wish to build a house, we first think of "house" in a general way. Then we begin to think of "what kind" of a house. Then we go into details. Then we consult an architect, and he makes us a plan, which plan is his mental image, suggested by our mental image. Then, the plan once decided upon, we consult the builder, and at last the house stands completed—an objectified Mental Image. And so it is with every created thing—all manifestation of a Mental Image.

And so, when we wish to establish a trait of Character, we must form a clear, distinct Mental Image of what we wish to be. This is an important step. Make your picture clear and distinct, and fasten it in your mind. Then begin to build around it. Let your thoughts dwell upon the mental picture. Let your imagination see yourself as possessed of the desired trait, and *acting it out* . Act it out in your imagination, over and over again, as often as possible, persevering, and continuously, seeing yourself manifesting the trait under a variety of circumstances and conditions. As you continue to do this you will find that you will gradually begin to express the thought in action—to objectify the subjective mental image. It will become "natural" for you to act more and more in accordance with your mental image, until at last the new habit will become firmly fixed in your mind, and will become your natural mode of action and expression.

This is no vague, visionary theory. It is a well known and proven psychological fact, and thousands have worked marvelous changes in their character by its means.

Not only may one elevate his moral character in this way, but he may mould his "work-a-day" self to better conform to the needs of his environment and occupation. If one lacks Perseverance, he may attain it; if one is filled with Fear, he may supplant it with Fearlessness; if one lacks Self-confidence, he may gain it. In fact, there is no trait that may not be developed in this way. People have literally "made themselves over" by following this method of character-building. The great trouble with the race has been that persons have not realized that they *could* do these things. They have thought that they were doomed to remain just the creatures that they found themselves to be. They did not realize that the work of creation was not ended, and that they had within themselves a creative power adapted to the needs of their case. When man first realizes this truth, and proves it by practice, he becomes another being. He finds himself superior to environment, and training—he finds that he may ride over these things. He makes *his own environment* , and *he trains himself* .

In some of the larger schools in England and the United States, certain scholars who have developed and manifested the ability to control themselves and their actions are placed on the roll of a grade called the "Self-governed grade." Those in this grade act as if they had memorized the following words of Herbert Spencer: "In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive—not to be spurred hither and thither by each desire—but to be self-restrained, self-balanced, governed by the just decision of the feelings in council assembled * that it is which moral education strives to produce." And this is the desire of the writer of this lesson—to place each student in the "Self-governed class."

We cannot attempt, in the short space of a single lesson, to map out a course of instruction in Character Building adapted to the special needs of each individual. But we think that what we have said on the subject should be sufficient to point out the method for each student to map out a course for himself, following the general rules given above. As a help to the student, however, we will give a brief course of instruction for the cultivation of one desirable trait of character. The general plan of this course may be adapted to fit the requirements of *any other case* , if intelligence is used by the student. The case we have selected is that of a student who has been suffering from "a lack of Moral Courage—a lack of Self-Confidence—an inability to maintain my poise in the presence of other people—an inability to say 'No!'—a feeling of Inferiority to those with whom I come in contact." The brief outline of the course of practice given in this case is herewith given:

PRELIMINARY THOUGHT. You should fix firmly in your mind the fact that you are the Equal of any and every man. You come from the same source. You are an expression of the same One Life. In the eyes of the Absolute you are the equal of any man, even the highest in the land. Truth is "Things as God sees them"—and in Truth you and the man are equal, and, at the last, One. All feelings of Inferiority are illusions, errors, and lies, and have no existence in Truth. When in the company of others remember this fact and realize that the

Life Principle in you is talking to the Life Principle in them. Let the Life Principle flow through you, and endeavor to forget your personal self. At the same time, endeavor to see that same Life Principle, behind and beyond the personality of the person in whose presence you are. He is by a personality hiding the Life Principle, just as you are. Nothing more—nothing less! You are both One in Truth. Let the conscious of the "I" beam forth and you will experience an uplift and sense of Courage, and the other will likewise feel it. You have within you the Source of Courage, Moral and Physical, and you have naught to Fear—Fearlessness is your Divine Heritage, avail yourself of it. You have Self-Conscience, for the Self is the "I" within you, not the petty personality, and you must have confidence in that "I." Retreat within yourself until you feel the presence of the "I," and then will you have a Self-Confidence that nothing can shake or disturb. Once having attained the permanent consciousness of the "I," you will have poise. Once having realized that you are a Center of Power, you will have no difficulty in saying "No!" when it is right to do so. Once having realized your true nature—your Real Self—you will lose all sense of Inferiority, and will know that you are a manifestation of the One Life and have behind you the strength, power, and grandeur of the Cosmos. Begin by realizing YOURSELF, and then proceed with the following methods of training the mind.

WORD IMAGES. It is difficult for the mind to build itself around an idea, unless that idea be expressed in words. A word is the center of an idea, just as the idea is the center of the mental image, and the mental image the center of the growing mental habit. Therefore, the Yogis always lay great stress upon the use of words in this way. In the particular case before us, we should suggest the holding before you of a few words crystallizing the main thought. We suggest the words "I Am"; Courage; Confidence; Poise; Firmness; Equality. Commit these words to memory, and then endeavor to fix in your mind a clear conception of the meaning of each word, so that each may stand for a Live Idea when you say it. Beware of parrot-like or phonographic repetition. Let each word's meaning stand out clearly before you, so that when you repeat it you may *feel* its meaning. Repeat the words over frequently, when opportunity presents itself, and you will soon begin to notice that they act as a strong mental tonic upon you, producing a bracing, energizing effect. And each time you repeat the words, understandingly, you have done something to clear away the mental path over which you wish to travel.

PRACTICE. When you are at leisure, and are able to indulge in "day dreams" without injury to your affairs of life, call your imagination into play and endeavor to picture yourself as being possessed of the qualities indicated by the words named. Picture yourself under the most trying circumstances, making use of the desired qualities, and manifesting them fully. Endeavor to picture yourself as acting out your part well, and exhibiting the desired qualities. Do not be ashamed to indulge in these day-dreams, for they are the prophecies of the things to follow, and you are but rehearsing your part before the day of the performance. Practice makes perfect, and if you accustom yourself to acting in a certain way in imagination, you will find it much easier to play your part when the real performance occurs. This may seem childish to many of you, but if you have an actor among your acquaintances, consult him about it, and you will find that he will heartily recommend it. He will tell you what practice does for one in this direction, and how repeated practice and rehearsals may fix a character so firmly in a man's mind that he may find it difficult to divest himself of it after a time. Choose well the part you wish to play—the character you wish to be yours—and then after fixing it well in your mind, practice, practice, practice. Keep your ideal constantly before you, and endeavor to grow into it. And you will succeed, if you exercise patience and perseverance.

But, more than this. Do not confine your practice to mere private rehearsal. You need some "dress rehearsals" as well—rehearsals in public. Therefore, after you get well started in your work, manage to exercise your growing character-habits in your everyday life. Pick out the little cases first and "try it on them."

You will find that you will be able to overcome conditions that formerly bothered you much. You will become conscious of a growing strength and power coming from within, and you will recognize that you are indeed a changed person. Let your thought express itself in action, whenever you get a good chance. But do not try to force chances just to try your strength. Do not, for instance, try to force people to ask for favors that you may say "No!" You will find plenty of genuine tests without forcing any. Accustom yourself to looking people in the eye, and feeling the power that is back of you, and within you. You will soon be able to see through their personality, and realize that it is just one portion of the One Life gazing at another portion, and that therefore there is nothing to be afraid of. A realization of your Real Self will enable you to maintain your poise under trying circumstances, if you will but throw aside your false idea about your personality. Forget yourself—your little personal self—for a while, and fix your mind on the Universal Self of which you are a part. All these things that have worried you are but incidents of the Personal Life, and are seen to be illusions when viewed from the standpoint of the Universal Life.

Carry the Universal Life with you as much as possible into your everyday life. It belongs there as much as anywhere, and will prove to be a tower of strength and refuge to you in the perplexing situations of your busy life.

Remember always that the Ego is master of the mental states and habits, and that the Will is the direct instrument of the Ego, and is always ready for its use. Let your soul be filled with the strong Desire to cultivate those mental habits that will make you Strong. Nature's plan is to produce Strong Individual expressions of herself, and she will be glad to give you her aid in becoming strong. The man who wishes to strengthen himself will always find great forces back of him to aid him in the work, for is he not carrying out one of Nature's pet plans, and one which she has been striving for throughout the ages. Anything that tends to make you realize and express your Mastery, tends to strengthen you, and places at your disposal Nature's aid. You may witness this in everyday life—Nature seems to like *strong* individuals, and delights in pushing them ahead. By Mastery, we mean mastery over your own lower nature, as well as over outside nature, of course. The "I" is Master—forget it not, O student, and assert it constantly. Peace be with you.

MANTRAM (OR AFFIRMATION).

I am the Master of my Mental Habits—I control my Character. I Will to be Strong, and summon the forces of my Nature to my aid.

THE TWELFTH LESSON.
SUB-CONSCIOUS INFLUENCES.

Table of Content

In this lesson we wish to touch upon a certain feature of sub-conscious mentation that has been much dwelt upon by certain schools of western writers and students during the past twenty years, but which has also been misunderstood, and, alas, too often misused, by some of those who have been attracted to the subject. We allude to what has been called the "Power of Thought." While this power is very real, and like any other of the forces of nature may be properly used and applied in our every day life, still many students of the power of the Mind have misused it and have stooped to practices worthy only of the followers of the schools of "Black Magic." We hear on all sides of the use of "treatments" for selfish and often base ends, those following these practices seeming to be in utter ignorance of the occult laws brought into operation, and the terrible reaction inevitably falling to the lot of those practicing this negative form of mental influence. We have been amazed at the prevailing ignorance concerning the nature and effects of this improper use of mental force, and at the same time, at the common custom of such selfish, improper uses. This, more particularly, when the true occultist knows that these things are not necessary, even to those who seek "Success" by mental forces. There is a true method of the use of mental forces, as well as an improper use, and we trust that in this lesson we may be able to bring the matter sharply and clearly before the minds of our students.

In our first course (The Fourteen Lessons) in the several lessons entitled, respectively, "Thought Dynamics," "Telepathy, etc.," and "Psychic Influence," we have given a general idea of the effect of one mind upon other minds, and many other writers have called the attention of the Western world to the same facts. There has been a general awakening of interest in this phase of the subject among the Western people of late years, and many and wonderful are the theories that have been advanced among the conflicting schools regarding the matter. But, notwithstanding the conflicting theories, there is a general agreement upon the fundamental facts. They all agree that the mental forces may be used to affect oneself and others, and many have started in to use these mental forces for their own selfish ends and purposes, believing that they were fully justified in so doing, and being unaware of the web of psychic causes and effects which they were weaving around them by their practices.

Now, at the beginning, let us impress upon the minds of our students the fact that while it is undoubtedly true that people who are unaware of the true sources of strength within them, may be, and often are affected by mental force exerted by others, it is equally true that no one can be adversely affected in this way providing he realizes the "I" within himself, which is the only Real part of him, and which is an impregnable tower of strength against the assaults of others. There is no cause for all of this fear that is being manifested by many Western students of thought-power, who are in constant dread of being "treated" adversely by other people. The man or woman who realizes the "I" within, may by the slightest exercise of the Will surround himself with a mental aura which will repel adverse thought-waves emanating from the minds of others. Nay, more than this—the habitual recognition of the "I," and a few moments' meditation upon it each day, will of itself erect such an aura, and will charge this aura with a vitality that will turn back adverse thought, and cause it to return to the source from which it came, where it will serve the good purpose of bringing to the mistaken mind originating it, the conviction that such practices are hurtful and to be avoided.

This realization of the "I," which we brought out in the first few lessons of the present series, is the best and only real method of self-protection. This may be easily understood, when we remind you that the whole phenomena of mental influencing belongs to the "illusion" side of existence—the negative side—and that the Real and Positive side must of necessity be stronger. Nothing can affect the Real in you—and the nearer you get to the Real, in realization and understanding, the stronger do you become. *This is the whole secret* . Think it over.

But, there are comparatively few people who are able to rest firmly in the "I" consciousness all the time and the others demand help while they are growing. To such, we would say "Creep as close the Realization of the I, as possible, and rest your spiritual feet firmly upon the rock of the Real Self." If you feel that people, circumstances, or things are influencing you unduly, stand up boldly, and deny the influence. Say something like this, "I DENY the power or influence of persons, circumstances, or things to adversely affect me. I ASSERT my Reality, Power and Dominion over these things." These words may seem very simple, but when uttered with the consciousness of the Truth underlying them, they become as a mighty force. You will understand, of course, that there is no magic or virtue in the words themselves—that is, in the grouping of the letters forming the words, or the sounds of the words—the virtue resting in the *idea* of which the words are the expression. You will be surprised at the effect of this

STATEMENT upon depressing, or adverse influences surrounding you. If you —*you* who are reading these words now—feel yourself subject to any adverse or depressing influences, will then stand up erect, throwing your shoulders back, raising your head, and looking boldly and fearlessly ahead, and repeat these words firmly, and with faith, you will feel the adverse influences disappearing. You will almost see the clouds falling back from you. Try it now, before reading further, and you will become conscious of a new strength and power.

You are perfectly justified in thus denying adverse influence. You have a perfect right to drive back threatening or depressing thought-clouds. You have a perfect right to take your stand upon the Rock of Truth—your Real Self—and demand your Freedom. These negative thoughts of the world in general, and of some people in particular, belong to the dark side of life, and you have a right to demand freedom from them. You do not belong to the same idea of life, and it is your privilege—yes, your duty—to repel them and bid them disappear from your horizon. You are a Child of Light, and it is your right and duty to assert your freedom from the things of darkness. You are merely asserting the Truth when you affirm your superiority and dominion over these dark forces. And in the measure of your Recognition and Faith, will be the power at your disposal. Faith and Recognition renders man a god. If we could but fully recognize and realize just what we are, we could rise above this entire plane of negative, dark world of thought. But we have become so blinded and stupefied with the race-thought of fear and weakness, and so hypnotized with the suggestions of weakness that we hear on all sides of us, that even the best of us find it hard to avoid occasionally sinking back into the lower depths of despair and discouragement. But, let us remember this, brothers and sisters, that these periods of "back-sliding" become less frequent, and last a shorter time, as we proceed. Bye-and-bye we shall escape them altogether.

Some may think that we are laying too much stress upon the negative side of the question, but we feel that what we have said is timely, and much needed by many who read these lessons. There has been so much said regarding this negative, adverse power of thought, that it is well that all should be taught that it is in their power to rise above this thing— that the weapon for its defeat is already in their hand.

The most advanced student may occasionally forget that he is superior to the adverse influence of the race-thought, and other clouds of thought influence that happen to be in his neighborhood. When we think of how few there are who are sending forth the positive, hopeful, thought-waves, and how many are sending forth continually the thoughts of discouragement, fear, and despair, it is no wonder that at times there comes to us a feeling of discouragement, helplessness, and "what's the use." But we must be ever alert, to stand up and *deny these things out of existence* so far as our personal thought world is concerned. There is a wonderful occult truth in the last sentence. We are the makers, preservers, and destroyers of our personal thought-world. We may bring into it that which we desire to appear; we may keep there what we wish, cultivating, developing and unfolding the thought-forms that we desire; we may destroy that which we wish to keep out. The "I" is the master of its thought-world. Think over this great truth, O student! By Desire we call into existence—by affirmation we preserve and encourage—by Denial we destroy. The Hindus in their popular religious conceptions picture the One Being as a Trinity, composed of Brahma, the Creator; Vishnu, the Preserver, and Siva, the Destroyer—not three gods, as is commonly supposed, but a Trinity composed of three aspects of Deity or Being. This idea of the threefold Being is also applicable to the Individual—"as above so below." The "I" is the Being of the Individual, and the thought-world is its manifestation. It creates, preserves, and destroys—as it Will. Carry this idea with you, and realize that your individual thought-world is your own field of manifestation. In it you are constantly creating—constantly preserving—constantly destroying. And if you can destroy anything in your own thought-world you remove it from its field of activity, so far as you are concerned. And if you create anything in your own thought-world, you bring it into active being, so far as you are concerned. And if you preserve anything, you keep it by you in effect and full operation and influence in your life. This truth belongs to the higher phases of the subject, for its explanation is inextricably bound up in the explanation of the "Thing-in-Itself"—the Absolute and Its Manifestations. But even what we have said above, should give to the alert student sufficient notice to cause him to grasp the facts of the case, and to apply the principles in his own life.

If one lives on the plane of the race-thought, he is subject to its laws, for the law of cause and effect is in full operation on each plane of life. But when one raises himself above the race-thought, and on to the plane of the Recognition of the Real Self—The "I"—then does he extricate himself from the lower laws of cause and effect, and places himself on a higher plane of causation, in which he plays a much higher part. And so we are constantly reminding you that your tower of strength and refuge lies on the higher plane. But, nevertheless, we must deal with the things and laws of the lower plane, because very few who read these lessons are able to rest entirely upon the higher plane. The great majority of them have done no more than to lift themselves partially on to the higher plane, and they are consequently living on both planes, partly in each, the consequence being that there is a struggle between the conflicting laws of the two planes. The present stage is one of the hardest on the Path of Attainment, and resembles the birth-pains of the physical body. But you are being born into a higher plane, and the pain after becoming the most acute will begin to ease, and in the end will disappear, and then will come peace and calm. When the pain becomes the most acute, then be cheered with the certainty that you have reached the crisis of your new spiritual birth, and that you will soon gain peace. And then you will see that the peace and bliss will be worth all the pain and struggle. Be brave, fellow followers of The Path—Deliverance is nigh. Soon will come the Silence that follows the Storm. The pain that you are experiencing—ah, well do we know that you are experiencing the pain—is not punishment, but is a necessary part of your growth. All Life follows this plan—the pains of labor and birth ever precede the Deliverance. Such is Life—and Life is based upon Truth—and all is well with the world. We did not intend to speak of these things in this lesson, but as we write there comes to us a great cry for help and a word of encouragement and hope, from the Class which is taking this course of lessons, and we feel bound to respond as we have done. Peace be with you—one and all.

And, now we will begin our consideration of the laws governing what we have called "Sub-conscious Influence."

All students of the Occult are aware of the fact that men may be, and are, largely influenced by the thoughts of others. Not only is this the case in instances where thoughts are directed from the mind of one person to the mind of another, but also when there is no special direction or intention in the thought sent forth. The vibrations of thoughts linger in the astral atmosphere long after the effort that sent forth the thought has passed. The astral atmosphere is charged with the vibrations of thinkers of many years past, and still possesses sufficient vitality to affect those whose minds are ready to receive them at this time. And we all attract to us thought vibrations corresponding in nature with those which we are in the habit of entertaining. The Law of Attraction is in full operation, and one who makes a study of the subject may see instances of it on all sides.

We invite to ourselves these thought vibrations by maintaining and entertaining thoughts along certain lines. If we cultivate a habit of thinking along the lines of Cheerfulness, Brightness and Optimism, we attract to ourselves similar thought vibrations of others and we will find that before long we will find all sorts of cheerful thoughts pouring into our minds from all directions. And, likewise, if we harbor thoughts of Gloom, Despair, Pessimism, we lay ourselves open to the influx of similar thoughts which have emanated from the minds of others. Thoughts of Anger, Hate, or Jealousy attract similar thoughts which serve to feed the flame and keep alive the fire of these low emotions.

Thoughts of Love tend to draw to ourselves the loving thoughts of others which tend to fill us with a glow of loving emotion.

And not only are we affected in this way by the thoughts of others, but what is known as "Suggestion" also plays an important part in this matter of subconscious influence. We find that the mind has a tendency to reproduce the emotions, moods, shades of thought, and feelings of other persons, as evidenced by their attitude, appearance, facial expression, or words. If we associate with persons of a gloomy temperament, we run the risk of "catching" their mental trouble by the law of suggestion, unless we understand this law and counteract it. In the same way we find that cheerfulness is contagious, and if we keep in the company of cheerful people we are very apt to take on their mental quality. The same rule applies to frequenting the company of unsuccessful or successful people, as the case may be. If we allow ourselves to take up the suggestions constantly emanating from them, we will find that our minds will begin to reproduce the tones, attitudes, characteristics, dispositions and traits of the other persons, and before long we will be living on the same mental plane. As we have repeatedly said, these things are true only when we allow ourselves to "take on" the impressions, but unless one has mastered the law of suggestion, and understands its principles and operations he is more or less apt to be affected by it. All of you readily recall the effect of certain persons upon others with whom they come in contact. One has a faculty of inspiring with vigor and energy those in whose company he happens to be. Another depresses those around him, and is avoided as a "human wet-blanket." Another will cause a feeling of uneasiness in those around him, by reason of his prevailing attitude of distrust, suspicion, and low cunning. Some carry an atmosphere of health around them, while others seem to be surrounded with a sickly aura of disease, even when their physical condition does not seem to indicate the lack of health. Mental states have a subtle way of impressing themselves upon us, and the student who will take the trouble to closely observe those with whom he comes in contact will receive a liberal education along these lines.

There is of course a great difference in the degree of suggestibility among different persons. There are those who are almost immune, while at the other end of the line are to be found others who are so constantly and strongly impressed by the suggestions of others, conscious or unconscious, that they may be said to scarcely have any independent thought or will of their own. But nearly all persons are suggestible to a greater or lesser degree.

It must not be supposed from what we have said that all suggestions are "bad," harmful, or undesirable. Many suggestions are very good for us, and coming at the right time have aided us much. But, nevertheless, it is well to always *let your own mind pass upon* these suggestions, before allowing them to manifest in your sub-conscious mind. Let the final decision be your own—and not the will of another—although you may have considered outside suggestions in connection with the matter.

Remember always that YOU are an Individual, having a mind and Will of your own. Rest firmly upon the base of your "I" consciousness, and you will find yourself able to manifest a wonderful strength against the adverse suggestions of others. Be your own Suggestor—train and influence your sub-conscious mind Yourself, and do not allow it to be tampered with by the suggestions of others. Grow the sense of Individuality.

There has been much written of recent years in the Western world regarding the effect of the Mental Attitude upon Success and attainment upon the material plane. While much of this is nothing but the wildest imagining, still there remains a very firm and solid substratum of truth underlying it all.

It is undoubtedly true that one's prevailing mental attitude is constantly manifesting and objectifying itself in his life. Things, circumstances, people, plans, all seem to fit into the general ideal of the strong mental attitude of a man. And this from the operation of mental law along a number of lines of action.

In the first place, the mind when directed toward a certain set of objects becomes very alert to discover things concerning those objects—to seize upon things, opportunities, persons, ideas, and facts tending to promote the objects thought of. The man who is looking for facts to prove certain theories, invariably finds them, and is also quite likely to overlook facts tending to disprove his theory. The Optimist and the Pessimist passing along the same streets, each sees thousands of examples tending to fit in with his idea. As Kay says: "When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind, he will be very likely to find it, and that too, probably, where it would otherwise have escaped his notice. So when one is engaged in thinking on a subject, thoughts of things resembling it, or bearing upon it, and tending to illustrate it, come up on every side. Truly, we may well say of the mind, as has been said of the eye, that 'it perceives only what it brings within the power of perceiving.'" John Burroughs has well said regarding this that "No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through. They are quickly recognized because the eye has been commissioned to find them."

When the mind is kept firmly fixed upon some ideal or aim, its whole and varied powers are bent toward the realization and manifestation of that ideal. In thousands of ways the mind will operate to objectify the subjective mental attitude, a great proportion of the mental effort being accomplished along subconscious lines. It is of the greatest importance to one who wishes to succeed in any undertaking, to keep before his mind's eye a clear mental image of that which he desires. He should picture the thing desired, and himself as securing it, until it becomes almost real. In this way he calls to his aid his entire mental force and power, along the sub-conscious lines, and, as it were, makes a clear path over which he may walk to accomplishment. Bain says regarding this: "By aiming at a new construction, we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the ideal is dim and wavering, we stagger or miscarry." Maudsley says: "We cannot do an act voluntarily unless we know what we are going to do, and we cannot know exactly what we are going to do until we have taught ourselves to do it." Carpenter says: "The continued concentration of attention upon a certain idea gives it a dominant power, not only over the mind, but over the body." Muller says: "The idea of our own strength gives strength to our movements. A person who is confident of effecting anything by muscular efforts will do it more easily than one not so confident of his own power." Tanner says: "To believe firmly is almost tantamount in the end to accomplishment. Extraordinary instances are related showing the influence of the will over even the involuntary muscles."

Along the same lines, many Western writers have added their testimony to the Yogi principle of the manifestation of thought into action. Kay has written: "A clear and accurate idea of what we wish to do, and how it is to be effected, is of the utmost value and importance in all the affairs of life. A man's conduct naturally shapes itself according to the ideas in his mind, and nothing contributes more to success in life than having a high ideal and keeping it constantly in view. Where such is the case one can hardly fail in attaining it. Numerous unexpected circumstances will be found to conspire to bring it about, and even what seemed at first to be hostile may be converted into means for its furtherance; while by having it constantly before the mind he will be ever ready to take advantage of any favoring circumstances that may present themselves." Along the same lines, Foster has written these remarkable words: "It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom." Simpson has said: "A passionate desire and an unwearied will can perform impossibilities, or what seem to be such to the cold and feeble." And Maudsley gives to aspiring youth a great truth, when he says: "Thus it is that aspirations are often prophecies, the harbingers of what a man shall be in a condition to perform." And we may conclude the paragraph by quoting Lytton: "Dream, O youth, dream manfully and nobly, and thy dreams shall be prophets."

This principle of the power of the Mental Image is strongly impressed upon the mind of the *chela* , or student, by the Yogi teachers. The student is taught that just as the house is erected in accordance with the plan of the architect, so is one's life built in accordance with the prevailing Mental Image. The mind sub-consciously moulds itself around the prevailing mental image or attitude, and then proceeds to draw upon the outer world for material with which to build in accordance with the plan. Not only is one's character built in this way, but the circumstances and incidents of his life follow the same rule. The Yogi student is instructed into the mysteries of the power of the mind in this direction, not that he may make use of it to build up material success, or to realize his personal desires—for he is taught to avoid these things—but he is fully instructed, nevertheless, that he may understand the workings of the law around him. And it is a fact well known to close students of the occult, that the few who have attained extraordinarily high degrees of development, make use of this power in order to help the race. Many a world movement has been directed by the mind, or minds, of some of these advanced souls who were able to see the ideal of evolution ahead of the race, and by visualizing the same, and concentrating upon it in meditation, actually hastened the progress of the evolutionary wave, and caused to actually manifest that which they saw, and upon which they had meditated.

It is true that some occultists have used similar plans to further their own selfish personal ends—often without fully realizing just what power they were employing—but this merely illustrates the old fact that the forces of Nature may be used rightly and wrongly. And it is all the more reason why those who are desirous of advancing the race—of assisting in the evolution of the world—should make use of this mighty power in their work. Success is not reprehensible, notwithstanding the fact that many have interpreted and applied the word in such a matter as to make it appear as if it had no other meaning or application other than the crude, material selfish one generally attributed to it, by reason of its misuse. The Western world is playing its part in the evolution of the race, and its keynote is "Accomplishment." Those who have advanced so high that they are able to view the world of men, as one sees a valley from a mountain peak, recognize what this strenuous Western life means. They see mighty forces in operation—mighty principles being worked out by those who little dream of the ultimate significance of that which they are doing. Mighty things are before the Western world to-day—wonderful changes are going on—great things are in the womb of time, and the hour of birth draws near. The men and women in the

the womb of time, and the hour of birth draws near. The men and women in the Western world feel within them the mighty urge to "accomplish" something—to take an active part in the great drama of life. And they are right in giving full expression to this urge, and are doing well in using every legitimate means in the line of expression. And this idea of the Mental Attitude, or the Mental Image, is one of the greatest factors in this striving for Success.

In this lesson we do not purpose giving "Success Talks" for our students. These lessons are intended to fill another field, and there are many other channels of information along the lines named. What we wish to do is to point out to our students the meaning of all this strenuous striving of the age, in the Western world, and the leading principle employed therein. The great achievements of the material world are being accomplished by means of the Power of the Mind. Men are beginning to understand that "Thought manifests itself in Action," and that Thought attracts to itself the things, persons and circumstances in harmony with itself. The Power of Mind is becoming manifest in hundreds of ways. The power of Desire, backed by Faith and Will, is beginning to be recognized as one of the greatest of known dynamic forces. The life of the race is entering into a new and strange stage of development and evolution, and in the years to come MIND will be seen, more clearly and still more clearly, to be the great principle underlying the world of material things and happenings. That "All is Mind" is more than a dreamy, metaphysical utterance, is being recognized by the leaders in the world's thought.

As we have said, great changes are before the world and the race, and every year brings us nearer to the beginning of them. In fact, the beginning is already upon us. Let any thinker stop and reflect over the wonderful changes of the past six years—since the dawning of the Twentieth Century, and he will be dull indeed if he sees not the trend of affairs. We are entering into a new Great Cycle of the race, and the old is being prepared for being dropped off like an old worn out husk. Old conventions, ideals, customs, laws, ethics, and things sociological, economical, theological, philosophical, and metaphysical have been outgrown, and are about to be "shed" by the race. The great cauldron of human thought is bubbling away fiercely, and many things are rising to its surface. Like all great changes, the good will come only with much pain—all birth is with pain. The race feels the pain and perpetual unrest, but knows not what is the disease nor the remedy. Many false cases of diagnosis and prescription are even now noticeable, and will become still more in evidence as the years roll by. Many self-styled saviours of the race—prescribers for the pain of the soul and mind—will arise and fall. But out of it all will come that for which the race now waits.

The changes that are before us are as great as the changes in thought and life described in the late novel by H. G. Wells, entitled "*In the Days of the Comet* ." In fact, Mr. Wells has indicated in that story some of the very changes that the advanced souls of the race have informed their students are before the race—the prophetic insight of the writer named seems marvelous, until one realizes that even that writer is being used as a part of the mental machinery of The Change itself. But the change will not come about by reason of the new gas caused by the brushing of the earth's surface by a passing comet. It will come from the unfolding of the race mind, the process being now under way. Are not the signs of mental unrest and discomfort becoming more and more apparent as the days go by? The pain is growing greater, and the race is beginning to fret and chafe, and moan. It knows not what it wants, but it knows that it feels pain and wants something to relieve that pain. The old things are beginning to totter and fall, and ideas rendered sacred by years of observance are being brushed aside with a startling display of irreverence. Under the surface of our civilization we may hear the straining and groaning of the ideas and principles that are striving to force their way out on to the plane of manifestation.

Men are running hither and thither crying for a leader and a savior. They are trying this thing, and that thing, but they find not that which they seek. They cry for Satisfaction, but it eludes them. And yet all this search and disappointment is part of the Great Change, and is preparing the race for That-which-must-Come. And yet the relief will not come from any Thing or Things. It will come from Within. Just as when, in Well's story, things righted themselves when the vapor of the comet had cleared men's minds, so will Things take their new places when the mind of the race becomes cleared by the new unfoldment that is even now under way. Men are beginning to feel each other's pains—they find themselves unsatisfied by the old rule of "every man for himself, and the devil take the hindmost"—it used to content the successful, but now it doesn't seem to be so satisfying. The man on top is becoming lonesome, and dissatisfied, and discontented—his success seems to appall him, in some mysterious manner. And the man underneath feels stirring within himself strange longings and desires, and dissatisfaction. And new frictions are arising, and new and startling ideas are being suddenly advanced, supported and opposed.

And the relations between people seem to be unsatisfactory. The old rules, laws, and bonds are proving irksome. New, strange, and wild thoughts are coming into the minds of people, which they dare not utter to their friends—and yet these same friends are finding similar ideas within themselves. And somehow, underneath it all is to be found a certain Honesty—yes, there is where the trouble seems to come, *the world is tiring of hypocrisy and dishonesty in all human relations* , and is crying aloud to be led back, someway, to Truth and

Honesty in Thought and Action. But it does not see the way out! And it will not see the way out, until the race-mind unfolds still further. And the pain of the new unfoldment is stirring the race to its depths. From the deep recesses of the race-mind are rising to the surface old passions, relics from the cave-dweller days, and all sorts of ugly mental relics of the past. And they will continue to rise and show themselves until at last the bubbling pot will begin to quiet down, and then will come a new peace, and the best will come to the surface—the essence of all the experiences of the race.

To our students, we would say: During the struggle ahead of the race, play well your part, doing the best you can, living each day by itself, meeting each new phase of life with confidence and courage. Be not deluded by appearances, nor follow after strange prophets. Let the evolutionary processes work themselves out, and do you fall in with the wave without struggling, and without overmuch striving. The Law is working itself out well—of that be assured. Those who have entered into even a partial understanding and recognition of the One Life underlying, will find that they will be as the chosen people during the changes that are coming to the race. They have attained that which the race is reaching toward in pain and travail. And the force behind the Law will carry them along, for they will be the leaven that is to lighten the great mass of the race in the new dispensation. Not by deed, or by action, but by Thought, will these people leaven the mass. The Thought is even now at work, and all who read these words are playing a part in the work, although they may know it not. If the race could realize this truth of the One Life underlying, to-day, the Change would occur in a moment, but it will not come in that way. When this understanding gradually dawns upon the race—this new consciousness—then will Things take their proper places, and the Lion and the Lamb lie down together in peace.

We have thought it well to say these things in this the last lesson of this course. They are needed words—they will serve to point out the way to those who are able to read. "*Watch and wait for the Silence that will follow the Storm* ."

In this series of lessons we have endeavored to give you a plain, practical presentation of some of the more important features of "Raja Yoga." But this phase of the subject, as important and interesting as it is, is not the highest phase of the great Yoga teachings. It is merely the preparation of the soil of the mind for what comes afterward. The phase called "Gnani Yoga"—the Yoga of Wisdom—is the highest of all the various phases of Yoga, although each of the lower steps is important in itself. We find ourselves approaching the phase of our work for which we have long wished. Those who have advised and directed this work have counseled us to deal with the less advanced and simpler phases, in order to prepare the minds of those who might be interested, so that they would be ready for the higher teachings. At times we have felt an impatience for the coming of the day when we would be able to teach the highest that has come to us. And now the time seems to have come. Following this course, we will begin a series of lessons in "GNANI YOGA"—the Yoga of Wisdom—in which we will pass on to our students the highest teachings regarding the Reality and its Manifestations—the One and the Many. The teachings that "All is Mind" will be explained in such a manner as to be understood by all who have followed us so far. We will be able to impart to you the higher truths about Spiritual Evolution, sometimes called "Reincarnation," as well as Spiritual Cause and Effect, often called "Karma." The highest truths about these important subjects are often obscured by popular misconceptions occasioned by partial teaching. We trust that you—our students—will wish to follow us still higher—higher than we have ventured so far, and we assure you that there is a Truth to be seen and known that is as much higher than the other phases upon which we have touched, as those phases have been higher than the current beliefs of the masses of the race. We trust that the Powers of Knowledge may guide and direct us that we may be able to convey our message so that it may be accepted and understood. We thank our students who have traveled thus far with us, and we assure them that their loving sympathy has ever been a help and an inspiration to us.

Peace be with you.

Gnani Yoga (A Series of Lessons in Gnani Yoga)

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THE FIRST LESSON
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The Yogi Philosophy may be divided into several great branches, or fields. What is known as "Hatha Yoga" deals with the physical body and its control; its welfare; its health; its preservation; its laws, *etc*. What is known as "Raja Yoga" deals with the Mind; its control; its development; its unfoldment, *etc*. What is known as "Bhakti Yoga" deals with the Love of the Absolute—God. What is known as "Gnani Yoga" deals with the scientific and intellectual knowing of the great questions regarding Life and what lies back of Life—the Riddle of the Universe.

Each branch of Yoga is but a path leading toward the one end—unfoldment, development, and growth. He who wishes first to develop, control and strengthen his physical body so as to render it a fit instrument of the Higher Self, follows the path of "Hatha Yoga." He who would develop his will-power and mental faculties, unfolding the inner senses, and latent powers, follows the path of "Raja Yoga." He who wishes to develop by "knowing"—by studying the fundamental principles, and the wonderful truths underlying Life, follows the path of "Gnani Yoga." And he who wishes to grow into a union with the One Life by the influence of Love, he follows the path of "Bhakti Yoga."

But it must not be supposed that the student must ally himself to only a single one of these paths to power. In fact, very few do. The majority prefer to gain a rounded knowledge, and acquaint themselves with the principles of the several branches, learning something of each, giving preference of course to those branches that appeal to them more strongly, this attraction being the indication of *need* , or requirement, and, therefore, being the hand pointing out the path.

It is well for every one to know something of "Hatha Yoga," in order that the body may be purified, strengthened, and kept in health in order to become a more fitting instrument of the Higher Self. It is well that each one should know something of "Raja Yoga," that he may understand the training and control of the mind, and the use of the Will. It is well that every one should learn the wisdom of "Gnani Yoga," that he may realize the wonderful truths underlying life—the science of Being. And, most assuredly every one should know something of Bhakti Yogi, that he may understand the great teachings regarding the Love underlying all life.

We have written a work on "Hatha Yoga," and a course on "Raja Yoga" which is now in book form. We have told you something regarding "Gnani Yoga" in our Fourteen Lessons, and also in our Advanced Course. We have written something regarding "Bhakti Yoga" in our Advanced Course, and, we hope, have taught it also all through our other lessons, for we fail to see how one can teach or study any of the branches of Yoga without being filled with a sense of Love and Union with the Source of all Life. To know the Giver of Life, is to love him, and the more we know of him, the more love will we manifest.

In this course of lessons, of which this is the first, we shall take up the subject of "Gnani Yoga"—the Yoga of Wisdom, and will endeavor to make plain some of its most important and highest teachings. And, we trust that in so doing, we shall be able to awaken in you a still higher realization of your relationship with the One, and a corresponding Love for that in which you live, and move and have your being. We ask for your loving sympathy and cooperation in our task.

Let us begin by a consideration of what has been called the "Questions of Questions"—the question: "What is Reality?" To understand the question we have but to take a look around us and view the visible world. We see great masses of something that science has called "matter." We see in operation a wonderful something called "force" or "energy" in its countless forms of manifestations. We see things that we call "forms of life," varying in manifestation from the tiny speck of slime that we call the Moneron, up to that form that we call Man.

But study this world of manifestations by means of science and research—and such study is of greatest value—still we must find ourselves brought to a point where we cannot progress further. Matter melts into mystery—Force resolves itself into something else—the secret of living-forms subtly elude us—and mind is seen as but the manifestation of something even finer. But in losing these things of appearance and manifestation, we find ourselves brought up face to face with a Something Else that we see must underlie all these varying forms, shapes and manifestations. And that Something Else, we call Reality, because it is Real, Permanent, Enduring. And although men may differ, dispute, wrangle, and quarrel about this Reality, still there is one point upon which they must agree, and that is that *Reality is One* —that underlying all forms and manifestations there must be a *One* Reality from which all things flow. And this inquiry into this One Reality is indeed the Question of Questions of the Universe.

The highest reason of Man—as well as his deepest intuition—has always recognized that this Reality or Underlying Being must be but ONE, of which all Nature is but varying degrees of manifestation, emanation, or expression. All have recognized that Life is a stream flowing from One great fount, the nature and name of which is unknown—some have said unknowable. Differ as men do about theories regarding the nature of this one, they all agree that it can be but One. It is only when men begin to name and analyze this One, that confusion results.

Let us see what men have thought and said about this One—it *may* help us to understand the nature of the problem.

The materialist claims that this one is a something called Matter—self-existent—eternal—infinite—containing within itself the potentiality of Matter, Energy and Mind. Another school, closely allied to the materialists, claim that this One is a something called Energy, of which Matter and Mind are but modes of motion. The Idealists claim that the One is a something called Mind, and that Matter and Force are but ideas in that One Mind. Theologians claim that this One is a something called a personal God, to whom they attribute certain qualities, characteristics, etc., the same varying with their creeds and dogmas. The Naturistic school claims that this One is a something called Nature, which is constantly manifesting itself in countless forms. The occultists, in their varying schools, Oriental and Occidental, have taught that the One was a Being whose Life constituted the life of all living forms.

All philosophies, all science, all religions, inform us that this world of shapes, forms and names is but a phenomenal or shadow world—a show-world—back of which rests Reality, called by some name of the teacher. But remember this, *all philosophy that counts* is based upon some form of monism—Oneness—whether the concept be a known or unknown god; an unknown or unknowable principle; a substance; an Energy, or Spirit. There is but One—there can be but One—such is the inevitable conclusion of the highest human reason, intuition or faith.

And, likewise, the same reason informs us that this One Life must permeate all apparent forms of life, and that all apparent material forms, forces, energies, and principles must be emanations from that One, and, consequently "of" it. It may be objected to, that the creeds teaching a personal god do not so hold, for they teach that their God is the creator of the Universe, which he has set aside from himself as a workman sets aside his workmanship. But this objection avails naught, for where could such a creator obtain the material for his universe, except from himself; and where the energy, except from the same source; and where the Life, unless from his One Life. So in the end, it is seen that there must be but One—not two, even if we prefer the terms God *and* his Universe, for even in this case the Universe must have proceeded from God, and can only live, and move and act, and think, by virtue of his Essence permeating it.

In passing by the conceptions of the various thinkers, we are struck by the fact that the various schools seem to manifest a one-sidedness in their theories, seeing only that which fits in with their theories, and ignoring the rest. The Materialist talks about Infinite and Eternal Matter, although the latest scientific investigations have shown us Matter fading into Nothingness—the Eternal Atom being split into countless particles called Corpuscles or Electrons, which at the last seem to be nothing but a unit of Electricity, tied up in a "knot in the Ether"—although just what the Ether is, Science does not dare to guess. And Energy, also seems to be unthinkable except as operating through matter, and always seems to be acting under the operation of Laws—and Laws without a Law giver, and a Law giver without mind or something higher than Mind, is unthinkable. And Mind, as we know it, seems to be bound up with matter and energy in a wonderful combination, and is seen to be subject to laws outside of itself, and to be varying, inconstant, and changeable, which attributes cannot be conceived of as belonging to the Absolute. Mind as we know it, as well as Matter and Energy, is held by the highest occult teachers to be but an appearance and a relativity of something far more fundamental and enduring, and we are compelled to fall back upon that old term which wise men have used in order to describe that Something Else that lies back of, and under, Matter, Energy and Mind—and that word is "Spirit."

We cannot tell just what is meant by the word "Spirit," for we have nothing with which to describe it. But we can think of it as meaning the "essence" of Life and Being—the Reality underlying Universal Life.

Of course no name can be given to this One, that will fitly describe it. But we have used the term "The Absolute" in our previous lessons, and consider it advisable to continue its use, although the student may substitute any other name that appeals to him more strongly. We do not use the word God (except occasionally in order to bring out a shade of meaning) not because we object to it, but because by doing so we would run the risk of identifying The Absolute with some idea of a personal god with certain theological attributes. Nor does the word "Principle" appeal to us, for it seems to imply a cold, unfeeling, abstract thing, while we conceive the Absolute Spirit or Being to be a warm, vital, living, acting, feeling Reality. We do not use the word Nature, which many prefer, because of its materialistic meaning to the minds of many, although the word is very dear to us when referring to the outward manifestation of the Absolute Life.

Of the real nature of The Absolute, of course, we can know practically nothing, because it transcends all human experience and Man has nothing with which he can measure the Infinite. Spinoza was right when he said that "to define God is to deny him," for any attempt to define, is, of course an attempt to limit or make finite the Infinite. To define a thing is to identify it with something else—and where is the something else with which to identify the Infinite? The Absolute cannot be described in terms of the Relative. It is not Something, although it contains within itself the reality underlying Everything. It cannot be said to have the qualities of any of its apparently separated parts, for it is the ALL. It is all that really IS.

It is beyond Matter, Force, or Mind as we know it, and yet these things emanate from it, and must be within its nature. For what is in the manifested must be in the manifestor—no stream can rise higher than its source—the effect cannot be greater than the cause—you cannot get something out of nothing.

But it is hard for the human mind to take hold of That which is beyond its experience—many philosophers consider it impossible—and so we must think of the Absolute in the concepts and terms of its highest manifestation. We find Mind higher in the scale than Matter or Energy, and so we are justified in using the terms of Mind in speaking of the Absolute, rather than the terms of Matter or Energy—so let us try to think of an Infinite Mind, whose powers and capacities are raised to an infinite degree—a Mind of which Herbert Spencer said that it was "a mode of being as much transcending intelligence and will, as these transcend mere mechanical motion."

While it is true (as all occultists know) that the best information regarding the Absolute come from regions of the Self higher than Intellect, yet we are in duty bound to examine the reports of the Intellect concerning its information regarding the One. The Intellect has been developed in us for use—for the purpose of examining, considering, thinking—and it behooves us to employ it. By turning it to this purpose, we not only strengthen and unfold it, but we also get certain information that can reach us by no other channel. And moreover, by such use of the Intellect we are able to discover many fallacies and errors that have crept into our minds from the opinions and dogmas of others—as Kant said: "The chief, and perhaps the only, use of a philosophy of pure reason is a negative one. It is not an organon for extending, but a discipline for limiting! Instead of discovering truth, its modest function is to guard against error." Let us then listen to the report of the Intellect, as well as of the higher fields of mentation.

One of the first reports of the Intellect, concerning the Absolute, is that it must have existed forever, and must continue to exist forever. There is no escape from this conclusion, whether one view the matter from the viewpoint of the materialist, philosopher, occultist, or theologian. The Absolute could not have sprung from Nothing, and there was no other cause outside of itself from which it could have emanated. And there can be no cause outside of itself which can terminate its being. And we cannot conceive of Infinite Life, or Absolute Life, dying. So the Absolute must be Eternal—such is the report of the Intellect.

This idea of the Eternal is practically unthinkable to the human mind, although it is forced to believe that it must be a quality of the Absolute. The trouble arises from the fact that the Intellect is compelled to see everything through the veil of Time, and Cause and Effect. Now, Cause and Effect, and Time, are merely phenomena or appearances of the relative world, and have no place in the Absolute and Real. Let us see if we can understand this.

Reflection will show you that the only reason that you are unable to think of or picture a Causeless Cause, is because everything that you have experienced in this relative world of the senses has had a cause—something from which it sprung. You have seen Cause and Effect in full operation all about you, and quite naturally your Intellect has taken it for granted that there can be nothing uncaused—nothing without a preceding cause. And the Intellect is perfectly right, so far as Things are concerned, for all Things are relative and are therefore caused. But back of the caused things must lie THAT which is the Great Causer of Things, and which, not being a Thing itself, cannot have been caused—cannot be the effect of a cause. Your minds reel when you try to form a mental image of That which has had no cause, because you have had no experience in the sense world of such a thing, and there fail to form the image. It is out of your experience, and you cannot form the mental picture. But yet your mind is compelled to believe that there must have been an Original One, that can have had no cause. This is a hard task for the Intellect, but in time it comes to see just where the trouble lies, and ceases to interpose objections to the voice of the higher regions of the self.

And, the Intellect experiences a similar difficulty when it tries to think of an Eternal—a That which is above and outside of Time. We see Time in operation everywhere, and take it for granted that Time is a reality—an actual thing. But this is a mistake of the senses. There is no such thing as Time, in reality. Time exists solely in our minds. It is merely a form of perception by which we express our consciousness of the Change in Things.

We cannot think of Time except in connection with a succession of changes of things in our consciousness—either things of the outer world, or the passing of thought-things through our mind. A day is merely the consciousness of the passing of the sun—an hour or minute merely the subdivision of the day, or else the consciousness of the movement of the hands of the clock—merely the consciousness of the movement of Things—the symbols of changes in Things. In a world without changes in Things there would be no such thing as Time

In a world without changes in Things, there would be no such thing as Time. Time is but a mental invention. Such is the report of the Intellect.

And, besides the conclusions of pure abstract reasoning about Time, we may see many instances of the relativity of Time in our everyday experiences. We all know that when we are interested Time seems to pass rapidly, and when we are bored it drags along in a shameful manner. We know that when we are happy, Time develops the speed of a meteor, while when we are unhappy it crawls like a tortoise. When we are interested or happy our attention is largely diverted from the changes occurring in things—because we do not notice the Things so closely. And while we are miserable or bored, we notice the details in Things, and their changes, until the length of time seems interminable. A tiny insect mite may, and does, live a lifetime of birth, growth, marriage, reproduction, old age, and death, in a few minutes, and no doubt its life seems as full as does that of the elephant with his hundred years. Why? *Because so many things haze happened!* When we are conscious of many things happening, we get the impression and sensation of the length of time. The greater the consciousness of things, the greater the sensation of Time. When we are so interested in talking to a loved one that we forget all that is occurring about us, then the hours fly by unheeded, while the same hours seem like days to one in the same place who is not interested or occupied with some task.

Men have nodded, and in the second before awakening they have dreamed of events that seemed to have required the passage of years. Many of you have had experiences of this kind, and many such cases have been recorded by science. On the other hand, one may fall asleep and remain unconscious, but without dreams, for hours, and upon awakening will insist that he has merely nodded. Time belongs to the relative mind, and has no place in the Eternal or Absolute.

Next, the Intellect informs us that it must think of the Absolute as Infinite in Space—present everywhere—Omnipresent. It cannot be limited, for there is nothing outside of itself to limit it. There is no such place as Nowhere. Every place is in the Everywhere. And Everywhere is filled with the All—the Infinite Reality—the Absolute.

And, just as was the case with the idea of Time, we find it most difficult—if not indeed impossible—to form an idea of an Omnipresent—of That which occupies Infinite Space. This because everything that our minds have experienced has had dimensions and limits. The secret lies in the fact that Space, like Time, has no real existence outside of our perception of consciousness of the relative position of Things—material objects. We see this thing here, and that thing there. Between them is Nothingness. We take another object, say a yard-stick, and measure off this Nothingness between the two objects, and we call this measure of Nothingness by the term Distance. And yet we cannot have measured measure of Nothingness by the term Distance. And yet we cannot have measured Nothingness—that is impossible. What have we really done? Simply this, determined how many lengths of yard-stick could be laid between the other two objects.

We call this process measuring Space, but Space is Nothing, and we have merely determined the relative position of objects. To "measure Space" we must have three Things or objects, *i.e.* , (l) The object from which we start the measure; (2) The object with which we measure; and (3) The object with which we end our measurement. We are unable to conceive of Infinite Space, because we lack the third object in the measuring process—the ending object. We may use ourselves as a starting point, and the mental yard-stick is always at hand, but where is the object at the other side of Infinity of Space by which the measurement may be ended? It is not there, and we cannot think of the end without it.

Let us start with ourselves, and try to imagine a million million miles, and then multiply them by another million million miles, a million million times. What have we done? Simply extended our mental yard-stick a certain number of times to an imaginary point in the Nothingness that we call Space. So far so good, but the mind intuitively recognizes that beyond that imaginary point at the end of the last yard-stick, there is a capacity for an infinite extension of yard-sticks—an infinite capacity for such extension. Extension of what? Space? No! Yard-sticks! Objects! Things! Without material objects Space is unthinkable. It has no existence outside of our consciousness of Things. There is no such thing as Real Space. Space is merely an infinite capacity for extending objects. Space itself is merely a name for Nothingness. If you can form an idea of an object swept out of existence, and nothing to take its place, that Nothing would be called Space, the term implying the possibility of placing something there without displacing anything else.

Size, of course, is but another form of speaking of Distance. And in this connection let us not forget that just as one may think of Space being infinite in the direction of largeness, so may we think of it as being infinite in the sense of smallness. No matter how small may be an object thought of, we are still able to think of it as being capable of subdivision, and so on infinitely. There is no limit in this direction either. As Jakob has said: "The conception of the infinitely minute is as little capable of being grasped by us, as is that of the infinitely great. Despite this, the admission of the reality of the infinitude, both in the direction of greatness and of minuteness, is inevitable."

And, as Radenhausen has said: "The idea of Space is only an unavoidable illusion of our Consciousness, or of our finite nature, and does not exist outside of ourselves; the universe is infinitely small and infinitely great."

of ourselves, the universe is infinitely small and infinitely great.

The telescope has opened to us ideas of magnificent vastness and greatness, and the perfected microscope has opened to us a world of magnificent smallness and minuteness. The latter has shown us that a drop of water is a world of minute living forms who live, eat, fight, reproduce, and die. The mind is capable of imagining a universe occupying no more space than one million-millionth of the tiniest speck visible under the strongest microscope—and then imagining such a universe containing millions of suns and worlds similar to our own, and inhabited by living forms akin to ours—living, thinking men and women, identical in every respect to ourselves. Indeed, as some philosophers have said, if our Universe were suddenly reduced to such a size—the relative proportions of everything being preserved, of course—then we would not be conscious of any change, and life would go on the same, and we would be of the same importance to ourselves and to the Absolute as we are this moment. And the same would be true were the Universe suddenly enlarged a million-million times. These changes would make no difference in reality. Compared with each other, the tiniest speck and the largest sun are practically the same size when viewed from the Absolute.

We have dwelt upon these things so that you would be able to better realize the relativity of Space and Time, and perceive that they are merely symbols of Things used by the mind in dealing with finite objects, and have no place in reality. When this is realized, then the idea of Infinity in Time and Space is more readily grasped.

As Radenhausen says: "Beyond the range of human reason there is neither Space nor Time; they are arbitrary conceptions of man, at which he has arrived by the comparison and arrangement of different impressions which he has received from the outside world. The conception of Space arises from the sequence of the various forms which fill Space, by which the external world appears to the individual man. The conception of Time arises from the sequence of the various forms which change in space (motion), by which the external world acts on the individual man, and so on. But externally to ourselves, the distinction between repletion of Space and mutation of Space does not exist, for each is in constant transmutation, whatever is is filling and changing at the same time—nothing is at a standstill," and to quote Ruckert: "The world has neither beginning nor end, in space nor in time. Everywhere is center and turning-point, and in a moment is eternity."

Next, the Intellect informs us that we must think of the Absolute as containing within Itself all the Power there is, because there can be no other source or reservoir of Power, and there can be no Power outside of the All-Power. There can be no Power outside of the Absolute to limit, confine, or conflict with It. Any laws of the Universe must have been imposed by It, for there is no other law-giver, and every manifestation of Energy, Force, or Power, perceived or evident in Nature must be a part of the Power of the Absolute working along lines laid down by it. In the Third Lesson, which will be entitled The Will-to-Live, we shall see this Power manifesting along the lines of Life as we know it.

Next, the Intellect informs us that it is compelled to think of the Absolute as containing within Itself all possible Knowledge or Wisdom, because there can be no Knowledge or Wisdom outside of It, and therefore all the Wisdom and Knowledge possible must be within It. We see Mind, Wisdom, and Knowledge manifested by relative forms of Life, and such must emanate from the Absolute in accordance with certain laws laid down by It, for otherwise there would be no such wisdom, etc., for there is nowhere outside of the All from whence it could come. The effect cannot be greater than the cause. If there is anything unknown to the Absolute, then it will never be known to finite minds. So, therefore, ALL KNOWLEDGE that Is, Has Been, or Can Be, must be NOW vested in the One —the Absolute.

This does not mean that the Absolute *thinks* , in any such sense as does Man. The Absolute must Know, without Thinking. It does not have to gather Knowledge by the process of Thinking, as does Man—such an Idea would be ridiculous, for from whence could the Knowledge come outside of itself. When man thinks he draws to himself Knowledge from the Universal source by the action of the Mind, but the Absolute has only itself to draw on. So we cannot imagine the Absolute compelled to Think as we do.

But, lest we be misunderstood regarding this phase of the subject, we may say here that the highest occult teachings inform us that the Absolute *does* manifest a quality somewhat akin to what we would call constructive thought, and that such "thoughts" manifest into objectivity and manifestation, and become Creation. Created Things, according to the Occult teachings are "Thoughts of God." Do not let this idea disturb you, and cause you to feel that you are nothing, because you have been called into being by a Thought of the Infinite One. Even a Thought of that One would be intensely real in the relative world—actually Real to all except the Absolute itself—and even the Absolute knows that the *Real* part of its Creations must be a part of itself manifested through its thought, for the Thought of the Infinite must be Real, and a part of Itself, for it cannot be anything else, and to call it Nothing is merely to juggle with words. The faintest Thought of the Infinite One would be far more real than anything man could create—as solid as the mountain—as hard as steel—as durable as the diamond— for, verily, even these are emanations of the Mind of the Infinite, and are things of but a day, while the higher Thoughts—the soul of Man—contains within itself a spark from the Divine Flame itself—the Spirit of the Infinite. But these things will appear in their own place, as we proceed with this series. We have merely given you a little food for thought at this point, in connection with the Mind of the Absolute.

So you see, good friends and students, that the Intellect in its highest efforts, informs us that it finds itself compelled to report that the One—the Absolute—That which it is compelled to admit really exists—must be a One possessed of a nature so far transcending human experience that the human mind finds itself without the proper concepts, symbols, and words with which to think of It. But none the less, the Intellect finds itself bound by its own laws to postulate the existence of such an One.

It is the veriest folly to try to think of the One as It is "in Itself"—for we have nothing but human attributes with which to measure it, and It so far transcends such measurements that the mental yard-sticks run out into infinity and are lost sight of. The highest minds of the race inform us that the most exalted efforts of their reason compels them to report that the One—in Itself—cannot be spoken of as possessing attributes or qualities capable of being expressed in human words employed to describe the Things of the relative world—and all of our words are such. All of our words originate from such ideas, and all of our ideas arise from our experience, directly or indirectly. So we are not equipped with words with which to think of or speak of that which transcends experience, although our Intellect informs us that Reality lies back of our experience.

Philosophy finds itself unable to do anything better than to bring us face to face with high paradoxes. Science in its pursuit of Truth finds it cunningly avoiding it, and ever escaping its net. And we believe that the Absolute purposely causes this to be, that in the end Man may be compelled to look for the Spirit within himself—the only place where he can come in touch with it. This, we think, is the answer to the Riddle of the Sphinx—"Look Within for that which Thou needest."

But while the Spirit may be discerned only by looking within ourselves, we find that once the mind realizes that the Absolute Is, it will be able to see countless evidences of its action and presence by observing manifested Life without. All Life is filled with the Life Power and Will of the Absolute.

To us Life is but One—the Universe is a living Unity, throbbing, thrilling and pulsating with the Will-to-Live of the Absolute. Back of all apparent shapes, forms, names, forces, elements, principles and substances, there is but One—One Life, present everywhere, and manifesting in an infinitude of shapes, forms, and forces All individual lives are but centers of consciousness in the One Life underlying, depending upon it for degree of unfoldment, expression and manifestation.

This may sound like Pantheism to some, but it is very different from the Pantheism of the schools and cults. Pantheism is defined as "the doctrine that God consists in the combined forces and laws manifested in the existing Universe," or that "the Universe taken or conceived as a whole is God." These definitions do not fit the conception of the Absolute, of the Yogi Philosophy—they seem to breathe but a refined materialism. The Absolute is not "the combined forces and laws manifested in the universe," nor "the universe conceived as a whole." Instead, the Universe, its forces and laws, even conceived as a whole, have no existence in themselves, but are mere manifestations of the Absolute. Surely this is different from Pantheism.

We teach that the Absolute is immanent in, and abiding in all forms of Life in the Universe, as well as in its forces and laws—all being but manifestations of the Will of the One. And we teach that this One is superior to all forms of manifestations, and that Its existence and being does not depend upon the manifestations, which are but effects of the Cause.

The Pantheistic Universe—God is but a thing of phenomenal appearance, but the Absolute is the very Spirit of Life—a Living, Existing Reality, and would be so even if every manifestation were withdrawn from appearance and expression—drawn back into the source from which it emanated. The Absolute is more than Mountain or Ocean—Electricity or Gravitation—Monad or Man—It is SPIRIT—LIFE—BEING—REALITY—the ONE THAT IS. Omnipotent, Omnipresent; Omniscient; Eternal; Infinite; Absolute; these are Man's greatest words, and yet they but feebly portray a shadow thrown by the One Itself.

The Absolute is not a far-away Being directing our affairs at long range—not an absentee Deity—but an Immanent Life in and about us all—manifesting in us and creating us into individual centers of consciousness, in pursuance with some great law of being.

And, more than this, the Absolute instead of being an indifferent and unmoved spectator to its own creation, is a thriving, longing, active, suffering, rejoicing, feeling Spirit, partaking of the feelings of its manifestations, rather than callously witnessing them. It lives in us—with us—through us. Back of all the pain in the world may be found a great feeling and suffering love. The pain of the world is not punishment or evidence of divine wrath, but the incidents of the working out of some cosmic plan, in which the Absolute is the Actor, through the forms of Its manifestations.

The message of the Absolute to some of the Illumined has been, "All is being done in the best and only possible way—I am doing the best I can—all is well—

and in the end will so appear."

The Absolute is no personal Deity—yet in itself it contains all that goes to make up all personality and all human relations. Father, Mother, Child, Friend, is in It. All forms of human love and craving for sympathy, understanding and companionship may find refuge in loving the Absolute.

The Absolute is constantly in evidence in our lives, and yet we have been seeking it here and there in the outer world, asking it to show itself and prove Its existence. Well may it say to us: "Hast thou been so long time with me, and hast thou not known me?" This is the great tragedy of Life, that the Spirit comes to us—Its own—and we know It not. We fail to hear Its words: "Oh, ye who mourn, I suffer with you and through you. Yea, it is I who grieve in you. Your pain is mine—to the last pang. I suffer all pain through you—and yet I rejoice beyond you, for I know that through you, and with you, I shall conquer."

And this is a faint idea of what we believe the Absolute to be. In the following lessons we shall see it in operation in all forms of life, and in ourselves. We shall get close to the workings of Its mighty Will—close to Its Heart of Love.

Carry with you the Central Thought of the Lesson: CENTRAL THOUGHT. There is but One Life in the Universe. And underlying that One Life—Its Real Self—Its Essence—Its Spirit—is The Absolute, living, feeling, suffering, rejoicing, longing, striving, in and through us. The Absolute is all that really Is, and all the visible Universe and forms of Life is Its expression, through Its Will. We lack words adequate to describe the nature of the Absolute, but we will use two words describing its inmost nature as best we see it. These two words are LIFE and LOVE, the one describing the outer, the other the inner nature. Let us manifest both Life and Love as a token of our origin and inner nature. Peace be with you.

THE SECOND LESSON
OMNIPRESENT LIFE.

Table of Content

In our First Lesson of this series, we brought out the idea that the human mind was compelled to report the fact that it could not think of The Absolute except as possessing the quality of Omnipresence—Present-Everywhere. And, likewise, the human mind is compelled to think that all there IS must be The Absolute, or *of* the Absolute. And if a thing is *of* the Absolute, then the Absolute must be *in* it, in some way—must be the *essence* of it. Granting this, we must then think that everything must be filled with the essence of Life, for Life must be one of the qualities of the Absolute, or rather what we call Life must be the outward expression of the essential Being of the Absolute. And if this be so, then it would follow that *everything in the Universe must be Alive* . The mind cannot escape this conclusion. And if the facts do not bear out this conclusion then we must be forced to admit that the entire basic theory of the Absolute and its emanations must fall, and be considered as an error. No chain is stronger than its weakest link, and if this link be too weak to bear the weight of the facts of the universe, then must the chain be discarded as imperfect and useless, and another substituted. This fact is not generally mentioned by those speaking and writing of All being One, or an emanation of the One, but it must be considered and met. If there is a single thing in the Universe that is "dead"—non-living—lifeless—then the theory must fall. If a thing is non-living, then the essence of the Absolute cannot be in it—it must be alien and foreign to the Absolute, and in that case the Absolute cannot be Absolute for there is something outside of itself. And so it becomes of the greatest importance to examine into the evidences of the presence of Life in all things, organic or inorganic. The evidence is at hand—let us examine it.

The ancient occultists of all peoples always taught that the Universe was Alive—that there was Life in everything—that there was nothing dead in Nature—that Death meant simply a change in form in the material of the dead bodies. They taught that Life, in varying degrees of manifestation and expression, was present in everything and object, even down to the hardest mineral form, and the atoms composing that form.

Modern Science is now rapidly advancing to the same position, and each months investigations and discoveries serve only to emphasize the teachings.

Burbank, that wonderful moulder of plant life, has well expressed this thought, when he says: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal or planet, is only an aggregation of organized unit forces, held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

Science today is gazing upon a living universe. She has not yet realized the full significance of what she has discovered, and her hands are raised as if to shade her eyes from the unaccustomed glare that is bursting upon her. From the dark cavern of universal dead matter, she has stepped out into the glare of the noon-day sun of a Universe All-Alive even to its smallest and apparently most inert particle.

Beginning at Man, the highest form of Life known to us, we may pass rapidly down the scale of animal life, seeing life in full operation at each descending step. Passing from the animal to the vegetable kingdom, we still see Life in full operation, although in lessened degrees of expression. We shall not stop here to review the many manifestations of Life among the forms of plant-life, for we shall have occasion to mention them in our next lesson, but it must be apparent to all that Life is constantly manifesting in the sprouting of seeds; the putting forth of stalk, leaves, blossoms, fruit, etc., and in the enormous manifestation of force and energy in such growth and development. One may see the life force in the plant pressing forth for expression and manifestation, from the first sprouting of the seed, until the last vital action on the part of the mature plant or tree.

Besides the vital action observable in the growth and development of plants, we know, of course, that plants sicken and die, and manifest all other attributes of living forms. There is no room for argument about the presence of life in the plant kingdom.

But there are other forms of life far below the scale of the plants. There is the world of the bacteria, microbes, infusoria—the groups of cells with a common life—the single cell creatures, down to the Monera, the creatures lower than the single cells—the Things of the slime of the ocean bed.

These tiny Things—living Things—present to the sight merely a tiny speck of jelly, without organs of any kind. And yet they exercise all the functions of life—movement, nutrition, reproduction, sensation, and dissolution. Some of these elementary forms are all stomach, that is they are all one organ capable of performing all the functions necessary for the life of the animal. The creature has no mouth, but when it wishes to devour an object it simply envelopes it—wraps itself around it like a bit of glue around a gnat, and then absorbs the substance of its prey through its whole body.

Scientists have turned some of these tiny creatures inside out, and yet they have gone on with their life functions undisturbed and untroubled. They have cut them up into still tinier bits, and yet each bit lived on as a separate animal, performing all of its functions undisturbed. They are all the same all over, and all the way through. They reproduce themselves by growing to a certain size, and then separating into two, and so on. The rapidity of the increase is most remarkable.

Haekel says of the Monera: "The Monera are the simplest permanent cytods. Their entire body consists of merely soft, structureless plasm. However thoroughly we may examine them with the help of the most delicate reagents and the strongest optical instruments, we yet find that all the parts are completely homogeneous. These Monera are therefore, in the strictest sense of the word, 'organisms without organs,' or even in a strict philosophical sense they might not even be called organisms, since they possess no organs and since they are not composed of various particles. They can only be called organisms in so far as they are capable of exercising the organic phenomena of life, of nutrition, reproduction, sensation and movement."

Verworn records an interesting instance of life and mind among the *Rhizopods* , a very low form of living thing. He relates that the *Difflugia ampula* , a creature occupying a tiny shell formed of minute particles of sand, has a long projection of its substance, like a feeler or tendril, with which it searches on the bottom of the sea for sandy material with which to build the shell or outer covering for its offspring, which are born by division from the parent body. It grasps the particle of sand by the feeler, and passes it into its body by enclosing it. Verworn removed the sand from the bottom of the tank, replacing it by very minute particles of highly colored glass. Shortly afterward he noticed a collection of these particles of glass in the body of the creature, and a little later he saw a tiny speck of protoplasm emitted from the parent by separation. At the same time he noticed that the bits of glass collected by the mother creature were passed out and placed around the body of the new creature, and cemented together by a substance secreted by the body of the parent, thus forming a shell and covering for the offspring. This proceeding showed the presence of a mental something sufficient to cause the creature to prepare a shell for the offspring previous to its birth—or rather to gather the material for such shell, to be afterward used; to distinguish the proper material; to mould it into shape, and cement it. The scientist reported that a creature always gathered just exactly enough sand for its purpose—never too little, and never an excess. And this in a creature that is little more than a tiny drop of glue!

We may consider the life actions of the Moneron a little further, for it is the lowest form of so-called "living matter"—the point at which living forms pass off into non-living forms (so-called). This tiny speck of glue—an organism without organs—is endowed with the faculty called sensation. It draws away from that which is likely to injure it, and toward that which it desires—all in response to an elementary sensation. It has the instinct of self-preservation and self-protection. It seeks and finds its prey, and then eats, digests and assimilates it. It is able to move about by "false-feet," or bits of its body which it pushes forth at will from any part of its substance. It reproduces itself, as we have seen, by separation and self-division.

The life of the bacteria and germs—the yeasty forms of life—are familiar to many of us. And yet there are forms of life still below these. The line between living forms and non-living forms is being set back further and further by science. Living creatures are now known that resemble the non-living so closely that the line cannot be definitely drawn.

Living creatures are known that are capable of being dried and laid away for several years, and then may be revived by the application of moisture. They resemble dust, but are full of life and function. Certain forms of bacilli are known to Science that have been subjected to degrees of heat and cold that are but terms to any but the scientific mind.

Low forms of life called Diatoms or "living crystals" are known. They are tiny geometrical forms. They are composed of a tiny drop of plasm, resembling glue, covered by a thin shell of siliceous or sandy material. They are visible only through the microscope, and are so small that thousands of them might be gathered together on the head of a pin. They are so like chemical crystals that it requires a shrewd and careful observer to distinguish them. And yet they are alive, and perform all the functions of life.

Leaving these creatures, we enter the kingdom of the crystals, in our search for life. Yes, the crystals manifest life, as strange as this statement may appear to those who have not followed the march of Science. The crystals are born, grow, live, and may be killed by chemicals or electricity. Science has added a new department called "Plasmology," the purpose of which is the study of crystal life. Some investigators have progressed so far as to claim that they have discovered signs of rudimentary sex functioning among crystals. At any rate, crystals are born and grow like living things. As a recent scientific writer has said: "Crystallization, as we are to learn now, is not a mere mechanical grouping of dead atoms. It is a birth."

The crystal forms from the mother liquor, and its body is built up systematically, regularly, and according to a well defined plan or pattern, just as are the body and bones of the animal form, and the wood and bark of the tree. There is life at work in the growth of the crystal. And not only does the crystal grow, but it also reproduces itself by separation or splitting-off, just as is the case with the lower forms of life, just mentioned.

The principal point of difference between the growth and development of the crystals and that of the lower forms of life referred to is that the crystal takes its nourishment from the outside, and builds up from its outer surface, while the Monera absorbs its nourishment from within, and grows outwardly from within. If the crystal had a soft center, and took its nourishment in that way, it would be almost identical with the Diatom, or, if the Diatom grew from the outside, it would be but a crystal. A very fine dividing line.

Crystals, like living forms, may be sterilized and rendered incapable of reproduction by chemical process, or electrical discharges. They may also be "killed" and future growth prevented in this manner. Surely this looks like "Life," does it not?

To realize the importance of this idea of life among the crystals, we must remember that our hardest rocks and metals are composed of crystals, and that the dirt and earth upon which we grow and live are but crumbled rock and miniature crystals. Therefore the very dust under our feet is alive. *There is nothing dead.* There is no transformation of "dead matter" into live plant matter, and then into live animal matter. The chemicals are alive, and from chemical to man's body there is but a continuous change of shape and form of living matter. Any man's body, decomposing, is again resolved into chemicals, and the chain begins over again. Merely changes in living forms—that's all, so far as the bodies are concerned.

Nature furnishes us with many examples of this presence of life in the inorganic world. We have but to look around to see the truth of the statement that All is Alive. There is that which is known as the "fatigue of elasticity" in metals. Razors get tired, and require a rest. Tuning forks lose their powers of vibration, to a degree, and have to be given a vacation. 'Machinery in mills and manufactories needs an occasional day off. Metals are subject to disease and infection, and have been poisoned and restored by antidotes. Window glass, especially stained glass, is subject to a disease spreading from pane to pane.

Men accustomed to handling and using tools and machinery naturally drop into the habit of speaking of these things as if they were alive. They seem to recognize the presence of "feeling" in tools or machine, and to perceive in each a sort of "character" or personality, which must be respected, humored, or coaxed in order to get the best results.

Perhaps the most valuable testimony along these lines, and which goes very far toward proving the centuries-old theories of the Yogis regarding Omnipresent Life, comes from Prof. J. Chunder Bose, of the Calcutta University, a Hindu educated in the English Universities, under the best teachers, and who is now a leading scientific authority in the western world, tie has given to the world some very valuable scientific information along these lines in his book entitled "*Response in the Living and Non-living* ," which has caused the widest comment and created the greatest interest among the highest scientific authorities. His experiments along the lines of the gathering of evidence of life in the inorganic forms have revolutionized the theories of modern science, and have done much to further the idea that life is present everywhere, and that there is no such thing as dead matter.

He bases his work upon the theory that the best and only true test for the presence of life in matter is the response of matter to external stimulus. Proceeding from this fundamental theory he has proven by in-numerable experiments that so-called inorganic matter, minerals, metals, etc., give a response to such stimulus, which response is similar, if not identical, to the response of the matter composing the bodies of plants, animals, men.

He devised delicate apparatus for the measurement of the response to the outside stimulus, the degree, and other evidence being recorded in traces on a revolving cylinder. The tracings or curves obtained from tin and other metals, when compared with those obtained from living muscle, were found to be identical. He used a galvanometer, a very delicate and accurate scientific instrument, in his experiments. This instrument is so finely adjusted that the faintest current will cause a deflection of the registering needle, which is delicately swung on a tiny pivot. If the galvanometer be attached to a human nerve, and the end of the nerve be irritated, the needle will register.

Prof. Bose found that when he attached the galvanometer to bars of various metals they gave a similar response when struck or twisted. The greater the irritation applied to the metal, the greater the response registered by the instrument. The analogy between the response of the metal and that of the living muscle was startling. For instance, just as in the case of the living animal muscle or nerve matter, the response becomes fatigued, so in the case of the metal the curve registered by the needle became fainter and still fainter, as the bar became more and more fatigued by the continued irritation. And again, just after such fatigue the muscle would become rested, and would again respond actively, so would the metal when given a chance to recuperate.

Tetanus due to shocks constantly repeated, was caused and recovered. Metals recorded evidences of fatigue. Drugs caused identical effects on metals and animals—some exciting; some depressing; some killing. Some poisonous chemicals killed pieces of metal, rendering them immobile and therefore incapable of registering records on the apparatus. In some cases antidotes were promptly administered, and saved the life of the metal.

Prof. Bose also conducted experiments on plants in the same way. Pieces of vegetable matter were found to be capable of stimulation, fatigue, excitement, depression, poison. Mrs. Annie Besant, who witnessed some of these experiments in Calcutta, has written as follows regarding the experiments on plant life: "There is something rather pathetic in seeing the way in which the tiny spot of light which records the pulses in the plant, travels in ever weaker and weaker curves, when the plant is under the influence of poison, then falls into a final despairing straight line, and—stops. One feels as though a murder has been committed—as indeed it has."

In one of Prof. Bose's public experiments he clearly demonstrated that a bar of iron was fully as sensitive as the human body, and that it could be irritated and stimulated in the same way, and finally could be poisoned and killed. "Among such phenomena," he asks, "how can we draw the line of demarkation, and say, 'Here the physical ends, and there the physiological begins'? No such barrier exists." According to his theory, which agrees with the oldest occult theories, by the way, life is present in every object and form of Nature, and all forms respond to external stimulus, which response is a proof of the presence of life in the form.

Prof. Bose's great book is full of the most startling results of experiments. He proves that the metals manifest something like sleep; can be killed; exhibit torpor and sluggishness; get tired or lazy; wake up; can be roused into activity; may be stimulated, strengthened, weakened; suffer from extreme cold and heat; may be drugged or intoxicated, the different metals manifesting a different response to certain drugs, just as different men and animals manifest a varying degree of similar resistance. The response of a piece of steel subjected to the influence of a chemical poison shows a gradual fluttering and weakening until it finally dies away, just as animal matter does when similarly poisoned. When revived in time by an antidote, the recovery was similarly gradual in both metal and muscle. A remarkable fact is noted by the scientist when he tells us that the very poisons that kill the metals are themselves alive and may be killed, drugged, stimulated, etc., showing the same response as in the case of the metals, proving the existence in them of the same life that is in the metals and animal matter that they influence.

Of course when these metals are "killed" there is merely a killing of the

Of course when these metals are "killed" there is merely a killing of the metal as metal—the atoms and principles of which the metal is composed remaining fully alive and active, just as is the case with the atom of the human body after the soul passes out—the body is as much alive after death as during the life of the person, the activity of the parts being along the lines of dissolution instead of construction in that case.

We hear much of the claims of scientists who announce that they are on the eve of "*creating* life" from non-living matter. This is all nonsense—life can come only from life. Life from non-life is an absurdity. And all Life comes from the One Life underlying All. But it is true that Science has done, is doing, and will do, something very much like "creating life," but of course this is merely changing the form of Life into other forms—the lesser form into the higher—just as one produces a plant from a seed, or a fruit from a plant. The Life is always there, and responds to the proper stimulus and conditions.

A number of scientists are working on the problem of generating living forms from inorganic matter. The old idea of "spontaneous generation," for many years relegated to the scrap-pile of Science, is again coming to the front. Although the theory of Evolution compels its adherents to accept the idea that at one time in the past living forms sprung from the non-living (so-called), yet it has been generally believed that the conditions which brought about this stage of evolution has forever passed. But the indications now all point to the other view that this stage of evolution is, and always has been, in operation, and that new forms of life are constantly evolving from the inorganic forms. "Creation," so-called (although the word is an absurdity from the Yogi point of view), is constantly being performed.

Dr. Charlton Bastian, of London, Eng., has long been a prominent advocate of this theory of continuous spontaneous generation. Laughed down and considered defeated by the leading scientific minds of a generation ago, he still pluckily kept at work, and his recent books were like bombshells in the orthodox scientific camp. He has taken more than five thousand photo-micrographs, all showing most startling facts in connection with the origin of living forms from the inorganic. He claims that the microscope reveals the development in a previously clear liquid of very minute black spots, which gradually enlarge and transform into bacteria—living forms of a very low order. Prof. Burke, of Cambridge, Eng., has demonstrated that he may produce in sterilized boullion, subjected to the action of sterilized radium chloride, minute living bodies which manifest growth and subdivision. Science is being gradually forced to the conclusion that living forms are still arising in the world by natural processes, which is not at all remarkable when one remembers that natural law is uniform and continuous. These recent discoveries go to swell the already large list of modern scientific ideas which correspond with the centuries-old Yogi teachings. When the Occult explanation that there is Life in everything, *inorganic as well as organic* , and that evolution is constant, is heard, then may we see that these experiments simply prove that the forms of life may be changed and developed —not that Life may be "created."

The chemical and mineral world furnish us with many instances of the growth and development of forms closely resembling the forms of the vegetable world. What is known as "metallic vegetation," as shown in the "lead tree," gives us an interesting example of this phenomenon. The experiment is performed by placing in a wide-necked bottle a clear acidulated solution of acetate of lead. The bottle is corked, a piece of copper wire being fastened to the cork, from which wire is suspended a piece of zinc, the latter hanging as nearly as possible in the center of the lead solution. When the bottle is corked the copper wire immediately begins to surround itself with a growth of metallic lead resembling fine moss. From this moss spring branches and limbs, which in turn manifest a growth similar to foliage, until at last a miniature bush or tree is formed. Similar "metallic vegetation" may be produced by other metallic solutions.

All of you have noticed how crystals of frost form on window panes in shapes of leaves, branches, foliage, flowers, blossoms, *etc.* Saltpeter when subjected to the effect of polarized light assumes forms closely resembling the forms of the orchid. Nature is full of these resemblances.

A German scientist recently performed a remarkable experiment with certain metallic salts. He subjected the salts to the action of a galvanic current, when to his surprise the particles of the salts grouped themselves around the negative pole of the battery, and then grew into a shape closely resembling a miniature mushroom, with tiny stem and umbrella top. These metallic mushrooms at first presented a transparent appearance, but gradually developed color, the top of the umbrella being a bright red, with a faint rose shade on the under surface. The stems showed a pale straw color. This was most interesting, but the important fact of the experiment consists in the discovery that these mushrooms have fine veins or tubes running along the stems, through which the nourishment, or additional material for growth, is transported, so that the growth is actually from the inside, just as is the case with fungus life. To all intents and purposes, these inorganic metallic growths were low forms of vegetable his.

But the search for Life does not end with the forms of the mineral world as we know them. Science has separated the material forms into smaller forms, and again still smaller. And if there is Life in the form composed of countless particles, then must there be Life in the particles themselves. For Life cannot come from non-Life, and if there be not Life in the particles, the theory of Omnipresent Life must fan. So we must look beyond the form and shape of the mineral—mist separate it into its constituent parts, and then examine the parts for indications of Life.

Science teaches us that all forms of matter are compiled of minute particles called molecules. A molecule is the smallest particle of matter that is possible, unless the chemical atoms composing the matter fly apart and the matter be resolved into its original elements. For instance, let us take the familiar instance of a drop of water. Let us divide and subdivide the drop, until at last we get to the smallest possible particle of water. That smallest possible particle would be a "molecule" of water. We cannot subdivide this molecule without causing its atoms of hydrogen and oxygen to fly apart—and then there would be no *water* at all. Well, these molecules manifest a something called Attraction for each other. They attract other molecules of the same kind, and are likewise attracted. The operation of this law of attraction results in the formation of masses of matter, whether those masses be mountains of solid rock, or a drop of water, or a volume of gas. All masses of matter are composed of aggregations of molecules, held together by the law of attraction. This law of attraction is called Cohesion. This Cohesive Attraction is not a mere mechanical force, as many suppose, but is an exhibition of Life action, manifesting in the presence of the molecule of a "like" or "love" for the similar molecule. And when the Life energies begin to manifest on a certain plane, and proceed to mould the molecules into crystals, so that we may see the actual process under way, we begin to realize very clearly that there is "something at work" in this building up.

But wonderful as this may seem to those unfamiliar with the idea, the manifestation of Life among the atoms is still more so. The atom, you will remember, is the chemical unit which, uniting with other atoms, makes up the molecule. For instance, if we take two atoms of the gas called hydrogen and one atom of the gas called oxygen, and place them near each other, they will at once rush toward each other and form a partnership, which is called a molecule of water. And so it is with all atoms—they are continually forming partnerships, or dissolving them. Marriage and divorce is a part of the life of the atoms. These evidences of attraction and repulsion among the atoms are receiving much attention from careful thinkers, and some of the most advanced minds of the age see in this phenomena the corroboration of the old Yogi idea that there is Life and vital action in the smallest particles of matter.

The atoms manifest vital characteristics in their attractions and repulsions. They move along the lines of their attractions and form marriages, and thus combining they form the substances with which we are familiar. When they combine, remember, they do not lose their individuality and melt into a permanent substance, but merely unite and yet remain distinct. If the combination be destroyed by chemical action, electrical discharge, etc., the atoms fly apart, and again live their own separate lives, until they come in contact with other atoms with which they have affinities, and form a new union or partnership. In many chemical changes the atoms divorce themselves, each forsaking its mate or mates, and seeking some newer affinity in the shape of a more congenial atom. The atoms manifest a fickleness and will always desert a lesser attraction for a greater one. This is no mere bit of imagery, or scientific poetry. It is a scientific statement of the action of atoms along the lines of vital manifestation.

The great German scientist, Haekel, has said: "I cannot imagine the simplest chemical and physical processes without attributing the movement of the material particles to unconscious sensation. The idea of Chemical Affinity consists in the fact that the various chemical elements perceive differences in the qualities of other elements, and experience pleasure or revulsion at contact with them, and execute their respective movements on this ground." He also says: "We may ascribe the feeling of pleasure or pain (satisfaction or dissatisfaction) to all atoms, and thereby ascribe the elective affinities of chemistry to the attraction between living atoms and repulsion between hating atoms." He also says that "the sensations in animal and plant life are connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements, and that reveal themselves in chemical affinity." Naegli says: "If the molecules possess something that is related, however distantly, to sensation, it must be comfortable for them to be able to follow their attractions and repulsions, and uncomfortable for them when they are forced to do otherwise."

We might fill page after page with quotations from eminent thinkers going to prove the correctness of the old Yogi teachings that Life is Omnipresent. Modern Science is rapidly advancing to this position, leaving behind her the old idea of "dead matter." Even the new theories of the electron—the little particles of electrical energy which are now believed to constitute the base of the atom—does not change this idea, for the electrons manifest attraction, and response thereto, and form themselves into groups composing the atom. And even if we pass beyond matter into the mystical Ether which Science assumes to be the material base of things, we must believe that there is life there too, and that as Prof. Dolbear says: "The Ether has besides the function of energy and motion, other inherent properties, out of which could emerge, under proper circumstances, other phenomena, such as life, mind, or whatever may be in the substratum," and, that as Prof. Cope has hinted, that the basis of Life lies back of substratum," and, that as Prof. Cope has hinted, that the basis of Life lies back of the atoms and may be found in the Universal Ether.

Some scientists go even further, and assert that not only is Life present in everything, but that Mind is present where Life is. Verily, the dreams of the Yogi fathers are coming true, and from the ranks of the materialists are coming the material proofs of the spiritual teachings. Listen to these words from Dr. Saleeby, in his recent valuable scientific work, "*Evolution, the Master Key* ." He says:

"Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, not alive. But if life is potential in matter, it is a thousand times more evident that Mind is potential in Life. The evolutionist is impelled to believe that Mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and the germ of mind. May we not then draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that Mind is potential in the unit of Matter—the electron itself… It is to assert the sublime truth first perceived by Spinoza, that Mind and Matter are the warp and woof of what Goethe called 'the living garment of God.' Both are complementary expressions of the Unknowable Reality which underlies both."

There is no such thing as non-vital attraction or repulsion. All inclinations for or against another object, or thing, is an evidence of Life. Each thing has sufficient life energy to enable it to carry on its work. And as each form advances by evolution into a higher form, it is able to have more of the Life energy manifest through it. As its material machinery is built up, it becomes able to manifest a greater and higher degree of Life. It is not that one thing has a low life, or another a high life—this cannot be, for there is but One Life. It is like the current of electricity that is able to run the most delicate machinery or manifest a light in the incandescent lamp. Give it the organ or machinery of manifestation, and it manifests—give it a low form, and it will manifest a low degree—give it a high form, and it will manifest a high degree. The same steam power runs the clumsy engine, or the perfect apparatus which drives the most delicate mechanism. And so it is with the One Life—its manifestations may seem low and clumsy, or high and perfect—but it all depends upon the material or mental machinery through which it works. There is but One Life, manifesting in machinery through which it works. There is but One Life, manifesting in countless forms and shapes, and degrees. One Life underlying All—in All.

From the highest forms of Life down through the animal, vegetable and mineral kingdoms, we see Life everywhere present—Death an illusion. Back of all visible forms of material life there is still the beginnings of manifested life pressing forward for expression and manifestation. And underneath all is the Spirit of Life—longing, striving, feeling, acting.

In the mountain and the ocean—the flower and the tree—the sunset—the dawn—the suns—the stars—all is Life—manifestations of the One Life. Everything is Alive, quick with living force, power, action; thrilling with vitality; throbbing with feeling; filled with activity. All is from the One Life—and all that is from the One Life is Alive. There is no dead substance in the Universe—there can be none—for Life cannot Die. All is Alive. And Life is in All.

Carry with you this Central Thought of the Lesson:

CENTRAL THOUGHT: *There is but One Life, and its manifestations comprise all the forms and shapes of the Universe. From Life comes but Life—and Life can come only from Life. Therefore we have the right to expect that all manifestations of the One Life should be Alive. And we are not mocked in such belief. Not only do the highest Occult Teachings inform us that Everything is Alive, but Modern Science has proven to us that Life is present everywhere—even in that which was formerly considered dead matter. It now sees that even the atom, and what lies back of the atom, is charged with Life Energy and Action. Forms and shapes may change, and do change—but Life remains eternal and infinite. It cannot Die—for it is LIFE.*

Peace be with thee.

THE THIRD LESSON
THE CREATIVE WILL.

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In our first lesson of this series, we stated that among the other qualities and attributes that we were compelled, by the laws of our reason, to think that the Absolute possessed, was that of Omnipotence or All-Power. In other words we are compelled to think of the One as being the source and fount of all the Power there is, ever has been, or ever can be in the Universe. Not only, as is generally supposed, that the Power of the One is greater than any other Power,—but more than this, that there can be no other power, and that, therefore, each and every, any and all manifestations or forms of Power, Force or Energy must be a part of the great one Energy which emanates from the One.

There is no escape from this conclusion, as startling as it may appear to the mind unaccustomed to it. If there is any power not from and of the One, from whence comes such power, for there is nothing else outside of the One? Who or what exists outside of the One that can manifest even the faintest degree of power of any kind? All power must come from the Absolute, and must in its nature be but one.

Modern Science has recognized this truth, and one of its fundamental principles is the Unity of Energy—the theory that all forms of Energy are, at the last, One. Science holds that all forms of Energy are interchangeable, and from this idea comes the theory of the Conservation of Energy or Correlation of Force.

Science teaches that every manifestation of energy, power, or force, from the operation of the law of gravitation, up to the highest form of mental force is but the operation of the One Energy of the Universe.

Just what this Energy is, in its inner nature, Science does not know. It has many theories, but does not advance any of them as a law. It speaks of the Infinite and Eternal Energy from which all things proceed, but pronounces its nature to be unknowable. But some of the latter-day scientists are veering around to the teachings of the occultists, and are now hinting that it is something more than a mere mechanical energy. They are speaking of it in terms of mind. Wundt, the German scientist, whose school of thought is called voluntarism, considers the motive-force of Energy to be something that may be called Will. Crusius, as far back as 1744 said: "Will is the dominating force of the world."

And Schopenhauer based his fascinating but gloomy philosophy and metaphysics upon the underlying principle of an active form of energy which he called the Will-to-Live, which he considered to be the Thing-in-Itself, or the Absolute. Balzac, the novelist, considered a something akin to Will, to be the moving force of the Universe. Bulwer advanced a similar theory, and made mention of it in several of his novels

This idea of an active, creative Will, at work in the Universe, building up; tearing down; replacing; repairing; changing—always at work—ever active—has been entertained by numerous philosophers and thinkers, under different names and styles. Some, like Schopenhauer have thought of this Will as the final thing—that which took the place of God—the First Cause. But others have seen in this Will an active living principle emanating from the Absolute or God, and working in accordance with the laws impressed by Him upon it. In various forms, this latter idea is seen all through the history of philosophical thought. Cudsworth, the English philosopher, evolved the idea of a something called the "Plastic Nature," which so closely approaches the Yogi idea of the Creative Will, that we feel justified in quoting a passage from his book. He says:

"It seems not so agreeable to reason that Nature, as a distinct thing from the Deity, should be quite superseded or made to signify nothing, God Himself doing all things immediately and miraculously; from whence it would follow also that they are all done either forcibly and violently, or else artificially only, and none of them by any inward principle of their own.

"This opinion is further confuted by that slow and gradual process that in the generation of things, which would seem to be but a vain and idle pomp or a trifling formality if the moving power were omnipotent; as also by those errors and bungles which are committed where the matter is inept and contumacious; which argue that the moving power be not irresistible, and that Nature is such a thing as is not altogether incapable (as well as human art) of being sometimes frustrated and disappointed by the indisposition of matter. Whereas an omnipotent moving power, as it could dispatch its work in a moment, so would it always do it infallibly and irresistibly, no ineptitude and stubbornness of matter being ever able to hinder such a one, or make him bungle or fumble in anything.

"Wherefore, since neither all things are produced fortuitously, or by the unguided mechanism of matter, nor God himself may be reasonably thought to do all things immediately and miraculously, it may well be concluded that there is a Plastic Nature under him, which, as an inferior and subordinate instrument, doth drudgingly execute that part of his providence which consists in the regular and orderly motion of matter; yet so as there is also besides this a higher providence to be acknowledged, which, presiding over it, doth often supply the defects of it, and sometimes overrules it, forasmuch as the Plastic Nature cannot act electively nor with discretion."

The Yogi Philosophy teaches of the existence of a Universal Creative Will, emanating from the Absolute—infilled with the power of the Absolute and acting under established natural laws, which performs the active work of creation in the world, similar to that performed by "Cudsworth's Plastic Nature," just mentioned. This Creative Will is not Schopenhauer's Will-to-Live. It is not a Thing-in-itself, but a vehicle or instrument of the Absolute. It is an emanation of the mind of the Absolute—a manifestation in action of its Will—a mental product rather than a physical, and, of course, saturated with the life-energy of its projector.

This Creative Will is not a mere blind, mechanical energy or force—it is far more than this. We can explain it only by referring you to the manifestation of the Will in yourself. You wish to move your arm, and it moves. The immediate force may seem to be a mechanical force, but what is back of that force—what is the essence of the force? The Will! All manifestations of energy—all the causes of motion—all forces—are forms of the action of the Will of the One—the Creative Will—acting under natural laws established by the One, ever moving, acting, forcing, urging, driving, leading. We do not mean that every little act is a thought of the moment on the part of the Absolute, and a reaching out of the Will in obedience to that thought. On the contrary, we mean that the One set the Will into operation as a whole, conceiving of laws and limitations in its action, the Will constantly operating in obedience to that conception, the results manifesting in what we call natural law; natural forces, *etc.* Besides this, the Absolute is believed to manifest its Will specially upon occasions; and moreover permits its Will to be applied and used by the individual wills of individual Egos, under the general Law and laws, and plan of the One.

But you must not suppose that the Will is manifested only in the form of mechanical forces, cohesion, chemical attraction, electricity, gravitation, *etc.*

It does more than this. It is in full operation in all forms of life, and living things. It is present everywhere. Back of all forms of movement and action, we find a moving cause—usually a *Pressure* . This is true of that which we have been calling mechanical forces, and of all forms of that which we call Life Energy. Now, note this, this great Pressure that you will observe in all Life Action, is the Creative Will—the Will Principle of the One—bending toward the carrying out of the Great Plan of Life.

Look where we will, on living forms, and we may begin to recognize the presence of a certain creative energy at work—building up; moulding, directing; tearing down; replacing, etc.—always active in its efforts to create, preserve and conserve life. This visible creative energy is what the Yogi Philosophy calls "the Creative Will," and which forms the subject of this lesson. The Creative Will is that striving, longing, pressing forward, unfolding, progressing evolutionary effort, that all thoughtful people see in operation in all forms of life—throughout all Nature. From the lowest to the highest forms of life, the Effort, Energy, Pressure, may be recognized in action, creating, preserving, nourishing, and improving its forms. It is that Something that we recognize when we speak of "Nature's Forces" at work in plant growth and animal functioning. If you will but keep the word and idea—"NATURE"—before you, you will be able to more clearly form the mental concept of the Creative Will. The Creative Will is that which you have been calling "Nature at Work" in the growth of the plant; the sprouting of the seed; the curling and reaching of the tendril; the fertilization of the blossoms, *etc.* You have seen this Will at work, if you have watched growing things.

We call this energy "the Creative Will," because it is the objective manifestation of the Creative Energy of the Absolute—Its visible Will manifested in the direction of physical life. It is as much Will in action, as the Will that causes your arm to move in response to its power. It is no mere chance thing, or mechanical law—it is life action in operation.

This Creative Will not only causes movement in completed life, but all movement and action in life independent of the personal will of its individual forms. All the phenomena of the so-called Unconscious belong to it. It causes the body to grow; attends to the details of nourishment, assimilation, digestion, elimination, and all of the rest. It builds up bodies, organs, and parts, and keeps them in operation and function.

The Creative Will is directed to the outward expression of Life—to the objectification of Life. You may call this energy the "Universal Life Energy" if you wish, but, to those who know it, it is a Will—an active, living Will, in full operation and power, pressing forward toward the manifestation of objective life.

The Creative Will seems to be filled with a strong Desire to manifest. It longs to express itself, and to give birth to forms of activity. Desire lies under and in all forms of its manifestations. The ever present Desire of the Creative Will causes lower forms to be succeeded by higher forms—and is the moving cause of evolution—it is the Evolutionary Urge itself, which ever cries to its manifestations, "Move on; move upward."

In the Hindu classic, the "Mahabarata," Brahma created the most beautiful female being ever known, and called her Tillotama. He presented her in turn to all the gods, in order to witness their wonder and admiration. Siva's desire to behold her was so great that it developed in him four faces, in succession, as she made the tour of the assembly; and Indra's longing was so intense that his body became all eyes. In this myth may be seen exemplified the effect of Desire and Will in the forms of life, function and shape—all following Desire and Need, as in the case of the long neck of the giraffe which enables him to reach for the high branches of the trees in his native land; and in the long neck and high legs of the fisher birds, the crane, stork, ibis, *etc.*

The Creative Will finds within itself a desire to create suns, and they are formed. It desired planets to revolve around the suns, and they were thrown off in obedience to the law. It desired plant life, and plant life appeared, working from higher to lower form. Then came animal life, from nomad to man. Some of the animal forms yielded to the desire to fly, and wings appeared gradually, and we called it bird-life. Some felt a desire to burrow in the ground, and lo! came the moles, gophers, *etc.* It wanted a thinking creature, and Man with his wonderful brain was evolved. Evolution is more than a mere survival of the fittest; natural selection, *etc.* Although it uses these laws as tools and instruments, still back of them is that insistent urge—that ever-impelling desire—that ever-active Creative Will. Lamark was nearer right than Darwin when he claimed that Desire was back of it all, and preceded function and form. Desire wanted form and function, and produced them by the activity of the Creative Will.

This Creative Will acts like a living force—and so it is indeed—but it does not act as a reasoning, intellectual Something, in one sense—instead it manifests rather the "feeling," wanting, longing, instinctive phase of mind, akin to those "feelings" and resulting actions that we find within our natures. The Will acts on the Instinctive Plane.

Evolution shows us Life constantly pressing forward toward higher and still higher forms of expression. The urge is constantly upward and onward. It is true that some species sink out of sight their work in the world having been done, but they are succeeded by other species more in harmony with their environment and the needs of their times. Some races of men decay, but others build on their foundations, and reach still greater heights.

The Creative Will is something different from Reason or Intellect. But it underlies these. In the lower forms of life, in which mind is in but small evidence, the Will is in active operation, manifesting in Instinct and Automatic Life Action, so called. It does not depend upon brains for manifestation—for these lowly forms of life have no brains—but is in operation through every part of the body of the living thing.

Evidences of the existence of the Creative Will acting independently of the brains of animal and plant life may be had in overwhelming quantity if we will but examine the life action in the lower forms of life.

The testimony of the investigators along the lines of the Evolutionary school of thought, show us that the Life Principle was in active operation in lowly animal and plant life millions of years before brains capable of manifesting Thought were produced. Haekel informs us that during more than half of the enormous time that has elapsed since organic life first became evident, no animal sufficiently advanced to have a brain was in existence. Brains were evolved according to the law of desire or necessity, in accordance with the Great Plan, but they were not needed for carrying on the wonderful work of the creation and preservation of the living forms. And they are not today. The tiny infant, and the senseless idiot are not able to think intelligently, but still their life functions go on regularly and according to law, in spite of the absence of thinking brains. And the life work of the plants, and of the lowly forms of animal life, is carried on likewise. This wonderful thing that we call Instinct is but another name for the manifestation of the Creative Will which flows from the One Life, or the Absolute.

Even as far down the scale of life as the Monera, we may see the Creative Will in action. The Monera are but tiny bits of slimy, jelly-like substances—mere specks of glue without organs of any kind, and yet they exercise the organic phenomena of life, such as nutrition, reproduction, sensation and movement, all of which are usually associated with an organized structure. These creatures are incapable of thought in themselves, and the phenomenon is due to the action of the Will through them. This Instinctive impulse and action is seen everywhere, manifesting upon Higher and still higher lines, as higher forms of organisms are built up.

Scientists have used the term, "Appetency," defining it as, "the instinctive tendency of living organisms to perform certain actions; the tendency of an unorganized body to seek that which satisfies the wants of its organism." Now what is this tendency? It cannot be an effort of reason, for the low form of life has nothing with which to reason. And it is impossible to think of "purposive tendency" without assuming the existence of mental power of some kind. And where can such a power be located if not in the form itself? When we consider that the Will is acting in and through all forms of Life, from highest to lowest—from Moneron to Man—we can at once recognize the source of the power and activity. It is the Great Life Principle—the Creative Will, manifesting itself.

We can perhaps better form an idea of the Creative Will, by reference to its outward and visible forms of activity. We cannot see the Will itself—the Pressure and the Urge—but we can see its action through living forms. Just as we cannot see a man behind a curtain, and yet may practically see him by watching the movements of his form as he presses up against the curtain, so may we see the Will by watching it as it presses up against the living curtain of the forms of life. There was a play presented on the American stage a few years ago, in which one of the scenes pictured the place of departed spirits according to the Japanese belief. The audience could not see the actors representing the spirits, but they could see their movements as they pressed up close to a thin silky curtain stretched across the stage, and their motions as they moved to and fro behind the curtain were plainly recognized. The deception was perfect, and the effect was startling. One almost believed that he saw the forms of formless creatures. And this is what we may do in viewing the operation of the Creative Will—we may take a look at the moving form of the Will behind the curtain of the forms of the manifestation of life. We may see it pressing and urging here, and bending there—building up here, and changing there—always acting, always moving, striving, doing, in response to that insatiable urge and craving, and longing of its inner desire. Let us take a few peeps at the Will moving behind the curtain!

Commencing with the cases of the forming of the crystals, as spoken of in our last lesson, we may pass on to plant life. But before doing so, it may be well for us to take a parting look at the Will manifesting crystal forms. One of the latest scientific works makes mention of the experiments of a scientist who has been devoting much attention to the formation of crystals, and reports that he has noticed that certain crystals of organic compounds, instead of being built up symmetrically, as is usual with crystals, were "enation-morphic," that is, opposed to each other, in rights and lefts, like hands or gloves, or shoes, *etc.* These crystals are never found alone, but always form in pairs. Can you not see the Will behind the curtain here?

Let us look for the Will in plant-life. Passing rapidly over the wonderful evidences in the cases of the fertilization of plants by insects, the plant shaping its blossom so as to admit the entrance of the particular insect that acts as the carrier of its pollen, think for a moment how the distribution of the seed is provided for. Fruit trees and plants surround the seed with a sweet covering, that it may be eaten by insect and animal, and the seed distributed. Others have a hard covering to protect the seed or nut from the winter frosts, but which covering rots with the spring rains and allows the germ to sprout. Others surround the seed with a fleecy substance, so that the wind may carry it here and there and give it a chance to find a home where it is not so crowded. Another tree has a little pop-gun arrangement, by means of which it pops its seed to a distance of several feet.

Other plants have seeds that are covered with a burr or "sticky" bristles, which enables them to attach themselves to the wool of sheep and other animals, and thus be carried about and finally dropped in some spot far away from the parent plant, and thus the scattering of the species be accomplished. Some plants show the most wonderful plans and arrangements for this scattering of the seed in new homes where there is a better opportunity for growth and development, the arrangements for this purpose displaying something very much akin to what we would call "ingenuity" if it were the work of a reasoning mind. There are plants called cockle-burs whose seed-pods are provided with stickers in every direction, so that anything brushing against them is sure to pick them up. At the end of each sticker is a very tiny hook, and these hooks fasten themselves tightly into anything that brushes against it, animal wool, hair, or clothing, *etc.* Some of these seeds have been known to have been carried to other quarters of the globe in wool, etc., there to find new homes and a wider field.

Other plants, like the thistle, provide their seed with downy wings, by which the wind carries them afar to other fields. Other seeds have a faculty of tumbling and rolling along the ground to great distances, owing to their peculiar shape and formation. The maple provides its seed with a peculiar arrangement something like a propeller screw, which when the wind strikes the trees and looses the seed, whirls the latter through the air to a distance of a hundred yards or more. Other seeds are provided with floating apparatus, which enables them to travel many miles by stream or river, or rain washes. Some of these not only float, but actually swim, having spider-like filaments, which wriggle like legs, and actually propel the tiny seed along to its new home. A recent writer says of these seeds that "so curiously lifelike are their movements that it is almost impossible to believe that these tiny objects, making good progress through the water, are really seeds, and not insects."

The leaves of the Venus' Fly-trap fold upon each other and enclose the insect which is attracted by the sweet juice on the leaf, three extremely sensitive bristles or hairs giving the plant notice that the insect is touching them. A recent writer gives the following description of a peculiar plant. He says: "On the shores of Lake Nicaragua is to be found an uncanny product of the vegetable kingdom known among the natives by the expressive name of 'the Devil's Noose.' Dunstan, the naturalist, discovered it long ago while wandering on the shores of the lake. Attracted by the cries of pain and terror from his dog, he found the animal held by black sticky bands which had chafed the skin to bleeding point. These bands were branches of a newly-discovered carnivorous plant which had been aptly named the 'land octopus.' The branches are flexible, black, polished and without leaves, and secrete a viscid fluid."

You have seen flowers that closed when you touched them. You remember the Golden Poppy that closes when the sun goes down. Another plant, a variety of orchid, has a long, slender, flat stem, or tube, about one-eighth of an inch thick, with an opening at the extreme end, and a series of fine tubes where it joins the plant. Ordinarily this tube remains coiled up into a spiral, but when the plant needs water (it usually grows upon the trunks of trees overhanging swampy places) it slowly uncoils the little tube and bends it over until it dips into the water, when it proceeds to suck up the water until it is filled, when it slowly coils around and discharges the water directly upon the plant, or its roots. Then it repeats the process until the plant is satisfied. When the water is absent from under the plant the tube moves this way and that way until it finds what it wants—just like the trunk of an elephant. If one touches the tube or trunk of the plant while it is extended for water, it shows a great sensitiveness and rapidly coils itself up. Now what causes this life action? The plant has no brains, and cannot have reasoned out this process, nor even have acted upon them by reasoning processes. It has nothing to think with to such a high degree. It is the Will behind the curtain, moving this way and that way, and doing things.

There was once a French scientist named Duhamel. He planted some beans in a cylinder—something like a long tomato can lying on its side. He waited until the beans began to sprout, and send forth roots downward, and shoots upward, according to nature's invariable rule. Then he moved the cylinder a little—rolled it over an inch or two. The next day he rolled it over a little more. And so on each day, rolling it over a little each time. Well, after a time Duhamel shook the dirt and growing beans out of the cylinder, and what did he find? This, that the beans in their endeavor to grow their roots downward had kept on bending each day downward; and in their endeavor to send shoots upward, had kept on bending upward a little each day, until at last there had been formed two complete spirals—the one spiral being the roots ever turning downward, and the other the shoots ever bending upward. How did the plant know direction? What was the moving power. The Creative Will behind the curtain again, you see!

Potatoes in dark cellars have sent out roots or sprouts twenty and thirty feet to reach light. Plants will send out roots many feet to reach water. They know where the water and light are, and where to reach them. The tendrils of a plant know where the stake or cord is, and they reach out for it and twine themselves around it. Unwind them, and the next day they are found again twined around it. Move the stake or cord, and the tendril moves after it. The insect-eating plants are able to distinguish between nitrogenous and non-nitrogenous food, accepting the one and rejecting the other. They recognize that cheese has the same nourishing properties as the insect, and they accept it, although it is far different in feeling, taste, appearance and every other characteristic from their accustomed food.

Case after case might be mentioned and cited to show the operation of the Will in plant-life. But wonderful as are many of these cases, the mere action of the Will as shown in the *growing* of the plant is just as wonderful. Just imagine a tiny seed, and see it sprout and draw to itself the nourishment from water, air, light and soil, then upward until it becomes a great tree with bark, limbs, branches, leaves, blossoms, fruit and all. Think of this miracle, and consider what must be the power and nature of that Will that causes it.

The growing plant manifests sufficient strength to crack great stones, and lift great slabs of pavement, as may be noticed by examining the sidewalks of suburban towns and parks. An English paper prints a report of four enormous mushrooms having lifted a huge slab of paving stone in a crowded street overnight. Think of this exhibition of Energy and Power. This wonderful faculty of exerting force and motion and energy is fundamental in the Will, for indeed every physical change and growth is the result of motion, and motion arises only from force and pressure. Whose force, energy, power and motion? The Will's!

On all sides of us we may see this constant and steady urge and pressure behind living forces, and inorganic forms as well—always a manifestation of Energy and Power. And all this Power is in the Will—and the Will is but the manifestation of the All-Power—the Absolute. Remember this.

And this power manifests itself not only in the matter of growth and ordinary movements, but also in some other ways that seem quite mysterious to even modern Science. How is it that certain birds are able to fly directly against a strong wind, without visible movement of their wings? How do the buzzards float in the air, and make speed without a motion of the wing? What is the explanation of the movements of certain microscopic creatures who lack organs of movement? Listen to this instance related by the scientist Benet. He states that the Polycystids have a most peculiar manner of moving—a sort of sliding motion, to the right or left, upward, backward, sideways, stopping and starting, fast or slow, as it wills. It has no locomotive organs, and no movement can be seen to take place in the body from within or without. It simply slides. How?

Passing on to the higher animal life—how do eggs grow into chickens? What is the power in the germ of the egg? Can the germ think, and plan, and move, and grow into a chicken? Or is the Will at work there? And what is true in this case, is true of the birth and growth of all animal life—all animal life develops from a single germ cell. How, and Why?

There is a mental energy resident in the germ cell—of this there can be no doubt. And that mental energy is the Creative Will ever manifesting. Listen to these words from Huxley, the eminent scientist. He says:

"The student of Nature wonders the more and is astonished the less, the more

"The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of his admiration is the development of a plant or of an animal from its embryo. Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and so purposelike in their succession, that one can only compare them to those operated by a skilled modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamanderine proportions, in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than the achromatic lens would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

"As life advances and the young amphibian ranges the waters, the terror of his insect contemporaries, not only are the nutritious particles supplied by its prey (by the addition of which to its frame growth takes place) laid down, each in its proper spot, and in due proportion to the rest, as to reproduce the form, the color, and the size, characteristic of the parental stock; but even the wonderful powers of reproducing lost parts possessed by these animals are controlled by the same governing tendency. Cut off the legs, the tail, the jaws, separately or all together, and as Spallanzani showed long ago, these parts not only grow again, but the new limb is formed on the same type as those which were lost. The new jaw, or leg, is a newt's, and never by any accident more like that of a frog's."

In this passage from Huxley one may see the actual working of the Creative Will of the Universe,—moving behind the curtain—and a very thin curtain at that. And this wonderful work is going on all around us, all the time. Miracles are being accomplished every second—they are so common that we fail to regard them.

And in our bodies is the Will at work? Most certainly. What built you up from single cell to maturity? Did you do it with your intellect? Has not every bit of it been done without your conscious knowledge? It is only when things go wrong, owing to the violation of some law, that you become aware of your wrong, owing to the violation of some law, that you become aware of your internal organs. And, yet, stomach and liver, and heart and the rest have been performing their work steadily—working away day and night, building up, repairing, nourishing, growing you into a man or woman, and keeping you sound and strong. Are you doing this with your reason or with your personal will? No, it is the great Creative Will of the Universe, Universe,—the expression of the purpose and power of the One, working in and through you. It is the One Life manifesting in you through its Creative Will.

And not only is this all. The Creative Will is all around us in every force, energy and principle. The force that we call mental power is the principle of the Will directed by our individual minds. In this statement we have a hint of the great mystery of Mental Force and Power, and the so-called Psychic Phenomena. It also gives us a key to Mental Healing. This is not the place to go into detail regarding these phases—but think over it a bit. This Will Power of the Universe, in all of its forms and phases, from Electricity to Thought-power, is always at the disposal of Man, within limits, and subject always to the laws of the Creative Will of the Universe. Those who acquire an understanding of the laws of any force may use it. And any force may be used or misused.

And the nearer in understanding and consciousness that we get to the One Life and Power, the greater will be our possible power, for we are thus getting closer and closer to the source of All Power. In these lessons we hope to be able to tell you how you may come into closer touch with this One Life of which you and all living things are but forms, shapes and channels of expression, under the operation of the Creative Will.

We trust that this lesson may have brought to your minds the realization of the Oneness of All—the fact that we are all parts of the one encircling unity, the heart-throbs and pulsations of which are to be felt even to the outer edge of the circle of life—in Man, in Monad, in Crystal, in Atom. Try to feel that inner essence of Creative Will that is within yourselves, and endeavor to realize your complete inner unity in it, with all other forms of life. Try to realize, as some recent writer has expressed it, "that all the living world is but mankind in the making, and that we are but part of the All." And also remember that splendid vistas of future unfoldment spread themselves out before the gaze of the awakened soul, until the mind fails to grasp the wondrous sight.

We will now close this lesson by calling your attention to its

CENTRAL THOUGHT.

There is but One Power in the Universe—One Energy—One Force. And that

Power, Energy and Force is a manifestation of the One Life. There can be no other Power, for there is none other than the One from whom Power may come. And there can be no manifestation of Power that is not the Power of the One, for no other Power can be in existence. The Power of the One is visible in its manifestations to us in the natural laws and forces of Nature—which we call the Creative Will. This Creative Will is the inner moving power, urge and pressure behind all forms and shapes of Life. In atom, and molecule; in monad, in cell, in plant, in fish, in animal, in man,—the Life Principle or Creative Will is constantly in action, creating, preserving, and carrying on life in its functions. We may call this Instinct or Nature, but it is the Creative Will in action. This Will is back of all Power, Energy, or Force—be it physical, mechanical or mental force. And all Force that we use, consciously or unconsciously, comes from the One Great Source of Power. If we could but see clearly, we would know that back of us is the Power of the Universe, awaiting our intelligent uses, under the control of the Will of the All. There is nothing to be afraid of, for we are manifestations of the One Life, from which all Power proceeds, and the Real Self is above the effect, for it is part of the Cause. But over and above—under and behind—all forms of Being, Matter, Energy, Force and Power, is the ABSOLUTE—ever Calm; ever Peaceful; ever Content. In knowing this it becomes us to manifest that spirit of absolute Trust, Faith and Confidence in the Goodness and Ultimate Justice of That which is the only Reality there is.

Peace be with you.

THE FOURTH LESSON
THE UNITY OF LIFE.

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In our First Lesson of this series we spoke of the One Reality underlying all Life. This One Reality was stated to be higher than mind or matter, the nearest term that can be applied to it being "Spirit." We told you that it was impossible to explain just what "Spirit" is, for we have nothing else with which to compare or describe it, and it can be expressed only in its own terms, and not in the terms applicable to its emanations or manifestations. But, as we said in our First Lesson, we may think of "Spirit" as meaning the "essence" of Life and Being—the Reality underlying Universal Life, and from which the latter emanates.

In the Second Lesson we stated that this "Spirit," which we called "The Absolute," expressed itself in the Universal Life, which Universal Life manifested itself in countless forms of life and activity. In the same lesson we showed you that the Universe is alive—that there is not a single dead thing in it—that there can be no such thing as a dead object in the Universe, else the theory and truth of the One underlying Life must fall and be rejected. In that lesson we also showed you that even in the world of inorganic things there was ever manifest life—in every atom and particle of inorganic matter there is the universal life energy manifesting itself, and in constant activity.

In the Third Lesson, we went still further into this phase of the general subject, and showed you that the Creative Will—that active principle of the Universal Life—was ever at work, building up new forms, shapes and combinations, and then tearing them down for the purpose of rebuilding the material into new forms, shapes, and combinations. The Creative Will is ever at work in its threefold function of creating, preserving and destroying forms—the change, however, being merely in the shape and form or combination, the real substance remaining unchanged in its inner aspect, notwithstanding the countless apparent changes in its objective forms. Like the great ocean the depths of which remain calm and undisturbed, and the real nature of which is unchanged in spite of the waves, and billows of surface manifestation, so does the great ocean of the Universal Life remain unchanged and unaltered in spite of the constant play of the Creative Will upon the surface. In the same lesson we gave you many examples of the Will in action—of its wondrous workings in the various forms of life and activity—all of which went to show you that the One Power was at work everywhere and at all times.

In our next lesson—the Fifth Lesson—we shall endeavor to make plain to you the highest teachings of the Yogi Philosophy regarding the One Reality and the Many Manifestations—the One and the Many—how the One apparently becomes Many—that great question and problem which lies at the bottom of the well of truth. In that lesson we shall present for your consideration some fundamental and startling truths, but before we reach that point in our teachings, we must fasten upon your mind the basic truth that all the various manifestations of Life that we see on all hands in the Universe are but forms of manifestation of One Universal Life which is itself an emanation of the Absolute.

Speaking generally, we would say to you that the emanation of the Absolute is in the form of a grand manifestation of One Universal Life, in which the various apparent separate forms of Life are but centers of Energy or Consciousness, the separation being more apparent than real, there being a bond of unity and connection underlying all the apparently separated forms. Unless the student gets this idea firmly fixed in his mind and consciousness, he will find it difficult to grasp the higher truths of the Yogi Philosophy. That all Life is One, at the last,—that all forms of manifestation of Life are in harmonious Unity, underlying—is one of the great basic truths of the Yogi Teaching, and all the students of that philosophy must make this basic truth their own before they may progress further. This grasping of the truth is more than a mere matter of intellectual conception, for the intellect reports that all forms of Life are separate and distinct from each other, and that there can be no unity amidst such diversity. But from the higher parts of the mind comes the message of an underlying Unity, in spite of all apparent diversity, and if one will meditate upon this idea he will soon begin to realize the truth, and will *feel* that he, himself, is but a center of consciousness in a great ocean of Life—that he and all other centers are connected by countless spiritual and mental filaments—and that all emerge from the One. He will find that the illusion of separateness is but "a working fiction of the Universe," as one writer has so aptly described it—and that All is One, at the last, and underlying all is One.

Some of our students may feel that we are taking too long a path to lead up to the great basic truths of our philosophy, but we who have traveled The Path, and know its rocky places and its sharp turns, feel justified in insisting that the student be led to the truth gradually and surely, instead of attempting to make short cuts across dangerous ravines and canyons. We must insist upon presenting our teachings in our own way—for this way has been tested and found good. We know that every student will come to realize that our plan is a wise one, and that he will thank us for giving him this gradual and easy approach to the wondrous and awful truth which is before us. By this gradual process, the mind becomes accustomed to the line of thought and the underlying principles, and also gradually discards wornout mental sheaths which have served their purposes, and which must be discarded because they begin to weigh heavily upon the mind as it reaches the higher altitudes of The Path of Attainment. Therefore, we must ask you to consider with us, in this lesson, some further teachings regarding the Unity of Life.

All the schools of the higher Oriental thought, as well as many of the great philosophical minds of the Western world, have agreed upon the conception of the Unity of Life—the Oneness of All Life. The Western thinkers, and many of the Eastern philosophers arrived at this conclusion by means of their Intellectual powers, greatly heightened and stimulated by concentration and meditation, which latter process liberated the faculties of the Spiritual Mind so that it passed down knowledge to the Intellect, which then seized upon the higher knowledge which it found within itself, and amplified and theorized upon the same. But among the Eastern Masters there are other sources of information open, and from these sources come the same report—the Oneness and Unity of Universal Life. These higher sources of information to which we have alluded, consist of the knowledge coming from those Beings who have passed on to higher planes of Life than ours, and whose awakened spiritual faculties and senses enable them to see things quite plainly which are quite dark to us. And from these sources, also, comes the message of the Oneness of Life—of the existence of a wonderful Universal Life including all forms of life as we know it, and many forms and phases unknown to us—many centers in the great Ocean of Life. No matter how high the source of inquiry, the answer is the same—"All Life is One." And this One Life includes Beings as much higher than ourselves, as we are higher than the creatures in the slime of the ocean-bed. Included in it are beings who would seem as archangels or gods to us, and they inform that beyond them are still higher and more radiant creatures, and so on to infinity of infinities. And yet all are but centers of Being in the One Life—all but a part of the great Universal Life, which itself is but an emanation of The Absolute.

The mind of man shrinks back appalled from the contemplation of such wonders, and yet there are men who dare to attempt to speak authoritatively of the attributes and qualities of "God," as if He, the Absolute, were but a magnified man. Verily, indeed, "fools rush in where angels fear to tread," as the poet hath said.

Those who will read our next lesson and thus gain an idea of the sublime conception of the Absolute held by the Yogi teachers may shudder at the presumption of those mortals who dare to think of the Absolute as possessing "attributes" and "qualities" like unto the meanest of things in this his emanated Universe. But even these spiritual infants are doing well—that is, they are beginning to *think* , and when man begins to *think* and *question* , he begins to progress. It is not the fact of these people's immature ideas that has caused these remarks on our part, but rather their tendency to set up their puny conceptions as the absolute truth, and then insisting upon forcing these views upon the outer world of men, whom they consider "poor ignorant heathen." Permit each man to think according to his light—and help him by offering to share with him the best that you possess—but do not attempt to force upon him your own views as absolute truth to be swallowed by him under threat of damnation or eternal punishment. Who are you that dares to speak of punishment and damnation, when the smell of the smoke of the hell of materialism is still upon your robes. When you realize just what spiritual infants you still are—the best of you—you will blush at these things. Hold fast to the best that you know—be generous to others who seem to wish to share your knowledge—but give without blame or feeling of superiority—for those whom you teach today may be your teachers tomorrow—there are many surprises of this kind along The Path. Be brave and confident, but when you begin to feel puffed up by your acquirement of some new bit of knowledge, let your prayer—*our* prayer, for we too are infants—be, "Lord, be merciful unto me, a fool!"

The above words are for us, the students of the Yogi Philosophy—the teachers of the same—for human nature is the same in spite of names, and we must avoid the "vanity of vanities"—Spiritual Pride and Arrogance—that fault which has sent many a soul tumbling headlong from a high position on The Path, and compelled it to again begin the journey, chastened and bruised. The fall of Lucifer has many correspondences upon the occult plane, and is, indeed, in itself an allegorical illustration of just this law. Remember, always, that you are but a Centre in the Ocean of Life, and that all others are Centres in the same ocean, and that underlying both and all of you is the same calm bed of Life and Knowledge, the property of all. The highest and the lowest are part of the same One Life—each of you has the same life blood flowing through your veins—you are connected with every other form of life, high or low, with invisible bonds, and none is separate from another. We are speaking, of course, to the personalities of the various students who are reading these words. The Real Self of each is above the need of such advice and caution, and those who are able to reach the Real Self in consciousness have no need for these words, for they have outlived this stage of error. To many, the consciousness of the One Life—the Universal Life—in which all are centres of consciousness and being—has come gradually as a final step of a long series of thought and reasoning, aided by flashes of truth from the higher regions of the mind. To others it has come as a great illumination, or flash of Truth, in which all things are seen in their proper relations and positions to each other, and all as phases of being in the One. The term "Cosmic Consciousness," which has been used in the previous series of these lessons, and by other writers, means this sudden flash of "knowing" in which all the illusionary dividing lines between persons and things are broken down and the Universal Life is seen to be actually existent as One Life. To those who have reached this consciousness by either route just mentioned—or by other routes—there is no sense of loss of individuality or power or strength. On the contrary there is always a new sense of increased power and strength and knowing—instead of losing Individuality, there is a sense of having found it. One feels that he has the whole Universe at his back, or within him, rather than that he has lost his identity in the great Ocean of Life.

While we are speaking of this phase of the subject, we should like to ask you if you have ever investigated and inquired into the real meaning of the much-used word "Individuality?" Have you ever looked up its origin and real meaning, as given by the standard authorities? We are sure that many of you have no real idea of the actual meaning of the term, as strange as this statement may appear to you at first glance. Stop now, and define the word to yourself, as you have been accustomed to think of it. Ninety-five people of a hundred will tell you that it means something like "a strong personality." Let us see about this.

Webster defines the word "Individual" as follows: "Not divided, or not to be divided; existing as one distinct being or object; single; one." The same authority informs us that the word arises from the Latin word *individuus* , meaning "indivisible; not divisible." Does not this help you to gain a clearer idea of the Individuality that knows itself to be a Centre of Consciousness in the One Life, rather than a separate, puny, insignificant thing apart from all other centres or forms of Life, or the source of Life? We think it will help to clear your mind of some of the fog that has not as yet lifted itself.

And while we are on the subject of definitions, let us take a little look at the word "Personality," that is generally believed to be a synonym of "Individuality," and is often so used. Webster tells us that the word "Person" originated from the Latin word *persona* , meaning "a mask used by actors," which word in turn arose from two other words, *per* , meaning "through," and *sonare* , meaning "to sound," the two combined words meaning "to sound through." The same authority informs us that the archaic meaning of the word was "a character or part, as in a play; an assumed character." If you will think of Personality as "a mask used by an actor," or as "a part in a play," or as something used to "sound through" or to speak through, by the real Individual behind the mask of Personality, then perhaps you will see a little further into the Mystery of Personality and Individuality.

Oh, dear students, be not deceived by the mask of Personality which you may happen to be wearing at this moment, or by the masks which are worn by those around you. Realize that back of your mask is the great Individual—the Indivisible—the Universal Life, in which you are a centre of consciousness and activity. This does not wipe out your identity—instead it gives you a greater and grander identity. Instead of your sinking into a Nirvana of extinction of consciousness, your consciousness so enlarges as you unfold, that you will in the end feel your identity to be the identity of the Universe. Instead of your gaining Nothingness, you gain Allness. All spiritual growth and unfoldment gives you a constantly increasing sense of relationship with, and agreement with, the All. You grow into Allness as you unfold. Be not deceived by this chatter about Nothingness, and loss of Individuality, in the Oriental thought, although some of the presentations of its teachings may so seem to mean at first reading. Remember always that Personality is the mask, and Individuality the Real One.

You have often heard persons, claiming to be acquainted with the teachings of Theosophy and other expositions of the Oriental Wisdom Religion (including our own presentation), asserting that the Oriental mind was ever bent upon attaining a final stage of Nothingness or Extinction in Nirvana. In addition to what we have said, and to what we shall say on this subject, let us quote from the inspired writer of the "*Secret Doctrine* " (a standard Theosophical work) when she says, in that work on page 286, Vol. I: "Is this annihilation, as some think? … To see in Nirvana annihilation, amounts to saying of a man plunged in a sound, dreamless sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during these hours—that he too is annihilated. The latter simile answers only to one side of the question—the most material; since reabsorption is by no means such a dreamless sleep, but, on the contrary, absolute existence, an unconditional unity, or a state, to describe which human language is absolutely and hopelessly inadequate… Nor is the individuality—nor even the essence of the personality, if any be left behind—lost because re-absorbed." As J. Wm. Lloyd says, in connection with the above quotation, "This seems conclusive proof that Theosophy does not regard Nirvana as annihilation, but as an infinite enlargement of consciousness." And we would add that this is true not only as regards the Nirvana of the Theosophist, but also of the consciousness of the Unity of Life—the Universal Life. This too is not annihilation of individual consciousness, but an "infinite enlargement of consciousness" as this Western writer Lloyd has so well expressed it.

The very consciousness of Life that every man feels within him, comes not from something belonging exclusively to himself as a separate or personal thing. On the contrary, it belongs to his Individuality, not to his Personality, and is a phase of his consciousness or "awareness" of his relation to the One Universal Life which underlies his existence, and in which he is a center of consciousness. Do you grasp this idea? If not, meditate and concentrate upon it, for it is important. You must learn to *feel* the Life within you, and to know that it is the Life of the great Ocean of Universal Life upon the bosom of which you are borne as a centre of consciousness and energy. In this thought there is Power, Strength, Calm, Peace, and Wisdom. Acquire it, if you are wise. It is indeed a Gift from the Gods.

In this lesson we are not attempting to build up your idea of the Unity of Life by a series of arguments taken from a world of phenomena in which separateness and non-Unity is apparent. No such arguments would suffice, for it would be like trying to prove the existence and laws of color to a man born blind, by arguments taken from his world of darkness. On the contrary we are appealing to that region of the mind in which is stored the capacity for intuitively apprehending truth. We are endeavoring to speak in tones which will awaken a similar vibration in that part of your mentality, and if these vibrations be started into being, then will you be able to *feel* and *know* the truth, and then will your Intellect eagerly seize upon the new idea that it finds within itself, and will proceed to apply the same to the various problems that have been bothering you in the past.

This consciousness of Unity must come from the higher regions of the mind, for the Intellect alone knows it not,—it is out of its field. Just as one may not know that the earth is round by means of his senses which report quite the contrary, but may and does know this truth by abstract reasoning and higher intellectual effort; so may one know the truth that All Life is indeed One, at the last, and underlying, by the higher faculties of the mind, although his senses and ordinary intellectual processes fail to so inform him. The senses cannot inform man that the earth is round*, because they cannot see it as a whole, but only in part* —while the higher reasoning faculties are able to visualize the earth as a whole, and know it must be round. And the Intellect, in its ordinary field can see only separateness, and cannot report Oneness, but the Higher Mind sees Life as a Whole, and knows it to be One. And it is the Higher Mind that we are trying to bring into the field of consciousness in the appeal to you in this lesson. We trust that we may be successful—in fact we *know* that we shall be so, in many cases, for we know that the field is ready for the sowing of the seed—and that the call has been heard, and the message passed on to us to answer the call—else these words would not have been written.

The consciousness of the Unity of Life is something that must be experienced before the truth may be realized. It is not necessary for one to wait until he acquire full Cosmic Consciousness before he may realize, at least partially, the Oneness of All Life, for he may unfold gradually into the Cosmic Knowing, experiencing at each stage a fuller conception of the underlying Unity of Life, in which he is a centre of consciousness and manifestation. But there must be at least a partial unfoldment before one is able to *feel* the sense of Unity. To those who have not unfolded sufficiently to gain at least a glimmering of the truth, everything appears separate from every other thing, and there is no Unity of All. It is as if every leaf on a mighty tree were to consider itself a being separate and distinct from everything else in the world, failing to perceive its connection with the branch or limb, and tree, and its unity in being with every other leaf on the tree. After a bit the unfolding consciousness of the leaf enables it to perceive the stem that connects it with the twig. Then it begins to realize certain relationships, and feels its vital connection with the twig and the few other leaves attached to the same twig. Later on, it unfolds sufficiently to perceive that certain other leaf-bearing twigs are connected with the same branch, and it learns to feel its relationship with all twigs and leaves springing from that branch. Then again, a little later on, it begins to realize that other branches spring from the same limb as its branch, and the sense of relationship and dawning Unity begins to widen still further. And so it goes on, until at last, the tiny leaflet realizes that the life of the tree is the life of all of its parts—limbs, branches, twigs, leaves, blossoms, fruit, seed, etc., and that it, itself, is but a centre of expression in the One Life of the tree. Does the leaf feel less important and real from this discovery? We should say assuredly not, for it must feel that behind its tiny form and limited strength is the strength and vitality of the entire organism of the tree. It must know that the tree is ever at work extracting nourishment from the earth, air, and water, and transmitting that nourishment to its every part, including our little friend the leaflet. It knows that the sap will rise in the Spring to renew the manifestations of life, and it knows that although its leafy form may wither and die, still the essence of its life—its real Life—does not die but remains ever active and strong awaiting its chance for future expression and re-embodiment. Of course this figure of the leaf and the tree fails us if we attempt to carry it very far, but it will give us at least a partial idea of the relationship between the life of the person, and the One Life.

Some of the Oriental teachers have illustrated this idea to their students by various familiar examples and figures of speech. Some bid the student hold up his hand, and then point out to him that each finger is apparently separate and distinct if one does not look down to where it joins the hand. Each finger, if it had consciousness, might well argue that it was a separate individual, having no relationship with any other finger. It might prove this to its own satisfaction, and to that of its listeners, by showing that it could move itself without stirring the other fingers. And so long as its consciousness was confined to its upper two joints it would remain under the illusion of separateness. But when its consciousness at last permeated the depths of its being, it would find that it emerged from the same hand from which also sprung the other fingers, and that its real life and power was vested in the hand rather than in itself, and that although apparently separate and independent, it was really but a part of the hand. And when its consciousness, through the consciousness of the hand, broadened and widened, it would perceive its relationship with, and interdependence with, the whole body, and would also recognize the power of the brain, and its mighty Will.

Another favorite illustration of the Eastern teachers is the stream of water flowing over a rocky bed. They point to the stream before it comes to a rocky place, and show the *chela* (student) that it is One. Then they will move a little way down the stream and show him how the rocks and stones divide the stream into countless little streams, each of which might imagine itself a separate and distinct stream, until later on it again joins the main united stream, and finds that it was but a form of expression of the One.

Another illustration that is frequently used by the teachers, is that which bids the student consider himself as a minute cell, or "little-life" as the Hindus call it, in a body. It may be a cell in the blood performing the office of a carrier or messenger, or it may be a working cell in one of the organs of the body; or it may be a thinking cell in the brain. At any rate, the cell manifests capacity for thought, action and memory—and a number of secondary attributes quite wonderful in the way. (See "*Hatha Yoga* ," Chapter XVIII.) Each cell might well consider itself as a separate individual—in a certain sense it *does* . It has a certain degree of something akin to consciousness, enabling it to perform its work correctly and properly, and is called upon at times to manifest something like judgment. It may well be excused for thinking of itself as a "person" having a separate life. The analogy between its illusions and that of the man when seen by a Master, is very close. But we know that the life of the cell is merely a centre of expression of the life of the body—that its consciousness is merely a part of the consciousness of the mind animating the body. The cell will die and apparently perish, but the *essence* of it will remain in the life of the person whose body it occupied, and nothing really dies or perishes. Would the cell feel any less real if it knew that behind its Personality as a cell, there was the

Individuality of the Man—that its Real Self was the Man, not the cell? Of course, even this figure of speech can be carried only so far, and then must stop, for the personality of the man, when it is dissolved, leaves behind it an essence which is called Character, which becomes the property of the Ego and which accompanies it into after life according to the Law of Karma, of which we shall speak in future lessons. But back even of these attributes of Personality, is the Ego which exists in spite of Personality, and lives on and on throughout many Personalities, and yet learning the lessons of each, until at last it rises above Personality and enters into higher sphere of Knowing and Being.

Still another favorite illustration of the Hindu teachers is that of the sun beating down upon the ocean and causing a portion of the water to rise in the form of vapor. This vapor forms clouds which spread all over the earth, and which eventually condense in the form of rain drops, dew, *etc.* This rain and dew form streams, rivers, etc., and sooner or later every drop finds its way back to Mother Ocean which is its Real Self. Separate though the dewdrop be, yet it is a part of the Ocean, no matter how far distant it may be, and the attraction of the Ocean will surely, and without fail, draw it back to its bosom. And the dewdrop, if it could know the truth, would be so much happier and stronger, and braver if it could know that it was superior to accident, time and space, and that it could not escape its own good, and that nothing could prevent its final triumph and victory when at last "the dewdrop glides into the shining sea." How cheerfully it could have met its many changes of form. and the incidents of its journey, if it could have gotten rid of the illusion of separateness, and knew that instead of being a tiny insignificant dewdrop it was a part of the Mighty Ocean—in fact that its Real Self was that Ocean itself—and that the Ocean was continually drawing it toward it, and that the many changes, up and down, were in response to that mighty power of attraction which was slowly but irresistibly drawing it back Home to Rest, Peace, and Power.

As valuable as are all these illustrations, examples, and figures of speech, still all must of necessity fall short of the truth in the case of the Soul of Man—that wondrous something which has been built up by the Absolute after aeons and aeons of time, and which is destined to play an important part in the great Cosmic Drama which it has pleased the Absolute to think into existence. Drawing its Life from the Universal Life, it has the roots of its being still further back in the Absolute itself, as we shall see in the next lesson. Great and wonderful is it all, and our minds are but illy fitted to receive the truth, and must be gradually accustomed to the glare of the Sun. But it will come to all—none can escape his glorious destiny.

The Oriental writings are full of allusions to the underlying Oneness, in fact the entire Oriental philosophies rest upon it. You may find it everywhere if you will but look for it. The experience of Cosmic Consciousness, which is naught but a sudden or gradual "awareness" of the underlying Unity of Life, is evidenced everywhere in the *Upanishads* , that wonderful series of teachings in the Hindu classics. Every writer in the collection gives his evidence regarding this awareness of Unity and Oneness, and the experiences and mental characteristics arising from the same. The following quotations will give an idea of the prevalence of this thought:

"He that beholds all beings in the Self, and the Self in all things, he never turns away from it."

"When to a man who understands, the Self has become all things, what sorrow, what trouble, can there be to him who once beheld that unity."

The Hindu father explains to his son that the One Life is in all forms and shapes, points out object after object, saying to the boy: "*Tat tuam asi* , Thou art that; That thou art."

And the Mystics have added their testimony to that of others who have experienced this consciousness. Plotinus said: "Knowledge has three degrees: opinion, science, and illumination. The last is absolute knowledge founded upon the identity of the knowing mind with the known object."

And Eckhardt, the German mystic, has told his pupils that: "God is the soul of all things. He is the light that shines in us when the veil is rent."

And Tennyson, in his wonderful verse describing the temporary lifting of the veil for him, has described a phase of Cosmic Consciousness in the following words:

"For knowledge is the swallow on the lake
That sees and stirs the surface-shadow there,
But never yet hath dippt into the abysm,
The Abysm of all Abysms, beneath, within
The blue of sky and sea, the green of earth,
And in the million-millionth of a grain
Which cleft and cleft again for evermore
And ever vanishing, never vanishes. . .

And more, my son, for more than once when I
Sat all alone, revolving in myself
That word which is the symbol of myself,
The mortal symbol of the Self was loosed,
And past into the Nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs

Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shadow of doubt,
But utter clearness, and through loss of Self
The gain of such large life as matched with ours
Were Sun to spark, unshadowable in words,
Themselves but shadows of a shadow-world."

And not only among the mystics and poets is this universal truth experienced and expressed, but among the great philosophers of all ages may we find this teaching of the Unity of Life originally voiced in the *Upanishads* . The Grecian thinkers have expressed the thought; the Chinese philosophers have added their testimony; the modern philosophers, Spinoza, Berkeley, Kant, Hegel, Schopenhauer, Hartman, Ferrier, Royce, although differing widely in their theories, all have expressed as a fundamental truth the Unity of Life—a One Life underlying. The basic teachings of the Vedas are receiving confirmation at the hands of Modern Science, which while calling itself Rationalistic and inclining to a Materialistic conception of the Universe, still finds itself compelled to say, "At the last, All is One."

And in nearly every human soul there is a secret chamber in which the text of this knowledge lies hidden, and in the rare moments in which the chamber door is opened in response to poetry, music, art, deep religious feeling, or those unaccountable waves of uplift that come to all, the truth is recognized for the moment and the soul feels at peace and is content in the feeling that it is at harmony with the All. The sense of Beauty, however expressed, when keenly experienced, has a tendency to lift us out of our consciousness of separateness into another plane of mind in which the keynote is Unity. The higher the human feeling, the nearer is the conscious realization of the underlying Unity.

This realization of the Unity of Life—the Oneness of Life—the Great Life—even when but faintly experienced, renders Life quite a different thing to the person. He feels no longer that he is a mere "part" of something that may be destroyed—or that he is a tiny personal something, separate from and opposed to all the rest of the Universe—but that he is, instead, a Unit of Expression—a Centre of Consciousness—in the Great One Life. He realizes that he has the Power, and Strength, and Life, and Wisdom of the Whole back of him, upon which he may learn to draw as he unfolds. He realizes that he is at Home, and that he cannot be thrust out, for there is no outside of the All. He feels within himself the certainty of infinite Life and being, for his Life is the all Life, and that cannot die. The petty cares, and worries, and griefs, and pains of everyday personal life are seen for what they are, and they cease to threaten and dominate him as of old. He sees the things of personality as merely the costume and him as of old. He sees the things of personality as merely the costume and trappings of the part in the play of life that he is acting out, and he knows that when he discards them he will still be "I."

When one really feels the consciousness of the One Life underlying, he acquires a confident trust and faith, and a new sense of freedom and strength comes to him, for is he not indeed delivered from the bondage of fear that has haunted him in his world of separateness. He feels within him the spiritual pulse of the Universal Life, and at once he thrills with a sense of new-found power and being. He becomes reconciled with Life in all its phases, for he knows these things as but temporary phases in the working out of some great Universal plan, instead of things permanent and fixed and beyond remedy. He begins to feel the assurance of Ultimate Justice and God, and the old ideas of Injustice and Evil begin to fade from him. He who enters into the consciousness of the Universal Life, indeed enters into a present realization of the Life Everlasting. All fear of being "lost" or "eternally damned" fades away, and one instinctively realizes that he is "saved" because he is of the One Life and cannot be lost. All the fear of being lost arises from the sense of illusion of separateness or apartness from the One Life. Once the consciousness of Unity is gained, fear drops from the soul like a wornout garment.

When the idea and consciousness of the Unity takes possession of one, he feels a new sense of cheerfulness and optimism entirely different from any other feeling that he has ever experienced. He loses that distrust and hardness which seems to cling to so many in this age who have arrived at the Intellectual stage of development, and have been unable to progress further. A new sense of peace and harmony comes to one, and illuminates his entire character and life. The bitterness engendered by the illusion of separateness is neutralized by the sweetness of the sense of Unity. When one enters into this consciousness he finds that he has the key to many a riddle of life that has heretofore perplexed him. Many dark corners are illuminated—many hard sayings are made clear. Paradoxes become understandable truths, and the pairs of opposites that dwell in all advanced intellectual conceptions, seem to bend around their ends and form themselves into a circle.

To the one who understands the Unity, all Nature seems akin and friendly. There is no sense of antagonism or opposition—everything is seen to fit into its place, and work out its appointed task in the Universal plan. All Nature is seen to be friendly, when properly understood, and Man regains that sense of harmonious environment and at-home-ness that he lost when he entered the stage of self-consciousness. The lower animal and the children feel this Unity, in their poor imperfect way, but Man lost this Paradise when he discovered Good and Evil. But Paradise Lost becomes Paradise Regained when Man enters into this new stage of consciousness. But unlike the animal or child, which instinctively feels the Unity, the awakened soul of man possesses the Unity consciousness, coupled with intelligent comprehension, and unfolding spiritual power. He has found that which he lost, together with the accumulated interest of the ages. This new kingdom of Consciousness is before the race. All must enter into it in time—all will enter into it—many are entering into it now, by gradual stages. This dawning sense of Unity is that which is causing the spiritual unrest which is now agitating the world, and Which in time will bring the race to a realization of the Fatherhood of God and the Brotherhood of Man, and his kinship to Every Living Thing. We are entering into this new cycle of human unfoldment, and the greatest changes are before the race. Ye who read these words are in the foremost ranks of the new dispensation, else you would not be interested in this subject. You are the leaven which is designed to lighten the heavy mass of the world-mind. Play well your parts. You are not alone. Mighty forces and great Intelligences are behind you in the work. Be worthy of them. Peace be with you.

Carry with you the Central Thought of this lesson:

CENTRAL THOUGHT. *There is but One Life—a Universal Life—in the world. This One Life is an emanation from the Absolute. It infills all forms, shapes and manifestations of Life, and is the Real Life that each imagines to be his personal property. There is but One—and you are centres of consciousness and expression in that One. There is a Unity and Harmony which becomes apparent to those who enter into the consciousness of the One Life. There is Peace and Calm in the thought. There is Strength and Power in the knowledge. Enter ye into your Kingdom of Power—possess yourselves of your Birthright of Knowledge. In the very center of your being you will find a holy of holies in which dwells the Consciousness of the One Life, underlying. Enter into the Silence of the Shrine within .*

THE FIFTH LESSON
THE ONE AND THE MANY.

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As we have stated in previous Lessons, all philosophies which thinkers have considered worthy of respect, find their final expression of Truth in the fundamental thought that there is but *One Reality* , underlying all the manifold manifestations of shape and form. It is true that the philosophers have differed widely in their conception of that One, but, nevertheless, they have all agreed upon the logical necessity of the fundamental conception that there is, at least, but One Reality, underlying All.

Even the Materialists have conceded this conclusion, and they speak and think of a something called "Matter," as the One—holding that, inherent in Matter, is the potentiality of all Life. The school of Energists, holding that Matter in itself is non-existent, and that it is merely a mode of manifestation of a something called "Energy," asserts that this something called Energy is One, fundamental, real, and self-sufficient.

The various forms of Western religious thought, which hold to the various conceptions of a Personal Deity, also hold to a Oneness, inasmuch as they teach that in the beginning there was God, only, and that all the Universe has been *created* by Him. They do not go into details regarding this creation, and, unlike the Oriental teachers, they fail to distinguish between the conception of the *creation of shape and form* , on the one hand; and the *creation of the substance of these shapes and forms* , on the other hand. But, even accepting the premises of these people who hold to the Personal Deity conception, it will be seen that the Reason requires the acceptance of one or two ideas, *viz.* , (1) That the Deity created the substance of these shapes and forms from *Nothing* ; or else (2) that he created them out of *his own substance* —out of Himself, in fact. Let us consider, briefly, these two conceptions.

In the first conception, *i.e.* , Creation from Nothing, we are brought face to face with an impregnable obstacle, inasmuch as the human reason positively refuses to think of Anything coming from Nothing. While it is perfectly true that the finite human mind cannot undertake to limit the powers of the Infinite; or to insist that the possibilities of the Divine Power must be measured and limited by the finite power of Man—still it must hearken to the report of its own highest faculties, and say "I cannot Think it," or else blindly accept the teachings of other finite minds which are equally unable to "Think it," and which have no superior sources of information. The Infinite Power has endowed us with reasoning faculties, and evidently expects us to use them to their full capacity—else the gift were a mockery. And in the absence of information from higher sources than the Reason, we must use the Reason in thinking of this matter, or else refuse to think of it at all.

In view of the above thought, let us then consider the report of the Reason, regarding this matter, And then, after having done so, let us apply the test of this report of the Reason, to the highest teaching of the Yogi Philosophy, and see how the latter stands the test. And, after having done this, we will apply the test of the Higher Consciousness to the same teachings. Remember this always, that while there is knowledge that transcends Reason—that is knowledge that comes from the Higher Regions of the Mind—still even such information of the Spiritual Mind *does not run contrary to Reason* , although it goes beyond it. There is harmony between the Spiritual Mind and the Highest Reason.

Returning to the consideration of the matter of Creation of Substance from Nothing, we again assert that *the Reason is unable to think of the creation of Something from Nothing* . It finds the statement unthinkable, and contrary to all the laws of thought. It is true that the Reason is compelled to accept as a final truth, many things that it cannot *understand* by reason of its finitude—but this is not one of them. There is no logical necessity for the Reason to accept any such conception as this—there is no warrant in the Reason for any such theory, idea or conclusion. Let us stop here, for a moment, and examine into this difference—it may help us to think clearer, hereafter.

We find it impossible to *understand* the fact of the Infinite Being having always existed—and Being without Cause. We find it impossible to conceive of the nature of an Eternal, Causeless, and Infinite Being—to conceive the *nature of* , such a Being, remember.

But, while this is so, still our Reason, by its own laws, compels us to think that there *must be* such a Being, so long as we think at all. For, if we think at all, we *must* think of there being a Fundamental Reality—and we *must* think of that Reality as being without Cause (because there can be no Cause for the First Cause); and we *must* think of that Reality as being Eternal (because It could not have sprung into Being from Nothing, and therefore must have always been); and we *must* think of that Reality as Infinite (because there is nothing outside of Itself to limit It). Think over this statement for a moment—until you grasp it fully.

But there is no such necessity, or compulsion, in the case of the question of

Creation from Nothingness. On the contrary, the necessity and compulsion is all the other way. Not only is the Reason unable to *think of* Creation from Nothing—not only does all its laws forbid it to hold such a conception—but, more than this, it finds within itself a conception, full-grown and potent, which contradicts this idea. It finds within itself the strong certainty that *Whatever Really Is has Always Been* , and that all transient and finite shapes, forms, and manifestations, *must* proceed from that which is Real, Infinite, Causeless, and Infinite—and moreover *must be composed of the substance of that Reality* , for there is nothing else Real from which they could have been composed; and their composition from Nothing is unthinkable, for Nothing is Nothing, and always will be Nothing. "Nothing" is merely a name of denial of existence—an absolute denial of substantiality of any degree, kind or form—an absolute denial of Reality. And from such could come only Nothing—from Nothing, Nothing comes.

Therefore, finding within itself the positive report that All, and Anything There Is, must be composed of the Substance of the Reality, the Reason is compelled to think that the Universe is composed of the Substance of the One Reality—whether we call that One Reality, by the name of The Absolute; or whether we call it God. *We must believe that from this Absolute-God all things in the Universe have flown out, or been emanated, rather than created—begotten, rather than "made."*

This does not mean the Pantheistic idea that the Universe *is* God—but rather that God, while existing separate and apart from His Universe, in his Essence, and Being, is nevertheless *in* His Universe, and His Universe *in* Him. And this, no matter what conception of God or Deity is had—or whether one thinks of The Absolute as Principle. The Truth is the same—Truth no matter by what names it is called, or by what misconception it is surrounded. The Truth is that *One is in All, and All is in One* —such is the report of the highest Reason of Man—such is the report of the Illumined—such is the Highest Teachings that have come down to the race from the great souls that have trodden The Path of Attainment.

And now let us submit the Yogi Philosophy to these conceptions, and reports of the Reason. And let us discover just what more the Yogi Philosophy has to say concerning the *nature of* the Substance of the Divine, which infills all Life—and how it solves the Riddle of the Sphinx, concerning the One in All; and All in One. We hope to show you that the Riddle is capable of solution, and that the old Yogi teachers have long ago grasped that for which the human mind has ever sought. This phase of the Teachings is the highest, and it is usually hinted at, rather than expressed, in the writings on the subject—owing to danger of confusion and misconception. But in these Lessons we shall speak the Truth plainly, and without fear—for such is the Message which has been given us to deliver to our students—and we will perform the Right action, leaving the Result, or Fruits of the Action, where it belongs, according to the higher teachings found in the "*Bhagavad Gita* ," and in the Higher Teachings of the Yogi Philosophy.

The fundamental Truth embedded in the Wisdom-Philosophies of the East—the Higher Yogi Teachings—is the impregnable doctrine of the One Self in the many selves—the many selves in the One Self. This fundamental Truth underlies all the Oriental Philosophies which are esoteric in their nature.

Notwithstanding the crude and often repulsive conceptions and practices of the masses of the people who represent the exoteric, or popular, phase of the teachings (and these two phases are to be found in *all* regions) still there is always this Inner Doctrine of the One Self, to be found to those who look for it.

Not only is this true among the Hindus; but even among the Mahommedans, of all countries, there is an Inner Circle of Mystics, known as the *Sufis* , holding to this Truth. And the inner teachings of the philosophies of all ages and races, have held likewise. And the highest thought of the philosophers of the Western races, has found refuge in this idea of the Over-soul, or Universal Self. But, it is only among the Yogis that we find an attempt made to explain the real nature of the manifestation of the One in Many—the holding of the Many forms in the One Self.

Before proceeding to the consideration of *how* the One becomes as Many, as expounded by the Higher Yogi Teachings, it becomes necessary to speak of a matter upon which there has been much confusion and misunderstanding, not only on the part of the students of various Oriental Philosophies, but also upon the part of some of the teachers themselves. We allude to the connection between THE ONE—THE ABSOLUTE—in Its ESSENCE—and that which has been called the One Life; the Universal Life, *etc.*

Many writers have spoken of the Universal Life, and The One, as being identical—but such is a grievous error, finding no warrant in the Highest Yogi Teachings. It is true that all living forms dwell in, and are infilled with the Universal Life—that All Life is One. We have taught this truth, and it is indeed Truth, without qualification. But there is still a Higher Truth—the Highest Truth, in fact—and that is, that even this Universal Life is not the One, but, instead, is in itself a manifestation of, and emanation from, THE ONE. There is a great difference here—-see that you perceive and understand it, before proceeding further.

THE ONE—THE ABSOLUTE—according to the Highest Teachings, is Pure Spirit, and not Life, Mind, or Being as we understand them in our finite and mortal expressions. But, still all Life, Mind, and Being, as we understand them, spring from, flow from, and emanate from, the One—and more than this, may be spoken of as *reflections* of the Life, Mind, and Being of The One, if we may be permitted to apply the names of finite manifestations to the Infinite Reality.

So, the Highest Teaching is that the Universal Life infilling all living things, is not, in itself, the Being and Life of THE ONE—but is rather a great fundamental emanation of The One, the manner and nature of which will be spoken of as we proceed. Remember this, please.

Leading up to the Supreme Idea of the One in All—All in One—let us examine into the report of the Reason upon the *nature of* the Substance—the Divine Substance—from which all living forms are shaped; and from which all that we know as Finite Mind is likewise composed. *How can these imperfect and finite forms be composed of a Divine and Perfect Substance?* This is the question that must occur to the minds of those who are capable of deep thought on the subject—and it is a question that must be answered. And it can be answered—and *is* answered in the Higher Yogi Philosophy. Let us examine the reports of the Reason, a little further—then shall we be ready for the Teachings.

Of what can the Substance of the Infinite be composed? Can it be Matter? Yes, if you are satisfied with the reasoning of the Materialists, and cannot see further into the Truth! These teach that Matter is God, and that God is Matter. But if you be among those who reject the Materialistic teachings, you will not be satisfied with this answer. Even if you incline toward a Non-mental Infinite, still if you are familiar with the results of modern scientific investigation, and know that Science has seen Matter resolve itself into something like Electric Energy, you will know that the Truth must lie behind and beyond Matter.

Then is it Pure Energy? you may ask. Pure Energy? what's that? Can you think of Energy apart from material manifestation? Have you ever known of such a thing? Do you not know that even the Electron Theory, which is attracting the attention of advanced Modern Science, and which holds that all things are composed of minute particles of Electric Energy, called Electrons, from which the Atoms are built—do you not know that even this theory recognizes the necessity of a "something like Matter, only infinitely finer," which they call the Ether, to enfold the Electric Energy as a unit—to give it a *body* , as it were? And can you escape from the fact that the most advanced scientific minds find confronting them—*the fact that in all Energy, and governing its actions, there 'is manifested "something like Mind* "?

And does not all this teach thinkers that just as Energy creates from itself, that which is called Matter, and then uses it as a vehicle of expression and action—so does this "Something like Mind" create from itself that which we call Energy, and proceeds to use it, with its accompanying phase of Matter, for its expression? Does not all advanced research show us that in all Matter and Energy there are evidences of the operation of this "Something like Mind"? And if this be so, are we not justified as regarding Matter and Energy as mere Effects—and to look to this "Something like Mind" as the more fundamental Substance? We think so—and Science is beginning to think so, too. And soon will Science be regarding with the most profound respect, the Metaphysical axiom that "All is Mind."

You will see by reference to our "*Advanced Course in Yogi Philosophy, etc.*," the general Yogi teachings regarding the Emanation of the One, known respectively as Mind, Energy, and Matter. You will see that the Yogis teach that Mind, Energy, and Matter comprise a threefold emanation of the Absolute. You will also see that it is taught that Mind was the Parent-Emanation—the Universal Mind; and that the Universal Energy was the Second-Emanation (proceeding from Mind); and that the Universal Matter was the Third Emanation (proceeding from Energy) In the same book you will find that the Teaching is that above Matter, Energy, and Mind, is the Essence of the Absolute, which is called Spirit—the nature of which is non-understandable to the mind of Man, the highest conception of which is the highest manifestation of itself—Mind. But as we cannot comprehend spirit otherwise, we are justified in thinking of it as Something like Infinite Mind—Something as much higher than Finite Mind as that is higher than mere energy.

Now, then—we have seen the folly of thinking of the Divine Substance as Matter or Energy. And we have come to know it as Spirit, something like Mind, only infinitely higher, but which still may be thought of in terms of Infinite Mind, for we can have no higher terms in our thinking operations. So we may then assume that this Divine Nature or substance is SPIRIT, which we will think of as Infinite Mind, for want of a better form of conception.

We have seen the folly of thinking of the Divine Essential Substance as the Body of God. We have likewise seen the folly of thinking of it as the Vital Energy of God. And we have found that we could not escape thinking of it as the Spirit, or infinite Mind of God. Beyond this we cannot think intelligently.

But do you not see that all this exercise of the Reason has brought us to the point where we must think that this Divine Substance, which the Absolute-God uses in the manifestation of Universal Life; the Universe; and all the forms, and shapes, and manifestations of life and things in the Universe—this Divine Substance which must be *in* All Things—and *in which* All Things must rest, even as the bubble rests on the Ocean—that this can be nothing less than Spirit, and that this Spirit can be thought of only as Infinite Mind?

And, if this be so, then indeed must *All be Mind, and Mind be All* —

meaning, of course, the Infinite Mind, not the finite manifestation that we *call* Mind.

Then, if this reasoning has been correct, then must we think that All Life—all the Universe—Everything except the Absolute itself—*must be held in the Infinite Mind of the Absolute* !

And, so, by the exercise of our Reason—by listening to, and examining its reports, we have been brought face to face—eye to eye—heart to heart—with the Teaching of the Illumined Ones, which has come down to us as the Highest Teaching of the Yogi Philosophy! For this, indeed, is the highest conception of Truth in the Yogi Teachings—this, that ALL MANIFESTATIONS AND EMANATIONS OF THE ABSOLUTE ARE MENTAL CREATIONS OF THE ABSOLUTE—THOUGHT-FORMS HELD IN THE INFINITE MIND—THE INFINITE SPIRIT IN THEM—AND THEY IN THE INFINITE SPIRIT. _And that the only Real Thing about Man is THE SPIRIT involved in the Thought-Form, the rest is mere Personality, which changes and ceases to be. The Spirit in the Soul of Man, is the SOUL OF THE SOUL, which is never born; never changeth; never dieth—this is The Real Self of *Man, in which, indeed, he is "One with the Father."*

This is the point where the Reasoning Mind of Man has come to a sense of Agreement with the Highest Yogi Teachings. Let us now pass on to the Teachings themselves—let us listen to The Message of Truth.

In this consideration of the Highest Yogi Philosophy, and its teaching, we would again say to our students, that which we said to them in *"The Advanced Course"* —that we do not attempt to teach the "why" of the Manifestation of The Absolute, but rest content with delivering the Message of the Yogi Sages, which deals with the "how." As we stated in the lessons referred to, we incline to that school of the Higher Teachings, which holds that the "Why" of the Infinite Manifestation must, of necessity, rest with the Infinite alone, and that the finite mind cannot hope to answer the question. We hold that in all the Universal Mind, or in any of its Mind Manifestations, there is to be found no answer to this question! Wrapped in the Essence of the Absolute Spirit, alone, is this Final Answer!

The Sages, and Masters, from their high spiritual points of observation, possess many truths regarding the "how" side of the question that would appear almost like Infinite Wisdom itself, compared with our puny knowledge. But even these great souls report that they do not possess the answer to the Final Question—the "Why" of the Infinite Manifestation. And so we may be excused from attempting to answer it—and without shame or sense of shortcoming do we still say, to this question, "We do not know!"

In order that the Final Question may be fully understood let us consider it for a moment. We find the Question arising from the following condition:

The human Reason is compelled to admit that there is an Infinite, Eternal, Causeless REALITY underlying all forms of manifestation in the phenomenal world. It is likewise compelled to admit that this REALITY must comprise All that Really Is—and that there can be nothing Real outside of Itself. Arising from this is the Truth, that all forms of phenomenal manifestation, must emanate *from* the One Reality, for there is nothing else Real from which they could emanate. And the twin-Truth that these forms of manifestation, must also be *in* the Being of the One Reality, for there is nowhere outside of the All wherein they might find a place. So this One Reality is seen to be "That from which All Things flow"; and "That in which All Things live, and move and have their being."

Therefore All Things *emanate from* , and are *contained in* the One Reality. We shall consider "just how" later on, but the question which confronts us, and which has been called the "Final Question"—and that which we pronounce unanswerable—is this: "Why has the Infinite manifested and emanated Finite forms of being?" You will see the nature of the question when you stop to consider: (1) The Infinite cannot have Desire, for that is a Finite quality; (2) It cannot lack anything, for that would take away from its Infinity; (3) and even if it did lack anything, from whence could it expect to acquire it; for there is nothing outside of itself—if It lacks anything, it must continue to always lack it, for there is no outside source from which It could obtain anything which it does not already possess. And Desire would be, of course, a *wanting* for something which it lacked—so It could not Desire unless it Lacked—and it would know that Desire would be hopeless, even if indeed it did Lack.

So you see that if we regard the Infinite Reality as Perfect, we must drop all ideas of It Desiring or Lacking—and of it Growing or Improving—or of it obtaining more Power, or Knowledge. These ideas are ridiculous, for an Absolute, Infinite Reality, must possess All-Knowledge; All-Power; All-Presence, else it is not Absolute and Infinite. And, if It does not possess these attributes of Being, then It can never hope to acquire them, for there is Nowhere from whence they could be acquired—there is no Source outside of the All-Source. A Finite Thing, may lack, and desire, and improve and develop, for there is the Universal Source from which it may draw. But the Infinite has no Universal Source, for it is Its own Source. Do you see the nature of the Final Question? If not we will again state it—it is this:

"Why should the Infinite Reality, which possesses all that may be possessed, and which in itself is the only Source of Things—WHY should It Desire to manifest a Universe from and within Itself?"

A little consideration will show you that there is no intelligent answer to the "Why," either in your own minds, or in the writings and teachings of the greatest minds. The matter is important, to those who are confronted every day with some of the many attempts to answer this Final Question—it is well that our students inform them regarding the futility of such questioning. And with this end in view, we shall herein give a few of the wise "guesses" at the answer, and our reasons for considering them inadequate. We ask the student to consider carefully these remarks, for by so doing he will post himself, and will be saved much tedious and perplexing wandering along the dangerous places in the Swamp of Metaphysics, following the will-o'-the-wisp of Finite Mind masquerading as the Infinite Wisdom! Beware of the False Lights! They lead to the quagmire and quicksands of thought!

Let us now consider some of these "guesses" at the answer to the Final Question. Some thinkers have held that the Absolute was bound by a Divine Necessity to manifest itself as Many. The answer to this is that the Absolute could not be *bound* by anything, inner or outer, else it would not be Absolute and Infinite, but would be Relative and Finite. Another set of thinkers have held that the Absolute found within itself a Desire to Manifest as Many. From whence could come such an action-causing Desire? The Absolute could lack nothing, and there would be nothing for it to desire to gain, other than that which It already possessed. One does not desire things one already has, but only what he lacks.

Another school would tell us that the Infinite wished to *Express* itself in the phenomenal world. Why? Such a phenomenal world could only be reflection of Its power, witnessed only by Itself, and could contain nothing that was not already contained in the All. To what end would such a wish tend? What would be accomplished or gained? The Infinite All could not become anything more than It already was—so why the wish for expression? Some say that the whole phenomenal world is but *Maya* , or Illusion, and does not exist at all. Then who else than the Infinite caused the Illusion, and why the necessity? This answer only removes the question back one point, and does not really answer it. Some would say that the Universe is the "dream of the Infinite." Can we conceive the Infinite Being as exercising the finite faculty of "dreaming"—is not this childish?

Others would have us believe that the Absolute is indulging in a "game" or "play," when he makes Universes, and those inhabiting them. Can anyone really believe this of The Absolute—playing like a child, with men and women, worlds and suns, as Its blocks and tin-soldiers? Why should the Infinite "play"?—does It need amusement and "fun" like a child? Poor Man, with his attempts to read the Riddle of the Infinite!

Riddle of the Infinite!

We know of teachers who gravely instruct their pupils in the idea that the Absolute and Infinite One manifests Universes and Universal Life, and all that flows from them, because It wishes to "gain experience" through objective existence. This idea, in many forms has been so frequently advanced that it is worth while to consider its absurdity. In the first place, what "experience" could be gained by the Absolute and Infinite One? What could It expect to gain and learn, that it did not already know and possess? One can gain experience only from others, and outside things—not from oneself entirely separated from the outside world of things. And there would be no "outside" for the Infinite. These people would have us believe that The Absolute emanated a Universe from Itself—which could contain nothing except that which was obtained from Itself—and then proceeded to gain experience from it. Having no "outside" from which it could obtain experiences and sentences and sensations, it proceeded to make (from Itself) an imitation one—that is what this answer amounts to. Can you accept it?

The whole trouble in all of these answers, or attempted answers, is that the answerer first conceives of the Absolute-Infinite Being, as a Relative-Finite Man, and then proceeds to explain what this Big Man would do. This is but an exaggerated form of anthropomorphism—the conception of God as a Man raised to great proportions. It is but an extension of the idea which gave birth to the savage conceptions of Deity as a cruel chief or mighty warrior, with human passions, hates, and revenge; love, passions, and desires.

Arising from the same cause, and akin to the theories advanced above are similar ones, which hold that the Absolute cannot dwell alone, but must forever bring forth souls from Itself—this was the idea of *Plotinus* , the Greek philosopher. Others have thought that the Infinite was possessed of such a consuming love, that It manifested objects upon which it could bestow Its affections. Others have thought that It was lonesome, and desired companionship. Some have spoken of the Absolute as "sacrificing" itself, in becoming Many, instead of remaining One. Others have taught that the Infinite somehow has become entangled in Its Manifestations, and had lost the knowledge of Its Oneness—hence their teachings of "I Am God." Others, holding to a similar idea, tell us that the Infinite is deliberately "masquerading" as the Many, in order to fool and mystify Itself—a show of Itself; by Itself, and for Itself! Is not this Speculative Metaphysics run wild? Can one in calm thought so regard the Infinite and Absolute Being—All-Wise—Causeless—All-Powerful—All-Present—All-Possessing— Lacking Nothing—Perfect One—as acting and performing thus, and from these motives? Is not this as childish as the childishness of the savage, and barbarians, in their Mumbo-Jumbo conceptions? Let us leave this phase of the subject.

The Higher Yogi Teachings hold to no such ideas or theories. It holds that the Answer to the Secret is vested in the Infinite alone, and that finite "guesses" regarding the "Why" are futile and pitiful. It holds that while one should use the Reason to the full, still there are phases of Being that can be considered only in Love, Faith, and Confidence in THAT from which All Things flow, and in which we live and move and have our being. It recognizes that the things of the Spirit, are known by the Mind. It explores the regions of the Universal Mind to its utmost limits, fearlessly—but it pauses before the Closed Door of The Spirit, reverently and lovingly.

But, remember this—that while the Higher Yogi Teachings contain no "guess," or speculative theory, regarding the "Why" of the Divine Manifestation, still they do not deny the existence of a "Why". In fact, they expressly hold that the Absolute Manifestation of the Many is in pursuance of some wondrous Divine Plan, and that the Unfoldment of the Plan proceeds along well-established and orderly lines, and according to Law. They trust in the Wisdom and Love of the Absolute Being, and manifest a perfect Confidence, Trust and Peaceful Patience in the Ultimate Justice, and Final Victory of the Divine Plan. No doubt disturbs this idea—it pays no attention to the apparent contradictions in the finite phenomenal world, but sees that all things are proceeding toward some far-away goal, and that "All is Well with the Universe".

But they do not think for a moment, or teach in the slightest degree, that all this Unfoldment, and Plan of the Universe, has for its object any advantage, benefit or gain to the Absolute—such a thought would be *folly* , for the Absolute is already Perfect, and Its Perfection cannot be added to, or taken away from. But they do positively teach that there is a great beneficial purpose in all the Plan, accruing in the end to the developed souls that have evolved through the workings of the plan. These souls do not possess the qualities of the Infinite—they are Finite, and thus are capable of receiving benefits; of growing, developing, unfolding, attaining. And, therefore, the Yogis teach that this building up of Great Souls seems to be the idea of the Infinite, so far as may be gained from an observation of the Workings of the Plan. The Absolute cannot *need these* Great Souls for Its own pleasure, and therefore their building-up must be for their own advantage, happiness and benefit.

The Yogis teach, on this subject, that there can be only ONE Real Perfect Being—Perfect without experience—Perfect from the Beginning—but only ONE! In other words, they teach that there can be no such thing as Absolute Perfection, outside of the Absolute Itself—and that not even the Absolute Being can create another Absolute Being, for in that case there would be no Absolute Being at all, but only *two Relative Beings* .

Think over this for a moment, and you will see its truth. The ABSOLUTE must always be "the One without a Second", as the Yogis express it—there cannot be *two* Perfect ones. And so, all Finite Beings, being Finite, must work their way up toward the plane of Perfection by The Path of Life, with all of its lessons, tasks, cares, pains, and strivings. This is the only way open to them—and even the Absolute cannot have it otherwise, and still be the Absolute. There is a fine point here—the Absolute is All-Powerful, but even that All-Power is not sufficient to enable It to destroy Its Absolute Being. And so, you who have wondered, perhaps you may now understand our words in the First Lesson of this series, in which we said that the message of the Absolute to some of the Illumined has been: "All is being done in the best and only possible way—I am doing the best I can—all is well—and in the end will so appear."

And, as we also said in that First Lesson: "The Absolute, instead of being an indifferent and unmoved spectator to its own creation, is a striving, longing, active, suffering, rejoicing, feeling Spirit, partaking of the feelings of Its manifestations, rather than callously witnessing them. It lives in us—with us—through us. Back of all the pain in the world, may be found a great feeling and suffering love." And in this thought there is comfort to the doubting soul—peace to the troubled mind.

> In the Sixth Lesson, we shall proceed to deliver to you the further Message of Truth, concerning "how" the One Absolute manifests Its Mental Images as Universe; Universal Life; and Forms and Shapes; and Individualities, and Personalities. We had hoped to include the whole Message in this Fifth Lesson, but now find that we have merely laid the steps by which the student may reach the Essential Truth.

But, lest the student may be left in an uncertain state of mind, awaiting the conclusion of the consideration of the subject—and lest he may think that we intend teaching him that the Universe, and all in it, including himself are "Dreams," because we have said that All Things are Thought-Forms in the Mind of the Absolute—lest this misunderstanding may arise, we wish to add a few parting words to what we have said.

We wish to impress upon the mind of the student that though all Things are but Thought-Forms in the Mind of the Absolute Being, and that while it is true but Thought-Forms in the Mind of the Absolute Being, and that while it is true that the entire Universe of Universes is simply a Thought-Form held in the Mind of the Absolute—still this fact does not mean that all Things are "illusions" or "dreams." Remember this, now and forever, O Student—that that which is held in the Absolute Mind as a Thought-Form IS, and is all there IS, outside of the Absolute Itself. When the Absolute forms a Thought-Form, It forms it out of Its own mental substance—when the Absolute "holds anything in Its Mind," It holds it in Itself—for the Absolute is ALL-MIND.

The Absolute is not a material Being, from which Material Beings are created. It is a Spiritual Being—a Being whose Substance is akin to that which we call "Mind," only raised to Infinity and Absolute Perfection and Power. And this is the only way it can "create"—by creating a Thought-Form in Its Mental, or Spiritual Substance. The faintest "Thought" of the Absolute is more real and durable than anything that man can create—in fact, man can "create" nothing, for all the hard and real material he uses in his "creations," such as steel, diamonds, granite, are but some of the minor Forms, "thought" into being by the Absolute.

And also remember this, that the Absolute cannot "think" of anything, without putting Itself in that thing, as its Essence. Just as a man's Mental Images are not only *in* his mind, *but his mind is in them, also* .

Why, you doubting and timorous ones, does not even the finite "thinking" of Man manifest itself in physical and material changes of form and shape?—does not a man's every thought actually "create" physical forms and shapes, in his brain-cells and physical tissue? You who are reading these words—yea, *while* you are reading these words—are "creating" changes of form and shape in your brain-cells, and physical organism. Your mind is constantly at work, also, in building up your physical body, along the lines of the Instinctive Mind (see previous series of lessons)—you are mentally creating in a miniature universe, every moment of your life. And yet, the idea of the Absolute "creating" a Universe by pure Thought, in Its own Mind, and thereafter causing the work of the Universe to proceed according to Law, by simply "Willing" it so, causes you to wonder, and perhaps to doubt.

O, ye of little faith, you would deny to the Absolute even the power you possess yourself. You plan things in your mind every day, and then proceed to cause them to appear in material manifestation, and yet you doubt the ability of the Absolute to do likewise. Why even the poets, or writers of fiction, create characters in their minds—and these seem so real, that even you imagine them to be actual entities, and you weep over their pains, and smile at their joys—and yet all this is on the finite plane. Why, even the "imaginations" of your petty finite, undeveloped minds, have sufficient power to make your physical bodies sick, or well, or even to cause you to "die," from some imagined ailment. And yet you doubt the power of the Absolute, to "think" things into being! You tiny students in the great Kindergarten of Life—you must learn better lessons from your little blocks and games. And you *will* —this is the Law.

And you who are filled with the sense of your smallness, and "unreality"—know you that so long as you are "held in the Mind of God," then so long are you "remembered" by Him. And so long as you are remembered by Him, no real harm can befall you, and your Reality is second only to His own. Even though you pass out of your mortal frame—doth he remember you in His Mind, and keeping you there, he holds you safe and unharmed. The greatest satisfaction that can come to one, is to be able to fully realize that he, or she, is held firmly IN THE MIND OF THE INFINITE BEING. To such comes the knowledge that in THAT LIFE there can be NO DEATH.

Peace be with you in this Realization. May you make it your own!

THE SIXTH LESSON
WITHIN THE MIND OF THE ONE.

Table of Content

In our last lesson we gave you the Inner Teachings of the Yogi Philosophy, relating to the real nature of the Universe, and all that is therein contained. We trust that you have pondered well and carefully the statements contained in that lesson, for in them is to be found the essence of the highest Yogi teachings. While we have endeavored to present these high truths to you in the simplest possible form, yet unless your minds have been trained to grasp the thought, you may have trouble in fully assimilating the essence of the teachings. But, be not discouraged, for your mind will gradually unfold like the flower, and the Sun of Truth will reach into its inmost recesses. Do not be troubled if your comprehension seems dull, or your progress slow, for all things will come to you in time. You cannot escape the Truth, nor can the Truth escape you. And it will not come to you one moment sooner than you are ready to receive it, nor will it be delayed one moment in its coming, when you are ready for it. Such is the Law, and none can escape it, nor alter it, nor modify it. All is Well, and All is Under the Law—nothing ever "happens."

To many, the thought that the Universe and all that is therein contained, are simply "Thought Forms" in the Infinite Mind—Mental Creations of the Absolute, may seem startling, and a sense of unreality may pervade one. This is inevitable, but the reaction will come. To some who have grasped this mighty truth there has come a feeling that "All is Nothing," which idea is embodied in their teachings and writings. But this is merely the Negative Phase of the Truth—there is a Positive Phase which comes as one advances.

The Negative Phase shows us that all that we have considered as real and permanent—the foundations of the Universe itself—is but a mental image in the mind of the Absolute, and therefore lacks the fundamental reality that we had previously associated with it. And realizing this, we are at first apt to feel that, indeed "all is nothing," and to fall into a state of apathy, and lack of desire to play our part in the world. But, then, happily the reaction sets in, sooner or later, and we begin to see the Positive Phase of the Truth. This Positive Phase shows us that while all the forms, shapes, and phenomena of the Universe are but parts of a great show-world, still the *essence of* all must be Reality, itself, else there would not be even the "appearance" of a Universe. Before a thing can be a Mental Image, there must be a Mind to hold that Mental Image, and a BEING to possess that Mind. And, the very essence of that BEING must pervade and be immanent in every Image in that Mind. Just as *You* are really in your Mental Images, as well as they in You, so must the Absolute be *in* Its Mental Images, or Creations, or Thought Forms, as truly as they are in the Mind of the Absolute. Do you see this plainly? Think well over it—ponder it well—for in it lies the Truth.

And so, this Positive Phase of the Truth, is far from depressing—it is the most stimulating conception one can hold, if he but grasps it in its entirety and fulness. Even if it be true that all these shapes, and forms, and appearances, and phenomena, and personalities, be but illusion as compared to the inner Reality—what of it? Are you not then assured that the Spirit within Yourself is the Spirit of the Absolute—that the Reality within You is the Reality of the Absolute—that you ARE, because the Absolute IS, and cannot be otherwise? Does not the Peace, and Calm, and Security, and Bliss that comes to you with this Realization, far more than counterbalance the petty nothings that you have discarded? We think that there can be but one answer to this, when you have fully Realized the Truth.

What gives you the greatest Satisfaction and Content in Life? Let us see. Well, there is the Satisfaction of Immortality. The human mind instinctively craves this. Well, what that even the highest finite conceptions of Future Life have given you, can compare with the assurance of Actual Being, in and of the Absolute? What are your petty conceptions of "heavens," "paradises," "happy-hunting-grounds," "divine regions of the blessed," and the other ideas of the various religious sects, when compared with the conceptions of your Infinite and Eternal Existence in Spirit—your relation with The One—that conception of Infinite Wisdom, Being, and Bliss? When you grasp this truth, you will see that you are "in Eternity right Now," and are Immortal even this moment, as you have always been.

Now, what we have said above is not intended to deny the "heaven-worlds," or planes. On the contrary, you will find much in the teachings regarding these, which the Yogis enter into with much detail. But, we mean that back of all the "heavens" and "celestial planes," there is a still higher state of being being—the "Absolute Being." Even the "heavens," and "heaven-worlds," and regions of the *Devas* , or Archangels, are but relative states—there is a state higher than even these exalted relative states, and that is the State of the Conscious Unity and Identity with the One. When one enters into that State, he becomes more than Man—more than gods—he is then "in the bosom of the Father."

And now, before proceeding to a consideration of the phenomenal manifestation of the Absolute—the evolving of the Universe in the Infinite Mind—we will again call your attention to the fact that underlies all the Universe of forms, shapes and appearances, and that is, as we stated in our last lesson:

All Manifestations and Emanations of the Absolute are Mental Creations of the Absolute—Thought-Forms held in the Infinite Mind—the Infinite Spirit in them—and they in the Infinite Spirit. And, the only Real Thing about Man is the Spirit involved in the Thought-Form—the rest is mere Personality, which changes and ceases to be. The Spirit in the Soul of Man, is the Soul of the Soul, which is never born; never changeth; never dieth—this is The Real Self of Man, in which, indeed, he is "One with the Father ."

And, now let us consider the Yogi Teachings regarding the creation of the Universe, and the evolution of the living forms thereon. We shall endeavor to give you the story as plainly as may be, holding fast to the main thought, and avoiding the side-paths of details, etc., so far as is possible.

In the first place, we must imagine ourselves back to the beginning of a "Day of Brahm,"—the first dawn of that Day, which is breaking from the darkness of a "Night of Brahm." Before we proceed further, we must tell you something about these "Days and Nights of Brahm," of which you have seen much mention in the Oriental writings.

The Yogi Teachings contain much regarding the "Days and Nights of Brahm;" the "In-breathing and Out-breathing of the Creative Principle;" the periods of "*Manvantara* ," and the periods of "*Pralaya* ." This thought runs through all the Oriental thought, although in different forms, and with various interpretations. The thought refers to the occult truth that there is in Cosmic Nature alternate periods of Activity and Inactivity—Days and Nights—In-breathings and Out-breathings—Wakefulness and Sleep. This fundamental law manifests in all Nature, from Universes to Atoms. Let us see it now in its application to Universes.

At this point we would call the attention of the student that in many of the presentations of the Hindu Teachings the writers speak as if the Absolute, *Itself* , were subject to this law of Rhythm, and had Its Periods of Rest and Work, like Its manifestations. This is incorrect. The highest teachings do not so hold, although at first glance it would so appear. The teaching really is that while the Creative Principle manifests this rhythm, still even this principle, great though it be, is a manifestation of the Absolute, and not the Absolute itself. The highest Hindu teachings are firm and unmistakable about this point.

And, another point, in which there is much mistaken teaching. In the periods of Creative Inactivity in a Universe it must not be supposed that there is no

Activity anywhere. On the contrary, there is never a cessation of Activity on the part of the Absolute. While it is Creative Night in one Universe, or System of Universes, there is intense activity of Mid-Day in others. When we say "The Universe" we mean the Universe of Solar Systems—millions of such systems—that compose the particular universe of which we have any knowledge. The highest teachings tell us that this Universe is but one of a System of Universes, millions in number—and that this System is but one, in a higher System, and so on and on, to infinity. As one Hindu Sage hath said: "Well do we know that the Absolute is constantly creating Universes in Its Infinite Mind—and constantly destroying them—and, though millions upon millions of aeons intervene between creation and destruction, yet doth it seem less than the twinkle of an eye to The Absolute One."

And so the "Day and Night of Brahm" means only the statement of the alternating periods of Activity and Inactivity in some one particular Universe, amidst the Infinite Universality. You will find a mention of these periods of Activity and Inactivity in the "*Bhagavad Gita* ," the great Hindu epic. The following quotations, and page references, relate to the edition published by the Yogi Publication Society, which was compiled and adapted by the writer of these lessons. In that edition of the "*Bhagavad Gita* ," on page 77, you will find these words attributed to *Krishna* , the Absolute One in human incarnation:

"The worlds and universes—yea, even the world of Brahm, a single day of which is like unto a thousand *Yugas* (four billion years of the earth), and his night as much—these worlds must come and go… The Days of Brahm are succeeded by the Nights of Brahm. In these Brahmic Days all things emerge from invisibility, and become visible. And, on the coming of the Brahmic Night, all visible things again melt into invisibility. The Universe having once existed, melteth away; and lo! is again recreated."

And, in the same edition, on page 80, we find these words, attributed to the same speaker:

"At the end of a *Kalpa* —a Day of Brahm—a period of Creative Activity—I withdraw into my nature, all things and beings. And, at the beginning of another *Kalpa* , I emanate all things and beings, and re-perform my creative act."

We may say here, in passing, that Modern Science now holds to the theory of periods of Rhythmic Change; of Rise and Fall; of Evolution and Dissolution.

It holds that, beginning at some time in the past aeons of time, there was the beginning of an upward or evolutionary movement, which is now under way; and that, according to the law of Nature, there must come a time when the highest point will be reached, and then will come the beginning of the downward path, which in time must come to an end, being succeeded by a long period of inactivity, which will then be followed by the beginning of a new period of inactivity, which will then be followed by the beginning of a new period of Creative Activity and Evolution—"a Day of Brahm."

This thought of this law of Rhythm, in its Universal form, has been entertained by the thinkers of all times and races. Herbert Spencer expressly held to it in his "First Principles," expressing it in many ways akin to this: "Evolution must come to a close in complete equilibrium or rest;" and again, "It is not inferable from the general progress towards equilibrium, that a state of universal quiescence or death will be reached; but that if a process of reasoning ends in that conclusion, a further process of reasoning points to renewals of activity and life;" and again, "Rhythm in the totality of changes—alternate eras of evolution and dissolution." The Ancient Western Philosophers also indulged in this idea. Heraclitus taught that the universe manifested itself in cycles, and the Stoics taught that "the world moves in an endless cycle, through the same stages." The followers of Pythagoras went even further, and claimed that "the succeeding worlds resemble each other, down to the minutest detail," this latter idea, however—the idea of the "Eternal Recurrence"—while held by a number of thinkers, is not held by the Yogi teachers, who teach infinite progression—an Evolution of Evolution, as it were. The Yogi teachings, in this last mentioned particular, are resembled more by the line of Lotze's thinking, as expressed in this sentence from his *Micro-cosmos:* "The series of Cosmic Periods, … each link of which is bound together with every other; … the successive order of these sections shall compose the unity of an onward-advancing melody." And, so through the pages of Heraclitus, the Stoics, the Pythagoreans, Empedocles, Virgil, down to the present time, in Nietzsche, and his followers, we find this thought of Universal Rhythm—that fundamental conception of the ancient Yogi Philosophy.

And, now, returning to the main path of our thought—let us stand here at the beginning of the dawn of a Day of Brahm. It is verily a beginning, for there is nothing to be seen—there is nothing but Space. No trace of Matter, Force or Mind, as we know these terms. In that portion of Infinite Space—that is, of course, in that "portion" of the Infinite Mind of the Absolute One, for even Space is a "conception" of that Mind, there is "Nothing." This is "the darkest moment, just before the dawn."

Then comes the breaking of the dawn of the Brahmic Day. The Absolute begins the "creation" of a Universe. And, how does It create? There can be no creation of something out of nothing. And except the Absolute Itself there is but Nothing.

Therefore The Absolute must create the Universe out of Its own "substance," if we can use the word "substance" in this connection. "Substance" means, literally, "that which stands under," being derived from the two Latin words, *sub* , meaning "under," and *stare* , meaning "to stand." The English word "understand" means, literally, "to stand under"—the two words really meaning the same. This is more than a coincidence.

So the Absolute must create the Universe from its own substance, we have seen. Well, what is this "substance" of the Absolute? Is it Matter? No! for Matter we know to be, in itself, merely a manifestation of Force, or Energy. Then, is it Force or Energy? No! because Force and Energy, in itself, cannot possess Mind, and we must think of the Absolute as possessing Mind, for it manifests Mind, and what is manifested must be in the Manifestor, or Manifesting Agent. Then this "substance" must be Mind? Well, yes, in a way—and yet not Mind as we know it, finite and imperfect. But something like Mind, only Infinite in degree and nature—something sufficiently greater than Mind as we know it, to admit of it being the Cause of Mind. But, we are compelled to think of it as "Infinite Mind," for our finite Minds can hold no higher conception. So we are content to say that this "substance" from which the Absolute must create the Universe is a something that we will call Infinite Mind. Fix this in your mind, please, as the first step in our conception.

But, how can the Infinite Mind be used to create finite minds, shapes, forms, and things, without it being lessened in quantity—how can you take something from something, and still have the original something left? An impossibility! And, we cannot think of the Absolute as "dividing Itself up" into two or more portions—for if such were the case, there would be two or more Absolutes, or else None. There cannot be two Absolutes, for if the Absolute were to divide itself so there would be no Absolute, but only two Relatives—two Finites instead of One Infinite. Do you see the absurdity?

Then how can this work of Creation be accomplished, in view of these difficulties which are apparent even to our finite minds? You may thresh this question over and over again in your minds—men have done so in all times—and you will not find the answer except in the fundamental Idea of the Yogi Teachings. And this Fundamental Idea is that the creation is purely a Mental Creation, and the Universe is the Mental Image, or Thought-Form, in the Mind of the Absolute—in the Infinite Mind, itself. No other "creation" is possible. And so this, say the Yogi Masters, this is the Secret of Universal Creation. The Universe is *of* , and *in* , the Infinite Mind, and this is the only way it could be so. So, fix in your mind this second step in our conception.

> But then, you ask us, from whence comes Force, Matter, and Finite Mind?

Well asked, good student—your answer shall be forthcoming. Here it is.

Finite Mind; Force or Energy; and Matter; in themselves have no existence. They are merely Mental Images, or Thought-Forms in the Infinite Mind of the Absolute. Their whole existence and appearance depends upon their Mental Conception and Retention in the Infinite Mind. In It they have their birth, rise, growth, decline and death.

Then what is Real about ME, you may ask—surely I have a vivid consciousness of Reality—is this merely an illusion, or shadow? No, not so! that sense of Reality which you possess and which every creature or thing possesses —that sense of "I Am"—is the perception by the Mental Image of the Reality of its Essence—and that Essence is the Spirit. And that Spirit is the SUBSTANCE OF THE ABSOLUTE embodied in Its conception, the Mental Image. It is the perception by the Finite, of its Infinite Essence. Or, the perception by the Relative of its Absolute Essence. Or, the perception by You, or I, or any other man or woman, of the Real Self, which underlies all the sham self or Personality. It is the reflection of the Sun, in the dewdrop, and thousands of dewdrops—seemingly thousands of Suns, and yet but One. And yet, that reflection of the Sun in the dewdrop is more than a "reflection," for it is the substance of the Sun itself—and yet the Sun shines on high, one and undivided, yet manifesting in millions of dewdrops. It is only by figures of speech that we can speak of the Unspeakable Reality.

To make it perhaps plainer to some of you, let us remind you that even in your finite Mental Images there is evident many forms of life. You may think of a moving army of thousands of men. And yet the only "I" in these men is your own "I." These characters in your mind move and live and have their being, and yet there is nothing in them except "You!" The characters of Shakespeare, Dickens, Thackeray, Balzac, and the rest, were such strong Mental Images that not only their creators were carried away by their power, and apparent ability, but even you who read of them, many years after, perhaps, feel the apparent reality, and weep, or smile, or grow angry over their actions. And, yet there was no Hamlet, outside of Shakespeare's mind; no Micawber outside of Dickens; no Pere Goriot outside of Balzac.

These illustrations are but finite examples of the Infinite, but still they will give you an idea of the truth that we are trying to unfold in your mind. But you must not imagine that You and I, and all others, and things, are but mere "imaginations," like *our* created characters—that would be a most unhappy belief. The mental creations held by You and I, and other finite minds, are but *finite creations of finite minds* , while WE, ourselves, are the finite creations of an INFINITE MIND. While our, and Dickens', and Balzac's, and Shakespeare's creations live and move and have their being, they have no other "I" than our Finite Minds, while we, the characters in the Divine Drama, Story, or Epic, have for our "I"—our Real Self—the ABSOLUTE REALITY. They have merely a background of our finite personalities, and minds, before which they may desport themselves. until, alas! the very background fades away to dust, and both background and shadows disappear. But, we have behind our personalities the Eternal Background of Reality, which changeth not, neither doth it Disappear. Shadows on a screen though our Personalities may be, yet the Screen is Real and Eternal. Take away the finite screen and the shadows disappear—but our Screen remains forever.

We *are* Mental Images in the Infinite Mind—the Infinite Mind holds us safe —we cannot be lost—we cannot be hurt—we can never disappear, unless we be absorbed in the Infinite Mind itself, and then we STILL ARE! The Infinite Mind never forgets—it never can overlook us—it is aware of our presence, and being, always. We are safe—we are secure—we ARE! Just as we could not be created from Nothing—so we cannot be converted into Nothing. We are in the All—and there is no outside.

At the dawn of the Brahmic Day, The Absolute begins the creation of a new Universe, or the recreation of one, just as you may care to state it. The highest Yogi Teachings inform us that the information relating to this event (which is, of course, beyond the personal knowledge of man as we know him) has been passed down to the race from teachers, who have received it from still higher teachers, and so on, and on and on, higher and higher, until it is believed to have originated with some of those wonderfully developed souls which have visited the earth from higher planes of Being, of which there are many. In these lessons we are making no claims of this sort, but pass on the teachings to you, believing that their truth will appeal to those who are ready for them, without any attempt to attribute to them an authority such as just mentioned. Our reference to this high source of the teachings was made because of its general acceptance in the Eastern countries, and by occultists generally.

The Yogi teachings inform us that, in the Beginning, The Absolute formed a Mental Image, or Thought-Form, of an Universal Mind—that is, of an Universal Principle of Mind. And here the distinction is made between this Universal Mind Principle, or Universal Mind-Stuff, as some have called it, and the Infinite Mind itself. The Infinite Mind is something infinitely above this creation of the Universal Mind Principle, the latter being as much an "emanation" as is Matter. Let there be no mistake about this. The Infinite Mind is Spirit—the Universal

Mind Principle is "Mind-Stuff" of which all Finite Mind is a part. This Universal Mind Principle was the first conception of The Absolute, in the process of the creation of the Universe. It was the "Stuff" from which all Finite Mind forms, and is formed. It is the Universal Mental Energy. Know it as such—but do not confound it with Spirit, which we have called Infinite Mind, because we had no other term. There is a subtle difference here, which is most important to a careful understanding of the subject.

The Yogi teachings inform us that from this Mental Principle there was developed the Universal Principle of Force or Energy. And that from this Universal Force Principle there developed the Universal Principle of Matter. The Sanscrit terms for these Three Principles are as follows: *Chitta* , or the Universal Mind Substance, or Principle; *Prana* , or the Universal Energy Principle; and *Akasa* , or the Universal Principle of Matter. We have spoken of these Three Principles, or Three Great Manifestations, in our "Advanced Course" of lessons, which followed our "Fourteen Lessons," several years ago, but it becomes necessary for us to refer to them again at this place in connection with the present presentation of the subject. As was stated in the lessons just mentioned, these Three Manifestations, or Principles, are really one, and shade into each other. This matter has been fully touched upon in the concluding lessons of the aforesaid "Advanced Course," to which we must refer you for further details, in order to avoid repetition here. You will find a wonderful correspondence between these centuries-old Yogi teachings, and the latest conceptions of Modern Science.

Well, to return to the main path once more, the Teachings inform us that The Absolute "thought" into being—that is, held the Mental Image, or Thought-Form, of—*Chitta* , or Universal Mind Principle. This *Chitta* was finite, of course, and was bound and governed by the Laws of Finite Mind, imposed upon it by the Will of The Absolute. Everything that is Finite is governed by Laws imposed by the great LAW which we call The Absolute. Then began the Great INVOLUTION which was necessary before Evolution was possible. The word "Involve," you know, means "to wrap up; to cover; to hide; etc.;" and the word "Evolve" means "to unwrap; to unfold; to un-roll; etc." Before a thing can be "evolved," or "unfolded," it must first have been "involved" or "folded-in, or wrapped up, etc." Everything must be "involved" before it can be "evolved;" remember this, please—it is true on all planes, mental, physical, and spiritual. A thing must be "put in" before it may be "taken out." This truth, if remembered and applied to metaphysical problems, will throw the clearest light upon the darkest problems. Make it your own.

Therefore before the process of Evolution from the gross forms of Matter up to the higher, and then on to the Mental, from higher to higher, and then on the Spiritual plane—that Evolution which we see being performed before our sight today—before that Evolution became possible there was a necessary Involution, or "wrapping-up." The Spirit of the Absolute first "involved" itself in its Mental Image; Thought-Form, or Creation, of the Mind Principle, just as you may "involve" yourself in an earnest thought in deep meditation. Did you never "lose yourself" in thought, or "forget yourself" in an idea? Have you not spoken of yourself as having been "wrapped in thought?" Well, then you can see something of what is here meant, at least so far as the process of "involution" is concerned. You involve yourself in your meditations—the Absolute involves Itself in Its Mental Creations—but, remember the one is Finite, and the other Infinite, and the results are correspondingly weak or strong.

Obeying the laws imposed upon it, the Mental Principle then involved itself in the Energy Principle, or *Prana* , and the Universal Energy sprang into existence. Then, in obedience to the same Laws, the *Prana* involved itself in the *Akasa* , or Universal Matter Principle. Of course each "involving" practically "created" the "wrapper," "sheath" of the lower Principle. Do you see this? Each, therefore, depends upon the Principle higher than itself, which becomes its "Parent Principle," as the Yogis express it. And in this process of Involution the extreme form of Matter was reached before the process of Evolution became possible. The extreme form of gross Matter is not known to us today, on this planet, for we have passed beyond it. But the teachings inform us that such forms were as much grosser that the grossest Matter that we know today, as the latter is gross in comparison with the most ethereal vapors known to Modern Science. The human mind cannot grasp this extreme of the scale, any more than it can the extreme high degree of manifestation.

At this point we must call your attention to certain occult teachings, widely disseminated, which the highest Yogi teachers discountenance, and contradict. We allude to the teaching that in the process of Involution there was a "degeneration" or "devolution" from higher to lower forms of life, until the gross state of Matter was reached. Such a teaching is horrible, when considered in detail. It would mean that The Absolute deliberately created high forms of life, arch-angels, and higher than these—gods in fact—and then caused them to "devolve" until the lowest state was reached. This would mean the exact opposite of Evolution, and would mean a "going down" in accordance with the Divine Will, just as Evolution is a "going up" in accordance with the Divine Will.

This is contrary to man's best instincts, and the advanced Yogi teachings inform us that it is but an illusion or error that men have created by endeavoring to solve spiritual mysteries by purely intellectual processes. The true teaching is to solve spiritual mysteries by purely intellectual processes. The true teaching is that the process of Involution was accomplished by a Principle involving itself in the lower Principle created within itself, and so on until the lowest plane was reached. Note the difference—"Principles as Principles" did this, and not as Individual Forms of Life or Being. There was no more a "devolution" in this process than there was in The Absolute involving itself in the Mental Image of the Mind Principle. There was no "devolution" or "going down"—only an "involution" or "wrapping up," of Principle, within Principle—the Individual Life not having as yet appeared, and not being possible of appearance until the Evolutionary process began.

We trust that we have made this point clear to you, for it is an important matter. If the Absolute first made higher beings, and then caused them to "devolute" into lower and lower forms, then the whole process would be a cruel, purposeless thing, worthy only of some of the base conceptions of Deity conceived of by men in their ignorance. No! the whole effort of the Divine Will seems to be in the direction of "raising up" Individual Egos to higher and still higher forms. And in order to produce such Egos the process of "Involution" of Principles seems to have been caused, and the subsequent wonderful Evolutionary process instituted. What that "Reason" is, is Unknowable, as we have said over and over again. We cannot pry into the Infinite Mind of the Absolute, but we may form certain conclusions by observing and studying the Laws of the Universe, which seem to be moving in certain directions. From the manifested Will of the Divine One, we may at least hazard an idea as to its purposes. And these purposes seem to be always in an "upward" lifting and evolution. Even the coming of the "Night of Brahm" is no exception to this statement, as we shall see in future lessons.

From the starting of the process of Involution from the Mental Principle, down to the extreme downward point of the grossest Manifestation of Matter, there were many stages. From the highest degree of the Finite Mind, down to lower and still lower degrees; then on to the plane of Force and Energy, from higher to lower degrees of Principle within Principle; then on to the plane of Matter, the Involutionary urge proceeded to work. When the plane of Matter was reached, it, of course, showed its highest degree of manifested Matter—the most subtle form of Ether, or *Akasa* . Then down, down, down, went the degrees of Matter, until the grossest possible form was reached, and then there was a moment's pause, before the Evolutionary process, or upward-movement, began. The impulse of the Original Will, or Thought, had exhausted its downward urge, and now began the upward urge or tendency. But here was manifested a new feature.

This new feature was "The Tendency toward Individualization." During the downward trend the movement was *en masse* , that is, by Principle as *Principle* , without any "splitting up" into portions, or centers. But with the first upward movement there was evidenced a tendency toward creating Centers of Energy, or Units of activity, which then manifested itself, as the evolutionary movement continued, from electrons to atoms; from atoms to man. The gross matter was used as material for the formation of finer and more complex forms; and these in turn combined, and formed higher, and so on, and on. And the forms of Energy operated in the same way. And the manifestations of centers of Mind or consciousness in the same way. But all in connection. Matter, Energy and Mind formed a Trinity of Principles, and worked in connection. And the work was always in the direction of causing higher and higher "forms" to arise—higher and higher Units—higher and higher Centers. But in every form, center or unit, there was manifested the Three Principles, Mind, Energy, and Matter. And within each was the ever present Spirit. For Spirit *must* be in All—just as All must be in Spirit.

And, so this Evolutionary process has continued ever since, and must continue for aeons yet. The Absolute is raising itself up into Itself higher and higher Egos, and is providing them with higher and higher sheaths in which to manifest. And, as we shall see in these lessons, as we progress, this evolution is not only along the physical lines, but also along the mental. And it concerns itself not only with "bodies," but with "souls," which also evolve, from time to time, and bodies are given these souls in order that they may work out their evolution. And the whole end and aim of it all seems to be that Egos may reach the stage where they are conscious of the Real Self—of the Spirit within them, and its relation to the Spirit of the Absolute, and then go on and on and on, to planes of life and being, and activities of which even the most advanced of the race may only dream.

As some of the Ancient Yogi Teachers have said: "Men are evolving into super-men; and super-men into gods; and gods into super-gods; and super-gods into Something still higher; until from the lowest bit of matter enclosing life, unto the highest being—yea, even unto The Absolute—there is an Infinite Ladder of Being—and yet the One Spirit pervades all; is in all, as the all is in It."

The Creative Will, of which we have spoken in these lessons, is in full operation all through Life. The Natural Laws are laws of Life imposed by The Absolute in his Mental Image. They are the Natural Laws of this Universe, just as other Universes have other Laws. But The Absolute Itself has no Laws affecting It—It, in Itself *is* LAW.

And these Laws of Life, and Nature, along its varying planes, Material, of

Energy; and Mental; are also, in the Divine Mind, else they would not be at all, even in appearance. And when they are transcended, or apparently defied by some man of advanced development, it is only because such a man is able to rise above the plane upon which such laws are operative. But even this transcending is, in itself, in accordance with some higher law.

And so, we see that All, high and low—good and bad—simple or complex—all are contained Within the Mind of the One. Gods, angels, adepts, sages, heavens, planes,—all, everything—is within the Universe, and the Universe is Within the Mind of the One. And all is proceeding in accordance with Law. And all is moving upward and onward, along the lines of Evolution. All is Well. We are held firmly in The Mind of the One.

And, just as the tendency was from the general Principle toward the particular Individual Soul, so is there a Reconciliation later on, for the Individual soul, as it develops and unfolds, loses its sense of Separateness, and begins to feel its identity with the One Spirit, and moves along the lines of unfoldment, until it becomes in Conscious Union with God. Spiritual Evolution does not mean the "growth of the Spirit," for the Spirit cannot grow—it is already Perfect. The term means the unfoldment of the Individual Mind, until it can recognize the Spirit Within. Let us close this lesson with the

CENTRAL THOUGHT.

There is but ONE. That ONE is Spirit. In the Infinite Mind of that ONE SPIRIT there arose the Mental Image or Thought-Form of this Universe. Beginning with the Thought of the Principle in Mind; and passing on to the Principle of Energy; and then on to the Principle of Matter; proceeded the Involutionary Process of Creation. Then, upward began the Evolutionary Process, and Individual Centers or Units were formed. And the tendency, and evolutionary urge is ever in the direction of "unfolding" within the Ego of the Realization of the Indwelling Spirit. As we throw off sheath after sheath, we approach nearer and nearer to the SPIRIT within us, which is the One Spirit pervading all things. This is the Meaning of Life—the Secret of Evolution. All the Universe is contained Within the Mind of The One. There is Nothing outside of that Infinite Mind. There is no Outside, for the One is All in All; Space, Time, and Laws, being but Mental Images in that Mind, as are likewise all shapes and forms, and phenomena. And as the Ego unfolds into a realization of Itself—Its Real Self—so does its Wisdom and Power expand. It thus enters into a greater and greater degree of its Inheritance. Within the Mind of the One, is All there is. And I, and Thou, and All Things are HERE within that Infinite Mind. We are always "held in Mind"

All Things are HERE within that Infinite Mind. We are always held in Mind by The Absolute—are always safe here. There is nothing to harm us, in Reality, for our Real Self is the Real Self of the Infinite Mind. All is Within the Mind of the One. Even the tiniest atom is under the Law, and protected by the Law. And the LAW is All there Is. And in that Law we may rest Content and Unafraid. May this Realization be YOURS.

PEACE BE WITH YOU ALL.

THE SEVENTH LESSON
COSMIC EVOLUTION.

Table of Content

We have now reached a most interesting point in this course of lessons, and a period of fascinating study lies before us from now until the close of the course. We have acquainted ourselves with the fundamental principles, and will now proceed to witness these principles in active operation. We have studied the Yogi Teachings concerning the Truth underlying all things, and shall now pass on to a consideration of the process of Cosmic Evolution; the Cyclic Laws; the Law of Spiritual Evolution, or Reincarnation; the Law of Spiritual Cause and Effect, or *Karma* ; *etc.* In this lesson we begin the story of the upward progress of the Universe, and its forms, shapes, and forces, from the point of the "moment's pause" following the ceasing of the process of Involution—the point at which Cosmic Evolution begins. Our progress is now steadily upward, so far as the evolution of Individual Centres is concerned. We shall see the principles returning to the Principle—the centres returning to the great Centre from which they emanated during the process of Involution. We shall study the long, gradual, but steady ascent of Man, in his journey toward god-hood. We shall see the Building of an Universe, and the Growth of the Soul.

In our last lesson we have seen that at the dawn of a Brahmic Day, the Absolute begins the creation of a new Universe. The Teachings inform us that in the beginning, the Absolute forms a Mental Image, or Thought-Form of an Universal Mind Principle, or Universal Mind-Stuff, as some of the teachers express it. Then this Universal Mind Principle creates within itself the Universal Energy Principle. Then this Universal Energy Principle creates within itself the Universal Matter Principle. Thus, Energy is a product of Mind; and Matter a product of Energy.

The Teachings then further inform us that from the rare, tenuous, subtle form of Matter in which the Universal Matter Principle first appeared, there was produced forms of Matter less rare; and so by easy stages, and degrees, there appeared grosser and still grosser forms of matter, until finally there could be no further involution into grosser forms, and the Involutionary Process ceased. Then ensued the "moment's pause" of which the Yogi teachers tell us. At that point Matter existed as much grosser that the grossest form of Matter now known to us, as the latter is when compared to the most subtle vapors known to science. It is impossible to describe these lower forms of matter, for they have ages since disappeared from view, and we would have no words with which to describe them. We can understand the situation only by comparisons similar to the above.

Succeeding the moment's pause, there began the Evolutionary Process, or Cosmic Evolution, which has gone on ever since, and which will go on for ages to come. From the grossest forms of Matter there evolved forms a little more refined, and so on and on. From the simple elementarv forms, evolved more complex and intricate forms. And from these forms combinations began to be formed. And the urge was ever upward.

But remember this, that all of this Evolutionary Process is but a Returning Home. It is the Ascent after the Descent. It is not a Creation but an Unfoldment. The Descent was made by principles as principles—the Ascent is being made by Individualized Centres evolved from the principles. Matter manifests finer and finer forms, and exhibits a greater and greater subservience to Energy or Force. And Energy or Force shows a greater and greater degree of "mind" in it. But, remember this, that there is Mind in even the grossest form of Matter. This must be so, for what springs from a thing must contain the elements of its cause.

And the Cosmic Evolution continues, and must continue for aeons of time. Higher and higher forms of Mind are being manifested, and still higher and higher forms will appear in the scale, as the process continues. The evolution is not only along material lines, but has passed on to the mental planes, and is now operating along the spiritual lines as well. And the end, and aim seems to be that each Ego, after the experiences of many lives, may unfold and develop to a point where it may become conscious of its Real Self, and realize its identity with the One Life, and the Spirit.

At this point we may be confronted with the objection of the student of material science, who will ask why we begin our consideration of Cosmic Evolution at a point in which matter has reached the limit of its lowest vibrations, manifesting in the grossest possible form of matter. These students may point to the fact that Science begins its consideration of evolution with the *nebulae* , or faint cloudlike, vaporous matter, from which the planets were formed. But there is only an apparent contradiction here. The *nebulae* were part of the Process of Involution, and Science is right when it holds that the gross forms were produced from the finer. But the process of change from finer to grosser was *Involution* , not Evolution. Do you see the difference? Evolution begins at the point when the stage of Unfoldment commenced. When the gross forms begin to yield to the new upward urge, and unfold into finer forms—then begins Evolution.

We shall pass over the period of Evolution in which Matter was evolving into finer and still finer forms, until at last it reached a degree of vibration capable of supporting that which we call "life." Of course there is "life" in all matter—even in the atom, as we have shown in previous lessons. But when we speak of "life," as we now do, we mean what are generally called "living forms." The Yogi Teachings inform us that the lowest forms of what we call "life" were evolved from forms of high crystal life, which indeed they very much resemble. We have spoken of this resemblance, in the previous lessons of this series. And, so we shall begin at the point where "living forms" began.

Speaking now of our own planet, the Earth, we find matter emerging from the molten state in which it manifested for ages. Gradually cooling and stratifying, the Earth contained none of those forms that we call living forms. The temperature of the Earth in that period is estimated at about 15,000 times hotter than boiling water, which would, of course, render impossible the existence of any of the present known forms of life. But the Yogi Teachings inform us that even in the molten mass there were elementary forms that were to become the ancestral forms of the later living forms. These elementary forms were composed of a vaporous, peculiar form of matter, of minute size,—little more than the atoms, in fact, and yet, just a little more advanced. From these elementary forms, there gradually evolved, as the Earth cooled and solidified, other forms, and so on until at last the first "living form" manifested.

As the globe cooled at the poles, there was gradually created a tropical climate, in which the temperature was sufficiently cool to support certain rudimentary forms of life. In the rocks in the far northern latitudes, there are found abundant traces of fossils, which goes to prove the correctness of the Yogi Teachings of the origin of life at the north pole, from which the living forms gradually spread south toward the equator, as the Earth's surface cooled.

The elementary evolving life forms were of a very simple structure, and were but a degree above the crystals. They were composed of identically the same substance as the crystals, *the only difference being that they displayed a greater degree of mind* . For that matter, even the highest physical form known to us today is composed of simple chemical materials. And these chemical materials are obtained, either directly or indirectly, from the air, water, or earth. The principal materials composing the physical bodies of plants, animals, and man, are oxygen, carbon, hydrogen, nitrogen, with a still smaller proportion of sulphur and phosphorus, and traces of a few other elements. The material part of all living things is alike—the difference lies in the degree of Mind controlling the matter in which it is embodied.

Of these physical materials, carbon is the most important to the living forms. It seems to possess properties capable of drawing to it the other elements, and forcing them into service. From carbon proceeds what is called "protoplasm," the material of which the cells of animal and vegetable life is composed. From protoplasm the almost infinite varieties of living forms have been built up by the process of Evolution, working gradually and by easy stages. Every living form is made up, or composed, of a multitude of single cells, and their combinations. And every form originates in a single cell which rapidly multiplies and reproduces itself until the form of the amoeba; the plant; the animal; the man, is completed. All living forms are but a single cell multiplied. And every cell is composed of protoplasm. Therefore we must look for the beginning of life in the grade of matter called protoplasm. In this both modern Science and the Yogi Teachings agree fully.

In investigating protoplasm we are made to realize the wonderful qualities of its principal constituent—Carbon. Carbon is the wonder worker of the elements. Manifesting in various forms, as the diamond, graphite, coal, protoplasm—is it not entitled to respect? The Yogi Teachings inform vis that in Carbon we have that form of matter which was evolved as the physical basis of life. If any of you doubt that inorganic matter may be transformed into living forms, let us refer you to the plant life, in which you may see the plants building up cells every day from the inorganic, chemical or mineral substances, in the earth, air, and water. Nature performs every day the miracle of transforming chemicals and minerals into living plant cells. And when animal or man eats these plant cells, so produced, they become transformed into animal cells of which the body is built up. What it took Nature ages to do in the beginning, is now performed in a few hours, or minutes.

The Yogi Teachings, again on all-fours with modern Science, inform us that living forms had their beginning in water. In the slimy bed of the polar seas the simple cell-forms appeared, having their origin in the transitional stages before mentioned. The first living forms were a lowly form of plant life, consisting of a single cell. From these forms were evolved forms composed of groups of cells, and so proceeded the work of evolution, from the lower form to the higher, ever in an upward path.

As we have said, the single cell is the physical centre, or parent, of every living form. It contains what is known as the *nucleus* , or kernel, which seems to be more highly organized than the rest of the material of the cell—it may be considered as the "brain" of the cell, if you wish to use your imagination a little. The single cell reproduces itself by growth and division, or separation. Each cell manifests the functions of life, whether it be a single-celled creature, or a cell which with billions of others, goes to make up a higher form. It feels, feeds, grows, and reproduces itself. In the single-celled creature, the one cell performs all of the functions, of course. But as the forms become more complex, the many cells composing a form perform certain functions which are allotted to it, the division of labor resulting in a higher manifestation. This is true not only in the case of animal forms, but also in the case of plant forms. The cells in the bone, muscle, nerve-tissue and blood of the animal differ according to their offices; and the same is true in the cells in the sap, stem, root, leaf, seed and flower of the plant.

As we have said, the cells multiply by division, after a period of growth. The cell grows by material taken into its substance, as food. When sufficient food has been partaken, and enough new material accumulated to cause the cell to attain a certain size, then it divides, or separates into two cells, the division being equal, and the point of cleavage being at the kernel or nucleus. As the two parts separate, the protoplasm *of* each groups itself around its nucleus, and two living forms exist where there was but one a moment before. And then each of the two cells proceed to grow rapidly, and then separate, and so on to the end, each cell multiplying into millions, as time passes.

Ascending in the scale, we next find the living forms composed of cell-groups. These cell-groups are formed by single cells dividing, and then subdividing, but instead of passing on their way they group themselves in clusters, or masses. There are millions of forms of these cell-group creatures, among which we find the sponges, polyps, *etc.*

In the early forms of life it is difficult to distinguish between the animal and the plant forms, in fact the early forms partake of the qualities of both. But as we advance in the scale a little there is seen a decided "branching out," and one large branch is formed of the evolving plant forms, and the other of the evolving animal forms. The plant-branch begins with the sea-weeds, and passes on to the fungi, lichens, mosses, ferns, pines and palm-ferns, grasses, etc., then to the trees, shrubs and herbs. The animal-branch begins with the *monera* , or single-cell forms, which are little more than a drop of sticky, glue-like protoplasm. Then it passes on to the *amoebae* , which begins to show a slight difference in its parts. Then on the *foraminifera* , which secretes a shell of lime from the water. Then on a step higher to the *polycystina* , which secretes a shell, or skeleton of flint-like material from the water. Then come the sponges. Then the coral-animals, anemones and jelly-fish. Then come the sea-lilies, star-fish, *etc.* Then the various families of worms. Then the crabs, spiders, centipedes, insects. Then come the mollusca, which include the oysters, clams and other shell-fish; snails, cuttle-fish, sea-squirts, *etc.* All of the above families of animal-forms are what are known as "invertebrates," that is, without a backbone.

Then we come to the "vertebrates," or animals having a backbone. First we see the fish family with its thousands of forms. Then come the amphibia, which include the toads, frogs, *etc.* Then come the reptiles, which include the serpents, lizards, crocodiles, turtles, *etc.* Then come the great family of birds, with its wonderful variety of forms, sizes, and characteristics. Then come the mammals, the name of which comes from the Latin word meaning "the breast," the characteristic of which group comes from the fact that they nourish their young by milk, or similar fluid, secreted by the mother. The mammals are the highest form of the vertebrates.

First among the mammals we find the aplacentals, or those which bring forth immature young, which are grouped into two divisions, *i.e* ., (1) the *monotremes* , or one-vented animals, in which group belong the duck-bills, spiny ant-eaters, etc.; and (2) the *marsupials* , or pouched animals, in which group belong the kangaroo, opossum, *etc.*

The next highest form among the mammals are known as the *placentals* , or those which bring forth mature young. In this class are found the ant-eaters, sloth, manatee, the whale and porpoise, the horse, cow, sheep, and other hoofed animals; the elephant, seal, the dog, wolf, lion, tiger, and all flesh eating animals; the hares, rats, mice, and ail other gnawing animals; the bats, moles, and other insect-feeders; then come the great family of apes, from the small monkeys up to the orang-outang, chimpanzee, and other forms nearly approaching man. And then comes the highest, Man, from the Kaffir, Bush-man, Cave-man, and Digger Indian, up through the many stages until the highest forms of our own race are reached.

From the Monera to Man is a long path, containing many stages, but it is a path including all the intermediate forms. The Yogi Teachings hold to the theory of evolution, as maintained by modern Science, but it goes still further, for it holds not only that the physical forms are subject to the evolutionary process, but that also the "souls" embodied in these forms are subject to the evolutionary process. In other words the Yogi Teachings hold that there is a twin-process of evolution under way, the main object of which is to develop "souls," but which also finds it necessary to evolve higher and higher forms of physical bodies for these constantly advancing souls to occupy.

Let us take a hasty glance at the ascending forms of animal life, as they rise in the evolutionary scale. By so doing we can witness the growth of the soul, within them, as manifested by the higher and higher physical forms which are used as channels of expression by the souls within. Let us first study soul-evolution from the outer viewpoint, before we proceed to examine it from the inner. By so doing we will have a fuller idea of the process than if we ignored the outer and proceed at once to the inner. Despise not the outer form, for it has always been, and is now, the Temple of the Soul, which the latter is remodelling and rebuilding in order to accommodate its constantly increasing needs and demands.

Let us begin with the *Protozoa* , or one-celled forms—the lowest form of animal life. The lowest form of this lowest class is that remarkable creature that we have mentioned in previous lessons—the *Moneron* . This creature lives in water, the natural element in which organic life is believed to have had its beginning. It is a very tiny, shapeless, colorless, slimy, sticky mass—something like a tiny drop of glue—alike all over and in its mass, and without organs or parts of any kind. Some have claimed that below the field of the microscope there may be something like elementary organs in the Moneron, but so far as the human eye may discover there is no evidence of anything of the kind. It has no organs or parts with which to perform particular functions, as is the case with the higher forms of life. These functions, as you know, may be classed into three groups, *i.e.* , nutrition, reproduction, and relation—that is, the function of feeding, the function of reproducing its kind, and the function of receiving and responding to the impressions of the outside world. All of these three classes of functions the Moneron performs—but *with any part of its body, or with all of it* .

Every part, or the whole, of the Moneron absorbs food and oxygen—it is all mouth and lungs. Every part, or the whole, digests the food—it is all stomach. Every part, or the whole, performs the reproductive function—it is all reproductive organism. Every part of it senses the impressions from outside, and responds to it—it is all organs of sense, and organs of motion. It envelops its prey as a drop of glue surrounds a particle of sand, and then absorbs the substance of the prey into its own substance. It moves by prolonging any part of itself outward in a sort of tail-like appendage, which it uses as a "foot," or "finger" with which to propel itself; draw itself to, or push itself away from an object. This prolongation is called a *pseudopod* , or "false-foot." When it gets through using the "false-foot" for the particular purpose, it simply draws back into itself that portion which had been protruded for the purpose.

It performs the functions of digestion, assimilation, elimination, etc., perfectly, just as the higher forms of life—but it has no organs for the functions, and performs them severally, and collectively with any, or all parts of its body. What the higher animals perform with intricate organs and parts—heart, stomach, lungs, liver, kidneys, etc., etc.—this tiny creature performs *without organs* , and with its entire body, or any part thereof. The function of reproduction is startlingly simple in the case of the Moneron. It simply divides itself in two parts, and that is all there is to it. There is no male or female sex in its case—it combines both within itself. The reproductive process is even far more simple than the "budding" of plants. You may turn one of these wonderful creatures inside out, and still it goes on the even tenor of its way, in no manner disturbed or affected. It is simply a "living drop of glue," which eats, digests, receives impressions and responds thereto, and reproduces itself. This tiny glue-drop performs virtually the same life functions as do the higher complex forms of living things. Which is the greater "miracle"—the Moneron or Man?

A slight step upward from the Moneron brings us to the *Amoeba* . The name of this new creature is derived from the Greek word meaning "change," and has been bestowed because the creature is constantly changing its shape. This continual change of shape is caused by a continuous prolongation and drawing-in of its pseudopods, or "false-feet," which also gives the creature the appearance of a "many-fingered" organism. This creature shows the first step toward "parts," for it has something like a membrane or "skin" at its surface, and a "nucleus" at its centre, and also an expanding and contracting cavity within its substance, which it uses for holding, digesting and distributing its food, and also for storing and distributing its oxygen—an elementary combination of stomach and lungs! So you see that the amoeba has taken a step upward from the moneron, and is beginning to appreciate the convenience of parts and organs. It is interesting to note, in this connection, that while the ordinary cells of the higher animal body resemble the *monera* in many ways, still the white corpuscles in the blood of man and the animals bear a startling resemblance to the *amoebae* so far as regards size, general structure, and movements, and are in fact known to Science as "amoeboids." The white corpuscles change their shape, take in food in an intelligent manner, and live a comparatively independent life, their movements showing independent "thought" and "will."

Some of the amoebae (the diatoms, for instance) secrete solid matter from the water, and build therefrom shells or houses, which serve to protect them from their enemies. These shells are full of tiny holes, through which the pseudopods are extended in their search for food, and for purposes of movement. Some of these shells are composed of secreted lime, and others of a flinty substance, the "selection" of these substances from the ether mineral particles in the water, evidencing a degree cf "thought," and mind, even in these lowly creatures. The skeletons of these tiny creatures form vast deposits of chalk and similar substances.

Next higher in the scale are the *Infusoria* . These creatures differ from the amoebae inasmuch as instead of pseudopods, they have developed tiny vibrating filaments, or thread-like appendages, which are used for drawing in their prey and for moving about. These filaments are permanent, and are not temporary like the pseudopods of the monera or amoebae—they are the *first signs of permanent* *hands and feet* . These creatures have also discovered the possibilities of organs and parts, to a still greater degree than have their cousins the amoebae, and have evolved something like a mouth-opening (very rudimentary) and also a short gullet through which they pass their food and oxygen—*they have developed the first signs of a throat, wind-pipe and food-passage* .

Next come the family of Sponges, the soft skeletons of which form the useful article of everyday use. There are many forms who weave a home of far more delicacy and beauty than their more familiar and homely brothers. The sponge creature itself is a slimy, soft creature, which fills in the spaces in its spongy skeleton. It is fastened to one spot, and gathers in its food from the water around it (and oxygen as well), by means of numerous whip-like filaments called *cilia* , which flash through the water driving in the food and oxygen to the inner positions of its body. The water thus drawn in, as well as the refuse from the food, is then driven out in the same manner. It is interesting to note that in the organisms of the higher animals, including man, there are numerous *cilia* performing offices in connection with nutrition, *etc.* When Nature perfects an instrument, it is very apt to retain it, even in the higher forms, although in the latter its importance may be dwarfed by higher ones.

The next step in the ascending scale of life-forms is occupied by the *polyps* , which are found in water, fastened to floating matter. The polyps fasten themselves to this floating matter, with their mouths downward, from the latter dangling certain tentacles, or thin, long arms. These tentacles contain small thread-like coils in contact with a poisonous fluid, and enclosed in a cell. When the tentacles come in contact with the prey of the creature, or with anything that is sensed as a possible enemy, they contract around the object and the little cells burst and the tiny thread-like coils are released and twist themselves like a loop around the object, poisoning it with the secreted fluid. Some of the polyps secrete flint-like tubes, which they inhabit, and from the ends of which they emerge like flowers. From these parent polyps emerge clusters of young, resembling buds. These bud-like young afterwards become what are known as jelly-fishes, etc., which in turn reproduce themselves—but here is a wonder—the jelly-fish lay eggs, which when hatched produce stationary polyps like their grandparent, and not moving creatures like their parents. The jelly-fishes have a comparatively complex organism. They have an intricate system of canal-like passages with which to convey their food and oxygen to the various parts. They also have something like muscles, which contract and enable the creature to "swim." They also possess a "nervous system," and, most wonderful of all, they have *rudimentary eyes and ears* . Their tentacles, like those of the parent-polyp, secrete the poisonous fluid which is discharged into prey or enemy.

Akin to the polyps are the sea-anemones, with their beautiful colors, and still more complex structure and organism, the tentacles of which resemble the petals of a flower. Varying slightly from these are the coral-creatures, which form in colonies and the skeletons of which form the coral trees and branches, and other forms, with which we are familiar.

Passing on to the next highest family of life-forms, we see the spiny-bodied sea-creatures, such as the sea-urchin, star-fish, etc., which possess a thick, hard skin, covered by spines or prickly projections. These creatures abound in numerous species. The star-fish has rays projecting from a common centre, which gives it its name, while the sea-urchin resembles a ball. The sea-lilies, with their stems and flowers (so-called) belong to this family, as do also the sea-cucumbers, whose name is obtained from their shape and general appearance, but which are animals possessing a comparatively complex organism, one of the features of which is a stomach which may be discarded at will and replaced by a new one. These creatures have a well defined nervous system, and have eyes, and some of them even rudimentary eyelids.

Ascending the scale of life-forms, we next observe the great family of the *Annulosa* , or jointed creatures, which comprises the various families of the worm, the crab, the spider, the ant, *etc.* In this great family are grouped nearly four-fifths of the known life-forms. Their bodies are well formed and they have nervous systems running along the body and consisting of two thin threads, knotted at different points into ganglia or masses of nerve cells similar to those possessed by the higher animals. They possess eyes and other sense organs, in some cases highly developed. They possess organs, corresponding to the heart, and have a well-developed digestive apparatus. Note this advance in the nutritive organism: the *moneron* takes its food at any point of its body; the *amoeba* takes its food by means of its "false-feet," and drives it through its body by a rhythmic movement of its substance; the *polyp* distributes its food to its various parts by means of the water which it absorbs with the food; the *sea-urchin and star-fish* distribute their food by canals in their bodies which open directly into the water; in the higher forms of the *annulosa* , the food is distributed by a fluid resembling blood, which carries the nourishment to every part and organ, and which carries away the waste matter, the blood being propelled through the body by a rudimentary heart. The oxygen is distributed by each of these forms in a corresponding way, the higher forms having rudimentary lungs and respiratory organs. Step by step the life-forms are perfected, and the organs necessary to perform certain definite functions are evolved from rudimentary to perfected forms.

The families of worms are the humblest members of the great family of the

Annulosa. Next come the creatures called Rotifers, which are very minute. Then come the Crustacea, so called from their crustlike shell. This group includes the crabs, lobsters, etc., and closely resembles the insects. In fact, some of the best authorities believe that the insects and the crustacea spring from the same parent form, and some of the Yogi authorities hold to this belief, while others do not attempt to pass upon it, deeming it immaterial, inasmuch as all life-forms have a common origin. The western scientists pay great attention to outward details, while the Oriental mind is apt to pass over these details as of slight importance, preferring to seek the cause back of the outward form. On one point both the Yogi teachers and the scientists absolutely agree, and that is that the family of insect life had its origin in some aquatic creature. Both hold that the wings of the insect have been evolved from organs primarily used for breathing purposes by the ancestor when it took short aerial flights, the need for means of flight afterwards acting to develop these rudimentary organs into perfected wings. There need be no more wonder expressed at this change than in the case of the transformation of the insect from grub to chrysalis, and then to insect. In fact this process is a reproduction of the stages through which the life-form passed during the long ages between sea-creature and land-insect.

We need not take up much of your time in speaking of the wonderful complex organism of some of the insect family, which are next on the scale above the crustacea. The wonders of spider-life—the almost human life of the ants—the spirit of the beehive—and all the rest of the wonders of insect life are familiar to all of our readers. A study of some good book on the life of the higher forms of the insect family will prove of value to anyone, for it will open his or her eyes to the wonderful manifestation of life and mind among these creatures. Remember the remark of Darwin, that the brain of the ant, although not much larger than a pin point, "is one of the most marvelous atoms of matter in the world, perhaps more so than the brain of man."

Closely allied to the crustacea is the sub-family of the *mollusca* , which includes the oyster, clams, and similar creatures; also the snails, cuttle-fish, slugs, nautilus, sea-squirts, etc., *etc.* Some are protected by a hard shell, while others have a gristly outer skin, serving as an armor, while others still are naked. Those having shells secrete the material for their construction from the water. Some of them are fixed to rocks, etc., while others roam at will. Strange as it may appear at first sight, some of the higher forms of the mollusca show signs of a rudimentary vertebra, and science has hazarded the opinion that the sea-squirts and similar creatures were descended from some ancestor from whom also descended the vertebrate animals, of which man is the highest form known today on this planet. We shall mention this connection in our next lesson, where we will take up the story of "The Ascent of Man" from the lowly vertebrate forms.

And now, in closing this lesson, we must remind the reader that we are *not* teaching Evolution as it is conceived by modern science. We are viewing it from the opposite viewpoint of the Yogi Teaching. Modern Science teaches that Mind is a by-product of the evolving material forms—while the Yogi Teachings hold that there was Mind *involved* in the lowest form, and that that Mind constantly pressing forward for unfoldment *compelled* the gradual evolution, or unfoldment of the slowly advancing degrees of organization and function. Science teaches that "function precedes organization," that is, that a form performs certain functions, imperfectly and crudely, before it evolves the organs suitable for the functioning. For instance the lower forms digested food before they evolved stomachs—the latter coming to meet the need. But the Yogi Teachings go further and claim that "desire precedes function," that is, that the lowly life form "desires" to have digestive apparatus, in order to proceed in the evolutionary scale, before it begins the functioning that brings about the more complex organism. There is ever the "urge" of the Mind which craves unfoldment, and which the creature feels as a dim desire, which grows stronger and stronger as time goes on. Some yield more readily to the urge, and such become the parents of possible higher forms. "Many are called, but few are chosen," and so matters move along slowly from generation to generation, a few forms serving to carry on the evolutionary urge to their descendants. But is always the Evolutionary Urge of the imprisoned Mind striving to cast aside its sheaths and to have more perfect machinery with which, and through which, to manifest and express itself? This is the difference between the "Evolution" of Modern Science and the "Unfoldment" of the Yogi Teachings. The one is all material, with mind as a mere by-product, while the other is all Mind, with matter as a tool and instrument of expression and manifestation.

As we have said in this lesson—and as we shall point out to you in detail in future lessons—accompanying this evolution of bodies there is an evolution of "souls" producing the former. This evolution of souls is a basic principle of the Yogi Teachings, but it is first necessary that you acquaint yourselves with the evolution of bodies and forms, before you may fully grasp the higher teachings.

Our next lesson will be entitled "The Ascent of Man," in which the rise of man—that is, his body—from the lowly forms of the vertebrates is shown. In the same lesson we shall begin our consideration of the "evolution of souls." We trust that the students are carefully studying the details of each lesson, for every lesson has its part in the grand whole of the Teachings.

THE EIGHTH LESSON
THE ASCENT OF MAN.

Table of Content

In our last lesson we led you by successive steps from the beginnings of Life in living forms up to the creatures closely resembling the family of vertebrates—the highest family of living forms on this planet. In this present lesson we take up the story of the "Ascent of Man" from the lowly vertebrate forms.

The large sub-family of forms called "The Vertebrates" are distinguished from the Invertebrates by reason of the former possessing an *internal* bony skeleton, the most important feature of which is the vertebra or spinal column. The vertebrates, be it remembered, possess practically the same organs as the lower forms of life, but differ from them most materially by the possession of the *internal* skeleton, the lower forms having an *external* or outside *skeleton* , which latter is merely a hardening of the skin.

The flexibility of the vertebra creates a wonderful strength of structure, combined with an ease of movement peculiar to the vertebrates, and which renders them the natural forms of life capable of rapid development and evolution. By means of this strength, and ease, these forms are enabled to move rapidly in pursuit of their prey, and away from their pursuers, and also to resist outside pressure or attack. They are protected in a way similar to the invertebrates having shells, and yet have the additional advantage of easy movement. Differing in shape and appearance as do the numerous members of the sub-family of vertebrates, still their structure is easily seen to spring from a single form—all are modifications of some common pattern, the differences arising from the necessities of the life of the animal, as manifested through the desire and necessities of the species.

Science shows the direct relationship between the Vertebrates, and the Invertebrates by means of several connecting-links, the most noticeable of which is the Lancelot, a creature resembling the fish-form, and yet also closely resembling the lower (invertebrate) forms of life. This creature has no head, and but one eye. It is semi-transparent, and possesses *cilia* for forcing in the water containing its food. It has something like gills, and a gullet like the lower forms. It has no heart, the blood being circulated by means of contracting vessels or parts. Strictly speaking, it has no backbone, or vertebra, but still Science has been compelled to class it among the vertebrates because is has a gristly cartilage where the backbone is found in the higher forms. This gristle may be called an "elementary spine." It has a nervous system consisting of a single cord which spreads into a broadened end near the creature's mouth, and which may therefore be regarded as "something like a brain." This creature is really a developed form of Invertebrate, shaped like a Vertebrate, and showing signs of a rudimentary spine and nervous system of the latter. It is a "connecting-link."

The lowest forms of the true Vertebrates are the great families of Fishes. These Fish families include fishes of high and low degree, some of the higher forms being as different from the lowest as they (the highest) are different from the Reptile family. It is not necessary to go into detail regarding the nature of the fish families, for every student is more or less familiar with them.

Some peculiar forms of fish show a shading into the Reptile family, in fact they seem to belong nearly as much to the latter as to their own general family. Some species of fish known as the *Dipnoi* or "double-breathers," have a remarkable dual system of breathing. That is, they have gills for breathing while in the water, and also have a primitive or elementary "lung" in the shape of an air-bladder, or "sound," which they use for breathing on land. The Mud-fish of South America, and also other forms in Australia and other places, have a modification of fins which are practically "limbs," which they actually use for traveling on land from pond to pond. Some of these fish have been known to travel enormous distances in search of new pools of water, or new streams, having been driven from their original homes by droughts, or perhaps by instincts similar to the migrating instinct of birds. Eels are *fish* (although many commonly forget this fact) and many of their species are able to leave the water and travel on land from pond to pond, their breathing being performed by a peculiar modification of the gills. The climbing perch of India are able to live out of water, and have modified gills for breathing purposes, and modified fins for climbing and walking. So you see that without leaving the fish family proper, we have examples of land living creatures which are akin to "connecting links."

But there are real "connecting-links"' between the Fish and the Reptiles. Passing over the many queer forms which serve as links between the two families, we have but to consider our common frog's history for a striking example. The Tadpole has gills, has no limbs, uses its tail like a fish's fin, eats plants, *etc.* Passing through several interesting stages the Tadpole reaches a stage in which it is a frog with a tail—then it sheds its tail and is a full fledged Frog, with four legs; web-feet; no tail; and feeding on animals. The Frog is amphibious, that is, able to live on land or in water—and yet it is compelled to come to the surface of the water for air to supply its lungs. Some of the amphibious animals possess both lungs and gills, even when matured; but the higher vertebrates living in the water breathe through lungs which are evolved from the air-bladder of fishes, which in turn have been evolved from the primitive gullet of the lower forms. There are fishes known which are warm-blooded. Students will kindly remember that the Whale is not a fish, but an aquatic animal—a mammal, in fact, bringing forth its young alive, and suckling it from its breasts.

So we readily see that it is but a step, and a short step at that, between the land-traveling and climbing fishes and the lower forms of Reptiles. The Frog shows us the process of evolution between the two families, its life history reproducing the gradual evolution which may have required ages to perfect in the case of the species. You will remember that the embryo stages of all creatures reproduce the various stages of evolution through which the species has passed—this is true in Man as well as in the Frog.

We need not tarry long in considering the Reptile family of living forms. In its varieties of serpents, lizards, crocodiles, turtles, etc., we have studied and observed its forms. We see the limbless snakes; the lizards with active limbs; the huge, clumsy, slow crocodiles and alligators—the armor-bearing turtles and tortoises—all belonging to the one great family of Reptiles, and nearly all of them being degenerate descendants of the mighty Reptile forms of the geological Age of Reptiles, in which flourished the mighty forms of the giant reptiles—the monsters of land and water. Amidst the dense vegetation of that pre-historic age, surrounded by the most favorable conditions, these mighty creatures flourished and lived, their fossilized skeleton forms evidencing to us how far their descendants have fallen, owing to less favorable conditions, and the development of other life-forms more in harmony with their changed environment.

Next comes the great family of Birds. The Birds ascended from the Reptiles. This is the Eastern Teaching, and this is the teaching of Western Science It was formerly taught in the text-books that the line of ascent was along the family of winged reptiles which existed in the Age of Reptiles, in the early days of the Earth. But the later writers on the subject, in the Western world, have contradicted this. It is now taught that these ancient winged-reptiles were featherless, and more closely resembled the Bat family than birds. (You will remember that a Bat is neither a reptile nor a bird—it is a mammal, bringing forth its young alive, and suckling them at its breast. The Bat is more like a mouse, and its wings are simply membrane stretched between its fingers, its feet, and its tail.)

The line of ascent from Reptile to Bird was along the forms of the Reptiles that walked on land. There are close anatomical and physiological relations and correspondences between the two families (Reptiles and Birds) which we need not refer to here. And, of course, many modifications have occurred since the "branching-out." The scales of the reptiles, and the feathers of the birds, are known to be but modifications of the original outer skin, as are also the hair, claws, hoofs, nails, etc., of all animals. Even teeth arose in this way, strange as it may now seem—they are all secreted from the skin. What a wonderful field for thought—this gradual evolution from the filmy outer covering of the lowest living forms to the beautiful feathers, beaks, and claws of the bird!

The evolving of wings meant much to the ascending forms of life. The Reptiles were compelled to live in a narrow circle of territory, while the Birds were able to travel over the earth in wide flights. And travel always develops the faculties of observation, memory, etc., and cultivates the senses of seeing, hearing, *etc.* And the creature is compelled to exercise its evolving "thinking" faculties to a greater extent. And so the Birds were compelled by necessity of their travels to develop a greater degree of thinking organism. The result is that among birds we find many instances of intelligent thought, which cannot be dismissed as "mere instinct." Naturalists place the Crow at the head of the family of Birds, in point of intelligence, and those who have watched these creatures and studied the mental processes, will agree that this is a just decision. It has been proven that Crows are capable of counting up to several figures, and in other ways they display a wonderful degree of almost human sagacity.

Next above the Bird family comes the highest form of all—the Mammals. But before we begin our consideration of these high forms, let us take a hasty glance at the "connecting-links" between the Birds and the Mammals. The lowest forms of the Mammals resemble Birds in many ways. Some of them are toothless, and many of them have the same primitive intestinal arrangements possessed by the birds, from which arises their name, *Monotremes* . These *Monotremes* may be called half-bird and half-mammal. One of the most characteristic of their family is the *Ornithorhynchus* , or Duck-bill, which the early naturalists first thought was a fraud of the taxidermists, or bird-stuffers, and then, when finally convinced, deemed it a "freak-of-nature." But it is not a freak creature, but a "connecting-link" between the two great families of creatures. This animal presents a startling appearance to the observer who witnesses it for the first time. It resembles a beaver, having a soft furry coat, but also has a horny, flat bill like a duck, its feet being webbed, but also furnished with claws projecting over the edge of the web-foot. It lays eggs in an underground nest—two eggs at a time, which are like the eggs of birds, inasmuch as they contain not only the protoplasm from which the embryo is formed, but also the "yolk." on which the embryo feeds until hatched. After the young Duck-bill is hatched, it feeds from teatless glands in the mother's body, the milk being furnished by the mother by a peculiar process. Consider this *miracle —an animal which lays eggs and then when her young are hatched nourishes them with milk* . The milk-glands in the mother are elementary "breasts."

The above-mentioned animal is found in Australia, the land of many strange forms and "connecting-links," which have survived there while in other parts of the globe they have vanished gradually from existence, crowded out by the more perfectly evolved forms. Darwin has called these surviving forms "living fossils." In that same land is also found the *Echidna* or spiny ant-eater, which lays an egg and then hatches it in her pouch, after which she nourishes it on milk, in a manner similar to that of the Duck-bill. This animal, like the Duck-bill, is a Monotreme.

Scientists are divided in theories as to whether the Monotremes are actually descended directly from the Reptiles or Birds, or whether there was a common ancestor from which Reptiles and Birds and Mammals branched off. But this is not important, for the relationship between Reptiles, Birds and Mammals is clearly proven. And the Monotremes are certainly one of the surviving forms of the intermediate stages.

The next higher step in the ascent of Mammal life above the Monotreme is occupied by the Marsupials, or *milk-giving, pouched animals* , of which family the opossum and kangaroo are well known members. The characteristic feature of this family of creatures is the possession of an external pouch in the female, in which the young are kept and nourished until they can take care of themselves as the young of other animals are able to do. The young of the Marsupials are brought forth, or born, in an imperfect condition, and undeveloped in size and strength. There are fossil remains of Marsupials showing that in past ages creatures of this kind existed which were as large as elephants.

In the more common form of Mammals the young are brought forth fully formed, they having received "nourishment, before birth, from the mother's body, through the *placenta* , the appendage which connects the fetus with the parent. The Placental Mammals were the best equipped of all the life-forms for survival and development, for the reason that the young were nourished during their critical period, and the care that the mammal must of necessity give to her young operated in the direction of affording a special protection far superior to that of the other forms. This and other causes acted to place the Placentals in the "Royal line" from which Man was evolved.

The following families of Placental Mammals are recognized by Science, each having its own structural peculiarities:

The *Edentata* , or Toothless creatures, among which are the sloths, ant-eaters, armadillos, *etc.* These animals seem to be closer to the Monotremes than they are to the Marsupials;

The *Sirenia* , so called by reason of their fanciful resemblance to the sirens of mythology, among which are the sea-cows, manatees, dugongs, etc., which are fish-like in structure and appearance, the fore-limbs being shaped like paddles, or fins, and the hind-limbs being absent or rudimentary;

The *Cetacea* , or Whale Family, including whales, Porpoises, dolphins, etc., which are quite fish-like in appearance and structure, their forms being adapted for life in the sea, although they are, of course, Mammals, bringing forth matured young which are suckled at the breast;

The *Ungulata* , or Hoofed Animals, which comprise many varied forms, such as the horse, the tapir, the rhinoceros, the swine, the hippopotamus, the camel, the deer, the sheep, the cow, etc., etc.;

The *Hyracoidea* , which is a small family, the principal member of which is the coney, or rock rabbit, which has teeth resembling those of the hoofed animals, in some ways, and those of the gnawing animals in the others.

The *Proboscidea* , or Trunked Animals, which family is represented in this age only by the families of elephants, which have a peculiar appendage called a "trunk," which they use as an additional limb;

The *Carnivora* , or Flesh-eaters, represented by numerous and various forms, such as the seal, the bear, the weasel, the wolf, the dog, the lion, the tiger, the leopard, *etc.* The wolf and similar forms belong to the sub-family of dogs; while the lion, tiger, etc., belong to the sub-family of cats;

The *Rodentia* , or Gnawers, comprising the rat, the hare, the beaver, the squirrel, the mouse, etc., etc.;

The *Insectivora* , or Insect Feeders, comprising the mole, the shrew, the hedgehog, etc.;

The *Chiroptera* , or Finger-Winged Animals, comprising the great family of Bats, etc., which are very highly developed animals;

The *Lemuroidea* , or Lemurs, the name of which is derived from the Latin word meaning a "ghost," by reason of the Lemur's habits of roaming about at night. The Lemur is a nocturnal animal, somewhat resembling the Monkey in general appearance, but with a long, bushy tail and sharp muzzle like a fox. It is akin to a small fox having hands and feet like a monkey, the feet being used to grasp like a hand, as is the case with the true Monkey family. These creatures are classed by some naturalists among the Monkeys by reason of being "four-handed," while others are disposed to consider as still more important their marked relationship with, and affinity to, the marsupials, gnawers and insect-feeders. On the whole, these creatures are strangely organized and come very near to being a "connecting-link" between other forms. One of the Lemurs is what is known as the *colugo* , or "flying lemur," which resembles a squirrel in many particulars, and yet has a membranous web extending from its hands, which enables it to make flying leaps over great distances. This last named variety seems to furnish a link between the insect-feeders and the Primates;

The *Primates* , which is a large family comprising the various forms of monkeys, baboons, man-apes, such as the gibbon, gorilla, chimpanzee, orang-outang, etc., all of which have big jaws, small brains, and a stooping posture. This family also includes MAN, with his big brain and erect posture, and his many races depending upon shape of skull, color of skin, character of hair, *etc.*

In considering the Ascent of Man (physical) from the lowly forms of the Monera, etc., up to his present high position, the student is struck with the continuity of the ascent, development and unfoldment. While there are many "missing-links," owing to the disappearance of the forms which formed the connection, still there is sufficient proof left in the existing forms to satisfy the fair-minded inquirer. The facts of embryology alone are sufficient proof of the ascent of Man from the lowly forms. Each and every man today has passed through all the forms of the ascent within a few months, from single cell to the new-born, fully formed infant.

Embryology teaches us that the eggs from which all animal forms evolve are all practically alike so far as one can ascertain by microscopic examination, no matter how diverse may be the forms which will evolve from them, and this resemblance is maintained even when the embryo of the higher forms begins to manifest traces of its future form. Von Baer, the German scientist, was the first to note this remarkable and suggestive fact. He stated it in the following words: "In my possession are two little embryos, preserved in alcohol, whose names I have omitted to attach, and at present I am unable to state to what class they belong. They may be lizards, or small birds, or very young mammals, so complete is the similarity in the mode of the formation of the head and trunk in these animals. The extremities, however, are still absent in these embryos. But even if they had existed in the earliest stage of their development, we should learn nothing, for the feet of lizards and mammals, the wings and feet of birds, no less than the hands and feet of man, all arise from the same fundamental form."

As has been said by Prof. Clodd, "the embryos of all living creatures epitomize during development the series of changes through which the ancestral forms passed if their ascent from the simple to the complex; the higher structures passing through the same stages as the lower structures up to the point when they are marked off from them, yet never becoming in detail the form which they represent for the time being. For example, the embryo of man has at the outset gill-like slits on each side of the neck, like a fish. These give place to a membrane like that which supersedes gills in the development of birds and reptiles; the heart is at first a simple pulsating chamber like that in worms; the backbone is prolonged into a movable tail; the great toe is extended, or opposable, like our thumbs, and like the toes of apes; the body three months before birth is covered all over with hair except on the palms and soles. At birth the head is relatively larger, and the arms and legs relatively longer than in the adult; the nose is bridgeless; both features, with others which need not be detailed, being distinctly ape-like. Thus does the egg from which man springs, a structure only one hundred and twenty-fifth of an inch in size, compress into a few weeks the results of millions of years, and set before us the history of his development from fish-like and reptilian forms, and of his more immediate descent from a hairy, tailed quadruped. That which is individual or peculiar to him, the physical and mental character inherited, is left to the slower development which follows birth."

This, then, in brief is the Western theory of Evolution—the Physical Ascent of Man. We have given it as fully as might be in the small space at our disposal in these lessons on the Yogi Philosophy. Why? Because we wish to prove to the Western mind, in the Western way, that Western Science corroborates the Ancient Yogi Teachings of the Unfoldment of Living Forms, from Monad to Man. The Eastern teachers scorn to "prove" anything to their pupils, who sit at the feet of teachers and accept as truth that which is taught them, and which has been handed down from the dim ages long past. But this method will never do for the Western student—he must have it "proven" to him by physical facts and instances, not by keen, subtle, intellectual reasoning alone. The Eastern student wishes to be "told"—the Western student wishes to be "shown." Herein lies the racial differences of method of imparting knowledge. And so we have recognized this fact and have heaped up proof after proof from the pages of Western Science, in order to prove to you the reasonableness, from the Western point of view, of the doctrine of Physical Unfoldment as taught for ages past by the Yogi *gurus* to their *chelas* . You have now the Eastern Teachings on the subject, together with the testimony of Western Science to the reasonableness of the idea.

But, alas! Western Science, while performing a marvelous work in piling up fact after fact to support its newly-discovered theory of Evolution, in a way utterly unknown to the Oriental thinker who seeks after principles by mental concentration—*within* rather than without—while actually proving by physical facts the *mental* conceptions of the Oriental Teachings, still misses the vital point of the subject-thought. In its materialistic tendencies it has failed to recognize *the mental cause of the physical unfoldment* . It is true that Lamark, the real Western discoverer of Evolution, taught that Desire and Mental Craving, was the real force behind Evolution, but his ideas were jeered at by his contemporaries, and are not regarded seriously by the majority of Evolutionists even today. And yet he was nearer to the truth than Darwin or any other Western Evolutionist. And time will show that Science has overlooked his genius, which alone throws the true light upon the subject.

In order to see just this difference between the Darwinian school and the Yogi Teachings let us examine into what causes the Western Evolutionists give for the fact of Evolution itself. We shall do this briefly.

The Darwinians start out to explain the causes of the "Origin of Species," with the statement that "no two individuals of the same species are exactly alike; each tends to vary." This is a self-evident fact, and is very properly used as a starting point for Variation. The next step is then stated as "variations are transmitted, and therefore tend to become permanent," which also is self-evident, and tends to prove the reasonableness of the gradual evolution of species. The next step in the argument is "as man produces new species and forms, by breeding, culture, etc., so has Nature in a longer time produced the same effect, in the same way." This also is reasonable, although it tends to personify Nature, and to give it a *mind* before the evolutionists admit "mind" was evolved.

It will be as well to quote Darwin himself on this point. He says; "As man can produce, and certainly has produced, a great result by his methodical and unconscious means of selection, what may not natural selection effect? Man can act only on external and visible characters, while Nature, if I may be allowed to personify the natural preservation or survival of the fittest, cares nothing for appearances except in so far as they are useful to any being. She can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life. Man selects only for his own good; Nature only for the good of the being which she tends. Every selected character is fully exercised by her, as is implied by the fact of their selection. Man keeps the natives of many climates in the same country; he seldom exercises each selected character in some peculiar and fitting manner; he feeds a long-beaked and a short-beaked pigeon on the same food; he does not exercise a long-backed or long-legged quadruped in any peculiar manner; he exposes sheep with long hair and short wool in the same climate. He does not allow the most vigorous males to struggle for the females. He does not rigidly destroy all inferior animals, but protects during each varying season, so far as lies in his power, all his productions. He often begins his selection by some half-monstrous form, or at least by some modification prominent enough to catch the eye or to be plainly useful to him. Under Nature the slightest differences of structure or constitution may-well turn the nicely balanced scale in the struggle for life, and so be preserved. How fleeting are the wishes and efforts of man! how short his time! and consequently how poor will be his results, compared with those accumulated by nature during whole geological periods! Can we wonder, then, that Nature's productions should be far 'truer' in character than man's productions; that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of far higher workmanship?"

Darwin's theory of survival of the fittest is begun by the statement of the fact that the number of organisms that survive are very small compared with the number that are born. To quote his own words, "There is no exception to the rule that every organic being naturally increases at so high a rate that, if not destroyed, the earth would soon be covered by the progeny of a single pair. Even slow-breeding man has doubled in twenty-five years, and at this rate in less than a thousand years there would literally not be standing room for the progeny." It has been computed that if the offspring of the elephant, which is believed to be the slowest breeding animal known, were to survive, there would be about 20,000,000 elephants on the earth in 750 years. The roe of a single cod contains eight or nine millions of eggs, and if each egg were to hatch, and the fish survive, the sea would shortly become a solid mass of codfish. The house fly is said to have 20,000,000 descendants in a season, counting several generations of progeny, from its several broods. And some scientist has computed that the *aphis* , or plant-louse, breeds so rapidly, and in such enormous quantity, that the tenth generation of one set of parents would be so large that it would contain more ponderable animal matter than would the population of China, which is estimated at 500,000,000! And this without counting the progeny preceding the tenth generation!

The result of the above conditions is very plain. There must ensue a Struggle for Existence, which necessitates the Survival of the Fittest. The weak are crushed out by the strong; the swift out-distance the slow. The individual forms or species best adapted to their environment and best equipped for the struggle, be the equipment physical or mental, survive those less well equipped or less well adapted to environment. Animals evolving variations in structure that give them even a slight advantage over others not so favored, naturally have a better chance to survive. And this, briefly, is what Evolutionists call "The Survival of the Fittest."

As appertaining to the Struggle for Existence, color and mimicry are important factors. Grant Allen, in his work on Darwin, says concerning this, and also as illustrating "Natural Selection": "In the desert with its monotonous sandy coloring, a black insect or a white insect, still more a red insect or a blue insect, would be immediately detected and devoured by its natural enemies, the birds and the lizards. But any greyish or yellowish insects would be less likely to attract attention at first sight, and would be overlooked as long as there were any more conspicuous individuals of their own kind about for the birds and lizards to feed on. Hence, in a very short time the desert would be depopulated of all but the greyest and yellowest insects; and among these the birds would pick out those which differed most markedly in hue and shade from the sand around them. But those which happened to vary most in the direction of a sandy or spotty color would be more likely to survive, and to become the parents of future generations. Thus, in the course of long ages, all the insects which inhabit deserts have become sand-colored, because the less sandy were perpetually picked out for destruction by their ever-watchful foes, while the most sandy escaped, and multiplied and replenished the earth with their own likes."

Prof. Clodd, remarking upon this fact, adds: "Thus, then, is explained the tawny color of the larger animals that inhabit the desert; the stripes upon the tiger, which parallel with the vertical stems of bamboo, conceal him as he stealthily nears his prey; the brilliant green of tropical birds; the leaf-like form and colors of certain insects; the dried, twig-like form of many caterpillars; the bark-like appearance of tree-frogs; the harmony of the ptarmigan's summer plumage with the lichen-colored stones upon which it sits; the dusky color of creatures that haunt the night; the bluish transparency of animals which live on the surface of the sea; the gravel-like color of flat-fish that live at the bottom; and the gorgeous tints of those that swim among the coral reefs."

All this does not run contrary to the Yogi Philosophy, although the latter would regard these things as but the secondary cause for the variation and survival of species, *etc.* The Oriental teachings are that it is the *desire* of the animal that *causes* it to assume the colors and shapes in accordance with its environment, the desire of course operating along sub-conscious lines of physical manifestation. The mental influence, which is the real cause of the phenomena, and which is taught as such by the Yogis, is almost lost sight of by the Western Evolutionists, who are apt to regard Mind as a "by-product" of matter. On the contrary, *the Yogis regard Matter as the product of Mind* . But there is no conflict here as far as regards the law of the Survival of the Fittest. The insects that *most desired* to become sand-colored became so, and were thus protected, while their less "desireful" brethren were exterminated. The Western scientist explains the outward phenomena, but does not look for the *cause* behind it, which is taught by the Oriental sages.

The doctrine of "Sexual Selection" is another of the leading tenets of the Darwinists. Briefly, it may be expressed as the theory that in the rivalry and struggle of the males for the females the strongest males win the day, and thus transmit their particular qualities to their offspring. Along the same lines is that of the attraction exerted by bright colors in the plumage of the males of birds, etc., which give them an advantage in the eyes of the females, and thus, naturally, the bright colors are perpetuated.

This, then, is the brief outline of the Story of Man's Physical Evolution, as stated by Western Science, and compared with the Yogi Teachings. The student should compare the two ideas, that he may harmonize and reconcile them. It must be remembered, however, that Darwin did *not* teach that Man descended from the monkeys, or apes, as we know them now. The teaching of Western Evolution is that the apes, and higher forms of monkey life descended from some common ancestral form, which same ancestor was also the ancestor of Man. In other words, Man and Apes are the different branches that emerged from the common trunk ages ago. Other forms doubtless emerged from the same trunk, and perished because less adapted to their environments. The Apes were best adapted to their own environments, and Man was best adapted to his. The weaker branches failed.

One must remember that the most savage races known to us today are practically as far different from the highest American, European or Hindu types of Man as from the highest Apes. Indeed, it would seem far easier for a high Ape to evolve into a Kaffir, Hottentot, or Digger Indian, than for the latter to evolve into an Emerson, Shakespeare, or Hindu Sage. As Huxley has shown, the brain-structure of Man compared with that of the Chimpanzee shows differences but slight when compared with the difference between that of the Chimpanzee and that of the Lemur. The same authority informs us that in the important feature of the deeper brain furrows, and intricate convolutions, the chasm between the highest civilized man and the lowest savage is far greater than between the lowest savage and the highest man-like ape. Darwin, describing the Fuegians, who are among the very lowest forms of savages, says: "Their very signs and expressions are less intelligible to us than those of the domesticated animal. They are men who do not possess the instinct of those animals, nor yet appear to boast of human reason, or at least of arts consequent upon that reason."

Professor Clodd, in describing the "primitive man," says: "Doubtless he was lower than the lowest of the savages of today—a powerful, cunning biped, with keen sense organs always sharper, in virtue of constant exercise, in the savage than in the civilized man (who supplements them by science), strong instincts, uncontrolled and fitful emotions, small faculty of wonder, and nascent reasoning power; unable to forecast tomorrow, or to comprehend yesterday, living from hand to mouth on the wild products of Nature, clothed in skin and bark, or daubed with clay, and finding shelter in trees and caves; ignorant of the simplest arts, save to chip a stone missile, and perhaps to produce fire; strong in his needs of life and vague sense of right to it and to what he could get, but slowly impelled by common perils and passions to form ties, loose and haphazard at the outset, with his kind, the power of combination with them depending on sounds, signs and gestures."

Such was the ancestral man. Those who are interested in him are referred to the two wonderful tales of the cave-man written in the form of stories by two great modern novelists. The books referred to are (1) "*The Story of Ab* ," by Stanley Waterloo, and (2) "*Before Adam* ," by Jack London. They may be obtained from any bookseller. Both are works of fiction, with the scientific facts cleverly interwoven into them.

And now in conclusion before we pass on the subject of "Spiritual Evolution," which will form the subject of our next lesson, we would again call your attention to the vital difference between the Western and the Eastern Teachings. The Western holds to a mechanical theory of life, which works without the necessity of antecedent Mind, the latter appearing as a "product" at a certain stage. The Eastern holds *that Mind is back of, under, and antecedent to all the work of Evolution* —the *cause* , not the effect or product. The Western claims that Mind was produced by the struggle of Matter to produce higher forms of itself. *The Eastern claims that the whole process of Evolution is caused by Mind striving, struggling and pressing forward toward expressing itself more fully—to liberate itself from the confining and retarding Matter—the struggle resulting in an Unfoldment which causes sheath after sheath of the confining material bonds to be thrown off and discarded, in the effort to release the confined Spirit which is behind even the Mind. The Yogi Teachings are that the Evolutionary Urge is the pressure of the confined Spirit striving to free itself from the fetters and bonds which sorely oppress it* .

The struggle and pain of Evolution is the parturition-pangs of the Spiritual deliverance from the womb of Matter. Like all birth it is attended by pain and suffering, but the end justifies it all. And as the human mother forgets her past suffering in the joy of witnessing the face, and form, and life, of her loved child, so will the soul forget the pain of the Spiritual birth by reason of the beauty and nobility of that which will be born to and from it.

Let us study well the story of Physical Evolution, but let us not lose ourselves in it, for it is but the preliminary to the story of the Unfoldment of the Soul.

Let us not despise the tale of the Body of Man—for it is the story of the Temple of the Spirit which has been built up from the most humble beginnings, until it has reached the present high stage. And yet even this is but the beginning, for the work will go on, and on, and on, in the spirit of those beautiful lines of Holmes:

"Build thee more stately mansions, oh, my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at last *art free* ,
Leaving thine outgrown shell by life's unresting sea."

THE NINTH LESSON
METEMPSYCHOSIS.

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As we have said in our last lesson, while the Yogi Teachings throw an important light upon the Western theory of Evolution, still there is a vital difference between the Western scientific teachings on the subject and the Eastern theories and teachings. The Western idea is that the process is a mechanical, material one, and that "mind" is a "by-product" of Matter in its evolution. But the Eastern Teachings hold that Mind is under, back of, and antecedent to all the work of Evolution, and that Matter is a "by-product" of Mind, rather than the reverse.

The Eastern Teachings hold that Evolution is caused by Mind striving, struggling, and pressing forward toward fuller and fuller expression, using Matter as a material, and yet always struggling to free itself from the confining and retarding influence of the latter. The struggle results in an Unfoldment, causing sheath after sheath of the confining material bonds to be thrown off and discarded, as the Spirit presses upon the Mind, and the Mind moulds and shapes the Matter. Evolution is but the process of birth of the Individualized Spirit, from the web of Matter in which it has been confined. And the pains and struggles are but incidents of the spiritual parturition.

> In this and following lessons we shall consider the "Spiritual Evolution, of the race—that is the Unfoldment of Individualized Spirit—just as we did the subject Physical Evolution in the last two lessons.

We have seen that preceding Spiritual Evolution, there was a Spiritual Involution. The Yogi Philosophy holds that in the Beginning, the Absolute meditated upon the subject of Creation, and formed a Mental Image, or Thought-Form, of an Universal Mind—that is, of an Universal Principle of Mind. This Universal Principle of Mind is the Great Ocean of "Mind-Stuff" from which all the phenomenal Universe is evolved. From this Universal Principle of Mind, proceeded the Universal Principle of Force or Energy. And from the latter, proceeded the Universal Principle of Matter.

The Universal Principle of Mind was bound by Laws imposed upon it by the mental-conception of the Absolute—the Cosmic Laws of Nature. And these laws were the compelling causes of the Great Involution. For before Evolution was possible, Involution was necessary. We have explained that the word "involve" means "to wrap up; to cover; to hide, etc." Before a thing can be "evolved," that is "unfolded," it must first be "involved," that is "wrapped up." A thing must be *put in* , before it may be *taken out* .

Following the laws of Involution imposed upon it, the Universal Mental Principle involved itself in the Universal Energy Principle; and then in obedience to the same laws, the latter involved itself in the Universal Material Principle. Each stage of Involution, or *wrapping-up* , created for itself (out of the higher principle which in being involved) the wrapper or sheath which is to be used to wrap-up the higher principle. And the higher forms of the Material Principle formed sheaths of lower forms, until forms of Matter were produced far more gross than any known to us now, for they have disappeared in the Evolutionary ascent. Down, down, down went the process of Involution, until the lowest point was reached. Then ensued a moment's pause, preceding the beginning of the Evolutionary Unfoldment.

Then began the Great Evolution. But, as we have told you, the Upward movement was distinguished by the "Tendency toward Individualization." That is, while the Involuntary Process was accomplished by Principles as Principles, the Upward Movement was begun by a tendency toward "splitting up," and the creation of "individual forms," and the effort to perfect them and build upon them higher and still higher succeeding forms, until a stage was reached in which the Temple of the Spirit was worthy of being occupied by Man, the self-conscious expression of the Spirit. For the coming of Man was the first step of a higher form of Evolution—the Spiritual Evolution. Up to this time there had been simply an Evolution of Bodies, but now there came the Evolution of Souls.

And this Evolution of Souls becomes possible only by the process of Metempsychosis (pronounced *me-temp-si-ko-sis*) which is more commonly known as Reincarnation, or Re-embodiment.

It becomes necessary at this point to call your attention to the general subject of Metempsychosis, for the reason that the public mind is most confused regarding this important subject. It has the most vague ideas regarding the true teachings, and has somehow acquired the impression that the teachings are that human souls are re-born into the bodies of dogs, and other animals. The wildest ideas on this subject are held by some people. And, not only is this so, but even a number of those who hold to the doctrine of Reincarnation, in some of its forms, hold that their individual souls were once the individual souls of animals, from which state they have evolved to the present condition. This last is a perversion of the highest Yogi Teachings, and we trust to make same plain in these lessons.

But, first we must take a look at the general subject of Metempsychosis, that we may see the important part it has played in the field of human thought and belief.

While to many the idea of Metempsychosis may seem new and unfamiliar, still it is one of the oldest conceptions of the race, and in ages past was the accepted belief of the whole of the civilized race of man of the period. And even today, it is accepted as Truth by the majority of the race

The almost universal acceptance of the idea by the East with its teeming life, counterbalances its comparative non-reception by the Western people of the day. From the early days of written or legendary history, Metempsychosis has been the accepted belief of many of the most intelligent of the race. It is found underlying the magnificent civilization of ancient Egypt, and from thence it traveled to the Western world being held as the highest truth by such teachers as Pythagoras, Empedocles, Plato, Virgil and Ovid. Plato's Dialogues are full of this teaching. The Hindus have always held to it. The Persians, inspired by their learned Magi, accepted it implicitly. The ancient Druids, and Priests of Gaul, as well as the ancient inhabitants of Germany, held to it. Traces of it may be found in the remains of the Aztec, Peruvian and Mexican civilizations.

The Eleusinian Mysteries of Greece, the Roman Mysteries, and the Inner Doctrines of the Cabbala of the Hebrews all taught the Truths of Metempsychosis. The early Christian Fathers; the Gnostic and Manichaeans and other sects of the Early Christian people, all held to the doctrine. The modern German philosophers have treated it with the greatest respect, if indeed they did not at least partially accept it. Many modern writers have considered it gravely, and with respect. The following quotations will give an idea of "how the wind is blowing" in the West:

"Of all the theories respecting the origin of the soul, Metempsychosis seems to me the most plausible and therefore the one most likely to throw light on the question of a life to come."—*Frederick H. Hedge.*

"It would be curious if we should find science and philosophy taking up again the old theory of metempsychosis, remodelling' it to suit our present modes of religious and scientific thought, and launching it again on the wide ocean of human belief. But stranger things have happened in the history of human opinions."—*James Freeman Clarke* .

"If we could legitimately determine any question of belief by the number of its adherents, the —— would apply to metempsychosis more fitly than to any other. I think it is quite as likely to be revived and to come to the front as any rival theory."—*Prof. Wm. Knight* .

"It seems to me, a firm and well-grounded faith in the doctrine of Christian metempsychosis might help to regenerate the world. For it would be a faith not hedged around with many of the difficulties and objections which beset other forms of doctrine, and it offers distinct and pungent motives for trying to lead a more Christian life, and for loving and helping our brother-man."—*Prof. Francis Bowen* .

"The doctrine of Metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the earth, and its prevalence throughout the historical ages."—*Prof. Francis Bowen* .

"When Christianity first swept over Europe, the inner thought of its leaders was deeply tinctured with this truth. The Church tried ineffectually to eradicate it, but in various sects it kept sprouting forth beyond the time of Erigina and Bonaventura, its mediaeval advocates. Every great intuitional soul, as Paracelsus, Boehme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella. embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte, the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. The younger Helmont, in *De Revolutione Animarum* , adduces in two hundred problems all the arguments which may be urged in favor of the return of souls into human bodies according to Jewish ideas. Of English thinkers, the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudsworth and Hume it ranks as the most rational theory of immortality. Glanvil's *Lux Orientalis* devotes a curious treatise to it. It captivated the minds of Fourier and Leroux. Andre Pezzani's book on *The Plurality of the Soul's Lives* works out the system on the Roman Catholic idea of expiation."—E.D. WALKER, in "*Re-Incarnation, a Study of Forgotten Truth* ."

And in the latter part of the Nineteenth Century, and this the early part of the Twentieth Century, the general public has been made familiar with the idea of Metempsychosis, under the name of Reincarnation, by means of the great volume of literature issued by The Theosophical Society and its allied following. No longer is the thought a novelty to the Western thinker, and many have found within themselves a corroborative sense of its truth. In fact, to many the mere mention of the idea has been sufficient to awaken faint shadowy memories of past lives, and, to such, many heretofore unaccountable traits of character, tastes, inclinations, sympathies, dislikes, etc., have been explained.

The Western world has been made familiar with the idea of the re-birth of souls into new bodies, under the term of "Reincarnation," which means "a re-entry into flesh," the word "incarnate" being derived from the words "*in* ," and "*carnis* ," meaning flesh—the English word meaning "to clothe with flesh," *etc.*

The word Metempsychosis, which we use in this lesson, is concerned rather with the "passage of the soul" from one tenement to another, the "fleshly" idea being merely incidental.

The doctrine of Metempsychosis, or Reincarnation, together with its accompanying doctrine, Karma, or Spiritual Cause and Effect, is one of the great foundation stones of the Yogi Philosophy, as indeed it is of the entire system of systems of Oriental Philosophy and Thought. Unless one understands Metempsychosis he will never be able to understand the Eastern Teachings, for he will be without the Key. You who have read the *Bhagavad Gita* , that wonderful Hindu Epic, will remember how the thread of Re-Birth runs through it all. You remember the words of *Krishna* to *Arjuna* : "As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood, and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part." "These bodies, which act as enveloping coverings for the souls occupying them, are but finite things—things of the moment—and not the Real Man at all. They perish as all finite things perish—let them perish." "As a man throweth away his old garments, replacing them with new and brighter ones, even so the Dweller of the body, having quitted its old mortal frame, entereth into others which are new and freshly prepared for it. Weapons pierce not the Real Man, nor doth the fire burn him; the water affecteth him not, nor the wind drieth him nor bloweth him away. For he is impregnable and impervious to these things of the world of change—he is eternal, permanent, unchangeable, and unalterable—Real."

This view of life gives to the one who holds to it, an entirely different mental attitude. He no longer identifies himself with the particular body that he may be occupying, nor with any other body for that matter. He learns to regard his body just as he would a garment which he is wearing, useful to him for certain purposes, but which will in time be discarded and thrown aside for a better one, and one better adapted to his new requirements and needs. So firmly is this idea embedded in the consciousness of the Hindus, that they will often say "My body is tired," or "My body is hungry," or "My body is full of energy," rather than that "I am" this or that thing. And this consciousness, once attained, gives to one a sense of strength, security and power unknown to him who regards his body as himself. The first step for the student who wishes to grasp the idea of Metempsychosis, and who wishes to awaken in his consciousness a certainty of its truth, is to familiarize himself with the idea of his "I" being a thing independent and a part from his body, although using the latter as an abiding place and a useful shelter and instrument for the time being.

Many writers on the subject of Metempsychosis have devoted much time, labor and argument to prove the reasonableness of the doctrine upon purely speculative, philosophical, or metaphysical grounds. And while we believe that such efforts are praiseworthy for the reason that many persons must be first convinced in that way, still we feel that one must really *feel* the truth of the doctrine from something within his own consciousness, before he will really *believe* it to be truth. One may convince himself of the logical necessity of the doctrine of Metempsychosis, but at the same time he may drop the matter with a shrug of the shoulders and a "still, who knows?" But when one begins to feel within himself the awakening consciousness of a "something in the past," not to speak of the flashes of memory, and feeling of former acquaintance with the subject, then, and then only, does he begin to *believe* .

Many people have had "peculiar experiences" that are accountable only upon the hypothesis of Metempsychosis. Who has not experienced the consciousness of having *felt the thing before —having thought it some time in the dim past? Who has not witnessed new scenes that appear old, very old? Who has not met persons for the first time, whose presence awakened memories of a past lying far back in the misty ages of long ago? Who has not been seized at times with the consciousness of a mighty "oldness" of soul? Who has not heard music, often entirely new compositions, which somehow awakens memories of similar strains, scenes, places, faces, voices, lands, associations and events, sounding dimly on the strings of memory as the breezes of the harmony floats over them? Who has not gazed at some old painting, or piece of statuary, with the sense of having seen it all before? Who has not lived through events, which brought with them a certainty of being merely a repetition of some shadowy occurrences away back in lives lived long ago? Who has not felt the influence of the mountain, the sea, the desert, coming to them when they are far from such scenes—coming so vividly as to cause the actual scene of the present to fade into comparative unreality. Who has not had these experiences—we ask* ?

Writers, poets, and others who carry messages to the world, have testified to these things—and nearly every man or woman who hears the message recognizes it as something having correspondence in his or her own life. Sir Walter Scott tells us in his diary: "I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of preexistence, viz., a confused idea that nothing that passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them. The sensation was so strong as to resemble what is called the mirage in the desert and a calenture on board ship." The same writer, in one of his novels, "Guy Mannering," makes one of his characters say: "Why is it that some scenes awaken thoughts which belong as it were, to dreams of early and shadowy recollections, such as old Brahmin moonshine would have ascribed to a state of previous existence. How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene nor the speakers nor the subject are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place."

Bulwer speaks of "that strange kind of inner and spiritual memory which so often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched consciousness of a former life." And again, he says: "How strange is it that at times a feeling comes over us as we gaze upon certain places, which associates the scene either with some dim remembered and dreamlike images of the Past, or with a prophetic and fearful omen of the Future. Every one has known a similar strange and indistinct feeling at certain times and places, and with a similar inability to trace the cause." Poe has written these words on the subject: "We walk about, amid the destinies of our world existence, accompanied by dim but ever present memories of a Destiny more vast—very distant in the bygone time and infinitely awful. We live out a youth peculiarly haunted by such dreams, yet never mistaking them for dreams. As memories we know them. During our youth the distinctness is too clear to deceive us even for a moment. But the doubt of manhood dispels these feelings as illusions."

Home relates an interesting incident in his life, which had a marked effect upon his beliefs, thereafter. He relates that upon an occasion when he visited a strange house in London he was shown into a room to wait. He says: "On looking around, to my astonishment everything appeared perfectly familiar to me. I seemed to recognize every object. I said to myself, 'What is this? I have never been here before, and yet I have seen all this, and if so, then there must be a very peculiar knot in that shutter.'" He proceeded to examine the shutter, and much to his amazement the knot was there.

We have recently heard of a similar case, told by an old lady who formerly lived in the far West of the United States. She states that upon one occasion a party was wandering on the desert in her part of the country, and found themselves out of water. As that part of the desert was unfamiliar even to the guides, the prospect for water looked very poor indeed. After a fruitless search of several hours, one of the party, a perfect stranger to that part of the country, suddenly pressed his hand to his head, and acted in a dazed manner, crying out "I know that a water-hole is over to the right—this way," and away he started with the party after him. After a half-hour's journey they reached an old hidden water-hole that was unknown even to the oldest man in the party. The stranger said that he did not understand the matter, but that he had somehow experienced a sensation of *having been there before* , and knowing just where the water-hole was located. An old Indian who was questioned about the matter, afterward, stated that the place had been well known to his people who formerly travelled much on that part of the desert; and that they had legends relating to the "hidden water-hole," running back for many generations. In this case, it was remarked that the water-hole was situated in such a peculiar and unusual manner, as to render it almost undiscoverable even to people familiar with the characteristics of that part of the country. The old lady who related the story, had it direct from the lips of one of the party, who regarded it as "something queer," but who had never even heard of Metempsychosis.

A correspondent of an English magazine writes as follows: "A gentleman of high intellectual attainments, now deceased, once told me that he had dreamed of being in a strange city, so vividly that he remembered the streets, houses and public buildings as distinctly as those of any place he ever visited. A few weeks later he was induced to visit a panorama in Leicester Square, when he was startled by seeing the city of which he had dreamed. The likeness was perfect, except that one additional church appeared in the picture. He was so struck by the circumstance that he spoke to the exhibitor, assuming for the purpose the air of a traveller acquainted with the place, when he was informed that the church was a recent erection." The fact of the addition of the church, seems to place the incident within the rule of awakened memories of scenes known in a past life, for clairvoyance, astral travel, etc., would show the scene as it was at the time of the dream, not as it had been years before.

Charles Dickens mentions a remarkable impression in his work "Pictures from Italy." "In the foreground was a group of silent peasant girls, leaning over the parapet of the little bridge, looking now up at the sky, now down into the water; in the distance a deep dell; the shadow of an approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection that I hardly think I could forget it."

We have recently met two people in America who had very vivid memories of incidents in their past life. One of these, a lady, has a perfect horror of large bodies of water, such as the Great Lakes, or the Ocean, although she was born and has lived the greater part of her life inland, far removed from any great body of water, She has a distinct recollection of falling from a large canoe-shape vessel, of peculiar lines, and drowning. She was quite overcome upon her first visit to the Field Museum in Chicago, where there were exhibited a number of models of queer vessels used by primitive people. She pointed out one similar in shape, and lines, to the one she remembers as having fallen from in some past life.

The second case mentioned is that of a married couple who met each other in a country foreign to both, on their travels. They fell in love with each other, and both have felt that their marriage was a reunion rather than a new attachment. The husband one day shortly after their marriage told his wife in a rather shamed-faced way that he had occasional flashes of memory of having held in his arms, in the dim past, a woman whose face he could not recall, but who wore a strange necklace, he describing the details of the latter. The wife said nothing, but after her husband had left for his office, she went to the attic and unpacked an old trunk containing some odds and ends, relics, heirlooms, etc., and drew from it an old necklace of peculiar pattern that her grandfather had brought back from India, where he had lived in his younger days, and which had been in the family ever since. She laid the necklace on the table, so that her husband would see it upon his return. The moment his eyes fell upon it, he turned white as death, and gasped "My God! *that's the necklace!* "

A writer in a Western journal gives the following story of a Southern woman. "When I was in Heidelberg, Germany, attending a convention of Mystics, in company with some friends I paid my first visit to the ruined Heidelberg Castle. As I approached it I was impressed with the existence of a peculiar room in an inaccessible portion of the building. A paper and pencil were provided me, and I drew a diagram of the room even to its peculiar floor. My diagram and description were perfect, when we afterwards visited the room. In some way, not yet clear to me, I have been connected with that apartment. Still another impression came to me with regard to a book, which I was made to feel was in the old library of the Heidelberg University. I not only knew what the book was, but even felt that a certain name of an old German professor would be found written in it. Communicating this feeling to one of the Mystics at the convention, a search was made for the volume, but it was not found. Still the impression clung to me, and another effort was made to find the book; this time we were rewarded for our pains. Sure enough, there on the margin of one of the leaves was the very name I had been given in such a strange manner. Other things at the same time went to convince me that I was in possession of the soul of a person who had known Heidelberg two or three centuries ago."

A contributor to an old magazine relates, among other instances, the following regarding a friend who remembers having died in India during the youth of some former life. He states: "He sees the bronzed attendants gathered about his cradle in their white dresses: they are fanning him. And as they gaze he passes into unconsciousness. Much of his description concerned points of which he knew nothing from any other source, but all was true to the life, and enabled me to fix on India as the scene which he recalled."

While comparatively few among the Western races are able to remember more than fragments of their past lives, in India it is quite common for a man well developed spiritually to clearly remember the incidents and details of former incarnations, and the evidence of the awakening of such power causes little more than passing interest among his people. There is, as we shall see later, a movement toward conscious Metempsychosis, and many of the race are just moving on to that plane. In India the highly developed individuals grow into a clear recollection of their past lives when they reach the age of puberty, and when their brains are developed sufficiently to grasp the knowledge locked up in the depths of the soul. In the meantime the individual's memory of the past is locked away in the recesses of his mind, just as are many facts and incidents of his present life so locked away, to be remembered only when some one mentions the subject, or some circumstance serves to supply the associative link to the apparently forgotten matter.

Regarding the faculty of memory in our present lives, we would quote the following from the pen of Prof. William Knight, printed in the Fortnightly Review. He says: "Memory of the details of the past is absolutely impossible. The power of the conservative faculty, though relatively great, is extremely limited. We forget the larger portion of experience soon after we have passed through it, and we should be able to recall the particulars of our past years, filling all the missing links of consciousness since we entered on the present life, before we were in a position to remember our ante-natal experience. Birth must necessarily be preceded by crossing the river of oblivion, while the capacity for fresh acquisition survives, and the garnered wealth of old experience determines the amount and character of the new."

Another startling evidence of the proof of Metempsychosis is afforded us in the cases of "infant prodigies," etc., which defy any other explanation. Take the cases of the manifestation of musical talent in certain children at an early age, for instance. Take the case of Mozart who at the age of four was able to not only perform difficult pieces on the piano, but actually composed original works of merit. Not only did he manifest the highest faculty of sound and note, but also an instinctive ability to compose and arrange music, which ability was superior to that of many men who had devoted years of their life to study and practice. The laws of harmony—the science of commingling tones, was to him not the work of years, but a faculty born in him. There are many similar cases of record.

Heredity does not explain these instances of genius, for in many of the recorded cases, none of the ancestors manifested any talent or ability. From recorded cases, none of the ancestors manifested any talent or ability. From whom did Shakespeare inherit his genius? From whom did Plato derive his wonderful thought? From what ancestor did Abraham Lincoln inherit his character—coming from a line of plain, poor, hard-working people, and possessing all of the physical attributes and characteristics of his ancestry, he, nevertheless, manifested a mind which placed him among the foremost of his race. Does not Metempsychosis give us the only possible key? Is it not reasonable to suppose that the abilities displayed by the infant genius, and the talent of the men who spring from obscure origin, have their root in the experiences of a previous life?

Then take the cases of children at school. Children of even the same family manifest different degrees of receptivity to certain studies. Some "take to" one thing, and some to another. Some find arithmetic so easy that they almost absorb it intuitively, while grammar is a hard task for them; while their brothers and sisters find the exact reverse to be true. How many have found that when they would take up some new study, it is almost like recalling something already learned. Do you student, who are now reading these lines take your own case. Does not all this Teaching seem to you like the repetition of some lesson learned long ago? Is it not like remembering something already learned, rather than the learning of some new truth? Were you not attracted to these studies, in the first place, by a feeling that you had known it all before, somewhere, somehow? Does not your mind leap ahead of the lesson, and see what is coming next, long before you have turned the pages? These inward evidences of the fact of preexistence are so strong that they outweigh the most skillful appeal to the intellect.

This intuitive knowledge of the truth of Metempsychosis explains why the belief in it is sweeping over the Western world at such a rapid rate. The mere mention of the idea, to many people who have never before heard of it, is sufficient to cause them to recognize its truth. And though they may not understand the laws of its operation, yet deep down in their consciousness they find a something that convinces them of its truth. In spite of the objections that are urged against the teaching, it is making steady headway and progress.

The progress of the belief in Metempsychosis however has been greatly retarded by the many theories and dogmas attached to it by some of the teachers. Not to speak of the degrading ideas of re-birth into the bodies of animals, etc., which have polluted the spring of Truth, there are to be found many other features of teaching and theory which repel people, and cause them to try to kill out of the minds the glimmer of Truth that they find there. The human soul instinctively revolts against the teaching that it is bound to the wheel or re-birth, *willy-nilly* , compulsorily, without choice—compelled to live in body after body until great cycles are past. The soul, perhaps already sick of earth-life, and longing to pass on to higher planes of existence, fights against such teaching. And it does well to so fight, for the truth is nearer to its hearts desire. There is no soul longing that does not carry with it the prophecy of its own fulfillment, and so it is in this case. It is true that the soul of one filled with earthly desires, and craving for material things, will by the very force of those desires be drawn back to earthly re-birth in a body best suited for the gratification of the longings, desires and cravings that it finds within itself. But it is likewise true that the earth-sick soul is not compiled to return unless its own desires bring it back. Desire is the key note of Metempsychosis, although up to a certain stage it may operate unconsciously. The sum of the desires of a soul regulate its re-birth. Those who have become sickened of all that earth has for them at this stage of its evolution, may, and do, rest in states of existence far removed from earth scenes, until the race progresses far enough to afford the resting soul the opportunities and environments that it so earnestly craves.

And more than this, when Man reaches a certain stage, the process of Metempsychosis no longer remains unconscious, but he enters into a conscious knowing, willing passage from one life to another. And when that stage is reached a full memory of the past lives is unfolded, and life to such a soul becomes as the life of a day, succeeded by a night, and then the awakening into another day with full knowledge and recollection of the events of the day before. We are in merely the babyhood of the race now, and the fuller life of the conscious soul lies before us. Yea, even now it is being entered into by the few of the race that have progressed sufficiently far on the Path. And you, student, who feel within you that craving for conscious re-birth and future spiritual evolution, and the distaste for, and horror of, a further blind, unconscious re-plunge into the earth-life—know you, that this longing on your part is but an indication of what lies before you. It is the strange, subtle, awakening of the nature within you, which betokens the higher state. Just as the young person feels within his or her body strange emotions, longings and stirrings, which betoken the passage from the child state into that of manhood or womanhood, so do these spiritual longings, desires and cravings betoken the passage from unconscious re-birth into conscious knowing Metempsychosis, when you have passed from the scene of your present labors.

In our next lesson we shall consider the history of the race as its souls passed on from the savage tribes to the man of to-day. It is the history of the race—the history of the individual—your own history, student—the record of that through which you have passed to become that which you now are. And as you have climbed step after step up the arduous path, so will you, hereafter climb still higher paths, but no longer in unconsciousness, but with your spiritual eyes wide open to the Rays of Truth pouring forth from the great Central Sun—the Absolute.

Concluding this lesson, we would quote two selections from the American poet, Whitman, whose strange genius was undoubtedly the result of vague memories springing from a previous life, and which burst into utterances often not more than half understood by the mind that gave them birth. Whitman says:

> "Facing West from California's shores,
> Inquiring, tireless, seeking what is yet unfound,
> A, a child, very old, over waves, toward the house of
>   maternity, the land of migrations, look afar,
> Look off the shores of my Western sea, the circle
>   almost circled:
> For starting Westward from Hindustan, from the
>   vales of Kashmere,
> From Asia, from the north, from God, the sage, and
>   the hero,
> From the south, from the flowery peninsulas and
>   spice islands,
> Long having wandered since, round the earth having
>   wandered,
> Now I face home again, very pleased and joyous.
> (But where is what I started for so long ago?
> And why is it yet unfound?)"

*

"I know I am deathless.

> I know that this orbit of mine cannot be swept by a
>   carpenter's compass;
> And whether I come to my own to-day, or in ten
>   thousand or ten million years,
>
> I can cheerfully take it now or with equal cheerfulness
>   can wait."

*

> "As to you, Life, I reckon you are the leavings of
> many deaths.
> No doubt I have died myself ten thousand times before."

*

> "Births have brought us richness and variety, and other births have brought us richness and variety."

*

And this quotation from the American poet N.P. Willis:

> "But what a mystery this erring mind?
> It wakes within a frame of various powers
> A stranger in a new and wondrous world.
> It brings an instinct from some other sphere,
> For its fine senses are familiar all,
> And with the unconscious habit of a dream
> It calls and they obey. The priceless sight
> Springs to its curious organ, and the ear
> Learns strangely to detect the articulate air
> In its unseen divisions, and the tongue
> Gets its miraculous lesson with the rest,
> And in the midst of an obedient throng
> Of well trained ministers, the mind goes forth
> To search the secrets of its new found home."

THE TENTH LESSON
SPIRITUAL EVOLUTION.

Table of Content

One of the things that repel many persons who have had their attention directed to the subject of Metempsychosis for the first time, is the idea that they have evolved *as a soul* from individual lowly forms, for instance that they have at one time been an individual plant, and then an individual animal form, and then an individual higher animal form, and so on until now they are the particular individual human form contemplating the subject. This idea, which has been taught by many teachers, is repellent to the average mind, for obvious reasons, and naturally so, for it has no foundation in truth.

While this lesson is principally concerned with the subject of the Spiritual Evolution of the human soul, since it became a human soul, still it may be as well to mention the previous phase of evolution, briefly, in order to prevent misconception, and to dispel previously acquired error.

The atom, although it possesses life and a certain degree of mind, and acts as an individual temporarily, has no permanent individuality that reincarnates. When the atom is evolved it becomes a centre of energy in the great atomic principle, and when it is finally dissolved it resolves itself back into its original state, and its life as an individual atom ceases, although the experience it has gained becomes the property of the entire principle. It is as if a body of water were to be resolved into millions of tiny dewdrops for a time, and each dewdrop was then to acquire certain outside material in solution. In that case, each dewdrop when it again returned to the body of water, would carry with it its foreign material, which would become the property of the whole. And subsequently formed dewdrops would carry in their substance a particle of the foreign matter brought back home by the previous generation of dewdrops, and would thus be a little different from their predecessors. And this process, continuing for many generations of dewdrops, would ultimately cause the greatest changes in the composition of the successive generations.

This, in short, is the story of the change and improving forms of life. From the atoms into the elements; from the lower elements into those forming protoplasm; from the protoplasm to the lower forms of animal life; from these lower forms on to higher forms—this is the story. But it is all a counterpart of the dewdrop and the body of water, *until the human soul is evolved* .

The plants and the lower forms of animal life are not permanent individual souls, but each family is a *group-soul* corresponding to the body of water from which the dewdrop arose. From these family group-souls gradually break off minor groups, representing species, and so on into sub-species. At last when the forms reach the plane of man, the group-soul breaks itself up into *permanent individual souls* , and true Metempsychosis begins. That is, *each individual human soul becomes a permanent individual entity* , destined to evolve and perfect itself along the lines of spiritual evolution.

And from this point begins our story of Spiritual Evolution.

The story of Man, the Individual, begins amidst humble surroundings. Primitive man, but little above the level of the lower animals in point of intelligence, has nevertheless that distinguishing mark of Individuality—"Self-Consciousness," which is the demarkation between Beast and Man. And even the lowest of the lowest races had at least a "trace" of this Self-Consciousness, which made of them individuals, and caused the fragment of the race-soul to separate itself from the general principle animating the race, and to fasten its "I" conscious upon itself, rather than upon the underlying race-soul, along instinctive lines. Do you know just what this Self-Consciousness is, and how it differs from the Physical Consciousness of the lower animals? Perhaps we had better pause a moment to consider it at this place.

The lower animals are of course conscious of the bodies, and their wants, feelings, emotions, desires, etc., and their actions are in response to the animating impulses coming from this plane of consciousness. But it stops there. They "know," but they do not "know that they know"; that is, they have not yet arrived at a state in which they can think of themselves as "I," and to reason upon their thoughts and mental operations. It is like the consciousness of a very young child, which feels and knows its sensations and wants, but is unable to think of itself as "I," and to turn the mental gaze inward. In another book of these series we have used the illustration of the horse which has been left standing out in the cold sleet and rain, and which undoubtedly feels and knows the unpleasant sensations arising therefrom, and longs to get away from the unpleasant environment. But, still, he is unable to analyze his mental states and wonder whether his master will come out to him soon, or think how cruel it is to keep him out of his warm comfortable stable; or wonder whether he will be taken out in the cold rain again tomorrow; or feel envious of other horses who are indoors; or wonder why he is kept out cold nights, etc., *etc.* In short, the horse is unable to think as would a reasoning man under just the same circumstances. He is aware of the discomfort, just as would be the man; and he would run away home, if he were able, just as would the man. But he is not able to pity himself, nor to think about his personality, as would a man—he is not able to wonder whether life is worth the living, etc., as would a man. He "knows" but is not able to reflect upon the "knowing."

In the above illustration, the principal point is that the horse does not "know himself" as an entity, while even the most primitive man is able to so recognize himself as an "I." If the horse were able to think in words, he would think "feel," "cold," "hurt," etc., but he would be unable to think "*I* feel; *I* am cold; *I* am hurt," *etc.* The thought "I" would be missing.

It is true that the "I" consciousness of the primitive man was slight, and was but a degree above the Physical Consciousness of the higher apes, but nevertheless it had sprung into being, never again to be lost. The primitive man was like a child a few years old—he was able to say "I," and to think "I." *He had become an individual soul.*

And this individual soul inhabited and animated a body but little removed from that of an ape. But this new consciousness began to mould that rude body and the ascent was begun. Each generation showed a physical improvement over that of the preceding one, according to the lines of physical evolution, and as the developing soul demanded more perfect and developed bodies the bodies were evolved to meet the demand, for the mental demand has ever been the cause of the physical form.

The soul of the primitive man reincarnated almost immediately after the death of the physical body, because the experiences gained were mostly along the lines of the physical, the mental planes being scarcely brought into play, while the higher and spiritual faculties were almost entirely obscured from sight. Life after life the soul of the primitive man lived out in rapid succession. But in each new embodiment there was a slight advance over that of the previous one. Experience, or rather the result of experiences, were carried over, and profited by. New lessons were learned and unlearned, improved upon or discarded. And the race grew and unfolded.

After a time the number of advancing souls which had outstripped their fellows in progress became sufficiently large for sub-races to be formed, and so the branching off process began. In this way the various races and types were formed, and the progress of Mankind gained headway. At this point we may as well consider the history of the Races of Mankind, that we may see how the great tide-wave of Soul has ever pressed onward, marking higher and still higher stages of progress, and also how the various minor waves of the great wave pushed in and then receded, only to be followed by still higher waves. The story is most interesting.

The Yogi Teachings inform us that the Grand Cycle of Man's Life on the Earth is composed of Seven Cycles, of which we are now living in the third-seventh part of the Fifth Cycle. These Cycles may be spoken of as the Great Earth Periods, separated from each other by some great natural cataclysm which destroyed the works of the previous races of men, and which started afresh the progress called "civilization," which, as all students know, manifests a rise and fall like unto that of the tides.

Man in the First Cycle emerged from a gross animal-like state into a condition somewhat advanced. It was a slow progress, but nevertheless a distinct series of advances were made by the more progressive souls who passed over on to the Second Cycle, embodying themselves as the ruling races in the same, their less progressive brothers incarnating in the lower tribes of the Second Cycle. It must be remembered that the souls which do not advance during a Cycle reincarnate in the next Cycle among the lower races. So that even in this Fifth Cycle we have remnants of the previous cycles, the lives of the members of which give us an idea of what life in the earlier cycles must have been.

The Yogi Teachings give us but little information regarding the people of the First and Second Cycles, because of the low state of these ages. The tale, if told, would be the story of the Cave-dweller, and Stone-age people; the Fire-peoples, and all the rest of savage, barbarian crew; there was but little trace of anything like that which we call "civilization," although in the latter periods of the Second Cycle the foundations for the coming civilizations were firmly laid.

After the cataclysm which destroyed the works of Man of the Second Cycle, and left the survivors scattered or disorganized, awaiting the touch of the organizing urge which followed shortly afterward, there dawned the first period of the Third Cycle. The scene of the life of the Third Cycle was laid in what is known to Occultists as Lemuria. Lemuria was a mighty continent situated in what is now known as the Pacific Ocean, and parts of the Indian Ocean. It included Australia, Australasia, and other portions of the Pacific islands, which are in fact surviving portions of the great continent of Lemuria, its highest points, the lower portion having sunk beneath the seas ages and ages ago.

Life in Lemuria is described as being principally concerned with the physical senses, and sensual enjoyment, only a few developed souls having broken through the fetters of materiality and reached the beginnings of the mental and spiritual planes of life. Some few indeed made great progress and were saved from the general wreck, in order to become the leaven which would lighten the mass of mankind during the next Cycle. These developed souls were the teachers of the new races, and were looked upon by the latter as gods and supernatural beings, and legends and traditions concerning them are still existent among the ancient peoples of our present day. Many of the myths of the ancient peoples arose in this way.

The Yogi traditions hold that just prior to the great cataclysm which destroyed the races of the Second Cycle, there was a body of the Chosen Ones which migrated from Lemuria to certain islands of the sea which are now part of the main land of India. These people formed the nucleus of the Occult Teachings of the Lemurians, and developed into the Fount of Truth which has been flowing ever since throughout the successive periods and cycles.

When Lemuria passed away, there arose from the depths of the ocean the continent which was to be the scene of the life and civilization of the Fourth Cycle—the continent of Atlantis. Atlantis was situated in a portion of what is now known as the Atlantic Ocean, beginning at what is now known as the Caribbean Sea and extending over to the region of what is now known as Africa. What are now known as Cuba and the West Indies were among the highest points of the continent, and now stand like monuments to its departed greatness.

The civilization of Atlantis was remarkable, and its people attained heights which seem almost incredible to even those who are familiar with the highest achievements of man in our own times. The Chosen Ones preserved from the cataclysm which destroyed Lemuria, and who lived to a remarkably old age, had stored up within their minds the wisdom and learning of the races that had been destroyed, and they thus gave the Atlanteans an enormous starting-advantage. They soon attained great advancement along all the lines of human endeavor. They perfected mechanical inventions and appliances, reaching far ahead of even our present attainments. In the field of electricity especially they reached the stages that our present races will reach in about two or three hundred years from now. Along the lines of Occult Attainment their progress was far beyond the dreams of the average man of our own race, and in fact from this arose one of the causes of their downfall, for they prostituted the power to base and selfish uses, and Black Magic.

And, so the decline of Atlantis began. But the end did not come at once, or suddenly, but gradually. The continent, and its surrounding islands gradually sank beneath the waves of the Atlantic Ocean, the process occupying over 10,000 years. The Greeks and Romans of our own Cycle had traditions regarding the sinking of the continent, but their knowledge referred only to the disappearance of the small remainder—certain islands—the continent itself having disappeared thousands of years before their time. It is recorded that the Egyptian priests had traditions that the continent itself had disappeared nine thousand years before their time. As was the case with the Chosen Ones of Lemuria, so was it with the Elect of Atlantis, who were taken away from the doomed land some time prior to its destruction. The few advanced people left doomed land some time prior to its destruction. The few advanced people left their homes and migrated to portions of what are now South America and Central America, but which were then islands of the sea. These people have left their traces of their civilization and works, which our antiquaries are discovering to-day.

When the Fifth Cycle dawned (our own cycle, remember) these brave and advanced souls acted as the race-teachers and became as "gods" to those who came afterward. The races were very prolific, and multiplied very rapidly under the most favorable conditions. The souls of the Atlanteans were pressing forward for embodiment, and human forms were born to supply the demand. And now begins the history of our own Cycle—the Fifth Cycle.

But before we begin a consideration of the Fifth Cycle, let us consider for a moment a few points about the laws operating to cause these great changes.

In the first place, each Cycle has a different theatre for its work and action. The continent of Lemuria was not in existence during the Second Cycle, and arose from the ocean bed only when its appointed time came. And, likewise the continent of Atlantis reposed beneath the waves while the Lemurian races manifested during the Third Cycle, rising by means of a convulsion of the earth's surface to play its part during its own period—the Fourth Cycle—only to sink again beneath the waves to make way for the birth of the Fifth Cycle with its races. By means of these cataclysms the races of each Cycle were wiped out when the time came, the few Elect or Chosen ones, that is those who have manifested the right to live on, being carried away to some favorable environment where they became as leaven to the mass—as "gods" to the new races that quickly appear.

It must be remembered, however, that these Chosen Ones are not the only ones saved from the destruction that overtakes the majority of the race. On the contrary a few survivors are preserved, although driven away from their former homes, and reduced to "first principles of living" in order to become the parents of the new races. The new races springing from the fittest of these survivors quickly form sub-races, being composed of the better adapted souls seeking reincarnation, while the less fit sink into barbarism, and show evidences of decay, although a remnant drags on for thousands of years, being composed of the souls of those who have not advanced sufficiently to take a part in the life of the new races. These "left-overs" are in evidence in our own times in the cases of the Australian savages, and some of the African tribes, as well as among the Digger Indians and others of similar grade of intelligence.

In order to understand the advance of each race it must be remembered that the more advanced souls, after passing out of the body, have a much longer period of rest in the higher planes, and consequently do not present themselves period of rest in the higher planes, and consequently do not present themselves for reincarnation until a period quite late when compared with the hasty reincarnation of the less advanced souls who are hurried back to rebirth by reason of the strong earthly attachments and desires. In this way it happens that the earlier races of each Cycle are more primitive folk than those who follow them as the years roll by. The soul of an earth-bound person reincarnates in a few years, and sometimes in a few days, while the soul of an advanced man may repose and rest on the higher planes for centuries—nay, even for thousands of years, until the earth has reached a stage in which the appropriate environment may be afforded it.

Observers, unconnected with Occultism, have noted certain laws which seem to regulate the rise and fall of nations—the procession of ruling races. They do not understand the law of Metempsychosis that alone gives the key to the problem, but nevertheless they have not failed to record the existence of the laws themselves. In order to show that these laws are recognized by persons who are not at all influenced by the Occult Teachings, we take the liberty of quoting from Draper's "History of the Intellectual Development of Europe."

Dr. Draper writes as follows: "We are, as we often say, the creatures of circumstances. In that expression there is a higher philosophy than might at first appear. From this more accurate point of view we should therefore consider the course of these events, recognizing the principle that the affairs of men pass forward in a determinate way, expanding and unfolding themselves. And hence we see that the things of which we have spoken as if they were matters of choice, were in reality forced upon their apparent authors by the necessity of the times. But in truth they should be considered as the presentation of a certain phase of life which nations in their onward course sooner or later assume. To the individual, how well we know that a sober moderation of action, an appropriate gravity of demeanor, belonging to the mature period of life, change from the wanton willfulness of youth, which may be ushered in, or its beginnings marked by many accidental incidents; in one perhaps by domestic bereavements, in another by the loss of fortune, in a third by ill-health. We are correct enough in imputing to such trials the change of character; but we never deceive ourselves by supposing that it would have failed to take place had these incidents not occurred. There runs an irresistible destiny in the midst of these vicissitudes. There are analogies between the life of a nation, and that of an individual, who, though he may be in one respect the maker of his own fortunes, for happiness or for misery, for good or for evil, though he remains here or goes there as his inclinations prompt, though he does this or abstains from that as he chooses, is nevertheless held fast by an inexorable fate—a fate which brought him into the world involuntarily, so far as he was concerned, which presses him forward world involuntarily, so far as he was concerned, which presses him forward through a definite career, the stages of which are absolutely invariable,—infancy, childhood, youth, maturity, old age, with all their characteristic actions and passions,—and which removes him from the scene at the appointed time, in most cases against his will. So also is it with nations; the voluntary is only the outward semblance, covering but hardly hiding the predetermined. Over the events of life we may have control, but none whatever over the law of its progress. There is a geometry that applies to nations an equation of their curve of advance. That no mortal man can touch."

This remarkable passage, just quoted, shows how the close observers of history note the rise and fall of the tides of human race progress, although ignorant of the real underlying causing energy or force. A study of the Occult Teachings alone gives one the hidden secret of human actions and throws the bright light of Truth upon the dark corners of phenomena.

At the beginning of the Fifth Cycle (which is the present one), there were not only the beginnings of the new races which always spring up at the beginning of each new cycle and which are the foundations for the coming races which take advantage of the fresh conditions and opportunities for growth and development—but there were also the descendants of the Elect Saved from the destruction of Atlantis by having been led away and colonized far from the scene of danger. The new races were the descendant of the scattered survivors of the Atlantean peoples, that is, the common run of people of the time. But the Elect few were very superior people, and imparted to their descendants their knowledge and wisdom. So that we see at the beginning of the Fifth Cycle hordes of new, primitive people in certain lands, and in other places advanced nations like the ancestors of the Ancient Egyptians, Persians, Chaldeans, Hindus, *etc.*

These advanced races were old souls—advanced souls—the progressed and developed souls of Ancient Lemuria and Atlantis, who lived their lives and who are now either on higher planes of life, or else are among us to-day taking a leading part in the world's affairs, striving mightily to save the present races from the misfortunes which overtook their predecessors.

The descendants of the people were the Assyrians and Babylonians. In due time the primitive new races developed and the great Roman, Grecian, and Carthaginian peoples appeared. Then came the rise of other peoples and nations down to the present time. Each race or nation has its rise, its height of attainment, and its decline. When a nation begins to decline it is because its more advanced souls have passed on, and only the less progressive souls are left. The history of all nations show the truth of the Occult the term. Men are forsaking old ideals, creeds and dogmas, and are running hither and thither seeking something they feel to be necessary, but of the nature of which they know nothing. They are feeling the hunger for Peace—the thirst for Knowledge—and they are seeking satisfaction in all directions.

This is not only the inevitable working of the Law of Evolution, but is also a manifestation of the power and love of the great souls that have passed on to higher planes of existence, and who have become as angels and archangels. These beings are filled with the love of the race, and are setting into motion influences that are being manifest in many directions, the tendency of which are to bring the race to a realization of its higher power, faculties, and destiny.

As we have said in other places, one of the greatest difficulties in the way of the seeker after Truth in his consideration of the question of Spiritual Evolution is the feeling that rebirth is being forced upon him, without any say on his part, and against his desires. But this is far from being correct. It is true that the whole process is according to the Great Law, but that Law operates through the force of Desire and Attraction. The soul is attracted toward rebirth by reason of its desire or rather the essence of its desires. It is reborn only because it has within itself the desire for further experience, and opportunity for unfoldment. And it is reborn into certain environments solely because it has within itself unsatisfied desires for those environments, *etc.* The process is just as regular and scientific as is the attraction of one atom of matter for another.

Each soul has within itself certain elements of desire and attraction, and it attracts to itself certain conditions and experiences, and is in turn attracted by these things. This is the law of life, in the body and out of it. And there is no injustice in the law it is the essence of justice itself, for it gives to each just what is required to fill the indwelling desires, or else the conditions and experiences designed to burn out the desires which are holding one back, and the destruction of which will make possible future advancement.

For instance, if one is bound by the inordinate desire for material wealth, the Law of Karma will attract him to a rebirth in conditions in which he will be surrounded by wealth and luxury until he becomes sickened with them and will find his heart filled with the desire to flee from them and toward higher and more satisfying things. Of course the Law of Karma acts in other ways, as we shall see in our next lesson—it deals with one's debts and obligations, also. The Law of Karma is closely connected with Metempsychosis, and one must be considered in connection with the other, always.

Not only is it true that man's rebirths are in strict accordance with the law of Attraction and Desire, but it is also true that after he attains a certain stage of spiritual unfoldment he enters into the conscious stage of rebirth, and thereafter he is reborn consciously and with full foreknowledge. Many are now entering into this stage of development, and have a partial consciousness of their past lives, which also implies that they have had at least a partial consciousness of approaching rebirth, for the two phases of consciousness run together.

Those individuals of a race who have outstripped their fellows in spiritual unfoldment, are still bound by the Karma of the particular race to which they belong, up to a certain point. And as the entire race, or at least a large proportion of it, must move forward as a whole, such individuals must needs wait also. But they are not compelled to suffer a tiresome round of continued rebirths amid environments and conditions which they have outgrown. On the contrary, the advanced individual soul is allowed to wait until the race reaches its own stage of advancement, when it again joins in the upward movement, in full consciousness, however. In the interim he may pass his well earned rest either on some of the higher planes of rest, or else in conscious temporary sojourn in other material spheres helping in the great work as a Teacher and worker for Good and Spiritual Evolution among those who need such help. In fact there are in the world to-day, individual souls which have reached similar stages on other planets, and who are spending their rest period here amidst the comparatively lower Earth conditions, striving to lift up the Earth souls to greater heights.

So long as people allow themselves to become attached to material objects, so long will they be reborn in conditions in which these objects bind them fast. It is only when the soul frees itself from these entangling obstructions that it is born in conditions of freedom. Some outgrow these material attachments by right thinking and reasoning, while others seem to be compelled to live them out, and thus outlive them, before they are free. At last when the soul realizes that these things are merely incidents of the lower personality, and have naught to do with the real individuality, then, and then only, do they fall from it like a wornout cloak, and are left behind while it bounds forward on The Path fresh from the lighter weight being carried.

The Yogi Philosophy teaches that Man will live forever, ascending from higher to higher planes, and then on and on and on. Death is but the physical symbol of a period of Soul Rest, similar to sleep of the tired body, and is just as much to be welcomed and greeted with thanks. Life is continuous, and its object is development, unfoldment and growth. We are in Eternity now as much as we ever shall be. Our souls may exist out of the body as well as in it, although bodily incarnation is necessary at this stage of our development. As we progress on to higher planes of life, we shall incarnate in bodies far more ethereal than those now used by us, just as in the past we used bodies almost incredibly grosser and coarser than those we call our own to-day. Life is far more than a thing of three-score and ten years—it is really a succession of such lives, on an ascending scale, that which we call our personal self to-day being merely the essence of the experiences of countless lives in the past.

The Soul is working steadily upward, from higher to higher, from gross to finer forms and manifestations. And it will steadily work for ages to come, always progressing, always advancing, always unfolding. The Universe contains many worlds for the Soul to inhabit, and then after it has passed on to other Universes, there will still be Infinitude before it. The destiny of the Soul of Man is of wondrous promise and possibilities—the mind to-day cannot begin to even dream of what is before the Soul. Those who have already advanced many steps beyond you—those Elder Brethren—are constantly extending to you aid in many directions. They are extending to you the Unseen Hand, which lifts you over many a hard place and dangerous crossing—but you recognize it not except in a vague way. There are now in existence, on planes infinitely higher than your own, intelligences of transcendent glory and magnificence—but they were once Men even as you are to-day. They have so far progressed upon the Path that they have become as angels and archangels when compared with you. And, blessed thought, even as these exalted ones were once even as you, so shall you, in due course of Spiritual Evolution, become even as these mighty ones.

The Yogi Philosophy teaches that You who are reading these lines have lived many lives previous to the present one. You have lived in the lower forms, and have worked your way arduously along the Path until now you are reaching the stage of Spiritual Consciousness in which the past and future will begin to appear plain to you for the first time. You have lived as the cave-man—the cliff-dweller—the savage—the barbarian. You have been the warrior—the priest—the Medieval scholar and occultist—the prince—the pauper. You have lived in Lemuria—in Atlantis—in India—in Persia—in Egypt—in ancient Rome and Greece—and are now playing your part in the Western civilization, associating with many with whom you have had relations in your past lives.

In closing this lesson, let us quote from a previous writing from the same pen that writes this lesson:

"Toward what goal is all this Spiritual Evolution tending? What does it all mean? From the low planes of life to the highest—all are on The Path. To what state or place does The Path lead? Let us attempt to answer by asking you to imagine a series of millions of circles, one within the other. Each circle means a stage of Life. The outer circles are filled with life in its lowest and most material stages—each circle nearer the Centre holds higher and higher forms—until Men (or what were once Men) become as gods. Still on, and on, and on. does the form of life grow higher, until the human mind cannot grasp the idea. But what is the Centre? The MIND of the entire Spiritual Body—the ABSOLUTE! And we are traveling toward that Centre!"

And again from the same source:

"But beyond your plane, and beyond mine, are plane after plane, connected with our earth, the splendors of which man cannot conceive. And there are likewise many planes around the other planets of our chain—and there are millions of other worlds—and there are chains of universes just as there are chains of planets—and then greater groups of these chains—and so on greater and grander beyond the power of man to imagine—on and on and on and on—higher and higher—to inconceivable heights. An infinity of infinities of worlds are before us. Our world and our planetary system and our system of suns, and our system of solar systems, are but as grains of sand on the beach of the mighty ocean. But then you cry, 'But what am I—poor mortal thing—lost among all this inconceivable greatness?' The answer comes that You are that most precious thing—a living soul. And if you were destroyed the whole system of universes would crumble, for you are as necessary as the greatest part of it—it cannot do without you—you cannot be lost or destroyed—you are a part of it all, and are eternal. 'But,' you ask, 'beyond all of this of which you have told me, what is there—what is the Centre of it All?' Your Teacher's face takes on a rapt expression—a light not of earth beams forth from his countenance. '*THE ABSOLUTE* !' he replies.

THE ELEVENTH LESSON.
THE LAW OF KARMA.

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"Karma" is a Sanscrit term for that great Law known to Western thinkers as Spiritual Cause and Effect, or Causation. It relates to the complicated affinities for either good or evil that have been acquired by the soul throughout its many incarnations. These affinities manifest as characteristics enduring from one incarnation to another, being added to here, softened or altered there, but always pressing forward for expression and manifestation. And, so, it follows that what each one of us is in this life depends upon is what we have been and how we have acted in our past lives.

Throughout the operations of the Law of Karma the manifestation of Perfect Justice is apparent. We are not punished *for* our sins, as the current beliefs have it, but instead we are punished *by* our sins. We are not rewarded *for* our good acts, but we received our reward *through and by* characteristics, qualities, affinities, etc., acquired by reason of our having performed these good acts in previous lives. We are our own judges and executioners. In our present lives we are storing up good or bad Karma which will stick to us closely, and which will demand expression and manifestation in lives to come. When we fasten around ourselves the evil of bad Karma, we have taken to shelter a monster which will gnaw into our very vitals until we shake him off by developing opposite qualities. And when we draw to ourselves the good Karma of Duty well performed, kindness well expressed, and Good Deeds freely performed without hope of reward, then do we weave for ourselves the beautiful garments which we are destined to wear upon the occasion of our future lives.

The Yogi Teachings relating to the Law of Karma do not teach us that Sin is an offense against the Power which brought us into being, so much as it is an offense against ourselves. We cannot injure the Absolute, nor harm It in any way. But we may harm each other, and in so doing harm ourselves. The Yogis teach that Sin is largely a matter of ignorance and misunderstanding of our true nature, and that the lesson must be well learned until we are able to see the folly and error of our former course, and thus are able to remedy our past errors and to avoid their recurrence. By Karma the effects arising from our sins cling to us, until we become sick and weary of them, and seek their cause in our hearts. When we have discovered the evil cause of these effects, we learn to hate it and tear it from us as a foul thing, and are thence evermore relieved of it.

The Yogis view the sinning soul as the parent does the child who will persist in playing with forbidden things. The parent cautions the child against playing with the stove, but still the child persists in its disobedience, and sooner or later receives a burn for its meddling. The burn is not a *punishment* for the disobedience (although it may seem so to it) but comes in obedience to a natural law which is invariable. To child finds out that stoves and burns are connected, and begins to see some sense and reason in the admonitions of the parent. The love of the parent sought to save the child the pain of the burn, and yet the child-nature persisted in experimenting, and was taught the lesson. But the lesson once thoroughly learned, it is not necessary to forbid the child the stove, for it has learned the danger for itself and thereafter avoids it.

And thus it is with the human soul passing on from one life to another. It learns new lessons, gathers new experiences, and learns to recognize the pain that invariably comes from Wrong Action, and the Happiness that invariably comes from Right Action. As it progresses it learns how hurtful certain courses of action are, and like the burnt child it avoids them thereafter.

If we will but stop to consider for a moment the relative degrees of temptation to us and to others, we may see the operations of past Karma in former lives. Why is it that this thing is "no temptation" to you, while it is the greatest temptation to another. Why is it that certain things do not seem to have any attraction for him, and yet they attract you so much that you have to use all of your will power to resist them? It is because of the Karma in your past lives. The things that do not now tempt you, have been outlived in some former life, and you have profited by your own experiences, or those of others, or else through some teaching given you by one who had been attracted to you by your unfolding consciousness of Truth.

We are profiting to-day by the lessons of our past lives. If we have learned them well we are receiving the benefit, while if we have turned our backs on the words of wisdom offered us, or have refused to learn the lesson perfectly, we are compelled to sit on the same old school-benches and hear the same old lesson repeated until it is fairly driven into our consciousness. We wonder why it is that other persons can perform certain evil acts that seem so repulsive to us, and are apt to pride ourselves upon our superior virtue. But those who know, realize that their unfortunate brethren have not paid sufficient attention to the lesson of the past, and are having it repeated to them in a more drastic form this time. They know that the virtuous ones are simply reaping the benefit of their own application in the past, but that their lesson is not over, and that unless they advance and hold fast to that which they have attained, as well, they will be outstripped by many of those whose failure they are now viewing with wonder and scorn.

It is hard for us to fully realize that we are what we are because of our past experiences. It is difficult for us to value the experiences that we are now going through, because we do not fully appreciate the value of bitter experiences once lived out and outlived. Let us look back over the experiences of this present life, for instance. How many bitter episodes are there which we wish had never happened, and how we wish we could tear them out of our consciousness. But we do not realize that from these same bitter experiences came knowledge and wisdom that we would not part with under any circumstances. And yet if we were to tear away from us the cause of these benefits, we would tear away the benefits also, and would find ourselves back just where we were before the experience happened to us. What we would like to do is to hold on to the benefits that came from the experience—-the knowledge and wisdom that were picked from the tree of pain. But we cannot separate the effect from the cause in this way, and must learn to look back upon these bitter experiences as the causes from which our present knowledge, wisdom and attainment proceeded. Then may we cease to hate these things, and to see that good may come from evil, under the workings of the Law.

And when we are able to do this, we shall be able to regard the painful experiences of our present day as the inevitable outcome of causes away back in our past, but which will work surely toward increased knowledge, wisdom and attainment, if we will but see the Good underlying the working of the Law. When we fall in with the working of the Law of Karma we recognize its pain not as an injustice or punishment, but as the beneficent operation of a Law which, although apparently working Evil, has for its end and aim Ultimate Good.

Many object to the teachings of the Law of Karma by saying that the experiences of each life not being remembered, must be useless and without value. This is a very foolish position to take concerning the matter. These experiences although not fully remembered, are not lost to us at all—they are made a part of the material of which our minds are composed. They exist in the form of feelings, characteristics, inclinations, likes and dislikes, affinities, attractions, repulsions, etc., etc., and are as much in evidence as are the experiences of yesterday which are fresh in our memory. Look back over your present life, and try to remember the experiences of the past years. You will find that you remember but few of the events of your life. The pressing and constant experiences of each of the days that you have lived have been, for the most part, forgotten. Though these experiences may have seemed very vivid and real to you when they occurred, still they have faded into nothingness now, and they are to all intents and purposes *lost* to you. But *are* they lost? Not at all. You are what you are because of the results of these experiences. Your character has been moulded and shaped, little by little, by these apparently forgotten pains, pleasures, sorrows and happinesses. This trial strengthened you along certain lines; that one changed your point of view and made you see things with a broader sweep of vision. This grief caused you to feel the pain of others; that disappointment spurred you on to new endeavors. And each and every one of them left a permanent mark upon your personality—upon your character. All men are what they are by reason of what they have lived through and out. And though these happenings, scenes, circumstances, occurrences, experiences, have faded from the memory, their effects are indelibly imprinted upon the fabric of the character, and the man of to-day is different from what he would have been had the happening or experience not entered into his life.

And this same rule applies to the characteristics brought over from past incarnations. You have not the memory of the experiences, but you have the fruit in the shape of "characteristics," tastes, inclinations, *etc.* You have a tendency toward certain things, and a distaste for others. Certain things attract, while others repel you. All of these things are the result of your experiences in former incarnations. Your very taste and inclination toward occult studies which has caused you to read these lessons is your legacy from some former life in which some one spoke a word or two to you regarding the subject, and attracted your interest and desire. You learned some little about the subject then—perhaps much—and developed a desire for more knowledge along these lines, which manifesting in your present life has brought you in contact with further instruction. The same inclination will lead to further advancement in this life, and still greater opportunities in future incarnations. Nearly every one who reads these lines has felt that much of this occult instruction imparted is but a "re-learning" of something previously known, although many of the things taught have never been heard before in this life. You pick up a book and read something, and know at once that it is so, because in some vague way you have a consciousness of having studied and worked out the problem in some past period of your lives. All this is the working of the Law of Karma, which caused you to attract that for which you have an affinity, and which also causes others to be attracted to you.

Many are the reunions of people who have been related to each other in previous lives. The old loves, and old hates work out their Karmic results in our lives. We are bound to those whom we have loved, and also to those whom we may have injured. The story must be worked out to the end, although a knowledge of the Law undoubtedly relieves one of many entangling attachments and Karmic relationships, by pointing out the nature of the relation, and enabling one to free himself mentally from the bond, which process tends to dissolve much of the Karmic entanglements.

Life is a great school for the learning of lessons. It has many grades, many classes, many scales of progress. And the lessons must be learned whether we will or no. If we refuse or neglect to learn the lesson we are sent back to accomplish the task, again and again, until the lesson is finally learned. Nothing once learned is ever forgotten entirely. There is an indelible imprint of the lesson in our character, which manifests as predispositions, tastes, inclinations, *etc.* All that goes to make up that which we call "Character" is the workings of the Law of Karma. There is no such thing as Chance. Nothing ever "happens." All is regulated by the Law of Cause and Effect or Karma. As a man sows so shall he reap, in a literal sense. You are what you are to-day, by reason of what you were in your last life. And in your next life you will be what you are making of yourself to-day. You are your own judge, and executioner—your own bestower of rewards. But the Love of the Absolute is ever working to lead you upward to the Light, and to open your soul to that knowledge that, in the words of the Yogis, "burns up Karma," and enables you to throw off the burden of Cause and Effect that you have been carrying around with you, and which has weighted you down.

In the Fourteen Lessons we quoted from Mr. Berry Benson, a writer in the *Century Magazine* for May, 1894. The quotation fits so beautifully into this place, that we venture to reproduce it here once more, with your permission. It reads as follows:

"A little boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned not to kill, but the other lessons thou hast not learned. Come back tomorrow.

"On the morrow he came back a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole and cheated. And at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow.

"Again, on the morrow, he came back, a little boy. And his teacher (who was

God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated and he coveted. And at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

"This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars."

Under the operation of the Law of Karma every man is master of his own destiny—he rewards himself—he punishes himself—he builds, tears down and develops his character, always, however, under the brooding influence of the Absolute which is Love Infinite and which is constantly exerting the upward spiritual urge, which is drawing the soul toward its ultimate haven of rest. Man must, and does, work out his own salvation and destiny, but the upward urge is always there—never tiring—never despairing—knowing always that Ultimate Victory belongs to the soul.

Under the Law of Karma every action, yea, every thought as well, has its Karmic effect upon the future incarnations of the soul. And, not exactly in the nature of punishment or rewards, in the general acceptation of the term, but as the invariable operation of the Law of Cause and Effect. The thoughts of a person are like seeds which seek to press forward into growth, bud, blossom and fruit. Some spring into growth in this life, while others are carried over into future lives. The actions of this life may represent only the partial growth of the thought seed, and future lives may be necessary for its full blossoming and fruition. Of course, the individual who understands the Truth, and who has mentally divorced himself from the fruits of his actions—who has robbed material Desire of its vital force by seeing it as it is, and not as a part of his Real Self—his seed-thoughts do not spring into blossom and fruit in future lives, for he has killed their germ. The Yogis express this thought by the illustration of the baked-seeds. They show their pupils that while ordinary seeds sprout, blossom and bear fruit, still if one bakes the seeds their vitality is gone, and while they may serve the purposes of a nourishing meal still they can never cause sprout, blossom or fruit. Then the pupil is instructed in the nature of Desire, and shown how desires invariably spring into plant, blossom and fruit, the life of the person being the soil in which they flourish. But Desires understood, and set off from the Real Man, are akin to baked-seeds—they have been subjected to the heat of spiritual wisdom and are thus robbed of their vitality, and are unable to bear fruit. In this way the understood and mastered Desire bears no Karmic fruit of future action.

The Yogis teach that there are two great principles at work in the matter of

The Yogis teach that there are two great principles at work in the matter of Karmic Law affecting the conditions of rebirth. The first principle is that whereby the prevailing desires, aspirations, likes, and dislikes, loves and hates, attractions and repulsions, etc., press the soul into conditions in which these characteristics may have a favorable and congenial soil for development. The second principle is that which may be spoken of as the urge of the unfolding Spirit, which is always urging forward toward fuller expression, and the breaking down of confining sheaths, and which thus exerts a pressure upon the soul awaiting reincarnation which causes it to seek higher environments and conditions than its desires and aspiration, as well as its general characteristics, would demand. These two apparently conflicting (and yet actually harmonious) principles acting and reacting upon each other, determine the conditions of rebirth, and have a very material effect upon the Karmic Law. One's life is largely a conflict between these two forces, the one tending to hold the soul to the present conditions resulting from past lives, and the other ever at work seeking to uplift and elevate it to greater heights.

The desires and characteristics brought over from the past lives, of course, seek fuller expression and manifestation upon the lines of the past lives. These tendencies simply wish to be let alone and to grow according to their own laws of development and manifestation. But the unfolding Spirit, knowing that the soul's best interests are along the lines of spiritual unfoldment and growth, brings a steady pressure to bear, life after life, upon the soul, causing it to gradually kill out the lower desires and characteristics, and to develop qualities which tend to lead it upward instead of allowing it to remain on its present level, there to bring to blossom and fruit many low thoughts and desires. Absolute Justice reigns over the operations of the Law of Karma, but back of that and superior even to its might is found the Infinite Love of the absolute which tends to Redeem the race. It is that love that is back of all the upward tendencies of the soul, and which we all feel within our inner selves in our best moments. The light of the Spirit (Love) is ever there.

Our relationship to others in past lives has its effect upon the working of the Law of Karma. If in the past we have formed attachments for other individuals, either through love or hate; either by kindness or cruelty; these attachments manifest in our present life, for these persons are bound to us, and we to them, by the bonds of Karma, until the attachment is worn out. Such people will in the present life have certain relationships to us, the object of which is the working out of the problems in which we are mutually concerned, the adjustment of relationship, the "squaring up" of accounts, the development of both. We are apt to be placed in a position to receive hurts from those whom we have hurt in past lives, and this not through the idea of revenge, but by the inexorable working out lives, and this not through the idea of revenge, but by the inexorable working out of the Law of Compensation in Karmic adjustments. And when we are helped, comforted and receive favors from those who we helped in past lives, it is not merely a reward, but the operation of the same law of Justice. The person who hurts us in this way may have no desire to do so, and may even be distressed because he is used as an instrument in this way, but the Karmic Law places him in a position where he unwittingly and without desire acts so that you receive pain through him. Have you not felt yourselves hurting another, although you had no desire and intention of so doing, and, in fact, were sorely distressed because you could not prevent the pain? This Is the operation of Karma. Have you not found yourself placed where you unexpectedly were made the bestower of favors upon some almost unknown persons? This is Karma. The Wheel turns slowly, but it makes the complete circle.

Karma is the companion law to Metempsychosis. The two are inextricably connected, and their operations are closely interwoven. Constant and unvarying in operation, Karma manifests upon and in worlds, planets, races, nations, families and persons Everywhere in space is the great law in operation in some form. The so-called mechanical operations called Causation are as much a phase of Karma as is the highest phases manifest on the higher planes of life, far beyond our own. And through it all is ever the urge toward perfection—the upward movement of all life. The Yogi teachings regard the Universe as a mighty whole, and the Law of Karma as the one great law operating and manifesting through that whole.

How different is the workings of this mighty Law from the many ideas advanced by man to account for the happenings of life. Mere Chance is no explanation, for the careful thinker must inevitably come to the conclusion that in an Universe governed by law, there can be no room for Chance. And to suppose that all rewards and punishments are bestowed by a personal deity, in answer to prayers, supplications, good behavior, offerings, etc., is to fall back into the childhood stage of the race thought. The Yogis teach that the sorrow, suffering and affliction witnessed on all sides of us, as well as the joy, happiness and blessings also in evidence, are not caused by the will or whim of some capricious deity to reward his friends and punish his enemies—but by the working of an invariable Law which metes out to each his measure of good and ill according to his Karmic attachments and relationships.

Those who are suffering, and who see no cause for their pain, are apt to complain and rebel when they see others of no apparent merit enjoying the good things of life which have been denied their apparently more worthy brethren. The churches have no answer except "It is God's will," and that "the Divine motive must not be questioned." These answers seem like mockery, particularly motive must not be questioned." These answers seem like mockery, particularly when the idea of Divine Justice is associated with the teaching. There is no other answer compatible with Divine Justice other than the Law of Karma, which makes each person responsible for his or her happiness or misery. And there is nothing so stimulating to one as to know that he has within himself the means to create for himself newer and better conditions of life and environment. We are what we are to-day by reason of what we were in our yesterdays. We will be in our tomorrows that which we have started into operation to-day. As we sow in this life, so shall we reap in the next—we are now reaping that which we have sown in the past. St. Paul voiced a world truth when he said: "Brethren, be not deceived. God is not mocked, for whatsoever a man soweth that shall he also reap."

The teachers divide the operation of Karma into three general classes, as follows: (1) The Karmic manifestations which are now under way in our lives, producing results which are the effects of causes set into motion in our past lives. This is the most common form, and best known phase of Karmic manifestation.

(2) The Karma which we are now acquiring and storing up by reason of our actions, deeds, thoughts and mental and spiritual relationships. This stored up Karma will spring into operation in future lives, when the body and environments appropriate for its manifestation presents itself or is secured; or else when other Karma tending to restrict its operations is removed. But one does not necessarily have to wait until a future life in order to set into operation and manifestation the Karma of the present life. For there come times in which there being no obstructing Karma brought over from a past life, the present life Karma may begin to manifest.

(3) The Karma brought over from past incarnations, which is not able to manifest at the present time owing to the opposition presented by other Karma of an opposite nature, serves to hold the first in check. It is a well known physical law, which likewise manifests on the mental plane, that two opposing forces result in neutralization, that is, both of the forces are held in check. Of course, though, a more powerful Karma may manage to operate, while a weaker is held in check by it.

Not only have individuals their own Karma, but families, races, nations and worlds have their collective Karma. In the cases of races, if the race Karma generated in the past be favorable on the whole, the race flourishes and its influence widens. If on the contrary its collective Karma be bad, the race gradually disappears from the face of the earth, the souls constituting it separating according to their Karmic attractions, some going to this race and some to another. Nations are bound by their Karma, as any student of history may perceive if he studies closely the tides of national progress or decline.

The Karma of a nation is made up of the collective Karma of the individuals composing it, so far as their thoughts and acts have to do with the national spirit and acts. Nations as nations cease to exist, but the souls of the individuals composing them still live on and make their influence felt in new races, scenes and environments. The ancient Egyptians, Persians, Medes, Chaldeans, Romans, Grecians and many other ancient races have disappeared, but their reincarnating souls are with us to-day. The modern revival of Occultism is caused by an influx of the souls of these old peoples pouring in on the Western worlds.

The following quotation from *The Secret Doctrine* , that remarkable piece of occult literature, will be interesting at this point:

"Nor would the ways of Karma be inscrutable were men to work in union and harmony instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate, while another sees in them the action of blind fatalism, and a third simple Chance with neither gods nor devils to guide them—would surely disappear if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through … We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a misshapen day or a misfortune, that could not be traced back to our own doings in this or another life … Knowledge of Karma gives the conviction that if—

'Virtue in distress and vice in triumph
Makes atheists of Mankind,'

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own savior as his own destroyer; that he need not accuse heaven, and the gods, fates and providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember that bit of Grecian wisdom which warns man to forbear accusing THAT which 'Just though mysterious, leads us on unerring Through ways unmarked from guilt to punishment'—which are now the ways and the high road on which move onward the great European nations. The Western Aryans have every nation and tribe like their eastern brethren of the fifth race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now several of them have reached their Iron Age, the *Kali Yuga* , an age black with horrors. This state will last … until we begin acting from within instead of ever following impulses from without. Until then the only palliative is union and harmony—a Brotherhood in *actu* and *altruism* not simply in name."

Edwin Arnold, in his wonderful poem, "The Light of Asia," which tells the story of the Buddha, explains the doctrine of Karma from the Buddhist standpoint. We feel that our students should become acquainted with this view, so beautifully expressed, and so we herewith quote the passages referred to:

"Karma—all that total of a soul
  Which is the things it did, the thoughts it had,
The 'self' it wove with woof of viewless time
  Crossed on the warp invisible of acts.

*

"What hath been bringeth what shall be, and is,
  Worse—better—last for first and first for last;
The angels in the heavens of gladness reap
  Fruits of a holy past.

"The devils in the underworlds wear out
  Deeds that were wicked in an age gone by.
Nothing endures: fair virtues waste with time,
  Foul sins grow purged thereby.

"Who toiled a slave may come anew a prince
  For gentle worthiness and merit won;
Who ruled a king may wander earth in rags
  For things done and undone.

"Before beginning, and without an end,
  As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
  Only its laws endure.

"It will not be contemned of any one:

Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

"It seeth everywhere and marketh all:
Do right—it recompenseth! Do one wrong—
The equal retribution must be made,
Though DHARMA tarry long.

"It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as naught, tomorrow it will judge,
Or after many days.

"By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

"Such is the law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is love, the end of it
Is peace and consummation sweet. Obey!

*

"The books say well, my brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrow and woes,
The bygone right breeds bliss.

"That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The silence and the darkness knew;
So is a man's fate born.

"He cometh, reaper of the things he sowed,
Sesamum, corn, so much cast in past birth;
And so much weed and poison-stuff, which mar
Him and the aching earth.

"If he shall labor rightly, rooting these,
  And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
  And rich the harvest due.

"If he who liveth, learning whence woe springs,
  Endureth patiently, striving to pay
His utmost debt for ancient evils done
  In love and truth always;

If making none to lack, he thoroughly purge
  The lie and lust of self forth from his blood;
Suffering all meekly, rendering for offence
  Nothing but grace and good:

"If he shall day by day dwell merciful,
  Holy and just and kind and true; and rend
Desire from where it clings with bleeding roots,
  Till love of life have end:

"He—dying—leaveth as the sum of him
  A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
  So that fruits follow it.

"No need hath such to live as ye name life;
  That which began in him when he began
Is finished: he hath wrought the purpose through
  Of what did make him man.

"Never shall yearnings torture him, nor sins
  Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
  And lives recur. He goes

"Unto NIRVANA. He is one with Life
  Yet lives not. He is blest, ceasing to be.
OM, MANI PADME OM! the dewdrop slips
  Into the shining sea!

"This is the doctrine of the Karma. Learn!
  Only when all the dross of sin is quit,
Only when life dies like a white flame spent.
  Death dies along with it."

And so, friends, this is a brief account of the operations of the Law of Karma. The subject is one of such wide scope that the brief space at our disposal enables us to do little more than to call your attention to the existence of the Law, and some of its general workings. We advise our students to acquaint themselves thoroughly with what has been written on this subject by ourselves and others. In our first series of lessons—the *"Fourteen Lessons"* —the chapter or lesson on Spiritual Cause and Effect was devoted to the subject of Karma. We advise our students to re-study it. We also suggest that Mr. Sinnett's occult story entitled *"Karma"* gives its readers an excellent idea of the actual working of Karma in the everyday lives of people of our own times. We recommend the book to the consideration of our students. It is published at a popular price, and is well worth the consideration of every one interested in this wonderful subject of Reincarnation and Karma.

THE TWELFTH LESSON.
OCCULT MISCELLANY.

Table of Content

In this, the last lesson of this series, we wish to call your attention to a variety of subjects, coming under the general head of the Yogi Philosophy, and yet apparently separated from one another. And so we have entitled this lesson "Occult Miscellany," inasmuch as it is made up of bits of information upon a variety of subjects all connected with the general teaching of the series. The lesson will consist of answers to a number of questions, asked by various students of the courses in Yogi Philosophy coming from our pen. While these answers, of necessity, must be brief, still we will endeavor to condense considerable information into each, so that read as a whole the lesson will give to our students a variety of information upon several important subjects.

QUESTION 1: *"Are there any Brotherhoods of Advanced Occultists in existence, in harmony with the Yogi Teachings? And if so, what information can you give regarding them?"*

ANSWER: Yes, there are a number of Occult Brotherhoods, of varying degrees of advancement, scattered through the various countries of the earth. These Brotherhoods agree in principle with the Yogi Teachings, although the methods of interpretation may vary somewhat. There is but one TRUTH, which becomes apparent to all deep students of Occultism, and therefore all true Occultists have a glimpse of that Truth, and upon this glimpse is founded their philosophies and teachings. These Occult Brotherhoods vary in their nature. In some, the members are grouped together in retired portions of the earth, dwelling in the community life. In others the headquarters are in the large cities of the earth, their membership being composed of residents of those cities, with outlying branches. Others have no meeting places, their work being managed from headquarters, their members being scattered all over the face of the earth, the communication being kept up by personal correspondence and privately printed and circulated literature. Admission to these true Occult Brotherhoods is difficult. They seek their members, not the members them. No amount of money, or influence, or energy can gain entrance to these societies. They seek to impart information and instruction only to those who are prepared to receive it—to those who have reached that stage of spiritual unfoldment that will enable them to grasp and assimilate the teachings of the Inner Circles. While this is true, it is also true that these Societies or Brotherhoods are engaged in disseminating Occult Knowledge, suited to the minds of the public, through various channels, and cloaked in various disguises of name, authority and style. Their idea is to gradually open the mind of the public to the great truths underlying and back of all of these various fragmentary teachings. And they recognize the fact that one mind may be reached in a certain way, and another mind in a second way, and so on. And, accordingly, they wrap their teachings in covers likely to attract the attention of various people, and to cause them to investigate the contents. But, under and back of all of these various teachings, is the great fundamental TRUTH. It has often been asked of us how one might distinguish the real Brotherhoods from the spurious ones which have assumed the name and general style of the true societies, for the purpose of exploiting the public, and making money from their interest in the great occult truths. Answering this, we would say that the true Occult Brotherhoods and Societies *never sell their knowledge* . It is given free as water to those who seek for it, and is never sold for money. The true adept would as soon think of selling his soul as selling Spiritual Knowledge for gain. While money plays its proper place in the world, and the laborer is worthy of his hire; and while the Masters recognize the propriety of the sale of books on Occultism (providing the price is reasonable and not in excess of the general market price of books) and while they also recognize the propriety of having people pay their part of the expenses of maintaining organizations, magazines, lecturers, instructors, etc., still the idea stops there—it does not extend to the selling of the Inner Secrets of Occultism for silver or gold. Therefore if you are solicited to become a member of any so-called Brotherhood or Occult Society for a consideration of money, you will know at once that the organization is not a true Occult Society, for it has violated one of the cardinal principles at the start. Remember the old occult maxim: "When the Pupil is ready, the Master appears"—and so it is with the Brotherhoods and Societies—if it is necessary for your growth, development, and attainment, to be connected with one of these organizations then, when the time comes—when you are ready—you will receive your call, and then will know for a certainty that those who call are the true messengers of Truth.

QUESTION II: "*Are there any exalted human beings called Masters, or Adepts, or are the tales regarding them mere fables, etc?* "

ANSWER: Of a truth there are certain highly developed, advanced and exalted souls in the flesh, known as Masters and Adepts, although many of the tales told concerning them are myths, or pure fiction originating in the minds of some modern sensational writers. And, moreover, these souls are members of the

Great Lodge, an organization composed of these almost super-human beings—these great souls that have advanced so very far on THE PATH. Before beginning to speak of them, let us answer a question often asked by Western people, and that is, "Why do not these people appear to the world, and show their powers?" Each of you may answer that question from your own experiences. Have you ever been foolish enough to open your soul to the crowd, and have it reveal the sacred Truth that rests there? Have you ever attempted to impart the highest teachings known to you, to persons who had not attained sufficient spiritual development to even understand the meaning of your words? Have you ever committed the folly of throwing spiritual pearls to material swine? If you have had these experiences, you may begin to faintly imagine the reasons of these illumined souls for keeping away from the crowd—for dwelling away from the multitude. No one who has not suffered the pain of having the vulgar crowd revile the highest spiritual truths to him, can begin to understand the feelings of the spiritually illumined individuals. It is not that they feel that they are better or more exalted than the humblest man—for these feelings of the personality have long since left them. It is because they see the folly of attempting to present the highest truths to a public which is not prepared to understand even the elementary teachings. It is a feeling akin to that of the master of the highest musical conceptions attempting to produce his wonderful compositions before a crowd fit only for the "rag-time" and slangy songs of the day.

Then again, these Masters have no desire to "work miracles" which would only cause the public to become still more superstitious than they now are. When one glances back over the field of religions, and sees how the miraculous acts of some of the great leaders have been prostituted and used as a foundation for the grossest credulity and basest superstition, he may understand the wisdom of the masters in this respect. There is another reason for the non-appearance of the Masters, and that is that there is no occasion for it. The laws of Spiritual Evolution are as regular, constant and fixed as are the laws of Physical Evolution, and any attempt to unduly force matters only results in confusion, and the abortive results soon fade away. The world is not ready for the appearance of the Masters. Their appearance at this time would not be in accordance with The Plan.

The Masters or Adepts are human beings who have passed from lower to higher planes of consciousness, thus gaining wisdom, power and qualities that seem almost miraculous to the man of the ordinary consciousness. A Hindu writer speaking of them has said: "To him who hath traveled far along The Path, sorrow ceases to trouble; fetters cease to bind; obstacles cease to hinder. Such an one is free. For him there is no more fever or sorrow. For him there are no more unconscious re-births. His old Karma is exhausted, and he creates no new Karma. His heart is freed from the desire for future life. No new longings arise within his soul. He is like a lamp which burneth from the oil of the Spirit, and not from the oil of the outer world." Lillie in his work on Buddhism, tells his readers: "Six supernatural faculties were expected of the ascetic before he could claim the grade of *Arhat* . They are constantly alluded to in the *Sutras* as the six supernatural faculties, usually without further specification…. In this transitory body the intelligence of Man is enchained. The ascetic finding himself thus confused, directs his mind to the creation of *Manas* . He represents to himself, in thought, another body created from this material body,—a body with a form, members and organs. This body in relation to the material body is like a sword and the scabbard, or a serpent issuing from a basket in which it is confined. The ascetic then, purified and perfected, begins to practice supernatural faculties. He finds himself able to pass through material obstacles, walls, ramparts, etc.; he is able to throw his phantasmal appearance into many places at once. He acquires the power of hearing the sounds of the unseen world as distinctly as those of the phenomenal world—more distinctly in point of fact. Also by the power of *Manas* he is able to read the most secret thoughts of others, and to tell their characters."

These great Masters are above all petty sectarian distinctions. They may have ascended to their exalted position along the paths of the many religions, or they may have walked the path of no-denomination, sect, or body. They may have mounted to their heights by philosophical reasoning alone, or else by scientific investigation. They are called by many names, according to the viewpoint of the speaker, but at the last they are of but one religion; one philosophy; one belief—TRUTH.

The state of Adeptship is reached only after a long and arduous apprenticeship extending over many lives. Those who have reached the pinnacle were once even as You who read these lines. And some of you—yes, perhaps even You who are now reading these words may have taken the first steps along the narrow path which will lead you to heights equally as exalted as those occupied by even the highest of these great beings of whom we are speaking. Unconsciously to yourself, the urge of the Spirit has set your feet firmly upon The Path, and will push you forward to the end. In order to understand the occult custom that finds its full fruit in the seclusion of the Masters, one needs to be acquainted with the universal habit among true occultists of refraining from public or vulgar displays of occult power. While the inferior occultists often exhibit some of the minor manifestations to the public, it is a fact that the true advanced occultists scrupulously refrain from so doing. In fact, among the highest teachers, it is a condition imposed upon the pupil that he shall refrain from exhibitions of his developing powers among the uninitiated public. "The Neophyte is bound over to the most inviolable secrecy as to everything connected with his entrance and further progress in the schools. In Asia, in the same way, the *chela* , or pupil of occultism, no sooner becomes a *chela* than he ceases to be a witness on behalf of the reality of occult knowledge," says Sinnett in his great work on "Esoteric Buddhism," And he then adds: "I have been astonished to find, since my own connection with the subject, how numerous such *chelas* are. But it is impossible to imagine any human act more improbable than the unauthorized revelation by any such *chela* , to persons in the outer world, that he is one; and so the great esoteric school of philosophy guards its seclusion."

QUESTION III: "*Does the Yogi Philosophy teach that there is a place corresponding to the 'Heavens' of the various religions? Is there any basis for the belief that there is a place resembling 'Heaven'?* "

ANSWER: Yes, the Yogi Philosophy *does* teach that there is a real basis for the popular religious beliefs in "Heaven," and that there are states of being, the knowledge of which has filtered through to the masses in the more or less distorted theories regarding "heavens."

But the Yogis do not teach that these "heavens" are *places* at all. The teaching is that they are *planes of existence* . It is difficult to explain just what is meant by this word "plane." The nearest approach to it in English is the term or word "State." A portion of space may be occupied by several planes at the same time, just as a room may be filled with the rays of the sun, those of a lamp. X-rays, magnetic and electric vibrations and waves, etc., each interpenetrating each other and yet not affecting or interfering with each other.

On the lower planes of the Astral World there are to be found the earth-bound souls which have passed out from their former bodies, but which are attracted to the earthly scenes by strong attractions, which serve to weight them down and to prevent them from ascending to the higher planes. On the higher planes are souls that are less bound by earthly attractions, and who, accordingly, are relieved of the weight resulting therefrom. These planes rise in an ascending scale, each plane being higher and more spiritual than the one lower than itself. And dwelling on each plane are the souls fitted to occupy it, by reason of their degree of spiritual development, or evolution. When the soul first leaves the body it falls into a sleep-like stage, from which it awakens to find itself on the plane for which it is fitted, by reason of its development, attractions, character, *etc.* The particular plane occupied by each soul is determined by the progress and attainment it has made in its past lives. The souls on the higher planes may, and often do, visit the planes lower in the scale than their own, but those on the lower planes may not visit those higher than their own. Quoting from our own writings on this subject, published several years ago, we repeat: This prohibition regarding the visiting of higher planes is not an arbitrary rule, but a law of nature. If the student will pardon the commonplace comparison, he may get an understanding of it, by imagining a large screen, or series of screens, such as used for sorting coal into sizes. The large coal is caught by the first screen; the next size by the second; and so on until the tiny coal is reached. Now, the large coal cannot get into the receptacle of the smaller sizes, but the small sizes may easily pass through the screen and join the larger sizes, if force be imparted to them. Just so in the Astral World, the soul with the greatest amount of materiality, and gross nature, is stopped by the spiritual screen of a certain plane, and cannot pass on to the higher ones, while other souls have cast off some of the confining and retarding material sheaths, and readily pass on to higher and finer planes. And it may be readily seen that those souls which dwell on the higher planes are able to re-visit the lower and grosser planes, while the souls on the grosser cannot penetrate the higher boundries of their plane, being stopped by the spiritual screen. The comparison is a crude one, but it almost exactly pictures the existing conditions on the spiritual world.

Souls on the upper planes, may, and often do, journey to the lower planes for the purpose of "visiting" the souls of friends who may be dwelling there, and thus affording them comfort and consolation. In fact, the teaching is that in many cases a highly developed soul visits souls on the lower planes in whom it is interested, and actually imparts spiritual teaching and instruction to those souls, so that they may be re-born into much better conditions than would have been the case otherwise. All of the planes have Spiritual Instructors from very high planes, who sacrifice their well-earned rest and happiness on their own planes in order that they may work for the less-developed souls on the lower planes.

As we have said, the soul awakens on the plane to which it is suited. It finds itself in the company of congenial souls, in whose company it is enabled to pursue those things which were dear to its heart when alive. It may be able to make considerable advancement during its sojourn in "heaven," which will result to its benefit when it is reborn on earth. There are countless sub-planes, adapted to the infinite requirements of the advancing souls in every degree of development, and each soul finds an opportunity to develop and enjoy to the fullest the highest of which it is capable, and to also perfect itself and to prepare itself for future development, so that it may be re-born under the very best possible conditions and circumstances in the next earth life. But, alas, even in this higher world, all souls do not live up to the best that is in them, and instead of making the best of their opportunities for development, and growing spiritually, they allow the attractions of their material natures to draw them downward, and too often spend much of their time on the planes beneath them, not to help and assist, but to live the less spiritual lives of their friends on the lower planes. In such cases the soul does not reap the benefit of the sojourn in the "after-life," but is born again according to the attractions of its lower, instead of its higher nature, and is compelled to learn its lesson over again.

The Yogi teachings inform us that the lower planes of the Astral World are inhabited by souls of a very gross and degraded type, undeveloped and animal-like. These low souls live out the tendencies and characteristics of their former earth lives, and reincarnate rapidly in order to pursue their material attractions. Of course, there is slowly working even in these undeveloped souls an upward tendency, but it is so slow as to be almost imperceptible. In time these undeveloped souls grow sick and tired of their materiality, and then comes the chance for a slight advance. Of course these undeveloped souls have no access to the higher planes of the Astral world, but are confined to their own degraded plane and to the sub-planes which separate the Astral World from the material world. They cling as closely as possible to the earthly scenes, and are separated from the material world by only a thin screen (if we may use the word). They suffer the tantalizing condition of being within sight and hearing of their old material scenes and environments, and yet unable to manifest on them. These souls form the low class of "spirits" of which we hear so much in certain circles. They hang around their old scenes of debauchery and sense gratification, and often are able to influence the minds of living persons along the same line and plane of development. For instance, these creatures hover around low saloons and places of ill-repute, influencing the sodden brains of living persons to participate in the illicit gratifications of the lower sensual nature.

Souls on the higher planes are not bound by these earthly and material attractions, and take advantage of their opportunities to improve themselves and develop spiritually. It is a rule of the Astral World that the higher the plane occupied by a soul, the longer the sojourn there between incarnations. A soul on the lowest planes may reincarnate in a very short time, while on the higher planes hundreds and even thousands of years may elapse before the soul is called upon to experience re-birth. But re-birth comes to all who have not passed on to other spheres of life. Sooner or later the soul feels that inward urge toward re-birth and further experience, and becomes drowsy and falls into a state resembling sleep, when it is caught up in the current that is sweeping on toward re-birth, and is gradually carried on to re-birth in conditions chosen by its desires and characteristics, in connection with the operation of the laws of Karma. From the soul-slumber it passes through what may be called a "death" on the Astral plane, when it is re-born on the earth plane. But, remember this, the soul, when it is re-born on earth, does not fully awaken from its Astral sleep. In infancy and in early childhood the soul is but slowly awakening, gradually from year to year, the brain being built to accommodate this growth. The rare instances of precocious children, and infant genius are cases in which the awakening has been more rapid than ordinary. On the other hand, cases are known where the soul does not awaken as rapidly as the average, and the result is that the person does not show signs of full intellectual activity until nearly middle age. Cases are known when men seemed to "wake up" when they were forty years of age, or even later in life, and would then take on a freshened activity and energy, surprising those who had known them before.

On some of the planes of the Astral world the souls dwelling there do not seem to realize that they are "dead," but act and live as if they were in the flesh.

They have a knowledge of the planes beneath them, just as we on earth know of conditions beneath us (spiritually), but they seem to be in almost absolute ignorance of the planes above them, just as many of us on earth cannot comprehend the existence of beings more highly developed spiritually than ourselves. This, of course, is only true of the souls who have not been made acquainted with the meaning and nature of life on the Astral Plane. Those who have acquired this information and knowledge readily understand their condition and profit thereby. It will be seen from this that it is of the greatest importance for persons to become acquainted with the great laws of Occultism in their present earth life, for the reason that when they pass out of the body and enter some one of the Astral Planes they will not be in ignorance of the condition, but will readily grasp the meaning and nature of their surroundings and take advantage of the same in order to develop themselves more rapidly.

It will be seen from what has been written by us here and elsewhere that there are planes after planes on the Astral side of life. All that has been dreamt of Heaven, Purgatory or Hell has its correspondence there, although not in the literal sense in which these things have been taught. For instance, a wicked man dying immersed in his desires and longings of his lower nature, and believing that he will be punished in a future life for sins committed on earth—such a one is very apt to awaken on the lower planes or sub-planes, in conditions corresponding with his former fears. He finds the fire and brimstone awaiting him, although these things are merely figments of his own imagination, and having no existence in reality. Murderers may roam for ages (apparently) pursued by the bleeding corpses of their victims, until such a horror of the crime arises in the mind that at last sinking from exhaustion into the soul-sleep, their souls pass into re-birth with such a horror of bloodshed and crime as to make them entirely different beings in the new life. And, yet the "hell" that they went through existed only in their imaginations. They were their own Devil and Hell. Just as a man in earth life may suffer from *delirium tremens* , so some of these souls on the Astral plane suffer agonies from their delirium arising from their former crimes, and the belief in the punishment therefor which has been inculcated in them through earth teachings. And these mental agonies, although terrible, really are for their benefit, for by reason of them the soul becomes so sickened with the thought and idea of crime that when it is finally re-born it manifests a marked repulsion to it, and flies to the opposite. In this connection we would say that the teaching is that although the depraved soul apparently experiences ages of this torment, yet, in reality, there is but the passage of but a short time, the illusion arising from the self-hypnotization of the soul, just as arises the illusion of the punishment itself.

In the same way the soul often experiences a "heaven" in accordance with its hopes, beliefs and longings of earth-life. The "heaven" that it has longed for and believed in during its earth-life is very apt to be at least partially reproduced on the Astral plane, and the pious soul of any and all religious denominations finds itself in a "heaven" corresponding to that in which it believed during its earth-life. The Mohammedan finds his paradise; the Christian finds his; the Indian finds his—but the impression is merely an illusion created by the Mental Pictures of the soul. But the illusion tends to give pleasure to the soul, and to satisfy certain longings which in time fade away, leaving the soul free to reach out after higher conceptions and ideals. We cannot devote more space to this subject at this time, and must content ourselves with the above statements and explanations. The principal point that we desire to impress upon your minds is the fact that the "heaven-world" is not a place or state of permanent rest and abode for the disembodied soul, but is merely a place or temporary sojourn between incarnations, and thus serves as a place of rest wherein the soul may gather together its forces, energies, desires and attractions preparatory to re-birth. In this answer we have merely limited ourselves to a general statement of the states and conditions of the Astral World, or rather of certain planes of that world. The subject itself requires far more extensive treatment.

QUESTION IV: "*Is Nirvana a state of the total extinction of consciousness; and is it a place, state or condition?* "

ANSWER: The teaching concerning *Nirvana* , the final goal of the soul, has been much misunderstood, and much error has crept into the teaching even among some very worthy teachers. To conceive of *Nirvana* as a state of extinction of consciousness would be to fall into the error of the pessimistic school of philosophy which thinks of life and consciousness as a curse, and regards the return into a total unconsciousness as the thing to be most desired. The true teaching is that *Nirvana* is a state of the fullest consciousness—a state in which the soul is relieved of all the illusion of separateness and relativity, and enters into a state of Universal Consciousness, or Absolute Awareness, in which it is conscious of Infinity, and Eternity—of all places and things and time. *Nirvana* instead of being a state of Nothingness, is a state of "Everythingness." As the soul advances along the Path it becomes more and more aware of its connection with, relation to, and identity with the Whole. As it grows, the Self enlarges and transcends its former limited bounds. It begins to realize that it is more than the tiny separated atom that it had believed itself to be, and it learns to identify itself in a constantly increasing scale with the Universal Life. It feels a sense of Oneness in a fuller degree, and it sets its feet firmly upon the Path toward *Nirvana* . After many weary lives on this and other planets—in this and other Universes—after it has long since left behind it the scale of humanity, and has advanced into god-like states, its consciousness becomes fuller and fuller, and time and space are transcended in a wonderful manner. And at last the goal is attained—the battle is won—and the soul blossoms into a state of Universal Consciousness, in which Time and Place disappear and in which every place is Here; every period of Time is Now; and everything is "I." This is *Nirvana* .

QUESTION V: "*What is that which Occultists call 'an Astral Shell,' or similar name? Is it an entity, or force, or being?* "

ANSWER: When the soul passes out from the body at the moment of death it carries with it the "Astral Body" as well as the higher mental and spiritual principles (see the first three lessons in the "Fourteen Lessons"). The Astral Body is the counterpart of the material or physical body, although it is composed of matter of a much finer and ethereal nature than is the physical body. It is invisible to the ordinary eye, but may be seen clairvoyantly. The Astral Body rises from the physical body like a faint, luminous vapor, and for a time is connected with the dying physical body by a thin, vapory cord or thread, which finally breaks entirely and the separation becomes complete. The Astral Body is some time afterward discarded by the soul as it passes on to the higher planes, as we have described a few pages further back, and the abandoned Astral Body becomes an "Astral Shell," and is subject to a slow disintegration, just as is the physical body. It is no more the soul than is the physical body—it is merely a cast off garment of fine matter. It will be seen readily that it is not an entity, force or being—it is only cast off matter—a sloughed skin. It has no life or intelligence, but floats around on the lower Astral Plane until it finally disintegrates. It has an attraction toward its late physical associate—the physical body—and often returns to the place where the latter is buried, where it is sometimes seen by persons whose astral sight is temporarily awakened, when it is mistaken for a "ghost" or "spirit" of the person. These Astral Shells are often seen floating around over graveyards, battlefields, *etc.* And sometimes these shells coming in contact with the psychic magnetism of a medium become "galvanized" into life, and manifest signs of intelligence, which, however, really comes from the mind of the medium. At some seances these re-vitalized shells manifest and materialize, and talk in a vague, meaningless manner, the shell receiving its vitality from the body and mind of the medium instead of speaking from any consciousness of its own. This statement is not to be taken as any denial of true "spirit return," but is merely an explanation of certain forms of so-called "spiritualistic phenomena" which is well understood by advanced "spiritualists," although many seekers after psychic phenomena are in ignorance of it.

QUESTION VI: *What is meant by "the Days and Nights of Brahm"; the "Cycles"; the "Chain of Worlds", etc., etc.?*

ANSWER: In Lesson Sixth, of the present series, you will find a brief mention of the "Days and Nights of Brahm"—those vast periods of the In-breathing and Out-breathing of the Creative Principle which is personified in the Hindu conception of *Brahma* . You will see mentioned there that universal philosophical conception of the Universal Rhythm, which manifests in a succession of periods of Universal Activity and Inactivity.

The Yogi Teachings are that all Time is manifested in Cycles. Man calls the most common form of Cyclic Time by the name of "a Day," which is the period of time necessary for the earth's revolution on its axis. Each Day is a reproduction of all previous Days, although the incidents of each day differ from those of the other—all Days are but periods of Time marked off by the revolution of the earth on its axis. And each Night is but the negative side of a Day, the positive side of which is called "day." There is really no such thing as a Day, that which we call a "Day" being simply a record of certain physical changes in the earth's position relating to its own axis.

The second phase of Cyclic Time is called by man by the name "a Month," by which is meant certain changes in the relative positions of the moon and the earth. The true month consists of twenty-eight lunar days. In this Cycle (the Month) there is also a light-time or "day," and a dark-time or "night," the former being the fourteen days of the moon's visibility, and the second being the fourteen days of the moon's invisibility.

The third phase of Cyclic Time is that which we call "a Year," by which is meant the time occupied by the earth in its revolution around the sun. You will notice that the year has its positive and negative periods, also, known as Summer and Winter.

But the Yogis take up the story where the astronomers drop it, at the Year. Beyond the Year there are other and greater phases of Cyclic Time. The Yogis know many cycles of thousands of years in which there are marked periods of Activity and Inactivity. We cannot go into detail regarding these various cycles, but may mention another division common to the Yogi teachings, beginning with the Great Year. The Great Year is composed of 360 earth years. Twelve thousand Great Years constitute what is known as a Great Cycle, which is seen to consist of 4,320,000 earth years. Seventy-one Great Cycles compose what is called a *Manwantara* , at the end of which the earth becomes submerged under the waters, until not a vestige of land is left uncovered. This state lasts for a period equal to 71 Great Cycles. A *Kalpa* is composed of 14 Manwantaras. The largest and grandest Cycle manifested is known as the *Maya-Praylaya* , consisting of 36,000 *Kalpas* when the Absolute withdraws into Itself its entire manifestations, and dwells alone in its awful Infinity and Oneness, this period being succeeded by a period equally long—the two being known as the Days and Nights of Brahm.

> You will notice that each of these great Cycles has its "Day" period and its "Night" period—its Period of Activity. and its Period of Inactivity. From Day to Maya-Praylaya, it is a succession of Nights and
> Days—Creative Activity and Creative Cessation.

The "Chain of Worlds," is that great group of planets in our own solar system, seven in number, over which the Procession of Life passes, in Cycles. From globe to globe the great wave of soul life passes in Cyclic Rhythm. After a race has passed a certain number of incarnations upon one planet, it passes on to another, and learns new lessons, and then on and on until finally it has learned all of the lessons possible on this Universe, when it passes on to another Universe, and so on, from higher to higher until the human mind is unable to even think of the grandeur of the destiny awaiting each human soul on THE PATH. The various works published by the Theosophical organizations go into detail regarding these matters, which require the space of many volumes to adequately express, but we think that we have at last indicated the general nature of the question, pointing out to the student the nature of the subject, and indicating lines for further study and investigation.

CONCLUSION.

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And now, dear students, we have reached the end of this series of lessons. You have followed us closely for the past four years, many of you having been with us as students from the start. We feel many ties of spiritual relationship binding you to us, and the parting, although but temporary, gives a little pang to us—a little pull upon our heart strings. We have tried to give to you a plain, practical and simple exposition of the great truths of this world-old philosophy—have endeavored to express in plain simple terms the greatest truths known to man on earth to-day, *the Yogi Philosophy* . And many have written us that our work has not been in vain, and that we have been the means of opening up new worlds of thought to them, and have aided them in casting off the old material sheaths that had bound them for so long, and the discarding of which enabled them to unfold the beautiful blossom of Spirituality. Be this as it may, we have been able merely to give you the most elementary instruction in this world-philosophy, and are painfully conscious of the small portion of the field that we have tilled, when compared with the infinite expanse of Truth still untouched. But such are the limitations of Man—he can speak only of that which lies immediately before him, leaving for others the rest of the work which is remote from his place of abode. There are planes upon planes of this Truth which every soul among you will some day make his or her own. It is yours, and you will be impelled to reach forth and take that which is intended for you. Be not in too much haste—be of great patience—and all will come to you, for it is your own.

"MYSTIC CHRISTIANITY."

We have here to make an announcement that will please our readers, judging from the many letters that we have received during the several years of our work. We will now enter upon a new phase of our work of presenting the great truths underlying life, as taught by the great minds of centuries ago, and carefully transmitted from master to student from that time unto our own. We have concluded our presentation of the mystic teachings underlying the Hindu Philosophies, and shall now pass on to a consideration and presentation of the great Mystic Principles underlying that great and glorious creed of the Western world—the religion, teachings, and philosophy of JESUS THE CHRIST. These teachings, too, as we should remember, are essentially Eastern in their origin, and source, although their effects are more pronounced in the Western world. Underlying the teaching and philosophy of the Christ are to be found the same esoteric principles that underlie the other great systems of philosophies of the East. Covered up though the Truth be by the additions of the Western churches and sects, still it remains there burning brightly as ever, and plainly visible to one who will brush aside the rubbish surrounding the Sacred Flame and who will seek beneath the forms and non-essentials for the Mystic Truths underlying Christianity.

We realize the importance of the work before us, but we shrink not from the task, for we know that when the bright Light of the Spirit, which is found as the centre of the Christian philosophy, is uncovered, there will be great rejoicing from the many who while believing in and realizing the value of the Eastern Teachings, still rightly hold their love, devotion and admiration for Him who was in very Truth the Son of God, and whose mission was to raise the World spiritually from the material quagmire into which it was stumbling.

> And now, dear pupils, we must close this series of lessons on the Yogi Philosophy. We must rest ere we so soon engage upon our new and great work. We must each take a little rest, ere we meet again on The Path of Attainment. Each of these temporary partings are milestones upon our Journey of Spiritual Life. Let each find us farther advanced.

And now we send you our wishes of Peace. May The Peace be with you all, now and forever, even unto NIRVANA, which is PEACE itself.

The Inner Teachings of the Philosophies and Religions of India

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INDIA—THE LAND of the Ganges—the home of Sanscrit, the RootLanguage of the world—the Mother of Religions and Philosophies—the Twentieth Century and the Western World greet thee! From thy sources have come the languages of the world, in which men have expressed the thoughts arising in their minds—thy word-symbols have made possible advanced thinking and expression of thought. From thy thinkers and teachers have come the root-ideas which have since grown into many a religious and philosophical tree, with bud, leaf, flower, and fruit. To thee may be traced the great philosophical conceptions and religious truths that have animated and inspired man's thought for centuries. Thy hundred centuries of deep thought and meditation upon the Mysteries of Existence— the Secret of the Absolute—have proved as the leaven which has lightened the bread of life, and has raised the sodden mass of materiality and changed its character so that it may be partaken of without harm by reason of the transforming power of thy leaven!

The history of India runs back for many centuries, the Hindus themselves claiming that their records and traditions carry them back over a period of a hundred centuries—10,000 years—and that back of even this great period of time their people existed and had their successive civilizations and periods of race rest. Centuries before our present civilization had dawned—centuries before the Christian religion was established—centuries before even the time of Abraham, and still longer before the time of and the practical beginning of the Jewish religion—the Hindu teachers of philosophy had formed great schools of thought, which in turn had been subdivided by their followers, the teachings of which have come down along the line of the centuries even unto to-day. The Vedas and the Upanishads were written centuries ago—beyond the time of recorded history—and have been handed down from teacher to pupil ever since. Before the days of the Sphinx and the Pyramids of Ancient Egypt, India's great religious and philosophical teachers had formulated their doctrines and founded their schools of thought. Surely such antiquity of teaching, and the corresponding vitality of the doctrines which has kept them alive and vigorous through the passage of these great periods of time, must arrest our attention and command our respect.

The leading scholars of the Western world have long since recognized and appreciated the great value and importance of the work of the Hindu thinkers along the line of philosophy, and have freely given credit to them for their fundamental work upon which a great body of the Western thought has been built. In fact, it is difficult to find any form of Western philosophy that has not used the Hindu philosophies as a basis— or, at least, which has not, perhaps unconsciously, restated the fundamental truths uttered centuries before by some Hindu thinker. Every possible form of human philosophical speculation, conception, or theory, has been advanced by some Hindu philosopher during the centuries. It would seem that the Hindu philosophical mind has acted like the finest sieve, through which strained the volume of human philosophical thought, every idea of importance being gathered and applied, by someone, at some time, in India. Professors Max Müller and Paul Deussen have testified to the fact that India has been the fountain-head of philosophical thought, and that in the Vedas and the Upanishads may be found references to every philosophical conception that the Western mind has since evolved. This is no mere boast of the Hindu—an examination of the authorities will satisfy the most rigid proof on this point, as the best authorities freely admit.

Victor Cousin, the French writer upon philosophical history, has said: “When we read the poetical and philosophical monuments of the East—above all, those of India, which are beginning to spread in Europe—we discover there many a truth, and truths so profound, and which make such a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of the human race the native land of the highest philosophy. … *India contains the whole history of philosophy in a nutshell.* ” Sir Monier Williams, in his great work on the Hindu Religions, said: “Indeed, if I may be allowed the anachronism, the Hindus were Spinozites more than two thousand years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of Evolution had been accepted by the scientists of our time, and before any word like ‘Evolution’ existed in any language of the world.” Many writers have held that the great Grecian thinker and philosopher, Pythagoras, received his instruction from Hindu teachers upon his sojourn in India, and some of the legends hold that upon his return to his native land he brought a company of Hindu philosophers with him, in order that the Greeks might receive the benefit of their instruction. Whether or not this latter statement may be true, it is undoubtedly true that the vitality of Grecian philosophical thought was due to Hindu influences. Prof. E. W. Hopkins has said: “Plato was full of Sankhyan thought, worked out by him, but taken from

Pythagoras. *Before the sixth century b. c. all the religious-philosophical ideas of Pythagoras were current in India.* If there were but one or two of these cases, they might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance.…*Neo-Platonism and Christian Gnosticism owe much to India.* The Gnostic ideas in regard to a plurality of heavens and spiritual worlds go back directly to Hindu sources. Soul and light were one in the Sankhya System, before they became so in Greece, and when they appeared united in Greece, *it was by means of the thought which was borrowed from India* . The famous Three Gunas of the Sankhya reappeared as the Gnostic 'three classes.'" Davies says: "*Kapila's System is the first formulated system of philosophy of which the world has a record.* It is the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man and his future destiny." The same authority says that: "The philosophy of Schopenhauer and Hartmann is a reproduction of the philosophical system of Kapila in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect *the human intellect has gone over the same ground that it occupied more than two thousand years ago* ; but on a more important question it has taken a step in retreat. Kapila recognized fully the existence of a soul in man, forming indeed his proper nature—the absolute of Fichte—distinct from matter and immortal; but our latest philosophy, both here and in Germany, can see in man only a highly developed organization." Hopkins says: "Both Thales and Parmenides were indeed anticipated by Hindu sages, and The Eleatic school seems to be but a reflection of the Upanishads. The doctrines of Anaxamander and Heraclitus were perhaps not known first in Greece." Schlegel has said: "The divine origin of man, as taught in the Vedanta, is continually inculcated, to stimulate his efforts to return, to animate him in the struggle, and incite him to consider a reunion and reincorporation with Divinity as the one primary object of every action and reaction. Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished."

Of the Vedanta System of Hindu Philosophy, Max Müller says: "This constitutes the unique character of Vedanta, unique compared with every other philosophy of the world which has not been influenced by it, directly or indirectly." Speaking of the daring philosophical conceptions of the Vedanta in its denial of the reality of the phenomenal, and the assertion of the reality only of the Absolute One, Max Müller says: “ None of our philosophers, not excepting Heraclitus Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows on stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it Atman or Brahman.” Sir William Jones has said: “It is impossible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Indian sages.” Schopenhauer, the great German philosopher, said: “There is no study more beneficial and elevating to mankind than the study of the Upanishads. It has been the solace of my life, and it will be the solace of my death,” Paul Deussen says: “God the sole author of all good in us, is not, as in the Old Testament, a Being contrasted with and distinct from us, but rather our divine self. This and much more we may learn from the Upanishads: we shall learn this lesson if we are willing to put the finishing touch to the Christian consciousness, and to make it on all sides consistent and complete.”

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The Western student who wishes to become acquainted with the Philosophies and Religions of India is placed at a great disadvantage by reason of his remoteness from the authoritative teachers, and also by reason of his inability to distinguish between the true and the untrue—the genuine and the spurious—the truth and the half-truth—among the voluminous writings on the subject. He finds a mass of literature relating to India and her religions and philosophies, written in English by various persons who often have made but a superficial study of the subject, and he is unable to reconcile the many conflicting statements that he finds in these books. He finds the various authorities flatly contradicting each other, and, in his ignorance, he is unable to decide upon the question of the relative and comparative reliability of these sources of information. This is not to be wondered at, when it is remembered that the majority of the English writers on the subject have had their own information not from authoritative sources, but gleaned from various disconnected sources, the writers not being possessed of the power of intelligent discrimination, so foreign is the subject to their previous lines of thought and so opposed to their mental, religious, and philosophical training. It is true that there are a number of very good English works on the subject, but they are greatly outnumbered by the mass of incompetent, erroneous, and sometimes prejudiced and biased treatises on the same lines.

For anyone to write intelligently upon the subject of Hindu Philosophy or Religion, it is necessary that he must be in sympathy with the Hindu mind and *soul* —not necessarily a believer in their religions, or a follower of their philosophy, but most certainly possessed of a mind in sympathy with the fundamental conceptions and *spiritual basic principles* of the Hindu people. This is true regarding the teachings and beliefs of any people—imagine a Chinaman who lacked a Western training attempting to write a correct statement of the Western beliefs, philosophies, etc., from disjointed and contradictory sources of information, and you will have an idea of the difficulties in the way of the average Western person who would write of the Hindu Philosophies. In fact, our Chinaman would have an easier task, for the greater part of the Western thought has been expressed in books, whereas much of the Hindu thought exists only in the shape of verbal teaching, tradition, and "reading between the lines" of printed books. For one to write intelligently of Hindu thought, he must possess not only the best sources of information, but also the "instinct" whereby he is able to discriminate between the authoritative teachings, and those which contain but half-truths—and above all, he must be possessed of the Hindu Spirit, whereby he may see things as the Hindu sees them—that subtle spiritual sense which enables one to go at once to the heart of the Inner Teachings—that Key which unlocks the Door of the Temple.

When it is remembered that many of these English attempts to interpret the Hindu Philosophies have been made by men who have lived in India as Christian missionaries, and whose duty it has been to discredit the native beliefs in the minds of the Hindu people in hope of winning them over to the creed and belief of the missionaries, it will be seen how prone to error such attempt must be. For no matter how sincere, honest and conscientious such a writer may be, his account must necessarily be coloured by his point of view and the duties of his life—he is in the position of a paid attorney for one side trying to describe the case of the party whom he is opposing— an almost impossible task to fulfil with bias and prejudice. The paid attorney, zealous for his client's interest, and impregnated with the one-sided view of the case, is not very likely to manifest a purely judicial mind and point of view, no matter how honest he may be.

And then again, the fundamental opposition between the basic philosophical conceptions of the Hindu philosopher and the Christian theologian can scarcely be imagined by one not familiar with both. As a slight instance, we may say that while "creation" is one of the basic propositions of the Christian theologian, the Hindu philosopher will not admit the existence of such a thing—he regards "creation" in the doctrine of *the making of something from nothing* , a conception which is filled with error for him, and which is absolutely unthinkable and insane from his point of view. To the Hindu mind *nothing comes from nothing* —everything that is is either an eternal thing, or else a form or manifestation, or appearance, emanation or phase of some eternal thing. The "miracle" of creating something from nothing is absolutely incomprehensible and unthinkable to the Hindu's mind—no matter how hard and honestly he may try to form a mental image of the thing; he confesses himself baffled— it is like asking him to think that twice two is something else but four—and that the shortest distance between two points is other than a straight line. To him, "naught" is always "naught," and never can become "aught" by any process, human or divine.

Then again, to the Hindu mind, a mortal thing can never become immortal by any means. *An immortal thing must always have been immortal, or else it never can become so.* And therefore everything that is born must die sometime —and everything that dies has been born sometime. To him Eternity must exist on both sides of the Now; in fact the Now is but a point in Eternity. Thus the Hindu is unable to accept the teachings of immortality for the soul, unless previous immortality be conceded to it. He cannot conceive of any power "creating" a soul from nothing, and then bestowing immortality upon it for eternity. And while the Western philosopher, likewise, is unable to think of "aught coming from naught," the subject presents no difficulty whatever to the Western theologian who readily conceives the thing being done by Divine fiat.

And, so you see how little the missionary writer is apt to grasp the fundamental Hindu conceptions or point of view— his training and life-work prevents it, And what is true of the missionary is also true of the average Western investigator of the Eastern philosophies and religions. As the Hindus say, he who would grasp the Inner Teaching of the Hindu Philosophy *must have an "Hindu Soul,"* no matter what may be his race, or country. There are many Western people who have these "Hindu Souls" as the increasing number of Western people who are interested in, and who intelligently and sympathetically understand the Hindu Teachings, may testify to. The Hindus, when they find such, explain it upon the theory of Reincarnation, saying *"Once a Hindu, always a Hindu,"* no matter in what race the Hindu Soul may incarnate—the concentrated force of the ancient teachings are indelibly impressed upon the soul, and give it a tendency toward the Hindu thought in future lives. In fact, the Hindus hold that the souls of the ancient Hindu teachers, or rather of certain of them, are now incarnating in the West to lead the newer races toward a conception of the Truth, and their first disciples are the reincarnated Hindu souls abiding in the Western lands.

There is another difficulty attending the attempts of the Western writer who wishes to grasp the true meaning of the Hindu Philosophies, but who has failed to catch the *spirit* of the Hindu thought. We allude to the Inner Teachings which are to be found in all of the Oriental thought. The Oriental mind works upon entirely different psychological lines from the mind of the Western man. In the Western lands the impulse is to publish and proclaim every detail of the thought on any subject, sometimes in advance of its actual acceptance by the leading minds working along the lines of the particular subject. But in the Orient the tendency is precisely the opposite, and the sage is apt to reserve for himself and his close circle of personal students and followers the cream of the idea, deeming it too important to be spread broadcast to the unthinking and unappreciative public. Moreover, in the West the philosophy of a man is regarded as a purely intellectual matter, and he is not expected to live up to the philosophy that he has enunciated— while in the East the philosopher takes his teachings very much in earnest, and so does his public, and he is expected to live out his teachings in his everyday life or else be considered a hypocrite. This being the case, the Oriental holds back his Inner Teachings for himself, until he is able to live out and manifest them in his life. And what is true of the individual is true of the great body of thinkers, who instinctively reserve for the few the Inner Teachings of their philosophies, deeming it almost a sacrilege to divulge the inner truths to anyone who has not proven his worthiness and right motives.

Moreover there is always the great body of the Inner Teachings of the Hindu Philosophies which are tacitly accepted and recognized by the students of the philosophies, but which are not openly taught. These basic truths are deeply impressed upon the Hindu consciousness, and are absorbed almost with their mother’s milk. Consequently, the English investigator, finding no clear and detailed statement of these fundamental truths mentioned in the books, is apt to ignore them, and consequently is unable to understand the true meaning of certain secondary truths and ideas based upon the fundamental conceptions. This is apparent to anyone who has grasped the inner meaning of the Hindu philosophies, and who is able to see the common basis for the apparently contradictory theories and opposing schools, when he reads the essays and books written by Westerners who treat the different schools as diametrically opposed to each other and having no common basis of agreement. The truth is that *all the various Hindu philosophies and religions are but various off-shoots from a common trunk and root* . If one discovers this root-thought, he is then able to follow out the subtle differences of interpretation and doctrine, and to reconcile their differences, whereas to the Western man who fails to perceive the common trunk and root the whole system of Hindu Philosophy is a tangled mass of contradictions, lacking relationship and harmony. In these lessons we hope to be able to so present the subject that the student may be able to see the common trunk and root, and then to follow out the diverging branches to the end, from the point of apparent separation; or on the other hand, to follow a line of thought back from its extreme point to the point where it diverges from the common trunk.

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If the above statements regarding the difficulty of a correct understanding and interpretation of the Hindu Philosophies be true, what must be said of an attempt of the Western mind to understand and interpret the Hindu Religious systems, in all of their branches, denominations and division down to the finest hair-splitting degree. To the average Western mind the subject of the Hindu Religions is one of extreme perplexity and confusion, seemingly based upon an unstable foundation, and lacking coherence or any reasonable common basis or foundation. The Western mind sees and hears on one hand the highest spiritual teachings, and the most refined and subtle philosophy coming from the master minds of Ancient India, and on the other hand sees and hears the grossest superstition and credulity accompanied by the most absurd forms of ritualistic nonsense and exhibitions of greedy and tyrannical priestcraft. On one hand he sees the most elevated spiritual conceptions, accompanied by the most austere and ascetic lives of their followers, while on the other hand he sees the exhibition of what appears to him to be the grossest forms of the old Phallic Worship accompanied by the most shocking exhibitions of immorality and obscenity. Can such things have a common origin—can there be any connection between the highest forms and the, lowest? The inquirer forgets that in the history of all religions there have been witnessed these extremes and contradictions, but usually they are separated by periods of time and eras of thought, while in India they exist contemporaneously and almost side by side.

Then again, the Western mind sees the highest form of religious philosophy taught and practised under some of the more elevated forms of the Vedanta, beyond which no human mind has ever dared to venture, so ethereal and tenuous are its conceptions, the Truth being followed until it faded into a transcendental vagueness impossible of being grasped except by the mind trained in the highest methods. And, opposing this, the Western observer sees what appears to him to be the crudest form of idol worship, and debasing credulity and superstition—almost a form of devil worship and fetishism. He is justified in asking whether there can be any common root and origin for these opposing conceptions and practices. It is no wonder that the Western world, hearing some of the reports of the missionaries and travellers, and then reading the high doctrines of the Vedas the missionaries and travellers, and then reading the high doctrines of the Vedas and Upanishads, fails to understand, and gives up the matter with a shake of the head and the thought that India must be a very nightmare of theological, religious and philosophical vagaries and conceptions. And, when to this he adds the reports of the “Wonder-Workings” or “Magic” of some of the Hindu fakirs or magicians, it is still more perplexed; the difficulty not growing less when he hears the Hindu teachers declaring that these “miracles” and “wonder-workings” are not performed by high spiritual people, or by spiritual methods, but that on the contrary they are the result of methods along the lines of the “psychic,” understandable by everyone who cares to investigate the subject, and often performed by men most unspiritual and lacking morality or religious merit and often ignorant of even the rudiments of the higher philosophies. All this is most confusing to the Western mind, and we hope to be able to throw some light on the dark corners of this subject, also.

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One of the explanations of the prevalence of the lowest forms of fetishism, superstition and religious debasement in India, alongside of the highest forms of religious and philosophical knowledge and teaching, is the mental atmosphere of India itself, and a study of the history of thought in that land. It must be remembered that for countless centuries the Hindu mind has confined itself closely to an investigation of “the other side of Life” to a degree not to be imagined by the Western mind. While the newer lands of the West, with their active pioneers in activity, have been pushing forward toward material advancement and progress, India has been resting quietly, dreaming of that which lies back of the material world, and under and above physical existence. To the Hindu mind the physical and material world is more or less of an illusion, inasmuch as it passes away almost while it is being formed, and is a thing of the moment merely—while the spiritual world is the real one and the one to which the mind of man may most properly be turned. Mind you, we are merely stating the fact and existing conditions that you may understand them, not as urging that the above method is the better. For, to be frank with you, we consider the general tendency of the Hindu mind to be as much “one-sided” as that of the Western world—the one leans to the “I Am” side, ignoring the “I Do” side; while the other places entire dependence upon the “I Do” phase, almost entirely ignoring the “I Am” phase. The one regards the side of Being, and ignores the side of Action; while the other regards Action as the essential thing, ignoring the vital importance of Being. To the Western world the Physical is the dominant phase—to the East the Metaphysical holds the lead. The thinking minds of both East and West clearly see that the greatest progress in the future must come from a combining of the methods of the two lands, the Activity of the West being added to the Thought of the East, thus inspiring the old lands into new activities and energy; while to the Western activity must be added the spirituality and “soul-knowledge” of the East, in order that the rampant materiality may be neutralized and a proper balance maintained. And close observers see in the eagerness of the East to take on Western activity; and in the hunger and thirst of the West for knowledge of the soul and “that which is back of all life and the universe”; the indication of a wonderful future for the whole world, East and West together.

The people of India are separated by but a very thin veil from “the other side of life,” and anyone who lives in India and who allows himself to “feel” the current of thought and life manifesting there, soon becomes aware that there is a vast psychological difference between the ancient land of the Ganges and the Western world. It is “in the air” of India and none can live there without feeling its subtle effect and influence. No Western man who has lived in India for a half-dozen years is ever the same man afterward, even if he returns to his own land. He never loses the feeling of the vague and nebulous Something Alive that is in the very air around him and about him. Scoff as he may, and materialist of materialists though, he may be, he still feels that Something around him—he has caught the psychic atmosphere of India.

And this fact of the mental and psychic atmosphere of the land of the Hindus has a bad effect as well as good one. Just as does the rich ground of the tropical countries, under the blazing sun and other influences of Nature, bring forth a luxuriance of fruits, flowers and vegetation of a kind desired by Man, so does the same soil, under the same impulses, bring forth a rank growth of noxious weeds and vegetation—the fertile fields on the one side bearing marked contrast to the wild, fierce jungles on the other. And yet both conditions arise from the same soil, under the same sun, and rain, and atmospheric conditions. And, again, just as the wonderful sun of the tropics and the semi-tropical lands tends to bring forth the wonderful harvests and vegetable growths, so does it, at times, and under certain conditions, burn up, parch and destroy the grain, fruit and nutritious growths of the land, in a fierce and deadly drought, the result being that grim famine reigns where bountiful harvests formerly held court, and thousands perish from hunger instead of being nourished by Nature. And, as on the physical plane, so on the mental and spiritual in India. The mental soil so rich and so filled with materials for spiritual growth under the Sun of Spiritual Knowledge, also becomes a field ripe for the noxious growths of superstition and credulity, devil worship and frightful debasement of thought and practice. And again, just as the sun produces the bountiful harvest in one section, and the deadly drought in another so does the rich spiritual development of India have its dark side in the degenerated teachings and “shadow” among the same people.

India is a land of marked spiritual contrasts—the highest and the lowest are to be found there side by side. But, to those who are able to get behind the scenes and probe to the heart of the matter, it always is evident that the debasing forms of religion in India are always found to be but *the degenerated and debased sides* of the true religious teachings of the Hindus. Just as men may and do degenerate morally, mentally and physically, so may and do men degenerate spiritually. Just as in the Western centres of civilization are to be found human monsters performing deeds more savage than those of the most ignorant savages—just as men of intellect are found guilty of acts and practices below the level of the beasts—so do we find in India the lower and ignorant classes of people so far fallen away from the magnificent spiritual teachings of their race that they are lower in the scale of true spirituality than the ignorant savage who has no spirituality at all. The greater the height, the greater the fall therefrom—the further the pendulum swings the one way, the further the swing in the other direction. The universal laws which manifest on the physical plane, are likewise in operation on the mental and spiritual planes as well, Perhaps, when you have studied these lessons, you will be able to understand the true and the false about India’s religions— and to see that while her philosophies reach the summits of the highest mountains of human knowledge, at the same time, certain forms of her religions dwell in the darkest lower crevasses and canyons devoid of sunshine and the vivifying influences of the more favoured sections.

India has a population of nearly, or quite, *three hundred million people* , spread over an immense territory closely populated. Its population is made up of numberless peoples and races, of all shades of religious opinions and practices, among which are the millions of Orthodox Hindus (with their many forms of creeds and beliefs); Christians; Mahommedans; Jews; Parsees; Buddhists; Jains; Sikhs; and others, including about a half-million of aboriginal people, not Aryans or true Hindus, who adhere to their old form of ancestral worship. It is not to be wondered at that all shades and degrees of religious thought are to be found among these peoples, just as in Europe there is to be found every form, grade and degree of religious belief, from the highest to the lowest—and just as in America there is to be found the most advanced religious thought, side by side with some of the most superstitious and degrading forms among the ignorant—from the religious conception of an Emerson to the degrading beliefs of some of the southern negroes, little above the level of the Voodoo beliefs of their ancestors.

How few of the American people, of all classes just as one meets them on the streets, are capable of comprehending the sublime teachings of their countryman, Emerson! As in the East—so in the West—the law is universal. To those who ask: “Why is it that with the high conceptions of the Hindu Philosophy the masses of the Hindu people are not able to rise to a higher level?” we would answer: For the same reasons that the high teachings of the Western Philosophers have not reached the understanding of the masses of the people of the Western world—the cause is the same, and lies far behind the distinctions between peoples and countries. In all lands there are advanced souls, and those less advanced—and still those which are far down in the scale. The man of the world-wide view of life does not make narrow provincial comparisons between peoples, for he sees everywhere in operation the same universal laws of human nature, manifesting under the guise of local features and traits, but ever the same laws.

The peculiar local feature and traits among the Hindus—the features in which they differ the greatest from the Western peoples—is the fact that we have mentioned a moment ago, that *in India the veil between the Visible and the Invisible is much thinner than in the Western lands* . In India the crust between the surface of phenomenal life, and the great underlying noumenal life, is very thin indeed, and the sensitive soul may sense the throbbings of the underlying life, with its heart-beats and tumultuous currents of being. This being so, while the advanced soul is thus brought into close touch with the Inner Life of the Universe, and is able to mount to a higher plane, the soul far back on The Path of Spiritual Attainment not having the intelligence or powers of discernment to apply the Hidden Forces of the Soul, is still conscious of the existence of the Underlying Life, and is apt to develop along the lower psychic lines, instead of along the higher spiritual ones, and accordingly tends toward superstition and credulity, and low spiritual ideals, instead of mounting upward. *The weed grows in the tropical climate, as well as the fruits and flowers.* Perhaps with even this slight explanation you may be able to understand this subject just a little better than you did before reading it. Let us trust so.

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And now let us proceed to the consideration of the Basic Principles underlying the entire system of the Hindu Thought. And then let us pass on to an examination of the interpretation and teachings of each system, school cult and sect of that land so fertile and prolific of thought of Things Behind the Veil.

ÏThis month we begin the study of “The Philosophies and Religions of India.” It is a subject of the greatest interest to all who have studied with us the previous lessons on our conception of the Yogi Philosophy. You will be able to trace step by step the progress of the great Hindu Philosophical Thought from the beginning down to the present time in all of its branches and variations. You will be made acquainted with the Inner Teachings and the Fundamental Doctrines of the Hindu Philosophers, which will enable you to perceive the exact points of divergence and difference in interpretation, and the various points of reconciliation and agreement between the various schools and sects. With the key of the Fundamental Teachings you will be able to swing wide open the heavy outer doors of the Temples of Thought. And, moreover, as these Fundamental Teachings are basic and universal in their application, you will be able to unravel the tangles of Western Philosophy, as well as the Oriental Philosophy, by the means of your acquaintance with these Basic Principles, tracing each conception back to its origin, and placing it in its proper class. Moreover, you will see wherein *our own System of Philosophy* agrees with, and differs from, the various differing schools of the Hindu Philosophy. You will see that while we do not "wear the label" of any of the various schools, yet there are many points of agreement with the various ones in some of their divisions and subdivisions. We belong to what is known as the ECLECTIC SCHOOL of Hindu Philosophy, which is really no crystallized school at all, but which founds itself firmly upon the solid rock of the Fundamental Teachings, and then "takes its own wherever it finds it" from the teachings of India's thinkers for the past five thousand years. "Eclectic" you know, means Selective; Chosen from various sources and systems, etc.; and is the very reverse of "Dogmatic "and "Sectarian." We have many points of agreement with the Monistic school of the Vedanta; and likewise many points of agreement with the Sankhya school; and some points of common thought with Patanjali's Yoga school; and also some points of agreement with Buddhism; but at the same time we take exception to many points put forth by each school. Besides, we have availed ourselves of that very great, and to us very important, body of independent thought outside of the regular Hindu systems, and which is held by the independent thinkers, teachers and philosophers of India and other parts of the East; besides drawing liberally upon other sources of Oriental Occult Teaching. To those who, not being acquainted with the history of the Hindu Philosophy, might object that an "Eclectic" System of Hindu Philosophy was a "new thing," and a product of modern tendencies, and therefore lacking the weight of ancient authority and precedent, we would quote the following from Prof. Ricard Garbe, the well-known German authority on Hindu Philosophical History. Prof. Garbe says: "In the first century of the Christian Era, there was started in India an Eclectic movement which was chiefly occupied with the combination of the Sankhya, Yoga and Vedanta theories.” Such a “movement” (not a school or system, remember) which has been in existence for two thousand years, and which occasioned the production of some of the most virile philosophical thought during that time, may be pardoned for declining to be called “new”; and for claiming its rightful place in the Hindu Philosophy.

And, now, in approaching this study, let us lay aside all prejudice, and preconceived conceptions and misapprehensions—and with open mind examine, consider and weigh the claims and teachings of these various systems—testing each with the touchstone of the Fundamental Principles which shall be given you and above all perceiving the Unity in Diversity apparent to the student who has caught a glimpse of the Truth. Let us Meditate on the idea that Truth is Universal, and that no one person, or body of persons, ever has; has now; or ever will have; a monopoly of Truth. That there is Truth in all teachings—but that none have all the Truth. And so, seeing the Truth in All, and All in the Truth, let us lay aside prejudice and bigotry, and with clear eyes perceive the reflection of the Sun of Truth in the waters contained in the many earthen jars of Dogma, Doctrine, Creed, Sect, School, and System—but always remember that the Truth itself is something far above these earthen receptacles, with their stores of water, each reflecting the Light of the Truth which proceeds from Above. And in so Meditating, let us carry in our minds the words of the thousands-of-years-old *Rig-Veda* , which says: “THE TRUTH IS ONE —MEN CALL IT BY MANY NAMES .”

And in this thought is to be found the Secret of Tolerance, Broadness, and Brotherhood, as in its absence appear Intolerance, Narrowness, Bigotry, Sectarianism, Dogmatic Assumption, Persecution, Hostility, Hatred and Separateness. There is but one truth—to know that Truth in its entirety is to be that Truth—the bits and glimpses of Truth that we see in human Dogma, Creeds, and Closed Systems, are but the reflections of the Sun of Truth, far above in the heavens, as seen of the surface of the muddy water of the Earthen Jars standing in the Courtyard. Remember this and seek ever the Sun. But the Jars must be examined in turn, that we may know to distinguish the Truth from its reflection. Such is the Teaching of the Wise. Peace to Thee.

The Second Lesson.
The Inner Teachings.

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IT IS difficult to trace back to the beginning of the great Aryan Philosophies, so far removed from the present are those beginnings in point of time. It is estimated that the Aryan Race is at least one hundred centuries—10,000 years—old, at the present time, and some have thought that its teachings were based on those of some still older civilization. The Aryan civilization is certainly the mother of modern thought—yes, even of the languages of the civilized world, and Professor Max Müller has said that nearly all the word-concepts now in use by the civilized may be traced back to a few Sanscrit roots. Not only has the Aryan mind given us our subjects for thought, but also the very words by which these thoughts may be conceived and expressed.

Centuries upon centuries ago, the Aryan Race descended upon the plains of India, conquering and driving out the dark-skinned aboriginal inhabitants of that land. From whence the Aryans came, historians are undecided, but the legends indicate that they came from some unknown land at the North. Some have supposed that they came from the region of the North Pole, the former conditions of which region were quite different from present conditions, while others have supposed that they were the survivors of some great nation whose home had been destroyed by some convulsion of nature. Some of the old legends hold that the Aryans were the survivors of the lost continent of Lemuria, which is said to have been situated in what is now known as the Pacific Ocean, and parts of the Indian Ocean, and which included what we now know as Australia, Australasia, and other portions of the Pacific Islands, which islands are really the surviving portions of the lost continent— its highest points—the lower portions being sunk beneath the waves. The legends hold that prior to the great cataclysm which destroyed the land and the people of Lemuria there was an emigration of a large number of Lemurians, led by certain religious leaders who had foretold the coming destruction of the land. The people and their descendants took refuge on some of the higher points of the distant northern parts of the land, which were turned into islands at the time of the cataclysm. Dwelling on these islands for centuries, they afterwards emigrated to the mainland of the new country which had risen from the sea toward the south, and which is now known as India. They found the land occupied by dark-skinned aborigines who had been driven there from other lands by the convulsions of nature, the descendants of the Aryans overcoming them by reason of the superior Aryan mental development. It is interesting to note, however, that there are nearly a million of the descendants of these non-Aryan aborigines still living in parts of India, the Aryans having allowed them to dwell in peace, and who still adhere to the primitive religions of their forefathers of centuries back, their conquerors having respected their beliefs, and having refrained from forcing their own religions upon them.

The Aryans prospered in the new lands, and from them descended the present Aryan races of India. A portion of them, however, passed on to what is now known as Europe, and their descendants to-day are known as the Germanic, Italian, Celtic, Greek races, *etc.* Few people in the West realize that the Aryan Hindus and the dominant races of the Western world are descendants of the same stock, and are not separate people, as are the Chinese, Japanese, *etc.* The fact of the common origin of these peoples accounts for many of the underlying beliefs common to the several races in their earlier history, namely, that of Rebirth, etc., which the ancestors of the Western races held.

During the period of their emigration, wanderings, re-establishing fixed conditions, etc., which extended over many centuries, the ancient Aryans lost much of their culture and veneer of the old civilization, as has always been the case among pioneers from an older land entering into a new land in which they must "begin from the bottom" and build up a new civilization. Confronted with new and trying conditions and environments, they gradually relapsed into a condition of primitive simplicity, the old truths and knowledge passing away and being replaced by traditions, legends, and vague memories of the past teachings transmitted by the old men of the people to their grandchildren and great-grandchildren, and thus being kept alive. But although the greater part of their philosophy was lost, and their religion passed from a condition of subtle metaphysical doctrine back into a condition of primitive, simple religion, still there were some fundamental truths that never were lost to them. The old teachings had been of a great, universal One Absolute Being from whom all else emanated— and from whom the individual souls proceeded "as the rising sparks from the blazing fire"; and of the Immortality of the Soul, which never was born and never could die, and which was subject to rebirth, under a universal law of cause and effect. And, although the ancient Aryans lost the full understanding of that One Absolute Being, they never wandered away from the idea of a great Nature-Spirit of which in some mysterious way they were a part—nor did they lose their hold on the doctrine of Reincarnation. These fundamental doctrines clung to the race throughout the centuries, and still continue with it.

These simple, primitive people naturally fell into the ways of all people of their degree of civilization, and they proceeded to create gods and demi-gods without number, according to their conceptions and the demands of their imaginations, the number increasing, and the differences began to manifest more dearly, as the race rapidly increased and divided into tribes, peoples and nations. But the Aryan mind in India never lost sight of the fact that above and over all of their gods there existed the One from which even the gods proceeded. Even in the most backward of the tribes, who had relapsed into a state of idolatrous practices and whose collection of gods included many crude conceptions, some of which were practically forms of devil-worship, still above all they had their tradition of their "God of Gods." And so the race began its upward climb again, passing through all the stages that all races have manifested in the evolution of their religious beliefs—but always having their inherited ideas of The One manifesting its subtle influence, and striving to unfold itself once more into the religious consciousness of the race.

At a period estimated at about five thousand years before the Christian era, many of the Hindu people, particularly in certain favoured sections in which the struggle for life was not so severe, and in which the people had risen to a comparatively high state of culture and knowledge, began to manifest a great interest in Philosophy. The Hindus claim that this was caused by the Reincarnation of many of the old teachers of the root-race, who, returning to the earth and incarnating in the bodies of their descendants, began to revive the old knowledge which had been lost during the centuries of emigration, wandering, and building up of the new civilization. About this time, whatever may have been the cause, there began a wonderful revival of philosophical speculation and thought, the effects of which are manifest in India even unto this day. At that time appeared those great thinkers whom we now call the "Ancient Hindu Sages," the memory of whom is kept alive in India of to-day by tradition. These men antedated the writing of the Vedas and the Upanishads, the ancient and sacred works of the Hindus. These Sages started the Hindu School of Philosophy which has since exerted so marked an influence upon the race.

So far as we are able to gather from written and verbal tradition—particularly the latter, for the Hindus always have passed along the bulk of their teachings in this way—the Sages gathered around them the most intelligent young men of their race and began to formulate and expound a philosophy of Pure Reason. The students were instructed to lay aside all of their preconceived ideas, and religious teachings, so far as philosophical conceptions were concerned, and as we would now say in the West, "to begin from the ground up," laying a firm foundation, and then carefully erecting the structure of thought thereupon. In fact, so concerned were the Sages in establishing a firm foundation for the new philosophy, that it may be said that their entire work was in the direction of laying the Great Foundation of the Hindu Philosophy, leaving for their followers through the centuries the work of erecting the superstructure thereupon. And so well was their work done, that although many philosophies have come, and many have gone, in India during the past fifty centuries, the Foundations of the Sages still remain, as sound and as firm as when first laid, unchanged, unhurt, and unaffected by the building up and tearing down work that has gone on over them in the many years since they were laid. Surely such Foundation Work must be sound, and well worthy of the attention and consideration of all thinkers, no matter what their belief, or race, or country. Let us now consider the work of the Sages, and the Foundation they laid.

In the first place, the Sages bade their students observe that there was nothing Constant, Abiding, Fixed, and Imperishable in the phenomenal aspect of Nature and the Universe. At this place it may be well to give their idea of the meaning of "Phenomenal." To them the Sanscrit word conveying the idea that we now express by the word "phenomenal" meant "that which appears to the senses—that which is seen, felt, heard, smelled, tasted, or sensed in any way." The Greek word "phenomenal" is defined by Webster as: "An appearance; anything visible; whatever is apprehended by observation"— the two words being almost identical in meaning. The Sages then bade their students observe that the phenomenal world was but a series of changing, shifting forms and events, nothing being abiding or permanent. To the mind of the Sages none of these phenomenal things—nor all of them combined—was or were "Real," the term being used in the sense of "existing, fixed, permanent, constant"—just as we use the term in connection with "Real Property—Real Estate—Realty," etc., in law to-day. And, accordingly, the Sages bade their students recognize that the Phenomenal Universe was not "Real" in the philosophical sense of the word.

The next step was to bid the students recognize that underneath all the changing and shifting manifestations of the Phenomenal Universe there must be something that was Real and Substantial, upon the face or surface of which occurred the constant play of matter, force, and life, as the ripple and waves played upon the surface of the ocean, or as the clouds passed before the blue of the sky. They held that Pure Reason must convince any philosophical mind that there must be Something Real and Substantial under and behind the Phenomenal Universe, else the latter could not exist even in appearance—that there must be a Background of Reality, or a Foundation of Substance. Their term, from which the concept of "Substance" arose, may be understood by the definition of "Substance," which is given by Webster as follows: "That which underlies all outward manifestations; substratum; that in which all properties inhere, that constituting anything what it is; nature; real or existing essence; etc." (Kindly constituting anything what it is; nature; real or existing essence; etc.” (Kindly remember that the word is not used in the sense of “Matter, or Material Things.”) And that, consequently, this Universal Substance must be Real— and that in its totality it was necessarily the only Reality. The next step was the recognition that this Substantiality must be but One in its essential being, otherwise there could not exist that continuity and orderly trend of manifestation observable in the Phenomenal Universe.

The next step in the logical reasoning was that this Ultimate Reality must be above all phenomenal attributes and qualities, including those of man, and consequently that its Inner Nature, or Essential Being, was beyond the cognition, knowledge or even the imagination of man, and was Unknowable in that sense, and therefore beyond definition or name—therefore the Sages styled this Ultimate Reality by the Sanscrit word “tat,” from which the English word “that” is derived—a pronoun referring to something supposed to be understood—in this case implying no qualities, attribute or name. And the Sanscrit word, *Tat* , and its English equivalent, “that,” is still used even unto to-day to designate or point out (but not to describe) the Hindu idea of the Ultimate Reality behind the Phenomenal Universe—and in these lessons we shall so use the term, or its more popular Hindu equivalent “Brahman,” or “The Absolute,” our own favourite term.

The next step in the chain of reasoning was that, applying the fundamental Hindu axiom: “Something never can be caused by, or proceed from, Nothing,” and as there was nothing other than that in Real Existence, or which could have caused it, and as Reality even could not have been Self-created from nothing, it must follow that that must always have existed, and must be Eternal. And, also, applying the Hindu axiom that “Something cannot be dissolved into Nothing,” that cannot cease to be, and must be Everlasting. Therefore, that is to be considered as Eternal.

The next step was that, inasmuch as there was nothing outside of that with which, or by which, it could be defined, bounded, determined, affected, caused, or influenced, it must be held that that is Infinite. It was also held that as there was nothing else that could act as a Cause of the Phenomenal Universe, that must be its only efficient and sufficient Cause. But in this connection the subtle mind of the Hindu Sages escaped the placing of that in the category of other Causes, as some of the Western philosophers have done when they call it “the First Cause.” Instead, they held that it is the Causeless Cause—the Only Real Cause—and that other than that there can be no Real Cause. Following this line of reasoning they discovered that all that we call Cause and Effect in the Phenomenal World is but a series or sequence of Consecutive Effects, that is, a series or sequence of objects or events following in an orderly train; successive;

series or sequence of objects or events following in an orderly train, successive, uninterrupted; continuous and constant, and all proceeding from the One Cause—that. In the Phenomenal World each object or event is both a Cause and an Effect (relatively speaking)—that is, an Effect of the preceding object or event, and the Cause (relative) of the succeeding object or event—the Effect being the Cause (relative) reproduced—each Effect thus being in the Cause (relative). This being so, it follows that the Laws of the Phenomenal Universe are continuous, regular and uniform, and to be depended upon. Therefore that may be considered as The Only Real Cause.

The next step was to recognize that that was necessarily Unchangeable, there being nothing to change It; nothing into which It could be changed; and, moreover, as there was nothing but Itself that it could be, It being All that Is, there is nothing else It could change Itself into, as there cannot be anything created from nothing, and even that could not create Itself into any Reality other than that which It is, any more than It could change Itself into Nothingness or Non-Reality. And, moreover, it held that that could not divide Itself into parts, for there was nothing else to divide it, or by which it could be divided, or with which to separate the parts—moreover, if it were divided there would be two or more thats or Realities, instead of but one, and its Infinite nature would be destroyed, something which the Sages deemed impossible. Therefore it was held that that was Unchangeable and Invisible.

The next step was to declare the truth that as all that truly is must be Real (in the sense of the term that we have explained) and as that being all that is Real must be all that is—then it followed that other than that there could be nothing that is. And, accordingly, all that seemed or appeared to be, must lack true reality and existence, and must be either Nothing, or else an emanation of some kind, or manifestation of some kind of that. And upon this Basic Proposition the Hindu Philosophers insisted that all Truth regarding the Universe must be based. They would not admit the “creation” (real) of anything phenomenal, for they claimed that their axiom, “Something cannot be created from Nothing,” when applied, demonstrated that even that could not have “created” the Phenomenal Universe or the Individual Souls from nothing, nor could that have “created” anything from Its own substance or essence; nor was there anything outside of Itself that that could have used with which to “create” anything—therefore it followed that nothing had been, or could have been really “created,” and that therefore the Phenomenal Universe, and all it contained, including the Individual Souls, must have “emanated from,” or been “manifested by” that in some manner and by means of processes beyond the power of the mind of man to determine, although not beyond his power to imagine. And upon that Basic Proposition the Sages rested their speculation and reasoning regarding the Phenomenal Universe. And rested their speculation and reasoning regarding the Phenomenal Universe. And upon that firm basis have been erected the many structures of subsequent Hindu Philosophy. And, now, let us give you a little summing up of the conclusions that were arrived at by these Ancient Hindu Sages, and their earlier followers, before we pass to the subsequent developments of the philosophical thought of India.

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To begin with, the Hindu Sages assumed Three Axioms, or Self-Evident Truths, upon which they based their Thought regarding the Phenomenal Universe, and the Reality which they held was to be found behind it. These Three Axioms were as follows:

i. From Nothing, Nothing can come; Something cannot be caused by, or proceed from Nothing; Nothing Real can be Created, for if it is Not now it never Can Be—if it Ever Was Not, it Is Not Now—if it Is Now, it Ever Has Been.

ii. Something Real cannot be dissolved into Nothing; if it Is Now, it Always Will Be; Nothing That Is can ever Be Destroyed; Dissolution is merely the Changing of Form—the resolving of an Effect into its Preceding Cause (real or relative).

iii. What is Evolved must have been Involved; the Cause (real or relative) must contain the Effect; the Effect must be the reproduction of the Cause (real or relative).

As we have seen, from the beginnings of the Hindu Philosophical thought, there was manifested an almost intuitive desire to go back and through the phenomenal aspect of things—back through the things which bore names, even though these things were conceived of as universal principles— back still further, and further, until at last was to be found that which was not capable of further analysis or refinement—and which could not even be called a Something—and which the Hindu mind has always called that, because no other term could be applied to it without ascribing attributes or qualities—that which would be left even after all the universe had been thought away in the refinement of metaphysical speculation. The early thinkers asked the questions: “When the universe disintegrates, what is it that absorbs it? What is the Reality behind, and under the world of change and destruction? Upon what permanent foundation does the universe of impermanency rest?”

The old legends tell of the Hindu philosophers thousands of years before the Roman Empire, asking the ultimate questions, such as: “What is there that will still exist though there be no universe; no heavens; no gods; no anything?” The answer agreed upon by the sages being “Infinite Essential Space.” And so space was considered as a Reality that could not be thought away even by the use of the most powerful imagination. But their conception of space was not that of an immense, infinite Nothing—for the Hindu mind abhors ideas of Nothing, and will not admit that Anything can proceed from Nothing— instead, their idea of Essential Space was that of an Actual Reality—an Absolute Substantial Reality from which all Things were manifestations, emanations, expressions, or thoughts. They thought of Infinite Essential Space as a NoThing, but not as Nothing. To them Space was not only "an infinite capacity for extending objects," which is the physical aspect of it— but something more—an Infinite Bare Abstract Subjectivity, which the human mind was compelled to admit in all of its conceptions, and yet was unable to think of as "in-itself."

In the second place, the early Hindu thinkers were compelled to admit the Reality of Motion, as an aspect of the Ultimate Reality. They reasoned that there was manifested an Activity which proceeded from that, and which evidently was not merely a phenomenal manifestation but rather an inherent and essential aspect of Itself. They held that as all Activity arises from Motion, therefore the Essence of Motion must inhere in that. And so they formulated the idea that Absolute Essential Motion was a second aspect of that—but in their conception of that Absolute Essential Motion they regarded it as of such infinite degree of power and rate of vibration that to all human thought it must be regarded as Absolute Rest—Motionless Motion consisting of vibration of such a high rate and degree that to the highest human consciousness it would appear as absolutely at rest, just as a rapidly whirling wheel seems to stand still. Therefore the Hindu's second aspect of that may be stated as Absolute Essential Abstract Motion-at-Rest, if the term is permissible—something that is unthinkable "in-itself."

In the third place, the early Hindu thinkers were compelled to recognize the Real Existence of a Law which was manifested in all the phenomena of the Universe, and which was constant, fixed, unchangeable and possessing all the attributes of Reality. They could not reason, think, or imagine this Law out of existence, nor could they conceive that it had ever Not-Been, else they would be committing the absurdity of assuming that the fundamental facts recognized by the reason could ever, at any time in the past, not have been—for instance, that the principles of Geometry of Space ever could have been not-true; that mathematical principles and the laws of logic ever could have been untrue and nonexistent; in short, that things which were perceived to be superior to change and time, and which manifested all the elements of reality, ever could not have been, or ever could have been otherwise than they are. Therefore, the philosophers were forced to recognize Absolute Abstract Law as a third aspect of that—their conception being of an Abstract Absolute law which was impossible of being understood “in-itself,” but which existed as an aspect of that, and which governed all of the phenomenal manifestations of Motion, or Matter, or even of Its own expressions in the shape of the Laws of Nature, in which shape it manifests in the phenomenal world. The Law was sometimes regarded as the will of that.

It was held that just as all phenomenal manifestations of Matter must be an appearance, reflection, expression, or emanation of the first aspect of that—Absolute Essential Space; so all phenomenal manifestations of Physical Energy or Force, or Power must be an appearance, reflection, expression, or emanation of the second aspect of that—Absolute Essential Motion; and all phenomenal manifestation of Universal Laws must be an appearance, reflection, expression, or emanation of the third aspect of that—Absolute Abstract Law. But these three aspects were recognized as but different views of the One Reality, and not as three “parts” or “principles,” or “persons.” It was not a Trinity, but a One viewed from three viewpoints. As to the abstract conceptions of these three aspects—so far removed from phenomenal manifestations, it is scarcely a matter of wonder that Western thinkers have thought that the Hindu metaphysicians taught that “All is Nothing,” so high did their conceptions soar up into the thin and rarefied air of transcendental philosophy. But the “NoThingness” of the Hindu is very far removed from the “Nothingness” of the Western Mind.

The Western thinker often expresses surprise that Life and Mind are not included in the list of aspects of that, by the Hindu thinkers. But the latter considered the Mind and Life of the phenomenal world as merely reflections or appearances of the being of that, and not as any of the aspects of It—that is, as phenomenal counterparts or reflections of the whole Being of that, rather than of any of its aspects. They could not conceive of the being of that as possible without an Infinite Existence and Knowing, but they made a subtle distinction, and would not say that “lived” or “thought” (these being phenomenal manifestations and attributes), but simply said that “is,” the statement of Real Being carrying with it the conception of Infinite and Absolute Life Existence and Knowing, of which Life and Mind are the phenomenal reflections.

From this Hindu Root-Thought of the One Reality—that— proceed all of the various conceptions regarding the Universal Substance—the Universal Energy—even the Universal Soul–the highest conception being that they all proceed from that, and that that is thinkable when all these secondary conceptions are thought away. That is the one thing behind which and beyond which the human mind is unable to think—which the human mind cannot think out of subjective existence, for it is the very foundation, or the background, of Thought itself. And it will be found that that is back of all conceptions of Deity, personal or impersonal—all god conceptions emanate from this fundamental conception. The best Hindu teachers have always held that that was incapable of being expressed in words— was unthinkable and unspeakable in terms of description — that to “define It was to limit It, and thus consequently to deny It”—it transcends the power of the human understanding and imagination, and is beyond the range and reach of human thought. But yet, the human mind, if it thinks of the subject at all, is inevitably compelled to conceive of the existence of that. It cannot be thought out of subjective existence in the consideration of the nature of Things, any more than can the “I” be thought out of existence by the individual when thinking of personal things. It defies the power of description, and yet must be postulated as existing. When we reach the consideration of the various philosophies and religions of India we shall see the structures that men have attempted to erect upon this basic foundation, and under all of them we shall discover the same elementary conception of the Ancient Hindu Teachers, although often almost covered up and hidden by the temporary structures built thereon. And these structures will pass away as have all of man’s theories and creeds—but so long as human thought exists these Fundamental Truths must be accepted as basic and necessary. And if you will examine the philosophies and religions of the Western world, you will find that same basic foundation under them all—if this were not so they could not stand.

The above mentioned Fundamental Truths of the Hindu Philosophy regarding that are regarded by their best thinkers to be axiomic and beyond doubt or question. In order that you may understand the reasoning manifested through the subsequent lessons, when the various conceptions are considered, it would be well for you to acquaint yourselves thoroughly with the above lines of reasoning of the early Hindu sages. You will find that once well grounded in them you will be able to consider any metaphysical or philosophical question with a new clearness of thought and discrimination. They are the Axioms of the Hindu Thought, which were formulated many centuries ago by the keenest philosophical intellects of which we have any record. And they are well worth the careful consideration of everyone who wishes to think along philosophical lines.

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It will be noticed that in the formulation of the above mentioned Fundamental Principles of the Hindu Philosophies, the early teachers considered the problem exclusively from the standpoint of Pure Reason, and independent of any religious teachings or the voice of religious authority. This occurred not because religious teachings or the voice of religious authority. This occurred not because the early teachers wished to express their disbelief in the prevailing religions of their day, but because they felt that Truth must be above the exercise of mere Faith, or acceptance of doctrines and dogmas issued upon the bidding of real or assumed authority. They felt that man had been given Reason wherewith to examine for himself into the great problems of life, being and the universe—Reason which was not required for the needs of the struggle for material existence, but which was evidently evolved for the purpose of purely intellectual work and function—and, this being so, it became the duty of advanced men to exercise this Reason to the utmost—to inquire of its highest reports and conclusions, and then to abide by the results of the inquiry.

And there were other reasons inspiring these early thinkers to formulate schools of philosophy, which should run along side by side with the religious teachings of the race. These wise men foresaw the rise of dogmatic religious teachings, or theology, fostered and nurtured by a priesthood which would profit thereby, the end being that the populace would have borne upon them a mass of dogma and so-called “authoritative” teaching, ceremonies, ritual and creeds utterly foreign to the essence of the true faith, and which would end by smothering true religious philosophy by the cover of ecclesiasticism. This fear has been found to be well grounded, by the experience of men in all times and lands—the growth of organized churches and priesthoods having invariably been accompanied by a decrease in the philosophical freedom and clearness of thought, and a perversion of the original teachings of the religion in question. Such seems to be the laws of church organization and the crystallization of creeds. And, so, these ancient sages wished to establish a co-ordinate branch of thought—one founded on Pure Reason rather than on Faith and Authority—and which would tend to keep pure the teachings and bright the flame of Truth, even when the pall of ecclesiasticism would descend upon the Hindu Teachings, from time to time.

And this precaution has tended to keep true philosophical thought alive in India for over five thousand years—fifty centuries. From time to time the religious teachers and leaders would become more and more orthodox, and ritual, form, ceremonies and creeds would cause the people to forget the Ancient Wisdom. Gods, demi-gods and supernatural creatures and beings of all kinds would take the place of the thought of that in the minds of the people, and that would appear only as a shadowy and nebulous background to the personifications of Deity, and the numerous Avatars, or Incarnations of the Divine. And so religious forms would flourish and the religious spirit would wither and fade away. Then there would be sure to arise some Heretic or Dissenter—Protestant or Reformer— who would return to the ancient teachings and philosophies of the Fathers, sounding again the old note of that, and the employment of Pure Reason as a basis for Faith, rather than the ecclesiastical formalism and dogmatic theology upon which so much so-called “religion” is based. These reformers would attract many of the thinking people to them, who would be followed by a number of the less intelligent ones, and a new school, or form of religion would be adopted, and if based upon sound reasoning and practical precepts would grow and flourish and prosper as did the old denominations. But sooner or later the apathy and numbness of old age in church life would come to the new school also, and then would rise another schism or reform. And so, on through the centuries, school after school has arisen—schism after schism has sprung into existence— each having its birth, rise, decline, death and decay—and each having as its source of inspiration the Philosophy of the Fathers, which had been handed down principally by tradition and legend, the Oriental memory being remarkable in this respect, the teachings of many centuries ago having been handed down intact from teacher to pupil, by pure memory, even unto this day.

After the lapse of several centuries, there began to be numerous bits of writing on the part of the Hindu poets and others, into which naturally crept mention of the early teachings and philosophy, much of it being related in a style coloured and tinged with the poetic fancy of the writer. Then, after a time, learned teachers would form schools of teachings and thought from which would arise philosophical writings on the part of their followers. In this way arose the Upanishads, that wonderful collection of ancient Sanscrit writings, in which is contained scraps of the highest philosophical thought and wisdom that ever emanated from the mind of man. If one has the Master-Key of the fundamental teachings, such as we have mentioned in this lesson, he may read from the Upanishads an elaboration and exemplification of these doctrines that will prove a source of the greatest delight to him, and which will result in the opening up of his mind to the highest and most elevating thoughts. The boldness and daring whereby some of these old thinkers pursue an idea to its logical conclusion is a revelation to the mind trained in the cautious and time-serving methods of many of the Western philosophers of the past. Surrounded on all sides by orthodox religions and peoples, the writers of the Upanishads did not hesitate to reason out a line of thought, even if thereby the entire dogmas of the prevailing religion would be swept away. And, stranger still, India has ever been almost entirely free from religious persecution and tyranny, and even a powerful priesthood has never been able to overcome the inherent Hindu prejudice in favour of allowing all comers a free use of the philosophical arena in which to display their mental and spiritual might and muscle.

As we shall see, the differences in the schools of philosophy arise chiefly by reason of the attempt to interpret the process and methods where “the One becomes Many”—that is, upon the questions of the Origin, Nature and Destiny of the Soul, and its relation to the One. With the Fundamental Principles in mind, we will find it interesting to follow up the Hindu thought on this subject, in its many wonderful turns and windings, its by-paths and side-journeys, in all of which many bits of valuable truth may be picked up. But, before closing the lesson, let us call your attention to the fact that none of these leading divisions of philosophical thought have ever thought it necessary to “prove” the existence of the soul—this question was considered answered by the consciousness of every individual, and all attempt to “prove” it was considered folly—the Hindu mind never has had any Doubt on this subject. The Buddhists attempted to prove that the soul was not a true entity, but this was merely a metaphysical hair-splitting.

And again, the question of Reincarnation, or Rebirth of the Soul, always has been accepted as an almost self-evident fact on the part of the Hindu thinkers, and it has been held that the glimpses of recollection that every person experiences, and the fragments of “memory of past lives” that nearly all if not every one of the Hindus are conscious of, takes the matter out of the ordinary realm of philosophical speculation. To the Hindu mind Reincarnation Rebirth or Metempsychosis is as much an accepted fact of life and nature as is Birth and Death—it is never Doubted, and the Hindu mind passes on to a consideration of the “Why” and “How” of the problem. For one hundred centuries the Hindu religions have accepted Reincarnation—for fifty centuries Hindu philosophy has included it among the proven facts of life. It is regarded as a part of the universal phenomena! and as forming a part of the natural law, and to be studied in that branch of human thought and eduction, rather than in connection with the Fundamental Principles. To the Western mind this seems odd—but the Hindu consciousness sees it in a different light. No Hindu Philosophy or Religion ignores or denies Reincarnation any more than it denies Thought.

The essence of the Inner Teachings has always been the Reality and Being of one universal spirit principle, from which all other life, being, principles were manifested by emanation, reflection or otherwise, and which manifestations had their only real being in the one source. We ask you to remember, always, this one fundamental principle of the Inner Teaching, for without it you will lose your way in the labyrinth of Hindu Philosophy, while with it you always will have the Light which will illumine The Path of Knowledge.

While, from the first, there was ever the dispute about the “Why” or “Reason” of the Emanation, Reflection or Manifestation— there never was any dispute about the fact of the manifestation, or nature of the universe of phenomena. And, arising from this axiomic doctrine, there arose that feature of the Hindu thought which regarded the phenomenal universe as an illusory world, producing the pain and dissatisfaction that comes from the fact of separateness from the Source. Hence arises that which the West has called "the Pessimism of the Hindu thought," but which even the Western religious philosophies reproduce in their conception of "this life below being one of sorrow, sin and unhappiness," of the "better world" awaiting those who escape the present one with a record of good deeds and the proper faith and belief. The Western conception of "the world of Sin and Sorrow" is no less pessimistic than the Hindu conception of the "world of Ignorance, Illusion and Separateness from the One." The thought that the phenomenal world is one of sorrow and unhappiness, and lacking the bliss of some other plane of being beyond it, is a universal conception of the human mind— common to the race.

And the religions of India, like those of the West, teach that escape and "salvation" from this "world of sorrow" is possible to those who accept the doctrines of their church, and who live "good" lives. But the Hindu philosophies go further than the religions of either East or West, and point out that Emancipation, Freedom, Release from Samsara, or the Chain of Existences—or "Salvation" to use the Western term—may be obtained by an Understanding of the Truth; a Realization of the Real Self; a Perception of the identity of the Individual Spirit with the Universal Spirit ("Tat tvam asi," "That art thou!"); and the killing out of Desire for Material Life and Objects, and a concentration of the whole mind upon The One.

And this oneness of Reality—this doctrine of the manifestation of The Many, and of the Universe, as an emanation, reflection or phenomenal appearance of the One, is the Inner Teaching underlying all of the many forms of the Hindu Philosophy and Religions. And you will find this Inner Teaching running like a silken thread through all the beads of the systems of philosophies and religions of India, from high to low, as we proceed. Plainly asserted and insisted upon in the Monistic forms of the Vedanta; apparently contradicted in the outer form of the Sankhya; apparently ignored and supplanted by Nihilism in Buddhism; disguised by personifications in the Orthodox Religions of India—still ever we shall see this Inner Teaching of the one running through each and all, in spite of appearances. The one is the background; the Foundation and Support; and the Roof, of all Hindu Philosophical and Religious Thought, and will be seen always by those whose vision is sufficiently clear, and *who know where to look* .

And so, now passing on to the consideration of these various systems, we must ask you to be ever keen to perceive the Inner Teaching under its manifold disguises, names and veils. Be not deceived by the outward appearance, but look ever behind the veil—for there ever abideth The TRUTH .

SPECIAL MESSAGE II.

There is but one Truth. All so-called “truths” are but some of the many aspects of the one Truth. Truth is “that which is.” That which “is” must exist in reality, verity, and certainty—must exist as a fixed established principle, law and state of being. Truth is present everywhere; is infinite power; is infinite intelligence; is the foundation and background of the universe. Truth is but one though men call it by many names. Truth is God divested of the idea of personality. Truth is not material; neither is it mere energy, as the physical scientists conceive it; neither is it mind, as men understand the term. Truth is Spirit and nothing else. Spirit is Truth and nothing else. Truth and Spirit are identical. All else is Untruth.

Just what Spirit is, is impossible of expression in words, for words are designed to express relative things, and the Absolute cannot be expressed or defined by relative terms. As Spinoza has said, “To define God, is to deny Him.” Enough to know that Spirit Is. You will remember the words of Jesus, who said: “God is Spirit.” There is no qualification in the sense of asserting that God is a Spirit, that is, one of a number of Spirits. The statement is plain, positive and unmistakable in its assertion. God is spirit, itself. That is, that God and Spirit are identical. There cannot be two Spirits any more than there can be two Gods. And there cannot be two Truths, any more than there can be two Spirits, or two Gods. For God, and Spirit, and Truth are identical— merely words to represent and symbolize the one Reality. Other than Truth, there can be only Untruth.

Spirit—God—Truth! These are the three terms expressing the one idea. The words Spirit or Truth are preferred by many metaphysicians to the term God, for the reason that the latter has become confused in the minds of many who have used it, and who imply the existence of the attributes, qualities and natures of personality to God. Truth is the conception of God in His highest aspect—His aspect of Being, divested of the attributes and qualities of personality, which have been added to Him by many people who dwell upon the plane of personality, and who fail to perceive Him in His transcendental Being.

Truth is that which Is, and Spirit is *that which* Truth *is* . Truth is Spirit; and Spirit is Truth. There is no Spirit but Truth; and no Truth but Spirit. These are axioms which must be learned and realized by you before you may enter into an understanding of the operations attendant upon the understanding of Truth.

Our meditation for the coming month is as follows:

> “Truth is all there is—All else is untruth!”

In order to grasp the spirit of the words of the meditation, we must remember the above statements concerning the identity of Truth with Spirit; and of Spirit with God, divested of the attributes of personality.

Truth is all there is—all else is Untruth. And Untruth is that which is not—the essence of Nothingness, Illusion, Error, and *Maya* . Peace to Thee.

The Third Lesson.
The Sankhya System.

Table of Content

IN THE great system of Hindu philosophy known as The *Sankhya* System, we have one of the oldest forms of philosophical conceptions known in that land of old systems of thought. While it is customary to ascribe to *Kapila* , who lived about 700 b. c., the honour of having originated this great system of thought, still Sanscrit scholars have discovered the fundamental portions of *Kapila's* teachings in the older writings of the race, and the probability is that the teaching itself is many centuries older than *Kapila* , and that he merely arranged the fragments of older systems into a clearly defined school of philosophy, discarding the outside accumulations that had gathered around the older teachings, and emphasizing certain fundamental principles that had been overlooked. At any rate, traces of the teachings now known as the *Sankhya* System may be found as far back as 2000 b. c., and the fundamental conceptions probably run back still further. The term "*Sankhya* " means "correct enumeration" or "perfect classification."

The basic proposition of the *Sankhya* system is that there exists in the universe *two active principles* , the interaction of which produces the activities of the universe, including those of life—the play and interplay of the two manifesting in countless forms, combinations and infinite variety. These two principles are known as (1) *Prakriti* , or the primordial substance or energy, from which all material forms and energies evolve; and (2) *Purusha* , or the Spirit Principle, which "ensouls" or seeks embodiment in Prakriti, and thus gives rise to all the various forms of differentiation, from atoms to man; and which is not conceived of by the *Sankhyas* as forming one Universal Soul (as do the Yoga scholars), but which is held to be composed of countless "spirit atoms," monads, or individual spirits—which Units as a whole compose a Unity of Units, which may be considered in the light of a Principle.

There are many points of difference between the various conceptions of the real nature of *Purusha* and *Prakriti* , particularly on the part of Western writers on the subject, some of which are totally at variance with the beliefs and conceptions of the advanced Hindu adherents of this philosophy. We shall consider each of the three leading conceptions in turn, pointing out the errors where they exist.

I. The first conception of the nature of *Purusha* and *Prakriti* , and the one which is favoured by the majority of Western writers on the subject, is that which holds that *Kapila's* theories are atheistic and practically materialistic, inasmuch as he ignores the existence of a Supreme Power, *Brahman* , or that, and postulates a dual Eternal Thing, one-half of the duad being Matter. This view interprets the teachings of *Kapila* to mean that there are Two Eternal Things, the first of which is Matter, and the second of which is Spirit, divided into countless atoms—both *Purusha* and*Prakriti* being held as eternal, infinite and immortal, and both of which are self-existent and sustaining, requiring no Supreme Power as a basis or background. This conception is decidedly in error, and the spirit of the philosophy has been lost to those who so hold. The error regarding the discarding of the belief in that or Brahman, however, is easily explained. In the first place there is nothing in the teachings of Kapila or of his early followers, in which the existence of that is denied or condemned—there is simply a silence regarding it, just as is the case in Buddhism, and the cause is the same in both cases. Both *Kapila* and *Buddha* accepted the centuries old doctrine of that, which no Hindu philosophy had questioned, and both then proceeded to account for the phenomenal universe. Had *Kapila* attempted to discard the universal conception of that he would have certainly attacked the doctrine, and have set up arguments against it, accompanied by illustrations, parables, and analogous proofs, with which the Hindu philosophers always have been so well supplied and which they have used so freely. But *Kapila* does not mention the matter, but calmly proceeds to elaborate his system explaining the phenomena of the universe. To those who have penetrated beneath the surface of the *Sankhya* System, and who are familiar with the Hindu methods of thought and teachings, it readily will be seen that there is nothing atheistic or materialistic in the conceptions of the *Sankhya* System. Among the Hindus, the charge of atheism made against the *Sankhyas* comes principally from the followers of *Patanjali* , the Yogi, who hold to the existence of a Supreme *Purusha* or Universal Over-Soul, and who, consequently, resent the *Sankhyas* ' failure to recognize their favourite conceptions. And the charge of materialism comes from the Vedantists, who deny the existence of matter, considering it as Maya or Delusion. In fact, *Prakriti* is rather the Source of Matter, rather than Matter itself, as we shall see a little later on.

II. The second conception of the nature of *Purusha* and *Prakriti* is in the nature of a half-truth which is also a half-error. It holds that *Purusha* and *Prakriti* must be regarded as "aspects" of that or Brahman, and which aspects are eternal and constant, and which cannot be withdrawn into that or *Brahman* as emanations may be, but which are fixed aspects or "natures" of that, which always have been, and always will be, in periods of activity and periods of non-activity between the cycles of activity. The error of this conception consists in ascribing eternal and real existence to these two principles, thus ascribing a duality to that instead of a Oneness. This conception, while much nearer the truth than the first mentioned, still contains the fatal error just noted which condemns it in the minds of the most logical of the Hindu thinkers, who see the Truth of *Kapila's* idea in the third conception, which we shall now consider.

III. The third conception of the nature of *Purusha* and *Prakriti* , and which the best thinkers accept as correctly expressing *Kapila's* meaning, is that both *Purusha* and *Prakriti* are "emanations" from or "appearances" of that or *Brahman* — both having equal substance and degree of reality, but both being finite and being destined to pass away in time; that is, to be withdrawn into their common source—that—at the end of the great cyclic period of activity, when the great period of "cosmic rest" begins, which in turn is followed by a subsequent period of activity, and so on. In this conception the fundamental principle of the Hindu Philosophy—the existence of that as the Only Reality—is recognized as a necessary basis for the teaching, and as a necessary background for the doctrines concerning the phenomenal universe. And *Purusha* and *Prakriti* are seen to be but the primal forms of the two great principles of phenomenal activity, Spirit and Body, which are apparent in all phenomenal things, from atom to man, and beyond man. And both of these principles are emanated from, or cast into apparent being by that or *Brahman* , in the process of world-making. Instead of their being "aspects" of that, they are merely manifestations, appearances, or emanations, or even "thought-forms" in the Mind of the One, as we have described in our previous series of lessons.

So you see that *Kapila's* teachings fit into the general framework of the Great Hindu Thought, instead of being an exception to, and in opposition to it. In this connection, we would call your attention to a frequent use of the word "eternity" in some of the Hindu writings. In many cases the term is used as in the Western sense, that is to say in the sense of "duration without beginning or end; a condition of infinity and time," but inasmuch as the true Hindu philosopher ascribes and attributes this quality only to that, and denies it to all else, it may be seen that outside of that the word is meaningless to him, and cannot be employed. But, finding the need of the word in a secondary sense, he applies it to things having a continuous existence during the entire period of cosmic activity, which extends over great spaces of time, but which ceases to be when all is finally withdrawn into that, and the cycle of activity ceases and is succeeded by the cycle of non-activity—when all manifestations, appearances, emanations and phenomena or ideas are withdrawn into that, which then dwells alone until another period of cosmic activity begins. As H. P. Blavatsky says in a foot-note to her “The Voice of the Silence”: “Eternity with the Orientals has quite another signification than it has with us. It stands generally for the one hundred years or age of *Brahma* , the duration of a *Maha-Kalpa* , or a period of 311,040,000,000,000 years.” So you see that the reference to *Purusha* and *Prakriti* as “eternal” does not conflict with this conception of their nature, and their impermanence as compared with that. And this third conception of the Inner Teachings of The *Sankhya* System agrees with our understanding of them, and we can see no reason for withholding our approval of the schools of the *Sankhya* thought which so holds. Any other conception would be in direct opposition to the general trend of the Hindu thought, and contrary to reasonable belief on the part of those who are familiar with the thought of *Kapila’s* time, and the methods of Hindu philosophy in general. Let us consider the details of the teaching concerning *Purusha* and *Prakriti* in view of this conception.

Purusha , according to *Kapila* , is to be thought of not as one great World Spirit, or World Principle of Spirit, in the sense of an undivided Unity, but rather in the sense of a countless number of individual spirits, or spirit atoms, bound together with filaments of attraction and harmony arising from their common nature, but nevertheless free, independent, and individual. *Kapila* pointed out that if *Purusha* were but One, separated into countless tiny parts, they would be alike in nature, equal in every respect, and manifesting no variety, whereas all nature shows a constant and infinite variety. There is no Universal *Purusha* —no *Ishwara* —no Personal God—in *Kapila’s* philosophy. As one writer says: “He found no need for one—his conception of *Purushas* was deemed sufficient to explain the ensouling of matter, under Natural Law!”

Kapila holds that *Purusha* is Pure Spirit, or Substantial Transcendental Intelligence (independent of *Manas* , or Mind-Stuff), but that it is above attributes, or qualities (possessing neither), and in its natural condition is unaffected by joy, pain, or other emotions or sensations (which the soul experiences by reason of its embodiment in *Prakriti* which has evolved mind, sense-organs, etc.); and is in nature and pure condition, until, entangled in *Prakriti* , it dwells in a state of pure bliss, peace, and rest, engaged in absolute meditation which is “the knowing of nothing.” When the soul becomes involved in material existence, through its connection with *Prakriti* , it illuminates the mental and physical organism and faculties with its “spiritual light,” and the soul is enabled to enter into its existence of experience, or personal life, in the physical world. It acts upon the *Prakriti* as a Magnet upon bits of steel, magnetizing them and giving to them power which they did not before possess, and which they could not possess without being in its “field of influence” or induction. But it is held to possess no actual volition of its own, and is therefore unable to express itself except through, and by means of, the various forms and phases of *Prakriti* . The involvement of the *Purusha* in the body of the *Prakriti* produces what is called a “soul,” that is a *Purusha* surrounded with its mental environment and instruments and organization. And the soul becomes subject to the laws of “*Samsara* ” (which is the Sanscrit term implying “The Cycle of Existence”), with its chain of Cause and Effect; *Karmic* Results, and Rebirths. And *Samsara* brings pain to the soul, and the effort of the imprisoned *Purusha* is to free itself and return once more to its state of bliss. And, therefore, the effort of the teaching is to bring to the imprisoned and suffering *Purusha* the means of Liberation, so that it may pass beyond *Samsara* , Rebirth, *Karma* , and Experience, and regain its normal and natural state of unconscious freedom and bliss, beyond change and pain, of which “dreamless sleep” is the physical symbol.

The *Sankhya* System holds that the *Purushas* were originally in a state of pure spiritual existence, freed from the attraction of *Prakriti* , and from the desires of material life. But that being attracted and seduced by the glamour of *Prakriti* they plunged into the latter, and once there became entangled in the manifold webs of material life. Bewildered by their strange surroundings, the *Purushas* lose their original state of freedom and clearness of perception, and become deluded by the *Maya* or Illusion of Matter, and are led a merry dance in working their way out of the material plane in which they have become immersed. Like a fly that has taken a dip into the honey-pot filled with “Poppy-made Honey,” the *Purushas* flounder around and are unable to use their legs and wings, and the more they struggle the worse is their condition—the more the narcotic of the poppy-honey intoxicates them. Finally awakening to a realization of their former state of existence, and the real situation, the *Purushas* begin a process of extrication, and through long series of reincarnations work themselves from lower to higher states, slowly but surely, toward their former condition of Bliss. This idea has been expressed by an English poet, Edward Carpenter, who says: “Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—so remove thou, if it only be for a time, every particle which sullies the brightness of thy mind.”

The Sankhyas hold that from the combined action and reaction of the *Purushas* in *Prakriti* , all forms and varieties of life are created, and all varieties of matter are produced, it being held that every atom of matter is *Prakriti* ensouled by an individual *Purusha* , manifesting activity and life. In this way the entire phenomena of the universe is accounted for, from the movement and activities of atoms, to the revolution of suns, and the manifestation of life, vegetable, animal, human, and super-human. The *Purushas* combine in activities, forming all sorts of varieties of combinations (in the wrappings of bodies of *Prakriti* , of course) which account for the variety of material elements, and life. The entire phenomena of the material world, including matter and energy, as known to modern Western science fits into the *Sankhya* idea, as the corpuscles of which matter is now known to be composed, as well as the aggregations of atoms, molecules, etc., and the various forms of force, may be considered as occasioned by the imprisoned *Purushas* , in their bodies of *Prakriti* , ever changing and moving, and evolving—provided the fundamental theories of the *Sankhyas* be accepted. *Kapila* taught inorganic and organic evolution over 2,500 years before the days of Darwin and Herbert Spencer, and several centuries before Heraclitus, the great Grecian evolutionist.

Kapila's conception of *Prakriti* was not that of gross Matter, as so many of the Western writers on the subject are wont to assume. Instead, his conception may be expressed by the word "Nature," as used by Bruno and other thinkers—that is, as a subtle, ethereal substance, partaking rather of the nature of an Energy, rather than of Matter—a substance far more subtle and ethereal than the Universal Ether of modern Western science.

Prakriti is the Cosmic Primordial Energy, or Substance from which the universe is evolved, and into which it again resolves itself, in endless cycles of change. *Prakriti* , he held, was not composed of ultimate atoms, as some other Hindu philosophers had claimed, but was atomless and continuous, the atoms being but centres of influence and activity caused by the embodiment of the *Purushas* , which gave activity to them, and which afterward formed the atoms into combinations. Mind was composed of *Chitta* , or Mind-Stuff, which arose from the action of *Purusha* upon *Prakriti* . *Prakriti* is described as active, according to energies of its own, along almost automatic lines, but it is insentient and mindless in itself, the sentient qualities being possible only when instigated and inspired by the *Purushas* .

Some of the illustrations used bring out the above mentioned point clearly, as for instance the ancient one in which *Purusha* is pictured as a "lame man possessed of eyesight and the other senses," and *Prakriti* as "a man in whom the senses of seeing and hearing, etc., had been omitted, but who possessed a good pair of legs." According to the fable, a combination is made and the lame man (*Purusha*) mounts up on the shoulders of the blind man (*Prakriti*) and together they move along briskly and intelligently, whereas separately they could make no progress. In the *Sankhya* conception of *Manas* or Mind as being of a semi-material nature, the conceptions of modern science of the materialistic school are approached. But still, the *Sankhyas* are far from being materialists, for they positively deny to *Prakriti* , the essence Matter, any intelligence, mind, or sentiency, ascribing the latter to the action of *Purusha* , or Spirit, which is above mind just as *Prakriti* is below it.

One may read Ernest Haeckel, the German scientist, with new understanding, if he will interpret it by the light of the *Sankhya* teaching—Haeckel's "soul of the atom" being understandable in the light of *Kapila's* theory, as in no other way. *Kapila* undoubtedly inspired the German philosopher, Schopenhauer and his successors, who took from the Hindu philosopher at least a portion of his fundamental conception. *Kapila's* thought renders Materialism thinkable, as it adds a new element which explains the activities and evidences of sentiency in low material forms, and the evolution therefrom—whereas the gross Materialism of the last century is unthinkable in its denial of mind, or soul qualities. And to think that all this was thought out by *Kapila* some 2500 years ago, and that his teaching was based on still older teaching! And yet, the West speaks of the poor, ignorant, heathen Hindu, crying for the knowledge of the West! And not only this philosophy, but many others of India, anticipated by over two thousand years many of the latest conceptions of modern Western science and philosophy! Verily, History repeats itself.

Kapila teaches that the *Prakriti* , since its junction with, or impregnation by, *Purusha* , has been in a state of constant change and evolution, from succeeding form, and combination, the original condition of *Prakriti* having been altered so that it is difficult for the mind to conceive of its original and primitive or virgin condition. From a state far more ethereal than any form of ether known to science, it has assumed atomic combinations, and molecular arrangements, until in response to the never-ceasing demands of the *Purushas* to manifest in action and life, the *Prakriti* has been compelled to assume many gross and unethereal forms. In response to the developing senses of the mind occasioned by the evolving manifestations of the embodied *Purushas* , *Prakriti* has assumed forms and appearances recognizable by the senses of sight, hearing, smell, taste, etc., so as to be sensed by the sense-organs. And the *Purushas* lost their original and primitive state of pure being, losing their original freedom as they became enmeshed in the web of *Prakriti* —becoming slaves to the senses, as they yielded to the caressing seduction of material manifestation. *Prakriti* in its original state was subtle, ethereal, diffused, tenuous, and without the qualities that are registered by sense—it could not respond to sense, nor could it arouse sense. *Purusha* in its original state was free from desire or attachment, and devoid of qualities, attributes, action, or attachment, as we understand these words in their material sense.

The *Sankhyas* hold that because of these changes it is almost impossible for the individual mind to now grasp the nature of the original*Prakriti* , or to even imagine the state of excellence of *Purusha* before it yielded to the seduction of material existence. But they hold, by means of true knowledge and scientific reasoning, in addition to right living and detachment from passion, the mind can be brought to a state of understanding whereby it may grasp the nature of the *Purusha* original state, and the true nature of *Prakriti* . And this knowledge is one of the ways of Liberation and Freedom sought by the *Sankhyas* —the road whereby the “short cut” may be taken to Freedom, instead of the road of repeated rebirth and material life.

In all of the Hindu Philosophies, it will be noticed, there is this constant repetition of the fact that material life is but an illusion and a snare—the result of ignorance and mistaken desire—and that the part of true wisdom is to escape from it as soon as possible. Death does not release the soul from material embodiment—for rebirth is always there to claim it. As the *Sankhyas* say, the *Purusha* never escapes the embrace of *Prakriti* by the road of Death, for Death only weaves a more subtle covering for it, in which it dwells until rebirth draws it once more into the vortex. There is no escape by the road of Death—the road of Life is the only possible avenue of escape. The method of escape is by Right Living in combination with the Development of Wisdom, whereby the Spirit is enabled to perceive its true nature and original conditions, and also the true nature and meaning of the enfolding *Prakriti* .

Akin to the teachings of the Buddhists is that of the *Sankhyas* —both hold that Material Existence is foreign to the Spirit, and consequently the latter is never permanently satisfied or happy in material life, but, instead, is always wanting something other than that which it possesses, and is always seeking to be at some other place than its place of abode at that moment. It is always crying “More, more—change, more change—something else—somewhere else—someone else,” And the more it gains the more it wants—possession destroys the desire, and gives birth to desire for other things. He who seeks happiness in material things pursues the will-o’-the-wisp, which he never overtakes. The only true happiness comes from renunciation of material things, and the resolute setting of the face toward the Far-off Land of the Soul’s Desire—the Land of the Lost Home of the Spirit. Such is the teaching of *Kapila* , the great *Sankhya* . The fly is told to disentangle itself from the honey which entangles its feet and holds it a prisoner—the poppy-honey which seems sweet, but yet which holds the tang of bitterness and intoxication.

The *Sankhya* System is far more of the nature of a scientific-philosophy, however, rather a religious-philosophy. It concerns itself principally with an analysis and explanation of the process whereby *Prakriti* , played upon by *Purusha* , evolves itself into the phenomenal or material universe, including the manifestation of life. *Kapila* recognized the existence of material atoms as postulated by *Canada* in his *Vaisheshika System* (see subsequent lesson), but he opposed the latter's theory that these material atoms are "things-in-themselves" or eternal, indivisible, and indestructible, and he taught, instead, that the atoms are simply centres of force in the great principle of *Prakriti* , the centres being established by the presence of the *Purushas* . *Kapila's* teaching regarding the combinations of the atom closely resembled the teachings of modern Western Science, with its theories of Ions, Corpuscles, or Electrons, which combining into atoms form certain material elements, which in turn combining into molecules form other grades and styles of matter. *Kapila* also taught another doctrine which is now favoured by the modern science of the West—that doctrine of the love and hate of atoms which explained the mutual attraction and repulsion of the particles which are evident through the physical universe, and which action and reaction account for the greater part of the physical phenomena.

Kapila taught the doctrine of Evolution, beginning with the atoms or ultimate ensouled particles, which, combining by reason of love or hate, formed more complex forms, from which in turn evolved more complex combinations, and so on, and on, until at last organic matter was produced, and then the life-forms began to appear, rising higher and higher in the scale until man, and super man is reached, and still the urge of evolution continues on toward higher and still higher forms. But *Kapila* rejected any idea of purely material evolution—he held that unless the *Purushas* were ensouled in the *Prakriti* and thus gave to it intelligent activity, there would be no material evolution. He made this distinction because of the Spirit being the active cause of Evolution, rather than because of any inherent quality in *Prakriti* itself. *Kapila's* philosophy exerted a marked effect upon the thought of the Grecian philosophers, and the doctrine may be traced directly back to the *Sankhya* teachings. In turn the Greek philosophers have largely influenced the modern scientific thought, as may be seen by referring to any recent work on physical science, in which credit is freely given to the Greeks. The idea of evolution, material and spiritual, which shows throughout the Greek and Neo-Platonic philosophies, and which is incorporated in all of the occult teachings, was arranged into a systematic form by *Kapila* , even though he obtained its germ ideas from his Hindu predecessors. As Prof. Hopkins has said: "Plato is full of *Sankhyan* thought, worked out by him, but taken from Pythagoras. Before the sixth century b. c. all the religious-philosophical ideas of Pythagoras were current in India. If there were but one or two of these cases, it might be set aside as accidental coincidences, but such coincidences are too numerous to be the result of chance.… Neo-Platonism and Christian Gnosticism owe much to India.… Soul and light are one in the *Sankhya* system before they become so in Greece, and when they appear united in Greece it is by means of the thought which it borrowed from India. The famous Three Qualities (*Gunas*) of the *Sankhya* reappear as the Gnostic 'three classes.'" John Davies, in his well known work "Hindu Philosophy," speaks of *Kapila's Sankhya* System as "the first recorded system of philosophy in the world—the earliest attempt on record to give an answer, from reason, alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man, and his future destiny." The same writer gives to *Kapila* the credit for having influenced the German thought as expressed by Schopenhauer and Hartmann, their work being spoken of as "a reproduction of the philosophic system of *Kapila* in its materialistic part, presented in a more elaborate form, but on the same fundamental lines. In this respect the human intellect has gone over the same ground that it occupied more than two thousand years ago; but on a more important question it has taken a step in retreat. *Kapila* recognized fully the existence of a soul in man, forming indeed his proper nature—the absolute of Fichte—distinct from matter and immortal; but our latest philosophy, both here and in Germany, can see in man only a highly developed organization."

In India, likewise, the influence of *Kapila* and the *Sankhya* has been great. Not only has it tinctured the other philosophies, and made for itself a place in the metaphysical thought of the majority of the Hindu religious systems, but it undoubtedly was the basis of much of the early Buddhistic thought, the Buddhists adopting without change a considerable portion of *Kapila's* doctrine, and allowing his influence to be manifested in a changed form in other points of their doctrine. In our consideration of the other forms of the Hindu philosophies, we shall see many instances of the influence of the thought of *Kapila* .

One of the secondary, but important, theories advanced by *Kapila* , and which has been adopted by the majority of the other schools, and the religious sects of India, is that of the Three *Gunas* , or Qualities inherent in *Prakriti* . These Three *Gunas* or Qualities are held to be inherent in *Prakriti* , or Nature, and consequently manifest in everything arising from Nature's processes, or manifestations of *Prakriti* . They are believed to be present in equal proportions in *Prakriti* —that is, that they are equally balanced in Nature. But in Nature's manifestations, or forms of *Prakriti* , some one of the *Gunas* may predominate in influence, or some two may overpower the third, and so on. To the relative predominance of one or two of the Gunas, and the resulting conflict among the three, the variety of manifestation, as well as the constant change in Nature, is largely due. In other words, the *Purusha* and the *Prakriti* , acted upon by the Three *Gunas* —the three often being spoken of as the "Five Great Elements"—are the basis and cause of the phenomenal universe in all of its many and constantly changing forms and appearances.

The Three *Gunas* are known, respectively, as SATVAS GUNA , also known as Truth or Harmony; RAJAS GUNA , also known as Passion or Activity; and TAMAS GUNA , also known as Indifference or Inertia (the definitions stated representing the several *Gunas* in both their mental and material aspects). As we have said, from the action and reaction, combinations and oppositions, of the Three *Gunas* the physical and mental phenomena of the universe are produced. *Satvas Guna* is considered as imponderable, luminous and agreeable; *Rajas Guna* as intermediate between ponderability and its opposite, and as both pleasant and unpleasant, or either—as a quality of equilibrium, influencing and being influenced by both the other Gunas; *Tamas Guna* as ponderous, dark, and disagreeable. *Satvas Guna* and *Tamas Guna* are passive, in a sense; that is, in the lack of activity, motion or velocity. The intermediate active quality—*Rajas Guna* —is the active, moving, exciting *Guna* , which in turn is balanced by the harmonizing influence of *Satvas Guna* and the dead weight and inertia of *Tamas Guna* .

Tamas Guna always obstructs, retards, hinders and holds back, or endeavours to do so—in its mental aspect it manifests Ignorance, Superstition, Sloth, *etc*. *Rajas Guna* is the source of physical and mental activity—it sets the mind, the air, the elements, and the forces of Nature into action. *Satvas Guna* establishes harmony, wisdom, truth, right action, balanced thought, and destroys inertia and ignorance, and in every respect is the very opposite of *Tamas Guna* . *Satvas Guna* is predominant in the higher spiritual aspects of mind; while *Rajas Guna* is predominant in the Desire Mind; and *Tamas Guna* in the bodily mental processes. As the "*Bhagavad Gita* " says: "The fruit of *Satvas* is called good; the fruit of *Rajas* is called pain and dissatisfaction, and unrest; the fruit of *Tamas* is called Ignorance, and Stupidity, and inertia. From *Satvas* is produced Wisdom; from *Rajas* , Unrest and Covetousness; from *Tamas* , ignorance, Delusion, and Foolishness, together with Sloth. The *Sankhya* teachings show that the *Gunas* are manifest on every plane, and in every instance—not only in the material, but in the mental as well, having their manifestations in every form of phenomena. The likes and dislikes of the atoms—the pain and pleasure of matter—the bliss and misery of human life—are all seen as manifestations of the *Gunas* .

The *Sankhya* teaches that there are Twenty-four Principles, or *Tattvas* , proceeding from *Prakriti* under its energizing by the *Purusha* , and in accordance with the operations of the Three *Gunas* , just described. These *Tattvas* , or Principles, are as follows:

The *Buddhitattva* , or Principle of Determinative Consciousness, which proceeds from the undifferentiated *Prakriti* ; and from which Principle in turn proceeds:

The Principle of *Ahamkara* , or Self-consciousness, which involves the discrimination between “I” and “Not-I”; and from this Principle in turn proceeds the following Three classes of *Tattvas* , viz.:

I. The Five *Tanamatras* , or Subtle Elements of Nature, namely: The Aethereal; The Aerial; The Igneous; The Aqueous; The Terrene; and from which subtle elements proceed the Five Gross Elements of Nature, namely: *Akasha* , or the Ether; Air; Fire; Water; Earth.

II. The psychic organism manifesting in the Five Senses, respectively: Seeing; Hearing; Smelling; Tasting; Feeling. Also the psychic organs controlling the Five Instrument of Action which are named as The Speech Organs; The hands; The Feet; The Excretory Organs; The Genitals, respectively.

III. The *Manas* , or Mental Substance or Energy manifesting as the Deliberative Function of the Mind, and including Imagination.

The above classification of the Physical, Physiological, and Psychological Principles, is regarded by modern philosophers, scientists, and occultists as rather too arbitrary for general acceptance, and the leading *Sankhya* scholars admit that it was not original with *Kapila* , nor vital or necessary to his general system, but was the classification in general vogue in his time, and for centuries before, and was naturally adopted by him to fill in the details of his general philosophical conception of *Purusha* and *Prakriti* , upon which dual-conception his system is based.

It is to be noticed in the *Sankhya* conception of Creation, that Matter, bot subtle elements and gross elements, is evolved from the *Prakriti* after the development of Determinative Consciousness, and even the Self-conscious Principle, so that Matter (in the strict sense of the term) is held to be preceded by Consciousness in the *Prakriti* , and to be produced by Consciousness or Intelligence, in a sense. But this “Consciousness” is a very different thing from the “*Manas* ” or Mind of the individual, which he uses in his deliberative processes, imagination, etc., and which is but a “thinking machine” evolved by the Consciousness in order to express material life and activities, just as were the organs of action, and the organs of the senses evolved (see above classification). To *Kapila* , *Manas* or Mind-Principle was an insentient, automatic energy, semi-material, and operative only by reason of the activity of the Consciousness, which in turn is illuminated by the *Purusha* . The *Sankhya* conception of *Manas*

, or Mind, is very nearly akin to the Western conception of Brain, in the phases of its functioning processes.

The *Sankhyas* teach that the “Soul” is the *Purusha* , invested with its higher principles or *Tattvas* , and must not be confounded with the *Purusha* which is “Spirit.” The Soul is given a covering of a subtle body, or *linga sharira* , which encloses the *buddhi* ; *ahamkara* ; the five *tanamatras* ; and the ten psychic instruments of sensation and action, and also *Manas* —the *Purusha* , of course, being at the centre of the Soul, as Spirit or *Atman* . This subtle body (*linga sharira*) is invested with a grosser body, composed of the five gross elements, and which gross body perishes at death, while its subtle counterpart survives in *Samsara* , going through incarnations and changes of physical bodies, *etc.*

The action of *Prakriti* is two-fold; First it has its own action inspired by the laws of its own nature, which act in a more or less automatic and unconscious fashion, according to an orderly trend resembling instinctive action. But Intelligence and consciousness it has not, nor can it have until it is illuminated by the involved *Purushas* .

The *Sankhyas* hold that the process of the creation of the material universe, with its forms of life, and energy, is occasioned by the beginning of each period of creative Activity, or Day of Brahm, by a subtle stirring in the bosom of *Prakriti* owing to some law of its nature and influenced by the accumulated *Karma* of past creations, and whereby the *Purushas* are attracted even as the bees and flies are attracted by “sugar-water,” or syrup. Flowing into the fluidic undifferentiated *Prakriti* , enticed by the subtle attraction of her illusory charms, the *Purushas* come— and once entrapped the results of the combination ensue. First there appears in the substance of *Prakriti* an Awareness or state of Universal Consciousness, which is called “*Mahat* , or the Great,” which gradually shades into a Cosmic Determinative Consciousness on the part of the Whole Principle of the *Prakriti* . This is followed by the development of the consciousness of Separateness, or Self-consciousness, or Egoism, called by the Hindus, “*Ahamkara* ,” and which is not, as some have supposed, a conscious realization of each *Purusha* of its own real nature and individuality, but rather a false consciousness of itself as a Personality, distinct from all else, and partaking of *Avidya* , or Ignorance concerning its own true nature as Pure Spirit, or *Purusha* . From thence on there is an Involution of Enfolding into *Prakriti* of the *Purushas* , sinking deeper and deeper into the illusory existence, and even causing the *Prakriti* to take on subtle and then gross forms, of matter in order to satisfy the desires of the deluded *Purushas* for material activity and life. When the Involution has reached its limit, there then sets in the stage of Evolution, as we have stated, in which the *Prakriti* is urged into higher and higher forms, as the ascending *Purushas* rise in the scale in their upward journey toward the Blissful State.

The influence or action of the *Purushas* causes an action on the part of the *Prakriti* , and which the *Sankhyas* describe as akin to the action of particles of steel when brought into close juxtaposition with a magnet, whereupon they manifest a new action and arrangement foreign to their original custom. And so *Purusha* is the magnet which affects the *Prakriti* into which it has been attracted —for remember, that not only does the magnet attract the bits of steel, but the latter likewise attracts the magnet itself, and changes are produced upon both. From the close contiguity of the *Purushas* , the *Prakriti* is given new activities, and changes are set into operation, whereby the creative process results. In this description we have ignored the numerous technicalities and terms in which the *Sankhya* teachings abound, the strange Sanscrit terms, and the unfamiliar conceptions of the detail of the universal involutionary and evolutionary processes tending to confuse the Western mind and to divert the attention from the fundamental ideas.

And, now, this is the *Sankhya* System of *Kapila* stated briefly and as simply as possible. The student of “The Yogi Philosophy” as set forth in our previous series of lessons, and in which we have given the Inner Teachings of the Eclectic School of the Hindu Thought, may see how the conceptions of *Kapila* fit into our own teachings, and yet how they differ. *Kapila* directs the attention of the student to the nature of the soul’s immersion and entanglement in the principle of Matter in a most vivid manner, and accompanied with a degree of poetic symbology that enables the mind to take hold of the idea readily. And read in the light of the Inner Teachings, the teachings of *Kapila* are of great interest and advantage to the student in his work of assimilating the Truths of the Hindu Philosophy and outside of their undoubted historical and philosophical interest. But the student will also see wherein the *Sankhya* System fails to express the highest conceptions, and wherein it leads one on a false by-path.

Kapila ignores, although he does not deny, the existence of that—The Absolute—*Brahman* and*Para-Brahm* —and devotes his attention to an examination of the “How” of creative activity and phenomenal life and being—a most important work, surely, and yet not the most important. Moreover, he teaches that the individual *Purushas* existed before the creation of the universe, and before they became immersed in *Prakriti* —that is, existed in separate existence. Whereas our teachings are that when the Great Outpouring took place, the Absolute projected its Spirit into the manifestation called matter, and when the Evolutionary wave began, the tendency toward individual expression brought about the origin of the individual souls, which before that time had their existence only in a state of Oneness. And yet *Kapila* has given us a wonderfully clear idea of the development of the Personal Consciousness or Sense of Egoism, or *Ahamkara* , from the Universal Life Consciousness or Cosmic *Buddhi* , which in turn evolved from the Cosmic Spirit Awareness, or Universal Spiritual Consciousness, or *Mahat* , in which the *Purushas* became “aware” of themselves in a state of Unity, or Oneness of the Many, which was their first step after they had entered into *Prakriti* , and left the state of Pure Spirit or Virgin *Purusha* . A comparison between the two teachings will show the resemblance, and the relation they bear to each other. In our own teachings we have had little or nothing to say regarding the “Three *Gunas* ” which we have described in explaining the *Sankhya* System, but we have said that the conception was familiar to all Hindu thought, and we have treated of them in a general way as forming a part of “The Laws of Nature”; in fact the Inner Teachings hold that the Three *Gunas* are in the nature of a poetical conception of, or an idealization of, the Natural Forces, instead of being distinct principles in themselves as *Kapila* and others have taught. Strictly speaking, even *Kapila* admits that the *Gunas* are merely “Qualities” or Forces in Nature, or *Prakriti* , and are not “Things-in-Themselves,” as so many of the *Sankhyas* hold them to be.

SPECIAL MESSAGE III.

In our message of last month, we spoke to you of Truth. We now invite you to a consideration of the symbols whereby we seek to enter into an understanding of the nature of Truth.

I. We may consider Truth by the symbol of Substance. Substance, as you know, is the underlying or “standing-under” Reality behind the phenomenal and relative appearances, shapes, forms and names of the physical universe. Metaphysically, the term is used to express the idea of the Real Thing-in-Itself which serves as the real foundation, basis and essence of the universe apparent to our senses and perceptions. Truth is the Universal Substance which supports the universe, and upon which all else depends. And all that is apparent to our sense perception must needs be manifestations, expressions or emanations of and from that Universal Substance, or else Untruth. There is nothing else for it to be. There is no other Substance to support anything, or from which anything could have emanated. All else is Untruth.

II. We may consider Truth by means of the symbol of Power. And, mark you this, not only does Truth manifest Power, but it is the Essence of Power itself. Metaphysically, viewing Truth from this aspect, it may be asserted that Truth *is*

Power. And that, other than Truth, there is no Power, and can be no Power. Truth is Omnipotence or All-Power, containing within itself all the Power there is, ever has been, or ever can be. Not only is it Omnipotent, or possessing All-Power, but it is Omnipotence or All-Power itself. There is no other source of Power than Truth. And all manifestations or expressions of Power must be attributed, directly or indirectly, to Truth. For there is nowhere else whence it could have come. All else is Untruth.

III. We may consider Truth by means of the symbol of Being. Being is the term used for expressing the idea of Real Existence. And Truth is not only Really Existent, but is Real Existence itself. There can be no Being or Existence outside or apart from, or other than, Truth. For there is nothing else to Be or Exist. And all Being or Existence must proceed from Truth, that is, must be manifested, expressed or emanated from it. Truth is existent, or In Being, Everywhere. It is not only Omnipresent, or present-everywhere, but is also Omnipresence, or All-Presence itself. Presence, Being and Existence belong to Truth, and are merely symbols of identity with aspects of Truth. Outside of, and apart from Truth, the terms are meaningless—Untruth.

In next month’s message, we shall continue this consideration of the symbols whereby we seek to enter into an understanding of the nature of Truth.

Our meditation for the coming month is:

> “Truth is all-substance; all-power; all-being; and outside of truth there can be and is no substance; no power; no being.”

The Fourth Lesson.
The Vedanta System.

Table of Content

THE LEADING school of Hindu Philosophy in India, at the present time, is that which is known as the *Vedanta* System, and which also bears the name of the *Uttara Mimansa* , which latter term means “the subsequent investigation,” or “the investigation of the latter part,” and is used in contradistinction to the term applied to another Hindu philosophical system— i.e., the *Purva Mimansa* , or “Prior Investigation.” Some hold that the terms “prior” and “subsequent” relate to the date of the founding of the respective schools, while others hold that the “prior” refers to the investigation of the first part of the *Vedas* , or ritualistic and ceremonial part, while the “subsequent” investigation is the investigation that refers to the investigation of the latter part of the *Vedas* , known as the *Upanishads* . The latter theory seems to be borne out by the fact that the popular name for the school—the “*Vedanta* ”—means “the last of the *Vedas* .”

The best authorities give to one *Badarayana* the credit of having founded the *Vedanta* System, although some would dispute this claim and bestow the honour upon *Vyasa* , a legendary Hindu sage and teacher. The date of the founding of the school is not known, but it is believed to have been previous to Buddhism, and about the time of the founding of the Sankhya System, that is, about 700 b. c. In its teachings, the older part of the *Vedas* , which relates to the orthodox ceremonies, ritual, worship, etc., was recognized and accepted, but not dwelt upon, the attention of the *Vedanta* being principally devoted to the subject-matter of the latter part of the *Vedas* , known as the *Upanishads* , which concerns itself with the questions of “the inquiry into *Brahman* ,” or the Absolute, and the manifestations of the latter in the phenomenal universe.

The *Vedanta* evidently sprang into being, or rather was evolved gradually, in response to the demands of the philosophical minds of India, who desired a grouping together, or scientific arrangement of that part of the general philosophical system of the race which dealt with the One and its relation to the many, rather than with the ecclesiastical ceremonies, ritual, and religious dogmas upon which the early part of the *Vedas* laid so much stress. And from the first the new system attracted many of the brightest minds of India, and has continued to grow and prosper for about two thousand years, attracting the thoughtful minds of the race to it, and away from the more orthodox systems favoured by the priesthood. For while the *Vedanta* does not oppose the ceremonies and forms of the temples, regarding them as necessary for minds of a certain degree of development, still the system itself is far more of a philosophy of Pure Reason than a religious System of thought based upon revelation or faith. And much of its success has come by reason of its broadness and catholicity of spirit and doctrine.

The *Vedanta* has offered a friendly refuge to all shades of thought, doctrine and opinion, giving to each that which his particular development called for. Its universality is wonderful when compared with other systems. Holding as it does that there is but One Reality, and that all the rest is illusory, it can see degrees of truth in all of the doctrines, and yet recognizes all short of the One as non-truth. As Max Müller has said: “The *Vedanta* Philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life; it leaves him a Deity to worship as omnipotent and majestic as the deities of any other religion. It has room for almost every religion; nay, it embraces them all.” He also says: “Other philosophies do exist and have some following, but *Vedanta* has the largest.”

While the *Vedanta* flourished from its conception, still its great progress has been made since about a. d. 800, the date of the great decline of Buddhism in India. Buddhism had driven many of the old orthodox dogmas from the minds of the Hindu people, and yet its doctrine of Negation and Nothingness did not satisfy the cravings of a race that always had clung close to the spiritual ideals. To return to the old forms was impossible, and yet the new, cold doctrine of *Gautama* , the Buddha did not satisfy, although it had been tried for a thousand years or more. Then, in response to this need, the followers of the *Vedanta* began to do some propaganda work, in the tolerant, broad spirit that has always characterized the Hindu teachers, who would always admit Truth in the conceptions of their opponents, but at the same time would claim “a greater Truth” in their own. And the *Vedanta* , with its broadness and willingness to admit outsiders without requiring them to cast overboard all of their preconceived and cherished ideas, appealed to the people of India at this time. The *Brahma-Sutra* , the earliest *Vedanta* work, was supplemented by the most able and brilliant commentary, called the *Sariraka-Bhasya* , from the mind of *Shri Sankaracharya* , who is regarded by the *Vedantists* as one of the greatest philosophers that the world ever produced, and who was the “second-father” of the system.

It is most difficult to state in a few words the fundamental conception of the *Vedanta* philosophy, for the reason that it has an inner and an outer doctrine—

the outer, or rather several outer ones, being for the masses who are not able to grasp the higher conception of the inner, the latter being reserved for those whose rare philosophic minds enable them to grasp the Absolute Idealism of the inner teachings. As we have said, the doctrine concerns itself with the "inquiry into the *Brahman* " and the manifestation of the latter as the phenomenal universe with its individual soul. The *Vedanta* fathers found the doctrine of that; The Absolute; *Brahman* ; firmly established in the Hindu mind—the one was recognized as the Source of All—or all itself.

Our second lesson, on the Inner Teachings, has shown you the fundamental conception, which was accepted in a general way by all, notwithstanding the many attempts to account for the manifestation of the material universe. In a general way the orthodox dogmas held merely that that, or *Brahman* , had "manifested" or "emanated" the universe and the individual souls, without attempting to state just "how" the transformation was effected—how the One became Many. It was recognized that the universe must have proceeded from the substance of the Infinite and Eternal *Brahman* , for the Hindu mind would never admit that "something can come from nothing"; but just "how" this change took place was in doubt. Many of the schools had taught that *Brahman* had in some way divided Itself up into individual souls, and the material universe, although there was here the difficulty of escaping the fundamental idea that *Brahman* was indivisible. The most favoured conception was that of an emanation, as the light from the sun; the odour from the flower, *etc. Kapila* in his *Sankhya* philosophy held to the dual-aspect of the manifestation, viz.: (1) the innumerable individual souls, or *Purusha* ; and (2) the *Prakriti* , or Nature, which supplied the material substratum, and in which the *Purushas* were entangled and involved. But there was always the general conception of a duality, or at least a dual-aspect of the One and the Many.

And at this point the *Vedantists* stepped in with the conception of Idealism, which held that the One was the Only Reality, and that consequently all else that appeared to be must be illusory, or an appearance of the One as Many, without an actual separation of the One into parts. This illusory universe was due to *Avidya* , or Ignorance, occasioned by *Maya* , or Illusory Appearance. The conception, in its last analysis, is most subtle and super-metaphysical, almost defying explanation except in its own terms. But we shall attempt it here, nevertheless.

To begin with, the *Vedanta* postulates the existence of that, or *Brahman* , as the Only Reality and Only Existence. It accepts the Inner Teachings (see the second lesson) regarding the report of the intellect regarding that, and embodies these Inner Teachings in its fundamental axioms. This One Reality, or *Brahman*

, is held to be “One and Universal”; “Infinite and Eternal”; “Indivisible” and incapable of separation.

This being so, the theories of “manifestation” must be abandoned, and the term “reflection” or “appearance” substituted, for if the One is indivisible, and incapable of separation—and as there is nothing else but the One to manifest—then it follows that all manifestation must be illusory, and nothing but a reflection or an appearance. In other words, all outside and apart from the One must be merely “Ideals” of the One, or else nothing at all. An “Idea,” you know, is “the image of an object formed in the mind”; and “Ideal” means “existing in idea or thought.” So, with this bold conception, the *Vedantists* brushed away all the previous conceptions and theories, including that of *Kapila* with his individual *Purushas* , or spirits, and his *Prakriti* , or Nature, holding that even these “aspects” or “principles” must be merely ideals and existing merely “in the mind of the One.” But at the same time it accepted all of the existing conceptions and theories of the other schools, provisionally, and allowed the converts to retain them, holding that these conceptions were useful in helping the undeveloped minds to think of the One the best they knew how, and leading up to a point when they could conceive of the One divested from these misconceptions of *Maya* occasioned by *Avidya* , or Ignorance. And so, in the end, we see that the efforts of the *Vedanta* teachers must be directed toward explaining the nature and characteristics of this baleful *Maya* , which so distorts the Truth that it is not recognized—that causes the “piece of rope on the ground to be mistaken for the snake,” arousing all the terrors and horror that the real snake would have caused. For in the understanding of *Maya* , and the escape from its entanglements, lies the Road to Freedom and Emancipation of the Spirit whose eyes are blinded with the smoked-glasses of *Maya* .

Let us first consider the Vedanta conception of the One. *Brahman* , the One Absolute Substance, is held to be beyond qualities or attributes; beyond subject and object; to be the Source of Being; Intelligence; and Bliss. It is the efficient cause of the universe in its spiritual, mental and material appearances; creator and creation; doer and deed; cause and effect; the underlying Truth amidst the Universe of Unreality; one; self-existent; all-there-is; all-that-ever-has-been; all-that-ever-can-be; One and Only; Alone, with Nothing within Itself, and Nothing outside of Itself; Unique; without a Second. Since it is all there is, and cannot be divided into parts, nor subject to change, then it must follow that the Self of each of us must be in some way identical with the Self of the One, instead of being a part of or emanation of it—that the Self or Spirit in us must be the identical Spirit of the One, undivided and whole. Outside of this Self there is nothing, and therefore there is Non-Duality, the “duality” of the other schools being held false. Surely this is a startling conception, never before equalled in the history of Hindu Philosophy, and most difficult of comprehension. No wonder that it has been called "the highest pinnacle of philosophic thought which the human mind can possibly attain";or, as Schlegel has said: "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears, in comparison with the abundant light and vigour of Oriental idealism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble, and ever ready to be extinguished." And as Max Müller says: "*Vedanta* holds a most unique position among the philosophies of the world. After lifting the Self or the true nature of the Ego, *Vedanta* unites it with the essence of Divinity, which is absolutely pure, perfect, immortal, unchangeable, and one. No philosopher, not even Plato, Spinoza, Kant, Hegel, or Schopenhauer, has reached that height of philosophic thought.…None of our philosophers, not excepting Heraditus, Plato, Kant, or Hegel, has ventured to erect such a spire, never frightened by storms or lightnings. Stone follows upon stone in regular succession after once the first step has been made, after once it has been clearly seen that in the beginning there can have been but One, as there will be but One in the end, whether we call it *Atman* or *Brahman* ."

The student who, for the first time, follows the *Vedanta* teachings up the narrow path of reasoning that leads to "the highest pinnacle of philosophic thought," finds himself panting for breath in the thin, rarefied atmosphere of those exalted peaks, and feels the chill of the mountain air pervading his being. And when the highest peak of all is surmounted, he is apt to gaze affrighted at the lower peaks, and the valleys and canyons far beneath him, and he begins to wonder how he ever will be able to descend to solid earth once more. Or, dropping figurative terms, he begins to wonder how any reasoning mind will be able to explain the existence of the phenomenal universe, after having postulated a One Being that is indivisible, unchanging, and All, with the accompanying postulate that "something cannot be evolved from nothing." Surely the original Hindu philosopher who first reached this plane of thought had the courage of his logical convictions, and the fearlessness that springs from a consciousness of Truth attained. But let us see how the Vedantist philosophers extricate themselves from this predicament, from which there would seem to be no logical escape.

In the first place, the *Vedantist* cannot avail himself of that Principle of *Kapila* , which forms one of the dual-principles of his *Sankhya* System, namely, the Principle of *Prakriti* , or Nature, which supplies the material substratum for the universe, and which is energized by the *Purushas* , or Spirits. These principles, if admitted at all by the *Vedantists* , are immediately classified with other phenomenal things, and are taken out of the consideration for the purpose before us. The *Vedantist* has nothing else but *Brahman* to start with—where does he get his phenomenal universe and his individual souls? Not from Nothing! Not from a separation, division or change in *Brahman* , for *Brahman* is above these things. Then where else, or from what else, can they be evolved? Here are the several answers of the Vedantins.

I. The answer of the *Vishishtadvaita* school, or branch of the Vedanta, which was founded by *Ramanuga* , who lived about the same time as *Sankaracharya* , the founder of the *Advaita* or Monistic school of *Vedanta* —and which school of *Ramanuga* is called the "qualified-monistic" or else "qualified-dualism"— holds that *Brahman* contains within himself elements of plurality, or modes of existence, and which elements or modes share his reality, and are at one with himself, although apparently separate and individual. That is to say, *Ramanuga* holds that just as the individual cells of the human body, or groups of such cells, including the blood-corpuscles, may be considered as "of the man," rather than as "separate parts of him," and at the same time manifest individuality, so are the individual souls *of Brahma* , and not separate from him, although apparently individuals. This school holds that the material universe is an illusion occasioned by these "individual souls" (which are really elements of *Brahman*) being deluded by *Avidya* , or Ignorance, which produces *Maya* , the cause of the material universe. When these individual souls realize their nature and identity with *Brahman* , the spell of *Maya* is over, and the soul escapes *Samsara* and returns to its original state of Bliss.

The above explanation would seem to be a partial answer keeping fairly well within logical lines, but the *Advaitists* , or Monists, or "non-dualists," who compose the other great branch of the *Vedanta* , regard this explanation and doctrine as but a half-truth, and consider it unworthy of the true *Vedanta* . And, without prejudice, it must be admitted that the school of *Ramanuga* seems to attempt a compromise, and beats a retreat after having fixed its standard on the philosophic heights. It seems like a compromise with the position of the *Sankhyas* , with their individual souls, or else with the *Patanjali* school, with their individual souls and their Universal *Purusha* , as you may see in the forthcoming lessons. Or, looking at it another way, it would seem as if *Ramanuga* was changing his conception or postulate of a One Infinite, Eternal Being, incapable of change or division, into another conception or postulate of an "Atomic *Brahman* " composed of countless "elements" or "modes," which, while not called parts, still destroy the "non-particled" conception or postulate of Brahm "with nothing within itself, and nothing without itself." It certainly appears that *Rumanuga's* final position is a retreat from his original one, and that he either was afraid to carry the original conception to its logical conclusion, or else feared that the people could not grasp the extreme position. This last idea seems to be correct, in part) for many Hindus who adhere to the *Vedanta* teaching are not able to grasp the extreme idealistic position of the *Advaitist* school of *Sankaracharya* , and are better satisfied with the "qualified-monism" of the *Vishishtadvaita* school of *Ramanuga* . While it is true that it may be said that there really are *two schools* of *Vedanta* , as above stated, each equally entitled to the name *Vedantist* , it still remains true that philosophical students, without prejudice, both in India and in the West, recognize in the *Advaita* the *true Vedanta* —that is, the *Vedanta* in which the thought and argument is carried logically forward from premise to conclusion—the extreme logical consequence being admitted, and not feared or compromised. The *Vishisht-Advaita* school seems more allied with some of the schools of the *Sankhya* , or the *Yoga* , than to its companion *Vedantist* school. And in our continuation of this lesson on the *Vedanta* , we shall consider the *Advaita* school as representing the original *Vedanta* doctrine carried to its logical and natural conclusion, believing that the facts of the case warrant the same.

Before passing to the *Advaitist* explanation of the existence of the phenomenal universe, however, let us stop a moment and consider some conceptions held by certain Vedantists belonging to neither of the great schools —independent reasoners, as it were, seeing a view of truth from their own viewpoint. These independent *Vedantists* hold to a conception that is an approach to a conception of a "manifestation," and yet is not such in full truth—something that may be spoken of as an "apparent manifestation," as it were. These views are chiefly expressed in symbols; for instance, one class will compare Brahman and the individual souls to the sparks arising from the blazing fire and returning thereto, but *being always within the heat-waves of the fire* , and therefore not separate, although appearing to be so. Another class favours the illustration of the perfume arising from a flower, which, while apparently apart from the flower, is still *of* it. Another class favours the illustration of the rays of the sun, which, while seemingly apart, are still *of* the sun. These illustrations all partake of the nature of "emanations," however, and have a resemblance to a "manifestation." But still another class, while very near to those just mentioned, favours a "reflection" rather than an emanation, admitting the existence of a "something else" as a background to, or object of, the "reflection," which something they call *Maya* , as do the *Advaitists* , as we shall see later. This "reflection" class compare the relation between *Brahman* and the individual souls to the reflection of the midday Sun upon a million raindrops, each of which seems to contain a miniature Sun, the basis of which is the Sun itself, which is not affected by its countless "reflections." This conception has strength, is firmly held to by many, although it implies the existence of a "something" illusory to correspond to the raindrops, and must also recognize that the "reflection" itself depends upon an "emanation" of the Sun's light and rays. But perhaps we are pushing the figure of speech further than perfect fairness would dictate. This idea of a "reflection" seems to exercise a hold upon many careful minds among the Hindus. It seems to contain a hint of an underlying truth that subtly escapes the grasp of the mind that would make it its own. The figure is sometimes altered so that the illustration is that of the Sun casting a "reflection" of itself into countless vessels or jars of water, and thus giving light and Spirit presence to the water contained within the earthen jars. The illustration of the jar as the material body, the water as the mind, and the light as the Spirit, is a beautiful poetic conception, and one that has a close correspondence with certain occult conceptions of the relations of the three.

And now for the conception and explanation of the *Advaita* school of *Vedanta* , founded by *Sankaracharya* —the True *Vedanta* of the scholars—the school of Absolute Monism— Absolute Idealism—Absolute Idealistic Monism. What is its explanation of the existence of the phenomenal universe, and the individual souls given by this great school? Let us listen to its report.

The *Advaitist* position may be emphasized by a quotation from Max Müller, who closed one of his celebrated lectures of the Vedanta with these words: "In one half-verse I shall tell you what has been taught in thousands of Volumes: *Brahman is true, the world is false, the soul is Brahman and nothing else.* " In other words, that instead of there being countless individual souls (either manifested, created, emanated, or reflected) being entangled in the principle of substance of *Maya* , or *Prakriti* , and losing their identity, and building up a false universe by reason thereof—instead of this, there is postulated *Brahman* itself, entangled and involved in this baleful principle of *Maya* , deluded by its illusion, involved in its glamour—*Brahman* itself *imagining* itself separated into countless individual spirits or souls, and erecting an imaginary universe of the senses which serves to bind it more and more. This is a crude expression of the doctrine, but a true one, stated in its bareness and boldness. Have thinkers ever dared to say this before? If so, the history of philosophy fails to reveal the fact.

Yes, this is the essence of the *Advaita* teaching—the Infinite involved in a figment of its own imagination, losing itself in a "dream" of a phenomenal universe, and believing itself to be countless individual spirits or Selves, instead of the One Spirit and One Self—the All. Surely this is the most daring flight of the human mind in the thin and rarefied air of idealistic philosophy—but still it is but carrying the premise to its logical conclusion, and then escaping from the inevitable, vexatious alternative by the manifestation of the highest degree of mental courage and honesty. This is the extreme position of the *Vedanta* Idealistic Philosophy.

Brahman being the One Reality, indivisible, immutable, and alone, it must follow that the phenomenal manifestation of *Samsara* and its accompanying material universe are but illusive fictions—figments of the imagination or dream-state of *Brahman* itself—the first state of the fantasy being the illusion of Separateness; the subsequent being the illusion of the sense-universe appearing to the "souls" (?) which themselves are but illusory fictions in the mind of *Brahm.* It is *Brahm* who *sees himself reflected* from the water-drops, or water-jars, of *Maya* , and imagines that he is Many instead of One. It is *Brahm* who sees himself through the countless eyes of the individual reflections of himself. The individual souls persist in their illusory and fictitious "reflection" or semblance, so long as the bonds of *Samsara* hold the attention—but they are but *Brahman* himself all the while. Throughout the organisms and forms thus built up, this deluded *Brahm* , manifesting as countless unitary reflections and semblances of himself, acts, moves, and plays its many parts upon the Stage of *Maya* , identifying himself with the countless images of characters existing solely in his imagination, or dream. Only by realizing this Unity—this Truth—may each "soul" escape, one by one, from *Maya* and awaken from the dream of *Samsara* . Only by Knowledge may the "soul" escape its isolation and return to a consciousness of its Real Self.

The *Advaitists* do not accept all of the Fundamental Conceptions of that, or *Brahman* . In fact, they discard all these conceptions as attempts to bestow "attributes or qualities" upon that which is above them. They refuse to consider that in its aspects as the Absolute Essence of Substance or Space, or in the other aspect of Absolute Essence of Motion at Rest, or in the third aspect, of the Essence of Absolute Law-in-Itself. They brush all this aside, and, claiming to rise higher than the original source of their philosophic thought, they postulate that, *Brahman* , as being pure intelligence absolute, and which may be considered as "*Sat-chit-ananda* ," or Absolute Existence—Knowledge—Bliss.

The deluding *Maya* (which we shall consider at length presently) is held to be more than individual ignorance of the "souls," and is the shadow of reality, of eternal duration, and of cosmic extension and significance. Its origin is veiled in mystery and obscurity. But while it is not eternal, or real—for it passes away during the Night of *Brahm* , only to appear again when the Creative Activity once more begins—still it is something more than a manifestation. In fact, while in itself it is not real, it may be said that there is that in *Brahman* which produces it and which is real—the possibility and latency of *Maya* , so to speak, is inherent in *Brahman* . This *Maya* is regarded as the material cause of the world, just as in the *Sankhya* the *Prakriti is so regarded* —but *Maya* is not regarded as a "something" as is *Prakriti* ; for it is merely a covering or shadow of Something. And yet the *Advaitists* do not teach that the phenomenal life and universe is a "nothing" as do the Buddhists. They regard it as an illusory appearance of an underlying reality, which appearance is unreal, and *yet real for all practical purposes* , and which must be so considered in sane reasoning and action. As Max Müller has said concerning this point: "For all practical purposes, the *Vedantist* would hold that the whole phenomenal world, both in its subjective and objective character, should be accepted as real. It is as real as anything can be to the ordinary mind; it is not mere emptiness, as the Buddhists maintain. And thus the *Vedanta* philosophy leaves to every man a wide sphere of real usefulness, and places him under a law as strict and binding as anything can be in this transitory life." And this may be understood when you consider that *even in the imagination or dream of Brahman there* must *be an element of actuality* . *Samsara* , is not absolutely fictitious, although illusory. Phenomena are merely indicative of the illusory appearance of an underlying reality. "Dreams are true, *while they last* ," says the poet. Therefore the phenomenal universe may be considered as true, so long as the Truth is not known. When *Brahm* awakes, the universe disappears—the souls know that they are One. The Universe and the souls are not "absorbed" into *Brahman* — but *Brahman* arouses itself, and the phenomenal appearance fades away as do the dreams of the night, or the day-dreams of the waking hour.

The *Advaita* conception regards *Brahman* as the real cause of the universe, because it all proceeds from him; and also as the operative cause, because the processes of *Maya* (which are akin to those of the *Prakriti* of the *Sankhya*) depend upon the proximity and existence of *Brahman* , inasmuch as *Maya* has no energy of its own, but acts by the energy of *Brahman* reproduced in *Maya* by induction, similar to the action of the magnetism of a magnet inducing magnetic properties in the particles of steel. Thus *Maya* , although inert of itself, becomes active by reason of its proximity to *Brahman* . The student will notice that the *Advaitists* use the same figure of speech (the magnet and the bits of steel) that is used by the *Sankhyas* in illustrating the action of the *Purushas* upon *Prakriti* . In fact, there are many points of resemblance between the *Sankhya Prakriti* and the *Vedanta Maya* , the principal difference being that the former is regarded as a fundamental principle of nature, while the latter is regarded as an illusory figment of the imagination or dream of *Brahman* —or, rather, as the imagination or dream-condition itself. As an authority says: "*Maya* , the inexplicable illusion, self-imagined, has been the unreal adjunct illusorily overspread upon *Brahman* from all eternity.”

Before proceeding with our consideration of the nature of *Maya* , as stated by the *Advaitists* , let us consider the teachings regarding the operation of *Avidya* , or Ignorance, through *Maya* . This *Avidya* , which is held to be of cosmic extent and effect, operates in two ways by means of *Maya* . The first way is in the enveloping of *Brahman* and producing the illusion of the Many Selves; the second way is the projecting of the phenomenal and material universe by reason of the first error or illusion. This projection is as follows: By *Avidya* , through *Maya* , is projected the subtle elements of ether; air; fire; water; and earth, From these subtle elements is evolved the seventeen subtle principles and the five gross elements. The seventeen subtle principles comprise the five senses, viz.: sight, hearing, smell, taste, and feeling; the two mental principles of *Buddhi* , the principle of understanding, reasoning, determining, etc., and *Manas* , the principle of will and imagination, respectively; also the five principles controlling the organs of action, namely, the organs of speech, the hands and feet, the organs of excretion, and the organs of generation, respectively; and the five vital airs, or vital energies, or forms of *Prana* . The five gross elements are evolved from the five subtle elements, in certain combinations and phases, and from the operation and activities of which proceed the material universe. The above classification of the principles is common to the majority of the Hindu philosophical systems, and seems to have descended from some common ancient source, and to have been accepted without question by the founders of the systems, and incorporated with their doctrines and conceptions. You will notice these principles appearing in the other systems considered in these lessons. The best modern authorities do not take this classification of principles very seriously, and are apt to regard them as in the nature of worn-out systems of the past, although as the mental principles are concerned, and the psychology arising therefrom, the Hindu thinkers hold that they are much better ideas of the operation of the mind than any Western theories, or hypotheses, With the exception of the conception of the Mental Principles, therefore, the balance of the classification may be omitted from the serious consideration of the philosophies, as the fundamental conceptions of the same are not affected thereby.

The Vedanta adheres to the prevailing Hindu conception of the several “principles” or “sheaths” of the individual soul, which may be stated as follows: (1) The *Rupa* , or Physical Body; (2) The *Jiva* or *Prana* , or Vital Force; (3) The *Linga Sharira* , or Astral Body, or Etheric Double; (4) The *Kama Rupa* , or Animal Soul; (5) The *Manas* , or Human Soul; (6) The *Buddhi* , or Spiritual Soul; (7) *Atman* , or Spirit. The last three principles compose the reincarnating soul, while the first four disintegrate at the death of the body, or shortly after. This classification is common to the several Hindu philosophies, and the students of our own system will find them agreeing with our own classification of "The Seven Principles." (See our "*Fourteen Lessons in Yogi Philosophy* .")

The *Vedantists* hold to the teachings of Reincarnation and *Karma* , which form a part of the fundamental philosophical and religious thought of the race. To the *Vishisht-Advaita* school of *Ramanuga* , *Samsara* or the cycle of existence, and *Karma* , mean the evolution and progress of the soul through the mists of *Avidya* and *Maya* back to the realization of itself as an "element" in the nature of the One. But to the *Advaita* school of *Sankaracharya* , *Samsara* , with its incidents of Reincarnation and *Karma* , is but a part of the universal illusion, and both disappear when the soul awakens to the fact that it is not an individual entity, but a distorted reflection or appearance of *Brahman* himself, created by him in his imagination or dream. Reincarnation and *Karma* are thus, in full Truth, held to be nothing but *Maya* arising from *Avidya* , which is annihilated by the awakening to *Vidya* or Knowledge of the Truth which informs the soul that it is *Brahman* and bids it awaken from its dream of *Samsara* , at which *Maya* fades away like the mist of the morning before the rays of the sun. But, as we have said, the doctrine holds that "for practical purposes" the *Samsara* is true, and Reincarnation and *Karma* facts to be reckoned with, for until the Sleeper awakes the world of experience is the only real one to the soul, and its laws and rules, of which Reincarnation and *Karma* form a part, stand untouched and fully operative. Only when man becomes *Brahman* do they cease to rule him. For, at the end, says the *Advaitist* , if there is in reality nothing to reincarnate or to be affected by *Karma* , then Rebirth, Death, and *Karma* are seen to be nothing but manifestations of *Maya* itself—the machinery of the dream. And so, while holding to the truth of Reincarnation and *Karma* with firm and positive teaching, still in the end the *Advaita* denies it ultimate reality.

Among the ranks of the *Vedantists* are to be found many who cling to the idea of *Ishwara* , the Personal God, the Demiurge, or the Logos. And, notwithstanding the advanced position of some of the *Vedanta* sects, there is no opposition to this doctrine, and a place is found for it under the big tent of *Vedanta* catholicity. *Ishwara* is explained, and harmonized with the fundamental teaching, by admitting the conception that when the creative processes begin, *Brahman* , overspread with *Maya* , first manifests as *Ishwara* , and then from *Ishwara* proceeds the remainder of the creation. Thus the individual soul is held to be identical with *Ishwara* , and *Ishwara* identical with *Brahman* . Thus *Ishwara* represents the collective totality of the various principles manifested in the individual forms and units of the phenomenal universe. *Ishwara* is the

Universal Soul, containing within his soul the collective totality of the three higher principles of the soul diffused among the individual souls, and containing within his body the collective totality of the four lower principles. (See the above classification of the seven principles of man.) *Ishwara* may be worshipped as a Personal God, and loved as an Over-Soul. But even *Ishwara* is but an appearance in *Maya* , and in the end must awaken to the fact that he is naught in himself, but Everything in *Brahman* . And the individual soul, seeing the Truth, may ignore *Ishwara* , and piercing his illusory nature may proceed direct to the bosom of *Brahman* . Thus does the *Vedanta* supply the want of each class of follower—satisfy the hunger of each soul, according to its nature. While postulating an abstract that, or Absolute, it still allows the intervention of an *Ishwara* , or Personal God, with a universal human nature and character, without being inconsistent or compromising. It willingly admits anything in *Maya* , but denies everything in Truth except *Brahman* Itself— that—in the words of Max Müller: "*Brahman* is true, the world is false, the soul is *Brahman* and nothing else." From the beginning to the end, *Vedanta* is consistent and logical, facing the consequences of its extreme conclusions without a tremor, and steadfastly refusing to beat a retreat. A most remarkable manifestation of human philosophical speculation—without parallel.

And now for this strange and inexplicable *Maya* —that illusion, imagination, or dream, that overspreads the being of *Brahman* and causes him to "imagine vain things," and to dream of strange happenings. What of *Maya* ? We must confess that at this point the *Advaitists* are brought face to face with the focused energies of the argument and opposition to their system and doctrine. It is their "heel of Achilles"—their only vulnerable point, in the opinion of outside thinkers, although they, themselves, do not admit this, and claim that the doctrine of *Maya* is as safely encased in armour as the rest of their system. From whence arises *Maya* ? There is no outside source, and it must come from *Brahman* himself—then why does he permit it? What is the cause of *Maya* ?

Some of the leading *Advaitist* teachers refuse to entertain the question in this shape—asserting that to suppose the necessity of a "cause" or "reason" for *Brahman's* creations would be to assume something to which *Brahman* was subject—something ruling, determining or influencing the Infinite—a palpable absurdity. They say that *Maya* appears, and therefore must be in accord with*Brahman's* nature and being, and not contrary to his will or desire, if such relative terms may be permitted regarding the Absolute. Therefore *Brahman* , himself, is "the reason" or "cause" or "why" of *Maya* . And beyond that they refuse to go, claiming that this mystery is locked up in *Brahman* himself, and that the question can no more be answered than the "why," "reason," or “necessity” of the existence of *Brahman* , itself. And so in the end even the advanced *Advaitist* confesses himself unable to consider and answer that great Ultimate Question that has ever perplexed the great philosophical minds that were able to realize that such a question existed—the question: ldquo;Why did God create the universe, since He is not bound by Necessity or Desire; since nothing can be accomplished by it; since there is nothing that can be that has not always been—be the universe illusion or reality; why was it created?” So it always has been—so it is now—so, perhaps, will it be always, for none but God Himself—the Absolute—can answer this question from full knowledge, for such full Knowledge is God Himself, or the *Brahman* , of Absolute Intelligence. This is indeed the Riddle of the Sphinx.

But the failure to answer this Ultimate Question, or “Why?” does not deter the *Advaitist* from speculating concerning the nature of *Maya* . To some *Maya* is identical with a “Principle of Nature” or a “Creative Energy,” which is inherent in the Being of *Brahman* , and which he brings into play, willing to will it into activity, and willing to involve himself in it, temporarily. To others *Maya* is in the nature of a *Brahmic* Imagination, in which he plunges in reverie akin to the day-dream of the man. To others *Maya* is as the true dream-condition in which “the dreams are true while they last,” and from which *Brahman* finally arouses himself, little by little, each individual’s awakening contributing a “little.” To others *Maya* is the mental state of Reverie or Meditation into which *Brahman* plunges himself, and objectifies universes and characters, as the artist objectifies the characters and scenes of his “mental creation” of story, poem, drama, painting, or sculpture, from his subjective self, or “inner consciousness.” Others hold that *Brahman* desires to express himself into relative objectivity and activity, and attempts to do so over and over again, but finding that the same is impossible, he is forced to beat a retreat, and relinquish the effort—but this last is rather more the speculation of a *Vedantist* affected by the Buddhist or Schopenhauer-like thought of an unconscious and unintelligent Absolute trying to express itself into consciousness, and being forced to a retreat by the pain arising therefrom. This idea is not true to the *Vedantist* ideal and conception, although it has been advanced by some good teachers. To others it has seemed that *Brahman* first conceived of the abstract ideas of Time) Space and Causation—the three Great Relative Principles—and in meditating upon these three relativities he began to consider himself in connection with them—through their triple glasses of thought, as it were—and thus arose the *Avidya* that produced the *Maya* , that produced the phenomenal universe, and caused *Brahman* to consider himself as the Many in Time, Space and Causation.

In all of the speculations (which concern themselves with the “How” rather than the “Why,” of *Maya* , remember) there is the underlying thought that *Maya* must be a mental something— that is, something arising in the “mind” of *Brahman* , if such a relative term may be used; and also the conception that in some mysterious way *Brahman* is involved and rapt in his imaginings, dreams, or conceptions, or mental creations. These two ideas underlie all of the speculation regarding *Maya* . And all agree that pain, misery and unhappiness result from this involvement of *Brahm* in his mental creations, even though, as the teachers say, the “total period of the creation, existence, and death of universe, is as but the twinkle of an eye to *Brahman* ”—that is, it is practically instantaneous, from start to finish just as even a man may dream a lifetime in a few moments. One of the Hindu teachers gave this parable illustrating the idea of *Brahm* being involved in his creative processes: “*Indra* , one of the gods, once descended into Nature, or *Prakriti* , in order to gain experience, and so incarnated as a pig, losing all knowledge of his true nature. He wallowed in the mud, and grew fat and big, with great tusks. He took unto himself a pig-wife, and soon found himself surrounded by a brood of baby-pigs, and was very happy by reason of his pig-family. Some of the other gods, seeing his loss of recollection of his real self, and his belief in the reality of his pig-nature, sought to arouse him from his illusion, saying: ‘Arouse thyself, *Indra* , thou art a god’; but *Indra* grunted lazily, ‘Go away, and disturb me not—I am a pig, and am happy. What do I care for your heavens, with my mud, and my sow and baby-pigs. Go away!’ But the friendly companion-gods, wishing to arouse him, killed his baby-pigs, and later his wife-pig; but *Indra* wept and wailed, squealed and bit, and snorted his rage and sorrow. Finally, in despair, they killed his pig-body itself, as they would any other pig, whereupon *Indra* emerged freed from his delusion, and laughed when told what a dream he had indulged in, and once more resumed his god-life. But what would have been *Indra’s* sorrow, had he been compelled to work out his Freedom through the repeated rebirths and *Karma* , of *Samsara* , as do the individual souls in their road to Freedom and Emancipation?”

Those of you who have read our views regarding the nature of the manifestation of the universe by The Absolute, in our lessons on “*Gnani* Yoga,” will realize that while we accept the *Vedanta* conception of the Oneness of Being, and the All being All in All, yet we do not admit or hold that The Absolute loses the knowledge of itself in its creations, but on the contrary preserves that knowledge intact. And that the reflection of The Absolute in each individual soul constitutes the Indwelling Spirit of the soul—its Real Self. And that while the nature of the Universe is that of a Mental Creation of The Absolute, and The Absolute finds itself reflected in the ideas of the universe—

and that all in that universe are *ideas* of The Absolute—still the creation is deliberate and in pursuance with some design and plan of The Absolute (the reason thereof being beyond human knowledge) and is not the result of Ignorance or *Avidya* on the part of the Absolute, such thought being inconsistent with the fundamental conception of Infinite Wisdom. We regard *Maya* , or *Prakriti* , as the great Creative Principle emanated from The Absolute. And *Avidya* or Ignorance, we hold, is confined to the phenomenal world, and has no place or existence in The Absolute, but is itself the product of *Maya* . We must refer you to our "*Gnani Yoga* " for the details of our conception, although the above will give you, briefly, an idea of the points of our agreement with, and the points of our difference from, the *Vedanta* Philosophy. Our own system is Eclectic in its nature, and has points of agreement with, and points of difference from, each of the other principal systems of the Hindu Philosophy, and, besides, advances many independent conceptions and interpretations not found in the said systems, and which are part of the great body of Eclectic Philosophical Thought in India which has refused to identify itself with any of the schools or systems.

SPECIAL MESSAGE IV.

In our message of last month, we gave you the first three of the Axioms of Truth, those symbols whereby we seek to enter into an understanding of the nature of Truth. In the message of this month, we continue the presentation of the axioms —the symbols. We invite you to consider the three following Axioms of Truth:

IV. We may consider truth by means of the symbol of Creative Activity. Not only *has* truth the Creative Energy, but it is also the Creative Energy Itself. Other than truth there can be no Creative Energy. All that is, ever has been, or ever can be Created, must have been manifested, expressed or emanated by the Creative Energy of truth. Truth is the Cause, Source and Reason for all Creation. There is nothing outside of, or apart from, Truth that can Create; and, therefore, can be nothing created by anything outside or apart from truth. All else is Error. Untruth.

V. We may consider truth by means of the symbol of Intelligence. Not alone is truth Omniscient or All-Wise, but it is also Omniscience or All-Wisdom Itself. Outside, or apart from truth, there is not, never has been, and never can be, any Wisdom. All the evidences of Wisdom that we see must be manifestations, expressions or emanations from Truth. Truth is the Source of all Wisdom and is the Fount from which all Wisdom must be drawn. All apparent knowledge outside of or apart from truth is Untruth.

VI. We may consider truth by means of the symbol of Good. Truth is the

All-Good. Truth is Good. Our intuitive realization of the Good above us and to which the higher part of our Being always yearns if allowed to follow its highest inclinations, informs us that there *is* good. And truth being the only Being and Reality must be that good. Any other supposition is impossible and contrary to the highest intuition of the human mind. The reality of Good and its identity with truth, comes to man not through his Reason alone, but also from a higher part of his being, and constitutes the Divine Message to the race. Not only is truth Good in the sense of possessing Good, but it also is goodness itself; truth is the Essence of Good. And All-Good must proceed from truth, for there is no other place whence it could have come. Outside and apart from truth, there can be no good. All else is Untruth.

In our next month's message, we shall continue this consideration of the symbolic Axioms, whereby we seek to enter into an understanding of the Nature of Truth.

Our meditation for the coming month is:

> "Truth is the all-creative energy; the all-wisdom; the all-good; and outside of truth there can be and is no creative energy; no wisdom or intelligence; no good."

The Fifth Lesson.
Patanjali’s Yoga System.

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THE THIRD great system of Hindu Philosophy is that known as *Patanjali’s Yoga* System, or more commonly as simply “The *Yoga* System.” (This System must not be confounded with our own “Yogi Philosophy,” which is Eclectic in nature and derivation, and which differs in many respects from *Patanjali’s Yoga* System, inclining far more toward the *Vedantic* idea than the teachings of *Patanjali* .) This *Yoga* System is reputed to have been founded by *Patanjali* (whose name is usually used in connection with it) about 300 b. c. Many of the best authorities regard it as a natural growth from, and an offshoot from, *Kapila’s Sankhya* System, many of the tenets of the latter school being held in their original shape by *Patanjali* . In fact, with the addition of a Personal God, or World *Purusha*, *Patanjali* seems to have taken over the *Sankhya* System as a basis for his own, the points of agreement being too constant and numerous to admit of their being mere coincidences, and as *Kapila* undoubtedly preceded *Patanjali* there can be no counter-charge of “borrowing doctrines.” In fact, the majority of the followers of *Patanjali* freely admit that their system is an outgrowth of the *Sankhya* , and “an improvement” thereupon. The “*Mahabaharata* ” says: “He is wise who sees the *Sankhya* and the *Yoga* as but one.” The prime distinctions between the two systems are the “improvements” of *Patanjali* , which are in the nature of certain methods of psychic development, mental control, and occult development, which are generally known as the “*Raja Yoga* methods,” and which are used also by many of the followers of the other systems, and the most desirable and “saner” of which are sometimes taught in connection with some of the branches and cults of the *Vedanta* . From these “*Raja Yoga* Methods” the System of *Patanjali* takes its name. “*Yoga* ” is the Sanscrit term meaning “contemplation, concentration, and conjunction”; and also used in another sense of a “yoking up” or “union,” implying a union, by means of these methods, between man and the higher planes of being—even of *Brahman* . There are many forms of *Yoga* in the philosophies, “*Gnani Yoga* ,” or the *Yoga* of Wisdom being the form preferred by the *Vedantists* who strive for Attainment, or Emancipation, by means of Wisdom, Understanding, and Knowledge acquired by the exercise of Pure Reason and Right Thinking. The followers of *Patanjali* , or a large number of them, prefer the road of “*Raja Yoga* ,” or the *Yoga* of Mental Control, Psychic Development, Unfoldment of Latent Forces, *etc.* The *Purva Mimansa* system, and the followers of the many religious sects and cults in India, seemingly prefer the road of “*Karma Yoga* ” or the *Yoga* of Work, Duty, Action, Devotion, etc.—the Path of Right Living and Devotion to Duty and God. And so, in our consideration of “ *Yoga* ” in connection with *Patanjali’s Yoga* System, we shall hold ourself to its favourite phase of *Raja Yoga* . But before passing on to a consideration of its *Yoga* Methods, let us examine the system in its philosophical and metaphysical aspect.

Patanjali , like *Kapila* , does not dispute the existence of that, or *Brahman* , but like his predecessor he “takes that for granted,” as we have heard the matter stated. He accepts the *Sankhya* doctrine of the *Tattvas* , or Principles of Creation, and holds to the *Sankhya* conception of the basic principles of the phenomenal universe, i.e., the two opposing but interacting Principles of *Purusha* and *Prakriti* respectively. Like *Kapila* , he postulates a great universal principle of *Prakriti* , from which has evolved “all this side of Spirit,” including Mind. And like *Kapila* , he postulates the existence of innumerable spiritual entities, Souls, or *Purushas* , whose entrance into *Prakriti* energizes the latter and produces the creation of worlds, and the manifestation of the life forms and activities.

But, as also in the *Sankhya* , the *Purushas* are held to be merely and purely passive in their inner nature and being, and their activity (if such a paradoxical term may be allowed us in this connection) consists in illuminating and awakening of the processes and energies of the *Prakriti* , particularly in its form of *Chitta* , or Mind-Stuff, which principle represents an intrinsically material activity, or phase of evolving *Prakriti* , and *which, while unconscious in itself, becomes conscious by reason of its association with the Purusha* , through being subjected to its illumination—the action being similar to the particles of steel becoming magnetized by proximity to, and association with, a true magnet—in short, through “induction.” In its original state *Purusha* dwells in a blissful state of unconscious knowing and being, and awakens to the pain of self-consciousness only when involved in *Prakriti* . Finally, when it escapes the embraces of *Prakriti* , and cleanses itself from the stick-sweetness of its poppy-made honey, the *Purusha* gains Perfect Emancipation (*kawalva*), and is freed from the activities, work, illusions, and sufferings of the *Prakriti* -caused self-consciousness, and dwells again for eternity in undisturbed blissful transcendental repose.

But leaving *Kapila* at this point, *Patanjali* goes further, and postulates the existence of a World *Purusha* , Universal Soul, Personal God, or *Ishwara* , which he teaches is infinite, formless, omniscient, and free from desire, rewards, pains, or activities. This Lord, Personal God, *Ishwara* or Universal *Purusha* , is defined by *Patanjali* as: “A particular *Purusha* , or Spirit, who is untouched by affections, works, the result of works, or deserts; in whom the germ of omniscience reaches its extreme limit; who is the preceptor of even the first, because He is not limited by time; and whose appellation is ‘om,’ the term of Glory.” The student will recognize that this Universal *Purusha* , of *Patanjali* , is more than a Principle of *Purusha* , and in fact is truly “*Ishwara* ,” the Personal God of the Hindu philosophies. But still *Patanjali* makes a shadow of a distinction from the orthodox ideas of *Ishwara* , when he teaches that the Universal *Purusha* differs from the Individual *Purushas* not in nature, but in degree only— and that the difference principally manifests itself in the fact that the Universal *Purusha* remains apart, outside and above Time, while the Individual *Purushas* are involved in *Samsara* , or the “course of existence.” Devotion to Him is held to uplift and aid the worshipper and devotee who “makes over his activities to Him”; but He takes no active part in the world of *Samsara* , or embodied life or things. “He ever remains apart.” He did not create the universe, neither is He involved in it nor is He responsible for it. Such is the teaching of *Patanjali* regarding the *Ishwara* , or Universal *Purusha* .

Some of the best authorities hold that *Patanjali’s* original teaching was not that this Universal *Purusha* was a Personal God, but rather that it was the united beings of the liberated and free spirits, souls, or *Purushas* , independent of *Prakriti* —a Union of Units, as it were, to which Union the individual *Purusha* should strive and aim for, by the road of Liberation through the *Raja Yoga* methods. But, so it is held, this teaching rapidly assumed a changing phase, and there manifested an evolution of this Union of Units into an *Ishwara* , Personal God, or Universal *Purusha* , until the latter doctrine became firmly established in the system, Accordingly *Patanjali’s* “Union with God” does not mean the “Return to that” of the *Vedantists* — the Absorption into the Absolute—nor a return of the Unit to the Union, along the lines of the *Sankhya* teachings—but rather an Absorption into, or a Union with the Universal *Purusha* or Personal God. So *Patanjali’s* conception of “Union with God” has a literal meaning to his followers, and does not mean a passing into the plane of the Absolute *that* , but rather a blending with the Divine nature of God—a Union with God in a strict sense, and akin to the conception of the *Sufis* in Persia (see later lesson on *Sufiism*). Some of the authorities hold that this Universal *Purusha* is eternal, and does not return into that or *Brahman* at the close of a Day of *Brahm* ; while others claim that, like *Ishwara* , this Universal *Purusha* , or Personal God, must return along with the individual *Purushas* , and the principle of *Prakriti* , and all else that has been emanated or manifested, into the nature of that or *Brahman* .

Patanjali , of course, teaches that the *Purushas* , entangled in *Prakriti* , and entering into the long journey of *Samsara* , undergo many and repeated successive incarnations or rebirths, just as all Hindu philosophies and religions teach. The general teachings of this system regarding Rebirth agrees almost precisely with that of the other systems—in fact, there is but little difference in this fundamental teaching among the various philosophies. This is also true of the teachings regarding *Karma* , or Spiritual Cause and Effect, the teachers holding that the law of causation binds all things in *Samsara* , from atom to man, and that each precedes sowing and reaping, effect following cause. The *Yogin* is taught to concern himself little about past lives, but to dismiss them as outlived tasks, the memory of which will serve only to bind him to material life. He is urged to divest himself, one by one, of the material sheaths that are holding him, that in the end he may awaken from his nightmare of material existence, and pass to the blissful state of freedom and emancipation, gaining liberation from "the pairs of opposites"; the "*gunas* or qualities"; from time and space and causation—thus gaining Liberation in Truth.

As will have been seen, the animating principle of *Patanjali's* teaching is the Method of Deliverance of the Individual *Purusha* from the bonds of *Prakriti* , or material existence, by means of the knowledge of the Truth, and by the exercise of proper methods and exercise, practices and work, which lead to Union with God, or an absorption of the Individual *Purusha* with the Universal *Purusha* , *Ishwara* , or Personal God—or as some hold, instead of the Union being an "absorption" it is in the nature of a "drawing together" or "yoking-up," or true *Yoga* . This union is held to be possible of attainment by several roads, the principal and best of which is that of the Absolute concentration of the *Raja Yoga* methods—which *Yoga* is called the Royal *Yoga* , or the King of *Yoga* . And therefore, the study of the *Yoga* System of *Patanjali* becomes a study of the principles of *Raja Yoga* as expounded by *Patanjali* and his followers, to which subject our consideration now passes.

Patanjali's principal work was not in the direction of building up new theories and doctrines concerning the nature of the One, and its relation to the Many. As we have said, he accepted the *Sankhya* doctrine almost without change, and built his own system thereupon—the development of the Universal Purusha idea following. He devoted his attention principally to building up a *Raja Yoga* system of "methods," "practices," etc., whereby man might be able to unfold certain latent forces within himself, and to raise himself by such unfoldment to a higher perception of universal laws and principles, to the end that he might escape the thraldom of material life, and rise to a higher state, and then on to the ultimate "Union with God."

In his *Raja Yoga, Patanjali* has much to say regarding the subject of *Chitta* , or Mind-Stuff, which both he and *Kapila* conceived of as being material, rather than spiritual; holding it as evolved from *Prakriti* , and being entirely distinct from the *Purusha* or *Atman* , which is considered the Real Self and which uses Mind as an instrument. *Patanjali* taught that " *Chitta* " or Mind-Stuff was the finer material out of which Mind, as we know it, is created—the more subtle element which manifests as operating Mind. The Organs of Sense; the Mind of Thought (*manas*); the determinative faculty (*buddhi*); the Self-consciousness (*ahamkara*); form a class called the *Antakharana* , the "Internal Instruments," and are considered as but various modifications of *Chitta* , or elemental Mind-Stuff. What are called "*Vritti* ," are "whirlpools" or "vortexes" in the *Chitta* . To restrain these whirlpools of Mind, or *Vrittis* , and to compel a calmness in the ocean of Mind, or *Chitta* , is the object of the *Yogin* , and forms an important part of the *Raja Yoga* of *Patanjali* .

Patanjali in his *Raja Yoga* taught that there are eight stages of approach—Eight Steps—leading to Attainment. The Eight Steps are as follows: (1) Self-control (*yama*); (2) Religious Duty (*niyama*); (3) Postures (*asana*); (4) Control of the *Prana* or Vital Forces (*pranayama*); (5) Control of the Senses (*pratyahara*); (6) Control of the Mind (*dharana*); (7) Meditation (*dhyana*); (8) Transcendental Contemplation or Ecstasy (*samadhi*). These eight steps are described as follows:

(1) Self-control (*yama*) consists of right relations and justice toward living beings; mercy; kindness; love; non-injury; non-stealing; truthfulness; chastity; non-covetousness; and non-acceptance of gifts.

(2) Religious Duty (*niyama*) consists of inward and outward purity—that is, purity of thought as well as of action; contentment; avoidance of luxury, sensuousness and worldly vanity; performance of the religious duties of the individual sect; and earnest and constant love of the Lord.

(3) Postures (*asana*) consisted of the control of the body, and the assuming of certain bodily postures, which were thought to be valuable in the following Steps.

(4) Control of *Prana* or Vital Forces (*pranayama*) consists chiefly of certain methods of Psychic Breathing, principally Rhythmic Breathing, have three forms, namely, inhalation, exhalation, and retention of the breath.

(5) Control of the Senses (*pratyahara*)consists of the absolute mastery of the senses, under the control of the Will, whereby they may be withdrawn from their respective and customary objects of sense, and either held in abeyance or else transmuted to certain psychic functions. This step is regarded as preparatory to the following ones.

(6) Control of the Mind (*dharana*) consists of divesting the Mind of the influence of the senses, desires, emotions, etc., so that it may be held firmly and under perfect control. *Patanjali* gives many methods whereby this control may be acquired, but such are not apt to appeal to the Western mind, being more or less in the nature of auto-hypnotization, which is not desirable or helpful. The more rational methods of the occultists by which the mind is naturally controlled, instead of "hypnotized-by-self," are far preferable. (We have given these latter methods in our work on "*Raja Yoga* ," in preference to those of *Patanjali* , which we consider undesirable and partaking too much of certain reprehensible psychic methods and practices.)

(7) Meditation (*dhyana*) consists of the fixing and concentring of the mind on some one object of knowledge, preferably the Universal Soul, or *Purusha* , so as to exclude every other consideration, object or thought. *Patanjali* gives many methods of bringing about this condition, some of which are akin to the practice known to Western "New Thought" people under the various forms of "Going into the Silence," while others are rather too much inclined to the production of abnormal, negative psychic conditions to appeal to advanced occultists who have given the subject careful consideration. We do not advise the following of many of these methods, believing them to be undesirable, and because we believe that the end may be obtained more naturally and normally.

(8) Transcendental Contemplation, or Ecstasy (*samadhi*) consists of the production of, or entering into, the transcendental state known to all Mystics, of whatever age or country they may belong, and which we have described in our " *Fourteen Lessons* " and in our "*Advanced Course* " as "Spiritual Consciousness," and which others in the Western world have called "Cosmic Consciousness." "This state is a mystic phase of consciousness and cannot be well described to those who have not experienced it, even by those who have, it being beyond words. We feel, however, that many of the cases claimed to be "Spiritual Consciousness" are merely certain lower forms or phases of psychic phenomena, depending more or less upon the emotions. And we feel that many of the Hindus claiming to have attained *Samadhi* by means of the *Patanjali Yoga* methods, are mistaken, and have experienced merely some of these lower stages mentioned. The attainment of *Samadhi* is rare, and almost always brings in its train a subsequent spiritual illumination, and mental advancement, which is typical of the experience, but which is sadly lacking in many of these cases of psychic experiences. The latter are as but the pale and sickly glare of the Moon, as contrasted with the bright, warm, radiant beams of the Sun—in fact, occultists use the terms Sunlight and Moonlight to distinguish between real spiritual illumination and the mock-phenomenon of psychic astral experiences.

The first principle impressed upon the mind of the student of *Patanjali's Raja Yoga* is that the Mind is not the Soul, nor the Self. The Self is the *Purusha* or Spirit, of which you have been informed in our lesson on the *Sankhya* philosophy—the Soul is the *Purusha* surrounded by its *Tattvas* or Semi-material principles including Mind—and Mind, or *Manas* , is the instrument of the Self and used by the latter for impression from, and expression in, the phenomenal world. The *Yoga* Philosophy follows the *Sankhya* in teaching that all perception of the outside world comes from the sense organs, and all action in the outer world is performed by the organs of action. And back of the organs of sense and action, there are the Psychic Faculties controlling physical organs. And, starting with this fundamental conception, *Patanjali* builds up a system of Mental Control whereby the organs of action, the organs of sense, the deliberative faculties, the emotions, the imagination, and in fact the whole mental organism may be controlled and mastered. In our own work on *Raja Yoga* we have given the phases of the Mental Control and Mastery which will appeal more strongly to the Western mind. We shall now give the phases that attract the majority of the Hindus to the philosophy, practice and methods.

Let us begin with the Fourth Step— *Pranayama* the Control of the *Prana* , or Vital Forces. *Prana* is the Universal Principle of Energy, manifesting in all forms of Energy, including Vital Force. And *Pranayama* is the Control of this Universal Energy, particularly in its form of Vital Force. The *Yogins* consider this control, if acquired to a high degree, gives one the mastery of the other manifestations of *Prana* , and is the Secret of Power. The first step toward Control of *Prana* is the control of the portion of *Prana* manifesting in our individual bodies and minds—so this is the natural place at which to begin, says the *Yogin* . The *Prana* , within you is the little inlet from the great ocean of *Prana* , and here is where you are to begin your Control of it. But there is a more subtle form of *Prana* within your organism than even the Vital Force in its manifestation of bodily activity. There is a Psychic *Prana* , which is manifested in mental action, nerve force, *etc.* And as the mental and nervous energies are nearer to the "I" than are the bodily forces, the student is taught to begin at this point in his *Pranayama* . And here is the method prescribed.

The Yogins teach that there are two currents of *Prana* (called *Pingala* and *Ida*) travelling along the spinal column, moving on either side of a canal or tube in the spinal column which the Hindus call *Shusumna* , and which is at the centre of the substance of the spinal cord. At the lower end of the *Shusumna* is a triangular form of subtle substance called by the Hindus "The Lotus Chamber of the *Kundalini* ," which contains a stowed-up and latent force called *Kundalini* . This *Kundalini* is held to be a wonderfully potent occult force, which, if it is aroused and induced to ascend the *Shusumna* , will produce wonderful psychic effects, opening up many planes of psychic activity undreamed of by the ordinary person, and which, when it finally reaches the brain, tends to free the soul from the bondage of matter, and causes the *Yogin* to become a Superman.

The *Pingala* is the nerve-current running along the right side of *Shusumna* —the *Ida* is the left-side current. Along the *Shusumna* are several "lotuses" or centres of psychic activity, beginning with one at the base, called *Muladhara* , and ending in the brain is the chief lotus, called the *Sahasrara* , or thousand-petalled lotus in the brain. This *Shusumna* with, its storage-batteries of lotuses, is regarded as a great psychic battery of force, which may be set into motion by and regulated by certain *Yoga* systems of Breathing, particularly along the lines of Rhythmic Breathing. And this Rhythmic Breathing is held to arouse the latent forces of the *Kundalini* . And from the arousing of the *Kundalini* and its controlled action and direction is said to rise the Supernatural (so-called) Powers claimed by the *Yogins* , of which we have spoken in another part of this lesson. And the science of arousing this *Kundalini* is known as *Pranayama* , the Fourth Step of Attainment of *Patanjali* .

The primal point in the exercises of *Pranayama* is the arousing of rhythmic vibration by means of controlled breathing, thus setting into motion the vibrations which arouse the *Kundalini* , by which certain psychic phenomena are produced—and at the same time to control, direct and concentrate the *Prana* , or nerve-force, with which the system is filled, and which the various ganglia, or plexi, in the body, particularly the great Solar Plexus, serve to store as great storage-batteries.

In connection with *Prana* , which the *Yogins* call the Fourth Step, there is put into operation the practice of the Third Step, known as Postures (*asana*), upon which the *Yogins* place great attention and to which they ascribe great merit. There are a great variety of these Postures used by the *Yogins* , and there have been a number of Hindu books written for the purpose of explaining the details of them. Some of the Postures are very intricate, the strained and unnatural positions usually ascribed to the gods in the Hindu Pantheon, and which are shown by their images, pictures, etc., giving an idea of the difficulty of assuming them. In fact, one would have to be a trained and developed contortionist in order to assume them. Some of the ascetics carry this idea of the Postures to an absurd extent, and spend their lives with their bodies twisted and contorted into abnormal and unnatural postures—deeming the same a mark of piety, holiness, and attainment—much to the sorrow and disgust of the philosophical Hindu.

The simple Posture usually taught to the student who wishes to acquire the science and method of *Pranayama* , is that of the "*Yogi* Seat," which consists in the person seating himself on the ground, or floor, easily and well balanced, the spinal column being kept upright and straight so that the spinal cord be allowed to hang freely and unrestricted within its natural channel. The head, neck, and chest must be so held that a straight line would pass directly through the centre of each.

Then the Breathing is taught, beginning with the cultivation of the natural measured breath, inhaling slowly, retaining a moment under control, and then exhaling slowly, carrying the sacred word "*Om* " in the mind, and accompanying the inhalations and exhalations, thus serving as a rhythmic accompaniment to the incoming and outgoing breath.

The next step is the Single Nostril Breath—the *Ida* current being held to pass through the left nostril, while the *Pingala* current passes though the right nostril. The student is taught to close the right nostril, and then, breathing through the left nostril, he directs the *Ida* current down through the spinal cord by concentrating his attention upon the descending nerve current, the operation tending to arouse the basic lotus in which is stored up the *Kundalini* . When the *Ida* current has been inhaled, and the nerve force direct to the *Kundalini* storehouse, the breath is retained for a few moments, with the thought that you are passing it through the lotus and over to the right side or the channel of the *Pingala* current. Then exhale it slowly through the *Pingala* channel, through the right nostril, closing the left nostril while so doing. The favourite method taught beginners is to close the right nostril while inhaling through the left; then to pinch both nostrils tight while you are passing the current through the *Kundalini* storehouse; then release the right nostril as you exhale. Then the process is reversed, the breath being inhaled through the right, held a moment with nostrils closed, and then exhaled through the left nostril.

The centre of the spinal cord contains the channel which the *Yogins* call the *Shusumna* , of which we have spoken, and which is the channel through which the central current flows, the *Ida* and *Pingala* flowing on each side of the *Shusumna* . The *Shusumna* channel is closed to the ordinary person, for when it is opened the person becomes a *Yogin* , with psychic powers. Through the opened *Shusumna* the*Kundalini* arises and lifts the mind to the higher planes, say the*Yogins* . And so the "stirring up" of the *Kundalini* in the basic plexus tends to cause it to mount, and thus open up the *Shusumna* a little each time, gradually and slowly. As the *Kundalini* mounts it arouses the activities in the several lotuses along the spinal column, connected with the *Shusumnu* . The lowest of these lotuses—the one situated at the base of the column—is called the *Muladhara* ; the one next above is called the *Svadhisthana* ; the next is called the *Anahata* ; the next is called the *Visuddha* ; the next is called the *Ajna* ; the last, which is in the brain, being called the *Sahasrara* , or "the thousand-petalled lotus." In the lowest, or *Muladhara* , the *Kundalini* is stored up; and the highest, or the *Sahasrara* , is used to distribute it to the brain, in the production of certain forms of mental phenomena.

Then the student is taught of the virtues of the *Ojas* , which is a highly concentrated form of energy stored away in the brain, or that lotus called the *Sahasrara* . This *Ojas* is held to be the energy that manifests in intellectual power and spiritual force. *Ojas* is held to be the source of the subtle power known to the Western world as "Personal Magnetism." But *Ojas* is not confined to the brain, but a certain amount of it is distributed all over the system. The lower forces of the body may be transformed into *Ojas* , says the *Yogin* , particularly the energy of the Sex Nature, and so he devotes much attention to this transmutation—hence the advocacy of celibacy among many of the *Yogins* and ascetics.

The next grade in the instruction is that of *Pratyahara* , or the process of making the mind introspective—that is, turning it back upon itself, and releasing it from the power of outward impressions. This is a form of Mental Control, of course, and requires much practice and perseverance. The student is taught by various, tedious and complicated exercises to get perfect control of his mind, so that he may inhibit the impressions from the outside world at will.

The next step in the class is that of *Dharana* , which is the acquiring of "One-Pointedness," whereby the mind may be concentrated to one particular point of thought—focused like the sun in a sun-glass. This is what is known as "Concentration" in the West. This step is also gained only by long and persistent practice, extending over years, and with attention to details that are distracting to the average Westerner who attempts them. This Dharana or Concentration is held to be the basis of the higher *Yogin* powers, and psychic states, and until this is mastered there can be no further progress.

The higher *Yogin* states, as taught by *Patanjali* , are known as (1) *Dhyana* , or Meditation, which is called the Seventh Step of *Patanjali* , and which consists of the fixing of the mind in the most profound meditation, upon some one object of knowledge, preferably the Universal Soul or *Purusha* ; and (2) *Samadhi* , or Transcendental Contemplation, or Ecstasy, which produces what the Western World calls "Cosmic Consciousness," and which we have described in previous series of lessons, under the term of "Spiritual Consciousness," and which is *Patanjali's* Eighth Step. This mental state has been described as a state of Super-consciousness, and is quite difficult of description or definition. It is an exalted state of ecstasy, such as has been sought after by mystics of all times and lands, and which is regarded by them, and the *Yogins* , as almost akin to "Union with

God," nothing but the last material sheath remaining between the worshipper and the object of his devotions.

The Three Higher Steps, viz., *Dharana* , *Dhyana* , and *Samadhi* , together, are called *Samyama* . In *Samyama* , the Mind is first taught to concentrate absolutely (*dharana*); then to meditate profoundly upon some higher plane or object or thought (*dhyana*); then to rise to the super-conscious state (*samadhi*), And this three-fold *Samyama* is what the school of *Patanjali* makes a prime object of life—the attainment of *Samadhi* being regarded as the Supreme Goal of the Living *Yogin* —the final step toward absolute Union and Freedom.

And the above, together with the performance of good works; the observance of duties; morality; austerities; self-denial; the repetition of sacred *Mantrams* ; and the performance of the fundamental religious precepts of the *Vedas* , is what constitutes *Patanjali's Raja Yoga* , which is the embodiment of the "practical" part of his system.

The followers of Patanjali claim that the absolute mastery of the "Eight Steps" causes the *Yogin* (or advanced student of the philosophy) to reach the stage of "Superman," developing in him certain latent powers of mind which enable him to transcend the experience of the ordinary individual. Among other results claimed by them, as being in the possession of the *Yogin* , are the following: A knowledge of Past and Future Events (clairvoyance); a knowledge of the language of the animals, so that he may convene with, understand, and be understood by them; knowledge of one's past incarnations, and those of others; prophecy and foresight as to future events; ability to send the mind to distant worlds and perceive the events transpiring there—a form of travelling in the astral; the clairvoyant ability to see into one's own body, the bodies of others, and into the ground. And, in short, the majority of functions and "powers" which are generally grouped under the head of "psychic phenomena," and many of which are possessed by persons of merely abnormal psychic development, possessed of but little spirituality or spiritual power, in the true sense of the word.

While there is much of real value along the lines of true *Raja Yoga* in *Patanjali's* System, there is undoubtedly much of the false *Raja Yoga* there also, the latter producing not Mental Control and Mental Power, but merely Abnormal Psychic Development, which is condemned by all true occultists. This fact has brought the system into more or less disrepute among true occultists and students of the spiritual philosophies of India, and which has caused many of them to avoid "*Yoga* Methods" as a poisonous thing. But it is scarcely just to condemn the entire system for the weeds it contains—it is better to destroy the weeds, and allow the flowers and wholesome fruit to grow the better for the elimination.

In addition to the "powers" above mentioned, claimed to be possible to the *Yogin* who practises the methods and who masters the practice of *Samyama* , or Restraint, there are others, known to the follower of the system as "The Eight Superior Powers," which are given as follows: (1) The Power of Shrinking to the Size of the Smallest Atom; (2) The Power of Becoming Extremely Light; (3) The Power of Becoming Extremely Heavy; (4) The Power of Unlimited Extension of the Sense Organs; (5) The Power of Irresistible Will; (6) The Power of Obtaining Unlimited Dominion Over Everything; (7) The Power of Control of the Powers of Nature; (8) The Power of Transporting Oneself Anywhere at Will. We shall not enter into a discussion of these claims, and content ourselves with saying that many of these claimed powers are possible only to the most advanced Adepts, who have risen to exalted spiritual heights, and who may have passed beyond the limits of experience and life of the ordinary man. Whether or not these magnificent powers may be developed and acquired by an ordinary individual, by the practice of certain "methods" without regard to the acquirement of high spiritual knowledge and attainment, we leave to the judgment of our students. Certainly India shows us no examples of mere Method-*Yogins* manifesting any such god-like powers. Adepts there are in India, but they are not Method-*Yogins* , but great souls, developed and unfolded spiritually, who smile pityingly upon these so-called Yogins who spend their time endeavouring, to "break into the Kingdom of Heaven" by means of Postures, Exercises, and Methods.

Another set of powers claimed by the *Yogins* of the *Patanjali* school is that, of "seeing all things at once," which power is said to be derived from the practice of Concentration upon the smallest division, in thought, of Time and Space, and the combination of, these divisions into, larger groups of "time and units" and "space units," etc., by which means Time and Space are annihilated, and all things appear simultaneously in Time and Space. As to this, we would say that the highest Hindu Philosophers teach that there is no limit to the mental subdivision of Time and Space, and that the process is infinite; therefore there can be no such thing as an absolute "unit" of Time or Space, for if such unit could be thought of, the next thought would be able to divide it into two, or into a million parts, and so on to infinity and eternity. Thought of this nature, as to Time or Space, inevitably leads the thinker back to that, or the Absolute, wherein Time and Space vanish. Moreover, the best Hindu Teachings hold firmly to the idea that "seeing the universe as One in Time and Space" is an attribute of Deity, to whom Time and Space are as *Maya* , Illusion; *Avidya* or Ignorance—therefore the claim of the *Yogins* is slightly presumptuous, unless the "seeing" is admitted to be a mental realization of the Illusion of Time and Space, as the *Vedantists* teach, whereupon the “miracle” vanishes.

We do not wish to appear as in any way hostile to this part of *Patanjali’s* teachings, nor to be captious in our criticism of them, but, nevertheless we feel that we should endeavour to point out what we consider the erroneous part of the philosophy, that it may be distinguished from that part which is undoubtedly good and helpful, so that the entire system may not be condemned for certain of its parts. That it is in danger of such condemnation is only too apparent to those who are familiar with the current trend of occult thought and opinion, and who are in touch with the best channels of thought along these lines at the present time. There is much that is very good in *Patanjali’s* methods and system—particularly those portions of it in which the control, mastery of and development of the Mind is concerned—the methods by which the mind may be developed and shaped into a perfect instrument of impression and expression, by the Self, or “I.” In our work on “*Raja Yoga* ” we have endeavoured to bring out these parts of *Patanjali’s* teaching, combining them with the teaching of many eclectic Hindu *Yogis* and blending them with some of the methods of the Western schools of Occultism—but omitting the “abnormal” and “psychic” practices and methods. In the same way we endeavoured to purify the system of “*Hatha Yoga* ,” which, strictly speaking, is the “Science of Physical Well-Being,” but which many of the *Yogins* in India have prostituted by adding certain abnormal and revolting physical methods and practices, including the terrible excesses of ascetic self-torture, posture, etc., which are still more reprehensible than even the lower forms of the false *Raja Yoga* as favoured and practised by the Fakirs of India, posing as *Yogis* and Masters, and imposing upon credulous Western travellers as the “real *Yogis* of India.”

These absurd claims, abnormal conditions, unnatural methods, and Moon-phenomena of Psychism, have tended to bring about the steady lack of philosophical interest in, and adherence to, the system on the part of educated Hindus. Many have passed on to the *Vedanta* for these reasons; and others, who do not favour the *Vedanta* have forsaken the school of *Patanjali* for the *Sankhya* System of *Kapila* . In this connection we bid you remember that *Patanjali’s Yogi* System does not include the entire *Yoga* Teachings of India. Far from it, for the entire Hindu Philosophy is permeated with *Yoga* , which means “Union,” or methods leading to that Union—and also methods of attaining Mental Control. *Patanjali’s* System is called the “*Yoga* System” merely because of the importance he placed upon the *Yoga* methods as laid down by him. And in justice to him it should be said that the decline of the importance of his system is due not so much to his original teachings, or the change of public opinion, but to the additions and changes wrought by the more extreme and unphilosophical of his followers, as above described. To read the Aphorisms of *Patanjali* one may see how different a thing may become from the original plans of its architect. The *Yoga* System of *Patanjali* to-day is kept alive in India principally by reason of the interest in certain of its methods, exercise, and practices—its philosophical importance has departed, and outside of the schools of its teachers one hears but little of its original philosophy, which, after all, was merely *Kapila's* —plus a Personal God, and with a super-added System of Methods. And, by the irony of Change, much of the really valuable part of the *Yoga* Methods was afterward absorbed into the body of the *Vedanta* System, which finds room for all that is valuable and useful—which "takes its own wherever it finds it."

"*Yoga* " in its formerly generally understood and commonly accepted meaning in India meant "union"; "yoking-up"; "joining," etc., being symbolic of the union of the individual soul with the divine—the relative with the real—the finite with the infinite—that is the original meaning of "*Yoga* " and "*Yogi* " in the Hindu Philosophies. But the prevalence of *Patanjali's Yoga* System, and particularly the methods and practice enjoined therein, has caused the term to acquire a secondary meaning among the Hindus, and it is now commonly used in the sense of "effort; exercise; exertion; concentration," etc., the spirit being lost sight of by reason of the consideration of methods, and means. In *Patanjali's* First Aphorism, the term is used in the sense of: "The control, or suppression, of *Chitta* (mind-stuff or mental principle)."

And, as we have said, *Patanjali's Yoga* System has lost much of its original philosophical significance, and is being regarded more and more in its aspect of a system of exercises, methods, etc.) and is being studied by many for the purpose of the attainment of psychical powers, often for the purpose of selfish use and employment, although this use of the powers supposed to attend the practice of the methods is expressly condemned by *Patanjali* himself, as is also the acquirement of these powers for show purposes, public exhibitions, vainglory, notoriety, *etc.* The founder's teachings were that the practices, exercises, and methods are to be employed solely for the purpose of developing the mind so that it could contemplate clearly, and freely receive, the Truth which leads to Emancipation and Freedom of the Soul—as a means of subduing the body, and mind, that the Spirit might overcome the material restraints, obstacles, and confining and restraining sheaths, and come once more to its own blissful condition of rest and peace above and beyond the storm of the world of *Samsara* .

But, nevertheless, the fact remains that the teachings have been allowed to be overshadowed by the practices, and exercise, and methods, until now "*Yoga* " means the latter instead of the former, to the minds of many in India and in the West. As a standard work of reference says on this subject: “The great power which the *Yoga* System of Philosophy has at all periods exercised on the Hindu mind, is less derived from its philosophical speculations, or its moral injunctions, than from the wonderful effects which the *Yoga* practices are supposed to produce, and from the countenance they give to the favourite tendency of orthodox Hinduism, the performance of austerities.” And, indeed, this is true, in its latter sense, as well as the former, for there is not a self-tortured Fakir (or false *Yogi*) in India who does not claim the authority of *Yoga* for his revolting practices and terrible self-tortures—his sitting in one position for years; his fastings and emaciated condition; his withered arm held erect for years; his finger-nails growing through the palms of his hands; his matted locks serving as a bird’s nest; his indescribable filth and squalor—for such are among the forms of the prostitution of the *Yoga* by the fanatics and self-deluded enthusiasts, whose name in India is legion. And there is not a juggling and conjuring Fakir in India, whether his tricks be performed by pure imposture, or whether by developed powers of concentration and hypnotic methods (see our lesson on Hindu Wonder-Waking), who does not claim the authority of *Yoga* as the basis of his work. Could *Patanjali* have seen the perverted application and consequences of his teachings could he have foreseen the prostitution of his valuable methods, exercises, and practices—he would have hesitated to give them to the world. He warned against such perversion and prostitution, so far as he thought it necessary— but see the result of telling people “how to do things,” even from the best motives and intent. And still people ask why the Adepts do not give their higher teachings, and instructions as to the attainment of occult power, to the general public. The Fakirs and false-*Yogis* of India, and the dark practices of some of the Western dabblers in occult practices—these are the answers to that question.

And even aside from these things, and viewing the higher aspect of the case, it must be admitted that the so-called “practical side” of *Patanjali’s* teachings has caused his philosophical doctrine to be overlooked, as we have said, and as says a well-known authority: “The *Yoga* is in truth *a system of practical discipline* for effecting the ultimate release of the *Purushas* from the entangling bondage of matter”; and his philosophy is described and dismissed, with the conclusion so well expressed by the same authority, who says: “The *Yoga* theories of knowledge, cosmology, physiology, and psychology are essentially those of the *Sankhya* ; and the goal of final deliverance is conceived originally in the same manner.” And so *Patanjali* , the great Hindu teacher and philosopher, is now regarded in philosophical history as “the man who gave us the *Raja Yoga* methods, exercise, and practices in his Aphorisms.” So much for “being practical,” even in India, that land which the West believes to abhor the practical side of things.

SPECIAL MESSAGE V.

We continue this month the consideration of the Axioms of Truth those symbols whereby we seek to enter into an understanding of the nature of Truth. By the employment of these symbolic Axioms, we may be partially able to picture to ourselves more clearly the nature of Truth, in our relation to it. We now invite you to consider the two following Axioms of Truth, and what follows.

VII. We may consider *truth* by means of the symbol of Love. We know that there is an All-Love, just as we know that there is an All-Good. The highest regions of our being convey to us this report and message. And truth, being the only possible source of Love, must be the All-Love. There is nothing else to be the All-Love but truth. Truth is more than All-Loving: it is All-Love itself. There can be no real Love outside of, or apart from, truth. All real Love must proceed from, be expressed, manifested or emanated by truth. All else is Untruth.

VIII. We may consider truth by the means of the symbol of Life. We know that there is life in the universe, for we see it on all sides, and our reason informs us that it must proceed from a common source. Truth being the only Being, Existence and Substance, must be the only thing that can possess the All-Life. Truth is more than the possession of All-Life; it is All-Life itself. There can be no Life outside of or apart from truth, for there is nowhere else, or anything else, from which Life could have proceeded. And all the Life apparent to our perceptions must have been manifested, expressed or emanated by or from truth. All other Life is Untruth.

The above statements concerning truth are what is known as The Axioms of truth. That is, they are Statements of Truth, which are self-evident to any mind that will earnestly consider them, and do not need proof or argument. These Axioms contain the report of the highest planes of the Mind of Man, as well as of his Reason. They constitute the Basic Principles of the Science of Truth, and as we proceed we shall have frequent need to refer to them. So we advise each student to ponder carefully these Axioms, and to commit them to Memory, so far as is possible.

In our message of next month we shall give you the Axiomic Summary, whereby you may be enabled more readily to fix in your mind and memory the fundamental principles of the symbolic axioms.

Our Meditation for the coming month is:

“Truth is all love; truth is all-life. Outside of truth there can be no love; no life. All-love and all-life proceed from truth, and are aspects and symbols of its allness.”

The Sixth Lesson.
The Minor Systems.

Table of Content

OF THE six principal philosophical systems of India, the *Vedanta* is by far the most important, judging from the careful attention to the details of thought, the height of speculative reasoning attained, and the growing popularity of the system in modern times among the educated classes of its native land. Next to the *Vedanta* comes the *Sankhya* System, which still has many influential followers in India, and which is interwoven into many of the native religious systems and teachings, and which has had a profound influence on certain phases of the Western thought, notably the school of Schopenhauer and his followers. The *Yoga* System of *Patanjali* , once so powerful, has diminished in power and influence, until to-day it exists principally in its forms of *Yoga* practices and methods, its philosophical aspect having been obscured. And as for the remaining three systems—the *Vaisheshika* System of *Kanada* ; the *Nyaya* System of *Gotama* ; and the *Purva Mimansa* System of *Jaimini* , respectively, it must be admitted that they have rapidly diminished in influence, and have dwindled away in the number of their followers, until to-day they remain as but shadows of their former selves, the remaining systems having proved more fit to survive by reason of the greater vitality of their doctrines, and by the adaptability of their teachings to the requirements of the modern Hindu mind. But as any work on the Philosophical Systems of India would be incomplete without a reference to, and a consideration of, these three minor systems; and as the general philosophical system of India may be better understood after an examination into the principles of these dying systems, we now invite your attention to them, considered severally, in the present lesson, in which we will endeavour to present the vital, fundamental principles of each in a concise, clear form, without wandering into the by-paths of the details of the doctrines.

THE VAISHESHIKA SYSTEM .

The first and by far the most important of these Three Minor Systems is that known as the *Vaisheshika* System of *Kanada* , which is believed to be older than the *Vedanta* System, the exact date of the forming of the school, however, being unknown. It is believed to have been founded by *Kanada* several centuries prior to the Christian Era, and since that time has had many influential teachers and commentators, many voluminous works having been written on the teachings in the early centuries of our era. Its name is derived from its doctrine of atomic individualities (*visheshas*), which is one of its fundamental doctrines. The system has been called the "Philosophy of Discrimination."

Kanada , the founder of the system, taught that the phenomenal universe was composed of Six Categories (*padarthas*)—a "category," as we know, being a term employed in the science of Logic, and which Webster defines as "One of the highest classes to which the objects of knowledge or thought can be reduced, and by which they can be arranged in a system; an ultimate conception"; the term implying something absolute in nature, and not hypothetical or relative, or admitting of exceptions—something final. The *Vaisheshika* doctrine is that after the period of Cosmic Rest, or the Night of *Brahm* , in which cosmic activity ceases—and at the beginning of the period of Cosmic Activity or the Day of *Brahm* —the new universe is begun by the operation of the "stored-up *Karma* ," or "essence of Activities" arising from previous universes, and which energy has lain dormant throughout the Night of *Brahm.* Like other systems, the principal aim is to teach the Science of Deliverance from material life—an escape from *Samsara* , or the Wheel of Rebirth, and an entrance into the state of Pure Being, which exists "Behind the Veil." This Deliverance, *Kanada* teaches, is to be gained only by the perception of the real nature of the Soul, and the unreality of Matter; and this perception depends upon the knowledge of the truth summed up in the *Vaisheshika* doctrine of the Six Categories. Hence the importance of these Six Categories of *Kanada* ., which we shall now consider, and upon which the distinctive character of this philosophy depends.

Kanada , based his philosophy upon the fundamental basis of the existence of Six Categories and ultimate classes of phenomenal objects or things, qualities or principles. These Six Categories are as follows:

I. *Drava* , or Substance, which is described as "the innermost cause of the aggregated, collective effect"; the fundamental substratum of phenomena, in which all properties and qualities inhere, and in which all action occurs. This *Drava* , or Substance, is held to be nine-fold, viz.: (1) Earth; (2) Water; (3) Light; (4) Air; (5) Ether; (6) Time; (7) Space; (8) Soul or Self (*atman*); (9) Mind (*manas*).

II. *Guna* , or Qualities (which must not be confounded with the Three *Gunas* of Qualities, of the *Sankhya* Philosophy of *Kapila* , as stated in our Third Lesson), which inhere in *Drava* , or Substance, and which give rise to the differences in the latter. *Kanada* , in his system, enumerates seventeen *Gunas* , or Qualities, as follows: (1) Colour; (2) Taste; (3) Odour; (4) Touch; (5)

Number; (6) Dimension; (7) Individuality; (8) Conjunction; (9) priority; (10) Posteriority; (11) Understanding; (12) Pleasure; (13) Pain; (14) Desire; (15) Aversion; (16) Volition; (17) Gravity. Later teachers of the *Vaisheshika* added the following seven additional *Gunas* or Qualities: (18) Disjunction; (19) Fluidity; (20) Viscidity; (21) Sound; (22) Merit; (23) Demerit; (24) Self-restitution. The teachers of the *Vaisheshika* hold firmly to the theory that these Gunas or Qualities are inherent in and belong to the substance of the Soul, as well as to the substance of matter, which is directly opposed to the teachings of the *Sankhyas* and the *Vedantists* (see lessons on these respective Systems), who hold that the Self or Soul is free from the Qualities, in its real nature, and only becomes subject to them by its entanglement with *Prakriti* , or *Maya* , according to the respective teachings.

III. *Karma* , or Action, which is held to consist of Motion only, and to be inherent in and manifested by Substance) or *Dravya* , alone, and which must not be confounded with *Karma* in its other meaning, i.e., as Spiritual Cause and Effect. This *Karma* , or Action, of the *Vaisheshikas* , is divided into Five Motions, as follows: (1) Upward Motion; (2) Downward Motion; (3) Contraction; (4) Expansion; (5) Change of Position.

According to the *Vaisheshikas* , all objective knowledge consists in the perception of things in their three Categories, or *Padarthas* , i.e., of *Dravya* , or Substance; *Guna* , or Quality; or *Karma* , or Action, respectively—these three Categories, or *Padarthas* , being basic and fundamental, universal and general. The three remaining Categories, or *Padarthas* , are as follows:

IV. *Samanya* , or Generality, which relates to a genus, or kind, and which the *Vaisheshikas* hold abides in Substance, Quality and Action, and which is of two kinds, viz.: (1) the Higher, or Genus; and (2) the Lower, or Species.

V. *Vishesha* , or Atomic Individuality, or Separateness, which is held to abide in the Eternal Substances, by which is meant Mind, Soul, Time, Space, Ether, Earth, Water, Light, and Air (see first Category—*Drava* , or Substance). This *Vishesha* is the distinguishing feature of the *Vaisheshika* Philosophy, and from whence its name is derived. Its theory and doctrine is that all Substances are composed of countless minute, invisible Atoms, from the combinations of which all forms of substance, physical and mental, arise, and from the operation of which all phenomena are occasioned. These Atoms are held to be so minute that they may be said to lack physical and spacial dimensions, when alone, and even when combined in pairs; but when three combine they form a larger atom, or molecule, and then acquire dimensions and may be said to occupy space. These Ultimate Atoms are held to be homogeneous, that is, “of the same kind and nature,” but are exclusive in nature, and can never “blend” with each other, but may only form combinations in which the separate atomic individuality of each is preserved. These combinations of the Ultimate Atoms are merely temporary, and are subject to change, destruction and alteration, so far as the combinations are concerned, but the individual Atoms, of course, can neither be destroyed nor changed nor altered in their nature. The student of philosophy must see in this *Vaisheshika* teaching the fundamental ideas which were afterward advanced by Democritus, the early Greek philosopher, who is generally regarded as the father of the Atomic Theory; and which are now advanced and held by the most advanced modern Western scientists. Even the destruction of the former Atomic Theory of the West, and its replacement by the Corpuscular Theory, is in accordance with *Kanada's* teaching, in which he held that the Ultimate Atoms were invisible and without dimensions, while in combination they became visible and acquired dimension—the Ultimate Atom of Kanada being similar to the Corpuscle, Ion, or Electron of Twentieth Century Western Science in its last conclusions and theories.

VI. The sixth and last of the Categories, or *Padarthas* , is that of *Samavaya* or Coherence, whereby the parts of certain inseparable things are held together in their respective places. These "Inseparable Things" of *Kanada* , for which this Sixth Category is required, are rather abstract in nature, the following "parts" in "coherence" being mentioned as examples of the nature of the Category, viz.: The Parts and the Whole; Quality and the Object Qualified; Action and Agent; Atoms and Substance; Subject and Object, etc., *etc.*

In addition to the Six *Padarthas* , or Categories, the Later Teachings of the *Vaisheshika* add a Seventh Category, or *Padartha* , which is called *Abhava* , or Non-Existence, and which is divided by the teachers into four classes, viz.: (1) Non-Existence which is without beginning, but which has an end; (2) Non-Existence which has neither beginning nor end; and (4) Non-Existence which is the negation of identity. Many of the *Vaisheshikas* vigorously oppose this Seventh Category, claiming it to be unwarranted and unnecessary, and also unphilosophical, and contrary to the trend of Hindu thought and common sense. We mention it here merely for the purpose of calling the attention of the student to it, for we feel that it has no real place in the *Vaisheshika* System. It is about as non-understandable as some of the most difficult propositions of Hegel, the German metaphysician.

Kanada teaches that "Understanding" is the Quality, or *Guna* , of the Soul, and that the Instruments of Understanding are Perception and Inference. He holds that the Ultimate Atoms were not created by the Logos, *Ishwara* , or Personal God of the Universe, but are co-eternal with Him; but that He holds the power which forms the combination and aggregates of the Ultimate Atoms, and from which all the phenomenal forms, shapes and varieties of "things" in the universe arise. This God, however, must not be mistaken for that, or *Brahman* , but is in the nature of a Personal God, *Ishwara* , or Logos, which in turn is an emanation from and manifestation of that, or *Brahman* . The Hindu Philosophies which admit the existence of this Personal God, or *Ishwara* , are called "theistic"; while those who deny it are often called "atheistic" by their opponents. But the term "atheistic," as used by the Hindus, has an entirely different significance and meaning from that of the Western world, and refers simply to the Personal Deity—for both "theistic" and "atheistic" philosophies in India admit the existence of and are, in fact, based upon the idea of the existence of that, or *Brahman* , from which All proceeds. *Kanada* teaches the existence of this Personal God, *Ishwara* , Logos, or Demiurge, who is regarded as the Lord and Ruler of the Universe, but who is destined to pass away with His universe when the Day of *Brahm* ceases, as He emerged from *Brahman* when the Day of *Brahm* began.

You must remember that the *Vaisheshika* teaches the existence of countless atomic individual Souls, or Selves (*Atman*)—see the First Category—and these Souls are eternal with *Ishwara* or the Personal God, and were not created by Him, although He rules them. These Souls incarnate in other forms of substance, and work their way upward toward Freedom just as do the *Purushas* of the *Sankhya* System of *Kapila* —in fact, the teachings on this point are almost identical in the two systems. Mind is held to be composed of Ultimate Atoms, as is everything else, according to this philosophy, but it is entirely separate from the Souls which use Mind as their instrument of expression. The *Atman* , Self, or Soul, however, is regarded as possessing Qualities, or *Gunas* , which oppose the teachings of the *Vedanta* and the *Sankhya* , which hold that the Soul is above qualities, which arise only from the Soul's descent into material life and activity. As we said at the beginning of the lesson, the *Vaisheshikas* teach that the soul's Liberation from Bondage is attained by the perfection and freedom arising from a comprehension of the nature and causes of the phenomenal world—and that a comprehension of the same is to be obtained only by an understanding of the truth of the Six Categories— and as the Six Categories are taught only by the *Vaisheshika* School, it would follow that one must be a *Vaisheshika* in order to win Emancipation, Perfection and Freedom, which renders the System rather more narrow than its companion systems, and which, in spite of its many excellent qualities and phases of excellent scientific truth, has caused it to be rejected as too narrow by the thinkers of India, which has contributed to its losing popularity and strength. Its principal field of usefulness now is in the sense of giving to other systems, particularly to the Eclectic Systems, bits of philosophical, metaphysical and scientific truths, which may be assimilated with their own truths. As a separate system the *Vaisheshika* has not proven its fitness to survive and flourish, and it seems to be on the decline in India, and attracts but little interest in the Western world.

The Purva Mimansa System.

The second of the Three Minor Systems of Hindu philosophy is that known as the *Purva Mimansa* System of *Jaimini* , which is based upon the attainment of the Freedom of the Soul by means of the observance of the orthodox rites, ceremonies, worship, prayer, etc., as taught in the *Vedas* , or great religious works of the Hindus, principally along the lines of *Karma Yoga* , or the Philosophy of Work and Action, which is one of the Three *Yoga* Paths of Liberation of which so much is heard in all of the Hindu Teachings and Religions. The first of these Three *Yoga* Paths is that of *Gnani Yoga* , or the *Yoga* of Wisdom, which is the Path favoured by the *Vedantists* , and which consists in the understanding of the great underlying Truths concerning that and the Universe, and which is also the favourite Path of the *Sankhyas* and of the *Vaisheshikas* , of whom we have just spoken—the *Vedantists* paying more attention to the understanding of that, while the *Vaisheshikas* devote their principal attention to the understanding of the Universe in its phases of Soul and Substance; the *Sankhyas* also devoting more consideration to the question of the “How” of the phenomenal world, and universal life, than to the subject of that in the abstract as apart from the universe. The second of these Three *Yoga* Paths is that of *Raja Yoga* , which consists in the mastery of the Mind and Body by the Self or Soul, by the operation of the Will, and according to certain methods, including Rhythmic Breathing, etc., and which also has its phases of the development of Psychic Power. (See our works on *Raja Yoga* , and *The Science of Breath* , as well as our lesson on the *Yoga* System in this series), and which is the Path favored by *Patanjali* in his *Yoga* System.) The third of the Three *Yoga* Paths is that of *Karma Yoga* , or Liberation through Works and Action, and which, as we have stated, is the Path favoured by *Jaimini* in his *Purva Mimansa* System, which we are now about to consider.

The term *Purva Mimansa* is derived from two Sanscrit words, the first, “*Purva* ,” meaning “prior, former, or previous,”; the second, “*Mimansa* ,” meaning “investigation, research, or examination.” The term is used in contradistinction to “*Uttara Mimansa* ,” or “subsequent, final, or last investigation, research, or examination,” and which is one of the original names applied to the celebrated *Vedanta* System. So, you see, the very name of this system implies a certain orthodoxy and conservatism at variance with the latter and more advanced forms and systems of philosophy. And the name of the system is not a misnomer, for the *Purva Mimansa* is indeed an "orthodox" system, and is favoured by the orthodox schools of religion in India, particularly the less progressive denominations and cults, who adhere to the old forms and ceremonies, deeming them sacred by reason of their antiquity, and resisting any new ideas or interpretations as "meddling with the ancient sacred teachings of the *Vedas* ." *Purva Mimansa* is naturally the philosophical system favoured by the more conservative of the orthodox priesthood of India, for it is settled and not calculated to disturb the minds of the people with argument and investigation and "thought"—for it is a philosophy of ritualism, form, ceremonies, creeds, dogmas, rites, and all that goes with that form of thought, or absence of thought, and which finds complete satisfaction in the contemplation of the observance of centuries-old ceremonies and ritual, in accordance with centuries-old formalized and crystallized creeds.

Purva Mimansa claims the divine inspiration of the *Vedas* , or Sacred Books of India, and also claims to be the philosophy based upon the ancient interpretations of these books. While the majority of the Hindu philosophies proudly boast that they are not "religions founded upon a book," *Purva Mimansa* comes very near to being such a school of thought. The majority of the Hindu philosophies claim to be based upon Pure Reason, and while they take pleasure in showing that their teachings are supported by passages in the *Vedas* , they do not claim that their systems of thought are founded upon the same, and many of them expressly teach that if the text of the *Vedas* conflict with the report of Pure Reason, the latter shall be given precedence and the *Vedas* dismissed as either error, or truth not correctly stated, or perhaps misunderstood. But not so with the *Purva Mimansa* —this system does not attempt to place Pure Reason at the head and front of its system—it pushes to the fore the Sacred *Vedas* , as interpreted by its own teachers, and claims to be the Mouthpiece of the *Veda* , and the ancient source of interpretation and authority. Hence it is that it rightly is what it claims —extremely orthodox and having the weight of authority of ancient interpretation—it is indeed the "Old School" of Hindu Philosophy.

Jaimini , the founder of this school, or rather the one who established the system under its present name by gathering together the ancient and most orthodox interpretations and collating them into a system, lived many centuries ago, the exact date having been lost, but it is believed that his system, even under its present name, has been in existence perhaps longer than many of the other systems, although some authorities hold that the system was established by him because of the rise of the *Sankhya* , the *Vaisheshika* , the *Yoga* , and the *Vedanta*

, particularly the early stages of the latter; and for the purpose of counteracting the influence of the newer and heterodox schools of philosophy—a reactionary movement "back to first principles," as it were. From the beginning the system has been associated with extreme ceremonialism, and technical interpretations of the various rites, ritual, and forms prescribed in the various *Vedas* . It always has insisted upon the divine inspiration of the sacred Books; their literal interpretation; their infallibility; their absoluteness as the Source of Truth; their completeness—all that was Truth was in the *Vedas* —all in the *Vedas* was Truth —and all that was not in the *Vedas* was not Truth; that the very words of the *Vedas* were sacred, not alone in the sense of expressing sacred truths, but in themselves as words; that man's only hope of freedom, salvation, and emancipation must come from a strict study and understanding of and an absolute belief in the *Vedas* , and their divine origin, as well as by the exact following of the precepts and injunctions contained therein, in accordance with the doctrines of the teachers and the "letter of the law."

The precepts of the *Vedas* were held to be the direct revelations and explicit teachings of God, and to be accepted as such without doubt, alteration, free interpretation, or "higher criticism." *Jaimini* insisted upon the sacred virtue of the words, before alluded to, holding that their presence in the *Vedas* was sufficient proof of the existence of the objects which the words symbolized. For instance, there are the Sanscrit words for "Sun, Moon and Stars" in the *Vedas* , consequently the sun, moon and stars exist—if the *Vedas* did not contain these words, there would be no such objects—the conception of "the word" and

"the object" in the mind of God being correlated, simultaneous, and connected-in-action. Things not expressed in words in the *Vedas* were untrue, and non-existent. Consequently the *Vedic* "words" were of divine origin, as well as objects—both the "words" and the "relation of the words" are of divine origin, and eternal, and not the work of the mind of man. This idea of the eternal relation between thought, word, and object is gone into at great length in the writings of the *Purva Mimansa* , and while it is carried to the extent of absurdity, nevertheless it possesses an interest for the philosophical mind, when divested of its narrow association with "the sacred books," *etc.*

The *Purva Mimansa* philosophy has been exposed to the strange charge of "atheism" on the part of some of its opponents—a strange charge surely for an "orthodox" system which undoubtedly recognizes an *Ishwara* or Personal God, as well as *Brahman* or that which is at the basis of all Hindu Philosophy. The charge, which is absurd and unfounded, arises from the teachings of this system, to the effect that *Karma* , or Spiritual Cause and Effect, operates according to fixed and unchangeable laws, acting automatically and without reference to the will or wishes of *Ishwara* or God—that “works produce their fruit directly, without superhuman interference,” instead of by the will of God exerted in each case according to His inclinations, desires, response-to-prayer, or other temporary inclination—in short, that *Karma* was a “natural law” instead of an arbitrary dictate of Deity. To charge the *Purva Mimansa* with “atheism” is so absurd that it seems almost that the accusation was made in an ironical spirit, and in derisive mockery, and in a tantalizing spirit toward the ancient authority. Its analogy in the Christian world would be the accusation of the old Presbyterian Church of “atheism” because of the doctrine of Predestination.

The phase of the *Purva Mimansa* which is regarded as the most worthy of respect and philosophical interest is its teachings regarding “*Karma Yoga* ”—the *Yoga* , of Action and Works; and the corresponding teaching regarding *Dharma* . The “Philosophy of Work,” in relation to the effects resulting therefrom, is discussed at great length in the *Purva Mimansa* . The various doctrinal points regarding “the fruits of *Karma* ” are gone into with a wonderful degree of clearness and wealth of detail and analysis, it being the boast of some of the old teachers of this system that by it they were able to point out the exact consequences of any single act, carried forward through a hundred incarnations. They would take up some little action, and show how, flowing from it, would emerge results of the greatest consequence to the individual and the world. Every tiny event and action became the parent of millions of results and consequences in the ages to come, so that one should observe the utmost care to perform proper actions and to generate good *Karma* , thereby avoiding the opposite, which would produce the most direful results. Anyone familiar with this line of reasoning from Cause to Effect, according to the great Law of Causality, may imagine to what great lengths these old teachers carried their doctrine and theories—and that without fear of successful contradiction. For instance, one might show how the fact of a dark-eyed maid raising her eyes and glancing at a passer-by in her village, a thousand years ago, set into motion a chain of cause and effect—action and consequences—which after the passage of nine centuries resulted in the birth of Napoleon Bonaparte, whose existence was productive of destructive wars, involving the death of hundreds of thousands of men, and the destruction of thousands of homes, and the production of many thousands of widows and orphans, and the expenditure of millions of treasure, and so on and on, with the numerous branches of subsequent effects resulting from Napoleon’s life—all from the little roguish glancing of a pair of dark eyes on a warm summer day a thousand years ago. Verily these old *Purva Mimansa* teachers must have caused terror to the souls of their students and followers, who would be afraid to breathe, less a chain of cause and effect should thereby be started which might result in all sorts of trouble in the years to come. For such is the result of any doctrine when carried to its extreme limits of logical conclusion—a *Reductio ad Absurdum* , or reducing a proposition to an absurdity, or, in the common parlance, “carrying a good thing too far.”

To the philosophical mind which has the inclination and time to delve into the extreme lengths of reasoning, and speculation, indulged by these old *Purva Mimansas* , the works of some of these old teachers would be a source of the greatest joy, and it is a pity that so little of their work is obtainable in translations. They built up a system appalling in its details, all dealing with “the Fruits of Action.” Colebrook says of their work: “Each case is examined and determined upon general principles, and from the cases decided the principles may be collected. A well-ordered arrangement of them would constitute the philosophy of law; and this is, in truth, what has been attempted in the *Mimansa* .”

The real merit in the study of *Karma Yoga* , which is the Path of Liberty best suited for the everyday person who has not the mind for the higher Paths and studies, lies in the Essence of the Teachings, which is to the effect that the “Fruits of action” may be avoided in their *Karmic* effect, by the recognition of the nature of the Soul, and its relation to the Universe and to that. This recognition leads to the understanding of the performance of “good work, for work’s sake,” and the virtue of “performing action without hope of reward or fear of punishment”—the observance of the best that is in one—the doing of the best you know how, “without bribe of heaven, or fear of hell,” from the pure joy of the doing. The Hindu teachers of *Karma Yoga* point out to the student that while seeds in their natural state always sprout and bring forth fruits, so do all actions bring forth *Karmic* fruits of effect. But that as the “fried seeds” used in the Hindu cookery have the “fruit-quality” killed within them, so are actions performed as a duty, and right, in accordance with the highest impulses of one’s nature, and without hope of reward or fear of punishment—so are such actions “fruitless” of a chain of binding consequences, which attach the soul to their *Karmic* results in future lives, but which, on the contrary, enable it to rise above the plane of desire and cause and effect resulting therefrom, and, spreading its wings, soar to higher planes of being as the eagle soars above the low-lying clouds of the lifting fog. As the old Hindu aphorism says: “Kill out Desire for Fruits of Thy Work—yet Work as do those who are consumed with the Desire for Fruits.” Do the Best you Know How—but leave the consequences in the hands of the gods, without any further concern on your part—wash your hands of the results of Work well Done in accordance with the Best That is In You. Such is the advice of the Wise of all Lands and Ages. Or, in the colloquialism of the American business man—“Do your very best, and let it go at that!” Or, in the words of the Persian poet:

> “Do what thy manhood bids thee do, from none but self expect applause. He noblest lives and noblest dies who makes and keeps his self-made laws. All other life is living death, a world where none but phantoms dwell; A breath, a wind, a sound, a voice, a tinkling of the camel-bell.”

In connection with *Karma* Yoga, the *Purva Mimansa* naturally takes up the subject of *Dharma* at great length. “*Dharma* ” is the Sanscrit term, similar in meaning to “virtue; duty; law; righteousness; etc.,” but none of which words convey its precise meaning. In a previous writing on the subject, we defined the term as follows: “*Dharma* is the rule of action and life best adapted to the requirements of the individual soul, and best calculated to aid that particular soul in the next higher step in its development. When we speak of a man’s *Dharma* we mean the highest course of action for him, considering his development and the immediate needs of his soul.” It is the Hindu Science of Ethics—the Philosophy of “Right and Wrong”—the Rule of Conduct. It is a peculiar Rule of Action, viewed from our Western position, inasmuch as it does not claim to establish absolute positions of Right and Wrong, but rather adopts the idea which every thinking man has considered at some time— the position of things right “in their time and place, or under the circumstances and conditions”; or else wrong, from the same reasons and conditions. It is a science of the Evolution of Ethics, and inasmuch as it is so, it is in accordance with the teachings of the highest Western philosophy, although perhaps contrary to certain religious dogmas which persist in theory although abandoned in practice: The Hindu idea of “*Dharma* ” includes Ethics based on Revelation, Higher Teachings, Intuition, Conscience, or Spirit, and Practical Utility—the system is catholic, eclectic and all-inclusive, you see, and is a study worthy of the attention of any and all students of philosophy, whether of the East or of the West. We cannot go into the subject here at greater length, and such would be beyond the scope and field of this series of lessons. (We must refer the student to our two lessons on “*Dharma* ,” and the one lesson on “*Karma Yoga* ,” in our work entitled “*Advanced Course in Yogi Philosophy* ,” published by the house that issues the present lesson.)

And so this is the *Purva Mimansa* System of *Jaimini* , in its general outlines. Passing from view, as it is now in India, still its influence for the good has been apparent, and its “fruits of good work” will live after it. Freed from its narrowness, and formalism, it contains many important truths, and emphasizes many points that the other systems were prone to overlook in their interest in others. And none need hesitate to give the system its proper place as one of the Six Great Pillars which support the great structure of the Temple of Hindu Philosophy.

THE NYAYA SYSTEM .

The sixth, and latest in point of actual crystallization, of the Six Systems of Hindu Philosophy, is the *Nyaya* System formulated by *Gotama* ; the history of the founder and the details of the formation of the school, as well as the exact date thereof, being unknown; the general opinion, however, being that the school was founded in the early centuries of the Christian Era, being based on older teachings, as indeed has been the case with all of the Six Systems in their present forms. *Gotama* , the founder of the *Nyaya* System, must not be confounded with *Gautama* , the *Buddha* , the founder of Buddhism—there is very little chance for this mistake, yet it has been made by Western writers and students, the similarity of the names having led them to believe that the two men were identical.

The term “ *Nyaya* ” is the Sanscrit word meaning “Analysis,” and is bestowed upon this system by reason of the latter’s analytical trend and nature. In fact, so much of the *Nyaya* teaching is devoted to the exposition of a system of logic, and an enunciation of the methods whereby Truth may be ascertained by logical process of examination and analysis, that many Western writers have assumed that the system was a school of Logic, ignoring the philosophical and metaphysical aspects of the teaching. The system, indeed, is dual, partaking of the nature of a school of Logical analysis, and also of philosophical and metaphysical reasoning and pronouncement of doctrine. Let us examine it in its Logical phase first, and then in its philosophical aspect.

Gotama , the founder of *Nyaya* , was distinctly a logician, and careful students of his work have accorded to him high rank in his class. By some he has been called the Aristotle of India, and he developed a distinctive system of Hindu Logic which compares very favourably with the Grecian systems. Davies says of his school of logic: “The right methods of reasoning have been discussed with as much subtlety as by any of the Western logicians.” Some are inclined to the view that the Greek schools were indebted to the early Hindu systems, which were afterward combined, purified and crystallized by *Gotama* . Dutt says: “Comparing dates, we are disposed to say of this as of many other sciences, the Hindus invented Logic, the Greeks perfected it.” *Gotama* eliminated many of the non-essentials and elaborate details of the previous Hindu logicians, and concentrated his attention upon forming a logical system in which "right reasoning and correct inference" was the keynote. Accordingly he devotes much time to the forming of scientific syllogisms, or logical forms of arguments in their parts or propositions. The Western syllogism consists of three parts, or propositions, *viz* ., the two Premises (or presumed conditions) which form the basis of the argument; and the Conclusion, or the inference derived from the premises, and which follows them logically, and which concludes the argument. The Hindu syllogism of *Gotama* consists of five parts or propositions, *viz* . (1) the Premise; (2) the Proof; (3) the Illustration; (4) the Application of the Proof; (5) the Conclusion.

Gotama held that the logical method of ascertaining Truth was by the application of the Sixteen Categories or *Padarthas* , sometimes called "The Topics for Discussion." These "Topics" are as follows: (1) Means of Knowledge; (2) Objects of Inquiry; (3) Doubt; (4) Purpose; (5) Illustrative Precedent; (6) Dogma; (7) Syllogistic Premise; (8) Confutation; (9) Ascertainment; (10) Discussion; (11) Wrangling and "Hair-Splitting"; (12) Cavilling; (13) Fallacy; (14) Prevarication; (15) Futile Objections; (16) Illogical Argument. The student is trained and drilled until he thoroughly understands the nature and use of each of these Sixteen Topics, and then only is he considered capable of conducting an examination into the subject of Ascertaining Truth, and rejecting Error. *Gotama* also held that the Channels of Knowledge were four, as follows: (1) Perception through the Senses; (2) Inference; (3) Analogy; and (4) Testimony of Others, according to the Laws of Evidence. The Twelve Objects of Knowledge, as stated by *Gotama* , are (1) The Soul; (2) the Body; (3) the Physical Organs of Sense; (4) Perception of the Objective World; (5) the Higher Consciousness; (6) the Mind; (7) the Will; (8) Error; (9) Disembodied States; (10) Karmic Law; (11) Pain; and (12) the Freedom, Emancipation and Deliverance of the Soul. *Gotama's* system laid especial stress upon the consideration of the nature of the Intellect, and the relation of articulate sound to objects, the latter being somewhat along the lines of the *Purva Mimansa* System of which we have spoken; and also to the consideration of the subjects of genus, variety, species, and the individual manifestations.

In many respects the *Nyaya* System is complementary to, and in almost perfect agreement with, the *Vaisheshika* System, of which we have spoken in the first part of this lesson. Together the *Nyaya* and the *Vaisheshika* systems may be said to form a philosophical group, although the *Nyaya* also has some affiliations with the *Purva Mimansa* in certain minor points of doctrine and teaching. Together with the *Vaisheshika* , the *Nyaya* adheres to the Atomic Theory of the Universe, and to the general logical arrangements and classification of ideas and subjects of thought. It holds that the Material Universe is atomic, and that the Souls are countless and become involved and entangled in Matter, just as do the other systems of Hindu philosophy, in one form or another. The Way of Liberation, Freedom and Emancipation is held to be attained only through the thorough knowledge of the *Nyaya* philosophy and methods, and the application of the same according to the principles laid down by the teachers; or as one writer has expressed it: "Final Beatitude arises from a proper comprehension of the Truth, as summarized in the Sixteen *Padarthas* of the *Nyaya* ." Originally, the *Nyaya* System did not admit the existence of an *Ishwara* , Personal God, or World Soul, but afterward there crept in the doctrine of an *Ishwara* or Supreme Soul (*Para-Atman*) which regulated and maintained the Universe, creating and directing the formation of the combination of Atoms, and often taking an active part in the affairs of His universe, but who was not the Creator or Cause of the Souls or Atoms, the two latter being held to be co-existent with Him, although under His control and direction, subject to the higher Law, and all emanating from *Brahman* or that, and being destined to return to the Source from which they originated, at the close of the Day of *Brahm.*

MISCELLANEOUS SYSTEMS .

In addition to the Three Minor Systems which we have just considered there are several other minor systems with a number of followers, but which are but little known outside of India. These systems are rather more of religious systems, or systems of theology, than systems of philosophy, and advance no new conceptions or ideas, their efforts being in the direction of advancing certain theological dogmas, or the claims of certain priestly cults. To this class belongs the school founded by *Anandatirtha* , known as the *Purnaprajna* cult, and which is really a *Vishnuitic* sect or school of theology, devoted to the advancement of the worship of *Vishnu* . Similar in nature are the four schools of theology devoted to the worship of *Shiva* , the names of which sects are the *Nakulica-Pacupata* ; the *Pratyabhijna* ; and the *Rasecavara* , respectively. All of the above mentioned five systems, schools or sects superimpose their theological teachings and dogmas upon a fundamental basis of philosophical thought derived from the *Vedanta* and *Sankhya* conceptions. There is also a sixth school, that claims rank as a philosophical system, namely, the school of *Panini* , which is really a system of grammatical science, coupled with an inquiry into the internal and external significance of sounds and the inner meaning of words, the latter resembling some of the tenets of the *Purva Mimansa* System considered in this lesson, and which holds that the word is merely the vehicle for the indwelling “spirit” of thought, which is an eternal, indivisible, unitary Idea. Other religio-philosophical systems will be mentioned in our two lessons on “Hindu Religions.”

AGNOSTIC AND MATERIALISTIC SYSTEMS .

In addition to these metaphysical systems, there have existed from time immemorial various agnostic and materialistic cults in India, strange as the idea may be to the West. And, in fact, these Hindu agnostics and materialists, like their metaphysical brethren, have anticipated their Western counterparts by several centuries, and nearly every modern school of materialistic and agnostic Western thought can find its predecessor several centuries before the Christian Era in India. The early Buddhistic writings show that there were several schools of this kind in existence in India about the time of *Buddha* (b. c. 600). Among the early teachers of this kind may be mentioned the following contemporaries of *Buddha* :

Sanjaya , who founded a school of Agnosticism, holding that there was no basis of knowledge warranting the doctrines of Reincarnation and *Karma* , or survival of the soul;

Ajita , who founded a materialistic school, the tenets of which were that the universe had a purely material basis, no spirit being involved therein, and everything consisting of fire, water, air, and earth, from which everything was evolved, and into which everything would return;

Kassasapa , who founded a school of Indifferentism, the doctrine of which was that morality and immorality were but names, and that the laws of the universe were unmoral, that is neither moral nor immoral, and that the latter terms were inventions of men, and changed from time to time in their meaning and application; and that there was no such thing as merit or demerit for actions or deeds, as claimed by the current religions and philosophies, particularly the school of *Buddha* ;

Makkhali , who founded a school of Determinism, holding that *Samsara* , or the Cycle of Existence, proceeded according to fixed and invariable laws, allowing of no voluntary choice or action, and therefore making of *Karma* a mechanical law instead of a moral one; and holding that everything and every individual worked out its own nature according to its inherent laws, without possibility of modification or control; the operative cause of all action being *Niyati* , which means Destiny, Fate or Logical Necessity.

THE CHARVAKAS .

In addition to the above minor non-metaphysical schools, we find from the earliest days a school of Materialism in India, supporting various phases of that thought, the *Charvakas* , named after its founder, and which school is often called the *Lokayatika* . This school was founded nearly three thousand years ago. It was not only Materialistic, but also manifested various forms of Hedonism, with a tendency toward the “eat, drink, and be merry, for to-morrow we die” idea. The *Charvakas* held that Reality consists of the Principle of Matter, which is composed of the four elements of fire, air, water, and earth, respectively, from which the body is evolved, and the mind also. The soul was held to be merely the faculties of the mind, which perish at death. They held that perception is the sole means of knowledge, and experience the only basis. All future existence was denied by the *Charvakas* , and the believers in the current creeds and philosophies were derided for their credulity. The irony and sarcasm of the *Charvakas* was directed especially at the priests and the ecclesiastical machinery of the Hindu religions; the priests and *Brahmins* being derided as rogues robbing the people of their sustenance; the ritual was regarded as a farce, and sacrifices and offerings as clever means of the priests to subsist upon the ignorance of the masses; the *Vedas* were derided as wordy masses of drivel and falsehood and vain imaginings; and the philosophers as cheats who “palm specious promises for gold”; God or *Brahman* was denied, and Matter was raised to the altar. Such was the ancient school of the *Charvakas* . The modern Hindu Materialistic school has softened the *Charvaka* teachings somewhat, and its doctrines and writings are now very similar to those of the Western materialistic school of the Nineteenth Century. A number of modern Hindus now affect the prevalent Agnosticism or Naturalism of the West, claiming to have “advanced” beyond metaphysics and spiritualistic philosophy. But these dissenting thinkers are lost to sight among the millions of adherents of the old schools of thought.

Special Message VI.

In our messages of the past three months we have given you the Axioms of Truth—those symbols whereby we seek to enter into an understanding of the nature of Truth. We have given you these Axioms, as symbols, for the reason that by reason of them our spiritual understanding is aided in unfoldment. We are unable to grasp the idea of the nature and essential Being of Truth, and must rest content with the statement that it is identical with Spirit, which also is ineffable and incapable of being expressed in relative terms. And only by the employment of symbols are we able to picture to ourselves the aspects of the nature of Truth, and our relation thereto. And so we have invited you to consider these several symbolic axioms, from month to month. We have now given them these several symbolic axioms, from month to month. We have now given them to you in full. Meditate over them often, that the Message of the Truth may sink into your consciousness, and there serve as the seed from which shall spring into being, and blossom and fruit, the glorious plant of the Spirit.

In order to give you the essence of the Axioms in a form that may be readily committed to memory, we herewith attach the following:

Axiomic Summary .

Truth *is* .
Truth is real.
Truth is spirit.
Truth is all-substance.
Truth is all-power.
Truth is all-being.
Truth is all-creative activity.
Truth is all-wisdom; all-intelligence.
Truth is all-good.
Truth is all-love.
Truth is all-life.
Truth is all that is; all that can be; all that ever has been; and all else is Untruth, having no existence in truth.

He or she who perceives truth as the All-in-All, has found Truth; he or she who fails to perceive this, is in the bonds of Untruth.

The opposite of truth is Untruth, which has no real existence, but which masquerades as Reality and deludes the minds of those who are in Error, not having found truth. Untruth is but the shadow truth. When truth is discerned, Untruth disappears.

Our Meditation for the coming month is:

> “Truth is that which is; spirit is that which truth is; truth is spirit; spirit is truth; truth-spirit is all there is—all else is untruth.”

The Seventh Lesson.
Buddhism.

Table of Content

THE TERM “Buddhism” is applied both to the philosophy of *Gautama Buddha* , and also to the vast system of religion which has been evolved from his teachings, with its accompaniment or elaborate ceremonial and ritual, and which counts its followers to the number of perhaps three hundred million (300,000,000), principally in China, Japan and Thibet, and including about ten million (10,000,000) followers in India, chiefly in Burmah—the number of Buddhists in India proper, the land of its founder, having decreased until the religion is practically dead in the land of its origin, its philosophy being kept alive principally by its influence upon the surviving philosophies. In India, it still numbers followers among the Northern tribes, and is quite flourishing in the whole Indo-Chinese Peninsula, Burmah, Ceylon, Napal, etc., but is almost unknown in the centre of India. It claims millions of followers in China and Japan, which are its great strongholds, and it has another great centre north of the Himalayas, in Thibet, where it is the prevailing religion, under the name of Lamaism. It is the popular religion among the entire Mongolian sections and peoples of Asia, and is found to the extreme north of Siberia, and even in Lapland. But the present form of the Buddhist religion, particularly as it appears among the Japanese and Chinese, and in Thibet—and the North generally—has very little resemblance to the original teachings of *Gautama* . The Buddhists of Burmah adhere more closely to the orthodox teachings, but even there Buddhism is held more as a religious system and “church,” than as a philosophical system. And yet the original philosophy of *Gautama Buddha* exerted a wonderful influence on the philosophical thought of India—and having played its part, it passed from the scene and now lives only in the shape of “a religion,” and as the basis for the philosophical conceptions of others, East and West.

Buddhism dates back to about 600 b. c., the time of *Gautama* its founder, and has for its birthplace India. *Gautama* , the Buddha, was a prince by the name of *Siddhartha* , who was also known by the name of *Sakyamuni* , the term meaning

“the solitary one of the family of *Sakya* .” The term “Buddha” means the “illumined mind,” or “enlightenment,” and is a term bestowed upon *Gautama* by reason of his Spiritual Illumination. The titles of *Bhavagat* , or “the Blessed one”; and the *Bodhisat;* are also frequently used in reference to *Gautama* .

There is a great mass of legendary lore connected with the early life of *Gautama* , which has been carefully combined and beautifully stated in the poem entitled “*The Light of Asia* ,” by Edwin Arnold, the English poet. According to the legends *Gautama* , the prince *Siddhartha* , in his boyhood developed a tendency toward philosophical thought and speculation, and his father who desired him to become a famous warrior hastened him to an early marriage, and placed him in environments calculated to keep his mind away from the misery and pain of the world, and surrounded with the luxury and sensuous splendour of an Oriental court. All sickness, disease, and death was kept from the sight and knowledge of the prince, and nothing but brightness and joy was allowed to enter into his life. But, notwithstanding this, the young prince began to tire of the perpetual round of pleasure which palled upon him, and led him to declare that “all is vanity” and idle dissipation, satisfying not the mind or the soul. One day, escaping from his bounds, he discovered that misery, pain and disease are the common occurrences of life, and that Death the Reaper ever stands ready to mow down man as the grass of the field. Behind all he heard ever “the tinkle of the camel-bell,” as the Persian poet has called it—the warning of approaching death. He therefore determined to forsake all and become an ascetic, and in that life to seek the peace which the world had failed to give him. He escaped from his father’s palace, and fled to the jungle. He met the various *Brahmin* philosophers, and studied their doctrines, but still peace evaded him. Asceticism and self-punishment also failed to bring the coveted reward. And so at last he came to the conclusion that Peace can come only from Within, and he began a life of meditation and mental self-examination, with concentration upon the idea of the Source of Pain and Sorrow.

He determined to conquer the difficulty by sheer force of Mind. And so he sat beneath the famous Bo-Tree for weeks at a time, plunged in the most profound meditation, and abstract thought. At last *Nirvana* or Transcendental Illumination came to him, and he saw clearly the cause of phenomenal life and the pain attendant thereupon, and also the Way of Escape. He saw that in *Samsara* , or the Cycle of Existences, is to be found the Source of Pain. For, he reasoned, if we were not born and reborn, we should not be subject to pain, sickness, misery, old age and death. And then reasoning backwards, he finds that the cause of *Samsara* lies in Desire, and its continuance upon Ignorance. Therefore, he who masters Ignorance, and who is strong enough to kill out Desire, may escape the bonds of Samsara, the Wheel of Life, and attain *Nirvana* or Peace. And then came the final stage, in which he set himself mentally free from *Samsara* , and attained *Nirvana* on earth, to be followed by *Para Nirvana* after he passed from the body—the chain of Rebirth being broken, and *Samsara* being defeated. And then *Gautama* went forth as a teacher of Freedom and Emancipation, and the founder of his school or system, which afterward developed into the Buddhist religion and church. He made many and important converts, and firmly established his philosophical system, and his system of morality which rose therefrom, before his death, which occurred in *Kusinagara* .

Let us first examine the fundamental conceptions of the Buddhist system of philosophy. In the first place a reference to many of the English books upon Buddhism will give the student the impression that *Gautama* , taught an atheistic philosophy, which closely approached materialism, denying any Reality back of phenomenal life, and refusing to admit the existence of *Brahman* ; and that also he denied the existence of the "soul," although he explained Reincarnation under the "desperate expedient" of *Karma* , which afforded a connecting link between the lives of the successive beings in the Chain of Rebirth or *Samsara* . On both of these points Western discussion has raged fiercely, some holding to the above ideas, while others attempted to combat them. We think that when the Fundamental Principles of the Inner Teachings of the Hindu Philosophies are applied to the teachings of Buddha order may be brought out of chaos. Such is the opinion of the advanced Hindu teachers (non-Buddhists, remember) who would protect *Gautama* from the attacks of his orthodox Hindu opponents, and the Western writers on Buddhism. Let us examine into the matter.

In the first place *Gautama did not deny* the existence of *Brahman* , but simply refused to speculate regarding Its nature, character and being, holding that the concern of man was with the phenomenal world and the escape therefrom—and that speculation upon Brahman was useless and a waste of time —"Enough to know that that *is* " was his idea. He denied the existence of *Ishwara* , the Personal God, of the Hindus, and thus brought upon himself the reproach of Atheism, which had also been visited upon the heads of *Kapila* and other philosophical teachers. But *Gautama did not deny the existence of* that—*he merely took it for granted without argument* as a fundamental axiomic truth. Nay, more, in his system he clearly indicated the existence of a *Para-Brahm* , or Supreme *Brahman* , that is a *Brahman* in the aspect of Non-Being, or Non-Manifestation.

Gautama has been described as postulating a "Nothing" from which the phenomenal universe emerged, and into which it would return. Now, anyone at all familiar with the fundamental conceptions of the Hindu philosophical thought knows that the one positive position from which the Hindu mind refuses to budge, is the idea that "Something never can come from nothing—nor can something be resolved into nothing”; or, as it is often expressed, “From nothing, nothing comes.” And, moreover, to suppose that the *Nirvana* , or Soul Freedom, of *Gautama* was a state of “nothingness” or annihilation, shows a profound ignorance of the fundamental conceptions of the Buddhist philosophy, as well as of the general Hindu, or even the general Oriental, thought, through all of which the thread of an Ultimate Universal Consciousness runs unbroken. And yet you will find the majority of Western writers on Buddhism assuring you that *Nirvana* , the goal of the Buddhist, is a “state of nothingness,” or “a state of annihilation.” *Nirvana* is “the annihilation of *Maya* ”—a “blowing out of *Avidya* , or Ignorance”— and a state of Universal Inner Consciousness, rather than an extinction of consciousness. And if these Western writers fail to grasp even this important point of the Buddhist teachings, how can you expect them to grasp the subtle minor points of doctrine?

As we have said, *Gautama* refused to speculate upon The Absolute, that, *Brahman* , or the Noumenal. But instead of *denying* its existence, he merely treated it as an existent Unknowable, a position very similar to that of Herbert Spencer, the great English philosopher, whom men mistakenly call a materialist,” although he clearly and positively postulates an “Unknowable” upon which the entire phenomenal universe or “The Knowable” depends and is sustained. *Gautama* admits this Unknowable, and although he treats it as a NoThing, he does not claim it is Nothing—it is simply that which is entirely “Different from and Antecedent to Things.” So subtle is *Gautama’s* conception and analysis that it is no wonder that his meaning escapes the observation of the Western examiners of his teachings. For not only does he consider the Absolute-in-Action, or that Manifesting, as the Unknowable; but he also perceives to exist a *Para-Brahm* —that is that in its aspect of Rest and Not-Activity—*Brahman* divested even of *Maya* and the Illusory Universe. To use Western terms *Gautama’s* highest and ultimate conception was that of “The Thing-in-Itself” with all of its manifestations vanished—the Absolute as Non-Being, as distinguished from The Absolute as Being, But as all advanced Western students of philosophy know full well, “Non-Being” does not mean “Nothing,” but is the term used to designate Reality in Pure Essence, as distinguished from Reality manifesting Relativity.

And so we state positively that a careful study of the original teachings of *Gautama* will reveal the fact that he *did not* teach the doctrine of Ultimate Nothingness or Nihilism; but that his “NoThing” was identical with the Western conception of Non-Being, which is really the highest conception of Reality “beyond-Being”; and that he recognized that in its purest essence as the fundamental reality underlying all that is in appearance. Without this basic conception, the entire philosophy of *Gautama* would fall to the ground—would be meaningless—would be a doctrine of Something proceeding from Nothing and to Nothing returning in order to gain Freedom—a palpable absurdity lacking all sanity, and opposed to every principle ad instinct of Hindu thought. *Gautama* indeed taught the Nothingness of the phenomenal life, or *Samsara* , even surpassing the *Advaitist Vedantists* in his conception of the nature of *Maya* , which he denounced as the purest Ignorance lacking even a shadow of Truth or Reality; a Lie in the mind of The Absolute. But upon that he founded his teachings—upon that which is ever present in all Hindu thought—that which if removed would bring all Hindu thought tumbling in shattered bits beyond possibility of repair or restoration. *Gautama* was considered as an iconoclast—an infidel—an "atheist" even, in the eyes of the orthodox church of India—but he was not a Fool, claiming a nothing as a basis for All-Things. Surely the "interpreters" of Buddha have inverted his pyramid of thought.

While *Gautama* forbade all speculation regarding the nature of the Unknowable, holding that the ultimate questions could not be grasped by the human mind, although "all would be understood" when the state of *Nirvana* was reached, still from the sidelights which he threw upon his doctrines from time to time, it may be stated that his Inner Teachings (arising from his transcendental knowledge gained in his state of *Nirvana* or Illumination) were that the Fundamental Reality or that, in its Essence, was equivalent to non-being, when contrasted with being as the human mind understands the latter term. Non-Being is *not* Non-Existence, but rather *Existence in a state devoid of attributes, qualities, or activities, so far as manifestation is concerned, although all possible manifestation must be latent therein* —in fact the meaning of Non-Being may be stated as "*Being, in Latency* ." The distinction is highly metaphysical, but some of the Ancient Grecian philosophers, and those of the modern West, have recognized the distinction, and embodied it in their metaphysical systems; as for instance Hegel, who states that "Non-Being and Being are One." This conception of Non-Being is also recognized by certain Hindu metaphysicians who postulated a *Para-Brahm* , or Supreme *Brahm* , or Essential *Brahm* , beyond the *Brahman* in its phase of the Active Cause of the Universe. It is one of the very utmost tenuities or refinements of subtle distinction in metaphysical thought. And it is no wonder that *Gautama* was charged with advancing a doctrine of the "Nothingness" of Reality, for to the average mind Non-Being must seem to partake more of Nothingness than of "Thingness." But *Gautama* saw the distinction, and indeed upon it depends his distinction between *Nirvana* and *Para-Nirvana* , as we shall see presently.

From Non-Being, or *Para-Brahm* , proceeded Being or *Brahman* (although

Gautama avoided the use of these customary terms, wishing to free his teachings from the conceptions attached to the old terminology). Non-Being was that—All that Is—and besides it was Nothing. And from Non-Being, or that, arose or proceeded Being or a manifestation as Universal Consciousness or Creative Mind, or Universal Soul. *Gautama* positively refused to explain, or to allow discussion upon the nature or "reason" for this proceeding of manifestation of Being, claiming the ordinary mind could not grasp this Truth, but that it would be made plain and clear when the state of *Nirvana* was reached. Then Being proceeded to manifest the "Lust-of-Life," which corresponds closely to Schopenhauer's "Will-to-Live," except that the latter is conceived as being a Thing in itself, while the "Lust-of-Life" is merely a phenomenal manifestation or appearance. This Lust-of-Life arose from Being according to the "Chain of Consequences" or "Causal Evolution," which is stated as follows: first from *Avidya* or Ignorance arose Illusory Ideas or the Consciousness of Separateness; the Lust-of-Life, or Desire for Objective Experience; then the psychic basis for the Sense Organism; then the Contact through these sense organs with outside objects; then Vague Perception or Feeling; then Desire for Things; then Attachment to Objects; then human Birth; and then the circumstances of Life, viz., life, old age, death, grief, pain, etc.; the Karma arising from the life; then Rebirth, and— *Samsara* , until Emancipation or Freedom is gained. And *Avidya* or Ignorance was the beginning of the Chain and is the Final Enemy to be overthrown. And the prime form of Ignorance is the Illusion of Separateness.

The Lust-of-Life, judging from the many allusions to it on the part of *Gautama* , and the early Buddhist teachers and commentors, may be considered as a fierce, lustful longing, hunger or thirst for objective existence, acting along unconscious or instinctive lines, which afterward manifested consciousness in some of its forms of creation or manifestation; and which was manifested in everything from the atom to man, including the plant life, and the animal forms —in fact in all living things. Some have defined it as Life itself, as we understand it, in all of its manifestations and forms. Some have called it by the name of "the Creative Will"; while others have identified it with "Nature." To all, however, it is recognized as meaning that instinctive, persistent, craving, striving, acting, doing, longing, changing, living force, that is ever manifesting through all the phenomenal shapes and forms in the world, creating, preserving, and then destroying each form. Constant change, and becoming—nothing remaining intact—building up, and tearing down—being born, growing, becoming old, dying— only to be succeeded by other forms—new life springing from the very bodies of the dead forms. And this is the Lust-of-Life.

Gautama taught that the very Essence of the Lust-of-Life was *Kama* , or

Desire. Desire was the moving spirit of the Lust-of-Life—its motive-force and inciter to action. Everything comes from Desire in one form or the other, and it is impossible to escape it except by killing it outright, taught *Gautama* . Renunciation of Desire is the only hope, said he to his disciples, and his entire teaching is bent toward this Renunciation of Life, by the Killing Out of Desire. This is the Keynote of *Gautama's* teaching, from first to last.

Arising from the Lust-of-Life, with its motive-force of Desire, arises *Samsara* , or the Cycle of Existence, which constitutes the world of error; guilt; sorrow; death; birth; decay; disappointment; suffering, and (unless escaped from) the endless, ceaseless cycle of rebirth, and re-embodiment under the law of *Karma* . *Samsara* is held to be really naught but the result of Ignorance brought about by the Lust-of-Life, and the Desire for Expression in objective existence. But while it lasts it is terribly real—a Nightmare of the Self—and it will ever last until Desire is renounced, and Emancipation gained. Desire holds all in the embrace of *Samsara* , from the unconscious atoms, minerals, plants, and animals, until in man Desire culminates in manifestations of sensuality; striving for personal gain; selfish aims; personal desires, aversions, and inclinations—in short in all of the attributes of Personality, from which arises Selfishness, and Separateness.

The student will notice the similarity of *Gautama's* conception of the Lust-of-Life with the Sankhyan principle of *Prakriti* , and the *Vedantic* idea of the *Maya* overlying Reality, and from which spring the phenomenal life with its *Samsara* , or Cycle of Existences, from which the soul struggles to escape. This idea is ever present in the Hindu philosophies—the soul far from home, striving and struggling to find its way back to the shelter of Home. Even Newman, in his hymn, "Lead, Kindly Light," voices this intuitional conviction: "For I am a stranger, far from Home; Lead Thou me on!" Buddhism follows closely upon the older *Sankhyan* conception of the Spirit entangled in *Prakriti* , and striving to escape, although *Gautama* differs materially in his interpretation of the "soul," as we shall see presently. Prof. Garbe says in his "Philosophy of Ancient India": "The *Sankhya* system supplied, in all main outlines, the foundations of Jainism and Buddhism, two philosophically embellished religions, which start from the idea that this life is nothing but suffering, and always revert to the thought. According to them, the cause of suffering is the desire to live and enjoy the delights of the world, and in the last instance the 'ignorance' from which this desire proceeds; the means of the abolition of this ignorance, and therewith of suffering, is the annihilation of that desire, renunciation of the world, and a most boundless love toward all creatures."

And now, before proceeding to consider *Gautama's* plan for the escape of the suffering soul from *Samsara* , let us first consider the second heresy of *Gautama* (according to his critics), namely, his denial of the existence of the soul, of which grave offence he has been charged by Hindu followers of opposing systems, who considered Gautama "heterodox"; and also by the Western critics who failed to grasp the fundamental ideas of his doctrine, and who accuse him of inventing a mechanical *Karma* to connect the different lives, under the law of Reincarnation, in absence of the "soul." If there is no soul, objected these critics, how can rebirth occur?—what is there to reincarnate? And yet see how easily the matter straightens itself out, when understood in the light of the general Hindu philosophy. Just as *Gautama* was called an "atheist" because he refused to acknowledge *Ishwara* , so is he called a teacher of soullessness, because he will not admit the "individual *Purushas* " of *Kapila* , although adopting the *Prakriti* conception of the latter teacher.

In the first place *Gautama* , holding that all the phenomenal world was *Maya* or Illusion, in its strictest sense and carried to its final logical conclusion, refused to admit of the existence of the individual soul, claiming that the sense of separateness was due solely to *Avidya* , or Ignorance, or *Maya* , or Illusion, and that there could be no such thing as an individual entity, or soul, in reality—as All was that and nothing else. Consequently, the individual soul was regarded as a part of the figment of an illusory phenomenal world. When examined carefully, it will be seen that *Gautama* claims nothing more, in this respect, than does the *Advaitist Vedanta* with its "*Tat tvam Asi* "—"That Thou art"—the individual soul being considered merely as the result of "the One appearing as the Many." But *Gautama* really goes a little further, and refuses to admit even the appearance of an individual soul, or spirit-entity, claiming that the same is not necessary to account for the sense of "Personality," or to explain Reincarnation. Critics have claimed that *Gautama* used "the desperate expedient" of the principle of *Karma* to carry the effects of the causes of one life over into the next, which idea was held to postulate a great injustice, because it would be the bestowing upon one individual of the effects of causes generated by another individual. But this is not so, because the only "individual" affected is the same in both cases, just as is the man of sixty the same "individual" as the man of twenty, or the child of six, although appearing differently to an observer. The whole trouble arises from the understanding of the word "soul."

To the *Sankhyas* the "soul" was the individual *Purusha* — an entity gathering to itself certain "qualities and attributes" from the mental evolution of the *Prakriti* —that is that a "soul" was something different from its mind—being the "spirit" or permanent thing, animating the mind or impermanent thing—the soul being a persistent Principle. Now *Gautama* would not admit this Principle of the individual “soul,” even as being a manifestation of and one of the dual-principles emanated by that. Instead, he held that the only Spirit in man was the animating reflection or manifestation of the undivided One Spirit of that; he holding that there was no separate “soul” other than the “character” of the individual, which character consisted of the Attributes and Qualities of the man—his personal nature, or characteristics considered as a whole. This “Character” he held was the only “soul” that man had, or could have, and that it was that “character” which reincarnated in a new body, under the laws of *Karma* . In other words, this Character was the essence of the man’s thoughts and actions, held together firmly, and constituting an “I” which was individual but which was not a real and eternal entity.

In discussing this point with the *Brahmins* , and he had many opportunities so to do, *Gautama* would illustrate it by comparing the “soul” with a chariot, which was composed of wheels, body, axle, floor, tongue, etc., but which was “nothing in itself” when these parts were taken away from it. So he held that if all the attributes were taken away from a man, there would be no “soul” left. Or, another illustration, man’s soul was like an Indian bulb akin to an onion, which when stripped of its successive layers of skin in search for the “real onion” or “the onion-in-itself,” resulted in nothing being left. His opponents would answer: “Yes, but there would remain the *Purusha* , or Spirit!” But *Gautama* would answer saying: “There would be naught remaining but the Spirit of that, the Unknowable—divest the man of his attributes or character, and there is nothing left but that which is NoThing, and which is Unknowable!” And this is why they claimed that *Gautama* denied the immortal soul! They overlooked the fact that this stripping away of the “attributes” or “characteristics” is just what *Gautama* sought to accomplish by killing out Desire, and thus resolving man back to that, or Non-Being, which indeed, in reality, was all that man was. Read this over, carefully, and you will see the finesse of *Gautama’s* logic and reasoning, and why he out-reasoned the *Brahmins* .

A word here regarding the reason that *Gautama* and Buddhism always have been regarded as heterodox, and outside of the pale of the “orthodox” Hindu philosophical systems. You will notice that Buddhism is always treated as “an outside system.” You will notice that the “Six Systems,” differing as they do from the orthodox religious dogmas of the *Brahmins* , and differing from each other, are still considered “orthodox,” even though they deny the existence of every god in the Hindu Pantheon, as does *Kapila* , even to the extent of denying *Ishwara* , the Personal God of the Universe. And *Gautama’s* Buddhism, which denies but little if anything more, is regarded as “nonorthodox.” The reason is simple, when understood. And here it is: In India, among the *Brahmins* , or priestly caste) there exists a wonderful degree of liberty of philosophical or theological speculation, without the danger of being read out of the fold, or excommunication. No matter how bold the speculation, or how startling the doctrine, it is not opposed or considered nonorthodox, *providing always that the teachers recognize the inspiration of the Vedas and providing still more strongly that they recognize the caste system of India* , particularly the high-nature of the *Brahmin* , or priestly caste, the members of which are considered to be "twice-born" and almost sacred, and who take precedence of even Kings and Rulers, who are generally of the *Kshatriya* or warrior caste. The *Brahmins* were considered as little less than gods. Some of the old works contain sentences like this: "There be two classes of gods—the real gods, and the *Brahmins* who expound the *Vedas* "; "The *Brahmins* are even more than gods, for do they not protect and supply with sacrifices the gods themselves?" *etc.* And so it may be seen why adherence to the doctrine of the semi-divine priesthood, and the inspiration of the *Vedas* was considered a requisite to even this broad "orthodoxy." It is as if the Christian Church of the Middle-Ages (or even later) were to have said, "Teach any philosophy that you wish, providing you always assert the inspiration of the Holy Scriptures, and the Virtue and Infallibility of the Church and Priesthood."

Now, while the teachers of the "Six Systems" taught doctrines in direct variance with the orthodox teachings to the masses, still they never disputed the virtue of the *Vedas* , and were free with the texts from the same—in fact they built up their systems on the teachings of the *Upanishads* , as interpreted by themselves. And they always bowed to the Caste System, and the Virtue of the *Brahmins* , and so were considered "orthodox." It was more of an acknowledgment of the authority of the *Brahmins* than any agreement to the teachings of the Church. But Buddha would have none of this. He taught Universal Brotherhood, and did much to weaken the hold of the Caste System. He neither denied nor affirmed the infallibility of the *Vedas* —but largely ignored them, and built up his system on human reason aided by Transcendental Illumination. *Gautama* opposed the system of sacrifices, and denounced the ceremonies and the ritual as of no avail. He also condemned the practice of austerities and self-torture. He taught Democracy and Universal Brotherly Love. All men were his brothers, *Sudra* and *Brahmin* alike. Is it any wonder that he was considered "nonorthodox" by the priestly caste, and denounced for "atheism"; and "denying the existence of the soul"—even when he went no further in those directions than did many others of "orthodox" tendencies?

Gautama has also been charged with "materialism," and "earthliness," because he refused to encourage speculation regarding subjects outside of the earth life and the duties concerning the same. This course he followed because he saw that the Hindu people had lost sight of "works" by dwelling too much upon doctrine, and he sought to awaken them to an activity Here and Now. Not only did he teach them "to do things" in the direction of attaining Freedom and Emancipation, but he inculcated new truths regarding human duties toward one's fellow men, comparable only to the teaching in this direction of Jesus of Nazareth, who followed him six hundred years later. Prof. Jackson says: "The element in Buddhism which more than any other, perhaps, gave it an advantage over all surrounding religions, and led to its surprising extension, was the spirit of universal charity and sympathy that it breathed, as contrasted with the exclusiveness of caste. In this respect, it held much the same relation to *Brahminism* that Christianity did to Judaism. It was, in fact, a reaction against the exclusiveness and formalism of *Brahminism* —an attempt to render it more catholic, and to throw off its intolerable burden of ceremonies. Buddhism did not expressly abolish caste, but only declared that all followers of the Buddha who embraced the religious life were thereby released from its restrictions; in the bosom of a community who had all equally renounced the world, high and low, the twice-born *Brahmin* and the outcast were brethren. This was the very way that Christianity dealt with the slavery of the ancient world." And Max Müller says: "The Buddha addressed himself to all castes and outcasts. He promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men. A sense of duty, extending from the narrow limits of the house, the village, and the country, to the widest circle of mankind, a feeling of sympathy and brotherhood to all men, the idea, in fact, of humanity, were first pronounced by Buddha."

Gautama held that the Fundamental Cause of Suffering and Unhappiness in *Samsara* was the Sense of Separateness by which the "I" was deluded or hypnotized. This sense of Separateness brought in its train Selfishness, Greed, Strife, Conflict, and all the other evil manifestations that make of life in *Samsara* a nightmare of suffering. In other words Separateness is the Root of Evil, and all manifestations of evil may be traced back to its common source. And therefore all of *Gautama's* teachings were directed toward escape from this illusion of Separateness, by means of killing out the Desire which was its very life energy. And all of the vague longing that possesses the human soul arises from an intuitive realization that it belongs to a Larger Life, and that Separateness prevents it from realizing Itself. The essence of the doctrine seems to be the following conception, although its original purity has been clouded by the additions of the "church" which has arisen from the teachings, and which has covered over the light of the true teachings by the coloured shade of ecclesiasticism. But this seems to be the original teaching:

That, from Not-Being, or that, emerged a portion, or aspect of Itself which manifested as Being, which in turn manifesting the "Chain of Consequences," evolved the Lust-of-Life, the moving principle of which is *Kama* or Desire, and from which arose *Samsara* , or the Cycle of Existences—the Wheel of Life. The *Avidya* , or Ignorance, from which arose the Lust-of-Life and Desire, had as its essence the illusion of personality, or separateness—the breaking up of the Cosmic Consciousness into countless "personalities" or centres of consciousness of qualities which men call "souls." The "souls" are not entities but merely aggregates of qualities and attributes, composing "characters," which are illumined and energized by the One Spirit of that, which appears as the Many Spirits of the "souls," by reason of the illusion.

Intuitively every "soul" feels that it is really identical with the universal life and soul, and experiences unhappiness and uneasiness by reason of its isolation, and yearns to return to its original state of Oneness. And the selfish life, aims, thoughts and actions engendered by this illusion of Separateness brings into existence Evil, with its multitudinous train of manifestations and consequences. Each Desire brings forth a brood of new Desires, and the soul is bound fast in the entanglements of Karmic Cause and Effect. The only escape is by first learning the Cause of Evil, and then proceeding to eradicate it, working from the manifestations back to the cause, and then back until Freedom is obtained. Thus by killing out all Desire, one strips the Lust-of-Life of its power, and renders it easy to be overcome. The Lust-of-Life once overcome, the "soul" realizes that it is not a personality or separate entity, but that it is Being itself—that is that in the state of creative activity. Thus the "soul" as a personality disappears, for when the soul perceives that it is the Universal Being, then all sense of separateness is dissolved— "the dewdrop slips into the shining sea"—the "character" dissolves and the Spirit alone remains. And then still there is another stage, when finally the liberated soul, surrendering all—even its Cosmic Consciousness or Being—retires into the very heart of that—into *Para-Brahm* —the Abysmal Abyss—or Non-Being-and attains *Para-Nirvana* , the Bliss Absolute. Such is the Essence of Buddhism.

Gautama taught the Four Truths of Salvation, which must be grasped by all Seekers of Escape: (1) The Truth of Suffering, or the realization that Life is indeed Suffering; (2) The Truth of the Cause of Suffering, or the Lust-of-Life fed by Desire; (3) The Truth of the Cessation of Suffering, or the knowledge that in the overcoming of the Lust-of-Life lies the cessation of *Samsara* ; (4) The Truth of The Path that leads to the Cessation of Suffering, or the methods of killing out Desire, whereby the Lust-of-Life is overcome and Freedom gained.

Gautama taught that if the Desires were killed out, then the “character” or “personality,” which is composed of the qualities and attributes engendered by Desire, must dissolve, leaving the Spirit intact and unclouded, no longer deluded by the sense of Separateness, and realizing its identity with The Whole—that. Therefore anything that tended to kill out Desire was a step on The Path. He had experienced, in his own life, the sense of the futility of ceremonialism and ritual, and had tested asceticism and austerities, and proved them worthless. Therefore all that remained for the Seeker after Freedom to do was to “kill out Desire.” Here is where *Gautama* struck a new note in India. Not by violent repression of Desire was it killed, he argued—for that only fed the appetite of the beast by arousing an internal hunger. But by avoiding all Selfish acts and devoting one’s life to unselfish deeds, and acts of service to one’s fellows—by Love for All Living Things. *Gautama* held that by thus turning the Life Energies out towards others, Selfishness was dissolved and disappeared and the mind was purged of Desire and the Lust-of-Life was overcome, and *Nirvana* reached. This was The Path of the Cessation of Suffering.

It will be noticed that in the majority of the Hindu philosophies, Freedom and Emancipation were held to be gained by the ultimate absorption of the Individual Soul in the Universal Soul or *Brahman* . The *Advaitist Vedanta* , not believing in the absolute existence of the Individual Soul, holds the Emancipation comes from the individual (who is really *Brahman* in disguise—deluded by *Maya*) awakening to a realization that he is not an individual, but is *Brahman* himself. Buddhism, not recognizing an Individual Soul, or even the temporary phenomenal separate entity called soul—the Buddhist “soul” being but a bundle of desires, habits, etc., called “Character,” illumined by the One Spirit—does not lead the “soul” to Recognition of the Real Self in the manner of the *Advaitist Vedanta* , but instead reaches the Emancipation by leading the mind to a knowledge of the true state of affairs; teaching it that it, as a soul, does not exist; and then bidding it to deliberately destroy and dissolve itself by the burning out and destroying of Desire—to the end that finally when all Desire is burned out and destroyed, then the “soul” will vanish and the Real Self alone will be left in its place. *Nirvana* is the state of actual realization of the Oneness of Life—and that the Many are One. *Para-Nirvana* is the withdrawal from Activity entirely, and dissolving into *Para-Brahm* , or Non-Being, to return no more in incarnation—*Samsara* entirely escaped. *Nirvana* is attained in the flesh, and is not an “annihilation” as has been taught, but a state of Cosmic Consciousness—a glimpse of the *Sat-Chit-Ananda* , or Existence-Knowledge-Bliss Absolute—a Desireless Being. The soul may pass out of the body after *Nirvana* , and may dwell on certain planes of Being, helping the race to escape its bondage—such are the Masters and Adepts, of which we have heard—the Elder Brethren of the Race, who forego the Bliss Absolute for aeons in order to render service to the race. But beyond it all is the entrance into *Para-Nirvana* —dissolution into *Para-Brahm* —sinking into the Abysmal Abyss—Eternal Peace and Rest Absolute.

Gautama's Way of Escape comprised Eight Points, namely: (1) Right Faith; (2) Right Judgment; (3) Right speech; (4) Right Purpose; (5) Right Action; (6) Right Endeavour; (7) Right Thinking; (8) Right Meditation. These Eight Points in the Way of Escape, may be understood only by a comprehension of *Gautama's* "Concatenation of Causes," or "Chain of Causation," which is based upon the fundamental idea of the Second Truth of Salvation, namely, The Cause of Suffering, which holds that the Cause of Pain and Suffering is the Lust-of-Life and Desire; the immediate Cause of Pain is Birth, for were we not born we would not suffer; Birth, in turn, is caused by the *Karma* of previous existences, of which it is a continuation and effect, and the "character" or soul is the result of the experiences of the past; Reincarnation and *Karma* , in turn have their cause in previous Desire; Desire is held to be caused by Perception; and Perception by Contact; and finally Ideas are held to be an early Cause; and Ideas are held to be the result of *Avidya* or Ignorance, which mistakes the illusory and transitory for the real and permanent; therefore *Avidya* or Ignorance is the Root of Causes to be attacked. And, *Avidya* is destroyed by opening the windows of the mind and letting the Sunshine of Truth pour in, which will dispel the darkness of *Avidya—Vidya* or Knowledge is the antidote for *Avidya* or Ignorance. Destroy *Avidya* or Ignorance, and the resulting "Chain of Consequences," viz., Illusory Ideas; Distinction of Forms; Sense Impressions; Contact; Perception; Desire; Attachment; Existence; Birth; Misery; Old Age; Death—*Samsara* , *Maya* , Illusion—all vanish, and *Nirvana* is attained.

We shall not take up space to enumerate the exhaustive moral code of Buddhism. Enough to say that it formulates a moral code going to the extreme detail of conduct, embracing the world-ideas of honesty, chastity, kindness, unselfishness, morality, benevolence, truth, etc., *etc.* The greater part of this code is the work of the teachers who followed Buddha, and the various later Church councils arising from the crystallizing of Buddha's teachings into a "Church." As usual in such cases, the Church has invented many new forms, ceremonials, and dogmas, and has had many schisms and subdivisions in denominations. In the South, the division of the Buddhists which is called "Southern Buddhism" has held nearer to the original teachings than has "Northern Buddhism," which has added and changed materially, particularly in the direction of altering *Gautama's* original conception of the "soul" as "character," and replacing it with an individual soul or *Purusha* . The church has added many “heavens and hells,” particularly the latter, of which there are several hundred; the period of sojourn in some of these hells being as high as ten millions of years, and being as full of torture as the orthodox Middle-Age Christian Hell. In some of the highest heavens, the happy soul is held to dwell for as long as ten billion years. And so it goes, as “churches” and priests have ever gone—building up an edifice of dogma and creed, ritual and ceremonial upon simple philosophical teaching. The doctrine of *Karma* has been so distorted that it now forms the most effective ecclesiastical weapon of rule ever invented by the mind of man. The Church teaches that a man is born blind because he looked too much upon the things of sense in past lives; that he is deaf because in past lives he would not listen to the teachings of the doctrine and creeds; that he is dumb because in a past life he mocked and reviled the priests—and so on, according to the custom of the Church everywhere. In the North, Buddhism is taught under the name of *Lamaism* , with elaborate ceremonialism and ritual. Northern Buddhism is so rich in ritual and ceremony that the early Jesuit missionaries, finding the ritual and forms bearing such a remarkable resemblance to some of the ceremonies and ritual of their own church, reported that it was undoubtedly the work of the Devil, who had invented Buddhism as a mockery of the True Church. Northern India, and Thibet, is filled with hordes of mendicant Buddhist monks, who subsist by begging from the people, living in monasteries endowed by the faithful. Images of Buddha abound, and he is regarded as a Deity, although the teachings expressly hold otherwise.

Is it not an irony of Fate, that *Gautama* , whose work was in the direction of undoing the work of priests and established religions, and whose teachings were directed toward aiding the race to escape vain forms, creeds, and ceremonies, and to make them think and act for themselves—that his teachings should have served as the basis for a “Church” and Creed, whose followers rank second, if not first numerically, in the list of the Churches? Like Jesus, *Gautama* came as a teacher without temples, organizations or creeds—and like Him, he unwittingly became the founder of a great “Church,” with creeds, dogmas, theologies, forms, ritual and ceremonies; priests and ecclesiasticism. Wherever form and dogmas supplant the spirit of the Truth, then churches crystallize and the living faith burns low. It ever has been so, and ever will be so. In the East, so in the West.

But *Gautama* taught, as did the *Krishna* of the Hindus, that when the spirit is almost extinguished, then comes a new Messenger of Spirit, to revive the Truth. *Gautama* is held to be but one of a line of Buddhas, or great Spiritual Teachers — *Avatars* of Divinity—who have come, and will come to save the race from rank materialism and darkness of *Avidya* . *Gautama* said: “Whenever the pure doctrine threatens to fall entirely into disuse, and mankind again sinks into sensual desires and mental darkness—then a new Buddha is born.” Krishna, in the “*Bhagavad-Gita* ,” makes a similar promise. While Christians regard Buddha as a “heathen” teacher, whose teachings were amazingly akin to those of Jesus, and whose Moral Code “for pureness, excellence, and wisdom, is second only to that of the Divine Lawgiver himself,” the Buddhists freely acknowledge Jesus as a Divine Messenger sent to teach the “heathen” of the Western worlds—a Buddha of the West, in fact.

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Our students, familiar with the Inner Teachings of the Hindu Philosophy, have been able to read into Buddhism the Fundamental Truths, according to the interpretation of *Gautama* , and to trace the differences and correspondences between it and the several other systems. The point of the greatest difference between our own teachings and those of Buddha is regarding the extremely Pessimistic view of the universe—the dwelling upon the Pain, and overlooking the Joy. Life is neither Joy nor Pain, but a commingling of both. He who puts on the blue spectacles of Pessimism sees everything “blue”; while he who dons the rose-coloured spectacles of Optimism sees everything “rosy”—the pure clear glasses of Understanding sees neither colour, but everything in its relation and true colouring. Another great point of difference is that in which *Gautama* pictures that allowing itself to be the subject to illusion and *Avidya* , and involved in the baleful *Samsara* existence—this being a tendency among the majority of Hindu Philosophies. To us, The Absolute—that—*Brahman* , is not deluded or fooled by *Avidya* or *Maya* , but is pursuing a Divine Plan of Manifestation and Mental Creation, in full knowledge and wisdom, for purposes and ends unknown to man, but satisfactory to the Divine Knowing, and which has always Ultimate Justice and Absolute Good in view—guided by the Light of Infinite Love. This is the antidote for Pessimism.

SPECIAL MESSAGE VII

For this month we invite you to participate in the contemplation and consideration of the following gems of Spiritual Truth, gathered from the inexhaustible mines of the Hindu Thought:

> “This is the Truth. That is the Truth. All is in Truth and Truth is in all. Truth cannot be added to, nor subtracted from. Add all to the Truth. and the Truth remains. Subtract all from the Truth. and the

Truth remains."

"The Truth is that which when gained, there is naught else to gain; the bliss of which experienced, there is no other bliss to be experienced; which, when seen, there is naught else to be seen; which once known, there is naught else to be known."

"As the sun contains all light, and in itself there is neither day nor night—so in Truth, which is all Wisdom, there is neither knowledge nor ignorance."

"Truth is beyond sound, touch, form, taste, and smell; beyond beginning and ending; beyond involution and evolution. Those who realize this saying, also escape these attributes of ignorance."

"Eye cannot see, nor mind know Truth. And yet there is that within each by which It may be seen, and may be known. None can this riddle see, unless he hath both seen and known."

"There is a stated Bliss Absolute, wherein one does not see another, nor does he hear another, nor does he know another. States in which one sees another, hears another, know another are not Bliss Absolute. Bliss Absolute is Immortal Mind. Aught else is Mortal Mind. Where is Bliss Absolute to be found? Everywhere, or Nowhere, say the sages."

"Where is the Truth? Above, below, north, south, east, west, up, down, high, low, without, within. Many who seek it, find it not; many who seek it not, find it. He knows and sees the Truth, becomes filled with Bliss Absolute, and becomes a Lord. To him is opened the door or doors that lead to worlds above and worlds below."

"The Truth, is ever awake, even when asleep. As the sun lighteth many things not resembling it, so does the Light of the Truth illumine many minds, high and low, each thinking the light its own. Only the wise perceive that in the mind there is no light, other than the light of the Truth, shining therein."

Our Meditation, for the coming month is:

"The truth is to be sought everywhere, for everywhere abideth it."

The Eighth Lesson.
Sufiism.

Table of Content

“SUFIISM” IS a term applied to the philosophical and religious system of a large body of Mystics sheltered beneath the wing of the Mahommedan religion, to which they owe temporal allegiance, but among whom they are a “strange people.” Although the *Sufis* are to be found in Turkey, Arabia, Egypt, and principally in Persia—India not knowing them at all except through the chance visit of one of their number— still Sufiism is a direct offshoot of the Hindu Philosophy, in its *Vedantic* interpretation and *Bhakti* manifestations, and justice requires that we should include it in our consideration of the Philosophies and Religions of India. Just as Buddhism, which is almost extinct in India, outside of the far northern regions and in Burmah and surrounding places, its principal following being in the foreign lands, is still considered as a Hindu Teaching because of its origin in India—so do we attribute Sufiism to India, although her borders enclose but few *Sufis* , and their great following is in Persia, and other Mohammedan lands. Without India there would be no *Sufiism* —without the Hindu Teachings the *Sufis* would be orthodox Mahommedans. And, as you consider, herein, the doctrines of the *Sufi* you will agree with us that their origin must be found in the *Vedanta* and *Bhakti Yoga* of India—they tell their own tale.

The word “ *Sufi* ” is derived from the Persian word “*suf* ” (derived from the Arabic) meaning “wool,” the connection being evident when it is remembered that the early *Sufis* discarded their former costly robes of silk and costly materials, and adopted a plain garb of coarse undyed wool—the plainest and cheapest material in the land, corresponding to the cheap cotton robe in which the Hindu ascetic wraps himself. Consequently these men became known as “wool-wearers,” and from the term “*Suf* ,” meaning wool, the words “*Sufi* ” and “*Sufiism* ” arose. It is difficult to determine the date of the origin of *Sufiism* , in absence of historical data, and we are compelled to fall back upon the legends for information and clues. The *Sufis* themselves hold that it is thousands of years old, the saying being that: “The seed of *Sufiism* was sown in the time of Adam; germinated in the time of Noah; budded in the time of Abraham; began to develop in the time of Jesus; and produced pure wine in the time of Mahommed,” but this saying is in line with other claims common among the

Mahommedans who indulge in characteristic flowery speech, and the best authorities believe that *Sufiism* had its rise in the early centuries of the Christian Era.

One of the first recorded mentions of the word " *Sufiism* " is in connection with one *Abu Hashim* , who lived and taught about 750 a. d., while about a half-century later the sect sprang into prominence in Persia, *Abul Said Abul Khair*, *Dhul-Nun-al-Misri* , and other leaders spreading its teachings vigorously. Some of the best authorities trace it back to the very time of Mahommed himself, claiming there is historical evidence to prove that Ali, the Favorite Disciple of the Prophet, was a *Sufi* and really founded the sect in an Inner Circle of the new religion. But there are numerous legendary fragments tending to prove that the teachings of *Sufiism* existed in the lands conquered by Mahommed, long before his advent, having been taught there by wandering *Vedantists* from India, and which secret teachings were adopted by those of Mahommed's followers who were mystically inclined, and who were not willing to part with their favorite philosophy in spite of their adherence to the doctrines of the new Prophet. At any rate, it may be said safely that Mahommed had no share in keeping alive the germ of mysticism, for he was opposed to it, and taught positively against it.

While there are many apparent points of difference between the *Sufi* doctrines, as now taught, and the doctrines of the *Vedanta* , still one familiar with both may see many points of resemblance, and easily may reconcile the points of divergence. Both hold to the One Reality which they declare is "All that Is," although the *Vedanta* conception is more metaphysical and abstract in its conception of that without attributes and qualities, while to the Sufis the One is God, warm, personal, and living—but this is merely a difference in the temperament, training and environment of the two races—the Hindu and the Persian—and still more the influence of the particular form of "*Yoga* " manifested by the two schools. The *Vedantists* prefer the Yoga of Wisdom —"*Gnani Yoga* ," while the Sufis adhere tenaciously and earnestly to the *Yoga* of Love—*Bhakti Yoga* . And there is but little difference in the teachings of the Hindu *Bhakti Yoga* , and the Persian *Sufi* . To both Love of God is the best Path of Attainment, and the *Moksha* or *Nirvana* of the Hindu is almost identical with the "Union with God" of the *Sufi* . And as the Hindu *Yogi* has his state of *Samadhi* , or Ecstasy of Spiritual Consciousness, so has the Sufi his state of Ecstasy of the "Sight of the Beloved"—both being identical in nature, and both being forms of the world-wide state of Illumination of the Mystics. Just as the *Yogis* have their teachers known as "*Gurus* ," so have the *Sufis* their teachers known as "*Pirs* ," the same reverence being shown in both cases, and the same methods of initiating the neophytes into the esoteric mysteries being observed.

Some authorities have pointed out correspondences between the Neo-Platonists and the *Sufis* , and have held that the latter owed their teachings to the former. But when it is remembered that the Neo-Platonists themselves obtained their germ-thoughts from the Hindus, it is not to be wondered that resemblances may be traced between the Grecian followers, and the Persian followers, of the same root-teachings. Undoubtedly later *Sufiism* has been influenced by thought from many sources, but it shows its direct descent from the Hindus too plainly to admit of doubt.

The great *Sufi* , teachers lived in the early days of the Mahommedan era. The authorities gave the names of *Dhun-Nun* (a. d. 859); *Sirri Sagvait* (a. d. 867); *Junaid* (a. d. 910); *Al-Nallaj* (a. d. 980); *Gazali* (a. d. 1111); *Jalalud-Din Rumi* (a. d. 1273); as being the great teachers of their times. And among the great poets who have versed the *Sufi* teachings under the familiar disguises should be mentioned *Omar Khayyam; Nizami; Farid-ud-Din Attar; Sadi; Shamsi; Hafiz; Anvari; Jami* ; and *Hatifi* . Sufiism flourished under the teachings of the early sages and poets, but about the Sixteenth Century it began to yield to the overwhelming influence of the orthodox Mahommedan church, and a decline set in, from which the sect never has entirely recovered. But, although the sect suffered this reverse in point of numbers and popularity, it has recently experienced a new life, not drawing to itself great numbers, but in the sense of attracting to it many Orientals of education and culture, to whom its mysticism proved congenial. For about the last fifty years it has been making quite a headway among the cultured Persians and Turks, and among a few in Egypt and Arabia, the work, however, being conducted in secret and being in the nature of secret-society work rather than religious ceremony or worship. A few Europeans and Americans have been attracted to the sect, particularly those who have been able to read between the lines of *Omar Khayyam's "Rubaiyat,"* seeing the mysticism appearing behind the apparently materialistic expressions as interpreted by Fitzgerald, which interpretation is generally held to contain more of Fitzgerald's expression than *Omar's* conceptions—but still, the mystic teaching may be discerned when one has the key, as we shall see presently.

In Persia, Egypt, Arabia, and Turkey, the word " *Sufi* " has been as much abused as has the word "*Yogi* " in India. Both words originally meant "wise men" and spiritual teachers, whereas in India the term "*Yogi* " has been applied by Westerners and some Hindus, to the hordes of ignorant fakirs who are on a very low plane of mentality and spirituality as well as of social standing; while the term "*Sufi* " has been applied to a similar class of mendicant beggars, dervishes, fanatics, and wonder-workers, infesting the Mahommedan lands. There is a vast difference between a Hindu fakir, and a real *Yogi* ; and there is the same vast difference between a Persian, Egyptian, Arabian, or Turkish fakir or dervish, and a true "*Sufi* ." As an old Sufi writer once said: "He who forsakes the world is a *Sufi* —he whom the world forsakes is a mendicant." So in considering the *Sufis* , we must ask you to distinguish between the true and the false, just as we once asked you to do in the case of the *Yogis* , before you were familiar with the subject.

Passing on to the philosophy of the *Sufis* , we would say that the original teachings did not go deeply into metaphysics or philosophical subtleties, but contented themselves with affirming the Oneness of Reality—the Omnipresence, and Imminence; Allness and Oneness, of God—and the fact that he might be reached by Love and Devotion. The rest of the doctrine was left to be developed as the sect grew and the philosophical interest developed. Briefly, the teaching was that God was the Supreme Good. That He was the Source of all Things. That He was Self-Existent, and Uncreated. That the Universe was created by a reflection from, or emanation from God's own Being. That, therefore, He was imminent in, and permeated all Nature. That Matter was but an appearance, being temporary and changing, and in the nature of an illusory screen whereupon God could manifest his Universe. That by Ecstasy and Contemplation and Meditation upon this All-Good, the soul could and would rise to its source and be merged therein at the last. That in the return to the Source—the All-Good—man must pass through many incarnations, rising ever higher and higher. This was the essence of the teachings, and the essence of that essence was that God was within Man—that Man contained the Divine Spark within his inner nature, and that that Inner Divinity, or Spirit, was the Real Self. Surely this was closely akin to the *Vedanta* , even to its Inner Teachings. And, we feel sure, that after reading the above paragraph, every one of our *Yogi* students may be able to recognize the *Sufi* as his brother.

There are many interesting legends connected with the realization of the doctrine by the early *Sufis* , and the natural extremes to which their new thought carried them, and the opposition the idea aroused among the people who had always considered God to be "Somebody away off." A few of these instances may interest you, so we will relate them. One of the most celebrated of the early *Sufis* was a woman, by name *Rabia al Adawiyya* , also known as *Rabia of Basra* . One day *Rabia* was asked if she hated the Devil (of the orthodox Mahommedan church, of course) and she replied: "No, not at all. My love for God occupies all my mind, all my time, so that I have neither time nor room to hate anything, even the Devil." When asked why she did not marry, she replied: "I am already wedded to my Lord by the bonds of Divine Wedlock. I am not free, for am I not my Lord's spouse, and must I not be faithful to Him?" *Rabia* exerted a great influence on the early *Sufi* sect, until the time of her death in Jerusalem, in A. D. 753.

Of another one of the old *Sufi* "saints" or sages, named *Bayazid* , the following is told: One day the old sage passed into an ecstatic condition, in which he attained Cosmic Consciousness, Union With God, Ecstasy, *Samadhi* , Illumination, or by whatever name men chose to call that wonderful state. Awakening therefrom, and still under the spell of his vision of Oneness, he cried aloud to his disciples: "Lo! I myself am God Almighty. There is none other God beside Me!" His disciples were horrified, and when their Master had fully recovered, they, told him of the blasphemy he had uttered. *Bayazid* replied: "Oh! woe is me! If I blaspheme again, straightway slay me!" And his disciples sharpened their knives for their holy task, for so they considered it. Once more the Master passed into Samadhi, and cried aloud:

"Within my robe there is none but God—wherefore seek you him or heaven or earth?" The disciples, overcome with horror, and in accordance with the Master's orders, straightway plunged their blades into his body. But, the legend concludes: "their knives were turned back upon their own bodies, and they perished, for they had raised their hands upon the Divine Spirit within the Master which inspired the speech." And then *Bayazid* explained to the remaining disciples that his Personality had vanished during his ecstasy, and he saw that his Form was but "a mirror faintly reflecting the form of God," and that when the disciples wished to strike him with their knives, they saw only the Mirror reflecting their own faces (not seeing God, and *Bayazid* having vanished) and so their knives struck themselves.

Many of the early *Sufis* fell into the same error that has carried away so many of the modern Western students of advanced metaphysics—that supreme foolishness which would call the "reflection" by the name of that which causes it —and which voices itself in the strident, raucous cry of: "I Am God!" We find instances of this throughout many of the early records of the sect, particularly as the doctrine of the Indwelling Spirit was argued out to its extreme possibilities, and the difference between the Reality and the Reflection faded away, and in the *Sufi* terminology: "The Beloved and the Lover are known to be One." One *Mansur al-Hallaj* became renowned by his claims that "I Am God!" which nearly caused a schism in the sect. In this teaching he was rivaled by one *Akbar* , who modestly refrained from sounding his own God-ship, but who inspired his followers to do so, one of his poet-disciples singing enthusiastically: "See *Akbar* , and you see God!"

Al-Hallaj at one time was crucified by the orthodox Mahommedans, remaining suffering on the cross for four days, on both sides of the Tigris river.

He bore his sufferings with noble courage, saying: “From His own cup He bade me sup, for such is hospitality;” and, “I am receiving only what is mine, for by God, I never distinguished for a moment between pain and pleasure!” also uttering one of his characteristic sayings: “The Way to God is but two steps: one step out of this world, and one step out of the next world—and lo, you are there with God.” The legends have it that he did not die on the cross, but was released after the four-days’ crucifixion and lived for ten years more, being finally stoned to death, the legend being that, expiring, he wrote with his finger, with his own blood, on the stones, the words: “I am God!” But these are instances of the extreme of the thought, and the body of the *Sufis* did not hold to these claims, but instead, regarded every man’s soul as a mirror in which was reflected the Image of God, and which image constituted the Spirit with each man, and which was his true Self. There is a great difference between the conception of the Indwelling Spirit—the Immanent God, and that of the “I Am God” teachers.

One of the most confusing points about the *Sufi* teachings, to the Western mind, is the symbology of the writers, and the corresponding fact that many of their sacred writings seem to be mere voluptuous and bacchanalian rhapsodies, filled with references to “the grape,” or “the vine,” or the “red wine, and wine-cup,” as well as praises of “the Beloved Damsel”; the “Beloved”; the “Embrace of Love”; the “Nuptial Couch”; and much other imagery which to the Western mind is connected, with subjects far removed from religion and devotion. But when one has the key, and recognizes, as does the Persian, that in these verses there is to be seen two separate meanings, besides the five mystical meanings, which are claimed for all mystic poetry, there may be an understanding.

The cause of this peculiar style lies in the fact that outside of the natural exuberant imagery of the Oriental mind, which the West finds difficult to understand, there always has been the necessity of the *Sufi* veiling his inner meaning beneath the form of current poetical subjects. Surrounded on all sides by the hordes of ignorant, bigoted, fanatical orthodox Mahommedans, the *Sufi* has been compelled to take refuge in this peculiar symbology. To the Persian, and particularly to the *Sufi* mystic, there must always be a “veil” before the outer and vulgar meaning of the verses, which veil must be pulled aside by the elect before they may see the beauties which lie behind the covering—the vulgar see nothing but the painted veil with its gross, sensual figures appearing thereon, which veil is boldly pulled aside by those who Understand, and who would see the truth Behind the Veil.

This symbolism is based upon the Ecstasy of the Recognition of the God Within—the Presence of the Indwelling Spirit. And accordingly, “The Embrace” means the ecstasy of the conscious Union with Divinity; the “Wedding” the entrance into the Knowledge; the “Wine” the *Sufi* Mystical Teachings; the “Vine” and the “Grape” the source of the “Wine,” hence “*Sufiism* ”; the “Tavern” the Temple or *Sufi* secret “lodge of instruction”; the “Beloved” is the symbol for “The All-Good,” or God; and the “lover” is always the *Sufi* gazing at his Beloved;—the term “the Beloved Damsel” is often used as a cloak for the Divine One, in the sense of being the object of the ardent love of the “Lover,” or *Sufi* ; and the terms the “Red Rose” which is beloved by the “Nightingale,” are used in the same sense of beloved and the lover. Many Western writers have considered this symbology far-fetched, and have preferred to read nothing but sensualism and bacchanalian rioting in the verse of the inspired poets of Persia, but the *Sufis* know better, and a careful reading will disclose the hidden meaning—will pull aside the veil. For instance, read the apparently riotous verses of the “*Rubaiyat* ,” with the above interpretation, and see if it does not agree with the Inner Teachings:

“And David’s lips are lockt; but in divine
   High-piping *Pehlevi* , with ‘Wine! Wine! Wine!
Red Wine!’—the Nightingale cries to the Rose
That sallow cheek of hers t’ incarnadine.”

*

“A Book of Verses underneath the Bough,
   A Jug of Wine, a Loaf of Bread—and Thou
Beside me singing in the Wilderness—
Oh, Wilderness were Paradise enow!”

*

“You know, my Friends, with what a brave Carouse
   I made a Second Marriage in my house;
Divorced old barren Reason from my Bed,
   And took the Daughter of the Vine to Spouse.”

*

And lately, by the Tavern Door agape,
   Came shining through the Dusk an Angel Shape
Bearing a vessel on his shoulder; and
   He bid me taste of it; and t’was—the Grape!”

*

The Grape that can with Logic absolute
The Two-and-Seventy jarring Sects confute:
The sovereign Alchemist that in a trice
Life’s leaden metal into Gold transmute.”

*

“And much as Wine has play’d the Infidel,
And robb’d me of my Robe of Honour—Well
I wonder often what the Vintners buy
One-half so precious as the stuff they sell.”

*

“Before the phantom of False morning died,
Methought a voice within the Tavern cried,
‘When all the Temple is prepared within,
Why nods the drowsy Worshipper outside?’”

*

“Come, fill the Cup, and in the fire of Spring
Your Winter-garment of Repentance fling;
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing.”

So much for old *Omar* and his Wine, and Tavern, and Spouse, and Roses—how different it all seems when one has the key! How many of us can voice with him his praise of the “Wine” which intoxicates the soul with the Bliss Ineffable! How much the old *Sufi* , *Omar* , resembles Spinoza, whom people have called: “the God-intoxicated philosopher”! How much is the Sufi like the ecstatic Hindu *Bhakti Yogi* , filled with the Wine of Spirit, who fills the air with his rapturous cries of: “Oh, my Beloved—my Beloved One!” You who think that this is a mere coincidence, and that old *Omar* is still a materialistic, cynical, skeptical, old wine-bibber and libertine epicurean—wait a while, until you learn “The Secret of *Omar* .”

The *Sufi* philosophy is very simple. There is very little more to it than the fundamental principles we have already stated. The *Sufis* do not concern themselves with hair-splitting metaphysical discussions regarding the “How” phase of the universe—enough for them to know that God is, and that His Reflection and Image is in themselves—they hold that in this realization there is “a knowing of That, which when once known causes all to be known.” They believe in Reincarnation, and have some vague teachings regarding States of Rest, in Heavens and Hells, between Incarnations, but some of the advanced *Sufis* pay but little attention to these teachings, deeming them at the best but discussions of inferior phases of existence but little above or below the earthly life—holding that there is but one life looking forward to—Union with God. Some of these advanced thinkers, in their writings and verses, speak of the highest heavens of their brethren as “those petty villages, filled with hovels, called Heavens—at which we will tarry not, but shall hasten on to the Mansion of our Beloved One, wherein our Wedding Feast is awaiting us, and our Nuptial Couch is spread with the finest silks and most costly adornments—wherefore shall we dally with the petty villages and the hovel-like resting places”; and again: “What terror shall the lowest Hell have for him who knows that eventually, yea, even at the end of many æons, he shall be clasped in his Beloved’s arms?—’tis but a foul nightmare fantasy, and awakening the Lover shall find his Beloved gazing longing into his eyes.” Surely, heaven can hold no reward, nor hell any punishment, for souls like these.

The general philosophy may be summed up as follows: God is Pure Being—the Necessarily Existent (*Wajibul-wujud*)—the Absolute Good (*Khayr-imahz*)—the Absolute Beautiful. In His aspect of the Absolute Beautiful, He desired to witness Himself in reflection—wished to realize His own beautiful nature and being—and so caused His divine image to fall on the mirror of “not-reality” (*adam*), the reflection thus caused being the cause of the phenomenal world, or “appearance of Being” (*imkan*), which reveals the divine image of the Creator but does not partake of His Substantial Being, and which is, on the contrary, in truth but a phantasy and an illusion. Man is the Eye of the phenomenal world, when he is able to see God as the One and Only Reality behind the phenomenal universe of appearances; and to see the illusory nature of the latter; then he is able to escape from the bondage of the shadow-world— the phantasmagoria of the world—and attain absorption in the Divine (*fana fillah*). By the study of the Mystic Teachings (*shariat*), and the following of the Mystic Path (*tariqat*), the mystic student and Seeker of Truth arrives at his goal, and sees and realizes the Truth (*haqiqat*). Evil is held to be but a negation of Good, and therefore has no real being. “There is no absolute Evil in the Universe—Evil is but relative,” says the old Sufi mystic *Jalalud-Din Rumi* .

There is little or no doctrine or dogma in *Sufiism* —it is taken up with statement of the existence of the Lord, and his abiding Spirit within the soul, and with instruction whereby one may plant his feet firmly on The Path that leadeth to Paradise. The whole aim is toward Union with God, in which there are two stages, viz., (1) the Recognition of the Union in consciousness, during earth-life, by means of Spiritual Consciousness, Ecstasy, or Illumination; and (2) the final and complete "Union with God, in which the individual Spirit returns to the bosom of the Great Ocean of Spirit and loses itself in the One—or as the Buddhists put it, "the dew-drop slides into the shining sea." The first stage is akin to the Hindu *Samadhi* , the higher phases approaching *Nirvana* ; while the second stage is akin to the Buddhist *Para-Nirvana* , or Complete Absorption. There are but two Truths known to the *Sufi* —(1) The One; and (2) the Way to the One. The first is called "*Ahad* "—the second "*Tariqat* ."

The first Truth (*ahad*) is that which we have stated, i. e., that there is naught but God in Reality—that all is delusion and illusion, untruth, a phantasmagoric puppet-show, operated by "the Master of the Show," so long as it pleases his fancy to allow it to remain in his view—God made the Universe as a passing show, because: "I was a Hidden Treasure, and I wished to be known, so I created The Universe that I might be known, and know that I am known," —God is not only Absolute Being, but also Absolute Truth, Absolute Love, and Absolute Beauty. The Second Truth (*tariqat*) or the Way to the One, is akin to the Hindu teachings on the subject. Instructed by his "*Pir* ," teacher, or *Guru* , the disciple ascends the Steps of the Ladder of God, discarding his material ideas, desires, tastes and attachments— freeing himself from illusion—regenerating himself anew, and sanctifying himself by devotion, contemplation, meditation, and right thinking and right living. There are many mystic practices familiar to Hindu, Ancient Greece, and some of the Modern Western cults and mystic orders—dances there are, rhythmic and graceful motions accompanied by chants —"silences" there are also, in which the soul may enjoy mystic communion with higher planes of being—ecstatic states are frequent, and Cosmic-Consciousness frequent among the higher students.

The *Sufis* hold that man is miniature God, in relation to his body, which is his miniature universe—hence the statement of the authorities that *Sufiism* teaches that Man is both, and at the same time, a *Microtheos* , and a *Microcosmos* . They hold that there are Five Planes of Being, namely: (1) The Absolute Invisible; (2) The Relatively Invisible; (3) The Plane of Similitudes; (4) the Plane of Visibility; and (5) the Plane of Below-Visibility. These Planes are sometimes roughly classified as "The Three Planes," styled, respectively, the Invisible; the Intermediate; and the Visible. The uneducated and simple followers after the advanced teachers, speak of but "Two Planes," the Visible and the Invisible, respectively, so that there seems to be an esoteric as well as an exoteric doctrine concerning these planes. But, this is not all—the most advanced speak of a Plane vastly higher than even the Absolute Invisible, which they speak of as above words or thought, arid which one authority has compared to Dante's "Spaceless Empyrean." The Spirit, or as some call it "the soul" is of course conceived of as immortal and pre-existent, in the sense that before it started on its round of incarnations it was in the Bosom of God. It is held to retain a memory of its former blissful state, and the natural appreciation for Beauty is held to be due to a faint recollection of the Beauty of the Spiritual Existence in the One. The Universe, as we have said, was conceived of as a panoramic phantasmagoria, the scenes and actors constantly changing, making their appearance, playing their part, and passing off the scene. Man's Spirit was an emanation of God, and his body was but an incidental covering, created for the purposes of the show-world, and therefore of but little value except as a part of the play. Fate and Destiny are the directions of the Divine Stage Manager—the Divine Purpose and Will, which may not be avoided or disobeyed. But the Spirit was always homesick, repining, and longing to be reunited with its Beloved. As *Avicenna* , the Sufi poet hath sung in his great poem on the mourning soul, seeking its Beloved:

> "Lo, it was hurled 'Midst the sign posts and ruined abodes of this blessed world. It weeps, when it thinks of its home and the peace it possessed, With tears welling forth from its eyes without pausing or rest, And with plaintive mourning it broodeth like one bereft O'er such trace of its home as the fourfold winds have left."

Strictly speaking then, *Sufiism* is the Philosophy of Oneness— of all-Godness, in the strictest sense of the word. And *Sufism* , as a religion, is the Religion of the Love of God, in the strictest sense of the term. Even the most radical and advanced *Vedantist* can conceive of no more absolute Godness, than the *Sufi* ; and even the love-stricken *Bhakti Yogi* of India can claim no more "divine love-sickness" than the *Sufi* . And therefore *Sufiism* is Love-of-God in its most active form—therefore let us consider this Love-of-God and the Sufi expression of it, in verse and action, and in connection with the *Hindu Bhakti Yoga* .

It is difficult for the Western mind to understand the Oriental conception and expression of the "Love-of-God" of which we find many references in the Hindu and Persian poems, hymns, and epics. The Western mind recognizes a quiet and repressed expression of the love of the creature toward the Creator, which expression seldom goes beyond a quiet earnest expression of the love of the child toward the Father. In some cases the expression of love toward the Christ child toward the Father. In some cases the expression of love toward the Christ and Savior is expressed with rather more fervor and human feeling, and terms such as “the Beloved” are not uncommon in this connection. Some Western religious writers have even hinted, in poetical form, of the relationship of the Creator and creature as the love of the Mother for the babe, etc., but even such instances are rare. It is true that under the excitement, ardor and fervor of the old-time revivals, we often heard ecstatic and passionate expressions of love of God, which, at times, faintly approached the Oriental form of expression, but even this extreme voicing of the feeling seems to be dying out.

But in the Eastern lands it is quite different—the warm, poetical natures of the people express themselves in the use of the most ardent terms of endearment addressed to Deity, and (to the Western mind) the most extravagant forms of expression of the Divine Relationship are freely indulged in. The *Bhakti Yogis* of India—and the majority of the followers of the religious creeds profess this form of *Yoga* —make the expression of this Love-of-God one of their principal religious ceremonies and duties. On all sides are heard the voices of the faithful raised in prayers and praise of Deity, in which the most endearing terms are used. It is quite frequent for the Hindu *Krishna-Vaishnava Bhakti* to address his Lord as “Beloved; Darling; Sweetheart; Precious One; Light of my Heart; Beautiful One; Being of Rapturous Bliss,” etc., *etc.* Some who find a nearness in considering the Lord in the aspect of Mother-Love (not uncommon in Eastern countries) are heard addressing prayers to “My Blessed Mother Divine,” with references to the “Divine Breasts which have ever suckled thy Infant,” and so on. Instances are common in which Hindu women, whose conception of the greatest love was that of the mother-love toward the child, are found in rapturous devotion before the picture of the Infant *Krishna* , addressing the Deity as “Oh! my Beloved Baby—My Darling. Infant—Thou whom I suckle at my breast forever and always,” etc., *etc.* And Western travelers in India, who have had some of the religious prayers and ecstatic addresses translated for them, are shocked to hear the terms of ardent endearment, usually applied in cases of intense love between man and woman, being used in addressing the Deity. To the Oriental, God is not only a Father, but is also a Mother, a Brother, a Sister, a Child, a Friend, a Husband, a Wife, a Sweetheart, a Lover—in fact, to him the Lord answers every worthy and pure human cry for love and affection, and responds to it by a return of the love—to him every human love relation (of a pure kind) has its transcendental counterpart and pattern in the Divine, and he feels no hesitancy in calling upon his Lord giving and asking Love. In the West, this idea is confined to religious poetry, and even there is repressed and merely hinted at, but in the East it is expressed freely and without restraint. And, the

Western student of Oriental religions must acquaint himself with this fact, else he will fail utterly in his reading of the Oriental forms of thought and religious expression.

Particularly is the above true of the Persian *Sufi* poets. Even more ardent and unrestrained than the Hindu *Bhaktis* , the Persian *Sufis* express their love for the One in poems in which (following the universal custom of their land and cult) there is always the “Inner and Hidden Meaning,” so that behind the passionate poem to the “Beloved Damsel,” there appears the *Sufi* endearment of the One. Just as behind the “wine, wine, wine!” of *Omar Khayyam* , appears the *Sufi* doctrines and thought, so in the other Persian poets the “Love of the One” appears behind the “Love of the Bright-eyed Damsel,” and the “Rose Garden,” and the “Nightingale and Rose” of the erotic Persian love-song. Many Western writers doubt this, and laugh at the attempt to read Divine Ecstasy between the lines of some burning love stanzas of the Persian poets, but all who have studied Persian literature, and Persian *Sufi* philosophy and religion, at the same time, agree upon the facts of the case, as above stated. Misunderstood, the *Sufi* poems must seem indeed like a blasphemous mingling of sensuality and religion, so that one can scarcely blame writers like the Rev. W. R. Inge, who states that “The *Sufis* , or Mahommedan Mystics, use erotic language very freely and appear like true Asiatics, to have attempted to give a sacramental or symbolic character to the indulgence of their passions.” The Rev. Inge also accuses the *Sufis* of being most shocking and blasphemous, but his idea of shocking blasphemy may be understood when it is remembered that he blames Emerson with “playing with pantheistic Mysticism of the Oriental type,” and accuses him of resembling the Persian *Sufis* in some respects. He merely lacked the crystal-spectacles of Understanding, when he read the Persian poems—that is all.

Let us quote you from some of these “shocking and blasphemous” erotic Persian poets—these God-drunken souls, using the poetical imagery of their land to express that which was the love of the All-Good; All-Beautiful, to them. The following lines are from the poems of *Jalalud-Din Rumi* , one of the greatest of the *Sufi* poets:

“Our Journey is to the Rose-Garden of Union.”

*

“Come! Come! Thou art the Soul, the Soul so dear, revolving!
Come! Come! Thou art the Cedar, the Cedar’s Spear, revolving!
Oh, come! The well of Light up-bubbling springs;
And Morning Stars exult, in Gladness sheer, revolving!”

And Morning Stars exult, in Gladness sheer, revolving!

*

“I am silent. Speak Thou, O Soul of Soul of Soul,
From desire of whose Face every atom grew articulate.”

*

“Give my heart-babe milk, relieve us from its weeping,
O Thou that helpest, every moment a hundred helpless like me.
Thy heart’s home, first to last, is Thy City of Union:
How long wilt Thou keep In exile this heart forlorn?”

*

“The Prince of the Fair goes proudly forth to the chase at morning;
May our hearts fall a prey to the arrow of His glance!
From His eye what messages are passing continually to mine!
May my eyes be gladdened and filled with intoxication by His Message!”

*

“My body is like the moon which is melting for Love,
My heart like Zuhra’s lute—may its strings be broken!
Look not on the moon’s waning nor on Zuhra’s broken state:
Behold the sweetness of his affection—may it wax a thousandfold!”

*

“What a Bride is in the Soul! By the reflection of her face
May the world be freshened and coloured like the faces of the newly-married!”

*

Eternal Life, methinks, is the time of Union,
Because Time, for me, hath no place there.
Life is the vessels, Union the clear draught In them;
Without Thee what does the pain of the vessels avail me?”

*

“Show me Thy face, for I desire the orchard and the rose-garden;
Ope thy lips, for I desire sugar in plenty:
O sun, show forth Thy face from the veil of cloud,
For I desire that radiant glowing countenance.”

*

“The souls love-moved are circling on,
   Like streams to their great Ocean King.
Thou art the Sun of all men’s thoughts;
   Thy kisses are the flowers of spring.
The dawn is pale from yearning Love;
   The moon in tears is sorrowing.
Thou art the Rose, and deep for Thee,
   In sighs, the Nightingales still sing.”

*

“I, All-in-All becoming, now clear see God In All;
And up from Union yearning, takes flight the cry of Love!”

*

“On that his wedding-night, in the presence of his bride,
His pure soul attained to kiss her hands.
Love and mistress are both veiled and hidden.
Impute it not a fault if I call him ‘Bride.’”

*

“The sect of lovers is distinct from all others,
Lovers have a religion and a faith of their own
Through the ruby has no stamp, what matters it?
Love is fearless in the midst of the sea of fear.”

*

“The love of the Soul is for Life and Living One,
Because its origin is the Soul not bound to place.”

Because its origin is the Soul not bound to place.

*

“Eternal Life is gained by utter abandonment of one’s own life.
When God appears to His ardent Lover, the Lover is absorbed in Him,
And not so much as a hair of the Lover remains.
True lovers are as shadows, and when the sun shines in glory
The shadows vanish away.
He is a true lover to God to whom God says:
‘I am thine, and thou art Mine!’”

*

“When one has attained Union with God he has no need of intermediaries.”

*

“Earthly forms are only shadows of the Sun of Truth—a cradle for babes, but too small to hold those who have grown to spiritual manhood.”

*

“By Thy grace I keep fixed on Eternity my amorous gaze.”

The poet from whose verses we have above made a few quotations, when quite a young man, once advised singing and dancing at the funeral of a friend. When remonstrated with by the horror-stricken and indignant mourners, he replied: “When the human spirit, after years of confinement in the cage and dungeon of the body, is at length set free, and wings its flight to the Source whence it came—is not this an occasion for rejoicing, thanks, and dancing?”

Jami , another *Sufi* poet, hath sung of the Divine Love of the Divine:

“Gaze, till Gazing out of Gazing, grew to Being Her I gaze upon,
She and I no more, but in One Undivided Being blended.
All that is not One must ever suffer with the Wound of Absence;
And whoever in Love’s City enters, finds but Room for One,
And but in Oneness, Union.”

Omar Khayyam , whose "*Rubaiyat* " is well known in the West by reason of the popularity of Fitzgerald's translation, had much to say of Love, the Beloved and the Lover, but beyond the few verses quoted by us in the first part of the lesson, Fitzgerald gives us but few touching upon this subject, leaving the balance untranslated and unused, seemingly preferring to give prominence to those using the figurative symbols of "the Wine." But still Fitzgerald included many showing that old Omar understood the doctrine, and taught the philosophy. The following quotations will show this:

> "Some for the Glories of this World; and some
>   Sigh for the Prophet's Paradise to come;
> Ah, take the Cash, and let the Credit go,
>   Nor heed the rumble of a distant Drum."

(In the above quatrain *Omar* classed alike the Earthly Glory and the Heavenly Glory, both being impermanent—he bids hold fast to the Realization of the Oneness, heeding not the future planes, or states, which are merely another form of impermanence.)

> "Into this Universe, and 'Why' not knowing
>   Nor 'Whence,' like Water willy-nilly glowing;
> And out of it, as Wind along the Waste,
>   I know not 'Whither,' willy-nilly blowing.'

> "What, without asking, hither hurried 'Whence?'
>   And, without asking, 'Whither' hurried hence!
> Oh, many a cup of this forbidden Wine
>   Must drown the memory of that insolence!"

*

> "Then of the thee in Me who works behind
>   The Veil, I lifted up my hands to find
> A lamp amid the Darkness; and I heard,
>   As from without—'The me within Thee blind."

*

> "And then the Tulpi for her morning sup

Of Heavenly Vintage from the soil looks up,
Do you devoutly do the like, till Heav’n
To Earth invert you—like an empty cup.

“Perplext no more with Human or Divine,
Tomorrow’s tangle to the winds resign,
And lose your fingers in the tresses of
The Cypress-slender Minister of Wine.

“And if the Wine you drink, the Lip you press,
End in what All begins and ends in—Yes;
Think then you are Today what Yesterday
You were—Tomorrow you shall not be less.

“So when the Angel of the darker Drink
At last shall find you by the river-brink,
And, offering his Cup, invite your Soul
Forth to your Lips to quaff—you shall not shrink.”

*

“And fear not lest Existence closing your
Account, and mine, should know the like no more;
The eternal Saki from that Bowl has poured
Millions of Bubbles like us, and will pour.”

*

“Whose secret Presence, through Creation’s veins
Running Quicksilver—like eludes your pains;
Taking all shapes from *Mah* to *Mahi* ; and
They change and perish all—but He remains;

“A moment guessed—then back behind the Fold
Immerst of Darkness round the Drama roll’d
Which, for the pastime of Eternity,
He doth Himself contrive, enact, behold.”

*

“We are no other than a moving row
  Of Magic Shadow—shapes that come and go
Round with the Sun—illumined Lantern held
  In Midnight by the Master of the Show;

“But helpless Pieces of the Game He plays
  Upon his Chequer-board of Nights and Days:
Hither and Thither moves, and checks, and slays,
  And one by one back in the Closet lays.

“The Ball no question makes of Ayes and Noes,
  But Here or There as strikes the Player goes;
And He that tossed you down into the Field,
  He knows about it all—He knows—He Knows!”

*

“And this I know: whether the One True Light
  Kindle to Love, or Wrath-consume me quite,
One flash of It within the Tavern caught
Better than in the Temple lost outright.”

This is a glimpse of old Omar, with his Love and Sorrow so closely intermingled —his Trust and his belief in Fate twin-like sharing his soul. His distrust of the speculations of the philosophers causing him to ever seek the Wine of the *Sufi* teachings which lead to God-intoxication. Life to him was but the “Game He plays upon the Chequer-board of Nights and Days”—the Release coming only from “the Grape, the Grape!”

And this, then, is a glimpse into the flower-scented land of Persian*Sufiism* —we trust that the flowers that we have plucked from its Rose-Garden will not have withered by the time they reach you. And we trust that the thorn on the stem may not prevent your seeing the beauty of the flower—nor the distance prevent your hearing the thrill of the Nightingale.

We shall not attempt to point out wherein the *Sufi* Teachings agree with those of the Inner Teachings of the Yogi Philosophy— nor wherein they disagree. You who have studied both should be able to make the comparison without trouble—to point out the place at which *Sufiism* emerges from the common Thought-branch, and also the direction in which it grows away from our own stem of Truth. You should be able to analyze the *Sufi* conception, separating its glorious perception of the Ever-Effulgent One, and its expression of Love for Him, from the fatal touch of Pessimism, Fatalism, and Belief in the "Show World" in which all is but scenery moved by—and puppets on strings pulled by—"The Master of The Show." Instead you should be able to see the Universe as an ever-evolving manifestation of the One Life, under the control of the One Will, and under the direction of the One Mind—and animated by the One Spirit; moving on to greater and greater heights and expression, in accordance with the Divine Plan. What that Purpose of that Plan is neither *Omar* nor ourselves know—and both must content ourselves with the answer: "He Knows—HE KNOWS !"

SPECIAL MESSAGE VIII.

For this month, we invite you to listen to the following strains borne from afar, coming from the harps of Spiritual Truth sounded by the trained fingers of the Hindu Sages:

> "The Truth embraces all real consciousness, and in embracing all it unites the doer and the deed and the witness of the deed; the actor and the act and the witness of the act; the thinker and the thought and the thing thought of; the living and the life and the witnesses and incidents of the life. As the lamp of the theatre embraces in its rays the audience, the actors, the theatre, and the stage, each and all alike, in one sweep of its light; and as it continues to shed its light when all have departed from the stage and the seats; so is Truth as related to the universe."
>
> "The Seer of thy sight thou shalt not see; the Hearer of thy hearing thou shalt not hear; the Thinker of thy thoughts thou shalt not think; the Knower of thy knowledge thou shalt not know; nay, not until thou hast transcended these mortal things, and risen to a knowledge that Thou art That."
>
> "Thou art thy Real Self, in Truth, All-pervading, All—everything else is mortal, illusion, naught, untruth."
>
> "Truth is the unseen Seer; the unheard Hearer; the unthought Thinker; the unknown Knower. Besides Truth there is no other Seer; no other Hearer; no other Thinker; no other Knower. Truth is That, thy Real Self, ever immortal, ever in being, omnipresent, omnipotent, omniscient—all besides is mortal and unreal."
>
> "Know ye one! Know ye all! The All is One; the one is All. In the Beginning of Beginninglessness, there was but one. At the End

> the Beginning of Beginninglessness, there was but one. At the End of Endlessness, there is but One. And Beginning and End are One and the Same, and both are Not. Truth is All that is, has ever been, and ever will be.”
>
> “Brahma, Indra, Prajapati, and all the lesser gods, the five elements, and all that breathes or moves about, or flies above, or stands steadfast and unmoved, exist through Thought, depend upon Thought, are held in Thought—the Thought of the One. Otherwise they are not—but the One depends upon Nothing, not even upon Thought, for All, and Thought, emanate from It.”

Our Meditation for the coming month is:

> “Truth is ever-abiding within. He who realizes this truth becomes master of his life.”

The Ninth Lesson.
The Religions of India. Part I.

Table of Content

INDIA HAS ever been the Land of Religions. From her sources have emerged the streams that have traveled to far and distant lands, there to be known by other names, the original source having been lost sight of, or else denied when men have tried to trace the connection and relationship. Modern research along the lines of Comparative Religions has explored the long rivers of Religious Conceptions, and there are but few of the great rivers of the dominant religious conceptions that are not known to have their origin in some conception of a Hindu mind centuries back. Even as in some cases, where the river of thought seems to emerge suddenly from the ground, springing from some unknown depths and apparently furnishing an exception to the rule of original source—even in such cases, careful research will show that still further back some river of Hindu thought has disappeared in an underground cave, thence wending its way onward, silently and unobserved, only to emerge into new activity at some far different point, where it is given a new name, only an analysis of its waters and a careful study of directions and geological formation giving the earnest investigator the clue.

The various philosophies, of which the principal ones compose the Six Great Systems of India, are based upon the Fundamental Philosophy of which we have spoken at length in the Second Lesson and as we have seen in the subsequent lessons. And these six philosophies, with their subdivisions, penetrate every form of religion in India, some favoring one school, and some another, while some are quite eclectic and choosing from each that which appeals to them—and all are regarded as but different interpretations of the Fundamental Philosophy. So, you see, there is an astonishing Oneness about Hindu Philosophy, Religion, and Thought, which is understandable only in view of the common origin and root of them all, as well as the fundamental principle of that upon which they all unite. The work of the Early Fathers was well done—it has lasted through fifty centuries, and in spite of countless division and subdivision of thought—it is Basic—it is Fundamental—it is Elemental Philosophy.

In India it always has been thought that Truth could never be harmed by adverse criticism and examination, argument, debate or discussion, and consequently, the people of that land have always welcomed the teachers of new philosophies and religions among them, provided that the missionaries or reformers were filled with the spirit of toleration and respect for the opinions and beliefs of others. Religious persecution in India has been almost unknown, and even unto this day the average Hindu relishes nothing better than a philosophical, metaphysical or theological discussion with some one opposed to him in doctrine. In the smallest villages, the people will gather around teachers, and listen to discussions of points of belief and doctrine, and will eagerly flock to listen to some new teacher who boldly and vigorously attacks the prevailing views. But there seems to be no desire to crush out or to smother the voice of the new teachers. There is an intuitive sense which has taught this age-old race that these differences are merely different points of view, and but varying interpretations of some great fundamental truths underlying the many doctrines. A favorite aphorism in India is: “The Truth is One—men call it by many names.”

And, so, side by side, in India, we find representatives of the Six Great Systems of Philosophy, with their subdivisions; also representatives of the countless religious sects and cults, with their hair-splitting points of doctrinal difference; also the schools of the agnostics, or those who hold that Truth is Unknowable; the Skeptics whose business it is to deny and refute all that the others claim, without offering any theory of interpretation of their own; also the school of *Charvakas* or Materialists, whose teachings are akin to those of the Western Materialistic school; also representatives of the Buddhists, who are dying out in central India, but who have some ten millions of followers in Burmah and adjacent sections, and a number in the Himalayas and Thibet; and all respecting the opinions of the others, and not attempting to interfere with them or to restrain their activities. India has never offered the religious reformer or heretic the stake; the scaffold; the cross; the dungeon; as the reward for his energy. While the Mohammedans proselyted by the sword and spear, and destroyed their enemies as the grasshoppers destroy the fields of grain before them—while Christianity, contrary to the teachings of The Master who founded it, punished heresy and schism by the most cruel methods and practices, even to-day in Western lands there being boards of Heresy-Hunters in the churches, and punishers of unbelievers and infidels among the people—”heathen” India has maintained perfect freedom of religious conscience and worship throughout all the many centuries of her history, and has always met the new-comer, not with sword, fire or gibbet, but with argument, free-discussion, and earnest thought, friendly rivalry, and striving for success in gaining followers.

Among the Hindus the words “Hinduism,” and “Brahminism” are never used in connection with their Universal Religion, in its many forms. The word

"Hindu" was applied to the people of India by the Persians and Greeks, the term having its origin in the name of the "*Sindu* " or "*Indus* " River. The natives of India called themselves Aryans, or *Aryas* , the name of their original race. They also resent the term "Brahminism," which was given to their religious system by the missionaries, who held that it was the religion of the "Brahmins" or native priests, while the Hindus claim that it existed long before the days of priests and was divine in its origin, having no founder, no special creed, and no central ecclesiastical authority. Among the Hindus their Universal Religion is known as either the "*Arya-Dharma*" or "Aryan System"; or else the "*Sanatana Dharma* ," or "Eternal System"—the term "*Sanatana* " being the common term for the system.

The *Sanatana* is most universal and catholic in its views, and allows countless opposing sects to take shelter under its tents, and to participate in the worship of its temples. It is no uncommon thing to see followers of a dozen or more sects engaged in common worship in the temples or holy-places. The general feeling among the Hindus is that they are all worshiping the same Infinite Reality under some form or symbol, and consequently there is an absence of that fierce strife and rivalry that is so deplorable in other lands both East and West. So long as the individual accepts the Vedas as the Divine Source of Truth, and does not dispute the Fundamental Principles, he is welcomed as a brother-in-religion, and is given the "right-hand of fellowship." The Buddhists and Jains, however, while not persecuted, are looked upon as outsiders, and the Mahommedan is, of course, a "stranger to the Faith," and the Christian is regarded as a well-meaning (if he really happens to be so) follower of an "unscientific faith" erected on the original pure teachings of Jesus the Christ, for whom all educated Hindus have a profound respect, deeming Him to have been a great Spiritual Master, and an Illumined Soul. They also regard Buddha as an *Avatar* or Deity, but deplore Buddhism, which they claim is the degenerated form of *Gautama's* original teachings. The Jews are respected, but are held to have but little in common with the Hindu faiths, by reason of the narrow claim that Jehovah was the Deity of only one race of "Chosen People"—a Race-God, rather than an Universal Divinity. The *Parsees* are Zoroastrians and Fire Worshipers, and have little in common with the Hindus.

*

It is interesting to trace the rise and progress of the *Sanatana* , or "Eternal Religion" from the earliest writings. The early *Vedas* show a peculiar dual-aspect, inasmuch as while there is always an undercurrent of Monism or

Pantheism—that is, the belief that there is but One all in All, still there was always the outer teaching of a something like Nature-Worship, with its countless personifications and polytheism. While there was ever the influence of an overshadowing one brooding over All, still there was at the same time the mythology of the nature-gods and entities that always mark a certain stage in the religious development of a race. The careful student deduces from this that while the knowledge of the Inner Teachings was with the race, having been inherited from the former civilization from which the Aryan Race sprung, still that Inner Teaching was in the hands of the Few, and that the Many were not as yet ready to receive the teachings in their purity. And so the masses were indulged in their Nature-Worship, and their minor deities and mythology, the Few endeavoring to get a knowledge of the Truth into the minds of the people through kindergarten methods, symbols,—by reflection, as it were. But still there was always noticeable a gradual and steady inclination toward the Teachings regarding the one.

Even in the early hymns of the *Rig Veda* , there are to be found numerous references to a Something that is above even the gods—a God of gods, as it were, without any attempt at explanation or speculation, but merely the beginning of a suggestion to the people that there was something beyond their mythology—some Universal Something from which all things, even their gods, proceeded.

The ancient Aryans were a joyful, happy, playful lot of Pagans, in their everyday life, resembling the early Greeks. They reveled in the joy of living, "eating, drinking, and making merry," and endeavoring to extract the greatest joy from each passing moment—not as the result of Hedonistic reasoning, but out of the sheer animal joy of living. Their gods were like the mythological deities of the early Greeks, very much like themselves, and not requiring very much thought on the part of their worshipers, nor a special code of conduct or ethical hair-splittings—a little matter of sacrifices settling the matter and fulfilling the requirements. This coupled with the usual requirements of the rulers, and the observance of primitive social duties, was about all there was to it.

But gradually there appears an awakening sense of responsibility regarding a future state depending upon the present, in place of the return to Life by Metempsychosis that had been the original future life. The idea of and Inexorable Law of *Karma* crept into the field of religious thought, coming doubtless from the teachers who dealt out the old truths in tiny bits, easily assimilated by the people. Then came the talk of *Samsara* , or the Cycle of Existences that was not a thing of joy, but an evil thing occurring to the race, placed upon it in some mysterious way. Life began to be regarded as “a barren vale between the peaks of two eternities” filled with pain, and grief, and woe, and from which escape was most desirable. Thus entered that sad, pessimistic minor note that has ever stayed with the Hindus, in their philosophical and religious thought, and which was so different from their former Paganism, which resembled the Greek conception of life and existence—death and re-birth. Some strong teacher had directed the Hindu face toward the Pessimistic side of the shield, and it was so fascinated and horrified by the sight that it was unable to withdraw its eyes, and failed to perceive the reverse side of Truth, which showed the aspect of Optimism. Students have suspected that some foreign influence caused this sudden change of the race-thought, but others have attributed it to some great teacher unloosing some hitherto concealed fragment of the Secret Doctrine of the Fathers, to a race not yet quite ready to receive it, nor to understand it in its true relations.

It was not the Idea of Metempsychosis that so changed the race-nature of these early people, who had always believed in Re-birth, but the undue emphasis laid upon the Law of *Karma* , that oppressed them. *Samsara* was pictured to them as a terrible cosmic mechanism, resulting from Ignorance or Mistake of some kind on the part of The-Powers-That-Be, and into the wheels of which the race was caught and entangled almost beyond the possibility of escape. Particularly was this the case with the idea of the accused bad *Karma* , which was not possible of exhaustion in the present life, but which would remain over as “unused-*Karma* ”—as an unpaid debt—and which would entail effects which would serve as a nucleus for new *Karma* , and so on, and on, binding the soul to the Wheel of Causation, or *Samsara* forever and ever, with only the shred of a chance to escape.

This doctrine in all of its unrelieved severity was poured out to this primitive people, as yet unprepared to consider it philosophically or to weed out the “half-truths;” which appeared among its blossoms. To them it was the grim Law, as terrible as was the Law of Causation as stated many centuries afterward by *Gautama Buddha* , which again held the race to this side of the shield of Truth. There was no escape from the Law—”as among a thousand cows a calf finds its mother, so does the previously done deed follow after the doer thereof,” says the writings. The root of the teachings regarding Desire, which afterward was re-taught by *Gautama* , is found in these early teachings. Desire was the Root of Evil. And Desire was held to have sprung from *Avidya* , or Ignorance, which was the Seed of Evil. And so *Samsara* , or the Cycle of Existences, was thought to have arisen from *Avidya* , or Ignorance, which had crept upon the all, and overshadowed its Wisdom. This was the beginning of the Hindu conception of

Maya , or the Illusory Cause of the Phenomenal Universe. And, then came the other teaching that by *Vidya* , or Wisdom, the chains of *Samsara* could be destroyed. And so the race began to take life very seriously, and to endeavor to attain Wisdom, in order to escape *Samsara* .

Van Deussen thus concisely states these fundamental conceptions regarding *Samsara* , and the escape therefrom: "Life is held to be precisely meted, in quality and quantity, as an expiation (absolutely just and adequate) for the deeds, thoughts and actions of the previous existence. This expiation is accomplished by deeds of action and enjoyment, which in turn is converted into fresh works and therefore cause of *Karma* , which must be expiated afresh in a subsequent existence, so that Atonement or Expiation is like a clock-work that in running-down always rewinds itself afresh, to be then again run-down, and again re-wound, until all eternity. All this unto all eternity—unless there appears the Wisdom and Knowledge, which does not depend upon merit, but which breaks into consciousness with connection with it. This Wisdom or Knowledge dissolves *Samsara* or Life into its innermost elements, and burns up the seeds of works, and thus makes impossible for all future time a recurrence of the re-birth in *Samsara* ."

*

It is no wonder that this one-sided statement of Truth affected the Hindu race and colored its religious conceptions for centuries to come, until the higher philosophical reasoning was able to separate the grain from the chaff of the teachings. Never has the race had a doctrine so compelling of Fear and Despair as this crude idea of Samsara, unrelieved by philosophical explanation. To the minds of these primitive people, it must have indeed appeared that a Devil, stronger than all their gods, has appeared from the clear sky. For even their gods were held to come under the Law, and to act as its administrators and instruments. And from that period, which shows its distinctive marks in the *Vedas* , the nature of the religious conceptions of the Hindus changed—Paganism vanished and the Life under *Samsara* succeeded it.

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But other influences were at work. Among the scattered mythological teachings of India there began to be manifested an insistence upon the fundamental truth of the one, over All, and in All, and which was all. No longer a shadowy, indefinite idea, the teaching of tho *Brahman* began to assert its supremacy among the people. It did not do away with the gods, for they continued to be worshiped, and new ones still appeared—but *Brahman* was the Source of gods and people alike —the Universe coming from his Being. *Brahman* was regarded as the World-Soul, or Universal Spirit. Brahman had returned to the Aryans, who had lost sight of It during their years of wandering from the land of the Former Civilization— and nevermore has its Conception of the one-all, infinite, eternal, absolute existence-intelligence-power departed from the Aryan Consciousness in India. The race did not rise at once to the full Realization of this Truth—it has not fully risen to it, as a race, even to-day. But there set in an evolution of the understanding and realization of this great Truth, which is the basis of All Truth —this oneness—this Essence of Monism— to which all human thought and speculation invariably, and inevitably leads its followers.

And now we shall proceed to trace this evolution of this dawning realization of the Absolute Truth among the minds of the Hindu races, as evidenced by their religious forms and schools, as we have already shown in connection with the philosophical schools. India's philosophies and religions mingle, blend and coalesce—there is no distinct and absolute division between them—but they may be considered as two phases of human thought.

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As we have said, the earliest conceptions of "gods" and supernatural beings, among the ancient Hindu peoples, were those of beings akin to Nature-Spirits, that is personified, deified Natural Forces. Thus in the early Vedas we find records of *Dyaus-Pita* , or "Father-Heaven," accompanied by *Prithivi* , or "Mother-Earth"; also *Ushas* , or the "Dawn-Goddess"; *Surya* , or the "Sun-God"; *Vayu* , or the "Wind-God"; and *Agni* , the "Fire-God." There was also *Indra* , who was originally conceived of as the "Lightning-and-Thunder-God," similar to Jupiter and Zeus, of the Roman and Grecian mythology, but whose character was elaborated as time passed, and the Indra myths developed, until he was given a high place in the Pantheon of the early Hindus, and was often regarded as the "King of the gods." We also find frequent reference to *Varuna* , the "Sky-God" whose eye was the blazing sun, and who gradually developed into the great god having charge of natural laws, and who also supervised the morality of the people. There was also *Soma* , the god of the fermented-liquor, similar to Bacchus or Dionysus, minus their excesses,—the Hindus using the fermented-juice of the *soma* -plant in the sacrifices and religious ceremonies. *Soma* -juice was also the nectar or sacred-drink of these primitive Hindu gods, Indra in particular being addicted to its use, thereby increasing his ardent, fiery, warlike character, which made him so popular among the earlier warlike Hindu people.

There were thirty-three popular and celebrated gods in the early Hindu Pantheon, with innumerable demi-gods, minor gods, and demons, and lesser nature-spirits, many of which resembled the godlings of the ancient Greeks, having arisen from the same source, i. e. the personification of natural principles, *etc.* Among these was the well known *Yama* , the

"God-of-Death," who was held to be the first man who died, and who thus assumed god-hood. There began to be noticed a peculiar tendency to blend the conceptions of two or more gods into one, and to exchange properties or characters between separate gods. This tendency increased and developed, until finally the distinctions between the several gods began to grow misty, and the people began to regard them all as appearances or personifications of some one Deity, and the fundamental ideas and conceptions of Hindu Pantheism began to assume more definite and much clearer shape and form.

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As time rolled on, the minor deities were lost sight of, and many survived only in name. The, Brahmins, or priestly caste, assumed a still greater control, and impressed its teachings upon the people, shaping the popular belief more into a set system, and unifying its conceptions. As the Pantheistic idea developed, the nature and duties of the gods changed. *Indra* lost much of his terrifying power, and became the King of the After-World—the realm of the gods. *Varuna* became the Lord of the Ocean, and so on, many of the minor-gods being merged into the greater ones, as the race-conception moved toward Pantheism.

Gradually the idea of *Brahman* , the Supreme Self, of the Universe, began to gain immense headway in India, among the masses, as it had long before been held as truth by the philosophers and priests. And, accordingly the god *Brahma* , a personification of the *Brahman* , began to attain great popularity. *Brahma* was regarded as the Creative Deity, akin to the Greek Demiurge or divine agent of the Supreme Being employed to create the material universe and man; the terms *Prajapati* , and *Hiranyagarbha* , also being applied to *Brahma* . But *Brahma* did not altogether displace the older gods, some of which were retained, but which were considered as subordinate to *Brahma* —*Indra* and *Varuna* thus holding their places.

*

Then began to develop the clearer idea of the Hindu Trinity, composed of *Brahma* , *Vishnu* , and *Shiva* —the three being held to be aspects of one Supreme Being. *Brahma* was regarded as the Creative Principle of the Trinity; *Vishnu* as the Preserving Principle; and *Shiva* as the Destructive Principle:— the manifestations of three principles causing the universal manifestation and life. This idea of the Trinity has never lost its hold on the Hindu mind, although it changed with the rise of *Vishnu* and *Shiva* worship, each sect holding that *Vishnu* or *Shiva* , as the case might be, as the Supreme Being, from which the other two sprung. But the basic Trinitarian idea remains as a part of the Hindu religious conception, and has persisted from the time of its birth. It dates very far back, and many of the ancient sculptures show traces of it, for instance the well-known rock carving at Elephanta which shows the Trinity as having one body with three heads emerging from it.

The rise of the popularity of *Vishnu* and *Shiva* , the two principles of the Hindu Trinity, may be traced in the *Vedas* . Among the early *Vedas* we find traces of *Vishnu* , and *Rudra* , the latter being identical with *Shiva* . *Vishnu* , from the first, was pictured as gracious deity, filled with goodness, righteousness, and love, as well as a desire for order and peace—his symbol was the moving sun. *Rudra* (*Shiva*), on the other hand, represented the principle of destruction and strife, having a malevolent and revengeful nature, but being capable of propitiation and flattery for which he rewarded his worshipers with favors, prosperity, health, etc.—he had the storm for his symbol. This conception of *Vishnu* , and *Shiva* , corresponded with the world-wide and world-old conception of the Good Spirit and the Bad Spirit— God and Devil—which all races and religions seem to have had at some time in their history.

The conception of *Vishnu* , as the Lord of Righteousness and Goodness, had a wonderful growth among the people, and although originally opposed by many of the priests, it grew until the latter were compelled to accord it recognition and sanction. Not only was *Vishnu* regarded by many as the Supreme Principle in the Trinity, but gradually the conception grew until he was identified with the Supreme Being, or *Brahman* , itself, and the idea of *Brahman* lost its original philosophical significance among the people, and was regarded as the “nature of *Vishnu* ”— *Vishnu* being regarded as the One God. But this idea of the One God was more than monotheism—it was Pantheism, for *Vishnu* was given the quality and nature of *Brahman* , and was held to be the Real Self, from whom all the universe, with its individual souls, flowed or was emanated. In other word Vishnu became a personified that.

But growing up at the same time was another cult or school of religion— both with the enclosure of the orthodox Hinduism, and both receiving full sanction and tolerance. This second school was that of *Shiva* , whose former name of *Rudra* was dropped. *Shiva* was the direct contrast of *Vishnu* the preserver and loving righteous guardian of his people. *Shiva* was the destroyer—the god of change and dissolution. As Lyal says: “*Shiva* represents the earliest and universal impression of Nature upon men—the impression of endless and pitiless change. He is the destroyer and rebuilder of various forms of life; he has charge of the whole circle of animated creation, the incessant round of birth and death in which all nature eternally revolves. His attributes are indicated by symbols emblematic of death and of man’s desire; he presides over the ebb and flow of sentient existence. In *Shiva* we have the condensation of the two primordial agencies, the striving to live and the forces that kill. He exhibits by images, emblems, and allegorical carvings the whole course and revolution of Nature, the inexorable law of the alternate triumph of life and death—the unending circle of indestructible animation.”

Shiva , under his ancient title of *Rudra* , was a fierce and terrible devil-god of the mountains. Dwelling surrounded by his bands of demons, goblins, and destroying spirits, and accompanied by his bride *Parvati* , in the depths and inner recesses of the Himalaya he held high revel and court, and was accordingly feared and flattered by his followers among the people, who sought to conciliate him by sacrifices and worship. As a symbol of the reproductive principle of nature, he wore the token of the *lingum* or male organ of generation; and as a symbol of subtle and malignant power, he wore a garland of twined serpents—a horrible creature, calculated to inspire fear, horror, and to induce propitiary offerings. He was wont to haunt the tombs and graveyards at night, accompanied by his band of demons. Many of the cruel self-tortures of the Hindu ascetics arise from the desire to propitiate *Shiva* . But this horrible and fearsome creature, or god, with all of his malignant qualities, drew many followers to him, who manifested the greatest love and affection for him, equaling the love and devotion manifested by other cults and sects toward his opposite, the beneficent *Vishnu* . It is a strange psychological study in religion to witness the love, affection and devotion bestowed by some of the lower cults of *Shiva* toward this god, whose image is that of a naked, fierce being, with blue throat and red skin, or else of a livid white color, with three eyes, besmeared with cow-dung ashes. Surely in its lower forms, *Shiva* -worship is a refined form of devil-worship. But there is a higher side of *Shiva* worship, as we shall see when we come to a consideration of the various sects.

Akin to *Shiva* worship, and springing up by its side, is the worship known as *Shakta* Worship. *Shakti* is the term given to the principle of Cosmic Energy, or the Principle of Life Activities in the Universe, as contrasted with the Principle of Being. Personifying these two principles as follows: *Shiva* representing Being; and *Shiva's* consort or bride, known as *Parvati* (or *Uma* ; *Gauri* ; *Tara* ; *Kali* ; *Durga* , as the case may be) representing *Shakti* or the Creative Energy—the *Shaktas* have built up a cult or sect, devoted to the worship of *Shakti* . *Shiva* is the male-god, and Shakti the female-god. And the worship is entirely that of the Female Principle of the Universe. The *Shaktas* are divided into two schools, viz., (1) the *Dakshinachari* , or "Right Way Walkers," who worship both *Shiva* and *Shakti* —that is the male and female principles of the deity, and who resemble the ordinary worshipers of *Shiva* , except that they manifest a preference for the destructive and terrible aspects of their god; and (2) the *Vamachari* , who concentrate their worship exclusively upon the feminine and maternal aspects of the deity, and who have been accused of a tendency toward Phallic worship. The ancient *Thugs* , and other terrible cults of India, were degenerated sects of *Shakta* worship. But, so strange is the division of Hindu thought, among the*Shaktas* are to be found many holding high ideals of the female deity as the Universal Mother, or Nature, as such worshiping her with beautiful ceremonies and ritual, and with the highest idealistic expressions, as we shall see presently.

The influence of Buddhism for a number of centuries after the death of *Gautama Buddha* , its founder, was quite marked, and the new religion left its impress upon many of the other forms of religion and philosophy in India. Following directly after the influence of the *Vishnu* and *Shiva* cults upon the orthodox priesthood, and which compelled them to revise and modify the original conceptions and authorized teachings, the teachings and doctrine of the Buddha did still more to shake the foundations of the priestly authority, and to render more catholic and universal the Universal Hindu Religion. Buddhism brought about an extreme adherence to the old respect for animal life, and led to the abolition of animal sacrifice. The Buddhist idea of Universal Brotherhood also had its effect in softening the hitherto rigid lines of caste, and led to the extending of religious knowledge to the lower castes who before that time were debarred from this instruction, and had to content themselves with the crumbs that fell from the tables of the higher castes. But, in the end the Brahmins reasserted their ascendancy, and although their ideas had been modified by Buddhism, still they managed to crowd out the Buddhistic religious teachers and cults, peaceably but irresistibly, until now there is but a shadow of Buddhism left in India, in fact in the central part of India proper it is not known at all among the people. Akin to this influence was that of the *Jains* , whose cult was a part of the general Buddhistic movement, although independent. The *Jains* affected the Brahmins more or less, but were finally compelled to modify their original position, until to-day they are looked upon more in the light of moderate dissenters than as heterodox outsiders.

And, so, gradually there came to exist but two great schools of the Hindu Religion—(1) the *Vishnuites* , or *Vaishnavas* , who are the worshipers of *Vishnu* ; and (2) the *Shivaites* , or *Shaivas* , or the worshipers of *Shiva* , including the cult of the *Shaktas* , or worshipers of the feminine principle of *Shiva* . Although there are a number of scattering cults and sects outside of these two great divisions of the Hindu Religion, still the majority of the cults and sects, high and low, advanced or degraded, may be classed under the head of one or the other of these two great schools or cults. And, in the next lesson we shall proceed to a consideration of these two great cults as they exist to-day, with their many subdivisions and characteristics of each. But before so doing, let us consider the development of the two schools from their ancient condition to the present, state, particularly as concerns the influence of the philosophical thought of the land, and the teachings of the several leaders who arose to influence the trend of the religious and philosophical thought in India.

While the cults of *Vishnu* and *Shiva* were developing, and the school of Buddhism and *Jainism* were churning up public opinion and beliefs, the purely philosophical minds of India were not idle. There were many such minds in India, and they held close to the fundamental principles of *Brahman* the One Supreme Being, and to the Inner Teachings concerning that. The *Upanishads* were being studied as never before, and additions to their number were being made by the great teachers. The philosophers were advancing the teachings of pantheistic monism along the lines of the *Vedanta* System, and the *Sankhya* System had gained many followers. Especially important was the work and influence of *Sankaracharya* , the great systematizer of the *Vedanta* System, who lived about the eighth century a. d.—he reestablished the System which had lapsed in energy, and really founded the *Advaitist* , or non-dualistic, school of the *Vedanta* . This school held strictly to the conception of *Brahman* , or that, as Absolute Reality, all else being held to be *Maya* , or the illusory phenomenal universe. *Brahman* was held to be the only Truth, and the individual *Atman* , or Spirit, was held to be identical with *Brahman* . The *Vishnuites* (or *Vaishnevas*), claim *Sankaracharya* as having been one of their school, and his writing seems to bear out this fact, but nevertheless, he seems to have made common cause with the *Shaivas* in the common fight against Buddhism and *Jainism* , and indeed, both of the schools of the *Vaishnavas* and the *Shaivas* , respectively, might accept the *Vedanta* teachings without any trouble, by the simple process of identifying their respective deity with *Brahman* , or that.

In the twelfth century a. d., appeared *Ramanuja* , the other great *Vedanta* teacher, who attacked *Sankaracharya's* position of absolute monism, or non-dualism, and advanced a system of "qualified-dualism," or *Vishishtadvaita* , which held that there exist Individual Souls or *Atma* , which though proceeding from *Brahman* , are not essentially one with that, but instead bear a high degree of relation to It, as "elements" of Its Being; and which also differed from the *Advaitist* system by holding that *Brahman* was not merely a purely abstract being, but that It possessed real qualities of goodness, love, etc., raised to an infinite degree. Consequently, there at once arose a close degree of sympathy and relationship between the regular *Vaishnava* , or *Vishnuite* school, and this new *Vishishtadvaita* system of philosophy. *Ramanuja* made frequent respectful and worshipful mention of *Vishnu* , and his school were ardent *Vishnu* worshipers and recognized as a branch of the *Vaishnavas* on the religious side, while considered a branch of the *Vedanta* on the philosophical side—thus does philosophy and religion blend in India.

In the fifteenth century there arose another teacher destined to exert a marked influence upon the *Vaishnava* school, one *Vallabhacharya* , a *Brahmin* . His teachings were very much along the lines of those of *Ramanuja* , but in addition he laid great stress upon the human side of *Krishna* , an *avatar* or incarnation of *Vishnu* , who was represented as of a most attractive human personality. *Vallabhacharya* taught among other things that the best way of worshiping *Krishna* was by sanctifying all human joys and pleasures to his service—the laying of the offering of the sacrifice of human pleasure upon the laps of the deity. This teaching which was called *Pushti-Marga* , or "The Way of Pleasure," had its idealistic and refined aspect, but unfortunately it afterward degenerated into sensualism among some of the more ignorant followers. In the early part of the nineteenth century, one *Svami Narayana* did much to reform this cult, and to bring it back to its original purity. He was a man of high morality and exalted religious nature, and he left a devoted band of followers whose successors exist to this day in some parts of India.

The fifteenth century gave birth to another great teacher whose influence in Hindu religion was quite marked. This man, a *Brahman* , was named *Visvambhara* and *Nimai* , but afterward took the name of *Chaitanya* upon the occasion of the taking of vows. He began to show signs of religious fervor in his youth, but at first hesitated to identify himself with the *Vaishnavas* who were strongly opposed by the *Shakta* cults in his part of the country. However, before long he became overcome with the emotional and ecstatic phases of the *Bhakti* , or love-worship of *Krishna* , and soon was regarded as the chief earthly apostle of the latter. He announced no new doctrine, but devoted himself toward stirring up a strong *Bhakti* movement in favor of *Krishna* , and before long was at the head of a tremendous following of the most ardent, ecstatic, rapturous *Bhaktis* , who filled the air with shouts of "*Krishna! Krishna! Krishna!* " It was one of the greatest "revivals" that India has ever witnessed. Under *Chaitanya* , the worship of *Krishna* (the incarnation or *avatar* of *Vishnu*) received a strong impetus, which persists until the present time. This teacher held that the individual soul' emanated from the Supreme Being, but was not identical therewith, his teachings resembling those of *Ramanuja* , with an admixture of the higher parts of those of *Vallabhacharya* .

In our next lesson we shall explain the various *avatars* or incarnations of *Vishnu* , of which *Krishna* was one, and which has much to do with the later development of the *Vaishnava* cults, as above indicated.

The *Shaivaite* cults, while numerous, have not had so many divisions created by great teachers; their difference having arisen by reason of the preferences of the people in various sections for certain features of the worship, the choice often depending upon some prior form of worship which influenced the newer conception. These various *Vaishnaiva* and *Shaiva* sects and cults, together with the several minor divisions of the Hindu Religion, will be considered in our next lesson.

There is another sect which has attained prominence in India, and which is affiliated with the *Vaishnava* sects, and which is by some considered as a "dualistic" form of the *Vedanta* , and which is known as the *Madhva* sect. It was established by *Madhvacharya* in the thirteenth century a. d. It is sometimes known as the *Dvaita* , or "dualistic" philosophy, as contrasted with the *Advaita* or "non-dualistic" philosophy of the branch of the *Vedanta* by that name. Departing from the *Advaita* non-dualistic, and the *Vishitadvaita* , "qualified-dualistic" conceptions, this *Dvaita* system postulates an eternal distinction between *Brahman* and the individual souls, the latter being held t be akin to the individual spirits, or *Purushas* , of the *Sankhya* System, which resemblance is heightened by the fact that Matter is postulated as existing eternally, separate and distinct from both *Brahman* and the individual souls or *Purushas* . In fact the basic conceptions of this sect seem to have been taken bodily from the *Sankhya* , and then attached to the conception of *Brahman* . This *Madhva* sect teaches the efficacy of the adoration of *Vayu* , the son of *Krishna* , whom they hold to have been incarnated as *Madhvacharya* , the founder of the sect. *Madhva* departs radically from the prevalent Hindu conception of the universality of Emancipation of Salvation from *Samsara* —the theory that all souls alike may gain Freedom. On the contrary he assumes a Calvinistic position, and separates the individual souls into three classes, viz., (1) the souls destined to pass to the realms of eternal bliss when they have escaped from *Samsara* ; (2) the souls who are destined to eternal *Samsara* , without possibility of escape; and (3) the souls who are destined to everlasting hell by reason of the vileness of nature.

There are a number of minor sects and cults each having followers scattered throughout India, among whom are the following:

The *Nimbarka* , founded by *Nimbarka* in the twelfth century, who are held to be a branch of the *Vishnuites* , and who worship *Krishna* , and his consort *Radha* . They have no distinctive tenets, and are regarded more as a religious “denomination” than as a “school” or “system.”

The *Ramananda* , founded by *Ramananda* , the pupil of *Ramanuja* the *Vishishtadvaitist* , and which adheres somewhat to the *Vishishtadvaitist* teachings, with additions and changes. Its adherents are among the poorer classes in the northern part of India.

The *Kabirpantha* , which was founded by *Kabir* , a disciple of the founder of the last mentioned school, *Ramananda* . His teachings were largely those of his own teacher, with a strong tincture of Mohammedism. He taught a monistic Pantheism, warmed by a fervid *Bhakti* tendency, inclining toward ecstasy and emotion. The *Sufi* influence is apparent in his teachings. He held to a Supreme Being, which was the essence of all spiritual being, and soul-manifestation, the material universe being the “body” of the Supreme Being. The latter is held to have evolved Maya, which in turn brought forth the Hindu Trinity of *Brahma* , *Shiva* , and *Vishnu* , who brought forth other gods, who begot the universe. This sect is still popular in the north of India, and has a following in Bombay.

The *Nanakpantha* , which is somewhat akin to the last mentioned sect, has its origin in *Vishnuite Vedanta* , colored strongly by Mohammedism. It was founded by *Nanak* , in the sixteenth century a. d. Its essence is the worship of a formless Supreme Being (akin to the Mohammedan “*Allah* ”) by godliness, meditation, tolerance, *etc*. The *Sikhs* take their teaching from *Nanak* , and this teacher has influenced many minor cults and sects in India, some of which have developed an advanced religious conception, and considerable philosophical merit.

In our next lesson we will consider the religions of Modern India.

Special Message IX.

For this month, we invite you to inhale the perfume arising from the flowers of the Spiritual Gardens of India, planted, reared and watered by the hands of the Sages:

> “When one becomes freed from the bondage of the senses, he transcends all material relations, and realizing the inward light

> transcends all material relations, and realizing the inward light, regains his knowledge of Himself. This is indeed a realization of the Truth. It dwells beyond Mortality and Fear. Truth, Wisdom, Self, Spirit, Absolute, are all but names for the same thing.”
>
> “There is no room for separateness in that intransmutable, formless, characterless Truth, which is beyond the relations of subject, object, time, and space, cause and effect, beginning and end, absolute and relative, all and part. It is in every way full to the utmost, like the waters surging above all things at the great cyclic deluge. In it merges the cause of illusion, like darkness merges into light. Verily, there can be nothing like separateness in It, the highest essence of Truth—the One without a second.”
>
> “Truth is the highest and only real plane of Being. In it there is no world of subject and object. It is as a void, and yet is full. Though void, still does it contain innumerable worlds upon worlds, upon worlds. And yet it is void in Truth.”
>
> “As all light belongs to the sun; and all coldness to cold; and all warmth to heat; so do existence, consciousness, bliss, eternity, intelligence, belong to Truth.”
>
> “Truth is all bliss of every kind. Attaining this realization, one realizes his nature to be all-bliss. Truth, therefore, is the ultimate measure and standard of all bliss.”
>
> “Truth is unborn; ever-awake; free from dream; having no form and no name. It is one continuous thought, all-knowing. There is no metaphor, whatever, in this saying.”

Our Meditation for the coming month is:

> “Rejoice and be glad, for within you is the light of the world.”

The Tenth Lesson.
The Religions of India. Part II.

Table of Content

FROM THE sources mentioned in the preceding lesson, the Religions of India of to-day have arisen, subject to the mellowing influence of time, and the inevitable blending and mutual modification and influence of each upon the others. The old lines are maintained, but the doctrines have modified each other, and the lines are softened and blended until often it is difficult to point out the exact distinctions between some of the many cults of the several schools, the shading being so gradual. At the present time the three hundred millions (300,000,000) and over, of the Hindu people, are divided into several great divisions, with the numerical strength approximately stated as follows:

Orthodox Hindu Faiths	....	225,0
Mahommedans	....	63,0
Buddhists (in Burmah, etc.)	....	10,0
Animistic Religions	....	10,0
Christians	....	3,0
Sikhs	....	2,5
Jains	....	1,5
Jews	....	
Parsees	....	1

In the above list we have included the Jews, who are found principally in the large cities like Bombay, Calcutta, etc.; and the Christians, who are found in certain sections where the missionary work has been vigorous for several centuries. About one-half of the native Christians in India belong to the Roman Catholic Church, the other half being divided among a number of Christian denominations. The Parsees are found principally in the Bombay Presidency, and are the descendants of Persian Fire-Worshipers who settled in India over one thousand years ago, and who have never been interfered with in their faith by the orthodox Hindus, so tolerant is the Hindu race. Another instance of this tolerance is found in the case of the million of Aboriginal people in India, the descendants of the dark-skinned natives of India who were found there by the Aryans when they came into the land many thousands of years ago; and these natives have never been disturbed in the original worship, nor have they been exterminated as were the native American Indian tribes who were the aborigines in the land now called America. They have been allowed to maintain their original nature worship, ancestor worship, or spirit-worship of the forefathers, without opposition or hindrance, and without being subjected to "missionary work" on the part of the Hindus. These people are included in the list of "Animistic Religion," the remaining nine million of this class being composed of scattering tribes, peoples, and sects who adhere to the ancient nature-worship, of worship of the early personifications of natural forces, under the name and form of numerous "gods," and demi-gods, as mentioned in the preceding lesson. In the above list we have included the sixty-three million Mahommedans in the British Indian Empire and Provinces, who are the descendants of those who were converted to Mahommedism during the period when the adherents of that religion overran India (where they maintained a foothold for several centuries), together with the descendants of the original invaders. The Buddhists, numbering ten million in all India; are principally located in Burmah, and the Indo-Chinese Peninsula, Ceylon, Napal, etc., at least nine million of the whole number being in Burmah alone; Buddhism being extinct in many parts of India, and existing only as a dead religion there.

Under the head of "Orthodox Hindu Faiths" are included followers of the several sects and schools of religion and philosophy, or religious-philosophy, which are generally grouped under the term and class of "Brahminism," the various sects and schools differing very materially from each other, but all having a common root, origin, and relation to that Original Religion of the Hindus, which they themselves call the *Sanatana* or Eternal Religion, and which has as its basis the belief in a One Infinite Reality, Being, or Existence, from which the phenomenal universe and the individual souls proceed. The different Hindu sects, while practically appearing as different religions, in reality regard themselves as but different sects and divisions of the One Eternal Religion of India, of which each, of course, considers itself the best and most favored channel of expression and interpretation. None of the cults, or sects, or schools are regarded as "outlanders," heretics, or unbelievers— all are included in the great fold—all are regarded as seekers after the great Truth—all are looked upon as travellers upon many roads, each choosing his own path, of which the number is countless. As a respected Hindu has said: "The prevailing religion of India may be compared to a great mosaic, inlaid with every kind of religious idea, and every form of worship which the human mind can possibly conceive." And, as Max Müller says: "No phase of religion, from the coarsest superstition to the most sublime enlightenment, is unrepresented in that country."

The various sects and schools of the Hindu Religion, which is generally regarded under the head of “Brahminism,” or “Hinduism,” by Western authorities, but which is spoken of as the *Sanatana* or “Eternal Religion,” or the “Religion of India” by the Hindus themselves, and which comprises two hundred and twenty-five millions (225,000,000) of people in India, may be grouped into three general classes, namely, (1) *Vishnuites* , or *Vaishnavas* ; (2) *Shivaites* , or *Shaivas* ; and (3) Abstract Monists. The origin of the first two classes has been given in the preceding lesson, where the rise of the worship of *Vishnu* and *Shiva* has been described and the various influences operating in the development having been noticed. The third class, or Abstract Monists, are comparatively few in number, and are those people who refuse to acknowledge the need of names of personification of *Brahman* , and who maintain a philosophical religion based upon Pure Reason, with *Brahman* , that, or The Absolute as their object of veneration, love, and meditation.

The worship of *Brahman* , the personification of the Creative Principle in the Hindu Trinity, has almost disappeared as a separate form of religion. *Brahma* , as the Creative Principle in the Trinity, or as the Personification, of *Brahman* , is considered too much of an abstraction to be the object of love and worship, and is generally passed by in favor of either *Vishnu* or *Shiva* , often being held to be really in the nature of a Demiurge, or Creative Agent of either of these two great Deities, particularly in the case of those *Vishnuites* who attribute to *Krishna* , in his highest conception, the nature of *Brahman* or that. It is true that, nominally, the Hindu Treaty is spoken of as existing and ruling the religious conception of India, but in reality it is not so, and the two great classes of the modern Hindu Religion have practically discarded the Trinity, and have substituted the worship of *Vishnu* or *Shiva* , as the case may be. *Brahma* is still seen in the temples, in the shape of his images with their red bodies and several heads, all of which is merely symbolic of course,—but as an object of worship he has faded from view, being outclassed by the other two conceptions of Deity. And, accordingly, let us now pass on to a consideration of the two great classes or divisions of the Hindu Religions of to-day (1) the *Vishnu* worshipers, or *Vaishnavas* ; and (2) the *Shiva* worshipers or *Shaivas* , including the *Shaktas* .

THE VAISHNAVAS .

The *Vaishnavas* are those Hindus who worship the Supreme Being under the name of *Vishnu* , the second person of the Hindu Trinity, or the Preserving Principle of Deity. We have spoken in our last lesson of the rise of the conception of *Vishnu* from that of a separate god of goodness, and kindness—the beneficent god—to the second person in the Trinity of the Hindus, as *Vishnu* the Preserver; and of his subsequent rise to the position of the Supreme Being Absolute, in the eyes of his followers, the *Vaishnavas* . And this latter position he now occupies in India today, at least among his own followers who compose one of the great two classes of the Hindu religions; the opposing faction, or *Shaivas* , refusing this exalted position to *Vishnu* , relegating him to a secondary place, and claiming the first place for their own god, *Shiva* . It is the custom of many Hindu writers to say that the worship of *Vishnu* and *Shiva* is practically the same, and that the followers of the one class cheerfully join in the worship of the opposing conception—both being but different ideals of the One Reality. This statement is true, when understood correctly, but the fad remains that when a *Vaishnava* worships *Shiva* he qualifies his worship with the belief that he is really worshiping *Vishnu through Shiva* the secondary aspect; and the *Shaiva* pursues the same policy when he is worshiping *Vishnu* in company with his *Vaishnava* friends. It is true that both agree that they are worshiping *One* , but the fact remains that each believes *that One* to be *his own One* ; that is, he believes his own Deity to absorb the other*, the other being but an aspect of his own Deity* . So that while it may be claimed that there is a “Unity in the Diversity,” it likewise may be stated that there is a decided difference of opinion as to the nature of that Unity. There are two classes of worship, in spite of the kindly attempts to make it appear as one.

The *Vaishnavas* hold that *Vishnu* may be considered in both the impersonal and the personal aspect. As the impersonal *Vishnu* , he is the Supreme Being, omnipresent, omnipotent, and omniscient—exciting everywhere, and being the Reality or Spirit in all manifestations—having allpower—and possessing infinite knowledge. In fact, the impersonal *Vishnu* is considered as *Brahman* , that, or the Absolute. But the *Vaishnavas* consider him in this impersonal aspect only in their philosophical minds, and when it comes down to worship the personal aspect is ever in evidence. The personal *Vishnu* is held to dwell in the highest heavens; which he rules. His image in this aspect appears in the temples, blue or black in color. But there is another and far more important personal aspect of *Vishnu* , and one that causes him to be so popular among the Hindu people—his aspect as the various *avatars* or incarnations in human form.

While the term *Vaishnava* is strictly applied to all worshipers of *Vishnu* , still it is generally restricted to those sects which worship him in the form of either of his two chief incarnations, viz., *Rama* or *Krishna* , more particularly the latter, and which comprise the great majority of the *Vishnu* worshipers, those who worship him either in his general personal aspect, or his general personal aspect as the Lord of the Heavens, being few as compared with those who worship him in his *avatars* . These *avatars* or human incarnations were for the purpose of regenerating the race, and lifting it up from the mud of materiality. There are promised other *avatars* , from time to time, as they are needed. The *Bhagavad-Gita* promise, which is held sacred by the *Vaishnavas* , says: “Although I am above birth and rebirth, or Law, being the Lord of all there is, for all emanateth from me—still do I will to appear in my own universe, and am therefore born so by my Power and Thought, and Will.… Whenever the world declineth in virtue and righteousness; and vice and injustice mount the throne—then come I, the Lord, and revisit my world in visible form, and mingle with men, and by my influence and teachings do I destroy the evil and injustice, and reestablish virtue and righteousness. Many are the times that I have thus appeared—many are the times hereafter when I shall come again.” (*Bhagavad-Gita* , part IV.)

THE RAMA AVATAR .

The first great *avatar* which is dear to the *Vaishnavas* is the seventh, in which *Vishnu* incarnated as *Rama-Chandra* , or *Rama* , the hero of the Hindu epic, the *Ramayana* . *Rama* was the son of King *Dasaratha* of *Ayodhya* , and whose youth was marked with wondrous performances. He married the beautiful princess *Sita* (whose memory is revered by all Hindu women, to whom she is held up as an eternal example of purity and goodness), but afterwards either voluntarily relinquished the throne, or else was exiled by his father for his religious austerities, and then lived in the jungle for fourteen years. *Sita* , his wife, was stolen by the demon-king *Ravana* . *Rama* , flying to her rescue, defeated and destroyed the hosts of *Ravana* , and saved his wife; whereupon he returned to his own country and was crowned as king. Influenced by the idle gossip and envious talk of the people, *Rama* sent his wife *Sita* away from him, to the hermitage or convent, where she bore him two sons, *Kusa* and *Lava* , and was afterward reunited to him in the heaven-world. The story of *Rama* is forever preserved in the great Hindu epic, the *Ramayana* , one of the master-pieces of Hindu literature, which is highly regarded and venerated by the Hindu people, and which forms a Bible to many who worship *Rama* as the *avatar* or human incarnation of *Vishnu* , and the Savior of Mankind. These worshipers of *Rama* are known as *Ramat-Vaishnavas* , and number many millions of people. They are noted for their high degree of morality and ethics, and for their complete theological system. They hold not only that *Vishnu* has qualities of positive goodness, instead of being merely an abstract Being, but that moreover there is a heaven of pure bliss in which the righteous emancipated soul will spend eternity instead of being absorbed into the divine Being, as held by the *Advaitist*

Vedantists .

THE KRISHNA AVATAR .

The large body of the *Vaishnavas* , known as the *Krishna-Vaishnavas* , worship *Vishnu* in his eighth avatar or human incarnation, in which he appeared as *Krishna* , and whose history and teachings appear in the Hindu epics known as the *Mahabharata* , with its supplementary writings known as the *Harivamsa* , the *Pancharata* , and the *Bhagavad-Gita* , which compose a gigantic Hindu epic, in the first part of which *Krishna* is represented as a demi-god and powerful prince, the latter part (particularly in the *Bhagavad-Gita*) showing him in his aspect of the *avatar* or full incarnation of *Vishnu* , the Supreme Being. The Hindu records hold that *Krishna* appeared about 1400 b. c., and he is claimed as the greatest of the *avatars* of *Vishnu* . He is represented as having been born in a cave, during a time when a Hindu king named *Kamsa* had ordered all young infants to be killed. He was named *Krishna* , by reason of his blue-color. His father, *Vasudeva* , in order to save him from the hands of the murderous king of *Mathura* , gave him into the keeping of *Nanda* , a herdsman. *Krishna* spent his youth as a shepherd in *Vraja* , and many myths and legends are related regarding this part of his life, some of which concern his relations with the *Gopis* , or shepherdesses, but which his followers claim to have a symbolic significance instead of the literal one which the casual reader might be inclined to place upon them. The spread of the *Krishna-Vaishnava* cult has been remarkable, and it has hundreds of thousands of adherents in India today, numbering among its ranks some of the most prominent people in the land. There are several divisions of this cult, the principal of which are known as the *Bhagavatas* and the *Pancharatras* , respectively. The *Bhagavad-Gita* is the principal sacred writing esteemed by these schools, and its general doctrine is that of the cult. It identifies *Krishna* with the Supreme Being, and accordingly the term “*Krishna* ” is heard a thousand times to one of *Vishnu* — *Krishna* being regarded not only as the term for the avatar of *Vishnu* , but also as the favorite term for the Supreme Being itself. Another favorite term applied to *Krishna* is “*Hari* .”

There are many minor divisions among the *Krishna-Vaishnavas* . which arose from the preference for the details of the teachings of several great teachers which arose from time to time. Among these schools, founded by the teachers, are the followers of the following great leaders, respectively: *Sankaracharya* , the founder of the *Advaitist* school of *Vedanta* ; *Ramanuja* , the founder of the *Vishishtadvaita* school of *Vedanta* ; *Vallabhacharya* , a follower of *Ramanuja* , who established the *Pushti-Marga* teachings; *Ramananda* ; *Nimbarka* ; *Madhva* , the founder of the dualistic or *Dvaita* school of *Vedanta* ; and *Chaitanya* , the great *Krishna-Vaishnava* teacher—these several schools and their founders have been described in the preceding lesson. We do not consider it necessary to repeat the descriptions here, and must content ourselves with the bare mention in connection with what we have said in the preceding lesson regarding them.

We make an exception of the school of *Chaitanya* however, for his influence was most marked on the *Krishna-Vaishnava* cult, and in fact, there are schools of the cult that hold that he, himself, was a subsequent incarnation of *Vishnu* , or *Krishna* . The teachings of *Chaitanya* have exerted a great influence over the entire cult of the *Krishna-Vaishnavas* , inasmuch as he laid such great stress upon the *Bhakti* or “Love” doctrine. The result has been that the entire body has been noted for its extreme manifestation of the “Love-of-God” conception, rather than for its philosophical teachings. The followers of *Chaitanya* exalt *Rahdi* , the consort of *Krishna* , to a high position, regarding her as the Love-Principle which emanated from *Krishna* .

There have been a number of “reform movements” in the various schools of the *Krishna-Vaishnavas* , and some of the reformers have carried their followers far beyond the original bounds of the cult, some tending toward an extreme liberal eclecticism, while others tend toward a very narrow form of deism scarcely resembling the broader pantheistic idea. Some of the schools are marked by a very high degree of morality and form of worship, while others have wandered off into low forms of ceremonial and worship, in a few cases degenerating to a degree but little removed from the old Phallic worship, and in which the “Love” element is prostituted into low and ignoble forms. This, however, should not be urged as a reproach against the general cult, as these degenerating tendencies have been evidenced in nearly every religion the world has ever known at some time in their history, and are really departures from the pure religion, rather than a development of it.

Some of the several *Krishna-Vaishnava* schools are noted for their insistence upon the worship of the “infant *Krishna* ,” with a related Madonna worship, which was a departure from the older schools, and “which bears interesting resemblance to certain forms of ceremony and worship in the Roman Catholic Church. It seems that India is destined to manifest every possible form of religious ceremony and worship, and to exhibit a correspondence to the religions of all countries—always antedating them, however.

As an instance of the degree of “hair-splitting” theology manifested by some of these schools and cults, let us call your attention to a matter of theological dispute that has raged for centuries between two schools of the *Ramat-Vaishnava* cult; The school of the north of India known as the *Vadagalis* are found opposing the school of the south, known as the *Tengalais* . The Southern school holds that the Lord saves the sinning soul, as does the mother Cat, picking up the young and carrying it away to a place of refuge; while the Northern school insists that the Lord saves the sinning soul as does the mother Monkey, urging her young to embrace her so that they may be carried off. The former school holds that the work of salvation must be done altogether by the Lord, who, mother-cat-like, picks up the sinner and saves him; while the latter holds that the saving is done by the Lord, in the manner of the monkey-mother who bids her young reach out for salvation, and thus saves them by reason of their love, faith, and individual effort. This point, of course, is applicable to other religions besides those of the Hindus, and shows the degree of theological reasoning employed in these schools, as well as the tendency to illustrate the doctrines by parables, in which the common animals are brought in in a manner startling to the Western mind.

Krishna is usually represented in the images as playing the flute, and often with his consort *Rahdi* standing behind him, encircling him with her arms. The *Vaishnavas* often mark their foreheads with two perpendicular marks, as a cult sign. They hold in high esteem the symbols of the *Tulsi* plant, and the Salagrama stone, which latter is a clear white pebble.

As a rule, the Hindus with *Vedantic* affiliations, are inclined toward the *Vaishnava* cult, in some of its many branches, and many of the great *Vedanta* teachers have been teachers and founders of *Vaishnava* schools, as we have noticed in passing.

THE SHAIVAS .

In our preceding lesson we called your attention to the rise of *Shiva* from the earlier conceptions of him as *Rudra* the Destroying God; on to the higher conception of him as the third principle of the Hindu Trinity with the added quality of the god of change and reproduction as well as his original quality of the destroying principle; and then on to the still higher conception of him as the Absolute Supreme Being, the latter claim, however, being made only by his special following, the*Shaivas* —the claim being contested by the *Vaishnavas* , who claim that distinction for their own deity, *Vishnu* . To the *Shaivas* , *Brahma* and *Vishnu* are merely emanations from, or else high agents or demiurges springing from *Shiva* and performing parts of his universal work.

There is one great difference between the respective *Vishnu* and *Shiva* cults, and that is that the *Vishnu* worshipers have their god appearing in human form in his *avatars* , of which we have spoken, and they claim that he is thus brought nearer to them in the matter of worship—that instead of being an abstract being he is a real, human entity, partaking of the nature of man, and thus understanding other men the better. To the *Ramat-Vaishnavas* , the incarnation of *Rama* is a great and dignified leader, teacher and guide, of the highest morality and offering a splendid example of right living—ever the “great Example.” as he is called. And to the *Krishna-Vaishnavas* , *Krishna* is regarded as the Savior of mankind, inspiring love and fervid devotion to a degree impossible in the case of an abstract deity—a touch of the intimate personal relation akin to the love for the Master among the Christians, which is nearer than the love for Jehovah, the Father of the Trinity, who is regarded rather more with awe, reverence, and fear, than with the human love bestowed upon the second aspect of The Son. In fact, as strange as may appear to the Western mind, many of the simpler-minded Hindus beseech *Krishna* , the *avatar* , to intercede for them with *Krishna* , the Supreme Absolute Being—and when remonstrated with by the missionaries for the absurdity and inconsistency of the proceeding, often reply that it is no more absurd than the missionaries teaching that prayer to God should be made through the Mediator, or Christ—”through our Lord, Jesus Christ,” or “for Christ’s sake,” when Christ is equal to, and identical with the Father.

But the *Shiva* worshipers have no such intimate approach to their deity—for *Shiva* is not held to have had any incarnations or avatars. *Shiva* must be approached directly by his worshipers. But, nevertheless, among some of the*Shaivas* there is manifested a wonderful fervor of worship and devotion, scarcely second to that of many of the *Vaishnavas* .

There is a paradox in the conception of *Shiva* , that is most difficult of comprehension by the Western mind, even when a study of the subject is made. There are two distinct aspects of *Shiva* —two totally opposing conceptions of him—one or the other of which is favored by the various sects in the general cult. And this gives rise to the paradox of the character of the *Shaivas* noticed by all Western writers and students of *Shiva* worship. The highest and the lowest are represented in this form of worship, and the followers of the sects represent some of the brightest philosophical minds in India, and also some of the most degraded and brutal and uneducated among the Hindu races or tribes-people. The tendency of the *Shaivas* to ignore the caste distinctions has attracted many of the low-caste people to some of the lower *Shaiva* sects.

In fact, there are really *two Shivas* —that is, while there is merely one *Shiva* in name, there are really two aspects of him as conceived by his followers. The one aspect or conception is derived from the legendary *Shiva* of the ancient Hindus, in which he is pictured as a fierce, revengeful, warlike, angry god, of a destructive tendency—the *Rudra* of the ancient peoples. And this aspect attracts to him the rude, uncultured minds of the uneducated people and tribes, and also those whose minds turn toward self-torture, asceticism, etc., as a means of worship. And some of the lower sects are composed of people having these debased ideals. The *fakirs* of India—those false *Yogis* —the mendicant class, ignorant, superstitious, and given to self-torture and displays of low forms of magic and conjuring—all of these are numbered among certain lower sects of the *Shaivas* . And the descendants of some of the lower tribes of India—the semi-barbarous people who represented the negative-pole of the Ancient Hindu race—have naturally evolved into *Shaivas* of certain lower sects. The fanatical and almost savage people of the more remote districts also incline toward certain forms of *Shiva* worship, and many of their ceremonies and rites show an unpleasant resemblance and origin from the rites and ceremonies of their barbaric forefathers. Many of these tribes, you must remember, were of Non-Aryan extraction, and are quite different from the Aryan races in culture and attainment. And, even when we consider certain degenerate tribes and peoples of Aryan extraction, we have only to compare them with some of the semi-barbarous and brutal classes and sub-races of certain European countries, who, while claiming the name of Christians, certainly are sunk in the deepest mire of gross superstition and ignorance, and are incapable of even faintly understanding the true principles of the religion whose name they bear. Comparisons like these will give us a fairer perspective and point of view, as well as a clearer understanding of the degenerate forms of certain sets of *Shiva* worship.

Among these sects worshiping this aspect of *Shiva* , some of the representations of their deity are revolting and shocking. His images are hideously ugly, disfigured by lines showing rage, anger, and the attributes of the devil-gods of other peoples. Snakes are intertwined around his head, and he is daubed with the ashes of cow-dung. Skulls form a part of his adornment. His atmosphere is one of dread and terror. Demons and evil spirits attend upon him, and the pallor of death is upon his countenance—the fetid odor of the graveyards is his delight. The stage fittings and general atmosphere surrounding *Shiva* , among such sects, are appropriate to the conception or aspect of the god which attracts this class of his followers. The sects favoring this aspect or conception of *Shiva* are of three classes, viz.: (1) Those who have descended from the semi-barbarous tribes and people of the past, and whose crude and savage conceptions of deity have been absorbed naturally as an inheritance from the past—these people generally dwelling in remote districts, far from the educating influences of the cultured centres of Hindu life and teachings; (2) Those whose sects have degenerated and become debased, from numerous influences, and who have sunk to a low degree of civilization and life, and whose religious ideals have become degenerated— these people also, as a rule, live in remote districts, although some of them are among the various lowest classes of the more thickly populated sections and cities and belong to the "submerged millions" which exist in India and the West alike; and (3) Those who are attracted to this low form of *Shiva* worship by reason of their attraction for low forms of magic art, sorcery, witchcraft, and general conjuration, known to the Western occultist as "Black Magic." The reason for this is that *Shiva* is ever regarded as the god of Magical Art, of Psychism, and while for that reason he attracts some of the followers of higher forms of Hindu Magic, Supernatural Science, etc., the same fact draws to the lower sects the followers of the dark side of the subject. To these people *Shiva* is little more than a sorcerer-god of a sublimated Satan, or Beelzebub—and their worship of him but little more than a devil-worship. To understand some of the lowest forms of this worship, and the worshipers, one has but to remember the degraded Voodoo worship of some of the Afro-American negroes, with their charms, fetishes, and black-magic practices and devilish rites. As a writer says: "*These abortions of religion are in strange contrast to the higher schools of Shaivaism* ."

Now let us turn to the lighter and brighter side of the picture of *Shaivaism* , such as alluded to in the closing words of the above quotation. The second aspect or conception of*Shiva* , and which is held by many influential sects of the cult, represents the extreme opposite pole of religious thought, and is held by the extreme opposite pole of human society. Western travelers who have witnessed only the degraded forms of *Shaivaism* and who have returned home and written of what they saw, while honest in their intentions, nevertheless have done a great injustice to the cult of the *Shaivas* , inasmuch as they have told merely a half-truth, leaving the brighter half untold, because unwitnessed. The higher *Shaiva* sects are composed of the Persons of high social position and education, many being drawn to them by reason of the interest in the more subtle features of philosophy as taught by their teachers. The sects of the *Dandis* ; the *Dasnamis* ; and the *Lingayats* , respectively, represent the higher phases of *Shaiva* philosophical and religious thought. The *Dandis* and the *Dasnamis* , while ascetic to a degree, avoid the excesses of the lower devotees, and a high form and degree of religious life and morals is manifested among them. Their philosophy very much resembles that of certain of their *Vaishnava* countrymen, inasmuch as it is based on the *Advaita Vedanta* teachings of *Sankacharya* , the great *Advaitist* teacher. They devote themselves to the study of, and contemplation of *Brahman* , or the Supreme Being, or that, with which they hold the impersonal *Shiva* to be identical—in other words they worship *Brahman* under the name and form of *Shiva* , just as some of the *Vaishnavas* worship

Brahman under the name and form of *Vishnu* , or *Krishna* in the Absolute aspect. The *Lingayats* , while wearing the phallus or symbol of the male generative power, are almost puritanical in their views, regarding sex as a most sacred thing, and severely condemning impure views, or actions, relating to it.

Other of these higher sects have attracted many highly educated *Brahmins* and high-caste Hindus, and those of philosophical or, more particularly metaphysical tendencies, and such dwell upon the metaphysical features of the doctrine. Other high sects are composed of the better class of *Yogis* and followers of *Patanjali* . The *Spanda* sect in the north inclines to a mystic philosophy of a high order, somewhat resembling certain of the *Sufi* doctrines. There are also, in the south, other mystic sects within the cult of the *Shaivas* , whose poems are in the same fervid strain as the Persian *Sufi* poetry (see lesson on *Sufiism*).

In strange contrast to the hideous images of *Shiva* favored by the lower sects are those used by some of the higher sects, more particularly those having *Yoga* tendencies. Instead of the horrible skulls and instruments of vengeance and death, *Shiva* is represented as a venerable *Yogi* Ascetic, wrapped in profound meditation and in the *Samadhi* ecstatic stage, representing the highest *Yogi* ideal —Transcendental Consciousness through Meditation and Concentration. To these sects *Shiva* represents renunciation and unworldliness, and a complete manifestation of the *Yoga* Stages as recommended by *Patanjali* . And this is why *Shaiva* is the "god of the *Yogis* ," when they seek an outward, or personified form for the Supreme Being with whom they desire Union. And to such, *Shaiva* is the "god of the *Yoga* Powers," that is, of the superhuman powers and qualities claimed by the *Yoga* school for their advanced teachers and students—the Deity of High Magic and Psychic Power.

So, you see, there are two entirely distinct and opposite conceptions and aspects of *Shaivaism* —the extremely high, and the extremely low. And, back of all is the *Shiva* of the transcendental philosopher, or metaphysician, who, divesting *Shiva* of all human attributes or qualities, thinks of him as identical with *Brahman* , The Absolute, or that—the One, without attributes or qualities—the Abstraction of Reality. Such is the variety and quality of the Hindu religious and philosophical mind. And, after all, the West offers a correspondence in the varying conceptions of Deity, as witness the difference between the conception which pictures Deity as a "tribal-god," or "war-god" accompanying the armies of a favored nation, helping them to victory, and destroying their enemies (and this is common to many modern nations in time of war, nearly all of whom claim that "God is on our side"); and the other conception of Him as the God of Love and Peace, abhorring strife and bloodshed; and the third conception of Him as an abstract, impersonal Being, beyond human thought and imagination—all of these conceptions exist side-by-side among the Western people of the same faith. Let us remember this when we wonder at the "paradoxes" of Hindu religious conception and worship. We have but to compare the conception of Deity held by "the earlier writers of the Old Testament (which many moderns still favor), with those of the highest form of Modern Christianity, to understand that the same Deity can mean totally different things to different people. After all, there is great truth in the well-known sayings that "A man's God is himself at his highest," and that "A man's idea of God is but the man himself magnified to infinity." In spite of the symbol and name, men insist upon giving to their gods their own attributes, qualities and feelings—and if one knows a man's idea of God, he may form a very fair idea of the man himself; and if he knows the man himself, he may form a very fair idea of his God.

THE SHAKTAS .

In our preceding lesson, we pointed out to you the relation of *Shakti* worship, with that of *Shiva* worship. *Shakta* worship is the worship of *Shakti* or the Creative Principle of the Universe, conceived of as being of the female nature or quality—the Universal Mother. It is believed by some authorities that *Shakta* worship is the survival of an elementary worship of the Female Principle in Creation, or the Female Side of Nature or Divinity, possibly acquired by the Aryans from the native tribes of India with whom they came in contact. However this may be, the conception has taken a strong hold on the *Shaivas* , in its high and low forms, corresponding to the high and low forms of the *Shiva* worship itself, and generally accompanying it.

In its higher form, *Shakta* worship consists of the worship and adoration of the Mother Aspect of Nature, or the Divine Motherhood. It attracts many *Sankhyas* who see in *Shakti* the principle of *Prakriti* , or the Creative Energy of Nature, or Nature itself, as contrasted with *Purusha* or Spirit, which latter they held to be represented by *Shiva* . Others are attracted to *Shakta* worship in a manner similar to the attraction that Nature Worship has for certain of the early Greeks and other peoples, and which has led many of our Western poets to rhapsodies over Nature, personified as a Being. Admirers of Walt Whitman and other Nature lovers among the poets, could understand some of the more refined and subtle of the conceptions of the *Shaktas* . Some of the higher *Shakta* cults have a beautiful ritual and interesting ceremonies, inspired by poetic idealism.

But, as is the case in the *Shiva* worship which it accompanies, *Shakta* worship has its unpleasant side. In contrast with the beautiful images and ideas of *Shakti* , favored by the higher sects which dwell upon the beauty and beneficence of Nature or *Shakti* —the lower sects picture *Shakti* in hideous forms, representing death, disease, plague, horror and other undesirable aspects of Nature and Nature’s Laws. And just as the higher sects picture the Divine Feminine in *Shakti* , endowing her with the attributes of maternal love, and feminine influence and affection of the highest kind, in all of its gentleness and attractiveness—so do the lower sects picture *Shakti* as representing the gross side of the female nature, partaking of licentiousness, and lust, and fierce animal passion. Just as Woman herself may rise to the highest heights, or sink to the lowest depths, so have the conceptions of the *Shaktas* risen high, or fallen low, according to their natures. And just as the higher sects consider the “Magic of Nature” as shown in her wonderful transformations and phenomena; and endeavor to obtain control or mastery of these processes and forces by studying the underlying laws, according to their theories of physics and psychology—so do the lower sects prostitute this study into witchcraft, or sorcery, or degraded and debasing forms of psychic phenomena, resembling the practices of the lowest Voodooism and Conjuration, thus giving a fit companionship to the lowest Shaiva practices. And, so, in the case of the *Shaktas* , as with the *Shaivas* , there is the paradox of the Very High and the Very Low.

THE SIKHS .

The *Sikhs* , dwelling for the greater part in the Punjab, or northwestern province of India, comprising 2,500,000 people, follow the teachings of Nanak, who lived in the Sixteenth Century b. c., as stated in our preceding lesson. The *Sikhs* regard *Nanak* as a minor incarnation of Divinity, and highly revere his writings and teachings. They are intensely opposed to images or symbols, resembling the Puritans in that respect, and forming a contrast to the majority of the other Hindu sects or cults who revel in imagery and symbols. The *Sikhs* , however, are inclined to make a Sacred Thing of the Holy Writings of *Nanak* , which are their Scriptures, and which they regard as “The Word of God,” placing it upon their altars, and paying it sacred honors. Their teaching shows the influence of both the *Vedanta* and Mahommedism—they holding to the existence of One Supreme Being or God, which they hold to be formless, and in many ways akin to the Allah of Mahommedism. Their Scripture inculcates a high order of religious and moral doctrine, and a broad tolerance and kindliness, and a high ideal of purity and godliness. The followers of this religion rank very favorably among the other Hindus of the better sects, and with the better class of the Mahommedans.

THE JAINS .

There are also about 1,500,000 followers of the religion of the *Jains* in India, principally in Marwar, Bombay Presidency, and Mysore, drawing its numbers from the respectable middle-classes and small merchants, *etc.* It stands well among students of Oriental religions, although a minor religion, and its literature is generally of a high order, and its people orderly, and manifested a morality and ethics which compare favorably with the other sects and cults. The *Jain* teaching is similar to that of the Buddhists, but the orthodox Hindus consider them agnostic rather than atheistic. The *Jain* doctrine is dualistic, consisting of a belief in Soul and Non-Soul or Matter. Their conception of God is that He is but little more than the Totality of Cosmic Energy. They have a number of revered prophets, or teachers, called *Tirthankaras* , who have passed on to higher planes, and to whom, and *Mahavira* , the founder of their cult, they pay homage and intense devotion and reverence, akin to Saint-Worship. The *Jains* are great respecters of life, even outdoing the Buddhist in that respect, and go to absurd lengths to avoid the destruction of life, even in seeds, *etc.* At the same time they look forward to Death with pleasure and delight, as a release, and some fanatics among them have starved themselves to death as a religious act, but at present this practice is almost unknown.

THE THEISTIC SECTS .

During the Nineteenth Century there arose a number of modern Theistic Sects in India, closely resembling the Unitarian Movement in America. The principal sect of this kind is the *Brahma-Somaj* , which is called a “natural religion,” denying the infallibility of the *Vedas* , and adhering to the worship of One God, or Supreme Ruler of the Universe, rejecting all images or symbols. *Kesab Chandra* was the prime mover in establishing this sect, about 1870. Another similar sect was founded in Bombay, about the same time, called the *Prarthana-Somaj* , which holds to the general Unitarian doctrine, but discourages Christian influence or affiliation, preferring strictly Hindu control and membership. The *Arya-Somaj* is another sect of this kind, which was founded by *Dayananda Sarasvati* about the same time as the other two similar schools. This sect discards caste, images, mythology, and tradition, but respects the Vedas, which embrace its doctrine of a strict Monotheism. The teachers of this school interpret the *Vedas* in the light of modern religious thought, including the teachings of modern science.

RAMAKRISHNA .

A marked influence on modern Hindu religious thought was exerted by *Bhagavan Shri Ramakrishna* , who lived and taught in India during the last part of the Nineteenth Century, and who founded a school which now includes many Hindus of the better classes of the community. His teachings were based on the Fundamental Doctrines, as interpreted by the *Advaitists* , but his views were extremely broad and catholic. He claimed all men as his brothers and co-religionists; all countries as his home; and all religions as his very own. By many of his followers he is regarded as an Incarnation of Divinity. His teachings created a great revival of religious interest in India, the effects of which are still very apparent. A branch of his movement was established in America by the late and respected *Swami Vivekananda* , who was one of his disciples and ardent admirers, and who brought forth his teachings in America at the occasion of the World's Parliament of Religions in 1893. *Ramakrishna* was a *Bhakti Yogi* , as well as a teacher of philosophical religion, and his theme was ever "Love, love, love!" By many Western people he is regarded as the Modern Hindu Saint, equalling the teachers, sages and founders of cults of early days.

HINDU RELIGIOUS IMAGES .

We wish to add a word here regarding the Western misconception of the use of Images in the Hindu religious worship. According to the Western travelers, particularly the missionaries, the Hindus are a race of Idolaters. This is an erroneous idea. While it is true that many of the ignorant and uneducated Hindus worship images without a high conception of the symbology, still there is always "the god above the image" in the mind of the worshiper, and the image is used in order to fix the mind of the worshiper upon the object of his adoration. And the higher, and educated use of the images merely as a symbol and "outward appearance of an inward reality." The Hindu mind is poetical, and tends toward imagery in expressing thought and worship—just as does the Latin mind of the West, as evidenced by the Italians, Spaniards, and French, and the Spanish-American peoples. Consequently the Hindus naturally turn toward imagery in their worship, in a manner incomprehensible to the average Anglo-Saxon mind. And this imagery has its low as well as its high aspects. The key to the whole matter is the thought and idea that the Image is always the Symbol of an Underlying and Overshadowing Being. A stone, a stick, a bit of earth—or the sun itself—it matters not. It is always the God back of, underneath, yes IN the object to which the worship and adoration goes out. This is the key to the Mystery—the Indwelling, Underlying, and Overshadowing God—symbolized

Mystery—the Indwelling, Underlying, and Overshadowing God—symbolized by the material form, name or object. It is Symbology carried to its extreme.

SPECIAL MESSAGE X.

For this month, we invite you to taste of the spiritual confections compounded by the skilled hands of the Hindu maker of Spiritual Confections, which bring delight to the soul of the spiritually minded:

> “As the eagle of the mountains, having soared high in the air above the earth, wings its way back to its resting-place, being fatigued by its long flight—so does the soul, having experienced the life of the phenomenal, relative, and mortal, return finally unto Itself, where it can sleep beyond all desires, and beyond all dreams.”
>
> “As the lump of salt melted in the water cannot be experienced by the eye, but may readily be detected by the tongue, so indeed the ever-existent, and ever-effulgent Truth, shining in the depths of the heart, cannot be realized by the external senses, but only by the light of that sympathetic awakening which comes from the word of the teacher of the Truth. In the vessel of water, which thou callest thyself, there is ever present that flavor of the salt of Truth which, while undetected by the eye, may yet ever be tasted by the spiritual sense.”
>
> “Truth is not realizable by study alone, nay, not even by intelligence or by much learning, alone. Truth unfolds its full essence to him alone who applies his whole soul to Truth. He who has not given up the ways of sense; he who has not acquired self-control; he who hath not gained inward peace; he whose mind is not at rest; can never realize the Truth, even though he be filled with the learning of the world.”
>
> “Talk learnedly of the philosophies; worship devoutly at the altars of the gods; carefully observe the minute details of the ceremonies and rituals; sing loudly the favorite hymns of the deities; —do all these things, if you will, yet shall you not gain merit, or wisdom, or freedom, even at the end of a thousand kalpas, unless you realize the Oneness of Truth.”
>
> “He who hath grasped the Secret of Oneness of the Truth, passes beyond the gates of Death, and enters into the realms of Immortality.”

Our Meditation for the coming month is:

> "In the perception of the ever-effulgent one alone is there freedom, wisdom and bliss."

The Eleventh Lesson.
Hindu Wonder-Working.

Table of Content

THE MAJORITY of Western readers are more or less familiar with the accounts of the Wonder-Working feats of the Hindu fakirs, or so-called "*yogis* ," whose feats have been witnessed by Western travelers in India, who have related wonderful accounts of what they have witnessed upon their return home. Of course, many of these accounts are exaggerated and distorted, but there is a basis of agreement upon the fundamental facts which should satisfy the fair-minded Western student that there are "many things in heaven and earth not dreamed of in our philosophy"—that is, in the philosophies of the West. All educated Hindus, however, know that while these feats are performed, that they are not *supernatural* in any sense of the word, but are in strict accordance with natural laws, although some of these laws may not be known to the general public, and some of the applications of ordinary natural forces are strange to the Western world. Moreover, the educated Hindu knows that these exhibitions and manifestations of strange forces are not necessarily proofs of a high degree of spiritual attainment on the part of the performer, for these men are often quite low in the ranks of spiritual attainment— but are rather the result of the control of certain of nature's forces by means of the development of certain psychological powers, chiefly by the control and application of the Will. It is true that the great spiritual Masters of India—the Sages, Adepts, or Masters, are possessed of high spiritual powers which are far above those manifested by the fakirs, but these people never stoop to exhibit "feats" for the amusement or entertainment of the populace—the very fact that a man will give an entertainment of this kind stamping him as one of the class of fakirs who work on a lower plane and who does not possess the higher powers.

The secret of the fakir's power generally consists in his ability to produce a mental illusion, or *Maya* , whereby the senses of the by-standers are deluded and the people made to appear to witness things that have no basis in fact, as we shall see as we proceed. Another class of effects are produced by the control of *Prana* (or Vital Force) by the concentrated Will of the performer, so that heavy objects are moved around in defiance of the law of gravitation, and even the human body at times being floated about in the air, which feat is called

Levitation, and is not unknown to the Western world. Then the marvellous degree of development along the lines of Telepathy among these people, and many of the Hindus for that matter, renders possible feats that would be practically impossible in the West. Many of these feats could be produced in no other land but India, owing to the psychological conditions maintaining there, the material mental atmosphere of Western lands tending to counteract the effects. Let us examine a few typical cases of this phenomena of Wonder Working in India, that we may arrive at an understanding of the methods employed.

In the first place the Hindu mind, by reason of the training of centuries and the mental attitude of the majority of the people, is peculiarly receptive to strongly concentrated thought-waves—telepathy among these people is so common a thing as to merit but scant notice. English people in India always have been aware of the fact that news and information have been and are flashed from one end of India to another in a few hours. Let some peculiar occurrence happen in one corner in India, perhaps quite remote, and away from railroads and telegraphs—some uprising or revolt for instance, or the appearance of some religious teacher preaching new truths— and before the day is passed the news will be known in every corner of the land, much to the surprise of the English residents who see that something strange is occurring, but who will not learn the true cause for several days afterward. At the time of the native uprisings and revolt, some fifty years ago, the news of each move was known all over India a few hours after the occurrence, a fact which baffled the efforts of the English authorities to fathom or explain.

The same is true in India of to-day. As all careful readers of the journals know, there is in India to-day a strong spirit of revolt against English rule, and there are many manifestations of unrest. Many careful observers claim that sooner or later there will be a national uprising among the Hindus, the result being that the English rule will be over—the yoke cast off. As some of the Hindus say, “India is a huge elephant lying asleep, beside her being her keeper—a red-coated boy with a goad in his hand. Some night the elephant will roll over on the boy, and then there will be no keeper, and the goad will be useless. Well, however this may be, the fact remains that in this year 1908 there is a perfect system of telepathic news service kept up among the different parts of India, whereby the various local readers of the “underground movement” are kept fully posted on the progress of the movement elsewhere. In the morning, in some large town, everything will be moving along as usual, while in the afternoon the English residents will notice strange glances being cast at them, and sneering smiles and meaning glances passing between the natives in the bazaars. Some news has been gained—some word of some point of advantage secured by the plotters. And the only way that the news travels so quickly is by the *telepathic* route.

This power of telepathy, and the receptivity to its influence on the part of the populace generally, renders a Hindu crowd susceptible of being impressed quite easily by the psychological power of the fakirs who have reduced mental concentration to a fine art, and who created a condition of mental illusion as a foundation for their more difficult feats. And not only are the natives affected by this influence, but Western people who happen to be in the crowd catch the contagion of the thought and fall victims to "the psychology of the crowd," as it is known in the West. All this is a kind of hypnotism or mesmeric influence, of a certain form known to the fakirs, and to those who have made a study of the subject. The crowd is placed in a "suggestible condition," and filled with the "expectant attention" which is so important a condition for the successful carrying off of these feats. In addition to this method, the fakirs also possess the power of "mental materialization" in which they produce illusion by sending forth strong "thought-forms" of that which they wish the crowd to see, and which are then apparently "seen" by the people witnessing the performance, although a photograph snapped at the time will fail to disclose any of the remarkable scenes being witnessed, thus proving that the effect is purely psychological. Let us describe a typical performance of this kind, by one of the best and most successful traveling fakirs of India, in which the various classes of phenomena are manifested.

At the beginning of the performance, which is given in the open air, in a large vacant space, the fakir seats himself on the ground in the typical Hindu fashion, his legs being folded in front of him, and his hands arranged in the style familiar to those who have seen the image of a Hindu deity in the temples, and with his eyes closed. The crowd has gathered around him, at a respectful distance, and prepares for the usual long wait. Then the assistants of the fakir, usually youths of a tender age, begin to beat cymbals and drums, not loudly but with a muffled peculiar monotonous sound. Then the fakir begins to chant slowly and drowsily, choosing words that end in " *um-m-m* " sounds (not a difficult thing in India), until after a bit a rhythmic vibration is set up and the air seems to quiver with its tremulous movement. Then, perhaps, the assistants will release several cobra snakes from jars, or boxes, and the serpents will writhe around in harmony with the music, and lo! they are seen swelling and stretching and increasing in size, until at last they become as immense boa-constrictors swaying before the affrighted audience; then at a wave of the fakir's hand the music changes a little and the snakes begin to decrease in size until they vanish from sight entirely. This snake feat is often dispensed with by some of the leading fakirs, who consider it too crude and worthy only of the lower order of performers or snake charmers.

Then the fakir rises, and taking a slender long rope from his assistants, he casts the knotted end high into the air. The rope spins out its length for several minutes, rising higher and higher until the knotted end is lost to sight. Finally it stops, and the lower end is left dangling a few feet above the ground, as if suspended by some invisible hook or beam far above the ground. Then the fakir bids his smallest assistant climb up the rope, which he does, nimbly passing up and up, until he too fades from sight. Then the fakir claps his hands, and lo! the rope itself vanishes. After a wait of a few minutes the boy who has disappeared comes rushing into the circle of the crowd as if coming from a great distance, and all out-of-breath. Sometimes this feat is varied, and terminated by the boy appearing high up in the air, as a tiny speck, and then gradually descending to the ground by means of the rope. This feat has several variations, but the general outlines are the same.

Then the fakir proceeds to perform the celebrated Mango Feat, so often witnessed by English travelers in India. He begins by building up a little hillock of earth, into which he places a mango seed. Then he begins his chant, accompanied by the drums and cymbals, and a waving of his hands over the little pile of earth. In a few moments a little sprout of green manifests itself from the top of the pile, and growing rapidly soon reaches the height and appearance of a young mango bush, which still keeps on growing until it has reached the size and maturity of a full grown mango tree, with leaves and blossoms. Then the blossoms change into young fruit, which ripens before the eyes of the crowd, until finally it is picked and passed around the crowd to be eaten. Then the fakir reverses the process, and the tree begins to shrink and retire into itself until finally it has again resolved itself into the original seed which was planted in the hillock. In some cases the fakir varies the feat by bidding the people hold carefully in their hands the mangoes which he distributes, the result being that when the tree disappears the fruit disappears also.

Another favorite feat of these fakirs is the Spinning Boy, in which he takes his young assistant and whirls him around like a top, the motion growing more and more rapid until the boy spins around rapidly by himself, without assistance. Finally the spinning boy begins to ascend in the air, higher and higher, until he vanishes from sight. The feat is terminated either by the boy coming running back to the crowd from a distance, or else by a reversal of the disappearing act, and a return from the heights as a human spinning-top, growing more and more distinct until the earth is again reached, when he gradually slows down until he comes to a perfect rest, when he squats unconcernedly by the side of his master.

The Rope-Snake feat is another favorite manifestation of these fakirs. They will take plain bits of rope, often cutting the bits from a long thick rope, with a knife, and then knotting an end on each bit. Then begins the chant, and waving of hands, and the drum and cymbals. Soon the bits of rope begin to tremble, and a moment later are seen to be slowly transforming themselves into cobra snakes. Finally the knotted end turns into the hooded head of the deadly cobra and the serpents are seen moving hissingly and threateningly toward the crowd, which retreats in terror. A word from the fakir and the snakes begin to resolve themselves back into the original bits of rope, and in the end are as they were at the beginning—bits of severed rope with a knotted end, much to the relief of the spectators. Then the fakir will stand up, and leaning backwards will lift his feet from the ground, until at length is seen to be floating in the air as a good swimmer floats in the water. Often he passes over the heads of the crowd, circling around until he finally returns to his original place and position.

Sometimes this “floating feat” is varied by the fakir snatching a child or young boy from the side of its parents, and causing it to float around in the air, often rising up out of sight in the manner before mentioned. There is no end to the variety of changes that these people work in performing this feat. They will also toss into the air various objects that may be lying around, and make them float easily in the air, rising and lowering themselves at the command of the fakir.

The well-known Cocoanut feat is another favorite illusion of the traveling fakirs. It is performed by producing an empty cocoanut shell, which is passed around for examination. Then from the nut is seen to bubble up great streams of water, which is poured into a bucket; then into another vessel or jar; and so on until many gallons of water have been produced from the shell, and many jars filled. Then he reverses the process and slowly pours vessel after vessel of water back into the shell, where it disappears, until finally all the vessels have been emptied and the shell is again passed around, perfectly empty and as dry as in the first place.

There are many variations and combinations of this class of feats as performed by these traveling fakirs and others, the variety and interesting features depending materially upon the ingenuity and power of invention on the part of the fakir. As a rule, however, these people merely repeat the feats which have been taught them by their parents or masters, with little or no variation, change, or improvement, their inventive faculties not been highly developed seemingly. The majority of the fakirs have served long apprenticeships with either the fathers or else with some old master fakir to whom they were apprenticed in early youth. And it is the tendency of a certain type of Hindu mind to follow an example as closely as may be, without any attempt at improvement. But here and there are to be found rather enterprising fakirs who are not satisfied with the mechanical repetition of the feats as taught them, but who wish to achieve special renown by performing some new feat, or new variation on some old one. And, when this desire possesses a fakir there are no limits to the variety of feats that he produces, which, however, are mainly variations upon and combinations of the principal feats, such as are mentioned above.

Some of these variations take the form of materializing objects from the air; producing the forms and shapes of men, women, children and animals—in short that which is similar to what in the western world are called “materializations’” in spiritualistic seances, although there is really no connection between the two classes of phenomena, as we shall see as we proceed. There is practically no limit to the variety possible to the person possessing the ability to produce or rather to induce the illusive mental state which lies at the bottom of this class of manifestations. An enterprising Western magician, were he possessed of the power of producing this illusion, would startle the world by sensational exhibitions of his wondrous power. But the Hindu fakir does not seem to wish to “spread himself out” in this way—such would be contrary to the traditions of his class and race, and he prefers to move along in the same old ways that have been followed by the many generations of teacher and pupils before him—for his trade is an old one, and each fakir descends in a direct line from hundreds who have preceded him, and from whom he has acquired the little “knack” of producing the illusion, as well as the methods whereby he has acquired the power of concentration.

For, let the truth be known, while the basis of these feats is the strong, concentrated will and mind of the fakir, trained by methods handed down from the centuries, still the details of the performance are practically those of the magician of the West, and are arranged with an eye to effect and “stage business.” This must be so necessarily, for the fakir is a public performer and his business must be managed so as to produce the best effects. He is not filled with the scientific spirit, nor is he possessed of high spiritual ideals. He simply has come into the possession of certain methods of mental training, whereby he is able to “psychologize” his audience, and to project “thought-forms,” which will seem as realities to his spectators, and he uses the power to entertain, amuse, and bewilder the crowds that flock around him in his travels. Many Hindus and many Western men have endeavored to extract the secret of the process from these itinerant wonder-workers, but without avail—large sums of money have been offered them, but they have spurned it. The truth is that they have taken sacred oaths to the instructors to preserve the secrets of their craft, and besides they are afraid of the vengeance sure to be meted upon them by their brethren of the craft should they divulge their methods. A fakir will die rather than tell his secrets. But nevertheless the secrets are known to the advanced occultists among the Hindu sages and adepts, who are acquainted with the laws and methods of development concerning the production of the feats. But these advanced souls would not think of exhibiting these powers, as does the fakir, nor would they make the methods public, for fear that they might be used for improper purposes.

But there is no doubt in the minds of the Hindu investigators that the feats are mere illusions, in fact the process and general methods are known to some who have investigated closely along these lines. The fact that photographs snapped during the performance of these feats have failed to reveal anything but the fakir sitting still in the centre, with his eyes fixed in a concentrated glare, and an entire absence of the many illusory features, shows conclusively that the “feats” exist merely in the minds of the audience upon which they have been super-imposed by the mind of the fakir. Many experiments in photography have been made along these lines, but the result is always the same—the plate shows nothing unusual—in the boy and rope feat there is seen no rope, no boy, no climbing, nothing but the fakir sitting still and *concentrating* , concentrating, CONCENTRATING. Moreover, other experiments have been made along these lines. It has been discovered, accidentally, that if the spectators move in too close upon the fakir the illusion vanishes from the minds of those approaching him, although remaining as fresh and strong as ever in the minds of those remaining in the “charmed circle.” And the same is true in the case of those who retreat beyond a certain distance of the circle. People have tried this experiment in numerous cases, and with the same result. Moreover, some have witnessed the performance from the roofs of buildings higher than the average, and have seen nothing unusual, while their friends on the ground have witnessed all the strange and wonderful features above narrated. There can be no doubt that herein lies the secret of the phenomena.

But, even though these feats be merely illusion, and not a reversal of nature’s laws, is it not wonderful that such psychological power can have been cultivated and developed? It shows the possibilities of practice and concentration of the mental powers, of which the Western world is just beginning to understand. The West is merely in the kindergarten stage of the Power of the Mind, but we venture the assertion that the American spirit of investigation will bring many new things to light along these lines within the next twenty years—the investigators are on the right track already, and wonderful possibilities are before the race the race.

And, now, let us pass on to a consideration of the higher class of phenomena of the Hindu Wonder-Workers, of which the Western world is not so well informed as of the above mentioned class exhibited by the fakirs. For there is a higher phase, possessing real scientific interest, and manifesting a wonderful control and management of the powers of nature, along the lines of vital forces, etc., and which is devoid of the illusory nature of the fakir's feats. The Western world may doubt some of these higher feats, but many Hindus, and a few Western travelers, know them to be facts.

Among the instances of the exercise of a high degree of control over some of nature's forces, along scientific lines, and devoid of the illusory features of the phenomena previously mentioned, is that of the celebrated Boiling Water feat which has been witnessed and reported by several Western writers and travelers, but which is not nearly so common as the class of phenomena due to mental illusion. The feat is performed as follows: The fakir takes between the palms of his hands a glass, or other vessel or receptacle, filled with clear water— both the water and the receptacle having been examined by the witnesses of the performance. Then, showing signs of mental concentration, and at the same time practicing the *Yogi* Rhythmic Breathing, the fakir seems to be sending to the water a current of power or force of some sort. In a few moments the water seems to be filled with tiny bubbles similar to those showing in boiling water, and gradually the entire glass is bubbling away as if a great heat were being applied to it. Investigators have then insisted that the glass be placed on a table away from the hands of the fakir, the result being that the ebullition gradually subsided, and the glass of water resumed its normal appearance, with the exception that tiny bubbles of air gathered and remained on the sides of the glass, just as they do in ordinary instances when a glass of water is allowed to remain for a length of time.

It is said by those who have experimented with this phenomenon, that the water does not grow hot, nor does it really "boil" in the sense of being agitated by heat, the appearance being that of "effervescence" rather than that of "boiling" by heat. It should be noted here that the investigators took steps to prevent the insertion of any effervescent chemical into the water, in some cases the precautions taken being so great that the investigators brought their own glasses, which they filled themselves, and then covered carefully, in one case a covered "Mason Jar" being used to obviate any change or the insertion of any chemical substance into the water. In one instance, we understand, the water was connected with a registering instrument similar to a galvanometer, and no signs of an electric current were observed—and in the same test the water was subjected to a chemical analysis, but no traces of foreign chemical substances subjected to a chemical analysis, but no traces of foreign chemical substances were found. Some have remarked that the water seemed to be slightly warmer than that of the water before the manifestation upon it, but this may have been caused by the natural heat of the hands of the fakir—we have heard of no cases in which the heat has been recorded by the use of a thermometer. Some have thought that after the manifestation the water tasted "flat," as does water that has been subjected to boiling, in fact this seems to be the general verdict, but there is a chance of the effect of auto-suggestion or imagination in this case, in absence of any scientific test. As to the genuineness of the phenomenon of the effervescing or boiling, however, there seems to be no doubt.

Some of the fakirs performing the above feat, when closely questioned, insisted that they were unable to explain what force was used, as they merely "concentrated their minds on the water," according to methods taught by their instructors and masters, and the result followed naturally. Some attempted to give some fantastic explanation, or to account for the phenomena by the theory of "spirits," but these people were suspected of endeavoring to surround the phenomenon with supernatural "fringes," and a close cross-examination generally resulted in their admitting that they did not understand the real cause underlying their work—they knew that "it worked," and that was all. Others, however, who were better informed, held that it was caused by the manifestation of "*Prana* " under the control of their concentrated will, and assisted by their Rhythmic Breathing, and such is the opinion of Hindu occultists who are familiar with the phenomenon and who claim that it is merely a simple manifestation of the operation of *Prana* generated by the Rhythmic Breath, and directed by the focused Will. In short, it is merely a more marked manifestation of the same natural force which is employed in the production of the "magnetized water" so frequently employed by the "magnetic healers" of the Western world.

We have heard of experiments performed privately by advanced occultists who were investigating the force-producing effects of water subjected to concentrated Prana, in which the vessel containing the water was connected by a pipe attached to a miniature toy steam engine boiler, the result being that when the effervescence began to manifest in a high degree the tiny boiler was filled with the "steam" (?) or other ethereal form of matter arising from the water, and the little engine began to work. We never have witnessed this experiment, personally, but have heard of several cases of its having been performed in India. In these cases, however, the persons capable of exerting the force decline to exhibit the feat in public, having no desire for notoriety or "fame," the Hindu mind working along lines of its own in this respect and which are foreign to the Western point of view which sees the advantage and virtue of publicity. The

Orientals hold firmly to the idea that the Truth is for the favored few who can appreciate it; the Westerner holds that Truth should be spread widely among all, irrespective of the capacity to understand and correctly apply it to the best advantage—each view has its own arguments and merits, and the real wisdom probably lies in the middle of the road between the two.

Another feat which has caused much interest among educated Westerners in India is that of the germination of seeds under the influence of *Prana* directed by Rhythmic Breathing and Concentrated Will. This feat is entirely different from the Mango Feat and similar exhibitions along the lines of illusory mental influence as mentioned in the first part of this chapter, and in which there is no real sprouting or growth, but only an appearance or illusion of the same. In the present case the germination is real, as evidenced by photographs and the preservation of the germinated sprout attached to the seed after the termination of the performance. It is unnecessary to say that in a feat of this kind the chances of sleight-of-hand are great, and that the investigators have taken means to obviate the chances of the same by employing the methods familiar to the investigators of psychic phenomena. In this feat the fakir takes seeds of certain quick-growing plants of India, which are brought by the investigators and which subsequent analysis shows to be free from foreign chemicals, and enclosing them with a handful of earth, likewise examined and afterward tested, holds the mass of earth in his hand for a space of about half-an-hour to an hour, at the same time concentrating the *Prana* upon it by means of Rhythmic Breathing and Concentrated Will. After a time there appears a tiny sprout of green working out of the earth, which is allowed to grow until it attains a height of several inches. Examination shows the remnants of the seed clinging to the sprout, as is the case in natural and normal germination, and the presence of a tiny root which has been sent in the opposite direction to the sprout. The reports are that this feat has been performed frequently under the strictest test conditions, the elements of deception having been eliminated. The explanation given is that the energy of the *Prana* operates precisely as do the rays of the sun in a tropical country, only in a more concentrated degree, and that the energy employed and that contained in the sun’s rays is identical. No heat is noticeable, but then the higher rays of sunlight are not heat rays, as all scientists know. Another point of resemblance to the Actinic Rays of the sun is shown in another feat in which the fakir places his hand on the fair skin of a newly arrived European or American, and after holding it there for about fifteen minutes or a half-hour leaves a “sun-burnt” impression of his hand on the flesh of the fair-skinned visitor. We would like to hear of the experiment being tried of placing a covered sensitive photographic plate under the hand of the fakir so that it might be ascertained whether the imprint of his hand would appear thereon, as is the case when the X-Ray is so applied—but so far we have not heard of this last mentioned experiment having been attempted. In the Germination feat it should be noticed that the seeds employed are always those of some native quick-growing plants of India, many of which will sprout naturally in twenty-four hours under the rays of the Indian sun.

Another feat performed by the same methods is that mentioned by a few people who have witnessed it, it being a rare one and one which is seldom manifested or exhibited, and which is known as the Fish Feat. It is performed by the fakir holding in his hand a glass or tiny bowl of water in which have been placed a few of the *ova* or eggs of small native fish (fertilized, of course), and upon which he concentrates the Prana for about half-an-hour, along the lines of the methods stated above, the result being that the *ova* or eggs would hatch and produce tiny young fish swimming freely about in the glass or small bowl, just as if they had been hatched naturally, and in the usual time. The Hindu occultists held that this result is produced purely by the application of the power of concentrated *Prana* , by means of Rhythmic Breathing and Will-Power, as was the germination of the seed, the phenomena being identical. We have heard of a few isolated cases in which certain Hindu fakirs have been able to cause the hatching of the egg of small birds, quite a time however being necessary in such cases, in one instance the entire day (twelve hours) being necessary to produce the result. The principle in all of these cases is the same, the application of *Prana* , which hastens the vital processes inherent in the germ of the seed or egg itself, the work being performed along purely natural lines, merely being hastened or stimulated to a marked degree by the action of and increased and concentrated supply of *Prana* .

Another interesting manifestation of the same force is that which has been related by the travelers in certain parts of India, whereby the temperature of water is lowered to the extent of a number of degrees, not in the way of an actual subtraction of the heat by the direct action of *Prana* , but in a manner similar to that of artificial refrigeration by evaporation. The method is as follows: The fakir takes into his hands, and at the same time rests upon his lap one of the large water jars common to all tropical countries, which is wrapped with cloths moistened with water, and which are usually placed in the sun that the heat may cause the water on the cloths to evaporate, the evaporation drawing the heat from the water within the jar and thereby cooling it—the process being according to well-known physical laws. The fakir, by directing a supply of *Prana* upon the moistened cloths (which are re-moistened from time to time) manages to set up a process of evaporation similar to that mentioned in the boiling-water feat, and this constant evaporation drawing the heat from the water within the jar gradually reduces it to a degree of coolness quite perceptible and agreeable to the taste. This manifestation shows quite plainly that *Prana* is the force used, and gives us an additional proof of the nature of this class of phenomena.

There are other cases, however, in which *Prana* is used in an entirely different way, and in accordance to different laws of nature. We allude to “the action at a distance,” in which bells are rung and objects moved as if by an unseen hand. Laying aside for a moment the cases in which this class of phenomena is produced by the projection of the Astral Body charged with *Prana* , let us consider the cases in which the *Prana* is directed along the lines of Thought-form projection, or “Vitalized Thought.” There are a number of feats produced in this way by the Hindu fakirs, some of which resemble some of the manifestations of the Western spiritualistic mediums. Bells are rung, small objects are shifted in position, and the strings of musical instruments are sounded, etc., although the fakir is bound and surrounded by watchers. These manifestations are performed in a dim light, darkness not being deemed necessary as in the cases in which the Astral manifestations are performed. In the latter cases there are conditions manifested which resemble the “materializations” of the Western spiritualists, and in which in the dimly lighted room the form of the fakir is seen floating about, and in which the other physical manifestations are shown. In many cases the fakirs attribute the phenomena to “spirits” or disembodied entities, but in many cases they frankly admit that they “go out of themselves” in some way unknown to them, but which they produce by means of trance-states, etc., and in which they find themselves able to move objects, etc., while their physical body is tied in a chair, or while it reclines on the ground, held by some of the spectators. These seances resemble in many ways the spiritualistic seances of the West, and we shall not dwell upon them as they are not distinctively Hindu. As a matter of interest, we would note that many Western investigators now claim that much of the so-called “spirit phenomena” of the West is really caused by the unconscious astral projection of the medium, instead of by disembodied entities dwelling on other planes of being. If such be the case the West has stumbled on one of the methods of the Hindu fakirs, a fact which is most interesting and instructive.

There is another class of phenomena manifested by these fakirs which is of a very different type, and which perplexes the majority of investigators, but which is thought to arise from the employment of *Prana* in some peculiar way. We allude to the phenomenon of Levitation, whereby the body is caused to “levitate” or become so buoyant that it floats in the air as the body of the swimmer floats in the water. This phenomenon is not identical with a similar one caused by “mental illusion,” in which the spectators are made to imagine that they see the feat, but is an actual physical phenomenon duly attested to by numerous Western people in India, and which has also been manifested in other countries. It is generally attributed to a suppositious quality called “Levity,” which is held to be the opposite of Gravity, and which counteracts the effect of the latter. But other authorities hold that Gravity is not neutralized but rather is overcome by the effect of *Prana* directed in a manner similar to the other feats. The fakir generally leans backward gradually, and when he begins to feel buoyant he calls upon the attendants to lift his heels from the ground and to support him in the air for a few moments, after which they withdraw, leaving him suspended in the air. After a few minutes the fakir is generally able to move himself about—to “float” in fact—until the power gradually decreases and he sinks slowly to the ground. It must be remembered that he passes into a state of intense concentration, becoming oblivious to the outside surroundings, and at the same time *he breathes rhythmically* in slow measured time.

In the above connection it is interesting to compare the above-mentioned complete levitation with the partial levitation so often resulting from the familiar Western experiment whereby a heavy person is lifted into the air by the finger-tips of his companions, who have been breathing rhythmically and in unison. While the process does not appear to come under the classification of the other feats performed by the use of *Prana* , there seems to be very good ground for believing that in some way *Prana* is employed to counteract the effects of Gravity.

The fakirs themselves seem to be at a loss to account for the phenomena, saying merely that they merely “let themselves go,” holding at the same time a strong mental image of suspension in the air, and then “hold themselves up” by a concentrated effort of the Will directed into the Mental Image, or Thought Picture. They claim that it tires them out in a short time, and that they can feel themselves “giving out,” just as under a physical strain. They acquire the means of producing the feat by frequent practice under the instruction of their masters in youth, but they also declare that some of the pupils never acquire the method at all, in spite of the instructions and practice, and that the teachers are unable to induce the power where it does not exist naturally. They refuse, as they always do in any case, to describe the methods of practice, except to their own apprentices, and they refuse large sums of money for the “secret” which they have sworn to preserve. Under no circumstances would they betray the secret to an outsider, for they fear the vengeance of their particular deity or god, *Shiva* , for they belong to the credulous and superstitious portion of the race, and are far from being advanced spiritually or intellectually. All of which goes to prove the contention of the developed and advanced occultists that these fakirs possess powers of a low degree, and which have no connection with true "soul-power," which is possessed only by advanced individuals, and which depend upon a high degree of knowledge concerning the nature and powers of the Soul.

We will not take up space and time in endeavoring to explain the nature of *Prana* and Mental Influence in this lesson. In the first series of our lessons, known as "*The Fourteen Lessons in Yogi Philosophy and Oriental Occultism* ," we have gone into the subject of these two forces, showing what *Prana* is and how it is employed in connection with Psychic Influence. We would refer students to the lessons in the said book touching upon the forces named. But in order that this lesson, and the above references to *Prana* and Mental Influence may be intelligible to the general reader, we feel that we should state briefly the nature of *Prana* , and to describe the underlying principles of Mental Influence.

" *Prana* " is the Sanscrit term used to designate that great natural force or energy which is universal in its manifestations, and which appears in the human being as Vital Force, or Nerve-Force, in other words as the power which makes Life-Action possible. This *Prana* , although manifesting as Vital Force, is more than this—it is the great power or energy or force which manifests in all things throughout the universe, showing now as electricity, now as light and heat, now as magnetism, now as gravitation, etc.—in short, the Energy Principle of the Universe. *Prana* may be, and is directed by the human will, to the different parts of the body—as when the will commands the muscles to contract by means of a current of *Prana* sent there—and it may be projected beyond the limits of the body in certain forms of occult phenomenon.

There are various forms of Mental Influence, as all students of the subject well know, but the form or phase which is manifested by the fakirs in the feats of illusion mentioned in the first part of this lesson is in the form of Vibration, and *Prana* -charged Thought Forms projected toward the spectators. The fakir has cultivated the power of Mental Imaging to a high degree, and then forming a Thought-Form along the mould of his Mental Image, the same being charged with *Prana* to give it vitality and force, by means of his concentrated Will he projects it towards the circle of spectators, thus producing similar Vibrations in their *Chitta* or Mind-Stuff which causes them to think they see in actual manifestation the scenes that the fakir has seen by Mental Imaging. It is as if the fakir was using a Mental Magic-Lantern containing a slide with the desired picture painted on it—when the lantern-ray strikes the surface of the brains of the other persons the scene is reproduced there, and they think that they are actually witnessing the scene of the lantern-slide. This illustration is somewhat crude, but it gives an idea of the process employed. References to our other series of lessons, as aforesaid, will give detailed explanation of the nature and laws of the phenomena of Mental Influence.

In the Wonder-Working of the fakirs of India we have to deal with a great variety of feats and manifestations, which would require a large book to describe or even mention in detail. We have selected certain typical cases in order to illustrate the subject, and have given you an explanation of the laws and principles underlying each, so that you may be able to distinguish between the various phases of the phenomena. We think that with our explanation you will be able to classify, distinguish and understand any particular feats of which you may hear henceforth.

We wish to be distinctly understood, however, in stating that the explanations given do not apply to the higher class of phenomena manifested by the Advanced Masters and Higher Occultists of India, who have mastered the secret of many of nature's finer forces, and who employ the same from time to time for the good of humanity and the advancement of the race. These developed souls, however, *never* exhibit these powers for the purpose of satisfying the curiosity of travelers or others, or even for the purposes of scientific investigation— they hold themselves above these things and would scorn to "give exhibitions" for any such purpose. Some of their favored students have been able to witness some of these remarkable manifestations of power, during the course of their occult instruction in which the principles were applied in order to illustrate certain points of teaching. This class of phenomena belongs to another plane of life and activity, and may be considered as "Spiritual" in nature rather than Mental or Physical. And the acquirement of such power is possible only to those who have trodden the Path of Attainment and who have won the battle of Self Mastery, which must precede the Mastery of the Finer Forces. Many people make the mistake of confounding this Higher Phenomena with the manifestations just mentioned, or else the Psychic Phenomena of the Astral Plane, both of which are immeasurably below it in the scale. As we have said, many of these lower powers are acquired by persons of but a low grade of spiritual attainment or development, and their success depends principally upon those commonly-known but little-used faculties—Concentration, Perseverence, and Work, to a degree uncommon to the average person who wishes to be shown a Royal Road to Power, while no such road exists.

SPECIAL MESSAGE XI.

For this month, we invite you to taste of the spiritual wine of Wisdom, from the grapes of Understanding, pressed forth by the Hindu Sages of old:

> “Truth cannot be realized by want of spiritual strength; nor by indifference; nor by austerities unaccompanied by renunciation. The self of that knower who applied himself to Truth, enters the great Self. Sages have found it, and do thou stand ever content in Spiritual Consciousness; remain thou ever centered in Truth, being free from all attachment, and always at peace within and without. Find the unconditioned and all-pervading, and realizing the Truth within you, become one with All. With faith firmly fixed on the Truth; with the mind purified through renunciation; with the soul illumined with Spiritual Consciousness—become One with the Immortal—one with the One.”
>
> “When thy mind reaches the stage of intuitive knowledge, follow thou it—be led by the Truth within thee. Until then, be thou guided by the best books, and the best teachers, and the logical instruments of knowledge—though these be but as crutches, yet wisdom dictates that they be not thrown away until outgrown. When latent desire is burnt out by the fire of the Spirit, and the One is realized, then wilt thou have no concern with outward instruments of knowledge, however good these may be, these teachers, and books and logical reasonings.”
>
> “The rivers flowing to and gaining the ocean, lose themselves in it. yea, lose even their name and form, and become one with the Ocean, and even bear its name. So do all the myriads of individual selves flow into and gaining the One, become lost in it, losing name and form, and being known by its name. This One, in which all is lost—and by which losing all is found—is the immortal, transcendent Truth. In Truth are all forms, like the centering of the spokes of the chariot-wheel in its hub.”
>
> “Knowing Truth, the great all-pervading One, through whom is experienced dream and waking, the wise rise above pain, and sorrow, for Wisdom neutralizes these illusions.”

Our Meditation for the coming month is:

> “The wise ever seek that which once known all is known.”

The Twelfth Lesson.
The Vedas; and Glossary.

Table of Content

STUDENTS OF the Hindu Philosophies and Religious Systems meet with frequent and constant allusions to the “*Vedas* ” and “*Upanishads* ,” the Sacred Books of India, but as a rule find little or no description or explanation of what the *Vedas* or *Upanishads* are; of what they consist, or of their history. We have thought it advisable to give our students a brief description and account of the *Vedas* and *Upanishads* in this lesson.

THE VEDAS .

The *Vedas* , generally speaking, may be defined as: The Hindu Sacred Books comprising the Hindu Scriptures, viz., *Rig-Veda* ; the *Yajur-Veda* ; the *Sama-Veda* ; the *Atharva-Veda* ; and also the *Brahmanas* and the *Upanishads* ; and also comprising the poems, hymns, sacred literature, rituals, and general religious philosophy of the Hindu religious systems.

But strictly speaking, the term “The *Vedas* ” is used to designate merely the Sacred Scriptures of the Hindus, which we shall now consider.

The *Vedas* have a most ancient origin, their early history fading into “the days before history.” There are accounts of the Sacred Writings extending back for several thousand years, but before this time there were evidently still older manuscripts; and before the constant verbal transmission of the Sacred Teachings from mouth to ear—from father to son—from teacher to student—which has always been the custom in Oriental countries. There are over one hundred of these Sacred Books, but their base is found in the “Four *Vedas* .” known as the *Rig-Veda* ; the *Yajur-Veda* ; the *Sama-Veda* ; and the *Atharva-Veda* .

The *Rig-Veda* is considered the oldest of the Four *Vedas* , and is probably the most important. It consists of over one thousand great hymns, of extraordinary length, and chiefly concerning ceremonial worship and ritualistic rites of devotion. These hymns are arranged into ten books, called *Mandala* , six of which are Family Books, that is, are written by some sage or poet in the first place, and then added to by his descendants. The subjects treated in the *Rig-Veda* are numerous, mythology being strongly in evidence, the successive stages of the work showing the growth of the mythology of the Hindus, and also showing how some of the more elementary and simple conceptions of the earlier Hindus developed in systems of gods and demi-gods.

The *Yajur-Veda* is devoted principally to ritualism or sacerdotalism. Its form is metrical, as a rule, although certain forms of prose appear at times. The influence of the *Rig-Veda* is noticeable in it, and the latter is regarded in it as authoritative. The *Yajur-Veda* concerns itself with sacrifice, priestly functions, ceremonial of worship—the machinery of “the Church” in fact, very little of philosophy, metaphysics, or spiritual teaching being found therein—formalism, ritual and ceremony being the themes.

The *Sama-Veda* has been called “the *Veda* of Hymns,” which indeed it is. It comprises many verses, melodies, librettos, and naming of pious exclamatory words which were interjected into the singing, in the manner of the exhortations and pious exclamations manifested by some of the Christian sects during the prayers or sermons of others, such as “Amen! Glory to God! Praise the Lord!” etc., which practice was common among the early Hindus, and even to this day is found among some of their sects in which ardent enthusiasm is encouraged.

The *Atharva-Veda* has been called “the *Veda* of Psychic Powers,” for the reason that it devotes much attention to the various methods regarded as conducive to the development of supernormal faculties, senses, and powers. There is mention of both the low as well as the high use of the powers, the discussion ranging from highest forms of psychic power to the lowest forms of witchcraft, sorcery and black-magic, the habit of the Hindu mind being toward thoroughness, the logical conclusion being sought after without fear or hesitation. The books composing the *Atharva-Veda* , some twenty in number, contain countless “recipes” and formula for blessings, curses, charms, incantations, magical ceremonies, invocations, evocations, etc., etc., far exceeding in variety and detail any of the similar writings of the Hebrews, Greeks, etc., and showing to what extent the human mind may travel along these lines. But strange to say, among this mass of “methods,” etc., there appear certain portions of the work touching upon high ideas, thoughts and speculations, having evidently been written about the same time, and included with the other work by reason of the period of their writing, rather than by any relationship or connection of thought. The modern Hindu, and in fact” the Hindus for many centuries past, have recognized a decided division between the parts of the *Atharva-Veda* , separating them into divisions corresponding to the Western terms of “White Magic” and “Black Magic” respectively.

THE BRAHMANAS .

There are many schools of interpretations of the *Vedas* , each of which have many commentaries arising from “the interpretations. Proceeding from these differences appeared the several *Brahmanas* , which are in the nature of theological commentaries concerning the *Vedas* , more particularly in the matter of forms, ceremonies, creeds, etc., accompanied by a copious reference to the original books, and a quoting of “texts” in a manner familiar to those familiar with the customs of the Western sects and denominations. From these original *Brahmanas* developed a later form of commentaries which are known as the *Aranyakas* , or “Forest Treatises,” named after the teachers who wrote them and who dwelt in the forests. These works are of a higher character than the earlier *Brahmanas* , and are of a mystical character and touch upon the higher phases of the Hindu religious thought. These works may be considered as a connecting-link between the *Brahmanas* and the *Upanishads* . The two important *Aranyakas* are known as the *Aitareya* , and the *Taittiriya* , respectively.

THE UPANISHADS .

The term “Upanishad” means, literally, “a sitting down beside,” or what in the West would be called a “heart-to-heart” instruction. The word is also used as meaning “the esoteric doctrine.” The general use of the word, however, is as the designation for the “End of the *Vedas* ,” that is, for the philosophical writing which conclude the general *Vedas* , or Sacred Books of India. The *Upanishads* are devoted to theological, philosophical and metaphysical speculation, argument, discussion, teaching and consideration, whereas the *Vedas* proper; the *Brahmanas* ; and the *Aranyakas* ; (see previous reference in this lesson) are devoted rather to mythological, ritualistic, ceremonial subjects than to those treated in the *Upanishads* . The earlier Sacred Books devote themselves to explaining the religious, ethical, and ecclesiastical duties, together with a reference to supernormal powers in one case—but the *Upanishads* devote themselves chiefly to a consideration of the nature of man and the universe, and their relation to the Infinite Being. The *Upanishads* reach much higher planes of human thought and reasoning than do the earlier books, and are decidedly the writings preferred by the Hindu philosophers and metaphysicians, although priests naturally prefer the earlier works which are nearer to their profession and calling, and, consequently, nearer to their hearts.

The *Upanishads* are closely related to the *Aranyakas* , and are often found either “imbedded” in their substance or else forming their conclusion, showing their common origin among the “Forest Sages.” And both the *Aranyakas* and the *Upanishads* are frequently found at the end of some of the *Brahmanas* . So from the early *Vedas* to the latest *Upanishads* there is an unbroken line of continuity and relationship. And, accordingly, the general term "The *Vedas* " is applied to all of these Sacred Books or Writings. The date of the earlier *Upanishads* is unknown, but it is certain that the oldest ones antedate the Christian Era by over one thousand years—probably by many more centuries than even that time. The older *Upanishads* belong to the original *Veda* school, while some of the later have schools founded upon themselves.

Perhaps the two most important of the *Upanishads* are the *Brhadaranyaka* , and the *Chandogya* , respectively, both of which belong to the *Vedic* school. Other important Upanishads are the following: The *Aitareya* , the *Kausitaki* ; the *Taittiriya* ; the *Kathaka* , the *Maitrayaniya* , or *Manava* , the *Kena* , the *Talavakara* ; the *Isa* ; the *Svetasvetara* ; the *Mahanara* ; the *Prasna* ; the *Mandukeya* ; and many others of more or less importance and popularity and authority. In fact, there are about 235 *Upanishads* considered to carry authority with them and known to the Hindus to-day, besides which there are many shorter and secret writings respected and treasured by some of the sects and schools of India, and which never have been allowed to be translated, and many of which are never committed to print, but are passed along verbally, or else in private copies written by hand. The Hindus hold that the canon of the *Upanishads* is not closed, and that the future may add to the number of the admitted books.

In the *Upanishads* will be found the entire system of the Hindu philosophical and religious thought, in its many forms and varieties of interpretation. It is the largest collection of philosophical writings in the world, ancient or modern. And moreover the subject is considered with such wonderful subtlety of analysis and detail, that it is thought to include every possible variation of metaphysical thought of man up to the present time—that is, no other nation has ever been able to form a metaphysical conception that is without its counterpart in some of the *Upanishads* . The *Upanishads* stand as a monumental memorial to the energy, persistency and keenness of the Hindu metaphysical mind. But this fact has its weakness as well as its strength, for just as it is often said in the West that "one may prove anything, or disprove anything, by texts from the Bible"—so in India every sect, school, or division of thought is able to fortify itself with authoritative "texts" from the *Vedas* or *Upanishads* , proving each position and disproving the others. But nevertheless, there is a fundamental agreement upon basic principles—and between the lines of all may be read the words of the inner teachings. And those Teachings all have as their essence the Truth: "There is but one—and one only."

EXPLANATION OF HINDU TERMS .

One of the difficulties of the Western student of Hindu philosophies and religious systems has been the lack of understanding of the technical Sanscrit terms used in the works on these subjects. Accordingly we have thought it desirable to issue a plain, simple, Glossary or Partial Dictionary, containing a definition of, and short explanation of, the technical Sanscrit terms used in our lessons, and in other works on the Subject. This Glossary does not claim to give an "authoritative," academical, definition of the terms, but rather a plain explanation of each term, stated as clearly, and as simply as possible. There has been no attempt toward academical preciseness, or technical exactness in this Glossary—the sole desire and intent having been to enable the student to know "what the term means in English." The definitions given are "free," rather than in the "exact," precise style and form of the scholastic teachers of Sanscrit.

PRONUNCIATION.

It is almost impossible to give in English an exact Key to Pronunciation of the Sanscrit. The Sanscrit, you know, is the ancient language of the Hindus—a most classical and polished language—now employed only in the literary work, and sacred writings of India, and not in common use in that country, the popular, common, dialects having superseded it. Sanscrit is highly technical and difficult, and even its correct pronunciation is possible only to the advanced scholar, even in India. Its finer shades, and distinctions, are beyond the ordinary student, particularly of the West, and we have made no attempt to give them here. We have thought it better to confine ourselves, and our students, to the general rules of pronunciation, which are all that are necessary for the casual reader and student. The following are the General Rules of Pronunciation of Sanscrit words:

A has the sound of *a* in arm, f*a*r, or f*a*ther. It has also a secondary sound of *u* in b*u*tter, *u*p, b*u*d, *etc.* The general English pronunciation used is that of the first sound (as in *a*rm) slightly sliding in the direction of the second sound (as in b*u*t)—the result being the sound of the last "a" in Philadelphi*a*, or the "a" in mut*a*ble, vill*a*, sal*a*ry, *etc.*

E has the sound of *a* in f*a*te, n*a*me, g*a*y, *etc.*

I has the sound of *i* in *i*ll, p*i*t, adm*i*t, etc., sliding into the sound of *i* in mach*i*ne, p*i*que, intr*i*gue, *etc.* (derived from the French), which is akin to the *e* in s*ee*.

U has the sound of *u* in p*u*t, b*u*ll, p*u*sh, etc., rather than that of the *oo* in t*oo*.

S generally has the sound of *s* in *s*at, *s*un, *s*is*ter*, etc., although there is another use of it giving the sound of *sh* in *sh*ip, for instance, *Siva* is pronounced

Sheeva , not *Seeva* , but generally *Sh* is used in the words having this *sh* sound—for instance, *Shiva* , instead of *Siva* .

Ch has the sound of *ch* in ri*ch* , and not the *k* sound.

C (without the *h*) is generally sounded as *k* , not as *s* .

Ai is generally sounded as *i* in l*i* ght, f*i* ne, br*i* ght, *etc.*

The other letters generally are sounded as in English.

GLOSSARY .

Abheda. Sameness; not-distinct; non-separateness.

Abhava. The Principle of Non-existence; Without Qualities Abhidhya. Non-covetousness; non-revengeful; non-vainglorious Acharya. A *Guru* ; spiritual teacher etc., of high rank. Adarsa. A mental mirror; psychic vision.

Adhidaivika. Supernatural; above ordinary experience. Adhikari. A worthy student of Truth.

Aditi. Infinity.

Aditya. The Sun.

Adityas. The twelve Planetary Spirits.

Adharma. Unrighteous; lacking virtue.

Advaita. Non-dualistic; monistic; the designation of the Monistic sect of the *Vedanta* .

Adhyasa. Reflection of an outside object; the chameleon quality of taking on appearances, hence the illusory aspect of things.

Aham. The Ego; the “I.”

Ahamkara. Egoism; Self-Consciousness; the *Sattva* or Principle of Self-Consciousness.

Ahara. The drawing in of nourishment for body or mind.

Ajna. The Sixth Lotus of the *Yoga* Teachings of *Patanjali* , situated in the centre of the brain, just back of the eye-brows; also used in the sense of “divine perception.” Ajnata. One possessing divine wisdom, or superhuman psychic perception.

Akasha. The Universal Ether, which pervades all space.

Akhanda. Whole; undivided.

Akhanda-Satchitananda. “The Undivided Existence-Knowledge-Bliss Absolute”; the knowledge of which is perceived in *Samadhi* .

Alambana. Contemplation on outward things.

Amritatvam. Immortality.

Anahata. The Fourth Lotus of the *Yoga* of *Patanjali* , situated in *Shusumna* , directly in line with the heart.

Ananda. Absolute Bliss.

Ananda. Absolute Bliss.

Antahkarana. The Internal Organ of the Mind, including the deliberative faculty, the determinative faculty, and the Self-Conscious Principle.

Anubhava. Realization.

Anumana. Inference.

Apana. The nerve-currents governing the excretory organs; one of the five manifestations of *Prana* .

Aparapratyaksha. Psychic sensing, beyond the realm of sensuousness.

Aparavidya. Knowledge of externals, as contrasted with knowledge of internals; superficial knowledge.

Apas. The element of Water.

Apta. One who has attained Illumination.

Apura. Merit.

Arjavam. Directness in intention; straightforwardness.

Arupa. Formless.

Asamprajnata. The extreme and highest state of superconsciousness.

Asana. Posture; bodily attitude assumed during meditation; the Third Step in *Patanjali's Yoga System* .

Asat. Non-being; non-existence.

Asvada. Psychic taste; or faculty of taste.

Asti. To exist; to Be.

Atikranta-Chavaniya. Meditation leading up to and culminating in the state of *Samadhi* , or Transcendental Consciousness, or Ecstasy.

Atman. The Spirit; the Real Self.

Aum (or Om). A symbolic "Holy Word" signifying The Absolute Idea.

Avarana. The outward sheaths of the mind.

Avatara or Avatar. A divine incarnation; an incarnation of Deity in human form.

Avidya. Ignorance.

Avyaktam. Undifferentiated state or condition of *Prakriti* , or Nature, before there is a manifestation.

Bhagavad-Gita. A sacred book of India, or *Upanishad* .

Bhagavan. A high title denoting All-powerful; all-wise; all-inclusive; generally applied only to the highest teachers.

Bhakta. An ardent lover of God; a *Bhakti-Yogi* .

Bhakti. Ardent love of God. Bhakti-Yoga. The Yoga, or Doctrine of the Love of God. Bhakti-Yogi. A disciple of *Bhakti-Yoga* .

Bhavana. Meditation; thoughtful reverie.

Bheda. Separateness; lack of unity.

Bhikshu. A Buddhist mendicant monk.

Bhikshu. A Buddhist mendicant monk.

Bhoga. Sensuousness; sensual pleasure.

Bhutas. The gross elements of nature.

Brahma. The personified conception of *Brahman* ; the conception of Deity as the Creating God; the Creative Deity of the orthodox Hindu Trinity.

Brahman. The Absolute; that; the One Existence; the Primal Being; God, in the highest sense of the term.

Brahmavidya. The knowledge of the Absolute; Supreme Wisdom; the Highest Knowledge.

Brahmin. A member of the highest caste of India; a “twice-born,” according to the Hindu term.

Buddha. The great founder of the Buddhist philosophy, and held to be an incarnation of *Brahman* by some; *Gautama Buddha* , who lived about b. c. 600.

Buddhi. The determinative faculty of the mind; the Determinative Principle arising from *Prakriti* by reason of the involvement of *Purusha* .

Chaitanya. Pure Intelligence; also the name of a high Hindu teacher, who lived about 1500 a. d., and who is regarded by some as an incarnation or *avatar* of *Krishna* .

Charvaka. A materialist; the Hindu term for one who rejects the spiritual philosophies.

Chidakasa. The mental space, in which the advanced soul perceives knowledge of the universe.

Chitta. Mind-Stuff, or the subtle elements from which Mind is evolved or manifested.

Chittakasha. The area or space of the mind.

Dama. Control of the organs of the senses and the body.

Deha. Gross matter.

Drava. The Ultimate Substance of Kanada’s Philosophy.

Devas. The angelic beings, who were originally human beings, but who have advanced in the spiritual scale into a state of semi-divinity; “the shining ones,” according to the Hindu popular term.

Devachan. The heaven-world. Devaloka. The higher regions or planes.

Dharana. Concentration. One-mindedness. The *Yoga* Sixth Step.

Dharma. Duty; virtue; the Path of Right Action.

Dhyana. Meditation on the Divine; the *Yoga* Seventh Step. Dhyanamarga. The Path of Knowledge through Meditation.

Dvaita. The Dualistic School of Philosophy, opposed to *Advaita* .

Dvandas. The “pairs of opposites,” or dual-aspects of nature, such as heat and cold, pleasure and pain; high and low; sharp and dull, etc.; the “polarities” of natural objects natural objects.

Dvesha. Hatred; dislike; aversion; repulsion.

Ekagra. A state of Concentration.

Ekam. One; hence, Eka-Nistha, or devotion to one ideal; Ekanta-Bhakti, or single-love for God; Ekatma-Vadam, or Monism in philosophy; Ekayana, or the one-support of the universe, *i. e* ., God.

Gautama. The founder of Buddhism; the Buddha.

Gnana. Wisdom. Gnana Yoga. The Yoga of Wisdom. Gotama. The founder of the *Nyaya* Philosophy.

Grahana. Sense-perception.

Gunas. The Three Qualities or *Prakriti* , or Nature (see lesson on The *Sankhya* System).

Guru. A spiritual teacher; a term of great respect.

Hatha-Yoga. The *Yoga* of Physical Well-Being, or Physical Control, the aim of which is physical perfection, or the preparing of a worthy temple of the Spirit; but which, when perverted, is applied to the degrading and abnormal practices, austerities, and self-torture of the fakirs and false-*Yogis* of India. Hatha-Yogi. A follower or practitioner of Hatha-Yoga.

Hum. A mystic word used in meditation, as in the sacred verse, “*Om, Mani, Padme, Hum.* ”

Ida. The left-sided nerve-current; the left nostril.

Indra. The “King of the gods,” in the ancient Hindu mythology.

Indriyas. The Internal Organs of the Mind.

Ishta-Nishta. Devotion to one’s highest ideals.

Ishwara. The Personal God; the Logos; the Demi-Urge; the Universal *Purusha* ; sometimes used as the highest personification of the Absolute possible to the mind of man, the Absolute in itself being incapable of conception or thought.

Jaimini. The founder of the *Purva-Mimamsa* Philosophy.

Jiva. The individual life, or individual soul. Jiva-Atman. The Atman in its manifestation of Jivas.

Kaivalya. Isolation from the Material World. Oneness with the Absolute.

Kala. Time.

Kalpa. A cycle of time.

Kama. Desire; passion; sense-longing.

Kanada. The founder of the Vaisheshika Philosophy.

Kapila. The founder of the Sankhya System of Philosophy; the great teacher of Evolution in India.

Karma. Action; also the effects resulting from action; also the Law of Spiritual Cause and Effect, which underlies the Hindu Philosophies and

Religions.

Karma-Yoga. The *Yoga* of Work, or Action, or Duty-Well-Performed Without Hope of Reward. Karma-Yogi. A disciple of *Karma-Yoga* .

Khanda. Differentiated; divided; separated; or the action which separates, divides, or differentiates.

Krishna. An incarnation of *Vishnu* ; an Avatar of Deity; a Great Teacher who lived about 1400 b. c., and whose general teachings are stated in the *Bhagavad-Gita* ; the term is also used by the *Vaishnavas* , or worshipers of *Krishna* , as the name of the Absolute or that, as well as in the sense of the personified Deity.

Kumbhaka. The retention of the breath in the practice of *Pranayama* .

Kundalini. The subtle nerve-energy, or concentrated psychic force, located in the lotus at the base of the spinal column, and which, when aroused, develops the psychic and spiritual powers of the *Yogin* .

Linga Sharira. Subtle Body. Etheric Body.

Maha. Great.

Mahakasha. Great space.

Mahapurusha. A great soul; generally applied to an incarnation, or avatar, or sometimes to a great sage or teacher.

Mahat. Universal Consciousness; the term literally meaning “the great one.”

Mahatattva. The great principle of Consciousness first evolved and proceeding from *Prakriti* , according to the *Sankhya* philosophy.

Manas. The deliberative or reasoning faculty of the mind.

Mantram. An affirmation; prayer; holy word; verse thought; idea, etc., expressed in words, or meditated upon in the form of words, during worship, meditation, or concentration.

Manipura. The Third Lotus of the *Yoga* of *Patanjali* , which is situated directly opposite to the navel, on the *Shusumna* , along the spinal column.

Maya. Illusion; the Unreal Appearance of Nature; the phenomenal cloak or covering of the Absolute, which is not real but exists merely as an appearance; phantasmagoria.

Mimansa. The name of two schools of the Hindu Philosophy, viz.: the *Purva Mimansa* ; and the *Uttara Mimamsa* , generally known as the *Vedanta* .

Moksha. The state of Liberation; Emancipation; Freedom; Divine Absorption, etc., often used in the same sense as *Nirvana* .

Mukti. Deliverance, or Emancipation from *Samsara* , or Rebirth.

Muladhara. The Basic or First Lotus of the *Yoga* of *Patanjali* , situated at the base of the spinal column; the termination of the spinal cord, in which the *Kundalini* is stored or “coiled-up.”

Nada-Brahma. The sacred word *Aum* (or *Om*), which was the first vibration of the newly-created universe.

Nama-Rupa. Name and form.

“Neti-Neti.” “Not-this—Not-this”; the term used by the teachers in describing that, which is considered as “Not-This” to everything—that is, as a Something that is NoThing.

Niralambana. “Without-Support”; an extremely high state of meditation, in the Yoga practice.

Nirbija. “Without-Seed”; the highest possible form of *Samadhi* , or *Yoga* superconsciousness, in which the seed of *Karma* is killed, and the soul is no longer bound to *Samsara* .

Nirguna. “Without-*Gunas* ”; that is, without qualities or attributes.

Nishkamakarma. Actions performed unselfishly, from duty, and without desire or hope of reward; according to the teachings of *Karma Yoga* .

Nitya. Eternal; without end; permanent; indestructible.

Nirvana. The state of Emancipation, or Freedom from *Samsara* , or Rebirth; the state of Absorption by the Divine; generally used by the Buddhists, but sometimes by the Hindus.

Nirvichara. Without discrimination, or preference.

Nirvikalpa. Without change in time; changeless duration; a “lesser eternity.”

Nishtha. Oneness of attachment; singleness of attraction.

Niyali. Fate; Necessity; Determinism.

Niyama. Religious Duty; consisting of inward and outward purity; right-thought; right-action; contentment; avoidance of luxury, vanity, and sensuousness; performance of religious duty, etc.; the Second Step of the *Yoga* of *Patanjali* .

Nyaya. The Philosophical System of *Gotama* . (See the lesson on the Three Minor Systems.)

Ojas. The subtle energy of the system, conserved by continence and purity.

Om, or Omkara. See *Aum* .

“Om Tat Sat.” A sacred expression of the Hindus, applied to that, and meaning “Thou art the Supreme and Absolute Being, Wisdom, and Bliss”; *tat* meaning “that,” and *sat* meaning “being”; and *Om* meaning the term for that including his Absolute Aspects.

Padartha. A Category, or Ultimate Classification.

Para. Supreme; greatest; highest (superlative term used as a prefix).

Para-Atman. The Supreme Spirit.

Para-Bhakti. Supreme Love of God.

Para-Brahm. *Brahman* considered in its Absolute Aspect, devoid of manifestation or emanation—*Brahman* -in-Itself.

Para-Nirvana. The Supreme *Nirvana* , which by many is held to mean Absolute Extinction or Nothingness, but which the Inner Teachings hold to be Absolute Absorption in that and Infinite Consciousness.

Paramahamsa. Supreme soul, or being.

Paravidya. Supreme Wisdom, or knowledge.

Parvati. The wife of Shiva, in the ancient mythologies.

Patanjali. The founder of the *Yoga* System of the Hindu Philosophy, who lived about 200 b. c.

Pingala. The right-side nerve current; the left nostril.

Pirris. The forefathers, or ancestors, highly venerated by the Hindus and all Orientals, and generally held to exercise a watchful interest over their descendants.

Pradhana. Nature, or primordial element.

Prajna. Divine Wisdom, leading to the Realization of the One.

Prajnajyoti. An Illumined One; one who has attained divine knowledge.

Prakriti. Nature; or the Primal Substance of Nature; one of the two fundamental bases of the conception of the Universe advanced by the *Sankhya* philosophy of *Kapila* ; the source of the material and mental phases of the universe, as distinguished from the Spiritual Basis, or *Purusha* .

Prana. The Universal Principle of Energy; also used to designate the Vital Force of the body, which is a manifestation of the Universal *Prana* .

Pranayama. The Science of Control of the *Prana* , principally by means of the Breath; the Fourth Step of *Patanjali's Yoga* System.

Prasankhyana. Contemplation of the Abstract.

Pratibha. Illumination by Divine Wisdom.

Pratika. A symbol, or image, of Brahman, the Infinite Being.

Pratima. The use of images of the gods as symbols for the Supreme Being. The worship before these symbols is intended as the worship of the Supreme Being, in some of its phases, and is not idolatry as the term is generally understood.

Prativshaya. The sense-organs.

Pratyahara. Control of the Senses; a part of the *Yoga* discipline and practice; the Fifth Step of the *Yoga* of *Patanjali* , which consists in making the Mind introspective—that is, turning it back on itself, and releasing it from the power of outward impressions.

Pratyagatman. The state of internal self-illumination, or spiritual knowing.

Pratyaksham. Perception by means of the illuminated consciousness, and without the necessity of sense organs.

Prithivi. Solid matter; earth; cohesive mass.

Puraka. Inhalation of the Breath.

Purusha. The Spiritual Principle; the Spirit (see lesson on the *Sankhya* System).

Purva Mimamsa. “Prior Investigation”; one of the Three Minor Systems of Hindu Philosophy. Raga. Attachment of the Senses.

Raja. Royal; Chief; Superior; Superlative.

Raja Yoga. The “Royal *Yoga* ”; “Superlative *Yoga* ”; a form of *Yoga* advocated by the *Yoga* School of *Patanjali* and others, which has for its object the development of the psychic and spiritual faculties, and the control of the Mind. (See lesson on the *Yoga* System.)

Rajas. Activity; Energy; Lively; One of the Three *Gunas* . (See lesson on the *Sankhya* System.)

Rama. A celebrated ancient Hindu sage and teacher, regarded as an incarnation or *avatar* of Krishna.

Rechaka. Exhalation of the Breath.

Rig-Veda. The oldest part of the *Vedas* , and which is composed principally of hymns, *etc.*

Rishi. A great sage or teacher who has attained the stage of Super-Man, and who is possessed of the power of supersense perception.

Rudra. The name formerly given to *Shiva* , in the ancient mythology.

Saguna. Possessing qualities.

Sahashrara. The final lotus, situated in the brain, described in *Patanjali’s Yoga* System; sometimes regarded as the brain itself; “the thousand-petalled lotus.”

Sakti. Power; Authority.

Sama. The form of mental control which consists in directing the mind inward, and preventing it from externalizing.

Samadhi. Transcendental Contemplation, or Ecstasy; Cosmic Consciousness; a supernormal state produced by meditation, concentration, etc.; the Eighth Step of *Patanjali’s Yoga* System.

Samanya. The Principle of Generality, or Genus.

Samapatti. The figurative term, meaning “the casket of treasures,” used by the *Yogins* to describe the stages of meditation.

Samavaya. The Principle of Coherence.

Samprajnata. The preliminary stage of *Samadhi* , or superconsciousness resulting from Yoga meditation, *etc.*

Samsara. The World of Phenomenal Existence; the Chain of Rebirth; the Cycle of Existences; used particularly to distinguish the universe of manifestation and phenomena from the Real Existence which lies behind and under it.

Samskaras. The impression in the mind-stuff that results in fixing habits.

Samyana. A term used to designate the Three Higher Steps in *Patanjali's Yoga* , known as *Dharana* , *Dhyana* , and *Samadhi* ; or, in other words, the steps of Control of the Mind, Meditation, and Transcendental Contemplation, collectively; the word means Restraint or Control.

Sanandam. The third stage of *Samadhi* , or superconsciousness.

Sanatana. The "External Religion" of India.

Sankaracharya. A great Hindu teacher who lived about a. d. 800, and who was the leading expounder and commentor of the *Vedanta* .

Sankhya. The great system of Hindu Philosophy founded by *Kapila* about 700 b. c., the leading features of which are the conception of the dual-principles of *Purusha* , or Spirit, and *Prakriti* , or Nature, or Universal Creative Energy. (See lesson on The *Sankhya* System.)

Sannyasa. Renunciation; non-worldliness; the forsaking of position, name, possessions, family, and all connected with the world of sense-attraction. Sannyasin. A follower of *Sannyasa* ; an ascetic; one who forsakes all and follows the Spirit.

Sat. Absolute Existence; one of the terms applied to The Absolute Brahman, or that.

Sat-Chit-Ananda. A term applied to The Absolute, *Brahman* or that, consisting of three terms, and meaning "Absolute Existence or Being—Absolute Wisdom and Knowledge— Absolute Bliss or Happiness."

Sattvas. One of the three *Gunas* ; the *Guna* of Brightness, Goodness, and Light. (See the lesson on the *Sankhya* System.)

Siddhanta. The Knowledge of Decision; positive knowledge.

Siddhas. *Yogis* who have attained semi-divine powers, through superconscious knowledge, *etc.* Siddhis. The supernormal powers of the *Siddhas* .

Sishya. A student, neophyte, or disciple of a Guru; a Chela.

Shaktas. Worshipers of *Shakti* .

Shakti. The Principle of Life Energy or Cosmic Energy, or Nature.

Shaivas. The cult of *Shiva* worshipers.

Shiva, or Siva. The Third Principle of the Hindu Trinity, representing the Destroying or Changing Principle; also the conception of the Supreme Being of the *Shaivas* . (See lessons on The Religions of India.)

Sloka. A verse of a poem or sacred writing.

Smriti. Memory; also a term sometimes applied to the sacred books outside of the *Vedas* , which have been transmitted in the past by Memory.

Soham. A term meaning “I Am He,” used by the enthusiastic *Bhakti Yogis* , and others, and implying the perception of their relation to *Brahman* or that; equivalent to the radical Sufi statement of “I am God Himself.”

Soma. The nectar of the ancient gods; an Indian plant.

Sravana. The supersensuous hearing claimed to be developed by the *Yoga* practices; Clairaudience.

Sri, or Shri. A term meaning “blessed one,” or “holy one,” applied to the great sages and teachers of India by their followers.

Sthula Sharira. The gross physical body, as distinguished from the Linga Sharira, or subtle body, or etheric double.

Sunya Vada. The doctrine that behind the phenomenal world there is an Infinite Void, or Nothing; a form of philosophical Nihilism.

Sushupti. The state of profound, dreamless sleep.

Shushumna. The canal running through the centre of the spinal cord, and through which the *Kundalini* ascends in the *Yogi* practices. (See the lesson on the *Yoga* System.)

Svadhisthana. The second lotus of the *Yoga* system of *Patanjali* , and which is situated back of the navel.

Swami. A spiritual teacher.

Tadiyata. A state of exaltation common to certain of the advanced *Bhakti Yogis* , in which the man loses his sense of personality and feels that he is merged with the Lord’s “radiation or light” by reason of his Love-of-God.

Tamas. Darkness; one of the*Gunas* ; the *Guna* of Sloth, Ignorance, and Slowness. (See lesson on the *Sankhya* System.)

Tanamatras. Subtle or fine elements of Nature, from which the gross elements proceed.

Tapas. Ascetic practices for controlling the body by fasting, austerities, self-torture, *etc.*

“Tat Tvam Asi.” A term meaning “That thou art,” used by Hindu teachers to their students, and which informs them of their relationship with *Brahman* , through the Indwelling Spirit.

Tattvas. Principles; Categories; Ultimate Classes; Truths.

Tejas. The element of Fire.

Trishna. Desire; thirst; longing; craving.

Turiya. The highest state of consciousness.

Tyaga. Renunciation of the lower for the higher.

Udana. Nerve-current controlling the speech organs.

Udgatha. The awakening of the *Kundalini* .

Upadana.

Upanishads. The later Sacred Books of India.

Upayapratyaya. The state of intense abstraction, or meditation upon abstract things; abstract meditation, or meditation upon nothing.

Uttara Mimansa. A term applied to the *Vedanta* System of Hindu Philosophy, and meaning “subsequent investigation,” or “investigation of the subsequent part,” the “investigation” applying to the *Vedas* .

Vada. Knowledge by Argument, or Discussion.

Vairagyam. Renunciation of, and non-attachment to, the objects or allurement of the senses.

Vaisheshika. The school or system of Hindu Philosophy founded by *Kanada* , one of the distinguishing features of which is the “Atomic Theory.” (See lesson on The Three Minor Systems.) Vaishnavas. The disciples and worshipers of *Vishnu* , or *Krishna* ; one of the leading religious sects of India. (See lessons on The Religions of India.) Varuna. A god in the ancient Hindu mythology.

Vasudeva. A manifestation of the Infinite Being.

Vayu. The Principle of Air.

Vedana. The supersensuous faculty of Feeling developed by the *Yogis* .

Vedas. The Sacred Books of India. (See latter part of this lesson.)

Vedanta. The great system of Hindu Philosophy, the distinguishing feature of which is Idealism. (See lesson on The *Vedanta* System.)

Vidya. Wisdom; Knowledge; Science.

Vimoksha. Absolute freedom from Desire; Emancipation.

Virya. Strength; vitality; energy; virility.

Vishnu. The First Principle of the Hindu Trinity; the Preservative Principle of Deity; of whom *Krishna* was an *avatar* ; the conception of *Vishnu* and *Krishna* is often identical. (See the lessons on the Religions of India.)

Vishesha. Atomic Individuality.

Vishishtadvaita. The branch of the *Vedanta* which holds to the conception of “qualified non-dualism, and which teaches that the individual soul is a part of God. (See lesson on the *Vedanta* System.) Vishistadvaitan. A disciple or follower of *Vishishtadvaita* .

Vivekananda. A term meaning “Bliss-in-Discrimination”; the name adopted by a celebrated Hindu *Advaitist* teacher who visited America in 1893.

Viveka. Discrimination between the true and the false.

Vishuddha. The fifth lotus of the *Yoga* of *Patanjali* , and which is situated in the *Shushumna* , back of the throat.

Vritti. A whirlpool, vortex, or wave-action in the *Chitta* or Mind-Stuff; a mental activity or thought-action.

Vyana. The nerve-currents of the physical body.

Vyasa. An ancient Hindu teacher who is held to be the author of the *Mahabharata* , and of the Aphorisms of the *Uttara Mimansa* or *Vedanta* . Vyasa Sutras. The Aphorisms of *Vyasa* .

Vyutthana. Arousing or awakening from meditation, or concentration.

Yama. Self-Control; the First Step in *Patanjali's Yoga* System.

Yoga. A term meaning "yoking; joining, etc."; also meaning "mental control and advancement" resulting therefrom; the name of the *Yoga* System of Hindu Philosophy established by *Patanjali* . (See lesson on the *Yoga* System.)

Yogi, or Yogin. A follower of *Yoga* ; a practitioner of the *Yoga* methods; or in a more general sense, "one who seeks Union, Realization, and Attainment by means of Wisdom, Divine Love, Action, or Control—or by all."

SPECIAL MESSAGE XII.

For this month we invite you to partake of the fragments of the Bread of Truth, baked from the flour of Wisdom, by the Hindu Sages of old:

"I know the One to be the All. The Great Self, the Truth, all effulgence, transcending all darkness. Knowing this, one can transcend even death."

"As oil is found in sesamum-seeds; as ghee is found in curds; as water is found in the streams; as fire is found in the flame; so is the One Self seen in the self by him who tries to realize it through universal love and perfect control over mind and body."

"Three are the supports of religion: Renunciation; Knowledge; and Compassion."

"Beyond desire; without parts; above egoism; being and non-being—whatever thou art, still thou canst not escape being the One. Thou protectest, destroyest, givest, shinest, speakest, though ever free from egoism—wonderful is the power of Illusion which concealeth thee, and yet revealeth thee—but more wonderful still art thou beyond the Illusion."

"Then, when Truth was still unmanifest, It, of itself, became manifest through name and form, endowing everything with this or that name, and this or that form. All things even until now are defined by some name and some form. This is the import of Its entering into the objective formed and evolved from Itself."

"In dreams there are in reality no chariots; no horses; not even the course on which the chariot may run; and yet all these are mentally created in a moment. There are in reality no joys; no pleasures; no delights; and yet all are mentally seen and felt at the instant. There are in reality no ponds, no lakes, no rivers, and yet all are there at the merest thought. The power of evolving any number of yet all are there at the merest thought. The power of evolving any number of forms from Itself is the creative power of the One.”

“This, therefore, is the Truth that as from fire well-lighted, fiery sparks flow off in every direction by the thousands, so do all beings of every variety come out, O Great One! from the ever Immutable, and are resolved also into the same. It is the self-illumined, formless Spirit of Truth, all within and all without; unborn; without breath; without mortal mind; above all conditions; beyond the eternal cause of the phenomenal and relative objective.”

Our Meditation for the coming month is:

> “There is but one truth—men call it by many names. Above time and beyond space, and free from causation, ever dwelleth the one that is all.”

Mystic Christianity; Or, The Inner Teachings of the Master

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THE FIRST LESSON.

THE COMING OF THE MASTER.

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THE FORERUNNER.

Strange rumors reached the ears of the people of Jerusalem and the surrounding country. It was reported that a new prophet had appeared in the valley of the lower Jordan, and in the wilderness of Northern Judea, preaching startling doctrines. His teachings resembled those of the prophets of old, and his cry of "Repent! Repent ye! for the Kingdom of Heaven is at hand," awakened strange memories of the ancient teachers of the race, and caused the common people to gaze wonderingly at each other, and the ruling classes to frown and look serious, when the name of the new prophet was mentioned.

The man whom the common people called a prophet, and whom the exalted ones styled an impostor, was known as John the Baptist, and dwelt in the wilderness away from the accustomed haunts of men. He was clad in the rude garments of the roaming ascetics, his rough robe of camel's skin being held around his form by a coarse girdle of leather. His diet was frugal and elemental, consisting of the edible locust of the region, together with the wild honey stored by the bees of the wilderness.

In appearance John, whom men called "the Baptist," was tall, wiry, and rugged. His skin was tanned a dark brown by the winds and sun which beat upon it unheeded. His long black hair hung loosely around his shoulders, and was tossed like the mane of a lion when he spoke. His beard was rough and untrimmed. His eyes gleamed like glowing coals, and seemed to burn into the very soul of his hearers. His was the face of the religious enthusiastic with a Message for the world.

This wild prophet was most strenuous, and his teachings were couched in the most vigorous words. There was no tact, policy, or persuasion in his message. He hurled his verbal thunderbolts right into his crowd, the very force and earnestness emanating from him serving to charge his words with a vitality and magnetism which dashed itself into the crowd like a spark of electricity, knocking men from off their feet, and driving the Truth into them as if by a charge of a powerful explosive. He told them that the spiritual grain was to be gathered into the garners, while the chaff was to be consumed as if by a fiery furnace; that the axe was to be laid to the root of the trees which brought not forth good fruit. Verily, the "Day of Jehovah," long promised by the prophets, was near to hand to his hearers and followers.

John soon gathered to himself a following, the people flocking to him from all parts of the country, even from Galilee. His followers began to talk among themselves, asking whether indeed this man were not the long promised Master—the Messiah for whom all Israel had waited for centuries. This talk coming to the ears of the prophet, caused him to answer the question in his discourses, saying: "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose; he that cometh after me is mightier than I." And thus it became gradually known to his following, and the strangers attending his meetings, that this John the Baptist, mighty preacher though he be, was but the herald of one much greater than he, who should follow—that he was the forerunner of the Master, according to the Oriental imagery which pictured the forerunner of the great dignitaries, running ahead of the chariot of his master, crying aloud to all people gathered on the road that they must make way for the approaching great man, shouting constantly, "Make ye a way! make ye a way for the Lord!" And accordingly there was a new wave of excitement among John's following, which spread rapidly to the surrounding country, at this promise of the coming of the Lord—the Master—perhaps even the Messiah of the Jews. And many more came unto John, and with him waited for the Coming of the Master.

This John the Baptist was born in the hill country of Judea, nearly thirty years before he appeared as a prophet. His father was of the priestly order, or temple caste, who had reached an advanced age, and who lived with his aged wife in retirement, away from the noise and confusion of the world, waiting the gradual approach of that which cometh to all men alike. Then there came to them a child of their old age, unexpected and unhoped for—coming as a mark of especial favor from God—a son, to whom they gave the name of *Johanan* , which in the Hebrew tongue means "Jehovah is gracious."

Reared in the home of his parents—the house of a priest—John saturated himself with all the Inner Teachings reserved for the few, and withheld from the masses. The Secrets of the Kaballah, that system of Hebrew Occultism and Mysticism in which the higher priests of Judea were well versed, were disclosed to him, and occult tradition has it that he was initiated into the Inner Circle of the Hebrew Mystics, composed of only priests of a certain grade, and their sons. John became an Occultist and a Mystic. When the boy reached the age of puberty, he departed from the home of his parents, and went into the wilderness, "looking to the East, from whence cometh all Light." In other words, he became "looking to the East, from whence cometh all Light." In other words, he became an Ascetic, living in the wilderness, just as in India even to-day youths of the Brahmin or priestly class sometimes forsake their homes, renouncing their luxurious life, and fly to the jungle, where they wander about for years as ascetics, wearing a single garment, subsisting on the most elementary food, and developing their spiritual consciousness. John remained a recluse until he reached the age of about thirty years, when he emerged from the wilderness to preach the "Coming of the Lord," in obedience to the movings of the Spirit. Let us see where he was, and what he did, during the fifteen years of his life in the wilderness and hidden places of Judea.

The traditions of the Essenes, preserved among Occultists, state that while John was an ascetic he imbibed the teachings of that strange Occult Brotherhood known as the Essenes, and after having served his apprenticeship, was accepted into the order as an Initiate, and attained their higher degrees reserved only for those of developed spirituality and power. It is said that even when he was a mere boy he claimed and proved his right to be fully initiated into the Mysteries of the Order, and was believed to have been a reincarnation of one of the old Hebrew prophets.

THE ESSENES.

The Essenes were an ancient Hebrew Occult Brotherhood, which had been in existence many hundred years before John's time. They had their headquarters on the Eastern shores of the Dead Sea, although their influence extended over all of Palestine, and their ascetic brothers were to be found in every wilderness. The requirements of the Order were very strict, and its rites and ceremonies were of the highest mystical and occult degree. The Neophyte was required to serve a preliminary apprenticeship of one year before being admitted to even partial recognition as a member and brother. A further apprenticeship of two more years was required before he was admitted to full membership, and extended the right hand of fellowship. Additional time was required for further advancement, and even time alone did not entitle the member to certain high degrees, the requirements being that actual knowledge, power and attainment must first be manifested. As in all true Occult Orders the candidate must "work out his own salvation," neither money nor influence having any weight.

Absolute obedience to the Rules of the Order; absolute poverty of material possessions; absolute sexual continence—these were the conditions of membership to be observed by both Neophyte and Initiate, as well as High-degree Master. Understanding this, one may imagine the disgust inspired in John by the amorous solicitations of Salome, which caused him to lose his life rather than to break the vows of his Order, as is so startlingly pictured in the stage productions of modern times.

One of the ceremonies of the Essenes was that of Baptism (literally, "dipping in water") which was administered to Candidates, with appropriate solemnity and rites. The mystic significance of the ceremony which is understood by all members of Occult Orders, even unto this day, was a part of the ritual originated by the Essenes, and the rite itself was a distinctive feature of their Order. The performance of this rite by John the Baptist, in his ministry, and its subsequent acceptance by the Christian Church as a distinctive ceremonial, of which the "sprinkling of infants" of to-day is a reminder and substitute, forms a clear connecting link between the Essenes and Modern Christianity, and impresses the stamp of Mysticism and Occultism firmly upon the latter, as little as the general public may wish to admit it in their ignorant misunderstanding and materialistic tendencies.

The Essenes believed in, and taught the doctrine of Reincarnation; the Immanence of God; and many other Occult Truths, the traces of which appear constantly in the Christian Teachings, as we shall see as we progress with these lessons. Through its Exalted Brother, John the Baptist, the Order passed on its teaching to the early Christian Church, thus grafting itself permanently upon a new religious growth, newly appearing on the scene. And the transplanted branches are still there!

Of course, the true history of the real connection between the Essenes and Christianity is to be found only in the traditions of the Essenes and other ancient Mystic Orders, much of which has never been printed, but which has passed down from teacher to pupil over the centuries even unto this day, among Occult Fraternities. But in order to show the student that we are not making statements incapable of proof by evidence available to him, we would refer him to any standard work of reference on the subject. For instance, if he will consult the "New International Encyclopedia" (Vol. VII, page 217) article on "Essenes," he will read the following words:

"It is an interesting question as to how much Christianity owes to Essenism. It would seem that there was room for definite contact between John the Baptist and this Brotherhood. His time of preparation was spent in the wilderness near the Dead Sea; his preaching of righteousness toward God, and justice toward one's fellow men, was in agreement with Essenism; while his insistence on Baptism was in accord with the Essenic emphasis on lustrations."

The same article contains the statement that the Essenic Brotherhood taught a certain "view entertained regarding the origin, present state, and future destiny of the soul, *which was held to be pre-existent, being entrapped in the body as in a prison* ," *etc.* (The above italics are our own.)

John emerged from the wilderness when he had reached the age of about thirty years, and began his ministry work, which extended for several years until his death at the hands of Herod. He gathered around him a large and enthusiastic following, beginning with the humbler classes and afterward embracing a number of higher social degree. He formed his more advanced followers into a band of disciples, with prescribed rules regarding fasting, worship, ceremonial, rites, etc., closely modeled upon those favored by the Essenes. This organization was continued until the time of John's death, when it merged with the followers of Jesus, and exerted a marked influence upon the early Christian church.

As we have stated, one of his principal requisites enjoined upon all of his followers, was that of "Baptism"—the Essenic rite, from which he derived his familiar appellation, "The Baptist." But, it must be remembered that to John this rite was a most sacred, mystic, symbolic ceremony, possessing a deep occult meaning unperceived by many of his converts who submitted themselves to it under the fervor of religious emotion, and who *naïvely* regarded it as some magical rite which "washed away sin" from their souls, as the dirt was washed from their bodies, a belief which seems to be still in favor with the multitude.

John worked diligently at his mission, and the "Baptists" or "Followers of Johanan," as they were called, increased rapidly. His meetings were events of great moment to thousands who had gathered from all Palestine to see and hear the prophet of the wilderness—the Essene who had emerged from his retirement. His meetings were often attended with startling occurrences, sudden conversions, visions, trances, etc., and many developed possession of unusual powers and faculties. But one day there was held a meeting destined to gain world-wide fame. This was the day when there came to John the Baptist the MASTER, of whose coming John had frequently foretold and promised. JESUS THE CHRIST appeared upon the scene and confronted his Forerunner.

The traditions have it that Jesus came unannounced to, and unrecognized by John and the populace. The Forerunner was in ignorance of the nature and degree of his guest and applicant for Baptism. Although the two were cousins, they had not met since childhood, and John did not at first recognize Jesus. The traditions of the Mystic Orders further state that Jesus then gave to John the various signs of the Occult Fraternities to which they both belonged, working from the common signs up until Jesus passed on to degrees to which John had not attained, although he was an eminent high-degree Essene. Whereupon John saw that the man before him was no common applicant for Baptism, but was, instead, a highest-degree Mystic Adept, and Occult Master—his superior in rank and unfoldment. John, perceiving this, remonstrated with Jesus, saying that it was not meet and proper, nor in accordance with the customs of the Brotherhoods, for the inferior to Baptize the superior. Of this event the New Testament takes note in these words: "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" (*Matt. 3:14.*) But Jesus insisted that John perform the rite upon him upon the ground that He wished to go through the ceremonial in order to set His stamp of approval upon it, and to show that he considered himself as a man among men, come forth to live the life of men.

In both the occult traditions and the New Testament narrative, it is stated that a mystical occurrence ensued at the baptism, "the Spirit of God descending like a dove and lighting upon Him," and a voice from Heaven saying: "This is my beloved Son in whom I am well pleased."

And with these words the mission of John the Baptist, as "Forerunner of the Master," was fulfilled. *The Master* had appeared to take up his work.

THE MASTER.

And, now, let us turn back the pages of the Book of Time, to a period about thirty years before the happening of the events above mentioned. Let us turn our gaze upon the events surrounding the birth of Jesus, in order that we may trace the Mystic and Occult forces at work from the beginning of Christianity. There are occurrences of the greatest importance embraced in these thirty years.

Let us begin the Mystic Narrative of Jesus the Christ, as it is told to the Neophyte of every Occult Order, by the Master Instructor, by a recital of an event preceding his birth by over one year.

In Matthew 2:1-2, the following is related:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came Wise Men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

In these simple words is stated an event that, expressed in a much more extended narrative, forms an important part of the Esoteric Teachings of the Mystic Brotherhoods, and Occult Orders of the Orient, and which is also known to the members of the affiliated secret orders of the Western world. The story of THE MAGI is embedded in the traditions of the Oriental Mystics, and we shall here give you a brief outline of the story as it is told by Hierophant to Neophyte—by Guru to Chela.

To understand the story, you must know just who were these "Wise Men of

To understand the story, you must know just who were these "Wise Men of the East"—The Magi. And this you shall now be taught.

THE MAGI, OR WISE MEN.

The translators of the New Testament have translated the words naming these visitors from afar as "the Wise Men from the East," but in the original Greek, Matthew used the words "*The Magi* " as may be seen by reference to the original Greek versions, or the Revised Translation, which gives the Greek term in a foot-note. Any leading encyclopedia will corroborate this statement. The term "the Magi" was the exact statement of Matthew in the original Greek in which the Gospel was written, the term "the Wise Men" originating with the English translators. There is absolutely no dispute regarding this question among Biblical scholars, although the general public is not aware of the connection, nor do they identify the Wise Men with the Oriental Magians.

The word "Magi" comes to the English language direct from the Greek, which in turn acquired it by gradual steps from the Persian, Chaldean, Median, and Assyrian tongues. It means, literally, "wonder worker," and was applied to the members of the occult priestly orders of Persia, Media, and Chaldea, who were Mystic Adepts and Occult Masters. Ancient history is full of references to this body of men. They were the custodians of the world's occult knowledge for centuries, and the priceless treasures of the Inner Teachings held by the race to-day have come through the hands of these men—the Magi—who tended the sacred fires of Mysticism and kept The Flame burning. In thinking of their task, one is reminded of the words of Edward Carpenter, the poet, who sings: "Oh, let not the flame die out! Cherished age after age in its dark caverns, in its holy temples cherished. Fed by pure ministers of love—let not the flame die out."

The title of "Magi" was highly esteemed in those ancient days, but it fell into disrepute in the latter times owing to its growing use as an appellation of the practitioners of "Black Magic," or "evil wonder-workers" or sorcerers, of those days. But as a writer in the New International Encyclopedia (Vol. XII, page 674) has truly said:

"The term is employed in its true sense by Matthew (2:1) of the wise men who came from the East to Jerusalem to worship Christ. The significance of this event must be observed because the Messianic doctrine was an old and established one in Zoroastrianism."

The same article says of the Magi: "… they believed in a resurrection, a future life, and the advent of a savior."

To understand the nature of the Magi in connection with their occult "wonder working," we must turn to the dictionaries, where we will see that the word "Magic" is derived from the title "Magi;" the word "Magician" having been originally "Magian", which means "one of the Magi." Webster defines the word "Magic" as follows: "The hidden wisdom supposed to be possessed by the Magi; relating to the occult powers of nature; mastery of secret forces in nature", *etc.* So you may readily see that we are right in stating to you that these Wise Men—the Magi who came to worship the Christ-child, were in reality the representatives of the great Mystic Brotherhoods and Occult Orders of the Orient—Adepts, Masters, Hierophants! And thus do we find the Occult and Mystic "wonder workers"—the high-degree brethren of the Great Eastern Lodges of Mystic Occultism, appearing at the very beginning of the Story of Christianity, indicating their great interest in the mortal birth of the greater Master whose coming they had long waited—the Master of Masters! And all Occultists and Mystics find pleasure and just pride in the fact that the first recognition of the Divine Nature of this human child came from these Magi from the East—from the very Heart of the Mystic Inner Circles! To those so-called Christians to whom all that is connected with Mysticism and Occultism savors of the fiery sulphur and brimstone, we would call attention to this intimate early relation between The Musters and THE MASTER.

THE STAR IN THE EAST.

> But the Mystic story begins still further back than the visit of the Magi to Bethlehem. Did not the Magi say, "Where is He? We have seen His star in the East and have come to worship him." What is meant by the words, "We have seen his star in the East"?

To the majority of Christians the "Star of Bethlehem" means a great star that suddenly appeared in the heavens, like a great beacon light, and which miraculously guided the steps of the Magi, mile by mile, on their weary journey, until at last it rested in the heavens, stationary over the house in which the child Jesus lived, between the ages of one and two years. In other words, they believe that this star had constantly guided these skilled mystics, occultists and astrologers, in their journey from the far East, which occupied over a year, until it at last guided them to Bethlehem and then stopped stationary over the house of Joseph and Mary. Alas! that these vulgar traditions of the ignorant multitude should have served so long to obscure a beautiful mystic occurrence, and which by their utter improbability and unscientific nature should have caused thousands to sneer at the very true legend of the "Star of Bethlehem." It remains for the Mystic traditions to clear away the clouds of ignorance from this beautiful story, and to re-establish it in the minds of men as a natural and scientific occurrence.

This story of the "traveling star" arose from the superstitious and ignorant ideas of many of the Christians of the first, second, and third centuries after Christ's death. These tales were injected into the manuscripts left by the disciples, and soon began to be regarded as a part and portion of the authentic Gospels and Epistles, although the skilled Biblical critics and scholars of to-day are rapidly discarding many of these additions as wilful forgeries and interpolations. It must be remembered that the oldest manuscripts of the books of the New Testament are known to Biblical scholars to have been written *not less than three hundred years after the time of the original writing* , and are merely *copies of copies* of the originals, undoubtedly added to, altered, and adulterated by the writers through whose hands they had passed. This is not merely the statement of an outside critic—it is a fact that is clearly stated in the writings of the scholars in the Churches engaged in the work of Biblical study, and the Higher Criticism, to which works we refer any who may have reason to doubt our statement.

That portion of the verse (*Matt. 2:9.*) in which it is said that "and lo; the star which they saw in the east went before them, till it came and stood over where the young child was," is known to the Mystic and Occult Orders to be a rank interpolation into the story of the Magi. It is contrary to their own traditions and records, and is also contrary to reason and to scientific laws, and this distorted story alone has been the cause of the development of thousands of "infidels" who could not accept the tale.

All intelligent men know that a "star" is not a mere tiny point of flame in the dome which shuts us out from a Heaven on the other side of the blue shell, although this view was that of the ancient people, and many ignorant men and women to-day. Educated people know that a "star" is either a planet of our solar system, similar to the sister planet which we called the Earth, or else is a mighty sun, probably many times larger than our sun, countless millions of miles distant from our solar system. And they know that planets have their invariable orbits and courses, over which they travel, unceasingly, so true to their course that their movements may be foretold centuries ahead, or calculated for centuries back. And they know that even the great fixed stars, those distant suns and centers of great solar systems akin to our own, have their own places in the Universe, also their Universal relations and movements. All who have studied even the most elementary school book on astronomy know these things. And yet such people are asked to swallow whole this story of the "moving star," traveling on a little ahead of the shepherds for over a year, and at last standing right over the home of Jesus, and thus indicating that the search was ended. Let us compare this unscientific tale, with the traditions and legends of the Mystics, and then take your choice.

Had there been any such star in appearance, the historians of that day would surely have recorded it, for there were learned and wise men in the East in those days, and as astrology was a science closely studied, it would have been noted and passed on to posterity by both writings and tradition. But no such record or tradition is to be found among the Eastern peoples, or the records of the astrologers. But another record and tradition *is* preserved, as we shall see in a moment.

Yes, there really *was* a "Star of Bethlehem" which led the feet of the Magi to the home of the infant Jesus. We have the following proof of this fact:

(1) the traditions and teachings of the Mystic Orders which have been handed down from teacher to student for centuries;

(2) the statements and records of the Ancient Astrologers, which may be proven by modern astronomical calculations; and

(3) the calculations made by modern astronomers, which shall be stated a few paragraphs further on. These three sources of information give us the same tale, as we shall see.

Before proceeding to a consideration of this three-fold evidence, let us pause for a moment and consider the relation of the Magi to Astrology. To understand the narrative of the Magi's Visit to Jesus, we must remember that they were the very Masters of Astrological Lore. Persia and the surrounding Oriental countries were the fountain-head of Astrological Teaching. And these Magi were Masters, and Adepts, and Hierophants, and consequently knew all that was known to the greatest schools of Astrology of that day. Much of their Ancient Astrological Lore has been lost to the race of to-day, but to these ancient learned men it was as much of a science as chemistry and astronomy are to the learned ones of our day.

The Magi had long waited for the appearance and incarnation of a Great Master of Masters, whose appearance had been predicted centuries before by some of the great Occult Fathers of the Mystic Orders, and each generation hoped that the event would come in his day. They had been taught that when the event took place, they would be informed by means of the planets, according to the Higher Astrology. All students of even our modern fragmentary astrology will understand this. And so they waited and carefully scanned the heavens for the sign.

Now the traditions of the Occult Orders inform us that at last the Magi witnessed a peculiar conjunction of planets; first, the conjunction of Saturn and Jupiter, in the Constellation of Pisces, the two planets being afterward joined by the planet Mars, the three planets in close relation of position, making a startling and unusual stellar display, and having a deep astrological significance. Now, the Constellation of Pisces, as all astrologers, ancient and modern, know, is the constellation governing the national existence of Judea. Seeing the predicted conjunction of the planets, occurring in the Constellation having to do with Judea (as well as the relative positions of the other planets, all of which played its part in the observation), the Magi knew two things, *i.e.* , (1) that the birth of the Master of Masters had occurred; and (2) that He had been born in Judea, as indicated by the constellation in which the conjunction occurred. And, so, making the calculation of the exact moment of the conjunction, they started on their long journey toward Judea in search of the Master of Masters.

Now, again, the records of the Astrologers, preserved in the Oriental Occult Brotherhoods, in their monasteries, etc., show that at a period a few years before the Christian Era such a peculiar conjunction and combination of the planets occurred in the Constellation symbolizing the destinies of Judea, which was interpreted as indicating the appearance of an Incarnation or Avatar of a Great Divine Soul—a Master of Masters—a Mystic of Mystics. It must be remembered that these Orders are composed of non-Christians—people that the average Christian would call "heathens," and that therefore this testimony must be regarded as free from bias toward Christianity or the corroboration of its legends.

And, in the third place, the calculations of Modern Astronomy show without possibility of contradiction that in the Roman year 747 (or seven years before the Christian Era) *the planets Saturn and Jupiter farmed a conjunction in the Constellation of Pisces* , and that these two planets, still in close position to each other, were joined by the planet Mars in the Spring of 748. The great astronomer Kepler first made this calculation in the year 1604, and it has been since verified by modern calculations. To those who would object that all this occurred seven years before the commonly accepted date of the birth of Christ, we would say that any modern work on New Testament Chronology, or any encyclopedia or reference work on the subject, will show that the former calculations were several years out of the way, and that the records of other events mentioned in the Bible, such as the "enrollment" of the people, which brought Joseph and Mary to Bethlehem, enable modern Biblical scholars to fix the date of the birth of Christ at about six or seven years before the usually accepted time. So that modern research fully corroborates the astrological record and the Mystic traditions.

And so it would appear that the coming of the Wise Men—the Magi—was in accordance with the astrological signs, of the interpretation of which they were adepts and masters. When this truth is known, how puerile and petty seems the myth of the "traveling star" of the commonly accepted exoteric version? And the pictures of the Wise Men being led by a moving heavenly body, traveling across the skies and at last standing still over the cottage of Joseph, with which the Sunday school books are filled, must be relegated to the same waste-paper basket which contains the Bible illustrations, formerly so popular, which picture Jehovah as a bald-headed old man with a long white beard, clad in flowing robes designed to hide his body. Is it any wonder that skeptics, infidels, and scoffers of the spiritual truths have arisen in great numbers, when they have been asked to accept these things or be damned?

And is not this connection of Astrology with Early Christianity a rebuke to the modern Christian Church which sneers and scoffs at the science of astrology as a "base superstition" fit only for fools and ignoramuses? Does not this picture of the Magi give a clear view of that which was formerly regarded as a mere fable, to be solemnly smiled over and taught to the children, with whom the story has always been a favorite owing to their intuitive perception of an underlying truth. And now with this Mystic version, cannot *you* enjoy the legend with the children? In this connection let us once more quote from the New International Encyclopedia (Vol. II, 170), a standard reference work, as you know, which says:

"Some of the earlier Christian Fathers argued against the doctrines of the earlier astrology, while others received them in a modified form; and indeed it formed a part of the basis of their religion in the Gospel narrative of the visit to Bethlehem of the Wise Men of the East, who were Chaldean Magi or Astrologers."

Here is the testimony in all of the standard reference books, and yet how many of you have known it?

To understand the importance of the event which drew the steps of the Magi to Bethlehem, we must realize that the Coming of the Master was a favorite subject of speculation and discussion among Occultists and Mystic organizations all over the Oriental countries. It had been foretold, in all tongues, that a Great Master would be given to the world—a mighty *avatar* or appearance of Deity in human form, who would incarnate in order to redeem the world from the materiality which threatened it. The Sacred Writings of India, Persia, Chaldea, Egypt, Media, Assyria, and other lands had foretold this event for many centuries, and all the mystics and occultists longed for the day "when the Master would appear." The Jews also had many traditions regarding the coming of a Messiah, who would be born of the seed of David, at Bethlehem, but their Messiah was looked upon as likely to be an earthly king, destined to free Israel from the Roman yoke. And so, the tradition of the Jews was regarded as of inferior moment to their own predictions, by the Mystic and Occult Brotherhoods of the East. To them it was to be an *avatar* of Deity—God in human form come to take his rightful seat as the Grand Master of the Universal Grand Lodge of Mystic—a descent of pure Spirit into matter. This conception certainly was very much higher than that of the Jews.

And so, knowing these things, we may readily understand why the Magi pursued their search with such ardor and enthusiasm. They had many weary miles of travel to Bethlehem, over a year being consumed in the journey. They reached Bethlehem over a year after the birth of Christ and the appearance of the Star, the sight of which had started them on their quest. They sought not a new-born babe, as common belief has it—they searched for a child born over a year before. (We refer the student to any reference work, for a verification of this last statement. The illustrations in the Sunday school books showing the Wise Men worshipping a new born babe in the manger are on a par with the others mentioned. The Wise Men had nothing to do with the stable or the manger—for Joseph, Mary and the Babe were lodged in a house by that time, as we shall see as we proceed.)

At last after their long and weary wandering over hill and plain, mountain and desert, the Magi found themselves in Jerusalem, inquiring diligently as to the whereabouts of the Master of Masters—the Promised One, whose coming had been the subject of prophecy for centuries among the Eastern peoples. The Jews of whom they inquired, although not familiar with the predictions regarding a Mystic Master, or *avatar* of Deity, were nevertheless thoroughly familiar with the prophecies of the coming of the Hebrew Messiah, and naturally thought that it was of this expected earthly King of the Jews that the Magi inquired, and so they reported it far and wide that these Great Men from the East had come to Jerusalem to find the Messiah—the King of the Jews, who was to deliver Israel from the Roman yoke. And, as the Gospel of Matthew (2:3) informs us: "When Herod the king heard it, he was troubled, and all Jerusalem with him." Naturally so, when it is remembered that it was an Earthly Kingdom that they expected the Messiah would inherit. And so, gathering the chief priests and scribes of Jerusalem around him, he bade them tell him the particulars regarding the prophecies regarding the Messiah—where he was expected to be born. And they answered him, saying: "In Bethlehem of Judea for so hath the prophets spoken."

And hearing the testimony of the scribes and priests, the wily Herod, who feared the realization of this old Hebrew prophecy which threatened to cost him his throne if fulfilled, called the Magi to his palace and in private consultation inquired of them the reason of their search. And when they told him of the astrological indications—of the "Star"—he was still more wrought up, and wished to locate the dangerous child. And so he inquired of them the exact date at which the star had appeared, that he might be better able to find the infant, knowing its date of birth in Bethlehem. (See Matthew 2:7.) And learning this he bade them go to Bethlehem and find the child they sought, and cunningly added, "And when ye have found him, bring me word, that I also may come and worship him." Thus craftily concealing his intentions to seize and kill the child, he endeavored to press the Magi into his service as detectives, by pretending to join in their desire to locate the Divine Child.

The Magi traveled on to Bethlehem, and arriving there made diligent inquiry regarding infants that had been born about the time that the star appeared. There were many infants born in Bethlehem during the same month, of course, and the search was difficult. But they soon heard strange rumors about a babe that had been born to travelers in Bethlehem about that time, the birth of whom had been attended by a strange occurrence. This peculiar happening is related in Luke 2:8-20, in which it is stated that at the time of the birth of Jesus in the manger, certain shepherds keeping the night-watch over their flocks saw an angel standing by them, and "the glory of the Lord" shining around about them. And the angel bade them be not afraid, for to them was to be given tidings of great joy, for there was born that very day, in Bethlehem, one who was to be the Anointed Lord of the world. And the angel further directed them that the babe would be found lying in a manger in a stable, wrapped in swaddling clothes which was to be their sign. And then suddenly the place was filled with a multitude of supernatural beings, praising God, singing, "Glory to God in the highest, and on earth peace and good-will among men." And the shepherds flocked to the town, and there found the child in the manger. And they spread abroad the report of the wonderful event accompanying the birth of the child. And consequently the child and its parents became objects of more or less public interest.

And so when the Magi instituted their search they were in due time informed of this strange occurrence. And they visited the house of Joseph and Mary and saw the Babe. Making close inquiry of the parents, they found that the time of the child's birth tallied precisely with the moment of the astrological signs. Then they cast the Child's horoscope and they knew that their shepherd's vision coincided with their own science, and that here indeed was He for whom the

Eastern Occultists and Mystics had waited for centuries. They had found the Master! The Star Child was before them!

Then these Great Men of their own lands—these Adepts, Masters and Hierophants—prostrated themselves on the ground before the child and gave him the salutation due only to the great Occult Master of Masters who was come to take his seat upon the Throne of the Grand Master of the Great Lodge. But the child knew naught of this, and merely smiled sweetly at these strange men in gorgeous foreign robes, and reached out his little hand toward them. But Occult tradition has it that the tiny fingers and thumb of his right hand, outstretched toward the Magi, unconsciously assumed the mystic symbol of the Occult Benediction, used by the Masters and Hierophants (and now used by the Pope in Papal Benediction) and gave to the worshippers that Master's benediction. The tiny Master of Masters thus gave his first blessing to his followers, and exalted worshippers. But His Throne was not that of the Great Lodge, but a still higher place—the knees of a Mother!

And the Magi then made mystic and symbolic offerings to the child—Gold, Frankincense and Myrrh offered they Him. Gold, signifying the tribute offered to a Ruler, was the first symbol. Then came Frankincense, the purest and rarest incense used by the Occult and Mystic Brotherhoods and Orders, in their ceremonies and rites, when they were contemplating the sacred symbol of the Absolute Master of the Universe—this Frankincense was their symbol of worship. Then, last symbol of all, was the Myrrh, which in the occult and mystic symbolism indicated the bitterness of mortal life, bitter though pungent, preserving though stinging—this was the meaning of the Myrrh, that this child, though Divine in his inner nature, was still mortal in body and brain, and must accept and experience the bitter tang of life. Myrrh, the strength of which preserves, and prevents decay, and yet which smarts, and tangs, and stings ever and ever—a worthy symbol of Mortal Life, surely. Wise Men, indeed, ye Magi! Gold, Frankincense, and Myrrh—a prophecy, symbol, and revelation of the Life of the Son of Man, with His indwelling Pure Spirit.

And the Magi, having performed their rites and ceremonies, departed from Bethlehem. But they did not forget the Child—they preserved a careful watch over his movements, until they saw him again. Saw Him again? you ask? *Yes, saw him again!* Though the Gospels say naught of this, and are silent for a period of many years in the Life of Jesus, yet the records and traditions of the Mystics of the East are filled with this esoteric knowledge of these missing years, as we shall see as we proceed. Left behind by the Magi, but still under their loving care, the Child waxed strong and grew in mind and body.

But the Magi, being warned by higher intelligences in a vision, did not return to the wily and crafty Herod, but "departed unto their own country another way." (*Matt. 2:12.*) And Herod waited in vain for their return, and finally discovering their escape wrathfully ordered the massacre of all male children that had been born in Bethlehem and its suburbs of two years of age and under. He calculated the two years from the witnessing of the "star" by the Magi. Matthew 2:16 states the story of the fixing of the time as follows:

"And slew all the male children that were in Bethlehem, and all the borders thereof, from two years old and under, *according to the time which he exactly learned of the wise men* ."

Herod sought to kill the feared Messiah—the King of the Jews, who threatened to drive him from his earthly throne—by killing all the male infants in Bethlehem that had been born since the astrological indication as stated by the Magi.

But this plot failed, for Joseph had been warned by "an angel in a dream" (which mystics teach was the Astral Form of one of the Magi) and was told to take the mother and child and flee into Egypt, and to stay there until the death of Herod. And so Joseph, Mary, and Jesus then fled from the wrath of Herod, and stole silently away to Egypt. And the Occult traditions have it that the expenses of the journey of this poor carpenter and his family—that journey into strange lands, hurried, and without the chance to earn money along the way—was accomplished by the means of the Gold that the Magi had offered to Jesus, and which they had insisted upon his parents storing away for His use. And so the gold of these Occult Mystics saved the founder of Christianity from massacre. And how poorly has Christianity repaid the debt, when one thinks of the persecutions of the Oriental "heathen" by the so-called Christians of all times!

And note this—they carried the child to Egypt, the home of Mystery and Occultism—the land of Isis! A worthy resting place for the Great Occult Master that was to be! And Occult tradition also has it that one night, wearied with their long journey, the family halted and passed the night in the place of the Sphinx and Pyramids. And that the Mother and Babe rested between the outstretched forepaws of the mighty Sphinx, which held them safe and secure, while Joseph threw himself on the base before them, and slept on guard. What a scene—the Master as an infant protected by the Sphinx, that ancient Occult emblem and symbol, while close by, reared like mighty watchful sentinels, stood the Great Pyramids of Egypt, the master work of Egypt's Mystics, every line and inch of which symbolizes an Occult Teaching. Verily, indeed is Christianity cradled in the lap of Mysticism.

Thus endeth our First Lesson. The Second Lesson will take up the Mystic Teachings regarding the Divine Incarnation of the Spirit in the mortal body of

Jesus—a subject of the greatest importance to all who are troubled with this difficult point. We hope to be able to shed the Mystic light of Truth upon this corner which so many have found dark, non-understandable, and contrary to reason, natural law and science. The Mystic Teachings are the great Reconciler of Faith and Reason.

THE SECOND LESSON.
THE MYSTERY OF THE VIRGIN BIRTH.

Table of Content

One of the points of conflict between Established Theology on the one hand and what is known as Rationalism, the Higher Criticism, and Comparative Mythology, on the other hand, is what is known as "the Virgin Birth" of Jesus. Perhaps we may show the points of difference more clearly by simply stating the opposing views and, afterwards, giving the traditions of the Occult Brotherhoods and Societies on the subject. We are enabled to state the opposing views without prejudice, because we rest upon the Occult Teachings with a feeling of being above and outside of the theological strife raging between the two schools of Christian theologians. We trust that the reader will reserve his decision until the consideration of the matter in this lesson is completed. We think that it will be found that the Occult Teachings give the Key to the Mystery and furnish the Reconciliation between the opposing theological views which threaten to divide the churches into two camps, i.e., (1) the adherents of the established orthodox theology, and (2) the adherents of the views of the Rationalists and the Higher Critics.

The school of theology which clings to the old orthodox teachings regarding the Virgin Birth and which teachings are commonly accepted without question by the mass of church-goers, hold as follows:

Mary, a young Jewish maiden, or virgin, was betrothed to Joseph, a carpenter of Nazareth in Galilee. Before her marriage, she was informed by an angelic vision that she would miraculously conceive a son, to whom she would give birth, and who would reign on the Throne of David and be called the Son of the Highest. This teaching is based solely upon certain statements contained in the Gospels of Matthew and Luke. Matthew's account is as follows:

"Now, the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with the child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins. And now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with a child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not until she had brought forth her firstborn son: and he called his name Jesus." (*Matt. 1:18-25.*)

Luke's account is as follows:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (*Luke 1:26-33.*)

And so, this then is the commonly accepted, orthodox teachings of Christian theology. It is embodied in the two best-known creeds of the church and is made an essential article of belief by the majority of the orthodox churches.

In the Apostle's Creed, which has been traced back to about the year A.D. 500, and which is claimed to have been based on an older creed, the doctrine is stated thusly: "… and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," *etc.* In the Nicene Creed, which dates from A.D. 325, the doctrine is stated thusly: "… and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father … and was incarnate by the Holy Ghost of the Virgin Mary," *etc.*

And so, the doctrine is plainly stated and firmly insisted upon by the orthodox churches of today, although such was not always the case for the matter was one which gave rise to much conflict and difference of opinion in the early centuries of the Church, the present view, however, overcoming those who opposed it, and finally becoming accepted as beyond doubt or question by the orthodox, believing Christian.

But the present time finds many leading minds in the churches, who refuse to accept the doctrine as usually taught, and the voice of the Higher Criticism is heard in the land in increasing volume and many doctrines unquestioningly held by the pews are being abandoned by the pulpits, usually in the way of "discreet silence" being maintained. But here and there courageous voices are heard stating plainly that which their reason and conscience impels. We shall now consider these dissenting opinions.

We have to say here, at this point, that we have no sympathy for the so-called "infidel" opinion, which holds that the whole tale of the Virgin Birth was invented to conceal the illegitimate birth of Jesus. Such a view is based neither on intelligent investigation or criticism, or upon the occult teachings. It was merely "invented" itself, by those who were unable to accept current theology and who, when driven from the churches, built up a crude system of reconstructed Biblical History of their own. And so we shall not stop to even consider this view of the matter, but shall pass on to the scholarly objectors and their views and thence to the Occult Teachings.

In the first place, the theologians who favor the views of the Higher Criticism object to the idea of the Virgin Birth upon several general grounds, among which the following are the principal ones:

(1) That the story of the Divine Conception, that is the conception by a woman of a child without a human father, and by means of a miraculous act on the part of Deity, is one found among the traditions, legends and beliefs of many heathen and pagan nations. Nearly all of the old Oriental religions, antedating Christianity by many centuries, contain stories of this kind concerning their gods, prophets and great leaders. The critics hold that the story of the Virgin Birth and Divine Conception were borrowed outright from these pagan legends and incorporated into the Christian Writings after the death of Christ;

(2) that the idea of the Virgin Birth was not an original Christian Doctrine, but was injected into the Teachings at a date about one hundred years, or nearly so, after the beginning of the Christian Era; this view being corroborated by the fact that the New Testament Writings themselves contain very little mention of the idea, the only mention of it being in two of the Gospels, those of St. Matthew and St. Luke—St. Mark and St. John containing no mention of the matter, which would not likely be the case had it been an accepted belief in the early days of Christianity—and no mention being made of it in the Epistles, even Paul being utterly silent on the question. They claim that the Virgin Birth was unknown to the primitive Christians and was not heard of until its "borrowing" from pagan beliefs many years after. In support of their idea, as above stated, they call

attention to the fact that the New Testament writings, known to Biblical students as the oldest and earliest, make no mention of the idea; and that Paul ignores it completely, as well as the other writers;

(3) that the Gospels of St. Matthew and St. Luke bear internal evidences of the introduction of the story at a later date. This matter we shall now consider, from the point of view of the Higher Criticism within the body of the Church.

In the first place, let us consider the Gospel of St. Matthew. The majority of people accept this as having been written by St. Matthew, with his own hand, during his ministry; and that the Gospel, word for word, is the work of this great apostle. This idea, however, is not held for a moment by the educated clergy, as may be seen by a reference to any prominent theological work of late years, or even in the pages of a good encyclopedia. The investigators have made diligent researches concerning the probable authorship of the New Testament books and their reports would surprise many faithful church-goers who are not acquainted with the facts of the case. There is no warrant, outside of tradition and custom, for the belief that Matthew wrote the Gospel accredited to him, at least in its present shape. Without going deeply into the argument of the investigators (which may be found in any recent work on the History of the Gospels) we would say that the generally accepted conclusion now held by the authorities is that the Gospel commonly accredited to St. Matthew is the work of some unknown hand or hands, which was produced during the latter part of the first century A.D., written in Greek, and most likely an enlargement or elaboration of certain Aramaic writings entitled, "Sayings of Jesus," which are thought to have been written by Matthew himself. In other words, even the most conservative of the critics do not claim that the Gospel of St. Matthew is anything more than an enlargement, elaboration or development of Matthew's earlier writings, written many years before the elaboration of the present "Gospel." The more radical critics take an even less respectful view. This being the fact, it may be readily seen how easy it would have been for the latter-day "elaborator" to introduce the then current legend of the Virgin Birth, borrowed from pagan sources.

As a further internal evidence of such interpolation of outside matter, the critics point to the fact that while the Gospel of Matthew is made to claim that Joseph was merely the *reputed father* of the child of Mary, the same Gospel, in its very first chapter (*Matt. 1*) *gives the genealogy of Jesus from David to Joseph* the husband of Mary, *in order to prove that Jesus came from the "House of David* ," in accordance with the Messianic tradition. The chapter begins with the words, "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (*Matt. 1*), and then goes on to name fourteen generations from Abraham to David; fourteen generations from David to the days of the carrying away into Babylon; and fourteen generations from the Babylonian days until the birth of Jesus. The critics call attention to this *recital of Jesus's descent, through Joseph, from the House of David* , which is but one of the many indications that the original Matthew inclined quite strongly to the view that Jesus was the Hebrew Messiah, come to reign upon the throne of David, rather than a Divine Avatar or Incarnation.

The critics point to the fact that *if Joseph were not the real father of Jesus, where would be the sense and purpose of proving his descent from David through Joseph?* It is pertinently asked, *"Why the necessity or purpose of the recital of Joseph's genealogy, as applied to Jesus, if indeed Jesus were not truly the son of Joseph* ?" The explanation of the critics is that the earlier writings of Matthew contained nothing regarding the Virgin Birth, Matthew having heard nothing of this pagan legend, and that naturally he gave the genealogy of Jesus from David and Abraham. If one omits the verses 18-25 from Matthew's Gospel, he will see the logical relation of the genealogy to the rest of the account—otherwise it is paradoxical, contradictory and ridiculous, and shows the joints and seams where it has been fitted into the older account.

> "But," you may ask, "what of the Messianic Prophecy mentioned by Matthew (1:23)? Surely this is a direct reference to the prophecy of Isaiah 7:14." Let us examine this so-called "prophecy," of which so much has been said and see just what reference it has to the birth of Jesus.

Turning back to Isaiah 7, we find these words, just a little before the "prophecy":

"Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also?" (*Isaiah 6:13.*)

Then comes the "prophecy": "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son and shall call his name Immanuel." This is the "prophecy" quoted by the writer of the Gospel of Matthew, and which has been quoted for centuries in Christian churches, as a foretelling of the miraculous birth of Jesus. As a matter of fact, intelligent theologians know that it has no reference to Jesus at all, in any way, but belongs to another occurrence, as we shall see presently, and was injected into the Gospel narrative merely to support the views of the writer thereof.

It may be well to add here that many of the best authorities hold that the

Greek translation of the Hebrew word "*almah* " into the equivalent of "virgin" in the usual sense of the word is incorrect. The Hebrew word "*almah* " used in the original Hebrew text of Isaiah, does not mean "virgin" as the term is usually employed, but rather "a young woman of marriageable age—a maiden," the Hebrews having an entirely different word for the idea of "virginity," as the term is generally used. The word "*almah* " is used in other parts of the Old Testament to indicate a "young woman—a maiden," notably in Proverbs 30:19, in the reference to "the way of a man with a maid."

But we need not enter into discussions of this kind, say the Higher Critics, for the so-called "prophecy" refers to an entirely different matter. It appears, say they, that Ahaz, a weakling king of Judea, was in sore distress because Rezin the Syrian king, and Pekah the ruler of Northern Israel, had formed an offensive alliance against him and were moving their combined forces toward Jerusalem. In his fear he sought an alliance with Assyria, which alliance was disapproved of by Isaiah who remonstrated with Ahaz about the proposed move. The king was too much unnerved by fear to listen to Isaiah's arguments and so the latter dropped into prophecy. He prophesied, after the manner of the Oriental seer, that the land would be laid waste and misery entailed upon Israel, should the suicidal policy be adopted. But he held out a hope for a brighter future after the clouds of adversity had rolled by. A new and wise prince would arise who would bring Israel to her former glory. That prince would be born of a young mother and his name would be Immanuel, which means "God with us." All this had reference to things of a reasonably near future and had no reference to the birth of Jesus *some seven hundred years after* , who *was not a prince* sitting upon the throne of Israel, and who did not bring national glory and renown to Israel, for such was not his mission. Hebrew scholars and churchmen have often claimed that Isaiah's prophecy was fulfilled by the birth of Hezekiah.

There is no evidence whatever in the Jewish history of the seven hundred years between Isaiah and Jesus, that the Hebrews regarded Isaiah's prophecy as relating to the expected Messiah, but on the contrary it was thought to relate to a minor event in their history. As a Jewish writer has truly said, "Throughout the wide extent of Jewish literature there is not a single passage which can bear the construction that the Messiah should be miraculously conceived." Other writers along this line have stated the same thing, showing that the idea of a Virgin Birth was foreign to the Jewish mind, the Hebrews having always respected and highly honored married life and human parentage, regarding their children as blessings and gifts from God.

Another writer in the Church has said, "Such a fable as the birth of the Messiah from a *virgin* could have arisen anywhere else easier than among the

Jews; their doctrine of the divine unity placed an impassable gulf between God and the world; their high regard for the marriage relation," etc., would have rendered the idea obnoxious. Other authorities agree with this idea, and insist that the idea of the Virgin Birth never originated in Hebrew prophecy, but was injected into the Christian Doctrine from pagan sources, toward the end of the first century, and received credence owing to the influx of converts from the "heathen" peoples who found in the idea a correspondence with their former beliefs. As Rev. R.J. Campbell, minister of the City Temple, London, says in his "New Theology," "No New Testament passage whatever is directly or indirectly a prophecy of the virgin birth of Jesus. To insist upon this may seem to many like beating a man of straw, but if so, the man of straw still retains a good deal of vitality."

Let us now turn to the second account of the Virgin Birth, in the Gospels—the only other place that it is mentioned, outside of the story in Matthew, above considered. We find this second mention in Luke 1:26-35, the verses having been quoted in the first part of this lesson.

There has been much dispute regarding the real authorship of the Gospel commonly accredited to Luke, but it is generally agreed upon by Biblical scholars that it was the latest of the first three Gospels (generally known as "the Synoptic Gospels"). It is also generally agreed upon, by such scholars, that the author, whoever he may have been, was not an eye witness of the events in the Life of Christ. Some of the best authorities hold that he was a Gentile (non-Hebrew), probably a Greek, for his Greek literary style is far above the average, his vocabulary being very rich and his diction admirable. It is also generally believed that the same hand wrote the Book of Acts. Tradition holds that the author was one Luke, a Christian convert after the death of Jesus, who was one of Paul's missionary band which traveled from Troas to Macedonia, and who shared Paul's imprisonment in Caesarea; and who shared Paul's shipwreck experiences on the voyage to Rome. He is thought to have written his Gospel long after the death of Paul, for the benefit and instruction of one Theophilus, a man of rank residing in Antioch.

It is held by writers of the Higher Criticism that the account of the Virgin Birth was either injected in Luke's narrative, by some later writer, or else that Luke in his old age adopted this view which was beginning to gain credence among the converted Christians of pagan origin, Luke himself being of this class. It is pointed out that as Paul, who was Luke's close friend and teacher, made no mention of the Virgin Birth, and taught nothing of the kind, Luke must have acquired the legend later, if, indeed, the narrative was written by him at all in his Gospel.

It is likewise noted that Luke also gives a genealogy of Jesus, from Adam, through Abraham, and David, and Joseph. The words in parenthesis "as was supposed," in Luke 3:23, are supposed to have been inserted in the text by a later writer, as there would be no sense or reason in tracing the genealogy of Jesus through a "supposed" father. The verse in question reads thusly: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," *etc.* Students, of course, notice that the line of descent given by Luke differs very materially from that given by Matthew, showing a lack of knowledge on the part of one or the other writer.

On the whole, scholars consider it most remarkable that this account of the Virgin Birth should be given by Luke, who was a most ardent Pauline student and follower, in view of the fact that Paul ignored the whole legend, if, indeed, he had ever heard of it. Surely a man like Paul would have laid great stress upon this wonderful event had he believed in it, or had it formed a part of the Christian Doctrine of his time. That Luke should have written this account is a great mystery—and many feel that it is much easier to accept the theory of the later interpolation of the story into Luke's Gospel, particularly in view of the corroborative indications.

Summing up the views of the Higher Criticism, we may say that the general position taken by the opponents and deniers of the Virgin Birth of Jesus is about as follows:

1. The story of the Virgin Birth is found only in the introductory portion of two of the four Gospels—Matthew and Luke—and even in these the story bears the appearance of having been "fitted in" by later writers.

2. Even Matthew and Luke are silent about the matter after the statements in the introductory part of their Gospels, which could scarcely occur had the story been written by and believed in by the writers, such action on their part being contrary to human custom and probability.

3. The Gospels of Mark and John are absolutely silent on the subject; the oldest of the Gospels—that of Mark—bears no trace of the legend; and the latest Gospel—that of John—being equally free from its mention.

4. The rest of the New Testament breathes not a word of the story or doctrine. *The Book of Acts, generally accepted as having also been written by Luke, ignores the subject completely* . Paul, the teacher of Luke, and the great writer of the Early Church, seems to know nothing whatever about the Virgin Birth, or else purposely ignores it entirely, the latter being unbelievable in such a man. Peter, the First Apostle, makes no mention of the story or doctrine in his great Epistles, which fact is inconceivable if he knew of and believed in the legend. The Book of Revelation is likewise silent upon this doctrine which

played so important a part in the later history of the Church. The great writings of the New Testament contain no mention of the story, outside of the brief mention in Matthew and Luke, alluded to above.

5. There are many verses in the Gospels and Epistles which go to prove, either that the story was unknown to the writers, or else not accepted by them. *The genealogies of Joseph are cited to prove the descent of Jesus from David, which depends entirely upon the fact of Joseph's actual parentage. Jesus is repeatedly and freely mentioned as the son of Joseph.* Paul and the other Apostles hold firmly to the doctrine of the necessity of the Death of Jesus; his Rising from the Dead; and his Ascension into Heaven, *etc.* But they had nothing to say regarding any necessity for his Virgin Birth, or the necessity for the acceptance of any such doctrine—they are absolutely silent on this point, although they were careful men, omitting no important detail of doctrine. Paul even speaks of Jesus as "of the seed of David." (*Rom. 1:3.*)

6. The Virgin Birth was not a part of the early traditions or doctrine of the Church, but was unknown to it. And it is not referred to in the preaching and teaching of the Apostles, as may have been seen by reference to the Book of Acts. This book, which relates the Acts and Teachings of the Apostles, could not have inadvertently omitted such an important doctrine or point of teaching. It is urged by careful and conscientious Christian scholars that the multitudes converted to Christianity in the early days must have been ignorant of, or uninformed on, this miraculous event, which would seem inexcusable on the part of the Apostles had they known of it and believed in its truth. This condition of affairs must have lasted until nearly the second century, when the pagan beliefs began to filter in by reason of the great influx of pagan converts.

7. There is every reason for believing that the legend arose from other pagan legends, the religions of other peoples being filled with accounts of miraculous births of heroes, gods, and prophets, kings and sages.

8. That acceptance of the legend is not, nor should it be, a proof of belief in Christ and Christianity. This view is well voiced by Rev. Dr. Campbell, in his "New Theology," when he says "The credibility and significance of Christianity are in no way affected by the doctrine of the Virgin Birth, otherwise than that the belief tends to put a barrier between Jesus and the race, and to make him something that cannot properly be called human…. Like many others, I used to take the position that acceptance or non-acceptance of the doctrine of the Virgin Birth was immaterial because Christianity was quite independent of it; but later reflection has convinced me that in point of fact it operates as a hindrance to spiritual religion and a real living faith in Jesus. The simple and natural conclusion is that Jesus was the child of Joseph and Mary, and had an uneventful

childhood." The German theologian, Soltau, says, "Whoever makes the further demand that an evangelical Christian shall believe in the words 'conceived by the Holy Ghost, born of the Virgin Mary,' wittingly constitutes himself a sharer in a sin against the Holy Spirit and the true Gospel as transmitted to us by the Apostles and their school in the Apostolic Age."

And this then is the summing up of the contention between the conservative school of Christian theologians on the one side and the liberal and radical schools on the other side. We have given you a statement of the positions, merely that you may understand the problem. But, before we pass to the consideration of the Occult Teachings, let us ask one question: *How do the Higher Critics account for the undoubted doctrine of the Divine Fatherhood, as clearly stated all through the New Testament* , in view of the proofs against the Virgin Birth? Why the frequent and repeated mention of Jesus as "the Son of God?" What was the Secret Doctrine underlying the Divine Parentage of Jesus, which the pagan legends corrupted into the story of the Virgin Birth of theology? We fear that the answer is not to be found in the books and preachments of the Higher Criticism, nor yet in those of the Conservative Theologians. Let us now see what light the Occult Teachings can throw on this dark subject! There is an Inner Doctrine which explains the mystery.

Now, in the first place, there is no reference in the Occult Teaching to any miraculous features connected with the physical birth of Jesus. It is not expressly denied, it is true, but the Teachings contain no reference to the matter, and all the references to the subject of Jesus' parentage speak of Joseph as being His father, and Mary His mother. In other words, the family is treated as being composed of father, mother and child just as is the case with any family. The Occult Teachings go into great detail concerning the *Spiritual Sonship* of Jesus, as we shall see presently, but there is no mention of any miraculous *physical* conception and birth.

We can readily understand why the Virgin Birth legend would not appeal to the Occultists, if we will but consider the doctrines of the latter. The Occultists pay but little attention to the physical body, except as a Temple of the Spirit, and a habitation of the soul. The physical body, to the Occultist, is a mere material shell, constantly changing its constituent cells, serving to house the soul of the individual, and which when cast off and discarded is no more than any other bit of disintegrating material. They know of the existence of the soul separate from the body, both after the death of the latter and even during its life, in the case of Astral Travel, *etc.* And in many other ways it becomes natural for the Occultist to regard his body, and the bodies of others, as mere "shells," to be treated well, used properly, and then willingly discarded or exchanged for another.

In view of the above facts, you may readily see that any theory or doctrine which made the Absolute—God—overshadow a human woman's body and cause her to physically conceive a child, would appear crude, barbarous, unnecessary and in defiance of the natural laws established by the Cause of Causes. The Occultist sees in the conception *of every child* , the work of the Divine Will—*every conception and birth a miracle* . But he sees Natural Law underlying each, and he believes that the Divine Will always operates under Natural Laws—the seeming miracles and exceptions thereto, resulting from the mastery and operation of some law not generally known. But the Occultist knows of no law that will operate to produce conception by other than the physiological process.

In short, *the Occultist does not regard the physical body of Jesus as Jesus Himself* —he knows that the Real Jesus is something much greater than His body, and, consequently, he sees no more necessity for a miraculous conception of His body than he would for a miraculous creation of His robe. The body of Jesus was only material substance—the Real Jesus was Spirit. The Occultists do not regard Joseph as the father of the Real Jesus—*no human being can produce or create a soul* . And so, the Occultist sees no reason for accepting the old pagan doctrine of the physical Virgin Birth which has crept into Christianity from outside sources. To the Occultist, there is a real Virgin Birth of an entirely different nature, as we shall see presently.

But, not so with the people who flocked to the ranks of Christianity toward the close of the first century—coming from pagan people, and bringing with them their pagan legends and doctrines. These people *believed that the Body was the Real Man* , and consequently attached the greatest importance to it. These people were almost materialists as the result of their pagan views of life. They began to exert an influence on the small body of original Christians, and soon the original teachings were smothered by the weight of the pagan doctrines. For instance, they failed to grasp the beautiful ideas of Immortality held by the original Christians, which held that *the soul* survived the death and disintegration of the body. They could not grasp this transcendental truth—they did not know what was meant by the term "*the soul* ," and so they substituted their pagan doctrine of the resurrection of the physical body. They believed that at some future time there would come a great Day, in which the Dead would arise from their graves, and become again alive. The crudeness of this idea, when compared to the beautiful doctrine of the Immortality of the Soul of the original Christians, and by the advanced Christians to-day, is quite painful. And yet these pagan converts actually smothered out the true teachings by their crude doctrine of resurrection of *the body* .

These people could not understand how a man could live without his physical body, and to them future life meant a resurrection of their dead bodies which would again become alive. To them the dead bodies would remain dead, until the Great Day, when they would be made alive again. There is no teaching among these people regarding the soul which passes out of the body and lives again on higher planes. No, nothing of this kind was known to these people—they were incapable of such high ideas and ideals—they were materialists and were wedded to their beloved animal bodies, and believed that their dead bodies would in some miraculous way be made alive again at some time in the future, when they would again live on earth.

In view of modern knowledge regarding the nature of matter, and the fact that what is one person's body to-day, may be a part of another's to-morrow—that matter is constantly being converted and reconverted—that the universal material is used to form bodies of animals, plants, men, or else dwell in chemical gases, or combinations in inorganic things—in view of these accepted truths the "resurrection of the body" seems a pitiful invention of the minds of a primitive and ignorant people, and not a high spiritual teaching. In fact, there may be many of you who would doubt that the Christians of that day so taught, were it not for the undisputed historical records, and the remnant of the doctrine itself embalmed in the "Apostle's Creed," in the passage *"I believe in the resurrection of the body* " which is read in the Churches daily, but which doctrine is scarcely ever taught in these days, and is believed in by but few Christians—in fact, is ignored or even denied by the majority.

Dr. James Beattie has written, "Though mankind have at all times had a persuasion of the immortality of the soul, the resurrection of the body was a doctrine peculiar to early Christianity." S.T. Coleridge has written, "Some of the most influential of the early Christian writers were materialists, holding the soul to be material—corporeal. It appears that in those days some few held the soul to be incorporeal, according to the views of Plato and others, but that the orthodox Christian divines looked upon this as an impious, unscriptural opinion. Justin Martyr argued against the Platonic nature of the soul. And even some latter-day writers have not hesitated to express their views on the subject, agreeing with the earlier orthodox brethren. For instance, Dr. R.S. Candlish has said,

"You live again in the body,—in the very body, as to all essential properties, and to all practical intents and purposes, in which you live now. *I am not to live as a ghost, a spectre, a spirit, I am to live then as I live now, in the body* ."

The reason that the early Church laid so much stress on this doctrine of the Resurrection of the Body, was because an inner sect, the Gnostics, held to the contrary, and the partisan spirit of the majority swung them to the other extreme, until they utterly denied any other idea, and insisted upon the resurrection and re-vitalizing of the physical body. But, in spite of the official fostering of this crude theory, it gradually sank into actual insignificance, although its shadow still persists in creed and word. Its spirit has retreated and passed away before the advancing idea of the Immortality of the Soul which returned again and again to Christianity until it won the victory. And as Prof. Nathaniel Schmidt has said, in his article on the subject in a leading encyclopaedia, "… The doctrine of the natural immortality of the human soul became so important a part of Christian thought that the resurrection naturally lost its vital significance, and it has practically held no place in the great systems of philosophy elaborated by the Christian thinkers in modern times." And, yet, the Church continues to repeat the now meaningless words, "I believe in the Resurrection of the Body." And while practically no one now believes it, still the recital of the words, and the statement of one's belief in them, forms a necessary requisite for admission into the Christian Church to-day. Such is the persistent hold of dead forms, and thoughts, upon living people.

And, so you can readily see from what has been said, why the early Christians, about the close of the first century A.D., attached so much importance to *the physical conception and birth* of Jesus. To them the physical body of Jesus was Jesus Himself. The rest follows naturally, including the Virgin Birth and the Physical Resurrection. We trust that you now understand this part of the subject.

We have heard devout Christians shocked at the idea that Jesus was born of a human father and mother, in the natural way of the race. They seemed to think that it savored of impurity. Such a notion is the result of a perverted idea of the sacredness of natural functions—a seeing of impurity—where all is pure. What a perversion, this regarding the sacredness of human Fatherhood, and Motherhood, as impure! The man of true spirituality sees in the Divine Trinity of Father, Mother and Child, something most pure and sacred—something that brings man very close indeed to God. Is the beautiful babe, held close in its mother's fond embrace, a symbol and type of impurity? Is the watchful care and love of the Father of the babe, an impure result of an impure cause? Does not one's own heart tell him the contrary? Look at the well known picture of the Journey to Egypt, with Mary carrying the babe, and both guarded and protected by the husband and father—Joseph—is this not a beautiful symbol of the sacredness of Parenthood? We trust that the majority of those who read these pages have advanced spiritually beyond the point where The Family is a thing of impure suggestion and relationship.

And, now, what are the Occult Teachings—the Secret Doctrine—regarding the Real Virgin Birth of Jesus? Just this: that the Spirit of Jesus was fresh from the Real Virgin Birth of Jesus? Just this: that the Spirit of Jesus was fresh from the bosom of the Absolute—Spirit of SPIRIT—a Virgin Birth of Spirit. His Spirit had not traveled the weary upward path of Reincarnation and repeated Rebirth, but was Virgin Spirit fresh from the SPIRIT—a very Son of the Father—begotten not created. This Virgin Spirit was incarnated in His body, and there began the life of Man, not fully aware of His own nature, but gradually awakening into knowledge just as does every human soul, until at last the true nature of His Being burst upon him, and he saw that he indeed was God incarnate. In his short life of thirty-three years—thirty years of preparation, and three years of ministry, Jesus typified and symbolized the Life of the Race. Just as he awakened into a perception of his Divine Nature, so shall the race awaken in time. Every act in the Life of Jesus typified and symbolized the life of every individual soul, and of the race. We all have our Garden of Gethsemane—each is Crucified, and Ascends to Higher Planes. This is the Occult Doctrine of the Virgin Birth of Christ. Is it not a worthy one—is it not at least a higher conception of the human mind, than the physical Virgin Birth legend?

As we proceed with our lessons, we shall bring out the details of the Occult Teachings concerning the Divine Nature of Christ—the Spirit within the Human Form. And, in these references and instruction, you will see even more clearly that nature of the Spiritual Virgin Birth of Jesus.

The original Christians were instructed in the Truth concerning the Virgin Birth, that is, those who were sufficiently intelligent to grasp it. But after the great Teachers passed away, and their successors became overzealous in their desire to convert the outside peoples, the influx of the latter gradually overcame the original teachings, and the physical Virgin Birth and the Resurrection of the Body, became Doctrines and Articles of Faith, held of vital importance by the new orthodox leaders. It has taken centuries of mental struggle, and spiritual unfoldment to bring the Light of the Truth to bear upon this dark corner of the Faith, but the work is now fairly under way, and the great minds in the Church, as well as those out of the Church, are beginning to lay the old legend aside as a worn out relic of primitive days when the cloud of Ignorance overshadowed the Light of Truth.

In concluding this lesson, let us glance once more at the words of the eminent divine, Dr. Campbell, in his *New Theology* , in which he states:

"But why hesitate about the question? The greatness of Jesus and the value of his revelation to mankind are in no way either assisted or diminished by the manner of his entry into the world. Every birth is just as wonderful as a virgin birth could possibly be, and just as much a direct act of God. A supernatural conception bears no relation whatever to the moral and spiritual worth of the person who is supposed to enter the world in this abnormal way Those who person who is supposed to enter the world in this abnormal way…. Those who insist on the doctrine will find themselves in danger of proving too much, for pressed to its logical conclusion, it removes Jesus altogether from the category of humanity in any real sense."

Let us trust that these Higher Critics may become informed upon the truths of the Occult Teachings, which supply the Missing Key, and afford the Reconciliation, and which show how and why Jesus is, in all and very truth, THE SON OF GOD, begotten and not created, of one substance from the Father—a particle of Purest Spirit fresh from the Ocean of Spirit, and free from the Karma of past Incarnations—how He was human and yet more than human.

In our next lesson we shall take up the narrative of the secret life of Jesus from the time of his appearance, as a child at the Temple, among the Elders, until when at the age of thirty years he appeared at the scene of the ministry of John the Baptist, and began his own brief ministry of three years which was closed by the Crucifixion and Ascension. This is a phase of the subject of intense interest, and startling nature, because of the lack of knowledge of the occult traditions on the part of the general public.

THE THIRD LESSON.
THE MYSTIC YOUTH OF JESUS.

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In our last lesson we promised to tell you the esoteric story of the youth of Jesus. And there is such a story to tell, although the churches know little or nothing about it. The churches have nothing but the husks that have always been the property of the masses. The real kernels of truth have been possessed by but the few elect ones. The legends of the mystic brotherhoods and occult orders have preserved the story intact, and you shall now be given the essence of the mystic legends and traditions.

At the end of our first lesson we left Joseph, Mary and the infant Jesus in Egypt, the land to which they had flown to escape the wrath of the tyrant Herod. They dwelt in Egypt for a few years, until the death of Herod. Then Joseph retraced his steps, and returned toward his own country, bringing with him his wife and the babe. For some reasons unknown to those familiar with the legends and traditions, Joseph decided not to locate in Judea, but instead, bent his way toward the coast and returned to Nazareth where Mary and he had originally met and become betrothed. And, so, in Nazareth, the humble little mountain town the boyhood days of Jesus were spent, the grinding poverty of the family being relieved (according to the occult legends) by the yearly presents of gold from the hands of disguised messengers of the Magi.

The traditions relate that Jesus began His study of the Hebrew Law when He was but five years of age. It is related that He displayed an unusual ability and talent in the direction of mastering not only the text, but also the spirit of the Hebrew Scripture, and far outstripped His fellow students. It is also related that He displayed an early impatience at the dreary formalism of His Hebrew teachers, and a disposition to go right to the heart of the text before Him, that He might discern the spirit animating it. So much was this the case that He frequently brought down upon His head the censure of His instructors who overlooked the spirit of the teachings in their devotion to the forms and words.

Nazareth was an old-fashioned place and it and its inhabitants were made the target for the jests and witticisms of the people of Judea. The word "Nazarene" was synonymous with "lout"; "boor"; "peasant"; etc., to the residents of the more fashionable regions. The very remoteness of the town served to separate it in spirit from the rest of the country. But this very remoteness played an important part in the early life of Jesus. Nazareth, by reason of its peculiar location, was on the line of several caravan routes. Travelers from many lands traveled through the town, and rested there overnight, or sometimes for several days. Travelers from Samaria, Jerusalem, Damascus, Greece, Rome, Arabia, Syria, Persia, Phoenicia, and other lands mingled with the Nazarenes. And the traditions relate that Jesus, the child, would steal away and talk with such of these travelers as were versed in occult and mystic lore, and would imbibe from their varied founts of learning, until He was as thoroughly informed on these subjects as many a mystic of middle age. The traditions have it that the boy would often delight and astonish these traveling occultists with His wonderful insight into their secret doctrines and knowledge. And it is also told that some of the wisest of these, seeing the nature of the child, would overstay their allotted time of sojourn, that they might add here and there to the various parts of general occult lore possessed by the child. It is also taught that the Magi informed some of these travelers regarding the boy, that they might impart to him some truth or teaching for which He was ready.

And so the boy grew in knowledge and wisdom, day by day, year by year, until, finally, there occurred an event in His life, which has since been the subject of greatest interest to all Christians and students of the New Testament, but which without the above explanation is not readily understood.

The Feast of the Passover occurred in its allotted time of the year—April—when Jesus was in his thirteenth year. This feast was one of the most important in the Jewish calendar, and its observance was held as a most sacred duty by all Hebrews. It was the feast set down for the remembrance and perpetuation of that most important event in the history of the Jewish people when the Angel of Death swept over all of Egypt's land smiting the first-born child of every house of the natives, high and low, but sparing all the houses of the captive Hebrews who marked their door-sills with the sacrificial blood as a token of their faith. This is no place to give the explanation of this apparently miraculous event, which students now know to be due to natural causes. We merely mention it in passing.

The Law-givers of Israel had appointed the Feast of the Passover as a perpetual symbol of this event so important by the nation, and every self-respecting Jew felt obligated to take part in the observance and sacrament. Every pious Jew made it a point to perform a pilgrimage to Jerusalem at the time of the Feast of the Passover, if he could in any way manage to do so.

At the time of the Passover celebration of which we are speaking, Jesus had just entered into His thirteenth year, which age entitled Him, under the ecclesiastical law, to the privilege of sitting with the adult men of His race at the

Passover supper, and also to publicly join with the male congregation in the thanksgiving service in the synagogues.

And so, on this year, He accompanied His father and mother to Jerusalem and made His *second* visit to the Holy City. It will be remembered that His *first* visit there was made when as an infant He was carried thither from Bethlehem in His mother's arms in accordance with the Jewish law, and at which time an aged priest and an old prophetess had publicly acknowledged the divine nature of the child.

The father, mother and child—the divine trinity of Human relationship—traveled slowly over the highway that led from Nazareth to Jerusalem. The father and mother were concerned with the details of the journey, mingled with pious thoughts concerning the sacred feast in which they were to take part. But the boy's mind was far away from the things that were occupying his parent's thoughts. He was thinking over the deep mystic truths which He had so readily absorbed during the past few years, and He was looking forward in delightful anticipation to His expected meeting with the older mystics in the temples and public places of Jerusalem.

It must be remembered that underlying the Jewish ecclesiastical teachings and formalism, which were all that the mass of the people knew, there was a great store of Jewish occultism and Mysticism known to the few elect. The Kaballah or Jewish occult writings were closely studied by the learned Jews, and this work with other similar teachings were transmitted verbally from teacher to student, and constituted the Secret Doctrine of the Hebrew religion. And it was toward the learned teachers of this Secret Doctrine that Jesus directed His mind and steps, although His parents knew it not.

Four or five days were consumed in the journey, and at last the Holy City—Jerusalem—came into full view, the wonderful Temple of Israel showing plainly above the other buildings. The bands of pilgrims, of which the family of Joseph formed a part, formed into orderly array and led by flute-players they solemnly marched into the streets of the Holy City, singing and chanting the Sacred Songs used by the faithful upon this solemn occasion. And the boy walked with the rest, with bowed head, and eyes that seemed to see things far removed from the scene around them.

The Passover rites were carried out—the duties were performed—the ceremonies were observed. The Passover Feast extended over a full week, of which the first two days were the most important, and during which two days the obligatory ceremonies were performed. Each family made the offering of the sacrificial lamb—each family baked and ate the unleavened bread. The beautiful idea of the Passover had degenerated into a horrible feast of blood, for it is related that upon these occasions over a quarter-million of poor innocent lambs were slaughtered and offered up as a sacrifice pleasing to Jehovah, who was supposed to delight in this flood of the blood of innocents. In pursuance of this barbarous idea, the altars and courts of the Temple of the Living God ran red with the life-blood of these poor creatures, and the hands and garments of the anointed priests of Jehovah were stained like those of butchers, that the vanity of a barbarous conception of Deity might be fed.

All this for "the Glory of God!" Think of it! And think of the feeling that must have been aroused in the mystic mind of Jesus at this horrible sight. How His soul must have been outraged at this prostitution of the sacred rite! And what would have been His thoughts had He known that centuries after, a great religion would stand, bearing His name, the followers of which would be carried away with this same false idea of sacrificial blood, which would be voiced in hymns about "A fountain filled with blood, flowing from Immanuel's veins," and about "sinners plunged beneath that bloody flood losing all their guilty stains?" Alas, for the prostitution of sacred truths and teachings. No wonder that a people so saturated with the abominable ideas of a Deity delighting in this flow of blood should have afterward put to death the greatest man of their race—a Being who came to bring them the highest mystic and occult truths. And their prototypes have survived through the centuries, even unto today, insisting upon this idea of blood sacrifice and death atonement, unworthy of any people except the worshipers of some heathen devil-god in the remote sections of darkest Africa.

Disgusted and outraged by this barbarous sight, Jesus, the boy, stole away from the side of His parents, and sought the remote chambers and corridors of the Temple where were to be found the great teachers of the Law and of the Kaballah, surrounded by their students. Here the boy sat and listened to the teachings and disputations of the teachers and exponents of the doctrines. From one group to another He wandered, and listened, and pondered, and thought. He compared the teachings, and submitted the various ideas to the touchstone of the truth as He found it within His own mind. The hours rapidly passed by unnoticed by the boy, who found Himself amidst such congenial environments for the first time. The talks with the travelers of the caravans paled into insignificance when compared with these of the great occult teachers of Israel. For be it remembered that it was the custom of the great teachers of that day to so instruct those who were attracted to their company. And Jerusalem being the centre of the culture and learning of Israel, the great teachers dwelt there. And so it will be seen that Jesus now found Himself at the very fountain-head of the Hebrew Secret Doctrines, and in the actual presence of the great teachers.

On the third day, there began a breaking-up of the vast gathering of the two million of people who had made the pilgrimage to the Holy City. Those poorer in purse were the first to leave, after the obligatory rites of the first two days had been performed. And Joseph and Mary were among those preparing to retrace their steps to their distant homes. Their friends and neighbors gathered together, and the preparations for the return were completed. But at the last moment, the parents discovered that the boy, Jesus, was missing. They were alarmed, but friends told them that their boy had been seen in the company of kinsmen and neighbors traveling along the same road, who had preceded them but a few hours. Somewhat reassured, the parents left with their company, hoping that they would overtake the boy before nightfall. But when they reached the first station on the caravan route—a village called Beroth—and the night descended upon them, and the boy failed to appear among the neighbors and kinsmen, the parents were sorely distressed. They slept but little that night, and when the first rays of dawn appeared, they parted from the company, and retraced their way back to Jerusalem, in search of the boy apparently lost in the great capital amid the hundreds of thousands of pilgrims.

Every mother and father will enter into the feelings of Joseph and Mary in their frantic return to the city, and in their subsequent search for the lost child. They inquired here and there for the boy, but not a trace of him was found. And night came without a ray of hope. And the next day was likewise barren of results. And the next day after. For three days the devoted parents searched high and low for their beloved child—but no word of encouragement came to them. The boy had seemingly dropped out of sight in the vast crowds and winding streets. The parents reproached themselves for their lack of care and caution. None but a parent can imagine their anguish and terror.

They visited the many courts of the Temple many times, but no sight or word of the boy rewarded their search. The bloody altars, the showy costumes of the priests; the chants; the readings; seemed like mockery to them. They wished themselves back in their humble village, with their boy by their side. They prayed and besought Jehovah to grant their hopes and desire, but no answer came.

Then, on the last day, a strange event occurred. The weary and heart broken parents wandered once more into the Temple—this time visiting one of the less frequented courts. They saw a crowd gathered—something of importance was occurring. Almost instinctively they drew near to the crowd. And then amidst the unusual silence of the people they heard a boyish voice raised to a pitch adapted to a large circle of hearers, and speaking in the tones of authority. It was the voice of the boy, Jesus!

With eager feet the couple pushed forward, unto the very inner row of the circle. And there, wonder of wonders, they saw their child in the centre of the circle. And there, wonder of wonders, they saw their child in the centre of the most celebrated teachers and doctors of the Law in all Israel. With a rapt expression in his eyes, as if He were gazing upon things not of this world, the boy Jesus was standing in a position and attitude of authority, and around him were grouped the greatest minds of the day and land, in respectful attention, while at a further distance stood the great circle of the common people.

When one remembers the Jewish racial trait of reverence for age, and the consequent submission of Youth, one will better understand the unusual spectacle that burst upon the gaze of Joseph and Mary. A mere boy—a child—daring to even speak boldly in the presence of the aged teachers was unheard of, and the thought of such a one actually presuming to dispute, argue and teach, in such an assembly, was like unto a miracle. And such it was!

The boy spoke with the air and in the tones of a Master. He met the most subtle arguments and objections of the Elders with the power of the keenest intellect and spiritual insight. He brushed aside the sophistries with a contemptuous phrase, and brought back the argument to the vital point.

The crowd gathered in greater volume, the gray heads and beards grew more and more respectful. It was evident to all that a Master had arisen in Israel in the form of a boy of thirteen. The MASTER was apparent in tone, gesture, and thought. The Mystic had found his first audience, and his congregation was composed of the leading thinkers and teachers of the land. The insight of the Magi was verified!

Then in a momentary pause in the argument, the stifled cry of a woman was heard—the voice of the Mother. The crowd turned impatient, reproachful glances upon Mary, who had been unable to restrain her emotion. But the boy, looking sadly but affectionately at his lost parents, gave her a reassuring glance, which at the same time bade her remain still until he had finished his discourse. And the parents obeyed the newly awakened will of their child.

The teaching ended, the boy stepped from his position with the air of one of the Elders, and rejoined his parents, who passed as rapidly as possible from the wondering crowd. Then his mother reproached him, telling him of their distress and wearisome search. The boy listened calmly and patiently until she had finished. Then he asked, with his newly acquired air of authority, "Why sought ye me?" And when they answered him in the customary manner of parents, the boy took on still a greater air of authority, and in tones that though kindly, were full of power, he replied, "Knew ye not, that I must be in my Father's House? I must be about the things of my Father." And the parents, feeling themselves in the presence of the Mystery that had ever been about the child, followed Him silently from the Temple grounds.

And here closes the New Testament story of the boy Jesus at the age of thirteen, which story is not resumed until His appearance at the place of the preaching of John the Baptist, *over seventeen years later* , when the boy had reached the age of a man of thirty years. When and how did he spend those seventeen years? The New Testament is totally silent on this score. Can anyone who has read the above imagine that Jesus spent these years as a growing youth and young man, working at His father's carpenter bench in the village of Nazareth? Would not the Master, having found his strength and power, have insisted upon developing the same? Could the Divine Genius once self-recognized be content to be obscured amid material pursuits? The New Testament is silent, but the Occult Traditions and Mystic Legends tell us the story of the missing seventeen years, and these we shall now give to you.

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The legends and traditions of the mystic and occult organizations and brotherhoods tell us that after the occurrence of Jesus and the Elders in the Temple, and his recovery by his parents, the latter were approached by members of the secret organization to which the Magi belonged, who pointed out to the parents the injustice of the plan of keeping the lad at the carpenter's bench when He had shown evidences of such a marvelous spiritual development and such a wonderful intellectual grasp of weighty subjects. It is told that after a long and serious consideration of the matter the parents finally consented to the plan advanced by the Magi, and allowed them to take the lad with them into their own land and retreats that He might there receive the instructions for which His soul craved, and for which His mind was fitted.

It is true that the New Testament does not corroborate these occult legends, but it is likewise true that it says nothing to the contrary. It is silent regarding this important period of between seventeen and eighteen years. It is to be remembered that when He appeared upon the scene of John's ministration, the latter did not recognize Him, whereas had Jesus remained about His home, John, his cousin, would have been acquainted with his features and personal appearance.

The occult teachings inform us that the seventeen or eighteen years of Jesus' life regarding which the Gospels are silent, were filled with travels in far and distant lands, where the youth and young man was instructed in the occult lore and wisdom of the different schools. It is taught that He was taken into India, and Egypt, and Persia, and other far regions, living for several years at each important center, and being initiated into the various brotherhoods, orders, and bodies having their headquarters there. Some of the Egyptians' orders have bodies having their headquarters there. Some of the Egyptians' orders have traditions of a young Master who sojourned among them, and such is likewise the case in Persia and in India. Even among the lamasaries hidden in Thibet and in the Himalayan Mountains are to be found legends and stories regarding the marvelous young Master who once visited there and absorbed their wisdom and secret knowledge.

More than this, there are traditions among the Brahmans, Buddhists and Zoroastrians, telling of a strange young teacher who appeared among them, who taught marvelous truths and who aroused great opposition among the priests of the various religions of India and Persia, owing to his preaching against priestcraft and formalism, and also by his bitter opposition to all forms of caste distinctions and restrictions. And this, too, is in accord with the occult legends which teach that from about the age of twenty-one until the age of nearly thirty years Jesus pursued a ministry among the people of India and Persia and neighboring countries, returning at last to his native land where He conducted a ministry extending over the last three years of His life.

The occult legends inform us that He aroused great interest among the people of each land visited by Him, and that He also aroused the most bitter opposition among the priests, for He always opposed formalism and priestcraft, and sought to lead the people back to the Spirit of the Truth, and away from the ceremonies and forms which have always served to dim and becloud the Light of the Spirit. He taught always the Fatherhood of God and the Brotherhood of Man. He sought to bring the great Occult Truths down to the comprehension of the masses of people who had lost the Spirit of the Truth in their observance of outward forms and pretentious ceremonies.

It is related that in India He brought down upon His head the wrath of the Brahmin upholders of the caste distinctions, that curse of India. He dwelt in the huts of the Sudras, the lowest of all of the Hindu castes, and was therefore regarded as a pariah by the higher classes. Everywhere He was regarded as a firebrand and a disturber of established social order by the priests and high-caste people. He was an agitator, a rebel, a religious renegade, a socialist, a dangerous man, an "undesirable citizen," to those in authority in those lands.

But the seeds of His wisdom were sown right and left, and in the Hindu religions of today, and in the teachings of other Oriental countries, may be found traces of Truth, the resemblance of which to the recorded teachings of Jesus, show that they came from the same source, and have sorely disturbed the Christian missionaries that have since visited these lands.

And so, slowly and patiently, Jesus wended his way homeward toward Israel, where He was to complete His ministry by three years' work among His own race, and where He was to again raise up against Himself the opposition of the race, and where He was to again raise up against Himself the opposition of the priests and the upper classes which would finally result in His death. He was a rebel against the established order of things, and He met the fate reserved for those who live ahead of their time.

And, as from the first days of His ministry to His last, so it is today, the real teachings of the Man of Sorrows reach more readily the heart of the plain people, while they are reviled and combatted by those in ecclesiastical and temporal authority, even though these people claim allegiance to Him and wear His livery. He was ever the friend of the poor and oppressed, and hated by those in authority.

And so, you see the Occult teachings show Jesus to have been a world-wide teacher, instead of a mere Jewish prophet. The world was his audience, and all races His hearers.

He planted His seeds of Truth in the bosom of many religions instead of but one, and these seeds are beginning to bear their best fruit even now at this late day, when the truth of the Fatherhood of God and the Brotherhood of Man is beginning to be felt by all nations alike, and is growing strong enough to break down the old which have divided brother from brother, and creed from creed. Christianity—true Christianity—is not a mere creed, but a great human and divine Truth that will rise above all petty distinctions of race and creed and will at last shine on all men alike, gathering them into one fold of Universal Brotherhood.

May the Great Day be hastened!

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And so we leave Jesus, wending his way slowly homeward toward Judea, the land of His father and the place of His birth. Dropping a word here—planting a seed there—onward He pursued His way. Visiting this mystic brotherhood, and resting a while in another occult retreat, He slowly retraced the journey of His youth. But while His outward journey was that of a student traveling forth to complete His education, He returned as a Master and Teacher, bearing and sowing the seeds of a great Truth, which was to grow and bring forth great fruit, and which, in time, would spread over all the world in its primitive purity, notwithstanding its betrayal and corruption at the hands of those in whose keeping He left it when he passed away from the scene of His labors.

Jesus came as a World Prophet, not as a mere Jewish holy-man, and still less as a Hebrew Messiah destined to sit upon the throne of His father David. And He left His mark upon all of the great peoples of earth by His journey among them. Throughout Persia are found many traditions of Issa, the young Master who appeared in that land centuries ago, and who taught the Fatherhood of God and the Brotherhood of Man. Among the Hindus are found strange traditions of Jesoph or Josa, a young ascetic, who passed through the Hind long since, denouncing the established laws of caste, and consorting with the common people, who, as in Israel, "heard him gladly." Even in China are found similar tales of the young religious firebrand, preaching ever the Brotherhood of Man—ever known as the Friend of the Poor. On and on He went, sowing the seeds of human freedom and the casting off of the yoke of ecclesiastical tyranny and formalism, which seeds are springing unto growth even at this late day. Yea, the Spirit of His real teachings are even now bearing fruit in the hearts of men, and though nearly two thousand years have passed by the "soul" of His social teachings still "goes marching on" round and round the world.

THE FOURTH LESSON.
THE BEGINNING OF THE MINISTRY.

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When Jesus reached his native land, after the years of travel in India, Persia and Egypt, he is believed by the occultists to have spent at least one year among the various lodges and retreats of the Essenes. By reference to the first lesson of this series you will see who and what was this great mystic organization—the Essenic Brotherhood. While resting and studying in their retreats His attention was diverted to the work of Johannen—John the Baptist—and He saw there an opening wedge for the great work that He felt called upon to do among His own people. Dreams of converting His own race—the Jews—to His conception of Truth and Life, crept over Him, and he determined to make this work His great life task.

The feeling of race is hard to overcome and eradicate, and Jesus felt that, after all, here He was at last, at home, among His own people, and the ties of blood and race reasserted themselves. He put aside His previous thoughts of a world-wandering life, and decided to plant the standard of the Truth in Israel, so that from the capital of the Chosen People the Light of the Spirit might shine forth to all the world. It was Jesus the man—Jesus the Jew—that made this choice. From the broader, higher point of view He had no race; no country; no people;—but His man nature was too strong, and in yielding to it he sowed the seeds for His final undoing.

Had he merely passed through Judea as a traveling missionary, as had done many others before Him, he would have escaped the punishment of the government. Although He would have aroused the hatred and opposition of the priests, He would have not laid Himself open to the charge of wishing to become the King of the Jews, or the Jewish Messiah, come to resume the throne of David, His forefather. But it avails us nought to indulge in speculations of this kind, for who knows what part Destiny or Fate plays in the Great Universal plan—who knows where Free-Will terminates and Destiny moves the pieces on the board, that the Great Game of Universal Life be played according to the plan?

While among the Essenes, as we have said, Jesus first heard of John, and determined to use the ministry of the latter as an opening wedge for His own great work. He communicated to the Essenic Fathers His determination to travel to John's field of work later on, and the Fathers sent word of this to John. The legends have it that John did not know who was coming, being merely informed that a great Master from foreign parts would join him later on, and that he, John, should prepare the people for his coming.

And John followed these instructions from his superiors in the Essenic Brotherhood to the letter, as you will see by reference to our first lesson, and to the New Testament. He preached repentance; righteousness; the Essenic rite of Baptism; and above all the Coming of the Master. He bade his hearers repent—"repent ye! for the Kingdom of Heaven is at hand"!—"repent ye! for the Master cometh!" cried he in forceful tones.

And when his people gathered around him and asked whether he, John, were not indeed the Master, he answered them, saying, "Nay, I am not He whom thou seekest. After me there cometh one whose sandals I am not worthy to unloose. I baptize thee with water, but He shall baptize thee with the Fire of the Spirit that is within Him!" It was ever and always this exhortation toward fitness for the coming of the Master. John was a true Mystic, who sank his personality in the Work he was called on to do, and who was proud to be but the Forerunner of the Master, of whose coming he had been informed by the Brotherhood.

And, as we have told you in the first lesson, one day there came before him, a young man, of a dignified, calm appearance, gazing upon him with the expressive eyes of the true Mystic. The stranger asked to be baptized, but John, having perceived the occult rank of the stranger by means of the signs and symbols of the Brotherhood, rebelled at the Master receiving baptism at the hands of himself, one far below the occult rank of the stranger. But Jesus, the stranger, said to John, "Suffer it to be," and stepped into the water to receive the mystic rite again, as a token to the people that He had come as one of them.

And then occurred that strange event, with which you are familiar, when a dove descended as if from Heaven and rested over the head of the stranger, and a soft voice, even as the sighing of the wind through the trees, was heard, whispering, "This is my beloved son, in whom I am well pleased." And then the stranger, evidently awed by the strange message from the Beyond, passed away from the multitude, and bent his way toward the wilderness, as if in need of a retreat in which he could meditate over the events of the day, and regarding the work which He could now dimly see stretching its way before Him.

The average student of the New Testament passes over the event of Jesus in the Wilderness, with little or no emotion, regarding it as a mere incident in His early career. Not so with the mystic or occultist, who knows, from the teachings of his order, that in the Wilderness Jesus was subjected to a severe occult test, designed to develop His power, and test His endurance. In fact, as every advanced member of any of the great occult orders knows, the occult degree known as "The Ordeal of the Wilderness" is based upon this mystic experience of Jesus, and is intended to symbolize the tests to which He was subjected. Let us consider this event so fraught with meaning and importance to all true occultists.

The Wilderness toward which Jesus diverted His steps, lay afar off from the river in which the rites of Baptism had been performed. Leaving behind him the fertile banks, and acres, of cultivated land, He approached the terrible Wilderness which even the natives of that part of the country regarded with superstitious horror. It was one of the weirdest and dreariest spots in even that weird and dreary portion of the country. The Jews called it "The Abode of Horror"; "The Desolate Place of Terror"; "The Appalling Region"; and other names suggestive of the superstitious dread which it inspired in their hearts. The Mystery of the Desert Places hung heavy over this place, and none but the stoutest hearts ventured within its precincts. Though akin to the desert, the place abounded in dreary and forbidding hills, crags, ridges and canyons. Those of our readers who have ever traveled across the American continent and have seen some of the desolate places of the American Desert, and who have read of the terrors of Death Valley, or the Alkali Lands, may form an idea of the nature of this Wilderness toward which the Master was traveling.

All normal vegetation gradually disappeared as He pressed further and further into this terrible place, until naught remained but the scraggy vegetation peculiar to these waste places—those forms of plant life that in their struggle for existence had managed to survive under such adverse conditions as to give the naturalist the impression that the very laws of natural plant life have been defied and overcome.

Little by little the teeming animal life of the lower lands disappeared, until at last no signs of such life remained, other than the soaring vultures overhead and the occasional serpent and crawling things under foot. The silence of the waste places was upon the traveler, brooding heavily over Him and all around the places upon which He set His foot, descending more heavily upon Him each moment of His advance.

Then came a momentary break in the frightful scene. He passed through the last inhabited spot in the approach to the heart of the Wilderness—the tiny village of Engedi, where were located the ancient limestone reservoirs of water which supplied the lower regions of the territory. The few inhabitants of this remote outpost of primitive civilization gazed in wonder and awe at the lonely figure passing them with unseeing eyes and with gaze seemingly able to pierce the forbidding hills which loomed up in the distance hiding lonely recesses into which the foot of man had never trodden, even the boldest of the desert people being deterred from a visit thereto by the weird tales of unholy creatures and unhallowed things, which made these places the scene of their uncanny meetings and diabolical orgies.

On, and on, pressed the Master, giving but slight heed to the desolate scene which now showed naught but gloomy hills, dark canyons, and bare rocks, relieved only by the occasional bunches of stringy desert grass and weird forms of cacti bristling with the protective spines which is their armor against their enemies.

At last the wanderer reached the summit of one of the higher foot-hills and gazed at the scene spreading itself before Him. And that scene was one that would have affrighted the heart of an ordinary man. Behind Him was the country through which He had passed, which though black and discouraging was as a paradise to the country which lay ahead of Him. There below and behind Him were the caves and rude dwellings of the outlaws and fugitives from justice who had sought the doubtful advantage of security from the laws of man. And far away in the distance were the scenes of John the Baptist's ministry, where He could see in imagination the multitude discussing the advent of the strange Master, who had been vouched for by the Voice, but who had stolen swiftly away from the scene, and had fled the crowds who would have gladly worshipped Him as a Master and have obeyed His slightest command.

Then as the darkness of the succeeding nights fell upon Him, He would sleep on some wild mountain cliff, on the edge of some mighty precipice, the sides of which dropped down a thousand feet or more. But these things disturbed Him not. On and on He pressed at the appearance of each dawn. Without food He boldly moved forward to the Heart of the Hills, where the Spirit guided Him to the scene of some great spiritual struggle which he intuitively knew lay before Him.

The Words of the Voice haunted Him still, though He lacked a full understanding of them, for He had not yet unfolded the utmost recesses of His Spiritual Mind. "This is my Beloved Son, in whom I am well pleased"—what meant these words? And still, no answer came to that cry of His soul which sought in vain for a freeing of that riddle.

And still on and on He pressed, until at last He mounted the steep sides of the barren forbidding mountain of Quarantana, beyond which He felt that His struggle was to begin. No food was to be found—He must fight the battle unaided by the material sustenance that ordinary men find necessary for life and strength. And still He had not received the answer to the cry of His soul. The rocks beneath His feet—the blue sky above His head—the lofty peaks of Moab and Gilead in the distance—gave no answer to the fierce insistent desire for the answer to the Riddle of the Voice. The answer must come from Within, and answer to the Riddle of the Voice. The answer must come from Within, and from Himself only. And in the Heart of the Wilderness He must remain, without food, without shelter, without human companionship, until the Answer came. And as it was with the Master, so is it with the follower—all who attain the point of unfoldment at which the Answer is alone possible, must experience that awful feeling of "aloneness" and spiritual hunger, and frightful remoteness from all that the world values, before the Answer comes from Within—from the Holy of Holies of the Spirit.

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To realize the nature of the spiritual struggle that awaited Jesus in the Wilderness—that struggle that would bring Him face to face with His own soul, we must understand the Jewish longing and expectation of the Messiah. The Messianic traditions had taken a strong hold upon the minds of the Jewish people, and it needed but the spark of a strong personality to set all Israel into a blaze which would burn fiercely and destroy the foreign influences which have smothered the national spirit. The idea of a Messiah springing from the loins of David, and coming to take His rightful place as the King of the Jews, was imbedded in the heart of every Jew worthy of the name. Israel was oppressed by its conquerors, and made subject to a foreign yoke, but when the Messiah would come to deliver Israel, every Jew would arise to drive out the foreign invaders and conquerors—the yoke of Rome would be thrown off, and Israel would once more take its place among the nations of the earth.

Jesus knew full well the fact of this national hope. It had been installed into His mind from childhood. He had pondered over it often during the time of His wanderings and sojourn in foreign lands. The occult legends, however, make no mention of His having ever thought of Himself as the Messiah until he was about to re-enter His own land after His years of foreign study and ministry. It is thought that the idea of His being the long expected Messiah was first suggested by some of the Essenic teachers, when He rested with them for awhile before appearing before John the Baptist. It was pointed out to Him that the marvelous events surrounding His birth indicated that He was a marked individual destined to play an important part in the history of the World. Then why was it not reasonable to believe that that role was to be that of the Messiah come to sit on the throne of His father David, and destined to bring Israel from her now obscure position to once more shine as a bright star in the firmament of nations? Why was it not reasonable that He was to lead the Chosen People to their own?

Jesus began to ponder over these things. He had absolutely no material ambitions for Himself and all His impulses and inclinations were for the life of an occult ascetic. But the idea of a redeemed and regenerated Israel was one calculated to fire the blood of any Jew, even though the element of personal ambition might be lacking in him.

He had always realized that in some way He was different from other men, and that some great work lay ahead of Him, but He had never understood His own nature, nor the work He was to do. And it is not to be wondered that the talk among the Essenes caused Him to ponder carefully over the idea expressed by them. And then the wonderful event of the dove, and the Voice, upon the occasion of His baptism, seemed almost to verify the idea of the Essenes. Was He indeed the long-expected Deliverer of Israel? Surely He must find this out—He must wring the answer from the inmost recesses of His soul. And so, He sought refuge in the Wilderness, intuitively feeling that there amidst the solitude and desolation, He would fight His fight and receive His answer.

He felt that He had come to a most important phase of His life's work, and the question of "What Am I?" must be settled, once and for all,—then and there. And so He left behind Him the admiring and worshipful crowds of John's following, and sought the solitude of the waste places of the Wilderness, in which He felt He would come face to face with His own soul, and demand and receive its answer.

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And up in the inmost recesses of the Heart of the Wilderness, Jesus wrestled in spirit with Himself for many days, without food or nourishment, and without shelter. And the struggle was terrific—worthy of such a great soul. First the body's insistent needs were to be fought and mastered. It is related that the climax of the physical struggle came one day when the Instinctive Mind, which attends to the physical functions, made a desperate and final demand upon Him. It cried aloud for bread with all the force of its nature. It tempted Him with the fact that by His own occult powers He was able to convert the very stones into bread, and it demanded that He work the miracle for His own physical needs—a practice deemed most unworthy by all true occultists and mystics. "Turn this stone into bread, and eat" cried the voice of the Tempter. But Jesus resisted the temptation although He knew that by the power of His concentrated thought He had but first to mentally picture the stone as bread and then *will* that it be so materialized. The miraculous power which afterward turned water into wine, and which was again used to feed the multitude with the loaves and the fishes, was available to Him at that moment in order to satisfy the cravings of His body, and to break His fast.

None but the advanced occultist who has known what it was to be tempted to use his mysterious powers to satisfy his personal wants, can appreciate the nature of the struggle through which Jesus passed, and from which He emerged victorious. And like the occult Master that He was, He summoned His Inner Forces and beat off the Tempter.

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But a still greater temptation than this arose to try Him to the utmost. He found Himself brought face to face with the idea of Messiahship, and Kingship of the Jews, of which we spoke. Was He the Messiah? And if so, what must be His course of life and action? Was He destined to throw aside the robe and staff of the ascetic, and to don the royal purple and the sceptre? Was He to forsake the role of the spiritual guide and teacher, and to become the King and Ruler over the people of Israel? These were the questions He asked His soul, and for which He demanded an answer.

And the mystic legends tell us that His Spirit answered by showing Him two sets of mental pictures, with the assurance that *He could choose either, at will, and cause it to become realized* .

The first picture showed Him true to His spiritual instincts, and loyal to His mission, but which rendered Him indeed the "Man of Sorrows." He saw himself continuing to sow the seeds of Truth, which would, centuries after, spring up, blossom and bear fruit to nourish the world, but which would now bring down upon His head the hatred and persecution of those in power and authority. And He saw each successive step, each showing the approach of the end, until at last He saw Himself crowned with thorns and meeting the death of a criminal on the cross, between two base criminals of the lowest classes of men. All this He saw and even His brave heart felt a deadly sickness at the ignominious end of it all—the apparent failure of His earthly mission. But it is related that some of the mighty intelligences which dwell upon the higher planes of existence, gathered around Him, and gave Him words of encouragement and hope and resolve. He found Himself literally in the midst of the Heavenly Host, and receiving the inspiration of its presence.

Then this picture—and the Host of Invisible Helpers—faded away, and the second picture began to appear before the vision of the lonely dweller of the Wilderness. He saw the picture of Himself descending the mountain, and announcing Himself as the Messiah—the King of the Jews—who had come to lead His Chosen People to victory and deliverance. He saw Himself acclaimed as the Promised One of Israel, and the multitude flocking to His banners. He saw Himself at the head of a great conquering army, marching toward Jerusalem. He

Himself at the head of a great conquering army, marching toward Jerusalem. He saw Himself making use of His highly developed occult powers to read the minds of the enemy and thus know their every movement and intention, and the means to overcome them. He saw Himself miraculously arming and feeding His hosts of battle. He saw Himself smiting the enemy with His occult powers and forces. He saw the yoke of Rome being cast off, and its phalanxes fleeing across the borders in terror and disgraceful defeat. He saw Himself mounting the throne of David, His forefather. He saw Himself instituting a reign of the highest type, which would make of Israel the leading nation of the world. He saw Israel's sphere of influence extending in all directions, until Persia, Egypt, Greece and even the once-feared Rome, become tributary nations. He saw Himself in the triumphant chariot on some great feast day of victory, with Caesar himself tied to the tail of His chariot—a slave to Israel's King. He saw His royal court outrivaling that of Solomon, and becoming the center of the world. He saw Jerusalem as the capital of the world, and He, Jesus of Nazareth, son of David the King, as its Ruler, its hero, its demi-god. The very apotheosis of human success showed in the picture of Himself and His Beloved Israel in the picture.

And then the Temple was seen to be the Center of the Religious thought of the World. The Religion of the Jews, as modified by His own advanced views, would be the religion of all men. And he would be the favored mouthpiece of the God of Israel. All the dreams of the Hebrew Fathers would be realized in Him, the Messiah of the New Israel whose capital would be Jerusalem, the Queen of the World.

And all this by simply the exercise of his occult powers under the direction of HIS WILL. It is related that accompanying this second picture and attracted by its mighty power, came all the great thought-waves of the world which had been thought by men of all times who thought and acted out the Dreams of Power. These clouds settled down upon Him like a heavy fog, and their vibrations were almost overpowering. And also came the hosts of the disembodied souls of those who while living had sought or gained power. And each strove to beat into His brain the Desire of Power. Never in the history of man have the Powers of Darkness so gathered together for attack upon the mind of a mortal man. Would it have been any wonder had even such a man as Jesus succumbed?

But He did not succumb. Rallying His Inner Force to His rescue He beat back the attacking horde, and by an effort of His Will, He swept both picture and tempters away into oblivion, crying indignantly "Thou darest to tempt even me, thy Lord and Master. Get thee behind me thou Fiends of Darkness"!

And so the Temptation of the Wilderness failed, and Jesus received His answer from His soul, and He descended the mountains, back to the haunts of answer from His soul, and He descended the mountains, back to the haunts of men—back to the scene of His three years' labors and suffering, and back to His Death. And He knew full well all that awaited Him there, for had He not seen the First Picture?

Jesus had chosen His career.

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The Master descended from the mountains and forsook the Wilderness for the place in which John and his followers were gathered. Resting for a time, and refreshing Himself with food and drink, He gathered together His energies for His great work.

The followers of John gathered around Him, filled with the idea that He was the Messiah come to lead them to victory and triumph. But He disappointed them by His calm, simple manner, and His disavowal of royal claims. "What seek ye of me?" he asked them, and many, abashed, left His circle and returned to the crowd. But a few humble souls remained and around these few gathered a few more, until at last a little band of faithful students was formed—the first band of Christian disciples. This band was composed almost entirely of fishermen and men of similar humble occupations. There was an absence of people of rank or social position. His people were of the "plain people" which have furnished the recruits for every great religion.

And after a time, Jesus moved away from the place, followed by His band of disciples, which drew new members from each place of gathering. Some stayed but for a short time, while others replaced the faint hearted ones of little faith. But the band steadily grew, until it began to attract the attention of the authorities and the public. Jesus constantly disclaimed being the Messiah, but the report that such indeed He was, began to spread and the authorities began that system of spying and watching which followed His footsteps for three years, and which finally resulted in His death on the Cross. And this suspicion was encouraged by the Jewish priesthood which began to hate the young teacher whose opposition to their tyranny and formalism was quite marked.

The band one day came to a small village in Galilee, and Jesus began His usual meetings and teaching. Near where they gathered was a house at which preparations were being made for a wedding feast. The wedding ceremony has always been an important occasion among the Jews. The most elaborate preparations consistent with the size of the purse of the girl's parents are indulged in. Relatives from far and near gather to the feast. Jesus happened to be a distant kinsman of the bride, and according to custom He was bidden to the feast.

The guests began to gather, each depositing his sandals in the outer court, and entering the guest chamber barefooted, after carefully bathing his feet and ankles after the custom still prevailing in Oriental countries. Jesus was accompanied by a few of His faithful followers. His mother, and His several brothers were also among the blood-relations present at the feast.

His appearance caused much interest and comment among the other guests. To some He was simply a traveling religious teacher, not uncommon in that land, to others He was an inspired prophet, bringing a wonderful Message to the Jewish people, as He had to the Persians, Egyptians and Hindus; to others he was more than this, and whispers of "He is the Messiah"; "The King of Israel," etc., began to circulate among those present, causing interest, uneasiness or disgust, according to the views of the hearers. But whenever He moved, He attracted attention by His manner, attitude and expression. All felt that here indeed was an Individual. Strange stories of His wanderings in strange lands added additional interest to His presence.

A feeling that something unusual was about to happen began to creep over the crowd, as is the case often preceding such events. Mary, His mother, watched her son with longing eyes, for she saw that some strange change had come over Him, that was beyond her comprehension.

Toward the end of the feast, it began to be whispered around among the near relatives that the supply of wine was about exhausted, the attendance having been much greater than had been expected. This, to a Jewish family, was akin to a family disgrace, and anxious looks began to be exchanged among the members of the immediate family.

Tradition has it that Jesus was besought for aid by His mother and other female kinswoman. Just what they expected Him to do is not clear, but it is probable that they unconsciously recognized His greatness, and accorded Him the place of the natural Head of the Family, as being the most prominent member. At any rate, they asked His aid. What arguments they used, or what reasons they urged, we do not know, but whatever they were, they succeeded in winning Him to their side, and gaining from Him a promise of aid and assistance. But not until after He had remonstrated that these things were of no concern of His—that His powers were not to be trifled away in this manner. But His love for His mother, and His desire to reward her devotion and faith in Him, prevailed over the natural disinclination of the mystic to be a "wonder worker" and to exhibit his occult powers to grace a wedding-feast. He had long since learned the necessary but comparatively simple occult feat from His old Masters in far off India, that land of wonder-working. He knew that even the humbler Yogis of that land would smile at the working of such a simple miracle. And so the matter seemed to Him to be of but slight moment, and not as a prostitution of some of the higher occult powers. And feeling thus, He yielded to their requests for aid.

Then moving toward the court in which were stored a number of great jars of water, he fixed a keen, burning glance upon them, one by one, passing His hand rapidly over them, in a quick succession, He made the Mental Image that precedes all such manifestations of occult power, and then manifesting His power by using His Will in the manner known to all advanced occultists, He rapidly materialized the elements of the wine in the water, within the jars, and lo! the "miracle" had been wrought.

A wave of excitement passed over the crowded house. The guests flocked around the jars to taste of the wine that had been produced by occult power. The priests frowned their displeasure, and the authorities sneered and whispered "charlatan"; "fraud"; "shameful imposture"; and other expressions that always follow an occurrence of this kind.

Jesus turned away, in grief and sorrow. Among the Hindus such a simple occult occurrence would have caused but little comment, while here among His own people it was considered to be a wonderful miracle by some, while others regarded it as a trick of a traveling conjurer and charlatan.

What manner of people were these to whom He had decided to deliver the Message of Life? And, sighing deeply, He passed from the house, and returned to His camp.

THE FIFTH LESSON.
THE FOUNDATION OF THE WORK.

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> There is but an imperfect record in the Gospels of the first year of Jesus' ministry among the Jews. Theologians have spoken of it as the
> "Year of Obscurity," but the Occult traditions speak of it as a most important year of His ministry, for in it He laid firm foundations for His future work.

He travelled all over the country, establishing little circles of disciples and centres of interest. In cities, towns, villages and hamlets, He left behind Him little bands of faithful students who kept alive the flame of Truth, which steadily kindled the lamps of others who were attracted by the light. Always among the humblest He labored, seemingly impressed with the idea that the work must be begun on the lowest rounds of society's ladder. But after a while a few of the more pretentious people began to attend the meetings, often brought there by curiosity. They came to smile and be amused, but many were impressed and remained to pray. The leaven had been well mixed in the loaf of Jewish society and it was beginning to work.

Once more the season of the Feast of the Passover arrived and found Jesus with His followers in Jerusalem and in the Temple. What memories the scene awakened in His mind. He could see the same scenes in which He had participated seventeen years before. Once more He saw the pitiful slaughter of the innocent lambs, and witnessed the flow of the sacrificed blood over the altars and the stones of the floor of the courts. Once more He saw the senseless mummery of the priestly ceremonies, which seemed more pitiful than ever to His developed mind. He knew that His vision had shown that He was to be slaughtered even as the sacrificial lambs, and there arose in His mind that comparison which stayed with Him ever after—that picture of Himself as the Lamb sacrificed on the Altar of Humanity. As pure as was this figure in His mind, it seems pitiful that in the centuries to come His followers would fall into the error (as equally cruel as that of the Hebrews) of imagining that His death was a sacrifice demanded by a cruel Deity to satisfy the Divine Wrath which had been kindled by the sight of Man's shortcomings and sins. The barbarous conception of a wrathful God whose anger against His people could be appeased only by the bloody slaughter of innocent creatures, is fully equalled by the theological dogmas that the same Divine Wrath could be, and was, appeased by the blood of Jesus, the Master who had come to deliver the Message of Truth. Such a conception is worthy of only the most barbarous and primitive minds. And yet it has been preached and taught for centuries—in the very name of Jesus Himself—and men have been persecuted and put to death because they refused to believe that the Supreme Creator of the Universe could be such a malignant, cruel, revengeful Being, or that the One Mind of All could be flattered and cajoled into forgiveness by the sight of the death of the Man of Sorrows. It seems almost incredible that such a teaching could have arisen from the pure teachings of Jesus, and that such has been Man's incapacity to grasp the Inner Teachings, that the Church built upon Jesus' ministry has adopted and insisted upon the acceptance of such dogmas. But this baneful cloud of ignorance and barbaric thought is gradually lifting, until even now the intelligent minds in the Church refuse to accept or teach the doctrine in its original crudity, they either passing it over in silence, or else dressing it in a more attractive garb.

Jesus taught no such barbarous things. His conception of Deity was of the highest, for He had received the most advanced teachings of the Mystics, who had instructed Him in the Mystery of the Immanent God, abiding everywhere and in all things. He had advanced far beyond the conception of Deity which pictured the One as a savage, bloodthirsty, vengeful, hating, tribal deity, ever crying for sacrifices and burnt-offerings, and capable of the meanest of human emotions. He saw this conception as He saw the conception of other races and peoples, all of which had their tribal or national gods, which loved that particular tribe or people, and which hated all other races or nationalities. He saw that back of, and behind, all these barbarous and primitive conceptions of Deity there dwelt an ever calm and serene Being, the Creator and Ruler of countless Universes—millions and millions of worlds—filling all space, and above all of the petty attributes that had been bestowed upon the petty gods of human creation. He knew that the God of each nation, of each person in fact, was but a magnified idea of the characteristics of the nation or individual in question. And he knew that Hebrew conception was no exception to this rule.

To anyone having grown to an appreciation of the grandeur and greatness of the idea of an Immanent Universal Being, the dogma of a Deity demanding a blood sacrifice to appease its wrath is too pitiful and degrading to be worth even a moment's serious consideration. And to such a one the prostitution of the high teachings of Jesus by the introduction of such a base conception is a source of righteous indignation and earnest protest. The Mystics in the Christian Church throughout the centuries have never accepted any such teachings, although the persecution of the church authorities have prevented their protests being made openly until of late years. The Mystics alone have kept alive the Light of the Truth through the Dark Ages of the Christian Church. But now has come the dawn of a new day, and the Church itself is seeing the Light, and the pulpits are beginning to resound with the truth of Mystic Christianity. And in the years to come the Teachings of Jesus, the Master, will flow pure and clear, once more freed from the corrupting dogmas which so long polluted the Fount.

As Jesus wandered silently through the courts and chambers of the Temple, His indignation was aroused by a sight which seemed to Him to portray more forcibly than aught else the degradation which had fallen upon the Temple by reason of the corruption of the priesthood. Grouped around the steps and outer courts of the Temple He saw the groups of brokers, money-changers and merchants who were doing a thriving business with the thousands of strangers attending the Feast. The money-changers were exchanging the coins of the realm for the inferior coins of the outlying regions, charging a large commission for the exchange. The brokers were buying articles, or loaning money on them, from the poor pilgrims, who were sacrificing their personal belongings for cash with which they might purchase the animals for the sacrifice. The merchants had droves of cattle, flocks of sheep and cages of doves within the sacred precincts of the Temple, which they were selling to the pilgrims who wished to offer sacrifices. Tradition has it that the corrupt priesthood profited by the sale of these "privileges" granted to this horde of traffickers in the Temple precincts. The vile practice had gradually crept in and established a firm foothold in the Temple, although contrary to the ancient practice.

To Jesus the horrible scenes of the Temple sacrificial rites seemed to focus in this final exhibition of greed, materialism and lack of spirituality. It seemed to be blasphemy and sacrilege of the most glaring type. And His very soul felt nauseated and outraged by the sight. His fingers twitched, and laying hold of a bundle of knotted cords which had been used by some cattle-driver to urge forward his herd, He rushed forward upon the horde of traffickers, whirling His instrument of chastisement over the shoulders and backs of the offenders, driving them out in a frantic rout, upsetting their benches and paraphernalia, crying in a voice of authority, "Out, ye wretches! This is the House of the Lord, and ye have made it a den of thieves." The "Meek and lowly Nazarene" became an avenger of the prostitution of the Temple.

The brokers, money-changers and merchants fled before His mighty charge, leaving their scattered money over the floors of the Temple. They dared not return, for Jesus had aroused the wrath of the people against them, and a cry arose for the old practice of protecting the sacred place against such invasion arose for the old practice of protecting the sacred place against such invasion. But the traffickers sought out the High-priests and complained bitterly of this annulment of their "privileges" and "franchises," for which they had paid so highly. And the High-priests, being compelled to refund the price paid for the concessions, were much wrought up over the matter, and then and there swore vengeance against the Master who had dared interfere with their system of what the world now calls by the suggestive name of "graft." And this vengeance and hatred waxed stronger each moment, and was to a great extent the moving factor in the schemes and intrigues which two years later resulted in the frightful scene on Calvary.

The succeeding months were filled with wanderings up and down the land, spreading the work and making new converts and followers. Jesus did not take the position of a great preacher at this time, but seemed to be rather a teacher of the few whom He gathered around Him at each point and place. He observed but few ceremonies, that of Baptism being the principal one, and which, as we have shown, was an Essenic rite having an occult and mystical significance. The students of the New Testament may read between its leaves the history of the ministry of Jesus at this time, noting the working of the leaven in the mass of the Jewish mind.

About this time Jesus was sorely distressed at the terrible news which reached Him regarding the fate of his cousin, John the Baptist, who had been His Forerunner. The Baptist had dared to thrust his preachings and rebukes into the very precincts of a corrupt court, and had brought down upon his head the natural consequences of his rashness. Herod had thrust him into a gloomy dungeon and there were rumors of a worse fate yet in store for him. And that fate soon overtook him. Refusing the chance of life and liberty that was promised him if he would but break his vows of asceticism and indulge the passionate desires of a royal princess,—turning away from the base proposal with the horror of the true mystic,—he met his fate like a man knowing the Truth, and the head which graced the royal platter bore upon its face no expression of fear or regret. John had conquered even in Death.

Jesus retired once more into the Desert upon the news of John's death reaching him. Added to His sorrow came the conviction that there was a new work set before Him to do. John's death necessitated a combining of the work of the Baptist with that of Jesus' own ministry. The followers of the two teachers must be combined into one great body, under the supervision of the Master Himself, aided by the most worthy and capable of His disciples. The tragic death of John played a most important part in the future ministry of the Master, and He sought the solace and inspiration of the Desert in His consideration of the plans and details of His new work. Students will note that from the time He emerged and details of His new work. Students will note that from the time He emerged from the Desert He threw off the cloak of reserve and retirement and stepped boldly before the people as an ardent preacher to multitudes and an impassioned orator and public speaker. No more the little circle of appreciative students—the rostrum with the great crowds of hearers were His from that time.

Returning from His work in Samaria and Judea, He once more made Galilee the scene of His principal work. The new spirit which He now threw into His preaching attracted the attention of the public, and enormous crowds attended His meetings. He spoke now with a new air of authority, differing greatly from His former mild tones as a teacher of the few. Parables and allegories and other rich Oriental figures of speech fell from His lips, and many of the educated classes flocked to hear the wonderful young orator and preacher. He seemed to have an intuitive insight into the minds of His hearers, and His appeals reached their hearts as personal calls to righteousness, right thinking and right living. From this time on His ministry assumed the character of an active propaganda, instead of the usual quiet mission of the Mystic.

And here began that remarkable series of wonder workings or "miracles" which He evidently employed to attract the attention of the public and at the same time to perform kindly and worthy acts. Not that He used these wonder-workings as a bid for sensational interest or self-glory—the character of Jesus rendered such a course impossible—but He knew that nothing would so attract the interest of an Oriental race as occurrences of this kind, and He hoped to then awaken in them a real spiritual interest and fervor, which would rise far above the demand for "miracles." In adopting this course Jesus followed the example of the holy men in India, with whose works He was personally familiar, owing to His sojourn in that land.

And, then let us say, that advanced occultists see nothing "supernatural" nor incredible in these "miracles" of Jesus. On the contrary, they know them to be the result of the application of certain well established natural laws, which, while almost unknown to the masses of people, are still known and occasionally made use of by the advanced occultists of all lands. Skeptics and unbelievers may sneer at these things, and many faint-faith Christians may wish to apologize or "explain" these wonderful happenings, but the advanced occultist needs no "explanations" nor apologies. He has more faith than the church-goer, for he knows of the existence and use of these occult powers latent in Man. There is no material effect or phenomenon that is "supernatural"—the Laws of Nature are in full operation on the material plane and cannot be overcome. But there are among such Natural Laws certain phases and principles that are so little known to the average mind that when they are manifested Nature's Laws seemed to be transcended, and the result is called "a miracle." The occult tradition tells us that transcended, and the result is called "a miracle." The occult tradition tells us that Jesus was a past-master in the knowledge and application of the occult forces of nature, and that even the wonders that He wrought during His Jewish ministry were but as child's play when compared with those that He might have manifested had He seen fit to do so. In fact, it is believed that some of His greatest wonder-workings have never been recorded, for He always impressed upon His chosen followers the advisability of refraining from laying too much stress on these things. The "miracles" recorded in the Gospels were only those which were most widely known among the people. The greater-wonders were deemed too sacred for common gossip.

When the Master and His followers reached Cana, which, by the way, had been the scene of his first "miracle"—the changing of the water into wine at the wedding feast—one of the most striking of His earlier manifestations of occult power occurred. An influential citizen of Capernaum, a town a score of miles distant, who met Him and besought His aid and power in the interest of his young son, who lay dying at his home. The man besought Jesus to hasten to Capernaum to heal the youth ere he die. Jesus smiled kindly upon him and bade him return to his son, for the youth was even now restored to health and strength and life. His hearers were astounded at the reply and the doubters smiled knowingly, foreseeing a defeat for the young Master when the news of the youth's death should become known. Those of His followers who were faint of heart and weak of faith felt most uncomfortable and began to whisper the "if" of doubt. But Jesus continued His working with a calm air of certainty, without further remarks. It was *the seventh hour* of the day when the words were spoken.

The father hastened homeward to see whether the Master had succeeded or failed. A day or two passed with no word from Capernaum. The scoffers of the wedding feast repeated their sneers and revilings—the word "charlatan" was again heard passing from lip to lip. Then came news from the distant village, and upon its arrival the voice of scorn was stilled, and the hearts of the faint again beat freely. The word came that when the father had reached his house he was greeted by the household with cries of joy and news that *at the seventh hour* the fever had abated and the crisis had been passed.

And yet the "miracle" above recorded was no greater than many occultists have performed in all times—no greater than the many similar cures that have been performed by the modern healers of the many metaphysical cults. It was simply an application of the subtle forces of nature called into operation by mental concentration. It was an instance of what in modern phrase is called "absent treatment" along metaphysical lines. In saying this we wish in no way to detract from the wonder that Jesus had wrought, but merely to let the student know that the power is still possessed by others and is not a "supernatural" thing but the operation of purely natural laws.

About this time there occurred another event in His life, and a manifestation of His power which is noted in the New Testament and which is told in the occult tradition with somewhat more detail. It occurred when Jesus visited his home town of Nazareth on the eve of the Jewish Sabbath. He rested over night and then the following morning betook Himself to the regular services in the local synagogue. He took the seat which He had occupied as a young boy with Joseph. No doubt the familiar scene awakened memories of His strange youthful history in His mind. Then, much to His surprise, He heard Himself called to the platform to conduct the service. It must be remembered that Jesus was a regular rabbi, or priest, by birth, education and training, and was entitled to Conduct the Jewish service. No doubt His townspeople wished to hear their young townsman address and exhort them. He took the place of authority in the synagogue and proceeded to read the regular service in the accustomed manner, as prescribed by the custom and laws of the church. The prayers, chantings and readings succeeded each other in their regular order. Then came the preaching of the sermon. Taking the sacred roll from its receptacle, He read the text from Isaiah, "The spirit of the Lord is upon me because He hath anointed me to preach the good tidings," *etc.* Then He began his exposition of the text He had just read.

But instead of the expected customary words and illustrations—technical theological hair-splitting and dreary platitudes—He began to preach in a manner unknown to the Nazarenes. His opening sentence broke the silence and greatly startled and disturbed the congregation. "This day is this Scripture fulfilled in your ears," were his opening words. And then He began a statement of His conception of His ministry and His Message. Thrusting aside all precedent and musty authority, He boldly proclaimed that He had come to establish a new conception of the Truth—a conception that would overturn the priestly policy of formalism and lack of spirituality—a conception that would ignore forms and ceremonies, and cleave close to the spirit of the Sacred Teachings. And then He began a scathing denunciation of the lack of spiritual advancement among the Jewish people—their materialism and desire for physical enjoyments and their drifting away from the highest ideals of the race. He preached the mystic doctrine, and insisted that they be applied to the problems of every-day life and conduct. He brought down the teachings of the Kaballah from the cloudy heights, and set them before the people in plain, practical form. He bade them aspire to great spiritual heights, forsaking the base ideals to which they had clung. He ran counter to every custom and prejudice of the people before Him, and showed a lack of reverence for all of their petty forms and traditions. He bade them leave the illusions of material life and follow the Light of the Spirit wherever it might lead them. These and many other things told He them.

And then arose a disturbance among the congregation. They began to interrupt and question Him, and many were the contradictions and denials hurled at Him from the benches. Some began to sneer at His pretensions as the Bearer of the Message, and demanded that He work a wonder or "miracle" and give them a sign. This demand He flatly refused to grant, not deeming the same proper, or in accordance with the occult custom which always frowned upon wonder-working in response to such a demand. Then they began to abuse Him and cries of "charlatan" and "fraud" began to resound from the walls of the synagogue. They reminded Him of His humble birth and condition of His parents, and refused to believe that any such person as He had any right to claim extraordinary powers or privileges. Then came from His lips the famous saying, "A prophet is not without honor, save in his own country."

Then He began a fresh assault upon their prejudices and narrow views—their pet superstitions and bigotry. He stripped from them their garb of hypocrisy and assumed piety, and showed them their naked souls in all their ugliness and moral uncleanliness. He poured burning invective and vitriolic denunciations into their midst, and spared no terms that could properly be applied to them. In a short time the congregation was beside itself with rage, and the pretended righteous indignation of a flock of hypocrites and formalists who had heard themselves described in disrespectful terms by one they regarded as an upstart young man from the lower classes of their virtuous community. They felt that they had bestowed a flattering honor upon Him, as a mark of consideration for a young townsman upon His return from a foreign and domestic missionary tour. And now to think that He had thus basely betrayed their courtesy and showed in how little esteem He really held them—surely this was beyond human endurance. And then the storm broke upon Him.

Leaving their seats in the synagogue, the congregation rushed upon the young preacher, and tearing Him from the platform, they pushed Him out of the building. And then the jostling, hustling, pushing crowd carried Him before them along the village streets and out into the suburbs. He resisted not, deeming it unworthy to struggle with them. At last, however, He was compelled to defend Himself. He perceived that it was the intention of the mob to push Him over a precipice that had been formed on the side of a hill just beyond the town limits. He waited patiently until they had urged Him to the very brink of the decline, and until it needed but one strong push to press Him over its edge and into the gorge below. And then He exerted His occult forces in a proper self-defense. Not a blow struck He—not a man did He smite with the wondrous occult power at His command, which would have paralyzed their muscles or even have stretched them lifeless at His feet. No, he controlled Himself with a firm hand, and *merely bent upon them a look* . But such a look!

A glance in which was concentrated the mighty Will developed by mystic knowledge and occult practice. It was the Gaze of the Occult Master, the power of which ordinary men may not withstand. And the mob, feeling its mighty force, experienced the sensation of abject fear and terror. Their hair arose, their eyes started from their sockets, their knees shook under them, and then, with a wild shout of horror they began to scatter and fly, making a wide pathway for the Man of Mystery who now strode through their ranks with that awful gaze which seemed to pierce the veil of mortality and to peer at things ineffable and beyond human ken. And with His eyes refusing to look again upon the familiar scenes of His youth, He departed from Nazareth, forsaking it forever as His home place. Verily, indeed, the Prophet hath no honor in His own land. Those who should have been His staunchest supporters were the first in His own land to threaten Him with violence. The attempt of Nazareth was the prophecy of Calvary, and Jesus so knew it. But He had set his feet upon The Path, and drew not back from it.

Turning His back upon Nazareth, Jesus established a new centre or home in Capernaum, which place remained the nearest approach to home to Him during the remainder of His Ministry and until His death. The traditions have it that His mother came to live also at Capernaum, together with some of His brothers. It is also related that his sisters and brothers, both those remaining at Nazareth and those removing to Capernaum, were sorely vexed with Him at His conduct at the synagogue, which they deemed not "respectable" nor proper, and they accordingly looked upon Him as an eccentric relative whose vagaries had brought disrepute upon the family. He was regarded much in the light of a "black-sheep" and "undesirable relation" by all of His family except His mother, who still clung to her beloved first-born. The mother made her home with some of the brothers and sisters of Jesus, but He was not made welcome there, but was looked upon as an outcast and wanderer. He once spoke of this, saying that while the birds and beasts had nests and homes, He, the Son of Man, had nowhere to lay his head. And so He wandered around in His own land, as He had in foreign countries, an ascetic, living upon the alms of the people who loved Him and listened to His words. And in so doing He followed the plans and life of the Hindu ascetics, who even unto this day so live, "with yellow-robe and begging bowl," and "without money or scrip in their purses." The Jewish ascetic—for such was Jesus—has His counterparts in the wandering holy-men of India and Persia today.

But it must be remembered that even in Jesus' time, the spectacle of a rabbi living this ascetic life, forsaking the emoluments of His priestly rank and deliberately taking up the roll of a poverty-stricken mendicant, was a rare one. It ran contrary to all the thrifty and prudent customs and ideals of the race. It was an importation from the Essenes, or from the strange people of far-off lands, and it was not relished by the Jewish authorities, or people who preferred the synagogues and Temple, with their sleek, well-fed priests, with fancy robes and attractive ceremonies.

Making His base at Capernaum, Jesus began to form His band of disciples with more show of a working organization. To some He delegated certain authority, and bade them perform certain dues of the ministry. For some reason He selected some of His leading lieutenants from the ranks of the fishermen who plied their vocation along the waters of that port of the country. The fishers of fish became the fishers of men. Jesus became very popular among the fishing fraternity, and the legends, as well as the New Testament narratives, tell of instances in which He bade His poor fishermen friends (who had been unfortunate in their day's haul) to let down their nets at some point indicated by Him, when to their surprise and joy their nets would be filled to overflowing.

Little acts of kindness bestowed here and there among the humbler classes tended to have Jesus looked upon and spoken of as a friend of the people, but which reputation excited the jealousy of the authorities who held that such acts could be prompted by none other than a selfish motive, and that motive the incitement of the masses to rebellion in the interest of Himself as a Messiah. And so, we see His very acts of kindness and compassion served to increase the suspicion and hatred which the authorities, both ecclesiastical and temporal, had always felt toward Him.

His desire to alleviate the sufferings of the poor and wretched took Him much among these people and away from the so-called higher classes. The "plain people" were regarded by Him as the salt of the earth, and they, in turn, regarded Him as their champion and advisor. And especially to the sick did He devote His time and powers. He made many marvellous cures, a few only of which were recorded in the New Testament narratives. The occult legends state that these cures were of daily occurrence and that wherever He went He left behind Him a trail of people healed of all kinds of disorders, and that people flocked for miles to be healed of their infirmities. The Gospels relate that He cured great numbers of people by the simple process of laying on of hands (a favorite method of occult healers) "he laid his hands on every one of them and healed them."

It is related that at Capernaum his attention was directed toward a madman, who suddenly cried out, "I know Thee, Thou Holy One of God," whereupon

Jesus spoke a few authoritative words and cured him of his malady, by methods that will describe the nature of the man's psychic disturbance to any advanced student of occultism. Demoniac possession is not believed in by orthodox Christians of today, but Jesus evidently shared the belief in obsession held by students of Psychism and similar subjects, judging from the words He used in relieving this man from his malady. We advise our students to read the Gospel records in connection with these lessons, in order to follow the subject along the old familiar paths, but with the additional light of the interpretation of Mystic Christianity.

The growing reputation of Jesus as a healer of the sick soon taxed His physical powers to the utmost. He felt Himself called upon to do the work of a dozen men, and His nature rebelled at the unequal task imposed upon it. It seemed as if all Capernaum were sick. Her streets were crowded by seekers after health and strength. At last He perceived that His work as a Teacher was being submerged in His work as a Healer. And, after a period of prayer and meditation, He put aside from Him the claims of humanity for the healing of physical ills, and turning His back upon the waiting patients at Capernaum, He once more started forward on His pilgrimage as a Preacher of the Message, and thereafter would heal physical ills only occasionally, and, instead, devote the main portion of His time to preaching the Truth to those who were ready to hear it. It was a hard thing for a man with the tender heart of Jesus to leave behind Him the crowd of patients at Capernaum, but it was necessary for Him to do so, else He would have remained merely an occult healer of physical ailments instead of the Messenger of the Truth whose work it was to kindle in many places the Flame of the Spirit, that would serve as the true Light of the World long after the physical bodies of all then living had been again resolved to dust.

And so, leaving behind Him Capernaum and its wailing multitudes, He, followed by His disciples, moved out toward the open country, to spread the glad tidings and to bring to the hearts of many "that peace which passeth all understanding."

THE SIXTH LESSON.
THE WORK OF ORGANIZATION.

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Leaving Capernaum behind Him, with its crowds of invalids seeking healing, and fighting off the demands that would have rendered Him a professional healer instead of a Teacher and preacher of the Message of Truth, Jesus passed on to other parts of the land, taking with Him the band of disciples and faithful followers who now traveled with Him.

But He did not altogether relinquish His healing work. He merely made it an incident of His ministry, and did not allow it to interfere with His preaching and teaching. The Gospel narratives show a number of remarkable cures made by Him at this time, and the few recorded cases are, of course, merely occasional incidents that stand out in the minds of the people among hundreds of less noticeable cases.

The cure of the leper is one of such remarkable cases. Leprosy was a foul disease much dreaded by the people of Oriental countries. And the unfortunate person afflicted by it became an outcast and pariah from whom all others fled as from an unclean and impure thing.

There was a leper in the part of the country in which Jesus was traveling and teaching. He heard of the wonderful gift of healing accredited to the young preacher, and he determined to get into His presence and beg His aid. How the leper managed to get through the crowds and into the presence of Jesus is not known, but it must have required great strategy on his part, for such people were not permitted to pass in and among crowds of other people. But in some way the leper contrived to come face to face with Jesus as the latter walked alone in meditation, away from his followers.

The loathsome creature raised its repulsive form, the picture of human misery and woe, and confronting the Master, demanded from Him the exercise of the Gift of Healing. No doubt of His power was in the leper's mind—his face shone with faith and expectation. Jesus gazed earnestly into the distorted features that shone with the fire of a fervent faith such as is rarely seen on the face of man, and touched with this testimony to His power and motives, He moved toward the leper, defying the laws of the country, which forbade the same. Not only this, but He even laid His hands upon the unclean flesh, defying all the laws of reason in so doing, and fearlessly passed His hand over the leper's face, crying aloud, "Be thou clean!"

The leper felt a strange thrill running through his veins and over his nerves, and every atom of his body seemed to be tingling with a peculiar burning and smarting sensation. Even as he looked he saw the color of his flesh changing and taking on the hue of the flesh of the healthy person. The numbness departed from the affected portion of his body, and he could actually feel the thrill and tingle of the life currents that were at work with incredible speed building up new cells, tissue and muscle. And still Jesus held His hands against the flesh of the leper, allowing the life current of highly vitalized *prana* to pour from His organism into that of the leper, just as a storage battery of great power replenishes and recharges an electrical appliance. And back of it all was the most potent, trained Will of the Master Occultist directing the work.

And then He bade the healed man depart and comply with the laws regarding purification and change of garments, including the appearance before the priests to receive a certificate of cleanliness. And He also bade him that nothing should be said regarding the nature or particulars of the cure. For some good reason He wished to escape the notoriety or fame that the report of such a wonderful cure would be sure to excite.

But alas! this was asking too much of human nature, and the healed leper, running with great leaps and bounds, began shouting and crying aloud the glad tidings of his marvelous cure, that all men might know what a great blessing had come to him. In spite of the injunction laid upon him, he began to sing aloud the praises of the Master who had manifested such an unheard-of power over the foul disease that had held him in its grasp until a few hours before. With wild gestures and gleaming eyes he told the story again and again, and it was taken up and repeated from person to person, until the whole town and countryside were familiar with the great news. Imagine such an event occurring in a small country town in our own land today, and you will realize what an excitement must have been occasioned in that home place of the leper.

And then occurred that which Jesus had doubtless seen when He forbade the leper to repeat the news of the cure. The whole region became excited and immense crowds gathered around Him and His disciples, crying aloud for new wonders and miracles. The curious sensation-seekers were there in full force, crowding out those whom He wished to reach by His teachings. And more than this, great numbers of sick and crippled people crowded around Him crying for aid and cure. The scenes of Capernaum were repeated. Even the lepers began flocking in, in defiance of law and custom, and the authorities were beside themselves with anger and annoyance. Not only the temporal authorities and the priests were arrayed against Him, as of old, but now He managed to arouse the opposition of the physicians of those days, who saw their practice ruined by this man whom they called a charlatan and deceiver threatening and destroying the health of the people, whose physical welfare was safe only in their (the physicians') hands and keeping.

And so Jesus was compelled to close His ministry at this place and move on to another village.

Another case which attracted much attention was that which occurred in Galilee when He was preaching in a house. In the midst of His discourse both He and His audience were startled by the sight of a figure on a bed being lowered down among the crowd of listeners from the roof surrounding the open court in the center of the house. It was a poor paralyzed man whom friends had contrived to hoist up and then lower down before Jesus in such a manner as could not escape the attention of the Master. It is related that the piteous appeal of the sufferer, and the faith which had inspired such great energy on the part of his friends, attracted the interest and sympathy of Jesus, and He paused in His discourse and made another of those instantaneous cures which are possible only to the most advanced adepts in the science of spiritual healing.

Then came the scene of the Wells of Bethesda—a region abounding in "healing waters" to which the sick and afflicted came to regain their health. The crowds of sick were being carried to the springs by friends or paid attendants, who pushed aside the weaker ones and fought their way to the wells. Jesus walked among the crowds, and at last His attention was attracted toward a poor fellow who lay upon his cot away off from the waters. He had no friends to carry him nearer, nor money for paid attendants. And he had not strength enough to crawl there himself. He filled the air with his moans and cries and bewailings of his unfortunate lot. Jesus walked up to him, and holding his attention by a firm look of authority and power, cried to him suddenly in a voice that demanded obedience, "Take up thy bed and walk!" The man, startled into obedience, did as directed, and much to his surprise, and that of the crowd gathered around, found that he was able to move about freely—a well man.

This cure also aroused not only the greatest interest but also the antagonism of the ecclesiastical authorities. It appears that the cure had been made on the Sabbath day, and that it was against the ecclesiastical law to heal the sick in any way upon that day; and also that the patient had performed manual work on the Sabbath in carrying his bed upon the orders of the Healer. And the good pious folk, urged on by the priests, began to abuse and condemn the Healer and patient, after the manner of the formal pietists of all lands and times, even of our own. Clinging to the letter of the law, these people overlook its spirit—bound by the forms, they fail to see the meaning lying back of all forms and ceremonies.

Braving the storm that was arising around Him, Jesus boldly walked to the Temple. He was plunged in a sea of conflicting opinions and voices. On the one hand was the healed man and those who sympathized with him, in earnest argument concerning the righteousness of the deed. But arrayed against these few were the good folk of the place who loudly denounced the Sabbath-breaker and demanded His punishment. Were the ancient laws of Moses to be thus defied by this presumptuous Nazarene, whose religious ideas were sadly lacking in orthodoxy? Surely not! Punish the upstart! And again Jesus was in actual peril of bodily hurt, or perhaps even death, owing to the religious bigotry of the orthodox people.

Jesus was ever a foe to the stupid formalism and ignorant fanaticism regarding "holy days," which is ever a characteristic of certain classes of mind among people. On the above occasion, as well as upon other occasions, and notably upon the occasion of the Sabbath when He directed His hungry disciples to pick corn to satisfy their hunger, Jesus opposed the strict, ironclad law of Sabbath observance. He was ever filled with the idea that the "Sabbath was made for man, and not man for the Sabbath." There was nothing Puritanical about the Master, and in view of His attitude regarding this matter it is surprising to witness the attitude of some in our own time who, wearing His livery, oppose these teachings of His in theory and practice.

And so, driven out once more by the intolerance and bigotry of the public, Jesus returned again to Galilee, His land of retreat and rest, and the scene of much of His best work. Galilee was filled with His many followers and admirers, and He was less in danger of disturbance and persecution there than in the neighborhood of Jerusalem. Large congregations attended His ministry there, and His converts were numbered by the thousand. The village contained many persons healed by His power, and His name was a household word.

And upon His return He entered into a new stage of His work. He had decided to divide His ministry among His twelve most advanced disciples, as it had now reached proportions beyond His ability to personally control. And, as was customary to Him upon all great occasions, He sought the solitudes for meditation and spiritual strength before finally investing His twelve Apostles with the high authority of their mission. He spent the night on one of the hills near Capernaum, from which He descended the following morning, wearied in body from want of rest, but strong in soul and spirit.

Then He gathered the Twelve around Him, and in a secret meeting divulged to them certain deep truths and secrets, adding certain instructions regarding healing work, and calling upon them for the highest allegiance to Him and His work.

The Gospel narratives have but very little to say regarding Jesus' work in the

The Gospel narratives have but very little to say regarding Jesus' work in the instruction of the Twelve for their future mission. And the average student of the narratives goes on without thinking of the marvelous mental and spiritual development that must have been manifested by the Apostles during their transition from humble fishermen, and men of similar vocations, to highly developed teachers of advanced spiritual truths. To the occultist especially this ordinary view seems astounding, for he realizes the many arduous steps necessary to be trodden by the feet of the Neophyte before he becomes an Initiate, and the higher steps awaiting the Initiate before he may become a Master. And such a one realizes the mighty task that Jesus performed in developing and unfolding the spiritual natures of such a body of men until they become worthy to be His chosen representatives and teachers. The occult traditions have it that Jesus had pursued a systematic course of instruction of His chosen disciples, bringing them up rapidly through degree after degree of mystic attainment and occult knowledge, until finally they were ready for the finishing touches at His hands. And the occasion that we are now considering was the time when the final degrees were imparted to them.

It must be remembered that the Apostles were endowed with the mastery of the occult forces of nature which enabled them to perform the "miracles" of healing similar to those of Jesus. And it must not be supposed for a moment that an occult Master of so high a degree of attainment as that reached by Jesus would have allowed His disciples to use such mighty power without also instructing them fully in the nature of the forces they were using, and of the best methods of employing the same. And such knowledge could not be imparted without the fundamental truths of nature being understood by them, which understanding was possible only to those who had grasped the great Basic Truths of the Science of Being.

In short, the traditions are that the Twelve Apostles were gradually initiated into the great degrees of the Occult Brotherhoods of which and in which Jesus was a Master. He gathered together a great store of occult information and mystic lore, and condensing the same into a plain, practical, simple system, He imparted it fully and thoroughly to those whom He had elected to be His chief co-workers and His successors after His death, which He knew full well was not far off.

These facts must be fully understood by the student of Mystic Christianity who wishes to grasp the secret of the early Christian Church after the death of Christ. The wonderful headway manifested by the movement could not have been given by mere followers and believers in the Master. It usually follows that when the great head of an organization dies the movement disintegrates or loses power unless he has been able to "communicate his spirit" to some chosen power unless he has been able to "communicate his spirit" to some chosen followers. And this Jesus did. And it was only to men who thoroughly grasped the fundamental truths and principles of His teachings that such "spirit" could have been imparted.

There was an exoteric teaching for the multitude, and an esoteric teaching for the Twelve. There are many Scriptural passages which go to show this fact, which was well known to the early Fathers of the Church. And upon the occasion which we have mentioned the last great Basic Truths were explained to the Twelve, and from that time henceforward they were regarded and treated as Masters by Jesus, and not as mere students, as had been the case before that time. And arising from that final instruction came the Sermon of the Mount.

The Sermon of the Mount, that most wonderful and complete of any of the public utterances of Jesus, was delivered almost immediately after the Choosing of the Twelve Apostles. And it was intended even more for them than for the multitudes gathered around to hear His preaching. He knew that the Twelve could interpret it by reason of the Inner Teachings that they had received from Him. And almost forgetting the congregation gathered around and about Him, He elucidated the Inner teachings for the benefit of the Chosen Few.

The Sermon of the Mount can be understood only by means of the Master Key of the Inner Teachings, which opens the door of the mind to an understanding of the hard sayings and veiled mystic import of many of His precepts. We shall devote considerable space in one of our later lessons of this series to a consideration of the Inner Meaning of this great sermon and teaching, and therefore shall not go into details regarding it in the present lesson, deeming it better to proceed with the story of the Master's Work.

A few days after the delivery of the Sermon of the Mount, the Master left Capernaum and traveled from town to town visiting His various centers of teaching, as was His custom. On the journey Jesus performed a feat of occult power that proved Him to be one of the Highest Adepts of the Occult Brotherhoods, for to none other would such a manifestation have been possible. Even some of the highest Oriental Masters would have refused to undertake the task that He set before Himself to do.

The company was leisurely proceeding on its way, when nearing a small town they met a funeral procession coming in their direction. Preceded by the band of women chanting the mournful dirges according to the Galileean custom, the cortege slowly wended its way. The etiquette of the land required strangers to join in the mourning when they came in contact with a funeral procession, and the company assumed a mournful and respectful demeanor, and many joined in the dirge which was being chanted by the procession.

But Jesus invaded the privacy of the procession in a manner shocking to

But Jesus invaded the privacy of the procession in a manner shocking to those who held closely to the familiar forms and customs. Stepping up to the bier, He stood in front of it and bade the carriers halt and set it down. A murmur of indignation ran through the ranks of the mourners, and some strode forward to rebuke the presumptuous stranger who dared to violate the dignity of the funeral in this way. But something in His face held them back. Then a strange feeling passed over the crowd. Jesus was known to a number of the mourners, and some of those who had witnessed some of His wonder-workings began to whisper that strange things were about to happen, and the ranks were broken as the people flocked around the Master at the bier.

The corpse was that of a young man, and his widowed mother stood beside the pale figure stretched upon the bier, and spreading her arms in front of it, she seemed to ward off the profaning touch of the strange man who confronted it. But the stranger looked upon her with a look of transcendent love, and in a voice vibrant with the tenderest feeling said unto her, "Mother, weep not—cease thy mourning." Amazed, but impressed, she turned an appealing gaze to Him who had thus bidden her. Her mother love and instinct caught a new expression in His eyes, and her heart bounded with a wonderful hope of something, she knew not what. What did the Nazarene mean? Her boy was dead, and even God Himself never disturbed the slumber of the body from which the spirit had flown. But still what meant that expression—why that leap and throbbing of her heart?

Then with a gesture of authority the Master caused the crowd to draw back from the bier, until at last there remained only the corpse, the mother and Himself in a cleared space in the center. Then a strange and wonderful scene began. With His gaze fixed upon the face of the corpse, and in an attitude that indicated a supreme effort of His will, the Master was seen to be making some mighty effort which called into play the highest forces at His command. The Apostles, having been instructed by Him in Occult power, recognized the nature of the manifestation, and their faces paled, for they knew that He was not only pouring out His vital force into the body in order to recharge it with *prana* , but that He was also essaying one of the highest and most difficult of occult feats—that of summoning back from the Astral Plane the higher vehicles and the Astral Body—the very soul of the youth—and forcing it once more into its mortal frame, which He had recharged with vital energy and strength. They knew that He, by the mightiest effort of His will, was reversing the process of death. And with a full appreciation of the real nature of the wonder that was being worked before them, their limbs trembled beneath them and their breath came from them in gasps.

Then cried the people, "What saith this man to the corpse?" "Arise, youth!

Open thine eyes! Breathe freely! Arise, I say unto thee—arise!" Did this stranger dare to defy God's own decree?

The corpse opened its eyes and stared around in wild amaze, the glare not fully faded away! Its chest heaved in great agonizing gasps as if fighting again for life! Then its arms were lifted up—then its legs began to move—now it raised itself upright and began to babble meaningless words—now the look of recognition came into its eyes, and its arms clasped themselves around the mother's neck, while sob after sob broke from its lips! The dead lived—the corpse had come to life.

The people fell back overcome with the awful terror of the sight, and the funeral procession scattered in all directions, until only the sobbing mother and the youth remained, weeping in their mutual love and joy, and forgetting even the Master and His followers in their great flood of affection.

And, leaving them thus, Jesus and His followers passed away on their pilgrimage. But the fame of the miracle spread from town to town, even up to the great capital, Jerusalem. And men wondered or doubted, according to their natures, while the temporal and ecclesiastical authorities began to again ask themselves and each other whether this man were not a dangerous person and an enemy to established custom and order.

In one of His journeys Jesus found Himself invited to the house of a leading citizen of the town in which He was preaching. This citizen was one of the class known as Pharisees, whose characteristics were an extreme devotion and adherence to forms and ceremonies and a bigoted insistence upon the observance of the letter of the law. The Pharisees were the ultra-orthodox center of an orthodox people. They were the straight-laced brethren who walked so erect that they leaned backward. They were the people who thanked God that they were not like unto other men. They were the "uncommonly good" members of church and society. The very name stands even unto this day as a synonym for "pious sham."

Just why this Pharisee had invited the Master to dine with him is not easily understood. It is likely that it was a combination of curiosity and a desire to entrap his guest into statements and admissions that might be used against him. At any rate, the invitation was given and accepted.

The Master noted that certain little ceremonies usually extended by the Hebrews to a guest of equal standing were omitted by His host. His head was not anointed with the ceremonial oil, as was the custom in houses of this character when the guest was honored as an equal or desirable addition to the family gathering. Clearly He was regarded as a curiosity or "freak" rather than as a friend, and had been invited in such a spirit. But He said nothing, and passed over the slight. And the meal passed along smoothly up to a certain point.

The host and his guests were reclining easily, after the Oriental fashion, discussing various topics, when a woman pressed her way into the banquet hall. Her dress proclaimed her to be one of the women of easy virtue abounding in all Oriental towns. She was clad in showy apparel and her hair fell loosely over her shoulders after the custom of the women of her kind in that land. She fixed her eyes upon the Master and moved slowly toward him, much to the annoyance of the host, who feared a scene, for the Master would most likely administer a rebuke to the woman for presuming to intrude upon the presence of Him, a spiritual teacher.

But the woman still pressed forward toward Him, and at last, bending down low, her head touching His feet, she burst into tears. She had heard the Master preach some time before, and the seeds of His teaching had taken root and had now blossomed within her heart; and she had come to acknowledge her allegiance and to render an offering to Him whom she revered. The coming into His presence was her token of a spiritual regeneration and a desire to begin a new life. Her tears flowed over His feet, and she dried them off with her long hair. Then she kissed His feet, as a token of her allegiance and worship.

From her neck hung a chain holding a little box filled with precious perfumed oil, which she esteemed highly, as did all the people of her race. The oil was of the nature of attar of roses and was the essential oil extracted from fragrant blossoms. She broke the seal and poured the fragrant oil over the hands and feet of the Master, who rebuked her not, but who accepted the tribute even from such a source. The host began to indulge in thoughts not flattering to the intelligence of his guest, and a scarcely concealed sneer appeared on his lips.

Then Jesus turned to His host and with a smile said to him: "Simon, in thy mind thou thinkest these words: 'If this man be indeed a prophet, would he not know what manner of woman this be who toucheth him, and would he not rebuke her and drive her from him?'" And the Pharisee was sorely confused, for the Master had read his thought word for word by the method known to occultists as telepathy. And then in gentle raillery the Master called his host's attention to the fact that the woman had performed the service which he, the host, had neglected to observe. Had she not bathed and dried His feet, as the Pharisee would have done had his guest been deemed worthy of honor? Had she not anointed Him with precious oil, as the host would have anointed an honored guest? Had she not impressed upon even His feet the kiss that etiquette required the host to impress upon the cheek of the esteemed visitor to his house? And as for the character of the woman, it had been fully recognized and forgiven. "Much hath been forgiven her, for she hath loved greatly." And, turning to the woman, He added, "Go in peace, for thy sins are forgiven thee." And the woman departed with a new expression on her face and a firm resolve in her heart, for the Master had forgiven and blessed her.

But by this act Jesus brought upon His head the hatred of the Pharisee and his friends. He had dared rebuke the host in his own palace, and had moreover arrogated to Himself the sacred rite to pronounce remission of sins, a right vested solely in the high-priest of the Temple, upon the performance of certain ceremonies and sacrifices upon the altar. He had flung defiance at vested ecclesiastical right and functions, even in the house of one of the stanchest adherents of formalism and authority—a Pharisee.

In this incident was shown not only the broadness of Jesus' views and the universality of His love, as well as His courage in defying the hated formalism, even in the palace of its stanchest advocates, but also His attitude toward women. The Jews as a race held women in but scant esteem. They were not deemed worthy to sit with the men in the synagogue. It was deemed unworthy of a man to mention his female relations in general company. They were regarded as inferior in every way to men, and were treated as almost unclean in their most sacred natural functions.

Toward fallen women especially Jesus was ever considerate. He saw their temptation and the social cruelty of their position. He resented "the double standard" of virtue which allowed a man to commit certain offenses and still be respected, while the woman who committed the same offense was damned socially, reviled and treated as a shameful outcast. He was ever ready to voice a defense for women of this kind, and seemed to be ever actuated by the sense of injustice in the attitude of men toward them, which finally voiced itself on a notable occasion when called upon to pass judgment upon the woman taken in adultery: "Let him among ye who is without sin cast the first stone." No wonder that the outcast woman kissed His feet and poured out the precious ointment upon Him. He was the Friend to such as she.

THE SEVENTH LESSON.
THE BEGINNING OF THE END.

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The ministry of Jesus went on in about the same channels. Wandering here and there throughout the country, preaching and teaching in this town and that village, gathering around Him new followers, Jesus continued His work. He adapted Himself to His audience, giving to each what it needed, and not making the mistake of speaking over the heads of the people. He gave the general public the broad general teachings that they required, but He reserved the Inner Teachings for the Inner Circle of His followers whom He knew to be fit to receive the same. In this He showed a deep knowledge of men, and a strict accordance with the established custom of the mystics, who never make the mistake of giving the higher spiritual mathematics to the students who are learning the addition, subtraction and division rules of the occult. He cautioned His apostles regarding this point of teaching, even going so far as warning them positively and strongly against "casting pearls before swine."

One night He was in a boat crossing the lake of Gennesaret, in company with some of His fisherman followers. Tired out by the strenuous work of the day, He wrapped Himself up in His robe and fell into a deep sleep, from which He was later awakened by a noise and commotion among the crew and passengers. A terrible lake storm had sprung up, and the little vessel was tossing and pitching about among the waves in a manner which gave concern to even the experienced fishermen who manned her. The sails had been torn off, carrying away with them a portion of the mast, and the boat refused to respond to her rudder, the steering gear being rendered useless. The crew became panic-stricken and rushing to Jesus besought Him to save them from death in the storm. "Master! Master! Help ere we perish. The boat is foundering! Save us, Master!"

The Master arose and, using His occult power, caused the winds to cease their tempestuous activity, and the waves to become calm. He followed the Oriental occultists' custom of voicing His commands in words, not that the words had any virtue in themselves, but because they served a vehicle for His concentrated thought and focused will which He was using in his manifestation of occult power. With this knowledge of the process, occultists smile when they read the *naïve* account of the occurrence in the Gospels, where Jesus is described as addressing and rebuking the rebellious winds and then gently and kindly soothing the waters with words of "Peace, be still!" The fishermen who witnessed the occurrence, and from whom the reports thereof spread among the people, not understanding the nature of occult manifestations, thought that He was addressing the winds as actual entities, rebuking them and bidding them cease their vicious work, and soothing the sea in the same manner.

They did not comprehend the mental processes back of the words, and in their simplicity thought that He was actually rebuking the wind and soothing the waters. All occultists know that in "treating" material conditions the process is rendered much easier and simpler if we will but think of and "speak to" the condition as if it had intelligence and actual being, thus more easily directing the forces.

Obeying the thought and will of the Master, the winds abated their fury and the waters ceased their troubling. Gradually the boat rested easily upon the bosom of the lake, and the crew breathed freely once more, and then began their work of righting the mast and steering gear. And they wondered as they worked and asked each other "What manner of man is this, whom even the winds and the waters obey?" And Jesus, looking sadly at them, voiced that cry of the mystic who knows of the inherent and latent powers of man over material conditions, awaiting the exercise of the Will that may be exercised only in response to a great Faith. He answered them, saying, "Oh, ye of little Faith. What had you to fear?"

To the mystic it seems strange that people are able to read the Gospel accounts of the above and similar events and yet see no more in them than a mere recital of miracles wrought by some supernatural power. To the reader who has learned the fundamental truths, the New Testament record of the wonder-working of Jesus, even as imperfect as that record is, is full of advanced occult instructions stated so plainly that it seems as if even the casual reader must recognize it. But no, the old rule is still in force—each reads only that for which he is ready—each must bring something to a book, before he may expect to take anything away from it—to him that hath shall be given. Ever the same old mystic truth, manifest ever and ever, at all times and in all places. It is a fundamental law of the mind.

The journey across the lake was attended by another manifestation of occult power which is often passed over by the church teachers without comment, or at least with a labored endeavor to "explain" the evident meaning of the narrative. The modern materialistic trend of thought has invaded even the churches and has caused the preachers and teachers to endeavor to escape the accusation of "believing in spirits" and similar phenomena of the Astral World.

When the company reached the coast of Gergesa, on the opposite side of the lake, it disembarked and Jesus and His disciples pressed in toward the coast towns. As they passed among the cliffs lining the shore, they perceived two uncanny wandering figures which, gibbering, followed them along. The two maniacs, for such they were, approached the party, and one of them began to address the Master in a strange manner, beseeching Him to relieve the two of the devils possessing them. He called aloud, "O Master, thou Son of the Living God, have mercy upon us, and drive away the unclean things that we have allowed to enter into us."

The Gospels say nothing regarding the cause of this demoniac obsession, and the preachers prefer to pass over it rapidly, or else to treat it as a delusion of the insane, notwithstanding the direct statement of the New Testament narrative and its sequel or concluding statement. But the occult traditions have it that these two men were victims of their dabbling into certain phases of psychic phenomena, i.e., the "raising up of spirits" by the arts of Black Magic. In other words, these men had been experimenting along the lines of Jewish Necromancy, or Invocation and Evocation of Disembodied Astral Intelligences by means of Conjuration. They had raised up Astral Intelligences that had then refused to retire to their own plane, but which had taken possession of the physical organisms of their invokers and had remained in possession, causing the men to be regarded as maniacs, which resulted in their becoming outcasts among the caves with which the cliffs abounded, the same places being also the tombs of the dead. We do not wish to go into details here regarding this matter, but we wish to give the occult explanation of this little understood "miracle" of Jesus, which, however, is clearly understood by all occultists.

Jesus fully understood the nature of the trouble, and began at once to drive out these invading Astral Intelligences by means of his occult power. In a few moments, a cry was heard from the hills near by, and a great herd of swine were seen rushing down the hill, and in a moment were over the precipice and were soon drowned. The Gospel narrative is perfectly plain on this subject—it states that the legions of devils had passed from the men into the swine and the latter had plunged in terror into the water and were drowned. Jesus had distinctly and positively spoken to the demons, calling them "unclean spirits," and bidding them "come out" of the men. And all advanced students of Occultism understand why the pigs were used as intermediate instruments of the driving back of the Astral Intelligences to their own plane of life, which reason, however, is not in place or keeping in this work intended for general public reading.

The maniacs were restored to their normal condition, and the traditions say that the Master instructed them regarding the evil courses which they had been pursuing, and bade them desist from their nefarious practices which had wrought such evil consequences upon them.

The church and its preachers, with but few exceptions, have seen fit to ignore the frequent Biblical allusions to "devils," "demons," etc.; their position being practically that the writers of the events of Jesus' ministry (whom they otherwise consider to have been "inspired") must have been superstitious, credulous people believing in "the absurd demonology of their times." They ignore the fact that Jesus Himself repeatedly spoke to these intelligences, bidding them depart from the people whom they had been obsessing. Does the church wish to hold that the Master was also an ignorant, credulous peasant, sharing popular superstitions? It would seem so. We must except the Catholic Church from this criticism, for its authorities have recognized the true state of affairs and have warned its followers against indulging in the dark practices of Necromancy or Invocation of Astral Intelligences.

Occult science informs its students of the various planes of life, each of which contains its inhabitants. It teaches that on the Astral Plane there are disembodied entities which should not be transplanted to our plane. And it warns all against the dark practices, so common in ancient times and in the Middle Ages, of invoking and evoking these undesirable denizens of that plane. It is to be regretted that some of the modern Psychic Researchers ignore these plain warnings, for some of them are laying themselves open to grave consequences by reason of their wilful folly. We urge upon our readers to refrain from this dabbling in the phenomena of the Astral Plane. Some writer has well compared "Psychism" to a great machine, in the cog-wheels of which persons may become entangled only to be afterward drawn into the machine itself. Keep away from the wheels!

This "miracle" of Jesus aroused great excitement, and it was urged against Him that He was going about the country driving devils into people's flocks and herds, causing their destruction. The priests fomented the popular feeling, and encouraged the distrust, hatred and fear which the orthodox portion of the community was beginning to entertain toward the Master. The seeds of Calvary were being sown among the people. And their awful fruit was latent in them. Hate and bigotry were the essence of both seed and fruit.

Jesus returned to Capernaum, and once more the little town was crowded with people seeking instruction and crying to be healed. The news of his wonderful healing power spread far and near, and people were carried on litters for many miles in order that they might be touched by the hands of the Master.

About this time there came to Him one Jairus, a man of eminence in the community and in the church. Jairus had a little daughter about twelve years of age, who was taken seriously ill, and who had been given up as incurable by the age, who was taken seriously ill, and who had been given up as incurable by the physicians.

With his daughter lying at death's door, Jairus hastened to the scene of the Master's meetings, and, throwing himself at His feet, besought Him to heal his beloved child ere she passed beyond the dark portals of the unknown. The Master, feeling compassion for the father's great grief, paused in His teaching and started toward Jairus' home. His mind charged with the concentration of healing thought, and His organism filled with the vital forces aroused to perform the task, He felt some one touch the hem of His garment in search of healing power, and He at once recognized the occurrence, saying, "The power hath been drawn from me. Who touched my garment?" As they approached the house of Jairus, the servants came running out with wild cries and lamentations, announcing that the child had died while awaiting the coming of the Healer. The father broke down at this terrible news, coming at the very moment of his greatest hope. But Jesus bade him to have faith and still believe. Then, accompanied by three of His disciples—John, Peter and James—He entered the chamber of death. Waving back the weeping family and the neighbors who had gathered, "Stand back," He cried, "the child is not dead—she but sleepeth."

An indignant cry went up from the orthodox relatives and friends at these words of the Master. How dared He so mock the very presence of the dead, whom the physicians had left, and over whom the priests had already begun the last sacred rites? But, heeding them not, the Master passed His hands over the child's head, and took her little cold palms within his own. Then began a strange happening. The little chest began to heave, and the white wan cheeks began to show traces of color. Then the arms and hands began to move, and the wasted limbs drew slightly up. Then, opening her eyes with a wondering look, the child gazed at the Healer and smiled gently at Him. Then the Master, with a look of gentle tenderness, withdrew from the room, after ordering that nourishing food be brought for the child.

Then began the usual dispute. Some declared that another had been raised from the dead, while others declared that the child had but been in a trance and would have awakened anyway. Had not even the Healer declared that she only slept? But Jesus heeded not the disputants, but returned to the scene of His work.

The work went on in its accustomed way. He began to send His apostles away on longer and more extended tours, having fully instructed them in the occult methods of healing. Great success attended their efforts and the best reports came in from all sides. The authorities recognized to a still greater extent the growing influence of the young Master, and His actions were still more closely watched by the spies. Reports of His teachings and work were carried to Herod, who, recognizing in them the same note that had been struck by John the

Herod, who, recognizing in them the same note that had been struck by John the Baptist, who had been put to death, perceived that though men might die, the spirit of their teachings would still live on. No wonder the guilty ruler should cry in terror, "This verily is the spirit of John, whom I put to death, risen from the grave to wreak vengeance upon me!" And the authorities reported to Rome that here was a young fanatic, whom many believed to be the Messiah and coming King of the Jews, who had thousands of followers all over the land. And word came back from Rome, in due time, to watch carefully over the man, who was undoubtedly striving to incite an insurrection, and to imprison Him or put Him to death as soon as the evidence was sufficient to convict Him.

Jesus about this time was near a small fishing town called Bethseda, on the lake about seven miles from Capernaum. Near this place His boat landed at a place on the beach where He had hoped to take a few days' rest. But, alas, a great crowd had hastened to the place of disembarkation, and now gathered around Him, demanding teaching and healing. Putting aside His mental and physical fatigue, He attended to the wants of the crowd. Healing now, and then teaching, He threw Himself into His work with fervor and zeal. There were over five thousand people gathered together around Him, and toward evening the cry went up that there was not sufficient food in the camp to begin to feed the multitude. A great tumult arose among the crowd, and complaints and even curses began to be heard. The spiritual wants were forgotten, and the physical began to manifest itself in a most insistent manner. What was to be done?

He called together those of His company who had been entrusted with the care of the food which the little company carried with it. And, to His sorrow, He learned that the entire stock of food consisted of five loaves of bread and two fishes. And the little band carried practically no money with it, for they depended upon the hospitality of the country and the offerings by the faithful. The disciples advised that the Master order the crowd to disperse and return to Bethseda for food. But Jesus felt loath to do this, particularly when there were so many invalids in the gathering who had traveled so many miles to see Him, and who had not yet been healed. And so He decided to give the company its food by means of His power.

He bade His people divide the multitude into little groups of fifty people, who were then instructed to be seated for a meal. Then He ordered the scanty supply of available food to be brought before Him, and, placing His hands over it, He offered a blessing, then ordered His people to serve the throng. They began to serve out the food with looks of wonder and amazement. Had the Master lost His senses? But in some way the food seemed miraculously to increase and multiply, until at last all of the five thousand had been fully supplied and their hunger appeased. And then, after all had been served and had supplied and their hunger appeased. And then, after all had been served and had eaten, the scraps and fragments which were gathered up filled many wicker baskets and were distributed to the poorer people in the company for tomorrow's use.

But trouble arose. The people, with well filled stomachs, feeling that here indeed was royal bounty and the power with which to feed them forever free of charge, began to wax enthusiastic and shouts ascended. "The Messiah! King of the Jews! Provider of the People! Son of David! Ruler over Israel!" were the words which soon swept the crowd off of its feet. And then some of the bolder ones, or else the hired spies who wished to place Him in a compromising position, began to suggest that the crowd form itself into an army and march from city to city with Jesus at its head, until at last they would place Him upon the throne of Israel at Jerusalem. Jesus, recognizing the peril to His mission, managed to dissuade the hot-heads from their plans, but still fearing that the authorities might come down upon the assemblage, ordered that the Twelve take the boat and put out for the other side of the lake. He sent them off as a precaution, but He, Himself, remained with the crowd and faced the threatened danger.

He retired to the hills near by and spent the night in meditation. Then early in the morning, He noticed that a storm was rising over the lake and that the tiny boat containing His disciples would be in great danger. In a few moments they might be overwhelmed. He wished to be with them to comfort and re-assure them. No boat being handy, he stepped boldly out upon the water and walked rapidly toward the direction in which He knew the boat must be. Scarcely conscious of the occult power of levitation that He was using to overcome the power of gravitation, He moved rapidly toward His followers. Soon He overtook them, and they, seeing a white figure moving swiftly over the water toward them, were affrighted, believing it to be a spirit or ghost. "It is I, be not afraid!" called out the Master to them. Then Peter cried out, "Lord, if Thou it be, direct me to walk to Thee also on the waves!" And the Master, smiling, so directed him. And Peter, whose latent occult power was aroused by his great faith in the Master, sprang over the side and took several steps toward Him. But, suddenly losing his faith and courage, his power also left him, and he began to sink beneath the waves. But the Master grasped his hand and led him in safety to the boat and both entered it. Then the crew fell to and with great enthusiasm righted the boat and proceeded to the shore near Capernaum.

In the case of Peter and his experience in walking on the water, we have a striking instance of the well known power of the mental attitude of Faith in the manifestation of occult power. All occultists know this, and without feeling an implicit faith in the Power with them, they do not attempt certain forms of manifestation. They know that with Faith miracles may be performed which are impossible otherwise. So long as Peter held his Faith he was able to counteract certain laws of nature by means of other laws not so well known. But as soon as Fear took the place of Faith his power left him. This is an invariable occult principle, and in the recital of this story of Peter on the water is to be found a whole volume of occult instruction—to those who are able to read it.

Arriving safely on the shores of the lake, Jesus resumed His work while the ever-present gathering of people went on in its accustomed way. But on the opposite shore of the lake the crowd who had been fed on the loaves and fishes were in an angry mood. They cried out that they had been deserted by their leader, and that the expected loaves and fishes—the free meals that they had expected would continue—had been denied them. They also complained bitterly that the reign of miracles had not continued. And they began to revile the Master that they had acclaimed the night before. And so Jesus experienced the ingratitude and the unreasonable words of the public just as all great teachers have done. The seekers after the loaves and the fishes, demanding to be fed and clothed without their own work—the seekers after miracles, demanding fresh wonder-workings—have ever been the bane of the great Teachers of the Truth. It is a hard and bitter truth, but all teachers and true lovers of the Truth must learn to meet and understand it. The mob which reveres a spiritual Master today is equally ready to rend him to pieces tomorrow.

And still more trouble arose from this mistaken kindness which led Jesus to feed the crowd by His occult powers, which, by the way, He knew to be in opposition to the well-established custom of the Occult Brotherhoods. The formalists, Pharisees and Scribes, having heard of the occurrence, gathered about the Master and accused Him of violating one of the forms and ceremonies prescribed by the ecclesiastical authorities—the rite which required the faithful to wash their hands before beginning a meal. They accused Him of heresy and false teaching, which tended to lead the people away from their accustomed ceremonies and observances. Jesus waxed indignant and, turning on His critics, hurled burning replies upon them. "Ye hypocrites!" He cried, "You cling to the commandments of men and neglect the commandments of God! You cleanse your hands but not your souls! You are the blind leaders of the blind, and both yourselves and your followers fall in the mire and ditches! Away with you and your hypocrisy!" But the adverse comment aroused by His actions would not down, and, discouraged and disheartened by the evidences of the barrenness of the soil in which He had been sowing the precious seeds of the Truth, He gathered together His followers and departed into Tyre and Sidon, a quieter region, that He might rest and meditate over new plans and work. He could see the beginning of the end.

To understand the nature of the position of the Master at this time, it must be remembered that His strong hold had ever been with the masses of the people, who were His enthusiastic admirers. So long as He remained entrenched in the heart of the populace, the temporal and ecclesiastical authorities dared not attack Him without a popular uprising of no mean proportions. But now that they had managed to wean away His public from Him they pressed Him harder and harder with their persecutions and complaints. And so at last they had managed to render Him almost an unpopular outcast. They forced Him away from the larger towns, and now He was wandering among the less populous regions of the country, and even there the spies and agents of the authorities hunted Him down, seeking to further entrap and compromise Him.

About this time Jesus revealed to His apostles the facts of His Divine origin which was now plain to Him. He also told them of the fate which awaited Him, and which He had willingly chosen. He told them not to expect the fruits of His work at this time, for He was but sowing the seeds of the fruit which would not grow and bear fruit for many centuries. He gave them the Mystic secret of the nature of His work, which is taught to the Initiates of the Occult Brotherhoods even unto this day. But even these chosen men scarcely grasped the true import of His teachings, and once He was rendered almost broken hearted at overhearing a discussion among them regarding high offices which they hoped to acquire.

Jesus now felt that the time had come for Him to move on to Jerusalem to meet there the crowning act of His strange career. And, knowing full well that such a course would be virtually thrusting His head into the very jaws of the lion of ecclesiastical and temporal authority, He set His feet firmly on the road which led to Jerusalem, the capital city, and the center of ecclesiastical influence. And that road was a hard one to travel, for, as He neared the capital, His enemies increased in number and the opposition to Him grew stronger. At one village He had been denied the right of shelter, an indignity almost unknown in Oriental lands. In another place a large rock was hurled at Him and wounded Him severely. The mob had turned against Him and was repaying His kind services with abuse and personal violence. And this is ever the lot of the teacher of the Truth who scatters the sacred pearls of Truth before the swine of the unworthy multitude of people. Over and over again has this fact been brought home to those who would labor for the good of the world. And still we hear the querulous complaint that the Inner Teaching is reserved for the Few—why not scatter it broadcast among the people? The stake, the rack, the stones, the prison cell, the cross and their modern prototypes—these are the silent answers to the question.

Moving on toward Jerusalem the little company reached Perea, a number of miles from Bethany, at which latter place dwelt a family of His friends—the two sisters, Martha and Mary, and their brother Lazarus. At this place He was met by a messenger from Bethany, who bore the sad news that His friend Lazarus was sick unto death, and who also begged the Master to return to Bethany and cure the man. But this Jesus refused to do, and allowed several days to pass without answering the summons. At the end of the several days He started toward Bethany, telling His disciples that Lazarus was dead. And reaching Bethany they found that it was indeed so—Lazarus was dead and in the tomb.

Jesus was received with scowling antagonism. The people seemed to say, "Here is this heretical imposter again. He feared to come even to the aid of His dying friend. His power has failed Him and He now stands discredited and exposed!" Then came Martha, who reproached the Master with His indifference and delay. He answered her that Lazarus should rise again, but she doubted His word. Then came Mary, whose grief brought tears even from the Master, who had seen so much of human suffering as to have found his eyes refuse to weep.

Then asked the Master, "Where have you laid him away?" and they took Him to the tomb, followed by the curious mob hungering for the sight of more wonders from the man whom they feared even while hating and reviling Him. Jesus stood before the dreary tomb and bade the men roll away the stone that closed the mouth of the tomb. The men hesitated, for they knew that a corpse lay within, and they even perceived the characteristic odor of the tomb issuing therefrom. But the Master insisting upon it, they rolled away the stone and Jesus stood full in front of the dark opening to the cavern.

He stood there for a few moments wrapt in meditation and showing evidences of strong mental concentration. His eyes took on a strange look, and in every muscle He showed that He was summoning to the task every particle of the power at His command. He was throwing off the matters that had been occupying His mind during the past weeks, that He might hold his mind "one-pointed," as the Oriental occultists term it—that He might concentrate clearly and forcibly upon the task before Him.

Then, arousing His reserve force, in a mighty effort, He cried loudly, in a voice of authority and power, "Lazarus! Lazarus! Come forth!"

The people gasped with horror at this calling forth a corpse which was in the process of disintegration and decay, and a cry of remonstrance went up, but Jesus heeded it not. "Lazarus! Lazarus! Come forth, I command thee!" he cried again.

And then at the mouth of the cavern could be seen something startling. It was a ghastly figure, bound and clad in the grave-clothes of that country, which was struggling to free itself and to move toward the light. It was indeed Lazarus! And, after tearing off the stained grave-clothes which still retained the horrid stench of decaying matter, his body was found to be sweet and clean and pure as that of the infant. Jesus had performed a wonder-work far beyond any manifestation He had heretofore shown to the world.

The excitement occasioned by this crowning wonder, coming to Jerusalem after a lull in which it had thought that the Master had retired into insignificant seclusion, aroused again into activity the authorities, who now determined to make an end to the matter and to suppress this pestilent charlatan once and for all. Raising a decaying corpse from the tomb, indeed! What new fraudulent marvels would He not work next in order to delude the credulous people and to bring them once more around his rebellious standard? The man was dangerous without doubt, and must be put where He could do no harm—and that at once.

Within a few hours after the receipt of news that Lazarus had walked from the tomb, the Sanhedrin, the great Jewish ecclesiastical council, was in session, called hastily by its officers to take vigorous action concerning this impious, heretical imposter who had been allowed to mock at established order and religion for too long a time. He must be quieted ere he arouse the people once more. The Roman authorities were warned by the Jewish ecclesiastics that this dangerous man now approaching the capital claimed to be the Jewish Messiah, and that His aims were to overturn the Temple authorities first, and then establish Himself as King of the Jews, and place Himself at the head of a revolutionary army which would attempt to defy and defeat the rule of mighty Rome herself.

And so all the machinery was set in motion, and the officers of the law were all on the alert to take advantage of the first overt act of Jesus and His followers, and to throw them into prison as enemies of society, religion and of the state. The Roman authorities were agitated at the reports coming to them from the highest Jewish authorities, and were prepared to crush the rebellion at the first sign. The Jewish priests were in solemn convocation and at the instigation of Caiaphas, the high priest of the Jews, they determined that nothing but the death of this false Messiah would put an end to the agitation which threatened to drive them from power and authority. And so the die was cast.

And meanwhile Jesus was resting in Bethany, surrounded by great throngs who were pouring into the place to see Lazarus, and to renew their allegiance to the Master whom they had so basely forsaken. Time-servers ever, the latest miracles had revived their fading interest and waning faith, and they flocked around the Master as noisy, enthusiastic and as full of fulsome praise as ever. And yesterday they had damned Him, and tomorrow they would cry "Crucify

Him!" For such is the nature of the multitude of men. Of the multitudes of Jesus' followers, none remained to acknowledge allegiance in His hour of arrest—even among the chosen twelve, one betrayed Him, one denied Him, and *all* fled away when He was taken captive. And for *such* the Son of Man lived and taught and suffered. Surely His *life* was the greatest miracle of all.

THE EIGHTH LESSON.

THE END OF THE LIFE WORK.

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Resting for a short time before His formal entry into Jerusalem, the Master sought the seclusion of the sparsely settled districts near the wilderness. In and around the village of Ephraim, in Perea, in parts of Galilee, He wandered with the Twelve. But even there He continued His work of healing and teaching.

But even this temporary respite from the inevitable lasted but a short time. Jesus determined to march direct to the seat of the ecclesiastical and temporal authority which was arrayed against Him. And so, just before the coming of the Passover time, He gathered together the Twelve and set out on the final stage of the journey. The pilgrims journeying to the capital were burning with curiosity and excitement concerning this journey of the Master to the home of His foes. Rumors were circulated that He intended to gather His forces together and sweep the enemy from its seats of power. It was known that the Sanhedrin intended to attempt to punish Him, and the people asked why should He move on to face His foes unless He contemplated a fight to the finish?

This belief in His determination caused a revulsion of feeling of the people in His favor, and many who had deserted Him now again gathered around Him. They dreamt again of victory, and scented again an unfailing supply of loaves and fishes. They crowded around Him wishing to be among the victorious host. But He encouraged them not—neither spoke He a word to them. He knew them for the time-servers that they were.

The crowds of Jerusalem hearing of His approach, and moved by curiosity to witness His triumphant entry into the City, flocked around the suburbs through which He would approach. At last the cry went up, "Here He comes!" and to their amazement and disgust the crowd saw Him riding quietly info the City mounted on an ass, without display, pretense or pose. The crowd scattered, sneering and reviling Him. But the pilgrims were becoming more and more enthusiastic, and they strewed His way with palms, shouting, "Blessed be our Messiah! The King of Israel approacheth."

The Master proceeded directly to the Temple and performed the customary rites. So amazed were the authorities by His fearless demeanor, that they deferred laying violent hands upon Him. They feared a trap, and moved cautiously. They even allowed Him to retire to Bethany and spend the night. The next morning He returned to the city and dwelt among His friends there. He attended the Temple regularly, and pursued His work of teaching and healing in its very shadows.

Meanwhile the clouds of the persecuting forces gathered closely around His head. One of the Twelve, Judas Iscariot, who was sorely disappointed at the Master having refused to take advantage of the support of the crowd to assist His claim as the Messiah and King of the Jews, and also fearing that he would become involved in His inevitable downfall, began a series of bargainings and dickerings with the authorities, which had for their object the betrayal of the Master into the hands of the authorities, the reward to be immunity from persecution for himself and a few pieces of silver for his pocket in addition.

And so the time passed on, the nights being spent at Bethany and the days at the Temple in the capital. Finally the priests made an important move. They confronted Him in their official capacity and demanded that He prove His ordination as a Jewish Rabbi and consequent right to preach to the orthodox members of the church. Jesus answered them by asking questions that they feared to answer. Then they began to question Him, hoping to involve Him in ecclesiastical heresies which would give them their excuse to arrest Him. But He evaded them skilfully. They sought also to compel Him to state opinions contrary to the Roman authority, but He likewise escaped this net.

Finally, however, they drew from Him a savage attack upon authority, and He cried out in indignation:

"Woe unto you, ye generation of vipers! Ye serpents! Ye hypocrites! Ye oppressors of the poor! Ye professed shepherds, who are but as wolves in disguise, seeking but to devour the sheep whom ye have in charge! Woe unto you, ye Scribes, Hypocrites, Pharisees!"

Then He left the Temple and returned to Bethany to spend the night, after foretelling the destruction of the Temple, when there should not be left one of its stones upon another.

That night he had a heart-to-heart talk with the Twelve. He told them that the end was in sight—that He was to die before many hours had passed—that they, the Twelve, were to become wanderers on the face of the earth—hunted and persecuted in His name and for His sake. A terrible revelation to some among them who had dreamt of earthly grandeur and high positions for themselves! And then Judas felt that the time to act had come, and he stole away to meet the High-priest and to close the frightful bargain with him which was to make his name the synonym for treachery throughout the ages.

The next day, Wednesday, He rested in Bethany the whole twenty-four hours, evidently gathering together his reserve forces to meet the ordeal which

He now knew was before Him. He kept apart from even His disciples and spent the time in meditation. And likewise was passed the early part of the following day, Thursday. But when the even time had come, He sent for the Twelve and gathered them around Him for the Paschal Supper, one of the rites of the Passover time.

Even this last solemn occasion was marred by a petty squabble among the disciples regarding the order of precedence to be observed in their seats at the table. Judas succeeded in gaining the seat of honor next to the Master. Jesus startled the company by insisting upon washing the feet of the Twelve, an act which placed them on a pedestal above Him. This occult ceremony, which was not comprehended by the Twelve, apparently was one which the Hierophants of the Occult Brotherhoods performed for their associates when the latter had been chosen to carry out some important office or mission, or when a successor was about to take the place of one of them. And Jesus evidently so intended it. Then He bade them wash one another's feet, in token of the recognition of each of the high mission of the others.

Then Jesus, overcome by the knowledge of the morrow, burst out in anguished tones, saying: "And even one of you, my chosen ones, shall betray me!" And several asked Him in turn, in a tone of reproach, "Is it I?" And Jesus shook His head at each question. But Judas asked not, but overcome with confusion he reached over and took a portion of bread from the plate before the Master. Then Jesus took a bit of bread and, moistening it from His plate, handed it to Judas, saying to him firmly, "Judas, do thy work without loss of time." And Judas, abashed, slunk away from the table.

Then began that remarkable conversation of the Last Supper, as recorded in the Gospels. Then also was performed that first celebration of the Holy Communion, the Mystic significance of which shall be explained in a later lesson. Then Jesus chanted the Passover hymn.

Then shortly after, the company left the room and walked into the streets, and over the meadows near by. Then under the trees of the Garden of Gethsemane, apart from His disciples, now reduced to Eleven, He gave Himself up to prayer and meditation. He called aloud to The Father to give Him strength for the final ordeal. Struggling with His doubts and fears and misgivings—conquering His physical inclination and impulses—He gave utterance to that supreme cry: "O Father, Thy will, not mine, be done!" and in so saying He cast behind Him forever His right of choice to stay the awful course of events which was pressing upon Him. Resigning His mighty occult power of defense, He laid Himself upon the altar of sacrifice even as the Paschal Lamb.

Leaving behind Him the Garden in which He had just performed this greatest miracle of all—the miracle of Renunciation—He stepped out among His disciples, saying, "The hour has come—the betrayer is here to do his work."

Then were heard sounds of clanking arms, and martial tread, and in a moment the military guard appeared on the scene, accompanied by a delegation of ecclesiastics, and with them, walking in advance, was Judas Iscariot. Judas, walking as one in a trance, approached the Master and, saluting Him with a kiss, cried, "Hail, Master," which was the signal to the guard, arranged between Judas and the High Priest. Then cried Jesus, "Ah, with a kiss—thou, Judas, betrayeth the Son of Man with a kiss! Oh!" And in that moment it seemed that the Master's grief had reached its utmost limit. Then the guard closed around Him and carried Him away.

But He resisted them not. As they approached Him He called out, "Whom seek ye?" And the leader answered, "We seek him whom men call Jesus of Nazareth." Then answered the Master, "I am He whom thou seeketh!" But the disciples resisted the arrest, and Peter cut off the ear of one of the party, a servant of the High-priest. But Jesus bade His followers desist, and, approaching the wounded man, placed his severed ear in place and healed it instantly. Then He rebuked His disciples, telling them that, had He so desired, the whole of the legions of heaven would have come to His assistance. Then He bade the leader conduct Him from the place. But alas! as He left, He turned to bid farewell to His disciples, and lo! to a man they had fled and deserted Him, leaving Him alone in His hour of trial—yea! as every humble soul must be alone in its moments of supreme struggle—alone with its Creator.

Then down toward the city they led Him—the Master of All Power, an humble captive, non-resistant and awaiting the course of The Will. They took Him to the palace of the Jewish High-priest, where the Sanhedrin was assembled in secret session awaiting His coming. And there He stood erect before these ecclesiastical tyrants to be judged—bound with the cord as a common criminal. He, whose single effort of His will would have shattered the whole palace to pieces and have destroyed every human being within its walls!

And this was but the beginning. During the next eight hours He was subjected to six separate trials, if indeed such mock proceedings might be so designated. Subjected to blows, and all manner of low insults, the Master remained a Master. Perjured witnesses testified, and all manner of crimes and heresies were charged against Him. Then Caiaphas asked Him the all-important question, "Art thou the Christ?" and Jesus broke His silence to answer positively, "I am!" Then the High-priest cried out vehemently, rending His sacred robes in his pious indignation, "He has blasphemed!"

From that moment there was no possible chance of escape for the Master. He had virtually condemned Himself by His own words. There was no retreat or had virtually condemned Himself by His own words. There was no retreat or reprieve. He was roughly pushed from the hall and like a common criminal was turned over to the taunts and revilings of the mob, which availed itself of its privileges to the full in this case. Insults, curses, revilings, taunts, and even blows, came fast and furiously upon Him. But He stood it all without a murmur. Already His thoughts had left earthly things behind, and dwelt on planes of being far above the wildest dreams of men. With His mind firmly fixed on the Real, the Unreal vanished from His consciousness.

In the early part of the day following the night of His arrest, Jesus was taken before Pontius Pilate, the Roman official, for His trial by the civil authorities. Pilate, in his heart, was not disposed to condemn Jesus, for he believed that the whole trouble consisted in theological and ecclesiastical differences with which the civil law should not concern itself. His wife had warned him against becoming involved in the dispute, for she had a secret sympathy for the Master, for some reason. But he found arrayed against him the solid influence of the Jewish priesthood, whose power must not be opposed lightly, according to the policy of Rome. Then the priests had made out a civil case against Jesus, claiming that He had sought to incite a rebellion and proclaim Himself King of the Jews; that He had created public disorder; that He had urged the people to refuse to pay taxes to Rome. The case against Him was weak, and Pilate was at a loss what to do. Then some one of the priests suggested that as Jesus was a Galilean, He be turned over for trial to Herod, in whose territory the principal crimes were committed, and Pilate gladly availed himself of this technical excuse to rid himself of responsibility in the matter. And so the case was transferred to Herod, who happened to be in Jerusalem at that time on a visit. To Herod's palace the captive was taken, and after suffering indignities and humiliation at the hand of the tyrant, He was remanded back to Pilate for trial, under Herod's orders.

Back to Pilate's court, followed by the crowd, went Jesus. Pilate was greatly annoyed that Herod should have shifted the responsibility once more upon his (Pilate's) court. Then he bethought himself of an expedient. He took advantage of the Jewish custom, observed by the Roman rulers, which led to the pardoning of a notorious criminal on the occasion of the Passover. And so he announced that he would pardon Jesus according to custom. But from the Jewish authorities came back the answer that they would not accept Jesus as the subject of the pardon, but demanded that Barabbas, a celebrated criminal, be pardoned instead of the Nazarene. Pilate found himself unable to escape the designs of the Jewish priesthood, and so, yielding in disgust, he pardoned Barabbas, and condemned Jesus to death. The cries of the mob, incited by the priests, sounded around the court, "Crucify him! Crucify him!" Pilate appeared before the priests and the court. "Crucify him! Crucify him!" Pilate appeared before the priests and the populace, and, washing his hands in a basin, according to the Oriental custom, he cried to the Jews, "I wash my hands of this man's blood—upon you be it!" And the crowd responded with a great shout, "Upon us and our children be his blood!"

Jesus, in the meantime, had been cruelly scourged by the barbarous instruments of torture of the time. His body was lacerated and bleeding, and He was faint from the torture and loss of blood. Upon His head had been thrust, in ghastly mockery, a crown of thorns which pressed deep into His flesh. He was refused the usual respite of several days before sentence and execution—He was to die that very day.

His cross was tied to His back and He was compelled to carry it, fainting though He was from fatigue and torture. He staggered along and fell, unable to bear His heavy burden. Finally Golgotha, the place of the crucifixion, was reached, and the Man of Sorrows was nailed to the cross and raised aloft to die a lingering and painful death. On either side was a criminal—two thieves—His companions in suffering.

He refused to partake of the drug which was granted to criminals to relieve their intense suffering. He preferred to die in full possession of His faculties. Above His head was a tablet bearing the inscription, "The King of the Jews," which had been placed there by Pilate in a spirit of ironical mockery of the Jews who had forced him to place this man on the cross.

> As the cross was raised into position the Master cried aloud, "O Father, forgive them—they know not what they do."

Taunted by the crowds, He hung and suffered the terrible agonies of the cross. Even one of the crucified criminals reviled Him, asking Him why He did not save Himself and them? The crowd asked Him why He who saved others could not save Himself? But He, who could have brought forces to bear which would have wrought the miracle they demanded, answered not, but awaited the end.

Then set in the delirium of death in which He cried aloud to the Father, asking if He had been forsaken in His misery. But the end was near.

There arose a strange storm—darkness fell over the place—weird electrical disturbances manifested themselves. The winds abated and a strange quiet fell over all the scene, which was lighted by a ghastly glow. And then came the earthquake, with strange groanings and moanings of the earth; with frightful stenches of sulphur and gas. And the very foundations of Jerusalem quaked and shivered. The rocks before the tombs flew off, and the dead bodies were exposed to view. In the Temple, the veil before the Holy of Holies was rent in twain.

The cries of the people as they rushed to and fro in mortal terror took the attention of all from the cross. Then the Roman officer in charge of the execution, glancing upward, saw that all was over, and, falling before the cross, he cried out, "Verily, this man was a god!"

Jesus the Master had passed out from the body which had served as His tenement for thirty-three years. His body was borne away for burial, in a secret place. Embalmed by loving friends, it was carried to a place of last earthly rest.

*

And now we come to a portion of the narrative in which the occult traditions and teachings diverge from the account stated in the Gospels. We should have said *apparently* diverge, for the two accounts vary only because of the varying points of view and different degrees of understanding of the teachers.

We allude to the events of the Resurrection.

It must be remembered that Jesus had informed His disciples that in three days He would "rise from the dead" and appear once more among them. To the ordinary understanding these events seem to indicate that the Master would once more occupy His physical body, and that His reappearance was to be so understood. And the Gospel narrative certainly seems to verify this idea, and was undoubtedly so stated that it might be more readily understood by the popular mind.

But the occult traditions hold otherwise. They hold that Jesus really appeared to His disciples three days after His death, and abode with them for a time teaching and instructing them in the deeper mysteries and secret doctrines. But the mystics have always held and taught that His reappearance *was in the Astral Body* , and not in the discarded physical form.

To the popular mind the physical body was almost everything, as we have shown in one of the earlier lessons of this series. So much was this so that the mass of the people expected that all mankind would arise from the dead at the Last Day clad in their former physical forms. And so, any other teaching would have been unintelligible to them.

But to the occultists and mystics who understood the truth about the more ethereal vehicles of the soul, such an idea appeared crude and unscientific, and they readily grasped the Inner Teachings regarding the Resurrection, and understood the reason why Jesus would use the Astral Body as the vehicle of His reappearance.

The Gospel narrative informs us that a guard was placed around the tomb to prevent the body being stolen and a consequent assertion of the Resurrection which the priests well knew to be expected. It further states that the tomb was sealed and guarded by a squad of Roman soldiers, but that notwithstanding these precautions the body of the Master actually came to life and emerged from the tomb, and that His followers were disturbed by the evidences that His body had been stolen.

The occult traditions, however, state that the close friends of Jesus, aided by a prominent Jew who was a secret believer, obtained from the willing Pilate a secret order which enabled them to deposit the body in a safe and secret resting place where it gradually resolved itself into the dust to which all that is mortal must return. These men knew that the Resurrection of the Master had naught to do with mortal fleshly form or body. They knew that the immaterial soul of the Master still lived and would reappear to them clad in the more ethereal body made manifest to their mortal senses. Every occultist will understand this without further comment. To others we advise that they read the occult teachings concerning the Astral Body and its characteristics. This is no place in which to again describe at length the phenomena of the Astral Body of Man.

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The first to see the Master in His Astral Form was Mary of Magdala, a woman admirer and follower of her Lord. She was weeping beside the empty tomb, when looking up she saw a form approaching. The Astral Form was indistinct and unfamiliar, and at first she did not recognize it. Then a voice called her name, and looking up she saw the form growing more distinct and familiar, and she recognized the features of her Master.

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More than this, the occult legends assert the truth of some of the traditions of the early Christian Church, namely, that in the three days succeeding the scene of Calvary there appeared in and around Jerusalem the disembodied forms of many persons who had died a short time previously. It is said that the Astral Bodies of many dead Jews revisited the scenes of their former life, and were witnessed by friends and relatives.

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Then Jesus appeared in His Astral Body to the disciples. The traditions have it that two of the eleven met Him on the afternoon of the day when He first appeared to Mary—Easter Sunday. Strange to say, they did not at first recognize

Him, although they walked the road with Him and afterward ate at the same table. This failure to recognize the Master is wholly beyond ordinary explanation and the churches make no real attempt to make it understandable. But the occult traditions say that Jesus had not wholly materialized His Astral Body at first, for reason of prudence, and that consequently His features were not distinctly and clearly marked; then at the meal He caused His features to be fully materialized so that the disciples might readily recognize Him. All occultists who have witnessed the materialization of an Astral Body will readily understand this statement. The orthodox theory of Jesus having reappeared in His physical body wholly fails to explain this nonrecognition by His disciples, who had been His everyday companions before His death. The slightest consideration should show which statement is nearer the bounds of reasonable probability.

Jesus remained visible to the chosen few for forty days. The testimony of several hundred people attested the fact. There are a number of mystic legends about some of His appearances, which are not mentioned in the Gospel narratives. One of these states that He appeared before Pontius Pilate and forgave him for the part he had played in the tragedy. Another that Herod witnessed His form in his bedchamber. Another that He confronted the High-priests in the Temple and brought them to their knees in terror. Another that He came one night to the Eleven, who sat behind bolted doors in hiding, and saying to them, "Peace be unto you, my beloved," vanished from sight.

The Gospels record another appearance before the Eleven, upon which occasion Thomas, the doubter, satisfied himself of the identity of the Astral Body by placing his fingers in the wounds, which, of course, were reproduced in the Astral Form according to the well known laws regarding the same.

This coming and going of Jesus—these sudden appearances and disappearances—these manifestations of His form only to those whom He wished to see Him, and His concealment from those whom He desired to remain in ignorance of His return, all show conclusively to every occultist the nature of the vehicle which He used for manifestation upon His return. It would seem incredible that there could be any general doubt on the subject were the public informed on the laws concerning the Astral World phenomena.

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The Gospel narrative shows that the disciples recognized that Jesus was not a "spirit" in the sense of being an airy, unsubstantial form. They felt His body, and saw Him eat—but what of that? The laws of materialization of Astral forms make it possible, under certain conditions, that the Astral Form become so thoroughly materialized that it may not only be seen but actually felt. Even the thoroughly materialized that it may not only be seen but actually felt. Even the records of the English Society for Psychical Research prove this fact, leaving out of account the phenomena with which all advanced occultists are familiar.

Then, one day He appeared to the disciples, and they accompanied Him to the hills, Jesus talking to them regarding their future work on earth. He then bade them farewell, and began to fade away from their sight. The common account pictures Him as ascending into the air until out of sight, but the mystic account informs us that His astral form began to slowly dematerialize and He gradually faded away from the sight of His beloved followers, who stood gazing in wistful longing at His form which, each moment, grew more and more ethereal in structure, until finally the dematerialization was complete and His soul had cast off all material form, shape and substance, and so passed on to the higher planes of being.

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In view of this explanation, does not the commonly accepted version seem childish and crude? Can any one at all familiar with the laws and phenomena of the land Behind the Veil, suppose that *a physical body* could or would pass on to the planes in which the ordinary forms of matter do not exist? Such ideas are fit only for minds which find it necessary to think of the "resurrection of the body" of all departed souls, in order to conceive of Immortality. To the occultist, the physical body is merely a temporary vehicle for the soul which the latter discards at the proper time. It has nothing to do with the real being of the soul. It is merely the shell which is discarded by the soul, as the chrysalis shell is discarded by the butterfly when it spreads its wings for its aerial flight into a new world.

All these ideas about the immortality of the mortal body are the product of materialistic minds unused to thinking of the higher planes of life, and unable to grasp even the mental concept regarding the same. Of the earth, earthly, are these conceptions and ideas. And the sooner that Christianity sheds them as discarded shells the sooner will the church experience that revival of true spirituality that devout souls see the need of, and for which they are so earnestly praying.

The churches are so wedded to materialistic thought that a preacher does not even hint at the existence of phases of life above the physical lest he be termed "a spiritualist" or accused of being "spooky." In the name of Truth, is the teaching, that *man is a spiritual being* , inconsistent with the teachings of Christ and the records of the Scripture? Must one forego all such beliefs, in favor of a heathenish creed of "physical body" resurrection of the dead—an immortality in the worn-out mortal body long since discarded? Which is the true spiritual teaching? Can there be any doubt regarding the same in a mind willing to think for itself? It seems sad that the orthodox churches do not see this, and cease forcing out of their congregations all thinkers who dare assert the existence of a soul independent of the physical body.

What is the use of a soul, if the physical bodies of the dead are to be resurrected in order that their owners may enjoy immortality? And where are the souls of these dead bodies now residing and abiding pending the coming of the Last Day? Are the souls of the dead with their bodies? If not, then they must be living a life independent of the physical body—and if such be the case, why should they afterward be required to take on their worn-out physical bodies which they have managed so well without during their disembodied life? What becomes of those who had diseased, deformed or frail bodies during their mortal life—will they be compelled to inhabit these bodies through all eternity? Will the owners of aged, worn out bodies be compelled to re-assume them at the Last Day? If not, why the necessity of a physical body at all, in the future life? Do the angels have physical bodies? If not, why should souls require them on higher planes? Think over these questions and then realize how materialistic is the current Christian conception, when compared with that of Mystic Christianity, which teaches spiritual evolution from lower to higher planes of being, and on to planes of being beyond even the faintest conception of men of the present day.

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The occult traditions teach that during the forty days of Jesus' appearance in the Astral Body, He imparted many of the Higher Truths to His disciples. They state that He even took some of them out of their bodies and showed them the higher Astral Planes of Being. He also informed them regarding the real nature of His mission which He now clearly saw with His spiritual mind, the cloud of His mortal mind being now removed.

He told them that the real work of His followers was the sowing of the seed of the Truth, without regard to immediate results. He told them that the real fruition would not come for many centuries—yea, not until the passing of over two thousand years or more. He told them that the passage of the centuries would be like the preparing of the soil for the great work of the Truth, and that afar in the distance would be the real fruit season.

He taught them regarding the Second Coming of Christ, when the real Truth of His teachings should become apparent to mankind and the true Life of the Spirit should be lived by the race. He taught them that their work was to keep

Spirit should be lived by the race. He taught them that their work was to keep alight the Flame of the Spirit and to pass it on to worthy followers.

This and many other things He told them, before He passed on.

And the mystics teach that He still lives in the world, diffused among all the living souls on earth, striving ever to lead them to a recognition of the Real Self—the Spirit Within. He is with us ever as an Abiding Spirit, a Comforter, a Helper, an Elder Brother.

> He is not gone from us! He is here with us now and forever, in
> Actual
> Spirit Communion!
>
> The Lord hath indeed Risen—Risen from Mortal Form to Immortal
> Spiritual Existence!

THE NINTH LESSON.
THE INNER TEACHINGS.

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The first and main phase of the Inner Teachings of Mystic Christianity is that connected with the Mystery of the Life of Jesus. The outer teachings give but an imperfect view of the real life and nature of the Master, and theologians have built up an edifice of dogmatic theory around the same. The Mystery of the Life of Jesus forms the subject of some important Inner Teachings of the Mystic Fraternities and Occult Brotherhoods, and is considered by them to be the foundation of the other teachings. And so we shall consider this phase of the subject at this point.

In the first place we must remember that the soul of Jesus was different from the souls of other men. His was a "virgin birth"—not in the commonly accepted sense of the term, but in the occult sense as explained in the second lesson of this series. His soul was fresh from the hand of the Creator—His spirit had not been compelled to work through repeated incarnations, pressing forward for expression through humble and ignoble forms. It was free from taint, and as pure as the Fountain from which is flowed. It was a virgin soul in every sense of the term.

This being so, it follows that it was not bound by the Karma of previous incarnations—as is the case with the ordinary soul. It had no entangling ties—it had no seeds of desire and action planted in previous lives, which were pressing forward toward expression in His life. He was a Free Spirit—an Unbound Soul. And therefore He was not only unbound by any Karma of His own, but was also free (by nature) from the Karma of the race or of the world.

The absence of personal Karma left Him free from the selfish personal Desire which binds men to the wheel of action and personal ambition. He had no desire or thought for personal aggrandizement or glory, and was perfectly free (by nature) to work for the good of the race as an outside observer and helper, without suffering the pains and sorrows of race-life, had He so wished. But He chose otherwise, as we shall see in a moment.

The absence of Race-Karma, or World-Karma, freed Him from the necessity of the pains of humanity, which are a part of its collective Karma. He would have been perfectly able to live a life absolutely free from the pains, trials and troubles that are the common lot of Man, owing to the Race-Karma. He would have escaped persecution, physical and mental pains, and even death, had He so elected. But He chose these things of His own free will, in order to accomplish the great work that He saw before Him as a World-Savior.

In order for Jesus to enact His part as the Redeemer and Savior of the race, it was necessary for Him to take upon Himself His share of the Karma of the race—virtually taking upon Himself the "sins of the world." Before He could lift the burden from the race of men, He must become a man among men.

To understand this more clearly we must remember that to a being such as Jesus—a soul free from Karma—there would be no such thing as temptation, longings, desires, or any of the mental states of the ordinary man with the Karma of successive past incarnations resting within him as seeds of action pressing forward ever for unfoldment and expression.

Jesus, the free soul, would have been practically an outside observer of the world's affairs, and not influenced by any of its ordinary incentives to action. In this state He could have aided the world as a teacher and instructor, but He would not have been able to accomplish His great task of Redeeming the world, in its highest spiritual significance, as we shall see as we proceed. It was necessary for Him to take upon Himself the burden of the earth-life in order to become the Savior of the people of the earth.

The occult teachings inform us that during His sojourn abroad, Jesus was simply a teacher, with but a dim perception of His real mission. But gradually He began to experience periods of Illumination in which He recognized His real nature and the difference between Himself and other men. Then came to Him the conviction of the mighty work that lay before Him in the redemption of the race, and He began to see the necessity of entering into the Karmic circle of the race in order to carry out the plan. This came gradually, by slow degrees, and the final sacrifice was made only in the Wilderness after His Baptism by John.

In the Wilderness, after His long fast and His days of meditation, the way opened up for Him to take upon Himself the burden of the Karma of the earth people. In that scene of the most tremendous spiritual struggle that the earth has ever witnessed, Jesus deliberately bent His shoulders that the weight be placed upon His back. From that moment the earth-souls received a blessing far beyond the comprehension of the mind of the ordinary man. Into the Karma-bound circle came this mighty soul, animated by Pure Spirit, for the purpose of lifting a great portion of the burden, and of joining in the work of the actual unfoldment and redemption of the race.

For be it remembered that, being a free soul animated by Pure Spirit, Jesus was A GOD—not a man, although inhabiting the fleshly garments of humanity. His power was superior to that of many of the high intelligences scattered throughout the universe, and playing important parts in the cosmic processes. Jesus was Pure Spirit incarnate in human form, with all the powers of a God. Although of course *subordinate in expression* to the Absolute—the Great Spirit of Spirit—He was in His essential nature the same in substance. Verily, as He Himself said, "I and the Father are One."

His youthful mind was not able to grasp the truth of His real nature, but as that human instrument became perfected by age and training, He realized the Truth and perceived His own Divinity.

But even a God, such as he, could not raise up the world from its burden of Karma, by acting *from the outside* . Under the Cosmic Laws, established by the Absolute, such work could be performed only *from within* the circle of earth-life. And so Jesus saw that to raise up Man, He must become a Man. That is, to help lift the earth's Karma, He must enter into it, and place Himself within its Circle of Influence. *And this He did* .

We wonder if our readers can realize, even faintly, just what this sacrifice meant? Think of a Pure Spirit—a Free Soul—so filled with the love for the race of men as to renounce deliberately, for aeons of time, total immunity from all mortal existence, and willingly to place itself under the burden of pain, woe, misery and sin which formed the earth-people's Karma. It was a thousandfold greater sacrifice than would be that of a Man of the Highest spiritual and mental development—an Emerson, for example—who, in order to raise up the race of earthworms, would deliberately place himself within the being and nature of the Group-Soul animating the race of earthworms, and then stay within its influence, striving ever upward and onward until finally, after aeons and aeons of time, he was able to bring up the earthworm Group Soul to the level of Man. Think of this, and then realize what a sacrifice Jesus made of Himself.

In the Wilderness, when Jesus took the final steps of renunciation and sacrifice, He at once passed within the circle of the Race Karma and laid Himself open to all the pain, misery, temptations and limitations of a Man. His power, of course, remained with Him, but He was no longer a God outside of the world-life, but an imprisoned God working from within the race, using His mighty power, but bound by the Karmic Law. He became open to influences from which previously He had been immune. For instance when He was "tempted" by the Devil of Personal Attainment, and urged to seek worldly glory and renown, He was tempted only because He had taken on the world's Karma and was subject to its laws. As a God, He would not have felt the temptation any more than a man would feel the temptation of the earthworm. But as a man He was subject to the desires and ambitions that perplex and "devil" the race. And according to the rule that the greater the mental development the greater the power of such temptation toward self-aggrandizement (because of the mind being able to see more clearly the opportunities), Jesus was subjected to a test that would have been impossible to an ordinary man.

Jesus, knowing full well that He had in His possession the power to manifest the things with which He was tempted, was compelled to fight off the temptation to place Himself at the head of the race as its ruler—as the King of the World. He was shown this picture to compare with the other whose last scene was Calvary—and He was called upon to feel the desire of the race for such things, even unto its highest degree. Imagine the desire for personal aggrandizement of all the world thought beating upon His mind demanding the expression which could be had through Him alone. And then imagine the struggle required to defeat this opposing power. Think of what the ordinary man has to meet and overcome to conquer the desire for Personal Aggrandizement—and then think of what the Master had to fight, with the focussed desire of the entire Race-Thought striving to express itself through Him! Truly the Sins of the World bore down upon Him with their mighty weight. And yet He knew that He had taken upon Himself this affliction by entering upon the Life of Man. And He met it like a Man of Men.

It was only by fixing His mind fully and firmly upon what He knew to be His Real Self—the Spirit Within His soul, and holding His mind "one-pointed" upon the fact—that He was able to fight the fight and conquer. Seeing the Truth, He could see the folly and illusion of all that the world had to offer, and He could put forth His mighty Will bidding the Tempter retire from the scene and from His mind. It was in this full knowledge of His Spirit—His Real Self—that He was able to rebuke the Tempter, saying, "Thou shalt not tempt the Lord, thy God!" He held fast to His realization of the God Within—the Spirit that was within Him and all men—and thus denied out of existence the power of the earth-things—the illusions of mortality—the *maya* of the race.

But not alone this and other weaknesses of man's mortal nature were constantly besieging the mind of the Master after He had taken upon Himself the Karma of the Earth. He had also taken upon Himself the mortal life consequent of the human frame which He inhabited. He must live, suffer and die—even as all men—and according to the law of mortality. And so He moved forward toward the end, knowing fully what lay before Him. He, a God, had taken upon Himself all these attributes of mortality, in order to be able to perform His work as the Redeemer and Savior of the race.

And so, He lived, and suffered and died—even as you and I. He drank the cup to the dregs, suffering as only such a finely organized mental nature could suffer. And, men, poor creatures, speak of His sufferings as terminating with the last breath upon the cross. Why, they only *began* there!

For know ye, that Jesus the Christ is still within the race of men, suffering their woes, paying with them their penalty, every day, every hour—yea, and must remain so throughout the ages, until finally the soul of every man, yea, even that of the last man; the most degraded man in the world, is fully cleansed of the Karmic taint, and thus fully "redeemed" and "saved." And within the soul of every man is found the Christ Principle, striving ever to elevate and lift up the individual toward that realization of the Real Self—and this is what "redemption" and "salvation" really means. Not a saving from hell-fire, but a saving from the fire of carnality, and mortality. Not a redemption from imaginary sins, but a redemption from the muck and mire of earth-life. The God within you is like the fabled Hindu god who descended into the body of a pig and then forgot Himself. It is to bring you to a realization that you are a god and not a pig, that Jesus, the Master, is working within your soul as the Christ Principle. Have you never heard His voice, crying from within your soul, "Come out—come out of your pig-nature and realize the god that you verily are!" It is this "recognition, realization and manifestation of the god within you" that constitutes "salvation" and "redemption."

The Occult Teachings tell us that Jesus, after His final disappearance from before the eyes of His apostles, passed on to the higher planes of the Astral World where He rapidly discarded all of His astral and mental vehicles which the soul had used in its manifestation. The Astral Body and its corresponding higher sheaths were cast off and discarded. That is, all except the very highest of all. Had He discarded every vestige of individual soul-existence His spirit would have immediately merged itself with the One Spirit—the Absolute—from which it had originally proceeded and Jesus, as an entity, would have disappeared entirely within the Ocean of the One Spirit. *This highest state of all He had deliberately resigned until the passage of ages, in order that He might accomplish His work as the World-Savior* .

He retained the highest vehicle—the Spiritual Mind in its highest shade of expression—in order that as an entity He might labor for the race. And so, He exists at this time—one in substance with the Father, but yet maintaining an apparently separate entity-existence. But this must be remembered, that Jesus, *as Jesus the son of Mary and Joseph* , no longer exists. When He cast off the lower vehicles of His personality, His personality disappeared. But His *individuality* persisted—that is, He is still HE, although His personality has disappeared, leaving Him—the real Him—existing as the CHRIST PRINCIPLE.

By the above statement, we mean that when a soul reaches the highest spiritual stage short of absolute absorption into the One Spirit, *it is no longer a* *person* , but exists as *a principle* . But that principle is not an inanimate mechanical force—it is a living, knowing, acting principle of life. This occult fact cannot be explained in the words of men, for no terms have been coined by which men can speak of it. It is only indirectly that we can hope to have even the advanced student grasp the fact.

Jesus exists today, as the Christ Principle which *actually lives* and acts, but which is not confined in a body of any kind, using the word "body" in its accustomed sense. As the Christ Principle or "The Christ" He is mingled with the life of the human race, and may be found immanent in the mind of every man, woman and child that has ever existed, does now exist, or will exist *so long as Man is Man* . Not only is this true of those who have lived since His passage from the physical body, but it is equally true of those who lived before His birth. This apparently paradoxical statement may be understood when we remember that these souls did not "die," but only "passed on" to the Astral Plane, from whence they re-incarnated in due time. The Christ (for so we shall speak of the present-state of Jesus) even entered into, and still abides in, the Astral Plane, as well as upon the Material Plane, for wherever the souls of men abide—or whatever place their residence may be—there is found The Christ, ever working for the salvation and redemption of the race.

On the Astral Plane He is working in the minds of the souls abiding there, urging them to cast off the dross of earth-desires and to fix the aim upon higher things, to the end that their re-incarnations may be under improved conditions. On the Physical Plane He is working in the hearts and minds of the earth-people, striving ever to uplift to higher things. His aim is ever toward the liberation of the Spirit from its material bonds—the Realization of the Real Self. And so, in the hearts of all men, Christ is living, suffering, and being crucified every day, and this must continue until Man is redeemed and saved, even the last man.

This wonderful sacrifice of Christ far surpasses the physical sacrifice of Jesus, the man. Try to imagine, if you can, even the faintest pangs of a being so exalted compelled to dwell in the world of the hearts and minds of a humanity so steeped in materiality as our race, knowing always the possibilities of the souls if they would but reach upward to higher things, and yet constantly suffering the knowledge of the base, carnal, material thoughts and acts flowing from these souls. Is not this the extreme refinement of torture? Does not the agony of the cross sink into insignificance beside such spiritual agony? You rail at the cruelty of the Jews who crucified their Savior, and yet you crucify *your* Savior, with a thousandfold degree of torture, every day of your life, by your persistence in the carnalities and foolishness of mortal thought and action.

The mighty uplift of the world since the death of Jesus, of which the present is but a faint prophecy of the future, has been due largely to the energizing influence of The Christ in the hearts and minds of the race. The sense of the Fatherhood of God and the Brotherhood of Man, which is now manifesting so powerfully in the world of Men, is but an instance of the work of the Christ—the Savior and Redeemer. And the highest dreams of the exalted souls of this generation are but inadequate visions of what the future will hold for the race. The work is just beginning to bud—the blossom and the fruit will render this earth a far more glorious place than even the highest ideals of heaven entertained by the faithful in the past. But even these things of the future will be poor things, when compared with the life of the higher planes which await the race when it has demonstrated its fitness to pass on and on and on to these greater glories. And ever and ever The Christ is working, and toiling and striving and suffering, in His efforts to raise humanity even one petty degree in the spiritual scale of being.

The Christ is always with us, and if we but recognize His presence we shall be able to feel that warm, loving response to our soul-hunger and spiritual thirst which will result in our being given that we are so longingly craving. Here within us dwells The Christ, ever responding to the cry of Faith, "Believe in Me and ye shall be saved." What a promise this is seen to be when properly understood! What a source of power and comfort is opened up to every human soul when the Inner Truth underlying the teachings is understood! Mystic Christianity brings this Message of Truth to each and all of you who read these lines. Will you accept it?

> We would ask our students to pause at this point and contrast the teachings of Mystic Christianity regarding the doctrine of Christ, the Savior, with the corresponding teachings of the current Orthodox Theology.

On the one hand we have Jesus the God-Man deliberately choosing the work of the World Redemption and Salvation, and descending into the circle of the World-Karma, relinquishing the privilege of His Godhood and taking upon Himself the penalties of Manhood; not only undergoing the sufferings of the physical man, but also binding Himself upon the Cross of Humanity for ages, that by His spiritual presence in and of the race He might lift up humanity to godhood.

On the other hand, we have a picture of an angry Deity, manifesting purely human emotion and temper, bent on revenging himself upon the race which he had created, and demanding its eternal punishment in hell-fire; then the same Deity creating a Son whom he sent into the world, that this Son might be the

Deity creating a Son whom he sent into the world, that this Son might be the victim of a blood-atonement and death upon the cross, that the Deity's wrath might be appeased and the blood of this Divine Lamb be accepted to wash out the sins of the world.

Can you not see which is The Truth and which is the perversion? The one is from the pure fountain of Spiritual knowledge—the other originated in the minds of ignorant theologians who were unable to grasp and understand the Mystic teachings, but who built up a system of theology in accordance with their own undeveloped minds; making a God who was but a reflection of their own cruel animal natures, demanding, as did they themselves, blood and pain—physical torture and death—in order to appease a most un-Divine wrath and vengeance. Which of the two conceptions seems most in accord with the intuitive promptings of the Something Within? Which brings the greater approval from The Christ within your heart?

THE CHRISTIAN CREED.

There are three creeds recognized by the Christian Church—the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. Of these, the first two are commonly used, the third being not so well known and being seldom used.

The Apostles' Creed, which is the most commonly used, is believed (in its present form) to be of later origin than the Nicene Creed, and many authorities believe it to be a corrupted rendering of the original declaration of faith of the Early Christians. It is as follows:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

The Nicene Creed was drawn up and adopted by the Council of Nice in the year A.D. 325. As originally adopted it ended with the words "I believe in the Holy Ghost," the present concluding clauses being added by the Council of Constantinople in A.D. 381, excepting the words "and the Son," which were inserted by the Council of Toledo, A.D. 589. It is as follows:

"I believe in one God, the Father, Almighty, Maker of Heaven and earth, and all things visible and invisible; and in one Lord Jesus Christ, the only-begotten

Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried and the third day he rose again according to the scriptures and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and Son is worshipped and glorified, who spoke by the prophets; and I believe in one catholic and apostolic church; I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come."

Let us now briefly examine the principal statements of these creeds, which were compiled centuries after Jesus' death, viewing them by the light of Mystic Christianity.

"I believe in one God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible."—(*Nicene Creed* .)

The form of the above fundamental principle of Christian belief is taken from the Nicene Creed, which is somewhat fuller than the similar declaration in the Apostles' Creed. It requires no comment. It is a statement of belief in a One Creative Power, from which all things have proceeded. There is no attempt made to "explain" the nature of the Absolute, or to endow it with any of the human attributes which theologians have delighted in bestowing upon the One. It merely asserts a belief in the existence of One Supreme Being—which is all that is possible to man—all else is ignorant impertinence.

> "And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost."—(*Apostles' Creed* .)

"And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father."—(*Nicene Creed* .)

In this declaration, the belief in the Divinity of Jesus is made. The Apostles' Creed shows the cruder conception, rather inclining toward the perverted idea of the conception of the Virgin by the aid of the Holy Ghost, similar to the origin of the hero-gods of the different religions in which the father was one of the gods and the mother a woman. But the Nicene creed gives at least a strong hint of the and the mother a woman. But the Nicene creed gives at least a strong hint of the mystic teachings. It speaks of Him as "begotten of his Father"—"begotten, not made." The expressions, "God of God; Light of Light; very God of very God," show the idea of identical spiritual substance in the Spirit. And then the remarkable expression, "being of one substance with the Father," shows a wonderful understanding of the Mystery of The Christ. For, as the mystic teachings show, Jesus was a pure Spirit, free from the entangling desires and clogging Karma of the world. Identical in substance with the Father. "The Father and I are one," as He said. Is there anything in the Orthodox Theology that throws such light on this subject as is shed by Mystic Christianity's teaching regarding the nature of the soul of Jesus?

"Born of the Virgin Mary."—(*Apostles' Creed* .)

"Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."—(*Nicene Creed* .)

The Nicene Creed here gives a surprisingly clear statement of the Mystic teachings. "Who for us men and our salvation came down from heaven" shows the purpose of the incarnation. "Came down from heaven" shows pre-existence in the bosom of the Absolute. "And was incarnate" shows the descent of the Spirit into the flesh in the womb of Mary. "And was made man" shows the taking on of the physical body of the infant in the womb. Does not the Mystic teaching give a clearer light on this statement of the Creed?

"Was crucified, dead and buried; he descended into hell; the third day he rose again from the dead."—(*Apostles' Creed* .)

"He suffered and was buried, and the third day he rose again according to the scriptures, and sitteth on the right hand of the Father."—(*Nicene Creed* .)

The "descent into hell" of the Apostles' Creed of course meant the passing to the place of disembodied souls—the lower Astral Plane. Even the orthodox teachers do not now pretend that the term "hell" meant the place of torture presided over by the Devil, which theology has invented to frighten people into the churches. "The third day he arose from the dead" (and the corresponding passage in the Nicene Creed) refers to the appearance in the Astral Body—the return from the Astral Plane in which He had sojourned for the three days following the crucifixion. "And ascended into heaven"—this passage shows the belief that He returned to the place from which He came, for the Nicene Creed has stated that he "*came down from heaven* and was incarnate … and was made man."

The passage in both creeds stating that He then took his place "on the right hand of the Father" is intended to show that He took the place of the highest honor in the gift of the Father. The mystic teachings explain this by showing that honor in the gift of the Father. The mystic teachings explain this by showing that The Christ is separated from The Father by but the most ethereal intervening of spiritual substance, and that He is a Cosmic Principle second in importance only to the Father. Truly this is the place of honor on "the right hand of the Father."

"He shall come to fudge the quick and the dead."

In this passage we see the intimation that not only with the "quick" or living people is The Christ concerned, but also with the "dead," that is, with those who "passed out" before and after His time and who have passed on to the Astral World, as we have explained in this lesson. Whether or not the framers of the Creed so understood it—whether or not they were deluded by the tradition of the "Day of Judgment"—certainly the Early Christians, or rather, the mystics among them, understood the teachings as we have given them and spoke of Him as "living in the dead as well as in the living," as one of the occult records expresses it.

"The communion of saints" is the spiritual understanding of the Mysteries by the Illumined Ones. "The forgiveness of sins" is the overcoming of the carnal mind and desires. "The resurrection of the dead and the life of the world to come" is the promise of life beyond the grave, and not the crude idea of the physical resurrection of the body, which has crept into the Apostles' Creed, evidently having been inserted at a later date in order to bolster up the pet theories of a school of theologians. Note that the Nicene Creed says merely "the dead" and not "the body." The version of the teachings preserved by the Mystics has a corresponding passage, "And we know the *truth* of the *deathlessness of the soul* ." (The italics are ours.)

The consideration of remaining passages in the creeds, relating to the existence of the "Holy Ghost," must be deferred until our next lesson.

THE TENTH LESSON
THE SECRET DOCTRINE.

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The concluding statement of the Creeds (brought over from the preceding lesson) refers to the Holy Ghost.

"I believe in the Holy Ghost." (*Apostles' Creed* .)

"And I believe in the Holy Ghost, the Lord and giver of life." (*Nicene Creed* .)

To the average Christian the nature of the Holy Ghost—one of the beings of the Trinity—is veiled in obscurity, and is generally pronounced "not to be understood." A careful examination of the orthodox Christian writings will show the student that the Church is very much at sea regarding this subject, which should be of the greatest importance to its priests and congregations. Ask the average intelligent churchman regarding the nature of the Holy Ghost, and see for yourself the vague, contradictory and unsatisfactory concepts held by the person questioned. Then turn to the encyclopaedias and other books of reference, and see how little is known or taught regarding this important subject.

It is only when the teachings of Mystic Christianity are consulted that one receives any light on the subject. The Occult Teachings are quite explicit on this subject so fraught with difficulty and lack of comprehension on the part of the orthodox teachers and students.

> The teaching of Mystic Christianity, regarding the Holy Ghost, may be summed up by the great general statement that: *The Holy Ghost is the Absolute in its phase of Manifestation, as compared to its phase of Unmanifestation —Manifest Being as compared with Unmanifest Being —God Create as compared with God Uncreate —God acting as the Creative Principle as compared to God as The Absolute Being* .

The student is asked to read over the above general statement a number of times and to concentrate his or her attention carefully upon it, before proceeding further with the lesson.

To understand the above statement it is necessary for the student to remember that the Absolute may be thought of as existing in *two phases. Not as two persons or beings* , remember, but as in *two phases* . There is but One Being—there can be but One—but we may think of that One as existing in two phases. One of these phases is Being Unmanifest; the other, Being Manifest.

Being Unmanifest is the One in its phase of Absolute Being, undifferentiated, unmanifested, uncreated; without attributes, qualities, or natures.

It is impossible for the human mind to grasp the above concept of Being Manifest in the sense of being able to think of it as a "Thing, or Something." This because of the essential being of it. If it were like anything that we can think of, it would not be the Absolute, nor would it be Unmanifest. Everything that we can think of as a "thing" is a relative thing—a manifestation into objective being.

But we are compelled by the very laws of our reason to admit that the Absolute Being Unmanifest exists, for the Manifest and Relative Universe and Life *must have* proceeded and emanated from a Fundamental Reality, which must be Absolute and Unmanifest. And this Being which our highest reason causes us to assume to exist is Being Unmanifest—God the Father—who cannot be known through the senses—whose existence is made known to us only through Pure Reason, or through the workings of the Spirit within us. In the material sense "God is Unknowable"—but in the higher sense He may be known to the Spirit of Man, and His existence may be *known* and proven by the exercise of the highest faculties of the reason.

Being Unmanifest is the One in its *actual* existence and being. If all the world of objective life and manifestation, even to its highest forms, were withdrawn from manifestation, then there would be left—what? Simply and solely, Being Unmanifest—God the Father, alone. Into His Being all else would be withdrawn. Outside of Him there would be *nothing* . He would be Himself—One—existing in the phase of Being Unmanifest.

We are aware that this idea may seem to be "too abstruse" for the minds of some of our students at first reading—it may appear like an assertion of a Being who is Non-Being. But, be not too hasty—take time—and your mind will assimilate the concept, and will find that it has a corresponding Truth imbedded in its inmost recesses, and then it will know this to be the Truth. And then will it recognize the existence of God the Father, as compared with God, the Holy Ghost.

The Holy Ghost, as we have said, is the Absolute in its phase of Manifest Being. That is, it is God as manifest in the Spirit of Life, which is immanent in, and manifest in, all objective life and phenomena in the Cosmos or Universe.

In previous series of lessons in the Yogi Philosophy, we have shown you that there was a Spirit of Life immanent in, and manifesting through, all forms of life. We have also shown you that everything in the Universe is alive—down to even the minerals, and the atoms composing matter. We have shown you that inasmuch as the Spirit of Life is the source of all Manifestations in the universe, and the "God in the machine" of all phenomena of force, matter and life, then it naturally follows that there can be nothing dead in the world—that there is LIFE manifesting in every object, varying only in the degree of manifestation. In our "Advanced Lessons" and in "Gnani Yoga" this subject is considered in detail. Then what is this Spirit of Life? If God is All, then it cannot be Something other than God. But it cannot well be God the Uncreate—the Absolute in its Absolute phase—the Being Unmanifest. Then what can it be?

The student will see that the natural and logical answer to the question with which we have closed the preceding paragraph must be: Being Manifest—God in Creation—the Holy Ghost! And this is the Occult Teaching concerning this great mystery of Christianity. And see how well the framers of the Nicene Creed grasped the traditions of the Early Church, when it said: "And I believe in the Holy Ghost, *the Lord and Giver of Life* ."

The teaching regarding the Immanent God lies at the foundation of all of the Mystic teachings of all peoples, races, and times. No matter under what names the teaching is promulgated—no matter what the name of the creed or religion in which it is found imbedded—it is still the Truth regarding the God Immanent in all forms of life, force, and matter. And it always is found forming the Secret Doctrine of the philosophy, creed or religion. The Outer Teaching generally confines itself to the instruction of the undeveloped minds of the people, and cloaks the real Truth behind some conception of a Personal Deity, or Deities—gods and demi-gods, who are supposed to dwell afar off in some heavenly realm—some great Being who created the world and then left it to run itself, giving it but occasional attention, and reserving his consideration principally for the purpose of rewarding those who gave him homage, worship and sacrifices and punishing those who failed to conform with the said requirements. These personal deities are believed generally to favor the particular people who give them their names and temples, and accordingly to hate the enemies of the said tribe or nation.

But the Secret Doctrine or Esoteric Teaching of all religions has brushed aside these primitive conceptions of undeveloped minds, and teach the Truth of the Immanent God—the Power inherent in and abiding in all life and manifestations. And Christianity is no exception to the rule, and in its declaration of faith in the Holy Ghost its esoteric principle is stated.

While the tendency of the orthodox churches today is to say very little about God the Holy Ghost, for the reason that it cannot explain the meaning of the term, Mystic Christianity boldly declares its allegiance to this principle of the earlier teachings and reverently repeats the words of the Nicene Creed, "I believe in the Holy Ghost, THE LORD AND GIVER OF LIFE."

*

That there is a Secret Doctrine of Christianity is not generally known to the majority who claim the name of "Christian." But it has always been known to the mystics in and out of the church, and its flame has been kept steadily alight by a few devoted souls who were chosen for this sacred task.

The Secret Doctrine of Christianity did not originate with Jesus, for He, Himself, was an Initiate of Mysteries which had been known and taught for centuries before His birth. As St. Augustine has said:

"That which is called the Christian Religion existed among the ancients *and never did not exist* , from the beginning of the human race until Christ came in the flesh, at which time the true religion which already existed began to be called Christianity."

We would like to quote here a few paragraphs from the writings of a well known writer on religious subjects, with which statement we heartily agree, although our views on certain other points of teaching do not agree with those of this writer. He says:

"It may be said that in the present day these doctrines are simply not taught in the churches; how is that? It is because Christianity has forgotten much of its original teachings, because it is now satisfied with only part, and a very small part, of what it originally knew. 'They still have the same scriptures,' you will say. Yes, but those very scriptures tell you often of something more, which is now lost. What is meant by Christ's constant references to the 'Mysteries of the Kingdom of God'—by His frequent statement to His disciples that the full and true interpretation could be given only to them, and that to others He must speak in parables? Why does He perpetually use the technical terms connected with the well known mystery-teaching of antiquity? What does St. Paul mean when he says, 'We speak wisdom among them which are perfect'—a well known technical term for the men at a certain stage of initiation? Again and again he uses terms of the same sort; he speaks of 'the wisdom of God in mystery, the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know'—a statement which could not by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching which is openly preached before all men. His immediate

Christian teaching which is openly preached before all men. His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of all, tells us that 'It is not lawful to reveal to the profane persons the Mysteries of the Word.'"

"Another consideration shows us clearly how much of this early teaching has been lost. The church now devotes herself solely to producing good men, and points to the *saint* as her crowning glory and achievement. But in older days she claimed to be able to do much more than that. When she had made a man a saint, her work with him was only just beginning, for then only was he fit for the training and teaching which she *could* give him then, but cannot now, because she has forgotten her ancient knowledge. Then she had three definite stages in her course of training—Purification, Illumination and Perfection. Now she contents herself with the preliminary Purification, and has no Illumination to give."

"Read what Clement says: 'Purity is only a negative state, valuable chiefly as the condition of insight. He who has been purified in Baptism and then initiated into the Little Mysteries (has acquired, that is to say, the habits of self-control and reflection) becomes rife for the Greater Mysteries for the Gnosis, the scientific knowledge of God.' In another place he says: 'Knowledge is more than faith. Faith is a summary knowledge of urgent truths, suitable for people who are in a hurry; but knowledge is scientific faith.' And his pupil Origen writes of 'the popular, irrational faith' which leads to what he calls physical Christianity, based upon the gospel history, as opposed to the spiritual Christianity conferred by the Gnosis of Wisdom. Speaking of teaching founded upon historical narrative, he says, 'What better method could be devised to assist the masses?' But for those who are wise he has always the higher teachings, which are given only to those who have proved themselves worthy of it. This teaching is not lost; the church cast it out when she expelled the great Gnostic Doctors, but it has nevertheless been preserved, and it is precisely that Wisdom which we are studying—precisely that which we find to answer all the problems of life, to give us a rational rule by which to live, to be to us a veritable gospel of good news from on high."

St. Paul indicates the existence of the Secret Doctrine of Christianity, when he says to the Corinthians:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; nay, not even now are ye able, for ye are yet carnal." (*I Cor. 3:1.*)

Jesus said: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you." (*Matt. 7:6.*)

St. Clement of Alexandria has said regarding the above saying of Jesus:

"Even now I fear, as it is said, 'to cast the pearls before swine, lest they tread them underfoot, and turn and rend us.' For it is difficult to exhibit the really pure and transparent words respecting the true Light to swinish and untrained hearers."

In the first century after Christ, the term "The Mysteries of Jesus" was frequently used by the Christian teachers, and the Inner Circle of Christians was recognized as a body of advanced souls who had developed so far as to be able to comprehend these mysteries.

The following passage from St. Mark (4:10-12) is interesting in this connection:

"And when He was alone, they that were about Him with the twelve asked of Him the parables. And He said unto them, 'Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand.'"

The same writer says (4:33-34):

"And with many such parables spake He the word unto them, as they were able to hear it; and without a parable spake He not unto them; but privately to His own disciples He expounded all things."

Jesus said to His disciples (*John 16:12.*): "I have yet many things to say to you, but ye cannot bear them now." The Occult Teachings state that when He returned in His astral form, after the crucifixion, He taught them many important and advanced mystic truths, "speaking of the things pertaining to the kingdom of God." (*Acts 1:3.*)

The early Christian Fathers spake and wrote openly regarding the Christian Mysteries, as all students of Church History well know. Polycarp, Bishop of Smyrna, writes to certain others hoping that they are "well versed in the sacred Scriptures and that nothing is hidden from you; but to me this privilege is not yet granted." (*The Epistle of Polycarp, chapter 7.*) Ignatius, Bishop of Antioch, says that he is "not yet perfect in Jesus Christ. For I now begin to be a disciple, and I speak to you as my fellow disciple." He also addresses them as being "initiated into the Mysteries of the Gospel, with St. Paul, the holy, the martyred." Again:

"Might I not write to you things more full of mystery? But I fear to do so

"Might I not write to you things more full of mystery? But I fear to do so, lest I should inflict injury on you who are but babes. Pardon me in this respect, lest, as not being able to receive their weighty import, ye should be strangled by them. For even I, though I am bound and am able to understand heavenly things, the angelic orders, and the different sorts of angels and hosts, the distinction between powers and dominions, and the diversities between thrones and authorities, the mightiness of the aeons, and the preëminence of the cherubim and seraphim, the sublimity of the Spirit, the kingdom of the Lord, and above all the incomparable majesty of Almighty God—though I am acquainted with these things, yet am I not therefore by any means perfect, nor am I such a disciple as Paul or Peter."

Ignatius also speaks of the High Priest or Hierophant, of whom he asserts that he was the one "to whom the holy of holies has been committed, and who alone has been entrusted with the secrets of God." (*Epistles of Ignatius.*)

St. Clement of Alexandria was a mystic of high rank in the Inner Circle of the Church. His writings are full of allusions to the Christian Mysteries. He says among other things that his writings were "a miscellany of Gnostic notes, according to the time philosophy," which teachings he had received from Pontaemus, his instructor or spiritual teacher. He says of these teachings:

"The Lord allowed us to communicate of those divine Mysteries and of that holy light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom He knew that they belonged, who were capable of receiving and being moulded according to them. But secret things are intrusted to speech, not to writing, as is the case with God. And if one say that it is written, 'There is nothing secret which shall not be revealed, nor hidden, which shall not be disclosed,' let him also hear from us, that to him who hears secretly, even what is secret shall be manifested. This is what was predicted by this oracle. And to him who is able secretly to observe what is delivered to him, that which is veiled shall be disclosed as truth; and what is hidden to the many shall appear manifest to the few. The mysteries are delivered mystically, that what is spoken may be in the mouth of the speaker; rather not in his voice, but in his understanding. The writing of these memoranda of mine, I well know, is weak when compared with that spirit full of grace, which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the Thyrsus."

(We may state here that the Thyrsus was the mystic-wand carried by the Initiates in the Mystic Brotherhoods—the Initiate being first tapped with it, and then receiving it from the Hierophant, at the ceremony of formal Initiation.) Clement adds:

"We profess not to explain secret things sufficiently—far from it—but only

We profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot aught, or whether for the purpose of not forgetting. Many things, well I know, have escaped us, through length of time, that have dropped away unwritten. There are then some things of which we have no recollection; for the power that was in the blessed men was great."

"There are also some things which remain unnoted long, which have now escaped; and others which are effaced, having faded away in the mind itself, since such a task is not easy to those not experienced; these I revive in my commentaries. Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking; not grudging—for that were wrong—but fearing for my readers lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found 'reaching a sword to a child.' For it is impossible that what has been written should not escape, although remaining published by me. But being always revolved, using the one only voice, that of writing, they answer nothing to him that makes inquiries beyond what is written; for they require of necessity the aid of someone, either of him who wrote or of someone else, who walked in his footsteps. Some things my treatise will hint; on some it will linger; some it will merely mention. It will try to speak imperceptibly, to exhibit secretly, and to demonstrate silently." (*The Stromata of St. Clement.*)

St. Clement, in the same work from which the above quotation was taken, has a chapter entitled "The Mysteries of the Faith, not to be Divulged to all." In it he states that inasmuch as his writings might be seen by all men, the unwise as well as the wise, "it is requisite, therefore, to hide in a Mystery the wisdom spoken, in which the Son of God is taught." He then adds, "For it is difficult to exhibit the really pure and transparent words to swinish and untrained hearers. For scarcely could anything which they could bear be more ludicrous than these to the multitude; nor any subjects on the other hand more admirable or more inspiring to those of noble nature. But the wise do not utter with their mouths what they reason in council. 'But what ye hear in the ear,' said the Lord, 'proclaim upon the houses; bidding them receive the *secret traditions of the true knowledge* , and expound them aloft and conspicuously; and as we have said in the ear, so to deliver them to whom it is requisite; but *not enjoining us to communicate to all without distinction* what is said to them in parables. But there is only a delineation in the memoranda, which have the truth sown sparse and broadcast, that it may escape the notice of those who pick up seeds like jackdaws; but when they find a good husbandman, each of them will germinate and will produce corn."

"Those who are still blind and dumb, not having understanding, or the undazzled and keen vision of the contemplative soul, must stand outside of the divine choir. Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta* , and by the Hebrews 'the veil.' Only the consecrated were allowed access to them. For Plato also thought it not lawful for 'the impure to touch the pure.' Thence the prophecies and oracles are spoken in enigmas, and to the untrained and uninstructed people. Now, then, it is not wished that all things should be exposed indiscriminately to all and sundry, or the benefits of wisdom communicated to those who have not even in a dream been purified in soul, for it is not allowable to hand to every chance comer what has been procured with such laborious efforts. Nor are the Mysteries of the Word to be expounded to the profane. The Mysteries were established for the reason that it was more beneficial that the holy and the blessed contemplation of realities be conceded. So that, on the other hand, then, there are the Mysteries which were hid till the time of the apostles, and were delivered by them as they received from the Lord, and, concealed in the Old Testament, were manifested to the saints. And on the other hand, there is the riches of the glory of the mysteries of the Gentiles, which is faith and hope in Christ. Instruction, which reveals hidden things, is called Illumination, as it is the teacher only who uncovers the lid of the ark." (*The Stromata of St. Clement* .)

St. Clement also quotes approvingly the saying of Plato, that: "We must speak in enigmas; that should the tablet come by any mischance on its leaves either by sea or land he who reads may remain ignorant." He also says, concerning certain Gnostic writings:

"Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient for those who are partakers in knowledge to bring it to mind."

We have quoted freely from St. Clement, for the purpose of showing that he, a man in a very exalted position in the Early Christian Church, recognized, and actually taught, the Inner Teachings, or Secret Doctrine of Mystic Christianity—that the Early Christian Church was an organization having a Mystic Centre for the few, and Common Outer for the multitude. Can there be any doubt of this after reading the above words from his pen?

But not only St. Clement so wrote and taught, but many others in authority in the Early Christian Church likewise voiced their knowledge of, and approval in, the Inner Teachings. For example, Origen, the pupil of St. Clement, a man whose influence was felt on all sides in the early days of the Church. Origen defended Christianity from the attacks of Celsus, who charged the Church with being a secret organization which taught the Truth only to a few, while it satisfied the multitude with popular teachings and half-truths. Origen replied that, while it was true that there were Inner Teachings in the Church which were not revealed to the general public, still the Church, in that respect, was but following the example of all teachers of Truth, who always maintained an esoteric side of their teachings for those fitted to participate in them, while giving the exoteric side to the general body of followers. He writes:

"And yet the Mystery of the Resurrection, not being understood, is made a subject of ridicule among unbelievers. In these circumstances, to speak of the Christian doctrine as a *secret system* is altogether absurd. But that there should be certain doctrines, not made known to the multitude, which are divulged after the exoteric ones have been taught, is not a peculiarity of Christianity alone, but also of philosophic systems in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his *ipse dixit;* while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the Mysteries that are celebrated everywhere throughout Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so that it is in vain he endeavors to calumniate the secret doctrines of Christianity, seeing that he does not correctly understand its nature."

"I have not yet spoken of the observance of all that is written in the Gospels, each one of which contains much doctrine difficult to be understood, not merely by the multitude, but even by certain of the more intelligent, including a very profound explanation of the parables, which Jesus delivered to 'those without' while reserving the exhibition of their full meaning for those who had passed beyond the stage of exoteric teaching, and who came to Him privately in the house. And when he comes to understand it, he will admire the reason why some are said to be 'without' and others 'in the house.'" (*Origen against Celsus* .)

In the same work Origen considers the story of the Syria-Phoenician woman (*Matt. Chap. 15*) and says concerning it:

"And perhaps, also, of the words of Jesus there are some loaves which it is possible to give to the more rational, as to the children, only; and others as it were crumbs from the great house and table of the well-born, which may be used by some souls like dogs."

And, again,

"He whose soul has, for a long time, been conscious of no evil, especially since he yielded himself to the healing of the Word, let such a one hear *the doctrines which were spoken in private by Jesus to His genuine disciples* ."

And, again,

"But on these subjects much, and that of a mystical kind, might be said: in keeping with which is the following: 'It is good to keep close to the secret of a king,' in order that *the doctrine of the entrance of souls into bodies* may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God's wisdom. It is sufficient, however, to represent in the style of a historic narrative what is intended to convey a secret meaning in the garb of history, that those who have the capacity may work out for themselves all that relates to the subject."

He also says, in the same work:

"If you come to the books written after the time of Jesus, you will find that those multitudes of believers who hear the parables are, as it were, 'without,' and worthy only of exoteric doctrines, while the disciples learn in private the explanation of the parables. *For, privately, to His own disciples did Jesus open up all things, esteeming above the multitudes those who desired to know His wisdom.* And He promises to those who believe on Him to send them wise men and scribes."

In another work, Origen states that:

"The Scriptures have a meaning, not only such as is apparent at first sight, but also another, which escapes the notice of most men. For such is written in the forms of certain Mysteries, and the image of divine things. Respecting which there is one opinion throughout the whole Church, that the whole law is indeed spiritual; *but that the spiritual meaning which the law conveys is not known to all* , but to those only on whom the grace of the Holy Spirit is bestowed in the word of wisdom and knowledge." (*De Principiis* .)

We could fill page after page with live quotations from the writings of the Early Christian Fathers, and their successors, showing the existence of the Inner Teachings. But we must rest content with those which we have given you, which are clear and to the point, and which *come from undoubted authority* .

The departure of the Church from these Inner Teachings was a great calamity, from which the Church is still suffering. As that well-known occultist, Eliphias Levi, has said:

"A great misfortune befell Christianity. The betrayal of the Mysteries by the false Gnostics—for the Gnostics, that is, *those who know* , were the Initiates of primitive Christianity—caused the Gnosis to be rejected, and alienated the Church from the supreme truths of the Kabbala, which contains all the secrets of transcendental theology…. Let the most absolute science, let the highest reason become once more the patrimony of the leaders of the people; let the sarcerdotal art and the royal art take the double sceptre of antique initiations and the social world will once more issue from its chaos. Burn the holy images no longer; demolish the temples no more; temples and images are necessary for men; but drive the hirelings from the house of prayer; let the blind be no longer leaders of the blind; reconstruct the hierarchy of intelligence and holiness, and recognize only *those who know* as the teachers of *those who believe* ." (*The Mysteries of Magic, Waite translation* .)

And now, you ask, what were taught in these Christian Mysteries—what is the Inner Teaching—what the Secret Doctrine? Simply this, good students—the Occult Philosophy and Mystic Lore which has been taught to the Elect in all times and ages, and which is embodied in our several series of lessons on THE YOGI PHILOSOPHY AND ORIENTAL OCCULTISM, *plus the special teaching regarding the nature, mission, and sacrifice of Jesus the Christ, as we have tried to explain in the present series of lessons* . The Truth is the same no matter under what name it is taught, or who teaches it. Strip it of the personal coloring of the teacher and it is seen to be the same—THE TRUTH.

In these lessons we have tried to give you the Key to the Mysteries, but unless you have studied the other lessons in which the Occult Teachings have been set forth, you will not be able to see their application in Mystic Christianity. You must bring Knowledge to these lessons, in order to take away knowledge.

THE ELEVENTH LESSON
THE ANCIENT WISDOM.

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The doctrine of Metempsychosis or Reincarnation has its roots deeply imbedded in the soil of all religions—that is, in the Inner Teachings or Esoteric phase of all religious systems. And this is true of the Inner Teachings of the Christian Church as well as of the other systems. The Christian Mysteries comprised this as well as the other fundamental occult doctrines, and the Early Church held such teachings in its Inner Circle.

And, in its essence, the doctrine of Rebirth is the only one that is in full accord with the Christian conception of ultimate justice and "fairness." As a well known writer has said concerning this subject:

"It relieves us of many and great difficulties. It is impossible for any one who looks around him and sees the sorrow and suffering in the world, and the horrible inequality in the lives of men—not inequality in wealth merely, but inequality in opportunity of progress—to harmonize these facts with the love and justice of God, unless he is willing to accept this theory that this one life is not all, but that it is only a day in the real life of the soul, and that each soul therefore has made its place for itself, and is receiving just such training as is best for its evolution. Surely the only theory which enables a man rationally to believe in Divine justice, without shutting his eyes to obvious facts, is a theory worthy of study.

"Modern theology concerns itself principally with a plan for evading divine justice, which it elects to call 'Salvation,' and it makes this plan depend entirely upon what a man believes, or rather upon what he says that he believes. This whole theory of 'salvation,' and indeed the theory that there is anything to be 'saved' from, seems to be based upon a misunderstanding of a few texts of scripture. We do not believe in this idea of a so-called divine wrath; we think that to attribute to God our own vices of anger and cruelty is a terrible blasphemy. We hold to the theory of steady evolution and final attainment for all; and we think that the man's progress depends not upon what he believes, but upon what he does. And there is surely very much in the bible to support this idea. Do you remember St. Paul's remark, 'Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap'? And again, Christ said that

'They that *have done good* shall go unto the resurrection of life'—not they that have believed some particular doctrine. And when He describes the day of judgment, you will notice that no question is raised as to what anybody has believed, but only as to the works which he has done."

> In this connection, we think that it is advisable to quote from the address of a well known English churchman upon this important subject.
> The gentleman in question is The Ven. Archdeacon Colley, Rector of
> Stockton, Warwickshire, England, who said:

"In the realm of the occult and transcendental, moved to its exploration from the Sadducean bias of my early days, I have for the best part of half a century had experiences rarely equaled by any, and I am sure, surpassed by none; yet have they led me up till now, I admit, to no very definite conclusions. With suspension of judgment, therefore, not being given to dogmatize on anything, and with open mind I trust, in equipoise of thought desiring to hold an even balance of opinion 'twixt this and that, I am studious still of being receptive of light from every source—rejecting nothing that in the least degree makes for righteousness, hence my taking the chair here tonight, hoping to learn what may help to resolve a few of the many perplexities of life, to wit: Why some live to the ripe old age of my dear father while others live but for a moment, to be born, gasp and die. Why some are born rich and others poor; some having wealth only to corrupt, defile, deprave others therewith, while meritorious poverty struggles and toils for human betterment all unaided. Some gifted with mentality; others pitiably lacking capacity. Some royal-souled from the first naturally, others with brutal, criminal propensities from beginning to end.

"The sins of the fathers visited upon the children unto the third and fourth generation may in heredity account for much, but I want to see through the mystery of a good father at times having a bad son, as also of one showing genius and splendid faculties—the offspring of parentage the reverse of anything suggesting qualities contributive thereto. Then as a clergyman, I have in my reading noted texts of Holy Scripture, and come across passages in the writings of the Fathers of the Early Church which seem to be root-thoughts, or survivals of the old classic idea of reincarnation.

"The prophet Jeremiah (1:5) writes, 'The word of the Lord came unto me saying, before I formed thee, I knew thee, and before thou wast born I sanctified thee and ordained thee a prophet.'

"Does this mean that the Eternal-Uncreate chose, from foreknowledge of what Jeremiah would be, the created Ego of His immaterialized servant in heaven ere he clothed his soul with the mortal integument of flesh in human birth—schooling him above for the part he had to play here below as a prophet to dramatize in his life and teaching the will of the Unseen? To the impotent man at the Pool of Bethesda, whose infirmity was the cruel experience of eight and thirty years, the Founder of our religion said (*John 5:14.*), 'Behold, thou art made whole; sin no more, lest a worse thing come unto thee.' Was it (fitting the punishment to the crime proportionately) some outrageous sin as a boy, in the spring of years and days of his inexperienced youth of bodily life, that brought on him such physical sorrow, which youthful sin in its repetition would necessitate an even worse ill than this nearly forty years of sore affliction? 'Who did sin, this man or his parents, that he was born blind?' (*John 9:2.*), was the question of the disciples to Jesus. And our query is—Sinned *before* he was born to deserve the penalty of being born blind?

"Then of John the Baptist—was he a reincarnation of Elijah, the prophet, who was to come again? (*Malachi 4:5.*). Jesus said he *was* Elijah, who indeed had come, and the evil-minded Jews had done unto him whatsoever they listed. Herod had beheaded him (*Matt. 11:14* and *17:12.*).

"Elijah and John the Baptist appear from our reference Bibles and Cruden's Concordance to concur and commingle in one. The eighth verse of the first chapter of the second Book of Kings and the fourth verse of the third chapter of St. Matthew's Gospel note similarities in them and peculiarities of dress. Elijah, as we read, was a 'hairy man and girt a leathern girdle about his loins,' while John the Baptist had 'his raiment of camel's hair and a leathern girdle about his loins.' Their home was the solitude of the desert. Elijah journeyed forty days and forty nights unto Horeb, the mount of God in the Wilderness of Sinai. John the Baptist was in the wilderness of Judea beyond Jordan baptizing. And their life in exile—a self-renunciating and voluntary withdrawal from the haunts of men—was sustained in a parallel remarkable way by food (bird—brought on wing—borne). 'I have commanded the ravens to feed thee,' said the voice of Divinity to the prophet; while locusts and wild honey were the food of the Baptist.

"'And above all,' said our Lord of John the Baptist to the disciples, 'if ye *will* receive it, this is Elias which was for to come.'

"Origen, in the second century, one of the most learned of the Fathers of the early Church, says that this declares the pre-existence of John the Baptist as Elijah before his decreed later existence as Christ's forerunner.

"Origen also says on the text, 'Jacob I have loved, but Esau I have hated,' that if our course be not marked out according to our works before this present life that now is, how would it not be untrue and unjust in God that the elder brother should serve the younger and be hated by God (though blessed of righteous Abraham's son, of Isaac) before Esau had done anything deserving of servitude or given any occasion for the merciful Almighty's hatred?

"Further, on the text (*Ephesians 1:4.*), 'God who hath chosen us before the foundation of the world,' Origen says that this suggests our pre-existence ere the world was.

"While Jerome, agreeing with Origen, speaks of our rest above, where rational creatures dwell before their descent to this lower world, and prior to their removal from the invisible life of the spiritual sphere to the visible life here on earth, teaching, as he says, the necessity of their again having material bodies ere, as saints and men made 'perfect as our Father which is in heaven is perfect,' they once more enjoy in the angel-world their *former* blessedness.

"Justin Martyr also speaks of the soul inhabiting the human body more than once, but thinks as a rule (instanced in the case of John the Baptist forgetting that he had been Elijah) it is not permitted us to remember our former experiences of this life while yet again we are in exile here as strangers and pilgrims in an uncongenial clime away from our heavenly home.

"Clemens Alexandrinus, and others of the Fathers, refer to reincarnation (or transmigration or metempsychosis, as it is called in the years that are passed of classic times and later now as *rebirth*) to remind us of the vital truth taught by our Lord in the words, '*Ye must be born again* .'"

These words, falling from the lips of a man so eminent in the staid conservative ranks of the Church of England, must attract the attention of every earnest seeker after the Truth of Christian Doctrine. If such a man, reared in such an environment, could find himself able to bear such eloquent testimony to the truth of a philosophy usually deemed foreign to his accepted creed, what might we not expect from a Church liberated from the narrow formal bounds of orthodoxy, and once more free to consider, learn and teach those noble doctrines originally held and taught by the Early Fathers of the Church of Christ?

While the majority of modern Christians bitterly oppose the idea that the doctrine of Metempsychosis ever formed any part of the Christian Doctrine, and prefer to regard it as a "heathenish" teaching, still the fact remains that the careful and unprejudiced student will find indisputable evidence in the writings of the Early Christian Fathers pointing surely to the conclusion that the doctrine of Metempsychosis was believed and taught in the Inner Circle of the Early Church.

The doctrine unquestionably formed a part of the Christian Mysteries, and has faded into comparative obscurity with the decay of spirituality in the Church, until now the average churchman no longer holds to it, and in fact regards as barbarous and heathenish that part of the teachings originally imparted and taught by the Early Fathers of the Church—the Saints and Leaders.

The Early Christians were somewhat divided in their beliefs concerning the details of Rebirth. One sect or body held to the idea that the soul of man was eternal, coming from the Father. Also that there were many degrees and kinds of souls, some of which have never incarnated in human bodies but which are living on many planes of life unknown to us, passing from plane to plane, world to world. This sect held that some of these souls had chosen to experiment with life on the physical plane, and were now passing through the various stages of the physical-plane life, with all of its pains and sorrows, being held by the Law of Rebirth until a full experience had been gained, when they would pass out of the circle of influence of the physical plane, and return to their original freedom.

Another sect held to the more scientific occult form of the gradual evolution of the soul, by repeated rebirth, on the physical plane, from Lower to Higher, as we have set forth in our lessons on "Gnani Yoga." The difference in the teachings arose from the different conceptions of the great leaders, some being influenced by the Jewish Occult Teachings which held to the first above mentioned doctrine, while the second school held to the doctrine taught by the Greek Mystics and the Hindu Occultists. And each interpreted the Inner Teachings by the light of his previous affiliations.

And so, some of the early writings speak of "pre-existence," while others speak of repeated "rebirth." But the underlying principle is the same, and in a sense they were both right, as the advanced occultists know full well. The fundamental principle of both conceptions is that the soul comes forth as an emanation from the Father in the shape of Spirit; that the Spirit becomes plunged in the confining sheaths of Matter, and is then known as "a soul," losing for a time its pristine purity; that the soul passes on through rebirth, from lower to higher, gaining fresh experiences at each incarnation; that the advancing soul passes from world to world, returning at last to its home laden with the varied experiences of life and becomes once more pure Spirit.

The early Christian Fathers became involved in a bitter controversy with the Greek and Roman philosophers, over the conception held by some of the latter concerning the absurd doctrine of the transmigration of the human soul into the body of an animal. The Fathers of the Church fought this erroneous teaching with great energy, their arguments bringing out forcibly the distinction between the true occult teachings and this erroneous and degenerate perversion in the doctrines of transmigration into animal bodies. This conflict caused a vigorous denunciation of the teachings of the Pythagorean and Platonic schools, which held to the perverted doctrine that a human soul could degenerate into the state held to the perverted doctrine that a human soul could degenerate into the state of the animal.

Among other passages quoted by Origen and Jerome to prove the pre-existence of the soul was that from Jeremiah (1:5): "Before thou comest from the womb I sanctified thee and I ordained thee a prophet." The early writers held that this passage confirmed their particular views regarding the pre-existence of the soul and the possession of certain characteristics and qualities acquired during previous birth, for, they argued, it would be injustice that a man, before birth, be endowed with uncarnal qualities; and that such qualities and ability could justly be the result only of best work and action. They also dwelt upon the prophecy of the return of Elijah, in Malachi 4:5. And also upon the (uncanonical) book "The Wisdom of Solomon," in which Solomon says: "I was a witty child, and had a good Spirit. Yea, rather, being good, I came into a body undefiled."

They also quoted from Josephus, in his book styled "De Bello Judico," in which the eminent Jewish writer says: "They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment." They also quoted from Josephus, regarding the Jewish belief in Rebirth as evidenced by the recital of the instance in which, at the siege of the fortress of Jotapota, he sought the shelter of a cave in which were a number of soldiers, who discussed the advisability of committing suicide for the purpose of avoiding being taken prisoners by the Romans. Josephus remonstrated with them as follows:

"Do ye not remember that all pure spirits who are in conformity with the divine dispensation live on in the loveliest of heavenly places, and in the course of time they are sent down to inhabit sinless bodies; but the souls of those who have committed self-destruction are doomed to a region in the darkness of the underworld?"

Recent writers hold that this shows that he accepted the doctrine of Rebirth himself, and also as showing that it must have been familiar to the Jewish soldiery.

There seems to be no doubt regarding the familiarity of the Jewish people of that time with the general teachings regarding Metempsychosis. Philo positively states the doctrine as forming part of the teachings of the Jewish Alexandrian school. And again the question asked Jesus regarding the "sin of the man born blind" shows how familiar the people were with the general doctrine.

And so, the teachings of Jesus on that point did not need to be particularly emphasized to the common people, He reserving this instruction on the inner teachings regarding the details of Rebirth for his chosen disciples. But still the subject is mentioned in a number of places in the New Testament, as we shall subject is mentioned in a number of places in the New Testament, as we shall see.

Jesus stated positively that John the Baptist was "Elias," whose return had been predicted by Malachi (4:5). Jesus stated this twice, positively, i.e., "This is Elijah that is to come" (*Matt. 11:14*); and again, "But I say unto you that Elijah is come already, but they knew him not, but did unto him whatsoever they would…. Then understood the disciples that he spoke unto them of John the Baptist." (*Matt. 17:12-13.*) The Mystics point out that Jesus saw clearly the fact that John was Elijah reincarnated, although John had denied this fact, owing to his lack of memory of his past incarnation. Jesus the Master saw clearly that which John the Forerunner had failed to perceive concerning himself. The plainly perceptible characteristics of Elijah reappearing in John bear out the twice-repeated, positive assertion of the Master that John the Baptist was the reincarnated Elijah.

And this surely is sufficient authority for Christians to accept the doctrine of Rebirth as having a place in the Church Teachings. But still, the orthodox churchmen murmur "He meant *something else* !" There are none so blind as those who refuse to see.

Another notable instance of the recognition of the doctrine by Jesus and His disciples occurs in the case of "the man born blind." It may be well to quote the story.

"And as he passed by he saw a man blind from his birth. And his disciples asked him, saying, 'Rabbi, who sinned, this man or his parents, that he should be born blind?' Jesus answered, 'Neither did this man sin nor his parents.'" (*John 9:1-3.*)

Surely there can be no mistake about the meaning of this question, "Who did sin, this man or his parents?"—for how could a man sin before his birth, unless he had lived in a previous incarnation? And the answer of Jesus simply states that the man was born blind neither from the sins of a past life, nor from those of his parents, but from a third cause. Had the idea of reincarnation been repugnant to the teachings, would not He have denounced it to His disciples? Does not the fact that His disciples asked Him the question show that they were in the habit of discoursing the problems of Rebirth and Karma with Him, and receiving instructions and answers to questions propounded to Him along these lines?

There are many other passages of the New Testament which go to prove the familiarity of the disciples and followers of Jesus with the doctrine of Rebirth, but we prefer to pass on to a consideration of the writings of the Early Christian Fathers in order to show what they thought and taught regarding the matter of Rebirth and Karma.

Among the great authorities and writers in the Early Church, Origen stands

Among the great authorities and writers in the Early Church, Origen stands out pre-eminently as a great light. Let us quote from a leading writer, regarding this man and his teachings:

"In Origen's writings we have a mine of information as to the teachings of the early Christians. Origen held a splendid and grandiose view of the whole of the evolution of our system. I put it to you briefly. You can read it in all its carefully, logically-worked-out arguments, if you will have the patience to read his treatise for yourselves. His view, then, was the evolutionary view. He taught that forth from God came all Spirits that exist, all being dowered with free-will; that some of these refused to turn aside from the path of righteousness, and, as a reward, took the place which we speak of as that of the angels; that then there came others who, in the exercise of their free-will, turned aside from the path of deity, and then passed into the human race to recover, by righteous and noble living, the angel condition which they had not been able to preserve; that others, still in the exercise of their free-will, descended still deeper into evil and became evil spirits or devils. So that all these Spirits were originally good; but good by innocence, not by knowledge. And he points out also that angels may become men, and even the evil ones themselves may climb up once more, and become men and angels again. Some of you will remember that one of the doctrines condemned in Origen in later days was that glorious doctrine that, even for the worst of men, redemption and restoration were possible, and that there was no such thing as an eternity of evil in a universe that came from the Eternal Goodness, and would return whence it came."

And from the writings of this great man we shall now quote.

In his great work "De Principiis," Origen begins with the statement that only God Himself is fundamentally and by virtue of His essential nature, Good. God is the only Good—the absolute perfect Good. When we consider the lesser stages of Good, we find that the Goodness is derived and acquired, instead of being fundamental and essential. Origen then says that God bestows free-will upon all spirits alike, and that if they do not use the same in the direction of righteousness, then they fall to lower estates "one more rapidly, another more slowly, one in a greater, another in a less degree, each being the cause of his own downfall."

He refers to John the Baptist being filled with the Holy Ghost in his mother's womb and says that it is a false notion to imagine "that God fills individuals with His Holy Spirit, and bestows upon them sanctification, not on the grounds of justice and according to their deserts, but undeservedly. And how shall we escape the declaration, 'Is there respect of persons with God?' God forbid. Or this, 'Is there unrighteousness with God?' God forbid this also. For such is the defense of those who maintain that souls come into existence with bodies." He then shows his belief in rebirth by arguing that John had earned the Divine favor by reason of right-living in a previous incarnation.

Then he considers the important question of the apparent injustice displayed in the matter of the inequalities existing among men. He says, "Some are barbarians, others Greeks, and of the barbarians some are savage and fierce and others of a milder disposition, and certain of them live under laws that have been thoroughly approved, others, again, under laws of a more common or severe kind; while, some, again, possess customs of an inhumane and savage character rather than laws; and certain of them, from the hour of their birth, are reduced to humiliation and subjection, and brought up as slaves, being placed under the dominion either of masters, or princes, or tyrants. Some with sound bodies, some with bodies diseased from their early years, some defective in vision, others in bearing and speech; some born in that condition, others deprived of the use of their senses immediately after birth. But why should I repeat and enumerate all the horrors of human misery? Why should this be?"

Origen then goes on to combat the ideas advanced by some thinkers of his times, that the differences were caused by some essential difference in the nature and quality of the souls of individuals. He states emphatically that all souls are essentially equal in nature and quality and that the differences arise from the various exercise of their power of free-will. He says of his opponents:

"Their argument accordingly is this: If there be this great diversity of circumstances, and this diverse and varying condition by birth, in which the faculty of free-will has no scope (for no one chooses for himself either where, or with whom, or in what condition he is born); if, then, this is not caused by the difference in the nature of souls, i.e., that a soul of an evil nature is destined for a wicked nation and a good soul for a righteous nation, what other conclusion remains than that these things must be supposed to be regulated by accident or chance? And, if that be admitted, then it will be no longer believed that the world was made by God, or administered by His providence."

Origen continues:

"God who deemed it just to arrange His creatures according to their merit, brought down these different understandings into the harmony of one world, that He might adorn, as it were, one dwelling, in which there ought to be not only vessels of gold and silver, but also of wood and clay (and some, indeed, to honor, and others to dishonor) with their different vessels, or souls, or understandings. On which account the Creator will neither appear to be unjust in distributing (for the causes already mentioned) to every one according to his wants, nor will the happiness or unhappiness of each one's birth, or whatever be the condition that falls to his lot, be accidental."

He then asserts that the condition of each man is the result of his own deeds.

He then considers the case of Jacob and Esau, which a certain set of thinkers had used to illustrate the unjust and cruel discrimination of the Creator toward His creatures. Origen contended that in this case it would be most unjust for God to love Jacob and hate Esau before the children were born, and that the only true interpretation of the matter was the theory that Jacob was being rewarded for the good deeds of past lives, while Esau was being punished for his misdeeds in past incarnations.

And not only Origen takes this stand, but Jerome also, for the latter says: "If we examine the case of Esau we may find he was condemned because of his ancient sins in a worse course of life." (*Jerome's letter to Avitus* .) Origen says:

"It is found not to be unrighteous that even in womb Jacob supplanted his brother, if we feel that he was worthily beloved by God, according to the deserts of his previous life, so as to deserve to be preferred before his brother."

Origen adds, "This must be carefully applied to the case of all other creatures, because, as we formerly remarked, the righteousness of the Creator ought to appear in everything." And again, "The inequality of circumstances preserves the justice of a retribution according to merit."

Annie Besant (to whom we are indebted for a number of these quotations), says, concerning this position of Origen:

"Thus we find this doctrine made the defense of the justice of God. If a soul can be made good, then to make a soul evil is to a God of justice and love impossible. It cannot be done. There is no justification for it, and the moment you recognize that men are born criminal, you are either forced into the blasphemous position that a perfect and loving God creates a ruined soul and then punishes it for being what He has made it, or else that He is dealing with growing, developing creatures whom He is training for ultimate blessedness, and if in any life a man is born wicked and evil, it is because he has done amiss and must reap in sorrow the results of evil in order that he may learn wisdom and turn to good."

Origen also considers the story of Pharaoh, of whom the Biblical writers say that "his heart was hardened by God." Origen declares that the hardening of the heart was caused by God so that Pharaoh would more readily learn the effect of evil, so that in his future incarnations he might profit by his bitter experience. He says:

"Sometimes it does not lead to good results for a man to be cured too quickly, especially if the disease, being shut up in the inner parts of the body, rage with greater fierceness. The growth of the soul must be understood as being brought about not suddenly, but slowly and gradually, seeing that the process of amendment and correction will take place imperceptibly in the individual instances, during the lapse of countless and unmeasured ages, some outstripping others, and tending by a swifter course towards perfection, while others, again, follow close at hand, and some, again, a long way behind."

He also says: "Those who, departing this life in virtue of that death which is common to all, are arranged in conformity with their actions and deserts—according as they shall be deemed worthy—some in the place called the 'infernus,' others in the bosom of Abraham, and in different localities or mansions. So also from these places, as if dying there, if the expression can be used, they come down from the 'upper world' to this 'hell.' For that 'hell' to which the souls of the dead are conducted from this world is, I believe, on account of this destruction, called 'the lower hell.' Everyone accordingly of those who descend to the earth is, according to his deserts, or agreeably to the position that he occupied there, ordained to be born in this world in a different country, or among a different nation, or in a different mode of life, or surrounded by infirmities of a different kind, or to be descended from religious parents, or parents who are not religious; so that it may sometimes happen that an Israelite descends among the Scythians, and a poor Egyptian is brought down to Judea." (*Origen against Celsus* .)

Can you doubt, after reading the above quotation that Metempsychosis, Reincarnation or Rebirth and Karma was held and taught as a true doctrine by the Fathers of the Early Christian Church? Can you not see that imbedded in the very bosom of the Early Church were the twin-doctrine of Reincarnation and Karma. Then why persist in treating it as a thing imported from India, Egypt or Persia to disturb the peaceful slumber of the Christian Church? It is but the return home of a part of the original Inner Doctrine—so long an outcast from the home of its childhood.

The Teaching was rendered an outlaw by certain influences in the Church in the Sixth Century. The Second Council of Constantinople (A.D. 553) condemned it as a heresy, and from that time official Christianity frowned upon it, and drove it out by sword, stake and prison cell. The light was kept burning for many years, however, by that sect so persecuted by the Church—the Albigenses—who furnished hundreds of martyrs to the tyranny of the Church authorities, by reason of their clinging faith to the Inner Teachings of the Church concerning Reincarnation and Karma.

Smothered by the pall of superstition that descended like a dense cloud over Europe in the Middle Ages, the Truth has nevertheless survived, and, after many fitful attempts to again burst out into flame, has at last, in this glorious Twentieth Century, managed to again show forth its light and heat to the world, bringing back Christianity to the original conceptions of those glorious minds of the Early Church. Once more returned to its own, the Truth will move forward, brushing from its path all the petty objections and obstacles that held it captive for so many centuries.

Let us conclude this lesson with those inspiring words of the poet Wordsworth, whose soul rose to a perception of the Truth, in spite of the conventional restrictions placed upon him by his age and land.

"Our birth is but a sleep and a forgetting,
  The soul that rises with us, our life's star,
Hath elsewhere had its setting,
  And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

THE TWELFTH LESSON.
THE MESSAGE OF THE MASTER.

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Running throughout nearly all of the teachings and messages of Jesus, is to be found the constant Mystic Message regarding the existence of the Spirit within the soul of each individual—that Something Within to which all can turn in time of pain and trouble—that Guide and Monitor which stands ever ready to counsel, advise and direct if one opens himself to the Voice.

> "Seek ye first the Kingdom, and all things shall be added unto you."
> And, again, as if to explain: "The Kingdom of Heaven is within you."
> This is the Mystic Message which gives one a key to the Mysteries of
> the Inner Teachings.

Let us take up a few of His sayings and endeavor to interpret them by the light of these teachings. But before doing so we must call the attention of the student to the fact that, in order to understand intelligently what we are saying, he must carefully re-read the "Fourteen Lessons in Yogi Philosophy" wherein the details of the teachings are set forth—that is the fundamental truths are explained. In the "Advanced Course" and in "Gnani Yoga" the higher phases of the teachings are presented. And, although in the said works there is little or no reference made to Christianity, yet the teachings are so fundamental that the Inner Teachings of all religions—including Christianity—may be understood by one who has acquainted himself with these fundamental truths.

There is but one real Occult Philosophy, and we find it in evidence everywhere—once the Truth is grasped, it is found to be the Master Key with which to unlock the various doors leading to the esoteric phase of any and all religions or philosophies. The Yogi Fathers, centuries and centuries ago, solved the Riddle of the Universe, and the highest efforts of the human mind since that time have but corroborated, proven and exemplified the original Truth as voiced by these Venerable Sages.

Let us read the words of Jesus in the light of this Ancient Wisdom.

Let us consider the Sermon on the Mount as given in Matthew (*Chapters 5;*

6; 7).

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven." (*Matt. 5:3.*)

By these words Jesus indicated the occult teachings that those who renounced the vain glory and petty ambitions of this world would be on the road to the realization of the Real Self—the Something Within—the Spirit. For is it not written that "the Kingdom of Heaven is within you"?

"Blessed are they that mourn; for they shall be comforted." (*Matt. 5:4.*)

By these words Jesus pointed out the occult teachings that those who had so far advanced that they could see the folly of human ambition, and who consequently felt the pain that comes to all who stand above the crowd, and who mourned by reason of their realization of the folly and uselessness of all for which men strive so hard? would, in the end, be comforted by that "peace which passeth all understanding" which comes only to those who enter into a realization of the Kingdom of Heaven which is within them.

"Blessed are the meek; for they shall inherit the earth." (*Matt. 5:5.*)

By these words Jesus sought to teach that those who had acquired the attitude of obedience to the Power of the Spirit Within them would become as Masters of the things of earth. This message is frequently misunderstood by reason of the lack of perception of the Mystic meaning contained in the words. The word "meek" does not mean that "I'm so meek and humble" attitude and expression of the hypocritical followers of form. Jesus never taught this—and never acted it. He was always the Master, and never sought to make of his followers cringing creatures and whining and sniveling supplicants. He asserted His Mastery in many ways and accepted the respect due him—as for instance when the vial of precious ointment was poured upon Him. His use of the word, which has been poorly translated as "meek," was in the sense of a calm, dignified bearing toward the Power of the Spirit, and a reverent submission to its guidance—not a hypocritical and cowardly "meekness" toward other men. The assurance that such should "inherit the earth" means that they should become masters of things temporal—that is, that they should be able to rise above them—should become lords of the earth by reason of their "entering into the Kingdom of Heaven" within them.

"Blessed are they that hunger and thirst after righteousness; for they shall be filled." (*Matt. 5:6.*)

This is the promise of the Master that they who sought the Kingdom of Heaven (within them) should find it—that their spiritual hunger and thirst should be satisfied in the only way possible.

"Blessed are the merciful; for they shall obtain mercy." (*Matt. 5:7.*)

Here is taught the blessing for forbearance, kindness, tolerance and absence of bigotry, and the reward that comes as a natural consequence of such a mental attitude.

"Blessed are the pure in heart; for they shall see God." (*Matt. 5:8.*)

Here is the assurance that "to those who are pure all things are pure"—that the purity of one's own heart, and the recognition of the God Within, leads to a perception of the God within everything. "He who sees God within himself, sees Him in everything," says an old Persian writer. And verily such a one "sees God" where He abides—and that is *Everywhere* .

"Blessed are the peacemakers; for they shall be called sons of God." (*Matt. 5:9.*)

Here is the call to the disciple to use his wisdom and power in the direction of remedying the strife that arises from the differing conceptions of Deity and Truth prevailing among men. He who is able to point out the Truth underlying all religions and beliefs indeed becomes as a beloved son of God. He who is able to show that under all forms and ceremonies, under various names and titles, behind various creeds and dogmas, there is but one God, to whom all worship ascends—he is a Peacemaker and a Son of God.

"Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets that were before you." (*Matt. 5:10-12.*)

In these words Jesus sought to comfort and encourage those who would be called upon to carry the Message in the centuries to follow. And one has but to look over the list of names of the courageous souls who have sought to keep the flame alight—to preserve the teachings in their original purity—to protect them from the cant, hypocrisy, self-seeking and formalism of those who sought and obtained places of power in the Church. The gibbet; the stake; the dungeon;—was their reward. But the Faith that was called into manifestation during the persecutions served to bring them to the realization of the Spirit, and thus indeed "theirs is the kingdom of heaven."

"But ye are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted? It is henceforth good for nothing, but to be cast out and trodden under foot of men." (*Matt. 5:13.*)

Here Jesus warned against the failure of the Illumined to serve as the yeast which should leaven the mass of men by their thoughts and actions. The use of the term "salt" in this connection is familiar to all students of ancient mysticism. Food without salt was deemed unpalatable and undesirable. The Few were the salt of the earth, designed to render it worthy and perfect as a whole. But where a grain of salt had parted with its savor, there was naught else that could impart saltiness to it, and it became worthless and fit only for the refuse heap. The duty of the "salt" is to impart savor—the duty of the Elect is to impart savor to the race of men.

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp and put it under a bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (*Matt. 5:14-16.*)

These words, like those preceding it, teach the Elect to shed abroad the light which has come to them. They are warned against concealing it beneath the cover of conventional conduct, but are urged to live and act so that men may perceive the light that is within them—the Light of the Spirit—and may see the right road by means of its rays. A man having the Light of the Spirit shining bright within him is able to rouse the lamps of understanding in the minds of other men, to become kindled and alight. That is the experience of the majority of those who read these words—they have had their lamps of knowledge kindled by the rays of the Spirit emanating from some soul, either by word of mouth, writings, or by personal contact. Spirituality is contagious! Therefore spread it! This is the meaning of this passage.

"Think not that I came to destroy the law of the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplished." (*Matt. 5:17-18.*)

In this passage Jesus asserted positively the fact that He was not teaching a new doctrine, but had come simply to carry on the work of those who had preceded Him. He asserted the validity of the Ancient Wisdom, and told that the Law that had been in force would so continue until heaven and earth should pass away—that is, until the end of this great World Cycle. In these words Jesus proclaimed His allegiance to the Occult Teachings. To those who would claim that He referred to the current Jewish teachings we would point out the fact that these he *did* come to destroy, for Christianity is opposed to the Jewish formalism and outer teachings. Jesus referred to the Inner Teachings, not to the outer religious creeds or forms. He came not to destroy the old Teachings, but merely to "fulfill," that is, to give a new impetus to the Ancient Wisdom.

"Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." (*Matt. 5:19-20.*)

Here Jesus cautions against violating the fundamental occult teachings, or of teaching false doctrines. He also again bids men to do and preach the truth. Note the reference to the "kingdom of heaven." Again He points out that the "righteousness" required to gain the "kingdom of heaven" is a far different thing from the formalism, ceremonialism and "churchism" of the scribes and pharisees —people who, in that day, stood for that which the "churchy" preachers and their bigoted, narrow flock of sheeplike parishioners stand for today. It requires more than "faithful performance of church duties" to enter into the real "kingdom of heaven." Jesus was ever a foe of the narrow formalism which clings close to the empty forms and words, and which ignores the Spirit. Were He to return today, He would drive from the temples the horde of money-making preachers and hypocritical followers who make a mock of sacred things.

"Ye have heard that it was said to them of old time, Thou shall not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother 'Raca,' shall be in danger of the council; and whosoever shall say 'Thou fool' shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly, while thou art with him; lest haply thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the last farthing." (*Matt. 5:21-26.*)

These verses emphasize the teachings that sin consists not only of deeds and actions performed, but equally of *thoughts and desires entertained and encouraged in the mind* . The desire and thought, made welcome in the mind of a person, is the seed and germ of the sin or crime, even though they may never be manifested in action. To wish to kill is a sin, just as is the deed of killing. This is an old occult teaching, imparted to all candidates for Initiation.

"Ye have heard that it was said Thou shalt not commit adultery, but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish and not thy whole body be cast into hell. And if thy right hand causeth thee to offend, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement, but I say unto you that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress, and whosoever shall marry her when she is put away committeth adultery." (*Matt. 5:27-32.*)

In this passage, Jesus expressed the abhorrence of all advanced occultists for the abuse of the functions of sex. Not only the act, but the thought behind the act was condemned by him. The advanced occult teaching is that the function of the sex organization is entirely that of procreation—aught else is a perversion of nature. Jesus speaks in strong words to men and women, in this passage, regarding this great question. The concluding portion of the passage is a condemnation of the abuse of the marriage relation, and the privilege of divorce, which was being strongly agitated in His time. He aimed a blow at the careless contracting of marriages, and the consequent careless dissolution of the tie. Jesus believed in the sacredness of the home life, and the welfare of the family. His utterance on this subject is unmistakably clear and forcible.

"Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King; neither shall thou swear by thy head, for thou canst not make one hair white or black. But let your speech be Yea, yea, Nay, nay: for whatever is more than these is of the evil one." (*Matt. 5:33-37.*)

Here Jesus attacks the custom of swearing, which was so prevalent in His time among the Jews and other Oriental peoples. He urges simplicity and moderation of speech. In this He is true to the Occult traditions, which teach the value of simple thought and simple speech to all the Initiates and the Neophytes.

"Ye have heard that it was said an eye for an eye and a tooth for a tooth, but I say unto you, Resist not him that is evil, but whosoever smiteth thee on thy right cheek, turn to him the other also, and if any man would go to law with thee and take away thy coat, let him have. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee and from him that would borrow of thee turn not away." (*Matt. 5:38-42.*)

In this passage Jesus alludes to the Law of Non-Resistance, which in its esoteric aspect is fully understood by all Initiates. This law is for application on the Mental Plane, and those who understand it, know that the precepts refer to the Mental Attitude of the Initiates toward others, which attitude is in itself a defense against imposition. Love turneth away Hate and Anger. The high thought neutralizes the evil designs of others.

"Ye have heard that it was said Thou shall love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you, that ye may be sons of your Father who is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect." (*Matt. 5:43-48.*)

Here is taught that broad tolerance, charity and love that form such an important part of all of the mystic teachings. It is a doctrine entirely at variance with the orthodox idea of tolerance only to those who agree with one, or who may live in accordance with one's own views of life and conduct. It is the great broad doctrine of Human Brotherhood. Jesus teaches that God's love is bestowed upon all—the just and the unjust—and that this perfect love is the aim and goal of all who desire to attain to "the kingdom" of Spirit.

"Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. When, therefore, thou doest alms sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you They have received their reward. But when thou doest alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret and thy Father, who seeth in secret, shall recompense thee." (*Matt. 6:1-4.*)

This is another denunciation of ostentatious "churchiness" and "goodness," and religious posing. It is a lesson needed as much today as in the time of Jesus.

"And when ye pray, ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, who is in secret, and thy Father, who seeth in secret, shall recompense thee. And in praying use not vain repetitions as the Gentiles do, for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, as in heaven, so on earth. Give us this day our daily bread, And forgive us our debts, as we also have forgiven our debtors; And bring us not into temptation, but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your

Father forgive your trespasses." (*Matt. 6:5-15.*)

Here are the words of Jesus regarding the subject of Prayer. He cautions against the ostentatious exhibition of "piety," so prevalent in all churches, in all lands, in all times. He bids one approach the Father in a reverent spirit, devoid of all public notice. Then He gives to his disciples the famous "Lord's Prayer," in which is condensed a wealth of true religious instruction and precept. This glorious prayer needs no special interpretation. *Let all students read the words themselves, filled with the realisation of the Spirit; and each will receive a message fitted to his requirements and development. The Lord's Prayer is a very Arcanum of the Mystic Message* .

"Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But, thou, when thou fastest, anoint thy head and wash thy face, that thou be not seen of men to fast, but of thy Father, who is in secret, and thy Father, who seeth in secret, shall recompense thee." (*Matt. 6:16-18.*)

This is a caution against the "sanctimonious" attitude and pose assumed by certain "good" people of the churches, who would make a display of their adherence to and observance of forms. Jesus, as a true mystic, detested all religious posing and neglected no opportunities to condemn the same.

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and steal: for where thy treasure is there will thy heart be also. The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness! No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet I say unto you that even Solomon in all his glory was not arrayed like one of these. But if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, ye of little faith? Be not therefore anxious, saying, What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first then his kingdom, and his righteousness, and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." (*Matt. 6:19-34.*)

This is the most remarkable passage in the New Testament. It is the most remarkable saying of Jesus of Nazareth. In it is condensed the whole of the occult teachings regarding the Conduct of Life. It condenses, in a few lines the entire doctrine of Karma Yoga—that branch of the Yogi Philosophy. It forms a veritable epitome of that which has been styled "The New Thought" as taught and expounded by its various cults and schools. There is no need of one reading and studying the various Metaphysical "Sciences" which have sprung into such favor of late years, if one will but read, ponder, study and practice the precepts of this wonderful passage of the Sermon on the Mount. Every sentence is a gem—a crystal of the highest mystic and occult philosophy. Book after book could be written on this one passage, and even then the subject would be but merely approached. The doctrine of single-mindedness toward the Spirit and the things of the Spirit, is taught. The folly of being tied to material things is pointed out. The lesson of non-attachment is forcibly put. But the great Truth expounded in this passage is the Power of FAITH. Faith is the Great Secret of all Occult Teachings and is the Key to its Inner Mysteries. Faith is the Master-Key that unlocks the doors of the Castle of Attainment. We trust that all students of these lessons will take this single passage from the Sermon on the Mount and memorize it. Make it a part of yourself—make it a part of your life—make it your rule of action and living. The life taught by this passage is the true life of the Spirit. Here is the true Light on the Path, for the guidance of the feet of all Mystics and Occultists!

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye, and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye." (*Matt. 7:1-5.*)

Here Jesus deals another powerful blow to the self-righteousness of the Pharisaical "good" people of the sects, creeds and cults of all lands, time and religions. He warns against that "Thank God! I am holier than thou" attitude that so many vain formalists affect in their dealings with other men. In these immortal words Jesus has sent ringing down the aeons of time a scathing rebuke to the hypocritical judges of other men—those men who wish to "reform" others to conform to their own standards. Out of the mouth of their Master are many so-called followers rebuked.

"Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet and turn and rend you." (*Matt. 7:6.*)

Here is the warning to Initiates not to spread out a feast of their highest teachings to the mob, who with swinish instincts would defile the Divine Feast, and tear to pieces those who had spread it for them. The truth of this warning has been attested by the fate of those glorious souls who, disregarding it, attempted to give the Truth to the animal minds of the mob and were done to death for their folly. Even Jesus Himself met His fate from neglecting this very rule,—for allowing His sympathy to overcome His judgment.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there of you who if his son ask him for a loaf will give him a stone, or if he shall ask for a fish will give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them, for this is the law and the prophecy." (*Matt. 7:7-12.*)

Here is another burning message to men to live by the light of Faith in the Spirit. And a warning that unless one would act toward other men rightly, he could not expect to be dealt with rightly. It is the lesson of sowing and reaping—the lesson of the Law of Karma. Jesus is most emphatic in these statements. He does not alone say "Do this! Do that!" He states emphatically: "This is *the Law* !" And so it is—men are punished by their wrong deeds, not *for* them.

"Enter ye in by the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and straitened the way that leadeth unto life, and few are they that find it." (*Matt. 7:13-14.*)

This is the highest occult teaching. How few are they who find their way to the Realization of their own Divinity? Narrow indeed is the gate and straitened the way that leadeth to the goal. The masses follow the broad path, like fools—but few even see the narrow entrance to The Path.

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (*Matt. 7:15-23.*)

Here is the notable warning against the perverted use of the occult powers—the prostitution of the Gifts of the Spirit—Black Magic, in short. For, as all well know, the occult forces may be applied to base as well as worthy uses. By their fruits shall ye know the good from the evil. He whose teachings render men weak, sheeplike and cringing, credulous leaners upon leaders, is a tree that bringeth forth evil fruit. Such are wolves in sheep's clothing, who fatten upon the bodies, substance and souls of their dupes. But those who lead men to be Men—yea, Super-Men—bring forth the good fruit of the Spirit. Be ye not deceived by names, words, creeds nor claims—nay, not even by miracles. Look always at the effect produced—the fruits of the tree—and govern yourself accordingly.

"Every one therefore that heareth these words of mine and doeth them shall be likened unto a wise man, who built his house upon the rock, and the rain descended and the floods came and the winds blew, and beat upon that house, and it fell not, for it was founded upon the rock. And every one that heareth these words of mine and doeth them not shall be likened unto a foolish man who built his house upon the sand, and the rain descended, and the floods came, and the winds blew and smote upon that house and it fell, and great was the fall thereof." (*Matt. 7:24-27.*)

In these parting words of the Sermon on the Mount Jesus gave a Message to all who would hear, or read His words, and profess to be His followers. He bade such build upon the eternal rock of the Truth—the rock of ages, that had its foundations in the very basic principles of Being. He warned them against building upon the shifting sands of theology and dogmatism, which would be surely swept away by the storms of Time. Upon the eternal Mystic Truths is Mystic Christianity founded. And it is still standing untouched by the storms of criticism, opposition and knowledge that have swept away many theological edifices in the past, and which are now beating with renewed vigor upon the remaining frail structures, which are even this day quivering under the strain. Mystic Christianity invites the "New Theology," the "Higher Criticism," the

"Criticism of Science"; for these will only tend to prove the truths of its fundamental principles. In Mystic Christianity, Religion, Philosophy and Science are known to be one and the same thing. There is no conflict between Science and Religion; Philosophy and Religion; or Philosophy and Science. They are all but names for the One Truth. There be but one Truth—there cannot be more than one. And so call it by the name of Religion—the name of Science, the name of Philosophy—it matters not, for the same thing is meant. There is naught but Truth—nothing else really exists. All that is not Truth is Illusion, *Maya* , Nothing. And Mystic Christianity is based upon the Rock of Truth, fearing not the winds nor the storms that try out the stability of all structures of thought. Like its founder, it has always existed—always will exist—from the Beginningless Beginning to the Endless Ending. The same yesterday, today, and tomorrow.

The Life Beyond Death

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Chapter I.
“The Other Side”

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ONE OF the questions most frequently asked the teachers of the Wisdom of the East is this: “What do you teach regarding ‘the other side’ of the river of death?” To the trained and developed occultist, this question never seems to lose its strangeness. To such, it would seem as the question: “What do you teach regarding the ‘other side’ of the street?” would seem to the ordinary man on the street. The latter would naturally feel surprised that there should be any question of “teaching” on the subject, for the inquirer would have but to use his own eyes to obtain the answer to his query.

The Oriental teacher never fails to wonder at the many evidences of the result of mere theory and dogmatic teaching on the part of the majority of the teachers and preachers of the Western world. These socalled teachers are like the “blind leading the blind,” for they have no means of verifying their statements, and merely pass on what they have blindly received from others, who, in turn, have received their own instruction in the same way. In the Orient, on the contrary, one meets with so many persons of developed higher psychic and spiritual sense, to whom the phenomena of “the other side” is as familiar as is the phenomena of “*this* side,” that the “other side” seems as real and actual as does the ordinary environment of earthlife. Among developed Orientals “the other side” is no uncharted sea, but has its currents, depths, islands, and general facts as clearly stated and understood as is the Atlantic Ocean by the Western mariner. Moreover, every educated Oriental is taught from youth that the phenomena of “the other side” need not be taken on faith, but may be actually *known* to those who will expend the time and study required for developing the higher senses which are possessed by all of the race.

But, from the same reasons, the developed Oriental occultist finds himself confronted with a most perplexing, not to say discouraging task when he attempts to convey his knowledge on this subject to Western students. The Western mind instinctively refuses to accept truth in the manner of the mind of the Oriental student. Not having realized by actual experience certain fundamental psychic and spiritual facts, which serve as a basis for the detailed teaching, the Western mind naturally demands “actual proof” of these basic facts before being willing to proceed further. Inasmuch as these facts must first be *experienced* to be known, no amount of argument ever serves to bring that conviction of truth which should serve as the fundamental basis for the detailed teaching. Consequently by the Western student, the general basic statements of the teacher are accepted either purely on faith, or else regarded as mere guesses or speculation on the part of the teacher. And, as there are thousands of such guesses and speculative theories advanced in the Western world, the student may well be excused from refusing to accept any of them as truth, for, as he often argues, "one guess is as good as another."

In the presentation of the facts of "the other side" to which the present volume is devoted, the student must realize from the beginning that there can be no actual physical proof afforded him, in the absence of a highly developed state of his higher psychic and spiritual senses. In his case, the proof demanded is akin to that asked of the blind man, who demands proof of scarlet or any other color of the article; or like that asked by the deaf man, who demands proof of the existence of harmony in music. From the very nature of things, the proof cannot be afforded in such case. Imagine the attempt to explain the sensation of the taste of sugar to one who had never experienced the taste of anything sweet. How and where could one begin? How, and where could one proceed?

So let us understand each other thoroughly, teacher, and students. Let us understand that the teachings of this book are not offered as *proof* of the phenomena of "the other side," but merely in the spirit of the traveller returned from some new and strange country, and who tells the tales of his journeying and the sights seen therein. As we said to the students of our first lessons, given to the Western world nine years ago: "We do not mean that the Eastern teachers insist upon the pupil blindly accepting every truth that is presented to him. On the contrary, they instruct the pupil to accept as truth only that which he can prove for himself, as no truth is truth to one until he can prove it by his own experiments. But the student is taught that before many truths may be so proven, he must develop and unfold. The teacher asks only that the student have confidence in him as a pointerout of the way, and he says, in effect, to the student: "This is the way; enter upon it, and on the path you will find the things of which I have taught you; handle them, weigh them, measure them, taste them, and know for yourself. When you reach any point of the path you will know as much of it as did I or any other soul at that particular stage of the journey; but until you reach a particular point, you must either accept the statements of those who have gone before or reject the the whole subject at that particular point. Accept nothing as final until you have proven it; but if you are wise, you will profit by the advice and experience of those who have gone before. Every man must learn by experience, but men may serve others as pointers of the way. At each stage of the journey it will be found that those who have progressed a little farther on the way, have left signs and marks and guideposts for those who follow. The wise man will take advantage of these signs. I do not ask for blind faith, but only for confidence until you are able to demonstrate for yourselves the truths I am passing on to you, as they were passed on to me by those who went before"

The skeptical Western student may object that we offer no "scientific proofs" of the phenomena of "the other side." If by "scientific" he means the proofs of physical science, we agree with him. But to the advanced occultist, the term "scientific" has a much broader and wider meaning. The person who expects to weigh, measure and register spiritual things by physical standards has nothing but disappointment and failure before him, for he will never receive the proof he seeks. Physical apparatus is intended for physical objects only—the world of spirt has its own set of apparatus, which alone is capable of registering its phenomena. Therefore we wish the matter clearly understood by the reader who is undertaking the study of this book. No physical proofs are offered. There are none such, strictly speaking, to be found anywhere. Moreover, there is no attempt at argument—for there is no basis for argument between the seers of "the other side" and those whose vision is limited to the earthplane.

But this does not mean that we are offering you a mass of irrational statements, and insisting that you take them on faith. Far from this is our intent. For while the reason alone can never hope to pierce the veil separating the two sides of LifeDeath, nevertheless the reason, if allowed to follow its own reports divested of prejudice and blind adherence to teaching, will perceive a certain *reasonableness* in a true statement of the facts of the unknown—it will seem that the teachings square with other accepted facts, and that they explain in a reasonable way phenomena otherwise unexplainable. In short, the reason will seem that the teachings of truth *reconcile* apparently opposing sets of facts, and join together many obscure bits of truth which one finds accepted by his reason, but which, heretofore, he has not been able to place together and join in a connected structure of mental concept.

The student is urged to suspend judgment until he has read carefully, and then as carefully considered, what we have to say. Then let him re-read, and re-consider the book as a whole. Then let him ask himself the honest question: "Does not this seem reasonable and probable." If he can do no more than to accept it all as a "working hypotheses," by all means let him rest satisfied with that position—although to us the term may evoke a smile when we realize that the teaching is built upon the experience and testimony of the wise of the ages.

But, if the teaching is carefully read and considered, it will prove to be regarded as more and more reasonable as the years pass by with the individual. Fact after fact will be seen to fit into the general teaching, and, as older conceptions are discarded from time to time, these teachings will be found to take their place. It is not easy to escape from a truth, once it has been presented to you. It has a way of itching your mental ear, once it has lodged there. For behind that ear is a part of you, hidden though it may be, by many sheaths, which *knows* —which Knows! Deny it though you may, you cannot escape from Truth once its seed has been lodged within your consciousness, for it will draw sustenance from your subconsciousness, and will in time sprout and put forth leaf and blossom.

So, after all, it matters little whether or not the student can fully grasp the teaching at this time. For Time is long, and one has all the time there is in which to master the lesson. All teachings, at the last, is but a process of seed-sowing.

Chapter II.
“There Is No Death”

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THE RACE has been hypnotized with the idea of Death. The common usage of the term reflects the illusion. We hear those who should know better speaking of persons being “cut down by the grim reaper;” “cut off in his prime;” “his activities terminated;” “a busy life brought to an end;” etc., the idea expressed being that the individual had been wiped out of existence and reduced to nothingness. In the Western world this is particularly true. Although the dominant religion of the West teaches the joys of the “hereafter” in such strong terms that it would seem that every believer would welcome the transition; although it might well be supposed that relatives and friends would don gay robes and deck themselves with bright flowers in token of the passage of the loved one to a happier and brighter sphere of existence—we see just the opposite manifestation. The average person, in spite of his faith and creed, seems to dread the approach of “the grim reaper,” and his friends drape themselves in black robes and give every other outward token of having forever lost the beloved one. In spite of their beliefs, or expression of belief, Death has a terror which they seemingly cannot overcome.

To those who have acquired that sense of consciousness of the illusion of death, these frightful emotions have faded away. To them, while they naturally feel the sorrow of temporary separation and the loss of companionship, the loved one is seen to have simply passed on to another phase of life, and nothing has been lost—nothing has perished. There is a centuries’-old Hindu fable, in which is told the tale of a caterpillar, who feeling the approach of the langour which betokened the end of the crawling stage of existence and the beginning of the long sleep of the chrysalis stage, called his friends around him. “It is sad,” he said, “to think that I must abandon my life, filled with so many bright promises of future achievement. Cut off by the grim reaper, in my very prime, I am an example of the heartlessness of Nature. Farewell, good friends, farewell forever. Tomorrow I shall be no more.” And, accompanied by the tears and lamentations of the friends surrounded his death-bed, he passed away. An old caterpillar remarked sadly: “Our brother has left us. His fate is also ours. One by one we shall be cut down by the scythe of the destroyer, like unto the grass of the field. By faith we hope to rise again, but perhaps this is but the voice inspired by a vain hope. None of us knows anything positively of another life. Let us mourn the common fate of our race." Whereupon, sadly, they departed.

The grim irony of this little fable is clearly perceived by all of us, and we smile at the thought of the ignorance which attended the first stage of the transformation of the lowly crawling thing into the glorious-hued creature, which in time will emerge from the sleep of death into a higher form of life. But, smile not, friends, at the illusion of the caterpillars—they were but even as you and I. For the Hindu story-teller of centuries ago has pictured human ignorance and illusion in this little fable of the lower forms of life. All occultists recognize in the transformation stages of the caterpillar-chrysalis-butterfly a picture of the transformation which awaits every mortal man and woman. For death to the human being is no more a termination or cessation than is the death-sleep of the caterpillar. In neither case does life cease for even a single instant—life persists while Nature works her changes. We advise every student to carry with him the lesson of this little fable, told centuries ago to the children of the Hindu race, and passed on by them from generation to generation.

Strictly speaking, from the Oriental point of view, there is no such thing as Death. The name is a lie—the idea an illusion growing from ignorance. There is no death—there is nothing but Life. Life has many phases and forms, and some of the phases are called "death" by ignorant men. Nothing really dies— though everything experiences a change of form and activity. As Edwin Arnold so beautifully expresse it in his translation of the "Bhagavaad Gita":

> "Never the spirit was born;
> The spirit shall cease to be never.
> Never was time it was not;
> End and beginning are dreams.
> Birthless and deathless, and changeless,
> Remaineth the spirit forever;
> Death hath not touched it at all,
> Dead though the house of it seems."

Materialists frequently urge as an argument against the persistence of life beyond the stage of death, the assumed fact that everything in nature suffers death, dissolution, and destruction. If such were really the fact, then indeed would it be reasonable to argue the death of the soul as a logical conclusion. But, in truth, nothing of this kind happens in nature. *Nothing really dies* . What is called death, even of the smallest and apparently most inanimate thing, is merely a change of form and condition of the energy and activities which constitute it.

Even the body does not die, in the strict sense of the word. The body is not an entity, for it is merely an aggregation of cells, and these cells are merely material vehicles for a certain form of energy which animates and vitalizes them. When the soul passes from the body, the units composing the body manifest repulsion for each other, in place of the attraction which formerly held them together. The unifying force which has held them together withdraws its power, and the reverse activity is manifested. As a writer has well said: “The body is never more alive than when it is dead.” As another writer has said: “Death is but an aspect of Life, and the destruction of one material form is but a prelude to the building up of another.” So the argument of the materialist really lacks its major premise, and all reasoning based thereon must be faulty and leading to a false conclusion.

But the advanced occultist, or other spiritually developed person, does not require to seriously consider the argument of the materialists, nor would he even though these arguments were a hundred times more logical. For such a person has awakened within himself the higher psychic and spiritual faculties whereby he may actually *know* that the soul perishes not when the body dissolves. When one is able to leave the physical body behind, and actually travel in the regions of “the other side,” as in the case of many advanced individuals, any purely speculative discussions or arguments on the realty of “life after death” take on the appearance of absurdity and futility.

If an individual, who has not as yet reached the stage of psychical and spiritual discernment whereby he is given the evidence of the higher sense on the question of the survival of the soul, finds his reason demanding something akin to “proof,” let him turn his mental gaze inward instead of outward, and there he will find that which he seeks. For, at the last, as all philosophy teaches us, the world of the inner is far more real than is the world of the outer phenomena. In fact, man has no actual knowledge of the outer—all he has is the report of the inner upon the impressions received from the outer. Man sees not the tree at which he is gazing—he perceives but the inverted image of that tree pictured upon his retina. Nay, more, his mind does not even see this image, for it receives only the vibratory report of the nerves whose ends have been excited by that image. So we need not be ashamed of taking mental stock of the inner recesses of our mind, for many of the deepest truths are recorded there.

In the great subconscious and super-conscious regions of the mind are to be found a knowledge of many fundamental truths of the universe. Between two of these truths most strongly impressed there are these (1) the certainty of the existence of a Supreme Universal Power, under, back of, and supporting the phenomenal world; (2) the certainty of the immortality of the Real Self—that

Something Within which fire cannot destroy, water cannot drown, nor air blow away. The mental eye turned inward will always find the “I,” with the certainty of its imperishability. It is true that this is a different kind of proof from that required regarding material and physical objects, but what of that? The truth sought is a fact of spiritual inner life, and not of the physical outer life—therefore it must be looked for *within* , and not without, the soul itself. The objective intellect concerns physical objects alone—the subjective intellect, or intuition, concerns psychical and spiritual objects; the one the body of things, the other the soul of things. Look for knowledge, concern either class of things in his own appropriate region of your being.

Let the soul speak for itself, and you will find that its song will ring forth clearly, strongly, and gloriously: “There is no Death; there is no Death; there is no Death; there is naught but Life, and that Life is Life Everlasting!” Such is the song of the soul. Listen for it in the Silence, for there alone can its vibrations reach your eager ears. It is the Song of Life ever denying Death. There is no Death—there is naught but Life Everlasting, forever, and forever, and forever.

Chapter III.
The Planes of Life

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ONE OF the elementary ideas of the Yogi Philosophy most difficult for the ordinary Western mind to grasp and assimilate is that of the “planes” of life. This difficulty is most apparent when the Western student attempts to grasp the Yogi teachings regarding “the other side.” The Western thought insists upon the concept of the realm of the life of the disembodied soul as a *place* , or places. The Western theology is responsible for this, to a great extent, although there is also to be considered the tendency of the Western mind to think in terms of objective existence, even when life apart from the objective is being considered. The average Western religionist insists upon thinking of “heaven” as a *place* situated somewhere in space, containing beautiful mansions of precious stones, situated on streets paved with gold. Even those who have outgrown this childish idea find it difficult to conceive of their heaven as a *state* rather than a place. The Western mind finds it hard to form the abstract concept, and naturally falls back on the old idea of a *heaven in space* .

The Oriental mind, on the contrary, finds it quite easy to grasp the idea of the several *planes* of existence. Centuries of familiar thought on the subject has rendered the concept as clear and definite as that of *place* . We have met Western thinkers who smilingly confessed that they could not divest their concept of “planes” with that of a level strata, or layer of some kind of material substance. But this conception is as far from the truth as is the idea of mere place. A plane is a *state* , not a place in any sense of the word. And the student must learn to eliminate the idea of *place* from that of *plane* .

A plane is a condition or state of activity in the eternal energy of spirit in which the Cosmos lives, and moves and has its being. In any given point of space there may be many planes of activity. Taking our examples from the physical world, let us use the ordinary vibration of sound as an illustration. The air may be filled with many notes of the musical scale. Each note is simply a certain degree of vibration of the air. The notes occupy the same position in space, and yet do not conflict with each other so far as space-filling qualities are concerned. It is an axiom of physics that no two bodies of matter can occupy the same space at the same time. But thousands of these vibratory notes may occupy the same space at the same time. This is borne upon one when he listens to some great orchestral rendering a musical composition. Many instruments are playing at the same time, and the air is filled with countless vibrations, and yet one may pick out any particular instrument if he choses, and even particular notes may be distinguished. No note is lost, and yet the entire volume is manifested in the small space of the ear drum. This is a somewhat rude illustration, but it may serve to accustom the mind to form the proper concept.

Another illustration, this time on a little higher scale, is that of the vibrations of light. Light, we know, appears as the result of the vibratory waves of the ether coming in contact with physical matter. Each color has its own place on the vibratory scale. Each ray of sunshine that reaches us is composed of a great variety of colors—the colors of the spectrum, which may be separated by means of certain prismatic instruments. All of the colors are to be found in every point of space in which the ray of sunlight appears. They are all there, and may be separated and registered apart from the others. Moreover, beyond the realm of light visible to the human eye, there are many colors invisible to the human sight by reason of their vibrations being either too high or two low. These invisible colors may be detected by means of instruments. Perhaps these varying rates of color vibrations may help you to form the idea of the spaceless planes of existence.

Another illustration may be found in the field of electricity, in which we find fresh instances of various degrees and condition of energy occupying the same space at the same time. On improved telegraphic apparatus we find many messages passing in each direction along the same wire, each independent, and none interfering with the others. In the same way, the air may be filled with a thousand wireless-telegraphic messages, attuned to different keys and consequently not interfering with each other. The various vibrations interpenetrate each other, each seemingly being unaware of the presence of the other and not being affected by it. It is conceivable, even, that there might be a dozen worlds occupying the same portion of space, but each being keyed on a far different vibratory scale of matter, and yet none interfering with the other, the living things on each being totally unaware of the existence of those of the other. Scientific writers have amused themselves by writing fanciful stories of such a series of worlds, and indeed they wrote better than they knew, for they symbolized a metaphysical truth in physical terms.

But, it may be objected, does the Yogi Philosophy teach that these planes of Life are but varying forms of vibrations of matter? Not at all. Far from it. The teaching is that each plane represents a different degree of vibratory energy—but not of *matter* . Matter is merely a very low form of vibratory energy— even the finest form of matter. There are forms of matter as much higher than the finest of which the ordinary physical scientist has knowledge, as his finest matter is higher than the hardest rock. And beyond the plane of matter rise plane upon plane of super-material energy, of which the mind of physical science does not even dare to dream. And yet, for the purpose of the illustration, we may say that it is possible to think of every one of the planes manifesting in the same point of space at the same time. So you see, the conception of *planes* has nothing whatever in common with that of *space* .

In view of the foregoing, the student will see that when we speak of the planes of existence of "the other side," we are far from meaning to indicate places or regions of space. The Yogi Philosophy has naught to do with doctrines of heavens or hells or purgatories in the sense of *places* . It knows of no such places, or regions, although it recognizes the real basis of the teachings which hold to the same.

In this particular volume, we shall not attempt to consider the general question of the countless planes of existence manifesting in the universe. The scope of this particular work confines us to the consideration and description of those particular planes of the Astral World which are concerned in the manifestation of the existence of the disembodied souls of the dwellers upon earth—the so-called "spirit-world" of the human race. We shall see that there are many planes and sub-planes of existence on the great Astral Plane of Life—generally known as The Astral World, in order to distinguish it from the Physical World below it in the vibratory scale. Each plane and sub-plane has its own distinguishing characteristics and phenomena, as we shall see as we proceed. And yet the same general laws, principles, and characteristic qualities are common to all.

Finally, before we pass on the consideration of the Astral Plane, let us once more endeavor to fix in your minds the proper conception of the real nature of that which we know as "planes." When we speak of "rising" from a lower to a higher plane, or of

"descending" from a higher to a lower plane, we do not wish to be understood as picturing an ascent or decent of steps. Nor are we picturing a rising or descending from one layer or strata to another. Even the familiar symbol of rising from the ocean depths to its surface, is incorrect. The nearest mental picture possible to be made of the transition from plane to plane, is that of increase or decrease of vibrations as evidenced in sound-waves, light-waves, or waves of electricity. By tightening a violin string, one may raise its degree of vibration and therefore its note. The same may be done by heating a bar of iron causing its color to change gradually from a dull red to a delicate violet or white. Or in the case of a current of electricity, the power may be raised or lowered at will. If a still more material illustration be required, we have the case of the hardest mineral which may be changed into an invisible vapor simply by raising its degree of vibrations by heat. What is true on the lower planes of manifestation, is true of the higher. The transition from higher to lower, or lower to higher may be thought of (if desired) as a change of vibration in the energy of which all things are composed. This will come about as near to the truth as our imperfect powers of conception and comparison will permit. There are no words to express the higher phenomena—all illustration in terms of the lower planes are crude, imperfect, and unsatisfactory. But even by these lowly symbols may the mind of man learn to grasp the ideas of things above the ordinary senses, and beyond the power of ordinary terms to express.

And, now, with the above firmly fixed in your minds, let us proceed to a consideration of the Great Astral Plane of Existence.

Chapter IV.
The Astral Plane

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STUDENTS OF occultism, Oriental and Occidental, find many references in the works of the old authorities, to that great series of planes, immediately above those of the material world, which are loosely styled the “Astral Plane.” But they find the various authorities differing in their usage of the term. Many of the older authorities use the term, as we shall in this book, to designate the entire series of planes lying between those of the material world and those very exalted planes of existance, known as the “Spiritual Planes” the very nature of which is beyond the comprehension of the mind of the average man. On the other hand, some of the modern Western writers on the subject use the term the “Astral Plane” to indicate merely the lower planes and sub-planes of the Astral series—those planes which blend into the material planes on the one hand and into the higher Astral planes on the other. This has caused some confusion in the minds. of those beginning the study of the planes above the material.

In this book, as in our previous volumes, we follow the example of the ancient authorities, and apply the term, as they did, to the entire great series of planes lying between the material planes and the highest spiritual planes. We consider this plan preferable, for the reason that it is more simple, and tends to prevent the student from being confused by reason of many technical distinctions.

The Astral Plane is composed of numberless planes and sub-planes, and divisions of sub-planes, rising in a gradually ascending scale from those which touch and blend in with the higher material planes, to those which touch and blend into the lower strata (if the term may be so used) of the great spiritual planes. But between these two extremes is to be found the greatest possible variety of phenomena and phases of existence. On the lower planes of the Astral are manifested the psychic activities which men know as clairvoyance, clairaudience, telepathy, psychometry, *etc.* On other of the lower planes of the Astral are to be found certain forms of the “ghosts,” “spooks,” and other apparitions of disembodied souls which occasionally are perceived and sensed by man and some of the lower animals. On certain of these planes, also, the Astral bodies of men still in the flesh travel and manifest activity, either during the sleep of the owner of the body, or in certain trance conditions, or else when the owner deliberately leaves the physical body for the time being and projects his Astral Body on the Astral Plane.

The Astral colors are auras, which surround the physical bodies of all human beings, also manifest on certain sub-planes of the Astral. Certain other sub-planes may be called “the planes of psychic forces” by means of which various forms of psychic phenomena are performed. On similar lower planes are to be found the “thought-forms,” “thought-waves,” “thought-clouds,” etc., emanating from the minds of human beings, which travel about affecting the thoughts and emotions of those who attract them and who are attuned to their own psychic keynote. We mention these only in passing, and for general information, rather than in detail, for these phenomena have been considered in other volumes of these series of books.

Some of the lower sub-planes of the Astral are far from being healthy or agreeable places to visit, or upon which to function, for the untrained person. In fact the experienced occultist has as little to do with them as possible, and advise all dabblers in occultism to avoid these miasmatic psychic regions as he would a swampy, fever-laden region on the material plane. Many persons have wrought great injury to themselves from attempting to penetrate these lower planes without a correct knowledge of the nature thereof, many having wrecked their bodies and minds by foolishly producing or inducing psychic conditions which cause them to function on these lower psychic planes. The old adage which informs us “that fools rush in where angels fear to tread,” applies in full force in this case.

Some of these lower Astral sub-planes are filled with Astral forms of disembodied human beings, the higher principles of whom are still attached to the Astral body, and which are held earth-bound by reason of the attraction of the material world. In this region also dwell for a time the very scum of disembodied human life, having every attraction to hold them down to the things of the material world, and nothing to draw them upward. It is pitiful to see persons, who would not think of associating with this class of persons in the flesh, nevertheless welcoming psychic intercourse and communication with the same class in the Astral, accepting them as “blessed spirits” and “beautiful souls.” The disgust which comes to many persons who dapple in “spirit return” at a certain class of seances, is readily understood when we understand the character of the entities which inhabit these low planes. Some of these scoundrelly dwellers on the lower Astral planes frequently counterfeit friends and relations of the inquirer, much to the pained surprise of the latter.

As the planes ascend in degree we leave this class of entities behind, and enter the realms where abide the disembodied souls of those of higher degrees of spirituality. Higher and higher rise the scale of planes and sub-planes, until at last are reached the realms of the blessed—the temporary abiding place of those who have attained a high degree of spiritual development, the

"heaven worlds" which the religions of the race have sought to define according to their creeds and traditions. And, just as in the creeds of the race have been postulated the existence of "hells" to oppose the idea of "heaven," so in the Astral world, as might be expected, are to be found certain lower planes in which dwell the disembodied souls of persons of brutal natures and tendencies, in which the inevitable result of their earth-life is worked out. But these hells of the Astral are not eternal— the disembodied soul in turn may work out into a better environment—may be given "another chance." The Catholic conception of "purgatory" also has its Astral existence, in the form of certain sub-planes in which, as Hamlet's fathers ghost has said: "the foul crimes done in my days of nature are burned and purged away"—but not in the fire of materiality, the fires of memory and imagination sufficing.

In short, on the great Astral plane are to be found conditions corresponding with nearly, if not all, of the conceptions formed by the mind of man in connection with the religions of all times and places. These conceptions have not arisen by mere chance— they are the result of the experience of certain of the race who in some way established psychic connection with some of the many Astral Planes, each of whom, according to his own nature and inclinations, reported his experiences to his fellows, who afterward incorporated them in the various religions of the world. It will be remembered that every race of human beings has had its traditions of the "place" of departed souls, the description varying greatly and yet all agreeing in some particulars. As we proceed, we will see how these reports were obtained, and how the varying reports may be harmonized and understood in connection with each other.

The term "Astral" of course means "of or pertaining to the stars." It originally came into use in connection with occultism by reason of the common idea of men that "the other side" is "up in the skies;" among the clouds, or in the regions of the stars. Even in our own day, when the idea of heaven as a *place* has passed from the minds of intelligent persons, it is quite natural for us to raise the eyes in speaking of "heaven," or to point aloft when we wish to indicate the abode of the blessed. It is difficult to shake off the habitual concepts of the race, and while we know better than to suppose that there is any special "up or down" in the Cosmos, still, we have the old inherited race-habit of thought which causes us to think of the higher realms of the soul as "up" toward the stars. And, in a similar manner, the old term "Astral" has persisted in occult terminology.

Once more we must caution the student against confounding the idea of the Astral Plane with the idea of *place* or *places* . There is no such *place* as the Astral Plane. The Astral Plane is neither up nor down, neither north, south, east or west. It lies in no special direction—and yet it lies in all directions. It is, first, last, and always, *a state or condition* and not a *place* . It is rather a phase or degree of vibration, rather than a portion of space. Its dimensions are those of Time—not those of Space. When we use the words; “region;” “realm;” “higher or lower;” “above or below;” we employ them merely figuratively, just as we speak of “a *high* rate of vibration,” or “a rate or vibration *above* that, etc.” We find it necessary to repeat this caution, for the reason that the average student falls into the pitfall of error in connecting the idea of *plane* with that of *place* , when there should be no mental association between the two.

Chapter V.
After Death

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ONE OF the questions most frequently asked by the average person who considers the question of life on “the other side,” is this: “What is the experience of the soul immediately after it leaves the body?” It is somewhat pitiful to hear the answers given to this question by many of the so-called authorities on the subject. Verily, “a little knowledge is a dangerous thing.”

The average person imagines that the soul simply steps out from the body and immediately enters into a new world of activity—a wonderland of strange and mysterious scenes. To many there exists the hope of being met on the other shore by all the loved ones who have gone before—a great reunion. While there is something which corresponds to this, there is also an entirely different condition to be experienced by the soul immediately after it passes out of the body. Let us consider the experience of the soul immediately before, and immediately after, its passage from the body, so that we may get a clearer light on the subject.

The person approaching the stage generally called “death,” but which is merely a transition stage between two great planes of life, experiences a gradual dulling of the physical senses. Sight, hearing, and feeling, grow dimmer and dimmer, and the “life” of the person seems as a flickering candle flame gradually approaching utter extinction. In many cases, this is the only phenomenon attending the approach of death. But, in many other cases, while the physical senses are growing dimmer, the psychical senses are growing wonderfully acute. It is a common occurrence for dying persons to manifest a consciousness of what is occurring in another room, or another place. Clairvoyance frequently accompanies the approach of death, in some cases being attended by clairaudience, the dying person being conscious of sights and sounds in distant places.

There are also many instances recorded in the annals of the societies for psychical research, and far many more related in the privacy of family gatherings, in which the dying person has been able to so strongly project his personality that friends and relatives at a distance have actually *seen* his form, and in some few cases have been able to converse with him. A careful comparison of time shows that these apparitions, in nearly every case, have appeared *before* the actual death of the person, rather than after it. There are, of course, cases in which a strong desire of the dying person has caused him to project his Astral body into the presence of some one near to him, immediately *after* death, but these cases are far more rare than those of which we have spoken above. In the majority at these cases the phenomenon is caused by a process of thought-transference of such a higher power and degree that the visited person became impressed with the consciousness of the presence of the dying friend or relative even while the soul of the latter still remained in the body.

In many cases, also, the dying person becomes psychically conscious of a nearness to loved ones who have passed on before. This, however, does not necessarily mean that these persons are actually present on the scene. One must remember that the limitations of space are largely wiped out on the Astral Plane, and that one may come into close rapport with the soul of another without there existing any near space relationship. In other words, while the two souls may not be in what may be called *a nearness in space* , they may nevertheless, enjoy the closest relationship in mind and spirit. It is very difficult for one still in the flesh to realize this. On the material plane, the laws of space of course govern. Telepathy gives us the key to the phenomena of “the other side.” Two persons in the flesh may experience the closest relationship by means of the communion of their mental principles, and yet may be on opposite sides of the world. In the same way, two souls may enjoy the closest soul communion and communication, without the question of space nearness coming into question.

As we have said, the dying person frequently enters into soul communion and communication with those already on the other side, and is greatly cheered thereby. And this is a beautiful fact attending that which we call “death”—this fact that there really do occur those beautiful reunion of loved ones, of which good folk discourse so hopefully. But not in just the way these good folk usually imagine.

The dying person’s Astral body gradually disengages itself from its physical counterpart. The “Astral body,” as the student probably is aware, is an exact counterpart of the physical body, and during life the two dwell together in the majority of cases. The Astral body, however, leaves the physical body at the death of the latter, and forms the covering of the soul for some time. It is really a form of material substance, of a degree, however, so fine that it escapes the tests which reveal ordinary matter. Toward the last the “Astral body” actually slips from the physical body and is connected with it only by a slender thread or cord of Astral substance. Finally this thread snaps, and the “Astral body” floats away, inhabited by the soul which has left the physical body behind it. But this “Astral body” is no more the soul that was the physical body which it has just left. Both physical and “Astral bodies” are merely temporary coverings for the soul itself.

The soul leaving the physical body (in the “Astral body”) is plunged into a deep sleep or state of coma resembling the condition of the unborn child for several months before birth. It is being prepared for re-birth on the Astral Plane, and requires time in order to adjust itself to the new conditions and to gain strength and vigor required for its new phase of existence. Nature is full of these analogies—birth on the physical and on the Astral Plane have many points of resemblance, and both are preceded by this period of coma. During this sleep-like stage, the soul dwells in the “Astral body” which serves as its covering and protection, just as the womb serves as the protection for the child approaching physical birth.

Before passing on, however, we should stop to consider certain features of the life of the soul in this stage. Ordinarily the soul sleeps in peace, undisturbed by, and protected from, outward influences. There are two things, however, which tend to create an exception in some cases, namely that which may be called the *dreams* of the sleeping soul. These dreams arise from two general classes of causes, viz: (1) intense desire filling the mind of the dying person, such as love, hate, or unfulfilled tasks or duties; (2) the strong desires and thoughts of those left behind, providing such persons are in sufficiently close rapport with the departed soul, by reason of love or other strong attachments. Either or both of these causes tend to produce a restlessness in the sleeping soul, and have a tendency to attract the soul back to the scenes of earth, either in a dreamy kind of telepathic communication, or else, in a few rare cases, by something approaching the state of somnambulism or sleep-walking of the physical life. These conditions are regrettable, for they disturb the soul and defer its evolution and development in its new phase of existence. Let us consider this in a little more detail, before passing on.

A person passing from the material into the Astral Plane in a peaceful state of mind is seldom disturbed in the Astral sleep by dream-like states. Instead, he lives naturally through the coma state and then evolves easily into the new phase of existence as naturally as the unfolding of the bud into the flower. It is different with the individual whose mind is filled with strong desires concerning earth-life, or with strong remorse, hate, or great love and anxiety for those left behind. In the latter case the poor soul is often tormented by these earthly ties, and its Astral sleep is rendered feverish and fretful. In such cases there is often also an involuntary attempt made to communicate with, or to appear to, persons still on the material plane. In extreme cases, as we have said, there may even ensue the state resembling earthly somnambulism or sleep-walking, and the poor sleeping soul may even visit its former scenes. In such cases, when the apparition is visible to men it will be noted that there is a half-awake manner and air about the apparition—a something lacking that was present in earth-life. The history of “ghosts” bears out this statement, and the explanation just given is the only one which really throws light on the subject. In time, however, these poor earth-bound souls become tired, and finally sink into the blessed sleep which is their just lot. In the same way, the strong desires of those left behind often serves to establish a rapport condition between such persons and the departed soul, causing it to become restless and uneasy. Many a well meaning person has acted so as to retard the natural processes of the Astral Plane in relation to some loved one who has passed away, and has denied to the tired soul that rest which it has merited.

Chapter VI.
The Soul-Slumber

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IN CONNECTION with the subject of the soul-slumber, of which we have spoken in the preceding chapter, we take the liberty of quoting from one of our earlier works, in which this subject was briefly touched upon, as follows: “The process of sinking into the restful state, and the soundness and continuance thereof, may be interfered with by those left in the earth-life. A soul which has ‘something on its mind’ to communicate, or which is grieved by the pain of those left behind (especially if it hears the lamentations and constant calls for its return), will fight off the dreamy state creeping over it, and will make desperate efforts to return. And, likewise, the mental calls of those who have been left behind will disturb the slumber, once it has been entered into, and will cause the sleeping soul to rouse itself and endeavor to answer the calls, or at least will partially awaken it and retard its unfoldment. These half-awake souls often manifest in spiritualistic circles. Our selfish grief and demands often cause much pain and sorrow to our loved ones who have passed over to the other side, unless they have learned the true state of affairs before they have passed out, and refuse to be called back even by those whom they love. Cases are known where souls have fought off the slumber for years in order to be around their loved ones on earth, but this course was unwise as it caused unnecessary sorrow and pain both to the one who had passed on and to those who remained on earth. We should avoid delaying by our selfish demands the progress of those who have passed on,—let them sleep on and rest, awaiting the hour of their transformation. To do otherwise, is to make them die their death several times in succession—those who truly love and understand always avoid this, for their love and understanding bids them let the soul depart in peace and take its well earned rest and gain its full development. This period of soul-slumber is like the existence of the babe in the mother’s womb—it sleeps that it may awaken into life and strength.”

There is another phase of this particular stage of the soul progress which should be referred to here. Again we quote from what we have previously written on the subject, as follows: “It is only the soul of the person who has died a natural death which sinks at once (if not disturbed) into the soul-slumber. Those who die by accident, or who are killed—in other words, those who pass out of the body suddenly, find themselves wide-awake and in full possession or their mental faculties for some time. They often are not aware that they have 'died' and cannot understand what is the matter with them. They are often fully conscious (for a short time) of life on earth, and can see and hear all that is going on around them, by means of their Astral senses. They cannot realize that they have passed out of the body, and are often sorely perplexed. Their lot would be most unhappy for a few days, until the sleep finally overcame them in due course, were it not for the Astral Helpers, those blessed souls from the higher states of existence, who gather around them and gently break to them the news of their real condition, and offer them words of comfort and advice, and generally 'take care' of them until they sink into the soul-slumber just as a tired child sinks to sleep at night. These Helpers never fail in their duty, and no one who passes out suddenly, be he or she 'good' or 'bad' is neglected, for these helpers know that all are Gods children and their own spiritual brothers and sisters. Men of high spiritual development and powers have been known to pass out of their physical bodies, temporarily (dwelling in their Astral bodies), for the purpose of giving aid and advice in time of great catastrophes (such as the Johnstown Flood and the 'Titanic' Disaster) or after a great battle, when immediate advice and assistance were needed…. Persons dying in the way of which we have spoken, of course gradually fall into the slumber of the soul, just as in the cases of those dying a natural death."

Another matter which should be mentioned in this place is that wonderful phenomenon of the review of the past life of the soul, that great panorama which passes before the mental vision of the soul as it sinks into the soul-slumber. This the authorities inform us really occupies but an infinitesimal moment of time—a moment so brief that it can scarcely be spoken of as a point in time. Yet in this brief moment, the soul witnesses the panorama of the life it has passed on earth. Scene after scene, of infancy to old age, passes before it in review. The most insignificant incident is reproduced with as much fidelity to detail as is the greatest event. The subconscious planes of memory unfold their secrets to the last—nothing is reserved or withheld. Moreover, the soul, by its awakened spiritual discernment, is able to know the meaning, cause, and consequence of every event in its life. It is able to analyze and to pass judgment upon itself and its acts. Like an omniscient and impartial judge it judges itself. The result of this process is that the acts of one's past life are concentrated and impressed upon the records of the soul, there to become as seeds which will produce better fruit in the future. These seeds serve to bear the fruits of future character, in future lives, at least, so far as the acquired characteristics and desires will admit of.

To those who may object that it is impossible for the mind to grasp the events of a lifetime in the space of a moment of time, we would say that psychology will inform them that even in ordinary earth-life this is possible. For there are many recorded cases in which a person nodding into slumber has dreamed of events which have occupied an apparent period of many years. In ordinary dreams time is practically reduced to a small unit, and in the state of which we speak the process of concentration is intensified, and the single point of time covers the period of the longest life.

The soul carries with it into its slumber-state a concentrated record of its entire life, including the seeds of its desires, ambitions, likes and dislikes, attractions and repulsions. These seed-ideas soon begin to sprout and bear blossom and fruit. Not only in future incarnations are these manifest, but also in the life of the soul on the Astral Plane. For kind Nature does not impose on the soul the task of living out and outliving all of its tendencies in future incarnations, but so arranges that many of these strong impulses shall be manifested and worn out on the Astral Plane, so that the soul may leave them behind when it is re-born into a new earth-life. And it is toward this fruition that the soul-slumber serves. During the soul-sleep the soul is prepared for its entrance into Astral life and manifestation, the details of which we shall see as we proceed. The soul-slumber is just as necessary for the soul in this stage of its progress, as is the slumber of the unborn babe in the womb of its mother.

We have heard of some unreasoning persons who, upon being made acquainted with these teachings, manifested a fear of the soul-slumber state, and who said they “feared the sleep in an unknown place, among so many unknown things and creatures.” This objection seems very childish to the advanced occultist, for he knows that there is nowhere in Nature in which an entity is so carefully and fully guarded as in this case of the sleeping soul on the great Astral Plane. So absolutely secure from invasion or intrusion, from harm or hurtful influence, are these sleeping souls that nothing short of a complete revolution of Nature’s most sacred laws could affect them. The abode is not a *place* , remember, but a condition or state. And this state or condition is such that no malign or harmful influence could in any way whatsoever reach or even draw near them. Would that all of us in earth-life were so securely guarded. So secure are these sleeping souls that it would seem as if all of Nature’s forces had conspired to guard and protect them. It is a Hindu maxim which runs as follows: “Not even the gods on their high thrones have any power or dominion over the sleeping-souls.”

To those whose ideals on the subject of “the other side” have been so ‘influenced by the teachings of current theology that this conception of the soul-slumber may seem strange and unusual, we would say that a little consideration will show that under the popular conceptions of even the most favored theologies will be found many veiled allusions to this blessed state of rest which the soul so sadly requires after one strenuous life and before another. “He giveth His beloved sleep;” “There is rest for the weary;” “He has gone to his long rest;” these and many other familiar expressions and quotations seek to express the innate idea implanted in the human mind regarding a period of rest which shall come to the tired soul. The idea of “rest,” after the stress and storms of life, is so natural and instinctive that it may be said to represent the strongest inclination and conviction of the human soul in connection with the idea of death. It is as fixed as is the conviction of future life beyond the grave. In the advanced occult teachings alone, however, are to be found the explanation of the idea.

The soul which is instructed regarding the existence and nature of this period of soul-slumber will find nothing but satisfaction in the contemplation thereof. It will learn to regard this stage of its future existence as a blessed balm and comfort. It will feel toward this state that which we find expressed in the words of the old song: “And calm and peaceful do I sleep, rocked in the Cradle of the Deep.” As rest, securely resting, on the bosom of that Great Ocean of Life. Rest, calm, peace, security, protection—this is the condition of the soul-slumber on the Astral Plane.

Chapter VII.
The Soul's Awakening

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THERE IS a great difference in the time required for the development in soul-slumber by different souls. Some dwell in this state for a very short time, while souls of a higher degree of attainment require a much longer time in the soul-slumber state. Here, too, we find a remarkable correspondence with the phenomenon of gestation and birth on the material plane, which should be considered by the student. For instance, in the case of these animals whose natural life period is short, we find, as a rule, that their period of gestation in the womb is correspondingly short; on the other hand, animals of a natural long life spend a much longer period in the womb before birth. Thus, the elephant has twenty or twenty-one months in the womb; man, nine months; rabbits, one month; guinea-pigs, three weeks; the natural life of each bearing a relation to the period of gestation. In the same way, the gestation period on the Astral Plane—the period of the soul-slumber is found to vary in proportion to the time the awakened soul is to pass on the Astral Plane. An apparent exception to this rule is found in the case of persons of highly advanced spiritual power and knowledge, in which the soul is able, by its knowledge and power, to largely control the natural processes instead of being under their general control.

The difference in the period of soul-slumber in varying cases, above noted, arises from the fact that the soul during its slumber period discards the lower portions of its mental nature (as well as its Astral body) and awakens only when it has reached the highest state of development possible for it, when it is able to pass on to the particular plane or sub-plane for which its degree of development calls. A soul of low development has very little to "shed" in this way, and soon awakens on a low plane. A soul of higher development, on the contrary, must shed and discard sheath after sheath of the lower mental and animal nature, before it can awaken on the plane of its highest attainment. When we say "shed" or discard, we mean rather *prepare to shed or discard* , for the actual process of discarding or shedding these lower fragments of personality occurs immediately after the first stage of the awakening, as we shall see in the next paragraph.

The soul feeling the impulses of re-awakened life, stirs itself slowly and languidly, as one does in awakening from a sound slumber in earth-life. Then, like the butterfly throwing aside the chrysalis shell, it slips away from the Astral body, and in rapid succession unconsciously discards the lower principles of its nature. This occupies but a short time, and occurs while the soul is slowly regaining consciousness. At the moment of the actual awakening, the soul is free from all these worn out shells and encumbrances, and opens its eyes upon the scenes of its new activities and existence in the Astral World.

Each soul is destined to dwell on the plane of the highest and best in itself, after the dross of the lower elements has been discarded. It awakens on the plane in which the highest and best in itself is given a chance to develop and expand. The soul may, and often does, make great progress on the Astral Plane, and during its stay there, may discard more of its lower nature as it passes to higher and still higher planes or sub-planes.

It is a beautiful fact this of the soul dwelling on the plane of its highest and best. The student immediately recognizes that this answers the longing of the soul; and the aspiration of the heart. There is often something within individuals which is much higher and better than their everyday life and actions would seem to indicate. Material environment and circumstances tend to retard and prevent the expression of the best in us, in many cases. Therefore, it is pleasant to know that on “the other side” the soul is relieved of all that tends to hold it back and drag it down, and is rendered free to express and develop those qualities and characteristics which represent the best and truest that is in it. This fact accords not only with the sense of justice and equity; not only with the longings and cravings of the imprisoned soul, but also with the facts and principles of evolution, which ever attracts upward and onward, toward some far off goal of attainment and perfection.

If passing on the plane of its future activities, the soul has discarded its Astral body, that strange counterpart of the physical body is discarded still further back. Henceforth the soul does not wear the form and shape of the human being, but is something of a far higher order of being to which the terms “shape” and “form” do not apply. Our physical bodies (and their Astral counterparts) are the result of physical evolution, and are but the bodies of developed animals. The soul on the higher planes has no need of arms and legs, hands and feet,—it dwells where these instruments of a lower form of expression are not needed. It is a being transcending the limitations of physical life.

The discarded mental principles soon are resolved into their original elements (but the discarded Astral body becomes what is known as an “Astral shell,” and, forsaken by its former occupant it sinks, by what may be called astral gravitation, to the lowest-planes of the Astral, there to slowly disintegrate. The lower planes of the Astral are filled with these discarded Astral shells, floating about in the Astral atmosphere. They are not pleasant things to see, and happily the soul on the other side does not witness them, for it dwells on a plane far above their region. But persons in earth-life who dapple in things physical, before they understand the first principles of psychic science, often find themselves on the lower planes of the Astral Plane and consequently witness some very unpleasant sights in this region, as might be expected.

The plane upon which the soul awakens is not a *place* , you remember, but a state or condition of existence—a degree in the scale of the vibratory energy of the spiritual world. As we have said, each soul awakens on the plane representing its highest and best, upon which plane it dwells during its stay on the Astral Plane, excepting where it develops itself and moves on to a still higher plane, or, when, as alas! sometimes happens, it longs for the fleshpots of Egypt and is attracted by memories of lower principles and descends to a lower plane where it finds more congenial company and surroundings. There is naturally a great difference between the various planes and sub-planes of the Astral Plane. Some are very little removed from the low scenes of earth-life, while others express the highest conceptions of the human soul. And each attracts to itself those who are fitted to dwell in its region—those whose best and highest correspond with the new environment.

But the highest and best of the soul of low development is but very little above the everyday thoughts and actions of the same soul in the body. Persons of low spiritual development must needs go through many periods of purification and development before they can escape the lure and attraction of the material world. There are souls so earth-bound—so hypnotized by the low pleasures of earth-life—that on “the other side” they even refuse to forsake their Astral shells, and actually strive to abide in the worn-out and disintegrating shells while they last, and maintain a rapport condition with the scenes and associates of the former life. Others find themselves on planes in which there is a conflict between the upward attraction of the higher things of spiritual life and the lower things of the material world, and they live a more or less unbalanced life in the Astral, at least for a time, until one attraction proves the stronger and they rise and fall in the spiritual scale, in accordance therewith. Others still find themselves on a plane in which there is but little or no attraction from the material world, and to them the Astral Life is lived out in advancement, development, and a fuller expression of the highest and best within them.

The awakening of the soul is akin to a new birth—an entrance into a new world of experience. The soul manifests no fear of its new surroundings, but is full of activity in the direction of expression and manifestation of its new powers. There is much to occupy the soul, as we shall see as we proceed. It is not lonely or lonesome, for it has the companionship of those in harmony and sympathy with itself, and is free from the inharmony and friction of association with those of different natures. It finds opportunity for the fullest expression of its activities and desires, and, particularly on the higher planes, finds life much happier than on the material plane. Only the souls of the lowest development those poor earth-bound creatures—are unhappy, for they are removed from the only thing which gives them pleasure, the things of earth. And even in their cases there is at least something like happiness at times.

After the soul-slumber, the soul awakens into life not into a region of Death. Like the butterfly, it spreads its wings and enjoys its new state of existence, and does not mourn the loss of the chrysalis form and life. In the succeeding chapters you will see the nature and incidents of this new life, in further detail.

Chapter VIII.
Astral Plane Geography

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BEFORE PROCEEDING to a consideration of the experiences of the newly awakened disembodied soul, we ask you to take a brief glimpse at what may be called “geography” of the Astral Plane, that great scene or plane of the activities of the disembodied souls of the race; this is the logical path of approach to the subject. For, before we are asked to consider the inhabitants of a new country, we are generally made acquainted with the country itself, its hills and valleys, its rivers and plains, its highlands and lowlands. And, using the same figure of speech, let us now take a little lesson in the geography of the Astral Plane, the place of abode of the disembodied souls.

But, first let us again remind you that the Astral Plane is not a country—is not a place at all—in the usual sense. Its dimensions are not those of space, but of vibration. In a way it may be said that the dimensions of the Astral Plane are the dimensions of Time, for vibrations can be measured only by their rate of motion, and that rate is determined only in terms of Time. The same is true of all vibrations whether of Astral energy or the lower forms of energy. The vibrations of light are measured in terms of Time, that is to say so many vibrations to the second, and so on. The higher the rate of vibration, the greater the rate of speed manifested in the vibration. The ancient occultists were fond of stating the truth regarding the highest forms of vibration, by saying that there a rate of vibration so infinitely rapid that it seems to be absolutely still and motionless. From this extreme, we descend by degrees until the very grossest forms of matter are reached, and there we find a rate of vibration so slow that it likewise seems motionless.

The substance of the Astral Plane is, of course, very much finer than that of the material plane—its vibrations very much higher than the finest form of material substance. But there is the widest range between the vibrations of the lowest planes and those of the higher ones. In fact, the difference between the lowest plane of the Astral, and the highest of the material plane, is less than the difference between the lowest and highest of the Astral itself. So that between these two extremes of Astral vibrations, we have the same great territory that we would have on the material plane, with this difference, however, that the material territory is measured by space dimensions, while that of the Astral is to be measured only in terms of vibration, or time, and not of space.

For instance, when one travels on the material plane, he must traverse space —feet, yards, or miles. But, on the Astral Plane, when one travels he traverses rates of vibrations—that is to say, he passes from a high rate of vibration to a lower, or vice versa. And these various planes or subplanes of vibratory energy constitute the geographical features of the Astral Plane. There are countless planes and subplanes, or "regions" of the Astral Plane, which may be traveled, but all Astral travel is performed simply by passing from one degree of vibration to another. Using a crude example, we may say that it is somewhat akin to passing from the state of ice to that of water, and then of steam. Or, again, it may be thought of as passing from ordinary atmospheric air, to liquid air, and then to solid air (the latter is theoretically possible, although science has not yet been able to solidify air. These illustrations are of course very crude, but they may help you to understand the geography of the Astral Plane a little better.

Henceforth, we shall speak of travel on the Astral Plane— that is travel between the different planes and subplanes of the Astral—as if it were on the material plane. That is to say, instead of saying that the soul passes from one state of vibration to another, we shall speak of it as proceeding from one subplane or plane to another, in the same terms that we would employ in describing a journey on the material plane. This will simplify matters for us, and will obviate a needless repetition of the statement regarding vibrational conditions or states. With this understanding, we shall now proceed.

There are many states or conditions of existence on the Astral Plane, which are spoken of as planes and subplanes. These planes and subplanes are inhabited by souls fitted to dwell upon the particular series of planes or subplanes upon which they awaken from the soul-slumber. Subtle principles of soul attraction draw each soul to the particular place for which it is fitted. The great law of attraction operates unerringly here. There is no chance or haphazard about the mechanism of the law of attraction. The law operates with absolute precision and uniformity—it makes no mistakes.

Each soul is restricted in its range by its own inherent limitations and degrees of development. There is no need of Astral policemen to keep the disembodied souls in their rightful places. It is impossible for the disembodied soul to travel into planes *above* its own immediate series. The law of vibration prevents this. But, on the contrary, each and every soul may, if it so chooses, freely visit the planes and subplanes *beneath* its own series, and freely witness the scenery and phenomena of those lower planes and mingle with the inhabitants thereof. (This entirely apart from the high form of telepathic communication which prevails between disembodied souls on the Astral Plane.) This is a very wise provision of the Law, for were it otherwise the higher planes would be open to the influence of those dwelling on the lower, and the soul-life and development would be interrupted, just as a class-room in a school of philosophy might be interrupted by a gang of hoodlums from the slums of a large city. (For, remember, the Astral Plane has its slums and hoodlums, as well as the material plane.)

In a previous work we gave a somewhat crude, but nevertheless a very striking illustration of this matter of the intercommunication between the various planes and subplanes of the Astral Plane, which we herewith reproduce, as follows: “It is absolutely impossible for a soul to go beyond the plane to which it belongs, although those on the upper planes may freely revisit the lower planes, this being the rule of the Astral Plane—not an arbitrary law, but a law of nature. If the student will pardon the commonplace comparison, he may get an understanding of it by imagining a large screen, or series of screens, such as are used for sorting coal into sizes. The large coal is caught by the first screen, the next size by the second, and so on until the tiny coal is reached. Now, the large coal cannot get into the receptacle of the smaller sizes, but the small sizes may easily pass through the screen and join the large sizes, if force be imparted to them. Just so on the Astral Plane, the soul with the greatest amount of materiality, and coarsest nature, is stopped by the screen of a certain grade or plane, and cannot pass on to the higher ones; while one which has passed on to the higher planes, having cast off more confining sheaths, can easily pass backward and forward among the lower planes, if it so desires. In fact, souls often do so, for the purpose of visiting friends on the lower planes, and giving them enjoyment and comfort, and, in case of a highly developed soul, much spiritual help may be given in this way, by means of advice and instruction, when the soul on the lower plane is ready to receive it.”

In the passage alluded to above, there is the following additional words, which also should be repeated here, for it concerns the geography of the Astral Plane. We allude to the following: “The one exception to the rule of free passage to the planes below that of the particular soul, is the one which prevents the lower-plane souls from entering the ‘plane of the sleepers,’ which plane may not be entered by souls which have awakened on a low plane, but which may be freely entered by those pure and exalted souls who have attained a high place. The plane of soul-slumber is sacred to those occupying it, and those higher souls just mentioned, and it is in fact rather of the nature of a distinct and separate state than one of the great series of planes and subplanes.”

There are as many different kind of regions on the Astral Plane as there are on the material plane, and each plane is inhabited by exactly the class of souls which it might be expected to attract. There are to be found the abodes of degraded souls, so steeped in materiality and animality, that they would be veritable hell to a soul of higher attainment. It may well be imagined that the soul of higher impulses has no desire to travel into these depths of the Astral, unless, indeed it be some very highly developed soul which is willing to "descend into hell" in order to minister to the needs of some lower soul which is striving to emerge from the slough of despond into which its earth life has thrown it. Such ministering spirits do exist, and perform this work for their lower brothers and sisters. But, as a rule, the disembodied souls prefers to work out its own evolution on its own plane, that it may ascend to the higher grades of spiritual opportunity in its next incarnation, and that it may acquire spiritual knowledge during its sojourn on its particular plane of the Astral.

Chapter IX.
Primitive Soul-States

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THE MAN and woman of culture and refinement are generally inclined to smile at the heaven-traditions of the primitive peoples, and, perhaps, to experience a feeling of sorrow at the lowly ideals of the barbarous and semi-barbarous races of man as manifested by their primitive conceptions regarding the heaven-world. But, the experienced occultist, in turn, may smile at the smug complacency of many of those in civilized lands who speak pityingly of these lowly ideals and conceptions, for these occultists know that these conceptions have a basis in reality in the life of the primitive peoples on the Astral Plane.

Just as the future condition of the individual is determined largely by the nature, character and strength of his desires, so is his life on the Astral Plane largely determined by his desires and ideals. The Astral Plane gives free expression to the ideals entertained by the individual in earth-life, and, in fact, may be spoken of as largely a *reflection* of those ideals. On the Astral Plane our ideals tend toward a real manifestation. And this is true not only of high ideals, but of the lowest as well.

This fact being understood, it will be seen that it is a logical necessity that the astral existence of the primitive peoples of the race shall be a reflection of the ideals and desires held by them during the period of earth-life—a dramatization of their desire-ideals of their past life. In short, the Indian really finds his “happy hunting grounds,” and the other primitive peoples their particular paradise as pictured in their creeds and faiths. This at first, seems somewhat shocking to the person whose ideals of “heaven” are modeled upon the realm of golden streets, where milk and honey flows. But a little thought will show that the conception of the “golden streets” is but a little higher in the scale than that of the “happy hunting-ground,” for it is purely material and reflects the ideals of a race whose desires are for glittering and costly things.

If one will but consider the emotional and intellectual nature of the primitive person, he will see that to surround such a soul with the environment of the cultured civilized person would be to render him very unhappy. In fact, such a heaven would to him seem like a hell. One has but to imagine a savage in earth life placed in a palace with the surroundings fitted to the ideals of a person of high culture and refinement, to realize just how miserable the savage would really be. The same thing holds true on the Astral Plane. Nature is kind to the savage, as well as to the cultured person, and furnishes him with the environment in which he will feel the most at home, and in which he will find the greatest opportunity for self-expression.

This does not mean that on the Astral Plane there are elaborately arranged series of scenery and surroundings fitted for the tastes of each and every kind of soul. On the contrary, there is no such stage-setting whatsoever. Here is the secret: *There is no scenery on the Astral Plane except that furnished by the thought-forms of the souls inhabiting it* . Each soul carries his own set of scenery with it, *in his imaginative faculties of mind* . It follows, of course, that many souls of the same general ideals and tastes inhabiting the same sub-plane, will carry the same mental scenery with them. And, as the power of thought-transference is manifested strongly on the Astral Plane, each soul affects the general scenery of the others. In fact, the scenery of each sub-plane, or division thereof, represents *the composite ideals and mental images of those inhabiting it* . In earth-life, environment largely makes the man—on the Astral Plane, man makes his own environment, in accordance with the absolute and unvarying laws of Nature.

The Indian, during the short period of his sojourn on the Astral Plane, finds himself surrounded by all that makes life pleasant and harmonious for him. The clairvoyants among the old American Indians, who were able to penetrate the lower planes of the Astral Plane, were thoughtful when they reported the existence of “the happy hunting grounds” of their departed brothers on “the other side.” True also were the reports of the shadowy forms which communicated with their former brothers on earth, to the same effect. The heaven-world of the Red Indian was precisely as his medicine-men had taught him it would be. Such a soul, awakening from the soul slumber, would find itself perfectly at home, surrounded by all that made life pleasant to it; great forests and plains, streams and rivers, plenty of buffalo and deer to be shot, and plenty of fish to be caught. All these things existed for such. But they existed only mentally. Like a very intense dream these things appeared to such a soul—but it never realized that it was merely a dream. “Dreams are true while they last,” as the old writings inform us. And, as for that, the wisest of the race inform us that the phenomenal universe is really in the nature of a Dream of the Absolute—but it is none the less real to us. Even in earth-life, we sometimes experience dreams so real that we suffer as keenly, or enjoy as rapturously, in them, as if they were the only somewhat more substantial realities of the waking state.

Those who have made a study of the subject, inform us that among all races of men there are many reports of clairvoyants, seers, dreamers, and communicators with departed souls, who assert positively the existence of “heavens” in exact accordance with the religious teachings of their tribe or race, no matter how crude and barbarious these conceptions may appear to one of a more cultured faith. It is very easy to dismiss these reports either as pure inventions, or dreams of the priests. But, closer examination Will reveal the fact that there is a striking basic unity among them—they all agree on the fundamental points, although they differ as to the details. The occultist knows that these reports are all truthful, so far as they go, and have been based on actual physic experiences of certain members of the tribe of people. Although they differ greatly in details, they agree in fundamentals, and are all based on truth. A little consideration of the nature of the Astral phenomena, as we have stated it, will explain the matter.

These primitive souls spend a brief existence on the lower Astral Planes to which they have been attached, and develop newer and fuller ideals and desires, which will blossom and bear fruit in their next earth-incarnation. Moreover, they wear-out and outlive certain of their lower desires and ideals, and in this way, make way for the spiritual evolution which is ever seeking to unfold on the Astral; serves to unfold these souls a little—only a very little, it is true—but every little is a gain. Moreover, as the Astral Life (and usually the earth-life) of the savage is comparatively brief, these souls really make considerable progress in a given space of time—they may live a hundred earth-lives, and the corresponding Astral Life, while a more highly developed soul is earning its spiritual rest on the higher Astral planes. Compensation and equity is found here, as elsewhere, in the life-processes.

One of the great gains of the savage soul on the Astral Plane is that of the development of comradeship and fellow-feeling. This is caused by the reunion of the soul with its friends of earth-life, and the joy felt thereat. Moreover, the animosities of earth-life are softened by the nature of the life on the Astral, for with a bounteous supply of all that the savage soul craves, there is far less opportunity for jealousy and rivalry than on earth. And, accordingly, hate is stilled, and comradeship and elementary friendship (the buddings of universal love) are encouraged. Each trip to the Astral Plane burns out a little more of the lower nature, and awakens a little more of the higher—otherwise, there would be no progress for the race in repeated lives. Each soul, no matter how undeveloped it may be, learns a little more of that feeling of unity and oneness, each time it is relieved of the stress of the physical body. So that, we may see, that even in these crude “heavens” of the primitive peoples, there is the opportunity and the certainty of progress. Happiness begets Love, and the soul responds to the stimulus.

The primitive soul abides but a short time on the Astral Plane to which it is attached. It soon wears out its limited opportunity for expression (although to the soul itself, eternities seem to have been passed). It soon feels the drowsiness of the sleep, which precedes rebirth overtaking it, and falling into a state of coma, it awaits the attraction of Karma which shortly leads it into a new body, to again study the lessons of life, and to live and outlive that which it finds within itself. The attraction of earth-life is strong in such a soul, and the law of attraction soon draws it back to the scenes of earth. There is no injustice or harshness in this—each soul gets that which it most desires, and that for which it most craves. The Law of Compensation is in full force here, as elsewhere, and eternal Justice reigns. “All is well,” even with such lowly souls—and they are all on the path!

Chapter X.
Astral Religious Experiences

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THE STUDENT of comparative religions is struck with the fact that from the primal stock of religious belief there emerges an almost countless number of creeds, sects, and divisions of religious thought. From the very primitive superstitions of the simple races to the most advanced conceptions of the cultured peoples, there runs a uniting thread of fundamental belief in a something which is above the phenomenal universe, and which is the Causeless Cause of the Universe. Coupled with this conception we find the fundamental belief that the soul survives after the death of the body. But this conception, also, is variously interpreted by the different religious authorities and sects. The third general conception, the fundamental religious instinct of the race, is that which holds that the future life of the soul depends upon the character and actions of the individual during his earth-life.

It is a long journey from some of the most primitive interpretations of these three fundamental principles of religious belief, to that high conception of the advanced occultists which has been stated by a gifted author as follows:

“There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech. (1) The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit. (2) The principle which gives life dwells in us, and without us; is undying and eternally beneficent; is not heard or seen, or felt, but is perceived by the man who desires perception. (3) Each man is his own absolute law-giver; the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. These truths, which are as great as his life itself, are as simple as the simplest mind of man. Feed the hungry with them.”

Yet each of the conceptions, and all the varying degrees which appear between them, are alike the result of man’s intuitive perception of that something; the Immortality of the Soul; and the Law of Karma. The difference between the varying forms of religious thought is simply the differences between the *conceptions* of Truth formed by the minds of various religious leaders or teachers and their followers.

All creeds and religious dogmas are manmade, as the enemies of revealed religion maintain. But, these good folks miss the other half of the truth, i. e. that underlying the manmade creeds and dogmas eternally exists the intuitive perception of the race regarding the existence of Truth. The mind may not be able to correctly interpret the intuitive perception, but it finds itself positively impressed by the fact that Truth *does exist* . Man has made a god of nearly everything in the material world, and has fallen down and worshipped his own creation—this because of his limited power of interpretation. But in worshipping the stick or stone, the graven image, or the anthropomorphic deities, he was unconsciously, and in reality, worshipping that something which was the cause of the religious intuition within his soul. And, as one of the Hindu Vedas beautifully states it, the Supreme One accepts all such worship, when honestly given as intended for itself. “Truth is but One, although men call it by many names,” says the old Yogi sage of centuries past.

Each man creates for himself, and holds to, the particular form of religious faith which is best suited for the requirements of his soul at any particular period of its evolution. When he is ready for a higher conception, he sheds and discards the old belief and eagerly embraces the newer one. The world has witnessed many instances of this evolution of religious thought, and, indeed, it is really going through an important one at this particular time. The path of the race is strewn with broken and discarded idols, material and mental, which were once precious to millions of worshippers. And, as the race advances, many more idols will be overthrown and left crumbling on the paths of time. But each idol had its own appropriate place in the general history of the evolution of the religious thought of the race. Each served its purpose, and its ideals served to aid man in his perpetual and eternal journey toward Absolute Truth.

In view of the above-stated facts, would we not naturally expect to find in a rational and equitable adjustment of conditions on “the other side” some provision made for the sincere religious faiths and beliefs of the race, differing from each other as these faiths and beliefs may be? Imagine the spiritual anguish of a disembodied soul were it to see the cherished beliefs of an earnest life, and the traditions of many generations of ancestors, swept away as by a flood. And, this, particularly in view of the fact that the soul would not be sufficiently advanced to understand or accept the higher forms of religious truth, but would be merely asked to accept either something which it could not understand, or else which was repugnant to it by reason of its past training and experience. Such would be cruelty to the disembodied soul as much as if the same thing were attempted during its earth-life.

There is a native belief among many persons which would imply that the disembodied soul is magically, and instantaneously transformed from ignorance into absolute knowledge upon passing over to “the other side.” This is a childlike belief, and has no basis in fact. There is really but very little difference in the general intelligence or spiritual attainment of the soul, before or after death. Soul progress is gradual, in or out of the body. The disembodied soul is practically the same in general intelligence and understanding, in and out of the body. “In” and “out” of the body are but successive phases of its continuous life, succeeding each other like day and night, summer and winter. Therefore, what is true of a particular soul’s feelings and emotions in earth-life is almost equally true of the same things in its life in the Astral. We mention this that you may better understand that to which we have been leading up in the previous pages of this chapter.

Accordingly, what we might naturally expect to find (according to reason and in equity) regarding the religious experiences of the disembodied soul, *is so* in fact. That is to say, on the Astral Plane each soul finds itself surrounded by a religious environment in accordance with the best of the beliefs entertained by it in its earth-life. It will not only find the particular heavens, or hells, which it expected to find, but it will also find itself in contact with other souls of a similar belief, and with the prophets and sages and founders of its own religion. But this environment will be of the nature of a mirage, for it is a product of human thought and has no counterpart in the absolute facts of nature. The thought-forms of a particular form of religious thought gather great strength on the Astral Plane, and endure with all the appearance of permanent reality to the perception and understanding of the believer and devotee—although entirely invisible to those of a different faith. The presence of prophets and founders remains with the environment, though the souls of these individuals have long since passed on to other planes of life. The Astral Plane is a realm of *ideals* , and each soul finds its ideals realized thereon.

The good Christian finds a manifestation of the best in his own creed and beliefs, and rests fully assured that he has had the true faith, and has reaped the reward he expected. But, the same is true of the good Brahmin, or the good Mohammedan, or the good Confucian. Moreover, each particular sect or division of religious belief finds a corroboration of its own beliefs on the Astral Plane. But there is no warring of sects or religions. Each soul finds its own, and is oblivious of the rest. But, note this apparent exception: the soul which has advanced far enough to realize that there is Truth in all religious beliefs, and which has manifested a tolerant spirit in earth-life, is also given a corroboration of his belief, and is allowed to see the joys of the blessed of all religious faiths.

It must be remembered, however, that these Astral representations of the various religious faiths and beliefs comprise only the best of each particular form of belief—in short, the soul witnesses the highest conception and ideal of which it is capable regarding its favorite religion. This naturally has the effect and result of developing the highest religious conceptions in the soul, and inhibiting the lower ones, to the end that when the soul undertakes its next earthly pilgrimage it will carry with it a taste and inclination for only the highest in its own religion, and will thus aid in the evolution of religion on earth. Sometimes a soul will evolve from one form of religious conception in its Astral Life, and upon its reincarnation will be ready for one higher. Remember, always, that the spiritual evolution constantly leads onward and upward, from lower to higher—on, and on, and on, forever.

The question of religious rewards and punishments, on the Astral Plane, which naturally forms a part of the subject just considered, will be discussed in the following chapter.

Chapter XI.
Astral Heavens and Hells

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IN THE quotation from the occult writer, given in the preceding chapter, the following statement is made: “Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.” And this is true not only in earth-life, but also doubly true of the life of the soul on the Astral Plane. For each disembodied soul carries with it its own heaven or hell, of its own creation, and of its favorite belief, and partakes of the blessings or sorrows of each, according to its merits. But the Judge who sentences it to reward or punishment is not a Power outside of itself, but a Power Within—in short, *its own conscience* . On the Astral Plane the conscience of the soul asserts itself very forcibly, and the still, quiet voice, that was perhaps smothered during earth-life, now speaks in trumpet-like tones, and the soul hears and obeys.

A man’s own conscience, when allowed to speak clearly and forcibly, is the most severe Judge that exists. Stripping aside all self-deception, and hypocrisy, conscious or unconscious, it causes the soul to stand forth naked and bare to its own spiritual gaze. And the soul, speaking as its own conscience, sentences itself in accordance with its own conceptions of right and wrong, and accepts its fate as merited and just. Man can fly from the judgment of others—but he can never escape from his own conscience on the Astral Plane. He finds himself unable to escape from the judgment seat of conscience, and he leads himself away to his reward or punishment. Such is the poetic justice of Nature, which far exceeds any conception of mortal man in his religious speculations.

And, note the absolute equity and justice of it all. Man is judged according to *the highest standards of his own soul* , which, of course, represent the standards of his time and environment. *The best in himself—the highest of which he is capable—judges and passes upon all in him below that standard* . The result of this is that what the highest reason conceives as absolute justice is meted out by the soul to itself. The leading thinkers of the race almost unanimously agree that any arbitrary standard of punishment, such as is expressed by the criminal codes of the race, must necessarily fall far short of meting out invariable actual justice. For the environment and education of the criminal may have been such that the commission of the crime is almost natural to him; while the same crime, committed by another, would be the result of a direct betrayal of his conscience and a breaking of a moral law of which he is fully aware and conscious. We would hardly call it criminal for the fox to steal a chicken, or for the cat slyly to lap milk from the bowl on the table. There are many human beings whose sense of moral right and wrong is but little above that of the above named animals. Therefore, even human law, at least theoretically aims not to *punish* , but to restrain by example and precept.

In connection with the thought expressed in the preceding paragraph, we must remember that absolute justice has no place for *punishment* as such. As we have said, theoretically at least, even human law does not seek to punish the criminal, but merely seeks the following ends, viz: (1) To warn others not to commit a like crime; (2) to restrain the criminal from committing further crime, by confining him, or by imposing other deterring penalties; (3) to reform the criminal by pointing out the advantages of right action and the disadvantage of wrong action. This being true even of finite human law, what should we expect of infinite cosmic law, in this particular? Surely, nothing more or less than a discipline which should encourage the unfoldment of the “good” qualities of the soul, and the smothering of the “evil” ones. And this is just what the advanced occultist does find to exist on the Astral Plane.

In this connection, it must be remembered that the discipline which would appeal most to the soul of lowly ideals, would be without avail in the case of the cultured soul—and vice versa. In short, it may truthfully be said that the nature of the appropriate discipline in each individual case is well expressed by the ideal of heaven and hell entertained by the individual in earth-life, and which ideal, of course, remains with the soul after it has passed from the body to the Astral Plane. The mind of certain individuals is fully satisfied with the ideals of a lake of brimstone for sinners, and the pleasant abode in a golden-streeted heaven, with accompaniments of harp and crown, for the blessed. Others, far advanced beyond this stage, having left behind them the old ideas of a heaven in space and a hell of torment, think that the greatest happiness possible to themselves would be a state or condition in which they could see their ideals made real, their highest aims realized, their dreams come true; and their greatest punishment a condition in which they could follow up to its logical result the evil they have done. And, both of these classes of souls find on the Astral Plane the heavens and hells of which they have thought—for both have created their heaven or hell from the material of their own inner consciousness. And such mental conceptions lack nothing of reality to those who are conscious of them—the joy and suffering lose nothing of effect by reason of the absence of the physical body.

On the Astral Plane, the “sinner” who believes in a hell of brimstone and flames, which awaits him by reason of the foul crimes done in his days of nature,” is not disappointed. His beliefs supply the necessary environment, and his conscience condemns him to the punishment in which he believes. Even if he has sought to disbelieve these things by the use of his reason, and still retains the subconscious memories of his childhood teachings or the traditions of his race, he will find himself in the same condition. He will undergo the traditional tortures and suffering (all in his imagination of course) until—he receives a valuable disciplinary lesson, the dim memories of which will haunt him in the next incarnation. This, of course, is an extreme case. There are many other degrees and grades of “hells” carried over to the Astral Plane by souls of various shades of religious belief. Each has the punishment which is best adapted to exert a deterring influence and effect over him in his next life.

The same is true of the ideal of “heaven,” The soul finds itself enjoying the bliss of the blessed, according to its own ideals, for the good deeds and acts it has to its credit in the infallible books of its memory. Inasmuch as no soul has been altogether “bad,” nor none absolutely “good,” it follows that each soul has a taste both of reward and punishment, according to its merits as determined by its awakened conscience. Or, stating it in another way, the conscience “strikes an average” for it, which average, likewise, agrees in detail with the prevailing belief of the soul.

Those who in earth-life have deliberately brought themselves to the conviction that there is no “hereafter” for the soul, have a peculiar experience. They meet with their kind on a plane in which they imagine that they have been transplanted to another planet and are still in the flesh. And there they are made participants in a great drama of Karma, being made to suffer for the miseries which they have wrought upon others, and to enjoy blessings which they have bestowed upon others. They are not punished for the unbelief—that would be unthinkable injustice—but they learn the lesson of right and wrong in their own way. This experience, likewise, is purely mental, and arises merely from the expression in Astral manifestation of the memories of their earth-life, urged on by the awakened conscience which gives them “an eye for an eye, and a tooth for a tooth,” with a vengeance.

Belief or disbelief in a future state, does not alter the cosmic law of compensation and Astral “purgation.” The laws of Karma cannot be defeated by a refusal to believe in a hereafter, nor a refusal to admit the distinction between right and wrong. Every human being has, deep down under the surface though it may be, an intuitive realization of a survival of the soul; and every individual has a deep-seated consciousness of some sort of a moral code. And these subconscious beliefs and opinions come to the surface on the Astral Plane.

Those advanced souls who have given us the best and highest reports of the life of the soul on “the other side,” agree in informing us that the highest bliss, and the deepest sorrow, of the disembodied soul of intelligence and culture, comes in the one case from perceiving the effect of the good actions and thoughts of its earth-life, and, in the other case, from a similar perception of the results of the evil thoughts and actions of its earth-life. When the eyes of the soul are cleared so that they may discern the tangled fabric of cause and effect, and follow up each particular thread of its own insertion therein, it has in itself a heaven and a hell of greater intensity than anything of which Dante ever dreamed. There is no joy of the disembodied soul comparable to that experienced from perceiving the logical results of a right action and no sorrow equal to that of perceiving the result of evil action, with its sickening thought of “it might have been otherwise.”

But, even these things pass away from the soul. In fact, they often occupy but a moment of time, which seems to the soul as an eternity. There is no such thing as eternal bliss or eternal pain, on the Astral Plane. These things pass away, and the soul emerges once more on earth-life, to once more enroll itself in the School of Life, the Kindergarten of God, there to learn and re-learn its lessons. And remember, always, that both the heaven and the hell of each and every soul, abides in that soul itself. Each soul creates its own heaven and hell—for neither have any objective existence. The heaven and hell of each soul is the result of its Karma, and is purely a mental creation of its own being. But the phenomena is none the less real to the soul, for this reason. There is nothing in its earth-life which ever seemed more real to it. And again, remember, that heaven and hell, on the Astral Plane, are not given as bribe or punishment, respectively—but merely as a natural means of developing and unfolding the higher qualities and restraining the lower, to the end that the soul may advance on the Path.

So, once more, we see that in the words quoted at the beginning of this chapter: “Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his own life, his reward, his punishment,” on the Astral Plane.

But life on the Astral Plane does not consist entirely of heaven and hell. There are joys experienced which have naught to do with the good or evil deeds of earth-life, but which arise from the urge to express one’s own creative faculties, and to exercise the intellect with increased power—the joys of expression and knowledge, beyond which mortal cannot hope to experience. In our next chapter we shall consider these phases of life on the Astral Plane.

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Chapter XII.
Astral Self-Expression

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IT IS one of the saddest features of earth-life that we find ourselves unable to express to the fullest the creative impulse, the artistic urge, the striving of the genius within us to unfold itself. After passing a certain place in the scale of life, the evolving soul finds within itself the ever present urge of the something within which is striving to express and unfold itself into objective manifestation. It may be the craving to express in art, music, literature, invention; or it may be the insistent desire to be at work remodeling the affairs of the world nearer to the soul's desire. In all of such cases, it is really the creative impulse at work, striving to "make things" in objective form, in accordance with the pattern or model within the soul. And toward such expression, head, heart and hand is eager to work.

But, alas, very few are able to realize in earth-life one tithe of what the soul dreams.

The artistic instinct is ever hungering for perfect expression, and yet it is given but the crumbs that fall from the table. The soul is ever thirsting for progress and achievement, and yet it is given but the few drops that trickle from the fountain. If this one life were all—if these longings, cravings, desires, and hunger and thirst of the soul, depended only upon the possibilities of the one earth-life—then indeed would the moaning cry of the pessimists be justified, and the wail of the discouraged be justified. For, in fact, these impulses and cravings are but as the urge of the seed striving to break through its sheaths, that it may put forth stem, branch, blossom and fruit. And the seed can scarce expect to reach the blossom and fruit while it is in the earth.

But, as the advanced occultist knows full well, these seed-desires are but the promise of the future blossom and fruit. The very fact of their existence is a proof of the possibility—nay, the certainty—of their fulfillment. So far from being a cause of discouragement, they should be regarded as a prophecy of future achievement and realization. It has been well said that "in every aspiration there dwells the certainty of its own fulfillment." These words seem like mockery to many, and, indeed, they would be mockery were the possibility of realization confined to the one particular earth-life in which they are manifested. But, to the soul which has advanced on the Path of Attainment sufficiently high that it may look back and down upon the planes of life beneath it, it is seen that these strivings of genius to express itself are but the "labor-pains of the soul," which must precede the future birth of the fruit of genius.

On the Astral Plane these seeds of genius put forth stem and branch, and are prepared for the blossom and fruit of the incarnations ahead of it. In the highly concentrated state of the mind, in certain phases of the Astral life, the talents and genius of the individual grow and develop very rapidly, and the next incarnation finds the individual ready and prepared to manifest the power which he has generated during his sojourn on the Astral. The soul may be said to receive and store up energy while on the Astral, which will enable it to manifest heretofore undreamed of powers in the next earth-life.

A familiar example is that of the boy who is learning to skate, and who finds that he makes little progress during the afternoon. He goes to sleep that night, and forgets all about the art of skating, but when he returns to the task the next day, lo! he finds that he has made wonderful progress. The majority of us have had similar experiences regarding our little tasks in life. We find that something happens to us when we are asleep.

The secret of the above-mentioned phenomena is that, during the sleep of the boy, his sub-conscious or instinctive mind rehearses the task until it has accomplished much in the direction of mastering it, and the next day it puts into practice that which it has learned during the night—but the conscious mind is not aware of the process of learning. There are depths of the mind which take up these tasks of ours, and which while we are asleep and our objective conscious faculties are resting, straighten out the troublesome kinks of performance, and practice the tasks to be performed the coming day.

In the same way, the *super* -conscious (not the *sub* -conscious) faculties of the mind of the soul practice and become proficient in the tasks of the next earth-life, as indicated by the urge of desire and the pangs of achievement seeking birth. But, with this difference, the soul is fully conscious of the workings of the super-conscious faculties, and, in fact, experiences the greatest joy in the work of development and achievement. The heaven-world of those souls which are possessed of the desire to "do things"—to create, to perform, to make—is indeed a realm of bliss. For there the soul finds itself able to manifest the things which were beyond it during the earth-life, and to express itself in a measure almost beyond the fondest dreams and hopes of the soul on earth.

And this expression and manifestation is performed from the very love of the performance—from the joy of work, the ecstasy of creative achievement—rather than from the hope of reward. On the Astral Plane, alone, can the soul find the conditions which are pictured in Kipling's lines:

“And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the Thing as he sees it
For the God of Things as They are.”

The same thing is true of the seeker after knowledge—the man to whom the exercise of the intellect is the greatest joy. Such a one finds the Books of Knowledge opened for many pages beyond those at which he was compelled to pause in earth-life. The philosopher, the scientist, the metaphysician, the naturalist—these find full exercise for their faculties on the Astral Plane. The library of the Cosmos—the laboratories of the universe—are at their disposal, and they are made welcome there. They find their heart’s desire fulfilled in the opportunities afforded them on the Astral Plane. And, they go back to earth-life, when their time comes for reincarnation, with stimulated intellect and increased reasoning power. What they have thus learned appears in the next life as “intuition.”

It is a fact well known to the advanced occultist that great inventors, like Edison—great philosophers like Hegel, or Herbert Spencer—great scientists like Darwin or Huxley—who seemingly manifest intuitive knowledge of their subjects, are but manifesting on the material plane that which they have already acquired on the Astral as the fruition of desires and attempts made in previous incarnations. It is the common experience of such geniuses, as related in their memoirs, that the majority of their greatest discoveries have come to them suddenly as if from a clear sky. But it is a rule of Nature that there is no blossom or fruit without the preceding seed—and this is true on the mental as well as on the physical plane. There is always a “cause” for the “effect,” in these cases.

The struggling genius—nay, more, the one who feels that he or she *could* be a genius if that which is within could only be expressed—these souls will have their chance in the Astral, and if the seed be well planted in the rich soil, of the soul, then in the next incarnation will the blossom and fruit appear. We may carry this idea with us, a little more clearly, perhaps, if we will make the following comparison:

I. The earth-life is like the phase of the crawling-caterpillar, which feels within itself a something which it cannot express, and which it scarcely understands;

II. The astral-life is like the phase of the chrysalis, in which the future gorgeous butterfly is being formed, and in which the colored wings already exist in Astral form;

III. The reincarnated earth-life is like the phase of the butterfly, in which the ideal *felt* in the first stage and mentally experienced in the second stage becomes fully manifest and active.

The Law of Karma performs much of its work on the Astral Plane, for there the sole material is plastic and non-resistant, the coarse sheaths of the body being absent. And this law is exact and unfailing in its operations—it always brings the seed to fruition, and each seed brings forth only its own appropriate fruit:

> “Karma—all that total of a soul
> Which is the thing it did, the thoughts it had,
> The ‘self’ it wove with woof of viewless time
> Crossed on the warp invisible of acts.
>
> Before beginning, and without an end,
> As space eternal and as surety sure,
> Is fixed a Power divine which moves to good,
> Only its laws endure.
>
> That which ye sow, ye reap. See yonder fields
> The sesamum was sesamum, the corn
> Was corn. The silence and the darkness knew;
> So is a man’s fate born.
>
> He cometh, reaper of the things he sowed,
> Sesamum, corn, so much cast in past birth;
> And so much weed and poison stuff, which mar
> Him and the aching earth.
>
> If he labor rightly, rooting these,
> And planting wholesome seedlings where they grew,
> Fruitful and fair and clean the ground shall be,
> And rich the harvest due.”

Chapter XIII.
Astral Plane Occupation

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REGARDING THE question of occupation in the heaven-world—the Astral Plane—the following from a well-known writer on the subject, Mr. A. P. Sinnett, will prove interesting and instructive:

"Readers, however, who may grant that a purview of earthly life from heaven would render happiness in heaven impossible, may still doubt whether true happiness is possible in the state of monotonous isolation now described. The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony. No one will complain of having experienced monotony during the minute, or moment, or half-hour, as it may have been, of the greatest happiness he may have enjoyed in life. Most people have had some happy moments, at all events, to look back to for the purpose of this comparison; and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room, in such a condition of things, for the conception of weariness. The unalloyed, unchangeable sensation of intense happiness goes on and on, not forever, because the causes which have produced it are not infinite themselves, but for very long periods of time, until the efficient impulse has exhausted itself."

Another high authority on the subject (quoted by Sinnett) says: "The moral and spiritual qualities have to find a field in which their energies can expand themselves. Devachan (the higher Astral Plane) is such a field. Hence, all the great planes of moral reform, of intellectual research into abstract principles of Nature—all the divine, spiritual, aspirations that so fill the brightest part of life, in Devachan come to fruition; and the abstract entity occupies itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial spiritual causes sown in life. It lives a purely and spiritually conscious existence—a dream of realistic vividness—until Karma, being satisfied in that direction… the being moves into its next era of causes, either in this same world or another, according to its stage of progression…. Therefore, there is a 'change of occupation,' a continual change, in Devachan. For that dream-life is but the fruition, the harvest-time, of those psychic germs dropped from the tree of physical existence in our moments of dream and hope—fancy glimpses of bliss and happiness, stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever-fructifying sky. If man had but a single moment of ideal experience, not even then could it be, as erroneously supposed, the indefinite prolongation of that 'single moment.' That one note struck from the lyre of life, would form the key-note of the being's subjective state, and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There all unrealized hopes, aspirations and dreams, become fully realized, and the dreams of the objective become the realities of the subjective existence. And there, beyond the curtain of Maya, its vaporous and deceptive appearances are perceived by the Initiate, who has learned the great secret how to penetrate thus deep into the Arcana of Being."

The same authority continues: "To object to this on the ground that one is thus 'cheated by Nature,' and to call it 'a delusive sensation of enjoyment which has no reality' is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in Devachan—i. e. outside of the conditions of earth-life—between what we call a reality, and a fictitious or an artificial counterfeit of the same, in this, our world. The same principle cannot apply to the two sets of conditions.… The spiritual soul has no substance…nor is it confined to one place with a limited horizon of perceptions around it. Therefore, whether in or out of its mortal body, it is ever distinct, and free from its limitations; and, if we call its Devanchanic experiences 'acheating of nature,' then we should never be allowed to call 'reality' any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our higher soul—such, for instance, as an ideal perception of the beautiful, profound philanthropy, love, etc., as well as every other purely spiritual sensation that during life fills our inner being with either immense pain or joy."

Surely to the aspiring soul there is a far greater happiness in the thought of a heaven-world in which shall be worked out the problems of this life—in which the creative impulse shall be given full opportunity for unfoldment and development, to the end that in a newer and fuller life to come there shall be a putting forth of blossom and fruit, of heart's desires come true, of ideals made real—than in a heaven of the cessation of unfoldment and creative endeavor, where all is finished, where there is nothing to be done or created, where there is no occupation but to fold hands end enjoy the bliss of eternal idleness. The creative instinct is from the very heart of Nature herself, the throbbing of her own life-blood, for Nature is ever at work, creating, doing, performing, becoming, making, achieving—forever, and ever, and ever, on, and on, and on, without ceasing, rising from greater to greater achievement, as the aeons of time fly by. Verily this alone is life, and:

> “All other life is living death, a land where none but phantoms
> dwell; “A wind, a sound, a breath, a voice; the tinkling of the
> Camel’s bell.”

And yet so grounded in materiality is the world of men, that they would speak of the heaven-world of the higher Astral Plane as a mirage, a mere dream, a phantasm. They consider nothing “real” unless it is on the material plane. Poor mortals, they do not realize that, at the last, there can be nothing more unreal, more dreamlike, more transitory, more phantasmal, than this very world of material substance. They are not aware that in it there is absolutely no permanence—that the mind itself is not quick enough to catch a glimpse of material reality, for, before the mind can grasp a material fact, the fact has merged into something else.

The world of mind, and still more true, the world of spirit, is far more real than is the world of materiality. From the spiritual viewpoint there is nothing at all real but Spirit; and matter is regarded as the most fleeting and unreal of all illusory appearances. From the same viewpoint, the higher in the scale one rises above the material plane, the more *real* becomes the phenomena experienced. Therefore, it follows, that the experiences of the soul on the higher Astral Plane are not only not unreal in nature, but, by comparison, are far more real than the experiences of life on the material plans. As the writers just quoted have well said, Nature is not cheated on the Astral Plane—but Nature herself manifests with more real effect on that plane than on the material plane. This is a hard saying for the uninitiated—but the advanced soul becomes more and more convinced of its truth every succeeding hour of its experience.

It is a grievous error to regard the experiences of the soul in the heaven-world as little more than a “playing at reality,” as some materialistic critics has termed it. One has but to turn to the experiences even of the earth-life to see that some of the world’s best work is performed in the hours other than those employed in the actual fashioning of the things. There are times in the everyday life of the most active workers of the world which may be called “the ideal period”—that is, the time in which the mind creates and forms that which is afterward manifested in material form. There has never been a building, nor a bridge, nor any other great work of human hands, erected, unless first it has been created in the mind of some man or men. It has had its first existence in the creative faculties of the mind—the material building is merely the reproduction of the mental creation. This, being remembered, which shall we consider the *real* creation, the mental or the material?

The soul, in its activities on the higher Astral Plane, performs a work similar to that of the mind of the inventor, designer, builder, when it fashions and designs that which will afterward be objectified in material form. It may be called the period or stage of forming the model, or pattern, or mould, which shall afterward serve for the material manifestation. Ignorance, alone, can conceive of such a stage of existence as being a “mere dream.” Verily, the scales of matter serve to blind the eyes of man, so that he sees the real as the unreal—the unreal as the real. The higher in the scale of existence the soul rises, the more real are its experiences—the nearer it approaches matter, in its descent of the scale, the more unreal are its experiences. Ah, Maya! Maya! thou mother of illusion, when shall we learn to rise above thy spell! Those who play in the clay, are besmeared by it, and can see nothing finer and higher than its sticky substance.

Chapter XIV.
Astral Companionship

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THERE IS a question which ever comes to the mind of those who indulge in speculations regarding “the other side”—that question which is voiced in the words of the familiar old hymn: “Shall we know each other there’” This query is rooted in the very heart of human love and affection. Heaven, even if it furnished every other joy and satisfaction, would not be heaven to the average person if it did not also furnish companionship and association with those loved in earth life. The soul instinctively craves for the society not only of those close to it by ties of the love of man and woman, but also of those to which it is bound by the relationship of parent and child; brother and sister; friend and friend. Without this assurance of continued companionship and association, heaven would seem a very bleak and cold place to the average human soul.

We are glad that the Yogi teachers have been very explicit and plain upon this subject, and that their students may find that this hope and desire of the human heart has a full and rich realization in the facts of life on the Astral Plane. Not only do we “know each other there,” but we are naturally bound by Astral bonds of attraction to those whom we love; and to those with whom we are in sympathy, even though we had never known them in earth life. More than this, there is, on the Astral Plane, the possibility of a far nearer and closer companionship between kindred souls than earth-life ordinarily witnesses. With the dropping and discarding of the sheaths of the physical body, the soul becomes capable of a far closer relation to kindred souls than it ever experienced on the physical plane. The Astral fires having burnt up the dross of the lower attractions, the soul is able to function on much higher planes of association. On the Astral Plane, soul may meet soul in close communion and comradeship and the dreams and longings of earth-life, which were found impossible of realization on that plane, now become the ordinary incidents of the new life of the soul. That for which the soul has longed for in vain on earth, now is found in its richest fruition.

To realize just what this means, it is necessary but to think of the highest ideals entertained by the soul, in earth-life, regarding the relationships between human beings. Though these ideals are seldom lived up to in earth-life, nevertheless they abide with the soul constantly, and it is one of the tragedies of earth-life that these ideals always seem “too good to be true.” The love of man and woman, of the right kind, always has as its background this ideal affection and desire, and yet how seldom does the ideal escape being dragged in the mud. The relationship between parent and child, between brothers and sisters, between friends, seldom is found to approach the ideal which dwells ever in the human heart. So true is this ideal— so constant is its presence—that when, in earth-life, we see a companionship which seems even partially to comply with the ideal requirements, our deepest feelings are touched. In fiction, in poetry, in song, in the drama, we find that the picture of the realization of this ideal touches springs of emotion and sympathy which lift us up to higher planes of thought and life. What then must be the joy, the bliss, the happiness, the satisfaction, of a life on a plane of being in which this expression is the only natural one, and where the ideal becomes the real is actual expression?

Yes, we do, indeed, “know each other there.” Not only the “other” whom we may have in mind, but also many “others” with whom we are in natural soul harmony. Those who are bound together by the bond of earth love, relationship, and friendship—providing that there really is a bond of attachment of any degree between them—have full opportunity to manifest their mutual affection and harmonic attraction on the higher Astral Plane. The highest that the human imagination can picture as possible in such companionship, is but as a faint shadow to the actual reality of the experience. It is useless to attempt to paint a picture of these scenes and relationships, for there are no words with which to express the truth. The answer to the inquiry must necessarily be: that each soul that asks the question turn its mental gaze inward, and find the picture, painted in the imagination, of the highest possible bliss that would be possible in such a state and condition, and then consider that even this imaginary picture falls a thousand times short of the reality.

It is only in the harmony of music, or the rhythmic cadences of the best poetry, or the lines of some great work of art, that the earth-dwelling soul may catch a glimpse of the truth of Love on the higher Astral Plane. These things at times cause to rise in the soul faint hints of what the soul actually experiences on those higher planes of being. This is one of the reasons why music, art, and poetry are able at times to lift us above the material environment in which we are dwelling. In the flashes of Cosmic Conscience which occasionally come to souls of spiritual enlightenment, there is included a realization of this feature of the association of souls on the higher planes. Well has the Western poet expressed the difficulty of stating, in ordinary words, the truth of this realization of the truth—in broken measures and stammering tongue:

“As in a swoon, one instant,
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, unknown orbs,
One instant of the future land, Heaven’s land.

I cannot be awake, for nothing looks to me as it did before, Or else I am awake for the first time, and all before has been a mean sleep.
When I try to tell the best I find, I cannot;
My tongue is ineffectual, on its pivots,
My breath will not be obedient to its organs,
I become a dumb man.”

— *Whitman* .

> “Words from a man who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold! their speech shall be lyrical, and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law.”

—*Emerson* .

The difficulty in explaining to the earth-dweller the nature and character of the companionship of the higher planes of the Astral, is that his mind insists upon thinking in terms of *place* , whereas there is no “place” on the Astral—merely conditions and states, as we have explained. To dwell in the “same place” as the loved one, on the Astral Plane, means simply to dwell in the same state or condition of being, and thus be brought into a closer relationship, a greater degree of nearness, than nearness in space can furnish. There is a greater “in touchness” by reason of this harmony of Astral condition than the earth-dweller can imagine. Only the advanced soul can begin to comprehend this mystery of Astral Life. It can be pictured only faintly by reference to the state of soulful “oneness” experienced at times by lovers, when it seems as if the limitations of the flesh have been transcended, and the two souls have blended into one. This is far more than mere nearness in space or place—and yet even this but faintly indicates the ideal condition of the Astral Life.

It may be questioned by some, how souls enjoying this companionship, if they happen to dwell on different planes of Astral being, can be in the same state or condition in which the experience is rendered possible. The answer is simple to one who is familiar with the highest occult truths. It is this: the soul on the higher planes feels the sympathetic attraction of the soul on the lower plane, and, answering it, establishes a psychic connection (akin to a highly exalted form of telepathy) between the two, and thus renders possible the experience of the closest mental and spiritual relationship and companionship, which experience far transcends the companionship of two souls in the flesh. Moreover, as we have explained in a previous chapter, the soul on the higher plane may actually visit, with all of its soul-being, another soul on a plane lower than itself. In this, and other ways, companionship between disembodied souls of the Astral Plane is manifested. There is no “lonesomeness,” or loneliness for souls who crave sympathy on the Astral. There is nothing that is high, and ennobling, in earth-life, that has not its magnified correspondence on the Astral Plane—only the dross being left behind.

There is a natural law which operates on the Astral Plane, as well as upon the material plane, and this law regulates and controls everything on that plane. The disembodied soul does not part with Nature, when it leaves the earth-life—but, rather it rises to a plane of Nature which is fuller, richer, and sweeter in every way than the best of which the earth-dwelling soul dreams. The dross of materiality burned away by the Astral vibrations, the soul blossoms and bears spiritual fruit in the new life. There is one word, which, above all others, expresses the spirit-meaning, and purpose of the higher planes—and the phenomena thereof—that word is love! And that Love is the “Perfect Love which casteth out all Fear”—and its blossom is Joy—and its fruit is Peace!

Chapter XV.
“Spirit Communication”

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TO THE mind of the advanced occultist there are few things more deplorable than the confusion; half-truths commingled with untruth; false doctrine; false conclusions; some concerned with the subject of “spirit communication” in the mind of the Western world. And yet, this confusion, as deplorable as it may be, has served, nevertheless, to attract the attention of thinking people to the subject, and to lead them to further investigation of the matter. Even the fraudulent practices which have been such a scandal in the history of spiritualism in the Western world, as disgusting and revolting as they have been to the mind of thoughtful persons, have served to bring into relief the real truth behind the general phenomena of spiritualism.

Leaving entirely out of consideration the fraudulent, and semi-fraudulent, phenomena which masquerades as “spirit communication,” the subject of the communication between persons in the flesh and souls out of the flesh may be divided into two general classes, i. e. the lower and the higher, respectively. The lower class is composed of (1) cases in which disembodied souls, of a low order —the so-called “earth-bound” souls—manifest their presence to persons still in the flesh; or (2) cases of the animation of “Astral shells.” The higher class of the phenomena of “spirit communication,” so-called, consists of cases in which the souls on the higher planes of the Astral manifest their presence to persons in the flesh.

The soul on the higher Astral planes, dwells in the idealistic condition, concerning itself not with the affairs of the world it has left behind it. It, of course, maintains a sympathetic connection with those near and dear to it by ties of love or friendship who have been left behind on the material plane, but such sympathetic connection is entirely of a psychic or spiritual nature, and has no connections with nearness in space, or physical proximity. The ties and bonds between the disembodied soul and the soul still in the flesh in earth-life may be thought of as spiritual filaments—something like a transcendent form of telepathic *rapport* . When the disembodied soul is thinking of the loved one on earth, the latter frequently experiences a feeling akin to the physical nearness of the disembodied soul, but this merely arises from the sensing of the mental and spiritual rapport of which we have just spoken. In the same way, the disembodied soul experiences a sense of “call” or message from the person in the flesh when the latter is thinking intently of the former.

So far as this continuance of the feelings of love and affection between the separated souls is concerned, nothing but good can be said, for the soul in the flesh is comforted and strengthened by the feeling of rapport and nearness of the disembodied soul on the Astral Plane; and the disembodied soul experiences pleasure and joy just as it would on earth-life by the physical nearness of the loved one. This relationship is a peculiarly sacred one, and is enjoyed by many persons in the flesh, although they may have but little to say regarding it to others who would not understand. Those who have had this experience will recognize just what is meant by these words, when they read them. Others, who have not had these experiences, can understand them only by reference to the greatest feeling of soul-nearness they ever have experienced in earth-life. It is, indeed, a communion of soul with soul, almost approaching the perfection of soul-communion on the Astral Plane in some of its aspects, although always leaving a something lacking from the very nature of the case. We wish to be distinctly understood as having nothing but good to say regarding this form of “spirit-communication” between persons bound by ties of love and friendship, one out of the flesh and the other still in earth life. What we shall now proceed to condemn, is something of an entirely different nature.

Advanced occultists are practically unanimously agreed that the practice of recalling the attention of disembodied spirits for mere entertainment, curiosity, or general “exhibition” purposes is most deplorable. The best authorities condemn the practice in the strongest terms. In the first place, the result is always unsatisfactory, for very good and sufficient occult reasons. In the second place, the effect of such recalling is apt to be detrimental to the disembodied soul, by reason of withdrawing its spiritual attention from the things of the higher planes, and turning them back to the things of the material plane, thus retarding its development and unfoldment, and also confusing its mind. It is akin to directing the mind of the growing child back to the things of its prenatal condition, if such a thing were possible. And, to the soul which does not understand the nature and character of its Astral Life (and none but the most advanced souls so do understand) the mixing of the things and phenomena of the material and Astral Planes is most perplexing, confusing, and distracting. The soul should be left to unfold naturally on its new plane, and not called back to earth to satisfy curiosity or to furnish entertainment. The result arising from the latter course is akin to that which would arise were one to persist in pulling up a plant each day to see whether its roots were sprouting and growing.

Another form of recalling the disembodied soul—that of calling it back to comfort and inform loving friends and relatives—is scarcely less undesirable. The disembodied soul, drawn back by the pull upon its sympathetic bonds of connection, comes back like a person walking in his sleep, for such is almost precisely its condition. Sleep walking is not a desirable thing to induce in persons on earth, and is no better when it is induced in a disembodied soul. It comes from its Astral experiences in a dazed condition, and gives but little satisfaction to those recalling it, and really suffers a confusing and perplexing experience itself. Those who have had experiences with the recalling of disembodied souls (where the phenomena is genuine) will readily remember the dazed and generally confused answers given, and the generally unsatisfactory results obtained even under the best conditions. The practice of recalling souls from the Astral Plane is a clear perversion of Nature's processes, and the result is never satisfactory. This practice is never justified, and the best authorities severely condemn it. The glimpse into the nature and condition of the Astral Plane life, which we have given you in this book, should be sufficient for you to see clearly the reason of this opinion, and the cause of the condemnation.

It is true that souls on the Astral Plane, sometimes, under stress of strong memories or worries regarding those they have left behind, have returned voluntarily to the plane of earth-life, and have made themselves known to persons dwelling thereon—even to the extent of actual materialization, at times. These cases are unusual, but are sufficiently frequent to be noted in this connection. In such cases, the strength of the desire of the disembodied soul has caused it to take on objective form to the senses of those to whom it appears, just as a very strong telepathic impression will take on objective form. But, even in such cases, the poor worried soul gradually passes beyond the attraction of earth-life, and ceases to return to its former scenes, but begins to live out its normal Astral Life in accordance with Nature's laws and plans.

We know that in uttering these truths we are bringing disappointment, and possibly resentment, to the minds of some in earth-life who are fond of the thought that they are in frequent communication with the souls of their departed friends and loved ones. But the truth is the truth, and we are assured that a proper understanding of the subject will reveal to such persons that the highest love for those who have gone before will consist in doing that which is best for those loved ones, so that they will not persist in sacrificing this best interest for the selfish purpose of temporary satisfaction on their own part. Nay, more, the "satisfaction" is never really satisfying— there is always the consciousness that there is something missing, something lacking.

True love consists in giving, rather than in getting. And, is not this true in the matter of communication with those loved ones on “the other side?” Is it not a higher and nobler thing to send them loving thoughts and sympathy, cheering and encouraging them in the unfoldment on the higher planes, than to endeavor to drag them back to the lower plane of materiality for the sake of hearing them say that they are happy and that all is all right with them, and, perhaps, to mumble some semi-coherent platitudes in the manner of a somnambulist? And is it not more worthy of ourselves, who are dwelling in the bonds of the flesh, to raise the plane of our communion with those on the other side to their own higher plane of being, and to commune with them along the lines of spiritual understanding and rapport— in the silence and without spoken words—on the plane where soul may speak to soul without the medium of words, and without the necessity of physical presence? Think over these things, and let your soul speak the truth to you from its inmost heart—be assured that the answer will be one with the truths of the highest authorities.

Chapter XVI.
Earth Bound Souls

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IN THE works upon the subject of the Astral Plane, particularly if the work be by one of the old authorities, there will be found many references to what are called “earthbound” souls. As a rule, these references are to the lower order of souls, which refuse to lift their mental gaze beyond the things and scenes of earth, and which haunt their old scenes of activity and life, finding therein the only pleasure that is possible to them in their degraded condition. But, in this consideration, we must not neglect a mention of a higher order of souls who, unfortunately, are slow to break their earthly bonds, and who cling closely to those who have been left behind them. Let us consider this last class for a moment.

It sometimes happens that a soul who is naturally fitted for the normal life on the higher Astral Planes, is so tied and attached to matters concerning earth-life, that after its awakening from the soul-slumber it at first refuses to participate in the normal Astral existence, but, instead, busies itself with the affairs of earth-life which it should have left behind it. This unfortunate condition arises generally from some sense of unperformed duty, remorse, or anxiety about the welfare of some loved one left behind. In such cases it actually hovers in space around the presence of the person or place in which it is interested, and, under extraordinary psychic conditions it may actually make itself visible to the senses of persons in the flesh.

To this class belong the poor afflicted souls which wander about, haunting the scene of their earthly misdeeds, their remorse causing them to make vain endeavors to undo or atone for their misdeeds. Of course, these unfortunate souls are not fully “wide-awake” on the Astral Plane, neither are they wide-awake on the earth-life plane. Instead, they act like somnambulists, on either plane, failing to partake of the normal life of either phase of existence. Akin to these are those worried and tormented souls who feel that they have left some duty or task unfulfilled, and who in a somnambulistic condition hover around their former scenes of life, endeavoring dreamily to set matters right. A third class is composed of a few who are so attached personally to souls left behind in the flesh, that they brood over the loved persons, impotently striving to aid and guide them.

In all of these cases, there is but one duty for those in the flesh to perform—and that duty is plainly marked. This duty consists in mentally advising the poor souls that their proper scene of activity is on the Astral Plane; that their duty demands that they cease brooding and hovering over earth scenes; and that they yield themselves to the upward attraction, rise to their proper plane of Astral existence, and enjoy the blessings thereof. Those who are conscious of the presence of disembodied souls of this type should not shrink from this duty, no matter how much it may pain them to instruct the disembodied soul in this way. It is like talking to a young child, in the majority of cases, (owing to the semi-sleep condition of the earthbound soul of this type). Although the soul may grieve and weep like a child, like the child it should be bidden to do its duty and to go to its spiritual abode. This advice will often be heeded by the earthbound soul, and it will yield to the upward attraction, and cease its troubled existence. However, in time, even without such advice, the attraction of the higher spheres will prevail, and the soul will rise to its rightful place on the Astral. We caution everyone against encouraging the earthbound soul to remain. It is like encouraging the unborn child to remain in the womb, or the unfolding butterfly to remain in the chrysallis stage. No good comes from encouraging a violation of Nature’s laws, on any plane of existence, including the Astral.

The lower class of earthbound souls belong to an entirely different category from those just mentioned. This lower class is composed of souls of a very low degree of spiritual development—those in which animality is predominant, and brutish materiality the characteristic emotional attribute. These souls are considered as “earthbound” by reason of the fact that the attraction of the material earth-plane so overbalances the urge of the upward attraction that the latter is more than neutralized, and the soul lives on a plane as near the material plane as is possible to it. In fact, the lower planes of the Astral inhabited by this class of souls is so little removed from the material plane that it may be spoken of as almost a transition stage between the material and the astral plane—a blending of the two. It is as if a very thin veil were placed between this plane and the scenes of material life—a tantalizingly thin veil it is to these low souls—so that while these souls may not actually participate in the earthly affairs, they may yet be dimly conscious of them.

These low earthbound souls, as a rule confine their earth visitations and brooding to the actual scenes which have attracted them in earth-life. And these souls take a fiendish delight in trying to influence those of their own kind still in the flesh, when in a muddled condition, urging them to fresh infamies and often to actual crimes. In some extreme cases these low souls have been known actually to seek their own discarded Astral shell, or even that of another of their kind, and by a great effort cause it to materialize for a short time in objective form as a “ghost.” The nature of these entities changes but little by their transition to the Astral, and they take the same delight in “rough-house” performances, practical jokes, etc., as in their days in the flesh. Many instances of ghostly appearances, the throwing about of physical objects, etc., have been due to this class of disembodied earthbound souls. They always may be dismissed and caused to disappear by the person in the flesh showing them that he understands their real nature, and bidding them begone. A bold front, and authoritative command, coupled with words showing that their pretenses are “seen through” will always rout these creatures, and send them back where they belong, crestfallen and abashed.

Another favorite amusement of a certain class of this kind of low disembodied souls, is that of appearing in Astral form, by taking advantage of an Astral shell, in spiritualistic seances, or other gatherings in which the psychic conditions are so sufficiently strong and favorable as to aid in the materialization. In such cases these creatures often impudently strive to impersonate other souls, either of some friend or relative of some one present, or else of some historical character. Anyone who has ever attended spiritualistic seances and seen “George Washington,” or “Julius Caesar” appear and converse in the tone and words of the Bowery, of Whitechapel, will readily understand the reason thereof. A knowledge of this fact will serve to throw light on many perplexing phases of psychic phenomena.

These lower class souls, however, spend but a short term on the Astral Plane, and very soon pass on to reincarnation in surroundings corresponding with their natures, and to which they are attracted by spiritual laws. Their whole attraction being toward the physical and the material, there is nothing to hold them on the Astral Plane, and their abode there is of very brief duration, in the majority of cases. And, yet, even in the very worst and most brutal person, then is always a little of the good, and a spark of spiritual glow, which brightens a little during each visit to the Astral Plane. And, in the course of time, this little spark is sufficiently kindled to manifest a tiny blaze, which lights the way of the poor soul and illumines the road toward higher things. So that even among these poor entities there is at least a certain degree of hope and promise. But the majority are degenerated and fallen souls—descended from a once higher state—who, if they fail to profit by the pains of the material life, are apt to tend still further downward until kind Nature wipes them out as independent entities, and resolves them back to their original spiritual elements.

There are sub-planes of the Astral so low and degraded that we hesitate to mention them. They are inhabited by the very lowest and most degraded and degenerate souls—souls which are on the sure descent to annihilation, being unfit to serve as carriers of the sacred plane. Of the details of these sub-planes, we shall not speak at this place. Enough to quote the words of two distinguished occultists, one of a former age, and one of to-day. The old sage said of these sub-planes: “What manner of place is this I see. It hath no water. It hath no air. It bath no light. It hath no foundation. It is unfathomably deep. It is as black as the blackest night.” The latter-day investigator says: “Most students find the investigation of this section an extremely unpleasant task for there appears to be a sense of density and gross materiality about it which is indescribably loathsome to the liberated Astral body, causing the sense of pushing its way through some black viscous fluid, while the inhabitants and influences there are unusually undesirable.”

It should scarcely be necessary to warn persons not to dabble in psychic phenomena of a material character, which brings them more or less into contact with these lower planes of the Astral. But, nevertheless, we do wish to set forth this warning in this place, just as we have elsewhere in our works. For there is always the temptation and fascination of the unknown for many persons, usually those who are not familiar with the phenomena of the Astral Plane. Such persons, like “fools, rush in where angels fear to tread,” and attract to themselves all sorts of undesirable Astral entities and conditions. Our general advice on this subject is: keep the mind fixed on the higher truths of the spirit, and the higher life of the soul; and turn the face resolutely away from the lower forms of psychic phenomena; in fact, do not seek “phenomena” at all, but seek ever the Truth which, when known, makes all other things clear. Seek ever the sunshine of Spirit, and avoid the baleful glare of the psychic moon.

Chapter XVII.
Astral Shells

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WE WOULD be neglecting the task to which we have set ourselves in this book, were we to omit all mention of a peculiar phenomenon of the Astral Plane which causes much confusion to all beginners in the investigation of psychic phenomena. We allude to what have aptly been called “Astral Shells,” the worn-out Astral bodies of the souls who have awakened from the soul-slumber of the Astral Plane. These worn-out garments of the soul are frequently mistaken for the soul itself, and much confusion has arisen by reason of this mistake.

Each human entity on earth-life has, in addition to the physical body, a finer and more subtle form of body, which is called the Astral Body (sometimes called “the etheric double,” known to the Hindus as the *Linga Sharira*). This Astral body is an exact counterpart of the physical body, and, in fact, is the finer model upon which the physical body is moulded or overlaid. Upon the departure of the soul from the physical body, it carries the Astral body with it as its vehicle, and dwells in it during the soul-sleep, discarding it only when it awakens from the soul-slumber and passes on to the higher states or conditions of the Astral. The Astral body, thus discarded by the soul, then becomes what is known to occultists as an “Astral shell.”

In a previous work, we have spoken as follows of the “Astral shell,” after it has been discarded by the soul: “The Astral body exists for some time after the death of the person to whom it belongs, and under certain circumstances, it is visible to living persons, and is by them called a ‘ghost.’ The “Astral shell,” which is sometimes seen after it has been sloughed off by the soul which has passed on, is in such cases nothing more than a corpse of finer matter than its physical counterpart. In such cases it is possessed of no life or intelligence, and is nothing more than a cloud seen in the sky bearing a resemblance to the human form. It is a shell, nothing more…. When discarded by the soul it begins to slowly disintegrate…. It floats around in the lower Astral atmosphere, until finally it is dissolved into its original elements. It seems to have a peculiar attraction toward its late physical counterpart, and will often return to the neighborhood of the discarded physical body, and disintegrate with it. Persons of psychic sight, either normal or influenced by fear or similar emotions, frequently see these “Astral shells” floating around graveyards, over battle-fields, etc., and mistake them for the ‘spirits’ of departed persons, whereas they are no more the real souls of the persons than are the physical bodies beneath the ground.”

“These ‘Astral shells’ may be ‘galvanized’ into a semblance of life by coming in contact with the vitality of some ‘medium,’ the prana of the latter animating it, and the sub-conscious mentality of the medium causing it to manifest signs of life and partial intelligence. At some of the seances of the mediums, these astral shells are materialized by means of the vitality of the medium, and are made to talk in a stupid, disconnected way with those around, but it is not the person himself talking, but a mere shell animated by the life principle of the medium and the ‘circle,’ and acting and talking like an automaton. There are, of course, other forms of ‘spirit return,’ but investigators of spiritualistic phenomena should beware of confounding these ‘Astral shells’ with the real soul of their departed friends.”

A leading authority on the subject. has written of the “Astral shell,” as follows: “At death it is disembodied for a brief period, and, under some abnormal conditions, may even be temporarily visible to the external sight of still living persons. Under such conditions it is taken of course for the ghost of the departed persons. Spectral apparitions may sometimes be occasioned in other ways, but the third principle (the Astral Body) when that results in a visible phenomenon, is a mere aggregation of molecules in a peculiar state, having no life or consciousness of any kind whatever. It is no more than a cloud-wreath in the sky which happens to settle into the semblance of some animal form. Broadly speaking, the *linga sharira* never leaves the body except at death, case. When seen at all, and this can but nor migrates far from the body even in that rarely occur, it can only be seen near where the physical body lies.

“…It is a mistake to speak of consciousness, as we understand the feeling in life, attaching to the ‘Astral shell’ or remnant; but, nevertheless, a certain spurious resemblance may be awakened in that shell, and without having any connection with the real consciousness all the while growing in strength and vitality in the spiritual sphere. There is no power on the part of the shell of taking on and assimilating new ideas and intiating courses of action on the basis of those new ideas. But there is in the shell a survival of volitional impulses imparted to it during life…. It is liable to be galvanized for a time in the mediumistic current into a state of consciousness and life which may be suggested by the first condition of a person who, carried into a strange room in a state of insensibility during illness, wakes up feeble, confused in mind, gazing about with a blank feeling of bewilderment, taking in impressions, hearing words addressed to him and answering vaguely. Such a state of consciousness is unassociated with the notions of past and future. It is an *automatic consciousness*

, derived from the medium."

Another writer on the subject says of these "Astral shells:" "These remnants of the Astral bodies so discarded and disintegrating are not in any way related to the souls which formerly inhabited them. They are mere shells, without soul or mind, and yet preserving a slight degree of vitality. They are Astral corpses, just as much a corpse as is the discarded physical body. But, just as the physical corpse may be aroused into apparent life activity by a strong galvanic current, and will roll its eyes, move its limbs, and even utter groans—so may these Astral corpses be galvanized by the vitality of a medium (unconsciously by the latter), if the conditions be favorable, and may be materialized so as to appear as a shadowy form, acting, moving, and even speaking, the only mind in it, however, being supplied by that of the medium or the persons present at the seance."

The careful student of occultism will find in the works of all of the best authorities many warnings against the confounding of the phenomena related to these "Astral shells," with that referring to actual communication between disembodied souls and those in the flesh. But the general public, not being informed, is very apt to fall into the error of supposing that this class of psychic phenomena is a manifestation of "spirit return," and the cause of rational spiritualism has been very much injured in this way. It is a ghastly mockery to have these disintegrating "Astral shells," galvanized temporarily into life by the vitality and minds of a medium (consciously or otherwise), and to have them mistaken for the souls of departed friends and relatives. And yet this terrible experience has been the lot of many earnest investigators of psychic phenomena, and by many persons whose love has prompted them to seek to communicate once more with their loved ones. It would seem that there is much need for true occult knowledge on the part of the public, in these days when so many are dabbling in psychic research, and producing psychic phenomena the nature and character of which they do not understand.

We trust that nothing we have said in this, or the preceding chapters, will be taken as an attack upon modern spiritualism in the Western world. We have no such intention, and no such feeling. We realize that through the channel of modern spiritualism many earnest souls have been brought to a realization of the higher spiritual truths, and have been led to the door of the higher occult understanding. In fact, modern spiritualism to-day is concerning itself comparatively little with "phenomena," but, instead, is striving to unfold the truths of the life on the higher spheres of being and existence of the soul. But following on the outskirts of the movement are many to whom only phenomena of the most sensational character appeals—it is for these that this warning is intended. And, in the same manner, for those who are following idly after the “psychic research” movement, being attracted thereto by love of novelty and hope of excitement. We would warn both of these classes of investigators that in opening the doors of the minds and souls to lower Astral influences, they are running great risks. There are swamps and quagmires of the Astral world into which the unwary feet are apt to sink. Therefore we say “Beware of the lower astral vibrations.” Keep the mind and soul centered on the higher truths, and resist the temptation to dabble in the phenomena of the lower states. There is no satisfaction in the Moon phase of occultism, and great dangers are often encountered—turn your face toward the sun! Live on the spiritual Heights—beware of the miasmatic swamps and malarial quagmires on the lowlands of psychism. These warnings cannot be too often repeated by those having the interest of the race at heart.

Chapter XVIII.
The Second Soul-Sleep

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ONE OF the many facts which are impressed upon the minds of the student of the occult is that which illustrates the principle that Nature is consistent and uniform in her methods. On the various planes of being, Nature has a few fundamental methods or habits of manifestation which the student soon learns to look for in his investigations, and which he always finds if he continues his search sufficiently long and with sufficient care and watchfulness.

One of these constant methods of habits of Nature is that by which she always interposes a period of rest, pause, sleep, or recuperation between the end of one period of activity and the beginning of another. On the physical plane we have many instances of this, from the momentary pause of the pendulum between its forward and backward swing; the pause between the inhalation and exhalation of the breath; the sleep between the close of one day and the beginning of another; the period of rest of the unborn child between its formative period and its birth into the world, *etc.*

In the Astral world we find the same phenomenon in the soul-slumber which occurs between that which we call Death and the beginning of the new existence on the Astral Plane. And, reasoning from analogy, we might naturally expect to be informed that a similar phase or period exists between the close of the activities of the soul on the Astral Plane and its passing on to reincarnation or to higher spheres of spiritual life. And, indeed, such a phase or period does exist, and forms a very distinct feature of the soul’s existence on “the other side.” Such phase or period is known to occultists as the “second soul-sleep,” or slumber.

The second soul-sleep is preceded by a transition state of gradually declining activity and consciousness, and a corresponding desire for rest on the part of the soul. The natural processes on the Astral Plane nearing their close, the soul begins to experience a feeling of lassitude and weariness, and instinctively longs for rest and repose. It finds that it has lived out the greater part of its desires, ambitions, and ideals, and in many cases has also outlived them. There comes to it that wistful feeling of having fulfilled the purpose of its destiny, and a premonition of the coming of some newer phase of existence. The soul does not feel pain at the approach of the second soul-sleep, but, on the contrary, experiences satisfaction and happiness as the coming of something which promises rest and recuperation. Like the weary traveller who has climbed the mountain paths, and has delighted in the experiences of the journey, the soul feels that it has well earned a restful repose, and, like that traveller, it looks forward to the same with longing and desire.

The soul may have passed but a few years, or perhaps a hundred or a thousand years, of earth-time, on the Astral Plane, according to its degree of development and unfoldment. But, be its stay short or long, the feeling of weariness reaches it at last, and, like many aged persons in earth-life, it feels that “my work is over—let me pass on, let me pass on.” Sooner or later, the soul feels a desire to gain new experience, and to manifest in a new life some of the advancement which has come to it by reason of its unfoldment on the Astral Plane. And, from these reasons, and also from the attraction of the desires which have been smouldering there, not lived out or cast off; or, possibly influenced by the fact that some loved soul, on a lower plane, is ready to incarnate, and wishing to be with that soul (which is also a form of desire) the soul falls into a current sweeping toward rebirth and the selection of proper parents and advantageous circumstances and surroundings. In consequence thereof it again falls into a state of soul-slumber, gradually, and so when its time comes it “dies” on the Astral Plane, as it did before on the material plane, and passes forward toward rebirth on earth.

But, strictly speaking, the soul continues in a condition of partial slumber even after it has been re-born on earth-life, for it does not at once wake up in the body of the newborn child, in which form it has reincarnated. On the contrary, it awakens gradually during the early childhood and youth, of the child. This is a most interesting fact of occult science, and one that is but little known even to many careful students. We have spoken of it as follows, in a previous work: “A soul does not fully awaken from its second soul-slumber immediately upon rebirth, but exists in a dream-like state during the days of infancy, its gradual awakening being evidenced by the growing intelligence of the babe, the brain of the child keeping pace with the demands made upon it. In some cases, however, the awakening is premature, and we see cases of prodigies, child-geniuses, etc., but such cases are more or less abnormal and unhealthy. Occasionally, the dreaming soul in the child half-wakes, and startles us by some profound observation, or mature remark or conduct…. The rare instances of precocious children and infant genius, are illustrations of cases in which the awakening has been more than ordinarily rapid. On the other hand, cases are known where the soul does not awaken as rapidly as the average, and the result is that the person does not show signs of full intellectual activity until nearly middle-age. Cases are known where men seem to ‘wake up’ when they are forty years of age, or even older, and then take on freshened activity and energy, surprising those who had known them before."

But we are principally concerned now with the earlier stages of the second soul-slumber—the stages which are passed on the Astral Plane. In these early stages, the slumbering soul undergoes a peculiar stage of what might be called "spiritual digestion and assimilation." Just as, in its first soul-slumber, the soul digested the fruits of its earth-life and assimilated the lessons and experiences thereof, so in this second slumber the soul digests and assimilates the wonderful experiences of the Astral. For, be it remembered, the period on the Astral has been not only one of retrospect on the one hand, and manifestation of latent powers, on the other. It has also been a period of reconstruction and unfoldment.

Many things have been lived-out and outlived on the Astral, and the soul leaves the Astral a far different entity from that which entered it. But, and remember this also, the change is always for the better. Many undesirable characteristics have been burned away by the fires of repentance and remorse, and many desirable characteristics have been unfolded in the rich spiritual soil of the higher planes, aided by the Sun of Spirit which envelopes the soul on the higher planes. But, there is still needed a process of "stock taking," readjustment of mental conditions, and spiritual preparation for a new life—and this is supplied during the early stages of the second soul-slumber.

Just as the child, or the adult, receives the energy necessary for the work of the new day, when it is wrapped in sleep at the close of the old day, so does the sleeping soul receive energy from the One Supply, that it may face the new life with vigor and power. We do not go into the details of this recuperative work at this place, as we wish to avoid all appearance of technicality. Enough to say that the soul receives a fresh impetus of energy, and is also given the "psychic pattern" of its new physical body, during the second soul-slumber. It is also allowed to experience the attractive power of its Karmic ties, which leads it into the channel of rebirth in accordance with the character of its nature—"like attracts like," is the axiom which expresses the processes.

Each soul goes to where it belongs by reason of what it is. It is not subject to the arbitrary dictates of any being in heaven or in earth, but the absolutely just and equitable law of Karma operates in every case. There is no favoritism, nor is there the slightest chance of even the faintest injustice being the fate of any soul, no matter how humble or lowly it may be. The lowest as well as the highest comes under the same law, for all are children of the same parent—all little children in the kindergarten of the Absolute. All are on The Path, whether they know it or not—and their ignorance is not counted against them in the reckoning.

In the last chapter of this book, we shall speak of a class of souls that rise above further reincarnation in earth-life, and ascend to planes and stages of existence far above anything which the earth can offer. We mention them here merely to say that even such souls must pass through the second soul-slumber of the Astral Plane before they can proceed further. In such cases they lose in their sleep all that is left of the confining sheaths of earth-desire, and throw aside all the fruits of earth action except that which is called Liberation and Freedom. Such souls never again awaken on earth, nor do they ever return thereto, unless, perchance, they voluntarily revisit earth in after ages as great teachers or leaders. Such have worn the garb of men, now and then throughout the ages, but have always been far more than men in all but form. There are planes upon planes of existence higher than earth or its Astral Plane. Blessed indeed is the soul which awakens from the second soul-slumber and finds itself in even the most humble of these exalted states. Even the wisest sage bows his head in reverence at the mention of such spheres of existence, which transcend even the human imagination.

Chapter XIX.
ReBirth

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IN THE preceding chapter we have explained that the soul, falling into the second soul-slumber, is caught up by the currents of the Karmic attraction, and is carried on toward rebirth in an environment, and with ties, in accordance with the sum of its character and desires. As we shall see in the succeeding chapter, some souls escape this current of rebirth, and are, instead, carried on to higher spheres of activity and being. But, by far, the great majority of the souls on the Astral Plane move forward toward earthly rebirth—such being their Karma.

But here, we must caution the student against falling into the far too common error of supposing that this Karma is a stern something meting out rewards and punishments according to some established code. Instead, Karma is simply the law of spiritual cause and effect—we are punished not *because* of our sins, but *by* them; we are rewarded not *because* of our good deeds, but by them. In short, our rewards and punishments arise by the very nature of our *character* , and our character is the sum total of our desires. Therefore, desire is the motive power of Karma, and, through Karma, of our rebirths.

To many, it seems as if rebirth upon earth is something forced upon the soul in spite of its desires. The very opposite is true, for the sum of the desires of the soul constitute the very actual motive power leading to the rebirth.

Those who are re-born on earth are not re-born against their will or desire. On the contrary, they are re-born because they actually desire it. They are carried into the current of rebirth because their tastes and desires have created longings that can be satisfied only by renewed life in the flesh. Although they are not conscious of it, they instinctively place themselves again within the operations of the Law of Attraction, and are swept on to rebirth, in exactly the environment best calculated to enable them to live out and outlive these desires—to express and exhaust the force of desire. They hunger to satisfy their longings, and, until that hunger is appeased, the desires cannot be discarded. This does not mean that every desire must necessarily be lived out, for it happens frequently that new insight and experience causes the soul to turn with loathing from the former object of desire, and the desire thus dies a natural death. But so long as the desire remains alive it tends to attract the soul toward objects and environment which is likely to satisfy it. This is true of the soul on the Astral Plane, as well as in earth life. Desire is always the great motive power of the soul in determining rebirth.

The soul, preserving its desire for material things—the things of flesh and the material life—and not being able to divorce itself from these things, will naturally fall into the current of rebirth which will lead it toward conditions in which these desires will flourish and become manifest. It is only when the soul, by means of many earth-lives, begins to see the worthlessness and illusory nature of earthly desires, that it begins to become attracted by the things of the life of its higher nature, and, escaping the flowing currents of earthly rebirth, it rises above them and is carried to higher spheres.

The average person, after years of earthly experience, is apt to say that he or she has no more desire for earth life, and that his or her only desire is to leave the same behind forever. These persons are perfectly sincere in their statements and beliefs, but a glance into their inmost soul would reveal an entirely different state of affairs. They are not, as a rule, really tired of earth-life, but merely of *the particular kind* of earth life which they have experienced during that incarnation. They have discovered the illusory nature of a certain set of earthly experiences, and feel disgusted at the same. But, they are still full of another set of desires, and of hunger for another set of experiences on earth. They have failed to find happiness or satisfaction in their own experience, but they will admit, if they are honest with themselves, that *if* they could have had things "so and so," instead of "this and thus," they would have found happiness and satisfaction. The "if" may have been satisfied love, wealth, fame, gratified ambition, success of various kinds, etc.—but, be it what it may, the "if" is nearly always there and that "*if* " really is the seed of their remaining desires. And the longing for that "if" is really the motive for the rebirth.

Very few persons would care to live over their earth life, according to their own statements—and they are honest enough in the statement. But, like old Omar they would be perfectly willing to remake the world according to their heart's desire—and then live the earth life. Do you see what we mean? It is not earth life that is distasteful to them, but merely the particular experiences of earth-life which are disdained. Give to the average man and woman youth, health, wealth, talent, and love, and they will be very willing to begin the round of earth life afresh. It is only the absence of, or failure in, these or similar things, which causes them to feel that life is a failure—a thing to be joyfully left behind.

The soul, in its sojourn on the Astral is rested, refreshed and reinvigorated. It has forgotten the weariness of life which it had experienced during the previous incarnation. It is again young, hopeful, vigorous, and ambitious. It feels within itself the call to action—the urge of unfulfilled desires, aspirations, and ambitions—and it readily falls into the currents which lead it to the scene of action in which these desires may be manifested.

We have many instances of this change of feeling in earth-life. We feel tired, discouraged, nay, even disgusted, with our earthly affairs, at the close of the day, the year, or the exciting period. But rest, sleep, change of scene, and the influx of new impressions, make a change, and before long we are filled with longing for new activities and action. The majority of persons are not really tired of life, or disgusted with the things of life. They are merely experiencing the race impulse toward "something else, some other place"—a change of scene and occupation would work a speedy cure for them. They are not world weary—they are merely mentally and emotionally tired. And thus it is with the tired soul. Change its place of abode to the Astral, and give it the Elixir of Life—and it is ready for another part to play in the Drama of Life.

Another point upon which there is much misunderstanding is the matter of the unconsciousness of the soul in the matter of choice of the environment of the new birth. It is true that in souls of low development, the process is almost wholly instinctive, and there is practically no conscious realization or choice in the matter. But when the soul begins to develop and unfold in spiritual knowledge, it begins to have spiritual insight and consciousness, and in many cases it sees dimly as in a dream, (during the second soul-slumber) the conditions toward which it is being drawn, and often exercises a decided choice. In the case of a strong personality, provided the spiritual development is there, there is often more than a dreamlike choice, for such a soul does much to "make circumstances" for itself in its new birth, always within the limitations of its Karma, of course.

Another point, which should be cleared up, is that regarding the character of the desires which serve as the motive power for rebirth. It is not meant that these desires are necessarily low or unworthy desires or longings. On the contrary, they may be of the highest character, and might be more properly styled aspirations, ambitions, or high aims, but the principle of desire is in them all. Desires, high and low, are the seeds of action. And the impulse toward action is always the distinguishing feature of desire. Desire always wants to *have* things, or to *do* things, or to *be* things. Love, even of the most unselfish kind, is a form of desire; so is aspiration of the noblest kind. A desire to benefit others is as much a desire as its opposite. In fact, many unselfish souls are drawn back into rebirth simply by the insistent aspirations to accomplish some great work for the race, or to serve others, or to fulfill some duty inspired by love. But, high or low, if these desires are connected in any way with the things of earth, they are rebirth motives and rudders.

But, in conclusion, let us say that no soul which does not in its inmost soul desire rebirth on earth will ever be so re-born. Such a soul is attracted toward other spheres, where the attractions of earth exist not. Its Karma carries it *away* from earth—not *toward* it. But this is the condition of but few, although, little by little, every soul will experience it in the aeons to come. For all are on The Path, and spiritual evolution moves surely though slowly. Those who are interested in this higher life of the soul are invited to read the next, the last, chapter. If its words appeal to you, you have already taken the first steps toward the attainment.

Chapter XX.
Beyond Reincarnation

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THOSE WHO imagine that the Yogi Philosophy teaches that before the soul there is an endless chain of earthly re-births, or series of reincarnations, have failed to grasp the real spirit of the teaching. When it is remembered that the earth is but one of a countless number of preparatory worlds, having its beginning in time and its ending in time, the folly of such a doctrine becomes apparent. The earth is but one of the many schools, which have been from time to time formed in the Cosmos, and which, at the best, are but mere lower grade abodes. The soul of man will persist aeons after this earth, and millions of others like it, will have vanished into the ether of space from which it originally emerged. To assign to earth-life any such importance in the Cosmic order is contrary to the teachings of the wise.

Moreover, it is a false teaching which holds that even in the present era and phase of the soul's existence the soul can progress no further than earthly incarnation. Even though the majority of the race must undergo many earthly incarnations before freedom and liberation is found, still it is equally true that when a soul reaches the stage of spiritual development in which the ties of earth-life no longer bind it, then it is impossible that such a soul can be held to the round of earthly incarnation for even a moment of time.

There are many souls which are now on the Astral Plane, undergoing the final stages of the casting off of the earthly bonds. And there are many souls now in earth-life which will never again return to earth, but which, after their next sojourn on the Astral Plane, will rise to the higher planes of existence, leaving the earth and all earthly things behind forever. Moreover, there are to-day, on earth, thousands of souls which are well on the way to freedom, and which will have but one more earth-life to undergo—and that one life will be passed in an exalted state of understanding and wisdom. At the present time we are nearing the end of a cycle in which a very great number of souls are preparing for their upward flight, and many who read these lines may be well advanced in that cyclic movement.

It would be the veriest folly for human pen to attempt to picture the nature of the existence on the higher spheres— even those spheres only one grade higher than the earth. For there are no words which would convey the meaning—no mental concepts which would embody the idea. Nay, more, the majority of the race have not even the mental machinery which would enable them to even *think* of the nature of such a life. The average human mind cannot begin to think even of the middle planes of the Astral, and the concept of the higher Astral is far beyond them. What then must be their position regarding the thought of realms of being to which even the highest Astral planes are but as dung-hills compared with the world's greatest palaces? Enough to know that there exists an infinite scale of being, composed of realm after realm, ever rising higher and higher and higher—and that the soul is destined to move on and on and on toward the Infinite.

Escape from the round of earthly reincarnation is possible when the soul learns the truth regarding its own nature and its relation to the Whole. When it perceives the illusory nature of the phenomenal universe, and realizes that the spiritual world is the only real one, then do the ties of the material life begin to slip away, and the soul begins to struggle from its confining bonds. This liberation is the great end aimed at in the Yogi Philosophy. This is the reason, end, and aim, of Yoga. Some attain it by faithful works; others by love of the divine and of the divine fragment in their fellow human beings; others by the use of the intellect and the attainment of wisdom; others by development of the intuitive faculties; but all these are but different roads leading to the same end. When the nature of earthly things is realized, they lose their hold upon the human soul. Desire then dies away, and the soul is liberated and attains spiritual freedom. Loosened from the attraction of earth, the soul takes higher flights, and soars to the higher regions of being.

The philosophies of the Orient are filled with this idea. Under various guises it appears. To the initiated occultist the sacred teachings of the world—of all religions—are seen to have their esoteric side. And the spirit of the esoteric teaching is always Liberation. As we write these words, our eyes fall upon a book lying on our table—a little story of the East, told by a Western writer. This writer has caught the spirit of the East and expresses it well. Listen to his words, and see how true they are to the spirit of the teaching: "The object of the Sage, according to the old Hindoo doctrine, is to become absolute master of himself (*jitama*), to render himself completely superior, or rather indifferent to the 'attachment' of all mundane clogs. The ordinary mortal is a prisoner, tied, bound in bondage, or *attached* (*sakta*), to and by the objects of delusion and sense. Whoever aims at emancipation must first, by a long and strenuous course of penance and austerity, sever these attachments, till even though he still remains among them, they run off him like water from a duck; and he goes on living, according to the classic formula, like a wheel that continues to revolve when the original impetus has ceased; or like a branch that goes on swaying after the departure of the bird. He is *awake* , as opposed to those who still remain blinded by illusion; he is *free* , as contrasted with the bound."

The above writer, however, has erred when he speaks of the "long and strenuous course of penance and austerity," necessary to sever the material attachments. The best authorities frown upon these ascetic practices and austerities, and do not encourage them. The true practice is that of the attainment of wisdom, and the opening of the heart to the inflow of the Divine Wisdom which comes in the form of Intuition. It needs but to perceive the real nature of material things in order to lose desire for them; therefore Knowledge is the great Liberator. It is true that great unselfish love (Bhakti Yoga) will cause the scales to fall from the eyes of the soul; it is likewise true that faithful works and duty performed without hope of reward (Karma Yoga), will cause the eyes to see clearly; but the greatest of all Yoga is Gnani Yoga, the Way of Wisdom.

To those who yearn for release, we recommend a careful study of the Yogi Philosophy, or any of the other great forms of the Wisdom-Religion, and the careful following of the Life of the Spirit which is common to all religions, rightly understood.

We think that the best little guide on The Path in the English language, is that little manual "Light on the Path," which is founded on occult axioms current even in ancient Atlantis. In this valuable little manual are to be found "The Rules which are written on the Walls of the Hall of Learning," by the "Rulers of the Golden Gate." As a writer has said: "What Parsifal is to lovers of music, that 'Light on the Path' is to aspiring souls—a never-ending source of inspiration and wonder." The following axioms, taken from its pages, give the keynote, when rightly understood—the balance of the manual is but an explanation of the axioms:

I. Kill out ambition.
II. Kill out desire of life. III. Kill out desire of comfort.
IV. Kill out all sense of separateness.
V. Kill out desire for sensation.
VI. Kill out the hunger for growth.
VII. Desire only that which is within you.
VIII. Desire only that which is beyond you.
IX. Desire only that which is unattainable.
X. Desire power ardently.
XI. Desire peace fervently.
XII. Desire possessions above all.

XIII. Seek out the way.

XIV. Seek the way by retreating within.

XV. Seek the way by advancing boldly without.

XVI. Stand aside in the coming battle; and though thou fightest, be not thou the warrior.

XVII. Look for the warrior, and let him fight in thee.

XVIII. Take his orders for battle, and obey him.

XIX. Listen to the song of life.

XX. Store in your memory the melody you hear.

XXI. Learn from it the lesson of harmony.

XXII. Regard earnestly all the life that surrounds you.

XXIII. Learn to look intelligently into the hearts of men.

XIX. Regard most earnestly your own heart.

XX. Inquire of the earth, the air, and the water, of the secrets they hold for you.

XXI. Inquire of the holy ones of the earth, of the secrets they hold for you.

XXII. Inquire of the inmost, the one, of its final secret, which it holds for you throughout the ages.

XXIII. Hold fast to that which has neither substance nor existence. XXVI. Listen only to the voice which is soundless.

XXV. Look only on that which is invisible alike to the inner and the outer sense."

These axioms have *seven* several and distinct meanings, superimposed one upon the other, and which are uncovered only by the unveiling of the eyes of the soul as it unfolds. Blessed is he who is able to comprehend even the first set of meanings, for he is on The Way.

The commentor upon these axioms, in the little manual, gives the following valuable advice to those who seek out the Way of Liberation and Peace: "Seek in the heart the source of evil, and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there:

this blot upon existence is wiped out by the very atmosphere of eternal thought.”

The same commentor utters the following additional advice: “Look for the flower to bloom in the silence that follows the storm; not till then. It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts. But not till the harassed spirit. And in the deep silence, and melted-not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after a heavy rain, when Nature works so swiftly that one may see her action. Such a calm will come to the mysterious even will occur which will the whole personality of the man is dissolved prove that the way has been found. Call it by what name you will; it is a voice that speaks where there is none to speak; it is a messenger that comes,—a messenger without form of substance,—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time, or it may last a thousand years, but it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.”

In conclusion, let us again quote from the writer of the words above quoted —words also inspired by a higher source of authority and wisdom: “THREE TRUTHS .”

“There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech: (I) The soul of man is immortal, and its future is the future of a thing whose growth and splendor have no limit. (II) The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception. (III) Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment. These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.”

And now, friend and reader, we leave you once more. We trust that what we have said will prove to be as the seeds of future trees of knowledge within you. For this is the most that the teacher may hope to do—to plant seeds. We trust that we have at least brought you to the doors of the perception of the truth that there is no Death—that what we call Death is but “the other side” of Life, and one with it. May your own spiritual eyes become opened, that you may perceive these truths for yourself, and through your own experience. And now, once more, good student, we say to thee: PEACE BE UNTO THEE!

THE END

THE END.

The Practical Water Cure (As Practiced in India and Other Oriental Countries)

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Chapter I.
The Hindu-Yogi Water-Cure.

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> An important branch of Hatha Yoga. Prana in the water. How water loses prana. How water may be pranaized.

Among the Yogis of India, the system of Physical Well-Being known as “Hatha Yoga,” in its many phases and forms, is followed, practiced and taught. Thousands of natives of India know no other form of physical culture, or methods of hygiene, and maintain health and physical vigor by an adherence to its precepts. In connection with Mental Healing, this system forms the great Natural Healing school of the Hindus. In our work on “Hatha Yoga,” we have explained that system in general, and in many of its details.

There is one form or phase of “Hatha Yoga,” however, which constitutes an important part of this great system of Natural Healing, which should be understood and practiced by those who would maintain a healthy condition of physical being, and which is worthy of being explained in detail in a supplementary volume—the Hindu-Yogi system of Practical Water-Cure. In response to many demands from those who were interested in our presentation of the general subject of “Hatha Yoga,” we have incorporated in this supplementary book the details of the said system. We trust that we will bring to the attention of many persons of the Western world the benefits to be derived from this most meritorious system.

Water-Cure is not a new thing to the Western world. Many Western teachers have expounded its merits in a most forcible manner, and thousands of people have applied the method with excellent results. It must be confessed that both the Eastern and Western systems of Water-Cure have much in common so far as the actual methods are concerned, although the Hindus explain many of the therapeutic results by the theory of “Prana,” which is unknown to the ordinary Westerner. An understanding of the principle of Prana in its phase of a therapeutic agent in connection with the Water-Cure, will throw much new light upon the entire system of the application of water to the cure of physical disorders.

“Prana,” as our students know, is the great universal principle of energy which permeates all things, and which has one of its manifestations in what is known as “Vital Force” in all living things. Prana is to be found in food, water, and air, in which three forms it may be used by living creatures and transmuted into Vital Energy, or Prana in its form of living force. In our work on “Hatha Yoga” we have shown how Prana may be obtained from food and thus transmuted and converted into vital energy and living force. In our work on “The Science of Breath” we have shown how the Prana in the air may be transmuted and converted into vital energy and living force. And in the present little work, we shall show you how Prana, which is contained in the water, may be transmuted and converted into other forms of energy, which will tend to invigorate and strengthen the human body, relieve physical disorders, and promote health and strength.

Of course, it is not necessary for one to believe in the existence of Prana in order to obtain benefits from the Water-Cure, for the virtue in the water is open and free to all, believer and unbeliever alike. But it is a known fact that when the mind recognizes the presence of Prana in the air; the food; and in the water; then there seems to be manifested a peculiar receptivity to its influence which is lacking to those who are not familiar with its presence. There is a good reason for this, but we shall not attempt to explain it here, for to do so would carry us into the realm of mental cause and effect, which is foreign to the purpose and scope of this little work. We shall, therefore, content ourselves with calling your attention to the presence of Prana, and the effects it produces when properly applied, and then leave the subject for the actual test and practical test of the student.

Prana permeates every drop of water, although in varying degrees. Fresh running water contains a much greater proportion of Prana than stagnant, still water. Likewise water that has been contained in cisterns, tanks, or vessels is found to have parted with much of its original store of Prana. And water that has been boiled has lost much of its Prana. This lost Prana may be restored by passing the water through the air, by pouring it from one vessel to another in order to “aereate” it. Distilled water usually loses much of its Prana, which may, however, be restored to it by pouring it from one vessel to another, through the air, as aforesaid. An understanding of this fact will explain the reason why the ordinary distilled water seems to lose a certain amount of its “life,” which is noticed by those who drink distilled water as a measure of health preservation. Boiled water always seems “flat” unless it be poured through the air and reabsorbs Prana. Western science does not explain these well known facts, but the Hindus understand its cause to be the losing or gaining of Prana.

In using water for drinking, it is always well to pour it from one glass or vessel to another, backward and forward, several times. Those who will practice this plan will discover a new pleasure in drinking water, and will notice a decided improvement in the resulting effects. Water thus “Pranaized” will be found to have a slightly invigorating and stimulating effect absent from ordinary water. Persons who wish to rid themselves of the desire for alcoholic stimulants will find it much easier to do so if they will pranaize their drinking water. The water in the pipes of the ordinary city water-supply is deficient in Prana—this may be overcome by pouring and repouring, as above stated. A little experimenting will convince the most skeptical of the virtues of this plan.

In the same manner, when one wishes to take a hot bath, or to drink hot water; or to apply hot-fomentations, etc.; it will be found advantageous to Pranaize the water in this way before using. In the case of a hot bath, dip up the water from the tub, with a saucepan or similar utensil, a number of times, until you have invigorated it with fresh Prana.

In this work we shall endeavor to use the ordinary Western terms and explanations, so far as is consistent with the fundamental ideas of the Hindu Water-Cure. We have no desire to surround this valuable, practical and simple system with strange verbiage and unusual terms. We shall quote Western authorities to support our position, so far as is possible. The Hindus entertain many ideas and theories which seem strange and fanciful to the Western mind, and we purposely omit all reference to the same. We wish to hold the attention of the student to the practical methods of the system, in connection with its fundamental idea, and shall run no risk of leading him up the by-paths of theory and speculation. This is particularly desirable in a work of this kind, which will fall into the hands of many who are unfamiliar with the Hindu theories and who have no taste for strange and unfamiliar ideas, but who want, and need, the practical, actual methods and instruction on the subject. Those who wish to understand the “why” of the Hindu ideas and teachings, are referred to our other works on the general subject.

To the Hindu-Yogi, water is Nature’s great Remedy—its great Restorative Force. He believes in its liberal application, internally and externally. He regards it as the milk from the breasts of Mother Nature, which she would furnish to her offspring. The lower animals recognize this through their instinctive faculties, but” civilized” Man in his arrogance of reason has seen fit to depart from Nature’s simple ways, and seeks in less simple things the virtues which reside alone in Nature’s original fluids. In the following pages, we invite you to listen to the simple teachings of the Hindu Yogis on this subject. Do not let the simplicity of the system prevent you from appreciating its advantages. There is virtue in simplicity—danger in complexity. Nature’s best things are always simple, and “common.” To re-discover this fact, Man has traveled many a weary mile of thought and experiment. The advanced thinker always finds his road mile of thought and experiment. The advanced thinker always finds his road leading “Back to Nature.”

Chapter II.
Nature’s Great Remedy.

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> Water the basis of life. The important part played by water in the psychological mechanism of the system. What water does, and why.

IT IS no wonder that man in his natural state instinctively recognized in Water a Natural Friend and Helper. The instinct regarding water runs back much further than Man—back through the lower animals—back through the lower forms—back through the plant life—back through the elementary forms of life such as the amaeba, monera, and other tiny forms in the slime of the ocean bed—back to the very beginnings of organic life itself. Science tells us that organic life originated in water, and has always shown signs of its place of birth. About eight-tenths of our physical body is made up of water, and the very cells composing the body are virtually and actually marine organisms—tiny aquatic animals in fact—capable of existence only when surrounded by a saline solution of water. Is it any wonder then that the instinct for Water lies at the very foundations of our subconscious life, and manifests in our conscious wants.

And the important part played by water in our physiological mechanism is none the less remarkable. Physiology teaches us that over one and one-half pints of water passes from the body in the shape of perspiration every twenty-four hours; and that during the same time nearly three pints of water are passed off in the shape of urine—two quarts and over in all. The important juices of the body are composed of fluids, of which water is the basis. Not only is the blood, which is the very essence of physical life, composed largely of water, but also the bile, the gastric juices, the pancreatic fiuid, and the several other juices of the digestive organs, as well as the saliva, are fluids of which water is the basis. Man can go without food for a number of days, but deprive him of water, and he perishes quickly. Water is one of the most urgently demanded of Nature’s supplies, and next to air is the one upon which the continuance of life is based.

And yet how many people—or rather, how few of them— have given to this subject the consideration justly due it. And how few have made an intelligent use of Water a matter of habit in their daily lives. We give to the study of irrigation of the soil much care, time and thought, for we recognize that that is a subject upon which depends the welfare of our crops, and consequently our material welfare. But to the irrigation of the body, we give little or no thought, and are apt to dismiss the subject as of little importance. And, more than this, we take the greatest care to see that our domestic animals are kept supplied with sufficient water to drink, and in which they may bathe—we recognize the natural wants of these animals, and yet we do not think of bestowing one fraction of the same thought upon the wants and requirements of our own bodies, which should be of at least as great importance to us as those of the domestic animals.

It is true that in the state of nature, man was not so foolish. There he followed his natural instincts, and drank plenty of fresh water and washed himself in the stream, lake, or ocean— not because he had reasoned it out, but merely because he "felt like it," which was the manifestation of his instinctive knowledge. But as civilization advanced, and man began to live away from nature, he began to neglect these instinctive cravings of his nature—it was too much trouble to attend to them, and much easier to put them off. In the country, however, where water is near at hand, there is not so much cause for complaint. If one has good water on the farm, or good springs scattered around near the fields, he will take the little trouble necessary to procure it, and will drink about as much as he needs. But in the large cities, where the water runs stale and warm through the faucets, and is consequently not so palatable, man will gradually get out of the habit of drinking normal amounts, and will lose his natural instincts and acquire a perverted "second-nature" which enables him to go without water without feeling the distress which a natural water-drinker would feel under the same circumstances. But Nature does not forget—she remembers, and resents the fact that she is not being furnished the proper amount of fluids that she needs in order to carry on her wonderful work. She takes it out on the body, by allowing it to shrivel up, and exist in an abnormal, unhealthy condition. And these abnormal conditions are many.

One is filled with surprise when he looks around and sees how many persons go through the day with a consumption of fluids far below the natural requirements. They take merely a sip or two of water, during the day, and their consumption of fluids consists almost altogether of what they obtain in coffee or tea, at meal times, and perhaps a glass of soda, water, pop, beer, etc., during the day. They turn their backs upon Nature's Fount of Life. Is it any wonder that so many people are suffering with constipation and congested colons? Is it any wonder that their bowels are clogged up with the refuse matter of their systems, when they do not irrigate the canals with sufficient water to carry away the debris. No wonder their bowels are like dry sewers, caked with the foul matter which has been deposited in them as the waste products of the system. Women particularly are the principal offenders in this respect, although it is difficult to say just why.

These water-famished people are troubled not only with constipation, but their livers and kidneys do not work properly. Their blood supply is below the normal, and they exhibit a bloodless, anaemic appearance, and tend to “go into decline” early in life. Others, from the same cause go about with dry skin (showing seldom a trace of perspiration); pasty, sallow complexions, and a foul breath. Some of them resemble dried apples, and one instinctively wishes that they could be put into soak to make them plump out and look a little natural. And of course, all the other parts of the body, particularly the nerves, respond to these abnormal conditions, and give out warning signs. If you will check off the symptoms of the trouble arising from a deficient water supply, you will have a list of a majority of the more common diseases. The troubles arising from constipation, alone, will make quite a long list—and yet, constipation is due almost if not entirely to a lack of fluids, in one form or another, as we shall see as we proceed with this book.

Man’s body is a great water-system, with pipes, large and small running in all directions, designed for the passage of fluids from one part of the body to another—fluids of which water is the base, remember. And there is only one way in which the supply of water naturally flows into the body—the alimentary canal, from which the water is absorbed and carried to all parts of the system, there to perform its wonderful work. Every organ of the body laves, bathes and lives in fluids, and without a proper supply they cannot function properly. Fluids dissolve the food and convert it into its various elements, that other fluids may carry it to the parts of the body where it nourishes and builds up the entire system, every cell demanding and receiving its share. Other fluids carry back the broken-down tissue, and waste-matter of the system, and expel it from the system by means of other fluids. It is all the work of fluids you see—no matter what chemicals these fluids may carry, the fluid medium is necessary,and the work of nature can not proceed without it.

The medicinal effects of water are well known. Water acts as a tonic, when taken internally and externally. In fevers the effect of water is quite well known, and it forms a part of the intelligent therapy of the day, no matter what the past history of medicine has been. Cold water scientifically administered as a drink, will reduce excessive heart action while warm water will increase the heart’s action. Water increases the secretion of the kidneys, and helps that organ to excrete and dispose of the waste matter coming its way. It also acts in a similar way on the other organs of excretion.

Water is a splendid appetizer, administered properly, and at a right temperature. Hot water acts as a powerful stimulant, and also as an antiseptic. It also tends to rest the stomach, and as a sedative. In cases where a patient has lost also tends to rest the stomach, and as a sedative. In cases where a patient has lost a great deal of blood, by hemorrhage, physicians often inject a quantity of sterilized water, with a small amount of salt, into the circulation, which gives the heart something upon which to exercise itself, and which also takes up the weakened, and dying corpuscles clinging to the sides of the arteries and veins, giving them a fluid in which to live and move and work, and in other ways acting as a good substitute for the blood until the system is able to manufacture more.

As to external application, the uses of Water as a healing agent are most numerous. In this little book we shall have something to say about that side of the question, giving the reasons for each form of treatment, and the best methods with which to apply the treatment. We shall also tell you about “flushing the sewers” of the system, which alone are worthy of the careful thought and attention of every living person. We shall also have more to say regarding the use of water, in the way of drinking, so as to produce beneficial results. And, we shall have much to say regarding the use of water as a bathing material. All of these phases of the subject are interesting, and important, and we trust that each and every reader of this book will give to this subject the careful attention that it certainly deserves. Do not let the apparent simplicity of the thing cause you to discard it in favor of some more expensive, complicated and little-understood method or form of treatment. Remember, that he who sticks close to Mother Nature will receive the benefit of the methods which formulated by those universal laws which underlie all of the wonderful work of the cosmos, organic and inorganic. Nature is the Universal Mother—the Universal Physician—the Universal Nurse. You will do well to study her methods.

Chapter III.
Water-Drinking.

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> Why man needs water. How much water he needs. What he suffers from neglecting the normal amount of fluids. An important secret. Surprising facts.

IN THE preceding chapter, we called your attention to the important part played by water in the physiological processes of the human system. We showed you that eighty per cent of the human body is composed of water, and that the work of the system depends largely upon water. We showed you that the healthy human being passes off in the shape of urine, perspiration etc., over two quarts of water every twenty-four hours. Now stop at this point and consider a moment. Over two quarts of water passed off every day—then where does it all come from? A portion comes from the liquid parts of the foods we eat, but the greater part must be placed in the system by means of water which we drink, else Nature is compelled to draw upon the fluids of the system for the deficiency, or else go on short allowance. If she draws on the fluids of the system, of which she has such a great store, the result is that sooner or later the body will become thin, and dried, and the person will lack sufficient blood and the other juices and fluids of the system— this is a logical necessity, for if the reserve is drawn upon, and is not replenished in like quantity a shortage must occur. But Nature generally compromises, and rather than deplete the body entirely of its reserve fluids, she compels the system to work on short allowance, and the result being that improper and abnormal functioning follows, and the patient suffers from a number of ailments, beginning with constipation, developing into dyspepsia, and ending in bloodlessness. And we see these people on every side of us, every day. If you doubt this, examine these rundown people, and in every case you will find that they take but a limited amount of fluids, while on the other hand, if you will examine the habits of the healthy people you will find that they partake of a liberal amount of fluids every day.

The best authorities agree that the normal amount of fluids that should be taken by the average person is about two quarts every twenty-four hours. Think of that you people who have been taking but a pint a day, or less! No wonder you are not healthy. How could you be, flying in the face of Nature in this manner. You must get back to Nature’s normal conditions, if you would be healthy. You should begin by increasing your daily amount of fluids, adding a little each week, until you reach the normal amount. Do not gulp down large quantities at a time, but drink small quantities a number of times during the day.

You will find it an excellent habit to get into the way of drinking a cupful of cold water the first thing after arising in the morning, and another just before retiring at night. Then drink a number of times during the day. You will soon get back to the natural habit, from which you have strayed so long and so far. It may give you a little bother at first—the false habit may have become well established—but persevere, and you will soon regain normal conditions. Do not be afraid of drinking water at meal times—that old boog-a-boo has frightened off so many— the only thing to be avoided is that of “washing down” the food. This “washing-down” habit is bad, for it prevents the thorough mastication of the food, which is necessary for a proper digestion, the saliva containing certain elements necessary for complete digestion. The water that you drink at meal times is quickly absorbed in the circulation and the work of digestion is not retarded thereby unless the water be icy cold in which case the stomach becomes chilled. So cultivate the two quart per day habit, and you will find that your constipated condition will vanish, and that your digestion will improve; and that you will begin to plump out again, and your cheeks will take on their rosy hue. You will have more blood in your system, and will feel better in every possible way. The water will be used in thousands of ways by Dame Nature, among others she will use considerable of it in the work of excreting and carrying off the foul waste products of the system, of which you will be informed as we proceed. This is the first great lesson of the Water Cure—two quarts of water every day.

HOT WATER DRINKING . There is another form of water drinking which should be mentioned here—Hot Water Drinking. This method of cleansing the stomach has become quite popular during the past few years, and formed an important part in the treatments of the original Water Cure practitioners. It acts along the lines of washing out the stomach; relaxing congested conditions there; loosening up the mucous accumulations, and dissolving them that they may be carried out of the system; and finally as a mild invigorator and stimulant.

Hot Water drinks should be taken soon after arising in the morning, or, if taken during the day, care should be taken not to eat for over one-half hour afterward. About one-half pint to one pint of water is the amount—taken as hot as it can be drunk with comfort, the usual directions being: “Make it as hot as a cup of hot tea.” Hot water does not produce nausea—it is warm water that does this. There may be a little protest of the taste at first, owing to the “flatness” of the water, but this will soon be overcome, and many learn to relish the hot cupful. A pinch of salt may be added at first, if desired, in order to give a slight flavor. The water should be sipped steadily until the cup is emptied.

The Hot Water Drink has been used by many people with excellent results, and thousands of cases of indigestion, dyspepsia, weak stomach, etc., have been relieved thereby.

In addition to the advantages of Water Drinking recognized by the Western authorities, and which we have just stated to you, the Hindus hold that there is also a distinct and most decided therapeutic benefit obtained from the drinking of water charged with a full supply of Prana. In order to Pranaize their drinking water, the Hindus pass it through the air from one vessel to another, thus imparting to the fluid a new “life” which is quite noticeable, and which may be proven by anyone who will take the trouble to experiment with it. Water thoroughly Pranaized acts as a decided stimulant and invigorant, and imparts new vitality and energy when used in normal quantities. Who does not know the invigorating effect of a cupful of clear, vitalized spring water, or water from a mountain stream? There is a world of difference between such water and the lifeless water from the city water mains. And yet the latter may be Pranaized or vitalized by the exercise of a little trouble and work, in the direction of passing the water through the air in the manner just mentioned. If you learn what Pranaized water is, and what it will do for you, you will never be satisfied again with the de-Pranaized water used by the majority of people. In drinking Hot Water, be sure to pass it through the air as described, particularly if it has been allowed to come to a boil. In sipping water, allow it to remain in the mouth for a moment or so before swallowing. The nerves of the tongue and the mouth are those best adapted to absorb the Prana from the Water. Many Oriental people, recognizing this fact, often fill the mouth with water, when tired at work, and passing the tongue through it several times, then spit forth the water. They do not need the fluid as a drink, but merely wish to obtain its Prana. Try this sometimes, to prove it for yourself. But, do not neglect the drinking of a normal amount of fluids, for the majority of the Western people are deficient in this respect, whereas the Oriental always drinks his normal amount of fluids, having been accustomed to the same from early childhood.

Chapter IV.
The Stomach and Intestines.

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> A plain, practical, scientific description of the organs of assimilation and elimination. Something that everyone should know to be healthy.

WE ASK the reader to carefully study the accompanying Diagram of the Stomach and Intestines, for we shall have much to say regarding them in this little book. The student who will take the trouble to refer to the diagram will be able to understand the theories and practice referred to herein, much better than will one who merely glances at it and passes it by as uninteresting.

The majority of diseases may be traced back to troubles in the Stomach and Intestines, and the student who wishes to have a fundamental idea of the theory of cure of diseases, as well as the methods leading to such cures, should pay much attention to this part of the human system before he passes on to a consideration of other parts. It has been claimed that nine-tenths of the diseases and physical disorders afflicting the human race have their rise and origin in this part of the system, and therefore it follows that if one acquaints himself with the normal functions of these organs, he will be able to construct for himself a working theory of treatment of conditions arising from an abnormal functioning of the same organs. Therefore we beg of you to read carefully the following brief description of the Stomach and Intestines.

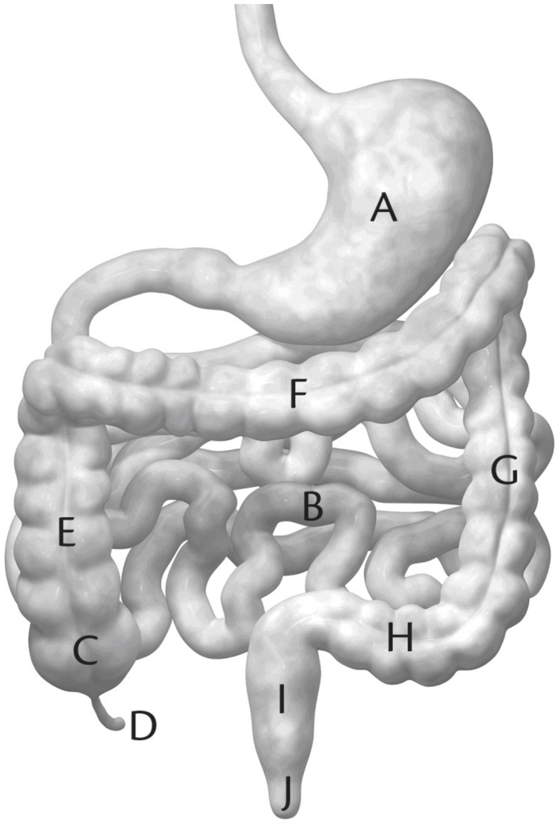

Diagram of Stomach and Intestines .

A. Stomach.
B. Small Intestines.
C. Caecum.
D. Vermiform Appendix.
E. Ascending Colon.

F. Transverse
G. Descending
H. Sigmoid F
I. F

Referring to the Diagram, and accompanying Key to same, and using the letters attached thereto, we begin at:

A. The Stomach . This organ is a pear-shaped muscular bag, holding over a quart. The food enters the stomach, after being chewed by the teeth; manipulated by the lips, tongue and cheeks; and moistened and softened by the saliva, which fluid also has a chemical action on the food, changing the cooked starch of the food into dextrine, then into glucose. The mass of masticated and in-salivated food reaches the Stomach by means of a tube called the gullet or aesophagus which enters it at its upper opening. The Stomach then begins to digest the food, by means of a fluid which it secretes which is called the Gastric Juice. The Gastric Juice flows out in great quantities, and produces a chemical action on the food-mass, which changes its nature by dissolving certain portions of it; releasing the fat and breaking it up; and transforming some of the albuminous material, such as lean meat, the gluten of wheat and the whites of eggs, into albuminose, in which form it may be absorbed. While this chemical work of digestion is going on, the fluid portion of the food-mass as well as the fluids which have been drunk has been separated from the solids and then absorbed through the walls of the stomach and taken up by the circulation or blood supply, and carried out of the system by means of the kidneys, skin, *etc.* While the digestive work is going on, the stomach muscles are busily at work "churning" up the digested food. Soon a gray, semi-fluid mass is formed, called Chyme, composed of a mixture of some of the sugar and salts of the food; transformed starch or glucose; softened starch, broken fat etc.; and albuminose. (The above description refers to a Stomach acting properly. In cases of Indigestion, Dyspepsia, etc., the Stomach becomes like a great yeast-pot, filled with a sour, fermenting and putrefying mass.) This mass of chemically changed matter, called the Chyme, then passes on through the Pyloric Opening or "Gate," into the Small Intestine, which we shall now describe.

B. THE SMALL INTESTINES . This important part of the digestive system consists of a long intestine, or tube, nearly thirty feet in length, which is ingeniously wound around or coiled upon itself so that it occupies but a small space in comparison with its great length. Its entire length is lined with a soft velvety covering, arranged in a peculiar way that resembles plush, the appearance being caused by numerous small elevations known as the intestinal villi, which act as absorbents, secretents, *etc.* The Chyme which has just entered the Small Intestine from the Stomach passes along the thirty feet of velvety tubing, being subjected to the action of the bile, and pancreatic juices, which enter the intestine from the Liver and Pancreas, as well as the action of the intestinal fluids which are secreted in the Small Intestine itself. These fluids still further soften and dissolve the Chyme, and the chemical processes caused by their presence transforms the Chyme into three substances, viz: (1) Peptone, resulting from the digestion of albuminous matter; (2) Chyle, resulting from the emulsion of the fatty particles; and (3) Glucose, resulting from the transformation of the starch substances. These three substances are absorbed through the walls of the Small Intestines, and are carried into the circulation or blood-supply, and thence to all parts of the system. We have not referred to the part played by the Liver in this work, as our object is principally to follow the course of the food-mass through the Stomach and Intestines. After the valuable portions of the food-mass have been absorbed in the Small Intestine, the balance—the excrement, waste, refuse matter, etc., passes through a small opening, known as the Illeo-Coecal valve into the Large Intestine or Colon. This little valve is constructed quite ingeniously, in such a manner as to allow the excrement to pass freely into the Colon, but which prevents any of it from returning to the Small Intestine. Let us now follow this waste matter in the Great Sewer of the System—the Colon.

C. CAECUM . The Caecum is a large “blind end” of the Colon, just beyond the point where the excrement enters it from the Small Intestine. It is a rounded cavity.

D. VERMIFORM APPENDIX . The Vermiform Appendix to the Caecum is the little worm-like appendage which when inflamed gives rise to the trouble known as appendicitis. It is from one to five inches in length, and its uses are not known. Some claim that it furnishes a fluid needed in the work of lubrication, while others claim that it is the vestige of an organ which has outlived its usefulness in the course of evolution.

E, F, G, H, I. THE COLON . The Colon is the Large Intestine, or great canal, consisting of a large, membranous tube of about five feet in length rising as the Ascending Colon (E) on the right side of the abdomen; then passing over the Small Intestine, as the Transverse Colon (F); then descending down the left side as the Descending Colon (G); then forming that peculiar twist, curve, or knotty-shape known as the Sigmoid Flexure, (H), at the lower left-hand side of the abdomen; then passing into the smaller tube, known as the Rectum, which is its terminal section, which ends in the Anus (J), or outer rear opening through which the excrement passes from the body. The Colon is the Great Sewer of the Body, through which the waste matter, refuse and excrement (known as “the faeces,” or “faecal matter”) is carried away toward the Anus, there to be expelled by a “movement” or “passage.” When this great sewer is allowed to become clogged, the condition called Constipation ensues, and other evils follow in its train. The walls of the Colon contain tiny absorbent channels, which tend to reabsorb into the system the foul putrefying poisonous excrement, or waste matter, which Constipation prevents from passing along the normal channel, and which accumulates and chokes up the Colon, thus rendering the normally clean Colon the receptacle and retainer of a foul, putrefying mass. The absorbent capacity of the walls of the Colon has been proven by its capacity to absorb drugs that have been injected into it, the effects being manifested in a few minutes. Moreover, nourishment is often administered in this way, through the Colon, in cases where the patient is unable to retain food in the stomach. So you see that the Colon is capable of absorbing some very undesirable material back into the system, in cases in which it becomes clogged or obstructed. It is like the action of a sewer which “backs up “into your house drain-pipes, when it becomes clogged or stopped. This fact is not realized by the majority of people, who fail to realize the dangers of the situation.

It is with the Colon, that we are chiefly concerned in this consideration of the Source of Disease. In our next chapter, we shall consider it in detail.

Chapter V.
The Obstructed Sewer.

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> A scientific statement regarding the great sewer of the system, which when clogged, obstructed and choked with waste-matter, causes disease and weakness.

WE TRUST that you will pause at this point, and earnestly consider our advice that you read, carefully, deliberately and intelligently, every word in this particular chapter. We ask this as a favor to yourself, for what we have to say herein is a matter which is of the most vital importance to your physical well-being. What we have to say is not pleasant reading, for the subject itself is most unpleasant. But it is for that very reason that we urge you to study carefully this particular subject, in order that you may remove its unpleasantness once and for all. We are going to speak to you about a sewer that you have within you, and which you have allowed to become most foul, through ignorance of natural laws. You have been carrying around with you a sewer which has been poisoning your entire body, and which has given birth to a host of ailments, diseases and symptoms which have arisen to plague and distress you.

You doubt this do you—then read on. That sour stomach, dyspepsia, indigestion, heartburn and other symptoms of indigestion arise largely if not entirely from this clogged sewer. That foul, fetid breath, muddy skin, pimply condition, “strong” sweaty exhalations, yellow eye-balls, dry skin, furred tongue, feverish feeling, nervousness and many other symptoms, arise largely from this foul, clogged putrescent sewer that you have been carrying around with you unknowingly. You doubt this— then there is all the more reason why you should study what we have to say on the subject. Read to the end of this chapter, and you will see for yourself—you will doubt no more.

The Colon, among the majority of animals and persons living a natural life, is free from obstructions, and is evacuated by frequent natural passages. With the majority of people living our so-called “civilized life” however, the Colon is seldom kept in good working order, and it is estimated that of such people nearly seven-tenths suffer from Constipation in some form or other, to a greater or lesser degree. Reports from hospitals where autopsies have been conducted show that in about five hundred cases in which examinations of the colon have been made after death of the patient, but about fifty were found to have Colons in a natural condition. The majority were found to be greatly clogged with hardened excrement. The Hindu Yogis have known this for centuries, and Western physiologists now admit the fact.

Even among persons who claim to have a natural movement every day, there is often a condition of impacted Colon manifested. As Dr. Forrest, an American authority, has written: “There may be a discharge every day, even more than one, and yet the person may be badly constipated. Bear in mind that, accurately speaking, constipation means a loaded colon. Now, if from one end of this packed organ a small quantity is discharged daily, the colon still remains full by the addition at the other end, and thus constipation is present and continues even though there be a daily discharge. The discharge is from the lower end of the colon only.” And, as another well-known American authority has said: “Daily movements of the bowels are no sign that the colon is not impacted; in fact, the worst cases of costiveness that we ever saw, were those in which daily movements of the bowels occurred.”

Medical writers have, time and time again, expressed surprise at the amazing capacity of the Colon for holding excrement. There have been cases known in which enough matter was stored away to fill several Colons of normal proportions. The walls of the tube were greatly extended and swollen out, and packed almost tight with hardened faecal matter. Cases are on record in which people have gone for several weeks without movements. A case is related in which the treatment of Flushing the Colon brought to light cherry stones swallowed four months before. We think of importance to call your attention to the following cases of impacted Colon, in which the frightful condition of the Colon of many persons is stated plainly. It is not pretty reading, but everyone should be acquainted with the conditions possibly existing in themselves, in order that they may be impressed with the importance of taking steps to do away with the abnormal conditions, and thus bring about a return of natural functioning and action, which will bring Health in its train. We advise you not to “skip” these cases, but to read every one carefully.

Dr. H. T. Turner, of Walla Walla, Wash., U. S. A., reports the following interesting case: “In 1880 I lost a patient with inflammation of the bowels, and requested of the friends the privilege of holding a post-mortem examination, as I was satisfied that there was some foreign substance in or near the Ileocaecal valve, or in that apparently useless appendage, the Appendicula Vermiformis. The autopsy developed a quantity of grape seed and popcorn, filling the lower enlarged pouch of the colon and the opening into the Appendicula Vermiformis. This, from the mortified and blackened condition of the colon alone, indicated that my diagnosis was correct. I opened the colon throughout its entire length of five feet, and found it filled with faecal matter encrusted on its walls and into the folds of the colon, in many places dry and hard as slate, and so completely obstructing the passage of the bowels as to throw him into violent colic (as his friends stated) sometimes as often as twice a month, for years, and that powerful doses of physic was his only relief; that all the doctors had agreed that it was bilious colic. I observed that this crusted matter was evidently of long standing, the result of years of accumulation, and although the remote cause, not the immediate cause of his death. The sigmoid-flexure, or bend in the colon on the left side, was especially full, and distended to double its natural size, filling the gut uniformly, with a small hole the size of one’s little finger through the center, through which the recent faecal matter passed. In the lower part of the sigmoid-flexure, just before descending to form the rectum, and in the left-hand upper corner of the colon as it turns toward the right, were pockets eaten out of the hardened faecal matter, in which were eggs of worms and quite a quantity of maggots, which had eaten into the sensitive mucous membrane, causing serious inflammation of the colon and its adjacent parts, and as recent investigation has established as a fact, were the cause of his hemorrhoids, or piles, which I learned were of a years’ standing. The whole length of his colon was in a state of chronic inflammation; still this man considered himself well and healthy until the unfortunate eating of the grape-seed and popcorn, and had no trouble in getting his life insured in one of the best companies in America.”

Dr. Turner afterward conducted all extended series of investigations along the same lines, with the startling result that he felt justified in claiming that fully seven-tenths of adult mankind were afilicted in a similar way, in various degrees. He found that the colons of a great majority of the cases examined gave results corresponding very closely to those observed in the typical case noted above.

A Chicago physician, in an article in the Medical Examiner, gives the following result of his investigations along this line: “The muscular coats of the intestines are circular and longitudinal. In the large intestine the longitudinal fibres are proportionately longer than in the small intestine. Their greater length permits the formation of cells or cavities which become the seat of faecal accumulations only too often unnoticed by the physician. It is undoubtedly a fact that these cavities in the colon contain small faecal accumulations extending over weeks, months or even years. Their presence produces symptoms varying all the way from a little catarrhal irritation up to the most diverse, and in some cases serious, reflex disturbances. When the cavities only are filled, the main channel of the colon is undisturbed. Occasionally a cavity will become greatly enlarged and filled with faeces, reaching even the size of a faetal head, being mistaken for an ovarian tumor or a malignant growth of some abdominal organ. The most common part of the colon to become enlarged is the sigmoid flexure and the caecum. (See the Diagram in this book.) Accumulations can occur in any part of the colon. The ascending colon is much more often filled in life than the books would lead us to believe; indeed it may be said that chronic accumulations are oftener to be found in the ascending than in the descending colon, which is also contrary to the assertions of the authors. When the accumulations are large, the increased weight of the colon tends to displace it; then the transverse colon may descend even into the pelvis. The colon may be filled in an adult so as to present a circumference of fifteen inches. These accumulations vary in density; they may be so hard as to resist the knife, and thus be mistaken for gall stones. The mass may be so enormous as to press upon any organ located in the abdomen, interfering with its functions; thus we may have pressure on the liver that arrests the flow of bile; or, upon the urinary organs, crippling their functions. Reported cases of accumulations almost exceed human credulity. Enough has been gathered from the colon and the rectum to fill a common-sized pail. Of course such enormous amounts occur only exceptionally; it is not to these that attention is particularly drawn in this paper, because where they are so excessive any physician can detect them by means of an examination by touch. It is to the minor accumulations particularly that we wish to draw attention, the accumulations that we see in the majority of people. Such people contend that the bowels move daily, but the color of their complexion, the condition of their tongue, and above all the color of their faeces, are enough to assure us that they are victims of costiveness.

“Daily movements of the bowels are no sort of a sign that the colon is not impacted; in fact the worst cases of costiveness that we ever see are those in which the daily movements of the bowels occur. The diagnosis of the faecal accumulations is facilitated by inquiring as to the color of the daily discharges. A black or very dark green color almost always indicates that the faeces are ancient. Prompt discharge of food refuse is indicated by more or less yellow color. Absorption of the faeces from the colon leads to a great many different symptoms, amongst others anaemia (or bloodlessness) with its results, sallow or yellow complexion, with its chloasmic spots, furred tongue, foul breath and muddy coat of the eye. Such patients have digestive fermentations to torment them, resulting in flatulent distension which encroaches on the cavity of the chest, which in excessive cases may cause short and rapid breathing, irregular heart action, disturbed circulation in the brain, with vertigo and headache. An overdistended caecum, or sigmoid flexure, from pressure, may produce dropsy, numbness or cramps in the right or left lower extremity.” Thus does Western physiology verify the old Hindu Yogi teachings of “Hatha Yoga.”

physiology verify the old Hindu-Yogi teachings of "Hatha Yoga."

As the reader will have seen by this time, the conditions that make the application of the Internal Bath a necessity, arise from a violation of some of Nature's fundamental laws regarding normal evacuations, brought on by the unnaturad habits of life that have followed in the train of civilization. Man in his natural state lives according to Nature. He attends to the calls of Nature, just as do the animals, and consequently he is free from the effects arising from the unnatural retention of excrement in the colon. He does not need the Internal Bath, for the conditions which the latter relieves do not exist in his case. But now that the unnatural conditions are so prevalent, it is important that Science shall come forward with a method which will remove the obstructions which have been allowed to accumulate, and at the same time to point out ways in which a recurrence of the trouble shall be impossible.

Perhaps the worst feature about an impacted Colon is that it becomes the breeding place for innumerable germs of disease which are absorbed in the circulation and which are thus carried to all parts of the body poisoning and infecting the various organs and parts. Eminent investigators whose attention has been directed toward this important subject, have discovered that a majority of the abnormal and diseased conditions of the human system, which manifest as the various "diseases" (which are really symptoms of one fundamental cause), have their origin in these poisonous germs arising from the putrid excrement impacted in the Colon, as we have stated above. These germs have been generated in the foul breeding place, and have been absorbed into the circulation and have thence passed to all parts of the system carrying in themselves the seeds of disease, decay and death. Therefore it follows that instead of treating "symptoms" it would be wiser to strike right at the root of the trouble and remove the conditions which have brought about the various ailments.

How can one enjoy health if he has within his system a foul, clogged up sewer, which sends its poisonous influences in all directions, affecting every organ and part of the body. What would be thought of a city which allowed such a condition in its main sewers—a foulness which sent its poisonous sewer-gas and germs into every house in the town? Would not the people arise in their might and insist upon a thorough cleansing process and a subsequent method of preventing a return of a like condition? Then why should not everyone pursue a similar policy in regard to the foul sewer which seven-tenths of them are carrying around with them. The cause is usually to be found in ignorance of the true condition of things, and it is the purpose and intent of books like the present one to throw light upon this dark subject, in order that people may make haste to remove the existing abnormal condition, and return once more to a normal, natural condition of life.

natural condition of life.

It is more than the mere heavy condition and ordinary symptoms of Constipation that we are now urging you to fight. Far more—it is the infected blood supply—the tainted fountain of life. It is the clogged up Small Intestine and Stomach, which arises from the fullness of the Colon preventing the ordinary passage of the food along the natural channels, which in turn manifests in Indigestion, Dyspepsia, *etc.* The food being retained in the Stomach and Small Intestines far beyond its natural time, is apt to ferment and throw off acid substances, which aid in poisoning the system, generating gas, and causing heartburn, sour stomach, *etc.* The liver, kidneys, and lungs become infected and their action impaired. Fevers ensue, and the system begins to break down under the unnatural condition. Nature uses the kidneys and skin to eliminate as much of the impurity as possible, but sooner or later the kidneys become overworked and broken down. The skin becomes muddy, foul and filled with eruptions. These things, and many others, arise from the clogged sewer—clean out the sewer and the various “symptoms” and “diseases” disappear. To sum up the whole matter, we would say that the Impacted Colon brings about a condition of poisoned blood, and as the blood is the source of all physical building—the Spring of Life, as it were—you may readily see that if you will remove the poison from this Spring of Life, the vital fluid will run pure and free, carrying with it Health, Strength and Power, instead of Disease, Decay and Death. Is not this subject of sufficient importance to justify us in calling your attention to it so vigorously, and by means of the above startling and horrible statement of facts and actual cases?

And, now having pointed out the trouble, we hasten on to the method whereby it may be removed.

Chapter VI.
The Internal Bath.

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> The scientific method of keeping clean the great sewer of the system. A simple method of internal cleanliness, and resulting health.

THE AVERAGE person, once impressed with the truth of the statements and facts related in the preceding chapter of this book, would be likely to exclaim: "Dear me, I must get rid of this horrible condition at once—I must hasten to clean out that clogged sewer which has caused me so much trouble." Then, unless he be acquainted with sane methods, he will at once proceed to dose himself with purgatives, cathartics, laxatives, and what not—pills, powders, syrups, "waters," and so on, according to his lights, or want of light. Such is the natural tendency of people who have been brought up in a belief in medicines to "work their bowels"—victims of the Pill Habit. But this is not the right way—there are far better methods than these. Let us look at the matter a moment.

What is a Cathartic medicine? Some will tell you that "A Cathartic is a mild Purgative." But what is a Purgative! The definition is: "A medicine that purges." And what does "Purge" mean! The definition is "To cleanse the bowels by frequent evacuations." Well, that sounds good—"to cleanse the bowels." But does a Purgative Medicine actually "purge" or "cleanse"— and if so, how! To many this question may seem ridiculous, but those who have investigated the matter recognize the question as eminently proper, and know that the answer will surprise the majority of people. Let us see.

In the first place, the majority of people seem to think that a Purgative Medicine acts in some mysterious manner, by a power peculiar to and belonging to it, thus moving the obstructions from the bowels by its own force, virtue, and power. This is not correct, for the Purgative Medicine has no power of that sort within itself—it can move nothing by mechanical action nor even by chemical power acting upon the faecal matter. What really happens is that the Purgative Medicine contains within itself elements which are repugnant to the Stomach and Intestines, and which act upon them as irritant and objectionable chemicals. Nature, hastening to the rescue, and being desirous of removing the objectional and irritating substance, generates certain fluids which loosen up and lubricate the passages, and then cause a contraction of the walls of the stomach and intestines which force the objectionable matter from the system. The effect of the Purgative is caused by Nature’s instinctive efforts to throw from the system an objectionable and harmful substance, just as it throws off and eliminates other poisons, by various channels, sometimes through the kidneys, sometimes through the skin— whichever way is the quickest and easiest, Nature uses to get rid of objectionable substances. The pain and “gripes” of Purgatives, are akin to the cramps accompanying the presence of poisons within the stomach—in fact, the Purgative is a kind of milder poison. Of course, in carrying off the poisonous Purgative, Nature also carries away a quantity of faecal matter which has become softened and lubricated by the secreted fluids. This is the whole story. But the impacted Colon is not cleansed by the process as we shall see in a moment.

The use of Purgatives is deplorable, in many ways. As a well-known English physician has said: “There is no habit so pernicious to the gastric digestion as systematically taking purgative drugs, and there is none more common.” Purgative medicines irritate the stomach and intestines, and bring about a refusal of the parts to perform their normal functions in a natural manner. The Purgative Habit is acquired, and after a time the bowels practically refuse to act without the unnatural stimulus of the pill, syrup or aperient water. Besides this the action of the Purgative tends to cause Nature to secrete and excrete a considerable quantity of fluids in order to expel the objectionable drug, which in itself is a drain upon the system, as may be proven from the fact that extreme weakness often accompanies a violent purging. There could be no weakness arising from a getting rid of faecal excrement—the weakness comes from the unnatural drain upon the vital fluids of the system.

Besides the objections above urged against the use of Purgative Medicines, there remains another, and this equally important when the main object—that of getting rid of the accumulated debris is considered. As we have said in the previous chapter, there may be an apparently normal passage of the bowels without an actual clearing away of the impacted faecal matter. A person may have a movement every day, and yet be quite constipated. And a person may have just recovered from a severe “physicking” and still remain very constipated. For remember, once and for all, that Constipation means a choked and impacted Colon, and not merely scanty and difficult passages. Of course Nature makes a desperate effort to get rid of the waste matter, and in her striving she manages to keep open a small channel through the mass of impacted faecal matter in the Colon, through which the daily discharge passes. And when a dose of Purgative Medicine is taken the stream passes through this channel, washing away but little of the hardened matter. Clearly there remains something else to be done to get rid of this mass of hardened matter impacted in the Colon. There must be first a good, thorough sewer cleansing, before the after work of keeping the sewer free and clean is possible. And it is to this point that we have led you in our statements and explanation of the matter.

If you had a pipe, channel, or enclosed gutter badly encrusted with old accumulations of filth, what would you do? Wash it out with a hose, of course! The answer is simple. And when we ask you the question: What should you do to clean out that Great Sewer Pipe, filling nearly or quite half your abdominal cavity, possibly so distended as to be as thick through as your arm, choked, encrusted, and so packed full of hardened filth and foulness that its exhalations permeate your entire system, rendering your perspiration and breath so foul that it is plainly perceptible to others—how would you proceed to clean it out?” “Why, flush it out, of course, you stupid!” is your reply. Yes, that is the answer —flush it out! And that is just the process that is accomplished by the Internal Bath, of which we shall now proceed to tell you.

The principle of the “Internal Bath,” or “Colon-Flushing,” has received much attention from the Western writers and teachers upon the subject of Hygiene, and from the general public, during the last twenty years, and many had received wonderful benefits from an observance of its principles. Several persons, in different parts of America, have claimed to have made the discovery, but the chances are that they all worked out the problem independently of the others; and consequently all are entitled to the same degree of credit. As a matter of fact though, these “discoveries” were re-discoveries of an old principle well known to the ancient Hindus, and other Oriental peoples who practiced it centuries ago. Nay, more, it is believed that primitive Aryans received their first lessons on the subject from some of the long-billed birds of Oriental countries who are said to have practiced this method in order to relieve themselves of constipation consequent upon the eating of certain berries growing in those countries. One of the old writers insists that the method was learned from an observation of the habits of a long-billed bird dwelling on the banks of the Ganges, which was noticed to insert its bill in the water, and after filling the bill with a quantity of the fluid was seen to inject it into the anus for the purpose of bringing about an action of the bowels. Various species of the Snipe family are said to have similar customs. Pliny has written that this habit of the birds suggested the use of clysters to the ancient Egyptian doctors, and certain Chinese historians have claimed the same thing in their own country. So the practice seems to be universal, and having its origin away back in the early days of man’s sojourn on this planet.

But there is a great difference between the ordinary Western methods of giving injections of water by means of the syringe, and the Hindu-Yogi methods. The ordinary Western methods consist of administering a small amount of warm water into the rectum, or lower end of the Colon, thus clearing away the debris from that region which had been clogging the lower end of the colon. This was an excellent thing, and far preferable to the practice of administering cathartics, etc., but the Hindu methods go much further, and accomplish far greater results. The “Internal Bath,” which is often styled “Flushing the Colon,” consists of the injection of from one to two quarts of hot water into the colon, thereby removing the mass of accumulated and dried faeces which have been poisoning the system, and which also has a tendency to give a mild flushing to the kidneys, as we shall see as we proceed.

Now all this seems so simple, that one who has not investigated the matter may be apt to consider that so simple and plain a process could not have been overlooked by Western physicians and hygienests for so many years, and that therefore” there must be something wrong about the matter.” But, alas! like many other things it was too simple to have been thought of, particularly as the Western medical profession, up to twenty years ago, had not informed themselves regarding the dangers and frequency of the impacted colon. The few physicians and others who had acquainted themselves with the subject, were hooted down as quacks, and ridicule was meted out to them until a growing interest in the subject caused the profession to “sit up and take notice,” and then investigation proved the soundness of the idea and method.

Many of the plain people of America who followed the “Thompsonian System” of medicine, about sixty years or more ago, and who obtained splendid results by their system of “sweating and vomiting” the patient, thus getting rid of the poisonous matter in the system which had not been eliminated, and which caused the disease, also combined with their other methods that of the “large enema,” or “injection” of hot water into the rectum and colon, by means of the ordinary syringe of that day. The amount injected was usually about a pint, but some of the more radical ventured to use a quart of water, which was quite unusual on the part of the medical profession and public generally, and which was regarded as a “heroic treatment” frowned upon by the regular physicians. About 185O, or perhaps a little earlier, one Dr. Joel Shew, in his little “Water Cure Manual,” recommended the full injection. He said, among other things on the subject: “By a thorough washing out of the lower bowels, the peristaltic or downward action of the whole alimentary canal is promoted, and by the absorption or transudation of water, its contents are moistened or diluted and the whole of the abdominal circulation completely suffused by that blandest and most soothing of all fluids – pure water.” And even before that time – say about most soothing of all fluids—pure water." And even before that time—say about 1825, Dr. Priessnitz, the eminent "Water Cure" advocate and practitioner, mentioned this among other subjects, as having produced the most satisfactory results.

But, these earlier practictioners and writers do not seem to have discovered the fundamental Hindu idea—the frequency and danger of the Impacted Colon. Their methods were directed toward the lower end of the Colon, particularly the Sigmoid Flexure, that peculiar curve or twist of the Colon just before it terminates in the Rectum. (See Diagram.) And so their methods, while excellent in so far as they went, did not reach the real source of the trouble, except incidentally. Perhaps the first Western man who really saw the value of the treatment and method was Dr. Wilford Hall, of New York City, a clergyman and scientist, the author of numerous religious, scientific, and philosophical works. Dr. Hall was broken down in health, and in his desperate endeavors to regain strength and health he experimented along many lines. Almost by accident his attention was directed toward the Colon, and he soon discovered the source of his troubles. He began treating himself, and the results amazed him—in a short time he was again hearty, well, strong and vigorous. Then he tried his treatment on some friends and acquaintances, with like results. Finally, feeling that such a discovery would benefit the general public, and having also the American business instinct, he published in 1880 his experience and his method in the shape of a small booklet, which he entitled "The Dr. A. Wilford Hall's Health System." He sold thousands of his "Systems" for prices ranging from $4.00 in the beginning, to $2.00 about ten years later. Through Dr. Hall's efforts thousand of families were made acquainted with the system of "Flushing the Colon," and others have since passed on the knowledge to others—but there are still millions of people who need this knowledge to-day and have never heard a hint of it! Another early teacher and practitioner of this method, was Dr. H. T. Turner, of Walla Walla, Wash., from whom we have quoted in the preceding chapter.

But, like many other valuable methods and systems, this one of "Flushing the Colon" was "overworked" by some of its zealous advocates, and turned into a fad. Some of the more radical advocates have gone so far as to claim that one should not bother about natural movements of the bowels, at all, but should rely entirely upon the flushing process, repeated once or twice a week, in order to keep clean the bowels. Now, at this point we wish to protest. We consider that a condition of that kind is as abnormal and unnatural as that brought on by the Pill Habit, and we advise strongly against any such fanaticism. There is nothing gained by getting away from Nature methods, and much to be lost. If men lived in the natural state, there would be no need for the Internal Bath at all. But, so long as they have allowed the unnatural condition of the Impacted Colon to be long as they have allowed the unnatural condition of the Impacted Colon to be established, then they must use the next best method to remove the obstruction so as to allow Nature to assert her sway once more. And we know of nothing half so good as the Internal Bath, or Flushing the Colon, and that is why we so strongly recommend its use. But after the normal condition is once re-established, then the person should lay aside the method (except for occasional use, as hereinafter stated) and should let Nature carry on her own work, aided and assisted by the use of the proper amount of fluids taken during the day in the shape of pure drinking water, etc., full explanation of which has been given in a previous chapter. So you see that we are not advising the constant use of the Inward Bath by means of Flushing the Colon—in fact we are urging the contrary. But before Nature can assert and re-establish her authority, the abused, choked, impacted, obstructed, encrusted Colon must be flushed clean and pure, and thus placed in a condition whereby Nature will be able to perform her natural functions.

How to Apply the Method .

The method of taking the “Internal Bath,” or “Flushing the Colon” is quite simple. To those who occasionally have administered to themselves, or others, the ordinary injection or “enema” practically no additional instruction is necessary. To those who never have administered an injection, a few words of instruction may be necessary.

Those who are familiar with the common form of injection, or enema, should remember, however, that there is a radical difference in the underlying theories of the two systems. In the old method of administering an injection, the idea was that there was an accumulation of faecal matter in the rectum, and in the folds and curves of the Sigmoid Flexure that lie just above it (see diagram). Consequently there was no necessity for injecting more than enough water to dislodge the obstructing mass—a pint being found sufficient for this purpose. The rectum and the Sigmoid Flexure may be cleansed by the injection of from one pint to one quart of hot water, in fact that is about their capacity, a larger amount rising above the curve of the Sigmoid Flexure. The old practitioners of the Water Cure doubted whether water could be injected above that point, except by a great pressure, and at any rate doubted the wisdom of attempting the same, their judgment being influenced by the belief that the clogging up was confined to the parts reached by their treatments. But the later investigators, recognizing the fact that the Colon could, and did, become clogged and encrusted along its entire length, and having found that much larger amounts of water could easily be injected into the Colon, until its entire length was flushed, began to increase the amount of water injected. Two quarts was the amount generally agreed upon as the proper average quantity, although some enthusiasts tried three quarts (after practice) and Dr. Hall went so far as to habitually use four quarts, or one gallon, in his regular treatments. But, personally, we do not approve of these large quantities. We think that two quarts will do the work as well as more, with less inconvenience and discomfort. In fact, we suggest that injection of but one quart at first, adding a little more each time, until the full amount of two quarts is reached—at which point let the quantity rest unchanged.

THE SYRINGE . Any ordinary hand syringe will answer the purpose; a cheap one may be procured from the druggist at the outlay of not over fifty cents, the better grades costing more. But better results may be obtained from the use of a Fountain Syringe, which is suspended high above so as to get the force of the flow of water.

THE PROCESS . In the ordinary enema the object is simply to cleanse the rectum, and about a pint of water is injected, and then voided almost immediately sweeping away the hardened excrement with it. But in Flushing the Colon the object is to inject the water gradually so that it will mount up past the Sigmoid Flexure, and on to the other parts of the Colon, there to be retained for a reasonable time that it may soften and dissolve the hardened faecal matter.

THE POSITION . Use your own inclination and preferences in the matter of position. Some take the injection in a kneeling posture, while others prefer to lie down—in this latter case we suggest that you lie on your right side, this being the position indicated by the position and location of the colon.

THE INJECTION . Insert the injection point of the syringe in the anus—a little oil, vaseline, or soap will render this easier. Then allow the water to flow in gradually and slowly. If you are a beginner, you will experience an instinctive desire to void the water at once, but a little exercise of the will power will cause this inclination to subside, particularly if you check the flow for the moment, not withdrawing the injection point however. Then after a moment resume the flow. If the inclination to pass the water becomes too strong, you may discharge the water and what it carries away with it, and then proceed with the injection. A little practice will soon enable you to overcome this difficulty. As we have said, one quart is sufficient for the first trial. After it has been injected, remain quiet, in a lying position if convenient, gently rubbing and kneading the abdomen with the hands, this process tending to loosen the impacted faecal matter. The evening, just before retiring is perhaps the better time for applying the method, although some prefer the morning.

THE WATER . The proper temperature of the water used for the injection may be regulated by the “feel” of the hand—let it be as hot as the hand can stand without discomfort—about the same temperature that you would use in washing with “hot-water.”

FINAL . In passing out the water, do not be in too much of a hurry. Let it take its time. You will find that at first it will seem as if it were all out, but a little later you will find an inclination to pass more, which may be assisted by rubbing the abdomen from right to left. Sometimes say ten minutes after you have concluded the operation, there will be felt a final inclination, and the last of the water will pass from you, particularly if you walk about a little. The first few times you flush the colon you will be surprised, and perhaps disgusted, to perceive the character of the faecal matter that passes from you. In some cases great lumps of old excrement will be passed, much of it covered with a green, coppery mould or rust-in other cases lumps almost as black as coal will be noticed—all of which will show you the truth of the statements herein contained regarding the old, hardened impacted faecal matter which has been poisoning your system.

EFFECT ON KIDNEYS . Some time after the flushing, you will notice that you will pass more water than usual from the kidneys, the water having passed from the colon to the kidneys by means of absorption. Some practitioners advise that after the final passage of the water from the rectum, you inject a small quantity of hot water, and retain it, the result being that it will be taken up by absorption, and the kidneys thus given a beneficial flushing.

MISCELLANEOUS NOTES . Some who have practiced this treatment have found that in cases of extreme constipation and congested colon, the addition of a tablespoonful of glycerine to the hot water worked excellent results in the direction of softening the impacted faecal matter, lubricating the walls of the colon, *etc.*

Many persons ask whether the treatment is not weakening. To such we say that the extended experience of leading practitioners have shown that it has a contrary effect, a marked feeling of increased vitality being manifested by persons taking the treatment, after they have restored normal conditions. It does not weaken the intestines, but restores normal functioning to them, by reason of removing the obstructing materials.

The natural question is “How often should this treatment be applied” The answer is that at the start it would be well to apply it three nights in succession; then three times more “every other night;” then three times more, “every third night;” then three times more “once a week.” After this time a normal condition will have been restored, and by following our instructions in the preceding chapter regarding the drinking of a sufficient amount of fluids, one should be able to keep his colon in good condition. To those who do not take sufficient exercise, or who are confined to in-door life much of their time, or who, in other ways, are unable to live naturally and normally, we would suggest the benefit of a monthly treatment to prevent future returns of the old conditions. It would be well to set some particular time of the month, say the first or the middle of the month for such treatment, as one is more apt to remember such a set time when it “comes around.”

Some practitioners of this form of treatment, recommend that after the treatment with hot water is completed, and the contents of the colon fully evacuated, it is advisable and helpful to inject a small quantity—say one pint-of water of the ordinary cold temperature, into the colon for the purpose of invigorating the colon and adjacent parts. The tonic and invigorating qualities of a cold douche, or treatment, after an application of hot water, is well known, many persons always taking a cold sponge after a hot bath—the practice of the cold douche or shower, after the hot bath, being a well-known feature of the Turkish Bath also. We mention this for the instruction of those who may favor or prefer it—it is not necessary however, and may be dispensed with without loss.

Chapter VII.
The Skin.

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> A plain, scientific description of the skin, and the part it plays in health and disease. Something that everyone should know, but few realize.

THE MAJORITY of persons familiar only in a general way with their physiological structure, are apt to think of the Skin as merely an outside covering intended by nature as an armor surrounding the tender tissues underneath, and protecting them from outside irritating and injurious substances and objects. But the skin has several functions all of which are important, and which are as follows:

(1) The protection and covering of the inner parts of the body;
(2) The conveying of sensations to the brain, along the nervous system, by means of the senses of feeling, touch, etc;
(3) The regulation of the temperature of the body;
(4) The excretion of waste products and matter of the system;
(5) The absorption of substances presented to its surface;
(6) The function of an accessory organ of breathing.

This combined functioning renders the skin a valuable ally, and accessory to the bowels, kidneys, lungs, liver, etc., and consequently a very important part of the system. The leading authorities speak of the skin as being a protection from injurious and hurtful substances, both within and without.

The skin is composed of two distinct layers, viz., (a) the Dermis, (also known as the Cuta Veris), or True Skin; and (2) the Epidermis, or the Cuticle, or Scarf Skin. The Dermis, or True Skin, is the deeper layer or stratum of the skin, and is composed of a dense mass of net-like meshes, in which lie the muscular fibers, blood and lymphatic vessels, nerve sweat glands, etc., and the hair with its follicles. It rests upon the sub-cutaneous tissue of the body, in which is contained larger blood-vessels, lymphatics, nerves, muscle and fat. The Epidermis, or Cuticle, lies over the outer surface of the Dermis, and consists entirely of cells, being devoid of nerves, blood vessels, *etc.* The Epidermis is constantly discarding or “shedding” its outer cells in the form of dry flattened scales, new fresh and live cells taking the place of the discarded ones, the supply being kept up by the Dermis which forms these cells and then pushes them upward. These cells of the Epidermis grow harder, dryer and flatter as they rise to the surface. Not having nerves, the Epidermis does not feel pain, and having no blood-vessels. it does not bleed when punctured. When you feel the prick of a pin, and the wound bleeds, the Epidermis has been pierced and the Dermis reached. A surprisingly large number of the scales of the “scarf-skin,” or Epidermis, are discarded and cast off every day of one’s life. Thousands of these tiny dried cells fall from the body during twenty-four hours. They are so small that we do not notice them except when they are gathered in quantities. We notice them when they have been gummed on the surface of the body by perspiration, the oils of the system, etc., and then removed when we wash, when they roll off as we apply the wet hand or cloth. Surgeons and nurses who are treating a fractured limb, will tell you that when they remove the plaster-cast which has enclosed the limb for a number of days, they will find over a wineglass full of fine powder which has been cast off by the Epidermis—the waste cells of which we are speaking.

Considering the first named function of the Skin—that of a protecting covering of the sensitive tissues beneath, we are struck with the wonderful work of Nature in this respect. It is wonderfully soft, and yet equally wonderfully tough—it combines the qualities of silk and leather. It is remarkably flexible, and yet equally remarkably resistant. It repairs itself rapidly, and although constantly casting off matter it as rapidly replaces it. It is an armor wonderfully adapted to its purposes.

Considering the second named function—that of the conveying of sensations to the brain, by the sense of feeling, we find another wonderful adaption of means to end. A moments thought will show you that the great variety of sense reports that we receive through the sense of touch and feeling are received through the skin. Millions of sensory nerves terminate in the skin, and it is through these that we “feel” things. Through them we are made aware that things are hard or soft; rough or smooth; and the quality and character of resistence offered by them. There are tiny spots on our skin which register heat and cold. Some respond only to cold, and some only to heat. Physiology teaches us strange things about these “hot spots” and “cold spots,” which however form no part of our present consideration, and we mention the subject but casually in passing.

Considering the third-named function of the skin—that of the regulating of the temperature of the body, we find that it is beautifully adapted to this work. Its vascular mesh is so extensive that it is capable of drawing to it and holding, in cases of necessity, nearly half of the supply of blood in the entire body, thus protecting the surface of the body from the effects of extreme cold. The “reaction,” or flow of blood to the surface of the skin, which we notice after taking a cold-water plunge, is an evidence of this function. And, at the other extreme, we have the functioning known as perspiration, one of the purposes of which is to keep the body cool in hot weather, by means of evaporation. The average person excretes over one and one-half pints of perspiration during twenty-four hours, the amount being greater in warm weather than in cold. In unusual circumstances such as the case of men working in rolling-mills, tending furnaces on board ship, etc., the skin sometimes excretes as much as two or three pints an hour.

Considering the fourth-named function of the skin—that of the excretion of the waste products of the system, we find another instance of Nature’s wonderful work. The waste products of the system are eliminated through the bowels, kidneys, breath and skin. There are myriads of sweat-glands in the skin, the number being estimated at about three millions or over, the combined length of which has been estimated at about five miles. The debris of the system is carried from all parts of the body in the blood which returns through the veins laden with impurities. A portion of this impurity is burned up in the lungs and exhaled by the breath; another portion is carried off by means of the kidneys; and a third portion is carried off through the skin, by means of perspiration. When the kidneys are weakened, the skin is called upon to do much of their work, in addition to its own. The water of which the perspiration is composed, is filtered out of the blood in the veins by the tiny sweat-glands, which then carry it to the surface of the skin where it evaporates and is carried away. The perspiration is not noticed to any great extent unless the weather is very warm, or unless we are exercising heartily, in which case it gathers in drops on the skin, and we perceive it. Even then, if the climate be a dry one, we do not notice it very much as the air takes it up so rapidly; but where it is humid and the air absorbs it but slowly, we notice it very much and find it depressing.

When analyzed by a chemist, the perspiration is found to be filled with foul excrement, debris of the system, and waste products, very similar indeed to that excreted as urine. This old matter is poisonous, and nature is making every effort to expel it from the system. Where the Colon has been allowed to become obstructed, the perspiration becomes very foul indeed, as it is called upon to eliminate much excrement that should have passed off through the bowels. One readily may see how very important it is to keep the skin in good, clean condition, that it may do this part of its work properly. Cases have been known where the skin of men have been covered with a coat of varnish—in one case a coating of gold-leaf being applied to gild a boy for a holiday spectacle—and in every case death ensued. Many contagious diseases are contracted because the channels of excrement are allowed to become clogged and obstructed, and the foul waste matter accumulates and breeds abnormal conditions—this refers particularly to the colon and the skin.

Considering the fifth-named function of the skin—that of the absorption of substances presented to its surface—we shall not say much at this point. In the chapters relating to the Wet Sheet Pack, and similar treatments, we shall go into the subject of Osmosis, in its two phases of Exomosis, and Endomosis, in order to explain the reason lying back of these forms of treatment. We pass by the subject here, in order to avoid useless repetition.

Considering the sixth-named function of the skin—that of being the accessory organ of breathing, we find that the pores of the skin act in the same general way as do the lungs, although to a minor degree. The pores absorb a small portion of oxygen, and give out a portion of carbonic acid gas. Some authorities have estimated that the skin performs at least one-fiftieth part of the respiratory function. It is thought probable that the races which go about naked, or partially so, use the skin in this way to a greater extent than do the races which cover the body with clothing, in which latter case Nature has adapted herself to the new conditions, and relieves the skin of a portion of this work, thus throwing a greater amount on the lungs. It has been noticed that when the naked races first begin to cover the skin with clothing, many of them sicken and die, this tendency however becoming less after a few generations.

In addition to the six functions, above named, the skin also performs a function for its own well-being and preservation, in the direction of secreting and using an oily fluid for the purpose of lubricating and preserving the skin and the hair. In a natural state, or when the person is cleanly about the person, this oil accomplishes its purpose and is rubbed off or evaporated from the body. But in unnatural living, and uncleanly habits, this oil has a tendency to accumulate and gum up the surface of the body, also taking to itself the remains of the waste matter excreted by the perspiration, and thus forming an unpleasant, unhealthy and abnormal obstruction and accumulation on the surface of the skin, and more particularly in certain protected parts. A word to the wise should be sufficient.

Chapter VIII.
Scientific Bathing.

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> Scientific methods of bathing. The cleansing bath. The nondrying bath. The hot bath. The cold bath. Hardening baths. Private information.

THE USE of the Bath as a means of promoting, preserving and restoring health, has been known to the Hindus from the earliest ages. In fact, it may be considered in the light of a primal instinct of the race. The primitive Argon did not bathe in order to remove dirt from his body—that is, he did not do so consciously—he merely obeyed the instinctive craving for laving in the stream or river, or swimming in the lake or sea, that arose from the depths of his sub-conscious self. With him cleanliness was merely an unimportant incident of the bath, the prime factor being his desire to experience that glow and throb of life that comes to all normal, natural and healthy persons when they plunge into the water. The exhilaration that he experienced was the cause of his persisting in the habit. Taught to indulge this instinct from early childhood, he naturally "took to it," as, in the familiar saying, "just as a duck takes to water."

The ancients, as the developed in knowledge, recognized the therapeutic value of the bath, as well as its natural hygienic virtues. They saw that not only was the bath calculated to preserve natural conditions of the physical body, but that also, when intelligently applied, it was a potent factor in the treatment of disease. And, so when the Water Cure idea began to develop among modern people, the practitioners naturally went back to the teachings of the ancients, and revived the therapeutic bath as an important adjunct of their system.

The reader who has studied what we have said in a previous chapter regarding the Skin, will not need much additional argument or explanation in order to understand just why the bath is a necessary factor in the health of every human being. When you remember the important part played by the skin in the matter of elimination of the waste products of the system, you will recognize the importance of the bath in the matter of removing the gummed up and accumulated debris which has gathered on the surface of the skin, and in its pores.

Bathing performs the same service for the skin, that flushing the colon does for the large intestine—in both cases the water washes away the debris and waste of the system, carrying off the foul excrementitious matter, and enabling the organs of the body to function properly. And both methods act in very much the same way, and produce the same general results. By keeping the skin properly cleansed, the kidneys are prevented from becoming overtaxed, and natural functioning all along the line is rendered possible, particularly if the colon is kept in a normal condition. Many skin diseases, and similar complaints could be obviated by an observance of both the flushing methods and intelligent bathing and cleansing the surface of the skin. Besides these important purposes, the bath acts as an invigorant and an exhilarant, and tends to keep the spirits bright, and the mind cheerful, clear and sound. We shall now proceed to a consideration of the various methods of bathing, advocated by the Water Cure practitioners.

THE ORDINARY CLEANSING BATH . Many persons will smile when they see this heading, for they are apt to think that there is very little to be taught regarding the ordinary bath. And, yet, very few really know how to get the best results from the ordinary cleansing bath. In the first place, the proper time to take the cleansing bath is either in the morning soon after rising, and before breakfast; or else in the evening, some time after eating, and just before retiring. Persons should avoid eating just before, or just after a bath. A bath should never be taken less than an hour after eating, nor should one eat a meal in less than a half-hour after the bath. The temperature of the cleansing bath should be regulated to suit the feelings and pleasure of the person bathing. Nor should people take a bath when they are greatly fatigued, or when the vitality is low. A medium temperature is preferable, neither so cold as to chill one, nor so hot as to produce the feeling of great heat. Both cold baths and very hot baths have their purposes and uses—we are speaking of the ordinary cleansing bath now.

Having your bath at the proper temperature, either in a bath-tub, or some substitute for the same, slip over your hands two mits made of Turkish toweling, without thumbs, and plenty wide enough to give the hands free movement. (The mits may be purchased ready made at the drug stores, or in the large city department stores—but they may be made by the housewife who understands sewing, from an ordinary Turkish towel, or bath-toweling.) Dip these mits (on the hands) in the water, and then rub a piece of soap well between the palms, so that the mits become thoroughly soaped. Then getting into the tub, give your body a thorough scrubbing off from head to foot. Then after the scrubbing, throw off the mits, and give the body a good rinsing down and rubbing with the bare hands. There is no substitute for the bare hands in this process, for they seem to have some virtue of their own, and then they fit the curves of the body better than can any substitute. At the same time you may administer to your body a gentle form of massage, rolling and kneading the muscles and limbs, rubbing the abdomen. Then dry the body with a thick towel. It is not necessary to rub the body roughly in drying off, as so many do; a soft patting and pressing of the towel answers the purpose and does not irritate the skin as does the rough drying process. The waste matter and the dead scarf skin have already been removed by the scrubbing and rinsing, so there is no necessity for the rough work with the towel. A little mild exercise after the bath is beneficial. Those who have not easy access to the bath-tub, may pursue the above method by standing before an ordinary basin, having some proper material on the floor in order to protect it.

THE KNEIPP NON -DRYING METHOD . Father Sebastian Kneipp, an eminent Western Water Cure practitioner, who was a Bavarian priest, advocated a method of “nondrying” after a bath closely resembling a favorite Hindu method, which many of his followers have found beneficial. We herewith give it, for those who may fancy and favor it. Father Kneipp says on this subject: “After a cold application the body should never be wiped dry, with the exception of the head and hands and wrists. The wet body should be at once covered with dry underclothing as quickly as possible, so that the wet parts may be hermetically sealed. Then the outer clothing should be put on at once. This may seem to be a peculiar proceeding to the majority of people not accustomed to it, and such may fear that they will remain wet all day long, but if they will but make a trial of this method they will discover by experience the advantages and pleasant results of this form of practice. The result is at once perceived to be a most regular, equal, and speedy natural warmth to the system. It is like sprinkling a little water into a fire—the internal heat of the body soon converts the clinging water into a greater and more intense form of heat. One may prove this by a personal trial. But, we must add that we advise exercise to be taken, either a walk or else work, as soon as the person is dressed after the bath, and this must be continued until the person is perfectly dry and warm.

THE HOT BATH . The Hot Bath has its place, but should not be indulged in to excess. It may be taken with the water at a temperature of from 98 degrees to say ten degrees higher. It should be begun by a scrubbing off with the bath mits, as before mentioned, and then followed by a “soaking” in the water for say, fifteen minutes, or so. Then before drying, one should take a wash off or douche of water at a considerably lower temperature. The hot water opens the pores, and without the cooler application there is a danger of sudden draughts etc., in some cases, which the cool application obviates. If one takes a daily cleansing bath, or cold bath, he will not need many hot baths for ordinary purposes. Hot baths have a relaxing effect, reducing the pulse and respiration, relaxing the muscles, and softening the tougher portions of the cuticle, *etc.*

THE COLD BATH . The Cold Bath is a very invigorating application, and is used advantageously by persons in good health and of strong vitality, but is not advisable in the cases of very young children, weak women, or anyone whose vitality has become impaired. The benefits of the Cold Bath have caused many to make it a kind of "fetish," and harm has undoubtedly been worked in some cases by the blind following of a custom intended for only persons of certain temperaments, conditions, *etc.* There is nothing more invigorating to a strong man or woman, of strong vital temperament and constitution, than a cold bath. Its exhilarating effects are far more beneficial than any other stimulant known to man. But to apply it indiscriminately to young children, growing boys and girls, invalids, persons of impaired vitality, and the aged, is very foolish or worse. The whole secret of the Cold Bath lies in the reaction, and unless this is obtainable the bath is more harmful than helpful. Much of the trouble comes from a blind belief that the water must be very cold indeed—the nearer to iciness the better. This is all nonsense—the sane idea consists in adapting the temperature of the cold bath to the constitution of the individual at the time. Many who cannot take the icy-cold plunge, are able to take a moderately cold bath with great benefit, and pleasure. In fact, we may say that any bath below blood-heat (98 degrees) may be considered a Cold Bath, the degree of coolness corresponding to the vitality of the bather—the more vital, the colder the water, down to a limit which ordinary sanity will enforce.

Father Kneipp, before alluded to, was a great advocate of the Cold Bath, which he taught imparted a certain hardness and ruggedness to the system, which acted as a protection against disease. He said on this subject: "One of the purposes of the cold bath is that of hardening the weakened organisms, and thereby strengthening them to renewed activity. The want of hardening the system is the cause of the extreme sensibility to disease on the part of the present generations. The people in these times have become effeminate. They are weak and delicate; very nervous; having insufficient blood; weak stomachs and hearts; the number of strong, vital and vigorous people being very few and far between. They are affected by every change of the weather; the changes of seasons brings to them colds and chest troubles. Even entering, or leaving a warm room, from or to the outer cold, works havoc with them. It is easy to see what is the trouble, and what the remedy. In order to keep healthy one must be hardened against the outer influences of changing weather, temperature, *etc.* Most unhappy is he whose lungs, neck or head are injured by every wind, breeze, or storm, and who is obliged to consult the weather-vane the whole year around, to know whether to venture out or to remain indoors. The tree is indifferent to the storm and calm; the heat and the cold. In the wholesome open air it braves wind and weather, and is hardened thereto by its nature. Let a healthy man try our cold bathing, and he will become like the tree."

In taking the Cold Bath, or plunge, one should avoid having the water too cold, particularly if he is not accustomed to the cold bath. Better have it less cool at the start. If it is too cool for the system, the reaction is slow in coming. You may easily ascertain just what the proper temperature is for you, by a little experimenting, until you find a degree of coolness which does not shock the system too much, and which brings on a natural reaction speedily. The first incident of the Cold Bath is the "shock" which comes immediately the body is plunged beneath the water, or when the water is poured over the body as the case may be. This shock at first drives the blood inward, in retreat, and the surface of the body becomes quickly chilled all over. Then comes the reaction, when emerging from the water you rub the body vigorously, moving about vigorously and inducing the flow of the blood to the surface, which is called the Reaction. The Reaction comes with a rush, and you feel a glow all over the body, which is very exhilarating and which sometimes continues for hours.

Never take a Cold Bath when the body is chilled. The proper condition is that of a warm body. If you are chilled when you arise, you should warm up the body by exercise before taking the Cold Bath. Neither should one take a Cold Bath when exhausted or fatigued by hard work, or after mental exhaustion, for in such circumstances the system loses a part of its power to react. Therefore, early in the morning is the ideal time to take this form of bath.

There are two general ways of taking the Cold Bath. The first consists in plunging the body under the water at once, allowing it to rest there a moment or two, and then stepping from the tub and bringing on the Reaction, as above stated. Some vary this method, by kneeling in the tub, and rubbing the water over the upper portion of the body with the hands, wash-cloth, or sponge. The second general method consists in standing up in the dry tub, and pouring a pitcher or several of them, filled with cold water down over the body, over the back and chest—this is akin to the "shower bath." A substitute for both methods is found in what is known as the "Cold Splash Bath," which consists in putting but a little water in the tub, and then splashing and patting it all over the body with the bare hands, finishing off with the "cold pitcherful" as above mentioned.

In any case, the Cold Bath is a matter of short duration, and one should hurry through with it. About one minute should be sufficient for the actual application of the water—in the case of the cold plunge, less time is required, it being an almost "instantaneous process." Quoting Father Kneipp once more, we call your attention to that venerable gentleman’s remarks on this subject. He says: “Many have anxiety and fear regarding the application of cold water, from which it is difficult to free them. They seem to have a ‘fixed idea of the loss of warmth.’ They argue that the cold must take away the heat and thus weaken them. But they forget the fact of the reaction in which the warmth returns. Intelligently applied, cold water does not deprive one of warmth, but on the contrary supports and fosters natural heat. Let me ask you only one question: If a weak man, rendered effeminate by a sedentary life, and afraid to venture out-of-doors in the winter time, is found to have been so hardened and strengthened by the cold water treatment that he feels a pleasure in taking walks even in the coldest weather, and without any feeling of cold, or fear of taking cold, or without any resulting cold, must not the natural warmth have been increased in him? Is this wonderful increase in resistance to cold all imagination and illusion, or deception?”

GENERAL INFORMATION . The Cleansing Bath may be taken daily or at frequent intervals. The Hot Bath should be taken not oftener than once a week; and in case one is traveling it will be found that the ordinary cleansing bath will remove the accumulated dirt, without the need of the Hot Bath. Hot Baths are too relaxing to be taken too often. The Cold Bath may be taken daily, or once or twice a week. Be sure to see that you do not have the water too cold—study the reaction as a guide to the proper temperature.

A HASTY HAND -BATH . For those who desire the cleansing effect and general exhilaration of the daily morning bath, but who are so situated that they cannot have access to the bath room easily, we recommend the following as a Hasty Hand-Bath, which is well worth trying under the circumstances. Take a basinful of water, reasonably cool, and dipping both hands in it rub the water over the entire body hastily, and then wipe dry. You will be surprised at the invigorating effect of even this mild application of cool water, and will experience a bracing up and invigorating effect that will delight you. It acts as a good tonic, and hardener, and has rendered many immune from their former tendency to “catch colds.”

FLOATING THE INTERNAL ORGANS . An effect of the bath not generally known to people, is that of “floating the internal organs,” which may be described in a few words. In the ordinary standing position, our internal organs hang straight down from their natural supports; and when we lie down they hang down in another direction. When we place the body under water, there is a changed condition, differing from either the standing, sitting, or lying position—one which it is difficult to describe. The peculiar buoyancy of the water, and its pressure upon the body from all sides, produces a peculiar condition, inasmuch as the internal organs, or rather some of them, notably the liver, lungs, intestines, spleen, etc., rest freely in the space allotted them, without pressure upon each other and are thus given a sort of rest and relaxation, which relieves undue pressure and also tends to readjust minor displacements, *etc.* This effect may be obtained by filling the bath-tub nearly full of water of a pleasant temperature—about the temperature of the body, and allowing oneself to float around easily in it for a quarter-hour or more—without exercise, scrubbing, etc.,—just a state of “loafing and inviting one’s soul.” It gives one a splendid rest, and “loafing spell.”

FOOT BATHS . We cannot urge upon you too strongly the importance of bathing the feet. There is a peculiar connection between the soles of the feet and the nervous system, which evidences itself by the sense of relief and nerve rest afforded by the application of water to the tired feet, particularly at night. More than this the excretory channels of the skin, in the feet, are large and apparently perform more work than those in other parts of the body, as is evidenced by the tendency of feet to excrete foul-smelling perspiration. For this reason the feet should be kept clean and “sweet.” Attention to the feet will repay you for the time and trouble bestowed upon them.

PRIVATE PARTS . The “private parts” of the body, including the anus (or outer opening of the rectum) should be kept scrupulously clean, not only from reasons of ordinary refinement, but also because the health of these parts depend largely upon careful attention. It should not be necessary to say more on this subject here to intelligent people. The idea of “Purity” should be evidenced not only in the inner sense, but in the outer also.

Chapter IX.
Pack Treatments.

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> The wet sheet pack, and how to apply it. The half pack. The sweat pack. Endosmose and exosmose. Hydropathy in a nut shell.

IN OUR chapters on the subject of Bathing, Drinking Water, etc., we have pointed out important methods of keeping the system in good, normal working order, which will tend to prevent abnormal or diseased conditions. In our chapters relating to the Colon, the Internal Bath, etc., we have pointed out a most important method of relieving the system of a mass of obstructing material which retarded Nature's normal work, and which tended to poison the system. In the present chapter we wish to call your attention to other methods of relieving the system of foul excrementitious matter which has clogged up the system, particularly the skin, as we have stated in a previous chapter. These methods act on the same general principles as the Bath, but are far more radical in their application, and produce a quicker result which is desirable in cases where diseased conditions are manifested.

THE WET -SHEET PACK . This is one of the oldest Hindu methods of Water Cure, and has stood the test of many years. Originally pooh-poohed by the regular Western physicians, it has now forced its way to the front even in regular practice, as all who are familiar with the methods employed at leading hospitals can testify. Its simplicity makes it a most desirable method of treatment, while its effectiveness is marvelous. The following directions will enable one to apply this form of treatment with the best results.

First, spread over the bed-mattress, or cot, several heavy "comfortables," or similar covering. Then over these, spread a pair of flannel blankets. Then over the blankets spread a sheet which has been soaked in cold water (ordinary temperature as it flows from the faucet, or if well water let it be of the temperature common in the warmer seasons, avoiding extreme coldness), and which has been wrung out lightly so as to avoid dripping. Then have the person (fully undressed and without any clothing), lie down on the wet sheet, on the flat of his back, and his arms at his sides. Then wrap the sheet carefully around and over him, until he is well enfolded in it. Then wrap the blankets around him, over the sheet, in the same way. Then wrap the comfortables around him, over the blankets, in the same way. He is now well wrapped up, like a mummy, in the three sets of wrappings. The head is of course let out, and should be raised up on a pillow, in a comfortable manner. Be sure that the feet are well wrapped and tucked in. If the feet do not get warm with the rest of the body, it may be well to apply a jug, bottle, or rubber-bag of hot water to them for a while. If the patient manifests a tendency to headache, apply to his forehead a towel which has been soaked in cold water and then wrung out, which should be renewed as often as it grows warm. The usual time for the patient to remain in the pack is from thirty minutes, to forty-five. Thirty is perhaps enough at first, unless he finds himself perfectly comfortable and desires to remain longer. We do not advise longer than forty-five minutes, in any case, as by that time the benefit of the treatment will have been gained.

See that there is sufficient fresh air in the room. If the patient falls asleep it will not interfere with the treatment. If the patient warms up very rapidly it may be well to limit the treatment, to say twenty or thirty minutes. There is a great difference in patients in this respect, some warming up rapidly, while others respond very slowly. The object is not to “sweat” the patient severely, as many have supposed, but to induce other physiological action, and a fair degree of “warmth” is all that is needed, although, of course, he will perspire more or less freely and thus throw off much excrementitious matter.

When the treatment is concluded, he should be washed down well with lukewarm water and soap, followed with cooler water, and a good rubbing down. He should be given cool water to drink before, and during the treatment, letting him sip the fluid, however, instead of drinking large mouthfulls.

If the patient is inclined to be weak before the treatment, you would do well to substitute a sheet which has been soaked in lukewarm water, instead of the cold-water sheet as stated above. Use discretion and common sense in this matter.

You will find that it requires quite a little practice and dexterity in wrapping the patient up properly, and it would be well to practice on someone, with dry sheets, etc., before you attempt the regular treatment. Unless the wrapping be done neatly, the patient will find it uncomfortable, whereas if the work be done properly he will feel comfortable and at ease, and will enjoy the treatment. A coarse sheet is better than a fine one, and you would do well to keep one or more on hand if you intend using this treatment in your family. The sheets should be well washed after each treatment, as they become filled with foul, sweaty matter.

This treatment has a peculiar effect on the system. It loosens the dead skin on the surface, causing it to “peel” off, and it also opens up the pores of the skin, allowing them to excrete freely and throw off the waste of the system. The water has a peculiar “drawing” effect, and brings to the surface the foul matter stored away far below the surface of the skin, very much as a salve which is applied to a boil “draws” to the surface the foul pus, *etc.* It is astonishing how much foul matter is thus drawn to the surface and expelled from the system in this treatment. If the patient is billious, or his liver has not been acting properly, or if his kidneys and skin have not been doing their work, you will find that the sheet will be stained a yellowish hue, and will give out an unpleasant odor. In some cases the odor is quite perceptible, and may be noticed by the persons in the room, and at times the sheet will be stained so yellow that it would seem that actual pus exuded from the person in his sweat. A trial or two will convince the most skeptical of the value of this treatment as a means of removing the foul waste matter accumulated in the system.

Dr. R. T. Trall, the eminent American pioneer of Natural Healing and the Western Water Cure, says on the above point: “If anyone doubts the purifying efficacy of the Wet Sheet Pack, he can have a ‘demonstration strong’ by the following experiment: Take any man in apparently fair health, who is not accustomed to daily bathing, who lives at a first-class hotel, takes a bottle of wine at dinner, a glass of brandy and water occasionally, and smokes from three to six cigars a day. Put him in a pack, and let him soak one or two hours. On taking him out, the intolerable stench will convince all persons present that his blood and secretions were exceedingly befouled, and that a process of depuration is going on rapidly.” If a person is a heavy meat eater; a heavy drinker; or a steady smoker; the tell-tale sheet will reveal more than an average amount of excreted foulness, all of which tells its tale to the thinking person. It is a good thing for the person in ordinary “good health” to take a Wet Sheet Pack, say once a month, in order to get rid of the accumulated debris of the system. The condition of the sheet will show that he needed it.

THE HALF -PACK . This is a modification of the above mentioned treatment, and consists in an application of the sheet merely to the trunk of the body—that is, from the arm pits to the hips. It is used in cases where the patient is too weak and feeble to stand the effect of the full-pack.

THE SWEAT PACK . This is a modification of the first mentioned treatment, its principal difference lying in the fact that the patient drinks freely of hot water while he is packed up in the blankets. In this treatment, the patient is required to remain in the pack for at least an hour, in which time he will perspire freely. He should be washed off after the treatment as above mentioned. This treatment is rather severe, and many practitioners do not now use it, they having found that the ordinary Wet Sheet Pack, varied with an occasional Hot Bath, is preferable and produces the same or better results with less discomfort to the patient.

ENDOSMOSE AND EXOMOSE . In order that you may have a more intelligent and thorough understanding of the process by which the Pack Treatment effects its beneficent results, we desire to call your attention to the principles known as Endosmose and Exosmose. Both of these principles rest on the fundamental principle of “Osmose,” which Webster defines as: “(a) The tendency in fluids to mix, or become equably diffused when in contact; (b) The action produced by this tendency, as where the fluids pass through an intervening membrane.” “Endosmose” is defined by Webster as: “The transmission of fluid, or gas, from without inward, in the phenomena or process of osmose.” The same authority defines “Exosmose” as: “The passage of fluids outward, in osmose.” So you see that both of the latter are but forms of the principle of Osmose, which is a manifestation of a law or principle of nature which causes liquids in contact, or seperated by a membrane, to tend to mix or exchange positions. Physiology teaches us that when there are dissimilar fluids so placed that only a piece of animal membrane separates them, they begin to move to exchange positions, or rather to mix up so that in the end when the two sets of fluids become identical in substance and composition, the exchange ceases. To illustrate, if you place ink and water in a vessel, the two being separated by a piece of animal membrane, the two will exchange positions, and mix up until each become identical with the other; and both would be diluted ink.

Now, in the case of the Wet Sheet Pack, etc., the fluids in the body, and those without, tend to flow in and out and mix up, according to the above named principles. The blood in the small capillaries or tiny blood vessels having their termination just below the surface of the skin, is composed largely of water, and holds in solution the waste products of the system which Nature is endeavoring to expel by means of the skin, through the pores. Now, when the water on the Wet Sheet, (which is prevented from evaporating) is brought in contact with the membrane of the skin, with its many tiny pores, there is set up an interchange of the fluids within and the fluids without, according to the principles of Endosmose and Exosmose, as above stated. The impure fluids flow out to the sheet, and the pure water flows in, until an equilibrium is established between the without and the within. The warmth generated by the pack, also tends to loosen and open the pores and thus encourage the ordinary. throwing off by the perspiration. A double result is thus gained, (1) the blood is supplied with pure fluid in place of foul, while the foul excrementitious fluids and matter are deposited on the sheet and soaked up by it, thus getting it out of the system with no possibility of return. In view of the above explanation, you will see readily why the Wet Sheet Pack becomes such a valuable therapeutic method, and why it is superior to ordinary baths or sweats—it accomplished the results of both at the same time, and in a more thorough manner.

Practitioners have noticed, that in the cases of people who take the Wet Sheet Pack treatment, regularly, say once a month, the skin gradually becomes soft, velvety, and beautiful; its texture becomes more firm and sound, and the pores seem to function more vigorous and normally. The wearing of the clothing which civilization demands, tends to cause the skin to lose its vigor and functioning power. In such cases, treatments such as the above, and intelligent bathing methods, tend to restore normal and natural conditions and functioning powers. We think that you will find that this form of treatment will confer many minor benefits, in addition to the major ones herein mentioned. Try it, and see for yourself.

The healthy person may apply this treatment to himself, unaided, after a little practice upon himself. Try it with dry sheets first, and then take the regular treatment, after you have learned to adjust the coverings. There is no great secret to it— just a little knack, that’s all.

Chapter X.
Other Valuable Methods.

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> Fomentations, or hot steam applications. Water bandages and compresses. Hot water compresses, and cold water bandages. Special applications. Sexual vitality treatments. Special applications, *etc.*

IN ADDITION to the use and application of water along the lines of the several methods and principles of application mentioned in the previous chapters, there are a number of other valuable Hindu methods adapted for use in special cases to which we wish to direct your attention. We shall endeavor to give you the cream of the methods in a consise form leaving out the non-essentials and an extended discussion concerning these several forms of treatment.

FOMENTATIONS . A Fomentation is a warm or hot application to a part of the body, for the purpose of relieving pain, relaxing muscles, relieving spasms, gripings, headaches, *etc.* They are generally given in the shape of cloths soaked in hot water—as hot as can be borne by the patient—wrung nearly dry, and then placed in a handkerchief or thin cloth and applied so that the part may be steamed. Hot Fomentations are wonderfully efficacious when applied locally to relieve severe pains. They act, not as does the pack by drawing to the surface the waste matter to be eliminated; but, on the contrary, by drawing an extra supply of blood to the surface, thus raising the local temperature of the part and relieving a congested condition, thus dispersing the abnormal condition causing the pain, and also acting as a sedative and relaxant.

The following is the method usually employed by the best practitioners. Take a towel which has been well soaked in water as hot as can be borne by the patient, and then folded in two or three folds—if you have a soft flannel on hand, use it in place of the towel. Then take the soaked folded towel, and enclose it in another towel, which also must be folded around the first one. Then apply to the affected part, and leave it there until it begins to cool. When it cools, replace it with another similar application. Repeat this several times, until relief is obtained. This treatment is especially useful in cases of neuralgia; pains in the stomach; pains in the kidneys; headache, *etc.*

WATER BANDAGES OR COMPRESSES . Bandages of cloths folded and soaked in water, either hot or cold, are used quite frequently in the Water Cure. In the cases of Hot Water Bandages, there is a double effect, the water acting along the same lines as the Wet Pack, drawing out the foul matter from the system, and at the same time relieving, and relaxing, as in the case of the Hot Fomentation. In the case of Cold Water Bandages, a stimulating, invigorating effect is produced. The Cold Water Bandage is used when it is desirable to reduce inflammation.

Hot Water Bandages are supplied in a similar manner to the Hot Fomentation, except that the wet cloth is applied directly upon the skin, and is not enclosed in another towel.

Cold Water Bandages are applied as follows: Take a napkin, handkerchief, or small towel, and soak it in cold water, folding so as to adjust to the affected part. Over the Bandage carefully place several folds of soft, dry, warm flannel, in such a manner as to practically “seal up” the Bandage so that no outside air can reach the part. Allow the bandage to remain until it becomes too dry, and then replace with another similar one. In this treatment, the patient will experience a shock at the first application of the cold bandage, which feeling, however, will quickly disappear, to be followed by the natural reaction as the blood rushes to the surface, when a comfortable, soothing warm glow will be experienced.

Cold Water Bandages are applied in cases of many different forms of pain by the practitioners of the Water Cure. The relief and effect, however, is only local and the treatment should be supplemented by Flushing the Colon, etc., in order to remove the cause of the trouble. It may be applied to the throat, chest, or abdomen, according to the necessities of the case, and the seat of the pain. When applied to the chest or abdomen, a larger towel may be used, which will necessitate a correspondingly larger covering in order to “seal up” the bandage.

FOOT BATHS . These foot baths form an important part of the general treatment of the practitioner of the Water Cure, and are also quite well known to the old fashioned mother of a large family who has had many occasions in which she has demonstrated the value of the same. They are of two kinds: (1) The Hot Foot Bath; and (2) The Cold Foot Bath.

The Hot Foot Bath acts in the direction of drawing the blood from the head, and also as a sedative and quieter of the nervous system. They are found very useful in the cases of headache, pains in the head or neck, neuralgia, cramps, congestion, *etc.* They are applied by placing the feet in a bucket of hot water reaching up over the ankles. The knees, legs and bucket should be protected from the outside air by means of a blanket placed around the legs of the patient, well tucked around him. The feet should be kept in the water from five to fifteen minutes, according to the requirements of the case, and the state of the patient. It is well to finish the treatment by pouring cool water over them afterward, then rubbing them dry with some friction, and slapping, and then wrapping them up well in dry warm coverings.

The Cold Foot Bath is a wonderful bracer, and its practice will harden the system and render one immune from colds, *etc.* It freshens up the entire system after a day's work, particularly after one has been standing or walking much during the day, and it brings a sense of relief, rest and vigor which is quite grateful to the tired person. It is conducive to a good night's sleep, and is advisable in cases of insomnia. It is a cure for cold feet. Many forms of headache will also yield to this treatment, and many weak women have been strengthened by its use during the proper time of the month, in such cases it is of course well to omit the cold foot bath during time of menstruation. The Cold Foot Bath is applied by placing the feet in a bucket of cold water reaching up to the ankles or over. The feet should be kept in the water from one to three minutes, depending upon the patient's feelings and tastes in the matter. Finish the treatment by a vigorous rubbing of the feet, accompanied by manipulation and slapping.

SPECIAL APPLICATIONS . Cold Water applied to the outer "private parts" at night before retiring, or in the morning upon rising, and then followed by a vigorous, stimulating rubbing and drying, will be found very invigorating. In India there are many cases in which sexual vitality has been preserved until very old age, or restored when once apparently lost, by this simple method. The secret consists in the increased circulation to the parts, and the consequent increased tone and vigor imparted. The very intimate connection between the sexual organism, and the entire nervous system, will result in an improved general condition where sexual vitality is preserved in its normal condition. In fact, this is one of the true purposes of sexual vitality—the invigoration of the entire system, due to natural vigor and refraining from excesses and dissipation—those who desire sex vitality only to dissipate and waste it in excesses are as foolish as those who drink strong liquors in order to give them strength. A word to the wise is sufficient in this case, we hope.

The Hindus practice a "wash-off" system regularly, in addition to their regular baths. This system consists in washing the body, from the waist down to the feet, by means of a sponge bath, or similar method—every night before retiring; and a similar process applied to the body, from the waist up to the neck, every morning before dressing. This apparently simple method has been followed with excellent results by many Europeans and Americans who have learned it, and they report that it gives them a good quiet restful night's sleep, and a vigorous, active vitality in the morning when they start out for the day's work. Try it for yourself.

IN CONCLUSION .

In this little book we have given you a number of simple, practical methods of applying—the "Hindu-Yogi Water Cure," which have been in use in India and surrounding countries for many centuries. So simple are these methods, and so common is their use in those countries, that the simple folk of those lands would be greatly surprised to learn that it was necessary to instruct anyone in their use. They regard these methods as almost instinctive, and as natural to the race as walking, breathing, or sleeping. To think that people should be required to be taught the natural use of water would seem as preposterous to them as that people should need to be taught how to breathe—and yet instruction in both of these things have been found necessary by the Western peoples, whose "civilization" has led them so far away from Nature that they have forgotten the first instinctive teachings of the Great Mother of All.

We trust that you will not allow the extreme simplicity of these methods to prejudice you against them, or to prevent your use of them. Do not make this mistake. Trust the instinctive knowledge of these people of the Far East who live very close indeed to Nature, and who trust to her loving teachings. It is true that in the great cities of India the people have departed from their ancient customs and habits, but in the country away from the cities the Hindus live as they lived centuries ago, close to Nature and receiving her benefits. One has to pay the price for the advantages of "civilization"—and that price is often Disease and Weakness. But if the original Natural Methods of Physical Well-Being are adhered to, one may have both "the penny of Health and the Cake of Civilization." We trust that this little book will lead many to the right and natural path of living. Water, Air and Sunshine—these are Nature's three best gifts to Man. Let him appreciate them, and use them as he should. These three Natural Remedies would almost abolish Disease, were they properly used by the race. But at least, you may use them, whether or not others do.

Finis.

The Spirit of the Upanishads or the Aphorisms of the Wise

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Part I.

The Threshold.

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That wherein disappears the whole of that which affects the mind, and that which is also the background of all;— to That I bow,—the all eternal consciousness, the witness of all exhibitions of the Intellect.

Upadesasahasri .

As is the sight of the sweetest Honey to the traveller in the Desert, so is the perception of the evereffulgent.

Brhadaranyakopanishad .

I expound in half a verse what has been told in a million volumes;—That is the Truth, the world is illusion, the soul is none other than That.

Upadesasahasri .

Action leads to incarnation, and incarnation to pleasure and pain. Hence arise all likes and dislikes which again propel to action resulting in merit and demerit. These put the ignorant wanderer, again, into the bonds of incarnation;—and so on and on, for ever, rolls the wheel of this world. Nothing but ignorance is the cause of all this; the remedy lies in the destruction of ignorance. Knowledge of Brahman is the way to find final beatitude in the destruction of this ignorance. For knowledge alone, not action which is only a part of ignorance, is competent to accomplish this result. Nor is it possible to do away with likes and dislikes so long as ignorance is not done away with. This is therefore undertaken with the object of destroying ignorance as well as its effects—this world,—and also of explaining the real philosophy of Brahman.

Upadesasahasri.

From the senses finding each its own gratification in the objects peculiar to each, there arises no real happiness, but only a temporary allaying of the fever of the mind. It is vain, therefore, to grope for any real happiness in the world of objects. The deluded deceive themselves by imagining every experience of evil objects. The deluded deceive themselves by imagining every experience of evil to be so much good; but in birth, death, and limitation, the wise never fail to perceive the evil that conceals itself under the inviting form of objects. They find no happiness in things subject to such results. The smallest happiness, in the real sense of the word, is no way possible in any thing;—oh! I should become that Self which is all bliss, all existence, all enlightenment.

Atmapurana .

Knowledge of the Divine dissolves all bonds, and gives freedom from every kind of misery including birth and death.

Śvetasvataropanishad .

The Creator (Brahma), the Protector (Vishnu), the Destroyer (Siva); the Consumer, the Sun, the Moon, the Thunder, the Wind, the Sacrifice, and so on, are terms used by the sages to describe the One Eternal, as they look at It through the multifarious forms of the intellect;—all my best worship to that Divine Essence, the destroyer of that ignorance whose form is this world.

Śankaracharya .

Part II.
The Absolute.

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THAT SHOULD be known as *Brahman* , which, beyond the gaining whereof, there remains nothing to gain; beyond the bliss whereof there remains no possibility of bliss; beyond the sight whereof there remains nothing to see; beyond becoming which there remains nothing to become; beyond knowing which there remains nothing to know.

Atmabodha .

This is All, and so is that;—All comes out of the All,—taking away the All from the All, the All remains for ever.

Isopanishad .

He is eternal among the eternal, conscious among the conscious; He, ever one, produces the variety of ideas in the many; knowing that Divine One, as the Supreme Cause, all bonds dissolve themselves into nothing.

Śvetasvataropanishad .

That which, in the beginning, sent forth the Creator (*Brahma*) and favoured him with the storehouse of all knowledge, the *Veda* ;—I, desirous of liberation, betake myself to It, the evereffulgent light, revealing Its eternal Self through the intellect.

Śvetasvataropanishad .

As in the sun, all light, there is neither day nor night, so in The Absolute, all light, there is neither knowledge nor ignorance.

Upadesasahasri .

The ever unchangeable is devoid of sound, touch, form, taste or smell. It is without beginning or end, ever beyond the prime cause of all evolution;—knowing that, one escapes the alldevouring jaws of death.

Kathopanishad .

The eye has no access there, nor has speech nor mind; we do not know It (The Absolute), nor the method whereby we can impart It. It is other than the known as well as the unknown; so indeed do we hear from the sages of old who explained It thus to us.

Kenopanishad .

Try to realize (within thyself) That whence arise these beings, by which they stand sustained, and unto which they return and become naught;—that indeed is The Absolute.

Taittiriyopanishad .

To the emperor (Janaka) thus explained *Yajnavalkya* ; When there is, *as it were* , a second, there alone does one see, smell or taste something other (than Self); there alone does one speak to or hear, think of or touch or know something other (than Self). But when the seer is all alone with That, he is as still as an undisturbed body of water,—this indeed is Spiritual Consciousness, the condition of universal empire. This to the self, is the highest end, the best riches, the supremest world, the greatest joy;—the rest of beings live only by a particle of this bliss.

Brhadaranyakopanishad .

Father, son, mother, nay even the worlds, the Gods, the *Vedas* are all naught in The Absolute; the thief is nothief, the ascetic noascetic;—It has no relation with good or evil. One who has become It is beyond all desires of the heart. It should not be supposed that (even in sleep) It does not see, for It does not see though ever seeing; the sight of the seer is never lost, being eternal, there is nothing other than Itself which It can make the object of Its seeing.

Brhadaranyakopanishad .

The Absolute is described as “not this,” “not that,” and so on by negatives only.

Brhadarnyakopanishad .

That is real bliss which has no conditions; in the conditioned there can be no happiness;—the Unconditioned alone is bliss; try to realize the Unconditioned (in thyself.) *Chhandogyopanishad* .

That is the Unconditioned wherein one does not see another, one does not hear another, one does not know another; that wherein one sees another, hears another, knows another, is the Conditioned. The Unconditioned is immortal, the conditioned is mortal. Oh master! where is this Unconditioned to be found? Everywhere or nowhere!

Chhandogyopanishad .

Hence is described the Real Self; This Self alone stands above, below, west, east, south and north; everywhere all is this Self! He who thus sees, thinks and knows, enjoys this Self, plays with this Self, has this Self alone even for a second, finds perfect bliss in this Self, becomes the lord of all, gains access to all worlds and beings. Those who understand otherwise, betake themselves to other masters, enjoy only the mortal world of conditions, find no access to all beings and all worlds.

Chhandogyopanishad .

That which is ever awake even in sleep, sending forth the variety of ideas, is the Real Self, and all immortality;—all the worlds are held in it (as it were, in suspension), there is nothing which transcends it. It is this. As the *one* fire pervading the universe *appears* in so many forms in the variety of objects, so the Inner Self of all, ever one, appears to take on so many forms, but it is ever beyond them. As the sun who enlightens everything has nothing whatever to do with the numerous ills the eye may perceive, so the Inner Self of all, ever one, has no connection whatever with the joys and sorrows of the world, being ever beyond them.

Kathopanishad .

That is the real Witness, all consciousness, who unites in one grasp, the actor, act and the variety of objects apart one from the other. I see, hear, smell, taste and touch,—in this form does the Witness unite all in one continuous consciousness, even like the lamp suspended in a theatre. The lamp in the theatre takes in the master, the audience, the actors and all, without distinction, in one sweep of light, and continues to shed the same light even when all these are not there.

Panchadasi .

The Seer of thy sight thou shalt not see; the Hearer of thy ear thou shalt not hear; the Thinker of thy thoughts thou shalt not think; the Knower of thy knowledge thou halt not know this is thy Real Self, allpervading, everything besides is but mortal.

Brhadaranyakopanishad .

Without the glass there is no possibility of a sight of the reflection; whence then could there be any possibility of the knowledge of *name* and *forms* without assuming that which is Existence, Consciousness, and Bliss?

Panchadasi .

He pervades the earth and yet transcends it; the earth knows Him not; the earth is His body: He controls the earth from within;—He is thy inner Self ever immortal. He pervades water and yet transcends it; water knows Him not; water is His body: He controls water from within;—He is thy inner Self ever immortal. …He is the unseen Seer; the unheard Hearer; the unthought Thinker; the unknown Knower. There is no Seer other than this; no Hearer other than this; no Thinker other than this; no Knower other than this. That is thy inner self, ever immortal; all beside is mortal.

Brhadaranyakopanishad .

That which is not spoken in speech but that whereby all speech is spoken. That which does not think in the mind but that whereby the mind proceeds to think. That which does not perceive with the eye but that whereby the eye receives its sight. That which does not hear with the ear but that whereby the ear hears. That which does not breathe the breath of life but that whereby life itself is kept up. Know thou that That is The Absolute, not this that people worship.

Kenopanishad .

Immortal Spirit alone is That; the east, west, south and north is all That: This wide expanse of the universe above and below is indeed all That.

Mundakopanishad .

In the beginning, oh good one! was The Absolute alone; all one without a second.

Chhandagyopanishad .

Brahma, Indra, Prajapati, all the gods, the five primordial elements, and all that

Brahma, Indra, Prajapati, all the gods, the five primordial elements, and all that breathes, or moves about, or flies above, or stands unmoved,—the whole universe exists through Thought, depends on Thought, Thought is its stay;—the Thought of the Absolute.

Aitareyopanishad .

This Real Self is all intellect, all mind, all life, all eyes, all ears, all earth, all water, all wind, all ether, all light, all darkness, all desires, all peacefulness, all anger, all quiet, all religious merit, all religious demerit; It is the All, It is this, It is That.

Brhadaranyakopanishad .

This Real Self is causeless, without a second, having no within and without; this Self is The Absolute, the consciousness of all.

Brhadaranyakopanishad .

Oh Gargi! this immutable one is the unseen Seer, the Unheard Hearer, the unthought Thinker, the unknown Knower;—There is no Seer beside this; no Hearer beside this; no Thinker; no Knower beside this. In this immutable Essence, oh dear Gargi! is interwoven the essence of all existence.

Brhadaranyakopanishad .

He (Yajnavalkya) said, oh Gargi! the knowers of The Absolute thus explain the ever Immutable. It is neither with dimensions nor atomic, neither short nor long; It is not red, not sticky, not light, not dark; neither air, nor ether. It has no relation, no taste, no smell, no eye, no ear, no speech, no mind, no light, no life, no mouth, no form, no break, no without;—It enjoys nothing or is enjoyed by nothing.

Brhadaranyakopanishad .

Objects transcend the senses; the mind transcends objects; the intellect transcends the mind; the *mahat* (*i. e.* cosmic consciousness) transcends intellect (*i. e.* individual intellect); the *avyakta* (*i. e.* the undifferenced first cause), transcends the *mahat* ; the Real Self transcends the *avyakta* ;—beyond the Real Self there is nothing which can transcend It, or prevent It from being the last essence, the last resort of all.

Kathopanishad .

That is the Great Real Self who, though without hands or feet, is the swiftest of approach; though without eyes or ears, sees and hears everything; though uncomprehended, comprehends everything knowable.

Śvetasvataropanishad .

The Absolute is never born, never dead. It comes out of nothing and goes into nothing.—It is unborn, eternal, immutable, ever unique, never destroyed with the destruction of the body. If the killer intends to kill, or if the killed thinks He is killed, both of them do not *Know* ; they neither kill nor are killed. It is smaller than an atom, greater than the universe, It is present in the heart of all beings. The glory of this Self is realized by him the whole of whose sensibility returns to a state of placid calmness through absence of desire; he alone passes to the other side of this ocean of sin and sorrow.

Kathopanishad .

Truth alone conquers, not falsehood, the divine path stands upheld by Truth; sages with desires put out by satiety pass over it to the great treasure of Truth. It (the Truth) is allembracing yet unthinkable, all light, minutest of the minute yet ever manifest. It is farthest of all yet ever near in all beings, ever present in the hidden consciousness of all which passes out in all acts of mind and body.

Mundakopanishad .

One so freed from the bondage of senses transcends all material relation, and becoming all supreme light, regains his own Self. This indeed is Self. It is beyond mortality, beyond fear, It is Truth;—Truth is only another name of The Absolute.

Chhandogyopanishad .

There cannot be any room for separateness in that intransmutable, formless, characterless, Absolute Being which is beyond the relations of subject, object, instrument, etc., which is every way full to the utmost, like the waters surging above all things at the great cyclic deluge. In it merges the cause of illusion like darkness in light;—there, verily, can be nothing like separateness in It, the highest Essence, without character, and ever one without a second.

Vivekachudamani .

That is the form of the highest Self wherein the world of subject and object though existing does not exist, and which though all *akasa* has no touch with it. It is all void and yet as if it were no void, the world is naught in it, it continues to be completely void though full of numberless worlds upon worlds.

Yogavasishtha .

The whole of this cosmos is One Self, there is no room for the idea of body and its like. That is all that is, all bliss, whatever thou seest is all thought.

Yogavasishtha .

As light belongs to the sun, coldness to water, and heat to fire, so do existence, consciousness, bliss, eternity, immutable purity, belong by nature, to That.

Atmabodha .

The material cause of this illusion is none other than That; the whole of the universe is, therefore, That, and nothing else. That being the All, causality is mere illusion; the real Truth being thus known there can be no room for the slightest separateness.

Aparokshanubhuti .

This Real Self is the bridge, the support, of the whole universe which, but for it, will be nowhere.

Chhandogyopanishad .

That is all bliss of every kind; Attaining this bliss one realizes his nature which is all bliss.

Taittiriyopanishad .

That therefore is the last measure of all bliss.

Taittiriyopanishad .

The one evereffulgent stands concealed in all beings. It pervades every knowable object and is the Inner Self of all. It is the witness of all action, the allembracing resort of beings, the unaffected seer, all thought, unique, and without properties.

Śvetasvataropanishad .

It has neither form nor instruments. It is not seen as equal to or greater than any thing. Its transcendent power is heard of as unimaginably multifarious, omniscience and omnipotence constitute Its very nature.

Śvetasvataropanishad .

It is unborn, ever awake, free from dream, having no form or no name. It is one continuous thought, allknowing. There is no metaphor whatever in saying this.

Gaudapadacharya .

This oh Satyakama is That higher as well as lower. Science and nescience all is That.

Prasnopanishad .

As above so below, as below so above; he passes from death to death who here finds the least shadow of variety. There is no variety in That. It should be grasped by the mind alone. He, indeed, passes from death to death who here finds the least shadow of variety.

Kathopanishad .

As a hawk or an eagle having soared high in the air, wings its way back to its restingplace, being so far fatigued, so does the soul, having experienced the phenomenal, return into Itself where it can sleep beyond all desires, beyond all dreams.

Brhadaranyakopanishad .

The sun does not shine there nor the moon nor the stars nor even these lightnings, least of all this fire; everything becomes enlightened in its light, the whole of this shines through Its lustre.

Kathopanishad .

Part III.

The Real Self.

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A PARTICLE OF Its bliss supplies the bliss of the whole universe, everything becomes enlightened in Its light; nay all else appears worthless after a sight of that essence;—I am indeed of this Supreme Eternal Self.

Vijnananauka .

The power of sun, moon, fire and even of speech having exhausted itself; the senses being all extinguished. That which stands selfillumined, beyond all relations, sending forth this universe of ideas, and all thought, is shown to be the Inner Self of all.

Svarajyasiddhi .

I am without character, without action, without imagination, without relation, without change, without form, without sin, all eternity, ever liberated.

Atmabodha .

If thou objectest “how I should grasp this?” Pray do not grasp it,; for the *residuum* after all grasping is at end, is none other than thy Real Self.

Panchadasi .

Where is the man who doubts the fact of his own existence? If such a one be found, he should be told that he himself, who thus doubts is the Self he denies.

Svatmanirupana .

No other knowledge is necessary in *knowing* one self, for the Self is all knowledge;—the lamp requires not the light of another lamp for its own illumination.

Atmabodha .

Setting aside every thing which becomes the object of knowledge in this world

Setting aside every thing which becomes the object of knowledge in this world, there yet remains a residuum, the real essence of knowledge. The knowledge that this is the Real Self, is true knowledge of the Self.

Panchadasi .

It is the ear of ears, the mind of minds, the speech of speech, the breath of breaths, the eye of eyes. The wise transcending these (*i. e.* the physical ear, mind, etc.) and renouncing this world of experience, rest in eternal immortality.

Kenopanishad .

This Self in my heart is smaller than a grain of rice or barley or mustard, smaller than a grain of the *Syamaka* or even than a part of its part. And yet, this Self in my heart is bigger than the earth, more extensive than the atmosphere, wider than the sky, greater than all these worlds together. It is all action, all desire, all smell, all taste; It pervades all that is; It is void of speech, and all other senses; ever indifferent to good or evil. This indeed is the Self in my heart, this indeed is the Real Self. He becomes this Real Self, after passing away from here, who has faith in the Self, and has no doubt whatever.

Chhandogyopanishad .

All this is the One Self, this Self is the Universal Self.

Mandukyopanishad .

As the fool with eyes all bedimmed, sees the sun all dark, though covered only with a cloud, so does It appear in bondage only to the victims of illusion. I am this pure Self whose form is all eternal consciousness.

Hastamalakastotra .

It is the one pervading all, but ever untouched by any, and therefore ever pure, and all clear, like the allpervading *Akasa* . I am this pure Self whose form is all eternal consciousness.

Hastamalakastotra .

It is without mind, without eyes, without any similar means of relating itself to the objective. But nevertheless, it is the mind as well as the eye of all minds and all eyes, nay the means of means;—Its form being ever incomprehensible by the mind, the eyes and the rest. I am this pure Self, all eternal consciousness.

Hastamalakastotra .

I am indeed that Supreme eternal Real Self which is all bliss; all light; beyond illusion; beyond conditions; realizable only in the idea “I am.”

Vijnananauka .

It is this infinite atom, all this is that Self from end to end, It is the Truth, It is the Self;—oh Śvetaketu! Thou Art That.

Chhandogyopanishad .

As a lump of salt melted in water cannot be experienced by the eye, but only by the tongue, so indeed the everexistent Real Self shining in the depth of the heart, cannot be realized by the external senses, but only by the light of that sympathetic awakening which comes from the word of a teacher. Thou indeed Art this Real Self, not the phenomenal that appears around.

Svarajyasiddhi .

The ocean transformed, through the action of clouds, into the form of rivers, etc., ceases to be itself; so indeed hast thou forgotten thyself through the power of conditions. Oh friend! remember thy full Self, Thou Art The Real Self, the ground of existence the All.

Svarajyasiddhi .

Where there is anything like duality there alone does one see another; there alone does one smell another; there alone does one hear another; there alone does one speak to another; there alone does one think of another; there alone does one know another. But when all is One Self to him, what should he smell, and with what? what should he see, and with what? what should he hear, and with what? what should he speak of, and with what? what should he think of, and with what? what should he know, and with what? By what indeed should that be known through, which knows everything? By what should the Knower be known?

Brhadaranyakopanishad .

It is not attainable by the most constant attendance at lectures. For many, though hearing numerous such, never know what It is. Strange indeed is the speaker who speaks of It; stranger still who obtains It; but most strange of all is he who, being properly instructed by a competent teacher realizes It in himself and all.

Kathopanishad .

Part IV.
The Way.

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TILL STUDY should not allay in thee the sense of separateness, the mind cannot take on the form of that essence, and thou canst not realize The Real Self. Four indeed, are the gatekeepers at the entrance of the palace of liberation:— (1) Self-restraint, (2) Contemplation, (3) Contentment, (4) Company of the Wise.

Yogavasishtha .

He alone escapes from the web of illusion, in this world, (even like the lord of beasts from the trap which holds him fast,) who, with all acts, all pleasures, attuned to the Supreme Aim, puts forth strong personal effort in that behalf.

Yogavasishtha .

Trees continue to vegetate, and so do live on beasts and birds; he alone *lives* whose mind lives *not* in consequence of taking on a variety of forms. All holy writ is so much burden to him who has no discrimination, all philosophy is so much burden to him whose germ of desire is not destroyed; the mind is so much burden to him who has not acquired selfcontrol, the body is so much burden to him who knows only the *anatman* (nonself.)

Yogavasishtha .

There can be no man more despicable than him who does not put into practice the words of the proficient teacher, who explains, with great pains, the Real Truth, on being questioned.

Yogavasishtha .

All desire is ignorance, the destruction of desire is liberation, and this liberation oh Rama! is easily brought about only by ceasing to desire. The mind experiences bondage from the firm conviction “I am not the Real Self.” It realizes entire freedom, from the equally firm conviction “I am the Real Self.”

Yogavasishtha .

He continually sees the Real Self, who studies to unify philosophy, and the teacher's explanations, with the facts of his own consciousness.

Yogavasishtha .

The light breaking in upon the mind should not be excluded by that false logic which puts forth unholy guesses of every kind up to the obliteration even of the facts of consciousness.

Yogavasishtha .

With no confidence in the facts of his own consciousness, and with the obvious endlessness of argumentation, how would he who poses himself as a Professor of Logic, obtain conviction of Truth? If argumentation is meant as a help to the intellect, you are welcome to argue in accord with the facts of your consciousness, but certainly not to argue without aim, in any line you choose.

Panchadasi .

The sense of this can never be gathered by Intellect alone, oh beloved one! it leads to real knowledge only when used by one who really knows. This knowing is that which thou, oh child of truth! hast already acquired;—oh *Nachiketas* ! there indeed can be no better questioner than Thyself.

Kathopanishad .

This Self is not realizable by study, nay not even by intelligence or much learning. The Self unfolds its full essence to him alone who applies his self to Self. He who has not given up the ways of vice, he who is not able to control himself, he who is not at peace within, he whose mind is not at rest, can never realize the self, though full of all the learning in the world. That which lies at the root of all distinctions of caste and creed is its food, even death itself is its drink;—who, not so prepared, can know what It is?

Kathopanishad .

How can books enlighten that lump of clay fashioned in the form of man, who does not in any manner realize the Truth explained to him with all possible clearness.

Naishkarmyasiddhi .

We rejoice with those whom we recognize as centered in Self Realization; the rest we pity; with the deluded we do not care to argue.

Panchadasi .

Talk as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises of any number of deities;—liberation never comes, even at the end of a hundred *kalpas* , without realization of the Oneness of Self.

Vivekachudamani .

Who knows Spiritual Consciousness passes beyond death, and enters Immortality.

Isopanishad .

The Good is one thing, the Agreeable another; men find them in a variety of objects and become bound, one way or other. He who attaches himself to the Supreme Good reaps the highest bliss; he who persues the Agreeable is cheated of the real object of existence.

Kathopanishad .

These, the Good and the Agreeable, thou knowest, are opposed one to the other in their very nature, and having entirely different results in store. Oh *Nachiketas* ! the various desires I propose to thee fail to move, thou art really devoted to the Agreeable alone. Groping about in its night, fools flatter themselves with wisdom and learning, and continue to tumble about, without end, like the blind led by the blind.

Kathopanishad; Mundakopanishad.

The lyre with all the beauty of its make, and the melody of its music, serves at best to please the hearer; it cannot lead to universal empire. In the same manner all the flow of speech, all the stream of sweet words, all the skill expended in explaining philosophy,—all that the learned call learning, has the senses and mind, not the Self, for its end. Vain is the study of philosophy if it leads not to the Essence, equally vain is all philosophy if the Essence is realized.

Vivekachudamani .

Disease disappears not with the mere name of medicine, but by actually swallowing it. Talking of the Self, without proper realization, can never bring about liberation. Till the objective is not dissolved in the subject; till the Essence of Self is not realized; no liberation can come from speaking Its mere name— all the fruit of such, activity is only waste of so much breath.

Vivekachudamani .

Part V.
The Student.

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THE KNOWING intellect skilled in grasping the *pros* and *cons* of every theme, and cleared of all dross by the means just described, is the true aspirant after selfknowledge, Discrimination, “nonattachment, selfcontrol and its accompaniments, keen desire of liberation, these make one fit to inquire after The Real Self.

Vivekachudamani .

This Self cannot be realized by want of spiritual strength, by indifference, by austerities unaccompanied with renunciation. The self of that knower who applies himself to Self with the means described enters the Great Self. Sages having found It, stand ever content in Spiritual Consciousness; remain centered in the Self, being free from all attachment, and always at peace within and without. They find the unconditioned and allpervading, and realizing It within, become one with the All. With faith firmly fixed in the teaching of the *Yogis* , with the mind entirely purified through renunciation and Spiritual Consciousness, ascetics, one with the immortal, become one with the Real Self at the moment of dissolution.

Mundakopanishad .

In the air or in water no mark is seen of the passage of birds or fishes; so is entirely inscrutable the passage of the knowers of the Self.

Sankaracharya .

The eye perceives not sound, being dissimilar by nature; the material eye cannot see the spiritual self.

Naishkarmyasiddhi .

As the face is fully reflected in a clear glass, so in the true seeker the Spirit is reflected in the intellect.

Atmapurana .

He *knows* who finds a teacher; he then delays only so long as he is not free from the body, for on being so free he is one with the All.

Chhandogyopanishad .

Having obtained this priceless birth, with all the senses in their full activity, he who does not understand the good of Self, destroys himself.

Mahabharata .

The boat—this body—has been chartered by thee at the heaviest price—all thy good acts,—to cross over to the other side of this ocean of sin and sorrow. Pray pass on before it breaks.

Miscellaneous .

Those who destroy their Self, go, after death, to the sphere called *Asurya* (without the sun), all enveloped in thick darkness.

Isopanishad; Brhadaranyakopanishad.

Part VI.
The Teacher.

Table of Content

TILL THY mind reaches the stage of intuitive development, follow what is assured thee by teachers, books and the logical instruments of knowledge. When thus is burnt out all latent desire, and the Thing is realized, thou shouldst not hesitate to give up all concern even with these, however good or useful they be.

Yogavashitha .

By my book is meant all that is written by way of explaining the facts of nature, by great souls free from likes and dislikes, with eyes trained to observation and reason. Those resolute souls who are full of the highest goodness, who are equal to all, and who are possessed of a tact peculiar to themselves, are the really wise.

Yogavasishtha .

I, thus informed, am yet only versed in the words of the *Mantras* (the sacred hymns), I know nothing of Self. I have heard from sages of your stamp that the knower of Self rises above all sorrow. With all my learning, I am full of discontent and sorrow, oh Lord! take me to the other side of this ocean of misery.

Chhandogyopanishad .

This Real Self should be explained by the father to his eldest son, or by the teacher to a properly sympathetic pupil, and to no one else.

Chhandogyopanishad .

Oh *Rama* ! the cause of SelfRealization is none other than the pupil's own intelligence.

Yogavasishtha .

One course leads to success in one birth or many, by gradual practice after the manner pointed out by the teacher; the other leads soon to real Spiritual

Consciousness through the Self, aided even by intellectual development, even like the fall of the fruit from above.

Yogavasishtha .

Having supported Self by Self, of one’s own accord, through *reflection* , one should carry this deer—his own mind across the ocean of delusion, this world.

Yogavasishtha .

Tell me what thou seest as other than religion and nonreligion, other than these effects or their causes, other than that which is past and that which is yet to come.

Kathopanishad .

Śaunaka, the rich householder, approached *Angirasa* in due formality, and asked oh Lord! Teach me that whose knowledge leads to the knowledge of all that is!

Mundakopanishad.

The ultimate aim of all the *Vedas* , the final result of all austerity, the object of keeping the period of studentship, I describe to thee in brief:—it is the syllable “Aum.” This is the symbol of the immutable self; this is the highest Essence. It becomes whatever he desires to him who knows this, the everunchangeable. This, indeed, is the highest support, the greatest help, betaking himself to this he becomes glorified in That.

Kathopanishad .

The knower of *the Self* attains to the Supreme; hence it is said “*The Self* is Being, Consciousness, Limitlessness.” He who realizes this, present in the intellect, as well as in the highest *Akasa* , has access to the fruition of all desire whatever, at one sweep, being one with allseeing Self.

Taittiriyopanishad .

This cosmos is all *Soul* ; all ceremonial; all austerities; the highest immortal *Self* . He who realizes this in the cavity of the heart, easily scatters into nothing, oh good one! the knot of *Illusion* , even in this life.

Mundakopanishad .

The wise knowing, through the practice of subjective concentration, the All-effulgent One, extremely difficult to see; concealed deep beyond everything; shining through all acts in every heart; inaccessible; and without beginning; they transcend all pleasure and all pain.

Kathopanishad .

He who sees himself in All, and All in himself, attains to the empire of Self, thus worshipping Self and looking on all things with equal eye.

Manu .

Knowing the great allpervading Self, through whom is experienced the whole of dream and waking, the wise never become subject to sorrow.

Kathopanishad .

As surely as water showered on a tableland seeks the lower ground, so indeed does one seeing variety in the attributes of Personality, become attached to them in future. As water poured upon a clear even surface stands ever pure and undefiled, so stands the Self of the silent *knower* .

Kathopanishad .

This body is the city, with nine gates, wherein dwells the unborn, unfailing Consciousness. He who knows this well never comes to grief, and is liberated twice over.

Kathopanishad .

These rivers flowing to and gaining the ocean lose themselves in it, lose even their name and form, and become included in the name “Ocean.” So do all the sixteen forms of the objective flowing to and gaining the Self become lost in Him. They lose even their name and form, and become included in the Self. This Self is the immortal, transcending all forms of the mortal, This is thus summed up:—That death may not overpower thee, know the only knowable, the Self, in whom are centred all forms like the radii of a chariotwheel in its hub.

Prasnopanishad .

Know that one Self alone with which are bound sky, earth, atmosphere, mind, and all the vital breaths. Leave aside all other speech. This alone is the bridge over the gulf of this world to Immortality.

Mundakopanishad.

The *Brahmans* disown him who knows other than Self as a *Brahman* . The *Kshatriyas* disown him who knows other than Self as a *Kshatriya* . The people disown him who knows other than Self as the people. The gods disown him who knows other than Self as a god. The spirits disown him who knows other than self as a spirit. Everything disowns that which knows other than Self as the thing. The *Brahmans* ; the *Kshatriyas* ; the people; the gods; the spirits; everything;—is Self.

Brhadaranyakopanishad .

That Self which is beyond sin, decay, death, sorrow; which requires no food nor drink; which is all accomplished desire, all fulfilled thought; should be looked for, should be inquired after. He gains access to all worlds, has all his desires fulfilled, who, having known this Self, realizes It fully in himself and all.

Chhandogyopanishad .

Said *Yajnavalkya* to the Emperor *Janaka* : The same has been explained by the *Vedas* as well: this, indeed, is the eternal glory of him who has realized The Absolute. It neither grows nor is diminished by doing, or not doing, any act. The knower *knows* this very truth. Knowing this, he is not affected by any *Karma* whatever, all being as sin to him. The heat of his senses cools down into that calmness of mind which follows on absence of desire; All kind of latent attachment leaves him; No conditions disturb him; Ecstasy environs him,—who knowing thus sees Self in Self, sees the All as Self. No good or evil touches him; he transcends all good and all evil. The fulfilment or nonfulfilment of any secular or temporal act affects him not, he having reduced them all to nothing. He is beyond all form; beyond all desire; beyond all doubt. This is the real Spiritual Consciousness, this is the real condition of Spirit.

Brhadaranyakopanishad .

I know this Self to be the All, the Great Self, all effulgence, transcending all darkness. Knowing this, one can transcend even death; there surely is no other road out of this world.

Śvetasvataropanishad .

Like and dislike do not cease to affect him who yet relates himself to the body; these never touch him who has disembodied himself, mentally.

Chhandogyopanishad .

As oil is found in *sesamum* seeds; as *ghee* is found in curds; as water is found in watercourses; or as fire is found in the *aran* wood: so is the Self seen in Self by him who tries to realize It through universal love and perfect control over mind and body.

Śvetasvataropanishad .

Brahmans and others desirous of knowing It, know It by the study of the *Vedas* ; by sacrifice: by ascetic practices unaccompanied with desire; knowing It they become the Silent Ones.

Brhadaranyakopanishad .

Having explained the *Vedas* to his pupil, the teacher thus enjoins him: Tell the truth; go by religious forms; never disregard thy proper study; and having satisfied thy teacher do not put an end to thy line.

Taittiriyopanishad .

Three are the stays of religion:—Sacrifice, Study, and Charity.

Chhandogyopanishad .

He who knows It the immutable Spirit thus; and he who does not know It thus; both perform *Karma* by It. Wisdom and Ignorance admit of innumerable varieties; that alone which is done with knowledge, faith, and complete surrender, becomes powerful for good.

Chhandogyopanishad .

Even like the radii fixed in the hub of a chariotwheel, is He, the Eternal one, pervading everything, and appearing as many, after the forms of the intellect. Meditate on this thy Self as the syllable *Aum* . May you be ever happy in the realization of That which transcends all darkness.

Mundakopanishad .

Seeing the whole universe subject to the law of causation, the *Brahmans* understands that there is nothing other than the Self which is the causeless uncreate, and finding no use in acting up to the ideals of the world feels supreme contempt for everything. He then repairs, with holy grass in hand, to the teacher, wellversed in sacred lore and full of the realization of Spirit, to inquire after the Eternal. The knower explains to him, who with mind free from all egoism, and with the senses turned within, repairs to him, thus questioning, that Inner Doctrine which reveals the eternal Self, the highest Truth.

Mundakopanishad .

The chief help to selfrealization is, however, that reflection which comes of one’s own effort. An the rest, Including the teacher’s grace, and so forth, are but subordinate means to the end. Attend, therefore, carefully to the principal means.

Yogavasishtha .

Part VII.
The Lesson.

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BEYOND DESIRE; without parts; above egoism; being or nonbeing;—whatever Thou art, Thou canst not escape from being the Self. Thou destroyest; protectest; givest; shinest; speakest; though ever free from egoism;—wonderful is the power of *Maya* , illusion.

Yogavasishtha .

He thought: I may become many and multiply. He objectified himself and evolved all this, everything whatever. Having evolved this, he entered into it; and entering became all positives and all negatives, all spirit and all matter, all infinite and all finite.

Taittiriyopanishad .

Then, when It was all Unmanifest, It, of itself, became manifest through name and form, endowing everything with this or that name, and this or that form. All things even till now are defined by some name and some form. This is all the import of Its entering in the objective evolved from itself.

Brhadaranyakopanishad .

Dadhyangatharvana thus described this “Divine Honey” to the *Asvinikumaras* ; the seer telling what he saw, describing It as taking on a separate form with every form. The evereffulgent is understood to take on many forms through illusion solely for the purpose of selfrealization.

Brhadaranyakopanishad .

The one who is selfenlightened, becomes everything from the highest to the lowest; becomes the many in dreams, and as it were, enjoys all pleasures, laughs a hearty laugh with friends, or feels the sense of fear on seeing cause for it.

Brhadaranyakopanishad .

In dreams there are in reality no chariots; no horses, not even the course on which the chariot may run; and yet all these are mentally created in a moment. There are in reality no joys; no pleasures; no delights; and yet all are mentally seen and felt at the instant. There are in reality no ponds, no lakes, no rivers; and yet all are there at the merest thought. This power of evolving any number of forms from Itself is the Creative Power of the One.

Brahadaranyakopanishad .

This, therefore, is the Truth. As from fire well lighted, fiery sparks flow off in all directions by the thousand, so do all beings of every variety come out, oh good one! from the ever Immutable, and are resolved also into the same. It is the self-illumined, formless, *Spirit* , all within and all without; unborn; without breath; without mind; above all conditions; beyond the eternal cause of the phenomenal.

Mundakopanishad .

Camphor and the like never cease to emit fragrance, though kept in any place whatever. The whole of the phenomenal may, in the same manner, be seen in that which is all consciousness. As the bracelet is in the gold; as water is in the mirage, or even as a wall stands round the city seen in dream; so subsists the form of every object in the subject.

Yogavasishtha .

He who generally knows everything, knows the same particularly also; this omniscience is the only austerity known to him.

Mundakopanishad .

As the statue preexists in the wood; and a statue exists again in every limb of that statue; and so on *ad infinitum* , so does this gigantic statue—the Kosmos—exist in the One.

Yogavasishtha .

The wise realize everywhere That which is beyond sight; beyond grasp; which has no relation whatever; which has no form; which has no eye and no ear, no hand, no foot; which is eternal, allpervading, smallest of the small, ever immutable, the source of all being. As a spider spins out his web from within himself and draws it in at pleasure; or as herbs grow out of the earth; or as hairs grow out of the living man, so, indeed, does evolve the Kosmos from the ever unchangeable One.

Mundakopanishad .

This *Asvattha* tree, with root upward and branches extending below, stands eternally thriving; it is the spotless, it is as the Self, that verily is the Immortal; all worlds subsist in it, nothing can transcend It. This is That. Through It burn fire; through It shines the sun; through It thunders *Indra* ; through It blows the wind. If thou failest in this world to see the Light before the dissolution of thy body, thou hast before thee a passage in another body through worlds and creations.

Kathopanishad .

As consciousness bears witness to itself, or as separateness bears out separateness, so is illusion sufficient, of itself, to bear out itself and everything in contains. This indeed is Illusion, capable of bringing about things and events beyond conception;—it deludes all in the whirl of its illusive action.

Svarajyasiddhi .

The SelfExistent inflicted a curse on the senses in endowing them with a tendency to objectivize; it is hence that they tend to objects without, and not to the subject within. Some rare Sages desirous of immortality see the Self, turning there eyes within. Children find pleasure in the objective, and become bound in the expansive net of death; the wise knowing immortality as the only thing stable, care not to desire anything of the impermanent.

Kathopanishad .

Self is the rider on the chariot of this body guided by the intellect as charioteer, drawn by the senses as powerful horses, controlled by way of the mind serving for the reins. Thus runs the vehicle over the course of experience. The Self thus conditioned by the senses and the mind is called the Enjoyer by those who know. He who is forsaken by the charioteer (intelligent discrimination), and has no idea of guiding the reins—his mind—in the proper manner, has no control over the senses, and is like a driver of restive horses. He who has the intellect for his driver and the mind for proper reins, is able to reach the other end of the course, the highest essence of the AllPervading. That ever concealed in all, is never manifest, but is grasped by the sharp intellect of those who are trained to minute observation.

Kathopanishad .

Though having only three *Gunas* , or Qualities, Thou art the cause of all the worlds; even the gods fail, through want of insight, to measure the depth of Thy immeasurable power. Thou art the sustainer of all, the whole of this universe is only a particle of Thyself; thou indeed art the undifferentiated first cause, the highest *Prakrti* . Oh Divine Mother! thou art that supreme science of power Inconceivably immense, which sages desirous of liberation, rising above every weakness, apply themselves to, with the inner power of their senses held tight in perfect control.

The Saptasati (Markendeyapurana) .

Thou art the light that shines through the sun, dispelling the darkness of ignorance prevailing within; thou art the vein that carries the fragrant honey of the flower of consciousness to every particle of matter; thou art that which becomes thousands of that jewel which satisfies every desire of the needy; thou, Divine One! art to those struggling in the ocean of incarnation, the Restorer and Preserver.

Anandalahari .

This divine goddess, the power of supreme illusion forcibly drags away the mind even of the knower into the web of delusion.

Saptasati (Markandeyapurana) .

He who while fully attached of his body, desires to realize Self, prepares to cross a river on the back of a crocodile mistaking it for a piece of wood.

Vivekachudamani .

If the Wise Man leans towards objects and enjoyments, forgetfulness throws him off the guard, like an adulteress her paramour, by clouding his intellect. As moss moved from upon the face of water stands not away even for a minute, delusion (*Maya*) envelopes even the knowing one, if he is off his guard.

Vivekachudamani .

A woman may appear as a wife, daughterinlaw, sisterinlaw, brother’swife, mother, and so on, respectively, to the several persons related to her, but she herself continues ever one.

Panchadasi .

That the origin of experience is explained from evolution, after the manner of pots, etc., from clay; instruments etc., from iron; or sparks from fire; is only a method of putting the matter to the learner; there is, in reality, no distinction whatever in the All.

Gaudapadacharya .

He, who imagines a limit in the limitless, transcendant, Self, has, of himself, put his self in bondage.

Yogavasishtha .

That which is naught at beginning and end, is naught in the present moment also; things though fully resembling unreality, are said to be real by a kind of metaphor.

Gaudapadacharya .

Experience known as *experience* tends to degrade, but known as import of the World, it becomes all perfect bliss.

Yogavasishtha .

Thou alone eternally evolvest through the gracefulness of thyself made up of being and nonbeing, having for its embodiment the wonderful variety of endless objects.

Yogavasishtha .

As the rope, not understood as such, is mistaken, in the dark, for a snake, so is Spirit mistaken for the variety of this world.

Gaudapadacharya .

Experience, full of likes and dislikes, is verily a dream; real while it lasts, all unreal on being awake.

Part VIII.
The Law of Karma.

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FORTITUDE, FORBEARANCE, selfrestraint, no desire for other's wealth, purity, control over the senses, conscious intelligence, spiritual culture, truthfulness, absence of anger,—these ten make up the characteristics of all true religion whatever.

Manu .

As the caterpillar, getting to the end of the straw, takes itself away after finding a restingplace in advance, so the Soul leaving this body, and finding another place in advance, takes himself off from his original abode. As the goldsmith taking little by little of the gold expands it into a new form, so, indeed, does this Soul, leaving this body, make a new and happy abode for himself.

Brhadaranyakopanishad .

The sacrifice of the ignorant drowns itself and those who betake themselves to it. Those fools who imagine any good in this, are led again and again into the wheel of decay and death. Those men of stupid intellect who imagine vain forms and ceremonies as the height of religion, and know no good besides, return again into this world or even into a lower one.

Mundakopanishad .

Therefore, as here, in this world, dies out what may be encompassed by *Action* , so dies out in the world next to this, all that may be acquired through acts of formal religion.

Chhandogyopanishad .

Forms of religion but forge so many bonds round the individual; Spiritual Consciousness alone disperses them.

MahaBharata .

Formal religion has its use in purification of the intellect, it cannot show us That. That is realized through reflection, not at all even by a million forms of worship.

Vivekachudamani .

Karma leads to that result alone which it can produce, reach, evolve, or modify; liberation is not brought about in any of these ways; hence *Karma* cannot be the means of liberation.

Naishkarmyasiddhi .

Karma never dispels ignorance, being under the same category. Knowledge alone destroys ignorance, even as light dispels darkness.

Atmabodha .

Happiness or misery is not in any one’s giving, it is all a misunderstanding of the intellect which shows either the one or the other as coming from some one else. Nay, the proud egoism even in the act, of the form “I do it,” is entirely vain. Every individual is governed by *his own Karma* .

Miscellaneous .

Part IX.
Devotional Worship.

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ALL THIS verily is the Self, for it is *of* it, *in* it, and *through* it. The self-controlled should devote himself to this Self. The man is all Idea, whatever Idea the man cherishes in this world that he becomes in the next. Fix thyself, therefore, on to the Idea of the Self.

Chhandogyopanishad .

Teachers; interpretations of sacred texts; the force of religious merit; none of these lead to the realization of That which is revealed in the clear reflection of the heart, engendered from contact with the good.

Yogavasishtha.

Clarified butter, though present in every part of the cow, conduces naught to her nourishment. It serves as the best nourishment to its producer, only when worked out into its proper form. In the same manner, the highest effulgent Self, present in all beings, even like the clarified butter, is never of any practical use to them, till properly realized through the force of devotion.

Yogavasishtha.

If you ask what can be the difference between Spiritual Consciousness and devotion? pray hear; reflection is bound up with the *thing* , devotion with the *actor* . Spiritual Consciousness comes of reflection, no opposite desire can put it out; it burns up every appearance of reality in the world of phenomena, in the very moment of its birth.

Panchadasi .

This body is the holy *Kasi* ; the river of Spirituality flowing through and through the three worlds is the sacred *Ganges* ; devotion and faith stand for the heavenly *Gaya* ; the muchcoveted *Prayaga* is, indeed, in deep concentration at the feet of the teacher; and this inner Self, the fourth, the witness of every one’s mind, is the

God;—if thus all holy places stand together in this body of mine, what other place could be holier to seek?

Kasipanchaka .

Formal objects of worship are devised for the use of those who have not yet realized the Essence; going by miles is devised for those who cannot go by leagues.

Yogavasishtha.

Said *Prajapati* : whence does come this fear! With the thought, "why did I fear?" disappeareth all fear; for, fear comes of duality.

Brhadaranyakopanishad .

Insist not on the order of steps in the process of Selfrealization; the inverted vision which, like hunger, is the cause of much tangible suffering, must in one way or other, be cured.

Panchadasi .

Attend to this, the essence of all Spirituality, and attending, digest it well. Desire alone is bondage, its destruction is liberation.

Yogavasishtha.

To all ascetics whatever, the condition of Fearlessness depends upon control of the mind, which leads also to destruction of misery; perfect light, and inexhaustible peace.

Gaudapadacharya .

The mind of *Rama* ! is that which is between being and nonbeing, which stands between spirit and matter, which in fact swings to and fro between the two.

Yogavasishtha.

Thinking evolves the objective. All the three worlds exist in and through thinking. The Kosmos melts away on its dissolution. This thinking should carefully be diagnosed.

Yogavasishtha.

All ideas come of Thinking, they disappear on suspension of Thinking. Attune this Thinking, therefore, to the highest Self, thy Inner Consciousness.

Vivekachudamani .

That which leads to false vision, sets up the *Personal Self* in place of *the Real Self* ; shadows forth a thing in nothing; this oh *Raghava* ! is that which we describe as “thinking.”

Yogavasishtha.

Abandon all latent desire for the multitude of enjoyments pressing round. Nay give up even the desire for life as represented in the body. And finally rise above all sense of being and nonbeing. Find thus full Bliss in absolute Spiritual Knowing.

Yogavasishtha.

My mind was occupied elsewhere, and I did not see; my mind was occupied elsewhere, and I did not hear; it is through the mind alone that one sees or hears. Love, thought, doubt, belief, unbelief, patience, impatience, intelligence, shame, fear, all make up the mind.

Brhadaranyakopanishad .

Mind alone is, to men, the cause of bondage or liberation;—lost in the enjoyment it leads to bondage, emptied of the personal it leads to liberation.

Panchadasi .

The light of *Spirituality* breaks not in full force upon that puny thing which is all beclouded with fear of the world, with pride of learning; and with love of life.

Smrti .

The father, being victim of Illusion, bewails the loss of his son, taking him for dead, though he be full of life in some far off land. On the other hand, he does not bewail even though his son be dead, till the information has reached him. It is plain, the cause of bondage lies in the *mental creation* .

Panchadasi .

You may drink the ocean dry; you may uproot from its base the mountain *Meru* ; you may swallow fire. But more difficult than all these, oh Good One! is control over the mind.

Panchadasi .

As fire, not fed by fuel, subsides into its place, so, indeed, does all thinking die out into its source, on not being led into modifications of any kind.

Jivanmuktiviveka .

He who understanding the mind applies himself, again and again, to subduing it, gains no success without the help of some consummate plan, even like one who fails to subdue a mad elephant without the iron hook. Application to spiritual science; company of the good; abandonment of latent desire; restraining the flow of breath; these are some of the most useful means to control the mind. Those who, in face of these, try to control it through physical practices, lose sight of the lamp, while vainly dispelling darkness with darkness.

Yogavasishtha.

Renounce all conformity with the world, give up all concern of the body, nay, have nothing to do with the forms of religion and learning;—thus wear off the false illusion that wraps thySelf.

Vivekachudamam .

As one desirous of coming out successful in debate applies himself closely to the study of poems, plays, logic and the like, so must he who desires liberation *reflect* constantly on himself.

Panchadasi .

The God of the twiceborn is Fire. The God of the Silent one is his Heart. Poor intellects find their God in idols. The eveneyed enlightened one sees God *everywhere* .

Uttaragita .

Part X.
Freedom.

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THAT MEAN spirit should be avoided from a distance, who, relying on the unseen Fate, attributes his conduct to the unreal and false idea of some one necessitating it from behind. He is verily a beast, constantly in another's power, who thinks he goes to heaven or hell as God may will it.

Yogavasishtha.

Even the body being of illusion, where could there be any room for necessity? That the *Vedas* speak of necessity is only for the enlightenment of the ignorant.

Aparokshanubhuti .

In this world, oh child of the *Raghus* ! every one can always compass everything through welldirected personal effort.

Yogavasishtha.

Resort to personal effort. Hear such word of scripture as points out some useful line of action. The rest, even though as old as time, should be overlooked, with the eye fixed on truth and truth alone.

Yogavasishtha.

The wise, relying on necessity, should not give up free personal effort, for even necessity works through freedom.

Yogavasishtha.

He who sets himself not at liberty by cutting the tight bond— his mind—with his mind, can never be freed by any one else.

Yogavasishtha.

Part XI.
Spiritual Knowing.

Table of Content

SPIRITUAL KNOWING, is of all means, the only direct means of liberation. Liberation is never accomplished without it, as sure as food is not cooked without fire.

Atmabodha .

The Real Truth is seen by *reflection* engendered through some beneficent suggestion; it can never be seen by constant washing, by giving gifts, nay not even by a hundred breathing exercises.

Vivekachudamani .

The state of the Real Self is within reach of those alone who are full of austerity, virtue, and truthfulness. Those, indeed, find that entirely pure condition, in whom there is not the remotest trace of fashionable lies or deliberate falsehoods, nor any hypocrisy whatever.

Prasnopanishad .

When entirely disappear all desires rankling in the heart, the moral becomes immortal, and fully realizes *the Self* even here. When here, indeed, burst all ties that bind the heart so fast, the mortal surely becomes immortal. This verily is the teaching of the whole of the *Vedanta* .

Kathopanishad .

No means other than *reflection* can produce real Spiritual Knowing. Nothing but light can ever reveal the existence of things.

Aparokshanubhuti .

Reflection may run as follows:—Who am I? How is this evolved? Who can be the creator of this? What may be the material cause? And it may proceed to answer the questions thus:—I am not the body—a mere cluster of elements,—

nor even the senses. I am something quite different from the one as well as the other. Things come out of ignorance, but die away on the rise of Spiritual Knowing.

Aparokshamtbhuti .

Reflection must be supposed to have borne fruit in that man of good intellect, who continues to lose, from day to day, all desire for enjoyment.

Yogavasishtha.

Depth such as of the ocean; firmness such as of the *Meru* ; and internal coolness such as of the moon;—these arise in the man devoted to *reflection* .

Yogavasishtha.

Part XII.
The Four-Fold Means.

Table of Content

THE *FOUR* means of Selfrealization beginning with nonattachment, come about from keeping all duties prescribed for the occupation one belongs to; by austerity; and by satisfying God with devotion.

Aparokshanubhuti .

Control; give; sympathize; these three must be learnt and practised: Selfcontrol, charity, and sympathy.

Brhadaranyakopanishad .

Thou longeth after unrealities such as “I” and “mine.” Those who *know* wish thy activity were directed to the highest reality. *Thou* never canst know the thing nor can *I* . It is meet, therefore, oh mind! for thee to turn to selfrestraint.

Upadesasdkasri .

Selfrestraint consists in freedom from latent desire. Control consists in checking the activity of the external senses. That is the height of Nonattachment which turns the mind entirely away from the objective. That is the best of Indifference which patiently puts up with all evils whatever. Faith is full confidence in sacred texts and their interpreters. Constant oneness of aim is the mind’s fixing on the Eternal Being this is called Pacification of the mind. Oh my fate! when and how shall I get rid of the bonds of this world—this firm and burning desire may be described as the DesireforLiberation.

Aparokshanubhuti .

Where these—Nonattachment and Desireforliberation—are as yet in the initial stage, there can but appear a mere glimpse of Selfrestraint and the rest, even like a glimpse of water in the mirage.

Vivekachudamani .

The wild mare—Desire—breaking away to the longest distance, and running back as often, keeps roving about up to the very dwelling of the hunters.

Yogavasishtha.

He alone *sees* who looks upon another’s wife as upon his own mother; who looks upon another’s wealth as upon so much earth and stone; who looks upon every being as upon his own Self.

Smrti .

To the fishes—these men—in the pond of birth and death, wallowing in the slough of the mind, bad latent desires serve for the line to which the woman stands attached as the treacherous bait. He feels desire for enjoyment who has a woman about him; there is no place for enjoyment to the womanless. Abandon woman, and you abandon the whole world; abandoning the whole world, you find supreme happiness.

Yogavasishtha.

Wealth, ever on the move, clouds the intellect, nips the line of virtues in the very bud, and betrays into the net of misery. The man is warm and soft and all that is desirable, to his own and to the world, only as long as he is not sufficiently hardened by wealth, like water by the cold blast.

Yogavasishtha.

Misery attends the acquisition of wealth, and misery attends the protection of wealth acquired, there is misery in its coming, there is misery in its going;—oh! fie upon wealth, the abode of misery out and out.

Panchatantra .

There is no hope of immortality through wealth, and all it may accomplish of good or religion.

Brhadaranyakopanishad .

All growing ends in fading, all rising ends in falling, all meeting ends in parting;—such indeed is the law of this world.

Yogavasishtha.

Oh *Yajnavalkya* ! what would your worship mean to the All? which is beyond hunger and thirst, beyond sorrow and illusion, beyond decay and death? It is this Self knowing which, *Brahmans* , renouncing all contact with world, wealth and wife, go about as religious mendicants.

Brhadaranyakopanishad ,

Objects of desire, even though they should abide long, are sure to depart. What difference does it make in the *parting* , though men do not part from them of their own accord? This is the answer: If they depart of themselves, they leave immeasurable mental suffering behind; if you part from them they confer on you the endless bliss of selfrestraint.

Vairagyasataka .

Death is the law of being. The wise describe it as “Life.”

Miscellaneous .

To the really enlightened, this great city—his body—is, like a garden, opening up a passage to liberation through enjoyment; thus all bliss and no pain whatever.

Yogavasishtha.

The mind only half informed, and not yet in full realization of the spotless condition, feels the keenest torture in tearing itself away from objects of enjoyment.

Yogavasishtha.

With every connection which the poor thing binds nearer itself, there is driven an additional spike of harm into its heart of heart.

Mahabharata .

Full of the waters of mental creations; boisterous with the waves of latent desire; infested with the crocodile of attachment; the resort of the birds of imagination; carrying along its mad stream the trees of fortitude growing upon its bank; difficult to cross on account of the treacherous eddies of illusion; enclosed within the impassably high banks of anxiety;—thus supremely terrible runs the river of Desire. The lords of ascetics, with their minds purified of all dross, river of Desire. The lords of ascetics, with their minds purified of all dross, rejoice in eternal joy, having crossed over to the other side.

Vairagyasataka .

There is the greatest misery in hope, in hopelessness is the height of bliss.

Vairagyasataka .

Everything that depends on Self is bliss, everything that depends on “Self” is misery.

Manu .

A mere cover of bark satisfies one; but another seeks satisfaction in wealth and luxury. The feeling, however, is the same in either case, and the difference is really no difference at all. He, indeed, is the miserable man of poverty who has in him the most insatiable desire. The mind being all contentment, what can make the rich or the poor?

Vairagyasataka .

Oh my heart! to secure what favour dost thou enter this slough of worry and distraction in trying to please the mind of others? If thou wouldst only please thy Self, there would, indeed, dawn of itself, on thee, the power of that jewel which is known to fulfil every desire;—what wish, then, of thine will remain unfulfilled, on the merest thought of the moment?.

Vairagyasataka .

What can be said to the man who finds fault even with him who values at its proper worth all rubbish and its belongings!

Naishkarmyasiddhi .

There is no remedy, within knowledge, which can satisfy each and all. Attend, every way, to thy own good, what can the manytongued world do to thee?

Jivanmuktiviveka .

When men desirous of doing good, give up even wealth acquired with considerable pains, for the pleasure of others, I would consider it an unmixed good, brought about without any trouble, if men should find satisfaction in speaking ill of me. In this world where we stumble upon poverty of spirit at every step, and which is devoid of every kind of happiness, if any being should find pleasure in speaking ill of me, let him by all means indulge in his feeling, either in my presence or behind my back, for, in this world, all misery, it is very hard to come across even a single moment of such pleasure.

Jnanankusa .

If the wise man of the world who carefully picks holes in the character of others, would but expend the same skill on himself, what could prevent him from breaking through the bonds of Ignorance.

Smrti .

If thou feelest anger at him who does thee the smallest evil, why dost thou not feel anger at the passion itself which entirely spoils the chief aim of existence:—Liberation.

Jivanmuktiviveka .

He who is full of discrimination, who sees one equal Self in friends and foes as well as in himself and can feel no more angry with any one, than with a part of himself.

The Vartika.

Life is as dear to all beings as it is to oneself; feel compassion for every being taking thy own Self as the measure.

Smrti .

Let all be happy; let all enjoy perfect health; let all find the good of their heart; let no one come to grief.

Jivanmuktiviveka .

The triad of the *Veda* , the *Sankhya* , the *Yoga* , the *Pasupata* , the *Vaishnava* ;—the three *prasthanas* being interpreted into one or other of these, men look upon *this* as good and upon *that* as agreeable, and so on.—Of men thus betaking themselves to a variety of ways.—straight, easy or difficult, on account of the difference of intellect, That alone is the ultimate resort even like the ocean of all water whatever.

Pushpadantacharya .

The ass carrying a load of sandalwood is conscious only of the burden, not of the fragrant wood. So, indeed, does he carry about a mere burden who having studied the *Religious Books* knows not their real import and essence.

Uttaragtta .

That which is *not* to be, shall never *be* ; that which is to *be* shall never *not* be;—why dost thou not drain this draught which will eradicate the poison of anxiety from thyself?

Vairagyasataka .

What means the shaft of love, after youth has gone by? What means the lake, after the water is dried up? What means friends and relatives, after all wealth is gone? What means the world, after the Essence is realized?

Śankaracharya .

The ascetic with the matted hair; the mendicant with the shaved head; the *Yati* with the hair rooted out; and many others of the same class; play a variety of parts, under the cloth dyed yellowred.—People though seeing, fail to See, and go through an amount of trouble for the sake of the outward form and show.

Śankaracharya .

Day follows upon night, evening succeeds morning, the blast of withering cold follows the season full of flowers, and this over and over again. Time plays with the life of beings thus wearing out; and yet the whirl of Desire does never subside.

Śankaracharya .

One beam meets another in the dash of the great ocean, and becomes immediately separated in the same manner; similar indeed is the meeting of beings with beings.

Mahabharata .

Part XIII.
Union (Yoga).

Table of Content

LIBERATION IS not on the other side of the sky, nor in the nether world, nor on earth; liberation lies in the mind purified by proper *Spiritual Knowing* .

Yogavasishtha.

He alone is fit to inquire after the *Self* , who has acquired full discrimination; who is firm in nonattachment; who has in him the qualities beginning with self-control; and who, thus qualified, feels keen desire for *knowledge* .

Aparokshanubhuti .

I have studied enough of philosophy, nay I have talked and taught it to my full; And, now I am convinced there is no condition higher than that Silence which comes of the abandonment of all latent desire.

Yogavasishtha.

That is called the highest condition wherein all the five senses and the mind remain under full control and wherein even the intellect does not pass out to other desires. This steadying of the senses is called *Yoga* ; the *Yogi* is full awake in that condition, for, *Yoga* is *creating* accompanied with *giving up* .

Kathopanishad .

Firm and studious application to the one Essence, and control of mind;—this is a short statement of the import of “Liberation.”

Yogavasishtha.

Two oh Raghava! are the paths leading to suspension, of *thinking: Yoga* which consists in controlling the thinking principle, and Spiritual Knowing which consists in the *proper* eye for experience.

Yogavasishtha.

Yoga is the control of the thinking principle.

Patanjali .

Control of speech; full independence; absence of hope and desire; and constant love of seclusion,—these open the first door to *Yoga* .

Vivekachudamani .

The mind is controlled by practice and nonattachment.

Patanjali .

Spiritual Knowing; control of mind; and destruction of latent desire; these being the reciprocal causes, one of the other, they are the most difficult to accomplish.

Yogavasishtha.

Mind being nearest mind, those who abandoning the true secret, apply themselves only to the body, are described as lost in *physical attachment* .

Yogavasishtha.

Whatever comes to view in this world; whatever raises you to the sky; whatever exalts you to heaven;—everything, oh *Rama* ! is within reach after complete destruction of all love and all hate.

Yogavasishtha.

Producing the Self from self, and, as often, deluding self by the Self; inner consciousness leads itself, of its Self, to the bliss of selfrealization.

Yogavasishtha.

If *Yoga* consists in restraining the vital breath, this could easily be done through nonattachment, through constant application to the Cause, through some well-conceived device, through the abandonment of evil habits, or through realization of the Absolute.

Yogavasishtha.

Detach thyself from the thing tasted and from that which tastes it, meditate on the *taste alone* ; thus *be* ever the Self.

Yogavasishtha.

The mind being full, the whole universe is filled with the juice of nectar; the whole earth is covered with leather to him who has put his foot in the shoe.

Yogavasishtha.

I think those Yogis will never find their efforts sending in any good result, who without knowing spiritual *yoga* address themselves only to physical exercises.

Hathapradipika .

Doing and *suffering* being at end, peace alone survives;—this expanded to the absolute limit, the wise call “liberation.”

Yogavasishtha.

Time must elapse between sowing and harvest, nay even in the growth of such wild grass as the holy *Kusa* and the like; *reflection* on the Self ripens into self-realization by degrees, and in course of time.

Panchadasi .

Attach thyself not to *Karma* ; but equally attach thyself not to stupid inactivity and suspension of all *Karma* whatever;—*be* what your *are* , equal in all conditions.

Yogavasishtha.

That patience which would empty the ocean drop by drop, at the tip of a straw of the *Kusa* grass, will, untiringly sustained, establish control over the mind.

Gaudapadacharya .

The inner Self is the *purusha* as big as the man’s thumb ever present in the *heart* ;—him should he patiently separate from the body like its pulp from the straw.

Kathopanishad .

The One, omnipotent, inner Self of all beings, manifests himself as the manifold. None but those who see Him in themselves, find eternal happiness. Eternal in the

None but those who see Him in themselves, find eternal happiness. Eternal in the eternal; conscious in the conscious; ever one; he sends out all the variety of ideas to all. None but those who see Him in themselves, find eternal peace.

Kathopanishad .

The interval between the mind's passing from one idea to another—the period of calm between the two storms of Thought—may be described as the native condition of Self. Fix thy mind on That which is not smitten with the evil eye of the Devil of Multifariousness,—causing shakiness of mind.

Yogavasishtha.

What one *does* and what he *thinks* , that he *becomes* .

Brhadaranyakopanishad .

No being ever lives of Air, or Food, or Vitality, but all beings live of the thing that transcends them—of the thing in which they live. I shall explain to thee, once more, the eternal, esoteric Spirit; I shall tell thee, oh Gautama! what becomes of the soul who knows not Spirit after death. Some of these return into the womb of woman for further incarnation, others assimilate themselves with immovable things, all in accord with the acts they have done, the Idea they have lived.

Kathopanishad .

Neither speech nor mind, nay not even the eye, can realize It; how can It be realized in any category other than Being. It should be realized as pure Being, through proper analysis of both its conditioned and unconditioned *forms* . On him breaks the light of the Essence, beyond Being as well as nonBeing, who thus realizes It.

Kathopanishad .

Subject is coloured with object, and object is coloured with subject; both again, are coloured with the sense of "egoism," on the destruction whereof is, therefore, realized the oneness of All.

Naishkarmyasiddhi .

Egoism is plainly not destroyed, till all forms and conventions which hold thee fast in bondage, as in a cage, are annihilated to the extent of leaving absolutely nothing for remainder.

Yogavasishtha.

Being, wisdom, bliss, name, and form, these five make up all objects whatever; the first three make up *Spirit* , the rest the material world.

Drgdrsyaviveka .

Some may cognize the ever blissful, the illuminator of all illumination whatever, even by cognizing It without even these attributes.

Atmapurana .

Said *Yajnavalkya* :—Oh love! the husband is dear not for himself, but for Self; the wife is dear not for herself, but for Self………No one thing is dear for itself, but for Self. This Self should be seen, studied, contemplated, assimilated; oh sweet *Maitreyi* ! the study contemplation, and assimilation of Self leaves nothing to know.

Brhadaranyakopanishad .

Said *Yajnavalkya* : It may be seen after the following illustrations: The ocean is the one resort of all water; the skin is the ultimate sphere of all touch; the tongue is the one ground of all taste; the nose is the one basis of all smell; the eye is the one field of all form; the ear is the one place of all sound; the mind is the one source of all ideas; the heart is the one fountain of all knowledge; the Word is the one truth of all the Vedas:—even thus is It the one *fact* of all and every *being* . Put a lump of salt in water, it melts into the water of which it came; you can never grasp it afterwards; it is all salt, every drop of water you may touch. So indeed, oh dear one! is this great, endless unlimited Being,—all thought. The universe coming of this, melts away into this, and being thus lost, loses all distinction whatever.

Brhadaranyakopanishad .

The following may serve for fit illustrations:—When a drum is being beaten it is difficult to catch all the noise that proceeds from it; the drum itself being seen, the whole of the noise that follows the beating is grasped without mistake. When the conch is being blown it is difficult to mark all the sounds that blow themselves out to all directions; the conch being seen the whole of the sound that blows through it is marked without fail. When the lyre is being played upon, it is difficult to observe the notes passing one into the other; the lyre being seen, the music flowing through it is seen in a moment. As from fire fed with wet fuel arise sparks and smoke and the like, so is all this, oh dear one! the mere spontaneous breath of the great *Being* . The *Rigveda* , the *Yajurveda* , the *Samveda* , the *Atharvaveda* , all history, all mythology, all science, all philosophy, all poetry, all aphorisms, all commentaries, all parables;—everything is Its breath.

Brhadarnyakopanishad .

Oh good one! one *form* of clay furnishes the clue to all that is made of clay; all forms and shapes being mere names, mere play of words; the real ground of them all being clay and nothing else. One *form* of gold reveals the nature of all forms of the same metal; all forms being mere names, mere play of words; the real ground of them all being gold and nothing else. One *form* of iron leads to all forms whatever of the same metal; all forms being mere names, mere play of words; the real ground of them all is iron and nothing else, Thus oh good one! should be understood what I explained to thee in the words Thou art That.

Chhandogyopanishad .

Who thinks *the Self* is naught becomes naught; he is all being who knows *the Self* to be.

Taittiriyopanishad .

The whole world is *Spirit* , there is no thing else in Reality;— Betake thyself to this view of things, and rest in peace, thus regaining thy real Self.

Yogavasishtha.

The man attached to “being,” is all *being* , through total identification with the Idea; the grub full of the idea of the bee *becomes* the bee.

Vivekachudamani .

Identify the mind with that which leads to good in the end; which is all truth, which is everlasting; which is above illusion; and which is not struck with the eye of evil desire.

Yogavasishtha.

Identification with being leads to *being* ; identification with emptiness leads to emptiness; and identification with the All leads to supreme Allness. Study to attain the condition of this Allness.

Aparokshanubhuti .

There is no condition either of bondage or liberation; there is no duality and no unity; it is AllBeing—out and out. This is the absolute truth.

Yogavasishtha.

The wise man should fuse all speech and senses into the mind; the mind into the Self that discriminates; the discriminating Self into the great Self; and he should fuse his Self into the Self, all peace and tranquility.

Kathopanishad .

Having destroyed sense with Sense; mind with Mind; egoism with Egoism; I stand supreme as the *Self* of all.

Yogavasishtha.

Use for bow the word of glory, *Aum* , fix the arrow, thy personal Self, on the string; and being all attention, take such unerring aim as will fix the arrow in the target—“*The One Self* .”

Mundukopanishad .

The emptying of the mind of the whole of its illusion, is the true *rechaka* (the process of emptying the lungs of the air they contain; the full realization of the idea “I am *Spirit* ” is the true *puraka* (the process of filling the lungs with air drawn in from without); and the firm steady sustenance of the mind on this conviction is the true *Kumbhaka* (the retention of the air inhaled). This is the true *Pranayama* of the enlightened; fools find it only in torturing the nose.

Aparokshanubhuti .

Him death desires to overpower, who wears on his heart the badge of that necklace upon which the vices are held together by the thread of unbroken “latent desires.” Death overpowers him whom anger, the fire drying up the waters of discrimination, has power to affect. The oilmill presses the mixed heap of hard sesamumseeds into an indiscriminate mass;—death overpowers him, who is similarly pressed by Carnal Lust into a mass, all indiscriminate and confused.

Yogavasishtha.

Arouse the mind if it fall into lethargy! pacify it back into its place if it run out; persuade it by proper knowledge if it tend to the objective;—touch it not when it has found the condition of Peace.

Gaudapadacharya .

Spirituality, the fire which burns up the straw of desire, is all that is meant by the word *Samadhi* , not at all the attitude of silence and contemplation.

Yogavasishtha.

Let the mind function out into the condition beyond distraction; let it, then, take on the form of the idea “I am *Spirit* ;” and let it lastly subside into entire forgetfulness of all personality whatever. This is the real ecstasy of the *Saint* .

Aparokshanubhuti .

The absolute sense of universal Being is realized only when consciousness, void of all that it makes conscious, loses itself in the Self, being purified of all relation to personality.

Yogavasishtha.

When all material *thinking* is put out by complete identification with the idea of nonexistence, then indeed does consciousness, the common substratum of all, ripen into the absolute sense of universal Being.

Yogavasishtha.

Let Carnal Love and its kind by all means remain for those who still are deluded thereby; Their mere existence can certainly give no offence to the Wise, for the old sheserpent now deprived of her poisonous fangs, is powerless to do any harm to such as these, who have perceived the serpentnature within her beautiful tinted skin.

Jivanmuktimveka .

Enjoyment accompanied by Spiritual Knowing conduces to pure contentment. The thief, admitted into company with knowledge of him *as thief* , becomes more a friend than a foe.

Yogavasishtha.

The knower of the Essence, enjoying the pleasures of the senses with moderation, *but knowing them for what they are* , may derive both temporal as well as spiritual pleasure, even like one having knowledge of two languages.

Panchadasi.

I believe him liberated for ever, who performs every act without the idea of his personally doing it, taking it to be only a part of the multifarious spontaneous action of Nature.

Yogavasishtha.

Fixed abode; desire of fine pots, etc., for use; laying by a store; the taking of pupils; sleeping by day; vain talk;—these six degrade the ascetic into bondage. That ascetic falls in no time who indulges in cohabitation, or who begins to lay by a store of wealth.

Smrti .

The loving woman never ceases to dream of her lover, even when all intent on the discharge of her household duties. The wise finding sweet rest in the supreme undefiled Essence, continue for ever to enjoy it within, though going in the ways of the world, without.

Panchadasi .

Relate thyself not with the future, nor with what has gone by; live the present out with smiling heart.

Yogavasishtha.

The consciousness of “self” implied in the “ego,” the subject; and the consciousness of “belonging” implied in the “mine” attached to objects;—when both these consciousnesses so to speak are emptied of all content whatever, then indeed does one become the *knower* of Self.

Upadesasahasri .

Thus the *arani* wood, this self, being constantly worked upon with this other piece of wood, contemplation, there arises the flame of Spirituality burning up all ignorance whatever.

Atmabodha .

He enjoys the ecstasy of absolute bliss, who, in consequence of the absorbing pleasure of Selfrealization, rises above all such means as words and objects, and ever stands like the jet of a lamp in some place protected from the breeze.

Drgdrsyamveka .

The liberated man thinketh ever upon that Being who is the goal of all philosophic reasoning; who is the conviction of every *heart* ; who is the All; who is Everywhere; who is Everything.

Yogavasishtha.

He is liberated even against his wish who gains that full consciousness of Self which dispels the illusion identifying Self with the body;—consciousness as strong and firm as that he had while under the illusion.

Upadesasahasri .

Capable of distinguishing good from evil, ever in supreme peace gained through Spirituality, cured of its native restlessness, my mind stands, oh sage! in perfect calm.

Yogavasishtha.

Half of ignorance is destroyed by free exchange of thought; half of the remainder is dispelled by application to philosophy; the rest fades away in the light of Selfreflection.

Yogavasishtha.

Identification with ignorance resulting in obscuration of the light of Self, disappears with the rise of Spirituality.

Panchadasi.

Part XIV.
Liberation.

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BOW TO me, this Self, void of consciousness and that which it makes conscious; void of subject and object, of all names whatever;—Selfillumined for once and for ever. Hail again to me; all rest and peace; the high mountain of supreme bliss, smiling under the sky cleared of all clouds of egoism; fresh after complete extinction of the wild, devastating conflagration of Desire. To the lamp of Love burning bright with its wick of spontaneous ideas without any material oil;—to the light of inner consciousness, the selfsustained sustainer of the intellect and all that depends on it;—right hearty welcome, right joyous greeting!

Yogavasishtha.

Subject, object, instrument, time, space, categories, being, nonbeing, phenomena, all are *forms* of That which is the blessed Self.

Yogavasishtha.

Lightness, health, peace; beauty and grace; melodious voice; profuse fragrance; these signify the firstfruits of *Yoga* . The resplendent ball of gold encrusted with dust, shines in native lustre, when carefully washed; the self having regained its Self shines alone in the eternal bliss of supreme fulfilment.

Śvetaśvataropanishad .

As the sword flashes out of its sheath before the eye in dream, transcending the scheme of all causation; so is the *knower* all Selfeffulgent, transcending the five sheaths and standing above all causations.

Upadeśasahasri .

Thou mayest realize the distinction between this world and Spirit, to be as like unto the distinction between void and *Ether* .

Yogavasishtha.

Those are the enlightened great souls of this world who happen to be firmly fixed in eternal unborn Calmness. The world can not even dream of it.

Gaudapadacharya .

Sight of the Supreme breaks asunder the knot of egoism in the heart, dispels all doubts, extinguishes all *Karma* .

Mundakopanishad .

The blindest sensualist finds in his mother the irremovable bar to the excess of his indulgence; the man of the sharpest intellect is overcome by the ultimate resort of all thought and all bliss—The One.

Vivekachudamani .

Therefore, the *knower* of The One finishing all learning, should wish to be strong in the Self, and finishing even this strength as well as that learning, he should try to become the silent one. Finishing learning, and strength, and silence, he becomes the true *Brahman* , the real *knower* of *Brahman* . What, indeed, makes the *Brahman* ? Whatever may make the *Brahman ,* he cannot be other than the one thus described; all beside is vain and worthless.

Brhadaranyakopanishad .

Powder of the *kataka* wood put into water settles down the mud that makes it foul. So Spirituality constantly put in, drives down the ignorance which renders the soul all turbid, leaving it in the native purity of itSelf.

Atmabodha .

Nothing moves him to love or hate, who finds all beings in himself and himself in all beings. What can delusion or sorrow mean then? when to the *knower* realizing unity of the All, every particle has become his Self.

Isopanishad .

Spiritual Consciousness having shown the absolute nonexistence of the objective; the supreme peace of liberation is fully realized in the minds being wiped clean of all and every object whatever.

Panchadasi .

Experience in the light of *Wisdom* , dissolving every impression it may leave behind—this sleep in waking,—is the real nature of those who *know* ; liberation is only the highest development of this nature.

Yogavasishtha.

Said *Yajnavalkya* :—This is not the Self, this is not the Self; the incomprehensible is never comprehended; the indissoluble is never dissolved; the unconditioned is never conditioned; the unpained is never pained; never put out;—thou oh *Janaka!* hast realized entire fearlessness.

Brhadaranyakopanishad .

The bliss of *Brahman!* —speech and mind fall back baffled and abashed; all fear vanishes in the *knowing* of that bliss.

Taittiriyopanishad .

The silent one, the *knower* ever resting in the Self, may walk, stand, sit, lie down, or do anything at his sweet will.

Vivekachudamani .

I do not see, for, I have no eyes; without ears, how can I hear? I cannot speak, for, I have no speech; without mind how could I find the world of mind?

Upadesasahasri .

There is none superior to me in Selfknowledge, none inferior to me in ignorance; who knows thus, is the greatest *knower* of *Brahman* .

Naishkarmyasiddhi .

Neither knowable nor unknowable; neither spoken nor unspoken; neither liked nor disliked; impossible of retaining in any mental presentation; nay not possible to fix in contemplation even for a moment; all bliss through and through; beautiful in the deep sense of ecstatic selfrealization; this mySelf wonderfully dissolves the world in the sudden flash of its abundant light.

Svarajyasiddhi .

Separate, unique, one, multifarious, knowable, knower, motive, mover,—these and other imaginings of the same kind, where could they find room other than in me all One?

Upadesasahasri .

Egoism having disengaged itself from the body, and having been dissolved in the light of Supreme Self, the mind stands in a blissful state wherever it goes, whatever it directs itself to.

Drgdrsyaviveka .

The native form of the subject, highly transcendent, selfillumined for once and for ever, unborn, one, immutable, unconditioned, allpervading, without a second;—I am this, the ever liberated word of glory.

Upadesasahasri .

He has had a dip in the holy waters of all sacred rivers; he has given the whole earth in pious gift; he has offered a thousand sacrifices; he has satisfied all the gods in heaven; he has lifted his ancestors out of the circle of birth and death; he deserves worship of all the three worlds;—the man whose mind has, even for a moment, tasted of peace in the absorbing idea of *Brahman* .

Miscellaneous .

Neither love nor hate; neither ambition nor illusion; neither pride nor the least tinge of jealousy; no good, spiritual or temporal; no desire; no liberation;—I am none of these, I am all Bliss, the Bliss of All Eternal Consciousness. Holiness or unholiness; happiness or misery; incantation or holy pilgrimage; scripture or sacrifice; none of these belong to me; not even the enjoyed, the enjoyer, or the sense of enjoyment; I am all Bliss, the Bliss of All Eternal Consciousness. Death I fear not; caste I respect not; father, mother, nay even birth, I know not; relatives; friends I recognize not; teacher and pupil I own not;—I am all Bliss, the Bliss of All Eternal Consciousness.

Śankaracharya .

I am *Brahman* , not at all of the world, never apart from *Brahman* ; I am not the body, nor have I any body whatever;—I am the unconditioned, eternal One.

Śankaracharya .

Who, being full of unity, sees not, as in sleep, the least trace of duality, though seeing it in entire wakefulness; who though acting is, for the same reason, entirely at rest;—he and no one else is verily the true knower of Self.

Upadesasahasri .

He is all taste and refinement, yet all insipid; He is merciless, yet fondness itself; He is cruel, yet all compassion; He is beyond desire, yet deep in the whirl of all desire. All care and anxiety without, like the rest of Mankind,—yet all quiet and calm within, He stands as if possessed, though ever unpossessed.

Yogavasishtha .

Regaling all content in the nectar of *Bliss* ; fully satisfied in supreme fulfilment of every duty; there remains nothing for the *yogi* to do; if anything remain, he must be just so many removes behind Bliss.

Jivanmuktiviveka .

The least of a thing is greatest if it comes without trouble to any one; without seeking it of the wicked; and without the least pang at heart.

Mahabharata .

The cycle of strife and struggle will place *Brahman* in the mouth of all. None, oh *Maitreya* ! will know it, if intent on the pleasures of sex and stomach.

Jivanmuktiviveka .

I am *Brahman* , I am the Creator;—those who do not thus know me, are lost to Wisdom as also to the purifying forms of external worship;—they are on the highway to materialistic Atheism.

Upadeśasahasri .

Oh *Gargi* ! who performs the sacrifice; who undergoes the severest penance even for several thousands of years; all without knowledge of this Immutable Essence, meets only with that good which is sure to end. Who passes away, dear *Gargi* ! from this world, without knowledge of this Immutable Essence, goes away, alas! with the tight bond of narrowness about his heart; he alone who passes away in the knowledge of this Immutable Essence is the real *Brahman* .

Brhadaranyakopanishad .

The heart of the wicked never melts into goodness, even though he should be deep immersed in the *Vedanta* .

Jagannath .

Always at their best while talking of *Brahman* , but without the heart having at all *become* It, being all coloured with love of the world;—these too, are ignorant fools of the first degree, never free from the circle of death and birth.

Aparokshanubhuti .

Who does *not* know, *knows* ; who *knows* , does *not* know; It is *known* to those who do *not* know, It is *not* known to those who *know* .

Kenopanishad .

The ladle helps to prepare a variety of viands, but it never knows the taste of any one of them: he knows all the four *Vedas* , and Institutes of Duty without end, but the poor thing knows not the essence of them all—*Brahman* .

Uttaragita .

Attachment to any one of the many fields which the mind visits for exercise, is the surest sign of ignorance; greenness is certainly impossible in the tree that conceals a consuming fire in its hollow.

Naishkarmyasiddhi .

The swimmer, having safely carried many to the other side of the stream, is drawn into the whirlpool, and is carried beyond all help. Those, on the other side, who feel grateful for his help, pity him, others pass on in indifference. The Wise Man caught into the whirlpool of words and technicalities, has the pity of those who having reached the other side of all words and all forms feel yet grateful for his help.

Atmapurana .

That knower of Self who yet deals in “give and get returns” hath not graduated himself for Liberation.

Upadeśasakasri .

The wise grieve not, having seen the unbodied Self pervading all mortal forms, ever great, allembracing.

Kathopanishad .

As is the being of things; the voidness of void; or the being with forms of forms; so is this Universe. That whereof comes the whole universe at the end of sleep, and that wherein it dissolves itself at the moment of rest, is this *chidakasa* .

Yogavasishtha.

The area of this cosmos can hardly suffice for the enjoyment of the highminded knower; the flutter of a tiny fish can produce but a scant ruffle on the surface of the deep.

Bhartrhari .

Though taking part in all affairs of every kind, like all ordinary men, he soars constantly above all beings, conscious or unconscious.

Yogavasishtha.

If one knows his self as the Self, what desire, what object, should burn his body in the fever of care and anxiety.

Brhadaranyakopanishad .

Think of It, speak of It, enlighten one another in It;—this is full devotion to the idea of Oneness, this, the wise call study of *Brahman* .

Panchadasi .

The irrevocable love which the indiscriminate have in objects of sense;—may that very love never fade from my heart while it yet continues to be full of thy holy memory.

Panchadasi .

Great souls, ever at rest in the Self, all light and standing at the height of development, are always as firm within as mount Meru, though appearing as fickle without as the tip of a feather.

Yogavasishtha.

Neither joy nor sorrow; neither movable nor immovably fixed; neither being nor nonbeing; nay not even the intermediate between these opposites;—so is described the mind of the enlightened.

Yogavasishtha.

The army engaged in close battle, in a picture, fights all unmoved; the wise, though deep in intercourse with the world, stands equally even in all conditions.

Yogavasishtha.

The Vedas; the constant study of the *Scriptures* ; close application to the subtleties of philosophy;—what do these avail! What, indeed, is the use of that whirl of ceremonial worship, which at best lodges the weary soul in some hovel of the village called Heaven! Conscious harmony in the blissful condition of Self, the great*pralaya* fire destroying the net of misery born of the bondage of this world;—all, saving this, are but the toys of spiritual pedantry.

Bhartrhari .

The Soul imagining itself into the act, takes on the result of that act; not imagining itself into the act, it is ever free of the result.

Yogavasishtha .

Where could That be invoked which fills all space? where is the seat of That which is the seat of all? Of the Pure, what can be the wash or the offering of honour?—what the drink that purifies within?

Śankaracharya .

I have no distraction, and therefore no attraction; distraction or attraction are all incidents of the mind under power of attraction.

Upadeśasahasri .

The idea which consciousness, at first, imagines, of itself, as its own form, *that* it continues to *be* even to the present day. The same consciousness may, by yet another effort of greater strength, take the opposite form, and so on and on, in proportion to the effort it should put forth.

Yogavasishtha.

Neither teacher nor book, neither pupil nor teaching, neither you nor I, neither this nor that;—the light of Self, intolerant of all doubt whatever, I am all pure bliss, the one *residuum* of the many thus denied.

Śankaracharya .

The patient *Brahman* having known It should harmonize himself in the Self, he should not be deluded away by words; it is mere waste of breath.

Brhadaranyakopanishad .

The wise having found the path of *Wisdom* indirect and direct, from the study of books, should then cast them away even like straw after threshing the rice out of it.

Panchadasi .

This is the truth: I know no change, for, there can be no cause to change, there being all Oneness out and out. No spiritual merit or demerit, no liberation or bondage, nor have I any *caste or locality* , for, I have not the body of which these are accidents.

Upadeśasahasri .

None of the philosophies do I profess; I am that pure consciousness, the subject of distinct Selfexperience; all pure bliss; the one *residuum* of the many thus denied.

Śankaracharya .

In the duties of *Caste* and *Neighborhood* some take delight; in childlike innocence, some in stupid indifference, others find their meed; lover, reveler, ascetic, to no one grade of life the *knower* confines his choice.

Svarajyasiddhi .

A perfect fool in one place, all royal splendour in another; at times in fond delusion, at times entire peace and quiet; often in the slothful indifference of the boa; the subject of the highest encomiums in one place, in another all contempt; in a third entirely unnoticed;—thus goes about the wise knower, ever happy in the highest bliss.

Vivekachudamani .

The ascetic, not straying away from the path of wisdom, should so conduct himself that foolish men, feeling ill at ease, should seek not his company.

Smrti .

The ignorant set up this panorama of objects, I wipe it out as often; I have faith in none; I am not afraid of the last penalty; I hate socalled virtue; Selfsatisfaction is all I seek. The whole of my wonderful life spent in escaping the World, none can understand.

Svarajyasiddhi .

What means Selfrealization to me, all eternal realization from end to end; all duties have been done, all wishes have been fulfilled, this is the most sure conviction of my heart.

Panchadasi .

I neither do nor make do, I neither enjoy nor make enjoy, I neither see nor make see; I am the selfeffulgent Self unlike every possible name or form.

Vivekachudamani .

The knower and the ignorant are both equally subject each to his own previous *Karma* ;—the knower, all patience, knows no sorrow; the ignorant, ever unsteady, continues to grieve. Of two men passing on the road, both being equally fatigued and the road before them being equal, he that knows treads on patiently to the end, the poor ignorant fool lingers behind bemoaning his lot.

Panchadasi .

Bliss here attends the extremes of Intellect;—the highest which transcends Intellect, and the lowest which is far below Intellect. The way between these extremes is the way of worry and evil. A very thin partition divides ecstasy from madness; for, in the former, the mind having lost all faith is quite clear of every tinge of attachment.

Yogavasishtha.

In all acts whatever, whether of commission or omission, there is nothing, save absence of attachment, to distinguish the fool from the man of wisdom.

Yogavasishtha.

I look with equal eye upon a poisonous snake or a garland of flowers; upon a strong enemy or a kind friend; upon a costly jewel or a lump of earth; a bed of flowers or a slab of stone; a group of beautiful women or a collection of useless straw;— thus do I spend all my days in some holy solitude, all intent on the blissful syllable.

Bhartrhari .

Neither action nor inaction are in me, ever one and without parts; how can he act who is all one Self, a compact mass, allfull and allfilling like the *Ether* ?

Vivekachudamani .

He is never overjoyed though often coming to good things; he stands firm as Meru under the direst calamity; he walks the world like a god, finding Self in the bliss of Self in everything whatever.

Svasajyasiddhi .

A *Chandala* ; a twiceborn; a *Śudra* ; an ascetic; a man of intellect refined by application; the lord of *Yogis* ;—thus described at the top of thoughtless prattle by men conceiving each his own fancy, sages harmonized in the Self wend their way neither angry nor proud of the compliments thus bestowed.

Bhartrhari .

The knower catches in the ecstasy of his heart the full light of that *Brahman* which is indescribable, all thought, all pure bliss, incomparable, transcending time, ever free, beyond desire, resembling limitless *Ether* , having no parts and admitting of no idea beside itself.

Vivekachudamani .

Does it make any difference in this gem of heaven, the sun, if he is reflected in the waters of the Ganges or in the stream flowing through the scavenger’s street? Does it make any difference in the *Ether* enclosed in an earthenware or in a jar of gold? In That, the inner being of all, the billowless ocean of native bliss and light, what means this great delusion, this nightmare of separateness, creating distinctions? The selfsame Self shines plainly in all the three conditions of waking, dream and sleep; it is, moreover, the inner witness of all,—pervading even like a thread, all forms whatever from *Brahma* to the tiniest ant;—He who has the firm conviction “I am this Self,” not the form it takes, let him be a *Brahman* or a *lowcaste* , my mind points to him as the real Master.

Śankaracharya .

Has it set? is it broken? is it shattered to pieces? is it dissolved? is it pounded to dust? is it swallowed up? is it suddenly gone to decay?—the mind being turned inward, I do not find even a trace of the universe in the free depths of myself, the indescribable ocean of the bliss of Selfrealization.

Svarajyasiddhi .

All latent desire having died out, he looks upon the world as all destroyed; as some unreal nightmare; as a castleintheair; or even as a painting which is nearly washed off under a heavy downpour of rain.

Yogavasishtha.

Though ever moving about in the world of experience, the whole of it exists not for him;—allpervading etherlike consciousness alone subsists. Such a one is called *Liberated* . The expression of his countenance neither flushes nor fades under pleasure or pain; he stands unmoved whatever may come or go. Though acting after every feeling, such as love, hate, fear and the like, he who stands unaffected within, is said to be the liberated while yet in this life. He whom the world finds no cause to fear, and who is never afraid of the world, ever beyond joy, and jealousy, and fear, is said to be the real *Liberated One* . With the woes of this world laid entirely, at rest he who, though full of all learning and art, is yet without any; who, though with mind is without it, is said to be the real *Liberated One* .

Yogavasishtha.

Trembling and other signs of fear subside, only by degrees, even after knowledge of the snake as nothing but a harmless piece of rope; the same rope met with in dim light, even after such knowledge, may yet become the same terrible snake it once was. Thus previous *Karma* comes gradually to end by fruition through experience and not all at once by any obstinate remedy; nay, it is even possible for the immortal one to temporarily feel his mortality in moments of such fruition. This, however, is no flaw in the condition of *Spirituality* once realized, for, *Liberation* is no observance, it is being at harmony with the course of nature.

Panchadasi .

When all desires infesting the heart are entirely given up, the mortal becomes immortal and lives in *Spirit* even here. The slough cast off by the serpent lies dead and lifeless on the anthill; so even lies this body; and the mortal, who is thus disembodied, while yet here, becomes immortal, all life, all *Spirit* , all light.

Brhadaranyakopanishad .

The highest Self, all endless bliss, unconditioned limitless consciousness, being realized, whether through the great texts, or through *Yoga* , in all experience whatever, let one lose himself in the ecstasy of Realization, for he has for ever lost all touch with bondage of every description.

Svarajyasiddhi .

Clad in rich cloth or in the wide expanse of space, having his skin alone for cover, or buried deep in the ample folds of allembracing thought,—he wanders the world like a madman,—like a child, or even like a ghost, when compared with the unfolded of his race.

Vivekachudamani .

Without having in one’s self the clear light of Selfexperience, no one can appreciate the phenomenal sublimity of another’s experience in the same line.

Yogavasishtha .

As timber is carried away by the stream to places high and low, so even is the body led by Law to whatever awaits it at its proper time.

Vivekachudamani .

The traveller with mind firmly fixed only on the goal he is approaching, never feels the motion of his legs along the road he treads; act thus in all you do.

Yogavasishtha.

The fright caused by the appearance of a thief survives his capture, the cloth yet leaves the impress of its form on the ashes to which it is burnt;—the world reduced of itself to naught in the case of the Knower, lasts with his body to bear out such fruition as previous *Karma* should bring.

Svarajyasiddhi .

The knower may, oh child! let his external senses manifest in acts and all conditions as long as his body lasts; but he should never let his internal sense go with the external.

Yogavasishtha.

The *Ether* may appear in any condition whatever, it is never conditioned. The Self never takes on the properties of whatever accidents may appear to colour his Self.

Atmabodha .

The knowers of the Supreme neither avoid nor court intercourse with the world, they go with whatever should turn up in ordinary course. “Being in all, I am ever inactive,” he who, with this conviction, acts in accord with what is brought to him in the course of nature is always inactive. He is not motionless though standing; he does not walk though going; he is all peace though deep in intercourse; he is ever inactive though full of activity.

Yogavasishtha.

This kind of apparent “latent desire” in those who have found liberation while living is no desire at all; it is that universal sense of *being* which is known as pure being.

Yogavasishtha .

Having known It thus, fill thyself with the memory of pure Unity; having realized the Unit, walk the world like a mass of so much dead matter. No praise, no salute, no offerings even to the dead, no fixed or unfixed abode,—the harmonized soul should ever live in Faith and Trust.

Gaudapadacharya .

The fifteen rays return into their source; the divine forces governing the senses find back the universal fountain of their rise; the reflection in the inner sense—the embodied soul— together with every action whatever, all become one in the supreme unchangeable Essence. As rivers flowing into the ocean lose their individual name and form, nay thus lose even themselves, so does the *knower* , freed from all name and all form, find the highest Being, all light. He who thus *knows* the highest *Self* , verily becomes *Self* ; none that is born in his family has his eye closed to *Self* . He soars above sin and sorrow; freed from the ties of the heart, he becomes immortal.

Mundakopanishad .

Giving up the body in some holy place or in the house of *the lowly* , conscious or unconscious, he finds *Liberation* , all cause of sorrow being entirely destroyed, and liberation being found in the very moment of the rise of *Spiritual Consciousness* .

Vartika .

Water is water, whether it stands all placid or surges up in high billows; it makes no difference to the Ocean. Embodied or disembodied, there is no difference in the liberation of the silent knower. What difference can embodiment or disembodiment make in the Liberated? Whether in tempestuous waves or in placid calm, the sameness of Ocean undergoes no change.

Yogavasishtha.

Who has no desire, who is beyond desire, who has all desires fulfilled in the Supreme, who has Self as the object of all and every desire;—his breath rises not beyond him; being *Self* , he becomes *Self* , in truth.

Brhadaranyakopanishad .

I have no Illusion for my consort; no serpent for my couch; no discuss for my weapon; no round of incarnations to go through, nor have I the anxiety of protecting the world, still I am the Lord, to all intent and purpose, in my Self.

Svarajyasiddhi .

The *Absolute* neither rises nor sets, nay he is never laid at rest. He is not *being* nor non*being* , neither near nor distant, neither I nor thou. He shines as the sun, He protects the three worlds appearing as *Vishnu* , As *Sira* He destroys all. He acts the creator in the form of the lotusborn *Brahma* . Whatever is, whatever has been, whatever shall be,—every object in any one of the three forms of Time—He is that; He is everything. Oh best of knowers! when He takes on the form of the three worlds and all they contain, I believe Him to have gone through the act of creation. If verily the three worlds do exist, let him by all means become those words, for *in* Him the “Three worlds” are, in truth, empty of all real content whatever—mere words are they?

Yogavasishtha.

They divert themselves in the native bliss of Selfexperience, they enjoy themselves in any manner with perfect freedom. The manysided, wonderful course the Liberated pursue, on the inscrutable Path, ever free of attachment, knowing no limit, always tending to the good of the universe, is as inscrutable as the course of fishes in water, the passage of birds in the atmosphere, or the course of wind throughout space.

Svarajyasiddhi .

Doubt, dispute and explanation, all depend on language which means duality. In the language of Unity, there can be no question and no answer.

Panchadasi .

There is in Reality no dissolution, no creation, none in bondage, no pupilage, none desirous of liberation, none liberated;—this is the Absolute Truth.

Gaudapadacharya .

Bow to him who enunciated this method of harmony in the Absolute, conducing to the wellbeing of all, beneficent, above all dispute, entirely at One.

Gaudapadacharya .

Wonderful, supremely wonderful—this Philosophy! More wonderful still the Masters who teach the Truth! A thousand wonders surround the depth of *Spiritual Consciousness* taught! The bliss of Knowledge is the Silence of indescribable wonder!

Panchadasi .

Bhagavad Gita or The Message of the Master

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INTRODUCTION.

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The "Bhagavad Gita," sometimes called "The Lord's Lay," or the "Message of the Master," is an episode of the great Hindu epic, the Mahabharata, in the Sixth (or "Bhishma") Parva. It enjoys the highest esteem among the Hindu people, and is constantly quoted there as a great authority regarding doctrine. Its philosophy embodies the prevailing Hindu beliefs, as expounded by the Brahmans, and in its teachings it subtly blends into a harmonious whole the varying points of doctrine of Patanjali, Kapila and of the Vedas. It is supposed to have been written by Vyasa whose personality is veiled in doubt for of the time of his existence in the world no record seems to have been kept.

To the reader who finds in this marvelous dialogue merely the record of a literal conversation dressed up in fancy by the Oriental imagination, the real beauty and purpose of the teaching is lost. But to him who is able to pierce the outer covering, which surrounds all of the great Oriental writings, and find beyond that the esoteric teachings, this poem is one of the grandest that has ever been given the race. One must needs read behind the covering – and between the lines, in order to understand the Bhagavad Gita. No attempt has been made by the compiler of this publication to interpret the inner teachings of the Gita. It has, as the Hindu teachers instruct their pupils, seven texts, each superimposed upon the other, so that each man may read his own lesson from it, according to his plane of unfoldment. Each will get from it that which is fitted to his stage of unfoldment. And each reading will bring to light new beauties, for the mind of the reader will grow with each perusal and soon be prepared for the understanding of higher phases of thought.

There have been a number of English translations of the Gita, from the first effort of Charles Wilkins, in India, in 1785, up to the present time. Some are very good, others indifferent, and others actually misleading and causing confusion. Some of these translations have evidently been made by persons inclining to certain schools of philosophy and the meaning, as colored by their own philosophical glasses, while most satisfactory to them and their followers, is distracting to those outside the pale, who have had the opportunity of comparing the various editions.

This particular edition, issued by us, is not a new translation, but rather a compilation from the best of the various good translations of Hindu and English translators, some of which are now out of print, or inaccessible to the general translators, some of which are now out of print, or inaccessible to the general public. The compiler has endeavored to give the spirit of the teachings, in a plain, practical, understandable form, adapted to the requirements and needs of the English speaking reader, although such a presentation has often necessitated the sacrifice of any attempt at literary merit. In fact this book makes no claim whatsoever to literary style. It merely seeks to carry the Message contained within its pages, in plain words and simple form, to those who are ready for it.

The compiler has purposely omitted many Sanscrit terms which have proved to be confusing to the English reader, notably the many titles and names bestowed upon both Krishna, and Arjuna, in the original. In some editions the English reader is confused by these, and has often been led to imagine that there were several persons engaged in conversation instead of but two principal characters. We trust that we have simplified the text, and that those who read it will understand the reason for the plain, simple, and unpolished style adopted.

To those who, after studying this little book, are desirous of further acquainting themselves with the subject – and who seek the Inner Doctrine underlying the various forms of the Hindu Philosophy, we would recommend the Lessons in "Gnani Yoga," issued by our house. These Lessons contain, in the plainest form and style, the higher teachings of the Yogi Philosophy – the Inner Doctrines.

We further recommend to the readers of this work a little book, also issued by us, bearing the title of "The Spirit of the Upanishads." which contains a collection of texts, quotations and selections from the great sacred books of India. The texts, etc., bear directly upon the subjects touched upon in the Bhagavad Gita, and will aid the student in obtaining a fuller conception of the underlying principles of the teachings.

We strongly advise that those who intend to read this book, should first read the little notice, which follows this formal prefatory introduction. By so doing, the reader will become acquainted with certain circumstances concerning the characters, scene, and theme of the story, which will make the reading of the text far more pleasing and instructive.

We trust that this little book may fulfill its mission in the carrying abroad the "Message of the Master."

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THE SCENE; THEME; AND CHARACTERS.

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The scene of the action, or story, is laid in the low, level land in India, between the Jumna and the Sarsooti rivers – now known as Kurnul and Jheed – the land being known in the story as “the plain of the Kurus.” The word “Kuru” was the name of the common ancestor of the contending factions in the battle – the theme of the story – the opposing factions being known, respectively, as the “Kurus,” and the “Pandus,” as you will notice a little farther on.

The theme of the great Hindu epic, the Mahabharata, of which the Bhagavad Gita is an episode, is the great war which was carried on between two factions, or parties, of a certain large tribe, or family, the descendants of the common ancestor Kuru. The bone of contention between the opposing factions was the sovereignty of Hastinapura, which some authorities suppose to be identical with modern Delhi. The elder branch, faction, or party, bore the general name of the whole people – Kurus: the younger branch bearing the name of Pandus, the term being derived from the name of Pandu, the father of the five chiefs commanding the army of their faction or branch.

The whole Kuru people were an old family, many generations having passed between the time of Kuru, its founder, and the time of the battle between the two branches. It is stated that the family, or people, originally inhabited a region beyond the Himalayas, and afterward emigrated into the northwest of the peninsula, and there founded the nucleus of a race who called themselves the Arya, or exalted, the term being intended to distinguish them from the lower tribes whom they conquered, and whose territory they wrested from them and occupied.

The history of the people immediately preceding the great war, and from the occurrences of which the war itself arose, is as follows:

At the capital of the country, a city called Hastinapura (supposed to be modern Delhi), reigned the king Vichitravirya. He married two sisters, but he died shortly after the dual-marriage, leaving no children. Following the custom of the ancient Oriental peoples, and moved by love and respect for his deceased brother, his half-brother, the Vyasa, married the widows, and begat two sons named Dhritarashtra and Pandu. The eldest son, Dhritarashtra, had one hundred sons, the eldest being named Duryodhana. The younger brother, Pandu, had five sons, all great warriors, and known as the “five Pandu princes.” Dhritarashtra became blind, and, although remaining nominally king, his real power passed to became blind, and, although remaining nominally king, his real power passed to his eldest son Duryodhana, who influenced his father and caused him to banish from the land his cousins, the five Pandu princes.

After many vicissitudes, travels, and hardships, these princes returned to their native land, surrounded by their friends and sympathizers, and reinforced by warriors furnished by neighboring friendly kings, the whole forming a mighty army. They marched on to the plain of the Kurus, and began a campaign against the older branch of the family, the partisans and followers of Dhritarashtra, who gathered under the leadership of the eldest son of the latter, named Duryodhana, who was in command by reason of his father's blindness; and under the general name of the family, “the Kurus” the elder branch began a determined resistance to the invasion or attack of the younger branch, the Pandus.

This brings us to the scene and time of the battle. The Kuru faction led by Duryodhana (acting for his blind father, Dhritarashtra) was arrayed on one side; and on the other side was the hosts of the Pandus, led by the five Pandu princes. The active command of the Kuru army was vested in Bhishma, the oldest war-chief of his faction; the Pandu army being led by Bhima, a renowned warrior. ARJUNA, one of the five Pandu princes, and one of the leading characters in the story, was present at the battle with his brothers, and was accompanied in his war chariot by the human incarnation of THE SUPREME SPIRIT – KRISHNA, the latter having become the friend and companion of ARJUNA as a reward for the fortitude with which the latter had borne his persecutions, and as a recognition for the nobility of character displayed by him.

The battle was opened by Bhishma, the Kuru chieftain, blowing his great war-shell or conch, to the sound of which his followers joined with the blare of their battle shells and horns. ARJUNA, and the Pandu host answer the challenge with mighty blasts. The fight then begins with great flights of arrows, in which both sides exert themselves to the utmost. ARJUNA, at the beginning of the battle, asks KRISHNA to drive his chariot to a position where he may witness the two contending parties. From the desired position ARJUNA surveys the two battle lines, and is overcome with horror at the sight of blood relatives and friends opposing each other in the two contending armies. He sees dear ones on both sides, seeking each other's blood. He is overcome with the thought of the horror of the fratricidal war, and, throwing down his weapons, he declares that he would rather die without defending himself, than be the cause of the death of his kinsmen on the other side. KRISHNA replies with subtle philosophical discourse, which forms the greater part of the episode of the epic, called the Bhagavad Gita, the poem or story which is offered to your consideration in this little book. ARJUNA is made to see the weakness of his position, judged from the absolute point-of-view, and he consents to play his part in the drama. The

the absolute point-of-view, and he consents to play his part in the drama. The battle finally results in the overthrow of the Kurus, or elder branch, and the triumph of the Pandus, or younger branch, the latter being ARJUNA'S party.

The scene opens at a place removed from the battle field, where the old blind king Dhritarashtra inquires of the faithful Sanjaya, of the events transpiring at the front. Sanjaya replies, giving the news of the day, his story comprising the poem.

The battle, of course, serves but as a setting for the discourse of KRISHNA to ARJUNA. at least so far as this poem is concerned.

PART I. THE GLOOM OF ARJUNA.

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Spoke DHRITARASHTRA, King of the Kurus, to SANJAYA, the faithful, saying:

"Tell me, O Sanjaya, of my people and the Pandus, assembled in battle array on the plain of the Kurus! What have they been doing ?"

SANJAYA: "Thy son Duryodhana, commander of thy hosts of battle, when he beheld the host of the Pandus, arrayed for strife and combat, approached his preceptor, Drona, the son of Bharadvaja, saying:

"Behold, O Master, the mighty host of the sons of Pandu, comprising the vast array of experienced and bold fighting-men, commanded by thy former pupil, the wily and resourceful son of Drupada.

"Behold how, gathered together in the opposing ranks are mighty warriors in their chariots of battle. Their names are synonyms for valor, strength and cunning.

"'And on our own side, gathered together, under my command, are the greatest warriors of our people, heroes, valiant and experienced, each welt armed with his favorite weapons, and most ready to use them; and all devoted to me and my cause and willing and anxious to risk and renounce their lives for my sake.

"'But, alas, O Master, this army of ours, although most valiant and though commanded by Bhishma, seems unto me too insufficient and weak, while the enemy, commanded by Bhima, and confronting us in threatening array, seems more strong and sufficient. Therefore, let all the captains of my host prepare to stand by Bhishma, to support and guard him well.'

"Then Bhishma, the ancient chief of the Kurus, blew his great battleshell, sounding it like unto the roar of the lion, to awaken the spirits and courage of the Kurus. And answering its great roar, there sounded at once innumerable other shells and horns, drums and tabors; and other instruments of warlike music, so that the sound was tumultuous and stirred the hearts of the Kurus to valiant deeds and high resolves.

"Then, in brave response and mighty defiance, sounded forth the instruments of the hosts of the Pandus.

"Standing in their great war-chariots, trimmed with gold and precious stones, and drawn by milk-white steeds, Krishna, the in-carnation of God, and Arjuna, the son of Pandu, sounded their war-shells until the air quivered in vibration.

the son of Pandu, sounded their war shells until the air quivered in vibration. And all the rest of the mighty host of the Pandus joined in the defiance, and the mightiest warriors of the throng sounded their instruments again and again, until the sound was as the sound of the violent thunder, and earth's surface answered in responsive rhythm. And the hosts of the Kurus were affrighted and dismayed.

"Then Arjuna, perceiving that the hosts of Kuru stood ready to begin the fight, and seeing that even then the arrows were beginning to wing their flight through the air, raising his bow, spake thus to Krishna, the God, who stood beside him in the chariot:"

"O Krishna, drive thou, I pray thee, my chariot so that it stand between the two opposing armies, that I may gaze upon the men of the Kuru hosts that stand ready to begin this bloody fight, and with whom I must combat, battle, and strive in this fray. Let me look upon mine enemies, the followers of the evil-minded and vindictive commander of the Kurus !"

Then drove Krishna the chariot containing himself and Arjuna, until at last it stood in a space between the two opposing hosts. And then Krishna bade Arjuna look attentively upon the hostile army of the Kurus, and then upon the faces of his friends, the host of the Pandus. And Arjuna, looking, saw arrayed on either side, grandsires, uncles, cousins, tutors, sons and brothers. Gazing farther he saw, likewise, near relations and bosom friends. Loved ones, benefactors, playmates, companions, and many others whose welfare was dear to him, he saw standing opposed to him, fretting for the fight. And also standing back of him, awaiting the word to join him in the fray, stood others of like relationship, both of blood and of friendship.

And Arjuna, seeing these things, was overcome with gloom. Compassion, pity, compunction, despondency, and sadness filled his heart, and, sighing deeply, with sorrow permeating his tones, he spake thus to Krishna, who stood by his side in the chariot:

"O Krishna now that I behold the faces and forms of my kindred and loved ones, thus arrayed against each other, and chafing for the fight, my heart faileth me. My legs tremble; mine arms refuse to do my bidding; my face is drawn in agony; my skin burns as with a fever; my hair standeth upon end; my brain reels; my whole body is convulsed with horror; my war-bow slips from my fingers.

"Evil omens fill the air, and strange voices seem to speak around me, so that I am overcome with confusion and indecision. What good can come from my killing these my kindred, and loved ones, and friends? I desire not the glory of victory, O Krishna. Nor do I long for the kingdoms or dominion; nor do 1 seek for enjoyments of life, or pleasure; nor even life itself. These things appear most vain and undesirable to me when those for whom they were to be coveted have abandoned life and all else.

abandoned life and all else.

"Tutors, sons and fathers; grandsires and grandsons; uncles and nephews; cousins, kindred all; and friends, comrades and companions, stand before me, inviting my arrows. Even though these may desire to kill me; nay, may even actually slay me – still do I wish not to slay them, even though the three great regions of the universe be my reward, much less the petty thing we call the earth, or the pettier kingdoms thereof.

"Were I to kill my relatives, the sons of Dhritarashtra, what happiness or pleasure could be ours, O great one. Should we destroy them, remorse would be our companion and indweller. Therefore, it seems to me as a truth that we should refrain from slaying these, our kinsmen, for how can we be happy, hereafter, if we are guilty of having destroyed those of our race.

"It is no excuse for us, who see these things as we do, to say that these others have minds so depraved and bloodthirsty that they can see no evil in the shedding of the blood of their kinsmen and friends. Can such an excuse justify us, who knoweth better, in committing a like horror?

"We have been taught that in the annihilation of a family, the ancient virtue of the family is destroyed. And in the destruction of the virtue and traditions of a people, vice and impiety overwhelm the whole race. Thus may the women of the family become corrupt, and the purity of the blood vanish. This adulteration of the blood prevents the performance of the ceremonies of the rites due the ancestors, according to our ancient customs, and the forefathers, if the teachings of the people be true, must sink into a state of misery and unhappiness.

"Thus by the crimes of those who destroy their own relations, sore contamination of the family – virtue and glory is made possible, and the forefathers of the race are given great mortification, and pain and degradation, as we have been taught from childhood, as a people, O Krishna.

"O woe is me! Woe unto us who are preparing to commit the horrible crime of murdering these, our blood-relations and kind, for the bauble of dominion – the lust of power!

"Rather would I bare my breast to the weapons of the Kurus, and let them drink deep of the blood of my heart – rather would I await their coming, unresistingly, and unarmed meet their thrusts – than commit this foul crime against my blood-relations. Surely, that for me would be far the better! O woe is me, and woe unto us all!"

And having spoken thus, Arjuna sank back upon the seat of his chariot, and sitting down, he put away from him his bow and his arrows, and, placing his head between his hands, he gave away to the gloom, despondency and grief that was consuming his heart.

THUS ENDETH PART I OF THE BHAGAVAD GITA, WHICH PART IS

THUS ENDETH PART I OF THE BHAGAVAD GITA, WHICH PART IS CALLED “THE GLOOM OF ARJUNA.”

PART II. THE INNER DOCTRINE.

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Krishna, the Blessed One, filled with love, compassion and pity for Arjuna who was thus smitten with compunction and gloom, and whose eyes were overflowing with tears of grief, spake unto him these words:

"Whence cometh this dejection, O Arjuna, which hath overcometh thee who art standing on the field of battle. This folly and unmanly weakness is most disgraceful, contrary to thy duty – such weakeneth the foundation of honor. Yield not thyself to this unmanly weakness, for it ill fitteth thee who hath been called the Tormentor Of His Foes. Shake off this despicable fancy, and stand up bravely and resolutely, O Conqueror of Foes!"

ARJUNA: "Alas O Krishna, how can I attack with the arrows of the battle, such worthy and honorable men as Bhishma and Drona – they who are full worthy of my reverence, O Master – how shall I do this wicked thing?

"Better were it for me to eat even the dry and tasteless crust of the ragged beggar, than to be the instrument of death to these most noble and worshipful men, who were my preceptors and teachers I Were I to slay these well-wishers of mine, verily I should partake of but bloodbesprinkled possessions, wealth and pleasures – a horrid feast to which the beggar's crust would be noble and most worthy.

"I cannot see whether it would be better for me whether we be the victors or the defeated, for I should not wish to live after having caused the death of those arrayed against us – my kinsmen and friends – the sons and people of Kuru's king Dhritarashtra, who now confront us in angry battle array. My compassion weighs down my heart even unto faintness, and my mind reels confusedly before the problem presented to it. What is Right Action for me – what is my Duty? O most blessed Krishna, my Lord, decide these weighty questions for me – tell me what is Right. I, Thy disciple and student, beg for Thy instruction in this my hour of dire need.

"So confused and dazed am I, that my understanding is confounded by the dictates of my Duty, and I can discover nothing that will give peace to the fever of mind which burneth within me, and drieth up my faculties. Even though I should gain a kingdom on earth, surpassing all other earthly kingdoms, even as the sun surpasseth the stars – nay, even though I were to gain dominion over the Hosts of Heaven, my grief would not be assuaged."

"Nay, nay, I will not fight – I will not fight."

"Nay, nay, I will not fight – I will not fight."

And, saying these words Arjuna became silent. But Krishna, smiling most tenderly upon the despondent prince, standing, cast down in mind, in the midst of the two armies, spake unto him these words: "Thou grievest for those who need not thy grief, Arjuna, yet thy words are not those of the foolish, but bear within them the seeds of wisdom. Thy utterances have a wise sound, but yet express only the outer wisdom, and fail to show the flower of the inner doctrine of the wise. They are true, and yet not wholly true – the half-truth is apparent – but the missing half is the deeper portion.

"The truly wise grieve neither for the dead, nor yet for the living. Just as the brave man feareth neither Death nor Life, so doth the wise man avoid grief over either, though the half-wise grieve over either or both, according to mood and circumstance.

"Know thou, O Prince of Pandu, that there never was a time when I, nor thou, nor any of these princes of earth was not; nor shall there ever come a time, hereafter, when any of us shall cease to be.

"As the soul, wearing this material body, experienceth the stages of infancy, youth, manhood, and old age, even so shall it, in due time, pass on to another body, and in other incarnations shall it again live, and move and play its part. Those who have attained the wisdom of the Inner Doctrine, know these things, and fail to be moved by aught that cometh to pass in this world of change; to such Life and Death are but words, and both are but surface aspects of the deeper Being.

"The senses, through their appropriate faculties of the mind, give thee reports of cold and heat, pleasure and pain. But these changes come and go; they are shifting, transient and inconstant. Bear them with equanimity bravely and patiently, a Prince.

"For, verily I say unto you, that the man whom these things have ceased to further torment – he who stands steadfast, undisturbed by pleasure and pain – he to whom an things seem alike – such an one, say I, hath acquired the road to Immortality.

"That which is unreal hath no shadow of Real Being, notwithstanding the illusion of appearance and false knowledge. And that which hath Real Being hath never ceased to be – can never cease to be, in spite of all appearances to the contrary. The wise have inquired into these things, O Arjuna, and have discovered the real Essence, and Inner Meaning of things.

"Know that The Absolute, which pervades all things, is indestructible. Noone can work the destruction of the Imperishable One.

"These bodies, which act as enveloping coverings for the souls occupying them, are but finite things of the moment – and not the Real Man at all. They them, are but finite things of the moment – and not the Real Man at all. They perish as all finite things perish. Let them perish. Up, O Prince of Pandu, knowing these things, prepare to fight!

"He who in his ignorance thinketh: 'I slay,' or 'I am slain,' babbleth like an infant lacking knowledge. Of a truth, none can slay – none can be slain.

"Take unto thy inner mind, this truth, O Prince! Verily, the Real Man – the Spirit of Man – is neither born, nor doth it die. Unborn, undying, ancient, perpetual and eternal, it hath endured and will endure forever. The body may die; be slain; be destroyed completely; but He that hath occupied it remaineth unharmed.

"How can a man who knoweth the truth – that the Real Man is eternal, indestructible, superior to time, change and accident, commit the folly of thinking that he can either kill; cause to be killed; or be killed himself?

"As a man throweth away his old garments, replacing them with new and brighter ones, even so the Dweller of the body, having quitted its old mortal frame, entereth into others which are new and freshly prepared for it.

"Weapons pierce and cut not the Real Man, nor doth the fire burn him; the water affecteth him not, nor doth the wind dry him nor blow him away. For he is impregnable and impervious to these things of the world of change; he is eternal, permanent, unchangeable and unalterable; He is Real.

"In his Essence he is immutable, unthinkable, inconceivable, unknowable; therefore, why shouldst thou allow thyself to be made a weakling by childish grief?

"Or if, perchance, thou believeth not these things, and liveth in the illusion of belief in birth and death as realities-even so, asketh thee, why shouldst thou lament and grieve? For, if this last be true, then as certain as it is that all men have been born, so is it certain that all men must die; therefore why grieve and fret thyself over the inevitable and unavoidable?

"To those who lack the Inner Wisdom, there is no knowledge of whence we come, or whither we go; such know only what is at the moment. Why should they, then disturb themselves regarding this thing or that-why should they lament?

"Some wonder greatly regarding the soul, while others hear of and speak of it with incredulity and lack of comprehension. And no one, by mortal mind, really understandeth the mystery, nor knoweth it in its true and essential nature, in spite of all that has been said, taught and thought, concerning it.

"This Real Man that inhabiteth the body, O Arjuna, is invulnerable to harm, hurt, or death – therefore, why shouldst thou trouble thyself further about the matter? Instead, it is far more worthy of thee, thou Prince of the Warrior Caste, to face thy Duty in the matter, manfully and resolutely. The Duty of a soldier is to face thy Duty in the matter, manfully and resolutely. The Duty of a soldier is to fight – and fight well. And the reward of Duty well done is the opening of the heaven of thy kind, which is possible only to warriors who are so fortunate as to be able to participate in a glorious, just and righteous battle, coming to them unsought.

"And shouldest thou decline the battle, and cast away thy righteous Duty with thy weapons, surely thou wouldst commit a grave crime against thine honor, thy duty and thy people. And, men will see it only as such, and will recite thy crimes in terms of perpetual dishonor; and to such as thou, O Prince, the pangs of death are preferable to the reproach of such dishonor. The generals of the host will think thou hast fled from the field from a sense of cowardly fear; those who have thought so highly of thee until now, will hold thee in abhorrence and contempt. Even thine enemies will speak of thee in shameful terms, with many a jest and sneer at thy lack of strength and courage; and what could be more painful than that, to such as thou art?

"If thou chance to be slain in the battle, the warrior's heaven wilt be thy reward; if victorious thou emergeth from the fray, the joys of earth await thee. Therefore, O Prince of Pandu, arise and fight! being willing to take whatever betideth thee – be it pain or pleasure; loss or gain; victory or defeat; thine only concern being whether thou hast done thy best – prepare thou for the fray. That is your plain Duty!

"Know thou, O Arjuna, that in these words of mine hath been set before thine understanding the Doctrine, which deals with the speculative philosophy of life and things. Now, prepare thyself for the teachings of the other school; thou shalt there find escape from the bonds of action, and be forever after free from them.

"In this there is no loss or waste of effort nor is there therein any danger of transgression, as even a small portion of this knowledge and practice delivereth one from great fear and danger, because in this branch of knowledge there is but a single object, upon which the mind may safely concentrate.

"Many are they, who, saturating themselves with the letter of the spiritual writings and teachings, and failing to catch the true spirit thereof, take great delight in technical controversies regarding the text. Hair-splitting definitions and abstruse interpretations are the pleasures and amusements of such men. Such are tainted with worldly lusts, and, therefore, incline toward a belief in a heaven filled with objects and employments in accordance with their desires and tastes, instead of the final spiritual goal of all great souls. Flowery words, and imposing ceremonies are invented by these people, and, among them, there is much talk of rewards for this observance, and punishment for that lack of it. To these whose minds incline to such teachings, the use of the concentrated, determined reason and the still higher Spiritual Consciousness, is unknown.

"The object of the spiritual teachings is the instruction of the thoughtful ones to the end that they may rise above these Three Qualities or Gunas. Be thou free from them, O Arjuna! Free thyself from the pairs of opposites – the changeful things of finite life; and careless about the same dwelleth thou in the consciousness of the Real Self. Be free from worldly anxiety, and the fierce cravings for material possessions. Be self-centered and uncontrolled by the illusions of the finite world. "Just as does the full water-tank, when drawn upon, supply the crystal fluid which will fill every vessel according to its shape and size, so do the spiritual teachings, when drawn upon, furnish just what is needed to fill the mind of the earnest student, according to the degree and character of its development.

"So rule thy actions and thought that thy motive be Right Doing rather than the Reward which may come from the action. Be not moved by hope or expectation of what may come as the result of thy action. But also must thou avoid the temptation of Inaction, which cometh often to him who has lost the illusion of the hope of reward for action.

"Stand thou between these two extremes, O Prince, and perform thy Duty because it is Duty, freeing thyself from all desire of reward for the performance, and concerning not thyself whether the consequences seem good or evil; success or failure. Do thy best, according to the dictates of thy Duty, and then maintain that equal-mindedness which is the mark of the Yogi.

"Important though Right Action be, yet it yields precedence to Right Thinking. Therefore take thou refuge in the peace and calm of Right Thinking, O Arjuna, for they who stake their well-being upon action alone must needs lose happiness and peace, and find themselves possessed only of misery and discontent.

"He who hath attained the Yogi consciousness is able to rise above good and evil results. Strive to attain unto this consciousness; for it is the key to the mystery of action.

"Those who have so far attained that they mentally relinquish the possible fruit of the Right Action, are on the road to the mastery of Karma. Their chains, which bind them to the round of involuntary rebirth, become loosened, and in the end drop from their limbs and leave them free. Eternal bliss is in sight for these.

"When thou shalt rise beyond the plane of illusion, then shalt thou cease to disturb thyself regarding doctrines, theology, disputations concerning rites or ceremonies, and other useless trimmings upon the cloth of spiritual thought. Then shalt thou be liberated from attachments to sacred books, to writings of learned theologians, or to those who would interpret that which they fail themselves to understand; but instead, shalt thou fix thy mind in earnest contemplation of the Spirit, and thus reach the harmony with thy Real Self, which underlies all."

ARJUNA: "Tell me, O Krishna, thou whose knowledge includes all wisdom – tell me, I pray, the distinguishing characteristics of the Wise Man, who, stable of mind, blessed with spiritual knowledge, and fixed in contemplation, is worthy of the name of Sage. How sitteth, moveth, or acteth he? How may he be known to ordinary men?"

KRISHNA: "Know, O Prince, that when a man freeth himself from the bonds of the desires of his heart, and findeth satisfaction in the Real Self within himself – such a one has attained Spiritual Consciousness. His mind is disturbed neither by adversity nor by prosperity; accepting both, he is tied to neither. Anger, fear and worry have been cast off by him as discarded garments. He is worthy of the name of Sage.

"Such a man meets the charges and events of life, be they favorable or unfavorable, with equanimity – likes and dislikes being foreign to him, for he is no longer bound by attachments, or things.

"When a man hath attained true spiritual knowledge, he becometh like unto the tortoise which is able to draw within its shell its limbs, for such a man may withdraw his faculties of sense-impression from the objects of sense, and shelter them from the illusions of the senseworld, well protected by the armor of the Spirit.

"It is true that there are those who are able to refrain from gratification of the senses, but the desire for gratification still disturbs. But he who has found the Real Self within and who knoweth what he hath found – even Desire fadeth away from such a one, and temptation is temptation no more, but becomes even as a shadow which hath been effaced by the glare of the noon-sun overhead.

"The abstainer is oft carried away by a sudden rush of tumultuous desire, which sweeps away his resolutions – but he who knoweth the Real Self to be the only Reality is master of himself, his desires and his senses. Wrapt in contemplation of the Real, the unreal exists not for him.

"The man who allows his mind to dwell closely on the objects of sense, becomes so wrapped up in the object of his contemplation that he creates an attachment which binds him to them. From this attachment ariseth Desire; from Desire springeth Passion; from Passion come Folly and Recklessness; from these proceed loss of Memory; and from loss of Memory cometh loss of Reason; thus he loseth all.

"But he who hath gained freedom from attachment to, or fear of objects of sense; he who findeth his strength and love in the Real Self; he gaineth Peace. And in that Peace which passeth all understanding, he finds release from all the troubles and pains of life. And, his mind, now freed from these disturbing elements, is open to the inflow of Wisdom and Knowledge.

"There is no true Knowledge possible for those who have not entered into this Peace; for without the Peace there can be no calm, and without calm how can there be knowledge or Wisdom? Outside of the Peace there is naught but the storm of the sense-desires, which sweepeth away the faculties of knowledge, as the fierce gale sweepeth away the mighty ship which is borne on the bosom of the ocean.

"Verily, only he, O Prince, whose senses are shielded from the object of sense, by the protection of the knowledge of the Spirit – only he is possessed of wisdom.

"To him, what seemeth the bright things of day to the mass, are known to be the things of darkness and ignorance – and what seemeth dark as night to the many, he seeth suffused with the light of noonday. That is to say, O Prince, that that which seemeth real to the men of the senseworld, is known to be illusion by the Sage. And that which seemeth unreal and non-existent to the crowd, is known to the Sage as the only Reality. Such is the difference in the powers and vision of men.

"The man whose heart is like unto the ocean, into which all rivers flow, but remaineth constant and unmoved in its bed – the man, who feeleth the inrush of the desires, passions and inclinations, but who is moved not thereby, hath obtained Peace. But he who lusteth in his lust is without Peace, and is forever the plaything of disturbing desires.

He who hath divorced himself from the effects of desires and abandoned the lusts of the flesh, in thought as in action, walketh straight to Peace. He, who hath left behind him Pride, Vain-glory, and Selfishness, goeth straight to Happiness. Yea, so goeth he!

"This, O Prince of Pandu, is the state of Union with the Real Self – the Blissful state – the state of Spiritual Consciousness. And he who hath attained it no longer is bewildered nor led astray by Illusion. If having attained it, he dwelleth therein unto the hour of death, he passeth straight to the Bosom of the Father."

THUS ENDETH PART II OF THE BHAGAVAD GITA, WHICH PART IS CALLED "THE INNER DOCTRINE."

PART III. THE SECRET OF WORK.

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Then spake Arjuna, the Pandu Prince, unto Krishna, the Blessed Lord, saying:

"O Bestower of Knowledge! If, as thou hath said unto me, Right Thinking is more important than Right Action – if the Thought be superior to the Deed – then wherefore dost thou incite me to Action? Why dost thou urge me on to this horrible battle with my kinsmen and friends? Thy subtle words and doubtful speech confuse my understanding, and the remembrance thereof causeth my brain to spin and whirl unsteadily. Inform me, I pray thee – and inform me with certainty – of the one course that leads toward Peace and Satisfaction."

KRISHNA: "As I have already told thee, O Pandu Prince, there are two roads to the goal thou seeketh. The first of these is the road of Right Thought; and the second that of Right Action. Each road hath its travelers, who declare their own road to be the only true one. And, yet, I say unto thee, that both of these roads are one, when seen from above. Listen to my words!

"He is deceived who thinketh that by shrinking from action, and resting in inactivity, he escapeth the results of action. Nor doth he gain happiness from such practices. There is no such thing as real inaction, for all the Universe is in constant activity, and no single point in the Universe may escape the general law.

"No one – not even for a moment – can remain inactive. For the laws of his nature impel him to constant activity of body, or mind, or both. Even against his will, is he impelled into action of some kind. There is no escape from the universal law.

"And, again, I say unto you, that he, who restrains and controls his sense-organs and instruments of activity, and, yet, in his foolish mind, dwells upon the objects and things of the senses, is a deluded and deceived soul.

"But he, who, expressing his mind in Right Action, through Duty, without attachment to rewards, performeth his work in the world – verily, he is to be esteemed wise and worthy.

"Act well thy part in the world – perform well thine allotted tasks – take hold of that work which lies nearest thy hand, and do it the best that is in thy power to do – and it will be well with thee. Work is far preferable to idleness – the one doth strengthen the mind and body, and is conducive to a long and normal life; while the other doth weaken both body and mind, and leadeth to an impotent and unhappy life, of uncertain duration unhappy life, of uncertain duration.

"The race of men is bound because of action performed from motives of reward and gain; it hath become attached to its desired objects, and must toil on, bound, until freedom comes at last. But do thou avoid, this folly, O Arjuna, and do thou perform thy dutiful and proper tasks unattached and free. Perform thy tasks for the sake of Duty to the Real Self alone, and for no other motive.

Rememberest thou, Arjuna, the ancient teachings which inform thee of the creation of the world, and of the words the Creator spake to his created beings? Listen to his words, which I repeat to thee: 'Worship! Sacrifice! And remember the Source Of All Things – the Bestower of Desired Objects! Think of the gods, that the gods may think of you! Ask that ye may receive! He who receiveth the gifts of the gods, and faileth to accord to them his thought and recognition is like unto a thief. From food, creatures are nourished and grown; from rain cometh the food; from the gods come the rain in response to the desires and demands of man; and the desires and demands of man are forms of action; and the actions proceed from the One – All-pervading Life.'

"He, who, living in this world of action, attempts to refrain from action – he, who, enjoying the fruits of action of the acting world, would still shirk from his share of the work and action of the world – he who would thus idle away his life lives a life most vain and shameful. He who profiteth by the turn of the wheel, at every moment of his life, yet refuseth to touch his hand to it to impart motion, is a shirker of tasks and a thief who takes, giving nothing in return.

"But wise is he who acteth otherwise, and who performeth well his work of the world, providing, that he be unattached to the fruits thereof and that he be always centered in the knowledge of the Real Self. For such an one concerneth not himself regarding what is being done in the world, nor what is being left undone; in all created things, there is no one thing upon which he needs lean, or in which he need place dependence for his being. Partaking of all, and acting in all – according to the dictates of Duty – he never depends upon any external thing; his trust, and hope and knowledge are fixed upon the Imperishable – the only sure dependence.

"Therefore, such action, springing from Duty, free from attachment or dependence, leadeth one straight to the consciousness and plane of Spirit.

"Rememberest thou not, that Janaka and many others reached a stage of perfection by means of Good Works and Right Action? Thou shouldst take note of the universal practice of mankind, and act accordingly, for such universal practice must needs be the result of long experience in happiness. The wise, in all times, have taught the virtue of work and action, and thou mayst well follow the best of thy race.

"Considereth thou Me, O Prince! Thou knowest that there is nothing in the

Considereth thou Me, O Prince? Thou knowest that there is nothing in the Universe of Universes which I desire, or which is necessary for Me to perform. Nor is it possible for anything to be attained by Me, which I have not already attained. And yet, O Pandu Prince, and yet, I am in constant action and motion. I work without ceasing. And if I were not constantly in action, O Arjuna, would not men follow my example? Should I refrain from action, would these Universes not fall into ruin, and utter confusion and chaos reign?

"Remember, O Arjuna, that even as the undeveloped do labor and act through attachment and hope of reward, so should the developed and enlightened act and work for the common cause and universal law, and not from attachment to personal ends and objects.

"It is not wisdom to unsettle the minds of the undeveloped with these thoughts; let them labor on, each doing the best that he can; but do thou and the other wise ones, work in harmony with me and endeavor to render all action attractive to them. And this is best done by the force of example.

"Place the responsibility for action upon the shoulders of Him to whom it belongs – the One; and then doeth thy duty as a man should, with mind fixed on the Real Self, and without expectation of reward. The fool, in his conceit, saith 'I do this,' and 'I did that,' but the wise look behind the personality for the cause and effect of action.

Knowing the whole truth, thou shouldst beware of unsettling the minds of those not yet prepared to grasp it, as untimely teaching may drive from their work such as seee only half-truths, and become unsettled thereby.

"Then, prepare to fight, Arjuna, throwing the responsibility where it belongs, and with thy mind freed from egotism and selfish expectation, but centered upon the Real Self, engage in the battle task before thee!

"Those who with confidence and faith shall constantly follow this teaching shall be made free even by works and action. But those who reject the teachings of Truth and act contrary thereto shall suffer the fate of the senseless and deluded ones and be confused and lacking in Peace.

"But the wise man also seeketh that which is in harmony with his own nature and endeavors to fit his life according thereto, rather than to seek after things contrary to his nature. Let each do the best he can, in his own way, and in accordance with the highest within his own character.

"Beware of the fixed aversion or affection, for objects of sense which each will find within himself. They are obstacles on the path, and the wise beware of putting themselves in the power of these enemies within their camp.

"And, finally, O Arjuna, remember this, that it is better to do one's own duty, humble and insignificant though it be, than to seek to perform the duty of another, no matter how much nobler that may seem. Better death in the another, no matter how much nobler that may seem. Better death in the performance of one's own duty and tasks, than victor in performing the borrowed duty of another. The assumed tasks are full of danger. Doeth the task at hand. When you are prepared to perform a higher one, it will be placed before you, in the same manner." ARJUNA: "But, O Krishna, it oft would seem that a man is pushed into evil doing, by some power outside of himself – as if, contrary to his inclinations, he were impelled by some secret force. Inform me, thou, of this mystery."

KRISHNA: "It is the essence of his accumulated Desires, combining for attack, that urgeth him on. It is this enemy of man, called lust or passion, begotten of the carnal nature, full of sin and error. As the flame is dimmed by the smoke, the bright metal by the rust, so is the understanding of man obscured by this foe called Desire, which rageth like the fire, and is difficult of being extinguished. The senses and the mind are its seat; and through these it serves to confound and confuse the Discrimination. Thy first task should be to conquer this foul dweller in the mind. Mastering first the senses, and sense organs, proceedeth thou then to put to death this thing of evil.

"The senses are great and powerful; but greater and more powerful than the Senses is the Mind; and greater than the Mind is the Will; and greater than the Will is the Real Self.

"So, thus, recognizing the Real Self as higher than all, proceedeth thou to govern the Personal Self, by the power of the Real Self, and thus conquer this foul monster, Desire, most difficult to seize, and yet possible of being mastered by the Real Self. Then bind him fast for evermore, thy slave instead of thy master."

THUS ENDETH PART III OF THE BHAGVAD GITA, WHICH PART IS CALLED “THE SECRET OF WORK.”

PART IV. SPIRITUAL KNOWLEDGE.

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And the Blessed Lord spake further unto Arjuna, the Pandu Prince, as together they stood in the war chariot between the two armies, saying:

"This eternal teaching of Yoga, spake I unto Vivaswat, whom men call the Sun – the Lord of Light. And he in turn communicated it to Manu, the reigning spirit. And he in turn transmitted it to Ikshwaku, the founder of the solar dynasty. And from him it was passed on from higher to lower degree, until it was known to the Royal-Sages.

"But, know, O Prince, that as the years have passed by, this noble teaching hath decayed and its light hath grown dim. Almost lost hath become its inner spirit, and men know naught but its letter. Such is ever the fate of Truth among the race of men.

"But once more, to thee, do I declare the Truth, knowing that thou art a true devotee. Listen well to it, Arjuna, because it is the supreme mystery and ancient Truth."

ARJUNA: "How mayeth I solve the riddle, O Krishna, when thou sayest that thou taught this truth to Vivaswat in the beginning – for it is taught that Vivaswat existed before Time began, and thou wert born in more recent time?"

KRISHNAS: "Many have been my births and rebirths, O Prince – and many also have been thine own. But between us lies this difference – I am conscious of all my lives, but thou lackest remembrance of thine.

"Listen to this great secret. Although I am above birth and rebirth, or Law, being the Lord of all there is, for all emanateth from me – still do I will to appear in my own universe, and am therefore born by my Power and Thought, and Will.

"Knoweth thou this, O Prince, that whenever the world declineth in virtue and righteousness; and vice and injustice mount the throne – then cometh I, the Lord, and revisit my world in visible form, and mingleth as a man with men, and by my influence and teachings do I destroy the evil and injustice, and reestablish virtue and righteousness. Many times have I thus appeared; many times hereafter shall I come again.

"He who is able to pierce my disguise, and who knoweth me in my Essence, when he quitteth his mortal frame, is released from rebirth in worlds, but is granted the joy of dwelling with Me.

"Many, freeing themselves from anger, hate, fear and attachment to things, and keeping their minds fixed upon me, have been purified by the Sacred Flame and keeping their minds fixed upon me, have been purified by the Sacred Flame of Wisdom, and have come to dwell with Me.

"No matter by what path men approach Me, they are made welcome. For all paths no matter how diverse lead straight to Me. All paths are mine, notwithstanding by what names they may be called.

"Even they who tread the path of the lower deities and imaginary gods and who pray to them for success through action – even these, say I, meet with reward, for they reap the success that comes from earnest application and industrious action. Through the laws of Mind and Nature, do their gods, real or imagined, answer them.

"But I am the creator of all mankind in all of its phases and forms. From me proceed the four castes, with their distinguishing qualities and activities. Know me as the creator of all these, though in Myself I am changeless and without qualities.

"In my essence I am free from the effects of action; and I have not any desire for rewards or the fruits of actions; for these things are produced by My power and have no hold upon Me. Verily I say that he who is able to see and perceive Me as I am, in mine own essence – he is freed from the effects of action. Understanding this, the Wise Men of old still performed actions, but were not attached to the fruits thereof, and so moved on to Deliverance. Follow thou their example and reap their reward.

"But even the wise, at times, have been confused as to what was Action and what Inaction. Therefore, I will inform thee regarding this. I shalt tell thee of what action consisteth, knowing which thou shalt be relieved from evil and set free.

"He who would learn the truth concerning action must grasp these three things – Action, Inaction, and Wrong Action. Difficult to clearly discern is the path of Action.

"He who hath so far attained that he is able to see Action in Inaction and Inaction in Action is among the wise of his race, and to him cometh harmony and peace even while he performeth actions. His works are free from the bonds of desire, and his activities are purged of their dross by the Flame of Wisdom.

"Having freed himself from attachment to the fruits of actions, and not being dependent thereon, he is enjoying Inaction even while in the very exercise of Action. Freed from all and dependent upon naught, his mind and senses under control, he goeth through the motion of action and seemeth even to perform it in the most approved and successful manner; but full well he knoweth that his Real Self is not entangled in the action, and is far above reward or punishment, for victory or defeat. He is released from the consequences of Action, which are bonds and chains holding down those who know not the truth.

bonds and chains holding down those who know not the truth.

"Being content with what the day bringeth forth; and being freed from like and dislike; being without envy; being willing to accept success or failure with a cheerful heart, after having done his best, he is not bound. For him who hath killed attachment and who dwelleth harmoniously with his mind fixed in the true knowledge and wisdom, all the binding effects of action melt away as the cloud before the rising sun. "As the sacrifice which goeth to the Eternal One is in reality but a mere form of That to which it goes – so he who knoweth Me in all of his actions shall come to Me.

"Some there be who offer up sacrifices to the lesser gods, and others there be who worship the Divine Principle in the fire; others pour their sense-desires upon the altar; others offer up the very functions of life; others still there be who make offering of the sacrifice of wealth – or who practice austerity as a token of worship – or who meditate in silence and thought; others there be who practice Yoga as a worship; and some make vows and render devotional exercises; still others practice sacred breathings as their share of offering; others perform fastings.

"All make sacrifices, though their offerings be far different in nature and kind. And all are benefitted by the spirit which causes their form of sacrifice; all gain merit by the sacrificial spirit behind the observance. There is much virtue and merit in self-restraint and self-mastery, O Prince, and thus do the sacrificers come nearer to Me. Yea, they who rise from their sacrifices with increased spiritual comprehension draw nearer unto Me. But, for him who maketh no sacrifices, O Prince, there is no merit for him in this world – how then can there be merit for him in another?

"Thou hast seen that there are many forms of sacrifices and worship in the world, O Arjuna. Knoweth thou, then, that Action pervadeth all these forms. Knowing this, thou art freed from error. But better than the sacrifice of objects and things, O Prince, is the offering of Wisdom. Wisdom, in itself, is the sum of all Action – the Spiritual Knowing comprehends all Action.

"Learn thou this lesson by study, thought, service and investigation. The Wise Ones – the Seers – the possessors of the Inner Knowledge – will aid thee, from time to time, as thou art ready. When the pupil is ready, the Master appeareth. When thou most needeth knowledge – the next link in thy chain – wait in patience and confidence, for lo! suddenly at thy hand, shalt come that which thou needest. And having acquired this wisdom, O Prince, thou shalt be freed from confusion, misunderstanding and error; for by means of this Wisdom shalt thou know all beings as in the One Life, and thus in Me.

"Though thou hath been the greatest of sinners, yet even thou shalt be carried over the sea of error upon the boat of Truth. As the flame reduceth the wood to over the sea of error upon the boat of Truth. As the flame reduceth the wood to ashes which are borne away by the wind, so shalt the fire of Truth convert into ashes the result of the evil actions which thou hast committed in ignorance and error. Verily, in the world, there is no purifying agent like unto the Flame of Spiritual Truth. And he who acquireth it findeth himself purged of the dross of Personality and in time findeth the Real Self.

"He that hath great faith, that mastereth the Personal Self and its sense-attachments – hath attained Wisdom, and is on the path to the Supreme Peace. But the ignorant and those of little faith, find not even the beginning of the path. Without faith there is no happiness or peace, neither in this world nor the next.

"Free from the bonds of action is that man who by means of Spiritual Knowledge hath attached himself to Wisdom and thus torn asunder the illusion of doubt – he indeed is Free.

"Then rise in thy might, O Arjuna, Prince of the Pandus, seize thy bright and gleaming sword of Spiritual Wisdom, and cut thou, with one strong sweep of thy blade, the bonds of doubt and unbelief which confine thy mind and heart. Arise, O Prince, and perform thine appointed action!"

THUS ENDETH PART IV, OF THE BHAGVAD GITA, WHICH PART IS CALLED "SPIRITUAL KNOWLEDGE."

PART V. RENUNCIATION.

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Then, again, spake Arjuna, the Pandu Prince, unto Krishna, the Blessed Lord, saying:

"O Krishna, thou speakest in paradoxes, for first dost thou praise renunciation of actions, and then praisest thou the performance of service through actions. Pray which of these two hath the greater merit? And I beg of thee that thou telleth me plainly and without danger of further doubt and confusion on my part."

KRISHNA: "Say I unto thee, O Prince, that both Renunciation of Action and Service through Action have great merit – both lead toward the highest goal. But, verily, I say unto thee, that, of the two, the performance of Service is preferable to the Renunciation of Action – Right Action is better than is Inaction. But even in the use of these terms, thou must be watchful lest thou fail into confusion. For truly is he the greatest Renouncer who neither seeks action nor yet avoids it – who neither runs after action, nor yet runs away from it. He thus renounceth all, both likes and dislikes. Free from the pairs of opposites is he, and calm and content, ready to perform all tasks and actions that may be set before him, and yet likewise ready to refrain from all action, not being attached thereto; yea, verily is such a one freed from bondage.

"The grown-up children who are entering into the study of the Truth are most prone to speak of Renunciation of Action and the Performance of Right Action as different. Sages know them both as one. Both lead to the same goal, and the followers of the one attain that which is attained by the followers of the other. He who seeth beneath the surface of things, perceiveth that in their essence both are one.

"But it is a most difficult task to attain to Renunciation of Action without the performance of Service through Action, O Arjuna, and the man who harmonizes the two ways is blessed indeed, for he is well started upon the road to Peace. He who is engaged in the performance of Right Action, and who at the same time keepeth himself free from the desire of the fruit of action – he thus renounceth action, although performing it. He is thus able to subdue his senses and desires, and by such mastery is enabled to see beyond the Personal Self, and to become conscious of the Real Self which is one with the Real Self of all beings. He knoweth the Universal Life, and that from which the Universal Life proceeds. And so knowing and acting, he is not bound by the bonds of Action, but is free

And so knowing and acting, he is not bound by the bonds of Action, but is free therefrom.

"Being so, he is at harmony between the two ideas. And, although he seeth, heareth, feeleth, smelleth, eateth, moveth, sleepeth, breatheth, yet knoweth he that the Real Self underlieth all action and therefore may say 'Of my Personal Self, do I nothing.' Truly he may also say 'The senses perform their parts in the sense-world – let them play – I am not bound by, nor deceived by them, for I know them for what they are.'

"He, who thus acteth, seeing back of all action the Real Self which is actionless, is free from the stain of the world. He remaineth like the lotus-leaf which is harmed not by the waters around it. The wise, having abandoned attachment, perform the actions of body, mind and intellect and even of the senses understandingly, and ever have Right Action and Purification in view. Harmonized, and abandoning the desire and hope of reward for actions, they gain Peace. But those who lack this harmony and who are held fast in the bonds of desire of rewards for actions are troubled and filled with unrest and dissatisfaction.

"The wise man, setting himself free, mentally, from actions and their results, dwelleth in the Temple of the Spirit, even that which men call the Body, resting calmly therein, at peace, and neither desiring to act, nor causing to act, and yet always willing to play well his part in action when Duty calleth him. For he knoweth that although his body, senses, and mind may engage in action, yet the Real Self remaineth forever undisturbed. For the Real Self acteth not in these ways – such belong to the lower nature of man, through the qualities of such nature. The Real Self performeth neither good nor evil actions; it remaineth above these distinctions and their manifestations.

"The Light of Wisdom is oft obscured by the Smoke of Ignorance; and man is deluded thereby, and seeth the smoke for the flame, knowing not what lieth behind the smoke. But, they, who are able to pierce behind the pall of smoke, perceive the bright Flame of the Spirit, shining like unto an infinity of suns, free and undimmed by the smoke which hath shielded it from the eyes of the majority of men.

"Meditating upon the Real Self – blended into the Real Self – seated firmly in the knowledge of the Real Self – loving with fierce devotion the Real Self – the wise are freed from their bonds. Their eyes are cleared from the smoke which filleth the eyes of men, blinding them; and they pass into those higher states, from which none return to these lower planes of existence. Blessed beyond measure are such.

"He whose eyes have been freed from the smoke of error and illusion, looks with equal feeling and respect upon the revered, learned and enlightened leader with equal feeling and respect upon the revered, learned and enlightened leader of men and the veriest outcast among men. For, know you, Arjuna, that the eyes so freed from illusion see the Personalities of forms of life as so unreal when compared with the Real Self, that even very great worldly distinctions disappear when viewed from such a height. Those whose minds are able to dwell in this realization, gain the Life above Illusion even in this life, for in this realization is the realization of the Real Self.

"Verily those who see the Real Self ever underlying all that seems to be – the only Reality in the world of apparent Reality – who see this and are able to dwell in that knowledge, even as the wood floateth upon the bosom of the waters – they refrain from over-joy on obtaining that which is pleasant; and from over-sorrow on receiving that which is unpleasant. They have freed themselves from attachment to these pairs of opposites – these fruits of action and external objects; and therefore they find inexpressible joy in the knowledge and consciousness of the Real Self. And, having entered into this Real Consciousness they pass into the realm of Eternal Bliss and Peace.

"For know thou, Arjuna, that the joys and pleasures of the senses – those so-called satisfactions that arise from external objects – are verily the wombs of future pain. They belong to the world of beginnings and endings – and the wise man taketh no delight in such. He who, even in this world of senses and sense-objects, is so filled with the strength which proceedeth from true knowledge, that he is able to bear with equanimity the urgings and longings of the desire nature – and who, thus bearing them, is able to hold them in their places with master hand – he hath gained harmony, and is indeed thrice-blessed.

"He who hath found the Peace Within, and who hath been so illumined that he findeth his joy and happiness within himself – and knoweth that within him is the Kingdom of Heaven – verily, he gaineth the Peace of the Real Self, because he hath blended himself with the Real Self. They, from whom the illusion of duality and separation hath been removed, see all Life as One, and emanating from One. The welfare of the All becomes the welfare of the One to them; and to such cometh the Peace of the One. This Peace which passeth all Understanding, cometh to those who know themselves for what they are, rather than for what they seem to the smoke-blinded eyes of the world. Being freed from the bondage of desire and sense-passion they master their thoughts by their Wisdom – and their senses by their thoughts.

"Having mastered the body by the Yogi teachings, so that the same is rendered a fit habitation for the soul, and keeping it well swept and in good order, under the eye of the mind-having senses, faculties, mind and understanding well controlled and in good condition – with the eye of the soul forever fixed upon Freedom and Attainment of Peace – the Sage casteth behind forever fixed upon Freedom and Attainment of Peace – the Sage casteth behind him the wornout sheaths of desire, fear, passion and lust, and passeth into the state of Freedom and attainment. Knowing Me for what I am – knowing that I rejoice in the Mastery of Self-Control – knowing that I am the Lord of the Universe, and the true lover of all souls – the Wise One findeth and knoweth Me in my Peace, at the last."

THUS ENDETH PART V, OF THE BHAGVAD GITA, WHICH PART IS CALLED "RENUNCIATION."

PART VI. SELF MASTERY.

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Then spake, again, Krishna, the Blessed. Lord, unto Arjuna, the Prince of the Pandus, saying:

"Hearken unto my words, O Prince. Truly say I unto thee, that he, who performeth honorably and to the best of his ability, such Action as may appear to him to be plain and righteous Duty, remembering always that he has naught to do with the reward or fruits of the Action, is both a Renouncer of Action, and also a Performer of the Service of Right Action. More truly is he an Ascetic and Renouncer than he who merely refuses to perform Actions; for the one hath the spirit of the doctrine, while the other hath grasped merely the empty shell of form and letter. Know thou such Intelligent Right Action as Renunciation; and also know that the best of Right Action without Intelligent understanding of the renunciation of results is not Right Action at all.

"In the earlier stages of the path, Right Action is taught as the most merit-gaining plan; while to the same man, when he hath attained Wisdom and Understanding of the Doctrine, and hath also freed himself from attachment even unto Right Action, then to him Calm Meditation and Serene Peace of Mind is called the better. To each is given, according to his needs and stage of unfoldment. When a man frees himself from attachment to the Fruits of Action; Action itself; or the objects of the sense-world – then hath he reached the highest stage of Right Action.

"Let each raise up his soul by the knowledge of the Real Self. And let not the soul be depressed nor cast down, for truly hath it been said that the Real Self is the lover of the soul, and its true friend, notwithstanding the fact that the ignorant soul may feel that the Real Self is its enemy, inasmuch as it tends to annihilate its sense of separate personality.

"The Real Self is the friend of him in whom the Personality hath yielded mastery; but to him whose personality is defiant, the Real Self appeareth as his bitterest foe. Whereas, in truth, the Real Self is seeking but to liberate the soul from its own bondage of illusion and error – seeking to add to its riches, rather than to rob and despoil it of things of worth. Thus, through the smoke of illusion and error, the True Friend is seen as the Bitter Enemy.

"The soul of him who hath perceived the Real Self within him is peaceful and calm, in heat and cold, in pleasure and pain, in that which the world calleth honor and dishonor. The wise man is content with the knowledge and wisdom honor and dishonor. The wise man is content with the knowledge and wisdom which hath been unfolded to him, as earth's rarest treasures. His senses are harmonized by Self-Mastery, and Wisdom hath taken the place of Desire.

"Such an one excelleth in wisdom, to such an extent that he regardeth both friends and enemies, aliens and countrymen, saints and sinners, the righteous and unrighteous – with equal love and sense of brotherhood.

"The Yogi sitteth in his secret place, engaged in meditation and deep thought. With mind and body mastered by the Real Self, he is divorced from greed and desire of reward. He sitteth in a clean place, neither too high or too low; his seat made of a cloth, a black antelope skin, and kusha grass, arranged as his teachers have well taught him, in accordance with the traditions of his kind. Sitting thus, he mastereth his mind, and directeth it to one point of concentration – holding at the same time his senses and wandering thoughts firmly in hand. Sitting thus steady and at rest, he doth purify his soul by directing his consciousness upon the Real Self – the Absolute which underlieth all.

"With his body well under control, according to the traditional customs of the Yogi, he gazeth undisturbed into the Eternal and Infinite, seeing naught of the world of sense around him. Serene, fearless and at peace – firm in his resolve – his mind, controlled and harmonized, is directed toward Me, to whom he aspireth. And, such a Yogi, thus united with his Real Self, and with mind thus controlled, passeth into that Peace and Bliss which is to be found in Me alone.

"Of a truth, to him who eateth like a glutton, or else maketh too much of a virtue of fasting, or who is too much inclined to sleep, or else who doth make a virtue of abstaining from sleep, cometh not the true Yogi knowledge. Such a one inclineth too much toward extremes, and departeth from the middle path of temperance. The Yogi knowledge, which destroyeth pain, cometh rather to him who observeth moderation and temperance in eating and recreation; in action and rest – who in fleeing from the evil of excess of action, doth not run into the twin evil of the excess of repression.

"When a man's thought, mastered by the Real Self, and fixed upon the Real Self, findeth itself free from lust and desire, then indeed hath that man gained the inward harmony which bringeth peace and satisfaction. Then doth his mind become stable and steady, like the flame of the lamp which resteth in the place where no wind cometh to disturb or cause it to flicker. Such a mind delighteth in the contemplation of the Real Self, and is well content to dwell in its peace and presence. Seeing the Real Self by the aid of its own light, it realizes that it has All, and is therefore satisfied.

"The Wise Man findeth his chief delight in that which is far above anything that the mind can obtain by means of the senses – and having found it, resteth in its Reality. Resting there in his new found realm, he knoweth well that beyond it its Reality. Resting there in his new found realm, he knoweth well that beyond it there is no greater satisfaction; and being securely established in it, the greatest sorrows and griefs of the life of the world disturb not his peace or content, for he hath risen above them. This freedom from pain and sorrow, is known by the name of Yoga, which means Spiritual Union. Clasp it well to thee, O Prince, with firm resolution and with confident expectation.

"Casting behind thee the vain desires of the imagination; and mastering, by enlightened mind, the inclinations of the senses, step by step wilt thou attain tranquility and calm, by the exercise of the Awakened Mind, guided by the Spiritual. The mind once fixed upon the Real Self, it is folly for it to wander away from its Supreme Object. But if it doth, be thou vigilant to rein in the unruly steed, and by skillful guidance, lead it steadily back to where thou hast bidden it stand.

"The man, who hath attained this peace of mind, who hath gained this mastery of the carnal-mind, hath departed from that which the world calls sin – hath escaped from error – hath passed into the realm of Truth. Harmony of mind and soul – and the Blissful State, is his. He seeth the Real Self in All – and All in the Real Self. He seeth that One is All, and All is One. Verily, say I unto thee, that he who seeth Me in All, and All in Me – him will I never forsake, nor will I suffer him to forsake me. Forever shall I bind him to Me, with the golden fetters of Love, which chafe not nor fret the soul. Yea even say I that he who realizeth Me in my Unity and who loveth Me so, him shalt I cause to live forever within my Being, even though he appeareth to live separately in his own mode of life, even in this world.

"The true Yogi, O Arjuna, is he who knoweth by what he hath found within himself, that there is one underlying Essence pervading all life, and things; and recognizeth all pain and pleasure as of equality and sameness of nature. A great Yogi is such a one, O Prince."

ARJUNA: "Alas, O Krishna, I am unable to accept thy teaching of the steadfastness of the controlled mind, of which thou hath spoken. I know the mind to be most restless, unsteady, turbulent, strong and stubborn, obstinate, and not yielding readily to the Will. As well tell me to curb and control the wind, as it bloweth and passeth – now the gentle breeze, and now the raging storm – as to master and control with steady hand this mysterious principle which is called the Mind."

KRISHNA: "Well sayeth thou, O Prince, that the mind is restless and as difficult to restrain as the winds. Yet by constant practice, discipline and care may it be mastered. True it is that Yoga is most difficult of attainment, by a soul that is uncontrolled and that lacketh the touch of the hand of the master. But, nevertheless, the soul, when it has recognized the master – touch of the Real nevertheless, the soul, when it has recognized the master – touch of the Real Self, may attain unto true Yoga by care and patience, coupled with firm resolution and determination."

ARJUNA: "What fate befalleth him, O Krishna, who though being filled with earnest faith, faileth to attain perfection in Yoga, because of his unmastered mind wandering away from the path of discipline and mastery? Doth he, thus standing between the merit of Right Action on one hand, and Spiritual Attainment on the other – lacking each support, and yet gaining not the other – doth he like a broken cloud, having severed its allegiance, and yet having failed to gain a new one, come to nothing and melt away to nothingness? Is he, standing thus confused in the very path of the Absolute, lost and forsaken? Answer me this my question, O Krishna, for it doth sore perplex me, and none other than Thee canst rightly inform me."

KRISHNA: "Know thou then, Arjuna, that such a one findeth not destruction either here nor in the worlds to come. His faith hath saved him alive – his goodness hath preserved him for annihilation. The path of destruction is never for him who hath lived righteously, and with faith reached out toward Me. The man whose devotions and faith, attended by good works, were unattended by acquirement of the full discipline – such an one, I say, after death, cometh to a place of abode devoted to the righteous who have not as yet found deliverance. Dwelling there happily for an immensity of years, the soul is finally reborn in conditions and surroundings best adapted to the further attainment and unfoldment that await it.

"Perhaps, even, it may be reborn in the immediate family and company of some learned Yogi, although such a reward is bestowed only when fully deserved and called for by the Law. There, in the new life, doth he regain that which he hath acquired in the former life, and is thus enabled to take up the lesson where it was left off, and thereby advance gradually to a more perfect mastery.

"Nothing once gained is ever lost by death; the essence of attainment is preserved and rebestowed upon the new born soul. His earnest reaching out for the attainment of Yoga carrieth him even farther than would the mere study of the Sacred Writings. And laboring with patience, perseverance and application, freed from his errors, and fully developed through many rebirths, he attaineth the goal he seeketh, and obtaineth Peace and Mastery.

"Thus thou seest that the faithful and earnest seeker after Truth – he who doth the best he can and ever trusts to the workings of the Law, – is greater by far than the fanatics who seek merit by penance and selftorture. Yea, also, better even, than many who call themselves learned, is he. And more merit hath he than many of those who seek merit by good works. Therefore, O Arjuna, become thou one who, with Faith and Love, letteth My love and life flow through him. Of an the Yogis, O Prince, I consider him the most devoted whose heart is filled to overflowing with love for Me, and who dwelleth in perfect Faith."

THUS ENDETH PART VI OF THE BHAGAVAD GITA, WHICH PART IS CALLED "SELF MASTERY."

PART VII. SPIRITUAL DISCERNMENT.

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Then, further unto Arjuna, spake Krishna, the Blessed Lord, saying:

"Listen now to My words, O Arjuna, and thou shalt learn how, having thy mind firmly fixed upon Me, and observing the Yogi teachings, thou shalt of a verity know Me without a doubt. I shalt instruct thee in this wondrous wisdom and knowledge, without reserve or withholding, and when thou learnest this teaching, then shalt thou have acquired that knowledge which leaves nothing else to be known by man.

"But a few men, among the thousands of the race, have sufficient discernment to desire to attain Perfection. And of this few, the successful seekers are so rare, that there is but here one and there one who knoweth Me in my essential nature.

"In my nature are to be found the eightfold forms known as earth, water, fire, air, and ether, together with mind, reason and self-consciousness. But, besides these, I possess a higher and nobler nature – the nature or principle which supporteth and sustaineth the universe. Know this as the womb of creation.

"For I am the Creator of the universe – likewise am I the dissolution of the universe. Higher than I, there is naught. All the objects of the universe depend upon Me, and are sustained by Me, even as precious gems depend upon the thread which passeth through them holding all together and sustaining them.

"Moisture in the water am I, O Prince of Pandu – light of the sun and moon am I, O Prince – the Sacred Syllable, 'AUM' in the Vedas am I, O Companion in the Chariot – the sound-waves in the air; the virility in men; the perfume of the earth; the glowing flame in the fire, am I, O Warrior of the Pandus. Yea, even the very Life of all living things, am I, O Beloved – and likewise the very Yoga of the Yogis.

"Know thou, O Arjuna, that I am the eternal seed of all nature. I am the wisdom of the wise. I am the glory of the glorious. I am the strength of the strong. I am the love of Right Action, in those who follow the teachings of Service through Right Action. The three natures – the nature of harmony, the nature of activity, the nature of inactivity – these are in me, although I am not in them.

"The world of men, fallen under the illusion of these three qualities or natures, understandeth not that I am above these, standing untouched and unchanged, even amidst their countless changes and happenings. This illusion is unchanged, even amidst their countless changes and happenings. This illusion is most dense, and difficult of penetration by the eyes of men. But those there be who are able to see through the illusion, even unto the light of My flame which burns brightly beyond the enfolding garment of the smoke, and such come direct to Me.

"But there be many who cannot pierce the envelope of the smoke of illusion – such come not to Me; for they knoweth Me not; but they worship the gods of the material and sense-world, which alone seem Real to them.

"Among those who worship Me, O Prince, are four classes. I name them thus: the Distressed, the Seekers after Knowledge, the Seekers after Worldly Success, and the Wise Ones. Of these, the Wise Ones are the best; they recognize the One, and live in the world of the One, doing its work with the light of knowing. Such love Me much indeed; and greatly loveth I them. Yea, holdeth these as Myself, because they have blended themselves with me, and find their lives in Me alone.

"After many lives, and with accumulated wisdom, the Wise Ones come to Me, knowing me to be All. Such are called Mahatmas, and are rare and difficult to find by lesser men. And the others, who are drawn away through lack of understanding, to this deity, or that one, with varying rites and ceremonies, find other gods. They find that which they seek, according to their natures.

"But, knoweth this, O Arjuna – and note it well, for it is difficult of understanding among those who are bigoted, fanatical and narrow of mind and sympathy – the Truth is this: that though men worship many gods, and images, and hold many conceptions of Deity, which they reverence as objects of worship – yea, even though these men seem utterly opposed to each other, and to Me – yet doth their faith arise from a latent and unfolded faith in Me.

"Their faith in their gods and images is but the dawning of faith in Me; in worshipping these forms and conceptions, they wish to worship Me, although they know it not. And, verily, say I unto you, such Faith and Worship, when honestly and conscientiously held and performed, shall not go unrewarded nor unaccepted by Me. Such men do the best possible to them, according to their light of dawning knowledge; and the benefits they seek, according to their faith, shall come to them, yea, even from Me. Such is my Love, Understanding and Justice.

"But, remembereth always this, a Prince, that these very rewards of finite desires, are likewise finite in the nature of things. The things these men pray for, are things of the moment – and things of the moment are given them as their reward. Those who worship the lesser gods – these distorted shadows of Me – pass into the shadow-worlds ruled over by these shadow-gods. But those who are wise, and are able to know Me as Myself – the All – the One – such come to are wise, and are able to know Me as Myself – the All – the One – such come to Me in My world of Reality, where shadows are not, but where all is Real, even as the Flame which casteth the shadow.

"There be those, who lacking in Discernment, think of Me as being Manifest and visible to their eyes. Know thou, Arjuna, that in my essence I am not manifest or visible to men. Back of my emanated forms, rest I, undiscovered and invisible to the ignorant. Birthless and deathless am I – though the smoke-blinded world discerneth this not, for they take the shadow for the substance. Full well knoweth I the countless beings which have passed before my gaze, on the broad field of the universe, in the misty path. Likewise, knoweth I all who are now present on the field. And, moreover – mighty mystery this to men, O Prince – I also know all that shall hereafter tread the field. But of them all – past, present and future – not one fully knoweth Me. I hold them all in my mind, but their minds cannot hold Me in my essence.

"Blinded by the pairs of opposites, O Prince, their eyes filled with the smoke of illusion – seeking instead of Unity, the opposing forms of like and dislike; men walk in the field of the Universe, deluded, all. Nay, not all – for there be a few who have freed themselves from the pair of opposites – who have discarded attachment – who have cleared their eyes of the smoke of illusion; such as these, O Prince, know Me to be the One – the All – and hold to Me, steadfast and constant, in their love and devotion.

"They who have thus found Me cling to Me, even as a babe clingeth to the breast of the mother. They move ever onward toward deliverance and attainment – they know the Real Self – the Eternal – the Infinite – the Absolute – the One – Myself! They know My works. They know My Wisdom. They know My Lordship of All in All. They know that all Life is Mine – that all worship comes to Me. With steadfast minds, and hearts overflowing with love for Me, they know Me in life – yea, even in the hour of the passing of their souls from their wornout bodies, such know Me."

THUS ENDETH PART VII OF THE BHAGAVAD GITA, WHICH PART IS CALLED "SPIRITUAL DISCERNMENT."

PART VIII. THE MYSTERY OF OMNIPRESENCE.

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Yet again, spake Arjuna, unto Krishna, the Blessed Lord, saying:

"Tell me, I pray Thee, O Krishna, My Beloved Teacher, what is the Universal Life? And what is that which we call Self-consciousness? And what is the essential nature of Action? And what is the constitution of the Universal Principles? And what is that knowledge of the Arch-angelic hosts, higher far than that of man? And what is the secret of Thine appearance in the body? Inform me of all these things, O Wisest of Teachers, and further tell me how the Wise Ones know Thee at the hour of death?"

KRISHNA: "I am the All, from which All proceedeth. From Me floweth out the Soul of Souls – the Universal Life – the One Life of the Universe. Karma, which many call the essence of Action, is that principle of my emanation which causeth things to live, and move and act. The Universal Principles, in their inner constitution, are but my Will manifested in the Natural laws of the universe. The knowledge of the Arch-angelic hosts is the knowledge of the Spirit. The secret of Mine appearance in the flesh, belongeth to those who are able to understand the higher teachings, and is closely woven with the Law of Sacrifice.

"At the hour of death, the Wise One, with mind fixed upon me, goeth straight to Me, without doubt or mischance. But, he who fasteneth his desire upon aught else – if there be to him a greater god, material or otherwise, than Me – to that god of materiality, or super-materiality, goeth that man. Each goeth to that which is his Ruling Passion, strong even in the hour of death. Therefore, make Me thy Ruling Passion, even unto the hour of death, and then fight the fight that is before thee.

"With thy mind and understanding fixed firmly upon Me, of a certainty shalt thou come to Me. To the Spirit goeth he, who, setting aside all other desire, liveth the life of the Spirit by constant Right Thinking and Right Action; to the Spirit goeth he who is of the Spirit.

"He who thinketh, with enlightened mind, of the Eternal as the All Wise, the All Powerful, the infinitely small, the infinitely large – the underlying sustainer of all – the invisible essence, – the opposer of darkness – with a mind fixed steadily upon the task, and with his vital powers devoted to the one end – passeth to the Spirit Divine and Imperishable.

"There is a Path to Spirit, which those well-learned in the Vedas, (or Sacred Writings,) call the Imperishable – that Path upon which the strong man, who

Writings,) call the Imperishable – that Path upon which the strong men, who have mastered their minds and controlled their passions, seek to tread – that Path which is chosen by those who take the vow of continence, and asceticism, and godly study and thought. Listen, and I will inform thee of this Path.

"Close tightly those gates of the body, which men call the avenues of the senses. Concentrate thy mind upon thine inner self. Let thine 'I' dwell, in full strength, within its abode, not seeking to move outward. Stand firm, fortified by thy Yogi power, and repeat in The Silence, the mystic syllable 'Aum' (the symbol of My Being as Creator, Preserver, and Destroyer, according to the letters or sounds thereof). Then, faithful to this, when thou quittest thy mortal frame, with thy thoughts fixed upon Me, shalt thou pass on to the Path of Supreme Bliss.

"He who thinketh constantly and fixedly of Me, O Prince, letting not his mind ever stray toward another object, will be able to find Me without overmuch trouble – yea, he will find me, will that devoted one.

"Once having reached Me, those Wise Ones need come not again to earthly birth – that plane of pain and finitude. Nay, indeed, there be no need of this for them, for they have passed beyond these lower planes and reached the plane of Bliss.

"The worlds and universes – yea, even the world of Brahm, a single day of which is like unto a thousand Yugas, (four billion years of the earth,) and his night as much – these worlds must come and go, but, even when they pass, and pass again, the souls of the Wise Ones who reach Me, return not.

"The days of Brahm, are succeeded by the nights of Brahm. In Brahmic days all things emerge from invisibility and become visible. And on the coming of the Brahmic Night, all visible things again melt into invisibility. The universe, having once existed, melteth away; but lo! is again recreated. But there existeth that which is higher than visibility or invisibility, and such is called the Unmanifest and Imperishable.

"On this Highest Path, then, O Prince, is found the way to that which is Unmanifest and Indestructible, and which when once reached is forever gained, without danger of loss. It is My Supreme Abode.

"The Spirit may be reached by those of the Spirit alone – those who have no other longing – those who have no other gods to worship. In this Spirit is enfolded all Nature and universes. From It proceedeth all things, flowing out in accordance to My Will.

"I would tell thee, O Prince, of that time of death, in which men, passing out, shall never return; and of that time of death, in which they, passing out, shalt again return to earth. He who departeth in the Light returneth not to this plane of pain. But he who departeth in the Darkness, returneth he to mortal rebirth, again path. But he who departeth in the Darkness, returneth he to mortal rebirth, again and again, until he findeth the Light. The true Yogi understandeth this saying, O Prince!

"Therefore, perfecteth thyself in Yoga, O Arjuna, Prince of Pandu! The fruit of this knowledge, Arjuna, surpasseth all the rewards of virtue, as pointed out to the students of the Sacred Writings; of all worshippings; all sacrifices; all austerities; all alms-giving, even great though these be. The Yogi, learned in the knowledge of the Truth, passeth beyond these, and taketh precedence to those who follow them; he reacheth the Supreme Goal.

THUS ENDETH PART VIII, OF THE BHAGAVAD GITA, WHICH PART IS CALLED THE "MYSTERY OF OMNIPRESENCE."

PART IX. THE KINGLY KNOWLEDGE.

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Then spake Krishna, the Blessed Lord, unto Prince Arjuna, saying:

"And, now giveth I to thee, O Arjuna, thou faithful and trusting one, the final and supreme knowledge – the wisdom royal – whose secret, when once known to thee, O Prince, shalt set thee free from evil and misfortune. This is the true Kingly Science – Royal Secret – Imperial Purifier – most easy of intuitional comprehension to such as thou art – not difficult of performance – and imperishable and never-failing. Those who possess not this knowledge fail to find Me, and therefore return again and again to this world of birth and death.

"This universe, in its parts, and in its entirety, is an emanation of Me, and I fill it in my invisible form – yea, even I, the Unmanifest. All things are of Me – not I of them. But, mistake thou not, O Prince, lest thou in error think that even All Things are Myself.

I am the sustainer of all things, but All Things are not I. Knoweth thou that even as the vast volume of Air, everywhere present, and in constant activity, is sustained and contained within the Universal Ether – so do all manifested things rest in Me, the Unmanifest. This is the Secret, O Arjuna; ponder well upon it. At the end of a Kalpa – a day of Brahm – a period of creative activity – I withdraw into my nature all things and beings. And, at the beginning of another Kalpa, I emanate all things and beings, and re-perform my creative act. Throughout Nature, which too is mine own, I emanate, again and again, all these things that constitute the universe, by the power of this Nature, which by itself is without power.

"But I am not bound or entangled in these works, O Prince, for I sit on high, unattached and unbound by actions. I super-impose my power upon nature, and she builds up and tears down – producing the animate and the inanimate; and thus the universal action proceeds and operates.

"The unenlightened, seeing Me in human form, and being ignorant of My true nature as Supreme Lord of All, disregard me, and hold me in but small esteem. Such hold to vain hopes and petty actions; they lack wisdom, and live on the lower planes of their being, the evil, brutal and deceitful nature being their highest development.

"But the Wise Ones, they who have unfolded their higher natures, know Me to be the Infinite and Eternal Origin of All Things, and they worship Me with single mind. Always realizing My Power, such worship Me continually, firm in single-mind. Always realizing My Power, such worship Me continually, firm in their faith, and earnest in their devotion, being not diverted or tempted toward other worship or devotion. Others see Me in various forms and aspects, and thus worship Me in various ways. Both as the One and as the Many am I worshipped.

"Yea, in all worship am I. Yea, verily, indeed, I am the worship; I am the sacrifice; I am the libation offered the souls of the ancestors; I am the sacrificial spices; I am the prayers and invocation; I am the mantram; I am the burnt offering and the butter sacrificed to the gods; I am the fire that consumes the offering; I am that which is consumed by the fire. Yea, also am I the Father of the universe – and likewise the Mother. I am the Preserver. I am the Holy One whom all seek to know. I am the mystic word 'Aum.' I am the three sacred books or Vedas – the Rik, Samur and Yajur.

"Even so, am I the Path; the Comforter; the Creator; the Witness; the Resting Place; the Place of Refuge; and the Friend of All. I am the Origin and the End – the Creation and the Destruction – the Store-house – the Eternal Seed. I am the Sunshine – I am the Rain. I now press out, and I now draw in. I am Death, and yet am I Immortality. I am Being and yet am I Non-Being. I am the One beyond both.

"Those teamed in the three Vedas, offering many sacrifices, drinking the sacred Soma juice at the end of the sacrifice, and thus seeking purification, according to the ancient rites – in reality pray to Me beseeching me to point out the Way to Heaven. And thus gain they their desired Heavenly Realm, and partake of the celestial foods, and enter into the divine enjoyments.

"But, when they have partaken of the heavenly feasts, and the divine enjoyments, and have entered into the pleasures of that vast Heavenworld, and have thus exhausted the reward for their good deeds, virtues, and worship – then are they carried back by the Law, to re-birth in this plane of sorrow which we call the earth. They have followed the finite and transitory road, and have received the finite and transitory reward. Following the precepts of the Vedas, and becoming good worshippers and observers of forms, they come to desire these rewards – and their desires blossom into the fruit of realization, each according to its kind. Transitory and finite desires blossom into finite rewards

"But, he who holdeth Me constantly in mind and serveth no other will be brought through safely; for him I perform the sacrifice and ceremonies. He is mine own!

"But, again, remember, O Prince, that even those who worship other gods, worship Me, though they realize it not. If they be full of love and faith, I accept it as intended for Me, and give to such their reward according to their merit and desires. But although all such worship Me, and are rewarded accordingly, yet because of their lack of knowledge of Me in my Essence, they must in due time because of their lack of knowledge of Me in my Essence, they must in due time relinquish Heaven, and return again to earth in re-birth.

"Each goeth to that which he worshipeth, according to his degree of spiritual comprehension. Those who worship personal gods, or angels, go to dwell with personal gods and angels; those who worship ancestors, go to dwell with the ancestors; those who worship spirits, go to the land of spirits. And those who worship Me, in my Essence, come to dwell with Me in my Essence.

"But know thou, Arjuna, that I despise not the worship of the humble and simple folk, who in their loving worship present Me with leaves, flowers, fruits and water. I say unto thee that I accept and enjoy such offerings from these, my children; in the spirit of the gift do I accept it. All sacrifices I accepteth, even in the spirit of the offering, not in the value of the gift. Therefore, whatever thou dost, O Prince, whether it be eating, giving, sacrificing, or performance of ceremonies or rites – do these things in earnest offering to Me. And offering up to Me all thy works, thou shalt be delivered, and set free from the bonds of action and the consequences thereof. Thy mind thus having become evenly balanced and harmonized, to me shalt thou come at the appointed time.

"I see My children of the world – all living beings – with an equal eye, and without partiality. There is none more dear to me than another, nor less dear. None do I love more, or hate more, than any other one. Those who worship me with devotion, verily they findeth for themselves the road to my heart, and I am in them, and they in Me. If one who is most evil turneth to Me with undivided heart, he hath started toward Me on the Path of Righteousness. And, if he persisteth in his righteous resolve, O Arjuna, he cannot escape becoming virtuous, and he shall obtain the Peace, even as shall the pious man.

"Know for a certainty, O Arjuna, that he who is my faithful servant perishes not. All who seek sanctuary in Me, O Prince of Pandu – even those born of the womb of sin; and those whom the priests tell us are beyond the pale – yea, even such shall tread the highest paths, if they but place their hopes and faith upon Me. And if this be so, O Prince, how certain is the salvation of the holy men, and learned souls.

"Then, regard this earth as but a finite and transitory abode, and know and worship Me, Fix upon Me, without distraction thine earnest mind, and thou shalt come unto me – yea, shalt thou be blended into Me and thus reach the Supreme Goal."

THUS ENDETH PART IX OF THE BHAGAVAD GITA, WHICH PART IS CALLED "THE KINGLY KNOWLEDGE."

PART X. UNIVERSAL PERFECTION.

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Then, Krishna, the Blessed Lord, unto Arjuna, Prince of the Pandus, in these words, spoke further:

"Hearken to my words, Thou Strong-armed One of Pandu, while I inform thee of My supreme teachings, desiring thy welfare. For know thou that thou art beloved of Me, O Arjuna.

"Knoweth thou that neither the angels, not gods, nor great spirits, nor adepts, nor others high in knowledge, know aught of my Beginning; for even before angels and gods and great spirits or adepts was I, yea, even am I their Beginning. He, who, in his wisdom, knoweth Me to be birthless and beginningless – eternal – without commencement – the Supreme Lord of all that came afterward from Me – he, being free from illusion and error, shall be free from the consequences of sin.

"Know thou those things that are named: Reason, Knowledge, Wisdom, Patience; Truth; Forgiveness; Self-mastery; Calmness; Pleasure and Pain; Birth and Death; Courage and Fear; Mercy; Joy; Charity; Earnestness; Fame and Infamy; all these various qualities of Personalities flow forth from Me. Even so came the seven great Sages; and the four original Beings, or Manus; all emanated from my Mind – and from these sprang the race which people the world. He who knoweth this truth regarding My sovereignty and essential super-universality, is, without doubt, endowed with the spring or unerring and intelligent faith and devotion.

"I am the Emanator of all this – all things flow from me. Knowing this as the Truth, the Wise Ones revere and worship Me with rapt souls. With Me ever in mind, and with Me ever occupying the sacred chamber of their hearts, they are filled with a secret joy and calm content. And from within the minds and hearts of such, I constantly illuminate and inspire them, so that they are a constant source of inspiration to each other, and their inward lights combine to shine forth to the world of darkness and ignorance. To such as these, of even mind and faith, I give Discrimination and Spiritual Insight, and they unfold unto Spiritual Consciousness, by which they know and come unto Me.

"From My great love for these, my faithful ones, I shine forth from within them, in the light of the Spirit, and the dark places of ignorance, which existed in their minds, are thus made light and shining with Wisdom."

ARJUNA: "Verily art thou the Supreme Lord – Parabrahm – beyond even

ARJUNA: "Verily art thou the Supreme Lord – Parabrahm – beyond even great Brahm art Thou. The gods, sages, angels, and wise souls, acknowledge Thee to be the Supreme Abode, the Supreme Eternal One, the Infinite Pure One, the Absolute Being, Omnipotent, Omnipresent, Omniscient – and now hath Thou likewise proclaimed the Truth of these sayings to me. And verily do I believe Thee, in full and without reserve, O Blessed Lord of All. Thy present incarnate manifestation – that mighty mystery of thy presence in earthly form – is understood not, even by the gods, and angels, and mighty souls of all the worlds. Only thyself, understandest Thyself. Thou Fount of Life; Thou Supreme Lord of All the Universe of Universes; God of gods; Master and Ruler of All that is, has been, or ever will be – without Beginning and without End – without Limits on any side – this and infinitely more art Thou, O Blessed One !

"I, thine unworthy pupil, pray thee to condescend to inform me by what wondrous power hast Thou pervaded all the universe, and yet remained Thyself? How shalt I, although constantly worshipping Thee, ever come to know Thee? How shalt I think of Thee – how shalt Thou be meditated upon O Lord, when I knoweth not Thy proper form? Tell me, fully, I pray Thee, of Thy powers and forms of manifestation – of Thy distinctions and glorious condescensions. For, verily, do I thirst for such knowledge, even as one thirsteth for the living waters – for Thy words are to me like the clear waters which quench the thirst of him to whom water hath been denied for many days. Give me the blessing of thy words, O Lord!"

KRISHNA: "My Blessings and Peace to thee, O Beloved Prince! I will acquaint thee with the chief of my divine distinctions, and manifestations – this must suffice, for know thou that my essential nature and being is infinite.

"I, O Prince, am the Spirit which is well-seated in the consciousness of all beings, the reflection of which they each know as 'I,' or the Ego. I am the Beginning, the Middle, and also the Ending, of all things. Among the Sun-gods, I am the Supreme Creator. Among the shining suns, I am the Supreme Sun. I am the Supreme Mover of the Winds. Among the stars, I am the Moon which outshines them. Among the Vedas, or sacred books, I am the Highest Book, or Book of Song. I am the Super-god. I am the Mind. I am the Life.

"Among the attributes of fate, I am Fate. Among the genii of good fortune and bad fortune, I am Fortune. Among the Original I am the Original Being. Among the teachers, I am the Teacher of the Divine Teachers. Among the generals, I am the Leader of the Celestial Armies. Among the bodies of waters, I am the Ocean. Among the Wise Ones, I am Wisdom. Among the words, I am the sacred syllable Aum. Among worshipers, I am the Name of God. Among the hills, I am the Himalayas. I am the Sage of Sages. I am the Saint.

"Among the horses, I am the Mighty Horse who arose with the Amrita from

"Among the horses, I am the Mighty Horse who arose with the Amrita from the ocean. Among men, I am the Emperor of Emperors. Among weapons, I am the Divine Thunderbolt. Among lovers, I am Love. Among serpents, I am the Eternal Serpent, the joined ends of which are a symbol of the beginningless and endless ring of eternity. Among the creatures of the deep, I am the God of the Ocean. I am the Judge of the Day of Judgment. I am Spirit.

"I am Eternity. Among the beasts, I am the Lion. Among the birds, I am Vainateya, the bird of the fabulous stories, whose wings extend even unto the ends of the earth. Among purifiers, I am the Pure Air. Among those who carry arms, I am the Lord of Arms. Among the fishes, I am Makara, the mighty fish of the legends. Among rivers, I am the Sacred Ganges. Of changeful things, I am the Beginning, the Middle, and the End. I am Absolute Knowledge.

"And, also, am I the never-failing Preserver, whose gaze is turned in all directions, and who allows none to perish. And, also am I Death, from whose visits none are exempt. And, likewise, am I the Re-birth, which dissolves Death. I am Fame; Fortune; Eloquence; Memory; Understanding; Fortitude; and Patience. Among hymns, I am the Hymn of Hymns, or Brihat Sama. And among harmonious metres, I am the Gaya-tree, or most harmonious. Among the seasons, I am the Season of Flowers. The Splendor of splendid things, am I. And Victory am I; and Earnestness; and Determination; and the Truth of the truthful.

"I am the Head of the great clans and families. I am the Sage of the sages; the Poet of the poets; the Bard of bards; Seer of seers; Prophet of prophets. To rulers of men, I am the Sceptre of Power. Among statesmen and those who seek to conquer, I am Statescraft and Policy. Among the secretive I am Silence. I am Wisdom.

"In short, and most briefly stated, O Prince, I am THAT which is the essential principle in the seed of all beings and things in nature; and everything whether animate or inanimate is infilled with me – without Me nothing could exist for even the twinkling of an eye, O Prince.

"There is no end to my manifestations, O Arjuna – my powers are infinite in quality and variety. Every being or thing that can be known is the product of an infinitesimal portion of my power and glory. Those which I have mentioned are but trifling examples of the same. Whatever is known to thee as existing, know that as being a tiny manifestation of my infinite power and glory.

"But why concern thyself with all this knowledge, and all these instances? Know thou, Arjuna, that I manifested all this Universe with but an infinitesimal fragment of Myself – and still I remain, its Lord, unattached and apart, although pervading all."

THUS ENDETH PART X OF THE BHAGAVAD GITA, WHICH PART IS CALLED "UNIVERSAL PERFECTION."

CALLED "UNIVERSAL PERFECTION".

PART XI. THE UNIVERSAL MANIFESTATION.

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Then spake Arjuna, unto the Blessed Lord, Krishna, saying:

"Thou hast removed my illusion and ignorance, by thy words of Wisdom, regarding the Supreme Mystery of the Spirit, which thou hast spoken unto me out of Thy great love and compassion. From thee have I learned the full truth regarding the creation and destruction of all things; and also concerning Thy greatness and all-embracing immanence. Thou art indeed the Lord of All, even as thou describeth Thyself. But, one final token of Thy love for me, I beg of Thee, O Lord and Master. I would, if such be possible for me, that Thou showeth unto me Thine own Countenance and Form – the Imperishable Spirit."

KRISHNA: "Since thou asketh me for this, O Arjuna, even shalt it be granted thee. Behold then, O Prince, my millions of forms divine, of all shapes and forms, species, colors and kinds. Behold thou first the numberless heavenly hosts and celestial beings – angels; arch-angels; planetary gods; rulers of universes; and many other wonderful and mighty beings scarce dreamt of in thy wildest speculations and fancies, O Arjuna.

"Then behold as a Unity, standing within My body, the whole Universe, animate and inanimate, and all things else that thy mind impelleth thee to see. Exercise thy fullest desires and hopes, and even thine imagination, and lo! all that thou hast desired, or hoped for, or even imagineth, that shalt thou see within Me. But not with thine natural human eye see these things, O Arjuna, for they are finite and imperfect. But now I endow thee with the Eye of the Spirit with which thou mayest see the glorious sight awaiting thee."

Then, having thus spoken, Krishna, the Blessed Lord of Lords, showed himself to Arjuna in the aspect of the Supreme and Absolute, through Its manifestations. And this aspect showed itself as Many within the One. The Many had millions of eyes and mouths; many wonderful appearances; many forms of upraised weapons; many forms of clothing and array, jewels and vestments. The Face of faces was turned everywhere, and in all directions. The glory and radiance of a million suns would pale into insignificance before that vision of the Mighty Face.

Then saw Arjuna the Universe separated into its manifold parts and varieties, as One within the body of Krishna, the Lord of All. And the Prince of the Pandus, was overcome with awe and wonder, and each hair upon his head extended itself erect, like unto the blades of grass in the field. Then with hands extended itself erect, like unto the blades of grass in the field. Then with hands joined together, in the attitude of reverence and devotion, he bowed his head before the Lord, saying:

"O Mighty Lord, within Thy form I seeth the lesser gods and arch-angels, and angels, and all the heavenly hosts of greater and lesser degree. Within Thee I see even Brahma, the Creator, sitting on his lotus throne, surrounded by the revered Sages and the Wise Ones. And, on all sides, in infinite variety, I see the countless forms of all living beings. With millions of arms, eyes, and bodies, appeareth Thou to me, but even so I fail to discover Thy beginning, middle or end.

"I see Thee with crown of Universal Glory, armed with the Universal weapons of mighty power. And darting from Thee, on all sides, I see wondrous beams of effulgent radiance and glorious brilliancy. Difficult indeed is it to see Thee at all, for the light, like unto the rays of a millionmillion suns, multiplied and magnified a millionmillion times, dazzleth even the divine eye with which thou hast endowed me. Verily, indeed, art Thou the Supreme Lord – ever immanent – containing all that is; or can be thought of or known. Thou art indeed the Preserver and Supporter of the Universe. Thou art indeed the Fount of Wisdom! Thou art indeed the Ancient of Days, and the Beginningless One! Spirit of Spirit, art Thou! Yea, Thou art The ABSOLUTE!

"Without beginning, middle, or ending – with infinite arms – with infinite power – with eyes like unto the sun – with radiance flowing from Thee and filling the entire universe – thus I behold Thee. The heavens and the earth, and all the space that is between and around them is filled by Thee alone, and every point and corner containeth Thee! The Three Worlds behold thy Awful Countenance with awe and bewilderment.

"Flying to Thee for refuge and haven, seeth I pouring in the wondrous bands of the heavenly hosts, with joined palms and reverent attitude. Cometh all the heavenly hosts of celestial beings, whom men call by the many names of Mararshis; Siddhas; Rudras; Adityas; Vasus; Vishvas; Ashvins; Kumars; Maruts; Ushmapas; Gandharvas; Yakshas; Asuras, and all the other hosts of the celestial and heavenly worlds, regions and planes; all pouring into Thee as the rivers into the ocean – all gazing upon Thy Being with wonder and amazement!

"I seeth the many worlds standing awe-struck and amazed at the sight of Thy wondrous manifestations.

"I see Thee touching the very heavens, and shining forth with glorious radiance, of all hues, shades and colors. My resolution faileth me, and I am without calm and peace. I see Thy awful countenance appearing as dreadful as Eternity. And then would I fly from Thee, but nowhere can I go where I can escape the sight of Thy awful presence – nowhere is there a Place outside of the escape the sight of Thy awful presence – nowhere is there a Place outside of the All. Have mercy upon me then, O Lord and All, Thou harborer of the Universe!

"Ah, now, seeth I the sons of Dhritarashtra, the Kuru Princes, and with them the thousand others of earthly kings and rulers. With them come Bhishma and Drona, and the mighty warriors of the hosts. O, horror of horrors! even as I gazeth upon them, I see the battlehosts rushing into Thy gaping, fiery mouths and frightful rows of teeth! Yea, many are caught between Thy teeth, and are mangled and ground to a pulp. "Even as the floods from swollen streams pour tumultuously into the sea, so pour and rush these living streams of warriors into Thy flaming mouths, with much haste, as if seeking their own destruction. Yea, even as the evening moths, in great number, fly with quickening speed, and find their destruction in the bright flame, so do these generals, chiefs and warriors pour into Thy flaming mouths, and are consumed and reduced unto dust and powder.

"I see Thee, with thy blazing mouths, drawing in, devouring, swallowing and consuming all mankind, on all sides, and without limit, while thy fiery beams shine forth with dreadful force filling the Universe. Verily, Thou consumeth the worlds, O Krishna, Lord of All! Prostrate before Thee I fall, and with joined palms I pray to Thee, O Lord! But even as I pray in awe of Thee – yet do I beg of Thee to inform me what is this that I see in Thee? Where and what are Thou, in thine Own Aspect?"

KRISHNA : "Thou seest me as Time, fully matured and complete – the Destroyer of Mankind – who cometh hither to seize and consume all those who stand before Me. Knoweth thou, that excepting thyself who shall be saved, not one of these many warriors ranged here in battle array, confronting each other with fierce resolve – yea, not even one else shall escape Me.

"Wherefore arise and fight thy fight! Play well thy part as warrior and chief! Win for thyself the renown and fame of battle! Conquer thy foes! Enter into and enjoy the conquered kingdom! For know that, by me, already art they overcome and conquered – thou art only mine immediate agent – the instrument to execute the decree of that which men call Fate. Then do thou slay Drona, and Bhishma, and Jayadratha, and Karna, and all the other warriors of the field, for they are already killed by Me in Destiny and Law. Fight then without fear or holding back, and thou shalt destroy thy rivals and enemies of the opposing hosts! Fight, Arjuna-Fight!"

Then Arjuna, the Pandu Prince, having heard these words of Krishna, the Blessed Lord, fell prostrate before the Lord, with joined palms, and with devout demeanor. And addressing the Lord, in broken acents spake he thus:

"O Krishna, Krishna – Blessed Lord – the universe rejoiceth and is filled with thy power and glory! The evil spirits flee in terror from thy sight – and the with thy power and glory! The evil spirits flee in terror from thy sight – and the hosts of the Holy Ones sing thy praises, and adore Thee with awe and wonder! And wherefore, O Lord, should not all mighty beings bow before thee in adoration and awe-struck humility, for art Thou not the Being of Beings – the Mighty of the Mighty – the Brahm of Brahma – the Supreme Creator – the Eternal God of Gods – the World containing the worlds? Being and No-Being art Thou, and even That which lieth back of both. Thou art the Infinite, Eternal Absolute! Thou art the Supporter of All! Thou art the Spirit of the Spirit! Thou art All Wisdom known, and all Wisdom possessing – Wisdom Absolute art Thou! Thou art the dwelling-place of universes – and by Thee was the universe emanated and spread out! Vaya, the god of wind – Agni the god of fire – Varuna the god of oceans – Sashanka the moon – Prajapati the god of nations – Prapitamaha the common ancestor of the race – all these art Thou, O Krishna, my Lord and Love – Reverence a thousand times multiplied and magnified be unto Thee. Reverence to Thee a millionmillion times repeated. Again and again a millionmillion times, be this repeated reverence be Thine, O Infinite One! On all sides of Thee, reverence and worship! Before and behind Thee, reverence! O Omnipotent, Omnipresent, Omniscient One, who art All in All! Infinite is thy Glory! Thou includeth within Thyself All Things – wherefore art Thou All Things, and more than All Things!

"Alas, alas! in my ignorance, O Lord, and regarding thee merely as my friend, I have called Thee with familiarity, saying: 'O Krishna; O Friend!' and other names of familiar intercourse. Thus did I address Thee, in my ignorant love and esteem and brotherly feeling. Unknowing of Thy real nature and greatness was I, hence my error – hence my great presumption. And, Thou, even Thou hath been treated by me with irreverence and undue familiarity, even at play and at sports; in public upon many and various occasions – for all of which, O Being Absolute and Infinite, I humbly beg thy forgiveness and pardon.

"Thou art the Parent of the animate and inanimate! Thou art the Wise Instructor of all who seek wisdom! Thou art the One alone worthy to be adored! Thou art the One like whom there is none! Yea, in all the three worlds there is none like unto Thee! Wherefore, bow down to the very earth, myself do I, and crave thy forgiving mercy and compassion. Lord, Lord, Krishna, My Lord! Adorable Lord! bear with me even as a father beareth with his son; a friend with a friend; a lover with his beloved – so bear with me, a Lord!

"Most favored am I in being shown that which no man hath ever yet seen – and most happy am I to have been so favored, and to have witnessed these things, O Lord; yea, even when I remembereth that which I have seen, my heart beateth strongly, and my breath cometh and goeth rapidly, so overwhelmed doth my mind become. And, yet, even from my awe doth my words spring, when I beg of Thee still another gift; I beseech Thee to show me Thyself in Thy Celestial Form. Assume then, O Thousand armed One – Universal Former of Form – assume Thou then, I pray Thee, Thy familiar shape in which I have seen Thee countless times, and upon which I can look without so great fear."

KRISHNA: "Arjuna, out of my love and affection for thee, hath I shown thee, by my divine power, this my supreme forms as the universe, in all its splendid glory, eternal and infinite. None other than thyself hath ever seen this sight. For know you this, that no such sight can be obtained as a reward, even by the study of the Vedas; or by sacrifice; or by great learning; or by charity and alms-giving; or by good deeds; or by penance and self-denial. Not even these things, great as they may be and are, can win for a reward this vision and sight of Me which hath been granted unto thee, alone in all the three worlds. Having, witnessing these things – beheld My form, so awful to thee – be not dismayed, nor confounded or confused in thy faculties. When thy mind hath been quieted in its fears, and peace and calmness again cometh to thee, then mayest thou again behold My wondrous form!"

Then Krishna, the blessed Lord, having thus reassured Arjuna, resumed his milder and less terrible shape and consoled Arjuna's terrified mind. And, thus reassured and comforted, and his fears having departed, Arjuna spake to Krishna, saying:

"Beholding again thy less terrible shape, O Lord, I am again myself and in calmer frame of mind and less disturbed."

KRISHNA: "Yea, O Arjuna, hast thou beheld my wondrous form, which even the gods and arch-angels and the higher heavenly host ever long with earnest craving to witness and behold. But such can see me not, as thou hast seen me. Nay not even through the Vedas, nor by self-denial, nor by gifts of charity, nor by sacrifices. But by supreme devotion to Me alone, may I thus be perceived, O Prince, and he who thus perceiveth men and knoweth Me, verily he entereth into my essence and is enfolded by Me. He who doeth actions for Me alone – whose Supreme Good I am – My true devotee, freed from attachment to all but Me – regardless of consequences – free from hatred of any being or thing whatsoever – verily I say he cometh unto Me, O Arjuna; he cometh unto Me."

THUS ENDETH PART XI OF THE BHAGAVAD GITA, WHICH PART IS CALLED "THE UNIVERSAL MANIFESTATION."

PART XII. THE YOGA OF DEVOTION.

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Once again, Krishna, the Blessed Lord, spake to Arjuna, saying:

"Tell me, O Lord, which of those who worship and serve thee, with earnest minds well-mastered, as Thou hath just mentioned to me – which of such serve Thee most worthily and best? Which are on the best path, those who worship Thee as God in thy revealed form, on the one hand; or those who worship Thee as The Absolute – The Unmanifest – The Infinite – on the other hand? Which of these two classes of Yogis are more deeply versed in Yoga?"

KRISHNA: "Those, who have concentrated their minds fixedly upon me as God, and who serve Me with unwavering zeal and impregnable and steady faith – are regarded by Me as being most devoted. But, also, those who worship Me as The Absolute; The Infinite; The Unmanifest; The Omnipresent, Omnipotent, Omniscient; The Unknowable; The Unthinkable; The Ineffable; The Invisible; The Eternal; The Immutable; The All; or as THAT to which similar terms attempting to express similar conceptions of Being are applied – such so worshipping, and mastering the mind and senses, and regarding all things in nature as good and deserving to fare well, and rejoicing in the welfare of all, equally – verily, these also cometh unto Me.

"The path of those who are attracted by Me as the Absolute and Unmanifest is much harder to travel than is that of those who worship Me as God manifest, and having form. This Absolute conception is most difficult of realization to the finite mind of man. It is most difficult for the visible to realize the invisible – the finite, the infinite – the possessor of qualities and attributes, THAT which hath neither but yet is above both.

"And, this also, say I to thee, O Arjuna, that those also who, fixing their minds solely upon me, and seeing in Me the Actor of actions, worship Me single-mindedly without fear or hope of reward, them too shall I raise up from the ocean of change and mortality.

"Place thy mind firmly upon Me, O Prince, and let thine understanding penetrate into My being, and then, of a truth, shalt thou enter into Me, hereafter. But if thou art not able to hold thy mind firmly fixed upon Me, Arjuna, then seek to reach Me by the path of Practice and Discipline. And if even by Practice and Discipline thou art still unable to attain, then shalt thou seek me by the path of Service through Right Action. For by the performance of Right Actions, solely for My sake, shalt thou then attain perfection.

for My sake, shalt thou then attain perfection.

"And, if even this last task shall be beyond thy powers, then shalt thou follow the path of Renunciation, and putting thy trust earnestly upon Me, renounce thou the fruit of every action.

"Better, truly, is Wisdom and Knowledge than Practice and Discipline; and Meditation is still better than even Knowledge; and Renunciation is better than Meditation, for Renunciation of the fruits of action bringeth peace and satisfaction.

"Verily, I say unto Thee, that he is very dear and near to Me, who harboreth no malice or ill-will to any being or thing; who is the friend and lover of all Nature, who is merciful, free from pride and vanity and selfishness; who is undisturbed by pleasure or pain, being balanced in each; who is patient under wrongs and injustice and who is forgiving, contented, ever devout, with mind, senses and passions ever under control, and whose mind and understanding is ever fixed upon Me.

"He, also, is dear to Me, who neither fears the world of men, nor is feared by it; and who is delivered from the turbulence of anger, joy, impatience, or fear, regarding finite things or happenings.

"And he who desireth nothing; who is just and pure; impartial; free from anxieties; and who hath abandoned all finite rewards or hopes of rewards, is also dear to me. Likewise he who loveth not, nor hateth not; who neither rejoiceth nor findeth fault with world happenings; who grieveth not nor coveteth; who hath renounced both good and evil for sake of Me.

"And dear to Me, also, is he who regardeth equally both friend and foe; who sees repute and disrepute as one to the wise mind; who knows cold and heat, and pain and pleasure, to be not one more desirable than the other.

Such a one also regardeth not solicitously the passing of events; and to him praise and condemnation are the same. He is silent and well satisfied with whatsoever befall him or come to pass in the world; and he hath no particular place of abode in the world, but feeleth at home everywhere in Me. He, of whom I have just spoken, is of a steady and equable mind, and devotion is ever manifested by him – he verily loveth Me, and I him. He is very dear to Me.

"Yea, yea, they who imbibe this Water of Immortality – this Divine Nectar – of the teaching, as given by me to thee, O Arjuna, and receive it with faith and devotion, verily, are such dear and exceedingly beloved by Me."

THUS ENDETH PART XII OF THE BHAGAVAD GITA, WHICH PART IS CALLED THE "YOGA OF DEVOTION."

PART XIII. THE KNOWER AND THE KNOWN.

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Then spake Arjuna unto Krishna, the Blessed Lord, saying:

"Pray inform me, Blessed Lord, concerning that which we call the Personal Self, and that great Something beyond and above this, which we call the 'I,' or 'Ego,' or perchance, the 'Soul,' which knows. Tell me of this Knower and also of the Known, or which is seemingly Known."

KRISHNA: "That which thou calleth thy Personal Self, Arjuna, is called by philosophers, 'The Known.' That which thou calleth the 'I,' the 'Ego,' or the 'Soul,' is called by the philosophers 'the Knower.' And remember this, O Prince, that I am the Knower of the Known in whatever form it may appear and manifest. This understanding of the Knower and the Known is esteemed by Me as Wisdom worthy of attainment.

"Now, listen to My words, while I inform thee of the nature of the Known; what it resembleth; what are its various parts; from what it proceedeth; and also what is That which Knoweth the Known, and what are Its characteristics. Briefly will I state it – that which has been sung by the Sages in various chants; and which appeareth in manifold verses of the sacred writings, with many reasonings, arguments and proofs.

"The Personal Self is made up of the five Mahabuta, or Principles, known as follows, by the teachers: Ahankara, or the Consciousness of Personality; Buddhi, or Understanding or Intellect; Avyaktam, the unseen Vital Force; the eleven Indriyas, or sense-centers; and the five Indriya-gochar, or sense-organs; then cometh Ichha and Dwesha, or Love and Hatred; Sukha and Dukha, or Pleasure and Pain; Chetana, or Sensibility; and Dhrita, or Firmness. These, Arjuna, constitute the Personal Self – the Known – and its characteristics.

"Spiritual Wisdom consists in freedom from Self-esteem or Hypocrisy, or Injury to Others. It inculcates Patience; Rectitude; Respect for Teachers and Masters; Chastity; Steadfastness; Self-control; Freedom from Sense-attachments; Freedom from Pride and Vainglory in the Personal Self; It brings a constant realization of the true nature of Birth and Death; Sickness and Decay; Pain and Imperfection. It also brings with it the loosening of the bonds of attachment in the personal relation between the possessor of Wisdom and his wife, children and home. It brings a constant equanimity and balance of mind and temper, notwithstanding the nature of the passing or occurring event, or whether it be desired or non-desirable.

desired or non-desirable.

"Such Wisdom also brings to its possessor a desire for unfailing and unrelaxing worship and devotion – worship in private places and secluded spots; and a corresponding distaste for crowds of men. Likewise bringeth it a love of the Spirit which pervadeth all things; and the meditation upon the nature of Wisdom, and the goal awaiting its possessor, or traveller upon its path. This is what is called by philosophers, Dnyana, or Knowledge, as contrasted with Adnyana, or Ignorance.

"Now, will I inform thee what is called Dneya, or the Object of Wisdom, for the right knowledge and understanding of which thou shalt enjoy Immortality. This Object of Wisdom is that which the teachers and philosophers call Brahma, or Universal Life. The Universal Life hath no beginning, and can be called neither Being nor yet Non-Being. In the midst of the world it dwelleth, and envelopeth all the universe even to its utmost ends. In itself free from every organ and sense, yet doth it manifest through every organ and sense in all the universe. Unattached and free, it containeth all things within its nature – and free from qualities or attributes, yet doth it partake of the knowledge of all qualities and attributes. Within and yet without – inside and outside – it is. And inanimate and animate is it-movable and non-movable, in and throughout all Nature. It is infinite in its minuteness, and is therefore invisible and imperceptible. And yet although most near, yet it is also afar off. Undivided is it in its nature, and yet infinite in its apparent division.

"It is the womb of all things-from it proceedeth creation and destruction. It is the source of Light – beyond all darkness is it. It is Wisdom – also that which is the object of Wisdom – and also that which is to be obtained by Wisdom. In the minds and hearts of all, it dwelleth always.

"This then is what is known as Kshetra or the Personal Self; Dnyna, or Wisdom; and Dneya, or the Object of Wisdom. Thus hath been told thee the secret of the Substance of Life, and its distribution and moulding. The Wise One, thus knowing, entereth into Me.

"Know also, Arjuna, that Prakriti, or Nature, and also Purusha, the Soul, are both without beginning. Knoweth thou, also, O Prince, that the Principles of Nature are inherent in Nature, and from her they flow out. Nature is that which produceth what we call Cause and Effect, or Causation; it is the Source of Action.

"Knoweth thou also, Arjuna, that Soul, seated in Nature, or in Nature's Matter, receiveth the impressions which proceed from Material Life. It is the Principle which is operative in the experiences of Pleasure and Pain. The consequences of these impressions and experiences and the attachment thereto, on the part of the personal manifestation of Soul, is the cause of birth and on the part of the personal manifestation of Soul, is the cause of birth and rebirth. The incidents and circumstances of reincarnation arise therefrom, and persist until the higher Wisdom is gained, which overcometh the qualities that bind the soul to the things and objects of the material world. The Soul is that superior nature of one, which, dwelling in the body, doth observe, direct, protect and partake of Life.

"He who thus comprehendeth Prakriti, or Nature; Purusha, or Soul; and the Gunas, or Principles of Nature, even as I have spoken of them to thee, Arjuna, though he may be living in any state or condition or manner – he shall not be again subject to mortal birth.

"Some men, by means of meditation, behold the Universal Soul within Nature – the Soul within the Body. Others attain the perception by means of Renunciation of Action. And others, still, by the Service of Right Action. Others there be who have not discovered this truth of themselves, and in themselves; but have heard the doctrine and teachings from others, and thereafter heed the same and respect it and attend unto it. Yea, I say unto you, O Arjuna, that even these last, if they manifest earnest faith and attention, and observe the truth thus obtained by them – even they shall lay the foundations of Immortality, and pass beyond the Gulf of Death.

"Knoweth thou, O Prince of Pandu, that every thing that is created, be it animate or inanimate, is produced by the combination of Soul and Nature – the Knower and the Known. He who seeth the Universal Soul immanent in all things – imperishable, although in all perishable things – verily, indeed such a one truly seeth. Seeing the same Universal Soul immanent in all things, he avoideth the error of identifying the Self with the lower principles, and thus he is released from the illusion of mortality, and goes forward on the road to immortality.

"He who sees that his actions are really performed by Nature, and Nature's principles, and that the Soul is not to be entangled therein – he sees indeed. When he perceiveth that all the various forms of Nature's manifestations are really rooted in the One Life, and from thence are spread forth in their branches, limbs, twigs, and leaves of infinite variety – then he passeth into a consciousness of the One Life.

"The Spirit, O Prince – the Spirit of the Universal Soul – even when it is within one of Nature's bodily forms, never really acts nor is really affected. Because of its essential nature, it is above and beyond action. And being without beginning, and without qualities or attributes, it is beyond the storm of action and change. The Universal Ether is not affected by the action of objects within it and within which it is. And even so is the Universal Soul, in which are all material forms, and which is within all material forms – so is it unaffected by the action and changes of those forms, although it knows them all, as the Knower of action and changes of those forms, although it knows them all, as the Knower of the Known.

"Even as doth the single Sun illuminate the whole world, O Arjuna, so doth the One Soul illumine the whole of Nature – the One Knower, the whole Field of the Known.

"And he who by the power of Spiritual Wisdom doth perceive this difference between the Soul and the Material and Personal Self; between the Soul and Nature and Nature's Principles – between the Knower and the Known – verily he perceiveth the liberation of the Soul from the illusion of Matter and Personality, and he passeth to the Spiritual Consciousness, in which all is seen as One Reality, without Illusion or Error."

THUS ENDETH PART XIII OF THE BHAGAVAD GITA, WHICH PART IS CALLED “THE KNOWER AND THE KNOWN.”

PART XIV. THE THREE GUNAS OR QUALITIES.

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Then spake unto Arjuna, the Prince of the Pandus, Krishna, the Blessed Lord, saying:

"Draw near, Arjuna, and I will further inform you in the Supreme Wisdom – that Wisdom of all Wisdom the best – that Wisdom by which the Wise Ones mounted unto the heights of Supreme Attainment and perfection. And, such, having become blended into Me, by reason of this Wisdom, they are not again reborn, even in the creation of a new universe at the beginning of a Day of Brahm, nor are they blotted out upon the dissolution of the universe, at the beginning of a Night of Brahm.

"Know thou, Arjuna, that Nature is the Great Womb in which I place my seed – from this proceedeth all natural forms, shapes, things, and objects. Nature is the Great Womb of all those things which are conceived in the natural womb, and I am the Father whose Seed is within the seed of all natural things.

"The three great Gunas, or Principles of Nature, oft times called the Three Qualities, and which are inherent in, and which spring from Nature, are known by these names, O Prince; Sattvas, or Truth; Rajas, or Passion; and Tamas, or Indifference – these be the Three. And each, and all, tend to bind the Soul within the Body – the Universal Soul within Nature. As Above so Below, the Three serve to bind and hold the higher to the lower. But the binding differeth in its nature, O Prince, though all are bonds. Thus Sattvas, or Truth, being pure and stainless, bindeth the sould by attachment to Wisdom and Harmony, and bringeth it back to re-birth because of the bonds of Knowledge and Understanding. And, Rajas, or Passion, is of the nature of burning Desire, and doth bind the soul by attachment to Action, and Things and Objects, and doth bring it back to re-birth because of the bonds of Worldly Hunger and Thirst for Having and Doing. And Tamas, or Indifference, is of an ignorant, dark, stupid and heavy nature, and bindeth the soul by attachment to Sloth, and Idleness, and Folly and Indolence, bringing it back to re-birth because of the bonds of Ignorance, Stupidity, Heedlessness and Low-Content.

"To Sattvas Guna, pertaineth Wisdom and Harmony; to Rajas Guna pertaineth Action and Possessions; and to Tamas Guna pertaineth Sloth, Stupidity and Indolence. When one overcometh the Tamas and the Rajas, then the Sattvas reigneth. When the Rajas and Sattvos are overcome, then reigneth the Tamas. When the Tamas and Sattvas have been overcome, then reigneth the

Tamas. When the Tamas and Sattvas have been overcome, then reigneth the Rajas.

"When Wisdom is manifest in one, then know that the Sattvas is the ruling Guna. When great Action is manifest, or great Desire is apparent, then know you that Rajas is the Guna ruling. When Stupidity, Sloth, Idleness and Lack of Thought is manifest, then know thou truly that Tamas Guna is on the throne.

"When the soul forsakes the body in which the Sattvas ruleth, then does it proceed to the plane inhabited by the Wise and Intelligent. When it leaves the body in which the Rajas hath been the strongest, then doth it pass to the plane of rest, from whence in time it is reborn again in a body adapted to the manifestation of action, and possessed of a tendency toward Desires, and among people and environment adapted to and in harmony with these Qualities. When it leaves the body in which the Tamas hath been in the ascendent, then doth it pass to re-birth in a body, and among those in harmony with its low plane of manifestation.

"The fruit of Sattvas is called good; the fruit of Rajas is called pain and dissatisfaction and unrest. The fruit of Tamas is called Ignorance and Stupidity and Inertia. From Sattvas is produced Wisdom; from Rajas, Unrest and Covetousness; from Tamas, Ignorance, Delusion and Foolishness, together with Sloth. Those of the Sattvas Guna, are raised up on high; those of the Rajas Guna reach no higher than the middle plane, which is the plane of Man's world activities and life; while those of the Tamas Guna are borne down by the heavy weight of their quality and sink down far below.

"Say I unto thee, O Prince, that those who see that the only agents of action are these very Gunas, the Principles of Nature – and also discover that there is a Being superior to them – know the true nature of the Soul and enter into Me.

"And when an embodied soul hath passed beyond these three Qualities, which are in the Nature of all embodiment – and hath learned of the consciousness beyond them – then is that soul delivered from the bonds, and is freed from Birth and Death; Old Age and Pain; and drinketh of the Nectar of Immortality."

ARJUNA: "What are the distinguishing characteristics of the man who hath passed beyond the Three Gunas, or Qualities? How acteth he? And by what means hath he overcome and passed beyond the Three?

KRISHNA: "Hearken to my words, O Prince! He doth not hate these qualities, Wisdom, Energy and Ignorance, when they come to him – nor yet longeth after them when they are not with him; but unattached to either like or dislike for them, he sitteth neutral among the coming and going thereof, unmoved and unshaken by them – knowing that the Gunas, or Qualities, exist and are constantly coming and going, yet witnessing their succession and

and are constantly coming and going, yet witnessing their succession and movement as one outside who witnesseth a procession of objects.

"Yet, even he who standeth self-reliant, and at ease, balanced equally between pleasure and pain – he to whom a stone, iron, and gold seem alike and equally valuable – he who appeareth the same amidst like and dislike; and who regardeth praise and blame with equal emotion, or lack of emotion – he who is ever the same in honor or disgrace – he who knoweth no difference between treatment of friend or foe – he who hath forsaken all ambition for enterprises or undertakings of a worldly kind – verily hath such a one surpassed and passed beyond the effects of the Three Gunas, or Qualities, and escaped from them.

"And he, my follower and devotee, who hath devoted himself entirely to Me, and who serveth Me with exclusive heart and mind – he having completely passed beyond the qualities, is surely fitted to be blended with the One.

"Yea, verily, sayeth I unto thee, Arjuna, that I am the Symbol and the Reality of Immortality; the Eternal; the Absolute Justice; the Bliss Unending."

THUS ENDETH PART XIV OF THE BHAGAVAD GITA, WHICH PART IS CALLED "THE THREE GUNAS OR QUALITIES."

PART XV. CONSCIOUSNESS OF THE SUPREME.

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Once more, spake Krishna, the Blessed Lord, unto Arjuna, saying:

"The Ashwattha, the sacred tree, the symbol of the Universe in our teachings, is said to be indestructible. Its roots are above, and its branches are below. Its leaves are the Vedas, or Sacred Writings. He who knowest this, knowest the Vedas. Its branches grow out of the Three Qualities, or Gunas, and their lesser shoots or twigs are the organs of sense, some spreading forth high up, and others down low. The roots which are spreading abroad below, on the plane of men, are the bonds of action.

"Its form is beyond the knowledge of men; as is its beginning, its end, or its connections. When this mighty tree is finally cut down by the strong axe of Discriminative Non-Attachment, in spite of its strongly fixed roots – then the destroyer of that tree shalt seek for that place from which there is no more return to re-birth, for that place is the One Supreme Soul, from which floweth out the Soul immanent in and animating all things.

"There be those who, having freed themselves from pride, ignorance and delusion, have overcome those faults which arise from attachments to action. They employ their minds constantly in contemplation of the Real Self, and thus are restrained from inordinate desires, and made free from attraction of the Pairs of Opposites, and from the attendant effect of these which are known as Pleasure and Pain. They are thus relieved of confusion and illusion, and they ascend to that plane which endureth forever. They pass on to that place which is not lighted by either the sun or the moon, nor yet by fire, but which is yet radiant beyond imagination. For this place is My Supreme Abode, and there is no return therefrom.

"Yea, it is even a portion of myself, that, as an apparently separate soul doth draw around itself the five senses and the mind, that it may obtain embodiment in a mortal frame and that it may leave this frame again. And the Ego carrieth this mind and these senses to whatever body he inhabits, and again carrieth they away again when he leaves that body. Through the instrumentality of the organs of seeing, hearing, feeling, smelling and tasting, together with the mind, he experienceth the objects of sense.

"The deluded and ignorant do not see the soul when it leaves the body, or remaineth in the body; nor yet when as swayed by the Gunas, or Qualities, it experienceth the objects of sense. But the Wise Ones see and understand. And experienceth the objects of sense. But the Wise Ones see and understand. And, there are those who, by industrious meditation, acquire an inward sight by which they may perceive this occurrence within themselves – but those of untrained minds and ignorant understanding, though laboring hard, yet fail to so perceive this within themselves.

"Know thou, Arjuna, that the light and radiance which proceedeth from the sun and enlighteneth and illumineth the whole world – and that radiance which proceedeth from the moon, and sheddeth soft beams over the earth – and the fiery flame within the fire, which burneth fiercely upon all upon which its light falleth – all this splendor is of Me.

"Know, also, O Prince, that I enter the earth and nourish all living things by my life and vitality. I am the life-giving juice of the plants and growing things. Likewise am I the Vital Force – the Fire of Life – which performeth the functions of life within the body – I inspire the breathing, and I direct the digestive, assimilative and eliminative processes. I am in the hearts and minds of men, and from Me proceedeth memory and knowledge and also the absence of both.

"And, all that is to be known from the Vedas am I. Yea, verily am I also the wisdom of the Vedanta and the knowledge of the Vedas.

"There are two aspects of Soul in this world – the One, and the Many – the Over-Soul and the Under-Souls – the Undivided and the Divided – many names there be to express this truth, and yet all names fail to express it fully. The Many-Soul is manifest in the body of Nature, and in the bodies of Nature's forms – the One-Soul standeth apart and above Nature, and Nature's things. And yet both of these are but aspects of One. Yea, and there is also the Spirit – the Soul of the Soul – the Supreme – the Highest – the Sustainer – the Source – the Lord – yea, even I, Krishna, who, dwelling within and yet above the One-Soul and the Many-Soul, am SPIRIT ABSOLUTE.

"Verily, verily, I say unto you, Arjuna, and to all who follow after, that he whose eyes have been cleared of the Smoke of Illusion and who knoweth me, Krishna, thus as SPIRIT ABSOLUTE; and who thus knowing, loveth me with all his heart, and all his mind, and all his soul – he knoweth ME in truth. And knowing ME, he knoweth all things, and worshipeth and loveth the ONE and ALL.

"Now, Arjuna, have I declared unto thee the Secret of Secrets – the Mystery of Mysteries – which once fully understood and comprehended, O Prince, bringeth to one the Supreme Illumination. Who knoweth this hath done all that is to be done – he hath accomplished the Divine Adventure – he hath gained All that can be Known."

THUS ENDETH PART XV OF THE BHAGAVAD GITA, WHICH PART

THUS ENDETH PART XV OF THE BHAGAVAD GITA, WHICH PART IS CALLED "CONSCIOUSNESS OF THE SUPREME."

PART XVI. THE GOOD AND EVIL NATURES.

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Now again, spake Krishna, the Blessed Lord, unto Arjuna, saying:

"These be the characteristics and nature of those who are walking The Path that leadeth to Heavenly Rewards – these are the marks of Good Character and Destiny. Fearlessness have they, and Purity of Heart. And a steady attention to the Life of Wisdom. And Charity; and Self-Mastery and True Religious Inclination; and Earnest Study; and Temperate Living. And Right Action; and Freedom from Evil Doing; and Truthfulness; and Fredom from Anger. And Renunciation; and Equanimity; and Freedom from Evil Speaking of others. Love and Compassion for all beings; Freedom from the Desire to Kill; Mildness; Modesty; Discretion; Dignity; Patience; Fortitude; Chastity; Forgiveness; and Freedom from Vainglory.

"And these be the characteristics and nature of those who are walking the downward path that leadeth to Loss of Heavenly Rewards – these are the marks of Evil Character and Destiny. Hypocrisy is theirs, and Pride; and Arrogance; and Conceit; and Anger; and Harsh Speech; and Ignorance.

"Yea, the Good Character and Destiny make for Liberation from Mortality, and for the Absorption in the Divine. And the Evil Character and Destiny make for repeated birth and re-birth amidst the mire of Mortality. The one meaneth Freedom – the other Bondage. Feareth not, Arjuna, for thou hast the Good Character and Destiny, and Freedom shall be thine.

"There are two kinds of Natures observable among human beings in the world – the Good Nature and the Evil Nature. The characteristics of the Good Nature have been spoken of. Listeneth thou now, O Arjuna, to a recital of the characteristics of the Evil Nature.

"Those who possess the Evil Nature, O Prince, knoweth not what it is to perform Right Action, and to refrain from performing Wrong Action. Nor is Purity, Morality or Veracity to be found in them. They lack Faith and in their folly would believe that the universe hath no creator, but is in itself without beginning or end, and is its own cause. They deny the existence of Law or Truth in the universe. And they deny the existence of Spirit. They believe in Materialism, in Godlessness, and they hold that Lust is the moving and operating cause of all things, bringing about mutual union and reproduction.

"And, believing these evil and foolish things, these men of imperfect understanding, with this conception fixed in their minds, devote themselves to understanding, with this conception fixed in their minds, devote themselves to evil deeds and sow in the world the seeds of Evil Thought and Error. They live for Carnal Enjoyment, teaching this as the highest good. They strive after gratification of sensual appetites, and the creation of new appetites – and there is no peace or satisfaction in them, for appetite springeth from appetite, and the sensual craving groweth more acute in the measure in which it is gratified. Such men are hypocrites, and full of madness and intoxication.

"Because of their folly and false reasoning, they invent new doctrines and theories, and give themselves to the material life of sensual enjoyment. They live and die in their delusions, holding to the error that in the gratification of the sensual nature alone is satisfaction and happiness to be found. Believing that death endeth all for them, they would fill their days of life full to the brim with sense gratification and the performance of the behests of an abnormal and perverted sensuality. Desire is their God, and its worship and service their only religion.

"Bound by the thousand ties of Desire for Things and Objects, they are attached to the body of Lust and Wrath and Avarice. They prostitute their minds and their sense of justice, in their vain search for wealth wherewith to gratify their inordinate and swollen appetite for sense experiences.

"They say unto themselves: 'To-day have I acquired this thing. Tomorrow shall I acquire the desire of my heart. This wealth have I gained, and tomorrow shall I gain that other wealth also. This foe hath been slain, and tomorrow others shall I destroy. I am my own God – there is none other God but Me – and I shalt enjoy this my world, which is mine for the pleasure I may extract from it.

I am rich and overflowing with wealth. I take precedence among other men. Where is there one alike so perfect, wise, and shrewd as I? I will scatter handfuls of money among the throng, that they may realize my bounty, and know how great, powerful and rich am I – yea, even I.' In this manner do these fools talk – they who imagine themselves wise, but who in reality have disordered and unbalanced minds.

"And such, confounded and confused in their minds by reason of their delusions, excesses, and vain living – they become entangled in the nets of their own desires and attachments. And the weight of their objects of attachment, bolding them fast, drags them down into the quicksands of Hell, which is the repeated re-birth into the lower and lower planes of the mire and slime of Maternality and Sensuality. There is no Hell like unto this, even among the imaginings of those who would teach of places of torment and torture – this is the most fearful Hell of all.

"Yea, and some of these men, in their hypocrisy and desire to appear well before the world, do even ape piety and true religion.

before the world, do even ape piety and true religion.

Following the letter instead of the spirit, they imitate the worship, and perform the churchly rites and ceremonies, with much show of zeal; with much outward show and display; and with ostentatious scattering of alms. Their Ignorance, and Conceit, and Self-esteem follow them into the temple, and they pollute the holy places with their thievish presence and natures.

"Being filled with Pride, Power, Ostentation, Lust and Selfishness, they are consumed with Hate, Malice and Slander, and hate Me in themselves and in others. Wherefore, are these vile, sensual, hating, pitiless ones – these evil beings who hate Me and all that is Good – cast down into continual re-birth into the wombs of mire and filth and uncleanliness.

"And, if even in these lower depths of uncleanliness, they learn not the lesson, and grow not sick and filled with nausea at the filth of sensuality and long not to begin the upward path from the Hell into which they have been cast – if they learn not even this lesson, but, instead, still true to their nature, they prefer to sink to lower and still lower planes – then finally they sink into the final stage which meaneth Annihilation. And thus do they lose their souls indeed and exist no more, even as their foolish philosophies have taught them to expect, but in a far different manner and even from causes which they strenuously denied. Such come not to Me – ever or at any time – but are lost forever and ever, for from Nothingness there is no return.

"Three passages are there to this Hell of Lower Re-birth, and these three are, Lust, Anger and Avarice – the destroyers of the soul if finally persisted in. Therefore should men avoid them as demoniac roads to destruction and Inferno. He who renounceth them as such, and freeing himself from the Tamas Guna, or Dark Quality, shall rise upward, and advancing step by step, shall regain The Path which leadeth to the Heavenly State of the Divine Union. But he who abandoneth the dictates of Spiritual Wisdom, and giveth himself up to the delusions and errors of Lust, Anger and Avarice, verily shalt he attain neither Perfection, Happiness, nor the Divine State.

"Wherefore, O Arjuna, thou should acquaint thyself with the highest Spiritual Teachings; and the understanding regarding Right Action and Wrong Action, that thou may perform the one and avoid the other. Seeketh thou the Highest Light of Wisdom, and govern thy works accordingly."

THUS ENDETH PART XVI, OF THE BHAGAVAD GITA, WHICH PART IS CALLED “THE GOOD AND EVIL NATURES.”

PART XVII. THE THREEFOLD FAITH.

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Thus further, spake Arjuna, unto Krishna, the Blessed Lord, saying:

"What is the condition and state of those men who casteth aside the authority of the Sacred Writings, yet who still retain their faith and worship? Are they under the control of the Sattvas; the Rajas; or the Tamas Gunas? Tell me thus, O Blessed Krishna, my Lord, I pray Thee!"

KRISHNA: "The Faith of Men is of a threefold kind – three forms of manifestations hath it, according to the nature, character and disposition of the man. Named after the Gunas are these three forms, namely Sattvakee, Rajasee; and Tamasee – or in other words, The Pure; the Desire-colored; and The Dark. Heareth thou what these are, O Prince.

"The faith of each man is a reflection of that man's character or nature. That in which each hath faith, is the essence of that man himself. Each man's God – his Conception of Deity – is himself at his best, magnified to infinity. Likewise, is his Evil Spirit, or Devil, but himself at his worst, magnified to infinity. By one's Dieties shalt thou know the man himself, if thou observest well.

"This being so, those in whom the Sattvas Guna is supreme, worshippeth the Gods – the most advanced worshipping only the Absolute Spirit – ME! And those under the mastery of the Rajas Guna, worshippeth the lesser gods – the gods of qualities, attributes, powers, gifts; or other exalted beings of the higher planes and regions. And those under the dominion of the dark Tamas Guna, worship the departed spirits, ghosts, goblins, devils, demons, gnomes, evil spirits and the elementals, and such beings of the lower planes of the unseen world, oftimes times calling them by the name of God.

"As for those misguided men, who seek merit by the performance of severe austerities, and mortifications of the flesh, unauthorized by the Sacred Teachings – they are gainglorious creatures, overcome with pride, self-righteousness and hypocrisy, and are urged on by desire and passion for reward and praise.

These men torture the fair body, and torment the parts and principles of the same – thus disturbing the soul which resideth within, and even Me who am within the soul in its inner chamber. Such are demoniacal, in their infernal resolves and wrongful practices.

"Know thus also, Arjuna, that there be three kinds of food which are dear to all mankind. Also are Worship, Zeal, and Charity threefold. Hearken thou to their distinctions.

their distinctions.

"The food that is most agreeable to those in whom the Sattvas Guna is predominant, is that conducive to Long Life, Power and Strength, and which prevents Sickness, and renders one Happy and Contented. Such food is pleasing to the taste; nourishing, substantial, and gratifying to the hunger. Too bitter it is not; neither is it too sour, too salt, too hot, too pungent, too astringent, nor too burning. Those of the Rajas Guna nature prefer food which is bitter, sour, hot, pungent, dry and burning, to an excessive degree – that which stirs up the appetites, stimulates the taste-sense and produces, finally, pain, sickness, and dissatisfaction. Those who are under the rule of the dark Tamas Guna, incline to food which hath been dressed the day before, and that which is out of season; also that which hath lost its savor and hath grown putrid; also the uneaten parts of others' meals, and all food that is unclean and impure.

"And as to Worship, know the three forms. The man of Sattvas Guna doth worship according to the custom of the Sacred Writings without desire of reward; with pure heart worship for the love of worship; and with a mind ever attentive to that which he worshippeth. And he, of the Rajas Guna nature, doth worship as the hypocrite with mind full of hope of reward; asking favors and seeking merit and notice – such is his vain worship. And he of the Tamas Guna nature doth worship without faith, or devotion, or thought, or reverence, and without spirit – such is his so-called worship, which is not worship at all, but which is merely a form of habit and custom, and stupid, sheep-like following of customary motions and forms.

"Respect for the Heavenly Beings; the Holy Men; the Learned Men; Masters; together with Chastity, Rectitude, the Worship of God, and Harmlessness – these constitute what is known as Bodily Zeal. Gentleness, Justice, Kindness, Soft Speech, and Performance of Duty – these are what is known as the Zeal of Speech. Mental Content; Mildness of Temper; Devotion; Control over Passions; Purity of Soul – these are what are known as Mental Zeal.'

"This Threefold zeal, which is performed by men who longeth not for reward or fruit of action, but who are stirred and warmed by True Faith – this belongeth to the Sattvas Guna. But the Zeal which springeth from hypocrisy and is built upon hope of reward; the reputation of piety and sanctity; honor and good-name; that which is uncertain and not constant – that belongeth to Rajas Guna. And the Zeal which is manifested by the foolish and stupid, and which consisteth of self-torture and similar folly, or which is performed in the hopes of injuring or destroying another – that belongeth to Tamas Guna..

"And as for Charity, these are the 'three kinds. That Charity which is bestowed for Charity's sake and because it is right; disinterestedly, and at due time, place and season, and to proper objects – this is of the Sattvas Guna. And time, place and season, and to proper objects – this is of the Sattvas Guna. And that Charity which is bestowed in expectation or hope of return, or reward; or attached to the fruits of action, or begrudgingly – this is of Rajas Guna. And that Charity which is bestowed out of place and season to unworthy objects; ungraciously and scornfully, the real spirit of Charity being entirely absent from the gift – this is of the Tamas Guna.

“ 'AUM-TAT-SAT,' this is the Threefold Designation of the ABSOLUTE. By the Absolute, in the beginning were appointed the Teachers; the Sacred Teachings; and Religion. Hence before the ceremonies, sacrifices, rites, and religious teachings, cometh the pronouncing of the Sacred Syllable, 'AUM.' And before the performance of the rites of sacrifice and the ceremonies, almsgiving, austerities, zeal and worship, of those who seek Immortality, comes the pronouncing of the word 'TAT.' And in the state of mental worship, sacrifice, and renunciation, when action is at rest-also in the performance of good actions, and in the observance of good qualities – also in the dedication of action and life to the Supreme – then is pronounced the word 'SAT.'

"And whatever is performed without Faith whether it be sacrifice; charity; mortifications of the flesh; austerity; or any other act or observance which lacketh goodness, truth and faith – that is called 'ASAT,' and is without merit of virtue, either in this world or in other worlds; either here or hereafter."

THUS ENDETH PART XVII OF THE BHAGAVAD GITA, WHICH IS CALLED "THE THREEFOLD FAITH."

PART XVIII. RENUNCIATION AND FREEDOM.

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Then spake Arjuna, unto Krishna, the Blessed Lord, saying:

“O Blessed Lord, inform me, I pray thee, regarding the nature of Sannyasa, or the Abstaining from Action, on the one hand; and Tyaga, or the Renunciation of the Fruits of Action, on the other hand. Pray tell me, O Lord, of the true principle of each and also of the differences and distinction between these two.”

KRISHNA: "The Sages have told us that the principle of Sannyasa, or Abstaining from Action, lieth in the forsaking of all Action which hath a desired object; and that the principle of Tyaga, or Renunciation of Fruits of Action, lieth in the forsaking of all the Fruits of every Action. Notest thou this subtle distinction, O Prince? Then, also, have certain teachers informed us that Actions are to be forsaken as evil, yea, even as evil as crimes. Still other teachers have informed us that actions of worship, sacrifice, austerity, and devotion, are worthy and virtuous, and therefore should not be forsaken. In view of this confusion of teachings, hear thou, O Prince, to this my certain teaching upon this subject of Tyaga, or the Renunciation of the Fruits of Action, which is taught as being threefold.

"Tyaga, or Renunciation of Action, doth not rest in the forsaking of virtuous and religious action. Therefore actions of worship, devotion, austerity, and charity, are not to be forsaken or renounced. For most proper are they. Performance, and devotion, austerity, and charity are the purifiers of the teachers and philosophers.

"It is my certain teaching, O Arjuna, that such virtuous and religious actions and works are to be performed for their own sake – for their own inherent virtue – and not from hope of reward here or hereafter, but with full renunciation of reward, merit, consequences or fruits of the action or works. The teaching that it is proper to abstain from these virtuous works, (which surely are to be performed by the virtuous), is erroneous, false and improper – and the following of such pernicious teachings result from the folly and confusion of mind resulting from the Tamas Guna, or Quality of Ignorance.

"And also know this, O Prince, that most erroneous is the forsaking of work and action, for the reason that it is painful, tiresome and unpleasant to the physical body, or because it is unattractive to the mind. Verily he that for these reasons leaveth undone that which he should have done, and would take merit therefor, he is self-deceived and shall not obtain the merit accruing from therefor, he is self-deceived and shall not obtain the merit accruing from Renunciation. This folly doth arise from the Rajas Guna, or Quality of Desire.

"But that work and action which is performed because it seemeth proper and necessary to be done, providing it be performed with a full forsaking of the consequences and fruits, and without hope or expectation of reward, verily such is true Renunciation, most proper, good and pure. Such ariseth from Sattvas Guna, or the Quality of Truth and Intelligence.

"And, he who is moved by the Sattvas Guna, or Quality of Truth and Intelligence, verily, is known as a Tyagee, or a Renouncer of the Fruit of Action. His judgment is most sound, and he has risen above doubt and distraction of mind. He rejoiceth not in the attainment of successful results, neither doth he complain over the failure of his actions – he accepteth either, being attached to neither.

"Know thou, Arjuna, that it were the veriest folly to attempt to absolutely abstain from action and works – the very constitution of the mortal body forbiddeth it. Therefore, he is most properly called a Tyagee who is a Renouncer of the Fruit of Action. The Fruit of Action is threefold, namely: that which is coveted or desired; that which is detested and undesired; and that which is neither one or the other, being of mixed quality and undetermined nature. And these fruits, according to their nature, accrue after death and in re-birth, to those who earn them. But where there is no seed of Fruit in the Action, there is no fruit. And where the Fruits are renounced, none accrueth.

"Learn from Me, Arjuna, that for the performance of every act five agents are necessary, as is declared in the Sacred Teachings. These are the body; the acting mind; the various energies; the muscles and nerves; and the soul. All work or actions which engageth a man – the work of the body, or work of the mind, or speech, whether good or evil, lawful or unlawful, hath these five agents in operation in the performance. He therefore, who knoweth this, and yet conceiveth the Real Self to be the sole agent of the action is as one blind, and seeth not in truth. He who hath freed himself from the bonds of Personality, and who hath gained Right Understanding, verily he knoweth that although he destroyeth these hosts gathered together in battle – array, yet hath he killed not at all, nor is he bound by the Fruit of his Action in his re-births.

"There be Three Moving Causes of Action – those which precede the performance of every act – they are Dyana or Knowledge; Dyena, or the Object of Knowledge; and Parijnata, or the Knower. Thus the Knowledge, the Known, and the Knower – these be the three Moving Causes of Action. Likewise is the accomplishment of an action, threefold, namely: The Implement; the Act; and the Agent.

"Knoweth thou, also, that the Wisdom, the Action, and the Agent, hath each

"Knoweth thou, also, that the Wisdom, the Action, and the Agent, hath each its 'distinguishing characteristics, produced by the influence of the Three Gunas, or Qualities. Learn now, the influence of the Qualities, or Gunas, as manifested therein.

"That Dnyana, or Wisdom, which is of the Sattvas Guna, or Quality of Truth, is that by which a man believeth and understandeth that One Principle – indestructible and eternal, and not separated –prevaileth and manifesteth in all Nature, in all of her destructible and separated forms. And that Dnyana, or Wisdom, which is of the Rajas Guna, or Quality of Desire and Passion, is that by which a man believeth and understandeth that in Nature there are manifold Principles prevailing, instead of One. And that Dynana, or Wisdom, which is of the Tamas Guna, or Quality of Ignorance and Stupidity, is that by which a man believeth and understandeth not any Principle whatsoever; and which looking not beyond the form, nor beneath the surface of things, seeth each object or thing, regardless of its relation to another or to the whole – thinking of each as if it were the whole – without any conception of Cause or Origin – bathed in Slothful Thought and Ignorance.

"That Act which one performeth as lawful and virtuous, without regard for its consequences, fruit, or reward – dispassionately and without attachment – that proceedeth from the Sattvas Guna. And that Act which one performeth with great care and concern for consequences, and rewards – inspired by selfish desire and egotism – that proceedeth from the Rajas Guna. And that Act which one performeth regardless whether it be Right Action or Wrong Action – heedless of its possible evil and hurtful effects upon others – that which is performed in ignorance, stupidity or fatly – that proceedeth from the Tamas Guna.

"That Agent, who is free from selfishness and personal pride – who hath fortitude and resolution – and who regardeth not the fruit of his right action, neither looketh for reward – he is moved by the Sattvas Guna. And that Agent who is filled with desire, passion, and hope of selfish gain and reward – who is avaricious, lacking in sympathy, impure, and a bondsman of joy or sorrow – he is moved by the Rajas Guna. And that Agent, who is stupid, slothful, inattentive, stubborn, indiscreet, careless, inactive, and dilatory, and who lacketh energy and the right spirit of work – he is moved by the Tamas Guna.

"And, further, O Arjuna, Prince of Pandu, who art my pupil and dearly beloved student, listen while I inform thee clearly and without reserve concerning the threefold divisions and nature of Intelligence and Will.

"That Intelligence which knoweth how and when to enter into an undertaking, and how and when to withdraw; what is needful to be done, and what is needful to refrain from doing; – which knoweth what is Fear, what

what is needful to refrain from doing, – which knoweth what is Fear, what Fearlessness, and what Prudent Caution; what is Freedom, what Bondage, and what Foolish License; – that Intelligence cometh through Sattvas Guna. And that Intelligence which knoweth not fully what is proper and what is improper – what is right and what is wrong – this imperfect understanding being because of the sway of personal desire and passion, which warpeth the reason, and which causeth one to see every act by the light of his own personal desire – that Intelligence cometh through Rajas Guna. And that Intelligence which, wrapped in its dense stupidity and sloth, mistaketh Wrong for Right, Injustice for Justice and which seeth all things awry, distorted and inverted, and contrary to their real meaning and nature – that Intelligence cometh through Tamas Guna.

"That Will by which a man mastereth and controlleth himself, his mind, his actions, his organs, his body, with devotion and firmness – that Will ariseth from Sattvas Guna. And that Will by which a man is firm and persistent in his calling, from selfish desires and hope of reward; and which is employed in the furthering of avaricious undertakings; or in the gratification of lust – that Will ariseth from Rajas Guna. And that Will by which a man manifesteth a stubborn mind, like unto that of the wild ass, by which he holdeth fast to folly, ignorance, sloth, superstition, bigotry, foolish vanity, laziness, and fears – that Will ariseth from Tamas Guna.

"And, now, O Prince, hearken unto Me, while I inform thee regarding the threefold division of Pleasure, wherein Happiness conquereth Pain.

"The Pleasure that proceedeth from Sattvas Guna, is that which a man acquireth through his work and rightful energies – such is as poison at the beginning, and as nectar of sweetest flavor at the ending – this is the Pleasure of Right Attainment, which flows from Work Well-done – this is possible only to him of pure understanding and clear mind. The Pleasure that floweth from Rajas Guna, is that which a man experienceth through the union of the senses with the objects of their desire – such is as nectar in the beginning, but as bitter as poison in the ending – this belongeth to the nature of passion and desire. The Pleasure that proceedeth from Tamas Guna, is that which a man acquireth through idleness, indolence, drowsiness, the taking of drugs, and intoxication – such is as poison, both in the beginning and in the ending – this belongeth to the nature of darkness, sloth, and stupidity.

"Yea, the manifestation of the three Gunas, or Qualities is to be found everywhere in the earth and in regions above the earth – there is no creature or created thing on earth or in the super-terrestrial hosts, which is free from the operation of the Gunas or Qualities that spring from Nature's bosom.

"The duties of the various castes, and classes, and divisions of kind among men, are determined by these Gunas or Qualities, which are within the nature of each. The Priestly Caste of Brahmans, hath the duty of serenity, self-mastery, zeal, purity, patience, rectitude, wisdom, learning, and religious knowledge. The Warrior Caste, of Kshatriyas, hath the duty of courage, bravery, fortitude, honor, obedience, discipline, nobility and soldierly conduct. The Farmer Caste, of Vaishyas, hath the duty of industry, knowledge of the soil, of grains, of fruits, of cattle, and knowledge of trading, buying and selling. The Laboring Caste, of Sudras, hath the duty of faithful service, industry, attention, faithfulness, and honesty. And each duty is inspired and fostered by the Natural Disposition of each, which springeth from the Gunas, or Qualities, coming down to the man through his past thoughts, desires, and lives in the shape of character.

"Blessed is he that doeth his work as well as he can – that performeth his duty faithfully, according to his nature and walk of life – for from such good work coupled with a contented mind, doth Perfection arise. "Listen thou, Arjuna, while I informeth thee how Perfection is gained by him who is intent upon his own duty, and who is faithful in the performance thereof.

"He who worketh to his best, in the line of his duty, and then offereth his work, and labor, and Duty, as a sacrifice to THE ABSOLUTE SPIRIT, from which proceedeth all the principles of Nature, Life, and the Universe, and from which is spread out the Universal Life in all of its forms and shapes and degrees of manifestation – he that worketh and who performeth his Duty in that spirit, verity I say unto thee, that man obtaineth Perfection by reason of such service and sacrifice. This is the Supreme Sacrifice of Life, which each man must offer to the Supreme Source of Life.

"Far better it is for one to perform his own Duty in the world, even though that work be lowly, and possessing faults, than the Duty of another, though the work be great and well performed. He who doeth the Duty and work established and indicated by his own nature. and character, erreth not. He who follows Nature's guidance in this, doeth well. Natural inclination toward occupation and manner of life, when coupled with ability for its performance, is worthy of performance, and thus becometh Duty. And then. let all remember, that every calling, or occupation, or duty, or manner or class of life, hath its painful side and its drawbacks and hindrances. Let all remember that every fire hath its smoke, and that it is folly to vainly imagine that one's own task is the hardest, and that the tasks of others are free from defects and hardships.

"One who hath a mind unattached, and unaffected by the pairs of opposites – whose mind is controlled, and whose Personal Self is mastered – whose desires are dead – he hath by Renunciation acquired the Highest Perfection of Freedom. He hath gained Freedom from Work, by the performance of Work without Desire for Fruits. Listen, now, while I inform thou how such an one, having gained this Perfection, may enter into the Eternal Bliss.

Having purified his mind, and cleared his understanding; having mastered his personal self by firm resolution, and having forsaken the objects of sense; having delivered himself from desire, dislike, and passion; worshipping with intelligent discretion and understanding; eating with moderation and temperance; with controlled speech, body and mind; being well practiced in meditation and concentration; being dispassionate; having freed himself from ostentation, egotism, tyranny, vain-glory, lust, anger, avarice, covetousness, and selfishness – possessing calmness and peace, amidst the feverish unrest of the world around him – such a man is fitted to enter into the consciousness of the Universal Life.

"And, having thus entered into this Universal Life Consciousness, he obtaineth absolute peace of mind, and he no longer wondereth, longeth, nor lamenteth. The same to all beings and things – and all beings and things the same to him – he attaineth Supreme Devotion to ME. And by this devotion to Me, gaineth he the fundamental knowledge of what I AM in ESSENCE. And having known what is MY ESSENCE, he entereth, without hindrance or further obstacle, into MY BEING.

"Know, also, O Prince, that a man being engaged in any or every work – performing any or all actions – with faith, and devotion, and confidence in Me – placing his faith, and hope and confidence and mind upon Me and Me alone – he shall find his way to Me, and I to him. Then, O Arjuna, Well-Beloved, place thou thy heart, and soul and mind upon Me. Perform all thy acts, and work, and duty, for Me – place upon Me each and everyone of them. Make me thy supreme choice and preference; and with the light of thine unfolded understanding, do thou think earnestly and constantly of Me. And by so doing, shalt thou, through my Divine Love, surmount and conquer every difficulty which doth surround and encompass all mortals.

"But, beware, lest in the pride of Personality thou heedst not My words and teachings, for if thou so failst in thy understanding and discrimination, then shalt thou escape Me, and I thee.

"And, if in thy self-sufficiency and half-wisdom, thou shouldst affirm to thyself: 'I will not fight,' then shalt even that, thy determination, prove vain and fallacious – for even then shalt the principle, qualities and character of thy nature force thee into the fight, and cause thee to grapple with thy foemen. Yea, O Prince, even that which thou, in thy illusion and personal conceit, thinkst thou wilt not do, even that shalt thy character, nature and qualities compel thee to do – from Duty there is no escape – helpless art thou within the net. Being bound to thy Dharma, or Duty, by thy Karma, or the Law of Cause and Effect, coming to thee from thy past lives, and the essence of which is thy nature and character, with its qualities and tendencies – even so art thou free only in one direction, and that is the direction of thy Natural Duty, even that which thou seekst in thy ignorance to avoid.

"Knoweth thou, Arjuna, that within the heart of every being there dwelleth Ishwara – the Master – who causeth all things to revolve upon the wheels of Time. He is the Potter, upon whose wheel these forms and shapes revolve, feeling the touch of his finger as he moulds them into shape. Take refuge in Him, and Him alone, O Arjuna, upon each and every occasion of thy life; in all thine actions and undertakings – for in him alone shalt thou find Peace and Happiness, and a Safe Abode, which endureth forever and forever. And in this teaching of the truth, have I made known to thee a knowledge which is a mystery of Mystery – a secret of Secrets – a truth of Truths. Ponder well upon it, O Prince, and when thou fully understandst it, then act as seemeth best unto thee, in the light of thy illuminated understanding.

"And now, O Prince of Pandu – Arjuna my Well-Beloved Student – listen unto my further and supremely mysterious teachings, which now I shalt reveal unto thee, for thy good, and because of my love for thee. Give unto Me thy heart, and mind and soul, and understanding, and thought, and interest and attention, O Arjuna, My Beloved. Place them all upon Me, who hath declared My true being unto thee. Serve Me alone; worship only Me; bow down to Me alone; and I pledge thee that thou shalt surely come to Me, thou who art my loved one.

"Forsaking every other teaching, philosophy, science, or religion, fly to Me alone. Grieve and distress thyself no longer, O Arjuna, for I shall surely deliver thee from all thy sins transgressions and shortcomings.

"And, now a final word of caution to thee, Arjuna – hearken thou, and those who come after thee, to it, and govern ourselves accordingly. Know thou that this my teachings is not to be revealed to any who hath not subdued their bodies by devotion, or who are not my servants; nor to those who are not willing and desirous to acquire the wisdom-teaching; nor to those who despise Me.

"They who shalt teach this divine wisdom – this supreme mystery – to those who are my servants; and who practicing true devotion to Me, doth instruct them in My service; they shalt truly come unto Me. And, heed by words, Arjuna, there shall not be any among mankind who doth Me a greater kindness than this teaching and spreading of the Truth – nor shall there be any more dear to me than these.

"And, among those who shall come after thee, in all the long ages until the Night of Brahm shall have swept away all forms – if there be any among them who shalt read, and hear, and study these teachings which I this day made known unto thee, as well as the words thou hast said unto me and to which I made reply

– such shall do well, for verily shall I consider that by thus doing they have worshipped me, and such worship will I accept as a sacrifice. And the devotion of their minds shall rise unto Me. This is my promise.

"And even the man who shall listen to these teachings, in faith, and without reviling, shall also have his feet directed toward The Path which leadeth toward Happiness, and Peace, and during his periods of rest shall he be accorded admission to the regions wherein dwell those who have performed Right Action and Good Deeds.

"Hast thou heard and memorized these words which I have spoken unto thee, Arjuna? Hast thou listened with mind one-pointed and fixed upon Me? What hath become of the confusion and distraction of thought, which arose from thy ignorance and illusion, O Prince?"

ARJUNA: "By Thy Divine Power, O Immutable One, my Blessed Lord and Master, my mind hath been cleared of its confusion, and I see now with clear understanding, and by the Light of the Spirit. I now stand firmly fixed upon principles, and my doubts have vanished into air. From this time on, shall I act according to the Light of Thy Teachings. In the Radiance of Thy Wisdom, so will I Act!"

And then in conclusion spake Sanjaya, to Dhritarashtra, the blind Kuru king, to whom he had related this wondrous story of the dialogue, between Arjuna, the Prince of the Pandus, and Krishna, the Blessed Lord, and visible manifestation in personal form of the Absolute Spirit, saying:

"And now thou hast heard, O Dhritarashtra, of the wondrous words which I, even I myself, overheard in this conversation between Krishna and Arjuna. By the favor of some high being was I enabled to hear and remember this mystic and wondrous doctrine and teaching, as it fell from the lips of Krishna himself. Remembering, again and again, this holy conversation, am I filled with great joy and happiness. And when I recall the mysterious form of Krishna, My Lord, then am I still more astonished, and still more rejoiced. Wherever these words of Krishna, the Lord, and Arjuna, the Prince, may chance to be seen, and read, and known – then even there too must come Prosperity, Attainment, and Happiness – yea Blessing and Peace. Of this I have no doubt – this is my belief."

THUS ENDETH PART XVIII OF THE BHAGAVAD GITA, WHICH IS CALLED "RENUNCIATION AND FREEDOM."

AND THUS COMETH TO AN END THE BHAGAVAD GITA, OR THE MESSAGE OF THE MASTER, WHICH, WHEN TRULY UNDERSTOOD, WILL BRING TO ALL WHO READ IT, OR WHO HEAR IT, PEACE AND THE INNER WISDOM.

PEACE BE WITH YOU ALL!
"AUM"

The Art and Science of Personal Magnetism

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Chapter 1
Personal Magnetism

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It is a strange and almost amusing fact that there should be at the same time, on the part of the general public, such a general acceptance of the existence of personal magnetism, on the one hand, and such an ignorance of the nature of this wonderful force, on the other hand. In short, while everyone believes in the existence of personal magnetism, scarcely anyone possesses knowledge of the real nature of the same, much less a working knowledge of its principles of application.

A belief in the existence of a personal power, influence, or atmosphere, on the part of certain individuals, which enables the possessor to attract, influence, dominate or control others, has been held by the race from the earliest days of written history. Many of the oldest writings of the race contain references to the strange, mysterious power possessed by certain individuals, which enabled them to attract or influence others. And, following the course of written human history along the ages, we may perceive a constant reference to this strange power of the individual, so generally acknowledged and at the same time, so little understood. Coming down to the present age, an age in which great attention has been devoted to the study of psychology and psychic subjects in general, we find that while the old belief in personal magnetism has been strengthened, there exists, at the same time, very little general knowledge among the public regarding the real nature of the force or the best means of using and employing it.

But this lack of knowledge just alluded too is confined to the general public. In all ages there have been a few advanced individuals who have thoroughly understood and employed the force of personal influence. Not only have the occult students of the past possessed this knowledge, and have passed it on to their successors, but many of the greatest men of history have acquired a thorough knowledge likewise, and have employed it in advancing their own interests. In some cases, individuals of this last mentioned class have received direct instruction from occult teachers, but in many cases they have stumbled across the existence of the power within themselves, and then advanced in their knowledge of the subject by careful investigation and study, accompanied by constant experimentation. Many of them, in their writings or sayings, have testified to their knowledge and us of this most wonderful power. It is difficult even to correctly define the term "personal magnetism," so little are its principles understood by the masses of the people. The dictionaries give us but little help in the matter, so vague are their so-called definitions. Perhaps the best definition is the following: "the strong, peculiar, but little understood power, force, or influence, exerted by certain individuals, in varying degrees, by the means of which other persons are attracted to, controlled by, dominated, or influenced by the individual possessing the power; a form of mental influence exerted by certain individuals over those with whom they come in contact."

The principal objection that I, personally, have to the above otherwise fairly good definition, is it implies that only certain individuals possess personal magnetism, the implication being that the remainder of the race are devoid of it. This, in my opinion, is a sad mistake. The truth is, each and every individual is in possession of a certain degree of personal magnetism; that each person may increase the degree and strengthen the power by knowledge and practice.

Even the most "un-magnetic" person possesses personal magnetism, perhaps even to a considerable degree, but is generally so ignorant of the nature of the force of the means of its employment, that he or she actually repels other persons instead of attracting them. For, do not fail to note this fact, personal magnetism, like material magnetism, may repel as well as attract - it has its positive as well as its negative side. Many very repellent persons are really manifesting a high degree of personal magnetism in a negative form, and are driving away persons from them in the same manner that others attract persons to them – it is all a matter of the use of the power.

The fact is that every person generates and throws off a certain degree (varying among different individuals) of personal magnetism, which affects the minds of other persons coming within the field of its influence. Not only does each person emanate and project a certain amount or degree of personal magnetism, additionally, each person is also constantly surrounded by a field of personal magnetic influence – a personal atmosphere, so to speak. This personal atmosphere affects to a greater or lesser degree other persons coming within its field of influence.

This personal atmosphere varies greatly in degree of strength, extent and general character, among different individuals. The average person has but a weak personal atmosphere, which extends but a short distance on all sides of him, while the strong characters of the race are surrounded by a widely spread personal atmosphere of great, power, especially when they are aroused by any strong emotion, feeling or desire. The personal atmosphere of those strong individuals, who are generally recognized as leaders of the race, usually extends great distances from the person, and is fairly saturated with strong dynamic magnetism, which impresses itself strongly upon those coming within their field of influence.

But even the weaker individuals of the race, or using personal magnetism unconsciously, exert at least some degree of influence upon those around them. It requires but a moment's thought to recognize that some persons emanate an atmosphere of good-cheer, brightness, and happiness, which affects in a desirable way all persons with whom they come in contact. Others, in the same way, are surrounded by an atmosphere of gloom, pessimism and discouragement, which adversely affects persons coming near them. These things are too common to even excite interest among the average persons, but in this phenomena may be found the key to the higher forms of personal magnetism.

We are so accustomed to regarding personal magnetism as meaning only the positive, attractive phase, that it comes as a shock to some of us to be told that the repelling personal atmosphere is equally "magnetic" – that is, magnetic in the wrong direction. This should cause no wonder, when we remember that even the physical metallic magnet repels, under some circumstances, as strongly as it attracts under others. There are, it is true, certain individuals who seem neither to attract nor repel, but this does not affect the general rule. These neutral individuals are usually of weak magnetism, and weak character – that is to say they have no strong motives, aims or desires, or strong cast of character or personality. Each faculty of the mentality is neutralized by some other faculty of equal strength, and the result is a neutral condition akin to lukewarm water-neither hot nor cold. It follows, naturally, that such persons exert but a neutral influence, and have but a weak neutral personal atmosphere. They neither attract nor repel – they simply "bore" persons with whom they come in contact.

Some may raise the question that if, as I have said, each and every person is possessed of personal magnetism, then why should any one bother any more about the matter, or study the subject of personal magnetism at all. Such a question (and it is frequently raised, for that matter) causes a smile to manifest on the features of those who have knowledge of the subject; so childish does it seem to them. While it is true that each and every person is possessed of personal magnetism to some degree, it is equally true that the majority of persons have but a weak magnetic force, and that often of a negative or undesirable character. And, it is a fact positively known to those who have mastered the subject, that even the weakest and most negative person may so develop his or her personal magnetism as to gradually acquire the same degree and character of magnetism as that possessed by many individuals originally far in advance of them in magnetic influence.

One may completely change the character of his personal magnetism, from negative to positive, from undesirable to desirable, by careful study and practice along the lines, which I shall lay down in this book. Moreover, it is possible for any person possessing sufficient will, perseverance and determination to develop from a puny state of magnetism into a condition of giant magnetic powers. But this latter requires determination, constant practice until a certain stage is reached, and an indomitable will. While any one may easily increase his or her degree of power of personal magnetism, and still more easily change the character of one's personal atmosphere, the higher prizes are reserved for those who will persevere to the end, and continue faithful in the exercises. This, of course, is true not only of personal magnetism, but also of every other thing worth having. There is no royal road to anything worth having. We must work for what we get. The prizes are not for the weaklings and triflers, but for the persistent, earnest individuals who will "hang on" until they succeed.

In this little book, I give you the key to the secret of personal magnetism, but it will still remain for you, yourselves, to determine just what degree of success you shall attain. I give you the best tools, and instructions as to how to use them – but you will have to do the rest yourself. This I will say, however, success must and will be yours if you will follow the instructions carefully, persistently and perseveringly. That is all I can do for you – the rest is in your own hands.

Chapter 2
Mental and Physical Poles

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Some of the writers on the subject of personal magnetism have fallen into the error of considering that the entire secret of personal magnetism is to be found in the phenomena of telepathy or transference of thought. These writers, however, have been so carried away by the wonderful facts of the mental phase of personal magnetism, that they have entirely overlooked the other phase, *i.e.* the physical pole of the magnetic personality. This second phase is just as important as is the mental phase, and the person who wishes to cultivate and develop personal magnetism must give this second phase the same careful attention and practice as the first phase. There are two distinct phases or poles of personal magnetism, (1) the mental and (2) the physical. Do not fail to note this fact, for your success will depend upon the coordination of the force of both poles.

To many, this idea of there being a second or physical phase of personal magnetism will seem strange, so accustomed have they grown to hearing the teachings that personal magnetism is a mental phenomenon pure and simple. But as we proceed in our study of the subject in this book, I hope to thoroughly convince you that this second pole of personal magnetism really exists, and that it is equally potent as the first, or mental phase or pole. A man is a dual organism, with both mental and physical phases of manifestation, both mind and body, so is his personal force composed of two distinct phases or poles, each coordinating with the other in the work of manifesting energy and creating effects. Some persons have more mental magnetism, while others have more physical magnetism, but the individual who really manifests the highest degree of personal magnetism is the one who is developed along both poles of activity, both phases of magnetism – physical as well as mental.

The mental pole or phase of personal magnetism depends for its force and energy upon the ability of the mind to create thought-waves and to project them beyond the limits of the brain, into the personal atmosphere of the individual, and even beyond the range of his own personal atmosphere when necessary. When accompanied with the physical magnetism generated by the other pole of magnetic activity, this mental magnetism strongly affects other persons coming within the field of action of these thought-waves. But without a good supply of the physical magnetism, these thought-waves fail to have sufficient strength to produce marked results. It would seem that the physical magnetism were needed to give "body" to the mental magnetism, just as the mental magnetism is needed to give color, character or "soul" to the physical magnetism. The two phases of magnetism must work together to gain the best effects.

It was formerly very difficult to convey to the mind of the student the facts regarding the mental phase of personal magnetism, so strange did the whole thing appear to him. But in these days, when there has been so much written and taught regarding telepathy, thoughttransference and mind-power, the average person is so well posted on the general subject that he may readily understand the special features of thought-power as manifested on personal magnetism. So it is not necessary, now, to first give the student a thorough education regarding the general subject of telepathy, in order to lead him up to the special subject of personal magnetism. In this book, I shall take it for granted that the student knows something of the subject of telepathy or thoughttransference, and accordingly I shall not take up space and time in traveling over this old familiar ground. But, nevertheless, I think it advisable to point out to you some of the latest facts discovered by science in connection with the transference of thought.

Science has discovered that the human brain, in the processes of thinking, actually generates and uses up a certain amount of energy in the area of the brain tissue. The generation and employment of this energy produces heat, and actually increases the temperature of the brain areas, as may be proven by the use of the delicate registering instruments. Found in every well-equipped brain is as much an actual force as is electricity or the ordinary magnetism of the lodestone, and is governed by much the same general laws and rules. And, like electricity or ordinary magnetism, it is not confined to the point at which it is generated, but, instead, it may be, and is, diffused to points beyond. In other words, the thought energy of the brain of a person extends beyond the limits of his brain, creates a thought-atmosphere around him, and registers an effect upon the brains of others coming within his field of energy.

The discovery of radioactivity in certain newly discovered elements of matter, notably in the case of radium, has led science to investigate the matter of the possible radioactivity of other substances. The result is most surprising, for advanced science now announces that every substance is radioactive, that is, every substance is constantly radiating energy of force from itself. This discovery serves to harmonize the previously separated facts regarding thoughttransference, etc., and it is now accepted as a fact that the human brain is strongly radioactive, and is constantly sending forth streams of radio-energy. The same laws, which govern the radium, are now perceived to govern the brain action. This simplifies the matter, and brings the subject of thoughttransference into the general field of science, and out of the realms of mysticism. The subject is now taught and studied, on a scientific basis, in the principal universities of the world, and new discoveries are constantly being made regarding it. The physical pole of personal magnetism is not to be found in the flesh, blood, or bones of the body – for these are but the crude machinery by which the higher parts of the human organism moves and acts. Instead, it is to be found in that most wonderful part, or parts, of the organism, known as the nervous system. This nervous system is just as wonderful in its way as is the brain, and its effects in personal magnetism are just as important.

We are so apt to think of the nerves as being a part of the "body" of the person, that it is somewhat difficult for us to get the idea that the nervous system is really as much a part of the mental system as is the brain. In fact, the nervous system is composed of almost exactly the same kind of matter, as is the brain. The nervous system, moreover, generates energy of a kind very similar to that generated by the brain. For that matter, advanced science really considers that the brain and nervous system are but parts of one and the same thing, governed by the same general laws, and to be considered in connection with each other. And, the student of personal magnetism soon comes to accept this view, when he sees the important part played by the great nerve centers in the work of personal magnetism. Therefore, although I call the magnetism of the nervous system by the term "physical," and that of the brain by the term "mental," I do so merely in order to make an easy line of distinction for the purpose of teaching and study. At the last, however, they are really but parts of one and the same thing – merely two poles of the same source of energy.

The nervous system of the human being is really a most intricate mechanism. Its main feature is the spinal cord which runs along an opening in the spinal column or backbone, and which is directly connected with the brain matter in the skull. From the spinal cord emerge many sets of nerves, in pairs, which branch out in smaller filament, these in turn branching out into still smaller, and so on, until each and every part of the body is supplied with a direct connection with the main nerve trunk. Other great cables of nerves descend into the trunk of the body, apart from the spinal cord system, although connected with the latter by nerve links. In different parts of the body are to be found great masses of nervesubstance, being matted knots or tangles of nerves, these centers being called plexus or plexuses, the principal one being the "solar plexus" which is situated right back of the pit of the stomach, and which plays a very important part in the life of the person, so important, indeed, that a severe blow struck directly over it may cause the death of the person.

The nervous system not only conveys messages from the different parts of the body to the brain, but also serves to convey the energy of motion to the various parts. In short, there can be no motion of any part of the body unless the impulse comes over the nerves. When the nerves governing any part of the body are paralyzed, that part of the body becomes devoid of motion. So you see, the nervous system is a part of the great energy-producing system of the body – as much a part of it as is the brain. Remember this, always, for it is one of the keys to the secrets of personal magnetism.

When you remember that this nerve-energy spreads itself beyond the limits of the body, just as does the energy of the brain, then you may begin to see what I am "driving at" in announcing the second pole or phase of personal magnetism, namely the "physical" pole, which, in reality, is the phase of magnetism generated and radiated by the nervous system, particularly by its great centers of plexus. I think that you are now beginning to get the idea, although I have carefully avoided technical scientific terms and have expressed myself in the simplest form.

Chapter 3
The Mental Phase

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The mental phase of personal magnetism depends upon two coordinated manifestations of mental power, as follows:

(1) the holding of certain mental states until the mental atmosphere becomes charged with the vibrations of the particular mental states; and

(2) the conscious projection of the mental current from the brain centers, by the action of the will of the individual.

I shall now proceed to describe these two mental phases of manifestation in detail.

It is a fact known to all students of the subject that the character of the mental atmosphere of any individual depends entirely upon the character of the mental states held by him. The mental atmosphere of the hopeful, expectant individual is composed of vibrations of a hopeful, cheerful character, which tend to impress and affect other persons coming within the field of activity of his personal atmosphere. Likewise, the mental atmosphere of the gloomy, depressed individual is composed of vibrations of a gloomy, depressing character, which impresses and affects individuals coming in contact therewith. And, in the same manner, all of one's mental states will become manifest in his mental atmosphere, and accordingly, will affect those with whom he comes in close contact.

The truth of the above statements will become apparent to anyone who will give the matter a moment's careful consideration, remembering at the same time the impressions created upon him when he has come in contact with different individuals. He will remember that some individuals have left upon him the impression of gloom, inefficiency, failure, *etc.* Others have left with him a feeling of suspicion, distrust, and uneasiness. Others still have given him the impression of cheerfulness, friendliness, confidence, and good will.

The atmosphere of some persons is such that it causes us to let them alone, and to take no stock whatsoever in their business propositions. Others, instead, imbue us with confidence and trust, and give us the feeling that we would like to do business with them. Some persons leave upon us the impressions that we have been in the presence of a snaky thing, and we often can scarcely repress a shudder of disgust and dislike while others create in us the impression that the other person is a good friend and can be depended upon as a helper and comrade. Why?

It is not from anything these persons have said, for, as we all know, some of the slipperiest persons are often the best and smoothest talkers; and some of the best and most dependable persons are often very reticent, and even "short" in speech. The reason lies deeper that words. It is the "feeling" that we experience when we come in contact with persons, rather than any report of the reason regarding them. And this "feeling" is caused by the registry upon our sensitive brain organism of the thought-vibrations of the other person's personal atmosphere. Not only are these things noticed in the person himself or herself, but even the very residences, stores or other places frequented by the individual are also affected by the continuous influence of the thought-vibrations of his or her personal atmosphere. Did you ever notice how some houses produce upon you a feeling of sadness or woe, or worse; while others seem to carry within them an air of health and good cheer, happiness and content? This is often true although the house may have been unoccupied for some time. So strong do the mental vibrations of the atmosphere of the person or persons formerly inhabiting them. In the same way some offices and places of business are so saturated with the vibrations of the personal atmospheres of their occupants, that one is forcibly impressed by the same upon entering the door. A man may disguise his thoughts by his words or his facial expression, but the mental vibrations of his personal atmosphere will frequently "give him away."

These are facts, which should require no further proof – your own experience should be proof enough to satisfy you but you should make mental note of this fact, and carry it in mind as we proceed. Many persons leave but little impression upon us, for the reasons that their mental states are so varied, inconstant and fleeting that they neutralize each other, and fail to impart a definite shade of thought-color to the personal atmosphere. The strongest personal atmospheres are those of persons of strong feelings, desires and emotions, good or bad, for such have strong and constant mental states which impress themselves forcibly upon their personal atmosphere, so strongly, in fact, that one who notices these things cannot fail to perceive them.

A moments thought will inform you that if these things be true – and true you will realize they must be when you give the matter a moments' careful thought – then one should be very careful to avoid harboring mental states of a character likely to inspire undesirable feelings in other persons. And, at the same time, one should endeavor to cultivate mental states of a character likely to awaken feelings of a desirable character in those with whom we come in contact. In fact, a great portion of the following chapters will be used to teach how to cultivate just such mental states so as to rate the desired effect upon others, for in this lies one of the great secrets of personal magnetism.

One need not despair if he has been creating and carrying around with him a personal atmosphere of an undesirable kind. For these things may be remedied, and one may entirely change the character of his mental states, and thus transform his personal atmosphere from the very worst to the very best. These things require work, perseverance, and patience, it is true, but the reward is so great that it pays anyone to devote his attentions and time to it. The principle is very simple, indeed, but it requires determination and dogged will to obtain the best results, particularly in cases where very undesirable conditions have existed.

The second way in which the mental phase of personal magnetism operates, i.e., that of the conscious projection of the mental currents from the brain centers, by the action of the will of the individual, also demands work on the part of the student who wish to create a strong personal atmosphere.

The principle of this second form of mental action consists in the use of the will in a conscious projection of thought-currents. This is true in the case of stimulating the personal atmosphere, and also in cases in which one endeavors to produce an effect upon the mind of some other person in whose presence he may happen to be.

While it is true that the character of the mental states of the person will color and give character to his personal atmosphere, which will, of course, produce an effect upon the other person or persons in his field of action, it is likewise true that the effect of such mental vibrations may be enormously increased by the use of the will in the direction of the conscious projection just referred to. The mental states produce and create the mental atmosphere, it is true, but the will serves to project them forth with force, and to generally energize the atmosphere and increase the effect.

It is just as if you had created a great store of mental magnetism in your brain, and given it the proper quality and color by the character of your mental states. This would naturally create a personal atmosphere or aura around you, which would be felt by others. But then imagine the increased strength and effect that would arise from the use of your will to project and force outward from your brain these mental vibrations. You will see at once how such an action of the will would tend to energize and increase the vibrations of your mental atmosphere, can you not? It would be like turning on an extra force of the power, would it not? Certainly it would, and you may gain this effect whenever you wish to do so, by using the methods, which will be given you in this book as we proceed.

Again, you will see, by a little thought, how much stronger will be the effect upon any special individual, if, in addition to the vibrations of our personal atmosphere, we add the force of a special current of mental force directed steadily and pointedly at his mind, by an effort of our will. Do you see the point? You first affect him by the effect of your energized personal atmosphere, and then just when he is in the proper receptive condition you discharge at him a psychic rifleball which hits him right in the bull's eye of his mind with enormous force.

At first thought, this may seem to you like very strenuous proceedings, and one which would require the outlay of a great amount of will power on your own part. But, this is not so, for the thought-currents are very responsive to the action of the will, and the main thing is to hold the will firmly to the task, and the thought-currents will flow out over the channel thus made for them. It is like holding a rifle properly aimed, and then letting the force of the powder drive the bullet home; or, again, like holding the nozzle of a hose pointed exactly where you wish the current of water to go, and lo! When the water is turned on, it flies straight to the mark, long after it has left the tip of the nozzle of the hose.

The strong men of all times have employed the will in this way in the direction of creating a strong personal atmosphere, and also in the direction of producing strong impressions upon those who they wished to affect. In many cases they have not fully understood the character of the forces set into operation by themselves, but they understood the "how" part, even if they did not grasp the "why". The next time you come into contact with a strong individual, watch him or her, and see if you cannot almost see the operation of this direction of mental force of which I have just spoken. But, far more important than even studying others, is that of cultivating the art of doing the thing for yourself, and this is what I am trying to teach you to do. And you will succeed in it, too, if you will enter into the work fully with heart and mind. Get in earnest about it, and the power will develop in you to bring about success.

Chapter 4
The Physical Phase

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The physical phase of personal magnetism depends upon two coordinated manifestations of nerveforce, as follows:

(1) the generation within the nervous system of a plenteous supply of nerveforce; and

(2) the conscious projection, by the will, of that supply of nerveforce into the personal atmosphere, and even to a greater distance under special conditions.

By "nerveforce," as used in the above paragraph, I mean that strange, mysterious form of energy, which controls all physical movements, and yet, at the same time, appears to be something higher than physical itself. It is akin to electricity or magnetism, in its real nature, and, like these forces is impossible to define. Nerveforce is something far different from the matter of which the nervous system is composed. The nervous system, from spinal cord to the most delicate nerve filament, is at the best but a system of wires, relays, etc., over which the nerveforce travels, or, else complicated reservoirs in which the nerveforce is stored.

The ordinary nerves serve as wires and cables over which the nerveforce travels to move the parts of the body, which we will to move, or which our subconscious mentality desires to move. Certain parts of the brain are great reservoirs of nerveforce, as are also the great groups of nerve-matter called the plexus, prominent among which are the solar plexus, and the sacral plexus.

The ordinary textbooks of physiology pass over the question of the real nature of nerveforce, for their writers do not possess the secret. They dispose of the question by saying: "As in the case of electricity, while we fully recognize its existence and its power, nevertheless we do not know its real nature." And, so, the student must go back to some of the old occult writers of the past ages, and their followers in the present age, in order to get the secret.

All occultists, ancient and modern, have recognized the existence of a mighty subtle force of nature – one of nature's "finer forces" – which is most potent it its effects and activities, but which, nevertheless, defied all power of analysis or definition. The reason that science has never been able to classify nerveforce is because, like electricity, it is in a class by itself, and is different from any other form of force – so different that it cannot be classified with other forces. Science, in some cases, has endeavored to treat it as a secretion of the nervous matter, but that is a folly akin to that of the materialistic philosopher who tried to define mind as "a secretion of the brain," just as the bile is a secretion of the liver, the gall a secretion of the gallbladder, *etc.* Such attempts at definition cause only a smile on the face of the wise.

The occultists, on the contrary, while not attempting to define nerveforce (recognizing it to be in a class of its own) nevertheless have discovered the source of its origin, and have given us valuable information as to its use. They have given it many names, as for instance: "vital force," "vital energy," "life force," "vital fluid," "vital magnetism," etc., and in the case of the Orientals, the terms "prana," or "akashic energy" have been applied to it. But under all of these different names, the occultists have always meant the one and same thing, i.e., nerveforce. The name I use in describing it, 'nerveforce," is employed simply because it is found specialized in the nervous system, and not because of any idea that it originates there. Indeed, as you shall see in a moment, it has a far higher and more elementary source of origin.

The old materialistic school of physiology has attempted to show that nerveforce, like the bodily material, is derived from the food we eat, and is created by chemical combustion of the latter. This, however, is only partly true. While it is true that there is a certain amount of nerveforce in fresh food (having been gathered there during the life of the plant of animal of which the food formed a part), and while it is true that a certain amount of this nerveforce is taken up by the system of the person eating the food, particularly if the food be fresh, nevertheless, the amount of nerveforce so absorbed is comparatively small, and is far too little to supply what is needed by the individual to run his physical organism. And, even the small part so obtained is not derived from the chemical combustion of the food. Food chemical combustion results in giving bodily heat, but never in creating nerveforce.

The true source of nerveforce is the same as the source of electricity, namely the universal ether that fills space. Like electricity, also, this force is available to human wants only when it is associated with. The atmosphere is charged with nerveforce, which is taken up and absorbed by the nervous system, and stored away in its great reservoirs, from whence, in turn, it flows over the nerves when required, by the physical or mental needs of the individual.

But, you naturally ask, how does the body absorb the universal nerveforce – through what channel does it enter the system. The answer is plain, viz.: In plant, animal, and human life, the nerve force is breathed into the system. In other words, the process of breathing, in its higher and lower forms, is not alone that of extracting oxygen or other elements from the air, but also that of extracting the universal nerveforce at the same time. When this is understood, it will be more easily understood why the living thing perishes so soon if the process of breathing be interfered with. The understanding of this secret of nature throws a much-needed light upon the important part played by breathing, in the life of all creatures.

Before proceeding to a further consideration of the process of the absorption of nerveforce from the atmosphere, especially in the case of the student of personal magnetism, I ask you to consider another important question in relation to the physical phase of personal magnetism, namely, that of the projection of nerveforce beyond the limits of the nervous system. You will remember that the average physiologist maintains that it is folly to hold that nerveforce can possibly pass beyond the limits of the nervous system containing it. He holds that, like electricity on the wires, it cannot pass except over the wires of the nerves. But, is this true even of electricity? I positively assert that it is not. The veriest novice in the study of electricity is aware that electricity will often leap from one conducting substance to another – jumping the gap in the shape of a spark – and then flying along the new channel. Again, even without the spark, electricity and magnetism will often affect other substances by what is known as "induction," without the actual contact of the two conducting materials. This is so common that it is a wonder that the question is ever raised. And, what is true of electricity and magnetism, in this respect, is likewise true of nerveforce, for it will not only often leap over the barriers of the nervous system, but will, and constantly does, affect other nervous systems by a kind of "induction."

Not only is the phenomena of personal magnetism a proof of this transmission of nerveforce, but the phenomena of 'human magnetism" (as it has been called) in the direction of "magnetic healing" another proof – a proof, moreover, that may be obtained by any individual in his own experience.

Moreover, the experience of every individual will bear ample and generous testimony to the fact that certain persons, flowing over with vigorous nerveforce, will so radiate the energy that it is actually perceptible to those shaking hands with them, or even coming into their vicinity. These individuals fairly radiate health and vigor, and exert a positive healing and invigorating effect, on those with whom they come in contact. In a similar manner, is manifested a lack of sufficient nerveforce, by those unfortunate individuals who go around unconsciously absorbing the nerveforce of others, and, in extreme cases, becoming actual vampires sucking the vital forces from those around them. Who of you have not met this last class of persons, and have not noted how depressed and weakened one is after having been in the company of such persons for some time? The average person does not need any further proof in this case, beyond that afforded by his or her own experience.

It may be asked that if the nerveforce is inherent in the universal ether, and obtained from the atmosphere, why all persons are not equally endowed with this energy. The answer is that the life-habits of individuals differ, and just as one is physically strong and robust, and another weak and delicate, so is one individual strong in nerveforce, and another weak in it. Moreover, a change in the life habits of the person will inevitably result in a change in the amount of nerveforce absorbed and retained by him or her. In fact, one of the purposes of this book is to instruct you how you may increase the nerveforce within yourself. While the object is the increase of your personal magnetism, you will find that at the same time your general health and vigor will improve.

In addition to the amount of nerveforce being determined by the life habits of the individual, it is also true that the individual may, by the proper exercises, so "energize" his nervous system that he will largely increase the degree of activity of his nerveforce, and may render it far more available for his requirements. It isn't only a question of securing a plenteous supply of nerveforce, but also of having the same in an active condition, and in such a form that it may be readily available for the requirements of everyday life.

Chapter 5
Physical Magnetism

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You will remember that when you have come in contact with any of the strong characters in any walk of life – the great preachers, lawyers, statesmen, orators, businessmen, *etc.* – those whose success depends upon the strong effect they produce upon other persons, - you have been conscious of a feeling that they radiate strength and power. You actually felt the power coming from them. And, you will also remember that this power did not seem to you to be mental power, or intellectual strength, alone – it seemed, instead, to have much of the physical in it. So strong is this power in the case of some of the world's great characters that they seem to be personified will power – mighty centers of vitalized energy, affecting all with whom they come in contact.

In order to realize the difference between this power and pure intellectual strength and ability, you have but to remember another class of gifted persons, namely, the great students, writers, etc., and other men who have developed great intellectual power. These men as a rule are not "magnetic," as the term is generally used. They do not radiate or throw off force, and the element of physical magnetism is almost entirely absent. They seem to be centers of great intellectual energy – but nothing more. I am not now speaking of individuals in whom both the intellectual and the physical are well balanced and combined, but instead, of those individuals who are distinctly "mental" or intellectual. A moment's thought will recall many examples of the type to which I refer – the teachers, preachers, lawyers, and students whose intellectuality is well developed, but who lack that "something" which impresses persons.

Another appeal to your memory will show you; also, that the "magnetic" person is almost always possessed of that indefinable something, which we call "strength" and energy. He may not be a stout, large person – he may even be a scrawny, lank individual, of slight frame and small stature – but even in the last case he will be "wiry" and like a coiled wire spring, full of latent energy. The magnetic person is never the weak, flabby, jellyfish type. I have seen these thin magnetic persons on their deathbeds, weakened by disease, but even in their last moments they gave one the impression of keen spring-like strength. The other type of magnetic person, the stout type, also gives the impression of power and strength – a something within which stores and radiates strength and power. Is this not so in your own experience? Did you ever see a great leader – a magnetic personality – who did not convey the idea of "strength" in the physical sense? I think not.

Now, remember, that I am not claiming that physical nerveforce alone constitutes personal magnetism. Far from this – there are many men who possess and radiate physical nerveforce who are not personally magnetic in the full sense of the term. The combination of mental magnetism, and physical magnetism is needed to produce the full phenomenon of personal magnetism, remember. But, I do insist that mental magnetism without its physical counterpart is like a mind with a body – it lacks substance and effectiveness.

The occultists inform us that in the personal atmosphere of the individual – his "aura," they call it – there is to be found not only the vibrations of his mental states and character, but also the vibrations of his physical magnetism, or nerveforce as I have called it in this book. They state that to those who have developed psychic or clairvoyant power, these nerveforce vibrations may be seen extending from the body some two or three feet in either direction, the whole aura having an egg-shape, hence its name. It is said to have a faint violet color – something like a pale electric flame – and to quiver and vibrate in a manner similar to the motions of heated air arising from a stove, or the ground on a hot summer day, so familiar to every observer. They also claim that when a strong person is using his will, this nerveforce, carrying with it his mental magnetism, may be seen shooting in great sheets or flashes from him to the other person or persons. I do not claim to posses this psychic vision myself, but the testimony of many of my psychic friends agree in this matter, and are in accord with the writing of the older occultists. And, at any rate, anyone experimenting with personal magnetism will be convinced that nerveforce or physical magnetism does act in just the way described, though it remains unseen by the eye of the ordinary person.

Another important bit of information furnished by the occultists which is fully verified by my own observations and experiments, and which in fact forms one of the foundation pillars of my system of personal magnetism, is that concerning the part played by nerveforce in the phenomena of telepathy, hypnotism, mental influence, and similar phenomena in which the mind of one person acts upon the mind of another – this of course being one of the main features of personal magnetism. I allude to what may be called the "vitalizing" of the thought-waves by the current of nerveforce, which is projected at the same time with it.

Thought-waves unaccompanied by currents of nerveforce lack force and effect, and are like cold mental power devoid of life and activity. You will grasp this idea better by reference to a common occurrence, for instance, you have heard many a sermon, speech, or recitation delivered by a person having marked intellectual ability, and filled with good sound thoughts, - and yet the delivery seemed dead, dull, colorless and lifeless, did it not? It lacked the life, vigor, and vim of the delivery of some other speaker of even less intellectual power, did in not? And, you have noticed that the personality of some admittedly intellectual personage lacked "life"; while some other less gifted personality fairly radiated life and strength, and consequently, magnetic power. Well, this represents the difference between plain thought-waves, and thought-waves accompanied by strong nerveforce. The one lacks "body" and vitalizing force, while the other possesses this in abundance. Think over this carefully, until you "get it" – for in it lays one of the two great secrets of personal magnetism.

A person in whom nerveforce is actively present, and who has consciously or unconsciously acquired the art of combining it with his thought-waves, will send forth words or thoughts fairly charged with dynamic force, reaching and affecting those with whom they come in contact. Like a high-power explosive shell, the nerveforce drives the thought-wave like a bullet to this mark, hitting the bull's eye with a tremendous impact, and making a powerful impression on the mind of the other person or persons. There are persons whose words seem fairly alive, so vital is their action upon the minds of others – these persons have strongly active nerveforce or physical magnetism used in connection with their mental currents. They flash out this combined force toward their audiences of many persons, and the latter are fairly lifted off their feet by the power.

The great leaders of men have had this nerveforce largely developed and actively employed. When they spoke, the other persons were almost compelled to do the bidding of the strong person. Julius Caesar and Napoleon Bonaparte were two marked examples of the use of this power, but, as a fact, every man who sways moves and rules other persons, is an example worthy of study. The student should, if possible, manage to be thrown in contact with this class of persons, so that he may see, or rather feel, for himself, the effect of this mighty force emanating from these individuals. He will then better realize just what part nerveforce plays in the matter of personal influence, and personal magnetism, and then be more firmly resolved to develop it in himself or herself.

There are some persons who seem, naturally, to absorb, store up and effectively use their nerveforce of physical magnetism. Such are very fortunate, for they are saved the trouble of cultivating the processes referred to. But those who do not possess this gift, naturally, may by practice and perseverance develop it in themselves. Nay, more, they may, eventually, even surpass the naturally-gifted man, for the latter does not understand the source or nature of his power, and is apt to neglect or abuse it, while the person who develops it in himself, according to rule, and with a full understanding, has the thing "on tap" as it were, and can always recuperate from an over drain on a nervous system. Knowledge is power, and a cultivated and developed faculty is often far more effective than a similar faculty present at birth, and not understood or worked for.

Beginning with the next chapter, I purpose giving you plain, simple directions for the increase of your nerveforce, the storing up of the same, and the conscious projection of it to vitalize your mental currents. The process is quite natural, and does not partake of any mystic ceremonies or anything of that sort. It is based on purely physiological principles, and is in full accord with natural laws. When you have once acquired the art and science of the absorption and storing of nerveforce, you will be surprised that you have never thought of it before.

When you acquire this power, you will be conscious of being a center of an enormous energy, and will also be made aware of your power by the effect upon other persons. Not only in the matter of personal magnetism, I mean, but also in the matter of imparting the vibrations of strength and energy. You will notice that other persons will be conscious of something in your handshake and touch that will surprise them. They will not understand just what affects them, but they will be conscious of some strange feeling pervading them. The best plan will be for you to keep your secret to yourself, and to avoid any impression of being out of the ordinary. You wish to create confidence, not fear – and the strange and mysterious causes fear rather than confidence. So keep your own secrets.

Chapter 6
Generating NerveForce

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By reference to the first paragraph of Chapter IV, you will see that I have separated the physical phase of mental magnetism into two coordinated manifestations, the first of which i.e., the generation within the nervous system of a plenteous supply of nerveforce, I shall now describe.

The word "generation," in this connection, only imperfectly conveys the idea of the actual process of acquiring nerveforce within the nervous system, for the process is one of "absorption" and "distribution," rather than one of "generation." But as the latter term conveys a simpler picture of the process, I have thought well to use it in this connection, particularly as many of the old occult writers have used it, in this sense, before my time.

This process of nerveforce generation may be said to consist of two distinct, yet coordinated phases, viz.: (1) the absorption of an extra amount of nerveforce from the atmosphere, by special forms of breathing; and (2) the distribution of the same to the great centers of the nervous system which act as reservoirs of nerveforce. I shall now proceed to consider these two respective phases, in their proper order.

The first phase of nerveforce generation consists of the absorption of an extra supply of nerveforce from the atmosphere, by means of special forms of breathing. All persons constantly absorb nerveforce from the atmosphere, in the ordinary process of breathing, the amount differing with the individual, or rather, with his habits of breathing. You will have noticed that the vigorous, strong individual, nearly always breathes fully – that is, deeply and regularly – while the weak person will breathe only partially and irregularly. There is a very close connection between full, regular breathing and general physical health and strength, but I shall not touch upon this phase of the subject here, for it forms no part of this special instruction. I merely drop a hint, which the wise will take advantage of.

Without wishing to lead you into the subtleties of Oriental psychology, with its complicated forms of breathing for psychic and spiritual development, etc., I must call your attention, at this point, to the philosophy underlying some of the Oriental breathing practices, for the same is based on the soundest scientific principals. The Oriental philosophy teaches that each mental and physical state of the individual is represented by a special rhythm of breath, the rhythm and condition always being found together. The mental or physical condition will invariably manifest the particular rhythm of breath, which belongs to it; and, likewise (and this is one of the occult secrets) the deliberate assumption of a particular rhythm of breath will speedily result in the manifestation of the appropriate physical or mental condition.

You have but to consider the subject for a moment, to see that when you are frightened or angry, you breathe with a different rhythm than when you are calm and peaceful. Each emotion, up and down the scale, has its own appropriate rhythm of breath, which invariably manifests at the same time. Moreover, different physical conditions like wise manifest in coordinated breath-rhythms. Keep a close watch on yourself, and those around you, and you will soon see that the above statements of facts are strictly correct. You will wonder why you never noticed the phenomena before.

A little less known, even, is the correlated fact that the deliberate assumption or "acting out" of the particular breath –rhythm related to a particular emotion, will result in a speedy experiencing of the emotion itself. This also may be tested out on yourself.

You will find that a few moments' anger-breath or fear-breath (if well acted out, or assumed faithfully) will result in you soon experiencing a feeling of anger or fear, as the case may be. Likewise, you will find that the deliberate assumption, on your part, of the breath-rhythm of peace, calm, self-control, will be sufficient to induce that particular state of feeling in you. There is a big hint in this last sentence, by the way, for that is exactly what the Oriental sages do to induce and maintain the mental state of philosophic calm for which they are noted. In this connection, let us remind you that when you are endeavoring to control your temper, and to maintain your pose, under extreme provocation, you will find that you instinctively strive to control your breath-rhythm, which shows a marked tendency to fly off into a state of rapid panting and gasping. And, so long as you can maintain your steady controlled rhythm of breath, you will maintain your poise and self-control.

Well, to make a long story short – to get right down to the gist of the subject of the absorption of nerveforce through controlled breath-rhythm – let me say to you (1) that there is a breath-rhythm which nature uses to restore nerve force to the depleted system, after a great demand upon it in the direction of either a strong mental or emotional strain, or after a severe physical strain; and (2) that a deliberate assumption or "acting out" of this particular breath-rhythm will result in your being able to quickly absorb a greatly increased supply of nerveforce for the purpose of use in personal magnetism – to render you full of physical magnetism, in fact. Do you catch this point? If not, reread the above paragraph, several times, until you fully grasp the importance of the statements therein contained – for they comprise exactly one-half of the philosophy of nerveforce generation – and much more besides if you are able to grasp it.

You naturally ask, at this point: "What is this particular breath-rhythm which nature uses to aid us in recuperating, and which nature uses to aid using recuperating, and which may be assumed with such wonderful result?" Very well, let me answer you by asking you another question, namely: "How do you breathe when you begin to recuperate just after a sever emotional, mental or physical strain, when the characteristic first panting breath quiets down?" If you will consider carefully, you will answer that you generally begin by one or two long drawn out sighing breaths, followed by a period of calm, deliberate, slow, deep breaths. You may not have noticed it, but these last calm, deep breaths are marked by a slow but regular rhythm – as regular, indeed, as the slow swing of the pendulum of a large clock, or the accompanying "tick" thereof. You will find that this slow, regular rhythmic breath continues for some little time, until you feel refreshed and reinvigorated, when the breath will drop into the normal "everyday" rhythm, and the task is over.

Well, this is exactly the breath-rhythm, which, if properly assumed and well "acted-out," will result in drawing to you a greatly increased supply of nerveforce from the universal storehouse of the same, i.e., the atmosphere around you.

I ask you, student, to pause at his point, and reread the preceding paragraph. Consider it carefully, roll it over in our mind, until you fully grasp its tremendous significance, and fully make it your own thought. For in those few lines is condensed a statement of wonderful truth, which, if taken advantage of, will transform you into a very giant of physical magnetism. Do not proceed with this reading, until you have fully grasped the importance of the information just given you.

But do not imagine that you can jump at once into this great power. You must first gradually acquire the exact rhythm for yourself – for I can do no more than to indicate it to you. I cannot say, "Breathe in just so many seconds; hold the breath just so many; and then breathe out just so many," and so on, as many teachers have done – some who should have known better, for that matter. For each person has his or her own particular breath-rhythm of this kind, the difference arising from mental or physical formation and characteristics.

The following is the rule – the only rule – in this matter: "Ascertain, first, the precise breath-rhythm which nature has given you for use in moments of recuperation after extreme mental, emotional or physical strain; and then, second, practice the same voluntarily by assuming, or acting out the mental and physical conditions producing it, until the rhythm becomes fixed in your memory, so that you can easily reproduce it, instinctively, when you wish." Read this rule over until you thoroughly understand it.

You will find it somewhat difficult to assume or act out the conditions producing the rhythm, at first, unless you happen to be a natural or well-trained actor. But keep trying, until you master it. Practice will make perfect, in this as in everything else, remember. Mentally place yourself in the same vibrations as when you were under some great strain of mind, emotion or body, in the past; and you will find that the same will be followed by an acting-out of the period of recuperation, with its accompaniment of appropriate breath-rhythm. Each student will manage this in his, or her, own way, and will get the result, if persistent, persevering effort were made.

You will find that the first indication of the recuperating breath-rhythm will usually be a long drawn out sigh, followed by a moment of rest, which, in turn, is followed by an easy, though deep, slow, deliberate succession of in-breathing and outbreathing, in perfect rhythm, which will be accompanied by a feeling of increased strength and vitality, of mind and body – delighted to experience is the feeling of "relief" and fresh vigor, vitality and vim which results from this breath-rhythm.

In practicing this recuperative breath-rhythm for the purpose of resting, gaining strength, or increasing your store of nerveforce, do not fall into the too-common error of artificial rhythmic breathing. Do not make the mistake of trying to count the seconds of the breath; or to make the breaths extend neither over a particular time, nor to exactly match each other; or to retain the breath any special time; nor to count time between breaths; or anything of that kid. Forget all about the artificial standards, and give yourself up entirely to a peaceful, calm feeling of relief and recuperation, which nature will bestow upon you if you will create the right conditions for the manifesting of her power. Do not be artificial – trust nature to "run the thing" aright and leave everything in her hands.

Do not bother at this point, to wonder just how many times a day you must practice this exercise in order to gain physical magnetism and absorb nerveforce. That point will be covered in a latter chapter, in connection with the accompanying process of nerveforce distribution – the sole thing before you now is to learn how to produce this breath-rhythm, and to practice until you can produce it at will, easily and naturally, without effort or strain – instinctively, in fact. Until you accomplish this, there is no use of your bothering yourself about the succeeding stages.

And, now a word about practicing this step. Do not overdo the thing – make haste slowly. It is a matter of growth and development with you, and you should hast slowly. It is a matter of growth and development with you, and you should not try to rush things too rapidly. Let nature proceed to make the process instinctive, and do not fall into the mistake of pulling up the roots of our plant in order to see whether it has grown overnight. It will grow. Never fear. You will know when you are on the right track, and will be aware of your progress, by reason of your increasing sense of vigor, vitality and vim.

Remember, finally, that the secret of the whole this is that you have discovered how nature recuperates the system in times of extreme necessity; and have then learned how to draw upon this sources of energy at will, thereby increasing the supply far above the ordinary. It is just as if you had discovered a bottle containing the elixir of energy which kind Mother Nature uses to recuperate you in times of need; and then you had learned that you could partake of the elixir, daily, or whenever you felt like it; and were consequently enabled to increase your energy and vitality far above the average. The comparison or figure of speech is not exaggerated – for in this secret you have indeed discovered the elixir of vitality, vigor and vim; that is, if you use it aright.

Chapter 7
Distributing NerveForce

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In the preceding Chapter I have given you general instructions regarding the first phase of nerveforce by means of certain forms of rhythmic breathing. I now proceed to the general instruction regarding the second phase of nerveforce generation, namely, the distribution of the absorbed nerveforce to the nervous system, and particularly to the great reservoirs of nerveforce.

This process of nerveforce distribution naturally follows directly after that of nerveforce absorption, the two being coordinated phases of one of nature's recuperative processes. Just as is the process of the recuperative breath-rhythm, nature's way of restoring to the system a fresh supply of nerveforce to replace that used in the extra-ordinary mental, emotional or physical strain preceding it, so is the process of nerveforce absorption another (or twin) method of nature to distribute the absorbed nerveforce to all parts of the body, strengthening and invigorating, vitalizing and stimulating, each and every part of the body, and at the same time storing up in the great reservoirs of the nervous system a reserve supply of nerveforce for times of future need.

Again you ask: "What is nature's way of distributing the absorbed nerveforce, as above stated, which also is the way in which you state students of personal magnetism may distribute their absorbed nerveforce or physical magnetism?" As in the case of the previous question, I answer, "Go to nature herself, and discover her method." Let us then do so.

Investigating nature's method of distributing physical magnetism or nerveforce, what do we find nature doing just after the person is exhausted by mental, emotional or physical exertion – that is, in addition to the peculiar breath-rhythm. Answer: We find, accompanying the long deep sigh preceding the breath-rhythm, and also, following the rhythmic breathing, a tendency to "stretch" the muscles of the body. Not only do we notice this phenomenon at such times, but also it is to be observed when we awaken in the morning with a yawn, followed by an instinctive stretching of the muscles. We observe the same thing after we have used up nerveforce in listening, reading, studying, *etc.* – in fact, in any action, which has required concentrated attention. It is always the yawn, the deep sigh, the measured breath, and, finally, the stretching of the muscles.

Now, do not dismiss this matter with a trifling jest, or an amused smile – for this stretching of the muscles in one of nature's most important offices. It is nature's own favorite way of distributing to all parts of the body the nerveforce being absorbed into the system. It is nature's own way of sending a vitalizing and invigorating current to the places in which it is needed. And, moreover, if we will take her seriously; examine the meaning of her process; and then intelligently apply the same in our work of developing physical magnetism, we will have gained an important secret of nature, and one which we will not be willing to part with, once it is applied and turned to account.

In the first place this "stretching" is something far more than a manifestation of laziness, weariness, or fatigue. It is an instinctive action resulting from nature's recognition of the need of a fresh supply of nerveforce, and her rush to supply the needed energy. Do not mistake and confuse causes and effects in this matter.

You will notice, in cases of complete "stretching," a twofold motion, viz.: (1) An extensions; and (2) a tensing or contraction of the muscles, in the direction of drawing in the extended limbs or parts of the body. Now note this, both of these motions are forms of "tensing" or contracting the muscles. The extension movements result from the tension or contracting of the opposite set of muscles. The principal muscles of the body are arranged in opposing sets, one being used to push out, and the other to draw in, the limb or portion of the body. You may always count on the presence of these opposing sets of muscles. When in the process of stretching you first extend, and then draw in the limbs, you rally are tensing both of the opposing sets, in turn. For what purpose? Let us see.

Nature's purpose in tensing the opposing muscles, in the above stated case seems to be that of "squeezing out" something from the muscles. And that is exactly what it is – a squeezing out of something. Of what? Of the old, stale, weakened nerveforce of physical magnetism. Why? – To what end? To the end that the supply of fresh, vital, strong nerveforce or physical magnetism may rush in to take the place thereof.

This is equally true in the case of the brain exhaustion, nerve-exhaustion, or muscle-exhausting – for the brain cells, the nerves themselves, and the muscles are kept vitalized and invigorated by the same form of energy, coming from the same source. Moreover, the fresh supply of nerveforce pouring into the muscles and cells, from the great nerveforce reservoirs of the nervous system, leave the latter more or less depleted, and cause them to call for a fresh adequate supply from the universal source. In short, the stretching process sets into operation the whole machinery of the distribution of the system's supply of nerveforce, and results in the whole nervous mechanism being give a new impetus.

This is the secret of the personal magnetism adept's method of distributing a fresh supply of physical magnetism or nerveforce to all parts of the system, at will – thus rendering himself a veritable dynamo of physical magnetism, if he so desires.

But there is more to this method of the student than mere ordinary "stretching," I assure you. The ordinary stretching is simply an elementary form of nerveforce distribution. I shall call your attention to an extension of, and improvement upon, the elementary method. You have probably heard of that from of calisthenics generally known as "the tensing exercises." Well, in that system you may find the seed of a much more efficient system. The tensing system of calisthenics is taught for the purpose of exercising the muscles – only this and nothing more. It has been found to bring about the greatest results, and to greatly develop the muscles and benefit the general system. Why? "Oh just exercise," replies the physical culturist. But we know better, for while we realize the benefit obtained from these sensible exercises alone, we also understand how such a rational course of exercise must result in greatly invigorating the entire system, by distributing the nerveforce, and as a consequence bringing about the absorption of a fresh supply to the great reservoir centers of the nervous system, do we not?

We have three decided points of advantage over the "tensing exercise" school, as follows: (1) We precede our tensing exercises by rhythmic breathing exercises, thus bringing to our reservoirs a fresh supply of magnetism or nerveforce; (2) we proceed leisurely and almost "lazily," our idea being that of "stretching" as opposed to the idea of vigorous exercise by tensing, the latter being held by the "tensing exercise" school; and (3) we understand the real reason for the tensing, and hence are able to apply it intelligently, instead of in a hit-or-miss style.

The addition of the rhythmic breath, of course, gives a new and novel impetus to the work of nerveforce distribution; in fact the latter cannot be perfectly performed without the former. This the ordinary tensing exercise practitioner almost entirely misses, except in so far as he becomes fatigued by his vigorous exercise, and is forced to breathe rhythmically, as a consequence, thereby unconsciously obtaining at least some of the benefits of the rhythmic breath. The ordinary tensing exercise student, once given our key of the rhythmic breath, is enabled to attain results impossible to him before. He sees a great light, as a consequence.

My students of personal magnetism proceed about the exercises for distribution of nerveforce, or physical magnetism, in an entirely different manner from that of the ordinary practitioner of the tensing exercise systems. The latter work themselves into an exhausted condition, under the belief that their muscles will become better developed by such vigorous exercise. As a consequence, many of them wear out as much as they acquire, of muscular development. My students, instead, pursue anything but a strenuous course of exercising in tensing. Instead of moving vigorously, they proceed slowly, calmly and almost "lazily" in tensing the muscles, in turn extending and then drawing in. They keep before them, all the time; nature's own processes of "stretching," and model their movements entirely upon the same. In this way, as a consequence, there in no exhaustion or using up of nerveforce or tissue to any marked extent, but, on the contrary, there is a constant taking in and distribution of magnetism from the centers to the parts, and consequently a marked increase in vigor, vitality and vim. The difference can be understood perfectly only when one practices my exercises for himself or herself.

Finally, it follows that a much greater effect is obtained by one who practices any form of exercises, understandingly, and with full knowledge of the "why" as well as the "how" of the thing – of the theory as well as the practice. When one knows just what he is about, and just what he wishes and expects to obtain, then he has gained half of the battle. Lacking this knowledge, he wastes energy and effort, and does much that had better be left undone, while leaving undone much that should be done. Verily, "knowledge is power" in this case, as in many others.

It is somewhat amusing, though sad, to see these "tensing exercise" people using themselves up in vigorous exercising, and, at the same time, losing ninetenths of the benefits gained by those practicing the "lazy" stretching exercises, accompanied by the rhythmic breath, as taught to my students.

Chapter 8
Nerve-Force Exercises

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I shall now instruct you in the direction of certain forms of exercise designed to generate nerve-force, or physical magnetism, both in the phase of absorption and that of distribution, according to the general principles set forth in the preceding chapters.

Absorption. The exercises, themselves, are designed to give a free and full distribution to the nerve-force or physical magnetism, but the student must always remember that before the nerve-force may be distributed it must first be absorbed. The absorption, of course, is performed by means of the breathrhythm, according to the instruction already given you.

IMPORTANT: Remember that every series of distribution exercises must be preceded, and followed, by the practice of the rhythmic breath for a few moments. It will also be found beneficial and useful to interject a short period of rhythmic breathing in between these exercises, from time to time. You will soon discover the need of this, from your own feelings. After you have gained familiarity and ease in practicing the distribution exercises, you will find yourself becoming very sensitive to the inflow of the nerve-force during the breathrhythm exercise, and in a short time will know by your feelings exactly when you need to absorb more nerve-force during the exercise.

At this point I wish to again remind the student that one of the main features of my nerve-force exercises is that of the entire absence of artificiality, and the presence of "naturalness." I do not give set forms of breathing, to be practiced just so often, for so many minutes at a time. Instead, I give the general principles of the method – the "why" as well as the "how" – and then bid the student to be governed entirely by his own instincts in the matter of the duration of exercises, and frequency of the same.

After a short time the student will fall into the natural habit, just as he does into the habits of eating and drinking, and he will know exactly when he should practice nerve-force generation, and how long he should continue the exercises.

Keep the words "Be Natural" before your mind, and you will make no mistake. Never overdo the exercises, or force yourself to perform them when you do not feel like it. Avoid anything approaching artificiality in the matter. Sometimes you may go a long time without practicing and again you may feel the need of the same very often – in either case follow nature's urgings. Again, you may feel like taking but a moment's exercises at a time – like taking a sip of water, while on other occasions you will feel like taking a long spell of exercise – like taking a deep draught of water when you happen to be very thirsty – follow nature in both instances.

STRETCHING EXERCISE. I will begin by calling your attention to a form of exercise which consists of intelligent simple "stretching," but which form of exercise will be found very beneficial. There are a variety of forms of this exercise. I will give you a few general forms, and you may then enlarge on these, and invent combinations, variations, *etc.*

I. Lying on your back, extend your arms upward over your head, to their full extent – stretch them out easily but thoroughly as far as they will go. Then slowly pull them in. Repeat several times.

II. Stretch the arms sideways from the body – out and then in, several times.

III. Stretch the legs in the same way, several times.

IV. Stretch the neck several times.

V. Stretch the hand and fingers, by moving the hands backward and forward from the wrist, clenching and unclenching the fist: opening and closing the fingers.

VI. Stretch the feet and toes, in the same general manner as in the case of the hands and fingers.

VII. Turn over and lie on your stomach, with the face down on the pillow or floor, and repeat the above exercise in this position. This will bring into play a number of muscles not employed in the former position.

VIII. Rise to your feet and stand with the legs spread out, the feet several feet apart, with arms extended upward and outward. This will bring your body into the general shape of the letter "X." Then rise to your toes and stretch upward as if you were trying to touch the ceiling.

Repeat several times.

You will be surprised at the feeling of rest and renewed strength, which will come to you as the result of the practicing of the above simple stretching exercises. And yet, simple as they are, these exercises perform a great work. You must not lose sight of the fact that when you tense these muscles, in the act of stretching and then contracting the limbs, you really "squeeze out" the old, worn out, depleted magnetism, and absorb in its place a fresh supply of vigor, vitality and vim from the great reservoirs of the nervous system.

Carry in your mind the idea of the sponge, which in order to absorb fully a supply of fresh water, must first be thoroughly squeezed out. The process of the absorption and distribution of nerve-force is very close indeed to the process of the squeezing-out and refilling of the sponge. The following "tensing exercises" are really but an extension of the stretching exercises, more elaborate and complicated, but embodying the same principle. They are useful in energizing the several parts of the body, which are not actively energized by the simple stretching exercises.

Shoulders and Chest. Stand erect; feet close together; arms at sides. Then draw forward your shoulders, as far front as they will go. Hold the position a moment, and then slowly press the shoulders back as far as they will go. This will tend to energize the shoulders and chest.

The chest may also be energized by taking a few deep, full breaths, which will inflate the lungs and thus extend the chest. The shoulders may also be energized by raising them upward in a "shrug" and then slowly lowering them to original position.

Arms, Wrists, and Hands. Any simple exercise, which will extend and then contract the arm-muscles, will serve to energize the arms. Twisting them first one-way and then another will do likewise. Twisting the wrist and moving the hands loosely backward and forward from the wrist tends to energize several very important muscles and nerves in this part of the body.

Clenching and unclenching the hands will energize the hands and fingers. Spreading out the fingers fan-shape and then drawing them together will energize the fingers thoroughly.

Legs, Feet, and Toes. Follow the general idea of the arm and hand exercises, just mentioned, in the case of the legs, feet and toes. "Squatting" energizes the thighs. Raising up the toes and then lowering to original position energizes the calves of the legs. The "standing-still run" is a good general leg energizer.

Neck. Move the neck forward, as far as it will go, then backward, as far as it will go; then sideways, to the right, as far as it will go – then to the left in the same way; then twist to the right as far as it will go, then to the left in the same manner. These are splendid neck energizers. There are important nerves running through the neck, which are energized by these exercises.

Twisting and Bending. What may be called "a twisting" of the different parts of the body serves to energize the parts very well indeed. In the same way, "bending" exercises are good.

Not only may the legs and arms be twisted easily and effectively, but the entire trunk of the body may be equally effectively twisted by standing erect with feet, say eight or ten inches apart, toes out, and arms hanging easily by the sides; then easily twisting the body to the right, the neck, trunk and thighs being carried as far as they will go; then twisting to the left in the same manner; repeating several times. Bending the body to the right, then to the left, then forward, then backward, is a good energizer.

In a Nutshell. The foregoing exercises might be elaborated into a book by itself – but what's the use? I have given you in a nutshell the main elements of the exercises, and you may do the elaborating yourself. In fact, I can sum up the general principles of the exercises in three words, viz.: STRETCHING, TWISTING, And BENDING. Think over these three words, and you will see that if you will apply them in every possible way to the various parts of the body, you will have a whole system of tensing exercises at your command, without purchasing expensive textbooks on the subject. And, also, remember that in any and all of the so-called "tensing exercises" systems is to be found the best possible principle of nerve-force distribution – always, however, remembering to include the rhythmic breathing according to my previously given instructions. Now, get to work and exercise your ingenuity in devising variations and combinations of the "stretching, twisting and bending" principles. This will energize your mind as well as your body.

Energizing the Solar Plexus. The Solar Plexus lies exactly behind the pit of the stomach. It may be energized by practicing a "drawing in" of the abdominal muscles. This may prove a little difficult at first, but a little practice will make perfect. Draw the abdominal muscles "inward and upward" several times at each exercise.

The Sacral Plexus. The Sacral Plexus is another important plexus, or great center of nerve force. It is located in front of the lower part of the spinal column – in the region of the hips. It may be energized by a special stretching, bending and twisting of that particular region of the body.

In case of impaired vitality or general weakness, a little extra energizing of these two plexus may be found very advantageous and beneficial, as they directly affect large regions of the body, and important organs.

Chapter 9
Projecting Nerve-Force

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At the beginning of Chapter IV, I stated that the physical phase of personal magnetism depends upon two coordinated manifestations of nerve-force, namely: (1) The generation of nerve-force; and (2) the conscious projection, by the will, of that supply of nerve-force into the personal atmosphere, and even to a greater distance under special conditions. I have instructed you regarding the phase of nerve-force generation. Let us now consider the second phase, i.e., that of the projection of the same.

Of all of the mental forces of the individual, the will is the most powerful, and at the same time the one least understood. It is hard even to define the will. Enough for our purpose to realize that it is the power within the mind whereby man is able to do things. Not only does man do the ordinary things of life by means of the will, but also he is able to do some extraordinary things when he learns how.

The old occultist fully realized the mighty power of the will of man; and their teachings convey some very valuable information on this subject. One of their teachings was that by the use of his will man is able not only to project thoughtwaves from his mentality, but that he is also able to consciously project his physical magnetism, or vital energy, in the same way. The discoveries of the most advanced students of the subject, in our times, verify the old teachings of the occultists in this respect. The system I am herein teaching is therefore based not only on the advanced discoveries of modern science, but also upon the world-old teachings of the ancient occultists. Truth knows no special age or time – it is the property of the ages.

The average man projects his physical magnetism, or nerve-force, into his personal atmosphere, or aura, more or less unconsciously – just as he walks or breathes, for that matter. He has naturally acquired the habit, and does not concern himself about the matter – in fact, he is usually unconscious of and ignorant of the process itself. The differences in the degree of physical magnetism projected or radiated by such persons is determined solely by the degree of nerve-force generated by them, in absence of any special power of projection.

There is a second class, however, the members of which, while not fully informed of their power to project physical magnetism, nevertheless, by their habitual use of the will in the direction of impressing others, powerfully, though unconsciously, direct waves of the nerve-force outward, so that their personal atmosphere becomes well charged with it, and their influence is felt by those coming in contact with it. In this class of individuals will be found the active, energetic, masterful men in various walks of life, who direct others rather than are directed by others, who give orders rather than receive them. These men generally radiate enough physical magnetism to make itself felt by those with whom they come in contact, and are generally felt to be "strong men." But even these persons do not manifest the greatest amount of physical magnetism.

The third class of persons is that composed of individuals who have acquired a greater or less knowledge of fact that physical magnetism may be projected beyond the limits of the brain or body, and who have learned, at least in a degree, the art of so projecting it by the use of the will. These individuals range from those who have acquired merely a glimpse of the truth, up, by degrees, to those who may be spoken of as Masters of the Art. This last named class of persons are those whose power is readily felt and acknowledged, and who leave their impression upon those who come in contact with them.

The projection of the physical magnetism, by the will, is, in a way, a very simple procedure, consisting of two processes, as follows: (1) The belief in, or realization of, one's powers to so project the force; and (2) the actual willing or commanding the force to be projected.

At first it may seem somewhat strange to learn that "belief" has anything to do with this matter, but a little consideration will explain this general law of psychology. It is this way: The will never acts in a direction, which the mind believes impossible. One never tries to reach the moon, because his mind refuses to believe that he can do it – but the child, believing that it is possible, will use his will to move his hand in that direction. The disbelief acts as a brake on the will – do you see the point?

But, you may say, the belief of the child does not enable him to reach the moon. Certainly not, but it caused his will to operate so as to move the hand. Belief does not necessarily render accomplishment certain – but it removes the barriers of disbelief, the latter preventing any accomplishment by the will. There are many things that we would be able to do if we could only believe that we could do – but disbelief acts as a brake and a barrier to the efforts of the will. Realization of one's power will often gain half the battle of accomplishment for him.

In the case before us, the one needs only to believe enough to make the attempt. Then, each time the attempt is made, and one perceives a result, the task becomes easier for the next time. And, at last, the sense of full realization of the power of the will dawns upon the person, and after that the rest is easy.

The second process, i.e., the actual willing, or commanding, by the will, is simply what the words actually say. How can you "will" or "command" the physical magnetism to move into your personal atmosphere, and energize it? – Will it obey me? - you ask. Certainly it will. And the willing or commanding is simply effort the same that you employ, instinctively, when you will or command that your hand be raised. What makes the hand rise? It has no power to raise itself, neither have the muscles any such power in themselves. It is only when you WILL it to move, that things begin to move. The mere willing sends a current of nerve-force over the nerves, and into the muscles, and the hand rises. Sounds simple, doesn't it? And yet it is one of the most wonderful things in the world – only we have grown so accustomed to it that we fail to note the wonder of it all.

The command of the will to the physical magnetism acts in the same manner as the command of the will to the hand. Now, right here, is a point to be remembered. You do not merely say to the hand "raise up." Try it on your own hand – say to it "raise up" without actually willing it to rise, and nothing happens, it is only when you accompany the command with the mysterious effort of the will, that movement occurs.

I cannot tell you how to move your hand by willing – all that I can say is that you must WILL it to rise, and you will understand exactly what I mean. Well, then WILL the physical magnetism to flow out into your personal atmosphere, just as you will the hand to rise, and the thing happens.

But, you may say, you can see the hand move, and know whether your command has been obeyed, while you cannot see the physical magnetism flow. Certainly, but you can feel the magnetism flow, and thus be certain of it.

The flow of physical magnetism soon becomes perfectly apparent to a person, and he is as certain of his radiation as he is that he is radiating heat on a warm day. It is one of those things which cannot well be explained, but which is readily understood by those who experience it.

Try it yourself, and you will soon become conscious of the flow of nerve-force from you, into the field of your personal atmosphere or aura, to a distance of several feet on all sides of you. You will become aware of the effect of your physical magnetism upon others who come in contact with you. You will be able to perceive the reaction and response to your strong magnetic influence on them. They will, unconsciously, let you know that they feel the power of your presence, and acknowledge your strength. You will find a puzzled expression on the part of some of your old acquaintances and associates who will be dimly conscious that there is something different about you, which they cannot explain satisfactorily to themselves. Do not, however, make the mistake of informing them, for this will invite unpleasant comment and criticism, and will also tend to make persons assume a defensive attitude toward you – and even an offensive one, perhaps – in self protection.

You will also become aware of the healing and strengthening effect of your magnetism upon delicate and sick persons who come in contact with you. Such persons will feel strengthened by your presence, and will dislike leaving you. You may experience some difficulty in preventing them from attaching themselves to you, and seeking to live on your magnetism. But when you learn the art of using the mind-force, or mental magnetism, you will be able to shake them off when necessary. In the meantime, you may do much good by giving these persons magnetic treatments, either by consciously directing a stream of magnetism towards them – by the use of the will – or by the use of the hand. Your magnetism will flow freely out of your hands, and will invigorate weak persons, tend to remove painful conditions, *etc.* A little experience will make you a "magnetic healer" if you should so desire.

In this matter of hand shaking, you will notice strange things. Persons who take your hand will be impressed by something strange and powerful about you, for your magnetism will flow out toward them and through their body, sometimes in a most marked manner, but more often in an easy current.

You may project your physical magnetism in a direct current, quite a distance from your body, by the simple effort of your will, when once you have learned the little points of practice by repeated trials.

I shall not speak at this place of the use of the physical magnetism in connection with the mental currents, for that topic will be taken up in a later chapter, or chapters rather. But do not wait until that time to practice – get to work and practice with the physical magnetism, now, so that you will have it well in hand when you receive the higher instruction regarding the mental currents. Plant your feet firmly on each step of the ladder – then you will not slip when climbing. Do you see the point?

Chapter 10
Mental Radiation

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Leaving for the moment the phase of physical magnetism, or nerve-force, and entering into a consideration of the other phase, namely, that of mental magnetism or thought-force, let us first take a general glance at the report of the most advanced science of the day, upon the subject of the phenomena of mental radiation.

It will be well for you to feel fully convinced of the reality of this phenomenon, before you undertake to manifest the power. This not only to maintain consistency and mental honesty on your own part, but also that you may rid yourself of any doubt or unbelief in the matter, the result of such doubt or unbelief being to interpose a barrier or brake upon the will, as we have stated in a preceding chapter.

Listen to the following words from the pen of one of eh world's great scientists, Professor Ochorowicz, who has created such a wonderful stir here in Paris by his demonstrations of practical psychology, mental photography, *etc*. Professor Ochorowicz says: "Every living being is a dynamic focus."

"A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion tends always to propagate itself."

"Therefore, when we see work of any kind – mechanical, electrical, nerve, or psychic – disappear without visible effect, then, of two things, one happens, either a transmission or a transformation. Where does the first end, and where does the second begin?"

"In an identical medium there is only transmission. In a different medium there is transmission. You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of a part of the current into heat."

"Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod, and the carbon will emit light."

"A part of the current, then, is transformed into heat and light. This light acts in every direction around about, first visibly as light, then invisibly as heat and electric current." "Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate."

"And all this from a distance, without contact, without special conductors."

"A process that is at once chemical, physical and psychical goes on in a brain. A complex action of this king is propagated through the gray matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of a medium in which it can exist as such. It is propagates as far as other vibrations allow. It is propagated more widely if it assumes the character, which subjectively we call emotive. But it cannot go beyond without being transformed.

Nevertheless, like force in general, it cannot remain in isolation, it escapes in disguise."

"Thought stays at home, as the chemical action of a battery remains in the battery, it is represented by its dynamic correlate, called in the case of the battery a current, and in the case of the brain - I know not what; but whatever its name may be, it is the dynamic correlate of thought. I have chosen the term 'dynamic correlate.' There is something more than that; the universe is neither dead nor void."

"A force that is transmitted meets other forces, and if it is transformed only little by little it usually limits itself to modifying another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium. It is the case with the physiological equilibrium, nerve force, psychic force, ideas, emotions, and tendencies. These modify environing forces, without themselves disappearing. They are imperceptibly transformed, and, if the next man is of a nature exceptionally well adapted to them, they gain in inductive action."

Various other eminent scientists have testified to the general resemblance of the brain to an electrical or magnetic battery or cell group. Professor Bain has said: "The structure of the nervous substances, and the experiments made upon the nerves and nerve centers, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

Professor Draper tells us that: "I find the cerebrum is absolutely analogous in construction to any other nervous arc. It is composed of centripetal and centrifugal fibers, having also registering ganglia. If in other nervous arcs the structure is merely automatic, and can display no phenomena of itself, but requires the influence of an external agent – the optical apparatus inert save under the influence of light, the auditory save under the impression of sound – the cerebrum, being precisely analogous in its elementary structure, presupposes the existence of some agent to act through it."

Dr. haddock says, in connection with his consideration of the idea that thought may be communicated though ether –vibrations: "The ether is accepted by science as a reality, and as a medium for light, heat electricity, magnetism, *etc.* The nervous system is certainly comparable to an electric battery with connecting wires. Communication of thought and feeling without the mediation of sense perception as commonly understood, is now established.

Inanimate objects exert, now and then, 'strange influences.' People certainly carry with them a personal atmosphere. The representation of the condition of these facts by a psychic field, compared to the magnetic or electric field, becomes, therefore, if not plausible, at least convenient. As such a 'field' exists surrounding the sun, so may a 'field' be assumed as surrounding each human individual. 'We have already strong grounds for believing that we live in a medium which conveys to-and-fro movements to us from the sun, and that these movements are electromagnetic, and that all the transformation of light and heat, and indeed the phenomena of life, are due to the electrical energy which comes to us across the vacuum which exists between us and the sun – a vacuum which is pervaded by the ether, which is a fit medium for the transmission of electromagnetic wares.' By means, then, of a similar theory applied to mind and brain and body, we may find reasonable explanations of many otherwise insoluble mysteries of life, and, which is of more importance, deduce certain suggestions for the practical regulation of life in the greatest individual interest."

Haddock also approvingly quotes the following from Dr. M. P. Hatfield, an authority with whom I, personally, am not familiar: "The arrangement of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know that there are those who stoutly maintain that nerve-force is not electricity, and it is not, in the sense that an electrical battery is the same things as a live man; but nevertheless nerve-force is closely allied to that wonderful thing that for the want of a better and clearer understanding we agree to call electricity."

Haddock adds: "All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery. The brain being a kind of battery, and the nerves conductors of released stored-energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain energy may be conducted beyond the limits of the body. If the nerve-track corresponds to wires, this refined medium may correspond to the ether-field supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves – except, as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states – perhaps by a combination."

In the above quotations, there will be found constant reference to vibrations in the universal ether. That there is a place, and plenty of room, in the scale of etheric vibrations for the vibrations of mental-force, may be seen by a reference to the following quotations from eminent authorities:

Professor Gray has said: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear, and color waves of light that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation."

Professor Williams has said: "There is no gradation between the most rapid undulations or trembling that produce our sensation of sound, and the slowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our word of heat and light. And there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided there are organs fro taking up and sensifying these movements."

A recent writer in the "London Post" says, "The knowledge we gain by experiment brings home to us what a miserably imperfect piece of mechanism our bodies are. The ear can detect the slow-footed sound vibrations that come to us at the rate of between 40 and 40,000 a second. But the whole of space may be quivering and palpitating with waves at all sorts of varying speeds, and our senses will tell us nothing of them until we get them coming to us at the inconceivable speed of 400,000,000,000,00 a second, when again we respond to them and appreciate them in the form of light."

Another writer, an American psychologist, carries on the tale from this point, as follows: "The first indications of warmth comes when the vibrations reach the rate of 35,000,000,000,000 per second. When the vibrations reach rate of 35,000,000,000,000 per second. When the vibrations reach 450,000,000,000,000 the lowest visible light ray manifests. Then comes the orange rays, the golden yellow, the pure yellow, the greenish yellow, the pure green, the greenish blue, the ocean blue, the cyanic blue, the indigo, and finally the violet, the highest degree of light which the human eye can register, and which occurs when the vibrations reach the rate of 750,000,000,00,00 per second. Then come the ultraviolet rays, invisible to human sight, but registered by chemical media. In this ultraviolet region lie the 'X Rays' and the other recently discovered high-degree rays; also the actinic rays which, while invisible to the eye, register on the photographic plate, sunburn one's face, blister one's nose, and even cause violent explosions in chemical substances exposed to them, as well as acting on the green leaves of plants, causing the chemical change of transforming carbonic acid and water into sugar and starches. These forms of 'dark light,' that is, light too fine to be perceived by the human eye, are but faint indications of the existence of still higher and finer vibrations – the 'finer forces of nature.'"

Oh, yes! There is plenty of space and room in Nature's scale of forces, for the vibrations of mental energy, nerve-force, and personal magnetism, which combines the two. I trust that the foregoing statements of scientific fact have cleared your mind of any lurking doubts on the subject.

Chapter 11
Mental Attitudes

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In a preceding chapter, I have stated that the mental phase of personal magnetism consists of two coordinated manifestations of mental power, the first of which was "the holding of certain mental states until the mental atmosphere becomes charged with the vibrations of the particular mental states." Let us now consider what are these "certain mental states" which are to be held.

In the first place, these "mental states" are not so much any set of particular thoughts, but rather are stated mental attitudes in relation to oneself and the outer world of men. A man's mental attitude, if firmly defined and as firmly held, impresses itself upon everything around the man. His looks grow to conform; his voice; his walk; his general appearance; all grow to reflect his inner states of mind. Moreover, his mental atmosphere becomes so charged with certain vibrations that those who come in contact with the man actually feel his mental attitude, and adjust themselves to it.

Who of us cannot recall the "so meek and humble," Uriah Heep mental attitude manifested by some persons of our acquaintance? Who does not remember having actually felt the sneaky, foxy mental attitude of certain other persons? And who can forget the bold, masterful, mental attitude of certain successful men in our field of business acquaintance? Each of these classes is possessed of a mental atmosphere, which reveals itself at once to us, when we meet them.

I need scarcely urge upon you the importance of producing in yourself the most desirable kind of personal atmosphere. And, as I have said, the mental atmosphere is the direct result of the mental attitude of the person, and reflects the same inevitably. Of course, the mental attitude of a person is composed of a variety of beliefs, opinions, views, ideals, etc., and must of necessity be of a somewhat mixed character. In the case of the majority of persons, the personal atmosphere lacks force and character because of a lack of any particular mental color. But, in the case of the strong individuals of the race, it will be found that there is always a strong fixed mental attitude – a strong desire which colors all the thought; a powerful ambition which gives tone to all the rest; or a firm resolve which fires the entire mental character. This strong vibration is carried out into the personal atmosphere, and its influence is felt, and men react thereto.

In a general way, mental attitudes may be divided into two classes, viz.: (1) positive and (2) negative.

It is difficult, at first, to give the keynote of each of these two classes of mental attitude, but I call your attention to the words of an American writer, in this connection who well says: "That which tends to render one strong, is positive; that which tends to render him weak, is negative." I do not think that I can improve on this definition, and I advise you to adopt it, and to measure your mental attitudes by that standard.

By all means cultivate and develop the positives, and restrict the negatives, in your mental makeup so that, in the end, your mental attitude may be "positive" instead of "negative" – strong instead of weak.

An interesting thing about the cultivation of a mental attitude, is that not only does the improved mental attitude tend to impress itself upon others with whom you come in contact, but that it also tends to impress itself upon your own mentality, so that you gradually become more and more fixed in the mental attitude.

Mental attitude resembles yeast, in the sense that if you insert a single bit of the ferment in your mind, it will begin to work, and grow other cells, until it finally fills your entire mind. It tends to reproduce itself. This is true of both desirable and undesirable mental ideas, but – and remember this well – here is a most hopeful and encouraging fact: a positive idea will tend to kill a negative one, so you see Nature is fighting on your side. The best way to kill and destroy negative mental ideas and attitudes is to plant a good crop of positive in their places, and then encourage the fight – the negatives will go under surely. It is like pouring fresh water into a basin of dirty water – in time the water will become clear; or, again, like flooding a room with sunshine – the darkness will be destroyed.

Let us take a little glance at the principal positives and negatives in the list of mental attitudes:

Positives: courage, masterfulness, activity, initiative, dynamic thought, selfesteem, assertiveness, continuity.

Negatives: fear, slavishness, sluggishness, waiting-for-orders, static thought, self-distrust, retreativeness, fickleness.

This list might be extended much further, but I think that you will have caught the idea by this time. Run over the list of the strong positive qualities of the strong men of your acquaintance and endeavor to reproduce them in you. Run over the list of weak, negative qualities of the weak persons you know – and endeavor to "cut them out" of your mental attitudes.

In this work of building-up of mental attitude, remember this: "This mind grows to resemble that upon which it feeds," and therefore, you should "feed" your mind with the very kind of ideas, which you would like to have your mental attitude reflect. For instance, if you desire a mental attitude of Courage, Determination, Masterfulness, Success, etc., you should read stories in which these points of character are brought out; you should frequent the company of this kind of persons; you should constantly hold in your mind the IDEAL of the things you wish to develop in your mental attitude, and you will find that you will naturally find in the outer world the material things corresponding to them. And, remember this, avoid the opposite and negative books, persons and thoughts, as you would poisonous snakes.

It is astonishing how quickly the mind will respond to the steadfast holding of the POSITIVE IDEAL, and the stimulating environment of POSITIVE things. In a short time, there will be set up an instinctive habit of mind, which will select the positive things from its environment and will also reject the negative things. Train your mind to select the right kind of food for itself, and it will soon acquire the habit and perform the work instinctively without any special supervision on your part. Moreover, there will be developed in your mind that which that gifted American writer, Prentice Mulford, once called "The Attractive Power of Thought," by means of which you will draw to yourself the things, persons, books, etc., which will supply you with the particular kind of mental food best fitted to the IDEAL you are carrying in your mind. I shall not discuss this last wonderful phenomenon, but ask you to remember and apply the fact, nevertheless, for it is one of the great forces of nature.

Finally, I advise you to sit down and make a careful, full, and honest chart of your mental characteristics, positive and negative. Then, place a plus sign before the positives, and minus sign before the negative. Then every day run over your plus list, and fix in your mind the idea that these positives MUST be developed; and the negatives MUST be restarted. The development of the positives will come about by the holding in mind of the ideal of them – thus they will develop and increase, like a self-multiplying cell. The negatives may be restricted by developing their opposites – for; this is the application of the law that positives kill out negatives. Upon these two great fundamental laws of practical psychology, one may build a character at will. I will repeat them once more, so that you will fix them in your mind.

I. Feed your positive qualities by ideas of the same kind, in thoughts, books, persons, environment, *etc.*

II. Restrict or kill-out your negatives, by developing their positive opposites.
And, now, for a wonderful plan of developing a positive mental attitude.

This plan has been successfully practiced my many of my students, some of whom stand high in the list of the world's great men.

It is this:

Build up for your own use, an IDEAL PATTERN of that which you wish to be. Map out exactly the characteristics, which you wish to be yours. Then picture, in your mind's eye, an individual possessed of just these qualities – a complete model, or pattern, of that which you wish to be. Then hold that pattern or model, constantly in your imagination. See it ever; think always about it; view it from the inside and the outside; get fully acquainted with it. And, gradually you will begin to grow like your ideal. The IDEAL will begin to materialize in your own character, and your mental attitude will be that of your model.

Do not pass by this rule, because of its simplicity. It has worked miracles for others – why not for you? If you will persist with this plan, your mental attitude will become positive and fixed, and your personal atmosphere will be charged with the strong, positive vibrations, which will proclaim you as a master.

Let this idea be yours, in studying the following chapters, and remember that in this way you can get the best results from the special instruction, which is to follow this chapter.

Chapter 12
The Mental Atmosphere

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Following the consideration of the first manifestation of the mental phase of personal magnetism in the preceding chapter, we naturally reach the second manifestation of the same, namely: "The conscious projection of the mental current from the brain centers, by the action of the will of the individual."

This "conscious projection," in turn, may be said to consist of two forms of manifestation, viz.: (1) the projection into the personal atmosphere; and (2) the projection of a direct current, under special circumstances, into the mind of another person, for the purpose of direct influence upon him or her. Let us consider these two forms, in turn, beginning with the first named.

As to the nature of the process whereby one may project his mental currents into his personal atmosphere, I would say that the method is almost precisely identical with that whereby one projects his physical magnetism, or nerve-force, into his personal atmosphere, as fully set forth in Chapter 9.

As in the case of physical magnetism, is found that the average person colors his personal atmosphere by the character of his mental states, or rather by the predominant color of his mental attitude, without any special effort on his part. The degrees of color – not its particular kind, remember, but its degree of force – depends upon the degree of mental activity of the person. The person of inactive thought, ideas or feeling, will have an almost colorless personal atmosphere, while the person of the active mind will display a marked degree of thought-color therein.

We find here, also, the second class of persons, who, while not fully understanding the nature of the power, or the processes of projection, nevertheless manifest a high degree of thought color and power in their personal atmosphere. This strong color and power results from the fact that such persons are usually individuals of a high degree of feeling or idealism – that is to say, they experience strong feelings, on the one hand; or else have strong mental ideas of anything in which they are interested – or perhaps both strong feeling and strong idealism.

The strongest color and power manifested by persons of this class, is found in persons who take a strong interest in things. This strong interest really combines the two elements of feeling and attention, respectively. Feeling is a strong mental element; and attention, you will remember, is a direct application of the will. So, it follows, that such persons must strongly project their mental states into their personal atmosphere, although unconscious of the same, and without a deliberate employment of the will for this purpose.

But, here, as in the case of the physical magnetism, the strongest and most powerful effect is produced by the individuals who understands the process, and who consciously and deliberately project their thought into their personal atmosphere, where it joins and is vitalized by their physical magnetism, so that its full effect is manifested upon those who may come within its field of influence.

The process of using the will in the direction of projecting thought-color and power into the personal atmosphere is practically identical with the use of the will in the case of physical magnetism, or nerve-force, as described in Chapter 9. In other words, it consists of two phases, viz.: (1) belief in one's power to so project; and (2) the actual projection by the will. I have informed you fully regarding the part played by "belief" in this process of projection, and shall say nothing more on this subject here. The use of the will in the matter of projection, here also, consists of the actual willing or commanding of the thing itself.

The mental currents are very obedient to the will, and in fact, depend almost entirely upon the will for power to move and act. And, do not forget this, for it is important, the will is moved largely by desire. If you will strongly desire that your personal atmosphere be colored by your thought currents, and will at the same time picture the thought currents flowing out and filling your personal atmosphere, you will have little left to do in the direction of the conscious use of the will. This because, in the first place, the will naturally operates along the lines of stung desire; and second, because the forming of the mental picture will result in the use of the attention, and the attention, as I have said, is a positive and direct action of the will in the direction of focusing its power. So, you see, by following this plan, you are really setting into operation the power of the will itself, although not by direct command. You may also use the direct command to the will to project the thought currents, just as you use the same to lift your arm or close your eyes.

There is one other important point, though, which you must make note of and actively employ in your work of building up and maintaining a strong positive personal atmosphere. I allude to the process of intermingling and combining the two elements of personal magnetism, i.e., (1) the physical magnetism, and (2) the mental magnetism. While there is a natural combination and intermingling of these two, without any special effort on your part, nevertheless, an enormously greater effect will be obtained by a distinct mental process on your part, in which process is combined the several uses of the will above referred to. This special process consists of three distinct mental operations, as follows:

(1) You must earnestly desire the combination of the two elements of personal magnetism, the physical and the mental forces. You must create the strongest kind of desire for this combination. This desire must be stronger than a mere "want" – it must be fanned up to the stage of an actual "longing" or "craving" for the combination in question. (2) You must use the imagination, actively, in the direction of forming a mental picture of the mingling of the two forms of magnetism, just as you would picture the combination of two clouds, or two currents of water in a lake, flowing in from two different sources. The stronger and more vivid you can make this picture, the stronger and more effective will be the result. I have explained that these mental pictures require the use of the attention, and that the attention is due to a direct and concentrated use of the will. Therefore, the will is actively and powerfully employed in this process and the result is correspondingly effective. (3) The direct command of the will itself, in the direction of "willing" the currents to coalesce and combine. These three phases of the use of the will, combined, will prove very effective in the direction names. A little practice will enable you to perform all three of them, at one time, almost automatically.

You will see, by a little thought, that the process just described, is practically that used when you perform any conscious, voluntary motion of the body. Let us see: You wish to raise your hand. What processes are involved? Three, as follows (1) Desire – you wish to raise your hand; (2) mental picture – for almost unconsciously you form the image of the raised hand; and (3) the direct command of the will, which is the final mental effort.

The combination of the two forms of personal magnetism, the physical and the mental, works along two lines of action namely, (1) the mental magnetism gives color and character to the physical magnetism; and (2) the physical magnetism gives vitality and acting force to the mental magnetism. It might be said, almost, that the physical magnetism gives the body and moving force to the combination, while the mental magnetism gives the "soul" to it. Each redoubles the efficiency of the other, by the power of combination.

The occultists inform us that the personal atmosphere is composed of certain colors, depending upon the particular quality of mental states that happen to be predominant in the combination – each mental state being said to have its own color. I shall not take up this phase of the subject, but merely mention it because of its general interest in this connection.

The occultists also inform us that, when the combination of the two elements of magnetism combine, the mental magnetism takes on a deeper and more pronounced color and hue, and appears also to solidify and become denser; and that the physical magnetism seems to be rendered doubly active, its increased energy being evidenced by tiny sparks and dancing glittering atoms. It seems to be like the combination of two different chemicals, each tending to increase the potency and activity of the other, and the two combining in the production of particularly potent and active new thing.

From the same sources, we learn that the aura or personal atmosphere of the person who uses the will in the direction of forming the potent combination of the two forms of magnetism, seems to be almost alive, so filled with energy is it. It is said that when it comes in contact with other persons – particularly when the owner is using his mind to impress and influence the others – the aura will reach out and actually enfold the other persons within its field of energy, seemingly trying to embrace the person and hold him subject to the vibration of its owner's mind.

When you learn to produce this combination effectively, you will begin to notice that you will almost unconsciously affect and influence other persons with whom you come in contact. You will notice that they will begin to take on your moods and general feelings, and that they will fall "in tune" with your mental vibrations, generally. If you are enthusiastic about anything, they will begin to manifest enthusiasm. And so on, each of your mental states registering an effect upon the other persons. Moral: Hold only those mental states, which you wish other to "take on."

And, keep your inner opinions and designs well to the back of your mind, by an effort of the will, and show only what you wish to be sensed by others, for remember your thought currents will have become wonderfully dynamic and powerful.

Chapter 13
Magnetic Currents

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The magnetic energy of the person, formed by a combination of his physical and mental force, like all other forms of magnetic or electric force, tends to run in currents, and to be transmitted in waves. The personal atmosphere of the person is, in fact, composed of many waves of magnetic energy, circling around the confines of his aura, a constant wave-like motion being maintained, and a rapid rate of vibration always being manifested.

It is these waves of magnetic energy which, when coming in contact with the mind of other persons, set up a corresponding rate of vibration there, and thus produce a mental state in them corresponding to that of the person sending forth the magnetism. As I have already stated several times, the physical magnetism gives the "body" and energizing quality to this personal magnetism, while the mental magnetism supplies the quality of color or character to it.

At this point I wish to digress for a few moments in order to make clear to your mind the important fact that in charging the mental atmosphere with the combined mental and physical magnetism, it is not necessary to make two distinct and separated efforts of the will. In describing and explaining to you the process of sending for the currents of physical magnetism, and mental magnetism, respectively, I have been compelled to take up each phase separately, and describe the action of the will in the process of projecting each of these phases of personal magnetism. And, if I were to say no more on this point, the student might be left with the impression that in order to fully charge his personal atmosphere with the combined waves of physical and mental magnetism, he would have to first charge it with one kind of magnetism, and then with the other. This is not correct, for a combined effort of the will is all that is required, as you shall now see.

It is possible to combine the mental picture of the two forms of personal magnetism, the physical and the mental, into one image or idea in the mind. It is also possible to combine the two into the desire or inclination to project the energy. And, it is equally possible to combine the projection of the two into one effort of the will. It is a simple thing – as simple as that of twisting two silk threads; threading them into the eye of a coarse needle; and then taking stitches with the needle. Think of the physical and mental magnetism as two twisted threads inserted into the eye of your needle of will, and then think of your passing these threads together into the fabric, by simply pushing the needle through. This illustration will enable you to form a clearer mental picture of the process.

You will find that after a little practice you will instinctively combine the two threads in the eye of the needle of your will. At first you may find it easier to first think of the physical magnetism, and then of the mental – so to speak, threading first the one thread and then the other. But after very little practice you will find it easier to take up the two threads at once, giving them a little twist together, and then passing both of them through the eye of the will-needle at the same time. Remember, then, learn to "twist together" the threads of the two kinds of magnetism, so that the will may push them both through at the same time.

You should keep the personal atmosphere well charged at all times, by projecting magnetism into it several times a day. No special times or number of times is absolutely necessary – you must use your own judgment and feeling in this matter. You will soon learn to feel when your magnetic aura is weak, and when it is strong. These things come to one by practice and actual experience, and cannot very well be taught except through actual experience. You will soon learn what it is to "feel" the condition of your magnetism, just as you now feel heat or humidity, or the reverse thereof.

If you are about to come into contact with others whom you wish to influence; or, on the other hand, if you are about to come in contact with others who may want to influence you; you should charge yourself well with magnetism – that is to say, you should generate and project into your personal atmosphere a large amount of magnetism, which will thus render your aura strong and positive, instead of weak and negative. The principal thing in battle is to be fully prepared for any emergency, and this rule is applicable to the case of the uses of personal magnetism in your dealing with other persons.

Remember, then, to combine the idea and image of the combined magnetism when projecting or charging with personal magnetism – the two twisted threads in the needle, remember.

Now, to return to the subject of magnetic currents:

The currents of magnetism not only constantly flow around within the limits of the aura, but also often push forward toward other persons who attract the attention of the person. In such cases, the aura seems to stretch out toward the other persons, and even to envelop them in its folds. Remember, I am now speaking of the involuntary action of the aura or magnetic currents, not of the conscious and deliberate projection of the currents from the mind to the other mind. There is an almost automatic action of the aura or magnetic currents in the way just stated, when another person arouses the interest or attention of the person.

Of course, if you insist upon the strictest scientific interpretation of this apparently automatic movement of the currents, I must admit that even in such cases the will of the person is the direct cause of the projection. For, it must be remembered, that in the mental acts of interest and attention there is a nondeliberate action of the will – an automatic action, so to speak. The will is called into operation the moment the attention is attracted – in fact; the attention is a positive act of the will. And, consequently, the will sets into motion the magnetic currents in the direction of the object of attention.

So, you will see, when you are conversing with another person, or addressing a number of persons, you are really sending in their direction a series of currents of personal magnetism, the vibrations of which must affect them unless their own vibrations are of a more positive nature. In fact, very many men of the greatest personal force, whose personal magnetism may actually be felt, employ the force in this manner, and make but little use of the "direct flash" methods of immediate concentrated magnetic force, which you will be asked to consider in the succeeding chapters. Their general store of personal magnetism is so great – their personal atmosphere so charged – that mere contact with it produces the result.

But while the above general method of magnetic influence is very effective, provided the individual has learned to sufficiently charge himself, it still remains that the method is that of the shotgun, as compared to that of the rifle, and uses up much power while a smaller amount would suffice. Everything points to the value of a concentrated force, rather than that of the scattered energy. At the last, however, the best method is that which employees both the shotgun and rifle methods – the rifle bullet going right to the mark, surrounded by a cloud of flying shots which completes the work, and renders success certain. So, therefore, when you become interested in the "direct flash" methods in the succeeding chapters, do not lose sight of the important part in personal influence played by the general effect of the magnetism of the aura.

Before I leave this subject, I wish to explain a certain bit of phenomena, which has puzzled many students of personal magnetism. I allude to the apparently unconscious use of magnetic power, which we so often witness. For instance, you may be thinking intently of some other person, without any conscious intention of influencing them in any manner, and yet, when you meet the person afterward, or hear from him, you will find that your magnetic currents have influenced him, often very markedly so. This is puzzling, when you remember that you made no effort to influence the person by the "direct flash" method, and when you remember that the person was far removed from your personal atmosphere or aura. What is the answer you ask?

The explanation is this: By your concentrated attention and interest, you have actively (though unconsciously set the will into motion, and the result is that there has been projected toward the other person a current of your magnetism - a great stretching out of your personal atmosphere in his direction – and he has been affected by it just as if he had been in your presence. Of course, the other person will not be greatly affected by your currents, unless these happen to be charged with great physical magnetism, and strongly colored by your mental status. But, nevertheless, there will always be some influence exerted, unless, indeed, the other person is more positive, magnetically, that are you, in which case he will not be affected in the least.

So you see, we not only are constantly surrounded by an aura or atmosphere of our magnetic currents, but are also more or less unconsciously sending forth currents of our magnetism into the aura of others, which exert more or less influence upon them. In the same way, the currents of others are constantly reaching our aura, and exerting more or less influence upon us, unless we happen to be more positive than they, in the matter of our vibrations – or (note this), unless we deliberately use an effort of the will in the direction "shutting the door" on these outside vibrations.

Chapter 14
The Direct Flash

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We now approach a phase of the general subject of personal magnetism, which is highly important, as well as most interesting to the student, because of its striking and startling features. This phase consists of the deliberate, conscious projection of personal magnetism into the aura of another person, or persons; or into the atmosphere of a crowd of persons. This method has been called the "direct flash," because it resembles the flash of the electric spark, rather than the diffused discharge of a steady current of electricity.

The "direct flash" is the method employed in projecting a positive influence in the direction of others – a mental command backed up by the combined physical and mental magnetism. The method is: (1) The forming in the mind of a direct command accompanied by a mental picture of the desired action on the part of the other person; (2) the mental gathering of the two combined forms of magnetism into one force; and (3) the deliberate discharge of the "flash" by the will.

You have been fully instructed regarding the first two phases of this "direct flash" method; and you have been given general information which will enable you to comprehend the third phase, i.e., that of the "deliberate discharge of the 'flash' by the will." That is to say, you understand the forming of the mental picture, and the projection of magnetism, in connection with the gathering up of the two forms of magnetism; and you likewise are acquainted with the power and action of the will in the work of projecting magnetism. All you need to compete the instruction regarding the method of using the "direct flash" is a little further instruction regarding the use of the will in projecting this "deliberate discharge." And this further instruction I shall now give you.

The key to the "direct flash" consists in the deliberate action of the will in projecting or "flashing" into the mind of the other person a certain direct statement or command, backed up by all the magnetic forces within you. This comes easily and rapidly as the result of a little practice. And, moreover, you may practice in private, standing before your mirror, until you acquire the mental mechanical ease, which is necessary.

Let us now begin with some concrete examples, rather than continuing the general consideration. In other words, let us now "get down to brass tacks," in the matter.

Preliminary Exercise. Stand before your mirror; gaze positively and firmly at your own image therein, just as you would gaze toward another person. In fact, you must try to imagine that you are really gazing at another person. Then, send that imaginary person – pictured by your reflected image – the message: "I am stronger than you!"

Now, try to get my exact meaning, as I proceed. You must not rest content with merely thinking or saying the words of the magnetic command above given – you must cultivate and develop an actual willing the command, just as you would will the raising of your hand, or the clenching of your fist. You will find it necessary to cultivate this power of so willing, for your belief will not at first coordinate with the will. You could not very well will your hand to be lifted, or fist clenched, unless you actually believed that the thing itself were possible. In the same way the little child has to first learn the possibility of his using his will, deliberately, in performing physical actions. He first sees others performing certain actions, and the idea gradually dawns upon him that he, too, may do them. Then he begins to use his will, awkwardly at first, in directing the muscles as required. In the same way will you have to develop your ability to use your will deliberately in the direction of this form of personal magnetism? But by a little steady, earnest practice before the mirror, you will soon master the mechanism of the thing – the rest will be all a matter of practice upon persons.

In sending the message, "I am stronger than you," you must accompany the effort of the will (by which you send forth the thought-command) with a strong mental conviction that your are stronger (magnetically) than him, and also with the belief that he will be impressed by this fact and will accept your statement. You must get yourself into the mental attitude of demanding that he accept your statement, not that you merely request him to do so. In this form of magnetic influence there is no such thing as "requesting" – it is all a matter of "insistent command" – do not forget this. When you merely request, you usually take second magnetic position, giving to the other person the first place. But when you command, you take the first place, yourself, and push him into the second. In practicing before your mirror, remember this, and endeavor to raise yourself into the first position. You will know when you have done this, by the peculiar feeling of superior magnetic strength that you will experience.

After having mastered the above exercise to your own satisfaction – that is, until you have thoroughly acquired the feeling of mastery, and magnetic superiority, when you send forth the flash of command – you may proceed to the following, which is based upon the first, and results from it. I mean, that you are now in a position to practice this second stage of the exercise before the mirror.

You will feel like beginning to try your power upon other persons, but you would do better to wait until you have thoroughly mastered the mechanism of magnetism before the mirror.

This second stage of the preliminary mirror exercise is summed up in the word of mental magnetic command, which you address to the imaginary person represented by your reflected image, viz.: "I can command you to act." This, as you will see by a careful consideration of the words, is really a tremendously powerful statement, and it will require a great exercise of our power of belief, and mental imagery, to get yourself into the proper mental state, so that the will may travel easily on its path to enforce the command. Remember, that in order for the will to be able to move smoothly over its channel, so that it may reach the mark, it is necessary that you clear away any obstacles that may remain in your own mind. It is enough for the will to have to fight and break down the obstacles in the mind of the other person, without also being called on to combat and overcome the obstacles in our own mind. So, you must get yourself in the proper mental state, before you can hope to influence others.

When you send forth the mental command to the reflected image, you must concentrate a tremendous power of meaning in the statement, "I can command you to act." The statement must be accompanied by the full force of your own conviction and belief that you can so command, and that you will be obeyed. And, in order to do this, you will have to arouse in yourself the full consciousness of your own magnetic force, so that you can fairly feel it vibrating in and around you. You will have to reread these instructions several times before they will become perfectly clear to you. In fact, you will have to begin practicing, and then rereading them between exercises, before you will get the full meaning. The meaning will gradually unfold into your understanding, as you proceed with your practicing. It is just as if I were giving you directions as to mastering the art of skating – you would not really grasp the full meaning of the instructions until you began actually practicing on the ice – and each time you would refer to the book, you would perceive a new meaning to the words. So it is in the case before us – you will understand the instructions fully only when you begin the actual practice.

Now, after you have gotten to the point in the mirror-practice where you are able to actually feel that you have sent forth to the reflected image the command that you are stronger, thereby forcing the other person into the second magnetic place – and also that you can command the other person to act as you will, thereby placing him in the subordinate capacity of action – you may proceed to try upon the reflected image some special commands in the same spirit. Now do not fall into the error of supposing that all this mirror-practice is merely "child's play." If you do, you will be making a great mistake, for it is anything but play or idle pastime. It is the learning of the mechanism of the "direct flash," before you start in to run the machine in earnest. It is like the period of preliminary practice in anything, which precedes the actual performance. It is the rehearsal, which must precede the play. Do not fail to faithfully perform the rehearsal exercises, before you begin to manifest your magnetism in earnest. You must fully acquaint yourself with your magnetic machine before you begin to run it in earnest.

The preceding practice exercises may be followed by a similar practice of sending forth "flashes" of anything that you may wish to actually send to other persons later on. You may supply these commands for yourself, or you may practice on the following excellent commands, all of which are likely to be used by you in your actual manifestation of personal magnetism.

These commands may be varied, of course, to suit your tastes. They must all be delivered before the mirror, in exactly the same manner as I have already stated:

"Look at me!"
"Give me your full attention!"
"Come this way!"
"Go away from me – let me alone!"
"You like me." "You love me"
"You feel like doing as I wish you to do!"
"You want to please me!"
" You will agree to my proposition!"
"Get out of my way!"
"You are attracted toward me!"
"I fascinate you!"
"I am your MASTER!"
"Come! Be quick, and do as I tell you!"
"You are receptive to my wishes!"
"You are responsive to my will!"

Chapter 15
Exercises in the Direct Flash

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And, now, having mastered the preliminary mirror-exercises, you re ready to begin your experiments on real persons. But, here, too, you must crawl before you can walk and run. You must begin with the simpler forms of magnetic influence, before you can accomplish the more complicated or difficult tasks. But, you have now emerged from the kindergarten stage, and are ready to practice in earnest. If you have faithfully followed the instructions in the mirror-practice, you have mastered the mechanism of magnetic influence, and are ready to "run the machine" in pubic view. But do not for a moment lose what you have gained in the mirror-exercise. Hold tight and fast to the "technique" you have acquired, and do not for a moment fall into the error that you must now begin all over again. The thing for you to remember, always, is that you are really but carrying the mirror-exercises forward on a higher scale, in a broader field. And you will find some interesting work ahead of you. Take my word for it.

First Exercise. I shall now give you an exercise that is almost always given to beginners, by the best teachers of magnetism. It consists of the process of causing a person ahead of you, on the street, to turn around as if he had heard some one call out to him by name. The process is very simple. You have but to walk some little distance behind the other person, on the street, park or other public place. Concentrate your fixed attention on the person, gazing at the lower back part of his head. And sending him first a strong flash of magnetic force, this being followed by the "direct flash" command; "Here you! Turn around," just as if you were actually calling out aloud to him. You may even whisper the words so softly that no one else can hear them – this may help you to put force into the command at first, but you will soon outgrow the need of the same. At the time you send the flash command you must actually WILL that the person will around in your direction. Put all the magnetic force within you, in this effort.

You will find that in some cases the other person will turn his head almost at once, and look inquiringly behind him in your direction. In the majority of cases, however, he will take a longer time about it. He will be apt to first grow uneasy and restless, and begin by glancing from side to side, as if looking for some one; then he will almost (but not quite) turn his head around; then, finally he will glance backward somewhat furtively and suspiciously. No two persons act precisely alike in this respect; and, then, again, the same person will act differently under different conditions. There are certain times at which the conditions seem to be more favorable than at others, for various reasons, as you will discover for yourself.

You will find, in this as well as the following other exercises that the best results will be obtained while the other person is proceeding idly along, without his attention being directed particularly in any direction.

When the attention is free, the mind is more open to outside influences. When the other person's attention is firmly fixed on anything else, it will be found difficult to influence him to any marked degree. This is the result of an established rule of psychology, and will be found to be operative in all cases, as for instance, if you call a person when he is preoccupied either with deep thought, or else when his surroundings-he will probably not hear you call him, though under other conditions he would turn readily. The same rule is, of course, operative in the case of magnetic influence.

Second Exercise. When in church, theatre or other public place, or even in a room full of company, fix your gaze at the lower back of the head of some person in the place, and send him the "direct flash" command: "Here, you! Turn around and look at me!" Using all the magnetic force within you, and putting the force of your will back of the command.

You will notice the same peculiar result as in the preceding exercise, i.e., the fidgeting in the seat, the uneasiness and restlessness, the final quick turn of the head in your direction, followed by the confused expression of countenance. In both of these cases, you should maintain a calm, uninterested gaze ahead, apparently not noticing the person. It is not well to have persons get the idea that you are experimenting upon them, at any time. There is no power so potent as the silent, reserved power. So keep your own counsel, and do not scatter and weaken your force by talking about it to others - far less by boasting about it. There are certain good psychological and occult reasons for my admonition regarding keeping your own counsel, and not dissipating your energy by talking about it, or revealing it to others. I shall not say more on the subject at this time – but I want you to remember what I have said, and to heed it.

Third Exercise. This is a variation of the first exercise, and consists of making the person ahead of you turn to the right or to the left while walking ahead of you. This may follow your exercise of making him turn around. When he approaches another person, send him a flash to move to the right, or to the left, as you will. You may also command a person in like manner when he is approaching you. You will be surprised at your success in this direction, after a little practice. In the case of a very sensitive subject, you can cause him, or her, to zigzag in a comical manner. Do not overdo this, however, or you may defeat your own object, besides being unkind to the sensitive person.

Fourth Exercise. This is a variation of the second exercise, and consists in making the seated person, in front of you, turn and glance to the right, and then to the left, as you will. During the exercise, which may extend over some time, you may obtain some very marked results from the experiment, in some cases. As before, I caution you against going too far with the experiment, lest you be noticed by others, and also, because it is not fair to the subject.

Fifth Exercise. In this experiment, you command the other person to drop his cane, or umbrella, etc., or her fan, handkerchief, *etc.* In short, you cause the other person to perform some little muscular action under the control of your will.

Sixth Exercise. The above exercise may be varied by sending passing persons various commands while you are seated at your window, or on your porch, *etc.* You may put in an interesting hour in sending flashes to the passing crowd, one at a time, of course, and then noting the percentage of successes. You will find that the percentage will vary; but the general degree of success should slowly but steadily increase, on the average. Do not make the tests too complicated, but send the flash to perform some very simple motion. You will be surprised to discover what a large percent of the persons will glance in your direction, even though you have not particularly commanded them to do so. This latter result occurs because of eth general attraction that they will feel toward you, by reason of the influence of your magnetic wave.

Seventh Exercise. While I have advised you to look directly at the other persons, in sending the flash, this is not absolutely necessary after you have fully acquired the "mechanism" of the flash. In fact, after a short time, you will be able to obtain the result even though your eyes are turned in another direction. It is not your eye that influences them, but merely that by gazing intently you manage to firmly concentrate your attention and will in their direction. You may try the experiment of gazing straight ahead of you in a public place, or on the street, and then flashing the command to the other person to look at you, and you will find that you will meet with quite a large percentage of success, particularly after you have succeeded with the gazing plan of procedure.

Eighth Exercise. After having mastered the above exercise, you may proceed to a still higher form of magnetic influence, namely, that of influencing the speech of another person. You proceed in this case in the same general manner as in the exercises just given. When a person is speaking to you, you may "put words into his mouth" by a strong mental command, or magnetic flash. Do not try to make him say a whole sentence – at least at first. Rather begin by waiting until he pauses in his speech, and then strongly will a certain word to him – a word that will naturally fit into his sentence – and he will be very apt to repeat it. After a little practice you can make him repeat an absurd word, or to stammer, halt and stutter in his speech, if you so will it. After still more practice, you may succeed in causing him to repeat a whole sentence, or even more, to express the thought you have put into his mind; or to ask some question which you have willed that he should ask.

You will readily see by this time, that a constant practice along these lines, will result in your acquiring the power to will and magnetically influence another person to do many things, in response to your will, and silent command. In fact, a constant development along these lines will make of one a very giant in magnetic power, whose results are proportioned only by the degree of magnetic force of other persons, or the degree of persistent practice and development on his own part.

But I wish to caution you, at this point, against using this power for any unworthy purpose. This caution does not arise from merely a moral motive on my part, but from knowledge of certain psychic laws which cause a "reaction equaling the action," and which will bring sorry results to you if you violate the rule. So long as you use your newfound power for purely scientific experiments, or legitimate purposes of human association, all very well and good. But never prostitute your power to accomplish unworthy or criminal ends, lest you become involved in a storm of your own raising - or enmeshed in a web of our own weaving. There are certain psychical laws, as well as physical laws, which must not be broken – and this is one of them. This is particularly true of the case of a person using the power for the purpose of influencing the other sex in an immoral direction. All the old occult writers' caution particularly against this practice. So heed the advice, and do the right thing only, with your power.

Chapter 16
The Positive Aura

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Now that you have mastered the technique of the mechanism of the "direct flash," you are ready to proceed to the actual demonstration and contact with the general public. But, before taking up that phase of the subject, I think it well to ask you to consider the matter of the creation and maintenance of the positive aura. I have purposely postponed the consideration of this phase of the subject, until we reached this particular point in the instruction, because, in order to properly create and maintain the positive aura, it is necessary that one understands the mechanism and technique of the "direct flash," for he will need to manifest the same power in the case of the positive aura. But, now that you have mastered the technique or mechanism of the "direct flash," you are ready to receive the instruction regarding the positive aura, and we may as well proceed to consider it at this very point.

I have already given you instructions regarding the cultivation of a desirable personal atmosphere, or aura, and need not repeat here what I have already said elsewhere. But, a moment's consideration will show you that there will arise certain conditions or occasions in which you will find it very desirable to be able to influence a number of persons en masse – the crowd as a whole – rather than to send the "direct flash" to each of the individuals separately. Of course, the crowd will be influenced by your general personal atmosphere, but you now need something more positive, and more to the point. And the "positive aura" is what you must acquire to satisfy this requirement.

The positive aura is simply the general personal atmosphere, but directly and positively charged by a concentrated effort of the will – the same effort, in fact, as that made in the case of the "direct flash."

Let me illustrate the "positive aura" by means of several stories from real life – the experiences of several students of mine. These personal experiences will give you a better idea of just what is needed than would pages of general instruction on the subject. The little stories are not fiction, remember, but are "taken from life," and are bits of human documents from the lives of real people, all of which have come under my personal observation and consideration.

Several years ago, in Paris, I had a student whose real strength of character was marred by her abnormal selfconsciousness, shyness, timidity, and sensitiveness – in fact; in the word "sensitiveness" you have the keynote of this young woman's personality. She was a young artist of far more than the average talent, and her charm of manner rendered her company sought after by a large circle of friends.

This lady complained to me that she suffered from the actual rudeness, nay, and almost positive brutality, of the crowds of persons thronging the busy streets of some of the principal thoroughfares of Paris. She complained that she was jostled here and there, and pushed rudely aside by the passing throng. Moreover, she was treated rudely in the shops, the superficial veneer of politeness of the average Parisian shop-clerk scarcely concealing the underlying contempt and veiled sneer of these "cheap" satellites of the ubiquitous shopkeepers of this charming city.

My first thought was that the young woman had worked herself up into a state of imaginary wrongs, the result of her highly sensitive organism and shrinking disposition – in short, I thought that she was suffering from a state of morbid selfconsciousness, with its frequent accompaniment of imaginary persecution, *etc.* So I determined to test out the matter, and ascertain for myself just how much truth was in the case.

Making a slight change in my personal appearance, by means of a simple disguise once taught me by another of my students, a celebrated detective of Paris, I followed the young lady for several hours when she was on a shopping expedition. Much to my surprise, and, I may add, much to my indignation, I found that all that she had told me was correct. I could scarcely control myself at times, and more than once felt like chastising some rude fellow with my cane, so brutal was the conduct of certain individuals calling themselves "men."

There is a certain class of Parisian men, well dressed and with a veneer of polish, but boors and cures at heart. These men seem to take a special delight in jostling young women, almost pushing them off the sidewalks, at times, and in other ways earning a good caning at the hands of real gentlemen. Well, these curs seemed attracted to this sweet young girl, just as flies are drawn tot a bit of sugar. They exceeded themselves in their display of rudeness and cowardly insolence, and all the while the girl was free from any outward appearance that would attract such curs naturally. I saw at once that there was some inner cause operating.

Moreover, I noticed that the young woman was also pushed aside rudely by hurrying businesspersons, who never glanced in her direction, but who thrust her aside as if she were an inanimate thing instead of a person. Again I found an inner cause. In the same way I found that she was treated exactly in the way she had complained of in the shops, by the clerks and shop-men, although she was a liberal customer, easily suited, and giving but little trouble. Here again, the inner trouble was apparent.

I went home and carefully diagnosed the case, and laid down a course or treatment. I sent for the young woman and told her that her trouble was a case of 'ingrown sensitiveness, and overgrown modesty" – in short, that she had surrounded herself with an aura of self-depreciation and morbid sensitiveness. This aura practically invited persons to "pick on" her, to crowd her to the wall, to push her in the gutter, and to generally slight, snub and covertly insult her in the shops. Her aura was not only negative, but also actually attractively negative – that is to say, so negative that it actually attracted more positive natures in the direction of imposing on her weakness. (This is far from being unusual – it is a rule of the psychic as well as of the physical world, among animals as well as among men)

I immediately began teaching this lady the technique of the "direct flash" before the mirror (exactly as I have taught you), her flashes being invariably along the lines of positivism and strength. She would flash out "I am positive – far more positive than the crowd around me;" "Get out of my way, or I will walk over you;" "Clear the path for me, you vermin," and other exaggerated demands intended for the street crowds. In the same way she would flash out the command to the shop-people. "Come, now, I demand respectful attention;" "Lively, now, attend to my wants;" "I am a princess of the blood, bow to me, you underlings," *etc.* You will note that I purposely exaggerated the mental demands and flashes, because she needed an exaggerated positive mental attitude in order to overcome her natural and acquired handicap. In a short time she had acquired the technique perfectly and had developed a mental attitude and general personal atmosphere of a princess. Then she proceeded to "try it on the crowd," by means of the "positive aura."

The result was marvelous. From the moment her feet touched the sidewalks, her progress was that of a princess, persons instinctively moved out of her way, some even slightly bowing as they did so. The rowdy gentlemen (?) moved far away from her. And in the shops the queen of England could have received no more humble service or careful attention. The cure was complete, and has remained so. The young lady has long since laid aside the "Princess Royal" manner, and now simply maintains an aura of positive self-respect and selfconfidence, and a demand that she be accorded the proper consideration.

Another case is that of a young student of mine – an American, the son of a prominent businessman. This young man was well educated, polished, and moreover, possessed of a all the requisites of a successful salesman, except that of inspiring a feeling of friendship on the part of those with whom he came in contact. He was called upon to approach prominent businessmen in connection with his work for his father, and while he was able to present his arguments logically and forcibly, he was nevertheless handicapped by the fact the he repelled friendship, rather than invited it. In desperation, he made the trip across the Atlantic to consult me, and to beg a cure for his serious psychic trouble.

His cure was very easy. I simply put him through a course of the mirror exercises in the "direct flash," until he had mastered the technique; and then had him saturate his mind with the mental image and idea of: "You like me – you like me very much;" "You feel attracted toward me;" "You are my friend, and wish to show your friendship for me," etc., etc., *etc.* All these ideas were but variations of, an improvement upon, the simple idea of "You like me!"

Well, this young man began to radiate such an atmosphere of likeability, friendship, etc., that he made friends right and left, even without tying – it was in the air around him, it seemed. His old trouble disappeared like magic – he was made over into a new man. And, yet it was all very simple, you see. Mere child's play, when one has the secret, as you now have. The young man insisted upon presenting me with his check for $1,000, although I had charged him but onetenth of that amount, for my time and trouble.

I could go on in this vein, reciting case after case coming under my own experience, but I think that the two cases I have mentioned will give you the general idea of what I am trying to teach you, without my taking up more time and space at this point. The rule is general – it is for you to apply it to the particular requirements of your own case. Find out your weak spots of personal atmosphere, and then proceed to build up the opposite qualities of mind and character. Find out your negative points of attracting, and then proceed to build of their opposite positive qualities, just as the two students, just mentioned, did with such marked success. Read over carefully this chapter again, and again, until you get the point fixed in your mind. The rest is merely a matter of practice.

Chapter 17
The Direct Command

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Having by this time acquired the technique of the "direct flash," by your mirrorpractice; and having, also, mastered the art of cultivating the positive aura, you should be able to manifest what is known as "the direct command," without much additional instruction.

By "the direct command" is meant the flashing of a direct command or demand to the mind of another person, backed up by the concentrated power of both your mental and physical magnetism. Do you see now why I have first taught you to acquire the technique by means of the mirrorpractice, and have then next taught you how to generate and maintain the positive aura? Certainly, you have seen the point! A moment's thought will show you that the "direct command" is really a combination of the methods of the mirrorpractice, and that of the positive aura. The mirrorpractice taught you the technique, and the practice afforded by the positive aura methods have served to give you ease, self-confidence, and an almost instinctive use of your magnetic powers in the direction of influencing other persons. You will also see the part played in your development by the special exercises in the direct flash, which I gave you in a preceding chapter. You now begin to see why I have led you to the present point by degrees, do you not?

The "direct command" is really a high form of the "direct flash," and is the method whereby the latter may be used to the highest degree of effectiveness.

In the "direct command" you flash your command to the mind of the other person, mentally, of course, but in exactly the same way that you would make an actual command by spoken words, if the conditions admitted of the same. You form the words of the command in your mind, carrying with it as strong a mental picture as you can create, and then mentally flash the command to the other person with as much magnetic force as you can muster.

You will find it an aid to effectiveness, in the case of a contemplated demand upon some particular person, for a certain thing, to practice it before the mirror, using your own image as a "target" – just as you did in the exercise previously given you. You will find that a rehearsal of this kind will tend to increase your power at the time of the actual manifestation or command.

It is impossible to give you specific instruction for the carrying out of this program in special cases, for each person will have his or her own special requirements, the same depending upon the special circumstances of the case. All that I can do is to give you the general rules to your own particular cases and requirements. The general rules I have already given you. Perhaps I can illustrate the application of the same by citing a few cases, which have actually come under my own observation and experience.

One of the most interesting cases of the kind that I have ever met with was that of a professor in one of the American universities. This man, a specialist in his particular line of scientific research, and a thorough master of his own particular subject, commanded a large audience of readers of his books and magazine articles, but, at the same time was almost a failure in his class work, owing to his inability to gain and hold the attention of his students. He came to me, in Paris, and explained his trouble. I gave him my short course in mental influence, etc., and drilled him well along the lines laid down in this book. I made him practice before an imaginary roomful of students, sending them a strong direct command of "Give me your full attention!" "Steady, now, your attention-your full and complete attention to my words!" and "That's right, you are giving me your full attention - now hold it firmly fixed on me!" and a similar stock of direct commands. These commands were directed commands were directed first to the "bellwethers" of the class - those natural leaders who are to be found in each class, and then scattered among the class at large. The professor told me that, after a number of these imaginary classroom scenes, each face being distinct and plain, and that he could almost see the flash of his command reaching them.

When I thought that he had mastered the general principles, and acquired the technique, I dismissed him, and he returned at once to the university in America. I received several letters from him during the following year, and he testified to the complete success of the plan when put into actual effect. From the first day of his return he obtained and held the attention of his class, and today he is one of the best personal instructors in his university, or elsewhere for that matter. In this case he applied the direct command to special individuals of the class, but the principle was the same as in the case of a single special individual, and differed from the positive aura method.

Another case was that of a promoter, now of international reputation, who formerly was unable to "close" many of his plans, owing to a lack of something in his mental makeup, he thought. He could evolve plans, which attracted the attention of prominent men and others, and he could also manage to fascinate them by his general talk regarding hi enterprises. But he found it most difficult to induce them to take the final step o "coming in," or signing the contract, or entering the subscription, as the case might be.

I labored with this man, experiencing much trouble in overcoming his fixed and stubborn idea that there was, "something wrong" with his mental makeup. Finally, after a long period of careful drilling before an imaginary "prospect" (this term being applied to prospective customers) he began to feel that he had the missing element, after all. From that moment he was filled with new courage, and threw new life and energy into the exercises. So powerfully magnetic was this man, and so high a degree of concentrated force did eh generate, that I could actually feel the force of his power while present in the room directing the exercises. I actually, myself, felt like subscribing to some of his stock, and am sure that had he approached me on the subject it would have required the exercise of my full power of self-protection and resistance to have overcome his magnetism.

When this man finished his instruction at my hands, he at once plunged into the floating of a new great enterprise, and carried the same to a most successful conclusion. He "closed" nearly every "prospect" that he approached, and soon dropped all the smaller "prospects," and devoted his entire attention to the "large fish." I do not feel at liberty to state here the exact words of the "direct command" used by him, for he paid me a large fee for my services, and the secret should be his own, under the circumstances-but this I will say, that his direct command was a straight out from the shoulder mental DEMAND upon the "prospect" to "come in."

Another interesting case was that of a now well-known actress, who lacked "fascination." She was a magnificent actress, of fine presence and a thorough knowledge of her art, but for some reason her acting seemed to lack soul. She came to me to learn how to influence her audience by personal magnetism, but I saw at once that her art, if fully exercised, would be sufficient to carry her audiences with her. Her trouble lay in the fact that there was a certain "fascination" lacking. I set her to work, training her so that she would actually fascinate the actors playing with her, and an air of reality would be thus created. She progressed rapidly, so quick were her perceptions. When she left me she was able to throw such a degree of fascination into her voice and manner, that the actor playing with her would be fairly swept off his feet; the result being that the audience would catch the same by a kind of mental contagion. She simply hurled mental direct commands at the actors, while reciting her lines, and while approaching them. Her success is now assured, but I cannot resist the temptation of mentioning that she has had the greatest trouble with her "leading men" in her companies-they all insist and persist in falling in love with her, and she has had to change them frequently to get rid of their unwelcome attentions, for her heart is "taken" elsewhere.

I fell that I am justified in calling the attention to another case - that of a leading statesman who took my instructions by means of a series of letters, several years ago. This man wanted MASTERY. He got it. I gave him the cue, and keynote, and he did the rest. So masterful did he become, by the employment of my suggested direct commands, that he dominated all who came near him. In fact he carried the thing a little too far-he grew to be regarded as dangerous and tyrannical, and powerful interests conspired against him. He is in temporary retirement at this time - but he is really but biding his time. It is impossible to remain in this man's presence for any time - particularly if his attention is directed toward you - without acknowledging him to be a MASTER.

I now ask you refer to the last pages of the chapter on the "direct flash." You will find there a number of sentences given as practices before the mirror. Study over these sentences carefully, and you will find therein a strong hint of the idea, which you should weave into your own direct commands. Students of mind, under my direction, have effectively employed all of these sentences; in actual practice-and all of them have the germ of success in them. You may use them singly, in combination, or as a general pattern around which you may weave your own ideas. Practice each of them, until you catch the spirit, and you will then have no trouble in creating your own commands in the most approved style. You will notice the DIRECTNESS and POSITIVENESS of each of these commands - these are the two essential qualities to be observed and used in this work of the direct command. Put all your magnetic force behind them, and flash them out right to the point-squarely into the mentality of the persons whom you wish to influence.

Chapter 18
The Magnetic Duel

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The laws of personal magnetism are in accord with the other laws of nature in recognizing the universal fact that there are various degrees of power, and that, all else being equal, the stronger power will prevail over the weaker. But, it is likewise true that the individual, by a superior knowledge of the art of science of defense and offense, may often triumph over a superior degree of strength in the other person. This fact is as true of personal magnetism as it is of physical strength. The skilled magnetic individual may overcome his stronger adversary, just as the skilled boxer may overcome a stronger man, or a skilled fencer may disarm and defeat a much stronger opponent.

The conflict between the opposing magnetism of individuals is to be seen on all hands everyday. In fact, it has been well said that two persons never meet but that there is at least a preliminary trial of magnetic strength. At any rate, no two persons ever meet, whose interests are in the least opposed, but that there occurs a little tilt of magnetic strength – sometimes a quite strenuous test, in fact. And in these tests there always is one triumphant and one defeated. It is true that the circumstances of the case sometimes affect the result, and the defeated today may be the victor tomorrow, but the fact remains, that for the time being, at least, there is always one on top and the other underneath at the finish of the magnetic duel, be it slight or serious. One has but to recall incidents in their own experience to recognize this fact.

Oliver Wendell Holmes recognized this magnetic duel, in one of his books, when he speaks of "that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but which breaks one of their two backs, and is good for three score years and ten, one trial enough – settles the whole matter – just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two, and a few sharp kicks, there is an end of it; and it is 'After you, monsieur' with the beaten party in all the social relations for all the rest of his days."

Dr. Fothergill, a well-known English Physician, now deceased, once wrote a little book upon the subject of the will. The good doctor was a close student of personal magnetism, although he did not choose to use the term itself in his writings, because of the narrow code of professional ethics then imposed upon the medical profession in Great Britain. I have personal magnetism, in theory and practice. I therefore take great pleasure in quoting from him on the particular subject now before us, as follows:

"The conflict of will, the power to command others, has been spoken of frequently. Yet what is this will power, which influences others? What is it that makes us accept, and adopt too, the advice of one person, while precisely the same advice from another has been rejected? Is it the weight or force of will, which insensibly influences us, the force of will behind the advice? That is what it is! The person who thus forces his or her advice upon us has no more power to enforce it than others; but all the same we do as requested. We accept from one what we reject from another. One person says of something contemplated, 'Oh, but you must not,' yet we do it all the same, though that person may be in a position to make us regret the rejection of that counsel. Another person says, 'Oh, but you mustn't,' and we desist, though we may, if so disposed, set this latter person's opinion t defiance with impunity. It is not the fear of consequences, nor of giving offence, which determines the adoption of the latter person's advice, while it has been rejected when given by the first. It depends upon the character or willpower of the individual advising whether we accept the advice, or reject it. This character often depends little, if at all, in some cases, upon the intellect, or even on the moral qualities, the goodness or badness, of the individual. It is itself an imponderable something; yet it carries weight with it.

There may be abler men, cleverer men; but it is the one possessed of will who rises to the surface at these times – the one who can by some subtle power make other men obey him

The will-struggle goes on universally. In the young aristocrat, who gets his tailor to make another advance in defiance of his conviction that he will never get his money back? It goes on between lawyer and client; betwixt doctor and patient; between banker and borrower; betwixt buyer and seller. It is not tact, which enables the person behind the counter to induce customers to buy what they did not intend to buy, and which when bought, gives them no satisfaction, though it is linked therewith for the effort to be successful.

Whenever two persons meet in business, or in any other relation in life, up to lovemaking, there is this will-fight going on, commonly enough without any consciousness of the struggle. There is a dim consciousness of the result, but none of the processes. It often takes years of the intimacy of married life to find out with whom of the pair the mastery really lays. Often the far stronger character, to all appearances, has to yield; it is this will-element, which underlies the statement. 'The race is not always to the swift, nor the battle to the strong.' In 'Middlemarch' we find in Lydgate a grand aggregation of qualities, yet shallow, hard, selfish Rosamond masters him thoroughly in the end. He was not deficient in will power, possessed more than an average share of character; but in the fight he went down at last under the onslaught of the intense, stubborn will of his narrow-minded spouse. Their will-contest was the collision of a large, warm nature, like a capable human hand, with a hard, narrow, selfish nature, like a steel button; the hand only bruised itself while the button remained unaffected."

If you will substitute the term "magnetic force," for "will," "will power," etc., in the good doctor's words, you will see how perfectly he was in accord with the teachings contained in this book.

The student who has carefully studied the foregoing pages will have acquired sufficient knowledge of the theory and practice, the method and the technique, of personal magnetism, to be able to carry himself or herself though a "magnetic duel" with credit to himself or herself, and credit to myself, the teacher. But remember, that there is as much in adroitness, and skill, as there is in mere strength of magnetism. Carry in mind the tactics of the good boxer, or good fencer – try to reproduce (in the magnetic duel) the guards, the feints, the unexpected stroke, the rushes, the overpowering stroke, *etc.* It will not hurt you to purposely engage in some of these conflicts, as good practice preparing for the day of a real test of power on some important point. Assert your will a little, and strive to have your own way in small matters, particularly if you are opposed therein by others. The skill and practice, together with the self-confidence you will gain will prove useful to you in the hour or need.

In addition to the general and special instruction regarding the use of positive magnetism in relation to other persons, I now offer for your consideration the following special "flashes," for use on special occasions, especially in cases of the "magnetic duel." You will find these flashes of great use to you on such occasions, particularly (as is generally the case) where the opponent does not know the secret of his own natural power of magnetism, and is not versed in the art and science of using it. Study over these carefully – for they are valuable, and represent the result of years of experience and practice. Here follows the list just spoken of: "My magnetism is stronger than yours – it is overpowering you."

"My magnetism is beating down your guard – you are weakening."

"I am more positive than you – you are negative and are beginning to retreat and give in to me."

"You are beginning to feel afraid of me, afraid, afraid, afraid of me."

"Retreat, retreat, retreat, I tell you – I am forcing you backward."

"I am scattering your forces – I am dissipating your energy – I am breaking your magnetism to bits, by the power of my own force."

"I am standing on the solid rock of power – your feet are on sand, and are slipping way from you."

"GET OUT OF MY WAY – I COMMAND YOU TO GET OUT!"

"I am crowding you back, off your feet; move back, I tell you - BACK, out of my way, I tell you!"

You may get the spirit of the above by carefully reading them, repeating them to your image in the mirror, throwing full fore into the words, and the expression into your eyes. Then you will be able to flash them out to others when the occasion arises, with ease, power and effect. You need not be bound by the precise words that I have given you, providing you catch the spirit behind them. You may use your own words – the very words that you would like to actually utter to the other person, if you prefer. The thing to do is to get the feeling and meaning into his mind.

In a succeeding chapter, entitled "Magnetic Self-Defense," you will find full instruction for defensive flashes, and "guards," which are to be used in connection with the above offensive ones, in the magnetic duel. Beat the opponent off by neutralizing his magnetism, according to the advice given in the next chapter, and then plunge in your own mental weapons of attack. The following constitutes a broadsword mental weapon, which may often be used with the greatest effect:

"I am pouring into you a strong concentrated current of magnetic power. Which is overpowering you and conquering you, and bending you to my will. My magnetism is far stronger than is yours, and I know how to use it to better advantage than do you. I am overpowering you – I am conquering you – I am bending you to my will. I am MASTERING you, steadily and completely. I shall command you to do as I will. You MUST do it, and do it now. Surrender, I tell you – surrender now – SURRENDER to me at once. You MUST, and you SHALL. I am breaking down your resistance. You are giving up – SURRENDER NOW – SURRENDER AT ONCE."

Chapter 19
Corporeal Magnetism

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Before concluding my instruction regarding the subject of the projection of personal magnetism, I wish to have a few words with you on the subject of what may be called "corporeal" magnetism. By "corporeal' is meant, "pertaining to the body." I use the term "corporeal magnetism" to indicate and designate the conveyance of personal magnetism by means of physical contact, as, for instance, by the touch of the hands, lips, *etc*.

It may be objected to that this term is needless, inasmuch as I have already considered the phase of physical magnetism, or nerveforce, in connection with the general subject of personal magnetism. But, I answer; by "corporeal magnetism" I mean something different from mere physical magnetism, or nerveforce. The new term is far more inclusive, for, by "corporeal magnetism" I mean the projection of the combined personal magnetism (physical and mental) to the other person, over the channels of the nervous system of both persons, instead of through the ether as in the case of the ordinary projection of personal magnetism Note this distinction: Under the head of physical magnetism, I explained to you how magnetic healing treatments might be given by the use of the hands, the physical magnetism passing over the nervous system of the healer, making the leap between the fingertips and the body of the other person. But, in "corporeal magnetism" not only the physical magnetism or nerveforce, is so projected to the other person, but at the same time is also projected the mental magnetism. In short, the entire process of the projection of combined personal magnetism is performed, but the magnetism flows along physical channels, instead of across the ether, to reach the other person. I trust that you clearly perceive this distinction, before we proceed further.

That there exists this phase of personal magnetism, called "corporal magnetism" cannot be doubted by the careful investigator. On all sides we may see evidence of the phenomena of this phase of personal magnetism. In the handshake of the person is often conveyed the strongest kind of personal magnetism – in the touch of the hand is often found the strongest kind of emotional vibrations. In the kiss, and the contact of the cheek, are often to be found the most active form of emotional vibrations, as almost everyone knows. In short, by bodily contact there may often be conveyed the most dangerous forms of sexual magnetism – and other forms of magnetism.

I do not intend to say much regarding sexual magnetism in this book, but I would not be doing justice to my students if I failed to at least mention some plain facts, in passing. I need scarcely remind my student of the powerful sexual emotions often aroused by a kiss, or touch of the cheek, or even the "holding of hands" – this knowledge is common to the race, although few understand the real nature of the phenomena. Enough for me to say that the libertine generally realizes full well the powerful vibrations, which may be conveyed in this manner, although he does not understand the scientific facts of the case – he has the practice well defined in his mind, although he does not understand the theory. Young persons, especially young women, should be taught the danger of this form of magnetism, and should avoid allowing the physical contact which makes the same active. The "holding hands," the thoughtless kiss, pressure of the cheek, embrace, or close physical contact, all afford and furnish a "direct line" for the passage of this form of magnetism, i.e., the sexual magnetism conveyed through corporeal channels. The unprincipled person, of strong passions, soon learns that by close physical contact he may often convey his emotional vibration to the young woman, and thus arouse reciprocal vibrations, which may sweep her off her feet, and into his arms – often to her utter ruin and disgrace. This is not a pleasant subject, but I feel that I would not be true to my students if I failed to point out this dangerous force, and to caution them to guard against the employment of the same against them.

Leaving this phase of the subject, I now wish to call the attention of my students to the use of corporeal magnetism in the ordinary use of the hands, as in shaking hands, *etc.* Here is a subject worthy of the closest attention on your part.

Strongly magnetic men, and those who have studied this subject, frequently employ this method of projecting personal magnetism in making their preliminary moves in the direction of influencing other persons by personal magnetism. Who has not experienced the magnetic handshake of individuals of this kind? And, on the other hand, who has not been conscious of the feeling of repulsion inspired by the cold, clammy, snake-like handshake of other types of persons?

You have also probably noticed that many men whose business it is to influence you in any direction, such as politicians, preachers, promoters, salesmen, etc., have a habit of placing their hands upon your shoulders, during the conversation – or laying their hand lightly on your arm while speaking to you – in some cases, giving you a final pat on the back as they urge you to "sign right here, and close the thing up." Have you realized that this is a form of corporal magnetism, and that the result is often very effective? Look out for these fellows in the future, and neutralize their magnetism according to the rules given in the next chapter of this book. If you choose to employ these methods yourself – well, that is your own business, and a matter for yourself to decide. It is a very strong method of conveying corporeal magnetism, I assure you.

In shaking hands with any person whom you may wish to influence, you should throw into the clasp the strongest possible kind of personal magnetism, physical and mental, according to the rules already given you in this book. Give the person the direct command at the moment of the clasp, throwing it into him by means of the nerves of the hand and fingers. (A little practice, in the direction of shaking hands with yourself will be of great aid to you in this matter). Send him a mental message just as you would if you were merely looking at him.

When you meet a person with whom you are acquainted, the handclasp is the natural thing, and it gives you a splendid opportunity to get in a powerful preliminary flash of personal magnetism, accompanied by the strongest possible direct command. When this is performed properly, it will serve to get the other person in exactly the right psychic conditions to receive your further direct commands, and to yield more readily to your magnetism. It is your "advance guard" preparing the way for the grand charge upon the breast-works of the enemy. Use it well and half the battle will be won at one stroke.

Always be hearty in your handclasp – not rough or too strenuous, for no one likes to have his hand tightly squeezed or bruised – always remember the word "hearty" in this connection. Beware of the lifeless handshake – throw feeling into it, and make it be alive and vital. Shake hands as if the other person meant something to you, and hold on to his hand for a moment, and then let go as if with reluctance. Seek out some strongly magnetic person, used to meeting people – some successful politician, for instance – and let him shake hands with you. Notice how much interest and feeling he puts into his clasp – and then take notes from his methods. A good magnetic preacher, meeting his flock at the church door as they pass out, also will give you a good example. Study them and "catch the motion."

When shaking hands with a person who you wish to influence, you should throw into the handclasp the direct command, which you wish to impress upon him. If you wish him, or her, to like you, your direct command should be along those lines, for instance, a strong "You LIKE me!" If you wish to assert your positivity over his power, you should get to work at once with a very strong positive "I am stronger than you," or "I am far more POSITIVE than you!" or some other statement of the same general kind, such as I have given you in the preceding chapters. In fact, you may use nay or all of the statements previously given to you, in this form as well as in the ordinary phases of the direct command.

In concluding this chapter, I wish to call your attention to a phase of the phenomena of corporeal magnetism, which is often overlooked by teachers of the subject. I allude to that form of magnetism, which is projected by mere "nearness" of the bodies of persons, even though direct contact may not be had. Good salesmen and others often know this from their own experience, although not understanding the real cause. They know that by sitting near to the customer, they can get a better magnetic effect than if compelled to sit at a little distance. The result of the "heart to heart" talk often results from this nearness. In the same way, the gestures of the hands of a speaker, coming in close contact to other persons, often serves to convey the magnetism to them, although no actual contact is had.

The hands, particularly, are very effective instruments for the conveyor of corporeal magnetism, for the nerves of the fingers are very sensitive, and readily convey and project the magnetism with great concentrated force. The use of the fingers of the mesmerist is but one example of this fact. You will also notice that the majority of effective orators and speakers have a way of making passes and waves at their audiences. The good solicitor or promoter usually employs his hands in this way. Remember, I do not say that these people are always conscious of the facts behind their gestures – they often are ignorant of the same, and use their hands instinctively, having acquired the movements through habit. But the facts remain, and those who learn the secret of the force and its employment, and thereafter use it consciously and deliberately, are placed at a great advantage over others who do not possess this knowledge. And, mark my words, there are thousands of the worlds greatest men who have learned this secret, taken lessons in its use, and are now employing it actively. You may now join their ranks, if you care to do so.

Chapter 20
Magnetic Self-Defense

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And, now, having acquainted you with the various forms of the manifestation, projection and use of personal magnetism – having taught you not only the theory, but also the practice; not only how to acquire the technique, but also how to effectively employ the same – I will conclude by calling your attention to the defensive side of the question. In boxing or fencing, you have not mastered the art fully until you are able not only to attack, but also, how to defend – not only the art of aggressive action, but also the science of defensive action. And, so it is in the case of personal magnetism, you must not only know how to use the force in the form of projection, but you must also know how to defend yourself against the projection of the force by others.

It is true that the careful and diligent student of these lessons will gradually develop such a power within himself that he will scarcely ever meet individuals more powerful than himself. But, still, there are always the very strong individuals to be reckoned with, and I want you to possess the secret of dispersing and dissipating the magnetism of such persons, so far as effect on yourself is concerned, by the methods known to all advanced students and practitioners of personal magnetism.

This defensive science is far simpler than you would think at first, although to be effective in the same you must first have learned how to project effectively. I may sum it up in a few words – heed them carefully. The secret is this: In defending oneself against magnetic projection in any or all of its forms, you have but to project toward the other person a strong DENIAL of his power to influence, affect, or master you. That is the whole thing in a nutshell. Now for the details.

But, right here, I want to remind you of a very important fact, and that is in this denial you do not really destroy or lessen the power of the other person, in general. You only neutralize his magnetism so far as it affects yourself, or those whom you wish to protect. In other words, instead of destroying his weapons, you merely turn them aside, and cause them to glance off, leaving you, and yours, harmless. To use a familiar illustration from the field of electricity, you render yourself a nonconductor, and the force glances off you without affecting you in the slightest. Remember this illustration, and you will have the idea firmly fixed in your mind.

You may render yourself immune not only from the direct flash, and direct demand or command, of others, no matter how strong they may be; but also from the general contagion of the mental atmosphere or auras of others. By proper concentrated effort, along these lines, you may render yourself absolutely immune from the force of the personal magnetism of others, if you so desire. Or, if you prefer, you may shut out only certain individuals from your field, and allow the beneficial magnetism of others to enter it. In truth, you are your own MASTER, if you but exert your power.

As to the methods to be employed, you have but to use those you have already learned in these lessons, by merely changing the mental attitude and statement or command. For instance, instead of projecting the direct command that you are stronger than the other person, and can therefore influence him; you have but to calmly DENY his power over you, and defy him to affect you in the slightest. As a matter of fact, that mental attitude is far less strenuous than the aggressive form of magnetic projection. It requires merely the interposition of your magnetic shield of defense, and his power will glance off without affecting you, even though he is most strenuously projecting it. There is of course the other plan of fighting aggressive magnetism with aggressive magnetism – this is the real magnetic duel in its plain form, and may be used when desired. But if you merely wish to repel the aggression of others, you have but to use the defensive plan of the DENIAL, as I have just told you.

In forming the mental statement, which accompanies all forms of the use of mental magnetism, as you have seen, you merely express (mentally) in a few, strong positive words, the idea you wish to reach the other person's mind. Well, so it is the case of magnetic self-defense. You simply mentally state in a few strong words that you deny the power of the other person. You will find, as you experiment, that in the very words "I DENY," there is a mighty dynamic power of defense. It is the mental idea behind these words, which, figuratively wipes out of existence the other person's magnetism, at least so far as you, yourself, are concerned. It is the great SHIELD OF DEFENSE. Let the full meaning of the word "DENY" enter into your mind – you will find it contains a new meaning and strength, when considered in this connection.

Now, right at this point, before proceeding further, I ask you to turn back over the leaves of the preceding lessons, and make note of the numerous statements given to accompany the positive aura, the direct flash, the direct command, *etc.* Then from within your own mind, the denial of these statements (if they are projected by another person), and you will find that you possess instinctively the power to frame such statements of denial, easily. Practice a little, imagining that another person is hurling these flashes or commands at you, and that you are interposing the shield of denial in each case. You will be surprised, and delighted, to realize how easily you can repel the strongest of these assaults. You may then begin to practice by throwing yourself into the presence and company of the strongest magnetic persons you know, and then see how easily you can repel their power – and how free, calm and serene you now feel in their presence.

There are two things to be remembered in this connection – I have already told you them, but it is well to repeat them in order to fix them firmly in your mind. I ask you to consider them in the following paragraphs.

In the first place, as I have told you, this defensive process merely enables you to throw off and render yourself immune from the aggressive magnetism of others – it does not enable you to master them or to compel them to do your bidding. In order to accomplish the latter, you must beat down the guard of the other person; protect yourself at the same time; and then carry the day by a direct magnetic assault upon him. You can do these things if he fights you with the weapons of aggressive magnetism only, but if he DENY your power, he is immune, and you cannot affect him; just as if you DENY his power, you are immune – in case both DENY, then the battle is drawn, and neither win. The Denial is not a weapon of aggressiveness – it is merely the shield of defense. Remember this! Of course, if you use both shield and sword, you will have a double advantage, providing he does not also use the shield. For if you can repel his magnetism, and at the same time use your own – then he is at your mercy. But if he knows enough to also use his shield – then the battle will be drawn, and neither will win a decided victory. Do you catch the idea? Think over it until it is plain to you.

The second point I wish to impress upon you, in this connection, is the fact, already stated by me, that you do not actually destroy or weaken the other person's magnetism, by the use of the shield of denial. His magnetism remains just as strong, and just as much in evidence, as if you did not use the shield – the only difference being that by using it you render his weapons powerless against you, or those you may wish to protect; and thus create immunity for yourself, and your protégés, by interposing the shield of defense. But you do not impair the power of the other person against others whom you do not directly shelter behind your shield. Do you get this point? Think over it until you get it clearly.

When you repel the magnetism of one of the persons who have been using it without knowing the nature of his power (and there are many who so use it – the majority of persons, in fact) you will be amused to see how "broken up" such a person becomes. He will become bewildered at his failure to influence and affect you, and will often become embarrassed and, in some cases, actually entangled in the currents of his own magnetism. It may even happen (it often does, really) that such a person will become so confused by his apparent loss of power, that he will lose his assurance and consequently his ability to attack. In such cases, he becomes an easy subject for a magnetic rush or broadside on your own part, which will quickly drive him into a disastrous retreat. Of course, if he has a scientific knowledge of the subject, he will not be so taken off guard, but, recognizing your knowledge and power, he will pass it off with a smile, and relinquish the attack.

And, now, good student, we part company for the present. I am glad to have had the honor of giving you this instruction, in these lessons, and I trust that you will so conduct yourself that you will be a creditable pupil of mine, and do me honor by your accomplishments and attainments. I have supplied you with the weapons of both aggressive and also of defensive personal magnetism, and have taught you how to employ both of them so as to get the best results. It is now "up to you" to make the best use of these weapons, according to the rule and principles which I have laid down for your guidance.

In parting, I wish to again impress two important rules upon you, and these are:

(1) Practice, practice, practice, until you have every detail of the instruction so well learned, and so fixed by habit, that you can and will use them instinctively, just as you now walk, or breathe, or speak.

(2) Keep your own secrets, and do not dissipate and scatter your influence by hinting of your secrets of your power over others. There are many good reasons for this rule – some reasons that do not appear on the surface, by the way. Remember the old Italian proverb: "Il bocca chiusa, non c'entra mosca" – that is to say: "Into the closed mouth, no flies enter." Heed the spirit of the proverb.

Au revoir, my magnetic friends – we shall meet again, in due time.

Theron Q. Dumont

Master Mind or The Key To Mental Power Development And Efficiency

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Chapter 1

The Master Mind

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In this book there will be nothing said concerning metaphysical theories or philosophical hypotheses; instead, there will be a very strict adherence to the principles of psychology. There will be nothing said of "spirit" or "soul"; but very much said of "mind." There will be no speculation concerning the question of "what is the soul," or concerning "what becomes of the soul after the death of the body." These subjects, while highly important and interesting, belong to a different class of investigation, and are outside of the limits of the present inquiry. We shall not even enter into a discussion of the subject of "what is the mind"; instead, we shall confine our thought to the subject of "how does the mind work."

For the purposes of the present consideration of the subject before us, we shall rest content with the fundamental postulate that "Every man or woman has a mind," and the corollary that when an intelligent man or woman speaks of "myself," he or she is conscious that his or her "mind" has a more intimate relation to that "self" than has his or her "body." The "body" is usually recognized as "belonging to" the "self," while the "mind" is usually so closely identified with the "self" that it is difficult to distinguish them in thought or expression.

Many philosophers and metaphysicians have sought to tell us "just what" the mind is; but they usually leave us as much in doubt as before the so-called explanation. As the old Persian poet has said, we usually "come out the door in which we went," in all such discussions and speculations concerning the nature of mind, or "just what mind really is." We can, and do, know much about how the mind works, but we know little or nothing about what the mind really is. But, for that matter, so far as practical purposes are concerned, it makes very little difference to us just what the mind is, providing we know just how it works, and how it may be controlled and managed.

What the Mind Is

A well-known psychologist has well said: "It used to be the fashion to begin psychologies with a discussion concerning the material or immaterial nature of psychologies with a discussion concerning the material or immaterial nature of the mind. It has been well said that psychology is no more bound to begin by telling what the mind is, than physics is obliged to start by settling the vexed question as to what matter is. Psychology studies the phenomena of mind, just as physics investigates those of matter.

Fortunately, phenomena do not change with our varying views as to what things really are. The phenomena of electricity remain the same whether we consider it a fluid, a repulsion of molecules, or vibrations of the ether. If a man hold the strange theory that electricity was a flock of invisible molecular goats that pranced along a wire with inconceivable rapidity, he would still have to insulate the wires in the same way, generate the current in the same way. A strong discharge would kill him as quickly as if he held a different theory. In short, his views of the ultimate substance of electricity would in nowise change its phenomena.

If any materialist should hold that the mind was nothing but the brain, and that the brain was a vast aggregation of molecular sheep herding together in various ways, his hypothesis would not change the fact that sensation must precede perception, memory, and thought; nor would the laws of association of ideas be changed, nor would the fact that interest and repetition aid memory cease to hold good. The man who thought his mind was a collection of little cells would dream, imagine, think, and will; so also would he who believed his mind to be immaterial. It is very fortunate that the same mental phenomena occur, no matter what theory is adopted. Those who like to study the puzzles as to what mind and matter really are, must go to metaphysics. Should we ever find that salt, arsenic, and many things else, are the same substances with a different molecular arrangement, we should still not use them interchangeably.

Another well-known psychologist, speaking upon the same subject, calls our attention to the custom of a celebrated teacher of psychology who usually began his first lecture by bidding his pupils to "think about something, your desk, for example"; he who would then add: "Now think of that which thinks about the desk"; and then, after a few moments concluding the remark with the statement: "This thing which thinks about the desk, and about which you are now thinking, is the subject matter of our study of psychology."

The psychologist above mentioned has said further on this subject: "The mind must either be that which thinks, feels, and wills, or it must be the thoughts, feelings, and acts of will of which we are conscious— mental facts, in one word. But what can we tell about that which thinks, feels, and wills, and what can we find out about it? Where is it? You will probably say, in the brain. But, if you are speaking literally, if you say that it is in the brain, as a pencil is in the pocket, then you must mean that it takes up room, that it occupies space, and the pocket, then you must mean that it takes up room, that it occupies space, and that would make it very much like a material thing. In truth, the more carefully you consider it, the more plainly you will see what thinking men have known for a long time— that we do not know and cannot learn anything about the thing which thinks, and feels, and wills. It is beyond the range of human knowledge. The books which define psychology as the science of mind have not a word to say about that which thinks, and feels, and wills. They are entirely taken up with these thoughts and feelings and acts of the will—mental facts, in a word—trying to tell us what they are, and to arrange them in classes, and tell us the circumstances or conditions under which they exist. It seems to me that it would be better to define psychology as the science of the experience, phenomena, or facts of the mind, soul, or self—of mental facts, in a word."

And, so in this book, we shall not invade the field of metaphysics or the region of philosophy, with the endless discussions of "about it and about" concerning the "just what is" of the soul, self, or mind. Rather shall we dwell contentedly in the safer region of "mental facts," and speak only of the "just how to do things" with the mind, based upon the discovery of "just how the mind works" made by advanced psychology. This is the method of the Pragmatic Plan now so favored by modern thinkers—the plan which is concerned with the "how," rather than with the "ultimate why." As William James has said: "Pragmatism is the attitude of looking away from first things, principles, categories, supposed necessities; and of looking forward toward last things, fruits, consequences, facts." As another writer has said: "Modern psychology is essentially prismatic in its treatment of the subject of the mind in giving to metaphysics the old arguments and disputes regarding the ultimate nature of mind, it bends all its energies upon discovering the laws of mental activities and states, and developing methods whereby the mind may be trained to perform better and more work, to conserve its energies, to concentrate its forces. To modern psychology the mind is something to be used, not merely something about which to postulate and theorize. While the metaphysicians deplore this tendency, the practical people of the world rejoice."

Mind Mastery vs. Mind Slavery

But, you may say, what do you mean by "The Master Mind?" What is the difference between a Master Mind and any other form of Mind? Simply this, good readers, that the Master Mind is consciously, deliberately, and voluntarily built up, cultivated, developed, and used; whereas the ordinary mind is usually unconsciously built up, cultivated, and developed, without voluntary effort on its own part, but solely by the force and power of impressions from the outside world, and is usually employed and used with little or no conscious direction by its own will. In short, the ordinary mind is a mere creature of circumstances, driven hither and thither by the winds of outside forces, and lacking the guidance of the hand on the wheel, and being without the compass of knowledge; while the Master Mind proceeds in the true course mapped out by Intelligence, and determined by will—with sails set so as to catch the best breeze from the outside world, and steered by the master-hand at the wheel, under the direction of the compass of intelligence. The ordinary mind is like a dumb, driven animal, while the Master Mind is like the strong-willed, intelligent, masterful Man.

The average man is a very slave to his thoughts and feelings. A stream of thought and feeling flows through him, moving him hither and thither with little or no voluntary choice on his own part. Even those men who have attained a certain degree of mental mastery do but little more than to feebly steer their mental bark by the rudder of a wobbling will—they do not realize that Mastery is possible to them. Even a well known writer has said: "We do not voluntarily create our thinking. It takes place in us. We are more or less passive recipients. We cannot change the nature of a thought; but we can, as it were, guide the ship by a moving of the helm." It would be truer to say that we can deliberately and voluntarily select and choose the particular wind which is to force our mental boat forward or, changing the figure, to choose and select the particular stream of thought and feeling which is to be allowed to flow through our mind.

There are three general conditions of human mentality, viz.: (1) Mental Slavery, in which the mind is the slave and servant of outside forces and influences; (2) Partial Freedom, in which the mind is largely controlled by outside influences, while at the same time a limited amount of voluntary control and direction has been acquired; and (3) Mental Mastery, in which the mental faculties, and emotional organism have been brought under the control of the will and judgment, and the individual is a master of, and not a slave to, environment and circumstances. The great masses of persons are in the first or the above named classes; a comparatively small number have passed into the second class; while a still smaller number have passed into the third class, and have become the Master Minds of their time and place.

A talented writer has said along these lines: "We moderns are unaccustomed to the mastery over our inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind, is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, and that he should have the power of determining whether he be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously, and it is useless to expel it. Yet this is an absurd position for man, the heir of all the ages, to be in: lag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood, it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of your shoe; and until a man can do that, it is just nonsense to talk about his ascendancy over nature, and all the rest of it. He is a mere slave, and a prey to the bat-winged phantoms that flit through the corridors of his own brain. Yet the weary and careworn faces that we meet by thousands, even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to find a man! How common rather to discover a creature hounded on by tyrant thoughts (or cares, or desires), cowering, wincing under the lash—or perchance priding himself to run merrily to a driver that rattles the reins and persuades him that he is free— whom he cannot converse with in careless tete-a-tete because that alien presence is always there, on the watch.

"It is one of the prominent doctrines of some of the oriental schools of practical psychology that the power of expelling thoughts, or if need be, killing them dead on the spot, must be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. It is worth practice. It may be fairly said that life only begins when this art has been acquired. For obviously when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand, compared to what it was before, that its former condition may well appear almost ante-natal. If you can kill a thought dead, for the time being, you can do anything else with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torment of life), but it gives him a concentrated power of handling mental work absolutely unknown to him before. The two are corelative to each other.

"While at work your thought is to he absolutely concentrated upon and in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear or friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no worrying (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true self dwells.

"I say that the power of the thought-machine is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a master-workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it. Then on and beyond the work turned out by the tool itself is the knowledge that comes to us apart from its use; when the noise of the workshop is over, and mallet and plane laid aside—the faint sounds coming through the open window from the valley and the far seashore; the dim fringe of diviner knowledge which begins to grow, poor thing, as soon as the eternal click-clack of thought is over—the extraordinary intuitions, perceptions, which though partaking in some degree of the character of the thought, spring from entirely different conditions, and are the forerunners of a changed consciousness.

"The subjection of thought is closely related to the subjection of desire, and has consequently its specially moral as well as its specially intellectual relation to the question in hand. Nine-tenths of the scattered or sporadic thought with which the mind usually occupies itself when not concentrated on any definite work, is what may be called self-thought—thought of a kind which dwells on and exaggerates the sense of self. This is hardly realized in its full degree till the effort is made to suppress it; and one of the most excellent results of such an effort is that with the stilling of all the phantoms which hover around the lower self, one's relations to others, to one's friends, to the world at large, and one's perceptions of all that is concerned in these relations, come out into a purity and distinctness unknown before. Obviously, when the mind is full of little desires and fears which concern the local self, and is clouded over by the thought images which such desires and fears evoke, it is impossible that it should see and understand the greater facts beyond, and its own relation to them. But with the subsiding of the former, the great vision begins to dawn; and a man never feels less alone than when he has ceased to think whether he is alone or not."

From the above the reader may get a general idea of what we mean when we speak of the Master Mind. But, as we proceed with the unfoldment of the general idea upon which this book is based, the reader will catch the spirit of the idea in a way impossible for him now when the subject has been presented to him merely in its general aspects. There are so many angles of viewpoint, and so many varied applications of the general principle involved, that it is necessary many varied applications of the general principle involved, that it is necessary for the careful student of the subject to understand the many details of the presentation before he can expect to "catch the spirit of it," at least to the extent of being able to put into actual practice the working method which will be presented for his consideration in this book. But, it may be safely stated that any one of average intelligence, with ordinary study and practice, may master these principles and methods of application to such an extent that he will know for himself, by actual results obtained, that he is no longer a Mental Slave but has developed into a Mental Master.

The individual of the Master Mind is able to so control his powers of attention and concentration that he will be able to choose and select exactly the kind of thoughts and ideas which he requires in his business of life and effort. Moreover, he will be able to manifest these thoughts and ideas into effective and efficient action and expression, so as to obtain precisely the kind of results desired by him. Moreover, he will be able to govern, select, control, and choose the character and quality of his thoughts and ideas, but also to manifest the same power regarding his emotions and feelings, his tastes and "likes." And this last is very important, for, as we shall see presently, most of our thoughts and ideas come to us in response to our feelings, desires, and likes.

Not only this, but the individual of the Master Mind is able to set to work intelligently, and under full control, those marvelous faculties which operate on the subconscious planes of mind, and which are able and willing to perform much of our mental work for us below the surface of ordinary consciousness, and thus leave free for other tasks the faculties ordinarily employed in the thinking processes. It is believed by the best authorities on the subject that fully eighty-five percent of our mental activities are performed on planes under the surface of our ordinary consciousness. This being so, it is seen at once that one who is able to control and master these subconscious metal activities will and must be capable of results impossible to those who allow their subconscious mentality to wander about like horses in a pasture, or else rush like runaway horses in whatever direction they like and thus wreck the chariot rather than reaching the goal of the ambitious.

In short, the individual of the Master Mind is indeed a MASTER of his mental machinery, and is able to turn out a mental product of the highest quality and degree of efficiency. And, thus being the Master of himself, he becomes the Master of much in the outside world. To the Master Mind, even circumstances seem to come under conscious control and management; and other men and women seem to be ready to accept direction and control from such a masterful mentality. The Master Mind creates a world for itself, in which it dwells supreme, and to which it attracts and draws that which is conducive to its welfare and happiness, its success and achievement.

You are invited to become a Master Mind. Will you accept the invitation? If so, you will carefully study the principles herein explained, and apply the methods herein set forth and described.

Chapter 2
The Mind Master

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The idea of "mastery" inevitably carries with it the notion of dominion, power, or supremacy exercised by some person or thing which is regarded as the "master." The spirit and essence of the term "master" is that of "governor, ruler, director, leader, manager, or controller." In short, the essential meaning of the two terms, "master" and "mastery," respectively, is bound up with the idea of "government." To "govern" anything, the governing authority regulates, directs, restrains, manages, entourages, and exercises general control and direction.

In all forms of government there is to be found a certain central point of authority—a certain central power which is sovereign within its own realm, and which has the authority to promulgate commands and the authority to enforce them. Whether the government is that exercised by the chief of a savage tribe, who gains and holds his position by means of physical strength; whether it be that of the monarch of a kingdom, who gains and holds his position by hereditary rights; or whether it be that of the president of a republic, who gains and holds his position by the will of the people; the central authority is vested in some one particular individual. And, descending in the scale, we find the same principle in operation and force in the government of a public meeting, a school room, a workshop, or an office. In short, wherever there is government, there must be a central governing authority—a Master.

The above general principle being recognized, the reasoning mind at once applies it to the question of the operation and government of the mental powers and faculties. If the mind is held to be "governed" at all, or to be capable of "government" (and who can doubt this?), then there must be some central governing authority—some Mind Master whose authority, when exercised, is recognized and obeyed by the other mental units, powers, faculties, or forces. This being so, the reasoning investigator then naturally proceeds to the discovery of this Mind Master. Let us play the part of this reasoning investigator, and proceed with him to the discovery of the Mind Master—the central point of authority and power in the kingdom of mind.

Some psychologists would have us believe that the intellectual faculties are the governing powers of the mind. But it will take but little thought to inform us that in many cases the intellectual powers are not the masterful forces in the mental activities of the individual; for in many cases the feelings, desires, and emotional factors of the person run away with his reason, and not only cause him to do things which his reason tells him that he should not do, but also so influence his reason that his "reasons" are usually merely excuses to his actions performed in response to his feelings and emotions.

Other psychologists would have us believe that the desires, feelings, and emotions of the individual are his mental masters; and in many cases it would appear that this is true, for many persons allow their feelings, emotions, and passions to govern them almost entirely, all else being subordinated to these. But when we begin to examine closely into the matter we find that in the case of certain individuals there is a greater or less subordination of the feelings and emotions to the dictates of reason; and in the case of persons of excellent selfcontrol the reason would appear to be higher in authority than the feelings. And in the case of recognized Mental Masters, it is even found that the very feelings, passions, and emotions are so obedient to higher mental authority that in many cases they may actually be transformed and transmuted into other forms of feeling and emotion in response to the orders or commands of the central authority.

The reasoning investigator usually discovers that the Mind Master is not to be found in the respective realms of the first two of the three great divisions of the mental kingdom, i.e., in the division of Thought, or that of Feeling, respectively. The investigator then turns to the third great division of the mental kingdom, i.e., that of Will, in his search for the sovereign power. And at first, it would appear that here, in the region of the Will, he had found the object of his search; and that the Will must be acclaimed the master. But when the matter is gone into a little deeper, the investigator discovers that not in Will itself, but in a Something lying at the very center of Will, is to be found the Mind Master.

While it is seen that the Will is higher in power and authority than either Thought or Feeling, yet it is also seen by the careful investigator that in most cases the Will is controlled and brought into activity by the Feelings; and that in other cases, it is started into action by the result of Thought or intellectual effort. This being so, the Will cannot be considered as being always the Mind Master. And, discovering this, the investigator at first begins to feel discouraged, and to imagine that he is but traveling around a circle; in fact, many thinkers would have us believe that the mental processes work around in a circle, and that like a ring the process has no point of beginning or point of ending. But those who have persisted in the search have been rewarded by a higher discovery. They have found that while many persons are impelled to will by reason of their feelings and emotions; and others by reason of their thoughts; there is a third class of individuals—a smaller class to be sure—who seem to be masters of the willactivity, and who, standing in the position of a judge and sovereign power, first carefully weigh the merits of both feelings and thoughts, and then decide to exercise the will-power in a certain determined direction, and then actually do exert that power. This last class of individuals may be said to really will to will by the exercise of some higher authority found within themselves. These men are the real Master Minds. Let us seek to discover the secret of their power.

The Central Authority

There is in the mental realm of every individual a certain Something which occupies the position of Central Authority, Power, and Control over the entire mental kingdom of that person. In many cases —in most cases, we regret to say —this Something seems to be asleep, and the kingdom is allowed to run itself, "higgledy-piggledy," automatically and like a piece of senseless machinery, or else under the control of outside mentalities and personalities. In other cases—in many cases, in fact—this Central Authority has partially awakened, and consequently exerts at least a measure of its authority over its kingdom, but at the same time fails to realize its full powers or to exert its full authority; it acts like a man only half awakened from his sleep, and still in a state of partial doze.

Rising in the scale we find cases of still greater degree of "awakening," until finally we discover the third great class of individuals—a very small class, alas! — in whom the Central Authority has become almost or quite fully awake; and in whom this Mind Master has taken active control of his kingdom, and has begun to assert his authority and power over it. This first class is composed of the masses of the people; the second class is composed of those who occupy positions and places of more or less authority and power in the world's affairs; and the third class is composed of those exceptional individuals who are the natural rulers of the destiny of the race, and directors of its activities—the real Master Minds.

There is only one way of aiding the investigator to discover this Something —this Central Authority—this Mind Master. That one way consists of directing the investigator to turn his perception inward, and to take stock of his numerous mental faculties, powers, activities, and bits of mechanism, and to then set aside as merely incidental and subordinate all that appears to be so. When all these have been set aside in the process of elimination, then there will be found a Something which is left after the process, and which absolutely refuses to be set aside as merely incidental and subordinate—and that Something is then perceived to be the Central Authority, or Mind Master, even though it be halfasleep, and unconscious of its great powers. But for that matter, no Mind Master which is deeply wrapped in slumber will ever discover itself, for it must have been at least partially awakened in order (1) to have thought of the matter at all, or to be capable of thought on the subject; and (2) to have to power of attention and application necessary to pursue the investigation. So, good reader, if you have the desire to find the Mind Master (which is Yourself), it is a sign that you have at least partially awakened; and if you have the determination to pursue the search, it is a sign that you are still further awakened. So you are justified in feeling the courage and the certainty of attainment necessary for the successful termination of the search for the Mind Master—the Something within yourself.

You, the person now reading these words—YOU, yourself—are now asked to make this search of your mental kingdom, this search which has for its aim the discovery of the Something Within yourself which is the Mind Master, and which, when fully aroused into conscious power and activity, makes you a Master Mind. The writer will stand by your side during this search, and will point out to you at each stage of the search the essential points thereof. You will not be asked to accept any metaphysical theories, or religious dogmas: the search will be confined to strictly psychological fields, and will proceed along strictly scientific lines. You will not be asked to accept the authority of anyone else in the matter: your own consciousness will be the court of last appeal in the case.

The Mental Analysis

Let us begin with your sensations, or report of your senses. You are constantly receiving reports of one or more of your five senses, viz., the respective senses of touch, taste, smell, sight, and hearing. All these reports are in the form and nature of impressions received from the outside world. All that we know of the outside world is made known to us by means of these impressions received through the senses.

A writer has said: "The senses are the means by which the mind obtains its knowledge of the outside world. Shut out from all direct communication with the outer world, it knows, and can know, nothing of what exists or is passing there, except what comes to it through the senses. Its knowledge of what is external to itself is therefore dependent upon the number, state and condition of the sensory organs." But, important as are the five senses and their mechanism, we need but a little thought to convince us that we do not find here the essential fact and power of mind, but rather merely incidental and subordinate powers. We can easily prove this to ourselves in many ways. For instance, we may shut out or easily prove this to ourselves in many ways. For instance, we may shut out or shut off the channel of communication of any or all of the channels of the senses, and still be conscious of our own mental existence. Or, we may use the will, through the power of attention, and thus determine which of the many sets of sense impressions seeking admission to our consciousness we shall really receive and entertain in consciousness. We may thus choose between many sounds, or many sights, and deliberately shut out the others. If the sense impressions were the Masters, we could not do this; and so long as we are able to do this, we must look for the Master higher up in the scale.

Moreover, in all of our experience with these sense impressions, we never lose sight of the fact that they are but incidental facts of our mental existence, and that there is a Something Within which is really the Subject of these sense reports—a Something to which these reports are presented, and which receives them. In short, there is always the Something which knows or experiences these sensations. We recognize and express this fact when we say "I feel; I see; I hear," *etc.* There is always the thing-sensed, then the process of sensing, and finally the Something which experiences the sensation. This Something we speak of as "I." The "I" is always the subject which experiences the sense reports—the Something to whom the messages are presented. And as this Something is capable of either accepting or rejecting, or selecting and controlling, these messages or reports, then the latter cannot be regarded as the Mind Master.

In the same way, we next proceed to the consideration of the Emotional phases of our mentality. In this great realm of the mind we may, at least for the purposes of the present inquiry, include all those mental experiences that come under the respective head of "feelings," "passions," "desires," *etc.* These seem a little closer to us than did the sensations. This because the sensations came from outside of ourselves, while the emotions and feelings seem to come from within a part of ourselves. The emotional part of our nature is very powerful, so powerful, indeed, that it often seems to rule the entire being of the individual. But a little careful examination will convince us that we may, by the use of the will, not only refuse to obey our emotional urges and demands, but may even destroy them, or replace them with others.

If our emotions were really Masters, we would be bound to act upon them at all times, and upon all occasions, for there would be nothing in us to say Nay! to them. But no one outside of the most primitive and elemental individuals would permit any such rule on the part of the emotional nature, even the less advanced of the race are able to at least partially control and manage the emotional part of their mental nature; and the advanced individuals have acquired the power of frequently deliberately setting aside the dictates of the emotions, and of asserting the power of control over them. So, here too, we see that the Master must be the power of control over them. So, here too, we see that the Master must be looked for higher up in the scale.

As in the case of the sensations, here too, in the case of the emotions we discover the presence of that Something Within which is the Subject of the emotions—the Something to which the emotions report, and from whom they demand action. Here again we find this "I" occupying a higher seat, and having the reports and demands of the subordinate faculties made upon it. And, mark you this, that in spite of the constant change in the emotional stream of feeling, this "I" always remains the same. Just as in the case of the sensations, the "I" occupies the position of a spectator to whom are presented the sense experiences, so in the case of the emotions the "I" occupies the position of the Something which experiences the ever changing "feeling" of the emotional nature. In both cases there seems to be this constant Something, past which flows the respective streams of Sensations and Emotions. And this Something also has the power to direct and change the course of these streams, if it will but exert its Will Power.

Next we consider the great realm of Thought. Here, too, we find a constant stream of thoughts flowing past the Something—the "I"—which is practically the spectator of the flowing stream; and which also has the power of directing and controlling the stream. While it is true that the individuals of primitive natures are almost passive spectators of the streams of their thoughts, and exercise little or no control over them, it is an unquestioned fact that other individuals who have cultivated their Will Power are able to turn their attention to this kind of thoughts, or that kind, and thus control and determine just what kind of thoughts they shall think. Every student performs this feat of control and mastery when he voluntarily directs his attention to some particular study which he desires to master. In fact, all "voluntary attention" is performed by the exercise of this power of the will, exerted by this Something Within which we call "I," and which thus proves itself to be the Master of Thoughts.

The individual who has trained his mind to obey his will, is able to direct his thought processes just as he directs his feet, or his hands, or his body, or just as he guides and manages his team or horses or his motor car. This being so, we cannot consider our Thought processes or faculties as the Mind Master, but must look for the latter in something still higher in authority.

There seems to be but one other region of the mind in which to search for our Mind Master, or Central Authority. You naturally say here "He means The Will." But is it merely the Will? Stop a moment and consider. If the Will, in itself, is the Mind Master, why is it that the Will, in the case of so many persons, allows itself to be controlled and called into action by ordinary feelings, desires, emotions, or passions, or on the other hand is called into action by the most emotions, or passions, or on the other hand is called into action by the most trifling passing thought or idea? In such cases it would appear that the Will is really the obedient "easy" servant, rather than the Master, does it not.

That the machinery of the Will is the mechanism of control and action, is undoubted; but what is it that controls and directs the Will in the cases of individuals of strong Will Power? In such cases it would seem that not only must the Will be strong, but that there must be some stronger Something which is able to control, direct, and apply the power of the Will. In moments in which you have exerted your Will Power, did you identify yourself with your Will, or did you feel that your Will was an instrument of power "belonging to" you, and being operated by you. Were you not at such moments aware of feeling an overwhelming consciousness of the existence of your self, or "I," at the center of your mental being? and of feeling that, at least for the time, this "I" was the Master of all the rest of your mental equipment? We think that you will agree to this statement, if you will carefully live over again the experiences of such moments, and in imagination and memory re-enact the experience.

All mental analysis brings the individual to the realization that at the very center of his mental being there abides and dwells a Something—and he always calls this "I"— which is the permanent element of his being. While his sensations, his feelings, his emotions, his tastes, his thoughts, his beliefs, his ideas, and even his ideals have changed from time to time, he knows to a certainty that this "I" has been permanent, and that it is the same old "I" that has always been present during his entire life, from his earliest days. He knows that although his emotional nature, and general mental physical character may have undergone an almost total transformation and change, yet this "I" has never been really changed at all, but has ever remained "the same old I." It is as if this "I" was an individual who had worn many successive coats, or shoes, or hats, but always remained the same individual. The consciousness of every individual must always so report to him, when the answer is demanded of it.

And, moreover, while the individual may and does change his sensations, his feelings, his tastes, his passions, his emotions, and his whole general character in some cases, he is never able to change in the slightest degree this Something Within which he calls "I." He can never run away from this "I," nor can he ever move it from its position. He can never lift his "I" by means of his mental bootstraps; nor can his personal shadow run away from this "I" of his individuality. He may set apart for consideration each and every one of his mental experiences, his sensations, his thoughts, his feelings, his ideas, and all the rest; but he can never set off from himself this "I" for such inspection. He can know this "I" only as his self, that Something Within at the very center of his consciousness.

A writer has said of this Something Within, which we call "I": "We are conscious of something closer to the center than anything else, and differing from the other forms in being the only form of consciousness to which we are not passive. This Something is in the normal consciousness of each of you, yet it is never a part of sensation, nor emotion, but on the contrary is capable of dominating both.

Sensations originate outside and inside of the body; Emotions originate inside of the body. But this Something is deeper than either, and they are both objective to it. We cannot classify it with anything else. We cannot describe it in terms of any other form of consciousness. We cannot separate ourselves from it. We cannot stand off and examine it. We cannot modify it by anything else. It, itself, modifies everything within its scope. Other forms of consciousness are objective in their relation to it, but it is never objective to them. There is nothing in our consciousness deeper. It underlies and overlies and permeates all other forms, and, moreover,—what is of immeasurably greater importance,—it can, if need be, create them."

Another writer has said: "The 'I' is the Thinker, the Knower, the Feeler, the Actor. Its states of consciousness are constantly changing—different today from those of yesterday, and different tomorrow from those of today—but the 'I,' itself, is always the name. Just what this 'I' is, we cannot tell. This riddle has never been solved by the reason of man. So subtle is its essence that it is almost impossible to think of it as a something apart from its mental states. All that can be said of it is that it is. Its only report of itself is 'I Am.' You cannot examine the 'I' by the 'I.' You must have an object for your subject; and if you make the 'I' your object, you have no subject left to examine it. Place the 'I' under the mental microscope to examine it, and lo! you have nothing to look through the glass — there is no 'I' at the eye-piece of the microscope to examine it. The 'I' cannot be at both ends of the glass at the same time. Here, at last, you have found an Ultimate Something which defies all analysis, refinement, or separation."

This Something Within—this "I"—is that entity which in philosophy and metaphysics has been called "The Ego"; but such name does nothing in the way of defining it. You need not stop to speculate over "just what" the Ego is, for you will never learn this. All that you can know is that it IS—and you know this from the ultimate report of your own consciousness, and in no other way, for nothing outside of yourself can make you know this otherwise.

This Ego is the Mind Master—the Central Authority of your Mind. It is this that is able to master, control, manage, rule, regulate and direct all of your mental faculties, energies, powers, forces, and mechanism. It is this Ego, when fully awakened into activity, which constitutes the essence of the Master Mind.

Your task is not to try to learn "just what" the Ego is, for as has been said, you will never know this. Your task is to strive to awaken it into active consciousness, so that it may realize its power and begin to employ it. You can awaken it by the proper mental attitude toward it—by the conscious realization of its presence and power. And you can gradually cause it to realize its power, and to use the same, by means of exercises calling into play that power. This is what Will Power really means. Your Will is strong already—it does not need strengthening; what is needed is that you urge your Ego into realizing that it can use your Will Power, and to teach it to use the same by means of the right kind of exercises. You must learn to gradually awaken the halfasleep Giant, and set it to work in its own natural field of endeavor and activity. In this book the way will be pointed out to you so that you may do this; but you will have to actively DO the thing, after being shown how He who will, carefully consider the above statements of truth, and will make them apart of his mental armament, will have grasped the secret of the Master Mind.

Chapter 3
The Slave Will and The Master Will

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All deep students of psychology discover that the Will is the innermost, garment of the Ego—the mental sheath which lies beneath all the others, and which clings closely to the substance of the Ego, so closely that it can scarcely be distinguished from its wearer. And so, the race has become accustomed to identifying the Will with the Ego. For instance, we speak of a "weak will," or a "strong will," a "vacillating will," or a "persistent, determined will"; when we really mean to indicate the different degrees of the activity and expression of the Ego itself.

Perhaps you will get more clearly this conception of the Ego behind the Will, if we continue our illustration of the Ego as sleeping in the cast of the great masses of the race, half-awake in the smaller portion of the race, and wide-awake in the elect few who may be called the Master Minds. While this illustration is of course figurative, it is based upon the actual facts of the case before us, and, moreover, comes so closely to the real manifestations of the Ego that it may he used in almost a literal sense.

The sleeping Ego is like a person wrapped in slumber, who is almost unconscious, but who will "turn over," or "move over" at the command of the bedfellow. In some cases the degree of waking-consciousness is somewhat higher, as in the case of the child who, half roused from slumber, will do what it is told by its parent, but without clearly realizing just what it is doing. This illustration may be carried even still further, and the sleeping Ego compared to the somnambulist, or "sleep-walker," who "goes through the motions" of performing many tasks and actions, but who is but very dimly conscious (or practically unconscious) of just what he is doing or how he is doing it.

The masses of the race, in whom the Ego is dwelling in this condition, are really little more than automatons. Their wills are called into activity by every passing desire, their passions and desires are uncontrolled, and their thought-processes are the result of suggestions made by others but which they accept and then fondly imagine they have thought the thing for themselves. They are like the wind-harps upon which the winds of the passing breeze blow, and from which the responsive sounds are produced. It is a fact known to careful students of psychology that in the case of the masses of the race the mental processes, and the will activity, are practically those of an automaton, or psychical machine, there being little or no voluntary effort exerted or voluntary choice or decision made.

The wills of such persons are Slave Wills, subject to the influence, control, and direction of others; although their owners may fondly imagine that they are sound thinkers and possessed of powerful wills. The will processes of such persons are almost entirely what are known as "reflex" activities, requiring the employment of but little powers of judgment and little or no exercise of voluntary control. Do you realize just what this means? Probably not; so you are asked to consider what "reflex" activity really is.

The following quotation from a leading psychologist will throw some light on the matter for you. This writer says: "Reflex nervous action is the result of that power resident in nervous ganglia, which often unconsciously causes many muscular and vital movements. The spinal cord is largely made up of such masses of nervous matter, which have sometimes been called 'little brains.' If one were to prick the foot of a sleeper, the sensory nerve at that point would report the fact to one of the lower spinal nerve masses. This ganglion, without waiting to hear from the brain, would issue a command to the motor nerve, and the foot would be immediately withdrawn. Unless the thrust were severe, the sleeper would not awake, nor would he be conscious of pain or of the movement of his foot. This nervous action is called 'reflex,' because, when the sensory nerve conveys an impulse to the ganglion, this impulse is at once, and without the action of the mind, reflected back by a motor nerve. Thus the mind is not only saved the trouble of attending to every little movement, but much time is gained. After the child has learned the difficult art of balancing himself on his feet, walking becomes largely a reflex act. At first, the child must center his whole attention on movements to balance the body. The man can think out the most complex problems while walking, because the reflex nervous centers are superintending the balancing process.

"Few men remember which end of the collar they button on first, or which shoe they put on first, yet the reflex nerve center, if left to itself, has an invariable order in executing these movements. Some vertebrates have much more reflex power than man. The spinal cord in such animals keeps its vitality for a long time after decapitation, and the nerve masses in the cord have the power to set the motor nerves in action, causing muscular contraction. For this reason a decapitated snake will squirm around in a lively manner if its tail is struck. The reason why fowls often flutter so violently after the fatal stroke is because they are thrown roughly down. The sensory nerves report the bruise or jar to a reflex center, which agitates the motor nerves controlling the muscles which would ordinarily move them out of a harmless way. If beheaded fowls are laid carefully on straw or some soft substance, they will scarcely move. But if they should be kicked a moment or two later, they will frequently jump around in a lively manner. If acid is placed on the side of a decapitated frog, the animal will, by reflex action, bring its foot to the spot and try to brush the drop away. Man also has something of this reflex power after death. The pectoral muscle of a beheaded French criminal was pinched, and the right hand was raised to the spot as if to remove the cause of the injury."

Some may object that we are making too strong a statement when we say that the mental activity of the great masses of people are practically akin to the "reflex" actions above described. People "think" about what they do, before doing it, these objectors say. Of course "people think"; or, rather, they "think that they think"; but in reality the process of their "thinking" is almost reflex, that is to say it is automatic and mechanical rather than deliberate and controlled by will and judgment. Their thought is usually based upon some suggested premise — some so-called fact accepted through suggestion from others and without verification or duo consideration. Their accepted "facts" are usually found to be those which agree with their likes, feelings, or prejudices, rather than which are based upon careful and unprejudiced investigation. If the facts do not agree with these prejudices and wishes, then "so much the worse for the facts," and the latter are discarded, and eliminated from the so-called "thinking."

And the process of reasoning of these people is likewise lop-sided and unsound in principle. Their so-called "reasons" are but excuses or explanations evolved to justify their decision or action, both of the latter being really based upon the desires, wishes, likes, or prejudices of the person, rather than upon his cool and deliberate judgment. But, you may say, you are now speaking of the person's thoughts, while a moment ago you wore speaking of his will; what do you mean by this? Simply this, good reader, that "thoughts take form in action," and all will actions are based upon thoughts or feelings. Therefore if the person's thoughts are "reflex," then his will action is likewise. We have spoken of the reflex character of the man's actions which were based upon his "thoughts," let us now examine his actions based upon his "feelings." We will soon discover that these too are practically reflex.

It is held by the best psychologists that practically all voluntary acts of will result from the power of desire. This, of course, includes actions resulting from fear, or repulsion, both of which are but negative phases of desire (being the desire "not to experience"). But this does not imply, by any means, that all desires result in will action. On the contrary, in the person of self-control, the greater portion of his desires are inhibited, restrained, controlled, or even killed.

The rule is this: The Greater the degree of the will-power of the individual, the greater is his degree of control over his desires. And, as we have seen that the degree of will-power is the degree of the "wakefulness" of the Ego, it follows that the greater the wakefulness of the Ego, the greater the degree of its control over the desires found within its mental realm. As the Ego of most persons is in a state or more or less asleep, it follows that we should expect to find among such people but a slight degree of control of desire, and consequently of their actions resulting from desire; and investigation discloses precisely this kind or result.

The animal, the young child, and the undeveloped man is impelled to act freely upon each and every desire or feeling that manifests within his mental being; he is restrained from such action only by fear of consequences. It is related of certain savage tribes that it is unwise to issue them several days' rations when starting on a journey, because they will sit down and eat the entire ration at one meal, being unable to resist the inclination, and being unable to control the appetite of the moment in the interest of the certain hunger of tomorrow, and the next day, and the day after. We smile at this, but how many of us are quite as foolish when we sacrifice the success of tomorrow and the next day upon the altar of the satisfaction of the desires of the present moment. The desire-action of the Slave Will is almost purely reflex and under no voluntary control; while that of the Master Will is under great voluntary control and direction. We shall see more of this when we reach the place in this book in which the subject of Desire is considered in detail.

Some philosophers have sought to convince us that Man is never more than an automaton—a creature of reflex activities—having no freedom of choice, will, and action. And so strong do they make their one side of the case, that many have accepted their reasoning. But the truth is grasped only when we consider the other side of the ease; then the real truth is seen to rest between the two extremes. It is seen to be true that in the cases of the masses of the race—the persons of the Slave Will— there is little or no real freedom of action, but rather there is an almost automatic response of will-action to desire-motive. But, on the other hand, in the case of the advanced few of the race, the true individuals—the persons of the Master Will— there is secured the longed for freedom of action, by means of the control of the desire-motives. In fact, this control is one of the leading characteristics of the Master Mind.

A leading; authority has well said: "All persons agree that there is no such thing as unrestrained freedom of action. Every human being is, from the cradle to the grave, subject to external restraint. If a man declares that he is free to go without food, air, and sleep, and tries to act accordingly, consequences will soon deprive him of that liberty. The circle of freedom is much smaller than is deprive him of that liberty. The circle of freedom is much smaller than is sometimes thought; the fish is never free to become an eagle. Human freedom may be likened to a vessel sailing up a river. Her course must be kept rigidly within the banks; she cannot sail on the dry land; but by tacking, she can make headway up the stream in the teeth of the wind, and she can stop either at this town or at that. The popular belief is correct, that the sphere of freedom is sufficiently wide to allow a man scope enough to keep him busy for several lifetimes.

"Freedom consists in being able to choose between two or more alternative courses of action. A stone is limited to one course and is subject to an unvarying law of gravity. Exclude the power of choice, will all freedom is gone. If we have the power of alternative choice, we are within certain limits free. These limits vary. If I am educated so that I know how to do several different things in the higher walks of life, I can choose any of these things. If I am ignorant and can perform only cruder tasks, my capacity for choice is excluded from higher hues of action. Some deny that human beings have any more freedom than a stone."

The average man will indignantly deny that his freedom of will action is in any way affected or restricted by outside or inside influences. He says triumphantly: "I can act as I wish," thinking that he has answered the argument against free will. But here is the point: he can act only as he wishes; and if his wishes are controlled or determined in any way, then so are his actions controlled and determined. And as his "wishes" are but forms of his desires, then unless he controls his desires he does not control his wishes, but is controlled by them. And as the average man has not acquired a strong control of his desires, he is lacking to that extent in his freedom of will action. And right here is the main distinction between the man of the Slave Will mid the man of the Master Will.

The Slave Will obeys the orders of its desires, feelings, and other "wishes," the latter coming from Lord-knows-where into his mental field. Such a man is not free, in the true sense of the word. He is a slave to his wishes, his feelings, his desires, his passions—and he has no control, over the thoughts and ideas which feed these desires, and which often actually create them. The Master Will not only refuses to he controlled by the intruding desires, if these are deemed against his best interests, but he actually controls them—this last by controlling the ideas and thoughts which serve to feed and nourish these desires, and which in many cases also have actually created them.

A leading authority speaking upon the subject of this control of desire (and consequently of will action) by means of the control of the power of thought, ideas, through attention, has given the world the following remarkably strong, clear, and true statement of the case; you are advised to carefully read and consider the same. The authority in question says:

consider the same. The authority in question says:

"At the threshold of each higher act of will stands desire. All feeling tends to excite desire. Sometimes desire gives rise to intense feeling. In one aspect, desire is feeling; in another, desire is will or an active tension which passes imperceptibly into will. In desire, properly so called, there must be a definite idea. If a person says 'I desire,' the question very naturally is, 'What?' Unless there is a definite answer to the question, desire is not the name to apply to that mental state. There are always at least two alternatives in any line of conduct. When we face an orchestra, we have the choice of listening to it as a whole, or of selecting some one instrument, such as the first violin, and paying attention to it. In looking at a landscape, we choose certain elements for close inspection. Our world is, therefore, very much what we choose to pay attention to. If we visit the tropics and choose to heed nothing but the venomous animals, the land will be chiefly one of snakes and centipedes; if we look principally at the birds and flowers, it will be to us largely a clime of song and perfume.

"Ideas detained in consciousness tend to fan the flame of feeling; these ideas may be dismissed and others summoned to repress the flame of feeling. In the higher type of action, the will can go out only in the direction of an idea. Every idea which becomes an object of desire is a motive. It is true that the will tends to go out in the direction of the greatest motive, that is, toward the object which seems the most desirable; but the will, through voluntary attention, puts energy into a motive idea and thus makes it strong. It is impossible to center the attention long on an idea without developing positive or negative interest, attraction or repulsion. Thus does the will develop motives. We may state it as a law that the will determines which motives shall become the strongest, by determining which ideas shall occupy the field of consciousness.

"We have seen that emotion and desire arise in the presence of ideas, and that the will has influence in detaining or in banishing a given idea. If one idea is kept before the mind, a desire and a strong motive may gather around that idea. If another idea is called in, the power of the first idea will decline. The more Macbeth and his wife held before themselves the idea of the fame and power which the throne would confer upon them, the stronger became the desire to kill the king, until finally it grew too strong to be mastered. They were, however, responsible for nursing the desire; had they resolutely thought of something else, that desire would have been weakened. The person who feeds a bad desire with the fitting ideas will find that some day the desire will master his will.

"In the capacity for attention we have the way to the freedom of the will. Voluntary attention makes the motive. The motive does not make the attention. Hence the motive is a product of the will. If I withdraw my attention from a motive idea, it loses vigor, like a plant deprived of air and moisture. By sheer motive idea, it loses vigor, like a plant deprived of air and moisture. By sheer force of will, many a one has withdrawn his attention from certain temptations, centered it elsewhere, and thus developed a counter motive. As we center our attention upon one thing or another, we largely determine our mental happiness and hence our bodily health. One person in walking through a noble forest, may search only for spiders and venomous creatures, while another confines his attention to the singing birds in the branches above."

From the above, it is seen that the only way to develop and maintain a free will is to direct the attention and thought by means of the awakened Ego—the Master Mind and Mind Master.

Chapter 4
Positive and Negative Mentality

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Most of us have heard the old proverb which states that "As a man thinketh, so is he." And most of us accept the spirit of the idea that a man's character, disposition, activities, and general personality are dependent largely upon the general character of his thoughts. This being so, and it also being true that a man is able to control the general character of his thoughts, it logically follows that every awakened Ego is the creator of the character and personality of the individual whose self it is.

Philosophers teach us that there is a law of polarity manifesting in everything. That is to say, that in everything there is found the presence of the two poles, viz., the positive and the negative. We find this law manifest in the mentality and character of every individual. There is always to be found the positive elements of mentality and character, and the negative elements thereof.

There is always to be the "two-sidedness" in individuals. Every individual finds within himself a constant struggle between these two opposing elements—the positive and the negative. Upon the decision of this battle depends largely the advancement, success, welfare, and progress of the individual. Goethe has well said: "In my breast, alas, two souls dwell, all there is unrest. Each with the other strives for mastery, each from the other struggles to be free." The ordinary individual seems to be content to remain as a passive spectator of this struggle; but the individual of the awakened Ego takes a part in the struggle, and by throwing the weight of his free will into the balance, he brings down the scales on the positive side.

But, you may ask, just what are the positive qualities? How may we know them when we consider them? This is a very natural, and a very proper question. As we proceed you will discover an infallible touchstone, or test whereby you may settle the matter for yourself. In most cases you will have no trouble in making the decision by the employment of your ordinary powers of judgment. For instance: you find no trouble in deciding that courage is positive, and cowardice negative; that truth is positive, and untruth negative; that energy is positive, and slothfulness is negative; that persistence is positive, and lack of it negative. But when you come to consider less familiar cases, you feel more or less uncertain, and instinctively look around for a touchstone or test, whereby you may decide infallibly.

A well-known writer, in considering this instinctive demand, has said:

"When the individual is forced to consider any feeling, emotion, idea, action, advice, suggestion, or teaching, he should always submit it to the Touchstone of Positivity, by asking himself: 'Will this make me stronger, more powerful, more capable, more efficient, better?' In the degree that the thing corresponds to these qualifications, so is its degree of positivity. It becomes the duty of every individual wishing to progress on the Path of Life, and desiring to become proficient and capable in his expression and manifestation of mentality and character, to cultivate the positive qualities of the mind, and to restrain and inhibit the negative ones. In the consideration of this matter you should always remember that every positive quality has its negative opposite. This is an invariable rule, and one that you may test for yourself. And arising from it is this important rule of the new psychology: 'To develop a positive quality, you should restrain or inhibit its opposing negative: To restrain or inhibit a negative quality, you should develop and encourage its opposing positive.' The rule is worthy of being carved over the door of every institute of learning in the world, for its general observance would create a new race of men and women, and a new civilization of positive, capable, efficient people."

The positive qualities may be encouraged and developed by the mastery and control over the mental field exercised by the awakened Ego, and the negative qualities may be inhibited and restrained by the exercise of the same power within each individual. The Ego should always assert its positivity to the feelings, emotions, desires, and other mental states. The will should be held firmly in its place, as positive to the desires. The intellect should be held positive to the emotions, desires, and feelings. The Ego, through the will, should maintain a positive attitude toward, and control over, the attention and the imagination. True assertion of the Ego does not mean the petty quality called "egotism," but rather the higher phase of Egoism, or mastery of the Ego.

You are asked here to consider the following quotation from a well-known writer on the subject of the new psychology, who says: "Man should be more than a mere creature of chance, environment, and outside influences. He should be ruled from within—be self-ruled—by the power of the Ego. Instead of being merely a weak instrument of desire, emotion, and feeling, influenced by suggestions and impressions from every passing person or thing, man should be directed and guided by the strong instrument of his will, held firmly to its task by the Ego. With full power of regulation, decision, and determination, and with the full will enforcing those powers, man should be very giant of endeavor and attainment, instead of the petty, crawling, weakling that so many of his kind are now. Man has it in his power to make of himself what he will—to become his own mental creator, instead of allowing others to create his mentality for him. Too long has man bowed to environment and outer circumstances: he is now learning to be his own environment, by means of creating the same from within.

"The fundamental idea of the new psychology is embodied in the symbol of the charioteer driving his fiery steeds under full control and with taut rein. The chariot represents the being of the man; the charioteer, the Ego; the reins, the will; the steeds, the mental states of feeling, emotion, desire, imagination, and the rest. Unless the reins be strong, they will not be sufficient to control the horses. Unless the charioteer be trained and vigilant, the horses will run away with the chariot and dash to pieces the driver in the general wreck. But controlled and mastered, the fiery steeds will lead forward to attainment and accomplishment, and at the same time will travel the road in safety.

"Each of you is the charioteer driving the fiery steeds with the reins of the will. How are you driving? Are you mastering the steeds, or are they mastering you? It is in your power to curb, control, urge on, and direct these splendid mental creatures, so that you may travel far into the regions of attainment and accomplishment. Or, it is within your power to allow them to wander from side to side of the road, and into the swamps and morasses on the side. Or it is within your power to 'give them their heads' and to allow them to rush away with you to destruction. Have you decided which of the three courses you shall follow? Have you decided whether you shall be the Master, or the mastered? There comes a time in the life of each one of us when this question must be answered—the course chosen. It may be that this time has come to you in the reading of these lines. Are you ready to answer it, and to make the decision? Remember the question. It is this: 'Mastery or Servitude—Which?' "

Character Building depends upon the mental attitude and mental states of the individual. The man of positive thoughts and feelings will develop into the positive character; while he of negative thoughts and feelings will develop into the weakling, negative character. We usually lay great stress upon the axiom, "As a man thinketh, so is he," ignoring the correlated truth that as a man feeleth, so is he. But, at the last, when we see that a man's feelings are largely under his control and are really the outcome of his thoughts and the direction of his attention, the truth of the first axiom becomes doubly apparent.

Character building depends greatly upon the "feeling" side of his mental nature. Pure abstract thinking may serve to prevent negative feelings, but other than this it has little or no positive value in character building. But when the man is thinking about anything in which his interest, his feelings, his emotions, his desire, or his passions are involved, then we find that he is building character for good or evil. Hence the importance of the man's interests being directed toward positive things, rather than to the negative ones.

The formation of positive ideals has much to do with the building up of a positive character. A man grows to resemble his ideas. And a man's ideals are the outgrowth of his feelings and emotions. The ideal hold by the man arouses interest in all things connected with it. Interest is the strong motive of attention; and attention is the beginning of all the activities of the will. So the man's ideals serve to set into activity the chain of mental cause and effect that results in storing away in his mind the strong impressions that have so much to do with the building up of character. By the constant use of these impressions, he builds up the mental path of habit over which the will so likes to travel. And the more frequently he uses these mental paths, the more does his character become "set." So we find over fresh illustrations of the statement that "A man tends to grow to resemble the things he likes, and in which he is interested." So true is this that a writer has suggested that we say "As a man loveth, so is he." But here again the Master Mind assorts its power, and says: "I love that which I want to love—I am free here as in all else in my realm." But, though this last be so, the man's likes and his ideals are important pieces of the machinery by means of which he builds up his character.

Modern psychology teaches us that the two following principles are operative in the character of each individual, viz.: (1) That feelings manifest themselves in will action unless inhibited or controlled; and (2) that the will-action follows the lines of the strongest interest. These twin principles of mental action should be considered together.

The first of the above named principles, i.e., the principle that feelings manifest themselves in action unless inhibited or controlled, is recognized as a fact by all leading psychologists of today. William James has said concerning it: "All consciousness is motor. We might say that every possible feeling produces a movement, and that the movement is a movement of the entire organism, and of each and all of its parts. If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we find that we have nothing left behind." There is always the tendency toward outward expression and manifestation of all feelings, emotions, desires, and passions, which tendency proceeds into action unless controlled or inhibited. This being perceived, it is seen that our actions (and consequently our character) tend to fall into the pattern or mold created by those of our feelings and desires which are permitted to survive and remain uncontrolled.

We constantly act, often unconsciously, in accordance with our strongest desires, feelings, likes or dislikes, prejudices, etc., all of which are but phases of feeling. Our physical lives are regulated by our mental states, and our mental feeling. Our physical lives are regulated by our mental states, and our mental states are largely what we make them—providing that we have learned the art and science of Mental Mastery. The materials of our feelings are taken from the subconscious mental storehouse, and what comes out of that plane of our mentality must have previously gone into it. The Master Mind recognizes this and places in that storehouse only what he chooses to go into it, and what he chooses to come out of it as the incentive to action—being always governed in his choice by the Rule of Positivity heretofore announced, viz.: "Will this make me stronger, more powerful, more capable, more efficient, better?" By stocking the subconscious storehouse with positive material, only positive material will be issued therefrom to form the basis of actions.

The second of the above named principles, i.e., the principle that the will-action follows the lines of the strongest interest, is likewise recognized as correct by the best authorities. The majority of persons follow the line of the least resistance, and allow their interest to become attracted and held by many things which have no positive value to the individual, and which too often has a decidedly negative character. The few who have experienced the consciousness of the awakened Ego, and who have at least begun to assert the Master Mind, act intelligently in this matter and refuse to place the interest upon any negative thing, or anything lacking a positive value to them.

An authority has said: "To many persons the suggestion that they have the power to select the objects of their interest may seem absurd. They are so accustomed to regard interest, feelings, desires, and emotions, and even passions, as things beyond their control, that they make no attempt to exercise a voluntary control over them. It is true that these mental states do not spring from pure intellectual effort—that they spring from the depths of the subconscious mentality, unbidden, in most cases. But the proved facts of the new psychology show us plainly that the Ego may assume control of these involuntary metal states, and either encourage and develop them, or else restrain or inhibit them entirely. Just as the will may assume control of certain muscles of the body, so may the Ego assume control of the entire mental kingdom, and mold, build, change, and improve each and every department of its mental workshop. By concentration and attention, interest may be directed to and held upon certain things, and likewise removed or kept away from certain things. Interest kindles desire, and lack of interest causes desire to die. And interest results from attention, and may be controlled by the will And the will is the chief instrument of the Ego. By using the reasoning and judicial faculties of the mind in the matter of the right selection of objects of interest, the positive qualities and objects may be selected in preference to the negative ones. And this being done, we are well started on our way toward character building, mastery and power."

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In the following pages of this book the reader will be asked to consider each particular set of mental faculties, and each particular phase of mental activity and expression. The special machinery of each set or phase thereof will be analyzed, and the part played by it in the mental life of the individual will be described and explained. At the same time the reader will be instructed in the most approved methods whereby each of these set of faculties, or phases of mentality, may be brought and held under the control of the Ego, by the use of the will, and those be brought into the category of Positive Mentality.

Common belief to the contrary notwithstanding, every individual is the possible architect and builder of his own mental character—though but few really exercise that power. Too often we are told that a man's character is entirely molded by Circumstances. We lose sight of the spirit of that great Master of Mind who exclaimed: "Circumstances! I make Circumstances!" The Positive Mentality always is stronger than the Negative Mentality, and is able to direct, control, and master the latter. Hence the power of the Master Minds of the race over the Slave Minds of the herd of the masses of the race.

Before proceeding to the detailed consideration of the several mental faculties, and phases of mental activity, let us consider the following quotation from a popular writer on the subject of mind power. This writer once said to his students, concluding a series of lessons to them:

"If you are an individual, this teaching is just what you want. And the same is true if you are not one, but want to be one. But if you are a weakling, and prefer to remain one, instead of rising and claiming your birthright of strength—your heritage of power, then by all means remain as you are, and go on your own way. Leave these teachings for the others of your brethren, who will not sell their birthright of power for the mess of pottage of negative content and sheep-like passivity, but who are boldly claiming their own, and demanding their rightful portion—these strong brothers of yours, the individuals who are the coming inheritors of the earth. I send to you, who are now reading these words, all the energy, force, and power at my command, to the end that it may pierce your armor of indifference, fear, and doubt. And that, reaching into your heart of desire it may fill you with the very spirit of individuality, conscious egohood, perception of reality, and realization of the Ego. So that henceforth your battle-cry will be changed, and you will plunge into the thick of the fight, filled with the Berserker rage of attainment like the Icelandic hero of old, shouting your positive battle-cry of freedom, 'I can, I will; I dare, I do! you will mow your way clear through the ranks of the horde of ignorance, find negativity, and reach the heights beyond. This is my message to YOU, the Individual!"

We trust that the reader of this book will "catch the spirit" of the above

We trust that the reader of this book will "catch the spirit" of the above message, and will carry it with him through his study of the following pages of this book— for this, indeed, truly expresses the spirit of the Positive Mentality of the Master Mind.

Chapter 5
The Senses and Sensations

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It is usual to begin all teaching concerning the mind by a general discourse upon "the senses." This is, indeed, the only logical approach to the main subject, for the impressions received by us through the senses—the " sensations"—have well been called "the raw materials of mental activities." It is well that the Master Mind become acquainted with these "raw materials" which it expects to use.

In popular usage the term "sense" is commonly employed as identical with " understanding," or "reason"; but in psychology the term has a far more restricted meaning. In psychology the term "sense" has the following meaning: "The faculty possessed by conscious creatures whereby they perceive external objects by means of impressions made upon certain organs of the body, or whereby they receive impressions concerning changes in the condition of the body." The term "sensation," in psychology, is defined as: "An impression made upon the mind through the medium of the nervous system, and usually through one of the organs of sense."

The senses are usually regarded as consisting of five general classes, each with its appropriate organism of sensation, as follows:

The Sense of Touch, or Feeling

The sense of Touch, or Feeling, is regarded by psychologists as the elementary sense—the one sense from which the others have evolved, and of which they are, in a way, an evolution. The sense of Touch, or Feeling, operates by means of certain nerves which have their endings in the outer covering or skin of the body, and also in the internal organism of the body. These nerves report to the mind their contact with outside objects; and, in some cases, certain changes of state or condition in the body itself. By means of this sense we are able to become aware of the size, form, shape and delight of material objects; of their degree of hardness, roughness, elasticity, etc.; of their temperature; and of other physical characteristics by which we distinguish one material object from another by means of respective reaction to our sense of Touch or Feeling. By means of this sense we also become aware of changes of state or condition in our bodies, such as thirst, hunger, sexual feeling, and other "internal sensations."

as thirst, hunger, sexual-feeling, and other "internal sensations."

The mechanism of the sense of Touch, or Feeling, is composed of many different and varied classes of nerve channels. This being so, the sense of Touch, or Feeling, is really a composite sense, manifesting diverse activities, principal among which are those of pressure, temperature, muscular resistance, pain, contact, *etc.* This diversity of activity is illustrated of the physiology of the senses: "A lesion which may cut off the possibility of feeling pain in a given part of the body, may leave it still susceptible to sensations of heat and cold; or the sensations of touch may be present while the sensation of pain cannot be aroused. From this we see that nerve impulses, giving rise to sensations of touch, of pain, of temperature, of the muscular sense, must pass upwards to the sensorium by different paths, one of which may be cut off while the others remain."

The Sense of Sight

The sense of Sight, regarded by psychologists as an evolution of the elementary sense of Touch or Feeling, is regarded by the best authorities as the highest in the scale of the evolved senses. It manifests through a most complex organism and nerve-arrangement. The sense of Sight operates by means of registering the sensations of the intensity of the light waves, and the color vibrations thereof. The eye does not touch or feel the outside objects in order to "see" them; instead, it "touches" or "feels" the vibrations of the lightwaves coming in contact with the nervous matter of the organ of sight.

A leading text book on the subject of physiology describes the mechanism of the organ of sight as follows: "The optical apparatus may be supposed for the sake of description to consist of several parts. First, of a system of transparent refracting surfaces and media by means of which images of external objects are brought to a focus upon the back of the eye; and, secondly, of a sensitive screen, the retina, which is a specialized termination of the optic nerve, capable of being stimulated by luminous objects, and of sending through the optic nerve such an impression as to produce in the brain visual sensations. To these main parts may be added, thirdly, an apparatus for focusing objects at different distances from the eye, called 'accommodation.' Even this does not complete the description of the whole organ of vision, since both eyes are usually employed in vision; and forthly, an arrangement exists by means of which the eyes may be turned in the same direction by a system of muscles, so that binocular vision is possible. The eye may be compared to a photographic camera, and the transparent media corresponds to the photographic lens. In such a camera images of objects are thrown upon a ground-glass screen at the back of a box, the interior of which is painted black. In the eye, the camera proper is represented by the eyeball with its choroidal pigment, the screen by the retina, and the lens by the refracting media. In the ease of the camera, the screen is enabled to receive clear images of objects at different distances, by an apparatus for focusing. The corresponding contrivance in the eye is the 'accommodation.' The iris, which is capable of allowing more or less light to pass into the eye, corresponds with the different-sized diaphragms used in photographic apparatus." The "retina" of the eye, above mentioned, is a very sensitive membrane of nerve-matter lining the back of the eye, and being connected with the minute ends of the optic nerve; from the retina the impression is conveyed by the nerves to the brain.

The Sense of Taste

The sense of Taste, another evolved sense, manifests by means of certain nerves terminating in tiny cells of the tongue, known as "taste buds"; the latter are stimulated chemically by objects brought in contact with them, the impulse being conveyed to the nerves, and by them transmitted to the brain. Physiologists classify the sensations of taste into five classes, viz., sweet, sour, bitter, salty, and "hot" (as in the case of pepper, etc.).

The Sense of Smell

The sense of Smell, another evolved sense, manifests by means of delicate nerves terminating in the mucus membrane of the nostrils; the latter registering contact with minute particles of material objects entering the nostrils, and also registering differences in the chemical composition of such particles; the message of the nerve ends being transmitted to the brain. The particles of the "smelled" object must have actually entered the nostrils and have come in contact with these nerve ends in order to have been sensed. Mere nearness to the organ of smell is not sufficient—actual contact must be had, or we will smell nothing. We "smell" the rose only because minute particles of its substance are carried into our nostrils. We smell gas because some of its particles enter our nostrils.

The Sense of Hearing

The sense of Hearing, another evolved sense, manifest by means of delicate nerve terminating in the inner part of the ear. The eardrum, or "tympanum," vibrates in response to the air-vibrations or sound-waves reaching it from the outside; these vibrations are intensified, and the auditory nerve-ends take up the impression and pass it on to the brain. Sound-waves are sensed according to their characteristics of pitch, intensity, quality, and harmony, respectively.

The Offices of the Senses

The senses constitute the doors to the outside world, which when opened permit the entrance of messages from that world, but which, closed, bar the entrance of anything from without. Few of us ever stop to think how completely we are dependent upon these doors of the senses for our knowledge, our experience, and our objects of thought. We take it all for granted, and fail to perceive the importance of these senses. Only when one or more of the senses fail us do we begin to realize their importance, and the importance of sensations as a whole. It is only when we stop to think how completely shut in, and shutout, we would be if all of our senses were destroyed, that we begin to realize just how dependent we are upon the senses and sensation for our knowledge, our thoughts, our feelings, and our general mental life and being.

A leading psychologist has said: "Suppose a child of intelligent parents were ushered into the world without a nerve leading from his otherwise perfect brain to any portion of his body; with no optic nerve to transmit the glorious sensations from the eye, no auditory nerve to conduct the vibrations of the mother's voice, no tactile nerves to convey the touch of a hand, no olfactory nerve to rouse the brain with the delicate aroma of the orchards and the wild flowers in spring, no gustatory, thermal, or muscular nerves. Could such a child live, as the years rolled on, the books of Shakespeare and of Milton would be opened in vain before the child's eyes. The wisest men might talk to him with utmost eloquence all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up that dark mind with a picture of the rainbow or of a human face. No matter how perfect might be the child's brain and his inherited capacity for mental activities, his faculties would remain for this life shrouded in Egyptian darkness. Perception could give memory nothing to retain, and thought could not weave her matchless fabrics without materials."

Another psychologist has said: "If it were possible for a human being to come into the world with a brain perfectly prepared to be the instrument of psychical operations, but with all the inlets to sensations closed, we have every reason to believe that the mind would remain dormant like a seed buried in the reason to believe that the mind would remain dormant like a seed buried in the earth." Another says: "That the powers of the understanding would forever continue dormant were it not for the action of things external to the body, is a proposition now universally admitted by philosophers." Another says: "Apprehension by the senses supplies directly or indirectly the material of all human knowledge, or at least the stimulus necessary to develop every inborn faculty of the mind." Another says: "Even the highest ideas are slowly and gradually developed from the accumulation of sense experiences, and their truth is only guaranteed by the possibility of finding concrete examples for them in real existence. Another says: "The activity of the mind is just as much the result of its consciousness of external impressions, by which its faculties are called into play, as the life of the body is dependent upon the appropriation of nutrient materials and the constant influence of external forces." And another: "The senses are the means by which the mind obtains its knowledge of the outside world. Shut out from all direct communication with the outer world, it knows, and can know, nothing of what exists or is passing there, except what comes to it through the senses. Its knowledge of what is external to itself is therefore dependent upon the number, state, and condition of the sensory organs."

In short: Psychologists hold that if a human being were born without sense organs, no matter how perfect a brain he might have, his life would be little more than that of the plant. He would exist in a dreamlike state, with only the faintest manifestations of consciousness. His consciousness would not be able to react in response to the impact of contact with the outside world, for there would be no such impact. And as consciousness depends almost entirely upon the impact of, or resistance to, outside impressions, his power of consciousness would be practically not called into play. He would perhaps be conscious of his own existence, but would probably never realize the fact fully, for he would have nothing else with which to compare himself, and his self-consciousness would not be aroused by the presence and pressure of the "not self." Such a man would not even have the memories of previous sensations, or experiences, to arouse or to heighten his consciousness or thought—and, consequently, he would have no imagination to use. He would be, to all intents and purposes, a "living corpse."

Helen Kellar had only two doors of sensation closed to her—the sense of Sight and that of Hearing. Touch, Taste, and Smell, however, were left to her; and each was quickened and heightened in order to help as far as possible to perform the work properly belonging to the defective senses. Her sense of Touch, especially, was wonderfully increased and quickened into activity; and through this channel her "self" was finally reached and communicated with by loving friends and teachers. The result in this particular case was almost a miracle—yet only two senses were missing. To get the full realization of the importance of the senses, one had but to think of the mental state of a Helen Kellar deprived from birth of the sense of Touch!

Arising from the above line of thought is the realization, that just as the world of the individual is decreased by each sense subtracted from him, so would his world be increased by each sense that might be added to him. And daring minds consider it not improbable that the human race, in the course of evolution, may eventually develop other and more complex senses. Even as it is, man is able to perceive only a limited number of sound sensations—there are many sounds above and below his scale that he is unable to perceive, but which are registered on instruments. Likewise, there are light waves below and above the human scale of perception, but which are caught by delicate instruments. And, at present, man is unable to "sense" electrical waves, or magnetic waves—though, theoretically, it is possible for him to sense these vibrations as well as light waves, or sound waves, the difference between these various "waves" being simply that of the rate of vibration. Imagine what a new world would be opened to man if he could sense the waves of electricity. In that case he could "see" things as far off as these waves could carry, and even though solid objects intervened—just as now, by means of an artificial screen, he is able to see through solid objects by means of the X-Ray. This is by no means a fanciful idea.

A leading authority has said: "If a new sense or two were added to the present normal number, in man, that which is now the phenomenal world for all of us might, for all that we know, burst into something amazingly different and wider, in consequence of the additional revelation of these new senses." And another says: "It is not at all improbable that there are properties of matter of which none of our senses take immediate cognizance, and which other beings might be able to see in the same manner that we are sensible to light, sound, etc." Another says: ""We know that our sensory nerves are capable of transmitting to the brain only a part of the phenomena of the universe. Our senses give us only a section of the world's phenomena. Our senses usher only certain phenomena into the presence of our minds. If we had three or four new senses added, this might appear like a new world to us; we might become conscious of a vast number of phenomena, which at present never have any effect upon our nervous organisms. It is possible to imagine a race of beings whose senses do not resemble ours, inhabiting other worlds."

A fanciful illustration of the part played by the senses in our mental world is offered by a writer who says: "The late Professor James once suggested as a useful exercise for young students a consideration of the changes which would be worked in our ordinary world if the various branches of our receiving instruments happened to exchange duties; if, for instance, we heard all colors, and saw all sounds. All this is less mad than it seems. Music is but an interpretation of certain vibrations undertaken by the ear, and color but an interpretation of other vibrations undertaken by the eye. Were such an alteration of our senses to take place, the world would still be sending us the same messages, but we should be interpreting them differently. Beauty would still be ours, though speaking another tongue. The birds' song would then strike our retina as a pageant of color: we should see all the magical tones of the wind, hear as a great fugue the repeated and harmonized greens of the forest, the cadences of stormy skies. Did we realize how slight an adjustment of our own organs is needed to initiate us into such a world, we should perhaps be less contemptuous of those mystics who tell us that in moments of transcendental conscious they 'heard flowers that sounded, and saw notes that shone,' or that they have experienced rare moments of consciousness in which the senses were fused into a single and ineffable act of perception, in which color and sound were known as aspects of the same thing."

As has been said, at the last all of the five senses are regarded by physiologists and psychologists as but different aspects or phases of the one elemental and basic sense, the Sense of Feeling. This is more fully realized when we consider that all impressions made upon the organs of sense arise from the motion of material particles, from the outside world, coming in contact with sensitive portions of the nervous system of the individual, the report of the contact being then transmitted to his brain. As an authority has said: "The only way the external world affects the nervous system is by means motion. Light is motion; sound is motion; heat is motion; touch is motion; taste and smell are motion. The world is known to sense simply by virtue of, and in relation to, the motion of its particles. Those motions are appreciated and continued by the nervous system, and by it brought at length to the mind's perception. The last material action we can trace in every process of sensation previous to its entering the abode of consciousness is motion."

And so, at the last, we are conscious of these different forms of motion of things of the outside world by some form of the sense of Feeling. Sight is but the feeling of the impact of the light vibrations; Sound, but the feeling of the impact of the sound vibrations; Taste, but the feeling of the vibrations of chemical action of the particles of material substances brought in contact with the taste-nerves; Smell, but the impact of the particles of material substance brought in contact with the nerves of smell; Touch, but the feeling of the contact with outside physical objects; and Internal Feelings but the feeling of certain states of conditions of the internal organs or parts of the body of the individual. And so, we see that the various sensations are all but forms or phases of the "feeling" arising from the contact with certain sensitive nerve-ends with outside things, and the transmission of such report to the brain.

When these reports to the brain are made, the sense impression becomes a full "sensation." An authority says: "A sensation is a state of consciousness resulting from nerve action. When a stimulation of a sensory nerve is transmitted to the brain, so as to affect consciousness, the result is a sensation. No one can tell us why nerve action affects consciousness, but such is the fact." And here we come into the presence of the great mystery of consciousness. Consciousness is different from anything else in the world of our knowledge or experience. It can be known only to itself and by itself, but even itself does not know "just what" it is, or how it is. As Huxley, the eminent scientist once said: "How it is that anything so remarkable as a state of consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the presence of the genii when Aladdin rubbed his lamp." We shall in this book make no attempt to tell "just what" consciousness is, but shall content ourselves with telling our readers "just how" it works, and how to use it efficiently and to the best advantage.

We have here seen the mechanism of the senses whereby the Ego is established in communication with the outside world. Dwelling alone in calm solitude, the Ego is constantly receiving the messages from without its dwelling place, as well as from the different rooms of its own place of abode. Telegraph and telephone lines run into that central office, from all directions—telescopes and other optical appliances are trained to all points—heat-registering, lightregistering, sound-registering, and motion-registering instruments are at hand and in constant use. All these instruments have been furnished by Nature for the use of the Ego—or, as some prefer to state it, the Ego has fashioned these instruments to meet its requirements. And, always remember this: It is the Ego who feels, the Ego who smells, the Ego who tastes, the Ego who hears, the Ego who sees—and not the sense organs which have been described in this chapter. And if other channels of sensation are opened up to the Ego, or by the Ego, in the future evolution of the race, it will then be the Ego who perceives through them. Back of all sensations is the Ego—the Subject to which all the rest is objective.

The Culture of the Senses

The senses may be cultivated in two general ways, as follows: (1) By maintaining the sense organs in a state of perfect health and normal functioning; (2) by employing each sense by means of the voluntary attention, according to

(2) by employing each sense by means of the voluntary attention, according to the universal "Law of Use" which operates so as to develop and perfect the physical organs and parts, and the mental faculties, in response to the demands made upon them by Use and Active Employment. The first of the above mentioned methods are outside of the field and scope of this book, and the student is referred to works along the general lines of physiology and physical well-being for detailed information on this score. The second of the above mentioned methods will be considered in detail as we proceed in this book to a consideration of the subjects of Perception and Attention, respectively. Here is the thing in a nutshell: The senses may be cultivated and rendered more efficient by (a) giving the sense-organism the proper physical care and attention, and by (b) employing the senses intelligently and toward definite ends under the direction of the will. And the latter is a task of the Master Mind.

Chapter 6
Perception

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In the preceding chapter your attention was directed toward the subject of the Senses and Sensations. You will remember that in that chapter Sensations were spoken of as the "raw materials of mental activities." In the present chapter your attention is directed toward the inner phase of Sensation—the conscious recognition of Sensations—which is known in psychology as Perception. The Master Mind has in Perception a valuable servant—if it be well trained.

Here, please note the distinction between the two: Sensation is the impression conveyed to the mind, from the outside of the limits of the mind, through the medium of the nervous system, and usually through one of the organs of the senses; Perception is the act of consciousness, performed within the limits of the mind, whereby it becomes conscious of the impression of Sensation, and starts to "know" the latter. You may be helped in grasping the distinction by making a mental note of the following statement, viz.: Sensation is a feeling; Perception is the thought resulting from that feeling. Perception interprets the report of Sensation, and translates it into a Thought, or Idea.

Sensation is simple, and depends upon the sensory mechanism; while Perception is a higher and more complex mental process, depending for its efficiency not only upon the degree and attention given to the impression or Sensation, but also upon previous experience and training. It would be noted that one may receive an impression through one or more of the senses, and yet fail to interpret or translate that impression into a conscious Perception, or act of knowing.

We do not perceive all the impressions of the senses; we do not know all our sensations. Out of a multitude of sounds reaching our sense of hearing, we may take notice of only one and interpret it by Perception. Our sense of sight may receive the impressions of many sight-sensations, and yet take notice of and interpret only one of the number. "Walking down a busy street, our eyes register thousands of impressions, but how few of them awaken attention in our minds and result in our perceiving the impression? Unless our attention is attracted toward the impression, we fail to perceive it. Many persons go through life seeing and hearing much, but perceiving very little. Likewise, habit and familiarity may dull the perception. The novelty of a new impression may attract our attention, and arouse perception at first. But "seen too oft," the object causing the impression fails to attract our attention; we begin to fail to notice the impression, and finally may even fail to perceive it at all.

It may as well be stated at this point that in Attention—that wonderful power of the mind, and the one which is the chief tool of the Master Mind—lies the secret of efficient Perception. You will have your attention positively directed toward the subject of Attention as we proceed, and until that point is reached you are asked to note how often the term is employed in connection with Perception. Attention is the key to the mastery of Perception. Withdraw Attention, and Perception practically is paralyzed. We shall see the reason for this presently; in the meantime we ask that you take it for granted.

But more than Attention is required in the act of Perception. The previous experience and mental training of the person manifest results in the process of full Perception. For instance: A gun is fired at a distance. One man, being busy with other things, fails to have his Attention awakened, and so remains in practical ignorance of the happening. The second man has his attention awakened, and registers a simple perception of the impressions; but, having had no previous experience with guns or explosions, he does not fully interpret into Perception the sensation; he perceives "noise," but not "the report of a gun." The third man, having had experience with the report of a gun, interprets the sensation into the Perception of the sensation as "the report of a gun." The fourth man, being well acquainted with the incidents of gun-firing, and being somewhat of an expert on the subject, interprets the sensation so fully that he perceives and knows it to he not only "the report of a gun," but also whether it be the report of a rifle or shot gun, as the case may be, and also, possibly, the size and caliber of the gun. And yet, note you this, the sensation of sound was precisely the same in each and every case, notwithstanding that perception and the knowing varied materially in the several hearers of that sound-sensation.

All the mental powers of the individual are represented in the act of Perception. The memory plays an important part in determining the report of the impression, for all experience and training is registered in the memory, and is called from it when one strives to manifest Perception. Moreover, the discrimination and judgment are called into activity in order to determine "just what" the impression of the sensation may be. The mental processes of the infant give us an excellent example of the growth and development of Perception. At first, "all things look alike to me" to the infant; but the child soon learns to perceive differences between things, and to manifest his knowledge of such differences. Sensation is more or less mechanical; but Perception results from experience, training, and thought processes.

The human child is not born with the perception of Space. At first all things seem to the infant to be equally near or equally far; he stretches out his hands to grasp some distant object, the moon for instance, and cries because he cannot reach it. But in time, gradually, and by experience and experiment, he acquires the perception of the distance and space between things. A person born blind, and afterward having his sight awakened by means of an operation, experiences the same difficulty—he must educate his perception to interpret his sensations of sight. One may have a very keen sense, but unless his perception be developed he will not be able to have an intelligent conception of the things impressed upon him through the sense of sight. A blind man knows a cat by means of his perception of touch-sensation, but when his sight is restored he does not recognize the cat as a cat when he sees it, but must first identify it by touching it and then correlating the impressions of sight and touch before he can recognize and interpret the sight-sensations.

Perhaps some of our readers will be able to get this distinction established more clearly by reference to the familiar example of a crowd of men and women gazing at a woman who is passing them. The men and the women will receive precisely the same sense impression or sensation of the passing woman; but ask them afterward and you will realize the difference in their respective perceptions arising from the same series of senseimpressions, or sensations. You will find that the men will have perceived merely the general appearance of the woman, some perhaps having perceived whether or not she was pretty, dressed stylishly, etc.—in short, the points regarding the woman which have specially interested them. The women of the crowd, however, will be found to have perceived many details regarding the woman's apparel and general appearance; they will have perceived the precise degree of "make up" on the woman's face, the quality and general value of the material in her gown, the details of the trimming thereof, etc., as well as the quality and degree of stylishness of her hat, its trimming, and its probable price. And yet all—men and women alike— will have received precisely the same senseimpressions or sensations arising from the presence of the passing woman.

The reason for the different degrees of perception noted in the example just given is largely that covered by the definition of the term "Apperception," one quite in favor with modern psychologists. Apperception consists, in the main, of the association of the present Perception with others previously experienced; in short, the present perception takes a degree of color from those previously experienced, and, moreover, the color of the previous Perceptions tend to shut out or neutralize other colors inherent in the present Perception. (The word "color" is used here merely in the figurative sense, of course.)

A leading psychologist has well illustrated the action and effect of Apperception in the following story: "A boy concealed himself in a tree and watched the passers. When one man remarked to a friend what a fine stick of timber the tree would make, the boy said: 'Good morning, Mr. Carpenter.' Soon another passed said:
'That is good bark.' 'Good morning, Mr. Tanner.' Presently a young man remarked: 'I'll venture there's a squirrel's nest in that tree.' 'Good morning, Mr. Hunter.' In one sense those men saw exactly the same tree, had the same sensations of color and light from the same object; but from the way the men apperceived the tree, the boy was able to tell their leading vocations. Each apperceived the tree in terms of his most prominent experience. In one sense Perception is an apperceiving process, for each new sensation is biased by previous sensations; each new perception, by previous perceptions. Association is one form of apperception; thinking, another."

There is a great difference between the power of Perception of different individuals, the difference depending very little, comparatively, on the difference in the keenness of the sense organs of the persons, but depending very largely upon the degree of attention which the different persons place upon their senseimpressions, and upon the degree of training they have given their perceptive faculties. That this has a vital relation to the degree of intelligent thought and general knowledge of the different individuals may be gathered from the following quotation from a wellknown psychologist, who says:
"Perception is the immediate source of our knowledge of outside objects, and in that sense is the cause thereof. Perception also furnishes the understanding with materials out of which it derives ideas and truths beyond the field of sense. As thus attaining a knowledge of external objects, affording material for the operation of the understanding, and furnishing the occasion for the activity of the intuitive power, Perception may be said to lie at the basis of all knowledge."

The great majority of persons are very careless observers. They will see things without perceiving the qualities, properties, characteristics, or parts which together make up these things. Two persons, possessed of equal degrees of eyesight, will perceive quite different qualities in the same thing, or differing degrees of the same quality. One person perceives merely "a pile of stone," while another will perceive a pile of granite or marble, and may possibly perceive the quality and quantity thereof. Another will perceive merely "a tree," while another will distinguish the kind of tree it is, and also many particulars concerning the bark, leaves, trunk, etc., thereof.

A psychologist says of this: "Very few persons can tell the difference between the number of legs of a fly and a spider; and I have known farmers' boys and girls who could not tell whether the ears of a cow are in front of her horns, above her horns, below her horns, or behind her horns." Another psychologist says: "Fifteen pupils in a school-room were sure that they had seen cats climb trees and descend them. There was a unanimity of opinion that the cats went up head first. When asked whether the cats came down head or tail first, the majority were sure that the cats descended as they were never known to do. Anyone who had ever noticed the shape of the claws of any beast of prey could have answered that question without seeing an actual descent. Farmers' boys who have often seen cows and horses lie down and rise, are seldom sure whether the animals rise with their fore or hind feet first, or whether the habit of the horse agrees with that of the cow in this respect."

As a leading psychologist has well said: "Modern education has tended to the neglect of the culture of the perceptive powers. In ancient times people studied nature much more than at present. Being without books they were compelled to depend upon their eyes and ears for knowledge; and this made their senses active, searching and exact. At the present day, we study books for a knowledge of external things; and we study them too much or too exclusively, and thus neglect the cultivation of the senses. We get our knowledge of the material world second-hand, instead of fresh from the open pages of the book of nature. Is it not a great mistake to spend so much time in school and yet not be able to tell the difference between the leaf of a beech and of an oak; or not to be able to distinguish between specimens of marble, quartz, and granite? The neglect of culture of the perceptive powers is shown by the scholars of the present time. Very few educated men are good observers; indeed, most of them are sadly deficient in this respect. They were taught to think and remember, but were not taught to use their eyes and ears. In modern education, books have been used too much like spectacles, and the result is the blunting of the natural powers of perception."

The Master Mind is a Master Perceiver, for unless it were so it would not be a Master in the rest of the mental field. A psychologist has well pictured the Master Mind, as follows: "It is a self-conscious activity and not a mere passivity. It is a center of spiritual forces, all resting in the background of the Ego. As a center of forces, it stands related to the forces of the material and spiritual universe, and is acted upon through its susceptibilities by those forces. As a spiritual activity, it takes impressions derived from those forces, works them up into the organic growth of itself, converts them into conscious knowledge, and uses these products as means to set other forces into activity and produce new results. Standing above nature, and superior to its surroundings, it nevertheless feeds upon nature, as we may say, and transforms material influences into spiritual facts akin to its own nature. Related to the natural world, and apparently spiritual facts akin to its own nature. Related to the natural world, and apparently originating from it, it yet rises above this natural world and, with the crown of freedom upon its brow, rules the natural world obedient to its will."

As we proceed we shall give the reader of this book full and detailed information concerning the Culture and Development of Perception. But, before entering upon that phase of the subject, we wish the reader to become acquainted with the possibilities of such culture and development. Perhaps the best way to illustrate and make clear these possibilities, is to point to specific and particular examples thereof— and the world about us is filled with such examples, as we will find if we will but look for them. An ordinary example is related by a psychologist who says: "It is related to a teacher that if, when hearing a class, some one rapped at the door, he would look up as the visitor entered and from a single glance could tell his appearance and dress, the kind of hat he wore, kind of necktie, collar, vest, coat, shoes, *etc.* The skillful banker, also, in counting money with wondrous rapidity, will detect and throw away from his pile of bills the counterfeits which, to the ordinary eye, seem to be without spot or blemish."

We shall now present to your attention a number of instances of interesting and somewhat unusual cultivation and employment of the faculty of Perception, which are taken from the work upon "Memory Training" from the pen of the writer of the present book, and in which book the said examples are employed to point out the possibilities of Memory Culture through cultivation of Perception, for the two phases of mental activity have a close connection one with the other. Here follow the quotations above mentioned:

Sight-Perception

Herschel states that the mosaic workers at the Vatican were able to distinguish correctly between thirty thousand different shades, tints, and hues of color. Ordinary artists distinguish fine shades, tints, and hues of colors that are imperceptible to the ordinary person; the difference being solely a difference of degree of interest, attention, and practice. A person familiar with engraving will detect the most minute points of difference in prints, engravings, *etc.* Persons familiar with engraved banknotes are able to detect counterfeits at a glance, even in cases where the ordinary eye fails to detect the slightest difference from the original. Experts in handwriting are able not only to recognize the handwriting of the individual, and to distinguish the same from forgeries thereof, but are also able to detect the characteristics of the handwriting even when the writers strive to disguise this; and they are able even to recognize the mental and physical condition of the individual at the time of the writing, solely from an examination of specimens of writing from his pen at such time. These points of difference are of course not perceived by the ordinary person.

Houdin, the great French conjurer, deliberately developed his memory and powers of visual perception, by certain methods, that he was able to pass rapidly by a shop window, taking but one sharp glance at its contents, and then, out of sight of the window, he could give a list, practically complete, of the various articles, displayed in the window, even to the most trifling objects. More than this, he taught his assistant to do the same thing. This would seem almost incredible were it not verified by the best authority.

It is related of several wellknown artists, that they had developed their visual perception to such a high degree that they would grasp all the little points of a person's appearance at one glance, and afterward be able to reproduce with paint on canvass. Several celebrated bets based on this power are recorded in the history of the lives of eminent artists. A familiar instance of this class of perception is found among many women of fashion, as everyone knows. They are able to give a quick glance at the wearing apparel of other women, and thus take in the perception of the costume to the most minute detail, afterward reciting the same perfectly. I have known many women, personally, who had developed this faculty to an almost incredible degree of perfection.

Akin to this is the visual perception of certain well-paid observers of the milliners and customers of the large cities. Gaining access to the rooms of rivals in trade, they will sweep the contents of the showcases in a single glance, and in that glance will perceive not only the general style, but also the details of trimming, ornamentation, decoration, etc., so perfectly that they will be able to reproduce the same at their leisure in the workshops of their employers. Large shops in the leading cities of the civilized world employ trained observers of this class, who promenade through the aisles of the shops of their competitors, taking full and detailed mental notes of new styles, improvements, etc., their identity of course being carefully concealed as a matter of policy. This form of trained observation is particularly in favor in the large American cities; in fact, the American observers of this kind are said to excel all others in this faculty of photographic visual perception, and the reproduction thereof, and they frequently receive very high salaries for this skilled work. It is said of some of the best of these observers, that if they be given the opportunity and time for merely a single comprehensive glance at a new gown, they will be able to describe in detail the interesting and distinctive points of the gown, and to direct the reconstruction of a duplicate thereof in the workshops of their own establishment.

It is a well known fact that professional thieves in the large cities of the world employ apprentices as observers. These observers are disguised as beggars, messengers, errand boys, etc., who visit places designed to be the scenes of future robberies. They take a hasty glance at the premises, carefully noting the location of the several doors, windows, locks, etc., which they afterward note on paper. From these notes a map is constructed, which gives the thieves a great advantage in the matter of efficient entry, quick work, and safe escape, when the crime is actually committed.

Spies and detectives in the employ of the secret service of the various nations usually have this faculty well developed—sometimes to a wonderful degree. I personally have been informed by a high official of a certain government that he has in his employ a female spy who is able to perceive an entire page of a letter at a single glance, and to afterward reproduce its contents from memory. This would seem incredible were it not supported by records of many other cases of a similar nature. In fact, such a faculty may be developed by any person of ordinary perception, if he will but devote enough time, work, and interest to the task. Many readers of books really visualize entire lines of the book, instead of single words, and cases are not lacking in which whole sentences are so grasped by a single effort of attention. Other cases, more rare of course, are those in which entire paragraphs, and even a page of a book, are so grasped in a glance by the trained perception. Natural faculty! you may say. Yes! to any extent—but you, yourself, may develop it if you are willing to pay the price of interest, patience, perseverance, work and time.

Sound-Perception

Sound-perception is likewise capable of being trained and developed to the same remarkable degree. In fact, it is so developed in many cases, as we may plainly see by observing those whose occupations require such a keen perception of sound. The cases of skilled musicians occur to you at once in this connection. The average musician detects shades of tone which do not exist for you. The leaders of large orchestras are able to distinguish the slightest error in note or tone of any one of the instruments being played before them—to pick out the softest note in the flute, from the tremendous volume of sound omitted from hundreds of instruments, large and small, is no slight task, yet it is performed daily, many times each day, by the leaders of large orchestras, as any musician will inform you.

There are many persons who are said never to forget a voice they have ever heard; and to be able to distinguish one particular note from any of the thousands of others they may remember. I have known persons to be able to distinguish between footsteps of many persons, coming and going, in the halls of a large institution, simply by sound, the passing persons being out of sight. Telegraphers can tell who is at the other end of the wire, by perceiving slight differences in the sound of the receiving instrument. Machinists can tell in a moment that there is trouble with their particular machine, simply by an almost imperceptible change in the "whir" thereof. Likewise an old engineer will detect and locate engine trouble almost instantly by means of the slight alteration in the nature of the sound reaching his cars. It is said that an old locomotive driver, or engineer, will hear the little scratching sound of the smallest part of his engine, which sound reaches his perception over and above the roar of the running train. Trainmen will tap the wheels of railway carriages, and will know at once if there is a crack or break or other trouble in or about the wheel. Pilots and officers of boats are able to recognize the whistle of any other boat with which they are familiar, and many railroad men are able to recognize the note of different locomotives in the same way.

TouchPerception

It is well known that many persons have developed the sense of touch to a remarkable degree. We will pass over the wonderful instances of this class of perception on the part of blind persons, although even these properly come under the general rule. Persons who handle certain kinds of merchandise are able to recognize fine points of difference in their wares, simply by touchperception. Wool sorters, and graders of different kinds of material, have this form of perception highly developed. There are but few lines of trade that do not furnish instances of persons becoming very expert in distinguishing the quality of goods simply by the "feel." Some of these men are paid very high salaries by reason of this faculty.

SmellPerception

In the same way, the perception of smell may be highly developed and trained by constant and continued practice. This is evidenced by the case of the professional perfumers who are able to distinguish between the most delicate shades of odor. The blind also have this form of perception highly developed, and in many cases are able to distinguish between the odor of gloves, and other articles of apparel, belonging to different persons. I have known young children to possess this faculty of perception to a high degree. I need not refer to the power of animals, dogs in particular, who possess this form of perception developed to a high degree.

It is claimed that each and every person has his or her distinctive personal odor or scent, and that the same may be readily detected and identified by the smellperception of any person having normal organs of smell, providing sufficient practice and training may be given to the task. Savages have a much keener smellperception than have the individuals of the civilized races— but it is claimed that if a civilized person undertakes the cultivation of this sense, he will excel the savages therein, owing to his higher power of voluntary concentration and his finer discriminative powers. The civilized races, becoming less and less dependent upon the sense of smell in their daily lives, have allowed this class of sense impressions to practically lapse; but, as before said, the dormant faculty may be aroused into efficiency under the power of the will.

Taste-Perception

In the same way, the perception of taste may be highly developed and trained by practice and use. We have but to point to the case of the epicures, who are able to distinguish many points of difference and distinction in food and drink, which are imperceptible to the ordinary individual. Many persons employed in certain trades have their taste-perception highly developed; and their employment rests and depends upon such proficiency. The tea-tasters, and wine-testers, are wellknown examples of this class. A skilled tea-taster will be able to tell not only from where a certain sample of tea has come, but he will also be able to determine very closely its market value and quality, simply by allowing a few drops of the brew to pass over his tongue. The wine-tester is able to perform the same office in the case of wines. In the case of taste-perception, however, the smellperception is usually also involved, as it is very difficult, comparatively, to rely on the taste-perception alone, if the sense of smell be shut off—for the two classes of sense impressions are very closely related to each other.

In all of these cases of highly developed Perception, however, it is the mental faculty which has become especially efficient—not simply the sense organs. The training that will produce similar results is that of the mind alone. Providing that the sense organism is normal, the power of Perception relating to that particular sense may be cultivated, trained, and developed to an almost incredible degree. It is true that the cultivation of any class of sense-perception is usually accompanied by an increase in the physical efficiency of the organ of sense related to that particular class of perceptions. This is caused by the development of increased sensitiveness of the nervous matter of the sense organs, which are of increased sensitiveness of the nervous matter of the sense organs, which are thus able to more delicately "sense" the impressions made upon it by the contact of things of the outside world. It is a fact that attention directed to any part of the body tends to develop sensitiveness at that point—and in the case of sense organs, it tends to increase the efficiency thereof. Moreover, by use and active employment, any physical organ tends to increase in efficiency, at least within certain limits. But, first, last, and all the time, it must be remembered that all cultivation, development, training, and improvement of the perceptive faculties must be accomplished by mental culture and training—there is no other way. And such culture and training is possible only through the use and employment of the power of Attention.

The above facts being noted, it will seem that the logical course for us to follow in this matter would be to lay aside for the moment our consideration of the subject of the Development of Perception, so that we may acquaint ourselves with the laws and principles concerned with the faculty of Attention. Having learned these, we may then return to our consideration of the subject of Perception, and learn how to develop the powers thereof.

Chapter 7
Attention

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Considering how frequently we employ the term "Attention," and its importance in our mental processes and their resulting action, it is strange how little thought we have given to the question: "What is Attention." While the present work is concerned more particularly with the subject of how to use the Attention, yet we may well spend a moment to consider just what is known regarding the nature of Attention, and the important part it plays in all of our mental life and activity.

The term "Attention" is derived from the Latin term "attendere," meaning "to stretch or bend forward"; the original implication being that in the act of Attention one's mind was extended, stretched out, or bent toward the object of Attention, just as one needs or stretches his neck forward when he wishes to see or hear more effectively. When we "attend" to a thing, we turn our thought or mind toward it by a positive act of the will; in many cases we also make a positive effort to hold the thought or mind on the thing, after having extended it toward it.

Attention is defined by the dictionaries as: "The application of the mind to any object of sense, representation, or thought; the concentration of the mind on any object of sense, or on any mental conception." The more technical definition may be summed up as: "Concentrated Consciousness," for in all acts of Attention there is always a manifestation of concentration. As a leading psychologist has well said: "Attention is consciousness, and something more. It is consciousness voluntarily applied to some determinate object. It is consciousness concentrated." In this last statement is found the explanation of the office of Attention—of the part played by it in the mental processes. The office of Attention may be stated as: The office of concentrating, focusing, or centering consciousness to a focal point of activity. And what is the particular act in which Attention manifests this concentration upon a focal point? Simply the act of Perception which we considered in the preceding chapter. The perceptive power of the mind depends primarily upon the Power of Attention.

And here let us consider an interesting and important point, namely: Attention is not an enlargement or increase in consciousness, but rather a narrowing, condensing, or limiting of consciousness. The act of Attention may be said to consist of three phases, viz.: (1) The earnest fixing of the mind upon some particular object; (2) the persistent holding of the mind upon that object; and (3) the determined shutting-out of the mind (for the time being) of the perception of any other objects struggling for conscious recognition and attention.

It is an axiom of psychology that the degree of concentration or Attention is proportionate to the smallness of the field upon which it is directed. That is to say, the smaller the number of objects that we "pay attention to" at any one time, the greater the degree of Attention such objects will receive. Conversely, the greater the number of such objects, the less the degree. Again, if we concentrate upon a single, simple thing, our perceptive impressions concerning it will be quite distinct, intense, vivid and clear. The increase of the number or degree of complexity of this object results in less clear, less distinct, less intense impressions— unless we attend to it in detail, by mentally breaking it up into small parts, which also proves the rule.

The importance of Attention in the mental processes may be realized by the consideration of the following quotations from eminent psychologists:

"An act of Attention, that is an act of concentration, seems necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision. Attention, then, is to consciousness what the contraction of the pupil is to sight; or to the eye of the mind what the microscope or telescope is to the bodily eye. Attention constitutes the better half of all intellectual power." "It is Attention, much more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals." "The most important intellectual habit that I know of is the habit of attending exclusively to the matter in hand. It is commonly said that genius cannot be infused by education, yet this power of concentrated Attention, which belongs as a part of his gift to every great discoverer, is unquestionably capable of almost indefinite augmentation by resolute practice." "The force wherewith anything strikes the mind is generally in proportion to the degree of Attention bestowed upon it." "The more completely the mental energy can be brought into one focus, and all distracting objects excluded, by the act of Attention, the more powerful will be the volitional effort."

A leading psychologist has pointed out to his students a very important fact, and at the same time has given a very useful hint, when he says: "There is a constant struggle on the part of sensations to survive in consciousness. The sensation which we allow to take the most forcible hold on the Attention usually wins the day. If we sit by an open window in the country on a summer day, we may have many stimuli knocking at the gate of Attention: the ticking of a clock, the barking of dogs, the lowing of cows, the cries of children at play, the rustling of leaves, the songs of birds, the rumbling of wagons, *etc.* If Attention is centered upon any one of these, that one for the time being acquires the importance of a king upon the throne of our mental world. But none of these may sway our thoughts, for our Attention may be forcibly directed to some other object, which colors our conscious mental life. Hence it is of the utmost importance for our mental welfare to guard the gates of Attention. Some persons have the power of voluntary Attention developed in such slight degree, that it has been well said that they belong less to themselves than to any object that happens to strike their attention.

There are two phases of Attention: (1) reflex, and (2) voluntary attention. Reflex Attention is drawn from us by a nervous response to some stimulus. Voluntary Attention is given by us to some object of our own selection, and is accompanied by a peculiar sense of effort. Many persons scarcely get beyond the reflex stage. Any chance stimulus will take their attention away from their studies or their business." In what is called Reflex or Involuntary Attention, there is but a slight employment of the will, the process being almost automatic. The child, or person of uncultivated mentality, manifests this form of Attention almost exclusively. Such persons are attracted only by the passing, changing things of the moment, in which the Attention is caught by the outside stimulus easily and almost without the conscious action of the will. It is this form of Attention that we find in the case of children, the lower animals, and in persons of untrained intellect. Wave a stick in front of a dog, or a ball of worsted before a young cat, and the Attention is caught at once. In the same way, the Attention of the child or undeveloped adult is attracted by some similar trifling thing. Such forms of Attention are almost automatic, and belong to the general category of reflex actions of the nervous system, rather than to the class of voluntary actions of the mind. Attention of this class is accompanied by but a minimum of concentration, and an even less degree of detention in consciousness.

In Voluntary Attention, on the other hand, a distinct and deliberate effort of the will is employed, both in the focusing and in the detention in consciousness of the impression. In involuntary, or reflex Attention there is no selection of the object on our part, it being presented from the outside world to our nervous system. But in voluntary Attention we make a deliberate selection of the object to which we wish our mind to attend. Again, in involuntary Attention there is no sense of effort; while in voluntary Attention there is always a peculiar sense of effort, sometimes to a very marked degree. In involuntary Attention there is but a small degree of detention, and even the slightest new stimulus will draw away the Attention from the first object. In voluntary Attention, however, the will holds the Attention to the object before it, and often closes the door of the mind to even marked stimuli from the outside.

The actual experience of every reader of this book will furnish proof of the correctness of the distinction made above between the manifestation of involuntary, or reflex, Attention, and that of voluntary Attention, respectively. It will be found that when the Attention is not specially directed or concentrated upon any one thing, by means of a voluntary effort, the person is more or less conscious of a number of impressions pouring in upon the mind through the channel of the senses. One then sees a number of things, and hears as many more, and may even at the same time receive impressions through the respective senses of taste and smell, and sometimes even the sense of touch may assert itself at the same time. In such cases the Attention may dance backward and forward, here and there, with great rapidity, and the consciousness may receive many impressions with more or less distinctness.

But, let voluntary Attention once concentrate itself upon any given thing, or set of things, and a far different state of affairs if manifested. For instance, a person concentrating his attention upon an interesting book may fail to hear his name called by one of his family, or even to respond to a touch of the hand on the shoulder. He will not hear the doorbell ring, nor perceive the sound of the striking of the passing hour by the clock near to him. The enamored lover is often almost entirely oblivious of the persons and scenes around him, and recalls nothing of them afterward. His attention is concentrated keenly upon the beloved one, and to the rest of the world of impressions he is practically in a trance. Nearly everyone reading the above will be able to corroborate the statements made therein by reason of his or her own experience.

It is related of a well known philosopher that he was so busily occupied in writing one of his books that he failed to hear the voice of the bombardment of the college town by the guns of Napoleon's army; and that he became aware of the fact only when he was brought back to the consciousness of his immediate surroundings by a rough shake of the shoulder at the hands of a grenadier who had penetrated into his study. It is recorded in a number of cases that persons having become intensely interested in some one subject, or sight, have failed to feel pin-pricks or even more severe pain. The story is told of a well known American statesman that he once requested a fellow-congressman to stop him after he had spoken for two hours. But the statesman had been so deeply concentrated upon the subject of his speech, and the delivery thereof, that he failed to be aroused even when his friend repeatedly pricked him in the leg with the point of a pin. Soldiers in battle have failed to perceive pain, owing to their attention having been fixed on the object of the military movement in which they were engaged. Workmen closely interested in their work often fail to hear or see things which are occurring in their near vicinity. In the same way, one often falls into a reverie, or "brown study" in which the outside world is practically shut out. Criminals know that when a crowd is intently watching some interesting sight the persons composing the crowd are far less likely to detect the movements of the pickpockets.

As a rule, the greater the degree of voluntary Attention given to a special object, the greater will be the degree, and the variety, of conscious impressions from the general environment. The act of concentrated voluntary Attention also tends to magnify the power of the impressions received at the time. If the attention be voluntarily concentrated upon the ticking of a clock, or the dropping of water from a faucet, the sound will often become so intense as to be actually painful. A tiny itching of the skin will have a similar effect under the same circumstances. The buzzing of a mosquito may become maddening, unless the Attention is fixed upon some other object. Consequently, it follows that concentrated voluntary Attention will develop the power of any sense-impression to which it may be directed. In this way we manage to see small objects which were at first invisible to us; or to hear sounds which at first were indistinct. The principle is akin to that of the principle of focus in the sun-glass. It causes the full power of consciousness to be brought to a focal point, by concentrated voluntary Attention, and its power is seemingly magnified in this way.

The power of voluntary Attention varies greatly among different individuals. It may be greatly increased and developed by training and exorcise, however. In fact, the difference between individuals in this respect seems to be almost entirely a matter of exercise, cultivation, and development. Many instances of remarkable development along these lines have been noted in the history of applied psychology. Some eminent authorities, as we have seen in the preceding pages, have gone so far as to say that a highly developed power of concentrated voluntary Attention is the key to much of that which we usually tail "genius"; or, at the least, that it enables its fortunate possessor to duplicate many of the achievements of genius. It is conceded by the best psychologists that voluntary Attention is one of the highest forms or phases of mental activity, and is found to be largely developed in the case of all men of great intellectual power. The same authorities tell us that imbeciles, and persons of weak intellectual powers, have little or no power of concentrated voluntary Attention. Voluntary Attention, that is Attention directed, concentrated, and maintained by a special act of the will, is the mark of the trained intellect, and is the badge of developed mental efficiency in any line of human endeavor. It is one of the special characteristics of the Master Mind.

Master Mind.

A leading psychologist says: "The first step toward the development of the will lies in the exercise of Attention. There is a sense of conscious effort in voluntary Attention. This suffices to mark it off from the involuntary type. When there is a flash of lightning, we attend involuntarily; when we look into a microscope to discriminate between the atoms seen floating there, we put voluntary effort into our Attention.

Ideas grow in distinctness and in motor power as we attend to them. If we take two ideas of the same intensity, and center the attention upon one, we shall notice how much it grows in power. Take the sensations from two aches in the body, and fix Attention upon the one. That idea will grow in motor power until we may act in a direction supposed to relieve that particular pain, while the other is comparatively neglected. If we, at the start, want several things in about an equal degree, whether a bicycle, a typewriter, or a encyclopedia, we shall end by wanting that one the most on which our attention has been most strongly centered. The bicycle idea may thus gain more motor power than either of the other two; or, if we keep thinking how useful a encyclopedia would be, action may tend in that direction. There is no dispute over the fact that voluntary Attention is the most important element in will. In order to act in the direction of one idea in preference, to another, we must dismiss the one and voluntarily attend to the other. The motor force thus developed in connection with the dominant idea lies at the foundation of every higher act of will."

The same authority also says: "When it is said that Attention will not take hold on an uninteresting object, we must not forget that anyone not shallow and fickle can soon discover something interesting in most objects. Here cultivated minds show their especial superiority, for the Attention which they are able to give generally ends in finding a pearl in the most uninteresting looking oyster. When an object necessarily loses interest from one point of view, such minds discover in it new attributes The essence of genius is to present an old thing in new ways, whether it be some force in nature or some aspect in humanity."

From what has been said concerning the nature and power of voluntary Attention, and from what will be said from time to time on the same subject as we proceed with our study of the general subject of the Master Mind in the pages of this book, the reader will see that the weapon of voluntary Attention is the most efficient in the collection of the mental weapons in the armory of the Master Mind. It is by means of the power of voluntary Attention that the Ego really brings into subjection and obedience the various faculties and forces of the mind, which without it often tend to become rebellious and disobedient.

The Ego, controlling the power of voluntary Attention is able not only to select the nature and character of his thoughts, and to cause his mind to think select the nature and character of his thoughts, and to cause his mind to think intelligently and efficiently, but it also is able to control the feelings and desires which serve as the usual motive of will-action. As we proceed, we shall see that the Ego is able to change the desire to act this way or that way into the desire to act some other way, and to set the activity of will flowing along the particular channels chosen freely by itself. As we have said elsewhere, the Ego, in such cases, is able to "will to will," instead of being carried along in the current of some "desire to will." The Ego is the King of His Throne—and Voluntary Attention is his Sword of Power.

Chapter 8
The Mastery of Perception

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A leading psychologist has given us perhaps the most comprehensive, and at the same time the most condensed, statement of the Laws of Attention to be found in any of the text books, which statement is as follows:

"(1) Attention will not attach itself to uninteresting things. (2) It will soon decline in vigor (a) if the stimulus is unvarying, or (b) if some now attribute is not discovered in the object. (3) Attention cannot remain constant in the same direction for a long period, because (a) the nervous apparatus of the senses soon tire under the strain of continuous attention toward any one object, and consequently respond with less vigor, (b) the same is true of brain cells. To prove the truth of this one has only to focus the eye continuously on one object, or to keep the attention fixed on the same phase of a subject. (4) When one kind of attention is exhausted, we may rest ourselves in two ways: (a) by giving ourselves up to the play of reflex (involuntary) attention, or (b) by directing our voluntary attention into a new channel. The amount of fatigue must determine which is better. (5) Attention too continuously centered upon the same unvarying sensation, or upon any unchanging object, has been proved by experiment to tend to induce either the hypnotic state or a comatose condition."

The secret of developing the power of Perception through the efficient employment of the Power of Attention consists in the main in the intelligent practice of the principles announced in the above quoted statement of the Laws of Attention. This being so, it follows that, at the very start of our consideration of the subject of The Mastery of Perception, we should fully acquaint ourselves with the merit and meaning of the said principles, that we may efficiently employ the same in our work of the Mastery of Perception. The following suggestions may be found of interest and value in this connection:

The first of the above laws states the difficulty of attaching the Attention to uninteresting things. But there is a remedy for this as follows: (a) in the application of the equally true principle that interest may be developed in a previously uninteresting thing, by studying and analyzing it. Everything has its interesting side, and examination will bring this into view, (b) By viewing a thing from varying viewpoints, and from different angles of physical and mental vision, new facts are discovered regarding it, and these discoveries awaken interest and renewed Attention.

The same remedy applies in the case of the second law. For by changing the point of view, and by discovering new qualities, properties and attributes in a thing, the stimulus is varied, and renewed interest is obtained.

The third law explains why the Attention cannot long remain focused in the same direction. A remedy for this will be found in the well-known psychological rule to study a thing by piecemeal. That is to say, instead of considering attentively the entire subject, or object, one should break it (mentally) into as many small sections as possible, and then proceed to study it by sections, one after another. This will vary the stimulus, increase interest, and widen the inquiry by reason of the analytical treatment. Remember that we learned the alphabet letter by letter, and not as a whole learned at one effort of the mind. This is not only the easiest way to "know" a subject, but it is also the best way to acquire a thorough knowledge of any subject or object.

The fourth law informs us that we may obtain rest for the tired Attention by (a) relaxing the voluntary Attention, and opening our consciousness to the impressions of involuntary, or reflex Attention—paying attention to the sights and sounds reaching us from outside, as for instance by closing our book and looking out of the window at the passing persons and things; or (b) by directing our voluntary Attention into a new channel, as by closing our book and picking up and reading another book along entirely different lines; or changing from an abstract subject to a concrete proposition, or vice versa. This expresses an important psychological principle, i.e., that the best way to rest and relax the Attention is to change the direction of its effort and activity. Change of occupation gives the best kind of rest to physical or mental muscles. Using one set of muscles, or brain-cells, gives the other set a chance to rest and recuperate. Some of our deepest thinkers have applied this principle by occasionally laying aside the important subjects of their thought, and then resting the minds by reading a thrilling and exciting, though trashy, detective story.

The fifth law merely serves to emphasize the effect of the unnatural concentration of Attention; and the fact that a varying stimulus is necessary for continued consciousness. It serves to point us to the middle of the road, avoiding the extreme of undue concentration on a single object on the one hand, and the other extreme of bestowing no voluntary Attention at all.

By acquainting himself with the general principles underlying the subject of Attention, as above given and commented upon, the reader will be better prepared to understand and assimilate the many applications of the said principles, under many and varying forms of application, in our further consideration of the subject of the Mastery of Perception. In our consideration of the above quoted Laws of Attention, we saw that the Attention would not easily attach itself to uninteresting things; and that the only way to overcome this trait was to make interesting the object which we wished to examine carefully under concentrated voluntary Attention. This, fortunately for us, is made possible to us by reason of the psychological law that "interest is awakened by Attention," which is just as true as that "Attention follows interest." The average person is able to arouse and maintain Attention only when interest already attaches to the object to be considered. But the Master Mind rides over this obstacle by first awakening interest in the thing by means of a careful examination under concentrated voluntary Attention, and thereafter allowing the Attention to flow freely along the channels of interest thus made. Here we have an instance of the will first creating a channel, and then traveling over its course.

In connection with the above, a leading psychologist has said: "When it is said that attention will not take a firm hold on an uninteresting thing, we must not forget that anyone not shallow and fickle can soon discover something interesting in most objects. Here cultivated minds show their especial superiority, for the attention which they are able to give generally ends in finding a pearl in the most uninteresting oyster. When an object necessarily loses interest from one point of view, such minds discover it in new attributes. The essence of genius is to present an old thing in new ways, whether it be some force in nature or some aspect of humanity."

In short, if the subject which you wish to master, or the object with which you wish to become thoroughly acquainted, seems at first to be uninteresting, then your first task is to convert that uninteresting thing into an interesting one by discovering the interesting traits about it—and such traits are always there. A writer has said about Agassiz, the great scientist, and his work: "A grasshopper is to most persons an oblong insect, capable of jumping. Agassiz's pupils say that after he had compelled them to find out a world of interesting matter about it, they would sometimes go to hear him deliver a popular lecture. They noticed that the audience became as much interested in the grasshopper as if he were reading from a romance." Those who have read Fabre's several works on insect life, in which he describes the respective lives of the bee, the ant, the spider, etc., will readily understand how extreme interest may be created in a commonplace subject, or a commonplace object, by means of a masterful examination of the subject or subject in question.

The allusion to Agassiz naturally brings to mind the well-known story of how he once taught a new pupil how to perceive—and how to discover interesting facts in an uninteresting object. Agassiz, as you probably know, was renowned not only for his own remarkable powers of perception, but also for the fact that he developed like powers in his pupils—and that therefore his services as a teacher were in great demand. The following story contains a powerful lesson, and the reader is asked to carefully consider it.

Here is the story in question: A pupil appeared before the great teacher for instruction. The teacher took the pupil into the laboratory, and there laid out a fish before him, telling him to closely examine the outer appearance thereof, and to prepare himself to make a full report about it when asked. The teacher then left the room, leaving the pupil alone with the fish. He looked the fish over for a few minutes, noting its general shape, its fins, its tail, etc., and was sure that he had learned all that was to be known of the outer form of that fish at the end of a quarter-hour. He then grew tired of waiting for the teacher who had disappeared. In disgust, he again seated himself before the fish, and looked casually at it—and lo! he saw something new in its details. Becoming then interested in spite of himself, he examined it still more carefully and in closer detail, and was amazed to discover quite a number of new details.

Then came another period of disgusted waiting. He knew all about that fish (so he thought), and why should he be kept waiting longer? Lunch time came—and still no teacher. After eating his lunch, he returned to the old fish in order to kill time. He began idly to count its scales, and in doing so was surprised to notice that the fish was without eyelids. Then the teacher returned, and expressed dissatisfaction with the results of the observation of the pupil. He again left the latter alone with the fish, telling him in parting that "a pencil is the best of eyes," and bidding him note on paper the results of his further observations as he proceeded. The student, in despair, plunged again into the task. And lo! as he discovered point after point of new details about the fish, he began to find a new interest awakening. And before long he was amazed at the long list of new points that he had discovered and noted down.

Agassiz kept the young man at work on this fish for three long days, and was rewarded by securing a remarkably long list of details that the pupil had observed and discovered. But best of all—and this was the real purpose and intent of the lesson— the student had acquired the knowledge that a careful examination of an uninteresting subject tended to develop a live and active interest therein, which interest then tended to spur on the Attention to further acts of Perception.

The thoughtful reader will probably have already noted that in the above story is also contained the lesson of overcoming the obstacles mentioned in our presentation of the second law of Attention, i.e., the fact that the Attention will decline in vigor if (a) the stimulus is unvarying, or (b) of some new attribute is not discovered in the object. In the case of Agassiz's pupil it will be noted that "the stimulus was unvarying" after he had exhausted his discovery of the most superficial facts concerning the fish, and that thereafter his Attention waned and he became wearied, bored, and disgusted. When, later, he made the discovery of "new attributes," he awakened his "second wind" of interest and Attention. And so he proceeded, each new set of discoveries serving to renew his interest and the vigor of his Attention. And each new set of discoveries tended to rest certain brain cells concerned in the discovery of previous attributes of the fish. The "something new" in the fish tended to not only arouse fresh interest and mental vigor, but also to rest his mind. There is a great lesson here for those who can understand it.

The reader who may wish to practice exercises tending to develop his or her powers of Perception may easily arrange such exercises for himself, or herself, by basing the exercises upon the above recorded story of Agassiz and his pupil. Many teachers give quite a number of such exercises, but an analysis thereof will show that the principle underlying all of them is practically the same. This principle is simple: it consists merely in placing an object before you, and then studying all of its details, making a list of the same in writing as you proceed. Note the general shape of the object, its color, etc., and then proceed to an examination and analysis of its minor details. By so doing you will finally build a general chart of the thing, with general divisions and details under each class. When your interest wanes, rest your mind by putting the object away from you find turning your attention to other things—less serious things, in fact.

Then, the following day, resume the task by trying to recall as many of the previously recorded points as possible, and then read over your list and see how many you have missed. Then start afresh with your investigations. You will be surprised to discover how fresh your interest has again become for the task. You will then discover may new details. Repeat this exercise on the same object for several days, until you are satisfied that you have exhausted its possibilities. Each time you take it up you will discover new details, and will awaken a fresh interest. And, at the same time you will be pleased to discover that your general powers of Perception have increased to a marked degree.

After having mastered the principle of the said class of exercises, you may proceed to a more complex phase. This new phase consists in quickening the power of Perception in the perception of a number of articles at the same time. A favorite exercise of certain schools of mental training is that which develops the power of the person so instantaneously add up a number of small objects, marbles or beans for instance. In practicing this exercise, begin with a small number, and then add one or two to the number each day— picking up the pile without knowing the exact number, of course, and then after taking a hasty glance at the pile try to state the exact number thereof. A variation of this is had glance at the pile try to state the exact number thereof. A variation of this is had in the familiar trick of bookkeepers of adding several figures at one mental operation—beginning with groups of two, and then increasing the number from time to time.

Another form of this exercise is what is known as "The Houdin Exercise" which, by the way, is the method employed by Houdin whereby he acquired the faculty of passing by a large shop window and "taking in" all the articles contained therein at a single comprehensive glance. Houdin began training for this feat by the preliminary practice of laying a number of dominoes before him, spread out on the table, face up; he took a hasty but keen glance at the dominoes, and then wrote down what he had observed. He soon was able to set down the names of quite a large number of dominoes—but he had first built up the power of persistent and determined practice and exercise.

In France, and in Italy, the schoolboys play a game which is based on precisely the same principle as that just stated. The Italian boys are very proficient at this game, which they call "Morro," while the French boys call it "little foxes"—and its practice does indeed make little foxes of them. The game consists of one boy showing a closed fist from which he suddenly extends several fingers. The other boy must state instantly, and without hesitation, the exact number of fingers shown. The best guesser wins the game. A variation of the game consists in the quick statement of a number of small beans shown in a suddenly opened hand. It is amazing what a degree of proficiency is attained by these little games. And it cannot be doubted that the proficiency thus gained is of value to them in their after life, for it certainly increases the power of Perception along certain lines.

A leading psychologist says, regarding this point of practice and its results: "Criminals have some excellent methods for training the young. An instructor in the department of thievery will place on the palm of his hand a number of objects, say a coin, a chestnut, a button, a key, a bean. He will unclasp his hand for a second before a number of boys, who are expected not only to name all the objects, but to describe them. For instance, the value of the coin must be given, and the shape of the key accurately described, or drawn on paper or in the dirt. Then the instructor will, perhaps, substitute a hazelnut for the chestnut and a pea for the bean, but woe to the boy who does not instantaneously detect the difference. These boys are sent out for the feigned purpose of begging. They catch a glimpse of the parlor, the hall, the kitchen, or the office, and in that one glance they note the position and value of everything. They then report to the men who sent them out, and a burglary is planned. It is a pity that such excellent methods of teaching rapidity of Perception are, for the most part, left to criminals."

criminals.

The same writer says; "Successful gamblers often become so expert in noticing the slightest change of an opponent's facial expression that they will estimate the strength of his hand by the involuntary signs which appear in the face and which are frequently checked the instant they appear. There are many excellent methods for cultivating rapidity of Perception, and they can be employed with but little trouble. At the start, place upon a small table seven different articles. Remove for an instant the cloth used to cover them, and then have some one describe the articles. This can be played as a game, and prizes are offered to the one naming the most things. Only one should be allowed to approach the table at once, and the cloth should be raised for the same length of time for each one. To avoid disputes, each one should at once sit down in another room, or in a different part of the same room, the name of each article seen. The number of things on the table should be gradually increased to forty. If different things are at the same time tossed into the air and allowed to fall behind a screen, or into a basket, bag, or sheet gathered up, great quickness of Perception will be necessary to name and describe all.

Extreme rapidity of perception, due to careful training, was one of the factors enabling Houdin and his son to astonish everybody and to make a fortune. He placed a domino before the boy, and instead of allowing him to count the spots, required him to give the sum total at once. This exercise was continued until each could give instantaneously the sum of spots on a dozen dominoes. The sum was given just as accurately as if five minutes had been consumed in adding."

In Oriental lands there is frequently played a series of games which really are carefully designed exercises calculated to develop to a high degree the power of quickness and accuracy of perception among the young. Many Orientals are able to cast a single, apparently sleepy, casual glance at a table full of objects, and then to write down a full and complete list thereof. This power is not a natural gift, as many suppose when witnessing these feats, but is rather entirely a matter of hard work, careful training from childhood, and steady practice. A typical instance of this form of Perception-training is related by Kipling in his interesting tale of his little hero, "Kim," in his story of that name. This tale, somewhat abbreviated is given below, and is worthy of careful consideration and analysis, for it teaches an important lesson along the very lines which we are now considering. Here follows the synopsis of the incident:

Kim was matched against a native boy, by old Lurgan Sahib, who wished to train Kim for the Indian Secret Service work, in which accurate and rapid perception is most essential. The native boy was an old hand at the game, while Kim was a novice. The old man threw fifteen jewels on a tray, and bade the two boys gaze upon them for a moment or two. Then the tray was covered, and each boy recited what he had observed. Here follows the result, in the words of Kipling: " 'There are under that paper five blue stones, one big, one smaller, and three small,' said Kim all in haste. 'There are four green stones, and one with a hole in it; there is one yellow stone that I can see through, and one like a pipe stem. There are two red stones, and—and—I have made the count fifteen, but two I have forgotten. No! give me time. One was of ivory, little and brownish, and— and—give me time.' But Kim could do no better. 'Hear my count,' cried the native child.

'First are two flawed sapphires, one of two ruttees and one of four, as I should judge. The four ruttee sapphire is chipped at the edge. There is one Turkestan turquoise, plain with green veins, and there are two inscribed—one with the name of God in gilt, and the other being cracked across, for it came out of an old ring, I cannot read. We have now five blue stones; four flamed emeralds there are, but one is drilled in two places, and one is a little carven.' 'Their weight!' said Lurgan Sahib, impassively. 'Three—five—and four ruttees, as I judge it. There is one piece of greenish amber, and a cheap cut topaz from Europe. There is one ruby of Burma, one or two ruttees, without a flaw. And there is a ballas ruby, flawed, of two ruttees. There is a carved ivory from China, representing a rat sucking an egg; and there is last—Ah, ha!—a ball of crystal as big as a bean, set in gold leaf.' He clapped his hands at the close."

It may interest the reader to know that the mortified, defeated Kim so profited by the experience that he managed, finally, to outdo the native boy at his own game, and by so doing aroused the jealousy of the latter to such an extent that he tried to murder Kim. It may also interest the reader to hear the final advice to Kim, regarding these exercises, given by old Lurgan Sahib, as follows: "The secret consists in doing it many times over, till it is done perfectly, for it is worth doing."

Of interest, and undoubted value also, to the student of this subject of the Mastery of Perception, is the quotation from Maupassant, the great French writer, in which he tells the story of how his master, Flaubert (another great French writer), taught him how to be original in literary expression. It will be seen at once that the method both requires, and at the same time develops, keenness, accuracy, and rapidity of Perception. Flaubert told Maupassant: "Talent is nothing but long patience. Go to work! Everything which one desires to express must be looked at with sufficient attention, and during a sufficiently long time, to discover in it some aspect which no one has yet seen or described. In everything there is still some spot unexplored, because we are accustomed only to use our eyes with the recollection of what others before us have thought on the subject which we contemplate. The smallest object contains something unknown. Find it! To describe a fire that flames, and a tree on a plain, look, keep looking, at that flame and that tree until in your eyes they have lost all resemblance to any other tree or any other fire. That is the way to become original."

Maupassant adds: "Having laid down this truth, that there are not in the whole world two grains of sand, two specks, two hands, or two noses exactly alike, Flaubert compelled me to describe in a few phrases a being or an object in such a manner as to distinguish it from all other objects of the same race or the same species. "When you pass a grocer seated at his shop door, a janitor smoking his pipe, a stand of hackney coaches, show me that grocer and that janitor—their attitude, their whole physical appearance—embracing, likewise, as indicated by the skillfulness of the picture, their whole moral nature; so that I cannot confound them with any other grocer, or any other janitor. Make me see, in one word, that a certain cab horse does not resemble the fifty others that follow or precede it."

There is contained in the above quotation from Maupassant the essence of the entire philosophy of efficient observation and trained perceptive powers. Study it carefully, with concentrated attention and interest, so as to grasp the principle clearly. Can you doubt the degree of perceptive power necessary to fulfill the requirements therein stated? Can you doubt that the impressions arising from such an exercise of perceptive power would be clear cut and distinct, and allembracing? And can you doubt the result of even a reasonable degree and amount of practice along the lines indicated?

Chapter 9
Exercises in Perception

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The student who will master the principles underlying the incidents related in detail in the preceding chapter should be able to invent, and to prescribe, exercises in perceptive efficiency for himself; for the principles are so general and universal that a wealth of practical forms of applying them will be thought of by the student possessing the constructive imagination.

But, inasmuch, as many persons prefer to be positively told "just how," instead of discovering the road for themselves after the general direction has been pointed out to them, we have thought it well to insert here a number of detailed exercises, and additional rules, for the practice of the student. These exercises and rules are chiefly compiled from the work on "Memory Training," written by the writer of the present book, but are, of course, adapted and arranged for the special purpose now before us in the present book. It may be mentioned, in this connection, that as the strength of an impression upon the memory depends materially upon the degree of perceptive power and energy bestowed upon the impression, therefore the subject of Efficient Perception is very closely bound up with that of Efficient Memory; and that whatever tends to promote one of these, will necessarily tend to promote the other.

Exercise. Enter a room, and take a careful look around you, endeavoring to perceive and observe as many things as possible that are contained therein. Then leave the room, and write down a list of what you have remembered. After a time, return to the room, and compare your list with the articles actually in the room. Then go out of the room, and make up a second list, including the old as well as the new things observed. Repeat this a number of times, taking care, always, not to fatigue yourself—take time to rest yourself at any stage of the exercise. As you progress, note not only the articles in the room, but also the shape, size, and general form of the room; the location of doors and windows; the location of pictures and decorations; the wallpaper, window shades, fireplace, *etc.* In short, persevere until you can furnish a complete diagram of the room, as well as a complete list and description of its contents. Try this experiment in your own room, if you like; by so doing you will discover how little you really know about its real appearance or contents. Get acquainted with your room, and at the same time develop your power of Perception, and your memory—for that will be the actual result.

Exercise. Walk along the street, and observe closely some building which you pass— a house, or shop, or your own residence, for that matter. Then return to your room and note carefully on paper all that you have observed about that building. Then, later on, return to the building and make a comparison with your list. Then make a new list, including old and new points discovered, and so on as we have directed in the preceding exercise. In this and similar exercises you will find it advisable and helpful to proceed from simple to complex—from general aspects to details. You will also find it a great aid to classify as you proceed, making groups and classes of observed details and points. For instance, first take in the general appearance of the building, its size, shape, and form. Then regard its general color-scheme, *etc.* Then take note of its doors, its windows, working down to greater and greater degree of detail, and to smaller classes, as you proceed. In short, proceed to analyze your object, and then build it up as a whole from your analysis. After you have finished your consideration of one building, take up the one next to it, and so on, until you can correctly describe every building on the block. Or, if you like, confine yourself to corner buildings, and thus make a mental geography of any street or locality you may select.

You will be surprised to see how rapidly you will acquire efficient Perception in this work. After a time you will become able to "size up" a building fairly well at a single glance, and almost unconsciously. In fact, many builders, architects, and others interested in buildings, do this very thing from acquired habit, and without conscious intention. Likewise, the shoemaker generally takes a hasty glance at the feet of the passers-by, without consciously realizing just what he is doing, but nevertheless taking full notes of anything and everything of importance concerning your footgear. The hatter does the same thing in relation to the headgear of the passers-by. The explanation, of course, lies in the fact of interestattention and attention-interest, manifesting in Perception directed toward objects connected with the observer's general or particular interest. It is safe to say that you, yourself, already have acquired this habit of observation concerning the things most intimately connected with your business or professional interests, or your particular trade or occupation. The things which bring you a profit, in money or in pleasure, invariably hold your interest, and therefore attract your attention, and thus cause you to manifest more or less efficient Perception concerning them.

The study of faces is an excellent training and exercise for the development of effective Perception. The study of the general outward characteristics of persons, their manner of walking, speaking, etc., as well as their clothing, will be found to be excellent material for exercises of this kind, and will besides be of practical value to you in your ordinary everyday business or professional life in which you meet different persons.

Ear Perception. As the majority of perceptive impressions are received through the channel of the eye, it is natural to devote more time and space to a consideration of visual perception. But we must not neglect the second great channel of impressions— the channel of the ear. The same principle of mastery and development hold good here also. Some persons have excellent eyeperception but poor ear-perception. Modern teachers note this difference in children, and adapt their instruction accordingly. Many persons manifesting a poor ear-perception are apt to think that they have deficient hearing. In many cases, however, this is a mistake, for their trouble arises simply from a lack of attention and interest—a poor condition of ear-perception naturally follows in the train thereof. Many persons fall into the habit of inattention to what is being said to them, allowing their attention to be caught or held by their visual impressions. This is often excused on the ground of "poor hearing," "slight deafness," *etc.* Such persons may not perceive ordinary remarks made in a loud tone of voice, but will catch the slightest whisper of others if they think that the others are gossiping about them or whispering a secret withheld from themselves. A person may catch the murmured words of love addressed to himself, or the whispered remark concerning his money affairs, but he still will be "slightly deaf" to ordinary remarks.

A well-known psychologist once said: "It cannot be doubted that fully one-half of the deafness that exists is the result of inattention." And another has said: "What is commonly called deafness is not infrequently to be attributed to inattention— the sounds being heard, but not interpreted or recognized." Sounds may be distinctly heard when the attention is directed toward them, that in ordinary circumstances would be imperceptible; and people often fail to hear what is said to them, because they are not paying attention.

The present writer personally knows a very excellent lady who constantly complains that "something must be the matter with me, for I cannot hear a thing that is told me—my hearing must be failing." But one observing her expression of countenance when she is listening to the whispered secrets of others in her near vicinity can see at once that she is fully cognizant of what is being said. He once played a rather mean trick upon this lady—purely as a matter of scientific interest, however. In the midst of our conversation he interjected a French "nonsense verse," uttered in a monotonous, solemn, emphatic tone—the verse being something like one of "Mother Goose," only if anything still more nonsensical. The good lady, looking at him earnestly, replied: "I perfectly agree with you, Professor; in fact, I have always held precisely the same views." She had not really "heard" a word that had been said. A few moments later, he lowered his voice so that it was little more than a murmur, and, attracting her close attention, told her a little bit of spicy gossip about one of her rivals. She heard every word distinctly, without the slightest trouble, and answered him quite intelligently. It was all a matter of the degree of attention given to the remarks in either ease. We trust that the reader will see the point of this, and will profit by the moral contained therein.

Here is the secret of developing ear-perception, contained in a single sentence: Use your ears—practice, exercise, and observe—with attention-interest and interestattention. Study tones, expressions of voice, accents, inflections, *etc.* If you see fit, endeavor to mimic and imitate the peculiarities of vocal expression observed by you (never imitate or mimic a stammerer, though, for this trait is "catching"). Your growing interest in the subject of vocal expression will awaken your perceptive powers of attention, and your Perception will develop as a consequence. Practice in the direction of "picking up" scraps of conversation of passers-by on the street, and afterward repeat them to yourself. Follow the same course in attending lectures, church services, and plays at the theatre—try afterwards to recall the exact words if possible. Listen carefully to what is said to you, with the fixed idea of recalling the exact words afterward. Also study the voices of different persons, so that you can identify an unseen person by his voice previously heard by you.

In all of the foregoing exercises and suggestions, you will notice ever present the one same principle, i.e., the principle of attention-interest, and interestattention. Add to this exercise and diligent practice, and you will have the whole thing in a nutshell. The very simplicity of the secret causes many to fail to value it properly—but here, as in many other things, the greatest truths are the simplest at the last analysis.

The following general rules, and the comments thereon, regarding the Practice of Perception Development, will he found very useful to the student if carefully studied and the principle thereof grasped.

Rule 1. The value of our idea concerning an object depends materially upon the degree of clearness and strength of our perception of the object.

The student should remember this important rule, for it lies at the very foundation of the subject. The idea concerning an observed object is like the record on a phonographic roll, or upon the photographic film. A faint perceptiveimpression can never produce a reproduction clearer than itself. A blurred and indistinct perceptive impression will bring forth a blurred and indistinct idea. Perceptions are the things from which ideas are manufactured. Like produces like

Like produces like.

Rule 2. The depth and clearness of a perceptiveimpression is in direct proportion to the interestattention, and attention-interest, bestowed upon the object or subject producing the impression.

There is no perceptiveimpression without attention; and attention depends materially upon the interest in, or liking for, the subject or object producing the impression. It is necessary to cultivate interest in the things which you desire to understand and know. Interest may be stimulated by concentrated voluntary attention. And also by habit. And, also, in a secondary way, by attaching your thought or ideas concerning the thing to that of some other thing which has an interest for you, or to the thought of the pleasant and desirable results to be attained by you as a consequence of your mastery of the subject in question. By connecting the idea of the uninteresting thing with that of an interesting one, a secondary interest attaches to the former.

Rule 3. Build a strong primary foundation perceptiveimpression of a thing which you wish to know and understand, upon which you can erect a structure of subsequent perceptiveimpressions.

The best psychologists agree that it is of prime importance to build a good, strong, foundation of perceptiveimpressions, upon which subsequent impressions may be built into a structure of thought. Add to these primary impressions from time to time. Be careful of your foundation work. Let it be strong and firm. A week foundation of perceptive impressions has wrecked many a promising thought structure. Build on solid rock, and not upon the shifting sands. Upon the perceptiveimpression of the main principles of the thought in question, you can afterward build layer after layer of perceptions concerning the details, incidents, and associated facts concerning the main principle.

Rule 4. Let your primary perceptions consist of the main facts, points, principles, form, and characteristics of the thing observed, avoiding too many unimportant details at that moment.

In acquiring perceptiveimpressions of a thing which you wish to understand and know, select the "big facts" for your primary work. Or, changing the figure of speech, you should draw in your mind the broad, wide, outlines of the thing, into which you can fill the little details of subsequent perceptions. In learning about a house, begin with the general outlines and appearance, and then fill in the details of your picture. In studying a tree, first see it as a whole, then study its trunk, then its branches, then its twigs, then its leaves, etc., in natural order. Study the whole family, then the groups thereof, and then the particular individuals. All subjects or objects may be studied in this way, for the principle is capable of universal application.

is capable of universal application.

Rule 5. Classify your perceptions of details into divisions, sub-divisions, and then smaller ones; make your whole impression consist of classified parts; let your unity be composed of units.

This rule embodies a very important law of thought. Knowledge properly classified is available knowledge. An idea, with the details thereof properly classified, is available knowledge. An idea with its details thus classified is not only a strong, well established idea, but one which is valuable for the purpose of being combined with other ideas. Without classification of details, the idea of anything is more or less blurred and indistinct, and cannot be well employed in the office of thought.

Rule 6. A perceptiveimpression may be intensified by frequent revival in consciousness.

The above constitutes a very important principle in the cultivation of memory, but it is equally applicable to the processes of perception in general. The principle operates so that when you revive in conscious attention (by recollection) an original perceptiveimpression, you actually intensify it in consciousness, and cause it to become deeper and stronger. A little thought will show you that most things that you know well you have learned in obedience to this great law of mental activity. Herein lies the importance of "review work" in one's studies. A familiar application of this principle is found in the well-known illustration of remembering the features of a new acquaintance. It is a fact that even if you spend a full hour with the person at the first interview, you may fail to recognize him the next time you see him, whereas, if you see him twelve days in succession, for only five minutes at a time, you will feel that you know him very well indeed, and will have no trouble in remembering him thereafter. Thus, the frequent revival of the perception of a popular song may tend to become a nuisance in time, for you will know it far too well for comfort.

Rule 7. In reviving perceptiveimpressions, do not be content with merely repeating the actual perception of the object itself; but also review and revive the impression in consciousness, without actual perception of the original object.

It is, as has been said, a great benefit to re-examine an object for the purpose of intensifying our original impression of it. In this way the original impression is strengthened, and we also add new details of perceptive impression by this repeated reference to and examination of the object itself. In fact, one may practically educate himself on a subject or object in this way. But this form of the revival of the perceptive impressions, important as it is, may be materially reinforced by the simple revival in consciousness of the original impressions, without a reference to the object itself. By taking the impression into the field of consciousness, by the action of the memory, the impression is given depth and consciousness, by the action of the memory, the impression is given depth and strength which it would otherwise lack. We need not enter into a technical consideration of the psychological reason for the fact just stated; it is enough to say that all psychologists realize that the depth and strength of a perceptiveimpression are greatly added to by this revival in consciousness without reference to the original object.

We may appreciate the importance of this rule if we will but turn to some familiar examples of its employment; therefore, let us take two familiar examples to illustrate this point. Let us consider two boys learning the multiplication table. The first boy refers to the printed tables whenever he wishes to know how much is "seven times eight," or "five times six." The second boy reviews his memorized work, and, whenever he wishes to know the product of 7x8 or 5x6 he recalls the memorized result and applies it to the case before him. Or, again, let us consider the difference between two persons wishing to spell correctly; one refers to his dictionary without any attempt to draw on his stored-away impressions concerning the subject, while the second does so draw upon his stored-away impressions, and refers to the book only when he is unable to recall the former. Which class of persons will acquire the deepest and strongest impressions of the particular subjects referred to? Can there he any doubt as to the correct answer?

The best way to intensify a perceptiveimpression of any subject or object, under the present rule, is as follows: (1) first revive in consciousness the original impression of the thing, endeavoring to recall everything originally included and contained in that general impression. Then note on paper what you can recall of the original impression. You will discover that the use of the pencil will greatly facilitate your collection of the thing. (2) Then refer once more to the object itself, comparing it with your written list of the incidents of the impression; you will thus discover what you have omitted, and this perception will tend to strengthen and deepen the original one. In doing this you will also probably discover some new items concerning the thing, which will naturally be added to the original general impression.

In the application of this rule will be found the proof of the old school room adage that "An unrecited lesson is only half learned, and is soon forgotten."

Rule 8. In storing away a perceptive impression, endeavor to link and associate it with as many old impressions as possible, for each link of association is a tie which bind the impression to other items of knowledge concerning the general subject.

We shall defer our comments on this rule until we consider the Principle of Association, in another chapter of this book. We call your attention here, however, to the fact that in forming these associative links and ties you are also "classifying" the impression, as advised in Rule 5.

Rule 9. Strive to impress a perceptiveimpression upon the mind through as many channels of sense perception as possible. If you are weak in any particular form of perception, then rivet the impression received through this weak channel by means of another perceptiveimpression received through a channel of stronger perception— clinch the weaker by using the stronger in connection with it.

The rule embodies a well-established psychological principle. Common experience proves that in many cases a perceptive impression is greatly intensified if it is built up of perceptions arriving through different sense channels. This is well illustrated by the processes of memorizing certain forms of perceptions. For instance, the majority of persons find it easier to remember names, numbers, etc., if they also are able to see the printed or written word at the same time that they hear the name or number spoken. Many persons have learned the advantage of writing down names, numbers, etc., which they wish to memorize, after having heard them spoken—the written memorandum then being destroyed. There are three senses involved in such a process of impression-storing, viz.: (1) the sense of hearing, (2) the sense of sight, and (3) the sense of muscular motion, which is a form of touch sensation. The first two are familiar to you, but the third is likely rather unfamiliar. But you really receive and store away impressions received through this channel; for instance, we could not write, walk, skate, or use the needle, knife and fork, or the typewriter, did we not acquire and recall impressions through this channel. "We learn to perform motions habitually and almost unconsciously simply by means of the perceptiveimpressions received and increased in strength and power by repetition through this channel.

In the same way, it is found to be of advantage to visualize a thing with which you wish to become well acquainted, and to understand and know thoroughly. By creating a mental picture of the object, you will be greatly aided in recalling your perceptive impressions concerning it. The picture recalled in addition to the name of a thing often enables us to think very clearly and efficiently concerning it. In the same way, many have found it of advantage to recall the name or title of an object when they were viewing it through the channel of the sight. If your eyeperception is weak, you may add to the strength of your perceptiveimpression concerning a thing by means of repeating to yourself its name or title when you are examining it visually. Even the other senses may be called in operation in this connection, in some cases. For instance, the perceptiveimpression of Limburger Cheese certainly is heightened and deepened if the person adds to his sight-impression, and sound-impression of the name, the smell-impression arising from a close contact with it. Or, again, one is apt to have a much clearer and deeper impression of Quassia, if he has not only seen it, and heard its name, but has also experienced its bitter taste.

In my work on "Memory Training" I have called attention to the case of a pupil—a medical student preparing for examination—whose sense of the perception of names was weak, and who, consequently, had a poor memory for the names of things. This student, however, had a remarkably strong sense of eyeperception. I took advantage of the latter fact, and really enabled him to pass his examination with flying colors by reason of the same, whereas, otherwise, he would undoubtedly have failed. I fixed in his mind a clear perception of the names of the principal muscles of the body, the principal nerves, and the bones of the human skeleton, by having him prepare a large chart of these things, each in its proper place, with the names of each clearly marked in large letters upon it so as to positively identify it. I then taught him to make a strong, clear, positive visualization of this chart so prepared, so that he could call the whole picture, or series of pictures, before his mental vision at will. When examination-day arrived, he simply called before his mental vision the series of pictures, one at a time when needed, each bone, muscle, and nerve having its proper label affixed in the picture. The young man was practically "letter perfect" in those particular branches. I had also prepared for him a system of charts relating to other subjects, in which a system of classification was followed, and he managed to visualize these also, with excellent results. It is pleasant to be able to report that his future life showed that this system had greatly strengthened his perceptive powers and, naturally, also his memory.

Rule 10. In forming perceptiveimpressions of an object or subject, endeavor to associate the same with as many pleasant "feelings" as possible, thus adding to the interesting quality of the impressions. We find it usually much easier to think of pleasant and interesting things, than the reverse.

This rule will be referred to in subsequent portions of this book. It has a direct relation to the subject considered under the head of Rule 2.

Rule 11. In analyzing and classifying an object or subject, for the purpose of obtaining clear and strong perceptiveimpressions regarding it, endeavor to NAME the minor points or details whenever possible—if you do not know the correct name, at least give it some name of your own to identify it.

Names may be said to be crystallized perceptions, and the idea of the name usually brings into consciousness the ideas of the several details and characteristics of the thing expressed by the name. It is very much harder to think of things for which we have no names, than of those associated in our minds with names. Names and words are the counters with which we play the game of thinking. Without words it would be very difficult, if not indeed impossible, to think intelligently upon most subjects. As thought progresses, names are coined to crystallize the ideas. Avoid the "thingamabob," or "whatyou-may-call-em" methods of thinking. Think in as clear terms as possible, and your thought currents will be likewise clear.

Note. As clear, deep, and strong Perception is one of the essential elements of an Efficient Memory, it follows that whatever will cultivate Perception will tend to improve the Memory. Therefore, the practice of the principles and rules of Efficient Perception, as given in this chapter, will inevitably result in greatly improving the Memory of the student.

Chapter 10
The Mastery of Emotion

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The average person is likely to regard the emotional phase of mental activity as merely an incidental and subordinate one. He is in the habit of thinking that men and women go through life guided by their reason and intellect, steering their bark by the compass of understanding and judgment; he is apt to think that while they experience more or less Feeling and Emotion, as their bark of life proceeds on its journey, still these play but a subordinate and comparatively unimportant part in the work of mapping out and steering the course of the ship.

But the above stated general opinion of the average man is sadly in error. Instead of being an unimportant and subordinate phase of the mental life of the individual, the psychologist knows Feeling and Emotion to be the great incentives to action, and the great motive-power of mental and physical manifestations. Even Intellect, that supposed monarch of the mental world, really is "under the thumb" of that "power behind the throne" which we know as Feeling and Emotion. Not only do we act according to our feelings, but in most cases we also think according to them. Instead of reasoning coldly and without prejudice, we really generally reason along the lines of our strong feelings. Instead of finding real "reasons" for our actions, we usually seek merely for "excuses" to justify our actions in accordance with our feelings.

A writer has said on this point: "There are but few persons who are able to detach themselves, even in a small degree, from their feelings, so as to decide questions cold-bloodedly by pure reason or intellectual effort. Moreover, there are but few persons whose wills are guided by pure reason; their feelings supply the motive for the majority of the acts of will. The intellect, even when used, is generally employed to better carry out the dictates of Feeling and Desire. Much of our reasoning is performed in order to justify our feelings, or to find proofs for the position dictated by our desires, feelings, sympathies, prejudices, or sentiments. It has been said that 'men seek not reasons, but excuses, for their actions.' "

In the preceding chapters we have seen the important part played by Interest in the activities of the Attention; and we have seen that Attention was the ruler of Perception. This being so, it follows that Interest is largely influential in determining what perceptive-impressions we shall accept, and which we shall refuse to accept. And as these impressions are really the material from which we weave our thoughts, it follows that our thoughts and ideas are largely determined by our Interest. And, when we begin to analyze Interest, we find that it is the child of Feeling and Emotion. We like certain things, and our Interest follows our likes; then our Attention follows our Interest; and our Perception follows our Attention; and our thoughts and ideas are built up out of our Perceptions. So we find that our thoughts and ideas have been influenced, even before their birth, by Feeling and Emotion.

A writer says of this: "Feeling guards the very outer gate of knowledge, and determines largely what shall or shall not enter therein. It is one of the constantly appearing paradoxes of psychology, that while feelings have originally arisen from attention, it is equally true that attention depends largely upon the interest resulting from the feelings. This is readily admitted in the case of involuntary attention, which always goes out toward objects of interest and feeling, but it is likewise true of even voluntary attention, which we direct to something of greater or more nearly ultimate interest than the things of more immediate interest."

Another writer says: "By an act of will I may resolve to turn my attention to something—say a passage in a book. But if, after the preliminary process of adjustment of the mental eye, the object opens up no interesting phase, all the willing in the world will not produce a calm, settled state of concentration. The will introduces mind and object, but it can not force an attachment between them. No compulsion of attention ever succeeded in making a young child cordially embrace and appropriate, by an act of concentration, an unsuitable and therefore uninteresting object. "We thus see that even voluntary attention is not removed from the sway of interest. What the will does is to determine the kind of interest that shall prevail at the moment."

The memory, as is well known, will store away and recall more readily the items which prove interesting to the feelings than those which are the contrary. So true is this that it is one of the cardinal points of memory training that one should endeavor to arouse an interest in the things to be remembered; or at least to associate them with things which are interesting. Likewise, psychologists know that the imagination prefers to work with interesting materials stored away in the memory, and usually balks when required to build with materials of the opposite character. In these two fields of mental activity, Interest (and consequently Feeling) is the principal determining factor. And as our thinking is largely dependent upon these two phases of mental activity, it is seen that Feeling is all-important in deciding what we shall think of.

And, not only what we shall think of, but also how we shall think, is seen to be determined by our Feelings. As a writer says: "Our judgments are affected by our feelings. It is much easier to approve of the actions of some person whom we like, or whose views accord with our own, than of an individual whose personality and views are distasteful to us. It is very difficult to prevent prejudice, for or against anything, from influencing our judgments. It is also true that 'we find that for which we look' in things and persons, and that which we expect and look for is often dependent upon our feelings. If we dislike a person or thing we usually perceive no end of undesirable qualities in him or it; while if we are favorably inclined we easily find many admirable qualities in the same person or thing. A little change in our feeling often results in the formation of an entirely new set of judgments regarding a person or thing."

Another writer says: "On the one hand the emotions are favorable to intellectual action, since they supply the interest one feels in study. One may feel intensely concerning a certain subject, and be all the better student. Hence the emotions are not, as was formerly thought, entirely hostile to intellectual action. Emotion often quickens the perception, burns things indelibly into the memory, and doubles the rapidity of thought. On the other hand, strong feelings often vitiate every operation of the intellect.

"They cause us to see what we wish to, to remember only what interests our narrow feeling at the time, and to reason from selfish data only. Emotion puts the magnifying end of the telescope to our intellectual eyes where our own interests are concerned, the minimizing end when we are looking at the interest of others. Thought is deflected when it passes through an emotional medium, just as a sunbeam is when it strikes water."

And, finally, when we come to consider that high mental phase which we call "the will," we find that it is practically entirely dependent upon the desire mental states for its motive-power. The will operates in accordance with the strongest desire of the moment, or the average of the strongest desires of the moment; and Desire is the offspring or development of Feeling and Emotion. So that, in the end, the will is perceived to depend upon the feeling and emotional phases of mental activity for its inciting motives and for its direction.

In view of the great importance of the Feelings and Emotions in the work of our mental activities, it surely behooves the individual who wishes to develop, cultivate and unfold the Master Mind to carefully study, analyze, and consider the nature and character of Feeling and Emotion, and to seek to discover the principles, which actuate their activities. This he must do if he is desirous of mastering, controlling, and managing them. The feelings and emotions are excellent servants, and may be set to work by the Master Mind with the greatest effect. But, at the same time, if allowed to exercise unrestrained and unqualified mastery themselves, they will prove tyrants. If the Master Mind permits the Feelings and Emotions to exercise unqualified control over the mental kingdom, then it is not truly a Master Mind. The true Master Mind impresses its dominion upon the Feelings and Emotions, and then sets them to work in the right direction. In fact, it is by means of the powers of Feeling and Emotion that the Master Mind accomplishes much of its best work. This fact should be borne in mind by the reader of this book who is desirous of developing the Master Mind.

Particularly in its phase of Desire does the Master Mind make use of Feeling and Emotion. Desire may be said to be concentrated Feeling. Before we can have ambition or aspiration, there must be desire. Before we can manifest courage or energy, there must be desire. Desire for something must underlie all life-action— desire conscious or subconscious. Abstract thought is a cold bare thing, lacking vitality and warmth—desire is filled with life, throbbing, longing, wanting, craving, insisting, and ever pressing forward into action. Desire, indeed, is the motive power of all action. "We may call desire by the favorite terms of 'ambition,' 'aspiration,' 'longing for attainment,' etc., but desire is ever the basic principle of all longing, all wishing, all wanting." And this being so, let us now consider the nature of that root of desire, which we call Feeling and Emotion.

It is very hard to correctly define a "feeling." All of us know very well what is meant by the term when it is mentioned by ourselves or by others, but we experience the greatest difficulty in defining it when asked to explain just what it really is. We know what is meant by it, only because we have experienced "feelings"; if we had never experienced these we would not be able to understand what others meant when they used the term, and, likewise, we can never expect to be able to explain the same to any other person except in relation to his own experiences thereof.

Perhaps the nearest that we can come to a definition of "a feeling" is that it is a pleasant or an unpleasant mental state. A sensation may arouse a state of feeling, or it may not do so. There are many sensations that are neither pleasant nor yet unpleasant. I touch the desk before me, but the sensation of the touch thereof is neither pleasant nor unpleasant. I may touch something else, and the sensation results in an unpleasant feeling; and the touch of a third thing may awaken a pleasant feeling. As a psychologist has well said: "My feelings belong to myself; but my sensations seem to belong to the object which caused them."

Feelings may arise from either (a) one's own bodily states, or else (b) from ideas already in the mind, or called into consciousness by the sense-impressions caused by outside things by the law of association. Likewise, feelings are said to be capable of measurement according to the standards of (a) quality, or (b) quantity. In both of these measurements the basic standard of "pleasantness and quantity. In both of these measurements the basic standard of "pleasantness and unpleasantness" is involved, of course. And these standards are constantly being used by us in determining the nature of our feelings.

We often fail to recognize the vital importance of our feelings in our everyday life, thought, and actions. As the old stoic philosophers pointed out, if our sensations were robbed of the element of feeling, we would never make any choice between things or actions, for all things would seem alike to us, and all of equal value. The "feeling value" of sensations determines our attitude toward them and the things they represent in our minds. As a writer has well said: "The phenomena of the world have value for us only insofar as they affect our feelings. If a thing fails to interest us, that is, fails to touch our feelings at any point, we pass by that thing unheeded. Much of what people say to us passes in at one ear and out at the other; but if we are told of the death of a parent, the effect of the announcement may never pass away. Our feelings have been touched, and we shall never again be the same persons. A studied insult or a signal triumph affects us more powerfully than many other things, only because it appeals more deeply to feeling. Decisions in this world are generally, at last, made at the bar of feeling. It is a severer impeachment to say that a person outrages our feelings than that he is illogical."

The quality of feelings is determined principally by the fact of their respective pleasant or unpleasant effect upon us. We gauge sensations, perceptions, and ideas by this basic standard; and classify them as either pleasant, unpleasant, or neutral, in quality. A writer says: "Life is largely a struggle to secure a pleasurable quality in feeling, and to rush away from a painful attribute. Almost anyone will go to a window to look at a bright rainbow, because it gives him pleasure. We do not look straight at the sun, because we wish to avoid a painful feeling. Many of us dislike to see ulcers or deformity for the same reason."

The same sensation or perception may awaken different qualities of Feeling in us under different circumstances. For instance, as a writer has said: "You drop your purse, and you see it lying on the ground as you stoop to pick it up, with no feeling of pleasure or pain; but if you see it after you have lost it and have hunted for it for a long time in vain, you have a pronounced feeling of pleasure." And, again, one may find pleasure in the taste of a certain food at one time, but after having eaten a large quantity of the food you may lose the pleasant feeling and experience merely a neutral feeling toward it; and, finally, if you have over-eaten of the food, and have been made nauseated by it, you may for some time afterward experience an unpleasant feeling toward it—the very thought of it may make you feel uncomfortable.

Then, again, there is a great difference in the quantity or intensity value of

Then, again, there is a great difference in the quantity or intensity value of the same class of feelings. A writer illustrates this as follows: "The discomfort from the bite of a mosquito is not so massive as the pain from a large bruise or a broken limb. Any boy would say that a heaping teaspoonful of ice-cream would give him more pleasure than an amount the size of a pea." In the same way, some ideas, recollections, or results of the imagination, will be found far more intensively pleasant than others in the same class; and the same is, of course, true regarding the unpleasant mental states of this kind. In either of these instances we will find that we will move in the direction of the feeling giving us the greater degree or quantity of pleasant feeling, and that we will move away from the feeling giving us the greater degree or quantity of unpleasant feeling. In fact, practically all of our changes and choices follow this rule.

A writer has said: "All forms of pleasure and pain are called feelings. Between the pleasure which comes from eating a peach, and that which results from solving a difficult problem, or learning good news of a friend, or thought of the progress of civilization—between the pain that results from a cut in the hand, and that which results from the failure of a long cherished plan, or the death of a friend—there is a long distance. But the one group are all pleasures; the other all pains. And, whatever the source of the pleasure or the pain, it is alike feeling." Another writer has said: "The feelings depending upon bodily states arise either from inherited tendencies and inclinations, or from acquired habits and experience. A physical activity that has become the habit of the race, and which has been conducive to the welfare of the race in the past, tends toward pleasurable feeling in the individual; as for instance, hunting, fishing, traveling, swimming, etc., as well as the fundamental wants of the physical organism, such as eating, drinking, rest, sleep, *etc.* Many of our tendencies and feelings are inherited in this way. The feelings depending upon ideas which may also arise from inheritance, and many of our mental tendencies and ideas have come down to us from the past in this way."

"Other feelings arising from ideas and memories depend upon our individual past experience, influenced largely by association, suggestion, and similar causes. The ideals of those around us have a decided influence upon our feelings concerning certain things concerned therewith; the force of suggestion along these lines are very marked. Not only do we experience feelings in response to present sensations, but the recollection of some previous experience may also arouse feeling. In fact, feelings of this kind are closely bound up with memory and imagination. Persons of a vivid imagination are apt to feel more keenly than do others; they suffer more and enjoy more. Our sympathies, which depend largely upon our imaginative power, are the cause of many of our feelings of this kind

kind.

Some psychologists make many elaborate distinctions between Feeling and Emotion; but many of those distinctions may be practically disregarded. The reader may be assisted in forming a correct idea of the true distinction by reference to the distinction between Sensation and Perception. Just as Sensation is a simple mental state which may evolve into a more complex mental state called Perception (particularly in the phase of Apperception), so is Feeling a simple mental state which may evolve into n. more complex mental state called Emotion. And just as Apperception necessitates the presence of representative ideas (i.e., the ideas arising in memory or imagination), so does Emotion require the presence thereof. Moreover, Feeling may arise from either a bodily state or an idea, while Emotion, as a rule, is dependent upon an idea for its full expression and particularly for its direction and continuance.

The following quotation from an eminent psychologist will perhaps give a clearer idea of the relation of Emotion to Feeling: "Feeling is a simple, primitive, mental state. Emotion is a more complex mental state, and it demands the presence of a representative idea to guide and prolong it. Feeling is present in all emotional states. It is a thread on which all other states are strung like beads. When representative ideas appear, the Feeling in combination with them produces Emotion. After the waters of the Missouri combine with another stream, they receive a different name, although they flow on toward the Gulf in as great body as before. Suppose we liken the Feelings due to sensation to the Missouri River; the train of representative ideas to the Mississippi before its junction with the Missouri; and Emotion to the Mississippi after the junction—after Feeling has combined with representative idea. The Emotional stream will now be broader and deeper than before. The student must beware of thinking that we have done with Feeling when we consider Emotion. Just as the waters of the Missouri flow on until they reach the Gulf, so does Feeling run through every Emotional state."

Emotion tends toward expression in physical action. Thus we frown, or smile, clench the fist, or extend the hand—or find expression of the Emotion in more complex physical actions. And, likewise it is true that the manifestation of these physical forms of expression tends to fan the fire of the Emotion. In fact, the best psychologists hold that the full force of the Emotion does not manifest itself unless the person also manifests the physical expression. And, likewise not only is the flame of the Emotion fanned and strengthened by the physical expression, but it is also prolonged and continued by the continuance of the physical expression. Consequently, a repression of the physical expression tends to deaden repress, and inhibit the full expression and manifestation of an Emotion.

Feeling and Emotion reach their highest point in the mental state which we call Desire. Feeling and Emotion are essentially inner states, while in Desire we find a state of tension in which the inner state seeks to transform itself into an outer action. Feeling and Emotion may be compared to the condition of steam in an engine before the pressure is sufficient to generate the power necessary to move the engine; when the pressure becomes sufficiently strong, the steam begins to "want" to find expression in action, and accordingly strives to force itself into the mechanism of action. Whoever has felt the pressure of a strong Desire—and who has not?—will appreciate the fitness of this illustration.

Desire is the great motive power of life. It is the great incentive to action. A man is largely what the quality and degree of his desires have led him to be. Desire is the fire which produces the steam of action. No matter how well equipped intellectually a man may be—no matter how great may be his powers of perception, reason, judgment, and discrimination—it is true that unless he also possesses a strong desire for accomplishment, the other faculties will never be brought into action. Desire is the great inciter of mental and physical activities—the arouser of the will.

Not only is our life largely determined by the nature and quality of our desires, but our accomplishments and attainments depend very materially upon the degree of our desires. The quality of desire determines in what mental path we shall travel, but the degree determines how far we shall travel. The majority of persons manifest but little desire—they want many things, it is true, but they do not want them "hard enough." Their desires end in mere wishing, and wanting — they do not reach the stage of action. Desire unexpressed is like steam in a boiler that has not reached the full intensity required to drive the engine. Increase the intensity and degree, and the steam rushes out, and in a moment the pistons are moving and the wheels revolving.

The great men in all walks of life have possessed strong desires for attainment, accomplishment, possession—the principle being the same in all these cases. Their desire was of such a degree that it reached the explosive point, and manifested in action. It is generally taught that Will is the great motive power of the mind. But this is not correct unless it is also stated that Will is but the active phase of desire. Desire is the motive power that imparts the energy to the action. The will is more like a guiding, directing force which applies the energy of the desire. Will is cold, and steely—desire is glowing with heat. The will may, and does, guide, direct, restrict, hold back, and even destroy the desire in some cases—but, nevertheless, desire supplies the energy for action.

No matter how strong a will the individual may have, unless he has a strong desire to use the will he will not use it. No matter how clearly a man may see how a thing may be done, no matter how well his reason and judgment may point out the way, no matter how clear an imagination he may possess to picture the plan of the action— unless he be possessed of the desire to act, and that in a goodly degree, then there will be no action. The individual who allows his desires to master him is to be pitied—he, alas! is not a Master Mind. But this is true of the great majority of the race, who are swayed this way and that way by their desires, and who have not as yet acquired the art of submitting their desires to the judgment of their reason and the control of their will. The man who has acquired the art of controlling and directing his desires has traveled far on the road to attainment. For, to such a man, desire becomes a faithful and efficient servant, inspiring action and interest, and therefore all the other mental faculties.

Desire, of course, is the evolved stage of Feeling and Emotion. It is the link between Emotion on one side, and Will on the other side. On its inner side, desire is but the product of various states and combinations of states of feeling and emotion; and on its outer side it merges and blends into the activities of the will. As a writer has said:

"All feeling tends to excite desire. In one aspect, desire is feeling; in another, desire is will, or an active tension which passes imperceptibly into will. How shall we distinguish between feeling and will? There is no more precise line of demarcation than exists between the Atlantic Ocean and Davis Strait. The difficulty of separating feeling from will is especially great, because there so often seems to be no break between the two processes. Whenever there is in emotion a motor element which tends to go out in action, that element is will. In some emotions, the voluntary element may be so small as to baffle detection, but the germs is there. At the threshold of each higher act of will stands desire. This is a complex mental state, and it contains the elements of both emotion and will. In every state of desire is (1) conscious feeling, and (2) conscious tension which easily passes into action."

There have been many attempts to define Desire. Perhaps the best, and clearest in its analysis of the essential qualities of Desire is that of Halleck, the psychologist, who has furnished psychology with the following definition: "Desire has for its object something that will bring pleasure or get rid of pain, immediate or remote, for the individual or for someone else in whom he is interested. Aversion, or a striving away from something, is merely the negative aspect of desire."

Halleck also explains his definition, as follows:

"Desire is not always proportional to the idea of one's own selfish pleasure. Many persons, after forming an idea of the vast amount of earthly distress, desire to relieve it; and the desire goes out in action, as the benevolent societies in every city testify. Here, the individual pleasure is not the less real, but is secondary, coming from the pleasure of others. The idea of the near often raises a stronger desire than the remote. A child frequently prefers a thing immediately, if it is only one-tenth as good as something he might have a year hence. A student often desires more the leisure of today than the success of future years. Though admonished to study, he wastes his time and thus loses incomparably greater future pleasure when he is tossed to the rear in the struggle for existence."

Many persons, particularly those of untrained will and uncultivated intellect, are moved to action upon the desires along the lines of pure impulse. A psychologist says of impulsive actions: "The psychological condition of impulse is, that with the momentary feeling and sensation should be combined a more or less clear idea of something which may augment the pleasure or diminish the pain of the moment." Persons who have trained the will, and cultivated the intellect, however, are not so apt to be moved into action upon the momentary impulse. On the contrary, those persons bring the intellect into play, and bring before the Ego other ideas concerning the value and effect of the proposed action. They balance one set of ideas against another; they deliberate over the matter, and weigh the advantages against the disadvantages of the proposed action. Here, of course, is performed the act of comparing several sorts of feelings, emotions, and desires, to the end that the most desirable one presenting itself is chosen.

A writer has well illustrated a conflict of desires in the story of Jeppe, a character in a well-known French comedy. Jeppe, who is very fond of tippling, wants a drink very much. His wife gives him money with which to buy a cake of soap. He knows from experience that if he wastes this money in drink, he will be soundly beaten by his wife. He wants the drink, but he wants to escape the beating—and then begins the fight of desires in his mind. Jeppe says to himself: "My stomach says drink, my back says soap." Jeppe has a hard time trying to decide which desire is strongest. He compares the idea of the pleasure, with that of the pain, and tries to find out which is the strongest in his desire-world. Finally he asks himself: "Is not my stomach more to me than my back?" Then he answers himself: "I say yes!" And he buys the drink, though knowing that he will get a beating from his wife when she catches him. But, as a writer has well said: "Jeppe's decision to drink might not have been carried into action, had he seen his wife waiting for him with a club at the tavern door."

As we have seen, human beings are moved to action by their Feelings, Emotions, and Desires—and that the essence of the said mental states may be summed up in the statement that: Men act from motives of securing that which will bring them the greatest amount of pleasure, or the least amount of pain, immediate or remote, for themselves or for others in whom they are interested. In short, men ever strive for Pleasure, which means: "that which pleases, gratifies, satisfies, comforts, or makes happy, joyous, or glad"; and away from Pain, which means: "that which displeases, fails to gratify, produces discomfort and dissatisfaction, or makes one unhappy, sorrowful, or sad." Pleasure is always a profit to the individual; and Pain always a loss: at least in the ordinary estimation that men place upon emotional-values.

Chapter 11
The Categories of Feeling

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We have seen that Desire is the great motive power which leads to thought and action. "We have also seen that Desire is the evolved state of Feeling and Desire. Therefore, before we can intelligently understand how to manage and control, direct and give force to our Desires, we must first understand something about the shape, form, and pluses which Feeling and Emotion take upon themselves in our mental world. Most of us have very vague ideas about the many phases of Feeling, under which it manifests itself to us. We are apt to think that Feeling and Emotion is confined to a comparatively small class of strong emotions and passions, and we ignore the many other forms of manifestation which it assumes.

Any consciousness of "like" or "dislike" is a state of some kind or phase of Feeling. We "like" or "dislike" things simply because we are experiencing a feeling concerning them. If we had no Feeling concerning a thing we would not want or desire any one kind of things in preference to another kind—all things would seem alike to us, and we would not want to have or experience anything whatsoever, nor would we fear to experience anything whatsoever. This would be almost equivalent to being dead, for Life is composed largely of feelings, wants, desires, cravings, longings, fears, likes and dislikes, and the actions arising therefrom.

We shall now present for your inspection the following list of the several classes or categories of Feeling and Emotion, all of which, of course, are constantly striving to express themselves in action by means of the pressure and power of Desire. Here follows the said list:

1. Elemental Feelings.
2. The Affections.
3. Social Feelings.
4. Moral Feelings.
5. Religious Feelings.
6. Esthetic Feelings.
7. Intellectual Feelings.

The feelings and emotions in each and every one of the above categories are found to manifest in two directions, positive and negative phases, as follows: (1) Positive Phase of DESIRE for the objects of the feeling; and (2) Negative Phase of FEAR, that the individual may not attain, or may lose, these objects. We now present to your consideration each of the above classes of Feeling and Emotion, in further detail.

1. The Elemental Feelings. In this category are found the feelings and emotions which are basic and elemental in the human race, and which have to do with the preservation of the life of the individual man, his physical welfare and general material comfort. In this class of feelings there is little or no feeling concerning the welfare or happiness of others, as such, the feeling manifested being characteristically egotistic or "selfish." In this class we find the feelings concerned with the satisfaction of hunger and thirst, the securing of comfortable clothing, the securing and holding of comfortable living quarters or place of abode, the elemental sexual impulses, the lust for physical power and superiority, and the spirit of combat and strife arising from the original search for, and the subsequent securing and retention of the objects above noted.

This class of feelings may be said to be practically instinctive, or as having reached the individual through heredity and race-memory. Instincts are held to be the result of the past experiences of the race, transmitted by heredity, and preserved in the basic memory of the race. Their end is of course the preservation of the species, through the preservation and survival of the individual, and through his production of offspring. The real end and aim of the instinctive feeling is seldom perceived by the individual manifesting it, for the same lies deep below the surface in the emotional being of the man. So far as is concerned the individual experiencing the feeling and expressing it in action, these feelings have to do only with his momentary satisfaction, pleasure, and comfort; he has no thought of race-preservation in his mind—but Nature has a deeper meaning than the individual perceives.

In this class of feelings we find the so-called "elemental passions," which, however, are merely strong manifestations of the feelings which have just been described, and which bring in their train the feelings of hate, revenge, jealousy, desire for material possessions and wealth; as well as strong desires for the objects and things which will tend to secure for the individual the things forming the object of his basic desires, or which will tend to enable him to retain, or add to such things.

In this class of feelings we also find those concerned with the personal pride of vanity of the individual, and which has to do with his self-regard. Even the most elemental savage manifests a high degree of vanity, and is filled with a certain kind of pride. In fact, even some of the lower animals manifest emotions of this kind. Some psychologists have traced this emotion back to the desire of this elemental man to excite desire in others, but the feeling is probably more complex than this. This emotion causes men and women to indulge in many actions otherwise unexplainable, and includes within its limits the desire for personal adornment and finery—the latter being regarded by some writers as having arisen from a desire to attract mates. But whatever may have been the roots of this class of feelings, they undoubtedly add materially to the self-satisfaction of the individual, and play an important part in his life.

2. The Affections. The feelings within the present category may be regarded as having evolved from those in the preceding category, during the process of the evolution of the race. From the elemental passion of mating has evolved the much higher forms of affection for the mate, and the desire for his or her welfare and comfort. Likewise, from the elemental sense of ownership, and the protection thereof, which included the offspring, there has evolved the higher phases of love of and devotion to one's children, extending in many cases to the making of great sacrifices for their welfare.

A writer says of this class of affections, and the evolution thereof from more elementary feelings: "From instinctive sexual love and the racial instinct have developed the higher affection of man for woman, and woman for man, in all their beautiful manifestations; and, likewise, the love of the parent for the child. The first manifestation of altruistic feeling was expressed in the love of the creature for its mate, and in the love of the parents for their offspring. In certain forms of life where the association of the sexes is merely for the moment, and is not followed by protection, mutual aid, and companionship, there is found an absence of mutual affection of any kind, the only feeling being an elemental reproductive instinct bringing the male and female together for the moment—an almost reflex activity.

In the same way, in the case of certain animals (the rattlesnake, for instance) in which the young are able to protect themselves from birth, there is seen a total absence of parental affection or the return hereof. Human love between the sexes, in its higher and lower degrees, is a natural evolution from passional emotion of an elemental order, the evolution being due to the development of social, ethical, moral, and aesthetic emotion arising from the necessities of the increasing complexity and development of human life.

As man advanced in the scale his affectional feelings enlarged their inclusive circle. The circle took in not only the mate and offspring, but also the nearer relations; and to a lesser degree, certain members of the same tribe—"friends" began to be recognized, and the affectional feeling of friendship began to manifest itself in the race. As the race has evolved, the individual has tended toward feeling and manifesting a larger and fuller degree and extent of this class of affectional feeling. Many individuals will make great sacrifices for relations and friends, and in numerous instances the individual may go so far in this direction as to ruin himself by mistaken and ill-advised kindness in this direction.

3. Social Feelings. The feelings within the present category are also the outgrowth of the elemental feelings. Early in the history of the race (and in fact in the forms of life antedating the human race) it was found that it was mutually advantageous for a number of individuals to form in groups for self-protection, and increased efficiency in hunting, and obtaining food. The animals recognize this by their habit of herding, or forming themselves into flocks. And men began to associate in tribes, and later in nations. Man began to be "a social animal" early in his history. And from the more simple feelings associated with this grouping has grown the more complex and higher social feelings of the advanced members of the race today.

In the category of the Social Feelings are found those feelings which are concerned with the general welfare of the community, and of the state; which lead to the performance of what are felt to be duties and obligations rightfully due toward society and our fellow-men. In this category are found "sociability," love of companionship, tenderness toward association; and also civic virtue, law-abiding actions, charity, mutual aid, the alleviation of poverty and suffering of others, the erection of asylums, orphanages, and homes for the aged, hospitals for the sick, and association for general charitable work. The many forms of patriotism and devotion to one's country are also found in this class, although there are other emotional factors present in such cases.

4. Moral Feelings. The feelings within this category also have evolved from the elementary feelings of the race. They are closely bound up with the Social Feelings, and may be regarded as the evolution thereof, or as a phase thereof. This class of feelings arise from a feeling that one "ought to" observe certain formal codes of conduct, or general laws, laid down by some superior authority, or else tacitly adopted as proper by the general society of which the individual happens to be a member.

In many these feelings are closely associated with the Religious Feelings, but there is a distinction to be noted here. We may find persons of a very high degree of moral conduct, and ethical tendencies, who may be lacking in the religious emotions. And, too often, we find persons who profess, and seemingly experience, marked degrees of religious emotion and feeling, but who fall short of adhering to many of the precepts of the higher morality of their times and country. But, it is of course true that the highest religious teachings seek to encourage high ethical and moral emotions and actions.

A writer makes the following important distinction: "We must here make the distinction between those manifesting the actions termed ethical and moral distinction between those manifesting the actions termed ethical and moral because they feel that way, on the one hand, and on the other hand those who merely comply with the conventional requirements of custom and the law because they fear the consequences of the violation thereof. The first class have the true social, ethical, and moral feelings, tastes, ideals, and inclinations; while the second manifest merely the elementary feelings of self-preservation and selfish prudence. The first class are 'good' because they feel that way and find it natural to be so; while the second class are 'good' merely because they have to be so, or else be punished by legal penalty or public opinion, loss of prestige, loss of financial support, etc."

The same writer interestingly states: "Theology explains the moral feelings as resulting from conscience, which it holds to be a special faculty of the mind, or soul, divinely given. Science, while admitting the existence of the state of feeling which we call 'conscience,' at the same time ignores its claimed supernatural origin, and ascribes it to the effects of evolution, heredity, experience, education, suggestion, and general environment. Conscience, according to this last view, is a compound of intellectual and emotional states. Conscience, therefore, in this view is not an infallible guide, but depends entirely upon the hereditary and environmental history of the individual; and accompanies the moral and ethical codes and customs of the race at any particular stage of its history.

5. Religious Feelings. This class of feelings play a very important part in the everyday life of the individuals composing the race. There are but few persons who are not more or less influenced in their actions by their religious feelings. Religious Feelings may be defined as: "The feelings resulting from a belief in a Divine Supreme Being, and an emotion of love for and devotion to this Being, and a desire to adore and worship the same." Darwin says that the feeling of Religious Devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. Herbert Spencer, while holding that man originally obtained his idea of religion from the savage's primeval world of dreams, ghosts, etc., nevertheless held that, "The ultimate form of religious consciousness is the final development of a consciousness which at the outset contained a germ of thought obscured by multitudinous errors."

But whatever one may think concerning the origin of Religious Feeling, few will dispute the fact that the essence thereof is an inner experience rather than an intellectual conception. The emotional element is never lacking in the full religious experience and manifestation. A purely intellectual religion is naught but a philosophy; religion without feeling and emotion is an anomaly, and would but a philosophy, religion without feeling and emotion is an anomaly, and would be little more than a "school of ethical culture." As a writer has said: "In all true religion there exists a feeling of inner assurance and faith, love, awe, dependence, submission, reverence, gratitude, hope—and often fear as well."

5. Aesthetic Feelings. In this category of feelings are included the various feelings concerned with Beauty or Taste. Beauty is: "That quality of assemblage of qualities in an object which gives the eye or ear intense pleasure." Taste (as used in this connection) is: "The faculty of discerning beauty, order, congruity, proportion, symmetry, or whatever constitutes excellence, particularly in the fine arts and literature."

A writer says: "The possession of taste insures grace and beauty in the works of an artist, and the avoidance of all that is low and mean. It is as often the result of an inmate sense of beauty as of art education, and no genius can compensate for the want of it. Tastes differ so much among individuals, nations, or in different ages and conditions of civilization that it is utterly impossible to set up a standard of taste applicable to all men and to all stages of society."

The roots of the aesthetic feelings probably are to be found in attempts at personal decoration on the part of savages—these, in turn, probably having originated in the feeling of vanity, or the desire to attract the other sex. However, even among some of the lower animals we find evidences of elementary feelings of this class, as evidenced by the selection of mates on account of attractive coloring, or attractive form; and also by the habits of certain birds which adorn their nests with bits of colored material, shells, *etc.* Herbert Spencer says that the aesthetic feelings are separated from the functions vitally requisite to sustain life, and that not until the latter are at least reasonably well satisfied do the former begin to manifest themselves in evidence.

The pleasure derived from the sight or hearing of beautiful things seems to be a phase of sensory excitement, though it is difficult to classify the same. We know that we do experience pleasant sensations from the perceptions of that which we consider to possess beauty, but we do not know "just why" certain things possess the power to so move us to fueling. Association and habit undoubtedly have much to do with determining our standards of beauty, for there is the widest differences manifest in the tastes of different individuals, and different races, and different classes of people. There seems to be no universal standard of beauty; and what one set of persons may consider very beautiful, another set may regard as hideously ugly. Moreover, the same set of persons may consider a certain kind of things beautiful for a time, and afterward regard the same kind of things as lacking in beauty—we have an example of this in the changing fashions in clothing, art, music, literature, *etc.*

A writer says: "There are fashions in art and music, as in clothes; and what is

A writer says: "There are fashions in art and music, as in clothes, and what is thought beautiful today may be deemed hideous tomorrow. This is not due to the evolution of taste, for in many cases the old fashions are revived, and are again considered beautiful. There is, moreover, the effect of the association of the object of emotion with certain events or persons. The association renders the thing popular, and therefore agreeable and beautiful for the time being. The suggestion in a story will often cause the beauty of a certain scene, or the harmony of a certain piece of music, to dawn upon thousands of persons. Some noted person sets the seal of approval upon a certain picture or musical composition, and lo! the multitude calls it beautiful. It must not be supposed, however, that the crowd always counterfeits this sense of beauty and excellence which has been suggested to it; on the contrary, genuine aesthetic feeling often results from the discovery so made."

A writer says: "The vulgar are pleased with great masses of color, especially red, orange, and purple, which give their coarse, nervous organization the requisite stimulus. The refined, with nerves of less caliber, but greater discriminativeness, require delicate combinations of complementaries, and prefer neutral tints to the glare of the primary hues. Children and savages love to dress in all the hues of the rainbow." In the same way we find some persons taking great delight in cheap popular songs, considered "trashy" and very unpleasant by others; likewise, some revel in "rag-time" music, while others find the same almost unbearable. A writer says of this: "It is said that aesthetics cannot be treated in a scientific way because there is no standard of taste.

'De gustibus nori est disputandurn' ('there is no disputing about tastes') is an old proverb. Of two equally intelligent persons, the one may like a certain book, the other dislike it. While it is true that the standard of taste is a varying one within certain limits, it is no more so than that of morals. As men's nervous systems, education, and associations differ, we may scientifically conclude that their tastes must differ. The greater the uniformity in the factors, the less does the product vary. On the other hand, within certain limits, the standard of aesthetics is relatively uniform. It is fixed by the majority of intelligent people of any age and country. To estimate the standard by which to judge of the correctness of language or of the literary taste of any era, we examine the conversations of the best speakers, the works of the standard writers.

Another writer says: "It is claimed by some of the best authorities that to develop the finer and higher aesthetic feelings and emotions, we must learn to find beauty and excellence in things removed from ourselves or our selfish interests. The narrow, selfish emotions kill the aesthetic feelings—the two cannot exist together. The person whose thoughts are centered on himself or herself very rarely finds beauty or excellence in works of art or music." Another writer says: "Good taste is the progressive product of progressing fineness and discrimination in the nerves, educated attention, high and noble emotional construction, and increasing intellectual faculties."

But, whatever may be the real explanation of the nature and origin of this great class of feelings, the best authorities agree in the statement that they exert a great influence over the thoughts and actions of men and women—even where the individuals may not claim to possess any particular aesthetic tastes. One has but to stop and think a moment of how many times he says (or thinks) "I like the looks of that one," and "I don't like the looks of that thing"; or "that sounds good to me," or the reverse; in order to perceive how strongly his tastes are in evidence and action. From the uncultured barbarian to the most highly cultured individual of our civilization, there is always to be found a "like" and a "dislike" concerning the looks and sounds of things. Vary as greatly as do the favorite standards of taste of different peoples, and different individuals, yet each is strongly influenced by that standard, and his actions are in accordance therewith.

7. Intellectual Feelings. In this category of feelings we find those phases of emotion or feeling which arise from the exercise of the intellectual faculties, or the contemplation of the results of a similar exercise on the part of others. The faculties which are most concerned in the production and manifestation of this class of feelings are those of perception, memory, imagination, reason, judgment, and the logical faculties in general. Those who have acquired the art of voluntary attention to a high degree, and who manifest the same in the work of the constructive imagination or creative mental activity, usually experience this class of feeling quite strongly.

A writer says of this: "The exercise of perception, if we are skilled therein, gives us a pleasurable feeling, and if we succeed in making an interesting or important discovery by reason thereof, we experience a strong degree of emotional satisfaction. Likewise, we experience agreeable feelings when we are able to remember distinctly something which might well have been forgotten, or when we succeeded in recalling something which bad escaped our memory for the moment. In the same way, the exercise of the imagination is a source of great pleasure in many cases, in the direction of writing, planning, inventing, and other creative processes, or even in the building of air castles. The exercise of the logical faculties gives great pleasure to those in whom these faculties are well developed."

Another writer says: "There was probably not a happier moment in Newton's life than when he had succeeded in demonstrating that the same power which caused the apple to fall held the moon and the planets in their orbits. When Watts discovered that steam might be harnessed like a horse, when an inventor succeeds in perfecting a labor-lightening device, "whenever an obscurity is cleared away, the reason for a thing understood, and a baffling instance brought under a general law, intellectual emotion exists." We feel assured that the student of this book who will put into active practice the principles and exercises given therein concerning the Master Mind will find a high degree of pleasure in the task and attainment, and will thus have in his own experience a typical illustration of the nature and power of the intellectual emotions and feelings.

This class of feelings, of course, is the result of the long evolution of the mind of the race. The savage scarcely knows these feelings, and the uncultured person experiences them to only a slight degree. It is only when men cultivate and employ voluntary attention in the direction of "study," investigation, and logical thought, that they find these feelings strongly in evidence. The student of philosophy or science has at his command a world of pleasurable feelings which are comparatively unknown to the great masses of persons.

General Conclusions. The student who has carefully read what has been said regarding the Feelings and Emotions, will have perceived the great motive power possessed by these mental states. He will have seen how the life of the individual is largely influenced by the presence and power of Feeling and Emotion, both in the direction of thought and that of action. This being perceived, the thoughtful student will also see the desirability of the individual carefully cultivating his emotional nature, so that he may strengthen those classes of feelings which are conducive to his welfare and success, and to inhibit or repress those which are harmful and destructive in their effects. He will, indeed, see that such cultivation and control is absolutely essential to the one who wishes to develop into a Master Mind, and a Mind Master. The Mastery of Mind has as one of its essential principles the mastery of the emotional nature, and its employment in the direction of influencing and stimulating thought and action.

In the succeeding chapter, the most approved methods of cultivating and controlling the emotional phases of the mind will be presented for your careful consideration and instruction. We trust that you will fully appreciate the importance of the same, for much depends upon your mastery of these phases of your mental nature if you desire to become a Master Mind.

Chapter 12
The Mastery of Desire

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The Mastery of Desire does not mean (as some suppose) the "killing out" of all Desire. In fact, as all careful students of the subject well know, it would be impossible to kill out all Desire, for the very act of "killing out" would be actually, itself, a response to a desire—a desire not to desire, as it were. Mastery of Desire really means the control, management, and direction of Desire by the Ego. The Ego may decide that a certain set of desires be repressed, or shut off, and prevented from expression in action or thought. Again, it may decide that certain desires be encouraged, cultivated, and stimulated, so that they may be able to exert a greater pressure and power in expression in thought and action. And, finally, it may decide to direct into a certain channel the force of a certain desire, so that some particular action may receive its concentrated and firmly directed power. In all of these cases, the Ego manifests Mastery of Desire.

In beginning the study of the Mastery of Desire, however, we must, of course, begin with the subject of the handling, direction, culture and control of the Feelings and Emotions, for these are the "stuff" of which Desire is made. The Ego must learn how to manufacture certain grades and kinds of Feeling and Emotion into Desire, and at the same time to discard and throw into the "scrap pile" other kinds of Feelings and Emotions which would make only the wrong kind of Desire.

How to Restrain Feelings, Emotions, or Desires

The general rules for the restraint of any class of feelings, emotions, and the desires arising therefrom, are as follows:

1. Refrain as far as possible from the physical expression of the feeling, or emotion, or the desire arising therefrom, which are deemed objectionable.
2. Refuse to permit the formation of the habit of expressing in action the feeling, or emotion, or the desire arising therefrom, which are deemed objectionable.
3. Refuse to dwell upon the idea or mental picture of the object or subject exciting the feeling, or emotion, or the desire arising therefrom, which are deemed objectionable.

deemed objectionable.

4. Cultivate the class of feelings or emotions, or the desires arising therefrom, which are opposed to those deemed objectionable.

Let us now consider each one of these rules in further detail.

1. Refrain from the Physical Expression. A strong feeling or emotion, and the desire arising therefrom, tends toward expression in physical action of some kind. In fact, the feeling is said not to have been fully manifested unless this outward expression is had in at least some degree. This being so, it is seen that if one refrains from the physical expression he has done something to prevent the full manifestation of the feeling.

So closely are the two—feelings and their physical expression—connected, that some psychologists have, actually held that the physical expression precedes and practically causes the mental state of feeling. This, however, is not the commonly accepted view, the latter being that the mental state precedes and causes the physical expression. One has but to experience the feeling of anger to know that the same is accompanied by a faster beating of the heart, a tight pressing-together of the lips, a frowning brow, narrowed eyes, and clenched fists, and a raised voice. Likewise, one who has experienced the emotion of fear knows how his jaw dropped, his legs trembled, his eye opened widely, *etc.* But few realize that if the man who begins to feel the rise of the feeling of anger will but positively refuse to press his lips together, to frown, to narrow his eyes, to clench his fists—and, above all, to raise his voice—he will find that the feeling of anger will cease to increase, and that in fact it will gradually die away and disappear.

Some men in important positions make it an invariable rule to maintain an even, low tone of voice when they are threatened with a rush of angry feeling—they have found that such a plan prevents them from "flying into a rage," and enables them to "keep their temper," even under the most trying circumstances. And, in passing, it may be said that such a course will often result in the other person to the quarrel also lowering his voice, and abating his angry feeling.

A writer says: "There is a mutual action and reaction between emotional mental states and the physical expression thereof; each in a measure being the cause of the other, and each at the same time being the effect of the other. For instance: in the case of anger, the object causing the feeling tends to produce, almost simultaneously, the emotional state of anger and the several physical manifestations which usually accompany that state. There then occurs a series of mental and physical reactions. The mental state acts upon the physical expression and intensifies it. The physical expression in turn reacts upon the mental state, and induces a more intense degree of emotional feeling. And so on, each acting and reacting upon the other, until mental state and physical each acting and reacting upon the other, until mental state and physical expression reach their highest point and then begin to subside from exhaustion of energy. It is an established fact of psychology that each physical expression of an emotion serves to intensify the latter—it is like pouring oil upon the fire. Likewise, it is equally true that the repression of the physical expression of an emotion tends to restrain and inhibit the emotion itself."

Another writer says: "If we watch a person growing angry, we shall see the emotion increase as he talks loud, frowns deeply, clinches his fist, and gesticulates wildly. Each expression of his passion is reflected back upon the original anger and adds fuel to the fire. If he resolutely inhibits the muscular expressions of his anger, it will not attain great intensity, and it will soon die a quiet death. Not without reason are those persons called cold-blooded who habitually restrain as far as possible the expression of their emotion; who never frown or throw any feeling into their tones, even when a wrong inflicted upon someone demands aggressive measures. There is here no wave of bodily expression to flow back and augment the emotional state."

The last quoted writer also says: "Actors have frequently testified to the fact that emotion will arise if they go through the appropriate muscular movements. In talking to actors on the stage, if they clinch the fists and frown, they often find themselves becoming really angry; if they start with counterfeit laughter, they find themselves growing cheerful. A German professor says that he cannot watch a schoolgirl's mincing step and air without feeling frivolous." Another writer, a famous psychologist, said: "Refuse to express a passion, and it dies. Count ten before venting your anger, and its occasion seems ridiculous. Whistling to keep up courage is no mere figure of speech. On the other hand, sit all day in a moping posture, sigh and reply to everything with a dismal voice, and your melancholy lingers. There is no more valuable precept in moral education than this, as all who have experience know: If we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we wish to cultivate. Soothe the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in a major key, and your heart must be frigid indeed if it does not gradually thaw."

The essence, then, of the above is: Refrain so far as is possible from indulging in the physical expression of a feeling, emotion, or desire which you wish to conquer, control, and repress.

2. Refuse to Form the Habit of Expression in Action. Habits build a mental path over which the Will thereafter travels. Or, to use another figure of speech, Habit cuts a channel, through which the Will afterward flows. When you express a feeling, emotion, or desire in action you begin to form a habit; when you

express it the second time the habit takes on force; and so on, each repetition widening the mental path, or deepening the mental channel over which it is easy for subsequent action to travel. The oftener the feeling, emotion, or desire travels this path of action, the stronger does it become. Habit is like the lion-cub, which while perfectly harmless when a cub, eventually grows so strong as to destroy its former master.

Refuse to give the disadvantageous feeling the exercise which it requires to promote its growth—for feelings grow and gain strength by exercise. Instead, starve it to death by refusing it the food of expression, and in time it will droop and die. Habit is a fine servant, but a poor master.

The essence, then, of the above is: Don't get into the habit of expressing in action a feeling, emotion, or desire which you wish to conquer, control, and repress.

3. Refuse to Dwell upon the Idea or Mental Picture. This rule is based upon the accepted fact of psychology that Feeling, Emotion, and Desire are fed, nourished, and strengthened by the representative idea, or mental image of the object or subject which has originally inspired them, or which is associated with that object or subject. Feelings are often caused by an idea, resulting from the process of thought or recalled in memory. Likewise they are deepened and strengthened by the recalling into consciousness of such ideas. In the same way, they are fed and nourished by ideas connected with the original object or subject by the ties of association.

A writer has said: "Feelings may be caused by an idea. The remembrance of an insult, of an act of unkindness, of a wrong done, may cause acute feeling. The memory of his dead mother's face caused the stolid Nero pain. There may be no immediately preceding change in the sense organ when an idea flashes into the mind, but the feeling may be just as pronounced as if it were. Shakespeare classified the feelings as (a) the sensuous, and (b) the ideal, when he represented the pain inflicted by the wintry wind as less severe than the memory of man's ingratitude. The ideal feelings, however, rest indirectly upon sensory foundations. A representative idea is a revived sensation, or a complex of revived sensations. Some ideas cause a joyful, others a sorrowful mental state; accordingly feelings differ qualitatively according to the idea. Our feelings also differ quantitatively according as the idea has a more or less pleasurable or painful element"

The same writer says: "The idea of a glass of water when one is not thirsty will have little effect. The mental image of a glass of strong drink may raise intense desire in the case of a drunkard. The prospect of the loss of a limb or of one's eyesight will cause strong emotions in any instance. The rapidity of the rise of an internally initiated emotion will be due to the amount of pleasure or pain, immediate or remote, which the idea suggests. As attention declines, the idea grows weaker, and the emotion begins to subside. Any idea which suggests gratification of desire, any idea which vividly pictures something affecting the welfare of the self or others, is apt to be followed by emotion. Probably no one can even imagine a person in a burning car, or lying helpless with broken limbs on a lonely road, without feeling the emotion of pity arise. To repress certain trains of feeling, repress the ideas that give them birth. This will have a restraining power, even where the emotional state tends to bring up a consonant idea, just as a fire may suggest the idea of putting fuel on it."

To sum up: Inasmuch as it is a psychological fact that ideas not only cause feelings, emotions, and desires, but also tend to revive the same, and to deepen, strengthen and nourish them, it follows that if one wishes to inhibit, repress or weaken any disadvantageous feeling, emotion, or desire, he should studiously and insistently refrain from allowing his attention to dwell upon the ideas tending to arouse or stimulate such feelings, emotions, or desires. He should refuse to feed the feeling, emotion or desire with the nourishing food of associated ideas. Instead he should set to work to starve out the objectionable feeling, emotion, or desire by refusing it the mental food needed for its nourishment and growth.

The essence, then, of the above is: "Don't feed a feeling, emotion, or desire with the nourishing and stimulating food of associated ideas; but, instead, starve out the objectionable thing by denying and refusing it such food.

4. Cultivate the Opposite. It is a law of psychology that one set of feelings, emotions, or desires may be weakened, repressed, and controlled by a careful and determined cultivation of the opposite set of feelings, emotions, or desires. Every mental state in the emotional field has its opposite state. The two states are antagonistic, and each tends to annihilate the other. The two cannot exist together at the same time and place. One cannot feel happy and miserable at the same time and place. Consequently, there is always a struggle between opposing sets of mental states if both sets have obtained a lodgment in the mental field of the individual. Everyone will readily see when the matter is thus presented to him, that if the individual, by means of the will, will throw the weight of his attention into the side of the balance in which rests the preferred set of feelings, emotions, or desires, the victory will be won for that side.

It is true that one, by a continued series of acts of sheer will, may be able to directly "kill out" an objectionable mental state of this kind—but the effort is a tremendous one, and one which is beyond the power of most persons. But, by the Cultivation of the Opposites, the person takes advantage of the fight already under way between the two opposing emotional armies, and instead of fighting the battle all alone by a frontal attack, he forms an alliance with the friendly army, and throws the weight of his own will in its favor—he brings up a powerful reserve force, with men, equipment, ammunition, and supplies, and thus gives to the friendly army an enormously increased advantage. One has but to consider the matter in this light, in order to see that this is the best, easiest, and quickest way to conquer the objectionable mental army.

The above statement is based upon the acknowledged psychological fact which is expressed in the axiom that: "To develop a positive quality, it is important to restrain or inhibit its opposing negative; to restrain or inhibit a negative quality, develop and encourage its opposing positive." In this axiom is contained in condensed form a whole philosophy of character-building and self-improvement. Its very simplicity causes many to fail to perceive its universal application and absolute truth. "We advise each of you to commit the said axiom to memory, and to "use it in your business" of self-development and Mental Mastery. The essence, then, of the above is: Cultivate the opposite set of feelings, emotions, and desires, and thus restrain, suppress, inhibit, and master the set you wish to overcome and conquer.

[Note: The feelings, emotions, and desire may be cultivated by reversing the above rules given for their suppression. In the remaining pages of this chapter, moreover, specific directions for such cultivation are given. Accordingly, this last rule must he studied in connection with the further instruction given for the cultivation of the feelings, emotions, and desires.]

How to Cultivate the Feelings, Emotions, or Desires

While we might rest content to say, regarding the Cultivation of the Feelings, Emotions, and Desires, "merely reverse the rules given for the repression thereof," we have thought it better to emphasize the positive as well as the negative phases of the Mastery of Emotions, even though we may seem to be traveling over ground already covered. At the last, one always finds the positive phase the best one to apply in practice. "While we have thought it well to give the "Don't" side careful attention, because so many need it, yet, at the same time, we personally, prefer the "Do" side in imparting instruction on this subject.

Here follow the general rules for the Cultivation, Development, and Strengthening of the Power of Feelings, Emotions, and Desires:

1. Frequently express, mentally and physically, the feeling, emotion, or desire which you wish to cultivate, develop, and strengthen.

2. Form the habit of expressing in action the feeling, emotion, or desire

2. Form the habit of expressing in action the feeling, emotion, or desire which you wish to cultivate, develop, or strengthen.

3. Keep before you as much as possible the idea or mental image associated with the feeling, emotion, or desire which you wish to cultivate, develop or strengthen.

4. Restrain the classes of feelings, emotions, and desires opposed to those which you wish to cultivate, develop, or strengthen.

Let us now consider each one of these rules in further detail.

1. Frequently express the positive feelings, emotions, and desires. As we have seen in the earlier part of this chapter, a feeling, emotion, or desire, is developed by the physical expression thereof, and also by the frequent repetition of the same in consciousness. The expression of the outward physical manifestations of the inner state tends not only to add fuel to the fire of the latter, but also nourishes and strengthens it. Likewise, the frequent bringing into the field of consciousness of the feeling, emotion, or desire tends to deepen the impression, and to cause the mental state to take deep roots in the mental being of the individual.

Exercise and practice develops the emotional muscles, just as they do the physical muscles. Repetition is a potent factor in forming and strengthening mental impressions, and in the cultivation of the mental habits. Consequently, lose no fit opportunity of exercising and using the feeling, emotion, or desire that you wish to cultivate and develop. Put it through its paces on the mental track. Not only frequently bring it up into the field of consciousness by means of the fixing the attention upon the associated ideas and mental images connected with it, but also express the inner feeling in the appropriate physical expressions. If you wish to be courageous, bring up often the idea of courage, and endeavor to feel its thrill through you; and at the same time, deliberately assume the physical attitude of courage. Think of yourself as the courageous individual, and try to walk, carry yourself, and in general act like that individual. Form the correct mental picture, and then endeavor to act it out.

The idea of the physical expression is well illustrated by the following quotation from a writer on the subject, who says:

"Get control of your physical channels of expression, and master the physical expression connected with the mental state you are trying to develop. For instance, if you are trying to develop your will along the lines of Self-Reliance, Confidence, Fearlessness, etc., the first thing for you to do is to get a perfect control of the muscles by which the physical manifestations or expressions of those feelings are shown. Get control of the muscles of your shoulders, that you may throw them back manfully. Look out for the stooping attitude of lack of confidence. Then get control of the muscles by which you hold up your head, with eyes front, gazing the world fearlessly in the face. Get control of the muscles of the legs by which you will be enabled to walk firmly as the positive man should. Get control of your vocal organs, by which you may speak in the resonant, vibrant tones which compel attention and inspire respect. Get yourself well in hand physically, in order to manifest these outward forms of will, and you will clear a path for your mind-power to manifest itself—and will make the work of the will much easier."

But one must not content himself with merely experiencing the mental state, and "acting out" the physical expression. Important as these may be (and they really are very important), they must be supplemented by the actual manifestation in outward form of the inner mental state which you wish to cultivate and develop. The man referred to in the above quotation must learn to occasionally actually perform some act requiring physical or moral courage. He must exercise his mental state and will by actual use. Grow by expression and action. Do the deeds, and you will acquire the power to do still greater.

The essence, then, of the above is: Express frequently, mentally and physically, in "acting out" and actual doing, the feeling, emotion, and desire which you wish to cultivate and develop.

2. Acquire the Habit of Expression. By acquiring the Habit of Expression of the feeling, emotion, or desire which you may wish to cultivate and develop, you make a mental path or channel over which the will naturally and easily travel. Habit renders the expression "second nature." Habit is formed by exercise and repetition. Every time you express a mental state, the easier does it become to express it again, for you have started the formation of a habit. Habit is a form of mental impression, and the oftener you sink the die of action into the soft wax of the mind, the deeper will be the impression. Ease of performance increases with habit, the latter becoming "second nature." When a habit is built, it will constitute the "line of least resistance" for you, and you will find it easy to move in that direction, and hard to move in the opposite one.

The hardest work in the voluntary establishment of an emotional habit is at the beginning. This period requires the greatest determination and "stick-toitiveness." Here you must fight with all your might, but, the first battle once won, the after-fights are less severe, and finally degenerate into mere skirmishes. Let one endeavor to establish the habit of not-smoking or not-drinking, for instance, and he will find that three-quarters of the entire struggle will be condensed in the fight of the first week, if not indeed in that of the first day. It is hard to get started. Remember old Rip Van Winkle, who never could get started—he was always saying: "Well this drink don't count" Beware of the slips at the start, for such slips lose more for one than he can regain in a whole day of success. After you have determined to establish a habit, you must not allow even one of those early slips, for this reason. A writer has said that such slips are like the dropping of a ball of cord which one is endeavoring to wind— each drop of the ball unwinds more than many windings can replace.

The essence, then of the above is: Establish firmly the habit of expressing in action the feeling, emotion, or desire which you wish to cultivate and develop.

3. Visualize the Associated Subject or Object. It is an established principle of psychology that the mental picture of the object or subject of a feeling, emotion, or desire, when held before the mind, tends to add force, power, and vitality to the emotional state representing it. And the stronger, deeper, clearer, and more frequently repeated such a mental picture is, the stronger, deeper, and more does the emotional mental state associated with it tend to become. Feelings, emotions, and desires are fed by ideas—and the strongest kind of ideas are those taking form in clear mental pictures of the imagination or memory.

A writer has said: "The clearer the mental image of the object of desire, the greater will be the degree of desire, all else being equal. A child may be filled with discontent—it wants something, but it does not know what it wants. The child thinks of 'toys'—and it begins to want still harder. Then it sees a toy—and then its want becomes very intense. One may feel hungry, in a degree, but when he sees some particular object of taste the hunger becomes far more intense. And so it follows that if one will keep on presenting to his desire the suggestion and mental image of the object, then will the desire begin to burn more fiercely and strongly, and may be cultivated to almost any degree.

You know one may awaken desire in another in this way, by means of suggestion, and by presenting the idea or mental image of the object in conversation, or by means of pictures, *etc.* How many of us know to our sorrow how the "sight" of a thing of which we were not thinking at the moment has caused the fire of desire to spring up suddenly and fiercely in our minds. Therefore, visualize the object or subject of the desire you wish to develop, until you can see it quite plainly. Also visualize yourself as attaining the object of the desire, and being in possession of it. Keep this mental image with you, for it has a wonderfully stimulating effect upon the desire. Keep your mind filled with mental pictures of the thing which you wish to become a habit with you, for by so doing you are constantly adding oil to the flame of desire—and desire is the motive-power of the will."

The essence, then, of the above is: Feed your mind with the ideas, and mental pictures, of the object or subject of the feeling, emotion, or desire which you wish to cultivate and develop.

4. Restrain and Suppress the Opposites. As we have seen elsewhere in this

chapter, the development of an opposite set of feelings, emotions, or desires tends to restrain, suppress, and eventually destroy any particular set of these mental states. Contrariwise, it follows that if we will studiously and determinedly restrain and suppress (by the methods already given in this chapter) the feelings, emotions, and desires opposed to those which we wish to cultivate and develop, then will the favored ones be given the best possible opportunity to nourish, grow, develop, and wax strong and vigorous. Regard the opposing set as weeds, which is allowed to grow will choke and weaken, or possibly even kill, your favorite valuable plants. And you know what you should do in such a case, of course: carefully and determinedly weed out the harmful growths—pluck them up by the roots, and cast them out of your mental garden the moment they manifest an appearance.

By resolutely refusing to permit the growth of the objectionable emotional weeds of the "opposites" in your mental garden, you greatly promote the growth of the valuable plants and fruits which you wish to cultivate and develop. Remember, there is not room in the mental garden for both of the two opposing sets of emotional qualities to thrive and flourish. It is "up to you" to determine which ones shall be the victors— which ones shall be the "fittest" to survive. The "fittest" in such cases is not always the best—rather is the one which you strengthen, stimulate, and feed, by the methods mentioned herein, or similar ones based on the same principles; and which you have protected by destroying its "opposite."

It is for each and every one of you to make the decision—and the sooner the better. The question before you is: "Shall my emotional garden bear thriving weeds, noxious and poisonous to my well-being? Or shall it, instead, bear a crop of sturdy, strong and vigorous plants and fruits, which are conducive to my well-being, strength, efficiency, and ultimate happiness? It is "up to you" to decide—and then to act.

The essence, then, of the above is: Pluck out and cast off the emotional weeds—the opposites of the feelings, emotions, and desires which you wish to cultivate.

Character-Building

It may not have occurred to the reader of the preceding pages of this chapter that in cultivating and developing the positive feelings, emotions, and desires, and in restraining and repressing the negative ones, he is really performing an important work in the direction of Character-Building. But it is a fact that in this work he is really performing the basic task of the building-up of his character.

We have seen that a man's feelings, emotions, and desires really constitute the motive-power which operates in the direction of determining the character and nature of his thoughts and actions. This being so, it is seen at once that in the emotional realm of mind is to be found the principal material of that which we call Character. Therefore, in the selection and storing-up of this basic material the man really has proceeded far in the direction of Character Building.

A man's "character" is composed of his mental qualities; and his mental qualities are largely determined by the nature, quality, and quantity of his emotional factors. The work of Character Building most always begin by the Mastery of Emotion, and this mastery is attained along the lines of control, development, stimulation, direction, and cultivation similar to those indicated in this chapter.

The person wishing to scientifically build-up his character should begin by making a list of his positive and negative qualities, placing the positive qualities in one list and the negative qualities in another list. He should be honest with himself in going over this list, and should not hesitate to mark down the qualities manifest in himself which are clearly negative and disadvantageous. Nor should he let modesty prevent his marking down those qualities possessed by himself which rightfully may be called positive and advantageous. The man should be thoroughly honest in this mental stocktaking.

Having made this mental diagnosis and inventory, the person should then set deliberately to work in the direction of repressing and restraining the negative and disadvantageous qualities found on his list, in which task he should follow some such system or method as that laid down for him in this chapter. At the same time he should pay some attention to the strengthening and stimulation of the positive and advantageous qualities found on the list. In repressing and restraining the negative and disadvantageous qualities, he should not neglect to put into effect the rule therefore which teaches how to develop the "opposites" of the negative qualities; by doing this the weeds are not only rooted out, but strong healthy valuable plants and fruits are developed in their place.

The result of such exercise, practice and work, faithfully and determinedly followed for even a short time, will be very gratifying to those making the effort; many will be surprised at the decided improvement noted. And, as we shall see as we proceed, the encouragement and development of certain kinds of desire will increase the willpower of the person so that we may make great progress in his intellectual development also. And, in this work he will have enormously developed his willpower, by exercise, use, and directed and concentrated attention.

The task of Character Building is one quite worthy for performance by the

Master Mind. In fact, it is one of the first things that the developing and awakening Master Mind—the Ego—should proceed to undertake and successfully carry to a conclusion. The Master Mind can build up a character to suit its tastes and highest ambitions— providing that it will take the trouble to do so; and if it is a real Master Mind, it will take the trouble, for this end justifies the work and effort required to attain it.

Chapter 13
The Mastery of Thought

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Speaking in the figurative sense, it may be said that the Kingdom of Mind over which the Ego—The Mind Master, or Master Mind—rules (or may rule if it will but assert its right and power to rule) is composed of three grand divisions, or states, namely:

(1) Feeling; (2) Thought; and (3) Will. The activities of the mind consist of Feeling, Thinking, and Willing. All mental states or processes will be found to come under one or the other of the said classes. And yet, so complex are the mental activities, that each of these three respective classes are usually found manifesting in connection with one or more of the others.

It is very seldom that we find a Thought without also finding a blending of Feelings, and usually a manifestation of Will, as well. Likewise, we seldom find a Feeling without a Thought connected or associated with it, and usually a manifestation of the presence of Will in connection with it. And, finally, we seldom find a manifestation of Will without the presence of Feeling, and of the Thought associated with the Feeling. But, nevertheless, there is a clear distinction between each of these three great classes of mental states or processes; and for the purposes of intelligent study of them it is almost imperative that we separate the mental states and process into these three classes, that we may consider, inspect, and analyze them into the elements.

In the preceding several chapters we have considered, inspected, and analyzed the great division or class of Feeling; and we shall now proceed to treat the great division or class of Thought in the same way.

To begin with, let us ask ourselves the question, "What is Thought? What do we mean when we say that we 'think'?" Unless we have previously looked up the definition, or else have carefully considered the matter, we will find it very difficult to express in words just what we mean when we employ the terms "thought," and "to think." We are sure that we do know, but the moment that we try to express the idea in words, then we find that we do not really "know" in the full sense of the term. Let us then turn to the reference books and see just what the best authorities have to say on the subject.

We find that "Thought" is defined as: "Thinking; exercise of the mind in any of its higher forms; reflection; cogitation." And that "Thinking" is defined as:

"Using the higher powers of the mind; employing the Intellect; performing the mental, operation of apprehension, deliberation, or judgment." The above definitions (like many others of their kind) do not help us very much in the matter, do they? Let us seek the opinion of the psychologists. A leading psychologist tells us that: "To think is to compare things with each other, to notice wherein they agree and differ, and to classify them according to these agreements and differences. It enables us to put into a few classes the billions of things that strike our perceptive faculties; to the things with like qualities into a bundle by themselves, and to infer that what is true of one of these things will be true of the others, without actual experience in each individual case; and to introduce law and order into what at first seemed a mass of chaotic materials."

Another has said: "Stating the matter plainly, we may say that Thinking is the mental process of (1) comparing our perceptions of things with each other; (2) Classifying them according to their ascertained likeness or difference; and thus tying them up in mental bundles with each set of "things of a kind" in its own bundle; (3) forming the abstract, symbolic mental idea (or "concept") of each class of things, so grouped, which we may afterward use just as we use figures in mathematical calculations; (4) using these "concepts" in order to form "inferences"; that is, to reason from the known to the unknown, and to form judgments regarding things; (5) comparing these judgments and deducing higher judgments from them, and so on.

Many of us who are unfamiliar with the subject, will be surprised to know that they have been performing all of these several kinds of mental operations all their life, without knowing that they did so. They are like the man who when told the difference between poetry and prose, exclaimed: "Well, just to think of it! Here I have been talking and writing 'prose' all my life, and I never knew it!" But the thinking mind really performs all of the several mental operations as a matter of everyday routine, without realizing the different stages.

Just as you never realize or are conscious of the various distinct muscular actions you perform in the ordinary act of walking, so you are unconscious of the various mental actions you perform in the ordinary act of thinking; but in both cases you do perform the action, even though you may be unconscious of the mechanism employed therein.

And it is through this wonderful series of processes, built upon degrees of perfection as the race has evolved, that Man, even from the beginning has worked his way up from a position which was little above that of the higher beasts, to that of the mastery of the living creatures, and to the partial mastery of Nature, herself. And in the saint: way the Man of the future—the Man of the Master Mind, will evolve into a position as much higher than that of the average man of today as that of the latter is higher than that of his humble ancestor of the cave-dwelling and stone-age days. We are so accustomed to taking things for granted that we fail to appreciate the long road that man has traveled to attain his present position of intellectual supremacy, or the terrible struggles he has had along the road. The following quotation from a leading writer on the subject will perhaps give us a clearer understanding of just what Thought has meant, and has accomplished for Man; and also what it may have in store for the race in the future—and for the individual HERE and NOW who will attain the Mastery of Mind by becoming a Master Mind.

The writer in question says: "Nature is constantly using her power to kill off the thoughtless, or to cripple them in life's race. She is determined that only the fittest and the descendants of the fittest shall survive. By the 'fittest' she means those who have thought and whose ancestors have thought and profited thereby.

"Geologists tell us that ages ago there lived in England bears, tigers, elephants, lions, and many other powerful and fierce animals. There was living contemporaneous with them a much weaker animal, that had neither the claws, the strength, nor the speed of the tiger. In fact, this human being was almost defenseless. Had a being from another planet been asked to prophesy, he would undoubtedly have said that this helpless animal would be the first to be exterminated. And yet every one of those fierce creatures succumbed either to the change of the climate, or to man's inferior strength. The reason was that man had one resource denied to the animals—the power of progressive thought.

"The land sank, the sea cut off England from the mainland, the climate changed, and even the strongest animals were helpless. But man changed his clothing with the changing climate. He made fires; he built a retreat to keep off death by cold. He thought out means to kill or to subdue the strongest animals. Had the lions, tigers or bears the power of progressive thought, they could have combined, and it would have been possible for them to exterminate Man before he reached the civilized stage.

"Man no longer sleeps in caves. The smoke no longer fills his home or finds its way out through the chinks in the walls or a hole in the roof. In traveling, he is no longer restricted to his feet or even to horses. For all this improvement Man is indebted to Thought."

And, continuing the same line of thought, it may be seen in the imagination how much further Man is clearly destined to proceed on the ascending path that leads to the mountain top of attainment. He has not only even now mastered the face of the earth, but has gone far toward the mastery of the seas and the depths under the seas; and is now well on his way to the mastery of the air as well. He has harnessed the forces of Nature, proceeding from the grosser to the fined—

from steam to electricity—and still has a far more wonderful field to explore in the world of forces still finer than that of electricity.

It is said that in a single square foot of the air there is contained sufficient atomic power (if once released and transmitted to machinery) to run the entire machinery of the earth for many years! And, beyond that is the still finer forces of the ether, the power of which are almost incalculable.

Man is rapidly evolving from the plane of physical power on to that of mental power. The man of the future will be as a super-man compared to the men of today. He will use the powers of his mind so as to make the whole of Nature his slave. The individuals of the Master Mind are the forerunners of these Supermen. Even now, they are mastering adverse conditions by the powers of Thought; and day by day, year by year, the boundaries of the Unknown are receding before the Master Minds of the race, and their boundaries of their Mental Kingdom are spreading out before them in a wondrous progression. This, of all the ages of Man, is the Age of Thought! Surely the view is enticing and tempting to the awakening Ego. Here then, reader, is the work before you—the Mastery of Thought. You are invited to consider the principles of this wondrous attainment, and to proceed to the practical demonstration thereof.

Many persons believe that they are "thinking" when they are but exercising their faculty of memory, and that in merely an idle and passive manner. They are simply allowing the stream of memory to flow through their field of consciousness, while the Ego stands on the banks and idly watches the passing waters of memory flow by. They call this "thinking," while in reality there is no process of Thought under way. Some of these persons remind one of the old story of the man who when asked what he was doing when he sat so silently and quietly on the fence rail of the old fence; the old man. replying, "Waal, sometimes I sit and think, and other times I just sit."

A writer has said of this confusion of ideas: "Thinking means a variety of things. You may have looked out of your train window while passing a field, and it may have occurred to you that that field would make an excellent baseball diamond. Then you 'thought' of the time when you played baseball, 'thought' of some particular game perhaps, 'thought' how you had made a grand stand play or a bad muff, and how one day it began to rain in the middle of the game, and the team took refuge in the carriage shed. Then you 'thought' of other rainy days rendered particularly vivid for some reason or other, or perhaps your mind came back to considering, and how long it was going to last. And of course, in one sense you were 'thinking.'

"But when I use the word 'thinking,' I mean thinking with a purpose, with an end in view, thinking to solve a problem. I mean the kind of thinking that is forced on us when we are deciding on a course to pursue, on a life work you take up perhaps: the kind of thinking that was forced upon us in our younger days when we had to find a solution to a problem in mathematics, or when we tackled psychology in college. I do not mean 'thinking' in snatches, or holding petty opinions on this subject and on that. I mean thought on significant questions which lie outside the bounds of your narrow personal welfare. This is the kind of thinking which is now so rare—so badly needed!

"The term 'thinking' is loosely used to cover a wide range of mental processes. These processes we may roughly divide into Memory, Imagination, and Reasoning. It is the last only with which we have to deal. I admit that development of the memory is desirable. I admit that development of the imagination is equally desirable. But, by 'thinking,' I mean Reasoning."

The same writer has well said: "Modern psychologists tell us that all Reasoning begins in perplexity, hesitation, doubt. It is essential that we keep this in mind, it differs from the popular conception even more than may appear at first sight. If a man were to know everything, he could not think. Nothing would ever puzzle him, his purposes would never be thwarted, he would never experience perplexity or doubt, he would have no problems. Were we to study the origin and evolution of thinking, we would doubtless find that thinking arose in just this way—from thwarted purposes. If our lives and the lives of our ancestors had always run smoothly, if our every desire were immediately satisfied, if we never met an obstacle in anything we tried to do, thinking would never have appeared on this planet. But adversity forced us to it."

Let us now consider the various stages of the mental process or processes that are involved in the activities that we call Thinking.

Analysis. The logicians tell us that the first step in the process of Reasoning is that of comparing one thing with another, for the purpose of discovering points of difference or likeness, and for the further purpose of classification according to those likenesses or differences. But in order to compare different things we must first have observed them and discovered their respective qualities; for the difference in things arises solely by reason of the difference in the qualities of the respective things. And, in order to discover the qualities of things, we must pursue the process of analysis.

Analysis means: "An examination of the component parts of anything, whether an object of the senses or of the intellect, for the purpose of reducing that thing into its original elements."

Everything that is known to us in conscious experience is found to be composed and made up of certain "qualities." These qualities constitute the "characteristics" of the thing, and make the thing just what it is as distinguished from other things. We cannot think of a thing without qualities, and if we try to from other things. We cannot think of a thing without qualities, and if we try to abstract the qualities from a thing, and then set aside these abstracted qualities, we find that we have nothing left of the thing. One perception of, or our representative idea of, any object is simply a perception or represented idea of the various qualities which we have discovered in the thing; this because the object itself is merely a composite of these qualities, at least so far as its perception in our consciousness is concerned.

We may realize the above fact more clearly if we apply it to some concrete and specific object. Take a horse, for instance: try to think of the horse without reference to its several qualities, properties, and attributes, and you will find that you have no distinct, idea of anything that can be known in consciousness—you have merely a name left, and nothing else, and the horse itself has disappeared. Or, take a rose: try to think of a rose without considering its color, its odor, its shape, its size, its response to touch, etc., and you have left simply the name of the rose. And this rule applies to anything and everything which we may know, or seek to know, in conscious experience.

This being so, it follows that in order to know anything, we must know what it is; and this "what-it-is" is known only by combining our knowledge of its several qualities perceived by us. And in order to know these several qualities, we must apply Perception in the direction of Analysis.

It is astonishing to most of us to discover how little really we know about the most common objects about us when we try to set down on paper a list of the qualities which we have discovered in the objects. Like the student of Agassiz, in the story told in a preceding chapter, we find that "what we don't know would fill a book." The cultivation of Perception will, of course, greatly increase our knowledge of the objects of our consideration.

Some good teachers have held that the best way of imparting instruction to pupils is that of asking them questions concerning the subject under consideration. This does not mean merely the asking of formal questions taken from a book, but questions designed to bring out the knowledge already in the minds of the pupil, and the further knowledge to be developed by the process of thought on the part of the pupil which are set in motion by the question. A writer has said of this plan:

"The questions should be asked for the purpose of unfolding their minds, and to teach them to lay up their knowledge in a natural and regular way. The questions should be asked in the form of general conversation, and not taken from books. The questions will be found to spring naturally out of the pupil's preceding answers, and should be asked as nearly as possible in his own words —the principle of similarity guiding the whole. Socrates, Plato, and others among the ancients, and some moderns, have been masters of this art. The among the ancients, and some moderns, have been masters of this art. The principle of asking questions and obtaining answers to them may be said to characterize all intellectual effort. The child makes its first entrance into the field of knowledge by asking questions, and the crowning efforts of the philosopher are still asking questions and attempting to find answers to them. The great thing is to ask the right questions and to obtain the right answers."

Socrates, the ancient philosopher, was an adept in this form of extracting knowledge from the mind of his pupils and others with whom he came in contact. In fact, the method has since been known as "The Socratic Method." Socrates compared himself to the midwife assisting in the birth of a child, and claimed that the process of the birth of ideas was assisted by his method of intelligent questioning. Dr. Hodgson, in the last century, was a modern adept in the same method. His biographer has said: "This art of questioning possessed by him was something wonderful and unique, and was to the mind of most of his pupils a truly obstetric art. He told them little or nothing, but showed them how to find out by themselves. He said that the Socratic method was the true one, especially with the young."

Just as the student is assisted in the discovery of knowledge in his own mind concerning things, so is any person assisted in the same way by asking himself questions concerning "what do I know about this thing," and by the additional search made by the person in response to his discovery of how little he knows about the thing in question. But this self-questioning must be done logically, and intelligently, and not in a mere haphazard manner. A writer has said regarding this: "In proposing questions it is very necessary to keep in view the importance of arranging them in the exact order in which the subject would naturally develop itself in the mind of a logical and systematic thinker."

Many systems of extracting knowledge concerning subjects or objects have been devised by different teachers of the subject. The same general principle underlies them all. The following, known as "The Seven Questions," has been highly recommended by some careful students of the subject. Here the following Seven Questions are asked oneself concerning a subject or object under consideration:

1. Who?
2. Which?
3. What?
4. When?
5. Where?
6. Why?
7. How?

In the "Seven Questions," we find that the first two questions bring out and establish the identity of the subject or object; the third brings out the action to or by the thing; the fourth and fifth, the place and time; the sixth, the reason or purpose; and the seventh, the manner of the action. It will be found that this apparently simple code of questions will bring out a wealth of detail regarding any subject, object, person, thing, or event.

A somewhat more complex method is mentioned in my work on "Memory Training," and has been used by me in my personal class work. It is as follows:

1. What is the name of this thing?
2. When did (or does) it exist?
3. Where did (or does) it exist?
4. What caused it to exist?
5. What is its history?
6. What are its leading characteristics?
7. What is its use and purpose?

8. What are its effects, or results

9. What does it prove or demonstrate?
10. What is its probable end or future?
11. What does it most resemble?
12. What are its opposites (things most unlike it)?
13. What do I know about it, generally, in the way of associated ideas?
14. What is my general opinion regarding it?
15. What degree of interest has it for me?
16. What are my general feelings regarding it—degree of like or dislike?

This system will bring out of your mind a surprising volume of information. Try it occasionally, and you will perceive its possibilities and degree of usefulness.

Comparison. The second stage of Reasoning is that of Comparison, i.e., of the process of comparing one thing, or class of things, with another—this for the purpose of discovering points of likeness or difference, which process will result in that of classification, a later stage. As we have seen, the process of Comparison must be preceded by that of Analysis, for we compare things only by comparing their respective qualities, and we discover these qualities only by the process of analysis of some kind of degree.

So important are the elementary process of thinking that some authorities have held that Thinking may be said to be composed of Analysis, Comparison, and Classification, the rest being but modifications or extensions of these elementary mental processes.

In Analysis we find that a thing has many characteristics, i.e., qualities, properties, or attributes. Then, by Comparison, we discover that other things (previously analyzed) have characteristics differing in kind or degree from those of the first thing. When the characteristics of two or more things are near in kind or degree, we say that the things are "like" each other. When we find that these respective characteristics are far apart in degree or kind, we say that they are "unlike" each other.

Philosophers have sought to group qualities into "pairs or opposites," it being held that each quality has necessarily an opposite quality or "contradictory." Thus we have hard and soft, high and low, wide and narrow, large and small, straight and crooked, up and down, far and near, *etc.*

The tendency to associate things according to "likeness" manifests itself at a very low scale in human development, and is one of the first manifestations of the reasoning process in the mind of the young child. Many of these points of "likeness," however, are afterward discovered to be merely superficial. For "likeness," however, are afterward discovered to be merely superficial. For instance, the guinea-pig is no pig at all, its name being given merely because its general shape resembled that of the pig. Again, a whale is commonly regarded as a fish, whereas it is not a fish at all, but is a warm-blooded animal, suckling its young—it is much more like a seal than like a fish, although its outer appearance is like that of the fish, and the fact that it lives in the water added to the first impression. Again, to the small child a lion or bear is a "big dog," and a cow is "a horse with horns."

Similarly, egg-plants obtain their name because of their formal resemblance to the egg; peanuts, because they are contained in a pod as are peas. Lamps originally were torches, and when a wick-burning vessel was employed as a substitute for the torchlamp the old name was retained. Similarly, we now speak of an "electric lamp," merely because the electric apparatus gives light as did the oil-lamp, or its predecessor the original torchlamp.

It has been said that, in a way, the perception of "likeness" is to an extent, the perception of "unlikeness." In other words, if we did not recognize the existence of the "opposite" quality we would not recognize the first one. For instance, if all things were "straight" we would not have our attention called to "straightness" as a quality— we would take the condition for granted and would not think of it at all. If we dwelt in a region of perpetual daylight, we would not think of "daylight" or "daytime" at all; but as soon as we recognize the opposite or contrasting condition, i.e., that of "darkness" or "nighttime," we recognize the existence of "daylight" or "daytime." In short, we recognize a quality only when the "different thing" presents itself to us.

Experience, however, has given the race the almost intuitive and instinctive realization of "the pairs of opposites," or "contradictories." So true is this that the trained mind instinctively leaps to the thought of an "opposite" at the same time that it is considering any given quality. It thinks of this "opposite" not because of its "likeness" to the thing under consideration, but because of its "unlikeness" or difference. So true is this that psychologists hold that we can obtain a clearer and more distinct idea or mental image of anything if we will at the same time think of its "opposite"—either its opposite quality, or a thing whose qualities are markedly opposite to that of the thing under consideration. In associating a thing with others in our memory, or thought, we do so by (1) association with "like" things, and (2) by association with "unlike" ones. The greater the "likeness" the greater is the strength and value of the first form of association; and the greater the "unlikeness" the greater is the strength and value of the second form.

A very warm place is remembered easily in connection with another very warm place; or, equally well, in connection with a very cold place. Mention a celebrated giant, and the mind first recalls the idea of other giants, and then flies celebrated giant, and the mind first recalls the idea of other giants, and then flies to the other extreme and thinks of celebrated dwarfs. A very fat man suggests (a) other fat men, and (b) very thin men. In the above cases we find that the memory does not recall men of average statute or average weight. What is said here regarding the tendency of the memory is also true concerning the processes of general thought.

The most common points of Comparison, for the purpose of discovering "likeness" and "unlikeness," are as follows: Name; Place; Time; Shape; Cause; Effect; Use; Actions; General Idea or Character; History; Origin; and Destination. Apply your test of Comparison along the lines of each of the above mentioned points concerning the things being compared by you, and you will build up a strong web of associations which will hold fast your thought and memory concerning the respective things. The more associations you have concerning a thing, the better will you "know" that thing.

Classification. The third stage of Reasoning is that of Classification, of the process of "tying in bundles" of thought and association the things which resemble each other, so as to be reason concerning these numerous separate things afterward. The process of Classification is of course opposite to that of Analysis; the first consists of taking apart the qualities of things for the purpose of examination, while the second consists of putting together things for the purpose of reasoning about them. Classification is also often spoken of as Generalization.

It is a fundamental principle of psychology that several distinct things may be associated in memory, and in the reasoning processes, by reason of their having been grouped into logical and natural classes, families, divisions, *etc.* This process is akin to that of placing together in the same compartment, drawer, or envelope, the things which are "alike" each other. The receptacle is also generally found immediately adjoining one containing the things as nearly opposite in character as possible—each set of things being classified in direct contrast with its opposite. This fact being perceived, it will also be seen that the man of trained intellect will be found to have acquired the habit of careful classification and generalization. This mental characteristic, by the way, is almost invariably possessed by persons of the scientific type of mind—not only those engaged in the ordinary scientific pursuits, but also the efficient individuals in the professions, trades, and branches of business. The efficient man in any walk of life is usually found to have acquired the scientific habit of classification, grouping of ideas, and mental-filling methods.

A writer has said concerning this: "The man who has not properly classified the myriad individual objects with which he has to deal, must advance like a cripple. He only can travel with seven league boots, who has thought out the relations existing between these stray individual objects, and put them into their proper classes. In a minute, a business man may put his hand upon any one of ten thousand letters, if they are properly classified. In the same way, the student of any branch can, if he studies the subjects aright, have all his knowledge classified and speedily available for use."

All students, or persons desiring to master any subject in the field of intellectual endeavor, will find their work immensely improved, and their efficiency enormously increased, if they will make a written chart or diagram of any subject with which they wish to familiarize themselves, placing each important division of the idea in its proper place, and in its proper and logical relation to other divisions. The mind will then take up the arrangement of such chart or diagram, and will follow the same in its thought-processes, and in its memory-processes. The preacher or lawyer does this in his preparation of sermons or briefs, and often actually "sees" these divisions and classifications in his "mind's eye" when he begins to speak, and all through his discourse. The efficient salesman does the same thing, and thus gets the best result of his work. Efficiency in almost any line of work depends materially upon this "diagramming" of the items of knowledge which have been acquired in the experience and study of the person.

Classification should begin with the most general, and broadest classification, and then proceed to the more particular and more limited ones. The more general and broader class will of course contain the greatest number of individual items of thought; and as the classification narrows itself, the number of the individual items of course lessens. An example of scientific classification is had in the method of indexing followed in the large libraries. Go to some large library, and you will find that each and every general class of boots has its general class number—it is in the 100 class, or the 200 class, or the 900 class, and so on. Then these "hundreds" are subdivided into sections, numbered 1, 2, 3, 4, 5, 6, *etc.*

Then comes a closer subdivision, and so on until finally it comes down to the individual books, each of which it has its own special number which cannot be rightly had by any other book in the library. Under this system, it is possible for a person familiar with it to go to the shelves of any library using the same system, and there pick out any one particular book of the many thousands on its shelves—even though he had never been inside of that particular library before. He would first go to the shelf numbered in the "hundred" that he wanted, then he would find the right subdivision, and then the minor subdivision, and so on until the particular book is found. And, note this fact, the book would be found in the one particular small place where it belonged—and this particular place is the only possible place in which it could be found. And, finally, just as this particular book had only one proper place in which to be, and as each particular name in a card-index system has only one possible place in which to be, so in a well classified mind there is a certain place—a one possible place—in which a certain mental fact is to be found, and where it will always be found. By knowing this place, the thing can always be found.

A writer has said: "We classify things together whenever we observe that they are like each other in any respect, and therefore think of them together. In classifying a collection of objects, we do not merely put together in groups those which resemble each other, but we also divide each class into smaller ones in which the resemblance is more complete. Thus, the class of white substances may be divided into those which are solid, and those which are fluid, so that we get the two minor classes of solid-white and fluid-white substances. It is desirable to have names by which to show that one class is contained in another, and, accordingly, we call the class which is divided into two or more smaller ones the genus, and the smaller ones into which it is divided, the species." Every species then, is seen to be a small collection of the particular individuals composing it, and at the same time the species is an individual species of the genus of which it is a part; likewise, the genus, while a family of several species, is at the same time an individual genus to the greater family or genus of which it forms a part.

Another writer has said: "The student may familiarize himself with the principle of Generalization by considering himself as an individual named "John Smith." John represents the primary unit of generalization. The next step is to combine John with the other Smiths of his immediate family. Then that family may be grouped with his near blood relations, and so on, until finally all the related Smiths, near and remote, are grouped together in a great Smith Family. Then, the family group may be enlarged until it takes in all the white people in a county, then all the white people in the State, then all in the United States; then all the white races, then all the white and other colored skinned races, then all Mankind. Then, if one is inclined, the process may be continued until it embraces every living creature from Moneron to Man.

"Then, reversing the process, living creatures may be divided and subdivided until all mankind is seen to stand as a grand class. Then the race of mankind may be divided into sub-races according to color; then the white race may be divided into Americans and non-Americans. Then the Americans may be divided into inhabitants of the several States, or else into Indians and non-Indians; then into the inhabitants of Indians; then into the inhabitants of Posey County, Indiana. The Posey County people may be divided into Smiths and non-Smiths; then the

Smith family into its constituent family groups, and then into smaller families, and so on, until at last the classification terminates in one particular John Smith who is found to be an individual, and in a class by himself."

Conception. By Conception (as used in this connection) is meant, "That act of mind by which it forms an idea of a class; or that enables the mind to correctly use general names. A "concept" is: "A general idea concerning a general class of things." As for example: the terms dog, cat, man, horse, houses, etc., each represent and expresses some concept or general idea of a class of things.

The mind forms a concept in the following manner: (1) It perceives a number of things; then (2) it observes certain qualities possessed by those things; then (3) it compares the several qualities of the respective things which it has perceived; then (4) it classifies those things according to their discovered likeness and unlikeness; then (5) it forms a general idea of "concept" embodying each certain class of things, and it usually gives to such concept a name, the latter being known as its "term."

For instance, after perceiving, observing, and classifying a number of a certain kind of four-footed animals, and finding certain basic points of "likeness" underlying their particular "unlikeness," the mind forms a concept, or class-idea, of that class of animals, and then gives to that class or concept the term or name of "dog." Now please note that this concept and term, "dog" not only embraces every one of the different individual dogs, but also all the different classes or breeds of dogs. Underlying all of the individual differences, and the differences between the several breeds, there is a common "dog-ness" belonging to all the individuals and breeds— the common quality, or set of qualities, makes a dog a dog, and entitles him to a place in the great dog family.

Now note another important fact: while you have a very clear mental concept of "dog," you cannot have a clear mental picture of "dog." While your concept embraces all dogs, yet your mental picture is necessarily limited to one particular dog—you cannot mentally picture an animal combining all the different qualities of all the individual dogs: you cannot picture a composite dog embracing all the qualities of the greyhound, the bulldog, the mastiff, the poodle, the toy-terrier, etc., all in one picture. Yet your concept includes and embraces all of these. The concept really means "all dog," and you cannot make a mental picture of "all dog," for no such creature exists outside of the intellectual realm. The concept, then, and the term expressing it, is seen to be like an algebraic or geometrical symbol, inasmuch as it "stands for" certain things not mentally pictured. It is like the figure "4" which stands for "four of anything."

In addition to the concepts of classes of concrete objects, we form abstract concepts denoting classes of qualities. For instance, we have the following abstract concepts, viz., Sweetness, Hardness, Courage, Energy, Beauty, etc., none of which represent a concrete object, but each of which represents a certain quality considered as a class. "Sweetness" is not a concrete object, but merely a concept of a certain general class of quality found in things.

A writer says of this class of concepts: "Color, shape, size, mental qualities, habits of action—these are some of the qualities first observed in things and abstracted from them in thought. Redness, sweetness, hardness, softness, largeness, smallness, fragrance, swiftness, slowness, fierceness, gentleness, warmth, cold—these are abstracted qualities of things. Of course these qualities are really never divorced from things, but the mind divorces them in order to make thinking easier. The process of converting qualities into concepts is performed simply by transforming adjective terms into their corresponding noun terms, and then employing each thought represented by each term as a symbol to express that particular class of quality. For instance, a piece of colored candy possesses the qualities of being round, hard, sweet, red, *etc.* Transforming these adjectives of quality into noun terms we have the concepts of roundness, hardness, redness, and sweetness, respectively; and we then use each of the latter as a symbol in denoting that particular class of qualities wherever it is found."

Another writer has said, on the same subject: "Our dictionaries contain such words as purity, sweetness, whiteness, industry, courage. No one ever touched, tasted, smelled, heard, or saw purity or courage. We do not, therefore, gain our knowledge of those through the senses. We have seen pure persons, pure honey; we have breathed pure air, tasted pure coffee. From all these different objects we have abstracted the only like quality, the quality of being pure. We then say we have an idea of 'purity,' and that idea is an abstract one. No one ever saw whiteness. He may have seen white clouds, snow, cloth, blossoms, houses, paper, horses, but he never saw 'whiteness' by itself. He simply abstracted that quality from various white objects."

Each concrete concept consists of a bundle of abstract concepts denoting general qualities. The concrete concept "dog" contains within itself all the qualities common to all dogs. The rule is that "Each class concept must contain within itself as many abstract concepts of quality as are common to the class represented by the concrete concept."

The processes of Analysis, Comparison, Classification, and Conception, respectively, depend for their value upon the strength and keenness of Perception attained by the application of Voluntary Attention. And Voluntary Attention, as we have seen, is an act of Will, under the direct control of the Ego. Thus, we see that the Master Mind has a part of its work these processes concerned with

Thought. And, as we shall presently discover, the value of our Thought depends largely upon the correctness of our Concepts, it follows that the Master Mind has in his control the very springs from which the streams of Thought emerge and flow.

Real thinking is a process directly under the control, direction, and management of the Master Mind, from start to finish. The importance of this fact can be correctly estimated only when one realizes the all important part played by Thought in the life and welfare of the individual. "As a man thinketh, so is he."

"We are the result of what we have thought." The Master Mind thinks what it wills to think, not what others will it to think, or what Chance determines it shall think. Thus is the Master Mind the Master of Itself.

In the next chapter we shall take up our consideration of the processes of Thought, beginning at this point where we are considering the nature of the Concept, and the Process of Conception.

Chapter 14
Mastery of Reasoning

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We have seen that a Concept expresses our general idea of a class of things. And, as we shall presently see, our idea of a particular object is frequently derived by Deductive Reasoning from our class concepts, it follows that our knowledge concerning any particular thing is largely obtained through our concept of the class to which the thing belongs—or rather, from the classes to which it belongs, for every concrete thing belongs to a number of classes. This being seen, it is perceived that it is of the highest importance that we form accurate and full concepts regarding the classes of things which are concerned with our chosen field of knowledge.

We have seen that the concept of a class of concrete objects must of necessity include all the qualities common to that class. But it does not, and can not, also include any of the qualities which pertain only to certain individuals or groups within the general class. For example: the concept "dog" must include all the qualities or characteristics common to all dogs. But it cannot include any of the qualities or characteristics which are possessed only by some dogs, and not by others. Thus, the concept "dog" cannot include the qualities of color, particular shape, curl of tail, shape of head, etc., for such would not be true of all dogs. But, likewise, no one of the general qualities which distinguish all dogs, and which in combination constitute the "dogness" of the animal, can be absent from the concept, if the latter is accurate, complete, and full.

As a consequence of the above, it is seen that (1) the larger the number of individual things in a class represented by a concept, the smaller must be the general qualities included in that concept; and (2) the larger the number of general qualities included in a concept, the smaller must be the number of the individuals in the class represented by the concept. For instance, the large number of individual dogs included in the general concept "dog" is in marked contrast to the small number of individual dogs included in the sub-class concept "bull-dog," or "toy-terrier," or "beagle-hound," respectively. It will be seen, of course, that the general concept really includes all the individuals of any of the sub-classes, and of all other sub-classes of dogs as well—yet each of the sub-classes has a large list of essential qualities, while the general class has only comparatively few qualities.

Here is the whole thing in a nutshell: "The greater the number of individuals, the smaller the number of class qualities; the smaller the number of individuals, the greater the number of class qualities." The single individual, of course, has a greater number of qualities that can any sub-class or general class of which he is a unit; and any general class, of course, has a smaller number of general qualities than can any sub-class or individuals included in it. The individual is "in a class by himself," and all of his qualities are general qualities. As a writer has said: "The secret is this: No two individuals can have as many qualities in common as each has individually, unless they are both precisely alike in every respect, which is impossible in nature."

Our concept of a thing expresses our knowledge of that thing. Think over this statement for a moment, for it is important. It being accepted as correct, it follows that our knowledge of a thing is wrapped up in one concept of it, and that if our concept is deficient or imperfect, or erroneous, then our knowledge of the thing must be likewise. You may think that the concept of every person concerning the same thing must be identical, but the contrary is found to be the fact. You may test this by asking a number of persons to state their "notion" (i.e., concept) of the following things, viz., Love, Faith, God, Duty, Phosphorus, Carbon. You will find that nearly every person will express a different notion concerning these general ideas.

A writer says: "My idea or image is mine alone—the reward of careless observation if imperfect; of attentive, careful, and varied observation if correct. Between mine and yours a great gulf is fixed. No man can pass from mine to yours, or from yours to mine. Neither in any proper sense of the term can mine be conveyed to you. Words do not convey thoughts; they are not vehicles of thoughts in any true sense of that term. A word is merely a common symbol which each person associates with his own idea or image."

We frequently find that when a person disagrees with our notion concerning a thing, he may be "thinking of something else"—something entirely different. Men frequently quarrel and engage in disputes because they fail to observe the old adage: "Define your terms before you dispute regarding them." The writer says: "It must be borne in mind that most of our concepts are subject to change during our entire life; that at first they are made only in a tentative way; that experience may show us, at any time, that they have been erroneously formed, that we have abstracted too little or too much, made a class too wide or too narrow, or that here a quality must be added or there one taken away."

The student will find a great help in forming correct, adequate, and full concepts in the form of a good dictionary, and, if possible, also in the form of a good encyclopedia. Reference to the dictionary, or the encyclopedia, will dispel many erroneous concepts, and improve, correct, and fill out many imperfect or incomplete ones. Your concept of a thing is your answer to the question: "What do I understand this thing to be."

The absolutely complete and full concept would necessarily include all the essential qualities thereof, with no non-essential quality. But inasmuch as no person can be held to possess absolute knowledge about anything, it follows that no absolute concepts are possessed by anyone—the best that anyone can do is to have a full, complete, perfect, and correct concept as is possible. And education, investigation, research, and experience are constantly adding to the fullness and correctness of our concepts. A well-known authority has given us a number of excellent examples of this fact, of which the following illustrations are drawn: When to our concept of a certain kind of three-leaved ivy we add the quality of "poisonous," we make a most important addition. When we add to our concept of a certain kind of fruit the quality of "good food," we have gained an important bit of practical knowledge. When we add to our concept of mustard the quality of "an antidote for opium poisoning," we have acquired valuable knowledge which may save our life at some time in the future. When men added to their concept of a certain hard, black, stony substance the attribute or quality of "burning and producing heat," they made a great discovery— and it took men many centuries to discover this. When men added to their concept of "electricity" the quality of "usable energy," and a like quality to their concept of "steam," the world's progress was added to.

The writer in question says regarding this: "Judgment is the power revolutionizing the world. The revolution is slow because nature's forces are so complex, so hard to be reduced to their simplest forms and so disguised and neutralized by the presence of other forces. The progress of the next hundred years will join many concepts, which now seem to have no common qualities. Fortunately, judgment is ever silently working and comparing things that, to past ages, have seemed dissimilar; and it is continually abstracting and leaving out of the field those qualities which have simply served to obscure the point at issue."

Reasoning. By Reasoning, man is enabled to take a short cut to knowledge of particular things. If we had to examine each particular object in order to find out its general qualities, we would make but little progress in knowledge. Life would be far too short for us to gain much knowledge about the world in which we live, and about ourselves. Here Reasoning presents itself as a short cut to such knowledge—a formula by means of which we may acquire knowledge from general principles, and apart from special investigation in each and every instance.

Reasoning is the process whereby we ascertain new knowledge from old knowledge. An authority defines it as: "The act of going from the unknown to the known through other beliefs; of basing judgment upon judgment; of basing new beliefs upon old beliefs." Reasoning is generally classified as follows: (1) Reasoning by Analogy; (2) Reasoning by Induction; and (3) Reasoning by Deduction. We shall now present to you the general characteristics of each of these classes.

Reasoning by Analogy. This is the simplest form of reasoning. It is based upon the general principle that: "If two things resemble each other in many points, they will probably resemble each other in more points." This form of reasoning differs only in degree from the process (previously considered by us) known as Classification or Generalization. The latter process proceeds upon the principle that "when many things resemble each other in a few basic qualities, we associate them in a class, and use the class-concept in further reasoning." In Reasoning by Analogy, however, the principle may be said to be that "when a few things resemble each other in many qualities, it is a case of analogy, and is used in further reasoning on that basis."

Reasoning by Analogy is the most popular form of reasoning, and perhaps the most liable to error. While very useful for ordinary purposes, one must always be on guard against error in judgment in such reasoning, for this form of reasoning has a large percentage of error. As a writer says: "Persons have been poisoned by toadstools by reason of false analogous reasoning that because mushrooms are edible, then toadstools, which resemble them, must also be fit for food; or in the same way, because certain berries resemble other edible berries they must likewise be good food. A complete analysis and classification, in these cases, would have prevented the erroneous analogy." Another writer says: "To infer that because John Smith has a red nose and is also a drunkard, then Henry Jones, who also has a red nose, is also a drunkard, would be dangerous inference. Conclusions of this kind drawn from Analogy are frequently dangerous." Another writer says: "Many false analogies are manufactured, and it is excellent thought training to expose them. The majority of people think so little that they swallow these false analogies just as newly-fledged robins swallow small stones dropped into their mouths."

If we pursue our Reasoning by Analogy far enough, however, and along the lines of logical thought, we really begin to employ Inductive Reasoning and Deductive Reasoning, and thus no longer can be said to be employing simple Reasoning by Analogy. This statement will be more clearly perceived as we consider the higher forms of reasoning above referred to. These two forms of higher reasoning are as follows: (1) Reasoning by Induction, or "inference from particular facts to general laws"; and (2) Reasoning by Deduction, or "inference from general truths to particular truths." We shall now consider each of these from general truths to particular truths." We shall now consider each of these two classes in further detail.

Reasoning by Induction

This form of reasoning is based upon the logical axiom: "What is true of the many is true of the whole." This axiom is based upon man's perception of nature's universal and uniform laws. The process of reasoning in this way may be said to consist of several steps, as follows:

1. Observation. This step consists of the observation, investigation, and examination of a number of particular facts, events, or objects, for the purpose of discovering some general qualities common to many of them. Thus, we might examine a large number of four-footed carnivorous animals and among them we would find a large number possessing a certain set of qualities common to all of that number. The animals possessing these common qualities we would classify under the form of a concept to which we would apply the term "dog." Or, in the same manner we might observe and examine numerous material objects, and thus discover that all of them were attracted to the center of the earth, and a further investigation would discover that all material objects were attracted to each other in a certain way.

2. Hypothesis. The next step in reasoning by induction would be the making of an hypothesis, or general principle assumed as a "possible explanation" of a set or class of facts. Thus, using the previous examples, we would make an hypothesis that all dogs would act in a certain way under certain circumstances, and that all dogs possessed certain physical and mental characteristics. Of course all dogs were not examined, and could not be examined, but a sufficient number had been examined to justify the making of an hypothesis that all dogs were so and so, and would act so and so. The reasoning was based upon the axiom: "What is true of the many is true of the whole." In the same way, this form of reasoning resulted in the hypothesis known as the Law of Gravitation.

An hypothesis which has been verified by continued observation, experiment, and investigation is advanced in rank and is known as a Theory. Further verification sometimes advances a Theory to the rank of a Law. A writer says of the making of hypothesis: "The forming of an hypothesis requires a suggestive mind, a lively fancy, a philosophic imagination that catches a glimpse of the idea through the form or sees the Law standing behind the fact." Another writer says: "Accepted theories, in most cases, arise only by testing out and rejecting many promising hypothesis and finally settling upon the one which best answers all the requirements and best explains the facts."

3. Testing. The next step in reasoning by induction is that of testing the hypothesis by deductive reasoning. This is done on the principle of: "If so-and-so is correct, then it follows that thus-and-so is true. If the conclusion agrees with reason and experience, the hypothesis is considered to be reasonable so far as the investigation has proceeded, at least; and, likewise, if the conclusion is found to be inconsistent with reason, or to be a logical absurdity, then the hypothesis is placed under suspicion or may even be utterly rejected. Applying the test to the dog family, the result would be favorable to the hypothesis that "all dogs are soand-so, and act thus-and-so," if the additional number of dogs examined proved really to possess the assumed general qualities, and to act in the manner assumed in the hypothesis. Likewise, the hypothesis concerning gravitation would be regarded with more favor when it was discovered that the theory met the test of additional observed phenomena.

4. Verification. The final step in reasoning by induction is that of verification resulting from extended and continued observation and testing. A writer says of this: "The greater the number of facts agreeing with the hypothesis, the greater the degree of the 'probability' of the latter. The authorities generally assume an hypothesis to be 'verified' when it accounts for all the facts which properly are related to it.

Some extremists contend, however, that before an hypothesis may be considered as absolutely verified it must not only account for all the associated facts but that there must also be no other possible hypothesis to account for the same facts. The verification of an hypothesis must be an 'all around one,' and there must be an agreement between the observed facts and the logical conclusions in the case—the hypothesis must fit the facts, and the facts must fit the hypothesis. The facts are like the glass slipper of the Cinderella legend. The several sisters of Cinderella were like imperfect hypotheses, for the slipper did not fit them, nor did they fit the slipper. When Cinderella's foot was found to be the one foot upon which the glass slipper fitted, then the Cinderella hypothesis was considered to be verified—the glass slipper was hers, and the prince claimed his bride." Of two "possible" hypothesis, that one is preferred which best accounts for the greatest number of facts concerning the thing under consideration.

The following quotations from eminent authorities will serve to impress you with the important part played by Reasoning by Induction in our general processes of Thought. A writer says: "The basic principle of inductive reasoning is 'What is true of the many is true of the whole.' This principle is founded upon our faith in the uniformity of Nature. Take away this belief, and all inductive reasoning falls. The basis of induction is thus often stated to be Man's faith in the uniformity of Nature.

"Induction has been compared to a ladder upon which we ascend from facts to laws. This ladder cannot stand unless it has something to rest upon; and this something is our faith in the constancy of Nature's laws."

Another says: "The judgment that 'All men are mortal' was reached by induction. It was observed that all past generations of men had died, and this fact warranted the conclusion that all men living will die. We make the assertion as boldly as if we had seen them all die. The premise that 'All cows chew the cud' was laid down after a certain number of cows had been examined. If we were to see a cow twenty years hence, we should expect to find that she chewed the cud. It was noticed by astronomers that after a certain number of days the earth regularly returned to the same position in its orbit, the sun rose in the same place, and the day was of the same length. Hence, the length of the year and of each succeeding day was determined; and the almanac maker now infers that the same will be true of future years. He tells us that the sun on the first of next December will rise at a given time, though he cannot throw himself into the future to verify the conclusion.

"Every time a man buys a piece of beef, a bushel of potatoes, or a loaf of bread, he is basing his action on inference from induction. He believes that beef, potatoes, or a loaf of bread will prove nutritious food, though he has not actually tested those special edibles before purchasing them. They have hitherto been found to be nutritious on trial, and he argues that the same will prove true of those special instances. "We instinctively believe in the uniformity of Nature; if we did not, we should not consult our almanacs. If sufficient heat will cause phosphorus to burn today, we conclude that the same result will follow tomorrow, if the circumstances are the same."

Finally, it should be noted that the Major Premise of Reasoning by Deduction (which we shall consider presently)—the main fact assumed to be true in order to reason further by deduction—is nothing more nor less than the Hypothesis, Theory, Law, or Principle discovered in the process of Reasoning by Induction just described and considered by us. Deductive Reasoning accepts this Major Premise as a fact, making no further inquiry concerning the truth of the same, and then proceeds to draw conclusions from it by certain methods of its own, as we shall presently see.

Reasoning by Deduction

Reasoning by Induction is based upon the axiom: "What is true of the whole, is true of its parts," In the phase of reasoning which we have just considered, *i.e.* Reasoning by Induction, we discovered a General Law through and by an examination of particular facts. In the present phase of reasoning, *i.e.* Reasoning by Deduction, we seek to discover particular facts by an application of the aforesaid Law.

An example of this form of reasoning is as follows: Assuming as a general law or principle that "All fish are coldblooded"; and then making the following statement regarding a living creature placed before us: "This creature is a fish;" we then reach by deductive reasoning the conclusion that: "This creature is coldblooded." We make this judgment purely by reason, for we have not actually examined that particular fish. If the creature was afterward found not to be coldblooded, we would be justified in reasoning thusly: "All fish are coldblooded; this creature is not coldblooded; therefore, this creature is not a fish."

In the above simple example we have an illustration of the general principles of all Reasoning by Deduction. All of our reasoning of this kind follows the same general rule. We may object that we do not consciously follow such rule, but consciously, or unconsciously, the rule is followed by all persons arriving at conclusions by this form of reasoning. We are not conscious of the several steps of the process, for we have become so accustomed to them from early childhood that they have become almost automatic, or "reflex" with us. As a writer says: "Most persons are surprised when they find out that they have been using logical forms, more or less correctly, without having realized it. A large number even of educated persons have no clear idea of what logic is. Yet, in a certain way, every one must have been a logician since he began to speak." We shall try to avoid the use of technical logical terms as explanations here. Let us, however, stop a moment to consider just one technical term, namely, "The Syllogism." The Syllogism has been defined as: "An argument expressed in strict logical form, so that its conclusiveness is manifest from the structure of the form alone, without any regard to the meaning of the terms." You may see the truth of the above definition by stating the argument about the fish (previously given) as follows: "All A is Z; Aa is A; therefore, Aa is Z." You will see that the argument is just as sound in this form as in the "fish form." The second "fish" argument may be stated in this form, with equal force and validity: "All A is Z; Aa is not Z; therefore, Aa is not A."

But do not consider that because an argument may proceed to a logical conclusion, that that conclusion must necessarily be true. Remember this always: "If the Major Premise is false, the Conclusion based on it will be false, even though the process of reasoning may be logically correct." For instance, "The

Moon is made of green cheese; that object is the Moon; therefore, that object must be a fine dwelling-place for rats and mice."

A Syllogism must have three, and only three, propositions; these propositions are as follows: (1) Major Premise; (2) Minor Premise; and (3) Conclusion. Here is an example of the above: "1. (Major Premise) All fish are coldblooded; 2. (Minor Promise) This creature is a fish; 3. (Conclusion) Therefore, this creature is coldblooded." We shall not enter into a technical exposition of the many rules and principles of correct Reasoning by Deduction—those interested in the subject are referred to some good elementary text-book on logic for a more detailed discussion of the same. Instead, we shall call your attention to a number of the most common Fallacies, or forms of False-Reasoning, so that by observing the false forms you may (by contrast) arrive at an idea of the correct forms. These false forms may thus most usefully be employed as a "terrible example," serving to warn the student away from the course which has led to such results. As an authority has said: "In learning how to do right, it is always desirable to be informed as to the ways in which we are likely to go wrong. In describing to a man the road which he should follow, we ought to tell him not only the turnings which he is to take but also the turnings which he is to avoid. Similarly, it is a useful part of logic which teaches us the ways and turnings by which people most commonly go astray in reasoning."

Fallacies, Sophistry, and Casuistry

A Fallacy is: "An unsound argument, or mode of arguing which, while appearing to be decisive of a question, is in reality not so; or a fallacious statement or proposition in which the error is not readily apparent." Sophistry is a Fallacy used to deceive others. Sophistry employed to deceive others regarding their moral obligations of rules of conduct is frequently called Casuistry.

Here follows a collection of the more common forms of Fallacy, with a brief description of the particular character of each, and an indication of the particular point of each in which the false-reasoning is hidden.

The Fallacy of "Begging the Question." This particular form of Fallacy consists of one assuming as a proven and accepted fact something which has not been proved, or which, at least, would not be accepted by the other person were it put squarely before him in the form of a plain question. The gist of this form of Fallacy may be said to be in "the unwarranted assumption of a premise, usually the major premise."

A writer gives as an example of this Fallacy through the following argument expressed as a syllogism: "Good institutions should be united; Church and State are good institutions; therefore, Church and State should be united." The above argument may seem quite reasonable and logical at first thought, but a more careful examination will disclose the fact that the Major Premise, viz., "Good institutions should be united," is a mere impudent assumption lacking proof, and not likely to be accepted if presented plainly and considered carefully. It "sounds good" when stated blandly and with conviction (principally because we accept the Minor Premise), but there is no logical warrant for the assumption that because institutions are "good" they should be "united." Question the Major Premise, and the whole chain of reasoning is broken.

Many public men habitually violate the laws of sound reasoning in this way: they boldly assert a fallacious premise, and then proceed to reason or argue logically from it, the result being that their hearers are confused by the apparently logical nature of the whole argument and the soundness of the conclusion, overlooking the important fact that the basic premise itself is unwarranted and unsound.

Such argument and reasoning is rotten at the core. These men proceed on the principle attributed to Aaron Burr, that "Truth is that which is boldly asserted and plausibly maintained." They carry into practice the policy of one of Bulwer's characters, who said: "Whenever you are about to utter something astonishingly false, always begin with: 'It is an acknowledged fact, etc.,' or 'It is admitted by all,' or 'No thinking person denies.' " Bulwer also makes this character say: "Sir Robert Fulmer was a master of this manner of writing. Thus with a solemn face that great man attempted to cheat. He would say: 'It is a truth undeniable that there cannot be any multitude of men whatsoever, either great or small, but that in the same multitude there is one man among them that in nature hath a right to be King of all the rest—as being the next heir of Adam!' "

In all reasoning and argument, therefore, be sure to first be sure to establish the "reasonableness" of the premises, or basic facts. It is true that no reasoning or argument is possible unless we agree to assume as reasonable, or proved, a certain general or particular proposition; but we are always entitled to take the benefit of the doubt in such a case by challenging the reasonableness of the principle or premise seemingly fallaciously advanced to support the subsequent argument of chain of reasoning. Once admit, or allow to pass unchallenged, a fallacious premise, and you may be led by the nose into an intellectual quagmire or morass, where you will sink up to your neck, or perhaps over your head. A fallacious premise is like a rotten foundation of a building—that which is erected thereon may have been carefully built, and be of sound material, but nevertheless, the whole building is unsafe, dangerous, and not fit for habitation.

A writer has given us the following basic rules of sound reasoning and argument: "(1) Clearly define your terms, and insist upon your opponent doing likewise; (2) Establish the correctness, or reasonableness, of your premises, and insist upon the other side doing the same; (3) Then observe the laws of sound reasoning from premise to conclusion."

The reader will be surprised to discover how many popular ideas, beliefs, and general convictions are based upon arguments and reasoning which "beg the question" grossly in stating their Major Premise. The Master Mind refuses to be so misled, and insists upon the premises being at least "reasonable" and not mere bald and impudent assertions and assumptions.

The Fallacy of Reasoning in a Circle. This form of Fallacy consists in assuming as proof of a proposition the very same proposition itself, stated however in another form ("same in substance, different in form"): For example, the following proposition: "This man is a rascal because he is a rogue; he is a rogue because he is a rascal." (There is here, of course, no proof here that the man is either a rascal or a rogue.) This may sound foolish, but many arguments are no sounder, and are based on the same general principles. Here is an "explanation" given under this fallacious principle: "We are able to see through glass, because it is transparent; we know that it is transparent, because we can see through it."

Here are more complex forms: "The Republocratic Party is the right party, because it advocates the right principles; the Republocratic principles are the right principles, because they are advocated by the right party." Or again: "The Church of England is the true Church, because it was established by God; it must have been established by God, because it is the true Church." Or, again "The prophet was inspired; we know that he was inspired because he, himself, so stated, and being inspired he must have spoken only the truth."

As a writer has said: "This particular form of Fallacy is most effective and dangerous when it is employed in long arguments, it being often quite difficult to detect its presence in long discourses in which the two statements of the same thing (in different form) are separated by other words and thoughts."

Irrelevant Conclusion. This Fallacy consists in injecting into the Conclusion something not contained in the Premises. For example: "All men are sinners; John Smith is a man; therefore, John Smith is a horse thief." Many solemn statements made by public men, and others, are really quite as absurd as that just stated, though the absurdity is often lost sight of in the extended statement, and complicated presentation, aided by the solemn, positive air of authority assumed by the speaker. A more plausible form is as follows: "All thieves are liars; John Brown is a liar; therefore, John Brown is a thief." In this last, the statement ignores the fact that while "all thieves are liars," all liars are not necessarily thieves. Remember the old saying: "All biscuits are bread; but all bread is not biscuit."

False Cause. This fallacy consists in assuming a false relation of Cause and Effect between things merely occurring at the same time at the same place; a Coincidence is not necessarily a Cause. There follow typical examples: "The cock crows just before sunrise; therefore, the cock-crow causes the sun to rise." Or, "The Demo-publican administration was accompanied by bad crops; therefore, the Demo-publican Party in power is the cause of bad crops, and therefore should be kept out of power." Or, "Where civilization is highest, there we find the greatest number of high silk hats; therefore, high silk hats are the cause of high civilization." In the same way, a symptom or a consequence of a condition is often mistaken for the cause of the condition.

Burden of Proof. It is a favorite device of sophistical reasoners to attempt without due warrant to throw the Burden of Proof upon the opponent; particularly when this is employed to establish the truth of the sophist's contention, because the opponent is unable to "prove that it isn't true." The absurdity and fallacious nature of this is more clearly perceived when the proposition is illustrated by a ridiculous example, as for instance: "The moon is made of green cheese; this must be admitted by you to be true, because you cannot prove the contrary." The answer to such a fallacious argument is, of course, the statement that the Burden of Proof rests upon the person making the statement, not on his opponent; and that Proof does not consist in the mere absence of disproof, but rather in the positive evidence advanced to support the proposition advanced. In this connection one recalls the old story about the lawyer in court who produced three men who swore that he saw John Doe strike Richard Roe; whereupon the other side offered to produce a hundred men to swear that they didn't see him do it—this sounded well until it was shown that none of the hundred men were present on the scene of the fight at all.

Abuse of Opponent. It is no argument, or true reasoning, to abuse the opponent, or the general character of those holding contrary opinions. This is a direct evolution of the ancient argument of beating the opponent over the head with a club, and then claiming a logical victory. Likewise it is not a sound argument, nor logical reasoning, to appeal from the principle under consideration to the personal practices of the person advocating the practice. For instance, a man arguing the advantages of Temperance may be very intemperate himself; but to point to his intemperate habits is no proof or argument that the principle of Temperance is incorrect. Many a man fails to live up to the principles he teaches to be correct. It may be logically argued, in the above case, that belief in Temperance does not always cause a man to be temperate; but there is no proof here that the practice of Temperance is not advisable—in fact, the man's habits may even be urged as an argument in favor of Temperance, rather than against it. The Fallacy is readily detected when one considers that the man may change his habits so as to square with his belief; and in such case it cannot be held that a change in the man's habits changes the principle from untruth into truth. A proposition is either true or untrue, regardless of the personal character of the persons advocating or presenting it.

Prejudice. Prejudice is "an unreasonable predilection for, or objection to, anything; especially, an opinion or leaning adverse to anything, without just grounds, or before sufficient knowledge." Prejudice arises from Feeling, not from Reason. Take away from Prejudice the Feeling element therein, and there is little left to it. When we form judgments from Feeling, we frequently perpetrate Fallacy. And, yet, the average person performs the greater part of his decisions, and makes the greatest number of his judgments, in this way—he is ruled by Prejudice rather than by Reason.

A writer says: "Many persons reason from their feelings rather than from their intellect. They seek and advance not true reasons, but excuses. They seek to prove a thing to be true, simply because they want it to be true. The tendency is to see only those facts which agree with our likes, or are in line with our prejudices; and to ignore the other set of facts. Such persons unconsciously assume the mental attitude which may be expressed as follows: 'If the facts do not agree with my pet theories or prejudices, so much the worse for the facts.' "

Another writer says: "Nine times out of ten, to argue with any man on a subject that engages his emotions is to waste breath. His mind is not open to logical persuasion. His emotions first determines his opinion and then prompt his logical faculties to devise plausible excuses for it. There is a thing that psychologists call a 'complex.' It consists of an idea charged with emotion, and it operates as a sort of colored screen in front of the mind. A man whose emotions are deeply engaged on one side of a question may think that he is reasoning about it. But, in fact, he may be incapable of reasoning about it, because whatever impressions his mind receives in that connection come through his complex and take no color. His logical faculties operate only by way of inventing plausible defenses for the judgment his emotions have already formed. It is impossible to change his position in any respect by reasoning, because reason cannot touch his mind until his emotions have dealt with it and made it conform to their color. Whenever you talk to a person with a strong bias on any particular subject, which bias does not coincide with your own bias, talk to him about something else."

Illogical Deduction. There are a number of phases of Fallacy arising from the violation of the technical rules of the Syllogism, which violation results in deduction opposed to the principles of logic. These points are too technical to be considered in detail here, and the reader who wishes to pursue the subject further is referred to some elementary text-book on the subject of Logic.

General Suggestions

The following general suggestions, culled from different writers, will perhaps prove of interest and use to you in your consideration of the general principles of Reasoning.

A writer says: "Most of the work of effective Thinking consists in the observance of a few elementary maxims, as follows: (1) All proof begins with something which cannot be proved, but can only be perceived or accepted, and is called an axiom or first principle; (2) There can be no argument save between those who accept the same first principle; (3) An act can only be judged by defining its object; and (4) Anything can be defended which is not a contradiction in terms. A very slender equipment of such tests would save many people from wasting their time and conscience upon discussions and argument of which they realize neither the origin or the end."

Another writer says: "There is no royal road to the cultivation of the reasoning faculties." There is by the old familiar rule: "Practice, practice, practice." Nevertheless there are certain studies which tend to develop the faculties in question. The study of arithmetic, especially mental arithmetic, tends to develop correct habits of reasoning from one truth to another—from cause to effect. Better still is the study of geometry; and best of all, of course, is the study of logic and the practice of working out its problems and examples. The study of philosophy and psychology also is useful in this way. Many lawyers and teachers have drilled themselves in geometry solely for the purpose of developing their logical reasoning powers."

Another writer says: "So valuable is geometry as a discipline that many lawyers and others review their geometry every year in order to keep the mind drilled to logical habits of thinking. The study of logic will aid in the development of the power of deductive reasoning. It does this, first, by showing the method by which we reason; to see the laws which govern the reasoning process, to analyze the syllogism and see its conformity to the laws of thought, is not only an exercise of reasoning but also gives that knowledge of the process that will be both a stimulus and a guide to thought. No one can trace the principles and processes of thought without receiving thereby an impetus to thought. In the second place, the study of logic is probably even more valuable thought. In the second place, the study of logic is probably even more valuable because it gives practice in deductive thinking. This, perhaps, is its principal value, since the mind reasons instinctively without knowing how it reasons. One can think without the knowledge of the science of thinking, just as one can use language correctly without a knowledge of grammar; yet as the study of grammar improves one's speech, so the study of logic can but improve one's thought."

Another writer says: "We cannot infer anything we please from any premises we please. We must conform to certain definite rules or principles. Any violation of them will be a fallacy. There are two simple rules which should not be violated, viz., (1) The subject-matter in the Conclusion should be of the same general kind as in the Premises; (2) the facts constituting the Premises must be accepted and must not be fictitious."

Another writer says: "When you find yourself fluctuating back and forth between two opinions you might find it helpful to hold an internal debate. State to yourself as strongly as possible the case for the affirmative, and then put as convincingly as possible the case for the negative, holding a refutation if necessary. You may even elaborate this by writing the arguments for both sides in parallel columns. Of course, you should never use an argument which you can see on its face to be fallacious, nor a statement which represents merely a prejudice and nothing more. You should use only such arguments as you think a sincere debater would conscientiously employ. By thus making your reasons articulate you will find that there is really no tenable case at all for one side, and you will seldom fail to reach a definite conclusion."

Again: "The pragmatic method can be applied with profit to nearly all our positive problems. Before starting to solve a question—while deciding, for instance, on the validity of some nice distinction in logic—we should ask ourselves, 'What practical difference will it make if I hold one opinion or another? How will my belief influence my action?' (using the word 'action' in its broadest sense). This may often lead our line of inquiry into more fruitful channels, keep us from making fine but needless distinctions, help us to word our question more relevantly, and lead us to make distinctions where we really need them."

The Master Mind detaches itself from its mental machinery and tools, occasionally and as a matter of exercise, and enters into the full realization of its real existence and real supremacy. Over its mental field it exclaims to itself: "I am the master of all this!" And, in this spirit it imposes its authority upon its tools and machinery, and bids them to perform its work efficiently and intelligently. When Feeling is necessary to stimulate thought and intellectual endeavor, the Master Mind pulls the lever of Feeling and Emotion, and throws its power into the machinery. Likewise, when it perceives that Feeling and Emotion are clogging and "gumming up" the free movement of the intellectual machinery, then the Master Mind reverses the Emotional Lever and decreases its power.

In short, the Ego—the Master Mind, and the Mind Master—takes the central place of power and authority, and manages, controls, and directs the entire mental machinery. The methods which we have indicated and pointed out in this chapter are but suggestions to the Master Mind as to how it may obtain the best, most profitable, and most confident work out of its mental machinery concerned with Thought and Reasoning. But the real direction must come from the Master Mind itself in the form of WILL. The Intellect is like a good servant, and will listen carefully to, and faithfully obey, the commands issued to it by the Master Mind through the medium of the Will.

In this chapter we have pointed out to the Master Mind just how its intellectual machinery works and operates, and how it may be directed efficiently. But the Master Mind must actually exercise its directing and controlling power itself. The Intellect may be compared to a high-powered automobile. The Master Mind is the driver thereof. These chapters are the "Book of Directions" which the driver studies, and whose principles he applies. But, at the last, the driver must do the real driving, steering, and directing; his hand touches the buttons, and pulls the levers and shuts on and off the Power of the Will to or from certain parts of the machinery. The efficient chauffeur always drives the machine—he never allows the machine to run away with him. The Master Mind should follow the example of the good chauffeur.

Chapter 15
Subconscious Mentality

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The old psychology held that mind and the ordinary consciousness were practically identical. All mind was supposed to lie in the open field of consciousness, and everything outside of that field was supposed to dwell outside of the realm of mind. Memory was thought to be explained by some vague and non-understandable properties of the brain-cells, by means of which impressions were made upon the brain-matter, and afterward returned to the mind under pressure of the will, or otherwise. This conception was recognized as faulty and unsatisfactory, but it was adopted and held tentatively for a long time simply because nothing more satisfactory presented itself.

But the old idea has now passed into the "scrap heap" of psychology, and is held at the present time only by a few antiquated and stubborn adherents of the old school, whose minds are apparently incapable of acquiring any new impressions, and who desperately try to hold on the shadows of the old, discarded theories, refusing to accept the later and well fortified theories of the modern school of psychology.

The newer conception of psychology holds that a large share of the mental processes of the individual are performed in some fields, or on some planes, of mentality under or above the ordinary plane of consciousness. This idea, once suggested and supported by eminent authorities, has spread rapidly over the thinking world, and at the present time is the accepted teaching of the best schools of psychological thought. In it is found the long sought for explanation of Memory, Imagination, and the so-called Unconscious Cerebration of the older psychologists.

The following statement of the accepted teaching on the subject is reproduced from my work on Memory Training, and is offered here chiefly because of its conciseness:

"Briefly stated the best teaching of today holds that instead of the ordinary consciousness being all there is of mind, it really is but a very small (though highly important) field of the mind's work. The greater part of the mental activities of the individual is performed outside of this narrow field, and only its results are presented to the ordinary consciousness when called for. The ordinary field of consciousness has been well compared to the field of a microscope or telescope, which covers and takes in only that which is presented to it from the great area surrounding it. On the other planes of mind, or other fields of its operations—use which ever term you prefer—are performed great quantities of mental work, classification, analysis, synthesis, adjustment, combination, *etc.* These subconscious planes or fields of mind may be said to grind, digest, and assimilate the facts impressed upon it through the medium of the senses, or ideas from the conscious field itself. And, moreover, this subconscious plane or field of mind is the great record storehouse of the memory. In it are contained all the records of past impressions, and from it everything that is remembered, recalled, or recollected must come and he represented to the conscious mind.

"There is no need of dragging in here the many theories concerning the quality of mind, or the idea that man has two minds. The best thought on the subject is that instead of man having 'two minds,' he really has but one mind, and this one mind has many planes or fields of activity, of which the ordinary consciousness is but one field, and a small one at that. I will go still further, and say that the so-called 'subconscious' or 'unconscious' planes of mind are not unconscious, but are really conscious in various degrees of consciousness peculiar to themselves. The term 'subconscious' is used simply to indicate that the processes and activities of these particular planes of mind are outside of the field of the ordinary consciousness. When I speak of the passing of impressions, ideas, or records in and out of consciousness, I am not trying to convey the idea of passing these mental images from one mind to another, but rather of passing them in and out of the narrow field of the ordinary consciousness, just as the tiny living creatures in a drop of stagnant water, under a microscope, pass in and out of the field of vision of the apparatus; or as the stars pass in and out of the field of a stationery telescope, as the earth revolves."

The following quotations from eminent authorities in modern psychology will give the reader an idea of the general principle held to be correct by the modern school of that branch of science:

"Mental events imperceptible to consciousness are far more numerous than the others, and of the world which makes up our being we only perceive the highest points—the lighted-up peaks of a continent whose lower levels remain in the shade. Outside a little luminous circle lies a large ring of twilight, and beyond this an indefinite night. But the events of this twilight, and this night, are as real as those within the luminous circle." "Examine closely, and without bias, the ordinary mental operations of daily life, and you will surely discover that consciousness has not one-tenth part of the functions which it's commonly assumed to have. In every conscious state there are at work conscious, subconscious, and infraconscious energies, the last as indispensable as the first."

"It must not be supposed that the mind is at any time conscious of all its materials and powers. At any moment we are not conscious of a thousandth part of what we know. It is well that such is the case; for when we are studying a subject, or an object, we should not want all we know to rush into our minds at the same time. If they did so, our mental confusion would be indescribable. Between the perception and the recall, the treasures of memory are, metaphorically speaking, away from the eye of consciousness. How these facts are preserved, before they are recalled by the call of memory, consciousness can never tell us. An event may not be thought of for fifty years, and then it may suddenly appear in consciousness. As we grow older, the subconscious field increases.

"Where are our images in memory when they are not present in consciousness? The theory is that the full fledged idea is in the mind, but slumbering beneath the stream of consciousness, just as a person is alive when sound asleep, without being aware of the fact. When we are not conscious of an idea, it is believed to disappear just as a diver does beneath the surface of the water; and the one is held to keep its form as intact as the other, during this disappearance."

"Our conscious mind, as compared with the unconscious mind, has been likened to the visible spectrum of the sun's rays, as compared to the invisible part which stretches indefinitely on either side. We know that the chief part of heat comes from the ultra-red rays that show no light; and the main part of the chemical changes in the vegetable world are the results of the ultra-violet rays at the other end of the spectrum, which are equally invisible to the eye, and are recognized only by their potent effects. Indeed, as these visible rays extend indefinitely on both sides of the visible spectrum, so we may say that the mind includes not only the visible or conscious part, and what we have called the subconscious, that which lies below the red line, but also the supra-conscious mind that lies at the other end—all those regions of higher soul and spirit life, of which we are at times vaguely conscious, but which always exist, and link us on to eternal verities, on the one side, as surely as the subconscious mind links us to the body on the other."

The processes and activities of the Subconscious Planes of Mentality—at least those of such as have a practical bearing on the subject of the present book — may be classified as follows: (1) Processes of Memory; (2) Processes of Imagination; (3) Processes of Subconscious Thought. Let us consider each of these briefly, in the above order of classification:

The Processes of Memory

We have considered the general subject of the memory in extensive detail in our previous work entitled "Memory Training," and cannot hope to present more than a brief outline here. The student is referred to our above-mentioned work if he desires to make a thorough study of this branch of the subject. In the following condensed presentation of the subject, however, the reader should find sufficient to set him upon the right track in the Mastery of Memory.

Memory is: "The faculty of the mind by which it retains the knowledge of previous thoughts, impressions, or events." There are several other terms which are usually regarded as being symptoms with that of Memory, but which really have distinctive shades of special meaning. For instance: Memory is the general term indicating the power of retaining and reproducing past impressions or perception; Remembrance is that exercise of the power of Memory by which the representation of past impressions occurs more or less spontaneously, and without conscious effort of will; Recollection is that exercise of the power of Memory in which there is a more or less conscious and active exercise of the will in the direction of calling back, or bringing to the surface, certain impressions which we are vaguely aware of have previously experienced—in such case there is present a general remembrance of the fact and general nature of such previous experience, and the desire and will to bring them to light in further detail. Reminiscence is that exercise of the power of Memory in which there is a blending of resemblance and recollection, and in which there is a conscious representation and re-assembling of a series of previous experiences, but without that close degree of attention to clearness and detail which distinguishes instances of true recollection—this phase of Memory, in fact, may be said to occupy a middle ground between the extremes of recollection and resemblance, respectively.

The processes of Memory may be said to consist of three more or less distinct activities, viz., (1) the securing of records of impressions; (2) the intelligent storing-away of the records of impressions (including the "indexing and crossindexing" of such records); and (3) the finding and bringing into consciousness such filed-away stored records. This classification is important, for by an understanding of it one may greatly increase his power of Memory. We shall presently consider each of these several processes in detail, but before doing so we wish to offer for your consideration the following interesting description of the part played by the Subconscious Mentality in the processes of Memory, as noted by a writer on the subject. This writer says:

"The work of the subconscious faculties of the mind in the processes of

Memory seems to consist in the presentation of plastic mind-stuff to receive thereon the impressions of the senses, of the imagination, and of the ideas evolved by thought.

"We may best understand the working of these faculties of mind if we will but indulge in the fanciful idea of tiny mental workers in charge of the memory records. Of course there are no such entities, but the memory works as if there were; and we may understand its processes by indulging in this fanciful style of presentation of the facts.

"In the first place, let us imagine these tiny workers as having to hand an unfailing support of tiny plastic records upon which to receive the impressions passed on by the report of our senses, our imagination, and our ideas. Each sensation, thought, or idea make an impression on one of these records, varying in depth and clearness according to the degree of attention bestowed upon it. If the sensation, thought, or idea is repeated, the same record receives it and the impression is deepened. The impression may also be deepened by having the workers bring the record into the field of consciousness, and then allowing the imagination to make repeated impressions upon it. But this last practice sometimes works in an unexpected manner, for the imagination may indulge itself in enlarging, and extending its character, and if this be done several times the record will be changed and it will be almost impossible to distinguish the original impression from those added by the imagination. Common experience shows us the truth of this last statement, for who does not know of cases where people have added to a true tale repeatedly told, until at last it become entirely different from the original facts, and yet the teller of the tale imagines that he is telling the exact truth.

"But these little workers have many other tasks besides that of taking the impressions. They realize that they are continually being called upon to furnish the Ego with these records, in order that it may avail itself of its stored away facts. In order to do this they must have a perfect system of storing and indexing the records, with countless crossindexes, cross-references, *etc.* They must arrange each recorded thought, sensation, or idea so that it may be associated with others of its kind, so that when a record is examined it may bring with it its associations in time, space, and classification, that the Ego may be able to think continuously, intelligently, and orderly. What would be the use of remembering a single fact, or idea, if the associated idea or facts were not to be had? Intelligent thought would be impossible under such circumstances. So important is this Law of Association in Memory, that the entire value of Memory depends upon it. Teachers of Memory Culture lay great stress upon this fact.

They teach their students that in cases where they are unable to recall a desired fact or idea, the next best thing is to think of some associated fact, scene, or idea, and lo! once having laid hold upon a link in the chain, it is merely a matter of time before the missing record is found. It is like a great system of crossindexing. If you cannot remember a thing, find something associated with it, and then run down the index and you will find what you want."

With the above helpful figurative illustration of the "little helpers" in mind, you are now asked to consider the several various steps in the several Processes of Memory, to which we have previously alluded:

(1) Securing Memory Impressions. It is a self-evident fact that in order to remember or recollect an impression previous experienced, the impression must have left some record of its original presence. We cannot hope to bring to light a letter previously received, unless that letter has been placed on record; if it has been destroyed, it cannot be found, and there is no use looking for it. No argument is needed here.

While it is true that psychology holds that every impression experienced in consciousness is recorded somewhere in the Memory, it is likewise true that most impressions received by us are so shallow and so indistinct that the record thereof scarcely exists, and could not well be clearly reproduced even if found. Let us use the illustration of the wax phonographic cylinder, in our consideration of the subject of the records of Memory. The impressions received on the wax cylinder of Memory must be clearly registered, else we obtain only a faint and blurred presentation when we place the record on the phonographic machine for reproduction.

And here is an important point: The degree of clearness of the memory impression depends upon the degree of Attention which we have given to the original impression. Adhering to our figure of the phonograph, we may say that Attention is the recording needle which makes the record on the wax cylinder of Memory. If the needle-point of Attention is dulled, or encrusted with wax, then there is no clear record—and consequently no possibility of a clear reproduction. If, on the other hand, the needle point of Attention is sharp and clean, then we have a clean, clear, deep record—and consequently a clear, strong reproduction at a later time.

Most persons complaining of a "poor memory" are really suffering from poor Attention. Their first step in Memory Culture should be that of cleaning and sharpening the needle-point of Attention. This may be done by practicing the exercises in Attention previously given in this book, and by following the rules concerning the development of Attention and Concentration given therein.

(2) Storing Away Memory Records. After obtaining a good, clean, clear record on the wax cylinder of the Memory phonograph, the next step is that of

filing away and storing away such record in such a way that it may easily be found. It is true that Nature has done much for us in this way, in the direction of furnishing us with subconscious helpers who do the best they can for us. But in our complex modern life we pour into the subconscious storehouse of Memory such a heterogeneous mass and mixture of records that it is no wonder that the powers of the subconscious filing clerks are overtaxed. We can do much to help them, if we will but take the trouble. The process of intelligent storing away and filing of Memory records is greatly aided by an understanding of a very important principle of law of Memory, i.e., the principle of Mental Association. This principle, briefly stated, is this: that every mental impression, sensation, thought, or complex derivatives of these, is bound by associative links to other mental impressions. These associate links are practically "crossindexes" in the filing-room of Memory. The more crossindex references that an impression or idea has in the filing-room, the more easily it is located, and the more quickly is it recollected. The remembrance of an associated idea, thought, or sensation, will result in a quick and sure recollection of every other mental impression associated with, or connected with it. If you have ever consulted a crossindexed encyclopedia, or card index system having crossindexes, you will appreciate the value of this illustration.

Many a time have you failed to recollect a desired impression or idea. You gave it up in despair, and then after a greater or less space of time out popped the forgotten thing into your field of consciousness. "What happened to cause this? Simply this: the subconscious faculties hunted around until they found a "crossindex" of the thing sought for—that is to say, they found a record or some other thing connected or associated with the original impression in some way or other, probably by association is space, time, or resemblance—and that started up a process of intelligent further search that ended in success. If the thing had been better crossindexed by you, you could have recalled it in a moment or two, as you always do in such cases. The Rule of Association is: Associate each thing that you wish to remember, with as many other things as possible which will be likely to suggest the thing to you. Use natural (not artificial) associative links in this way. You know from experience that if you recall or remember the circumstances of the occurrence of a thing—the surrounding scene, incidents, etc.—then you find it comparatively easy to recall to consciousness the thing itself.

Do not waste your money or your time in purchasing or studying artificial Memory System embodying methods of artificial association which are harder to remember and recall than the thing itself that you wish to recall. Instead, when you need it, you should link and associate that particular thing to and with as many other suggestive things as possible. Attach to it this memory of the circumstances under which you first heard the thing the people present; the scene; what led up to the thing, and what followed it; and what it reminded you of, and so on, and so on. Not only will this help you to easily recall the thing itself, but it will also develop your general memory, and general fund of knowledge.

(3) Recollection. The final active process of Memory is that of recollection, bringing to light, in short finding the stored away records of Memory and bringing them into the field of consciousness—finding them and placing them into the phonograph for reproduction, so to speak. Providing that you have (a) originally obtained good, clear records; and (b) filed them away properly and intelligently; there then remains simply (c) the effort of desire or will to bring them to light and consciousness—then to place them once more on the mental phonograph so as to hear them reproduced for you.

Recollection, however, like every other mental or physical activity, depends largely for its efficiency upon Exercise. Therefore, if you will practice a few simple exercises in "recollection" every day, you will find that your "Memory" will rapidly and greatly improve. Most persons take Recollection for granted, and use it only when they need it very much. That is as foolish as to expect that your arm-muscles will be able to perform occasional strenuous tasks without you having previously given them exercise and use. Training, mental and physical, means simply Intelligent Exercise. And there is but one fundamental rule of Exercise, and that is, simply, DO IT!

Once in a while, when you have a little spare time after work hours, sit down and try to recall the occurrences and happenings of the day. You will find that by a little practice you will be able to recall far more of these happenings than you will be able to do at the first trial. Then try to make a mental synopsis of the happenings of the past week, at the end thereof. This sounds easy, but it really is difficult; but you will make wonderful progress if you will persevere. It is related of an eminent American statesman of the last century, that by this simple practice (enlarged upon and varied from time to time) he cured himself of a notoriously "poor Memory," and in its place developed an extraordinarily efficient Memory in all of its phases.

If you will picture to yourself the developing and evolving efficiency of a new filing-clerk in the great Memory of storehouse of records, you will get the right idea. You know very well if you were to be given such a task you would develop efficiency each and every day of your employment, until at last you would be regarded as a "wonder" or a "wizard" at this particular work, do you not? You know that in due time, by reason of practice and experience, you would be able to go directly to the proper file, and then pull out the proper would be able to go directly to the proper file, and then pull out the proper record—just as experienced and practiced filing-clerks do every one of their working days. Then, knowing this, there is no reason for your remaining a "poor recollector." Here is the method—use it!

The Processes of Imagination

Imagination, the second class of the processes of the Subconscious Mentality, very closely resembles its brother, the Memory, but there is an important distinction between the two, as follows: Memory reproduces only the original impressions placed within its realm, while Imagination reproduces the recorded impressions of Memory, not in their original condition, but in new groupings, arrangements, and forms.

Memory is the storehouse of impressions, but Imagination is the artist working with these stored up impressions, and making new and wonderful things with the same. Imagination takes these stored-away impressions, and creates new forms of things from them, but always uses the materials it finds in the Memory storehouse—it makes new combinations, new arrangements, new forms, but it never makes new materials.

Some persons think that there are no limits to the power of the Imagination —but this is wrong. There are practically no limits to the new arrangements and new combinations possible to Imagination; but this is about the limit of its powers. For, always, under the manifold and diverse forms of the creations of Imagination there will always be found the "stuff" or "material" which it has obtained from the storehouse of Memory, and which Memory has obtained through Sensation and Perception as we have seen in preceding portions of this book. Imagination, like Memory, has only the "raw materials" of Perception to work with, to build with, and to fashion into new forms, and shapes, and combinations.

You may doubt this. You may say that you can imagine an elephant with the wings of an eagle, the tail of an alligator, the horns of a bull-moose, and the legs of a giraffe— the kind of creature, in fact, that some persons actually do imagine (in dreams, after partaking too freely of the Welsh Rarebit, or the cold Mince Pie). You say, "I have imagined these things, very clearly and distinctly—but I certainly have never seen such a creature, for such does not exist!" But wait a moment, good critic. You have never actually perceived such a creature, of course; but you have perceived (either in real life or in pictured form) each and every one of the characteristics of this impossible animal! You have seen an elephant, an eagle, an alligator, a bull-moose, and a giraffe—and you have abstracted from each of these animals certain characteristics, and then have built up these several characteristics into a new creature which is a product of your imagination. But you haven't created a single new material or part—you have simply re-combined and rearranged these original perceptions, that's all! And that is all that you, or anyone else, ever has done, or ever can do, by the processes of Imagination.

Imagination is subject to misuse as well as use—in fact, the word is frequently employed to indicate the misuse of it, in the form of idle day dreams and vain fanciful flights of the imagination. This misuse arises from the involuntary exercise of the Imagination—allowing this subconscious faculty to indulge in purposeless and useless activity. This is like mere day-dreaming, and is a habit which often obtains quite a hold over persons if too freely indulged in, and often leading them away from the actualities of life. It is a mild form of mental intoxication, the effects are undesirable, for they often manifest in a weakening of the will, and rendering infirm the voluntary purpositive faculties of the mind.

The most harmful effects of this idle exercise of the imagination is that it usurps the place rightfully belonging to action. It is so much easier and so much more pleasant to dream of accomplishments, than to attempt to make them come true in actual life The habitual day-dreamer gradually loses the desire to participate in the activities of life, and slowly sinks into a mere passive existence, doing as little actual work as possible, and always longing for his hours of dream-life as the morphine victim longs for his drug, or the liquor victim for his glass.

The best modern psychology recognizes this danger of the misuse of the Imagination, and lays great stress upon the necessity of transmuting the energies of the Imagination into the images of things connected with the life work of the individual, character-building, self-mastery, and general creative work along the lines of the Constructive Imagination. Modern psychology holds that the positive use of the Imagination along creative and constructive lines is worthy of cultivation and development by scientific methods, for the reason that by its intelligent and purpositive application it leads to all progress and advancement, attainment and realization. Creative and constructive imagination furnishes the pattern, design, or mold of future action or material manifestation. The imagination is the architect of deeds, actions and accomplishments. A wellknown American woman once made the remark that she prayed that her sons might be given the active power of creative and constructive Imagination—and her wish was a wise one, for from that power are derived the plans of future accomplishment.

A leading scientist once said "Physical investigation, more than anything

A leading scientist once said: "Physical investigation, more than anything besides, helps to teach us the actual value and right use of the Imagination—of that wondrous faculty, which, when left to ramble uncontrolled, leads us astray in a wilderness of perplexities and errors, a land of mists and shadows, but, which, properly controlled by experience and reflection, becomes the noblest attribute of man, the source of poetic genius, the instrument of discovery in science, without the aid of which Newton would never have invented fluxions nor Davy have decomposed the earths and alkalis, nor would Columbus have found another continent." Another great scientist has said: "We are gifted with the power of imagination, and by this power we can lighten the darkness which surrounds the world of our senses. There are some, even in science, who regard Imagination as a faculty to be feared and avoided rather than employed. They have observed its action in weak vessels, and are unduly impressed by its disasters. But they might with equal truth point to exploded boilers as an argument against the use of steam. Bounded and conditioned by co-operant reason, Imagination becomes the mightiest instrument of the physical discoverer. Newton's passage from a falling apple to a falling moon was, at the outset, a leap of the Imagination."

In this constructive and creative work of the Imagination we have but another example of what has been so positively insisted upon, and repeated, in the foregoing chapters of this book, namely, the principle of the Ego using its instruments of expression, instead of allowing the later to use the Ego. The Ego uses its imaginative faculties along creative and constructive lines, instead of allowing them to run away with the chariot of the Ego. It is the positive use of the faculties, instead of the negative. It is another illustration of the power of the Master Mind in its work of the Mastery of Mind.

Here follow a few carefully selected rules for the cultivation of the right habits of using the Imagination effectively and efficiently. It will be worth your while to carefully acquaint yourself with the same.

The Supply of Material. Before the Imagination can build, construct, and create, it must be supplied with the proper materials. The materials with which the Imagination works is to be had only in the subconscious storehouse of Memory. Therefore, the Memory must be supplied with a stock of information concerning the particular subject or object which the Imagination is to develop by means of its creative power. And the impressions stored away in this manner should be clear, distinct, and strong.

Develop by Exercise. The Imagination should be developed, cultivated, and strengthened by voluntary and directed exercise and use. Acquire the habit of mapping out the work you have to do in advance, and allowing the creative

Imagination to fill in the details of the map after you have made the general outlines.

Turn your attention upon the tasks before, and you will find that, providing you have the strong desire for improvement well kindled, the Imagination will set to work suggesting improvements.

Avoid Idle Day-Dreaming. Avoid the habit of idle day-dreaming, for such only dissipates and wastes the energies of the Imagination. Instead, strive to acquire the habit of the purposeful, voluntary use of the Imagination.

Hold to the Central Idea. In the work of Constructive Imagination, always hold firmly to the central idea and central purpose of your thought. Build up, tear down, alter and change the details as much as you see fit, but always with the idea of improving and creating—but never allow yourself to be sidetracked. Let the central idea and its purpose be the skeleton framework upon which you build your structure.

Discard Useless Material. Acquire the habit of discarding all ideas and mental images that are not conducive to your creative work. Hold your mind "one pointed" while engaged in your imaginative work. Subject all your ideas and mental images to the test: "Is this conducive to the task in view? Does this tend to efficiency?" Hold fast to the Positives, and reject the Negatives.

See the Result as You Desire It to Be. Always hold before your mental eye the picture of yourself accomplishing the thing you have set out to do, and also the picture of the result taking on the proper form and power.

The following quotations from eminent authorities will serve to illustrate the principles embodied in the above rules, and will probably give additional inspiration to the reader who wishes to effectively and efficiently use his faculties of Imagination. By viewing the subject from the different angles of vision of these several authorities, you will get a wider and fuller vision of it than from the ideas of any one writer.

"In this age there is no mental power that stands more in need of cultivation than the Imagination. So practical are its results that a man without it cannot possibly be a good plumber. He must image short cuts for placing his pipe. The image of the direction to take to elude an obstacle must precede the actual laying of the pipe. If he fixes it before traversing the way with his Imagination, he frequently gets into trouble and has to tear down his work. Someone has said that the more imagination a blacksmith has, the better will he shoe a horse. Every time he strikes the red-hot iron, he makes it approximate to the image in his mind. Nor is that image a literal copy of the horse's foot. If there is a depression in that, the Imagination must build out a corresponding elevation in the image, and the blows must make the iron fit the image."

"It is certain that in order to execute consciously a voluntary act we must have in the mind a conception of the aim and purpose of the act." "It is as serving to guide and direct our various activities that mental images derive their chief value and importance. In anything that we purpose or intend to do, we must first of all have an idea or image of it in the mind, and the more clear and correct the image, the more accurately and efficiently will the purpose be carried out. We cannot exert an act of volition without having in mind an idea or image of what we will to effect."

"By aiming at a new construction, we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the ideal is dim and wavering we stagger and miscarry."

"When one is engaged in seeking for a thing, if he keep the image of it clearly before the mind he will be likely to find it, and that too, probably where it would otherwise have escaped his notice."

"No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through. They are quickly recognized because the eye has been commissioned to find them."

So, here too, we find that the Imagination, instead of doing as it likes, when it likes, and how it likes, as many suppose it must be allowed to do, is really as readily amenable to the control, direction, and mastery of the Ego as is any other of the mental processes. The Master Mind is the Master of Imagination, as it is the Master of the rest of the Mental Realm.

The Processes of Subconscious Thought

The third of the great classes of processes of the Subconscious Mentality is that which be called that of Subconscious Thought. While most persons accept readily the fact of the subconscious nature of the processes of Memory and Imagination, respectively, they are somewhat skeptical at first concerning the statement that the mind performs a large portion of its thought-processes on those planes of mentality below the plane of the ordinary consciousness. The subconscious processes of thought are well illustrated by the following statements of eminent authorities:

"At least ninety percent, of our mental life is subconscious, if you will analyze your mental operation you will find that conscious thinking is never a continuous line of consciousness, but a series of conscious data with great intervals of subconsciousness. We sit and try to solve a problem, and fail.

Suddenly an idea dawns that leads to a solution of the problem. The subconscious processes were at work."

"Carpenter calls attention to the common experience of subconscious meditation, and illustrates it by the experience of a friend who stated that at one time he had laboriously sought for the solution of a difficult problem, but without success. Then suddenly the solution flashed across his mind, and so complete was the answer, and so unexpected was its appearance, that he trembled as if in the presence of another being who had communicated a secret to him."

"A close attention to our internal operations, along with induction, gives us this result, that we exercise ratiocination of which we have no consciousness, and generally it furnishes us with this marvelous law, that every operation whatsoever of our minds is unknown to us until a second operation reveals it to us."

"The unconscious logical processes are carried out with a certainty and regularity which would be impossible where there exists the possibility of error. Our mind is so happily designed that it prepares for us the most important foundations of cognition, while we have not the slightest apprehension of the modus operandi. This unconscious mentality, like a benevolent stranger, works and makes provision for our benefit, pouring only the mature fruits into, our laps."

"It is inexplicable how premises which lie below consciousness can sustain conclusions in consciousness; how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps."

"It is surprising how uncomfortable a person may be made by the obscure idea of something which he ought to have said or done, and which he cannot for the life of him remember. There is an effort of the lost idea to get into consciousness, which is relieved directly the idea bursts into consciousness."

"There are thoughts that never emerge into consciousness, which yet make their influence felt among the perceptive currents, just as the unseen planets sway the movements of the known ones. I was told of a business man in Boston who had given up thinking of an important question as too much for him. But he continued so uneasy in his brain that he feared that he was threatened with palsy. After some hours the natural solution of the question came to him, worked out, it is believed, in that troubled interval."

"We are constantly aware that feelings emerge unsolicited by any previous mental state, directly from the dark womb of unconsciousness. Indeed all our most vivid feelings are thus derived. Suddenly a new irrelevant, unwilled, and unlocked for presence intrudes itself into consciousness. Some inscrutable power causes it to rise and enter the mental presence as a sensorial constituent. If this vivid dependence on unconscious forces has to be conjectured with the most vivid mental occurrences, how much more such a sustaining foundation must be postulated for those faint revivals of previous sensations that so largely assist us in making up our complex mental presence."

"It has often happened to me to have accumulated a store of facts, but to have been able to proceed no further. Then, after an interval of time, I have found the obscurity and confusion to have cleared away, the facts to have settled in their right places, though I have not been sensible of having made any effort for that purpose."

"After days, weeks, or months we often find to our great astonishment that the old opinions we had up to that moment have been entirely rearranged, and that new ones have already become lodged there. This unconscious mental process of digestion and assimilation I have several times experienced in my own case."

"The mind receives from experience certain data, and elaborates them unconsciously by laws peculiar to itself, and the result merges into consciousness."

"Berthelot, the great French chemist, and founder of Synthetic Chemistry, told his intimates that the experiments which led to many of his wonderful discoveries were not the result of carefully followed trains of thought, or of pure reasoning processes, but, on the contrary, they 'came of themselves, so to speak,' as if from the clear sky above."

"At times I have had the feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself. In view of having to wait for the results of these unconscious processes, I have proved the value of getting together material in advance, and then leaving the mass to digest itself till I am ready to write about it. I delayed for a month the writing of my book, 'System of Psychology,' but continued reading the authorities. I would not try to think about the book. I would watch with interest the people passing the windows. One evening when reading the paper the substance of the missing part of the book flashed upon my mind, and I began to write. This is only a sample of many such experiences."

"My Brownies! God bless them! who do one-half of my work for me when I am fast asleep, and in all human likelihood do the rest for me as well when I am wide awake and foolishly suppose that I do it for myself. I had long been wanting to write a book on man's double being. For two days I went about racking my brains for a plot of any sort, and on the second night I dreamt the scene in Dr. Jekyll and Mr. Hyde at the window; and a scene, afterward split in two, in which Hyde, pursued, took the powder and underwent the change in the presence of his pursuer. In Otalla, the Count, the mother, Otalla's chamber, the meeting on the stairs, the broken window, were all given me in bulk and details, as I have tried to write them."

Many pages could be filled with similar testimony to the reality of the processes of Subconscious Thought, to which has been given the names "automatic thinking," "unconscious rumination," or even the picturesque term "the helpful Brownies" of Stevenson; but the principle has been clearly illustrated in the above quotations, and further testimony would only be in the nature of repetition. The facts are admitted by all advanced modern psychologists, and many eminent persons have testified as to the manifestation of similar phenomena in their own experience. Many persons have acquired special efficiency in directing their subconscious faculties to perform similar work for them.

Perhaps the most concise and practical directions for manifesting this form of mental process is the following, quoted from an American writer who has made a special study of the subject. This authority says:

"In the Inner Consciousness of each of us there are forces which act much the same as would countless tiny mental brownies or helpers who are anxious and willing to assist us in our mental work, if we will but have confidence and trust in them. This is a psychological truth expressed in the terms of the old fairy tales. The process of calling into service these Inner Consciousness helpers is similar to that by which we constantly employ to recall some forgotten fact or name. We find that we cannot recollect some desired fact, date, or name, and instead of racking our brains with an increased effort, we (if we have learned the secret) pass on the matter to the Inner Consciousness with a silent command, 'Recollect this name for me,' and then go on with our ordinary work. After a few minutes—or it may be hours—all of a sudden, pop! will come the missing name of fact before us—flashed from the planes of the Inner Consciousness, by the help of the kindly workers or 'brownies' of those planes. The experience is so common that we have ceased to wonder at it, and yet it is a wonderful manifestation of the Inner Consciousness workings of the mind. Stop and think a moment, and you will see that the missing word does not present itself accidentally, or 'just because.' There are mental processes at work for your benefit, and when they have worked out the problem for you they gleefully push it up from their plane on to the plane of the outer consciousness where you may use it.

"We know of no better way of illustrating the matter than by this fanciful figure of the 'mental brownies,' in connection with the illustration of the 'subconscious storehouse.' If you would learn to take advantage of the work of these Subconscious Brownies, we advise you to form a mental picture of the Subconscious Storehouse in which is stored all sorts of knowledge that you have placed there during your lifetime, as well as the impressions that you have acquired by race inheritance—racial memory, in fact. The information stored away has often been placed in the storage rooms without any regard for systematic storing, or arrangement, and when you wish to find something that has been stored away there a long time ago, the exact place being forgotten, you are compelled to call to your assistance the little brownies of the mind, which perform faithfully your mental command, 'Recollect this for me!' These brownies are the same little chaps that you charge with the task of waking you at four o'clock tomorrow morning when you wish to catch an early train—and they obey you well in this work of the mental alarm-clock. These same little chaps will also flash into your consciousness the report, 'I have an engagement at two o'clock with Jones'—when looking at your watch you will see that it is just a quarter before the hour of two, the time of your engagement.

"Well then, if you will examine carefully into a subject which you wish to master, and will pass along the results of your observations to these Subconscious Brownies, you will find that they will work the raw materials of thought into shape for you in a comparatively short time. They will arrange, analyze, systematize, collate, and arrange in consecutive order the various details of information which you have passed on to them, and will add thereto the various articles of similar information that they will find stored away in the various recesses of your memory. In this way they will group together various scattered bits of knowledge that you have forgotten. And, right here, let us say to you that you never absolutely forget anything that you have placed in your mind. You may be unable to recollect certain things, but they are not lost— sometime later some associative connection will be made with some other fact, and lo! the missing idea will be found fitted nicely into its place in the larger idea—the work of our little brownies. Read the examples given of the eminent persons who have had experiences of this kind. These; experiences can be reproduced by you when you have acquired the 'knack of it.'

Remember Thompson's statement: 'In view of having to wait for the results of these unconscious processes, I have proved the habit of getting together material in advance, and then leaving the mass to digest itself until I am ready to write about it.' This subconscious 'digestion' is really the work of our little mental brownies.

"There are many ways of setting the brownies to work. Nearly everyone has had some experience, more or less, in the matter, although often it is produced almost unconsciously, and without purpose and intent. Perhaps the best way for the average person—or rather the majority of persons—to get the desired results is for one to get as clear an idea of what one really wants to know—as clear an idea or mental image of the question you wish answered. Then after rolling it around in your mind— mentally chewing it, as it were— giving it a high degree of voluntary attention, you can pass it on to your Subconscious Mentality with the mental command: 'Attend to this for me—work out the answer!' or some similar order. This command may be given silently, or else spoken aloud—either will do. Speak to the Subconscious Mentality—or its little workers—just as you would speak to persons in your employ, kindly but firmly. Talk to the little workers, and firmly command them to do your work. And then forget all about the matter—throw it off your conscious mind, and attend to your other tasks. Then in due time will come your answer—flashed into your consciousness—perhaps not until the very minute that you must decide upon the matter, or need the information. You may give your brownies orders to report at such and such a time—just as you do when you tell them to awaken you at a certain time in the morning so as to catch the early train, or just as they remind you of the hour of your appointment, if you have them well trained."

The above instruction, though conveyed in a fanciful style in order to catch the attention and to be easily remembered, really contains the essence and substance of the most approved methods of making use of the faculties of the subconscious mentality in the process of Subconscious Thought. The reader should carefully study this method, and begin to practice it as he wishes to make use of this wonderful power of the mind. He will find that after a little practice his mental powers will be enormously increased, and his general efficiency likewise added to.

Here, as elsewhere, we have the fact set forth that the Ego is the Master Mind, ruling, controlling, directing and managing his subjects, the mental faculties. The Ego—the Master Mind—has a large realm over which to rule, and many subjects to govern; but it has the power to govern them properly and efficiently, providing that it will awaken to its own reality and power, and will grasp firmly the scepter of authority which rightfully belongs to it, but which it may have allowed to drop from its relaxed fingers while it slept.

Chapter 16
The Mastery of Will

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There is probably no phase of mental activity which is more difficult to define than that called the Will. All of us know quite well what is meant by "the will," but when we attempt to express the knowledge in formal words we find it most difficult. When we refer to the dictionaries for assistance, we are but little better off, for they generally hold fast to the old philosophical conception of Will as (1) the desire or inclination to act in a certain way, or (2) the power of choice exercised by the mind, by which it decides which of several courses of action to follow. The third, and according to the modern view the most important phase of will, namely, that of the act of voluntary effort and actions, is passed over in most cases as being merely incidental.

The modern conception of the Will is that of mental states concerned with action, the other phases being regarded as subordinate to this. As a popular psychologist has well stated: "Will concerns itself with action. The student must keep that fact before him, no matter how complex the process seems. We are never without the activity of the will, in the broadest sense of that term.

The Will may be said to present three general phases of itself for our consideration, namely: (1) The phase in which Desire is being transformed into Will; (2) the phase in which there is the process of Deliberation concerning the respective values of several desires, or several courses of action represented by their respective ideas or mental images; this phase of Deliberation begins with conflicting motives, and ends with a Decision or Choice; (3) the phase of action resulting from the Decision or Choice. The following somewhat fuller statement of each of these phases will aid the reader in perceiving the special characteristics of each.

1. Desire-Will. All activities of the Will may be said to have been preceded by Desire. One may Desire without actually setting the Will into operation, but one can scarcely be thought of as Willing without having first experienced the Desire to Will (it being, of course, understood that such Desire may have manifested subconsciously rather than in the conscious field). It is almost impossible to conceive of one willing to do a thing unless from the motive of Desire, either in the form of "wanting to" on the one hand, or that of fear on the other hand. At the last, as at the first, Will is seen to be the active expression of

some form of Desire.

A writer says: "Desire is aroused by feelings or emotions rising from the subconscious planes of the mind, and seeking expression and manifestation. In some cases the feeling or desire first manifests in a vague unrest caused by subconscious promptings and excitement. Then the imagination pictures the object of the feeling, or certain memory images of it, and the desire thus rises to the plane of consciousness. The entrance of the desiring feeling into consciousness is accompanied by that particular tension which marks the second phase of desire. This tension, when sufficiently strong, passes into the third phase of desire, or that in which desire blends into will-action. Desire in this stage makes a demand upon will for expression and action. From mere feeling, and tension of feeling, it becomes a call to action. But before expression and action are given to it, the second phase of will must manifest at least for a moment; this second phase is known as deliberation, or the weighing and balancing of desires."

2. Deliberative Will. In this second phase of Will activity, there is a balancing and weighing of desires, or at least a weighing and balancing of several courses of action in order to determine their values as a channel of expression of the strongest desires.

Sometimes there is present a dominant desire that presses aside all other desires, and asserts its strength and power; in such a case the deliberation is simply that of determining the best possible channel of expression of that desire. But, as a rule, there is first a conflict of desires, which results either in the victory of the strongest desire present at that moment, or else an average struck between several strong desires then present.

In the case of an uncultured person, the struggle is based upon the most primitive and elemental factors of feeling, but with the development of intellect new factors manifest themselves and exert their influence. Also, the more complex the emotional development of the individual, the more intense and complicated becomes the process of choice. Reference to the foregoing chapters in which the subject of the nature of Desire is considered, will throw additional light on this subject. In the case of individuals of higher emotional and intellectual culture, it will be found that the desires concerning the welfare of other persons in whom the individual has a keen interest and for whom he has a great affection will often prove stronger than the more personal feelings. Likewise, in such an individual the prospect of a future greater benefit will often outweigh a lesser though immediate benefit.

As a writer says: "The judgment and action of an intelligent man, as a rule, are far different from those of an unintelligent one; and a man of culture tends toward different action than that of an uncultured one; and, likewise, the man of broad sympathies and high ideals acts in a different way from one of the opposite type. But the principle is always the same—the feelings manifest in desire, the greatest ultimate satisfaction apparent at the moment is sought, and the strongest set of desires wins the day."

Finally, the balance is struck, and the decision or choice is made, and the individual "makes up his mind" to act in accordance therewith. And, in the ordinary course, the process of Will then passes on to the next phase, i.e., the phase of Action.

3. Action-Will. The older psychologists usually passed at once from the phase of Will called "Deliberation," into that phase called "Action." But the newer school is more discriminating, and insists that there is an intermediate stage between the two said phases—a stage in which, though decision and choice be made, and though action may be determined upon, still there is a holding-back from actual action.

A typical illustration of this intermediate stage is the familiar experience of rising in the morning. We may resolve to get up, because we see the need of doing so and the penalty for not doing so; then we firmly "make up our mind" to rise, but for some reason we linger a little longer, and our resolve does not take form in action. Finally, for some reason, we suddenly seem to appreciate the need of immediate action, and then the spring of the will is released, and we throw off the covers and step out of the bed.

A wellknown psychologist says: "From a subjective point of view, decision may end the matter, but in a practical world decision is of little account unless it is followed by action. The road to hell is said to be paved with good intentions, or decisions. A good decision never moved a person an inch heavenward. For a completed act of will, there must be action along the line of the decision. Many a decision has not raised the motor centers to action, nor quickened the attention, for any length of time. There are persons who can frame a dozen decisions in the course of a morning, and never carry out one of them. Sitting in a comfortable chair, it may take one but a very short time to form a decision that will require months of hard work. Deciding in this way is very different from laboring wearily to carry the decision into effect. The decider does not generally realize the amount of effort involved when he airily declares his intention of performing a certain action.

"Some persons can never seem to understand that resolving to do a thing is not the same as doing it. Such are utterly worthless in this world of action. They talk; they feel; they do anything but act. They appear to derive almost as much comfort from resolving to answer a letter, which should have been answered two months before, as they would from actually writing the reply. There may be desire, deliberation, and decision; but if these do not result in action along the indicated line, the process of will is practically incomplete."

Training the Will

Just as the Master Mind may train the faculties of Thought, and the faculties of Feeling and Emotion, so may it train, control, direct, and master the faculties of the Will. And this last is perhaps the most important of all the various forms of mastery manifested by the Ego, or Master Mind, because the Will is the instrument which the Ego applies to control the other mental faculties—and control of the Will is control of the entire situation.

It should be mentioned here, however, that if the student has put into practice the various forms of the control of the other mental faculties, the Will itself will be found to have gained strength and power from such use and exercise. Particularly is this so where the Attention has been mastered and controlled, for the Attention is the principal weapon of the Will—the one by which it imposes its authority upon the other faculties.

The following Rules for Will-Training will furnish the student with a simple, practical method or system of training and cultivating the Will. It consists of the application of a few elemental principles, which may be afterward elaborated, added-to, and developed into a much more imposing structure of method and system.

The Rules of Will Development

1. Finding the Center of Power. This rule consists of bidding the student to find the center of his mental being—the place where dwells the Ego, the Master of Mind, the "I." This consists not alone of him merely assenting to the presence of the Ego on the part of the intellect, but rather of the conscious feeling of the presence, reality and power of the "I," in the center of the mental field, where it masters, directs, controls, and manages the feelings, emotions, thought processes, objects of attention and desire, and finally of the activities of the will.

The Ego must learn to turn its attention inward upon itself, and to be conscious of its own presence and existence. It must inwardly cognize itself as the "I"—an actual living entity or being. To do this fully, the Ego must for the moment separate itself from the various instruments and faculties belonging to it—it must see and feel itself simply as the pure Ego—the "I AM!" It may take some time and practice for one to attain this particular stage of self some time and practice for one to attain this particular stage of self-consciousness, but progress will be made from the beginning, and each step of the path will be repaid with actual results. Each time you control or direct the mind, say to yourself "I, the Ego, the Master Mind, am doing this"—and you will be made conscious of a dawning realization of the Ego which is Yourself—your Real Self.

2. Exert Your Will Power. Exert Your Will Power by practicing the control over the several mental and emotional faculties. Will to think; Will to feel; Will to act. For instance: you may feel a desire to do, or not to do a certain thing—here is your chance to prove your Will Power. Deliberately determine that you shall and will desire and feel the exact opposite of your present desire, and then proceed to manifest in action that idea and determination. You will find that the original desire or feeling will struggle and rebel—it will fight hard for life and power—but you must oppose it to the deadly cold steel of your will, as directed by the Master Mind, or Ego. Persevere, and yield not an inch—assert your mastery of your own mental domain. Ask no quarter, and give none; and as sure as tomorrow's sun will rise, so surely will your will triumph, for the Will is positive to the other mental states, when it is properly applied and persistently exerted.

3. Consider Your Actions. Cultivate the faculty of careful deliberation and intelligent determination. In short, look before you leap. Test your feelings, emotions, impulses, and desires by the light of your intellect. Test every desire and impulse by the Touchstone of Positivity: "Will this make me stronger, better, and more efficient?" Do not prolong your deliberation too long, however—learn to decide carefully but at the same time quickly and without dawdling or waste of time. Then, when you have determined upon your course of action—have decided what to do, and how to do it, as well as understanding why you should do it—then proceed to actually do it with all your might. Follow the old maxim: "Be sure you're right, then go ahead!" Hold the wild horses of your mentality firmly in hand, using the guiding reins of the reason and judgment— but see that they go ahead!

4. Cultivate the Attention. Carefully cultivate the Attention until you can focus it upon any object or subject with concentrated force and insistent direction. The Attention determines the path of the will—either toward or away from the object of the Attention, as the case may be. Attention is the eye of the Ego, or Master Mind, the driver of the mental chariot. Note the following quotations from leading psychologists on this point: "The first and great task of the will is the control and direction of the Attention. The will determines the kind of interest that shall prevail at the moment, and the kind of interest largely determines the character of the man, his tastes, his feelings, his thoughts, his

determines the character of the man, his tastes, his feelings, his thoughts, his acts."

"Cooperating with a pre-existing influence, the will can make a weaker motive prevail over a stronger. It determines which of pre-existing influences shall have control over the mind."

"If the will relaxes its hold over the activities of the mind, the Attention is liable to be carried away by any one of the thousands of ideas that the laws of association are constantly bringing into our minds."

5. Acquire the Habit of Mastery. Carefully cultivate and acquire the habit of controlling your mental faculties, feelings, desires, and thoughts, as well as your actions, by the power of your awakened will. When you have acquired this habit — and the mental faculties have discovered your power over them, and they also have acquired the habit of obeying—half the battle is over. Then will the wild horses of the mind have learned the lesson of control, and will interpose a constantly decreasing degree of resistance, and they will manifest a constantly increasing obedience. Don't allow your mental steeds to run away with the chariot. They will do wonderful work if properly controlled and directed, but if they are permitted to rush along unrestrained by and heedless of the hand of the Master Mind, they will run into mire and morass, and may even wreck the chariot and throw the charioteer into the ditch or over the precipice. Habit becomes second nature, remember—and habit is strengthened by repetition. So keep at it, and your power of control will increase daily, and their response and obedience will increase in like proportion.

6. Occasionally Perform Disagreeable Tasks. You will find that it is of great benefit to occasionally drive your mental steeds in directions contrary to that in which they wish to travel. This course is advisable, not because the agreeable way is necessarily wrong, but simply because such exercise of control trains them and accustoms them to the control and direction of the Master Mind. One of the best methods of Mind Mastery is to compel yourself to occasionally perform some disagreeable task, something you do not wish to do, or do not feel like doing. Here you will have a fight worthy of the mettle of the Master Mind. The rebellious feelings and desires will rear and plunge and use every art and wile in order to defeat your purpose. Finding that you are determined to rule, they may even seem to acquiesce for the time being, only to afterward take you by surprise and off your guard when you relax your efforts and rest secure in the feeling that you have conquered. They sometimes act like the mule in the wellknown story of Josh Billings, the American humorist; this mule, he said, would sometimes stay good for three months just to get a chance to kick the hostler when he wasn't expecting it.

Desires and feelings are wily animals—watch them and do not be caught

Desires and feelings are wily animals — watch them and do not be caught napping or off your guard. By doing a few disagreeable things once in a while—doing something that you do not feel like doing, or leaving undone some thing you do feel like doing, you will gain a wonderful control over your emotional nature, and desire-mind, that will serve you well in some future hour of need when you require every available ounce of your Will Power in order to act right. Moreover, by following this course, you will educate your mental faculties in the direction of acquiring the habit of yielding to the control and mastery of the will — that is to say, of course, to the Will directed by the Master Mind or Ego. Many great men know this law, and apply it to their advantage. One writer mentions the case of a man who was found reading a particular "dry" work on political economy. His friend expressed surprise at his choice of a book, and the man replied: "I am doing this because I dislike it!" He was training his mortal horses. One of the best and simplest methods of putting this rule into practice is that of heeding the popular adage: "DO IT NOW!" Procrastination is a particularly balky horse, and one that requires careful and persistent attention.

A writer says on this point: "Nothing schools the will, and renders it ready for effort in this complex world, better than accustoming it to face disagreeable things. Professor James advises all to do something occasionally for no other reason than that they would rather not do it, if it is nothing more than giving up a seat in a street car. He likens such effort to the insurance that a man carries on his house. He has something to fall back on in time of trouble. A will schooled in this way is always ready to respond, no matter how great the emergency. While another would be crying over spilled milk, the possess of such a will has already found another cow. The only way to secure such a will is to practice doing disagreeable things. There are daily opportunities. Such a man has the elements of success in him. On the other hand, the one who habitually avoids disagreeable action is training his will to be of no use to him at a time when supreme effort is demanded. Such a will can never elbow its way to the front in life. We gradually make our characters by separate acts of will, just as the blacksmith by repeated blows beats out a horseshoe or an anchor from a shapeless mass or iron. A finished anchor or horseshoe was never the product of a single blow."

The "James' Formulas"

No presentation of the best modern thought concerning the Cultivation of Will Power would be complete without mention of the celebrated Formulas of the great American psychologist, the late William James. Professor James based these formulas upon those of Bain, elaborating the latter and adding some equally good advice to them. Here follows a condensed statement of the "James' equally good advice to them. Here follows a condensed statement of the "James Formulas,” including a condensation of those of Bain which are quoted by James.

1. "In the acquisition of a new habit, or the leaving off of an old one, launch yourself with as strong and decided an initiative as possible. This will give your new beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might; and every day during which a breakdown is postponed adds to the chances of it not occurring at all."

2. "Never suffer an exception to occur till the new habit is securely rooted in your life. Every lapse is like the letting fall of a ball of string which one is carefully winding up—a single slip undoes more than a great many turns will wind again." "It is necessary, above all things, in such a situation, never to lose a battle. Every gain on the wrong side undoes the effect of many conquests on the right. The essential precaution is so to regulate the two opposing powers that the one may have a series of uninterrupted successes, until repetition has fortified it to such a degree as to enable it to cope with the opposition, under any circumstances."

3. "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you wish to gain. It is not the moment of their forming, but in the moment of their producing motor effects, that resolves, and aspirations communicate their new 'set' to the brain. The actual presence of the practical opportunity alone furnishes the fulcrum upon which the lever can rest, by which the moral will may multiply its strength and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture making."

4. "Keep the faculty alive in you by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little, unnecessary points; do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. The man who has daily inured himself to habits of concentrated attention, energetic volition, and self-denial in unnecessary thing will stand like a tower when everything rocks around him, and when his softer mortals are winnowed like chaff in the blast."

Inspiring Ideals

The student who is striving to develop his Will Power will do well to hold before his mental vision the Inspiring Ideal of the Goal toward which he is struggling and striving. The following quotations from wellknown writers will perhaps serve the student well in this regard. Let him commit some of these quoted lines to memory, and frequently repeat them to himself, and thus create a Living Ideal which will stimulate and inspire him to continued and renewed effort—this will aid him greatly in the work of making the Ideal become REAL. Here follow the said quotations:

The star of the unconquered will,
It rises in my breast,
Serene and resolute and still,
And calm and self-possessed.

So nigh is grandeur to our dust,
So near to God is man,
When duty whispers low, "Thou must!"
The youth replies, "I can!"

"The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

"Resolve is what makes a man manifest; not puny resolve, not crude determination, not errant purpose, but that strong and indefatigable will which treads down difficulties and danger as a boy treads down the heaving frost lands of winter, which kindles his eye and brain with a proud pulse beat toward the unattainable. Will makes men giants."

"Let the fools prate of luck. The fortunate is he whose earnest purpose never swerves, Whose slightest action, or inaction, serves the one great aim. Why, even death itself stands still and waits an hour sometimes for such a will."

"I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfillment."

"A passionate desire and an unwearied will can perform impossibilities, or what may seem to be such to the cold and feeble."

"It is wonderful how even the casualties of life seem to bow to a spirit that will not bow to them, and yield to subserve a design which may, in their first apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

"I am bigger than anything that can happen to me. All these things are outside my door, and I've got the key! Man was meant to be, and ought to be, stronger and more than anything that can happen to him. Circumstances, 'Fate,' 'Luck,' are all outside; and if he cannot change them, he can always beat them!"

"Man owes his growth chiefly to that active striving of the will—that encounter which we call effort—and it is astonishing to find how often results apparently impracticable are thus made possible. It is Will—force of purpose—that enables a man to do or be whatever he sets his mind upon being or doing. Let it be your first duty to teach the world that you are not wood and straw—that there is some iron in you."

Tender-handed stroke a nettle,
And it stings you for your pains.

Grasp it like a man of mettle,
And it soft as down remains.

Ideals for Will Culture

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And now, my good reader, we have come to the end of this book. Its pages are filled with information of vital importance to you—information which will make your character what you wish it to be, providing that you so Will it, and providing that you will back up that Will with persistent, determined purpose and effort. I can do no more for you, however, than to point out the way for you to travel—you must tread the path yourself, for no one else can tread it for you.

Decide which you wish to be: Master Mind or Slave Mind! You have the choice—make it! I have led you to the spring from which bubbles the Waters of Mastery—but I cannot force you to drink thereof. In the words of an old writer: "Man must be either the Anvil or the Hammer—let each make his choice, and then complain not."

If you are the Hammer, strike your fill If, the Anvil, stand you still.

Mental Therapeutics, or Just How to Heal Oneself and Others

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LESSON I
THE SCIENCE OF MENTAL HEALING

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In these lessons I shall give you the essence and substance of the best scientific know ledge regarding the prevention and cure of physical ills by the power of the mind.

But in presenting the theory and practice of Mental Therapeutics to you I shall carefully avoid all reference to mysticism or occultism, or strange metaphysical and philosophical theories. Mental Therapeutics is a science, not a superstition; it is something based on sound scientific facts, and not upon vague imaginings.

Nature surely contains enough wonders for us, without the need of our exploring any so-called supernatural realms in our search for the relief of the ills and pains of mankind. 'The Power that has called us into being has placed at our disposal many wonderful means of self-help, and self-cure. There is no need for us to become "spooky" or uncanny when we begin the study of Mental Therapeutics, nor when we carry the theory into the realm of actual practice. There are greater wonders and mysteries wrapped up in the domain of Nature than have ever been dreamed of by man in his search for the supernatural.

Neither is there any need of dragging the religious element into Mental Therapeutics, for it has no direct connection with the scientific side of the subject. There is no one who has a greater, deeper, or more profound respect, veneration, and reverence than have I for the Power which is back of all Nature, and which is yet manifest in every one of her activities. Moreover, I firmly believe that a firm faith in that Power has an uplifting effect upon the minds and souls of persons, and therefore tends to keep them in health, and to restore health when it has been lost. But, I believe that theology and Mental Therapeutics are two distinct. fields of human thought and activity. I do not believe in making a religion of Mental Therapeutics, and of mixing theological doctrines with the scientific methods of applying the latter.

In fact, while many persons have received benefit from Mental Therapeutics administered under the guise and form of religious teaching, I also believe that many more persons have been repelled and kept away from the wonderful benefits of this form of treatment by reason of the strange and queer theological teachings of some of the healers. There is no reason in the world why any person should forsake his or her chosen religion—the faith that has been of such great comfort and consolation to him or her during many years of life—in order to obtain the benefits of the "new" healing methods. Rather do I believe that the best therapeutic methods of this new system may be applied with the best results when the patient is supported by the comforting, assurance of his or her own chosen faith.

Under the guise of mental healing many persons have been induced to forsake the faith of their fathers, and the faith of their youth; too often with the result that they have become like ships without a rudder, drifting and floating backward and forward with every passing current. These people have let go of the old, without getting a firm hold on the new. At the last, all religion may be summed up in three general principles, viz.: (1) Belief in the existence of a Supreme Being or Power, from whom all life proceeds; (2) faith in, and dependence upon, the goodness of that Being or Power in all the affairs and circumstances of daily life; and (3) living the Right Life, in accord with the highest teachings of the best faiths, and in accordance with the dictates of one's own conscience. Having these principles, and living up to them as closely as one can, one is truly religious, no matter what his faith or profession.

So, my students, in these lessons you will not be torn away from the safe anchorage of your religious faith, nor asked to accept some strange and new theology as a precedent to your learning the art and science of healing yourself and others. While, as I have said, all thinking men recognize the presence and being of a Supreme Power, and seek assistance and aid from, and depend upon it accordingly; still we shall find that this Supreme Power has placed within our grasp the means and methods whereby we may study and practice this science, as we would any other science. Mental Therapeutics is neither a religion, nor a theology; it is a scientific system of healing by natural means and methods.

Moreover, although Mind is the great force and power with which cures are made under the system of Mental Therapeutics, we shall not be asked to accept any particular metaphysical theory of "What is Mind?" We do not insist upon teachers of physical science telling us exactly what Matter is! The truth is that they do not know; neither does any one else know. And, likewise, no one knows just what Mind is; nor are they likely to know. Mind, Matter, and Energy—these are the three great manifestations of the Supreme Power; and it has pleased that Supreme Power to render them perhaps forever unknown to us in their final nature. The sanest attitude to take toward these mysteries is that of Herbert Spencer, i.e., that Mind, Matter, and Energy are the threefold aspects of the manifestation of that "Infinite and Eternal Power" from which all things proceed; and which, like the Power that has called them into being, is Unknowable at the last.

But, while we do not know "just what Mind is," we most assuredly do know just how it works. Like electricity, the nature of which we do not know either, we have harnessed Mind to do work for us. We have in Mind a wonderful and most potent force or natural energy, and we have learned how to guide, direct, and apply its energies and power in the direction of the healing of physical ills. We have discovered that Mind works as regularly, and as surely, as does electricity. And we know that we may set it to work in special direction, surely and invariably, when we provide the channels for its expression.

As we proceed with these lessons, we shall discover also that not only does Mind prevent and cure diseases, but that it also causes diseases. Fear has slain more human beings than the most malignant fever. Its victims are numbered by the millions. And not only does it kill, but it cripples and incapacitates millions, and renders them miserable and unable to live normal lives and to perform efficient work for themselves and those dependent upon them. Like all other great forces, Mind acts negatively as well as positively—it harms as well as benefits. Wisdom consists in learning its laws and principles of operation; and thereby learning to prevent its undesirable working, and to encourage, cultivate and direct its beneficent activities.

In these lessons I shall try to bring order out of chaos in mental healing. There has been so much ill-digested teaching on the subject, and so much fanciful and often absurd theorizing, that the intelligent student is often perplexed when he begins the study thereof.

A writer upon this subject, in a recent magazine article, has well said: "Past teaching respecting the influence of the mind upon the body has been clouded and distorted by the errors of superstition, the inaccuracies of ignorance, and the exaggeration of fanatical extremists whose prejudiced observations and reports were more does electricity. And we know that we may set it to work in special direction, surely and invariably, when we provide the channels for its expression.

As we proceed with these lessons, we shall discover also that not only does Mind prevent and cure diseases, but that it also causes diseases. Fear has slain more human beings than the most malignant fever. Its victims are numbered by the millions. And not only does it kill, but it cripples and incapacities millions, and renders them miserable and unable to live normal lives and to perform efficient work for themselves and those dependent upon them. Like all other great forces, Mind acts negatively as well as positively—it harms as well as benefits. Wisdom consists in learning its law and principles of operation; and thereby learning to prevent its undesirable working, and to encourage, cultivate and direct its beneficent activities.

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A writer upon this subject, in a recent magazine article, has well said: "Past teaching respecting the influence of the mind upon the body has been clouded and distorted by the errors of superstition, the inaccuracies of ignorance, and the exaggeration of fanatical extremists whose prejudiced observations and reports were more or less colored by commercial motives or sectarian enthusiasm. And so it was no little wonder that teaching mental healing grew into a mass of religious contradictions, unreliable observations, and groundless assertions. It has required much painstaking labor on the part of modern physiologists and psychologists to clear away this accumulation of rubbish and ignorance, and to lay a scientific foundation for a rational system of mental hygiene based upon the known laws of mind and matter."

The student will notice that in these lessons I have not confined myself solely to the psychology of Mental Therapeutics. I have accepted the facts of modern physiology as correct; and have directed the use of the power of the mind along the lines of these physiological facts, One of the great mistakes of unscientific practitioners of mental healing has been the fact that they have refused to accept physiology as existent; but have used the mind in a general hit-or-miss fashion. The scientific practitioner, on the contrary, acquaints himself with the physiology of the normal person, and then bends the mental energies toward restoring this normal state and condition of functioning. By knowing just how the organs of the body function in health, the practitioner is better able to picture in the mind of the patient (and in his own mind) exactly what conditions are desired to be created. As the mental picture is the pattern around which Mind creates, it will be seen that the importance of creating the right kind of mental pattern cannot be overestimated. There is a great truth of Mental Therapeutics stated here; and the student will do well to make note of it.

But, while we shall be led into the study of elementary physiology in connection with the psychology of cure, we shall not be bothered with technical scientific terms. Wherever possible these technical terms shall be discarded. When it is impossible to proceed without them we shall explain them in simple terms, so that any person of average intelligence will be able to understand them. True knowledge does not consist of a parrot-like memorizing or repetition of long words, or foreign terms; rather does it consist of an understanding of the real meaning of the things described; particularly as regards the question of “how they work.”

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I ask my students, here at the very beginning, to lay aside all preconceived ideas and acquired prejudices. Not that they must accept my theories and methods in preference to their own, regardless of the comparative value thereof; but rather that they should cultivate an open mind to what I have to say, until they are able to grasp the why and wherefore of it. In some cases they may think that I mean something quite different from my real meaning; this by reason of their unfamiliarity with my terms. We all have our own terms, and we are suspicious of new ones. Therefore, we should always be sure that we really understand the real meaning of the terms used by others.

Finally, we must once and for all get rid of the idea that Truth is the exclusive possession of any one school of thought or practice. There is a little good in almost all schools and methods; and the most good is always obtained by analyzing the different theories and methods, and then taking the essence of all that is best, discarding the waste material. This is the true scientific method—the “eclectic” method, combining the best of the many forms and phases examined; selecting the best in each, and combining this in one general system and method. Any other plan results in narrowness and bigotry, both of which is quite unscientific, and quite contrary to common sense.

Having now understood the methods and general plan of these lessons, let us now proceed to investigate, examine, and understand the working principles and the basic theories of this great system of the healing art—Mental Therapeutics.

LESSON II
THE CORPOREAL MIND

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One of the first things that the student of Mental Therapeutics should learn is this: That the human body is not a mass of mindless matter, but is, instead, as truly an organ of the mind as is the brain, although its mental work is along different lines. This may seem like a startling statement to the person who has not acquainted himself with the discoveries of modern psychology and physiology.

Not only is the body as a whole the outward aspect of an inward mentality, but every part of it (even the cells themselves) has mind immanent within it and acting through it. And, more than this, every part has its own particular mental nature; and every cell its own mental being. There is no part of the body, no organ of the body, no cell of the body, that is without its own mental being or nature.

When this important fact is perceived, the fundamental explanation of mental healing is had. The student then no longer speaks of the power of “mind over matter, ” for he sees that it is really a manifestation of mind over mind—of one kind of mind over another kind of mind. This fact being grasped thoroughly, the whole system of mental cure is perceived as a reasonable and logical idea, instead of a theory opposed to the accepted facts of Nature.

Just as the activities of the brain-cells in performing their own allotted work are so closely correlated and combined that they are regarded as a unity, and form our thinking “mind” as a. whole; so are the activities of our cells, parts, organs and members of our bodies so closely correlated and combined in their actions and interaction that they form a unity, and may be regarded as one mind working in harmony and unity. For the want of a better name this combined mind may be called **“The Corporeal Mind."** This term will be used in these lessons to indicate this great indwelling mind which is the active spirit of our physical functions and bodily life.

The term "corporeal" means: “pertaining to a material body." Therefore Corporeal Mind means “the bodily mind.” As we proceed we shall discover the qualities, properties, and attributes of the Corporeal Mind

The Corporeal Mind, however, must not be thought of as dwelling apart and separate from the other fields of mental activity which exist in every person. In fact, no part or field of activity in the human being, whether physical or psychical, so dwells apart; everything is correlated, interdependent, and interactive—all coordinated and harmonious parts of one Whole. The Corporeal Mind is really one of the phases or planes of that great field of human mentality known as the Subconscious Mind. The Subsconcious Mind performs about eighty percent of the mental activity of the person; the remaining twenty percent being left for the Conscious Mind to perform. Just as the Conscious Mind consists and is composed of the many faculties of sensation, perception, thought, etc., so is the Subconscious Mind composed of numerous distinct planes or fields of subconscious mental activity. The many excellent works on the Subconscious Mind have given the world full information regarding the activities of this great field or plane of mentality. It is not necessary for us to consider the general subject here; so we shall confine ourselves to merely that part of the Great Subconsciousness that relates to the functions of the human body, i. e., the Corporeal Mind.

But, in our consideration of the subject we must not omit the consideration of the important fact that the Corporeal Mind, like all other phases or aspects of the Subconscious Mind, responds to the ideas, suggestions, and orders given it by the Conscious Mind of its owner. And, also it “takes up,” or accepts the ideas, suggestions, or commands of the minds of others, unless its owner orders it not to do so. This important psychological fact explains the undoubted occurrence of the causing of disease by the accepted ideas and suggestions of others, or of one 's own conscious mind; and, likewise, the cure and removal of disease by the same causes. Before proceeding to the consideration of the details of the nature of the Corporeal Mind, it will be best for us to consider this fact of the acceptance of the ideas and suggestions, or auto-suggestions, by the Corporeal Mind, and its response thereto. It is always well to become acquainted with the general principles and laws be ore proceeding to the study of their detailed and particular manifestations.

There are several general laws which govern the activities of the Subconscious Mind, which are found to manifest universally, and which therefore may always be expected to exert their influence. These laws are as follows:

I. The Subconscious Mind accepts as true any idea suggested to it, or impressed upon it; **unless** (a) there already exists in the Subconscious Mind a contrary idea sufficiently strong to counteract the new one; or (b) the Subconscious Mind has acquired a certain mental trend, or habit of thought, which is opposed to the introduction of the new idea; or (c) the Subsconcious Mind is **commanded** by its owner not to receive or accept such suggestions or ideas, or classes of ideas.

II. The Subconscious Mind proceeds to logically manifest the conclusion of the suggested and accepted idea; to make it take form in action or physical condition; to adopt it as a habit of manifestation and action, thereafter.

III. The Subsconscious Mind will continue to manifest along the lines of the accepted suggested idea until either (a) it is neutralized, cancelled, and replaced by a sufficiently strong opposing idea or suggestion; or (b) the accepted suggested idea is traced back to its birth in the mind of the person, and is thereupon shown to be erroneous, based on wrong premises, and therefore untrue; in both of which cases it is wiped from the tablets of the mind, and cease to manifest—or, to be more exact, it is thus **painted over** by the new and true idea, and ceases to appear in the mind, or to manifest in action or form.

The student is cautioned against regarding the term "Suggestion" to mean any mysterious use of the mind; or as being confined to certain forms of ideas. The term "suggestion" means merely "an indirect or guarded mode of presenting an idea, especially an argument or piece of advice."It is distinguished from argument, or logical proof, by the absence of formal evidence or discussion. A suggestion is usually merely **an idea which seems plausible, and which is advanced with an air or appearance of truth, reality, or accepted fact.** An "auto-suggestion" is a suggestion advanced by the conscious mind of the person himself, usually derived from the "working over" of ideas which he has heard but which were not accepted at the time; although when the person is acquainted with the psychology of suggestion he may deliberately form ideas which he deliberately "auto-suggests" to his Subconscious Mind as facts.

Ideas are suggested and accepted by the Subconscious Mind in a number of ways, of which the following are the most important classes:

(1) Authority. Persons are strongly affected by ideas suggested with an air or appearance of authority. Persons exercising authority, such as priests and preachers, teachers and instructors, physicians, lawyers, judges, persons in charge of and directing other men, writers, public speakers, etc., manifest an appearance of authority, and speak in tones of authority, hence their suggestion carry with them a weight which in many cases is out of all proportion to their truth or real value.

(2) Acquiescence, or Imitation. Persons accept implicitly, in many cases, the ideas of those around them. They imitate the mental states of others, and accept their ideas and belief becomes of the influence of numbers. "Everyone thinks so-and-so" takes the place of proof in their minds. More than this they "take on" the physical conditions of those around them, for the same reason. The Subconscious Mind is quite imitative, and readily falls into the habit of accepting the beliefs, ideas, and conditions of those around its owner.

(3) Association. Persons accept easily suggested ideas which resemble other ideas which they have previously accepted. They associate the new idea with the old one, although there may be little or no resemblance between them. Consequently, shrewd and unscrupulous men sometimes impose upon honest persons in this way, i.e., they make themselves, or their proposition, appear like some other person or proposition which has been satisfactory to the person, and this associated sameness disarms the person and causes him to accept the suggested idea far more readily than he would have otherwise. The confidence man, charlatan, and fakir operates along these lines of suggestion. And, likewise, many persons accept suggestions concerning their physical condition, because of this fancied resemblance to something else, which they otherwise would have refused to notice.

An important law of suggestion is this: **Suggestion gains force by repetition.** The first suggestion may make but little impression; but the same suggestion repeated frequently makes a deeper impression by each repetition; until finally the idea is firmly impressed upon the Subconcious Mind of the person.

We shall not consider the important results of suggestion in general, for we are concerned merely with those which produce physical effects. When the Subconscious Mind accepts suggested ideas relating to physical conditions, functioning, health, etc., it at once passes the idea over to that phase, aspect, or department of its activities that we have called the Corporeal Mind. The Corporeal Mind then proceeds to manifest into reality and physical form and function the idea so placed within it, and which it accepts as truth in absence of opposing ideas.

In this way many persons have developed conditions of disease from purely mental causes, and many have died from the logical development of such diseases. Many persons are made ill from fear and suggestions of contagion and infection. Many persons acquire disease by reason of vivid pictures placed in their minds through reading newspaper descriptions of disease, patent medicine advertisements, *etc.* It is a fact known to all officials of the medical schools that students frequently "take on" all the symptoms of the diseases they are studying about in their text-books.

And, likewise, the law works with equal force in the opposite direction. For all the cures made by the faith-healers, prayer-curists, divine healers, and other practitioners of the same kind; and by the practitioners of mental therapeutics, suggestive therapy and similar scientific methods of applying the power of the mind to cure physical ills; are really based upon this fundamental principle. This may seem strange to the student when first stated; but a careful examination of the facts of the case will bring to him such an overwhelming proof of its correctness, that it will seem strange to him that anyone can doubt it.

Remember, though, that Therapeutic Suggestion means simply **the indirect placing of an idea in the Subconscious Mind in such a way that it in action, form, and functioning by that phase of the Subconscious Mind known as the Corporeal Mind, which has control of the functions and activities of the physical body.**

LESSON III
THE CELLS OF THE BODY

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The student of physiology and of psychology cannot expect to have a sound base and foundation for his structure of knowledge unless he becomes thoroughly familiar with the nature and character of the cells of which the entire human body is composed.

The corporeal cells are those very minute elementary structures of which the organic tissues are composed. By tissues is meant the elementary materials, varying in structure and function, which compose the bodily organs, members, and parts. And, consequently, the cell is the physical base of the activity of the Corporeal Mind. So, from the position of both physiology and of psychology the cell is the logical subject of the beginning of study and investigation.

The corporeal cells are very minute; in fact, they are microscopic. From them are built up the muscles, tissues, nerves, blood, bones, hair, and nails. From the hardest enamel of the tooth to the most delicate and soft tissue of the mucous membrane, the human body is found to be composed of cells. And these cells are, for all practical purposes of comparison, identical with the single cells which exists as independent entities or living creatures in the lowest forms of the life scale. SO that, at the last, every human body is in reality a great community of cells, grouped and associated, co-ordinated and combined for cooperative work and functioning, yet each a separate living organism.

Each of these cells is nucleated, that is to say it has as it center a nucleus which is the most vital point of its being. The nucleus of the cell is its central life-spot; which may be compared to the yolk of an egg. It is more complex than the general substance of the cell, and seems to contain within itself the essence of the life and being of the cell. The cells reproduce themselves by growth and division; they are born, perform their tasks, give birth to other cells, and then die.

The cells preserve a certain degree of individuality and separateness, though their work is performed by reason of their tendency to combine with other cells into groups, and these into still larger groups, and so on; a constant relation being maintained between the members of each group, and so on until all the cells in the body are considered as a great group connected in all of its parts and divisions.

And now let us take a glance at the work performed by these wonderful little bits of living substance, in their various groupings and association with each other. Physiology recognizes about forty different kinds of cells, yet all belong to the one great family of cells. Their differences are merely such adaptations to function, work and purpose as we might expect; the differentiation having resulted in the course of organic evolution.

For instance, we find the great family of muscle-cells, which are adapted to their work of contracting the muscles which they compose. Then there are the connective-tissue cells which join together and form the tough fibrous tissue which binds together and protects the various parts of the organism. Then again, we find the bone cells which select, arrange, and set in place the lime material of which the bony parts of the body is composed. Then we find the several group of cells which select and place in position the silicate mineral substances which are needed to form the nails, the hair, and other similar parts of the body. Then there are the gland cells which work industriously to secrete the fluids needed in digestion and similar vital processes. Then we discover the very active family of blood cells the members of which work to build up and repair the various parts of the system, and to do the scavenger work of carrying off the debris of the system to be burned-up by the oxygen in the lungs. And, passing over many equally important families of cells, we finally come to the family of brain and nerve cells, the work of which renders possible all feeling, thinking and acting of the human being.

The cell families of the body are like a great cooperative community, each cell and each group of cells performing its own work in the community, each acting for its own good, and the good of its particular group, and at the same time for the good of the entire body of cells. You must here remember that the body exists only as a body of cells—a great cooperative community of cells. It is not sufficient to say and think that "the body has cells," but rather that" the body is a collection of cells," or even "the cells are formed into a body of cells."

Some of the cells are on the active line, while others are held in reserve to be called upon in case of sudden need. Some are stationary, while others remain stationary until called into motion, and a third general class is always moving about; of this moving-about class some make regular trips, while others are rovers and free adventurers, like tramp ships sailing from port to port without making regular trips, between ports.

Some of the cells carry burdens of material from place to place—building materials needed by certain stationary cells performing building work. Other cells perform scavenger work, and gather up the garbage of the system. Other cells perform police work, and arrest intruders in the system, often actually locking them up by building a wall around them. Other cells form the army which repels the microbes and germs of disease which have invaded the system. The graph wire, joining hands (so to speak) and passing along the message from one end of the line to another.

The number of cells in the human body is countless. A faint idea of their almost infinite number may be formed by considering the fact that in each cubic inch of blood there are over 75,000,000,000 (seventy-five thousand million) of the red-blood cells alone, not taking into consideration the millions of other kinds of cells.

The red blood cells travel along in the blood flowing through the arteries and veins; first taking up a supply of oxygen from the lungs, and carrying it through the arteries to the various parts of the body, where they deliver it to the cells requiring it for vital processes. Then, starting on their return journey through the veins, they gather up the waste products of the system, such as the broken down cells which have been used up in their work and which have died; this debris is finally consumed in the crematory of the lungs, and thrown off as carbonic acid gas by the breath. Some of these cells force their way through the wall of the arteries and veins, and through the various tissues of the body, when upon hurried calls for repair work.

In the blood currents there are also other kinds of cells than those just mentioned. For instance, there are the police cells and the army cells which have been previously mentioned. These very important cells partrol the system and arrest or combat the germs and bacteria which are dangerous to the health of the body.The policeman cell meeting one of these disorderly bacterial characters, enmeshes or entangles it so that it cannot escape. He then proceeds to devour it, providing that it is not too large and strong for him;in the latter case he summons other policemen cells to his assistance, and between them they carry the intruder to some part of the body where it may be thrown out of the system. Boils and pimples are manifestations of this ejecting process on the part of these cells.

Other cells are laboratory chemists, and extract from the food the elements needed to manufacture the important juices of the system, such as the gastric juice, pancreatic juices, saliva, bile, *etc.* Not only do these cells select such elements, but they also actually combine them in the proper proportions for the required chemical work.

But perhaps the busiest classes of cells, and the most numerous, are those whose work it is to continually build up and keep in repair the body as a whole. You must remember that the body is constantly undergoing change; constantly breaking down cells; constantly repairing the damaged places with new cells. Our bodies, in all of their parts, are being continuously made over. All of the work of this kind, whether it be the growth of new hair or finger nails, or the slower processes of other parts of the body, is performed by these minute workers, the cells.

Perhaps as typical, and as interesting an example of this work of the cells, is that of the healing of a wound. Let us consider this, in order that we may have a clear idea of the character and wonderful nature of the work performed by the cells. Here is the process:

First, the body is discovered to be wounded by some outside force. The tissues, and often the glands, muscles and nerves are severed. The would begins to bleed, and its sides separate. The nerves carry the report of trouble to the brain, and there is sent out a hurry-up call for help at once. The cells rush to the scene of the trouble, like firemen called to a fire; or like the repair wagon called to the scene of a breakdown on the trolley-car line. While they are reaching the scene, the flowing blood washes away the dirt which otherwise might cause infection; the blood finally coagulating and forming a protecting substance resembling glue, which afterward develops into a scab.

The repair cells arriving on the scene at once start to work connecting the tissues by bringing together the sides of the wound, and knitting the tissue-cells together. And here is manifested an almost unbelievable degree of "mind." The cells of the tissues, blood-vessels, etc., on both sides of the wound begin to reproduce themselves with marvellous rapidity, each cell growing and separating itself into two, and these into two, and so on, until there is sufficient material created to do the repair work. These new cells increasing in number reach forward from each side of the wound, until finally meeting they connect with their fellows of the other side. But here note the wonder of the process. The connective-tissue cells connect with the connective-tissue cells on the other side; the blood-vessel cells connect with their own kind on the other side; the nerve cells do likewise; until finally there is a complete bridge built, each various parts of each side being connected with the same kind of parts on the other side.

After this internal repair work is completed, and the connections properly made, then the skin cells start to work and build a new skin over the healed wound. The whole process shows purpositive action, co-ordinated effort, and an undoubted presence of mental direction. It is useless for materialists to speak of mechanical and chemical laws as an explanation of such vital processes as these. The most skeptical observer, if he is honest with himself, is forced to admit that there is manifested the activities of living, thinking, minute creatures, co-ordinated and regulated; directed and guided, by some mental center higher than themselves. It is impossible to doubt this, any more than one would doubt that the work of the bees in the hive is a vital, mental manifestation. It is not enough to call it "instinctive"-for instinct itself is but a name given to one phase of vital, mental activity.

mental activity.

A clear understanding of the mental activities of the cells will go far toward giving us a key to the secret of mental healing.

LESSON IV
MIND IN THE CELLS

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In the preceding lesson we have seen the wonderful work performed by the cells of which the human body is composed. Can there be any doubt that these cells are alive and have mind within them? Any other supposition would be ridiculous. The single cells found in the lower stages of animal and vegetable life, which perform even less complicated and complex actions are regarded as living, thinking creatures; then there can be no reason for denying life and mind to these cells which compose the human body, and which constitute a great co-operative community.

Biology teaches us that **every living thing is possessed of sufficient mind to enable it to perform its tasks, and adjust itself to its environment.** Even the tiny cells are possessed of sufficient mind to enable them to preserve their lives, perform their work, and reproduce their species. The cells in the human body have sufficient mind to enable them to seek, select, and absorb their own food, and to move from one place to another in search for it when necessary. Moreover, they have mind enough to enable them to perform the complicated work referred to in the preceding lesson. The intelligence shown in the work of the red blood cells is wonderful, and is an undoubted proof of the existence of a high degree of mind in such cells. And the other work performed by the other cells, such as the secretion of fluids, the selection of mineral matter needed for building up bone, hair, and nails, is scarcely less wonderful.

Eminent biologists have conducted careful investigations of the life-activities of these cells, and have discovered some very important facts regarding them. For instance, it is discovered that the cells manifest rudimentary memory, which enables them to profit by experience in the direction of avoiding the recurrence of some unpleasant happening. They show their likes and dislikes very plainly; and they exhibit the tendency to acquire habits. Some investigators insist that they even show evidence of purpositive preparation for future action, and act in anticipation of such future necessity.

Binet, the eminent psychologist, in his important work entitled "The Psychic Life of Micro-Organisms," says: "We shall not regard it as strange, perhaps, to find so complete a psychology in the history of the lower organisms, when we call to mind that, agreeably to the ideas of evolution now accepted, a higher animal is nothing more than a colony of protozoans. Every one of the cells composing such an animal has retained its primitive properties, giving them a higher degree of perfection by division of labor and by selection. The epithelial cells that secrete the nails and hair are organisms perfected with reference to the secretion of protective parts. Similarly, the cells of the brain are organisms that have been perfected with reference to psychical attributes."

But the mind in the cells is more than merely the particular manifestation of mind in each particular cell. There is also found a sympathetic and co-ordinated mental activity existing between all the individual cells of the body. There is found what has been found a "group mind" of certain groups of cells; and an "organ mind" of the various groups composing an organ of the body; and these in turn are grouped together in what we have called the Corporeal Mind, which is the great group mind of the cells of the entire body. Just how these cells co-ordinate and co-operate in this way is unknown to science, but there seems to exist ~ high form of telepathic communication between them, of which we get a hint in the psychology of human crowds, in which there is found a "contagion of thought" between the various members thereof.

The cells possess mind not only for their own ends, but also mind which combining with like mind in other cells acts for the ends of the groups of cells, and then the larger groups, and finally the complete group composing the body. The combination of the cell-groups into organ groups of cells is so complete and thorough that to all intents and purposes each organ of the body may be regarded as a living creature, having a mind of its own. This is no flight of imagination, but is a cold scientific fact of biological psychology. Each organ has its own mind and uses it in its activities. When that mind becomes impressed with erroneous ideas (if the term may be used in this connection) it begins to manifest abnormally; and, likewise, when it is restored by properly directed mental treatment it resumes its normal functioning. These are proved facts of Mental Therapeutics and experimental psychology as may be seen by reference to any late work on these subjects.

Professor Haeckel, the eminent scientist, who cannot be accused of any leaning toward metaphysical theories, he being a leading advocate of the "materialistic" school of philosophy, says in one of his works: "The 'tissue soul' is the higher psychological function which gives physiological individuality to the compound multicellular organism as a true 'cell commonwealth.' It controls all the separate 'cell souls' of the social cells-the mutually dependent 'citizens' which constitute the community. The human egg cell, as soon as it is fertilized, multiplies by division and forms a community, or colony of many social cells. These differentiate themselves, and by their specialization, by various modifications of these cells, the various tissues which compose the various organisms are developed. The developed many-celled organisms of man and of all higher animals resemble, therefore, a social civil community, the numerous single individuals of which, are, indeed developed in various ways, but which were originally only simple cells of one common structure."

To those to whom this collective mentality of the cells composing an organ of the body, or the greater combination composing the body itself, may seem unthinkable, we would suggest a study of the action of collective mentality in the various forms of life. For instance, observation reveals the fact that a great school of fish seem to move by a common impulse, as if under the action of a collective mind; the same phenomenon being noted in the case of flocks of birds, herds of larger animals, and even in crowds of men as we shall see presently. The actions of the bees in a hive show such a close co-ordination that the animating spirit moving them has been called "the spirit of the hive."

Students of human psychology have noted the characteristics of the psychology of human crowds, audiences, congregations, mobs, *etc.* It is a proved fact of psychology that the various individuals composing a crowd of persons think, say, and do things when in the crowd that would be foreign to them as separate individuals. There is a strange "contagion of thought" among the individuals of a crowd. Each individual in a crowd loses a certain degree of individuality, and acquires a greater degree of collective mentality; he becomes a member or part of the "collective mind" of the crowd; at the same time the crowd itself takes on a being of its own, which disappears when the crowd is dissolved.

Le Bon, the great psychological authority on this subject, in his work entitled "The Crowd," says: "The most careful observations seem to prove that an individual immerged for some length of time in a crowd in action soon finds himself in a special state, which most resembles a state of fascination in which the hypnotized individual finds himself. The conscious personality has entirely vanished, and will and discernment are lost. All feelings and thoughts are bent in the direction of the hypnotizer. An individual in a crowd is a grain of sand amid other grains of sand which the wind stirs up at will."

All of the above leads us to the inevitable conclusion that the same general principle of "collective mind" manifests in the case of the various organs and parts of the body. Every fact of physiology seems to sustain this idea, and the idea itself is based upon the soundest foundations of biology and psychology. The liver has its collective mind; the heart likewise; the stomach likewise; the kidneys likewise; the nervous system likewise; and so until every great department of the body is included in the list. Each of these collective minds has its own peculiarities, characteristics, and qualities, as we shall see as we proceed. And, all combined in collective mental co-ordination, compose the entire body itself, with its Corporeal Mind.

But, it must be always remembered that the individual cells are the units of which the whole body is built up. All corporeal mind is, in its elemental form, merely cell mind. And so, at the last, all disease must originate in the cells, and all cures must be directed toward the cells—the cell minds of course being the soul and spirit of the activity of the cell.

The best therapeutic theory today holds that **all disease is a failure of the cells to function properly,** i. e., to do their full work, to repair waste, and to eliminate waste matter. This improper functioning may be the fault of individual cells, or it may result from a failure of cell-groups (large or small) to co-operate properly, and to work in harmony and unison. Sometimes there is manifested an actual rebellion of the cells or cell-groups. These failures of the cells to do their appointed work properly results in either local or else general conditions of disease or ill-health. Naturally, it follows that the diseased condition may be cured only by restoring the cell activities to natural functioning.

Nature often performs this curative work by bringing pressure to bear on the mind in the cells or cell-groups, but sometimes the Corporeal Mind itself seems to become obsessed with the delusion of disease, and in such cases it must be restored to normal condition by means of treatment from outside. Here is where Mental Therapeutics performs its great work. By reaching the mind in the cells and in the cell-groups the abnormal condition is neutralized and destroyed, and the normal condition restored. Even in cases in which there exists a material or mechanical cause for the disorder, proper stimulation of the mind in the cells and organs sets up an increased resistive and combative power, and the forces are rallied and directed toward the removal of the existing obstacle.

So, you see, Mental Therapeutics is not necessarily bound up with metaphysical, philosophical, or theological theories. Instead, it is based upon the combined discoveries of biology, physiology, and comparative psychology. There is a biological and psychological basis of cure underlying the theory and practice of Mental Therapeutics which is too often lost sight of by the over-insistence, on the part of some of its advocates, upon the acceptance of the metaphysical theories, philosophical hypotheses, and theological dogmas which they have attached to the general subject of mental healing.

But the student should ever remember, that, no matter how far away he seems to get from the cell and its mind, the basis of the system is to be found in the presence of mind in the cells of which the human body is composed. By holding close to this fundamental idea, one never can go very far wrong; nor wander far away from the path of solid scientific fact. Otherwise, beware the wander far away from the path of solid scientific fact. Otherwise, beware the quagmires and swamps which beset the road.

LESSON V
THE SYMPATHETIC NERVOUS SYSTEM

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Nature, or the Power that is behind Nature, has built up an intricate system of nerves, nerve centers, and nerve connectives, by means of which the Corporeal Mind is able to perform the manifold and complex activities and functions of the body which is composed of cells and cell-groups as we have seen. The greater part of this work is performed by a part of the nervous system of which but comparatively few persons have ever heard, much less have become familiar with.

We are so in the habit of thinking of the Cerebro-Spinal Nervous System, when we speak of "the nervous system," that we ignore the existence of the great Sympathetic Nervous System which performs all of the unconcious, involuntary activities of the body, such as the action of the heart, stomach, liver, kidneys, etc.; and which also attends to the important processes of secretion, nutrition, elimination, excretion, reproduction, *etc.*

The term "sympathetic" was originally applied to this great system of nerves and nerve centers by reason of the fact that there is a reciprocal action of the different cell-groups and parts of the body, one with another, in an apparent "sympathy" with each other. A disturbance in one part of the body sets up a disturbance and activity in other parts. The whole body suffers in sympathy with an injured or diseased part or member. Thus, a wound will produce feverishness; stomach trouble or indigestion will produce headaches, etc., *etc.* The secretions of the body respond quickly in "sympathy" with conditions in other parts of the body.

The Sympathetic Nervous System consists of a great cable of nerves running from the base of the skull to the coccyx or end of the spinal column; but not within the spinal column itself, as is the case with the cerebro-spinal cable or spinal cord. These cables run on each side of the body by the side of the vertebrae; and bunch out into ganglia or nerve centers along their course. These cables are connected by branch lines with the spinal nerves, and with other nerves of the cerebro-spinal system; and are also connected with branches running to all of the organs of the body.

The Cerebro-Spinal Nervous System is concerned with our conscious activities; and all of our conscious motions and work is performed by means of it. The Sympathetic Nervous System, on the other hand, performs the **unconscious** and involuntary motions and functions. By means of this latter system our hearts beat, our lungs inspire and expire, the blood circulates, the stomach and intestines perform their work of digestion and assimilation, the liver and kidneys their important offices, the glands of the body secrete the important juices, and the entire reparative and nutritive work of the body is performed. The Sympathetic Nervous System, and the Corporeal Mind that animates and directs its activities, never sleep or rest—they are always at work; while the Conscious Mind and its Cerebro-Spinal System rest in sleep about one-third of its time.

An important feature of the Sympathetic Nervous System is its series of **ganglia** or knots of gray nerve matter, which are scattered through the body, particularly along each side of the spine. Each ganglion is a complex center, having branches radiating in several directions. In several places these ganglia are grouped together in still more complex arrangement, called a plexus (plural "plexi"). The principal plexus is the well known "Solar Plexus," which some have called "The Abdominal Brain" by reason of its high power, and complex arrangement. This important plexus is situated in the upper part of the abdomen, almost directly back of the "pit of the stomach," it is the center from which emerge nerves extending in all directions. This great center is regarded as the Central Office, or headquarters of the Corporeal Mind.

The student should be able to grasp the fact that the Corporeal Mind is really the **animating spirit** of the sympathetic nervous system and the organs controlled by it. Consequently, he will be able to see that whatever affects the Corporeal Mind must reflect through the sympathetic nerves upon the entire body controlled by its power. The way to reach the organs of the body unquestionably is through the Corporeal Mind, by means of its great chain of sympathetic nerves. This is the scientific explanation of the processes of mental healing.

In the case of the reparative work of the cells performed after a wound has been caused to the body, as related in a preceding lesson, it is the Corporeal Mind that directs and guides the energies of the cells, the orders being transmitted over the wires of the sympathetic nervous system. A general alarm is sent out, and all hands are called into service. And so it is in the case of all natural healing, which is often called the **vis medicatrix naturae** or natures healing force. For the Corporeal Mind is not only the great regulator and governor of the physical activities, but also **the great natural physician of the body** .

As an instance of the control of the Corporeal Mind over the body, we have an excellent example in the regulation of the circulation of the blood. The blood does not flow through the body in a regular, invariable manner, in response to purely mechanical laws, as so many believe. On the contrary, the Corporeal Mind regulates the flow in accordance with the circumstances of the moment. When necessary millions of tiny capillaries are closed or opened up, as the case may be, in order to increase or decrease the blood supply to certain parts. The blood supply of each organ is regulated by the needs of that organ at that time, as determined by the Corporeal Mind governing it. Even the rate of the pulsations of the heart are under the control of this Corporeal Mind, and varies according to circumstances.

Or again the healing of a wound; the knitting together of a broken bone; the complex arrangements made necessary by the processes of gestation and childbirth; and thousands of other wonderful manifestations of unconscious mind in physical processes; all these are the work of the Corporeal Mind working with its sympathetic nervous system. When we speak of "Nature" doing this or that in the work of helping along the curative work, or vital processes, of the body, we are referring to this Corporeal Mind acting through its wonderful sympathetic nervous system.

The Corporeal Mind is animated by two very potent motives, namely (1) the motive of self-preservation; and (2) the motive of the reproduction of the species. All of its wonderful work is along these two lines; these are the only two laws of action that it recognizes. This is why it strives ever to preserve health in the body, and also why it exerts a sometimes overpowering influence in the matter of sex-attraction.

Much that we call "sickness" is really but the effect of the Corporeal Mind to throw out of the system morbid and injurious material which has gathered there; fever is often but the debris which it fails to get rid of otherwise. If it is unable to get rid of the cause of the trouble, it tries to adjust itself to the impaired conditions, and strives to balance the physical functions so as to get the best possible results under the unfavorable conditions. The Corporeal Mind is ever working toward life and health for its owner. Sometimes it undertakes heroic and even desperate methods, in order to combat and defeat particularly dangerous conditions.

The following quotations from eminent authorities show that this Corporeal Mind, under the name of **vis medicatrix naturae,** or "Nature," or "vital force," or similar terms, is recognized by science as the real source of cure of disease, no matter by what method it may be called into effect.

"By the term 'efforts of nature,' we mean a certain curative or restorative principle, or **vis vita,** implanted in every living or organized body, constantly operative for its repair, preservation, or health. This instinctive endeavor to repair the human organism is signally shown in the event of a severed or lost part, as a finger, for instance; for Nature, unaided, will repair and fashion a stump equal to one from the hands of an eminent surgeon. Nature, unaided, may be equally potent in ordinary illness. Many individuals, even when severely ill, remain at rest in bed, under favorable hygeine, regimen, etc., and speedily get well without a physician or medicine."

The **vis medicatrix naturae** is a very potent factor in the amelioration of disease, if it only be allowed fair play." "We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by writers on the principle of medicine in all ages." "Whatever other theories we may hold, we must recognize the **vis medicatrix naturae** in some shape or other." "A natural power of the prevention and repair of disorders and disease has as real and as active an existence within us as have the ordinary functions of the organs themselves." Hippocrates, the founder of the science of medicine, said: "Nature is the physician of diseases." Ambrose Pare had inscribed over the door of the great medical school, the Ecole de Medicine of Paris, these remarkable words: "**Je le ponsez et Dieu le guarit,"** which freely translated means: "I dressed the wound, and God healed it!"

A careful investigation shows that this much vaunted **vis medicatrix naturae,** the "Nature" of medical science, is really mental in its nature; and is identical with our conception of the Corporeal Mind. Mind is ever at work in the physical processes of cure. The basis of all true healing is to be found in this Corporeal Mind, under whatever name it may be called—this fact must ever be kept in mind.

The Corporeal Mind, however, sometimes lags in its work; or else it becomes sluggish and apathetic; or perhaps discouraged from some cause or other. In such cases it may be stimulated to action, and even guided and set to work in the proper direction by means of the proper incentive coming through the Conscious Mind, or else directed immediately to itself. This fact makes possible all forms of mental healing, no matter under what name they may operate, or under what theory they may proceed—the basic fact remains the same.

And, alas! the rule works both ways. For we find that much disease is caused, maintained, and perpetuated by means of wrongful suggestions or ideas implanted in the Corporeal Mind by means of influences, suggestion, teaching, advice or other methods of implanting an idea in the mind. The Corporeal Mind, though very set in its way as a rule, is affected by suggestion or wrong ideas if strongly and repeatedly presented to it. And when it finally is affected by these ideas, it manifests its false belief by means of its very efficient system of sympathetic nerves reaching to all parts of the body—and disease and improper functioning begins. Next to false ideas, perhaps, Fear is the most potent factor in this mental causation of disease. Fear paralyzes the activities of the Corporeal Mind, and prevents it from doing its work properly and efficiently.

It is to be hoped that the student will not pass over these important basic and fundamental explanations on the ground that they are "dry reading." Such a course would be very foolish, indeed; for it is necessary that these fundamental and basic principles of the theory of the cause and cure of disease may be thoroughly grasped and remembered, in order that the principles of healing may have an intelligent foundation.

LESSON VI
MENTAL CAUSES OF DISEASE

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Before proceeding to the consideration of the subject of the healing of disease by the power of mind, it will be well for us to pause for a moment that we may realize the potency of the mind in the direction of causing disease. For, let us not try to escape this truth, mind turned in the wrong direction will as surely cause disease as mind turned in the right direction will cure disease. The mental motive power runs when reversed as well as when turned forward.

Medical science, in its history, has taken note of many instances of great mental epidemics, accompanied by physical ills, disease, and death. Fear is contagious, as all physicians know, and when it is based on a strong belief in a suggested idea of disease, the disease spreads with marvelous rapidity. The pages of the records of medical science are filled with the testimony of eminent physicians regarding this evil potency of mind in the direction of causing disease. The following are typical instances of this testimony:

"Diabetes from sudden mental shock is true, pure type of a physical malacy of mental origin."—**Sir Samuel Baker.**

"In many cases, I have seen reasons for believing that cancer had its origin in prolonged anxiety."—**Sir George Paget.**

"I have been surprised how often patients with primary cancer of the liver lay the cause of this ill health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."—**Dr. Murchison.**

"Eruptions on the skin will follow excessive mental strain. In all these, and in cancer and epilepsy, there is a predisposition. It is remarkable how little the question of physical disease from mental influence has been studied."—**Dr. Richardson.**

"My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulates the cells to manufacture energy."—**Prof. Elmer Gates.**

Dr. Hack Tuke, in his important work on the influence of the mind over the body, gives numerous cases of the causing of serious diseases by ideas held in the mind, or by simple mental states induced by fear. He gives many cases in which paralysis, jaundice, premature greyness and baldness, decay of the teeth, uterine troubles, erysipelas, eczema, and impetigo, have been caused in this way.

The records of physiological psychology contain many references to cases in which serious illness, and even death, have been caused by the efforts of practical jokers to "scare" their victims. The usual plan is to have several persons, during the course of a few hours, tell the victim that he is looking very ill, and that his appearance resembles that of another friend who grew suddenly ill and then died. The usual result is that the victim will become frightened, and in some cases be actually prostrated with weakness and compelled to take to his bed.

Medical students frequently contract the diseases whose symptoms they have been studying in their text-books. Moreover, it is an established fact that specialists in medical practice frequently contract the very disease that they have been studying so closely, and treating so continuously in their practice. The strong mental image tends to influence the Corporeal Mind, and that manifests in physical disorder. Many persons have contracted diseases described in detail in the patent medicine almanacs and other fear-producing printed matter describing the disease for which the medicine is intended.

Medical annals also contain numerous references to cases in which persons have died from the belief and fright arising from having taken what they have supposed to be poison, but which in reality was some harmless drug. Cases are known in which such patients died after having manifested all the symptoms of poisoning by the drug that they had supposed they had taken, but of which an autopsy failed to reveal even a trace.

The well-authenticated instances of the production of stigmata, or the marks of the nails on the hands and feet of the crucified Savior, on the bodies of religious devotees who have too long contemplated the crucifix, is an instance of the power of the Corporeal Mind over the body which it controls. Suggestionists have producted blisters and even scars on the arms of patients, by suggesting that the harmless court-plaster placed on the arm was a strongly irritant chemical. Strong sympathy, accompanied by a vivid imagination, has caused persons to suffer the pain being undergone by others; in many cases even faint pink marks corresponding to the scars on the injured person have appeared on the body of the sympathetic relative or friend. It is a fact of common experience that many men suffer from sympathetic nausea during the pregnancy of their wives, and as many more experience soreness and pain around the lower part of the spine, accompanying the labor-pains of their wives during the birth of their children.

Hair has turned grey from emotion; milk has been rendered poisonous in the breasts of nursing mothers, from similar causes; it is frequent that nausea is produced by some story relating disgusting details, or even from the memory of a similar occasion; the thought of certain acid fruits, a lemon for instance, will cause the water to flow from the mouth; the bowels are frequently moved after one has thought of some unpleasant cathartic medicine one has taken at some time in the past; physicians know that menstruation in one woman frequently results in a similar happening in the case of other women around the first one who become aware of the fact, even though their regular monthly periods have not as yet arrived.

Carter quotes a case in which a lady saw three fingers cut from the hand of a child, in an accident. She was so affected that her hand began to pain her, and swelling resulted. The three fingers of her hand, corresponding to those cut from the hand of the child, became badly inflamed; an incision becoming necessary to evacuate the pus that had formed. Prof. James says: "The unconscious mind as revealed by hypnotism can exercise marvelous control over the nervous, vaso-motor, circulatory and other systems. There seems to be no reasonable grounds for doubting that, in certain chosen subjects, congestion, burns, blister, raised papules, bleeding from the nose or skin can be produced by suggestion." The significance of this lies in the fact that the hypnotic state is now recognized as one in which suggestion has an exaggerated effect; suggestion in the waking state, or even the auto-suggestion of the person himself, operates along the same lines, and sometimes in quite as marked a degree.

Dr. Schofield tells his students that the effect of a purgative pill has been rendered nil, and has been made to produce sleep under the belief that it was an opiate pill; and that, on the other hand, an opium pill given for sleep has failed to produce it, but acted as a strong purgative under the belief that it really was this; that great grief affects the entire body; and that he has known the breaking off of a marriage engagement to produce profound anaemia, or to whiten the hair within twenty-four hours.

As for the effect of "pure imagination" on the body, under the suggestion and belief in placebos, or other "make believe" remedies, such as bread-pills, etc., every physician can supply numerous evidences, if he feels so disposed, and thinks you are to be trusted. Breadpills have cured many diseases, and have also produced strong purgative action when taken under the belief that they are extra strong .purgative pills. Some physicians with a greater scientific curiosity than a regard for their patients have produced almost at will the entire range of physical conditions by prescribing harmless and inactive chemical substances accompanied with the strong suggestion of their effect. And, as every physician knows only too well, a hysterical patient will manage to counterfeit, and thus eventually to actually induce, a great range of physical disorders.

There is no need for extending this recital, for an entire book might be filled with instances of this kind. The one principle which is illustrated in all of these cases, and all like them, is this: That the Corporeal Mind which has control of the functions of the physical body, from great to small, simple to complex, is amenable to suggestion or insinuated ideas-either those of other persons, or those which are "picked up" by the conscious mind of the person himself. The suggestions or insinuated ideas, once accepted, tend to manifest it in action and outward expression, and thus cause to appear in physical form and conditions that which originally existed in the mind alone.

From this it is seen that the real cause of many cases and forms of physical disorders and disease is to be found in these suggested or acquired ideas or thoughts which have been accepted by the Corporeal Mind, and subsequently manifested into objective forms, states and conditions.

Consequently, the practitioner of Mental Therapeutics must always seek for these mental causes of the diseases which he is called upon to treat and heal. While, of course, he must direct his treatment to the physical conditions as they exist at the time of the treatment, he must also at the same time strive to reach and remove the original erroneous idea or thought which has really caused the whole trouble. In this way he discovers and removes the roots of the trouble, and does not content himself with merely treating and removing the consequences, effects, and results thereof-the symptoms, in short.

In Lesson II we have seen that the Subconscious Mind (of which the Corporeal Mind is a phase or aspect) will continue to harbor and manifest these erroneous ideas and thoughts until the following things happen, viz.: (a) The idea is neutralized, cancelled, and replaced by a sufficiently strong opposing idea or suggestion; or (b) the accepted suggested idea is traced back to ;ts birth in the mind of the person, and is thereupon shown to be erroneous, based on wrong premises, and therefore untrue; in both of which methods the erroneous and harmful idea is wiped from the tablets of the mind, and ceases to existor to express it otherwise, the erroneous idea is painted over by the new and true idea, and ceases to appear in the mind, or to manifest in form and action.

This point of practice is worthy of special emphasis, and of careful thought and remembrance, for it goes right to the root of the trouble and eradicates the seed of the foul mental growth that is causing the trouble. Too often, the mental healer, like his brother, the medical doctor, contents himself with treating and removing the outward symptoms of the internal trouble. Try to discover the root of the trouble, and manage to kill it out at the same time you are remedying the manifestations arising from its presence in the mind of the patient. This, and this alone, is true and complete mental healing of disease.

LESSON VII
THE FUNDAMENTAL PRINCIPLE OF CURE

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It is a fundamental principle of Mental Therapeutics that all forms of cures of diseases are really but different phases of mental cure. That is to say that in all healing processes the active principle is always found to be the mind in the cells, cell-groups, organs, or in the body as a whole. The **vis medicatrix naturae** , the healing powers of Nature, which performs all the curative work of the body, is mental in its elemental nature; therefore, all cures are mind cures, at the last.

The healing processes of the body are not blind forces, or mechanical energies, but, on the contrary, are characteristically mental in their activities. There is an intelligence at work in these processes; instinctive and subconscious though it may be, it still manifests all the characteristics of intelligence. There is always manifest the existence of a working plan and purpose, and an endeavor of the Corporeal Mind to accomplish the results indicated in such plan and purpose.

This may-be seen more clearly when we stop to consider that each cell, and each group of cells, is a living, mental something, and not a mechanical, inert, lifeless thing moved only by external forces. The energies of the cell a bide within the cell, and manifest in accordance with intelligent processes. The curative process always consists of the repairing of waste tissues, and in a harmonious readjustment of mutual relations and conditions by the activities of the cells themselves.

Even when external remedies and methods are used they are seen to be merely the supplying of the cells with proper stimuli, nourishment, and aid; or, perhaps, of removing mechanical or other obstacles from their way. The mind in the body, organs, and cells performs all the real curative work; all else is but an aid or help to the mental force latent within the body, organ, or cells.

The physician may administer a purgative, and this by removing undesirable and harmful substances from the system makes easier the task of the mind within the body. Or the surgeon may clean and drain the wound, thus taking a portion of the work from the cells, and rendering easier their other work. Or, the surgeon may place in juxtaposition the broken bones, and hold them into place by bandages, and then the mind in the cells does the healing work and knits them together. Man aids, but Nature cures—and Nature is mental in its final analysis.

More than this, medical science—at least the advanced and more intelligent teachers of it—recognize the fact that disease is not, as was formerly supposed, a foreign something that attacks the system. What is called "disease" is in very many cases but the symptoms of the efforts of Nature to eliminate objectionable and harmful conditions, and to resume normal states of functioning and activity. The theory of many thoughtful physicians is that disease is frequently really a self-preservative action on the part of Nature—an action by which she seeks to preserve the body by setting up conditions designed to combat abnormal conditions which have arisen. If Nature is unable to throw off the abnormal conditions, it at least accommodates itself to the new state of affairs, and strives to make the best of it-to manage to get the best possible results, or the least possible measure of harm.

This being recognized—and it cannot be denied—it follows that anything that will aid the mental action of the cells, organs, and body in this reparative work must aid the cure. And here is where Mental Therapeutics comes in. Nothing can aid and strengthen, direct and sustain, the mind in the cells, organs, and body better than Mind itself. Whatever strengthens the Corporeal Mind, and directs its energies effectively, must materially aid in the work of cure. And this is just what is accomplished by Mental Therapeutics. The Corporeal Mind, under the proper stimulus of Mind, will not only manifest latent powers and energies heretofore unmanifested, but will also obey the direction and guidance of a phase of mind more positive than itself, and thus act more efficiently. Upon this fundamental principle of practice all scientific mental healing is based.

Sidney Murphy, M.D., an American authority, says of the reparative forces of Nature inherent in the organism: "It is a remedial effort, not necessarily successful, and an attempt to change, or have changed, existing conditions. Any improper relation of the living organism to external agents necessarily results in an injury to that organism, which by virtue of its being self-preservative immediately sets up defensive action, and begins as soon as possible to repair the damages that have accrued. This defensive or reparative action, of course, corresponds to the conditions to be corrected, and its persistence will depend upon the damages to be repaired, and the intensity and persistence of the causes that produced it. Serious injury present or impending will demand serious vital action; desperate conditions, desperate action. But in all cases the action is vital, an attempt at restoration, and the energy displayed will exactly correspond to the interests involved and the vitality that is available."

Another American authority, S. F. Meacham, M. D., says: "Disease is a failure of the cells to make good their waste, or to do their full duty. This may be an individual matter with the cell, or may result from imperfect co-operation; there may be a mutiny in the co-operative commonwealth constituting the body.

* Any failure of this kind is disease either local or general, according to the importance of the mutinous or weakened cell. A cure results when the cells again do their work; or when other cells learn to do that particular work, which is sometimes the case. A remedy is any substance, or force, or procedure that will stimulate, or help, or remove obstacles that prevent these cells from doing their work. Keep in mind that the life process acting through or in the cell does the work, whether aided or alone. * The process going 6n in each cell is an intelligent one, and all intrinsic methods are really but suggestions offered to the cell, the real worker; and the fact is that any one of these helps may be chosen, and all may be rejected.

"The repair of a cell is as equally an intellectual a process as any other can be. * The cell is not a mere machine, but a living entity, doing everything that the body does. It eats, drinks, moves, reproduces its kind, selects its foods, repairs its waste, *etc.* These are intellectual processes, but may not be conscious. * Cure consists in the repairing of wasted tissues, and in the cells restoring and repairing themselves into a definite pattern necessary to mutual work, so that the commonwealth may prosper. * The cells must build up the waste, and this they do by their internal forces; all disease is really cured by internal force, viz., force resident in the cell itself. Here we all stand around the suffering cell, one with drug-power in his hand, another with electricity, or water, or heat, or directed attention, thought-force, or more nourishment which necessitates a better circulation to that area, or some other of the thousand therapeutic measures, and we are close enough together at last to see that we are simply using different stimuli to try to aid the real worker within the cell to do his work, by furnishing not only material when that is necessary, but force as well, that out of the abundance his work may be easy and rapid."

Dr. Thomson J. Hudson, the eminent American authority upon the subconscious processes of mind, says: "Granted that there is an intelligence that controls the functions of the body in health, it follows that it is the same power or energy that fails in case of disease. Failing, it requires assistance; and that is what all therapeutic agencies aim to accomplish. No intelligent physician of any school claims to be able to do more than to 'assist nature' to restore the normal conditions of the body. That it is a mental energy that thus requires assistance, no one denies; for science teaches us that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is, indeed, no life without mind, from the lowest unicellular organism up to man. It is therefore a mental energy that actuates every fiber of the body under all its conditions. That there is a central intelligence that controls each of these mind organisms, is self-evident. * It is sufficient for us to know that such an intelligence exists, and that, for the time being, it is the controlling energy that normally regulates the action of the myriad cells of which the body is composed. It is, then, a mental organism that all therapeutic agencies are designed to energize, when, for any cause, it fails to perform its functions with reference to any part of the physical structure."

When this great principle of therapeutics—the principle that all cures are really performed through and by means of cell-activity; and that cell activity is mental, and under the control of the confederated minds of the totality of the cell-life of the body—is clearly perceived, then the great mystery of Mental Therapeutics vanishes.],or when this principle is grasped, it is perceived that all cures are really mental cures, no matter by what methods or means the mental forces are called into operation. This being granted, it is seen that Mental Therapeutics is simply the calling into operation of the mental forces resident in the cells, organs, and entire physical system, but not by means of physical remedies or appliances, but rather by a direct appeal to the Corporeal Mind itself, and thus to the cell-minds and organ-minds.

Mental healing, in any of its forms and phases, is the most direct and immediate form of healing there is. Instead of proceeding in a roundabout way to get at the mind in the cells, organs, and parts, and thus to rouse it into activity, it makes a direct appeal to headquarters—the Corporeal Mind—and energies it into activity. The Corporeal Mind, which is very amenable to suggestion or instructions properly given it, falls in with the methods of cure stated to it by the healer, or the person himself. It sends directing messages to the diseased organs and cells, and stimulates them to greater activity, if this is needed; or, again, it may recreate harmony where discord has been manifested. It proceeds to exercise its supreme coordinating power, and regulates and adjusts, directs and guides, the activities of the cells and organs.

As we proceed with our lessons we shall see that although mental healing has been practiced from time immemorial, under various names, forms, disguises, and based upon many theories of varying degrees of rationality, still the underlying principle has ever been one, and one only, i. e., that briefly outlined in this lesson and those which have preceded it. The effect of all of these varying methods and forms of mental treatment—plainly stated or else disguised under some fanciful theological or metaphysical theory—is identically the same, viz., the rousing into activity and operation of the mind in the cells and organs of the body, under the coordinating influence of the Corporeal.Mind. The student who understands this principle will ever find it present under and back of each and every instance of mental healing. The cures are not made by reason of the fanciful theories—but in spite of them. Remember this always!

LESSON VIII
THE HISTORY OF MENTAL THERAPEUTICS

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The history of Mental Therapeutics is as old as the history of healing of any kind; for from the very beginning of the practice of healing there is found to have been practiced some of the manifold forms of mental healing. It is interesting to glance in passing at the history of the many phases and forms of mental healing of which the race has taken advantage.

Perhaps the earliest forms of mental healing were those connected with the magicians, medicine-men, or primitive priests of the savage tribes—from the very dawn of history mankind has taken unto itself priests, magicians, and medicine-men. And, just as naturally as the proverbial duck takes to water, so have these priests, magicians, and medicine-men taken to the healing of disease. This, perhaps, because the savage usually regards disease as something caused by the influence of devils, and evil influences, which must be chased away by the power of the magician or priest.

We, who can afford to smile at the superstition of these savages, must not make the mistake of supposing that these priests and magicians performed no cures. On the contrary, they did perform cures; and their prototypes among the savage tribes of this day are still performing cures, in the same way and for the same reason. Travelers relate instances of wonderful cures performed by these medicine-men, priests, or magicians in Africa, South America, and other portions of the world in which savages still dwell in remote regions.

The magic performances of these medicine-men or magicians are directed toward the chasing away of the demons of disease. They believe in the power of the demons; and they believe in the power of the magicians—else they would not employ their services. The expectant attention and the imagination of the sick persons is called into operation by the magic ceremonies. All students of modern Mental Therapeutics understand the potency of the aroused imagination and expectant attention of a patient—this mental attitude results in a very decided curative and reparative activity on the part of the mind in the cells and the organs. The savage has a great amount of vital power, or vital mind, in his body, owing to his natural methods of living; and this once directed toward the process of cure begins to show marked improvement. The patient, noting the improvement, is encouraged in his faith and belief, and the reparative force thus gains additional power; and so on until the cure is made.

The next step is that of healing by· religious ceremonies, which is performed by the priests of the primitive peoples of history. The priests claiming to be chosen instruments of the Deity, naturally claimed the divine power of healing among other gifts. Their favorite method was to lay on hands, accompanied by certain ceremonies of their particular religion. The literature and monumental remains of ancient Egypt, Greece, Rome, Persia, India, and China shows that the laying-on-of-hands was a favorite and common method cure in those days and lands. There are evidences of it having been practiced nearly thirty-five hundred years ago in Egypt; it was also practiced extensively in ancient Chaldea and Persia several thousand years ago.

But this custom, so well established in the mind of the race, did not perish with the ancient religions. On the contrary, it has always been a feature of the Christian religion—in fact it formed one of the strong foundation stones of that religion, as of every other religion in its early days. Healing the sick and casting out devils were two of the special offices of the early disciples; and the priesthood naturally took over the privilege and practice when they replaced the early disciples.

In the Middle Ages healing by means of religious ceremonies, charms, and blessings was very common. Sacred relics, altars, shrines, and holy places were visited by great multitudes of persons, many of whom experienced cures of their physical ailments. This practice, in fact, has endured unto this day in many parts of Europe. All over certain countries of Europe are to be found the holy wells, and holy shrines, where miracles of healing are performed. The many crutches, and other tokens of former illness, which have been left at these holy places as a token of cure, establish the fact that the power has not departed from them—or, rather, that the power of the mind aroused by faith and expectant attention still operates in the direction of cure.

Later on, some of the kings and queens took over the gift of healing, probably much to the disgust of the priests whose revenues were thus affected. We find many records of "the King's Touch," or "the Royal Touch," in the Middle Ages, or afterward. There arose a belief that the touch of the hand of the monarch was a sure cure for scrofula and kindred disorders of the blood and skin. So at certain times of the year great multitudes would present themselves to the ruling monarch in order that they might be made whole by his healing touch.

Those who may be inclined to smile at the idea of the monarch having any special :power to heal should study the records of the tunes. Thousands were healed in this way, if we are to believe the testimony of eminent persons then living, including many distinguished physicians of those times. For instance, Dr.

Wiseman, an eminent surgeon of old-time London, says that he, personally, witnessed thousands of actual cures of this kind "without the assistance of medicine or surgery, and those, many of them, such as bad tired out the endeavors of able surgeons before they came hither. * I must needs profess that which I write will little more than show the weakness of our ability when compared with his Majesty's, who cure more in one year than all the surgeons of London have done in an age."

The great successes of Franz Anton Mesmer in the latter part of the eighteenth century are now perceived to have arisen by reason of the power of faith and expectant attention, and not by any virtues of his theories of methods. He was followed by many who improved on his methods, and built upon his theories. Braid, an English physician, in 1841, dispelled the mystery of Mesmer's cures, by advancing a new theory—that of Hypnotism. For a time after this many physicians followed Braid's methods, and obtained great results. Then after a time came the school of the French hypnotists, who evolved the theory of "Suggestion," which asserted that the healing power arose not from the hypnotic methods, but rather from the "suggestion" or mental commands given in the hypnotic state. Then came others who discovered that Suggestion was equally efficacious when administered without any resort to hypnotism. This was the dawn of the modern scientific study of Mental Therapeutics—for it revealed the important fact that in mental states—particularly those of faith and expectant attention—there was to be found a great healing power.

The great modern interest in, and improvement in, the methods of Mental Therapeutics have arisen from the work of the practitioners of some of the many forms of "psychological healing," or "biological healing," so popular during the last half of the nineteenth century, all of which were offshoots of Mesmerism or Braidism. Gradually there sprung from this main trunk the several forms of Metaphysical Healing which became so popular the last quarter of the century last past, and which have grown so remarkably during the years of the present century.

The connecting link between the older schools of psychological healing, and the newer schools of metaphysical healing, is found in Dr. Phineas Parkhurst Quimby, a poor clockmaker of limited education, but of a quick mind and a strong personality, who lived in Maine, one of the New England States of America. Quimby was attracted to the teachings of Mesmerism about 1838, and soon developed into a successful mesmeric healer. He followed along the lines of John Bovee Dod's "Electro-Biology" for a time, but soon evolved a more metaphysical theory of his own. His new conception was that disease arose from erroneous thinking, and that cures may be performed by getting the patient to think rightly. Among his pupils were Dr. Warren F. Evans and Julius A. Dresser, both of whom afterward established what they called "The Mind Cure," which was the direct ancestor of the great "New Thought" movement now so popular in America and Europe. Another patient and pupil of Dr. Quimby's was Mary Baker Eddy, who afterward founded the great Christian Science movement, which now numbers its followers at a million or more—Christian Science, however, now repudiates all descent from Quimby.

Springing up as a result of the success of the Mental Science, Christian Science, and New Thought movements, during the past twenty-five years, we find many instances of the desire of the people for religious and similar phases of mental healing. Divine healers by the score have appeared, flourished, and then disappeared. Francis Schlatter, the German shoemaker of Denver, Colorado, U. S. A., healed thousands of persons who flocked to his cottage, believing him to be a prophet of God. John Alexander Dowie, an English preacher, created great interest, first in Australia and then in Chicago, Illinois, U. S. A., by his many cures. He established a church in Chicago, the walls of which were lined with crutches, trusses, etc., of persons who had been healed by his prayers and laying-on-of-hands. Both Schlatter and Dowie have had many imitators, many of whom have met with more or less success.

The great New Thought movement, with its many divisions, and subdivisions, has a large following, and also has a great multitude of healers, all of whom make cures by the general methods of mental healing, though under many different theories and conceptions, and by many methods of application. Christian Science supports many fine churches and many healers and teachers, some of whom have grown wealthy as the result of their practice. The "Emmanuel Movement," started by some of the orthodox churches several years ago, is another illustration of the popularity of mental methods of healing—and also of the common desire of the public to have such healing given under the cover, and in the form of religious teachings.

The student must not, however, imagine for a moment that all of these modern schools and phases of mental healing admit that the basis and foundation of their cures are such as we have seen to exist, in the preceding lessons. On the contrary, they generally vigorously insist that their cures are made by reason of the truth of their particular theories and beliefs, or methods of treatment. They scout the idea of the simple, natural, scientific basis of mental cures, as taught in these lessons. They prefer the mystery—and the possible monopoly—of their own teachings.

But the cold-blooded scientific observer insists upon the fact of the simple, natural scientific basis and foundation, which always exists under the fanciful guises and forms. He sees that while each of the cults or schools has its own particular theory and teaching—each claiming that the other are lacking in truth; still each and every one of them are making cures, and in about the same proportion and percentage. Therefore, he claims that the truth lies not in any of their particular conceptions, but rather in a fundamental principle underlying them all, and common to all of their methods. This fundamental principle is that which forms the basis of these lessons; it is over and above any cult or school—it is based upon scientific observation and logical thought, and not upon revelation, inspiration; or religious dogma, or upon metaphysical subtleties and hair-splitting.

LESSON IX
DISGUISED MENTAL HEALING

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As the student has doubtless already surmised, there are many cures wrought by the underlying principle of Mental Therapeutics which, however, are not attributed thereto, but which are placed to the credit of some other healing agency or power, method or principle.

This must be so from the very nature of the fundamental principle of mental cures. It being seen that all healing really is performed by the mind in the cells, organs, and parts of the body; and that this mind is under the control of the Corporeal Mind; and that the latter takes up, accepts, and acts upon the suggestions reaching it from the minds of others; then it follows that mental cures may be made by agencies and methods which are accepted as efficacious by the Corporeal Mind, or rather by the great subconscious mentality of which the Corporeal Mind is a phase or part.

In accordance with this principle of operation, wonderful cures have been wrought by the most ridiculous and absurd methods and agencies, providing always that the method of agency was accepted as efficacious by the subconscious mentality of the person. The belief in, and faith in, almost anything under the sun (or over the sun) will act as a curative force along the lines above indicated. This being so, we naturally look for striking instances and examples of this natural law—and we find them on all sides. The history of medicine is filled with instances and examples of this kind, many of which are very amusing when one views them in the light of the scientific principle involved.

It has been known to physicians for many centuries that the "imagination" of the patient, if sufficiently aroused, was capable of working many important cures of serious ailments, not to speak of the less important ones. Physicians for centuries have laughed over this well-known fact, but without understanding the principle involved and called into effect. It is only during the past twenty years or so that the medical profession has recognized the underlying psychology of cures by "imagination"; and even so, but a small number of physicians have bad the keenness of perception, and soundness of judgment, to put into practice the principle which has been revealed to them by the great minds in the profession who have discovered the efficacy of such methods from actual practice.

It has long been the practice of physicians to administer "placebos" (i. e., "make believe" medicine) in the practice, when in doubt regarding the proper thing to prescribe. Colored water, strong-tasted drops, sugar-of-milk powders, bread-pills, and similar placebos have had their place in the list of remedies of most physicians. Originally intended to quiet the mind of the patient, and to satisfy the demands of the friends and family of the sick person for "some medicine," these placebos have justified their existence and employment. But it is a dull physician who does not soon discover that these placebos actually cause improvement and cures in many cases. The experience of any old physician (if he is foolish enough to relate it to a layman) will more than justify all that we have said of the virtue of placebos.

So true is it that the placebo has a decided therapeutic action, depending of course upon the particular belief aroused in the mind of the patient when it is prescribed, that many careful practitioners have not hesitated to say that many of the drugs on their list have no other virtue than that acquired in this way. Moreover, this principle is held to explain the fact that some practitioners have obtained wonderful results from certain remedies, or combinations of remedies, which their brethren failed to obtain after their attention had been called to them. The discoverer of a new remedy is filled with an earnest belief in it, which belief he communicates to his patient-can you doubt the result. The other physicians, lacking this faith, fail to impress it upon their patients-hence the less satisfactory result. An understanding of this principle has solved many a mystery of this kind-physicians are just beginning to understand the cause of the trouble.

Dr. Hack Tuke, an English physician of the lust century, made a careful study of this interesting phase of mental healing; his book on the subject is still well worth reading and study, in spite of the recent discoveries of the underlying principle which the good doctor failed to discover. His book is filled with very interesting cases of cures by "imagination" (so he called it), but which we now recognize as genuine mental healing in disguise.

Tuke relates that he cured many cases of chronic rheumatism by rubbing them with a certain substance, without virtue in itself but for which he asserted magical and miraculous powers. To assure himself that this substance was without any real virtue in itself the good doctor changed it from time to time, sometimes using metal, then again wood, and sometimes wax or similar substances—the result was precisely the same in each case, the virtue being solely in the faith and belief inspired in the patient by his assertions. He relates that he cured warts in the same way; this result is accomplished by many persons who "pow wow" warts away from the bodies of their friends.

Tuke also mentions the interesting case of an army officer who was subject to severe cramps in the stomach, which powerful remedies failed to cure. Tuke finally gave him "a powder containing four grains of ground biscuit," which was to be administered every seven minutes, the greatest anxiety being expressed (within the hearing of the patient, of course) lest too much should be given—it being spoken of as a rare drug of great power. Tuke cured his man in a short time, the powerful drug (?) manifesting. its wonderful virtues. Tuke also relates a case in which the house surgeon in a French hospital experimented with one hundred persons, prescribing sugared water for them; he then, with a great show of anxiety and concern, announced that he had given them a powerful emetic instead of the intended remedy. Tuke adds: "The result may easily be anticipated by those who can estimate the power of the imagination; no fewer than eighty—four-fifths of the entire number—were unmistakably sick."

An eminent physician recorded an instance in which a patient reported that he felt a decided improvement immediately after a clinical thermometer had been placed in his mouth—he thought that it was some new kind of therapeutic instrument. The physician, being wise beyond his times, continued the treatment and healed the man speedily. Similar experiences are furnished by the resident physicians in many hospitals where a large number of patients are admitted.

Schofield, in his interesting work upon the Unconscious Mind, relates a number of cases in which cures were performed by disguised mental healing. He also relates a number of cases in which the same principle has been incidentally called into operation without any intent to do so on the part of the physician. For instance, he relates that in the early days of Koch's tuberculin many patients rushed to Berlin to be treated. It was observed by the physicians administering the remedy that a certain set of symptoms (among others a rise of temperature after so many hours) usually followed the injection; these symptoms were accepted at first as being diagnostic of the existence of tuberculosis. But some of the physicians who knew something of the power of suggestion, made some tests—and obtained startling results. It was found that the patients usually anxiously awaited the occurrence of these particular symptoms, of which they had been informed by their fellow-patients. And, the tests proved that these same symptoms were manifested by many of the patients after they had been injected with pure water, without a trace of tuberculin.

Ferassi relates that he cured many cases of ague by giving the patient a charm consisting merely of the word "Febrifuge" written on it. Fever and ague, chills and fever, and similar complaints have been successfully treated by certain old women and old men in the neighborhoods affected, the method consisting merely of some sort of "pow wow," or mock "magic" treatment in which both the healer and the patient firmly believed. Seasickness, and carsickness, has yielded to some remedies of the nature of the placebo. Stewards on ocean liners furnish interesting testimony along these lines—though they are careful to whom they give their confidence, for obvious reasons.

Schofield relates many interesting cases of this kind. In one case he cured a woman brought to a London hospital as suffering from incurable paralysis of the spine for two years; she had spent all her money in treatments, without results, and was brought to the hospital pending her admission to a charitable home for incurables. Schofield cured her in two hours—he does not state his method, but says positively that there were "agencies which owed all their virtue to their influence on the mind." He also relates another case in which a paralyzed girl was cured when she learned that she had won the affections of the curate who used to visit her bedside. Another case of the same kind was cured at the Hotel Dieu, in Paris, solely by being impressed by the wonderful place, its noted doctors, and its wonderful reputation. Schofield says of this last case: "The good doctor just passed around, but had not time to treat her till the third day; by which time when he came around she was out of bed, walking around the room, quite restored by the glimpses she had got of his majestic presence."

The undoubted cures wrought by "patent medicines" composed of simple herbs and diluted alcohol, or even still more simple materials, are to be accounted for in the same way. The same is true of the wonderful "appliances," "electric garments," "rheumatic rings," and similar articles which are advertised so extensively from time to time—they all work cures, and obtain testimonials from grateful patients. The "tractors" of Elijah Perkins, the New England blacksmith, in the early part of the last century is another instance of the same principle. Perkins built metallic tongs which he called "tractors," with which he stroked the bodies of patients. He made great cures, and his fame extended all over the country, and even to Europe. His followers were numbered by the thousands. Finally the bubble was pricked by a physician who made a counterfeit pair of tractors of wood painted to resemble the metal of the genuine tongs—they worked just as well, and thereby proved the mental nature of the cures.

The student and practitioner of Mental Therapeutics should become familiar with this class of mental cures—cases in which the cure is attributed to some material remedy, appliance, or method, although really resulting from the mental principle called into operation. When the principle is once thoroughly understood, then one has the key to the whole class of strange cures. This knowledge prevents one from being led into error, and being persuaded to "follow after strange gods" in healing; it also enables one to avail himself of fanciful methods and forms, when he sees that the patient expects and demands the same. Such a course is not to be recommended as a regular thing—but there arise cases in which the healer must take the material as he finds it, and then arise cases in which the healer must take the material as he finds it, and then work it into the proper shape by methods along the lines of the least mental resistance. But he must never lose sight of the true principle involved in the cure.

LESSON X
THREE METHODS OF MENTAL HEALING

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While there are countless methods and processes of manifesting Mental Healing under the general principles of Mental Therapeutics, still these methods may be grouped into three general classes or principles of application. The student who will thoroughly acquaint himself with the underlying principle of each of these three general classes will be master of the entire system, for all methods or forms of application are found to be but some variation of one of these general classes, or else a combination of one or more of them.

These three general classes of the methods of applying Mental Healing are as follows: (1) Healing by Mental Suggestion; (2) Healing by Present Thought Induction; and (3) Healing by Distant Thought Induction.

The student should always remember, however, that it is a very rare occurrence indeed for any one of the above stated general methods to be employed exclusively. In most cases there is always a greater or less degree of combination or blending of two or more methods.

This last statement may be verified by analyzing the cases in which some one of the above stated methods is apparently exclusively employed. It will be found that (sometimes almost unconsciously) the principles of one or more of the other methods is blended with that which is specially employed. For instance, the practitioner using the method of Mental Suggestion almost always also uses Personal Thought Induction in the presence of the patient, and often also Distant Thought Induction when thinking of "the case" between treatments. In the same way, the practitioner employing the methods of Direct Thought Induction always invariably uses more or less Mental Suggestion (though he may do so unconsciously) when he is talking to the patient; and he also uses Distant Thought Induction when thinking of "the case" between treatments. And, in the same way, the practitioner employing the methods of Distant Thought Induction almost invariably uses Mental Suggestion when conversing with the patient regarding the arrangements for treatments, or in the correspondence concerning the same, and at the same time employs Personal Thought Induction when in the presence of the patient.

But, inasmuch as all of these methods proceed to effect cures by means of the same fundamental principle, i. e., **that of arousing into renewed and normal activity and functioning the mind in the cells, organs and part of the body of the patient** , the question of just what particular method, or combination of methods is used, is one of merely academic interest to the practitioner, and is to be subordinated to the question of "just how" to reach the mind of the affected parts.

The student and practitioner, however, will soon discover that some particular form of treatment is best adapted to the requirements of certain patients, while another form will best suit those of other patients, and so on. By understanding the fundamental sameness underlying the superficial differences in the three methods (and the variation thereof), and by acquainting himself with the best ways of applying each and all of these methods, the practitioner will be equipped to handle effectively any kind of case that presents itself for treatment, and to adapt his treatment to meet the personal idiosyncrasies or peculiarities of each patient.

The practitioner who allows himself to fall into the error of believing that some one particular method or principle of Mental Healing is the "whole thing," and the only thing, is placed at a disadvantage for obvious reasons. The broad-gauge practitioner is able to apply the principles of Mental Healing in a scientific manner, rather than in the spirit of partisanship, or narrow loyalty to some particular teacher or school. The best practitioner of Mental Therapeutics is he who "takes his own wherever he finds it," and presses it into service in his work-the true "eclectic" who takes what is best in many systems; who wisely selects and boldly employs. There is no place for narrowness and one-sidedness in Mental Therapeutics, if one wishes to become and remain a successful practitioner thereof.

While we shall, of course, explain the principles underlying each one of these three general classes of the methods of applying Mental Healing when we come to consider each in its proper place in these lessons, it will be as well for us to consider at this place the fundamental features and characteristics of each in turn, that we may form a clear mental conception of each, and perceive its place in the general system or principle of Mental Therapeutics.

(1) Mental Suggestion . By Mental Suggestion is not meant hypnotic suggestion, although in the public mind the two usually are regarded as the same. Hypnotic Suggestion is merely Mental Suggestion administered when the patient or subject is in the hypnotic state. As eminent authorities have well stated it, "the hypnotic condition is a state in which Mental Suggestion has an exaggerated effect;" but it should be thoroughly understood that Mental Suggestion does not depend upon the presence of the hypnotic state. The best practitioners of Mental Suggestion today do not seek to induce the hypnotic condition in their patients, and, in fact, in most cases they frown upon the practice of doing so.

The principle of Mental Suggestion is simply that of placing in the subconscious mind of the patient a firm, strong, positive idea of the physical condition sought to be induced in him. Suggestion differs from logical argument or reasoning inasmuch as it does not seek to convince by logical proof, but rather depends upon its acceptance by reason of **its strong insistence, and authoritative form of presentation** . The principle underlying Suggestion is indicated by the original meaning of the Latin terms from which it was derived, i. e., "suggero," meaning, literally, "to carry or place under." The technical meaning of "to suggest" is "to indirectly introduce into the mind."

Hollander cleverly defines Suggestion as: "a process of communication of an idea to the subconscious mind in an unobtrusive manner, carrying conviction; when consciously there is no inclination for its acceptance, and logically there are no adequate grounds for its acceptance." Bechterew, equally cleverly says: "Suggestion enters into the understanding by the back stairs, while logical persuasion knocks at the front door."

Mental Suggestion in Mental Healing conveys to the mind of the patient the idea or mental picture of the physical condition sought to be induced—**and it conveys this by words, spoken, written, or printed** . The subconscious mind accepting the idea or picture so introduced passes it on to that phase of itself known to us as the Corporeal Mind, and this in turn passes it on to the organ and cell minds concerned with that portion of the body in which the physical condition is sought to be induced or created.

This is the one point to be remembered regarding Mental Suggestion, at least at this stage of our lessons, viz.: **Mental Suggestion creates the desired idea in the Corporeal Mind by means of words-spoken, written, or printed** .

(2) Personal Thought Induction . By Personal Thought Induction the idea of the physical condition sought to be induced is introduced into the subconscious mind, and thus to the Corporeal Mind, and to the cells and organs governed by the latter—**but not by words, spoken, written, or printed** , as in the case of Mental Suggestion. Where is a broad distinction here which the student should note and remember.

Personal Thought Induction, however, is always manifested when the practitioner is in the immediate personal presence of the patient—just as in the case of Mental Suggestion by words spoken. The principle involved is one of which we shall of course speak in detail, and in full, at the appropriate time in these lessons. For the present, however, it is sufficient to state that it is a fact known to students of advanced psychology that Thought, like magnetism or electricity, radiates from the thinker, and, coming in contact with the mental aura of the patient, tends to induce there a corresponding idea, thought, or mental picture of the physical condition which is sought to be induced in the patient.

These thought-vibrations, however, are not consciously perceived by the patient; instead, they are taken up only by his subconscious mind, and then passed on to the Corporeal Mind, and then to the cell and organ minds of his body. Once reaching the subconscious mind, the process is identical with the process manifested in cases of Mental Suggestion as above described. So you see the practical distinction between the two methods of Mental Healing so far considered, viz., Mental Suggestion and Personal Thought Induction, respectively, is simply that of **the difference in reaching the subconscious mind of the patient** . From that point and stage, the two processes are practically identical.

(3) Distant Thought Induction . In Distant Thought Induction we have the principle of Thought Induction, just described, **plus the manifestation of certain mental powers which serve to carry the thought-vibrations beyond the ordinary limits and range of Thought Induction.** In this form of Thought Induction the principle of Thought Radiation is extended so as to become available even though many miles separate the practitioner from the patient. It accomplishes for Thought Radiation that which the telescope accomplishes for the faculty of sight; or the telephone for the faculties of hearing and speech.

In Distant Thought Induction the practitioner (a) first creates in himself the mental idea and picture of the physical condition sought to be induced in the patient, just as in the case of Personal Thought Induction; then (b) he puts into operation certain powers of the mind and will (hereafter to be described and explained to the student) which serve to carry his thought vibrations to a distance-to project them into space, so as to reach the distant patient; then (c) the vibrations · reaching the subconscious mind of the patient are taken up, translated into ideas and pictures corresponding to those in the mind of the practitioner, and then passed on the Corporeal Mind, and thus to the cell-minds and organ-minds.

Summary . So, the student perceives, the underlying principle of each and every one of these methods of manifesting Mental Healing is the same, namely that of reaching the cell-minds, and organ-minds, of the patient, via the subconscious mind and the Corporeal Mind of the patient; and by producing or inducing in these mental planes of the patient the idea and mental picture of the physical conditions sought to be created, produced, or induced in him. This is the great, broad, general, underlying principle of Mental Healing—the rest is but the matter of application, technique, and good judgment in selecting the particular methods best adapted to the particular case. As we proceed, the student should frequently refer to the present lesson, so as to keep fresh and clear in his mind this important fundamental and basic fact of his treatments.

LESSON XI
MENTAL SUGGESTION

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The principle of Mental Suggestion is based upon the fundamental fact that the mind of all human beings manifests a far greater range of activities on the subconscious plane than on the conscious plane; that nearly eighty-five per cent of its activities are on the subconscious plane; and that **the subconscious plane of the human mind is highly receptive and amenable to Suggestion** .

As explained in the preceding lesson, Mental Suggestion does not depend upon logical processes or argumentive proof for its efficacy; but rather bases its force and efficacy upon its positive appeal to the subconscious mind. The subconscious mind is by its very nature very receptive to suggestion; in fact, It may be said to instinctively accept any suggestion given it, unless the suggestion runs counter to some suggestion already accepted by it; or unless the conscious mind has positively forbidden the acceptance of the suggestion.

The conscious guardian of the threshold of the mind once relaxing his watchfulness, there is nothing to interfere with the acceptance of a suggestion by the subconscious mind, providing that the suggestions already accepted by it do not prevent the introduction of new and opposing ones. And, even in the last mentioned event, the old accepted suggestions may be neutralized by a constant flow of new suggestions of an opposite nature-the process having been aptly compared to the flowing of clear water into a bow of dirty water, in which case the overflow gradually carries off the diluted dirty water, until finally the bowl is filled with perfectly clear water. This, in fact, is precisely what happens in most cases of Mental Healing by Mental Suggestion—the old, negative suggestions are first diluted and then carried off, being replaced by the new and positive ones.

It must be always remembered, however, that the words of a Mental Suggestion have no magic power in themselves; their only virtue consists in the fact that **they represent ideas** , which ideas are called into being in the mind by the hearing or reading of the words. Another point to be remembered is that Mental Suggestion is effective in proportion to the degree of **feeling** it arouses in the person to whom it is addressed. The reason of this last mentioned fact is that feeling always energies an idea in the mind, and makes it active and operative.

The suggested idea or mental picture of a physical condition greatly desired by the patient is many times more active and effective than a suggested idea or mental picture of a condition which fails to arouse such feeling or desire.

Hollander well says regarding this point: "Suggestions convey ideas, and ideas are symbols of something thought or felt. The majority of ideas held in the mind of the race arise from **feeling** . People may not understand things, but they have experienced feelings or emotions regarding them, and have consequently formed many ideas therefrom. They do not always know the reason why an idea is held by them; they know only that they feel it that way. And the majority of people are swayed and moved, and act by reasons of induced feelings, rather than by the result of reasoning. When suggestion acts through the association of ideas, it is based upon the acquired impressions of the race, by which certain words, actions, manners, tones, and appearances are associated with certain previously experienced feelings. It is true that suggestions may accompany an appeal to the reason or judgment of the person influenced, and, indeed, are generally so used; but, strictly speaking, they constitute an appeal to a part of the mind entirely removed from reasoning and judgment. They are emotional, first, last, and all the time. Many personal appeals which are apparently made to reason are really made to the emotional side. One may subtly insinuate into an argument or conversation an appeal to the feelings or emotions of the hearer by an ideal indirectly conveyed. Such an idea will be 'felt' by the listener, who will accept it into his mind, and before long he will regard it as one of his own thoughts—he will make it his own. He will think that he 'thought' it; whereas, really, he simply 'feels' it, and the feeling is induced."

The principle of many instances of effective Mental Suggestion is cleverly expressed in the epigram attributed to Aaron Burr, that eccentric and meteoric American statesman and political adventurer of genius, which runs as follows: "Truth is that which is boldly asserted, and plausibly maintained." The experienced practitioner of Mental Suggestion will at once recognize the aptness of this epigram as applied to the principle of suggestion. For, in the first place, he will recognize the fact that the power of a suggestion depends greatly upon the boldness, positiveness; and air of authority with which it is expressed. He will likewise recognize .the fact that its effect will be greatly heightened by the introduction of some **plausible statement-having the color of logical argument or proof** , which serves to back up and sustain the statement boldly expressed in the suggestion.

But the experienced suggestionist has also learned the danger of attempting to logically prove by elaborate argument the statements of his suggestion. He knows that when he has been foolish enough to follow this course, the attention of the patient has been taken off the statement of the suggestion, and that therefore the suggestion loses its effect. He realizes the truth of the principle previously enunciated, i. e., that suggestion enters the back door of the mind, while reason and logic enters the front door—suggestion is not based upon logic or reason, though it may well be colored a little by plausible reasoning along general lines. When a suggestion awakens desirable feelings, emotions, or pictures in the mind of the patient, then the patient requires but a color of proof or reasoning to satisfy his mind; as has well been said "persons generally want **excuses** for their feelings, not reasons or logical proof." **They want to believe that which appeals to their desires and feelings** , and therefore a mere color of general plausible "reason" satisfies them fully, while an elaborate attempt at logical proof distracts their attention and causes the statement of the suggestion to lose its effect.

It is for this reason that Mental Suggestion is so powerfully operative in cases of Mental Healing. The mind of the patient is filled with the desire to be cured—to have health restored. This being the case, the entire emotional nature is strongly alive to suggestions of cure—there is no opposition to suggestions of cure and health, but rather is there an eagerness to accept any plausible reason or explanation of the way in which the cure is to be effected. The emotional nature is willing and eager to co-operate with the statement of health and cure, rather than to oppose it. When to this is added the strong mental command, bold statement, and authoritative utterance of the suggestion properly made, we have a most effective and efficient piece of mental machinery set into operation and motion.

There are three strong mental factors operating in the case of Mental Suggestion properly applied, which the student of Mental Healing should carefully note and remember. These three mental factors are as follows: (1) Earnest Attention; (2) Expectant Attention; and (3) Pleasurable Mental States. Let us then consider each of these, briefly, in turn; for their importance must not be overlooked.

(1) Earnest Attention . It is a fact conceded by all students of the psychology of suggestion, that the effect of any suggestion depends materially upon the degree of attention given to it. This, of course, arises from the well-known psychological principle that the degree of perceptive impression of a sensation, the degree of its retention in the subconscious memory, and the degree of ease of its subsequent recollection, depend upon the degree of attention given it. Attention has been compared to the focus of a telescope or microscope. The strength of all mental impressions depend upon the degree of attention given at the time of their reception. The reason of the strength of certain impressions upon our minds is that earnest and concentrated attention was manifested at the time the impressions were received. If we give no attention at all to an object or happening in the world outside of our mind, then we receive no impression at all regarding it. This is one of the fundamental facts of psychology, remember.

Well, then, the patient coming to the Mental Healer for treatment is filled with interest and curiosity regarding the healer and his methods—the patient is like a child visiting a new scene of interest, a moving picture performance, for instance; his mind is open to even the slightest impression, and he is really in a mental state most favorable to suggestion. In fact, he is in a condition in which suggestion has an exaggerated effect. Hence the importance of the practitioner creating a strong initial impression, by his manner, demeanor, and words—before, during, and after the suggestive treatment. The ideal suggestive condition is here, remember.

(2) Expectant Attention. Practical psychologists recognize the value of the mental state known as Expectant Attention; it is an established fact that the expectancy, or earnest hope, of an improvement in the physical condition will act powerfully in the direction of inducing the desired condition. This is the secret of the power of Faith and Hope in all Mental Healing—the secret of the cures of the Faith Healers and religious healing cults. But, it may be argued, the average patient has not much faith and hope when he visits a Mental Healer for the first time. This is a mistake, for unless there had existed a certain amount of faith and hope in the mind of the patient, he would not have visited the practitioner at all. Though he may say that he has no hope or faith in the treatment, the very fact that he considers such treatment, visits the practitioner, **and pays his fee for treatment** , is a proof that faith and hope abide within his mind. The spark is there, and it is for the practitioner to blow it into a flame; for it is a mental state which acts powerfully in the direction of a cure.

(3) Pleasurable: Mental States. It is an axiom of psychological healing that a pleasurable mental state is conductive to the cure of disease, while the reverse condition tends to induce imperfect and abnormal physiological action. Worry and Fear are potent causes of disease; Fearlessness and Cheerfulness are potent causes of cure and restored health. Therefore the practitioner should always "cheer up," encourage, and "brace up" the patient's feelings, as an important part of the treatment. The very encouragement of Faith and Hope in itself tends to produce pleasurable feelings and emotions in the patient, and thus helps along the effect of the suggestive treatment. A skilful practitioner of Mental Suggestion manages to "work in" many little suggestions of cheerfulness and happiness along with his healing suggestions. A prominent American suggestionist was wont to dismiss his patients with a strong suggestion of "You

are Bright, Cheerful, and Happy-Strong and Well!" I know of nothing better to offer as a general pattern along this line than these words. The very repetition of them to oneself tends to induce an uplifting emotion and feeling-then what must be their effect upon a patient whose mind is peculiarly receptive to suggestion?

LESSON XII
PRINCIPLES OF SUGGESTION

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There are certain leading principles connected with the effective use of Mental Suggestion, which should be carefully studied by the practitioner of Mental Healing, or the person who wishes to fit himself for such practice. These principles are not concerned with the nature of Mental Suggestion itself, but rather with the application thereof, particularly in the work of Mental Healing. I shall direct your attention to each of these principles in turn, and I ask that you carefully make note of the spirit underlying each.

Authority . The principle of Authority is an important one in the application of Mental Suggestion. It is based upon the well-established psychological law that the mind of the average person is -strongly impressed by statements, spoken or written, which are expressed with the air of strong authority. It makes little or no difference whether the authority is real, or whether it is assumed, just so long as the air carries with it the assumption and implicit assertion of authority. This fact is well known to many students of human nature, especially to those whose success depends upon the acceptance of their statements or suggestions to the public.

It seems that the tacit assertion of authority on the part of some one posing as a leader of thought, or practitioner of law, medicine, or theology, robs the average listener of his desire to analyze, weigh, consider, and demand proof of the assertions made to him. In the same way, there are found many persons who will question statements made to them in conversation, whereas they accept without question the same kind of statements made from the pulpit, or printed in the pages of a book. There seems to be some power in the printed word, or word spoken from the pulpit or judge's bench, to render unnecessary the production of proof of the truth of the word. The proof is taken for granted in such cases, it seems.

Some psychologists have compared this acceptance of suggestions and statements made with an air of authority to the bolting of food instead of masticating it as usual. Or, again, it has been compared to the taking of medicine in a capsule, the taste being hidden by the covering. No matter how it may be looked at, the fact remains that a suggestion given with the air and in the manner of one having authority has a much greater effect than the same suggestion given with an air of "everydayness," or doubt. The principle of Burr's axiom that "Truth is that which is boldly asserted, etc.," depends upon this strange fact of human psychology. The "Thus saith the Lord" manner, air, and tone of voice, has carried home many a suggestion and statement which has had but little strength in itself. The powerful suggestor is he whose attitude, manner, demeanor, tone of voice, and general expression of countenance strongly proclaims that **"There is no doubt here!"**

Hollander well says regarding this principle of suggestion: "Some people will obey any authoritative tone and manner. They are most effective on those who have never used their own wits and resources in life, but who have depended upon others for orders and instructions. The degree of suggestibility along these lines decreases as we ascend among people who have had to 'do things' for themselves, and who have not depended upon others so much."

The practitioner of Mental Suggestion will do well to preserve a gravity of demeanor and manner, and to employ positive tones of authority in giving his suggestions. His tones must carry with them the impression that he believes thoroughly in the truth of what he is saying; and that there exists not even a shadow of doubt of the desirable result to arise therefrom. He will do well to carefully study the professional air of a successful physician when diagnosing a case, and prescribing for the patient. There must always be the air of certainty, lack of doubt or indecision, and the tone of conviction. The patient is very receptive to such suggestive influences, and likewise to those of an opposite or negative character.

Association . The principle of Association is also a very important one in Mental Suggestion, as well as in every other form of mental impression or mental process. The Law of Association makes it much easier for persons to think of things in connection with other things, than to think of things by themselves. In fact, a little self-analysis will show one that he is in the habit of judging things largely by reason of their association with certain other things. And, likewise, if these certain other things be present in connection with a third thing, then that third thing is identified with the first thing even though there be but little real sameness between them.

Hollander says of this principle: "A suggestion is more likely to be successful if the idea is introduced by a person who is trusted, loved, or feared, or under circumstances that inspire these sentiments; or in a tone of voice or with a manner that one has always associated with ideas that are to be acted on or believed. One or the other of these qualities, or more often a combination of them, is an invariable characteristic of the person who is suggestive."

Therefore, the practitioner of Mental Suggestion should take care to assume the general appearance, manner, and surroundings which are associated in the mind of the patient with a successful physician. The patient associates healing of disease with certain mannerisms of the successful physician; and if the practitioner gives him the same impression he will feel more certain of the result, and of the virtue of the methods to be used. To understand this, we have but to contrast the manner of a dancing master with that of a successful surgeon; and then contrast the impression made upon the patient by each one of these two in turn; which one would have the greater associative value to the patient by the laws of suggestion~ Which one would the patient have the most confidence in, and therefore gain the best results from ? The student and practitioner of Mental Suggestion will do well to carefully note this point, and to employ it to his advantage in his suggestive work.

Earnestness . Earnestness has a great suggestive value. The public speaker, preacher, or lawyer who manifests earnestness and belief in what he is saying, has a decided advantage over those who fail to manifest the same suggestive principle. Earnestness and belief are more or less contagious; we are affected by these notes in the voices of those to whom we listen. The patient coming for suggestive treatment is quite sensitive to these vibrations, and is strongly responsive to the same. A few words uttered in an earnest, confident manner will accomplish far more than a long speech delivered in a manner which does not carry with it earnestness and the tone of confidence and belief.

Hollander says of this: "The quality of voice counts for more than we suspect in the relations of daily life. The speaker's power to move us depends upon his being able to create in us the feeling by which he is or pretends to be moved, and thus cause similar vibrations in our own nervous system. In this respect we are like so many musical glasses. We ring when we are in unison with the exciting object, but not otherwise. Only words that come from the heart can reach the heart. For this reason a speaker who speaks out of the fullness of his heart will be more suggestive, will create more nerve vibrations amongst his hearers than any other man who has the same amount of feeling, but cannot convey what he feels in the same manner. The more one thinks of it, the more plainly it appears that in all regions of thought the pivot on which everything turns is that of personality. What we mean by it, what importance we attach to it, colors our every idea on every subject. The personal is the one thing that interests."

The student or practitioner of Mental Suggestion should never lose sight of the fact that earnestness in giving Suggestion makes up for many deficiencies therein; and when added to other strong qualities it becomes almost irresistible. Cultivate the air, tones, and vibrations of earnestness, and half your battle has been won. The earnest suggestor will "get over" even a poorly worded suggestion, whereas a suggestor lacking earnestness will be unable to impart power and dynamic force to even the most carefully expressed suggestion. Here, as in many other things in life, earnestness will often carry one through when all else fails him. It is the one quality which may be said to be **absolutely** essential in all Mental Suggestion in the treatment of physical ills. Earnestness covers up and cures a multitude of deficiencies and shortcomings in suggestion as in many other phase! of mental activity. Cultivate earnestness!

Repetition . The principle of Repetition is an important one in Mental Suggestion. Indeed, it is an axiom of Mental Suggestion that "**Suggestion gains force by repetition** ." It is a psychological analogy to the well-known physical examples of the repeated taps of the hammer driving the nail into the hardest wood; or of the constant dripping of the water-drops wearing away the hardest stone. Each repetition of a positive suggestion will tend to make a deeper impression upon the subconscious mind. The same suggestion repeated in different words, and with different illustrations, will serve to greatly strengthen the original induced idea.

We have examples and illustrations of this in our everyday lives. We often refuse to accept certain ideas when :first presented to us, but after a while the constant repetition of them overcomes our resistance, and we end by accepting the once neglected idea; in fact, after a time we actually come to think that we have **always** believed it, if indeed we have not originated it ourselves. The constant repetition of "they say" has ruined many a good character; or, on the other hand, has built up many a fictitious reputation. Advertisers thoroughly understand this principle of psychology, and make good use of it. The constantly repeated suggestion of "Use Celluloid Soap—it's 101% Pure!" has brought us around to it eventually. Or the repeated suggestion that "You will eventually use this kind; why not now!" has done the work for many of us.

Hollander well says: "There is weakened resistance through repetition of the attack, the force of habit. We have heard certain things affirmed over and over again, until we have come to accept them as veritable facts, notwithstanding that we possess not the slightest personal knowledge of, or any logical proof regarding them. Thus public opinion is moulded."

A politician of national reputation once said: "Proof! We don't need proof! Tell the public a thing solemnly, and authoritatively, and **repeat it sufficiently often** , and you will never need to prove **anything** !"

The practitioner of Mental Suggestion should realize the value of repetition in administering therapeutic suggestion; and should carefully study out plans of stating the same thing over and over again in many ways, forms, and style of expression. Let him ~earn to drive the suggestive nail home· by many taps—to wear away the adverse mental auto-suggestions of beliefs, by the repeated dripping of the drops of positive ideas and suggestions.

LESSON XIII
THERAPEUTIC SUGGESTION

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It is a common occurrence for students to ask me for a "formula" for Mental Suggestion adapted to the requirements of Mental Healing. They seem to imagine that there is some particular grouping of words, which, when suggested into the mind of the patient, will act with a magic effect and remove all diseased conditions. In this opinion they share the blind fanaticism of some of the religious healing cults, the leaders of which give them certain "statements of truth" which, when repeated, will drive away diseased conditions and bring about normal conditions of health.

But this idea is erroneous, and clearly shows that those making such a request have not fully grasped the fundamental principle underlying the therapeutic application of Mental Suggestion. One of the first things that the student of Therapeutic Suggestion must learn is that **he must reach the mind of the patient along the accustomed channels of thought communication.** He must not insist upon creating and establishing new channels through which his suggestions may flow into the mind of the patient. To follow this last mentioned course is but to expend unnecessary time and energy. The sane and sensible plan is to first ascertain just what channels are open to him for use in this connection, and then to use them as the means of getting his positive suggestions into the mind of the patient.

This, I know, will be vigorously disputed by those who have been taught to believe in the absolute truth of some particular metaphysical or theological theory of cure; such persons will insist that the first thing necessary is to instill the Truth into the mind of the patient, and then base the subsequent treatment upon this foundation of Truth. This is all very well for those who see "Truth" crystallized into the particular teachings and doctrines of their own particular "school," cult, or "science"; but the matter takes on a different significance and meaning to those of us whose vision is sufficiently broad to grasp the fact that all of these schools, cults, and "sciences," through their respective practitioners, are making cures in about the same percentage of results—this notwithstanding that each of them has its own particular theory or doctrine .which it asserts as "Truth," and as the basis of cure. Those who have grasped this fact find it logical to assume that all of these theories, doctrines, and principles **are but forms of applying some general principle of healing** which is higher than any of the particular conceptions, yet common to all of them.

The scientific student of Mental Therapeutics soon discovers that all of the formulas, methods, and wording of the various treatments of these schools, cults, and "sciences," are but the capsules in which are contained the real healing agency. He sees undoubted proof of this idea in the fact above stated, i. e., that cures are made under all these theories and methods in about the same percentage. This point once grasped, the practitioner proceeds to adapt his methods and suggestions to the particular requirements of each particular patient. He first discovers the mental and emotional characteristics of the patient, and then proceeds to use these characteristics as channels through which his suggestive treatment may flow to the mind of the patient. He becomes "all things to all men," in the best meaning of this term. He takes men as he finds them, and turns to the best account all of the personal peculiarities, characteristics, and idiosyncrasies of each of them. He takes the material before him, just as it presents itself to him, and then proceeds to work it over into what he desires it to be. He effectively applies t the well-known principle of "the law of the line of least resistance."

Some may consider this an unworthy ideal and practice, but the scientific 'mind does not so regard it. Science has no particular theological or metaphysical conception of Absolute Truth to which it seeks to convert all comers for help, healing, and health. It has no Procrustean bed into which it must make all patients fit-stretching out the short ones and chopping off the legs of the long ones, so as to make all conform and fit into the fixed dimensions of the bed of Truth. Its only ideal of Truth is **Perfect Health** ; and it endeavors to develop a practical and actual manifestation of that Truth in the minds and bodies of the patients applying to it for help and cure, instead of attempting to convert them to some particular metaphysical or theological theory.

But, here, a word of caution to students and practitioners of Mental Healing: Do not attempt to preach this doctrine of All-Truth to your patients—particularly when they first present themselves to you. First get them cured and well, and then you may give them such practical instructions regarding the Law of Cure as may seem fit for them. Do not become a zealous dispeller of illusions regarding the theory and principles underlying Suggestive Therapeutics, for this is as great a folly as that committed by those who wish to convert their patients to their own particular metaphysical or theological theories. Your business is to make cures, not to make converts—to teach Health, not doctrines or theories. Moreover, it is a fact of human nature that most persons insist upon having their Truth well dressed upon in fanciful garments, or disguised with fanciful trimmings and masks. The pure undiluted Truth has for them the alarming clearness of distilled water—they miss the familiar taste, and complain that it does not agree with them. Wise is the practitioner who figuratively asks the patient: "What flavor~" and then proceeds to give him his mental medicine disguised with the preferred flavoring and coloring.

Is this hypocrisy? Not at all; it is common sense based on experience with the race, and designed to produce the best results. Here the old aphorism, "the end justifies the means," has a striking application, in the best sense of its meaning and content. This plan is not the furthering of error, but rather the transmutation of error into actual Truth—the Truth of Perfect Health. It is the Pragmatic Method, as opposed to the Theoretical and Dogmatic Method. Its test is, "Does it work out in good results~" Not, "Is it the Absolute Truth?" And, at the last, may we not ask with Pilate the time-old question, "What is Truth?" Until Absolute Truth is discovered, let us proceed along the lines of a Working Truth—a Truth that works out in good results!

The practitioner of Mental Therapeutics will find that the patients who come to him for treatment may be grouped into the following general classes, viz.: (1) Those who incline to the belief that Divine Power is the underlying principle of the cure; (2) those who have dabbled somewhat in metaphysics, and who favor some metaphysical explanation of the cure; (3) those who are more or less familiar with the psychological principles really underlying the cure; and (4) those who are not much concerned with the underlying principle, but who rather seek the cure just as they would seek electrical treatment, massage, or even drug treatment.

The practitioner will do well to modify his treatment to fit the requirements of these different classes, which requirements he may easily ascertain by a skilful questioning of the patient at the first interview. A few leading questions will usually bring out the beliefs and opinions, the preferences and the prejudices of the patient. By following this rule the practitioner will not only make use of the deepest and widest channel of suggestion, but will also avoid antagonizing the patient by running contrary to his favorite theory and beliefs and thus setting up an unnecessary and undesirable friction or resistance. By this· I do not mean that the practitioner should wilfully deceive the patient, or that he should play the hypocrite-this is not necessary or advisable, not to speak of the moral objection. Knowing the real principle employed, he may by a careful use of words in giving his suggestion practically surround his active principle with a pleasant capsule, and thus accomplish the best possible results for the patient.

The "Religious" Type

The first class, the "religious" type of patients, may be reminded that Divine Power is back of all rational treatments; and that tho treatment to be given is but one of the many means which the Divine Power has placed at the disposal of suffering humanity. The terms "Divine Love," "Power of the Spirit," and other phrases familiar to this class of patients will create the very best kind of mental atmosphere for them, and will render them receptive to the healing suggestions. Religious emotion is a very powerful adjunct to suggestive treatment, as is proved by the success of those basing their healing upon the appeal to the religious feeling, faith, and belief. The statement above recommended is based upon Truth, as all but an avowed 'Skeptic or unbeliever will admit; so that the practitioner is not deceiving the patient, nor is he playing the hypocrite, in wording his suggestions along these lines.

The "Metaphysical" Type

The second class, the metaphysical patients, will respond more readily to suggestions in which the idea that the diseased condition results from "erroneous thought," or from a lack of perception of the fact that "All is Mind." The main idea to be brought out in such cases is that the physical condition is merely the reflection of the ideas and beliefs held in the mind; and that, therefore, the restoration of the true and real mental state will result in the manifestation of a perfect physical condition. This, of course, is essentially true, although there is also a physical basis for the disease and the cure, as we have seen. Patients of this class are not interested in descriptions of the cells and organs of the body, for they prefer to regard these as more or less unreal, while Mind is the sole reality. These people seem to have a great dislike for anything suggesting physiological facts, and prefer to dwell in the thought of Mind. Accordingly, they must be reached in that way in order to be benefited.

The "Psychological" Type

The third class, the psychological patients, are open to scientific explanations of the cause and cure of disease, such as we have considered and studied in the preceding lessons. They will grasp the explanation of the cell-minds, and the organ-minds, and will absorb, assimilate, and respond to suggestions given along those lines; while they will be repelled by the introduction of "religious talk," or "away-up-in-the-air metaphysics." Let them know just what you are seeking to accomplish, and then proceed accordingly.

The "New Thing" Type

The fourth class, the "new thing" seekers, require more or less mystery and illusion in the treatment. They like to believe that the healer has some wonderful power of mind, or otherwise, which he is going to use for their benefit. Any plausible explanation will suffice in their case, providing it is given in an authoritative manner, and in the tones of confident assurance of success. They seek the "strange, wonderful power" of the healer; and the healer who carries out this idea is the one who will obtain the best results in such cases. These people like the words "psychic power," "vital force," "magnetic power," etc., and are impressed by strange terms and methods of administering the treatment. A scientific explanation will go over their heads, and they will lose interest and accordingly will not get the best results. These people must be accepted as they are, not as they should be; the practitioner must take the raw material as he finds it, and then work it over into better things. First, last, and always, his business is to **make cures** , rather than to teach and preach to these people. This advice is based upon sound scientific psychology, and "the end justifies the means" in such cases—the "end" being the cure of the patient, and the removal of his mental and physical disorders.

LESSON XIV
WHAT TO SUGGEST TO PATIENTS

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The first thing that the practitioner should suggest to the patient is, of course, the fact that he is going to get better, and then still better, and eventually get well. He should be told that the healing power is now under way, and that the process will gain force as it proceeds, each treatment adding a little further power to that which has gone before.

In a dozen different ways and forms the patient should have induced in his mind the idea and mental picture of himself as restored to perfect health. An important axiom of therapeutic suggestion is that **the suggestion should paint the picture of the desired result** . Bright pictures should be painted of the happiness, joy and general well-being which will be his when he finally acquires the desired result. And, in the same way, he should be led to look forward to each step of the way. His mind should be directed to the improvement which is sure to come as the result of the treatments. This rouses the "expectant attention," and, according to the well established psychological law of healing, will tend to manifest in an actual physical condition.

It will be found especially helpful to paint the picture of a perfectly healthy person, stress being laid upon each of the leading characteristics of such a person, so that the patient may gradually and unconsciously come to hold in hi8 mind the picture of himself as being just this kind of person. It is a wonderful fact of psychological healing that the physical body of the patient tends to gradually grow to be just like the ideal of himself as held in his mind. In fact, the patient has probably actually pulled himself down physically by holding thoughts and mental pictures of himself as diseased, weakened, and looking wretchedly. Sick persons are fond of looking in their mirrors and then brooding over the fact that they have "fallen off," or in the idea of how wretchedly they look, physically. The more that they do this the worse do they grow; and the worse they grow the worse they look in the glass; and the worse they look in the glass, the worse mental image are they creating; and the worse mental image that they create, the worse do they get-there is a "vicious circle" of mental and physical, physical and mental, cause and effect manifested here. By creating· in the mind of the patient a new and better mental image and idea of himself, the practitioner really starts into operation a "constructive circle' which works with as powerful an effect as the opposite kind just mentioned.

But this is only the beginning of the suggestive treatment, though it must be continued through all the treatments, and blended with the more specific and special suggestions which we shall presently consider. It is not enough that the patient be given **general suggestions** of health (although these alone are wonderfully efficacious, and often work marvelous cures); the practitioner must also get down to the details of the special case before him—he must go "right to the spat" of the trouble, and direct his treatments right to the point where the trouble exists.

Here is where the scientific practitioner has a great advantage over the ordinary mental healer, metaphysical healer, or religo-metaphysical healer. These healers are like a man firing a shot-gun at a mark—he may hit it with some of the scattering shot, but he does not get the powerful effect secured by the man using a rifle with a big bullet backed by a strong explosive charge. The scientific practitioner is the man with the powerful rifle—when he hits the mark the effect is clearly perceptible; and by preparation and practice he learns to hit the mark nearly every time. The general treatment (and this he should also use, as we have said) is like a shell filled with scattering shot; when to this is added the rifle ball of a special scientific treatment, it is hard to conceive of a successful result not being obtained.

It is for this reason that in later lessons of this course we shall indicate the principal classes of physical disorders and diseases, giving the physiological and psychological characteristics of each. By an acquaintance with these principal classes of diseases, the student of Mental Therapy is enabled to diagnose the root of the trouble, and then to direct his suggestion directly to the mind in the affected parts, without "scatteration" of force, or waste of energy. This does not mean that he should, like drug doctors, keep his thought fixed on the diseased condition (for this is contrary to all the principle of mental healing); but on the other hand he should direct his attention to the affected part so that he may begin building up in his own mind, and that of the patient, a picture and ideal of the normal and healthy condition of the organ and part, and to play upon that organ or part all of the mental power at his command, to the end that normal and natural conditions and functioning may be restored and firmly established, the result being Health and Cure.

In studying the later lessons just referred to, the student will discover that imperfect functioning of the main organs of nutrition, and those of elimination, is the real cause of a multitude of physical ills, many of which are seated at points in the body far removed from the seat of the real cause and trouble. The scientific practitioner by a knowledge of this fact is enabled to remove the real root of the trouble, whereupon the entire trouble withers and passes away. Such a practitioner does not waste time and energy in treating symptoms, but rather seeks to destroy the root of the evil conditions. The average practitioner knows nothing at all about these things, and is unable to produce the desired result in a short time; in reality, considering these facts, it is a wonderful proof of the efficacy of Mental Therapeutic principles that such practitioners and healers make the cures they do—they make them in spite of their ignorance; what wonderful results are possible of accomplishment by the trained, scientific practitioner!

So true is the above statement regarding the effect of improper functioning on the part of the main organs of nutrition, and those of elimination, that I strongly advise all practitioners of mental healing to always give the treatment indicated for troubles of this kind, even when there does not seem to be any evidence of such trouble. It will be found that such treatment will speedily improve the general condition of the patient, and will build up his general physical health to such an extent that the other troubles may be easily removed. The building-up of the main organs of nutrition, and those of elimination, gives a tone to the whole system; it increases the natural resistive powers of the Corporeal Mind, and thus makes it much easier to throw off the other abnormal conditions. More than this, by relieving Nature of her work in combating the imperfect conditions existing in the main organs of nutrition, and those of elimination, we give Nature a chance to throw more of her recuperative power into the other affected parts. The importance of this is seen when we remember that when we say "Nature" in this connection we are really speaking of the Corporeal Mind which has all the physical functions under its direct control and management.

In giving therapeutic suggestions, the practitioner will always find it of benefit to hold in his mind the idea that **he is talking directly to the Corporeal Mind of the patient** . He need not tell the patient this, for it would involve him in a long and technical explanation and discussion. Let the patient think that the practitioner means his ordinary everyday self when he says "You" in giving the suggestions; but let the practitioner hold in his own mind the idea and thought that when he says "You" (in the suggestive treatment) he is really addressing the Corporeal Mind. And, also let him picture that Corporeal Mind as having a mentality something like that of **an intelligent, bright, and dutiful young child** , with whom he is quite friendly. Strange as it may appear to those who know nothing about the inner explanation of the matter, it is a fact that the Corporeal Mind will "make up" to the practitioner who will thus open up friendly communication with it. At first a little shy, like the young child, it will become friendly and desirous of helping the practitioner in his work of healing. This is a very strange fact of therapeutic psychology; but it is one that every practitioner may ascertain for himself-and fortunate, indeed, is that practitioner who is able to grasp the truth of this principle and who will apply it in actual practice.

More than this, it is a fact that each and every organ of the body has its own distinct personality (if this term may be used in this connection). And, also, the suggestionist may actually address his suggestions to the different organs, by concentrating his attention upon them and using the word "You" in that sense when addressing his suggestions to the patient. Here, again, it is not well to say anything about this to the patient, for the reasons previously stated. The healer who holds in mind this idea that he is directly addressing the particular organ or part of the body, is often able to reach into the very soul of that organ (if we are allowed to use this term in this connection), and thus persuade it to put forth its best energies in the work of cure.

Careful students and practitioners of Mental Therapeutics have discovered that not only is there a personality in each organ-mind, but that also this personality varies according to the character of the work performed by the organ in question. For instance, it has -been discovered that the Liver is more or less stupid, as compared with the other organs; it is heavy and dense mentally, and needs to be spoken to sharply, and sometimes even harshly, in order to get it to work properly; it is more like a pig than is any other organ of the body—and it must be treated accordingly.

The personality of the Heart, on the contrary, is like that of a high-spirited, intelligent horse; and the methods used in the case of the Liver would be entirely out of place in treating the Heart. The personality of the Stomach is something like that of a good-natured, faithful dog; it has confidence in those it likes, and when patiently taught to do a thing it will be glad to obey orders to the best of its ability. These distinctions, and others will be brought out in the latter lessons—I am merely directing them to your attention in this place, in order that you may file them away in your memory in connection with the subject now being considered.

A leading American writer on the subject has said: "The way to reach the mind in the cells, cell-groups, ganglia, organs, nerves, parts, etc., of the body is to **address yourself directly to it, just as you would to a person** . You must think of the mind in the affected part as a 'person' who is misbehaving. You must remonstrate with it, argue with it, coax, order or drive the 'person' residing in the organ, just as you would with different individuals. Sometimes coaxing is much better than driving, but sometimes forceful methods are necessary. * Tell the cell-mind just what you expect of it-just what you intend it shall do—just what it is right for it to do—**and it will obey!** " I trust that every practitioner will make this knowledge his own, and apply it in his actual healing work, using many forms of disguising it if necessary; for it is one of the greatest of the recent discoveries of Mental Therapeutics, and produces wonderful effects when properly and intelligently applied.

LESSON XV
THERAPEUTIC AUTO-SUGGESTION

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As these lessons are designed to teach self-healing by the principles of Mental Therapeutics as well as the healing of others by the employment of the same principle, I have thought it advisable to insert at this particular place in the course a lesson devoted to Auto-Suggestion as applied to self-healing. I shall follow the same course when we come to the proper point in the study of the succeeding phases of Mental Healing.

By Auto-Suggestion in general is meant the employment of Mental Suggestion directed to one's own subconscious mind; or, in the present case, the employment of Mental Suggestion directed to one's own Corporeal Mind. In this form of Mental Suggestion, the person enacts the dual role of suggestor and suggestee—the one making the suggestions, and the one receiving the suggestions, both at the same time. So true is this in fact that in Therapeutic Auto-Suggestion each and every one of the principles of Mental Suggestion, as applied to other persons, which we have considered in the preceding lessons, are applicable to the requirements of the person himself when he is treating himself by Auto-Suggestion. To all intents and purposes the person being treated (who is also the person giving the treatment, of course) is to be considered as a distinct entity, or different person.

This may seem somewhat confusing to the student, at least at first; but when the psychology of the process is analyzed it will be seen as being as strictly natural and scientific as is any other form of Mental Suggestion. The secret of the whole process is found in the fact that in Auto-Suggestion the **conscious "I" suggests to the subconscious "Me** ." When you have grasped this principle you have gained the secret of all true Therapeutic Auto-Suggestion. And, until you have fully grasped this fact, you will not be able to apply the principles of Therapeutic Auto-Suggestion effectively.

In order to get the best effects of Therapeutic Auto-Suggestion, you should make a clear mental distinction between the conscious self which is giving the suggestions and the subconscious self which is receiving them. You should actually visualize the "I" suggesting and giving orders to the "Me." You should visualize the subconscious "Me" as a distinct entity, subordinate to the "I," and should give your suggestions in that spirit. So true is this that the best authorities now advise that in giving Therapeutic Auto-Suggestion the person should actually address the subconscious "Me" by name, instead of saying "I" in giving the Auto-Suggestion.

This idea of addressing the subconscious mind as a separate entity, and using a name in doing so, was first suggested by William Walker Atkinson, an American writer on the subject, about ten years ago; the idea being developed in greater detail in his later writings. It has been taken up and adopted by many subsequent writers on the subject, and is now employed by many American and European teachers of various forms of Therapeutic Auto-Suggestion under some name or guise. In one of his works this authority says of this principle previously announced by himself:

"I have always contended that there is a much better way of making the affirmation or auto-suggestion, than the familiar 'I am this, or that.' I have found that the nearer one comes to the perfect playing-out of the dual role of suggestor and suggestee, the better will be the result, and the clearer the impression made upon the subconscious mind. Accordingly, one should endeavor to 'talk to himself' just as if he were speaking to some other person. He should give his suggestions to himself precisely as if he were suggesting to another person. Whatever may be the explanation of this psychological process, the fact remains that by following this course the person will be able to register a much clearer, deeper, and more lasting impression than by using the 'I am this or that' form of affirmation or auto-suggestion. In fact, I think that the idea of 'affirmation' may as well be discarded, first and last, in the practical work of Auto-Suggestion, and that the 'I' of the person should actually suggest to the subconscious 'Me' of himself. Let it be 'suggestion,' instead of 'affirmation.'

"In making these suggestions to yourself, yon should always address yourself as if you were speaking to a third person. Instead of saying 'I am courageous and fearless,' you should suggest to yourself as follows: 'John Smith (here use your own name, of course), you are courageous and fearless; you fear nothing; every day you are gaining in courage and fearlessness, and are getting stronger, stronger, stronger, every day you live, etc.' Do you get the idea~ Try both methods now—interrupting your reading for the purpose. Make as strong an 'I' affirmation as you can, and then try the effect of the strongest suggestion of the 'John Smith, you are, etc.,' kind, addressed to your subconscious 'Me.' Imagine that you are addressing and suggesting to another person whom you are very desirous of building up and strengthening. You will find a new field of Auto-Suggestion opening up before you. A little knack is required, but a few trials will show you the value of this improved method. Talk to 'John Smith' as if he were an entirely different individual. Tell him what you wish him to do and become, and how you expect him to act. You will be surprised to see how obedient this subconscious mentality will become. You will find that by this plan you will be able to fairly pour the positive suggestions into the receptive subconscious mind—and that the 'John Smith' part of you will accept the impressions just as if there were actually two persons taking part in the process, instead of merely one. This is not mere childish play or make-believe—it is a process based upon the soundest psychological principles."

In a public address of the authority just quoted, in which this subject was introduced, the speaker said: "Continued experience has convinced me that I was on the right track when I enunciated this principle of Auto-Suggestion, and I am not surprised at the popularity it has since attained. I have very little to add to the principle and method as originally stated. I may add, however, that from the reports of many persons who have experimented with this method in their own cases I have come to the conviction that the best effects are secured when the auto-suggestor addresses himself by some familiar nickname, or abbreviation of his name, which has been used in his childhood days. It would seem that by the use of the name familiar to the mind in the days of its early development, one is able to penetrate to deeper levels of subconsciousness than even by the use of the formal name used in later years. In such cases then, instead of 'John Smith,' let us say, 'Here, you, Jack Smith,' or 'Here you, **Reddy** Smith'—or, in short, **whatever name seems to sink in the deepest** ."

The principle of addressing the organ-minds in suggestion has also been extended to Auto-Suggestion by the same authority, and those who have adopted his methods and principles of treatment. It will be found effective to address the mind in the troubled organ just as if it were really an entity, and to direct the suggestions directly to it. It may be found well to gently tap the body directly over the location of the organ in question, using the tips of the fingers for the purpose-something like giving a gentle tap at the door before venturing to enter the room. This seems to have a peculiar psychological effect in the direction of arousing and attracting the attention of the organ-mind; and thereafter the "talk" to the organ-mind will have a much greater effect.

For instance, if you are troubled with an inactive Liver, you should tap a little over the place where the Liver is located, a· little more in the case of the Liver than in the case of some other organs—for the Liver is slow, stubborn, and hard to arouse; remember, we have compared it to a pig, and it must be treated like a pig-mind. Tap, tap, tap, until the sleepy, lazy Liver is aroused and cocks its ears in your direction. Then say to it: "Here, Liver, you wake up and listen to me; wake up and listen, I tell you; wake up right now and listen to met You haven't been doing your work properly; you have been too sluggish and lazy about it; you have got to do better, I tell you, got to do better; do you hear me' I am feeding you well, and keeping you comfortable, and not giving you any more work to do than you should do; and I expect you to perform your natural work properly. Get busy now, and do your work properly; I insist upon you doing your work properly, and I intend keeping after you until you do. Come now, get busy, and do your work, for I intend prodding you up until you do it. You ought to be ashamed of yourself for acting that way! But you're going to do better from now on; better from now on, I tell you!" This may seem foolish; but just try it on a sluggish Liver and see how well it works. Of course, you should treat your Liver right, and not impose unnatural tasks upon it by eating improperly; treat it right, and insist that it treats you right. You can often actually feel the Liver-mind "getting busy" after a treatment of this kind.

The Stomach may be addressed in a similar way; but you must remember that the Stomach is not a piggish animal like the Liver. On the contrary, as I have said elsewhere, it is more like a good-natured old-fashioned Newfoundland dog, which is desirous of pleasing its master, and who will respond readily to kindness and confidence. Treat the Stomach right, and let it know that you have confidence in it and faith that it will perform its work of digesting your food properly—and then notice the improvement in this respect. The trouble with many persons is that they have so abused their stomachs that it has grown discouraged—its spirit is broken, like that of an abused dog. It feels that "nobody loves me," and that its owner is always ready to beat and abuse it. Change your mental attitude toward your Stomach, and let it know that you have done so, and then notice how quickly it responds, and how glad it is to do what you want, so long as you do not impose unnatural tasks upon it.

In the same way the Bowels will respond to coaxing mixed with firmness. You have probably discouraged them by refusing to heed their calls, and they have "laid down on the job." Reform yourself, and you will reform them; but you will have to let them know the new condition of affairs before they will take up new habits. Tell them that you expect them to operate at a certain time of the day, and that you will faithfully attend to your part of the bargain; keep this up until the new habit is firmly established.

As we proceed, you will learn about the treatment of other ills by Mental Therapeutics; and you may apply to your own case, by Auto-Suggestion and otherwise, all the methods described as efficacious when applied to other persons by means of Suggestion and other ways. The principle is one—the only difference is that of the means of application. **Any principle that may be applied to the treatment of a patient may also be applied by you in your own case, by means of Auto-Suggestion** , along the lines indicated in this lesson. Do not forget this fact!

LESSON XVI
THOUGHT INDUCTION

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The second and third general classes of the methods of applying Mental Healing are (a) Personal Thought Induction, and (b) Distant Thought Induction, respectively. These two methods are based on the same general principle, i. e., that of the induction of the healing thoughts of the practitioner into the subconscious mind of the patient; but there are certain distinctions between the two methods which justify their classification as separate methods and processes of application.

In the present lesson we shall consider the first of these two methods of Thought Induction, namely, that of Personal Thought Induction. Here we have to do with cases of Thought Induction in which the practitioner is in the actual physical presence of the patient, just as when Mental Suggestion is given. In fact, Personal Thought Induction may be spoken of here as practically **Mental Suggestion without the use of words written, printed, or spoken** . Here the thoughts, or ideas, of the practitioner are radiated from his mind, and then, coming in contact with the mind of the patient, they are transformed into corresponding ideas or mental pictures in that mind.

The thoughts, ideas, or mental pictures held in the mind of the practitioner, and then radiated or transmitted to the mind of the patient, should be practically the same as those expressed in words by the suggestionist in Mental Suggestion. That is to say, the practitioner should create in his own mind the thought, idea, or mental picture of the same normal, healthy conditions which he seeks to suggest into the mind of the patient. He should see not only the patient as in good normal health, but also as having perfect healthy organs functioning naturally and efficiently. In the degree that he is able to form such clear, strong, positive thoughts, ideas, or mental pictures, so will be the degree of the success of his mental treatments along these lines.

And, now, a few words regarding the scientific explanation of this radiation of thought, ideas, and mental pictures from the mind of one person to that of another. It is, of course, impossible to give the ultimate explanation of this wonderful phenomenon—or any other for that matter. Until we are able to state the "just what" of anything—the absolute and ultimate nature of that thing—we must content ourselves with the statement of "just how" the thing works and acts. And, so, here I shall not attempt to explain just what Mind or Thought really is, in its absolute and ultimate nature (who, indeed, is able to do this?), but shall, instead, try to explain just how Mind or Thought works and manifests in this process of Thought Induction.

But, notwithstanding the impossibility of explaining the "thing-in-itselfness" behind the process and manifestation, we are clearly within our powers and rights when we venture to compare this class of phenomena with certain other phenomena with which we are more familiar. The very word "induction" gives us the key to this.

The definition of the term "Induction," as used in Physics, is as follows: "**The property or process by which one body having electrical or magnetic polarity produces it in another body without direct contact** ." A text-book on the subject informs us that "Electric induction is the action which electrified bodies exert **at a distance** on bodies in a natural state; Magnetic Induction is the action which magnetized bodies exert at a distance on bodies in a natural state." The same authority informs us that the technical meaning of the term" Induce" is: "To cause by proximity **without contact or transmission;** for example, the production of a particular electric or magnetic condition in a body, by placing another body in an opposite electric state, in proximity to it **but without actual contact** ." An "Induced Current" is: "An electrical current developed in a conductor **in proximity to, but not in contact with** , other conductors traversed by intermittent or fluctuating currents; also, electric currents developed in conductors moving **in the field** of a magnet, or in conductors **within the field** of a moving magnet." "Inductive Power is the name given by Faraday to the property which bodies possess of transmitting the electric influence."

So, you see, that in the case of electricity and magnetism we have a striking analogy to the process by which positive Thought induces in another mind similar Thought, providing that the second mind comes within the "field of induction," or "field of influence" of the first mind. You will note that in the case of pure induction, in electricity or magnetism, there is no passage of an actual current such as travels along the electric wire or other conductors; but rather a strange and unaccountable "stirring up" of power in the second object which comes within the field of induction of the first one. In fact, in such induction the electrical current is set up in a second conductor which is in proximity to, but not in contact with, a first conductor—**the power is induced in conductors without the necessity of a connecting conductor.**

But, it may be urged, there is no proof that Thought radiates power in this way. Isn't there' Outside of the enormous mass of proof gathered by the various scientific societies investigating this class of phenomena, and that of private individuals working along the same line, there is the testimony of recent advanced science that **all substances are radio-active** , and the proofs of the scientific laboratories that the brain is not only radio-active, but that its activities register on delicate photographic plates specially prepared. There is nothing more wonderful in thought-radiation than there is in the radiation of electricity, magnetism, light or heat—one is as wonderful as the other, though familiarity has made certain forms of radiation seem more commonplace than the others.

Above the scale of light vibrations visible to the human eye there are vast fields of light vibrations which science recognizes by the report of delicate scientific instruments. In the field of the ultra-violet light rays lie many strange forms of chemical rays, and rays which cannot be classified, though they are registered by delicate instruments. An American writer says of these: "In this ultra-violet region lie the 'X-rays,' and the other recently discovered high-degree rays; also the actinic rays, which, while invisible to the eye, register on the photographic place, sunburn one's face, blister one's nose, and even cause violent explosions in chemical substances exposed to them, as well as acting on the green leaves of plants, causing the chemical change of transforming carbonic acid and water into sugar and starches. These forms of 'dark light,' that is, light too fine to be perceived by the human eye, are but faint indications of the existence of still higher and finer vibrations—the 'finer forces of nature.' "

Professor Ochorowicz, one of the world's great scientists, comes out with a positive statement of belief in Thought Induction, and in one of his works he advances a general working theory of the action of Thought-Force in this way. He says: "Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion tends always to propagate itself. Therefore, when we see work of any kind—mechanical, electrical, nervic, or psychic—disappear without visible effect, then, of two things, one happens, either a transmission or a transformation. Where does the first end, and where does the second begin' In an identical medium there is only **transmission** . In a different medium there is **transformation** . You send an electrical current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire and connect the ends by means of a fine wire; the fine wire will grow hot; there will be a transformation of a part of the current into heat. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod, and the carbon will emit light. A part of the current, then, is transformed into heat and light. This light acts in every direction around about, first visibly as light, then invisibly as heat and electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. **And all this from a distance, without contact, without special conductors** .

"A process that is once chemical, physical and psychical, goes on in the brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of a medium in which it can exist as such. It is propagated as far as other vibrations allow. It is propagated more widely, if it assumes the character which subjectively we call emotive. **But it cannot go beyond without being transformed** . Nevertheless, like force in general, it cannot remain in isolation, it escapes in disguise. Thought stays at home, as the chemical action of a battery remains in the battery; it is represented by its dynamic correlate, called in the case of the battery a **current** ; and in the case of the brain, **I** know not what. But whatever its name may be, it is **the dynamic correlate of thought** .

"A force that is transmitted meets other forces, and if it is transformed only little by little it usually limits itself to modifying another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium. **This is the case with the Physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces, without themselves disappearing. They are imperceptibly transformed, and, if the next man is of a nature exceptionally well adapted to them, they gain in inductive action** ."

Professor Bain, the eminent authority upon "Mind and Body," calls our attention to the following very significant fact: "The structure of the nervous substances, and the experiments made upon the nerves and nerve-centers, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

But, most of us who are studying Mental Therapeutics have satisfied ourselves with the fact of the phenomenon of Thought Induction. The above scientific statements are offered not as proof, but merely to give a practical working hypothesis to those whose minds require the same in order to reason deductively from principle to manifestation. Let us pass on from this stage of the subject to that of the "just how to" practice Thought Induction in our work of Mental Healing. A little theory is a good thing to serve as a base and a foundation, but we must not spend all of our time on foundations-rather should we proceed to erect a structure of practical results upon the firm foundation of hypothesis and scientific principles.

LESSON XVII
THE PRACTICE OF THOUGHT-INDUCTION

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In giving treatments along the lines of Personal Thought Induction, the practitioner should always bear in mind this one fundamental principle of practice, viz., **Thought Induction is silent Mental Suggestion** . With this fundamental principle once firmly fixed in his mind, the practitioner will not likely go very far wrong in giving the treatments.

There is, of course, a little practice required in order that the practitioner may acquire confidence and ease, and get rid of the awkwardness which usually attends the practice of unfamiliar processes. He will do well to practice and rehearse before a mirror, or when alone by himself, in order to acquire a confident bearing and ease of manner when giving treatments of this kind.

Many practitioners who have received personal instruction from me have gained great benefit from practicing the treatment before a mirror along the general lines indicated below.

Practice Exercise : Stand before your mirror, and treat your reflected image therein just as if it were another person. Begin by treating it for any complaint which may occur to you. You run no risk whatsoever in doing this—no danger of "taking on" a complaint—for your treatments are always **constructive** and upbuilding, and never along the lines of diseased conditions. In practice, and in actual treatments, you should **always hold the mental picture of the desired condition** —not that of the diseased condition; and always make your silent suggestions along the lines of positive upbuilding, **stating the conditions you wish to produce** , and never those which you wish to remove. **Always point out the mental road you wish the Corporeal Mind to follow** .

In practicing before the mirror, you should throw yourself into the exercise in full earnestness. Do not indulge in flippant and frivolous play regarding treatments-throw earnestness into your thoughts and mental pictures. Do not merely think the **idea** of what-you wish to silently suggest to the imaginary patient; but actually think the **words** in which you would express the idea if you were speaking to the patient. This formation of **words** in the mind, and the projection of them in Thought Induction is very important. There is, of course, no magic in the words themselves, but nevertheless the action of the mind in crystallizing the idea into words gives concentrated force to them, and they are projected with greatly increased power into the mind of the patient. In giving Thought Induction treatments then, remember to **think in actual words** . Form the actual words in your mind.

In these practice exercises, and in giving actual treatments to patients while in their presence, you should follow the same general rules which are followed in giving audible Mental Suggestion. That is to say, you should throw the same degree of earnestness into the silent words that you would in the spoken words. You should encourage the same feeling of force and power within yourself—the same raising of your own vibrations so that they may become positive to those of the patient. You should remember the principle of Repetition, as mentioned in connection with Mental Suggestion; and manage to repeat the same silent mental commands or suggestions a number of times.

Remember, always, that **you are actually and really addressing the Corporeal Mind of the patient in these silent treatments** , just as truly as when you address the conscious mind of the person in an ordinary spoken course of instructions, commands or advice. The more that you are able to realize this actual process the more force and power will you manifest. The subconscious mind, in all of its phases, is very quick to sense the degree of earnestness and belief, or the degree of lightness and unbelief, in the mind of the practitioner; and it responds in the same degree. It is like a child or an intelligent animal—very keen to perceive shades of feeling or belief, truth or untruth.

In giving actual treatments by Personal Thought Induction, you should instruct the patient to sit quietly in a comfortable position—have a cozy, comfortable chair in your treating-room for this purpose. It is well to have your treating-room as quiet as possible, and as free as possible from disturbing influences. It is well to have the light somewhat dim or shaded, for bright lights tend to distract the attention. The main idea in fitting up the room and furnishing it should be that of inducing the idea of Quiet, Poise, Calm, and Peace.

Bid the patient to sit quietly and easily; and to relax himself completely, taking the tension off every muscle, and every strain off the mind. You will be able to help him in this matter by sitting quietly some little distance from him, and placing yourself in the proper mental attitude. Sit quietly yourself, stilling your own feelings and thoughts, and you will gradually raise up your vibrations from the lower plane to that of Peace, Harmony, and Health. The patient will then sense these vibrations and will experience a feeling of Calmness and Peace; this stage is often marked by the patient giving utterance to a gentle sigh of relief, and a further relaxing of mind and body.

The desired mental condition having been produced in the patient, the practitioner should form a strong mental image or picture of the patient before him and presenting all the outward appearances of perfect health; he should see the patient as a strong, healthy, vigorous, happy man or woman. The practitioner should keep this idea or mental picture before him as much as possible during the entire treatment. He should refuse to think of or picture the patient in a condition of disease or weakness; but should always insist upon his mind picturing the desired condition of health.

Then he should begin making the silent suggestions of the desired conditions—the conditions which he wishes to have manifested in actual physical substance and form in the body of the patient. He should address the Corporeal Mind of the patient just as be would an actual entity. He may even address it as "Mind," just as he would a person; and then tell "Mind" what he wishes it to do for the patient. He may further likewise address the organ-minds, or cell-minds of the body of the patient, just as he would do in Mental Suggestion, or in Auto-Suggestion. The principles of healing are always the same, remember, notwithstanding the differences in the forms of administering it.

In my own experiments and actual practice conducted for the purpose of developing and perfecting the methods which I teach to my students, as well as in the work that I have had my students perform under my direction, I have found the following general method or idea to work out very effectively in this class of treatments. You will note that this general method is not so much a matter of saying or doing a certain thing as it is **a case of holding a certain mental attitude** . This fact may prejudice some against it, by causing them to regard the idea as fanciful or even fantastic. But those who have pondered these things deeply, and who have grasped certain little-known underlying principles of the action of the subconscious mind, have no such illusions or misconceptions—instead, they realize that this general method has as its foundation a very basic fact of the operation of the subconscious mentality of man, particularly of that phase which is known as the Corporeal Mind.

The method, or general idea, above referred to is simply this, viz.: **The practitioner must take the mental position, and assume the mental attitude, that the physical body of the patient, in its entirety and in its parts, down even to the cells composing it, is PLASTIC SUBSTANCE which may be molded by the thought influence and power of himself (the practitioner), just as the plastic clay is molded by the hands of the potter or the sculptor** . The mental images and ideas projected from the mind of the practitioner, and the silent suggestions made by him in this form of treatment, are to be regarded as ·the tools of the potter or sculptor; and are to be used to shape up this part, mold this one, reduce that one, and energize and vitalize the other one. Under the silent force of the creative mind of the practitioner, the physical body of the patient must be thought of as being built up, strengthened, and restored to normal functioning; the parts thought of as being built up and energized; the cells thought of as doing their work with renewed energy and activity; and the whole system flooded with vital force and energy, vitality and life. Under the strong stimulus of this thought, image, and ideal held in the mind of the practitioner, the body of the patient should respond to the ideals of the practitioner, and should develop in strength, vigor and general health.

This same principle, or rather all of the principles described in this lesson, may be used by the person wishing to heal himself by means of Self-Treatment. What the mind of a healer can do for a patient, the mind of the patient can do for himself, providing he has the perseverance and persistence to carry out the principles of cure as set forth in these lessons. The principle of Self-Healing by this method is precisely the same as that of the treatment of the patient by the practitioner.

In Self-Treatment the person should follow the methods and forms of treatment set forth in the lesson on Auto-Suggestion, and also those recited in the present lesson. That is to say, he should not only actually suggest to himself in the way described in the lesson on Auto-Suggestion, but he should also cultivate the art of visualizing or picturing himself as possessing a perfect, healthy, strong body, functioning perfectly in every organ, and perfect in every part. To this he should add the habit of refusing to think of his body as weak, diseased, or imperfect in any way. **He should acquire the habit of thinking of his body as already being that which he wishes it to be** .

To those who may object that this seems like a case of wilfully trying to deceive oneself, and to delude oneself as to real facts concerning the body, I would say that such is but a narrow view to take of the matter. Self-deception does no one any good-we do not escape evils by refusing to see them when they are present-there is no question about this. But when we come to deal with the Corporeal Mind we have another state of affairs to deal with. The Corporeal Mind has the tendency **to manifest into physical form the mental images concerning it which are habitually held in the mind of a person** . This is no idle fantasy-it is a scientific fact. Therefore, if the Corporeal Mind has followed after bad patterns, **it is necessary for us to hold before it the pattern of the conditions which we wish it to manifest** , if we wish to regain the normal natural condition. And, at the last, the normal, natural condition of the body is TRUTH, and we are fully justified in insisting that the Corporeal Mind cast off the result of its imperfect and erroneous patterns, and instead adopt the perfect pattern of that which nature intended us to be, of that which is Truth. We have a right to hold fast to the idea that the Power-that-Is wishes to manifest in the Good, the Beautiful, and the True-and that all else is a perversion of the intent of nature; and to insist that the pattern of Truth be followed as a design, not that of Error and Untruth. This may sound somewhat metaphysical, but it is based upon the report of the great minds of the race, and we may demonstrate it by actual practice.

LESSON XVIII
DISTANT THOUGHT-INDUCTION

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The third general class of the methods of practicing Mental Healing is that known as Distant Thought Induction. In this form of treatment the thought-vibrations of the practitioner are carried to great distances in space to the patient. In fact, so far as .has been discovered, space is practically wiped out in this class of thought induction; it has been found that it is just as easy to treat a patient ten thousand miles away as one a hundred yards distant, by this method of treatment.

In Distant Thought Induction the principle employed is precisely the same as that employed in Personal Thought Induction, plus the manifestation of certain mental activities which serve to carry the thought-vibrations beyond the usual limits of Thought Induction. As I have said elsewhere in these lessons, Distant Thought Induction is akin to the telescope or the telephone, inasmuch as it enables a natural faculty to manifest at a distance otherwise impossible for it.

It will be seen at first glance that the possibilities of Mental Healing are enormously increased by the discovery that Thought masters and annihilates space. So true is this that the greater part of the Mental Healing of this day is performed by this method. Some healers will not receive personal patients, but give all of their treatments in this way; they claim that they can obtain far better results, by reason of the concentration possible only in this form of treatment, and the obviating of the disturbing influences of the personal presence of the patient. So important is this phase of Mental Healing that the student and practitioner should pay special attention to its theory, principles, and methods of application and manifestation. I shall go into this subject deeply and thoroughly in this and the following lessons.

There are those who while fully accepting the fact that Thought is radio-active, and that our mental vibrations surround us with a mental atmosphere, and that this mental atmosphere constitutes our field of mental induction which awakens similar vibrations in the minds of others coming within its influence, nevertheless find it difficult to accept the teachings that assert that Thought may be sent to a distance far from the sender, and there be received by the mind of another person.

I cannot understand why anyone should feel any doubt on this score, for the last mentioned phenomenon is not a whit more wonderful or mysterious than is the simplest case of mental induction when the two persons are in personal contact, or in near proximity to each other. We have the very closest kind of analogy in the case of electricity. In electricity we have the transmission of the current over the telegraph or telephone wires; in Thought we have a similar transmission over the wires of the nervous system reaching to all parts of the body. In electricity we have the induction of a current without direct transmission, as described in a preceding lesson; in Thought we have a similar induction of Thought without direct transmission, as also described in the said lesson. Finally, in electricity we have the transmission of a current, without the presence of wires, as we see in the case of the wireless telegraph process; in Thought we have Distant Thought Induction, or Telepathy at a distance. All of these phases of electricity are but forms of manifestation of one general principle; and all these phases of Thought Induction are but forms of manifestation of one general principle. The analogy is one of those very striking instances of the operation of the Law of Correspondence in the phenomenal world.

To those who may consider the above analogy as lacking in scientific validity, I would refer the following statement made in the presidential address of Sir William Crookes before the Royal Society, at Bristol, England, nearly twenty years ago—far in advance of the times, of course. Crookes said: "If telepathy takes place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. * All the phenomena of the universe are presumably in some way continuous, and it is unscientific to call in the aid of mysterious agencies when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly equal to any demand —even the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like that of a Branly or Lodge coherer [a device which led to the discovery of wireless telegraphy] as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that **there may be present masses of such nerve coherers in the brain whose special function it may be to receive** . impulses from without through the connecting sequence of ether waves of appropriate order of magnitude.

"Roentgen has familiarized us with an order of vibrations of extreme minuteness compared with the smallest waves with which we have hitherto been acquainted, and of dimensions comparable with the distances between the centers of the atoms of which the material universe is built up; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct on individual molecules, while their rapidity approaches that of the internal and external movements of the atoms themselves. A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable as the direct action of mind upon mind."

So, we see that there is the very best kind of scientific basis for asserting the analogy between the wireless telegraph on the one hand, and the phenomenon of Distant Thought Induction on the other. Nature is fond of establishing these correspondences on different planes of her activities, that we may understand one by studying the other. The more that we learn about wireless telegraphy the more readily may we understand distant thought transference and induction.

Sir William Crookes has given us many other reasons why distant thought transmission is possible. For instance, he has said: "If we accept the theory that the brain is composed of separate elements—nerve cells—then we must presume that each of these components, like every other bit of matter, has its movements of vibration and will under suitable conditions be affected; as, for instance, the nerve cells of the retina by vibration in the ether. If another neuron situated not far away should acquire the same movement of vibration, there seems to be no good reason why they should not affect each other through the ether."

Edward T. Bennett, the English psychologist, has said: "The conclusion seems to be irresistible that the five senses do not exhaust the means by which knowledge may enter the mind. In other words, the investigator seems to be driven to the conclusion that thought-transference or telepathy must now be included among scientifically proven facts."

Professor Quackenbos, the .American psychologist, says: "The time has indeed come, as Maeterlinck predicted it would, when souls may know each other without the intermediary of the senses."

Clark Bell says: "Telepathy, as it is regarded by scientists who accept it as a fact, is some unknown sense of power in the human body, by which as a physical process communication is held between brain and brain of the human organism—some means by which the perceptions are reached in some manner analogous to the known and well-defined transmission of the electric current, or the action of gravitation, which we know exists. But we are as yet unable to comprehend how it acts, or to know its methods."

Dr. Sheldon Leavitt, an American authority on the subconscious mind, has said: "There is no disputing the fact that those who have given the subject of telepathy attentive thought and patient investigation have been convinced of its truth and practicability. My own experience has given me unwavering convictions. I know that in some way thought can be transmitted from one conscious mind to another; and I have good reason to believe that it can be transmitted still more forcibly and fully to the unconscious mind of the recipient."

Camille Flammarion, the eminent French astronomer and scientist, says: "One mind can act upon another at a distance without the habitual medium of words, or any other visible means of communication. It appears altogether unreasonable to reject this conclusion if we accept the facts. There is nothing unscientific, nothing romantic, in admitting that an idea can influence a brain from a distance. The action of one human being upon another, from a distance, is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of Oxygen, or of Sirius. * There can be no doubt that our psychical force creates a movement of the ether, which transmits itself afar like all movements of ether, and becomes perceptible to brains in harmony with our own. The transformation of a psychic action into an ethereal movement, and the reverse, may be analogous to what takes place in a telephone, where the receptive plate, which is identical with the plate at the other end, reconstructs the sonorous movement transmitted, not by means of sound, but by electricity. But these are only comparisons."

The student will notice that in the above quotations the scientific authorities dwell almost altogether upon the action of the brain as a receiving instrument. They have overlooked the equally important, and equally true fact that the organ-minds, the part-minds, the cell-minds, all the phases of the Corporeal Mind in fact, are capable of receiving the vibrations of the induced thought current, and of understanding them and of acting upon them. Were this not true, the phenomena of distant mental healing could not exist as it does at present.

We have here a wonderfully interesting and important phase of the general subject of Mental Healing, and we should carefully acquaint ourselves with every phase of its activities and processes. I shall go into every phase in detail in the succeeding several lessons, and I ask every student to carefully consider what I have to say in those lessons. I shall deal not with theory alone, but shall go into the "just how" side of the subject.

LESSON XIX
HOW THOUGHT TRAVELS TO A DISTANCE

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In practicing Distant Thought Induction, the practitioner should proceed along the same general lines that I have laid down in the instructions regarding Personal Thought Induction; that is, at least, so far as is concerned the mental attitude to be preserved, the character of the thoughts and mental pictures to be held in his mind, and the character of silent mental suggestions, commands and instructions to be sent by him to the Corporeal Mind of the patient, or to his cell-minds, organ-minds, or part-minds. The only additional process necessary is **the establishing of mental lines of communication** between the practitioner and the mind of his patient. Let us then carefully study the nature and details of this process of mental line-building.

The first impression of students when they arrive at this stage of our instruction is that they are to be instructed how to build up some strange kind of telegraph system or lines, over which the mental currents shall travel. Now, this is a mistake, although a perfectly natural one—let us see in what the mistake lies, for by so doing we shall perceive the true state of affairs. Let us take our familiar analogy of electricity, for it will work out very well in this case as in the others we have already considered.

While it is true that in the case of the passage of the electric current over the ordinary telegraph lines wires are employed, it is likewise true that in the case of electric **induction** the current does not pass over the conduction wires but rather leaps out of them and sets up a corresponding current in the neighboring conductor; likewise, in wireless telegraphy the current does not require wires to conduct it to its destination, but rather travels along **ethereal lines of its own making** until it reaches the receiving instrument which is attuned to it, and which has attracted it. In precisely the same ways Thought proceeds to its destination—its three ways of proceeding almost perfectly corresponding to those of electricity. For instance, Thought travels over the telegraph wires of the nervous system, and thus reaches each and . every part of the body of its manifestor, setting them into activity, and regulating their processes. Again, it leaps beyond the limits of the nervous system, and by induction sets up similar vibrations in the minds of those within its field of induction. And, finally, it

makes mental lines of its own over which it proceeds to a distance, where it sets up similar vibrations in the mind of the person to whom it is directed, and who has attracted it. So you see, as I have said, the analogy to electricity is practically perfect.

In Distant Thought Induction the thought of the practitioner **actually builds up its own lines of communication** to the mind of the patient, and then travels over it. This may seem strange at first, for it is a natural question of the average student, "But how does it proceed at all when there are no lines or channels to carry it; how does it proceed to build its own lines and then travel over them; how does it get ahead of itself in order to build the lines over which it will travel later on?" These are legitimate and logical questions, and the student is perfectly justified in asking them. But the answer is equally logical and natural—it must be all of this, for it expresses an actual natural fact known to all advanced students of the subject. Here is the answer: **Thought projects from itself the lines over which it travels to a distance** . Let us see how this is.

You have heard of those wonderful "motor tractors" invented by the American manufacturers of agricultural machinery, and which are used to travel (and pull along after them certain things like plows, etc.) over fields too muddy and soft to bear the weight of ordinary wheels. These same wonderful instruments have been converted into those terrible gigantic armored machines, those traveling fortresses, which were invented by the British and used by them in the Great War in the year 1916, and which the soldiers called "the tanks." The distinctive principle of these machines is that of a great revolving track which the machine constantly unwinds and lays down in front of itself, and over which its real wheels then travel. While to read the description of this process sounds something like the recital of the efforts of a man to raise himself up into the air by his own bootstraps, nevertheless the process is in strict accordance with established mechanical laws, and it works out unfailingly. Well, this is a crude illustration of how both electricity and Thought lay their own lines before them, and then travel over them in wireless telegraphy and distant thought induction, respectively.

There is a point to be noted here, however, in the cases of both electricity and thought currents—the fact that both of these currents travel in **all directions** from the senders. But just as science has perfected methods by which the wireless current may be concentrated upon one focal point to a great extent, so has practical psychology perfected plans whereby thought currents may be concentrated upon one focal point, and directed to this point with increased force. And, we must note here also, in passing, that just as the receiving instrument of the wireless system "picks up" only those vibrations to which it has been attuned, so may the patient attune himself to the thought vibrations of the practitioner, and thus more readily "pick up" his own special message.

Then, the students ask, how do we proceed to start into activity this process whereby the mental track is laid over which our thought currents are to flow to the patient? The answer is simple: **You build the track, or mental path, by thinking of it** . The simple process of Creative Thought itself performs the work of building the track, or laying down the line over which your thought vibrations shall travel. We perform this work unconsciously every day of our lives, when we think intently of a person; though in such cases there is seldom the degree of strength manifested which accompanies conscious deliberate efforts in this direction—there is usually lacking that concentration which produces forceful and effective results in the work of thought transmission.

The practitioner, in order to get the best results, should first establish a strong, clear, unobstructed line of mental communication with the patient; this will remain after the treatment, and will render easier the subsequent treatments—though it will be found well to keep the line in order, the track clear, by a little attention each day or so. This direct mental line or track is built by the practitioner simply **thinking it into existence** —by visualizing it as in existence, by creating a mental picture of it as actually in existence. There is no need of going into the metaphysical or occult explanation of this wonderful phenomenon—for such would take us far away from our present subject, and would involve us in a mass of technical instruction which is entirely foreign to the purposes of the present work; it is enough to know that this process "works out," and is scientifically correct.

The more vivid the practitioner can make this mental track or path between himself and the patient—the clearer he can visualize it in his "mind's eye," the more effective will be the currents that travel over it and the closer the "en rapport" condition between the patient and himself. If he can instruct the patient to aid in this work of path-building there will, of course, be a much greater degree of "en rapport" condition existing between them—a mental agreement naturally always produces better results in these cases.

The practitioner will find that it will help him materially in this work of building up a mental path for the purpose of Distant Healing, if he will form a clear mental picture of the patient at a distance, and will direct his thought of track-building toward him or her when he is establishing the "en rapport" condition. It is not necessary to visualize the actual appearance of the patient, for that is often impossible in cases where the patient is not personally known to the healer; it is sufficient that a general mental image of **a person named So-and-So** is seen in the distance, and the mental track be built toward that person. So we healers deny the necessity of this preliminary work, but a little close questioning will usually bring to light the fact that they actually do this work more or less unconsciously; they have trained themselves to quick work along these lines, and so they actually build the track while they are thinking of the patient. It is an invariable rule of thought transmission, that the vibrations always travel over a path or track—and that this track has to be built, consciously or unconsciously.

Occultists have for thousands of years been aware of the efficacy of that which has been called "The Astral Tube" in the process of distant thought transmission—and the principle has been employed to advantage by many of the world's best distant healers, although others have preferred their own methods which in the end bring into effect the same general principles. The Astral Tube is created and used in the following manner:

The Astral Tube . What occultists call the Astral Tube consists of the building up on the astral plane (the plane next above the physical plane of being), of a tube or tunnel which acts as a most effective channel for the transmission of thought currents or thought vibrations. It is created entirely by the creative power of the mind, and depends for its strength and permanency upon the clearness and power of the visualization, or mental picturing, of the mind of the person creating it.

The Astral Tube is created by the person first shutting from his mind all disturbing influences, and then concentrating upon the task of creating the image in the astral substance. He begins by gazing in the general direction of the person between whom and himself he wishes to build the tube. Then he pictures in his mind a great cloud of smoke-like substance filling the space between them. Then he mentally **pierces** that volume of astral vapor, by setting up **a whirling motion in its center** . Then he pictures this whirling motion proceeding like a miniature cyclone, boring its way rapidly through the volume of smoke-like substance, and thus creating a tunnel-like bore, tube, or circular opening through its entire extent, until finally appearing at the other end is perceived the figure of the person thought of. The subsequent opening up of this psychic channel is comparatively easy—much easier than the first work of course.

Remember that, in the words of the average person, this work is **all in the imagination** —the Creative Imagination, however, as all occultists know, is not a thing of mere fancy, but is rather a most powerful creative agency on the astral plane. And astral plane phenomena are, in their own field, as real and actual as are the phenomena of the material plane in their own field.

And now, having mastered the theory of Distant Induction, and the fundamental principles of its practice, let us proceed to the consideration of the details of its practice in the work of actual healing. We are dealing with a fascinating subject, and are naturally impatient at too much delay in getting to the point of manifestation.

LESSON XX

HOW TO HEAL AT A DISTANCE

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In preparing the patient for your distant healing currents, he should be instructed to place himself in a receptive mental attitude toward such treatments. He should be taught to mentally open himself to the inflow of your healing thought currents, and to assume the mental attitude of perfect willingness to receive such inflow. This removes the friction which the · subconscious mind sometimes sets up to thought currents from outside (a very wise provision of nature, by the way), and renders your work much easier and much more effective. You should, of course, caution the patient against making himself receptive to all thought currents from outside; **he should be taught to make the mental statement that he is passive to your thoughts only, and resistive to all others which he does not wish to receive** .

Some patients like to be treated at a certain hour, and in such case it is well to fall in with their wishes, if the hour is convenient to you. But, inasmuch as this is not at all necessary for the success of the treatment, many of the best practitioners refuse to set or observe hours of treatment, and instead give the treatment at such times as are most convenient to them. The Corporeal Mind of the patient is always wide awake—always "at home"—even when his conscious mind is wrapped in sleep; so that it may be reached at any time with equal effect. The patient may be informed of this, and told that all that is necessary is to take the general mental attitude **that your healing thought currents are always welcome** .

When the time for the treatment has arrived, you should strengthen and make clear the mental path or line which you ha¥e erected, and thus firmly establish the en rapport condition. This you do by sitting quietly and **thinking the line clear** , in the way I have already described to you. A little practice will" soon inform you just when the desired condition is reached; at such times there comes to the practitioner a peculiar feeling of **closeness** to the patient—a strange sense of the two persons being in the actual presence of each other. When you experience this feeling fully, then you will know that the conditions are favorable for the treatment. If you experience difficulty in securing these conditions, do not become worried, impatient, or discouraged, for a little patient, calm concentration will soon bring about the desired result.

When you are satisfied that the best possible conditions have been secured, and the best possible degree of en rapport established, then you should proceed to **visualize or mentally picture the patient as present in the same room with you** . Forget all about the mental wires, paths, or tracks, or astral tubes (for the time being), for you have already established the connection, and your thought process will subconsciously keep the line open until the treatment is completed. **In imagination, see your patient as standing or seated before you** (whichever you prefer). Throw yourself as thoroughly as possible into the idea of this direct presence, for it is a most potent factor in these distant treatments. Do not waste time in trying to picture the features of the person, for indeed you may not know these—it is sufficient that you imagine a Somebody present before you, that Somebody being your patient of course. From this point proceed precisely as if you were giving the treatment of Mental Suggestion, or Personal Thought Induction, or a combination of both. Speak, aloud, or in a whisper, to the patient before you, if you wish; or if you prefer you may direct to him your silent mental suggestions, instruction, or commands. **In every way act exactly as if he were actually before you in person** —for from the occult viewpoint he is actually so, your en rapport condition bringing you actually in mental contact with him.

From this point, you are to proceed simply as you would in the case of a patient who had called upon you in person for treatment. Hold the same mental picture of the patient manifesting perfect health; give the same mental instructions to the Corporeal Mind, and to the cell-minds or organ-minds, as you would in personal treatment by any method we have studied and considered. So true is this that many of the best distant healers actually address the distant patient with the greeting of" Good Morning," or "How do you do, Mr. Smith; sit down and rest yourself a few moments before we begin our treatment;" and actually bid them "Good-bye," or "Good Morning" after the treatment is over. This may seem like fantastic nonsense—but when you have tried it a few times you will see how natural it comes to you, and how effective it is. Do not dismiss anything contained in these lessons, until you have given it a fair and unprejudiced trial; all of the things regarding which you are being instructed in these lessons are the result of the actual experience of many of the world's best healers, and as such demand at least respectful consideration and a fair trial from you or any other student who wishes to attain scientific knowledge of this great subject.

I shall now give you a practical example of Distant Healing, along the general lines just set down for you. I have taken as an example a ease which is quite common in the practice of all practitioners—you will recognize it often when you get into actual practice, so you will do well to fix its general principles in your memory. It is a ease of general "run down health," arising from imperfect nutrition and poor elimination, which has resulted in weakness, poor blood supply, cold hands and feet, impaired sense of smell, hearing, and taste, poor memory, and dizziness in the head, *etc.* When you meet these cases in person, you easily recognize them by their pallor, thinness, cold hands, and general appearance; likewise you recognize the general symptoms when they write to you telling their troubles. Drug treatment does little or nothing for these patients, and they soon develop into chronic cases—but the right kind of Mental Healing treatment soon works an improvement upon them, and if kept up nearly always results in a cure. You will notice that the treatment goes right to the spot, and is directed along the lines of scientific physiology plus scientific psychology.

Typical Case . Having established the en rapport condition between the patient and yourself, you **create the mental picture or visualization of the patient as being actually present in the room with you** . This being secured, you proceed to address the patient just as you would in the case of ordinary personal presence, viz.: "Good morning, Mrs. Smith, I am glad to see you. You are looking better this morning-you know that you are going to get better, going to be perfectly well pretty soon, don't you~ Of course you do; and that is just what is going to happen to you—you are going to get better at once, and then still better, and then better still; and so on better and better each day, until in a short time we will have you all right again, enjoying better health than you ever did in your life; all your troubles gone and forgotten, and you so happy and well and strong that you will seem like another woman. That is what this treatment is going to do for you, Mrs. Smith—and away down in your heart you realize it, do you not? Of course you do—you know it intuitively, and that's just why you are here this morning; here to be cured and made well!

"Mrs. Smith, I now see you as a strong, healthy woman. I see you before me as nature intended you to be, and as you really are in Truth. You have plumped out, your cheeks are rosy and your lips red, your eyes are bright and your skin soft and pleasant to the touch. I can see into your body, and there I perceive all of your organs functioning properly, and busily engaged in their work of building up a strong and well body, and keeping it in that condition. Every part of your body is doing its work properly; every organ is functioning properly; every cell is doing its work splendidly, just as nature intended it to do. You have a strong, healthy body, doing its work properly, and that is why I see you before me as an ideal Healthy Woman. And, oh, how happy you seem to be well and strong once more.

"I see that your digestive organs are working splendidly, and are digesting and assimilating every bit of nourishment in the food you eat. Consequently, you have a good natural appetite for normal healthy food—even a crust of dry bread tastes good to you, for when you chew it you realize that you are extracting nourishment from it which is going to strengthen yon and keep you strong. Your food is being transmuted into rich red blood which is coursing through your veins and building up every part of your body and strengthening it. Your brain is well nourished, and this keeps your senses in good working order. You hear well, taste well, smell well, see well, and feel well—your sense organs are all working properly, because they are well nourished. Your hands and feet are warm, for there is plenty of blood going to them and nourishing them. Your head is clear and your memory is good, because your brain is now well nourished.

"Your organs of elimination are working beautifully, and are throwing out of the system all the waste matter and impurities that nature wishes to discard. Your bowels are working finely; you have a natural movement of the bowels once a day, at the time you set for it—and you always keep your engagement with your bowels, for you have promised to act well by them if they act well by you, and you are both keeping your contract. Your reproductive organs are in perfect condition, and you have no trouble whatever from them. Your menstruation is regular and normal, and free from pain, for you have established a new order of things in your general care of the body, and all of the various parts and organs are responding properly thereto.

"You are bright, cheerful and happy all the time, all the day, and everywhere. You take an interest in life, and see everything as a new and happy world. You take an interest in what is going on about you, and are thus keeping young and active. You feel the spirit of Youth bubbling in you, and you are enjoying Life anew."

Here you should give specific suggestions to the various organs of the body above referred to, or which may be reported as in trouble; you speak to them just as if they were separate entities, according to the principles explained to you in preceding lessons of this course. It makes no difference that the patient is distant in space from you—the principle is precisely the same as I have explained to you. In some cases you will get better results from the "general treatment" as above described; in others, you will get much better results from the organ-mind or cell-mind treatment; therefore, it is always better to try both in order to gain the benefit of both methods.

You should terminate the treatment with bidding the patient good-bye, and giving her a strong, hopeful suggestion or statement that she will find herself feeling better each hour, and that she will feel like another woman by the time of the next treatment. **Remember, that all your statements and suggestions**

reach the Corporeal Mind of the patient; and the organ-minds and cell-minds as well . Like a little child listening quietly in a room, the Corporeal Mind of the patient is eagerly listening to every word of your treatment—therefore be sure to get in the right kind of suggestions and statements, that they may take form in physical states and conditions.

LESSON XXI
THE PHYSIOLOGY OF MENTAL HEALING

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In the earlier lessons of this course, I explained to you that all Mental Healing is really the effect of Mind over minds—of the higher Mind over the minds in the organs, parts, and cells of the body. When this fact and principle is once grasped by the student, he begins to realize that the work of healing must be directed to the cell-minds and organ-minds, either directly or else through the Corporeal Mind which is but the sum-total of these subordinate cell-minds and organ-minds. And he likewise realizes that the most effective mental treatment must be along the lines of inducing normal activities in the organs and cells. While a general appeal and course of energizing suggestions directed to the Corporeal Mind generally acts in the direction of cure, and often is all that is needed; nevertheless scientific practice should include specific and special direction of the treatment to the particular organ, part, or cells which are manifesting imperfectly.

The student also grasps the idea that his treatment must not be along negative lines—that it must not consist of thoughts and words about the diseased conditions; but rather it should be expressly and invariably along positive and constructive lines; that is, it must consist of thoughts and words about the normal, natural, healthy condition of the organ or part affected. The thought of the practitioner, and his every word and suggestion, must be along the lines **of the condition he wishes to produce in the patient. He must always see and think of the desired condition as already existing** .

But (and here we come to a most important question) how is the practitioner to picture and treat for the normal, natural, healthy condition **unless he knows just what these healthy, normal, natural conditions really are** ? The answer is obvious—there is no need of further argument about it. The answer is simply "**He cannot** !" This being so, I have deemed it advisable to include in these lessons, just as I do in my personal class lessons, a simple, plain, non-technical, clear presentation of the basic and fundamental facts of physiology—the facts of the natural and normal processes of the physical organs of a man or woman in the state of health. Those who have an acquaintance with this subject already will be none the worse for refreshing their memory; and those who have not an acquaintance therewith will be greatly benefited by a careful study of the following lessons in which these things are pointed out.

The student will notice, however, that in such instruction I shall not dwell upon the diseased conditions of the parts or organs, excepting perhaps here and there a passing reference thereto. My plan is entirely different from that of the teacher of drug-healing, who keeps the minds and thoughts of his students always on the diseased condition and never on the healthy condition. Is it any wonder that so many physicians grow morbid on the subject of disease—particularly the subject of the special class of diseases upon which they specialize? Is it any wonder that they are always looking for symptoms of their favorite disease, and always imagining that they find it? In view of what we know of the effect of mental images upon the physical states and conditions, it is no wonder that so many of these disease-specialists finally fall victims to their own favorite diseases—it would indeed be wonderful if such were not the case, in view of the known facts of psychological influence over the organ-minds and cell-minds. And, alas! it is also to be feared that in many cases the mental attitudes and mental images of these specialists actually induce corresponding diseased conditions in the bodies of the patients under their care. A simple understanding of the laws of mental suggestion should be sufficient to show the reasonableness of this suspicion.

So I have pursued an entirely opposite policy in these lessons. Instead of following the method of the orthodox teachers of medicine who, as an authority has well said, "stick to the old materialistic ideas and cultivate the thoughts engendered by close association with cadavers, morbid specimens, bacterial cultures, microscopic slides, and pathology in general," I have adopted the plan of pointing out to my students the Healthy, Natural, Normal Human Body; bidding them **always to hold this in their minds as a pattern** to be used in building up a like condition in the bodies of their patients. This may seem like a small thing to those who do not look beneath the surface of things—but to those who look beneath the superficial appearance of things the fact is a most significant one, and one of the greatest importance in the practice of Mental Healing.

I have found that very many students at first have failed to recognize the great importance of the normal processes of that which we call "Nature," as manifested in the human body. Many have in a general way thought of Nature as merely a totality of mechanical forces, which operated by action and reaction, relation and interrelation, and general co-ordination, which have caused the "happening" of the processes of the physical body. This is a grave error of judgment, and important results may depend upon its correction. If it were merely a question of philosophy or general belief, I should not stop to speak of it here. But inasmuch as the success of the practitioner of Mental Therapeutics depends materially upon his conception of the activities underlying the processes of Nature, I deem it of the highest importance that students of the subject be correctly informed regarding this question.

Nature is not a totality of blind, lifeless forces. On the contrary, all **Nature is alive** , and is permeated with Mind in every part. There is nothing lifeless or mindless in all of Nature. Without attempting to explain the almost inconceivable mystery of Nature's operations, I wish to be understood as positively asserting that the processes manifested in the physical body of every human being in a state of health show the presence of instinctive mind working toward the end of efficient work. More than this, the human body as it exists today is the result of long ages of evolution, of efforts on the part of this instinctive mind to manifest better and still better results. Disease results from some interference with Nature's laws. If Nature in the body can have her own way, unhindered by external forces, she will build up and maintain a perfectly healthy physical system-for her aim and ideal always is Perfect Health.

One thing that the practitioner may always count upon in his treatments, and that is that Nature is always on his side in his healing work. Nature has as her twofold purpose (a) the preservation and well-being of the life of the individual, and (b) the reproduction and survival of the species. She is constantly working toward those ends. When she is thwarted in her ends she makes the best of it, and does the best she can in view of the imperfect material with which she has to work and the obstacles interfering with her full expression and manifestation. A way down in the depths of the Corporeal Mind will be found this primitive and elementary urge of Nature toward Perfect Health.

It may be urged that Nature kills a man as well as bringing him into life. This is true in a way, but it remains true that while man is in the limits of his natural years of life, Nature is always striving to keep him in health and strength. She intends that every man shall live out his normal period of time, and she intends that he shall live it in health and strength. If Nature's laws were not interfered with, disease and short-life would be but as accidents.

So truly does Nature work always in the interests of health and life, that even many conditions called "disease" are but Nature's remedial processes—processes designed to cast from the system that which is harmful to it. Nearly all acute disease is really a remedial process, when rightly understood. But when Nature is unable to accomplish her work, she apparently resigns herself to the task of making the best of it, and struggles along in a halting and limping fashion—this allows the diseased condition to become "chronic." In our treatments we really help Nature by imparting energy and activity to the cell-minds and organ-minds, and thus throwing off the abnormal conditions. **All healing consists in restoring Nature's normal rule and operations** .

All this leads up to what I shall have to say to you in the succeeding lessons of this course, in which I shall show you Nature in normal action—her processes performed in the natural, normal way which maintain physical health and well-being. Any deviation from this normal standard of operations means ill-health or disease. The closer you study the conditions maintained by Nature when the body is in a state of Perfect Health, the better able will you be to direct your thought, suggestions, and other suggestions, and other treatment to the best effect.

General Directions : I wish here to give you certain general directions regarding the study of the following lessons, and the application of the principles therein contained:

(1) Take up each lesson in turn, and carefully study the principles of Nature's operations as manifested in the particular department treated upon in the lesson. Do not leave the lesson until you have formed a clear, general idea of the operations of Nature in that particular office and function, or class of the same. Go back to the subject over and over again until you have mastered it completely. It may help you in your study if you will write down a short synopsis of each lesson, without reference to the book during the writing—use your own words and ways of stating the principle. Then compare what you have written with the lesson itself, and note your mistakes and omissions. Stick to it until you have a very clear idea of the subject in your mind; so clear that you may easily describe it to a friend in conversation.

(2) When you have gained a clear idea of the subject of the lesson, in fact even while you are gaining it, you should practice **visualizing** or forming a clear mental picture in your imagination of the process you have been studying. Try to picture it just as you would if you were actually viewing the process in a human body, if this were possible. I want you to be able to picture these leading physiological processes just as clearly as you would picture the workings of a piece of familiar machinery—the running of a train, a typewriter, or a sewing-machine, for instance.

(3) When you come to actual practice, I want you to reproduce the idea and mental picture of this normal, natural, functioning of the organs in question, so that you may actually picture the corresponding organs of the patient as acting in the same way. By doing this you actually set up processes in the body of the patient which will bring about just this kind of activity and normal functioning. Do you get the point? By creating the correct mental pattern in your mind, and

then reproducing it in connection with your thought of the patient's body, you tend 'to make the ideal pattern take on objective form and activity in the patient's system. Do you see now why I dwell so strongly upon the necessity of your creating the right kind of mental pattern? To this end the instruction given in the following lessons has been written.

LESSON XXII
THE NUTRITIVE PROCESSES

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First of all of the important processes of Nature in her work of building-up, repairing and sustaining the human body, are the processes of Nutrition. The processes of Nutrition are those by which the normal condition of life and growth of the living organism is maintained, and which operate in the direction of the living tissues of the body **taking up from the blood** the nourishing materials or substances required for their repair and the performance of their healthy functions.

You will note the following two facts: (1) That the tissues take up nourishing material or substance in order that they may keep in repair and perform their 'healthy functions—**this nourishment is food, and the products of food;** and (2) that **this nourishment is taken up from the blood** . We have here two great facts of physical life, viz.: (a) That the tissues require and take up FOOD; and (b) that this food is obtained from the BLOOD, and the blood only. (By "the tissues" physiologists mean the material and substance of the organs, muscles, etc., composing the physical body.) Now then, the next thing to ascertain (1) **how this nourishment gets into the blood** ; and (2) how it is extracted and taken up from the blood by the tissues.

Let us begin at the beginning. The food of the human being, composed of animal or vegetable substance, is taken into the mouth, where it is broken up into bits so as to be more easily digested a little later on. But in the mouth we also find the first steps or processes of digestion performed. There are located in the mouth six important glands known as the **salivary glands** ; four of these are located under the tongue and jaw, and two in the cheeks in front of the ears. These glands manufacture and give forth through numerous ducts a fluid substance called "saliva," more commonly known as "spittle." Mixing with the food, while the latter is being chewed, the saliva performs the chemical process of converting the starchy portion of the food into sugar or glucose, and thus performing the first stage of its assimilation into the system. This chemical process is continued as the food passes down the gullet, but practically ceases when the stomach is reached. (In cases of indigestion, it is well to give some little attention to the cells composing these glands, in your general treatment, for it often happens that they are more or less inactive.)

The stomach is the great chemical laboratory of the body, and in it are performed many important chemical processes in the direction of converting the food-mass into the ultimate form of nourishment in which it is taken up by the blood. In the stomach is manufactured, by countless minute glands, that strong digestive fluid known as "the gastric juice." This juice is a very powerful chemical substance which acts as a solvent upon the nitrogenous portions of the food, and also upon the sugar or glucose into which the starches of the food have been converted by the saliva. One of its most active ingredients is that known as **pepsin** , which is a powerful digestive agent. About one gallon of gastric juice is manufactured by the healthy stomach each twenty-four hours. It is mixed up with the food very thoroughly by a peculiar churning motion of the stomach which tosses and kneads the food-mass so that the gastric juice is well mixed up with every particle of it, and thus able to perform its chemical processes.

If this work of digestion in the stomach is not performed for any reason, as, for instance, the stomach having been weakened by abuse and over work, or by the placing into it of too much indigestible stuff, then **fermentation** is apt to result, and the food-mass, instead of being digested properly, is converted into a putrefying, rotting, yeasty mass, which instead of nourishing the blood practically poisons it. In such cases we have dyspepsia and other diseases resulting from imperfect digestion and assimilation. In such cases the stomach and its glands should be specifically treated by the practitioner, and encouraged to perform their work properly. The stomach, as I have said elsewhere in these lessons, is a very obedient organ—something like a big, gentle, intelligent Newfoundland dog so far as its mentality is concerned. By proper treatment it may be encouraged to resume normal and natural functioning; but the patient should be told to treat it properly in return. In treating the stomach, address yourself not only to it in itself, but also to the glands manufacturing the gastric juice—it is astonishing how these glands will respond to an earnest appeal, and will manufacture a sufficient amount of gastric juice with a sufficient amount of pepsin in it to do the work properly. Treatment of this kind just before a meal will often give the patient a keen appetite, and will result in perfect digestion of that meal. The experiment is most interesting and instructive.

After the food-mass has been treated by and in the stomach as I have just described, it is passed on and out of the stomach on the right-hand side, and enters into what is known as the Small Intestine. The Small Intestine is a long tube, entrail or gut, which is from twenty to thirty feet in length, but which is so ingeniously coiled upon itself as to occupy but a comparatively small space in the body—this intestine must not be confused with the Colon or large intestine which carries away the refuse or garbage of the system to be discharged from the body. The Small Intestine is an important part of the main organs of nutrition. Its surface is lined with a velvety substance which brushes against the food-mass which passes along it, and acts to absorb the fluid food-substance when properly digested.

When the food-mass enters the Small Intestine it is met with a strong, peculiar fluid called Bile, which becomes thoroughly mixed up with it and worked into it. The Bile is manufactured by the Liver to the extent of about two quarts a day, and is stored up for future use in what is called the Gall-Bladder. There is also poured into the food in this stage another strong fluid, called the Pancreatic Juice, which is manufactured to the extent of about one and one-half pints daily by the Pancreas, or "sweetbread," an organ situated just behind the stomach. The work of the Bile and the Pancreatic Juice is to act upon the fatty portions of the food-mass so as to render it capable of being absorbed into the blood; the Bile also acts to prevent decomposition and putrefaction of the food as it passes through the intestine, and also to neutralize the gastric juice which has already performed its work and is no longer needed by the system.

In cases of digestive trouble, the practitioner should always treat the Small Intestine, the Pancreas, and the Liver. The first two organs are, like the stomach, quite receptive and responsive to mental treatment—in fact, they are rather more gentle than even that organ, and rather resemble the intelligent well-bred hunting-dog in their mental character. The Liver, on the contrary, as I have said before, is stubborn, rather stupid, and "heavy" in its mentality—it is like the pig or the mule, and must be treated vigorously, firmly, and positively, and emphatically told that it must get to work properly and efficiently.

The food-mass in the Small Intestine is a soft, semi-liquid substance produced by the process of digestion of the food originally taken into the mouth. It reaches the Small Intestine from the stomach in the form of a pasty substance called Chyme. This Chyme is transformed by the intestinal juices and Bile into three derivative substances, namely: (1) Peptone, derived from the digestion of albuminous substances; (2) Chyle, derived from the emulsion of the fatty substances; and (3) Glucose, derived from the transformation of the starchy substances. It should be noted, however, that the fluids taken into the stomach as drink, as well as the fluids liberated from the solids in the process of digestion in the stomach, do not reach the Small Intestine at all—instead, they are rapidly taken up by the absorbent apparatus of the stomach and carried into the blood, and thence to the kidneys and bladder and finally voided from the system in the urine. Some of the fluids, of course, are retained in the body to perform necessary work therein.

The work of absorption of the digested food substances, or nourishment, from the Small Intestine into the blood is performed by the millions of plush-like "hairs" of the velvety inner surface of the Small Intestine, which maintain a constant waving motion through the semi-liquid digested food contained therein, and "lick up" and absorb the nourishment now fitted for the system. In this way the Peptone and Glucose are carried into the blood to the Liver, and then passed through the heart as you shall learn in a later lesson. The Chyle is absorbed by the lymphatic vessels called "the lacteals," and thence to the thoracic duct, and then gradually conveyed to the blood.

In a subsequent lesson I shall take up the story of the assimilation of the food from this point, and show you the processes whereby the blood carries this nourishment to all parts of the body, nourishing cells and tissue, organs and parts, building-up and repairing each. To many it seems a strange idea that the blood is the carrier and distributor of this nourishment derived from the food—but it is a scientific fact nevertheless.

In another subsequent lesson I shall take up the subject of the elimination of the waste products which remain after the nourishment is extracted from the food by the processes of digestion.

Before passing on, however, I wish to impress upon the minds of students and practitioners the fact that in most cases of chronic ailments the original cause of the trouble is to be found in these main organs of nutrition. If the body is not sufficiently nourished, or if it be furnished with improper material, it is bound to rebel and manifest in the form of abnormal function or disease. No matter what may be the superficial symptoms, it will always be well to take these organs into account, and to give them the proper treatment. In fact, many of the best practitioners, before proceeding to more local treatment, give a strong, thorough, preliminary treatment both to the main organs of nutrition and the organs of elimination. If the body is properly nourished, and its waste products are properly carried off, the liability of disease is materially lessened, and the work of cure rendered materially easier and simpler.

The body has often been compared to a piece of intricate machinery, which is run by the steam of the vital force. This steam is generated by the fires of the furnace of the organs of nutrition; and these fires must be kept well supplied with the nourishment of the proper kind of food, and fanned by the draft of perfect functioning. Also, the ashes and clinkers must not be allowed to accumulate—the work of the organs of elimination must be kept normal, and up to the mark.

Hence, student and practitioners, keep these two main points always before you—**attend well to the organs of nutrition, and those of elimination, and**

nine-tenths of your work is accomplished. For, from imperfect digestion and assimilation, and imperfect elimination, arise a veritable swarm of diseases, symptoms, and physical troubles.

LESSON XXIII
THE ELIMINATIVE PROCESSES

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Second in importance only to the nutritive processes of the body are its eliminative processes. And some would deny even this relegation of the latter to second place, for they plausibly maintain that no matter how well the body may be nourished it will not remain in a state of health if it is unable to eliminate properly its waste products, its debris, its garbage.

The word "eliminate" means "to put out, to expel, to discharge." The body eliminates its waste matter and products in four ways, viz.: (1) Through the breath; (2) through the skin, in the perspiration; (3) through the kidneys, in the urine; and (4) through the bowels, in the feces or excrement.

In a later lesson I shall describe the process of elimination through the breath, in which the waste products of the system, carried in the blood to the lungs, are there consumed by the oxygen in the air breathed into the lungs, and expelled in the form of carbonic acid gas.

Elimination through the skin, by means of the perspiration, is a far more important process than is realized by the average person. There are over three million sweat glands in the human body, the combined length of the secreting tubes being about two or three miles. The normal adult human being excretes about one and one-half pint to two pints of perspiration every twenty-four hours, that amount of course being greatly exceeded by men doing manual work in hot places, such as rolling mills, engine rooms, *etc.* Sweat or perspiration is seen by chemical analysis to be loaded with the refuse matter of the system, it being in fact but little different from the urine in its chemical composition. The excretory glands of the skin are really supplementary organs to the kidneys, and in case of kidney troubles they perform a great deal of the work that ordinarily falls to the lot of the kidneys.

The kidneys are two organs located in the loins, behind the intestines, one on each side of the spinal column. They are shaped like a bean, and are a bout four inches long, two inches wide, and one inch thick. Their office is to purify the blood by extracting from it a poisonous substance called urea, and certain other waste products of the system, which would cause blood poisoning if not eliminated from the system. The watery fluid secreted by the kidneys is called urine, and is carried from the kidneys to the bladder, in which organ it is stored up to be afterwards voided from the body in the process of urination.

"The bowels" is a term commonly employed to indicate the Large Intestine, or Colon, into which the undigested food, and discarded material of fond, is passed from the Small Intestine; and through which it passes in the process of elimination or excretion which ends in its discharge from the body in the act of evacuation, "stool," or "movement." The Colon (large intestine, or "large bowel") is a large tubular gut or intestine nearly five feet in length, which passes up from the lower righthand side of the abdomen, then across the abdomen to the upper left-hand side, then down along the left-hand side to its lower portion; at the last mentioned point it makes a twist or curve, and then grows smaller, and finally ends in the rectum or exit from the system, its termination being the **anus** or posterior opening through which the excrement is expelled in the "movement" or stool.

The Small Intestine empties its discarded matter into the Colon by a curious little trapdoor arrangement on the lower righthand side of the abdomen—the Vermiform Appendix being situated just below this entrance. The waste matter or fæces then rises slowly up the righthand side of the Colon; then along its horizontal length, which extends across the abdomen; then down the left-hand side of the Colon, into the curve or twist called the Sigmoid Flexure, and then into the rectum, and finally out through the anus. Its movement along the length of the Colon is caused by certain muscular movements provided for that purpose.

The Colon is **the great sewer of the system** , which Nature has provided for the carrying off of the waste products resulting from undigested or undigestible portions of food, and other waste products of the system. Nature intended that this sewerage should be removed speedily, and in the case of animals and young children it is so removed. But the artificial habits and customs of adult human beings has sadly interfered with this natural and normal custom, and bad results have ensued for the race. But Nature accommodates herself to circumstances, as we have seen elsewhere in the lessons; and if man would only carry out a settled plan of preparing for a movement of the bowels each day, and adhering to his resolve to give Nature a chance to do this work for him, he would manage to get along with practically no trouble on this score. But he will not even do this. He refuses to heed Nature's calls, until at last Nature (and by Nature here is meant the Bowel-Mind) becomes discouraged and does as little as she can help—and the result is chronic constipation with all of its attendant evils.

Let me point out to you the results of this unnatural state of affairs. In the first place the inner walls of the Colon become incrusted with impacted fecal matter, some of it remaining there for many days, its fluids becoming absorbed until the remaining mass becomes quite hard and tightly packed together. A small hole is worked through this hardened mass, through which a small quantity of excrement is passed. The Colon so impacted and incrusted becomes a source of danger to the general system—it is like a choked up sewer flowing through a city. The fluid portion is absorbed into the blood through the walls of the intestine, and thus tends to poison the blood and all the parts of the body. This state of affairs is manifested by foul breath, strong perspiration, and strong urine—these resulting from Nature's efforts to get rid of the foul matter by some other route. Dyspepsia, billiousness, liver troubles, kidney troubles, rheumatism, nervousness and many other ailments arise from this state of affairs. Many cases of female trouble are caused by the pressure of the impacted Colon upon the generative organs, and by the poisoning of the latter by reason of their nearness to the foul sewer of the Colon.

The practitioner will discover that when he removes the causes of constipation, and thus takes away the original cause of the troubles above alluded to, the symptoms of many of these diseases will disappear. In fact, many of the best practitioners now proceed to first treat all their patients for imperfect elimination, and by so doing they remove the original causes of the particular diseases for which they have sought treatment. The patient may easily determine whether or not his or her Colon is in this abnormal condition by an examination of the color of the stool or movement. The waste matter or feces when first passed into the Colon from the small intestine is of a pasty consistency, and a light color; if the bowels operate naturally the feces is discharged from the rectum in a soft state and of a light yellow color. The longer it remains in the Colon the darker it gets in color, and the harder in consistency. Feces in a Colon which is very much incrusted often appears as a hard lump of a dark green color. These facts make the diagnosis easy.

The practitioner will find that the Colon, as well as the Kidneys, are quite receptive and amenable to suggestion, either given verbally or mentally, either in present treatment or distant treatment. The Kidneys may be instructed to work more freely, or else to refrain from excessive work as the case may be. The **normal condition** should always be the pattern held in mind, and upon which the treatment is modelled. The Colon will respond quite readily to mental treatment having for its purpose the removal of Constipation. It will be found that the Colon actually seems to be fully aware of the existing state of affairs, and is anxious to have normal activity restored. But it has been so long neglected, and its calls and requests so persistently refused and denied, that it has lost interest, courage and activity, and has relapsed into a state of apathy. It has acquired bad habits, and its cells and muscles have been weakened by disuse.

In treating for Constipation, there are two things to be remembered, as follows: (1) The treatment of the Colon itself, in the direction of bidding it "brace up" and regain it_s normal natural energy; and also to at once start in to acquire the habit of manifesting **one movement a day** , regularly and invariably. It must be thoroughly drilled and impressed with this idea, over and over again, until you have awakened in it its original activities, and have set into motion in it the vibrations which will raise it up to normal functioning. And (2) you must impress upon your patient (by word or by letter) the importance of this condition being removed—the common sense of most patients will grasp the underlying theory of this matter if it is presented to them properly. The patient should be instructed to fix in mind a certain hour of the day when it will be most convenient to go to the closet, and then to keep in mind that hour, and to regard it as a positive engagement. When the hour arrives the patient should retire to the closet, in order to keep the engagement. even. though he · have not the slightest call of Nature in that direction. This should be faithfully carried out each day, until the new habit has been fixed. This course will result in establishing the normal and natural habit of bowel-evacuation. Your treatments should, of course, be along the same lines—that of normal, natural, regular habits of bowel-evacuation. If you observe the above stated general principles and practice you should be able to cure cases of chronic constipation which have defied the efforts of the best drug practitioners.

In addition to the above methods of treating constipation, it will be well for you to encourage the patient to drink more water each day. The normal amount of water called for by the system is about two quarts in twenty-four hours on an average. But very few persons ever keep up to this standard—some fall far below it. Now, this is not advising your patient to take water as a **remedy** or medicine, any more than the use of food can be considered a remedy for malnutrition. The facts of the case are that unless the system is given sufficient fluids to work with, it cannot carry on its processes naturally and normally, no matter how efficient its organs may be. Water is needed to absorb and carry off the waste products of the system in the blood, in the breath, in the perspiration, in the urine, and in the feces carried off by the bowels. The mental healer should not attempt to ignore the plain facts of physiology in his enthusiasm regarding the Power of the Mind; instead he should adapt his treatment to existing facts of physiology. He should fall in with Nature's ways, instead of trying to run contrary to them. For in the end Nature performs the cures—and Nature is the Corporeal Mind and its subordinate phases and forms.

LESSON XXIV
"THE BLOOD IS THE LIFE"

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Although the discovery of the circulation of the blood is of comparatively recent date, yet from the earliest times thoughtful men have recognized the all—important offices of the blood in the vital processes. They have realized that in some mysterious way physical life and health is closely bound up with the blood supply and the purity thereof. This thought is expressed in countless aphorisms, of which the one quoted at the head of this lesson ("The Blood is the Life") is a typical example.

In view of the facts of the case, it is amazing that the average person has but the slightest conception of the offices of the blood, and the processes of the circulation of the blood. The average man does not grasp the idea that the blood is filled with the nourishment extracted from the food, and that the circulation of the blood is largely concerned with the distribution of this nourishment. Instead, he has a general hazy idea that the nourishment is "soaked up" by the system from the stomach in some unknown and mysterious way. He realizes that his blood is an important item of his physical well-being, and that if it is weak, or if he loses it, he weakens or dies—but this is about as far as his thought of the subject extends.

I have found it advisable to inform patients on this point, because when they grasp the idea their minds seem to take up the suggestion more clearly, and they unconsciously co-operate with the efforts of the practitioner to bring about improved nutrition of all parts of the body. The suggestion of "**rich red blood, flowing to all P.arts of the body, building up and strengthening It, repairing and creating it anew** ," is one of the greatest value in many cases. The patient easily, and involuntarily, makes a mental picture of the desired condition, which, of course, is then objectified in his physical condition according to the rule that "mental ideas take form in physical conditions."

Let us then carefully study the processes of the circulation of the blood, and the offices and functions of the blood, that we may hold the right kind of mental pictures ourselves, and thus be able to convey the same to the mind of the patient in our work. of treatment.

The Blood is the red fluid which circulates through the arteries and veins of man and the higher animals. It is formed from the Chyle and Lymph when these substances are subjected to the action of the oxygen taken into the lungs by the process of inspiration. It is the general material from which all of the secretions of the body are derived. In the blood current is also carried a way from the different parts of the body various noxious debris and waste products of the system, which are thus carried to the crematory of the lungs, there to be burned up by the oxygen therein, and then eliminated from the system in the form of carbonic-acid gas.

Blood has a salty taste, and when fresh it has a peculiar odor. It is composed of about seventy-eight per cent of water; about six or seven per cent of albumen; about thirteen per cent of coloring matter; and a small percentage each of fibrine, crystallizable fat, fluid fat, and various mineral chemicals such as sodium and potassium chlorides, carbonates, phosphates, and sulphates, and calcium and magnesium carbonates, phosphates of calcium magnesium and iron, ferric oxide, *etc.* Under microscopic examination it is seen as a colorless liquid with many minute round red blood corpuscles floating in it, and a smaller number of larger discs called "white corpuscles" moving in its substance. The idea of the real nature of the blood may be grasped from the following statement of an authority on physiology who says: "The blood is the immediate pabulum, or nourishment and sustenance, of the tissues. Its composition is practically identical with that of the tissues; in fact, it is really liquid flesh."

The vessels which conduct the blood outward from the heart are known as Arteries; and those which conduct it back to the heart are known as Veins. The blood in the arteries (called "arterial blood") is of a bright red color, while that in the veins (called "venous blood") is of a dark, dull, blackish-purple color. Arterial blood is highly charged with oxygen; venous blood is deoxidized, or lacking in oxygen. We shall see the reason for this difference in the two kinds of blood, or rather the two conditions of the blood (for it is really all the same blood appearing in two conditions or states) when we now study the office of the blood, and the processes of the circulation thereof.

The nourishment of the food is taken into the blood by absorption from the organs of digestion, as we have seen in the lesson on these processes. It reaches the heart and is then sent forward to all parts of the body in the current of rich, red arterial blood which has just been freshly oxygenated by the lungs, as we shall see presently. It is carried to all parts of the body, where it is eagerly taken up by the various class and tissues, and by them is converted into new cell-substance, and tissue-substance, and built into flesh, muscle, and tissue in general. The body needs this new material in order to replace that which has broken down and been discarded; and also to repair the remaining tissue-substance.

The blood returning to the heart in the condition of dark, dirty venous blood carries with it the garbage and debris of the system, the particles of broken down cells and tissue, and other impurities of the system, which, if left in the system, would poison it. This debris is bound for the crematory of the lungs, where it is burned up by the oxygen inspired in the act of breathing, and is then cast forth in the form of carbonic-acid gas.

Before proceeding to a consideration of the process of the lungs, however, let us stop for a moment to view that wonderful instrument, the Heart. The Heart is a hollow, pear-shaped organ, about the size of an average clenched fist. It is situated on the left-hand side of the body, between the two lungs. It is divided into tour compartments, of which the two upper are called **auricles** , and the two lower called **ventricles** . The auricles have veins opening into them; the ventricles have arteries arising from them.

The returning venous blood reaches the right auricle; when the latter is filled to its capacity its walls contract and expel the blood through an opening into the right ventricle; this in turn contracts and forces the blood through the pulmonary artery into the lungs (there to undergo a process which we shall consider presently). After the processes of the lungs have been performed, the blood is forced back into the left auricle of the heart, which in turn forces it into the left ventricle. The left ventricle then forces the blood out into the arteries through the aorta, which latter is the largest artery of the system.

The arterial system carries forward the blood-current, first through the main arteries and then through the divisions and subdivisions thereof, ending in the tiny hair-like capillaries which reach to every cell and cell group in the body. The blood having given up such part of its nourishment as is needed at the moment, and having transferred a tiny particle of oxygen to such points where it is needed, then starts on its return journey to the lungs, this time taking the route of the **veins** , for it is now venous blood, dark, dull, lacking in oxygen, and filled with impurities. It starts back first through the capillaries of the venous system, then passing on to the smaller veins, and then to the larger, and then to the main veins which pour it into the right auricle (as previously stated), from which it is passed via the right ventricle and the pulmonary artery into the lungs, there to be purified and oxygenated.

To many it seems strange to include the lungs when considering the subject of the circulation of the blood; but in a moment we shall see that the sole offices of the lungs are the performance of the work of cleansing and oxygenating the blood—without this there would be no need of lungs at all. Yet so ignorant is the general person of the principles of physiology that the lungs seem utterly devoid of any connection with the blood, and from any functions to be performed in the direction indicated. There is great need for public instruction on this point—for knowledge here certainly spells H-e-a-1-t-h to mankind.

The Lungs are two in number, and are located in the upper part of the trunk, in that part of the body commonly called "the chest." They are separated from each other by the heart, and its great blood-vessels, and the larger air tubes. The trachea, or windpipe, conveys the inspired air to the lungs; at its lower end it divides into the bronchial tubes which enter the lungs. The bronchial tubes then divide and subdivide into smaller tubes, like the branches and twigs of a tree, until they terminate into tiny lobules, or oval sacs or bags. These lobules or air-spaces in the lungs are very small and very numerous; it is estimated that there are many millions of them in each lung. It has been estimated that if these air cells of the lungs were spread out on a plane surface they would extend over an area of nearly fifteen thousand square feet.

These tiny air-cells are enmeshed in an intricate network of tiny capillaries of the circulatory system, which are filled with venous blood just returned from the various parts of the system to the lungs, there to be purified and oxygenated. It is estimated that about 35,000 pints of blood traverse or pass through these capillaries each twenty-four hours, **the blood corpuscles passing in single file through these tiny capillary canals, each being exposed to a tiny particle of air on each side of the canals** .

When the blood corpuscle comes in contact with the air in the lungs, as just stated, the oxygen in the air penetrates the coating of the coverings, and, coming into direct contact with the blood, oxygenation and a process of chemical combustion takes place. In this process the oxygen "burns up' the filthy waste matter in the venous blood and converts it into carbonic-acid gas which is then thrown out of the lungs in the expiring breath. And, at the same time the blood takes up tiny particles of oxygen which it carries to all parts of the system, where it is used in certain important processes in connection with the cells and tissues —it serving to strengthen and invigorate, renovate and repair, every cell and tissue. Arterial blood carries with it about twenty-five per cent of pure oxygen.

Not only does the oxygen in the blood perform the office above mentioned, but it also materially aids in certain processes of digestion which depends upon a proper oxygenation. The combustion arising from the contact of the oxygen with the waste substances also generates heat, and equalizes the temperature of the body.

In addition to the system of blood-circulation, there is another very important system existing and operating in co-operation with the former. This secondary system is called the Lymphatic System. Lymph closely resembles Blood in its composition. It is composed of some of the ingredients of the blood which have exuded from the walls of the blood-vessels, and also of some of the waste exuded from the walls of the blood-vessels, and also of some of the waste materials of the system which require "making over." The lymphatic system attends to this repair work, and also several other functions of the system. The renovated waste-material is passed once more into the blood, there to be used by the system. The lymph circulates in thin, very delicate tubes, which are invisible to the unaided human eye—they may be injected with quicksilver, however, and thus made visible. These lymphatic tubes empty into several of the large veins, the lymph mingling with the returning venous blood, and thus reaching the lungs and heart in due course. Certain portions of the food-nourishment reach the lymphatic system from the intestines, and there undergo certain transforming processes before entering the blood-supply proper.

So, we see the importance of the blood in the work of body-building and body-maintaining. **The blood in one's body constitutes one-tenth of his entire weight** . Of this amount about one-quarter is distributed in the heart, lungs, large arteries and veins; about one-quarter in the liver; about one-quarter in the muscles; the remaining one-quarter being distributed among the other organs and tissues; the brain utilizing about one-fifth of the entire quantity of blood in the system.

It is seen without argument that the general health of a person depends materially upon his supply of blood being adequate, rich, and sufficiently well oxygenated. The richness of the blood depends, of course, upon the work of the organs of nutrition; its oxygenation depends upon the work of the lungs; and its normal action upon the work of the heart and the arterial and venous system. All of these organs are amenable to mental treatment along the general lines laid down in these lessons.

The lungs are quite receptive to mental treatment, and respond by displaying greater strength and activity, particularly when aided by the cultivation of the habit of proper breathing, which habit most persons have lost. The heart and the arterial and venous systems respond readily to mental treatment. So true is this that strong positive mental suggestion will increase the circulation to any one part to which the attention and treatment is directed—this may be proved by actual experiment. The action of the heart has been found to respond to properly directed suggestion—this also is capable of being proved by experiment, though one should not experiment idly with this organ. The heart is the most intelligent and sensitive of all the organs of the body. It responds to loving, careful suggestions and advice—but must never be driven or abused.

LESSON XXV
THE REPRODUCTIVE SYSTEM

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As we have seen in previous lessons, Nature has as her two principal ends (1) the preservation and maintenance of the body of the individual being, in health, vigor, and normal functioning; and (2) the perpetuation and preservation of the race. The first end is served by means of the processes of vital activity, such as we have just considered; the second end is served by the processes of generation and reproduction, the system of which we shall now consider. Self-preservation and the instinct of sex and parenthood—these two constitute Nature's primal and elementary instincts; and she has built up and maintained an intricate and elaborate mechanism to serve her purposes in both of these instinctive series of processes.

The reproductive organism of the male human being is as follows: (1) The Penis; (2) the Testes; (3) the Prostate Gland; (4) the Cowper's Glands; (5) the Vesiculae Seminales. The following brief somewhat technical description gives a general idea of the characteristics and functions of each of these.

The Penis is the intromittent reproductive organ of the male; that is to say, the organ by and through which the seminal :fluid is conveyed from the male to the female reproductive organism. This organ consists of erectile tissue arranged in three cylindrical compartments, each of which is surrounded by a fibrous sheath. It consists of several parts, which are called the roots, the body, and the extremity or glans penis, respectively. It is also surrounded by vessels, nerves, and skin.

The Testes, or testicles, are two glands which secrete the seminal fluid of the male. They are egg-shaped, and are suspended in the scrotum or pouch by means of the spermatic cords. A short, closely contracted scrotum is generally regarded as a sign of the health of the reproductive organism, and of the general system; while an elongated, flabby scrotum is regarded as a sign of physical depression and lack of vigor. Nature protects the testes by six separate coverings, the two outer ones of which are the muscles and skin of the scrotum. The spermatic cord is composed of arteries, veins, lymphatics, nerves, and the excretory ducts of the testes, and extend from the internal abdominal ring to the back part of the testicles which it supports in the scrotum.

The Prostate Gland is a muscular gland located in front of the neck of the bladder, and at the beginning of the urethra or canal which carries the urine from the bladder, and which in the male also carries the seminal fluid. This gland resembles a horse-chestnut in shape and size. It secretes a milky fluid which passes through the prostatic ducts into the prostatic portion of the urethra. In middle-aged men this organ sometimes becomes enlarged and troublesome, but this condition may be removed by the proper treatment.

The Cowper's Glands are two small glands, about the size of peas, situated one on each side of the membraneous portion of the urethra, close above the bulb, each gland having an excretory opening into the bulbous portion of the urethra.

The Vesiculae Seminales, or seminal vesicles, are two small pouches lying between the rectum and the base of the bladder; they serve as reservoirs for the semen, and also for another fluid which accompanies the semen in its discharge. It has two ejaculatory ducts, one on each side.

The Semen, or seminal fluid (containing the reproductive "seed") is secreted by the testes, and stored in the reservoirs of the vesiculae seminales above described. It consists of a colorless transparent fluid, in which is contained solid particles of protoplasm, namely the seminal granules and the spermatozoa. Under sexual excitement the semen is forced from the vesiculae seminales by muscular contraction, and, passing into the urethra is met by the secretions of the Cowper's Glands, and those of certain mucous follicles opening into the urethral passages; peristaltic action finally ejaculating the seminal fluid from the male organism. The spermatozoa are the essential element of the seminal fluid, the other fluids and secretions being merely accessory and secondary in function and offices.

The Spermatozoa, or male elements of reproduction, are microscopic living creatures, each resembling a minute tadpole, with head, rod-like body, and a hair-like tail which is in constant motion from side to side, the tail serving to propel the creature to its destination. In the male human being the spermatozoa each measure about one six-hundredth of an inch in length, and are present in countless numbers in the semen. They dwell in the gelatinous mass which composes a part of the seminal fluid of the male. The spermatozoa constitute the so-called "seed" of the male, which impregnates the ovum of the female, as we shall see presently.

The reproductive organism of the female human being is grouped into two classes, viz., the external organs, and the internal organs, respectively.

The external reproductive organism of the female human being is as follows: (1) The Mons Veneris, or fatty eminence in front of the pubis, above the other external organs; (2) the Labia Majora and the Labia Minora, being respectively the large and small lip-like coverings enclosing and protecting the vaginal orifice; (3) the Clitoris, a small organ hidden by the labia minora, having at its extremity a small sensitive tubercle; (4) the Meatus Urinarius, or orifice of the urethra of the female, which lies near to the vagina and about an inch below the clitoris—this, strictly speaking however, is not a reproductive organ although associated with such, as its purpose is that of serving as a passage for the urine; (5) the Vaginal Orifice is the outer entrance to the vagina, and is located just below the meatus urinarius. It is surrounded by the sphincter vaginae muscle.

The internal reproductive organism of the human female is composed of the following organs: (1) The Vagina, a canal or channel leading from the vaginal orifice to the uterus or womb, which is situated in front of the rectum and behind the bladder. It extends in an upward and backward curve of about six inches m length, and reaches and encloses the lower part of the neck of the uterus or womb. On either side of the vagina, near the orifice, are the two glands of Bartholine, which correspond closely to the Cowper's glands of the male, with excretory ducts opening upon the side of the labia minora. The vagina is lined with a muscular coat, a layer of erectile tissue, and an internal mucous lining. It is capable of great distension in childbirth, after which it resumes its normal dimensions. The office of the vagina is to serve as a channel for the introduction of the fertilizing male seminal fluid; to sustain the weight of the uterus; to serve as a passage for the menstrual fluid; and to afford a passage for the delivery of the infant at childbirth.

(2) The Uterus, or womb, is a hollow pear-shaped muscular organ, about three inches long, two inches broad, and one inch thick. It is the organ of gestation which receives the fecundated ovum in its cavity, and supports and retains the fetus during its development. The upper and broader part is called the fundus; the lower contracted portion being called the cervix, or neck, which projects into the vagina. The uterus is composed of a muscular coat, which contracts as do the walls of the stomach and bladder; this coat extends very greatly during the period of pregnancy. The uterus is located just behind and slightly above the bladder, and is supported by eight ligaments which, when in a healthy condition, hold it firmly and easily in place. Displacement of the uterus is caused by the weakening or relaxing of some of these ligaments-this condition may be relieved and cured by proper treatment in the direction of strengthening the ligaments by suggestions directed to that end.

(3) The Fallopian Tubes are the ducts of the ovaries which serve to convey the ova from the ovaries to the cavity in the uterus; they are two in number, one on each side, each tube being about four inches in length. They extend from either side of the fundus of the womb until they communicate with the ovaries.

(4) The Ovaries are two oval-shaped organs lying one on each side of the uterus; the ova are formed in them, and they correspond to the testes in the male. They are about one and one-half inches long, one inch wide, and one-half inch in thickness. They are covered with a dense, firm coating which encloses a soft fibrous tissue, abundantly supplied with blood-vessels, which is called the stroma. Imbedded in the mesh-like tissue of the stroma are numerous small, round transparent vesicles, in various stages of development, known as the Graafian follicles, which are lined with a layer of peculiar granular cells. These follicles are the receptacles or sacs which contain the ova or eggs which constitute the female reproductive germ; each vesicle containing a single ovum, or egg.

(5) The Ovum, or egg, of the human female is a very small round body measuring from one two-hundred-and-fiftieth of an inch to one one-hundred-and-twentieth of an inch in diameter. It is surrounded with a transparent colorless envelope in which is contained the yolk consisting of globules of various sizes; the center of the yolk consisting of a thin transparent vesicle which in turn contains a tiny granular, opaque, yellow structure known as "the germinal spot." This ovum, or egg, is discharged and enters the uterus at the menstrual period. When this period arrives the Graafian follicle becomes enlarged by reason of the accumulation of the fluids in its interior, and exerts such a steady and increasing pressure from within, outward, that the surrounding tissue yields with it, and it finally protrudes from the ovary and is then expelled from it with a gush. Following this rupture there occurs a hemorrhage from the vesicles of the follicle, the cavity being filled with blood which then coagulates and is retained in the Graafian follicle. The formation and development of the Graafian follicles begin at puberty and continues until the menopause or change of life in the woman. The ripening and discharge of the eggs produce a peculiar condition of congestion of the entire female generative organism, including the Fallopian tubes, uterus, vagina, *etc.*

Menstruation is the "monthly flow" of bloody fluid from the uterus which occurs in all healthy (but non-pregnant) women from puberty until the menopause or "change of life." Puberty is the age at which a woman begins her period of possible child-bearing. In temperate climates the average age is about fourteen years, while in tropical climes puberty occurs a year or two earlier, and in arctic zones a year or two later. The menopause or "change of life" in woman is the beginning of her period of non-reproductiveness; this time is reached when the woman is about forty-five years of age, on the average, although in some cases it is reached several years later, and in a few cases a little earlier. The general rule is that a woman's child-bearing possibility extends over a period of thirty years, on the average. At the time of the menopause , and after, the thirty years, on the average. At the time of the menopause, and after, the ovaries diminish in size, the Graafian follicles cease to form and develop, the Fallopian tubes atrophy, and other physical changes manifest themselves.

Menstruation, when once fully established, occurs at intervals of every twenty-eight days on the average in the case of healthy women; in some cases, however, it occurs as often as every twenty-one days, while in others it occurs as seldom as every six weeks, without effecting the general health or normal functioning. Menstruation ceases temporarily during pregnancy, and also usually is inhibited during the period of nursing. The menstrual flow continues for about four or five days, on the average; although here too there is a wide range of variation from the average. The flow increases during the first part of the period, and decreases during the last part. Menstruation is accompanied by the congestion previously noted, and a sense of physical discomfort and irritable emotional feeling. Menstruation is accompanied by a hypertrophy of the mucous membrane of the uterus, and later by a shedding of this hypertrophied membrane, which leaves the underlying vessels exposed and bleeding. After the period new mucous membrane is formed. As before stated, the ovum is discharged and enters the uterus at this period.

The ovum, unless impregnated by a spermatozoon of the male, gradually loses its vitality and is thrown out of the system; if impregnated, however, it remains attached to the walls of the uterus and in time develops into the fetus. The ovum contains all the rudiments of the young creature, but unless it is impregnated and fertilized by the spermatozoon it never develops. The impregnated ovum begins to form a segmentation-nucleus, and then the segmentation or "spitting up" process begins, and new cells rapidly form. There appears an opaque streak known as "the primitive trace" of the embryo, and the young living creature begins its life history. The period of gestation continues for about nine solar months, or about two hundred and eighty days, although in exceptional cases it continues for but seven months, and in others even as long as ten months.

The reproductive organism of both man and woman is very responsive to suggestion and mental treatment along the lines indicated in these lessons. Weakened parts may be materially strengthened by the proper suggestions intelligently directed. In the case of weakness of the uterus, falling of the womb, etc., a line of suggestions directed toward the strengthening and contraction of the supporting ligaments and muscles will be found very effective. The uterus is very sensitive to mental treatment, and is much like the heart in its degree of "intelligence" and responsiveness. There is a great field for scientific mental treatment here, and one in which medical science has failed to afford the best results — too often the surgeon's knife has been used needlessly. The skilled results—too often the surgeon's knife has been used needlessly. The skilled practitioner of mental healing who specializes upon this class of cases should obtain wonderful results, thereby performing a worthy work and at the same time establishing himself or herself in a paying practice.

LESSON XXVI
"WHEN THE HAND OF THE POTTER SLIPS"

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In many oriental poems, such as the "Rubaiyat" of Omar Khayyam, there is found a reference to the favorite oriental analogy of the Potter and the Pots—the Creative Power being the Potter, and the human creature being the Pot which has been molded by the hand of the Potter. When a diseased or deformed body is seen, then it is said that "the hand of the Potter slipped." And, indeed, this figurative picture is in close resemblance to the truth; for the hand of Nature at times does seem to "slip" in its work, although in many cases the slip is caused by an interference of the human creature with Nature's own well-laid plans and established machinery of operation. Nature being in this case merely the Corporeal Mind, it is seen that the slip is one of that wonderful mental organization, and one which may at least, to a great extent, be remedied by appealing direct to it, as in the case of scientific Mental Healing as set forth in these lessons.

While have said that I did not purpose holding before the minds of my students any pictures of diseased conditions, yet for the purpose of aiding them in their work of practicing Mental Healing I have thought it well to present in this lesson a general classification of the ways in which "the hand of the Potter slips," in order that the practitioner may see clearly and plainly the nature of the task of reparative work which he must impose upon the Corporeal Mind (in some of its phases) to perform, so that the patient may regain health, strength and normal functioning. It will, of course, be understood that the following is not a complete list of physical ailments, nor is it a lesson on pathology. It is merely a general classification, with general suggestions as to treatment of the "slips" in such class.

General Treatment . In most cases it will be found well for the practitioner to give the new patient a General Treatment, i. e., a treatment for general physical health and strength. This is accomplished by treating each general function or activity of the body in turn, beginning with the main organs of nutrition, then proceeding to the organs of elimination, and then the organs of circulation, the heart and the arteries and veins, etc., not forgetting the lungs in this connection. Then follow with the reproductive system, and then the muscles, joints, *etc*. In this way a general improvement of the whole system is started under way, and a firm foundation thus laid for subsequent special or local treatments for specific complaints. In very many cases, as I have said elsewhere in these lessons, such a General Treatment, particularly the treatment of the main organs of nutrition and elimination, will cure the patient of his local and specific complaint, the latter being really but a symptom of the main trouble which has been removed. A patient in whom perfect nutrition and perfect elimination is effected generally manages to throw off the special complaint without much more trouble. The practitioner will do well to always bear this fact in mind, for it will explain many strange and rapid cures, and will also "give him a line" on the course of treatment in many puzzling cases which have defied other kinds of treatment.

Troubles of the Organs of Nutrition . The chief troubles in this class are mal-nutrition (imperfect nourishment), and dyspepsia, indigestion, etc.; these several troubles usually being associated and existing at the same time. The course of treatment here is obvious, i. e., treatment should be directed toward energizing the stomach and intestines into activity and normal functioning. The stomach should be urged to perform its work properly, and the patient should be instructed to furnish it with wholesome food only; the small intestine should be urged to resume normal functioning, and to aid in the work of digestion and assimilation, in order that there may be created rich nourishing blood which will build up the entire system. The stomach of a dyspeptic is generally found to be in **a state of panic** —this must be relieved by proper suggestions, and confidence restored. The stomach and intestines are quite intelligent, and will respond quickly to the right kind of suggestion.

The Liver, as I have said, is a stupid, slow, stubborn organ, and requires the most vigorous and positive kind of suggestions, orders, commands and general "scolding" in order to be made to resume normal functioning. It must be approached in a positive mental attitude, much the same in which one would approach a pig, mule, or goat—mastery must be asserted and maintained. .A little actual practice will show the practitioner the best line of suggestions and commands to use in such cases—but the general rule is to **be firm and positive in dealing with the liver** .

Troubles of the Organs of Elimination . The bowels, kidneys, and bladder are quite receptive to suggestion, and will respond to and co-operate with the efforts of the practitioner who approaches them in the right spirit and manner. There is but one general rule, and that is to tell the organ plainly and kindly just what is required of it, and how it must behave itself. Train it just as you would an intelligent dog. You will be surprised at first to see how rapidly and intelligently the organ will respond. In the case of constipation, the patient should be instructed to make and keep his or her engagement with the bowels each day, i. e. to go to stool at a set time whether or not an inclination is felt. The bowels will quickly respond to this confidence, and will be felt to be actually and earnestly endeavoring to keep its part of the agreement. Where purgative medicines have been employed, and the pill habit established, it will take a longer time than otherwise to neutralize this old habit and to establish the new and normal one. Tendency to urinate too often may be checked by the proper suggestions, and the muscles . controlling the bladder may be taught to contract tighter and to maintain the contraction better and longer. The words "**tighten** " or "**loosen** ," respectively convey a strong suggestion to this class of muscles—the sphincter muscles which surround, and by their contraction tend to close, the various openings of the organs of elimination. In treating diarrhea and "loose bowels," simply reverse the suggestions given in the case of constipation, of course.

Troubles of the Heart and Circulation . The heart, and the arteries and veins, are very amenable to suggestion, and will respond very intelligently to it when properly given. As I have stated elsewhere in these lessons, the heart is very gentle and intelligent—the very reverse of the liver—and should be treated accordingly. It is like a gentle, high-spirited, "~ell-bred horse, or like an intelligent gentle child, in its mental character and make-up. Rough methods or treatment should be avoided in treating the heart or the circulatory system in general; gentle, kindly, soothing words and tones, and clear, plain, intelligent directions should be given it. You may even (and often very effectively) explain to the heart the trouble that is being caused by imperfect action, accompanying the explanation with suggestions as to how the trouble may be overcome, and new and better habits of actions acquired. In case of cold hands or feet, you may direct an increased circulation to those parts by calling the attention of the circulatory system mind to the matter. Anaemia, or deficient blood supply, is of course to be treated by improving the nutrition; for the heart cannot furnish nourishment to the blood, nor the blood to the parts of the body, unless it has been assimilated and absorbed from the food eaten by the patient. Dropsy, or an abnormal accumulation of serum, which causes swelling, etc., may be treated by stimulating the kidneys and the skin to carry off the excess fluids, and to thereafter perform their functions normally.

Troubles of the Lungs . The lungs respond very well to suggestions properly directed. The suggestion should be along the lines of increased activity and resistance. The cells should be urged to greater efforts, and taught to resist invading organisms. In cases of this kind, it will be found well to pay attention to the organs of nutrition also, for it is a fact that a well-nourished body is better able to fight off and defeat attacking organisms. The patient should be taught the value of correct breathing, for the exercise of the lungs is often sufficient to prevent or to overcome weakness thereof.

Rheumatic Troubles . Rheumatism is a condition arising from imperfect circulation and imperfect elimination; therefore, by treating both of these conditions the special trouble tends to disappear.

Troubles of the Sense-Organs . Weakness of sight, hearing, or smell may be treated by building up the general system, by providing proper nutrition and elimination; and also by special energizing treatment directed to the seat of the trouble. The cells may be energized into more normal functioning, by an appeal directed immediately to them. The patient may aid materially in such treatment, by directing his or her attention to the organ in question, and maintaining a mental attitude of **expectant attention** . This use of the mind of the patient, encouraged and supplemented by that of your own mind, will often bring marked and rapid results. Sense organs are very responsive to increased demands made upon them by their owner, particularly if the owner manifests a mental state of **confident expectation** —the organ seems to realize that better work is expected or it, and it tries to "make good"; reversing the rule, the organ seems to realize distrust and lack of confidence in it, and responds in like measure.

Neuralgic Troubles, Headaches, etc . Neuralgic troubles, headaches, etc., usually arise from imperfect nutrition, or imperfect elimination, or both, although in some cases there is found a condition of imperfect circulation. The treatment is obvious, when the cause is perceived. The direction of the mind and the suggestions to the local parts however often relieve the immediate distress; but the healer should never be satisfied until he has removed the root of the trouble as well as the local symptoms.

Reproductive Complaints . The troubles of the male and female reproductive organism may be effectively treated by suggestion and mental treatment scientifically and intelligently applied. In the case of weakness of the male reproductive organism, mental treatment may be applied in the direction of a general energizing of the whole system, which is far more simple than in the cases of women. In cases of weakness of the male, treatment may also be effectively directed to the lower part of the spinal column, just where the bony parts spread out into a broad flat bone; for certain nerves in this region are closely connected with the male reproductive organism.

In the case of weakness of the female reproductive system, suggestion and mental treatment is usually found very effective; in fact, this is a great field for the scientific practitioner of mental healing, for here he or she obtains some wonderful results. **Displacements of the uterus, falling of the womb, etc., are treated by suggestions to the supporting ligaments and muscles, and orders to them to contract and do better work in the direction of supporting the uterus properly** . These ligaments respond very readily in most cases, and a marked improvement is speedily manifested. The general suggestion in such cases should be based on the mental pattern conveyed by the ideas "**up** " and "**firmly in place** ," respectively. Menstrual troubles may be effectively treated by suggestions directed to the ovaries and uterus, and to the reproductive system in general, the general thought being **"normal and natural action."** Too profuse menses are to be treated by checking the tendency to flow in the same way as diarrhea is checked, *i.e.* by suggestion of "**slow** ," and "**not so free** ," *etc.* In all cases of female troubles it is well to build up the general system, particularly the organs of nutrition and elimination. Many cases of uterine troubles originally arise from the presence of a distended, impacted colon—this condition resulting from constipation, *etc.* When the cause is removed, it is a comparatively simple matter to remedy the local trouble.

Nervous Troubles . What are generally known as "nervous" troubles may be treated by first attending to the organs of nutrition and elimination, and then by a special treatment of the spinal column. In the latter the thought must be swept up and down the spinal column, with the idea held in mind that **the spinal column is being energized, freed from obstructing influences, conditions and tendencies** . In fact, it is a good plan to finish any kind of treatment in this way—the sweeping of the spine acting as a general stimulating influence which is very gratifying and pleasant to the patient.

Another general treatment effective in all cases is that known as "equalizing the circulation," in which the thought sweeps down and then up over the whole body, several times in succession; this tends to energize and equalize the circulation over the entire system, bringing a pleasant tingling to the body of the patient, and resulting in a refreshing sensation and feeling afterward.

Self-Treatment . The student who wishes to heal himself or herself by means of Mental Therapeutics has but to remember that each and every form, method, principle, and rule of treatment given in these lessons for the treatment of the patient is equally valid and applicable in the treatment of oneself. Apply the same treatment, in the same way, and you obtain the same result in Self-Healing. If I were writing a series of lessons on the subject of Self-Healing, I could merely repeat what I have said in these lessons regarding the treatment of other patients. The principle is identical, and the methods of application are practically the same.

In Self-Treatment the "I" part of yourself should act as the practitioner, while the Corporeal Mind of yourself should be the patient. Proceed in such case as if you were really treating another person, the body of another. This is the whole secret in a few words.

Concluding Advice . In all forms of mental treatment, no· matter what particular methods you may employ, or what particular trouble you may be treating, you should always carry in mind the fact that THOUGHT is the active principle involved in the cure. And you should learn to think of Thought not as an intangible, unsubstantial thing, but rather as a **great natural energy and force** , something as real as is electricity or magnetism. It will help you to mentally picture it as sweeping from you into the body of the patient, there energizing and strengthening the minds in the cells and parts of that body. The more clearly that you can visualize or mentally picture it as actually travelling and moving like a great current of electricity, the greater will be its potency.

Do not allow yourself to become wrapped up in technical theories or speculations regarding the Riddle of the Universe, or of the inner nature of Mind. Leave these subjects to the meta-physicians who delight in them to such an extent that they usually have no time or inclination to do anything practical in life. Do not be a dreamer, but be a do-er. Cultivate the characteristics of the Constructive Thinker—buildup, construct, create, with the Power of Mind. You will find that your Power to Heal will increase with practice and habit. You will develop what some have called "the sanative contagion," to such an extent that those coming into your presence will receive healing thought even though you do not voluntarily send the same forth; then you will **radiate** healing power—this is the mark of the true healer. Think of yourself as a SUN of HEALING POWER, and let your radiance flow forth in all directions.

You will learn new details of practice every year of your life; but you will always be impressed with the truth of the statement that the Principle of Mental Healing is very simple and plain, when once grasped and understood. Here is a simple statement of this simple fact, to carry with you as my parting gift:

"Mental Patterns are reproduced in Physical States, Forms, and Conditions."

LESSON XXVII
MAGNETIC AND SPIRITUAL HEALING

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Although I have finished this course of lessons as originally planned, I have thought it advisable to add to it a brief consideration of two forms of healing which while scientifically in;. eluded in the broad. classification of Mental Therapeutics, nevertheless have some points of difference from the general methods of this system. I refer to (1) Magnetic Healing; and (2) Spiritual Healing, respectively. In these two forms of healing I find the same fundamental principle operative, although called forth and manifested in a different manner. In the following pages I shall endeavor to explain this apparent difference, and at the same time to explain the particular methods employed in each of these general methods; to the end that such of my students who may wish to include these methods in their own practice may be enabled to do so intelligently and effectively.

Magnetic Healing . What is known as "Magnetic Healing" has gained quite a large following in Europe and America, and many wonderful cures have been made by practitioners following this method. In America it is usually applied in connection with the more regular forms of mental healing, while in France it is often practiced as a distinct branch of therapeutics.

Those who have carefully investigated the subject of Magnetic Healing have generally reached the conclusion that its effects arise from a dual cause, as follows: (a) the energizing effect of a transference of vital energy from the body of the healer to that of the patient; and, (b) accompanying the effect just mentioned, the power of Thought along the lines set forth in these lessons.

I shall not go into the subject of the "vital force" employed in Magnetic Healing, for the subject is not at all well understood even by those practicing and teaching its principles. Enough for the purpose of this consideration is the fact that there undoubtedly exists that which may be called "vital force' in the human body, and which may be transferred to another person under certain conditions; and which when so transferred tends to energize into renewed activity the body of that other person, or any of his physical organs toward which the force may be directed by the healer. It is important in this connection to note that this "vital force" is best directed by the healer when he fixes his attention upon the part of the body of the patient to be treated—this shows that the "vital force" is subordinate to Mind, and is controlled thereby. Those who may. wish to inquire· into the essential nature of this "vital force, may obtain interesting information by studying the oriental teachings concerning what is called "prana," which is practically identical with what we of the western world call "vital force."

Nearly all nations in the history of the race have employed some phase of this form of healing with effect—and in most cases we may see that they also, consciously or unconsciously, employed mental suggestion or thought-force in such treatments. The "laying on of hands" has always been a popular form of treatment, and many good results have arisen therefrom. But we must never lose sight of the fact that in such processes **the minds both of the patient and of the healer have been directed to the affected part** —the effect of which may be easily understood by those who have carefully studied the lessons of this course. The healer, and the patient, both understood that the treatment was expected to produce certain effects; and both naturally and instinctively pictured the expected result—and so obtained it.

Outside of the effect of the "vital force" upon the patient (whatever the degree of that effect may really be when divorced from the mental effect of the thought of practitioner and patient) there is undoubtedly a strong suggestive effect in the application of the hands to the affected part, or the placing of them near the region affected. **The eye sees the motion, and the body feels the contact** , and both of these elements add materially to the suggestive value of the treatment. The mere tapping of the region of the liver by the fingers of the healer, serves to arouse the mind in the liver and to make it attentive to the suggestions given it mentally—it is akin to tapping on the shoulder of a man to whom you wish to speak; or to rapping on the door of a man's room, when you wish to arouse his attention.

Longitudinal passes made downward over the body of a reclining patient will tend to increase his circulation, and to equalize it. Downward passes have a soothing effect as a rule; while upward passes have an ,awakening, arousing effect. Transversal passes made sidewise across the body of the patient will tend to "loosen up" the action of the. organs in that location. A twisting or "boring" motion of the extended finger will often rouse into activity sluggish organs; a feeling of warmth often accompanying this result. Pain may be removed by an application. of the palms of the·hands to the affected part. Stroking the body, or a part thereof, with the tips of the fingers often has a soothing effect. Rubbing a sore spot, such as a rheumatic joint, usually benefits it. Some practitioners employ a "vibrational motion," or shaking motion to the body of the patient, claiming good results therefrom. Hot Insufflation, or **breathing** upon the affected part through a handkerchief or napkin often brings relief from pain.

If you should see fit to combine this form of treatment with your Mental Healing proper, I advise you to always keep in mind the effect of the Mind even in such treatments, and to add all of your regular Mental· Healing methods to that of the "Magnetic Healing." For in this way you obtain whatever benefit or virtue there may be in the Magnetic Treatment, while at the same time not losing the effect of your Mental Healing methods. Finally, I freely admit that in the case of certain patients who have been strongly impressed with the theory of "Magnetism," the use of the hands in the treatment greatly adds to the efficacy of the mental treatment.

Govern yourself according to circumstances, and be prepared to give to the patient that which is most readily accepted by him; the reason for this I have made plain in the earlier lessons of this course.

Spiritual Healing. While in my judgment the essence of what is called "spiritual treatment" is to be found in the ideas in the mind of the patient, or of the healer, rather than in some super-mental force, nevertheless I feel that the student should become acquainted with the general theory and form of practice of this phase of healing, so that he may combine the same with his other methods, or else practice it solely, if he should see fit. Whatever else there is or is not in Spiritual Healing, there certainly is a powerful suggestive force in it, particularly when the mind of the patient is inclined to run along those particular lines. Personally, I do not claim to be a Spiritual Healer, or a teacher thereof; but I have a sufficiently extended knowledge of the subject to be able to select the best methods of applying the same. And, while I cannot attempt to go into the matter deeply in this lesson, yet I below present to you a brief comprehensive synopsis of the gist of the best teaching on the subject, and also give you one or two very good forms of administering this form of treatment.

The essence of the theory of Spiritual Healing of the highest order is this: That man is capable of raising the vibrations of his consciousness up above that of his ordinary plane of consciousness, and to thereby attain "spiritual consciousness." When the healer reaches this plane of consciousness, and pronounces his Healing Word from that plane, he reaches the similar plane of "spiritual consciousness" in the patient, and causes it to manifest its healing power. This spiritual consciousness of the patient is held to be dominant over the lower planes of his mind; and, therefore, when it is aroused, the curative work is performed within his body by the action of his mental and spiritual forces. The plane of "spiritual consciousness," it is held, closely approaches the plane of the Infinite Power which governs all created life; and by thus bringing the patient into nearer contact with this transcendent principle of being, it enables him to receive its beneficent power in the direction of restoring Health.

The following two forms of treatment along the lines of Spiritual Healing are those advised by a high authority on transcendental subjects, and, as will be seen, contain very high statements and principles; in fact, one must be very material indeed who does not experience a feeling of uplift from the mere serious repetition of the words thereof. I herewith submit the same to your attention, without further comment. They are both intended for the use of the healer in raising him up to the plane of "spiritual consciousness," from which he may speak the Healing Word bidding the patient be whole and well.

The first Statement of Spiritual Consciousness is as follows:

"O Spirit—the One, Birthless, Deathless—the Omniscient, Omnipresent, Omnipotent Being—in whose Ocean of Life I am a drop—let me feel thy Presence and Power. Let me realize even more fully what Thou art, and what I am in Thee. Let the consciousness of thy Reality, and my Reality in Thee, permeate my being, and descend upon all the places of my mind. Let the Power of Spirit manifest through my mind, permeating the body of this person that I am desirous of healing (or 'this body that I call mine own,' if you are healing yourself) bringing to it Health and Strength and Life, that it be rendered a more fitting Temple of the Spirit—a more perfect instrument of Expression for the One Life that flows through it. Raise up this body from the gross vibrations of the Spiritual Consciousness, through which and by which we know Thee. Give this body, through the Spiritual Consciousness which is imminent within it, that Peace, and Strength, and Life, that is its by virtue of thy immanence within it. Do Thou, the All-Life, flow in thy essence through this thy reflection and expression, revivifying and enlivening it. This do I claim, O All-Spirit, by virtue of my eternal Birthright from Thee. And, by reason of thy promise and the inner knowledge of the same given to me, I now demand this of Thee!"

The second Statement of Spiritual Consciousness is as follows:

"O thou Great Infinite Power—thou Great Flame of Life of which I am but a spark—I open myself to thy Healing Power, that it may flow through me to strengthen, build-up, and make whole this brother (or sister) in Life. Let thy Power flow through me to the end that he (or she) may receive thy vivifying energy and Strength and Life, and be able to manifest the same as Health, Strength, and Vigor. Make me a worthy channel of thy Power, and use me for Good."

And, so my students, I pass on these lessons to you. May you study them carefully, and apply the principles thereof to the best advantage in the healing of those in whom "the hand of the Potter has slipped." Be true to the best within you; manifest the highest power within you—think Health, see Health, preach Health, and you will manifest Health in yourself and those who come to you for help and cure. Do not prostitute your knowledge for selfish motives, or unworthy help and cure. Do not prostitute your knowledge for selfish motives, or unworthy gain. Be true to your science, and you will be true to yourself and to your patients.

The Power of Concentration

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INTRODUCTORY

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We all know that in order to accomplish a certain thing we must concentrate. It is of the utmost value to learn how to concentrate. To make a success of anything you must be able to concentrate your entire thought upon the idea you are working out.

Do not become discouraged, if you are unable to hold your thought on the subject very long at first. There are very few that can. It seems a peculiar fact that it is easier to concentrate on something that is not good for us, than on something that is beneficial. This tendency is overcome when we learn to concentrate consciously.

If you will just practice a few concentration exercises each day you will find you will soon develop this wonderful power.

Success is assured when you are able to concentrate for you are then able to utilize for your good all constructive thoughts and shut out all the destructive ones. It is of the greatest value to be able to think only that which will be beneficial.

Did you ever stop to think what an important part your thoughts, concentrated thoughts, play in your life? This book shows their far-reaching and all-abiding effects.

These lessons you will find very practical. The exercises I have thoroughly tested. They are arranged so that you will notice an improvement from the very start, and this will give you encouragement. They point out ways in which you can help yourself.

Man is a wonderful creature, but he must be trained and developed to be useful. A great work can be accomplished by every man if he can be awakened to do his very best. But the greatest man would not accomplish much if he lacked concentration and effort. Dwarfs can often do the work of giants when they are transformed by the almost magic power of great mental concentration. But giants will only do the work of dwarfs when they lack this power.

We accomplish more by concentration than by fitness; the man that is apparently best suited for a place does not always fill it best. It is the man that concentrates on its every possibility that makes an art of both his work and his life.

All your real advancement must come from your individual effort.

This course of lessons will stimulate and inspire you to achieve success; it

This course of lessons will stimulate and inspire you to achieve success; it will bring you into perfect harmony with the laws of success. It will give you a firmer hold on your duties and responsibilities.

The methods of thought concentration given in this work if put into practice will open up interior avenues that will connect you with the everlasting laws of Being and their exhaustless foundation of unchangeable truth.

As most people are very different it is impossible to give instructions that will be of the same value to all. The author has endeavored in these lessons to awaken that within the soul which perhaps the book does not express. So study these lessons as a means of awakening and training that which is within yourself. Let all your acts and thoughts have the intensity and power of concentration.

To really get the full benefit of these lessons you should read a page, then close the book and thoughtfully recall its ideas. If you will do this you will soon cultivate a concentrated mental habit, which will enable you to read with ordinary rapidity and remember all that you read.

LESSON I. CONCENTRATION FINDS THE WAY

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Everyone has two natures. One wants us to advance and the other wants to pull us back. The one that we cultivate and concentrate on decides what we are at the end. Both natures are trying to gain control. The will alone decides the issue. A man by one supreme effort of the will may change his whole career and almost accomplish miracles. You may be that man. You can be if you Will to be, for Will can find a way or make one.

I could easily fill a book, of cases where men plodding along in a matter-of-fact way, were all at once aroused and as if awakening from a slumber they developed the possibilities within them and from that time on were different persons. You alone can decide when the turning point will come. It is a matter of choice whether we allow our diviner self to control us or whether we will be controlled by the brute within us. No man has to do anything he does not want to do. He is therefore the director of his life if he wills to be. What we are to do, is the result of our training. We are like putty, and can be completely controlled by our will power.

Habit is a matter of acquirement. You hear people say: “He comes by this or that naturally, a chip off the old block,” meaning that he is only doing what his parents did. This is quite often the case, but there is no reason for it, for a person can break a habit just the moment he masters the “I will.” A man may have been a “good-for-nothing” all his life up to this very minute, but from this time on he begins to amount to something. Even old men have suddenly changed and accomplished wonders. “I lost my opportunity,” says one. That may be true, but by sheer force of will, we can find a way to bring us another opportunity. There is no truth in the saying that opportunity knocks at our door but once in a lifetime. The fact is, opportunity never seeks us; we must seek it. What usually turns out to be one man’s opportunity, was another man’s loss. In this day one man’s brain is matched against another’s. It is often the quickness of brain action that determines the result. One man thinks “I will do it,” but while he procrastinates the other goes ahead and does the work. They both have the same opportunity. The one will complain of his lost chance. But it should teach him a lesson, and it will, if he is seeking the path that leads to success.

Many persons read good books, but say they do not get much good out of them. They do not realize that all any book or any lesson course can do is to awaken them to their possibilities; to stimulate them to use their will power. You awaken them to their possibilities; to stimulate them to use their will power. You may teach a person from now until doom’s day, but that person will only know what he learns himself. “You can lead him to the fountain, but you can’t make him drink.”

One of the most beneficial practices I know of is that of looking for the good in everyone and everything, for there is good in all things. We encourage a person by seeing his good qualities and we also help ourselves by looking for them. We gain their good wishes, a most valuable asset sometimes. We get back what we give out. The time comes when most all of us need encouragement; need buoying up. So form the habit of encouraging others, and you will find it a wonderful tonic for both those encouraged and yourself, for you will get back encouraging and uplifting thoughts.

Life furnishes us the opportunity to improve. But whether we do it or not depends upon how near we live up to what is expected of us. The first of each month, a person should sit down and examine the progress he has made. If he has not come up to “expectations” he should discover the reason, and by extra exertion measure up to what is demanded next time. Every time that we fall behind what we planned to do, we lose just so much for that time is gone forever. We may find a reason for doing it, but most excuses are poor substitutes for action. Most things are possible. Ours may be a hard task, but the harder the task, the greater the reward. It is the difficult things that really develop us, anything that requires only a small effort, utilizes very few of our faculties, and yields a scanty harvest of achievement. So do not shrink from a hard task, for to accomplish one of these will often bring us more good than a dozen lesser triumphs.

I know that every man that is willing to pay the price can be a success. The price is not in money, but in effort. The first essential quality for success is the desire to do—to be something. The next thing is to learn how to do it; the next to carry it into execution. The man that is the best able to accomplish anything is the one with a broad mind; the man that has acquired knowledge, that may, it is true, be foreign to this particular case, but is, nevertheless, of some value in all cases. So the man that wants to be successful must be liberal; he must acquire all the knowledge that he can; he must be well posted not only in one branch of his business but in every part of it. Such a man achieves success.

The secret of success is to try always to improve yourself no matter where you are or what your position. Learn all you can. Don’t see how little you can do, but how much you can do. Such a man will always be in demand, for he establishes the reputation of being a hustler. There is always room for him because progressive firms never let a hustler leave their employment if they can help it help it.

The man that reaches the top is the gritty, plucky, hard worker and never the timid, uncertain, slow worker. An untried man is seldom put in a position of responsibility and power. The man selected is one that has done something, achieved results in some line, or taken the lead in his department. He is placed there because of his reputation of putting vigor and virility into his efforts, and because he has previously shown that he has pluck and determination.

The man that is chosen at the crucial time is not usually a genius; he does not possess any more talent than others, but he has learned that results can only be produced by untiring concentrated effort. That “miracles,” in business do not just “happen.” He knows that the only way they will happen is by sticking to a proposition and seeing it through. That is the only secret of why some succeed and others fail. The successful man gets used to seeing things accomplished and always feels sure of success. The man that is a failure gets used to seeing failure, expects it and attracts it to him.

It is my opinion that with the right kind of training every man could be a success. It is really a shame that so many men and women, rich in ability and talent, are allowed to go to waste, so to speak. Some day I hope to see a millionaire philanthropist start a school for the training of failures. I am sure he could not put his money to a better use. In a year’s time the science of practical psychology could do wonders for him. He could have agencies on the lookout for men that had lost their grip on themselves; that had through indisposition weakened their will; that through some sorrow or misfortune had become discouraged. At first all they need is a little help to get them back on their feet, but usually they get a knock downwards instead. The result is that their latent powers never develop and both they and the world are the losers. I trust that in the near future, someone will heed the opportunity of using some of his millions in arousing men that have begun to falter. All they need to be shown is that there is within them an omnipotent source that is ready to aid them, providing they will make use of it. Their minds only have to be turned from despair to hope to make them regain their hold.

When a man loses his grip today, he must win his redemption by his own will. He will get little encouragement or advice of an inspiring nature. He must usually regain the right road alone. He must stop dissipating his energies and turn his attention to building a useful career. Today we must conquer our weakening tendencies alone. Don’t expect anyone to help you. Just take one big brace, make firm resolutions, and resolve to conquer your weaknesses and vices. Really none can do this for you. They can encourage you; that is all.

I can think of nothing, but lack of health, that should interfere with one becoming successful. There is no other handicap that you should not be able to becoming successful. There is no other handicap that you should not be able to overcome. To overcome a handicap, all that it is necessary to do is to use more determination and grit and will.

The man with grit and will, may be poor today and wealthy in a few years; will power is a better asset than money; Will will carry you over chasms of failure, if you but give it the chance.

The men that have risen to the highest positions have usually had to gain their victories against big odds. Think of the hardships many of our inventors have gone through before they became a success. Usually they have been very much misunderstood by relatives and friends. Very often they did not have the bare necessities of life, yet, by sheer determination and resolute courage, they managed to exist somehow until they perfected their inventions, which afterwards greatly helped in bettering the condition of others.

Everyone really wants to do something, but there are few that will put forward the needed effort to make the necessary sacrifice to secure it. There is only one way to accomplish anything and that is to go ahead and do it. A man may accomplish almost anything today, if he just sets his heart on doing it and lets nothing interfere with his progress. Obstacles are quickly overcome by the man that sets out to accomplish his heart’s desire. The “bigger” the man, the smaller the obstacle appears. The “smaller” the man the greater the obstacle appears. Always look at the advantage you gain by overcoming obstacles, and it will give you the needed courage for their conquest.

Do not expect that you will always have easy sailing. Parts of your journey are likely to be rough. Don’t let the rough places put you out of commission. Keep on with the journey. Just the way you weather the storm shows what material you are made of. Never sit down and complain of the rough places, but think how nice the pleasant stretches were. View with delight the smooth plains that are in front of you.

Do not let a setback stop you. Think of it as a mere incident that has to be overcome before you can reach your goal.

LESSON II. THE SELF-MASTERY: SELF-DIRECTION POWER OF CONCENTRATION

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Man from a psychological standpoint of development is not what he should be. He does not possess the self-mastery, the self-directing power of concentration that is his by right.

He has not trained himself in a way to promote his self-mastery. Every balanced mind possesses the faculties whose chief duties are to engineer, direct and concentrate the operations of the mind, both in a mental and physical sense. Man must learn to control not only his mind but his bodily movements.

When the controlling faculties (autonomic) are in an untrained condition, the impulses, passions, emotions, thoughts, actions and habits of the person suffer from lack of regulation, and the procedure of mental concentration is not good, not because the mind is necessarily weak in the autonomic department of the faculties, but because the mind is not properly trained.

When the self-regulating faculties are not developed the impulses, appetites, emotions and passions have full swing to do as they please and the mind becomes impulsive, restless, emotional and irregular in its action. This is what makes mental concentration poor.

When the self-guiding faculties are weak in development, the person always lacks the power of mental concentration. Therefore you cannot learn to concentrate until you develop those very powers that qualify you to be able to concentrate. So if you cannot concentrate one of the following is the cause:

1. “Deficiency of the motor centers.” 2. “An impulsive and emotional mind.” 3. “An untrained mind.”

The last fault can soon be removed by systematic practice. It is easiest to correct.

The impulsive and emotional state of mind can best be corrected by restraining anger, passion and excitement, hatred, strong impulses, intense emotions, fretfulness, *etc.* It is impossible to concentrate when you are in any of these excited states.

These can be naturally decreased by avoiding such food and drinks as have nerve weakening or stimulating influences, or a tendency to stir up the passions, the impulses and the emotions; it is a very good practice to watch and associate with those persons that are steady, calm, controlled and conservative.

Correcting the deficiency of the motor centers is harder because as the person’s brain is undeveloped he lacks will power.

To cure this takes some time. Persons so afflicted may benefit by reading and studying my course, “The Master Mind.”[*]

[*] To be published by Advanced Thought Publishing Co., Chicago, Ill.

Many have the idea that when they get into a negative state they are concentrating, but this is not so. They may be meditating, though not concentrating. Those that are in a negative state a good deal of the time cannot, as a rule, concentrate very well; they develop instead abstraction of the mind, or absence of mind. Their power of concentration becomes weaker and they find it difficult to concentrate on anything. They very often injure the brain, if they keep up this state. To be able to concentrate you must possess strength of mind. The person that is feeble-minded cannot concentrate his mind, because of lack of will. The mind that cannot center itself on a special subject, or thought, is weak; also the mind that cannot draw itself from a subject or thought is weak. But the person that can center his mind on any problem, no matter what it is, and remove any unharmonious impressions has strength of mind. Concentration, first, last and all the time, means strength of mind.

Through concentration a person is able to collect and hold his mental and physical energies at work. A concentrated mind pays attention to thoughts, words, acts and plans. The person who allows his mind to roam at will will never accomplish a great deal in the world. He wastes his energies. If you work, think, talk and act aimlessly, and allow your brain to wander from your subject to foreign fields, you will not be able to concentrate. You concentrate at the moment when you say, “I want to, I can, I will.”

Some Mistakes Some People Make. If you waste your time reading sensational stories or worthless newspaper items, you excite the impulsive and the emotional faculties, and this means you are weakening your power of concentration. You will not be a free engineer, able to pilot yourself to success.

Concentration of the mind can only be developed by watching yourself closely. All kinds of development commence with close attention. You should regulate your every thought and feeling. When you commence to watch yourself and your own acts and also the acts of other people, you use the faculties of autonomy, and, as you continue to do so, you improve your faculties, until in time you can engineer your every thought, wish and plan. To be able to focalize the mind on the object at hand in a conscious manner leads to concentration. Only the trained mind can focalize. To hold a thought before it until all the faculties shall have had time to consider that thought is concentration.

The person that cannot direct his thoughts, wishes, plans, resolutions and studies cannot possibly succeed to the fullest extent. The person that is impulsive one moment and calm the next has not the proper control over himself. He is not a master of his mind, nor of his thoughts, feelings and wishes. Such a person cannot be a success. When he becomes irritated, he irritates others and spoils all chances of any concerned doing their best. But the person that can direct his energies and hold them at work in a concentrated manner controls his every work and act, and thereby gains power to control others. He can make his every move serve a useful end and every thought a noble purpose.

In this day the man that gets excited and irritable should be looked upon as an undesirable person. The person of good breeding now speaks with slowness and deliberation. He is cultivating more and more of a reposeful attitude. He is consciously attentive and holds his mind to one thing at a time. He shuts out everything else. When you are talking to anyone give him your sole and undivided attention. Do not let your attention wander or be diverted. Give no heed to anything else, but make your will and intellect act in unison.

Start out in the morning and see how self-poised you can remain all day. At times take an inventory of your actions during the day and see if you have kept your determination. If not, see that you do tomorrow. The more self-poised you are the better will your concentration be. Never be in too much of a hurry; and, remember, the more you improve your concentration, the greater are your possibilities. Concentration means success, because you are better able to govern yourself and centralize your mind; you become more in earnest in what you do and this almost invariably improves your chances for success.

When you are talking to a person have your own plans in mind. Concentrate your strength upon the purpose you are talking about. Watch his every move, but keep your own plans before you. Unless you do, you will waste your energy and not accomplish as much as you should.

I want you to watch the next person you see that has the reputation of being a strong character, a man of force. Watch and see what a perfect control he has over his body. Then I want you to watch just an ordinary person. Notice how he moves his eyes, arms, fingers; notice the useless expenditure of energy. These movements all break down the vital cells and lessen the person’s power in vital and nerve directions. It is just as important for you to conserve your nervous forces as it is the vital forces. As an example we see an engine going along the track very smoothly. Some one opens all the valves and the train stops. It is the same with you. If you want to use your full amount of steam, you must close your valves and direct your power of generating mental steam toward one end. Center your mind on one purpose, one plan, one transaction.

There is nothing that uses up nerve force so quickly as excitement. This is why an irritable person is never magnetic; he is never admired or loved; he does not develop those finer qualities that a real gentleman possesses. Anger, sarcasm and excitement weaken a person in this direction. The person that allows himself to get excited will become nervous in time, because he uses up his nerve forces and his vital energies. The person that cannot control himself and keep from becoming excited cannot concentrate.

When the mind can properly concentrate, all the energy of every microscopic cell is directed into one channel and then there is a powerful personal influence generated. Everyone possesses many millions of little trembling cells, and each one of these has a center where life and energy are stored up and generated. If this energy is not wasted but conserved and controlled, this person is influential, but when it is the opposite, he is not influential or successful.

Just as it is impossible for a steam engine to run with all its valves open, so is it impossible for you to waste your energy and run at your top speed. Each neuron in the gray layers of the brain is a psychic center of thought and action, each one is pulsating an intelligent force of some kind, and when this force, your thoughts and motions, are kept in cheek by a conservative, systematic and concentrated mind, the result will be magnetism, vitality and health. The muscles, bones, ligaments, feet, hands and nerves, etc., are agents for carrying out the mandates of the mind. The sole purpose of the volitional faculties is to move the physical mechanism as the energy travels along the wires of nerves and muscles. Just for that reason, if you throw a voluntary control over these messages, impulses, thoughts, emotions, physical movements and over these physical instruments you develop your faculties of self-mastery and to the extent you succeed here in proportion will you develop the power of concentration.

Any exercise or work that excites the mind, stimulates the senses, calls the emotions and appetites into action, confuses, terrifies or emotionalizes, weakens the power of concentration. This is why all kind of excitement is bad. This is the reason why persons who drink strong drinks, who allow themselves to get into fits of temper, who fight, who eat stimulating food, who sing and dance and thus develop their emotions, who are sudden, vehement and emotional, lack the power to concentrate. But those whose actions are slower and directed by their intelligence develop concentration. Sometimes dogmatic, wilful, excitable persons can concentrate, but it is spasmodic, erratic concentration instead of controlled and uniform concentration. Their energy works by spells; sometimes they have plenty, other times very little; it is easily excited; easily wasted. The best way to understand it is to compare it with the discharge of a gun. If the gun goes off when you want it to, it accomplishes the purpose, but if it goes off before you are ready for it, you will not only waste ammunition, but it is also before you are ready for it, you will not only waste ammunition, but it is also likely to do some damage. That is just what most persons do. They allow their energy to explode, thus not only wasting it but endangering others. They waste their power, their magnetism and so injure their chance of success. Such persons are never well liked and never will be until they gain control over themselves.

It will be necessary for them to practice many different kinds of concentration exercises, and to keep them up for some time. They must completely overcome their sudden, erratic thoughts, and regulate their emotions and movements. They must from morning to night train the mind to be steady, and direct and keep the energies at work.

The lower area of the brain is the store house of the energy. Most all persons have all the dynamic energy they need if they would concentrate it. They have the machine, but they must also have the engineer, or they will not go very far. The engineer is the self-regulating, directing power. The person that does not develop his engineering qualities will not accomplish much in life. The good engineer controls his every act. All work assists in development. By what you do you either advance or degenerate. This is a good idea to keep always in mind. When you are uncertain whether you should do something or not, just think whether by doing it you will grow or deteriorate, and act accordingly.

I am a firm believer in “work when you work, and play when you play.” When you give yourself up to pleasure you can develop concentration by thinking of nothing else but pleasure; when your mind dwells on love, think of nothing but this and you will find you can develop a more intense love than you ever had before. When you concentrate your mind on the “you” or real self, and its wonderful possibilities, you develop concentration and a higher opinion of yourself. By doing this systematically, you develop much power, because you cannot be systematic without concentrating on what you are doing. When you walk out into the country and inhale the fresh air, studying vegetation, trees, etc., you are concentrating. When you see that you are at your place of business at a certain time each morning you are developing steadiness of habit and becoming systematic. If you form the habit of being on time one morning, a little late the next, and still later the following one, you are not developing concentration, but whenever you fix your mind on a certain thought and hold your mind on it at successive intervals, you develop concentration.

If you hold your mind on some chosen object, you centralize your attention, just like the lens of the camera centralizes on a certain landscape. Therefore always hold your mind on what you are doing, no matter what it is. Keep a careful watch over yourself, for unless you do your improvement will be very slow.

Practice inhaling long, deep breaths, not simply for the improvement of

Practice inhaling long, deep breaths, not simply for the improvement of health, although that is no small matter, but also for the purpose of developing more power, more love, more life. All work assists in development.

You may think it foolish to try to develop concentration by taking muscular exercises, but you must not forget that the mind is associated with muscle and nerve. When you steady your nerves and muscles, you steady your mind, but let your nerves get out of order and your mind will become erratic and you will not possess the power of direction, which, in other words, is concentration. Therefore you understand how important exercises that steady the nerves and muscles are in developing concentration.

Everyone is continually receiving impulses that must be directed and controlled if one is to lead a successful life. That is the reason why a person must control the movements of his eyes, feet, fingers, etc.; this is another reason why it is important to control his breathing. The slow, deep, prolonged exhalations are of wonderful value. They steady the circulation, the heart action, muscles and nerves of the mind. If the heart flutters, the circulation is not regular, and when the lung action is uneven, the mind becomes unsteady and not fit for concentration. This is why controlled breathing is very important as a foundation for physical health.

You must not only concentrate your mind, but also the action of the eyes, ears and fingers. Each of these contain miniature minds that are controlled by the master engineer. You will develop much quicker if you thoroughly realize this.

If you have ever associated with big men, or read their biographies, you will find that they usually let the others do the talking. It is much easier to talk than it is to listen. There is no better exercise for concentration than to pay close attention when some one is talking. Besides learning from what they have to say, you may develop both mental and physical concentration.

When you shake hands with some one just think of your hand as containing hundreds of individual minds, each having an intelligence of its own. When you put this feeling into your hand shake it shows personality. When you shake hands in a listless way, it denotes timidity, lack of force and power of personality. When the hand grip is very weak and stiff, the person has little love in his nature, no passion and no magnetism. When the hand shake is just the opposite, you will find that the nature is also. The loveless person is non-magnetic and he shows that he is by his non-magnetic hand shake. When two developed souls shake hands, their clasps are never light. There is a thrill that goes through both when the two currents meet. Love arouses the opposite currents of the positive and negative natures. When there is no love, life loses its charm. The hand quickly shows when love is being aroused. This is why you should study the art of hand shaking and develop your social affections. A should study the art of hand shaking and develop your social affections. A person that loves his kind reflects love, but a person that hates reflects hate. The person with a bad nature, a hateful disposition, evil thoughts and feeling is erratic, freakish and fitful. When you allow yourself to become irritable, watch how you breathe and you will learn a valuable lesson. Watch how you breathe when you are happy. Watch your breathing when you harbor hate. Watch how you breathe when you feel in love with the whole world and noble emotions thrill you. When filled with good thoughts, you breathe a plentiful supply of oxygen into your lungs and love fills your soul. Love develops a person, physically, mentally and socially. Breathe deeply when you are happy and you will gain life and strength; you will steady your mind and you will develop your power of concentration and become magnetic and powerful.

If you want to get more out of life you must think more of love. Unless you have real affection for something, you have no sentiment, no sweetness, no magnetism. So arouse your love affections by your will and enter into a fuller life.

The hand of love always magnetizes, but it must be steady and controlled. Love can be concentrated in your hand shake, and this is one of the best ways to influence another.

The next time you feel yourself becoming irritable, use your will and be patient. This is a very good exercise in self-control. It will help you to keep patient if you will breathe slowly and deeply. If you find you are commencing to speak fast, just control yourself and speak slowly and clearly. Keep from either raising or lowering your voice and concentrate on the fact that you are determined to keep your poise, and you will improve your power of concentration.

When you meet people of some consequence, assume a reposeful attitude before them. Do this at all times. Watch both them and yourself. Static exercises develop the motor faculties and increase the power of concentration. If you feel yourself getting irritable, nervous or weak, stand squarely on your feet with your chest up and inhale deeply and you will see that your irritability will disappear and a silent calm will pass over you.

If you are in the habit of associating with nervous, irritable people, quit it until you grow strong in the power of concentration, because irritable, angry, fretful, dogmatic and disagreeable people will weaken what powers of resistance you have.

Any exercises that give you better control of the ears, fingers, eyes, feet, help you to steady your mind; when your eye is steady, your mind is steady. One of the best ways to study a person is to watch his physical movements, for, when we study his actions, we are studying his mind. Because actions are the expressions of the mind. As the mind is, so is the action. If it is uneasy, restless, erratic, unsteady, its actions are the same. When it is composed, the mind is composed. Concentration means control of the mind and body. You cannot secure control over one without the other.

Many people who seem to lack ambition have sluggish minds. They are steady, patient and seemingly have good control, but this does not say they are able to concentrate. These people are indolent, inactive, slow and listless, because they lack energy; they do not lose control because they have little force to control. They have no temper and it therefore cannot disturb them. Their actions are steady because they possess little energy. The natural person is internally strong, energetic and forceful, but his energy, force and strength, thoughts and physical movements are well under his control.

If a person does not have energy, both mental and physical, he must develop it. If he has energy which he cannot direct and hold to a point he must learn to do so. A man may be very capable, but, unless he Wills to control his abilities, they will not do him any good.

We hear so much talk about the benefit of physical culture, but the real benefit of this is really lost sight of. There is nothing that holds the faculties at work in a sustained and continuous manner as static exercises do. For, as stated before, when you learn to control the body, you are gaining control over the mind.

LESSON III. HOW TO GAIN WHAT YOU WANT THROUGH CONCENTRATION

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The ignorant person may say, “How can you get anything by merely wanting it? I say that through concentration you can get anything you want. Every desire can be gratified. But whether it is, will depend upon you concentrating to have that desire fulfilled. Merely wishing for something will not bring it. Wishing you had something shows a weakness and not a belief that you will really get it. So never merely wish, as we are not living in a “fairy age.” You use up just as much brain force in “vain imaginings” as you do when you think of something worth while.

Be careful of your desires, make a mental picture of what you want and set your will to this until it materializes. Never allow yourself to drift without helm or rudder. Know what you want to do, and strive with all your might to do it, and you will succeed.

Feel that you can accomplish anything you undertake. Many undertake to do things, but feel when they start they are going to fail and usually they do. I will give an illustration. A man goes to a store for an article. The clerk says, “I am sorry, we have not it.” But the man that is determined to get that thing inquires if he doesn’t know where he can get it. Again receiving an unsatisfactory answer the determined buyer consults the manager and finally he finds where the article can be bought.

That is the whole secret of concentrating on getting what you want. And, remember, your soul is a center of all-power, and you can accomplish what you will to. “I’ll find a way or make one!” is the spirit that wins. I know a man that is now head of a large bank. He started there as a messenger boy. His father had a button made for him with a “P” on it and put it on his coat. He said, “Son, that ‘P’ is a reminder that some day you are to be the president of your bank. I want you to keep this thought in your mind. Every day do something that will put you nearer your goal.” Each night after supper he would say, “Son, what did you do today?” In this way the thought was always kept in mind. He concentrated on becoming president of that bank, and he did. His father told him never to tell anyone what that “P” stood for. A good deal of fun was made of it by his associates. And they tried to find out what it stood for, but they never did until he was made president and then he told the secret.

Don’t waste your mental powers in wishes. Don’t dissipate your energies by trying to satisfy every whim. Concentrate on doing something really worth while. The man that sticks to something is not the man that fails.

“Power to him who power exerts.”—Emerson.

Success to-day depends largely on concentrating on the Interior law of force, for when you do this you awaken those thought powers or forces, which, when used in business, insures permanent results.

Until you are able to do this you have not reached your limit in the use of your forces. This great universe is interwoven with myriads of forces. You make your own place, and whether it is important depends upon you. Through the Indestructible and Unconquerable Law you can in time accomplish all right things and therefore do not be afraid to undertake whatever you really desire to accomplish and are willing to pay for in effort. Anything that is right is possible. That which is necessary will inevitably take place. If something is right it is your duty to do it, though the whole world thinks it to be wrong. “God and one are always a majority,” or in plain words, that omnipotent interior law which is God, and the organism that represents you is able to conquer the whole world if your cause is absolutely just. Don’t say I wish I was a great man. You can do anything that is proper and you want to do. Just say: You can. You will. You must. Just realize this and the rest is easy. You have the latent faculties and forces to subdue anything that tries to interfere with your plans.

> “Let-the-troubles-and-responsibilities-of-life-come-thick-and-fast. I-am-ready-for-them. My-soul-is-unconquerable.
> I-represent-the-Infinite-law-of-force,-or-of-all-power.
> This-God-within-is-my-all-sufficient-strength-and-ever-present-help-in-time-of-trouble.
> The-more-difficulties-the-greater-its-triumphs-through-me.
> The-harder-my-trials,-the-faster-I-go-in-the-development-of-my-inherent-strength. Let-all-else-fail-me.
> This-interior-reliance-is-all-sufficient. The-right-must-prevail.
> I-demand-wisdom-and-power-to-know-and-follow-the-right.
> My-higher-self-is-all-wise. I-now-draw-nearer-to-it.”

LESSON IV. CONCENTRATION, THE SILENT FORCE THAT PRODUCES RESULTS IN ALL BUSINESS

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I want you first to realize how powerful thought is. A thought of fear has turned a person’s hair gray in a night. A prisoner condemned to die was told that if he would consent to an experiment and lived through it he would be freed. He consented. They wanted to see how much blood a person could lose and still live. They arranged that blood would apparently drop from a cut made in his leg. The cut made was very slight, from which practically no blood escaped. The room was darkened, and the prisoner thought the dropping he heard was really coming from his leg. The next morning he was dead through mental fear.

The two above illustrations will give you a little idea of the power of thought. To thoroughly realize the power of thought is worth a great deal to you.

Through concentrated thought power you can make yourself whatever you please. By thought you can greatly increase your efficiency and strength. You are surrounded by all kinds of thoughts, some good, others bad, and you are sure to absorb some of the latter if you do not build up a positive mental attitude.

If you will study the needless moods of anxiety, worry, despondency, discouragement and others that are the result of uncontrolled thoughts, you will realize how important the control of your thoughts are. Your thoughts make you what you are.

When I walk along the street and study the different people’s faces I can tell how they spent their lives. It all shows in their faces, just like a mirror reflects their physical countenances. In looking in those faces I cannot help thinking how most of the people you see have wasted their lives.

The understanding of the power of thought will awaken possibilities within you that you never dreamed of. Never forget that your thoughts are making your environment, your friends, and as your thoughts change these will also. Is this not a practical lesson to learn? Good thoughts are constructive. Evil thoughts are destructive. The desire to do right carries with it a great power. I want you to thoroughly realize the importance of your thoughts, and how to make them valuable, to understand that your thoughts come to you over invisible wires and influence you.

If your thoughts are of a high nature, you become connected with people of

If your thoughts are of a high nature, you become connected with people of the same mental caliber and you are able to help yourself. If your thoughts are tricky, you will bring tricky people to deal with you, who will try to cheat you.

If your thoughts are right kind, you will inspire confidence in those with whom you are dealing.

As you gain the good will of others your confidence and strength will increase. You will soon learn the wonderful value of your thoughts and how serene you can become even when circumstances are the most trying.

Such thoughts of Right and Good Will bring you into harmony with people that amount to something in the world and that are able to give you help if you should need it, as nearly everyone does at times.

You can now see why it is so important to concentrate your thoughts in the proper channels. It is very necessary that people should have confidence in you. When two people meet they have not the time to look each other up. They accept each other according to instinct which can usually be relied on.

You meet a person and his attitude creates a suspicion in you. The chances are you cannot tell why, but something tells you, “Have no dealings with him, for if you do, you will be sorry.” Thoughts produce actions. Therefore be careful of your thoughts. Your life will be molded by the thoughts you have. A spiritual power is always available to your thought, and when you are worthy you can attract all the good things without a great effort on your part.

The sun’s rays shine down on our gardens, but we can plant trees that will interfere with the sun light. There are invisible forces ready to help you if you do not think and act to intercept these. These forces work silently. “You reap what you sow.”

You have concentrated within powers that if developed will bring you happiness greater than you can even imagine. Most people go rushing through life, literally driving away the very things they seek. By concentration you can revolutionize your life, accomplish infinitely more and without a great effort.

Look within yourself and you will find the greatest machine ever made.

How to Speak Wisely. In order to speak wisely you must secure at least a partial concentration of the faculties and forces upon the subject at hand. Speech interferes with the focusing powers of the mind, as it withdraws the attention to the external and therefore is hardly to be compared with that deep silence of the subconscious mind, where deep thoughts, and the silent forces of high potency are evolved. It is necessary to be silent before you can speak wisely. The person that is really alert and well poised and able to speak wisely under trying circumstances, is the person that has practiced in the silence. Most people do not know what the silence is and think it is easy to go into the silence, but this is not so. In the real silence we become attached to that interior law and the forces so. In the real silence we become attached to that interior law and the forces become silent, because they are in a state of high potency, or beyond the vibratory sounds to which our external ears are attuned. He who desires to become above the ordinary should open up for himself the interior channels which lead to the absolute law of the omnipotent. You can only do this by persistently and intelligently practicing thought concentration. Hold the thought:

> In-silence-I-will-allow-my-higher-self-to-have-complete-control.
> I-will-be-true-to-my-higher-self.
> I-will-live-true-to-my-conception-of-what-is-right.
> I-realize-that-it-is-to-my-self-interest-to-live-up-to-my-best.
> I-demand-wisdom-so that-I-may-act-wisely-for-myself-and-others.

In the next chapter I will tell you of the mysterious law, which links all humanity together, by the powers of co-operative thought, and chooses for us companionship and friends.

LESSON V. HOW CONCENTRATED THOUGHT LINKS ALL HUMANITY TOGETHER

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It is within your power to gratify your every wish. Success is the result of the way you think. I will show you how to think to be successful.

The power to rule and attract success is within yourself. The barriers that shut these off from you are subject to your control. You have unlimited power to think and this is the link that connects you with your omniscient source.

Success is the result of certain moods of mind or ways of thinking. These moods can be controlled by you and produced at will.

You have been evolved to what you are from a lowly atom because you possessed the power to think. This power will never leave you, but will keep urging you on until you reach perfection. As you evolve, you create new desires and these can be gratified. The power to rule lies within you. The barriers that keep you from ruling are also within you. These are the barriers of ignorance.

Concentrated thought will accomplish seemingly impossible results and make you realize your fondest ambitions. At the same time that you break down barriers of limitation new ambitions will be awakened. You begin to experience conscious thought constructions.

If you will just realize that through deep concentration you become linked with thoughts of omnipotence, you will kill out entirely your belief in your limitations and at the same time will drive away all fear and other negative and destructive thought forces which constantly work against you. In the place of these you will build up a strong assurance that your every venture will be successful. When you learn thus how to concentrate and reinforce your thought, you control your mental creations; they in turn help to mould your physical environment, and you become the master of circumstances and the ruler of your kingdom.

It is just as easy to surround your life with what you want as it is with what you don’t want. It is a question to be decided by your will. There are no walls to prevent you from getting what you want, providing you want what is right. If you choose something that is not right, you are in opposition to the omnipotent plans of the universe and deserve to fail. But, if you will base your desires on justice and good will, you avail yourself of the helpful powers of universal currents, and instead of having a handicap to work against, can depend upon ultimate success, though the outward appearances may not at first be bright.

Never stop to think of temporary appearances, but maintain an unfaltering belief in your ultimate success. Make your plans carefully, and see that they are not contrary to the tides of universal justice. The main thing for you to remember is to keep at bay the destructive and opposing forces of fear and anger and their satellites.

There is no power so great as the belief which comes from the knowledge that your thought is in harmony with the divine laws of thought and the sincere conviction that your cause is right. You may be able seemingly to accomplish results for a time even if your cause is unjust, but the results will be temporary, and, in time, you will have to tear down your thought edifice and build on the true foundation of Right.

Plans that are not built on truth produce discordant vibrations and are therefore self-destructive. Never try to build until you can build right. It is a waste of time to do anything else. You may temporarily put aside your desire to do right, but its true vibrations will interfere with your unjust plans until you are forced back into righteous paths of power.

All just causes succeed in time, though temporarily they may fail. So if you should face the time when everything seems against you, quiet your fears, drive away all destructive thoughts and uphold the dignity of your moral and spiritual life.

“Where There Is A Will There Is A Way.” The reason this is so is that the Will can make a way if given the chance to secure the assistance of aiding forces. The more it is developed the higher the way to which it will lead.

When everything looks gloomy and discouraging, then is the time to show what you are made of by rejoicing that you can control your moods by making them as calm, serene and bright as if prosperity were yours.

“Be faithful in sowing the thought seeds of success, in perfect trust that the sun will not cease to shine and bring a generous harvest in one season.”

It is not always necessary to think of the success of a venture when you are actually engaged in it. For when the body is inactive the mind is most free to catch new ideas that will further the opportunity you are seeking. When you are actually engaged in doing something, you are thinking in the channels you have previously constructed and the work does not have to be done over again.

When you are in a negative mood the intuitions are more active, for you are not then controlling your thoughts by the will. Everything we do. should have the approval of the intuition.

When you are in a negative mood you attract thoughts of similar nature through the law of affinity. That is why it is so important to form thoughts of a success nature to attract similar ones. If you have never made a study of this subject, you may think this is all foolishness, but it is a fact that there are thought currents that unerringly bring thoughts of a similar nature. Many persons who think of failure actually attract failure by their worries, their anxieties, their overactivity. These thoughts are bound to bring failure. When you once learn the laws of thought and think of nothing but Good, Truth, Success, you will make more progress with less effort than you ever made before.

There are forces that can aid the mind that are hardly dreamed of by the average person. When you learn to believe more in the value of thought and its laws you will be led aright and your business gains will multiply.

The following method may assist you in gaining better thought control. If you are unable to control your fears, just say to your faulty determination, “Do not falter or be afraid, for I am not really alone. I am surrounded by invisible forces that will assist me to remove the unfavorable appearances.” Soon you will have more courage. The only difference between the fearless man and the fearful one is in his will, his hope. So if you lack success, believe in it, hope for it, claim it. You can use the same method to brace up your thoughts of desire, aspiration, imagination, expectation, ambition, understanding, trust and assurance.

If you get anxious, angry, discouraged, undecided or worried, it is because you are not receiving the co-operation of the higher powers of your mind. By your Will you can so organize the powers of the mind that your moods change only as you want them to instead of as circumstances affect you.

I was recently asked if I advised concentrating on what you eat, or what you see while walking. My reply was that no matter what you may be doing, when in practice think of nothing else but that act at the time. The idea is to be able to control your unimportant acts, otherwise you set up a habit that it will be hard to overcome, because your faculties have not been in the habit of concentrating. Your faculties cannot be disorganized one minute and organized the next. If you allow the mind to wander while you are doing small things, it will be likely to get into mischief and make it hard to concentrate on the important act when it comes.

The man that is able to concentrate is the happy, busy man. Time does not drag with him. He always has plenty to do. He does not have time to think over past mistakes, which would make him unhappy.

If despite our discouragement and failures, we claim our great heritage, “life and truth and force, like an electric current,” will permeate our lives until we enter into our “birthright in eternity.”

The will does not act with clearness, decision and promptness unless it is trained to do so. There are comparatively few that really know what they are doing every minute of the day. This is because they do not observe with sufficient orderliness and accuracy to know what they are doing. It is not difficult to know what you us doing all the time, if you will just practice concentration and with a reposeful deliberation, and train yourself to think clearly, promptly, and decisive. If you allow yourself to worry or hurry in what you are doing, this will not be clearly photographed upon the sensitized plate of the subjective mind, and you therefore will not be really conscious of your actions. So practice accuracy and concentration of thought, and also absolute truthfulness and you will soon be able to concentrate.

LESSON VI. THE TRAINING OF THE WILL TO DO

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The Will To Do is the greatest power in the world that is concerned with human accomplishment and no one can in advance determine its limits.

The things that we do now would have been a few ages ago impossibilities. Today the safe maxim is: “All things are possible.”

The Will To Do is a force that is strictly practical, yet it is difficult to explain just what it is. It can be compared to electricity because we know it only through its cause and effects. It is a power we can direct and to just the extent we direct it do we determine our future. Every time you accomplish any definite act, consciously or unconsciously, you use the principle of the Will. You can Will to do anything whether it is right or wrong, and therefore the way you use your will makes a big difference in your life.

Every person possesses some “Will To Do.” It is the inner energy which controls all conscious acts. What you will to do directs your life forces. All habits, good or bad, are the result of what you will to do. You improve or lower your condition in life by what you will to do. Your will has a connection with all avenues of knowledge, all activities, all accomplishment.

You probably know of cases where people have shown wonderful strength under some excitement, similar to the following: The house of a farmer’s wife caught on fire. No one was around to help her move anything. She was a frail woman, and ordinarily was considered weak. On this occasion she removed things from the house that it later took three men to handle. It was the “Will To Do” that she used to accomplish her task.

> Genius Is But A Will To Do Little Things With Infinite Pains.
> Little Things Well Done Open The Door Of Opportunity For Bigger Things.

The Will accomplishes its greater results through activities that grow out of great concentration in acquiring the power of voluntary attention to such an extent that we can direct it where we will and hold it steadily to its task until our aim is accomplished. When you learn so to use it, your Will Power becomes a mighty force. Almost everything can be accomplished through its proper use. It is greater than physical force because it can be used to control not only physical but mental and moral forces.

There are very few that possess perfectly developed and balanced Will Power, but those who do easily crush out their weak qualities. Study yourself carefully. Find out your greatest weakness and then use your will power to overcome it. In this way eradicate your faults, one by one, until you have built up a strong character and personality.

Rules for Improvement. A desire arises. Now think whether this would be good for you. If it is not, use your Will Power to kill out the desire, but, on the other hand, if it is a righteous desire, summon all your Will Power to your aid, crush all obstacles that confront you and secure possession of the coveted Good.

Slowness in Making Decisions. This is a weakness of Will Power. You know you should do something, but you delay doing it through lack of decision. It is easier not to do a certain thing than to do it, but conscience says to do it. The vast majority of persons are failures because of the lack of deciding to do a thing when it should be done. Those that are successful have been quick to grasp opportunities by making a quick decision. This power of will can be used to bring culture, wealth and health.

Some Special Pointers. For the next week try to make quicker decisions in your little daily affairs. Set the hour you wish to get up and arise exactly at the fixed time. Anything that you should accomplish, do on or ahead of time. You want, of course, to give due deliberation to weighty matters, but by making quick decisions on little things you will acquire the ability to make quick decisions in bigger things. Never procrastinate. Decide quickly one way or the other even at the risk of deciding wrong. Practice this for a week or two and notice your improvement.

The Lack of Initiative. This, too, keeps many men from succeeding. They have fallen into the way of imitating others in all that they do. Very often we hear the expression, “He seems clever enough, but he lacks initiative.” Life for them is one continuous grind. Day after day they go through the same monotonous round of duties, while those that are “getting along” are using their initiative to get greater fullness of life. There is nothing so responsible for poverty as this lack of initiative, this power to think and do for ourselves.

You Are as Good as Anyone. You have will power, and if you use it, you will get your share of the luxuries of life. So use it to claim your own. Don’t depend on anyone else to help you. We have to fight our own battles. All the world loves a fighter, while the coward is despised by all.

Every person’s problems are different, so I can only say “analyze your opportunities and conditions and study your natural abilities.” Form plans for improvement and then put them into operation. Now, as I said before, don’t just improvement and then put them into operation. Now, as I said before, don't just say, "I am going to do so and so," but carry your plan into execution. Don't make an indefinite plan, but a definite one, and then don't give up until your object has been accomplished. Put these suggestions into practice with true earnestness, and you will soon note astonishing results, and your whole life will be completely changed. An excellent motto for one of pure motives is: Through my will power I dare do what I want to. You will find this affirmation has a very strengthening effect.

The Spirit of Perseverance. The spirit of "sticktoitiveness" is the one that wins. Many go just so far and then give up, whereas, if they had persevered a little longer, they would have won out. Many have much initiative, but instead of concentrating it into one channel, they diffuse it through several, thereby dissipating it to such an extent that its effect is lost.

Develop more determination, which is only the Will To Do, and when you start out to do something stick to it until you get results. Of course, before starting anything you must look ahead and see what the "finish leads to." You must select a road that will lead to "somewhere," rather than "nowhere." The journey must be productive of some kind of substantial results. The trouble with so many young men is that they launch enterprises without any end in sight. It is not so much the start as the finish of a journey that counts. Each little move should bring you nearer the goal which you planned to reach before the enterprise began.

Lack of Perseverance is nothing but the lack of the Will To Do. It takes the same energy to say, "I will continue," as to say, "I give up." Just the moment you say the latter you shut off your dynamo, and your determination is gone. Every time you allow your determination to be broken you weaken it. Don't forget this. Just the instant you notice your determination beginning to weaken, concentrate on it and by sheer Will Power make it continue on the "job."

Never try to make a decision when you are not in a calm state of mind. If in a "quick temper," you are likely to say things you afterwards regret. In anger, you follow impulse rather than reason. No one can expect to achieve success if he makes decisions when not in full control of his mental forces.

Therefore make it a fixed rule to make decisions only when at your best. If you have a "quick temper," you can quickly gain control over it by simple rule of counting backwards. To count backwards requires concentration, and you thus quickly regain a calm state. In this way you can break the "temper habit."

It will do you a lot of good to think over what you said and thought the last time you were angry. Persevere until you see yourself as others see you. It would do no harm to write the scene out in story form and then sit in judgment of the character that played your part.

character that played your part.

Special Instructions to Develop the Will To Do. This is a form of mental energy, but requires the proper mental attitude to make it manifest. We hear of people having wonderful will power, which really is wrong. It should be said that they use their will power while with many it is a latent force. I want you to realize that no one has a monopoly on will power. There is plenty for all. What we speak of as will power is but the gathering together of mental energy, the concentration power at one point. So never think of that person as having a stronger will than yours. Each person will be supplied with just that amount of will power that he demands. You don’t have to develop will power if you constantly make use of all you have, and remember the way in which you use it determines your fate, for your life is moulded to great extent by the use you make of your will. Unless you make proper use of it you have neither independence nor firmness. You are unable to control yourself and become a mere machine for others to use. It is more important to learn to use your will than to develop your intellect. The man that has not learned how to use his will rarely decides things for himself, but allows his resolutions to be changed by others. He fluctuates from one opinion to another, and of course does not accomplish anything out of the ordinary, while his brother with the trained will takes his place among the world’s leaders.

LESSON VII. THE CONCENTRATED MENTAL DEMAND

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The Mental Demand is the potent force in achievement. The attitude of the mind affects the expression of the face, determines action, changes our physical condition and regulates our lives.

I will not here attempt to explain the silent force that achieves results. You want to develop your mental powers so you can effect the thing sought, and that is what I want to teach you. There is wonderful power and possibility in the concentrated Mental Demand. This, like all other forces, is controlled by laws. It can, like all other forces, be wonderfully increased by consecutive, systematized effort.

The mental demand must be directed by every power of the mind and every possible element should be used to make the demand materialize. You can so intently desire a thing that you can exclude all distracting thoughts. When you practice this singleness of concentration until you attain the end sought, you have developed a Will capable of accomplishing whatever you wish.

As long as you can only do the ordinary things you will be counted in the mass of mediocrity. But just as quick as you surpass others by even comparatively small measure, you are classed as one of life's successes. So, if you wish to emerge into prominence, you must accomplish something more than the ordinary man or woman. It is easy to do this if you will but concentrate on what you desire, and put forth your best effort. It is not the runner with the longest legs or the strongest muscles that wins the race, but the one that can put forth the greatest desire force. You can best understand this by thinking of an engine. The engine starts up slowly, the engineer gradually extending the throttle to the top notch. It is then keyed up to its maximum speed. The same is true of two runners. They start off together and gradually they increase their desire to go faster. The one that has the greatest intensity of desire will win. He may outdistance the other by only a fraction of an inch, yet he gets the laurels.

The men that are looked upon as the world's successes have not always been men of great physical power, nor at the start did they seem very well adapted to the conditions which encompassed them. In the beginning they were not considered men of superior genius, but they won their success by their resolution to achieve results in their undertakings by permitting no set-back to dishearten them; no difficulties to daunt them. Nothing could turn them or influence them against their determination. They never lost sight of their goal. In all of us there is this silent force of wonderful power. If developed, it can overcome conditions that would seem insurmountable. It is constantly urging us on to greater achievement. The more we become acquainted with it the better strategists we become, the more courage we develop and the greater the desire within us for self-expression in activity along many lines.

No one will ever be a failure if he becomes conscious of this silent force within that controls his destiny. But without the consciousness of this inner force, you will not have a clear vision, and external conditions will not yield to the power of your mind. It is the mental resolve that makes achievement possible. Once this has been formed it should never be allowed to cease to press its claim until its object is attained. To make plans work out it will, at times, be necessary to use every power of your mind. Patience, perseverance and all the indomitable forces within one will have to be mustered and used with the greatest effectiveness.

Perseverance is the first element of success. In order to persevere you must be ceaseless in your application. It requires you to concentrate your thoughts upon your undertaking and bring every energy to bear upon keeping them focused upon it until you have accomplished your aim. To quit short of this is to weaken all future efforts.

The Mental Demand seems an unreal power because it is intangible; but it is the mightiest power in the world. It is a power that is free for you to use. No one can use it for you. The Mental Demand is not a visionary one. It is a potent force, which you can use freely without cost. When you are in doubt it will counsel you. It will guide you when you are uncertain. When you are in fear it will give you courage. It is the motive power which supplies the energies necessary to the achievement of the purpose. You have a large store house of possibilities. The Mental Demand makes possibilities realities. It supplies everything necessary for the accomplishment, It selects the tools and instructs how to use them. It makes you understand the situation. Every time you make a Mental Demand you strengthen the brain centers by drawing to you external forces.

Few realize the power of a Mental Demand. It is possible to make your demand so strong that you can impart what you have to say to another without speaking to him. Have you ever, after planning to discuss a certain matter with a friend, had the experience of having him broach the subject before you had a chance to speak of it? Have you ever, in a letter, made a suggestion to a friend that he carried out before your letter reached him? Have you ever wanted to speak to a person who, just then walked in or telephoned. I have had many such responses to thought and you and your friends have doubtless experienced them, too.

These two things are neither coincidences nor accidents, but are the results of mental demand launched by strong concentration.

The person that never wants anything gets little. To demand resolutely is the first step toward getting what you want.

The power of the Mental Demand seems absolute, the supply illimitable. The mental demand projects itself and causes to materialize the conditions and opportunities needed to accomplish the purpose. Do not think I over estimate the value of the Mental Demand. It brings the fuller life if used for only righteous purposes. Once the Mental Demand is made, however, never let it falter. If you do the current that connects you with your desire is broken. Take all the necessary time to build a firm foundation, so that there need not be even an element of doubt to creep in. Just the moment you entertain “doubt” you lose some of the demand force, and force once lost is hard to regain. So whenever you make a mental demand hold steadfastly to it until your need is supplied.

I want to repeat again that Power of Mental Demand is not a visionary one. It is concentrated power only, and can be used by you. It is not supernatural power, but requires a development of the brain centers. The outcome is sure when it is given with a strong resolute determination.

No person will advance to any great extent, until he recognizes this force within him. If you have not become aware of it, you have not made very much of a success of your life. It is this “something” that distinguishes that “man” from other men. It is this subtle power that develops strong personality.

If you want a great deal you must demand a great deal. Once you make your demand, anticipate its fulfillment. It depends upon us. We are rewarded according to our efforts. The Power of Mental Demand can bring us what we want. We become what we determine to be. We control our own destiny.

Get the right mental attitude, then in accordance with your ability you can gain success.

And every man of AVERAGE ability, the ordinary man that you see about you, can be really successful, independent, free of worry, HIS OWN MASTER, if he can manage to do just two things.

First, remain forever dissatisfied with what he IS doing and with what he HAS accomplished.

Second, develop in his mind a belief that the word impossible was not intended or him. Build up in his mind the confidence that enables the mind to use its power.

Many, especially the older men, will ask:

“How can I build up that self-confidence in my brain? How can I, after months and years of discouragement, of dull plodding, suddenly conceive and carry out a plan for doing something that will mike life worth while and change the monotonous routine?

“How can a man get out of a rut after he has been in it for years and has settled down to the slow jog-trot that leads to the grave?”

The answer is the thing can be done, and millions have done it.

One of the names most honored among the great men of France is that of Littre, who wrote and compiled the great French dictionary—a monument of learning. He is the man whose place among the forty immortals of France was taken by the great Pasteur, when the latter was elected to the Academy.

Littre BEGAN the work that makes him famous when he was more than sixty years old.

LESSON VIII. CONCENTRATION GIVES MENTAL POISE

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You will find that the man that concentrates is well poised, whereas the man that allows his mind to wander is easily upset. When in this state wisdom does not pass from the subconscious storehouse into the consciousness. There must be mental quiet before the two consciousnesses can work in harmony. When you are able to concentrate you have peace of mind.

If you are in the habit of losing your poise, form the habit of reading literature that has a quieting power. Just the second you feel your poise slipping, say, “Peace,” and then hold this thought in mind and you will never lose your self-control.

There cannot be perfect concentration until there is peace of mind. So keep thinking peace, acting peace, until you are at peace with all the world. For when once you have reached this state there will be no trouble to concentrate on anything you wish.

When you have peace of mind you are not timid or anxious, or fearful, or rigid and you will not allow any disturbing thought to influence you. You cast aside all fears, and think of yourself as a spark of the Divine Being, as a manifestation of the “One Universal Principle” that fills all space and time. Think of yourself thus as a child of the infinite, possessing infinite possibilities.

Write on a piece of paper, “I have the power to do and to be whatever I wish to do and be.” Keep this mentally before you, and you will find the thought will be of great help to you.

The Mistake of Concentrating on Your Business While Away. In order to be successful today, you must concentrate, but don’t become a slave to concentration, and carry your business cares home. Just as sure as you do you will be burning the life forces at both ends and the fire will go out much sooner than was intended.

Many men become so absorbed in their business that when they go to church they do not hear the preacher because their minds are on their business. If they go to the theater they do not enjoy it because their business is on their minds. When they go to bed they think about business instead of sleep and wonder why they don’t sleep. This is the wrong kind of concentration and is dangerous. It is involuntary. When you are unable to get anything out of your mind it becomes unwholesome as any thought held continuously causes weariness of the flesh. It is a big mistake to let a thought rule you, instead of ruling it. He who does not rule himself is not a success. If you cannot control your concentration, your health will suffer.

So never become so absorbed with anything that you cannot lay it aside and take up another. This is self-control.

Concentration Is Paying Attention to a Chosen Thought. Everything that passes before the eye makes an impression on the subconscious mind, but unless you pay attention to some certain thing you will not remember what you saw. For instance if you walked down a busy street without seeing anything that attracted your particular attention, you could not recall anything you saw. So you see only what attracts your attention. If you work you only see and remember what you think about. When you concentrate on something it absorbs your whole thought.

Self-Study Valuable. Everyone has some habits that can be overcome by concentration. We will say for instance, you are in the habit of complaining, or finding fault with yourself or others; or, imagining that you do not possess the ability of others; or feeling that you are not as good as someone else; or that you cannot rely on yourself; or harboring any similar thoughts or thoughts of weakness. These should be cast aside and instead thoughts of strength should be put in their place. Just remember every time you think of yourself as being weak, in some way you are making yourself so by thinking you are. Our mental conditions make us what we are. Just watch yourself and see how much time you waste in worrying, fretting and complaining. The more of it you do the worse off you are.

Just the minute you are aware of thinking a negative thought immediately change to a positive one. If you start to think of failure, change to thinking of success. You have the germ of success within you. Care for it the same as the setting hen broods over the eggs and you can make it a reality.

You can make those that you come in contact with feel as you do, because you radiate vibrations of the way you feel and your vibrations are felt by others. When you concentrate on a certain thing you turn all the rays of your vibrations on this. Thought is the directing power of all Life’s vibrations. If a person should enter a room with a lot of people and feel as if he were a person of no consequence no one would know he was there unless they saw him, and even if they did, they would not remember seeing him, because they were not attracted towards him. But let him enter the room feeling that he was magnetic and concentrating on this thought, others would feel his vibration. So remember the way you feel you can make others feel. This is the law. Make yourself a concentrated dynamo from which your thoughts vibrate to others. Then you are a power in the world. Cultivate the art of feeling, for as I said before you can only make others feel what you feel.

If you will study all of the great characters of history you will find that they were enthusiastic. First they were enthusiastic themselves, and then they could arouse others' enthusiasm. It is latent in everyone. It is a wonderful force when once aroused. All public men to be a success have to possess it. Cultivate it by concentration. Set aside some hour of the day, wherein to hold rapt converse with the soul. Meditate with sincere desire and contrite heart and you will be able to accomplish that which you have meditated on. This is the keynote of success.

"Think, speak and act just as you wish to be, And you will be that which you wish to be."

You are just what you think you are and not what you may appear to be. You may fool others but not yourself. You may control your life and actions just as you can control your hands. If you want to raise your hand you must first think of raising it. If you want to control your life you must first control your thinking. Easy to do, is it not? Yes it is, if you will but concentrate on what you think about.

For he only can
That says he will.

How can we secure concentration? To this question, the first and last answer must be: By interest and strong motive. The stronger the motive the greater the concentration.—Eustace Miller, M. D.

The Successful Lives Are the Concentrated Lives. The utterly helpless multitude that sooner or later have to be cared for by charity, are those that were never able to concentrate, and who have become the victims of negative ideas.

Train yourself so you will be able to centralize your thought and develop your brain power, and increase your mental energy, or you can be a slacker, a drifter, a quitter or a sleeper. It all depends on how you concentrate, or centralize your thoughts. Your thinking then becomes a fixed power and you do not waste time thinking about something that would not be good for you. You pick out the thoughts that will be the means of bringing you what you desire, and they become a material reality. Whatever we create in the thought world will some day materialize. That is the law. Don't forget this.

In the old days men drifted without concentration but this is a day of efficiency and therefore all of our efforts must be concentrated, if we are to win any success worth the name.

any success worth the name.

Why People Often Do Not Get What They Concentrate On. Because they sit down in hopeless despair and expect it to come to them. But if they will just reach out for it with their biggest effort they will find it is within their reach. No one limits us but ourselves. We are what we are today as the result of internal conditions. We can control the external conditions. They are subject to our will.

Through our concentration we can attract what we want, because we became enrapport with the Universal forces, from which we can get what we want.

You have watched races no doubt. They all line up together. Each has his mind set on getting to the goal before the others. This is one kind of concentration. A man starts to think on a certain subject. He has all kinds of thoughts come to him, but by concentration he shuts out all these but the one he has chosen. Concentration is just a case of willing to do a certain thing and doing it.

If you want to accomplish anything first put yourself in a concentrating, reposeful, receptive, acquiring frame of mind. In tackling unfamiliar work make haste slowly and deliberately and then you will secure that interior activity, which is never possible when you are in a hurry or under a strain. When you “think hard” or try to hurry results too quickly, you generally shut off the interior flow of thoughts and ideas. You have often no doubt tried hard to think of something but could not, but just as soon as you stopped trying to think of it, it came to you.

LESSON IX. CONCENTRATION CAN OVERCOME BAD HABITS

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Habits make or break us to a far greater extent than we like to admit. Habit is both a powerful enemy and wonderful ally of concentration. You must learn to overcome habits which are injurious to concentration, and to cultivate those which increase it.

The large majority of people are controlled by their habits and are buffeted around by them like waves of the ocean tossing a piece of wood. They do things in a certain way because of the power of habit. They seldom ever think of concentrating on why they do them this or that way, or study to see if they could do them in a better way. Now my object in this chapter is to get you to concentrate on your habits so you can find out which are good and which are bad for you. You will find that by making a few needed changes you can make even those that are not good for you, of service; the good habits you can make much better.

The first thing I want you to realize is that all habits are governed consciously or unconsciously by the will. Most of us are forming new habits all the time. Very often, if you repeat something several times in the same way, you will have formed the habit of doing it that way. But the oftener you repeat it the stronger that habit grows and the more deeply it becomes embedded in your nature. After a habit has been in force for a long time, it becomes almost a part of you, and is therefore hard to overcome. But you can still break any habit by strong concentration on its opposite.

“All our life, so far as it has definite form, is but a mass of habits—practical, emotional, and intellectual—systematically organized, for our weal or woe, and bearing us irresistibly toward our destiny whatever the latter may be.”

We are creatures of habits, “imitators and copiers of our past selves.” We are liable to be “bent” or “curved” as we can bend a piece of paper, and each fold leaves a crease, which makes it easier to make the fold there the next time. “The intellect and will are spiritual functions; still they are immersed in matter, and to every movement of theirs, corresponds a movement in the brain, that is, in their material correlative.” This is why habits of thought and habits of willing can be formed. All physical impressions are the carrying out of the actions of the will and intellect. Our nervous systems are what they are today, because of the way they have been exercised.

As we grow older most of us become more and more like automatic machines. The habits we have formed increase in strength. We work in our old characteristic way. Your associates learn to expect you to do things in a certain way. So you see that your habits make a great difference in your life, and as it is just about as easy to form good habits as it is bad, you should form only the former. No one but yourself is responsible for your habits. You are free to form the habits that you should and if everyone could realize the importance of forming the right kind of habits what a different world this would be. How much happier everyone would be. Then all instead of the few might win success.

Habits are formed more quickly when we are young, but if we have already passed the youthful plastic period the time to start to control our habits is right now, as we will never be any younger.

You will find the following maxims worth remembering.

First Maxim:

“We must make our nervous system our ally instead of our enemy.”

Second Maxim:

“In the acquisition of a new habit as in the leaving off of an old one, we must take care to launch ourselves with as strong and decided an initiative as possible.”

The man that is in the habit of doing the right thing from boyhood, has only good motives, so it is very important for you that you concentrate assiduously on the habits that reinforce good motives. Surround yourself with every aid you can. Don’t play with fire by forming bad habits. Make a new beginning today. Study why you have been doing certain things. If they are not for your good, shun them henceforth. Don’t give in to a single temptation for every time you do, you strengthen the chain of bad habits. Every time you keep a resolution you break the chain that enslaves you.

Third Maxim:

“Never allow an exception to occur till the new habit is securely rooted in your life.” Here is the idea, you never want to give in, until the new habit is fixed else you undo all that has been accomplished by previous efforts. There are two opposing inclinations. One wants to be firm, and the other wants to give in. By your will you can become firm, through repetition. Fortify your will to be able to cope with any and all opposition.

Fourth Maxim:

“Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain.”

To make a resolve and not to keep it is of little value. So by all means keep every resolution you make, for you not only profit by the resolution, but it furnishes you with an exercise that causes the brain cells and physiological correlatives to form the habit of adjusting themselves to carry out resolutions. “A tendency to act, becomes effectively engrained in us in proportion to the uninterrupted frequency with which the actions actually occur, and the brain `grows’ to their use. When a resolve or a fine glow of feeling is allowed to evaporate without bearing fruit, it is worse than a chance lost.”

If you keep your resolutions you form a most valuable habit. If you break them you form a most dangerous one. So concentrate on keeping them, whether important or unimportant, and remember it is just as important for this purpose to keep the unimportant, for by so doing you are forming the habit.

Fifth Maxim:

“Keep the faculty of effort alive in you by a little gratuitous exercise every day.”

The more we exercise the will, the better we can control our habits. “Every few days do something for no other reason than its difficulty, so that when the hour of dire need draws nigh, it may find you not unnerved or untrained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return, but if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily insured himself to habits of concentrated attention, energetic volation, and self-denial in unnecessary things. “He will stand like a tower when everything rocks around him and his softer fellow-mortals are winnowed like chaff in the blast.”

The young should be made to concentrate on their habits and be made to realize that if they don’t they become walking bundles of injurious habits. Youth is the plastic state, and should be utilized in laying the foundation for a glorious future.

The great value of habit for good and evil cannot be overestimated. “Habit is the deepest law of human nature.” No man is stronger than his habits, because his habits either build up his strength or decrease it.

Why We Are Creatures of Habits. Habits have often been called a labor-saying invention, because when they are formed they require less of both mental and material strength. The more deeply the habit becomes ingrained the more automatic it becomes. Therefore habit is an economizing tendency of our nature, for if it were not for habit we should have to be more watchful. We walk across a crowded street; the habit of stopping and looking prevents us from being hurt. The right kind of habits keeps us from making mistakes and mishaps. It is a well known fact that a chauffeur is not able to master his machine safely until he has trained his body in a habitual way. When an emergency comes he instantly knows what to do. Where safety depends on quickness the operator must work automatically. Habits mean less risk, less fatigue, and greater accuracy.

“You do not want to become a slave to habits of a trivial nature. For instance, Wagner required a certain costume before he could compose corresponding parts of his operas. Schiller could never write with ease unless there were rotten apples in the drawer of his desk from which he could now and then obtain an odor which seemed to him sweet. Gladstone had different desks for his different activities, so that when he worked on Homer he never sat among habitual accompaniments of his legislative labors.”

In order to overcome undesirable habits, two things are necessary. You must have trained your will to do what you want it to do, and the stronger the will the easier it will be to break a habit. Then you must make a resolution to do just the opposite of what the habit is. Therefore one habit must replace another. If you have a strong will, you can tenaciously and persistently concentrate on removing the bad habit and in a very short time the good habit will gain the upper hand. I will bring this chapter to a close by giving Doctor Oppenheim’s instructions for overcoming a habit:

“If you want to abolish a habit, and its accumulated circumstances as well, you must grapple with the matter as earnestly as you would with a physical enemy. You must go into the encounter with all tenacity of determination, with all fierceness of resolve—yea, even with a passion for success that may be called vindictive. No human enemy can be as insidious, so persevering, as unrelenting as an unfavorable habit. It never sleeps, it needs no rest.

“It is like a parasite that grows with the growth of the supporting body, and, like a parasite, it can best be killed by violent separation and crushing.

When life is stormy and all seems against us, that is when we often acquire wrong habits, and it is then, that we have to make a gigantic effort to think and speak as we should; and even though we may feel the very reverse at that moment the tiniest effort will be backed up by a tremendous Power and will lift us to a realization never felt before. It is not in the easy, contented moments of our life that we make our greatest progress, for then it requires, no special effort to keep in tune. But it is when we are in the midst of trials and misfortunes, when we think we are sinking, being overwhelmed, then it is important for us to realize that we are linked to a great Power and if we live as we should, there is nothing that can occur in life, which could permanently injure us, nothing can happen that should disturb us. So always remember you have within you unlimited power, ready to manifest itself in the form which fills our need at the moment. If when we have something difficult to solve, we would be silent like moment. If, when we have something difficult to solve, we would be silent like the child, we can get the inspiration when it comes; we will know how to act, we will find there is no need to hurry or disturb ourselves, that it is always wiser to wait for guidance from within, than to act on impulse from Without.

LESSON X. BUSINESS RESULTS THROUGH CONCENTRATION

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A successful business is not usually the result of chance. Neither is a failure the result of luck. Most failures could be determined in advance if the founders had been studied. It is not always possible to start a money-making business at the start. Usually a number of changes have to be made. Plans do not work out as their creators thought they would. They may have to be changed a little, broadened it may be, here and there, and as you broaden your business you broaden your power to achieve. You gain an intense and sustained desire to make your business a success.

When you start a business you may have but a vague notion of the way you will conduct it. You must fill in the details as you go along. You must concentrate on these details. As you straighten out one after another, others will require attention. In this way you cover the field of “the first endeavor” and new opportunities open up for you.

When you realize one desire, another comes. But if you do not fulfill the first desire, you will not the second. The person that does not carry his desires into action is only a dreamer. Desire is a great creative force, if it is pure, intense and sustained. It is our desires that keep stirring us up to action and they will strengthen and broaden you if you make them materialize.

Every man who achieves success deserves it. When he first started out he did not understand how to solve the problems that afterwards presented themselves, but he did each thing as it came up in the very best way that he could, and this developed his power of doing bigger things. We become masters of business by learning to do well whatever we attempt. The man that has a thorough knowledge of his business can of course direct it much more easily and skillfully than the man who lacks that knowledge. The skilled business director can sit in his private office and still know accurately what is actually being done. He knows what should be done in any given time and if it is not accomplished he knows that his employees are not turning out the work that they should. It is then easy to apply the remedy.

Business success depends on well-concentrated efforts. You must use every mental force you can master. The more these are used the more they increase. Therefore the more you accomplish today the more force you will have at your disposal with which to solve your problems tomorrow.

If you are working for someone else today and wish to start in a business for yourself, think over carefully what you would like to do. Then when you have resolved what you want to do, you will be drawn towards it. There is a law that opens the way to the fulfillment of your desires. Of course back of your desire you must put forward the necessary effort to carry out your purpose; you must use your power to put your desires into force. Once they are created and you keep up your determination to have them fulfilled you both consciously and unconsciously work toward their materialization. Set your heart on your purpose, concentrate your thought upon it, direct your efforts with all your intelligence and in due time you will realize your ambition.

Feel yourself a success, believe you are a success and thus put yourself in the attitude that demands recognition and the thought current draws to you what you need to make you a success. Don’t be afraid of big undertakings. Go at them with grit, and pursue methods that you think will accomplish your purpose. You may not at first meet with entire success, but aim so high that if you fall a little short you will still have accomplished much.

What others have done you can do. You may even do what others have been unable to do. Always keep a strong desire to succeed in your mind. Be in love with your aim and work, and make them, as far as possible, square with the rule of the greatest good to the greatest number and your life cannot be a failure.

The successful business attitude must be cultivated to make the most out of your life, the attitude of expecting great things from both yourself and others. It alone will often cause men to make good; to measure up to the best that is in them.

It is not the spasmodic spurts that count on a long journey, but the steady efforts. Spurts fatigue and make it hard for you to continue.

Rely on your own opinion. It should be as good as anyone’s else. When once you reach a conclusion abide by it. Let there be no doubt, or wavering in your judgment. If you are uncertain about every decision you make, you will be subject to harassing doubts and fears which will render your judgment of little value. The man that decides according to what he thinks right and who learns from every mistake acquires a well balanced mind that gets the best results. He gains the confidence of others. He is known as the man that knows what he wants, and not as one that is as changeable as the weather. The man of today wants to do business with the man that he can depend upon. Uncertainties in the business world are meeting with more disfavor. Reliable firms want to do business with men of known qualities, with men of firmness, judgment and reliability.

So if you wish to start in business for yourself your greatest asset, with the single exception of a sound physique, is that of a good reputation.

A successful business is not hard to build if we can concentrate all our mental forces upon it. It is the man that is unsettled because he does not know what he wants that goes to the wall. We hear persons say that business is trying on the nerves, but it is the unsettling elements of fret and worry and suspense that are nerve-exhausting and not the business. Executing one’s plans may cause fatigue, enjoyment comes with rest. If there has not been any unnatural strain, the recuperative powers replace what energy has been lost.

By attending to each day’s work properly you develop the capacity to do a greater work tomorrow. It is this gradual development that makes possible the carrying out of big plans. The man that figures out doing something each hour of the day gets somewhere. At the end of each day you should be a step nearer your aim. Keep the idea in mind, that you mean to go forward, that each day must mark an advance and forward you will go. You do not even have to know the exact direction so long as you are determined to find the way. But you must not turn back once you have started.

Even brilliant men’s conceptions of the possibilities of their mental forces are so limited and below their real worth that they are far more likely to belittle their possibilities than they are to exaggerate them. You don’t want to think that an aim is impossible because it has never been realized in the past. Every day someone is doing something that was never done before. We are pushing ahead faster. Formerly it took decades to build up a big business, but today it is only but a matter of years, sometimes of months.

Plan each day’s activities carefully and you can reach any height you aim at. If each thing you do is done with concise and concentrated thought you will be able to turn out an excellent quality and a large quantity of work. Plan to do so much work during the day and you will be astonished to see how much more you will do, than on other days, when you had not decided on any certain amount. I have demonstrated that the average business working force could do the same amount of work in six hours that they now do in eight, without using up any more energy. Never start to accomplish anything in an indecisive, indefinite, uncertain way. Tackle everything with a positiveness and an earnestness that will concentrate your mind and attract the very best associated thoughts. You will in a short time find that you will have extra time for planning bigger things.

The natural leader always draws to himself, by the law of mental attraction, ideas in his chosen subject that have ever been conceived by others. This is of the greatest importance and help. If you are properly trained you benefit much by others' thoughts, and, providing you generate from within yourself something of value, they will benefit from yours. "We are heirs of all the ages," but we must know how to use our inheritance.

The confident, pushing, hopeful, determined man influences all with whom he associates, and inspires the same qualities in them. You feel that his is a safe example to follow and he rouses the same force within you that is pushing him onward and upward.

One seldom makes a success of anything that he goes at in a listless, spiritless way. To build up a business you must see it expanding in your mind before it actually takes tangible shape. Every great task that has ever been accomplished has first been merely a vision in the mind of its creator. Detail after detail has had to be worked out in his mind from his first faint idea of the enterprise. Finally a clear idea was formed and then the accomplishment, which was only the material result of the mental concept, followed.

The up-to-date business man is not content to build only for the present, but is planning ahead. If he does not he will fall behind his competitor, who is. What we are actually doing today was carefully thought out and planned by others in the past. All progressive businesses are conducted this way. That is why the young business man of today is likely to accomplish more in a few years than his father did in all his life. There is no reason why your work or business should fag you out. When it does there is something wrong. You are attracting forces and influence that you should not, because you are not in harmony with what you are doing. There is nothing so tiring as to try to do the work for which we are unfitted, both by temperament and training.

Each one should be engaged in a business that he loves; be should be furthering movements with which he is in sympathy. He will then only do his best work and take intense pleasure in his business. In this way, while constantly growing and developing his powers, he is at the same time rendering through his work, genuine and devoted service to humanity.

Business success is not the result of chance, but of scientific ideas and plans carried out by an aggressive and progressive management. Use your mental forces so that they will grow and develop. Remember that everything you do is the result of mental action, therefore you can completely control your every action. Nothing is impossible for you. Don't be afraid to tackle a difficult proposition. Your success will depend upon the use you make of your mind. This is capable of wonderful development. See that you make full use of it, and not only develop yourself but your associates. Try to broaden the visions of those with whom you come in contact and you will broaden your own outlook of life.

Are You Afraid of Responsibilities? In order for the individual soul to

Are You Afraid of Responsibilities? In order for the individual soul to develop, you must have responsibilities. You must manifest the omnipotence of the law of supply. The whole world is your legitimate sphere of activity. How much of a conqueror are you? What have you done? Are you afraid of responsibility, or are you ever dodging, flinching, or side stepping it. If you are, you are not a Real Man. Your higher self never winces, so be a man and allow the powers of the higher self to manifest and you will find you have plenty of strength and you will feel better when you are tackling difficult propositions.

LESSON XI. CONCENTRATE ON COURAGE

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Courage is the backbone of man. The man with courage has persistence. He states what he believes and puts it into execution. The courageous man has confidence. He draws to himself all the moral qualities and mental forces which go to make up a strong man. Whereas, the man without courage draws to himself all the qualities of a weak man, vacillation, doubt, hesitancy, and unsteadiness of purpose. You can therefore see the value of concentration on courage. It is a most vital element of success.

The lack of courage creates financial, as well as mental and moral difficulties. When a new problem comes, instead of looking upon it as something to be achieved, the man or woman without courage looks for reasons why it cannot be done and failure is naturally the almost inevitable result. This is a subject well worthy of your study. Look upon everything within your power as a possibility instead of as merely a probability and you will accomplish a great deal more, because by considering a thing as impossible, you immediately draw to yourself all the elements that contribute to failure. Lack of courage destroys your confidence in yourself. It destroys that forceful, resolute attitude so important to success.

The man without courage unconsciously draws to himself all that is contemptible, weakening, demoralizing and destructive. He then blames his luck when he does not secure the things he weakly desires. We must first have the courage to strongly desire something. A desire to be fulfilled must be backed by the strength of all our mental forces. Such a desire has enough commanding force to change all unfavorable conditions. The man with courage commands, whether be is on the battlefield or in business life.

What is courage? It is the Will To Do. It takes no more energy to be courageous than to be cowardly. It is a matter of the right training in the right way. Courage concentrates the mental forces on the task at hand. It then directs them thoughtfully, steadily, deliberately, while attracting all the forces of success, toward the desired end. Cowardice on the other hand, dissipates both our mental and moral forces, thereby inviting failure.

As we are creatures of habits, we should avoid persons that lack courage. They are easy to discover because of their habits of fear in attacking new problems. The man with courage is never afraid.

Start out today with the idea that there is no reason why you should not be

Start out today with the idea that there is no reason why you should not be courageous. If any fear-thoughts come to you cast them off as you would the deadly viper. Form the habit of never thinking of anything unfavorable to yourself or anyone else. In dealing with difficulties, new or old, hold ever the thought, “I am courageous.” Whenever a doubt crosses the threshold of your mind, banish it. Remember, you as master of your mind control its every thought, and here is a good one to often affirm, “I have courage because I desire it; because I need it; because I use it and because I refuse to become such a weakling as cowardice produces.”

There is no justification for the loss of courage. The evils by which you will almost certainly be overwhelmed without it are far greater than those which courage will help you to meet and overcome. Right, then, must be the moralist who says that the only thing to fear is fear.

Never let another’s opinion affect you; he cannot tell what you are able to do; he does not know what you can do with your forces. The truth is you do not know yourself until you put yourself to the test. Therefore, how can someone else know? Never let anyone else put a valuation on you.

Almost all wonderful achievements have been accomplished after it had been “thoroughly” demonstrated that they were impossibilities. Once we understand the law, all things are possible. If they were impossibilities we could not conceive them.

Just the moment you allow someone to influence you against what you think is right, you lose that confidence in yourself that inspires courage and carries with it all the forces which courage creates. Just the moment you begin to swerve in your plan you begin to carry out another’s thought and not your own. You become the directed and not the director. You forsake the courage and resolution of your own mind, and you therefore lack the very forces that you need to sustain and carry out your work. Instead of being self-reliant you become timid and this invites failure. When you permit yourself to be influenced from your plan by another, you are unable to judge as you should, because you have allowed another’s influence to deprive you of your courage and determination without absorbing any of his in return so you are in much the same predicament, as you would be in if you turned over all your worldly possessions to another without getting “value received.”

Concentrate on just the opposite of fear, want, poverty, sickness, *etc.* Never doubt your own ability. You have plenty, if you will just use it. A great many men are failures because they doubt their own capacity. Instead of building up strong mental forces which would be of the greatest use to them their fear thoughts tear them down. Fear paralyzes energy. It keeps us from attracting the forces that go to make up success. Fear is the worst enemy we have.

There are few people that really know that they can accomplish much. They desire the full extent of their powers, but alas, it is only occasionally that you find a man that is aware of the great possibilities within him. When you believe with all your mind and heart and soul that you can do something, you thereby develop the courage to steadily and confidently live up to that belief. You have now gone a long way towards accomplishing it. The chances are that there will be obstacles, big and little, in your way, but resolute courage will overcome them and nothing else will. Strong courage eliminates the injurious and opposing forces by summoning their masters, the yet stronger forces that will serve you.

Courage is yours for the asking. All you have to do is to believe in it, claim it and use it. To succeed in business believe that it will be successful, assert that it is successful, and work like a beaver to make it so. Difficulties soon melt away before the courageous. One man of courage can fire with his spirit a whole army of men, whether it be military or industrial, because courage, like cowardice, is contagious.

The man of courage overcomes the trials and temptations of life; he commands success; he renders sound judgment; he develops personal influence and a forceful character and often becomes the mentor of the community which he serves.

How to Overcome Depression and Melancholia. Both of the former are harmful and make you unhappy. These are states that can be quickly overcome through concentrating more closely on the higher self, for when you do you cut off the connection with the harmful force currents. You can also drive away moods by simply choosing and fully concentrating on an agreeable subject. Through will power and thought control we can accomplish anything we want to do. There is wonderful inherent power within us all, and there is never any sufficient cause for fear, except ignorance.

Every evil is but the product of ignorance, and everyone that possesses the power to think has the power to overcome ignorance and evil. The pain that we suffer from doing evil are but the lessons of experience, and the object of the pain is to make us realize our ignorance. When we become depressed It is evidence that our thought faculties are combining improperly and thereby attracting the wrong force-currents.

All that it is necessary to do is to exercise the will and concentrate upon happy subjects. I will only think of subjects worthy of my higher self and its powers.

LESSON XII. CONCENTRATE ON WEALTH

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It was never intended that man should be poor. When wealth is obtained under the proper conditions it broadens the life. Everything has its value. Everything has a good use and a bad use. The forces of mind like wealth can be directed either for good or evil. A little rest will re-create forces. Too much rest degenerates into laziness, and brainless, dreamy longings.

If you acquire wealth unjustly from others, you are misusing your forces; but if your wealth comes through the right sources you will be blessed. Through wealth we can do things to uplift ourselves and humanity.

Wealth is many persons’ goal. It therefore stimulates their endeavor. They long for it in order to dress and live in such a way as to attract friends. Without friends they would not be so particular of their surroundings. The fact is the more attractive we make ourselves and our surroundings the more inspiring are their influences. It is not conducive to proper thought to be surrounded by conditions that are uncongenial and unpleasant.

So the first step toward acquiring wealth is to surround yourself with helpful influences; to claim for yourself an environment of culture, place yourself in it and be molded by its influences.

Most great men of all ages have been comparatively rich. They have made or inherited money. Without money they could not have accomplished what they did. The man engaged in physical drudgery is not likely to have the same high ideals as the man that can command comparative leisure.

Wealth is usually the fruit of achievement. It is not, however, altogether the result of being industrious. Thousands of persons work hard who never grow wealthy. Others with much less effort acquire wealth. Seeing possibilities is another step toward acquiring wealth. A man may be as industrious as he can possibly be, but if he does not use his mental forces he will be a laborer, to be directed by the man that uses to good advantage his mental forces.

No one can become wealthy in an ordinary lifetime, by mere savings from earnings. Many scrimp and economize all their lives; but by so doing waste all their vitality and energy. For example, I know a man that used to walk to work. It took him an hour to go and an hour to return. He could have taken a car and gone in twenty minutes. He saved ten cents a day but wasted an hour and a half. It was not a very profitable investment unless the time spent in physical exercise yielded him large returns in the way of health yielded him large returns in the way of health.

The same amount of time spent in concentrated effort to overcome his unfavorable business environment might have firmly planted his feet in the path of prosperity.

One of the big mistakes made by many persons of the present generation is that they associate with those who fail to call out or develop the best that is in them. When the social side of life is developed too exclusively, as it often is, and recreation or entertainment becomes the leading motive of a person’s life, he acquires habits of extravagance instead of economy; habits of wasting his resources, physical, mental, moral and spiritual, instead of conserving them. He is, in consequence, lacking in proper motivation, his God-given powers and forces are undeveloped and he inevitably brings poor judgment to bear upon all the higher relationships of life, while, as to his financial fortunes, he is ever the leaner; often a parasite, and always, if opportunity affords, as heavy a consumer as he is a poor producer.

It seems a part of the tragedy of life that these persons have to be taught such painful lessons before they can understand the forces and laws that regulate life. Few profit by the mistakes of others. They must experience them for themselves and then apply the knowledge so gained in reconstructing their lives.

Any man that has ever amounted to anything has never done a great deal of detail work for long periods at any given time. He needs his time to reflect. He does not do his duties today in the same way as yesterday, but as the result of deliberate and concentrated effort, constantly tries to improve his methods.

The other day I attended a lecture on Prosperity. I knew the lecturer had been practically broke for ten years. I wanted to hear what he had to say. He spoke very well. He no doubt benefited some of his hearers, but he had not profited by his own teachings. I introduced myself and asked him if he believed in his maxims. He said he did. I asked him if they had made him prosperous. He said not exactly. I asked him why. He answered that he thought he was fated not to experience prosperity.

In half an hour I showed that man why poverty had always been his companion. He had dressed poorly. He held his lectures in poor surroundings. By his actions and beliefs he attracted poverty. He did not realize that his thoughts and his surroundings exercised an unfavorable influence. I said: “Thoughts are moving forces; great powers. Thoughts of wealth attract wealth. Therefore, if you desire wealth you must attract the forces that will help you to secure it. Your thoughts attract a similar kind of thoughts. If you hold thoughts of poverty you attract poverty. If you make up your mind you are going to be wealthy, you will instil this thought into all your mental forces, and you will at the same time use every external condition to help you.”

the same time use every external condition to help you.

Many persons are of the opinion that if you have money it is easy to make more money. But this is not necessarily true. Ninety per cent of the men that start in business fail. Money will not enable one to accumulate much more, unless he is trained to seek and use good opportunities for its investment. If he inherits money the chances are that he will lose it. While, if he has made it, he not only knows its value, but has developed the power to use it as well as to make more if he loses it.

Business success today depends on foresight, good judgment, grit, firm resolution and settled purpose. But never forget that thought is as real a force as electricity. Let your thoughts be such, that you will send out as good as you receive; if you do not, you are not enriching others, and therefore deserve not to be enriched.

The man that tries to get all he can from others for nothing becomes so selfish and mean that he does not even enjoy his acquisitions. We see examples of this every day. What we take from others, will in turn, be taken from us. All obligations have to be met fairly and squarely. We cannot reach perfection until we discharge every obligation of our lives. We all realize this, so why not willingly give a fair exchange for all that we receive?

Again I repeat that the first as well as the last step in acquiring wealth is to surround yourself with good influences—good thought, good health, good home and business environment and successful business associates. Cultivate, by every legitimate means, the acquaintance of men of big caliber. Bring your thought vibrations in regard to business into harmony with theirs. This will make your society not only agreeable, but sought after, and, when you have formed intimate friendships with clean, reputable men of wealth, entrust to them, for investment, your surplus earnings, however small, until you have developed the initiative and business acumen to successfully manage your own investments. By this time you will, through such associations, have found your place in life which, if you have rightly concentrated upon and used your opportunities, will not be among men of small parts. With a competence secured, you will take pleasure in using a part of it in making the road you traveled in reaching your position easier for those who follow you.

There is somewhere in every brain the energy that will get you out of that rut and put you far up on the mountain of success if you can only use the energy.

You know that gasoline in the engine of an automobile doesn’t move the car until the spark comes to explode the gasoline.

So it is with the mind of man. We are not speaking now of men of great genius, but of average, able citizens.

Each one of them has in his brain the capacity to climb over the word

Each one of them has in his brain the capacity to climb over the word impossible and get into the successful country beyond.

And hope, self-confidence and the determination to do something supply the spark that makes the energy work.

LESSON XIII. YOU CAN CONCENTRATE, BUT WILL YOU?

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All have the ability to concentrate, but will you? You can, but whether you will or not depends on you. It is one thing to be able to do something, and another thing to do it. There is far more ability not used than is used. Why do not more men of ability make something of themselves? There are comparatively few successful men but many ambitious ones. Why do not more get along? Cases may differ, but the fault is usually their own. They have had chances, perhaps better ones than some others that have made good.

What would you like to do, that you are not doing? If you think you should be "getting on" better, why don't you? Study yourself carefully. Learn your shortcomings. Sometimes only a mere trifle keeps one from branching out and becoming a success. Discover why you have not been making good—the cause of your failure. Have you been expecting someone to lead you, or to make a way for you? If you have, concentrate on a new line of thought.

There are two things absolutely necessary for success—energy and the will to succeed. Nothing can take the place of either of these. Most of us will not have an easy path to follow so don't expect to find one. The hard knocks develop our courage and moral stamina. The persons that live in an indolent and slipshod way never have any. They have never faced conditions and therefore don't know how. The world is no better for their living.

We must make favorable conditions and not expect them to shape themselves. It is not the man that says, "It can't be done," but the man that goes ahead in spite of adverse advice, and shows that "it can be done" that "gets there" today. "The Lord helps those that help themselves," is a true saying. We climb the road to success by overcoming obstacles. Stumbling blocks are but stepping stones for the man that says, "I can and I Will." When we see cripples, the deaf and dumb, the blind and those with other handicaps amounting to something in the world, the able-bodied man should feel ashamed of himself if he does not make good.

There is nothing that can resist the force of perseverance. The way ahead of all of us is not clear sailing, but all hard passages can be bridged, if you just think they can and concentrate on how to do it. But if you think the obstacles are unsurmountable, you will not of course try, and even if you do, it will be in only a half-hearted way—a way that accomplishes nothing.

Many men will not begin an undertaking unless they feel sure they will succeed in it. What a mistake! This would be right, if we were sure of what we could and could not do. But who knows? There may be an obstruction there now that might not be there next week. There may not be an obstruction there now that will be there next week. The trouble with most persons is that just as soon as they see their way blocked they lose courage. They forget that usually there is a way around the difficulty. It’s up to you to find it. If you tackle something with little effort, when the conditions call for a big effort, you will of course not win. Tackle everything with a feeling that you will utilize all the power within you to make it a success. This is the kind of concentrated effort that succeeds.

Most people are beaten before they start. They think they are going to encounter obstacles, and they look for them instead of for means to overcome them. The result is that they increase their obstacles instead of diminishing them. Have you ever undertaken something that you thought would be hard, but afterwards found it to be easy? That is the way a great many times. The things that look difficult in advance turn out to be easy of conquest when once encountered. So start out on your journey with the idea that the road is going to be clear for you, and that if it is not you will clear the way. All men that have amounted to anything have cleared their way and they did not have the assistance that you will have today.

The one great keynote of success is to do whatever you have decided on. Don’t be turned from your path, but resolve that you are going to accomplish what you set out to do. Don’t be frightened at a few rebuffs, for they cannot stop the man that is determined—the man that knows in his heart that success is only bought by tremendous resolution, by concentrated and whole-hearted effort.

“He who has a firm will,” says Goethe, “molds the world to himself.”

> “People do not lack strength,” says Victor Hugo; “they lack Will.”

It is not so much skill that wins victories as it is activity and great determination There is no such thing as failure for the man that does his best. No matter what you may be working at, at the present time, don’t let this make you lose courage. The tides are continually changing, and tomorrow or some other day they will turn to your advantage if you are a willing and are an ambitious worker. There is nothing that develops you and increases your courage like work. If it were not for work how monotonous life would at last become!

So I say to the man that wants to advance, “Don’t look upon your present position as your permanent one. Keep your eyes open, and add those qualities to position as your permanent one. Keep your eyes open, and add those qualities to your makeup that will assist you when your opportunity comes. Be ever alert and on the watch for opportunities. Remember, we attract what we set our minds on. If we look for opportunities, we find them.

If you are the man you should be, some one is looking for you to fill a responsible position. So when he finds you, don’t let your attention wander. Give it all to him. Show that you can concentrate your powers, that you have the makeup of a real man. Show no signs of fear, uncertainty or doubt. The man that is sure of himself is bound to get to the front. No circumstances can prevent him.

LESSON XIV. THE ART OF CONCENTRATING BY MEANS OF PRACTICAL EXERCISES

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Select some thought, and see how long you can hold your mind on it. It is well to have a clock at first and keep track of the time. If you decide to think about health, you can get a great deal of good from your thinking besides developing concentration. Think of health as being the greatest blessing there is, in the world. Don't let any other thought drift in. Just the moment one starts to obtrude, make it get out.

Make it a daily habit of concentrating on this thought for, say, ten minutes. Practice until you can hold it to the exclusion of everything else. You will find it of the greatest value to centralize your thoughts on health. Regardless of your present condition, see yourself as you would like to be and be blind to everything else. You will find it hard at first to forget your ailments, if you have any, but after a short while you can shut out these negative thoughts and see yourself as you want to be. Each time you concentrate you form a more perfect image of health, and, as you come into its realization, you become healthy, strong and wholesome.

I want to impress upon your mind that the habit of forming mental images is of the greatest value. It has always been used by successful men of all ages, but few realize its full importance.

Do you know that you are continually acting according to the images you form? If you allow yourself to mould negative images you unconsciously build a negative disposition. You will think of poverty, weakness, disease, fear, *etc.* Just as surely as you think of these will your objective life express itself in a like way. Just what we think, we will manifest in the external world.

In deep concentration you become linked with the great creative spirit of the universe, and the creative energy then flows through you, vitalizing your creations into form. In deep concentration your mind becomes attuned with the infinite and registers the cosmic intelligence and receives its messages. You become so full of the cosmic energy that you are literally flooded with divine power. This is a most desired state. It is then we realize the advantages of being connected with the supra-consciousness. The supra-consciousness registers the higher cosmic vibrations. It is often referred to as the wireless station, the message recorded coming from the universal mind.

There are very few that reach this stage of concentration. Very few even know that it is possible. They think concentration means limitation to one subject, but this deeper concentration that brings us into harmony with the Infinite is that which produces and maintains health.

When you have once come in contact with your supra-consciousness you become the controller of your human thoughts. That which comes to you is higher than human thoughts. It is often spoken of as Cosmic Consciousness. Once it is experienced it is never forgotten. Naturally it requires a good deal of training to reach this state, but once you do, it becomes easier each time to do, and in the course of time you can become possessed of power which was unknown to you before. You are able to direct the expression of almost Infinite Power while in this deeper state of concentration.

Exercises In Concentration. The rays of the sun, when focused upon an object by means of a sun glass, produce a heat many times greater than the scattered rays of the same source of light and heat. This is true of attention. Scatter it and you get but ordinary results. But center it upon one thing and you secure much better results. When you focus your attention upon an object your every action, voluntary and involuntary, is in the direction of attaining that object. If you will focus your energies upon a thing to the exclusion of everything else, you generate the force that can bring you what you want.

When you focus your thought, you increase its strength. The exercises that follow are tedious and monotonous, but useful. If you will persist in them you will find they are very valuable, as they increase your powers of concentration.

Before proceeding with the exercises I will answer a question that just comes to me. This person says after he works all day he is too tired to practice any exercise. But this is not true. We will say he comes home all tired out, eats his supper and sits down to rest. If his work has been mental, the thought which has been occupying his mind returns to him and this prevents him from securing the rest he needs.

It is an admitted fact that certain thoughts call into operation a certain set of brain cells; the other cells, of course, are not busy at that time and are rested. Now if you take up something that is just different from what you have been doing during the day, you will use the cells that have not done anything and give those that have had work to do a rest. So you should regulate the evenings that you have and call forth an entirely different line of thought so as not to use the cells which you have tired out during the day. If you will center your attention on a new thought, you relieve the old cells from vibrating with excitement and they get their needed rest. The other cells that have been idle all day want to work, and you will find you can enjoy your evenings while securing needed rest.

When once you have learned to master your thoughts, you will be able to change them just as easily as you change your clothes.

Remember, the real requisite of centering is to be able to shut out outside thoughts—anything foreign to the subject. Now, in order to control your intention first gain control over the body. This must be brought under direct control of the mind; the mind under the control of the will. Your will is strong enough to do anything you wish, but you must realize that it is. The mind can be greatly strengthened by being brought under the direct influence of the will. When the mind is properly strengthened by the impulse of the will it becomes a more powerful transmitter of thought, because it has more force.

The Best Time to Concentrate Is after reading something that is inspiring, as you are then mentally and spiritually exalted in the desired realm. Then is the time you are ready for deep concentration. If you are in your room first see that your windows are up and the air is good. Lie down flat on your bed without a pillow. See that every muscle is relaxed. Now breathe slowly, filling the lungs comfortably full of fresh air; hold this as long as you can without straining yourself; then exhale slowly. Exhale in an easy, rhythmic way. Breathe this way for five minutes, letting the Divine Breath flow through you, which will cleanse and rejuvenate every cell of brain and body.

You are then ready to proceed. Now think how quiet and relaxed you are. You can become enthusiastic over your condition. Just think of yourself as getting ready to receive knowledge that is far greater than you have ever received before. Now relax and let the spirit work in and through you and assist you to accomplish what you wish.

Don’t let any doubts or fears enter. Just feel that what you wish is going to manifest. Just feel it already has, in reality it has, for just the minute you wish a thing to be done it manifests in the thought world. Whenever you concentrate just believe it is a success. Keep up this feeling and allow nothing to interfere and you will soon find you have become the master of concentration. You will find that this practice will be of wonderful value to you, and that rapidly you will be learning to accomplish anything that you undertake.

It will be necessary to first train the body to obey the commands of the mind. I want you to gain control of your muscular movements. The following exercise is especially good in assisting you to acquire perfect control of the muscles.

Exercise 1

Sit in a comfortable chair and see how still you can keep. This is not as easy as it seems. You will have to center your attention on sitting still. Watch and see that you are not making any involuntary muscular movements. By a little practice you will find you are able to sit still without a movement of the muscles for fifteen minutes. At first I advise sitting in a relaxed position for five minutes. After you are able to keep perfectly still, increase the time to ten minutes and then to fifteen. This is as long as it is necessary. But never strain yourself to keep still. You must be relaxed completely. You will find this habit of relaxing is very good.

Exercise 2

Sit in a chair with your head up and your chin out, shoulders back. Raise your right arm until it is on the level with your shoulder, pointing to your right. Look around, with head only, and fix your gaze on your fingers, and keep the arm perfectly still for one minute. Do the same exercise with left arm. When you are able to keep the arm perfectly steady, increase the time until you are able to do this five minutes with each arm. Turn the palm of the hand downward when it is outstretched, as this is the easiest position. If you will keep your eyes fixed on the tips of the fingers you will be able to tell if you are keeping your arm perfectly still.

Exercise 3

Fill a small glass full of water, and grasp it by the fingers; put the arm directly in front of you. Now fix the eyes upon the glass and try to keep the arm so steady that no movement will be noticeable. Do this first for one moment and then increase it to five. Do the exercise with first one arm and then the other.

Exercise 4

Watch yourself during the day and see that your muscles do not become tense or strained. See how easy and relaxed you can keep yourself. See how poised you can be at all times. Cultivate a self-poised manner, instead of a nervous, strained appearance. This mental feeling will improve your carriage and demeanor. Stop all useless gestures and movements of the body. These mean that you have not proper control over your body. After you have acquired this control, notice how “ill-at-ease” people are that have not gained this control. I have just been sizing up a salesman that has just left me. Part of his body kept moving all the time. I just felt like saying to him, “Do you know how much better appearance you would make if you would just learn to speak with your voice instead of trying to express what you say with your whole body?” Just watch those that interview you and see how they lack poise.

Get rid of any habit you have of twitching or jerking any part of your body. You will find you make many involuntary movements. You can quickly stop any of these by merely centering your attention on the thought, “I will not.”

If you are in the habit of letting noises upset you, just exercise control; when the door slams, or something falls, etc., just think of these as exercises in self-control. You will find many exercises like this in your daily routine.

The purpose of the above exercises is to gain control over the involuntary

The purpose of the above exercises is to gain control over the involuntary muscular movement, making your actions entirely voluntary. The following exercises are arranged to bring your voluntary muscles under the control of the will, so that your mental forces may control your muscular movements.

Exercise 5

Move your chair up to a table, placing your hands upon it, clenching the fists, keeping the back of the hand on the table, the thumb doubled over the fingers. Now fix your gaze upon the fist for a while, then gradually extend the thumb, keeping your whole attention fixed upon the act, just as if it was a matter of great importance. Then gradually extend your first finger, then your second and so on until you open the rest. Then reverse the process, closing first the last one opened and then the rest, and finally you will have the fist again in the original position with the thumb closed over the finger. Do this exercise with the left hand. Keep up this exercise first with one hand and then the other until you have done it five times with each hand. In a few days you can increase it to ten times.

The chances are that the above exercises will at first make you “tired,” but it is important for you to practice these monotonous exercises so you can train your attention. It also gives you control over your muscular movement. The attention, of course, must be kept closely on each movement of the hand; if it is not, you of course lose the value of the exercise.

Exercise 6

Put the right hand on knee, both fingers and thumb closed, except the first finger, which points out in front of you. Then move the finger slowly from side to side, keeping the attention fixed upon the end of the finger. You can make up a variety of exercises like these. It is good training to plan out different ones. The main point you should keep in mind is that the exercise should be simple and that the attention should be firmly fixed upon the moving part of the body. You will find your attention will not want to be controlled and will try to drift to something more interesting. This is just where these exercises are of value, and you must control your attention and see it is held in the right place and does not wander away.

You may think these exercises very simple and of no value, but I promise you in a short time you will notice that you have a much better control over your muscular movements, carriage and demeanor, and you will find that you have greatly improved your power of attention, and can center your thoughts on what you do, which of course will be very valuable.

No matter what you may be doing, imagine that it is your chief object in life. Imagine you are not interested in anything else in the world but what you are doing. Do not let your attention get away from the work you are at. Your doing. Do not let your attention get away from the work you are at. Your attention will no doubt be rebellious, but control it and do not let it control you. When once you conquer the rebellious attention you have achieved a greater victory than you can realize at the time. Many times afterwards you will be thankful you have learned to concentrate your closest attention upon the object at hand.

Let no day go by without practicing concentrating on some familiar object that is uninteresting. Never choose an interesting object, as it requires less attention. The less interesting it is the better exercise will it be. After a little practice you will find you can center your attention on uninteresting subjects at will.

The person that can concentrate can gain full control over his body and mind and be the master of his inclinations; not their slave. When you can control yourself you can control others. You can develop a Will that will make you a giant compared with the man that lacks Will Power. Try out your Will Power in different ways until you have it under such control that just as soon as you decide to do a thing you go ahead and do it. Never be satisfied with the “I did fairly well” spirit, but put forward your best efforts. Be satisfied with nothing else. When you have gained this you are the man you were intended to be.

Exercise 7

Concentration Increases the Sense of Smell. When you take a walk, or drive in the country, or pass a flower garden, concentrate on the odor of flowers and plants. See how many different kinds you can detect. Then choose one particular kind and try to sense only this. You will find that this strongly intensifies the sense of smell. This differentiation requires, however, a peculiarly attentive attitude. When sense of smell is being developed, you should not only shut out from the mind every thought but that of odor, but you should also shut out cognizance of every odor save that upon which your mind, for the time, is concentrated.

You call find plenty of opportunity for exercises for developing the sense of smell. When you are out in the air, be on the alert for the different odors. You will find the air laden with all kinds, but let your concentration upon the one selected be such that a scent of its fragrance in after years will vividly recall the circumstances of this exercise.

The object of these exercises is to develop concentrated attention, and you will find that you can, through their practice, control your mind and direct your thoughts just the same as you can your arm.

Exercise 8

Concentration on the Within. Lie down and thoroughly relax your muscles. Concentrate on the beating of your heart. Do not pay any attention to anything

Concentrate on the beating of your heart. Do not pay any attention to anything else. Think how this great organ is pumping the blood to every part of the body; try to actually picture the blood leaving the great reservoir and going in one stream right down to the toes. Picture another going down the arms to the tips of the fingers. After a little practice you can actually feel the blood passing through your system.

If, at any time, you feel weak in any part of the body, will that an extra supply of blood shall go there. For instance, if your eyes feel tired, picture the blood coming from the heart, passing up through the head and out to the eyes. You can wonderfully increase your strength by this exercise. Men have been able to gain such control over the heart that they have actually stopped it from beating for five minutes. This, however, is not without danger, and is not to be practiced by the novice.

I have found the following a very helpful exercise to take just before going to bed and on rising in the morning: Say to yourself, “Every cell in my body thrills with life; every part of my body is strong and healthy.” I have known a number of people to greatly improve their health in this way. You become what you picture yourself to be. If your mind thinks of sickness in connection with self you will be sick. If you imagine yourself in strong, vigorous health, the image will be realized. You will be healthy.

Exercise 9

Concentrating on Sleep. What is known as the water method is, although very simple, very effective in inducing sleep.

Put a full glass of clear water on a table in your sleeping room. Sit in a chair beside the table and gaze into the glass of water and think how calm it is. Then picture yourself , getting into just as calm a state. In a short time you will find the nerves becoming quiet and you will be able to go to sleep. Sometimes it is good to picture yourself becoming drowsy to induce sleep, and, again, the most persistent insomnia has been overcome by one thinking of himself as some inanimate object—for instance, a hollow log in the depths of the cool, quiet forest.

Those who are troubled with insomnia will find these sleep exercises that quiet the nerves very effective. Just keep the idea in your mind that there is no difficulty in going to sleep; banish all fear of insomnia. Practice these exercises and you will sleep.

By this time you should have awakened to the possibilities of concentration and have become aware of the important part it plays in your life.

Exercise 10

Concentration Will Save Energy and Appearance. Watch yourself and see if you are not in the habit of moving your hands, thumping something with your fingers or twirling your mustache. Some have the habit of keeping their feet going, as, for instance, tapping them on the floor. Practice standing before a mirror and see if you are in the habit of frowning or causing wrinkles to appear in the forehead. Watch others and see how they needlessly twist their faces in talking. Any movement of the face that causes the skin to wrinkle will eventually cause a permanent wrinkle. As the face is like a piece of silk, you can make a fold in it a number of times and it will straighten out of itself, but, if you continue to make a fold in it, it will in time be impossible to remove it.

By Concentration You Can Stop the Worry Habit. If you are in the habit of worrying over the merest trifles, just concentrate on this a few minutes and see bow needless it is; if you are also in the habit of becoming irritable or nervous at the least little thing, check yourself instantly when you feel yourself becoming so; start to breathe deeply; say, “I will not be so weak; I am master of myself,” and you will quickly overcome your condition.

Exercise 11

By Concentration You Can Control Your Temper. If you are one of those that flare up at the slightest “provocation” and never try to control yourself, just think this over a minute. Does it do you any good? Do you gain anything by it? Doesn’t it put you out of poise for some time? Don’t you know that this grows on you and will eventually make you despised by all that have any dealings with you? Everyone makes mistakes and, instead of becoming angry at their perpetrators, just say to them, “Be more careful next time.” This thought will be impressed on them and they will be more careful. But, if you continually complain about their making a mistake, the thought of a mistake is impressed on them and they will be more likely to make mistakes in the future. All lack of self-control can be conquered if you will but learn to concentrate.

Many of you that read this may think you are not guilty of either of these faults, but if you will carefully watch yourself you will probably find that you are, and, if so, you will be greatly helped by repeating this affirmation each morning:

“I am going to try today not to make a useless gesture or to worry over trifles, or become nervous or irritable. I intend to be calm, and, no difference what may be the circumstances, I will control myself. Henceforth I resolve to be free from all signs that show lack of self-control.”

At night quickly review your actions during the day and see how fully you realized your aim. At first you will, of course, have to plead guilty of violation a few times, but keep on, and you will soon find that you can live up to your ideal. After you have once gained self-control, however, don’t relinquish it. For some time it will still be necessary to repeat the affirmation in the morning and square your conduct with it in the evening. Keep up the good work until, at last, the habit of self-control is so firmly fixed that you could not break it even though you tried.

I have had many persons tell me that this affirmation and daily review made a wonderful difference in their lives. You, too, will notice the difference if you live up to these instructions.

Exercise 12.

Practice Talking Before a Glass. Make two marks on your mirror on a level with your eyes, and think of them as two human eyes looking into yours. Your eyes will probably blink a little at first. Do not move your head, but stand erect. Concentrate all your thoughts on keeping your head perfectly still. Do not let another thought come into your mind. Then, still keeping the head, eyes and body still, think that you look like a reliable man or woman should; like a person that anyone would have confidence in. Do not let your appearance be such as to justify the remark, “I don’t like his appearance. I don’t believe he can be trusted.”

While standing before the mirror practice deep breathing. See that there is plenty of fresh air in the room, and that you are literally feasting on it. You will find that, as it permeates every cell, your timidity will disappear. It has been replaced by a sense of peace and power.

The one that stands up like a man and has control over the muscles of his face and eyes always commands attention. In his conversation, he can better impress those with whom he comes in contact. He acquires a feeling of calmness and strength that causes opposition to melt away before it.

Three minutes a day is long enough for the practice of this exercise.

Look at the clock before you commence the exercise, and if you find you can prolong the exercise for more than five minutes do so. The next day sit in a chair and, without looking at the picture, concentrate on it and see if you cannot think of additional details concerning it. The chances are you will be able to think of many more. It might be well for you to write down all you thought of the first day, and then add to the list each new discovery. You will find that this is a very excellent exercise in concentration.

Exercise 13

The Control of Sensations. Think how you would feel if you were cool; then how you would feel if you were cold; again, how you would feel if it were freezing. In this state you would be shivering all over. Now think of just the opposite conditions; construct such a vivid image of heat that you are able to experience the sensation of heat even in the coldest atmosphere. It is possible to train your imagination until you do this, and it can then be turned to practical account in making undesirable conditions bearable.

You can think of many very good exercises like this. For instance, if you feel yourself getting hungry or thirsty and for any reason you do not wish to eat, do not think of how hungry or thirsty you are, but just visualize yourself as finishing a hearty meal. Again, when you experience pain, do not increase it by thinking about it, but do something to divert your attention, and the pain will seem to decrease. If you will start practicing along this line systematically you will soon gain a wonderful control over the things that affect your physical comfort.

Exercise 14

The Eastern Way of Concentrating. Sit in a chair with a high back in upright position. Press one finger against the right nostril. Now take a long, deep breath, drawing the breath in gently as you count ten; then expel the breath through the right nostril as you count ten. Repeat this exercise with the opposite nostril. This exercise should be done at least twenty times at each sitting.

Exercise 15

Controlling Desires. Desire, which is one of the hardest forces to control, will furnish you with excellent exercises in concentration. It seems natural to want to tell others what you know; but, by learning to control these desires, you can wonderfully strengthen your powers of concentration. Remember, you have all you can do to attend to your own business. Do not waste your time in thinking of others or in gossiping about them.

If, from your own observation, you learn something about another person that is detrimental, keep it to yourself. Your opinion may afterwards turn out to be wrong anyway, but whether right or wrong, you have strengthened your will by controlling your desire to communicate your views.

If you hear good news resist the desire to tell it to the first person you meet and you will be benefited thereby. It will require the concentration of all your powers of resistance to prohibit the desire to tell. After you feel that you have complete control over your desires you can then tell your news. But you must be able to suppress the desire to communicate the news until you are fully ready to tell it. Persons that do not possess this power of control over desires are apt to tell things that they should not, thereby often involving both themselves and others in needless trouble.

If you are in the habit of getting excited when you hear unpleasant news, just control yourself and receive it without any exclamation of surprise. Say to yourself, “Nothing is going to cause me to lose my self-control. You will find from experience that this self-control will be worth much to you in business. You will be looked upon as a cool-headed business man, and this in time becomes a valuable business asset. Of course, circumstances alter cases. At times it is necessary to become enthused. But be ever on the lookout for opportunities for the practice of self-control. “He that ruleth his spirit is greater than he that ruleth a city.”

Exercise 16

When You Read. No one can think without first concentrating his thoughts on the subject in hand. Every man and woman should train himself to think clearly. An excellent exercise is to read some short story and then write just an abridged statement. Read an article in a newspaper, and see in how few words you can express it. Reading an article to get only the essentials requires the closest concentration. If you are unable to write out what you read, you will know you are weak in concentration. Instead of writing it out you can express it orally if you wish. Go to your room and deliver it as if you were talking to some one. You will find exercises like this of the greatest value in developing concentration and learning to think.

After you have practiced a number of these simple exercises read a book for twenty minutes and then write down what you have read. The chances are that at first you will not remember very many details, but with a little practice you will be able to write a very good account of what you have read. The closer the concentration the more accurate the account will be.

It is a good idea when time is limited to read only a short sentence and then try to write it down word for word. When you are able to do this, read two or more sentences and treat similarly. The practice will produce very good results if you keep it up until the habit is fixed.

If you will just utilize your spare time in practicing exercises like those suggested you can gain wonderful powers of concentration. You will find that in order to remember every word in a sentence you must keep out every thought but that which you wish to remember, and this power of inhibition alone will more than compensate for the trouble of the exercise. Of course, success in all of the above depends largely upon cultivating, through the closest concentration, the power to image or picture what you read; upon the power, as one writer expresses it, of letting the mountains of which we hear loom before us and the rivers of which we read roll at our feet.

Exercise 17

Concentration Overcomes Bad Habits. If you have a habit that you want to get rid of, shut your eyes and imagine that your real self is standing before you. Now try the power of affirmation; say to yourself, “You are not a weakling; you can stop this habit if you want to. This habit is bad and you want to break it.” Just imagine that you are some one else giving this advice. This is very valuable practice. You, in time, see yourself as others see you. The habit loses its power over you and you are free.

If you will just form the mental image of controlling yourself as another person might, you will take a delight in breaking bad habits. I have known a number of men to break themselves of drinking in this way.

Exercise 18

Watch Concentration. Sit in a chair and place a clock with a second hand on the table. Follow the second hand with your eyes as it goes around. Keep this up for five minutes, thinking of nothing else but the second hand, This is a very good exercise when you only have a few minutes to spare, if you are able to keep every other thought in the stream of consciousness subordinate to it. As there is little that is particularly interesting about the second hand, it is hard to do this, but in the extra effort of will power required to make it successful lies its value. Always try to keep as still as possible during these exercises.

In this way you can gain control over nerves and this quieting effect is very good for them.

Exercise 19

Faith Concentration. A belief in the power to concentrate is of course very important. I purposely did not put this exercise in the beginning where it naturally belongs because I wanted you to know that you could learn to concentrate. If you have practiced the above exercises you have now developed this concentration power to a considerable extent and therefore you have faith in the power of concentration, but you can still become a much stronger believer in it.

We will say that you have some desire or wish you want fulfilled, or that you need some special advice. You first clearly picture what is wanted and then you concentrate on getting it. Have absolute faith that your desires will be realized. Believe that it will according to your belief be fulfilled. Never, at this time, attempt to analyze the belief. You don’t care anything about the whys and wherefores. You want to gain the thing you desire, and if you concentrate on it in the right way you will get it.

A Caution. Never think you will not succeed, but picture what is wanted as already yours, and yours it surely will be.

Self-Distrust. Do you ever feel distrust in yourself? If You do, just ask yourself, which self do I mistrust? Then say: my higher self cannot be affected. Then think of the wonderful powers of the higher self. There is a way to overcome all difficulties, and it is a delight for the human soul to do so. Instead of wasting precious thought-force by dreading or fearing a disagreeable interview or event, instead devote the time and concentrated thought in how to make the best of the interview or event and you will find that it will not be as unpleasant as you thought it would be. Most of our troubles are but imaginary, and it is the mental habit of so dreading them that really acts as a magnet in attracting those that really do come. Your evil circumstances are created or attracted by your own negative, fears and wrong thoughts, and are a means of teaching you to triumph over all evils, by discovering that which is inherent within yourself.

You will find it helpful in overcoming self-distrust, to stop and think, why you are, concentrating your forces, and by so doing you become more closely attached to the higher self, which never distrusts.

LESSON XV. CONCENTRATE SO YOU WILL NOT FORGET

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A man forgets because he does not concentrate his mind on his purpose, especially at the moment he conceives it. We remember only that which makes a deep impression, hence we must first deepen our impressions by associating in our minds certain ideas that are related to them.

We will say a wife gives her husband a letter to mail. He does not think about it, but automatically puts it in his pocket and forgets all about it. When the letter was given to him had he said to himself, “I will mail this letter. The box is at the next corner and when I pass it I must drop this letter,” it would have enabled him to recall the letter the instant he reached the mail box.

The same rule holds good in regard to more important things. For example, if you are instructed to drop in and see Mr. Smith while out to luncheon today, you will not forget it, if, at the moment the instruction is given, you say to yourself something similar to the following:

“When I get to the corner of Blank street, on my way to luncheon, I shall turn to the right and call on Mr. Smith.” In this way the impression is made, the connection established and the sight of the associated object recalls the errand.

The important thing to do is to deepen the impression at the very moment it enters your mind. This is made possible, not only by concentrating the mind upon the idea itself, but by surrounding it with all possible association of ideas, so that each one will reinforce the others.

The mind is governed by laws of association, such as the law that ideas which enter the mind at the same time emerge at the same time, one assisting in recalling the others.

The reason why people cannot remember what they want to is that they have not concentrated their minds sufficiently on their purpose at the moment when it was formed.

You can train yourself to remember in this way by the concentration of the attention on your purpose, in accordance with the laws of association.

When once you form this habit, the attention is easily centered and the memory easily trained. Then your memory, instead of failing you at crucial moments, becomes a valuable asset in your every-day work.

Exercise in Memory Concentration. Select some picture; put it on a table and then look at it for two minutes. Concentrate your attention on this picture, observe every detail; then shut your eyes and see how much you can recall about it. Think of what the picture represents; whether it is a good subject; whether it looks natural. Think of objects in foreground, middle ground, background; of details of color and form. Now open your eyes and hold yourself rigidly to the correction of each and every mistake. Close eyes again and notice how much more accurate your picture is. Practice until your mental image corresponds in every particular to the original.

Nature is a Wonderful Instructor. But there are very few who realize that when we get in touch with nature we discover ourselves. That by listening to her voice, with that curious, inner sense of ours, we learn the oneness of life and wake up to our own latent powers.

Few realize that the simple act of listening and concentrating is our best interior power, for it brings us into close contact with the highest, just as our other senses bring us into touch with the coarser side of human nature. The closer we live to nature the more developed is this sense. “So called” civilization has over developed our other senses at the expense of this one.

Children unconsciously realize the value of concentration—for instance: When a Child has a difficult problem to solve, and gets to some knotty point which he finds himself mentally unable to do—though he tries his hardest—he will pause and keep quite still, leaning on his elbow, apparently listening; then you will see, if you are watching, sudden illumination come and he goes on happily and accomplishes his task. A child instinctively but unconsciously knows when he needs help, he must be quiet and concentrate.

All great people concentrate and owe their success to it. The doctor thinks over the symptoms of his patient, waits, listens for the inspiration, though quite unconscious, perhaps, of doing so. The one who diagnoses in this way seldom makes mistakes. An author thinks his plot, holds it in his mind, and then waits, and illumination comes. If you want to be able to solve difficult problems you must learn to do the same.

LESSON XVI. HOW CONCENTRATION CAN FULFILL YOUR DESIRE

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“It is a spiritual law that the desire to do necessarily implies the ability to do.”

You have all read of “Aladdin’s Lamp,” which accomplished such wonderful things. This, of course, is only a fairy story, but it illustrates the fact that man has within him the power, if he is able to use it, to gratify his every wish.

If you are unable to satisfy your deepest longings it is time you learned how to use your God-given powers. You will soon be conscious that you have latent powers within capable when once developed of revealing to you priceless knowledge and unlimited possibilities of success.

Man should have plenty of everything and not merely substance to live on as so many have. All natural desires can be realized. It would be wrong for the Infinite to create wants that could not be supplied. Man’s very soul is in his power to think, and it, therefore, is the essence of all created things. Every instinct of man leads to thought, and in every thought there is great possibility because true thought development, when allied to those mysterious powers which perhaps transcend it, has been the cause of all the world’s true progress.

In the silence we become conscious of “that something” which transcends thought and which uses thought as a medium for expression. Many have glimpses of “that something,” but few ever reach the state where the mind is steady enough to fathom these depths. Silent, concentrated thought is more potent than spoken words, for speech distracts from the focusing power of the mind by drawing more and more attention to the without.

Man must learn more and more to depend on himself; to seek more for the Infinite within. It is from this source alone that he ever gains the power to solve his practical difficulties. No one should give up when there is always the resources of Infinity. The cause of failure is that men search in the wrong direction for success, because they are not conscious of their real powers that when used are capable of guiding them.

The Infinite within is foreign to those persons who go through life without developing their spiritual powers. But the Infinite helps only he who helps himself. There is no such thing as a Special “Providence.” Man will not receive help from the Infinite except to the extent that he believes and hopes and prays for help from this great source.

Concentrate on What You Want and Get It. The weakling is controlled by conditions. The strong man controls conditions. You can be either the conqueror or the conquered. By the law of concentration you can achieve your heart's desire. This law is so powerful that that which at first seems impossible becomes attainable.

By this law what you at first see as a dream becomes a reality.

Remember that the first step in concentration is to form a Mental Image of what you wish to accomplish. This image becomes a thought-seed that attracts thoughts of a similar nature. Around this thought, when it is once planted in the imagination or creative region of the mind, you group or build associated thoughts which continue to grow as long as your desire is keen enough to compel close concentration.

Form the habit of thinking of something you wish to accomplish for five minutes each day. Shut every other thought out of consciousness. Be confident that you will succeed; make up your mind that all obstacles that are in your way will be overcome and you can rise above any environment.

You do this by utilizing the natural laws of the thought world which are all powerful.

A great aid in the development of concentration is to write out your thoughts on that which lies nearest your heart and to continue, little by little, to add to it until you have as nearly as possible exhausted the subject.

You will find that each day as you focus your forces on this thought at the center of the stream of consciousness, new plans, ideas and methods will flash into your mind. There is a law of attraction that will help you accomplish your purpose. An advertiser, for instance, gets to thinking along a certain line. He has formed his own ideas, but he wants to know what others think. He starts out to seek ideas and he soon finds plenty of books, plans, designs, etc., on the subject, although when he started he was not aware of their existence.

The same thing is true in all lines. We can attract those things that will help us. Very often we seem to receive help in a miraculous way. It may be slow in coming, but once the silent unseen forces are put into operation, they will bring results so long as we do our part. They are ever present and ready to aid those who care to use them. By forming a strong mental image of your desire, you plant the thought-seed which begins working in your interest and, in time, that desire, if in harmony with your higher nature, will materialize.

It may seem that it would be unnecessary to caution you to concentrate only upon achievement that will be good for you and work no harm to another, but there are many who forget others and their rights, in their anxiety to achieve success. All good things are possible for you to have, but only as you bring your forces into harmony with that law that requires that we mete out justice to fellow travelers as we journey along life's road. So first think over the thing wanted and if it would be good for you to have; say, "I want to do this; I am going to work to secure it. The way will be open for me."

If you fully grasp mentally the thought of success and hold it in mind each day, you gradually make a pattern or mold which in time will materialize. But by all means keep free from doubt and fear, the destructive forces. Never allow these to become associated with your thoughts.

At last you will create the desired conditions and receive help in many unlooked-for ways that will lift you out of the undesired environment. Life will then seem very different to you, for you will have found happiness through awakening within yourself the power to become the master of circumstances instead of their slave.

To the beginner in this line of thought some of the things stated in this book may sound strange, even absurd, but, instead of condemning them, give them a trial. You will find they will work out.

The inventor has to work out his idea mentally before he produces it materially. The architect first sees the mental picture of the house he is to plan and from this works out the one we see. Every object, every enterprise, must first be mentally created.

I know a man that started in business with thirteen cents and not a dollar's worth of credit. In ten years he has built up a large and profitable business. He attributes his success to two things—belief that he would succeed and hard work. There were times when it did not look like he could weather the storm. He was being pressed by his creditors who considered him bankrupt. They would have taken fifty cents on the dollar for his notes and considered themselves lucky. But by keeping up a bold front he got an extension of time when needed. When absolutely necessary for him to raise a certain sum at a certain time he always did it. When he had heavy bills to meet he would make up his mind that certain people that owed him would pay by a certain date and they always did. Sometimes he would not receive their check until the last mail of the day of the extension, and I have known him to send out a check with the prospect of receiving a check from one of his customers the following day. He would have no reason other than his belief in the power of affecting the mind of another by concentration of thought for expecting that check, but rarely has he been disappointed.

Just put forth the necessary concentrated effort and you will be wonderfully helped from sources unknown to you.

Remember the mystical words of Jesus, the Master: "Whatsoever thing ye desire when ye pray, pray as if ye had already received and ye shall have.”

LESSON XVII. IDEALS DEVELOPED BY CONCENTRATION

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Through our paltry stir and strife, Glows the wished Ideal, And longing molds in clay, what life Carves in the marble real.—Lowell.

We often hear people spoken of as idealists. The fact is we are all idealists to a certain extent, and upon the ideals we picture depends our ultimate success. You must have the mental image if you are to produce the material thing. Everything is first created in the mind. When you control your thoughts you become a creator. You receive divine ideas and shape them to your individual needs. All things of this world are to you just what you think they are. Your happiness and success depend upon your ideals.

You are responsible for every condition you go through, either consciously or unconsciously. The next step you take determines the succeeding step. Remember this; it is a valuable lesson. By concentrating on each step as you go along, you can save a lot of waste steps and will be able to choose a straight path instead of a roundabout road.

Concentrate Upon Your Ideals and They Will Become Material Actualities. Through concentration we work out our ideals in physical life. Your future depends upon the ideals you are forming now. Your past ideals are determining your present. Therefore, if you want a bright future, you must begin to prepare for it today.

If persons could only realize that they can only injure themselves, that when they are apparently injuring others they are really injuring themselves, what a different world this would be!

We say a man is as changeable as the weather. What is meant is his ideals change. Every time you change your ideal you think differently. You become like a rudderless boat on an ocean. Therefore realize the importance of holding to your ideal until it becomes a reality.

You get up in the morning determined that nothing will make you lose your temper. This is your ideal of a person of real strength and poise. Something takes place that upsets you completely and you lose your temper. For the time being you forget your ideal. If you had just thought a second of what a well-poised person implies you would not have become angry. You lose your poise when you forget your ideal. Each time we allow our ideals to be shattered we also weaken our will-power. Holding to your ideals develops will-power. Don't forget this.

Why do so many men fail? Because they don't hold to their ideal until it becomes a mental habit. When they concentrate on it to the exclusion of all other things it becomes a reality.

"I am that which I think myself to be."

Ideals are reflected to us from the unseen spirit. The laws of matter and spirit are not the same. One can be broken, but not the other. To the extent that ideals are kept is your future assured.

It was never intended that man should suffer. He has brought it upon himself by disobeying the laws of nature. He knows them so cannot plead ignorance. Why does he break them? Because he does not pay attention to those ideals flashed to him from the Infinite Spirit.

Life is but one continuous unfoldment, and you can be happy every step of the way or miserable, as you please; it all depends upon how we entertain those silent whisperings that come from we know not where. We cannot hear them with mortal ear, but from the silence they come as if they were dreams, not to you or me alone, but to everyone. In this way the grandest thoughts come to us, to use or abuse. So search not in treasured volumes for noble thoughts, but within, and bright and glowing vision will come to be realized now and hereafter.

You must give some hours to concentrated, consistent, persistent thought. You must study yourself and your weaknesses.

No man gets over a fence by wishing himself on the other side. He must climb.

No man gets out of the rut of dull, tiresome, monotonous life by merely wishing himself out of the rut. He must climb.

If you are standing still, or going backward, there is something wrong. You are the man to find out what is wrong.

Don't think that you are neglected, or not understood, or not appreciated.

Such thoughts are the thoughts of failure.

Think hard about the fact that men who have got what you envy got it by working for it.

Don't pity yourself, criticise yourself.

You know that the only thing in the world that you have got to count upon is yourself.

LESSON XVIII. MENTAL CONTROL THROUGH CREATION

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I attended a banquet of inventors recently. Each inventor gave a short talk on something he thought would be accomplished in the future. Many very much needed things were spoken of. One inventor spoke of the possibilities of wireless telephone. Distance, he said, would shortly be annihilated. He thought we would soon be able to talk to the man in the submarine forty fathoms below the surface and a thousand miles away. When he got through he asked if there were any that doubted what he said. No one spoke up. This was not a case of tactful politeness, as inventors like to argue, but a case where no one present really doubted that the inventor's vision would, in the future, materialize.

These shrewd men, some real geniuses, all thought we would in time be able to talk to those a thousand miles away without media. Now, if we can make an instrument so wonderful that we can send wireless messages a thousand miles, is there any reason why we should not through mental control transmit messages from one person to another? The wireless message should not be as easy to send as the projected thought.

The day will come when all business will employ highly developed persons to send out influences. These influences will be so dominating that employes will be partly controlled by them and so you will profit more and more by your mental powers and depend on them to draw to you all forces of a helpful nature. You will be constantly sending out suggestions to your employes and friends. They will receive these unconsciously, but in case yours is the stronger personality they will carry them out the same as if you had spoken them.

This is being done even today. A finely organized company secures the combined effort of all its men. They may be each doing a different kind of work, but all work to bring about the very best results. The whole atmosphere is impregnated with a high standard of workmanship. Everyone feels he must do his best. He could not be in such surroundings and be satisfied to do anything but his best work.

A business will succeed only to the extent that the efforts of all are co-ordinated towards one result. At least one person is needed to direct all toward the desired end. The person at the head does not have to exactly outline to the others what steps to take, but he must possess the mental power of control over others.

An up-to-date business letter is not written in a casual, commonplace way today. The writer tries to convey something he thinks the receiver will be interested to know. In this way he awakens a responsive spirit. Sometimes just the addition of a word or two will change a letter of the matter-of-fact style to one that compels a response. It is not always what is actually in a letter, but the spirit which it breathes that brings results. That intangible something that defies analysis is the projected thought of the master that brings back the harvest that it claims.

But we should not always claim success for ourselves only. If you are anxious that some friend or relative should succeed, think of this person as becoming successful. Picture him in the position you would like to see him in. If he has a weakness, desire and command that it be strengthened; think of his shortcomings which belong to his negative nature as being replaced by positive qualities. Take a certain part of the day to send him thoughts of an up-building nature. You can in this way arouse his mental powers into activity, and once aroused, they will assert themselves and claim their own.

We can accomplish a great deal more than many of us are ready to believe by sending to another our direct, positive and controlling suggestions of leadership, but whether a man is a success or not is greatly determined by the way he acts on the suggestions he receives.

We either advance or decline. We never stand still. Every time we accomplish something it gives us ability to do greater things. The bigger the attempt undertaken, the greater the things accomplished in the future. As a business grows, the head of the business also has to grow. He must advance and be ever the guiding influence. By his power to control, he inspires confidence in those associated with him. Often employes are superior to their employers in some qualities, and, if they had studied, instead of neglected their development, they could have been employers of more commanding influence than those whom they serve.

Through your mental power you can generate in another enthusiasm and the spirit of success, which somehow furnishes an impetus to do something worth while.

In concentrated mental control, there is a latent power more potent than physical force. The person becomes aware that the attitude of the mind has a power of controlling, directing and governing other forces. He has been placed in an attitude capable of acquiring that which he desires.

All of us no matter how strong we are, are affected by the mental forces of our environment. There is no one that can remain neutral to influences. The mind cannot be freed from the forces of a place. If the environment of your place of business is not helpful, it will be harmful. That is why a change of position will often do a person a great deal of good.

No person was ever intended to live alone. If you are shut up with only your own thoughts you suffer from mental starvation. The mind becomes narrow; the mental powers weaken. Living alone often causes some of the milder forms of insanity. If children do not play with those their own age, but associate with only older people, they will take on the actions of the older people. The same is true of older persons if they associate with people younger than they are. They take on the spirit of youth. If you wish to retain your youth you need the influences of youth. Like attracts like all over the world.

The thought element plays a great part in our lives. Every business must not only command physical effort but it must also command thought effort. There must be co-ordination of thought. All employers should aim to secure employes that think along similar lines. They will work in fuller sympathy with each other. They will better understand each other. This enables them to help each other, which would be utterly impossible if they were not in sympathy with each other. It is this that goes to make up a perfect organization, which directs and influences them toward the one end. Instead of each person being a separate unit, each one is like a spoke in a big wheel. Each member carries his own load, and he would not think of shirking. Anyone working in such an atmosphere could not help turning out his best work.

All great leaders must be able to inspire this co-operative spirit. They first secure assistance through their mental control. They then make their assistants realize the value of mental control. Soon there is a close bond between them; they are working toward a single purpose. They profit by their combined effort. The result is that they accomplish much.

If your business is conducted in the right spirit, you can instill your thoughts and your ideas into your employes. Your methods and ideas become theirs. They don’t know it, but your mental forces are shaping their work. They are just as certain to produce results as any physical force in nature.

The up-to-date business man of the future is going to take pains to get his employes to think and reason better. He will not want them to become depressed or discouraged. There is time that instead of being wasted he will endeavor to have them use in concentrated effort that will be profitable to both employer and employed. There must be more of the spirit of justice enter into the business of the future.

There is a firm I know that will not hire an employe until he has filled out an application blank. No doubt those that fill it out think it is foolishness, but it is not. A capable manager can look over this application blank and pretty nearly tell if this person will fit into his management. The main thing he wants to know is the applicant's capacity for efficient co-operative effort. He wants persons that have faith in themselves. He wants them to realize that when they talk of misfortunes and become blue they are likely to communicate the same depressing influence to others. The up-to-date manager wants to guard against hiring employes who will obstruct his success.

You must realize that every moment spent in thinking of your difficulties of the past, every moment spent in bad company is attracting to you all that is bad; is attracting influences that must be shaken off before you can advance.

Many firms prefer to hire employes that never worked before so that they have nothing to unlearn. They are then not trained, but have no bad business habits to overcome. They are more easily guided and grasp the new methods more effectively because they are not contrary to what they have already learned. They are at once started on the right road, and as they co-operate readily they receive the mental support of the management in learning the methods that have been perfected. This inspires confidence in themselves and they soon become efficient and, finally, skilled workers.

Most big business firms today employ efficiency experts. Each day or week they are in a different department. They earn their money because they familiarize persons with very little business experience with plans that has taken the "expert" years of training and much money to perfect.

The attitude we take has a great deal more to do with our success than most of us realize. We must be able to generate those forces that are helpful. There is a wonderful power in the thought rightly controlled and projected and we must through concentration develop this power to the fullest possible extent.

We are surrounded by many forces of which we know but little at present. Our knowledge of these is to be wonderfully increased. Each year we learn more about these psychic forces which are full of possibilities of which we are not even dimly conscious. We must believe in mental control, learn more about it, and use it, if we want to command these higher powers and forces which will unquestionably direct the lives of countless future generations.

LESSON XIX. A CONCENTRATED WILL DEVELOPMENT

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New Method. You will find in this chapter a most effective and most practical method of developing the will. You can develop a strong one if you want to. You can make your Will a dynamo to draw to you untold power. Exercises are given which will, if practiced, strengthen your will, just as you would strengthen your muscles by athletic exercises.

In starting to do anything, we must first commence with elementary principles. Simple exercises will be given. It is impossible to estimate the ultimate good to be derived from the mental cultivation that comes through these attempts at concentration. Even the simple exercises are not to be thought useless. “In no respect,” writes Doctor Oppenheim, “can a man show a finer quality of will-power than in his own private, intimate life.” We are all subjected to certain temptations. The Will decides whether we will be just, or unjust; pure of thought; charitable in opinion; forbearing in overlooking other’s shortcomings; whether we live up to our highest standard. Since these are all controlled by the Will, we should find time for plenty of exercises for training of the will in our daily life.

You, of course, realize that your will should be trained. You must also realize that to do this requires effort that you alone can command. No one can call it forth for you.

To be successful in these exercises you must practice them in a spirit of seriousness and earnestness. I can show you how to train your will, but your success depends upon your mastery and application of these methods.

New Methods of Will-Training. Select a quiet room where you will not be interrupted; have a watch to determine the time, and a note-book in which to enter observations. Start each exercise with date and time of day.

Exercise 1

Time decided on. Select some time of the day when most convenient. Sit in a chair and look at the door-knob for ten minutes. Then write down what you experienced. At first it will seem strange and unnatural. You will find it hard to hold one position for ten minutes. But keep as still as you can. The time will seem long for it will probably be the first time you ever sat and did nothing for ten minutes. You will find your thoughts wandering from the door-knob, and you will wonder what there can be in this exercise. Repeat this exercise for six days.

10 P. M. 2nd Day.

Notes. You should be able to sit quieter, and the time should pass more quickly. You will probably feel a little stronger because of gaining a better control of your will. It will brace you up, as you have kept your resolution. 10 P. M. 3rd Day.

Notes. It may be a little harder for you to concentrate on the door-knob as perhaps you had a very busy day and your mind kept trying to revert to what you had been doing during the day. Keep on trying and you will finally succeed in banishing all foreign thoughts. Then you should feel a desire to gain still more control. There is a feeling of power that comes over you when you are able to carry out your will. This exercise will make you feel bigger and it awakens a sense of nobility and manliness. You will say, "I find that I can actually do what I want to and can drive foreign thoughts out. The exercise, I can now see, is valuable."

10 P. M. 4th Day.

Notes. "I found that I could look at the door-knob and concentrate my attention on it at once. Have overcome the tendency to move my legs. No other thoughts try to enter as I have established the fact that I can do what I want to do and do not have to be directed. I feel that I am gaining in mental strength, I can now see the wonderful value of being the master of my own will-force. I know now if I make a resolution I will keep it. I have more self-confidence and can feel my self-control increasing.

10 P. M. 5th Day.

Notes. "Each day I seem to increase the intensity of my concentration. I feel that I can center my attention on anything I wish.

10 P. M. 6th Day.

Notes. "I can instantly center my whole attention on the door-knob. Feel that I have thoroughly mastered this exercise and that I am ready for another."

You have practiced this exercise enough, but before you start another I want you to write a summary of just how successful you were in controlling the flitting impulses of the mind and will. You will find this an excellent practice. There is nothing more beneficial to the mind than to pay close attention to its own wonderful, subtle activities.

Exercise 2

Secure a package of playing cards. Select some time to do the exercise. Each day at the appointed time, take the pack in one hand and then start laying them down on top of each other just as slowly as you can, with an even motion. Try to get them as even as possible. Each card laid down should completely cover the under one. Do this exercise for six days.

1st Day.

Notes. Task will seem tedious and tiresome. Requires the closest concentration to make each card completely cover the preceding one. You will probably want to lay them down faster. It requires patience to lay them down so slowly, but benefit is lost if not so placed. You will find that at first your motions will be jerky and impetuous. It will require a little practice before you gain an easy control over your hands and arms. You probably have never tried to do anything in such a calm way. It will require the closest attention of your will. But you will find that you are acquiring a calmness you never had before. You are gradually acquiring new powers. You recognize how impulsive and impetuous you have been, and how, by using your will, you can control your temperament.

2nd Day.

Notes. You start laying the cards down slowly. You will find that by practice you can lay them down much faster. But you want to lay them down slowly and therefore you have to watch yourself. The slow, steady movement is wearisome. You have to conquer the desire of wanting to hurry up. Soon you will find that you can go slowly or fast at will.

3rd Day.

Notes. You still find it hard to go slowly. Your will urges you to go faster. This is especially true if you are impulsive, as the impulsive character finds it very difficult to do anything slowly and deliberately. It goes against the “grain.” This exercise still is tiresome. But when you do it, it braces you up mentally. You are accomplishing something you do not like to do. It teaches you how to concentrate on disagreeable tasks. Writing these notes down you will find very helpful.

4th Day.

Notes. I find that I am beginning to place the cards in a mathematical way. I find one card is not completely covering another. I am getting a little careless and must be more careful. I command my will to concentrate more. It does not seem so hard to bring it under control.

5th Day.

Notes. I find that I am overcoming my jerky movements, that I can lay the cards down slowly and steadily. I feel that I am rapidly gaining more poise. I am getting better control over my will each day, and my will completely controls my movements. I begin to look on my will as a great governing power. I would not think of parting with the knowledge of will I have gained. I find it is a good exercise and know it will help me to accomplish my tasks.

6th Day.

Notes. I begin to feel the wonderful possibilities of the will. It gives me strength to think of the power of will. I am able to do so much more and better work now, that I realize that I can control my will action. Whatever my task, my will is concentrated on it. I am to keep my will centered there until the task is finished. The more closely and definitely I determine what I shall do, the more easily the will carries it out. Determination imparts compelling force to the will. It exerts itself more. The will and the end act and react on each other.

7th Day.

Notes. Now try to do everything you do today faster. Don't hurry or become nervous. Just try to do everything faster, but in a steady manner.

You will find that the exercises you have practiced in retardation have steadied your nerves, and thereby made it possible to increase your speed. The will is under your command. Make it carry out resolutions rapidly. This is how you build up your self-control and your self-command. It is then that the human machine acts as its author dictates.

You certainly should now be able to judge of the great benefit that comes from writing out your introspections each day. Of course you will not have the exact experiences given in these examples, but some of these will fit your case. Be careful to study your experiences carefully and make as true a report as you can. Describe your feelings just as they seem to you. Allow your fancies to color your report and it will be worthless. You have pictured conditions as you see them. In a few months, if you again try the same exercises, you will find your report very much better. By these introspections, we learn to know ourselves better and with this knowledge can wonderfully increase our efficiency. As you become used to writing out your report, it will be more accurate. You thus learn how to govern your impulses, activities and weaknesses.

Each person should try to plan exercises that will best fit his needs. If not convenient for you to practice exercises every day, take them twice or three times a week. But carry out any plan you decide to try. If you cannot devote ten minutes a day to the experiments start with five minutes and gradually increase the time. The exercises given are only intended for examples.

Will Training Without Exercise. There are many people that do not want to take the time to practice exercises, so the following instructions for training the will are given to them.

By willing and realizing, the will grows. Therefore the more you will, the more it grows, and builds up power. No matter whether your task is big or small, make it a rule to accomplish it in order to fortify your will. Form the habit of focusing your will in all its strength upon the subject to be achieved. You form focusing your will in all its strength upon the subject to be achieved. You form in this way the habit of getting a thing done, of carrying out some plan. You acquire the feeling of being able to accomplish that which lies before you, no matter what it is. This gives you confidence and a sense of power that you get in no other way. You know when you make a resolution that you will keep it. You do not tackle new tasks in a half-hearted way, but with a bold, brave spirit. We know that the will is able to carry us over big obstacles. Knowing this despair never claims us for a victim. We have wills and are going to use them with more and more intensity, thus giving us the power to make our resolutions stronger, our actions freer and our lives finer and better.

The education of the will should not be left to chance. It is only definite tasks that will render it energetic, ready, persevering and consistent. The only way it can be done is by self-study and self-discipline. The cost is effort, time and patience, but the returns are valuable. There are no magical processes leading to will development, but the development of your will works wonders for you because it gives you self-mastery, personal power and energy of character.

Concentration of the Will to Win. The adaptability of persons to their business environment is more a matter of determination than anything else. In this age we hear a good deal of talk about a man’s aptitudes. Some of his aptitudes, some of his powers, may be developed to a wonderful extent, but he is really an unknown quality until all his latent powers are developed to their highest possible extent. He may be a failure in one line and a big success in another. There are many successful men, that did not succeed well at what they first undertook, but they profited by their efforts in different directions, and this fitted them for higher things, whereas had they refused to adjust themselves to their environment, the tide of progress would have swept them into oblivion.

My one aim in all my works is to try and arouse in the individual the effort and determination to develop his full capacities, his highest possibilities. One thing I want you to realize at the start, that it is not so much ability, as it is the will to do that counts. Ability is very plentiful, but organizing initiative and creative power are not plentiful. It is easy to get employes, but to get someone to train them is harder. Their abilities must be directed to the work they can do. They must be shown how, while at this work, to conserve their energy and they must be taught to work in harmony with others, for most business concerns are dominated by a single personality.

Concentrating on Driving Force Within. We are all conscious, at times, that we have somewhere within us an active driving force that is ever trying to push us onward to better deeds. It is that “force” that makes us feel determined at times to do something worth while. It is not thought, emotion or feeling. This driving force is something distinct from thought or emotion. It is a quality of the driving force is something distinct from thought or emotion. It is a quality of the soul and therefore it has a consciousness all its own. It is the “I will do” of the will. It is the force that makes the will concentrate. Many have felt this force working within them, driving them on to accomplish their tasks. All great men and women become conscious that this supreme and powerful force is their ally in carrying out great resolutions.

This driving force is within all, but until you reach a certain stage you do not become aware of it. It is most useful to the worthy. It springs up naturally without any thought of training. It comes unprovoked and leaves unnoticed. Just what this force is we do not know, but we do know that it is what intensifies the will in demanding just and harmonious action.

The ordinary human being, merely as merchandise, if he could be sold as a slave, would be worth ten thousand dollars. If somebody gave you a five thousand dollar automobile you would take very good care of it. You wouldn’t put sand in the carburetor, or mix water with the gasoline, or drive it furiously over rough roads, or leave it out to freeze at night.

Are you quite sure that you take care of your own body, your own health, your only real property, as well as you would take care of a five thousand dollar automobile if it were given to you?

The man who mixes whiskey with his blood is more foolish than a man would be if he mixed water with gasoline in his car.

You can get another car; you cannot get another body.

The man who misses sleep lives irregularly—bolts his food so that his blood supply is imperfect. That is a foolish man treating himself as he would not treat any other valuable piece of property.

Do you try to talk with men and women who know more than you do, and do you LISTEN rather than try to tell them what you know?

There are a hundred thousand men of fifty, and men of sixty, running along in the old rut, any one of whom could get out of it and be counted among the successful men if only the spark could be found to explode the energy within them now going to waste.

Each man must study and solve his own problem.

LESSON XX. CONCENTRATION REVIEWED

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In bringing this book to a close, I again want to impress you with the inestimable value of concentration, because those that lack this great power or, rather that fail to develop it, will generally suffer from poverty and unhappiness and their life's work will most often be a failure, while those that develop and use it will make the most of life's opportunities,

I have tried to make these lessons practical and I am sure that many will find them so. Of course the mere reading of them will not do you a great deal of good, but, if the exercises are practiced and worked out and applied to your own individual case, you should be able to acquire the habit of concentration in such measure as to greatly improve your work and increase your happiness.

But remember the best instruction can only help you to the extent to which you put it into practice. I have found it an excellent idea to read a book through first, and then re-read it, and when you come to an idea that appeals to you, stop and think about it, then if applicable to you, repeat it over and over, that you will be impressed by it. In this way you can form the habit of picking out all the good things you read and these will have a wonderful influence on your character.

In this closing chapter, I want to impress you to concentrate on what you do, instead of performing most of your work unconsciously or automatically, until you have formed habits that give you the mastery of your work and your life powers and forces.

Very often the hardest part of work is thinking about it. When you get right into it, it does not seem so disagreeable. This is the experience of many when they first commence to learn how to concentrate. So never think it a difficult task, but undertake it with the "I Will Spirit" and you will find that its acquirement will be as easy as its application will be useful.

Read the life of any great man, and you will generally find that the dominant quality that made him successful was the ability to concentrate. Study those that have been failures and you will often find that lack of concentration was the cause.

"One thing at a time, and that done will
Is a good rule as I can tell."

All men are not born with equal powers, but it is the way they are used that counts. "Opportunity knocks at every man's door." Those that are successful hear the knock and grasp the chance. The failures believe that luck and hear the knock and grasp the chance. The failures believe that luck and circumstances are against them. They always blame someone else instead of themselves for their lack of success. We get what is coming to us, nothing more or less. Anything within the universe is within your grasp. Just use your latent powers and it is yours. You are aided by both visible and invisible forces when you concentrate on either "to do" or "to be."

Everyone is capable of some concentration, for without it you would be unable to say or do anything. People differ in the power to concentrate because some are unable to Will to hold the thought in mind for the required time. The amount of determination used determines who has the strongest will. No one's is stronger than yours. Think of this whenever you go against a strong opponent.

Never say "I can't concentrate today." You can do it just the minute you say "I will." You can keep your thoughts from straying, just the same as you can control your arms. When once you realize this fact, you can train the will to concentrate on anything you wish. If it wanders, it is your fault. You are not utilizing your will. But, don't blame it on your will and say it is weak. The will is just the same whether you act as if it were weak or as if it were strong. When you act as if your will is strong you say, "I can." When you act as if it were weak you say, "I can't." It requires the same amount of effort, in each case.

Some men get in the habit of thinking "I can't" and they fail. Others think "I can" and succeed. So remember, it is for you to decide whether you will join the army of "I can't" or "I can."

The big mistake with so many is that they don't realize that when they say "I can't," they really say, "I won't try." You can not tell what you can do until you try. "Can't" means you will not try. Never say you cannot concentrate, for, when you do, you are really saying that you refuse to try.

Whenever you feel like saying, "I can't," say instead, "I possess all will and I can use as much as I wish." You only use as much as you have trained yourself to use.

An Experiment to Try. Before going to bed tonight, repeat, "I am going to choose my own thoughts, and to hold them as long as I choose. I am going to shut out all thoughts that weaken or interfere; that make me timid. My Will is as strong as anyone's else. While going to work the next morning, repeat this over. Keep this up for a month and you will find you will have a better opinion of yourself. These are the factors that make you a success. Hold fast to them always.

Concentration is nothing but willing to do a certain thing. All foreign thoughts can be kept out by willing that they stay out. You cannot realize your possibilities until you commence to direct your mind. You then do consciously what you have before done unconsciously. In this way you note mistakes what you have before done unconsciously. In this way you note mistakes, overcome bad habits and perfect your conduct.

You have at times been in a position that required courage and you were surprised at the amount you showed. Now, when once you arouse yourself, you have this courage all the time and it is not necessary to have a special occasion reveal it to you. My object in so strongly impressing this on your mind is to make you aware that the same courage, the same determination that you show at certain exceptionable times you have at your command at all times. It is a part of your vast resources. Use it often and well, in working out the highest destiny of which you are capable.

Final Concentration Instruction. You now realize that, in order to make your life worthy, useful and happy, you must concentrate. A number of exercises and all the needed instruction has been given. It now remains for you to form the highest ideal that you can in the present and live up to that ideal, and try to raise it. Don’t waste your time in foolish reading. Select something that is inspiring, that you may become enrapport with those that think thoughts that are worth while. Their enthusiasm will inspire and enlighten you. Read slowly and concentrate on what you are reading. Let your spirit and the spirit of the author commune, and you will then sense what is between the lines—those great things which words cannot express.

Pay constant attention to one and one thing only for a given time and you will soon be able to concentrate. Hang on to that thought ceaselessly until you have attained your object. When you work, let your mind dwell steadily on your task. Think before you speak and direct your conversation to the subject under discussion. Do not ramble. Talk slowly, steadily and connectedly. Never form the hurry habit, but be deliberate in all you do. Assume static attitudes without moving a finger or an eyelid, or any part of your body. Read books that treat of but one continuous subject. Read long articles and recall the thread of the argument. Associate yourself with people who are steady, patient and tireless in their thought, action and work. See how long you can sit still and think on one subject without interruption.

Concentrating on the Higher Self. Father Time keeps going on and on. Every day he rolls around means one less day for you on this planet. Most of us only try to master the external conditions of this world. We think our success and happiness depends on us doing so. These are of course important and I don’t want you to think they are not, but I want you to realize that when death comes, only those inherent and acquired qualities and conditions within the mentality—your character, conduct and soul growth—will go with you. If these are what they should be, you need not be afraid of not being successful and happy, for with these qualities you can mold external materials and conditions

With these qualities you can mold external materials and conditions.

Study yourself. Find Your Strong Points And Make Them Stronger As Well As Yo Weak Ones And Strengthen Them. Study yourself carefully and you will see yourself as you really are.

The secret of accomplishment is concentration, or the art of turning all your power upon just one point at a time.

If you have studied yourself carefully you should have a good line on yourself, and should be able to make the proper interior re-adjustments. Remember first, last, and always, Right thinking and right Living necessarily results in happiness, and it is therefore within your power to obtain happiness. Anyone that is not happy does not claim their birthright.

Keep in mind that some day you are going to leave this world and think of what you will take with you. This will assist you to concentrate on the higher forces. Now start from this minute, to act according to the advice of the higher self in everything you do. If you do, its ever harmonious forces will necessarily insure to you a successful fulfilment of all your life purposes. Whenever you feel tempted to disobey your higher promptings, hold the thought

“My-higher-self-insures-to-me-the-happiness-of-doing-that-which -best-answers-my-true-relations-to-all-others.”

You possess latent talents, that when developed and utilized are of assistance to you and others. But if you do not properly use them, you shirk your duty, and you will be the loser and suffer from the consequences. Others will also be worse off if you do not fulfil your obligations.

When you have aroused into activity your thought powers you will realize the wonderful value of these principles in helping you to carry out your plans. The right in the end must prevail. You can assist in the working out of the great plan of the universe and thereby gain the reward, or you can work against the great plan and suffer the consequences. The all consuming fires are gradually purifying all discordant elements. If you choose to work contrary to the law you will burn in its crucible, so I want you to learn to concentrate intelligently on becoming in harmony with your higher self. Hold the thought: “I-will-live-for-my-best. I-seek-wisdom, self-knowledge, happiness-and-power-to-help-others. I-act-from-the-higher-self, therefore-only-the-best-can-come-to-me. The more we become conscious of the presence of the higher self the more we should try to become a true representative of the human soul in all its wholeness and holiness, instead of wasting our time dwelling on some trifling external quality or defect. We should try to secure a true conception of what we really are so as not to over value the external furnishings. You will then not surrender your dignity or self respect, when others ignorantly make a display of material things to show off. Only the person that realizes that he is a permanent Being knows what the true self is.

Genuine Mediumship or The Invisible Powers

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PART I
NATURE'S FINER FORCES

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One of the most common mistaken conceptions of the average student of the occult sciences, and of so-called "psychic phenomena" in general, is that which may be expressed by the term "supernatural." This term, as you know, is used to express the idea of "that which is outside of the realm of Nature, and of Nature's laws."

Knowledge Versus Faith

As a matter of fact, as all the advanced students and teachers of the occult doctrine know full well, we have no direct knowledge whatsoever of anything that is "outside of the realm of nature, and of Nature's laws." It is true that we may, by an act of faith, profess to believe in powers and beings entirely apart from the great realm of Nature—in fact, most persons do believe in such powers and beings in connection with their formal religion—but their belief is entirely within the category of Faith, and is not even pretended to be based upon actual experience and phenomenal manifestation.

The moment that there appears any manifestation which is possible of being known to, or experienced by, the human senses, ordinary or extraordinary, that moment the phenomena and the immediate cause thereof must be regarded as being properly classed in the category of "natural." This is true not only of such phenomena as are perceived by means of our ordinary five senses, but also of those which are perceptible only to the highest powers of perception, or higher senses, which are latent in all human beings but which are unfolded only in the case of a comparatively few individuals of the race.

It should be clearly understood by all students of occultism or psychic phenomena that man's knowledge and experience, normal or supernormal, is confined to the realm of Nature. There is a "ring pass-not" around the boundaries of the Kingdom of Nature which mortals cannot pass, no matter how high may be their degree of development and advancement. Even those great mystics whose writings are filled with the startling revelations of "union with the Divine," and of "At-one-ment with Deity," are under no illusion concerning this fact they know full well that only in so far as Deity involves itself in Nature fact they know full well that only in so far as Deity involves itself in Nature—wraps itself up in the garments of Nature—can it be directly experienced by man, and thus actually known by him.

Supernormal, Not Supernatural

Perhaps a clearer understanding of this important subject will be had if we but substitute the term "supernormal" for that of "supernatural." The term "supernormal" is not commonly employed, and but few know that such a word is to be found in the dictionaries, much less know its meaning; but a study of its meaning, and its adoption in our thinking, will serve to give us a clearer conception of the true nature of many strange phases of experience of which we have become conscious, either by reasons of their manifestation by ourselves, or else by the manifestation on the part of others. It will accordingly be well for us to carefully examine this term and its meaning.

"Subnormal" means: "Beyond, above, or exceeding that which is **normal** ; extraordinary, inexplicable perhaps, but **not** supernatural." Now, the term "normal" means: "Conforming to a certain standard, rule, or type"; hence, anything that is "supernormal" is something that is **above the usual pattern, rule, or type** .

There is an important distinction to be noted here, to-wit: a thing may be **outside** of the usual pattern, rule, or type, in the sense of being **inferior to** or **under** the ordinary standard, and in this case is known as "**abnormal** ," the latter term being employed as a term of depreciation. On the other hand, the "**outside** of the standard" quality may consist of a **superiority** to the prevailing standard, and accordingly is entitled to be classed in the category of the "**super** normal"—the prefix "**super** " meaning "**above** , **over** , **higher** , etc."

It is important that the distinction be made clearly between the use and meaning of these two terms, "abnormal" and "supernormal," respectively. The first named denotes **inferiority** , and the latter denotes **superiority** . This distinction may be more clearly apprehended by means of a concrete example, as follows:

On our own plane of existence the senses of sight and hearing, respectively, are included in the usual standard, pattern, and type of sense normality—every normal person possesses these senses in a certain general degree of power; hence, on this plane of existence, a person born blind, or deaf, is spoken of as "**abnormal** ," that is to say, such a person is **deficient** in regard to the sense powers.

On the contrary, let us imagine a plane of existence, in which the great majority of individuals lack the power of sight and hearing, respectively. On such a plane of existence, the occasional individual who was born possessed of the powers of sight and hearing, respectively, would be properly regarded as "**supernormal** ," that is to say, such a person would be **superior** to the ordinary run of individuals—above them, in fact. The term "**abnormal** " means **minus** the ordinary standard quality; and the term "**supernormal** " means **plus** the ordinary standard quality. And yet both the "plus" and the "minus" would be "outside" the normal type, though there is a difference as wide as that between the two poles, in this "outsideness."

Supernormal, Not Abnormal

The above important statement concerning the distinction between the "abnormal" and "supernormal" is not made merely for the purpose of academic differentiation and classification. On the other hand, it is made because there is a most pernicious tendency on the part of the ignorant and unthinking portions of the public to regard and to classify certain high phases of occult and psychic manifestation of power as "abnormal," hence **below** the standard; whereas, properly speaking, such manifestations of power are far **above the standard** , and, hence, clearly entitled to the term "supernormal."

The Prevailing Ignorance

The ignorant and unthinking attitude of certain portions of the general public toward this class of phenomena is akin to that of a community of blind and deaf persons, satisfied that their own "three sense" standard is the highest possible one attainable by living creatures and that all variation therefrom must be considered as "abnormal." In such a community there would occasionally be born certain individuals possessed of the senses of sight and hearing, in addition to the common three senses possessed by the entire community. Judging by what we know of the tendency of human nature in such cases, we are warranted in conjuring that the ordinary run of persons in such a community would revile the seeing and hearing individuals as "abnormal," and their possessors therefore to be pitied, and perhaps shunned. Only the intelligent and thoughtful members of such a community would be able to grasp the fact that these exceptional individuals were really not only not "abnormal," and inferior to type, but that they were really "supernormal," and superior to type.

Prejudice Against the Unusual.

Those to whom the above illustration may seem far-fetched, exaggerated, and unwarranted, are asked to carefully consider the ignorant and unthinking attitude which the great majority of the general public, at least at first, present toward that most wonderful display of supernormal powers, known as "occult" or "psychic," made by the few highly developed individuals of the race who are able to manifest them to some degree. These individuals are regarded as "queer," and "strange," "unnatural," and "abnormal" by their ignorant and unthinking neighbors and associates, just as the seeing and hearing exceptional individuals were likewise so regarded by their blind and deaf neighbors in the above illustration. And, here as in the illustration it is only the few intelligent and thinking individuals of the community who recognize that the departure from the standard type is in the direction of advancement and gain, rather than of retrogression and loss—a plus attribute, rather than a minus one. The illustration is startlingly true and in accordance with the facts of the case, as many thoughtful persons know only to well, and admit sadly.

Great Changes Impending

But it would be unjust and unfair to the general public were we to fail to add to the above criticism the fact that there is underway a great change in the public opinion regarding this important matter. More and more persons are becoming interested in Nature's Finer Forces every day; more are becoming more familiar with the phenomena manifested by the gifted individuals possessing these wondrous powers; and more are coming to realize that these powers are really latent in all of the members of the human race, though lying dormant in the majority thereof, and may be unfolded and brought into active manifestation by scientific methods of training and development. But, even so, the student and teacher of this great subject should carefully bear in mind the important distinction above made between that which is "abnormal," and that which is "supernormal"; and such should lose no opportunity in pointing out this important distinction whenever the subject arises in conversation or argument—for the propaganda of truth should be earnestly and vigorously pursued, in order that the world may be liberated from its chains of error.

The Naturalness of the Occult Powers

Returning to the subject considered in the opening paragraphs of this book, namely, the **naturalness** of the occult and psychic higher powers and the manifestation thereof, we strongly advise all students of these subjects to acquire a working knowledge of the place in Nature occupied by these powers and their manifestations. A little scientific information on this subject will render the student better able to intelligently teach others concerning these matters, and also to successfully defend himself when the ignorant and unthinking seek to attack the things which are so dear to his heart, and so real and evident to himself. Many, by reason of their lack of scientific knowledge on these points, not only fail to make converts to their cause of truth, but often really drive away persons who might otherwise be interested. Many persons are really interested in and attracted to the manifestations of the higher occult and psychic powers, but are fearful of anything "unnatural" or "supernatural," and are disposed to be frightened off by any suspicion of such qualities in things. These same persons, if shown that the phenomena have a perfectly valid scientific base in natural forces and laws, will throw aside their fears and will become earnest investigators and students of this great subject. Hence, as we have said, every teacher and student of this subject should know the true scientific natural basis thereof; and in the following few pages we shall endeavor to plainly, though briefly, present these to you.

The World of Vibrations

Modern science furnishes abundant testimony to support and substantiate the teachings of the ancient Hindu sages to the effect that everything in the Universe is in constant motion, which is manifested by varying rates, degrees, and modes of vibration. The modern scientists, alike with the ancient occultist, knows that the differences between the things of the Universe arise mainly from the different rates, modes, and degrees of the vibrations manifested in the things themselves. If we change the vibration of a thing, we practically change the manifested nature of that thing. The difference between solid ice, liquid water, semi-gaseous vapor, and gaseous steam is simply the difference caused by various rates of vibration caused by heat. The difference between red and blue, green and violet, is simply that caused by varying rates of vibration. Light and heat, as well as sound, depend for the differences upon rates of vibration.

Super-Sensible Vibrations.

Moreover, as every text book on science informs us, there are sounds too low as well as those too high for the human ear to register, but which are registered by delicate instruments. Again, there are colors beyond the place of red, at one end of the visible spectrum; and others beyond the place of violet at the other end of that spectrum, which the human eye is unable to register and detect, but which our apparatus in the laboratory plainly register. The ray of light which registers on the photographic plate, and which causes sunburn on our skin, is too high a rate of vibration for our eyes to perceive. Likewise the X-Rays, and many other of the finer rays of light known to science are imperceptible to the unaided human vision—they are actually "dark rays" so far as the human eye is concerned, though man has devised instruments by means of which they may be caught and registered.

The Higher Vibrations

The vibrations of magnetism and electricity are imperceptible to our sight, though they may be registered by the appropriate apparatus; and if we had the proper sense of apparatus to perceive them, these rays of vibratory force would open up a whole new world to us. Likewise, if we could increase our power of hearing-perception, we would seem to be living in a new world of sights and sounds now closed to us. Reasoning along the same lines of thought, many great thinkers have held that there is no reason for doubting the possible existence of other world-planes of being, just as real and as actual as the one upon which we live, and move, and have our being, but which is forever invisible to the ordinary human sight and senses; the apparent nothingness of such worlds arising solely from the great difference in the rates of vibrations between the two planes of being.

Unseen Worlds.

Listen to what careful thinkers have said concerning the possibility of entire worlds existing in the same space occupied by us, but of which we are unconscious by reason of our failure to sense their vibrations: One says, "All our sensations are due to the impact upon our sense-organs of vibrations in some form. Variations in the strength and rapidity of these vibrations constitute the difference in our perceptions. Our range of response is but a limited one. Some vibrations are too rapid and some too slow to affect our senses, and therefore we have called to our aid various mechanical contrivances which enable us to recognize existences which would otherwise remain unknown. But it is still recognize existences which would otherwise remain unknown. But it is still conceivable that there may be, and doubtless are, conditions of vibratory energy that escape us, and which, if we could develop finer senses, would yield wonderful results and extensions of our power and knowledge. Today, indeed, we are coming into contact with forces, possibilities, and personalities which amount to a revelation of a new universe of things."

Interpenetrating Planes and Worlds.

Another says: "It is true that 'things are not what they seem'; but everything seems to be 'thus and so' to us only because of its particular plane of being, and that plane of being is determined by its vibrations. On one plane there is a certain vibratory value or speed; on another plane, a different one; but a plane is not a place, but a state, and so it is possible that two utterly different planes of being might co-exist in the same place and be entirely unknown to one another. That may seem absurd, but it is a scientific truth, and many authorities have endorsed the same."

Another says: "There may be, right here and now, passing through us and this world, some planet invisible to us, with mountains, oceans, lakes, rivers, cities, and inhabitants: and yet we know absolutely nothing of their existence."

Another says: "Some students of the occult find it difficult to grasp the idea of a number of manifestations, each having its own rate of vibration, occupying the same point of space at the same time. A slight consideration of the phenomena of the physical world would perhaps aid such persons in assimilating the concept in question. For instance, as every student of physics knows, a single point of space may contain at the same time vibrations of heat, light of many shades, magnetism electricity, X-Rays, etc., each manifesting its own rate of vibration, land yet none interfering with the others."

Another says: "Every beam of sunlight contains many different colors, each with its own degree of vibration, and yet none crowding out the others. By the use of the proper forms of laboratory apparatus each kind of light may be separated from the others, and the ray thus split up. The difference in colors arises simply from the different rates of etheric vibrations. Again, it is possible to send many telegrams along the same wire, at the same time, by using senders and receivers of different vibratory keynotes. The same thing has its corresponding analogy in the case of the wireless telegraphy. So you see, even on the physical planes we find many forms of vibratory energy manifesting on, in, and at the same point of space at the same time, without interfering one with the other."

Manifold Planes of Existence

The ancient occult teachings have ever insisted upon the presence of numerous planes of existence, of which our own particular plane is but one. And all of these numerous planes are equally within the realms of Nature; none of them being supernatural. And there is always found to exist a correspondence between these several planes of manifestation; and, under supernormal conditions, a certain degree of possible communication between them. Each of these planes has numerous subdivisions and subplanes, the divisions being according to the rule of "sevens," as follows: there are seven grand planes, and each of these are subdivided into seven secondary planes, and each of these into seven tertiary planes, and so on until the division has been made seven times.

The student of occultism, particularly at the beginning of his studies, experiences difficulty in comprehending just what is meant by the term "plane" as employed in the occult teachings. His first impression, usually encouraged by the use of the dictionary, is that each "plane" is one of a series of strata or layers, above and below which are present other layers or strata. Even after the student progresses in his understanding of the subject, this original picture of material layers and strata tends to persist in his thought on the subject. The error, of course, arises from his original conception of the planes, layers, or strata as being composed of gross material matter, whereas, as a matter of fact, only one of the many planes is so composed. When one stops to think that even the grossest form of matter is itself composed of vibrations of energy (for science teaches that all matter is but energy at the last); and that all other forms of material substance is likewise so composed of vibrations of energy; then one is on the road to the discovery of the real state of affairs. Then he begins to realize that instead of the planes of being rising one above the other in the scale of their fineness, they are graded according to their degree of vibratory energy, and each may actually occupy the same space as all the others. In short, the "planes" are not strata or layers of "matter" at all, but are simply different states of vibration of energy; and that which we know as "matter" is simply one (and a very low one) of the many forms of such vibrations.

From the above, it is seen that the various planes of being are not distinguished by spatial position; they do not lie one superimposed on the other, like layers or strata of matter. Instead, they interpenetrate each other in the same limits of space. A single point of space may accommodate the manifestations of each and all of the seven great planes of being, and all the subdivisions, and subdivisions (sevenfold in division) at the same time. The old occultists impressed this and other facts upon the minds of their pupils by the oft-repeated aphorism: "**A plane of being is not a place of being, but a state of being.** " And the "state of being" is simply a certain manifestation of vibratory energy. With these ideas firmly fixed in the mind, the student is less apt to wander astray from the facts of the case.

Planes and Vibrations

To those who may be disposed to regard the above statements concerning the "planes of being" as somewhat visionary, theoretical, or imaginary, we would say: "Go to modern science, and verify this statement." The following quotation from a writer on the subject will serve to illustrate this fact, viz.: "We are apt to think that we are familiar with every kind of matter in existence, but such is not the case. We are familiar with only a few forms of matter. Spectrum analysis shows us that on certain fixed stars there are forms of matter far different from matter as we know it on this planet. On some stars this unknown matter appears to be of a much lower form of vibration than that manifested by terrestrial matter; while on others, there appears to be a much higher vibratory rate than even that manifested by the most subtle forms of ultra-gaseous matter known to us here. Even on our own globe we can distinguish between several great class of matter. In addition to the forms called 'solid,' 'liquid,' and 'gaseous,' respectively, science now recognizes a fourth plane of matter known as 'ultra-gaseous' matter, and there are indications of several even finer states of matter, known under the general term of 'radiant matter.' In fact, modern science sees 'radiant matter' apparently fading away into 'radiant energy.'"

In view of the facts of modern science concerning the different planes of substance, matter and energy, it is mere stupidity that ventures to question the possibility of the existence of great plane of being and life beyond the range of the ordinary senses of man—planes surrounding us on all sides, occupying the same space as we do, yet unseen by us, and we largely unseen by those dwelling upon such planes.

The Higher Senses of Men.

There are found persons who, while admitting the possibility of other and finer planes of being and life, yet question the possibility of communication between these planes of existence. They say, with apparently sound logic, "How is it possible for the human being, with his ordinary senses, to 'sense' things or being, dwelling on finer planes of being?" If this were all that there is to the question, we might well echo "How, indeed?" and agree with the critic. But, this is not all that there is to it—not even the beginning of the end of the tale. For not only may things on the finer planes become perceptible to human beings by means of the lowering of the vibrations of these finer vibratory objects in certain ways, but human beings may develop and cultivate an increased power in their senses of sight and hearing, and thus raise their vibrations so as to "sense" the things of the higher vibrations; and, still more, human beings may, and often do, develop and cultivate certain latent powers of "sensing" which are inherent in every one of us, and thus directly "sense" the sights and sounds of the higher planes of existence, almost if not quite as clearly as they can sense the objects and events of their own plane of existence. To understand how this can be, it is necessary to carefully consider the question of "sensing" in general, so as to understand just what enables us to "sense" anything at all. Once understanding this, it is but a step further to understand this **supernormal** sensing referred to. Let us then examine this matter of "sensing" in general.

The World of Sensation.

The reports of our sense organs are called "sensations." A sensation is defined as "an impression, or the consciousness of an impression, made upon the mind through the medium of a nerve or one of the organs of sense. The term 'sense' is defined as 'a faculty possessed by animals of perceiving external objects by means of impressions made upon certain organs of the body, or of perceiving changes in the condition of the body.' Our senses have been well said to constitute 'the doors to the outside world.' Unless our attention is specially directed to the subject, few of us even begin to realize how completely we are dependent upon these 'doors' to the outside world" for our knowledge of that outside world. It is only when we stop to imagine how completely shut in, or shut out, we would be if all of our sense channels should be destroyed, that we can even begin to realize just how dependent we are upon our senses for our knowledge of the world in which we live, and move, and have our being.

A Senseless World.

A writer on the subject has said: "Psychologists have pointed out to us the fact that if a human being were born without sense organs, no matter how perfect a brain he might have, his life would be little more than that of a plant. Such a person would exist merely in a dreamlike state, with only the very faintest manifestations of consciousness. His consciousness would not be able to react in response to the impact of sensations from the outside world, for there would be no such impact. And as consciousness depends almost entirely upon the impact of, or resistance to, outside impressions, his consciousness would be almost entirely inactive. He would be conscious of his own existence, but would probably never realize the fact fully, for he would have nothing else with which to compare himself, and his self-consciousness would never be aroused by contact with things outside of himself. Such a person would not have even the memories of previous sensations or experiences to arouse or heighten his consciousness or thought, and consequently he would have no imagination to use. He would be, to all intents and purposes, a living corpse. Helen Keller has only two doors of sensation closed to her—the sense of sight and the sense of hearing. Touch, taste, and smell, however were left to her; and each was quickened and heightened in order to help so far as possible to perform the world of the defective senses. The reaching of the consciousness of this girl is considered by science to be akin to a miracle—yet only two senses were missing. To appreciate the full meaning of the importance of the senses, one has but to think of Helen Keller as having been also deprived of the sense of touch."

The Elemental Sense.

Science informs us that all of the five senses of man, viz., the respective senses of touch, sight, hearing, taste, and smell are but modifications of one elementary sense namely the sense of touch; and that the other senses have been gradually evolved from that one elementary sense. This is seen to be the case when it is realized that the only way that we "sense" the presence of an outside object—be that object either a material substance, a vibration of the air, or an etheric vibration of light—is by that outside object coming in contact, directly or indirectly, with one or more of our sensory nerves, the latter conveying the report of the contact to the brain, which translates the sensation into what is called a "perception." This is true of the sensations of touch, sight, hearing, taste, and smell, and of senses higher than these and which as yet are not recognized by science. Consequently, the consciousness of the presence of an outside thing arises from contact with that outside thing through the channel of the sense of touch, or of some of its more complex evolved phases.

The Raw Material of Thought.

From what has been said, it is seen that we can know only those things concerning the outside world which are capable of being reported to us by means of sense impressions, simple or complex—all of our thought regarding the world is made up from "the raw materials of thought" which psychologists have termed sensations. Consequently, if an individual is deprived of one or more of his ordinary senses, his knowledge of the outside world is decreased to just that extent. And, likewise, if the individual were to be given one or more additional senses, his knowledge of the world would be increased in the same ratio. The same result, at least in a certain degree, would be attained if the existing senses of the individual were to be increased in power so as to register higher rates of vibration than they now consciously register and record.

The Evolution of the Senses.

This subject of increased sense-powers has always been a fascinating one for the psychologists, and much speculation has been indulged in concerning the increased consciousness of mankind were additional senses opened to it. We ask you to carefully consider the following quotations from psychologists possessing the "scientific imagination."

A psychologist says: "All the senses have been evolved from the elementary sense of Touch. All of our senses are but modified, specialized, and more complex forms of the sense of Touch. The elementary life-forms possessed merely the sense of Touch; and that but faintly developed—but a faint sensitiveness to outside impressions. Then developed the sense of Taste, from which later evolved the sense of Smell, the latter even now being closely associated with the former. Then evolved the sense of Hearing, or the consciousness of the contact of air vibrations called 'sound.' Then evolved the sense of sight, or the consciousness of contact with the light waves of the other. And it is not impossible, or even improbable, that the human race will eventually develop other and more complex senses—in fact, many even now claim that the development of extra senses is now under way in the race, and that the same are now manifesting the presence and their powers in exceptional cases."

Unfoldment of New Senses

The same writer continues as follows: "Even as it is man is able to perceive only a limited number of sound vibrations—there are many sound vibrations above and below his scale, and which he is unable to perceive, but which are registered by delicate instruments. Likewise, man is able to perceive only a limited range of light vibrations, there being enormous fields of such vibrations above and below his range. Again, man is unable to sense electrical waves, or magnetic waves—though, theoretically, he should be able to sense these as well as light waves, the difference between these respective fields of etheric vibrations being simply different rates of vibration. Imagine what a new world would be opened to man if he could sense the waves of electricity. In that case he could 'see' things as far away from him as the waves of electricity could travel, and even though solid objects intervened, as in the case of the X-Rays. In such a case a man might actually 'see' things at the other side of the world, by means of 'wireless electrical waves.' Theoretically these things are possible, providing that man's optical nerves are rendered more sensitive, or provided that he evolves a new set of sensory nerves and instruments of impression."

Discovery of New Worlds.

Another psychologist says: "If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all that we know, burst into something amazingly different and wider, in consequence of the additional revelations of these new senses." Another authority has said: "It does not seem at all improbable that there are properties of matter of which none of our senses can take immediate cognizance, and which other beings might be able to see in the same manner that we are sensible to light, sound, etc." Another writer has said: "We know that our sensory nerves are capable of transmitting to the brain only a part of the phenomena of the universe. Our senses give us only a section of the world's phenomena. Our senses usher only certain phenomena into the presence of our minds. If we had three or four new senses added, this might appear like a new world to us; we might become conscious of a vast number of phenomena which at present never have any effect upon our nervous system. It is not possible to imagine a race of beings whose senses do not resemble ours, inhabiting other worlds."

Transcendental Senses

Another writer has drawn an interesting picture, which is based upon a conjecture which is scientifically valid, as follows: "The late Professor James once suggested as a useful exercise for young students a consideration of the changes which would be worked in our ordinary world if the various branches of our receiving instruments happened to exchange duties; if, for instance, we heard our receiving instruments happened to exchange duties; if, for instance, we heard all colors, and saw all sounds. All this is less mad than it seems. Music is but an interpretation of certain vibrations undertaken by the ear; and color is but an interpretation of other vibrations undertaken by the eye. Were such an alteration of our senses to take place, the world would still be sending us the same messages, but we should be interpreting them differently. Beauty would still be ours, though speaking in another tongue. The birds' song would then strike our retina as pageant of color; we should see all the magical tones of the wind, hear as a great fugue the repeated and harmonized greens of the forest, the cadences of stormy skies. Did we realize how slight an adjustment of our own organs is needed to initiate us into such a world, we should perhaps be less contemptuous of those mystics who tell us in moments of transcendental consciousness they 'heard flowers that sounded, and saw notes that shone'; or that they have experienced rare moments of consciousness in which the senses were fused organs is needed to initiate us into such a world into a single and ineffable act of perception, in which color and sound were known as aspects of the same thing."

We Sense Only Vibratory Motion.

In assimilating the strange and wonderful conceptions of the psychologists above quoted, concerning the possibility of a new world of sensation arising from the possession of new channels of sense impression, we must never lose sight of the basic fact that all **sensations result from contact with vibratory motion** . An eminent scientific authority has said regarding this: "The only way the external world affects the nervous system is by means of vibratory motion. Light is vibratory motion; Sound is vibratory motion; Heat is vibratory motion; Touch is vibratory motion; Taste and Smell are vibratory motion. The world is known to us simply by virtue of, and in relation to, the vibratory motion of its particles. Those vibratory motions are appreciated and continued by the nervous system, and by it brought at length to the mind's perception."

The Higher Planes of Nature

In view of the facts and principles above set forth and considered, we may begin to see that there is nothing "unnatural" in the hypothesis that there may be reports conveyed to the consciousness of man by means of higher vibrations than those of ordinary sound, or ordinary sight, providing that man has either (1) highly developed his ordinary senses of sight, hearing, or touch to a degree sufficiently high to register these higher vibrations; or else has evolved and sufficiently high to register these higher vibrations, or else has evolved and unfolded into consciousness certain latent faculties of sense-impression which are lying dormant in the great masses of mankind. In fact, the thoughtful person will be forced to admit that this new knowledge of the nature of sensations, and of its relation to vibratory motion, renders extremely probable the truth of the great body of reports of such so-called extra-conscious knowledge which the experience of the race has furnished from the beginning of human history down to the present time. Such a person will see that it is not a sign of "credulity" for a person to accept such reports, so universally set forth; but that, rather, it is a sign of "credulity" for a person to accept blindly the dogmatic assertions of the materialistic sceptics to the effect that "there is no such thing possible in the natural world, under natural world, under natural laws—the whole thing is delusion or else deliberate fraud." Such "know-it-all" persons are usually found to really "know much that is not true," and to lack knowledge of much that is true, regarding Nature, her realm and her laws.

An Appeal To Reason.

Concluding these statements, let us say that the student of this book will find nothing contained within this book which is contrary to Nature's laws and principles. He will nowhere in it be asked to suspend the exercise of his reason, and to accept as facts things which violate all of Nature's laws. Instead, he will find at each point full natural explanations of even the most wonderful phenomena; and the appeal to accept same will be made always to his reason, and not to his blind faith or unreasoning belief. The student is urged to build his knowledge of this important subject upon this solid rock of natural law and fact, and not upon the shifting and sinking sands of mere dogmatic assertion and appeal to assumed authority ancient or modern.

PART II
Mental Vibrations and Transmissions

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In the category of Nature's Finer Forces must be included that class of manifestations which are generally known as Telepathy, Thought Transference, Thought Force, etc., all of which are based upon the fact that there is present in all such mental states as Thought, Emotion, Desire, etc., a certain rate of vibratory motion, which motion is capable of being radiated from the mind of the person manifesting them in such power and force that they may be registered with more or less distinctness upon the minds of other persons are at a greater or less distance from the first person. In the more common forms of its manifestation, such mental force or power is known as Thought Force, Mental Influence, etc., and in its more pronounced and less common phases it is known as Telepathy, Thought Transference, etc., but the basic principle is precisely the same in all of such cases, simple or complex though their manifestations may be.

The Higher Forces.

We may say here, frankly and plainly, however, that the advanced occultists regard this class of phenomena as comparatively simple and elementary, and therefore not fully entitled to be included in the same category with the higher phases of Nature's Finer Forces, such as, for instance, Clairvoyance, Psychometry, Communication with the Higher Planes, *etc.* But notwithstanding this, we are of the opinion that any and every one of the finer forces of nature, i.e., any of the forces which are over and above the plane upon which the ordinary senses of man, normally developed, ordinarily function and operate, should be placed in one general category of the Higher Forces of Nature, particularly in a work of this kind designed for the instruction of the general public upon these important subjects. Accordingly, these lesser manifestations of the finer forces in the natural world shall be carefully considered in this part of this book, so that the student may become acquainted with the scientific principles upon which they are based, and may be enabled to develop the power of manifesting such powers if he choose to do so; and that he may understand the nature of such forces and powers when they are manifested by other persons.

Chitta, or Mind Substance.

The Hindu Teachings hold that that which we call "Mind" is not an intangible something different from anything else in Nature, but that, on the contrary, it forms a part of Nature's general manifestation, and is a substantial thing. The Hindus have given to this Mind Substance the name of Chitta. Without going into metaphysical discussion, or entering into technical details concerning this Mind Substance or Chitta, we may say that the Hindus believe it to be one phase of the great Manifestation which we call Nature—just as that which we call Matter is another phase of Manifestation—and, like Matter, having its own particular kind of force, or energy, its own rates of vibrations, and its own attribute of radiating its vibratory force or energy over space. Chitta manifests its activity in creating Thought, Emotions, etc., and also in receiving impressions from the outside world which it translates into perceptions and ideals. Chitta, or Mind Substance, is not regarded by the Hindus as being identical with the Soul, or the Ego; but, on the contrary, they regard it as being an instrument for the expression of the activity of the Ego, or Soul, just as the Body is another kind of instrument. Both Body and Mind are regarded as being intended for the use of the Ego or Soul, and not as identical with the latter. We shall not discuss these distinctions further in this book, this subject being apart from the general field and scope of the present work.

What Modern Science Says.

There are many to whom this conception of the vibration energy of Chitta or Mind Substance may seem strange. But such persons will be still more surprised, perhaps, when they are told that modern science has practically admitted the general truth contained in the Hindu teachings concerning the same, though modern science seems to cloak the facts of the case in technical terms so that the ordinary person is unable to comprehend the real facts dwelling beneath these terms. To this latter class we specially commend the following statement made by Professor Ochorowicz, the eminent European scientist, a few years ago. Professor Ochoriwicz says:

A Living Dynamic Focus.

"Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion always tends to propagate itself. Therefore, when we see work of any kind—mechanical, electrical, nervic, or psychic—disappear without visible effort, then of two things, one happens, namely, either a transmission or a transformation. Where does the first end, and where does the second begin? In an identical medium there is only **transmission** ; in a different medium there is **transformation** .

"You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But cut that thick wire, and connect the ends by means of a fine wire, and this fine wire will grow hot—there will be a **transformation** of a part of the current into **heat** . Take a pretty strong current, and interpose a wire still more resistant, or a very thin carbon rod, and the carbon will emit **light** . A part of the current, then, is transformed into heat and light. The light acts in every direction around about, first visibly as light, then invisibly as heat and electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. **And all this from a distance, without contact, without special conductors.**

Dynamic Correlate of Thought.

"A process that is at once chemical, physical and psychical, goes on in the brain. A complex action of this kind is propagated through the gray brain matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated only as far as other vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation, and it escapes in disguise.

"Thought stays at home, as the chemical action of a battery remains in the battery; it is represented by its dynamic correlate, called in the case of the battery a 'current,' and in the case of the brain, I know not what; but whatever its name may be, it is **the dynamic correlate of thought** . I have chosen the name 'dynamic correlate.' There is something more than that; the universe is neither dead nor void.

"A force that is transmitted meets other forces, and if it is transformed only little by little it usually limits itself to modifying another force at its own cost, though without suffering materially thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium. It is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces, without themselves disappearing. They are imperceptibly transformed, **and if the next man is of a nature exceptionally well adapted to them, they gain in inductive action** ."

Answer to Skeptical Critics

The two most likely objections advanced against this conception by sceptical critics are as follows: "(1) The mental vibratory motion, or vibratory waves, are not known to science, nor recorded on scientific instruments such as the galvanometer. What is the rate of such vibrations, and what is their general character? (2) Granted the existence of such vibratory energy, or thought-waves, how and by means of what channel does the second person receive them from the first person? How are they registered or recorded?" These objections are capable of being met in a scientific manner, to the satisfaction of any fair-minded critic or investigator. We shall now give you, briefly, the gist of the answer of science to the aforesaid objections.

The World of Vibrations

It is true that the scientific instruments of the laboratory, such as the galvanometer, do not record thought vibrations. This, because such instruments are capable of registering and recording on certain rates and modes of vibratory energy. Thought vibrations are registered only by their appropriate instruments, namely, the Chitta of Mind substance of living persons. As to the "general character and rate of vibration" of these waves of mental force, we can only say that their general character is that of "mental force" as opposed to "physical force."

As to their rate of vibration, we can only say that this is not precisely known, not having as yet been definitely ascertained; but it should be added that **there is plenty room for these vibrations** in the great field of vibratory energy. Read the following paragraphs, and decide this last matter for yourself.

Uncharted Seas of Vibration.

The following quotations from eminent scientists will serve to give the student a general idea of the views of science upon the question of the possibility of the existence and presence of vibratory energy of kinds and characters as yet unknown to science:

The first scientist says: "There is much food for speculation in the thought that there exists sound waves that no human ear can hear, and color waves that no eye can see. The long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000 vibrations per second, where light ceases, in the universe of motion, makes it possible to indulge in speculation." The second scientist says: "There is no gradation between the most rapid undulations or tremblings that produce our sensation of sound, and the lowest of those which give rise to our sensations of gentlest warmth. There is a huge gap between them, wide enough to include another world of motion, all lying between our world of sound and our world of heat and light. And there is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided that there are organs for taking up and sensifying these movements."

The third scientist says: "The knowledge we gain by experiment brings home to us what a miserably imperfect piece of mechanism our bodies are. The ear can detect the slow-footed sound vibrations that come to us at the rate of between 40 and 40,000 a second. But the whole of space may be quivering and palpitating with waves at all sorts of varying speeds, and our senses will tell us nothing of them until we get them coming to us at the inconceivable speed of 400,000,000,000,000 a second, when again we respond to them and appreciate them in the form of light."

The fourth scientist says: "The first indications of warmth come to us when the vibrations reach the rate of 35,000,000,000,000 per second. When the vibrations reach 450,000,000,000,000 the lowest visible light rays manifest. Then come the orange rays, the golden yellow, the pure yellow, the greenish yellow, the pure green, the greenish blue, the ocean blue, the cyanic blue, the indigo, and finally the violet, the highest degree of light which the human eye can register, and which occurs when the vibrations reach the rate of 750,000,000,000 per second. Then come the ultra-violet rays, invisible to human sight but registered by chemical media. In this ultra-violet region lie the X-Rays, and the other recently discovered high degree rays; also the actinic rays which, while invisible to the eye, register on the photographic plate, sunburn one's face, blister one's nose, and even cause violent explosions in chemical substances exposed to them, as well as act upon the green leaves of plants, causing the chemical transformation of carbonic acid and water into sugar and starches.

These forms of 'dark light,' that is, light too high in degree to be perceived by the human eye, are but faint indications of the existence of still higher and still finer vibrations of substance and energy."

The Human Wireless Telegraph Instrument.

Having seen that the first question of the sceptical critics is capable of being answered in the scientific spirit, and by ideas based upon scientific investigation, we now turn to the second question of the same critics, viz.: "Granted the existence of such vibratory energy, or thought-waves, how and by means of what channel does the second person receive these from the first person? How are they registered or recorded?" This same question is also implied in the concluding sentence of one of the scientists above quoted, viz.: "There is no good reason whatever for supposing that matter is incapable of such intermediate activity, or that such activity may not give rise to intermediate sensations, provided that there are organs for taking up and sensifying these movements." Let us see what science has to tell us regarding the provision of Nature for the reception and "sensing" of this class of vibratory energy. And the easiest way to ascertain the report of science regarding this important matter is to consider carefully what representative leading scientists have said concerning the same in their writings or public addresses. We call your attention to the following quotations from such sources.

A Great Scientist's Theory.

Let us begin with that great master of modern science, Sir William Crookes, the inventor of the celebrated "Crookes' Tubes," without which the discovery of the X-Ray and Radio-Activity would have been impossible. Several years ago, this eminent scientist, addressing the Royal Society, at Bristol, England,—a gathering made up of distinguished scientists from all over the world, most of the members being extremely sceptical concerning occult phenomena—said to the brilliant gathering: "Were I now introducing for the first time these inquiries in the world of science, I should choose a starting point different from that of old (where we formerly began). It would be well to begin with Telepathy; with that fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. * If Telepathy takes place we have two physical facts, viz., (a) the physical change in the brain of A, the transmitter, and the analogous physical change in the brain of B, the recipient of the transmitted impression. Between these two physical events there must exist a train of physical causes. * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly able to meet any demand—even the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. **This condition is so singularly like a Branly or Lodge coherer** [a device which led to the discovery of wireless telegraphy] **as to suggest a further analogy.** The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude. Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with which we have hitherto been acquainted; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of internal and external movements of the atoms themselves. A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind upon mind."

Human Electro-Magnetism

Professor Bain, another eminent authority, tells us: "The structure of the nervous substances, and the experiments made upon the nerves and nerve-centres, establish beyond a doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action."

Professor Draper, another eminent authority, says: "I find that the cerebrum is absolutely analogous to in construction to any other nervous arc. It is composed of centripetal and centrifugal fibres, having also registering ganglia. If composed of centripetal and centrifugal fibres, having also registering ganglia. If in other nervous arcs the structure is merely automatic, and can display no phenomena of itself, but requires the influence of an external agent—the optical apparatus inert save under the influence of light, the auditory save under the impression of sound—the cerebrum, being precisely analogous in its elementary structure, presupposes the existence of some agent to act through it."

Prof. M. P. Hatfield has said: "The arrangement of the nerve-envelopes is so like that of the best constructed electrical cables that we cannot help thinking that both were constructed to conduct something very much alike. I know that there are those who stoutly maintain that nerve force is not electricity, and it is not in the senses that an electrical battery is not the same thing as a live man; but, nevertheless, nerve-force is closely allied to that wonderful thing that for want of a better and clearer understanding we agree to call 'electricity.'"

Human Etheric Force.

Professor Haddock, a popular writer along the lines of scientific psychology and kindred subjects, in a part of his work in which he was considering the idea that thought may be communicated by means of ether-vibrations, forcibly says: "The ether is accepted by science as a reality, and as a medium for light, heat, electricity, magnetism, *etc.* The nervous system is certainly comparable to an electric battery with connecting wires. Communications of thought and feeling without the mediation of sense-perceptions as commonly understood, is now established. Inanimate objects exert, now and then, 'strange influences.' People certainly carry with them a personal atmosphere. The representation of the condition of these facts by a psychic field, compared to the magnetic or electric field, becomes, therefore, if not plausible, at least convenient. As such a 'field' exists surrounding the sun, so may a 'field' be assumed as surrounding each human individual. 'We have already strong grounds for believing that we live in a medium which conveys to-and-fro movements to us from the sun, and that these movements are electro-magnetic, and that all the transformation of light and heat, and indeed the phenomena of life, are due to the electrical energy which comes to us across the vacuum which exists between us and the sun—a vacuum which is pervaded by the ether, which is a fit medium for the transmission of electro-magnetic waves.' By means, then, of a similar theory applied to mind and brain and body, we may find reasonable explanations of many otherwise insoluble mysteries of life, and, which is of more importance, deduce certain suggestions for the practical regulation of life in the greatest individual interest."

The Brain-Battery.

The same writer says: "All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery. The brain being a kind of battery, and the nerves being conductors of released stored-up energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brain energy may be conducted beyond the limits of the body. If the nerve-track corresponds to wires, this refined medium may correspond to the ether-field supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may brain-discharges be conveyed beyond the mechanism of the battery, without the intervention of nerves—except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways, viz., by direct mental action, or by mental or physical states—perhaps by a combination."

A Peculiar Organ

So much for the conceptions of modern western science, which agree in the main with those of the ancient oriental occultists, although of course different names and terms are employed. But, we think it worth while to call your attention to the fact that the western scientists have failed to note the significant presence of a peculiar organ in the human body, which is regarded as most important in its functions and offices by the oriental teachers, and which we believe has a very close connection to the subject just discussed by the western scientists. We refer to that strange organ or gland known to western science as the Pineal Gland. Let us see just what this is.

The Pineal Gland

The Pineal Gland is a mass of nervous substance which is found located in the human brain in a position near the middle of the skull, almost directly above the extreme top of the spinal column. It is shaped like a small cone, and is of a reddish-gray color. It lies in front of the cerebellum, and is attached to the third ventricle of the brain. It contains a small quantity of peculiar particles of a gritty, sand-like substance, which is commonly known as "brain sand." It derives its scientific name from its shape, which resembles a pine-cone. Western physiologists are at sea regarding the function and office of this interesting organ, or gland, and the text books generally content themselves with stating that "the functions of the Pineal Gland are not understood." The oriental occultists, on the other hand, claim that the Pineal Gland, with its peculiar arrangement of nerve-cell corpuscles, and its tiny grains of "brain-sand," is intimately associated with certain forms of the transmission and reception of waves of mental vibrations. Western students of occultism have been struck with the remarkable resemblance between the Pineal Gland and a certain part of the receiving apparatus employed in wireless telegraphy, the latter also containing small particles which bear a close resemblance to the "brain-sand" of the Pineal Gland; and this fact is often urged by them to substantiate the theory of the oriental occultists concerning the function and office of this interesting organ of the human body which is located in the brain of man.

Transmission of Thought.

Many other facts set forth by modern western science could be cited in our consideration of the question of the existence of any possible organ for the reception of thought vibrations, but it is thought that sufficient evidence of this kind has already been submitted to your attention—sufficient to remove any reasonable doubts, and to give the student at least a clear and open mind on the subject. Summing up such evidence, we may say that modern science is fast approaching the position which is so well expressed by Camille Flammarion, the eminent French scientist, as follows: "The action of one mind upon another at a distance—the transmission of thought, mental suggestion, communication at a distance—all these are not more extraordinary than the action of the magnet on iron, the influence of the moon on the sea, the transportation of the human voice by electricity, the revolution of the chemical constituents of a star by the analysis of its light, or, indeed, all the wonders of contemporary science. Only these psychic communications are of a more elevated kind, and may serve to put us on the track of a knowledge of human nature. What is certain is this: That Telepathy can and ought to be henceforth considered by Science as an incontestible reality; that minds are able to act upon each other without the intervention of the senses; that psychic force exists, though its nature is yet unknown."

A General Principle.

At this point we wish to impress upon the minds of the students of this book that what has been above said regarding that class of mental communications generally classed under the head of Telepathy also applies to many much higher phases of occult phenomena and psychic manifestations. In fact, this is one of the reasons why we have paid such close attention to the scientific evidence substantiating this class of phenomena. It is not too much to say that in what has been said in the foregoing pages there is to be found a scientific basis for the phenomenon of "spirit communication," at least in many of its phases. It is but a step in thought—and a natural and easy step at that—from the matter of the communication of thought from the mind of one person or the material plane of life to another person on the same plane, on to the matter of the communication of thought from the mind of an individual entity on a higher plane of life to a second person who is abiding on the lower material plane occupied by us at this stage of our existence. It is seen that the difference consists largely in the matter of the degree and rate of vibratory energy employed, and the preparation of a proper receiving instrument for the reception and translation of such messages. This phase of the subject will be considered in fuller detail in a subsequent portion of this book.

Transformation of Vibrations.

One of the things which seem to greatly puzzle the average student of the subject of mental vibrations, and thought-transference, is that which may be called "thought waves." The student is unable to conceive of a wave of "thought" being projected into the air, and then traveling along until it reaches the mind of other persons. The difficulty, upon analysis, is seen to consist of the inability to conceive of "thought" as being a material substance capable of traveling in "waves." It is no wonder that the student finds this conception difficult, for there is no such thing as "thought" traveling in this way. The phenomenon of thought transference is accounted for scientifically in quite another manner, as we shall see in a moment. The student is advised to carefully note this distinction, for upon its understanding depends greatly the intelligent comprehension of the entire subject of thought vibrations and thought-transference.

Example of Electric Light

Perhaps this matter may be best explained by means of illustrations of the operation of electricity and light—electric vibrations and light vibrations. In both cases the secret of the transmission of the vibrations or waves of vibratory energy may be summed up in the word "**transformation** ." For instance: When we transmit electric vibrations over a fine wire or thread of carbon, the electric vibrations are transformed into light vibrations and manifest as "electric light." In another form of transmission the electric vibrations are transformed into "electric heat." But this is merely one phase of the transformation; consider carefully the more complex phases, as follows: We speak into the receiver of a telephone and the sound vibrations produced by our voice are transformed into electrical vibrations and in that form travel over the telephone wire; arriving at the other end of the wire, these electric vibrations enter into the receiver, and are there transformed into sound vibrations, and as such are heard by the person holding the receiver. Now note this: the sound vibrations do not travel at all; instead, they are transformed into electric waves, which in turn are transformed at the receiving end of the line into sound vibrations once more. And unless the receiving apparatus be present, and properly adjusted, there is no second transformation at all; and in such case the electric vibrations remain such.

Example of Wireless Telegraphy.

Likewise, in the case of the wireless telegraphy, the electric energy produced by the sending instrument is transformed into subtle and finer etheric waves, which travel to the receiving instrument, and are there transformed into electric waves, the latter producing physical changes in the receiving apparatus which enable them to be read by the observer. In the case of wireless telephony there is still more complex process of transformation, as follows: the speaker conveys sound vibrations into the instrument; these are transformed into electric vibrations; and the latter into the etheric vibrations which travel through space to the receiver. Reaching the receiver, the etheric vibrations are transformed into ordinary electric vibrations, and these in turn into sound waves capable of being sensed by the listener.

Example of Light Waves.

The same process is detected in the transmission of what we call light waves. The activities manifested by the substance of the sun set up certain vibrations which we call "light vibrations." These are communicated to the ether in the form of so-called "light waves" but which are merely etheric waves of a certain rate of vibration. These waves travel through space and are transformed into "light" only when they reach some material substance capable of receiving and reflecting their vibrations. Science tells us that empty space is perfectly **dark** , and that light manifests only when the etheric light vibrations come in contact with material substance and are there transformed into "light." Light, as "light" does not travel from the sun—what we know as "light" is simply the result of the transformation of certain etheric waves into "light" by reason of their contact with material substances.

Transformation of Mental Vibrations

Now for the analogy. Mental vibrations are so only when they remain in their own uninterrupted medium of channel of activity, i.e., the brain and the nervous system of the individual. Many hold that they are able to leap over the barrier of flesh separating two persons when such persons are in immediate physical contact, and the conditions are of a certain kind; but as a rule they do not do so. But, as all investigators know, mental vibrations are capable of being transformed into some subtle form of etheric vibrations, and the latter when coming in contact with the nervous system of other persons may be again transformed, this time into mental vibrations which produced thoughts, feelings and mental images in the minds of the second persons or persons, corresponding with these mental states in the first person. Think over this carefully, until you grasp the idea fully.

Vibrational Attunement

And here we find another startling correspondence between the phenomena of wireless telegraphy and that of thought transference or transmission of mental vibrations. We allude to the fact that while a wireless telegraphic sending instrument may be sending forth vibrations of the strongest power, its messages are capable of being received or "picked up" only by those instruments which are "in tune" with the sending instrument to at least a certain degree; to all other instruments, those which are not "in tune" with the sending instrument, there is no message perceptible. Precisely this same state of affairs is found to prevail in the realm of mental vibrations and thought transmission. The individual receives only such messages as emanate from instruments with which he is "in tune"—to all the rest he is deaf and unconscious. But once "in tune" with the higher vibrations of the mental realm, he will receive every message traveling on that particular plane at that particular time, unless he deliberately shut them out. We shall see how this works out in ordinary life, when we consider the general subject of Telepathy and Thought Transference in the succeeding Chapter.

In Tune With Higher Planes

But, in connection with the above statement of the "in tune" law or rule of manifestation, we wish to call to the attention of the student the important fact that the same law prevails in the case of communications from the higher planes of existence—the so-called "spirit communications" and other messages of this kind reaching individuals on our own plane of existence. It is only when the individual on the "earth plane" becomes "in tune" with the sending mental instrument of the entity abiding on a higher plane of existence, that it is able to "pick up" the message being sent to earth. Even the same individual is often unable to "catch" the messages at one time, while at other times he experiences no difficulty whatsoever. An understanding of this fact—this law or rule of manifestation—will throw a great light over many dark places of misunderstanding and perplexity concerning certain phases of occult and psychic phenomena. This feature of such phenomena will be considered in detail in subsequent parts of this book.

The Two Key-Words.

Concluding our consideration of the "just how" of the transmission of thoughts, messages, and "psychograms" between two minds, be they both on earth plane, or one of the two on the higher planes, we would say: "Always remember the two Key-Words, namely **Transformation** and **Attunement** ." These two Key-Words will enable you to unlock many doors of thought on these subjects—doors which otherwise will remain closed to you.

PART III
THOUGHT TRANSFERENCE

Table of Content

The most elementary and simple form in which mental vibrations are transmitted is that which may be called Thought Transference. In the category of Thought Transference may be included two quite general classes, as follows: (1) Involuntary Transmission of Mental Vibrations, and (2) Voluntary Transmission of Mental Vibrations, commonly known as Telepathy. In this part of this book both of these general classes of Thought Transference shall be considered in some detail.

Involuntary Transmission of Mental Vibrations.

Mental vibrations emanating from the brain of the individual take on the form of wave-like movements in the ether, which are accordingly known as "thought-waves." These thought-waves are constantly being sent forth from the brains of all persons, and after being sent forth they spread in space from the immediate neighborhood of the person originating them, to a distance proportioned to the strength and power energizing the original mental state. These thought-waves have the power of awakening and arousing into activity corresponding mental states in other persons coming within their field of force, according to the laws of Mental Induction. It should be noted here that the activity aroused in the mind of the receiving person is accomplished by the setting into vibratory motion the Chitta or Mind-substance of that person, just as the receiving diaphragm of the telephone is set vibrating at the same rate as that of the sending instrument, and thus the original sound-waves are reproduced.

Thought Waves

Thought-waves are manifested in various forms, modes, and phases, and in different degrees of power. Some are emanated without any clearly defined desire or intent to accomplish certain ends, while others are charged with strong desire focused to a definite point by clear-cut ideas of ends sought to be accomplished. The latter, however, are usually entitled to be classed among the "involuntary" phases of Thought Transference, because the senders are generally unaware that thought-waves have an actual effect upon the minds of other persons; their thoughts and mental states arising in accordance with their feelings, desires, and general aims. Where the individual has learned that thought is an active power, he may deliberately send forth his thought-waves directed toward the person or persons whom he wishes to affect and influence.

The student must remember, however, that there is a great difference in the power and effective activity between thought-waves sent forth under different circumstances. Some are sent forth idly, and with no focused power or energy of desire and feeling, and such naturally are weak in effect upon others. Others are sent forth vitalized with strong desire and feeling, and focused with a clear ideal and mental picture, and, consequently, exert a far greater degree of effect upon the minds of others with whom they come in contact. The analogy of the waves of electricity holds good here, for just as the electric power may be strong or weak, as the case may be, so may the mental force be strong or weak under different circumstances, and in different individuals.

Vibratory Thought Force

The vibratory force of thought-waves persist for some time after their original emanation. Here, also we have analogies on the physical plane, as follows: The heat of a room continues for some time after the fire which originally caused it has ceased to burn. Likewise, the air of a room may manifest the perfume of a flower, or extract, long after the latter has been removed from the room. Again, rays of light persist in existence long after the star manifesting them has been blotted out of existence. In the same way thought-vibrations continue to manifest in a place, large or small though its space may be, long after the original sender has passed from that plane—perhaps even long after he has passed from earth life.

Mental Atmospheres

A well known American writer on this subject has said concerning this point: "There are many places today filled with the thought-vibrations of minds long since passed out of the body. There are places filled with the strong vibrations of tragedies long since enacted there. Every place has a mental atmosphere of its own, the same arising from the thought-vibrations set in motion by the various persons who have inhabited or occupied them. Every city has its own mental atmosphere which has its effect upon persons moving into them. Some are lively, some dull, some progressive, some old-fogyish, some moral, some immoral—the result of the character of the early settlers and leading spirits, of the place in question. Persons moving into these towns are affected by the mental atmospheres thereof, and either sink to the general level, or else, if strong enough, help to change the mental tone of the place. Sometimes a change in conditions bring a large influx of new people, to a town, and the mental waves of the newcomers tend to bring about a marked change in the local mental atmosphere. These facts have been noticed by many observing people who often have not been familiar with the principles underlying and producing the facts which the observers have so clearly discerned."

The Contagion of Thought.

The same writer says, along the same general lines: "Many have of course noticed the differing mental atmospheres of stores, offices, and other places of business. Some of such places give one an air of confidence and trust; others create a feeling of suspicion and distrust; some convey an impression of active, wideawake management, while others impress one as being behind the times, and suffering from a want of alert, active management. These differing mental atmospheres are caused by the different prevailing mental attitudes of the owners of the respective establishments. The managers of business places send forth thought-waves of their own, and their employees naturally falling into the pace set for them also send forth similar vibrations, and before long the whole place is vibrating on a certain scale. A change of management soon produces a marked change in the entire mental atmosphere of the place. In the same way, we notice the mental atmospheres of the houses we happen to visit; in this way we become conscious of an entire mental scale of many notes, the notes being sounded unconsciously by the minds of the occupants of the houses. From some thresholds radiate harmony, while others breathe the spirit of inharmony. Some radiate emotional warmth, while others chill one like an iceberg, by reason of the emotional coldness of the dwellers therein. Likewise, the low quarters of our cities, the dens of vice, and the haunts of dissipation vibrate with the character of the thought and feeling of those inhabiting them. And, often, the weak-willed visitor is thus tempted. In the same way, certain other places are charged with the vibrations of strong, helpful, elevating mental states, which tend to lift up and elevate, energize and stimulate the minds and feelings of those visiting these places. Thought and feeling are contagious, by reason of the laws of mental vibration and mental induction."

Mental Whirlpools.

The contagion of thought-vibrations is manifested by such vibrations coming into contact with the minds of other persons within the field of mental induction of the first person, and there setting up similar vibrations. We know that orators, actors, preachers and others addressing audiences of persons, send forth strong mental currents which tend to awaken corresponding vibrations in the minds of their hearers. We weep, smile, grow angry, feel happy, according to the character of the thought-waves, of the person on the platform or the stage, providing that we accept the same. And, according to the same principle, persons scattered over large areas are influenced and affected in the same way by whirlpools of mental vibrations set into original motion by some strong, masterful public man. A writer has said concerning this point:

Mental Tidal Waves

"We know how great waves of feeling spread over a town, city, or county, sweeping people off their feet, and causing them to lose their balance. Great waves of political enthusiasm, or war-spirit or prejudice for or against certain people, or groups of people, sweep over places and cause men to act in a manner which they afterward often regret when they come to themselves and consider the matter in the light of cold reason. People are swayed by demagogues or magnetic leaders who wish to capture their votes or patronage; and they are often led into acts of mob violence, or similar atrocities, by yielding to these waves of contagious thought. On the other hand, we know equally well how great waves of religious emotion spread out over the community upon the occasion of some great 'revival' excitement or religious fervor."

Immunity to Thought Influences

Persons becoming acquainted for the first time with the above recited facts of mental vibrations, mental currents, mental waves, and mental contagion, frequently raise the objection that if all this be true, why are we not constantly swept off of our feet by these great waves of mental vibrations, whereas, in fact, we are seldom or never aware of them? The question is a natural one, and is capable of a satisfactory answer. In the first place, many of these mental currents

neutralize each other, and thus both cease to exert any marked effect. And again, most persons are really "immune" to most of the thought waves reaching them, this by reason of the protective resistive power bestowed by Nature, and acquired during the evolution of the race.

To understand this, we have but to think of our immunity to the great majority of sounds and sights on the streets of a busy city. On a busy street corner, we are assailed by an infinitude of sounds and sights—but we hear but few of these, and see still fewer. The rest of these impressions are lost to us, although we have ears to hear and eyes to see. We hear and see only those impressions which are strong enough to awaken our **attention** . In the same way we fail to perceive the numerous thought vibrations and mental currents constantly surrounding us, and our attention is attracted and awakened by those sufficiently strong and vigorous to awaken our attention. The analogy is a very close one, and the understanding of one set of phenomena gives us the key to the other.

Mental Attunement

It should not fail to be noticed, moreover, that we habitually receive and accept more readily those thought vibrations which are in harmony with our own average habitual mental states; and, according to the same general principle, we tend to habitually reject and fail to receive those vibrations which are **inharmonious** to us for the same reason. Here, you will notice, we have an illustration of the principle of "attunement" which, as we have informed you, is operative on the plane of thought and mental vibrations as well as on that of wireless telegraphy. Just as it is a psychological fact that we tend to see and to hear those things which are in harmony with our beliefs and opinions, and our interest, so is it a metaphysical fact that we tend to accept and absorb the mental vibrations which are in harmony with our opinions, beliefs, and interest, and to reject those which are opposed thereto.

Moreover, the person who acquaints himself with the law of mental vibrations and thought-transference acquires a practical knowledge which enables him to render himself immune to objectionable and undesirable mental currents or thought-waves. We are not necessarily open to the influence of every stray current of thought or feeling that happens to be in our immediate vicinity. Instead, by the proper methods, consciously or unconsciously practiced and manifested, we may, and often do, insulate ourselves so that these undesirable mental influences fail utterly to affect us; and, likewise, we may actually attract to ourselves the desirable mental currents. These principles and methods will be to ourselves the desirable mental currents. These principles and methods will be given later in this part of this book; they are mentioned here merely to acquaint you with the fact that they are existent and known to those familiar with this subject.

Voluntary Transmission of Mental Vibrations.

Under the head of Voluntary Transmission of Mental Vibrations may be placed the following two general classes of phenomena, viz., (1) Voluntary Efforts to Exert Mental Influence upon Others; and (2) Voluntary Efforts to Produce the Phenomena of Telepathy, along Scientific Lines. Each of these general classes of phenomena will now be presented for your inspection and consideration.

Voluntary Mental Influence.

Under the category of Voluntary Mental Influence we find much of the phenomena formerly classed as "Magic"—and by this we mean both White Magic, or efforts to produce results beneficial to the person influenced, and Black Magic, or efforts to produce results beneficial to the person exerting the influence, and often to the positive detriment of the person influenced.

White Magic. Under the category of White Magic may be placed all those efforts of mental healing, and similar phases of metaphysical therapeutics; and the accompanying efforts directed toward the general happiness and welfare of the person "treated." The word "treatment" has sprung into use in this connection, in America and Europe, by reason of its employment by the numerous metaphysical cults and schools flourishing there. We hear on all hands of persons being "treated" for Health, Happiness, and Prosperity in this way. While in some cases, the "magic" is worked on higher planes than those of thought-vibrations, it is nevertheless true that in most instances the entire process is that of mental induction, along the lines described in the preceding pages of this book. In such cases the person influenced opens himself to the helpful thought of the person "treating" him, and thus a co-operation and mental "team work" is secured, often with the most beneficial results. This phase of the subject is too well known to require lengthy consideration in this book, and is more properly the subject of the many books devoted to this special phase of mental power.

Black Magic. It has well been said that there are always two poles to everything in Nature, and continued experience and investigation seems to substantiate this statement. Whenever we find a force or power producing beneficial results, we may usually feel assured that the same force or power, turned in another direction, or possibly reversed in its action, will produce results of an opposite character. And so it is with this subject of "Magic" which we are now considering. While we would be very glad to pass over this phase of the subject, truth and duty to our readers compel us to state that White Magic has its opposite pole—that opposite pole known as Black Magic, or the use of psychic force for selfish and unworthy ends. There is no use trying to pursue the ostrich policy regarding these things—it is always better to face them boldly, and then to take means to avoid the evil contained in them.

We prefer to quote from other writers on this subject, who have given this particular matter the most careful attention and investigation, and who have set forth simply and plainly the result of their investigations and discoveries. Here follow several quotations from authorities of this kind:

Base Use of Mind Power

One writer says: "It is a fact known to all students of occultism that Black Magic has been frequently employed in all times to further the selfish, base ends of some people. And it is also known to advanced thinkers today that even in this enlightened age there are many who do not scruple to stoop to the use of this hateful practice in order to serve their own ends, notwithstanding the punishment that all true occultists know awaits such persons. The annals of history are full of records of various forms of witchcraft, conjuration, and similar forms of Black Magic. All the much talked of practice of 'putting spells' upon people are really forms of Black Magic, heightened by the fear and superstition of those affected. One has but to read the history of witchcraft to see that there was undoubtedly some force at work behind all of the appalling superstitions and ignorance shown by the people of those times. What they attributed to the influence of people 'in league with the devil' really arose from the use of Black Magic, or an unworthy use of Mental Influence, the two things being one at the last.

The Secret of Witchcraft

"An examination of the methods employed by these 'witches,' as shown by their confessions, give us a key to the mystery. These 'witches' would fix their minds upon other people, or their animals, and by holding a concentrated mental picture there, would send forth thought-waves affecting the welfare of the persons being 'adversely treated,' which would influence and disturb them, and often bring on sicknesses. Of course, the effect of those 'treatments' were greatly heightened by the extreme fear and superstition held by the masses of people at the time, for fear is ever a weakening factor in mental influence, and the superstitions and credulity of the people caused their minds to vibrate in such a manner as to render them extremely passive to the adverse influences being directed against them. It is well known that the Voodoos of Africa, and similar cults among other savage races, practice Black Magic among their people with great effect. Among the native of Hawaii there are certain men known as 'Kahunas' who pray people sick, or well, whichever way they are paid to do. These instances could be multiplied almost indefinitely, but the basic principle is ever the same in such cases.

Modern Black Magic.

"In our own civilized lands there are many people who have learned the principles of mental influence, and who are using the same for unworthy purposes, seeking to injure others and to defeat their undertakings, or else trying to bring them around to their own (the treators') point of view and inclinations. The modern revival of occult knowledge has operated along two lines, and in opposite directions. On the one hand, we see and hear of the mighty power for good that mental influence is exerting over the race today, raising up the sick, strengthening the weak, putting courage into the despondent, and transforming failures into successes. But, on the other hand, the hateful selfishness and greed of unprincipled persons is taking advantage of this mighty force of nature, and prostituting it to the hateful ends of such persons, without heed to the dictates of conscience or the teaching of religion or of ordinary morality. These people are sowing a baleful wind, which will result in their reaping a frightful whirlwind on the mental plane. They are bringing down upon themselves pain and misery in the future."

The Explanation of Sorcery.

Another writer says: "In various stages of history we find the records of persons having been affected by the influences of witches, sorcerers, and other evil-minded, unprincipled persons. In most cases these so-called witches and sorcerers themselves were under the delusion that they were being assisted by the devil or some other supernatural being. They did not realize that they were simply using natural forces. Studying the history of witchcraft, sorcery, black simply using natural forces. Studying the history of witchcraft, sorcery, black magic, and the like, you will find that the devotees thereof usually employed some psychometric method. In other cases they would mould little figures of clay, or of wax, in the general shape and appearance of the person whom they wished to affect. It was thought that these little figures were endowed with some supernatural powers or attributes, but of course this was mere superstition. The whole power of the little figures arose from the fact that they aided the imagination of the spell-worker in forming a mental image of the person sought to be influenced; and thus established a strong mental rapport condition. Added to this, you must remember that the fear and belief of the public greatly aided the spell-worker, and increased his power and influence over these poor persons."

The Power of Fearthought.

The last-named writer explains the reference to "fear and belief" in the last sentence above quoted by the following very important statements, and these we ask every student of this book to firmly impress upon his mind, for a mighty truth is therein conveyed. The statements in question are as follows:

"Your attention is hereby called to a very important psychic principle involved in the manifestation of that class of phenomena in which is embraced the cases of witchcraft, sorcery, etc., with which the pages of history are filled. It is a well established fact that by denying the psychic power over you exerted by any person whatsoever, you practically neutralize the psychic power of such person, at least so far as its effect upon and power over yourself is concerned. The stronger and more positive is your mental attitude of immunity to such power, and your assertion and affirmation of that immunity, the greater is your own power of psychic resistance, and the less does his possible power over you become. The average person, not knowing this, is more or less passive to psychic influences of other persons, and may be affected by them to a greater or less extent, the degree depending upon the psychic development of the person seeking to influence him.

The Negative Pole.

"At the extreme negative pole of susceptibility we find persons who believe firmly that other persons have psychic power over them, and who are consequently more or less afraid of such persons and of their influence. This belief and fear operates in the direction of making such persons peculiarly sensitive and impressionable to such influence, and thus easily affected by psychic induction. This is the reason that the so-called witches and sorcerers and others of evil repute have been often able to acquire such a power over their victims, and to cause them so much trouble. The secret is that **the victims believed in the power of the other persons, and feared their power** . The greater the belief in, and fear of, the power of the other persons, the greater the susceptibility to their influence; the greater the disbelief in such power, and the firm belief in one's own power of immunity and that of neutralizing the effect of the psychic influence of other persons, the less is one's degree of susceptibility, and the greater is one's degree of immunity and power. This is the rule in the case—keep it in mind!

Voodooism Explained.

"Among the negroes of the South, in America, and among the Hawaiians, we find marked instances of this kind. The negro Voodoo men and women work Black Magic on those of their race who are superstitious and credulous, and who have a mortal fear of the Voodoo. Travelers who have visited the countries in which there is a large negro population have many interesting tales to recite of the terrible workings of these Voodoo black magicians. In some cases, sickness and even death is the result. But, mark you this! It is only those who believe in, and fear, the power of the Voodoos that are so affected. In Hawaii, the Kahunas or native magicians are renowned for their power to cause sickness and death to those who have offended them; or to those who have offended some client of the Kahuna, and who have hired the latter to 'pray' the enemy to sickness or death. The poor, ignorant Hawaiians, believing implicitly in the power of the Kahunas, and being in deadly fear of them, are very susceptible to their psychic influence, and naturally fall easy victims to their vile arts, unless they buy off the Kahuna, or make peace with his client. White persons living in Hawaii are not affected by the Kahunas, for they do not believe in them, neither do they fear them. Unconsciously, but yet strongly, they 'deny' the power, and are immune. So you see the principle working out here, too. Once you have the master-key, you may unlock many doors of mystery which have heretofore been closed to you."

Self-Protection.

The following quotations from writers on this special subject contain detailed directions for the use of those who may have reason to believe that some other person or persons are trying to use psychic force, or mental currents, upon them for selfish purposes, or otherwise. Of course the general mental attitude of disbelief, and assertion of one's one immunity is sufficient for the purposes of general psychic protection; but we have thought it proper to include the following special directions given by those who have made a close study of this subject.

One writer says: "When you come in contact with people who are seeking to influence you by psychic methods, either direct or indirect, you will find yourself able to defy their mental attacks by simply remembering the strength immanent in your Ego, or Spirit, aided by the statement or affirmation (made silently to yourself) 'I am an Immortal Spirit, using the power of my Ego, which renders me immune from all base psychic attacks or power.' With this mental attitude you may make powerful even the slightest mental effort in the direction of sending forth your own mental vibrations, and these will scatter the adverse influences in all directions; it will often be found that the other person will show signs of confusion in such a case, and will seek to get away from your presence. With this consciousness held in mind, your mental command to another, 'Let me alone—I cast off your influence by the power of my Spirit,' will operate so strongly that you will often actually see the effect at once. If the other person be stubborn, and determined to influence you by words of suggestion, coaxing, threatening, or similar methods, look him or her straight in the eye, saying mentally: 'I defy you—my inner power casts off your influence.' Try this the next time that any one attempts to influence you either verbally or by means of thought-waves, and see how strong and positive you will feel, and how the efforts of the other person will fail. This sounds simple, but the little secret is worth thousands of dollars to every individual who will put it into practice."

Repelling Adverse Influences.

This writer continues: "Not only in the case of personal influence in the actual presence of the other person may be defeated in this way, but the same method will act equally well in the matter of repelling the mental influence of others directed against you in the form of 'absent treatments,' *etc.* If you feel yourself inclining toward doing something which in your heart you feel is not to your best interests, judged from a true viewpoint, you may know that, consciously or unconsciously, someone is seeking in influence you in this way. Then smile to yourself, and make the statements mentioned above, or some similar one, and holding the power of the Spirit within your soul, send forth a mental command just as you would in case the person were actually before you in person. You may also deny out of existence the influencing power, by asserting mentally: 'I **deny** your power to influence me; you have no such power over me; I am resting securely upon the Spirit within me; I deny out of existence any power over me asserted by you.' After repelling these absent influences you will at once experience a feeling of relief and strength, and will be able to smile at the thought of any such adverse influence affecting you in the slightest."

Neutralizing Psychic Influences.

Another writer gives us the following most interesting information and advice for use in cases of this kind: "I wish to point out to you a means of protection against the use of psychic influence against yourself on the part of unscrupulous persons, or any other persons whomsoever, for that matter. One is fully justified in employing this method of protection against even the meddling influence of other persons, who are trying to influence you without your permission or consent. The following is the method of self-protection or defense against this class of psychic influence: In the first place, you must, of course, refuse to admit to your mind any feeling of fear regarding the influence of other persons, for such fear opens the door to their influence, as all students of this subject know. If you have been, or are fearful of the psychic influence of any person, you must get to work and drive out that feeling by positive and vigorous denials. The **denial** , as all students know, is the positive neutralizer of the psychic influence of another person, providing you make it in full belief in its truth. You must take the mental position (which is really the true one) that you are absolutely immune to the psychic attack or influence. You should say, mentally, 'deny to any person the power to influence me psychically without my consent; I am positive to all such influences, and they are negative to me; I neutralize all such influences by this positive denial!' It should encourage you to know that it requires far less force and power to repel and neutralize psychic influences of this kind, than is required to send forth the power; an ounce of denial and protection overcomes a pound of psychic attacking power. Nature gives you the means of protection, and gives you the 'best end of the stick'; and it is your own fault if you do not use it effectively. A word to the wise is sufficient."

Telepathic Phenomena.

The second general class of phenomena in the general category of Voluntary

Transmission of Mental Vibrations is that known as "Telepathic Phenomena." In a sense, of course, all phases of Thought Transmission, and particularly that of Voluntary Thought Transmission, may be considered as forms of Telepathy; but for the purpose of classification and distinction we have in this book classed as Telepathic Phenomena merely those forms and phases of Thought Transference in which there is an agreement between the telepathic sender and the telepathic receiver, and in which the experiments are conducted more or less along the lines of scientific investigation.

Scientific Investigators.

Scientific observers, for a number of years past, have been conducting careful series of experiments in Telepathy, and many volumes of the reports of such investigations have been published by various psychic research societies. Among the eminent scientists who have devoted much attention to this subject are the following: Professor Henry Sidgewick, of Cambridge University; Professor Balfour Stewart, of the Royal Society of England; Rt. Hon. A. J. Balfour, the eminent English statesman and scientist; Professor William James, the eminent American psychologist; Sir William Crookes, the great English chemist, physicist, who invented the celebrated "Crookes' Tubes," without which the discovery of the X-Rays, Radio Activity, etc., would have been impossible; Frederick W. H. Myers, the celebrated investigator of Psychic Phenomena; and Sir Oliver Lodge, the eminent English scientist. All these men are of the highest international standing and reputation, and their acceptance of the phenomena of Telepathy places the same on a firm scientific basis.

How Experiments Are Conducted.

The scientific experiments involving Telepathy, which have been conducted by numerous societies for psychical research and other bodies, have ranged from quite simple tests to those very complex. In all of these experiments there has been one person called the "sender," and another called the "receiver"—or names corresponding to these. The sender fixes in his mind a strong impression of the name or picture to be transmitted, and then makes a positive effort of the will to transmit the same to the receiver. The receiver assumes a passive receptive mental attitude, and then reports the word or image that comes into his mind. The more complex tests embody these same simple features.

Some of the early reports of the Society for Psychical Research, of London, England, show results most amazing to those who have not made a personal

England, show results most amazing to those who have not made a personal investigation of these matters. In some of the tests, the receiver correctly reported seventeen cards in succession, the said cards having been shown the sender, but kept out of sight of the receiver, and no possible communication between the two being allowed. In tests of naming small objects held by the sender, the receiver correctly named five out of six. In one complicated test, in which various objects, names, etc., were transmitted, the report shows a successful report of 202 out of a possible 382. Such results, of course, took the results entirely out of the operation of the law of averages. Other successful experiments showed a high percentage of results obtained from the reproduction by the sender of geometrical and other figures and designs exhibited to the sender.

Private Experiments.

But, after all, the most convincing evidences of Telepathy are those which most of us have met with in our own experience. There are but few intelligent, observing persons who have not, at some time in their life, had experiences of this kind, in which the thoughts of others were perceived plainly by themselves. Many persons have established such a close rapport condition between themselves and friends or relatives that instances of remarkable thought-transmission between them are quite common and ordinary.

Development of Telepathic Power.

Practically every person may develop a certain degree of telepathic power, sending, receiving, or both, by means of a moderate amount of regular and earnest practice and experiments. In developing sending power, the person should cultivate concentration, and the use of the will in the direction of projecting mental states; in the case of the desired development of the receiving power, the person should develop receptiveness and passivity, and a certain recognition of an actual telepathic impulse which is impossible to describe in words but which comes to every investigator, and which when once experienced is always recognized thereafter.

"Mind Reading."

Perhaps the best plan for the beginner is to practice the popular "mind reading" experiment or game, which is quite popular in some localities, and among persons interested in this line of thought. The experiments of this kind are performed, generally, about as follows: The receiver leaves the room, and during his or her absence the company in the room select some object, large or small, such as a chair or a small penknife, etc., and the same is shown and named to the sender. Then the receiver is called back into the room for the experiment, and is blindfolded securely. Then the receiver takes the right hand of the sender and places it in his (the receiver's) left hand, holding it firmly there. The sender then concentrates his mind upon the object to be "found," and mentally wills that the receiver move toward it. The receiver then experiences a peculiar faint impulse in the direction of the object, and accordingly moves toward it. After considerable practice, the receiver acquires the faculty of not only finding large objects, but also is able to locate small objects, such as concealed rings, pins, *etc.*

Development Practices.

This class of experiments, while open to the objection that there may be more or less muscular direction consciously or unconsciously given by the sender, nevertheless tend to develop proficiency in both sender and receiver. In fact, such experiments are perhaps one of the very best methods of developing projecting or receiving power along the lines of occult or psychic forces. This because the persons become familiar with the psychic processes involved, and their efficiency becomes increased by practice and experiment. This plan is like that of teaching a child how to walk by means of holding its hand, allowing it to rest on chairs, *etc.* In practicing such experiments, the receiver will soon become conscious of receiving the thought message in what may be called a "wireless flash," instead of by the slower, and less clear process of transmission through the physical body of the sender, and thence through his own nerves. When the sender begins to experience these flashes of consciousness, he is ready to proceed to the next stage.

The "Willing Game."

The second stage on telepathic development is much akin to that just described, with the difference that there is no physical contact between the sender and the receiver—no holding of hands, *etc.* A variation of this is found in the familiar "willing game" in which the whole roomful of persons concentrates upon the receiver, and "wills" that he find a selected object. On the whole, however, the private experiments conducted by the sender and the receiver, with perhaps a few intelligent and sympathetic spectators, are far better than the "willing game" plan, in which there are usually many triflers present ready to make a joke of the whole thing, and thus taking away that true concentration under which the best results may be obtained.

Formal Tests.

The third step in telepathic development is that of conducting experiments similar to those originally conducted by the Society for Psychical Research, previously mentioned. That is to say, the sender may select cards from a pack, coins from a pile, small objects from a collection, etc., and then endeavor to transmit the impression of the same to the receiver—the latter then reporting his flashes of impression received. This may be rendered more complicated by having the sender in one place, and the receiver at another, the time having previously been agreed upon between them. In experiments conducted at long range, it has been generally found better for the receiver to write down the word, thought, or mental, picture which has been transmitted to him by the sender; and for the sender to write down the name or picture of the thing the idea of which he has transmitted. These memoranda serve not only as scientific proof of the experiment, but also serve as a barometer of progress being made during the experiments.

Automatic Writing.

In this connection it may be stated that many investigators and experimentors along the lines of telepathic phenomena have met with considerable success in the direction of Automatic Writing from living persons, which of course is merely a special form of Telepathy. In some cases the communications received in this way were at first thought to be from disembodied entities, until later it was discovered that the thoughts were actually transmitted (in some cases unintentionally) by living persons. The late W. T. Stead, the London editor and famous investigator of psychic phenomena, who was lost on the "Titanic" several years ago, was remarkably successful along this special line of telepathic transmission, he being one of the most efficient receivers of this kind of which those familiar with the subject have any knowledge. His written records of these experiments are very interesting, and form a valuable contribution to this subject. In this class of experiments, the sender concentrates fixedly upon the thought—word for word—and wills that the recipient write down the word so transmitted; the receiver sit passively at the time agreed upon, and allows his arm and hand to be moved by means of the psychic currents beating upon him, and which are then unconsciously transformed into muscular action—the process being similar to that of ordinary writing, except that instead of the activity of the brain of the writer being behind the muscular motion, that of the sender performs that task.

Psychic Sensitiveness.

The student of this book will find in the succeeding portions thereof, from time to time, certain general instructions regarding the cultivation of psychic receptivity and sensitiveness. These general instructions are also applicable to the cultivation of telepathic power, and may be properly applied to that end. There is really but one general principle involved in all the many forms of psychic receptivity, namely that of (1) shutting the senses to the ordinary impressions of the outside world, and (2) opening the higher channels of sense to the impressions coming in the form of vibrations of the higher forces and finer powers of Nature. At the last, it is simply a matter of "getting in tune," just as truly as in the case of the wireless telegraphy. These things are difficult to explain in ordinary words to one who has had no experience along these lines; but when one begins to actually experiment and practice, the way opens out gradually and steadily, and then the person can grasp the meaning of the little "hints" dropped by others who have traveled the same path. So, after all, it comes down to the matter of Practice, Experiment, and Learning by Trying!

PART IV
CLAIRVOYANCE AND KINDRED PHENOMENA

Table of Content

A very large and very interesting class of occult or psychic phenomena is that known under the very general classification of "Clairvoyance," which term we have thought it advisable to employ in this sense in this book, notwithstanding the technical objections urged by some against such a general usage. The term "Clairvoyance" really means "clear seeing," or "clear sight," but its special meaning, established by long usage, is "A power of discerning objects not perceptible to the normal senses." When it comes to the technical use of the term by students and teachers of psychic research and occultism, however, there is found a confused meaning of the term, some employing it in one sense, and others in another one. Accordingly, it is perhaps as well to explain the particular usage adopted and followed in this book.

Clairvoyance Defined.

The English Society for Psychical Research, in its glossary, defines the term as follows: "The faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene; it is used sometimes, but hardly properly, for transcendental vision, or the perception of beings regarded as on another plane of existence." A distinguished investigator along psychic lines, in one of her reports to the English Society for Psychical Research, has given the following definition of this term as employed by her in her reports, viz., "The word 'clairvoyant' is often used very loosely, and with widely different meanings. I denote by it a faculty of acquiring supernormally, **but not by reading the minds of persons present** , a knowledge of facts such as we normally acquire by the use of our senses. I do not limit it to knowledge that would normally be acquired by the sense of sight, nor do I limit it to a knowledge of present facts. A similar knowledge of the past, and if necessary, of future events, may be included. On the other hand, I exclude the mere faculty of seeing apparitions, which is sometimes called clairvoyance."

The last stated definition agrees almost perfectly with the views of the writer of the present book, and the term "Clairvoyance" is used here in the particular sense indicated by such definition. The student of this book, therefore, is asked sense indicated by such definition. The student of this book, therefore, is asked to distinguish Clairvoyance, on the one hand, from the phenomena of Telepathy or Thought Transference, and, on the other hand, from the phenomena of communication with entities on other planes of existence, including the perception of apparitions.

The Phenomena of Clairvoyance.

The phenomena of Clairvoyance may be subdivided (a) according to methods employed, and also (b) according to general distinctions. The said classifications follow:

Classification According to Methods. The classification of Clairvoyant Phenomena according to methods employed, proceeds as follows: (1) **Psychometry** , in which the clairvoyant becomes en rapport through the medium of some physical object connected with the person or scene which is the object of the en rapport connection; (2) **Crystal Gazing** , etc., in which the en rapport connection is established by means of a crystal, magic mirror, etc., into which the clairvoyant gazes; (3) **Direct Clairvoyance** , in which the clairvoyant directly establishes the en rapport connection by means of raising his or her psychic vibrations so as to become "in tune" with the finer vibrations of Nature, without the aid of physical objects.

Classification According to General Distinctions.

The classification of Clairvoyant Phenomena according to general distinctions, proceeds as follows: (1) **Present Clairvoyance** , in which the objects perceived by the clairvoyant are present in Space and Time, although invisible to normal sight; (2) **Space Clairvoyance** , in which the clairvoyant vision includes objects and scenes removed in space from the immediate normal perception of the clairvoyant; (3) **Time Clairvoyance** , in which the clairvoyant perceives objects or scenes removed from him in past time, or future time.

In order that the student may obtain a comprehensive understanding of the phenomena of Clairvoyance, we have thought it well to give you a brief, general outline of the particular phenomena fitting into these several classes, and to give you, also, a general idea of the principal methods employed to obtain the phenomenal manifestations in question. We begin by calling your attention to the three general classes of method employed to obtain the manifestation of clairvoyant phenomena, namely: Psychometry, Crystal Gazing, and Clairvoyant Psychic States, respectively.

Psychometry.

In Psychometry, the clairvoyant establishes the en rapport connection with objects, persons or scenes, removed in space or in time, by means of some physical object associated with the distant object, person or scene; for instance, the physical objects may be a piece of clothing, a bit of stone, a coin, a bit of jewelry, etc., which has been closely associated with that which the clairvoyant desires to sense psychically. The distinctive feature of this class of clairvoyant phenomena is this **connecting link** of physical objects. A writer has cleverly compared this connecting link with the bit of clothing which the keen-scented bloodhound is given to sniff in order that he may then discover by scent the person sought, the latter having previously worn the bit of clothing presented to the dog's sense of smell.

The "Psychic Scent."

Occultists have elaborated a technical theory to account for the phenomena of Psychometry, or rather to account for the action of the "connecting link" of the physical object employed to establish the connection between clairvoyant and distant object, person, or scene. But we do not think it advisable to enter into a discussion of these elaborate, technical theories, which are apt to confuse the beginner, and to distract his attention from the important facts of the case. We think it is sufficient to say that the "connecting link," or physical object, seems to carry along with it, in its inner substance or nature, the vibrations of its past environment; and that the clairvoyant, coming into receptive contact with such vibrations, is enabled with comparative ease to follow up the psychic "scent" until he establishes clairvoyant en rapport connection with the distant object, person, or scene associated with the physical object. When it is remembered that the physical "scent" of anything is merely a matter of the detection of certain vibrations, the illustration is seen to be not so very far out of the way after all.

Magnetic Affinity.

A somewhat celebrated investigator of psychic and occult phenomena has said concerning this phases of Clairvoyance: "The untrained clairvoyant usually cannot find any particular astral picture when it is wanted, without some special link to put him en rapport with the subject required. Psychometry is an instance link to put him en rapport with the subject required. Psychometry is an instance in point. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of anyone who can read it. For instance, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envelope and handing it to a psychometrist who had no idea what it was, she at once began to describe that wonderful ruin and the desolate country surrounding it, and then went on to picture vividly what were evidently scenes from its early history, showing that the infinitesimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. The scenes through which we pass in the course of our life seem to act in the same way upon the cells of our brain as did the history of Stonehenge upon that particle of stone. They establish a connection with those cells by means of which our mind is put en rapport with that particular portion of the records, and so we 'remember' what we have seen."

Distant En Rapport.

One of the most familiar instances of the production of clairvoyant phenomena by means of Psychometry is that illustrated in the above quotation, namely the production of the en rapport relation with distant scenes by means of the connecting link of some small object which had at some time in the past been located at that point. In such cases the psychometrist usually presses the small object up to his or her head, and then induces a passive, receptive psychical condition; then, sooner or later, the clairvoyant experiences a "sensation," or a "dream picture" of the scene in question. Often, once the picture of the scene is obtained, the clairvoyant may manifest more marked past-time clairvoyance, in the direction of running back over the history of the scene itself. The instance related in the above quotation is a case of this kind. Similar cases are frequently met with by the investigator along these lines, in which the clairvoyant is able to give the history of certain places in ancient Egypt, from the connecting link of a piece of mummy-cloth; or else to give a picture of certain events in antediluvian times, from the connecting link of a bit of fossil substance. The history of Psychometry is filled with remarkable instances of this kind. Bullets gathered from battlefields also serve very effectively as such psychometric connecting links. Old furniture, old pictures, and old jewelry also are common objects serving to produce wonderful phenomena of this kind. In fact, any physical object having past-time or far-distant space connections may be employed effectively in such experiments.

Psychic Underground Exploration.

Psychometry is frequently employed to describe underground or "mine" conditions existing at the present time at the particular place from which a particular piece of ore or mineral has been taken, which ore or mineral has been handed the psychometrist to be used as the connecting link. As many practical miners know from actual experience, many valuable coal, zinc, lead, silver and gold mines have been successfully located in this way. In such cases the psychometrist has been able to follow up the psychic "scent" given by the piece of mineral, and thus to describe the strata or veins of the mineral lying underground and unopened by the pick or drill.

Psychic Detective Work.

Many cases are recorded by the investigators in which the psychometrist is able to "sense" a particular locality, a house, a room, a place of business, for instance, by means of the connecting link afforded by some physical object formerly associated with the said location. Some writers have called this class of psychometric phenomena "psychic spying" or "psychic detective work." One writer records a case in which he gave to a young psychometrist a penholder from the office of a lawyer, the latter being located about eight hundred miles away; the psychometrist then gave a perfect picture of the interior of the far-distant lawyer's office, the scene across the street visible from the office window, and certain events which were happening in the office and on the street at that particular time—all of which report was verified in detail by subsequent careful inquiry.

How to Psychometrize.

The following general remarks concerning Psychometry, given by a writer on the subject, will be found interesting and instructive. The writer says: "There are no special directions to be given the student in psychometry. All that can be done is to suggest that each person should try the experiments for himself, in order to find out whether he has, or has not the psychometric power in some degree of development. He may be able to develop his psychometric powers by the general methods given for psychic development; but, in any event, he will find that actual practice and experiment will do much for him in the direction of experiment. Let the student take strange objects, and, sitting in a quiet room with the object held to his forehead, endeavor to shut out all thoughts coming from the outside world, and forget all his personal affairs. In a short time, if the conditions be right, he will begin to have flashes of scenes associated with the history of the object in question. At first these impressions may be somewhat disconnected and more or less confused, but before long there will be noticed a clearing away of the scene, and the mental picture will become quite plain. Practice will develop the power. The student should practice only when alone or when in the presence of some sympathetic friend or friends. He should always avoid discordant and inharmonious company while practicing his psychic power. Many of the best psychometrists keep their physical eyes closed when practicing this power, thus allowing the inner senses to function without distraction from the outer senses.

Developing Psychometry.

"You have doubtless heard of the sensing of sealed letters spoken of as pure clairvoyance. But this phase of phenomena properly belongs to the realm of Psychometry. Letters frequently prove to be very excellent connecting links in psychometric experiments. I advise the student to begin with old letters. He will be surprised to discover how readily he will begin to receive psychic impressions from the letters—either from the person who wrote them, or from the place in which they were written, or from some one connected with their subsequent history. One of the most interesting experiments I ever witnessed in Psychometry was that in which a letter that had been forwarded from place to place, until it had gone completely around the globe, was psychometrized by a young Hindu maid. Although ignorant of the outside world of foreign lands, the young women was able to picture the people and scenery of every part of the globe in which the letter had traveled. Her report was really an interesting 'travelogue' of a trip around the world, given in tabloid form. The student may obtain some interesting results in psychometrizing old letters—but let him always be conscientious about it, and be careful to refrain from divulging the secrets that will become his during the course of these experiments. Let him be honorable on the psychic plane as well as on the physical plane—more so, rather than less so, in fact."

Varieties of Psychometry.

Another investigator along these lines gives the following instructive comments regarding the practice of psychometric power: "Persons of a highly-strung nervous organization, with large perceptive faculties make the best psychometrists. Phlegmatic people seldom psychometrize clearly, and usually lack receptivity to the finer forces. Letters, clothes, hair, coins, ornaments, or jewels—in fact, almost any article which has belonged to, or has been worn by, its possessor for any length of time, will suffice to enable the psychometrist to relate himself to, and glimpse impressions of, the personal sphere of that individual. Some psychometrists succeed better with certain kinds of objects than with others. Metals and minerals are not good 'conductors'—if we may use that term—to some operators; while they are very satisfactory to others. In the same way, some psychometrists are very good character readers, others are very successful in the diagnosis of diseases; some can read the book of Nature, while to others it is a sealed book, or nearly so, but they are able to gauge the mental qualifications of their visitors, while others realize their moral and spiritual states. Again, some read the Past, and enter into the Present states or condition of their clients, while others are successful in exercising prophetical prevision. These differences may be modified, and the boundaries of the perceptive power may be extended by self-study, experiment, and culture; but every psychic has his qualifications and his limitations; one will succeed where another may fail; hence it is well and wise for each one to discover what he can do best, what sphere he can best occupy, and then endeavor to fill it.

Psychometric "Getting in Touch."

"A psychometrist may, by holding a letter in his hand, or putting it to his forehead, be able to perceive and delineate the personal appearance of the writer thereof, and, in a way, to 'take on' his conditions, describe his feelings and thoughts to such an extent as to identify himself with him and to feel, for the time being, as if he, himself, were the writer; he may even tell what is written in the letter, although unable to see the writing. Human hair is found by some psychometrists to give them the best means of coming into touch with their subjects, and it is said that such hair should be cut from the head just behind the ears, as close to the scalp as possible. It not infrequently happens that a psychometrist gets started upon a false trail, so to speak, and especially so when the inquirer is suspicious, or where there is a mixture of psychic influences. A fan passed by a lady to a sitter in the front row at a meeting, and held in the hands of the latter for a few minutes while awaiting a chance to be handed to the psychic, has resulted in a blending of vibratory influences which has caused an psychic, has resulted in a blending of vibratory influences which has caused an imperfect or confused 'reading.' In one case the gentleman who held the fan said 'I fully recognize the part of the description which the lady does not admit—it applies to myself quite perfectly.' Hence the necessity for care in providing articles for psychometrists in a public meeting. A ring, for instance, which has been in the family for generations, and handed from one wearer to another in the course of years, may afford such a blending of psychic vibrations that the psychometrist may be unable to sense distinctly each distinct stratum of influence therein.

Psychometric Readings.

"The person who sits for the psychometrist for a 'reading' should not be antagonistic nor frivolous, neither should he desire special information, nor concentrate his thought forces upon any given point, as otherwise he may dominate the psychic and thus mislead him into perceiving only a reflex of his own hopes or fears. He will do well to preserve an open mind, and an impartial though sympathetic mental attitude, and then await results. It is unwise to interrupt, explain, or question during the time that a delineation is being given, for by so doing the psychic sphere is disturbed and the thought projections caused to act like the breezes upon the surface of a lake, producing confused and distorted appearances. It is best to allow the descriptions to be given in its entirety before asking questions regarding any of its details; it is quite possible or probable that the very points upon which inquiries seem necessary will be more fully elucidated before the close of the reading. If a special reading, and not a general one is required—say, for instance, a diagnosis of diseased conditions—a hint of what is desired at the outset should be sufficient."

Crystal Gazing, *Etc.*

The second of the three general classes of the methods employed to obtain the manifestation of clairvoyant phenomena is that known as Crystal Gazing. In this class of methods the clairvoyant establishes the en rapport condition by means of a crystal, magic mirror, or similar object, which serves principally to concentrate the psychic visual powers to a focus, and thus to enable the psychic to raise his or her psychic vibrations at that concentrated focused point.

Crystals and Bright Objects.

The use of crystals and other bright objects for this purpose has been common to occultists and psychics at all times, past and present, and at all places, oriental or occidental. The earlier races employed shining pieces of quartz or other clear crystal rock for this purpose. Later polished metals were used in the same way. The native soothsayers of barbaric lands employ clear water, glowing embers, or sparks, for this purpose. In some places the soothsayers hold drops of blood in the hollow of their hands for divining purposes. Others bore a hole in the ground, and fill it with water, and then gaze into it. Some tribes use dark polished stones. A writer on the subject has said: "They stare into a crystal ball, a cup, a mirror, a blot of ink, a drop of blood, a bowl of water, a pond, water in a glass bowl, or almost any polished surface, etc." In fact, it may be said that almost every object capable of presenting a polished surface has been employed by some race as an aid to psychic vision. In Europe and America, at the present day, quartz or glass crystals are so used; but others obtain quite satisfactory results from the use of watch crystals laid over a black cloth, preferably a piece of black velvet cloth. Others use highly polished bits of silver; while others content themselves with the use of a little pool of black ink lying on the bottom of a small saucer, while others have cups painted black on the inside, into which is poured water.

The Care of the Crystal.

There is no particular virtue in any particular object used for this purpose, as such object acts merely to focus the psychic power of the person, as has been said. Certainly the student should not fall into the error of supposing that the crystal, or similar object, has any miraculous or supernatural power whatsoever, it is simply an instrument, like the microscope or telescope, nothing more or less. But, at the same time, it must be admitted that there is much truth in the claim of certain crystal gazers, to the effect that the use of a particular crystal seems to have the effect of polarizing its molecules so as to render it a more effective instrument in time. In fact, the phenomenon seems to bear a close relation to the well known case of a long-used violin becoming a more perfect instrument, and giving forth richer and fuller notes than a new instrument. The longer a gazing crystal is used, especially by the one person, the better does it seem to serve the purposes of that particular person. Experts in crystal gazing insist that the crystal gazer should keep his own crystal for his own particular use, and not allow it to be used indiscriminately, particularly in the case of strangers or of persons not sympathetic with psychic subjects. They claim that each crystal becomes polarized according to the individual character and needs of the person habitually using it, and that it is unwise to allow others to disturb this quality in habitually using it, and that it is unwise to allow others to disturb this quality in it.

How to Use the Crystal.

The best authorities on the subject of crystal-gazing insist that all experiments along the said lines should be conducted in a serious, earnest manner, and that all frivolity or trifling should be avoided if the best results are wished for. This, of course, is true concerning all phases of psychic investigation, as all true students of the subject know. All the authorities agree that the crystal gazer should sit with the light behind his back, and never in front of him. While an earnest steady gaze is desirable, there should be no straining of the eyes. As one writer has said: "Gaze calmly at the crystal, but do not strain your eyes. Do not try to avoid winking your eyes—there is a difference between 'gazing' and 'staring,' remember." Some authorities advise that the crystal gazer should make funnels of his hands, using them as he would a pair of opera-glasses.

The "Milky Mist."

While some experimenters obtain results almost from the time of the first trial, others find that it requires a number of sittings before they begin to obtain even faint results. The psychic picture in the crystal usually begins by the appearance of a cloudy "milky mist," succeeding the former transparent appearance of the crystal. The milky cloud becomes more dense, and finally there appears in its midst a faint form, outline, face, or scene of some kind. Some have compared this gradual emergence of the picture to the gradual development of the picture of the photographic plate when the latter is subjected to the action of the developing fluid.

Classes of Psychic Pictures.

An English writer on the subject furnishes the following general classification of the psychic pictures manifested in the process of crystal gazing. The said authority might well have added that each and every form of clairvoyant picturing is possible in crystal gazing; for crystal gazing is merely one particular form or method of inducing clairvoyant or psychic vision, and is not a distinct branch of psychic phenomena in itself. The classification of the English authority, however, is as follows:

"1. Images of something unconsciously observed. New reproductions

1. Images of something unconsciously observed. New reproductions, voluntary or spontaneous, and bringing no fresh knowledge to the mind.

"2. Images of ideas unconsciously acquired from others. Some memory or imaginative effort which does not come from the gazer's ordinary self. Revivals of memory. Illustrations of thought.

"3. Images, clairvoyant or prophetic. Pictures giving information as to something past, present, or future, which the gazer has no other chance of knowing."

General Directions for Crystal Gazing.

An old English authority on the subject of crystal gazing handed down to his students a certain set of general directions and rules to govern the conduct of their experiments. These rules and directions have never been improved upon by the later writers on the subject, according to the opinion of the best authorities; and such stand today as perhaps the simplest and best set of general rules and directions on this important subject. For this reason we have thought it advisable to include the same in this chapter, for the guidance of our own students. Here follow the said general rules and directions:

"What is desired through the regular use of the translucent sphere is to cultivate a personal degree of clairvoyant power, so that visions of things or events, past, present, and future, may appear clearly in the interior vision, or eye of the soul. In the pursuit of this effort only, the crystal becomes at once a beautiful, interesting and harmless channel of pleasure and instruction, shorn of dangers, and rendered conducive to mental development. To the attainment of this desirable end, attention is asked to the following practical directions, which, if carefully followed, will lead to success:

Selection of Place, *Etc.*

"(1) Select a quiet room where you will be entirely undisturbed, taking care that it is as far as possible free from mirrors, ornaments, pictures, glaring colors, and the like, which may otherwise distract the attention. The room should be of comfortable temperature, in accordance with the time of year, neither hot nor cold. About 60 to 65 degrees Fahr. is suitable in most cases, though allowance can be made where necessary for natural differences in the temperaments of various persons. Thus thin, nervous, delicately organized individuals, and those of lymphatic and soft, easy-going, passive types, require a slightly warmer apartment than the more positive class who are known by their dark eyes, hair apartment than the more positive class who are known by their dark eyes, hair and complexion, combined with prominent joints. Should a fire, or any form of artificial light be necessary, it should be screened off, so as to prevent the light rays from being reflected in, or in any other manner directly reaching the crystal. The room should not be dark, but rather shadowed, or charged with a dull light, somewhat such as prevails on a cloudy or wet day.

Adjusting the Crystal.

"(2) The crystal should be placed on its stand on a table, or it may rest on a black velvet cushion, but in either case it should be partially surrounded by a black silk or similar wrap or screen, so adjusted as to cut off any undesirable reflection. Before beginning to experiment, remember that most frequently nothing will be seen on the first occasion, and possibly not for several sittings; though some sitters, if strongly gifted with psychic powers in a state of unconsciousness, and sometimes conscious degree of unfoldment, may be fortunate enough to obtain good results at the first trial. If, therefore, nothing is perceived during the first few attempts, do not despair or become impatient, or imagine that you will never see anything. There is a royal road to crystal vision, but it is open only to the combined password of Calmness, Patience, and Perseverance. If at the first attempt to ride a bicycle, failure ensues, the only way to learn is to pay attention to the necessary rules, and to persevere daily until the ability to ride comes naturally. Thus it is with the would-be seer. Persevere in accordance with these simple directions, and success will sooner or later crown your efforts.

Time of Sittings.

"(3) Commence by sitting comfortably with the eyes fixed upon the crystal, not by a fixed stare, but with a steady, calm gaze, for ten minutes only, on the first occasion. In taking the time it is best to hang your watch at a distance, where, while the face is clearly visible, the ticking is rendered inaudible. When the time is up, carefully put the crystal away in its case, and keep it in a dark place, under lock and key, allowing no one but yourself to handle it. At the second sitting, which should be at the same place, in the same position, and at the same time, you may increase the length of the effort to fifteen minutes, and continue this period during the next five or six sittings, after which the time may be gradually increased, but should in no case exceed one hour. The precise order of repetition is always to be followed until the experimenter has developed an almost automatic ability to readily obtain results, when it need no longer be adhered to.

Other Persons Present.

"(4) Any person, or persons, admitted to the room, and allowed to remain while you sit, should (a) keep absolute silence, and (b) remain seated at a distance from you. When you have developed your latent powers, questions may, of course, be put to you by one of those present, but even then in a very gentle, or low and slow tone of voice; never suddenly, or in a forceful manner.

Crystalline Vision.

"(5) When you find the crystals begin to look dull or cloudy, with small pin-points of light glittering therein, like tiny stars, you may know that you are commencing to obtain that for which you seek, viz., crystalline vision. Therefore, persevere with confidence. This condition may, or may not, continue for several sittings, the crystal seeming at times to alternatively appear and disappear, as in a mist. By and by this hazy appearance, in its turn, will give way quite suddenly to a blindness of the senses to all else but a blue or bluish ocean of space, against which, as if it were a background, the vision will be clearly apparent.

Physical Requirements.

"(6) The crystal should not be used soon after taking a meal, and care should be taken in matters of diet to partake only of digestible foods, and to avoid alcoholic beverages. Plain and nourishing food, and outdoor exercise, with contentment of mind, or love of simplicity of living, are great aids to success. Mental anxiety, or ill-health, are not conducive to the desired end. Attention to correct breathing is of importance.

Determining Time of Fulfillment.

"(7) As regards the time at which events seen will come to pass, each seer is usually impressed with regard thereto; but, as a general rule, visions appearing in the extreme background indicate time more remote, either past or future, than those perceived nearer at hand; while those appearing in the foreground, or closer to the seer, denote the present or immediate future.

Two Classes of Visions.

"(8) Two principal classes of vision will present themselves to the sitter, viz.: (a) the Symbolic, indicated by the appearance of symbols such as a flag, boat, knife, gold, etc., and (b) Actual Scenes and Personages, in action or otherwise. Persons of a positive type of organization, the more active, excitable, yet decided type, are most likely to perceive symbolically, or allegorically; while those of a passive nature usually receive direct or literal revelations. Both classes will find it necessary to carefully cultivate truthfulness, unselfishness, gratitude for what is shown, and absolute confidence in the love, wisdom, and guidance of God Himself."

Time and Space in Crystal Gazing.

In the subsequent pages the student will perceive the different manifestations of clairvoyant vision classified according to the distinction of Time and Space. Clairvoyant vision may disclose objects, scenes, or persons either near by in space, or far off in space; either existing in present time, in past time, or in future time. Inasmuch as the visions of crystal gazing are merely particular forms of clairvoyant vision, it follows that all of the several above named distinctive forms of vision are manifested in crystal gazing. The vision shown in the crystal may be that of something very near in space, or perhaps very far off in space, or removed in space only a moderate distance. Likewise such vision may be based upon things existing at the present time, or at some period of past time, or at some period of and visions of past, present, or future things, events, persons, scenes—each or all of these manifestations are possible to the clairvoyant vision of the crystal gazer, and pictured in the reflecting surface of the crystal or other shining surface employed by him in his experiments.

Direct Clairvoyance.

The third of the three general classes of the methods employed to obtain the manifestation of clairvoyant phenomena is that known as Direct Clairvoyance. In this class of methods the clairvoyant directly establishes the en rapport connection with the past or present, near or distant, objects, persons, scenes, or events, by means of raising his or her psychic vibrations so as to become "in tune" with the finer vibrations of Nature, without the aid of the physical objects required in the methods of Psychometry and Crystal Gazing, respectively.

Trance Conditions.

Many clairvoyants, manifesting their powers by means of the methods of Direct Clairvoyance, produce in themselves the condition of trance, or semi-trance condition. Many students believe that these conditions are absolutely necessary for the production of this kind of phenomena, but they neglect, or are actually unaware of, the fact that many of the highest forms of this class of clairvoyant phenomena are manifested by clairvoyants who are no more in a trance condition, or that of semi-trance, than those following the methods of Psychometry or Crystal Gazing, respectively. All that is required is that the clairvoyant maintain a quiescent mental attitude, shutting out the sounds, sights, and thoughts of the outside world, and concentrating the full attention upon the clairvoyant work before him or her. Some, it is true, pass easily into the semi-trance, or even the full trance condition, but the latter are not absolutely necessary states.

Clairvoyant Reverie.

A writer on the subject of Clairvoyance says: "The best authorities instruct their pupils that the state of clairvoyant reverie may be safely and effectively induced by the practice of mental concentration alone. They advise positively against artificial methods. All that is needed is that the consciousness be focused to a single point—become 'one pointed' as the Hindu teachers call it. The intelligent practice of concentration accomplishes this without the necessity of any artificial methods of development, or the production of abnormal psychic states. You easily concentrate your full attention when you witness an interesting play, or listen to a beautiful rendition of some great masterpiece of musical composition, or gaze at some miracle of pictured or sculptured art. In these cases your attention is completely occupied with the interesting thing before you, so that you have almost completely shut out the outer world of sound, sight, and thought—but you are, nevertheless, perfectly wide awake and conscious. The same thing is true when you read a very interesting book—the world is shut out from your consciousness, and you are oblivious to the sights and sounds around you. We frequently witness the sight of two lovers to whom the outside world is non-existent for the time being, and to whom there is nothing in the world except themselves. Again, persons often fall into a 'brown study,' or 'day dream,' in which all consciousness of the outside world seems to be shut out, yet the person is fully conscious and wide awake. These mental states are very much akin to that of the trained clairvoyant, and is the state which should be sought after by that of the trained clairvoyant, and is the state which should be sought after by all clairvoyants, whether they are following the methods of Psychometry, Crystal Gazing, or that of Direct Clairvoyance—for the principle is one and the same in all of such methods."

The Dawn of Clairvoyance.

A well-known authority on the subject of Psychic Development says: "Occasional flashes of clairvoyance sometimes comes to the highly cultured and spiritual-minded man, even though he may never have heard of the possibility of training such a faculty. In his case such glimpses usually signify that he is approaching that stage in his evolution when these powers will naturally begin to manifest themselves. Their appearance should serve as an additional stimulus to him to strive to maintain that high standard of moral purity and mental balance without which clairvoyance is a curse and not a blessing to its possessor. Between those who are entirely unimpressionable and those who are in full possession of clairvoyant power, there are many intermediate stages. Students often ask how this clairvoyant faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question any answer that will be universally applicable. Some people begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others, again, see faces, landscapes, or colored clouds floating before their eyes in the dark, before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep."

Methods of Development.

The same authority, after warning students against attempting to develop their psychic powers by unnatural and harmful practices, such as self-hypnotism, self-stupefication, etc., gives the following excellent advice concerning the normal development of clairvoyant and other high psychic powers and faculties: "There development of clairvoyant and other high psychic powers and faculties." There is one practice which if adopted carefully and reverently can do no harm to any human being, yet from which a very pure type of clairvoyance has sometimes been developed—and that is the practice of Meditation. Let a man choose a certain time every day—a time when he can rely upon being quiet and undisturbed, though preferably in the daytime rather than at night—and set himself at that time to keep his mind for a few minutes entirely free from all earthly thoughts of any kind whatsoever; and, when that is achieved, to direct the whole force of his being towards the highest ideal he happens to know. He will find that to gain perfect control of thought is enormously more difficult than he supposes, but when he attains it this cannot but be in every way more beneficial to him, and as he grows more and more able to elevate and concentrate his thoughts, he may gradually find that new worlds are opening before his sight. As a preliminary training towards the satisfactory achievement of such meditation, he will find it desirable to make a practice of concentration in the affairs of daily life—even in the smallest of them. If he writes a letter, let him think of nothing else but that letter until it is finished; if he reads a book, let him see to it that his thought is never allowed to wander away from his author's meaning. He must learn to hold his mind in check, and to be master of that also, as well as of his lower passions; he must patiently labor to acquire absolute control of his thoughts, so that he will always know exactly what he is thinking about, and why—so that he can use his mind, and turn it or hold it still, as a practiced swordsman turns his weapon where he will."

PART V
CLAIRVOYANCE: PAST, PRESENT AND FUTURE

Table of Content

As we have said in the preceding chapter, in our consideration of the general subject of Clairvoyance, there is possible a general classification of clairvoyant phenomena according to general distinctions, as follows: (1) **Present Clairvoyance** , in which the objects perceived by the clairvoyant are present in time and in space, although invisible to normal sight; (2) **Space Clairvoyance** , in which the clairvoyant vision includes objects and scenes removed in space from the normal perception of the clairvoyant; and (3) **Time Clairvoyance** , in which the clairvoyant perceives objects or scenes removed from him in past time, or future time.

While the general methods of manifesting these various forms of clairvoyant power are practically the same, yet the nature of these several forms of phenomena vary considerably, as we shall see when we come to consider them in detail in the following pages: this is particularly true in the case of the distinction between past-time clairvoyant phenomena, and future-time clairvoyant phenomena—the difference between the perception of what has been, and that which has not yet been.

Present Clairvoyance.

In what is called Present Clairvoyance the objects perceived by the clairvoyant are present in time and in space, at the moment and place of the perception, although invisible to normal sight. It is seen at once that if the object seen clairvoyantly is present in time and in space to the clairvoyant, and yet is incapable of being perceived by the normal sight of the clairvoyant, then that object must be capable of being perceived only through vibrations above the normal range of the human senses. Perhaps the precise nature of this class of clairvoyant perceptions will be better understood by a more detailed description of the objects actually perceived by clairvoyant vision of this mode of manifestation.

The Human Aura.

In the first place, this mode of clairvoyant vision discloses the interesting phenomena concerned with the human aura, or psychic atmosphere which surrounds the human body for a space of several feet, assuming an egg-shaped form. A writer says on this point: "The trained clairvoyant vision sees the human aura as a nebulous hazy substance, like a luminous cloud, surrounding the person for two or three feet on each side of his body, becoming more dense near the body, and gradually becoming less dense as it extends away from the body. It has a phosphorescent appearance, with a peculiar tremulous motion manifesting through its substance. The clairvoyant sees the human aura as composed of all the colors of the spectrum, the combination shifting with the changing mental and emotional states of the person. But, in a general way, it may be said that each person has his or her distinctive astral auric colors, depending upon his or her general character or personality. Each mental state, or emotional manifestation, has its own particular shade or combination of shades of auric coloring. This beautiful kaleidoscopic spectacle has its own meaning to the occultist with clairvoyant vision, for he is thus able to read the character and general mental states of the person by means of studying his auric colors. The human aura is not in a state of calm phosphorescence, however. On the contrary, it sometimes manifests great flames, like those of a fiery furnace, which shoot forth great tongues, and dart forth suddenly in certain directions toward the objects attracting them. Under great emotional excitement the auric flames move around in swift circling whirlpools, or else swirl away from a centre. Again, it seems to throw forth tiny glistening sparks of psychic vibrations, some of which travel for a great distance.

The Prana Aura.

"The clairvoyant vision is also able to discern what is called the 'prana aura' of a person. By this term is indicated that peculiar emanation of vital force which surrounds the physical body of each and every person. In fact, many persons of but slight clairvoyant power, who cannot sense the auric colors, are able to perceive this prana aura without trouble. It is sometimes called the 'health aura,' or 'physical aura.' It is colorless, or rather about the shade of clear glass, diamond, or water. It is streaked with very minute, bristle-like lines. In a state of good health these fine lines are stiff like toothbrush bristles; while in the case of poor health these lines droop, curl, and present a furlike appearance. It is sometimes filled with minute sparkling particles, like tiny vibratory motion. To sometimes filled with minute sparkling particles, like tiny vibratory motion. To the clairvoyant vision the prana aura appears like the vibrating heated air arising from a fire, or stove, or from the heated earth in summertime. If the student will close his eyes partially, and peer through narrowed eyelids, he will in all probability be able to perceive this prana aura surrounding the body of some healthy, vigorous person—particularly if that person be standing in a dim light. Looking closely, he will see the peculiar vibratory motion, like heated air, at a distance of about two inches from the body of the person. It requires a little practice in order to acquire the knack of perceiving these vibrations—a little experimenting in order to get just the right light on the person—but practice will bring success, and you will be repaid for your trouble. In the same way, the student may by practice acquire the faculty of perceiving his own prana aura. The simplest way to obtain this last mentioned result is to place your fingers (spread out into fan-shape) against a black background, in a dim light. Then gaze at the fingers through narrowed eyelids, and half-closed eyes. After a little practice, you will see a fine thin line surrounding your fingers on all sides—a semi-luminous border of prana aura. In most cases this border of aura is colorless, but sometimes a very pale yellowish hue is perceived. The stronger the vital force of the person, the stronger and brighter will this border of prana aura appear. The aura surrounding the fingers will appear very much like the semi-luminous radiance surrounding a gas-flame, or the flame of a candle, which is familiar to everyone."

The Auric Colors.

Another writer says of the clairvoyant perception of the human aura: "As he looks, the clairvoyant will see himself surrounded by the luminous mist of the aura, flashing with all sorts of brilliant colors, and constantly changing hue and brilliancy with every variation of the person's thought and feelings. He will see this aura flooded with the beautiful rose-color of pure affection, the rich blue of devotional feeling, the hard, dull brown of selfishness, the deep scarlet of anger, the horrible lurid red of sensuality, the livid grey of fear, the black clouds of hatred and malice, or any of the other hundredfold indications so easily to be read in it by the practiced eye; and thus it will be impossible for any persons to conceal from his the real state of their feelings on any subject. Not only does the astral aura show him the temporary result of the emotion passing through it at the moment, but it also gives him, by an arrangement and proportion of its colors when in a condition of perfect rest, a clue to the general disposition and character of its owner."

Thought Forms.

Another phase of clairvoyant phenomena of this class is that of the perception of "thought forms," as they are called by occultists. As all students of occultism know, a strong thought or emotion manifests a certain high vibratory motion, and takes upon itself a vibratory "form" which is plainly perceptible to the trained clairvoyant vision. These thought-forms manifest a great variety in appearance and character. Some appear in a faint wave-like form, something like the tiny waves caused by the dropping of a pebble in a pond of water. Others take on a whirlpool form, rotating and whirling as they move through space. Others appear like whirling rings, similar in general form to the "ring" puffed forth from the mouth of a cigar smoker, or from the funnel of a locomotive. Others glow like great opals. Others appear like jets emitted from the spout of a teakettle. Others twist along like a corkscrew. Others appear like exploding bombs. Others branch out arms like a devil-fish, which wriggle in all directions, as if striving to attach themselves to some object upon which they wish to take hold.

The X-Ray Sense.

Another phase of clairvoyant phenomena of this general class is that which may be called "the X-Ray Sense," for indeed it enables the clairvoyant to see through a brick wall, or other material obstacle, or through a sealed letter, *etc.* The higher psychic vibrations easily pass through the most solid object, just as do the X-Rays, and consequently the clairvoyant is able to see what is going on on the other side of a brick wall, or the walls of a house. Likewise, the clairvoyant vision is able to pierce through the dense earth, and to perceive veins of mineral or metal lying concealed beneath.

Microscopic Vision.

Another phase of clairvoyant power of this general class, but one not nearly so common as those above mentioned, is described by a well-known occultist as follows: "Another strange power of which the clairvoyant may find himself in possession is that of magnifying at will the minutest physical particle to any desired size, as through a microscope—though no microscope ever made, or ever likely to be made, possesses even a thousandth part of this psychic magnifying power. By its means the hypothetical molecule and atom postulated by science becomes visible and living realities to the occult student, and on this closer examination he finds them to be much more complex in their structure than the scientific man has yet realized them to be. It also enables him to follow with the closest attention and the most lively interest all kinds of electrical, magnetic, and other etheric action; and when some of the specialists in these branches of science are able to develop the power to see these things whereof they speak so facilely, some very wonderful and beautiful revelations may be expected."

Space Clairvoyance.

In what is called Space Clairvoyance the objects, persons, scenes, or events perceived by the clairvoyant are removed in space from him—often being located at points in space thousands of miles distant, in fact. The pages of works upon occultism, and those devoted to the recording of proved instances gathered by the societies for psychical research, are filled with the most interesting cases of this form of clairvoyant vision. Instances are recorded, upon the very best possible authority, in which persons with clairvoyant powers have been perfectly cognizant of events occurring on the other side of the world, or across the Atlantic or Pacific Oceans. In fact, it would seem that distance and space are practically wiped out in this form of clairvoyant phenomena, and that it is just as easy to see clairvoyantly over the space of a thousand miles, as over that of a hundred feet—the principle involved being precisely the same.

The Psychic Telescope.

Space Clairvoyance, or Distant Clairvoyance, is manifested in the form of Psychometry, Crystal Gazing, or Direct Clairvoyance, as we have said. We do not consider it necessary to record here any typical instances of this phase of phenomena, as the many books on this subject are chiefly devoted to a recital thereof, and every student is more or less acquainted with the same. The whole matter may be summed up by saying that in this form of clairvoyant vision, there is manifested what might be called a "psychic telescope with an X-Ray attachment," thus enabling one to see at any distance, and through any intervening objects. This gives you a mental picture of the process.

Radio-Activity.

In the theory of vibratory forces, as set forth in the earlier chapters of this book, we have the only scientific explanation of the phenomena of distant clairvoyance. Modern science, in its teachings regarding the radio-activity of physical objects, has thrown much additional light on this subject, and has corroborated the ancient occult teachings on the subject. These rays of higher vibratory power are like the rays of light or heat, although of a much higher rate of intensity and vibratory motion, and though the most delicate scientific instruments are able to register some of these, it is still practically admitted by science that the highest of these radio-active vibrations are beyond the scope and field of even the most sensitive instrument yet known to science. This is saying much when we remember that some of the delicate instruments of science are so sensitive that they are able to register the heat waves of a candle at the distance of one mile; while others are able to record the presence of certain chemical elements in the most distant of the visible stars, by means of the light waves carrying certain forms of vibration.

Sensing the Higher Vibrations.

Under the radio-active theory it is quite reasonable to conceive of the clairvoyant sense being able to register and interpreting these higher vibrations which are beyond the power of even the most delicate instruments of science. It must be admitted that the existence of such vibrations being granted—and science tacitly admits their presence—then ordinary distances on earth would be no barrier at all to the action of clairvoyant vision capable of registering them. Moreover, in such case all intervening objects would be penetrated by these waves, and as a writer has well said, "they would be able to cross one another to infinity in all directions without entanglement, precisely as the vibrations of ordinary light do." Physical science and psychic science at last seem to have arrived at a common ground of understanding, and many of the most advanced scientists do not hesitate to admit this fact, though their more conservative brethren hesitate to do so.

Viewing Distant Scenes.

A writer has said of this form of clairvoyant perception: "The view of a distant scene obtained in this way is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those upon a distant stage, but in spite of their diminutive size they are clear as though they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight. It will be observed that in cases of this kind the clairvoyant does not actually leave his physical body at all—he simply manufactures for himself, and uses, a kind of psychic telescope. Consequently he has the use of his physical powers while he is examining the distant scene; for example, his voice usually describes what he sees even while he is in the act of making the observation."

Time Clairvoyance.

In what is called Time Clairvoyance the clairvoyant is able to perceive objects, persons, scenes, and events removed from him in past time or future time. That is to say, the clairvoyant perceives things which have existed in the physical world in times long past, which things have long since vanished from physical existence; or, on the other hand, he perceives things which belong to future existence—this which have never as yet been in physical existence, and of course are not in such existence at the present time. The careful student will see at once that the principle of manifestation governing these two respective phases of clairvoyance must be quite different; and, accordingly, the two respective phases must be considered separately and apart from each other.

Past Time Clairvoyance.

In what is known as Past Time Clairvoyance there is the manifestation of clairvoyant vision in the direction of scenes and occurrences of the past. Here, the clairvoyant perceives the events and scenes of past time just as clearly and plainly as if such were present before him in time and in space. Just as in Distant Clairvoyance it is just as easy for the clairvoyant to see things at a great distance as those at a short distance, so in Past Time Clairvoyance it is just as easy for the clairvoyant to see things and events occurring five thousand years ago as it is to see things occurring one year ago, or one week ago for that matter. The principle involved is the same in either case.

The Mystery of Seeing the Past.

To persons investigating the phenomena of clairvoyance for the first time, however, there seems to be a much greater mystery attached to the phenomena of Past Clairvoyance than in the case of Distant Clairvoyance. To such persons it seems that while the perception of distant objects, scenes, and events is wonderful and mysterious, still at the last it is merely the perception of something now actually in existence—merely the extension of one's normal powers of vision so as to include objects beyond the range of the ordinary vision, but, still, actually in existence though at a distance. The idea of the telescope enables the mind to grasp the naturalness of this kind of phenomena. But when it comes to the perception of things, scenes, and events **which are no longer in existence** —things which have passed entirely out of existence—the mystery seems to be increased, and incredulity becomes more insistent. But to the occultist there is really no more mystery in the one case than in the other—both sets of phenomena are seen to be perfectly reasonable and within the realms of Nature. Let us now see how and why the occultists view the matter in this light.

Analogies on the Physical Plane.

We may find many correspondences on the physical plane to serve as illustrations of the phenomena of Past Time Clairvoyance, if we will but look for them. For instance, when we withdraw a heated stove from a room, the heat remains in the room. Likewise, though a woman bearing the odor of a certain perfume on her clothing may have passed from a house, the odor still lingers there. The wake of an ocean steamer is often visible for hours after the ship has passed from sight. As modern science expressed it: "Causes continue to exist in their Effects."

Thousand-Year-Old Light.

But we have a much more striking illustration and correspondence in the case of the transmission of light from the distant stars, which we will do well to carefully consider. Light travels at the rate of 186,000 miles per second. A "light-year," as known to astronomers, means the distance traversed by a light wave (at the stated rate of travel) during the period of one of our earth years. Some of the distant stars are estimated to be fully one thousand light-years distant from us; or, in other words, the light we now perceive as coming from them really is the light that left them one thousand years ago. If one of these stars were to be destroyed, observers on this earth would not become aware of it for a thousand years. The star whose light we may now perceive may actually have been destroyed nearly one thousand years ago. Other stars are only one hundred light-years removed from us in space; others only a few years; others only a few hours. But the principle is just the same in all cases, namely, that we see the stars not as they are at the present moment, but as they were when the light left them, perhaps many years ago. Thus, as you see, we may actually perceive events long after their happening.

Reading the Light Waves.

Now, if our physical vision was sufficiently powerful to magnify objects on the stars, or if we had instruments to do this for us, we could actually witness scenes, objects, persons and events which had passed out of existence a thousand years ago. Their records are present in these light waves from the stars, and all that is needed is an eye or a telescope sufficiently strong to register them upon our mind. In a fanciful story written by Camille Flammarion, the French astronomer, many years ago, the principal character relates how, traveling in the astral body, he was able to witness the events of the French Revolution which had occurred many years before, by simply proceeding to the necessary distance from the earth and there perceiving the registered records in the earth's light-waves traveling through space at the rate of 186,000 miles a second. In fact, by getting at the right distance he was able to see even the events of his own childhood and youth, every event of his life, in fact, up to the moment of his leaving the earth. This story, fanciful as it is, nevertheless is based upon scientific facts, and its happenings would be quite possible for a being capable of traveling at a sufficiently rapid rate through space, and also possessed of the power of magnifying the records of light rays. In fact, a person on earth possessing the power of Distant Clairvoyance might be able to duplicate these feats, providing he were able to come in rapport contact with one of these light-waves bearing the past-time records. Think for a moment, and you will grasp the point of this statement.

The Akashic Plane.

But this, however, is but an illustration of the correspondence on the ordinary physical plane of certain things on a higher plane of Nature. Past Time Clairvoyance is not dependent upon light-waves, or any other of the lesser phases of vibratory activity. Instead, it depends entirely upon the phenomena and facts of a higher plane of Nature -- a plane which occultists have called the facts of a higher plane of Nature—a plane which occultists have called the Akashic Plane. Some occultists prefer the general term, "the Astral Plane," but the former term is a closer and more definite one. The Akashic Plane, as known to occultists, contains the impressions or "records" of all events that have happened on the earth plane during the present cycle of earth manifestation. The very subtle and tenuous substance of the Akashic Plane—the term "etheric" may best describe the nature of this substance—contains traces and impressions of all the happenings of the past of this earth; and such impressions may be read and seen by the clairvoyant who has developed sufficiently high powers of vision. These Akashic Records have well been called "the substantial memory of the earth." Upon the subtle etheric substance of the Akashic Plane are registered the records of every event, thing, object, happening, or activity of the earth which has existed or been manifested from the very beginning of the present cycle of the earth's existence. These records will, it is claimed, persist until the final ending of the present earth cycle.

The Akashic Records.

The clairvoyant whose powers of Past Time Clairvoyance have been developed sufficiently, and who has mastered the art of concentration of his psychic attention, manages to come into more or less perfect en rapport condition contact with these Akashic Records, and is thus enabled to read from them what he sees there. To him it actually seems as if he were seeing the actions of things in present existence, and many excellent clairvoyants are ignorant of the existence of the Akashic Records, though they habitually read the contents thereof; these clairvoyants know simply that they "see" these past happenings—they have not the faintest conception of how they are able to see them. This is no more strange than would be the case of a man who witnessed a moving picture for the first time, and who was ignorant of the mechanism involved in the showing of the picture, the existence of the film, etc.,—such a man would simply know that he "saw" the things, and he might even believe that he was gazing upon an actual scene in real life.

Degrees of Clairvoyant Vision.

There is, of course, many degrees of power and development among clairvoyants of this class; and as a result we have many varying degrees of correctness in their readings. Some have merely a glimpse, as through dim glasses; and some obtain merely distorted reflections similar to those of a scene glasses, and some obtain merely distorted reflections similar to those of a scene reflected into the troubled waters of a lake. Others see far more clearly; but it is reserved for the trained occultist to read the records as he would read the scene before him on the physical plane. The clairvoyant does not become infallible simply by reason of the perhaps only faint awakening of his clairvoyant vision—he is not suddenly gifted with omniscience, as some seem to suppose. There are almost always elements of error or imperfect visioning, except among the advanced adepts of the occult world.

"The Memory of Nature."

A celebrated occultist says concerning the point just raised: "Comparatively few accounts of persons possessing this faculty of looking into the past are to be found in the literature of the subject, and it might therefore be supposed to be much less common than prevision, or future-time clairvoyance. I suspect, however, that the truth is rather that it is much less commonly recognized. It may easily happen that a person may see a picture of the past without recognizing it as such, unless there happens to be in it something which attracts special attention, such as a figure in armor, or in antique costume. It is probable that occasional glimpses of these reflections of the Akashic Records are commoner than the published accounts would lead us to believe. As usual, we find examples of all degrees of the power to see into this 'memory of Nature,' from the trained man who can consult the record for himself at will, down to the person who gets nothing but occasional vague glimpses, or has even perhaps had only one such glimpse. But even the man who possesses this faculty only partially and occasionally may still find it of the deepest interest.

Involuntary Clairvoyance.

"The psychometrist, who needs an object physically connected with the past in order to bring it all into life again around him; and the crystal-gazer who can sometimes direct his less certain astral telescope to some historic scene of long ago, may both derive the greatest enjoyment from the exercise of their respective gifts, even though they may not always understand exactly how their results are produced, and may not have them fully under control under all circumstances. In many cases of the lower manifestation of these powers we find that they are exercised unconsciously; many a crystal-gazer watches scenes from the past without ever realizing that he is in effect psychometrizing the various objects around him as he happens to touch them or stand near them. It would be well for all students to bear in mind that occultism is the apotheosis of common sense, and that every vision that comes to them is not necessarily a picture from the Akashic Records, nor every experience a revelation from on high. It is far better to err on the side of healthy scepticism than that of over-credulity; and it is an admirable rule never to hunt for an occult explanation of anything when a plain and obvious physical one is available. Our duty is to keep our balance always, and never to lose our self-control, but to take a reasonable, common-sense view of whatever may happen to us."

Future Time Clairvoyance.

In what is known technically as Future Time Clairvoyance, we have the manifestation of the clairvoyant vision in the direction of scenes and events of the future. In this phase of clairvoyance the seer perceives the events and scenes of future time just as if they were present before him at that very moment. This phase of clairvoyance is far rarer and more uncommon than any of the other phases. In fact, it is so seldom met with in its perfection that its manifestation is a matter of greatest interest to those who make a study of the subject. It occasionally occurs in flashes, and can not be produced at will by the ordinary clairvoyant. Unfortunately, its very rarity and uncommonness cause it to be counterfeited and imitated by unprincipled persons.

Seeing What Has Not Yet Happened.

The student who reasons carefully and logically usually meets with what to him, at least at first, seems to be an unsurmountable obstacle in the way of a rational explanation of Future Time Clairvoyance—when it comes to an understanding of how anyone can expect to see, or can really see, **that which has never happened** , he throws up his hands in despair. But, in this as in all the other phases of clairvoyant phenomena, there is found a reason and cause, although it requires some subtle thinking to find it, and to grasp it even when it is found. Let us see what are the highest teachings on this subject, as announced by the careful thinkers along the lines for many centuries.

Simple Prevision.

There is a phase of prevision, or prophecy of coming events, however, that is not true clairvoyance at all, but simply the subconscious workings of the mind along true clairvoyance at all, but simply the subconscious workings of the mind along the lines of a supernormal perception of the laws of cause and effect. Give the active subconscious mental faculties the perception of a strong existing cause, and it will often reason out the probable effect (the almost certain effect, in fact) of that cause, even though that effect lies in the mist of the future. The subconscious mind works upon the principle that "coming events cast their shadows before." But this, at the best, is not true clairvoyance—it is merely the statement of "probable" results, and effects of existing causes, wonderfully exact and clear though the deduction may be in some cases. But a thousand-and-one unforeseen things may arise to completely upset the prediction, or deduction, for it is never actually true until it occurs. We must look further for real instances of Future Clairvoyance.

The Nature of Time.

That eminent scientist, Sir Oliver Lodge, offers an ingenious and interesting, though very technical explanation of this class of clairvoyant phenomena as follows: "Time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But that may be only one mode of regarding them. The events may be in some sort of existence always, both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveler in a railway train is useful; if he could never leave the train, nor alter its pace, he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence. We perceive, therefore, a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, it seems to me, we are impelled to seek, in connection with the directing of form or determinism, and the action of human beings consciously directed to a definite and preconceived end."

The Oriental Teaching.

The Hindus, and other oriental peoples, however, have a clearly defined and positive explanation of the phenomena of Future Time Clairvoyance, which must be included in our consideration of the subject, even though it does involve certain metaphysical or philosophical conceptions which are apart from our present inquiry as conducted in this book. The oriental theory is based upon that basic conception of the eastern philosophies which hold that the beginning, duration, and ending of any particular one of the infinitude of successive universes created by the Supreme Being, is to that Being but as a single moment of time; or, as the celebrated Hindu proverb runs: "The creation, duration, and destruction of a universe is but the time of the twinkling of an eye to Brahman." In other words, that to the Supreme Being, all the past, all the present, all the future of the universe, must be as but a single thought in a single moment of time—an instantaneous act of consciousness.

The Eternal Now.

A writer on this subject has said: "Those occultists and metaphysicians who have thought long and deeply upon the ultimate facts and nature of the universe, have dared to think that there must exist some absolute consciousness—some absolute mind—which must perceive the past, present, and future of the universe as one happening; as simultaneously and actively present at one moment of absolute time. They reason that just as a man may see at one moment of his time some particular event which might appear as a year to some minute form of life and mind—the microscopic creatures in a drop of water, for instance—so that which seems as a year, or as a hundred years, to the mind of man, may appear as the happening of a single moment of a higher scale of time to some exalted Being, or form of consciousness on a higher plane."

Absolute Time

The daring flights of metaphysical fancy have resulted in the general acceptance, on the part of advanced metaphysicians, of the postulate of the existence of an Absolute Mind, independent of Time and Space, to which everything exists HERE and NOW. To such a mind the entire sequence of events in the life-history of a universe would appear as a single unit of conscious experience—an infinitesimal point of time in Eternity. The human imagination staggers at the idea, but logical thought finally posits it as an unescapable conclusion of extended thought. This, possibly, is the secret of Future Time Clairvoyance, Prevision, Second Sight, *etc.*

The Occult Hypothesis.

But it must not be supposed that the oriental occultists hold for a moment the theory that the clairvoyant actually obtains access to the Divine Mind or Absolute Mind, when he experiences this vision of future events—their idea is very different from this. These occultists teach that the phenomena of each plane are reflected with more or less clearness upon the substance of the planes beneath it. This being so, it is readily seen that the seer who is able to contact with any of the higher planes of being might thereupon see the reflection, more or less clear, or more or less distorted, of that which is present in its completeness on the highest plane of all. This is a mere hint at the quite complicated occult teaching on this subject; but the capable thinker will be able to work out the full theory for himself in his own way. The important fact is that Future Time Clairvoyance is a reality—that it is a matter of actual experience of the race, and one that has been authenticated by the investigations of such learned bodies as the Society for Psychical Research, of England, and other societies of the same kind in different lands. Future Time Clairvoyance, Second Sight, Prevision, etc., are facts as fully accepted by such societies as are the facts of telepathy.

"The Prophecy of Cazotte."

Students of history are familiar with the numerous recorded instances of marvelous prophecy of future events, wonderful predictions of events to come, which have been fully corroborated and verified by subsequent events. We lack the space in this book to record more than one of the most celebrated of these historical prophecies, namely the Prophecy of Cazotte. We have thought it advisable to reproduce the story of this celebrated prophecy, as told by La Harpe, the French writer, who was present upon the occasion. It may be mentioned that the fact of this prophecy, and its literal fulfilment, is a part of French history. The time was just previous to the French Revolution, and the tale as told by La Harpe is as follows:

The Dinner of the Elect.

"It appears as but yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of the brethren at the Academy—a man of considerable wealth and genius. The conversation became serious; much admiration was expressed on the revolution of thought which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed. We concluded that the revolution must soon be consummated; that it was indispensable that superstition and fanaticism should give way to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see it. The oldest complained that they could hardly flatter themselves with the hope; the younger rejoiced that they might entertain this very probable expectation; and they congratulated the Academy especially for having prepared this great work, and for having been the rallying point, the centre, and the prime mover of the liberty of thought.

The Illuminatus.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the Illuminati. He spoke, and with the most serious tone, saying: 'Gentlemen, be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophecy; I repeat, you will see it.' He was answered by the common rejoinder: 'One need not be a conjurer to see that.' He answered: 'Be it so; but perhaps one must be a little more than conjurer for what remains for me to tell you. Do you know what will be the consequences of this revolution—what will be the consequences to all of you, and what will be the immediate result—the well-established effect—the thoroughly recognized consequences to all of you who are here present?'

The Beginning of the Prophecy.

"'Ah,' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not sorry to encounter a prophet—let us hear?' Cazotte replied: 'You, Monsieur de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken in order to escape from execution—from poison which the happiness of that time will oblige you to carry around your person. You, Monsieur de Chamfort, you will open your veins with twenty-two cuts of a razor, and yet will not die till some months afterward.' These personages looked at each other, and laughed again. Cazotte continued: 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during the paroxysm of the gout, in order to make more sure of your end, and you will die in the night.'

The Shadow of the Guillotine.

"Cazotte went on: 'You, Monsieur de Nicolai, you will die on the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah, God be thanked,' exclaimed Roucherm, 'and what of I?' Cazotte replied: 'You! you also will die on the scaffold.' 'Yes,' replied Chamfort, 'but when will all this happen?' Cazotte answered: 'Six years will not pass over, before all that I have said to you shall be accomplished.' Here I (La Harpe) spoke, saying: 'Here are some astonishing miracles, but you have not included me in your list.' Cazotte answered me, saying: 'But you will be there, as an equally extraordinary miracle; you will then be a Christian!' Vehement exclamations on all sides followed this startling assertion. 'Ah!' said Chamfort, 'I am comforted; for if we perish only when La Harpe shall be a Christian, we are immortal!'

The Fall of the Great.

"'Then,' observed Madame la Duchesse de Grammont, 'as for that, we women, we are happy to be counted for nothing in this revolution; when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies,' said Cazotte, 'your sex will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on that subject; but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs.' 'All! I hope that in that case I shall at least have a carriage hung in black.' 'No, Madame; higher ladies than yourself will go, like you, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Yea, and still more exalted personages!' replied Cazotte.

The Fate of Royalty.

"Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering—they began to feel that the joke was becoming too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the last reply, and contented herself with saying in a careless tone: 'You see, he will not leave me even a confessor!' 'No, madame!' replied Cazotte, 'you will not have one—neither you, nor any one besides. The last victim to whom this favor will be afforded will be—' Here he stopped for a moment. 'Well, who then will be the happy mortal to whom this prerogative will be given?' Cazotte replied: 'It is the only one which he will have then retained—and that will be the King of France!' This last startling prediction caused the company to disband in something like terror and dismay, for the mere mention of such things was akin to treason."

The Fulfillment of the Prophecy.

To appreciate the startling nature of the Cazotte prophecy at the time when it was made, one needs but to be even slightly acquainted with the position and characteristics of the persons whose destinies were thus foretold. The amazing sequel to this wonderful prophecy is told by history—within six years every detail thereof was verified absolutely. The facts are known to all students of French history of that period, and may be verified by reference to the pages of any comprehensive history of those times.

Other Historical Instances.

To mention but a few other celebrated instances of historic prophecy: George Fox, the pioneer Quaker Friend, had the clairvoyant faculty well developed, and numerous instances of its manifestation by him are recorded. For instance, he foretold the death of Cromwell, when he met him riding at Hampton Court; he said that he felt "a waft of death" around and about Cromwell—and Cromwell died shortly afterward. Fox also publicly foretold the dissolution of the Rump Parliament of England; the restoration of Charles II; and the Great Fire of London. These prophecies are all matters of history. For that matter, history contains many instances of this kind, as, for instance, the prophecy of Caesar's death, and its further prevision by his wife. The Bible prophecies and predictions, major and minor, give us semi-historical instances.

The Eternal Verities.

As a writer has said concerning this phase of clairvoyant phenomena: "This phase of clairvoyance is very fascinating to the student and the investigator, and is one in which the highest psychic powers are called into play. There is a reflection here of something even higher than the psychic plane—there is a glimpse of regions infinitely higher and greater. The student here begins to realize at least something of the existence of that universal Consciousness 'in which we live, and move, and have our being'; and of the existence of the reality of the Eternal Now, in which past, present, and future are blended as one fact of infinite consciousness. He sees here the signboard pointing to the eternal verities!"

PART VI
MEDIUMSHIP

Table of Content

Among the higher categories of Nature's Finer Forces is included that which is popularly known as "mediumship." Although this term has suffered more or less by reason of its misappropriation by certain charlatans and the unprincipled exploiters of sincere investigators of the phenomena of the higher planes of existence, and also by reason of a certain prejudice against the term arising from misrepresentation and general misunderstanding, the term still remains a perfectly legitimate one and one clearly indicating the nature of the general class of phenomena sought to be embraced within its limits. Therefore there is no valid reason for its rejection in our consideration of the subject of Nature's Finer Forces in this book; and, accordingly, it is used here in a general way, although the more scientific term "higher plane communication," or similar terms, are employed herein in some cases.

What Is Mediumship?

Let us see just what is meant by the term "mediumship." The term "medium" is defined as: "That which lies in the middle, or between other things: hence, that through which anything is conveyed from one thing to another." In a special sense, a "medium" is "a person serving as the channel of communication between decarnate entities and human being still in the flesh," in "spiritualistic phenomena." The suffix "ship," of course, denotes state or office; and in the case of "mediumship" it indicates that the designated person possesses the state or office of a "medium," the latter term being used in the special meaning above defined.

Of course, the term "mediumship," as above defined, lacks a clear meaning unless the term "spiritualistic," or "spiritualism" be defined. The term "spiritualism" (or as many of the best authorities prefer to state it, "spiritism") is applied to "a system of communication with the unseen world, or with the inhabitants thereof, the latter being usually known as 'spirits,' through persons called 'mediums,' which has attained popular favor in Europe and America since about 1850." Or, as another authority states it, "Spiritualism is a term employed to indicate the belief that departed spirits hold intercourse with mortals by means to indicate the belief that departed spirits hold intercourse with mortals by means of psychical phenomena, commonly through a person of special susceptibility called a 'medium.'"

Ancient Mediumship.

It is, of course, unnecessary to state in detail the fact that communication with decarnate entities has been known and practiced by the human race from the earliest days of recorded history, and probably long before that time, and is far from being a modern discovery. Moreover, such communication has been known and practiced by races of human beings other than those inhabiting Europe and America—particularly in the oriental countries. In the oriental lands such communication has been well established for many thousand years, and the most ancient records give evidences of it. The Hebrew Scriptures contain many instances of such communication, showing that the same was an accepted fact of the life of the race at the time and in the places at which these records were written.

Mediumship and Religious Belief.

The careful student will of course notice that this communication with the higher planes of life and being—this so-called "mediumship"—does not depend upon any particular form of religious belief, or teaching, concerning the nature of the state or place of abode of the departed spirits of men; but, on the contrary, is common to all form of religion and to all phases of belief in the survival of the human soul. Therefore, a scientific consideration of the general subject does not necessitate the acceptance of any one particular phase of religious belief, or of any particular system of teaching concerning the nature or state of "life after death." All that is required of the person accepting the general fact of "higher plane communication" may be stated as follows: (1) Acceptance of the fact that the human soul persists after the death of the body, and independent of and removed from the dead body; (2) acceptance of the fact that the decarnate souls of human beings may, and do, establish communication with human beings still dwelling upon the earth-plane of existence.

We may state here that the term "decarnate" means "away from the physical body," or "out of the flesh;" the term being the opposite of "incarnate," meaning "clothed with flesh, or embodied in flesh." We may also state here that the teachings of most philosophies of the life after death hold that the decarnate human soul is not entirely devoid of a body, but rather occupies a body composed of some ethereal substance; this ethereal body being called the "astral body," or the "spiritual body."

The Ideals of Modern Spiritualism.

A writer well expresses the ideals of modern western spiritualism as follows: "Through the gateway of mediumship for upwards of fifty years the world has been catching glimpses of the glory of the land immortal, and visitants from that 'bourne' from whence it has been erroneously said that 'no traveler returns' have made their presence known beyond all doubt or denial, thus proving the continued conscious existence of human beings and the sequential chapter of the life hereafter. Though the messages from the unseen have at times been imperfect and fragmentary, still they have been **messages** . If but telegraphic dispatches, so to speak, instead of voluminous letters; or like telephonic snatches of conversation rather than face-to-face outpourings of thought and feeling, still they have been greetings and comforting assurances of undying affection from the people living in the land 'beyond the veil.' Although many a sorrowing soul has longed for further revelation, and regretted the inability of the spirits to comply with the requests for fuller information, still the gates have been ajar, and sometimes it has truly seemed as though they had been flung wide open—so clear and consoling were the messages from the loved ones on the other side of death's valley of shadow. The manifestations of the presence of spirits and the evidences of their identity, which have been accumulating during all these years, have solved the 'great secret,' and we know that death is not a **cul-de-sac** , but a thoroughfare. The dread of death disappeared altogether with the mists of ignorance, as, through the gateway of mediumship, the shining presence of ministering spirits, 'our very own dear departed,' illumined the pathway which we must all tread to our great promotion.

Immortality Demonstrated Through Mediumship.

"'Immortality demonstrated through mediumship' should be inscribed upon the banner of spiritualism, for the fact of life beyond the incident of death has been proved beyond all peradventure to millions of intelligent and enlightened people since the new spiritual era was inaugurated. To mediums—the modern mediators—therefore belong the office and honor of rolling back the stone from the tomb and establishing faith upon the firm basis of knowledge (scientifically ascertained and proven) of the continued intelligent existence in the spiritual realms of those who went forth through the death change into light and liberty 'over there.' Mediums, as intermediaries, have enabled spirit people to comfort the sad and encourage the weak; to relieve the doubter and console the bereaved; to confirm the old-world traditions regarding bygone spirit intervention and revelation, and supplement our hopes and intuitions with proof palpable. Present day experiences of inspiration and spirit manifestation make credible and acceptable many things in ancient records which must otherwise have been discarded as superstitious and false. Spiritualism redeems the so-called 'supernatural' and 'miraculous' occurrences of the Bible, by explaining them and proving the naturalness. The capability claimed for old-time seers and prophets to see angels and hear voices is now known to be a natural faculty, which, in certain people, is perfectly normal while it can be induced in others by the influence of operators in or out of the body. **It can also be cultivated to some degree by most people who care to study the necessary conditions for its development and exercise.** The famine, 'not of bread, nor of water, but of hearing words from the Lord,' and the loss of 'open vision' of the spirit, which afflicted Christendom for so many years (because of the blind intolerance of zealots who, in their adherence to the 'letter,' crushed out the sensitives through whom the 'spirit' might have been revealed), that famine is rapidly passing away, and we are being fed with the living bread of spiritual inspiration, and are growing strong enough to welcome the messengers who come to us through the gateway of mediumship from their after-death home.

The Truth of Personal Survival.

"When once there is established the conviction of the truth of personal survival of our loved ones, and the actual and satisfactory demonstrations thereof through mediumship (and we know of no means whereby such evidences can be obtained save through mediumship), we are thrilled and delighted; and when this conviction is borne upon us and driven home by the evidences, and the truth of spirit ministry has been realized, nothing can destroy it. The spiritualist stands upon firm ground—the impregnable rock of ascertained fact. He knows that intercourse between the two worlds is real, continuous; therefore he is proof against all speculations, denunciations, and adverse theories. Dogmatic condemnations, 'bogey' cries, charges of fraud against mediums, fail to move or frighten him. He can 'speak what he knows and testify to what he has seen;' his positive and affirmative experience and testimony outweigh all the opposition of 'doubting Thomases' who do not know.

doubting Thomases" who do not know."

The Gateway of Mediumship.

"Through the gateway of mediumship the spirits make themselves known in a variety of ways. There are many phases of mediumistic phenomena, and the student will find that he must be patient, painstaking, and persevering if he would make sure of his facts. Careful investigation, possibly prolonged research, under many difficulties and with many discouragements, will be required, but 'success is certain if energy fail not,' and the results will adequately recompense him for all sacrifice and struggle! For in the light of the demonstrated fact of continued existence after death, it is clear that man is even now 'a spirit served by organs'—that consequently the basis of all religious experience and affirmation is the spiritual consciousness of mankind. There could be no revelation to man of spiritual truth or moral duty if he were not a spirit possessing the capabilities of receiving and comprehending, of interpreting and applying, the revelations and inspirations which appeal to and quicken the inner (and higher) self."

The Mediumistic Character.

The following quotations from eminent modern spiritualists will further serve to illustrate the accepted general principles of "spirit communication" on the part of western spiritualism. E. W. Wallis says: "Spiritualism deals with a higher range and a wider field of supersensuous phenomena than mesmerism, hypnotism, telepathic psychometry, clairvoyance, etc., because the natural susceptibility of man in these directions is increased and intensified, and exercised upon a superior plane, when it is utilized by intelligent spirit operators. It is not true that sensitiveness is confined to those who are diseased, weak of will, neurotic, or hysterical. Those who are susceptible to psychic influence may be impulsive, warm-hearted, spontaneous, sociable, and not by any means, or of necessity, weak-minded or vicious." Dr. Dean Clake says: "The word mediumship, as understood and used by spiritualists, technically speaking, means a susceptibility to the influence, and more or less control, of decarnated spirits. Physiologically, it means a peculiar nervous susceptibility to what may be termed the 'psychic force,' which spirits use to move the mind or body or both, of their mortal instrument. Psychologically, it signifies a passive or negative state of mind and body which renders a person subject to the positive will-power of spirits who influence him or her." The spirit control who employed the hand of Stainton

Moses, M.A., to write his thoughts, said: "The mediumistic peculiarity is one of spirit solely, and not of body, seeing that it occurs in all varieties of physical frames, in the male and in the female; in the magnetic and in the electric; in the stout and robust as well as in the puny and thin of body; in the old and in the young; in all conditions and under all circumstances. This alone would lead you to see that it is not a physical matter; and that conclusion is strengthened for you by the fact that the gift is perpetuated even after death of the earth body. Those who on your earth have been mediums retain the gift and use it with us. They are the most frequent visitors to your world; they communicate most readily; and it is through them that spirits who have not the gift are enabled to communicate with your earth."

Mediumistic Sensitivity.

Emma Hardinge Britten said: "Whatever that force may be which constitutes the difference between a 'medium' and a non-medium, it is certainly of a mental and magnetic character—that is, a combination of the subtle elements of mind and magnetism, and therefore of a psychological and not of a purely physical character. Whilst the spiritualists of this generation have had no one to teach them either what spiritual gifts are, or how to use, or how to abuse them, experience has shown that the conditions under which spiritual phenomena are produced through mediums are not only helped or hindered by their mental states, but also by the will, magnetism, and mental states of those who surround them." E. W. Wallis says: "The same laws govern the relations between the sensitive and the spirit operator as between the hypnotist and his subject. Therefore, mediumship is not necessarily spiritual; it may be of all kinds; there may be psychical relationship of a high grade and of a low one. There may be messages from beyond that prove the identity of spirits, and give evidence of the continuity of life, of the survival of mind, and yet they may not minister to spiritual growth, nor awaken any exalted desire to be of service to God and man. There may be psychical sympathy and not spiritual fellowship; there may be spirit intercourse and not that sweet spiritual communion which should be the goal of all who seek for evidences of life beyond the valley of death. It is no longer possible to regard mediumship as a supernatural endowment. It is, as regards the psychic susceptibility upon which it depends, the common property of the race, and is therefore as natural as are the 'gifts' of song or oratory, or the ability to paint or construct. But as certain gifts and graces are more developed in some individuals than in others, in like manner the sensitiveness which is called mediumship is more highly developed (or is capable of such called mediumship is more highly developed (or is capable of such development) in certain peculiarly constituted persons who may be regarded as supernormally gifted, yet as naturally so as are geniuses in other directions."

The Higher Vibratory Forces.

The student who has carefully read what we have said in the earlier portions of the present book regarding the subject of Nature's Finer Forces, and those concerned with "vibrations," and "planes of being," will be able to harmonize the apparently somewhat conflicting opinions of those authorities above quoted concerning the nature of mediumship and spirit communication. In the first place, the student will remember that there exist planes of being higher and other than our own earth-plane, and that the rate of normal vibration on such planes is much higher than are those upon our own earth-plane. In the second place, he will remember that beings dwelling and manifesting on these higher planes are able to communicate only by means of their higher vibratory rate of manifestation. And, in the third place, he will remember that a person dwelling on the earth-plane will not ordinarily register and interpret these higher vibrations of communication; and that it is necessary for such a person to have originally, or else have developed, the capacity to raise his or her own vibrations to the key necessary to "catch" these higher vibrations. In short, we have here once more another instance of that "attunement" between sender and receiver the most common instance of which is the wireless telegraph.

Psychic Attunement.

The entity, or spirit, dwelling on one of the many higher planes of being who wishes to communicate with persons on earth through a medium, must first select some person capable of raising his or her own vibratory rate of consciousness to become "in tune" with that of the spirit himself. Then he must learn to project his own mental vibrations with sufficient intensity and force to be "caught" by the sensitive perceptive organism of the medium. These things are beyond the understanding and accomplishment of many decarnate spirits, and unless they are taught by some one on their own plane of existence they are likely to fail in their attempts to communicate through a medium on the earth-plane. But at the present time, in view of the great interest being manifested "over there" in the communication with the earth-plane, an earnest, persevering spirit will usually have comparatively little difficulty in finding a proper instructor, and in acquiring the art of "earth-plane communication," as it is called on the spirit plane.

The Development of Mediumship.

As regards the acquirement of mediumship qualities, information and scientific instruction is much needed, particularly at the present time. In this book we shall endeavor to throw much light upon this particular matter, and to give such instruction and information in a plain, practical form. We may begin by reminding the candidate for mediumship that the methods of development of mediumship are entirely different from those designed to develop ordinary psychic powers. In the case of development for ordinary psychic power, the person must acquire the power of concentration in the direction of sensing in his inner consciousness the impressions coming to him from the outside world, such impressions not being consciously directed to him. He must be able to so concentrate that he will be keenly sensitive to these impressions, and to interpret them intelligently. On the contrary, the person wishing to develop the power of mediumship must learn to develop the power of negative receptivity to the vibrations coming from the spirit planes. As has well been said, he is the acted upon, and not the actor. While he requires concentration, patience, and perseverance in developing the power to raise himself to the proper vibratory key, when the actual work of communication begins he must passively allow himself to speak and act, more or less unconsciously, under the guidance, direction, and control of the communicating spirit.

Unconscious Mediumship.

The student will do well, however, to remember that as a popular writer has said: "It must not, however, be supposed that spirit influence is limited to, and exerted solely upon, those who are known to be mediums; or that the spirits do not assist those who use their own psychic faculties. It is probable that all people who are psychically sensitive and open to impressions are indebted to spirit helpers, whether they are conscious of the fact or not. There is undoubtedly a greater degree of influx from the spirit side than even spiritualists are aware. Many persons are indebted to spirit friends for spontaneous impulses, which, while those persons act upon them and reap the consequences, they can neither explain nor trace to their source. Spirits frequently associate with and serve their earth friends, although the recipients of their benefactions are unaware of the fact. There would be very much more of this kind of guidance from the unseen, if, instead of being frightened, or repellant in their mental attitude toward the spirits, the great bulk of people were prepared to accept such assistance from the other side as perfectly natural and to be expected."

Mediumship and Individuality.

The student will find it desirable to acquaint himself with the best opinions concerning the possible or probable effects of the practice of mediumistic powers upon the medium himself. There is evidenced a disposition in certain quarters to hold to the idea that mediumship, or control by spirits, is more or less injurious, mentally or physically or both, to the medium. It is also frequently asserted that the medium tends to lose his individuality and personal strength of character. Again, there are some who would teach that the medium should be of a low order of intelligence, and should beware of exercising his intellect, the idea seeming to be that under these conditions the mental path will be freer and clearer for the spirit control. All of the aforesaid notions are erroneous, as will appear as we progress in the statements in this book concerning true and efficient mediumship.

Co-operation of Medium and Spirits.

The medium who observes certain simple and plain rules and habits of conduct will not suffer any loss of strength of character or individuality from his exercise of his mediumistic power; on the contrary, an intelligent exercise of the power of mediumship often tends to develop the intellectual power of the medium. As to the idea that the medium must be ignorant, we have but to call your attention to the fact that many of the most efficient mediums are intelligent, and even brilliant individuals. As a writer has said: "There may be some mediums who are ignoramuses, but it is doubtful if there will be any great degree of intelligence or great spiritual illumination presented through their agency. It is possible that some mediums act foolishly when in their normal state, for the purpose of accentuating the difference between their ordinary and supernormal conditions of mental activity; but there is a more rational, intelligent, and, indeed, a more spiritual conception of the relations which should exist between mediums and their spirit guides, which is rapidly finding favor with thoughtful mediums and spiritualists alike. The proper method of communing with the spirits of the unseen realm is conducive to good, and not evil, to the medium. The co-operative association of medium and spirit on the plane of thought and purpose, emotion and motive, ethics and inspiration, results in the education and elevation of the medium."

Mediumship Not Dangerous.

The following additional quotations from spiritualistic writers on this point, serve to throw important light on this subject. J. J. Morse says: "Andrew Jackson Davis, Hudson Tuttle, and other writers, if I correctly understand them, claim that mediumship is a constitutional condition, and depends upon nervous adaptation, i.e., 'sensitiveness' and the quickening of the subjective (psychical) faculties; and, personally, my own firm conviction is that there is nothing dangerous in mediumship. The mere dabbling in mediumship, as either the means of a new sensation, or for the gratification of personal vanity, is to be thoroughly deprecated, as a perversion of some of the most wonderful possibilities of our natures; while the prosecution of mediumship, or anything else, to the detriment of mind, nerves, or health, in any direction, is a sin against oneself, and will inevitably call down the resultant penalties of physical and mental deterioration. I have many times advised inquirers who wished to know how to develop mediumship, unless they desired to do so for serious use, and within proper limits, not to seek its development at all. And in cases where I could see it would prove personally detrimental, I have strongly advised the inquirer to let the matter entirely alone."

Wallis says: "Very much depends upon the objects entertained by the medium and the sitters, as also upon the character and intentions of the spirit who seeks to manifest his presence; but, on general lines, where people of average intelligence and rectitude seek communion with those they have known and esteemed, or loved, the results are almost invariably beneficial. There is every reason why this should be so if the common-sense precautions are observed of keeping a level head, exercising patience, exhibiting unselfishness and sincerity, and desiring good spiritual counsel and fellowship."

A. Morton says: "Elevated spirits do not require mediums to surrender their reason; on the contrary, they advise that every new thought should be tested in the crucible of reason, and that it be rejected if not in accordance therewith; but the control of domineering spirits, claiming the name of celebrities, who present unreasonable theories, and in a dictatorial 'thus saith the spirit' manner, demanding unquestioning compliance with their commands, must be rejected by all mediums as debasing and inconsistent with self respect. Any associations or concessions which have a tendency to lower the spiritual standard must be carefully avoided, for there is no growth in any relations which can only be maintained by the sacrifice of self-respect and self-justice."

Rational Mediumship.

Wallis says: "The rational course for mediums and inquirers to follow is assuredly that of avoiding the extremes alike of credulity and sceptical incredulity, by letting the spirits do their best and then collating the facts observed and drawing conclusions. Care, patience, and perseverance will save both mediums and inquirers from many misconceptions and enable them to avoid the errors of others. Above all, mediums should observe their own feelings, study their own experiences, try to understand and co-operate with the spirits, but never yield servile or slavish service, nor permit themselves to be swayed by flattery nor dominated by any spirit (in the circle or on the spirit side) who claims obedience, poses as an 'authority,' or refuses to recognize the rights of others. No medium should remain ignorant, or refrain from giving effect to his (or her) natural desire for knowledge and self-improvement under the erroneous idea that he does not need to think, study, or learn, because he is a medium; and that the spirits will provide and teach through him all that is required. On the other hand, while thoughtfully observant of favorable conditions, and intelligent in self-study and culture, the medium should avoid 'getting up' certain subjects, or thinking along certain lines with the purpose and expectation that such information will be employed while under control. Such action, proceeding from a wrong motive, cannot fail to injure the psychic relations between the spirit and the medium, and will render the work of control doubly hard, because such thoughts will have to be cleared away before those of the spirit can be transferred to, and have free course through, the medium."

The "Home Circle."

Mediums are born or made. That is to say, many persons are born with the gift of mediumship, while others, lacking this natural power, are able to develop the power by practice and gradual unfoldment. Some of the world's best mediums have been developed, while others in the same class have been born with the gift. At the same time, it must be remembered that there is a wide range of power existing between different individual mediums of both of these classes. In the opinion of the present writer, perhaps the very best way of developing mediumistic powers is that of actually participating in "circle work." The wonderful results of earlier spiritualism in America and in Europe were undoubtedly due to the casual and general practice of holding "home circles." These home circles were the nursery of some of the world's greatest mediums. Here the born medium was made aware of his or her natural powers; and, likewise, here others were enabled to gradually unfold and develop their latent mediumistic power.

The Cure for Fraudulent Mediumship.

At the present time we have too few mediums, and this fact is attributable largely to the gradual discontinuance of the home circles. Present time folks are too fond of having everything worked out and presented to them, and they flock to the sensational public demonstrations, some of which are undoubtedly "faked" in order to meet the public demand for sensational features; and at the same time the honest, careful, conscientious mediums are often overlooked, and the home circles almost unknown. Many so-called investigators of spiritualism are feverishly anxious to "see something," and are impatient and the comparatively slow order of developments at the home circle or at the careful mediumistic circles. Many earnest spiritualists lament the present tendency, and predict that in time there will be an almost complete dearth of honest, careful mediums, owing to the demand for "quick action" and the temptation to furnish fraudulent counterfeits of the genuine phenomena resulting from this feverish public demand.

Warning to Young Mediums.

Wallis says concerning this point: "After a time, as the development progresses, the medium and his spirit friends may be strong enough to undertake public work without the assistance and protection of a circle, in the same manner as did D. Home, Slade, Eglinton, and other noted public mediums; but they should be in no hurry about doing so, and they need to be very self-possessed and level-headed to hold their own against the 'phenomena hunters' on the one side (who sap the very life of the sensitive), and the know-all, conceited sceptics on the other side (who freeze up all the psychic conditions), and before whom it is worse than foolish to cast these pearls of great price.

"The lot of the public 'physical,' 'test,' and 'clairvoyant' medium is not to be envied or lightly chosen. Such sensitives frequently suffer a martyrdom that none but sensitives can realize. What with foolish flatterers; the sitters who are never content, but cry 'give, give, give;' the injudicious friends, who seeing the exhaustion of the worn-out mediums, in mistaken sympathy urge them to take stimulants (instead of securing them rest and change of surroundings), they have a hard road to travel, and our sincerest sympathy goes out to them all. We plead for them. We bespeak kindly and human consideration. Too frequently they are tried and condemned unheard. They are expected to prove that they are **not** frauds, instead of, as in other cases, being accepted as reputable people. So much has this been the case that some mediums of unquestioned power have retired into private life and business pursuits, where they meet with the respect and recognition which were denied them while they were public workers in the ranks of spiritualism.

"Let us not be misunderstood. In saying this we are not apologizing for, or palliating fraud or wrong doing, but merely asking for fair and considerate treatment—not hasty, unreasoning condemnation. While it is true that mediumship has many compensations, and the medium who takes pleasure in his work has many pleasant experiences, it is also true that the professional medium is too frequently subjected to treatment which makes his task more difficult and thankless than it need be. The kindly and appreciative treatment which he receives from some sitters is a welcome stimulus, and affords good conditions for the spirits, who are thus enabled to operate to the best advantage."

PART VII
MEDIUMISTIC CONDITIONS

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Mediumistic phenomena, i.e., the phenomena by and through which spirits manifest their presence and demonstrate their power, may be broadly classified under two heads, as follows, (1) physical phenomena, and (2) mental phenomena.

Physical Phenomena.

Physical Phenomena cover a wide range of mediumistic manifestations, among which are movements of tables, the production of "raps," the manifestation of spirit lights, freedom from the effects of fire, the passage of matter through matter, direct writing upon paper or upon slates, direct voices, levitation of the medium, spirit photographs, and the production of the materialized form of the spirit. While in rare cases the spirits may manifest these forms of physical phenomena without the assistance of the medium and the circle, nevertheless as a rule such phenomena are produced by the spirits only through the assistance of a medium, and usually only when there is gathered together a circle.

"Psychic Force."

Various explanations of the power employed by the spirits, assisted by the medium and by the circle, have been offered by the scientific investigators of the subject. The most generally accepted theory of the western scientists is that the spirits employ what is called the "psychic force" of the medium, often assisted by that drawn from the circle and focused in the medium. The medium is regarded as a psychic storage battery which is freely drawn upon by the manifesting spirit. The degree and character of the manifestations are determined largely by the peculiar quality of the psychic force, the capabilities of the medium, the knowledge and powers of the spirits, and the influence of the sitters.

Human Magnetism.

"Human Magnetism."

Dr. Dean Clarke says: "Human magnetism, or nerve aura, is probably the most sublimated form of ethereal matter, hence nearest in refinement to spirit substance, and therefore spirits use it as the vehicle of their vibrating forces. Those persons who have an excess of magnetism, of the proper quality to unite with both the psychic force of spirits and the forces inherent in natural objects, and thus form an electro-magnetic connection of spirits with the objects they wish to act upon, are the persons chosen by the spirits for physical mediums. The mind and brain of the medium are not often nor necessarily controlled, and only his magnetism and psychic forces are used, through which the spirits transmit the vibrations of their own power to mechanically produce concussions, or movements of material objects."

"Zoether."

Hudson Tuttle (writing under control) gives the following statement of a spirit concerning the manner in which physical phenomena are produced: "Zoether (psychic force) emanating from the medium charges the object to be moved, and a band of spirits directs a current of their own zoethic emanation in the direction they desire the article to move, and it passes along the current thus produced. The charging of the object by the medium is necessary in order that it may be in a state of vibration harmonious to the spirit current. If this current be directed against the table or other charged body, raps or concussions are produced, as a positive and negative relation exists between the spirits and the medium's zoether. One spirit alone cannot produce physical manifestations. If one purports to communicate, assistance will be rendered by many others, who combine their influence."

"Prana."

The orientals account for physical mediumistic phenomena in a similar way, though their terms are different. Instead of speaking of zoether, or psychic force, they always employ the term "prana." In the oriental philosophies "prana" is explained as a subtle form of energy permeating the universe, but manifesting in a special form in the organism of the human being. This subtle force, or prana, is held to be capable of being transmitted from one organism to another, and is held to be the energizing power by means of which many forms of occult or magic phenomena are produced. Prana is very much akin to the "human magnetism" of the western occultists, and the properties attributed to the latter are really those which the orientals for centuries past have held to be among the essential properties of prana; so, at the last, there is found to be a practical agreement here between the oriental and the western schools of occultism, respectively, in spite of their differing terminology.

Mental Phenomena.

Mental Phenomena cover another wide range of mediumistic phenomena, among which may be mentioned the following, viz., involuntary or automatic writing and drawing, writing by means of the planchette or "ouija" board or similar mechanical aid to writing, clairvoyant perception of spirits, clairaudient hearing of spirit voices, prophetic utterances of spirits, impersonating and inspirational control of the medium. Mediums are frequently so thoroughly "under the influence or control," especially in private circle seances, that they seem to have been transformed into another personality. Sometimes the medium through which the spirit is manifesting will have his facial appearance changed so completely that persons present will recognize in the changed appearance the looks of the spirit as known when it was in earth life.

The Value of Phenomena.

The chief value of physical mediumistic manifestations is not, as generally supposed, that of affording entertainment or food for thought for those witnessing them, but rather that of affording proof of the possibility of spirit communication, particularly when spirit identity is established through the manifestation of the phenomena. A writer says of this class of phenomena: "A good psychographic medium will usually obtain writing between closed slates, which may be brought by the investigator, who can insist upon their not leaving his sight, and not even leaving his hand. We have obtained writing on paper that we had previously marked, which was then covered by our own hand, and a friend's and was untouched by the medium. On another occasion, a slate which we had personally cleaned was laid on the floor (fully six feet from the medium) with a small piece of pencil under it (in broad daylight), and on taking it up shortly afterwards there was found written on the under side a long message of a private nature from a deceased friend, of whom we were not thinking. Such phenomena as these are still good and impressive, they cannot be counterfeited under like conditions, and even when no proof of identity is given in connection with the writings, they point so distinctly to the action of a discrete, disembodied intelligence as to compel the recognition of their spiritual origin. The evidential utility of physical phenomena lies in their being inimitable by fraud. Imitations can of course be made which might satisfy the credible and the gullible, but the conditions for testing the phenomena we have specially referred to are so simple that no rational investigator need be deceived; first, to be sure that the slate, paper, or panel to be used is perfectly blank; second, that it does not leave the hand of the inquirer, or if it does, that it is marked in such a way that there can be no doubt of its identification when it is returned to him; and thirdly (with paintings), to observe if the paint be wet, and note the time occupied in their production."

Trance Condition Not Essential.

Many persons are under the impression that it is necessary for a medium to go into the trance condition in order to manifest physical mediumistic phenomena, but such is not the case. While many mediums do lapse into the trance conditions at such time, it is equally true that many others do not do so. Some of the very best mediums produce some of the most striking manifestations while in a perfectly normal, waking condition. A writer says of a well-known medium: "She constantly receives evidences of the presence of her spirit friends while she is perfectly normal. We have heard rappings and witnessed movements of physical objects in her presence, while holding friendly conversation with her, when we have been in a good light. Frequently, at meal times, the spirits announce their presence by raps, and respond to the salutations and questions of their medium and other members of the family."

Professor Loveland says: "Many of the best mediums in the world were never entranced in the sense of being in an unconscious sleep. And it is doubted whether that condition is desirable. The Fox girls, and most, if not all of the original rapping mediums, were never in the deep sleep trance. It is not necessary for any of the physical manifestations, and that includes a very large percentage of all the spirit phenomena. The rappings, tippings, movings, slate writings, automatic writings, paintings, telegraphing, voices, materializing, etc., can all occur without the sleep trance, the reason for which is very apparent, as in the production of such phenomena the spirits simply use the surplus radiated nerve-force of the medium."

Scientific Reports on Phenomena.

Sir William Crookes, in speaking of D. D. Home and Euspasia Paladino, said: "Most, if not all, of the occurrences with Euspasia seem to have taken place when she was in a trance, and the more complete the trance the more striking the phenomena. This was not always so with Home. Certainly the two most striking things I ever saw with him, the fire test and the visible forms, were to be observed while he was entranced, but it was not always easy to tell when he was in that state, for he spoke and moved about almost as if he were in his normal condition; the chief differences being that his actions were more deliberate, and his manner and expressions more solemn, and he always spoke of himself in the third person, as 'Dan.' When he was not in a trance we frequently had movements of objects in different parts of the room, with visible hands carrying flowers about and playing the accordion. On one occasion I was asked by Home to look at the accordion as it was playing in the semi-darkness beneath the table. I saw a delicate looking female hand holding it by the handle, and the keys at the lower end rising and falling as if fingers were playing on them, although I could not see them. So lifelike was the hand that at first I said it was my sister-in-law's, but was assured by all present that both her hands were on the table, a fact which I then verified for myself."

Phenomena Without Darkness.

"Home always refused to sit in the dark. He said that, with firmness and perseverance, the phenomena could be got just as well in the light, and even if some of the things were not so strong, the evidence of one's eyesight was worth making same sacrifices for. In almost all the seances I had with Home there was plenty of light to see all that occurred, and not only to enable me to write down notes of what was taking place, but to read my notes without difficulty. Home was very anxious to let everyone present be satisfied that he was not doing any of the things himself—too anxious, I sometimes thought, for frequently he would interfere with the progress and development of what was going on by insisting that some sceptic or other should come around and take hold of his hands and feet to be sure he was not doing anything himself. At times, he would push his chair back and move right away from the table when things were moving on it, and ask those furthest from him to come round and satisfy themselves that he had nothing to do with the movements. I used frequently to beg him to be quiet, knowing that, if he would not move about in his eagerness to convince us of his genuineness, the strength of the phenomena would probably increase to such a degree that no further evidence would be needed that their production was beyond the powers of the medium.

their production was beyond the powers of the medium.

Test Conditions.

"During the whole of my knowledge of D. D. Home, extending for several years, I never once saw the slightest occurrence that would make me suspicious that he was attempting to play tricks. He was scrupulously sensitive on this point, and never felt hurt at anyone taking precautions against deception. He sometimes, in the early days of our acquaintance, used to say to me before a seance, 'Now, William, I want you to act as if I were a recognized conjurer, and was going to cheat you and play all the tricks I could. Take every precaution you can devise against me, and move about and look under the table or where else you like. Don't consider my feelings. I shall not be offended. I know that the more carefully I am tested the more convinced will everyone be that these abnormal occurrences are not of my own doings.' Latterly, I used jokingly to say to him, 'Let us sit round the fire and have a quiet chat, and see if our friends are here and will do anything for us. We won't have any tests or precautions.' On these occasions, when only my family were present with him, some of the most convincing phenomena took place."

Is Darkness Necessary?

From the above it is seen that not only is the trance condition not absolutely necessary for the production of striking mediumistic phenomena, but that, also, there is no absolute necessity for the condition of darkness to be maintained as an essential feature of such phenomena. While many mediums insist upon the condition of darkness at seances, it is thought by some careful thinkers that this arises from the fact that such mediums have been accustomed to such conditions from their earliest days of mediumship, and have grown to believe that the same are absolutely necessary. It is thought that if such mediums would begin over again, practicing in full light in the company of a few sympathetic friends, they would before long grow accustomed to the new conditions, and would then be able to reproduce all of their most important phenomena in full light. Using the terms of modern psychology, it would seem that such mediums are the victims of their own "auto-suggestion," and fixed beliefs; and, as all students of the subject well know, the mental states of the medium have a most important bearing of the quality of the phenomena produced, and form a very important factor of the conditions governing the success of the seance.

Developing Circles.

The person who is developing mediumship will do well to surround himself with persons of a certain type of psychical power, and to form circles of such persons. Such persons are invaluable in constituting a "developing circle." Such persons need not be mediumistic themselves, nor are they required to actually do anything. Instead, their service is that of being present as psychical reservoirs of force upon which the spirits can draw for manifesting power. The medium, being sensitive to helpful influences, and the reverse, will recognize such persons by the congenial and harmonious influence they exercise upon him; and he will do well to encourage such persons to sit in his developing circles.

Impersonating Mediumship.

What is known as "impersonating mediumship" occurs where the medium is so completely under the control of the manifesting spirit that he will exhibit, often in a marvelously accurate manner, the personal characteristics and mannerisms of the spirit, and which are readily recognized as such by the spirit's surviving friends in earth-life. Sometimes the medium will actually re-enact the dying moments of the controlling spirit. In many cases such impersonations have been so nearly photographically and phonographically correct that they have afforded the most convincing proof to investigators, and in other cases have been a great consolation to relatives of the spirit who have been thus assured that their loved one was still in actual existence on a higher plane of being. These results, however, are possible only when a very close rapport condition has been established between the spirit and the medium. In cases in which such a close rapport condition is obtained, and a high degree of harmony developed, the spirit will be able to positively establish his identity by causing the medium to utter his exact words, and to give names, dates, and close details of incidents occurring in his earth life, and often to employ his exact set phrases and verbal tricks of speech, so as to bring to the consciousness of the sitters the realization that they are in the actual presence of the decarnate spirit friend.

The Proper Mental Condition.

The young medium, however, should beware against striving too hard to be the instrument of the phenomena of spirit impersonation. For a too intense anxiety, and desire to please sitters, frequently tends to produce a cloudy mental state in which the ideas in the mind of the medium blend with the spirit communication, and thus produces a most unsatisfactory result, and one which is apt to confuse the minds of the sitters and sometimes actual arouse suspicion that the medium is trying to practice deception. For this reason the young medium should not seek the attendance of persons desiring "test seances;" at least, such should be his course until he has learned not to be carried away with his desire to please or to satisfy such persons attending his circles. He should endeavor to cultivate a mental condition of calmness, and a determination not to influence or to interfere with the spirit communications in any way whatsoever, but, instead, to allow himself to become a passive instrument for the communication. The medium should remember that he is not a dealer in merchandise "warranted to please," but is, instead, a medium of communication between the spirit and those still in earth-life.

Demand Proof of Spirit Identity.

A certain degree of care and caution, and the employment of honest powers of discrimination, is necessary on the part of the sitters in cases of spirit impersonation. This not because of any lack of honesty on the part of the medium, but because of the habit of a mischievous class of dwellers on the planes of spirit life to falsely impersonate other spirits as such seances. As all investigators of the subject know very well, it is not an infrequent thing for such mischievous and meddlesome spirits to endeavor to pass themselves off as the relative or friends of those in the circle, or even to falsely impersonate some great historical personages. In such cases the sitters should insist upon the spirit positively identifying himself, just as they would in case of doubt regarding a person speaking to them over the telephone and claiming to be such-and-such a person. And the proof demanded should be similar to that which would be sought from the suspected telephone talker. An honest spirit communicator does not object to such demands, and is only too ready to do his best to furnish the right kind of proofs concerning his identity.

The "Trance Condition."

The psychic condition frequently attending the demonstration of mediumship powers is usually spoken of as a "trance," but this term is quite misleading, for it carries with it the suggestion of an entire loss of consciousness and of a condition of more or less deep sleep. But the mediumistic trance is seldom a deep sleep condition. Instead, it is the condition similar to that of a profound "day dream," in which the person is fully awake but in which the consciousness has been almost entirely taken off the sights and sounds of the outside world. As a writer has well said: "What is called 'trance mediumship' is seldom of the nature of the deep sleep of entire unconsciousness. It is more frequently the suspension of the ordinary consciousness of external surroundings, a temporary oblivion on the outer plane—a semi-conscious state, in fact—in which the subject does not retain the volitional ability to employ his thinking powers, the latter having been 'switched off,' so to speak, and the subject responds to the will of the spirit control."

Spirit Inspiration.

Wallis says, concerning the nature of a certain phase of spirit control: "In the case of speaking mediumship, where general and philosophical ideas are to be transmitted, the control is of a different order from that exercised for test manifestations. It is more frequently of the nature of 'suggestion.' The spirit suggestionist suggests to the medium a certain train of ideas, and then stimulates the brain and the organs of expression to do the work of dressing up the thoughts and giving them utterance. Unless the subject is a scientific or a biographical one, in which specific terms are required and accurate data are to be imparted, the relationship between the 'inspired' speaker and the spirit control partakes more of the character of the engineer who feeds the fire and directs the movements of his engine, while the machine does the work, than it does of the actual voicing of the exact words, embodying in a full and complete fashion the ideas the spirit wishes to have expressed.

Spirit Suggestion.

"At first the operator may succeed by very imperfectly stimulating the brain of the sensitive and causing the cerebration and expression of his thoughts. The utterances may bear but a slight resemblance to what the spirit intended to express. The vocabulary is that of the medium, and the form in which the speech is cast of necessity partakes of the mold familiar to the sensitive—but, by continued close association and frequent control of the medium, the operator gains experience which enables him to exert a more decided influence; and the sensitive, becoming attuned, responds to and expresses the thoughts of the spirit with greater clearness and precision. Just as those who dwell together unconsciously approach nearer to each other and acquire a similarity in their unconsciously approach nearer to each other and acquire a similarity in their mode of thought and of expressing their ideas (the more dominant personality impressing itself upon the less positive), so the medium imperceptibly, and very often unconsciously, acquires facility and proficiency in thought and elocutionary expression as the result of the co-operation between himself and his spirit guide."

Psychic Attunement.

Those who have read the above carefully stated opinion, will begin to see the reason why certain mediums who have attained the greatest proficiency in certain forms of mediumship, and who have become what are known as "reliable mediums," almost always have some particular spirit guide or guides with whom they have become in almost perfect psychic harmony and attunement. These harmonious spirits are not only enabled to express themselves with a high degree of clearness and power through their favorite medium, but are also enabled to assist in the production of the best rapport conditions between other spirits wishing to communicate and the said medium. There is a certain amount of spiritual and psychic co-operation between spirit and medium which is attained only by practice and continued association, which results in a psychic attunement between them. The closer and more harmonious the relationship existing between a spirit and his medium, the thinner is the veil separating the two planes upon which they dwell.

Automatic Writing.

In that phase of mediumship known as "automatic or inspirational writing," there is manifested two distinct forms of spirit control of the organism of the medium. In cases of pure automatic writing the spirit controls the arm and hand muscles of the medium, and uses them to write out the message under the direct and absolute control of the mind and will of the spirit. Cases have been known in which both hands of the medium have been so used by the spirit control, each hand writing a distinct and separate message, and both being performed without any consciousness of the nature of the message on the part of the medium. In some cases of automatic writing the medium was engaged in thought about other subjects, or even in reading or study from a book. This is true not only in cases of automatic writing in which the hand is directly employed, but also in those in which some mechanical device such as the planchette or the ouija board intervenes.

Inspirational Writing.

In inspirational writing, on the other hand, the spirit impresses the message upon the mind of the medium, either as a whole, or else sentence by sentence or even word by word—in all of such cases, be it noted, the medium is aware of the substance of what he is about to write, either the word, the sentence, or perhaps the entire message. In such cases, of course, the medium retains control of his writing muscles and their action, and the spirit control is merely a phase of higher telepathy, as it were. When the message is impressed upon the mind of the medium word by word, or sentence by sentence, the style is of course that of the spirit exerting the control; but where the entire message is impressed upon the mind of the medium, the style is usually a blending of that of the spirit and that of the medium, for the medium is not likely to remember the literal message as given him, but merely is conscious of the general purport and meaning thereof, together with a few phrases or expressions formed by the spirit mind. In such cases, of course, the personality of the medium enters largely into the message, while in the case of pure automatic writing the personality of the medium plays no part whatsoever, and the personality of the spirit is present in its entirety. This important distinction should be noted and remembered.

Gradual Development of Powers.

Most mediums develop their powers of mediumship gradually, and pass through a number of stages in their development of power. At first they may obtain only raps, or possibly the tilting or movement of tables. Then, very likely, they are moved to write, either automatically or else inspirationally. Later they experience the impulse to allow the spirit control to speak through their vocal organism, but it is seldom that the spirit is able to do this at first trial, as the medium is not as yet sufficiently sensitized or attuned to the spirit, and, instead, they can but gurgle, gasp, and make inarticulate sounds, or else shout, laugh, cry, or sing, and possibly jabber some strange jargon or unknown tongue, or else simply utter a series of sounds lacking in definite meaning. Later, the inarticulate sound is succeeded by definite sentences—perhaps a message, or a short address. Sometimes the spirit control will endeavor to relate some of his earth-life experiences, or perhaps even to give an impersonation manifestation. Often several different spirits strive to manifest through the developing medium, taking turns as manifestation, holding the control for only a few minutes and then giving place to his successor.

Spirit Guides.

As the development proceeds, it will be found that one or two particular spirits will manifest a greater power than the others, and after establishing a strong degree of harmony and attunement they will assume the position of "guides" to the medium, and will accordingly begin to work in his interests on their side of life, and to accept or reject other spirits who seek to manifest through their medium. At this stage, the medium is often sufficiently advanced to be used as the channel for fuller and more complete manifestations, particularly in the direction of inspirational speaking. Often the medium in this stage of development is also able to manifest psychic powers which were formerly beyond his ability, as for instance psychometry, clairvoyance, *etc.* Then if his spirit guides be sufficiently advanced and powerful, and the medium be sufficiently receptive and harmonious to their influences, they will educate him to such an extent that he will be able, with their assistance, to become an instrument for the production of still higher forms of mediumistic phenomena. But the development is almost always gradual and proceeds by successive and well-defined steps and stages.

No Loss of Individuality.

In concluding this part of our book, we would call your attention to the following statements made by writers along the lines of spiritualism in the leading journals of that school of modern thought. The first writer says: "There is no need for the medium to decline to be influenced or controlled, by spirit friends for fear of losing his 'individuality,' any more than he should insist upon asserting his freedom and refuse the aid of tutors, lest they should infringe upon his sacred 'individuality.' What are called the unconscious phases of mediumship generally lead up to loving co-operation with the wise and kindly souls of the higher life in efforts to establish the fellowship of man; to bring knowledge where ignorance now reigns; to banish the darkness by the light of that spiritual communion which shall yet be a blessing to the race; and reliance upon higher powers in or out of the body does not mean that we sacrifice our own abilities, nor do we thus become exempt from responsibility. Quite the reverse. It is the arrogance of individualism against which we protest. In fact, there is no abiding strength of purpose apart from the dependence every well-ordered mind should accord to the Infinite Light and Wisdom and the beneficial services which His wise and loving ministering spirits can render to us if we are desirous and responsive."

Mediumship Beneficial.

A second writer says: "There is no reason why the reactive consequences of frequent control by enlightened and earnest spirits, even in the case of the 'trance' medium, should not prove extremely beneficial to the sensitive, and this, we believe, has been the case with many of the speakers in the spiritualistic movement. Where the medium is inspirational and ready to respond to the thought impulsations of the control, it stands to reason that the transmitted ideas, and the stimulation of the thought-faculties caused by the transference and expression of the spirits' opinions, will not be lost to the medium. 'If you will take one step we can more easily help you to take a second than we could compel you to take the first if you were unprepared,' said a spirit teacher to Mrs. Emma Hardinge Britten, and there need be no loss of dignity or individuality, no injury to body or mind, but a gain of strength and spiritual vigor, education of mind and stimulation of moral purpose, by intelligent co-operation and temporary surrender on the part of the medium to wise and loving spirit helpers and teachers."

Mediumship and The Bible.

A third writer, Rev. H. E. Haweis, says in connection with the relation of spiritualism with religion: "People now believe in the Bible because of spiritualism; they do not believe in spiritualism because of the Bible. Take up your Bible and you will find that there is not a single phenomenon which is recorded there which does not occur at seances today. Whether it be lights, sounds, the shaking of the house, the coming through closed doors, the mighty rushing winds, levitation, automatic writing, the speaking in tongues, we are acquainted with all these phenomena; they occur every day in London as well as in the Acts of the Apostles. It is incontestable that such things do occur, that in the main the phenomena of spiritualism are reliable, and happen over and over again, under test conditions, in the presence of witnesses; and that similar phenomena are recorded in the Bible, which is written for our learning. It is not an opinion, not a theory, but a fact. There is chapter and verse for it, and this is what has rehabilitated the Bible. The clergy ought to be very grateful to spiritualism for this, for they could not have done it themselves. They tried, but spiritualism for this, for they could not have done it themselves. They tried, but they failed."

PART VIII
HOW TO DEVELOP MEDIUMSHIP

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Anyone is entitled to be considered a "medium" if he or she is psychically sensitive and capable of receiving and responding to spirit control or influence. Likewise, anyone is entitled to the designation who is capable of so generating freely a sufficient quantity of "psychic force," magnetism, prana, or whatever other name we may choose to apply to the force which is generated in the human organism and is capable of being employed by the spirits in order to produce mediumistic phenomena of the class usually referred to as "physical phenomena." As we have seen, the spirits themselves are not usually able to manufacture or generate by themselves this psychic required to produce the said phenomena, but, on the contrary, must depend upon mediumistic individuals for such force.

Who Are Mediumistic?

Many persons are more or less naturally sensitive to spirit influence, and therefore mediumistic. In many cases these persons tend to take on the psychic conditions of others, both those in earth life and those on the spirit plane of existence, without realizing the nature of the influence operating on them. Such persons are frequently more or less erratic, and are considered as "flighty" by their friends. They need instruction on the subject of psychic laws and self-control, so that they may intelligently guard themselves against undesirable influences, and at the same time cultivate the power of mediumship of the desirable kind. It has been asserted that "everyone is a medium," and in a way this is true, for practically every person is more or less sensitive to spirit influence, and is capable of being developed into an efficient medium of communication with the spirit world. But it is equally true that only a certain percentage of persons possess the true spiritual qualities requisite for the highest phases of true mediumship. That is to say, but few persons are fitted temperamentally and spiritually for the higher tasks of mediumship. We think it safe to say, however, that where a person is filled with a burning desire to become a true medium, and feels within himself or herself a craving of the soul for development along these lines, then that person may feel assured that he or for development along these lines, then that person may feel assured that he or she has within his or her soul the basic qualities required for true mediumship, and that these may be developed by the proper methods.

The Mediumistic Temperament.

A leading writer on the subject of mediumship has said: "It is a fundamental proposition that sensitiveness, or the capability of mediumship, is a faculty common to mankind, differing in degree—as hearing and sight are common heritages, but keener in some individuals than in others; or, under certain conditions, it may disappear." What is called "the mediumistic temperament" is frequently marked self-consciousness and shrinking from public criticism, and a diffidence which causes the person to wish to be out of the range of the observation of strangers and those not sympathetic to them; on the other hand, however, there are other forms of the "mediumship temperament" which is marked by a nervous, almost hysterical, self assertiveness and desire for public notice and attention. Persons of either of these phases of this temperament, however, have the common quality of being extremely sensitive to sneers and slights, adverse criticism and oppositions, while ridicule drives them almost beside themselves. Likewise they are nearly always found to be enthusiastic and earnest workers when their interests and sympathies are aroused; as a writer has said "they are almost invariably emotional, enthusiastic, spontaneous, and ardent." And, as another writer has said they are usually "generous and impulsive, hot-headed and independent, close friends with warm hearts; too sensitive to criticism of an unkind nature, too easily pleased by praise; without malice, without revengeful thoughts." A striking feature of this temperament may be summed up in the phrase, "hungry for sympathy and understanding."

Is Mediumship Desirable?

While it is true that a vast majority of persons possess the mediumistic power, latent and dormant, and capable of being developed to a greater or less active power, it is but honest to say that in many cases it is a grave question whether the person would be justified in undertaking the hard work, and long time, required to develop himself for the minor success which would attend his efforts. As a writer has said: "Does the prospective result justify the labor involved to bring these powers into efflorescence? My impression is, that in at least three cases out of four, the time and labor it would take to develop this latent quality to its greatest efficacy would be far in excess of its value when so developed."

But, as we have already said, the best indication is found in the "call" to develop his or her latent powers which the true medium always experiences.

Developing the Natural Power.

A writer on this subject well says: "Just as a drum or tamborine is incapable of being made to emit a tithe of what can be produced by means of a piano or a violin, in the way of music, so the differences in quality and conditions of the physical organisms, and in the degree of nervous and psychical sensibility of those who desire mediumship, render it improbable that any but a small proportion will develop such extreme susceptibility to spirit influence as will repay them for the time and self-sacrifice involved in the cultivation of their powers. Further, it should be borne in mind that while wise spirits are ever ready to respond to the call of the earnest aspirant for spiritual truth, as wise spirits they are not likely to devote themselves to the preparation of an instrument that would be inefficient for their purpose. The nervous system of the medium, whatever his phase may be, has to be trained to respond to the will and the psychic force of the controlling spirit, just as much as the muscles of the musician or artist, and 'practice makes perfect' in the one case as well in the other. Since mediumship is a strictly natural qualification, depending upon organic fitness and susceptibility, it is not a supernatural power or a special 'gift,' neither does it insure the moral purity nor the intellectual ability of the medium, any more than musical or artistic capabilities are evidences of the special intelligence or the high moral tones of their possessors."

Mediumship and Genius.

The spirits controlling the hand of a celebrated writing medium, once delivered through him the following message regarding the nature and development of mediumistic powers: "Mediumship is a development of that which is, in another sort, genius. Genius, the opened and attentive ear to spirit guidance and inspiration, shades away into mediumship, the facile instrument of spirit manifestation. In proportion as the medium becomes open to influence, directly exercised, is he valuable as a means whereby direct messages are conveyed. And in proportion as the individual spirit is lost and merged in the great ocean of spirit, is the result most direct and serviceable. It is when the passive spirit is content to allow us to use the corporeal instrument, as it does when itself operates, that we gain satisfactory results. That can only be when a condition of perfect passivity, as far removed from scepticism as from credulity, has been secured. This opening of the spiritual being to spiritual influences is what you call mediumship. The true and valuable gifts are purely spiritual and must be used for spiritual purposes; not for gain, or for satisfying curiosity, or for base or unworthy ends."

Spontaneous Mediumship.

What may be called "spontaneous mediumship" is experienced by many persons not claiming mediumistic powers, and not understanding the nature of the phenomena manifesting to and through themselves. Such persons at times are conscious of the presence of spirit friends, and may even catch glimpses of them either in the form of a mental image impressed upon their minds by the spirit friends, or else by a more or less clear partial materialization. Sometimes raps manifest themselves in their vicinity, and tables and light articles of furniture may manifest movement at their touch or approach. Such persons, not understanding the laws of spirit manifestation, are frequently greatly distressed, or even frightened, by such manifestations; and in not a few cases they experience considerable annoyance and grief by reason of the attitude of their friends who are apt to consider them "queer," or "spooky," and therefore to be avoided. Moreover, in the case of the physical manifestations such as the movements of tables, furniture, etc., and the production of raps, these persons are frequently accused of deliberate fraud in the production of such phenomena, whereas as a matter of fact they, themselves, are quite in the dark as to the cause and nature of the phenomena in question. It is obvious that the placing of the right information in the hands of such persons, and their instruction in the laws and principles of mediumship would be a blessing to them.

Mediumistic Flashes.

A writer has the following to say concerning this class of mediumistic persons: "Those persons who are naturally sensitive sometimes experience strange and sudden impulses. Thoughts come to them 'in a flash,' so to speak. They say things spontaneously which they had not intended to say—the words seem to burst from them and 'say themselves.' Others have equally sudden and fugitive clairvoyant experiences; they see spirits where they least expect, and when they are absorbed in something else; but when they strongly desire to 'see' or to receive guidance, they get nothing. This state of affairs, in all probability, is due to the fact that their susceptibility is not sufficiently developed; their psychical impressibility can only be reached and acted upon under specially favorable conditions, which are disturbed and dissipated when the ordinary intellectual self is aroused.

Systematic Development.

"The remedy will be found in the systematic cultivation of interior repose and confidence. The psychic must learn to regard it as a perfectly natural experience that the spiritual states and positive thoughts of excarnate people should impinge upon his spiritual sphere, and while 'attentive to the holy vision,' should calmly accept the fact and maintain the attitude or response; not anxiously nor demandingly, but thankfully enjoying the spiritual communion and illumination thus afforded to him. It is only natural that many people should desire to become mediums, and that they should wish to ascertain what constitutes mediumship, and what is required to secure its development. But those who express these desires should remember that in all probabilities months, if not years, of patient development have been necessary for the success and efficiency of those celebrated mediums whom they admire and probably envy." But, as we have said before, if the "call" to mediumship be felt, then it may be heeded; though the person must be prepared to pay the price of toil and work, patience and perseverance, required to attain the mountain top of mediumship.

The Development Circle.

As we have repeatedly stated in the foregoing pages, the actual spirit circle is the best possible means of developing the latent powers of mediumship, and the simplest, readiest, and most effective method of discovering the presence of such latent powers in the individual. As a leading medium has told us, it is "the primary school for the study of spiritual facts, and for the training of mediums." The "spirit circle," as most of you know, is a company of harmonious, earnest, sympathetic persons joining their psychic powers for the purpose of aiding the medium to establish the lines of psychic communication between the earth plane and the planes of the spiritual world. It must here be stated that by "development" we do not mean the cultivation of the powers of the spirits, but rather the training and unfoldment of the powers of the medium to receive and transmit the power exercised by the spirit controls.

The Aspirational Attitude.

To those who purpose to develop their latent mediumistic powers by and through the development circle, we would say that it is of the highest importance that they should cultivate a trustful, hopeful mental attitude, and a willingness to open themselves to the inflow of the spiritual power of their friends of the spiritual planes. As a writer has said, they should "make some mental preparation, such as eliminating from their minds all disturbing or irritating thoughts, and by striving to consciously realize union of purpose with those who may have previously made their presence known or indicated their intention to help in the work of the development of their mediumistic powers, by mentally requesting that the spiritual ties may be strengthened. Even where there has not been any clear indication of the presence of spirit helpers, a generally aspirational and receptive attitude of mind will do much towards providing favorable conditions."

Natural Unfoldment.

Again, the person wishing to develop his latent mediumistic powers must exercise patience and perseverance, and must not insist upon a premature attempt at revelation on the part of the spirits. The process of the unfoldment of the mediumistic powers should be akin to that of the unfoldment of the bud of the flower, that is to say, it must be gradual, natural, and unforced. The writer above mentioned, says on this point: "Too many people, instead of waiting until the spirits were ready to communicate with them, have pressed for 'tests' before the connections were properly made. They have complicated matters by their eager questionings, and have worried the operators until everything went wrong; and then, because the answers were incorrect, inconsequent and misleading, or persistently negative, they declared that the spirit was a deceiver, evil, or foolish, and, while having only themselves to blame, gave up the sittings in disgust, whereas, had they been less impetuous, less opinionated, less prejudiced, they would in all probability have eventually obtained satisfactory proofs of the presence of their spirit loved ones."

Persistent Watchful Waiting.

Some persons are so disappointed because they have not obtained results after two or three sittings that they give up further efforts. It would perhaps amaze such persons to know that many of the world's most celebrated mediums have, in the beginning of their development circle work, sat for several weeks, or even several months, at frequent intervals, without obtaining more than the most meagre results; but they afterwards developed the most marvelous power. An extreme case is cited in the history of spiritualism, in which a couple sat night after night for six months, without missing a sitting and without being rewarded by a single physical result; but after this tedious and discouraging wait, all at once, as it were, the spirits secured the most perfect kind of communication through them, and difficult table tippings and levitation, convincing raps, messages, writings, and finally materializations follows, until their fame spread all over the world of spiritualism.

Building Lines of Communication.

Just how long it will require to obtain convincing results at the development circle is a matter largely dependent upon certain conditions. Much, of course, depends upon the faculty of the medium to adjust and harmonize himself with the spirits, so as to furnish a "clear wire" for them to operate over. Again, much depends upon the character of the persons constituting the circle. A circle composed of harmonious, helpful persons will do much to hasten the coming of the manifestation, whereas one composed of inharmonious, sceptical, impatient, and materialistic persons will do much to retard the progress and development of the mediumistic powers.

Developing Concentration.

The following advice on this particular subject will be found helpful to those contemplating the formation of development circles, and the unfoldment of their latent powers of mediumship; it is from the pen of an earnest student of this subject, and one who is himself a competent medium. This person says: "One of the most important prerequisites for success in the development of mediumship along spiritual lines is the cultivation of the power of concentration. In the early days of the movement the would-be medium was advised to be 'passive,' and passivity was often construed into self-effacement. We are now learning to distinguish between receptivity and docility, between apathy and aspiration. A medium is not, and should not be willing to become a mere irresponsible tool. For intelligent and beneficial association with, and inspiration from, the people of the higher life, a certain degree of abstraction is necessary. To cut one's self off from ordinary conditions, to retire into the sanctuary of one's own inner off from ordinary conditions, to retire into the sanctuary of one's own inner consciousness, to 'enter the silence' as it is sometimes called, is helpful training for the preparation of conditions favorable for the manifestation of spirit-power. The Quakers were true spiritualists in this sense, and evidently realized the need for the concentration of the soul's forces and their withdrawal from the outer plane, preparatory to the descent of the spiritual influence that moved them to speak.

The Call for Illumination.

"The sincere supplication for illumination and guidance is never in vain. The spirit breathes a serener air, and is calmed, strengthened, and comforted by the subsequent reaction. It is harmonized thereby, and thus becomes accordant to the psychic forces which, like the ocean's tides, ebb and flow throughout the universe, and bathe every soul that lies open to their vivifying and quickening influence. Still more, there are those who dwell in the Light, whose thoughts and love go out to all such as truly call upon God; and these, the ministering messenger spirits, often pour their libations of sympathy into the sad hearts of the sorrowful ones on earth, even though they remain unknown and their interposition is unrecognized by those to whom they have given their loving and helpful thoughts.

The Jacob's Ladder of Communion.

"By the earnest study of the conditions requisite for the development of body, mind, and psychic sense, the intelligent medium will endeavor to meet the friends who inspire him at least half way on the Jacob's ladder of communion, and to enter into reciprocal and conscious fellowship with them on the thought plane, so that their inspirations may freely flow through his instrumentality to others, unobstructed by his personality. Classes for the development of mediumship along these lines are very much needed; classes in which the members are expected to take an active part, not merely to sit and sit, and let the spirits do all the work, but by systematic preparation and spiritual aspiration and cultivated receptivity prepare themselves to become lucid and capable instruments for the transmission of information and helpful influences from the other side.

The Attainment of Excellence.

"There is but one course of procedure for the successful attainment of excellence in any field of labor or thought, and that is by study and training, by observation, by persevering application and determined effort, by readiness to learn, and responsiveness to every influence which will help to smooth the pathway to the desired success. The intelligent medium who follows this course will not go blindly on groping in the obscurity of the psychic realm, and becoming the tool for unseen and unknown agents, but he will unfold his powers, and by co-operating with them will learn to know and trust his preceptors, until he may possibly become as a spirit among spirits, the conscious possessor of such knowledge regarding his own spiritual nature and powers that he will be a ready instrument in the hands of enlightened spirit people, with whom he can knowingly work for human good."

What a Development Circle Is.

Now then, with the above advice and admonitions in mind, the persons who desire to develop and unfold their mediumistic powers will do well to take the necessary steps to form a development circle. The "circle" it must be remembered, is not merely a crowd of persons gathered together for the purpose of witnessing spiritualistic manifestations or phenomena. Instead, it is a gathering of persons who desire to co-operate in establishing relations with the world of spirits, and to receive communications therefrom. In the case of the development circle, the purpose is to demonstrate that well established spiritualistic principle that the mediumistic faculty in all of its forms is best developed and unfolded, cultivated and strengthened, by an actual sitting in the circle, in such a way as to perfect and spiritualize the magnetism of the sitters by their mutual action on each other, and by the influence and power of the spirits employing such magnetic and psychic forces so furnished them by the circle of harmonious sitters. Or, as a writer has well expressed it: "The purpose for which a spirit circle is held is that by the blending of the aura, psychic force, or magnetic emanations of the sitters, the attention of disembodied spirits may be attracted and a battery be formed by means of which they can communicate with the circle. The focalization of this force rests with the unseen operator, and if they are skilled in the 'modus operana,' they know where, how, and in what way to use it to the best advantage."

Forming the Development Circle.

The circle should be composed of not less than four persons, and not more than twelve. It is well to have an equal number of persons of each sex, if this be possible; if not possible to obtain an equality of the sexes, the effort should be made to come as near to that equality as is possible. The members of the circle should seat themselves around a table, and as nearly as is possible the sexes should be alternated in this grouping, that is to say, a man should sit next to a woman, and so on. It will be found well to have the same persons regularly attend the circles, so far as is possible. Likewise, it will be found advantageous to always use the same table, and to hold the circle in the same room—but these things are not absolutely essential, and very good results may often be obtained by having the members of the circle gather at the different homes of its respective members. While cheerfulness is well on the part of the sitters, there should be no indulgence in levity and joking during the sitting. The room should be comfortably warmed and lighted in the ordinary way.

The Sitters in the Circle.

The sitters will do well to occupy their same places at each sitting, unless the spirits indicate otherwise. The medium, or in the absence of a recognized medium the most sensitive person in the circle, should sit in the circle at a place mentally recognized as the "head of the table," even though the table be circular in form. It will be well for the sitters to hold each others' hands at the beginning of the circle, in order to generate the necessary magnetism. But after the circle is actually formed, the sitters should place their hands on the top of the table, close to its edge; the small fingers of the hands of each sitter touching those of the sitter on either side of him—in this way there is a psychic and magnetic battery formed of the sitters, providing perfect connection is maintained.

The Spirit Communication Code.

At the beginning, the leader should plainly announce the signalling conditions, so as to avoid confusion on the part of the sitters and the visiting spirits (for there are several codes in use, and confusion sometimes occurs). The most general used and approved code is as follows: "**Three** indicates Yes; **One** indicates No; **Two** indicates 'doubtful'; **Four** indicates 'don't know'; and **Five** indicates 'call the alphabet.'" The numbers refer to the number of raps or table-tilts, etc., given by the spirits in answer to questions asked them. When the alphabet is called for, some one of the circle slowly calls out each letter of the alphabet, in regular order, until a rap or table-tilt indicate that the right letter has been indicated; this letter should then be written down, and the alphabet again called, until the next letter is indicated; and so on until the message is completed. For instance, the name "John" would be spelt out as J-O-H-N, four callings of the alphabet being necessary to obtain the same.

The Matter of Time Conditions.

The time at which the seances are held is not in itself important, but it will be found best to fix such time at such an hour that will be most convenient for the sitters, and at which their minds will not be distracted by thoughts that they should return home, or should be attending to certain household or business duties, *etc.* The seances should be held not oftener than, say, twice a week, or at the most three times a week. Each seance should be continued for about an hour or a little over—certainly not over two hours at a time. The sitters should be punctual in attendance, so that no time may be lost or wasted. The idea should be that the spirit friends are awaiting your coming to fulfill your engagement with them, and one should be as careful to keep such an engagement as he would were the engagement with his most valued friend or esteemed acquaintance. Regularity in attendance is also important, as it is important that so far as possible the same general conditions be maintained at each and every seance. The seance should be started at the same hour on each occasion, at least so far as is possible, so as to preserve the same time rhythm.

Opening of the Seance.

It will be well to open the seance with a few moments of earnest, silent meditation—a few moments of dwelling "in the silence," as some have well called it; and these moments should be observed in a religious and devotional state of mind, all frivolity and flippancy being carefully avoided. If some present feel moved to prayer, then by all means let the prayer be made, for there can scarcely be a more fitting occasion for reverent prayer than a properly conducted seance. A few moments of hymn-singing may also be found advantageous in the direction of producing the devotional state of mind on the part of the sitters. The sitters should preserve a solemn frame of mind and reverent general demeanor during the seance—perhaps the best model is that of an old time Quaker Meeting in which the silent devout spiritual feeling was so plainly manifest that it could almost be felt physically. Patience is necessary in conducting a seance, and perseverance is essential. The manifestations cannot be unduly forced, and there is often required a great deal of psychical adjustment before the lines of the spiritual communication between the two great planes of life are fully established.

Developing a Medium.

If the circle be one devoted chiefly to the development of mediumistic powers in some one of its members, then it will perhaps be best to have only that particular medium present. The remainder of the sitters should be highly sympathetic toward the developing medium, and should assume the mental attitude of help and aid toward him. While the early results of such a circle may not be so interesting as those at which a fully developed medium is present, nevertheless the gradual unfoldment of the powers of the medium will be found highly interesting, and the gradual evolution of the character of the phenomena produced will be a liberal education in itself. In case that in the circle there are no particular persons regarded as being mediums, and where there is a general desire to develop mediumistic powers among many or all of the sitters, there must be carefully avoided anything approaching a rivalry between the members of the circle; and at the same time a strong desire and perfect willingness for the spirit power to manifest through whomsoever it may prefer, without regard to the personal ambitions of the individual sitters. Most certainly there must be no spirit of "competition" among the sitters in the circle.

The Personnel of the Circle.

The personal composition of the spiritualistic circle is a very important matter, and those entering >into circle work should pay careful attention to the personal and psychical character of those composing the circle; and it may be added here that such work requires very nice powers of discrimination, and a great degree of tact, in order to preserve the proper character of the circle, and at the same time to avoid wounding the pride of those who are to be rejected. Regarding the character of those composing the circle, the following statement of a practical medium will be found of importance. "There are some people who are so sensitive that they should not sit in circles, because they are liable to become charged with the psychic emanations from, and dominated by the expectancy of, the sitters, but who are not influenced by spirit power to any great extent. Or probably there may exist 'cross magnetism,' that is to say the inharmonious magnetism of different members who are antagonistic to each other. Some sitters magnetism of different members who are antagonistic to each other. Some sitters may be sarcastic, merely curious, or selfish, or mercenary, or not over clean, sober or scrupulous, and all such surroundings act and react upon the highly sensitive organization of the undeveloped medium, and, above all, provide conditions favorable for the manifestations of mischievous or malicious spirits, unless the medium is sufficiently developed, or is protected by wise spirits powerful enough to resist or control such influences. Like attracts like, as a general rule; but there are exceptions to this, as to most rules, as, for instance, where unfortunate or unhappy spirits are permitted to manifest, and are even brought to the seance by other and more experienced spirit people, so that they may be helped. The influence of the sitters in moulding the conditions is too little realized. If they introduce an atmosphere of suspicion, doubt, distrust, or detraction, they break the continuity of the flow of psychic energy that has to be employed. By thus severing the current and dissipating the power, they mar the conditions essential to success; and, as all such disturbances of necessity center upon and injuriously affect the sensitive medium, they render soul-satisfying and uplifting communion impossible. To all sitters, we would say, 'You get to a very great extent what you make conditions for, therefore open the doors of the heavens by love and purity.'"

Changing the Sitters.

Changes in the membership of a circle is sometimes found to be quite beneficial. If a circle meets night after night with the same membership, but without obtaining any perceptible results, then it may be well to consider the desirability of adding some new elements to the membership in the hope of improving the conditions. Sometimes the addition of a new sitter of the right physical and psychical temperament works a most remarkable improvement, and in many of such cases noteworthy phenomena are then produced almost from the time of the change. We have seen circles in which the condition of non-success was changed in a few moments to one of great and marked success by the introduction of a new element among the sitters.

Adding a Medium.

Sometimes there may result certain physical phenomena such as table tippings and movements of furniture, in cases in which there is a sufficient amount of psychic force generated among the sitters; but in such cases there may be an absolute failure to produce some of the higher forms of mediumistic phenomena absolute failure to produce some of the higher forms of mediumistic phenomena, such as, for instance, clear spirit messages by raps or otherwise, the failure being caused by the fact that the circle did not include in its membership any person of sufficiently developed mediumistic powers to be considered a "medium." In such cases the introduction into the circle of a person possessing fairly developed mediumistic powers of the higher order may change the condition of affairs at once, and almost immediately the higher manifestations may present themselves. In such cases the soil is richly fertilized and highly cultivated, and all that has been lacking is the strong, vigorous seed of true mediumship. In such cases when a true medium is discovered by means of his or her introduction into the circle (for such discovery is often made in this way), it may be well for the circle afterwards to devote itself to the development of that particular medium. And it must not be forgotten that such development of the particular medium frequently also results in the development of the other members sitting in the circle.

Reasons for Changes.

In cases in which the spirits suggest changes in the order of sitting of the members of the circle, or suggest other changes in the personnel of the circle, such suggestions should be heeded, and those who are asked to withdraw from the table should not feel hurt or offended, for there is usually nothing personal in the matter, and no personal reflection intended by the spirits; the whole matter is one connected with psychical or magnetic requirements, and all should so accept it. A writer on this subject has well said: "If you are requested, either by the controlling intelligence or by the manager of the circle, to take another place, or even if your room is desired for some unknown cause, do not get angry and create a disturbance, but get with those with whom you are in spiritual harmony and try it again. All who have succeeded have passed through great trials and failures, and when success is gained, think of what you have gained. A knowledge of immortality, possibly, or you have assisted in producing an instrument through which proofs of immortality may be given."

Psychic Attunement.

One of the most common faults of the sitters at a circle is to become unduly impatient, and to try to force matters to a clear manifestation of phenomena almost from the moment of the start. This is all wrong, and is frequently the cause of many failures to obtain the higher phases of mediumistic phenomena. Sitters should remember this important point, i.e., that the first requisite of the circle should be to secure perfect and free communication and flow of spiritual power—after this the more elaborate phases of phenomena may be obtained with comparative ease. One should hold in mind the illustration of a great wireless telegraph system, in which the sending and receiving instruments have not as yet been placed in perfect attunement. In such a case it is of course necessary for the two respective sets of instruments to be adjusted so that they may be in perfect attunement with each other; and until this is accomplished, there can be messages sent or received properly—certainly none received in this way. If this idea be held in mind, their circle will probably secure the psychic attunement in a much shorter time than otherwise.

Pre-Test Manifestations.

Do not be in too much of a hurry to obtain "test" messages. Let the communications flow on in a somewhat rambling manner at first, until the lines of communication are fully and firmly established, and then you may begin to think about asking test questions of the spirits in order to establish their identity. A writer says on this point: "Should table movements occur, or raps be heard, let them go on for a little. Do not ask test questions just yet. Request repetitions, or ask for them to be clearer or louder, so that they may be sharp and decisive. You may also ask for a certain number of movements or raps. After that, you may proceed to ask questions as to whether the circle is sitting in the best arrangement for success. If changes are desired, these should be made as suggested. It may happen that one or more of the sitters may be requested to change places, or to withdraw from the table altogether. In such a case the sitter should not take umbrage for it merely means that their psychical conditions do not blend with those of the rest of the circle."

Premature Tests.

Regarding the matter of premature tests, or unreasonable demands, the same writer further says: "Remember that the first requisite is to establish the channel of communication; and all personal questions as to who and what the spirit is should be reserved until the initial difficulties are overcome. It is at first most probable that the spirit operators will not be fully aware just what effect they are producing, and the mind of the medium may not as yet be sufficiently passive, in fact it may be in a sort of state of protest against being acted upon in this particular way; accordingly, it is extremely unwise to attempt to obtain responses to test questions or to secure evidences of the identity of the spirit under these imperfect conditions. Many mediums and inquirers have been deterred from further development or investigation because such questions have been prematurely put and the answers pressed for, with the result that confusing and contradictory responses were given, and the conclusion was hastily drawn that it was all fraud, delusion, of the devil."

Forcing Tests.

Another writer has said on this point: "I then, in my anxiety, made a mistake which anxious inquirers sometimes make. I wanted more—I pressed for another test, forgetting the difficulties of mediumship, and the supreme effort which must have been made to give me what I had obtained. And this resulted in failure after remarkable tests had been given." Another writer, commenting upon the last quoted statement, says: "This is exactly how mediums are used; they give test after test, not to satisfy, but only to produce the desire for more. Then when the power is weakened, comes the inability—or 'fraud,' as the imperfection in mediumship is often called. This will be the case until they can have the only condition which is suitable for spiritual communion—passive trust and confidence. Real tests cannot come when sought with materialistic conditions. The tests come unsought, unasked for."

Spirit Directions.

Another point which should be borne in mind by the sitters in the circle is that the spirits should be consulted as to just what they wish to manifest at the seance. They should be asked to state plainly just what order of phenomena they desire to manifest and demonstrate, and just what they wish the circle to do in order to create the best conditions for the manifestation. And it will be found advisable to heed the wishes and instructions of the spirits in such cases, and to conform as far as possible with the same. In this way the intelligent co-operation of spirits and the circle may be obtained, and the most desirable results be obtained. However, there is a limit to this acceptance and course, and in no case should the limits of reasonableness be exceeded in the matter. As a writer has well said: "It may happen that the conditions asked for by the communicating intelligence may seem to be ludicrous or impracticable; and in such case representations to that effect should be made to the spirit, and if such instructions are persisted in, except where, through long association, confidence is felt in the spirit, or very clear evidence of knowledge has been manifested, the medium and sitters, exercising their own reasoning powers, should quietly and firmly decline to do what is asked of them, and some other course should be suggested. We do not advise either medium or sitters to blindly accept or follow what is given to or through them. Reason should ever reign, but even reason will show that in experimental work it is sometimes advisable to tentatively adopt and follow some course that may not, at first sight, appear quite reasonable."

Questioning the Spirits.

After a satisfactory arrangement of the sitters is obtained, and the table tiltings or rappings have assumed a clear, definite character, then the sitters may proceed to ascertain the identity of the spirit seeking to communicate to the circle; or else to ascertain whether the spirit wishes to deliver a message directed specially to some particular one of the sitters. In the latter case, the person indicated should prepare to question the spirit direct, either verbally or else silently and mentally. In either case the question should be stated clearly and to the point, so that the spirit may give a simple definite answer. Questions which may be answered by a simple "Yes" or "No" are of course preferable. If the spirit agrees to move the table, or else produce raps, as the alphabet is called over letter by letter, the communication and answers may of course be given in much fuller detail. In such case the spirit may be called on to spell out its name, and to designate its relationship to any of the sitters; or even to spell out a complete message. In addressing the spirit one should pursue the same general course employed in addressing questions to a friend in the flesh; and care should be taken to address the spirit politely and in a kindly tone. Some spirits are very sensitive concerning these details, and will resent any impoliteness or discourtesy, or flippancy from strangers.

Substance and Shadow.

Moreover, the earnest investigator of spiritualistic phenomena must always bear in mind that the mere production of mediumistic phenomena of the physical phase is not the real object of the investigation and sittings. These things, interesting as they may be in themselves, should be regarded as merely the incidents of the intelligent communication and reception of messages from the inhabitants of the higher planes of life and existence. The spiritualistic circle should be more than a mere "wonder shop" in which are exhibited strange and unusual physical phenomena; rather should it be regarded as the receiving end of unusual physical phenomena, rather should it be regarded as the receiving end of the wireless system over which we may and do receive valuable communications from those who have passed on before us.

As a writer has said: "It is not so much that the table moves with or without contact, or that strange rappings are heard, that is of paramount importance, but that by these means of communication actual and intelligent communication can be obtained and maintained with so-called dead people; and evidences of spirit identity, as well as loving and cheering messages may be obtained in that way from loved ones who were supposed to be gone forever. This is the important point to be established beyond all peradventure."

PART IX
MEDIUMISTIC PHENOMENA

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Some students of this book who have noted in the foregoing pages certain references to the conduct of the sitters in the circle may ask themselves the question: "Why are the **sitters** so important, when the power is really exerted by the spirits through the **medium** ?" In fact, such questions, often uttered in the spirit of adverse criticism, are frequently propounded by sceptics to spiritualists, and it is well that the answer should be correctly given. As a matter of fact the understanding of such answer will mean the possession of some important facts concerning the phenomena of mediumship, and without which the investigator will possibly wander far astray from the main road of truth concerning such phenomena.

The Part Played by the Sitters.

All of the best authorities on the subject of spiritualism are practically agreed concerning the important part played by the sitters in the circle in all manifestations of spirit power. As J. J. Morse says: "There are three factors concerned in mediumship: (1) the spirit controlling; (2) the mental atmosphere of the medium controlled; and (3) the mental atmosphere of the people surrounding the medium." And as A. Morton has said: "The requirements for honesty on the part of mediums are equally binding upon investigators; they must have honesty of purpose if they expect to attract honest spirits."

Result of Bad Sitters.

And Wallis has said: "Although the spirits may be intensely anxious to demonstrate their power, they are sometimes repelled from those whom they seek to approach by the bristling and discordant conditions of mind that prevail among the sitters, who disperse with a feeling of dissatisfaction and disappointment. If the sitters only knew it, the so-called failure was directly traceable to the destructive thought-atmosphere with which they surround themselves and the medium. Too frequently they do not prepare themselves for 'the hour's communion with the dead,' and their mental attitude is anything but conductive to success. They do not put away the thronging thoughts, anxieties, and worries of their busy lives, but carry them right into the seance chamber, yet expect good spiritual results. Both sitter and medium may very easily destroy the indispensable conditions of spirit-manifestation, and the medium's honesty, not his want of growth, or of knowledge, is called in question by the investigator who knows, and perhaps cares, nothing for the occult laws he has violated, not obeyed."

Mental Atmosphere of the Medium.

Likewise, it must not be forgotten that an important factor in the production of mediumistic phenomena is that which Morse, in the above quotation, has called "the mental atmosphere of the medium controlled." In many cases the spirit powers are present and ready to manifest freely, and the mental atmosphere of the sitters is likewise desirable and sympathetic, but still the manifestations are but faint, irregular, and generally unsatisfying—the weak link of the chain being found in the mental state of the medium, and consequently in the mental atmosphere arising from the same. Such undesirable mental states and atmospheres may be said to arise principally from two general causes, as follows: (1) Desire on the part of the medium to produce sensational or brilliant results, and (2) Doubt on the part of the medium concerning the genuineness and validity of the communications. Let us consider each of these in further detail.

The Mediumistic Mind.

If the medium is filled with the idea or notion of producing brilliant or sensational results, he will in all probability so disturb the placidity of the receiving surface of his mind that the latter will fail to register or record the impressions being made upon it by the spirit vibrations. It is similar to the case of a placid bosom of a deep lake which, normally, will reflect clearly and distinctly the images of the surrounding scenery cast upon it from the light waves; but which, if disturbed by strong breezes, will exhibit merely a distorted, disturbed, incomplete, and untrue reflection of the surrounding scenery cast upon its surface. A strong desire of the kind mentioned will tend to agitate and disturb the normal placid condition of the mental reflecting surface of the mediumistic mind.

Mediumistic "Stage Fright."

In the same way the placid reflecting surface of the mediumistic mind may become disturbed by the presence of fear, doubt, and distrust in the mind of the medium. It may at first seem strange that the medium should doubt the manifestations being made through his mentality, provided that he be honest and genuine. But the answer and explanation is very simple. The medium (particularly the young medium) may become panic-stricken by the thought that "perhaps this is merely the result of my own imagination or fancy, instead of spirit power," and the result will be that he will begin to halt and stumble, stammer and stutter, instead of allowing the message to flow through him uninterrupted. This is particularly true when the message is of the nature of a test of identity, and where the vocal organs of the medium are being employed in the manifestation. It occurs far more frequently than the public suppose, that the medium is stricken by stage-fright or the panic of fear, arising from the causes above given, *i.e.* the sudden fear that he is allowing his fanciful imagination to run away with him instead of his being under genuine control.

The Psychic Telephone System.

The medium should ever strive to guard against this harmful mental state, and should open himself completely to the spirit influence, casting aside all fear and doubt, and placing all responsibility upon the controlling spirit or band of helpers. The medium should remember that he is merely the "medium" or psychic telephone system, and is not an active party to the process of spirit communication. He should, therefore, never either unduly strive to please, nor be fearful or distrustful concerning the validity of the manifestation being made through him. Let the spirits attend to their end of the line, and the sitters to the other end—the medium is on neither end of the line, but is the line itself.

Interrupted Communications.

It should not be forgotten, in this connection, that the spirits have their own difficulties to contend with. In the current slang phrase, they "have troubles of their own" to overcome in the production of mediumistic phenomena. Not only does the spirit wishing to communicate have to draw sufficient psychic power from the medium and the sitters, not only has he to scientifically adjust the apparatus at the sending end of the psychic telephonic line, but he has also to be sure that he is actually communicating the message so that it may be received by the sitters. In such cases the spirit is placed in a position similar to that of a person at one end of a telephone line, who after had an answer to his opening "Hello!" talks away, thinking that the person at the other end is hearing every word he utters, perfectly unconscious that the communication has been interrupted from some cause or other common to telephone lines. How often do we, in our telephone conversations, interrupt our flow of talk to anxiously inquire, "Are you still there?" or "Do you hear me?"

Some Difficulties of the Spirits.

A writer on the subject has well said regarding this difficulty on the part of the communicating spirit: "Spirits have many difficulties to overcome." On one occasion, a medium felt the influence of an arisen friend very strongly. It was accompanied by an intense desire to speak, and yet the medium was unable to give utterance to that which the spirit wished to have said. In answer to an inquiry that was subsequently made as to why the spirit had been unable to communicate with his dear ones, one of the familiar controls of the medium explained that he thought that he had actually spoken. His feeling of nearness to them was so vivid, and his wish to express himself through the lips of the medium had been so intense, that it was only after he had ceased his efforts to control that he realized that he had only **thought** and **intended** , but had not succeeded in compelling the sensitive to utter his message. This will perhaps explain why mediums sometimes rise to their feet and act as if they were about to speak, but get no further—they do not receive the impression, or the right mental impulse; they feel as if they **could** speak and yet they have nothing to say. At such times a few words of sympathy and inquiry from the conductor of the circle may assist the control to realize the situation and succeed in his endeavors to communicate.

Difficulties Overcome.

"Even on this side, when we send telegraphic messages or use the telephone, mistakes and misunderstandings are by no means uncommon occurrences, and our letters sometimes create an impression in the mind of the reader which we did not intend to convey. Is it any wonder, then, that messages from the other side are imperfectly impressed upon, and incorrectly rendered by, the medium? Most persons who have attempted to transfer thoughts to mesmerized sensitives have realized that general ideas can be transmitted much more easily than names, dates, or specific words can be impressed upon or expressed by the subject. The wonder is, not that so few names, ages, and special details are given by spirits to and through mediums, but that, considering all the attendant circumstances, so **many** 'test' messages are continually being given, both privately and in public."

The Psychic Triangle.

In considering the question of the requisites of the mediumistic circle, the student should remember always that there is **a psychic triangle** in all such circles, viz., a triangle of which the spirit constitutes one side, the medium a second side, and the sitters a third side. And it is essential that a harmony and sympathy between all three sides of the triangle should be preserved and maintained. Therefore, sitters at the circle should endeavor to do their part in producing and maintaining such harmony with both the medium, the spirits, and finally **with each other** —and this last is not the least, by any means. Unless there be at least a very fair degree of harmony between the several members constituting the circle, there will be something important lacking in their harmony of the circle as a whole toward the other two sides of the psychical triangle.

Harmonious Relationship.

The sitters composing the circle should always remember that mutual harmony is a most important factor contributing to the success of the manifestations sought to be secured. Accordingly, each sitter should strive to bring himself or herself into a sympathetic and harmonious relationship with each and every other sitter, so far as is possible. To accomplish this result the sitters should endeavor, so far as is possible, to lay aside their respective prejudices, jealousies, and differences of opinion. These incidents of their personality should be left, together with their hats and outer wraps, in the outer hall of the house in which the seance is held. Differences of religion, politics, race and creed, all should be cast aside at least temporarily, in order that the greatest amount of harmony should be manifested by the group. A safe rule to follow is this: seek to find the largest number of points of mutual agreement, and to set aside all the rest of the items of personal tastes, customs and habits of feeling and thought. Dwell together on the plane of common agreement, shutting out the planes of respective disagreements. In this connection we should state that the customary attitude of cold reserve, blended and colored by suspicion, which too often is found between comparative strangers, is far from being helpful in producing the best conditions for the seance. For the time being, at least, the sitters should try to remember that they are all members of one great human family, and united by the bonds of common origin and nature.

The Discordant Note.

A writer recites an incident in a circle which he once attended, which so thoroughly illustrates the point just made, that we think it worth while to reproduce it here. He says: "On one occasion in particular, we had a remarkable illustration of the detrimental influence of one or two sitters. It occurred at a seance at which a number of mediums were present, and, under ordinary circumstances, successful results would have been practically certain; but this was not an ordinary seance—at least, not in the opinion of one lady who apparently imagined that she had been invited to discover fraud, and that the rest of us were suspicious characters. Up to the moment of her appearance in the circle we were a happy family of sociable folk, and enjoyed a very pleasant season of conversational interchange. When, however, the said lady, accompanied by a friend, joined the company, there was a silence that could be felt. The social temperature fell rapidly—people visibly stiffened and became constrained. The two ladies appeared to feel afraid to speak lest they should say anything that might be used by the mediums, and spoke in monosyllables. Sitting bolt upright, grim and silent, they drew up to the table, and when the phenomena began they displayed no signs of interest. Their 'detective' attitude was so objectionable that even those who had endeavored to thaw out these self-constituted Sherlock Holmeses, gave up the attempt, and, in consequence, what had promised to be a really enjoyable evening, proved one of the most uncomfortable it has been our lot to experience."

Antagonistic Elements.

Another incident of the kind is related by a writer, as follows: "On one occasion, when some experiments were being made by a medium, under control, in the direction of psychometry and clairvoyance, a lady expressed a desire to be the subject for delineation. After one or two efforts the medium exclaimed, 'I am very sorry, but for some reason I am quite unable to get anything from you, or for you.' Shortly afterwards the lady in question remarked to one of the sitters, 'I for you.' Shortly afterwards the lady in question remarked to one of the sitters, 'I knew he would not be able to give me anything. That is the third medium that I have knocked out.' The failure to obtain results under such impossible conditions is a proof of the genuine psychic nature of the powers of the mediums. If they were pretenders they would succeed in doing something under any circumstances and in spite of such adverse psychic conditions." While we are far from holding that the sitters in a circle should lay aside all ordinary caution and good judgment, and instead to assume the mental attitude of utter and unquestioning credulity and acceptance, we do positively declare that the mental state of preconceived distrust and suspicion is often almost fatal to the production and demonstration of the highest manifestations of spirit phenomena.

The Open Mind.

The proper mental state of the scientific investigator of spiritualistic phenomena is that of "the open mind." The sitters should endeavor to lay aside all prejudices and preconceived conceptions, and in place thereof should endeavor to hold a fair, impartial mental attitude—and this accompanied by a desire to have the manifestations proceed naturally, freely and fully. The results should be sympathetically awaited and received, and the judgment of careful reasoning withheld until afterward when the whole proceedings may be recalled and considered in the light of cold reason. One has but to consider the extremely sensitive psychical condition of the mentality of the medium, and the nicely balanced mental atmosphere of the circle, to realize how easily this sensitiveness may be affected, and the nice balance be disturbed, by the projection of strong mental waves of distrust, suspicion, and antagonism into the atmosphere of the circle. The attitude of the intelligent scientific investigator should be that of a calm and observant soul. Such an investigator should have what Sir William Crookes once called "a mind to let," i.e., a mind from which all prejudices and preconceived theories and notions have been ejected for the time being, and into which Truth, from any source, should always be welcomed as a tenant. Instead of seeking to throw obstacles in the way of the medium, one should endeavor to assist by mental attitude and demeanor, and by observance of the necessary conditions, in the production of the spirit manifestations and in the demonstration of spirit identity.

Spirits and the Sense of Humor.

It is not necessary for the sitters to assume an attitude of preternatural gravity and solemnity. Instead, they should be natural and cheerful, though of course not flippant or trifling, or indulging in an exhibition of the cheap remarks which by so many is mistaken for wit. The sense of humor, however, need not be thrown aside or discarded, for as all investigators know many of the spirit visitors have a very highly developed sense of humor, and sometimes even go so far as to seemingly endeavor to shock some of the melancholy, over-serious, "prunes and prism" type of sitters. As a writer well says: "Spirits are human still, and a good, breezy laugh, a hearty, joyous, kindly sympathetic disposition, goes a long way to open the avenues by which they can approach us." Another has said: "Experience has taught that the spiritual circle should be presided over by 'a pure heart and a strong head'—to which qualities might well be added a well-ordered development of the sense of humor, for the absence of humor often tends to make philosophy grotesquely ill-proportioned."

Rhythmic Harmony.

The manifestation of rhythmic harmony often materially aids in the generation of psychic power, and the consequent production of advantageous conditions at the circle. Many circles are opened by having the several sitters indulge in harmonious rhythmic breathing for a few minutes—all breathing in unison—in order to produce this condition of rhythm. Those who have never practiced this unison of rhythmic breathing will be surprised at the consciousness of psychical harmony which may be produced in this way among a number of persons gathered together in a circle. This principle of **rhythm** is what is really involved in the call of many spirits for singing at the beginning of a seance. In singing there is a certain unison and rhythm unconsciously observed, and it is this rather than the air or words of the songs which produces the desire conditions. A writer states that upon one occasion a manifesting spirit said: "It isn't **noise** that I want; it's **harmony** ! If you cannot sing, you can at least count out loud, and count altogether—**that** may give us the right vibrations." That spirit had the right idea, and one which it would be well for all sitters to remember and put into effect. Vibration is the secret of all things, and rhythm is the measure and spirit of all vibrations; therefore, the very **harmony** of a circle may be said to be rhythmic. There is a great truth involved in these statements, and you will do well to ponder over them.

Retarding Factors.

It should be almost unnecessary to state that haste, hurry and impatience are retarding factors in a spiritualistic seance; but, alas, too many persons seem to be totally unaware of this important fact. We call your attention to the following remarks concerning this point, the same having been made by a writer on the subject who himself is a medium of extended experience. He says: "Impatience and anxiety are disintegrating mental conditions. People who are all the time looking at their watches and thinking, 'Oh! I wish they would hurry up.' 'Oh! do be quick, don't keep us here all night, we shall surely miss our train,' etc., are disturbers of the peace, and break the conditions which require harmony and repose. 'We have found out that we cannot hurry them,' said a lady who had enjoyed much experience in circles; and consequently, when you are sitting for different phenomena, you need to have plenty of time and be prepared to sit good humoredly for hours, if need be, to see it through; and then results are likely to speedily ensue; whereas the more you try to hurry, the more anxious you become, the less likelihood is there that you will secure results at all. You can surely realize that hurry, impatience, anxiety, intense expectancy, fear and suspicion must of necessity disturb the conditions and prove inimical to the efforts of the spirit operators to present clear and convincing demonstrations of their power and identity."

Reasonable Demands of Spirits.

In the above stated instance, and others similar to it, it at first seems as if the spirits were overparticular, and "finnicky" about the conditions, but a little careful thought will show you that this is not the real state of affairs at all. The spirits are not "finnicky," but are merely desirous of securing the conditions necessary to a successful manifestation, and all their efforts are bent toward that end. This, and this alone, is the cause of their so-called "finnickiness." Surely they are justified in this—would not any and all of us feel the same way if we were trying to establish communications with another plane, where such communication largely dependent upon the production and maintenance of certain conditions? I think so.

Harmonious Conditions.

It is not an easy task to give specific directions for development of mediumistic power for the guidance of one who is desirous of unfolding such powers after they have first manifested their presence in him. In fact, as many of the best authorities on the subject agree, it is practically impossible to lay out a course of cut-and-dried directions of this kind. This arises logically from the conditions present in such cases, and from the special circumstances surrounding the subject of mediumship. In fact, it may be broadly stated that at the beginning the medium can do but little in the direction of such development, other than to present harmonious conditions through which the spirits may be able to manifest their presence and their power.

The Channel of Communication.

It must be always remembered that the medium is not the active agent in the production of mediumistic phenomena—he is not called to **do** anything except to passively act as the medium or channel of communication between the two planes of existence. He is always the intermediary between the two planes, and is not the active agent on either plane. The active agents are the spirits on the one plane, and the sitters in the circle on the other plane. The sitters must supply much of the actual operative power from the one plane, and the spirits must do all of the communication from the other plane. The medium serves to connect the two opposite ends of the psychic telephone system so that the messages may pass through and over the mediumistic channel, secure and maintain the best psychic conditions.

The Role of the Spirits.

We have spoken of the part of the work which it is necessary for the sitters to perform in order to And now we shall have something to say concerning the part to be played properly by the spirits wishing to communicate. It must not be supposed for a moment that every spirit is possessed of the necessary knowledge enabling it to communicate easily through a medium, or even to develop the medium so that he may become an efficient channel of communication. Spirits are frequently found to be sadly deficient in such knowledge and experience, and the development of the medium as well as the production of satisfactory phenomena, suffer from this lack. The spirits who seek to use a medium may or may not be fitted for such task. Many spirits are utterly unable to properly develop a medium; some fail by reason of their lack of knowledge, and others fail because of their lack of special aptitude for the task.

Differences Among Spirits.

A writer on this subject well says regarding this particular point: "Some spirits may lack both knowledge and aptitude; others may have the knowledge, but yet fail from want of the power to control. They may be able to affect one mediumistic person and not another. Likewise, they may be able to use a sensitive medium for one phase of mediumship, and yet be unable to succeed in any other direction. A spirit may be in such conditions that he can produce good physical phenomena; he may, however, try to do so through a sensitive who is fitted only for trance or clairvoyant mediumship, but who does not possess the quality or psychic force for sensuous manifestations. A medium who is naturally qualified for physical demonstrations may persist in desiring trance or inspirational mediumship, and be determined to become a speaker or nothing.

Disturbing Elements.

"Frequently at the outset both spirits and sitters are ignorant of their powers, of the conditions necessary for success, and the association that exists between them being affectional rather than intellectual or spiritual, they have to grope their way towards each other. It follows, therefore, that experiments have to be made on **both** sides. Sitters and young mediums often spoil the seances by over-anxiety. There would not be half so much heard of 'evil spirits' (so-called) if more regard were paid to the necessity of maintaining a calm, patient, and serene frame of mind. Some people become excited as soon as phenomena commences; mediums not infrequently get nervous or timid when they feel that they are being affected, and, although they desire to be controlled, they are **afraid** to submit to the influences when they are likely to lose consciousness. All these are disturbing elements, and naturally interfere with the flow of the forces that are to be utilized, and prevent the success that is desired. A spirit without any very definite purpose, finding himself in the presence of a mediumistic person, may seek to influence him, and spasmodic actions may result. Unless the control should soon give evidence of clear thought and definite purpose, he should be requested, in a kindly and courteous manner, to seek the assistance of some spirit who understands the methods to be employed, and induce him to exert his power for the benefit of the medium and the circle."

Impersonation Mediumship.

One of the most interesting phases of mediumship, and the one perhaps most sought after by earnest seekers of the truth concerning those who have passed over to a higher plane of existence, is that commonly known as "impersonation mediumship," or perhaps "impersonating test mediumship," in which the vocal organs of the medium are employed by the communicating spirit in order to speak directly to those in the circle, or to the visiting friend of the decarnate spirit who comes into the presence of the medium. Many mediums devote their entire time and attention to this phase of mediumship, and place themselves at the service of those on the earth plane who wish to converse directly with their spirit friends or relatives who have passed on. This is by far the most satisfying phase of mediumship to those on the earth plane who are thus enabled to receive communications, and perhaps even direct answers to specific questions made to them. The most convincing evidences of the identity of the communicating spirit are also obtained through this particular form of mediumship. And this affording of comfort to those still on the earth plane is one of the most satisfying features of mediumship, and one which will do more than aught else to reconcile the medium to annoyances and to the personal sacrifices so often made by the medium.

The True Purpose of Mediumship.

A writer has well given to mediums the following inspiring message concerning the nature, purpose and aims of their work: "The modes of spirit manifestation are many, the phases wonderfully varied, but, like a golden cord running through them all, there is a distinct purpose of bringing to those on earth the glad tidings and proof positive of continued conscious personal experience in the life after death. The process of psychic development is usually slow, and the medium will be likely to grow disheartened; but by looking back over the ground already traversed, and by comparing the faint efforts made at the commencement with the later and fuller indications of spirit power, he should feel encouraged, and proceed with renewed vigor."

Gradual Development.

The best authorities constantly impress upon young mediums the fact that they should develop their mediumistic powers to a considerable degree before they venture to give public seances or exhibitions of their power. As Dr. Dean Clarke well says: "Novices in mediumship have no business to assume obligations they are not fully qualified to fulfil. Let them take the counsel metaphorically given by Jesus, to 'tarry in Jerusalem till their beards are grown.'" They should by all by Jesus, to 'tarry in Jerusalem till their beards are grown.' They should by all means wait until the spirits are strong enough to control and guard them from the meddlesome interferences of other persons, both those in the flesh and those out of it. Many spirits will overwork the medium, and the latter not knowing enough to protect himself will often suffer by reason thereof. On the other hand, young mediums often yield to the importunities of friends and other sitters, and will try to oblige and satisfy them, even often at the expense of their own powers and forces.

Public Seances.

A writer, himself a successful medium, gives the following good advice to young mediums: "I strongly advise all mediums to wait and serve out their apprenticeship thoroughly before they undertake to sit for sceptics or perform public work, either as test, impersonating, speaking, seeing, or healing mediums; and the best place to secure the necessary experience, training and unfolding is in the home circle. After a certain stage has been reached, however, the medium who has been used for impersonations will in all probability begin to display the powers of clairvoyance and to receive vivid impressions. Then will come, or they will be accompanied by, the efforts of the spirits to pass beyond the purely personal and limited forms of expression associated with the affectionate messages and greetings, to the consideration and explanation of the conditions and experiences of life on the other side. Spirits who can teach and give more sequential and sustained addresses will in all likelihood assume control, and under such conditions it will be found necessary to enlarge the circle and introduce fresh sitters. The clairvoyant, or psychometrist, needs new subjects with whom to experiment, and the speaking medium requires an audience to listen to his discourses, so that the next step beyond the small private circle may well be a semi-public one, or an 'after circle' such as is frequently held at the close of the public Sunday services in many towns, at which mediums who have reached this stage are afforded the opportunities they need.

Home Circle Development.

"Around the family table, where those who are united in affection meet to hold joyous communion with their spirit friends, where the blended desire ascends to the spiritual plane, and becomes the potent magnetic attraction, by which those friends can establish harmonious relations with the sitters—in such a circle and under such conditions even a weak degree of mediumistic responsiveness to the under such conditions even a weak degree of mediumistic responsiveness to the outpouring from the spirit side will become intensified and exalted, until rhythmic vibrations are established and thought and emotion will readily pass from one to another, and all will be attuned. The best method of cultivation is to regard the mediumistic sensitiveness as a natural and desirable quality, to be evolved by training and experiments, under the direction of the reason and the conscience. In this manner the tribunal which decides the conduct of life is ever present, and no matter what influences are brought to bear on the sensitive he remains steadfast, realizing that the responsibility for use or abuse rests upon himself."

Undue Prolongation of Seances.

There is a great temptation to young mediums to allow their enthusiasm, and desire to aid in demonstrating spiritualistic phenomena, to cause them to prolong their seances far beyond the limits which prudence and regard for the medium's physical well-being would dictate. There is a certain stimulation and excitement arising from the manifestation of phenomena through the medium, and this in itself is helpful rather than hurtful—a tonic rather than a depressant; but like all other forms of overindulgence, and excessive yielding to this excitement tends to bring on a reaction and a swing to the opposite emotional extreme, and the medium suffers thereby in many cases. There comes a time in all seances when the high-water mark of psychic power is reached, and this is a good time for the medium to bring the seance to a close—in fact, experienced mediums do precisely this very thing at this particular time. But this point once passed, there is experienced a peculiar weakening and depressing feeling, this often being accompanied by a physical weariness and a feeling of chilliness in the extremities, or even a slight chilly feeling over the whole body. When these feelings are experienced, the medium should remember that the limit of reason has been passed, and he should bring matters to a close without further loss of time. Experienced spirits will usually detect the approach of the reaction time, and will, themselves, bring the seance to a close, independent of any action on the part of the medium. But when the spirits are not experienced, they fail to notice this, or even may become careless about such things in their desire to communicate to the circle. In the latter cases, the medium must take care of himself.

Good Advice to Young Mediums.

A mediumistic writer gives the following advice on this subject to young mediums: "Never forget that your nerve-vital energy is used and expended in the exercise of your mediumship, and that the supply is limited, hence the necessity for care and moderation. Too frequent, prolonged, or discordant seances; inharmonious conditions and sittings, when you are already jaded and exhausted, are therefore to be avoided. If you make excessive demands upon your energies, nervous prostrations and derangements are an almost inevitable consequence. It is not the use of mediumship, but its abuse that is dangerous—perversion and excess are as injurious in this direction as they are in others, whereas temperate and healthful exercises are strengthening and exhilarating. If you feel 'run down,' decline to act. If you feel that the circle is inharmonious, or that the sitters are depleted and exacting, refuse to sit. If you feel that you are tired, and feel weary and debilitated on the day following your seances, you may be sure that you are sitting too long, or that you require the help of a larger circle of congenial friends to supply the requisite psychic force for your further development."

Self-Protection for Mediums.

Another writer says on this subject: "Mediumship occasionally acts in such a manner that it becomes a stimulant to every organ and function of the system, and the individual becomes excited, nervous, and irritable; hence, the greater the acceleration of physiological functions as the result of psychical influences upon the human body, the more need of caution and restraint in every department of physiological life." But it must not be understood that the proper practice of mediumship is harmful and not conducive to good health. On the contrary, as a writer has said: "We consider the highest degree of physical health perfectly compatible with the best manifestation of mediumship." Another writer has well said: "If you are not robust enough, if you have not sufficient knowledge and self-mastery to use your will and maintain control over your psychic self; if you are unable to guard against the adverse emanations or the drawing power of others, you had better take lessons in concentration and psychic self-protection; and until you understand the art of self-possession, refrain from attempting to cultivate your sensitiveness. It will never do for you to be 'too sensitive'—be natural, sensible, and strong."

Danger in Indiscriminate Magnetizing.

Another point against which the medium should guard himself, is that of allowing others, indiscriminately, to "magnetize" him to "aid his development" or to "increase his power." Mediums, particularly while in the psychic condition, are very sensitive and susceptible to outside mental influences. And for this reason they should be particularly on guard against allowing themselves to be "magnetized" or influenced psychically by persons of whom they know nothing. Otherwise, the medium not only places himself under subjection to the mentality and emotionality of strangers and undesirable persons, just as would a hypnotic subject if he placed himself under the control of such persons. Moreover, in the case of the medium, there is a danger of his being so influenced in this way that thereafter he may attract to himself a class of undesirable spirit influences who would otherwise never have come into his psychic aura or world. We call attention to the following advice on this point given by an experienced mediumistic writer:

Detrimental Magnetic Influence.

"No sensible person should surrender himself to the magnetic influence of a human being of whom he knew nothing; he should need to know and have confidence in him before doing so; yet we find many who, impelled by a desire to be a medium, without understanding how much the word implies, sit down and invite any magnetizer who comes along to experiment upon him. Under such circumstances, nothing but a high motive and a pure purpose will protect them from the operations of unwise or mischievous intelligences. As well might they go and sit in a public place with their eyes blindfolded, and with an inscription on their breasts, 'Who will come and magnetize me?' Mesmeric influence from an experienced operator, for the purpose of inducing susceptibility, is sometimes helpful to a sensitive. If the mesmerist can put you in the trance condition and then hand you over to trustworthy spirits to control you, well and good. In the same way, mesmeric passes may be helpful in the liberation of your clairvoyant powers. The operator may succeed in throwing you into the deep trance state, in which you may travel or become clairvoyant, but we would not recommend you to submit to mesmeric influence or hypnotic suggestions from anyone, unless you know that he is experienced and a thoroughly honorable and trustworthy individual. In circles for development one member is frequently impressed, or controlled to make magnetic passes over another to aid in his unfoldment; and if such a thing should happen to you, and the influence is congenial, there need be no objection raised by you; but beware of those people who claim to be able, by mesmerism, to develop you into a medium in a given period of time."

Mediumistic Auto-Suggestion.

Other authorities have pointed out the fact that in some cases hypnotism has resulted in a sort of pseudo-mediumship, or bogus mediumship, in which the control is not that of a real spirit, but is merely the result of the suggestion of the hypnotizer, or else the auto-suggestion of the would-be medium himself. A writer on the subject has said of this: "In too many cases, only the power of auto-hypnotism is manifested, and we have obsession, fraud and folly as the result. There is one sure method of detecting the auto-hypnotic trance, and showing the difference between that and the genuine spirit trance. Any competent magnetist or hypnotiser can throw off the spell in all cases of self-induced trance, unless it has reached the condition of complete catalepsy. But if a spirit has induced the trance and controls the medium, it will laugh at the hypnotist's efforts to restore him to the ordinary condition. The most unfortunate feature of this sorry business is that the poor subject is self-deceived, and imagines that he is a full-fledged medium; and when he has made some terrible break on the platform or elsewhere he shields himself by laying all the responsibility upon some supposed spirit guide."

"Psychic Sponges."

A writer has also called the attention of young mediums to another undesirable class of psychic hangers-on at seances, as follows: "There are some people who, when they sit in a circle, are extremely helpful, and give off the right kind of force that readily blends with that of the sensitive; but there are others who draw upon and appropriate the psychic forces which are needed by the medium, or by the spirits through the medium. While they mean well, enjoy the seances, and feel '**so** much better' after them, the success of the circle is endangered so far as the object for which it was formed is concerned. Such persons are 'psychic sponges,' and should be requested to sit outside the circle, or be asked kindly to refrain from attending."

Investigate Your Spirits.

Finally, the young medium should understand the true nature of the spirits, and just how far he may be safely guided by their advice and wishes. The instructions given by an intelligent spirit of good character may be safely followed as a rule, but the character and general intelligence of a particular spirit must first be ascertained through acquaintance with him. Until the character of a spirit has been fully established, and his claim to intelligence well supported by his messages, the medium will do well to rely on his or her own good judgment and intuition. As a writer has well said: "The medium must keep a level head and proceed cautiously. He should never allow any spirit, in or out of the body, to usurp his right of private judgment or exercise any undue authority over him. Eternal vigilance is the price of liberty; you must use your own discretion and try the spirits before you trust to them."

Spirits Are Still Human Beings.

Many persons seem to be under the impression that because a spirit happens to have passed out of the body he will, of necessity, know the truth about every subject in the range of human thought, and can make no mistakes, and can always work miracles. But this is a grave mistake; it should always be remembered that a decarnate spirit is as much a human being as is an incarnate spirit such as yourself; and not any better or worse, on the average, than yourself or other incarnate spirits. One needs but to remember that all sorts and conditions of people are constantly passing out on to the spirit plane, and that, at least for some time, they continue to be practically the same kind of persons that they were on the earth plane. This being so, it will be seen that it would be very unwise to surrender oneself indiscriminately to each and every kind of spirit who happens to manifest his presence at a seance. Persons in the flesh should talk and reason with those out of the flesh just as they would were the latter still on the earth-plane of life. A writer well says: "In a developing circle many things can be tolerated, because both sides are experimenting and 'feeling their way towards each other,' and it is difficult at first to know just what is necessary or possible. But it is a safe rule to follow for one to refuse to be dictated to by the spirits and to decline to go on blindly."

Beware of Domineering Spirits.

A writer has given the following good advice to young mediums, which such will do well to heed: "Do not always be ready to be controlled, or to drop into a trance just because you 'feel the influence,' and 'a spirit wants to say something,' or to oblige injudicious friends who 'wish you would let him come.' Many people are very inconsiderate, and although they do not **say** so, they **think** (and the sensitive **feels** their thought) 'I do wish he would go under control and tell me something.' You should decline to be controlled **except** at the times when you voluntarily and with set purpose lay yourself open to the influence of the spirits, in a properly constituted circle, or when you are prepared for it. If the spirits cause you to do foolish or ridiculous things, gently but firmly refuse to again submit. Do not be induced to yield by promise of future greatness and success. Not a few people have had their vanity tickled and their ambitions aroused by the flattery of crafty and domineering spirits, and in consequence they have been misled into doing and saying very absurd and foolish things."

PART X
EXPERIENCES IN THE CIRCLE

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When a circle of sensitive people has been formed, and the necessary preliminaries of the first sitting have been completed, it is not at all infrequent that even at the first sitting there should be more or less manifestation of spirit power. In many cases the sensitives among the sitters begin to experience a peculiar sensation in their arms and hands, the latter being placed on the table in front of them.

Signs of Spirit Presence.

There will be manifested in most cases a peculiar sense of heaviness or weight in the hands on the table, and an impression that the hands are being held to the table as if by glue or other adhesive material. In the arms are manifested peculiar tingling, pricking sensations, or a "needles and pins" feeling, something akin to a gentle current of electricity passing along them. Sometimes there is experienced the sensation of a gentle cool breeze passing over the sitters—particularly over the backs of their hands. In other cases there may be a sense of numbness or partial loss of sensation, something akin to that experienced when a hand or arm "goes to sleep," as the popular phrase expresses it. In other cases there is manifested a peculiar jerking, twitching, or vibration of the hands and arms, sometimes extending to the whole body of some of the sitters. Sometimes the hand of the medium will begin to make motions as if he were trying to write, and a pencil placed in his hands may trace crude figures or attempts at letters. At this stage it will be found that the singing of hymns or similar music will tend to have a quieting, soothing, harmonizing effect.

Spirit Rappings.

At the first sitting, or one shortly following after the first, it is likely that raps will be produced, and communication established in this way. In such case the leader of the circle (not the medium) should be sure to inform the spirits just what communicating code is to be used in the circle, so that there may be no misunderstanding concerning the same. In such case he should address the spirits as if there were several present, for such will most likely be the case. It must be remembered, however, that the raps will not always come from the table. They may also, for that matter, come from the wall, the ceiling, or from some of the furniture in the room. The table raps come from the top of the table or under the table. Sometimes they sound like ordinary raps, and then again they may give forth a peculiar hollow sound which is difficult to describe or to definitely locate. The appearance of these raps give positive proof that the conditions are being established more or less fully, and the success of the circle is almost sure to follow.

Table Tippings.

Sometimes, however, in place of the raps being manifested by the spirit forces, there will instead be manifested that peculiar tipping of the table which was the distinguishing characteristic of early spiritualistic phenomena in the western countries. In this case the tipping of the table will proceed just as in the case of the raps, so far as the transmission of messages is concerned. That is to say, the table will tilt three times, one time, etc., in accordance with the code, just as in the case of communication by means of the raps. In addition to this, however, the table may begin to manifest strange motions; it may begin to raise itself, jump around, spin around on one leg, slide across the rooms, *etc.* In such cases the hands of the sitters should be kept on the table, or if they slip off they should be at once replaced thereupon. Sometimes heavy tables will manifest more activity than the lighter ones.

The Spirit Signals.

When these rappings or table-tiltings begin to be manifested, all in the circle should keep cool and calm, and should refuse to become agitated or excited. If the phenomena should be apparently meaningless and disconnected, and resulting in no definite communication from the other side, do not jump to the conclusion that the meaningless rapping or senseless table tipping is the work of foolish spirits or flippant decarnate entities. On the contrary, you must remember that not only is your circle experimenting, but that the spirits on the other side are also experimenting in hopes of securing proper conditions for intelligent communications and definite messages. As we have said before, the spirits have their own troubles, as well as the sitters, and both sides are really engaged in an effort to "find each other." As a writer has said: "Remember also that you are merely experimenting, and that the spirit people are also, perhaps for the first time, trying to penetrate the veil and utilize powers and agencies of which, in all probability, they know as little as do you. So many disturbing factors exist—weather, varying psychical conditions of the sitters, agitated mental states, too great expectancy, or anxiety for successful demonstrations—that the true disposition to be maintained by the inquirer is that of the scientific student, who carefully watches what transpires, and endeavors to discover the causes of failure as well as the conditions which favor success."

Flashes of Communication.

In some cases the circle will have to sit several times before the persistent though disconnected and apparently meaningless raps or table-tilts will begin to show positive signs of intelligent signalling. The same thing would probably occur were the inhabitants of the planet Mars to find themselves able to flash signals to our earth—for a long time the flashes would seem meaningless to us, until at last they would seem to manifest a definite intelligent purpose and rhythm. When this stage of the raps or table-tilts has been reached, then the leader of the circle should acquaint the spirits with the code used, and ask definite questions concerning the future conduct of the seance, the answers to which the spirits are requested to give through the signal code of raps or tilts. When these answers begin to "come through" plainly and definitely, then the seance enters a new phase.

Spirit Code Signals.

In this new phase, when once entered into, the formal set procedure to be followed will be about as follows: The leader of the circle, recognizing the signs of the presence of spirits in the circle, will address them and ask them whether or not there is a spirit present who wishes to convey a message to the circle, or to any one present. Then the spirits signal back in the affirmative or the negative. If the answer be in the affirmative, the circle leader asks the spirits to indicate by the affirmative signal when the name of the right person present is named—and he then proceeds to slowly and plainly name each person present, in succession, until the affirmative signal is received. Or, he may ask the spirits to indicate the identity of the spirit friends present, when their names are called; and he then proceeds to call over the names of the departed friends of those present, as the same are requested by the sitters or visitors to the circle. When the right name is reached, the spirits signal in the affirmative, either by raps of table-tilts, *etc.* After the question-and-answer line of communication has been firmly and strongly established, more definite information may be obtained by the instruction of the system of "alphabet calling," as described in a preceding portion of this book. In this system, the letters of the alphabet are slowly and clearly called off, in succession, until the affirmative signal is given regarding the letter just called, which indicates that that letter is to be marked down as a part of the sentence. Wonderful messages have been received in this way, although the process is very slow and somewhat tedious in the case of long messages.

Ouija Boards.

Of late years the sitters at circles have found a quicker method of obtaining "letter by letter" messages by means of the apparatus called "the Ouija Board," which consists of a moving "Planchette" with an indicator which moves over the letters marked on a board, the hands of the sitters (or certain of their number) being placed on the table of the "Planchette." The indicator moves over the line of letters, and indicates the letters of the message, one by one. The Ouija Boards are sold at a moderate price, and will be found a valuable adjunct to any spiritualistic circle. During the past few years, public attention has been strongly directed to this manner of obtaining spirit communications by reason of newspaper notices concerning the same, and the fact that several books have been written under spirit guidance imparted in this particular way.

A Home-Made Ouija Board.

A writer has given the following directions for making a "home-made Ouija Board," viz., "A Planchette may be used as an 'Ouija' by laying down a sheet of paper upon which the letters of the alphabet have been written or printed in a fairly large semi-circle, the words 'Yes' or 'No' being written at either end, and figures from 1 to 9 written straight across a little lower down. Now remove the pencil and insert a small moderately sharpened stick as a pointer, and the Planchette may run about, point to letters or numbers, answers your questions at 'Yes' or 'No,' or messages may be spelt out as you watch its movements."

Trance or Inspirational Mediumship.

Through the development and unfoldment afforded by the development circle, the mediumistic persons in that circle, particularly the medium who is "sitting for development" in the circle, will in all probability develop that phase of mediumship caller "Trance Mediumship," or "Inspirational Mediumship." Of this phase of mediumship a writer has said: "This mental phase of mediumship involves the development of a degree of impressibility which may range from the conscious reception of suggestion, or impulses, or thoughts from other intelligences, to the lucidity on the spiritual plane which is displayed by conscious clear-seeing, or spirit-sight. The phenomena of super-sensuous reception due to spirit influence are elicited in much the same way as a mesmerist arouses the clairvoyant powers of his subject. The somnambulic sleep, or trance, is induced in the subject whose voluntary powers are no longer under his control, and the involuntary processes are well-nigh suspended. In this state his spirit sometimes gains a larger degree of freedom, and is able to perceive on the inner or spiritual plane.

Symptoms of Trance Condition.

"If you are likely to become a trance-speaking medium, you will probably experience a sensation as a falling or dizziness, as if you were going to faint; this may continue until you become entirely unconscious on the external plane, and you will know no more until you regain your normal condition, although, while under the influence of the operator, you may have been speaking more or less coherently. He may not, at first, be able to convey the exact impression he wishes to produce. His 'suggestion' is not strong enough to set your involuntary nerves vibrating in just the way he desires; consequently his thought is not transferred to you in a manner which insures faithful reproduction, and you should not be disappointed because of such imperfect results at the outset. If your mind is filled with the desire to succeed, you will become too self-conscious, and will thus destroy the very condition upon which success depends."

The Entranced State.

Another mediumistic writer says: "The entrancement usually takes place all at once, and the entranced one passes into the realm of communication with the spirits without much warning of any kind. When the medium is entranced it is highly essential that there be no commotion or fear expressed in thought or action in the circle. It must be remembered that the welfare of the medium depends a great deal on the conditions of the others present, and purity of thought and pleasant expectation should be the first thing looked after when the entrancement occurs. In passing into the trance, the medium usually grows very pale and acts not unlike a person going into a faint. But he or she must be allowed to pass behind the veil without any commotion. When the entrancement is accomplished, the manifestations may take place in different ways. There are, in fact, many forms of manifestation belonging to this particular phase of mediumship, but they all come under the general rule and conditions."

Trance Phenomena.

Another writer has said: "In entering the trance condition of mediumship, you will probably become semi-conscious, or perhaps almost completely unconscious. The influence will stimulate your breathing, which will become rapid and irregular; your eyes will close and you will be unable to open them, and your hands and body may twitch and jerk as if you were being subjected to a series of galvanic shocks. The sitters should keep calm and sympathetic, but they should check any tendency on the part of the medium to undue noise, or violence, or absurdity. You will be aware of what you are doing, but will be unable to fully exercise the will to interfere or try to stop. You will most likely become conscious of an impulse to do something, or to blurt out certain words. If you resist, you will only make the task more difficult and hinder the attainment of the end you have in view. Your best course is to hold your judgment in suspense; so do not be hostile or critical, but act out your impressions.

Entering the Trance.

"Let the influence have its course—say what you feel you **must** say, and never mind about your own state of consciousness. You will be much more likely to pass into the unconsciousness of the trance (if you desire to do so) if you say, 'Now, spirit friend, I trust myself to you, and will yield my body and brain to your control, for you to do the best you can with and through me. I am willing to co-operate with you for the time being, and trust you to do your utmost for the good of others.' It is not necessary that you should be utterly unconscious, although you may think it is, to prove that another intelligence is operating upon and through you. The evidence of that fact will be displayed in the nature of the message and the unusual ability displayed by you when under the stimulating influence of the operator.

Advice to Trance Mediums.

"Most mediums find that their powers vary. Sometimes there seems to be a high degree of lucidity. The impressions which they receive are clear and strong; and the ideas seem to flow through them freely, and the quality of the inspirations is exhilarating, and they feel strengthened and uplifted. But there are other days when they feel very much alone. The influence that affects them is weak; they get only hazy impressions, and there is a woeful lack of ideas. It seems as if the heavens were brass, or that they themselves were unresponsive. They know not why, but whatever they can 'lay hold of' to speak, or whatever the spirit people can project into their sphere seems forced and incomplete. If you should ever have these experiences, turn your attention to something else. Do not 'harp on one string' too much. Physical exercise, change of scene, social company, and rest, will soon restore your tone and renew your powers."

Speaking Mediumship.

In that form of Trance or Inspirational Mediumship generally known as "Speaking Mediumship," the communicating spirit assumes partial or complete control of the vocal organs of the medium, and the spirit then directly addresses the circle or audience of listeners, just as he would do were he, himself, actually in the flesh confronting them and using his own vocal organs. In such addressing the spirit manifests many of the characteristics which distinguished him during his earth life. The medium's voice is changed, and his manner takes on a quite different form, i.e., that of the spirit which he possessed in his own earth life. In fact, in some cases, it has actually been observed that the very body of the medium seemed to either shrink, or else enlarge, as if taking the form of the etheric framework of the controlling spirit.

Public Speaking Under Control.

A writer gives the following advice concerning Speaking Mediumship: "Should you be controlled to give public addresses, it will be best to withhold the name of the spirit who prompts or controls your utterances. Most intelligent spirits prefer to be known by their teachings, rather than by the names they bore when on earth. If the addresses are eloquent and beautiful, and the thoughts presented are good and true, they will be acceptable on their own merits, and would not be one bit more valuable because they were inspired by some well-known historical persons. Whereas, if you announce the name of a spirit, your hearers may consider that the address does not come up to the standard of the ability displayed by that individual before he dies, and may discredit and discard the good that they might otherwise have found in your utterances."

Spirit Advice and Counsel.

If spirits voluntarily tender you their advice upon business matters, especially if they are friends or relatives whom you know and trust, and who, when here, were capable and experienced business people, you may well give heed to their counsel, even though you may not feel it wise to follow it; but do not make a practice of going to the spirits for information concerning trade or finance. Why should you expect that wise and enlightened spirits should concern themselves about stocks and shares, commerce, or manufacturing? Probably they knew but little about these things when they were here, and have no heed for such knowledge over there; and it will be well for you to learn to live your own life, do your business, and accept the ordinary duties and responsibilities which naturally devolve upon you. Let mediumship be a **part** of your education and development, not the **whole** .

Impersonating Manifestations.

It will often happen that some spirit will take control of the medium for the purpose of communicating with a friend present in the circle or **audience** , and for the purpose of positively identifying himself to that friend, he may deem it necessary to cause you to impersonate himself as he was during his earth life. In such cases you will experience a peculiar feeling of undergoing a complete transformation of personality, and often a dual-personality for the time being. Another instance of this kind is where a spirit wishing to communicate with friends, and this being his first opportunity to manifest in the impersonating phase, he may yield to that peculiar psychic law which seems to operate in the direction of causing a spirit, manifesting for the first time, to enact his dying experiences, and to manifest a pantomimic reproduction of his last hours preceding death. In such cases, the medium reproduces, in a most startlingly real manner, the movements, ways of breathing, coughing, gestures, ejaculations, and may even go so far as to utter the "last words" of the dying man whose spirit now controls the medium. Every medium should be prepared for an experience of this kind, for it will sometimes completely upset a medium unfamiliar with it, and not knowing just what it all means.

Incidents of Impersonations.

In a case such as stated above, the medium will probably find himself either partially or completely conscious of what is being said and done by the spirit through his body or vocal organs. He will naturally strive to escape the utterance of the strange cries, moans, vocal gasps and efforts, and the dead cries and farewell words of the dying man or woman. Some mediums have felt at such times as if they were losing their reason, and they have struggled to throw off the spirit control and influence in order to regain their mental balance. The best mediums advise the young mediums to keep as cool, calm, and collected as possible in such cases, and not to allow themselves to become panic-stricken. A writer on the subject has said: "Trust to the sincerity of the spirit and the good sense of the sitters, and throw off your fear. Yield obedience to your control, and neither help nor hinder it. Just do and say what you feel you **have** to do or say, and leave the results. You cannot, or should not, be held responsible for failure by the sitters, if there is no recognition; and by responding and giving free course to the suggestion, which reaches you as an impulse or mental impression, greater success will follow, and the development you seek will be promoted. If, however, you find that the impersonations are untrue, and the sitters are unable to interpret or recognize what you do or say after you have followed out your impressions a number of times, then resist them with all your strength of will, and require from the spirit the proof of his identity in some other way."

Incidents of Inspirational Mediumship.

Another writer speaking concerning inspirational mediumship, has said: "In inspirational speaking it will be noted that the medium often gives a really wonderful speech, although he may naturally be a very poor conversationalist. These speeches are often preserved and some of them form exceptionally interesting literature. These speeches are generally given when the medium is seated, but sometimes he loses balance and falls to the floor. Still, as long as the spirit control has anything to say, he will say it through the vocal organs of the medium. But it must always be borne in mind that a medium does not, as a general rule, become an inspirational speaker all at once. There is a stage of development through which he must pass in which the spirit control assumes charge of the body of the medium, and this takes some time and is usually accomplished in steps. First, the medium gives evidence of inspirational speaking by uttering guttural sounds, and very often his mouth merely moves without giving forth any sound whatever. Little by little the control gains access to the inner atmosphere of the medium, and when he has broken the final barriers, he can speak and act and deliver what he has to say. But it must be remembered that the mind of the medium is not to be left out of the question entirely. He is often called upon to aid in the interpretation of the speeches the spirit delivers, and these he may misinterpret and lend to them color of his own mentality, without his conscious intention to do so, however."

Value of Identification.

In impersonation mediumship, however, no matter how interesting the manifestation may be, it is of prime importance that the identity of the spirit should be clearly established, providing that the spirit himself claims positively to be some particular individual; this, of course, does not apply to instances in which the spirit does not claim identity with any particular departed person, and where the communications are given anonymously. It is this feature of identification that renders this phase of mediumship so valuable and important. A well-known medium, in a trance state, once delivered the following message from a spirit: "Impersonation mediumship is the most valuable that the world can possibly have today. When by the aid of the impersonating medium, the inquirer is enabled to converse with his beloved deceased friends, and they make themselves actually visible in the personality of the medium, plain to consciousness and understanding, and tell him specifically points and facts of identity and experience that are utterly beyond the power of any other intelligence to tell, then he has something borne in upon him through the senses of sight, of hearing and understanding that appeals to him. Therefore, the impersonating medium is the most valuable medium you can present to inquirers." Another mediumistic writer has said: "This kind of mediumship carries conviction of the real presence of the so-called dead, and your aim should be to get into communication with the intelligent operator at the other end of the line, and elicit from him evidences of his identity and purpose. Table movements, raps, materializations, writings, messages, or controls, are of comparatively little value unless by their agency you can secure proofs of the personal identity and survival after death of your departed friends, or some indications of a rational purpose on the part of the operator."

Fraudulent Claims of Identity.

We would be lacking in our sense of duty and obligation toward our readers, however, were we to refrain from calling their attention to the fact that positive and strict identification of the spirits, in cases where identity is claimed, is a duty on the part of investigators, particularly on the part of those who happen to be relatives or friends of the deceased person whose presence and identity are being claimed by the controlling spirit who is manifesting the impersonation. As we have said, elsewhere, we must remember that there are all kinds of decarnate spirits, just as there are all kinds of incarnate spirits; and that the nature of a spirit is not greatly changed by passing out of the body. Just as there are imposters on the earth plane, so are there imposters on the spirit plane. And, accordingly, caution is to be exercised on both planes. The following quotations from mediumistic writers will serve to illustrate this point, and to show that the best mediumistic authorities themselves insist upon this precaution being taken.

Guarding Against Fraudulent Spirits.

One writer says: "While most mediums seek for some guide or control of prominence, it must not be always taken for granted that the controlling spirit during a seance is always just what he claims to be. For instance, a spirit control might give his name as Henry Clay, and he might deliver a spirited talk or oration, which, however, would be reeking with grammatical errors. Even though he insist that he is Henry Clay, our reason will tell us that he is not what he pretends to be. The change which we call death cannot lead all spirits to reform, and there are many who, as in earth life, are unworthy of our association, and should be gotten rid of as soon as they appear. When these fraudulent spirits appear, the atmosphere of the circle should be made very sacred and high in character. Evil spirits, and those of low characters, cannot endure the presence of elevated and high thoughts, and by the holding of thoughts of this character the circle can soon rid itself for good of these troublesome entities—and it should do so without fail."

Spirit Jokers.

Another writer says, on this point: "That there are spirits who sometimes impersonate, and seek to pass themselves off as friends of the sitters, cannot be impersonate, and seek to pass themselves off as friends of the sitters, cannot be denied; in fact, we have had personal proof of the same on several occasions. But these troublesome and vexatious visitors invariably get 'bowled out' if the investigators are observant and careful. In fact, such entities are neither as numerous, or as evilly disposed, as many persons imagine them to be. There are spirits who 'play up to' the weaknesses and flatter the vanity of those to whom they communicate. And it is equally true that there are spirits who give glowing assurances of the good things that they will perform by-and-by, and profess to be some of the 'great ones' of the past, is equally true. It is a well-known saying that 'people love a lord,' and this amiable weakness is fully realized by the jokers on the other side—but the fault does not wholly rest with them! Their too confiding and credulous mediums are too often in the main responsible for their own mystification and misleading. They are often so anxious to be guided by some 'eminent' person who will be to them an 'authority,' that they practically invite spirit pretenders to fool them to the top of their bent. This does not apply to all cases of real or supposed deception, but it does cover a large proportion of such experiences. In many instances there is an element of self-deception—or auto-suggestion—and the 'wish becomes father to the thought,' and the sensitive medium's unrestrained imaginative powers do the rest."

A Typical Case of Identification.

The following typical case of undoubted identification of a visiting spirit is related by Smedley in his work concerning spiritualistic experiences, and may be taken as a pattern to be followed by investigators in demanding and obtaining proofs of identity in cases where same is asserted. The medium in this case was a woman of high standing in spiritualistic circles, and the seance took place in Mr. Smedley's own home. The medium was at that time a perfect stranger to the Smedley family, and to their little circle of invited friends. The seance was opened by the singing of hymns, and before long the medium went under control. Mr. Smedley says: "She passed under the control of an intelligent being, opened her eyes, and manifested the greatest amazement." He then relates the subsequent experience as follows:

Recalling Past Incidents.

"After looking around the room very deliberately at various objects, then at one person after another, and fixing her eyes on my wife, she ran across the room, and throwing her arms around my wife's neck, she kissed her most affectionately, addressing her as 'My dear sister.' After speaking with my wife in endearing terms, she came across the room to me, and placing her right hand on my shoulder, said: 'Well, my dear brother.' (This was exactly as a deceased sister of my wife had been in the habit of doing.) 'How unspeakingly glad I am for such a privilege as this! When we used to sit by the hearth at night, conversing on various topics that used to interest us so much, we little expected we should ever have such a privilege. You know we used to sit up at night discussing theological questions till the embers in the grate died out, and sometimes a chiding voice from upstairs cried out: "Alfred, Alfred, do come to bed. Do you know what time it is? You know Charlotte is not fit to sit up so late."' This was precisely what had taken place, the exact words being used.

Identifying Property.

"She referred to a number of incidents known only to her and ourselves. She asked for an album in which she had written the dedication, pointing this out, and also various pieces of poetry she had written in it. She asked for a hymn-book, and desired us to sing what had been her favorite hymn, which at my request she instantly found. She next asked for a Bible, and asked me to read her favorite Psalm. I requested her to find it, although I knew well which it was. She turned to it instantly, and I read: 'The Lord is my shepherd,' *etc.* When the Psalm was finished, the medium stood transfigured before us; her countenance was radiant, and her eyes bright with a heavenly light. Turning to my wife, she said: 'Sister, dear, by inviting strangers to your house tonight you have entertained angels unawares!' After the meeting, the medium remarked: 'When under control I was strongly influenced to look around for a picture, but could not find it. I do not know what it meant, but the control was anxious to find a picture.' My wife replied: 'My sister painted a picture of the Saviour bearing His cross, many years ago, and it now hangs in our dining room.' The above incidents, combined with her mannerisms, and bearing in mind that the medium was an entire stranger to us, and uneducated, were sufficient evidence of the presence and influence of her deceased sister to cause my wife to exclaim, **'Of a truth, that was my sister Charlotte!'** "

Identifying Historical Personages.

Of course, a close, personal identification, similar to that stated in the above recital, is impossible in cases when the spirit claims to be some well-known historical personage. But in the last named class of cases it will be found possible to ask questions concerning the life and career of the supposed celebrity, and to form a general idea of the correctness of the claim by the quality and general character of the answers given. It will be found that genuine spirits are nearly always anxious to definitely establish the truth of their claims to identity, and will often go to great pains to do so. The character of the language employed, the grammar followed, and the general evidence of the intellectual capacity of the spirit, all these will be found useful in testing cases of claimed identity; and no genuine spirit has any just cause to object to such tests and questions, if made in the proper scientific spirit, and with ordinary politeness. In short, treat the spirit just as you would were he in the flesh, speaking to you over a telephone, and endeavoring to establish his identity; this will always be a safe and just rule to employ and follow.

PART XI
HIGHER SPIRIT MANIFESTATIONS

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We frequently hear of, and witness manifestations of, what is called "spirit psychometry," "spirit clairvoyance," and "spirit clairaudience." In the earlier chapters of the present book we have spoken of the psychic principles and laws underlying psychometry, clairvoyance, and clairaudience. We have seen that all of these forms and phases of psychic phenomena are capable of being produced independent of spirit guidance, control, or influence. In fact, most of such manifestations are so produced, even when they are considered to be phases of spirit mediumship. But, outside of these manifestations, there are found cases in which such phenomena are produced by the aid, influence, and assistance, if not indeed the direct power of, the controlling spirits of the medium.

Spirit Psychometry and Clairvoyance.

In those instances in which the controlling influence of such phenomena is clearly that of disembodied spirits, we find two distinct classes of the same, as follows: (1) cases in which the spirits aided in the establishing of the psychic rapport, and thus rendered more efficient, clear, and strong; (2) cases in which the spirits exerted their own psychometric, clairvoyant or clairaudient power, and then communicated the result through their mediums to the circle. In the first of above classes, the psychic faculties of the medium really perform the work, although greatly aided by the addition of the psychic power of the spirit. In the second of the above classes, the work is performed solely by the psychic powers of the spirits, and the medium acts merely as the line of communication between spirit and the circle. It must be remembered that the spirits who have passed out of the body are possessed of the same order of psychic faculties as are those still in the body, and that, likewise, on both planes there is a great variation of the degree of such powers between different individuals.

Spirit Psychic Assistance.

From the above, it will be seen that a mediumistic person may practice in psychometry, clairvoyance, and clairaudience, either with or without the assistance of the spirits. In case the spirits are assisting in the direction of performing the psychic work themselves, and then communicating the result to the medium, the medium of course has but to remain passive and receive the communication. In cases, however, in which the spirits assist merely by strengthening the psychic power of the medium by aiding in the production of the rapport conditions, or by lending the psychic power to add to that of the medium, then the medium has but to proceed just as we have pointed out in the earlier portions of this book devoted to the subjects of psychometry, clairvoyance, *etc.*

Writing Mediumship.

In what is known as "writing mediumship" the medium's hand is controlled by the spirit, and is caused to write messages to those present, or to answer questions propounded by some of those present at the circle. In some quarters such writing is called "automatic writing," but inasmuch as this last term is also applied to cases in which the hand of the person writes a message telepathed by a living person, it would seem that the old term "writing mediumship" is still the best one to use in the cases in which the spirit control is using the hand of the medium for the purpose of communication. The following statements made by different mediumistic writers on this particular subject will prove interesting and instructive to the young mediums seeking development along the lines of this special phase of mediumship.

Incidents of Writing Mediumship.

One writer says: "If the medium reaches the writing stage, he generally passes into it in much the same manner that he does into the inspirational speaking. That is, he becomes entranced, and in entrancement of this kind he usually loses his conscious self, although it is not essential that he should do so. He may remain partially conscious, but he will be very pale and will have no control whatever over the hand which does the writing. When the hand that writes is generally the only part of him that becomes numb, one entire side may become limp and inactive, and it is at this stage that a pencil must be placed in his hand all ready for writing, and a large sheet of heavy paper be put on the table before him. It is urged that the pencil be a heavy one, and the paper tough and coarse, for the first writing of a writing medium is not even a fair specimen of penmanship, being heavy and very difficult to decipher. As his hand wanders here and there, his body may sway and the pencil be brought in contact with the paper. When he begins to write, the strokes are crude and jerky and uncertain. The first notes that he delivers to the sitters are very often difficult to make out, and sometimes it is impossible to tell what they are. But this condition will be gradually overcome until the writing is very fair, and finally it can be written on much finer paper and with an ordinary pencil. When questions are to be asked, they may be put direct to the medium, and the answers will be written out and signed by the spirit sending them. As the medium develops, it will not be necessary for him to have the questions put to him verbally. Write the questions on a little slip of paper, and place these slips in his hands. The spirit will read them, and then use his arm as before in writing out answers. But this stage cannot be attained in a day or a week, and it is a sign of the higher forms of development, and should be looked upon by the members of the circle as evidence of the highest order establishing the great success they have attained."

Developing Writing Mediumship.

Another writer on the subject of writing mediumship says to those developing this phase of mediumship: "Your hands may be caused to shake and move about as if you desired to write. You may be quite conscious, or only semi-conscious, but you will feel that you are unable to prevent the movements. In such a case, the sitters should provide pencil and paper and await results. They should speak to the control and request him to work quietly, and in all probability the rapid preliminary scrawls will soon give place to slower and more legible writing. Many persons have developed as writing mediums who have never sat in a circle, and without being entranced. We should advise you, if you decide to sit alone and make experiments in this direction, to avoid excitement, expectancy, and preconceptions. Proceed as though you were speaking to a visible friend, and request that someone will move your hands to write. Provide yourself with a writing pad, or several sheets of paper, and while holding a pencil in readiness, withdraw your thoughts from your hand and arm, and assume a passive condition. If you are strongly mediumistic, words and sentences may be written, but you need hardly expect such results at first."

Stead's Method and Results.

W. T. Stead, the eminent English investigator, said: "I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first, the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come. There is danger in this, which is most clearly illustrated When my hand writes verse—especially rhymed verse—for the last word in each line suggests to my conscious mind a possible rhyme for the ending of the following line; this rouses up my mind, my own ideas get mixed with those of the communicating intelligence, and confusion is the result." The above statement of Mr. Stead becomes doubly interesting and valuable when we remember that through his hand, controlled by a spirit intelligence, came that wonderful series of messages afterward published under the title of "Letters from Julia," which book excited the attention and interest of the civilized world at the time of its publication, and even to this day enjoys a great popularity.

Automatic Writing vs. Inspirational Writing.

Another writer says: "Inspirational or impressional writing is frequently mistaken for that which is more purely passive or automatic. The medium or sensitive person experiences a strong impulse to write, but does not receive any clear or consecutive train of thought. He sets down one word, and then others follow as fast as he can indicate them, but he must begin to write before the complete sentence is given to him. In other cases, the thoughts flow into his consciousness faster than his pen can record them; but in the truly 'automatic' form of communication the mind of the sensitive is not consciously affected. He can read and think about other and entirely different subjects, and need take no more interest in the work than he would if his hand did not belong to him nor than if a spirit laid hold of and guided the pencil. Some mediums who write automatically have to be mentally quiet; they find that if the mind is preoccupied the hand will not write, although, even in such cases, it frequently happens that the amanuensis is ignorant of the communication until he reads it afterwards."

Use and Abuse of Automatic Writing.

J. A. White, a trance and clairvoyant medium himself, says of the phase of writing mediumship: "There is a great tendency, particularly in cases of automatic writing, to do too much of it. No sooner do some people find that the automatic writing, to do too much of it. No sooner do some people find that the pencil will move, than they spend all their spare time in this fascinating pursuit, which, in their undeveloped state, I believe to be a dangerous and unwise practice. They are apt to exclaim, when any question arises during the day: 'Let us see what the spirits have to say.' This, carried to extremes, leads to one thing, and one thing only—obsession. I believe in fixing a time, and, unless in exceptional cases, refusing to sit at any other. Of course I am speaking of mediumship when it is in its budding stage. A developed medium can judge for himself, and knows from experience how far to go. It is a favorite trick of a certain class of spirits when they find they have a sensitive who can 'feel' them, to give them that pricking sensation in the arm which denotes their presence. 'So-and-so wants to write,' and away rushes the medium for the pencil, and sits down. This I do not believe in. I have seen far more harm than good come from it. The proper way to develop, in my opinion, is to sit at home in a small, carefully selected circle, two or three times a week, at stated hours, and with a competent conductor who knows what he is doing."

Advice to Writing Mediums.

A French medium says: "We urge beginners in their own interest not to take up the pencil for automatic writing, or to sit at a table for communications at any free moment, without rhyme or reason, for disorder in experiment is one of the first and most serious dangers to be avoided. An absolutely strict rule should be made not to attempt the effort more than once every other day." Another writer says: "The communications that are received by the various forms of passive, impressional, automatic, and inspirational writing must not be regarded as valuable merely because of the conditions under which they were obtained, nor because of their spirit origin, real or supposed. Under all circumstances receive with the utmost reserve and caution long-winded communications from notable characters who claim to be 'Napoleon Bonaparte,' 'Lord Bacon,' 'Socrates,' or other great personages; for in the majority of cases, the value of the communication is exactly the reverse of the importance of the name attached. This applies to automatic writings quite as much as to spoken messages. Judge the statement made by the ordinary standards, apart from their claimed exalted origin. If rational, beautiful, and spiritually helpful and enlightening, they are worth having on their own merits; but if they are unreasonable, wild or dogmatic, or pretentious and flattering, they should be discarded; and, unless you change their character after repeated experiments, your attention should be turned in some other direction."

Drawing Mediumship.

What is known as "drawing mediumship" is but a variation of writing mediumship, at least so far as is concerned the nature of the manifestation. In both cases the spirit control moves the hand of the medium, in one case forming letters and words, and in the other case forming figures, designs, *etc.* In some rare instances, the spirit control operating through the hand of the medium has produced crayon drawings, water color sketches, and even oil paintings, although the medium himself or herself, was unable to even draw a straight line, much less to execute a finished drawing or painting. The principle governing such mediumship, and the development, thereof, is precisely the same as that governing the phase of writing mediumship previously described.

The Planchette.

From time to time, during the past fifty years, there have been invented or arranged various forms of mechanical contrivances designed to assist in the development of writing mediumship. The most popular of these has been the Planchette, which has enjoyed great popularity for many years past. The Planchette is a little heart-shaped board, having two legs, with tiny wheels at the end, attached to the board. Near the pointed end of the heart-shaped board is a hole, into which a pencil is inserted. A sheet of paper of good size is spread upon a table, and the Planchette is placed thereupon. Then the sitter, or two sitters, place their hand or hands upon the board—generally resting only the tips of their fingers lightly upon it. The sitter or sitters then await results.

How to Use the Planchette.

If the sitter is mediumistic the Planchette will begin to move about slowly at first, gradually gathering force and definite direction. After a few preliminary strokes, circles, or lines having been drawn, the Planchette will seem to have been firmly taken hold of by some spirit hand, and will begin to write words and sentences in a more or less 'scrawly' fashion. When the writing once begins, questions may be asked of and answered by the spirits. Some persons report that to them the Planchette seems to move by itself, pulling their hands with it; but others report that they feel the movement of their arms and hands, as the spirit propels the machine in the work of waiting. Some know what is being written during the process, while others do not know what has been written until they afterwards read it. Sometimes the writing begins Boon after the sitting is commenced, while in other cases the sitters have to wait a long time, or even to sit several times before the writing actually begins. Sometimes the Planchette will refuse to write for certain persons, but will write freely for others. The general advice is to exercise patience in the Planchette sittings, and not to expect to get the best results at once; and, particularly, not to begin asking questions immediately after the writing begins.

Healing Mediumship.

Some mediums seem to be particularly adapted to the work of healing by psychic force, and this phase of mediumship is known as "healing mediumship." The healing medium is guided principally by the spirit influence, so far as is concerned the choice of methods of procedure in his healing work. The following directions, however, given by a mediumistic writer, will give the young medium a very good, practical general idea of the procedure to be followed in case his spirit control does not indicate some other method. This writer says:

How to Heal by Spirit Power.

"If you are impressed with the idea that you possess healing power, you can easily experiment upon your suffering friends or acquaintances. If you are mediumistic, and spirits desire to develop you for the healing work, you will readily feel that you are impressed what to do. Your hands will be guided to the proper position, and you will spontaneously make the requisite passes. Magnetic healing has really nothing to do with massage, the induction of sleep, or with any form of mesmerism or hypnotism. The healing medium should centre his thought and interest solely and wholly with the idea of effecting a cure. He will need to be sympathetic, but hopeful. Do not let your patient think about his ailments, but arouse his thought and engage his attention upon some outside subject. Make him feel comfortable, and lead him to expect good results; to do this you must be affirmative and confident. Unless you are impressed, or are controlled, to do otherwise, sit in front and take hold of the hands of the sufferer for a time, then make gentle, short, downward passes over the part affected, and conclude with long sweeping passes from head to foot without contact. For local affections, point your hands at or just touch the spot with your finger tips, or make direct horizontal or slightly downward movements, as if you were throwing something at him. A warm, comfortable room is favorable to magnetizing, and a genial mental atmosphere, created by cheerful and kindly minds in the operator and persons present, will contribute largely to the success of the treatment. You will do well to act upon your impressions and make the passes in whatever way you feel impelled or compelled. If you operate under spirit guidance, you will be impressed more or less clearly how to proceed in each case. In all probability you may sympathetically 'take on,' and be affected by, the symptoms of the disease from which the patient suffers, and in that way be able to form an accurate diagnosis of the case; but you must guard against exhaustion, and should always 'throw off' from yourself the influence that you have received, and wash your hands thoroughly after each treatment."

Materialization Mediumship.

One of the rarest, and at the same time the most eagerly sought after phase of mediumship, is that known as "materialization mediumship." In this phase of mediumship the decarnate spirit is able to draw upon the vital forces of the medium, and those present at the seance, to such effect that it may clothe itself with a tenuous, subtle form of matter, and then exhibit itself to the sitters in the same form and appearance that it had previously presented in its earth life. Many of the most remarkable testimonies to the truth and validity of spiritualism have been obtained through this phase of mediumship, and it is the aim of all investigators to witness, and of most mediums to be the channel of the production of, this remarkable phase of mediumistic phenomena.

In almost all instances of materialization phenomena in the record of modern spiritualism we find that a cabinet was employed. There are two main reasons advanced for the necessity of the cabinet in this phase of mediumistic phenomena. The first of said reasons is that in many cases darkness has been found necessary for the preliminary work of the materialization, although absolute darkness is not necessary in the general room in which the materialized spirit forms afterward appear. The second of the said reasons is that there seems to be a psychic atmosphere created by the blending of the spirit forces with those of the medium, which atmosphere must be kept apart from and unmixed with the auras of the members of the outside circle or the general visitors at the seance.

Why the Cabinet Is Necessary.

Just what is the technical reason for this necessity is a source of argument and dispute among the different authorities on the subject, and it may be said that the dispute among the different authorities on the subject, and it may be said that the matter is not as yet definitely settled. But whatever may be such technical explanation, the fact remains that the seclusion of the medium has been found almost absolutely necessary for the production of the phenomena of spirit materialization. The few exceptions noted in the history of modern spiritualism only go to establish the general rule. For the purpose of a general study of the subject, it may be accepted as a general fact that the production of spirit materialization has as one of its necessary conditions the presence and use of a dark cabinet in which the medium is secluded from the circle or assemblage of persons attending the seance.

How to Make the Spirit Cabinet.

One of the best kind of cabinets for this purpose is a small alcove room, or other small room adjoining the room in which the visitors sit at the seance. A large closet will also answer the purpose very well, in fact many mediums prefer the closet to any other form of cabinet. If neither small room or closet is available, then it becomes necessary to build or erect a cabinet for the medium. One of the simplest and least expensive methods of building or erecting a cabinet for the medium is as follows: Take a large piece of dark cloth, cotton or woolen, or else a large shawl, and fasten it by stout twine or cord across a corner of the room. It will be better if the curtain is made in two pieces, so as to allow it to part in the middle for the purpose of the entry and exit of the medium, and for the purpose of allowing the materialized spirit form to show itself to the circle. It is not necessary that all light be excluded from the cabinet, and therefore it need cause no worriment if a little light filters in over the top of the curtain; but the lights in the main room should be kept burning "dim and low," not only for the purpose of aiding in the actual work or materialization, but also in order to preserve the proper conditions when the materialized spirit presents itself between the opened curtains.

How to Use the Spirit Cabinet.

When the cabinet is properly arranged the medium enters it and sits down on a chair provided for that purpose. He should not be disturbed thereafter, but should be encouraged and aided in his work by the maintenance of a quite, reverent mental attitude on the part of the members of the circle. It will be found helpful if a few hymns are sung while waiting for manifestations from the cabinet. The best way to encourage materialization at a regular circle is for gradual steps to be best way to encourage materialization at a regular circle is for gradual steps to be taken leading up to this high phase of phenomena. For example, the circle should sit in the ordinary way at its regular meetings, and devote itself to the production of the lesser forms of phenomena. Then, before adjournment, the medium may go into the cabinet while the circle sits for materialization phenomena. This practice may be made to form a regular part of the proceedings of the circle. But the circle must be very patient concerning the production of this class of phenomena, for the necessary conditions are very difficult to develop, even when aided by the most powerful spirits. Many sittings may be required before even the slightest sign of materialization is obtained—but the final result will repay much waiting and watching, much patience and much perseverance. But sooner or later the phenomena will come if the proper conditions are provided for them.

Spirit Phosphorescence.

The first evidence of the presence and activity of the spirit forces striving to produce the phenomena and materialization will probably be the appearance of peculiar hazy phosphorescent lights playing in front of the curtain forming the front of the cabinet. These lights will consist of small globules or balls of phosphorescent light that will dance about, like the familiar will-o'-the-wisp seen over swamps and in damp, woody places. These lights will flit here and there, will alternately appear and disappear. Sometimes they will appear as if a multitude of fire-flies were clustered in front of the curtain. When these fire balls appear the circle may know that it is well on the way to perfect materializations.

Appearance of Materialized Substance.

As the power increases, and the conditions become stabilized and perfected, the manifestations will become more pronounced. It often happens that cloudy nebulous bodies of psychic substance are formed and float around in front of the cabinet, like clouds of steam or vapor illumined by a dim phosphorescent light. Sometimes attempts will seem to have been made to form these clouds into the semblance of the human body, and often these bodies are more or less incomplete, as for instance the arms may be missing, or else there may be dark holes where the eyes, nose, and mouth should be. It may be stated here that the sitters should not be frightened by these sights, nor should mental agitation be permitted to manifest too strongly, as such conditions act to retard further developments. Sometimes perfect hands and arms materialize, but apparently not attached to a body. These hands may float out over the circle, and may touch the members thereof. In rare cases these hands take articles handed them by members of the circle, which articles are then "dematerialized" and vanish from sight, afterward appearing in other parts of the house. Large articles of furniture have been known to be dematerialized in this way.

Materialized Spirit Forms.

Later on, the nebulous spirit forms will take on more definite lines and form, and will become more plainly visible, and will also assume a far more "solid" appearance. When the phenomena reaches its highest phases, the materialized spirit forms can be plainly seen and actually recognized by their friends in earth life. In some cases they will actually leave the front of the curtain and will walk down among the sitters, shaking hands with them, touching them on the cheek, or even embracing some loved one. In rare cases these materialized forms are able to converse with the sitters in the circle, just as plainly as when in earth life.

Scientific Proof of Materialization.

It is not the purpose of this book to prove the existence of mediumistic phenomena—rather it points out the means and methods whereby the student may obtain such proof for himself or herself. But it may be suggested here that the sceptic may find an abundance of proof of the genuineness of materialization phenomena in the records and reports made by eminent scientists, statesmen, and others. Particularly, the report of Sir William Crookes, the eminent English scientist, will furnish such proof to the inquirer who demands "scientific proof" before he will believe anything out of the usual. Sir William Crookes has given convincing evidence of the genuineness of spirit materialization, even going so far to offer records of the weight of materialized spirits, and their photographs taken by him—in some instances the photographs showing the forms of both medium and spirit materialization.

How to Conduct a Materializing Seance.

In sitting for materialization, the circle should maintain the same general demeanor that it observes at other times. Silence or dignified conversation may be indulged in, but joking or levity should be forbidden. Hands should be held, and reverent singing indulged in. It should be remembered that this phase of mediumistic phenomena is not something apart and distinct from the lesser phases which have been described in detail in this book. On the contrary, it is simply a matter of degree, and the same general principles underlie all phases of mediumistic phenomena. Therefore, it is not necessary to repeat the instructions regarding the conduct of the circle, or the rules for the development of the medium. Read the earlier chapters for the same, which are equally applicable in this place as in the places in which they originally appeared.

Trumpet Mediumship.

In what is known as "trumpet mediumship," the sound of the voice of the communicating spirit is increased in power by the use of a trumpet shaped arrangement of paper, card-board, tin, or aluminum. There is no particular virtue in the material used, and anyone may make a serviceable trumpet out of heavy paper or thin card-board. The principle of the use of the "spirit trumpet" is precisely that of the well-known megaphone, i.e., it **magnifies** the sound, and increases its carrying power. A spirit speaking in the faintest whisper through the trumpet is enabled to have its voice heard plainly by those present in the circle, where otherwise nothing would be heard. Often the spirit force is so strong that it will pick up the trumpet and carry it around the circle, tapping the various members thereof, and whispering through it into the ear of some particular members. Weak spirits, therefore, who are unable to make themselves heard in the ordinary way, often employ the trumpet with effect in seances. When the trumpet is used, it should be placed on the table, awaiting the use of the spirits.

Spirit Playing on Musical Instruments, *Etc.*

The spirit forces also sometimes will see fit to play upon musical instruments placed in the cabinet with the medium, the guitar, mandolin, concertina, accordion, etc., being the instruments preferred in such cases. Of course the sceptics will claim that the medium may play the instruments himself or herself, and thus give ground for the claim of fraud; consequently in the case of public seances, and many private ones as well, the medium will insist upon having his or her hands tied, and other precautions taken to eliminate the possibility of fraud and deception. Such precautions are in no way a reflection upon the medium, and are, in fact, demanded by many mediums as a matter of self-respect, self-protection, and the cause of truth. In many cases in which the mediums were entirely lacking in musical education, knowledge, or training, the spirits have performed skilled selections of music upon the instruments in the cabinet.

Independent Slate Writing.

What is generally known as "independent slate writing" is a very interesting phase of mediumship, and one of the peculiarities thereof is that such phenomena is sometimes produced through mediums who seem to possess little or no mediumistic powers in other directions. In independent slate writing there is no employment of the hands of the medium by the spirit to form the letters, words, and sentences of the communication. On the contrary, the writing is done directly by the spirit forces, independent of the organism of the medium. Of course the psychic power of the medium and his vital energy as well is drawn upon by the spirits in producing this form of manifestation, but the medium is sometimes seated out of reach of the slates and in no case actually touches the pencil.

The Slate Writing Circle.

Independent slate writing is performed as follows: The circle selects two common slates, or else one folding slate. A small bit of chalk, or a tiny piece of slate pencil is placed between the two slates, the latter being then placed tightly together, and then bound with thick, strong twine—in some cases the ends of the twine are fastened with sealing wax. This trying and sealing is for the purpose of eliminating the suspicion of fraud or deceit, and for the purpose of scientifically establishing the genuineness of the phenomena. The bound slates are then placed on the table in the middle of the circle. In some cases the medium rests his hands on the slate, and in other cases he keeps his hands entirely away from them—the phenomena itself evidently being produced with equal facility in either case. A written question may either be placed inside the slate on a small bit of paper, or else sealed and placed on top of the tied slates. In some cases the scratching sound of the pencil may be heard proceeding from the tied slates, while on others no sound is heard while the writing is being done. When the slates are opened, at the end of the seance, the slates will be found to contain writing—the answer to the question, or else a general message to the circle—the writing sometimes consisting of but a word or two, while in other cases both of the inside surfaces of the slate will be found to be covered with writing. It often requires quite a number of sittings before this phase of phenomena is secured; in many cases it is never actually secured in a satisfactory form.

Spirit Paintings.

There are cases of record in which crayon drawings have been produced on the slates by enclosing small bits of various colored crayons therein when the slates are tied together. Again, oil paintings have been secured on the slates, after small dabs of oil paint of various colors have been placed on the inside surface of the slates, a little linseed oil being poured on each.

Fraudulent Slate Writing.

Slate phenomena has been brought into some degree of discredit and disrepute during the past ten years or more, by reason of the fact that a number of unscrupulous "fakers," or bogus-mediums, employed a system where this class of phenomena was counterfeited by trick methods. But, as all careful investigators of mediumistic phenomena well know, some wonderful results are still obtained, quietly and without publicity or notoriety, in many family or private circles. In this case, and in many others, the very best mediumistic phenomena is often produced in those family or private circles, where mutual sympathy, harmony, and spiritual understanding prevail, and where there is an absence of the sceptical, cavilling, negative mental attitudes, which tend to interfere with the free flow of spirit power and the degree of manifestation. The tiny flame burning on the family altars and in the private shrines serve to keep alive the Light of the Spirit, which is too often dimmed by the public glare of counterfeit and sensational exhibitions of so-called spirit power.

Practical Advice to Developing Mediums.

The young developing medium who has read the foregoing pages of this book will in all probability soon discover just what phase of mediumship is best suited for his natural powers, temperament and psychic constitution. As his innate psychic powers unfold and develop he will be almost instinctively led in the particular directions in which these powers may find the opportunity for the best form of expression and manifestation. And, at the same time, the spirit friends which the young medium will have drawn to himself will have discovered, by means of experimentation, just what phase of mediumship the young medium would best develop in order to convey the messages and communications from the spirit side of life. The following bits of advice from mediumistic writers of good standing will, however, perhaps serve to make the path clearer for the young medium who is reaching out toward the best and most efficient form of manifestation of the powers which he has found are within himself.

Need of Special Development.

A writer says: "As a general rule, the best results of mediumship are secured by special development along the lines of natural aptitude. A 'Jack of all trades is master of none,' and such a one is a failure in mediumship as in anything else. You may find it helpful to visit a public medium who is already developed, and who can examine you and give you insight into your natural psychic powers, and counsel you regarding your qualifications and aptitudes, and tell you what to do. But do not attach too much importance to directions received in that way, because so much depends upon the knowledge and power of the operator. One spirit might use you with success in one direction, and another in some other phase; just as one mesmerist may make a subject clairvoyant when another has previously attempted to do so and failed. Nothing but actual experience will settle that point. If, however, after a reasonable amount of patient devotion to the experiment you do not succeed, or are disappointed with what has been done, it will be advisable to effect a change in the conditions. A dissatisfied state of mind is a dangerous one. You may, if you choose, sit by yourself, and try to obtain table movements, or to get 'automatic' or passive writing. You can make experiments in psychometry or try crystal gazing, or endeavor to visualize and to become clairaudient, but we should not advise you to sit alone and invite spirits to put you into the trance. It is better to join some good private circle."

Advice to Discouraged Mediums.

A writer gives the following excellent advice to young mediums who have become somewhat discouraged at their lack of success, and slowness of progress: "You have been already informed that you are a medium, and that if you sit you will develop special gifts. But you may say: 'I have sat, and have not developed as I was assured I should.' That is quite probable. The medium whom you consulted may have misjudged your capabilities; the spirit may have estimated what he could have done with or through you, and, from his point of view, may have been perfectly accurate; but possibly the spirits who have endeavored to develop you were unable to succeed. People often say: 'I have been told many times that I should make a good medium, but I have not had satisfactory results.' When we hear such statements we are prompt to ask: 'Have you sat for development for any length of time in a harmonious and congenial circle? You cannot expect growth unless you give the requisite conditions. You might as well anticipate a harvest without sowing the seed—just because you bought a sack of wheat! The marvelous results achieved by expert acrobats and athletes are due to their indomitable determination to succeed, and their steady and continuous training of eye, and muscle, and nerve. They concentrate their attention and focus all their powers, and are at once temperate, patient, and persevering in their experiments. The same spirit of devotion; the same firm attitude and watchful attention to all the details; and the same observance of the conditions, physical, mental, moral, and spiritual, are needed if you would educate yourself and become a fit and serviceable instrument for exalted spirit intelligence to afford humanity the benefit of their experiences "over there."'"

Avoid Cross-Magnetism.

A popular mediumistic writer has given the following excellent words of warning to young mediums: "Do not go into public promiscuous 'developing circles.' There is always a danger of 'cross magnetism' and disorderly manifestations in such gatherings. Owing to the mixed and inharmonious mental, moral, and physical conditions which necessarily exist where a number of strangers and curiosity seekers are attracted, you run the risk of being affected by undeveloped, unprincipled, frivolous, mercenary, self-assertive, or even immoral spirits, who, being attracted to such assemblies, seek to influence incautious and susceptible people who ignorantly render themselves liable to their control. The people 'on the other side' are human beings of all grades; they are not morally purified by passing through the death-change; and as we are constantly sending into their other state 'all sorts and conditions of people,' you need not be at all surprised if you get into intercourse with the vain and foolish, the unreliable and pretentious, or the selfish and sinful, if you indiscriminately open the doors of your psychic self and give a free invitation to any spirit 'passer by.'"

Avoid Psychic Absorption.

"You can waste your time, and you can sit in circles, absorb all kinds of psychological influences, exhaust your own, and in many cases become so filled up with contending influences that you are in a state of psychological fever all the time, or so exhaust yourself that you will become so limp and useless as a the time, or so exhaust yourself that you will become as limp and useless as a rag. This is not the way to use the opportunities you have; and you should avoid the injudicious, promiscuous, and insane methods of development of many who are extremely anxious to develop you as a medium, and who often bring discredit upon the subject of mediumship, and do no one the slightest practical good—not even themselves. We admit that the motives of those who conduct public promiscuous developing circles are good in most cases, but their methods are frequently 'injudicious'—to put it mildly. Under ordinary circumstances, your own pure purpose and the spirits who are in sympathy with your exalted desires and intentions, are sufficient safeguards against the intrusion of low, mischievous or malicious spirits, but you should not venture into conditions which require the trained and disciplined will, and the influence of wise and powerful spirits to protect you against danger, until you have acquired the ability to render yourself positive to the psychic spheres of undesirable people, both in or out of the physical body, and can voluntarily become passive and responsive to the true and trustworthy friends whom you know and love."

The Stewardship of Great Powers.

We can not hope to more fitly close this book devoted to the brief presentation of the facts of the psychic world, and the world of spirit, than by quoting the following words uttered by a faithful laborer in the vineyard of spiritualism: "Spiritualism helps us to understand the 'unity of spirit' and 'the brotherhood of man' in the divine relationship wherein the greatest among us is the servant of all. The possession of great gifts is an added responsibility. We are only stewards of our powers on behalf or others, and our desire to gain knowledge and influence should be vitalized and dignified by the intention to use them to help, teach, and serve our fellows, and in such service we shall ourselves be blest."

FINIS.

Clairvoyance and Occult Powers (As Swami Panchadasi)

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LESSON I.
THE ASTRAL SENSES

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The student of occultism usually is quite familiar with the crass individual who assumes the cheap skeptical attitude toward occult matters, which attitude he expresses in his would-be "smart" remark that he "believes only in what his senses perceive." He seems to think that his cheap wit has finally disposed of the matter, the implication being that the occultist is a credulous, "easy" person who believes in the existence of things contrary to the evidence of the senses.

While the opinion or views of persons of this class are, of course, beneath the serious concern of any true student of occultism, nevertheless the mental attitude of such persons are worthy of our passing consideration, inasmuch as it serves to give us an object lesson regarding the childlike attitude of the average so-called "practical" persons regarding the matter of the evidence of the senses.

These so-called practical persons have much to say regarding their senses. They are fond of speaking of "the evidence of my senses." They also have much to say about the possession of "good sense" on their part; of having "sound common sense"; and often they make the strange boast that they have "horse sense," seeming to consider this a great possession. Alas, for the pretensions of this class of persons. They are usually found quite credulous regarding matters beyond their everyday field of work and thought, and accept without question the most ridiculous teachings and dogmas reaching them from the voice of some claimed authority, while they sneer at some advanced teaching which their minds are incapable of comprehending. Anything which seems unusual to them is deemed "flighty," and lacking in appeal to their much prized "horse sense."

But, it is not my intention to spend time in discussing these insignificant half-penny intellects. I have merely alluded to them in order to bring to your mind the fact that to many persons the idea of "sense" and that of "senses" is very closely allied. They consider all knowledge and wisdom as "sense;" and all such sense as being derived directly from their ordinary five senses. They ignore almost completely the intuitional phases of the mind, and are unaware of many of the higher processes of reasoning.

Such persons accept as undoubted anything that their senses report to them. They consider it heresy to question a report of the senses. One of their favorite remarks is that "it almost makes me doubt my senses." They fail to perceive that their senses, at the best, are very imperfect instruments, and that the mind is constantly employed in correcting the mistaken report of the ordinary five senses.

Not to speak of the common phenomenon of color-blindness, in which one color seems to be another, our senses are far from being exact. We may, by suggestion, be made to imagine that we smell or taste certain things which do not exist, and hypnotic subjects may be caused to see things that have no existence save in the imagination of the person. The familiar experiment of the person crossing his first two fingers, and placing them on a small object, such as a pea or the top of a lead-pencil, shows us how "mixed" the sense of feeling becomes at times. The many familiar instances of optical delusions show us that even our sharp eyes may deceive us—every conjuror knows how easy it is to deceive the eye by suggestion and false movements.

Perhaps the most familiar example of mistaken sense-reports is that of the movement of the earth. The senses of every person report to him that the earth is a fixed, immovable body, and that the sun, moon, planets, and stars move around the earth every twenty-four hours. It is only when one accepts the reports of the reasoning faculties, that he knows that the earth not only whirls around on its axis every twenty-four hours, but that it circles around the sun every three hundred and sixty-five days; and that even the sun itself, carrying with it the earth and the other planets, really moves along in space, moving toward or around some unknown point far distant from it. If there is any one particular report of the senses which would seem to be beyond doubt or question, it certainly would be this elementary sense report of the fixedness of the earth beneath our feet, and the movements of the heavenly bodies around it—and yet we know that this is merely an illusion, and that the facts of the case are totally different. Again, how few persons really realize that the eye perceives things up-side-down, and that the mind only gradually acquires the trick of adjusting the impression?

I am not trying to make any of you doubt the report of his or her five senses. That would be most foolish, for all of us must needs depend upon these five senses in our everyday affairs, and would soon come to grief were we to neglect their reports. Instead, I am trying to acquaint you with the real nature of these five senses, that you may realize what they are not, as well as what they are; and also that you may realize that there is no absurdity in believing that there are more channels of information open to the ego, or soul of the person, than these much used five senses. When you once get a correct scientific conception of the real nature of the five ordinary senses, you will be able to intelligently grasp the nature of the higher psychic faculties or senses, and thus be better fitted to use them. So, let us take a few moments time in order to get this fundamental knowledge well fixed in our minds.

What are the five senses, anyway. Your first answer will be: "Feeling, seeing, hearing, tasting, smelling." But that is merely a recital of the different forms of sensing. What is a "sense," when you get right down to it? Well, you will find that the dictionary tells us that a sense is a "faculty, possessed by animals, of perceiving external objects by means of impressions made upon certain organs of the body." Getting right down to the roots of the matter, we find that the five senses of man are the channels through which he becomes aware or conscious of information concerning objects outside of himself. But, these senses are not the sense-organs alone. Back of the organs there is a peculiar arrangement of the nervous system, or brain centres, which take up the messages received through the organs; and back of this, again, is the ego, or soul, or mind, which, at the last, is the real KNOWER. The eye is merely a camera; the ear, merely a receiver of sound-waves; the nose, merely an arrangement of sensitive mucous membrane; the mouth and tongue, simply a container of taste-buds; the nervous system, merely a sensitive apparatus designed to transmit messages to the brain and other centres—all being but part of the physical machinery, and liable to impairment or destruction. Back of all this apparatus is the real Knower who makes use of it.

Science tells us that of all the five senses, that of Touch or Feeling was the original—the fundamental sense. All the rest are held to be but modifications of, and specialized forms of, this original sense of feeling. I am telling you this not merely in the way of interesting and instructive scientific information, but also because an understanding of this fact will enable you to more clearly comprehend that which I shall have to say to you about the higher faculties or senses.

Many of the very lowly and simple forms of animal life have this one sense only, and that but poorly developed. The elementary life form "feels" the touch of its food, or of other objects which may touch it. The plants also have something akin to this sense, which in some cases, like that of the Sensitive Plant, for instance, is quite well developed. Long before the sense of sight, or the sensitiveness to light appeared in animal-life, we find evidences of taste, and something like rudimentary hearing or sensitiveness to sounds. Smell gradually developed from the sense of taste, with which even now it is closely connected. In some forms of lower animal life the sense of smell is much more highly developed than in mankind. Hearing evolved in due time from the rudimentary feeling of vibrations. Sight, the highest of the senses, came last, and was an evolution of the elementary sensitiveness to light.

But, you see, all these senses are but modifications of the original sense of feeling or touch. The eye records the touch or feeling of the light-waves which strike upon it. The ear records the touch or feeling of the sound-waves or vibrations of the air, which reach it. The tongue and other seats of taste record the chemical touch of the particles of food, or other substances, coming in contact with the taste-buds. The nose records the chemical touch of the gases or fine particles of material which touch its mucous membrane. The sensory-nerves record the presence of outer objects coming in contact with the nerve ends in various parts of the skin of the body. You see that all of these senses merely record the contact or "touch" of outside objects.

But the sense organs, themselves, do not do the knowing of the presence of the objects. They are but pieces of delicate apparatus serving to record or to receive primary impressions from outside. Wonderful as they are, they have their counterparts in the works of man, as for instance: the camera, or artificial eye; the phonograph, or, artificial ear; the delicate chemical apparatus, or artificial taster and smeller; the telegraph, or artificial nerves. Not only this, but there are always to be found nerve telegraph wires conveying the messages of the eye, the ear, the nose, the tongue, to the brain—telling the something in the brain of what has been felt at the other end of the line. Sever the nerves leading to the eye, and though the eye will continue to register perfectly, still no message will reach the brain. And render the brain unconscious, and no message will reach it from the nerves connecting with eye, ear, nose, tongue, or surface of the body. There is much more to the receiving of sense messages than you would think at first, you see.

Now all this means that the ego, or soul, or mind, if you prefer the term—is the real Knower who becomes aware of the outside world by means of the messages of the senses. Cut off from these messages the mind would be almost a blank, so far as outside objects are concerned. Every one of the senses so cut off would mean a diminishing or cutting-off of a part of the world of the ego. And, likewise, each new sense added to the list tends to widen and increase the world of the ego. We do not realize this, as a rule. Instead, we are in the habit of thinking that the world consists of just so many things and facts, and that we know every possible one of them. This is the reasoning of a child. Think how very much smaller than the world of the average person is the world of the person born blind, or the person born deaf! Likewise, think how very much greater and wider, and more wonderful this world of ours would seem were each of us to find ourselves suddenly endowed with a new sense! How much more we would perceive. How much more we would feel. How much more we would know. How much more we would have to talk about. Why, we are really in about the same position as the poor girl, born blind, who said that she thought about the same position as the poor girl, born blind, who said that she thought that the color of scarlet must be something like the sound of a trumpet. Poor thing, she could form no conception of color, never having seen a ray of light—she could think and speak only in the terms of touch, sound, taste and smell. Had she also been deaf, she would have been robbed of a still greater share of her world. Think over these things a little.

Suppose, on the contrary, that we had a new sense which would enable us to sense the waves of electricity. In that case we would be able to "feel" what was going on at another place—perhaps on the other side of the world, or maybe, on one of the other planets. Or, suppose that we had an X Ray sense—we could then see through a stone wall, inside the rooms of a house. If our vision were improved by the addition of a telescopic adjustment, we could see what is going on in Mars, and could send and receive communications with those living there. Or, if with a microscopic adjustment, we could see all the secrets of a drop of water—maybe it is well that we cannot do this. On the other hand, if we had a well-developed telepathic sense, we would be aware of the thought-waves of others to such an extent that there would be no secrets left hidden to anyone—wouldn't that alter life and human intercourse a great deal? These things would really be no more wonderful than is the evolution of the senses we have. We can do some of these things by apparatus designed by the brain of man—and man really is but an imitator and adaptor of Nature. Perhaps, on some other world or planet there may be beings having seven, nine or fifteen senses, instead of the poor little five known to us. Who knows!

But it is not necessary to exercise the imagination in the direction of picturing beings on other planets endowed with more senses than have the people of earth. While, as the occult teachings positively state, there are beings on other planets whose senses are as much higher than the earth-man's as the latter's are higher than those of the oyster, still we do not have to go so far to find instances of the possession of much higher and more active faculties than those employed by the ordinary man. We have but to consider the higher psychical faculties of man, right here and now, in order to see what new worlds are open to him. When you reach a scientific understanding of these things, you will see that there really is nothing at all supernatural about much of the great body of wonderful experiences of men in all times which the "horse sense" man sneeringly dismisses as "queer" and "contrary to sense." You will see that these experiences are quite as natural as are those in which the ordinary five senses are employed—though they are super-physical. There is the greatest difference between supernatural and super-physical, you must realize.

All occultists know that man has other senses than the ordinary five, although but few men have developed them sufficiently well to use them although but few men have developed them sufficiently well to use them effectively. These super-physical senses are known to the occultists as "the astral senses." The term "Astral," used so frequently by all occultists, ancient and modern, is derived from the Greek word "astra," meaning "star." It is used to indicate those planes of being immediately above the physical plane. The astral senses are really the counterparts of the physical senses of man, and are connected with the astral body of the person just as the physical senses are connected with the physical body. The office of these astral senses is to enable the person to receive impressions on the astral plane, just as his physical senses enable him to receive impressions on the physical plane. On the physical plane the mind of man receives only the sense impressions of the physical organs of sense; but when the mind functions and vibrates on the astral plane, it requires astral senses in order to receive the impressions of that plane, and these, as we shall see, are present.

Each one of the physical senses of man has its astral counterpart. Thus man has, in latency, the power of seeing, feeling, tasting, smelling, and hearing, on the astral plane, by means of his five astral senses. More than this, the best occultists know that man really has seven physical senses instead of but five, though these two additional senses are not unfolded in the case of the average person (though occultists who have reached a certain stage are able to use them effectively). Even these two extra physical senses have their counterparts on the astral plane.

Persons who have developed the use of their astral senses are able to receive the sense impressions of the astral plane just as clearly as they receive those of the physical plane by means of the physical senses. For instance, the person is thus able to perceive things occurring on the astral plane; to read the Akashic Records of the past; to perceive things that are happening in other parts of the world; to see past happenings as well; and in cases of peculiar development, to catch glimpses of the future, though this is far rarer than the other forms of astral sight.

Again, by means of clairaudience, the person may hear the things of the astral world, past as well as present, and in rare cases, the future. The explanation is the same in each case—merely the receiving of vibrations on the astral plane instead of on the physical plane. In the same way, the astral senses of smelling, tasting, and feeling operate. But though we have occasional instances of astral feeling, in certain phases of psychic phenomena, we have practically no manifestation of astral smelling or tasting, although the astral senses are there ready for use. It is only in instances of travelling in the astral body that the last two mentioned astral senses, viz., smell and taste, are manifested.

manifested.

The phenomena of telepathy, or thought transference, occurs on both the physical and the mental plane. On the physical plane it is more or less spontaneous and erratic in manifestation; while on the astral plane it is as clear, reliable and responsive to demand as is astral sight, *etc.*

The ordinary person has but occasional flashes of astral sensing, and as a rule is not able to experience the phenomenon at will. The trained occultist, on the contrary, is able to shift from one set of senses to the other, by a simple act or effort of will, whenever he may wish to do so. Advanced occultists are often able to function on both physical and astral planes at the same time, though they do not often desire to do so. To vision astrally, the trained occultist merely shifts his sensory mechanism from physical to astral, or vice versa, just as the typewriter operator shifts from the small-letter type to the capitals, by simply touching the shift-key of his machine.

Many persons suppose that it is necessary to travel on the astral plane, in the astral body, in order to use the astral senses. This is a mistake. In instances of clairvoyance, astral visioning, psychometry, etc., the occultist remains in his physical body, and senses the phenomena of the astral plane quite readily, by means of the astral senses, just as he is able to sense the phenomena of the physical plane when he uses the physical organs—quite more easily, in fact, in many instances. It is not even necessary for the occultist to enter into the trance condition, in the majority of cases.

Travel in the astral body is quite another phase of occult phenomena, and is far more difficult to manifest. The student should never attempt to travel in the astral body except under the instruction of some competent instructor.

In Crystal Gazing, the occultist merely employs the crystal in order to concentrate his power, and to bring to a focus his astral vision. There is no supernatural virtue in the crystal itself—it is merely a means to an end; a piece of useful apparatus to aid in the production of certain phenomena.

In Psychometry some object is used in order to bring the occulist "en rapport" with the person or thing associated with it. But it is the astral senses which are employed in describing either the past environment of the thing, or else the present or past doings of the person in question, *etc.* In short, the object is merely the loose end of the psychic ball of twine which the psychometrist proceeds to wind or unwind at will. Psychometry is merely one form of astral seeing; just as is crystal gazing.

In what is known as Telekinesis, or movement at a distance, there is found the employment of both astral sensing, and astral will action accompanied in many cases by actual projection of a portion of the substance of the astral body.

In the case of Clairvoyance, we have an instance of the simplest form of astral seeing, without the necessity of the "associated object" of psychometry, or the focal point of the crystal in crystal gazing.

This is true not only of the ordinary form of clairvoyance, in which the occultist sees astrally the happenings and doings at some distant point, at the moment of observation; it is also true of what is known as past clairvoyance, or astral seeing of past events; and in the seeing of future events, as in prophetic vision, *etc.* These are all simply different forms of one and the same thing.

Surely, some of you may say, "These things are supernatural, far above the realm of natural law—and yet this man would have us believe otherwise." Softly, softly, dear reader, do not jump at conclusions so readily. What do you know about the limits of natural law and phenomena? What right have you to assert that all beyond your customary range of sense experience is outside of Nature? Do you not realize that you are attempting to place a limit upon Nature, which in reality is illimitable?

The man of a generation back of the present one would have been equally justified in asserting that the marvels of wireless telegraphy were supernatural, had he been told of the possibility of their manifestation. Going back a little further, the father of that man would have said the same thing regarding the telephone, had anyone been so bold as to have prophesied it. Going back still another generation, imagine the opinion of some of the old men of that time regarding the telegraph. And yet these things are simply the discovery and application of certain of Nature's wonderful powers and forces.

Is it any more unreasonable to suppose that Nature has still a mine of undiscovered treasure in the mind and constitution of man, as well as in inorganic nature? No, friends, these things are as natural as the physical senses, and not a whit more of a miracle. It is only that we are accustomed to one, and not to the other, that makes the astral senses seem more wonderful than the physical. Nature's workings are all wonderful—none more so than the other. All are beyond our absolute conception, when we get down to their real essence. So let us keep an open mind!

LESSON II.
TELEPATHY vs. CLAIRVOYANCE

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In this work I shall use the term "clairvoyance" in its broad sense of "astral perception," as distinguished from perception by means of the physical senses. As we proceed, you will see the general and special meanings of the term, so there is no necessity for a special definition or illustration of the term at this time.

By "telepathy," I mean the sending and receiving of thought messages, and mental and emotional states, consciously or unconsciously, by means of what may be called "the sixth sense" of the physical plane. There is, of course, a form of thought transference on the astral plane, but this I include under the general term of clairvoyance, for reasons which will be explained later on.

You will remember that in the preceding chapter I told you that in addition to the five ordinary physical senses of man there were also two other physical senses comparatively undeveloped in the average person. These two extra physical senses are, respectively, (1) the sense of the presence of other living things; and (2) the telepathic sense. As I also told you, these two extra physical senses have their astral counterparts. They also have certain physical organs which are not generally recognized by physiologists or psychologists, but which are well known to all occultists. I shall now consider the first of the two above-mentioned extra physical senses, in order to clear the way for our consideration of the question of the distinction between ordinary telepathy and that form of clairvoyance which is its astral counterpart.

There is in every human being a sense which is not generally recognized as such, although nearly every person has had more or less experience regarding its workings. I refer to the sense of the presence of other living things, separate and apart from the operation of any of the five ordinary physical senses. I ask you to understand that I am not claiming that this is a higher sense than the other physical senses, or that it has come to man in a high state of evolution. On the contrary, this sense came to living things far back in the scale of evolution. It is possessed by the higher forms of the lower animals, such as the horse, dog, and the majority of the wild beasts. Savage and barbaric men have it more highly developed than it is in the case of the civilized man. In fact, this physical sense may be termed almost vestigal in civilized man, because he has not actively used it for many generations. For that matter, the physical sense of smell is also deficient in man, and for the same reason, whereas in the case of the lower animals, and savage man, the sense of smell is very keen. I mention this for fear of misunderstanding. In my little book, "The Astral World," I have said: "All occultists know that man really has seven senses, instead of merely five, though the additional two senses are not sufficiently developed for use in the average person (though the occultist generally unfolds them into use)." Some have taken this to mean that the occultist develops these two extra physical senses, just as he does certain higher psychic or astral faculties. But this is wrong. The occultist, in such case, merely re-awakens these two senses which have been almost lost to the race. By use and exercise he then develops them to a wonderful proficiency, for use on the physical plane.

Now, this sense of the presence of other living beings is very well developed in the lower animals, particularly in those whose safety depends upon the knowledge of the presence of their natural enemies. As might be expected, the wild animals have it more highly developed than do the domesticated animals. But even among the latter, we find instances of this sense being in active use—in the case of dogs, horses, geese, etc., especially. Who of us is not familiar with the strange actions of the dog, or the horse, when the animal senses the unseen and unheard presence of some person or animal? Very often we would scold or punish the animal for its peculiar actions, simply because we are not able to see what is worrying it. How often does the dog start suddenly, and bristle up its hair, when nothing is in sight, or within hearing distance. How often does the horse grow "skittish," or even panicky, when there is nothing within sight or hearing. Domestic fowls, especially geese, manifest an uneasiness at the presence of strange persons or animals, though they may not be able to see or hear them. It is a matter of history that this sense, in a flock of geese, once saved ancient Rome from an attack of the enemy. The night was dark and stormy, and the trained eyesight and keen hearing of the Roman outposts failed to reveal the approach of the enemy. But, the keen sense of the geese felt the presence of strange men, and they started to cackle loudly, aroused the guard, and Rome was saved. Skeptical persons have sought to explain this historical case by the theory that the geese heard the approaching enemy. But this explanation will not serve, for the Roman soldiers were marching about on their posts and guard-duty, and the geese remained silent until they sensed the approach of the small number of the enemy's scouts, when they burst into wild cries. The ancient Romans, themselves, were under no illusion about the matter—they recognized the existence of some unusual power in the geese, and they gave the animals the full credit therefor.

Hunters in wild and strange lands have told us that often when they were lying concealed for the purpose of shooting the wild animals when they came within range, they have witnessed instances of the existence of this strange faculty in the wild beasts. Though they could not see the concealed hunters, nor smell them (as the wind was in the other direction) all of a sudden one or more of the animals (generally an old female) would start suddenly, and a shiver would be seen to pass over its body; then it would utter a low warning note, and away would fly the pack. Nearly every hunter has had the experience of watching his expected game, when all of a sudden it would start off with a nervous jerk, and without waiting to sniff the air, as is usual, would bolt precipitately from the scene. Moreover, many beasts of prey are known to sense the presence of their natural prey, even when the wind is in the other direction, and there is no sound or movement made by the crouching, fearstricken animal. Certain birds seem to sense the presence of particular worms upon which they feed, though the latter be buried several inches in the earth, or in the bark of trees.

Savage man also has this faculty developed, as all travellers and explorers well know. They are as keen as a wild animal to sense the nearness of enemies, or, in some cases, the approach of man-eating beasts. This does not mean that that these savages are more highly developed than is civilized man—quite the reverse. This is the explanation: when man became more civilized, and made himself more secure from his wild-beast enemies, as well as from the sudden attacks of his human enemies, he began to use this sense less and less. Finally, in the course of many generations, it became almost atrophied from disuse, and ceased reporting to the brain, or other nerve centres. Or, if you prefer viewing it from another angle, it may be said that the nerve centres, and brain, began to pay less and less attention to the reports of this sense (trusting more to sight and hearing) until the consciousness failed to awaken to the reports. You know how your consciousness will finally refuse to be awakened by familiar sounds (such as the noise of machinery in the shop, or ordinary noises in the house), although the ears receive the sound-waves.

Well, this is the way in the case of this neglected sense—for the two reasons just mentioned, the average person is almost unaware of its existence. Almost unaware I have said—not totally unaware. For probably every one of us has had experiences in which we have actually "felt" the presence of some strange person about the premises, or place. The effect of the report of this sense is particularly noticed in the region of the solar plexus, or the pit of the stomach. It manifests in a peculiar, unpleasant feeling of "gone-ness" in that region—it produces a feeling of "something wrong," which disturbs one in a strange way.

This is generally accompanied by a "bristling up," or "creepy" feeling along the spine. The organs registering the presence of a strange or alien creature consist of certain delicate nerves of the surface of the skin, generally connected with the roots of the downy hair of the body—or resting where the hair roots would naturally be, in the case of a hairless skin. These seem to report directly to the solar-plexus, which then acts quickly by reflex action on the other parts of the body, causing an instinctive feeling to either fly the scene or else to crouch and hide oneself. This feeling, as may be seen at once, is an inheritance from our savage ancestors, or perhaps from our lowly-animal ancestral roots. It is a most unpleasant feeling, and the race escapes much discomfort by reason of its comparative absence.

I have said that occultists have developed, or rather re-developed this sense. They do this in order to have a harmonious well-developed seven-fold sense system. It increases their general "awareness." Certain other knowledge of the occultist neutralizes the unpleasant features of the manifestation of this sense, and he finds it often a very valuable adjunct to his senses of seeing and hearing, particularly in the cases in which he is approached by persons having antagonistic or hostile feelings toward him, as in such cases this faculty is particularly active. In connection with the telepathic sense (to be described a little further on) this sense operates to give a person that sense of warning when approached by another person whose feelings are not friendly to him, no matter how friendly the outward appearance of that person may be. These two extra senses co-operate to give a person that instinctive feeling of warning, which all of us know in our own experience.

This particular, as well as the telepathic sense, may be cultivated or developed by anyone who wishes to take the time and trouble to accomplish the work. The principle is simple—merely the same principle that one uses in developing any of the other physical attributes, namely, use and exercise. The first step (a) is the recognition of the existence of the sense itself; then (b) the attention given to its reports; then (c) frequent use and exercise. Just think of how you would proceed to develop any of the five ordinary senses—the hearing, sight, or touch, for instance—then follow the same process in the cultivation of this extra sense, or two senses, and you will accomplish the same kind of results.

Now, let us consider the other extra physical sense—the "telepathic" sense, or sense of becoming aware of the thought-waves, or emotional waves, of other persons. Now, as strange as this may appear to some persons—the most of persons in fact—this telepathic faculty is not a "higher" faculty or sense, but is really a comparatively low one. Just like the sense just described, it is possessed in a higher degree by many of the lower animals, and by primitive and savage men. That which really is "higher" in this kind of psychic phenomena is the man. That which really is "higher" in this kind of psychic phenomena is the manifestation of that higher form of telepathy—by use of the astral counterpart of this sense—which we shall consider, later, under the name of clairvoyance, for this is really a particular phase of clairvoyance.

As strange as it may appear to some of you, the lower animals possess a kind of telepathic sense. An animal is usually aware of your feelings toward it, and your purposes regarding it. Domestic animals lose some of this by generations of confinement, while the wild animals have the sense highly developed. But even some of the domestic animals have more or less of it. You will readily recognize this fact if you have ever tried to "cut out" a certain animal from a herd or flock. You will find that the animal in some way has sensed your designs upon it, no matter how indirectly you approach it, and it will begin circling around the other animals, twisting in and out in its endeavors to be lost to your sight. The other animals, likewise, will seem to know that you are after only that particular one, and will manifest but little fright or distrust, comparatively.

I have frequently seen this thing, in my own country and in others, among poultry raisers. The poultryman will think, to himself, "Now, I am going to get that black hen with the yellow legs—that fat, clumsy one," and he will move toward the flock slowly and with an air of unconcern. But, lo! as soon as he gets near the creatures, that black hen will be seen edging her way to the outer circle of the flock, on the opposite side from the man. When the man moves around to her side, she will be found to have plunged into the crowd, and it is hard to find her. Sometimes she will actually try to sneak off, and conceal herself in some dark corner, or back of some large object. Every poultryman will smile when this occurrence is mentioned to him—he knows by experience that hens have a way of sensing what he has in his mind regarding them.

Moreover, as every farmer knows, the crow family has a most uncanny way of sensing the intentions of the farmer who is trying to destroy them, and shows great sagacity in defeating those intentions. But, while the crow is a very intelligent bird—one of the wisest of the bird family, in fact—it obtains its knowledge of what is in the mind of the man not alone from "figuring on his intentions," but rather from that instinctive sensing of his mental states. The hen, as all know, is a very stupid bird, showing but little intelligent activity. But, nevertheless, she is very quick about sensing the poultryman's designs on her, though generally very stupid about planning out a skillful escape.

Every owner of dogs, cats and horses, has had many opportunities for observing the manifestation of this sense on the part of those animals. Every dog feels the emotional states of his owner, and others. The horse knows when his owner seeks to throw the halter over his neck, or when, on the contrary, he is merely walking through the field. Cats sense their owners' feelings and thoughts, and often resent them. Of course, the lower animals can sense merely elementary mental states, and generally *only* emotional states, as their minds are not developed so as to interpret the more complex mental states. Primitive men likewise almost instinctively sense the feelings and designs of other men. They do not reason the thing out, but rather merely "feel" the ideas and designs of the others. The women of the lower races are more adept in interpreting these sense reports than are the men. Women are more sensitive, as a rule, than are men—on any point on the scale of development.

When we come to consider ordinary telepathy in the case of men of civilized countries, we find a more complex state of affairs. While civilized man, as a whole, has lost some of the quick telepathic perception of the lower races, he has, in some exceptional cases, acquired a faculty of receiving and interpreting more complex thought-forms and mental states. The investigations of the Society for Psychical Research, and those of private investigators as well, have shown us that a picture of a complicated geometrical design held in the mind of one person may be carried to and received by the mind of another person, who reproduces the design on paper. In the same way, complicated thoughts have been transmitted and received. But these are only exceptional cases. In many cases this sense seems almost dead in the ordinary civilized individual, except when aroused in exceptional cases.

But, nevertheless, the majority of persons have occasional flashes of telepathy—just enough to make them realize that "there is something in it." The renewed interest in the subject, of late years, has directed the public mind to the phenomena of telepathy, and, consequently, more persons are now taking note of the cases of thought-transference coming under their personal notice. It must be remembered, of course, that all of us are constantly receiving thought-waves, and feeling thought-influence, unconsciously. I am speaking now only of the conscious perception of the thought-waves.

Many investigators have so developed their telepathic sense that they are able, at times, to obtain wonderful test results. But, it has been a source of disappointment to many of them to discover that at other times, under apparently similar conditions, their success was very slight. So true is this that many authorities have accepted the theory that telepathy is more or less spontaneous, and cannot be produced to order. This theory is true as far as it goes, but there is a side of the case that these investigators overlook, probably because of their lack of the occult principles involved in the phenomena. I mean this: that their most brilliant successes have been obtained by reason of their unconscious "switching on" of the astral telepathic sense, the clairvoyant sense. While in this condition, they obtained startling results; but the next time they tried, they failed to awaken the astral sense, and, therefore, had to depend entirely upon the physical telepathic sense, and, consequently, their results were comparatively poor.

You will understand the difference and distinction between physical-sense telepathy, and astral-sense telepathy, if you will carefully consider the nature of each, as I shall now present it to you. I ask your close attention to what I shall have to say on this subject in the remaining pages of this chapter. Do not pass over these explanations as "dry," for unless you have a clear fundamental understanding of the thing, you will never be able to get the best results. This is true of every phase of learning, physical as well as psychical—one must get started right, in order to obtain the best results.

In the first place, every thought process, every emotional activity, every creation of ideas, is accompanied by a manifestation of force—in fact, is the result of the manifestation of a force. Without entering at all into the question of what mind is, in itself, we may rest firmly on the natural fact that every manifestation of mental or emotional activity is the result of an action of the brain or nervous system, manifesting in a form of vibrations. Just as in the case of the manifestation of electricity in which certain chemical elements are consumed, or transformed, so in the case of mental or emotional activity there is a consuming or transformation of the substance of which the nervous system is composed. When I say "nervous system" in this connection, I include the brain, or brains of man—for these are but a part of his great nervous system in which all emotional or mental activity is manifested.

Moreover, just as there is no real destruction of matter in any of Nature's processes—all seeming destruction being but a transformation—so in the case before us there is a transformation of the energy released in the thought or emotional process. We may grasp this idea more clearly if we consider what takes place into transformation of electrical energy. For instance, transmit a strong current of electricity over a fine wire, or filament of carbon, and lo! the current is transformed into light. Use another kind of channel of transmission, and the current is transformed into heat. Every electric light, or electric heating apparatus is proof of this. In the same way, the electric current is sent into space in the form of wireless waves. These waves coming in contact with certain forms of apparatus are transformed into forms of force which are registered and interpreted by the wireless operator.

In the same way, the telepathic waves of energy are sent forth by the activity released by the thought or emotion state. These waves travel in every direction, and when they come in contact with physical apparatus sufficiently sensitive to register them, they may be reproduced or retransformed into thought or mental states similar to those which originally sent them forth. You talk into the receiver of the telephone, and the sound waves are transformed into waves of electricity. These electric waves travel over the wires, and on reaching the other end of the telephone circuit are again transformed into sound-waves which are heard by the ear of the listener. Well, then, when your brain sends out thought waves, these travel until they are received by the apparatus in the brain of another person, when they are retransformed into thoughts of the same kind that originally caused the thought-waves. I will have much more to say on this subject in the next chapter. I will pause here to point out the difference between the phenomena of this form of telepathy, and the higher form which is really a phase of clairvoyance.

Now, in the case of what may be called a clairvoyant-telepathy, or astral telepathy, the ordinary thought-waves play but a small part. Instead of these, there is a transmission of force along the channels of the astral plane. It is almost impossible to describe the phenomena of the astral plane in the terms of the physical. I may illustrate the matter, in a general way, by saying that is something like your astral self actually extending itself out until it touches the astral self of the other person, and thus actually "feels" the astral activities there, instead of it being a case of something like waves travelling along space between brain and brain. Do you get this clearly? This is about as near to it as I can explain it to you at this place. Telepathy is simply a matter of the transmission and receiving of waves of vibratory force which have travelled along the ether between two persons. But clairvoyance or astral-telepathy is something like your mind being extended out until it actually touches the mind of the other person and sees what is there.

I shall have much to say regarding the working out of the processes of clairvoyance, as we proceed. I have merely given the above explanation for the purpose of distinguishing between ordinary telepathy and clairvoyance, so as to prevent you from falling into a common error. Now let us consider the phenomena of ordinary telepathy—this is very wonderful in itself, although it is on a lower plane of activity than its astral or clairvoyant counterpart.

LESSON III.
TELEPATHY EXPLAINED

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Telepathy, meaning Thought-Transference, bears a misleading title. Literally translated, it means "suffering at a distance," or, perhaps, "feeling pain at a distance." The name should really indicate "knowing at a distance," in order to be properly descriptive. But as the term has acquired a forced meaning by reason of years of usage, it will probably be continued in popular favor. After all, names do not count, so long as the meaning is accepted and understood.

While the term itself has been generally used in the sense of conscious and deliberate sending and receiving of thought-waves, there is a far wider field of phenomena really covered by it, viz., the unconscious sending and receiving of mental and emotional vibrations. I shall take up this phase of the subject in a moment, after I have called your attention to the mechanism whereby the waves of thought and emotion are transmitted.

In the last chapter, you will remember that I called your attention to the fact that there is a manifestation of energy or force (in the form of vibrations) in every mental or emotional state. This is true not only in the case of deep thought or vivid feeling, but also in the case of general mental "feelings," and emotional states. During such manifestations there is a radiation of mental or emotional vibrations from the brain or nervous centres of the system, which flows out in all directions just as do light and wireless electricity. The principal seats or centres of these radiations are (1) the several brains of man, viz., the cerebrum, cerebellum, and the medulla oblongata, respectfully; and (2) the several great centres of nerve substance in the human system, called the plexi, such as the solar plexus, *etc.*

The vibrations arising from emotional excitement are sent out principally from the plexi, or great centres of the sympathetic nervous system. Those arising from the more strictly mental states emanate from certain centres and points of the brain, or brains, of the person manifesting them. Certain forms of these vibrations constitute the real essence of what is generally called "human magnetism," which will be treated upon in the proper place in these lessons.

I do not think it advisable to go into the technical details of the generation and mechanism of transmission of these thought and emotional vibrations, in these lessons. To understand the same would require a technical knowledge of physiology and organic chemistry, which is not possessed by the average person. Moreover, such details are neither interesting nor instructive to the general student of occultism. But, I think it proper to give at least a brief description of the receiving of such vibratory-waves by other individuals.

In the first place, every great plexus, or groups of nerve ganglia, in the human system is a receiving station, as well as a sending station. A person manifesting strong emotional excitement tends to awaken similar states in the nervous centres of other persons in whom the conditions are favorable. This explains why the vibrations of anger, fear, panic, are so contagious. It also explains the strong effect of the vibrations emanating from the nerve centres controlling the reproductive system, in certain cases of strong sexual excitation. Each human sympathetic nervous system contains many receiving stations where emotional vibrations are received, and where they tend to be transformed into similar feeling in the receiving system, unless neutralized by other mental and emotional states in the person.

When we come to consider the apparatus by which is received the vibrations arising from what may be called "purely mental" operations of the brain, such as intellectual thought, constructive imagination, etc., we find a more specialized arrangement, as might be expected. There are several minor receiving points of mental vibrations, regarding which I do not consider it worth while to go into detail, because of the technical features involved. The principal apparatus for receiving thought vibrations of this kind is that which is known as the "pineal gland," which I shall now describe.

The pineal gland is a peculiar mass of nervous substance which is embedded in the human brain, in a position near the middle of the skull almost directly above the extreme top of the spinal column. It is shaped like a small cone; and is of a reddish-gray color. It lies in front of the cerebellum, and is attached to the floor of the third ventricle of the brain. It contains a small quantity of peculiar particles of gritty, sand-like substance, which are sometimes called "brain-sand." It derives its scientific name from its shape, which, as I have said, resembles a pine-cone. Physiologists are at sea regarding the function of this strange organ, and generally content themselves with the statement that "its functions are not understood." But occultists know that the pineal gland, with its peculiar arrangement of nerve-cell corpuscles, and its tiny grains of "brain-sand," is the physical telepathic receiving instrument. Students of wireless telegraphy have noticed a startling resemblance between the pineal gland and a part of the receiving instrument employed in wireless telegraphy.

The thought vibrations coming in contact with the nervous system of the receiving person, set up a peculiar vibration in the substance of the pineal gland

and thus the first step in the transformation of these vibrations into thought-forms in the mind of the person is under way. The remainder of the process is too technical, both in the physiological as well as in the occult sense, to be taken up in detail at this place. The student will do well to get the idea of the workings of wireless telegraphy well fixed in his mind, for this will set up the right conception of the working of ordinary telepathy, without the necessity of complicated technical diagrams and descriptions.

And, now then, let us see what results from the sending forth and receiving of these mental and emotional waves of force and energy. It is a most interesting subject, I assure you. While the phenomena of the astral plane is probably more fascinating to the average student, I would impress upon you the importance of mastering the occult phenomena of the physical plane, before passing on to that of the higher planes.

In the first place, as all occultists know, each person is constantly surrounded with what has been called an "atmosphere" composed of mental and emotional vibrations which are emanated from his personality. The atmosphere of each person depends upon the general character of the thoughts and feelings of the person in question. Consequently, as no two persons are precisely alike in character, it follows that no two personal atmospheres are exactly alike. Each person has a psychic atmosphere of his or her own. These atmospheric vibrations do not extend very far from the presence of the person, and, consequently affect only those coming near to him.

In the same way, every group or crowd of persons has its own psychic atmosphere, composed of a blending of the individual psychic atmospheres of the persons composing the crowd, group or assemblage, and representing the general average of the thought and feelings of the crowd. There are no two group atmospheres exactly alike, for the reason that no two groups of persons, large or small, are exactly alike. Actors know that each audience which they face has its own psychic atmosphere, and the actors are affected by it. Preachers, lawyers, and speakers in general are quite aware of this fact, and freely admit it, though they may not be acquainted with the causes or laws governing the phenomena.

Following the same psychic law, it will be found that every town or large city, or even every small village or section of a larger town, will be found to have its own distinctive psychic atmosphere, which is very perceptible to strangers visiting the place, and which affect those who take up their residence in the place. In large cities, it has been noticed that every building has its own peculiar vibrations which arise from the general character of those occupying it. Different church buildings likewise reflect the character of the general habits of thought and feeling of those worshipping in them. Likewise, certain business streets have pleasant or unpleasant vibrations in their atmosphere, from the same causes. Every person recognizes the truth of these statements, though but few are able to account for the facts in a scientific manner.

The beginner in the study of psychic phenomena often asks how these things can be, when the thought which has occasioned the vibrations have long since passed away. The explanation is simple, when properly explained. It is something like this: just as heat remains in a room after the stove has ceased to throw out heat-waves, so do the vibrations of thought and feeling persist long after the thought or feeling has died away. Or, if you prefer a more material illustration, we may say that if a package of perfumery has been opened in a room, and then removed, the air will remain charged with the odor for a long time afterwards.

So, you see, the same principle applies in the case of psychic vibrations. The person carries around with him the general atmosphere of his characteristic mental and emotional vibrations. And, in the same way, the house, store, church, street, town, or city, etc., is permeated with the psychic vibrations of those who have frequented them. Nearly every one realizes the different feeling that impresses him when he enters a strange house, apartment, store or church. Each one has its own difference of psychic effect. And, so does each person create his or her psychic effect upon those coming in contact with him or her, or who comes into his or her presence or vicinity.

The next question asked by the thoughtful new student is this: If persons are constantly sending forth psychic vibrations, and if such vibrations persist for some time, why are we not overwhelmed with the force of them; and why are they not all so mixed up as to lose all their effect. I shall now answer this very important question.

In the first place, though we are constantly affected more or less by the multitude of psychic vibrations beating upon us, still the greater part of them do not consciously impress us. For an example, we have but to consider how few of the sounds or sights of a busy street are impressed upon our consciousness. We hear and see only a few of the things which attract our attention and interest. The rest are lost to us, although our eyes and ears receive them all. In the same way, we are impressed only by the stronger vibrations which reach us, and then only by those which we have attracted to ourselves, or which prove attractive to us by reason of our own likes and dislikes.

In the second place, the effect of certain thought vibrations is neutralized by the effect of the vibrations of thoughts of an opposite character. Just as a mixture of black and white produces the neutral color of grey, so do two currents of opposing thought vibrations tend to resolve themselves into a neutral vibration which has little or no effect upon those coming in contact with them. You may which has little or no effect upon those coming in contact with them. You may think of numerous correspondences to this in the world of material things. For instance, a mixture of very hot and very cold water, will produce a neutral lukewarm liquid, neither hot nor cold. In the same way, two things of opposing taste characteristics, when blended, will produce a neutral taste having but little effect upon one. The principle is universal, and is readily understood.

In the third place, there is that which we may call an "affinity" between thoughts and feelings of a similar character. Not only do the vibrations of similar thoughts tend to coalesce and combine; but, more than this, each one of us attracts to himself or herself the thought vibrations which are in general accord with corresponding thoughts in our own minds, or feelings in our own nature. Like attracts like. In the same way, the character of our thoughts and feelings act to repel thought or emotional vibrations of an opposite or inharmonious nature. As all occultists know, everyone draws thought vibrations in harmony with his or her own; and also repels thought vibrations of an inharmonious nature.

These are the general laws and principles governing the phenomena of this phase of telepathic vibrations. There is much more to be said on the subject, of course, but if you will note carefully the leading principles and laws of manifestation just mentioned, you will be able to reason correctly regarding any phase of this class of phenomena which may come before you for attention. Once you learn a general rule, the rest becomes merely a matter of application and interpretation. Let us now proceed to a consideration of other phases of the general subject of telepathic influence.

We now come to the phase of what may be called direct telepathy—that is where a thought is consciously, and more or less purposely, directed toward another person. We come across many interesting cases of this kind where persons find themselves thinking intently of certain other persons, and afterwards are told by the other persons that "I found myself thinking intently about you, at such and such a time," *etc.* In some of these cases it is difficult to determine which one started the thinking. Again, how often do we find ourselves thinking of a person, when all of a sudden the person comes into sight. Again, we think intently and earnestly about a certain question; and then, all of a sudden, other folks whom we meet begin talking to us about the same thing. These instances are too common to need more than a passing notice.

A little more purpose is displayed in that class of phenomena in which we intently wish that a certain person shall do a certain thing, and lo! we soon learn that that certain person has done it. A number of years ago, a popular writer wrote an article in which he mentioned what seemed to him to be a curious instance of some form of mental influence or telepathy. He said that he had found out that if he would sit down and carefully write a letter to some person found out that if he would sit down and carefully write a letter to some person from whom he had not heard for a long time, and then destroy the letter instead of sending it, he would be almost certain to receive a letter from that person within a few days. He did not attempt to account for the phenomenon, he merely called the attention of his readers to it. Many persons have followed the suggestion, often with very wonderful results. There is nothing miraculous, or supernatural about such occurrences. It is merely one phase of telepathy. The concentrated thought of the writer of the letter is directed toward the other person, and that person begins to think of the first one; then he thinks he will write to him; then he actually does write. Distance, space, and direction have no importance in this experiment—it is not necessary to even know where the second person is, in fact.

There are often found persons so closely in psychic harmony with each other that they very often are able to ask questions and receive answers from each other, even though great distances separate them. Some particular times there is a better psychic harmony existing between the same persons than is found at other times. All this, of course, affects the success of the experiment. It is surprising what wonderful results along these lines may be obtained by almost any person of average intelligence, after a little careful, patient, conscientious practice.

But there have been phenomena obtained as the result of long series of careful experiments which are, in a way, even more wonderful than these somewhat less deliberate experiments just mentioned. I allude to the experiments of a number of earnest, careful scientific students, who surrounded themselves with every precaution against over-enthusiasm, fraud, and coincidence. Prominent among this class of investigations we find those conducted by the Society for Psychical Research, of England, which really established a firm basis for the work of other investigators who followed the general methods of the said society. In the following chapter, I shall give you a somewhat extended statement of the results of such investigations, because this information is important to every student of psychic phenomena, not only because it establishes a firm scientific basis for his studies and beliefs, but also because it gives him important information which he may apply in the course of his own experimental work.

I may mention that the investigations into the subject of telepathy, and kindred subjects, under the auspices of the society just mentioned, were conducted by men of careful scientific training and experience, and under the general supervision and approval of the officers of the society, among which have been numbered such eminent men as Prof. Henry Sidgwick, of Cambridge University; Prof. Balfour Stewart, a Fellow of the Royal Society of England; Rt

University; Prof. Balfour Stewart, a Fellow of the Royal Society of England, Rt. Hon. A.J. Balfour, the eminent English statesman; Prof. William James, the eminent American psychologist; Sir William Crookes, the great chemist and discoverer of physical laws, who invented the celebrated "Crookes' Tubes," without which the discovery of the X Rays, radio-activity, etc., would have been impossible; Frederick W.H. Myers, the celebrated explorer of the astral planes, and writer upon psychic phenomena; Sir Oliver Lodge, the popular English scientist; and other men of international reputation and high standing. The character of these men at once gives the stamp of honesty and scientific accuracy to all the work of the society.

In order that you may understand the spirit which animated these scientific investigators in their work of the exploration of this new and strange region of Nature, I ask you to carefully read the following words of the presidential address of Sir William Crookes, before the Royal Society, at Bristol, England, in 1898. Remember, please, that this address was made before an assemblage of distinguished scientists, many of them rank materialists and, quite skeptical of all occult phenomena—this was nearly twenty years ago, remember. Sir William Crookes, facing this gathering, as its president, said:

"Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old (where we formerly began). It would be well to begin with Telepathy; with that fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. * If telepathy takes place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that either vibrations have powers and attributes abundantly able to any demand—even the transmission of thought.

"It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like a Branly or Lodge coherer (a device which led to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude.

"Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with which we have hitherto been acquainted: and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements in the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of internal and external movements of the atoms themselves. A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind upon mind.

"In the old Egyptian days, a well known inscription was carved over the portal of the Temple of Isis: 'I am whatever has been, is, or ever will be; and my veil no man hath yet lifted.' Not thus do modern seekers after truth confront Nature—the word that stands for the baffling mysteries of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is to reconstruct what she has been, and to prophesy what she shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful, with every barrier that is withdrawn."

You will notice that this address made nearly twenty years ago, and from the standpoint of physical science is in full accord with the ideas of occultism as old as the hills. And yet, the speaker had worked out the idea independently. He also investigated higher forms of psychic phenomena, with results that startled the world. But, you will notice that he does not attempt to give any other than purely physical laws the credit for the ordinary phenomena of telepathy. And he was thoroughly right in this, as we have seen. He escaped the common error of confusing physical-sense phenomena with the phenomena of the astral-senses. Each plane has its own phenomena—and each class is surely wonderful enough. And, again, remember that both physical and astral phenomena are purely natural; there is no need for seeking any supernatural agencies to account for these natural facts.

LESSON IV.
SCIENTIFIC TELEPATHY

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The investigators of the Society for Psychical Research, of England, started by giving a broad definition of Telepathy, as follows: "Telepathy is the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense." They took the rational position that the actual distance between the projector and the recipient of the telepathic message is not material; and that all that is required is such a separation of the two persons that no known operation of the senses can bridge the space between them. They wisely held that telepathy between two persons in the same room is as much telepathy as when the two persons are located at opposite sides of the world.

The investigators then ruled out all instances of thought-transmission in which there was even the slightest muscular contact between the projector and the recipient. They held that though there might be genuine telepathy in such cases, nevertheless, there was always the possibility of fraud or collusion, or of unconscious muscular action on the part of the projector. They demanded absolute and actual separation of the two persons, in order that their experiments might be above suspicion. They were wise in this, for while there is undoubtedly a psychic communication in the cases in which there is the slight physical connection between the two persons (as I shall point out to you a little further on), still the element of doubt or suspicion must be entirely eliminated from a scientific test, in order to render it valuable and valid.

They, therefore, confined their investigations in Telepathy to the two following classes, viz.: (1) where actions are performed without physical contact with the person willing; and (2) where some number, word, or card is guessed apparently without any of the ordinary means of communication. The investigators recognized the possibility that in the first of the above-mentioned two classes of experiments there is a possibility of suspicion of collusion, fraud, or unconscious suggestion, in the matter of the motion of the eyes of the party, or some member of it, which might be seized upon, perhaps unconsciously, by the recipient, and used to guide him to the object which was being thought of by the projector or the party. They sought to obviate this difficulty by blindfolding the percipient, and by placing non-conductors of sound over his ears. But, finally, they came to the conclusion that even these precautions might not prove sufficient; and, accordingly, they devoted their attention to the second class of experiments, in which all ordinary means of communication between projector and recipient were impossible. They took the additional precautions of limiting their circle to a small number of investigators of scientific reputations, and well known to each other, always avoiding a promiscuous company for obvious reasons.

One of the earliest series of investigations by these special committees of investigators was that of the family of the Rev. A.M. Creery, in Derbyshire, England. The children of this family had acquired a reputation in what was known as the "guessing game," in which one of the children, previously placed outside of the room, then returned to the room and attempted to "guess" the name or location of some object agreed upon by the party during her absence. The results were very interesting, and quite satisfactory, and have frequently been referred to in works on the subject written since that time. I think it well to give the results of this series of experiments in some little detail, for they form a basis for experiments on the part of those who read these lessons.

Prof. W.F. Barrett, Professor of Physics in the Royal College of Science for Ireland, conducted the most of the experiments. The report to the Society says: "We began by selecting the simplest objects in the room; then chose names of towns, people, dates, cards out of a pack, lines from different poems, etc., in fact, any thing or series of ideas that those present could keep in their minds steadily. The children seldom made a mistake. I have seen seventeen cards chosen by myself named right in succession without any mistake. We soon found that a great deal depended on the steadiness with which the ideas were kept before the minds of the thinkers, and upon the energy with which they willed the ideas to pass. I may say that this faculty is not by any means confined to the members of one family; it is much more general than we imagine. To verify this conclusion, I invited two of a neighbor's children to join us in our experiments, with excellent results."

The report gives the methods of the experiments, as follows: "The inquiry has taken place partly in Mr. Creery's house, and partly in lodgings, or at a hotel occupied by some of our number. Having selected at random one child, whom we desired to leave the room and wait at some distance, we would choose a pack of cards, or write on a piece of paper a name of a number which occurred to us at the moment. Generally, but not always, this was shown to the members of the family present in the room; but no one member was always present, and we were sometimes entirely alone. We then recalled the child, one of us always assuring himself that, when the door was suddenly opened, she was at a considerable distance, though this was usually a superfluity of caution, as our habit was to avoid all utterances of what was chosen. On re-entering, she stood—sometimes turned by us with her face toward the wall, oftener with her eyes directed toward the ground, and usually close to us and remote from the family—for a period of silence varying from a few seconds to a minute, till she called out to us some number, card, or whatever it might be."

In the first experiments, in "guessing" the name of objects, the child guessed correctly six out of fourteen. She then guessed correctly the name of small objects held in the hands of one of the committee—five times out of six. She guessed fictitious names chosen by the committee—five out of ten, at the first trial. The committee then tested her by writing down the name of some object in the house, fixed at random, and then, after all had thought intently of the thing, they sent for the child and bade her try to find the thing thought of, the thought-concentration of course continuing during the search. The result is thus reported: "In this way I wrote down, among other things, a hair-brush—it was brought; an orange—it was brought; a wine-glass—it was brought; an apple—it was brought; and so on, until many objects had been selected and found by the child."

Passing over the details of many other experiments we find that the following remarkable results were obtained by the committee: "Altogether, three hundred and eighty-two trials were made in this series. In the case of letters of the alphabet, of cards, and of numbers of two figures, the chances of success on a first trial would naturally be 25 to 1, 52 to 1, and 89 to 1, respectively; in the case of surnames they would of course be infinitely greater. Cards were far most frequently employed, and the odds in their case may be taken as a fair medium sample, according to which, out of a whole series of three hundred and eighty-two trials, the average number of successes at the first attempt by an ordinary guesser would be seven and one-third. Of our trials, one hundred and twenty-seven were successes on the first attempt, fifty-six on the second, nineteen on the third—MAKING TWO HUNDRED AND TWO, OUT OF A POSSIBLE THREE HUNDRED AND EIGHTY-TWO!" Think of this, while the law of averages called for only seven and one-third successes at first trial, the children obtained one hundred and twenty-seven, which, given a second and third trial, they raised to two hundred and two! You see, this takes the matter entirely out of the possibility of coincidence or mathematical probability.

But this was not all. Listen to the further report of the committee on this point: "The following was the result of one of the series. The thing selected was divulged to none of the family, and five cards running were named correctly on a first trial. The odds against this happening once in a series were considerably over a million to one. There were other similar batches, the two longest runs being eight consecutive guesses, once with cards, and once with names; where the adverse odds in the former case were over one hundred and forty-two millions to one; and in the other, something incalculably greater." The opinion of eminent mathematicians who have examined the above results is that the hypothesis of mere coincidence is practically excluded in the scientific consideration of the matter. The committee calls special attention to the fact that in many of the most important tests none of the Creery family were cognizant of the object selected, and that, therefore, the hypothesis of fraud or collusion is absolutely eliminated. The committee naturally came to the conclusion that the phenomena was genuine and real telepathy.

Prof. Balfour Stewart, LL.D., F.R.S., who was present at some of these experiments, though not a member of the committee, expressed great amazement at some of the results. He reports: "The thought-reader was outside a door. The object or thing thought of was written on paper and silently handed to the company in the room. The thought reader was then called in, and in the course of a minute the answer was given. Definite objects in the room, for instance, were first thought of, and in the majority of the cases the answers were correct. Then numbers were thought of, and the answers were generally right, though, of course, there were some cases of error. The names of towns were thought of, and a good many of these were right. Then fancy names were thought of. I was asked to think of certain fancy names, and mark them down and hand them round to the company. I thought of and wrote on paper, 'Blue-beard,' 'Tom Thumb,' 'Cinderella.' and the answers were all correct!"

The committee also conducted a number of experiments with other recipients, with very satisfactory results. Colors were correctly guessed with a percentage of successes quite beyond the average or probable number. Names of towns in all parts of the world, were correctly "guessed" by certain recipients with a wonderful degree of success. But, probably most wonderful of all, was the correct reproduction of diagrams of geometrical and other figures and shapes. In one case, the recipient, in a series of nine trials, succeeded in drawing them all correctly, except that he frequently reversed them, making the upper-side down, and the right-hand side to the left. The Society, has published these reproduced diagrams in its Illustrated reports, and they have convinced the most skeptical of critics. Some of the diagrams were quite complicated, unusual, and even grotesque, and yet they were reproduced with marvelous accuracy, not in a hesitating manner, but deliberately and continuously, as if the recipient were actually copying a drawing in full sight. Similar results have been obtained by other investigators who have followed the lead of these original ones.

So you see, the seal of scientific authority has been placed upon the phenomena of telepathy. It is no longer in the realm of the supernatural or uncanny. As Camille Flammarion, the eminent French scientist, has said: "The action of one mind upon another at a distance—the transmission of thought, mental suggestion, communication at a distance—all these are not more extraordinary than the action of the magnet on iron, the influence of the moon on the sea, the transportation of the human voice by electricity, the revolution of the chemical constituents of a star by the analysis of its light, or, indeed, all the wonders of contemporary science. Only these psychic communications are of a more elevated kind, and may serve to put us on the track of a knowledge of human nature. What is certain is: That telepathy can and ought to be henceforth considered by Science as an incontestable reality; that minds are able to act upon each other without the intervention of the senses; that psychic force exists, though its nature is yet unknown. * We say that this force is of a psychic order, and not physical, or physiological, or chemical, or mechanical, because it produces and transmits ideas and thoughts, and because it manifests itself without the co-operation of our senses, soul to soul, mind to mind."

In addition to investigating the above mentioned classes of telepathic phenomena, the English Society for Psychical Research investigated many remarkable cases of a somewhat higher phase of telepathy. They took down the stories told by persons deemed responsible, and then carefully examined, and cross-examined other witnesses to the strange phenomena. The record of these experiments, and investigations, fill a number of good sized volumes of the Society's reports, which are well worth reading by all students of the subject. They may be found in the libraries of nearly any large city. I shall, however, select a number of the most interesting of the cases therein reported, to give my students an idea of the character of the phenomena so investigated and found genuine by the committees having this class of telepathy under investigation.

An interesting case of spontaneous telepathy is that related by Dr. Ede, as follows: "There is a house about a half-mile from my own, inhabited by some ladies, friends of our family. They have a large alarm bell outside their house. One night I awoke suddenly and said to my wife: 'I am sure I hear Mrs. F's alarm bell ringing.' After listening for some time, we heard nothing, and I went to sleep again. The next day Mrs. F. called upon my wife and said to her: 'We were wishing for your husband last night, for we were alarmed by thieves. We were all up, and I was about to pull the alarm bell, hoping that he would hear it, saying to my daughters, "I am sure it will soon bring Dr. Ede," but we did not ring it.' My wife asked what time this had happened, and Mrs. F. said that it was about half past one. That was the time I awoke thinking that I heard the bell."

In this case there was manifested simply ordinary physical plane telepathy. Had the bell actually been rung, and heard psychically, it would have been a case of astral plane hearing, known as clairaudience. As it was, merely the thought in the mind of Mrs. F., and her strong idea to ring the bell, caused a transmission of thought waves which struck Dr. Ede with great force and awakened him. This case is interesting because it is typical of many cases of a similar nature within the experience of many persons. It is seen that a strong feeling, or excitement, accompanied by a strong desire or wish to summon another person, tends to give great power and effect to the thought waves emitted. They strike the mind of the recipient like the sudden ringing of an alarm clock bell.

Another interesting case is that of two ladies, both well known to members of the committee, and vouched for as of strict veracity. This case is unusual for the reason that two different persons received the thought-waves at the same time. Here is an abridgment of the case: "Lady G. and her sister had been spending the evening with their mother, who was in her usual health and spirits when they left her. In the middle of the night the sister awoke in her fright and said to her husband: 'I must go to my mother at once; do order the carriage. I am sure that she is taken ill.' On the way to her mother's house, where two roads meet, she saw Lady G.'s carriage approaching. When they met each asked the other why she was there. They both related the same experience and impression. When they reached their mother's house, they found that she was dying, and had expressed an earnest wish to see them."

Another case of a similar nature is this: "At the siege of Mooltan, Major General R., then adjutant of his regiment, was severely wounded and supposed himself to be dying. He requested that his ring be taken off his finger and sent to his wife. At the same time his wife was at Ferozepore, one hundred and fifty miles distant, lying on her bed, in a state half way between waking and sleeping. She saw her husband being taken off the field, and heard his voice saying: 'Take this ring off my finger, and send it to my wife.'"

This case bears the marks of very strong telepathy, but also has a suspicious resemblance to clairvoyance accompanied by clairaudience. Or perhaps it is a combination of both telepathy and clairvoyance. It is impossible to determine which, in absence of more detailed information. The message of persons dying, or believing themselves to be approaching death, are frequently very strong, for certain reasons well known to occultists. But there is nothing supernatural about the phenomena, and in most cases it is merely a case of strong telepathy.

The Society also reports the following interesting case: "A. was awake, and strongly willed to make himself known to two friends who at that time (one o'clock in the morning) were asleep. When he met them a few days afterward, they both told him that at one o'clock they had awakened under the impression that he was in their room. The experience was so vivid that they could not go to sleep for some time, and looked at their watches to note the time." Cases of this kind are quite common, and many experimenters have had equally good results with this phase of thought transference. You will remember that there is no actual projection of the astral body, in most of these cases, but merely a strong impression caused by concentrated thought.

Another interesting case is that of the late Bishop Wilberforce, and is recorded in his biography, as follows: The Bishop was in his library at Cuddleson, with three or four of his clergy with him at the same table. The Bishop suddenly raised his hand to his head, and exclaimed: "I am certain that something has happened to one of my sons." It afterwards transpired that just at that time his eldest son's foot was badly crushed by an accident on board his ship, the son being at sea. The Bishop himself recorded the circumstance in a letter to Miss Noel, saying: "It is curious that at the time of his accident I was so possessed with the depressing consciousness of some evil having befallen my son, Herbert, that at the last, I wrote down that I was unable to shake off the impression that something had happened to him, and noted this down for remembrance." There is nothing unusual about this case, for it has been duplicated in the experience of many persons. Its chief importance lies in the fact that it is recorded by a man of wide reputation and high standing, and also that the Bishop had taken the precaution to note down the thing at the time, instead of merely recalling it after he had heard of the accident.

You will notice that in many cases of this kind the phenomenon closely approaches the aspect of true clairvoyance, or astral sensing. In some cases there appears to be a blending of both telepathy and astral clairvoyance. In fact, there is but very little difference between the highest phases of ordinary telepathy, and the more common phases of clairvoyance. Here, as in many other cases of Nature's forces, there seems to be a gradual blending, rather than a sharp dividing line between the two classes of phenomena. Moreover, the student developing his telepathic powers will frequently find that he is beginning to unfold at least occasional flashes of clairvoyance.

In the case of telepathy, the recipient merely senses what is in the mind of the projector. In some cases a picture in the mind of the projector may be seen by the recipient, and may thus be mistaken for a case of pure clairvoyance. But, in investigating closely, it will be found that the real scene was slightly different from the impression, in which case it shows that the impression was simply telepathic. Clairvoyant vision shows the scene as it really is, or rather as the physical eye of the recipient would have seen it. The astral sight really sees the scene, and does not merely receive the mental impression of the projector. The first is original seeing; the second, merely a reproduction of images already in the mind of the projector, and colored by his personality, *etc*.

In the next lesson, I shall give you a number of exercises and methods designed to develop your telepathic powers. You will find the practice of these most interesting and entertaining, and at the same time most instructive. You will find that as you practice the exercises given therein, you will become more and more adept and proficient in producing telepathic phenomena. From the lower stages, you will be able to proceed to the higher. And, in time, you will be surprised to find that almost unconsciously you have passed into the stage in which you will have at least occasional manifestations of clairvoyance, psychometry, *etc*.

In fact, there is no better way known to practical occultists to develop in a student the powers of clairvoyance than just this method of starting the student with the exercises designed to develop the telepathic power. It has been found by centuries of experience that the student who develops telepathic power, in a systematic way, will gradually unfold and evolve the clairvoyant and psychometric power. It constitutes the first rungs on the ladder of psychic development.

Of course, under the head of clairvoyance, etc., you will be given methods and exercise designed to develop clairvoyant powers—some of them very valuable and effective methods, at that. But, notwithstanding this, I feel that I should impress upon you the importance of laying a firm foundation for such instruction, by developing yourself first along the lines of telepathic power. Such a course will not only keenly sharpen your powers of receptivity to such vibrations as you may wish to receive; but it will also train your mind in the direction of translating, interpreting, and recording such impressions when received.

You must remember that proficiency in a mental art is attained only by means of training the attention to concentrate upon the task. It is the same way in clairvoyance and psychometry. Telepathy trains your attention to concentrate upon the reception of impressions, and to hold them firmly and clearly in consciousness. The result is that when you really develop clairvoyant receptivity, your attention has already been trained to do the necessary work. I need not tell you what an advantage this gives you over the clairvoyant who has not received this training, for your own good common sense will assure you of it.

So, now for our training in telepathy—not only for itself, but also as a means of preparing for the higher stages.

LESSON V.
MIND READING, AND BEYOND

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The simpler forms of telepathic phenomena have received the name "Mind Reading" and by some have been regarded as something not quite within the class of real telepathy. This last impression has been heightened by the fact that there has been offered the public many spectacular exhibitions of pseudo mind-reading, that is to say, imitation or counterfeit mind-reading, in which the result has been obtained by trickery, collusion, or clever artifice. But, notwithstanding this fact, genuine mind-reading is actually a phase of true telepathy.

What is generally known as mind-reading may be divided into two classes, as follows: (1) where there is an actual physical contact between the projector and the receiver; and (2) where there is no actual physical contact, but where there is a close relation in space between the two parties, as in the case of the "willing game." In the first class belong all cases in which the projector touches the recipient, or at least is connected with him by a material object. In the second class belong those cases in which the recipient seeks to find an object which is being thought of by either a single projector, or by a number of persons in the same room. You will notice that both of these classes were omitted from the experiments of the Society for Psychical Research, because of the possibility of fraud or collusion. But, nevertheless, the student will do well to acquire proficiency in manifesting this form of telepathy, not alone for its own sake, but, also, because it naturally leads to higher development.

In the case of the first class of mind-reading namely, that in which actual physical contact is had between the projector and the recipient, there has been a disposition on the part of some authorities to explain the whole matter by the theory of unconscious muscular impulse of the projector; but those who have carefully studied this subject, and who have themselves performed the feats of this class of mind-reading, know that there is far more than this to it. Those familiar with the subject know that there is a decided transference of thought-waves from the projector to the recipient, and that the latter actually "feels" the same as they strike upon his mental receiving apparatus. The whole difference between this and the higher forms of telepathy is that in this the thought-currents generally run along the wires of the nervous system, instead of leaping across the space between the two persons.

It is known to all who have conducted this class of experiments, that at times there will be experienced a change or shifting in the transmission of the thought-currents. For a time, the thought-waves will be felt flowing in along the nerves of the hands and arms when, all of a sudden this will cease, and there will be experienced the passage of the current direct from brain to brain. It is impossible to describe this feeling in mere words, to those who have never experienced it. But those to whom it has once been manifested will recognize at once just what I mean by this statement. It is a different sensation from any other in the experience of a human being, and must actually be experienced to be understood. The nearest analogy I can offer is that feeling experienced by the person when a forgotten name for which he has vainly sought, suddenly flashes or leaps into his consciousness—it is felt to come from somewhere outside of the conscious field. Well, in the case of the thought-current the feeling is much the same, only there is a fuller sense of the "outsideness" of the source of the thought.

In order to make you understand the distinction between the two classes of mind-reading more clearly, I will say that you may think of one as akin to the ordinary telegraphy over wires; and of the other as akin to wireless telegraphy. It is the same force in both cases, the difference being simply one of the details of transmission. Fix this idea firmly in your mind, and you will have no trouble in always having the right conception of any kind of case of mind-reading, or telepathy. But, you must remember, there are cases in which there is a combination of both methods of transmission, either simultaneously, or else shifting and changing from one to the other.

I will here remind the student that he will learn more by a half-dozen actual experiments in mind-reading, than he will by reading a dozen books on the subject. It is very good to read the books in order to get the correct theory well fixed in mind, and also in order to learn the best methods as taught by those who have had a wide experience in the subject; but the real "how" of the matter is learned only through actual experience. So, I shall now give you advice and instructions concerning actual experimental work.

You, the student, should begin by making yourself a good recipient—that is a good "mind reader," allowing others to play the part of projector. Later on, you may play the part of projector, if you so desire, but the real "fine work" is done by the recipient, and, for that reason that is the part you should learn to play by frequent rehearsals.

I advise you to begin your experiments with friends who are in sympathy with you, and who are interested in the subject. Avoid particularly all early experiments with uncongenial or unsympathetic persons; and avoid as you would a pestilence all those who are antagonistic either to yourself or to the general subject of telepathy and kindred subjects. As you must make yourself especially "sensitive" in order to successfully conduct a mind-reading test, you will find yourself particularly susceptible to the mental attitude of those around you at such times, and therefore should surround yourself only with those who are congenial and sympathetic.

You will find that there is a great difference between the several persons whom you "try out" as projectors. Some will be more "en rapport" with you than are others who may be equally good friends. "En rapport," you know, means "in vibrational harmony." When two persons are en rapport with each other, they are like two wireless telegraphic instruments perfectly attuned to each other. In such cases there are obtained the very best results. You will soon learn to distinguish the degree of en rapport conditions between yourself and different persons—you soon learn to "feel" this condition. In the beginning, it will be well for you to try several persons, one after the other, in your mind-reading experiments, in order to pick out the best one, and also to learn the "feel" of the different degrees of en rapport condition.

Even in cases of persons in whom the en rapport conditions are good, it is well to establish a rhythmic unison between you. This is done by both you and the person breathing in rhythmic unison a few moments. Begin by counting "one-two-three-four," like the slow ticking of a large clock. Have the other person join with you in so counting, until your minds both work in the same rhythmic time. Then you should have him breathe in unison with you, making a mental count with you at the same time, so that you will "breathe together." Count (mentally) "one-two-three-four," as you inhale; the "one-two," holding the breath; and, then "one-two-three-four," exhaling or breathing-out. Try this several times, and, you will find that you have established a rhythmic unison between yourself and the other person. In the progress of an experiment, if you should find that the conditions are not as good as might be desired, you will do well to pause for a few moments and re-establish the proper rhythmic harmony by this method of harmonious rhythmic breathing.

Begin by having the projector select some prominent object in the room, a chair, or table for instance. Then have him take your left hand in his right hand. Raise your left hand, held in his right hand, to your forehead; then close your eyes and remain passive a few moments. Have him concentrate his mind intently on the selected object—and will that you should move toward it. Have him think of nothing else except that object, and to will you to move toward it, with all his power. Close your eyes, and quiet your mind, opening your consciousness to every mental impression that he may send you. Instruct him to think not merely "chair," for instance, but rather "there—go there." The main thought in his mind must be that of direction. He must will that you move toward that chair.

After a moment or two, you will begin to feel a vague, general impulse to move your feet. Obey the impulse. Take a few slow steps in any direction that seems easy to you. Sometimes this will take you in an opposite direction from that of the chair, but it will "get you going," and you will soon begin to feel that the direction is "all wrong," and will begin to be mentally pulled in the right direction. You will have to actually experience this feeling, before you will fully understand just what I mean.

After some little practice, you will begin to feel quite distinctly the mental direction, or will-force, of the projector, which will seem to tell you to "come this way—now stop—now turn a little to the right—now a little to the left—now stop where you are, and put out your right hand—lower your hand—move your hand a little to the right—that's it, now you have got it all right." You will soon learn to distinguish between the "no, that's wrong" thought, and the "that's right" one; and between the "go on," and the "come on" one. By making yourself completely passive, and receptive and obedient to the thought and will-impulses of the projector, you will soon act like a ship under the influence of the rudder in the hand of the projector.

After you have attained proficiency in receiving the mental impressions and directions, you will find yourself attracted or drawn, like a piece of steel to the magnet, toward the object selected. It will sometimes seem as if you were being moved to it even against your own will—and as if someone else were actually moving your feet for you. Sometimes the impulse will come so strong that you will actually rush ahead of the projector, dragging him along with you, instead of having him a little in advance, or by your side. It is all a matter of practice.

You will soon discover the great difference between different projectors. Some of them will be in perfect en rapport condition with you, while others will fail to get into tune with you. Some projectors do not seem to know what is required of them, and usually forget to "will" you to the object. It helps sometimes to tell them that the whole thing depends upon their will power, and that the stronger their will is, the easier it is for you to find the thing. This puts them on their mettle, and makes them use their will more vigorously.

You will soon learn to recognize that peculiar feeling of "all right," that comes when you finally stand in front of the desired object. Then you begin to move your right hand up and down and around, until you get the right "feel" about that also, when you should place your hand on the place which seems to attract you most. You will find that the hand is just as responsive to the mental force, as are the feet. You will soon learn to distinguish between the mental signals: "up," "down," "to the right," "to the left," "stop now, you're right," *etc.* I cannot tell you just the difference—you must learn to "feel" them, and you will soon become expert in this. It is like learning to skate, run an automobile, operate a typewriter or anything else—all a matter of exercise and practice. But it is astonishing how rapidly one may learn; and how, at times, one seems to progress by great leaps and bounds. Now I shall give you the different stages or steps, which you will do well to follow in your exercises, progressing from the more simple to the more complex—but be sure to thoroughly master the simple ones, before you pass on to the more complex one. Be honest and strict with yourself—make yourself "pass the examination" before promotion, in each and every step.

1. LOCATIONS. Begin by finding particular locations in a room; corners, alcoves, doors, *etc.*

2. LARGE OBJECTS. Then begin to find large objects, such as tables, chairs, book-cases, *etc.*

3. SMALL OBJECTS. Then proceed to find small objects, such as books on a table, sofa-cushions, ornaments, paper-knives, *etc.* Gradually work down to very small objects, such as scarf-pins, articles of jewelry, pocket-knives, *etc.*

4. CONCEALED OBJECTS. Then proceed to find small objects that have been concealed under other objects, such as a pocket-book beneath a sofa-cushion, etc.; or a key in a book; or a key under a rug, *etc.*

5. MINUTE OBJECTS. Then proceed to discover very small objects, either concealed or else placed in an inconspicuous place, such as a pin stuck in the wall, etc.; or a small bean under a vase, *etc.*

The public performers of mind reading vary the above by sensational combinations, but you will readily see that these are but ingenious arrangements of the above general experiments, and that no new principle is involved. As these lessons are designed for serious study and experiment, and not for sensational public performances, I shall not enter into this phase of the subject in these pages. The student who understands the general principles, and is able to perform the above experiments successfully, will have no difficulty in reproducing the genuine feats of the public mind readers, by simply using his ingenuity in arranging the stage-effects, *etc.* Among other things, he will find that he will be able to obtain results by interposing a third person between the projector and himself; or by using a short piece of wire to connect himself and the projector. Drawing pictures on a blackboard, or writing out names on a slate, by means of thought direction, are simply the result of a fine development of the power of finding the small article—the impulse to move the hand in a certain direction comes in precisely the same way. The public driving feats of the professional mind-reader are but a more complicated form of the same general principle—the impression of "direction" once obtained, the rest is a mere matter of detail. The opening of the combination of a safe, though requiring wonderful proficiency on the part of the operator, is simply an elaboration of the "direction" movement.

Some recipients are, of course, far more proficient than are others; but each and every person—any person of average intelligence—will be able to secure more or less proficiency in these experiments, provided that patience and practice are employed. There is no such thing as an absolute failure possible to anyone who will proceed intelligently, and will practice sufficiently. Sometimes, after many discouraging attempts, the whole thing will flash into one's mind at once, and after that there will be little or no trouble. If you are able to witness the demonstrations of some good mind-reader, professional or amateurs it will help you to "catch the knack" at once.

You will find that these experiments will tend to greatly and rapidly develop your psychic receptivity in the direction of the higher phases of psychic phenomena. You will be surprised to find yourself catching flashes or glimpses of ^higher telepathy, or even clairvoyance. I would advise every person wishing to cultivate the higher psychic faculties, to begin by perfecting himself or herself in these simpler forms of mind-reading. Besides the benefits obtained, the practice proves very interesting, and opens many doors to pleasant social entertainment. But, never allow the desire for social praise or popularity, in these matters, to spoil you for serious investigation and experiment.

THE SECOND STEP OF DEVELOPMENT. The student, having perfected himself in the experiments along the lines of the first class of mind-reading, viz., where there is no actual physical contact between the projector and recipient, but where there is a close relation in space between the two.

Now, the thoughtful student will naturally wish to ask a question here, something like this: "You have told us that there is no real difference between telepathy at a great distance, and that in which there is only the slightest difference in the position of the projector and recipient, providing, always, that there is no actual physical contact. This being so, why your insistence upon the 'close relation in space' just mentioned?—what is the reason for this nearness?" Well, it is like this: While there is no distinction of space in true telepathy, still in experiments such as I shall now describe, the physical nearness of the projector enables him to concentrate more forcibly, and also gives confidence to the new beginner in receiving mind-currents. The benefit is solely that of the psychological effect upon the minds of the two persons, and has nothing to do with the actual power of the telepathic waves. It is much easier for a person to concentrate his thought and will upon a person in actual physical sight before him, than upon one out of sight. And, likewise, the recipient finds himself more confident and at ease when in the actual physical of the person sending the thoughts and will power. That is all there is to it. When the persons have acquired familiarity with projecting and receiving, then this obstacle is overcome, and long distances have no terror for them.

The best way for the student to start in on this class of mind-reading, is for him to experiment occasionally while performing his physical contact mind-reading experiments. For instance, while engaged in searching for an object let him disengage his hand from that of the projector for a moment or so, and then endeavor to receive the impressions without contact. (This should be done only in private experiments, not in public ones.) He will soon discover that he is receiving thought impulses in spite of the lack of physical contact—faint, perhaps, but still perceptible. A little practice of this kind will soon convince him that he is receiving the mental currents direct from brain to brain. This effect will be increased if he arranges to have several persons concentrate their thoughts and will power upon him during the experiment. From this stage, he will gradually develop into the stage of the Willing Game.

The Willing Game, quite popular in some circles, is played by one person (usually blind-folded) being brought into the room in which a number of persons have previously agreed upon some object to be found by him, they concentrating their thought firmly upon the object. The audience should be taught to not only to think but also to actively "will" the progress of the recipient from the start to the finish of the hunt. They should "will" him along each step of his journey, and then "will" his hand to the object itself wherever it be hidden.

An adept in the receiving end of the Willing Game will be able to perform all the experiments that I have just pointed out to you in the contact mind-reading class. In the Willing Game, you must remember that there is no taking hold of hands or any other form of physical contact between projector and recipient. The transmission of the mental currents must be direct, from brain to brain. Otherwise, the two classes of experiments are almost identical. There is the same "willing" toward the object on the part of the projectors, and the same passive obedience of the recipient. All the difference is that the current now passes over the ether of space, as in the case of the wireless message, instead of over the wires of the nervous system of the two persons.

The next step is that of "guessing" the name of things thought of by the party. I can give you no better directions than those followed by the investigators in the Creery children, as related in a preceding chapter of this book. When you become sufficiently proficient in this class of mind-reading, you should be able to reproduce every experiment there mentioned, with at least a fair degree of success. It is all a matter of patience, perseverance and practice.

After you have become very proficient in this class of experiments, you may begin to try experiments at "long distance," that is where the projector is out of your physical presence. It makes no difference whether the distance be merely that between two adjoining rooms, or else of miles of space. At first, however, nearness adds confidence in the majority of cases. Confidence once gained, the distance may be lengthened indefinitely, without impairing the success of the experiments. The long distance experiments may consist either of the receiving of single words, names, etc., or else distinct, clear messages or ideas. Some find it no more difficult to reproduce simile geometrical designs, such as circles, squares, triangles, etc., than to reproduce words or ideas.

In long distance experiments, it is well for the projector to write down the word or thought he wishes to transmit, and for the recipient to write down the impressions he receives. These memoranda will serve as a record of progress, and will, moreover, give a scientific value to the experiments.

Some experimenters have been quite successful in experiments along the lines of Automatic Writing from living persons, produced by means of long distance telepathy. In these cases the recipient sits passively at the hour agreed upon for the experiment, and the projector concentrates intently upon a sentence, or several sentences, one word at a time—at the same time "willing" the other person to write the word. The famous investigator of psychic phenomena, the late W.T. Stead, editor of a London newspaper, who went down on the "Titanic," was very successful in experiments of this kind. His written records of these are very interesting and instructive.

You will, of course, understand that in all cases of long distance telepathic experiments there should be an understanding between the two persons regarding the time and duration of the experiment, so as to obtain the best results. Personally, however, I have known of some very excellent results in which the receiving of the message occurred several hours after the sending—thus showing that telepathy is in a measure independent of time, as well as of space. But, as a rule, the best results are obtained when the two persons "sit" simultaneously.

Do not rest content with accepting the reports of others regarding these things. Try them for yourself. You will open up a wonderful world of new experiences for yourself. But, remember always, you must proceed step by step, perfecting yourself at each step before proceeding to the next.

LESSON VI.
CLAIRVOYANT PSYCHOMETRY

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The word "clairvoyance" means "clear seeing." In its present usage it covers a wide field of psychic phenomena; and is used by different writers to designate phases of psychic phenomena differing widely from each other. The student is apt to become confused when he meets these apparently conflicting definitions and usages. In the glossary of the Society for Psychical Research, the term is defined as: "The faculty or act of perceiving, as though visually, with some coincidental truth, some distant scene; it is used sometimes, but hardly properly, for transcendental vision, or the perception of beings regarded as on another plane of existence."

Mrs. Henry Sidgwick, a distinguished writer on the subject of psychic phenomena, in one of her reports to the Society for Psychical Research, says: "The word clairvoyant is often used very loosely and with widely different meanings. I denote by it a faculty of acquiring supernormally, but not by reading the minds of persons present, a knowledge of facts such as we normally acquire by the use of our senses. I do not limit it to knowledge that would normally be acquired by the sense of sight, nor do I limit it to a knowledge of present facts. A similar knowledge of the past, and if necessary, of future facts may be included. On the other hand, I exclude the mere faculty of seeing apparitions or visions, which is sometimes called clairvoyance."

The above definitive explanation of the term clairvoyance agrees with the idea of the best authorities, and distinguishes between the phenomena of clairvoyance and that of telepathy, on the one hand; and between the former and that of seeing apparitions, on the other hand. I, personally, accept this distinction as both scientific in form, and as agreeing with the facts of the case. You will, of course, see that the acceptance of the existence of the astral senses throws light on many obscure points about which the psychic researchers are in doubt, and reconciles many apparently opposing facts.

All scientific authorities, as well as the best occultists, divide the phenomena of clairvoyance into several well-distinguished classes. The following classification is simple, and indicates clearly the principal forms of clairvoyant phenomena:

(1) Simple Clairvoyance, in which the clairvoyant person merely senses the

auric emanations of other persons, such as the auric vibrations, colors, etc.; currents of thought-vibrations, etc.; but does not see events or scenes removed in space or time from the observer.

(2) Clairvoyance in Space, in which the clairvoyant person senses scenes and events removed in space from the observer; and, often also is able to sense such things even when they are concealed or obscured by intervening material objects.

(3) Clairvoyance in Time, in which the clairvoyant person senses scenes and events which have had their original place in past time; or scenes and events which will have their original place in the future.

I shall describe each of these three classes, with their many variations, as we reach them in their proper places in these lessons. Before doing so however, I wish to explain to you the several methods by which clairvoyant vision is usually induced. These methods may be designated as follows:

(1) Psychometry, or the method of getting en rapport with the astral plane by means of some physical object connected with the person, thing, or scene about which you desire to be informed.

(2) Crystal Gazing, etc., or the method of getting en rapport with the astral plane by means of gazing into a crystal, magic mirror, *etc.*

(3) Clairvoyant Reverie, or the method of getting en rapport with the astral plane by means of psychic states in which the sights, sounds and thoughts of the material and physical plane are shut out of consciousness.

I shall now proceed to give the details regarding each one of these three great classes of methods inducing clairvoyant vision, or en rapport conditions with the astral plane.

Psychometry. Psychometry is that form of clairvoyant phenomena in which the clairvoyant gets into en rapport relation with the astral plane by means of the connecting link of material objects, such as bit of stone, piece of hair, article of wearing apparel etc., which has had previous associations with the thing, person or scene regarding which clairvoyant vision is required.

Without going into technical occult explanations, I would say that the virtue of these articles consists entirely of their associative value. That is to say, they carry in them certain vibrations of past experience which serve as a connecting link, or associated filament, with the thing which is sought to be brought into the field of clairvoyant vision.

To reach clairvoyantly a thing, scene, or person in this way is akin to the unwinding of a ball of yarn, when you hold the loose end in your hand. Or, it is like giving a keen-scented dog a sniff at a handkerchief once carried by the person whom you wish him to nose out for you.

A well-known authority on the subject of psychic phenomena has said on this point: "The untrained clairvoyant usually cannot find any particular astral picture when it is wanted, without some special link to put him en rapport with the subject required. Psychometry is an instance in point. It seems as though there were a sort of magnetic attachment or affinity between any particle of matter and the record which contains its history—an affinity which enables it to act as a kind of conductor between that record and the faculties of anyone who can read it. For instance, I once brought from Stonehenge a tiny fragment of stone, not larger than a pin's head, and on putting this into an envelope and handing it to a psychometer who had no idea what it was, she at once began to describe that wonderful ruin and the desolate country surrounding it, and then went on to picture vividly what were evidently scenes from its early history, showing that the infinitessimal fragment had been sufficient to put her into communication with the records connected with the spot from which it came. The scenes through which we pass in the course of our life seem to act in the same way upon the cells of our brain as did the history of Stonehenge upon that particle of stone. They establish a connection with those cells by means of which our mind is put en rapport with that particular portion of the records, and so we 'remember' what we have seen."

One of the simplest and most common form of psychometry is that in which the psychometrist is able to tell the physical condition of a person by means of holding to the forehead, or even in the hand, some trinket or small article such as a handkerchief recently worn on the person of the individual regarding whom the information is sought. In the case of some very sensitive psychometrists, the psychic person "takes on" the condition of the other person whose former article of clothing, trinket, etc., she is holding. She will often actually experience the physical pain and distress of the person, and will be able to indicate from what ailment the person is suffering. Some persons attain great proficiency in this direction, and are a great assistance to wise physicians who avail themselves of their services. Some successful physicians themselves possess this faculty well developed, and use it to great advantage, though, as a rule they keep very quiet about it, from fear of creating unfavorable comment from their fellow-physicians and from the general public who "do not believe in such tom-foolery."

A step further is the power of some psychometrists to correctly describe the personal characteristics, and even the past history of persons with whom they come in contact, or whose "associated article" they have in their hands. Some very remarkable instances of this phase of psychometry are related in the books containing the history of clairvoyance. An interesting case is that related by Zschokke, the eminent German writer, who relates in his autobiography his wonderful experience in this direction. Listen to the story in his own words: "It has happened to me occasionally at the first meeting with a total stranger, when I have been listening in silence to his conversation, that his past life up to the present moment, with many minute circumstances belonging to one or other particular scene in it, has come across me like a dream, but distinctly, entirely involuntarily and unsought, occupying in duration a few minutes. For a long time I was disposed to consider these fleeting visions as a trick of the fancy—the more so as my dream-vision displayed to me the dress and movements of the actors, the appearance of the room, the furniture, and other accidents of the scene; till on one occasion, in a gamesome mood, I narrated to my family the secret history of a seamstress who had just quitted the room. I had never seen the person before. Nevertheless, the hearers were astonished, and laughed and would not be persuaded but that I had a previous acquaintance with the former life of the person, inasmuch as what I had stated was perfectly true.

"I was not less astonished to find that my dream vision agreed with reality. I then gave more attention to the subject, and as often as propriety allowed of it, I related to those whose lives had so passed before me the substance of my dream-vision, to obtain from them its contradiction or confirmation. On every occasion its confirmation followed, not without amazement on the part of those who gave it. On a certain fair-day I went into the town of Waldshut accompanied by two young foresters, who are still alive. It was evening, and, tired with our walk, we went into an inn called the 'Vine.' We took our supper with a numerous company at the public table, when it happened that they made themselves merry over the peculiarities of the Swiss in connection with the belief in mesmerism, Lavater's physiognomical system, and the like. One of my companions, whose national pride was touched by their raillery, begged me to make some reply, particularly in answer to a young man of superior appearance who sat opposite, and had indulged in unrestrained ridicule.

"It happened that the events of this person's life had just previously passed before my mind. I turned to him with the question whether he would reply to me with truth and candor, if I narrated to him the most secret passages of his history, he being as little known to me as I to him. That would, I suggested, go something beyond Lavater's physiognomical skill. He promised that if I told the truth he would admit it openly. Then I narrated the events with which my dream vision had furnished me, and the table learned the history of the young tradesman's life, of his school years, his peccadilloes, and finally, of a little act of roguery committed by him on the strongbox of his employer. I described the uninhabited room with its white walls, where to the right of the brown door there had stood upon the table the small money-chest, *etc.* The man, much struck, admitted the correctness of each circumstance—even, which I could not expect, of the last."

The above incident is typical of this class of psychometry, and many persons have had at least flashes of this phase of the power. The only remarkable thing about this particular case is its faithfulness regarding details—this shows a very fine development of the astral sense. The feature that makes it psychometric, instead of pure clairvoyance, is that the presence of the other person was necessary to produce the phenomenon—a bit of clothing would probably have answered as well. Zschokke does not seem to have been able to manifest time-clairvoyance independent of the presence of the person concerned—he needs the associated link, or loose end of the psychic ball of yarn.

Next in order in the list of the phenomena of psychometry is that in which the psychometrist is able to describe a distant scene by means of a bit of mineral, plant, or similar object, once located at that place. In such cases, the psychometrist gets en rapport with the distant scene by means of the connecting link mentioned. Having obtained this, he is able to relate the events that are happening on that scene at that particular moment. Some very interesting cases are mentioned in which the psychometrist has been able to "spy" in on a certain place, by means of some small article which has recently been located in that place. For instance I once gave a young psychometrist a penholder from the office of a lawyer, a friend of mine, located about eight hundred miles from the psychometrist. She gave a perfect picture of the interior of the office, the scene across the street visible from the office window, and certain events that were happening in the office at that moment, which were verified by careful inquiry as to persons and time. Every occultist, or investigator of psychic phenomena has experienced many cases of this kind.

Another phase of psychometry is that in which the psychometer is able to sense the conditions existing underground, by means of a piece of mineral or metal which originally was located there. Some wonderful instances of phychometric discernment of mines, etc., have been recorded. In this phase of psychometry, all that is needed is a piece of the coal, mineral or metal which has come from the mine. Following up this psychic "lead" the psychometrist is able to describe the veins or strata of the surrounding land, although they have not yet been uncovered or discovered.

Still another form of psychometric discernment is that in which the psychometrist gets en rapport with the past history of an object, or of its surroundings, by means of the object itself. In this way, the psychometrist holding in his hand, or pressing to his head, a bullet from a battle field, is able to picture the battle itself. Or, given a piece of ancient pottery or stone implement, the psychometrist is able to picture the time and peoples connected with the object in the past—sometimes after many centuries are past. I once handed a good psychometrist a bit of ornament taken from an Egyptian mummy over three thousand years old. Though the psychometrist did not know what the object was, or from whence it had come, she was able to picture not only the scenes in which the Egyptian had lived, but also the scenes connected with the manufacture of the ornament, some three hundred years before that time—for it turned out that the ornament itself was an antique when the Egyptian had acquired it. In another case, I had the psychometrist describe in detail the animal life, and the physical phenomena, of the age in which a fossil had existed when alive—many thousands of years ago. In the proper place in this book, I will explain just how it is possible to penetrate the secrets of the past by psychometric vision—that is to say, the psychic laws making the same possible.

Some of the most remarkable of recorded instances of this form of psychometry known to the Western world are those related in the works of a geologist named Denton, who some fifty years ago conducted a series of investigations into the phenomena of psychometry. His recorded experiments fill several volumes. Being a geologist, he was able to select the best subjects for the experiments, and also to verify and decide upon the accuracy of the reports given by the psychometrists. His wife, herself, was a gifted psychometrist, and it has been said of her, by good authority, that "she is able, by putting a piece of matter (whatever be its nature) to her head, to see, either with her eyes closed or open, all that the piece of matter, figuratively speaking, ever saw, heard, or experienced." The following examples will give a good idea of the Denton experiments, which are typical of this class of psychometry.

Dr. Denton gave the psychometrist a small fragment broken from a large meteorite. She held it to her head, and reported: "This is curious. There is nothing at all to be seen. I feel as if I were in the air. No, not in the air either, but in nothing, no place. I am utterly unable to describe it; it seems high, however I feel as though I were rising, and my eyes are carried upwards; but I look around in vain; there is nothing to be seen. I see clouds, now, but nothing else. They are so close to me that I seem to be in them. My head, and neck and eyes are affected. My eyes are carried up, and I cannot roll them down. Now the clouds appear lighter and lighter, and look as though the sunlight would burst through them. As the clouds separate, I can see a star or two, and then the moon instead of the sun. The moon seems near, and looks coarse and rough, and paler and larger in size than I ever saw it before. What a strange feeling comes over me! It appears as if I were going right to the moon, and it looks as if the moon were coming to me. It affects me terribly."

Dr. Denton adds: "She was too much affected to continue the experiment longer. Had this aerolite at some period of its history, come within the sphere of the moon's attraction, and had its velocity so increased that its augmented centrifugal force had carried it off into space again, whence, drawn by the superior attractive force of the earth, it had fallen and ended its career forever?"

At another time, Dr. Denton tested the psychometrist with a whalebone walking cane. She supposed it to be wood, but when she began to report her psychic impressions, they came as follows: "I feel as though I were a monster. There is nothing of a tree about it, and it is useless for me to go further. I feel like vomiting. Now I want to plunge into the water. I believe that I am going to have a fit. My jaws are large enough to take down a house at a gulp. I now know what this is—it is whalebone. I see the inside of the whale's mouth. It has no teeth. It has a slimy look, but I only get a glimpse of it. Now, I see the whole animal. What an awful looking creature."

Another time, Dr. Denton gave the psychometrist a minute piece of the enamel of the tooth of a mastodon, which had been found thirty feet below the surface of the earth. The psychometrist had not the slightest knowledge of the character of the tiny flake of enamel handed her, but nevertheless reported: "My impression is that it is a part of some monstrous animal, probably part of a tooth. I feel like a perfect monster, with heavy legs, unwieldy head, and very large body. I go down to a shallow stream to drink. I can hardly speak, my jaws are so heavy. I feel like getting down on all fours. What a noise comes through the woods. I have an impulse to answer it. My ears are very large and leathery, and I can almost fancy they flap in my face as I move my head. There are some older ones than I. It seems so out of keeping to be talking with these heavy jaws. They are dark brown, as if they had been completely tanned. There is one old fellow, with large tusks, that looks very tough. I see several younger ones. In fact, there is a whole herd. My upper lip moves curiously; I can flap it up. It seems strange to me how it is done. There is a plant growing here, higher than my head. It is nearly as thick as my wrist, very juicy, sweet, and tender—something like green corn in taste, but sweeter. It is not the taste it would have to a human being—oh no! it is sickenish, and very unpleasant to the human taste." These instances might be multiplied indefinitely, but the principle is the same in each. In my own experience, I gave a small piece from the Great Pyramid of Egypt to a psychometrist who was uneducated and who knew nothing of ancient Egypt or its history. Notwithstanding this, she gave me such a detailed and complete account of the life of ancient Egypt, which was in such complete accordance with the opinions of the best authorities, that I would hesitate about publishing the report, for it certainly would be regarded as rank imposture by the average scientific authority. Some day, however, I may publish this scientific authority. Some day, however, I may publish this.

There are no special directions to be given the student in psychometry. All that can be done is to suggest that each person should try the experiments for himself, in order to find out whether he has, or has not, the psychometric faculty. It may be developed by the methods that will be given to develop all psychic powers, in another part of this book. But much will depend upon actual practice and exercise. Take strange objects, and, sitting in a quiet room with the object held to your forehead, shut out all thoughts of the outside world, and forget all personal affairs. In a short time, if the conditions are all right, you will begin to have flashes of scenes connected with the history of the object. At first rather disconnected and more or less confused, there will soon come to you a clearing away of the scene, and the pictures will become quite plain. Practice will develop the power. Practice only when alone, or when in the presence of some sympathetic friend or friends. Always avoid discordant and inharmonious company when practicing psychic powers. The best psychometrists usually keep the physical eyes closed when practicing their power.

You have doubtless heard the sensing of sealed letters spoken of as clairvoyance. But this is merely one form of psychometry. The letter is a very good connecting medium in psychometric experiments. I advise you to begin your experiments with old letters. You will be surprised to discover how readily you will begin to receive psychic impressions from the letters, either from the person who wrote them, or from the place in which they were written, or from some one connected with the subsequent history. One of the most interesting experiments I ever witnessed in psychometry, was a case in which a letter that had been forwarded from place to place, until it had gone completely around the globe, was psychometrized by a young Hindu maiden. Although ignorant of the outside world, she was able to picture the people and scenery of every part of the globe in which the letter had traveled. Her report was really an interesting "travelogue" of a trip around the world, given in tabloid form. You may obtain some interesting results in psychometrizing old letters—but always be conscientious about it, and refrain from divulging the secrets that will become yours in the course of these experiments. Be honorable on the astral plane, as well as on the physical—more so, rather than less.

LESSON VII.
CLAIRVOYANT CRYSTAL GAZING

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As I have informed you in the preceding lesson, Crystal Gazing is the second method of getting en rapport with the astral plane. Under the general term "Crystal Gazing" I include the entire body of phenomena connected with the use of the crystal, magic mirror, etc., the underlying principle being the same in all of such cases.

The crystal, etc., serves to focus the psychic energy of the person, in such a way that the astral senses are induced to function more readily than ordinarily. The student is cautioned against regarding the crystal, or magic mirror, as possessing any particular magic power in itself. On the contrary, the crystal, or magic mirror serves merely as a physical instrument for the astral vision, just as the telescope or microscope performs a similar office for the physical vision. Some persons are superstitious regarding the crystal, and accord to it some weird supernatural power, but the true occultist, understanding the laws of the phenomena arising from its use, does not fall into this error.

But, notwithstanding what I have just said, I would be neglecting my full duty in the matter if I failed to call your attention to the fact that the continued use of a particular crystal often has the effect of polarizing its molecules so as to render it a far more efficient instrument as time passes by. The longer the crystal is used by one person, the better does it seem to serve the uses of that person. I agree with many users of the crystal in their belief that each person should keep his crystal for his own personal use, and not allow it to be used indiscriminately by strangers or persons not in sympathy with occult thought. The crystal tends to become polarized according to the requirements of the person habitually using it, and it is foolish to allow this to be interfered with.

The use of crystals and other bright, shining objects, has been common to psychic investigators of all times, and in practically all lands. In the earlier days of the race, pieces of clear quartz or shining pebbles were generally employed. Sometimes pieces of polished metal were so used. In fact, nearly every object capable of being polished has been employed in this way at some time, by some person. In our own day, the same condition exists. In Australia the native soothsayers and magicians employ water and other shining objects, and, in some cases, even bright flame, sparks, or glowing embers. In New Zealand, the natives frequently employ drops of blood held in the hollow of the hand. The Fijians fill a hole with water, and gaze into it. South American tribes use the polished surface of black, or dark colored stones. The American Indians use water, or shining pieces or flint or quartz. Shining pieces of metal are frequently used by the primitive races. Lang, writing on the subject, has said: "They stare into a crystal ball; a cup; a mirror; a blot of ink (Egypt and India); a drop of blood (the Maoris of New Zealand); a bowl of water (American Indians); a pond (Roman and African); water in a glass bowl (Fez); or almost any polished surface, etc."

In the present-day revival of interest in crystal-gazing among the wealthier classes of Europe and America, some of the high-priced teachers have insisted upon their pupils purchasing pure crystal globes, claiming that these alone are capable of serving the purpose fully. But, as such crystals are very expensive, this advice has prevented many from experimenting. But, the advice is erroneous, for any globe of clear quartz, or even moulded glass, will serve the purpose equally well, and there is no need of spending twenty-five to fifty dollars for a pure crystal globe.

For that matter, you may obtain very good results from the use of a watch-crystal laid over a piece of black velvet. Some, today, use with the best effect small polished pieces of silver or other bright metal. Others follow the old plan of using a large drop of ink, poured into a small butter plate. Some have small cups painted black on the inside, into which they pour water—and obtain excellent results therefrom.

Above all, I caution the student to pay no attention to instructions regarding the necessity of performing incantations or ceremonies over the crystal or other object employed in crystal-gazing. This is but a bit of idle superstition, and serves no useful purpose except, possibly, that of giving the person confidence in the thing. All ceremonies of this kind have for their purpose merely the holding of the attention of the person investigating, and giving him confidence in-the result—the latter having a decided psychological value, of course.

There are but few general directions necessary for the person wishing to experiment in crystal gazing. The principal thing is to maintain quiet, and an earnest, serious state of mind—do not make a merry game of it, if you wish to obtain results. Again, always have the light behind your back, instead of facing you. Gaze calmly at the crystal, but do not strain your eyes. Do not try to avoid winking your eyes—there is a difference between "gazing" and "staring," remember. Some good authorities advise making funnels of the hands, and using them as you would a pair of opera glasses.

In many cases, a number of trials are required before you will be able to get good results. In others, at least some results are obtained at the first trial. It is a good plan to try to bring into vision something that you have already seen with the physical eyes—some familiar object. The first sign of actual psychic seeing in the crystal usually appears as a cloudy appearance, or "milky-mist," the crystal gradually losing its transparency. In this milky cloud then gradually appears a form, or face, or scene of some kind, more or less plainly defined. If you have ever developed a photographic film or plate, you will know how the picture gradually comes into view.

W.T. Stead, the eminent English investigator of psychic phenomena, has written as follows regarding the phenomena of crystal-gazing: "There are some persons who cannot look into an ordinary globular bottle without seeing pictures form themselves without any effort or will on their part, in the crystal globe. Crystal-gazing seems to be the least dangerous and most simple of all forms of experimenting. You simply look into a crystal globe the size of a five-shilling piece, or a water-bottle which is full of clear water, and which is placed so that too much light does not fall upon it, and then simply look at it. You make no incantations, and engage in no mumbo-jumbo business; you simply look at it for two or three minutes, taking care not to tire yourself, winking as much as you please, but fixing your thought upon whatever you wish to see. Then, if you have the faculty, the glass will cloud over with a milky mist, and in the centre the image is gradually precipitated in just the same way as a photograph forms on the sensitive plate."

The same authority relates the following interesting experiment with the crystal: "Miss X., upon looking into the crystal on two occasions as a test, to see if she could see me when she was several miles off, saw not me, but a different friend of mine on each occasion. She had never seen either of my friends before, but immediately identified them both on seeing them afterward at my office. On one of the evenings on which we experimented in the vain attempts to photograph a 'double,' I dined with Madam C. and her friend at a neighboring restaurant. As she glanced at the water-bottle, Madam C. saw a picture beginning to form, and, looking at it from curiosity, described with considerable detail an elderly gentleman whom she had never seen before, and whom I did not in the least recognize from her description at the moment. Three hours afterward, when the seance was over, Madam C., entered the room and recognized Mr. Elliott, of Messrs. Elliott & Fry, as the gentleman whom she had seen and described in the water-bottle at the restaurant. On another occasion the picture was less agreeable; it was an old man lying dead in bed with some one weeping at his feet; but who it was, or what it related to, no one knew."

Andrew Lang, another prominent investigator of psychic phenomena, gives the following interesting experiment in crystal-gazing: "I had given a glass ball to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large, square, old-fashioned red sofa covered with muslin (which she, afterward found in the next country-house she visited). Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into his study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He said that he would discover during the week whether or not he had seen right. This was at 5:30 on a Sunday afternoon. On Tuesday, Mr. Baillie was at a dance in a town forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half-past-five, you were sitting under a standard lamp, in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was toward me, so that I only saw the tip of his mustache.' 'Why, the blinds must have been up,' said Miss Preston. 'I was at Dulby,' said Mr. Baillie, and he undeniably was."

Miss X., the well-known contributor to the English magazine, "Borderland," several years ago, made a somewhat extended inquiry into the phenomena of crystal-gazing. From her experiments, she made the following classification of the phenomena of crystal-vision, which I herewith reproduce for your benefit. Her classification is as follows:

1. Images of something unconsciously observed. New reproductions, voluntary or spontaneous, and bringing no fresh knowledge to the mind.

2. Images of ideas unconsciously acquired from others. Some memory or imaginative effect, which does not come from the gazer's ordinary self. Revivals of memory. Illustrations of thought.

3. Images, clairvoyant or prophetic. Pictures giving information as to something past, present, or future, which the gazer has no other chance of knowing.

As a matter of fact, each and every form or phase of clairvoyance possible under other methods of inducing clairvoyant vision, is possible in crystal-gazing. It is a mistake to consider crystal-gazing as a separate and distinct form of psychic phenomena. Crystal-gazing is merely one particular form or method of inducing psychic or clairvoyant vision. If you will keep this in mind, you will avoid many common errors and misunderstandings in the matter.

In order to give you the benefit of as many points of view as possible, I shall now quote from an old English writer on the subject of the use of the crystal. I do this realizing that sometimes a particular student will get more from one point of view, than from another—some particular phrasing will seem to reach his understanding, where others fail. The directions of the English authority are as follows:

"What is desired through the regular use of the translucent sphere is to

"What is desired through the regular use of the translucent sphere is to cultivate a personal degree of clairvoyant power, so that visions of things or events, past, present, and future, may appear clearly to the interior vision, or eye of the soul. In the pursuit of this effort only, the crystal becomes at once both a beautiful, interesting and harmless channel of pleasure and instruction, shorn of dangers, and rendered conducive to mental development.

"To the attainment of this desirable end, attention is asked to the following practical directions, which, if carefully followed, will lead to success:

"(1) Select a quiet room where you will be entirely undisturbed, taking care that it is as far as possible free from mirrors, ornaments, pictures, glaring colors, and the like, which may otherwise district the attention. The room should be of comfortable temperature, in accordance with the time of year, neither hot nor cold. About 60 to 65 deg. Fahr. is suitable in most cases, though allowance can be made where necessary for natural differences in the temperaments of various persons. Thus thin, nervous, delicately-organized individuals, and those of lymphatic and soft, easy-going, passive types, require a slightly warmer apartment than the more positive class who are known by their dark eyes, hair and complexion, combined with prominent joints. Should a fire, or any form of artificial light be necessary, it should be well screened off, so as to prevent the light rays from being reflected in, or in any manner directly reaching the crystal. The room should not be dark, but rather shadowed, or charged with a dull light, somewhat such as prevails on a cloudy or wet day.

"(2) The crystal should be placed on its stand on a table, or it may rest on a black velvet cushion, but in either case it should be partially surrounded by a black silk or similar wrap or screen, so adjusted as to cut off any undesirable reflection. Before beginning to experiment, remember that most frequently nothing will be seen on the first occasion, and possibly not for several sittings; though some sitters, if strongly gifted with psychic powers in a state of unconscious, and sometimes conscious degree of unfoldment, may be fortunate enough to obtain good results at the very first trial. If, therefore, nothing is perceived during the first few attempts, do not despair or become impatient, or imagine that you will never see anything. There is a royal road to crystal vision, but it is open only to the combined password of Calmness, Patience, and Perseverance. If at the first attempt to ride a bicycle, failure ensues, the only way to learn is to pay attention to the necessary rules, and to persevere daily until the ability to ride comes naturally. Thus it is with the would-be seer. Persevere in accordance with these simple directions, and success will sooner or later crown your efforts.

"(3) Commence by sitting comfortably with the eyes fixed upon the crystal, not by a fierce stare, but with a steady, calm gaze, for ten minutes only, on the not by a fierce stare, but with a steady, calm gaze, for ten minutes only, on the first occasion. In taking the time it is best to hang your watch at a distance, where, while the face is clearly visible, the ticking is rendered inaudible. When the time is up, carefully put the crystal away in its case, and keep it in a dark place, under lock and key, allowing no one but yourself to handle it. At the second sitting, which should be at the same place, in the same position, and at the same time, you may increase the length of the effort to fifteen minutes, and continue for this period during the next five or six sittings, after which the time may be gradually increased, but should in no case exceed one hour. The precise order of repetition is always to be followed until the experimenter has developed an almost automatic ability to readily obtain results, when it needs no longer to be adhered to.

"(4) Any person, or persons, admitted to the room, and allowed to remain while you sit, should (a) keep absolute silence, and (b) remain seated at a distance from you. When you have developed your latent powers, questions may, of course, be put to you by one of those present, but even then in a very gentle, or low and slow tone of voice; never suddenly, or in a forceful manner.

"(5) When you find the crystal begins to look dull or cloudy, with small pin-points of light glittering therein, like tiny stars, you may know that you are commencing to obtain that for which you seek—viz., crystalline vision. Therefore, persevere with confidence. This condition may, or may not, continue for several sittings, the crystal seeming at times to alternately appear and disappear, as in a mist. By and by this hazy appearance, in its turn, will give place quite suddenly to a blindness of the senses to all else but a blue or bluish ocean of space, against which, as if it were a background, the vision will be clearly apparent.

"(6) The crystal should not be used soon after taking a meal, and care should be taken in matters of diet to partake only of digestible foods, and to avoid alcoholic beverages. Plain and nourishing food, and outdoor exercise, with contentment of mind, or love of simplicity in living, are great aids to success. Mental anxiety, or ill-health, are not conducive to the desired end. Attention to correct, breathing is of importance.

"(7) As regards the time at which events seen will come to pass, each seer is usually impressed with regard thereto; but, as a general rule, visions appearing in the extreme background indicate time more remote, either past or future, than those perceived nearer at hand, while those appearing in the foreground, or closer to the seer, denote the present or immediate future.

"(8) Two principal classes of vision will present themselves to the sitter—(a) the Symbolic, indicated by the appearance of symbols such as a flag, boat, knife, gold, etc., and (b) Actual Scenes and Personages, in action or otherwise. Persons gold, etc., and (b) Actual Scenes and Personages, in action or otherwise. Persons of a positive type of organization, the more active, excitable, yet decided type, are most likely to perceive symbolically, or allegorically; while those of a passive nature usually receive direct or literal revelations. Both classes will find it necessary to carefully cultivate truthfulness, unselfishness, gratitude for what is shown, and absolute confidence in the love, wisdom, and guidance of God Himself."

As the student proceeds with the study of these lessons, he will become acquainted with various details and methods concerned with the various phases of clairvoyance, which knowledge he may then combine with the above, the whole aiding him in the successful manifestation of the psychic phenomena of crystal-gazing, which, as I have said, is merely one phase of clairvoyance and under the same general laws and rules of manifestation. Remember that present, past and future clairvoyance all is possible to the highly developed crystal gazer.

THE ASTRAL TUBE. Closely allied with the phenomena of crystal-gazing, and that of psychometry, is that which occultists know as "the astral tube," although this psychic channel may be developed in ordinary clairvoyance by means of the power of concentrated attention, *etc.* I shall not enter into a detailed or technical discussion of the astral tube, at this place, but I wish to give you a general and comprehensive view of it and its workings.

In case of the strong concentration of the mind, in cases of psychometry or crystal-gazing, a channel or "line of force" is set up in the astral substance which composes the basis of the astral plane. This is like the wake of a ship made on the surface of the water through which the ship has passed. Or it is like a current of magnetic force in the ether. It is caused by a polarization of the particles composing the astral substance, which manifest in a current of intense vibrations in the astral substance, which thus serve as a ready channel for the transmission of psychic force or astral energy.

The astral tube serves as a ready conductor of the vibrations, currents and waves of energy on the astral plane which carry to the astral senses of the person the perception of the things, objects and scenes far removed from him in space and time. How these things far removed in space and time are perceived by the astral seer is explained in subsequent lessons of this course. At this place we are concerned merely with the "channel" through which the currents of energy flow, and which has been called the astral tube.

As a writer well says: "Through the astral tube the astral senses actually 'sense' the sights, and often the sounds, being manifested at a distance, just as one may see distant sights through a telescope, or hear distant sounds through a telephone. The astral tube is used in a variety of forms of psychic phenomena. It is often used unconsciously, and springs into existence spontaneously, under the strong influence of a vivid emotion, desire or will. It is used by the trained psychometrist, without the use of any 'starting point,' or 'focal centre,' simply by the use of his trained, developed and concentrated will. But its most familiar and common use is in connection with some object serving as a starting point or focal centre. The starting point or focal centre, above mentioned, is generally either what is known as the 'associated object' in the class of phenomena generally known as psychometry, or else a glass or crystal ball, or similar polished surface, in what is known as crystal-gazing."

Another authority tells his readers that: "Astral sight, when it is cramped by being directed along what is practically a tube, is limited very much as physical sight would be under similar circumstances, though if possessed in perfection it will continue to show, even at that distance, the auras, and therefore all the emotions and most of the thoughts of the people under observation. * But, it may be said, the mere fact that he is using astral sight ought to enable him to see things from all sides at once. And so it would, if he were using that sight in a normal way upon an object which was fairly near him—within his astral reach, as it were; but at a distance of hundreds or thousands of miles the case is very different. Astral sight gives us the advantage of an additional dimension, but there is still such a thing as position in that dimension, and it is naturally a potent factor in limiting the use of the powers on that plane. * The limitations resemble those of a man using a telescope on the physical plane. The experimenter, for example, has a particular field of view which cannot be enlarged or altered; he is looking at his scene from a certain direction, and he cannot suddenly turn it all around and see how it looks from the other side. If he has sufficient psychic energy to spare, he may drop altogether the telescope he is using, and manufacture an entirely new one for himself which will approach his objective somewhat differently; but this is not a course at all likely to be adopted in practice."

The student will find that, as we progress, many of these points which now seem complicated and obscure will gradually take on the aspect of simplicity and clearness. We must crawl before we can walk, in psychic research as well as in everything else.

LESSON VIII.
CLAIRVOYANT REVERIE

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In the preceding two chapters, I have asked you to consider the first two methods of inducing the clairvoyant phenomena, namely, Psychometry, and Crystal-Gazing, respectively. In these cases you have seen how the clairvoyant gets en rapport with the astral plane by means of physical objects, in the case of psychometric clairvoyance; or by means of a shining object, in the case of crystal gazing. Let us now consider the third method of inducing the clairvoyant condition or state, i.e., by means of what may be called Clairvoyant Reverie, in which the clairvoyant gets en rapport with the astral plane by means of psychic states in which the sights, sounds and thoughts of the material and physical plane are shut out of consciousness.

The student of the general subject of clairvoyance will soon be impressed with two facts concerning the production of clairvoyant phenomena, namely, (1) that in the majority of the recorded cases of the investigators the clairvoyant phenomena were obtained when the clairvoyant was in the state of sleep, or at least semi-sleep or drowsiness, the visioning appearing more or less like a vivid dream; and (2) that in the case of the clairvoyant voluntarily entering en rapport with the astral plane, he or she would enter into what seemed to be a kind of trance condition, in some cases an absolute unconsciousness of the outside world being manifested. The student, noting these facts, is apt to arrive at the conclusion that all clairvoyance is accompanied by the condition of sleep, or trance, and that no clairvoyant phenomena are possible unless this psychic condition is first obtained. But this is only a half-truth as we shall see in a moment.

In the first place, the student arriving at this conclusion seems to have ignored the fact that the phenomena of psychometry and crystal gazing, respectively, are as true instances of clairvoyance as are those which are manifested in the sleep or trance condition. It is true that some psychometrists produce phenomena when they are in a state of psychic quiescence, but, on the other hand, many clairvoyant psychometrists merely concentrate the attention on the object before them, and remain perfectly wide-awake and conscious on the physical plane. Likewise, the average crystal gazer remains perfectly wide-awake and conscious on the physical plane. When the student takes these facts into consideration, he begins to see that the trance condition, and similar psychic states, are simply particular methods of inducing the en rapport condition for the clairvoyant, and are not inseparably bound up with the phenomena of clairvoyance.

As the student progresses, moreover, he will see that even in the case of Clairvoyant Reverie, the third method of inducing the astral en rapport condition, the clairvoyant does not always lose consciousness. In the case of many advanced and exceptionally well-developed clairvoyants, no trance or sleep condition is induced. In such cases the clairvoyant merely "shuts out" the outside world of sights, sounds and thoughts, by an effort of trained will, and then concentrates steadily on the phenomena of the astral plane. For that matter, the skilled and advanced occultist is able to function on the astral plane by simply shifting his consciousness from one plane to another, as the typist shifts from the small letters of the keyboard to the capital letters, by a mere pressure on the shift-key of the typewriter.

The only reason that many clairvoyants manifesting along the lines of the third method, known as "clairvoyant reverie," fall into the trance or sleep condition, is that they have not as yet acquired the rare art of controlling their conscious attention at will—this is something that requires great practice. They find it easier to drop into the condition of semi-trance, or semi-sleep, than it is to deliberately shut out the outer world by an act of pure will. Moreover, you will find that in the majority of the recorded cases of the investigators, the clairvoyance was more or less spontaneous on the part of the clairvoyant person, and was not produced by an act of will. As we proceed to consider the various forms and phases of clairvoyant phenomena, in these lessons, you will notice this fact. There are but few recorded cases of voluntary clairvoyance in the books of the investigators—the skilled clairvoyants, and more particularly the advanced occultists, avoid the investigators rather than seek them; they have no desire to be reported as "typical cases" of interesting psychic phenomena—they leave that to the amateurs, and those to whom the phenomena come as a wonderful revelation akin to a miracle. This accounts for the apparent predominance of this form of clairvoyance—the secret is that the net of the investigators has caught only a certain kind of psychic fish, while the others escape attention.

All this would be of no practical importance, however, were it not for the fact that the average student is so impressed by the fact that he must learn to induce the trance condition in order to manifest clairvoyant phenomena, that he does not even think of attempting to do the work otherwise. The power of auto-suggestion operates here, as you will see by a moment's thought, and erects an obstacle to his advance along voluntary lines. More than this, this mistaken idea tends to encourage the student to cultivate the trance condition, or at least some abnormal psychic condition, by artificial means. I am positively opposed to the inducing of psychic conditions by artificial means, for I consider such practices most injurious and harmful for the person using such methods. Outside of anything else, it tends to render the person negative, psychically, instead of positive—it tends to make him or her subject to the psychic influence of others, on both the physical and astral plane, instead of retaining his or her own self-control and mastery.

The best authorities among the occultists instruct their pupils that the state of clairvoyant reverie may be safely and effectively induced by the practice of mental concentration alone. They advice positively against artificial methods. A little common sense will show that they are right in this matter. All that is needed is that the consciousness shall be focused to a point—become "one pointed" as the Hindu Yogis say. The intelligent practice of concentration accomplishes this, without the necessity of any artificial methods of development, or the induction of abnormal psychic states.

If you will stop a moment and realize how easily you concentrate your attention when you are witnessing an interesting play, or listening to a beautiful rendition of some great masterpiece of musical composition, or gazing at some miracle of art, you will see what I mean. In the cases just mentioned, while your attention is completely occupied with the interesting thing before you, so that you have almost completely shut out the outer world of sound, sight and thought, you are, nevertheless, perfectly wide awake and your consciousness is alert. The same thing is true when you are reading a very interesting book—the world is shut out from your consciousness, and you are oblivious to the sights and sounds around you. At the risk of being considered flippant, I would remind you of the common spectacle of two lovers so wrapped up in each other's company that they forget that there is a smiling world of people around them—time and space are forgotten to the two lovers—to them there is only one world, with but two persons in it. Again, how often have you fallen into what is known as a "brown study," or "day dream," in which you have been so occupied with the thoughts and fancies floating through your mind, that you forgot all else. Well, then, this will give you a common-sense idea of the state that the occultists teach may be induced in order to enter into the state of en rapport with the astral plane—the state in which clairvoyance is possible. Whether you are seeking clairvoyance by the method of psychometry, or by crystal gazing, or by clairvoyant reverie—this will give you the key to the state. It is a perfectly natural state—nothing abnormal about it, you will notice.

To some who may think that I am laying too much stress on the undesirability of artificial methods of inducing the clairvoyant condition, I would say that they are probably not aware of the erroneous and often harmful teachings on the subject that are being promulgated by ignorant or misinformed teachers—"a little learning is a dangerous thing," in many cases. It may surprise some of my students to learn that some of this class of teachers are instructing their pupils to practice methods of self-hypnosis by gazing steadily at a bright object until they fall unconscious; or by gazing "cross eyed" at the tip of the nose, or at an object held between the two eyebrows. These are familiar methods of certain schools of hypnotism, and result in producing a state of artificial hypnosis, more or less deep. Such a state is most undesirable, not only by reason of its immediate effects, but also by reason of the fact that it often results in a condition of abnormal sensitiveness to the will of others, or even to the thoughts and feelings of others, on both the astral and the physical planes of life. I emphatically warn my students against any such practices, or anything resembling them.

While I dislike to dwell on the subject, I feel that I should call the attention of my students to the fact that certain teachers seek to produce the abnormal psychic condition by means of exhausting breathing exercises, which make the person dizzy and sleepy. This is all wrong. While rhythmic breathing exercises have a certain value in psychic phenomena, and are harmless when properly practiced, nevertheless such practices as those to which I have alluded are harmful to the nervous system of the person, and also tend to induce undesirable psychic conditions. Again, some teachers have sought to have their students hold their breath for comparatively long periods of time in order to bring about abnormal psychic states. The slightest knowledge of physiology informs one that such a practice must be harmful; it causes the blood to become thick and impure, and deficient in oxygen. It certainly will produce a kind of drowsiness, for the same reason that impure air in a room will do the same thing—in both cases the blood stream is poisoned and made impure. The purpose of rational and normal breathing is to obviate just this thing—so these teachers are reversing a natural law of the body, in order to produce an abnormal psychic state. With all the energy in me, I caution you against this kind of thing.

Along the same line, I protest and warn you against the practices advised by certain teachers of "psychic development," who seek to have their pupils induce abnormal physical and psychic conditions by means of drugs, odor of certain chemicals, gases, *etc*. Such practices, as all true occultists know, belong to the clans of the Black Magicians, or devil worshippers, of the savage races—they have no place in true occult teachings. Common sense alone should warn persons away from such things—but it seems to fail some of them. I assert without fear of intelligent contradiction, that no true occultist ever countenances any such practices as these.

All the true teachers are vigorous in their denunciation of such false teachings and harmful practices. In this same category, I place the methods which are taught by certain persons, namely, that of inducing abnormal physical and psychic condition of giddiness and haziness by means of "whirling" around in a circle until one drops from giddiness, or until one "feels queer in the head." This is a revival of the practices of certain fanatics in Persia and India, who perform it as a religious rite until they fall into what they consider a "holy sleep," but which is nothing more than an abnormal and unhealthful physical and psychic condition. Such practices are a downward step, not an upward one. It seems a pity that the necessity has arisen for such warnings as these—but my duty, as I see it, is very plain. To all who are tempted to "develop" in this way, I say, positively, "DON'T!"

The scientific, rational way to develop the astral senses is to first acquire the art of concentrating. Bear in mind that in concentration the person, while shutting out the impressions of the outside world in general, nevertheless focuses and concentrates his attention upon the one matter before him. This is quite a different thing from making oneself sensitive to every current of thought and feeling that may be in the psychic atmosphere. True concentration renders one positive, while the other methods render one negative. Contrary to the common opinion, psychic concentration is a positive state, not a negative—an active state, not a passive one. The person who is able to concentrate strongly is a master, while one who opens himself to "control," either physical or astral, is more or less of a slave to other minds.

The student who will begin by experimenting along the lines of contact mind-reading, and who then advances along the lines of true telepathy, as explained in the earlier chapters of this book, will have made a good start, and considerable progress, along the road to clairvoyant development. The rest will be largely a matter of exercise and practice. He will be aided by practicing concentration along the general lines of the best occult teaching. Such practice may consist of concentration upon almost any physical object, keeping the thing well before the mind and attention. Do not tire the attention by practicing too long at one time. The following general rules will help you in developing concentration:

(1) The attention attaches more readily to interesting rather than uninteresting things. Therefore, select some interesting thing to study and analyze by concentrated thought.

(2) The attention will decline in strength unless there is a variation in the stimulus. Therefore, keep up the power of concentration by either changing the object you are observing; or else by discovering some new properties, qualities or attributes in it.

(3) The things you wish to shut out of consciousness can best be shut out by your concentration upon some other thing—the attention can dwell only upon one thing at a time, if focused upon that one thing.

(4) The power of applying your attention, steady and undissipated, to a single object, is a mark of strong will and superior mental discipline—weak-minds cannot do this. Therefore, in cultivating concentrated attention you are really strengthening your mind and will.

(5) To develop concentrated attention, you must learn to analyze, analyze, and analyze the thing upon which you are bestowing concentrated attention. Therefore, proceed by selecting an object and analyzing it by concentrated attention, taking one part after another, one by one, until you have analyzed and mastered the whole object. Give it the same attention that the lover gives his loved one; the musician his favorite composition; the artist his favorite work of art; and the booklover his favorite book—when you have accomplished this, you have mastered concentration, and will be able to apply the mind "one pointed" upon anything you wish, physical or astral; and, consequently will have no trouble in shutting-out disturbing impressions.

(6) Learn to concentrate on the physical plane, and you will be able to concentrate on the astral plane as well. By the one who has mastered concentration, trances and abnormal psychic states will not be needed. The needle-pointed mind is able to pierce the astral veil at will, while the blunt-pointed mind is resisted and defeated by the astral envelope, which while thin is very tough and unyielding.

A well-known authority on psychic development has well said: "Occasional flashes of clairvoyance sometimes come to the highly cultured and spiritual-minded man, even though he may never have heard of the possibility of training such a faculty. In his case such glimpses usually signify that he is approaching that stage in his evolution when these powers will naturally begin to manifest themselves. Their appearance should serve as an additional stimulus to him to strive to maintain that high standard of moral purity and mental balance without which clairvoyance is a curse and not a blessing to its possessor. Between those who are entirely unimpressionable and those who are in full possession of clairvoyant power, there are many intermediate stages. Students often ask how this clairvoyant faculty will first be manifested in themselves—how they may know when they have reached the stage at which its first faint foreshadowings are beginning to be visible. Cases differ so widely that it is impossible to give to this question any answer that will be universally applicable.

"Some people begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case, because the experience does not repeat itself, the seer comes in time to believe that on that occasion he must have been the victim of hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others, again, see faces, landscapes, or colored clouds floating before their eyes in the dark before they sink to rest; while perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep."

The authority in question gives the following excellent advice regarding the subject of the development of clairvoyant power and astral visioning: "Now the fact is that there are many methods by which it may be developed, but only one which can be at all safely recommended for general use—that of which we shall speak last of all. Among the less advanced nations of the world the clairvoyant state has been produced in various objectionable ways; among some of the non-Aryan tribes of India, by the use of intoxicating drugs or the inhaling of stupefying fumes; among the dervishes, by whirling in a mad dance of religious fervor until vertigo and insensibility supervene; among the followers of the abominable practices of the Voodoo cult, by frightful sacrifices and loathsome rites of black magic. Methods such as these are happily not in vogue in our own race, yet even among us large numbers of dabblers in this ancient art adopt some plan of self-hypnotization, such as gazing at a bright spot, or the repetition of some formula until a condition of semi-stupefaction is produced; while yet another school among them would endeavor to arrive at similar results by the use of some of the Indian systems of regulation of the breath. All these methods are unequivocally to be condemned as quite unsafe for the practice of the ordinary man who has no idea of what he is doing—who is simply making vague experiments in an unknown world. Even the method of obtaining clairvoyance by allowing oneself to be mesmerized by another person is one from which I should myself shrink with the most decided distaste; and assuredly it should never be attempted except under conditions of absolute trust and affection between the magnetizer and the magnetized, and a perfection of purity in heart and soul, in mind and intention, such as is rarely to be seen among any but the greatest of saints.

"Yet there is one practice which is advised by all religions alike—which if adopted carefully and reverently can do no harm to any human being, yet from adopted carefully and reverently can do no harm to any human being, yet from which a very pure type of clairvoyance has sometimes been developed; and that is the practice of meditation. Let a man choose a certain time every day—a time when he can rely upon being quiet and undisturbed, though preferably in the daytime rather than at night—and set himself at that time to keep his mind for a few minutes entirely free from all earthly thoughts of any kind whatever, and, when that is achieved, to direct the whole force of his being towards the highest ideal that he happens to know. He will find that to gain such perfect control of thought is enormously more difficult than he supposes, but when he attains it it cannot but be in every way most beneficial to him, and as he grows more and more able to elevate and concentrate his thought, he may gradually find that new worlds are opening before his sight. As a preliminary training towards the satisfactory achievement of such meditation, he will find it desirable to make a practice of concentration in the affairs of daily life—even in the smallest of them. If he writes a letter, let him think of nothing else but that letter until it is finished; if he reads a book, let him see to it that his thought is never allowed to wander from his author's meaning. He must learn to hold his mind in check, and to be master of that also, as well as of his lower passions; he must patiently labor to acquire absolute control of his thoughts, so that he will always know exactly what he is thinking about, and why—so that he can use his mind, and turn it or hold it still, as a practiced swordsman turns his weapon where he will."

I have given the above full quotation from this authority, not merely because that from another angle he states the same general principles as do I; but also because his personal experience in actual clairvoyant phenomena is so extended and varied that any word from him on the subject of the development of clairvoyant power must have a value of its own. While I differ from this authority on some points of detail of theory and practice, nevertheless I gladly testify to the soundness of his views as above quoted, and pass them on to my students for careful consideration and attention. The student will do well to heed what he has to say, and to combine such opinion with what I have uttered in the earlier part of this chapter—there will be found a close agreement in principle and practice.

And, now let us pass on to a consideration of the various forms and phases of the clairvoyant phenomena itself. The subject is fascinating, and I am sure that you will enjoy this little excursion into the strange realm of thought regarding the astral phenomena of clairvoyance. But, be sure to master each lesson before proceeding to the rest, as otherwise you will have to turn back the leaves of the course in order to pick up some point of teaching that you have neglected.

LESSON IX.
SIMPLE CLAIRVOYANCE

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In a previous chapter we have seen that there are three well-defined classes of clairvoyance, namely, (1) Simple clairvoyance; (2) Clairvoyance in space; and (3) Clairvoyance in Time. I shall now consider these in sequence, beginning with the first, Simple Clairvoyance.

In simple clairvoyance the clairvoyant person merely senses the auric emanations of other persons, such as the auric vibrations, colors, etc., currents of thought vibrations, etc., but does not see events or scenes removed in space or time from the observer. There are other phenomena peculiar to this class of clairvoyance which I shall note as we progress with this chapter.

An authority on the subject of astral phenomena has written interestingly, as follows, regarding some of the phases of simple clairvoyance: "When we come to consider the additional facilities which it offers in the observation of animate objects, we see still more clearly the advantages of astral vision. It exhibits to the clairvoyant the aura of plants and animals, and thus in the case of the latter their desires and emotions, and whatever thoughts they may have, are all plainly shown before his eyes. But it is in dealing with human beings that he will most appreciate the value of this faculty, for he will often be able to help them far more effectually when he guides himself by the information which it gives him.

"He will be able to see the aura as far up as the astral body, and though that leaves all the higher part of a man still hidden from his gaze, he will nevertheless find it possible by careful observation to learn a good deal about the higher part from what is within his reach. His capacity of examination of the etheric double will give him considerable advantage in locating and classifying any defects or diseases of the nervous system, while from the appearance of the astral body he will at once be aware of all the emotions, passions, desires and tendencies of the man before him, and even of very many of his thoughts also.

"As he looks at a person he will see him surrounded by the luminous mist of the astral aura, flashing with all sorts of brilliant colors, and constantly changing in hue and brilliancy with every variation of the person's thoughts and feelings. He will see this aura flooded with the beautiful rose-color of pure affection, the rich blue of devotional feeling, the hard, dull brown of selfishness, the deep scarlet of anger, the horrible lurid red of sensuality, the livid grey of fear, the black clouds of hatred and malice, or any of the other hundredfold indications so easily to be read in it by the practiced eye; and thus it will be impossible for any persons to conceal from him the real state of their feelings on any subject. Not only does the astral aura show him the temporary result of the emotion passing through it at the moment, but it also gives him, by an arrangement and proportion of its colors when in a condition of comparative rest, a clue to the general disposition and character of its owner."

By simple clairvoyance in a certain stage of development the clairvoyant person is able to sense the presence of the human aura, by means of his astral sight. The human aura, as all students of occultism know, is that peculiar emanation of astral vibrations that extends from each living human being, surrounding him in an egg-shaped form for a distance of two to three feet on all sides. This peculiar nebulous envelope is not visible to the physical sight, and may be discerned only by means of the astral senses. It, however, may be dimly "felt" by many persons coming into the presence of other persons, and constitutes a personal atmosphere which is sensed by other persons.

The trained clairvoyant vision sees the human aura as a nebulous hazy substance, like a luminous cloud, surrounding the person for two or three feet on each side of his body, being more dense near the body and gradually becoming less dense as it extends away from the body. It has a phosphorescent appearance, with a peculiar tremulous motion manifesting through its substance. The clairvoyant sees the human aura as composed of all the colors of the spectrum, the combination shifting with the changing mental and emotional states of the person. But, in a general way, it may be said that each person has his or her or distinctive astral auric colors, depending upon his or her general character or personality. Each mental state, or emotional manifestation, has its own particular shade or combination of shades of auric coloring. This beautiful kaleidoscopic spectacle has its own meaning to the advanced occultist with clairvoyant vision, for he is able to read the character and general mental states of the person by means of studying his astral auric colors. I have explained these auric colors, and their meanings, in my little book entitled "The Human Aura."

The human aura is not always in a state of calm phosphorescence, however. On the contrary, it sometimes manifests great flames, like those of a fiery furnace, which shoot forth in great tongues, and dart forth suddenly in certain directions toward the objects attracting them. Under great emotional excitement the auric flames move around in swift circling whirlpools, or else swirl away from a centre. Again, it seems to throw forth tiny glistening sparks of astral vibrations, some of which travel for great distance.

The clairvoyant vision is also able to discern what is called the "prana aura" of a person. By this term is indicated that peculiar emanation of vital force which surrounds the physical body of each and every person. In fact, many persons of but slight clairvoyant power, who cannot sense the auric colors, are able to perceive this prana-aura without trouble. It is sometimes called the "health aura," or "physical aura." It is colorless, or rather about the shade of clear glass, diamond, or water. It is streaked with very minute, bristle-like lines. In a state of good health, these fine lines are stiff like toothbrush bristles; while, in cases of poor health, these lines droop, curl and present a furlike appearance. It is sometimes filled with minute sparkling particles, like tiny electric sparks in rapid vibratory motion.

To the clairvoyant vision the prana-aura appears like the vibrating heated air arising from a fire, or stove, or from the heated earth in summer. If the student will close his eyes partially, and will peer through narrowed eyelids, he will in all probability be able to perceive this prana-aura surrounding the body of some healthy, vigorous person—particularly if the person is sitting in a dim light. Looking closely, he will see the peculiar vibratory motion, like heated air, at a distance of about two inches from the body of the person. It requires a little practice in order to acquire the knack of perceiving these vibrations—a little experimenting in order to get just the right light on the person—but practice will bring success, and you will be repaid for your trouble.

In the same way, the student may by practice acquire the faculty to perceiving his own prana-aura. The simplest way to obtain this last mentioned result is to place your fingers (spread out in fan-shape) against a black background, in a dim light. Then gaze at the fingers with narrowed eyelids, and half-closed eyes. After a little practice, you will see a fine thin line surrounding your fingers on all sides—a semi-luminous border of prana-aura. In most cases this border of aura is colorless, but sometimes a very pale yellowish hue is perceived. The stronger the vital force of the person, the stronger and brighter will this border of prana-aura appear. The aura surrounding the fingers will appear very much like the semi-luminous radiance surrounding a gas-flame, or the flame of a candle, which is familiar to nearly everyone.

Another peculiar phenomenon of the astral plane, perceived by clairvoyants of a certain degree of development, is that which is known as the "thought-form." A thought-form is a specialized grouping of astral substance, crystalized by the strong thought impulses or vibrations of a person thinking, or manifesting strong emotional excitement. It is generated in the aura of the person, in the first place, but is then thrown off or emitted from the atmosphere of the person, and is sent off into space. A thought-form is really but a strongly manifested thought or feeling which has taken form in the astral substance. Its power and duration depend upon the degree of force of the thought or feeling manifesting it.

These thought-forms differ very materially from one another in form and general appearance. The most common form is that of a tiny series of waves, similar to those caused by the dropping of a pebble in a pond of water. Sometimes the thought-form takes on the appearance of a whirlpool, rotating around a centre, and moving through space as well. Another form is like that of the pin-wheel fireworks, swirling away from its centre as it moves through space. Still another form is that of a whirling ring, like that emitted from a smokestack of a locomotive, or the mouth of a smoker—the familiar "ring" of the smoker. Others have the form and appearance of semi-luminous globes, glowing like a giant opal.

Other thought-forms are emitted in jet-like streams, like steam puffed out from a tea-kettle. Again, it will appear as a series of short puffs of steam-like appearance. Again, it will twist along like an eel or snake. Another time it will twist its way like a corkscrew. At other times it will appear as a bomb, or series of bombs projected from the aura of the thinker. Sometimes, as in the case of a vigorous thinker or speaker, these thought-form bombs will be seen to explode when they reach the aura of the person addressed or thought of. Other forms appear like nebulous things resembling an octopus, whose twining tentacles twist around the person to whom they are directed.

Each thought-form bears the same color that it possessed when generated in the aura of its creator, though the colors seem to fade with time. Many of them glow with a dull phosphorescence, instead of bright coloring. The atmosphere of every person, and every place, is filled with various thought-forms emanated from the person, or persons who inhabit the place. Each building has its own distinctive thought-forms, which permeate its mental atmosphere, and which are clearly discernible by trained clairvoyant vision.

I here take the liberty of quoting a few paragraphs from my little book entitled "The Astral World," in which the phenomena of the astral plane are explained in detail. I reproduce them here in order to show you what you may see on the astral plane when your clairvoyant vision is sufficiently developed to function there. The words are addressed to one who is sensing on the astral, plane.

"Notice that beautiful spiritual blue around that woman's head! And see that ugly muddy red around that man passing her! Here comes an intellectual giant—see that beautiful golden yellow around his head, like a nimbus! But I don't exactly like that shade of red around his body—and there is too marked an absence of blue in his aura! He lacks harmonious development. Do you notice those great clouds of semi-luminous substance, which are slowly floating along? notice how the colors vary in them. These are clouds of thought-vibrations

—notice how the colors vary in them. Those are clouds of thought-vibrations, representing the composite thought of a multitude of people. Also notice how each body of thought is drawing to itself little fragments of similar thought-forms and energy. You see here the tendency of thought-forms to attract others of their kind—how like the proverbial birds of a feather, they flock together—how thoughts come home, bringing their friends with them—how each man creates his own thought atmosphere.

"Speaking of atmospheres, do you notice that each shop we pass has its own peculiar thought-atmosphere? If you look into the houses on either side of the street, you will see that the same thing is true. The very street itself has its own atmosphere, created by the composite thought of those inhabiting and frequenting it. No! do not pass down that side street—its astral atmosphere is too depressing, and its colors too horrible and disgusting for you to witness just now—you might get discouraged and fly back to your physical body for relief. Look at those thought-forms flying through the atmosphere! What a variety of form and coloring! Some most beautiful, the majority quite neutral in tint, and occasionally a fierce, fiery one tearing its way along toward its mark. Observe those whirling and swirling thought-forms as they are thrown off from that business-house. Across the street, notice that great octopus monster of a thought-form, with its great tentacles striving to wind around persons and draw them into that flashy dance-hall and dram-shop. A devilish monster which we would do well to destroy. Turn your concentrated thought upon it, and will it out of existence—there, that's the right way; watch it sicken and shrivel! But, alas! more of its kind will come forth from that place."

The above represents the sights common to the advanced occultist who explores the astral plane either in his astral body, or else by means of clairvoyant vision. To such a one, these sights are just as natural as those of the physical plane to the person functioning by ordinary physical senses. One is as natural as is the other—there is nothing supernatural about either.

But there are other, and even more wonderful attributes of astral visioning than that which we have just related. Let us take a general survey of these, so that you may be familiar with what you hope to see on the astral plane, and which you will see when you have sufficiently developed your clairvoyant powers.

What would you think if you could "see through a brick wall?" Well, the clairvoyant is able to do this. For that matter, the physical X Rays are able to penetrate through solid substances, and the astral vibrations are even more subtle than these. It seems strange to hear of this kind of visioning as purely natural, doesn't it? It smacks strongly of the old supernatural tales—but it is as simply natural as is the X Ray. The advanced clairvoyant is able to see through the most natural as is the X Ray. The advanced clairvoyant is able to see through the most solid objects, and inside of anything, for that matter. The astral senses register the subtle vibrations of the astral plane, just as the physical eye registers the ordinary rays of light-energy. You are able to see through solid glass, with the physical eye, are you not? Well, in the same way the clairvoyant sees through solid steel or granite. It is all a matter of registering vibrations of energy—nothing more, and nothing less.

It is in this way that the trained clairvoyant is able to read from closed books, sealed letters, *etc.* In the same way, he is able to pierce the dense soil, and to see far down into the depths of the earth, subject to certain limitations. Veins of coal, oil, and other substances have been discovered clairvoyantly in this way. Not every clairvoyant is able to do this, but the advanced ones have done it. In the same way, the trained clairvoyant is able to see inside the bodies of sick persons, and to diagnose their ailments, providing, of course, he is familiar with the appearance of the organs in health and in disease, and has a sufficient knowledge of physiology and pathology to interpret what he sees.

An authority on the phenomena of the astral plane has written entertainingly and correctly regarding this phase of simple clairvoyance, as follows: "The possession of this extraordinary and scarcely expressible power, then, must always be borne in mind through all that follows. It lays every point in the interior of every solid body absolutely open to the gaze of the seer, just as every point in the interior of a circle lies open to the gaze of a man looking down upon it. But even this is by no means all that it gives to its possessor. He sees not only the inside as well as the outside of every object, but also its astral counterpart. Every atom and molecule of physical matter has its corresponding astral atoms and molecules, and the mass which is built up out of these is clearly visible to the clairvoyant. Usually the astral form of any object projects somewhat beyond the physical part of it, and thus metals, stones and other things are seen surrounded by an astral aura.

"It will be seen at once that even in the study of inorganic matter a man gains immensely by the acquisition of this vision. Not only does he see the astral part of the object at which he looks, which before was wholly hidden from him; not only does he see much more of its physical constitution than he did before, but even what was visible to him before is now seen much more clearly and truly. * Another strange power of which he may find himself in possession is that of magnifying at will the minutest physical or astral particle to any desired size, as through a microscope—though no microscope ever made, or ever likely to be made, possesses even a thousandth part of this psychic magnifying power. By its means the hypothetical molecule and atom postulated by science become visible and living realities to the occult student, and on this closer examination he finds them to be much more complex in their structure than the scientific man has yet realized them to be. It also enables him to follow with the closest attention and the most lively interest all kinds of electrical, magnetic, and other etheric action; and when some of the specialists in these branches of science are able to develop the power to see these things whereof they write so facilely, some very wonderful and beautiful revelations may be expected.

"This is one of the SIDDIHIS or powers described in the Oriental books as accruing to the man who devotes himself to spiritual development, though the name under which it is there mentioned might not be immediately recognizable. It is referred to as 'the power of making oneself large or small at will,' and the reason of a description which appears so oddly to reverse the fact is that in reality the method by which this feat is performed is precisely that indicated in these ancient books. It is by the use of temporary visual machinery of inconceivable minuteness that the world of the infinitely little is so clearly seen; and in the same way (or rather in the opposite way) it is by enormously increasing the size of the machinery used that it becomes possible to increase the breadth of one's view—in the physical sense as well as, let us hope, in the moral—far beyond anything that science has ever dreamt of as possible for man. So that the alteration in size is really in the vehicle of the student's consciousness, and not in anything outside of himself; and the old Oriental books have, after all, put the case more accurately than have we. I have indicated, though only in the roughest outlines, what a trained student, possessed of full astral vision, would see in the immensely wider world to which that vision introduced him; but I have said nothing of the stupendous change in his mental attitude which comes from the experimental certainty regarding matters of paramount importance. The difference between even the profoundest intellectual conviction, and the precise knowledge gained by direct personal experience, must be felt in order to be appreciated."

Now, here at this place, I wish to call the attention of the student to the fact that while the above stated, phenomena strictly belong to the class of "simple clairvoyance," rather than to "space clairvoyance," or "time clairvoyance" respectively, nevertheless the same phenomena may be manifested in connection with that of these other classes of clairvoyance. For instance, in space clairvoyance the trained clairvoyant is able not only to perceive things happening at points far distant, but may also (if highly developed psychically) be able to perceive the details just mentioned as well as if he were at that distant point in person. Likewise, in time clairvoyance, the clairvoyant may exercise the power of magnifying vision regarding the object far distant in time, just as if he were living in that time. So here as elsewhere we find the different classes of phenomena shading and blending into each other. At the best, classifications are useful principally for convenience in intellectual consideration and reasoning.

In the same way, the clairvoyant may manifest the above mentioned forms of astral sensing in cases when the astral vision has been awakened by psychometry, or by crystal gazing, as well as in those cases in which the condition has been brought about through meditation, or similar methods.

I would also call the attention of the student to the fact that in the above description of the phenomena of simple clairvoyance I have made no mention of the sights of the astral plane which often become visible to the clairvoyant, and which have to do with astral bodies, astral shells, the disembodied souls of those who have passed on to other planes of existence, *etc.* I shall take up these matters in other parts of this course, and shall not dwell upon them in this place. But, I wish you to remember that the same power which enables you to sense other objects by means of the astral scenes, is the same that is called into operation in the cases to which I have just referred.

The astral plane is a wonderful plane or field of being, containing many strange and wonderful beings and things. The person living on the physical plane may visit the astral plane in the astral body; and, again, he may perceive the happenings and scenes of that plane by means of the awakened and developed astral senses. Some clairvoyants find it easy to function in one way, and some in another. It is reserved for the scientifically developed clairvoyant to manifest the well-rounded power to perceive the phenomena of the astral plane in its wonderful entirety.

Finally, you will see by reference to other chapters of this book, that one may manifest simple clairvoyant powers (as well as the more complicated ones of time and space clairvoyance) not only in the ordinary waking state, but also in the state of dreams. In fact, some of the most striking psychic phenomena are manifested when the seer is in the dream state. As we proceed, you will find that every phase of the great subject will fit into its place, and will be found to blend with every other phase. There will be found a logical harmony and unity of thought pervading the whole subject. But we must use single bricks and stones as we build—it is only in the completed structure that we may perceive the harmonious unity.

LESSON X.
CLAIRVOYANCE OF DISTANT SCENES

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Let us now consider the phenomena of the second class of clairvoyance, namely, Clairvoyance in Space.

In space clairvoyance the clairvoyant person senses scenes and events removed in space from the observer—that is to say, scenes and events situated outside of the range of the physical vision of the clairvoyant. In this class also is included certain phenomena in which the clairvoyant vision is able to discern things that may be concealed or obscured by intervening material objects. Some of the many different forms and phases of space clairvoyance are illustrated by the following examples, all taken from the best sources.

Bushnell relates the following well-known case of space clairvoyance: "Capt. Yount, of Napa Valley, California, one midwinter's night had a dream in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge, perpendicular front of white-rock cliff; he saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons, and their look of peculiar distress. He awoke profoundly impressed by the distinctness and apparent reality of the dream. He at length fell asleep, and dreamed exactly the same dream over again. In the morning he could not expel it from his mind. Falling in shortly after with an old hunter comrade, he told his story, and was only the more deeply impressed by him recognizing without hesitation the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the Pass exactly answered his description.

"By this the unsophistical patriarch was decided. He immediately collected a company of men, with mules and blankets and all necessary provisions. The neighbors were laughing meantime at his credulity. 'No matter,' he said, 'I am able to do this, and I will, for I verily believe that the fact is according to my dream.' The men were sent into the mountains one hundred and fifty miles distant, direct to the Carson Valley Pass. And there they found the company exactly in the condition of the dream, and brought in the remnant alive."

In connection with this case, some leading, occultists are of the opinion that the thought-waves from the minds of the distressed lost persons reached Capt.

Yount in his sleep, and awakened his subconscious attention. Having natural clairvoyant power, though previously unaware of it, he naturally directed his astral vision to the source of the mental currents, and perceived clairvoyantly the scene described in the story. Not having any acquaintance with any of the lost party, it was only by reason of the mental currents of distress so sent out that his attention was attracted. This is a very interesting case, because several psychic factors are involved in it, as I have just said.

In the following case, there is found a connecting link of acquaintance with a person playing a prominent part in the scene, although there was no conscious appeal to the clairvoyant, nor conscious interest on her part regarding the case. The story is well-known, and appears in the Proceedings of the Society for Psychical Research. It runs as follows:

Mrs. Broughton awoke one night in 1844, and roused her husband, telling him that something dreadful had happened in France. He begged her to go asleep again, and not trouble him. She assured him that she was not asleep when she saw what she insisted on telling him—what she saw in fact. She saw, first, a carriage accident, or rather, the scene of such an accident which had occurred a few moments before. What she saw was the result of the accident—a broken carriage, a crowd collected, a figure gently raised and carried into the nearest house, then a figure lying on a bed, which she recognized as the Duke of Orleans. Gradually friends collected around the bed—among them several members of the French royal family—the queen, then the king, all silently, tearfully, watching the evidently dying duke. One man (she could see his back, but did not know who he was) was a doctor. He stood bending over the duke, feeling his pulse, with his watch in the other hand. And then all passed away, and she saw no more. "As soon as it was daylight she wrote down in her journal all that she had seen. It was before the days of the telegraph, and two or more days passed before the newspapers announced 'The Death of the Duke of Orleans.' Visiting Paris a short time afterwards, she saw and recognized the place of the accident, and received the explanation of her impression. The doctor who attended the dying duke was an old friend of hers, and as he watched by the bed his mind had been constantly occupied with her and her family."

In many cases of clairvoyance of this kind, there is found to exist a strong connecting link of mutual interest or affection, over which flows the strong attention-arousing force of need or distress, which calls into operation the clairvoyant visioning.

In other cases there seems to be lacking any connecting link, although, even in such cases there may be a subconscious link connecting the clairvoyant with the scene or event. An interesting example of this last mentioned phase is that related by W.T. Stead, the English editor and author, as having happened to himself. Mr. Stead's recital follows:

"I got into bed and was not able to go to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room, and it was perfectly dark; I had my eyes shut also. But, notwithstanding the darkness, I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran into the water. On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there and the sea and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene. It was so beautiful that I remember thinking that if it continued I should be so interested in looking at it that I should never go asleep. I was wide awake, and at the same time that I saw the scene I distinctly heard the dripping of the rain outside the window. Then, suddenly without any apparent object or reason, the scene changed.

"The moonlight sea vanished, and in us place I was looking right into the interior of a reading-room. It seemed as if it had been used as a school-room in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader who had a curious resemblance to Tim Harrington, although it was not he, hold up a magazine or book in his hand and laugh. It was not a picture—it was there. The scene was just as if you were looking through an opera glass; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as if it were with another sense which is more inside your head than in your eyes. The pictures were apropos of nothing; they had been suggested by nothing I had been reading or talking of; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep, and then it passed."

An interesting case of space clairvoyance is that related of Swedenborg, on the best authority. The story runs that in the latter part of September, 1759, at four o'clock one Saturday afternoon, Swedenborg arrived home from England, and disembarked at the town of Gothenburg. A friend, Mr. W. Castel, met him and invited him to dinner, at which meal there were fifteen persons gathered around the table in honor of the guest. At six o'clock, Swedenborg went out a few minutes, returning to the table shortly thereafter, looking pale and excited. When questioned by the guests he replied that there was a fire at Stockholm, two hundred miles distant, and that the fire was steadily spreading. He grew very restless, and frequently left the room. He said that the house of one of his friends, whose name he mentioned, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he returned crying out cheerfully, "Thank heaven! the fire is out, the third door from my house!" The news of the strange happening greatly excited the people of the town, and the city officials made inquiry regarding it. Swedenborg was summoned before the authorities, and requested to relate in detail what he had seen. Answering the questions put to him, he told when and how the fire started; how it had begun; how, when and where it had stopped; the time it had lasted; the number of houses destroyed or damaged, and the number of persons injured. On the following Monday morning a courier arrived from Stockholm, bringing news of the fire, having left the town while it was still burning. On the next day after, Tuesday morning, another courier arrived at the city hall with a full report of the fire, which corresponded precisely with the vision of Swedenborg. The fire had stopped precisely at eight o'clock, the very minute that Swedenborg had so announced it to the company.

A similar case is related by Stead, having been told to him by the wife of a Dean in the Episcopal Church. He relates it as follows: "I was staying in Virginia, some hundred miles away from home, when one morning about eleven o'clock I felt an overpowering sleepiness, which drowsiness was quite unusual, and which caused me to lie down. In my sleep I saw quite distinctly my home in Richmond in flames. The fire had broken out in one wing of the house, which I saw with dismay was where I kept all my best dresses. The people were all trying to check the flames, but it was no use. My husband was there, walking about before the burning house, carrying a portrait in his hand. Everything was quite clear and distinct, exactly as if I had actually been present and seen everything. After a time, I woke up, and going down stairs told my friends the strange dream I had had. They laughed at me, and made such game of my vision that I did my best to think no more about it. I was traveling about, a day or two passed, and when Sunday came I found myself in a church where some relatives were worshipping. When I entered the pew they looked very strange, and as soon as the service was over I asked them what was the matter. 'Don't be alarmed,' they said, 'there is nothing serious.' Then they handed me a post-card from my husband which simply said, 'House burned out; covered by insurance.' The day was the date upon which my dream occurred. I hastened home, and then I learned that everything had happened exactly as I had seen it. The fire had

I learned that everything had happened exactly as I had seen it. The fire had broken out in the wing I had seen blazing. My clothes were all burned, and the oddest thing about it was that my husband, having rescued a favorite picture from the burning building, had carried it about among the crowd for some time before he could find a place in which to put it safely."

Another case, related by Stead, the same authority, runs as follows: "The father of a son who had sailed on the 'Strathmore,' an emigrant ship outbound from the Clyde saw one night the ship foundering amid the waves, and saw that his son, with some others, had escaped safely to a desert island near which the wreck had taken place. He was so much impressed by this vision that he wrote to the owner of the 'Strathmore' telling him what he had seen. His information was scouted; but after a while the 'Strathmore' became overdue, and the owner became uneasy. Day followed day, and still no tidings of the missing ship. Then like Pharaoh's butler, the owner remembered his sins one day, and hunted up the letter describing the vision. It supplied at least a theory to account for the ship's disappearance. All outward-bound ships were requested to look out for any survivors on the island indicated in the vision. These orders were obeyed, and the survivors of the 'Strathmore' were found exactly where the father had seen them."

The Society for Psychical Research mentions another interesting case, as follows: "Dr. Golinski, a physician of Kremeutchug, Russia, was taking an after-dinner nap in the afternoon, about half-past three o'clock. He had a vision in which he saw himself called out on a professional visit, which took him to a little room with dark hangings. To the right of the door he saw a chest of drawers, upon which rested a little paraffine lamp of special pattern, different from anything he had ever seen before. On the left of the door, he saw a woman suffering from a severe hemorrhage. He then saw himself giving her professional treatment. Then he awoke, suddenly, and saw that it was just half-past four o'clock. Within ten minutes after he awoke, he was called out on a professional visit, and on entering the bedroom he saw all the details that had appeared to him in his vision. There was the chest of drawers—there was the peculiar lamp—there was the woman on the bed, suffering from the hemorrhage. Upon inquiry, he found that she had grown worse between three and four o'clock, and had anxiously desired that he come to her about that time, finally dispatching a messenger for him at half-past four, the moment at which he awoke."

Another, and a most peculiar, phase of space clairvoyance is that in which certain persons so awaken the astral senses of other persons that these persons perceive the first person—usually in the form of seemingly seeing the person present in the immediate vicinity, just as one would see a ghostly visitor. In some cases there is manifested double clairvoyance, both persons visioning some cases there is manifested double-clairvoyance, both persons visioning clairvoyantly; in other cases, only the person "visited" astrally senses the occurrence. The following cases illustrate this form of space clairvoyance.

W.T. Stead relates the case of a lady well known to him, who spontaneously developed the power of awakening astral perception in others. She seemed to "materialize" in their presence. Her power in this direction became a source of considerable anxiety and worry to her friends to whom she would pay unexpected and involuntary visits, frightening them out of their wits by the appearance of her "ghost." They naturally thought that she had died suddenly and had appeared to them in ghostly form. The lady, her self, was totally unconscious of the appearance, though she admitted that at or about the times of the appearances she had been thinking of her friends whom she visited astrally.

The German writer, Jung Stilling, mentions the case of a man of good character who had developed power of this kind, but also was conscious of his visits. He exerted the power consciously by an effort of will, it seems. At one time he was consulted by the wife of a sea captain whose husband was on a long voyage to Europe and Asia (sailing from America). His ship was long overdue, and his wife was quite worried about him. She consulted the gentleman in question, and he promised to do what he could for her. Leaving the room he threw himself on a couch and was seen by the lady (who peered through the half-opened door) to be in a state of semi-trance. Finally he returned and told her that he had visited her husband in a coffee-house in London, and gave her husband's reasons for not writing, adding that her husband would soon return to America. When her husband returned several months later, the wife asked him about the matter. He informed her that the clairvoyant's report was correct in every particular. Upon being introduced to the clairvoyant, the captain manifested great surprise, saying that he had met the man in question on a certain day in a coffee-house in London, and that the man had told him that his wife was worried about him, and that he had told the man that he had been prevented from writing for several reasons, and that he was on the eve of beginning his return voyage to America. He added that when he looked for the man a few moments afterwards, the stranger had apparently lost himself in the crowd, disappeared and was seen no more by him.

The Society for Psychical Research gives prominence to the celebrated case of the member of the London Stock Exchange, whose identity it conceals under the initials "S.H.B.," who possessed this power of voluntary awakening of astral sight in others by means of his "appearance" to them. The man relates his experience to the Society as follows: "One Sunday night in November, 1881, I was in Kildare Gardens, when I willed very strongly that I would visit in the spirit two lady friends, the Misses X., who were living three miles off, in spirit two lady friends, the Misses X., who were living three miles off, in Hogarth Road. I willed that I should do this at one o'clock in the morning, and having willed it, I went to sleep. Next Thursday, when I first met my friends, the elder lady told me that she woke up and saw my apparition advancing to her bedside. She screamed and woke her sisters, who also saw me." (The report includes the signed statement of the ladies, giving the time of the appearance, and the details thereof.)

"Again, on December 1, 1882, I was at Southall. At half-past nine I sat down to endeavor to fix my mind so strongly upon the interior of a house at Kew, where Miss V. and her sister lived, that I seemed to be actually in the house. I was conscious, but was in a kind of mesmeric sleep. When I went to bed that night, I willed to be in the front bedroom of that house at Kew at twelve; and to make my presence felt by the inmates. Next day I went to Kew. Miss V.'s married sister told me, without any prompting from me, that she had seen me in the passage going from one room to another at half-past nine o'clock, and that at twelve, when she was wide awake, she saw me come to the front bedroom, where she slept, and take her hair, which is very long, into my hand. She said I then took her hand, and gazed into the palm intently. She said, 'You need not look at the lines, for I never have any trouble.' She then woke her sister. When Mrs. L. told me this, I took out the entry that I had made the previous night and read it to her. Mrs. L. is quite sure she was not dreaming. She had only seen me once before, two years previously. Again, on March 22, 1884, I wrote to Mr. Gurney, of the Psychical Research Society, telling him that I was going to make my presence felt by Miss V., at 44 Norland Square, at midnight. Ten days afterwards, I saw Miss V., when she voluntarily told me that on Saturday at midnight, she distinctly saw me, when she was quite wide awake."

The records of the psychic researchers are filled with numerous accounts of cases in which similar astral projections have occurred when the person was on his or her death-bed, but was still alive. It would seem that under such circumstances the astral senses are very much freer from the interference of the physical senses, and tend to manifest very strongly in the form of appearances to persons in whom the dying person is attached by the ties of affection. Many who read this course have known of cases of this kind, for they are of quite frequent occurrence.

The student will notice that in the majority of the cases cited in this chapter the clairvoyant has been in a state of sleep, or semi-sleep—often in a dream condition. But you must not jump to the conclusion that this condition is always necessary for the manifestation of this phenomenon. On the contrary, the advanced and well developed clairvoyants usually assume merely a condition of deep reverie or meditation, shutting out the sounds and thoughts of the physical plane, so as to be able to function better on the astral plane.

The reason that so many recorded cases have occurred when the clairvoyant person was asleep, and the vision appeared as a dream, is simply because in such a condition the physical senses of the person are stilled and at rest, and there is less likelihood of interference from them, and a better opportunity for the astral senses to function effectively. It is like the familiar cases in which one becomes so wrapped up in viewing a beautiful work of art, or in listening to a beautiful musical rendition, that he or she forgets all about the sights and sounds of the world outside. One sometimes gets into this same condition when reading an interesting book, or when witnessing an interesting play. When the psychic powers are concentrated upon any one channel of vision, the others fail to register a clear impression. The same rule holds good on the astral plane, as on the physical.

There are certain psychic conditions which are especially conducive to the manifestation of clairvoyant phenomena, as all students of the subject know very well. These conditions are somewhat hard to induce, at least until the clairvoyant has had considerable experience and practice. But, in the state of sleep, the person induces the desired conditions, in many cases, though he is not consciously doing so. As might naturally be expected, therefore, the majority of the recorded cases of clairvoyance have occurred when the clairvoyant person has been asleep.

I should also state, once more, that in many cases in which the clairvoyant has witnessed the "appearance" of another person, as in the cases such as I have just mentioned, there is always the possibility of the person having actually appeared in his astral body, unconsciously to himself of course. No one but a skilled occultist is able to distinguish between cases of this kind. The line between this class of clairvoyance and astral appearance is very thin, and, in fact, the two classes of phenomena shade and blend into each other. In reality, when one gets down to bottom principles, there is very little difference between the actual appearance in the astral body, and the strong projection of one's presence by means of will, conscious or unconscious, along the lines of awakening the clairvoyant vision of others. To attempt to explain the slight points of difference here, would only involve the student in a mass of technical description which would tend to confuse, rather than to enlighten him—from this I refrain.

LESSON XI.
CLAIRVOYANCE OF THE PAST

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The third great class of clairvoyant phenomena, known as Time Clairvoyance, is divided into two sub-classes, as follows: (1) Past-Time Clairvoyance; and (2) Future-Time Clairvoyance. The characteristics of each of these sub-classes is indicated by its name.

Past-Time Clairvoyance, as indicated by the name, is that class of clairvoyant phenomena which is concerned with the perception of facts, events and happenings of past time. Whether the happening is that of five minutes ago, or of five thousand years ago, the principles involved are precisely the same. One is no more or less wonderful than is the other.

Many students confess themselves perplexed when they are first confronted with this class of phenomena. While they find it comparatively easy to see how by astral vision the clairvoyant is able to sense events happening at that moment, though thousands of miles away from the observer, they cannot at first understand how one can "see" a thing no longer in existence, but which disappeared from sight thousands of years ago. Naturally, they ask to be informed how this is possible, before proceeding to develop the faculty itself. Believing that this question is now being asked by you, the student of these lessons, I shall pause for a few moments and show you "just how" this wonderful thing becomes possible to the clairvoyant.

In the first place, it would undoubtedly be impossible to perceive a thing, even by astral vision, if it had entirely disappeared at some time in the past—this would be beyond all natural powers, astral as well as physical. But, as a matter of fact, the things of the past have not entirely disappeared, but, on the contrary, while having disappeared on the physical plane they still exist on the astral plane. I shall endeavor to explain this wonderful fact of nature to you in plain terms, although it belongs to one of the most mysterious classes of the occult facts of the universe.

In the occult teachings we find many references to "the Akashic Records," or what is sometimes called "the records of the Astral Light." Without going into technical occult definitions and explanations, I will say to you that the gist of this occult teaching is that in that high form of the universal substance which is called the Universal Ether there is found to be recorded all the happenings of the entire World Cycle of which the present time is a part. All that has happened from the very beginning of this World Cycle, millions of years ago, is preserved on these astral records, and may be read by the advanced clairvoyant or other person possessing occult powers of this kind. These records perish only with the termination of a World Cycle, which will not happen for millions of years yet to come.

To those who cannot accept the reasonableness of this occult fact, I would say that there are analogies to be found on other planes of natural manifestation. For instance, as astronomy teaches us, a star may be blotted out of existence, and yet its light will persist long after (perhaps until the end of world-time) traveling along at the rate of 186,000 miles each second. The light that we now see coming from the distant stars has left those stars many years ago—in some cases thousands of years ago. We see them not as they are now, but as they were at the time the ray of light left them, many years ago; The astronomers inform us that if one of these stars had been [*Transcribers Note: Text missing from original] sands) of years ago, we would still see it as in actual existence. In fact, it is believed that some of these stars which we see twinkling at night have actually been blotted out hundreds of years ago. We will not be aware of this fact until the light rays suddenly cease reaching us, after their journey of billions of miles and hundreds of years. A star blotted out of existence today would be seen by our children, and children's children.

The heat from a stove will be felt in a room long after the stove has been removed from it. A room will long contain the odor of something that has been removed from it. It is said that in one of the old mosques of Persia there may be perceived the faint odor of the musk that was exposed there hundreds of years ago—the very walls are saturated with the pungent odor. Again, is it not wonderful that our memories preserve the images of the sounds and forms which were placed there perhaps fifty years and more ago? How do these memory images survive and exist? Though we may have thought of the past thing for half a lifetime, yet, suddenly its image flashes into our consciousness. Surely this is as wonderful as the Akashic Records, though its "commonness" makes it lose its wonderful appearance to us.

Camille Flammarion, the eminent French astronomer, in a book written over twenty-five years ago, and which is now out of print, I believe, pictured a possible condition of affairs in which a disembodied soul would be able to perceive events that happened in the past, by simply taking a position in space in which he would be able to catch the light-waves that emanated from a distant planet at that particular time in the past the happenings of which he wanted to perceive. The little book was called "Lumen"—I advise you to read it, if you can find it in your public libraries.

Another writer has written somewhat along the same lines. I herewith give you a quotation from him, that you may get the idea he wishes to express—it will help you in your conception of the Akashic Records. He says: "When we see anything, whether it be the book we hold in our hands, or a star millions of miles away, we do so by means of a vibration in the ether, commonly called a ray of light, which passes from the object seen to our eyes. Now the speed with which this vibration passes is so great—about 186,000 miles in a second—that when we are considering any object in our own world we may regard it as practically instantaneous. When, however, we come to deal with interplanetary distances we have to take the speed of light into consideration, for an appreciable period is occupied in traversing these vast spaces. For example, it takes eight minutes and a quarter for light to travel to us from the sun, so that when we look at the solar orb we see it by means of a ray of light which left it more than eight minutes ago. From this follows a very curious result. The ray of light by which we see the sun can obviously report to us only the state of affairs' which existed in that luminary when it started on its journey, and would not be in the least affected by anything that happened after it left; so that we really see the sun not as it is, but as it was eight minutes ago. That is to say that if anything important took place in the sun—the formation of a new sun-spot, for instance—an astronomer who was watching the orb through his telescope at the time would be unaware of the incident while it was happening, since the ray of light bearing the news would not reach him until more than eight minutes later.

"The difference is more striking when we consider the fixed stars, because in their case the distances are so enormously greater. The pole star, for example, is so far off that light, traveling at the inconceivable speed above mentioned, takes a little more than fifty years to reach our eyes; and from that follows the strange but inevitable inference that we see the pole star not as or where it is at this moment, but as and where it was fifty years ago. Nay, if tomorrow some cosmic catastrophe were to shatter the pole star into fragments, we should still see it peacefully shining in the sky all the rest of our lives; our children would grow up to middle-age and gather their children about them in turn before the news of that tremendous accident reached any terrestial eye. In the same way there are other stars so far distant that light takes thousands of years to travel from them to us, and with reference to their condition our information is therefore thousands of years behind time. Now carry the argument a step farther. Suppose that we were able to place a man at the distance of 186,000 miles from the earth, and yet to endow him with the wonderful faculty of being able from that distance to see what was happening here as clearly as though he were still close beside us. It is evident that a man so placed would see everything a second after the time it really happened, and so at the present moment he would be seeing what happened a second ago. Double that distance, and he would be two seconds behind time, and so on; remove him to the distance of the sun (still allowing him to preserve the same mysterious power of sight) and he would look down and watch you doing not what you are doing now, but what you were doing eight minutes and a quarter ago. Carry him to the pole star, and he would see passing before his eyes the events of fifty years ago; he would be watching the childish gambols of those who at the same moment were really middle-aged men. Marvellous as this may sound, it is literally and scientifically true, and cannot be denied."

Flammarion, in his story, called "Lumen," makes his spirit hero pass at will along the ray of light from the earth, seeing the things of different eras of earth-time. He even made him travel backward along that ray, thus seeing the happenings in reverse order, as in a moving picture running backward. This story is of the greatest interest to the occultist, for while the Akashic Records are not the same as the light records, yet the analogy is so marked in many ways that the occultist sees here another exemplification of the old occult axiom that "as above, so below; as below, so above."

I take the liberty of quoting here from my little book, "The Astral World," in order to give you some further idea of the nature of these records in the Astral Light. The reader is supposed to be travelling in his astral body, having the phenomena of the astral pointed out to him by a competent occultist acting as his guide. The occultist-guide says to the student: "Changing our vibrations, we find ourselves entering a strange region, the nature of which you at first fail to discern. Pausing a moment until your astral vision becomes attuned to the peculiar vibrations of this region, you will find that you are becoming gradually aware of what may be called an immense picture gallery, spreading out in all directions, and apparently bearing a direct relation to every point of space on the surface of the earth. At first, you find it difficult to decipher the meaning of this great array of pictures. The trouble arises from the fact that they are arranged not one after the other in sequence on a flat plane; but rather in sequence, one after another, in a peculiar order which may be called the order of 'X-ness in space,' because it is neither the dimension of length, breadth, or depth—it is practically the order of the fourth dimension in space, which cannot be described in terms of ordinary spatial dimension. Again, you find upon closely examining the pictures that they are very minute—practically microscopic in size—and require the use of the peculiar magnifying power of astral vision to bring them up to a size capable of being recognized by your faculty of visual recognition.

"The astral vision, when developed, is capable of magnifying any object

"The astral vision, when developed, is capable of magnifying any object, material or astral, to an enormous degree—for instance, the trained occultist is able to perceive the whirling atoms and corpuscles of matter, by means of this peculiarity of astral vision. Likewise, he is able to plainly perceive many fine vibrations of light which are invisible to the ordinary sight. In fact, the peculiar Astral Light which pervades this region is due to the power of the astral vision to perceive and register these fine vibrations of light. Bring this power of magnifying into operation, and you will see that each of the little points and details of the great world picture so spread before you in the Astral Light is really a complete scene of a certain place on earth, at a certain period in the history of the earth. It resembles one of the small views in a series of moving pictures—a single view of a roll-film. It is fixed, and not in motion, and yet we can move forward along the fourth dimension, and thus obtain a moving picture of the history of any point on the surface of the earth, or even combine the various points into a large moving picture, in the same way. Let us prove this by actual experiment. Close your eyes for a moment, while we travel back in time (so to speak) along the series of these astral records—for, indeed, they travel back to the beginning of the history of the earth. Now open your eyes! Looking around you, you perceive the pictured representation of strange scenes filled with persons wearing a peculiar garb—but all is still, no life, no motion.

"Now, let us move forward in time, at much higher rate than that in which the astral views were registered. You now see flying before you the great movement of life on a certain point of space, in a far distant age. From birth to death you see the life of these strange people, all in the space of a few moments. Great battles are fought, and cities rise before your eyes, all in a great moving picture flying at a tremendous speed. Now stop, and then let us move backward in time, still gazing at the moving pictures. You see a strange sight, like that of 'reversing the film' in a moving picture. You see everything moving backward—cities crumbling into nothingness, men arising from their graves, and growing younger each second until they are finally born as babes—everything moving backward in time, instead of forward. You can thus witness any great historical event, or follow the career of any great personage from birth to death—or backward. You will notice, moreover, that everything is semi-transparent, and that accordingly you can see the picture of what is going on inside of buildings as well as outside of them. Nothing escapes the Astral Light Records. Nothing can be concealed from it. By traveling to any point in time, on the fourth dimension, you may begin at that point, and see a moving picture of the history of any part of the earth from that time to the present—or you may reverse the sequence by travelling backward, as we have seen. You may also travel in the Astral, on ordinary space dimensions, and thus see what happened

Astral, on ordinary space dimensions, and thus see what happened simultaneously all over the earth, at any special moment of past-time, if you wish."

Now, I do not for a moment wish you to understand that the above experience is possible to every clairvoyant who is able to sense past-time events and happenings. On the contrary, the above experience is possible only to the advanced occultist, or to the student whom he may take with him on an astral trip, in the astral body. The clairvoyant merely catches glimpses of certain phases and fields of the great astral record region or state. For that matter, the ordinary clairvoyant merely sees a reflection of the true Astral-Light pictures—a reflection similar to that of a landscape reflected in a pond. Moreover, this reflection may be (and frequently is) disturbed as if by the ripples and waves of the pond in which the landscape is reflected. But, still, even the ordinary clairvoyant is able to secure results which are wonderful enough in all truth, and which far transcend the power of the person functioning on the physical plane alone.

Past-time clairvoyance is frequently induced by means of psychometry, in which the clairvoyant is able to have "the loose end" to unwind the ball of time. But, still, in some cases the clairvoyant is able to get en rapport with the astral records of past-time by the ordinary methods of meditation, *etc.* The main obstacle in the last mentioned case is the difficulty of coming in contact with the exact period of past-time sought for—in psychometry, the vibrations of the "associated object" supplies the missing-link.

Lacking the "associated object," the clairvoyant may obtain the link by bringing into the imagination some associated scene of that time—something else that happened about the same time. All that is needed is to get hold of something associated in space or in time with the sought for scene. All that is needed is the "loose end" of association. Sometimes the clairvoyant senses some past-time experience, the place and time of which is unknown to him. In such cases, it is necessary for him to get hold of some "loose end" by which he may work out the solution. For instance, the picture of a certain building or personage, or historical happening, may give the key to the mystery.

In very high forms of past-time clairvoyance, the clairvoyant is able not only to perceive the actual happenings of the past, but also to actually sense the thought and feelings of the actors therein—for these, too, are recorded on the astral plane. In other cases, the clairvoyant person is able to picture scenes and happenings relating to his past incarnations, even though he is not able to sense other past-time events and scenes. But, here again, many good past-time clairvoyants are not able to catch these glimpses of their own past lives, though able to perceive those of other persons. All these variations are due to certain able to perceive those of other persons. All these variations are due to certain technical differences into which I cannot go into detail at this place. Again some persons are able to perceive events that have happened to persons present before them, but are not able to contact past-time events in the ordinary way. There are a thousand-and-one variations in clairvoyant work. Only the highly advanced occultist is master of all of them. But, still every one may develop himself or herself, from humble beginnings.

In concluding this lesson, I wish to call your attention to the following advice from a man well advanced in the knowledge of the astral plane. He says: "It would be well for all students to bear in mind that occultism is the apotheosis of common-sense, and that every vision that comes to them is not necessarily a picture from the Akashic Records, nor every experience a revelation from on high. It is far better to err on the side of healthy skepticism, than of over-credulity, and it is an admirable rule never to hunt about for an occult explanation of anything when a plain and obvious physical one is available. Our duty is to endeaveor to keep our balance always, and never to lose our self-control, but to take a reasonable, common-sense view of whatever may happen to us, so that we may be wiser occultists, and more useful helpers than we have ever been before.

"We find examples of all degrees of the power to see into this 'memory of nature,' from the trained man who can consult the records for himself at will, down to the person who gets nothing but occasional vague glimpses, or has perhaps had only once such glimpse. But even the man who possesses this faculty only partially and occasionally still finds it of the deepest interest. The psychometer, who needs an object physically connected with the past in order to bring it all into life again around him; and the crystal-gazer who can sometimes direct his less certain astral telescope to some historic scene of long ago, may both derive the greatest enjoyment from the exercise of their respective gifts, even though they may not always understand exactly how their results are obtained, and may not have them fully under control under all circumstances.

"In many cases of the lower manifestations of these powers we find that they are exercised unconsciously. Many a crystal-gazer watches scenes from the past without being able to distinguish them from visions of the present. And many a vaguely-psychic person finds pictures constantly arising before his eyes, without ever realizing that he is in effect psychometrizing the various objects around him, as he happens to touch them or stand near them. An interesting variant of this class of psychics is the man who is able to psychometrize persons only, and not inanimate objects as is more usual. In most cases this faculty shows itself erratically, so that such a psychic will, when introduced to a stranger, often see in a flash some prominent event in that stranger's earlier life, but on similar occasions will receive no special impression. More rarely we meet with someone who gets detailed visions of the past life of nearly everyone whom he encounters. It may easily happen, moreover, that a person may see a picture of the past without recognizing it as such, unless there happens to be in it something which attracts special attention, such as a figure in armor, or in antique costume. Its probable, therefore, that occasional glimpses of these astral reflections of the akashic records are commoner than the published accounts would lead us to believe."

I would say to my students, make haste slowly. Do not try to rush development too rapidly. Perfect and develop yourself in one line of psychic power, before seeking another. Take things cooly, and do not lose your head because you happen to achieve some wonderful phenomena. Do not become conceited and vain-glorious. And, finally, do not prostitute your powers to ignoble ends, and make a cheap show of them. By cheapening and prostituting the higher psychic powers, the student frequently ends by losing them altogether. Moderation in all things is the safe policy. And it always is well for the occultist to resist temptation to use his powers for unworthy, sensational, or purely selfish purposes.

LESSON XII.
CLAIRVOYANCE OF THE FUTURE

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Future-Time Clairvoyance, as indicated by its name, is that class of clairvoyant phenomena which is concerned with the perception of facts, events and happenings of future time. In this class of clairvoyant phenomena naturally fall all genuine cases of prophecy, prevision, foretelling, second-sight, *etc.* History, theological and secular, is filled with instances of the foretelling of the future by prophets, wise men, and others. By many, such powers are generally regarded as supernatural or divine. Without wishing to combat such theories and beliefs, I would say that the advanced occultists account for all such phenomena under the general laws of clairvoyance.

But while the phenomena itself is very well known, and is accepted as genuine in even many cases in which past-time clairvoyance is doubted, still it is even more difficult to explain than is past-time clairvoyance based on the Akashic Records or the Astral Light. To the person not well versed in occult knowledge, and esoteric principles, it is deemed impossible to intelligently account for the perception of an event before it has actually happened—perhaps years before its actual happening. While I cannot hope to make this matter absolutely clear to the person who is not an advanced student of occultism, still I shall try to throw at least some light on the underlying principles of this wonderful class of occult phenomena. The main point for the student to realize is that there are natural laws underlying this phenomenon, and that it is not a matter of supernatural power, or necessarily of divine special dispensation.

In the first place, in some of the simpler forms of future-time clairvoyance, there is merely a high development of subconscious reasoning from analogy. That is to say, the subconscious mental faculties of the person reason out that such-and-so being the case, then it follows that so-and-so will result, unless something entirely unexpected should prevent or intervene. This is merely an extension of certain forms of reasoning that we perform ordinarily. For instance, we see a child playing with a sharp tool, and we naturally reason that it will cut itself. We see a man acting in certain ways which generally lead to certain ends, and we naturally reason that the expected result will occur. The more experience that the observer has had, and the keener his faculty of perception and his power of deductive reasoning, the wider will be the range of his power in the direction of predicting future results from present happenings and conditions.

In this connection, we must remember that the ordinary clairvoyant has easier access to his subconscious mentality than has the average person. The subconscious mind perceives and notes many little things that the conscious mind overlooks, and therefore has better data from which to reason. Moreover, as all students of the subconscious know, these wonderful subconscious mental factulties have a very highly developed power of reasoning deductively from a given premise or fact. In fact, the subconscious faculties are almost perfect reasoning machines, providing they are supplied with correct data in the first place. Much of the so-called "intuitive reasoning" of persons arises from the operations of the subconscious mental faculties just mentioned.

But, you may say, this is very interesting, but it is not clairvoyance. Certainly, good student, but still clairvoyance plays an important part even in this elementary form of prevision and future-seeing. You must remember that by clairvoyant vision the real thoughts and feelings of a person may be perceived. But, unless the attention of the clairvoyant is specially directed to this, the conscious mind does not note it, and the matter reaches the subconscious faculties without interference or conscious knowledge on the part of the clairvoyant. This being so, it will be seen that the subconscious mind of the clairvoyant is able to reason deductively, in such cases, far beyond the power of even the subconscious mind of the ordinary person—it has fuller data and more complete material to work upon, of course.

It has become a proverb of the race that "coming events cast their shadows before"; and many persons frequently have little flashes of future-time seeing without realizing that they are really exercising elementary clairvoyant powers. The combination of even a simple form of clairvoyance and an active subconscious mind will often produce very wonderful results—although not of course the more complex phenomena of full clairvoyance and prevision. Some persons have claimed that even this form of prevision implies something like fate or predestination, but this is not fully true, for we must remember the fact that in some cases it is possible to so act in accordance with a clairvoyant warning of this kind that the impending calamity may be escaped. But, on the other hand, we must also remember that every event is the result of certain preceding events, without which it could not have happened, and which existing it must happen unless some new element intervenes. There is such a thing as cause and effect, we must remember—and if we can reason clearly from one to the other with sufficient clearness, then we may actually prophesy certain things in advance, always making allowance for the intervention of the unexpected.

An authority says on this phase of the question: "There is no doubt whatever that, just as what is happening now is the result of causes set in motion in the past, so what will happen in the future will be the result of causes already in operation. Even on this plane of life we can calculate that if certain actions are performed, certain results will follow; but our reckoning is constantly liable to be disturbed by the interference of factors which we have not been able to take into account. But if we raise our consciousness to the higher planes we can see much further into the results of our actions. We can trace, for example, the effect of a casual word, not only upon the person to whom it was addressed, but through him on many others as it is passed on in widening circles, until it seems to have affected the whole country; and one glimpse of such a vision is more efficient than any number of moral precepts in impressing upon us the necessity of extreme circumspection in thought, word, and deed. Not only can we from that plane see thus fully the result of every action, but we can also see where and in what way the results of other actions apparently quite unconnected with it will interfere with and modify it. In fact, it may be said that the results of all causes at present in action are clearly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze.

"New causes of course do arise, because man's will is free; but in the case of all ordinary people the use which they make of their freedom may be calculated beforehand with considerable accuracy. The average man has so little real will that he is very much the creature of circumstances; his action in previous lives places him amid certain surroundings, and their influence upon him is so very much the most important factor in his life-story that his future course may be predicted with almost mathematical certainty. With the developed man the case is different; for him also the main events of life are arranged by his past actions, but the way in which he will allow them to affect him, the methods by which he will deal with them and perhaps triumph over them—these are all his own, and they cannot be foreseen even on the mental plane except as probabilities.

"Looking down on man's life in this way from above, it seems as though his free will could be exercised only in certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open before him; he is absolutely free to choose which of them he pleases, and although someone who knew his nature thoroughly well might feel almost certain what his choice would be, such knowledge on his friend's part is in no sense a compelling force. But when he has chosen, he has to go through with it and take the consequences; having entered upon a particular path he may, in many cases, be forced to go on for a very long time before he has any opportunity to turn aside. His position is somewhat like that of a driver of a train; when he comes to a junction he may have the points set either this way or that, and so can pass on to whichever line he pleases, but when he has passed on to one of them he is compelled to run on along the line which he has selected until he reaches another set of points, where again an opportunity of choice is offered to him."

But, interesting and wonderful as this phase of future-time clairvoyance undoubtedly is, it pales before the fuller and more complete phases. And, in the latter, we must look elsewhere for the explanation—or approach to an explanation. The explanation of this higher form of future-time clairvoyance must be looked for in a new conception of the nature and meaning of time. It is difficult to approach this question without becoming at once involved in technical metaphysical discussion. As an example of this difficulty, I invite you to consider the following from Sir Oliver Lodge, in his address to the British Association, at Cardiff, several years ago. While what he says is very clear to the mind of a person trained along these lines of subtle thought, it will be almost like Greek to the average person. Sir Oliver Lodge said:

"A luminous and helpful idea is that time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But that may be only one mode of regarding them. The events may be in some sense of existence always, both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train nor alter its pace he would probably consider the landscapes as necessarily successive and be unable to conceive their co-existence * We perceive, therefore, a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are impelled to seek, in connection with the directing of form or determinism, and the action of living being consciously directed to a definite and preconceived end."

Sir Oliver's illustration is somewhat akin to that of a person who sees a moving-picture show for the first time, and does not know how it is produced. To him it looks as if the events of the pictured story actually were developing and happening in time, whereas, in reality the whole picture is existing at one time. Its past, present and future is already pictured, and may be seen by one who knows the secret and how to look for the past or future scene; while, to the ordinary observer, the scene progresses in sequence, the present being followed by something else which is at this moment "in the future," and therefore by something else which is at this moment "in the future," and therefore, unknowable. To the senses of the ordinary observer only the present is in existence; while, in fact, the "future" is equally truly in existence at the same time, although not evident to the senses of the observer. Think over this a little, and let the idea sink into your mind—it may help you to understand something concerning the mystery of future-time clairvoyance, prevision, or second-sight.

Time, you know, is far more relative than we generally conceive it. It is a scientific fact that a person in the dream state may cover years of time in a dream that occupies only a few seconds of time. Persons have nodded and awakened immediately afterwards (as proved by others present in the room), and yet in that moment's time they have dreamed of long journeys to foreign lands, great campaigns of war, *etc.* Moreover, a loud sound (a pistol shot, for instance) which has awakened a sleeping person, has also set into effect a dream-state train of circumstances, constituting a long dream-state story which, after many events and happenings, terminated in the shot of a firing-squad—and then the man awoke. Now in this last mentioned case, not only has the dreamer experienced events covering a long time, all in the space of a second of time; but, also, the very sound which terminated the dream, also induced it from the very beginning—the last thing caused the first things to appear and proceed in sequence to the last! Persons under the influence of chloroform, or "laughing gas," have similar experiences—often the first sound heard at the moment of recovering consciousness seems to be the last thing in a long dream which preceded it, though the long dream was really caused by the final sound. Now, remember, that here not only did past, present and future exist at the same moment of time; but, also, the future caused the past and present to come into being.

On the physical plane, we have analogies illustrating this fact. It is said that in every acorn rests and exists, in miniature, the form of the future oak. And, some go so far as to say that the oak is the "ultimate cause" of the acorn—that the idea of the oak caused the acorn to be at all. In the same way, the "idea" of the man must be in the infant boy, from the moment of birth, and even from the moment of conception. But, let us pass on to the bold conception of the most advanced metaphysicians—they have a still more dazzling explanation, let us listen to it.

These occultists and metaphysicians who have thought long and deeply upon the ultimate facts and nature of the universe, have dared to think that there must exist some absolute consciousness—some absolute mind—which must perceive the past, present and future of the universe as one happening; as simultaneously and actively present at one moment of absolute time. They reason that just as man may see as one happening of a moment of his time some particular event which might appear as a year to some minute form of life and mind—the which might appear as a year to some minute form of life and mind—the microscopic creatures in a drop of water, for instance; so that which seems as a year, or a hundred years, to the mind of man may appear as the happening of a single moment of a higher scale of time to some exalted Being or form of consciousness on a higher plane. You remember that it is said that "a thousand years is but as a day to the Lord;" and the Hindu Vedas tell us that "the creation, duration, and destruction of the universe, is as but the time of the twinkling of an eye to Brahman." I shall not proceed further along this line—I have given you a very strong hint here; you must work it out for yourself, if you feel so disposed. But there are certain consequences arising from this ultimate universal fact, which I must mention before passing on.

The high occult teachings hold that there is a plane of the higher astral world which may be said to carry a reflection of the Universal Mind—just as a lake contains a reflection of the distant mountain. Well, then, the clairvoyant vision at times is able to penetrate to the realm of that astral reflecting medium, and see somewhat dimly what is pictured there. As the future may be discerned in this reflected picture, by the clairvoyant mind, we see how future-seeing, prevision, and second-sight may be explained scientifically.

A writer has said: "On this plane, in some manner which down here is totally inexplicable, the past, the present, and the future, are all there existing simultaneously. One can only accept this fact, for its cause lies in the faculty of that exalted plane, and the way in which this higher faculty works is naturally quite incomprehensible to the physical brain. Yet now and then one may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. When the pupil's consciousness is fully developed upon this higher plane, therefore, perfect prevision is possible to him, though he may not—nay, he certainly will not—be able to bring the whole result of his sight through fully and in order into his physical consciousness. Still, a great deal of clear foresight is obviously within his power whenever he likes to exercise it; and even when he is not exercising it, frequent flashes of foreknowledge come through into his ordinary life, so that he often has an instantaneous intuition as to how things will turn out."

The same writer says: "Short of perfect prevision we find that all degrees of this type of clairvoyance exist, from the occasional vague premonitions which cannot in any true sense be called sight at all, up to frequent and fairly complete second-sight. The faculty to which this latter somewhat misleading name has been given is an extremely interesting one, and would well repay more careful and systematic study than has hitherto been given to it. It is best known to us as a not infrequent possession of the Scottish Highlanders, though it is by no means confined to them. Occasional instances of it have appeared in almost every confined to them. Occasional instances of it have appeared in almost every nation, but it has always been commonest among mountaineers and men of lonely life. With us in England it is often spoken of as if it were the exclusive appanage of the Celtic race, but in reality it has appeared among similarly situated peoples the world over, it is stated, for example, to be very common among the Westphalian peasantry.

"Sometimes the second-sight consists of a picture clearly foreshowing some coming event; more frequently, perhaps, the glimpse of the future is given in some symbolical appearance. It is noteworthy that the events foreseen are invariably unpleasant ones—death being the commonest of all; I do not recollect a single instance in which the second-sight has shown anything which was not of the most gloomy nature. It has a ghastly symbolism of its own—a symbolism of shrouds and corpse-candles, and other funeral horrors. In some cases it appears to be to a certain extent dependent upon locality, for it is stated that inhabitants of the Isle of Skye who possess the faculty often lose it when they leave the island, even though it be only to cross to the mainland. The gift of such sight is sometimes hereditary in a family for generations, but this is not an invariable rule, for it often appears sporadically in one member of a family otherwise free from its lugubrious influence.

"There may be still some people who deny the possibility of prevision, but such denial simply shows their ignorance of the evidence on the subject. The large number of authenticated cases leave no room for doubt as to the fact, but many of them are of such a nature as to render a reasonable explanation by no means easy to find. It is evident that the Ego possesses a certain amount of previsional faculty, and if the events foreseen were always of great importance, one might suppose that an extraordinary stimulus had enabled him for that occasion only to make a clear impression of what he saw upon his lower personality. No doubt that is the explanation of many of the cases in which death or grave disaster is foreseen, but there are a large number of instances on record to which it does not seem to apply, since the events foretold are frequently trivial and unimportant."

In the following chapter I shall present to your consideration some very remarkable cases of future-time clairvoyance, prevision, or second-sight; some of these are historical cases, and all are vouched for by the best authorities. I quote these cases not merely for their own interesting features, but also to give you an idea of how remarkable some of these instances are; and also to give you a clear conception of the way in which this form of clairvoyance tends to manifest itself.

Before passing on to these interesting cases, however, I wish to remind you that in future-time clairvoyance, as well as in past-time clairvoyance, the phenomenon may be manifested in many ways and according to several methods. That is to say, that in future-time clairvoyance the vision may come in the state of meditation or reverie; it may come along the lines of psychometry, some associated object or person supplying the connecting link; or, again, it may come as the result of crystal-gazing, *etc.* This is as we might naturally expect, for this form of clairvoyance is merely one special and particular phase of clairvoyance in general, and of course, comes under the general laws and rules governing all clairvoyant phenomena.

Future-time clairvoyance, prevision and second-sight may, like any other form of clairvoyance, be developed and unfolded, by means of the same rules and methods that I have already suggested to you in the preceding lessons. It is all a matter of attention, application, patience, exercise and practice. I may say, however, that the strong desire and wish for the perception of future events, held firmly in mind during the practicing and exercising, will tend to unfold and develop the clairvoyant faculties in this particular direction. Strong desire, and earnest attention in the desired direction, will do much to cultivate, develop and unfold any psychic faculty.

Just as meditation and reverie about past times and things tend to develop past-time clairvoyance, so will meditation and reverie about future time and things tend to develop prevision and the seeing of future things. This, indeed, is the very first step toward the attainment of this form of clairvoyance. The attention clears the psychic path, over which the astral faculties travel. In the astral, as on the physical, the rule is: always look where you are going—look ahead on the path over which you wish to travel.

LESSON XIII.
SECOND-SIGHT, PREVISION, ETC.

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Notwithstanding the difficulties in the way of an intelligent explanation of the phenomena of future-time clairvoyance, second-sight, prevision, etc., of which I have spoken in the preceding lesson, the human race has always had a lively reminder of the existence of such phenomena; and the records of the race have always contained many instances of the manifestation thereof. Among all peoples, in all lands, in all times, there have been noted remarkable instances of the power of certain persons to peer into, and correctly report from, the mysterious regions of the future. Passing from the traditional reports of the race, and the minor instances known to almost every person, we find that the scientific investigators of psychic phenomena have gathered together an enormous array of well authenticated cases of this class. The reports of the Society for Psychical research contain hundreds of such cases, which the student may read and study with interest and profit.

It is not my intention to present a full history of the reports of this character. Rather, I shall call your attention to a few striking cases, in order to illustrate the phenomenon clearly and forcibly. There is such a wealth of material of this kind that it embarrases one who wishes to select from it. However, I shall do the best I can in that direction. Following, to commence with, I give you extracts from a well known case reported by a prominent member of the Theosophical Society, which has attracted much attention. It was related to this person by one of the actors in the scene. It happened in India. A party of English army officers was entering a dense jungle. Then follows the story, as below:

"We plunged into the jungle, and had walked on for about an hour without much success, when Cameron, who happened to be next to me, stopped suddenly, turned pale as death, and, pointing straight before him, cried in accents of horror: 'See! see! merciful heavens, look there!' 'Where? what? what is it?' we all shouted confusedly, as we rushed up to him, and looked around in expectation of encountering a tiger—a cobra—we hardly knew what, but assuredly something terrible, since it had been sufficient to cause such evident emotion in our usually self-contained comrade. But neither tiger nor cobra was visible—nothing but Cameron pointing with ghastly haggard face and starting eyeballs at something we could not see.

"'Cameron! Cameron!' cried I, seizing his arm, 'for heavens sake speak! What is the matter?' Scarcely were the words out of my mouth when a low but very peculiar sound struck upon my ear, and Cameron, dropping his pointing hand, said in a hoarse, strained voice, 'There! you heard it? Thank God it's over!' and fell to the ground insensible. There was a momentary confusion while we unfastened his collar, and I dashed in his face some water which I fortunately had in my flask, while another tried to pour brandy between his clenched teeth; and under cover of it I whispered to the man next to me (one of our greatest skeptics, by the way), 'Beauchamp, did you hear anything?' 'Why, yes,' he replied, 'a curious sound, very; a sort of crash or rattle far away in the distance, yet very distinct; if the thing were not utterly impossible, I could have sworn that it was the rattle of musketry.' 'Just my impression,' murmured I; 'but hush! he is recovering.'

"In a minute or two he was able to speak feebly, and began to thank us and apologize for giving trouble; and soon he sat up, leaning against a tree, and in a firm, though low voice said: 'My dear friends, I feel that I owe you an explanation of my extraordinary behavior. It is an explanation that I would fain avoid giving; but it must come some time, and so may as well be given now. You may perhaps have noticed that when during our voyage you all joined in scoffing at dreams, portents and visions, I invariably avoided giving any opinion on the subject. I did so because, while I had no desire to court ridicule or provoke discussion, I was unable to agree with you, knowing only too well from my own dread experience that the world which men agree to call that of the supernatural is just as real as—nay, perhaps even more real than—this world we see about us. In other words, I, like many of my countrymen, am cursed with the gift of second-sight—that awful faculty which foretells in vision calamities that are shortly to occur.

"'Such a vision I had just now, and its exceptional horror moved me as you have seen. I saw before me a corpse—not that of one who has died a peaceful, natural death, but that of the victim of some terrible accident; a ghastly, shapeless mass, with a face swollen, crushed, unrecognizable. I saw this dreadful object placed in a coffin, and the funeral service performed over it. I saw the burial-ground, I saw the clergyman: and though I had never seen either before, I can picture both perfectly in my mind's eye now; I saw you, myself, Beauchamp, all of us and many more, standing round as mourners; I saw the soldiers raise their muskets after the service was over; I heard the volley they fired—and then I knew no more.' As he spoke of that volley of musketry I glanced across with a shudder at Beauchamp, and the look of stony horror on that handsome skeptic's face was not to be forgotten."

Omitting the somewhat long recital of events which followed, I would say that later in the same day the party of young officers and soldiers discovered the body of their commanding officer in the shocking condition so vividly and graphically described by young Cameron. The story proceeds as follows:

"When, on the following evening, we arrived at our destination, and our melancholy deposition had been taken down by the proper authorities, Cameron and I went out for a quiet walk, to endeavor with the assistance of the soothing influence of nature to shake off something of the gloom which paralyzed our spirits. Suddenly he clutched my arm, and, pointing through some rude railings, said in a trembling voice, 'Yes, there it is! that is the burial-ground of yesterday.' And, when later on we were introduced to the chaplain of the post, I noticed, though my friends did not, the irrepressible shudder with which Cameron took his hand, and I knew that he had recognized the clergyman of his vision."

The story concludes with the statement that in all the little details, as well as the main points, the scene at the burial of the commanding officer corresponded exactly with the vision of Cameron. This story brings out the fact that the Scotch people are especially given to manifestations of second-sight—particularly the Highlanders or mountain people of that land. It is hard to find a Scotchman, who, in his heart, does not believe in second-sight, and who has not known of some well authenticated instance of its manifestation. In other lands, certain races, or sub-races, seem to be specially favored (or cursed, as Cameron asserted) with this power. It will be noticed, usually, that such people dwell, or have dwelt in the highlands or mountains of their country. There seems to be something in the mountains and hills which tends to develop and encourage this power in those dwelling among them. The story is also remarkable in the fact that the impression was so strong in the mind of Cameron that it actually communicated itself by clairaudience to those near to him—this is quite unusual, though not without correspondence in other cases. Otherwise, the case is merely a typical one, and may be duplicated in the experience of thousands of other men and women.

George Fox, the pioneer Quaker, had this faculty well developed, and numerous instances of its manifestation by him are recorded. For instance, he foretold the death of Cromwell, when he met him riding at Hampton Court; he said that he felt "a waft of death" around and about Cromwell; and Cromwell died shortly afterwards. Fox also publicly foretold the dissolution of the Rump Parliament of England; the restoration of Charles II; and the Great Fire of London—these are historical facts, remember. For that matter, history contains many instances of this kind: the prophecy of Caesar's death, and its further prevision by his wife, for instance. The Bible prophecies and predictions, major and minor, give us semi-historical instances.

A celebrated historical instance of remarkable second-sight and prevision, is that of Cazotte, whose wonderful prediction and its literal fulfilment are matters of French history. Dumas has woven the fact into one of his stories, in a dramatic manner—but even so he does not make the tale any more wonderful than the bare facts. Here is the recital of the case by La Harpe, the French writer, who was a personal witness of the occurrence, and whose testimony was corroborated by many others who were present at the time. La Harpe says:

"It appears as but yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The conversation became serious; much admiration was expressed on the revolution in thought which Voltaire had effected, and it was agreed that it was his first claim to the reputation he enjoyed. We concluded that the revolution must soon be consummated; that it was indispensible that superstition and fanaticism should give way to philosophy, and we began to calculate the probability of the period when this should be, and which of the present company should live to see it. The oldest complained that they could scarcely flatter themselves with the hope; the younger rejoiced that they might entertain this very probable expectation; and they congratulated the Academy especially for having prepared this great work, and for having been the rallying point, the centre, and the prime mover of the liberty of thought.

"One only of the guests had not taken part in all the joyousness of this conversation, and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illumaniti. He spoke, and with the most serious tone, saying: 'Gentleman, be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophesy; I repeat, you will see it,' He was answered by the common rejoinder: 'One need not be a conjuror to see that.' He answered: 'Be it so; but perhaps one must be a little more than conjuror for what remains for me to tell you. Do you know what will be the consequences of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly recognized consequences to all of you who are here present?'

"'Ah' said Condorcet, with his insolent and half-suppressed smile, 'let us hear—a philosopher is not sorry to encounter a prophet—let us hear!' Cazotte replied: 'You, Monsier de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken in order to escape from execution—from poison which the happiness of that time will oblige you to carry about your person. You, Monsieur de Chamfort, you will oblige you to carry about your person.' You, Monsieur de Chamfort, you will open your veins with twenty-two cuts of a razor, and yet will not die till some months afterward.' These personages looked at each other, and laughed again. Cazotte continued: 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night.'

"Cazotte went on: 'You, Monsieur de Nicolai, you will die on the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold. 'Ah, God be thanked,' exclaimed Roucher, 'and what of I?' Cazotte replied: 'You? you also will die on the scaffold.' 'Yes,' replied Chamfort, 'but when will all this happen?' Cazotte answered: 'Six years will not pass over, before all that I have said to you shall be accomplished.' Here I (La Harpe) spoke, saying: 'Here are some astonishing miracles, but you have not included me in your list.' Cazotte answered me, saying: 'But you will be there, as an equally extraordinary miracle; you will then be a Christian!' Vehement exclamations on all sides followed this startling assertion. 'Ah!' said Chamfort, 'I am conforted; if we shall perish only when La Harpe shall be a Christian, we are immortal;'

"Then observed Madame la Duchesse de Grammont: 'As for that, we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies' said Cazotte, 'your sex will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on that subject; but what I do know is, that you Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your backs. 'Ah! I hope that in that case, I shall at least have a carriage hung in black.' 'No, madame; higher ladies than yourself will go, like you, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Yea, and still more exalted personages!' replied Cazotte.

"Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering—they began to feel that the joke was becoming too serious. Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying in a careless tone: 'You see, that he will not leave me even a confessor!' 'No, madame!' replied Cazotte, 'you will not have one—neither you, nor any one besides. The last

Cazotte, 'you will not have one—neither you, nor any one besides. The last victim to whom this favor will be afforded will be—' Here he stopped for a moment. 'Well! who then will be the happy mortal to whom this prerogative will be given?' Cazotte replied: 'It is the only one which he will have then retained—and that will be the King of France!'" This last startling prediction caused the company to disband in something like terror and dismay, for the mere mention of such thing was akin to treason.

The amazing sequel to this strange story is that within the six years allotted by the prophecy, every detail thereof was verified absolutely. The facts are known to all students of the French Revolution, and may be verified by reference to any history of that terrible period. To appreciate the startling nature of the prophecy when made, one needs but to be acquainted with the position and characteristics of the persons whose destinies were foretold. This celebrated instance of highly advanced future-time clairvoyance, or prevision, has never been equalled. The reason, perhaps, is that Cazotte indeed was an advanced and highly developed occultist—the account mentions this, you will notice. This class of persons very seldom prophecy in this way, for reasons known to all occultists. The ordinary cases recorded are those in which the manifestation is that of a person of lesser powers and less perfect development.

Advanced occultists know the danger of a careless use of this power. They know that (omitting other and very important reasons) such revelations would work a terrible effect upon the minds of persons not sufficiently well balanced to stand the disclosure. Moreover, they know that if the average person knew the principal details of his future life on earth, then he would lose interest in it—it would become stale and would lose the attraction of the unknown. In such a case, the pleasant things to come would lose their attractiveness by reason of having been dwelt on so long that their flavor was lost; and the unpleasant things would become unbearable by reason of the continual anticipation of them. We are apt to discount our pleasures by dwelling too much upon them in anticipation; and, as we all know, the dread of a coming evil often is worse than the thing itself—we suffer a thousand pangs in anticipation to one in reality. But, as I have intimated, there are other, and still more serious reasons why the advanced occultists do not indulge in public prophecies of this kind. It is probable that Cazotte decided to, and was permitted to, make his celebrated prophecy for some important occult reason of which La Harpe had no knowledge—it doubtless was a part of the working out of some great plan, and it may have accomplished results undreamed of by us. At any rate, it was something very much out of the; ordinary, even in the case of advanced occultists and masters of esoteric knowledge.

Another case which has a historic value is the well-known case concerning

Another case which has a historic value is the well-known case concerning the assassination of Spencer Perceval, the Chancellor of the Exchequer, in England, which occurred in the lobby of the House of Commons. The persons who have a knowledge of the case report that some nine days before the tragic occurrence a Cornish mine manager, named John Williams, had a vision, three times in succession, in which he saw a small man, dressed in a blue coat and white waistcoat, enter the lobby of the House of Commons; whereupon another man, dressed in a snuff-colored coat, stepped forward, and, drawing a pistol from an inside pocket fired at and shot the small man, the bullet lodging in the left breast. In the vision, Williams turned and asked some bystander the name of the victim; the bystander replied that the stricken man was Mr. Spencer Perceval, the Chancellor of the Exchequer. The valuable feature of the case, from a scientific standpoint, lies in the fact that Williams was very much impressed by his thrice-repeated vision, and was greatly disturbed thereby. His anxiety was so great that he spoke of the matter to several friends, and asked them whether it would not be well for him to go to London for the purpose of warning Mr. Perceval. His friends ridiculed the whole matter, and persuaded him to give up the idea of visiting London for the purpose named. Those who had a knowledge of the vision were greatly startled and shocked when several days afterward the assassination occurred, agreeing in perfect detail with the vision of the Cornishman. The case, vouched for as it was by a number of reliable persons who had been consulted by Williams, attracted much attention at the time, and has since passed into the history of remarkable instances of prevision.

In some cases, however, the prevision seems to come as a warning, and in many cases the heeding of the warning has prevented the unpleasant features from materializing as seen in the vision. Up to the point of the action upon the warning the occurrence agree perfectly with the vision—but the moment the warned person acts so as to prevent the occurrence, the whole train of circumstances is broken. There is an occult explanation of this, but it is too technical to mention at this place.

What is known to psychic researchers as "the Hannah Green case" is of this character. This story, briefly, is that Hannah Green, a housekeeper of Oxfordshire, dreamt that she, having been left alone in the house of a Sunday evening, heard a knock at the door. Opening the door she found a tramp who tried to force his way into the house. She struggled to prevent his entrance, but he struck her with a bludgeon and rendered her insensible, whereupon he entered the house and robbed it. She related the vision to her friends, but, as nothing happened for some time, the matter almost passed from her mind. But, some seven years afterward, she was left in charge of the house on a certain Sunday evening; during the evening she was startled by a sudden knock at the door, and her former vision was recalled to her memory quite vividly. She refused to go to the door, remembering the warning, but instead went up to a landing on the stair and looked out the window, she saw at the door the very tramp whom she had seen in the vision some seven years before, armed with a bludgeon and striving to force an entrance into the house. She took steps to frighten away the rascal, and she was saved from the unpleasant conclusion of her vision. Many similar cases are recorded.

In some cases persons have been warned by symbols of various kinds; or else have had prevision in the same way. For instance, many cases are known in which the vision is that of the undertaker's wagon standing before the door of the person who dies sometime afterward. Or, the person is visioned clad in a shroud. The variations of this class are innumerable. Speak to the average dweller in the highlands of Scotland, or certain counties in Ireland, regarding this—you will be furnished with a wealth of illustrations and examples.

This phase of the general subject of clairvoyance is very fascinating to the student and investigator, and is one in which the highest psychic or astral powers of sensing are called into play. In fact, as I have said, there is here a reflection of something very much higher than the astral or psychic planes of being. The student catches a glimpse of regions infinitely higher and grander. He begins to realize at least something of the existence of that Universal Consciousness "in which we live, and move, and have our being;" and of the reality of the Eternal Now, in which past, present and future are blended as one fact of infinite consciousness. He sees the signboard pointing to marvelous truths!

LESSON XIV.
ASTRAL-BODY TRAVELING

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There is much confusion existing in the minds of the average students of occultism concerning the distinction between astral visioning by means of the astral senses in clairvoyance, and the visioning of the astral senses during the travels of the astral body away from the physical body. There is such a close connection between the two several phases of occult phenomena that it is easy to mistake one for the other; in fact, there is often such a blending of the two that it is quite difficult to distinguish between them. However, in this lesson I shall endeavor to bring out the characteristics of astral body visioning, that the student may learn to distinguish them from those of the ordinary clairvoyant astral visioning, and recognize them when he experiences them.

The main points of distinction are these: When visioning clairvoyantly by means of the astral senses, as described in the preceding chapters of this book, the clairvoyant usually perceives the scene, person or event as a picture on a flat surface. It is true that there is generally a perfect perspective, similar to that of a good stereoscopic view, or that of a high-grade moving picture photograph—the figures "stand out," and do not appear "flat" as in the case of an ordinary photograph; but still at the best it is like looking at a moving picture, inasmuch as the whole scene is all in front of you. Visioning in the astral body, on the contrary, gives you an "all around" view of the scene. That is to say, in such case you see the thing just as you would were you there in your physical body—you see in front of you; on the sides of you, out of the corner of your eye; if you turn your head, you may see in any direction; and you may turn around and see what is happening behind you. In the first case you are merely gazing at an astral picture in front of you; while in the second place you are ACTUALLY THERE IN PERSON.

There are some limitations to this "seeing all around" when in the astral body, however, which I should note in passing. For instance, if when in the astral body you examine the akashic records of the past, or else peer into the scenes of the future, you will see these things merely as a picture, and will not be conscious of being present personally in the scene. (An apparent exception is to be noted here, also, viz., if your past-time visioning includes the perception of yourself in a former incarnation, you may be conscious of living and acting in your former personality; again, if you are psychometrizing from fossil remains, or anything concerned with a living creature of the past, you may "take on" the mental or emotional conditions of that creature, and seem to sense things from the inside, rather than from the outside. This, of course, is also a characteristic of the ordinary clairvoyant vision of the past.) But when, in the astral body, you perceive a present-time scene in space, you are, to all intents and purposes, an actual participant—you are actually present at the place and time. The sense of "being actually present in the body" is the leading characteristic of the astral body visioning, and distinguishes it from the "picture seeing" sensing of ordinary clairvoyance. This is stating the matter is as plain and simple form as is possible, ignoring many technical details and particulars.

You, being a student of occultism, of course know that the astral body is a fine counterpart of the physical body, composed of a far more subtle form of substance than is the latter, that under certain conditions you may travel in your astral body, detached from your physical body (except being connected with it with a slender astral cord, bearing a close resemblance to the umbilical cord which connects the newborn babe with the placenta in the womb of its mother), and explore the realms of the astral plane. This projection of the astral body, as a rule, occurs only when the physical body is stilled in sleep, or in trance condition. In fact, the astral body frequently is projected by us during the course of our ordinary sleep, but we fail to remember what we have seen in our astral journeys, except, occasionally, dim flashes of partial recollection upon awakening. In some cases, however, our astral visioning is so distinct and vivid, that we awaken with a sense of having had a peculiar experience, and as having actually been out of the physical body at the time.

In some cases, the person traveling in the astral is able to actually take part in the distant scene, and may, under certain circumstances actually materialize himself so as to be seen by persons in their physical bodies. I am speaking now, of course, of the untrained person. The trained and developed occultist, of course, is able to do these things deliberately and consciously, instead of unconsciously and without intention as in the case of the ordinary person. I shall quote here from another writer on the subject, whose point of view, in connection with my own, may serve to bring about a clear understanding in the mind of the student—it is always well to view any subject from as many angles as possible. This writer says:

"We enter here upon an entirely new variety of clairvoyance, in which the consciousness of the seer no longer remains in or closely connected with his physical body, but is definitely transferred to the scene which he is examining. Though it has no doubt greater dangers for the untrained seer than either of the other methods, it is yet quite the most satisfactory form of clairvoyance open to him. In this case, the man's body is either asleep or in a trance, and its organs are consequently not available for use while the vision is going on, so that all description of what is seen, and all questioning as to further particulars, must be postponed until the wanderer returns to this plane. On the other hand, the sight is much fuller and more perfect; the man hears as well as sees everything which passes before him, and can move about freely at will within the very wide limits of the astral plane. He has also the immense advantage of being able to take part, as it were, in the scenes which come before his eyes—of conversing at will with various entities on the astral plane, and from whom so much information that is curious and interesting may be obtained. If in addition he can learn how to materialize himself (a matter of no great difficulty for him when once the knack is acquired), he will be able to take part in physical events or conversations at a distance, and to show himself to an absent friend at will.

"Again, he will have the additional power of being able to hunt about for what he wants. By means of the other varieties of clairvoyance, for all practical purposes he may find a person or place only when he is already acquainted with it; or, when he is put en rapport with it by touching something physically connected with it, as in psychometry. By the use of the astral body, however, a man can move about quite freely and rapidly in any direction, and can (for example) find without difficulty any place pointed out upon a map, without either any previous knowledge of the spot or any object to establish a connection with it. He can also readily rise high into the air so as to gain a bird's eye view of the country which he is examining, so as to observe its extent, the contour of its coastline, or its general character. Indeed, in every way his power and freedom are far greater when he uses this method than they are in any of the lesser forms of clairvoyance."

In many well authenticated cases, we may see that the soul of a dying person, one whose physical end is approaching, visits friends and relatives in the astral body, and in many cases materializes and even speaks to them. In such cases the dying person accomplishes the feat of astral manifestation without any special occult knowledge; the weakened links between the physical and the higher phases of the soul render the temporary passing-out comparatively easy, and the strong desire of the dying person furnishes the motive power necessary. Such visits, however, are often found to be merely the strongly charged thought of the dying person, along the lines of telepathy, as I have previously explained to you. But in many cases there can be no doubt that the phenomenon is a clear case of astral visitation and materialization.

The records of the Society for Psychical Research contain many instances of this kind; and similar instances are to be found in other records of psychical research. I shall quote a few of these cases for you, that you may get a clear idea of the characteristics thereof. Andrew Lang, an eminent student and investigator along the lines of the psychic and occult, gives us the following case, of which he says, "Not many stories have such good evidence in their favor." The story as related by Mr. Lang in one of his books is as follows:

"Mary, the wife of John Goffe of Rochester, being afflicted with a long illness, removed to her father's house at West Mailing, about nine miles from her own. The day before her death she grew very impatiently desirous to see her two children, whom she had left at home to the care of a nurse. She was too ill to be moved, and between one and two o'clock in the morning she fell into a trance. One widow, Turner, who watched with her that night, says that her eyes were open and fixed, and her jaw fallen. Mrs. Turner put her hand to her mouth, but could perceive no breath. She thought her to be in a fit, and doubted whether she were dead or alive. The next morning the dying woman told her mother that she had been at home with her children, saying, 'I was with them last night when I was asleep.'

"The nurse at Rochester, widow Alexander by name, affirms that a little before two o'clock that morning she saw the likeness of the said Mary Goffe come out of the next chamber (where the elder child lay in a bed by itself), the door being left open, and stood by her bedside for about a quarter of an hour; the younger child was there lying by her. Her eyes moved and her mouth went, but she said nothing. The nurse, moreover says that she was perfectly awake; it was then daylight, being one of the longest days of the year. She sat up in bed and looked steadfastly on the apparition. In that time she heard the bridge clock strike two, and a while after said: 'In the name of the Father, Son and Holy Ghost, what art thou?' Thereupon the apparition removed and went away; she slipped out of her clothes and followed, but what became on't she cannot tell."

In the case just mentioned, Mr. Lang states that the nurse was so frightened that she was afraid to return to bed. As soon as the neighbors were up and about she told them of what she had seen; but they told her that she had been dreaming. It was only when, later on, news came of what had happened at the other end of the line—the bedside of the dying woman, that they realized just what had happened.

In a work by Rev. F.G. Lee, there are several other cases of this kind quoted, all of which are stated by Mr. Lee to be thoroughly well authenticated. In one of the cases a mother, when dying in Egypt, appears to her children in Torquay, and is clearly seen in broad daylight by all five children and also by the nursemaid. In another, a Quaker lady dying at Cockermouth is clearly seen and recognized in daylight by her three children at Seattle, the remainder of the story being in daylight by her three children at Seattle, the remainder of the story being almost identical with that of the Goffe case just quoted.

In the records of the Society for Psychical Research, the following case appears, the person reporting it being said to be of good character and reputation for truthfulness and reliability. The story is as follows: "One morning in December, 1836, A. had the following dream, or he would prefer to call it, revelation. He found himself suddenly at the gate of Major N.M.'s avenue, many miles from his home. Close to him was a group of persons, one of whom was a woman with a basket on her arm, the rest were men, four of whom were tenants of his own, while the others were unknown to him. Some of the strangers seemed to be assaulting H.W., one of his tenants, and he interfered. A. says, 'I struck violently at the man on my left, and then with greater violence at the man's face on my right. Finding, to my surprise, that I had not knocked down either, I struck again and again with all the violence of a man frenzied at the sight of my poor friend's murder. To my great amazement I saw my arms, although visible to my eye, were without substance, and the bodies of the men I struck at and my own came close together after each blow, through the shadowy arms I struck with. My blows were delivered with more extreme violence than I ever think I exerted, but I became painfully convinced of my incompetency. I have no consciousness of what happened after this feeling of unsubstantiality came upon me.'

"Next morning, A. experienced the stiffness and soreness of violent bodily exercise, and was informed by his wife that in the course of the night he had much alarmed her by striking out again and again in a terrific manner, 'as if fighting for his life.' He, in turn, informed her of his dream, and begged her to remember the names of those actors in it who were known to him. On the morning of the following day (Wednesday) A. received a letter from his agent, who resided in the town close to the scene of the dream, informing him that his tenant had been found on Tuesday morning at Major N.M.'s gate, speechless and apparently dying from a fracture of the skull, and that there was no trace of the murderers.

"That night A. started for the town, and arrived there on Thursday morning. On his way to a meeting of magistrates, he met the senior magistrate of that part of the country, and requested him to give orders for the arrest of the three men whom, besides H.W., he had recognized in his dream, and to have them examined separately. This was at once done. The three men gave identical accounts of the occurrence, and all named the woman who was with them. She was then arrested and gave precisely similar testimony. They said that between eleven and twelve on the Monday night they had been walking homewards altogether along the road, when they were overtaken by three strangers, two of altogether along the road, when they were overtaken by three strangers, two of whom savagely assaulted H.W., while the other prevented his friends from interfering. H.W. did not die, but was never the same man afterwards; he subsequently emigrated."

Stead, the English editor and psychical researcher, relates the following case, which he accepts as truthful and correct, after careful investigation of the circumstances and of the character and reputation of the person relating it. The story proceeds as follows:

"St. Eglos is situated about ten miles from the Atlantic, and not quite so far from the old market town of Trebodwina. Hart and George Northey were brothers, and from childhood their lives had been marked by the strongest brotherly affection. Hart and George Northey had never been separated from their birth until George became a sailor, Hart meantime joining his father in business. On the 8th of February, 1840, while George Northey's ship was lying in port at St. Helena, he had the following strange dream:

"Last night I dreamt that my brother was at Trebodwina Market, and that I was with him, quite close by his side, during the whole of the market transactions. Although I could see and hear which passed around me, I felt sure that it was not my bodily presence which thus accompanied him, but my shadow or rather my spiritual presence, for he seemed quite unconscious that I was near him. I felt that my being thus present in this strange way betokened some hidden danger which he was destined to meet, and which I know my presence could not avert, for I could not speak to warn him of his peril."

The story then proceeds to relate how Hart collected considerable money at Trebodwina Market, and then started to ride homeward. George tells what happened to his brother on the way, as follows:

"My terror gradually increased as Hart approached the hamlet of Polkerrow, until I was in a perfect frenzy, frantically desirous, yet unable to warn my brother in some way and prevent him from going further. I suddenly became aware of two dark shadows thrown across the road. I felt that my brother's hour had come, and I was powerless to aid him! Two men appeared, whom I instantly recognized as notorious poachers who lived in a lonely wood near St. Eglos. They wished him 'Good night, mister!' civilly enough. He replied, and entered into conversation with them about some work he had promised them. After a few minutes they asked him for some money. The elder of the two brothers, who was standing near the horse's head, said: 'Mr. Northey, we know you have just come from Trebodwina Market with plenty of money in your pockets; we are desperate men, and you bean't going to leave this place until we've got that money; so hand over!' My brother made no reply except to slash at him with the whip, and spur the horse at him.

whip, and spur the horse at him.

"The younger of the ruffians instantly drew a pistol, and fired. Hart dropped lifeless from the saddle, and one of the villains held him by the throat with a grip of iron for some minutes, as thought to make assurance doubly sure, and crush out any particle of life my poor brother might have left. The murderers secured the horse to a tree in the orchard, and, having rifled the corpse, they dragged it up the stream, concealing it under the overhanging banks of the water-course. Then they carefully covered over all marks of blood on the road, and hid the pistol in the thatch of a disused hut close to the roadside; then, setting the horse free to gallop home alone, they decamped across the country to their own cottage."

The story then relates how George Northey's vessel left St. Helena the next day after the dream, and reached Plymouth in due time. George carried with him a very vivid recollection of his vision on the return voyage, and never doubted for an instant that his brother had been actually murdered in the manner and by the persons named, as seen in the vision. He carried with him the determination to bring the villains to justice and was filled with the conviction that through his efforts retribution would fall upon the murderers.

In England, justice was at work—but the missing link was needed. The crime aroused universal horror and indignation, and the authorities left nothing undone in the direction of discovering the murderers and bringing them to justice. Two brothers named Hightwood were suspected, and in their cottage were found blood-stained garments. But no pistol was found, although the younger brother admitted having owned but lost one. They were arrested and brought before the magistrates. The evidence against them was purely circumstantial, and not any too strong at that; but their actions were those of guilty men. They were committed for trial. Each confessed, in hopes of saving his life and obtaining imprisonment instead. But both were convicted and sentenced to be hanged. There was doubt in the minds of some, however, about the pistol. The story continues:

"Before the execution, George Northey arrived from St. Helena, and declared that the pistol was in the thatch of the old cottage close by the place where they had murdered Hart Northey, and where they had hid it. 'How do you know?' he was asked. George replied: 'I saw the foul deed committed in a dream I had the night of the murder, when at St. Helena.' The pistol was found, as George Northey had predicted, in the thatch of the ruined cottage." Investigation revealed that the details of the crime were identical with those seen in the vision.

It is a fact known to all occultists that many persons frequently travel in the astral body during sleep; and in many cases retain a faint recollection of some of the things they have seen and heard during their travels in the astral. Nearly everyone knows the experience of waking up in the morning feeling physically tired and "used up;" in some cases a dim recollection of walking or working during the dream being had. Who among us has not had the experience of "walking on the air," or in the air, without the feet touching the ground, being propelled simply by the effort of the will? And who of us has had not experienced that dreadful—"falling through space" sensation, in dreams, with the sudden awakening just before we actually struck earth? And who has not had the mortifying dream experience of walking along the street, or in some public place, and being suddenly overcome by the consciousness that we were in our night-clothes, or perhaps without any clothing at all? All of these things are more or less distorted recollection of astral journeyings.

But while these dream excursions in the astral are harmless, the conscious "going out in the astral" is not so. There are many planes of the astral into which it is dangerous and unpleasant for the uninstructed person to travel; unless accompanied by a capable occultist as guide. Therefore, I caution all students against trying to force development in that direction. Nature surrounds you with safeguards, and interposes obstacles for your own protection and good. Do not try to break through these obstacles without knowledge of what you are doing. "Fools rush in where angels fear to tread," remember; and "a little learning is a dangerous thing." When you have reached the stage of development in which it will be safe for you to undertake conscious astral explorations, then will your guide be at hand, and the instruction furnished you by those capable of giving it to you. Do not try to break into the astral without due preparation, and full knowledge, lest you find yourself in the state of the fish who leaped out of the water onto the banks of the stream. Your dream trips are safe; they will increase in variety and clearness, and you will remember more about them—all this before you may begin to try to consciously "go out into the astral" as do the occultists. Be content to crawl before you may walk. Learn to add, multiply, subtract and divide, before you undertake the higher mathematics, algebra, geometry, etc., of occultism.

LESSON XV.
STRANGE ASTRAL PHENOMENA

Table of Content

There are several phases of astral phenomena other than those mentioned in the preceding chapters, which it will be better for the student to become acquainted with in order to round out his general knowledge of the subject, although the manifestations are comparatively rare, and not so generally recognized in works on this subject.

One of the first of these several phases of astral phenomena is that which may be called Thought-Form Projection. This manifestation comes in the place on the psychic scale just between ordinary clairvoyance on the one hand, and astral body projection on the other. It has some of the characteristics of each, and is often mistaken for one or the other of these phases.

To understand this phenomena, the student should know something regarding the fact that thought frequently takes on astral form, and that these manifestations are known as thought-forms. I have spoken of these in some of the preceding lessons. The ordinary thought-form is quite simple, as a rule, and does not bear any particular resemblance to the sender thereof. But in some cases a person may, consciously or unconsciously, strongly and clearly think of himself as present at some other place, and thus actually create a thought-form of himself at that place, which may be discerned by those having clairvoyant vision. Moreover, this thought-form of himself is connected psychically with himself and affords a channel of psychic information for him. As a rule these thought-forms are only projected by those who have trained their minds and will along occult lines; but occasionally under the stress of strong emotion or desire an ordinary person may focus his psychic power to such an extent that the phenomena is manifested.

Here I will quote from an English investigator of astral phenomena, who has had much experience on that plane. He says: "All students are aware that thought takes form, at any rate upon its own plane, and in the majority of cases upon the astral plane also; but it may not be so generally known that if a man thinks strongly of himself as present at any given place, the form assumed by that particular thought will be a likeness of the thinker himself, which will appear at the place in question. Essentially this form must be composed of the matter of the mental plane, but in very many cases it would draw round itself matter of the astral plane also, and so would approach much nearer to visibility. There are, in fact, many instances in which it has been seen by the person thought of—most probably by means of the unconscious influence emanating from the original thinker. None of the consciousness of the thinker would, however, be included within this thought-form. When once sent out from him, it would normally be a quite separate entity—not indeed absolutely unconnected with its maker, but practically so as far as the possibility of receiving any impression through it is concerned.

"This type of clairvoyance consists, then, in the power to retain so much connection with and so much hold over a newly-created thought-form as will render it possible to receive impressions by means of it. Such impressions as were made upon the form would in this case be transmitted to the thinker—not along an astral telegraph line, but by a sympathetic vibration. In a perfect case of this kind of clairvoyance it is almost as though the seer projected a part of his consciousness into the thought-form, and used it as a kind of outpost, from which observation was possible. He sees almost as well as he would if he himself stood in the place of his thought-form. The figures at which he is looking will appear to him as of life-size and close to hand, instead of tiny and at a distance as in the case of some other forms of clairvoyance; and he will find it possible to shift his point of view if he wishes to do so. Clairaudience is perhaps less frequently associated with this type of clairvoyance than with the others, but its place is to some extent taken by a kind of mental perception of the thoughts and intentions of those who are seen.

"Since the man's consciousness is still in the physical body, he will be able (even when exercising this faculty) to hear and to speak, in so far as he can do this without any distraction of his attention. The moment that the intentness of his thought fails, the whole vision is gone, and he will have to construct a fresh thought-form before he can resume it. Instances in which this kind of sight is possessed with any degree of perfection by untrained people are naturally rarer than in the other types of clairvoyance, because the capacity for mental control required, and the generally finer nature of the forces employed."

I may mention that this particular method is frequently employed by advanced occultists of all countries, being preferred for various reasons. Some of the reasons of this preference as follows: (a) The ability to shift the vision, and to turn around almost as well as in the case of actual astral-body projection—this gives quite an advantage to this method over the method of ordinary clairvoyance; (b) it does away with certain disadvantages of "going out into the astral" in the astral-body, which only trained occultists realize—it gives almost the same results as astral-body clairvoyance, without a number of disadvantages and inconveniences.

In India, especially, this form of clairvoyance is comparatively frequent. This by reason of the fact that the Hindus, as a race, are far more psychic than are those of the Western lands, all else considered; and, besides, there are a much greater number of highly developed occultists there than in the West. Moreover, there is a certain psychic atmosphere surrounding India, by reason of its thousands of years of deep interest in things psychic and spiritual, all of which renders the production of psychic phenomena far easier than in other lands.

In India, moreover, we find many instances of another form of psychic, or astral phenomena. I allude to the production of thought-form pictures which are plainly visible to one or more persons. This phase of psychic phenomena is the real basis for many of the wonder tales which Western travellers bring back with them from India. The wonderful cases of magical appearance of living creatures and plants, and other objects, out of the clear air are the result of this psychic phenomena. That is to say, the creatures and objects are not really produced—they are but astral appearances resulting from the projection of powerful thought-forms from the mind of the magician or other wonder-worker, of whom India has a plentiful supply. Even the ignorant fakirs (I use the word in its true sense, not in the sense given it by American slang)—even these itinerant showmen of psychic phenomena, are able to produce phenomena of this kind which seems miraculous to those witnessing them. As for the trained occultists of India, I may say that their feats (when they deign to produce them) seem to overturn every theory and principle of materialistic philosophy and science. But in nearly every case the explanation is the same—the projection of a strong and clear thought-form on a large scale.

Although I have purposely omitted reference to Hindu psychic phenomena in this book (for the reason given in my Introduction), I find it necessary to quote cases in India in this connection, for the simple reason that there are but few counterparts in the Western world. There are no itinerent wonder-workers of this kind in Western lands, and the trained occultists of the West of course would not consent to perform feats of this kind for the amusement of persons seeking merely sensations. The trained wills of the West are given rather to materializing objectively on the physical plane, creating great railroads, buildings, bridges, etc., from the mental pictures, rather than devoting the same time, energy and will to the production of astral though-forms and pictures. There is a great difference in temperament, as well as a difference in the general psychic atmosphere, between East and West, which serves to explain matters of this kind.

An American writer truly says: "The first principle underlying the whole business of Hindu wonder-working is that of a strong will; and the first necessary condition of producing a magical effect is an increase in the power of thought. The Hindus, owing to that intense love for solitary meditation, which has been one of the most pronounced characteristics from time immemorial, have acquired mental faculties of which we of the Western and younger civilization are totally ignorant. The Hindu has attained a past master's degree in speculative philosophy. He has for years retired for meditation to the silent places in his land, lived a hermit, subdued the body and developed the mind, thus winning control over other minds."

In India, I have seen scenes of far distant places appearing as a mirage in clear air, even the colors being present to the scenes. This, though some what uncommon, was simply a remarkable instance of thought-form projection from the mind of a man highly developed along occult lines. You must remember that in order to produce a picture in the astral, of this kind, the occultist must not only have the power of will and mind to cause such a picture to materialize, but he must also have a remarkable memory for detail in the picture—for nothing appears in the picture unless it has already been pictured in the mind of the mind of the man himself. Such a memory and perception of detail is very rare—in the Western world it is possessed by only exceptional artists; however, anyone may cultivate this perception and memory if he will give the time and care to it that the Hindu magicians do.

You have heard of the Hindu Mango Trick, in which the magician takes a mango seed, plants it in the ground, waves his hands over it, and then causes first a tiny shoot to appear from the surface of the ground, this followed by a tiny trunk, and leaves, which grow and grow, until at last appears a full sized mango tree, which first shows blossoms and then ripe fruit. In short, in a few moments the magician has produced that which Nature require years to do—that is he apparently does this. What he really does is to produce a wonderful thought-form in the astral, from seed stage to tree and fruit stage; the astral picture reproducing perfectly the picture in his own mind. It is as if he were creating a moving picture film-roll in his mind, and then projecting this upon the screen of the air. There is no mango tree there, and never was, outside of the mind of the magician and the minds of his audience.

In the same way, the magician will seem to throw the end of a rope up into the air. It travels far up until the end is lost sight of. Then he sends a boy climbing up after it, until he too disappears from sight. Then he causes the whole thing to disappear, and lo! the boy is seen standing among the audience. The boy is real, of course, but he never left the spot—the rest was all an appearance caused by the mind and will of the magician, pictured in the astral as a thought-form. In the same way the magician will seem to cut the boy into bits, and then form. In the same way the magician will seem to cut the boy into bits, and then cause the severed parts to spring together and reassemble themselves. These feats may be varied indefinitely but the principle is ever the same—thought-form projection.

Western visitors have sought to obtain photographs of these feats of the Hindu magicians, but their plates and films invariably show nothing whatever except the old fakir sitting quietly in the centre, with a peculiar expression in his eyes. This is as might be expected, for the picture exists only in the astral, and is perceived only by the awakened astral senses of those present, which have been stimulated into activity by the power of the magician—by sympathetic vibration, to be exact. Moreover, in certain instances it has been found that the vision is confined to a limited area; persons outside of the limit-ring see nothing, and those moving nearer to the magician lose sight of what they had previously seen. There are scientific reasons for this last fact, which need not be gone into at this place. The main point I am seeking to bring out is that these wonderful scenes are simply and wholly thought-form pictures in the astral, perceived by the awakened astral vision of those present. This to be sure is wonderful enough—but still no miracle has been worked!

I may mention here that these magicians begin their training from early youth. In addition to certain instruction concerning astral phenomena which is handed down from father to son among them they are set to work practicing "visualization" of things previously perceived. They are set to work upon, say, a rose. They must impress upon their memory the perfect picture of the rose—no easy matter, I may tell you. Then they proceed to more difficult objects, slowly and gradually, along well known principles of memory development. Along with this they practice the art of reproducing that which they remember—projecting it in thought-form state. And so the young magician proceeds, from simple to complex things; from easy to difficult; until, finally, he is pronounced fit to give public exhibitions. All this takes years and years—sometimes the boy grows to be a middle-aged man before he is allowed to publicly exhibit his power. Imagine a Western boy or man being willing to study from early childhood to middle-age before he may hope to be able to show what he has been learning! Verily "the East is East, and the West is West"—the two poles of human activity and expression.

Another phase of psychic astral phenomena which should be mentioned, although it is manifested but comparatively seldom, is that which has been called "Telekinesis." By the term "telekinesis" is meant that class of phenomena which manifests in the movement of physical objects without physical contact with the person responsible for the movement. I understand that the term itself was coined by Professor Cowes, with whose works I am not personally familiar. It is coined by Professor Cowes, with whose works I am not personally familiar. It is derived from the two Greek words TELE, meaning "far off," and KINESIS, meaning "to move."

This class of phenomena is known better in the Western world by reason of its manifestation in spiritualistic circles in the movement of tables, etc.; the knocking or tapping on tables and doors, etc.; all of which are usually attributed to the work of "spirits," but which occultists know are generally produced, consciously or unconsciously, by means of the power in the medium or others present, sometimes both. I would say here that I am not trying to discredit genuine spiritualistic phenomena—I am not considering the same in these lessons. All that I wish to say is that many of the phenomena commonly attributed to "spirits" are really but results of the psychic forces inherent in the living human being.

Under certain conditions there may appear in the case of a person strongly psychic, and also strongly charged with prana, the ability to extend a portion of the astral body to a considerable distance, and to there produce an effect upon some physical object. Those with strong clairvoyant vision may actually perceive this astral extension, under favorable circumstances. They perceive the astral arm of the person stretching out, diminishing in size as it extends (just as a piece of flexible rubber shrinks in diameter as it expands in length) and finally coming in contact with the physical object it wishes to move or strike. Then is seen a strong flow of prana along its length, which (by a peculiar form of concentration) is able to produce the physical effect. I cannot enter into the subject of astral physics at this place, for the subject is far too technical to be treated in lessons designed for general study. I may at least partially explain the phenomenon, however, by saying that the projected astral arm acts in a manner almost precisely like that of an extended physical arm, were such a thing possible in nature.

This astral-body extension produces spirit raps on tables; table-tilting and movement; levitation, or the lifting of solid objects in the air; playing upon musical instruments such as the guitar, accordian, *etc.* In some cases it is able to actually lift the person himself from the floor, and carry him through the air, in the same way. It may also cause the movement of a pencil in a closed slate, or bit of chalk upon a blackboard. In fact, it may produce almost any form of movement possible to the physical hand. In the case of the levitation of the person himself, the astral arms, and sometimes the legs as well, extend to the floor and push up the physical body into the air, and then propel it along. There are many complex technical details to these manifestations, however, and in a general statement these must be omitted.

Some who are firmly wedded to the spiritistic theory resent the statement of

Some who are firmly wedded to the spiritistic theory resent the statement of occultists that this form of phenomena may be explained without the necessity of the "spirits." But the best ground for the statement of the occultists is that many advanced occultists are able to produce such phenomena, consciously, by an act of pure will, accompanied by the power of mental picturing. They first picture the astral extension, and then will the projection of the astral and the passage of the prana (or vital force) around the pattern of the mental image. In the case of some very highly developed occultists the astral thought-form of their body becomes so charged with prana that it is able to move physical objects. There are not mere theories, for they may be verified by any occultist of sufficiently high development.

I do not wish to intimate that the mediums are aware of the true nature of this phenomena, and consciously deceive their followers. On the contrary, most of them firmly believe that it is the "spirits" who do the work; unaware that they are unconsciously projecting their astral bodies, charged with prana, and performing the feat themselves. The best mediums, however, will generally tell you that they strongly "wish" that the thing be done, and a little cross-examination will reveal the fact that they generally make a clear mental picture of the actual happening just before it occurs. As I have already stated, however, the best proof is the fact that advanced occultists are able to duplicate the phenomena deliberately, consciously, and at will. I do not think that detracts from the wonder and interest in the so-called "spiritistic" phenomena; on the contrary, I think that it adds to it.

Again invading the realm of the "spirits," I would say that occultists know that many cases of so-called materialization of "spirit-forms" take place by reason of the unconscious projection of the astral body of the medium. Moreover, such a projection of the astral body may take on the appearance of some departed soul, by reason of the mental picture of that person in the mind of the medium. But, it may be asked if the medium has never seen the dead person, how can he or she make a mental picture of him or her. The answer is that the minds of the persons present who knew the dead person tend to influence the appearance of the nebulous spirit form. In fact, in most cases the medium is unable to produce the phenomenon without the psychic assistance of those in the circle. In this case, also, I would say that the advanced occultist is able to duplicate the phenomena at will, as all who have enjoyed the privilege of close acquaintance with such persons are aware.

The fact the medium is usually in a trance condition aid materially in the ease with which the phenomena are produced. With the conscious mind stilled, and the subconscious mind active, the astral phenomena are produced with much less trouble than would be the case if the medium were in the ordinary condition.

Now, I wish to impress upon the minds of those of my readers who have a strong sympathy for the spiritistic teachings that I recognize the validity and genuineness of much of the phenomena of spiritism—I know these things to be true, for that matter; it is not a matter of mere belief on my part. But I also know that much of the so-called spiritistic phenomena is possible without the aid of "spirits," but by, the employment of the psychic astral forces and powers as stated in these lessons. I see no reason for any honest investigator of spiritism to be offended at such statements, for it does not take away from the wonder of the phenomena; and does not discredit the motives and power of the mediums. We must search for truth wherever it is to be found; and we must not seek to dodge the results of our investigations. There is too much wonderful phenomena in spiritism to begrudge the explanation that the occultist offers for certain of its phases.

While I am on the subject of materialization however, I would direct the attention of the student to my little book entitled "The Astral World," in which I have explained briefly the phenomena of those planes of the astral in which dwell the cast-off shells of souls which have moved on to the higher planes of the great astral world. I have there shown that many astral shells or shades, or other astral semi-entities may be materialized, and thus mistaken for the "spirits" of departed friends. I have also explained in the same little book how there are certain powerful thought-forms which may be mistaken for spirit materializations. I have also shown how many a honest medium is really a good clairvoyant, and by reading the records of the astral light is able to give information which seems to come from the departed soul. All of these things should be familiar to the earnest investigator of spiritism, in order that he may be able to classify the phenomena which he witnesses, and to avoid error and disappointment.

In this connection, before passing on to the consideration of other phases of psychic phenomena, I would say that one of the best mediums known to the modern Western world—a medium who has been consulted by eminent men, university professors, psychologists, and others—and whose revelations regarding past, present and future astounded careful and intelligent men of international reputation—this medium at the height of her professional success made a public announcement that she felt compelled, from conscientious motives, to assert that she had come to the conclusion that her message came not from departed "spirits" but rather from some unknown realm of being, brought hither by the exercise of some faculty inherent in her and developed to a high power in her for some reason, which power seem to manifest more effectively when she shut off her ordinary physical faculties and functioned on a plane higher than them. I think that the student of the present lessons will be able to point out the nature of the phenomena manifested by this medium, and also the source of her power. If not, I shall feel disappointed at my work of instruction.

LESSON XVI.

PSYCHIC INFLUENCE; ITS LAWS AND PRINCIPLES

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One of the phases of psychic phenomena that actively engage the attention of the student from the very beginning is that which may be called Psychic Influence. By this term is meant the influencing of one mind by another—the effect of one mind over another. There has been much written and said on this phase of the general subject in recent years, but few writers, however, have gone deeply into the matter.

In the first place, most of the writers on the subject seek to explain the whole thing by means of ordinary telepathy. But this is merely a one-sided view of the truth of the matter. For, while ordinary telepathy plays an important part in the phenomena, still the higher form of telepathy, i.e., astral thought-transference, is frequently involved. The student who has followed me in the preceding lessons will understand readily what I mean when I say this, so there is no necessity for repetition on this point at this place.

At this point, however, I must ask the student to consider the idea of psychic vibrations and their inductive power. It is a great principle of occultism, as well as of modern science, that everything is in a state of vibration—everything has its own rate of vibration, and is constantly manifesting it. Every mental state is accompanied by vibration of its own plane: every emotional state or feeling has its own particular rate of vibration. These rates of vibrations manifest just as do the vibrations of musical sound which produce the several notes on the scale, one rising above the other in rate of vibration. But the scale of mental and emotional states is far more complex, and far more extended than is the musical scale; there are thousands of different notes, and half-notes, on the mental scale. There are harmonies and discords on that scale, also.

To those to whom vibrations seem to be something merely connected with sound-waves, etc., I would say that a general and hasty glance at some elementary work on physical science will show that even the different shades, hues and tints of the colors perceived by us arise from different rates of vibrations. Color is nothing more than the result of certain rates of vibrations of light recorded by our senses and interpreted by our minds. From the low vibrations of red to the high vibrations of violet, all the various colors of the vibrations of red to the high vibrations of violet, all the various colors of the spectrum have their own particular rate of vibration. And, more than this, science knows that below the lowest red vibrations, and above the highest violet vibrations, there are other vibrations which our senses are unable to record, but which scientific instruments register. The rays of light by which photographs are taken are not perceived by the eye. There are a number of so-called chemical rays of light which the eye does not perceive, but which may be caught by delicate instruments. There is what science has called "dark light," which will photograph in a room which appears pitch dark to the human sight.

Above the ordinary scale of light vibrations are the vibrations of the X-Rays and other fine forces—these are not perceived by the eye, but are caught by delicate instruments and recorded. Moreover, though science has not as yet discovered the fact, occultists know that the vibrations of mental and emotional states are just as true and regular as are those of sound or light, or heat. Again, above the plane of the physical vibrations arising from the brain and nervous system, there are the vibrations of the astral counterparts of these, which are much higher in the scale. For even the astral faculties and organs, while above the physical, still are under the universal rule of vibration, and have their own rate thereof. The old occult axiom: "As above, so below; as below, so above" is always seen to work out on all planes of universal energy.

Closely following this idea of the universality of vibrations, and intimately connected therewith, we have the principle of "induction," which is likewise universal, and found manifesting on all planes of energy. "What is induction?" you may ask. Well, it is very simple, or very complex—just as you may look at it. The principle of induction (on any plane) is that inherent quality or attribute of energy by which the manifestation of energy tends to reproduce itself in a second object, by setting up corresponding vibrations therein, though without direct contact of the two objects.

Thus, heat in one object tends to induce heat in another object within its range of induction—the heated object "throws off" heat vibrations which set up corresponding vibrations in the near-by second object and make it hot. Likewise, the vibrations of light striking upon other objects render them capable of radiating light. Again, a magnet will induce magnetism in a piece of steel suspended nearby, though the two objects do not actually touch, each other. An object which is electrified will by induction electrify another object situated some distance away. A note sounded on the piano, or violin, will cause a glass or vase in some distant part of the room to vibrate and "sing," under certain conditions. And, so on, in every form or phase of the manifestation of energy do we see the principle of induction in full operation and manifestation.

On the plane of ordinary thought and emotion, we find many instances of

On the plane of ordinary thought and emotion, we find many instances of this principle of induction. We know that one person vibrating strongly with happiness or sorrow, cheerfulness or anger, as the case may be fends to communicate his feeling and emotions, state to those with whom he comes in contact. All of you have seen a whole room full of persons affected and influenced in this way, under certain circumstances. You have also seen how a magnetic orator, preacher, singer or actor is able to induce in his audience a state of emotional vibration corresponding to that manifested by himself. In the same manner the "mental atmospheres" of towns, cities, etc., are induced.

A well-known writer on this subject has truthfully told us: "We all know how great waves of feeling spread over a town, city or country, sweeping people off their balance. Great waves of political enthusiasm, or war-spirit, or prejudice for or against certain persons, sweep over places and cause men to act in a manner that they will afterward regret when they come to themselves and consider their acts in cold blood. They will be swayed by demagogues or magnetic leaders who wish to gain their votes or patronage; and they will be led into acts of mob violence, or similar atrocities, by yielding to these waves of contagious thought. On the other hand, we all know how great waves of religious feeling sweep over a community upon the occasion of some great 'revival' excitement or fervor."

These things being perceived, and recognized as true, the next question that presents itself to the mind of the intelligent student is this: "But what causes the difference in power and effect between the thought and feeling-vibrations of different persons?" This question is a valid one, and arises from a perception of the underlying variety and difference in the thought vibrations of different persons. The difference, my students, is caused by three principal facts, viz., (1) difference in degree of feeling; (2) difference in degree of visualization; and (3) difference in degree of concentration. Let us examine each of these successively, so as to get at the underlying principle.

The element of emotional feeling is like the element of fire in the production of steam. The more vivid and intense the feeling or emotion, the greater the degree of heat and force to the thought wave or vibratory stream projected. You will begin to see why the thought vibrations of those animated and filled with strong desire, strong wish, strong ambition, etc., must be more forceful than those of persons of the opposite type.

The person who is filled with a strong desire, wish or ambition, which has been fanned into a fierce blaze by attention, is a dynamic power among other persons, and his influence is felt. In fact, it may be asserted that as a general rule no person is able to influence men and things unless he have a strong desire, wish or ambition within him. The power of desire is a wonderful one, as all occultists know, and it will accomplish much even if the other elements be lacking; while, in proper combination with other principles it will accomplish wonders. Likewise, a strong interest in a thing will cause a certain strength to the thought-vibrations connected therewith. Interest is really an emotional feeling, though we generally think of it as merely something connected with the intellect. A cold intellectual thought has very little force, unless backed up by strong interest and concentration. But any intellectual thought backed up with interest, and focused by concentration, will produce very strong thought vibrations, with a marked inductive power.

Now, let us consider the subject of visualization. Every person knows that the person who wishes to accomplish anything, or who expects to do good work along any line, must first know what he wishes to accomplish. In the degree that he is able to see the thing in his mind's eye—to picture the thing in his imagination—in that degree will he tend to manifest the thing itself in material form and effect.

Sir Francis Galton, an eminent authority upon psychology, says on this point: "The free use of a high visualizing faculty is of much importance in connection with the higher processes of generalized thought. A visual image is the most perfect form of mental representation wherever the shape, position, and relations of objects to space are concerned. The best workmen are those who visualize the whole of what they propose to do before they take a tool in their hands. Strategists, artists of all denominations, physicists who contrive new experiments, and, in short, all who do not follow routine, have need of it. A faculty that is of importance in all technical and artistic occupations, that gives accuracy to our perceptions and justice to our generalizations, is starved by lazy disuse instead of being cultivated judiciously in such a way as will, on the whole, bring best return. I believe that a serious study of the best way of developing and utilizing this faculty, without prejudice to the practice of abstract thought in symbols, is one of the pressing desirata in the yet unformed science of education."

Not only on the ordinary planes is the forming of strong mental images important and useful, but when we come to consider the phenomena of the astral plane we begin to see what an important part is played there by strong mental images or visualized ideas. The better you know what you desire, wish or aspire to, the stronger will be your thought vibrations of that thing, of course. Well, then, the stronger that you are able to picture the thing in your mind—to visualize it to yourself—the stronger will be your actual knowledge and thought-form of that thing. Instead of your thought vibrations being grouped in nebulous forms, lacking shape and distinct figure, as in the ordinary case; when you form strong, clear mental images of what you desire or wish to accomplish, then do the thought vibrations group themselves in clear, strong distinct forms. This being done, when the mind of other persons are affected by induction they get the clear idea of the thought and feeling in your mind, and are strongly influenced thereby.

A little later on, I shall call your attention to the Attractive Power of Thought. But at this point I wish to say to you that while thought certainly attracts to you the things that you think of the most, still the power of the attraction depends very materially upon the clearness and distinctness of the mental image, or thought visualization, of the desired thing that you have set up in your mind. The nearer you can actually see the thing as you wish it to happen, even to the general details, the stronger will be the attractive force thereof. But, I shall leave the discussion of this phase of the subject until I reach it in its proper order. For the present, I shall content myself with urging upon you the importance of a clear mental image, or visualized thought, in the matter of giving force and direction to the idea induced in the minds of other persons. In order for the other persons to actually perceive clearly the idea or feeling induced in them, it is necessary that the idea or feeling be strongly visualized in the mind originating it; that is the whole thing in one sentence.

The next point of importance in thought-influence by induction, is that which is concerned with the process of concentration. Concentration is the act of mental focusing, or bringing to a single point or centre. It is like the work of the sun-glass that converges the rays of the sun to a single tiny point, thus immensely increasing its heat and power. Or, it is like the fine point of a needle that will force its way through where a blunt thing cannot penetrate. Or, it is like the strongly concentrated essence of a chemical substance, of which one drop is as powerful as one pint of the original thing. Think of the concentrated power of a tiny drop of attar of roses—it has within its tiny space the concentrated odor of thousands of roses; one drop of it will make a pint of extract, and a gallon of weaker perfumery! Think of the concentrated power in a lightning flash, as contrasted with the same amount of electricity diffused over a large area. Or, think of the harmless flash of a small amount of gunpowder ignited in the open air, as contrasted with the ignition of the same amount of powder compelled to escape through the small opening in the gun-barrel.

The occult teachings lay great stress upon this power of mental concentration. All students of the occult devote much time and care to the cultivation of the powers of concentration, and the development of the ability to employ them. The average person possesses but a very small amount of concentration, and is able to concentrate his mind for but a few moments at a time. The trained thinker obtains much of his mental power from his acquired ability to concentrate on his task. The occultist trains himself in fixing his concentrated attention upon the matter before him, so as to bring to a focal centre all of his mental forces.

The mind is a very restless thing, and is inclined to dance from one thing to another, tiring of each thing after a few moment's consideration thereof. The average person allows his involuntary attention to rest upon every trifling thing, and to be distracted by the idlest appeals to the senses. He finds it most difficult to either shut out these distracting appeals to the senses, and equally hard to hold the attention to some uninteresting thing. His attention is almost free of control by the will, and the person is a slave to his perceptive powers and to his imagination, instead of, being a master of both.

The occultist, on the contrary, masters his attention, and controls his imagination. He forces the one to concentrate when he wishes it to do so; and he compels the latter to form the mental images he wishes to visualize. But this a far different thing from the self-hypnotization which some persons imagine to be concentration. A writer on the subject has well said: "The trained occultist will concentrate upon a subject or object with a wonderful intensity, seemingly completely absorbed in the subject or object before him, and oblivious to all else in the world. And yet, the task accomplished, or the given time expired, he will detach his mind from the object and will be perfectly fresh, watchful and wide-awake to the next matter before him. There is every difference between being controlled by involuntary attention, which is species of self-hypnotization, and the control of the attention, which is an evidence of mastery." An eminent French psychologist once said: "The authority of the attention is subject to the superior authority of the Ego. I yield it, or I withhold it, as I please. I direct it in turn to several points. I concentrate it upon each point, as long as my will can stand the effort."

In an earlier lesson of this series, I have indicated in a general way the methods whereby one may develop and train his powers of concentration. There is no royal road to concentration; it may be developed only by practice and exercise. The secret consists in managing the attention, so as to fix it upon a subject, no matter how uninteresting; and to hold it there for a reasonable length of time. Practice upon some disagreeable study or other task is good exercise, for it serves to train the will in spite of the influence of more attractive objects or subjects. And this all serves to train the will, remember; for the will is actively concerned in every act of voluntary attention. In fact, attention of this kind is one of the most important and characteristic acts of the will.

So, as you see, in order to be successful in influencing the minds of others by means of mental induction, you must first cultivate a strong feeling of interest in the idea which you wish to induce in the other person, or a strong desire to produce the thing. Interest and desire constitute the fire which generates the stream of will from the water of mind, as some occultists have stated it. Secondly, you must cultivate the faculty of forming strong and clear mental images of the idea or feeling you wish to so induce; you must learn to actually "see" the thing in your imagination, so as to give the idea strength and clearness. Thirdly, you must learn to concentrate your mind and attention upon the idea or feeling, shutting out all other ideas and feelings for the time being; thus you give concentrated force and power to the vibrations and thought-forms which you are projecting.

These three principles underlie all of the many forms of mental induction, or mental influence. We find them in active operation in cases in which the person is seeking to attract to himself certain conditions, environment, persons, things, or channels of expression, by setting into motion the great laws of mental attraction. We see them also employed when the person is endeavoring to produce an effect upon the mind of some particular person, or number of persons. We see them in force in all cases of mental or psychic healing, under whatever form it may be employed. In short, these are general principles, and must therefore underlie all forms and phases of mental or psychic influence. The sooner the student realizes this fact, and the more actively does he set himself to work in cultivating and developing these principles within himself, the more successful and efficient will he become in this field of psychic research and investigation. It is largely in the degree of the cultivation of these three mental principles that the occultist is distinguished from the ordinary man.

It may be that you are not desirous of cultivating or practicing the power of influencing other persons psychically. Well, that is for you to decide for yourself. At any rate, you will do well to develop yourselves along these lines, at least for self-protection. The cultivation of these three mental principles will tend to make you active and positive, psychically, as contrasted with the passive, negative mental state of the average person. By becoming mentally active and positive you will be able to resist any psychic influence that may be directed toward yourself, and to surround yourself with a protective aura of positive, active mental vibrations.

And, moreover, if you are desirous of pursuing your investigations of psychic and astral phenomena, you will find it of great importance to cultivate and develop these three principles in your mind. For, then you will be able to brush aside all distracting influences, and to proceed at once to the task before you, with power, clearness and strength of purpose and method.

In the following chapters I shall give you a more or less detailed presentation of the various phases or forms of psychic influence. Some of these may seem at first to be something independent of the general principles. But I ask that you carefully analyze all of these, so as to discover that the same fundamental principles are under and back of each and every instance presented. When you once fully grasp this fact, and perfect yourselves in the few fundamental principles, then you are well started on the road to mastery of all the various phases of psychic phenomena. Instead of puzzling your mind over a hundred different phases of disconnected phenomena, it is better to master the few actual elementary principles, and then reason deductively from these to the various manifestation thereof. Master the principles, and then learn to apply them.

LESSON XVII.

PERSONAL PSYCHIC INFLUENCE OVER OTHERS

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Psychic Influence, as the term is used in this book, may be said to be divided into three general classes, viz., (1) Personal Influence, in which the mind of another is directly influenced by induction while he is in the presence of the person influencing; (2) Distant Influencing, in which the psychic induction is directly manifested when the persons concerned are distant from one another; and (3) Indirect Influence, in which the induction is manifested in the minds of various persons coming in contact with the thought vibrations of the person manifesting them, though no attempt is made to directly influence any particular person. I shall now present each of these three forms of psychic influence to you for consideration, one after the other in the above order.

Personal Influence, as above defined, ranges from cases in which the strongest control (generally known as hypnotism) is manifested, down to the cases in which merely a slight influence is exerted. But the general principle underlying all of these cases is precisely the same. The great characters of history, such as Alexander the Great, Napoleon Bonaparte, and Julius Caesar, manifested this power to a great degree, and were able to sway men according to their will. All great leaders of men have this power strongly manifested, else they would not be able to influence the minds of men. Great orators, preachers, statesmen, and others of this class, likewise manifest the power strongly. In fact, the very sign of ability to influence and manage other persons is evidence of the possession and manifestation of this mighty power.

In developing this power to influence others directly and personally, you should begin by impressing upon your mind the principles stated in the preceding chapter, namely (1) Strong Desire; (2) Clear Visualization; and (3) Concentration.

You must begin by encouraging a strong desire in your mind to be a positive individual; to exert and manifest a positive influence over others with whom you come in contact, and especially over those whom you wish to influence in some particular manner or direction. You must let the fire of desire burn fiercely within you, until it becomes as strong as physical hunger or thirst. You must "want to" as you want to breathe, to live. You will find that the men who "want to" as you want to breathe, to live. You will find that the men who accomplish the great things in life are those who have strong desire burning in their bosoms. There is a strong radiative and inductive power in strong desire and wish—in fact, some have thought this the main feature of what we generally call strong will-power.

The next step, of course, is the forming of a clear, positive, distinct and dynamic mental picture of the idea or feeling that you wish to induce in the other person. If it is an idea, you should make a strong clear picture of it in your imagination, so as to give it distinctness and force and a clear outline. If it is a feeling, you should picture it in your imagination. If it is something that you wish the other person to do, or some way in which you wish him to act, you should picture him as doing the thing, or acting in that particular way. By so doing you furnish the pattern or design for the induced mental or emotional states you wish to induce in the other person. Upon the clearness and strength of these mental patterns of the imagination depends largely the power of the induced impression.

The third step, of course, is the concentration of your mind upon the impression you wish to induce in the mind of the other person. You must learn to concentrate so forcibly and clearly that the idea will stand out clearly in your mind like a bright star of a dark night, except that there must be only one star instead of thousands. By so doing you really focus the entire force of your mental and psychic energies into that one particular idea or thought. This makes it act like the focused rays in the sun-glass, or like the strong pipe-stream of water that will break down the thing upon which it is turned. Diffused thought has but a comparatively weak effect, whereas a concentrated stream of thought vibrations will force its way through obstacles.

Remember, always, this threefold mental condition: (1) STRONG DESIRE; (2) CLEAR MENTAL PICTURE; and (3) CONCENTRATED THOUGHT. The greater the degree in which you can manifest these three mental conditions, the greater will be your success in any form of psychic influence, direct or indirect, personal or general, present or distant.

Before you proceed to develop the power to impress a particular idea or feeling upon the mind of another person, you should first acquire a positive mental atmosphere for yourself. This mental atmosphere is produced in precisely the same way that you induce a special idea or feeling in the mind of the other person. That is to say, you first strongly desire it, then you clearly picture it, and then you apply concentrated thought upon it.

I will assume that you are filled with the strong desire for a positive mental atmosphere around you. You want this very much indeed, and actually crave and hunger for it. Then you must begin to picture yourself (in your imagination) as hunger for it. Then you must begin to picture yourself (in your imagination) as surrounded with an aura of positive thought-vibrations which protect you from the thought forces of other persons, and, at the same time impress the strength of your personality upon the persons with whom you come in contact. You will be aided in making these strong mental pictures by holding the idea in your concentrated thought, and, at the same time, silently stating to your mind just what you expect to do in the desired direction. In stating your orders to your mind, always speak as if the thing were already accomplished at that particular moment. Never say that it "will be," but always hold fast to the "it is." The following will give you a good example of the mental statements, which of course should be accompanied by the concentrated idea of the thing, and the mental picture of yourself as being just what you state.

Here is the mental statement for the creation of a strong, positive psychic atmosphere: "I am surrounded by an aura of strong, positive, dynamic thought-vibrations. These render me positive to other persons, and render them negative to me. I am positive of their thought-vibrations, but they are negative to mine. They feel the strength of my psychic atmosphere, while I easily repel the power of theirs. I dominate the situation, and manifest my positive psychic qualities over theirs. My atmosphere creates the vibration of strength and power on all sides of me, which affect others with whom I come in contact. MY PSYCHIC ATMOSPHERE IS STRONG AND POSITIVE!"

The next step in Personal Influence is that of projecting your psychic power directly upon and into the mind of the other person whom you wish to influence. Sometimes, if the person is quite negative to you, this is a very simple and easy matter; but where the person is near your own degree of psychic positiveness you will have to assert your psychic superiority to him, and get the psychic "upper hand" before you can proceed further. This is accomplished by throwing into your psychic atmosphere some particularly strong mental statements accompanied by clear visualizations or mental pictures.

Make positive your psychic atmosphere, particularly towards the person whom you seek to influence, by statements and pictures something along the following lines: "I am positive to this man"; "He is negative to me"; "He feels my power and is beginning to yield to it"; "He is unable to influence me in the slightest, while I can influence him easily"; "My power is beginning to operate upon his mind and feelings." The exact words are not important, but the idea behind them gives them their psychic force and power.

Then should you begin your direct attack upon him, or rather upon his psychic powers. When I say "attack," I do not use the word in the sense of warfare or actual desire to harm the other person—this is a far different matter. What I mean to say is that there is usually a psychic battle for a longer or shorter period between two persons of similar degrees of psychic power and development. From this battle one always emerges victor at the time, and one always is beaten for the time being, at least. And, as in all battles, victory often goes to him who strikes the first hard blow. The offensive tactics are the best in cases of this kind.

A celebrated American author, Oliver Wendall Holmes, in one of his books makes mention of these duels of psychic force between individuals, as follows: "There is that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but which breaks one of their two backs, and is good for three-score years and ten, one trial enough—settles the whole matter—just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two, and a few sharp kicks, there is an end to it; and it is 'After you, monsieur' with the beaten party in all the social relations for all the rest of his days."

An English physician, Dr. Fothergill by name, wrote a number of years ago about this struggle of wills, as he called it, but which is really a struggle of psychic power. He says: "The conflict of will, the power to command others, has been spoken of frequently. Yet what is this will-power that influences others? What is it that makes us accept, and adopt too, the advice of one person, while precisely the same advice from another has been rejected? Is it the weight of force of will which insensibly influences us; the force of will behind the advice? That is what it is! The person who thus forces his or her advice upon us has no more power to enforce it than others; but all the same we do as requested. We accept from one what we reject from another. One person says of something contemplated, 'Oh, but you must not,' yet we do it all the same, though that person may be in a position to make us regret the rejection of that counsel. Another person says, 'Oh, but you mustn't,' and we desist, though we may, if so disposed, set this latter person's opinion at defiance with impunity. It is not the fear of consequences, not of giving offense, which determines the adaption of the latter person's advice, while it has been rejected when given by the first. It depends upon the character or will-power of the individual advising whether we accept the advice or reject it. This character often depends little, if at all, in some cases, upon the intellect, or even upon the moral qualities, the goodness or badness, of the individual. It is itself an imponderable something; yet it carries weight with it. There may be abler men, cleverer men; but it is the one possessed of will who rises to the surface at these times—the one who can by some subtle power make other men obey him.

"The will-power goes on universally. In the young aristocrat who gets his tailor to make another advance in defiance of his conviction that he will never get his money back. It goes on between lawyer and client; betwixt doctor and patient; between banker and borrower; betwixt buyer and seller. It is not tact which enables the person behind the counter to induce customers to buy what they did not intend to buy, and which bought, gives them no satisfaction, though it is linked therewith for the effort to be successful. Whenever two persons meet in business, or in any other relation in life, up to love-making, there is this will-fight going on, commonly enough without any consciousness of the struggle. There is a dim consciousness of the result, but none of the processes. It often takes years of the intimacy of married life to find out with whom of the pair the mastery really lies. Often the far stronger character, to all appearances, has to yield; it is this will-element which underlies the statement: 'The race is not always to the swift, nor the battle to the strong.' In Middle-march' we find in Lydgate a grand aggregation of qualities, yet shallow, hard, selfish Rosamond masters him thoroughly in the end. He was not deficient in will-power; possessed more than an average amount of character; but in the fight he went down at last under the onslaught of the intense, stubborn will of his narrow-minded spouse. Their will-contest was the collision of a large warm nature, like a capable human hand, with a hard, narrow selfish nature, like a steel button; the hand only bruised itself while the button remained unaffected."

You must not, however, imagine that every person with whom you engage in one of these psychic duels is conscious of what is going on. He usually recognizes that some sort of conflict is under way, but he does not know the laws and principles of psychic force, and so is in the dark regarding the procedure. You will find that a little practice of this kind, in which no great question is involved, will give you a certain knack or trick of handling your psychic forces, and will, besides, give you that confidence in yourself that comes only from actual practice and exercise. I can point out the rules, and give you the principles, but you must learn the little bits of technique yourself from actual practice.

When you have crossed psychic swords with the other person, gaze at him intently but not fiercely, and send him this positive strong thought-vibration: "I am stronger than you, and I shall win!" At the same time picture to yourself your forces beating down his and overcoming him. Hold this idea and picture in your mind: "My vibrations are stronger than are yours—I am beating you!" Follow this up with the idea and picture of: "You are weakening and giving in—you are being overpowered!" A very powerful psychic weapon is the following: "My vibrations are scattering your forces—I am breaking your forces into bits—surrender, surrender now, I tell you!"

And now for some interesting and very valuable information concerning psychic defense. You will notice that in the offensive psychic weapons there is always an assertion of positive statement of your power and its effect. Well, then, in using the psychic defensive weapon against one of strong will or psychic force, you reverse the process. That is to say you deny the force of his psychic powers and forces, and picture them as melting into nothingness. Get this idea well fixed in your mind, for it is very important in a conflict of this kind. The effect of this is to neutralize all of the other person's power so far as its effect on yourself is concerned—you really do not destroy it in him totally. You simply render his forces powerless to affect you. This is important not only when in a psychic conflict of this kind, but also when you wish to render yourself immune from the psychic forces of other persons. You may shut yourself up in a strong defensive armor in this way, and others will be powerless to affect you.

In the positive statement, "I deny!" you have the Occult Shield of Defense, which is a mighty protection to you. Even if you do not feel disposed to cultivate and develop your psychic powers in the direction of influencing others, you should at least develop your defensive powers so as to resist any psychic attacks upon yourself.

You will find it helpful to practice these offensive and defensive weapons when you are alone, standing before your mirror and "playing" that your reflection in the glass is the other person. Send this imaginary other person the psychic vibrations, accompanied by the mental picture suitable for it. Act the part out seriously and earnestly, just as if the reflected image were really another person. This will give you confidence in yourself, and that indefinable "knack" of handling your psychic weapons that comes only from practice. You will do well to perfect yourself in these rehearsals, just as you would in case you were trying to master anything else. By frequent earnest rehearsals, you will gain not only familiarity with the process and methods, but you will also gain real power and strength by the exercise of your psychic faculties which have heretofore lain dormant. Just as you may develop the muscle of your arm by calisthenic exercises, until it is able to perform real muscular work of strength; so you may develop your psychic faculties in this rehearsal work, so that you will be strongly equipped and armed for an actual psychic conflict, besides having learned how to handle your psychic weapons.

After you have practiced sufficiently along the general offensive and defensive lines, and have learned how to manifest these forces in actual conflict, you will do well to practice special and specific commands to others, in the same way. That is to say, practice them first on your reflected image in the mirror. The following commands (with mental pictures, of course) will give you good practice. Go about the work in earnest, and act out the part seriously. Try these exercises: "Here! look at me!" "Give me your undivided attention!" "Come this way!" "Come to me at once!" "Go away from me—leave me at once!" "You like me—you like me very much!" "You are afraid of me!" "You wish to please me!" "You will agree to my proposition!" "You will do as I tell you!" Any special command you wish to convey to another person, psychically, you will do well to practice before the mirror in this way.

When you have made satisfactory progress in the exercises above mentioned, and are able, to demonstrate them with a fair degree of success in actual practice, you may proceed to experiment with persons along the lines of special and direct commands by psychic force. The following will give you a clear idea of the nature of the experiments in question, but you may enlarge upon and vary them indefinitely. Remember there is no virtue in mere words—the effect comes from the power of the thought behind the words. But, nevertheless, you will find that positive words, used in these silent commands, will help you to fit in your feeling to the words. Always make the command a real COMMAND, never a mere entreaty or appeal. Assume the mental attitude of a master of men—of a commander and ruler of other men. Here follow a number of interesting experiments along these lines, which will be very useful to you in acquiring the art of personal influence of this kind:

SEVEN VALUABLE EXERCISES

EXERCISE 1: When walking down the street behind a person, make him turn around in answer to your mental command. Select some person who does not seem to be too much rushed or too busy—select some person who seems to having nothing particular on his mind. Then desire earnestly that he shall turn around when you mentally call to him to do so; at the same time picture him as turning around in answer to your call; and at the same time concentrate your attention and thought firmly upon him. After a few moments of preparatory thought, send him the following message, silently of course, with as much force, positiveness and vigor as possible: "Hey there! turn around and look at me! Hey! turn around, turn around at once!" While influencing him fix your gaze at the point on his neck where the skull joins it—right at the base of the brain, in the back. In a number of cases, you will find that the person will look around as if someone had actually called him aloud. In other cases, he will seem puzzled, and will look from side to side as if seeking some one. After a little practice you will be surprised how many persons you can affect in this way.

EXERCISE 2: When in a public place, such as a church, concert or theatre, send a similar message to someone seated a little distance in front of you. Use the same methods as in the first exercise, and you will obtain similar results. It will seem queer to you at first to notice how the other person will begin to fidget and move around in his seat, and finally glance furtively around as if to see what is causing him the disturbance. You, of course, will not let him suspect that it is you, but, instead will gaze calmly ahead of you, and pretend not to notice him.

EXERCISE 3: This is a variation of the first exercise. It is practiced by sending to a person approaching you on the street, or walking ahead of you in the same direction, a command to turn to the right, or to the left, as you prefer. You will be surprised to see how often you will be successful in this.

EXERCISE 4: This is a variation of the second exercise. It is practiced by sending to a person seated in front of you in a public place the command to look to the right, or to the left, as you prefer. Do not practice on the same person too long, after succeeding at first—it is not right to torment people, remember.

EXERCISE 5: After having attained proficiency in the foregoing exercises, you many proceed to command a person to perform certain unimportant motions, such as rising or sitting down, taking off his hat, taking out his handkerchief, laying down a fan, umbrella, *etc.*

EXERCISE 6: The next step is to command persons to say some particular word having no important meaning; to "put words in his mouth" while talking to him. Wait until the other person pauses as if in search of a word, and then suddenly, sharply and forcibly put the word into his mouth, silently of course. In a very susceptible person, well under your psychic control, you may succeed in suggesting entire sentences and phrases to him.

EXERCISE 7: This is the summit of psychic influencing, and, of course, is the most difficult. But you will be surprised to see how well you will succeed in many cases, after you have acquired the knack and habit of sending the psychic message. It consists of commanding the person to obey the spoken command or request that you are about to make to him. This is the art and secret of the success of many salesmen, solicitors, and others working along the lines of influencing other people. It is acquired by beginning with small things, and gradually proceeding to greater, and still greater. At this point I should warn you that all the best occult teachings warn students against using this power for base ends, improper purposes, *etc.* Such practices tend to react and rebound against the person using them, like a boomerang. Beware against using psychic or occult forces for improper purposes—the psychic laws punish the offender, just as do the physical laws.

Finally, I caution the student against talking too much about his developing powers. Beware of boasting or bragging about these things. Keep silent, and keep your own counsel. When you make known your powers, you set into operation the adverse and antagonistic thought of persons around you who may be jealous of you, and who would wish to see you fail, or make yourself ridiculous. The wise head keepeth a still tongue! One of the oldest occult ridiculous. The wise head keepeth a still tongue! One of the oldest occult maxims is: "Learn! Dare! Do! Keep Silent!!!" You will do well to adhere strictly to this warning caution.

LESSON XVIII.
PSYCHIC INFLUENCE AT A DISTANCE

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The second phase of Psychic Influence is that called Distant Psychic Influence, in which psychic induction is manifested when the persons are distant in space from one another—not in the presence of each other. Here, of course, we see the principle of telepathy involved in connection with the process of mental induction: and in some cases even the astral telepathic sense is called into operation.

The student who has followed my explanation and course of reasoning in the preceding lessons will readily perceive that the principle involved in this distant phase of psychic influence is precisely the same as that employed in direct personal psychic influence. As I have explained in an early lesson, it matters little whether the space to be covered by the psychic vibratory waves is but one foot or a thousand miles, the principle is exactly the same. There are, of course, other principles involved in the case of two persons meeting face to face and calling into force their psychic powers; for instance, there is the element of suggestion and association, and other psychological principles which are not in force when the two persons are out of the actual presence of each other. But so far as the telepathic or astral psychic powers are concerned, the mere extension of space does not change the principle.

The student who has developed his power of psychic induction in the phases mentioned in the preceding chapter, may begin to experiment and practice psychic induction at long-range, if he so wishes. That is to say, instead of causing psychic induction in the minds of persons actually in his presence and sight, he may produce similar results in persons out of his sight and presence. The person may be brought into presence and psychic contact, for all practical purposes, by using the visualizing powers for the purpose of bringing him into the en rapport condition. That is to say, by using the imagination to bring into the mind a strong clear picture of the other person, you may induce an en rapport condition in which he will be practically in the same psychic relation to you as if he were actually before you. Of course, if he is sufficiently well informed regarding occult matters, he may shut you out by drawing a psychic circle around himself which you cannot penetrate, or by surrounding himself with psychic armor or atmosphere such as I have already mentioned in preceding lessons. But as he will not likely know anything of this, the average person may be reached in the manner just mentioned.

Or again, you may establish en rapport conditions by psychometric methods, by holding to your forehead an article which has been in the other person's possession for some time; an article worn by him; a piece of his hair; *etc.* Or, again, you may use the crystal to bring up his astral vision before you. Or, again, you may erect an "astral tube" such as I will mention a little further on in this chapter, and thus establish a strong en rapport condition.

Having established the en rapport condition with the other person, and having thus practically brought him into your presence, psychically speaking, you may proceed to send him commands or demands, just as you did in the phase of personal psychic influence previously mentioned. You act precisely as if the other person were present before you, and state your commands or demands to him just as you would were he seated or standing in your presence. This is the keynote of the whole thing; the rest is simply an elaboration and stating of details of methods, *etc.* With the correct principle once established, you may apply the same according to your own wishes and discretion.

This phase of distant psychic influence is at the bottom of all the wonderful tales, stories and legends of supernatural powers, witchcraft, sorcery, etc., with which the pages of history are filled. There is of course always to be found much distortion and exaggeration in these legends and tales, but they have truth at the bottom of them. In this connection, let me call your attention to a very important psychic principle involved. I have told you that by denying the power of any person over you, you practically neutralize his psychic power—the stronger and more positive your belief in your immunity, and your denial of his power over you, the more do you rob him of any such power. The average person, not knowing this, is more or less passive to psychic influences of other persons, and may be affected by them to a greater or less extent, depending upon the psychic development of the person seeking to influence him. At the extreme of the sensitive pole of psychic influence, we find those persons who believe firmly that the other person has power over them, and who are more or less afraid of him. This belief and fear acts to make them particularly sensitive and impressionable, and easily affected by his psychic induction. This is the reason that the so-called witches and sorcerers and others of evil repute have been able to acquire such a power over their victims, and to cause so much trouble. The secret is that the victims believed in the power of the other person, and feared their power. The greater the belief in, and fear of, the power of the person, the greater the susceptibility to his influence; the greater the sense of power of neutralizing the power, and the disbelief in his power to affect them, the greater the degree of immunity: this is the rule!

Accordingly we find that persons in various stages of the history of the world have been affected by the influences of witches, sorcerers, and other unprincipled persons. In most cases these so-called witches and sorcerers themselves were under the delusion that they were assisted by the devil or some other supernatural being. They did not realize that they were simply using perfectly natural methods, and employing perfectly natural forces. For that matter, you must remember that magnetism and electricity, in ancient days, were considered as supernatural forces in some way connected with demonic powers.

Studying the history of witchcraft, sorcery, black-magic, and the like, you will find that the devotees thereof usually employed some psychometric method. In other cases they would mould little figures of clay, or of wax, in the general shape and appearance of the person whom they wished to affect. It was thought that these little figures were endowed with some supernatural powers or attributes, but of course this was mere superstition. The whole power of these little figures arose from the fact that they aided the imagination of the spell-worker in forming a mental image of the person sought to be influenced; and thus established a strong en rapport condition. Added to this, you must remember that the fear and belief of the public greatly aided the spell-worker and increased his power and influence over these poor persons.

I will give you a typical case, taken from an old German book, which thoroughly illustrates the principles involved in cases of this kind. Understand this case, and you will have the secret and working principle of them all. The story is told by an eminent German physician of the last century. He relates that he was consulted by one of his patients, a wealthy farmer living near by. The farmer complained that he was disturbed every night by strange noises which sounded like someone pounding iron. The disturbances occurred between the hours of ten o'clock and midnight, each and every night. The physician asked him if he suspected anyone of causing the strange trouble. The farmer answered that he suspected an old enemy of his, an old village blacksmith living several miles away from his farm. It appears that an old long-standing feud between them had broken out afresh, and that the blacksmith had made threats of employing his "hex" (witchcraft) powers on the old farmer. The blacksmith was reputed to be a sort of "hex" or male-witch, and the farmer believed in his diabolic powers and was very much in fear of them. So you see the ideal condition for psychic receptivity was present.

The physician called on the blacksmith, and taking him by surprise, gazing sternly into his eyes and asked him: "What do you do every night between ten and twelve o'clock?" The blacksmith, frightened and disturbed, stammered out:

"I hammer a bar of iron every night at that time, and all the while I think intently of a bad neighbor of mine who once cheated me out of some money; and I 'will' at the same time that the noise will disturb his rest, until he will pay me back my money to get peace and quiet." The physician bade him to desist from his evil practices, under threats of dire punishment; and then went to the farmer and made him straighten out the financial dispute between the two. Thereafter, there was no more trouble.

So you see in this case all the necessary elements were present. First there was the belief of the blacksmith in his own powers—this gave him self-confidence and psychic power. Then there was the belief and fear on the part of the farmer—this made him an easy subject, and very susceptible to psychic induction, *etc.* Then there was the action of the blacksmith beating the iron—this gave force and clearness to his visualization of the idea he wished to induce in the mind of the other. And, finally, there was his will employed in every stroke, going out in the direction of the concentrated wish and purpose of influencing the farmer. You see, then, that every psychic element was present. It was no wonder that the old farmer was disturbed.

Among the negroes of the South, in America; and among the Hawaiians; we find marked instances of this kind. The negro Voodoo men and women work black magic on those of their race who are superstitious and credulous, and who have a mortal fear of the Voodoo. You see the conditions obtained are much the same as in the case of the German case just cited. Travellers who have visited the countries in which there is a large negro population, have many interesting tales to recite of the terrible workings of these Voodoo black magicians. In some cases, sickness and even death is the result. But, mark you this! it is only those who believe in, and fear, the power of the Voodoos that are affected. In Hawaii, the Kahunas or native magicians are renowned for their power to cause sickness and death to those who have offended them; or to those who have offended some client of the Kahuna, and who have hired the latter to "pray" the enemy to sickness or death. The poor ignorant Hawaiians, believing implicitly in the power of the Kahunas, and being in deadly fear of them, are very susceptible to their psychic influence, and naturally fall easy victims, unless they buy of the Kahuna, or make peace with his client. White persons living in Hawaii are not affected by the Kahunas, for they do not believe in them, neither do they fear them. Unconsciously, but still strongly, they deny the power, and are immune. So, you see, the principle working out here, also. Once you have the master-key, you may unlock many doors of mystery which have heretofore been closed to you.

We do not have to fall back on cases of witchcraft, however, in order to illustrate this phase of the use of psychic influence for selfish ends. In Europe and America there are teachers of a low form of occultism who instruct their pupils in the art of producing induced mental states in the minds of others, for purposes of financial gain or other selfish ends. For instance, there is a Western teacher who instructs his pupils to induce desired mental states in prospective customers, or others whom they may wish to influence for selfish reasons. This teacher tells his pupils to: "Imagine your prospective customer, or other person, as seated in a chair before which you are standing. Make the imagined picture as strong as possible, for upon this depends your success. Then proceed to 'treat' this person just as if he were actually present. Concentrate your will upon him, and tell him what you expect to tell him when you meet him. Use all of the arguments that you can think of, and at the same time hold the thought that he must do as you say. Try to imagine him as complying with your wishes in every respect, for this imagining will tend to 'come true' when you really meet the person. This rule may be used, not only in the case of prospective customers, but also in the case of persons whom you wish to influence in any way whatsoever." Surely this is a case of employing psychic powers for selfish purposes, if anything is.

Again, in Europe and America, particularly in the latter country, we find many persons who have picked up a smattering of occult knowledge by means of some of the many healing cults and organizations which teach the power of thought over physical diseases. In the instruction along the lines of distant mental healing, the student is taught to visualize the patient as strongly and clearly as possible, and to then proceed to make statements of health and strength. The mind of the patient, and that of the healer, cooperate and in many cases work wonderful cures. As you will see in the last lesson of this course, there is great power in the mind to induce healthful vibrations in the mind of others, and the work is a good and worthy one. But, alas! as is so often the case, the good teaching is sometimes perverted, and applied for unworthy and selfish ends. Some of the persons who have picked up the principles of mental healing have discovered that the same power may be used in a bad as well as in a good direction. They accordingly, proceed to "treat" other persons with the object of persuading them to do things calculated to benefit the person using the psychic power. They seek to get these other persons under their psychic influence, and to then take advantage of them in some way or other.

I hope that it is practically unnecessary for me to warn my students against evil practices of this kind—I trust that I have not drawn any students of this class to me. In case, however, that some of you may have been, or may be in the future, tempted to use your psychic powers improperly, in this way, I wish to caution and warn you positively against so doing. Outside of the ordinary caution and warn you positively against so doing. Outside of the ordinary morality which should prevent you from taking advantage of another person in this way, I wish to say to you that anyone so misusing psychic or astral powers will inevitably bring down upon his head, sooner or later, certain occult astral forces which will prove disastrous to him. He will become involved in the web of his own making, and will suffer greatly. Never by any means allow yourself to be tempted into indulging in any of the practices of Black Magic, under any form of disguise. You will live to regret it if you do. Employ your powers, when you develop them, for the good of others; or at least, for purely scientific investigation and knowledge.

The scientific investigator of this phase of psychic influence, will wish to become acquainted with what the occultists call "the astral tube." In this phase of the phenomena, you manifest upon the astral plane, rather than upon the physical. The astral form of telepathy is manifested, rather than the ordinary form. While there are a number of technical points involved in the production of the astral tube, I shall endeavor to instruct you regarding its creation and use in as plain words as possible, omitting all reference to technical occult details which would only serve to distract your attention and confuse your mind. The advanced occult student will understand these omitted technicalities without being told of them; the others would not know what was meant by them, if mentioned, in the absence of a long stage of preparatory teaching. After all, the theory is not of so much importance to most of you as are the practical working principles. I ask your careful attention to what I have to say in this subject of the astral tube.

The Astral Tube is formed by the person forming in his imagination (i.e., on the astral plane by means of his imagination or visualizing powers), a tube or small tunnel between himself and the person whom he wishes to influence. He starts by picturing it in his mind a whirling vortex, similar to the whirling ring of smoke emitted from a "coughing" engine, and sometimes by a man smoking a cigar, about six inches to one foot in diameter. He must will the imagined vortex-ring to move forward as if it were actually boring a tunnel through the atmosphere. When the knack of producing this astral tube is acquired, it will be found that the visualized tunnel seems to vibrate with a peculiar intensity, and will seem to be composed of a substance far more subtle than air. Then, at the other end of this astral tube you must picture the other person, the one whom you wish to influence. The person will seem as if viewed through the wrong end of an opera-glass. When this condition is gained, there will be found to be a high degree of en rapport between yourself and the other person. The secret consists in the fact that you have really established a form of clairvoyance between yourself and the person. When you have induced this condition, proceed with yourself and the person. When you have induced this condition, proceed with your mental commands and pictures just as if you were in the presence of the person himself. That is the whole thing in a nutshell.

In order that you may have another viewpoint from which to consider the astral tube, or what corresponds to it, I wish to give you here a little quotation from another writer on the subject, who presents the matter from a somewhat more technical standpoint. Read this quotation in connection with my own description of the astral tube, and you will form a pretty complete and clear idea of the phenomenon. The writer mentioned says: "It is impossible here to give an exhaustive disquisition on astral physics; all I need say is that it is possible to make in the astral substance a definite connecting-line that shall act as a telegraph wire to convey vibrations by means of which all that is going on at the other end of it may be seen. Such a line is established, be it understood, not by a direct projection through space of astral matter, but by such action upon a line (or rather many lines) of particles of that substance as will render them capable of forming a conductor for vibrations of the character required. This preliminary action can be set up in two ways—either by the transmission of energy from particle to particle, until the line is formed, or by the use of a force from a higher plane which is capable of acting upon the whole line simultaneously. Of course this latter method implies far greater development, since it involves the knowledge of (and the power to use) forces of a considerably higher level.

"Even the simpler and purely astral operation is a difficult one to describe, though quite an easy one to perform. It may be said to partake somewhat of the nature of the magnetization of a bar of steel; for it consists in what we might call the polarization, by an effort of the human will, of a number of astral atoms reaching from the operator to the scene which he wishes to observe. All the atoms thus affected are held for the time being with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look. This method has the disadvantage that the telegraph line is liable to disarrangement or even destruction by any sufficiently strong astral current which happens to cross its path; but if the original creative effort were fairly definite, this would be a contingency of only infrequent occurrence. The view of a distant scene obtained by means of this 'astral current' is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those on a distant stage, but in spite of their diminutive size they are as clear as though they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight."

I would feel that I had not done my whole duty to the student, or reader of this book, were I to conclude this chapter without pointing out a means of protection against the use of this phase of psychic influence against them on the part of some unscrupulous person; or for that matter, against the meddling influence of any person whatsoever, for any purpose whatsoever, without one's permission and consent. Therefore, I wish now to point out the general principles of self-protection or defense against this class of psychic influence.

In the first place, you must, of course, refuse to admit to your mind any feeling of fear regarding the influence of other persons—for that is the open door to their influence, as I have pointed out to you. If you have been, or are fearful of any persons psychic influence, you must get to work and drive out that feeling by positive and vigorous denials. The denial, you remember, is the positive neutralizer of the psychic influence of another person, providing you make it in full belief of its truth. You must take the position (which is a true one) that you are immune to the psychic attack or influence. You should say, mentally, "I deny to any person the power to influence me psychically without my consent; I am positive to all such influences, and they are negative to me; I neutralize them by this denial!"

If you feel sudden impulses to act in some way which you have not thought of doing, or toward which you have had an aversion, pause a moment and say, mentally, "If this is an outside influence, I deny its power over me; I deny it, and send it back to its sender, to his defeat and confusion." You will then experience a feeling of relief and freedom. In such cases you may frequently be approached later on by the person who would have been most benefitted by your action; he will appear surprised when you "turn him down," and will act in a confused way. He may not have consciously tried to influence you, but may have merely been wishing strongly that you would do as he desired.

It should encourage you to know that it requires much less force to repel and neutralize psychic influence of this kind, than is required to send forth the power; an ounce of denial and protection overcomes a pound of psychic attacking power. Nature gives you the means of protection, and gives you "the best end of the stick," and it is your own fault if you do not effectively use it. A word to the wise is sufficient.

LESSON XIX.
LAWS OF PSYCHIC ATTRACTION

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The third phase of Psychic Influence is that which may be called Indirect Psychic Influence, in which psychic induction is manifested in the minds of other persons coming in contact with the thought vibrations of the person manifesting them, although no deliberate attempt is made to influence the mind of any particular person or persons. Closely connected with and involved in this phase of psychic influence, is that which is called the Psychic Law of Attraction. So closely are these two connected that I shall consider them together in this lesson.

The fundamental principle of this phase of psychic influence is the well-known psychic fact that mental and emotional states not only induce similar vibrations in those who are similar attuned on the psychic vibratory scale, but also tend to attract and draw to the person other persons who are vibrating along similar lines, and also tend to repel those who are vibrating in an opposing note or scale of psychic vibration.

In the preceding lessons I have shown you how by induction we tend to arouse in others mental and emotional states similar to our own. But there is a law in effect here, which must be noted if you wish to thoroughly understand this phase of psychic influences. Omitting all technical explanations, and getting right down to the heart of the phenomenon, I would say that the general principle is this: Psychic induction is difficult in proportion to the opposing quality of the characteristic mental and emotional states of the person affected; and easy in proportion to the harmonious quality thereof. That is to say, in plain words, that if a person's habitual thought and emotions are along the same lines that you are trying to induce in him, you will find it easy to induce the same in him; if, on the contrary, they are of an opposing nature, then you will find it difficult to so influence him. The many degrees of agreement and difference in the psychic vibrations of persons constitute a scale of comparative response to any particular form of mental or emotional vibrations.

It is hard to change the spots of a leopard, or the skin of an Ethiopian, as we are told on ancient authority. It is almost as difficult to change the characteristic mental and emotional states of a person by psychic induction, except after long and repeated efforts. On the contrary, let a person have certain characteristic mental and emotional habits, then these may be aroused in them with the greatest ease by means of psychic induction. For instance, if a person is characteristically and habitually peaceful, mild and calm, it will be very difficult to arouse in him by psychic induction the vibrations of anger, fight and excitement. On the other hand, if the other person is combative, fierce and easily excited to wrath, it is the easiest possible thing to arouse these feelings in him by psychic induction. So much for ordinary psychic induction; let us now consider indirect psychic induction, in which the same principle operates.

In indirect psychic induction, that is to say in cases in which psychic vibrations are aroused by induction without deliberate attempt or design to influence any particular person or persons, there is noted the manifestation of a peculiar law of attraction and repulsion along psychic lines. This psychic law operates in the direction of attracting to oneself other persons who, actively or passively, vibrate on the same note, or on some note or notes in general harmony therewith. In the same, way, the law causes you to repel other persons who vibrate on a note or notes in general inharmony or discord to yourself. So, in short, we go through life attracting or repelling, psychically, others in harmonious or inharmonious psychic relation to us, respectively. An understanding of this law and its workings will throw light upon many things in your life which you have not understood previously.

You of course understand that you are constantly radiating currents of psychic vibrations, some of which flow out to great distances from you, and affect others often far removed from you in space. But you may not also know that on the astral plane there is manifesting a similar sequence of cause and effect. A strong emotional vibration, or a strong desire or will, tends to manifest on the astral plane by attracting or repelling others in psychic harmony or inharmony with you. This phenomenon is not so common as is that of ordinary thought vibrations from brain to brain, but it is far more common that is generally supposed. It is particularly marked in cases of men of strong desire and will, and strong creative imagination. These vibrations awakening response in the minds of those in harmony with them, tend to draw to one those other persons whose general character will fit in with the desires and ideas of the first person, or to repel those who are not harmonious therewith. This explains the peculiar phenomenon of strong men in business, politics and other walks of life, drawing and attracting to them other men who will fit in with their general plans and aims.

This law works two ways. Not only do you draw such persons to you as will fit in with your plans and purposes, but you are attracted to them by the same law. Not only this, but you will find that through the peculiar workings of this law even things and circumstances, as well as persons, will seem to be moulded by your strong desires and ideas, providing your psychic vibrations are sufficiently strong and clear. Have you never noticed how a strong, resourceful magnetic man will seem to actually draw to him the persons, things and circumstances that he needs to carry out and manifest his plans and designs. To many, not understanding this great law, these things have seemed positively uncanny and mysterious. But, now-a-days, the big men of business and politics are beginning to understand these psychic laws, and to apply them deliberately and with purpose.

Some of the great leaders in the business world, and in politics, are known to deliberately start into operation strong psychic vibrations, and to send out strong psychic currents of attraction, by the methods that I have already explained to you. They, of course, are filled with a more than ordinary degree of desire and will and, in the second place, they create very strong and clear mental pictures of their plans working out successfully to a finish; then concentrate strongly on the thing; and lo! the effect is felt by all hands and on all sides. They "treat the public" (to use the term favored by some of the metaphysical cults of the day) by holding the mental picture of that which they strongly desire to come to pass, and by concentrating their thought and will strongly upon it.

A favorite mental picture of some of these men (who have been instructed by teachers of occultism), is that of themselves as the centre of a great psychic whirlpool, drawing to themselves the persons, things and circumstances calculated to bring success and realization to them. Others picture their thought-vibrations flowing from them like the rings in a pond into which a stone had been dropped, influencing a constantly widening circle of other persons; then they picture the persons being drawn to them in the manner just mentioned. They persist in this practice day after day, week after week, month after month, year after year—is it any wonder that they draw to themselves that which they desire?

Other persons of lesser caliber take similar advantage of the law in the same way, but on a smaller scale. In every community there are certain persons who seem to draw to themselves the patronage and custom of the community, in some peculiar way. In most cases this may be traced back to some form of psychic influence. I do not mean that these persons consciously and deliberately set these forces into operation. On the contrary, many of them do so more or less unconsciously, and without a knowledge of the underlying psychic principles involved. Such persons have stumbled on a portion of the psychic laws, and have used them more or less unconsciously and without understanding the real reason of the happening. They found out that certain mental states and certain mental pictures tended to produce certain results—that they "worked out"—and so they continued them. Some of these men think of the whole thing as something supernatural, and get to believe that they are being helped by some supernatural power; whereas, they are simply operating under a universal psychic law of cause and effect.

In America a number of teachers and writers have devoted much attention to this phase of the general subject of psychic influence. Cults have been formed upon this general basis, the main idea of their followers being that of attracting financial and other success by means of this phase of psychic force. One of the leading writers along this line, says: "An individual who has cultivated the faculty of concentration, and has acquired the art of creating sharp, clear, strong, mental images, and who when engaged in an undertaking will so charge his mind with the idea of success, will be bound to become an attracting centre. And if such an individual will keep his mental picture ever in his mind, even though it be in the background of his mind, when he is attending to the details and planning of his affairs—if he will give his mental picture a prominent place in his mental gallery, taking a frequent glance at it, and using his will upon it to create new scenes of actual success, he will create for himself a centre of radiating thought that will surely be felt by those coming within its field of influence.

"Such a man frequently 'sees people as coming to him and his enterprises, and as falling in line with his plans. He mentally 'sees' money flowing in to him, and all of his plans working out right. In short, he mentally imagines each step of his plans a little ahead of the time for their execution, and he concentrates forcibly and earnestly upon them. It is astonishing to witness how events, people, circumstances, and things seem to move in place in actual life as if urged by some mighty power to serve to materialize the conditions so imaged in the mind of the man. But, understand, there must be active mental effort behind the imaging. Day dreamers do not materialize thought—they merely dissipate energy. The man who converts thought in activity and material being throws energy into the task, and puts forth his willpower through the pictured image. Without the rays of the will there will be no picture projected, no matter how beautifully the imagination has projected it. Thought pictured in mental images, and then vitalized by the force of the desire, and will, tend to objectify themselves into material being."

The student will be interested in reading and hearing the various theories and explanations given by different writers and teachers to account for the phenomena of psychic influence. Once he has grasped the real scientific principles involved, he will be able to see the same in operation in all of the cases cited by the different teachers and writers, and will find that this fundamental principle fully explains and accounts for all of these cases, no fundamental principle fully explains and accounts for all of these cases, no matter how puzzling they may seem, or how mysterious they may be claimed to be by those mentioning them. Truth is very simple when we brush away the fantastic dressings which have been placed around it by those who have lacked knowledge of the true fundamental principles.

We see this same law or principle operating in very many different ways from those previously mentioned. For instance, we frequently find cases in which one person has a strong desire for a certain kind of assistance in his business or other work. He has almost given up hope of finding the right kind of person, for those whom he has tried have failed to measure up the requirements of the situation. If he will (and he sometimes does) follow the general plan just mentioned, he will set into operation the psychic forces which will attract that person to him, and him to that person. In some peculiar way, the two will be thrown together, and the combination will work out to the best advantage of both. In these cases, each person is seeking the other, and the psychic forces of attraction, once set into operation, serve to bring them together.

In like manner, one often draws to himself certain knowledge and information that he requires or is desirous of gaining. But, and you must always remember this, no miracle is worked, for it is simply a matter of the working out of natural laws of cause and effect—attraction and response to attraction—on the psychic or astral plane. Such a person will accidently (!) run across some other person who will be led to give him the key to the knowledge he seeks. Perhaps a book may be mentioned, or some reference to some writer be made. If the hint is followed up, the desired information comes to light. Many persons have had the psychic experience of being led to some book store and induced to examine a particular shelf of books, whereupon a particular book presents itself which changes the whole course of the person's life. Or, perhaps, one will pick up a newspaper apparently at random, and without purpose; and therein will find some information, or at least a hint in the direction where the information may be found. When one accustoms himself to the workings of psychic forces, these things soon become accepted as a matter of course, and cease to arouse wonder or surprise. The workings of the Psychic Law of Attraction is seen to be as natural and invariable as the law of gravitation, or magnetic attraction, once one has mastered its principles, and learned the methods of its application. Surely such a wonderful law is well worth study, attention, investigation, and mastery, isn't it?

A writer along the lines of Mental Science, which is really based on the principles which have been stated in this book, has the following to say regarding his system: "Wonderful results arise by reason of what has been called

'The Law of Attraction,' by the workings of which each person is continually drawing to himself the people, things, objects, and even circumstances in harmony and accord with his prevailing mental states. Like attracts like, and the mental states determine that which one draws to himself. If you are not satisfied with what is coming to you, start to work and change your mental attitudes and mental states, and you will see a change gradually setting in, and then the things that you want will begin to come your way. * A most important fact about the effect of mental vibrations upon people lies in the principle that one is more affected by vibrations in harmony with his own accustomed feelings and mental states, than by those of an opposite nature. A man who is full of evil schemes, and selfish aims, is more apt to be caught up by similar vibrations than one who lives above that plane of thought. He is more easily tempted by evil suggestions and influences, than one to whom these things are abhorrent. And the same is true on every plane. A man whose mental attitude is one of confidence and fearlessness, is not apt to be affected by vibrations of a negative, pessimistic, gloomy nature, and vice versa. Therefore, if you wish to receive the vibrations of the thoughts and feelings of others, you must place yourself in a mental attitude corresponding with those vibrations which you wish to receive. And if you wish to avoid vibrations of a certain kind, the best way is to rise above them in your own mind, and to cultivate the mental states opposite them. The positive always overcomes the negative—and optimistic mental states are always positive to pessimistic mental states."

Another writer on, and practitioner of Mental Science, in America, several years ago, explained her theory and practice by means of the term "corelation of thoughts and things." She held that when one thought positively, clearly and forcibly of a thing, he "related" himself to that thing, and tended to attract it to him, and to be attracted toward it. She held that true wisdom consists in so managing our thoughts that we shall relate ourselves only to those things which we know to be desirable and beneficial to ourselves, and to avoid thinking of those which are harmful and detrimental to us. The student of this book will see how this practical Mental Scientist was really using the same principles that we have examined and become acquainted within this book, although she called them by another name, and explained them by another theory. At the bottom of all the teachings and theories you will always find the one same basic principle and universal law.

The advanced student of occultism knows that each and every one of us is really a creator of his own circumstances, environment and conditions, to a great extent. Each of us is able to so modify our mental activities as to bring about such changes in our environment and surroundings as to actually re-create them.

The things accomplished by successful men are really but materializations of that which they have previously held in their mental vision. Everything is first created on the psychic plane, and then manifested in the physical world. All the great works of man, the great bridges, great buildings, tunnels, machinery, cities, railroads, canals, works of art, musical compositions, etc., first existed in the mind of their creators, and were then afterward materialized in physical form and shape. And, so you see we are proceeding with our work of mental creations whenever we think and make mental images. This, however, is no new teaching. It is as old as the race of mankind. Over twenty-five hundred years ago, Buddha said to his disciples: "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts."

I would be telling you but half the story did I not warn you that strong Fear may play the part ordinarily filled by Desire in the production of the psychic phenomena of materialization of mental pictures. Strange as it may appear at first, a strong fear that a thing will come to pass will act much the same as a strong desire that the happening will occur. Consequently, many persons by continually dwelling upon the thing that they fear may happen to them, actually attract that thing to them, just as if they had actually desired and wished for it. I cannot go into occult technicalities in explaining this strange fact; but the gist of the secret may be said to consist in the fact that the person clearly and vividly pictures in his mind the thing that he fears may happen to him. He thus creates a strong mental-picture or image of it, which sets into forces the attractive power of psychic influence and draws the feared thing into material reality. As Job said: "The thing that I feared hath come upon me." The moral of this is, of course, that persons should learn to stamp out fear and mental images of things feared. Instead, they should make strong positive mental denials of the things that they may find themselves fearing. They should deny the reality of the feared thing, and assert positively their own superiority to the thing, and their power to overcome it.

A great religious cult has sprung into existence which makes a leading doctrine of this ability to materialize the things which one desires, and to deny out of existence undesirable things. Many persons who have witnessed the wonderful success of some of the followers of this cult or organization, have been puzzled to account for the same on scientific and rational grounds. A little understanding of fundamental occult and psychic principles, as given in these lessons, will show the "why and wherefore" of these strange and wonderful manifestations. In this connection you must remember that the combined thought of the thousands of persons composing this cult or organization undoubtedly gives additional psychic force to the mental affirmations and denials of the individual member thereof.

In past and present, and probably in future time, there have been many instances of magical procedures tending to bring about the results that we have herein seen to come about by reason of psychic influence, in some of its many phases. These magic procedures have usually been accompanied by incantations, ceremonies, strange rites, evocations, etc., which were supposed to have great virtue in bringing about desired results. But the true occultists now know that these ceremonies and rites were merely hopes to the imagination and aids to faith, and thus tended to bring about the psychic phenomena. There was no virtue in these ceremonies themselves, and the same results may be secured by simply following the procedure outlined in this book. The wonders of ancient magic have been reproduced by the modern occultists, without all the mumbo-jumbo of the past rites and ceremonies.

A gifted English writer upon the subject of the relation of mysticism and magic, sums up the gist of the principles of Magic as follows:

"The central doctrine of Magic may now be summed up thus:

"(1) That a supersensible and real cosmic medium exists, which interpenetrates, influences, and supports the tangible and apparent world, and is amenable to the categories both of metaphysics and of physics." [This of course is the astral plane, which is the container of the subtle form or framework of all that exists on the physical plane.]

"(2) That there is an established analogy and equilibrium between the real (and unseen) world, and the illusory manifestation that we call the world of sense." [By this of course is meant the correspondence and balance between the subtle form of things and the material manifestation thereof. Things created in the astral, tend to materialize on the physical plane. All creation proceeds from the astral to the physical.]

"(3) That this analogy may be discerned, and this equilibrium controlled, by the disciplined will of man, which thus becomes master of itself and of fate." [The essence of Will consists of strong desire accompanied by a clear mental picture of the thing desired, and held steady and firm by concentration.]

So you see by reference to the above very clear statement of the central doctrine of Magic, and my explanations thereof, that in these lessons you have been taught the very essence of the wonderful, mysterious ancient Magic, and its modern counterpart. As for the various rites and ceremonies, as I have said, these are mere symbols and aids to mental imaging and concentration. As an eminent occultist once said, "Ceremonies being but artificial methods of creating certain habits of the will, they cease to be necessary when these habits have become fixed." The master of occultism sees ceremonies, rites, and ritual as but the playthings of the kindergarten scholar—useful and important as far as they go playthings of the kindergarten scholar—useful and important so far as they go, but serving merely to teach the scholar, sooner or later, that he may proceed without them.

In this chapter I have condensed enough information to fill a whole book. I trust that you will study it carefully, and not miss its main points.

LESSON XX.

PSYCHIC AND MAGNETIC HEALING

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Probably no phase of psychic influence is more familiar to the average person of the Western world than is that of the healing of physical ills and conditions by means of psychic influence under one name or another. Great healing cults and organizations have been built up upon this basis, and the interest in the subject has taken on the form of a great popular movement.

As is natural in cases of this kind, there have been hundreds of theories advanced to account for the phenomena of psychic healing, and a still greater number of methods of treatments devised to carry out the principles of the theories. Ranging from the teaching of actual divine interposition and influence arising from certain forms of belief and practice, covering many intermediate stages, the theories even include a semi-materialistic hypothesis in which mind is considered as an attribute of matter, but having a magic influence over the forms of matter when properly applied. But it is worthy of note that no matter what the general or particular theory, or what the favored method of application, these healing schools or cults, as well as the independent practitioners, meet with a very fair degree of success and perform quite a number of cures.

Many of these Western advocates and practitioners of psychic healing practically hold that the whole system is of very recent discovery, and that it has nothing whatsoever to do with ordinary occult science. The occultists however are able to smile at these ideas and beliefs, for they not only recognize the general principles involved, but they also are aware that these principles, and their application, have been known to advanced occultists for thousands of years. I do not say this in any dispargement of the moderns schools of psychic healing, for I am in full sympathy with their great work; I merely mention the matter that the student may get the right historical perspective in considering this phase of psychic phenomena and influence.

So far as the methods of application are concerned, the true occultist recognizes that most of the methods and forms of treatment are but outward cloaks or disguises for the real psychic healing principle. The gist of the real methods is to be found in the principles of the application of psychic influence which I have presented to you in these lessons, viz: (1) Strong desire to make the cure; (2) clear mental image or picture of the desired condition as actually present in the patient at this time; and (3) concentration of the attention and mind of the healer, so as to bring to a focus to two preceding mental states. Here you have the real secret of psychic healing methods—the rest are all elaborations thereof, dressed up forms and ceremonies which affect the imagination, faith, belief and confidence of the patient, and thus make the healing process much easier. In fact, with the proper degree of faith and confidence on the part of the patient, there is but little need of a healer, for the patient may treat and cure himself. However, in most cases, the presence of the healer aids materially in arousing the fate and confidence of the patient, and hastens the cure.

Again, so far as the theories underlying the cures are concerned, occultists are able to reduce them all to a single working theory or principle, which includes all the rest. Brushing aside all technical details, and all attempts to trace back the healing process to the ultimate facts of the universe, I may say that the gist of the principle of all psychic healing is that of influencing the astral foundation of the various organs and parts, cells and centres, so as to make it proceed to manifest a more perfect physical counterpart. All psychic healing is really accomplished on the astral body first—then the physical body responds to the renewed activities of its astral counterpart. To get the real significance of this statement it is necessary for you to realize just what the astral body really is. This once grasped, the difficulties vanish, and you are able to form a clear conception of the entire matter and process.

The astral body is a precise counterpart of the physical body, its organs, its parts, its centres, and its cells. In fact, the astral body is the pattern upon which the physical body is materialized. The astral body is composed of an etheric substance of a very high rate of vibration. In one sense it may be considered as a very subtle form of matter—in another as a semi-materialized form of force or energy. It is finer and more subtle that the rarest vapors or gases known to science. And, yet, it has a strong degree of tenacity and cohesiveness that enables it to resist attacks from the material side of nature. As I have said, each organ, part, centre or cell, of the physical body has its astral pattern or basis. In fact, the physical body has been built up, in whole and in all of its parts, on the pattern and base of the astral body. Moreover, in case of impaired functioning of the physical organs or parts, and impaired activity of the physical body, its limbs, etc., if we can manage to arouse the activities of the astral body we may cause it to re-materialize or re-energize the physical body, and thus restore health and activity to it. If the liver, for instance, is not functioning properly, we proceed to start up the activities of the astral counterpart of that organ, to the end that the physical organ may be re-energized, and recreated in a measure. All true psychic healing work is performed on the astral plane, before it manifests on the physical.

At this point, I should also call your attention to the effect of "prana," or life energy, in some cases of healing. This prana is what Western healers mean when they speak of "human magnetism" in their healing work. So far from being an imaginary force, as claimed by the physical scientists and materialists, it is known to all occultists as an active principle of the human body, and as of great efficacy in the psychic treatment of disease. I shall mention the details of this form of treatment as we proceed—I mention it at this place merely to call your attention to the fact of its existence.

Before passing on to the consideration of other phases of the subject before us, I would like to call your attention to the fact that from the earliest days of history there have been recorded instances of some form of psychic healing. In the earlier days the psychic healing work was left entirely in the hands of the priesthood of the various religions prevailing in the several counties of the world. Claiming to have an exclusive divine sanction to perform healing work, these priests used various ceremonies, rites, incantations, etc., in order to obtain their results. In many cases these priests were ignorant of the real psychic forces invoked and set into operation; they merely practiced methods which had been found to work out effectively, and which had been handed down to them by their predecessors. In other cases, however, the priests undoubtedly were skilled occultists, and had a very full knowledge of the forces they were using; though, as the masses of the people were very ignorant it was impossible to acquaint them with these things so far above their understanding; and, consequently, the priests applied the healing forces under the disguise of their religious ceremonies and rites.

From time to time, however, as civilization progressed, there came into prominence persons who worked cures of physical ills by means of magical ceremonies and other similar methods, but who were outside of the priesthood. Some of these men undoubtedly had a very fair knowledge of the real secret of their cures, though they disguised them to suit the mental condition of their patients, and, also, probably for purposes of self glorification. In other cases, however, it is probable that these healers had merely stumbled across the fact that certain things said in a certain way tended to work cures; or that certain physical objects seemed to have therapeutic virtue. They did not realize that the whole healing virtue of their systems depended upon the strong idea in their own minds, coupled with the strong faith and confidence in the mind of the patient. And so the work went on.

In some of the oldest records of the human race, the scriptures of the various peoples, we find that "laying on of hands" was the favorite method employed by the holy men and priests, and other performing healing work. From the first there seems to have been an almost instinctive recognition on the part of man of the fact that there is a healing power in the touch of the hand. Even ignorant and savage mothers instinctively apply their hands to the hurt bodies of their children —a custom that has its counterpart in civilized races, by the way. The child is taught to expect physical relief from the application of the mother's hands, and its mind at once pictures relief. Not only is the mental picture created, but the desire and confidence is established in the minds of both persons. The same thing is true of all "laying on of hands," and thus are the principles of all psychic influence brought into play. But this is not all there is to it. In the first place, there is an actual transference of prana from the body of the healer to that of the patient, which serves to energize and revitalize the cells and centres of the body of the latter. In the second place, there is the effect upon the astral body of the patient, which tends to materialize better physical conditions. In the third place, there is that combination and union of the minds of the two persons, which gives extra force and power to psychic influence. Is it any wonder that cures take place under these circumstances?

In the modern revival of the almost lost art and science of psychic healing among the general public, there has been unusual stress laid upon the feature of "absent healing," in which the patient and the healer are not in each other's presence. To many this has seemed actually miraculous, and as a positive proof of divine interposition. But a little thought will show the student that such cures are not unknown in the pages of history, as a casual examination of the sacred books of almost any religion will show. Moreover, the student will see that to the effect of certain principles of psychic influence there needs but to be added the principles of telepathic communication, or, better still, the principles of astral communication by some phases of clairvoyance, to account for the entire phenomena of "absent healing."

Space is no barrier on the astral plane, as you have seen in the preceding chapters of this book. Once the en rapport condition is established between healer and patient, and the rest is simple—the astral body is induced to energize more actively, and as a result the physical manifestation is improved and normal functioning restored. Of course, all this is wonderful enough—all psychic phenomena is, for that matter; but, we see that we do not have to go outside of established occult laws, principles and facts in order to account for some of these modern miracles which have puzzled and perplexed so many good persons who have not known of the occult teachings, and who fear that the world is being turned upside down, and Nature's laws overturned by these "new fangled" ideas and methods.

Perhaps the most simple method of healing by psychic influence is that which is at the same time the oldest method, i.e., the "laying on of hands." This method was revived about twenty years ago in America and Europe by the new school of "magnetic healing" which sprung rapidly into public favor. The other schools of psychic healing, generally known as "mental healing," "spiritual healing," "divine healing," etc., generally frown upon the use of the hands in psychic healing, deeming it "too material," and too much allied to hypnotism, *etc.* But this view is quite bigoted and narrow, for this method has no relation to hypnotism, and, moreover, it gives the patient the benefit of the flow of prana from the healer, while at the same time producing the psychic effect on the astral body, as I have just mentioned.

I take the liberty of quoting here something on this subject from my little book entitled "The Human Aura." In the chapter of that book devoted to the consideration of the subject of "Auric Magnetism," I said: "In cases of magnetic healing, etc., the healer by an effort of his will (sometimes unconsciously applied) projects a supply of his pranic aura vibrations into the body of his patient, by way of the nervous system of the patient, and also by means of what may be called the induction of the aura itself. The mere presence of a person strongly charged with prana, is often enough to cause an overflow into the aura of other persons, with a resulting feeling of new strength and energy. By the use of the hands of the healer, a heightened effect is produced, by reason of certain properties inherent in the nervous system of both healer and patient. There is even a flow of etheric substance from the aura of the healer to that of the patient, in cases in which the vitality of the latter is very low. Many a healer has actually, and literally, pumped his life force and etheric substance into the body of his patient, when the latter was sinking into the weakness which precedes death, and has by so doing been able to bring him back to strength and life. This is practically akin to the transfusion of blood—except that it is upon the psychic plane instead of the physical."

But the true "magnetic healer" (call him by whatever name you wish) does not make this pranic treatment the all-in-all of his psychic treatment. On the contrary it is but the less subtle part, which leads up to the higher phases. While treating his patients by the laying on of hands, he, at the same time, strives to induce in the mind of the patient the mental image of restored health and physical strength; he pictures the diseased organ as restored to health and normal functioning; he sees the entire physiological machinery operating properly, the work of nutrition, assimilation, and excretion going on naturally and normally. By proper words of advice L and encouragement he awakens hope and confidence in the mind of the patient, and thus obtains the co-operation of that mind in connection to his own mental efforts. The astral body responds to this treatment, and begins to energize the physical organs and cells into normal activity—and the journey toward health is begun.

[In the little book just mention, "The Human Aura," I gave some valuable information regarding the influence of colors in psychic healing, which I do not reproduce here as it is outside the scope and field of the present lessons. Those who may feel interested in the subject are respectfully referred to the little manual itself. It is sold for a nominal price by the publishers of the present work.]

In the form of psychic treatment which comes under the head of Suggestive Therapeutics, great insistence is laid upon the verbal suggestion to the patient, on the part of the healer. The patient is told that he will get well; that his organs will function normally; etc., *etc.* But the student of the present lessons will readily see that the only virtue in the spoken words consists in their power to evoke and induce the mental image of the desired condition in the mind of the patient. The mental picture thus evoked produces a corresponding effect in the astral body of the patient, and sets into operation the materialization of desired results. In addition, the words produce a strong mental picture in the mind of the healer himself, and thus give form and strength to his psychic vibrations which are being poured out toward the patient. This is really the secret of suggestive treatment.

The many cults of metaphysical healing, in America and Europe, lay great stress upon what they call "affirmations," which are but statements of the patient of his or her faith in the healing power of God, or of Mind, or Spirit, or Principle (different names are used). The patient naturally has confidence aroused, and as naturally begins to picture the desired condition; this in turn reacting upon the astral body, and this upon the physical body or organ. In addition, the healer's mind is also set to work in the same way, and sets into motion the healing psychic forces in the way just mentioned. You will notice that the same principle is always involved and set into operation and manifestation.

There is no particular virtue in the form of affirmation used by the healer or patient, except the important virtue of being able to arouse strong mental pictures of restored health, proper functioning, *etc.* There is of course this also: certain forms of affirmations or mental statements are better suited than others to the particular wants of certain persons. For instance, a very religious person will be aroused better by affirmations and statements filled with religious sentiments and ideas; while a person of a purely scientific turn of mind will receive more benefit from affirmations in which the precise physiological functions are specifically mentioned; while the person who is fond of mystery and strange ceremonies will be better served in the affirmations or statements taken in the form of some magical incantation, *etc.* The difference, however, lies in the mind of the patient, rather than in the words themselves. Words are merely invokers of ideas—symbols of ideas. In themselves, words are nothing—ideas are everything.

If you wish to treat yourself psychically for some physical disorder, or if you wish to do good to others in the same way, you have but to put into operation the general principles of psychic influence herein described. That is to say, you must first be filled with the strong desire and wish to make the cure; then you must make a strong mental image of the desired result, as actually present. (Do not think of it as "going to be;" instead say and think that it "is now!"); then concentrate the attention firmly and positively upon the idea. You may aid yourself and others by affirmations or auto-suggestions (words creating desired ideas and mental pictures) if you wish—you may get better results in this way. In this connection, let me remind you that the healing work in many cases consists largely in placing proper mental pictures in the mind of the patient, thereby displacing improper and harmful mental pictures of disease, etc., which have been given lodgment there before. Many persons are sick because of improper and harmful mental pictures that they have allowed to be placed there by the suggestions of others. Fear and dread of disease often acts to bring about the feared condition, for reasons that you can readily see.

And, now, finally for the work of "absent healing" by psychic influence. I can state this to you very simply; it is this: take what I have just told you regarding personal treatments, and combine it with what I have told you in previous lessons about "long distance psychic influence"—then you will have the whole thing. Here is a sample of an effective distant treatment; or "absent treatment," to use the popular term—it may be varied and enlarged up to fit individual cases:

Sit quietly in your own room, inducing a calm, peaceful mental attitude and state. Then (in the way already told you in this book) make a mental picture of the patient as sitting opposite to you, or lying down in front of you. If you have never seen the patient, make simply a mental image of a man, or a woman, as the case may be, and think of the figure as being the patient. The best practitioners of distant psychic healing produce such a strong mental image of the patient that they can often actually "feel" his or her presence. (This of course is the result of a simple form of clairvoyance.) Then make a strong mental picture of the condition that you wish to induce in the patient—the healthy physical condition of the organ, or part or body, as the case may be. See this condition as existing at the present time, and not as merely to come in the future. At the same time, you will do well to mentally speak to the patient, just as you would in case he or she were sitting before you in the physical body. Tell the patient just what you would in such case. Pour in the suggestions, or affirmations, or whatever you may wish to call them. In some cases in which an excellent en rapport condition is established, patients become aware of the treatment, and sometimes can almost see and feel the presence of the healer.

A prominent Mental Scientist, of America, instructs his pupils to consider each of the organs of the patient, or of themselves, as having a separate intelligence; and, therefore, to "speak up to it" as if it really understood what was being said to its organ-mind. I would say that such form of treatment would be calculated to bring about very good results, indeed. The principle of concentration and mental picturing would be invoked very strongly in such a case, and the astral counterpart of the organ should respond to such treatment quickly and effectively. It is an occult fact that there is mind in every organ and cell of the body, and if the same is awakened in the astral counterpart, it will respond to the command, suggestion, or direction. The writer in question evidently is well acquainted with this occult law, judging from his other writings, and has simply veiled his knowledge with this easily understood method of treatment which undoubtedly will "do the work," to use the American term.

Finally, no matter what may be the theory, or method, given in connection with psychic healing of any or all kinds, you will find the same general principles underlying it that have been presented over and over again in this book. In fact, many purely material and physical remedies owe their success to the fact that they appeal to the imagination of the patient, and also inspire confidence in him. Anything that will inspire confidence, faith and hope in the mind of a patient, and will bring to his mind strong mental pictures of restored health and normal functioning of his organs—that thing will make for health for him. So, there you have the whole theory and practice in a sentence!

I would remind the student that these are not lessons to be read but once and then laid aside. In order to get from them all that they contain for you, you will find it necessary to read them several times, with a reasonable interval between readings for the knowledge to sink into your mind. I feel sure that you will find with each reading that there are many points that you over-looked before. The lessons cover a wide field, with many little excursions into bye-paths and lanes of thought. I trust that the reading and study will make you not only a wiser person, but also a stronger and more efficient one. I thank you for your kind attention, and trust that we shall meet again in the future.

FINIS

FINIS.

The Human Aura: Astral Colors and Thought Forms

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CHAPTER I.
WHAT IS THE HUMAN AURA?

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The above question is frequently asked the student of occultism by some one who has heard the term but who is unfamiliar with its meaning. Simple as the question may seem, it is by no means easy to answer it, plainly and clearly in a few words, unless the hearer already has a general acquaintance with the subject of occult science. Let us commence at the beginning, and consider the question from the point of view of the person who has just heard the term for the first time.

The dictionaries define the word aura as: "Any subtle, invisible emanation or exhalation." The English authorities, as a rule, attribute the origin of the word to a Latin term meaning "air," but the Hindu authorities insist that it had its origin in the Sanscrit root *Ar* , meaning the spoke of a wheel, the significance being perceived when we remember the fact that the human aura radiates from the body of the individual in a manner similar to the radiation of the spokes of a wheel from the hub thereof. The Sanscrit origin of the term is the one preferred by occultists, although it will be seen that the idea of an aerial emanation, indicated by the Latin root, is not foreign to the real significance of the term.

Be the real origin of the term what it may, the idea of the human aura is one upon which all occultists are in full agreement and harmony, and the mention of which is found in all works upon the general subject of occultism. So we shall begin by a consideration of the main conception thereof, as held by all advanced occultists, ancient and modern, omitting little points of theoretical variance between the different schools.

Briefly, then, the human aura may be described as a fine, ethereal radiation or emanation surrounding each and every living human being. It extends from two to three feet, in all directions, from the body. It assumes an oval shape—a great egg-shaped nebula surrounding the body on all sides for a distance of two or three feet. This aura is sometimes referred to, in ordinary terms, as the "psychic atmosphere" of a person, or as his "magnetic atmosphere."

This atmosphere or aura is apparent to a large percentage of persons in the sense of the psychic awareness generally called "feeling," though the term is not a clear one. The majority of persons are more or less aware of that subtle something about the personality of others, which can be sensed or felt in a clear though unusual way when the other persons are near by, even though they may be out of the range of the vision. Being outside of the ordinary range of the five senses, we are apt to feel that there is something queer or uncanny about these feelings of projected personality. But every person, deep in his heart, knows them to be realities and admits their effect upon his impressions regarding the persons from whom they emanate. Even small children, infants even, perceive this influence, and respond to it in the matter of likes and dislikes.

But, human testimony regarding the existence and character of the human aura does not stop with the reports of the psychic senses to which we have just referred. There are many individuals of the race—a far greater percentage than is generally imagined—who have the gift of psychic sight more or less developed. Many persons have quite a well-developed power of this kind, who do not mention it to their acquaintances for fear of ridicule, or of being thought "queer." In addition to these persons, there are here and there to be found well-developed, clear-sighted, or truly clairvoyant persons, whose powers of psychic perception are as highly developed as are the ordinary senses of the average individual. And, the reports of these persons, far apart in time and space though they may be, have always agreed on the main points of psychic phenomena, particularly in regards to the human aura.

To the highly developed clairvoyant vision, every human being is seen as surrounded by the egg-shaped aura of two or three feet in depth, more dense and thick in the portion nearest the body, and then gradually becoming more tenuous, thin and indistinct as the distance from the body is increased. By the psychic perception, the aura is seen as a luminous cloud—a phosphorescent flame—deep and dense around the centre and then gradually shading into indistinctness toward the edges. As a matter of fact, as all developed occultists know, the aura really extends very much further than even the best clairvoyant vision can perceive it, and its psychic influence is perceptible at quite a distance in many cases. In this respect it is like any flame on the physical plane—it gradually fades into indistinctness, its rays persisting far beyond the reach of the vision, as may be proved by means of chemical apparatus, *etc.*

To the highly developed clairvoyant vision, the human aura is seen to be composed of all the colors of the spectrum, the combinations of colors differing in various persons, and constantly shifting in the case of every person. These colors reflect the mental (particularly the emotional) states of the person in whose aura they are manifested. Each mental state has its own particular combination formed from the few elementary colors which represent the elementary mental conditions. As the mind is ever shifting and changing its states, it follows that there will ever be a corresponding series of shifting changes in the colors of the human aura.

The shades and colors of the aura present an ever changing kaleidoscopic spectacle, of wonderful beauty and most interesting character. The trained occultist is able to read the character of any person, as well as the nature of his passing thoughts and feelings, by simply studying the shifting colors of his aura. To the developed occultist the mind and character become as an open book, to be studied carefully and intelligently.

Even the student of occultism, who has not been able to develop the clairvoyant vision to such a high degree, is soon able to develop the sense of psychic perception whereby he is able to at least "feel" the vibrations of the aura, though he may not see the colors, and thus be able to interpret the mental states which have caused them. The principle is of course the same, as the colors are but the outward appearance of the vibrations themselves, just as the ordinary colors on the physical plane are merely the outward manifestation of vibration of matter.

But it must not be supposed that the human aura is always perceived in the appearance of a luminous cloud of ever-changing color. When we say that such is its characteristic appearance, we mean it in the same sense that we describe the ocean as a calm, deep body of greenish waters. We know, however, that at times the ocean presents no such appearance, but, instead, is seen as rising in great mountainous waves, white capped, and threatening the tiny vessels of men with its power. Or again, we may define the word "flame" in the sense of a steady bright stream of burning gas, whereas, we know only too well, that the word also indicates the great hot tongues of fiery force that stream out from the windows of a burning building, and lick to destruction all with which it comes in contact.

So it is with the human aura. At times it may be seen as a beautiful, calm, luminous atmosphere, presenting the appearance of a great opal under the rays of the sun. Again, it blazes like the flames of a great furnace, shooting forth great tongues of fire in this direction and that, rising and falling in great waves of emotional excitement, or passion, or perhaps whirling like a great fiery maelstrom toward its centre, or swirling in an outward movement away from its centre. Again it may be seen as projecting from its depths smaller bodies or centres of mental vibration, which like sparks from a furnace detach themselves from the parent flame, and travel far away in other directions—these are the projected thought-forms of which all occultists are fond of speaking and which make plain many strange psychic occurrences.

So, it will be seen, the human aura is a very important and interesting phase of the personality of every individual. The psychic phase of man is as much the man himself as is the physical phase—the complete man being made up of the two phases. Man invisible is as much the real man as is man visible. As the finer forms of nature are always the most powerful, so is the psychic man more potent than the physical man.

In this book, I speak of the human aura, and its colors, as being perceived by astral or clairvoyant vision, for this is the way in which it is perceived and studied by the occultist. The occult teaching is that, in the evolution of the race, this astral vision will eventually become the common property of every human being—it so exists even now, and needs only development to perfect it.

But modern physical science is today offering corroborative proof (though the same is not needed by the occultist who has the astral vision) to the general public, of the existence of the human aura. In Europe, especially, a number of scientists have written on the subject of the aura, and have described the result of the experiments in which the aura has been perceived, and even photographed, by means of fluorescent screens, such as are used in taking X-Ray photographs, *etc.* Leading authorities in England, France, and still more recently, in Germany, have reported the discovery (!) of a nebulous, hazy, radio-active energy or substance, around the body of human beings. In short, they now claim that every human being is radio-active, and that the auric radiation may be registered and perceived by means of a screen composed of certain fluorescent material, interposed between the eye of the observer, and the person observed.

This aura, so discovered (!) by the scientists, is called by them the "human atmosphere," and is classified by them as similar to the radiations of other radio-active substances, radium, for instance. They have failed to discover color in this atmosphere, however, and know nothing, apparently, of the relation between auric colors and mental and emotional states, which are so familiar to every advanced occultist. I mention this fact merely as a matter of general interest and information to the student, and not as indicating, even in the slightest degree, any idea on my part that the old occult teaching, and the observed phenomena accompanying the same, regarding the human aura, require any proof or backing up on the part of material scientists. On the contrary, I feel that material science should feel flattered by the backing up by occult science of the new discovery (!) of the "human atmosphere." A little later on, material science may also discover (!) the auric colors, and announce the same to the wondering world, as a new truth.

CHAPTER II.
THE PRANA-AURA.

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Many writers on the subject of the human aura content themselves with a description of the colors of the mental or emotional aura, and omit almost any reference whatsoever to the basic substance or power of the aura. This is like the play of Hamlet, with the character of Hamlet omitted, for, unless we understand something concerning the fundamental substance of which the aura is composed, we cannot expect to arrive at a clear understanding of the phenomena which arises from and by reason of the existence of this fundamental substance. We might as well expect a student to understand the principles of color, without having been made acquainted with the principles of light.

The fundamental substance of which the human aura is composed is none other than that wonderful principle of nature of which one reads so much in all occult writings, which has been called by many names, but which is perhaps best known under the Sanscrit term, *Prana* , but which may be thought of as Vital Essence, Life Power, *etc.*

It is not necessary in this book to go into the general consideration of the nature and character of Prana. It is sufficient for us to consider it in its manifestation of Vital Force, Life Essence, *etc.* In its broadest sense, Prana really is the Principle of Energy in Nature, but in its relation to living forms it is the Vital Force which lies at the very basis of manifested Life. It exists in all forms of living things, from the most minute microscopic form up to living creatures on higher planes, as much higher than man as man is higher than the simple microscopic life-forms. It permeates them all, and renders possible all life activity and functioning.

Prana is not the mind or the soul, but is rather the force or energy through which the soul manifests activity, and the mind manifests thought. It is the steam that runs the physical and mental machinery of life. It is the substance of the human aura, and the colors of mental states are manifested in that substance, just as the colors of chemical bodies are manifested in the substance of water. But Prana is not material substance—it is higher than mere matter, being the underlying substance of Energy or Force in Nature.

While it is true, as we have seen, that all auras are composed of the substance of Prana, it is likewise true that there is a simple and elementary form of auric substance to which occultists have given the simple name of the prana-aura in order to distinguish it from the more complex forms and phases of the human aura. The simplicity of the character of the prana-aura causes it to be more readily sensed or perceived than is possible in the case of the more complex phases or forms of the aura. For whereas it is only the more sensitive organisms that can distinguish the finer vibrations of the mental and emotional aura, and only the clairvoyant sight which can discern its presence by its colors, almost any person, by a little careful experimenting, may become aware of the presence of the prana-aura, not only in the way of "feeling" it, but in many cases of actually seeing it with the ordinary vision rightly directed.

That which is known as the prana-aura is of course the most simple form or phase of the human aura. It is the form or phase which is more closely bound up with the physical body, and is less concerned with the mental states. This fact has caused some writers to speak of it as the "health aura," or "physical aura," both of which terms are fittingly applied as we shall see, although we prefer the simpler term we have used here, i. e., the prana-aura. For the prana-aura does show the state of the health of the individual radiating it, and it also really contains physical power and magnetism which may be, and is imparted to others.

The basic prana-aura is practically colorless, that is to say, it is about the color of the clearest water or a very clear diamond. By the clairvoyant vision it is seen to be streaked or marked by very minute, bristle-like lines, radiating outward from the physical body of the individual, in a manner very like "the quills upon the fretful porcupine," as Shakespeare puts it. In the case of excellent physical health, these bristle-like streaks are stiff and brittle-looking, whereas, if the general health of the person be deficient these bristle-like radiations seem to be more or less tangled, twisted, or curly; and, in some cases present a drooping appearance, and in extreme cases present the appearance of soft, limp fur.

It may interest the student to know that minute particles of this prana-aura, or vital magnetism, is sloughed off the body in connection with physical exhalations such as scent, etc., and remain in existence for some time after the person has passed from the particular place at which they were cast off. In fact, as all occultists know, it is these particles of the prana-aura which serve to give vitality to the "scent" of living creatures, which enables dogs and other animals to trace up the track of the person, or animal, for a long time after the person has passed. It is not alone the physical odor, which must be very slight as you will see upon a moment's consideration. It is really the presence of the particles of the prana-aura which enables the dog to distinguish the traces of one person among that of thousands of others, and the feat is as much psychical as physical.

Another peculiarity of the prana-aura is that it is filled with a multitude of extremely minute sparkling particles, resembling tiny electric sparks, which are in constant motion. These sparks, which are visible to persons of only slightly developed psychic power, impart a vibratory motion to the prana-aura which, under certain conditions is plainly visible to the average person. This vibratory movement is akin to the movement of heated air arising from a hot stove, or from the heated earth on a mid-summer day.

If the student will close his eyes partially, until he peers out from narrowed lids, and then will closely observe some very healthy person sitting in a dim light, he may perceive this undulating, pulsing vibration extending an inch or two from the surface of the body. It requires some little knack to recognize these vibrations, but a little practice will often give one the key; and after the first recognition, the matter becomes easy.

Again, in the case of persons of active brains, one may perceive this pulsating prana-aura around the head of the person, particularly when he is engaged in concentrated active thought. A little practice will enable almost any one to perceive faintly the dim outlines of the prana-aura around his own fingers and hand, by placing his hand against a black background, in a dim light, and then gazing at it with narrowed eye-lids, squinting if necessary. Under these circumstances, after a little practice, one will be apt to perceive a tiny outlined aura, or radiation, or halo, of pale yellowish light surrounding the hand.

By extending the fingers, fan shape, you will perceive that each finger is showing its own little outlined prana-aura. The stronger the vital force, the plainer will be the perception of the phenomenon. Often the prana-aura, in these experiments, will appear like the semi-luminous radiance surrounding a candle flame or gas light. Under the best conditions, the radiation will assume an almost phosphorescent appearance. Remember, this is simply a matter of trained ordinary sight,—not clairvoyant vision.

This prana-aura is identical with human magnetism, which is employed in ordinary magnetic healing. That is to say it is the outer manifestation of the wonderful pranic force. It is felt when you shake hands, or otherwise come in close physical contact with a strongly magnetic person. On the other hand it is what the weakly, human vampire-like persons unconsciously, or consciously, try to draw off from strong persons, if the latter allow them so to do from want of knowledge of self protection. Who has not met persons of this kind, who seem to sap one's very life force away from him? Remember, then, that the prana-aura is the aura or radiation of life force, or vital power, which is the steam of your living activity, physical and mental. It is the pouring out of the vital "steam" which is running your vital machinery. Its presence indicates Life—its absence Lifelessness

CHAPTER III.
THE ASTRAL COLORS.

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The term "astral," so frequently employed by all occultists, is difficult to explain or define except to those who have pursued a regular course of study in occult science. For the purpose of the present consideration, it is enough to say that over and above the ordinary physical sense plane there is another and more subtle plane, known as the Astral Plane. Every human being possesses the innate and inherent faculty of sensing the things of this astral plane, by means of an extension or enlargement of the powers of the ordinary senses, so to speak. But, in the majority of persons in the present stage of development, these astral senses are lying dormant, and only here and there do we find individuals who are able to sense on the astral plane, although in the course of evolution the entire race will be able to do so, of course. The colors of the human aura, mentioned in the preceding two chapters, and which arise from the various mental and emotional states, belong to the phenomena of the astral plane, and hence bear the name of "the astral colors." Belonging to the astral plane, and not to the ordinary physical plane, they are perceived only by the senses functioning on the astral plane, and are invisible to the ordinary physical plane sight. But, to those who have developed the astral sight, or clairvoyance, these colors are as real as are the ordinary colors to the average person, and their phenomena have been as carefully recorded by occult science as have the physical plane colors by physical science. The fact that to the ordinary physical senses they are invisible, does not render them any the less real. Remember, in this connection, that to the blind man our physical colors do not exist. And, for that matter, the ordinary colors do not exist to "color blind" persons. The ordinary physical plane person is simply "color blind" to the astral colors—that's all.

On the astral plane each shade of mental or emotional state has its corresponding astral color, the latter manifesting when the form appears. It follows then, of course, that when once the occultist has the key to this color correspondence, and thus is able to perceive the astral colors by means of his astral vision, he also is able to read the mental and emotional states of any person within the range of his vision, as easily as you are now reading the printed words of this book.

Before proceeding to a consideration of the list of astral colors in the human aura, I wish to call your attention to a slight variation in the case of the prana-aura, of which I have spoken in our last chapter. I have stated therein that the prana-aura is colorless like a diamond or clear water. This is true in the average case, but in the case of a person of very strong physical vitality or virility, the prana-aura takes on, at times, a faint warm pink tinge, which is really a reflection from the red astral color, of the meaning of which color you shall now learn.

Like their physical plane counterparts, all the astral colors are formed from three Primary Colors, namely (1) Red; (2) Blue; and (3) Yellow. From these three primary colors, all other colors are formed. Following the Primary Colors, we find what are known as the Secondary Colors, namely: (1) Green, derived from a combination of Yellow and Blue; (2) Orange, formed from a combination of Yellow and Red; and (3) Purple, formed from a combination of Red and Blue. Further combinations produce the other colors, as for instance, Green and Purple form Olive; Orange and Purple form Russet; Green and Orange form Citrine.

Black is called an absence of color, while White is really a harmonious blending of all colors, strange as this may appear to one who has not studied the subject. The blending of the Primary Colors in varied proportions produce what is known as the "hues" of color. Adding white to the hues, we obtain "tints;" while mixing Black produces "shades." Strictly speaking Black and White are known as "neutral" colors.

Now for the meaning of the astral colors—that is, the explanation of the mental or emotional state represented by each. I ask that the student familiarize himself with the meaning of the Primary Colors and their combinations. A clear understanding of the key of the astral colors is often an aid in the development of astral sight.

KEY TO THE ASTRAL COLORS.

RED. Red represents the physical phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with physical life. It is manifested by the vitality of the body, and in other hues, tints and shades, is manifested by passions, anger, physical cravings, *etc.* I shall describe the various forms of Red manifestation, a little later on.

BLUE. Blue represents the religious, or spiritual, phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with high ideals, altruism, devotion, reverence, veneration, *etc.* It is manifested, in its various hues, tints, and shades, by all forms of religious feeling and emotion, high and low, as we shall see as we proceed.

YELLOW. Yellow represents the intellectual phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with reasoning, analysis, judgment, logical processes, induction, deduction, synthesis, *etc.* In its various hues, tints and shades, it is manifested by the various forms of intellectual activity, high and low, as we shall see as we proceed.

WHITE. White stands for what occultists know as Pure Spirit, which is a very different thing from the religious emotion of "spirituality," and which really is the essence of the ALL that really is. Pure Spirit is the positive pole of Being. We shall see the part played by it in the astral colors, as we proceed.

BLACK. Black stands for the negative pole of Being—the very negation of Pure Spirit, and opposing it in every way. We shall see the part played by it in the astral colors as we proceed.

The various combinations of the three Astral Primary Colors are formed in connection with Black and White as well as by the blending of the three themselves. These combinations, of course, result from the shades of mental and emotional activity manifested by the individuality, of which they are the reflection and the key.

The combinations and blending of the astral colors, however, are numberless, and present an almost infinite variety. Not only is the blending caused by the mixing of the colors themselves, in connection with black and white, but in many cases the body of one color is found to be streaked, striped, dotted or clouded by other colors. At times there is perceived the mixture of two antagonistic color streams fighting against each other before blending. Again we see the effect of one color neutralizing another.

In some cases great black clouds obscure the bright colors beneath, and then darken the fierce glow of color, just as is often witnessed in the case of a physical conflagration. Again, we find great flashes of bright yellow, or red, flaring across the field of the aura, showing agitation or the conflict of intellect and passion.

The average student, who has not developed the astral vision, is inclined to imagine that the astral colors in the human aura present the appearance of an egg-shaped rainbow, or spectrum, or something of that sort. But this is a great mistake. In the first place, the astral colors are seldom at rest, for all mental and emotional activity is the result of vibration, change, and rhythmic motion. Consequently, the colors of the aura present a kaleidoscopic appearance, of constant change of color, shape and grouping—a great electrical display, so to speak, constantly shifting, changing, and blending.

Great tongues of flamelike emanations project themselves beyond the border of the aura, under strong feeling or excitement, and great vibratory whirls and swirls are manifested. The sight is most fascinating, although somewhat terrifying at first. Nature is wise in bestowing the gift of astral vision only gradually and by almost imperceptible stages of advance. There are many unpleasant, as well as pleasant, sights on the Astral Plane.

CHAPTER IV.
THE ASTRAL COLORS (Continued).

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Remembering, always, the significance of the three primary colors on the astral plane, let us consider the meaning of the combinations, shades, hues, and tints of these colors.

THE RED GROUP. In this group of astral colors seen in the human aura, we find strongly in evidence the clear bright red shade, similar to that of fresh, pure arterial blood as it leaves the heart, filled with pure material freshly oxygenated. This shade, in the aura, indicates health, life-force, vigor, virility, etc., in pure and untainted form. The aura of a healthy, strong child shows this shade of color very plainly and strongly.

Strong, pure natural emotions, such as friendship, love of companionship, love of physical exercise, healthy clean sports, etc., are manifested by a clear clean shade of red. When these feelings become tainted with selfishness, low motives, etc., the shade grows darker and duller. Love of low companionship, unclean sports, or selfish games, etc., produce an unpleasant muddy red shade.

A shade of red, very near to crimson, is the astral color of Love, but the tint and shade varies greatly according to the nature of this form of emotional feeling. A very high form of love, which seeks the good of the loved one, rather than the satisfaction of oneself, manifests as a beautiful rose tint—one of the most pleasing of the astral tints, by the way. Descending in the scale, we find the crimson shade becoming darker and duller, until we descend to the plane of impure, sensual, coarse passion, which is manifested by an ugly, dull, muddy crimson of a repulsive appearance, suggesting blood mixed with dirty earth or barnyard soil.

A peculiar series of red shades are those manifesting anger in its various forms, from the vivid scarlet flashes of anger color, arising from what may be called "righteous indignation," down the scale to the ugly flashes of deep, dull red, betokening rage and uncontrolled passion. The red of anger generally shows itself in flashes, or great leaping flames, often accompanied by a black background, in the case of malicious hate, or by a dirty, greenish background when the rage arises from jealousy, or envy. The color of avarice is a very ugly combination of dull, dark red, and a dirty ugly green. If persons could see their own astral colors accompanying these undesirable mental states, the sight would perhaps so disgust them with such states as to work a cure. At any rate, they are most disgusting and repulsive to the occultist who beholds them in the human aura, and he often wonders why they do not sicken the person manifesting them —they often do just this thing, to tell the truth.

THE YELLOW GROUP. In this group of astral colors seen in the human aura we find as many varieties as we do in the red group. Yellow, denoting intellect, has many degrees of shade and tint, and many degrees of clearness.

An interesting shade in this group is that of Orange, which represents different forms of "pride of intellect," intellectual ambition, love of mastery by will, *etc.* The greater degree of red in the astral orange color, the greater the connection with the physical or animal nature. Pride and love of power over others, has much red in its astral color, while love of intellectual mastery has much less red in its composition.

Pure intellectual attainment, and the love of the same, is manifested by a beautiful clear golden yellow. Great teachers often have this so strongly in evidence, that at times their students have glimpses of a golden "halo" around the head of the teacher. Teachers of great spirituality have this "nimbus" of golden yellow, with a border of beautiful blue tint, strongly in evidence.

The paintings of the great spiritual teachers of the race usually have this radiance pictured as a "halo," showing a recognition of the phenomenon on the part of the great artists. Hoffman's celebrated painting of the Christ in the Garden of Gethsemane shows this nimbus so accurately depicted that the occultist is convinced that this artist must have actually witnessed a similar scene in the astral light, so true to the astral facts are its details. The images of the Buddha also show this radiance.

The rich golden shades of intellectual yellow are comparatively rare, a sickly lemon color being the only indication of intellectual power and found in the aura of the great run of persons. To the sight of the occultist, employing his power of astral vision, a crowd of persons will manifest here and there, at widely separated points, the bright golden yellow of the true intellect, appearing like scattered lighted candles among a multitude of faintly burning matches.

THE GREEN GROUP. This is a peculiar group, consisting as of course it does of various combinations of blues and yellows, tinted and shaded by white or black. Even skilled occultists find it very difficult to account for the fact of certain green shades arising from the spiritual blue and the intellectual yellow—this is one of the most obscure points in the whole subject of the astral colors, and none but the most advanced occultists are able to explain the "why" in some instances. To those who are fond of analysis of this kind, I will drop the following hint, which may help them out in the matter, *viz.* The key is found in the fact that Green lies in the centre of the astral spectrum, and is a balance between the two extremes, and is also influenced by these two extremes in a startling manner.

A certain restful green denotes love of nature, out of door life, travel in the country, etc., and also, slightly differing in tint, the love of home scenes, *etc.* Again, a clear beautiful lighter tint of green indicates what may be called sympathy, altruistic emotion, charity, *etc.* Again, illustrating variety in this group of astral colors, another shade of green shows intellectual tolerance of the views of others. Growing duller, this indicates tact, diplomacy, ability to handle human nature, and descending another degree or so blends into insincerity, shiftiness, untruth, *etc.* There is an ugly slate-colored green indicating low, tricky deceit—this is a very common shade in the colors of the average aura, I am sorry to say. Finally, a particularly ugly, muddy, murky green indicates jealousy and kindred feelings, envious malice, *etc.*

THE BLUE GROUP. This interesting group of astral colors represents the varying forms and degrees of religious emotion, "spirituality," *etc.* The highest form of spiritual, religious feeling and thought is represented by a beautiful, rich, clear violet tint, while the lower and more gross phases of religious emotion and thought are represented by the darker and duller hues, tints, and shades until a deep, dark indigo is reached, so dark that it can scarcely be distinguished from a bluish black. This latter color, as might be expected, indicates a low superstitious form of religion, scarcely worthy of the latter name. Religion, we must remember, has its low places as well as its heights—its garden grows the rarest flowers, and at the same time the vilest weeds.

High spiritual feelings—true spiritual unfoldment—is indicated by a wonderfully clear light blue, of an unusual tint, something akin to the clear light blue of the sky on a cool autumn afternoon, just before sunset. Even when we witness an approach to this color in Nature, we are inspired by an uplifting feeling as if we were in the presence of higher things, so true is the intuition regarding these things.

Morality, of a high degree, is indicated by a series of beautiful shades of blue, always of a clear inspiring tint. Religious feeling ruled by fear, is indicated by a shade of bluish gray. Purple denotes a love of form and ceremony, particularly those connected with religious offices or regal grandeur of a solemn kind. Purple, naturally, was chosen as the royal color in the olden days.

THE BROWN GROUP. The brown group of astral colors represents desire for gain and accumulation, ranging from the clear brown of industrious accumulation, to the murky dull browns of miserliness, greed and avarice. There is a great range in this group of brown shades, as may be imagined.

THE GRAY GROUP. The group of grays represents a negative group of thought and emotions. Gray represents fear, depression, lack of courage, negativity, *etc.* This is an undesirable and unpleasant group.

BLACK. Black, in the astral colors, stands for hatred, malice, revenge, and "devilishness" generally. It shades the brighter colors into their lower aspects, and robs them of their beauty. It stands for hate—also for gloom, depression, pessimism, *etc.*

WHITE. White is the astral color of Pure Spirit, as we have seen, and its presence raises the degree of the other colors, and renders them clearer. In fact, the perception of the highest degree of Being known to the most advanced occultist is manifested to the highest adepts and masters in the form of "The Great White Light," which transcends any light ever witnessed by the sight of man on either physical or astral plane—for it belongs to a plane higher than either, and is absolute, rather than a relative, white. The presence of white among the astral colors of the human aura, betokens a high degree of spiritual attainment and unfoldment, and when seen permeating the entire aura it is one of the Signs of the Master—the token of Adeptship.

CHAPTER V.
THE AURIC KALEIDOSCOPE.

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As we have seen, the human aura is never in a state of absolute rest or quiet. Motion and change is ever manifested by it. It has its periods of comparative calm, of course, but even in this state there is a pulsing, wave-like motion apparent. The clouds of changing color fly over its surface, and in its depth, like the fast driven fleecy clouds over the summer sky, illumined by the rays of the setting sun.

Again, fierce storms of mental activity, or emotional stress, disturb its comparative calm, and the wildest scenes are witnessed in the aura by the observer. So intense are the vibrations of some of these mental storms that their effect is plainly felt by the average person, though he is not able to distinguish the colors or the great whirls and swirls of auric substance accompanying them.

A person sunk in reverie, dream-states, or sleep, presents an interesting auric kaleidoscope, which possesses great beauty if the person be normal and of average morality. In such a case there is a cloudy-clearness (if the term may be used) tinged with tints and shades of varying colors, blending in strange and interesting combinations, appearing gradually from previous combinations, and sinking gradually into new ones.

To the observer of the aura the term "opalescent" instinctly presents itself, for there is a striking resemblance to the opaline peculiar play of colors of delicate tints and shades in a body of pearly or milky hue. Color shades into color, tint into tint, hue into hue, as in the color scale of the spectrum of which the rainbow is the most familiar example. But the rainbow or spectrum lacks the peculiar semi-transparency of the auric colors, and also the constantly changing and dissolving body of colors of the aura.

At this point, I wish to call your attention to a phase of the aura which I purposely passed over in the preceding chapters. I allude to the phase of the aura which presents the "pearly" appearance of the opalescent body, which we have just noted. This appearance is manifested neither by any of the mental or emotional states, nor is it the prana-aura or vital force which I have described in a previous chapter. It is the manifestation of what is known to occultists as "etheric substance," and is a very interesting feature of the auric phenomena.

This etheric substance, which manifests this peculiar radiance in the body of the aura, composes that which is called by some occultists "the astral body," but this latter term is also employed in another sense, and I prefer to use the term "etheric double" to indicate what some others know as "the astral body." Etheric substance is much finer form of substance than that which composes the physical body. It is really matter in a very high degree of vibration—much higher than even the ultra-gaseous matter of physical substance. It may be sensed, ordinarily, only on the astral plane, which is its own particular plane of activity.

The etheric double, composed of this etheric substance, is the exact counterpart of its physical counterpart—the ordinary physical body of the individual—although it is capable of great expansion or shrinking in space. Like the physical body it radiates an aura, and this combining with the other forms of the auric body, gives to it its peculiar pearly appearance, which is the background of its opalescence previously noted.

The etheric double explains the phenomenon of spectral appearances or ghosts, for it persists for a time after the death of the physical body, and under some conditions becomes visible to the ordinary sight. It sometimes is projected from the physical body, and at such times appears as an apparition of the living, of which there are many cases recorded by the societies investigating psychical subjects.

The etheric double, or astral body, is referred to here, however, merely to explain the peculiar pearly tint of the background, or body, of the aura, in and through which the mental and emotional auric colors play and move. It may interest you, however, to know that this phase of aura is always present around and about a "ghost" or dematerialized disembodied soul, or "spirit" as common usage terms it.

The aura of the wide-awake person is, of course, far more active and more deeply colored than is that of the person in reverie, dream, or sleep. And, again the aura of the person manifesting a high degree of mental activity, or strong feeling or passion, is still brighter and deeper than the ordinary person performing his daily routine work. In the state of anger, or love-passion, for instance, the aura is violently disturbed, deep shades of color whirling and swirling in the depths and surface of the auric body. Lightning-like flashes shoot forth and great bodies of lurid smoky clouds fly on the surface. Looking into the aura of a man wild with rage and passion, is like peering into Inferno. The astral plane, in the region of a lynching mob, or other body of persons filled with rage, becomes a frightful scene of auric radiation.

A person filled with the emotion of pure love, fills his aura with the most beautiful tints and shades of high rosy color, and to behold the same is a pleasure fully appreciated by the occultist. A church filled with persons of a high devotional ideality, is also a beautiful place, by reason of the mingling of auric violet-blue vibrations of those therein assembled. The atmosphere of a prison is most depressing and presents a most unpleasant appearance to one possessing the astral vision. Likewise the astral atmosphere of an abode of vice and passion, becomes really physically nauseating to the occultist of high ideals and taste. Such scenes on the astral plane are avoided by all true occultists, except when the call of duty leads them to visit them to give aid and help.

There are two distinct features connected with the auric coloring of every person. The first is the coloring resulting from the more habitual thoughts and feelings of the person—from his character, in fact; while the second is the coloring resulting from the particular feelings, or thoughts, manifested by him at that particular moment or time.

The color of the feeling of the moment soon disappears and fades away, while the more habitual feeling, bound up with his character, causes its corresponding color to abide more permanently, and thus to give a decided hue to his general auric color appearance.

The trained occultist is, therefore, able to ascertain not only the passing thoughts and feelings of a person, but also to determine infallibly his general character, tendencies, past character and actions, and general nature, simply from a careful examination and study of the auric colors of the person in question.

As all occultists well know, every place, dwelling, business place, church, courtroom—every village, city, country, nation—has its own collective aura, known as "astral atmosphere," which is simply but a combined reflection of the individual auras of the human units of which its body of inhabitants is made up. These atmospheric vibrations are plainly felt by many persons, and we are instinctively attracted or repelled by reason thereof. But, to the developed occultists, these places manifest the auric colors, in the combinations arising from the nature of the mentalities of the persons dwelling in them.

Each place has its collective aura, just as each person has his individual aura. The astral plane presents a wonderful scene of color by reason of this and similar causes. The harmony of the color scheme, in some cases, is marvellously beautiful; while the horrible aspect of scenes resemble a nightmare vision of the worst kind.

It is easy to understand why some of the ancients who stumbled into glimpses of the astral plane, while in dream-state or trance, reported the vision of terrible hells of unquenchable fire, fiery lakes of smoking brimstone, etc., for such ideas would naturally come to the mind of the uninformed person who had peered into the astral plane in such cases.

And, in the same way, the visions of heaven reported by the saints, and others of high spirituality, are explainable on the theory that these persons had sensed some of the beautiful scenes of the higher astral planes, filled with the combined auric tints and hues of souls of high development. The principle of auric colors holds good on all the many planes of being and existence—high as well as low.

I merely hint at a great occult truth in making the above statements. The thoughtful will be able to read between my lines. I have given you a little key which will unlock the door of many mysteries, if you will but use it intelligently.

CHAPTER VI.
THOUGHT FORMS.

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That interesting phase of occult phenomena, known as "thought forms," is so closely related to the general subject of the human aura that a mention of one must naturally lead to the thought of the other. Thought-forms are built up of the very material composing the aura, and manifest all of the general characteristics thereof, even to the auric colors. An understanding of the facts of the human aura is necessary for a correct understanding of the nature of the thought-forms composed of the same substance.

A "thought form" is a peculiar manifestation of mental activity on the astral plane. It is more than a powerful disturbance in the body of the human aura, although this is the place of its embodiment or birth in the objective world. It is formed in the following manner: A person manifests a strong desire, feeling or idea, which is naturally filled with the dynamic force of his will. This sets up a series of strong vibrations in the body of the aura, which gradually resolve themselves into a strong whirling centre of thought-force involved in a mass of strongly cohesive auric substance, and strongly charged with the power of the prana of the person.

In some cases these thought forms survive in the auric body for some little time, and then gradually fade away. In other cases they survive and maintain an almost independent existence for some time, and exert a strong influence upon other persons coming in the presence of the person. Again, these thought forms may be so strongly charged with prana, and so imbued with the mental force of the person, that they will actually be thrown off and away from the aura itself, and travel in space until they exhaust their initial energy—in the meantime exerting an influence upon the psychic aura of other persons.

A thought-form is more than merely a strongly manifested thought—it really is such a thought, but surrounded by a body of ethereal substance, charged with prana, and even carrying with it the vibration of the life energy of its creator. It is a child of the mind of its creator, and acquires a portion of his life-essence, so to speak, which abides with it for a longer or shorter time after its birth. In extreme instances it becomes practically a semi-living elemental force, of necessarily comparatively short life.

To those who find it difficult to understand how a thought-form can persist after separation from the presence of the thinker, I would say that the phenomena is similar to that of light traveling in space, long after the star which originated it has been destroyed. Or, again, it is like the vibrations of heat remaining in a room after the lamp or stove causing it has been removed, or the fire in the grate having died out. Or like the sound waves of the drum-beat persisting after the beat itself has ceased. It is all a matter of the persistence of vibrations.

Thought forms differ greatly one from the other in the matter of shape and general appearance. The most common and simple form is that of an undulating wave, or series of tiny waves, resembling the circles caused by the dropping of a pebble into a still pond. Another form is that of a tiny rotating bit of cloud-like substance, sometimes whirling towards a central point, like a whirlpool; and sometimes swirling away from the central point like the familiar "pin-wheel" fireworks toy. Another form is akin the ring of smoke projected from the coughing locomotive, or the rounded lips of the cigar smoker, the movement in this kind being a form of spiral rotation. Other thought forms have the appearance of swiftly rotating balls of cloudy substance, often glowing with a faint phosphorescence.

Sometimes the thought form will appear as a great slender jet, like steam ejected from the spout of a tea-kettle, which is sometimes broken up into a series of short, puffed-out jets, each following the jet preceding it, and traveling in a straight line. Sometimes the thought form shoots forth like a streak of dim light, almost resembling a beam of light flashed from a mirror. Occasionally, it will twist its way along like a long, slender corkscrew, or auger, boring into space.

In cases of thought-forms sent forth by explosive emotion, the thought form will actually take the form of a bomb, which literally explodes when it reaches the presence of the person toward whom it is aimed. Every person has experienced this feeling of a thought bomb having been exploded in his near vicinity, having been directed by a vigorous personality. This form is frequently found in the thought forms sent out by a strong, earnest, vigorous orator.

There are strong thought forms which seem to strive to push back the other person, so correctly do they represent the idea and feeling back of their manifestation. Others seem to strive to wind around the other person, and to try to literally drag him toward the first person, this form often accompanying strong appeal, persuasion, coaxing, etc., when accompanied by strong desire. A particularly vigorous form of this kind of thought form takes on the appearance of a nebulous octopus, with long, winding, clinging tentacles, striving to wrap around the other person, and to draw him toward the center.

The force of the feeling behind the manifestation of the thought form will often travel a long distance from the sender—in fact, in cases of great power of concentration, space seems to be no barrier to its passage. In striking instances of thought transference, etc., it will be found that thought forms play an important part.

The variety of shapes of thought forms is almost endless. Each combination of thought and feeling creates its own form, and each individual seems to have his own peculiarities in this respect. The forms I have above described, however, will serve as typical cases to illustrate the more common classes of appearances. The list, however, might be indefinitely expanded from the experience of any experienced occultist, and is not intended to be full by any means. All varieties of geometrical forms are found among the thought forms, some of them being of remarkable beauty.

In considering the subject of projected thought forms, moreover, it must be remembered that they partake of, and manifest, the same colors as does the aura itself, for they are composed of the same material and are charged with the same energy. But, note this difference, that whereas the aura is energized from the constant battery of the organism of the individual, the thought form, on the contrary, has at its service only the energy with which it was charged when it was thrown off—being a storage battery, as it were, which in time expends all of its power and then is powerless.

Every thought form bears the same color that it would possess if it had been retained in the body of the aura itself. But, as a rule, the colors are plainer, and less blended with others—this because each thought form is the representation of a single definite feeling or thought, or group of same, instead of being a body of widely differing mental vibrations. Thus the thought form of anger will show its black and red, with its characteristic flashes. The thought form of passion will show forth its appropriate auric colors and general characteristics. The thought form of high ideal love will show its beautiful form and harmonious tinting, like a wonderful celestial flower from the garden of some far off Paradise.

Many thought forms never leave the outer limits of the aura, while others are projected to great distances. Some sputter out as they travel, and are disintegrated, while others continue to glow like a piece of heated iron, for many hours. Others persist for a long time, with a faint phosphorescent glow. A careful study of what has been said regarding the characteristics of the various feelings and emotions, as manifested in the auric body, will give the student a very fair general idea of what may be the appearance of any particular variety of thought form, for a general principle runs through the entire series of auric phenomena. An understanding of the fundamental principles will lead to an understanding of any of the particular varieties of the manifestation thereof.

Finally, remember this: A thought form is practically a bit of the detached aura of a person, charged with a degree of his prana, and energized with a degree of his life energy. So, in a limited sense, it really is a projected portion of his personality.

CHAPTER VII.
PSYCHIC INFLUENCE OF COLORS.

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In all of Nature's wonderful processes we find many evidences of that great principle of Action and Reaction, which, like the forward and backward swing of the pendulum, changes cause into effect, and effect into cause, in a never ending series. We find this principle in effect in the psychic relation of mental states and colors. That is to say, that just as we find that certain mental and emotional states manifest in vibrations causing particular auric astral colors, so do we find that the presence of certain colors on the physical plane will have a decided psychic effect upon the mental and emotional states of individuals subject to their influence. And, as might be expected by the thoughtful student, the particular astral colors manifested in the aura by the presence of some particular mental or emotional state exactly correspond with the particular physical colors which influence that particular mental or emotional state.

Illustrating the statements in the preceding paragraph, I would say that the continued presence of red will be apt to set up emotional vibrations of anger, passion, physical love, etc., or, in a different tint, the higher physical emotions. Blue, of the right tint, will tend to cause feelings of spirituality, religious emotion, *etc.* Green is conducive to feelings of relaxation, repose, quiet, *etc.* Black produces the feeling of gloom and grief. And so on, each color tends to produce emotional vibrations similar to those which manifest that particular color in the astral aura of the person. It is a case of "give and take" along the entire scale of color and emotions, according to the great natural laws.

While the explanation of these facts is not known to the average person, nevertheless nearly everyone recognizes the subtle effect of color and avoids certain colors, while seeking certain others. There is not a single living human being but who has experienced the sense of rest, calm, repose, and calm inflow of strength, when in a room decorated in quiet shades of green. Nature, herself, has given this particular shade to the grass and leaves of trees and plants, so that the soothing effect of the country scene is produced. The aura of a person experiencing these feelings, and yielding to them, will manifest precisely the tint or shade of green which is shown on the grass and leaves around him, so true is this natural law of action and reaction.

The effect of scarlet upon animals, the bull for instance, is well known—to use the familiar term, it causes one to "see red." The sight of the color of blood is apt to arouse feelings of rage, or disgust, by reason of the same law. The sight of the beautiful clear blue sky tends to arouse feelings of reverence, awe or spirituality. One can never think of this shade of blue arousing rage; or red arouse feelings of spirituality.

It is a well known fact that in insane asylums, the use of red in decorations must be avoided, while the proper shades of blue or green are favored. On the other hand, the use of a proper red, in certain cases, will tend to arouse vitality and physical strength in a patient. It is not by mere chance that the life giving blood is a bright, rich red color when it leaves the heart.

When one "feels blue" he does not have the impression of a bright or soft blue—but he really is almost conscious of the presence of a dull bluish gray. And the presence of such a color in one's surroundings, tends to cause a feeling of depression. Everyone knows the effect of a "gray day" in the Fall or Spring.

Again, who does not know the feeling of mental exaltation coming from the sight of a day filled with golden sunshine, or from a golden sunset. We find proofs of this law of Nature on all sides, every day of our lives. It is an interesting subject, which will repay the student for the expenditure of a little time and thought upon it.

Speaking of the general class characteristics of the three primary groups of colors, all occultists, as well as many physiologists and psychologists, are agreed on the following fundamental propositions, viz.: that (1) Red is exciting to the mind and emotions; (2) Yellow is inspiring and elevating, and intellectually stimulating; and (3) Blue is cool, soothing, and calming. It is also universally conceded that the right shades of green (combining the qualities of blue and yellow in appropriate proportions) is the ideal color of rest and recuperation, followed by a stimulation and new ambition. The reason for this may be seen, when you consider the respective qualities of blue and yellow which compose this color.

It is interesting to note that the science of medicine is now seriously considering the use of colors in the treatment of disease, and the best medical authorities investigating the subject are verifying the teachings of the old occultists, regarding the influence of colors on mental states and physical conditions.

Dr. Edwin Babbitt, a pioneer in this line in the Western world, gave the general principles in a nutshell, when he laid down the following rule: "There is a trianal series of graduations in the peculiar potencies of colors, the center and climax of electrical action, which cools the nerves, being in violet; the climax of electrical action, which is soothing to the vascular system, being in blue; the climax of luminosity being in yellow; and the climax of thermism or heat being in red. This is not an imaginary division of qualities, but a real one, the flamelike red color having a principle of warmth in itself; the blue and violet, a principle of cold and electricity. Thus we have many styles of chromatic action, including progression of hues, of lights and shades, of fineness and coarseness, of electrical power, luminous power, thermal power, etc."

Read the above statement of Dr. Babbitt, and then compare it with the occult teaching regarding the astral colors, and you will perceive the real basis of the science which the good doctor sought to establish, and in which cause he did such excellent pioneer work. The result of his work is now being elaborated by modern physicians in the great schools of medicine, particularly on the Continent, in Europe—England and America being somewhat behind the times in this work.

The advanced occultist also finds much satisfaction in the interest, on the part of physicians and jurists, in the matter of the influence of color upon the mental, moral and physical welfare of the public. The effect of color upon morality is being noticed by workers for human welfare, occupying important offices.

The American journals report the case of a judge in a large Western city in that country, who insisted upon his courtroom being decorated in light, cheerful tints, instead of in the old, gloomy, depressing shades formerly employed. This judge wisely remarked that brightness led to right thinking, and darkness to crooked thinking; also that his court, being an uplift court, must have walls to correspond, and that it was enough to turn any man into a criminal to be compelled to sit in a dark, dismal courtroom, day after day.

This good judge, who must have had some acquaintance with the occult teachings, is quoted as concluding as follows: "White, cream, light yellow, and orange are the colors which are the sanest. I might add light green, for that is the predominant color in Nature; black, brown and deep red are incentives to crime—a man in anger sees red." Surely a remarkable utterance from the bench!

The effect of color schemes upon the moral and mental welfare of persons is being recognized in the direction of providing brighter color schemes in schools, hospitals, reformatories, prisons, *etc.* The reports naturally show the correctness of the underlying theory. The color of a tiny flower has its effect upon even the most hardened prisoner; while the minds of children in school are quickened by a touch of brightness here and there in the room. It needs no argument to prove the beneficial effect of the right kind of colors in the sickroom, or hospital ward.

The prevailing theories, and practice, regarding the employment of color in therapeutics and human welfare work, are in the main correct. But, I urge the study of the occult significance of color, as mentioned in this book in connection with the human aura and its astral colors, as a sound basis for an intelligent, thorough understanding of the real psychic principles underlying the physical application of the methods referred to. Go to the center of the subject, and then work outward—that is the true rule of the occultist, which might well be followed by the non-occult general public.

CHAPTER VIII.
AURIC MAGNETISM.

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The phenomenon of human magnetism is too well recognized by the general public, to require argument at this time. Let the scientists dispute about it as much as they please, down in the heart of nearly all of the plain people of the race is the conviction that there is such a thing. The occultists, of course, are quite familiar with the wonderful manifestations of this great natural force, and with its effect upon the minds and bodies of members of the race, and can afford to smile at the attempts of some of the narrow minds in the colleges to pooh-pooh the matter.

But the average person is not familiar with the relation of this human magnetism to the human aura. I think that the student should familiarize himself with this fundamental relation, in order to reason correctly on the subject of human magnetism. Here is the fundamental fact in a nutshell: The human aura is the great storehouse, or reservoir, of human magnetism, and is the source of all human magnetism that is projected by the individual toward other individuals. Just how human magnetism is generated, is, of course, a far deeper matter, but it is enough for our purpose at this time to explain the fact of its storage and transmission.

In cases of magnetic healing, etc., the matter is comparatively simple. In such instances the healer by an effort of the will (sometimes unconsciously applied) projects a supply of his pranic aura vibrations into the body of his patient, by way of the nervous system of the patient, and also by means of what may be called the induction of the aura itself.

The mere presence of a person strongly charged with prana, is often enough to cause an overflow into the aura of other persons, with a resulting feeling of new strength and energy. By the use of the hands of the healer, a heightened effect is produced, by reason of certain properties inherent in the nervous system of both healer and patient.

There is even a flow of etheric substance from the aura of the healer to that of the patient, in cases where the vitality of the latter is very low. Many a healer has actually, and literally, pumped his life force and etheric substance into the body of his patient, when the latter was sinking into the weakness which precedes death, and has by so doing been able to bring him back to life and strength. This is practically akin to the transfusion of blood—except that it is on the psychic plane instead of the physical.

But the work of the magnetic healer does not stop here, if he be well informed regarding his science. The educated healer realizing the potent effect of mental states upon physical conditions—of mental vibrations upon the physical nerve centers and organs of the body—endeavors to arouse the proper mental vibrations in the mind of his patient. Ordinarily, he does this merely by holding in his mind the corresponding desired mental state, and thus arousing similar vibrations in the mind of the patient. This of itself is a powerful weapon of healing, and constitutes the essence of mental healing as usually practiced. But there is a possible improvement even upon this, as we shall see in a moment.

The advanced occultist, realizing the law of action and reaction in the matter of the auric colors, turns the same to account in healing work, as follows: He not only holds in his mind the strong feeling and thought which he wishes to transmit to the patient, but (fix this in your mind) he also pictures in his imagination the particular kind of color which corresponds with the feeling or thought in question.

A moment's thought will show you that by this course he practically multiplies the effect. Not only do his own thought vibrations (1) set up corresponding vibrations in the mind of the patient, by the laws of thought transference, but (2) his thought of the certain colors will set up corresponding vibrations not only (a) in his own aura, and thence (b) to that of the patient, but will also (3) act directly upon the aura of the patient and reproduce the colors there, which (4) in turn will arouse corresponding vibrations in the mind of the patient, by the law of reaction.

The above may sound a little complicated at first reading, but a little analysis will show you that it is really quite a simple process, acting strictly along the lines of Action and Reaction, which law has been explained to you in preceding chapters of this book. The vibrations rebound from mind to aura, and from aura to mind, in the patient, something like a billiard ball flying from one side of the table to another, or a tennis ball flying between the two racquets over the net.

The principle herein mentioned may be employed as well in what is called "absent treatment" as in treatments where the patient is present. By the laws of thought transference, not only the thought but also the mental image of the appropriate astral color, is transmitted over space, and then, impinging on the mind of the patient, is transmitted into helpful and health-giving vibrations in his mind. The healer of any school of mental or spiritual healing will find this plan very helpful to him in giving absent as well as present treatments. I recommend it from years of personal experience, as well as that of other advanced occultists.

Of course the fact that the ordinary healer is not able to distinguish the finer shades of astral color, by reason of his not having actually perceived them manifested in the aura, renders his employment of this method less efficacious than that of the developed and trained occultist. But, nevertheless, he will find that, from the knowledge of the auric or astral colors given in this little book, he will be able to obtain quite satisfactory and marked results in his practice. The following table, committed to memory, will be of help to him in the matter of employing the mental image of the auric colors in his healing work.

TABLE OF HEALING COLORS.

Nervous System—

Cooling and soothing: Shades of violet, lavender, *etc.*
Resting and invigorating effect: Grass greens.
Inspiring and illuminating: Medium yellows, and orange.
Stimulating and exciting: Reds (bright).

Blood and Organs—

Cooling and soothing: Clear dark blues.
Resting and invigorating: Grass greens.
Inspiring and illuminating: Orange yellows.
Stimulating and exciting: Bright reds.

The following additional suggestions will be found helpful to the healer: In cases of impaired physical vitality; also chilliness, lack of bodily warmth, etc., bright, warm reds are indicated. In cases of feverishness, overheated blood, excessive blood pressure, inflammation, etc., blue is indicated. Red has a tendency to produce renewed and more active heart action; while violets and lavenders tend to slow down the too rapid beating of the heart. A nervous, unstrung patient, may be treated by bathing her, mentally, in a flood of violet or lavender auric color; while a tired, used up, fatigued person may be invigorated by flooding him with bright reds, followed by bright, rich yellows, finishing the treatment with a steady flow of warm orange color.

To those who are sufficiently advanced in occult philosophy, I would say that they should remember the significance of the Great White Light, and accordingly conclude their treatment by an effort to indicate an approach to that clear, pure white color in the aura—mentally, of course. This will leave the patient in an inspired, exalted, illuminated state of mind and soul, which will be of great benefit to him, and will also have the effect of reinvigorating the healer by cosmic energy or para-prana.

Everything that has been said in this chapter regarding the use of color in magnetic treatments, is equally applicable to cases of self-healing, or self-treatment. Let the patient follow the directions above given for the healer, and then turn the healing current, or thought, inward—and the result will be the same as if he were treating another. The individual will soon find that certain colors fit his requirements better than others, in which case let him follow such experience in preference to general rules, for the intuition generally is the safest guide in such cases. However, it will be found that the individual experience will usually agree with the tables given above, with slight personal variations.

CHAPTER IX.
DEVELOPING THE AURA.

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When it is remembered that the aura of the individual affects and influences other persons with whom he comes in contact—and is, in fact, an important part of his personality—it will be seen that it is important that the individual take pains to develop his aura in the direction of desirable qualities, and to neutralize and weed out undesirable ones. This becomes doubly true, when it is also remembered that, according to the law of action and reaction, the auric vibrations react upon the mind of the individual, thus intensifying and adding fuel to the original mental states which called them forth. From any point of view, it is seen to be an important part of self development and character building, to develop the aura according to scientific occult principles.

In this work of aura development, there is found to be two correlated phases, namely: (1) the direct work of flooding the aura with the best vibrations, by means of holding in the mind clear, distinct and repeated mental pictures of desirable ideas and feelings; and (2) the added effect of mental images of the colors corresponding to the ideas and feelings which are deemed desirable and worthy of development.

The first of the above mentioned phases is probably far more familiar to the average student, than is the second. This from the fact that the average student is apt to be more or less familiar with the teachings of the numerous schools or cults which agree in the axiom that "holding the thought" tends to develop the mind of the individual along the particular lines of such thought.

This is a correct psychological principle, for that matter, even when those practicing it do not fully understand the underlying facts. Mental faculties, like physical muscles, tend to develop by exercise and use, and any faculty may be developed and cultivated in this way.

Another teaching of these same schools is that the character of the thoughts so "held" by the individual, effects other persons with whom he comes in contact, and, in a way attracts to him objective things, persons, and circumstances in harmony with such thoughts. This also is in accordance with the best occult teaching—from which, of course, it was originally derived.

I heartily endorse the facts of these teachings, and pronounce them fundamentally correct. And, in this connection, I may say that every healer may apply his own methods PLUS this teaching regarding the aura, and thus obtain greatly increased results.

By the faithful, persevering, holding in mind of certain ideas and feelings, the individual may flood his aura with the vibrations and colors of such ideas and feelings, and thus charge it with auric energy and power. By so doing, he gains the benefit of the reaction upon his own mind, and also secures the advantage of the effect thereof upon other persons with whom he comes in contact. In this way he not only builds up his individual character along desirable lines, but at the same time develops a strong, positive, attractive "personality" which affects others with whom he comes in contact.

I do not consider it necessary to go into details here regarding this phase of "holding the thought," for, as I have said, the average student is already familiar with the rules regarding the same. In a nutshell, however, I will say that each individual is largely the result of the thoughts he has manifested, and the feelings which he has harbored. Therefore, the rule is to manifest and exercise the faculties you would develop, and inhibit or refrain from manifesting the ones you would restrain or control. Again, to restrain an undesirable faculty, develop and exercise its opposite—kill out the negatives by developing the positives. The mind produces thought; and yet, it tends to grow from the particular portion of its own product which you may choose to feed to it—for it not only creates thought, but also feeds upon it. So, finally, let it produce the best kind of thought for you, and then throw that back into the hopper, for it will use it to grind out more of the same kind and grow strong in so doing. That is the whole thing in a nutshell.

The second phase of aura development (as above classified), however, is not likely to be familiar to the average student, for the reason that it is not known outside of advanced occult circles, and very little has been allowed to be taught regarding it. But, the very reticence regarding it is a proof of its importance, and I strongly advise my students to give to it the attention and practice that its importance merits. The practice, thereof, however, is extremely simple, and the principle of the practice, moreover, is based solely upon the facts of the relation of color and mental states, as shown in the astral auric colors, as fully explained in the preceding chapters of this book.

In order to intelligently practice the development of the aura by means of flooding or charging it with the vibrations of psychic colors, it is first necessary that the student be thoroughly familiar with the scale of colors related to each set of mental states or emotional feelings. This scale and its key is found in a number of places in the preceding chapters.

The student should turn back the pages of this book, and then carefully reread and re-study every word which has been said about the relation of mental states and auric colors. He should know the mental correspondence of the shades of red, yellow, and blue, so thoroughly that the thought of one will bring the idea of the other. He should be able to think of the corresponding group of colors, the moment he thinks of any particular mental state. He should be thoroughly familiar with the physical, mental, and spiritual effect of any of the colors, and should moreover, test himself, psychically, for the individual effects of certain colors upon himself.

He should enter into this study with interest and earnestness, and then by keeping his eyes and ears open, he will perceive interesting facts concerning the subject on every side in his daily work and life. He will perceive many proofs of the principle, and will soon amass a stock of experiences illustrating each color and its corresponding mental state. He will be richly repaid for the work of such study, which, in fact, will soon grow to be more like pleasure than like work.

Having mastered this phase of the subject, the student should give himself a thorough, honest, self-examination and mental analysis. He should write down a chart of his strong points and his weak ones. He should check off the traits which should be developed, and those which should be restrained. He should determine whether he needs development along physical, mental, and spiritual lines, and in what degree. Having made this chart of himself, he should then apply the principles of charging the aura with the color vibrations indicated by his self diagnosis and prescription.

The last stage is quite simple, once one has acquired the general idea back of it. It consists simply in forming as clear a mental image as possible of the color or colors desired, and then projecting the vibrations into the aura by the simple effort of the will. This does not mean that one needs to clinch the fist or frown the brow, in willing. Willing, in the occult sense, may be said to consist of a COMMAND, leaving the rest to the mechanism of the will and mind. Take away the obstacle of Doubt and Fear—then the Royal Command performs the work of setting the will into operation. This, by the way, is an important occult secret, of wide application—try to master its all important significance.

The mental imaging of colors may be materially aided by concentration upon physical material of the right color. By concentrating the attention and vision upon a red flower, for instance; or upon a bit of green leaf, in another instance; one may be able to form a clear, positive mental image of that particular color. This accompanied by the willing, and demand, that the vibrations of this color shall charge the aura, will be found to accomplish the result. Have something around you showing the desirable colors, and your attention will almost instinctively take up the impression thereof, even though you may be thinking of, or doing something else. Live as much as possible in the idea and presence of the desirable color, and you will get the habit of setting up the mental image and vibration thereof. A little practice and experience will soon give you the idea, and enable you to get the best results. Patience, perseverance, and sustained earnest interest—that is the key of success.

CHAPTER X.
THE PROTECTIVE AURA.

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Among the very oldest of the teachings of occultism, we find instructions regarding the building up and maintenance of the protective aura of the individual, whereby he renders himself immune to undesirable physical, mental, psychic or spiritual influences. So important is this teaching, that it is to be regretted that there has not been more said on the subject by some of the writers of recent years. The trouble with many of these recent writers is that they seem to wish to close their eyes to the unpleasant facts of life, and to gaze only upon the pleasant ones. But this is a mistake, for ignorance has never been a virtue, and to shut one's eyes to unpleasant facts does not always result in destroying them. I consider any teaching unfinished and inadequate which does not include instruction along protective lines.

Physical auric protection consists in charging the aura with vital magnetism and color, which will tend to ward off not only the physical contagion of ill persons, but, what is often still more important, the contagion of their mind and feelings.

The student who has really studied the preceding chapters will at once realize that this protection is afforded by filling the aura with the vibrations of health and physical strength, by means of the mental imaging of the life-preserving reds, and the exercise of the mind in the direction of thought of strength and power. These two things will tend to greatly increase the resistive aura of anyone, and enable him to throw off disease influences which affect others.

The aura of the successful physician and healer, in the presence of disease, will invariably show the presence of the bright, positive red in the aura, accompanied by the mental vibrations of strength, power and confidence, and the absence of fear. This in connection with the Auric Circle, which shall be described presently, will be of great value to healers, physicians, nurses, etc., as well as to those who are brought into intimate contact with sick persons.

Of practically the same degree of importance, is the charging of the aura with the vibrations of mental protection, viz, the vibrations of orange, yellow and similar colors. These are the colors of intellect, you will remember, and when the aura is charged and flooded with them it acts as a protection against the efforts of others to convince one against his will, by sophistical arguments, plausible reasoning, fallacious illustrations, *etc.* It gives to one a sort of mental illumination, quickening the perceptive faculties, and brightening up the reasoning and judging powers, and finally, giving a sharp edge to the powers of repartee and answer.

If you will assume the right positive mental attitude, and will flood your aura with the vibrations of the mental orange-yellow, the mental efforts of other persons will rebound from your aura, or, to use another figure of speech, will slip from it like water from the back of the proverbial duck. It is well to carry the mental image of your head being surrounded by a golden aura or halo, at such times—this will be found especially efficacious as a protective helmet when you are assaulted by the intellect or arguments of others.

And, again, there is a third form of protective aura, namely protection of one's emotional nature—and this is highly important, when one remembers how frequently we are moved to action by our emotions, rather than by our intellect or reason. To guard one's emotions, is to guard one's very inmost soul, so to speak. If we can protect our feeling and emotional side, we will be able to use our reasoning powers and intellect far more effectively, as all know by experience.

What color should we use in this form of auric protection? Can anyone be in doubt here, if he has read the preceding chapters? What is the emotional protective color?—why, blue, of course. Blue controls this part of the mind or soul, and by raising ourselves into the vibrations of positive blue, we leave behind us the lower emotions and feelings, and are transported into the higher realms of the soul where these low vibrations and influences cannot follow us. In the same way, the blue colored aura will act as an armor to protect us from the contagion of the low passions and feelings of others.

If you are subjected to evil influences, or contagion of those harboring low emotions and desires, you will do well to acquire the art of flooding your aura with the positive blue tints. Make a study of bright, clear blues, and you will instinctively select the one best suited for your needs. Nature gives us this instinctive knowledge, if we will but seek for it, and then apply it when found. The aura of great moral teachers, great priests and preachers, advanced occultists, in fact all men of lofty ideals working among those lower on the moral scale, are always found to be charged with a beautiful, clear blue, which acts as a protection to them when they are unduly exposed to moral or emotional contagion. Ignorance of the occult laws have caused the downfall of many a great moral teacher, who could have protected himself in this way, in times of strong attack of low vibrations, had he but known the truth. The individual who knows this law, and who applies it, is rendered absolutely immune from evil contagion on the emotional plane of being.

THE GREAT AURIC CIRCLE.

But no occult instruction on this subject would be complete without a reference to the Great Auric Circle of Protection, which is a shelter to the soul, mind, and body, against outside psychic influences, directed, consciously or unconsciously against the individual. In these days of wide spread though imperfect, knowledge of psychic phenomena, it is especially important that one should be informed as to this great shield of protection. Omitting all reference to the philosophy underlying it, it may be said that this Auric Circle is formed by making the mental image, accompanied by the demand of will, of the aura being surrounded by a great band of PURE CLEAR WHITE LIGHT. A little perseverance will enable you to create this on the astral plane, and, though (unless you have the astral vision) you cannot see it actually, yet you will actually FEEL its protective presence, so that you will know that it is there guarding you.

This White Auric Circle will be an effective and infallible armor against all forms of psychic attack or influence, no matter from whom it may emanate, or whether directed consciously or unconsciously. It is a perfect and absolute protection, and the knowledge of its protective power should be sufficient to drive fear from the heart of all who have dreaded psychic influence, "malicious animal magnetism" (so-called), or anything else of the kind, by whatever name known. It is also a protection against psychic vampirism, or draining of magnetic strength.

The Auric Circle is, of course, really egg-shaped, or oval, for it fringes the aura as the shell cases the egg. See yourself, mentally, as surrounded by this Great White Auric Circle of Protection, and let the idea sink into your consciousness. Realize its power over the influences from outside, and rejoice in the immunity it gives you.

The Auric Circle, however, will admit any outside impressions that you really desire to come to you, while shutting out the others. That is, with this exception, that if your inner soul recognizes that some of these desired influences and impressions are apt to harm you (though your reason and feeling know it not) then will such impressions be denied admittance. For the White Light is the radiation of Spirit, which is higher than ordinary mind, emotion, or body and is Master of All. And its power, even though we can but imperfectly represent it even mentally, is such that before its energy, and in its presence, in the aura, all lower vibrations are neutralized and disintegrated.

The highest and deepest occult teaching is that the White Light must never be used for purpose of attack or personal gain, but that it may properly be used by anyone, at any time, to protect against outside psychic influences against which the soul protests. It is the armor of the soul, and may well be employed whenever or wherever the need arises.

Throughout the pages of this little book have been scattered crumbs of teaching other than those concerning the aura alone. Those for whom these are intended will recognize and appropriate them—the others will not see them, and will pass them by. One attracts his own to him. Much seed must fall on waste places, in order that here and there a grain will find lodgment in rich soil awaiting its coming. True occult knowledge is practical power and strength. Beware of prostituting the higher teachings for selfish ends and ignoble purposes. To guard and preserve your own will is right; to seek to impose your will upon that of another is wrong. Passive resistance is often the strongest form of resistance—this is quite different from non-resistance.

THE END.

The Secret Doctrines of the Rosicrucians

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PART I.

THE ROSICRUCIANS AND THEIR SECRET DOCTRINE

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The student of the history of occultism and the esoteric teachings, and even the average reader of current books and magazines, finds many references to "The Rosicrucians," a supposed ancient secret society devoted to the study of occult doctrines and the manifestation of occult powers. But when such person seeks to obtain detailed information concerning this supposed ancient "order" he finds himself baffled and defeated. Before acknowledging the futility of the quest, however, he usually investigates one or more so-called "orders" having as a part of their title the word "Rosicrucian," only to find himself invited to join such "order" upon the payment of a fee or fees ranging from a small amount in some cases to quite large amounts in others, each "order" claiming to be the "only original order," and asserting that all the others are base imitators.

The truth is that there is not in existence, and never has been in existence, any popular occult order sanctioned by the real Rosicrucians, which anyone may join upon payment of fees, large or small, just as he may join any of the better known fraternal organizations of which there are so many. The true Rosicrucians have no formal organization, and are held together only by the ties of common interest in the occult and esoteric studies, and by the common acceptance of certain fundamental principles of belief and knowledge. This unorganized "order" has members in all walks of life, and in all countries, and its members never announce themselves as "Rosicrucians" to the general public. Admission to this unorganized "order" is never granted upon the payment of a fee, and is possible only upon the request and recommendation of three members in good standing who have themselves been members for a certain period of time, and who have attained a certain degree of proficiency in the attainment of the esoteric knowledge, and in demonstrating the principles discovered by them under the direction of certain higher adepts in the arcane wisdom.

Members of the Rosicrucian body are prominent in the councils of nearly all of the occult organizations and societies throughout the world—in fact, it is these persons who are the real leaven in the general mass, and who keep alive the Sacred Flame of Truth in them. Many Rosicrucians are also prominent in philosophic and scientific circles, and some of them are men quite prominent in philosophic and scientific circles, and some of them are men quite prominent in the large affairs of the business and professional world, and in the ranks of statesmanship. Others are prominent in movements like the "labor movement" and similar activities. Some are prominent in the councils of the various churches, and others are leaders in Masonry and similar secret societies. In all of such circles the Rosicrucians exert a powerful influence, and always in the direction of good.

"The Brothers of the Rosy Cross"

The modern interest in the Rosicrucian Teachings dates back to the early part of the seventeenth century—about 1610, to be exact. At that time there were rumors of the existence of a society known as "The Brothers of the Rosy Cross," the officers and meeting places of which were not known to the public. The mysterious society was severely attacked by the ecclesiastical authorities and others, and was as vigorously defended by those who were interested in the general subject of occultism and the esoteric teachings. There were many spurious and counterfeit "orders" established during the following century, and for that matter in nearly every century since, but none have been able to show an undoubted connection with the original order. Some of the original teachings of the Rosicrucians have been incorporated in some of the higher degrees of Masonry, and have served a good purpose therein.

The legend concerning the origin of the order—true in some respects, but erroneous in others—was as follows: That a certain Christian Rosenkreutz, a German nobleman who had donned the robes of a certain order of monks, had visited India, Persia, and also Arabia, and had returned bringing with him a certain Secret Doctrine obtained from the sages and seers of those Oriental lands. He was said to have established the original Rosicrucian Brotherhood about 1425, its existence not becoming generally known until nearly two hundred years afterward. The true Rosicrucians, however, recognize this legendary tale as being merely a cleverly disguised recital of the real facts of the establishment of the unorganized order, which must be read between the lines, aided by the spectacles of understanding, in order that its real import may be grasped.

The present writer does not feel justified in telling in these pages the tale as he understands it, and as it has been transmitted to him by those in authority; in fact, to make the same public, he would be violating a most sacred promise, which would amount to a betrayal of his initiation secrets. He, however, is permitted to state that the Secret Doctrine of the Rosicrucians is a body of esoteric teachings, handed down for ages by wise men deeply versed in the esoteric doctrines and occult lore. This Wisdom originally came by way of the Orient, and in fact even today comprises part of the Inner Teachings of some of the highest Oriental Brotherhoods. Its history is but another instance of the truth of the old Secret axioms, one of which says that we must "Look to the East, whence comes all Light."

For many years little or nothing was permitted to be revealed to the general public concerning the Secret Doctrine of the Rosicrucians, but during the past twenty-five years there has been a greater, and still greater freedom in this respect, until today many important Rosicrucian teachings form a part of nearly all writings and teachings upon the subject of the Esotericism in general, and of the Higher Metaphysics in particular. Theosophy, and the general interest in Oriental Philosophies and Religions, have done much to bring into public notice some of the more elementary points of the Secret Doctrine. In fact, in the highest writings and teachings of some of the great organizations above referred to the Rosicrucian may find many half-hidden bits of the Rosicrucian Doctrine, cleverly disguised from the unprepared Many, yet plainly revealed to the prepared Few.

The Higher Alchemy

The Rosicrucians, according to the public encyclopaedias, and other works of reference, are held to have been devoted to the subject of Alchemy. And, indeed, this statement is correct. But the modern compilers of such reference books have fallen into the error of supposing that the Alchemy referred to was performed wholly upon the Plane of Matter—and concerned wholly with the Transmutation of Elements. They are ignorant of the fact that the Alchemy which attracted the Rosicrucians, and which took up most of their time and attention, was Mental Alchemy, and Spiritual Alchemy—something quite different indeed, though having of course a correspondence to the Material Alchemy, according to the Law of Correspondence. The student of the present book will discover this fact, and will receive many valuable hints concerning the higher forms of Alchemy, providing he is prepared to read between the lines of the text, and to reason by Analogy. The axiom "As above, so below," will be found to work out well in this connection.

Why the Esoteric Teaching is Kept Secret

It is difficult to convey to the average European or American the true reasons underlying the Secrecy which invariably surrounds the Esoteric Teachings of all the great schools of occult thought. Such a person is inclined to think that the only reason therefore is the delight in "mystery mongering" which he thinks he finds among all occult teachers. But to one who penetrates even but a short distance on The Path, the true reasons are perceived. Such a one perceives the dangers of premature disclosure of important esoteric principles to the unprepared public mind. The following quotations from a well-known writer will perhaps give a hint to the solution of this question. The writer says:

"The Oriental method of cultivating knowledge has always differed diametrically from that pursued in the West during the growth of modern sciences. Whilst Europe has investigated Nature as publicly as possible, every step being discussed with the utmost freedom, and every fresh fact acquired circulated at once for the benefit of all, Asiatic science has been studied secretly and its conquests jealously guarded. I need not as yet attempt either criticism or defence of its methods. The student will later on see that this falls naturally into its place in the whole scheme of occult philosophy. The approaches to that philosophy have always been open, in one sense, to all. Vaguely throughout the world in various ways have been diffused the idea that some process of study which men here and there did actually follow, might lead to the acquisition of a higher kind of knowledge than that taught to mankind at large in books or by public teachers. The East, as pointed out, has always been more than vaguely impressed with this belief; but even in the West the whole block of symbolical literature relating to astrology, alchemy, and mysticism generally has fermented in European society, carrying to some peculiarly receptive and qualified minds the conviction that behind all this superficially meaningless nonsense great truths lay concealed. For such persons eccentric study has sometimes revealed hidden passages leading to the grandest imaginable realms of enlightenment. But till now, in all such cases, in accordance with the law of those schools, the neophyte no sooner forced his way into the region of mystery than he was bound over to the most inviolable secrecy as to everything connected with his entrance and further progress there. In Asia, in the same way, the chela, or pupil of occultism, no sooner became a chela than he ceased to be a witness on behalf of the reality of occult knowledge. I have been astonished to find, since my own connection with the subject, how numerous such chelas are. But it is impossible to imagine any human act more improbable than the unauthorized revelation by any such chela, to persons of the outer world, that he is one; and so the great esoteric school of philosophy successfully guards its seclusion. * It is however desirable to disabuse the reader of one conception in regard to the objects of adeptship that he very likely has formed. The development of those spiritual faculties, whose culture has to do with the highest objects of the occult life, gives rise as it progresses to a great deal of incidental knowledge, having to do with physical laws of Nature not yet generally understood. This knowledge, and the practical art of manipulating certain obscure forces of Nature, which it brings in its train, invest an adept, and even an adept's pupils, at a comparatively early stage of their education, with very extraordinary powers, the application of which to matters of daily life will sometimes produce results that seem altogether miraculous; and from the ordinary point of view, the acquisition of apparently miraculous power is such a stupendous achievement, that people are sometimes apt to fancy that the adept's object in seeking the knowledge he attains has been to invest himself with these coveted powers. It would be as reasonable to say of any great patriot of military history that his object in becoming a soldier has been to wear a gay uniform and impress the imagination of the nurse maids."

"The Secret Doctrine of the Rosicrucians"

What is known as "The Secret Doctrine of the Rosicrucians" is an extensive body of esoteric teaching and occult lore which has been transmitted from Master to Student, from Hierophant to the new Initiate, for countless generations. Seldom has any part of the Secret Doctrine been committed to writing, or exposed to public view on the printed page, until the present generation. Previous to that time the little that was written, or printed, concerning this body of teachings was disguised in the vague terms of alchemy and astrology, so that the same would have one meaning to the average reader and another and closer meaning to those who possessed the key to the mystery. The frequent references in the ancient books to "sulphur," "mercury," and other chemical elements, and to "The Philosopher's Stone," etc., were all intended to indicate certain portions of the teachings of the Secret Doctrine to those who already possessed the key.

The Secret Doctrine of the Rosicrucians is believed by those best informed to have been built up gradually, carefully, and slowly, by the old occult masters and adepts, from the scattered fragments of the esoteric teachings which were treasured by the wise men of all races. The legend runs that these fragments of the Secret Doctrine were the scattered portions of the old esoteric teaching of ancient Atlantis—the bits of the great mass of the Atlantean occult teachings which were scattered in all directions by the great cataclysm which had destroyed that great continent. The few survivors of the Atlantean civilization carefully preserved these Fragments of Truth, and passed them on to their carefully preserved these Fragments of Truth, and passed them on to their chosen students and capable descendants.

The old Masters who made it the object of their lives to gather together once more these scattered fragments, and to thus reconstruct the Occult Doctrine of the Atlanteans, found a portion of their material in Egypt, in India., in Persia, in Chaldea, in Medea, in China, in Assyria, and in Ancient Greece, and also in the mystic records of the Hebrews, such as the Kaballah and the Zohar. The common source, however, may be regarded as distinctly Oriental. The great philosophies of the East, in fact, may be said to have been built upon the base of these still more ancient teachings. Moreover, the great Grecian Secret Teachings are believed to have been based upon knowledge obtained from this same common source. So, at the last, the Secret Doctrine of the Rosicrucians may be said to be the Secret Doctrine of Atlantis, transmitted through the descendants of the people of that great centre of occult knowledge.

The following quotation from a writer who, himself, has gathered together many bits of the ancient wisdom, may be interesting. Speaking of these ancient teachings he says: "The teaching has come down to the present age through the corridors of time, from the dim ages of past eras, races, and schools of thought. Even those highest in the ancient occult councils, however, are unable to trace the teachings, in an unbroken direct line, further back than the time of Pythagoras (about 500 B. C.), and a little later in Ancient Greece, although they find many references thereto, and extracts therefrom, in some of the older records of ancient Egypt and Chaldea, which serve to show that the schools of Pythagoras, and other ancient Grecian occultists, were founded on occult instruction still more remote, received in a direct line of succession of teachers and pupils extending over centuries. Investigators have found traces of the teachings in the records of Persia and Media, and it is believed that the inspiration for the original philosophical teachings of Gautama, the founder of Buddhism, was received from the same sources. Traces are also found in the Hebrew Esoteric Teachings."

The writer continues: "The Grecian Teachings were undoubtedly obtained directly from Egyptian sources, through Pythagoras, the relation between the early Grecian teachings and philosophies, and the older school of old Egypt, being very close and intimate. Pythagoras is known to have received instruction from Egyptian and Persian hierophants. There is to be found the closest resemblance between the ancient Grecian teachings, and those of the Egyptian Esoteric Fraternities. Some of the Teachers, however, hold that the Grecian and Egyptian schools, respectively, were but two separate offshoots of an original and older Teaching which had its origin in the lost continent of Atlantis. There are many traditions connecting the Teaching with Atlantis, and it is possible that both Greece and Egypt received it from this common source, instead of Greece being indebted to Egypt for the line of transmission. But, be this as it may, it is a fact that all of the traces of teaching that the various occultists gather from the traditions, scraps of doctrine, and legends regarding Atlantis, can be reconciled with the best esoteric and occult knowledge had by the race today. The fragments of the Egyptian Esoteric Teachings, many of which are still preserved in an undoubted direct line of succession, are practically identical, in fundamental and basis points, with the Grecian Occult Teachings. And, as has been said, the Persian, Medean, and Chaldean legends .and traditions, and scraps of teachings which have been preserved, show a common source or origin with those of Egypt and ancient Greece."

The writer adds: "We are speaking now of the historical view of the subject, only. The occult traditions hold that the Teaching, in some form, is as old as the race itself, and has been known to the advanced minds of every great civilization of the past, many of which disappeared thousands of years ago, all traces of them having been lost to the present sub-race. The traditions hold that the Teaching was handed down from the Elder Brethren of the race—certain advanced souls who appeared in the earlier days, in order to plant the seeds of Truth, so that they would grow, blossom, and bear fruit throughout the ages to follow. We do not ask you to accept this statement—it is not material—for the Teaching bears evidences of its own Truth within itself, without needing the force of such high authority. The ancient tradition is mentioned merely that the student may know that the same is accepted as truth by many of the highest occult authorities and teachers."

"The Seven Aphorisms of Creation"

In the present book, the writer has presented for the consideration of his readers "The Seven Aphorisms of Creation" of the Rosicrucians, which embody the fundamental principles of the Rosicrucian Secret Doctrine. He has also reproduced the leading Secret Symbols of the Rosicrucians which relate to the Seven Aphorisms of Creation.

The student who will master the principles herein set forth will have brought himself to a plane of thought which will naturally tend to place him en rapport with the higher teachers of the Rosicrucians, and to render him subject to the offer of still higher information should he desire to proceed further into this great study. Let the student always remember the ancient axiom: "When the Pupil is ready, the Master appears." But the Pupil is not "ready" until he has mastered the elementary instruction such as is given in the pages of this book.

elementary instruction such as is given in the pages of this book.

It is not claimed, however, that in the pages of this book are given all the Secret Teachings of the Rosicrucians, such as their Formulas and Methods of Mental Alchemy, and Spiritual Transmutation. Such information cannot be cast broadcast, for reasons which will be apparent to every earnest and intelligent student. But, on the other hand, such information cannot be withheld from those who are ready to receive it, and who are moved by the proper motives in seeking to acquire the secret knowledge. When the student learns how to give "The Right Knock," then will he find proven the old promise: "Knock, and it shall be opened unto you."

The Symbol of the Rosy Cross

The well-known Symbol of the Rosicrucians—"The Rosy Cross"—appears in several forms, as for instance: The Cross surmounted by the Rose; the Sword (the Cross handle) attached to the Rose; the Cross surmounted by the Crown; a modification of the Phallic Cross, *etc.* The explanation of the general Symbol is Sevenfold—the three highest being reserved for Initiates of a certain rank, only, and therefore cannot be stated here. Below follow several of the meanings which we are permitted to translate and explain here:

(1) The Cross Surmounted by the Rose, indicates that the "Rose" (the mystic symbol of the Divine) can be attained only by the suffering of mortal life (symbolized by the Cross).

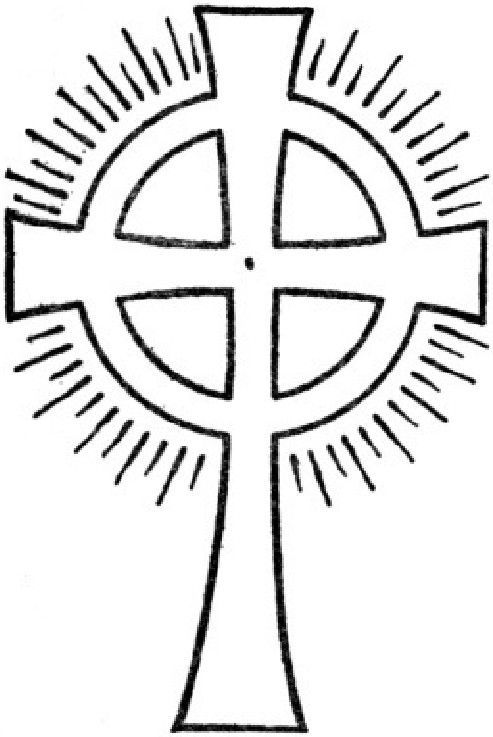

Figure 2. The Symbol of the Rosy Cross. (Conventionalized)

(2) The Sword Attached to the Rose indicates that the Sword of the Spirit must be actively employed in the Battle of Life, in order to win the reward of the Rose (the Rose being the reward bestowed by the Queen upon the victorious Knight, in the olden days).

(3) The Cross Surmounted by the Crown, indicates that the suffering of mortal existence, borne by the faithful disciple of Truth, will inevitably be rewarded by the attainment of the Crown of Mastery. "Every Cross has its Crown"; and "No Cross, no Crown"; being old aphorisms seeking to express this truth.

(4) The Modified Phallic Cross, indicates the Sexual Duality of the Manifested Universe—the Presence and Activity of the Universal Male Principle and the Universal Female Principle, respectively. [The Modified Phallic Cross of the Rosicrucians, however, must not be taken to indicate any relationship of the Rosicrucians with the gross forms of Phallic Worship, however. The latter is merely the distorted shadow of the Truth, and must not be mistaken for the Reality.]

Concluding this introductory statement, and inviting you to enter into the study of the Secret Doctrine of the Rosicrucians, let us ask you to carefully consider the following words of an ancient aphorism: "The possession of Knowledge, unaccompanied by a manifestation and expression in Action, is like the hoarding of precious metals by the miser—a vain and foolish thing. Forget not The Law of Use, in this and all other things."

PART II
THE ETERNAL PARENT

Table of Content

In the Secret Doctrine of the Rosicrucians we find the following Aphorism of Creation:

The First Aphorism

I. The Eternal Parent was wrapped in the Sleep of the Cosmic Night. Light there was not: for the Flame of Spirit was not yet rekindled. Time there was not: for Change had not re-begun. Things there were not: for Form had not represented itself. Action there was not: for there were no Things to act. The Pairs of Opposites there were not: for there were no Things to manifest Polarity. The Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious, dreamless sleep. Other than the Eternal Parent there was Naught, either Real or Apparent.

In this First Aphorism of Creation the Rosicrucian student is directed to apply his attention to the concept of the Infinite Source of All Things—the Eternal Parent "from which all things proceed." This Eternal Parent—the Infinite Unmanifest, is represented by the Rosicrucians by the symbol of a circle, having nothing outside of itself and nothing within itself.

The circle, however, must not be interpreted as conveying the idea of limitation; rather is it intended to convey the idea of limitlessness. The symbol, although the best possible for the purpose, is inadequate—this by reason of the impossibility of representing the Infinite by a finite symbol. The only adequate symbol of the Eternal Parent would be that of Infinite Space, and this, of course, cannot be represented by a sign, for no matter how wide the circle might be drawn there would always be Space beyond it. But, recognizing the impossibility of an

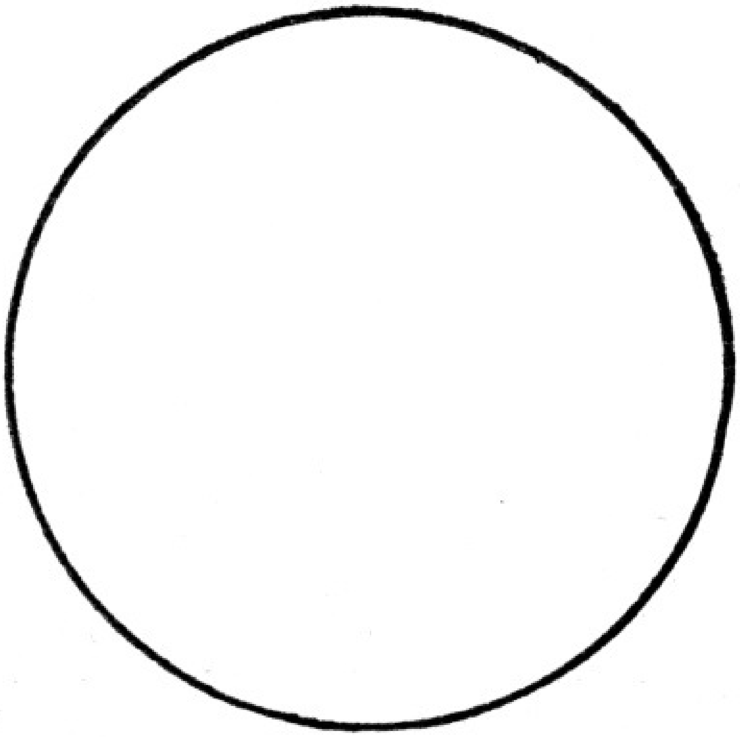

Figure 3. Symbol of the Infinite Unmanifest

adequate symbol, the ancient Rosicrucians have adopted the empty circle as the best possible finite symbol of the Infinite Unmanifest.

The concept of Infinite Space has always been regarded by the Rosicrucians as the best possible concept with which to "think of" the Infinite Unmanifest, since the latter cannot be actually "thought" in consciousness as a Thing, and consciousness is capable of thinking only of Things. Strictly speaking, the Infinite Unmanifest is a "Nothing" rather than a "Thing"; and yet not such a "Nothing" as implies "not-ness" or "naught," but rather such a "Nothing" as implies "The Possibility of Everything, yet without the limitations of Thingness."

Infinite Space cannot be considered a "Thing," for it has none of the characteristics of a "Thing." And yet it cannot be denied actual existence and presence. Roughly speaking, it may be defined as "A NoThing, containing within itself the possibility of infinite Thingness, or the infinite possibility of Things." Infinite Space must be thought of as the Absolute Container of Everything, whether Manifest or Unmanifest—for outside of Infinite Space there is only Nothingness, or, more strictly speaking, there is no outside of Infinite Space.

Infinite Space, therefore, has always been the accepted occult and esoteric symbol by means of which men are able to "think of" the Infinite Unmanifest—

the Eternal Parent, wrapped in the Sleep of the Cosmic Night. In one of the ancient occult catechisms, the question was asked: "What is that which ever has been, is now, and ever shall be, whether there be a Universe or not, and whether there be gods or not?" And the answer is: "Space!"

The strength of this symbol of Infinite Space, as indicating the Infinite Unmanifest, is perceived when the mind tries to think, or even imagine, the absence of Infinite Space—either as absent before its creation, or else as absent after its destruction. It will, of course, be discovered that the human mind, and the human imagination, finds it impossible to think of Space being absent in either event. The mind is compelled to think of Space as being Infinite, and as being Eternal, without regard to whatever else is held to be either present or absent at any time, past, present, or future. And at the same time, the mind finds that it is unable to define Space as a Thing—yet it dare not regard it as a Nothing or Naught. It is found that Infinite Space must be always thought of as necessarily eternally present, and yet ever free from the limitations of Things.

Moreover, as Infinite Space is invisible and beyond the other senses, it cannot be "known" or cognized as a Thing. Thought regarding it must always report "not this; not that" regarding it; and it answers to the ancient sage's statement of Reality that: "The Essence of Being is without attributes, formless, devoid of distinctions, and unconditioned. It is different from that which we know, and from that which we do not know. Words and thought turn from it without finding it. The wise answer only by silence all questions concerning its nature. To all suggestions concerning its qualities, properties, and attributes, the wise simply answer: 'neti, neti'—'not this, not that!' Of THAT the wise assert simply 'It IS.'" And as other ancient sages have said: "The imagination, the understanding, and abstract thinking will always strive in vain to represent the Infinite; for no form of finiteness (to which thought and speech also belong) can express the Infinite; nor can that which was timed express the Timeless and Eternal; nor can thought resultant from the chain of causation grasp the Causeless or Self-Existent." So, in every way, and from every angle of view, we discover that the concept of Infinite Space is a noble and worthy symbol of THAT which we mean when we try to think of the Infinite Unmanifest—of the Essence of Being before Manifestation into Activity and Form.

The First Aphorism states that "The Eternal Parent was wrapped in the Sleep of the Cosmic Night."

In this sentence there is a reference to that teaching concerning the Cosmic Days and Nights, which under some of many names is found lying at the base of all esoteric teachings and occult philosophies. The highest human and superhuman intelligences have testified to the fact that Rhythm is abiding in, and manifest through, the Cosmos—from the tiniest point of Manifested Being to the Totality of Being, there is found to ever exist the presence and manifestation of Rhythm.

There is reported to us from the highest occult sources of information the fact that the ALL presents Itself alternately in great periods of Manifestation (called the Cosmic Days), followed by a like great period of Unmanifestation (called the Cosmic Nights). During the Cosmic Night the Eternal Parent exists as if wrapped in an unconscious and dreamless sleep, from which with the Dawn of the new Cosmic Day it awakens gradually into Manifestation. The Cosmic Day, in turn, gradually finds itself changing into a Twilight, which slowly but surely darkens into the Cosmic Night when all again is stilled and quiet. And so on, and on, and on, in infinite sequence and repetition—in infinite rhythm—the Cosmos presents this succession of Days and Nights: of Manifestation and Unmanifestation. And, so it has been forever and ever, and will continue forever and ever, without end, ceasing, or interruption. Such is the report of the wise and the illumined teachers of the race.

A great occult teacher has written of this teaching, as follows: "The Esoteric Doctrine teaches, like Buddhism and Brahmanism, and even the Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the 'Days' and the 'Nights' of Brahma. The latter is either 'awake' or 'asleep' * Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine Essence from without inwardly, and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine Essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed, and 'darkness' solitary and alone, broods once more over the face of the 'deep.' To use a metaphor from the Secret Books, which will convey the idea more clearly, an out-breathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."

In this connection, the student of Herbert Spencer will find in the ancient occult doctrines and teachings an unsuspected firm basis for the teaching of his modern master. Spencer in his teaching of the universal presence and activity of Rhythm but echoes the old occult teachings on the subject. Note the following from the pen of the modern prophet of Evolution: "Apparently, the universally coexistent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and Dissolution."

The First Aphorism further states: "Light there was not: for the Flame of Spirit was not yet rekindled."

This is apt to prove a "hard saying" to those who, having the half-truth only, and not realizing the existence of the other half, have thought of Infinite Reality as being Spirit, of which the Flame is of course the occult and esoteric symbol. But the best ancient wisdom, as voiced by the most careful teachers, have ever taught those qualified to know the whole truth that not only back of Matter, but also back of Spirit, there abides an Eternal and Infinite Essence, which is neither Spirit nor Matter, but which is the unconditioned root and source of both Spirit and Matter. Light and Flame—the two universally recognized esoteric and occult symbols of Spirit—have back of them the "lightless and heatless" Essence of Light and Heat. The Infinite Reality is the Essence of the Spirit Light and Flame—not the Light and Flame itself. The student will be aided in. grasping this truth, if he will contemplate the flame of a lamp, a candle, a gas-flame, or any other kind of physical flame; he will perceive to be present, under and at the centre of the flame, a dark, transparent, "something" which is the "essence" from which the Flame itself proceeds, and upon which it draws for support and sustenance. In occult terminology the counterpart of this on the higher planes of Being is called "the Dark Flame"—it is the Essence of the Flame and Light, and not Flame or Light itself. As an ancient writer has said: "The Essence is the 'spirit of the fire,' and not Fire itself; therefore, the attributes of Fire, i.e., heat, flame, and light, are not the attributes of the Essence, but rather of the Fire of which the Essence is the Cause."

Therefore, the Infinite Unmanifest—the sleeping Eternal Parent—must not be thought of by the student as being Spirit, in the sense of the latter term as commonly employed in our thought. Rather is it akin to Pure Space from which the Flame emerges, and in which it is contained. There is close reasoning and distinction here, which will become clear to the student as he proceeds, but which must be noted even now in passing.

The First Aphorism further states: "Time there was not: for Change had not begun."

Here, again, is expressed another "hard saying" for the student who has not grasped the true meaning of "Time." Time, in the strict philosophical meaning of grasped the true meaning of "Time." Time, in the strict philosophical meaning of the term, does not mean pure duration of existence—instead, it means "the measure of changing existence." An enduring existence in which there is no change of form, activity, or degree, mental or physical, is Timeless. Time, in fact, is but the "measure of Change." Without Change there can be no Time, in the true sense of the latter term. Pure Being manifests not Time. Time is the result of Becoming, or Change, and is always measured by change or becoming in something.

The following statement from a modern text book may serve to point to the difference between the conception of Pure Duration, and Time: "Pure Duration is conceived without regard to the motions of changes in things. Time on the contrary is the sensible measure of any portion of duration, often marked by particular phenomena, as the apparent revolution of the celestial bodies, the rotation of the earth on its axis, *etc.* Our conception of Time originates in that of motions; and particularly in those regular and equable motions carried on in the heavens, the parts of which, from their perfect similarity to each other, are correct measures of the continuous and successive quantity called Time, with which they are conceived to coexist. Time, therefore, may be defined as, The perceived number of successive movements. Time, based upon the movements of the celestial bodies, or the earth, is frequently measured by instruments based upon such movements, such as watches, clocks, sun-dials, etc."

We are also conscious of the passage of Time by changes in our mental states, our thoughts, our mental images, etc., both in the waking state or the state of dreams. Without changes in the outside world, represented to our consciousness by perceptions of such changes, or without changes in our mental states, Time would not exist for us. It thus follows that given an Eternal Changeless Reality, for whom and by whom no "outside world" has been or is manifested; and which is wrapped in an unconscious and dreamless sleep, such as is pictured in the First Aphorism; for such a Reality there could exist no Time —no Time would present itself—Timelessness would abide, until Change began once more.

Therefore, the student will perceive the necessary truth of the statement of the First Aphorism that for the Eternal Parent, wrapped in the Sleep of the Cosmic Night, "Time there was not: for Change had not begun." It is impossible to hold otherwise, considering the nature of Time, and the absence of Change during the Cosmic Night of the Eternal Parent. The student will perceive that given Infinite Existence, and the absence of Change, then we must necessarily postulate Pure Duration, and the absence of Time. There is no logical escape from this conclusion.

The First Aphorism further states: "Things there were not: for Form had not

The First Aphorism further states: "Things there were not: for Form had not represented itself."

Here, again, we are presented with an unescapable conviction. A "Thing" is "Whatever exists, or is conceived to exist, as a separate entity, and as a separable or distinguishable object of thought." Every "Thing" must manifest "form." "Form" is (1) the shape or structure of anything, as distinguished from the material of which it is composed, hence, the configuration or figure of anything; (2) the mode of acting or manifestation of anything to the senses, or to the intellect; (3) the assemblage of qualities constituting a conception, or the internal constitution making an existing thing what it is."

Strictly speaking a "Thing" must be capable of being thought of or pictured as composed of qualities, attributes, or properties distinguishing it from other things; hence every "Thing" must manifest form in order to be so distinguished and perceived by the senses or by the intellect as a Thing. The Eternal Parent—the Infinite Unmanifest—cannot be held to manifest Form, or to display or present any particular quality, property, or attribute of Manifestation, when in its state of Unmanifestation. When the Eternal Parent takes upon itself the robes of Manifestation it proceeds to manifest the appearance of Things—these Things each displaying Form, and certain qualities, properties, or attributes which distinguish them from other manifested Things. It it axiomatic in metaphysics and philosophy that the Unmanifest cannot be thought of as possessing or manifesting (in its essential nature) any one set of qualities, properties, or attributes which appear later in its Manifestation of Things, as distinguished from the opposite set of qualities, properties, or attributes. And it cannot be thought of as possessing (in its essential nature) of both of the opposing sets of qualities, attributes, or properties, for "opposites cancel each other," and "antinomies condition not."

Instead of possessing qualities, properties, or attributes—or Form, in any of the meaning of that term—the Unmanifest must be regarded as possessing the "possibility of infinite manifestation of Form, qualities, properties, and attributes in its manifestations," or "the infinite possibility of the manifestation of Form, qualities, properties, or attributes in its manifested Things." The Infinite Unmanifest cannot be thought of as a Thing, either in itself, or by means of its symbol of Infinite Space. Rather, as an illumined occult master has expressed it, it must be regarded as "An Omnipresent, Eternal, Boundless, and Immutable Principle, regarding which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—it is unthinkable and unspeakable."

In the period of the Cosmic Night, there being nothing present except the

In the period of the Cosmic Night, there being nothing present except the Infinite Unmanifest, therefore it is seen that, necessarily, "Things there were not: for Form had not represented itself." There is no logical escape from this conclusion. The First Aphorism further states: "Action there was not: for there were no Things to act."

This statement requires little or no explanation. There being no Things present, there were no Things to act. And all action of the Infinite must be through, by, or in Things. All action requires Change, and where there is no Change there can be no action. And yet, it must not be thought that the Infinite Unmanifest is powerless, for it possesses all Power; it must not be thought that it is motionless, for in itself it is Abstract Motion. Speaking in finite terms, it may be said that in its state of the Infinite Unmanifest the Eternal Parent dwells in a state of such infinite Motion that as compared with relative Motion it is in a state of Absolute Rest.

The First Aphorism further states: "The Pairs of Opposites there were not: for there were no Things to manifest Polarity."

As every student of philosophy knows, or should know, every Thing manifests a combination of qualities, properties, or attributes. Each quality, property, or attribute, is one of a Pair of Opposites—one Pole of the Two Poles of Qualities which are ever found present. Given one quality, property, or attribute of Thingness, it necessarily follows that there is in existence in other Things an Opposite, or "Other Pole"—its antithesis. There is no exception to this rule, and though the Opposite may at first appear to be absent, diligent search will surely reveal it, and its necessary existence must be logically predicated.

Thus we have the following familiar Opposites: Hard and Soft, Hot and Cold, Large and Small, Far and Near, Up and Down, Day and Night, Light and Darkness, Long and Short, *etc.* Even where our language fails to supply a definite term for the Opposite of a discovered quality, property, or attribute, the Opposite may be expressed by prefixing the term "Not" to the observed quality, property, or attribute.

Some thinkers have sought to imply that the term "Infinite" implies a quality, property, or attribute which was the opposite of Finite, but this is merely a play upon words. The word "Infinite" implies simply an absence of limitations, bounds, or form, and does not indicate any limit, bound, or form no matter how extended. It is impossible to form a mental image of The Infinite Unmanifest, or to attach Thingness or Form, or quality, property, or attribute of any kind to it—hence the term "Infinity" is not a true Opposite. It is only when Manifestation begins that the Pairs of Opposites or Polarity put in an appearance.

The Infinite Unmanifest possesses the possibility of an infinity of manifestations, all objects of which manifestation must exhibit one or the other of any given set of qualities, properties, or attributes. But to the Infinite Unmanifest itself—the Eternal Parent, in its essence—there can be no Polarity or presence of any one set of Pairs of Opposites.

Here, as elsewhere, the student is directed to think of the Infinite Unmanifest by means of its symbol of Infinite Space, whenever he wishes to test any of the statements of the First Aphorism.

The First Aphorism finally states: "The Eternal Parent, causeless, indivisible, changeless, infinite, rested in unconscious, dreamless, sleep. Other than the Eternal Parent there was Naught, either Real or Apparent."

That the Eternal Parent is Causeless is a self-evident fact, for there is nothing which could have caused the Eternal and Original Being, from which all Manifestation proceeds. That which is Eternal must, of necessity, be Causeless. That which is Infinite, can have no Other which could have caused it. And it could not have been caused from or by Nothing, for "from Nothing, nothing comes."

That the Eternal Parent is Indivisible is likewise self-evident, for anything that can be divided or separated into parts or particles, must in the first place be originally composed of parts or particles. And anything that is composed of parts or particles must be merely a Composition, an Aggregate, a Collection, or Crowd of such parts and particles, and, therefore, not a Real Entity or Unity at all. Moreover, that which is Infinite cannot become divided or separated into parts or particles without losing its essential Infinity—a divided Infinite is no Infinite at all, but merely a Collection or Crowd of Finite Things. Absolute Indivisibility must be predicated of True Unity and Infinite Being. There is no logical escape from this conclusion.

That the Eternal Parent is incapable of Essential Change is likewise self-evident, for though It may manifest an infinity of change, nevertheless it must always remain essentially Itself, and never anything else but Itself. Moreover, not being composed essentially of qualities, properties, or attributes, it cannot undergo the change which comes from the shifting of the poles of the Opposites. And not having Form, it cannot experience the change which arises from Change of Form. Absolute Immutability must be predicated of the Eternal Parent. There is no logical escape from this conclusion.

That the Eternal Parent is Infinite is likewise self-evident. It must be Infinite, for there is nothing else by which it may be limited, defined, bounded, caused, influenced, or affected. That which is Absolute and Original, Ultimate and Elementary, can have no binding or limiting conditions or Things. Absolute Infiniteness must be predicated of the Eternal Parent. There is no logical escape from this conclusion.

That the Eternal Parent rested in "Unconscious, dreamless sleep" is held by all advanced metaphysicians and philosophers to be a logical necessity, if we are to postulate the existence of a period or state of Unmanifestation. For, as all psychologists and philosophers know, consciousness (even in the form of dreams) is impossible without Change. A changeless state of consciousness can only be expressed as Unconsciousness. And yet, the student must not fall into the error of believing that this Infinite Unconsciousness implies "inferiority to consciousness"; for rather does it imply a state of "rising above" ordinary consciousness—a state of Infinite Super-Consciousness—a state of transcending consciousness, in which there is ever present the "possibility of consciousness" without the exercise thereof. Ordinary consciousness is a descent from this state of Unconsciousness, not an ascent. This distinction is important, and must not be lost sight of by the student.

As we shall presently discover, when Manifestation begins to dawn into appearance, then, and then only, the Eternal Parent may be said to begin to "dream"—to dream of an infinity of universes, succeeding each other in rhythmic sequence. And only when the Eternal Parent shall awaken fully from the dream, into the bright noon-tide of infinite self-consciousness, may It be thought of as being fully "awake" and conscious. These facts will unfold themselves as we proceed with the consideration of the Aphorisms.

"Other than the Eternal Parent there was Naught, either Real or Apparent." Here, again, we have a self-evident truth. There can have been no other Real being—no "other" to the Infinite and Absolute Reality—for the predicate of Infinity and Absoluteness carries with it the implicit predicate of Aloneness, Oneness, and Uniqueness. There can be no "other" Real being to Infinite Reality. And, in the absence of Manifestation, there can have been no Apparent (i.e., manifested or "created" Thing or Things) Thing in existence in the period of the Infinite Unmanifestation. There is no logical escape from this conclusion.

Finally, the student is once more bidden to fall back upon the symbol of Infinite Space, in this consideration of the Infinite Unmanifest, whenever he finds it difficult, or almost impossible, to conceive of the truth of the statements contained in the First Aphorism as concerned with the Eternal Parent in the state of the Infinite Unmanifest, in the Cosmic Night. The symbol will be found perfectly adequate in order to permit one to "think of the Infinite Unmanifest," although, of course, it is impossible to paint a mental picture of either symbol or the reality which it represents.

Edgar Allen Poe has well said of the thought and concept of "The Infinite," and similar efforts of the human mind to think of the unthinkable: "This merest of words, and some other expressions of which the equivalents exist in nearly all languages, is by no means the expression of an idea, but of an effort of one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the direction of this effort—the cloud behind which lay, forever invisible, the object of this attempt. A word, in fine, was demanded by means of which one human being might put himself in relation at once with another human being and with a certain tendency of the human intellect. Out of this arose this term, which is thus the representative but of the thought of a thought. The fact is that, upon the enunciation of any one of that class of terms to which this belongs,—the class representing thoughts of thought, he who has a right to say that he thinks at all feels himself called upon not to entertain a conception, but simply to direct his mental vision toward some given point in the intellectual firmament where lies a nebula never to be solved. To solve it, indeed, he makes no effort, for with a rapid instinct he comprehends, not only the impossibility, but as regards all human purposes, the inessentiality of its solution. He sees at once how it lies out of the brain of man, and even how, if not exactly why, it lies out of it."

In the Secret Doctrine of the Rosicrucians, therefore, there is no attempt made to define the Essence of the Eternal Parent—in fact, it is held, in the spirit of Spinoza's celebrated aphorism, that "To define The Infinite is to deny The Infinite." In refusing to ascribe the finite qualities, properties, and attributes of Personality to the Eternal Parent, the Rosicrucians do not mean to imply that The Infinite Reality is below the plane of Personality, but rather that it is so immeasurably above that plane, and so infinitely transcends all Personality, that it is childish to think or speak of it in the terms of Personality.

It has been held by eminent thinkers that even the finite intelligence of man is capable of conceiving of a state of intelligence as much higher than that of the most intelligent man as the latter is higher than that of the black beetle. This being so, it can readily be seen that such a Power, to which the manifestation of such a superlative degree of intelligence being is but a bagatelle effort of power, is, and must be, in its essential nature so infinitely above the plane of human personality that it is practically an insult to think of it in the terms of Personality.

As has been frequently stated in this consideration of the First Aphorism, the state of Being of the Infinite and Absolute Reality—the Eternal Parent—during this state of the Infinite Unmanifest cannot be expressed in words, for it is beyond words. It can be thought of only symbolically—by means of Its only possible symbol, i.e., that of Infinite Space. Even symbolized, it can be thought of only in terms of negation; for being in the state of Absolute Being (which as Hegel says is practically identical with Non-Being, when the term "Being" is used in the sense of finite, conditioned, and qualified Being), it cannot be thought of as possessing any of the qualities, attributes, or properties of Thingness. Therefore, its state of Being can be suggested only by using the terms implying the negation of all those qualities, properties, and attributes which men ascribe to Things—even to those Things which they feel rather than conceive, and which represent even the remotest limits of their mentative efforts.

Edwin Arnold, in his beautiful poem "The Light of Asia," has well expressed the Buddhistic conception of this "beyond-thoughtness" of the Essence of the Infinite Reality, in the following words:

> "Om Amataya! Measure not with words the Immeasurable;
> Nor sink the string of thought into the Fathomless.
> Who asks does err; who answers, errs; say naught!
> Shall any gazer see with mortal eyes?
> Or any searcher know with mortal mind?
> Veil after veil will lift—but there must be
> Veil upon veil behind!"

And, so, the Rosicrucians regard the fact of the Infinite Ummanifest—the Absolute Essence—only under the symbol of the Infinite Sea of Pure Space, resting in a state of Absolute Calm and Absolute Transparency through which the mortal eye gazes and seems to see but NOTHING: but which the Illumined Intuition knowness to be Allness instead of Nothingness—Absolute and Infinite Being instead of Nothingness—Infinite Life, instead of Death!

Though it cannot be perceived by mortal sense, and though it transcends the highest effort of both intellect and imagination to conceive or picture, yet the highest reports of Pure Reason inform us that it must be present, and the highest reports of Intuitive Faith render it impossible to doubt its all-presence and reality. To the ignorant and the half-wise, this symbol may seem to indicate Nothing: but to the illumined and truly wise, it is seen to represent Absolute ALLNESS of Reality. Gaze ye, then, upon this symbol of Infinite Space with awe, for it represents our highest (though feeble) efforts at expressing the nature of the Infinite Essence of Being!

PART III
THE SOUL OF THE WORLD

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In the Secret Doctrine of the Rosicrucians we find the following Second Aphorism:

The Second Aphorism

II. The Germ within the Cosmic Egg takes unto itself Form. The Flame is rekindled. Time begins. A Thing exists. Action begins. The Pairs of Opposites spring into being. The World Soul is born, and awakens into manifestation. The first rays of the new Cosmic Day break over the horizon.

In this Second Aphorism of Creation the Rosicrucian is directed to apply his attention to the concept of the World Soul—the First Manifestation of the Eternal Parent. This World Soul—the First Manifestation—is represented by the Rosicrucians by the symbol of a circle containing at its centre a black dot or point. The circle, of course, represents the Infinite Unmanifest, and the black dot or point represents the Focal Point of the new Manifestation—the "Germ within the Cosmic Egg," as the old occultists poetically expressed the idea.

The Rosicrucian concept of the World Soul—the First Manifestation—corresponds to similar conceptions found, in various forms, in most of the ancient occult teachings of the several great esoteric schools of philosophy. In some philosophies it is known as the "Anima Mundi," or Life of the World, Soul of the World, or World Spirit. In others it is known as the Logos, or Word. In others, as the Demiurge. The spirit of the concept is this: that from the unconditioned essence of Infinite Unmanifestation there arose an Elemental and Universal Soul, clothed in the garments of the most tenuous, elemental form of Matter, which contained within itself the potency

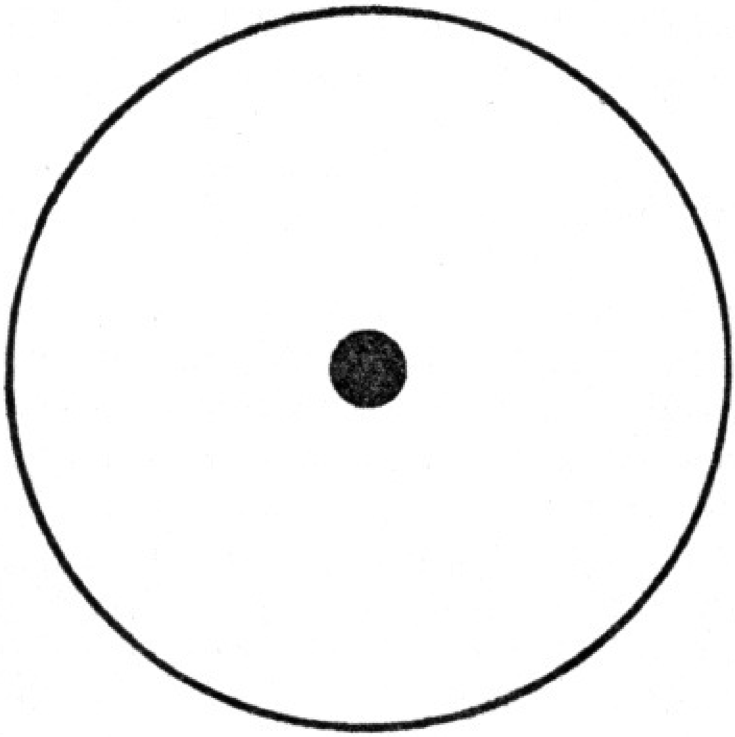

Figure 4. Symbol of the New-Born World Soul ("The Germ within the Egg")

and latent possibility of all the future universes of the new Cosmic Circle, or Cosmic Day. This World Soul is spoken of in the Second Aphorism as "The Germ within the Cosmic Egg," inasmuch as it is regarded as the tiny germ within the egg which gradually increases in size and complexity, and takes upon itself Form and Activity.

The symbol of the Cosmic Egg, of which the World Soul is the Animating Germ, is a very old one, and one widely spread in usage in the ancient world. As a prominent occultist has said: "Whence this universal symbol? The Egg was incorporated as a sacred sign in the cosmogony of every people on the earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the Origin and Secret of Being. The gradual development of the imperceptible Germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent nothing produced an active something, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all a self-generated, and self-created being—must have been a standing miracle from the beginning.

"The secret teaching explains the reason for this reference by the symbolism of the prehistoric races. The 'First Cause' had no name in the beginnings. Later, it was pictured in the fancy of the thinkers as an ever invisible Bird that dropped an Egg into Chaos, which Egg became the Universe. Hence, Brahm was called 'Kalahansa,' the Swan of Eternity which laid at the beginning of each Mahamanvantara a 'Golden Egg.' It typifies the great Circle, or O, itself a symbol for the universe and its spherical bodies. * The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. It was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In the Egyptian Ritual, Seb, the god of Time and of the Earth, is spoken of as having laid an egg, or the Universe. Ra is shown like Brahma gestating in the Egg of the Universe. With the Greeks the Orphic Egg was a part of the Dionysiac and other mysteries, during which the Mundane Egg was consecrated and its significance explained. The Christians—especially the Greek and Latin Churches—have fully adopted this symbol, and see in it a commemoration of life eternal, or salvation and resurrection. This is found in and corroborated by the custom of 'Easter Eggs.' From the 'Egg' of the pagan Druids, to the red Easter Egg of the Slav, a cycle has passed. And, yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought; if we only search for it and do not disfigure—in the haughtiness of our fancied mental and physical superiority—the original idea of the symbol."

The concept of the World Soul, in some form of interpretation and under some one of many names, may be said to be practically universal. Among many of the ancient schools of philosophy it was taught that there was an Anima Mundi, or World Soul, of which all the individual souls were but apparently separated (though not actually separated) units. The conviction that Life was One is expressed through nearly all of the best of ancient philosophies; and, in fact, in subtly disguised forms, may be said to rest at the base of the best of modern philosophies.

In the philosophical concept of the Logos, we find another, and more advanced, form of this same fundamental concept. The term, Logos, first became prominent in the philosophy of Heraclitus of Ephesus, where it appears as the Law of Nature, objective in the world, giving order and regularity to the movement of things. The Logos formed an important part of the Stoic System of Philosophy. The Active Principle, abiding in the world, they called the Logos, the term being likewise applied to the Universal Productive Cause. An authority on the history of philosophy has said of the concept of the Logos: "The Logos, a being intermediate between God and the World, is diffused through the world of the senses. The Logos does not exist from Eternity like God, and yet its genesis is not like our own and that of all other created beings. It is the First-Begotten of God, and is for us imperfect beings almost as a God. Through the agency of the Logos, God created the World."

In the philosophical concept of the Demiurge, we find another form of the same fundamental concept. The Demiurge was the name given by the Platonian philosophers to an exalted and mysterious agent by whom God was supposed to have created the universe. He was akin to the Nature-God of the Pantheists, and to the "Living Nature" of other schools of philosophy. The Demiurge was the Life of the World, or Universal Life, of which all the innumerable lives of finite creatures are but sparks in the flame or drops of water in the ocean. And, yet, in its true sense, the concept of the Demiurge was not identified with that of God, but was rather a concept of the First Great Manifestation of God, by means of which He creates and sustains the World.

The idea of a Universal Will, a primal manifestation of God, existing at the Heart of Nature, and operating to build up and sustain the Universe, is found in many modern philosophies. Cudsworth, the English philosopher has sought to indicate this conception in his idea of "Plastic Nature," of which he says: "It seems not so agreeable that Nature, as a distinct thing from the Deity, should be quite superseded or made to signifying nothing, God Himself doing all things immediately and miraculously; from whence it would follow also that they are all done either forcibly and violently, or else artificially only, and none of them by any inward principle of their own. This opinion is further confuted by that slow and gradual process that in the generation of things, which would seem to be but a vain and idle pomp or a trifling formality if the moving power were omnipotent; as also by those errors and bungles which are committed where the matter is inept and contumacious; which argue that the moving power be not irresistible, and that Nature is such a thing as is not altogether incapable (as well as human art) of being sometimes frustrated and disappointed by the indisposition of matter. Whereas an omnipotent moving power, as it could dispatch its work in a moment, so would it always do it infallibly and irresistibly, no ineptitude and stubbornness of matter being ever able to hinder such a one, or make him bungle or fumble in anything.

"Therefore, since neither all things are produced fortuitously, or by the unguided mechanism of matter, nor God himself may be reasonably thought to do all things immediately and miraculously, it may well be concluded that there is a Plastic Nature under him, which, as an inferior end subordinate instrument, doth drudgingly execute that part of his providence which consists in the regular and orderly motion of matter; yet so as there is also besides this a higher providence to be acknowledged, which, presiding over it, doth often supply the defects of it, and sometimes overrules it, forasmuch as the Plastic Nature cannot act electively nor with discretion."

Other schools of philosophy, notably that founded by Schopenhauer, have postulated the presence of a Universal Spirit (whose chief attribute is Desire-Will) from whom the universe of creatures has proceeded. This Universal Spirit is held to be filled with a longing, craving, seeking, striving desire to express itself in phenomenal existence. Schopenhauer calls it "The Will to Live." It is described as instinctive rather than intellectual, and as creating intellect with which to better serve its purposes of self-expression. Other philosophers have proceeded along the main lines of the concept of Schopenhauer, with various modifications. The same idea is expressed by some of the old Buddhistic philosophers, the very term "The Will-to-Live" being used to express the essential nature of the Universal Spirit. But, it must be noted, in such philosophies the Universal Spirit is considered rather as the Eternal Parent than as its First Manifestation. In the same way a certain school of thinkers postulate the existence of a "Living Nature," which expresses itself in innumerable living creatures and things—all Things in the universe being held to possess Life in some form and degree, as, indeed, the Rosicrucian creatures also hold.

But it must be always noted that in the Secret Doctrine of the Rosicrucians the World Soul is not regarded as the Infinite Reality, but merely as the First Manifestation thereof, from which all subsequent manifestations proceed and into which they are finally resolved. The World Soul is not Eternal, but, on the contrary, appears and disappears according to the rhythm of the Cosmic Nights and Days.

The Second Aphorism states: "The Flame is rekindled." The Dark Light once more bursts into Flame throughout the form of the World Soul, and the new Universe begins.

It also states: "Time begins." This is seen to be true because Change has begun, and Change is the essence of Time, and Time the measure of Change.

Again: "A Thing exists." This because the World Soul is truly a Thing, with all the characteristics of Thingness. It can be defined and described in positive terms; it can be thought of logically and in terms of intellect, though perhaps not capable of being pictured in the imagination.

Again: "Action begins." This because from the very inception of the Germ in the Cosmic Egg there is the manifestation of Activity, Motion, and Change. The World Soul is in constant and uninterrupted activity from the moment of its faintest dawn until the moment of its expiring quiver.

Again: "The Pairs of Opposites spring into being. As all Thingness is accompanied by the presence of the Pairs of Opposites—the contrasting sets of qualities, it follows that from the first faint breath of the World Spirit qualities, it follows that from the first faint breath of the World Spirit differentiation begins, and the polarity of qualities exhibit themselves.

Again: "The World Soul is born, and awakens into manifestation." The World Soul awakens into active manifestation from the very moment of its birth. Finding within itself the impelling urge of the Will-to-Live and of Expression, it proceeds at once, along the lines of elementary Instinct to prepare for manifestation of higher and more complex forms of life and action.

Again: "The first rays of the new Cosmic Day break over the horizon." With the coming of the World Soul the new Cosmic Day is indeed begun, and proceeds without interruption until the shades of the Cosmic Night once more overtake it in cyclic sequence.

The Rosicrucian Teaching is that the World Soul is not a soul lacking a body, but that, on the contrary, it is clothed in the garments of the most tenuous and ethereal substance—a substance as much finer and more ethereal than the Ether of Space, of the material scientists, as the latter is much finer and more ethereal than the hardest steel or granite. From this ethereal substance the World Soul weaves bodies for its manifestations, even the densest forms of matter—and even the tenuous bodily form of the highest forms of life, far removed from our comparatively gross earth-plane.

The Rosicrucians further hold that it is not correct to think of the World Soul as having been created "out of nothing" by the Eternal Parent, and still less so think of it having been created from the substantial essence of the Eternal Parent by division, separation, or partition (such ideas being held to be logically impossible and fallacious). On the contrary, it is held that the World Soul exists as an IDEA of the Eternal Parent—just as, in a day dream, or a reverie, or a full dream, we may picture a Thing as in being. Or in other terms, even the World Soul exists merely as a PICTURE in the Infinite Imagination of the Eternal Parent, and at the last is but a SHADOW of Reality, and not Reality itself.

The World Soul, at the Dawn of the Cosmic Day, may be said to be like a dreamer freshly awakened from a deep sleep, and striving to regain consciousness of himself. It does not know what it is, nor does it know that it is but an Idea of the Eternal Parent. If it could express its thought in words it would say that it has always been, but had been asleep before that moment. It feels within itself the urge toward expression and manifestation, along unconscious and instinctive lines—this urge being a part of its nature and character and implanted into it by the content of the Idea of the Eternal Parent which brought it into being. Like the newborn babe, it struggles for breath and begins to move its limbs. And as it struggles and moves, there comes to it a response from all of its nature, and its active life begins. And here we leave the World Soul, for the moment, struggling for breath and striving to move its limbs (figuratively moment, struggling for breath and striving to move its limbs (figuratively speaking, of course). Its future is related in the succeeding Aphorisms.

PART IV
THE UNIVERSAL ANDROGYNE

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In the Secret Doctrine of the Rosicrucians, we find the following Third Aphorism:

The Third Aphorism

III. The One became Two. The Neuter became Bi-Sexual. Male and Female—the Two in One—evolved from the Neuter. And the work of Generation began.

In this Third Aphorism of Creation the Rosicrucian is directed to apply his attention to the conception of the World Soul—the First Manifestation of the Eternal Parent—as a Bisexual Universal Being. This Bi-Sexual. Universal Being, combining within itself the elements and principles of both Masculinity and Femininity, is known in the Rosicrucian Teachings as "The Universal Hermaphrodite," and "The Universal Androgyne."

The term "Hermaphrodite" is defined as: "An individual which has the attributes of both Male and Female." The term is derived by joining together the two names, viz., Hermes and Aphrodite. The term came into ancient use through the legend of Hermaphroditus, son of Hermes and Aphrodite, who, while bathing, became joined in one body with the nymph Salmacis. The term "Androgyne" is defined as: "An individual possessing the attributes of both Male and Female; a Hermaphrodite." The term is derived from the combination of two Greek words, viz., "Andros," meaning "a man," and "Gyne," meaning "a woman."

The conception of the Bi-Sexuality in the Universal Manifestation, or Universal Being, is one met with on all sides in the ancient esoteric and occult philosophies in all lands. In ancient Greece, in

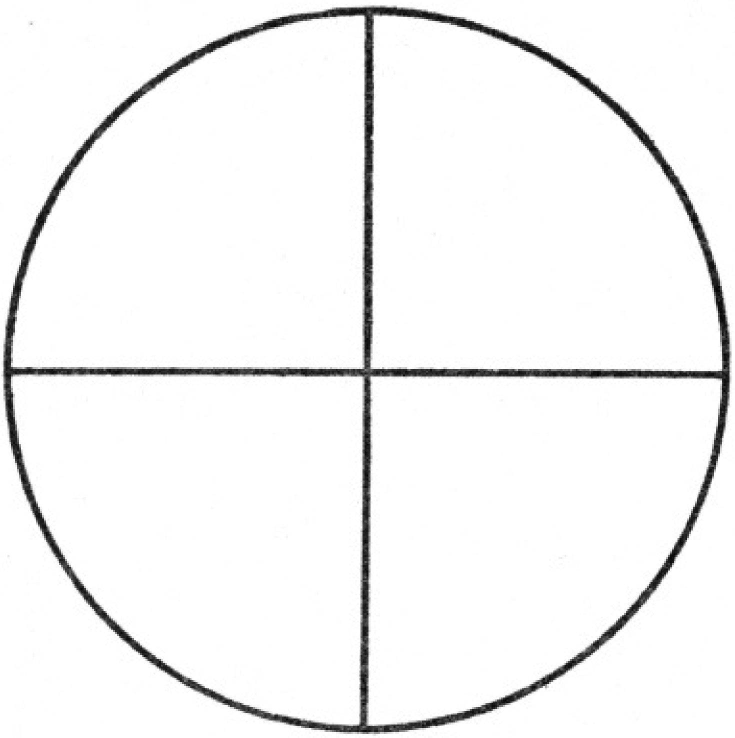

Figure 5. Symbol of the Universal Androgyne

Ancient India, and in Ancient Atlantis, Persia, and Chaldea the doctrine formed an important part of the Inner Teachings. In its highest forms, this teaching lay at the very heart of the Ancient Mysteries, and resulted in the very highest and noblest conception of the dignity and worthiness of Sex. But prostituted by the vulgar popular mind, encouraged by a debased priesthood, the same teachings were inverted and made to serve as the basis of the various degenerate phase of Phallic Worship, the traces of which are found on every page of ancient philosophical or religious history. The Rosicrucians have never countenanced even the slight descent into Phallicism, but, on the contrary have kept alive the Flame of the True Teaching, and have used its particular symbol as the distinctive symbolic name and emblem of the Order.

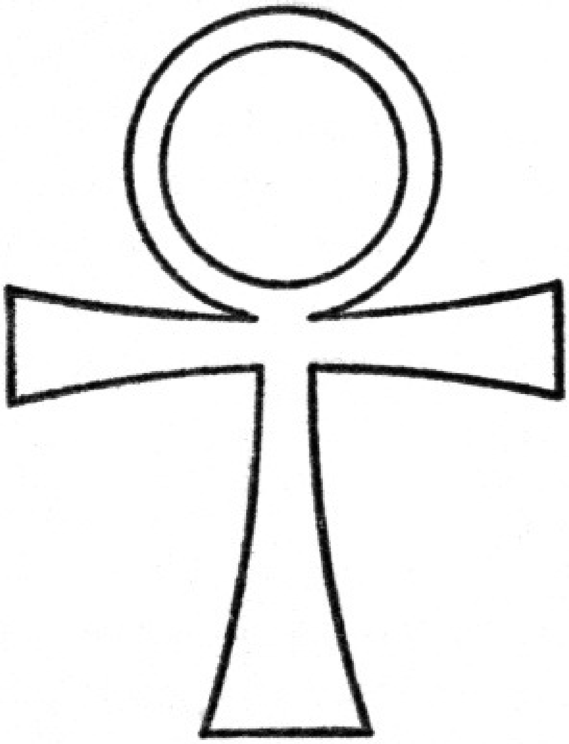

Figure 6. Symbol of the Phallic Cross.

In order to understand the symbology of the Universal Androgyne, it is necessary to first become familiar with the two ancient symbols of Sex. In all the ancient philosophies and religions, we find that the "Cross" (+) is the symbol of the Male; and the "Circle" (O) the symbol of the Female. In representing the Bisexual, the Hermaphrodite, the Androgyne, the two symbols, *i.e.* the Cross and the Circle are combined in one of several ways. The original way was that of placing the Cross within the circumference of the Circle; but later usage preferred the various forms of the so-called "Phallic Cross," which consists of the Circle, or Oval, sustaining the Cross which depends downward from it. (See illustrations.) Sometimes the Cross is represented as the letter "T", and the Circle as the letter "O".

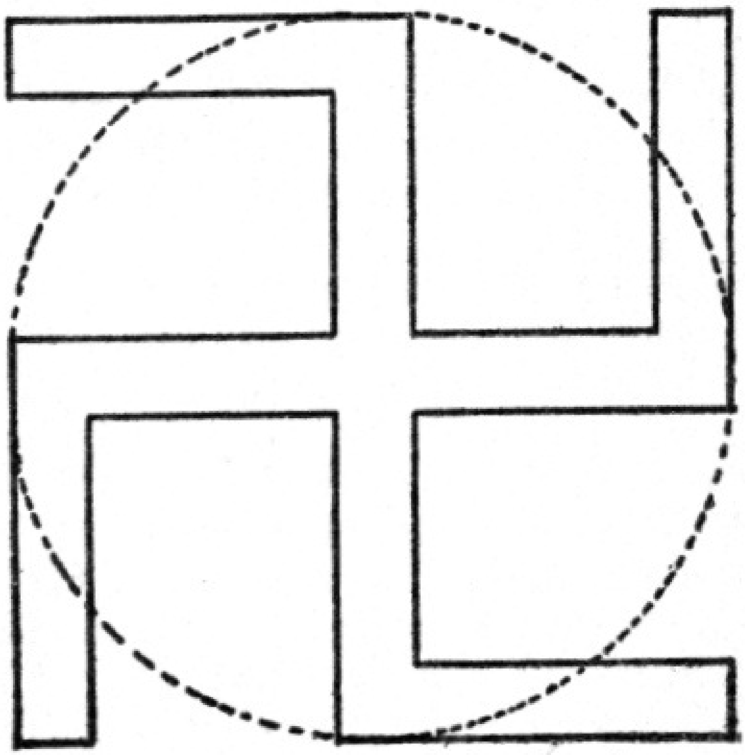

Figure 7. Symbol of the Swastica.

The well-known esoteric symbol, the "Swastica" (see illustration) consists of a modified Cross, conceived as a "whirling wheel" (something like the familiar spinning "pin wheel" of the boys' fireworks.) The whirling Cross of the Swastica, when seen in rapid motion, presents the appearance of a Circle enclosing a Cross.

This symbol of the "Circle enclosing the Cross" is one particularly sacred to the Rosicrucians, since to them it represents the Universal Activity and Universal Creation, symbolizing the Great Mystery of Occult Generation on all planes of Life. In the fanciful symbology of the ancient Rosicrucian Brotherhoods, the Circle was transformed into the Rose, and the Cross sometimes transformed into the Sword with its Cross-like handle. The sign, then, of the Cross (or Sword) combined with the Circle (or Rose), symbolized the Mystic Union of the Rose and the Cross, from whence arose the name of the Order, *i.e.* Rosi-Crucian, meaning "Rose-Cross."

The Third Aphorism states: "The One became Two. The Neuter became Bi-Sexual. Male and Female—the Two in One—evolved from the Neuter. And the Work of Creation began."

In this Aphorism there is given the "hint" at the very important teaching of the Rosicrucians concerning the Universal Sex Principles in Nature—the presence and activity of the Sexual Pairs of Opposites, Male and Female, which constitute the Secret of Creation. According to the Secret Doctrine of the Rosicrucians, there are present in All-Creation the activities of a Male Principle and a Female Principle, both Universal in Nature, Character and Extent—both Opposing Aspects of the World Soul—which act and react, one upon the other, and thus produce all Creative Activity and the "Cosmic Becoming" or Universal Activity and Change. And the teachings also are that these Two Sex Principles operate and manifest upon every plane of Life, from the Sub-Mineral, on to the Mineral, on to the Plant, on to the Animal, on to the Human, or to the Super-Human, on to the Angelic or God-like. And, likewise, that in every Thing in Creation there is present and manifest the activity of Sex.

The above statement of the Universality of Sex may seem somewhat surprising to the person who has not acquainted himself, or herself, with the Ancient Wisdom of the Esoteric Schools; or who is not familiar with the daring conceptions of advanced modern science. But to that one who has mastered the ancient wisdom-teachings, and who has likewise become acquainted with the best of modern advanced scientific thought, there will seem nothing strange about these statements. The ancient teachings taught positively that there was present and active Sex in all Manifested Creation; and Modern Science is beginning to teach that the evidence of the presence of Sex in every Thing is conclusive.

The ancient teachings, which were later embodied in the early Rosicrucian teachings, held that in order that there might be Becoming, Change, or Creation, there must be Reaction following Action—the play of one force on another. And the best teachings of the ancients were that these two opposing forces in Nature were Masculine, and Feminine, respectively—dual aspects of the Universal Being. And Modern Science is fast coming to recognize and teach the same great truth.

The best teachings of modern science is that there is a stimulating or fertilizing activity in nature which acts upon a generative force, the latter reacting upon the former. And, at the other end of the material scale, we find the teaching that the atom (once supposed to be the ultimate form of matter) is now discovered to be composed of a multitude of electrons, corpuscles, or ions (different names for the same thing) revolving around each other at a tremendous rate of motion. It was formerly supposed that the electrons simply revolved one around another, and that all were alike in character and nature; but the later discoveries show that the formation of the atom is due rather to the action of numerous circling positive (or "male") electrons around a central negative (or "female") electron, the positive (or "male") electrons seemingly exerting a peculiar effect upon the negative (or "female") electron, causing her to put forth certain energies which result in the "generation" of the atomic structure.

This is in perfect accordance with the old Rosicrucian doctrine that the "positive" pole of magnetism and electricity (for both were well known to the ancient alchemists) was "masculine," and that the "negative" pole of the same was "feminine." But, unfortunately, the terms "positive" and "negative," respectively are used with the wrong implication and much confusion results therefrom. For instance, the term "positive" is used to indicate strength and reality, as opposed to weaknesses and unreality of the "negative." But the real facts of physical science show us the falsity of such an interpretation of these terms. The so-called "negative" pole of the battery is really the pole of generation or the production of new forms and energies—the best authorities now prefer to use the term "the cathode pole" in place of "the negative;" the word "cathode" being derived from the Greek word meaning "descent; the path of generation," *etc.* From the "cathode" pole of the battery emerge the great swarms of electrons, ions, or corpuscles; and from the same pole also emerge the wonderful "rays" which have played such an important part in modern physics. The "cathode" pole of the battery is the Mother of all that strange brood of new forms of matter which have appeared to confute the old materialistic theories, and to destroy the old conceptions of science. The "cathode" pole should, in reality and truth, be called the "female" pole; and the "positive" the "male," for such terms truly represent their true respective offices.

Modern science also teaches that the electrons which are "composed of negative (female) electricity," frequently becomes detached from its male companion corpuscles, and starts on an independent career. It seeks a union with a masculine corpuscle, and gaining it a new set of creative activity is begun. When the female corpuscle unites with the new masculine one a strange phenomenon occurs; the corpuscles began vibrating and circling around each other, and the result is the birth of a new atom in which is combined the masculine and feminine energies in some particular proportion. The atom, thus formed, does not manifest the properties of free electricity but manifests an entirely new set of properties. The process of detachment of the feminine electrons is called "ionization;" and arising from such detachments and the formation of new unions result the varied phenomena of heat, light, electricity, magnetism, *etc.*

In the same way, the varied phenomena of "chemical attraction" and "chemical affinity" arise from the manifestation of Sex on the atomic plane, though science has not as yet perceived this to be the truth. Science teaches that there are "marriages, divorces, and re-marriages" among the atoms, but it hesitates to go further and assert that this is a part of the universal Sex manifestation—but this announcement must come in time for the evidence is overwhelmingly convincing. The explosive properties of certain substances really result from a "divorce" of the atomic and molecular parties—the detachment of the male and female particles under the influence of a stronger attraction; and the formation of the different substances result from the attractive unions of certain male and female elements of matter. Alchemy has always known this to be a fact; it remains for modern science to corroborate and reaffirm the "vagaries" of the old alchemists regarding this important fact of nature.

It has always been admitted by science that there was Sex manifest in plant-life as well as by animal-life, but the mineral-life was not given the benefit of the manifestation of the universal principle of Sex. But recent discoveries have forced upon scientists the fact that in the crystallization of minerals there is an unmistakable evidence of the presence and activity of Sex, and in the near future it will be found that all the other changes in minerals are the result of Sex-attraction or repulsion. And, as we shall see in a subsequent chapter of this book, there is present the activity of Sex on the mental planes of life.

In short, on each and every plane of Life, physical, mental, or spiritual there is found present and active the Universal Principle of Sex, in some of its phases and forms. Sex cannot be escaped in Nature—the Universe is Bi-Sexual, and all Creation, on every plane, is caused by Sex and Sex only. A full understanding of this important fact would revolutionize the conceptions of modern science, and render practicable many important ideas which now exist merely as dreams in the minds of the advanced scientists. To those who cannot see this plainly, we would say: It is admitted that all physical and mental phenomena depend for activity upon the Law of Attraction. When it is discovered that the law of Attraction proceeds along the lines of Sex, and Sex alone, then it is seen that all activity is Sex-Activity.

Had the World-Soul remained Neuter, there would have been no Universal Manifestation or Creation. It was necessary that the Principle of Sex should appear, in order that Creation should begin. It is only by the constant and continuous action and reaction of the Two Sex Principles in Nature that Creation, Process, Becoming, and Change is possible—and as all Things are but the products of Change, Process, Becoming, and Creation, it follows that without Sex there would have been to Things in the Universe—and in that even the World Soul would have abided apart, alone, and single until the end of its days. With the introduction of Sex came the beginning of Generation and Creation, under which the One became the Many and Sameness became Variety and Diversity. The ancient teachings furnish the only logical explanation of Creation. The One becomes the Two, and from the Two proceed the Many.

The One becomes the Two, and from the Two proceed the Many.

PART V
THE ONE AND THE MANY

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In the Secret Doctrine of the Rosicrucians, we find the following Fourth Aphorism:

The Fourth Aphorism

IV. The One becomes Many. The Unity becomes Diversity. The Identical becomes Variety. Yet the Many remains One; the Diversity remains Unity; and the Variety remains Identical.

In this Fourth Aphorism of Creation, the Rosicrucian is directed to apply his attention to the concept of the World Soul—the First Manifestation of the Eternal Parent—as a One Manifesting as Many; a Unity manifesting as Diversity; an Identical manifesting as Variety: yet, notwithstanding such manifestations, remaining ever One, Unity, and Identical.

This concept of the World Soul, so manifesting itself in Manifoldness, Diversity, and Variety, yet ever remaining One, Unity, and Identical, is represented by the Rosicrucians by the symbol of a small circle within a larger circle, the smaller circles being filled with tiny points or centres of manifestation. The outer circle is, of course, the Infinite Unmanifest; the smaller circle, of course, being the World Soul; and the small dots, or points, being the individualized centres of life, being, and activity manifested by the World Soul.

That all beings are, in truth, but expressions of the One Being—centres of consciousness, form, and activity within itself,—is a fundamental tenet of all occult and esoteric teaching. That all Being is One; all Life, One; all Form, One; all Consciousness, One, is known to all true disciples of the occult and esoteric teachings of the past and present, occidental and oriental, philosophical and theological. Hidden

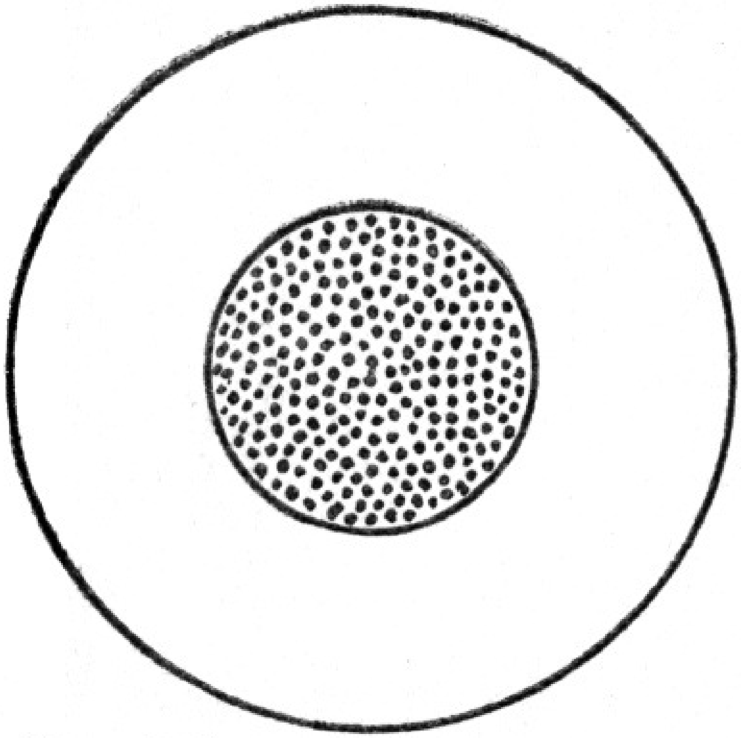

Figure 8. Symbol of the Many in the One

behind and under the orthodox, exoteric teachings, there is always to be found this insistence upon Essential Oneness on the part of the Inner Teachings of all schools.

That there is but One Life, and not Many Lives, is a fundamental article of all occult and esoteric faith. The One Life, moreover, is not to be thought of as dividing and splitting itself up into bits, parts, and particles, in order to accomplish the process of Creation, and the Manifestation of the World. Instead, it is to be thought of as merely reflecting itself in the many individual mirrors of expression, just as the sun reflects itself as One in the millions of falling raindrops, or in a million tiny jars filled with water. There are millions of reflections of the One, but only the one One in reality. Or, using another figure of speech, the One may be thought of as an Infinite Ocean of Being, in which there are millions of tiny bubbles, each apparently apart and separate, but all of which are in reality, but centres of activity and expression in the One Great Ocean.

Separateness is, to quote a writer, "but the working fiction of Creation." All the apparently separated Things are contained within the circle of the World Soul—and the latter is contained within the circle of the Infinite Unmanifest.

Not only is this esoteric conception of the Many in One, and the One in Many, a fundamental conception of the ancient esoteric and occult teachings, but the same truth in another form is presented by advanced modern science in its conception of the Universal Substance. Science postulates the existence of a Universal Substance, known under many names, from which all Things proceed. It matters not whether this Universal Substance be called "Primordial Substance," or "Infinite and Eternal Energy," or "The Universal Ether," the fact remains that science postulates its existence as a fundamental, substantial Something, of and in which all forms and phases of phenomenal existence are but manifestations. In the same way, those schools of transcendental philosophy which postulate the existence of a Universal Mind teach that all forms and phases of phenomenal existence are but Thought Forms in the Universal Mind. And the old Brahmanical teachings likewise hold that the Many exist but as incidents of the "dream" or "meditation" of the Lord High Brahma.

In all forms, phases, and schools of philosophy we find this insistence upon the presence and existence of a One Something of which all else are but manifestations. In fact, as the wisest philosophers have informed us, the whole purpose of philosophy is to discover the One Unconditioned Ground of all that exists Conditionally. All philosophy worthy of the name is Monistic in essence. A leading authority on the history of philosophy informs us the: "Monism is, in strictness, a name applicable to any system of thought which sees in the universe the manifestation or working of a single principle. Such a unity may be at once the tacit presupposition and the goal of all philosophic effect, and in so far as a philosophy fails to harmonize the apparently independent and even conflicting facts of experience, as aspects or elements within a larger whole, it must be held to fall short of the necessary ideal of thought. Dualism, in an ultimate metaphysical reference, is a confession of the failure of philosophy to achieve its proper task; and this is a justification of those who consistently use the word as a term of reproach."

And, now, let us take a brief passing glance at the Rosicrucian teachings concerning the manner in which the One proceeded to become the Many—the Unity to become Diversity—the Identical to become Variety—and yet remain the One, Unity, Identity of the World Soul, unaffected and unchanged by its plunge into Manifestation. Evolution we see on all sides around us, but all Evolution must be preceded by Involution, as all occultists and scientists know full well.

Modern Science, in pursuing its discoveries along the lines of Evolution, has almost entirely ignored the twin-activity of Manifestation, which is known as Involution. Not so the ancient occultists, however, for they knew full well the truth so forcibly expressed in the words of a modern "plain speaking" philosopher who said: "You can never get out of a thing anything which is not already involved in it." And to the ancient student of the esoteric teachings any idea of Evolution which did not begin with the teachings concerning Involution was like the play of Hamlet with Hamlet left out. There is an ancient saying which runs: "That which is evolved must previously have been involved;" and in this simple statement is condensed a volume of important occult lore.

The term "Involve" means "to wrap up; to cover; to hide; etc." The term "Evolve" means "to unwrap; to unfold; to un-roll; etc." With these meanings in mind, the student sees at once that before a thing can be "unwrapped, unfolded, un-rolled," it must have first been wrapped-up, folded-up, rolled-up. We must not lose sight of the meaning attached to the simple terms, no matter how many high-sounding terms are substituted for these. The same thing remains the same thing, no matter how many new names are attached to it.

The esoteric teachings, as has been said, clearly and positively state that before there began the wonderful process of Evolution from simple to more complex forms of manifestation—from lower to higher—there must first have been an "involution" or in-folding of the World Soul into the simple, gross, elemental forms of matter. The vibrations must have been first lowered, before they can have been increased.

Plunging at once, with terrific speed and force, into the abyss of Manifestation, the World Soul created for itself material garments of the densest and grossest elemental matter. This extreme form of elemental matter is not known to us today, for it has been discarded in the course of evolution on this particular planet. It, however, still exists on other planets of our solar system. This form, or forms, of elemental matter is below the scale of the minerals, and is as much lower than the grossest mineral known to science as that mineral is lower than the highest plant. In texture, structure, and density the extreme form of elemental matter is as much grosser than the lowest form of mineral known to us, as the latter is grosser than the highest form of ethereal vapor or radiant matter known to modern science. It is useless to try to describe this form of matter, for the ordinary mind cannot grasp it in the absence of concrete illustration.

When the lowest point in the scale of Involution was reached, then the Law of Rhythm asserted itself, and the upward climb began—the first movement of Evolution began to manifest itself. And, at this precise point, there was begun the manifestation of what may be termed "individualization," or the forming of centres of activity and consciousness. The World Soul descended into the depth of Involution en masse, and then began to emerge from those depths by an apparent "splitting up" process, in which the active new-born centres of activity began to assert themselves and to move upward toward self-expression. The simpler centres which occultists know to be the centers of activity in the electrons of matter began to form molecules. There was of course manifested the presence of mind within this gross matter—but only the faint glimmerings were manifested, for the gross enveloping sheaths of matter almost smothered the mental principles involved within them.

The Process of Evolution once begun, it proceeded rapidly. Higher and higher in the scale of manifestation rose the Things—in spiralic process, each spiral rising above the one beneath it, and yet each proceeding apparently in a circle, as do all proceeding things. In due time the first signs of the mineral kingdom began to show themselves, building upon the basis of the sub-mineral forms of matter. In the mineral kingdom began to manifest higher forms of life and mind—for, as the occultists know well, the minerals possess both life and mind in a certain degree. And then later appeared the first signs of plant life—forms but slightly above those of certain crystals.

When the temperature of the earth was at a point at which life is commonly believed to be impossible, there were present certain strange forms of life, which may be described as half mineral—half plant. These crystals reproduced themselves by a splitting up process, and grew from the inside as do plants. These life forms were composed of the same materials as the crystals from which they evolved—but they possessed a greater degree of life and mind, and while from one point of view they may be said to have been minerals, yet from another they may truly be said to have been plants. These strange creatures have disappeared as have all other "intermediate forms" which have played the parts of bridges in the evolutionary process. But they have left their traces in the material bodies of both plants and animals. For it must be remembered that even the bodies of the highest forms of plant or animal life are composed of certain chemical elements which were derived from the mineral kingdom, as for instance, oxygen, hydrogen, carbon, nitrogen, sulphur, phosphorus, *etc.*

The first forms of real plant life are described by the old teachers as having been a now-extinct lowly form of plant-life scarcely more than a crystal in appearance, and yet manifesting the characteristics of plant life. Then appeared the ancestors of what are now known as the "chlomacea" which are a strange group of lowly creatures, comprising the characteristics of both plant and mineral life, and being found even today in the deposits upon damp rocks, the bark of trees, *etc.* From this and simpler creatures evolved the ancestors of what are now known as the "angiospores," or lowest forms of plant-life; and later, the ancestors of the "gymnospores," which are probably the lowest forms of animal-life known to science today.

The Process of Evolution is caused by the constant striving of the Life and Mind within the sheaths of matter—the striving to express more and still more of

Mind within the sheaths of matter—the striving to express more and still more of themselves, and to mould and use the sheaths of matter in the work of self-expression. Protoplasm, the physical basis of plant and animal life, was evolved in this way. Then came the single-celled creature which dwelt in the slime of the ancient ocean beds. Then forms of life composed of colonies of cells appeared. Then more complex forms of cell-combination, and so on, and on, until the highest forms of life known to us today were evolved.

Finally, primitive man was evolved. Then man began to improve in mind and feeling. And he is still making progress along these lines. But man (of today) is merely a high stage of the evolutionary process, and he, in turn, will be succeeded by the Super-Men of the future, and these in turn by the god-like angelic creatures, the like of whom are in existence on other and high spheres even this day.

But always remember that in all the millions of types of living forms, and the millions upon millions upon millions of individuals ensouling these forms, there is no real separateness. All life is One—and all Life but the Life of the World Soul. Therefore, in the symbol of the Rosicrucians—the countless points within the smaller circle, which in turn is enclosed within the larger circle—we have the picture of the Eternal Parent and its First Manifestation, the World Soul, the latter manifesting in the countless life-forms of the World of Manifestation. And, the work of Evolution is still underway, and higher and higher forms of expression will proceed from within the Involved Being of the World Soul which is ever striving and struggling to manifest itself in self-expression.

PART VI
THE UNIVERSAL FLAME OF LIFE

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In the Secret Doctrine of the Rosicrucians, we find the following Fifth Aphorism:

The Fifth Aphorism

V. The One is the Flame of Life. The Many are the Sparks in the Flame. The Flame once lighted kindles everything within its sphere. The Fire is in everything and everywhere; there is nothing dark or cold within its sphere.

In this Fifth Aphorism of Creation, the Rosicrucian is directed to apply his attention to the concept of the Universal Life—the Life of the World Soul, permeating everything everywhere within its sphere of existence. This concept of the World Soul as a Flaming Fire of Life, abiding in the entire Universe in all of its parts, is represented by the Rosicrucians by the symbol of a circle filled with flaming fire.

The symbol of Life has always been the Flaming Fire, in all occult teachings. The Eternal, Universal Fire, or Flame, which kindles ever all that presents itself to its influence, yet ever remains unchanged and undiminished in its Essence, has ever been the favorite symbol of the occultists for the Universal Life in Manifestation. When the term "Spirit" is used to indicate "Life," then the Flame or Fire has always been the symbol for Spirit.

And, indeed, the Flame is the most appropriate symbol for Life that can be thought of. For the Flame while ever remaining the same, yet is never composed of the same particles or sparks for even two consecutive seconds. The Flame, itself, in its Essence, ever remains the same and unchanged, yet its Manifestation is always accompanied and correlated to the appearance and disappearance of innumerable

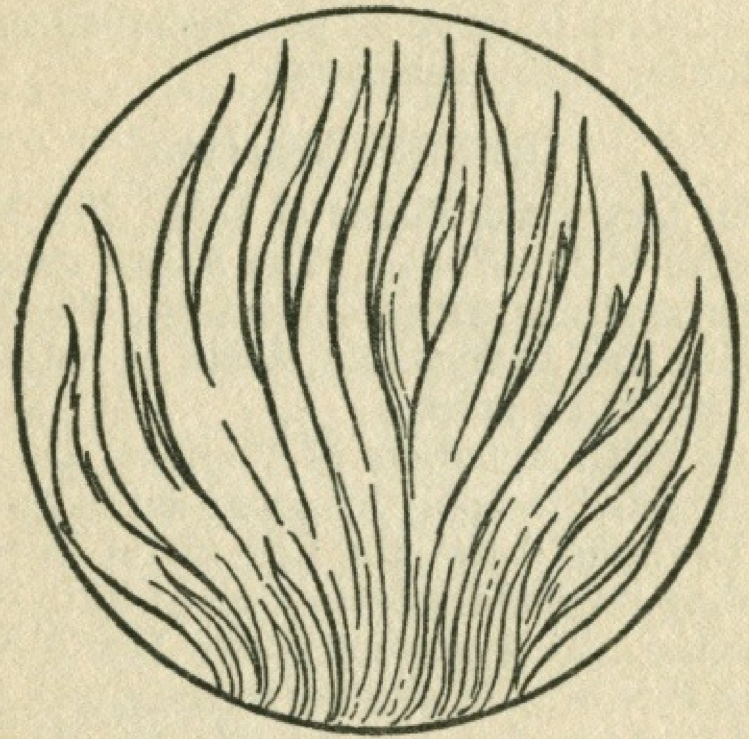

Figure 9. Symbol of the Universal Flame of Life

tiny particles of material substance which it kindles into sparks, then destroys by the process of combustion, and then replaces by others of similar nature.

And so it is with the Universal Life. It ever persists unchanged and unaltered in its Essence, yet constantly manifesting itself through and in countless material forms which come and go and are in turn replaced by other forms. The form appears, is consumed, and perishes—yet the Flame abides and survives all change. Those who have plunged deep into the esoteric teachings are aware that there are many other very good reasons why the Flame or Fire is the best possible symbol for Life, but it is not thought expedient to go into these further reasons at this time and in this place.

It was formerly the teachings of science that the Universe was composed of two great classes of Things, as follows: (1) Living Things, and (2) Lifeless Things. In the first class were placed all human and animal life, at least during their term of vital existence; plants were afterward added, though somewhat grudgingly, by science. In the second class, all Things below the plane of animal or plant life were placed; it being taught that minerals, chemical elements, etc., were utterly lifeless. Any who ventured to question this accepted classification were deemed of unsound mind, and unworthy of serious consideration.

But the esoteric schools of thought, and the occultists, were always insistent upon the principle that there was nothing lifeless in the universe—that everything was instinct with life in some form, degree, or phase. And, lo! modern science has at last reached the point where it is practically looking Occultism squarely in the face, in full agreement upon this important point. The old idea of a half-lifeless universe is fast passing away, and men of advanced science are beginning to whisper to each other that "The Universe is Alive, as a Whole and in all of its parts." Surely this is a remarkable change in scientific opinion.

This changed conception of science is picturesquely expressed by Luther Burbank, the " wizard of plant life," as follows: "All my investigations have led me away from the idea of a dead material universe tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal, or planet, is only an aggregation of organized unit forces, held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half-dead, but all alive."

Prof. Dolbear goes back even to the Ether of Space in his assumption of Omnipresent Life, when he says: The Ether has besides the function of energy and motion, other inherent qualities, out of which could emerge under proper circumstances, other phenomena, such as life, mind, or whatever may be in that substratum." Prof. Cope has intimated that "the basis of Life lies back of the atoms and may be found in the Universal Ether."

Saleeby, in his well-known work of Evolution, in which he carries to its logical conclusions the work of Herbert Spencer, says: "Life is potential in matter; life-energy is not a thing unique and created at a particular time in the past. If evolution be true, living matter has been evolved by natural processes from matter which is, apparently, dead. But if life is potential in matter, it is a thousand times more evident that mind is potential in life. The evolutionist is impelled to believe that mind is potential in matter. (I adopt that form of words for the moment, but not without future criticism.) The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of mind. May we not draw the inference that the elements of mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell. Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of one invariable unit, the electron, and we must therefore assert that mind is potential in the unit of matter—the electron itself. It is to assert the sublime truth first perceived by Spinoza, that mind and matter are the warp and woof of what Goethe called 'the living garment of God.' Both are complementary expressions of the Unknowable Reality which underlies both."

Flammarion has said: 'The universe is a dynamism. Life itself, from the most rudimentary cell up to the most complicated organism, is a special kind of movement, a movement determined and organized by a directing force. Visible matter, which stands for us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought—is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams through its every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space." [The student must always remember that where there is "mind," there must be "life;" and where "life," there must be "mind." Hence the importance of these admissions of modern science.]

Haeckel in his "Riddle of the Universe," sometimes called "The Bible of Materialism," makes the following statement, remarkable coming from such a source: "I cannot imagine the simplest chemical and physical process, without attributing the movements of the material particles to unconscious sensation." Again, he says: "The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience 'pleasure' or 'revulsion' at contact with them, and execute specific movements on this ground." He adds, at another point: "The sensations and responses in plant and animal life are connected by a long series of evolutionary stages with the simpler forms of sensation that we find in the inorganic elements, and that reveal themselves in chemical affinity." He quotes with approval the statement of Nageli that: "If the molecules possess something that is related, however distantly, to sensation, it must be uncomfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise."

But not only is modern science giving approval to the oldest conceptions of the occultists concerning Universal Life in the manner mentioned above, *i.e.* by general statements; it is also quoting with approval the experiments and discoveries of leading scientists along the same line—experiments which go to prove the general statements above quoted. Let us consider a few of these experiments and discoveries in the laboratories of modern science.

Science has practically created counterparts of the diatoms or "living crystals"—created artificially, in the laboratories, creatures similar to these links between the mineral and the animal forms. The diatoms are tiny geometrical forms, composed of a tiny shell of siliceous material enclosing a minute drop of plasm, resembling glue. These creatures are visible through the microscope, and are so small that thousands of them might be gathered together on the head of a pin. They so closely resemble crystals that a very careful examination is required pin. They so closely resemble crystals that a very careful examination is required to distinguish them from true crystals; and yet they are alive, and perform all the functions of life.

Crystals, as you know, are born, grow, live, and may be killed by chemicals or electricity. Some investigators have discovered indications of elementary sex functions in certain crystals. A scientific writer has said: "Crystallization, as we are to learn now, is not a mere mechanical grouping of dead atoms—it is a birth." The crystal forms from the mother liquor, and its body is built up systematically, regularly, and according to a well-defined pattern, plan, or design—as true to the pattern as are the bodies of plants and animals. The certainty is present in the crystal creative life activity. And, not only does the crystal grow in this way, like a plant or an animal, but it also reproduces itself by separation and division, just as do the individuals of the lower forms of plant-life and animal-life. The distinguishing point between the growth and reproduction of crystal forms and that of the higher forms of life has, heretofore, been held to be as follows: the crystal takes its nourishment from the outside and builds up its bodily structure on its outer surface, while the lowly forms of plant-life and animal-life takes its nourishment from the outside but builds up its bodily structure from within. If the crystal had a soft-centre and took its nourishment in the way of the low form of plant-life or animal-life (building from within) it would be almost identical with the diatom; or if the diatom grew from the outside, and had a hard centre, it would be considered a true crystal; so, as you see there is very little real difference between them. And, now, lo! even this distinction is apparently to be wiped out by the discovery of artificial living crystals, evolved in the laboratory.

Careful scientific tests have determined that there is what is known as "the fatigue of elasticity" in metals, which is relieved by a rest or "vacation." This has also been found true of razors, the edges of which are restored by a little rest, thus corroborating the ancient "superstition" of users of razors. Tuning forks have been found to lose their power of vibration by over-use, a short rest restoring the same. Machinery in mills and factories have been found to be benefited by an occasional "day off." Metals have been discovered to be subject to disease and infection, and in some cases have been found to have been actually poisoned and afterward restored by antidotes. Window glass, especially the fine stained glass of cathedral windows, is found to be subject to an infectious disease, spreading from pane to pane, and resulting in the disintegration of the substance of the glass. Workmen's tools have been found to experience fatigue, and to be the better for an occasional holiday or longer vacation. Every observing machinist has observed certain idiosyncrasies in particular machines which need "humoring."

particular machines which need "humoring."

The most conclusive scientific report upon this interesting subject, so far as known to the present writer, is that which recites the celebrated series of experiments conducted upon so-called "non-living matter, several years ago, and which are recorded in the book entitled "Response in the Living and Non-Living," by the scientists who conducted the experiments, Professor J. Chunder Bose, of the Calcutta University, who occupies a high position in the scientific world. Professor Bose's experiments have aroused the greatest interest in prominent scientific circles, and have aided greatly in corroborating the conclusions of other scientists who hold that "there is no such thing as dead matter."

Proceeding from the fundamental postulate that the best and only true test of the presence of life is the response of matter to external stimulus, Professor Bose has demonstrated that in many instances so-called inorganic matter, such as metals, minerals, etc., give a response to such stimulus which is similar, if not indeed identical, to the response of the matter composing the bodies of "living" animals, plants, and men. He devised certain very delicate apparatus for registering and measuring such responses, the same being traced as curves on a revolving cylinder. He employed that most delicate scientific instrument called, the Galvanometer in these experiments. The Galvanometer will register the faintest irritation of nerve-matter, or living muscle; and the experiments proved that it would also register the variations of minerals, metals, etc., subjected to the stimulus of outside force; the curves or tracings being practically identical in either case.

Professor Bose reports that when he attached the Galvanometer to bars of various metals they gave a similar response when struck or twisted; the greater the degree of irritation caused in the metal the greater the degree of response. It should be noted that the living nerve or muscle reacts and registers in precisely the same way, and so far as the instrument indicated the response of muscle, nerve, metal, and mineral was identical. Just as the nerve or registered "fatigue" after frequently repeated stimulus, so did the metal or mineral so register. And, just as the nerve or muscle registered the renewal of vigor after a rest, so did the metal or mineral. To all intents and purposes the "living" and "non-living" matter gave the same response and evidence of "life." Moreover, the instrument showed something like "tetanus" in metals, caused by repeated shocks; recovery after the rest being also recorded. Moreover, several metals recorded fatigue from other causes; and in some cases the metals showed the effect of poisoning, recovery by the application of antidotes, and also the signs of excitement or intoxication from other forms of stimulus.

The experiments also showed that metals manifest a condition akin to sleep;

The experiments also showed that metals manifest a condition akin to sleep; that they can be killed; that they exhibit torpor and sluggishness; that they wake up, and can be roused into activity; that they may be stimulated, strengthened, weakened, drugged or intoxicated; that they suffer from extreme cold or heat; that they respond to the presence of certain drugs just as do living plant and animal. A piece of steel subjected to the effect of poison recorded on the delicate instrument a gradual fluttering and weakening, resulting in final death, just as does a portion of animal matter, or an organ of the body of an animal, or a piece of the living substance of a plant. When revived before it was too late, the response of the metal was gradual in the case of both muscle and metal. A most interesting fact is the statement of the experimenter that even the poisons which served to "kill" the metals showed a like susceptibility to the actions of other poisons, and were found to be, themselves, capable of being "killed" by poisons. In the case of these metal "killings," however, the molecular structure was apparently not affected, just as the similar structure in the animal tissue is not affected—in both cases there was apparently a causing of a "something within" to cease to function in the substance, a "something" which may as well be called a "soul" as any other term.

Other scientific laboratory experiments have revealed most interesting facts concerning the production of living things from "non-living matter." Dr. Charles Bastian, of London, England, has prepared and exhibited more than five thousand microphotographs showing the evolution of organic living forms from the inorganic "non-living" (so-called). He claims to have produced certain microscopic black spots from a previously perfectly clear liquor, which spots gradually enlarge and are transformed into certain forms of lowly bacteria. Professor Burke, of Cambridge, England, claims to have produced from sterilized bouillon, by the action of sterilized radium chloride, certain minute living bodies which manifest subsequent growth and reproduction by subdivision.

The ordinary student of chemistry and physics is familiar with what is called "metallic vegetation," notably in the case of the "lead tree," in which there is manifested the appearance of plant forms on the part of the acidulated solution of certain metallic substances. In the case of the "lead tree" an acidulated solution of acetate of lead is placed in a wide-necked bottle, from the cork of which bottle a piece of copper wire is suspended, at the end of which dangles a piece of zinc which hangs at the centre of the lead solution. When the bottle is corked the copper wire begins at once to be surrounded with a growth of metallic lead closely resembling a very fine moss, which moss gradually develops branches and limbs and finally foliage, in the end a miniature bush or tree being formed. Other metallic solutions produce similar phenomena. Saltpeter, subjected to the effect of polarized light, assumes forms closely resembling the orchid. Crystals of frost form on window panes the shapes of leaves, branches, foliage, blossoms, flowers, *etc*. Many metals tend to crystallize in the forms of vegetable growth; and this is particularly significant when it is remembered that crystals are beginning to be regarded as "almost alive" by modern science, as noted in a preceding paragraph of the present chapter.

The scientific magazines, a few years ago, contained references to an interesting experiment performed by a German scientist using certain metallic salts. The scientist subjected the salts to the action of a galvanic current, and was astounded to discover that around the negative or cathode (female) pole of the battery the particles of the metallic salt began to group themselves in the form of a tiny mushroom, with stem and umbrella-like top. These metallic mushrooms at first displayed a transparent appearance, but gradually developed color, and finally assumed a pale straw color on the stems, with a bright red color on the top of the umbrella and a faint rose tint on the under surface. But the most startling feature of the phenomenon was that the metallic mushroom had fine veins or tiny tubes running along the interior of the steins, through which the nourishment, or additional material for growth, was transported—the mushroom being fed from the inside, as in the case of the true fungus mushroom. It seemed that, to all intents and purposes, these metallic mushrooms were practically the connecting link between mineral and vegetable life.

As has been stated elsewhere in this chapter, modern science now stands on the threshold of the discovery (by actual laboratory proof) that there is no such thing as "lifeless" matter—and that Everything is Alive. This has been the contention of the occultists for thousands of years. As a writer has said, it would seem that as in the case of the great Tunnel of the Alps, the two bands of workers, each on its own side of the mountain, were fast approaching the place where only a thin partition separated them one from another; and that already they can faintly hear the sounds of each others' picks penetrating the thin dividing wall between the two camps. The occultist may now safely await the day when modern science will actually "prove for him the old teaching of the esoteric schools."

Moreover, science is coming very near to the place when it will perceive the truth of the old occult axiom that "All Power is Will-Power," and that the movements of electrons, atoms, molecules, and masses of matter are in response to an inward "feeling" resulting from the attraction or repulsion to or from other forms of matter, and the "will" action in response thereto, as Haeckel and Nageli (materialistic scientists though they may be called) have claimed for half a generation past. The contention of the Materialists that Life and Mind are but qualities of Matter, and are to be found in all forms of material objects, needs but to be inverted in order to show the Truth, long since uttered by the ancient occultists, namely that Matter is but the Outer Garment of Soul (Life-Mind), and that all material forms are ensouled by Life and Mind. The conception of the Materialists is but the Inverted Pyramid of Error, while the conception of the Occultists is the firmly placed, and soundly resting, true Pyramid of Truth—that Rock of Ages which can never be overturned, for it rests squarely and firmly on the Eternal Base of Being.

Remember, O student, the Rosicrucian aphorism that "The Fire is in everything and everywhere: there is nothing dark or cold within its sphere."

PART VII
THE PLANES OF CONSCIOUSNESS

Table of Content

In the Secret Doctrine of the Rosicrucians, we find the following Sixth Aphorism:

The Sixth Aphorism

VI. As Life is the Essence of Spirit, so is Consciousness the Essence of Life. Spirit is One, yet it manifests in many forms of Life. Life is One, yet it manifests in many forms of Consciousness. While the forms of manifested Consciousness are innumerable, yet the wise know Consciousness to manifest on Seven Planes: and these Planes of Consciousness are known to the wise as (1) The Plane of the Elements; (2) The Plane of the Minerals; (3) The Plane of the Plants; (4) The Plane of the Animals; (5) The Plane of the Human; (6) The Plane of the Demi-Gods; (7) The Plane of the Gods.

In this Sixth Aphorism of Creation, the Rosicrucian is directed to apply his attention to the concept of Life-Consciousness manifesting on its seven planes. This concept is represented by the Rosicrucians by means of the symbol of a linked chain of seven circles, each link penetrating the one on either side of it.

The Sixth Aphorism wisely states that "Life is the Essence of Spirit." No matter what else Spirit may be, or may not be, it cannot be denied that Spirit must possess the attribute of Life, in order to be Spirit. Likewise, the Aphorism states: "Consciousness is the Essence of Life," which is also self-evident; for no matter what else Life may be, or may not be, it cannot be denied that Life must possess the attribute of Life.

A modern writer has well said that "Mind is the Livingness of Life," and, of course, Mind is naught

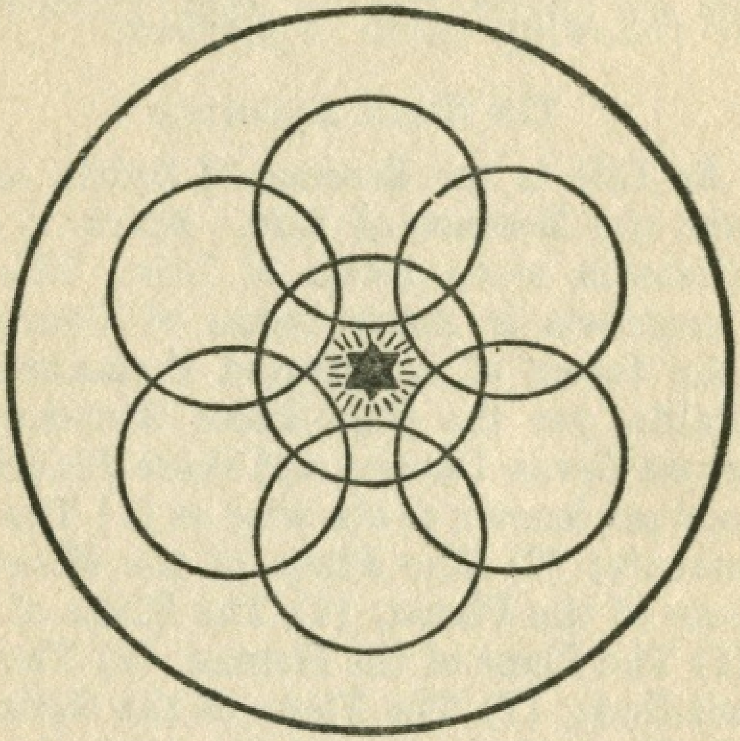

Figure 10. Symbol of the Seven Planes of Consciousness

but a term employed to indicate "states of consciousness." Even the average person implicitly testifies to the fact of the necessary presence of Consciousness in Life by his distinctions between the various forms of living things. The higher the manifestation of Consciousness in a living thing, the higher the degree of "Life" he attributes to it; and when the indications of Consciousness are lacking, he pronounces the thing "lifeless." The proof of conscious activity among mineral forms at once leads to the thought that "then minerals must be alive." Consciousness, in its essence, manifests as "the attribute of receiving impressions from outside stimuli, and the power to respond thereto;" and the student will at once recognize this attribute as the fundamental test of living substance.

Just as the Rosicrucians hold as a fundamental doctrine the teaching that "Everything is Alive" (see preceding chapter), so do they hold as equally fundamental the teaching that "Everything is Conscious." But, here is where half-knowledge is apt to fall into a trap, and to attribute to the Rosicrucian beliefs quite foreign to them. For in the Rosicrucian teachings (and in the most advanced modern psychology, as well) the term "consciousness" is not restricted to those phases of consciousness most familiar to us, but, rather, to all forms of "awareness," whether higher or lower than the "consciousness" of our everyday lives.

The term "Consciousness" is one most difficult to define adequately; and this quite naturally, for Consciousness can be defined and described only in the terms of its own experiences—there is no other term analogous to it which would serve to indicate it to one who had not experienced consciousness. The word which probably best expresses the general idea is the term "awareness."

The Rosicrucian teachings hold that Consciousness manifests on Seven Planes, each of which planes is interlinked with and blends into the one on either side of it (see figure illustrating the symbol). But each plane is composed of seven subplanes, and each subplane of seven minor planes, and so on until the multiplication is made seven times. Each of the Seven Planes of Consciousness is named in the following synopsis of the teaching, and the main characteristics of each plane is given.

I. The Plane of the Elements

On this Plane of Consciousness is manifested the actions and reactions between the subtle elements of which all material forms are composed. Here occurs the play between the atoms, the electrons, the ions, the corpuscles, and the still more tenuous particles of substance of which science has as yet no knowledge. And, going still further back, it may be said that on this plane occurs the play of phases of substance as much more tenuous and subtle than the electrons as the latter are more tenuous than the atoms. Little can be said concerning these practically unknown forms and phases of matter, although the occult teachings are quite full of them.

In previous quotations from Haeckel, and other modern scientists, we have seen that advanced modern science recognizes the presence of "something like consciousness" in the atoms of matter, and 'ascribes their movements to "likes and dislikes," "loves and hates," arising from the perception of certain qualities in each other, and the response thereto: this means, of course, that the atoms possess and manifest "feeling" and "will" in an elementary form, phase, and degree. There are results arising from these manifestations of consciousness on the part of the atoms, however, which are not usually taken notice of by writers of the subject, either in the ranks of the occultists, or those of science. Let us now consider these, briefly.

Science informs us that all forms of physical energy or force, manifesting as light, heat, electricity, magnetism, etc., arise from vibrations of the particles of which matter is composed. These vibrations are, of course, caused by the motion of the particles; and these motions are caused by the manifestation of attraction or repulsion between the particles. Proceeding further, we see that the manifestation of attraction and repulsion between the particles of matter arise from the "likes and dislikes," the "loves and hates" of the atoms and particles—and that these, in turn are but manifestations of elemental consciousness. So we see, here, that even the manifestation of physical energy and force is but the accompaniment and result of the presence and activity of elemental consciousness.

On this plane of consciousness are operated many of those forms of "magic" known to all occultists. The occultist moves Matter not by exerting a physical force upon it by means of his mind and will, but, instead, by acting upon the consciousness of the material atoms by the power of his own consciousness! This is no place, of course, to go into detail concerning this phase of occultism, but it has been thought well to indicate here the source and nature of the power underlying occult phenomena of this kind, and the "why and wherefore" of its manifestation.

The Plane of Elemental Consciousness, like all the great Planes of Consciousness, contains seven subplanes, and each of these seven minor planes, and so on until the multiplication has been made seven times. The subplane we have just briefly considered is but one of the seven, and the remaining six are equally important. In these unmentioned subplanes there are manifestations utterly unknown to modern science and to the uninformed person, but of which the occult masters have made a careful and thorough study.

II. The Plane of the Minerals

On this Plane of Consciousness are manifested the actions and reactions of the molecules of which the minerals are composed, and of the masses of mineral matter as well. Just as the atoms of matter manifest attraction and repulsion, arising from "like and dislike" of consciousness, so do the molecules of matter manifest a similar "like and dislike," resulting in the attraction and repulsion between molecules and masses of matter. The molecules or particles of which a piece of steel, for instance, is composed, hold together by reason of the attractive power of "cohesion," and not because they are "fastened together" by any mechanical means employed by nature. In the same way, gravitation manifests its attractive force.

Moreover, on some of the higher minor planes of this Plane of the Minerals, there is manifested the crystallization of the mineral particles according to a definite principle of design embedded in the consciousness of its particles. The crystal is built upon a definite plane, just as truly as is the acorn or the oak—and in all of these cases the pattern is but an "idea" in the consciousness of the

In all of these cases the pattern is but an "idea" in the consciousness of the combined particles. The Universal Builder works through the consciousness of the mineral particles just as truly and as wonderfully as through the particles of humanity which we call individual men. The study of crystals, and their formation will open up a new world of thought to the average person, and will give him a peep into the workshop of the Universal Builder in which he will see things heretofore unsuspected and undreamt.

The common opinion is that crystals are formed by mechanical causes, such as outside pressure, etc., but the careful student of science, as well as the occultist, knows that the formation of a crystal is a growth, and is as much the result of stored-up psychical ideas in the particles, as is the growth of plant substance or animal bodies. The student of crystallography soon becomes convinced of the presence of Life and Consciousness in the world of crystals.

In the contemplation of the Plane of Mineral Consciousness, the student must remember that there are forms of minerals far more gross than those visible to us on this earth; and also, that there are forms and phases of mineral life far finer and higher than those with which we are familiar here. The occult teachings contain some very interesting info ration concerning (these to us) unknown mineral forms and manifestation.

It may be mentioned here that the ancient alchemists (and some of the true modern alchemists) have found in the fact of mineral consciousness the missing-link of their science. The occultist having a comprehensive understanding of the consciousness of a metal or mineral will be able to work transformations upon and through it which would be impossible by means of chemistry or mechanical methods of treating metals. Here again, is given a passing hint regarding a subject of tremendous importance.

III. The Plane of the Plants

On this plane of Consciousness are manifested the actions and reactions of the protoplasmic cells of which the plants are composed. And on this plane, as all the other planes of Consciousness, there are to be found high and low subplanes and subdivisions of the latter.

At the lower pole of this plane we find plant-life which is scarcely distinguishable from the higher forms of mineral life—in fact, as we have seen previously, it is almost impossible to draw a fixed line separating the two great plane-divisions, for all planes blend into each other and are linked one with the other on the lower and higher poles of their activity. We have mentioned the Diatoms, or "living crystals" which the best authorities regard as the "missing link" between the two great kingdoms of Life and Consciousness, but which really are plants rather than minerals. The Diatoms belong to an order of flowerless plants, a genus of the Algols. They are covered by a siliceous covering which gives them a crystalline appearance. They present the appearance of crystalline fragmentary particles, generally bounded by right lines, flat, stiff and brittle, usually nestling in slime in which they unite into various forms and combinations, and from which they often again separate. They multiply and reproduce themselves by division and conjugation.

In 1886, Professor Van Schrom, of Naples, Italy, was experimenting with the bacilli of the Asiatic cholera, and was examining the same under his high-power microscope. He was attracted by the formation of double pyramids of bacilli in the shape and general appearance of true crystals. These "living crystals" manifested growth and movement, and seemed to be alive and conscious. From these experiments he arrived at the conclusions that all bacteria produce living crystals, and his continued experiments seemed to verify his contention. These bacteria-crystals are composed of homogeneous albuminous matter, which at first is colorless and structureless, and which at a certain stage of their life history seem to lose their life qualities and to become, to all intents and purposes, "dead" crystals. These living crystals seem to be impelled by some inherent force akin to vital action to assume a geometrical figure. And while possessing these indications of elementary vegetable life they also exhibit the characteristic qualities of crystals, viz., refraction, inclusion, absorption, and polarization. Later investigations have revealed the presence of similar living crystals in the secretions of living organisms.

That Life is present in plant-life scarcely anyone is disposed to question, though there seems to be a desire to deny Consciousness and intelligent activity in the case on the part of the orthodox scientist. But the more advanced of the workers in the ranks of modern science do not hesitate to positively assert the presence of conscious intelligent activity in plant-life, and vigorously support their contention by logical argument backed up by incontrovertible facts gleaned in their laboratory experiments. These scientists hold that the presence of the phenomena of nutrition, reproduction, and of physical and chemical change due to adaptation is proof positive of the presence of vital intelligence within the organism in which the former are manifested.

Professor Bieser says: "Adaptation, after all, is the best evidence of the presence of intelligence or life in forms or units of matter. Adaptation, also called 'physiological adaptation,' but best called 'psychological adaptation,' is the one weapon by which living organisms fight against the destructive forces of conditions of nature. In all its forms, adaptation is the more or less successful co-operation of living organisms with the laws of nature -- it is not the disregard of operation of living organisms with the laws of nature—it is not the disregard of natural laws. In taking adaptation as our criterion by which the presence of intelligence is determined, we find no difficulty in settling the question of the presence of life. The most perfect automatic machinery has no life, because it cannot adapt itself in the least to the changing environmental conditions and thus save itself from annihilation, when necessity arises, by the performance of simple intelligent acts."

In their consideration of the question of the presence of consciousness in the kingdom of plant-life, the writers divide the manifestations of intelligence into three classes, namely: Trophoses, or acts pertaining to nutrition; Neuroses, or acts pertaining to the nervous system; and Psychoses, or acts pertaining to thought processes.

The manifestation of Trophoses, or acts pertaining to nutrition, is apparent even in the case of the lowest forms of plant-life. Even the lowliest vegetable cell takes nourishment and replaces the waste products of its system by fresh material taken into its system. These activities require a very simple nervous system, often practically no nervous system at all. But, nevertheless, in every act of nutrition there is manifested not only the presence of Life, but also conscious activity of a certain degree. Even the lowest forms of plants are able to distinguish perfectly between nutritive and non-nutritive particles of matter. Most plants possess no nervous system, at least none yet discovered by science, but, nevertheless, they manifest characteristic Trophoses corresponding in degree with their necessities, but seldom exceeding those necessities.

Other plants, however, have a comparatively highly developed nervous system, or something corresponding to it, and manifest Neuroses, or acts pertaining to the nervous system, of a comparatively high degree. This is true of the "sensitive plants," and certain other plants of a high development in this direction. Some of the orchids, and a few other plants, manifest Neuroses indicating clearly the presence of consciousness and a degree of intelligent activity.

Still higher in the scale we find certain species of plants manifesting true Psychoses, or acts pertaining to thought processes, although the latter are of a comparatively low order as compared to those manifested by the higher forms of animal life. With this class of manifestation the average student is not so well informed, and, therefore, it has been thought well to direct your attention in the following pages to these fascinating phenomena of plant-life. We think that a careful consideration of the facts now about to be presented to the student will bring to him a clear realization of the presence of actual conscious activity in the kingdom of the plants, and will cause him to accept the statement of that eminent authority, Professor Bieser, who has said: "While we believe that the intelligence authority, Professor Biesel, who has said: "While we believe that the intelligence of man, animals and plants is essentially the same in kind, we know that it differs enormously in degree and form. Even among men this degree of intelligence varies, but this is because some individuals by nature see but a little more clearly their needs than others, and live under more favorable circumstances—that is all!"

Dr. J. E. Taylor, an authority on the subject of plant-psychology says: "Perhaps one reason why plants are usually denied consciousness and intelligence is because in the structure of even the highest developed species we find no specialized nervous track along which sensations may travel, or where they can be registered as in the case of the ganglia and brains of the higher animals. But it should be remembered that none of the creatures sub-kingdom of the Protozoa (the lowest of the grand divisions of the animal kingdom) possess nervous structures, whilst many of the next more highly organized animal sub-kingdom, the Coelenterata, have no trace, and the rest but a feeble development. Yet we do not deny these lowly organized animals a dim and diffused consciousness, or even the possibility of their structures being so modified that they can profit by experience, and thus develop that accumulated experience of their kind that we call 'instinct.'"

Darwin, speaking of the wonderful sensitiveness of the root-tip of plants says: "It is hardly an exaggeration to say that the tip of the radicle thus endowed, and having the power of directing the movements of the adjoining parts, acts like the brain of one of the lower animals; the brain being seated within the anterior end of the body, receiving impressions from the sense organs, and directing the general movements." Professor Cope says: "We can understand how by parasitism, or other means of getting a livelihood without exertion, the adoption of new and skillful movements would become unnecessary, and consciousness itself would be seldom aroused. Continued repose would be followed by subconsciousness, and later by unconsciousness. Such appears to be the history of the entire vegetable kingdom."

Dr. J. C. Arthur, in his interesting work entitled "The Sagacity and Morality of Plants," says: "I have tried to show that all organisms, even to the very simplest, whether plant or animal, from the very nature of life and the struggle for its maintenance, must be endowed with conscious feeling, pleasure and pain being its simplest expression. I have been told in Java, as one walks through a tangle of sensitive plants, they will drop down in their deprecating way for yards on either side, as if suddenly aroused into life, only to be again transformed into lifeless sticks by some unseen power. * The physical basis of life, Protoplasm, is the same for plants as for animals. The first differentiated or modified form of this we meet is the curious animalcule called Amoeba. As we watch its movements we cannot refrain from ascribing to it some dim consciousness of the life it leads. But amoeboid structure is common even in the lowest kinds of plants, and amoeboid movements can be seen in some of its tissues. Witness also the habits and intelligent movements of the zoospores of sea-weed and many other Algae, and the locomotion of the antherozoa of mosses, ferns, *etc.* Not many years ago these objects were classed as animals, and nobody doubted these so-called animals behaved consciously and intelligently. * Nothing can be more marked than the likes and dislikes of plants. Human beings can hardly express the same feelings more decidedly. There is perhaps even a 'messmateship' among plants, which inclines species to prefer to grow in company. Hosts of common plants perform actions which, if they were done by human beings, would at once be brought into the category of right and wrong. There is hardly a virtue or a vice which has not its counterpart in the actions of the vegetable kingdom. As regards conduct in this respect, there is small difference between the lower animals and plants."

One of the most elementary manifestations of consciousness, and conscious action, in plant life is what has been called "the gravity sense," or the sense by which the plant recognizes the "up and down" direction of growth. The germinating seed always sends its roots downward, no matter how the seed may be placed in the ground. This cannot be held to result merely from the action of gravitation, for the sprouts move upward and away from the centre of gravity just as truly as the roots move downward and toward it. Experiments have proven that this "sense of direction" is as much a true sense as that of any of the special senses of the lowly animal life-forms. The experiment has been tried of turning around a sprouting seed, the result being that in a day or so the roots will be again found to be turning downward and the sprouts turning upward. A French botanist, named Duhamel, once placed some beans in a cylinder filled with moist earth. After they had begun to sprout, he turned the cylinder a little to one side. The next day he turned it a little further in the same direction. Each day he would turn it a little more, until finally it had described several full circles. Then he took out the plant, and shaking off the clinging earth, he found that the beans’ roots and sprouts had described circles—two perfectly formed spirals being shown, one of the tiny roots and the other of the tiny sprouts. The roots in their constant endeavor to move downward had formed one perfect spiral, while the sprouts in the constant effort to rise upward had described another perfect spiral. No amount of effort will cause the roots of a plant to grow upward, or its sprouts to grow downward. Each, root and sprout, has its own "sense of direction" to which it faithfully and invariably responds. In the same way, and from a similar cause, the tendrils of climbing plants will faithfully move toward the nearby support, and if they are untwined they will return during the next night to the old support, if possible. Moving pictures, carefully prepared, and taken over a long period, show that the movements of these tendrils to be akin to the movements of the limbs of an animal—the feelers and graspers of the octopus for example.

Not only have the roots of plants the general "sense of direction" which causes them to grow downward in spite of all attempts to prevent them, but they have also the "sense of moisture," which causes them to seek the direction of water. Many plants also turn their leaves and blossoms to the light, no matter how often they are turned in the opposite direction. Potatoes in dark cellars will often send forth their sprouts twenty or thirty feet in the direction of light which shows through a tiny crack in the wall. Likewise, plants possess the "sense of taste" to a very high degree in some cases. By means of this sense they are able to detect differences in substances, and to choose those substances which are conducive to their nutrition. They are able to distinguish between poor and rich soil, and also between different chemicals of differing nutritive values. They always move their roots in the direction of the best food supply, and also toward moisture. Not only do the roots of plants move in the direction of water, but instances have been cited in which the leaves of plants will bend over during the night and dip themselves in a vessel of water several inches away. Insect-eating plants recognize the difference between living animal substance and bits of inorganic matter or vegetable substance, casting off the latter two as if in disgust. Experiments have been made of placing a bit of cheese in the reach of such plants, when, though cheese is of course unfamiliar to them, they will seem to recognize its nitrogenous nature and will devour it as readily as they will a piece of flesh or the body of an insect.

Many students are doubtless familiar with the instance of the "sensitive plants" which exhibit a marked degree of sensibility to touch. Many insect-eating plants manifest an equally high degree of sensitiveness, though of course in a different direction. The leaves of the Venus' Fly Trap fold upon each other and thus capture the unfortunate insect which has been tempted into the trap by the sweet juice which appears upon the leaf as a dainty bait. The folding of the leaves follows the alarm given by the three sensitive bristles or hairs which act as feelers which sense the presence of the insects. Bits of earth, or raindrops, are recognized as "not-food" by these feelers, and no closing of leaves result from their presence on the leaves. Other plants are very sensitive to degrees of light, and they close at certain hours, the time varying according to the species of the plant. It was formerly held that this sensitiveness to light was merely a chemical response to the presence of light, but recent experiments have shown that such plants, when placed in a dark room, will continue this closing for several days, in a gradually lessening degree, thus indicating the presence of a "habit" within their consciousness, which "habit" indicates the presence of "mind" even more forcibly than does the closing itself. Certain ferns will wither if their fronds are touched too often.

In the case of seeds, the presence of consciousness and mental operations are manifested. Not only in the process of sprouting, but also in other processes, does the seed show signs of life and mind. Certain seeds are carried to their future abode by means of running streams along which they work their way to congenial soil by means of tiny projecting filaments which they move as legs, and thus propel themselves to shore. A botanist has said regarding a certain species of these "swimming seeds:" "So curiously lifelike are their movements that it is almost impossible to believe that these tiny objects, make good progress through the water, are really seeds and not insects."

Certain plants prey upon other plants, twining bands around another plant or tree, which bands work their way through the outer covering of the bark and thus act as suckers through which the parasitic plant draws nourishment from the larger plant, the latter succumbing in time and being literally killed for food by the clinging plant. In South America there are varieties of these climbers which will mount to the top of a tall tree in this way, and after killing their support they will wave long tendrils in the breeze until they fasten hold of another tree which in turn is depleted of its vitality and nourishment, and so on until the parasite is surrounded by a large circle of ruined victims. Other parasites content themselves with boring into a tree trunk and then absorbing enough of the sap of the latter to enable them to live without other work on their own part. In some species, the habit of parasitism is known to have been acquired during the history of the plant, just as some animals (and human beings) have acquired similar habits.

Other plants prey upon animals, and are equipped with mental faculties enabling them-to efficiently capture their prey. We have typical illustrations of the adaptation of means to end in the case of the insect-eating plants previously referred to, but there are certain forms of plant-life which trap and devour much large animals; which forms are found principally in tropical countries. Dunstan, the naturalist, reported finding on the banks of Lake Nicaragua a particularly vicious plant of this class which by the natives is called the Devil's Noose. This bush-like plant is equipped with long tendrils, or whip-like feelers, flexible, strong, black, polished, and without leaves, which secrete a viscid fluid. These tendrils are employed by the plant to entangle small animals passing under its bush, and to then drain their blood and absorb their flesh. The naturalist one day bush, and to then drain their blood and absorb their flesh. The naturalist one day passing along the banks of this lake was aroused by the shrieks and cries. of his small dog. Pushing forward through the underbrush he found the little animal tightly enmeshed in a number of these black, slimy, bandlike tendrils which were cutting into its flesh by chafing and rubbing, the bleeding-point have been reached in a number of places. He found that these bands were the tendrils or branches of this particularly carnivorous plant, which he described as virtually "a land octopus." The natives of the tropics have weird legends of man-eating plants or trees of this kind, but so far science has not discovered an actual specimen of this kind, though it is admitted that the same is not beyond the bounds of possibility. Other plants have roots which capture and kill small burrowing animals like moles, and then slowly absorb the nourishment from their blood and flesh. The plant kingdom has its Thugs and stranglers, as well as its vampires, according to the best authorities.

Professor Bieser says: "Another plant showing irritability when touched, and possessing the faculty of finding and raising water by means of a long, slender, flat stem or tube, is a variety of orchid discovered by E. A. Suverkrop, of Philadelphia, several years ago. This plant grows upon the trunks of trees hanging over swampy places along the bank of the Rio de la Plata and streams of the neighborhood. When this orchid is in want of water, the slender stem gradually unwinds until it dips into the water. Then the stem slowly coils around and winds up to discharge upon the part of the plant from which the roots spring the water which it has sucked up into its hollow space or tube within its interior. Sometimes when water is absent from directly under this plant, the stem moves first in this direction and then in another, in its search for water, and finally finding the water it performs the process above described. If this plant is touched while the stem is extended it acts much like the sensitive plant (mimosa), and the stem coils up into a spiral more rapidly than when it is lifting water."

The experiments of that wizard of plant-life, Luther Burbank, give us many illustrations of the manner in which the "mind" in the plant will respond to changed environment, and to take advantage of improved conditions thereof in the direction of adapting itself thereto. No one can study the works of modern botanists, or work long among plants, without discovering for himself many facts serving to prove that there is not only Life among the plants, but also sufficient mind to serve the purposes and needs of the existence of the plant. Some scientists have thought it possible that by changing the environment of the plant sufficiently, in the direction of calling out latent possibilities of mental action, it is probable that plants may be evolved which would approach in their mental activity that of the lower forms of animal life, if not indeed exceed the latter

latter.

IV. The Plane of the Animals

Here, once more, we discover that there is no fixed dividing line between the adjoining Planes of Consciousness. Just as the Mineral Consciousness is closely blended into the Plant Consciousness, as we have seen, so is the Plant Consciousness closely blended into the Animal Consciousness. In fact, in the lowly forms of animal life it is almost impossible, at times, to state positively whether the particular form under consideration is a plant or an animal. Forms which science formerly considered "animal" are not placed in the category of "plant-life;" and other forms which science once held to belong to the plant-kingdom are now placed in the category of animal-life. The occultist recognized that these disputed forms dwell in the region in which the two respective planes blend and intermingle as has been stated before in these pages.

Consciousness in animal-life varies from the first faint glimmerings in the single-cell creatures in the slime of the ocean bed to the full dawn in the highest forms of animal-life like the horse, the dog, the elephant, *etc.* In each and every case, however, it will be found that each creature is endowed with a sufficient degree of intelligence to meet its needs and requirements—to adapt it to its environment. As the environment increases in complexity, the form of animal life has either adapted its consciousness to meet the requirements, or else has perished in the course of evolution.

Both science, and the occult teachings, inform us that animal life had its origin in the slime of the primeval ocean beds, and took the form of the "single cell" creatures. The best known form of single-cell animal is the Moneron (plural, monera), which is composed of but a single cell, and is like a tiny drop of glue. It belongs to the lowest class of animal-life, known as the Protozoa. The Moneron lives in water, and is a very minute shapeless, colorless, slimy, sticky, drop of protoplasmic substance. It has no organs of any kind, and all of its parts are similar—it lacks the separate organs or parts with which to perform the offices of the living creature as found in the higher forms of life. And yet this organless creature performs the processes of like known, respectively, as nutrition, reproduction, sensation, and will-action. Every part of the Moneron is capable of absorbing food and oxygen—it is all stomach and all lungs. Moreover, it is all reproductive organism. It envelops its prey by enclosing the latter as a drop of glue encloses a tiny gnat; and it then absorbs the nourishment from its food through every portion of its surface coming in contact with the food. It moves by prolonging a portion of itself outward, like a tiny tail or finger

—this constitutes the "false foot" by which it propels, pushes, or pulls itself forward or backward, or sidewise. When it gets ready, it pulls back the "false foot" into its general substance, and is the same as before. It has no distinction of sex, but reproduces itself by simply growing larger and then dividing itself into two—and the process is over, there being two Monera where only one Moneron was the moment before. And yet this simple creature receives impressions from outside, and responds thereto. It seeks its food, and escapes its enemies. It has all the mind it needs.

Next in the rising scale of animal life we find the Amoeba. This creature also is a one-celled animal. It progresses by a continuous projection of "false feet" and a subsequent drawing-in of the same, which gives it the appearance of a many-fingered, or many-footed thing. This creature has the beginning of "parts" and "organs." In the first place it has a "nucleus" at its centre, and also an expanding and contracting cavity within itself which it uses for holding, digesting, and distributing its food—a rudimentary stomach, so to speak. It also has something like a "skin" on its surface, and it cannot be turned "inside out" like its brother the Moneron without disturbing its life.

Let us pause here for a moment, before passing on to the consideration of the higher forms of animal-life. The purpose of the pause is to call your attention to the resemblance of the Monera and the Amoebae to the cells of which the human body is composed. The ordinary cells of the higher animal, and mankind, closely resemble the Monera in many ways, while the white corpuscles of the blood of animals and men bear a striking resemblance to the Amoebae, so far as is concerned their size, general structure, and movements—in fact, science classes them as "amoeboids." The white corpuscles of our blood—these "amoeboids"—change their shape, take food in an intelligent manner, and live an apparently independent life, with movements showing undoubted "thought" and "will."

The cells of which the bodies of animals and men are composed are really independent living creatures, each of which is possessed of sufficient "mind" to enable it to perform its necessary life-work and offices. By means of the operation of what occultists know as the "group mind" by which a number of independent cells coordinate their activities, these cells perform the coordinated work of the organism. Each of these cell-minds manifests a perfect adaptation for its particular work. The work of those cells, in extracting from the blood the exact amount of nourishment needed by it, is but a minor evidence of the presence of such mind in them. The process of digestion, assimilation, etc., is another instance of the intelligence of the cells and cell-groups. In the healing of wounds, in which the cells rush to the points at which their services are needed, we have a striking instance of the selective intelligence of the cells. The cells of the body are constantly at work, performing the multitudinous offices of the organism, working separately, in small groups, and in great groups, according to the nature of the work to be done.

Some of the cells of the body are active workers, manufacturing the secretions and fluids needed in the varied work of the system. Others belong to "the reserves," and are kept under "waiting orders" awaiting the call to duty in the case of an accident or other emergency. Some are stationary, others remain stationary until they are called into motion to meet some requirement, others are constantly moving about, some making regular trips and others being rovers. Some of the moving cells perform the work of carriers, some move from place to place doing odd jobs, others perform scavenger work, and a large number are employed on the police-force of the body, or else constitute the cell-army.

The carrier cells—the red-corpuscles of the blood—travel in the arteries and veins, carrying a load of oxygen on the outward arterial trip, and bringing back a return cargo of the waste products of the system to be burned up in the lungs. Other cells force their way through the walls of the arteries and veins, and through the tissues of the body, on repair work. The police cells, and the soldier-cells, in the blood protect the system from the attacks of germs, bacteria, and other harmful visitors or invaders. One of the protecting cells coming in contact with an intruder of this kind will enmesh it, and then proceed to devour it; if the task be too heavy for one cell it will call the assistance of others, and the combined force will seize the intruder and try to eject it from the system.

The work of the cells in repairing a wound furnishes one of the most striking in illustrations of the presence of intelligence in the cells. When a portion of the body is wounded, it is found that the tissues, lymphatic and blood vessels, glands, muscles, nerves, and sometimes even the bone are severed. The alarm is sounded by the nervous system, and the repair-cells rush to the spot in great numbers. The flowing blood washes away the dirt and foreign substances—or at least endeavors to do so. Then the blood coagulates and forms a scab to protect the wound. By this time millions of blood cells have arrived on the scene, and the repair work begins at once. The cells display the most wonderful activity and intelligence in this work. The cells of the tissues, nerves, blood-vessels, etc., on each side of the wound begin to reproduce themselves very rapidly, and gradually form a bridge over the space between the two sides of the wound, bringing each side together. In this bridge work they display intelligence, purpose and system. The cells of the blood-vessels connect with the same kind of cells on the opposite side of the wound, forming new tubes through which the blood may flow. The cells of the connective tissues do likewise, and so do the cells of each of the other kinds of bodily substance. Then after the "inside work" is complete, new epidermis cells form a new skin over the healed wound. The is complete, new epidermis cells form a new skin over the healed wound. The above gives you but a passing glimpse of the wonderful intelligent work of the cells in performing their offices in the body—what has not been told is equally as wonderful. To all intents and purposes the cells of the body are like the individual bees in the hive, i.e., intelligent, independent living creatures working together for the common good.

The above digression was made in order to acquaint you with the wonderful intelligence which is possible of manifestation by the counterparts of the Monera and the Amoebae—those lowly forms of one-cell life which we have been considering on the preceding pages. An understanding of the facts above related will bring home to each student the full perception and appreciation of the truth of the statement previously made, i.e., that each living creature, from highest to lowest, is endowed with a degree of consciousness and intelligence proportionate to its requirements in its life-work and activities.

Some of the Amoebae—the Diatoms, for instance—secrete solid matter from the water, and build themselves tiny houses or shells to protect themselves from their enemies. These shells have tiny openings through which the creature may project its "false feet" for purposes of movement, and for securing food. The skeletons of these minute creatures form the deposits of chalk found in many parts of the world.

Next higher in the scale come the Infusoria, which are distinguished by having tiny vibrating filaments, or thread-like appendages, which they employ for purposes of motion and grasping their food. These filaments are permanent, and are the beginning of the manifestation of permanent limbs in the animal world. These elementary creatures have also evolved rudimentary mouth-openings, and also a short gullet which is a rudimentary throat, windpipe, and food-passage.

Then come the Sponges, slimy creatures employing a spongy, soft skeleton (the latter being what we commonly call "sponges"). This creature also employs whip-like filaments with which to gather its food. Then come the Polyps, which fasten themselves to floating objects, mouth downward, with tentacles serving to seize their food. The Jellyfishes which belong to this family also have rudimentary muscles, the contraction of which enables the creature to "swim." They also possess a rudimentary nervous system, and rudimentary eyes and ears. Next in the ascending scale come the Star-Fish, Sea-Urchin, and their kind, some of which possess a well defined nervous system, a true stomach, and eyes. Then come the Annulosa, or jointed creatures, comprising the various families of Worms, Crabs, Spiders, Ants, *etc.* This great family of creatures comprises nearly four-fifths of the known life-forms of the animal kingdom. Their bodies are well formed, and they have quite well-developed nervous systems, eyes, and other sense organs, and in some of the higher forms a circulatory system distributing a fluid akin to blood, which distributes the blood and oxygen to all parts of the body of the creature. Highest in the scale of this great family are the Insects, with their many varieties, the characteristics of which need not be described here, all being familiar with them. The wonders of spider-life, of ant-life, of bee-life, have been depicted by great naturalists, and the student will need no additional assurance of the presence of intelligence within the being of these tiny creatures and their relations in the insect world. Darwin once said that "the brain of the ant, although not much larger than a pin-point, is one of the most marvelous atoms of matter in the world, perhaps more so than the brain of man." Then come the Mollusca, which group includes the oyster, clam, snail, *etc.* Some of the higher forms of this family show signs of a rudimentary vertebra, and may be considered as possibly the "connecting link" between the invertebrates and the Vertebrates.

Next in the ascending scale come the Vertebrates, so called by reason of the presence in them of a vertebra or spinal column, or "backbone," and an internal skeleton as contrasted with the external skeleton of the lower forms of life. At the lowest end of the scale of the vertebrates are found the great family of Fishes, with high and low species. Then come the Reptiles, with its species of snakes, lizards, turtles, crocodiles, *etc.* There are many "connecting links" between the family of Fishes and that of the Reptiles; and also many between the family of Reptiles, and the family of Birds which is next highest in the scale. Among the birds, particularly in the Crow family, we find examples of a high degree of intelligence.

Next above the Birds come the Mammals, which is connected with the family of Birds by several strange "connecting links"—for instance the Australian Duck-Bill, which strange creature lays eggs, and then when her eggs are hatched nourishes them with milk from her breast. In the great family of Mammals, are the following sub-families of animals, viz.: The Monotremes, or half-bird, half-mammal creatures; the Marsupials, or milk-giving, pouched animals, which carry their imperfectly developed young in an extended pouch until maturity—such as the opossum and kangaroo; the Placentals, or creatures having the placenta or appendage through which the young is nourished in the womb before birth—that is the Royal Line through which the higher forms of the Mammals proceeded.

Among the Placentals, are found the following sub-families: The Edentata, or toothless creatures, such as the sloths, ant-eaters, armadillos, etc.; the Sirena, or sea cows, manatees, dugongs, etc.; the Cetacea, or whales, dolphins, porpoises, etc., which resemble fishes but which are true mammals, bringing forth matured young which are nourished at the breast; the Ungluta, or hoofed animals, such as the horse, the cow, the rhinoceros, the hippopotamus, the pig, the camel, the deer, the sheep, etc.; the Hyracoidea, or family of the coney, rock, rabbit, etc.; the Proboscidea, or trunked animals, such as the elephants; the Carnivora, or flesh-eaters, including the seal, the bear, the dog, the wolf, the lion, the tiger, the leopard, *etc.* The wolf and similar animals belong to the sub-family of dogs; while the lion, tiger, and similar animals belong to the sub-family of cats; the Rodentia, or gnawers, including the rat, the hare, the beaver, the squirrel, the mouse, etc.; the Insectivora, or insect-feeders, such as the mole, the shrew, the hedgehog, etc.; the Cheiroptera, or wing-fingered animals, including the great families of bats, etc.; the Lemuroidea, or Lemur family, the individuals of which resemble a monkey in general appearance, but have in addition a long bushy tail and a sharp muzzle like a fox—they are like a small fox having hands and feet like a monkey; the Primates, or family of creatures like the monkey, baboon, man-apes, gibbons, gorillas, chimpanzees, orang-outang, and finally, the "connecting links" between the apish forms and Man.

In this ascending scale of animal life the student will perceive countless varieties and species, subspecies and variations among species. And in each there will be perceived some slight difference in the degree and quality of the intelligence manifested by the creature. Even among the individuals of the same species there is found a great variation in such manifestations. But throughout it all, there is perceived to be a certain general plane of consciousness which may be called "The Animal Plane" as distinguished from "The Mineral Plane" on the one hand, and "The Human Plane" on the other hand.

The Plane of the Human

Passing from the Plane of Animal Consciousness to that of the Plane of Human Consciousness, we soon become cognizant of the presence of a new element of consciousness. This element is known as "Self Consciousness," or the consciousness which enables Man to say, knowingly, of himself "I am I"—to identify himself as the Thinker, apart from the thoughts; the Actor apart from the action; the Feeler, apart from the feelings; the Willer, apart from the voluntary activities; the Conscious Subject, apart from the phenomena of the senses. It is true that in the primitive forms of human life this new consciousness exists but as a faint dawn, but it is latent there; and as the ascent of Man progresses this new conscious flames out in higher and still higher forms. What this new element of Self-Consciousness is, we shall see presently.

element of Self-Consciousness is, we shall see presently.

In thinking of Man, we must remember that primitive human beings—little removed from the apes—are as much Man as is the highest individual of the race today, or as will be his still higher descendant of tomorrow. And we must not forget that the Plane of Human Consciousness is closely linked to, and blended with, the Plane of Animal Consciousness, at one of its sides. The best scientific, and the best occult teaching hold that the man and the ape descended from some common ancestral form in the long ages past; the common ancestor was the trunk from which the Man branch sprung on one side and the ape branch sprung on the other.

It must not be forgotten that the lowest races of Man known to us today are as far removed in degree of intelligence from the highest known types of mankind as from the highest apes or man-apes. In fact, many think that evolution from the highest apes to the Kaffir, Hottentot, or Digger Indian is no more difficult than would be the evolution of those lowly types of human life up to the types of Emerson, Shakespeare, Huxley, Darwin, Edison and other high types of cultured man. Huxley has shown us that the brain structure of Man as compared with the Chimpanzee shows differences but slight as compared to the differences between that of the Chimpanzee and that of the Lemur. He also shows us that in the important feature of the deeper brain-furrows, and intricate convolutions, the chasm between the highest civilized man and the lowest savage is far greater than between the lowest savage and the highest man-ape. Darwin, in his description of the very low type of human beings found among the Fuegian savages, says: "Their very signs and expressions are less intelligible to us than those of the domesticated animal. They are men who do not possess the instinct of those animals, nor yet appear to boast of human reason, or at least of the arts consequent upon that reason."

Professor Clodd, in his description of the Primitive Man says: "Doubtless he was lower than the lowest of the savages of today—a powerful, cunning biped, with keen sense organs always sharper, by virtue of constant exercise, in the savage than in the civilized man (who supplements them by science), strong instincts, uncontrolled and fitful emotions, small faculty of wonder, and nascent reasoning power; unable to forecast tomorrow, or to comprehend yesterday, living from hand to mouth on the wild products of Nature, clothed in skin and bark, or daubed with clay, and finding shelter in trees and caves; ignorant of the simplest arts, save to chip a stone missile, and perhaps to produce fire; strong in his needs of life and vague sense of right to it and to what he could get, but slowly impelled by common perils and passions to form ties, loose and haphazard at the outset, with his kind, the power of combination with them depending on sounds, signs and gestures."

The consideration of that characteristic phase of Consciousness known as the Self-Consciousness of Man will be pursued further in the succeeding chapter, in which chapter will also be taken up the consideration of the two still higher Planes of Consciousness known as "The Plane of the Demi-Gods," and "The Plane of the Gods," respectively.

PART VIII
THE THREE HIGHER PLANES OF CONSCIOUSNESS

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We have now reached that stage of our presentation of the subject of the Secret Doctrine of the Rosicrucians, and particularly of that phase known as the Seven Planes of Consciousness, in which we ask the student to consider those phases of Consciousness above the Plane of Animal Consciousness. Accordingly our present consideration is with those three great Planes of Consciousness which begin with the Plane of Human Consciousness, and include the Planes of the Consciousness of the Demi-Gods, and which find their highest manifestation on the Plane of the Consciousness of the Gods.

While these three higher Planes of Consciousness are included in the Rosicrucian symbol of the seven Planes of Consciousness, i.e., the seven linked circles, the Rosicrucians have also a special symbol by which they seek to indicate these three wonderful higher Planes of Consciousness, viz.: the symbol of the three linked circles (see illustration). It will be noticed here, also, that each of the circles are linked with the two on either side of it,—the circumference of each circle extending over that of the two others on either side of it; this indicates that each Plane of Consciousness is blended with the others, a truth which will be made more apparent as we progress without commentary on the teaching in this chapter.

V. The Plane of Human Consciousness

The Plane of Human Consciousness, as its name indicates, is that plane of conscious activity which is manifested by human beings, high and low, in varying degrees. This Plane of Consciousness, like all the others of the Seven Planes of Consciousness, is divided into seven subplanes, and each of these

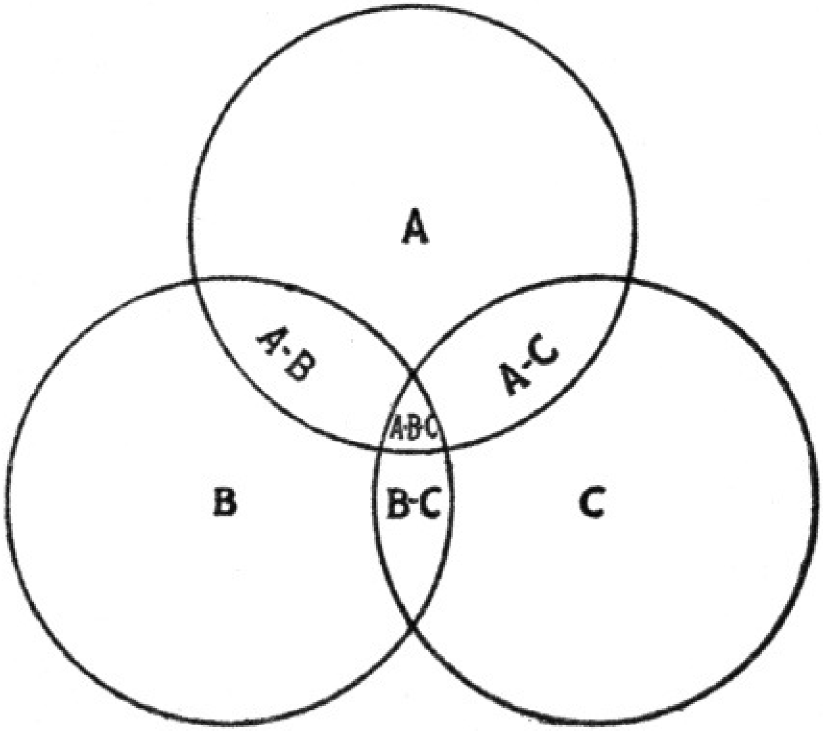

Figure 11. Symbol of the Three Higher Planes of Consciousness

into seven, and so on, as explained in preceding chapters of this book. Moreover, at one pole this plane is linked with, and blends into the highest subplanes of the Plane of Animal Consciousness; while at its other pole it blends into the lower subplanes of the next highest plane, i.e., the Plane of the Consciousness of the Demi-Gods. Again, following the symbol of the Three Linked Circles, the same individual who manifests on the Plane of Human Consciousness is (in a measure) in touch with the two higher planes, known, respectively, as the Plane of the Consciousness of the Demi-Gods, and the Plane of Consciousness of the Gods.

The reason that the Rosicrucians place these three higher planes of consciousness in a trinity of circles, apparently apart from the lower four planes, is that on these three higher planes of consciousness the individual soul manifests Self-Consciousness, or the consciousness of "I Am," in at least a certain degree; while on the lower four planes this consciousness of "I" is entirely absent, and the mental activity is more or less automatic and instinctive. This distinction will be brought out as we proceed.

On the very lowest forms of Human Consciousness, the man's mental and emotional activity is but little more than that of the higher animals—in fact, in some cases the animals actually seem to display a greater degree of intellectual power, though on instinctive lines. But even in the lowest forms of human life there appears at least a faint glimmering of Self-Consciousness, or the conviction that "I Am I," that form of consciousness by means of which the human individual becomes aware of himself as an individual entity. This, rather than the degree of intellectual development, is the characteristic distinguishing mark of the human being.

It is quite difficult to describe clearly in words the actual distinction between the highest forms of animal consciousness, and the lowest forms of the self-consciousness of the human being, although the difference between the highest animal and the highest man in this respect is quite marked. Admitting the difficulty of the explanation, it may be said that while even in the case of the highest animal the consciousness is always directed outward, in even the lowest type of man there is at least a faint degree of the inward direction of consciousness. The animal always thinks of outside things, while even the primitive man occasionally thinks of himself—makes himself the object of his own thoughts, in at least the sense of considering his own feelings, ideas, etc., and comparing them with others previously had by him. Or again, there is no "inside world," or "something within," to the animal; while man always (at least in some degree) is aware of the "inside world," or the "something within" as distinguished from the "something without."

A favorite illustration of the psychologists, employed by them to point out the distinction between the "simple consciousness" of the higher animal, and the "self consciousness" of the human being is stated by a writer as follows: "A horse standing out in the cold sleet and rain undoubtedly feels the discomfort, and possibly the pain, for we know by observations that the animals feel both. But the horse is not able to analyze his mental states and to wonder when his piaster will come out to him; or to think how cruel it is to keep him out of the warm stable; or to wonder whether he will be taken out in the cold again tomorrow; or to feel envious of other horses who are indoors; or to wonder why he is compelled to be out on cold nights, etc., etc.—just as a man would do under the same circumstances. He is aware of the discomfort, just as is the man and he would run home if he could, just as would the man. But he is not able to pity himself, nor to think about his individuality or his personality, as would the man—nor does he wonder whether such a life is worth living, after all. He 'knows,' but does not 'know that he knows,' as does the man. The animal cannot 'know himself.'"

But we must not fall into the error of supposing that the primitive man, or even the less-developed individuals of modern civilization, possess this faculty of self-conscious to a high degree. On the contrary, with both of these types this form of consciousness may be said to exist merely in a "dawn state"—and yet the "dawn" is a distinct advance upon the darkness of the mental night. A the "dawn" is a distinct advance upon the darkness of the mental night. A modern psychologist says of the comparatively higher forms of self-consciousness: "Many persons never have more than a misty idea of such a mental attitude. They always take themselves for granted, and never turn the gaze inward."

The development of the higher forms of self-consciousness may be noted in the gradual unfoldment of the mind of the young child—for on the mental, as well as on the physical plane, the young of the human being rapidly passes through and reproduces the stages of the evolution of its ancestral forms. At a certain stage of the mental evolution or development of the young child there comes a particular period at which the child seems to awaken to a dawning realization that it is an individual, instead of being merely a bunch of feelings and desires. Up to a certain point the young child speaks of itself in the third person, i.e., as "Johnny," "Mary," *etc.* Then all of a sudden it begins to employ the terms "I" or "Me" in speaking of itself—though it may make grammatical errors in using these pronouns, nevertheless, there is never any doubt left that the child knows just what they stand for: it knows "I am I."

Some psychologists call attention to the fact that many children experience a feeling of something akin to terror when they first reach this sense of "I," or individuality. Some writers have testified to having felt a strange sense of Aloneness, and detachment from all other things, when this sense of individuality first burst upon them in early childhood. In some cases the fuller dawn of self-consciousness is accompanied by a newly developed bashfulness, shyness, or that more or less morbid state known by the common name "self conscious." With the faculty of introspection, there often comes the tendency to employ the same too freely, and thus to become morbid on the one hand, or else foolishly egotistical and vain on the other hand.

A writer well says of this particular state of newly awakened consciousness: "Although this feeling of separateness and apartness grows less acute as the man grows older, yet it is always present to a greater or less degree until a still higher stage is reached, when it disappears. And this self-conscious stage is painful to many. Many find themselves entangled in a mass of mental states which one thinks is himself, or inextricably bound up with himself, and the struggle between the awakening Ego and its confining sheaths is very painful in some cases. And this becomes more painful as the individual advances in self-consciousness and nears the end at which he is to find deliverance. Man eats of the Tree of Knowledge and begins to suffer, and is driven out of the garden of Eden of the child consciousness in which the individual has lived like the birds, concerning not himself about the affairs of his higher nature. Man pays dearly for the gift of Self-Consciousness—yet it is worth it all, for finally he reaches for the gift of Self-Consciousness—yet it is worth it all, for finally he reaches heights of higher consciousness and is delivered from his burden."

With the dawning awareness of one's own mental states, one comes to the realization that other human beings possess similar states, and one begins to speculate and reason about the working of these states in others. Then comes the desire to communicate one's ideas to the mind of the others, and to appeal to his feelings or reason. All this promotes the development of Intellect and logical thought, which is a marked characteristic of evolving human consciousness. Man begins to seek for an answer to the many "whys" which are presenting themselves to him, and he seeks to reason from the known to the unknown. He proceeds to invent appliances conducive to the accomplishment of things which lie desires. He harnesses his Intellect to the chariot of his Desires, and drives it along by command of Will, the chariot-driver.

Man, indeed, pays a price for this advanced consciousness, as we have said. He pays a constantly increasing price as he advances into the new territory of conscious existence and experience. The more he knows, the more he desires; and the more he desires, the more does he suffer from the pain of not having. Capacity for pain is the price man pays for his advance in the scale; but he has a corresponding capacity for pleasure accompanying it. He has not only the pain of unsatisfied desires for possession of material things, and physical wants, but also the pain arising from the lack of intelligent answers to the ever-increasing volume of problems presenting themselves for solution to his evolving intellect; and lie also has pain of unsatisfied longings, disappointments, frustrated aims and ambitions, and all the rest of the list.

The animal lives its life and is contented—for it knows no better. If it has enough to eat, a place to sleep, a mate, it is satisfied, and asks no more—it has few needs, and, while its degree of happiness is not great, it lacks the capacity for mental and emotional pain possessed by those higher in the scale. And many men are but little above this stage—they are easily satisfied; they are ignorant of the unsatisfied desires which render others unhappy. They have no unanswered questions—they do not even dream of the existence of such questions. But as man progresses, his wants multiply, and his pain increases. New wants are but partly satisfied, and the unsatisfied remainder bring pain to him. Civilization becomes more and more complex, and new wants and lacks manifest themselves. Man attaches himself to "things," and creates for himself artificial wants which he must labor to meet. His intellect often fails to lead him upward, and too often merely enables him to invent new and subtle means and ways of gratifying his senses in a way impossible to the animals or primitive man. Some men make a religion of the gratification of their sensuality and their appetites, and sink below the level of the beasts in this respect. Others become vain and sink below the level of the beasts in this respect. Others become vain, conceited, and filled with an inflated sense of the importance of their personality. Others become morbidly introspective, and spend their time analyzing and dissecting their moods, motives, and feelings. Others exhaust their capacity for pleasure and happiness, by looking outside of themselves for happiness, instead of within. These are the dark shadows cast by the bright light of Human Consciousness, however—the shadows always found as the "opposite" of all real evolutionary progress.

As man progresses in the scale of Self Consciousness, however, he finds himself gradually detaching his sense of the Self from its sheaths and working tools. He begins to realize that there is an "I Am" within his being, to which all the feelings, the emotions, the desires, and even the thoughts and ideas, are but incidents. In this high stage he perceives himself to be an "I Am" surrounded by his mental and emotional tools and belongings—a Sun surrounded by its whirling worlds and activities. He realizes that the Ego is not only superior to the body, but also to the "mind" and feelings; and he learns now only how to master and intelligently use his body, but also how to intelligently master and use his Intellect and his Emotions.

A well known writer has said of Man in this advanced stage: "If we are willing to believe in this mastery over the body, we must be prepared to believe in the mastery over our own inner thoughts and feelings. That a man should be a prey to any thought that chances to take possession of his mind is commonly among us assumed as unavoidable. It may be a matter of regret that he should be kept awake all night from anxiety as to the issue of a lawsuit on the morrow, but that he should have the power of determining whether he should be kept awake or not seems an extravagant demand. The image of an impending calamity is no doubt odious, but its very odiousness (we say) makes it haunt the mind all the more pertinaciously and it is useless to expel it.

"Yet this is an absurd notion—for man, the heir of all the ages: hag ridden by the flimsy creatures of his own brain. If a pebble in our boots torments us, we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as it is to shake a stone out of your shoe; and till a man can do that it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. He is a mere slave, and prey to the bat-winged phantoms that flit through the corridors of his own brain. Yet the weary and careworn faces that we meet by thousands; even among the affluent classes of civilization, testify only too clearly how seldom this mastery is obtained. How rare indeed to meet a man.

How common rather to discover a creature hounded on by tyrant thoughts (or cares or desires), cowering, wincing under the lash—or perchance priding himself to run merrily in obedience to a driver that rattles the reins and persuades him that he is free—whom we cannot converse with in a careless tete-a-tete because that alien presence is always there, on the watch.

It is one of the most promising doctrines of certain schools of occult philosophy that the power of expelling thoughts, or if need be, killing them dead on the spot, must be attained. Naturally the art requires practice, but like other arts, when once acquired there is no mystery or difficulty about it. And it is worth practice. It may indeed fairly be said that life only begins when this art has been acquired. For obviously when, instead of being ruled by individual thoughts, the whole flock of them in their immense multitude and variety and capacity is ours to direct and dispatch and employ where we list, life becomes a thing so vast and grand compared with what it was before, that its former condition may well appear almost antenatal. If you can kill a thought dead, for the time being, you can do anything with it that you please. And therefore it is that this power is so valuable. And it not only frees a man from mental torment (which is nine-tenths at least of the torments of life), but it gives to him a concentrated power of handling mental work absolutely unknown to him before. The two things are correlative to each other.

"While at work your thought is to be actually concentrated in it, undistracted by anything whatever irrelevant to the matter in hand—pounding away like a great engine, with giant power and perfect economy—no wear and tear of friction, or dislocation of parts owing to the working of different forces at the same time. Then when the work is finished, if there is no more occasion for the use of the machine, it must stop equally, absolutely—stop entirely—no worrying (as if a parcel of boys were allowed to play their devilments with a locomotive as soon as it was in the shed)—and the man must retire into that region of his consciousness where his true self dwells. I say that the power of the thought-machine itself is enormously increased by this faculty of letting it alone on the one hand, and of using it singly and with concentration on the other. It becomes a true tool, which a master-workman lays down when done with, but which only a bungler carries about with him all the time to show that he is the possessor of it."

If the student will master the idea expressed in the above several quoted paragraphs, he will indeed become a Master of Mind. And if he will extend the idea to the field of his Emotions, and will put into practice there the same idea and method, he will also become a Master of his Emotions—an accomplishment of inestimable value. But, before doing either of these things he will find it necessary to come to a full realization of the fact that his Self—his real "I"—is a Something superior to and transcending both his Thought and his Emotions. He must enter into a vivid realization of the "I AM," before he may hope to be able to say "I Do" regarding these accomplishments. As the old Rosicrucian masters were wont to say: "When the 'I' knows itself to be the Self and Master, then only is it able to take its throne and enforce its will upon its subjects in the world of its thoughts, desires, feelings, and emotions."

Not only may the enlightened "I" manifest its power along the lines above indicated, but it may also work its will in that region which popular modern psychology has chosen to call "The Sub-Conscious Mind." The latter is merely that great region of mind outside of the limits of the concentrated field of attention. In that great region a great part of the thinking of the average man is performed, the results being flashed into the field of his attention in a more or less haphazard way. Without going deeply into the subject, we would say here that the man who has grasped the reality and power of the "I" is able to issue positive commands to this part of his mental machinery, and not only cause it to perform the work of thought classification, induction and deduction, for him, but also to present the report of such work to his conscious attention at any specified time and place. The Masters of Mind relieve themselves of much of the drudgery of ordinary intellectual processes in this way, and obtain results logically perfect and ready for use, according to the measure of training and direction which they have been able to impose upon the aforesaid regions of their mind.

In conclusion, it should be called to the attention of the student that the average man "consciouses" only on some of the lower subplanes and subdivisions of The Plane of Human Consciousness; and that there are wonderful regions within that great plane awaiting the exploration of the wise of the race, and the generations of the distant future. The wise of the race are not waiting for the centuries-long slow evolution of the bulk of the race, but are taking the "short cut" to the higher subplanes by means of careful training along the lines indicated by capable teachers who have demonstrated the virtue and value of the methods which have been known to and taught by the advanced occultists for thousands of years, the Rosicrucian Teachings being splendid examples of such achievements.

Even without calling upon the two still higher Planes of Consciousness, the enlightened race may reach heights of mental achievement which are so far above those dreamed of by the average person of the race as to appear like the wildest fiction.

VI. The Plane of the Consciousness of the Demi-Gods.

VI. The Plane of the Consciousness of the Demi-Gods.

There is a Plane of Consciousness so much higher than even the Plane of Human Consciousness—of even the highest subplanes of that great plane—that the Rosicrucians have applied to it the somewhat fanciful term of "The Plane of Consciousness of the Demi-Gods." This, because the individual who attains these heights, and is able to "conscious" on this plane is so much higher than mere Man that he seems to be "almost as the gods." The Rosicrucians teach that on this high plane of being dwell certain very advanced souls—once men, but now almost as gods when compared to men—who aid in the great work of the advancement of the race of men in the general course of spiritual evolution.

The teaching is that the race as a whole is slowly evolving on to the said higher Plane of Consciousness, and long ages from now will "conscious" normally on it. In the meantime, however, certain advanced souls have transcended the Human Plane, and have passed on to the higher plane, where they aid and assist the rest of the race. Moreover, to the individual whose unfoldment is rapid, from one or more of many well-known causes, there come at times "flashes of consciousness" from the higher plane aforesaid, which at least for the time being bring the individual into conscious contact with that plane. The pages of the mystic records are filled with statements of experiences of this kind. In certain forms of poetic fervor, religious exaltation, and mystic experience, these flashes come and are then recorded by the individual experiencing them—the record, however, usually being given in the terms of the philosophy, religion, or general belief of the person experiencing the contact or "illumination," the person not fully realizing from just what source the flash of Truth has come.

In recent years many of these experiences have been classified and included in works of writers, under the general name of "Cosmic Consciousness." In most cases the persons having attained these experiences, and those who have recorded them, are of the opinion that the flash of consciousness realized is the highest possible. But, as wonderful as are these experiences, they are in most cases but flashes of insight of the light of some of the lower subplanes of the great Plane of the Demi-Gods—countless higher planes being existent and awaiting the unfoldment of being to experience their light and glory, and beyond all of such there existing the highest plane of all, the Plane of the Gods, to which all the rest is as but a faint shadow of the reality.

The characteristic feature of the Plane of Consciousness of the Demi-Gods is that of Oneness with Universal Life—the consciousness of the Life of All-Manifestation. Varying in many degrees and forms, of course, this is the characteristic feature of all experiences of this great plane of conscious activity.

On this plane, the individual feels in close touch with all the rest of Creation—a united part of (not apart from) the ALL. The experience of even a slight momentary contact with this plane of being constitutes the common "mystic experience," of which sages, seers, poets, and illumined souls of all ages have sung, and regarding which they have tried to inform us in words inadequate to the task. The study of these mystic reports throw much light on the subject, and is well worth the time and attention of all true students of the Rosicrucian teaching. But the student must always remember that these experiences are not the end of all thought on the subject, nor the final word of Truth. As valuable as is this part of the teaching, it must never be mistaken for the highest peak of the Mountain of Truth.

To those who have experienced the flashes of Illumination, or the glimpse of the Fire of Cosmic Consciousness—both of which classes of phenomena belong to the Plane of the Consciousness of the Demi-Gods—there has come a realization of the actual Oneness of Life in the Universe, and an actual awareness that the Universe is animated by One Life which is diffused among and permeates every portion of its extent and manifestation. To such has come an assurance that there is nothing "dead" in the Universe—that every part and portion, individual and collective, is instinct. with Life. Not only this, but for at least the time of the experience there has come a sense of absolute certainty that the individual is in touch with this One Life, and is an actual centre of activity within its presence.

It should be pointed out, moreover, that in such experiences there is not merely the intellectual conviction of the certainty of the facts just stated, but that, on the contrary, there is manifested an actual. "knowing," direct and immediate, of such facts. The person having the experience knows these things just as he knows that he himself is alive and present in the universe. It is impossible to convey the exact nature of this consciousness to any who have not had at least a faint flash of it. It can be described only in its own terms.

In most of these cases, while the actual consciousness has passed away after a few moments, there has been left a memory which abides ever with the individual, and which gives to him such a certainty of the truth of which he has been a witness that nothing can ever shake his conviction thereof. It must be remembered that these flashes of consciousness are prophecies of the stage of consciousness which at some future time will become the normal state of consciousness of the race. Moreover, it must not be forgotten that there exist certain advanced souls on this earth to whom this stage or state of consciousness is the normal and habitual one—and in whom there always exists a realization in actual consciousness of At-One-Ment with the Universal Life. Such beings are indeed Demi-Gods, as compared to the average human being. Some of the great world leaders—the founders of great religions, and others of their kind, were filled with this consciousness and strove to make it manifest in a veiled form to their followers who were not strong enough to bear the full truth. Many of these great souls are still present on the earth-plane in the flesh, in newly incarnated forms, continuing their work and striving to uplift the race.

A modern poet expressing the conviction of Universal Oneness of Life uses terms which will be recognized by all who have had flashes of Cosmic Consciousness, as follows:

"For the All is One, and all are part,
  And not apart as they seem to be;
And the blood of Life has a single heart,
  Beating through God, and clod, and Me!"

Walt Whitman, who himself had experienced Cosmic Consciousness, says of the experience:

"As in a swoon, one instant
Another sun, ineffable, full dazzles me,
And all the orbs I knew, and brighter, unknown orbs,
One instant of the future land, Heaven's land."

"I cannot be awake, for nothing looks to me as it did before,
Or else I am awake for the first time, and all before has been a mean sleep.

"When I try to tell the best I find, I cannot;
My tongue is ineffectual on its pivots,
My breath will not be obedient to its organs,
I become a dumb man."

Tennyson, according to his friends had glimpses and flashes of Cosmic Consciousness, and in many of his poems he has given expression to the thoughts and feelings which had come to him at that time. The following is a good illustration of the latter:

"For knowledge is the swallow on the lake
That sees and stirs the surface-shadow there,
But never yet hath dippt into the abysm,
The Abysm of all Abysms, beneath, within
The blue of sky and sea, the green of earth,
And in a million-millionth of a grain
Which cleft and cleft again for evermore
And ever vanishing, never vanishes *
And more, my son, for more than once when I
Sat all alone, revolving in myself
That word which is the symbol of myself,
The mortal symbol of Self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shadow of doubt,
But utter clearness, and through loss of Self
The gain of such large life as matched with ours
Were Sun to spark, unshadowable in words,
Themselves but shadows of a shadow-world."

Dr. Richard Maurice Bucke, of Toronto, Canada, a number of years ago published a book entitled "Cosmic Consciousness," in which he grouped together a number of very interesting experiences along these lines which had been related by those experiencing them; Dr. Bucke himself, as well as his friend Walt Whitman, and several other close friends, had experienced flashes of this same stage of consciousness. He deduces the following general idea from the consideration of these experiences:

"Superimposed upon self-consciousness as is that faculty upon simple-consciousness, a third and higher form of consciousness is at present making its appearance in our race. This higher form of consciousness, when it appears, occurs as it must, at the full maturity of the individual, at about the age of thirty-five, but almost always between the ages of thirty and forty. There have been occasional cases of it for the last two thousand years, and it is becoming more and more common. In fact, in all appearances, as far as observed, it obeys the laws to which every nascent faculty is subject. Many more or less perfect examples of this new faculty exist in the world today, and it has been my privilege to know personally and to have had the opportunity of studying, several men and women who have possessed it. In the course of a few more millenniums there should be born from the present human race, a higher type of man, possessing this higher type of consciousness. This new race, as it may well be called, would occupy toward us a position such as that occupied by us toward the simple conscious 'alulus homo.' The advent of this higher, better and happier race would simply justify the long agony of its birth through countless ages of our past. And it is the first article of my belief, some of the grounds for which I have endeavored to lay before you, that a new race is in course of evolution."

In another part of his book, Dr. Bucke gives the following general characteristics of the special type of experiences recorded by him in the book:

"I have, in the last three years, collected twenty-three cases of this so-called cosmic consciousness. In each case the onset or incoming of the new faculty is always sudden, instantaneous. Among the unusual feelings the mind experiences is a sudden sense of being immersed in flame or in a brilliant light. This occurs entirely without worrying or outward cause, and may occur at noonday or in the middle of the night, and the person at first may feel that he is becoming insane. Along with these feelings comes a sense of immortality; not merely a feeling of certainty that there is a future life—that would be a small matter—but a pronounced consciousness that the life now being lived is eternal, death being seen as a trivial incident which does not affect its continuity. Further, there is an annihilation of the sense of sin, and an intellectual competency, not simply surpassing the old plane, but on an entirely new and higher plane. * The cosmic conscious race will not be the race that exists today, and more than the present is the same race that existed prior to the evolution of self-consciousness. A new race is being born from us, and this new race will in the near future possess the earth."

Emerson is his wonderful essay on "The Over-Soul" clearly indicates his knowledge of the experiences mentioned herein in connection with what has been called "Cosmic Consciousness." The following quotations therefrom will serve to disclose his general thought on the subject:

"Always, I believe, by the necessity of our constitution, a certain enthusiasm attends the individual's consciousness of that divine presence. The character and duration of this enthusiasm varies with the state of the individual, from an ecstasy and trance and prophetic inspiration—which is its rarer appearance—to the faintest glow of virtuous emotion, in which form it warms, like our household fires, all the families and associations of men, and makes society possible. A certain tendency to insanity has always attended the opening of the religious sense in men, as if 'blasted with excess of light.' The trances of Socrates; the 'Union' of Plotinus; the vision of Porphyry; the conversion of Paul; the aurora of Behmen; the convulsions of George Fox and his Quakers; the illumination of Swedenborg are of this kind. What was in the case of these remarkable persons a ravishment has in innumerable instances in common life been exhibited in a less striking manner. Everywhere the history of religion betrays a tendency to enthusiasm. The rapture of the Moravian and Quietist; the opening of the internal sense of the Word, in the language of the New Jerusalem Church; the revival of the Calvinistic Churches; the experiences of the Methodists, are varying forms of that shudder of awe and delight with which the individual soul always mingles with the universal soul. The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul's own questions. The soul answers never by words, but by the thing itself that is inquired after. * We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wise silence; the universal beauty to which every part and particle is equally related; the eternal One. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing, and the thing seen, the seer and the spectacle, the subject and the object, are One. We see the world piece by piece, as the sun and moon, the animal, the tree; but the whole, of which these are the shining parts, is the soul. It is only by the vision of that Wisdom that the horoscope of the ages can be read, and it is only by falling back on our better thoughts, by yielding to the spirit of prophesy which is innate in every man that we can know what it saith. Every man's words, who speaks from that life, must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for it. My words do not carry its august sense; they fall short and cold. Only itself can inspire whom it will, and behold, their speech shall be lyrical and sweet, and universal as the rising of the wind. Yet I desire, even by profane words, if sacred I may not use, to indicate the heaven of this deity, and to report what hints I have collected of the transcendent simplicity and energy of the Highest Law."

So such are the general reports of the nature and character of these glimpses of this Universal Consciousness which men here and there have experienced in all times. Let us now consider the powers kindled in those to whom glimpses (or more) of this consciousness has come. For an increase in "knowing" always brings with it an increase in power, according to the law of cause and effect.

In the first place, the possession by an individual of even a faint dawn of this Universal Consciousness, by whatever name it may be known, endows him with a certain "in touchness" with all the rest of Life. By a subtle intuition he may, under favorable circumstances, speak, write, paint, act, or produce music representing phase of vital, mental, and emotional activity transcending any actual experience on his own part. Such an individual becomes "en rapport" with, or "in tune" with, the manifold variety of living forms, and is able to produce a representation thereof through his own expression. This is the secret of the "genius" of great artists, writers, musicians, poets, and others who express through their own respective mediums or vehicles the messages they receive from the other forms of life with which they are connected by subtle filaments of unity. Such a one can "enter into" (in imagination) the life experiences of any and all forms of life, and to then represent them in visible or audible form in a degree depending upon their own development.

Moreover, such individuals are "universal" in their sympathies, and can feel with any form of life with which they come in contact. And as a consequence of the latter, they tend to inspire in other persons and living creatures a "liking," fellowship, and understanding. Many of the great illumined souls of the race, having this consciousness in at least some degree, find themselves "at home" with all manners and conditions of mankind, and in many cases with the lower life forms as well. Sympathy has been defined as "a fellow feeling," and it may be seen at once that when one has a feeling of fellowship with all Life (and such individuals have this to some degree), then there are created certain bonds and links of sympathy and unity which serve to unite the individual more or less strongly to all living things. In the case of the great teachers of the race, such as the founders of the great religions and similar souls, we find that universal sympathy with and understanding of all life which sets such individuals apart as marked and distinguished men, and imparts to them a universality which makes them citizens of all countries and dwellers in all time.

Again, we find that in the case of many individuals of this type there exists a certain power of attraction for other forms of life and things, which enables them to attract to themselves those conditions, environments, and persons best adapted to their wellbeing and happiness; and which also gives them certain so-called "miraculous" powers over Nature. He who is consciously identical with Nature is able to work "miracles" with Nature. We cannot go deeper into this subject at this time and place, for several very good reasons, but the above is a strong hint to those who are prepared to hear and understand the truth concerning certain phases of Life and Nature.

What we have said so far in our consideration of the individuals manifesting flashes or glimpses of this phase of consciousness, applies in a much greater degree to those who have penetrated fully into the higher subplanes of this great Plane of Consciousness. On this planet, and on others, dwell Beings so fully awakened and unfolded in this phase of consciousness that they are as Supernatural Beings to the ordinary human being. Many of such beings are performing important offices in the unfoldment of the race, and the betterment of mankind. Many of these people have been regarded as Angels or Demi-Gods by ordinary people with whom they have come in contact in the past, and many of them are the Invisible Helpers of whose presence many of the race have been made aware by actual experiences.

Many of the White Magicians of the race belong to the higher phases of this great Plane of Consciousness. And, alas, some who are what is known as Black Magicians have managed to "break into the Kingdom of Heaven" on these planes, and have prostituted their power; but to such inevitably comes punishment by Nature herself, and are either forced into the legions of Light or else are disintegrated and destroyed by the very forces of Nature which they have set into operation for selfish and ignoble purposes.

VII. The Plane of the Consciousness of the Gods

If, as we have seen, it is most difficult to speak in understandable terms concerning the phases of life and activity on the last mentioned Plane of Consciousness, what must be the difficulty of even hinting at the life and activities of the highest plane of all—the Plane of the Consciousness of the Gods

On this highest of all Planes of Consciousness, however, dwell beings so high in the scale of knowledge, power, life, and bliss that even the imagination of the advanced student or teacher can scarcely grasp the idea. This is the Plane of the Gods, in verity—of being so far advanced that they are practically akin to the conception of the Gods created by man to account for the Universe, and to serve as objects of worship.

On this Plane are Personal Gods—many of them—but none of them, alone, may be regarded as GOD, in the sense of the Eternal Parent or Infinite Reality. For even the highest of them have their limitations and restrictions, and all are but Manifestations of the Infinite Unmanifest. Each of these exalted Beings has had its beginning or birth in Manifestation, and each will finally have its ending and disappearance into the Infinite Unmanifest, where all sense of separateness and personality will disappear.

The highest authorities inform us that the characteristic element of this highest form of all consciousness is the conscious realization of the individual that he IS identical with the Infinite, and is only apparently separated therefrom by the most tenuous and subtle veil of illusion.

Strange as it may appear to one not acquainted with the subject, glimpses and flashes of this consciousness, in rare instances, filter down into the consciousness of individuals on this earth at the present time, and have done so in the past. Many of the brave souls and keen minds of the Illumined have actually pierced the veil of this plane, and have been almost blinded by the light that has flashed upon them.

The consideration of this Plane of Consciousness must be closed here, for reasons which the advanced occultist will at once realize, and which the less advanced student must be told are adequate. Many, not prepared for the full Light must be protected from spiritual and mental blindness by being exposed to rays before they have become accustomed to the lesser lights of the Truth. Rest assured, however, O student, that when your eyes are ready to gaze upon the Sacred Flame, it will no longer be hidden from you.

The Truth in Symbols

There are certain truths which cannot be well expressed in words, but which may be at least partially expressed in symbols. To those who feel a desire to penetrate rather more deeply into the Mystery of. the Three Higher Planes of Consciousness, we call attention to the symbol accompanying this particular chapter of this book. There is a wealth of knowledge and important information hidden in this symbol, undiscoverable to the many but at least partially discoverable by the few. To the Few, we offer the following suggestions concerning this Symbol.

Your attention is called to the fact that each circle in the symbol is called to and blended with the one on either side of it. Accordingly in the circular extent of each circle there is to be found FOUR different spaces or regions, as follows: (1) Its own unblended space or region; (2) the space or region in which its own space or region is blended with that of one of the neighboring circles, which constitutes a shield-shaped space; (3) the space or region in which its own space or region is blended with that of the other neighboring circle, constituting a shield-shaped space; and (4) the space or region in the very centre of the symbol, in which the space or region of each circle is blended with that of both of the other two—thus producing a Triune Region. This arrangement, again, furnishes us with SEVEN distinct regions, as follows (giving each circle the name of a letter, as A, B, or C, respectively) I. Circle A; II. Circle B; III. Circle C; IV. Space A-B; V. Space A-C; VI. Space B-C and finally VII. Region A-B-C, at the centre. There are thus three unblended areas; also three blended areas of two elements; and finally one blended area of three elements; the latter combining within itself all three elements in equal proportion. Let him who wishes for the Light solve this Riddle of the Symbol!

PART IX
THE SEVENFOLD SOUL OF MAN

Table of Content

In the Secret Doctrine of the Rosicrucians, we find the following Seventh Aphorism:

The Seventh Aphorism

VII. The Soul of Man is Sevenfold, yet but One in essence; Man's Spiritual Unfoldment has as its end the Discovery of Himself beneath the Sevenfold Veil.

In this Seventh Aphorism of Creation, the Rosicrucian is directed to apply his attention to the concept of the Sevenfold Soul—One in essence—of Man; which in the figurative language of the mystic constitutes the seven veils which conceal from (yet reveal to) Man his real Self. This concept is represented by the Rosicrucians by means of the symbol of the figure of a man surrounded by seven outlined shapes—the man, himself in his essence, is represented by the blank space disclosed by the inmost outline, and each one of the "concealing but revealing veils" is represented by an outlined figure, each being but one of the series of seven. The series of outlines, be it noted, is enclosed in the circle representing the Infinite Unmanifest.

The Symbol is interpreted as follows: (1) The Infinite Unmanifest manifests itself in the Elemental Soul; (2) the Elemental Soul takes upon itself the outward form of Mineral Substance; (3) The Mineral Soul evolves from itself the Plant Soul; (4) the Plant Soul evolves from itself the Animal Soul; (5) the Animal Soul evolves from itself the Human Soul; (6) the Human Soul unfolds into the Soul of the Demi-Gods; (7) the Soul of the Demi-Gods unfolds into the Soul of the Gods; and finally, the Soul of the Gods once more is resolved into Pure Spirit, which

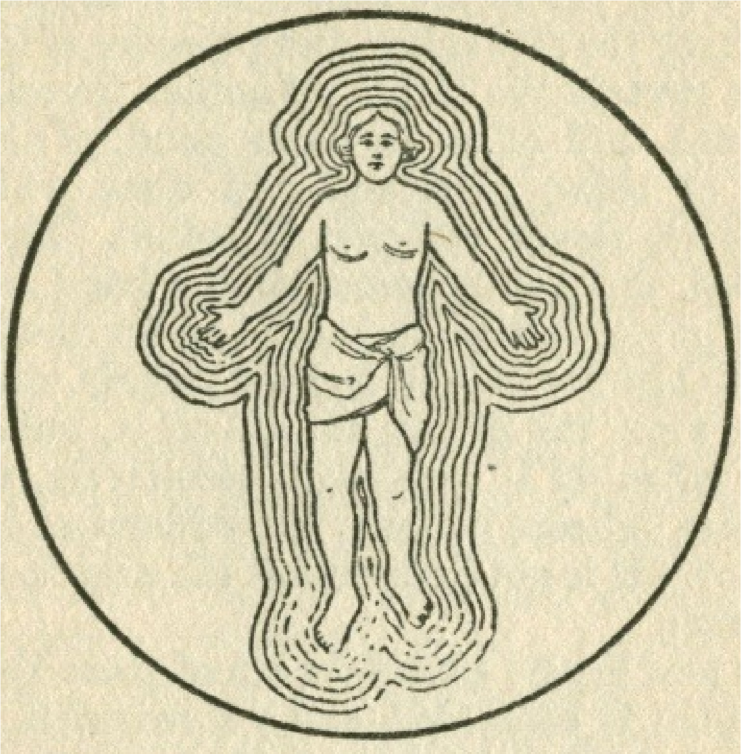

Figure 12. Symbol of the Sevenfold Soul

is represented by the blank space at the centre of the symbol. This statement will be more clearly apprehended by those who have carefully studied the preceding chapters conveying instruction concerning the Seven Planes of Consciousness, and much of the information contained in those chapters is to be taken into consideration in the study of the present chapter.

It will be noted that while these Seven Veils serve to conceal the Real Self—in the sense of imposing limitations and shape to it, yet at the same time it reveals the presence of Spirit by means of its outlines. The ancient teachers were wont to illustrate this concealing-revealment by means of a bit of thin gauzy drapery suspended across the space of an open door or open window into which the breeze is blowing. The drapery covers (and thus conceals) the moving wind, yet at the same time it shows a form representing the movement and presence of the wind, and thus reveals the latter. Another favorite illustration was that of an invisible hand, of itself impossible of being perceived, but upon which was placed seven gloves, one over the other. The gloves were filled, and the presence of the hand revealed; but each glove, in turn, is mistaken for the hand itself. The hand is able to feel but faintly, and to act clumsily when the gloves are all on it, but as each glove is taken off it feels more sensitively, and performs more delicate actions; but without at least one of the gloves it is not apparent at all, even to the eyes of its owner.

Let us now briefly consider each of these Veils with which Spirit is

Let us now briefly consider each of these Veils with which Spirit is concealed, and yet revealed.

I. The Elemental Soul

There is only one REAL Soul, of course; and when the Rosicrucians speak of "The Elemental Soul" they mean simply the Soul clad in the garments of elemental substance—covered with the veil of elemental substance, which while concealing its real nature yet serves to reveal it in manifestation.

Following the terms of the symbol, it may be said that the Infinite Unmanifest involves itself first in the garment of Elemental Substance, or wraps itself in the veil thereof. Elemental Substance, in the sense in which the term is used by the Rosicrucians in this connection, is a very subtle, tenuous form of substance—a form of substance which may be regarded as the "ancestor" of the most subtle form of matter known to science today. It lies far back of the plane of the electrons, ions, or corpuscles of which matter (as commonly known) is composed.

The Elemental Soul, clad in the garments of Elemental Matter is the pattern upon which the ordinary physical body is built. It is the "ghost" of the physical body, and persists after the disintegration of the latter. The intelligence or consciousness manifesting in this garment of substance is quite simple and elementary, and performs merely the office of providing and sustaining a pattern or form upon which the ordinary physical body is built.

This Elemental Soul, embodied in elemental substance as stated, is that Something which to the race has been known as the "ghost," "spirit" (in this case the term "spirit" is grossly misused and inappropriate), ethereal body, "fluidic body," "double," "wraith," "doppelganger," *etc.* It has sometimes been called "the astral body," but this is a mistake, for what the occultists have long known as the true "astral body" is something very different.

This Elementary Soul survives the dissolution of the physical body of the individual to which it belonged, and under certain conditions and circumstances it may become visible to living persons as the "ghost" of the deceased person. When the Elementary Soul has been "sloughed off" by the higher vehicles of the Soul (after the physical "death"), and has also been released by the partial or complete disintegration of the physical body, it is really but a "shell" having for form and shape of the latter, and is almost lifeless, although held together by the cohesive forces of the fast-dying vibrations. In such cases it possesses neither intelligence nor consciousness beyond that concerned in holding its substance together and to all intents and purposes can be regarded as nothing more than a mass of cloudy vapor assuming the form of a human being, and destined to become speedily disintegrated on its own plane.

II. The Mineral Soul

By the term "The Mineral Soul," the Rosicrucians seek to indicate the Soul embodied in the Mineral or Chemical Substance of which the Physical Body is composed. The concept sought to be expressed is the physical body of man considered merely in its aspect of mineral or chemical substance and their atoms—rather than in its aspect of protoplasmic, living substance (using the term "living" in its popular, rather than in its esoteric sense).

The term "Mineral" of course means "inorganic substances having a definite chemical composition; neither animal nor vegetable substances." We need scarcely to call the attention of the student to the fact that the substance of which the physical body is composed is, itself, composed of certain chemical or mineral substances, such as oxygen, carbon, hydrogen, nitrogen, sulphur, phosphorus, iron, and other chemical elements. Cremate a body and the greater part of it will disappear as the vapor of water (composed of oxygen and hydrogen), and other gases; the remainder being composed of other chemical or mineral elements. The physical body is built up of mineral and chemical elements transformed by the action of plant chemistry into protoplasm, and then absorbed by man as food in the form of vegetables or animal meat. The basis of all organic matter is chemical or mineral substance. Protoplasm, the basis of organic substance, vegetable or animal, was evolved from carbon—that same element which manifests as coal, diamond, graphite, *etc*. The physical basis of the bodies of animals and plants is solely mineral or chemical, and all such bodies are built up from the chemical material originally furnished by earth, air, and water.

The intelligence and consciousness manifested in and by the Mineral Soul is confined to that required for the purely chemical processes of the body, and the coordination and regulation of the chemical and mineral particles of which the body is composed. There are important chemical processes under way in the life of the physical body—many of them quite complicated, so complicated in fact that they cannot be reproduced or duplicated in the laboratory of man's making and operation. These important processes are under the control and direction of the Mineral Soul—of Soul embodied in the chemical and mineral substance of which the body is composed. These processes are not merely mechanical—they are the product of intelligence and consciousness, and are impossible without the presence of these mental forces.

When the physical body is discarded by the soul at "death," it proceeds to disintegrate; first the organic substances of which it is composed, i.e., the vegetable and animal organic material, become resolved into their mineral and chemical elements, and then these, in turn, become resolved into their more simple forms and conditions, and are used in supplying material for the bodies of other forms of living creatures.

III. The Plant Soul

By the term "The Plant Soul," the Rosicrucians seek to indicate the Soul embodied in the Vegetable Cellular Substance of which a very large proportion of the human physical body is composed. Apart from advanced scientists and advanced occultists, few realize how great proportion of the processes of the human and animal body is really vegetable in nature. The growth of bodily tissue, of parts and organs, is distinctively vegetable in character.

Recent discoveries in the biological laboratories and in the realms of surgery have shown us that not only portions of skin and bone may be "grafted" from one body to another, and made to grow as well in the new body as in the old; not only that portions of organs may be "transplanted" in a similar way and made to grow and perform their offices; but also that portions of the human body, and organs thereof, may be removed from the original body, and made to grow and perform their offices independent of the bodily general organism. And these processes are not merely chemical—they manifest all the characteristics of purely vegetable processes.

The chief distinction between the intelligence and consciousness of Plants and Animals is that the former manifest almost entirely along the lines of instinctive or unconscious mentation, while the latter manifest in a steadily increasing degree purpositive and deliberate conscious activity. In the processes of the human body we find a large proportion of those performed clearly along the lines of the instinctive, unconscious vegetable kingdom. These processes come under the control and direction of the Plant Soul. They are performed on the Plane of Plant Consciousness just as truly as are the processes of the ordinary types of plant life. Some of these processes are very complex—but so are the processes involved in the life of the ordinary plant.

The distinction between the plane of the Plant Soul and that of the Animal Soul will become more apparent and clear as we proceed to consider the phenomena of the latter.

IV. The Animal Soul

By the term "The Animal Soul," the Rosicrucians seek to indicate the Soul embodied in the Animal Organic Substance, both in the lower animals and in man. The Animal Soul is the animating spirit, or vital spirit, manifesting in the many activities of animal life, high and low. Its intelligence and consciousness are very high in comparison to those of the Vegetable Soul, but is limited to the requirements and needs of the purely animal life. In its lower manifestations it is but little if any higher than that of the higher manifestations of the Plant Life, and in its highest manifestations it is but little if any lower than that of the lowest manifestations of the Human Soul. In fact, as we have repeatedly said in this book, the various Planes of Consciousness (and hence the powers and limits of the several Souls) blend into those on each side of them, and with which they are linked.

The Animal Soul is the seat of the purely animal desires, and in the work of developing and satisfying the same it has built up out of the substance of which it is composed, and which it has absorbed from the substances of the vegetable and mineral plane beneath it, certain complex organs and groups of organs. Its intelligence and consciousness are concerned simply with the physical well-being of their owner, the man, just as in the animal they are concerned with the physical well-being of the animal owner. Moreover, certain of the purely vegetable processes, such as nutrition, reproduction, etc., are in part taken over by the Animal Soul and additional power and complexity bestowed upon them. The desires of man which we usually refer to as "purely physical" belong to the Animal Soul. The chief desires of the Animal Soul are concerned with the offices of nutrition and reproduction, and manifest respectively as Self Preservation and Sex Desire (on the physical plane, of course), and as Love of Offspring.

In its higher phases the Animal Soul develops and manifests certain higher qualities, such as the desire for Comradeship, Companionship, Mutual Sympathy, Affection, etc., which closely resembles similar feelings and emotions in the lower animals—this because the two Planes of Consciousness are linked together and are blended one with the other. The Animal Soul, however, never has the consciousness of "I Am"—at the most it may be conscious as "Am," but the "I" consciousness is never present in its true form.

V. The Human Soul

The Human Soul is distinguished from the Animal Soul not only by its special

The Human Soul is distinguished from the Animal Soul not only by its special aptitude for intellectual reasoning, and voluntary choice and action, but also by its consciousness of itself—of the "I am I." This distinction has been fully explained in previous chapters of this book, and need not be gone into in further detail at this place. The following paragraph, however, quoted from a writer, may prove of interest in the consideration of this phase of the general subject before us. The writer says:

"Among the lower animals there is very little of what may be called Self Consciousness. In fact, the consciousness of the lowest forms of animal life is little more than mere sensation. Life in the early stages of animal life is almost automatic. The mentation there is almost entirely along subconscious lines, and the mental operations are only those which are concerned with the physical life of the animal—the satisfaction of its primitive wants. After a bit, this primitive consciousness developed into what psychologists call 'simple consciousness,' which is an awareness' of outside things, and an apprehension of them as things.' But there is no self-consciousness manifested at this point. The animal does not think of its hopes and fears, its aspirations, its plans, its thoughts, and then compare them with like thoughts of others of its kind. It cannot indulge in abstract thinking, or use symbols of thought. It simply takes things for granted and asks no questions. It does not seek to find answers to perplexing general questions, for it does not know that such questions exist. With the advent of Self-Consciousness, man begins to form a conception of the 'I'. He begins to compare himself with others, and to reason about the result thereof. He takes mental stock of himself, and draws conclusions from what he finds in his mind. He begins to think for himself, to analyze, to classify, to separate, to deduce, to form judgments. He begins to create for himself, and is no longer a mere mental automaton."

Another writer has said concerning the evolution of the consciousness of man: "For some hundreds of years, upon the general plane of self-consciousness, an ascent, to the human eye gradually, but from the point of view of cosmic evolution rapid, has been made. In a race, large-brained, walking erect, gregarious, brutal, but king of all other brutes, man in appearance but not in fact, was from the highest simple consciousness born the basic human faculty, Self Consciousness, and its twin, Language. From these and what went with these, through suffering, toil, and war; through bestiality, savagery, barbarism; through slavery, greed, effort; through conquest infinite, through defeats overwhelming, through struggle unending; through ages of aimless semi-brutal existence; through subsistence on berries and roots; through the use of the casually found stone or stick; through life in deep forests, with nuts and seeds, and on the shores of waters, with mollusks, crustaceans, and fish for food; through that greatest, perhaps, of human victories, the domestication and subjugation of fire; through the invention and art of bow and arrow; through the taming of animals and the breaking of them to labor; through the long learning which led to the cultivation of the soil; through the abode brick and the building of houses therefrom; through the smelting of metals and the slow birth of the arts which rest upon these; through the slow making of alphabets and the evolution of the written word; in short, through thousands of centuries of human life, of human aspiration, of human growth, sprang the world of men and women as it stands before us and within us today with all its achievements and possessions."

A writer on the subject of the evolution of the soul has well given the following words of warning: "The awakening of the intellect in man does not necessarily make him a better being. While it is true that the unfolding of a higher faculty gives an upward tendency to man, it is also true that some men are so closely wrapped in the folds of the animal sheath—so steeped in the material side of things—that the awakened intellect only tends to give them increased powers to gratify their low desires and inclinations. Man, if he chooses, may excel the beasts in bestiality—he may descend to depths of which the beast never would have thought. The beast is governed solely by instinct, and his actions, so prompted, are perfectly natural and proper, and the animal is not to be blamed for following the impulses of his nature. But man, in whom intellect has unfolded, knows that it is contrary to his highest nature to descend to the level of the beasts—yea, lower by far. He adds to the brute desires the cunning and intelligence which have come to him, and deliberately prostitutes his higher principle to the task of carrying out the magnified animal propensities. Very few animals abuse their desires—it is left for some men to do so. The higher the degree of intellect unfolded in a man, the greater the depths of low passions, appetites, and desires possible to him. He may actually create new brute desires, or rather, build edifices of his own upon the brute foundations. It is unnecessary for us to state that all occultists know that such a course will bring certain consequences in its train, which will result in the soul having to spend many weary years in retracing its steps over the backward road it has trodden. Its progress has been retarded, and it will be compelled to retravel the road to freedom, in common with the beastlike natures of undeveloped creatures whose proper state of the journey it is, having an additional burden in the shape of the horror of a consciousness of its surroundings, whereas its beast-companions have no such consciousness and suffer not therefrom. If you can imagine the feeling of a cultured, civilized man being compelled to dwell among the African Bushmen for many years, with a full recollection of his past living in civilization, you may form a faint idea of the fate in store for one who deliberately sinks his higher powers to the accomplishment of low ends and desires. But even for such a soul there is escape—in time."

The Human Soul occupies a place of great trials and struggles between two conflicting forces. On the one hand is the force of the lower animal nature, striving to pull it downward into the plane of the Animal Soul and urging him to employ his newly awakened intellectual powers on the lower plane. On the other hand is the awakening forces of the higher spiritual nature, striving to draw him upward into a consciousness of his relationship to the All, and urging him to open his intellect to the inflow of the higher vibrations of spiritual consciousness and to turn his faculties to the carrying out of the dictates of the higher portion of himself.

VI. The Soul of the Demi-Gods

As has been said in the preceding chapters of this book, the Soul of the Demi-Gods has as its distinctive and characteristic consciousness the conscious realization of its relationship to the All—to the Universal Life. Its mental and spiritual horizon has expanded until, in its higher stages, it takes in All Life and feels itself identified therewith. All that has come to man of humanity, justice, kindness, sympathy, nobility and Human Brotherhood has come to him filtered through from this higher region of himself. Man feels sympathy for others because of his dawning sense of his relationship to, or Oneness with all the rest. With the coming of the flashes of the Cosmic Consciousness, all narrow feelings of distinction and caste fade away, and he feels the urge of Unity. Not only does he enjoy the thrill of Universal Life, but he also may suffer the World-Pain, at least until a fuller understanding of the latter comes to him.

A writer has well said of this stage of consciousness: "As man unfolds spiritually, he feels his relationship with all mankind, and he begins to love his fellow-man more and more. It hurts him to see others suffering, and when it hurts him enough he tries to do something to remedy it. As time goes on and man develops, the terrible suffering which many human beings undergo today will be impossible, for the reason that the unfolding spiritual consciousness of the race will make the pain be felt so severely by all that the race will not be able to stand it any longer, and it will rebel and insist that matters be remedied. From the inner recesses of the soul comes a protest against the following of the lower animal nature, and, although we may put it aside for a time, it will become more and more persistent, until finally we will be forced to heed it. The struggle between the higher and lower natures has been noticed by all careful observers of the human soul, and many theories have been advanced to account for it. In of the human soul, and many theories have been advanced to account for it. In former times it was taught that man was being tempted by the devil on the one hand, and helped by a guardian angel on the other hand. But, as all occultists know, the struggle is between the two elements of man's nature, not exactly warring, but each following its own line of effort, and the Ego is torn and bruised in its efforts to adjust itself. The Ego is in a transition stage of consciousness, and the struggle is quite painful at times, but the growing soul in time rises above the attraction of the lower nature, and its dawning spiritual consciousness enables to understand his real nature and his real place in the universe."

The same writer has said: "The higher planes of the soul are also the source of the 'inspiration' which certain poets, painters, sculptors, writers, preachers, orators, and others have received in all times and in all lands. This is the source from which the seer obtains his vision—the prophet his insight and foresight. Many have concentrated themselves upon high ideals in their work, and have received rare knowledge from this source, attributing it to beings of another world—but the inspiration came from within: it was the voice of the Higher Self speaking to the Ego."

The writer aforesaid, informs us as follows concerning the experiences of Inspiration and Illumination coming to the Ego from the regions of this Higher Self: "These experiences, of course, vary materially according to the degree of unfoldment of the individual, his previous training, his temperament, etc., but there are certain characteristics common to all. The common features are as follows: (1) A conviction of a sense of actual being—of immortality; this apart from faith or religious conviction, and coming seemingly from a deeper source than these—it has been described as 'the faith that knows.' (2) A total slipping away of all fear and the acquirement of a feeling of trust, certainty, and confidence, which is beyond the comprehension of those who have never experienced it. (3) A feeling of universal Love which sweeps over one—a Love which includes all Life, from those near to one in the flesh to those at the furthest parts of the universe; from those whom we hold as pure and holy, to those whom we have regarded as vile, wicked, and utterly unworthy. All feelings of self-righteousness and condemnation seem to slip away, and one's love, like the light of the sun, falls upon all alike, irrespective of their degree of development or 'goodness.' (4) A feeling of the utmost bliss and joy, the memory of which abides long after the actual experience. (5) A feeling of exalted knowledge and wisdom, in which all doubt disappears and a sense of understanding the deeper meaning of all things takes its place, for the time of the experience at least. To some these experiences have come as a deep reverent mood or feeling, which took possession of them for a time, while others have seemed to be in a dream and have become conscious of a spiritual uplifting accompanied by a sensation of being surrounded by a brilliant and all-pervading light or glow. To some, certain truths have become manifest in the form of symbols, the full meaning of which in some cases have not become apparent until long after the actual experience.

"These experiences, when they have come to one, have left him in a new state of mind, and he has never been the same man afterward. Although the keenness of the recollection has worn off, there remains a certain memory which long afterward proves a source of comfort and strength to him, especially when he feels faint of faith and is shaken like a reed by the winds of conflicting opinions and speculations. The memory of such an experience is a source of renewed strength—a haven of refuge to which the weary soul flies for shelter from the outside world which understands it not. From the writings of the ancient philosophers of all races, from the songs of the great poets of all peoples, from the preachings of the prophets of all religions and times we can gather traces of this illumination which has come to them—this unfoldment of spiritual consciousness. One tells the story in one way, the other in other terms, but all tell practically the same essential story. All who have recognized this illumination, even in a faint degree, recognize the like experience in the tale, song, or preaching of another, though centuries may roll between them. It is the song of the Soul, which when once heard is never forgotten. Though it be sounded by the crude instruments of the semi-barbarous races, or the finished instruments of the talented musician of today, its strains are plainly recognized. From Old Egypt comes the song—from India of all ages—from Ancient Greece and Rome—from the early Christian saint—from the Quaker Friend—from the Catholic monasteries—from the Mohammedan Mosque—from the Chinese Philosopher—from the legends of the American Indian hero-prophet—it is always the same strain, and it is swelling louder and louder, as many more are taking it up and adding their voices or the sounds of their instruments to the grand chorus."

The student must remember that in the experiences noted above, the individual simply has flashes, or period of dawning consciousness on this Sixth Plane of Consciousness, and is not to be regarded as having entered fully and completely into its manifestations, much less as having evolved into a state in which he functions normally and habitually on this high plane. There are beings—once men—who have evolved into the higher state in which they function normally and habitually on this plane of conscious being; but these individuals are no more than mere men, and have earned the right to be called "Demi-Gods." But, even as they once were men, so all men become as they now are by the unfoldment of this higher region of Self. These flashes of consciousness from this high plane are prophetic signs and messages indicating the awakening of the higher faculties, and giving assurance of further growth and unfoldment.

In concluding our consideration of this high plane, let us glance at the following words from the pen of Sir Oliver Lodge, the great English scientist, who has given the world startling corroboration of some important ancient truths known to the occultists and esoteric teachers; he says: "Let us imagine, then, as a working hypothesis, that our subliminal self—the other and greater part of us—is in touch with another order of existence, and that it is occasionally able to communicate, or somehow, perhaps unconsciously, transmit to the fragment in the body something of the information accessible to it. We should then be like icebergs floating in an ocean, with only a fraction exposed to the sun and air and observation; the rest, by far the greater bulk, eleven-twelfths—submerged in a connecting medium, submerged and occasionally in subliminal or sub-aqueous contact with others, while still the peaks, the visible bergs, are far separate. Such an iceberg, glorying in its crisp solidity and sparkling pinnacles, might resent attention paid to its submerged subliminal supporting region, or to the saline liquid out of which it arose, and to which in due course it will some day return. 'We feel that we are greater than we know.' Or, reversing the metaphor, we might liken our present state to that of the hulls of ships submerged in a dim ocean among strange beasts, propelled in a blind manner through space; proud, perhaps, of accumulating many barnacles of decoration: only recognizing our destination by bumping against the dock wall; and with no cognizance of the deck, and the cabins, and spars, and sails, no thought of the sextant and the compass and the captain, no perception of the lookout on the mast, of the distant horizon, no vision of objects far ahead, dangers to be avoided, destinations to be reached, other ships to be spoken with by means other than by bodily contact—a region of sunshine and cloud, of space, of perception, and of intelligence, utterly inaccessible to those parts below the water line."

VII. The Soul of the Gods

It must be apparent to every careful student that it is practically impossible to speak in ordinary terms of the expression and manifestation of the Self which is known to the Rosicrucians as "The Soul of the Gods." It is sufficient for the purpose to merely indicate its existence as a phase of the Ego—existing in a latent state in most individuals, but affording occasional flashes of its presence to a few, and destined to become the normal plane of conscious functioning to the whole race in the course of spiritual evolution. Moreover, on certain planes of life and being, even today, there exist beings to whom this phase of of life and being, even today, there exist beings to whom this phase of consciousness is habitual and normal, even as is the plane of human consciousness normal and habitual to the majority of our race today.

To such beings, separated from the Infinite Unmanifest— the Eternal Parent—but by the most tenuous and subtle substance serving as the veil, the whole process of the Universe must appear merely as a great moving picture show of shadow forms, magnificent phantasmagoria having apparent substance and form but having no actual reality when viewed from the aspect of the Eternal. Such beings are, indeed, Gods as compared with the rest of living creatures. Close up to the very heart of the Eternal, these exalted beings are conscious of the very heartthrobs of the Eternal Parent.

As almost incredible as it may seem, however, there are among us on earth today certain advanced souls in whom this consciousness has already begun to manifest itself; and their number is growing. Such souls have experienced an actual conscious realization of the truth that the One is All, and that other than the One there is nothing—the entire array of the Cosmic Phantasmagoria being perceived as Illusion, Mirage, Maya, Glamour, Unreality. Into such, the Soul of the Gods is beginning to manifest itself.

No more can be said here on this particular subject.

Summary

The student must not fall into the error of supposing that man really has seven separate and distinct souls, either tied together like a bundle of twigs, or else worn as one would wear seven overcoats, one over the other. The symbol is only figurative, and must not be construed literally. There are not seven selves in man—but only One Self concealed by seven veils, each of which while serving to conceal the real nature of the Self yet serves to disclose the presence and power thereof to some degree. It is as if seven planes of variously colored glass, ranging from the darkest to the almost-transparent and colorless, were to be placed before a brilliant light. The darker glass would almost entirely obscure the Light, though yet revealing its presence in some of its rays; the next lighter would reveal more, and obscure less; and so on to the last in which the obscuration was but slight, and the revelation almost perfect. All illustrations of this ineffable fact of the Eternal are, by the very nature of things, imperfect, faulty, and misleading if taken too literally.

The lesson to the student is that in every man there lie concealed the potentiality of Godhood, and stages less than Godhood though above that of ordinary Manhood; and that in every man also abide the lower phases of manifested existence, even the very lowest of all. The wise man uses the lower, but does not allow the lower to use him; he maintains a positive, masterful mental attitude toward the lower planes of being, while opening himself receptively to the influences of the higher planes of his Self.

In conclusion, you are asked to once more consider the Seventh Aphorism: "The Soul of Man is Sevenfold, yet but One in essence: Man's spiritual Unfoldment has as its end the Discovery of Himself beneath the Sevenfold Veil."

PART X
METEMPSYCHOSIS

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The Rosicrucians hold as a very important part of the teaching the occult doctrine of Metempsychosis, Reincarnation, or Transmigration of Souls, the essence of which doctrine is the survival of the individual soul after it passes from the physical body in death, and its reembodiment in a physical body by rebirth after a sojourn in the resting place of the souls.

The doctrine of Metempsychosis is one of the oldest of the human race. Traces of the teaching are found in the records of practically every one of the ancient races in all parts of the globe. In one form or another it has existed in the esoteric circles to be found at the heart of each of the world's great religions, including Christianity. It has always been a cardinal doctrine in the religions of the Orient, and during the past twenty-five years has attained a wonderful revival of popularity among the thinkers of the Occident. The Rosicrucians' teachings hold that the Evolution of Man has been accomplished not alone by the general evolutionary trend of the race by which it moves forward from generation to generation, but also by the advance and ascent caused by the improvement in the reincarnating individual soul, each step of rebirth tending upward and onward. As a writer has said: "The teachings hold that Evolution is caused by the soul striving, struggling, and pressing forward toward fuller and still fuller expression, using Matter as a material, and yet always struggling to free itself from the confining and retarding influence of the latter. The struggle results in an unfoldment, causing sheath after sheath of the confining material bonds to be thrown off and discarded, as the spirit moulds matter to serve its higher purposes. Evolution is but the process of birth of the imprisoned spirit, unfolding and extricating itself from the web of matter in which it has been involved and infolded. And the pains and struggles are but incidents of the spiritual parturition."

The Rosicrucians have no special, distinctive theories concerning Metempsychosis, but, on the contrary, accept the general teaching of the ancient occultists concerning reembodiment of the soul. They regard rebirth as just as natural as birth, and consider that the race has at its disposal a vast volume of actual experiences of individuals which conclusively proves the truth of the doctrine. In fact, the Rosicrucian teachers make no attempt to argue the question with the student; but, rather, present the teaching as it comes to them, backed up by the wealth of authority on the part of the ancient schools, and fortified by the innumerable personal recollections on the part of individuals—in most cases the student himself has an intuition of the truth of the doctrine, in the first place, and often has a greater or less degree of recollection of his former lives on earth.

Metempsychosis has always been the accepted belief of many of the most intelligent members of the ace. It is found to have been the inner doctrine of the ancient Egyptians, and was held in the highest regard by the great thinkers of the ancient Western world, such as Pythagoras, Empedocles, Plato, Virgil, and Ovid. Plato 's teachings were filled with the doctrine. The Hindu philosophies are based upon it. The Persian Magi held implicitly to it. The ancient Druids, and the Priests of Gaul taught it. Traces of the doctrine are found in the records of the ancient races of the Aztecs, the Peruvians, and other old peoples of the New World. The Eleusinian Mysteries of Greece, the Roman Mysteries of the Temple, the Inner Doctrines of the Kabbala of the Hebrews, all were based upon the doctrine of Metempsychosis. The early Christian Fathers, the Gnostics and Manicheans and other early Christian sects, believed in it. The great philosophers, ancient and modern, treated it with respect if indeed they did not fully accept it in many cases. The following quotations from modern authorities give an idea of the importance attached to the doctrine by modern thinkers:

Hedge says: "Of all the theories respecting the origin of the soul, Metempsychosis seems to me the most plausible and therefore the one most likely to throw light on the question of the life to come." James Freeman Clarke says: "It would be curious if we would find science and philosophy taking up again the old theory of metempsychosis, remodeling it to suit our present modes of religious and scientific thought, and launching it again on the wide ocean of human belief. But stranger things have happened in the history of human opinions." Professor Knight says: "If we could legitimately determine any question of belief by the number of its adherents, the decision would be in favor of metempsychosis rather than to any other. I think it is quite as likely to be revived and to come to the front as any rival theory." Professor Bowen says: "It seems to me, a firm and well-grounded faith in the doctrine of Christian metempsychosis might help to regenerate the world. For it would be a faith not hedged around with many of the difficulties and objections which beset other forms of doctrines, and it offers distinct and pungent motives for trying to lead a more Christian life, and for loving and helping our brother man. The doctrine of Metempsychosis may almost claim to be a natural or innate belief in the human mind, if we may judge from its wide diffusion among the nations of the earth, and its prevalence throughout the historical ages." E. D. Walker says: "When

Christianity first swept over Europe, the inner thought of its leaders was deeply tinctured with this truth. The Church tried effectually to eradicate it, but in various sects it kept sprouting forth beyond the time of Erigina and Bonaventura, its mediaeval advocates. Every great intuitional soul, as Paracelsus, Boehme, and Swedenborg, has adhered to it. The Italian luminaries, Giordano Bruno and Campanella, embraced it. The best of German philosophy is enriched by it. In Schopenhauer, Lessing, and Fichte the younger, it is earnestly advocated. The anthropological systems of Kant and Schelling furnish points of contact with it. The younger Helmont adduces in two hundred problems all the arguments which may be urged in favor of the return of souls into human bodies, according to Jewish ideas. Of English thinkers, the Cambridge Platonists defended it with much learning and acuteness, most conspicuously Henry More; and in Cudsworth and Hume it ranks as the most rational theory of immortality. Glanvil devotes a curious treatise to it. It captivated the minds of Fourier and Leroux. Andre Pezzani's book on the Plurality of the Soul's Lives works out the system on the Roman Catholic idea of expiation."

But, better than all the opinions and shades of belief found among the great writers and teachers concerning this important subject, is the inner conviction of all souls which have reached a certain stage of spiritual enfoldment—the conviction that "I have lived before." Such a conviction and intuitive belief based upon the reawakening of dim memories, is worth more to an individual than tons of printed opinions on the subject.

A writer has said on this point: "Who has not experienced the consciousness of having felt the thing before—of having thought it at some time in the dim past? Who has not witnessed new scenes that appear old, very old? Who has not met persons for the first time, whose presence has awakened memories of a past lying far back in the misty ages of long ago? Who has not been seized at times with the consciousness of a mighty 'oldness' of soul? Who has not heard music, often entirely new compositions, which somehow awakened memories of similar strains, scenes, places, faces, voices, lands, associations and events, sounding dimly on the strings of memory as the breezes of the harmony float over them? Who has not gazed at some old painting, or piece of statuary, with the sense of having seen it all before? Who has not lived through events which brought with them a certainty of their being merely a repetition of some shadowy occurrences away back in lives lived long ago? Who has not felt the influence of the mountain, the sea, the desert, coming to them when they are far away from such scenes—coming so vividly as to cause the actual scene of the present to fade into comparative unreality? Who has not had these experiences P"

Sir Walter Scott once made the following observation in his diary: "I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of preexistence, viz.: a confused idea that nothing that passed was said for the first time; that the same topics had been discussed and the same persons had stated the same opinions on them. The sensation was so strong as to resemble what is called a mirage in the desert, and a calenture on board ship. * Why is it that some scenes awaken thoughts which belong as it were to dreams of early and shadowy recollections, such as the old Brahmins would have ascribed to a state of previous existence? How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene nor the speakers nor the subject are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place."

Bulwer says: "There is a strange kind of inner and spiritual memory which so often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched consciousness of a former life. How strange is it that at times a feeling comes over us as we gaze upon certain places, which associates the scene either with some dim remembered and dreamlike images of the Past, or with a prophetic and fearful omen of the Future. Everyone has known a similar strange and indistinct feeling at certain times and places, and with a similar inability to trace the cause." Poe says: "We walk about, amid the destinies of our world existence, accompanied by dim but ever present memories of a Destiny more vast—very distant in the by-gone time and infinitely awful. We live out a youth peculiarly haunted by such dreams, yet never mistaking them for dreams. As memories we know them. During our youth the distinctness is too clear to deceive us even for a moment; but the doubt of manhood dispels them as illusions." Charles Dickens once wrote: "In the foreground was a group of silent peasant girls, leaning upon the parapet of the little bridge, looking now up at the sky, now down at the water; in the distance a deep dell; the shadow of an approaching night on everything. If I had been murdered there in some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection that I hardly think I could forget it."

If evidence of the truth of Metempsychosis other than personal intuition and glimpses of memory of past lives were needed, we would find such evidence in the phenomena of the infant prodigies, and cases of childhood genius, instance of which abound on all sides. Children at a very early age manifest evidences of a deep knowledge of mathematics, music, art, etc., even in cases where the explanation of heredity fails to fit the case. The case of Mozart gives us a typical case of this kind. The child, Mozart, at the age of four was able not only to perform difficult pieces of music on the piano, but also to compose original works of merit. Not only did he manifest the highest faculty of sound and note, but also an instinctive ability to compose and arrange music, which ability was far superior to that of many men who had devoted years of their life to the study and practice of music. The laws of harmony, the science of commingling tones, was to this wonderful child not the work of years, but a faculty born in him.

Another marked case is that of Zerah Colburn, the mathematical prodigy, whose feats attracted the attention of the scientific world during the last century. In this case, the child under eight years of age, without any previous knowledge of even the common rules of arithmetic, or even of the use and powers of the Arabic numerals, solved a great variety of arithmetical problems by a simple operation of the mind, and without the use of any visible symbols or contrivances. He could answer readily a question involving the statement of the exact number of minutes or seconds in any given period of time. He could also state with equal facility the exact product of the multiplication of any number containing two, three, or four figures by another number consisting of a like number of figures. He could state almost instantly all the factors composing a number of six or seven places of figures. He could likewise determine instantly questions concerning the extraction of the square and cube roots of any number proposed, and likewise whether it was a prime number incapable of division by any other number, for which there is no known general rule among mathematicians. Asked such questions in the midst of his ordinary childish play, he would answer them almost instantly and then proceed with his play.

This child once undertook and completely succeeded in raising the number 8 progressively up to the sixteenth power—in naming the result, 281,474,976,710,656 he was absolutely correct in every figure. He could raise any given number progressively up to the 10th power, with so much speed that the person putting down the figures on paper would frequently request him to manifest less speed. He gave instantly the square root of 106,929, and the cube root of 268,336,125. He could give the prime factors of very large numbers, and could detect large prime numbers instantly. Once asked how many minutes there were in forty-eight years, and before the question could be written down he answered "25,228,800", adding "and the number of seconds in such period is 1,513,728,000." The child, when questioned concerning his ability to give such answers, and to solve such difficult problems, was unable to give such information. He could say that he did not know how the answer came into his mind, but it was evident from watching him that some actual process was under way in his mind, and that there was no question of mere trick of memory in his feats. Moreover, it is important to note that he was totally ignorant of even the common rules of arithmetic, and could not "figure" on slate or paper even the simplest sum in addition or multiplication. It is interesting to note the sequel to this case, i.e., the fact that when a few years later the child was sent to the common schools and was there instructed in the art of written arithmetic, his power began to vanish, and eventually it left him altogether, and he became no more than any other child of his age. It seemed as if some door of his soul had been closed, while before it had stood ajar.

The Rosicrucians teach that the human soul is on the path of progress, learning the lessons of life and experience, life after life, and storing away the essence of these impressions which go to form the basis of the "character" of the individual when he is reborn. The rebirth, or the conditions thereof, are not forced upon the individual soul, according to the Rosicrucian teachings, but, on the contrary the individual soul is attracted toward rebirth by reason of the presence of certain desires in its character—or rather, by reason of the essence of its desires. It is reborn into certain environments solely because it has within itself certain unsatisfied desires which could be satisfied only in just those environments. The operation of the Law of Attraction is justly regular here as in the attraction of the atoms of matter.

Each soul contains within itself the attracting force of certain sets of desires, and this force attracts to the soul certain conditions and experiences and also attracts such experiences and conditions to the soul. There is no element of punishment, or of injustice, in the operation of this law, for it gives to each soul just what the soul requires to meet its indwelling unsatisfied desires, or else the conditions and experiences which will serve to burn out of the soul certain desires which are holding it back in its progress, the destruction of which will make possible future advancement.

The Rosicrucians teach that the individuals of any sub-race who have outstripped their fellows in spiritual unfoldment, are still bound by race ties to their brothers left behind—that is, up to a certain point. In many cases such individuals are compelled until the great body of the sub-race moves up to the position of the individual. But such individuals are not compelled to undergo a needless repetition of births and rebirths during this waiting period, but, instead, they spend the period on some exalted plane on which they come in contact with advanced souls and higher beings who act as their teachers. In some cases these advanced individuals consent to return to earth-life as great teachers, in order to aid in the general progress of the sub-race. The teaching is that among us today many of such advanced and self-sacrificing souls are dwelling, aiding in the general uplift.

The Rosicrucian teachings concerning the value of experiences in each earth

The Rosicrucian teachings concerning the value of experiences in each earth-life are well illustrated by the following quotation from a leading writer, who says: "Many object to the doctrine of ReBirth on the ground that the experiences of each life, not being remembered, must be useless and without value. This is an erroneous view of the subject, for while such experiences may not be fully remembered, yet they are not lost to us at all, but really form a part of the material of which our minds are composed. They exist in essence in the form of feelings, characteristics, inclinations, likes and dislikes, affinities, attractions, repulsions, etc., and are in this form just as much in evidence in our lives as are the experiences of yesterday which are well remembered. Look back over the years of your present life, and try to recall the experiences of one year ago, five years ago, ten years, twenty years, thirty years, and as much further back as you care to go. You will find that you can remember but few of the events of your life. The experiences of most of the days in which you have lived have been almost completely forgotten. Though these experiences may have seemed very vivid and real to you when they occurred, still they have faded into nothingness now, and they are to all intents and purposes lost to you. But they are not lost! Remember, you are what you are today by reason of these very experiences which you now fail to remember—they exist in your character and have helped to mould and shape it. The apparently forgotten pains, pleasures, sorrows, and happinesses are active factors in the formation and maintenance of your character of today. This trial strengthened you along certain lines; that one changed your point of view and made you see things with a broader vision. This grief caused you to feel the pain of others; that disappointment spurred you on to new endeavors. And each and every one of them left a permanent mark upon your personality—upon your character. All men and women are what they are by reason of what they have gone through—have lived out and outlived. And though these happenings, scenes, circumstances, occurrences, experiences, have faded from the memory, their effects are indelibly imprinted upon the fabric of the character, and the individual of today is different from what he would have been had the happenings or experience not entered into his life.

"And this same rule applies to the characteristics brought over from past incarnations. You have not the memory of the experiences, but you have the fruit in the shape of characteristics, tastes, inclinations, *etc.* You have a tendency toward certain things, and a distaste for others. Certain things attract you, while other things repel you. All of these things are the result of your experiences in former incarnations. Your very tastes and inclination toward the study of the occult which are now causing you to read these lines, they are your legacy from some former life in which some seed-thoughts of esoteric teaching were dropped into your thought by some teacher or friend, and then aroused your interest and attracted your attention. You learned some little about the subject then—perhaps much—and developed a desire for more knowledge along these lines, which, manifesting in your present life has again brought you in contact with similar reachings. The same inclination will lead to further advancement along these lines in this life, and still greater opportunities in future incarnations. Nearly everyone who reads these lines will feel that much of the occult teaching now being received is but a re-learning' of something previously known, although many of the things now taught have never been heard before in this life. You pick up a book and read something, and know at once that it is so, because in some vague way you have the consciousness of having studied and worked out the problem in some past life. All this is in accordance with the Law of Attraction which has caused you to attract that toward you for which you have an affinity, and which also causes others to be attracted to you. In the same way, and from the same cause, are the many reunions in this life of persons who have been related to each other in previous lives. The old loves, the old hates, work out in the new lives. We are bound to those whom we have loved, and also to those whom we have injured. The story must be worked out to the last chapter, although an increasing knowledge of the 'why and wherefore' of such things may relieve one of many entangling attachments and relationships of this kind."

The Life After Death

The body of the Rosicrucian teachings includes very close and detailed instruction concerning the life of the soul between incarnations, the phenomena of the Astral World, and similar subjects, which would require many large books to record. In the present chapter we shall attempt to present to the student a general idea of the teachings concerning such subjects, without going into details which cannot be presented at the present time in the space at our command.

The moment of "death" arriving for the person, the soul sloughs off the ordinary physical body, and clad in the garments of the Elemental Soul it leaves the scene of the physical body. At first, however, the separation is not complete, for the Elemental Soul is still attached to the physical body by a thin slender thread or cord, which finally breaks and allows the soul to proceed on its way. The garments of the Elemental Soul are of course, in a sense, "physical" just as truly as were the garments of the visible body which were just cast off by the soul. In these new garments, however, the person is invisible to the ordinary sight of men, and except in the case of clairvoyants its presence cannot be detected

detected.

The disembodied soul passes then on to what occultists know as the Astral Plane, which however is not a place in any sense of the word, but is rather "a state or condition of being" having nothing to do with space limitations. The Astral Plane manifests its phenomena by means of a higher rate of vibrations than those concerned in the phenomena of the Earth Plane. Different planes of being may occupy the same space at the same time without interfering one with the other.

Reaching the vibrations of the Astral Plane, the Newly disembodied soul falls into a deep sleep, or state of coma, resembling the condition of the unborn child for several months before its birth. This condition is necessary in order to prepare the soul for its life on the new plane. The soul which has left the earth scene with calmness and peaceful mental attitude soon drops into a dreamless slumber; but those whose minds have been filled with strong desires connected with earth life often experience what are called "astral dreams" in which they revisit the scenes of earth life, and if possible may indulge in more or less distorted and dreamy communications through "mediums" and others. The strong desires and grief on the part of those left behind on the earth scenes, also, sometimes act to set up a "rapport" condition, and thus disturb the sleeping soul and interfere with its needed preparatory rest. In this slumber state the disembodied soul is fully protected from the influence or presence of other beings, and is as secure as is the child in its mother's womb.

Some souls require a long period of soul sleep on the Astral Plane before awakening into new activities, while others require only a comparatively short time. The general rule is that the higher the spiritual development of the soul, the longer is its period of soul sleep. The period of soul-sleep bears a close relation to the period of the sojourn of the soul on the Astral Plane—the less developed souls rushing speedily to rebirth while the more developed ones spend a much longer time on the Astral Plane between births.

In the soul sleep a strange process occurs, namely, the preparation for the sloughing off of the lower sheaths of the soul, leaving it free to enter the life on the Astral Plane clad only in the garments of its highest stage of spiritual attainment reached by it. Each soul awakens on the Astral Plane prepared to dwell on the plane of its highest and best, leaving the rest behind it. It awakens on the plane in which the highest and best in itself is given a chance to develop and expand, and to make progress, for the soul may, and does, make great progress in these between-births sojourns on the Astral Plane.

On the Astral Plane there are countless subplanes, and divisions thereof, all of which are more or less independent of each other. The distinctions between the planes are altogether the result of differences on the rate of vibrations, and do not represent distances in space. Each subplane or division thereof is inhabited by souls exactly fitted to dwell upon it, by reason of their respective degree of spiritual enfoldment. The great law of attraction operates in producing this result, and each soul "feels perfectly at home" on the plane in which it finds itself. The law works with unerring accuracy, and makes no mistakes.

By certain fixed natural laws each soul is restricted to the realms of its own subplane or division of the Astral Plane, except that it may, if it desires, visit the planes beneath its own—but it cannot visit those higher than its own. The law of vibrations acts as the astral policemen in these matters. Disembodied souls may thus communicate with and have converse and association with each other, but only by the higher soul visiting the lower, and never the reverse.

The "scenery" and environment of the various subplanes of the Astral Plane correspond with the ideas and beliefs of the souls occupying them. The Indian may find his "happy hunting ground" much more truly than some people would have us think. The thoughts and ideals of the soul is reflected upon the receptive substance of the Astral Plane, and each soul, in a certain sense, is the creator of its own environment and world—by its thought forms it builds itself a congenial world.

The soul makes progress during its sojourn on the Astral Plane, and prepares itself for a better and happier environment upon rebirth. During that sojourn it assimilates and digests the experiences of its last earth life, and learns the true lessons of such experiences, and these are reflected in the new character which it is forming. Past mistakes are seen, and the true meaning of many puzzling experiences are perceived. The soul thus "takes stock" of itself and is better prepared to meet the conditions of its next earth life.

On the Astral Plane the soul also receives the aid and assistance of some of the great spiritual teachers of the race, whose chosen occupation is to administer to the wants of the pained and suffering souls who are striving to find the way out of their troubles and mistakes. Not only do these teachers administer to the strictly spiritual wants of the souls seeking their help, but in many cases the soul is given the advantage of great assistance in chosen occupations, such as art, science, music, invention, etc., from advanced congenial souls ready and willing to help strugglers on the path. Many an artist, musician, writer, or inventory has come into rebirth greatly benefited and improved by reason of contact with such helpers of the Astral Plane.

Finally, after the longer or short period of sojourn of the soul upon the Astral Plane—the duration of which depends upon the degree of spiritual development of the soul—there comes to it the first dawn of a new state or condition, known to occultists as "the second soul-sleep," or slumber, in which the soul is prepared for its new birth on earth which is coming to it. A writer has well described this state as follows: "The second soul-sleep is preceded by a transition state of gradually declining activity and consciousness, and a corresponding desire for rest on the part of the soul. The natural processes of the Astral Plane nearing their close, the soul begins to experience a feeling of lassitude and weariness, and instinctively longs for rest and repose. It finds that it has lived out the greater part of its desires, ambitions, and ideals, and in many cases has also outlived them. There comes to it a wistful feeling of having fulfilled the purpose of its destiny, and a premonition of the coming of some newer phase of existence. The soul does not feel pain at the approach of the second soul-sleep, but, on the contrary, experiences satisfaction and happiness at the coming of something which promises rest and recuperation. Like the weary traveller who has climbed the mountain paths, and has delighted in the experiences of the journey, the soul feels that it has well earned a restful repose, and, like that traveller, it looks forward to the same with longing and desire."

The same writer says: "The soul may have passed by a few years, or perhaps a hundred or a thousand years, of earth-time, on the Astral Plane, according to its degree of development and unfoldment. But, be its stay short or long, the feeling of weariness reaches it at last, and, like many aged persons in earth-life, it feels that 'my work is over—let me pass on.' So sooner or later the soul feels a desire to gain new experience, and to manifest in a new life some of the advancement which has come to it by reason of its unfoldment on the Astral Plane. And, from these reasons, and also from the attraction of the desires which have been smouldering there, not lived out or cast off; or, possibly influenced by the fact that some loved soul, on a lower plane, is ready to reincarnate, and wishing to be with that soul (which is also a form of desire) the soul falls into a current sweeping toward rebirth and the selection of proper parents and advantageous environment. In consequence whereof it again falls into a state of soul-slumber, gradually, and so when its time comes it 'dies' on the Astral Plane, as it did before on the material plane, and passes forward toward rebirth on earth."

There is another fact concerned with the awakening of the soul at rebirth, however, which is seldom mentioned by writers upon the subject, and which is consequently not known to many persons familiar with the other facts concerning rebirth. This fact is as follows: Strictly speaking, the soul continues in a condition of partial slumber even after it has been re-born in earth life. It does not fully awaken at once in the body of the new-born child in which it has been reincarnated, but on the contrary it awakens only gradually during the early childhood and youth of the child.

A writer, speaking of the above important fact concerning rebirth, says: "A soul does not fully awaken from its second soul-slumber immediately upon rebirth, but exists in a dreamlike state during the days of infancy, its gradual awakening being evidenced by the growing intelligence of the babe, the brain of the child keeping pace with the demands made upon it. In some cases, however, the awakening is premature, and we see cases of prodigies, child-geniuses, etc., but such cases are more or less abnormal and unhealthy. Occasionally, the dreaming soul in the child half awakes, and startles its elders by some profound observation or mature remark or conduct. The rare instances of precocious children and infant genius are illustrations of cases in which the awakening has been more than ordinarily rapid. On the other hand, cases are known where the soul does not awaken as rapidly as the average, and the result is that the person does not show signs of full intellectual activity until nearly middle-aged. Cases are known where men seem to 'wake up' when they are forty years of age, or even older, and then take on freshened activity and energy, surprising those who had known them before."

Here we ask the student to carefully consider another point concerning the need of and consequences of the second soul-slumber. Just as in the first soul-slumber the soul underwent a period of spiritual digestion and assimilation of the experiences of its earth-life, so in the second soul-slumber it undergoes a period of digestion and assimilation of its experiences on the Astral Plane. In both of these periods of spiritual digestion and assimilation the soul converts the substance of the experience into the solid flesh, bone, and blood of its "character." It has outlived many things during its sojourn on the Astral Plane, and has left many undesirable qualities behind it.

In moving on toward rebirth during the second soul-slumber each soul goes to where it belongs, by reason of what it is. There is no favoritism shown, nor any injustice done it. The soul is not forced to reincarnate against its desires—in fact, it reincarnates because of its unsatisfied desires. It is carried into the current of rebirth because its tastes and desires have created bonds of attractions between it and the things of earth. These desires and tastes can be satisfied only through another experience of earth-life, amidst environment and conditions best suited to allow it to manifest those desires and tastes. It hungers to satisfy its desires and longings, and it moves in the direction in which such satisfaction is possible. Desire is always the great motive power of the soul in determining the conditions of rebirth, and the very fact of rebirth itself.

A writer on the subject has well said: "The soul, preserving its desire for material things—the things of flesh and material life—and not being able to divorce itself from these things, will naturally fall into the current of rebirth which will lead it toward conditions in which these desires will flourish and become manifest. It is only when the soul, by means of many earth-lives, begins to see the worthlessness and illusory nature of earthly desires, and it begins to become attracted by the things of the life of its higher nature, and, escaping the flowing currents of earthly rebirth, it rises above them and is carried to higher spheres. The average person, after years of earthly experience, is apt to say that he or she has no more desire for earth life, and that his or her only desire is to leave the same behind forever. These persons are perfectly sincere in their statements and beliefs, but a glance into their inmost souls would reveal an entirely different state of affairs. They are not, as a rule, really tired of earth life, but are merely tired of the particular kind of earth life which they have experienced during that incarnation. They have discovered the illusory nature of a certain set of earthly experiences, and feel disgusted at the same. But they are still full of another set of experiences on earth. They have failed to find happiness or satisfaction in their own experience, but they will admit, if they are honest with themselves, that if they could have had things 'just so and so,' instead of ' thus and so,' they would have found happiness and satisfaction. The 'if' may have been satisfied love, wealth, fame, gratified ambition, success of various kinds, etc.,—but be it what it may, the 'if' is nearly always there. And that IF is really the seed of their remaining desires. And the longing for that IF is really the motive for rebirth. Very few persons would care to live over their earth life in the same way. But, like old Omar, they would be perfectly willing to remake the world according to their heart's desire, and then live the earth life. It is really not the earth life at all which is distasteful to them, but merely the particular experiences of earth life which are disdained. Give to the average man and woman youth, health, wealth, talent and love, and they will be very willing to begin the round of earth life afresh. It is only the absence of, or failure in, these or similar things, which causes them to feel that life is a failure, and a thing to be joyfully left behind. The soul, in its sojourn upon the Astral Plane, is rested, refreshed and reinvigorated. It has forgotten the weariness of life which it had experienced during the previous incarnation. It is again young, hopeful, vigorous, and ambitious. It feels within itself the call to action—the urge of unfulfilled desires, aspirations, and ambitions—and it readily falls into the currents which lead it to the scene of action in which these desires, are manifested."

The same writer also says: "Another point which should be cleared up is that regarding the character of the desires which serve as the motive power for rebirth. It is not meant that these desires are necessarily low or unworthy desires or longings. On the contrary, they may be of the highest character, and might be more properly styled aspirations, ambitions, or high aims, but the principle of desire is in them all. Desires, high and low, are the seeds of action. And the impulse toward action is always the distinguishing feature of desire. Desire always wants to have things, or to do things, or to be things. Love, even of the most unselfish kind, is a form of desire; so is aspiration of the noblest kind. A desire to benefit others is as much a desire as its opposite. In fact, many unselfish souls are drawn back into rebirth simply by the insistent aspiration to accomplish some great work for the race, or to serve others, or to fulfill some duty inspired by love. But, high or low, if these desires are connected in any way with the things of earth, they are rebirth motives and rudders. But in conclusion, let us say that no soul which does not in its inmost soul desire to be reborn on earth will ever be so reborn. Such a soul is attracted toward other spheres, where the attractions of earth exist not. In that case, the law of attraction carries the soul away from earth, not toward it. There are many souls which are now on the Astral Plane, undergoing the final stages of the casting off of the earthly bonds. And there are many souls now in earth life which will never again return to earth, but which after their next sojourn on the Astral Plane will rise to the higher planes of existence, leaving the earth and all earthly things behind forever. At the present time we are nearing the end of a cycle in which a very great number of souls are preparing for their upward flight, and many who read these lines may be well advanced in that cyclic movement."

PART XI
THE SOUL'S PROGRESS

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A very important point in the Rosicrucian teaching is that in which we are informed that the evolution of man is not confined to this planet, the earth, but rather is extended to a chain of seven planets. The Rosicrucians teach that the evolutionary processes of this planet are linked with and blended into the evolutionary processes of six other planets; and that life on this planet is likewise linked with and blended into the life on the six other planets of our planetary chain.

The Rosicrucians teach that these seven planets of our planetary chain are closely linked and connected by subtle etheric forces, and that there is a constant etheric current passing from one to the others and flowing ever through the entire circuit. These connected planets constitute the chain of worlds which is the series of homes of the individual soul, and the circuit of which is travelled by all individual souls. Not only does each individual soul now on earth reincarnate a number of times on this planet, but in the course of the ages it progresses to the next highest planet, just as in ages past it has progressed from the next lowest one. And this round of the chain of planets has been made several times by the human race in some form of existence, and will be made again several times.

The planets of this chain of worlds are not identical in composition and nature with the earth; on the contrary there is a wide difference between the several planets in this respect. The earth is not the highest in development in this chain, but on the contrary is far down on the scale, although there are others still lower. The progress of the souls around this chain of worlds, however, is not merely like a circle in which the soul travels from the lowest to the highest, but is rather according to the plan of the spiral, in which the journey always returns to the starting point, but on a higher plane of activity.

This journey of the life forms from world to world has been in progress since the beginning of the present world period, and was made by the lower forms of life as they climbed the spiral stairway of evolution. A writer on the subject has said of this point: "It is the spiral character of the progress accomplished by the life impulses that develop the various kingdoms of Nature which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw, which is a uniform inclined plane in reality, looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads, which are coming round the system on the animal level, pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms—these are already waiting for their spiritual tenants. But if we go back far enough, we come to a period at which there were no human forms ready developed on the earth. When spiritual monads, travelling on the earliest or lowest human level, were thus beginning to come round, their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form—the much talked of missing link. * The impulse to the new evolution of higher forms is really given by rushes of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade, and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for millenniums start afresh into growth; with relative rapidity they rise through the intermediate into the higher forms, and then, as these in turn are multiplied with the vigor and rapidity of all new growths, they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer any tenants offering. Inevitably they become extinct."

The writer above quoted from also points out a very important point in the progress of the life forms from world to world, as follows: "The tide of life—the wave of existence, the spiritual impulse, call it by what name we please—passes on from planet to planet by rushes, or gushes, not by an even continuous flow. For the momentary purpose of illustrating the idea in hand, the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring, as it flows, is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued inpouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. * It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will mi more develop the vegetable kingdom on globe A until it receives an impulse from without, than the earth was able to develop man from the ape till it received an impulse from without. * The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete, and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then finally, comes the human impulse on globe A. It is necessary at this point to guard against one misconception that might arise. There is a fact to be stated which has such an influence on the course of events, that, when it is realized, it will be seen that the life impulse has passed several times around the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows: Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads—the individual atoms of that immense life impulse of which so much has been said—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals."

Now, leaving behind us the consideration of the details of the progress of the lower live forms, let us consider the details of the progress of the human race. It has been seen that the great wave of human life forms flows around the planetary chain in great waves—in successive waves of progress. The successive waves are known by occultists under the name of "rounds." But, according to the rule "As in the great so in the small," we find a corresponding series of spirals in the progress of the human race during each of its several sojourns on the earth. That is to say, an individual soul arriving on earth in one of the rounds does not merely live out its life here, and then pass on to the next planet. On the contrary, it lives a number of lives on this planet, and among several races. There exists a spiral of races in earth life, through which the individual soul must live and work its way. The number of these races is of course seven, for seven is the number manifested in all of the great occult processes of the Cosmos. There are seven great rounds of human progress around the chain of worlds, and in each round there are seven races in which the individual soul must manifest. The present round of the human race is the fourth.

Each of the seven races of the present (fourth) round of the race occupies the earth for a great period of time. The majority of the human race now on earth belong to the fifth race, though there are some stragglers from the fourth race still dwelling on earth. Each of these seven great races of humanity are sub-divided into seven sub-races and each sub-race is divided into seven branches.

The period during which each great root race of the human race flourishes on earth is sharply marked off from that of the one succeeding it by great convulsions of Nature which destroy practically all traces of the preceding civilization, and which leave but few survivors thereof. A writer has said of this point of the occult teaching: "The periods of the great root races are divided from each other by great convulsions of Nature and by great geological changes. Europe was not in existence as a continent at the time the fourth race flourished. The continent on which the fourth race lived was not in existence at the time the third race flourished, and neither of the continents which were the great vortices of the civilizations of those two races are in existence now. Seven great continental cataclysms occur during the occupation of the earth by the human life-wave for one round period. Each race is cut off in this way at its appointed time, some survivors remaining in parts of the world, not the proper home of their race; but these, invariably in such cases, exhibiting a tendency to decay, and relapsing into barbarism with more or less rapidity."

The individuals of the First Race of the present (fourth) round of the human race on earth ranged from a gross type scarcely above the brutes up to a very barbarous type. These higher types reincarnated later as the higher individuals of the Second Race, the lower types of the First Race constituting the lower subdivisions of the Second Race; the rule being that the less advanced souls of any race incarnate as the lowest types of the next and higher race.

The Rosicrucian teachings have but comparatively little to say concerning the history of the peoples of the First Race and the Second Race, but from what is taught it may be gathered that these peoples were of a very low order of humanity—the types which we know as the Cave Dwellers, the Stone-age people, and the Fire-people, give us the nearest possible idea of what these First Race and Second Race people must have been like. There was apparently little or nothing of what we call "civilization" among these people, and they were apparently about on a level with the very lowest types known among mankind on earth today. The teachings, however, state that there were a few comparatively highly advanced souls in the latter days of the Second Race, who acted as the leaven for the great improvement which came with the Third Race.

The era of the Second Race terminated, as usual, with a cataclysm which destroyed the majority of the race, and which scattered its survivors among far distant lands. Then dawned the period of the Third Race, the seat of its greatest activity being laid in the continent of Lemuria, which was situated on that portion of the globe which now lies at the bottom of the Pacific Ocean, and parts of the Indian Ocean. The continent of Lemuria also included Australia, Australasia, and other Pacific Islands—these surviving portions being really the highest points of the continent of Lemuria, the lower portions of which were sunk beneath the waves ages ago.

A writer says of the character of the civilization of Lemuria: "Life in Lemuria is described as being principally concerned with the physical senses and sensual enjoyment, only a few developed souls having broken through the fetters of materiality and reached the beginnings of the mental and spiritual planes of life. Some few indeed made great progress and were saved from the general wreck in order to become the leaven which would lighten the mass of mankind during the next great cycle. These developed souls were the teachers of the new races, and were looked upon by the latter as gods and supernatural beings, and legends and traditions concerning them are still existent among the ancient peoples of our present day. Many of the myths of the ancient peoples arose in this way. The traditions are that just prior to the great cataclysm which destroyed the people of the Third Race, there was a body of the Chosen Ones which migrated from Lemuria to certain islands of the sea which are now part of the main land of India. These people formed the nucleus of the Occult Teachers of Lemuria, and they kept alight the Flame of Truth with which was lighted the torches of the Fourth Race—the Race of the Atlanteans."

With the passing away of Lemuria—the home of the Third Race—there arose from the depths of the Atlantic Ocean the future home of the people of the Fourth Race—the continent of Atlantis. Atlantis was situated in the space now occupied by a portion of the Atlantic Ocean, beginning at what is now known as the Caribbean Sea, and extending over to the region now known as Africa. What we now know as Cuba and the West Indies were the highest points of the continent of Atlantis, the lower portions being now buried beneath the waves of the Atlantic Ocean.

The writer above quoted from, says of the civilization of Atlantis: "The civilization of Atlantis was remarkable, and its people attained heights which seem almost incredible to even those familiar with the highest achievements of man of our own times. The Chosen Ones preserved from the cataclysm which destroyed Lemuria, and who lived to a remarkably old age, had stored up within their minds the wisdom and learning of the civilization which had been destroyed, and they thus gave the Atlanteans an enormous advantage at the start. They soon attained great advancement along all the lines of human endeavor. They perfected mechanical inventions and appliances, reaching far ahead of even our present attainments. In the field of electricity especially they reached the stages that our present race will reach not sooner than two or three hundred years from now. Along the line of occult attainment their progress was far beyond the dreams of the average man of our own race, and in fact from this arose one of the causes of their downfall, for they prostituted the power to base and selfish uses, and practiced black magic. And so the decline of Atlantis began. But the end did not come at once, or suddenly—it was gradual. The began. But the end did not come at once, or suddenly—it was gradual. The continent, and the surrounding islands gradually sunk beneath the waves of the Atlantic Ocean, the process occupying 10,000 years. The Greeks and the Romans of our own cycle had traditions regarding the sinking of the continent, but their knowledge referred only to the disappearance of the small remainder—certain islands—the continent itself having disappeared thousands of years before their time. It is recorded that the Egyptian priests had traditions that the continent itself had disappeared nine thousand years before their time."

As in the case of the Chosen Ones of Lemuria, so was it with the Elect Ones of Atlantis who were taken away from the doomed land some time prior to its destruction. These advanced individuals of the race left their Atlantean homes and "led by the spirit" migrated to portions of what are now known as South America and Central America, then but islands of the sea. These people left the traces of their civilization in these lands, and our scientists discovering these wonders greatly at the evidences of the high culture shown in them. When the Fifth Race appeared, these brave and advanced souls became the teachers of the new race, and were afterwards remembered as "gods," and the heroes of mythology. The Fifth Race evolved rapidly, owing to the urge of the souls of the Atlanteans pressing forward for reembodiment, and human forms were born to supply the demand, the fertility of the new race being marked.

The writer previously referred to says of the survival of members of a disappearing race, and their influence on the life of the new race: "By means of the cataclysms the races of each cycle were wiped out when their time came, but the few elect or chosen ones, that is those who had manifested the right to become torch-bearers, were carried away to some favorable environment, where they became as leaven to the mass—as gods' to the new races that quickly appeared. It must be noted, however, that the chosen or elect ones were not the only ones saved from the destruction that overtook the majority of the race in these cataclysms. On the contrary, a few survivors were preserved, although driven away from their former homes, and reduced to 'first principles of living' in order to become the parents of the new race. The new races springing from the fittest of the survivors quickly formed sub-races, being composed of the better adapted souls seeking reincarnation, while the less fit sank into barbarism and showed evidences of decay. A remnant of these degraded human creatures, however, persist in incarnation for thousands of years, being composed of those souls not sufficiently advanced to take part in the life of the new races. These 'left overs' are in evidence in our own times in the cases of the Australian savages, the African Bushmen, and the Digger Indians, and others of a similar low order of development. In order to understand the advance of each race it must be remembered that the more advanced souls, after passing out of the body must be remembered that the more advanced souls, after passing out of the body, have a much longer period of rest in the higher planes, and consequently do not present themselves for reincarnation until a period quite late as compared with the hasty reincarnation of the less advanced souls who are hurried back to rebirth by reason of the strong earthly attachment and desires. In this way it happens that the earlier races of each cycle are more primitive folk than those who follow them as the years roll by. The soul of an earth-bound person reincarnates in a few years, and sometimes in a few days, while the soul of an advanced man may repose and rest on the higher planes for centuries—nay, even for thousands of years, until the earth has reached a stage in which the appropriate environment may be afforded it."

At the beginning of the period of the Fifth Race (the present race of man) there were born not only the beginning of the new sub-races which always spring into existence at the beginning of a new cycle, but there were also born the descendants of the Elect, saved from the destruction of Atlantis by having been led away from the scene of danger. The new races were the descendants of the scattered survivors of the Atlantean peoples—that is, of the common run of those peoples. But the Elect few were superior individuals of their race, and imparted to their descendants their knowledge and wisdom. By an understanding of this distinction, we are able to comprehend the fact that at the same time there existed hordes of people of the new races—more or less primitive and ignorant—and at other places certain advanced peoples like the ancient Egyptians, Persians, Chaldeans, Hindus, *etc.* These advanced peoples represented the advanced souls—the old souls, of the advanced individuals of the Lemurian and Atlantean civilizations.

The descendants of some of the higher individuals were afterward known as the Assyrians and the Babylonians. In due time there appeared the beginnings of the great Roman, Grecian, and Carthaginian peoples. Then came the fall of the ancient peoples, and the rise of new subdivisions of the race. The history of the race shows the existence and manifestation of the law of the rise and fall of nations. Regarding this phenomenon, Dr. Draper, in his "History of the Intellectual Development of Europe" well says:

"We are, as we often say, the creatures of. circumstances. In that expression there is a higher philosophy than might at first appear. From this more accurate point of view we should therefore consider the course of these events, recognizing the principle that the affairs of men pass forward in a determinate way, expanding and unfolding themselves. And hence we see that the things of which we have spoken as if they were matters of choice, were in reality forced upon their apparent authors by the necessity of the times. But in truth they should be considered as the presentation of a certain phase of life which nations should be considered as the presentation of a certain phase of life which nations in their onward course sooner or later assume. To the individual, how well we know that a sober moderation of action, an appropriate gravity of demeanor, belonging to the mature period of life, change from the wanton willfulness of youth, which may be ushered in, or its beginnings marked by many accidental incidents; in one, perhaps, by domestic bereavements, in another by the loss of fortune, in a third by ill-health. We are correct enough in imputing to such trials the change of character; but we never deceive ourselves by supposing that it would have failed to take place had these incidents not occurred. There runs an irresistible destiny in the midst of these vicissitudes. There are analogies between the life of a nation, and that of an individual, who, though lie may be in one respect the maker of his own fortunes, for happiness or for misery, for good or for evil, though he remains here or goes there as his inclinations prompt, though he does this or abstains from that as he chooses, is nevertheless held fast by an inexorable fate—a fate which brought him into the world involuntarily, so far as he was concerned, which presses him forward through a definite career, the stages of which are invariable,—infancy, childhood, youth, maturity, old age, with all their characteristic actions and passions,—and which removes him from the scene at the appointed time, in most cases against his will. So also is it with nations; the voluntary is only the outward semblance, covering but scarcely hiding the predetermined. Over the events of life we may have control, but none whatever over the law of progress. There is a geometry that applies to nations an equation of their curve of advance. That no mortal man can touch."

Thus have risen and fallen the great nations of the past, and thus will rise and fall the great nations of the future—and the law holds equally true in the case of the great nations of the present. Even at the time of thin writing great things are under way in the history of the nations of the present. Cosmic forces are at work under the thin disguise of the petty plans and ambitions of rulers and statesmen. Looking backward over any period of past history the careful historian is able to see clearly the rise and progress of mighty movements which swept along in their current the affairs of great nations; and the historians of the future will be able to discern precisely such great movements and forces when they look back to the history of today, our present time. And in each case it will become evident that the majority of the peoples involved in the struggles have had no clear perception of the great forces at work, or of the actual goal to which the great movements have tended.

Thus have risen and fallen the great empires of the past, the Egyptian, the Persian, the Chaldean, the Grecian, the Roman, and the rest, Caesar, Alexander, Charlemagne, Napoleon, and the rest have been but the puppets of Fate through and by means of which she has worked out the dictates of Destiny. Races and peoples now regarded as but little more than half-civilized will be the successors of the proud nations of today just as the half-civilized Gauls, Angles, and Germanics succeeded the proud civilizations of ancient Greece and Rome.

When a nation begins to decline it is because its more advanced souls have passed on, leaving only the less progressive souls behind to carry on the work of the sub-race. The advanced souls pass on to new scenes of activity, and even the backward ones are not permitted to lag very far behind for the continual change and the creation of new environments tend to reawaken sleeping energies and to stimulate the lagging ones to fresh endeavor and activity.

The following quotations from a celebrated occultist may prove of interest to the student in connection with the particular subjects considered in the present chapter:

"At the half-way point of the fourth round here the polar point of the whole seven-world period is passed. From this point outwards the spiritual ego begins its real struggle with body and mind to manifest its transcendental powers. In the fifth round the struggle continues, but the transcendental faculties are largely developed, though the struggle between these on the one hand with physical intellect and propensity is fiercer than ever, for the intellect of the fifth round as well as its spirituality is an advance on that of the fourth. In the sixth round humanity attains a degree of perfection both of body and soul, of intellect and spirituality, which ordinary mortals of the present epoch will not readily realize in their imaginations. The most supreme combinations of wisdom, goodness, and transcendental enlightenment which the world has ever seen or thought of will represent the ordinary type of manhood. Those faculties which now, in the rare efflorescence of a generation, enable some extraordinarily gifted persons to explore the mysteries of Nature and gather the knowledge of which some crumbs are now being offered to the ordinary world, will then be the common appanage of all. As to what the seventh round will be like, the most communicative occult teachers are solemnly silent. Mankind in the seventh round will be something altogether too Godlike for mankind in the fourth round to forecast its attributes."

"The earth, while at present inhabited by fourth-round humanity—by the wave of human life on its fourth journey round the circle of the worlds—nevertheless contains some few persons, few in relation to the total number, who properly speaking belong to the fifth round. Now, in the sense of the term at present employed, it must not be supposed that by any miraculous process any individual unit has actually travelled round the whole chain of worlds once more often than his compeers. Under the law by which the tide-wave of humanity progresses, it will be seen that this is impossible. Humanity has not yet paid its fifth visit even to the planet next in advance of our own. But individual monads may outstrip their companions as regards their individual development, and so become exactly as mankind generally will be when the fifth round has been fully evolved. A man born as an ordinary fourth round man may, by processes of occult training, convert himself into a man having all the attributes of a fifth-round man, and so become what we may call an artificial fifth rounder."

PART XII
THE AURA AND AURIC COLORS

Table of Content

One of the most interesting points of the Rosicrucian teachings to the average student is that which is concerned with the Aura, or Psychic Atmosphere of the Human Individual, and the Astral Colors which manifest in that Aura, and otherwise.

By "Aura" is meant "A subtle invisible emanation or exhalation creating an atmosphere around the person or thing emanating it"—at least this is the popular definition of the term. In occult writings and teachings, however, the term has a more special meaning, and is employed to indicate the "psychic atmosphere" surrounding each human individual, invisible to the ordinary sense of sight, but perceptible by clairvoyant vision.

The human aura is an emanation from the soul, or souls, or the person whom it surrounds. It is akin to the rays of the sun, or the fragrance of the flower. It is a form of energy rather than of matter, yet is possesses a certain substantiality which justifies some writers in treating it as being composed of a very subtle form of matter. The human aura is egg-shaped, and extends to an average distance of two or three feet from the body of the person emanating it.

The human aura is composed of numerous elements, some of a low and some of a high order, corresponding to the elements manifesting in the soul of the person. Just as the manifestations of the souls of different persons vary greatly one from the other, so do their auras vary in the same degree. An advanced occultist, with trained clairvoyant vision, is able to read the mental and emotional character of a person like an open book, by means of the appearance and coloring of his or her aura.

The lowest element in the human aura is that which occultists call the "physical emanation," which is almost colorless, and which is marked by minute and thin "streaks" or bristle-like marks standing out from the body like bristles on a brush. When the person is in good health these "bristles" stand out stiffly, while when the person is in poor health or is suffering from impaired vitality they droop like the soft hair on the coat of an animal. This element of the aura appears to detach minute particles of itself from the aura as the person moves about, and it is believed that it is by these particles that dogs and other animals are able to track persons—it is this which is the essence of the so-called "scent" followed by the animals mentioned.

Another low element in the human aura is that which may be called the auric element of "vital energy." This element is perceived by clairvoyants as having a very faint pinkish glow, sometimes filled with tiny sparks of vital magnetism if the person be very magnetic. It is occasionally visible to persons lacking clairvoyant vision, and appears to them in the form of vibrating air, similar to the heated air arising from a field on a very warm day, or from a heated stove.

Passing over several unimportant auric elements of a lower degree, the student is asked to consider the most interesting phenomena of the "auric colors" which represent the mental and emotional elements in the soul of the man or woman. These elements are the characteristic features of the aura when perceived by clairvoyant vision. The aura, seen in this way, presents the appearance of a luminous cloud composed of varied and shifting colors, extending in egg-shape to a distance of about two or three feet from the body, and gradually growing fainter toward its outward limits until it finally disappears.

Each one of the colors in the aura represents some particular thought, mental state, emotion of feeling in the soul of the person. It will be seen at once that there is an almost infinite variation and shading of these auric colors, owing to the complexity in the emotional states of the average person.

The following table of the Auric Colors will give you the key to the blending and shading in the luminous cloud composing the human aura.

Table of the Auric Colors

Black indicates hatred, malice, revenge, and similar low feelings.

Gray (bright shade) indicates selfishness; (ghastly shade) indicates fear and terror; (dark shade) indicates melancholy.

Green (bright live shade) indicates diplomacy, worldly wisdom, suavity, tact, politeness, and "polite deceit" in general; (dirty, muddy shade) indicates low deceit, low cunning falsehood, trickery of a low order; (dark, dull shade) indicates jealousy, envy, covetousness.

Red is the color of the passions in general, but there is a great variety in its manifestations, for instance: Red (dull and appearing as if mixed with smoke) indicates sensuality and the lower animal passions; Red (appearing as bright flashes, sometimes light lightning in form) indicates anger. In this case the red usually is shown on a black back ground when the anger arises from hatred or malice and on a greenish background when the anger arise, from jealousy, envy, etc., and without any back ground when the anger arises from "righteous indignation" and the defense of what is believed to be righteous cause. Red (crimson shade) represent Love, and varies in shade according to the character of the passion named. For instance, a dull and heavy crimson shade indicates a gross, sensual love, while the brighter, clearer and more pleasing shades indicate love blended with higher feelings and accompanied by higher ideals; and the highest form of human love between the sexes manifests in a beautiful rose color.

Brown (reddish shade) indicates avarice and greed.

Orange (bright shade) represents pride and ambition.

Yellow, in its various shades, represents intellectual power in its various forms. A beautiful, clear. golden yellow indicates high intellectual attainment logical reasoning, unprejudiced judgment and discrimination. A dark dull yellow shade indicates. intellectual power contenting itself with thoughts and subjects of a low, selfish order. The shade between the two just indicated denote the presence of higher or lower thought, respectively, the dark rep. resenting the lower, and the light the higher.

Blue (dark shade) represents religious emotion. feeling, and tendencies in general. The dull shades; however, indicate religious emotion of a low order, while the clearer brighter shades indicate religious emotions of a high order. These shades vary and range from a dull indigo to a beautiful bright violet. Light Blue (of a peculiar hue and shade) indicates spirituality. This spiritual blue is of a peculiarly clear, transparent, and luminous appearance, which is difficult to describe in words. In the auras of some persons of a very high degree of spirituality there appear tiny luminous spark-like points, often twinkling and sparkling like the stars in the heavens on a clear night.

In addition to the ordinary colors named above, there are several shades which cannot be named, for they correspond to colors outside of the field of human vision, such as "infra red" and "ultra violet." Without going deeply into this phase of the subject, it may be said that the "ultra violet" auric colors denote high spiritual powers manifested in the direction of the highest and most worthy aims and ends; while the "infra red" auric colors denote psychic powers employed in unworthy ways and for base ends—as for instance, that which the occultists know as "black magic."

There are two other auric colors which are impossible to describe in words, for there are no terms adequate for such expression. These colors are as follows: (1) the true primary yellow, which indicates the highest spiritual illumination of the intellect; and (2) true pure white, or a peculiar brilliancy and transparency, which indicates the presence of the awakened spirit.

A writer on the subject has said of the manifestations of the auric colors: "Even when the mind is calm there hover in the aura the shades indicative of the predominant tendencies in the man. so that his stage of advancement and development, as well as his tastes and other features of his personality, may be readily discerned. When the mind is swept by a strong passion, feeling or emotion, the entire aura seems to be colored by the particular shade or shades representing it. For instance, a violent fit of anger causes the whole aura to show bright red flashes upon a black background, almost eclipsing the other colors. This state lasts for a longer or shorter time, according to the strength of the passion. If people could but have a glimpse of the human aura when so colored, they would become so horrified at the dreadful sight that they would never again permit themselves to fly into a rage—it resembles the flame and smoke of the 'pit' which is referred to in the orthodox churches, and, in fact, the human mind in such a condition becomes a veritable hell for the time being. A strong wave of love sweeping over the mind will cause the aura to show crimson, the shade depending upon the character of the passion. Likewise a burst of religious feeling will bestow upon the entire aura a blue tinge. In short, a strong emotion, feeling, or passion causes the entire aura to take on its color while the feeling lasts. You will see from what we have said that there are two aspects to the color feature of the aura, the first depending upon the predominant thoughts habitually manifesting in the mind of the person; the second depending upon the particular feeling, emotion or passion (if any) being manifested at that particular time. The passing color disappears when the feeling dies away, although a feeling, passion, or emotion repeatedly manifested shows itself in time upon the auric color. The habitual color shown in the aura, of course, changes gradually from time to time as the character of the person improves or changes. The habitual colors shown indicate the 'general character' of the person; the passing colors show what feeling, emotion, or passion (if any) is dominating him at that particular time."

Another writer, describing the appearance of the aura of a person, has said: "The shades and colors of the aura present an ever-changing kaleidoscopic spectacle. The trained occultist is able to read the character of any person, as well as the nature of his passing thoughts and feelings, by simply studying the shifting colors of his aura.. To the developed occultist the mind and character becomes as an open book, to be studied carefully and intelligently. Even the student of occultism who has not been able to develop the clairvoyant vision to such a high degree, is soon able to develop the sense of psychic perception whereby he is able to at least 'feel' the vibrations of the aura, though he may not see the colors, and thus be able to interpret the mental states which have caused them. The principle of course is the same, as the colors are but the outward appearance of the vibrations themselves, just as the ordinary colors on the appearance of the vibrations themselves, just as the ordinary colors on the physical plane are merely the outward manifestations of vibrations of matter. But it must not be supposed that the human aura is always perceived in the appearance of a luminous cloud of ever-changing color. When we say that such is its characteristic appearance, we mean it in the same sense that we describe the ocean as a calm, deep body of greenish waters. We know, however, that at times the ocean presents no such appearance, but, instead, is seen as rising in great mountainous waves, white-capped, and threatening the tiny vessels of men with its power. Or again, we may define the word 'flame' in the sense of a steady, bright stream of burning gas, whereas, we know only too well that the word also indicates the great hot tongues of fiery force that stream out from the windows of a burning building and lick to destruction all with which it comes in contact. So it is with the human aura. At times it may be seen as a beautiful, calm, luminous atmosphere, presenting the appearance of a great opal under the rays of the sun. Again, it blazes like the flames of a great furnace, shooting forth great tongues of fire in this direction and that, rising and falling in great waves of emotional excitement, or passion, or perhaps whirling like a great fiery maelstrom toward its centre, or swirling in an outward movement away from its centre. Again, it may be seen as projecting from its depths smaller bodies or centres of mental vibration, which like sparks from a furnace detach themselves from the parent flame and travel far away in other directions—these are the projected thought forms of which all occultists are fond of speaking and which make plain many strange psychic occurrences."

The Three Primary Auric Colors

Like their physical counterparts, the Auric Colors are derived from three Primary Colors, from which. all the various combinations and colors are formed. These three primary colors, together with White and Black, give us the key to the entire auric spectrum.

The Three Primary Colors are as follows: (1) Red; (2) Blue; and (3) Yellow. From these three primary colors all others are formed by combinations and blendings, or by the addition of Black or White. Thus, the Secondary Colors are formed as follows: (1) Green, derived from a combination of Yellow and Blue; (2) Orange, derived from a combination of Yellow and Red; (3) Purple, derived from a combination of Red and Blue. Further combinations produce other colors, for instance: Green and Purple form Olive; Orange and Purple form Russet; Green and Orange form Citrine.

Black is really an absence of color, while White is really a harmonious blending of all colors. The blending of the Primary Colors in varied proportions produce what are known as the "hues" of color; and adding White we obtain "tints," while mixing Black produces "shades."

Key to the Auric Colors

An understanding of the basic character of the Three Primary Auric Colors, and of Auric Black and Auric White, gives the student the key to the whole range of auric coloring. For this purpose the following table is presented:

The Red Group. Red represents the physical nature, and its presence always indicates the existence and activity of that part of the nature of man.

The Blue Group. Blue represents the religious, or spiritual nature, and its presence always indicates the existence and activity of that part of the nature of man.

The Yellow Group. Yellow represents the intellectual nature, and its presence always indicates the existence and activity of that part of the nature of man.

White. White represents Pure Spirit, and its presence always indicates the presence and activity of that Reality in the nature of man.

Black. Black represents the negation of Pure Spirit, and opposes it in every way, and its presence always indicates the existence and activity of this negative principle in the nature of man.

The various combinations of the three Primary Annie Colors are formed in connection with White and Black, as well as by the blending of the three themselves. These combinations of course result from the shades of mental and emotional activity manifested by the individual. But not only is the blending caused by the mixing of the colors themselves, in connection with Black and White, but in certain cases the body of one color is found to be streaked, striped, dotted, or clouded by other colors. At times there is perceived the mixture of two antagonistic color streams fighting against each other before blending. Again we see the effect of one color neutralizing another. In some cases great black clouds obscure the bright colors beneath, and then darken the fierce glow of color, just as is often witnessed in the case of a physical conflagration. Again, we find great flashes of bright yellow, or red, flaring across the field of the aura, showing agitation or the conflict of intellect and passion.

It should be noted by the student, in passing, that the Green group of auric colors seems, at first glance, to be an exception to the general rule regarding the blending of the primary auric colors; and to manifest contradictions in character.

For instance, it is difficult for the average student to comprehend why a blending of the spiritual blue and the intellectual yellow should yield a green indicating deceit, *etc.* A subtle analysis of deceit, however, gives the secret of this combination, particularly when it is noted that in certain of the less desirable of the green combinations there is combined a slight mixture of black and of red. It is not necessary to go into details concerning this particular point—it is enough to indicate the nature of the solution of the mystery. Again, there is a certain shade of Green, that which manifests in the prevailing colors of trees, plants, etc., which when shown in the auric coloring indicates a love of nature, *etc.* The following words from a celebrated occultist gives a valuable hint to those whose minds tend to keen analysis concerning these matters; this occultist says: "To those who are fond of analysis of this kind, I will drop the following hint, which may help them in the matter, viz.: The key is found in the fact that Green lies in the centre of the spectrum, and is a balance between the two extremes, and is also influenced by these two extremes in a startling manner."

Important Suggestions

The Rosicrucian teachers do not content themselves with instructing their students concerning the particular colors which, when seen in the aura, indicate the presence and activity of certain mental or emotional states in the person. They also instruct the student according to the celebrated principle of Action and Reaction, which forms an important feature of certain branches of the Rosicrucian teachings. That is to say they instruct the student that if he will hold in his mind the mental image of a certain color, there will result a reaction in the direction of the production in the student's mind or emotional nature of the feeling or emotion corresponding to that particular color. For instance, if the student will hold his thought and attention firmly concentrated on the Red group of colors, there will be awakened in him a strong passional emotion, and the manifestation of animal vitality and vigor, virility, courage, *etc.* Again, if he will hold in his mind in the same way the Blue group of colors, he will experience an uplift of spiritual or religious emotional feelings, and his nature will be quickened along those lines. Again, if he would stimulate his intellectual faculties, or reinvigorate a tired mind, he has but to concentrate on the Yellow group of colors to obtain the desired result. So, it is seen, not only do mental and emotional states manifest appropriate colors, but the colors themselves tend to produce their corresponding mental and emotional states. The action of Red upon the bull and other animals is explained in this way; also we have here a suggestion as to why a man "sees red" under moments of great excitement leading to physical action of punishment, *etc.*

It is also a part of the teachings that the Three Primary Colors have a decided therapeutic effect, and that one may apply the principle in healing work. The colors may be applied either by means of physical colors placed in the environment of the person, or else held in the mind of the mental healer giving the treatment. Here is the Therapeutic Scale of Colors:

Therapeutic Scale of Colors

Blues, Violet, Lavender, etc., have a cooling and soothing effect upon the nervous system, and upon the blood and bodily organs.

Grass Greens, have a resting and invigorating effect upon the same.

Yellows and Orange have an inspiring and illuminating effect upon the mental faculties.

Reds have an exciting and stimulating effect upon mind and body (this is particularly true of starlets and other bright reds).

The Protective Aura

The Rosicrucian teachers also instruct their pupils in the matter of the creation and maintenance of The Protective Aura, which is a shelter of soul, mind, and body against evil influences directed against them consciously or unconsciously. This Protective Aura is an effective armor against all forms of psychic attack and invasion, no matter from whom they emanate. It affords a simple but very powerful and efficient means of protection against adverse psychic influences, "malicious mental magnetism," black magic, etc., and is also a protection against psychic vampirism or the draining of magnetic strength.

The method of forming the Protective Aura is very simple. It consists merely of the formation of a mental image (accompanied by a demand of the will) of yourself as being surrounded by an aura of Pure Clear White Light—the symbol and indication of Spirit. A little practice will enable you to actually feel the presence and power of this Protective Aura. The White Light is the radiation of Spirit, and Spirit is master of All Things. As a teacher has said: "The highest and deepest occult teaching is that the White Light must never be used for purpose of attack or personal gain, but that it may properly be employed by anyone, at any time, to protect himself or herself against adverse outside psychic influences no matter by whom exerted. It is the armor of the soul, and may well be employed in such way whenever or wherever the need arises."

In the explanation given here concerning the aura will be found a key to very interesting phenomena along the lines of Personal Magnetism, Magnetic Influence, Personal Atmosphere, *etc.*

PART XIII
THE SEVEN COSMIC PRINCIPLES

Table of Content

The Rosicrucians teach that there are Seven Cosmic Principles present and operating throughout the Cosmos, and extending even to its smallest activities. These Seven Cosmic Principles are as follows:

I. The Principle of Correspondence.
II. The Principle of Law and Order.
III. The Principle of Vibration.
IV. The Principle of Rhythm.
V. The Principle of Cycles.
VI. The Principle of Polarity.
VII. The Principle of Sex.

The student is now asked to consider each of the above stated Cosmic Principles in detail.

I. The Principle of Correspondence

The Principle of Correspondence manifests in a certain correspondence or analogy or agreement between manifestations of the various planes of activity in the Cosmos. It is indicated by the old Hermetic aphorism: "As above, so below; as below, so above," and by the Arcane axiom: "Ex Uno disce Omnes," or "From One know All." The Rosicrucians, and other ancient occultists, hold that the laws governing the nature and activity of the amoeba, likewise govern the nature and activity of man and beings higher than man. What is true of matter is true of energy and of mind. The occultists make a practical application of this universal principle, in the direction of studying the unknown by means of the known, with the knowledge that the same laws govern each. Thus, just as the solar system may be known by means of studying the atoms and molecules, so may the higher planes of being be studied by an examination of the lower planes in manifestation before us.

After discovering the operation of certain principles in one thing we may safely reason by analogy based upon the assumption that these principles exist in other things on a higher plane, and thus discover the nature of the unknown "x ." Thus the occultist reasons that there is Law and Order manifest on every plane of being; that there is a Principle of Vibration manifest on every plane of being; that there is a Principle of Rhythm manifest on every plane of being; that there is a Principle of Cycles manifest on every plane of being; that there is a Principle of Polarity manifest on every plane of being; that there is a Principle of Sex manifest on every plane of being. And the further that human investigation is pushed into the Unknown, the greater is the proof of the existence of these Cosmic Principles reasoned out by the ancient occultists upon the fundamental basis of the Principle of Correspondence.

A writer has said of this Cosmic Principle: "There is always a correspondence between the laws and phenomena of the various planes of life and being. The grasping of this truth gives one the means of solving many a dark paradox, many a hidden secret of Nature. There are planes beyond our knowing, but when we apply the Principle of Correspondence to them we are able to understand much that otherwise would be unknowable to us. This principle is of universal application and manifestation, on the various planes of the material, mental and spiritual universe—it is an universal law. The ancient Hermetists considered this principle as one of the most important mental instruments by which man was able to pry aside the obstructions which hid from view the Unknown. Its use even tore aside the Veil of Isis to the extent that a glimpse of the face of the goddess might be caught. Just as a knowledge of the principles of Geometry enables a man to measure distant suns and their movements, while seated in an observatory, so a knowledge of the Principle of Correspondence enables man to reason intelligently from the Known to the Unknown. Studying the moneron, he understands the archangel.

Without going deeply into the matter of the application of this particular Cosmic Principle, we may say that one of the fundamental facts of being discovered by the ancient occultists by the application of the said principle is this: That in every thing there is to be found (1) Substance, or Body; (2) Motion or Active Energy; and (3) Consciousness or Awareness. Therefore, when dealing with planes of being of which, at the time, they had but little knowledge, the ancient occultists always assumed the existence in everything on the unknown plane of these three great forms of manifestation. And all future esoteric investigation and discovery tended to disclose facts corroborating and sustaining the original assumption derived by analogy, and the discoveries of modern science have invariably tended in the same direction.

It may be interesting to take a hasty glance at the presence of these three forms of manifestation, as follows:

Substance. The ancient occult teaching that "Everything has body" seems to be fully corroborated by all subsequent investigation. But it must be noted that by " substance" or "body" is not necessarily meant what modern science calls "matter," for the latter is merely one form or phase of " substance" or "body." Matter, as we know it, has a great range of manifestation, within the limits of which are found the hardest granite or steel or diamond, as well as the finest and most subtle and tenuous gases. The discovery by science of what it calls "radiant matter" opens out a field to science previously tilled only by the occultists and metaphysicians. Such matter is really not "matter" at all, but "super-matter," and a higher form of "substance" or "body," But, known to the occultists, there are forms of "substance" or "body" as much finer and rarer than radiant matter as the latter is rarer and finer than the granite, steel, or diamond. Even the hypothetical Ether of science is gross by comparison with some of the forms and phases of "substance" or "body" known to the occultists and alchemists. As a writer has said: 'The field of matter, as known to science, as compared with the real extent of the Principle of Substance, is as no more than a hair-line drawn across a yard-stick." The occult teachings inform us that there are living beings in existence on other planes whose bodies are composed of substance so fine and subtle that the term "ethereal" is the only one to be even fairly adequate to be employed in connection with them. Remember, the occult teaching is that "Everything has substance or body." And "everything" includes All-that-is-Manifest.

Motion or Active Energy. The ancient occult teaching that "Everything moves" seems to be fully corroborated by all subsequent investigation. Motion, of course, results from the presence and power of Active Energy. And Active Energy is found everywhere present and in manifestation. Both the occult teaching and modern science teach that everything is undergoing constant change, and change is impossible without active energy and motion. Active Energy manifests through gravitation, cohesion, chemical affinity, electronic attraction, expansion, contraction, centrifugal and centripetal force, light, heat, magnetism, electricity, etc., *etc.* And there are much finer forces than these known to the occultists, though not as yet discovered by science. Wherever there is Substance there is Motion. Nothing is at absolute Rest. Everything Moves. From the tiniest electron or atom, up to the greatest sun, all is in constant motion. Remember, the occult teaching is that "Everything moves." And "everything" includes All-that-is-Manifest.

Consciousness. The ancient occult teaching that "Everything is aware" seems to be fully corroborated by all subsequent investigations. As we have seen in the study of the chapters concerning the Planes of Consciousness, there is manifested consciousness of some form, phase, or degree on all planes of life and being. Wherever there is Substance there is also Motion, and also Consciousness. Substance, Consciousness, and Motion are always found together—never apart or divorced one from another. There can be no Substance without Consciousness and Motion; no Motion without Substance and Consciousness; and no Consciousness without Substance and Motion.

In the above we have but one of the many applications of the Principle of Correspondence, which teaches that "As above, so below; as below, so above;" and that "From One know All."

II. The Principle of Law and Order

The Principle of Law and Order manifests in the presence and manifestation of a regular sequence, and orderly procession of phenomena in the universe of things. It is voiced by the celebrated axiom of a leading scientist that "The Universe is governed by laws." The spirit of this principle of truth is embodied in the very term "The Cosmos," which term is derived from the Greek term "Kosmos," meaning: "The world or universe considered in connection with perfect order and arrangement, as opposed to Chaos."

In the occult teachings of the Rosicrucians it is impressed upon the student that "there is no such thing as Chance," in so far as Chance is used in the sense of "uncaused happening." The student is taught that even in the instances in which Blind Chance seems to rule, there is still the manifestation of Law and Order and Causation, though the Causes may lie outside of human knowledge. The term "Chance" is now employed by careful thinkers only in the sense of "The unknown, or unforeseen cause or causes of an event."

In the Cosmos the same Causes, manifesting under the same circumstances always produce the same Effects. All of our science and thought is based upon this universal fact, and intelligent reasoning would be impossible without the tacit assumption of the truth of this principle. There is no room for Chance or haphazard, lawless happenings in the Cosmos. Everything, every happening, and every event, must have its "causes" and its "becauses." Everything happens "because" of so-and-so. Given certain causes, there must ensue certain results and effects. "Nothing ever happens" says the old proverb—and nothing ever does "happen" except for definite causes, and in pursuance with universal laws. As someone has said: "There is no room in the universe for anything outside of and independent of Law and Order. The existence of such an outside Something would render all Cosmic Law ineffective, and would plunge the universe into chaotic disorder and lawlessness."

A writer has said regarding this: "A careful examination will show that what we call 'Chance' is merely the idea of obscure causes, causes that we cannot understand. The word 'Chance' is derived from a word meaning "to fall" (as the falling of dice from the box onto the board), the essence of the idea being that the fall of the dice are merely 'happenings' unrelated to any cause. And this is the sense in which the term is generally employed. But when the matter is closely examined it is seen that there is no chance whatsoever about the fall of the dice. Each time a die falls, and displays a certain number, it obeys a law as infallible as that which governs the revolution of the planets around the sun, and the movement of the sun itself. Back of the fall of the die are causes, or chains of causes, running back further than the mind can follow. The position of the die in the box; the amount of muscular energy expended in the throw; the condition of the table; etc., etc., all are causes, the effect of the combination of which may be seen in the fall and position of rest of the die. But back of these perceived causes there are chains of unseen preceding causes, all of which have had a bearing upon the position of the die as it comes to rest on the table. If the die be cast a great number of times, it will be. found that the numbers shown will be about equal, that is, there will be an equal number of one-spot, two-spots, etc., coming uppermost. Toss a penny in the air, and it may come down either heads' or tails.' But make a sufficient number of tosses, and the heads and tails will even up. This is the operation of the Law of Average. But bath the average and the single toss come under the Law of Cause and Effect."

The same writer says: "There is no original happening; and every happening is merely a link in a great chain of happenings. There is a continuity between precedent happenings, the present happenings, and future happenings. There is always the relation between what has gone before, and what is happening now, and what will happen in the future. For instance: A stone is dislodged from the mountain-side and crashes through the roof of a cottage in the valley below. At first sight this seems to be a chance effect, but when we examine the matter we find a great chain of causes behind it. In the first place, there was the rain which softened the earth supporting the stone and which allowed or caused' it to fall. Then back of that there was the influence of the sun, other rains, etc., which gradually disintegrated the rock from a larger piece. Then there were the causes which led to the formation of the mountain, and its upheaval by convulsions of nature, and so on ad infinitum. We might follow up the causes behind the rain. Then we might consider the existence of the cottage just at that place at that particular moment. In short we would soon find ourselves involved in a mesh of cause and effect from which we would soon strive vainly to extricate ourselves."

But the Rosicrucians do not believe in Fatalism in the ordinary sense of that term. Fatalism denies that preceding events have any causal relation to preceding events, and holds that the fated event would have happened in spite of any precedent event. Fatalism makes the fated event stand apart from the Law of Cause and Effect, and implies that the event arose from the operation of some arbitrary degree or will. The following quotation from an authoritative source will serve to point out the essential distinction between Fatalism and the Determination of Cosmic Law:

"Fatalism is the doctrine that the course of events is so determined that what an individual wills can have no effect on that course. Fatalism must be carefully distinguished from Determinism, as the confusion of these two conceptions has been responsible for much of the popular prejudice existing against Determinism. Fatalism, as has been said, denies that Will has efficacy in shaping events. Determinism maintains that this causally efficient Will is itself to be causally accounted for; this is entirely different for the fatalistic assertion that Will counts for nothing. In fact Determinism and Fatalism are fundamental antagonistic. Determinism asserts that events are determined by some of the events that immediately precede them; that if the latter were different the former would be different. Fatalism denies that immediately preceding events have anything to do with the origination of events immediately following: it asserts that the latter would occur even if the former were changed. To say that one's death is fixed by Fate is to deny that it takes place by natural law. Or, more accurately, it is to say that however much one varies the cause, one cannot vary the effect. The fatalist's position is that the end is predetermined, but not the means; the determinist's position is that the events now occurring lead by causality to other events, which are thus fixed because their causes are actually existent. Or, to put it still another way, for the fatalist what actually determines the event is not another event immediately preceding, but some mysterious decree issued by some mysterious agent ages before the event. This enables us to see that Fatalism gives no scope to the Will. But Determinism, which merely asserts that every event has its determining conditions in its immediate antecedents, includes among those antecedents the human Will. Thus Determinism is consistent with a belief in the efficacy of Will, and Fatalism is not."

In the above we have illustrations of some of the many applications of the Principle of Law and Order, which teaches that "Nothing happens by Chance, but everything happening is in accordance with Law, Order, and Causation."

III. The Principle of Vibration

The Principle of Vibration manifests in the manifestation of a state of vibration in everything in the Manifested Cosmos. It is voiced by the old occult axiom: "Everything vibrates."

Modern science has advanced to the position of the ancient occultists who asserted that everything in the Cosmos was in a state or condition of continuous vibration. Science now tells us that not only is every particle of matter, or every mass of matter, in a state of continual vibration, but also that light, heat, magnetism, electricity and every other form of natural force results from a state of vibration.

The occultists go further than this, and assert that even on the mental and spiritual planes there is ever manifest a condition of vibration. In fact, the occultists teach that the distinction between the several planes of being is almost entirely due to the difference in the rate and character on the vibrations manifested. The difference between steel and gold, or diamond and clay is entirely a matter of difference in vibrations. All forms of energy are accompanied by distinctive degrees of vibrations. The conditions of material substances are created by the respective degree of vibrations manifested by each.

A writer has said: "Science offers the illustration of a rapidly moving wheel, top, or cylinder, to show the effects of increasing rates of vibration. The illustration supposes a wheel, top, or revolving cylinder, running at a high rate of speed—we will call this revolving thing 'the object' in following out the illustration. Let us suppose the object to be moving slowly. It may be seen readily, but no sound of its movement reaches the ear. Then the speed is gradually increased. In a few moments the movement becomes so rapid that a deep growl or low note may be heard. Then as the rate of motion is increased the note rises higher in the musical scale. Then, the motion being still further increased, the next highest note is distinguished. Then, one after another, all the notes of the musical scale appear, rising higher and higher as the motion is increased.

Finally, when the motions have reached a certain rate, the final note perceptible to human ears is reached, and the shrill, piercing shriek dies away, and silence follows. No sound is then heard from the revolving object, for its rate of motion is so high that the human ear cannot register the vibrations. Then comes the perception of rising degrees of Heat. After quite a time in which degrees of heat are being manifested without any sign of distinguishable color (though certain colors are there, but imperceptible to human vision) there gradually is manifested a dull dark reddish color in the revolving object. As the rate of speed increases, the red becomes brighter. Then, as the speed is still further increased, the red changes into an orange color. Then follow, successively, the shades of green, blue, indigo, and finally violet, as the rate of vibrations increase. Then the violet fades away, and all color disappears, the human eye not being able to register them. But there are invisible rays emanating from the revolving object, the rays that are used in photographing, and other subtle rays of light. Then begin to be manifested the peculiar rays known as the 'X Rays,' etc., as the constitution of the object changes. Electricity and Magnetism are emitted when the appropriate rate of vibration is attained.

"When the revolving object reaches a certain degree or rate of vibration, its molecules disintegrate, and resolve themselves into the original elements or atoms. Then the atoms, in turn disintegrate, and are resolved into the countless corpuscles which constitute the atom. And finally even the corpuscles disintegrate, and a condition of ethereal substance is produced. Science does not dare to follow the illustration further, but the occultists teach that if the vibrations were continuously increased the revolving object would mount up the successive states of manifestation, and would display the various higher stages of consciousness."

The occultists teach that each and every mental or emotional state has its own distinctive rate of vibration, and that the secret of "emotional contagion" is due to the fact that similar vibrations are set up in the emotional nature of persons subjected to the influence of strong emotion in another person. All manifestations of thought, emotion, will, desire, or feeling, or any other mental state, are accompanied and caused by vibrations of a certain high rate, and that these vibrations tend to influence others in their field of "induction," and tend to set up in the others similar vibrations. In this fact lies the secret of Mental Influence, Personal Magnetism, *etc.* A knowledge and mastery of the science of mental vibrations enables the skilled Rosicrucian to change the rate of his mental vibrations at will, and to thus maintain a state of mental calm and power, unaffected by the thought vibrations of those around him.

So truly does advanced modern scientific thought recognize the nature of vibrations, that the axiom is announced that "The difference in things consists entirely of difference in vibrations." This axiom is akin to the ancient occult aphorism that "Things manifest differences according to their rate of vibrations."

So, it is seen, all human investigation tends to prove the truth of the old occult axiom that "Everything vibrates."

IV. The Principle of Rhythm

The Principle of Rhythm manifests that universal regular swing or time-beat which is apparent in all the manifested world, from its highest to its lowest manifestation. The ancient occult axiom "Everything beats time" expresses this fundamental fact of the Cosmos.

Rhythm means: "Regularly recurring motion, change or impulse proceeding in time-measured, alternating sequence." The term "alternating" means "succeeding, acting or happening in turn." The term "recurring" means "returning repeatedly; occurring at stated intervals, or according to some regular rule."

Rhythm manifests in regular recurrence, succession in turn, repeated occurrence at stated intervals, *etc.* The simplest and most typical example or illustration of Rhythm is found in the swinging of the pendulum; the revolution of the earth on its axis., and around the sun, in regular measured time; the "beating time" of the metronome or the baton of the musical director; or the measured time in poetry or music. Rhythm means "beating time" in regular motion.

In all Rhythm there is recurring motion, change, and activity; action or motion in opposite directions; alternations between the opposite poles of action or motion; and a regular interval of time between the alternating actions or motions. In all phenomenal change or motion there is to be always found the existence of two opposite extremes between which the rhythmic change or motion is manifested. Rhythmic change and motion proceed by alternating swings between these two extremes, with a regular period of time elapsing between each beat, swing, or impulse in either direction. The period of "time" between the two alternating impulses constitutes the rhythmic rate, degree, or beat—its rhythmic measure of periodicity.

The term "periodicity" so often employed in connection with the subject of Rhythm, means "state of occurring or recurring at fixed intervals of time." Every phenomenal thing manifests periodicity, by reason of the presence and activity of the Principle of Rhythm. Every phenomenal thing has its own rhythmic beat, or measure of periodicity. All scientific investigation tends to corroborate the ancient occult axiom: "Everything beats time." A leading scientist has said: "Rhythm is a necessary characteristic of all motion. Given the co-existence everywhere of antagonistic forces—a postulate which is necessitated by our experience—and Rhythm is a necessary corollary. All motion alternates—be it the motion of planets in their orbits, or ethereal corpuscles in their undulations—be it the cadence of speech, or the rise and fall of prices—it became manifest that this perpetual reversal of motion between limits is inevitable."

The atoms in their vibrations manifest Rhythm. The swing of the planets and the whirling of the earth manifest Rhythm. The rise and fall of the tides manifest Rhythm. The swing of the pendulum is interrupted Rhythm. Completed Rhythm is represented only by a completed revolution or circular movement—uninterrupted Rhythm always manifests as a complete movement in an orbit. But inasmuch as the centre between the two extremes is, itself, moving in response to a higher order of Rhythm, we see at last that all completed Rhythm manifests as a spiral—a circular movement which at the same time is moving forward.

By the Principle of Rhythm day is followed by night, and night by day. Summer and winter alternate in their appearance. Sleeping and waking alternate. Work and rest exchange places. Involution is followed by evolution, and evolution by involution. All changes proceed according to rhythmic order and sequence. The conduct of mankind is regulated by Rhythm. Fashions in dress, in taste, and in feeling, all come and go, and come again. Everything "comes back" in time. Races rise and fall, and then rise again, again to fall. The course of empire wends its way in cyclic procession around the earth. History repeats itself. Even our emotions have their tidal movements.

A writer has said of an important fact concerning Rhythm in our emotional states: "Nothing swings beyond the limit of its extremes—nothing can pass beyond its rhythmic limits. Consequently, if a thing swings far in one direction, it swings back equally far in the other. Its reaction is in the measure of its action, though in an opposite direction. If its swing is great, its extremes are widely apart—if the swing is small, then the extremes are close together. The pendulum illustration may be applied to the phenomena on all planes. A short beat of the metronome allows the rod to move only a short distance each way—the long beat admits of a wide swing. And, in the same way, those who suffer keenly also enjoy keenly, while those whose natures admit of but little suffering are also incapable of more than a limited capacity for enjoyment. A pig suffers little, and enjoys but little; while a highly organized, sensitive individual suffers the torments of emotional and mental hell at times, while at others he mounts to the heavenly emotional and mental realms. The pendulum swings as far in one direction as in the other."

In some of the higher teachings of the Rosicrucians the student is instructed in the application of the Principle of Rhythm to the mastery of his emotional states and feelings. The essence of this secret teaching is that the wise, perceiving the inevitable reaction following action, the ebb tide following the high tide, manage to escape the consequences of the reaction by rising to their higher realms or planes of consciousness just before the time of the backward swing of the emotional pendulum, thus allowing the reactionary movement to be manifested only on their lower planes of consciousness while the Ego dwells serenely on the upper plane.

A writer, speaking along the lines just mentioned, has said: "The masters taught that by an understanding of the Principle of Rhythm man could escape many bewildering and perplexing changes in his emotional states and feelings. * They called this the Process of Neutralization, the operations of which consisted of raising the Ego above the vibrations of the ordinary conscious plane, and on to the higher. This was akin to rising above a thing and allowing the thing to pass beneath one. The occult masters, and their advanced students, polarized themselves at the positive pole of a particular emotional state, and by a process of "refusing" or "denial" they managed to escape the effects of the swing of the emotional pendulum to the negative pole of that emotion. All individuals who have attained any degree of self-mastery really proceed in this same manner, though usually unconsciously and without a true understanding of the law they are operating. By refusing to allow their negative mental and emotional states to manifest in them, they really 'neutralize' them, and cause them to pass under them on a lower plane of consciousness. The advanced occultist, however, proceeds consciously and deliberately to this end, and acquires a degree of balance, poise, and power almost incredible."

The further the student penetrates in his investigations, along the lines of the physical, the mental, or the spiritual, the more will he become convinced of the truth of the ancient occult axiom: "Everything beats time."

V. The Principles of Cycles

The Principle of Cycles manifests that universal circular direction of process or progress which is apparent in all the manifested world, from its highest to its lowest manifestation. The spirit of this principle was expressed in the ancient occult axiom: "Everything proceeds in circles."

It is apparent to all careful thinkers and investigators that all progress or procession of things or events follows the path of the circle. All things, physical, mental, and spiritual manifest the cyclic or circular trend. World and atoms, the Cosmos and man, all are under this law. This principle is understood more clearly when we understand that a completed and uninterrupted manifestation of Rhythm results in the completion of a circular movement—therefore the circular or cyclic trend of things is really closely allied to the Principle of Rhythm, and both Rhythm and Cyclicity are closely allied to the Principle of Vibration.

The following interesting quotation from a writer on the subject serves to bring out some of the main points concerned in the consideration of the activities of this particular principle:

"Cyclicity is akin to Rhythm, and arise by reason of it. All events tend to move in cyclic trend—in constant circular movement. The Law of Cyclicity move in cyclic trend—in constant circular movement. The Law of Cyclicity manifests in the universal tendency of things to swing in circles. Cyclicity is the outgrowth, or more complex form, of Rhythm. The primal manifestation of Rhythm is action to-and-fro in. a straight line or path—a movement backward and forward between two extremes or poles of action. This would be the invariable movement if the particular force manifested were the only manifestation of force or energy in that particular field of the Cosmos. But when the swinging pendulum (free to move in any direction) is subjected to the conflicting attractions and repulsions of other manifestations of force and energy, then there is manifested the universal tendency toward the circular trend—the tendency to convert the straight path of the swing into a circular path or cycle. The action and reaction, the attraction and repulsion, arising from the conflict between the force of the rhythmic swing in a straight line on the one hand, and the attractive and repellant forces from without, on the other hand, tend to swing the moving thing in a perfect circle around a central point, axis, or pivotal centre. And these conflicting forces are in operation through the Cosmos, and the manifestation of Cyclicity may be noticed on all planes. There is ever the evidence of the cyclic trend of things and events—the tendency to move in circles. The electrons in the atoms move in circles, just as do the planets around the sun, and just as does the sun move around some other centre in space.

The highest occult teachings, as well as the highest speculations of science, inform us that there is always a movement in. circles around some given point, and the movement of the said point, or centre of motion, around some other centre, and so on, and on, to infinity."

The same writer continues: "All events tend to move in cyclic trend—in constant circular movement of continuous recurrence. The experience of man, aided by the reports of history, bears out this statement. The student of human history is struck by the continuous cyclic trend manifested throughout the ages of history. The student of philosophy is attracted by the same evidence in. his own field. And so it is with every field of human thought—the cyclic trend is noticeable everywhere. Races and nations rise, flourish, decline, and fall; only to be succeeded by others travelling over the same lines. 'Westward the star of Empire takes its flight '—the centre of political power is constantly changing. The civilizations of Lemuria, Atlantis, Egypt, Chaldea, Rome and Greece arose and passed away. Our own civilization is but travelling over the same general lines. All forms of political government, monarchic, autocratic, democratic, in all their variations, were known in the past as in the present. The same law is observable in the history of philosophical thought. Philosophical theories popular in Greece over two thousand years ago fell into disrepute, but are now again forcing their way to the front. The scientific theories of Causation, Continuity, Determinism, and Evolution were popular in Ancient Greece over two thousand years ago. And they were likewise popular in Ancient Egypt and India centuries before that time. Fashions in literature, dress, and manner constantly recur—travelling 'round and 'round their little circles. Laugh as we may at the absurdity of fashion in dress, nevertheless it is proceeding according to Cyclic Law. Religious ideas are as old as the world—pantheism, polytheism, monotheism, and atheism—all have played their parts of fashion in religious thought, over and over again, and will play them again. The present-day revival of interest in the occult teachings arise from the operations of the same law. And the life of individuals manifest the same trend and tendency. A little thought will convince you that the majority of people travel in circles throughout their entire life. The same old thing, over and over again, recurring at intervals of greater or lesser duration, according to the nature and character of the person. Many people are like the squirrel who travels all day on his whirling wheel—always going but getting nowhere, ever ending just where he began."

The thoughtful student, considering what has just been called to his attention, will naturally ask us how it is, if this be so, that there is any real progress at all. If, says he, there is nothing but a continuous running around in circles—a constant travelling around without getting anywhere—how is it that there is evident a real progress, a real evolution, a real advancement in the scale of life and being? The answer is simple: given a circular movement around a given point, axis, or centre of attraction, and further given an advancing movement of that centre, point, or axis, it follows that the first circular movement will also be a spiral movement. If the Central Point is advanced, then the circular movement is converted into a spiral movement—and while there persists a "going 'round and 'round" as before, each "going 'round" process travels on a little higher plane, or a more advanced position. And this is just what exists in the Cosmos—a Cosmic Spiral Process, onward and upward, in advancing and rising circles.

An old aphorism of an ancient school of occultism is: "The only escape from Cyclicity is by means of transmutation into Spirality, i.e., by advancing the Central Point of Motion. The conversion of the Circle into the Spiral is one of the highest forms of Alchemy." And in this aphorism is found one of the secrets of Rosicrucianism. The rule operates on each and every plane of being, physical, mental, and spiritual.

A writer has said of this: "The Ego may convert the circle of its life-motion into an advancing and rising spiral, which while carrying him around the life circle will at the same time raise him a stage higher at each turn. The Mountain of Attainment, around which winds the Spiral Path, is travelled only in this way. Around and around the Pilgrims travel, seemingly retracing their steps but in reality constantly mounting upward. By advancing the Central Point, by means of the Will, the wise and the strong convert the Circles into Spirals, and thus advance and attain. This, indeed, as the old aphorism states, 'is one of the highest forms of Mental Alchemy.'"

The further the student penetrates in his investigations, along the lines of the physical, the mental, or the spiritual, the more will he become convinced of the truth of the ancient occult axiom that "Everything proceeds in circles."

VI. The Principle of Polarity

The Principle of Polarity manifests that universal fact of "the pairs of opposites," or "the antinomies," which is apparent in all the manifested world, from its highest to its lowest manifestation. The spirit of this principle was expressed in the ancient occult axiom: "Everything has its Opposite, which is the other pole of its manifestation."

The Principle of Polarity may be stated as follows: "All phenomena manifest polarity, or opposite and contrasted sets of qualities, properties, or powers, operating in opposite and contrasted directions." The ancient philosophers made this one of the chief features of their teachings, under the name of "The Opposites," "The Pairs of Opposites," or "The Antinomies," according to the usage of the respective schools. They held that every phenomenal thing possesses and manifests these pairs of opposite qualities, properties, and powers. They also held that each and every set of polarized opposites constitutes a unity consisting of a reconciliation and balancing of the opposing poles. They also held that every phenomenal thing, itself, is one of a pair of polarized opposites which, together, constitute a greater unity; and so on, either to infinity or until the opposites find final reconciliation and harmony in an Infinite Reality.

The simplest and yet the most characteristic of the many examples and illustrations of Polarity is seen in the presence and activity of the two opposite and contrasting poles of the magnet—the positive and negative poles. The magnet is one—a unity consisting of a balance and a reconciliation of the two opposing poles and their respective activities and powers. The illustration is typical, and fully illustrates the general principle.

We may see evidences of Polarity in any direction toward which we may turn in our search. There is always an up and a down; a top and a bottom; a. high and a low; a right and a left; a forward and a backward. There is always a past and a future; a now and a then; a before and an after; a day and a night; a time and an eternity. There is always a fast and a slow; a motion and a rest; a hot and a cold; a good and a bad; a light and a dark; a conscious and an unconscious; an a cold, a good and a bad, a light and a dark, a conscious and an unconscious, an active and an inactive; an involution and an evolution; an analysis and a synthesis; a thesis and an antithesis; a male and a female; a positive and a negative; a youth and an age; a health and a disease; a building-up and a tearing-down; a birth and a death; a coming and a going; a life and a death; material and an immaterial; a heavy and a light; an abstract and a concrete; a long and a short; a broad and a narrow; a large and a small; a north and a south; an east and a west; a love and a hate; a courage and a fear; a faith and a doubt; a belief and a disbelief; a truth and an error; and so on, ad infinitum.

Whenever we see a phenomenal quality, property or characteristic, a state or a condition, we are fully justified in assuming the existence of an opposite to it, which opposite thing will be found to act in the opposite and contrasted direction to it. This is an infallible and invariable rule of phenomenal existence.

In case the opposite of a thing is not known to us, because it has not as yet been discovered by or made known to us, nevertheless in such case we are fully justified in ascribing to the unknown opposite the qualities and characteristics diametrically opposed to the known opposite. The rule is this: "Whatever is affirmed of one of a pair of opposites must be denied to the other"; and "whatever is denied to the one, must be affirmed of the other." So true and infallible is this rule that it may be applied and employed as the basis of logical reasoning from the known to the unknown, for the purpose of discovering the latter.

One of the most surprising features of this discovery is that we finally perceive that the two contrasting sets of qualities are really but two aspects or phases of the whole thing—the real thing, or thing in itself—the unity of the two, instead of being two separated and distinct things. Or, stating it in other words, we discover that the two opposing sets of characteristics are merely relative to each other, and together form a correlated unity and balanced whole.

As an illustration of the fact just stated, we may consider the two opposites known as Hot and Cold, respectively; surely there can be no two qualities apparently more distinct and separate from each other—more diametrically different from each other. But careful examination shows us that the two contrasting things are really but degrees, conditions, and states of the same thing. There is no such thing as an "absolute hot," or an "absolute cold." There are merely different degrees of this Hot-Cold pair of opposites, which for convenience we call "Heat." We cannot point out a place on the thermometer where Hot ceases and Cold begins, or vice versa. The two states or conditions blend into each other, and any statement regarding them is found to be merely comparative. If we place one hand in a bowl of very hot water, and the other in a bowl of ice-cold water, and then suddenly withdraw both hands and plunge them into a bowl of lukewarm water, what happens d Simply this, that we find that the hot-water hand feels a sensation of coolness, while the cold-water hand feels a sensation of heat—each experience resulting from the comparison with the previous experience.

We may consider the emotional states of Love and Hate as another illustration of the same principle; surely these two emotions seem irreconcilable and impossible to harmonize. But let us see! At the one end of the emotional scale of Love-Hate we find intense love, then descending on the scale we find varying and gradually lessening degrees of love. Then we find the balanced point of indifference, which seems to be neither love nor hate, but which in reality is the subtle balancing of the two emotions. Then descending the scale we find a faint degree of aversion or dislike; then a series of gradually increasing degrees of dislike, until finally real hate is met with, and so on until we reach the degree of intense and extreme hate. Yet all are seen to be but degrees on the same emotional scale of Love-Hate.

Sometimes there is a rapid change and shift on the scale of the opposites. Love is quickly transmuted to hate; the best friends and most ardent lovers become the bitterest enemies. And, on the other hand, persons who originally detest each other frequently become ardent lovers after a time; and old enemies, when reconciled, frequently become the closest friends. The swing is often as far in one direction as was its former swing in the opposite direction. Up changes to down, as the earth revolves; and hot becomes cold when the vibrations are changed. This also applies to hard and soft, tenuous and solid, etc., the conditions depending entirely upon the rate of vibrations and relative positions of the particles of the matter of which the things are composed. Moreover, constant emphasis or activity of one opposite frequently leads to a manifestation of the other opposite. We often fly to the other extreme of feeling and action, when we have over-emphasized the former emotional states. We get tired and disgusted with one set or condition of things, and feel a desire to fly to the opposite condition or set. Too much of a good thing often causes us to dislike it. Likewise, if we travel far enough west, we finally reach the extreme east, and vice versa. If we travel far enough north, we pass the pole and find ourselves proceeding south. At the North Pole, no matter in what direction we may travel, we always find ourselves travelling south; while at the South Pole, we can travel north only, no matter which way we may step out.

The discovery that "opposites are identical," in the sense of being but the two contrasting poles of the same thing, opens up a wonderful field of mastery to the occultist who has acquainted himself with the law of Polarization, in its phases of Transmutation and Balance.

The understanding of the Principle of Polarity enables the occultist to transmute one mental state into another, along the lines of Polarization. Things belonging to different classes cannot be transmuted into each other, but the opposing poles of the same thing may be so changed—that is, may have a change in their polarity effected and thus be transmuted one into the other. Thus, love can never become east or west, or red or violet; but love may be changed into hate, or hate into love, by a shifting of polarity. Courage may be transmuted into fear, or fear into courage; hard may be changed into soft, dull into sharp, hot into cold, and so on, the transmutation always being between things of the same kind. The fearful man may shift his polarity and by thus changing his emotional vibrations may become filled with courage. Likewise, the slothful man may shift his polarity into activity and energetic action. The key lies in the fact that in this process of transmutation there is not an actual change of one thing into another distinct thing, but rather a shifting of the centre of polar force from one extreme of the scale to the other, just as one would shift the carriage of his typewriter from 1 to 70, or change the focus of an opera glass.

A writer on the subject has said of this particular point: "In addition to the changing of one's own mental states by the operation of the art of Polarization, the principle may be extended so as to embrace the phenomena of the influence of one mind over that of another, of which so much has been written and taught of late years. When it is understood that Mental Induction is possible, that is that mental states may be produced by 'induction' from those of other persons, then we can see how readily a certain rate of mental vibrations, or polarization of a certain mental state, may be communicated from one person to another, and the polarity of the second person be changed accordingly. It is along these lines that many excellent results of 'mental treatment' are obtained, though the practitioner may not understand the nature of the principle he is using. For instance, a person is 'blue,' melancholy, depressed in spirits, and full of fear. A mental scientist bringing his own mind up to the desired vibration, by means of his own will which thus produces the desired polarization in his own case, then by induction communicates these polarized vibrations to the mind of the patient, the result being that the patient's emotional states are converted from the negative polarization to the positive. A knowledge of the existence of this great occult principle will enable the occultist to better understand his own mental states, and those of other people. He will see that these states are all matters of degree, and seeing thus he will be able to raise or lower his mental and emotional vibrations at will—to change his mental poles, and thus be a master of his emotions instead of being a slave to them. And by his knowledge he will be able to aid his fellow men intelligently, and by appropriate methods change their mental and emotional polarization when the same is desirable."

In concluding our consideration of the Principle of Polarity, we ask the student to study carefully the following words written by one who has a knowledge of the great subject of Balance, the art of which consists in finding the Centre between the Two Extremes, and thus maintaining a Poise and Balance which is undisturbed by any mental or emotional storm. This writer says:

"Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Poles of the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thyself. The foregoing sentences compose the substance of an ancient arcane aphorism, in which is contained the seed thought generated in the centuries of thought and experience of the arcane teachers. Do not pass it by because of its simplicity. Poised balance is the aim and goal of the arcane initiates. It is the secret of mastery. There is always a centre of everything. But the centre exists only because of the existence of the circumference. There is always a point or poise between the poles of every pair of opposites. But that point exists only because the extremes exist. And in the central point is always found the power of the whole event or thing. In the centre of gravity of the earth one would be able to remain in a position of perfect poise, unsupported except by the concentrated gravity of the whole earth. So nicely poised that a mere effort of the will would exert sufficient energy to propel him in any desired direction. The power of the opposites are concentrated at the central point. There all power is to be found, and there only. The axiom 'Action and Reaction are equal' indicates a central point in which lies the true lever which will move the whole. At the centre one is able to use action and reaction without being subject to either. The initiate strives to attain the state of equilibrium and absolute poise. He yearns to master the art of traversing the razor-edge of Life, balancing himself perfectly, like the trained mental athlete that he is, by means of the balancing-pole of the Opposites which he has firmly grasped. Pitting the Opposites one against the other—balancing law by law—the Master traverses the slender tightrope thread which separates the world of desire from the world of will. O Neophyte, in the Centre of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Centre of the Cosmos shalt thou find THYSELF. He who finds the Centre of Himself, finds the Centre of the Cosmos. For, at the last, they are ONE!"

The student when confronted with questions and problems in which a choice is difficult by reason of the strong activity of both extremes of polarization—of both of the Pair of Opposites, is advised to seek out the Centre between the two opposing poles, and to stand firmly there, feeling assured that there, and there only is the place of peace, poise and power. In the one word "BALANCE" there is to be found the Secret of many, or most of the perplexing questions of Life. Seek ever, Poise and Balance, and you will have Power and Peace!

The further the student penetrates in his investigations along the lines of the physical, the mental, and the spiritual, the more will he become convinced of the truth of the ancient occult axiom that "Everything has its Opposite, which is the other pole of its manifestation."

VII. The Principle of Sex

The Principle of Sex manifests in the universal presence of sex distinction and activity which is apparent in all the manifested world, from its highest to its lowest manifestations. The spirit of this principle was expressed in the ancient occult axiom: "Sex is omnipresent and all-pervasive in the universe. All creation is generation, and all generation proceeds from Sex."

All deep students of occultism, and many students of modern science, perceive the truth of the Rosicrucian ancient doctrine that Sex is all-pervasive, all-present, and is the cause of all creation, for creation always results from generation, and generation proceeds from sex-activity. There is Sex manifested in everything—the masculine and feminine principles are ever at work in the universe. This not only on the physical plane of being, but also on the mental and spiritual planes of being. On the physical plane Sex manifests physical generation; on the mental plane it manifests mental generation; and on the spiritual plane it manifests spiritual generation. An understanding of the Cosmic Principle of Sex will give one a clear insight into many subjects which have proved perplexing to the majority of thinkers.

In a preceding chapter of this book we have called your attention to the fact that the activities of the electrons, the atoms, and the corpuscles of which matter is composed, are purely sexual activities—that all attraction is sex-attraction, and that as all Cosmic activity results from Attraction, therefore Sex is the Motive Power behind the activities of the Cosmos. A careful examination of the discoveries of modern science which are being announced from year to year will convince the student that all are explainable under the Rosicrucian theory of the Principle of Sex, and are explainable under no other hypothesis.

Passing on to the Plane of Mind, we find that many of the discoveries of modern psychology tend to verify the Rosicrucian theory also. Modern psychologists are devoting much time and space to their presentations of the various theories and discussions of that "other mind" which they variously call the "subjective mind," the "subconscious mind," the "subliminal mind," etc., *etc.* In all of their theories, however, one point stands out prominently, i.e., the point that this "other mind" is subject to stimulating influences from the "conscious" or "objective" mind, and after being so subjected to the influence of stimulus of the latter the "other mind" becomes fertile and produces a wealth of ideas, thoughts, and actions. But so far none of the psychologists have even attempted to explain the nature of the influence or stimulus of the one mind upon the other. And here is where the Rosicrucian teachings are much needed, for the Rosicrucian recognizes and realizes at once the fact that the "other mind" is feminine, and the stimulating mind is masculine, and that the process is clearly one of fertilization followed by mental conception and generation.

So clear is the analogy that one has but to have his attention directed toward it to realize its truth and its proper application to the case before us. It is so clear that one, on learning it, cannot see why the promulgators of the "dual-mind" theories, and their commentators, can have failed to perceive the secret underlying the phenomena discovered by them and embodied in their various theories. Thompson J. Hudson, in his book "The Law of Psychic Phenomena," in which in 1893 he announced his celebrated theory of "the dual mind," came near to perceiving the secret hidden in the teaching of the ancient occultists, but his prejudices caused him to pass it by. In his statement, at the beginning of his second chapter of said book, he says: "The mystic jargon of the Hermetic philosophers discloses the same general idea," i.e., the general idea of the duality of mind, but he failed to follow up the promising lead, and thus lost the opportunity to complete his discovery—or rediscovery, for the duality of the mind's activities has been known to occultists for ages.

The "other mind" of the human individual may be regarded as a mental womb-in fact the ancients so styled it—in which is generated a wealth of mental offspring. It is a mine of latent possibilities of generation—the generation of mental progeny of all sorts and kinds. Its powers of mental generative energy are enormous. But it does not generate except under the stimulus of the "conscious mind" of its owner, or some other individual. The phenomena of Suggestion and Hypnotism are explainable under the Rosicrucian Theory of Mental Sex. A writer on this subject has said:

"Suggestion and Hypnotism operate in the same way, viz., by the Masculine Principle projecting its vibrations toward the Feminine Principle in the mind of the other person, the latter taking the seed-thought and allowing it to develop into maturity when it is born on the plane of consciousness. The Masculine

Principle in the mind of the person giving the suggestion directs a vibratory current toward the Feminine Principle in the mind of the person who is the object of the suggestions, and the latter accepts it according to natural laws, unless the will interposes an objection. The seed-thought thus lodged in the mind of the other person grows and develops and in time is regarded as the rightful mental offspring of the person, whereas it is really like the cuckoo's egg placed in the nest of the sparrow; and like the offspring of the cuckoo, it destroys the rightful offspring of the owner of the nest. The proper method is for the Masculine and Feminine Principles in the mind of a person to co-ordinate and to act harmoniously in conjunction with each other. But unfortunately the Masculine Principle in the mind of the average person is too lazy to act—the activities of the Will too slight—the consequence being that such persons are ruled almost entirely by the minds and wills of other persons, whom they allow to do their thinking and willing for them. The majority of persons are but mere shadows and echoes of other persons having stronger wills and minds than themselves. The strong men and women of the world invariably manifest the Masculine Principle of Will, and their strength depends materially upon this fact. Instead of living by the impressions made upon their minds by others, they dominate their own minds by means of their own will, obtaining the kind of thoughts desired; and moreover they dominate the minds of others, likewise, in the same manner. Look at the strong people, see how they manage to implant their seed-thoughts in the minds of the masses of the people, thus causing the latter to think thoughts in accordance with the desires and wills of the strong individuals. This is why the masses of the people are such sheeplike creatures, never originating an idea of their own, nor using their own powers of mental activity. The manifestation of Mental Sex may be noticed all around us in our daily life. The magnetic persons are those who are able to use the Masculine Mental Principle in the direction of impressing their ideas upon others. The actor who makes people weep or cry as he wills is employing this principle, more or less unconsciously. So is the successful orator, statesman, preacher, writer, or other person who is before the public. The peculiar influence exerted by Mme persons over others is explainable in this way—the operation of Mental Sex activity in the form of vibratory mental currents. Here we may find the secret of personal magnetism, personal influence, fascination, etc."

The Principle of Sex manifests and operates also on the Spiritual Plane of being, according to its characteristic principles, and its results are spiritual generation and regeneration. We regret that we are not permitted to go deeply into this phase of the subject in this book, but a detailed consideration of the operation of Sex on this high plane would be contrary to the interests of the best in occultism, and would invite a misuse of power on the part of unprincipled persons who fail to understand the evil consequences to themselves coming as a reaction following actions of this kind. The true student, however, by using his power of reasoning by analogy, doubtless will be able to work out some of the problems concerned with the phase of the question thus mentioned. Such will find the secret in the old axiom: "As above, so below; as below, so above."

The further the student penetrates in his investigations along the lines of the physical, the mental, and the spiritual, the more will he become convinced of the truth of the ancient occult axiom that "Sex is omnipresent and all-pervasive in the universe. All creation is generation, and all generation proceeds from Sex."

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"look for the warrior and let him fight in thee. Take his orders for battle and obey them. *** he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. *** When once he has entered thee and become thy warrior, he will never utterly desert thee,..."

—Light on the Path.

I

FOREWORD

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THIS BOOK is devoted to the subject of the development, cultivation and manifestation of Personal Power—Personal Power in all its phases, aspects and modes of manifestation and expression. “Personal Power,” as understood and taught in this book, may be defined as: “The ability or strength possessed by the human individual, by which he does, or may, accomplish desired results in an efficient manner, along the lines of physical, mental, and spiritual effort and endeavor.”

This book is not written with the purpose of reforming the world, nor of conducting a propaganda for the advancement of some particular creed, belief, body of teaching or doctrine; nor is it written on behalf of any particular organization, cult, society, or school interested in enlarging its membership, or in spreading its doctrines. Instead, it is written for YOU—YOU are the individual in whom we are interested, and for whom this instruction is intended.

You have been attracted to this book, and it to you, by reason of certain ever-operative though littleknown laws of life and being. You have long awaited the coming of this book; you are now ready to absorb its teachings; “your own has come to you” after your period of watching and waiting; and you will recognize it as your own, by reason of a certain intuitive perception which comes to those who are ready to receive that which it contains. You have demanded this book: here it is.

This book is different in many respects from anything that you ever have read. A careful and earnest study of the truths presented in it will work a marked change in you, though you may not fully realize it at this time. You will never be exactly the same after its reading: it will have left its indelible impress upon you.

You may come to think that you have put it aside, and that you have no further interest in its teachings. But you will find that certain memories of the statements contained in it will abide with you, and that echoes of its teachings will ring in the ears of your mind. In the words of Whitman, its “words will itch in your ears till you understand them.” Its basic truths, and the suggestions as to their application, will stick in your mind as the burr sticks in the fleece of the sheep which has acquired it in its wanderings.

You can no more escape from the influence of the truths presented in its pages than you can run away from your own shadow. At every turn and cross-roads of the path of experience hereafter, you will find yourself almost unconsciously applying the principles of this instruction, and employing some of the methods taught in it. You are hereby warned that such will be the case: if you are not willing to experience such results, now is your time to put away the book.

If, however, you decide to proceed with the reading and study of this book, we have several suggestions to make to you. You need not expect to master this instruction at the first reading. There is much solid food contained in it—many things requiring careful mental mastication, digestion, and assimilation. You will need to read the book several times, from start to finish, with intervals between each reading. Yet the instruction is quite simple, and at each reading you will acquire many important facts, principles, and methods.

The proper way in which to read this book for the purpose of study—in which to extract from its pages that which is condensed in them—is to start by reading it carefully, from beginning to end, but without trying to memorize any particular portion, or to impress any particular detail upon your mind. Then lay it aside for a short time, while you think over its teachings in a general way. In this mental rumination try to classify the several most important topics and divisions of the general subject, but without direct reference to the book itself. Having done this, take up the book again, and this time carefully absorb each and every phase and feature of its instruction. Take your time in thus rereading and restudying it. You will find something new in this book each and every time you take it up—no matter how many times you have previously "gone over it."

Finally, you are not asked to accept as true the instruction contained in this book merely because we have asserted it to be true. You have at your disposal the means of testing and proving the truth of our assertions—the test of actual application, experiment, and experience. If you will earnestly and persistently put into practice the principles and methods set forth in it, you will find yourself actually manifesting and demonstrating the results logically flowing from them.

All that you are asked to do is to accept at least tentatively— as a "working hypothesis"—the general principles announced in this book, and to adopt as a "working plan" the methods it presents to you. Reserve for yourself the right to accept or to reject either principles or methods, or both, after you have subjected them to an earnest, faithful, diligent, and persistent trial in actual life and work. If you will do this, you will, in all probability, need no further argument to convince you of the truth of the underlying principles of this instruction, and of the efficacy of the methods suggested in it.

Here is the prophecy: If you will recognize, by means of your intellect, the Fundamental Principles of Personal Power; and will realize them in your feeling; then will you be able to manifest and demonstrate them in your everyday life and work, by means of the methods herein indicated, or by similar methods devised by yourself but based upon the same general principles. The principles are basic and fundamental; the methods are designed merely to enable you to apply effectively the principles—you are at liberty to adapt or to modify the latter to suit your own individual requirements.

If you attain the first two of the above stages, then assuredly you will attain the third stage—the stage of manifestation. These first two stages may be attained by any person of average intelligence, provided that he will faithfully and earnestly apply himself or herself to the task. You are hereby challenged to test the truth of this prophecy by such a trial and experiment: but that trial and experiment must be made in good faith, in an earnest, serious spirit, and must be pursued with diligence, persistence, and insistence.

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YOUR MASTER SELF

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The active agent of all of your conscious experience is, of course, YOURSELF. The centre of your conscious experience is that "YOU" element of your being—that self-conscious Something or Somewhat, the actual existence and presence of which you assert when you say "I AM I." This "I AM I" element of yourself is the one fact of your existence of which you are always absolutely certain, and concerning which you can never compel yourself to entertain any doubt.

Every time you say, or think, "I," you assert the existence of your Self, and its presence in consciousness. No power of argument, no weight of evidence, no sophistry, no casuistry, no fallacy, can ever really convince you that your "I" does not exist; nor that it is not present in being at that moment of consciousness. You cannot truthfully assert, "I am not in existence, here and now"— for, even when you attempt to make such a denial and negation, you are conscious that it is the "I," itself, making the attempt, and uttering the statement. Thus, even your very attempt at denial and negation is transmuted into an affirmation and assertion of your selfexistence, and of the presence of Yourself at that particular time and place.

This conscious certainty of the existence and presence of the "I" is the axiomatic basis of all philosophy. It is the one indisputable, incontrovertible, irrefragable fact of your thought and consciousness—the one fact that cannot be gainsaid, denied, refuted or overthrown. It is the one point concerning which you can feel absolutely sure and certain. Even the most acute metaphysical or philosophical argument will fail to shake your belief in your own existence, and your presence in being.

You are always able to declare in the face of all arguments, "I AM I!" You may doubt the evidence of your senses—but you can never doubt this consciousness of your own existence as a conscious being. Here, at least, you feel that you are standing on the solid rock of certainty. Your uncertainties begin only when you start to ask yourself "What and why am I?" and

"What else really IS?" But both of these questions imply your assurance that you, Yourself, are present in existence at that time and place. When you say "now," you mean the particular period of time or duration which YOU are then experiencing. When you say "here," you mean the particular position in space or extension which You are then experiencing. You must always say and think “I AM I, Here and Now!” but the Here and Now are relative to Yourself, and have no other meaning to you.

If you think that we are here “making much ado about nothing,” and that we are telling you something which everyone knows without being told, we will answer you by saying that upon this very point philosophers and metaphysicians have earnestly disputed from the beginning of human thought— this, because they realized that this one point, if absolutely established, furnished man with his one solid rock of reasoning; his one certain point from which he might chart and diagram his world of experience. That they have reported—as they have been compelled to report—its certainty and essential reality, is an indication of its ultimate truth. For they have made every attempt to undermine or to surmount it: they saw the folly of merely “taking it for granted.” They knew that too many things which men “took for granted” are illusions or delusions—the flatness of the earth, or the stationery position of the earth, for instance.

Moreover, those great minds which for thousands of years have been investigating the subject of Personal Power, long since discovered the fact that before one can hope to exercise any phase of Personal Power he must first arrive at a clear, distinct, and fundamental consciousness of HIMSELF— his “I AM I”—as a reality transcending all of his mental and physical instruments; and that upon the degree of his actual consciousness of the independent existence of this “I AM I” centre of his being depends the degree of his ability to manifest Personal Power.

So, you see, we are not wasting your and our time in telling you something not needing telling. Instead, we are endeavoring to awaken in you the actual and vivid conscious perception of a fundamental truth, without which you cannot hope to manifest or demonstrate Personal Power. Omitting this basic and fundamental instruction, there would be no reason for presenting the rest of the subject to you.

This Ego, Self, “I,” or “I AM I,” which stands at the centre of your conscious experience, and which is the real Seer, Doer, Feeler, Thinker, Willer, and Actor in your life journey, is the Master Self—the King on the Throne of your Personal Being. To omit reference to it here would be like omitting the character of Hamlet from the play of that name. Before you can hope to manifest and demonstrate Personal Power, you must become consciously aware of that Something or Somewhat which employs and manifests that power.

Personal Power might be present in abundance, but unless there were also something present able to employ and use it, there would be no manifestation or demonstration possible. YOU are that Something. You must become consciously aware of your essential and fundamental Self, before you will be able to employ the instruments at your hand. You must recognize your sovereignty, before you may mount your throne and rule your kingdom.

We wish, however, to state emphatically at this point that in our consideration of the Master Self—the Ego or "I" which asserts "I AM I"—we shall confine ourselves entirely to the reports of consciousness concerning its presence and existence, its nature and character. We shall point out to you just how you may discover its presence at the centre of your being, and how you may awaken its latent powers and possibilities so that they may be applied effectively as Personal Power.

We shall avoid entirely the advocacy of any particular one of the many various metaphysical, philosophical, or theological speculations or dogmas concerning its nature, character, source or origin, or its destiny. We prefer to leave these subjects in the hands of those who specialize upon them; we have no desire to invade their special fields of thought, conjecture or speculation. We prefer to base our thought upon the fundamental report of selfconsciousness—that inevitable, invariable, and infallible report made by selfconsciousness whenever it is awakened.

For the purpose of our consideration of the Master Self in this book, and that of the instruction to be based upon this, it is sufficient to assert merely: (1) that there exists in you a Master Self, Ego, "I," or "I AM I" entity, to which all your personal faculties, powers and activities are subordinate; (2) that this Master Self (whatever else it may be or may not be) must be regarded as a focalized centre of Presence and Power manifested and expressed by the Ultimate PresencePower in its manifestation and expression in the Cosmos.

These two general postulates are supported by all human thought on the subject, and in one form or the other are accepted by all phases of philosophical, metaphysical, or theological thought, though variously interpreted and explained. Moreover, actual human experience is in agreement with them. We shall present the general argument to you as we proceed, showing you how firmly based and grounded they are in human thought and experience. But, even so, you are not asked to accept them as truth until your own reason and experience so report them to you.

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We earnestly ask you to proceed carefully with this process of selfanalysis, for it will bring to you results of the most practical and vital character. Do not pass over this part of the instruction as being merely theoretical, or speculative—for it is far from being so. And, above all, do not take the position that “I am willing to take this for granted without actual proof, without bothering about the investigation”; for by so doing you will miss the very kernel of the instruction. For, know you, that the process of selfanalysis will not only “prove the thing” to your satisfaction: it also will awaken within you the Power of the “I AM I,” or Master Self, in a way impossible by any other means. You must not only recognize this “I AM I” intellectually, but must also realize it in feeling, before you can manifest and demonstrate it in action.

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III

YOUR "I AM I"

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The active agent of all of your conscious experience is, of course, YOURSELF. The centre of your conscious experience is that "YOU" element of your being—that self-conscious Something or Somewhat, the actual existence and presence of which you assert when you say "I AM I." This "I AM I" element of yourself is the one fact of your existence of which you are always absolutely certain, and concerning which you can never compel yourself to entertain any doubt.

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IV
CONSCIOUS EGOHOOD

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THERE ARE seven stages of consciousness, as taught by the great masters of the Science of Being. Five of these stages we have just considered viz., the respective stages of (1) consciousness of separate existence—of existence as a separate and distinct individuality; (2) consciousness of the ownership and control of the instrument and machinery of the Physical Body; (3) consciousness of the ownership and control of the instrument and machinery of Emotion; (4) consciousness of the ownership and control of the instrument and machinery of Thought; (5) consciousness of the ownership and control of the instrument and machinery of Will. There are two other and higher stages of consciousness remaining to be considered.

In your consideration of the physical body, of the emotionalstates, of the thoughtstates, of the willstates, respectively, you have found it possible to abstract your consciousness of each of these instruments from your consciousness of your "I AM I" or Master Self. Each and every one of these processes of selfanalysis has found and left you conscious of the existence, "here and now," of that "I AM I" or Master Self, independent of the several instruments and elements of machinery which it owns and uses. At the centre of each—even of Will—you found your "I AM I" existing in firm, constant and identical presence and power throughout all the changes in the activities and processes of its instruments and its machinery of expression and manifestation.

But, in the sixth stage of selfanalysis, you will discover that you are unable to abstract a certain kind of consciousness from the "I AM I" or Master Self—you will be unable to set aside, examine, analyze, experiment with, and detach this form of consciousness from your Real Self, or "I AM I," try as you may. Hence, you see, you will there have reached the stage of reality—of ultimate fact and being within yourself. This is a most important stage of your selfanalysis—of your search for the "I AM I" or Master Self; therefore, you should approach it carefully, and conduct your inquiry with earnestness and diligence.

The sixth stage of your selfanalysis is that known as Ultimate Self-Consciousness. First, you should clearly understand just what is meant, and just what is not meant, by us in this employment of the term "selfconsciousness." In the popular usage, the term means “an unpleasant and abnormal state of consciousness or awareness of one’s self as an object of observation by others.” The psychological usage, however, is quite different: it indicates that state of consciousness in which the “I AM I” is fully, keenly, and positively aware of its own existence as an actual entity, in being “here and now.” It is from this state of consciousness that the individual asserts positively, and with conviction, “I AM I, Here and Now!”

Comparatively very few individuals experience the full degree of this stage of consciousness. Many, of course, say “I AM I,” thereby distinguishing themselves from others—this, however, is merely the first stage of consciousness, not the sixth. Few proceed further in their realization of self-consciousness. Many are unable to differentiate in consciousness between the “I AM I” and the physical body. Still fewer are those who are able to make the distinction between the “I AM I” and the “feeling states”; and still fewer are those who can realize the “I AM I” as transcending the “thinking states.” Very rare and far between, indeed, are those who are able to distinguish between the consciousness of the willstates, and the consciousness of the “I AM I.” The great masses of the race think of the “self” as an aggregate or composite of mind and body, feelings, emotions, thoughts, will activities, etc., and seldom, if ever, catch even a glimpse of the essential and ultimate Selfhood of the “I AM I” or Master Self—the Real Self.

But the great individuals of the race—those who “stand out” from the masses—will usually be found to have evolved into quite a full state of Self-Consciousness; and, accordingly, they will have experienced that sense of Personal Power that comes with this recognition of the “I AM I,” Master Self, Real Self. This illuminating experience, once it comes to the individual, leaves him changed and different: he is never again the same man. A new world is opened to him. A new and positive sense of the reality of his essential being has impressed itself upon him. It comes to many as an awakening from a troubled sleep, or dream state—the dawning realization that “I AM I,” in spite of the dream illusion. In this dawn of the realization of Ultimate SelfConsciousness, the individual “finds himself” at last.

An old English writer once said: “Whether we try to avoid it or not, we must face this reality some time—this reality of our own Egohood—that which makes us say ‘I,’ and in saying ‘I’ leads to the discovery of a new world.” A leading American psychologist has said: “SelfConsciousness is a growth. Many persons never have more than a misty idea of such a mental attitude. They always take themselves for granted, and never turn the gaze inward.”

The dawn of SelfConsciousness—the awakening from the dream of Simple

Consciousness—in the individual, is accompanied by a new awareness and consciousness of reality and actual existence; in fact, so strong often becomes this new consciousness of the certainty of real and actual existence, that compared with it all other forms of conscious existence fade into comparative insignificance. This consciousness, once firmly established, serves as a Tower of Strength for the individual, in which he may take refuge, and then defy the adverse conditions of the external world of thoughts and things.

The process of selfanalysis, according to which you have proceeded to abstract, in turn, the consciousness of the physical body, the emotionalstates, the thoughtstates, and the willstates, respectively, has now brought you to the point where you have nothing else left for you to analyze, for the purpose of possible abstraction, except the selfconsciousness of the existence of the "I AM I" or Master Self—the Real Self. But when you undertake to subject that ultimate element of Selfhood to such process, you discover that further analysis, abstraction, simplification and reduction is impossible—you have reached something Ultimate which defies further analysis or simplification, or separation into parts, elements, or factors. It is the Irreducible Element—the Insoluble Residuum—of Selfhood: it is Egohood itself, in its final essence and principle.

You have discovered that this "I AM I" or Master Self, is not subject to changes, alteration or modification. It is not subject to Becoming, for it is Pure Being, always identical with itself, always constant, ever the same. It does not flow, nor is it in a state of flux. It is never transformed, nor is it transmuted. It does not change form, for it has no form. It does not manifest degrees, for it is absolute in its nature and being. It does not take on aspects, modes, or conditions of appearance. It is always itself, its whole self, and nothing but itself. In this respect it is seen to be entirely different from any of its instruments or machinery, mental or physical. It is not an instrument, nor a part of the machinery—it is That which owns and uses the instruments and the machinery of mental and physical expression and manifestation.

Moreover, your experiments will show you conclusively that you cannot set aside or abstract this "I AM I" or Master Self for the purpose of observation or experiment, as you have been able to do with the physical and mental instruments or machinery which belong to it. You can never make of it an object to be examined or observed by your subjective observer. Try the experiment! You will then find that if you place the "I AM I" at the objective end of your microscope of attention, there will be no subjective "I AM I" left to conduct the examination from the other end of the instrument. Likewise, if you place the "I AM I" at the subjective or observing—end of the instrument, then there will be no objective "I AM I" at the other end, ready to be observed.

Just as the eye sees all outside of itself, but can never see itself, so the “I AM I” may observe and examine everything outside of its essential self, but can never observe and examine its essential self. Here, you find a Something or Somewhat in which subject and object are inseparably joined and combined. Here, indeed, you find the hypothetical “stick with only one end” of the old metaphysicians. Here you find something which is always “subjective,” and never “objective”—something which is all “inside,” without any “outside” aspect or part.

Again, if you attempt to set it aside, as you did its instruments and machinery, mental and physical, you will find that you have nothing at all left of Selfhood—nothing to still assert “I AM I.” You cannot even think it out of existence, nor imagine it out of being, try as you will If you try to think of a world without this “I AM I” existent in it, and then proceed to examine this “I” less world, you will find that it is the “I AM I” itself conducting the examination. If you seek to get rid of it by some metaphysical casuistry or subtle sophistry, you will eventually discover that the “I AM I” is still there, “hidden behind some kindly metaphysical cloud, peering out cautiously, curious to observe how the world is getting along without it.” Throw the “I AM I” out of the door of your consciousness, and it will come in through the window; lock the windows and doors against it, and it will descend through the chimney—it will gain access, somehow, someway.

Even though in imagination you may picture yourself as occupying many different bodies, successively, each with its own emotional, thought, and will character, yet you will always find that it is the same identical “I AM I” playing the part of occupant. Or, though you may imagine yourself in the role of the King of England, the Archbishop of Canterbury, or the President of the United States, yet you always find YOURSELF playing these several parts—at the last, you will realize that YOU, the “same old I,” are the real actor playing the several parts, under the various masks and wearing different costumes. You may change characters, garbs, and roles—but you never can change “I’s”. You are YOU, and never can be not-YOU.

The unfoldment of Ultimate Self-Consciousness—Conscious Egohood—will bring to you the realization that you are a focal centre of Power in the cosmos—a focal centre of Real Power and Real Being. You will gradually realize that YOU are a Centre in the Cosmos, just as the sun is a centre with multitudes of objects whirling around it, or flowing past it.

The occult teachers of ancient days were wont to remind each of their students that he, himself, was “a Centre in the Cosmos; for, in the Cosmos, the circumference is nowhere (because the Cosmos is infinite), and, consequently, the centre is everywhere." Therefore, the student was introduced to himself, and to think of himself, as a Focal Centre of Power and Being—as a central pivot of the Cosmos—which all else revolved. Rightly understood and interpreted, this statement is Truth: for each individual "I AM I" is, in fact, the pivotal centre of his own universe, with all the rest revolving about him, or passing in review before him.

Do not for a moment imagine that this realization of Conscious Egohood—this "I AM I" consciousness—will unfit you for the duties, tasks and work of practical everyday life. On the contrary, it will render you many times more efficient in any particular phase of practical life. Realizing the nature of your real being, and your relations toward your mental and physical instruments and machinery, you will no longer be caught up in their movements as a man might be caught in the machinery which he is operating; instead, you will be able to detach yourself so that you may operate the machinery with increased skill, efficiency, and power.

Conscious Egohood will cause the muddy waters of your mentality to become as clear as crystal, so as better to reflect the light of that brilliant star of the "I AM I" which is shining above with a fierceness, clearness, and steadfastness inexpressible in ordinary words. The most practical of all men is the man who realizes the realities of his own nature and being, and the character of his relations to his mental and physical instruments of expression and manifestation. When you recognize the nature of your Power; when you realize the conscious feeling of that Power; then will you be able to express and manifest that Power to a wonderful degree, and with an excellence, otherwise impossible to you. Such recognition will make you a better business man, a better engineer, a better lawyer, a better doctor, a better nurse; it will enable you to reach a higher point in your lifework, and to acquire a higher recompense for your services, than would be possible without it.

Cultivate the perception and realization of Conscious Egohood. Seek to develop it by means of thought, of feeling, of imagination—use all of your mental powers to this end—employ every instrument at your disposal to discover YOURSELF, your Real Self. Assert and affirm your real being by saying, thinking, and acting "I AM I." There is a magic in these words. Their vibrations will set into motion every atom of your being, and they will reecho the statement to your ears. You will find the affirmation a tower of strength in hours of need. In moments of weakness it will revive your failing courage and dwindling determination. It will serve as a powerhouse from which you may send forth currents of power and energy; it will serve as a great magnet which will draw to you the things, persons, and circumstances which you will need in your tasks of life. Use the White Magic of the “I AM I” affirmation.

As we proceed with our instruction, you will see that this “I AM I” is even greater and grander than we are now stating it to be. It is a focalized centre of Something or Somewhat infinitely greater—the point of contact between the Universal and the Particular, the Unmanifest and the Manifest, the Uncreate and the Create, the Infinite and the Finite. YOU are far greater than you know. When you say “I AM I,” you are uttering a tremendous statement of Truth, the full meaning of which you as yet only faintly glimpse. The individual who can say “I AM I,” with full recognition in thought, and with full realization in feeling, has lighted for himself a lamp which can never be extinguished by the winds of adversity nor the rains of circumstances. Such a one is well on the path to Mastery!

The seventh stage of your selfanalysis—the stage to which you proceed after you have discovered the ultimate nature of the “I AM I” or Master Self—is that which is known as the stage of “POWERConsciousness.” In this stage of consciousness, while holding firmly and with doubtdefying conviction to the recognition and realization of the “I AM I” as the ultimate and essential base and ground of your individual being, you nevertheless intuitively are aware of the existence of an Underlying Reality, with which in some intimate and essential way your “I AM I” is united, connected, and co-ordinated.

When this consciousness is awakened by the proper methods, you will become as actually conscious of this intimate relationship, as you are now conscious of the existence of your “I AM I” or Master Self. In fact, the two phases of consciousness will seem gradually to coalesce and combine in your higher perception of Reality. Even when the intellect has not as yet been able to “work out the puzzle,” or to “ree the riddle,” the intuitive faculties will report that “it is true nevertheless.”

In the following sections of this book, we shall point out the road whereby the intellect may logically approach the facts concerning this highest Truth; for the present, we wish merely to indicate the general nature of the subject, and possibly to cause your intuition to begin to unfold so as to receive the full strength of the rays of the sun of Truth which is beating upon it.

In the stage of POWER-Consciousness, you will know that not only is your “I AM I,” your Master Self, your Real Self a real Centre of Power in the Cosmos: you will also know that back of, under, and around that “I AM I” or Real Self, is the great Ultimate Principle of POWER itself; that the “I AM I” is in actual contact with that POWER—and that the rhythmic vibrations of POWER are at least faintly discernible as they throb and thrill through your being.

Feeling this, all fear will drop away from you, and a new and strange courage will take possession of you: you will thereafter proceed to the Great Adventure of Life, fearlessly and confidently. You will enter into the conscious realization that POWER—AllthePowerThereIS—is back of and supporting you. You will enter into the conscious recognition that in the great substance and strength of POWER, you live, and move, and have your being. With the dawn of this consciousness, you will, in all truth, be “born again.”

While it is true that but comparatively few individuals actually experience this consciousness in full degree, yet it is true that many experience it in at least some degree; all may gradually unfold into it if they will but turn their attention to that direction. The men and women who have “done things” in the world of everyday life, if they would speak frankly and freely for publication, could give to the world the testimony that at some time in their lives had come to them a certain strange and wonderful, mysterious sense of actual contact with, and relation to, a great Something, the essence of which was felt to be Strength or Power. Varying as are the reports of the different individuals who have testified to this phenomenon there is found a common and general agreement upon the fact that there has been an “actual contact with, and intimate relation to, a Something or Somewhat Infinitely Powerful and Strong.” There is always the consciousness of Immanent Presence, and of Power and Strength.

These individuals have interpreted to themselves these experiences in many ways, each coloring it according to his previous trend of belief or general philosophy of life. To some it has appeared to partake of a religious nature and color—as if the Supreme Being, or at least one of His archangels has hovered near, brooded over them, and reflected a portion of the Infinite Power upon them. Many a successful man has experienced this strange phenomenon, and has been comforted by the conviction that he has God “on his side,” or that God is “working in and through me.” One of the richest men of our times has repeatedly made statements at least implicitly expressing this idea; and many of the lesser lights of the world of success have had similar experiences and resulting convictions.

Others have attributed the experience to the presence and aid of some friendly beneficent entity or supernatural personality—a friendly “spirit” from “the other shore.” Others have felt it to be a hint of the presence and power of a kindly Destiny or Fate, or the influence of a beneficent “star.” Napoleon’s belief in his “star,” and the influence it exerted over him for many years of his rapid rise, is said to have arisen from an experience of this kind occurring at the Bridge of Lodi. He was reticent concerning the actual experience; but he often spoke freely of his Star of Destiny, at times going so far as to indicate the particular star which he believed was favoring him.

Others do not attempt to explain the experience, even to themselves; they are content to think of it as “That Something,” the presence and strength of which they have felt—the resulting sense of power after the visitation of which, they have experienced. Many others could testify to these strange experiences of contact with POWER, and to the resulting remarkable increase of Strength and Power therefrom, which afterward flowed into them and through them; the experience, however, is of such an intimate nature, and so likely to be regarded as “queer” by others, that most of these individuals have but little or nothing to say concerning it. The following may be stated as the rule: The more successful the individual has been—the higher he has risen in his particular field of endeavor—the greater is the degree of probability that he has undergone some experience similar to that which we have just stated.

There may be some who will criticize the above as “impractical,” and “fantastic”; but such criticism is not likely to come from those who have been exceptionally successful—who have “done things,” and accomplished great achievements—and who also have good memories of their early experiences. Repeat this statement to some man or woman of this kind—then see that individual smile in a peculiar way, and note the strange expression which will pass over his or her face, though a direct answer may be avoided.

This phenomenal experience is not “supernatural,” nor is it “mystic”; on the contrary, it is quite natural, and intensely practical in its effect. It means simply that the individual in the course of his mental or spiritual evolution has arrived at a stage where in the natural course of things he “contacts” POWER itself—the Principle of POWER which animates, energizes, and vitalizes the Cosmos. He becomes actually aware of the contact, and of the influx of Power which results from it. Moreover, in many cases—in most cases of the kind, in fact—when this contact is once experienced and established, thereafter the individual finds it comparatively easy to make a “short cut” to POWER by opening himself to the inflow of Strength and Power from the POWER Principle.

It is the phenomenon of the spiritual trolleypole coming in contact with the great servicecable of POWER. It is the most natural, and the most practical thing in the world. As we have said, it has been experienced in some degree by many of the most practical persons in the world; and much of the subsequent success of such persons has arisen therefrom— and many of such know this to be the cause of their success and power. Moreover, many of the world’s most practical individuals are recognizing the existence of this phase of natural phenomena, and are striving to effect this contact of the “spiritual trolley-pole.” There is more inquiry concerning these things on the part of such individuals than the great masses of the people even dream of.

This is not the statement of a “new religion,” nor of some strange philosophy or “ism.” It has nothing to do with “supernaturalism,” “spiritism,” or any other teaching of that character. It is, instead, the statement of a cold, scientific fact, or series of facts, all of which may be demonstrated by any person who will lay aside his prejudices and his skepticism sufficiently long for him to “try out” the idea and plan with earnestness and in good faith, for a reasonable length of time. The results are open to any such person who will place himself in the proper mental attitude toward the facts, and who will await confidently and expectantly the dawning of the experience, and the inflow of the Power from the Principle of POWER.

It is true that many religious, or semireligious, or quasireligious sects and cults—and many new popular schools of philosophy and metaphysics—have recognized and adopted the general and fundamental principles of this great truth; and have interpreted the same, each in the terms of its own particular belief or theory; coloring it with the shade, tint, or hue of its particular beliefs or dogmas; labeling it with one of many new and wonderful titles; expounding it in strange, and often weird and bizarre fashion; but the fundamental facts are greater than any of these attempts to interpret and explain them in the terms of cults, sects, and schools—too great to be dwarfed by the limitations of the doctrines and dogmas built around them in the attempt to confine them. There is no monopoly of this great truth—no one has a corner on it: though many attempts in that direction have been made.

Those who will seek the intellectual recognition of the relation of the “I AM I” (as we shall set it forth in this book); and who will open the doors of their being to the conscious realization of the contact with POWER which comes to those who await and are ready for it; will gradually unfold the power and ability to manifest the superimposed Strength and Energy of POWER, through their mental and physical channels of expression and manifestation. You are invited to test and prove this for yourself.

V
COSMIC POWER

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IN THE second section of this book, we announced the two basic postulates upon which are grounded the teachings and instruction contained in the book. These two basic postulates, which we shall here repeat, are as follows: (1) There exists in you a Master Self, Ego, “I,” or “I AM I,” entity, to which all of your personal faculties, powers and activities are subordinate; (2) This Master Self (whatever else it may be or may not be), must be regarded as a focalized centre of Presence and Power manifested and expressed by the Ultimate PresencePower in its manifestation and expression in the Cosmos.

In the foregoing sections, we have directed you to the discovery of the “I,” the “I AM I,” the Ego, or the Master Self, which is the centre of your Selfhood—your Real Self. In the last preceding section, we have directed your attention to “POWER-Consciousness,” i. e., the conscious recognition of the Ultimate PresencePower, the Cosmic POWER, of which the “I AM I” or Master Self is the “focalized centre” of expression and manifestation. We now ask you to consider what the reason of man, exercised to its limits along the line of logical reasoning, inevitably, invariably, and infallibly reports concerning the presence and being of the Principle of Cosmic POWER.

The essence of this report of human reason, exercised to its limits along the lines of logical thought, may be stated as follows: There exists and is present an Eternal, Uncaused, SelfExistent Principle of POWER, from which all manifestations of Power directly or indirectly proceed. Let us now consider how and why the human reason is compelled to accept this conclusion, which is inevitably, invariably, and infallibly reported when it extends itself to its limits along the lines of logical thought.

All human thought directed along philosophical lines of inquiry and reasoning to cognition concerning ultimate principles of being and “the ultimate cause of things,” you will find, finally arrives at a point at which it is forced to postulate the presence and being of an Ultimate Principle of PresencePower underlying and supporting that manifestation which we know as the Cosmos, i. e., the universe conceived as proceeding according to “law and order.” The discovery of this Ultimate Principle of PresencePower is the great aim and purpose, intention and end, of philosophy; and all schools of philosophy, metaphysics, and theology assume without question the necessary existence of such Ultimate Principle, though they differ greatly concerning its nature or character.

Human reason is forced to this conclusion principally by the fact of its recognition of the following three axioms as necessary and fundamental bases of logical thought, viz.: (1) That the undoubted presence and manifestation of coordination (i. e., state of common action, movement, and condition; and mutual adjustment, correlation, and interdependence) in all of the objects, forms and activities of the Cosmos, point inevitably, invariably, and infallibly to a common source and origin, and common essential nature, of everything in the Cosmos. (2) That "from nothing, no thing can proceed," and, consequently, that everything is capable of being traced back by steps and stages to an ultimate cause, origin, or principle of being. (3) That the world of constantly changing things and activities may be accounted for and explained intelligently under no other conception than that of an Ultimate Principle of PresencePower which is the base, ground, and support of the world of changing things—the constant element, essence, or principle which itself never changes, but which holds together and coordinates all the changing things.

These axioms are regarded by the best thinkers of the race as "selfevident, necessary truths," the contrary of which is unthinkable. Truth so firmly established and universally accepted as axiomatic as is this truth, cannot be attacked unless the validity of reason is also attacked. Therefore, we shall not attempt to argue or to "prove" the truth of these three axioms of human reason. We are content to rest upon the statement that the best thought of the race accepts them as true axioms, or selfevident truths; and that the contrary is unthinkable, and repugnant to logical thought.

We wish here to call your attention to several subordinate propositions, attached to the three axioms above stated, which are generally accepted as being axiomatic in nature, and which logically follow the acceptance of the three basic axioms. These subordinate propositions are three in number, and are as follows:

(1) "The Ultimate Principle of PresencePower is Eternal." That the Ultimate Principle of PresencePower is Eternal, logically follows from (a) the recognization of it as ultimate, i. e., incapable of possible resolution or analysis; final, basic and fundamental; and (b) that "from nothing, no thing can proceed." Ultimate Principle, being ultimate, basic and fundamental in the absolute sense, cannot have had a preceding cause, origin or source. And, as "from nothing, no things proceed," it cannot be conceived as having sprung from Nothingness. Therefore, it must always have existed, without beginning, without interruption,

without cessation. If there ever had been a time in which it was not in existence, or ever a time in which it ceased to exist, then it could not be in existence now. "If there ever was a time in which there was but Nothing, then there would be but Nothing now," is a selfevident statement of truth, accepted as such by all logical thought of whatever school.

(2) "The Ultimate Principle of PresencePower is Uncaused." That which is ultimate, must necessarily be uncaused. That which is eternal, must likewise be uncaused. The reasoning leading to this conclusion has been stated in the preceding paragraph, and need not be repeated here. There is, and never could have been, anything which could have caused or created Ultimate Principle; and that which is Eternal is, by the fact of its eternity, beyond cause or causing process.

(3) "The Ultimate Principle of PresencePower is SelfExistent." That which is ultimate, eternal, and uncaused, must also necessarily be selfexistent, i. e., existing of and by itself, and not depending for origin, continuance, and support upon any other thing. There is nothing else but itself which can serve to support or sustain Ultimate Principle; and nothing, not even itself, which could have originally brought it into being—it being conceived as ultimate, eternal and causeless, and as "The Whole Thing" in its essence and state of fundamental being.

Thus, you see, we cannot escape from the conclusion that the Ultimate Principle of PresencePower is "Eternal, Uncaused, and Self-Existent." Moreover, being "the Ultimate Principle of PresencePower," it is seen that all things must proceed, directly or indirectly from it, as from a source or origin. A Principle (in this sense of the term) is: "An ultimate and essential cause, source, or origin, from which all derivative effects, events, or things of any and all kinds, proceed or flow." As we have said, all philosophical and metaphysical speculative thought has for its end and aim the explanation of all separate and particular activities by some one common, Ultimate Principle. All theology, likewise, postulates a Supreme Ultimate Being as the common source and origin of all manifested and created things. Whether Ultimate Principle be thought of as Spirit, Matter, or Energy—as Person, Substance, or Force—the basic and fundamental conception of it as "Ultimate Principle," is found to be essentially the same.

Whatever else the various schools of philosophy, metaphysics, and theology hold that Ultimate Principle must be, and must not be, they will be found in tacit agreement upon the point that POWER must be an essential attribute of its being—an attribute of which it cannot be divested. This, because unless Ultimate Principle is POWER, or else possesses POWER as an attribute, then it never could have manifested, expressed, or created the Cosmos and its activities. A powerless Ultimate Principle would be merely a passive, inactive Something or Somewhat, and there would be nothing to “flow or proceed from it”—in fact, it would not be a true Principle at all.

Theology, beyond question, conceives the Supreme Being to be possessed of Infinite Power as an essential attribute of which it cannot be divested, and without which we cannot think of it. Without Power, the Supreme Being could not have created the world, nor have brought anything into existence in anyway whatsoever. Again, the very essence of religious feeling is that concerning the existence of a POWER upon which the worshiper may safely depend, and upon which he may rest: take away this conviction, and the very spirit of religious feeling would fade into nothingness. God without Power, would not be God at all, according to the accepted theological conceptions of God. There is no escaping this basic fact of theological teaching.

But, outside of theology and religion—even among those who do not accept either—we find an equal certainty that POWER must exist in the Something or Somewhat which is held to be the Ultimate Principle of the Cosmos. Philosophers, metaphysicians, scientists—even the most materialistic thinkers—hold as thoroughly as do the theologians that Ultimate Principle must be, or else must possess, POWER, whatever else may be asserted of it. This, because without POWER, the Ultimate Principle “could not perform work”; without Cosmic Power, there would and could be no Cosmos at all. Hence POWER is held to be selfevident, and a necessity of thought on the subject of Ultimate Principle, or of Cosmic Activities.

Herbert Spencer indicated the spirit of his own philosophy, and also pointed out the path over which other thinkers have since traveled, when he made his famous statement affirming the existence and the power of “That Infinite and Eternal Energy, from which all things proceed.” John Fiske, in his great work entitled “Cosmic Theism,” presented the Following formula as a full and complete basic statement of his theory of the Cosmos:

“There exists a POWER, to which no limit in space or time is conceivable, of which all phenomena are manifestations.”

Nicholas Murray Butler, president of Columbia University, sums up the conclusions of modern philosophical and scientific thought, as follows: “A strong, and in my view, the dominant tendency in philosophy, powerfully supported by the results of scientific knowing, is that which sees Totality as ENERGY, which is Will.”

Authoritative statements, similar to those just given, might be multiplied almost indefinitely—but the above will serve to illustrate the general conviction on the subject. In whatever direction in the field of human thought we may look, whatever else we find, we are certain to find this report of the necessary presence and existence of POWER at the very centre and heart of things—as the common fount, source, and origin of all things—in the Ultimate Principle of Being, or the Ultimate Cosmic Principle, call it what we will. Setting aside all the points upon which the varying schools differ concerning the essential nature of the Ultimate Principle, we find remaining the constant element of POWER—this cannot be reasoned away, nor can it be discarded from the problem or proposition of Ultimate Principle.

Be Ultimate Principle conceived of as Spirit, as Substance, as Energy or Force, or as Matter, the element and attribute, or the essential fact, of POWER must always be ascribed to it. After the conflicting claims have canceled each other out of the calculation—or else have been reconciled—we still find POWER uncanceled, impossible of cancelation, needing no reconciliation, the one undisputed and indisputable factor of the calculation: it is that which remains when all else has been eliminated in the attempt to reach an absolutely essential factor—the one factor which, if omitted or disregarded, destroys the meaning and value of the whole calculation.

In view of the above facts, we feel that we are justified in employing the term "POWER," in this instruction, to indicate that Something or Somewhat which we find termed Ultimate Principle of PresencePower, Ultimate Cosmic Principle, etc., and "from which all manifestations of Power directly or indirectly proceed."

In following with us this conception of Ultimate Principle as POWER, you are not asked, nor are you required, to discard your other conceptions of the nature and character of Ultimate Principle. Hold fast to these if you prefer to do so, but do not intrude them into the instruction: for there are other students, equally earnest and equally clear of thought, who hold fast to other and possibly contradictory conceptions concerning those other elements. For the purposes of the present instruction, we ask you, with them, to lay aside those points upon which all of you cannot agree, and to confine yourself to these particular points upon which all of you are in common agreement and mutual harmony: those points are discovered to be represented in the present conception of the element of POWER as an essential fact, element, and factor in the final conception of Ultimate Principle, which, accordingly, in this instruction is termed "POWER."

All philosophical, metaphysical, theological, and scientific thought concerning the ultimate nature of the Fundamental Principle of Presence and Power eventually reaches a point where it is confronted with an Ultimate Mystery—the mystery of the "why and wherefore" of Ultimate Being or Existence itself. This Ultimate Mystery may be indicated by the question which

Existence itself. This Ultimate Mystery may be indicated by the question which has come to each and every great thinker who has pursued the quest of knowledge to this point—the question which may be stated in these words: “How and why is there Being and Existence at all? How comes there to be Something or Somewhat instead of Nothing?”

Philosophy, metaphysics, theology, and science each has wrestled with this problem, and each has been compelled to withdraw from it in confessed or implied defeat. Each has “come out the door in which it went.” The deeper the thought seeking to plumb the depths of this Ultimate Mystery, the greater is the mystery perceived to be. As a great thinker has said: “Not only is this Ultimate Mystery insoluble, but the degree and extent of the mystery itself is almost inconceivable—the average mind does not even begin to comprehend the nature of the problem, nor the unsurmountable obstacles confronting those who dare to approach it in the spirit of rational inquiry.”

There have been countless theories and hypothesis advanced, it is true; so many, in fact, that it has been said that philosophical, metaphysical, and theological thought along these particular lines cannot be regarded as logical and exact thought, for the reason that no two of such thinkers have ever come into exact and perfect agreement concerning these ultimate questions. Some cynical observer has said that the search for the answer to these ultimate questions is like the task of “a blind man, in a dark room, hunting for a black cat—which isn’t there.” Some very careful thinkers, indeed, hold positively that “the black cat isn’t there,” for the reason that not only is the question beyond the limits of the human reason, but that, also, from the very nature of the case, there can be no answer.

It has been pointed out that the human reason, understanding, and even the human imagination, being the products of the power of the Ultimate Principle of Being, and being finite and limited in their nature, cannot be so employed as to solve the secret of their source, or to express Infinity in the terms of finite thought or imagination. They point out that Thought, which is the result of Causation, cannot be expected to explain the Causeless Cause: that Thought which is temporal cannot be sufficient to explain the Eternal; that Thought which is produced by, and which manifests Change, cannot solve the riddle of the Immutable and Changeless. They point out that “The Universe withholds its ultimate secrets,” and that though “Veil after veil will lift—there must be veil upon veil behind.” Gautama, the Buddha, warned his followers against striving to “measure with words the Immeasurable,” or to engage in the futile task of “sinking the string of thought into the Fathomless.” The Ultimate Mystery, however, lies still deeper than the inability of the human mind to fathom it, which inability results from the finite nature of the human mind. As a few of the keenest thinkers have pointed out to us, the very attempt to “ree the riddle” arises from an erroneous and fallacious fundamental mistake. This fundamental mistake consists in the illogical attempt to find an explanation, i. e., a “cause” for that Something or Somewhat which by its very nature is and must be “without cause,” having no “because” attached to it. The human mind is so accustomed to seek and to find “causes” in, of, and for things, that it falls into the childlike error of trying to find “causes” for the Causeless.

The very conception of Ultimate Principle carries with it the positive, fundamental and essential implication that such a Something or Somewhat must necessarily be Ultimate, Causeless, Absolute, and Eternal. That which is Ultimate cannot have had a Cause. That which is Absolute cannot have had a Cause. Such a Something or Somewhat must have always existed, without a Cause—such is the inevitable, invariable and infallible report of Reason extended to the full limits of its powers.

This, when rightly understood, does not really contradict experience, reason, or logic—though at first it may seem to do so. All that our experience, reason or logic insists upon is that: “Everything that comes into existence must be the effect of a preceding Cause, for Something cannot proceed from Nothing.” Reason, reporting that there must be conceded to be an Ultimate Principle of Being, is not postulating that Ultimate Being as ever having “come into existence”—indeed, it positively reports that such an idea is absurd and unthinkable. Therefore, there is no real demand for a Cause for Ultimate Principle, inasmuch as it is not in the class of “things which have come into existence.”

Here, then, we see that there is no explanation required for Being or Existence in its state of Ultimate Principle; as an eminent thinker has said: “It is unexplainable simply because there is nothing in it to explain.” The same thinker points out to us that even if the Ultimate Principle be conceived as being or having an Omniscient Mind, even then it could not explain its own Causeless Being, for there would be nothing to explain— even such an Omniscient Mind could only assert “I AM THAT I AM.” Again, this great thinker has told us that: “To ask ‘Why is Existence?’ is equivalent to asking ‘Why is the Possible possible?’”

Therefore, in the present instruction we shall make no attempt to explain the Ultimate Mystery of Being or Existence. We shall content ourselves with indicating the necessity of the conception of an Ultimate Principle of Presence-Power—this we call “POWER”—and to pointing out the ways in which it manifests and expresses itself in the activities of the Cosmos, and, particularly, to its manifestation as Personal Power in the individual—in YOU!

We may not be able to pierce the Veils of Nature, but we may at least report what has been learned concerning the appearance of that Something or Somewhat which not only conceals itself behind the Veil, but which also reveals and discloses its presence there by pressing up against the Veil, and by causing forms and movements in and of the substance of that Veil. As the Sufis say: “The Veils not only conceal the ONE—they also serve to reveal and disclose His presence and movements.”

We ask you to pause here for a moment, in order to fix upon your mind and memory a mental picture—a symbol by the means of which you may think of the Cosmic Manifestation of POWER, the Ultimate Principle of Power. Form a picture of the Cosmic Manifestation as a great Ocean of Power, in constant motion and activity, expressing on its surface many phases, forms, and aspects of its Power; and indicating below its surface many other forms, phases, and aspects of Power: but there abiding in its utmost depths a Something or Somewhat remaining Unmanifest, calm, peaceful, undisturbed, in Infinite and Eternal Presence, Being, and Power.

In this great Ocean of Cosmic Manifestation is contained all the Power manifested and expressed in Nature—even in yourself. YOU are a focalized centre of activity on the surface of that Ocean, yet with vibrating and whirling filaments extending far down beneath that surface, until finally they touch the Uncreate Depths of POWER. Verily, it has well been said that the Cosmos, and all contained therein, is bathed in a great Ocean of Power, in which, as the Greek poet, Aratus, quoted by Saint Paul, said: “we live, and move, and have our being”; the ultimate POWER of which, as Paul himself said, “is above all, and through all, and in you all.”

From POWER, all Power comes—including Personal Power. There is no other source or origin for Personal Power—YOUR Personal Power—than that of POWER, the Ultimate Principle of Power. All Power flows, directly or indirectly, from POWER, the Universal Source of Power, the Fount of Power, the Storehouse of Cosmic Power. All Power is in POWER—and he who would attain Personal Power must seek and obtain it from and through POWER. Let there be no mistake about this. There is no other source of Personal Power than POWER—there is nothing else competent to serve as the source of Personal Power. The heedless and ignorant are satisfied with Personal Power indirectly supplied them, after flowing through many winding channels. The wise seek to make a direct channel leading to POWER itself. There are “short cuts” to Personal Power, made by securing direct connection with POWER.

In the light of the above statements and teaching, reread our second basic postulate, viz., “The Master Self, Ego, ‘I’, or ‘I AM I,’ is a focalized centre of Being and Power manifested and expressed by Ultimate POWER in its manifestations and expressions in the Cosmos.” Remembering that YOU are this “focalized centre”, you may begin to see the tremendous significance of that statement.

VI

THE TWIN-MANIFESTATION

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IN THE preceding section of this book, we have shown you that it is impossible for the human mind to understand just what the Ultimate Principle of Power—POWER in itself—is in its essential nature and being. Likewise, we have shown you “just how” it is possible for us to know that there is such POWER at all. Just as you have seen that, when you consider the “I AM I” centre of being within yourself, you must rest content with the inevitable, invariable, and infallible report of Self-Consciousness that “I AM I”, so you find you must rest content with the inevitable, invariable, and infallible report of your reason that POWER, the Ultimate Principle of All-Power, IS and must be present and in being. In both cases you are confronted with a Final Mystery—not two final mysteries, however, but the two aspects of the one Final Mystery.

But, likewise, just as you find it possible to discover “just how” the “I AM I” manifests and expresses itself in your personal activities, so may you discover “just how” POWER manifests and expresses itself in the activities of the Cosmos; and “just how” you may draw upon POWER for Personal Power to be manifested and expressed in your personal activities: and, after all, that is the main point of practical instruction designed to aid and assist you in your life-activities in this very practical world of very practical things.

The Pragmatic Philosophy needed by you in your practical life, here and now, in this very practical world, properly concerns itself with the “just how” questions, and leaves the “just why” insoluble problems for those who enjoy the Sisyphean task of striving like “the blind man in the dark room, seeking to find the black cat—which isn’t there.” Sisyphus, you may remember, was that unfortunate character of ancient mythology who was subjected to eternal punishment in Tartarus; his task consisting of the eternal rolling of a huge stone to the top of a high mountain, the stone constantly recoiling, and thus rendering his task incessant, unceasing and unending—without possible accomplishment.

In considering what observation, experiment, and reason teach us concerning “just how” POWER proceeds to manifest its strength and energy in the activities of the Cosmos, let us begin by quoting to you an ancient Oriental fable, devised by the earliest teachers to illustrate the Cosmic Activities, as well as the human activities along the lines of Personal Power. By carefully grasping the principles set forth in this old fable, and by fixing them in your mind, you will have ever before you a most useful and practical diagram of the methods employed by POWER, and which also are to be followed in your manifestation and expression of Personal Power—both the Personal Power you now possess, as well as the cultivated, developed and trained Personal Power which you will acquire by applying the principles and methods embodied in the present instruction.

The ancient fable, which has been told by teacher to pupil in Oriental lands, for many thousand years, proceeds as follows:

Once upon a time, there dwelt in a vast forest two individuals, each of whom had been particularly blessed by the gods in certain ways, yet equally deprived of certain other particular blessings. Both of these individuals were giants in power, yet their power was so limited in certain directions that their lack was as great as was their possession.

The first of these forest-dwellers was a physical giant, filled with vigor and strength, and animated with a strong desire, longing and craving to move about, travel, and to play an important part in the world of men. But, alas! he had been born blind, and could find his way about the forest only by clumsily groping and feeling his way, stumbling along from tree to tree—always traveling in circles and never getting anywhere. He was never able to emerge from the forest, and to reach the world of men. The name of this giant was “VOLITION” which means, “The Power of Willing.”

The second of the forest-dwellers was a mental giant; possessed of wonderful powers of observation and perception, good judgment and discernment, able to reason and to plan, to imagine and invent. But, alas! he had been born with withered legs and paralyzed arms, and was unable to travel around and about by means of his own powers of locomotion, or to employ his arms in any natural activities. His great mental powers went to waste by reason of his physical deficiencies. In his way, he was quite as helpless as the physical giant. The name of this second giant was “IDEATION”, which means, “The Power of Thinking.”

And so, these two great giants—one a physical giant, the other a mental giant—dwelt apart from each other in the great forest; each being dependent upon friendly neighbors for his food and raiment; each living the life of a helpless beggar, and each unable to fulfill that destiny for which his great powers would seem to have fitted him. In neither existed that combination of “seeing” and “doing”—that necessary co-ordination of essential powers; yet each had what the other lacked, and each lacked what the other possessed. In each was Power going to waste—Power unable to express and manifest itself.

One day, the blind giant, groping and stumbling around in a circle, chanced to come near to the paralyzed giant. The latter called loudly to the former, and directed his steps to where the latter sat helpless. The two, meeting for the first time, conversed earnestly; before long a strong friendship was established between them. The bond of mutual sympathy, and of mutual need and lack, served to unite them in a mutual understanding and comradeship.

Then, there flashed into the mind of “Ideation” a brilliant thought. He saw at once, in a flash of intuitive insight, how the two giants might form a most advantageous partnership, to which each might contribute his own particular powers—the powers which the other lacked. “Volition” would contribute the body and physical strength—his strong body, strong legs, and strong arms; “Ideation” would contribute his strong sight, strong powers of observation and perception, strong powers of discrimination and judgment, strong powers of imagination, reasoning, and invention. The combination would be perfect, said “Ideation”; and “Volition” enthusiastically embraced the opportunity thus afforded him.

And so, “Volition”, the blindgiant, lifted up “Ideation”, the paralyzedgiant onto his shoulders; and the pair started forth through the forest, toward the world of men. Guided by the keen eyes and brain of “Ideation”, and carried by the sturdy legs and body of “Volition”, the pair traveled far and fared well.

The eyes of “Ideation” saw clearly and keenly; and his mind not only pointed out the best paths and roads to travel, but also planned well the journey. He mapped out new scenes of travel, and devised the best routes; and he discovered the places at which food and shelter were obtainable. He found work to be performed by “Volition”, and told him how to do it efficiently. In this way the pair supported themselves ably, under the direction of the keensighted and keen-witted “Ideation”.

On the other hand, “Volition”, the blind giant, with his superb physical strength, carried the pair easily and rapidly over the road, and performed the physical work which served to support the pair and to accomplish their joint-purposes. He did his work well—the work which such a strong, vigorous giant might be expected to do. Guided by “Ideation”, he no longer wasted time and effort in traveling about and in performing his tasks. His sturdy body, legs, and arms had found an equally strong pair of eyes, and a brain capable of functioning efficiently. And so, as has been said, the pair traveled far, and fared well.

The wise ancient Oriental teachers concluded their relation of the fable by the recitation of its moral and application, as follows:

> “Here you have the story of Nature and of Man. Nature in her earlier

> years was like the blindgiant—filled with power and with longing to act, but unable to see its way before it. It stumbled and groped, often traveling around in circles and retracing its steps. Blind Nature, though strong of Will, was unable to perform its desired tasks as it wished to do; it made mistakes, it failed, it went ’round and ’round, ever trying to find a way—often proceeding into the ‘blind alleys’ of the forest, only to be forced to retrace its steps. It could not see; it often acted like a sleepwalker, with a strong purpose but lacking definite direction. Only when it evolved its Ideative powers and coordinated these with its blind Will, was it able to proceed with intelligence and in definite directions. This is the story of Nature, my sons. Thus does it work; thus does it proceed; thus does it create and accomplish.”

Then the sages continued: “And like unto it, is the story of Man. In each man there is the blindgiant of Will, full of energy and vigor, filled with the burning desire and urge to express and to manifest its powers of action; yet of itself capable merely of stumbling and blundering, groping and feeling its way, and usually traveling in circles. Likewise, in every man there is found the crippled and paralyzed Thought, keeneyed and keenwitted, resourceful, observing, discerning; planning, inventing; but of itself incapable of moving about and of performing efficient work. Only when human Thought mounts the shoulder of human Will, and points out the way, the road, and the direction; and only when human Will permits and submits itself to this direction and guidance, and consents to use its strong body, strong legs, and strong arms to pursue the path, and to perform the work so pointed out to it by human Thought; only when this cooperative partnership is formed in the mind of Man, and proceeds to manifest and express its combined and co-ordinated powers—only then do the united pair, the ‘twoinone’, become efficient, useful, and capable of effective and efficient expression and manifestation. This is the story of Man, my sons. Thus does he work; thus does he proceed; thus does he create and accomplish.”

Postponing for the moment the application of this principle to the Personal Power of Man, we would say that many of the brightest minds of philosophy have arrived at a similar conclusion concerning the character of Nature’s activities. But alas! many of them saw only one side of the story, and ignored the other. Some, like Schopenhauer, saw only the Will aspect, and sought to explain Thought as an evolution of WILL—a product of the activities of blindWill in Nature. Others, certain of the great Idealists, saw only the Thought aspect, and sought to explain Will as a product of evolved Thought.

Each of these schools of philosophy explained matters quite satisfactorily up to a certain point—but each failed to perceive the dualaspect of Nature's activities the respective aspects of Will and Thought—the twinmanifestations, combined and co-ordinated as equal partners, each impotent without the other. Later philosophers, however, have seen the truth embodied in the ancient Oriental fable, and have sought to build systems of philosophy upon it—and the tendency is now in that direction. And this is well—for it is "the only way"

Schopenhauer postulated a Cosmic Blind Will as the Ultimate Principle of POWER, and explained the universe in its terms. Others followed him along these lines, with various modifications. Schopenhauer said: "Will is the innermost essence, the kernel of every living thing, and of the Totality of Existence". Others held similarly, defining Will as "Desire with the Power to act; or Power with the Desire to act." Wundt said: The Universe, as perceived by us, is the outer wrapper or sheath behind which is hidden a spiritual, creative activity—a striving, feeling sensing, like that which we experience in ourselves; the active principle of which is Conation, or impulse, tendency, desire, and Will." In this connection you will recall the statement of Nicholas Murray Butler (previously quoted in this book), in which he says "The dominant tendency in philosophy, powerfully supported by the results of scientific knowing, is that which sees Totality as Energy, which is Will"

On the other hand, we find the Idealists, holding that the Ultimate Principle is Ideation, or Ideative Power; the universe being a purely ideative creation, a drama, a mental picture, a story, or perhaps even a daydream or actual dream of a Universal Ideative Power. The Idealists hold that the universe, and everything in it, is but an Idea, or series of Ideas, in the Ideative Mind of a Supreme Ideator. Idealism (in this sense) is defined in the reference books as: "The philosophical doctrine which holds that the World is an Idea; and which teaches that material objects have no real existence, and that we have no rational grounds for believing in the reality of anything in the Cosmos but Ideas and their relations." A variation of this philosophy is that which holds that Ideal Forms, existing eternally, constitute Reality; these have the power and ability to manifest and express outward semblances of themselves, which, however, usually appear more or less distorted or imperfect.

Von Hartmann came quite near to the combination of Volition and Ideation, in some portions of his "Philosophy of the Unconscious". He said: "No one can will, without willing this and that. Only through a definite direction does the Will obtain the possibility of expression." So in his philosophy he combined Cosmic Will and Cosmic Idea, the two combined forming his Cosmic Principle. He compared the two aspects of his Cosmic Principle to the color and the fragrance of the rose, neither of which contradict or oppose each other; or, again, with the two poles of the magnet, with opposite qualities, on whose relation and correlation the Cosmic activities depend. A modern psychologist says: “Will is called out by Ideas; it goes out only in response to ideas,” and, “An idea which is the object of Will, is transformed into a motive of voluntary action.” So, you see, the conception of the dualaspect, or twinmanifestation, is coming into prominence, as it was bound to do in time.

If you will observe the processes and activities of Nature, you will see everywhere the evidences of Volition and Ideation—the blind Will moving into activity under the direction and impulse of Thought. The Idea is the Form or Pattern, which the Will is always endeavoring to manifest and express into objective and material existence. If you wish a “working philosophy” of the ways and manner in which Nature proceeds, and by which her creative activities seem to be accomplished, you can do no better than to employ, at least tentatively, the general idea of those philosophies which include the conception of the co-ordination and correlation of Will and Thought—of Volition and Ideation—as illustrated in the ancient Oriental fable.

By this, however, we do not mean to indicate that we believe that POWER, the Cosmic Ultimate Principle, IS, in itself, merely Volition and Ideation. On the contrary, we rest on our previous statement that all we can say of the essential nature of POWER is, simply, that it IS—and must be Eternal, Uncaused, and Self-Existent. All that we mean to imply concerning Cosmic Volition and Cosmic Ideation, is that these appear to constitute the TwinManifestation of POWER in the Cosmos, and seem to be the special and particular instruments or machinery by means of which POWER accomplishes its creative expression and manifestation in the Cosmos. Be sure that you understand us correctly in this distinction—for the differentiation is an important one. It is as illogical to identify POWER with its instruments and machinery, as it is to identify the “I AM I” or Master Self with its own particular instruments and machinery.

Personal Power, in Man, being a part of the general manifestation and expression of POWER in the Cosmos (for there is no other Power of which it may be the expression and manifestation) must come under the general rule of the expression and manifestation of POWER in the Cosmos. That is to say, it must be governed by the TwinManifestation along the lines of Volition and Ideation—of Will and Thought. Investigation and observation, aided by actual experiment, prove this to be the case, as might be expected.

The “I AM I” or Master Self, being a focalized centre of Presence and Power, created by POWER in its Cosmic Manifestation, naturally proceeds to express and manifest itself in activity, just as does POWER manifest and express itself in its greater activities, i. e., by employing the instruments and machinery of Volition and Ideation. All of Man’s activities are perceived to proceed under this rule.

In this connection, however, you must not overlook the fact that the mental and physical activities of Man proceed along the lines of subconscious processes as well as along those of the ordinary consciousness. There is subconscious Will, and subconscious Thought, as well as conscious Will and conscious Thought. In fact, a very large percentage of Man’s willactivities and thoughtactivities proceed on the subconscious planes or levels of his being.

Man’s physical growth, and the processes of his physical organism, proceed almost entirely along the lines of subconscious activity. There is ever present the Will, pressing forward to accomplish its work of growth, nutrition, repair, elimination, *etc.* There is also ever present Ideation, furnishing the mental pattern or design, which Will proceeds to objectify and materialize. The Idea of the oaktree is implicit in the germ within the acorn; and the Willpower in the acorn, and in the growing tree ever presses forward to make that ideal real—to objectify and materialize the ideal form.

Ideation builds the inner form, and Will strives to materialize into outer form that which first existed in ideal form. This is as true of the human life as that of the oak; and of all forms of life in Nature. It is manifested equally, and as truly, in the formation of the crystals, as it is in living things. In every natural activity in which things and events are perceived to move according to law and order, and apparently toward a certain pattern, design, or plan, there exists first the ideal or inner form, around which the outer or material form or movement builds itself. One who carefully observes Nature’s processes cannot escape this conviction.

Then, viewing Man’s mental activities and processes, we perceive the same dualprinciple in action. Man uses his Will in order to fasten his attention upon anything; he uses his Will when he strives to “think out” anything, when he tries to bring back an image from memory, when he tries to imagine or invent anything. Even in his “feeling states”, the Will is involved along subconscious lines. And, likewise, there is always present the mental pattern of Ideation. Will goes forth only in response to some idea. If ideas were shut out of the consciousness of Man, then he would “feel” nothing in the way of emotion, would desire nothing; and would not act to accomplish anything whatsoever.

If you wish to arouse the feelings or emotion of a man, you have but to present to him the appropriate ideas calling for those feelings and emotions. If you wish to arouse him to Willactivity, you have but to supply him with appropriate Ideas calling forth such action. Very few persons understand the dynamic force of Idea. To them an idea is merely an intangible something in the mind, having but little if anything to do with actual effort or activity.

But the psychologists know and teach that Ideation, by reason of its “pulling power” exercised over the Will, is one of the most active elements of all human action. Without Ideation there would be no Willaction; with heightened Ideation, the Willaction is enormously increased in power and efficiency. Practical psychologists now teach their students that it is possible to arouse, strengthen, and stimulate Desire and Will by repeatedly and constantly presenting to them the strong, clear, and definite ideas of the thing sought to be accomplished, objectified and materialized. They likewise teach that one may restrain, restrict or inhibit the activities of Desire and Will by resolutely withdrawing the attention from the idea in question, or else by directing the attention to an idea of an exactly opposite nature and character.

Professor Halleck, the eminent psychologist, says: “An idea always has a motorelement, however obscure; in other words, an idea is a practically incipient motoraction. A motoraction, unless restrained, tends to go out immediately in definite action. * It is a matter of dispute whether or not all that is necessary in voluntary effort has not been achieved when the mind has been kept filled with the idea, until action results as a natural consequence. In order to act in the direction of one idea in preference to another; we must first dismiss the one and voluntarily attend to the other. The motorforce thus developed in connection with the dominant idea lies at the bottom of every higher act of Will.”

During the last quartercentury, or perhaps longer, there has been a great revival of interest in the subject of Thought, ThoughtForce, MindPower, or similar general conceptions involving the idea of the use of Thought in the direction of bringing about desirable conditions of physical health and strength, prosperity; happiness, and the general welfare of the individual. Under all of the many theories seeking to express the essential spirit of “this line of thought” (as many call it); and back of the various names, terms, and titles employed to indicate and to designate the same; there will be found the fundamental and basic idea and conception of the tendency of Thought, or Idea, to manifest itself in action, or in objective form and reality. The kernel of the conception is that of the power of the Ideal to become Real.

Thousands of persons, all over the world, have sought to demonstrate the power to create or to improve their environment, circumstance, health, success and ability, by means of Right Thinking. Many have fully demonstrated their ability to create (or at least to improve to a great extent) their own environment; to control circumstances; and to determine their own destiny; by the Power of Thought. They have proceeded upon the general principles expressed in the

Biblical adage, “As a man thinketh, so is he”; and in the equally ancient Buddhistic adage, “We are that which we have thought.” Wrong Thinking is held by them to produce undesirable results and effects; while Right Thinking is held to produce desirable effects and results. The general conception may be expressed in the aphorism: “Ideas tend to reproduce themselves in external form and effects; the Ideal pattern tends to build around itself an objective material Reality.”

In most of these teachings, however, the element of Idea or Thought has been most strongly emphasized—overemphasized, in some cases, many have thought—while, at the same time, the element of Will has been underemphasized. In fact, this last element—that of Will—has been practically neglected in some cases, and in others even denounced as evil by some who prefer explaining the subject in the terms of quasireligious transcendentalism. But it is now being perceived by many of the most careful thinkers “along these lines” that a failure to include the Power of Will in connection with the Power of Thought results in depriving the individual of onehalf of his Mental Creative Power. The effort to exclude Will from association with Idea is akin to trying to assert the existence of a magnet with only one pole.

As a matter of fact, all the results obtained through the Power of Thought have been in part due to the correlated and co-ordinated Power of Will, though the persons obtaining these results have not been aware of this fact. Ideation without Volition—Thought without Will—is but the paralyzed, keensighted giant of the fable, who can do nothing of himself, but who requires the strong body, strong arms, and sturdy legs of the blindgiant before effective results may be obtained.

But, at the same time, we must ever remember that it is equally true that the blindgiant of Will cannot proceed intelligently or effectively until he has raised the paralyzed, keensighted Ideation to his shoulders. In this union alone is there the real strength of that which is called MindPower, ThoughtForce, or Thought-Power. Of these two combined, coordinated, and correlated mental elements may it be said: “‘United, they stand; divided, they fall.”

To the many persons who are earnestly seeking to manifest Thought in action, objective form, and material results, but who, while obtaining results sufficiently satisfactory to justify them in asserting that “there is something in it”, still feel that they have “somehow, someway, not quite got hold of it”, the idea of the correlation and co-ordination of Ideation and Volition—Thought and Will—the partnership of the two giants—will come as a welcome revelation. Many such persons, once this idea has been presented to them, will recognize its truth by reason of their own experience. They will realize that they have at last discovered the secret of Personal Power, and they will then proceed to a greater and fuller manifestation of that power than has heretofore been possible to them in their “onesided” view of the principle involved.

On the other hand, there are many who have been striving for success by means of the application of WillPower alone. But in many cases this method has failed to attain the desired end. Such persons are often found wandering around aimlessly, traveling around and around in circles, like the blindgiant—ever moving, but never “getting anywhere”. They feel strong Desire and strong Will stirring within them, but they do not know in what direction to apply these forces. They want to move and to act, but they do not know where to move or in what direction to act. They are like the squirrel in the cage, constantly on the move, but never making a step of real progress.

It should require no argument to convince one that without a pattern or mold, mental or physical, it is impossible to create anything. Idea is a mental image, form, pattern or mold which is followed by Will when it exercises its motive-power in creative activity and effort. This being seen, how can anyone reasonably expect to create environment, conditions or circumstances, unless he first mentally creates the idea, image, pattern or mold—the type or form of that which he wishes to create in the objective, material world? Likewise, it should require no argument to prove that the clearer, the stronger, and the more complete the mental pattern, mold, or image—Idea, in short—really is, then the better, the more efficient, and the more complete will be the materialization of that idea.

Just as in Nature, every process of materialization has been preceded by an “idealization”, so in Man every achievement in the direction of materialization—all of his creative work and results—has been preceded by his “idealization”—the image formed in the mind by Ideation. This being so, every intelligent person must see that if one wishes to attain success in any creative undertaking, he should first strive to “idealize” and create a clear, strong, definite mental picture, pattern, or design of that which he wishes to materialize in objective form. Successful men, indeed, have always followed this method, though they may not have understood the psychology underlying their action, nor the great Cosmic principle involved in it. Many failures in life are due, directly or indirectly, to a failure to understand and to apply this principle.

Those who hold to the teachings of the New Metaphysical Movement (under some of its many names) concerning the Power of Thought, and the Power of Mind, will find in the ideas advanced in this book not a contradiction of their own beliefs and convictions, but rather an addition to them, and an explanation of them. All that they now believe concerning the Power of Thought and its manifestations, this book also holds to be true in principle, perhaps even more strongly and with greater certainty than do they, themselves. But this book strives to lift the conception of Dynamic Thought from the realm of shadowy unreality and ghostly being, to that of a living, real, acting, striving, Creative Power—the body of which is Volition (Will) and the mind of which is Ideation (Thought).

We ask you boldly to face this truth—to recognize, realize, and to manifest the TwinGiants of Personal Power, in whose being vibrates the energy, force and power of the Ultimate Principles of POWER Those whom POWER hath put together, let no man put asunder. In fact, no man can put them asunder if he would manifest Personal Power efficiently; for they are not two separate and distinct things—but rather the two poles or aspects of the same thing.

Let us now proceed to the consideration of the practical methods whereby the principles which have been considered, described and explained, may be manifested efficiently in actual effort in your life work. It is said that “the proof of the pudding is in the eating”: so let us proceed to the table upon which “the feast of good things” is spread.

VII
THE THREE FORMULAS

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THE ANCIENT sages of Oriental lands were wont to remind their pupils that the practical rules and methods of manifesting or expressing Personal Power could be reduced to three fundamental and basic rules, or formulas. The experience of modern investigators of the subject tend to corroborate this conclusion of their ancient brothers. Therefore, we have thought it well to present this phase of our subject to you in the form of these three ancient formulas, adapted to modern needs, and expressed in the plain terms of the western world rather than in the verbal imagery of eastern lands.

The Three Formulas of Personal Power are as follows: (1) The Formula of Idealization; (2) the Formula of Affirmation; and (3) the Formula of Actualization. A formula is, “a prescribed, set rule or method of application”. You are asked to consider carefully the description and instruction concerning these three several formulas, as hereinafter presented to you in detail under their respective headings and categories.

THE FORMULA OF IDEALIZATION . Idealization consists of the act or process of creating the ideal (mental) form, pattern, design, or mold of that which you desire to materialize in objective reality. Ideals, dearly defined in outline and sharply defined in configuration, well energized and vitalized by an inflow of WillPower, tend to materialize themselves in objective reality, by means of (a) building up a corresponding ethereal pattern, outline, design or mold, around which is deposited the substance of materialization; and (b) by means of attracting to themselves the persons, conditions, things and environmental factors which aid in the process of materialization. Materialization is the act or process of investing with material form, or material properties, that which has previously existed in idealized form or condition.

In the Formula of Idealization there is embodied a wonderful truth concerning the manifestation of Nature’s Finer Forces, which truth was well known to the ancient esoteric schools of philosophy, and which has always been accepted (in one form or another) by the advanced students and teachers of the Ancient Wisdom or Esoteric Doctrines, of all lands, and in all times.

Our Western science, however, has heretofore been disposed to treat all such teachings as idle superstition, or “occult nonsense”. The wonderful discoveries of science during the past twenty years, however, have tended to break down the barrier between esoteric science and exoteric science, and, at the present time many careful advanced thinkers in the ranks of modern science are disposed to manifest a far greater tolerance toward these ancient teachings; and are furnishing explanations along the lines of modern scientific discoveries, which seek to account for the phenomena explained in other terms by the ancient thinkers.

In the meantime, however, thousands of persons are making wonderful demonstrations of these truths in their everyday life and work; and, consequently, are not much concerned over what modern science may or may not have to say concerning the explanation in modern scientific terms. They are interested far more in the fact that “the thing works”, and in learning “just how it works”, than in theories attempting to explain “why it works, if it does work as is claimed.”

The gist of the ancient and modern teachings upon the subject of the workings of the process of Idealization, may be stated as follows: A strongly projected ThoughtForm, or Idealized Form, vitalized and energized by Will-Power, tends to attract to itself, and to build around itself, its materialized counterpart or material representation. In this way, the Ideal becomes Real (in the sense of objective and material existence and condition); and Idealization is transformed into Materialization.

It is not our intention, nor our purpose, in this book, to go into technical details nor to enter into academic discussions concerning the processes performed by Nature in working these wonders. To attempt this would be to enter into an endless discussion and explanation which would take the whole instruction out of the region of practical, popular examination and consideration. But, nevertheless, we wish to mention briefly the general principles involved, and thus to give you a hint as to the direction in which the technical explanation of these phenomena lies, and where it may be sought if one so desires to pursue the inquiry further in that direction.

A leading writer upon the teaching of Ancient and Modern Magic, says: “The central doctrine of Magic may be summed up as follows:

> “(1) That a supersensible and real ‘cosmic medium’ exists, which interpenetrates, influences and supports the tangible and apparent world, and which is amenable to the categories of both philosophy and physics. This ‘cosmic medium’ or ‘astral light’ is first cousin to the intangible ether of the physicists. From the earliest times, occult philosophy has proclaimed its knowledge of this medium, always

> describing it as a scientific fact, outside the range of our normal senses, but susceptible of verification by the trained powers of the initiate. It was the first object of occult education and initiation to actualize this supersensible plane of experience, teaching the student how to impose upon its forces the directive forces of his own thought and will, as easily as he might impose these upon the material things of sense.
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> “(2) That there is an established analogy and equilibrium between the material and supermaterial world. This doctrine of Analogy, or correspondence between the seen and the unseen worlds, is the basis of the speculations of occultism. ‘As above, so below; as below, so above’, the first axiom of Hermes Trismegistus, is also agreeable to all Platonists. Says Eliphas Levi: ‘Analogy is the last word of science, and the first word of faith; it is the key of all the secrets of nature’. It was admitted into the system of the Kabalah, and Boehme and Swenborg gladly availed themselves of its method in presenting their intuitions to the world. Sir Thomas Browne said: ‘The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not in material shapes, but in ideal shapes which picture some material substance in that invisible framework’.
>
> “(3) That the equilibrium between the material and supermaterial worlds may be controlled by the disciplined Thought and Will of man. In its essence, magical initiation is a traditional form of mental discipline, strengthening and focusing the will. Says Eliphas Levi: ‘Just as the powers of the body can be developed to an amazing extent by athletics, so may the powers of the soul be likewise developed; learn how to will’. This power of the will is daily gaining recognition in the camps of science, as the chief factors in religion and in therapeutics—of the healing of the body and the healing of the soul—for our most advanced theories on these subjects are little more than the old wine in the new bottles.”

Modern philosophy, supported to a great extent by the facts of science, explain some of the asserted facts of “Magic”, as just stated, by the theory of Unconscious Will and Unconscious Idea as Cosmic Principles—the extension of this conception to Man, on the principle of Analogy, “as above, so below; as below, so above”, giving the key to the secret of the creative activities of Man. In short, it implicitly asserts that Man, the microcosm, may proceed to create by

In short, it implicitly asserts that Man, the microcosm, may proceed to create by means of the deliberate employment of the same methods and processes, and through the same principles, as those employed by Nature, or the Cosmos, the macrocosm. And, as we shall show you in the following paragraphs, modern science postulates the existence of a counterpart of the “cosmic medium” or “astral light” of the occultists.

Modern science, in the conception of the Universal Ether, asserts the existence of an immaterial, imponderable substance similar to that postulated by the ancient Hindu philosophers under the name of “Akasha”, or “Prakriti”. This Universal Ether is held by modern Science to pervade all space, and to be “the ultimate state or condition of all materiality”; matter is held to be a derivative product of it, and to be destined eventually to return to it.

Stockwell says: “The Ether is coming to be apprehended as immaterial, superphysical substance, filling all space, carrying in its infinite throbbing bosom the specks of aggregated dynamic force called worlds. It embodies the ultimate spiritual principle, and represents the unity of those forces and energies from which spring, as their source, all phenomena, physical, mental, and spiritual, as they are known to us.” Bigelow speaks of: “That extraordinary entity upon whose inferential existence the lines of modern scientific thought seem to converge, the instellar Ether, which seems likely to prove the ultimate form of Matter out of which everything comes and to which everything must eventually return. The Ether is unconditioned, an entity of no properties, or more exactly not an entity at all, but an infinite possibility.”

So then, if you demand to know what support our Formula of Idealization has in ancient thought, or in modern science, you have it suggested to you in the foregoing. There is this intangible substance which is capable of being “worked up” into material form by Ideation animated by Will, in the Cosmic processes. It is but carrying the idea to its logical conclusion when it is asserted that the “I AM I,” being a focalized centre of the Universal Principle of POWER, may and does possess, in at least some degree, the power to create in the same general way, i. e. by Idealization energized and animated by Will Power.

Idealization, according to the formula, begins with the projection of an Ideal Form, or Thought Form, “clearly defined in outline and sharply defined in configuration, well energized and vitalized by an inflow of Will Power.” This Ideal Form, or Thought Form, is stated to tend to materialize itself into objective reality “by means of (a) building up a corresponding ethereal pattern, outline, design, or mold, around which is deposited the substance of materialization; and (b) by means of attracting to itself the persons, conditions, things, and environmental factors which aid in the process of materialization.”

You may project this Ideal Image, or Thought Form, by first creating a clear idea or mental picture, employing both thought and imagination in the process. You will find yourself aided in this by picturing the Ideal Image, or Thought Form, as superimposed upon the ethereal substance, whereupon it begins at once to crystallize into more substantial structure and body. You may be helped in this conception by employing the symbol of the projection of a picture by the familiar Magic Lantern. Think of your Ideal Image, or ThoughtForm, as the picture painted or photographed on the lanternslide; the Ethereal Substance as being the screen or sheet upon which the picture is thrown or projected; your Attention being the lens of the lantern or projecting apparatus which focalizes and concentrates the strength of the light; your Will as the light which projects the picture; your Desire as the fuel or energy which causes the light of Will to burn.

The Ideal Image, or Thought Form, must be kept energized by Will Power, as you have been told in the formula. This is a very important factor in the process. Be the Ideal Image, or Thought Form, ever so clear, sharp and strong, it will lack energy and power unless it be fed and kept supplied with the proper flow of Will Power. In order to so supply it, you should “keep your mind” on those features of the picture which make it desirable and wished for by you. You should frequently picture in your mind the pleasure, content and satisfaction which will be yours when the ideal is materialized when the dream comes true. By thus arousing Desire, you will keep flowing to the Ideal Image Thought Form, that energy, strength and vitality of the Will which it requires in order to grow and unfold itself.

You will find that the power of your Will, employed in this way, will be stimulated and strengthened by means of the cultivation of a strong craving, longing, hungry, thirsting Desire for the materialization of your Ideal Image, or Thought Form. By “craving” is meant: “urgently longing for; eagerly and strongly desiring and demanding; passionately longing for and demanding; insatiable longing for,” *etc.* The stronger and more persistent and insistent the craving of Desire, the greater is the Willtension manifested in the Ideal Image, or Thought Form. The Flame of Desire must be kept burning brightly, in order that the Light of Will may be sufficient to do its work.

Likewise, the Will is stimulated to increased and intensified activity by the presence of the mental state of Hope, Faith, Belief—in short, Confident Expectation of the successful outcome of the attempt and task. Faith Power is an important element of Ideative and Volitional Power. It must not be overlooked in your practice of Personal Power.

The formula also states that the Ideal Image, or Thought Form, must be clear in outline and in configuration—clearly defined in both respects. Inasmuch as the Ideal Image, or Thought Form, is the pattern or framework around which your materialization is to be effected or built, it follows that the best effects are obtained when that pattern or framework is clearly defined and sharply outlined. The materialization proceeds to manifest along the lines of the idealization, and cannot be expected to be better than is its pattern and mold.

It is realized by us, of course, that, at least at first, you are not likely to find it easy to create or to build up a perfect, complete Ideal Image, or Thought Form, of that which you wish to become materialized. Moreover, we realize that you may wish to fill in the outlines of your pattern or framework, or to add some new details or features, or to make some improvements upon the original plan, as you proceed. These things are all possible under this method of Idealization; in fact, nearly everyone who accomplishes results by its means proceeds in just this way, from the very nature of the case. The principle of Idealization is not affected by such additions or changes—the Ideal Image, or Thought Form, is not rigid and fixed, but rather is flexible and capable of being remolded, reshaped, altered, remodeled, and added to as you proceed. Even Nature proceeds according to evolution, trial, experiment, adaptation, improvement, and combination—so thus may you also proceed.

The best general rule for the practical performance of the projecting process of Idealization is as follows: Acquire the faculty of forming the clearest possible outline of the things and conditions you wish to materialize into objective form. If you cannot at first fill in the details of your projected Ideal Image, or Thought Form, you should at least build and draw strong, clear, firm general outlines; and then, as you proceed with your Idealization, and its materialization, you may add the missing or minor details; altering, changing, improving, remodeling, and reshaping the ideal pattern or framework. Do not hesitate to begin the process of Idealization simply because you cannot at first supply the details of your picture—the general outlines will be enough to start with, but let these be as clear,sharp, and strong as possible.

Finally, you should understand that by the term "Ideal Image, or Thought Form," we always mean simply the IDEA of that which you wish to do, or to be, or to happen—the "object" of your DesireWillFaithIdea, in fact. This object may be a plain, simple, and immediate thing; or, again, it may be an elaborate, complex, and remote thing; but the general principle remains unchanged, and the general method of applying it is the same.

The Ideal Image, or Thought Form, is the "form in the seed," which you wish to materialize into the form of the plant, flower, and fruit. The following suggestions may aid you in forming your mental picture:

(1) Idealize the desired things, happenings, or conditions just exactly as if they were existent and active at that particular moment—right “here and now” before you.

(2) Idealize yourself as you wish to be or to do.

(3) Idealize others as you wish them to be or to do.

(4) Idealize happenings as you wish them to occur.

(5) Idealize conditions as you wish them to be.

(6) Idealize your environment as you wish it to be.

(7) Idealize your power, strength, and ability as you wish them to be.

Here is the method, in a nutshell: (1) Discover what you crave to be or to do, or to have happen. (2) Form a clear, strong, and distinct Ideal Image, or Thought Form, of such. (3) Vitalize and energize this by Will Power aroused by Desire and stimulated by Faith. (4) Project the Ideal Image, or Thought Form, into the Ethereal Substance, there to become materialized. (5) Keep the picture clear, strong, and corrected “up to date” in the same way. (6) Keep it supplied with continuous interest and attention, and energized by Desire, Faith, and Will Power. (7) Then wait confidently and expectantly its Materialization and Realization—for “lo! your own shall come to you.”

In the above condensed statement, you have the essence of that which many books have been written to express; many lessons have been given to teach; and which might be expanded into many volumes of instruction. Commit it to memory, and repeat it often to yourself.

THE FORMULA OF AFFIRMATION . Affirmation consists of the act or process of expressing in verbal form—in words—the statement of the thought or idea of that which you desire to materialize in objective reality. Words are crystallized thought. When an idea is expressed in words, it takes on additional strength and power. The verbal expression of an idea gives to the latter a “body” and substance which it otherwise lacks. The “spoken word” was held by ancient occultists to have a mystical and esoteric significance and power. The experience of modern Mental Science (of various schools of interpretation of the basic principles of its teachings) has served to demonstrate the value of “Affirmations” in securing results of their idealistic thought directed toward practical ends.

The human race did very little intelligent or purposive thinking before it invented spoken language. Moreover, the greater and more adequate is the vocabulary of a people, or of an individual, the greater is the capacity for clear, definite thought on the part of that people or that individual. This does not mean that the more a person talks, or the more words he utters, the deeper is his thought—in fact, the reverse of such proposition is often found to be true. But it is true that the more terms that a person has at his command for use in his thinking, the clearer and more definite will be his thought. Words may be, and thinking, the clearer and more definite will be his thought. Words may be, and often are, employed to disguise or to conceal thoughts, or to conceal the lack of real thoughts and ideas: but without adequate terms, clear and close thinking is impossible.

Arnold Bennett says: “When a writer conceives an idea, he conceives it in the form of words. That form of words constitutes his style, and it is absolutely governed by the idea. The idea can only exist in words, it can only exist in one form of words. You cannot say exactly the same thing in two different ways. Slightly alter the expression, and you slightly alter the idea. A clear idea is expressed clearly, and a vague idea vaguely.” Hazlitt says: “Not only will an improvement in a thought improve its wording; an improvement in wording will improve the thought. To study clearness of statement is to study means of improving thought.”

Thus, you see, Affirmation has for one of its main purposes the strengthening of the thought or ideal, and the creation of a more clear, distinct, and definite outline of it. You may “hold the thought” of the thing or condition which you desire to materialize; you may form a strong mental picture of it; but neither the thought nor the picture will possess its full measure of strength or dearness until you embody the thought or idea, and describe the picture, in formal words. If you will carefully write down in words your thought or idea of the thing or condition which you desire to materialize, and will correct that written statement until you feel that you have reached the limits of your powers of effective verbal expression, you will then find that your thought and idea, and your mental picture as well, have taken on a new strength, vigor, body, and degree of definiteness and clearness.

We may mention in passing, rather for the purpose of suggestion and of indication of how men’s minds in the past have taken hold of this idea of the “power of words,” that many teachers of the ancient esoteric schools held that all true creative activities have proceeded from the original impulse imparted by words—this being true of the creation of the Cosmos and of the creations of Man. There was a mystic significance attached to the use of the term “The Word.” Poe refers to this old idea in his essay entitled “The Power of Words.” The oriental sages have much to say concerning the power of “mystic mantrams” to awaken vibrations in the Ether, and thereby to cause materialization.

The opening paragraphs of the Gospel of John are: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” Moreover, reference to the first chapter of Genesis will show that God is pictured by the writer of that book as creating the world, in successive stages or by successive steps, by divine fiat, or authoritative spoken word; as, for instance, “And God said, ‘Let there be light’; and there was light.”

word, as, for instance, "And God said, 'Let there be light': and there was light." Again: "And God said, 'Let there be a firmament, in the midst of the waters, and let it divide the waters from the waters'." And so on, verbal command succeeding verbal command, until the work of creation is completed. We shall not pursue this phase of the subject further; the above will serve to indicate the trend of Man's thoughts concerning the Power of the Spoken Word.

There is no set rule or form for the expression of the verbal Affirmation. If you will state in words, positively and definitely, that which is involved in your Idea, and which you have sought to picture mentally in the process of Idealization, you will be performing efficiently the process of Affirmation. There is no special virtue in any particular combination of words, however; so do not fall into the superstitious fallacy concerning verbal "charms," etc., nor strive to invent "mantrams."

The virtue in Affirmations lies in the thought or idea back of the words—the spirit of the words, rather than their form—and not in any magic or mystical combinations of words or sounds. If the words of your Affirmation are clear, definite, and "right to the point," they will serve the purpose effectively. Do not become a blind follower of "cut and dried" forms of Affirmations announced by teachers and others claiming authority: your own forms are just as good as these; they may really be better if they more clearly and effectively express your own thought in the matter.

Here, however, is an important point concerning the employment of Affirmations: Always make your Affirmative Statements in the present tense. Do not say: "Soandso will be such-and-such, byeandbye," but, instead, speak up boldly and affirm that "Soandso is suchandsuch, right here and now." And, in truth, such is the case—you are speaking the Word of Truth which transcends timelimitations. The "so-and-so is suchandsuch" in the idealized form—the materialized form is even now crystallizing itself around it. Also, make your Affirmative Statements earnestly and positively—avoid halfhearted or "maybe" statements, lest only half-hearted or "maybe" results may materialize for you. Exercise the Power of Faith—express the Confident Expectation. Do not assume the tone of asking a favor—speak the Word of Command and Demand. You are not a Beggar—you are a Master!

Denials, or Reversed Affirmations, are useful at times—particularly when you feel the need of protection, and the necessity for clearing away obstacles which hinder your advance. Otherwise, positive Affirmations should be employed—constructive rather than destructive. It has well been said that darkness is more speedily and effectively dispelled by letting in the light than by attempting to shovel out the darkness; as a general rule it is well to proceed upon this principle. But we are not among those who refuse to see any virtue at all in this principle. But we are not among those who refuse to see any virtue at all in Denials—on the contrary, we advise such method in certain cases, this always to be followed and fortified by positive Affirmations.

In employing Denials, or Reversed Affirmations, you boldly, firmly and positively deny out of your world of experience the obstacle or obstruction which is impeding your legitimate progress; or the antagonistic influence which is being directed against you. It is marvelous to see how, at such times, these antagonistic or obstructive things and circumstances will disintegrate and dissolve into ineffective nothingness, so far as you yourself, are concerned. The following is an example of the general form of Denial or Reversed Affirmation:

> "I deny power and reality to this influence or obstacle. Over me it has no power or influence; for me it has no obstructing power. For my Master Self, my 'I AM I,' it has no practical existence." Accompany this with an idealized mental picture of the obstructing thing disappearing from the scene, leaving the remainder of the picture intact without the presence of the thing which has been denied out of your experience. Then follow up this process with those of Idealization and Affirmation along constructive lines, i. e., along the lines of the creation and materialization of that which you desire to be manifested and expressed in reality.

Finally, always fill your Affirmation with Feeling, Faith and Will. Make it alive with feeling and emotion, desire, craving, and insistent urge; make it glow with Faith; make it strong with an inflow of WillPower. Throw Will, Faith and Feeling into your Affirmation as well as into your Idealization. Do not fall into the habit of affirming in dead words, repeated parrotlike. Instead, throw yourself into them. Speak with the air of authority, as if to those who are in the habit of obeying your commands and of expressing into action your wishes. Do not bluster, or rant, or rave, but rather cultivate the voice of real strength and authority, calm; wellpoised, and confident of itself. If you speak from the "I AM I" consciousness, you will be able to do this effectively.

THE FORMULA OF ACTUALIZATION . Actualization consists of "making actual by action" that which you desire to materialize in objective reality, and the idea of which is represented in your mental pictures of Idealization, and in your spoken words of Affirmation. In Actualization, you make the "mental paths" which lead to achievement and accomplishment. You also strengthen the idealized framework, pattern, design, or mold of your Idealization, and give expression and manifestation to your verbal statements of Affirmation. The greater your ability to "act and act out" the faith of realization that is in you, the greater will be your ability to bring about that material realization of that which is now real in idealized form.

In Actualization, you proceed to exhibit in real action the spirit of that which you have Idealized and Affirmed. In Actualization, as in Idealization and Affirmation, there is a potent natural law or principle involved. We are not inventing these principles, nor are we claiming any right of discovery of them. On the contrary, we are but applying terms to, and describing the operation of, certain basic principles of Nature's activities which have always existed, and always will exist, at least so long as there is a Cosmos.

The secret of the efficacy of Actualization lies in the natural principle under which "the measure of available strength is determined by the degree of the use and employment of such strength." In all Nature, it is found that "Use determines Supply." The available muscular strength of a man depends materially upon the degree of the previous use, exercise or employment of his muscles. The man who exercises or employs a certain set of muscles will be found to acquire a marked development of those particular parts of his body; while the man who has not exercised or used these will be found to lack the special development and strength acquired by the first man.

In the same way, exercise, employment and use tend greatly to develop and cultivate any of the mental faculties. The increased rate of development of a mental faculty arises not alone by reason of acquaintance and familiarity with the task, but also from the increase of the available power of that faculty which comes from its use and employment—the power comes in response to the demand and necessity for it which arises in the course of its use and employment.

The rule of Nature is to send strength and power to those parts or faculties which are used, employed, and exercised in due measure; and to weaken and atrophy those which are either used to excess or else not employed in due measure. The norm, or natural degree of strength, depends largely upon the degree of the manifestation of the norm, or the reasonable degree of natural expression, employment, use and exercise. The physical giant and the mental giant each owes his power not alone to natural aptitude and equipment, but also, and in a large measure, to the natural use and exercise of his aptitude and equipment.

Without attempting to illustrate the principle at greater length, we say to you that if you will proceed to act "as if" the desired power and strength were gradually flowing into you, then there will come to you such a gradual inflow; and there will be manifested in you a greater capacity for Personal Power. Act out the part, for which you are preparing yourself. Rehearse the part which you are expecting to play in earnest in the Drama of Life. Acquire the motions, gestures, outward manifestations, inward feelings, viewpoints, outlook, etc., of the individual you desire and expect to be. Train yourself for the part by earnest, patient rehearsal. The process of Idealization and Affirmation will bring Power to the very gates of your individual irrigation channels; but you must actually raise the gates in order to permit the inflow of its power and energy—you must use, employ and apply its power in actual work and activity, if you wish the flow to continue.

Personal Power is given to you for USE, and not for hoarding. There is a Law of Use as well as a Law of Attraction in Nature. Just as the Willprocess is not complete short of actual action; just as Idea is not complete until it moves into outward expression; so is your Personal Power not complete until you have begun to use, employ, manifest, and express it. So do not content yourself merely with Idealization and Affirmation, but, instead, get to work and complete the process by actually manifesting and expressing the rays of Power which are flowing into you in order to bring about the materialization of that which you desire to manifest in objective form. Do not overdo the expression and manifestation—but do not underdo it; strive ever to maintain the Golden Mean, the Balance between the two extremes. In Poise there is Power.

Much of the adverse criticism which has been directed toward the followers of the various school of the New Metaphysical Movement (under its many names) is based upon the theory that such individuals are mere “day dreamers”; that they shirk the real tasks of living, and refuse to look at the actualities confronting them in everyday life; and, instead, content themselves with building “castles in Spain”, and indulging in daydreams of what they would like to be, and to do, and to possess. So far as many persons are concerned, such criticism is merited in some degree; but here the trouble arises not because of the true metaphysical teaching on the subject, but rather because these individuals see but twothirds of the Truth, and ignore the remaining onethird. They are strong in Idealization and Affirmation—overstressing the latter, particularly; but are very weak in Actualization—in fact, they often tacitly or expressly deny the need of it.

One may dream—in fact he must do so if he wishes to create and construct; he may affirm his power—he must do so if he wishes to achieve; but he must also “manifest into action” the ideals and the power possessed by him. He must say “I Dare and I Do!” as well as “I Can and I Will!” He must act as well as think, feel, and plan. He must express himself in action, as well as impress his thought and will upon the responsive ethereal substance. The word “actual” is derived from the same root as are the terms “act”, “active”, or “activity”. Before a thing becomes “actual”, it must be the subject of “action” and “activity.” Actuality follows activity—and activity results from action, and action from act. Actualization is a necessary factor of Realization and Materialization—without it Idealization and Affirmation are aborted, and are never able to manifest in the world of Realization and Materialization.

So, then, remember always to transmute the Thought, and Word, into ACTION. Otherwise, you are but a mere dreamer of dreams, a speaker of words, and not a doer of deeds. ACTION is the end and goal of Thought and Word!

VIII
REALIZING YOUR IDEALS

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BY MEANS of the application of the combined powers of Ideation and Volition —of Thought and Will—employed according to the methods of the Three Formulas of

Idealization, Affirmation, and Actualization, respectively, you proceed to “realize”, (i. e., to make real; to convert into actual objective existence) that which you have first created in “ideal” form (i. e., in the form of ideal image or thought). In other words, by employing these powers according to the said methods you proceed to materialize your idealized forms. Inasmuch as these idealized forms represent your strongest desires, you are here proceeding to remake your world of experience according to your “heart’s desire”.

In addition to the instruction already given you along these lines, and for the purpose of summing up the essential features of the proceeding instruction, we shall now present to your attention and consideration the leading principles of the process of realizing your ideals—of materializing that which you have idealized—of creating conditions in accordance with your “heart’s desire”.

THE ESSENTIAL BASE . To begin with, you must always proceed from the base, ground, and foundation of POWER—the Ultimate Principle of Power. You must never lose sight of the fact that all Personal Power—all the Personal Power you ever have had, have now, or ever can have—must have POWER as its original source and fount. This original source must never be lost sight of by you. The more you recognize and realize that POWER is your great reservoir and storehouse of Power, the closer will be your conscious relation to that original source, and the greater will be your ability to draw upon that great reservoir or storehouse. You must always remember that “recognition and realization must always precede manifestation”. In the degree of your conscious recognition of POWER in thought, and of your conscious realization of it in feeling, so will be the degree of your conscious manifestation of it in action.

Students often become so carried away by the wonderful possibilities and the actual manifestations of Personal Power arising from the application of the principles and methods involving WillIdeative energy, force and power, according to the methods of the Three Formulas, that in time they tend to forget or to overlook this fundamental fact that all Personal Power must proceed from POWER. They ignore the source of their supply. This, however, is a grave error, for by proceeding in this manner you will tend to close the channel of Infinite Supply, and thereby to limit, lessen and restrict the inflow of Power from POWER. Such course is akin to that of the carconductor who allows his trolley--pole to become detached from the supplywire, and who thereby loses his connection with the power which operates the driving machinery of his car. It would really be better for you to forget or to overlook all the rest of this instruction, rather than this, its basic and fundamental principle.

THE FOCAL CENTRE . Second only to the recognition, realization, and manifestation of POWER, is the similar recognition, realization, and manifestation of that focalized centre of POWER which is your "I AM I" your Master Self, your Real Self. This "I AM I", as we have repeatedly told you, is "a focalized centre of Being and Power, created and established by POWER In its Cosmic Manifestation." The "I AM I" is to your individual world of experience that which POWER is to the Cosmos. It is the Supreme Fact of your individual existence, just as POWER is the Supreme Fact of AllExistence. It is the focalized Centre through which POWER flows and operates in your individual activities. It is the reflection of the Sun of POWER in the dewdrop of your mental and physical being.

You must always think of, picture, and act according to the idea of your "I AM I" as being a central point in your world of experience, around which all the rest moves, and circles, and passes in review. You are the Real Thing in the Passing Show which passes before you in an everchanging, everproceeding stream, and which is presented to you for your edification, instruction, and experience. YOU are "IT" in that World of Experience—the one thing which you know from actual experience to be Real. YOU are that Something or Somewhat which would continue to exist even were all that World of Experience wiped out of existence—which will remain constant and unaffected so long as it is maintained as a focal point by POWER. You must always keep in mind this fact of your own reality and your place in your World of Experience.

This consciousness of Egohood must be brought to a pivotal and focused point of intense recognition and realization in thought and feeling. The consciousness of your reality and constancy, amidst the world of changing things and passing scenes, must be acquired by you—it must become a part of your inmost consciousness of thought and feeling. It is the real essence of the practical application of Personal Power. You must grow to feel that whatever else may change or pass away, YOU—the "I AM I"—will remain, abiding, constant, and identical. You must strive to acquire the consciousness of the philosopher who, being told that the world was coming to an end, calmly replied: “Well, what of it? I can get along without it!” The thought of “the crash of worlds” must not disturb you—you must learn to think and to feel that, “These things move me not!”

But, remember always, that this “I AM I”, which is YOU, is not the “John Smith”, or the “Mary Jones”, part of you—the part made up of the instruments and machinery of your personal expression and manifestation. It is not to the mere garments of personality that you are ascribing such great facts of being—it is to That which bears those garments for the time being. These incidental trappings of personality are but the things of the impermanent, changing, passing, phenomenal world which you are now experiencing in consciousness. The “I AM I” is that Reality which transcends these phenomenal instruments, machinery, garments, or attachments which in their aggregate constitute the “John Smith” or “Mary Jones” aspect of your individuality. Do not allow yourself to become entangled in consciousness with this outer aspect of personality—free your inner individuality from it in consciousness. Do not allow yourself to become spiritually “hidebound” by this outer skin of your personality. Do not exchange your birthright of permanent Individuality for the mess of pottage of transient Personality.

You must lay aside forever the erroneous notion that you are a mere “worm of the dust”, a lowly creature fit only to crawl along on its belly, begging that it may not be trodden upon. You must realize that You are YOU—a magnificent manifestation and expression of POWER. For YOU, the processes of Evolution have toiled and labored for many ages. For YOU, Nature has undergone countless laborpains through an ageslong period of delivery. For YOU, Time has waited long. Now that YOU are here, in your present state of personal existence, it is your right and duty to express and to manifest the full might and power that is in you, and to move forward fulfilling your manifest destiny. You are YOU; and YOU are ready to express yourself to the full measure of your inherent capacities.

In all your work, in all your play, in all your activities, physical and mental, carry with you the consciousness that You are YOU—a Centre of Power in the great Cosmic Manifestation of POWER. Base upon this consciousness all that you do—all your mental work, all your physical work. Falter not: be strong. Recognize and realize always that you are a focused, focalized, concentrated point of Reality—a focal point and centre of the PresencePower of POWER. Recognize and realize that back of you, around you, and in You, is POWER—AllthePowerthereIS; and that in the measure that you allow it to flow freely through you, that will be the measure of your Personal Power. Learn to affirm the “I AM I”, in full consciousness of what the words mean; mentally picture yourself as that “I AM I”; and then live up to and act out the truth of your being so expressed in thought, in feeling and in words.

By the careful observance of the foregoing instruction concerning the “I AM I”, conceived as a focalized centre of the Power of POWER, and as being the permanent, constant, identical element and factor of your being, you will find yourself unfolding into a greater and far more efficient phase of Personal Power. You will not only be creating a more definite, more intensely concentrated, and more highly focalized centre of manifestation of Personal Power, the source and real nature of which you have recognized and realized abiding on the higher and hidden planes or levels of your consciousness, your subconsciousness and your superconsciousness; you will also proceed to the gradual unfoldment of a higher power of knowing, of feeling, and of doing, by means of the increased efficiency and power of your instruments and machinery of expression.

This teaching of the “I AM I”—its powers and its possibilities—is not “milk for babes”: it is rather nourishing food for strong men and those who wish to become strong. The practical test of Truth is: “Will this make me stronger, better, and more efficient?” This teaching will meet the test of Truth, for it will assuredly make you stronger, better, and more efficient. It is in accordance with the Law of Evolution, which law proceeds to manifest on the spiritual and mental planes, as well as the physical plane. Fall in line and proceed with the Law of Cosmic Evolution, and the Powers of the Cosmos will come to your aid, and you will become as one of the Elect: if you oppose or run contrary to the Law, you will be ruthlessly pressed to the wall, and discarded as unfit. In the one case, you are nourished, supported, strengthened and encouraged by the Law; in the other case, you are relentlessly crowded out by its operations.

We here quote from the statement of one of the present writers, made in a much earlier work from his pen; this statement is quite as true now as when it was written many years ago:

> “If you are a true individual, this teaching is just what you want. This is also true if you are not yet a true individual, but earnestly desire to be one. But if you are a weakling, and prefer to remain so, instead of rising and claiming your birthright of Strength, your heritage of Power, then by all means remain as you are, and depart in peace. In that case, you leave these teachings for those of the race who will not sell their birthright of Power for the mess of pottage of negative content and sheeplike passivity and docility, but who boldly claim their own, and demand their rightful portion. For those

> strong brothers of yours are the individuals—the true individuals—who are the coming inheritors of the earth.”

REALIZING THE IDEAL BODY . By the employment of the principles of combined IdeationWill, along the lines of Idealization, Affirmation, and Actualization, you may build or rebuild your physical body along the lines laid out and patterned in your mind. You may “make yourself over” physically in this way, your degree of successful manifestation depending upon your degree of successful recognition and realization of the principles involved, and upon your degree of the efficient application of those principles.

This is no new and strange doctrine. On the contrary, it is being taught and practiced by the many schools of Mind Cure, Mental Healing, Faith Cure, Metaphysical Healing, etc., etc., which have been so much in public view during the past quartercentury. Thousands have been transformed from weak, sick persons into strong, healthy individuals, by means of methods similar in general nature to those presented to you in this book. More over, by means of systems of physical culture employing at least some of the elements of Idealization, and the employment of IdeationWill, many have literally “made over” their physical bodies, building them up from frail, puny, undeveloped forms into strong, sturdy, efficient, welldeveloped physical instruments of expression.

The general principles involved in the process of Realizing the Ideal Body are those already presented to you; the methods employed are those likewise presented to you in this book. You start with the consciousness that the physical body, and all of its parts and organs, is but the instrument of the “I AM I”, Master Self and Real Self—the latter being the focalized centre of POWER. The Master Self assumes control of its physical instrument and machinery, and proceeds to build it up according to the highest possible pattern, design or mold.

In doing so, it employs the combined principles of IdeationWill—the Ideal Form energized by Will Power. It proceeds by Idealization, or the creation and projection of the Ideal Image, or Thought Form. It accompanies this by the appropriate Affirmation of the Idea or Thought. It also proceeds to apply the method of Actualization, by means of which it “lives out the idea”, “acts out the part”; and also performs such physical actions, exercises, and methods as may seem appropriate, and observes such basic, natural laws of Health and Physical WellBeing as are announced by the best thinkers along these lines.

Such are the general principles and methods employed in the processes of Realizing the Ideal Body—of materializing into objective reality the perfect, healthy, strong, efficient body pictured in the mind as the ideal form. If you will apply the principles previously announced and explained in the preceding sections of this book, particularly those included in the description of the Three sections of this book, particularly those included in the description of the Three Formulas; and will employ the methods also herein stated and explained, carefully and intelligently adapting them to the special requirements of your individual case; you should be able to manifest to a satisfactory degree the results which you seek.

All this will require careful and persistent effort, careful attention, and insistent perseverance. We are not offering you a “magic wand” by means of the waving of which you may gain in a moment perfect health and perfect physical wellbeing. But, if you will observe the proper methods, based upon the sound fundamental principles herein stated, and will manifest Definite Ideals, Insistent Desire, Confident Expectation, Persistent Determination, and Balanced Compensation, there is no reason why you should not acquire that which you seek. All this means “work”—earnest work, persistent work—but the end is worth all the work which you bestow upon the task.

Realizing the Ideal Mind . What has just been said concerning the process of Realizing the Ideal Body, may also be said concerning the process of Realizing the Ideal Mind. By the employment of the general principles of combined IdeationWill, applied along the lines of Idealization, Affirmation, and Actualization, you may develop and cultivate your mind as a whole, or any of its special faculties or powers, to a high degree or state of efficiency. Here, as in the case of the physical body, the “I AM I” is in control of its instruments and its machinery of expression, and is able to cultivate and develop, train and direct the operation of those instruments or machinery.

The “I AM I” or Master Self assumes active control of the mental faculties, and begins the process of exercising, energizing, stimulating and generally buildingup and rendering effective these instruments of its expression. In this work, the “I AM I” calls to its aid the combined powers of IdeationWill, and employs the same along the lines of Idealization, Affirmation, and Actualization. All of the processes are familiar to you by reason of their repeated presentation to you in this book.

In Idealization, the mind, or its special faculties under “treatment”, is pictured by the Ideal Image or Thought Form as it is desired to become and to be; the ideal is kept constantly in mind, as a pattern or mold along the lines of which materialization shall proceed. Affirmations or verbal statements, tend to crystallize the idea or thought expressed in Idealization; it gives “body” and substance to the idea or thought so pictured, and thus furnishes a firmer substance upon which materialization may proceed.

In the processes of Actualization, however, the mind (or its special faculties) is furnished with tasks calculated to exercise, unfold, develop, cultivate, strengthen and train the faculties or faculty under “treatment”. Mental faculties strengthen and train the faculties or faculty under “treatment”. Mental faculties, like physical muscles, may be fully developed only by use, exercise, and actual employment and work; they grow strong and efficient only by contact with, and exercise upon, the actual work for which they are designed.

One must actually “think” in order to develop “thinking power”; one must actually “will”, in order to develop “willing power”; one must actually “perceive and observe”, in order to develop “perceptive power”; one must actually “plan and invent” in order to develop “creative mental power”; and so on along the entire list of the mental powers. Mental development, cultivation and training always involve mental employment, exercise, use and work. There is no exception to this rule; and any attempt to escape it results only in disappointment. So, in Realizing the Ideal Mind the processes of Actualization are vitally important and essential; but they may be increased in power and effect, and given definite direction and form by following the processes of Idealization and Affirmation, respectively.

The Mental Faculties are classified as follows: (1) Faculties of Thought; (2) Faculties of Feeling; (3) Faculties of Will.

Thought consists of (a) Sensation; (b) Perception; (c) Conception; (d) Generalization; (e) Comparison; (f) Deliberation; (g) Judgment; the higher processes of Reasoning being conducted along the lines of Induction and Deduction, respectively. Memory and Imagination are also important phases of Thought-activities.

Feeling consists of (a) Simple Feeling; (b) Complex Feeling, or Emotion; (c) Desire.

Will consists of (a) Desire-Will; (b) Deliberative-Will; (c) ActionWill; in all of their various forms and phases.

In the process of Actualization directed toward the end of Realizing the Ideal Mind, you should consult the best text books treating upon the special subjects of the particular faculties, or groups of faculties, and containing scientific exercises for the cultivation, development, and training of such faculties. There are a number of such good text books on the market, which may be found at any good book store.

In the present volume the full general principles and the methods of applying them are given: by applying these principles according to these methods, wonderful results may be attained in the direction of general Mind Development by Actualization. But, it will be readily seen that owing to the general nature and broad field of the present book it is impossible to present here in extended form the details of the cultivating, developing and training by Actualization of the several sets of faculties above referred to; in fact, as we have stated, several separate volumes are required to contain such detailed presentation of these several important subjects. Therefore, we must refer to such separate and special books such students who may wish to pursue any of these special subjects in further detail.

REALIZING THE IDEAL CONDITIONS OR ENVIRONMENT . To realize the ideal conditions and environment—to manifest in material objective existence and form those “day dreams” of the conditions and environment in accordance with “the heart’s desire”—surely this is to work a miracle of everyday life. Yet such miracles are being performed by successful men and women on all sides, in our own times, and have been so performed in the past by those individuals who were able to transform thought into action, and to transmute the ideal conditions and environment into those of materialized and objective form.

By the application of the principles and methods which we have asked you to consider in this book, you may reasonably expect to attain quite satisfactory results along these particular lines of manifestation; indeed, it is considered more than probable that the similar successes of the men and women above referred to have in a large measure been due to the more or less unconscious application of these basic principles, and the use of similar methods.

Many persons who never have heard these principles described, explained or illustrated, have intuitively become aware of them, and have applied them by methods similar to those herein announced by us. These principles and methods were not “discovered” nor “invented” by us—they are universal, and have always been employed to some extent, in some form and degree, by men. We have here merely stated them formally, explained their nature and action, and have pointed out the methods which the experience of the race has found to be the most effective.

In the present usage of the terms, “Conditions” means: “State or situation with regard to external circumstances or environment”; and “Environment” means: “That which environs or surrounds; surrounding conditions, circumstances, influences, or forces.” In short, “Conditions and Environment” are seen to mean “such portion of the external world as affects the individual by reason of its influence upon him.” If one is able to control and direct his conditions and environment, he is able to surround himself with conditions of life, and details of environment, in accordance with his “heart’s desire,” and with his daydreams, ideals, plans, hopes, and ambition.

Our teaching is that man is not a slave of circumstances or conditions—not a prisoner to his environment. We hold, on the contrary, that the strong individuals of the race have always shown their power to modify, change, improve, transform and transmute, at least to a considerable degree, their original environment and their original conditions of life. The history of every successful man and woman will show such to be the case, and all the teaching of our young folks is based upon such premises. The difference between the slavemind and slavesoul, and the mastermind and mastersoul, is largely the submission of the former to its environment and its conditions, and the refusal of the latter so to submit, accompanied by its determination to create its own environment and to determine its own conditions of life.

The miracle of Realizing the Ideal Conditions and Environment—of making the dreams come true, and of materializing one's ideal images—is none the less a miracle because it happens to be a common and familiar occurrence. Such miracles are being performed every day; they are possible of being so performed, anywhere and everywhere, now and at anytime, by anyone or everyone who will put into operation the right principles, and who will employ the most effective methods. We believe that the principles and methods set forth in this book contain the essence and cream of the best human thought on this subject, based upon the best experience of the race. We believe that the essential features of such principles and methods have been involved in the mental processes of the successful men and women who have conquered and recreated their environment, and broken down and then recreated their circumstances in life.

And now, to apply the principles and methods of our teaching to this process of Realizing the Ideal Conditions and Environment; how must you begin? Well, first of all, you must set into active operation the twinpowers of Ideation and Will. You must start with the creation and establishment, the support and maintenance, of a strong Dynamic Idea, or Creative Ideation, of the general conditions and environment which you wish to realize and materialize in objective form in the material world.

You should here carefully reread and restudy what we have said to you in the section of this book entitled "The TwinManifestation of POWER". You must raise the giant of Ideation to the shoulders of the giant of Will—and then bid the twingiants to proceed to their task. You must pour into your Ideal Image the energizing and vitalizing power of Will. You must not only strengthen your Ideal Image by means of Idealization and Affirmation, but you must also strengthen and energize your Steam of Will by Faith and Confident Expectation, and by keeping fiercely burning the fires of Desire. You must fill yourself with Definite Ideals, Insistent Desire, Confident Expectation, and Persistent Determination so that that which you are holding in your mind in idealized form shall be manifested in materialized form and activity in your world of circumstances and environment. You must establish the "oneness of idea" and the “oneness of feeling” which distinguishes the Purposive Will.

Remember our illustration of the Magic Lantern, with its fierce flame of Desire supporting and sustaining the Light of Will; the Light of Will beats strongly and persistently upon the lanternslide of Idealization, upon which is painted or photographed the Ideal Image or Thought Form; the picture is then thrown clearly and strongly upon the screen or sheet of the Ethereal Substance of the Cosmos, and there is reproduced in materialized form. Keep in mind this illustration, for it well symbolizes the process of the Materialization of the Ideal —the transmutation of the Ideal Image or Thought Form into the Material Form.

Now reread and restudy carefully the preceding section of this book, entitled “The Three Formulas”. Read and study carefully every word of what we have there stated concerning the respective processes of Idealization, Affirmation, and Actualization. Then apply these processes to the task before you. Idealize the conditions and environment which you wish to materialize and realize in objective form. Affirm the idea by expressing it in words, and in affirming its reality. Actualize the idea by “acting out” the part which you must play in relation to the conditions and environment which you are now proceeding to materialize according to the idealized form and affirmed statement; and proceed to perform the actual work on the mental and physical planes which are necessary to perfect the process and to accomplish the end sought.

Form the clear mental image of that which you wish to materialize. Vitalize and energize that image or picture by Will Power aroused and sustained by Faith and Desire. Project that Ideal Image or Thought Form into the Ethereal Substance, there to be materialized. Keep the picture well defined and crystallized by positive Affirmation of its reality, and statements of your confident expectation of the outcome. Speak “the Word” of its Realization, early and often, and with the spirit and tone of certainty. Deny out of existence the obstructing and opposing obstacles to its accomplishment. Create the “mental path” by Actualization, and in the same way prepare the physical ground for the Realization. Perform each and all of these processes earnestly, confidently, persistently, patiently, insistently, with mind “one pointed”, and with every element of your being directed and devoted to the task.

Finally, we wish to direct to your careful attention and consideration a certain course of procedure to be followed by all individuals wishing to achieve success and to reach the heights of attainment in any line or field of human endeavor, physical, mental, or spiritual. This course of procedure was taught, at least in principle, by some of the oldest teachers of the race—it formed a part of the Inner Teaching of the Ancient Mysteries of many lands. It is based upon commonsense and also uncommonsense—upon actual experience, and upon those intuitive glimpses of the Higher Truth which wise men and women have acquired through the channels of the superconscious faculties of the mind. It was and is followed in principle not only by the ancient "mystics" and their modern successors, but also by the most hardheaded, coldblooded, practical "men of affairs" of today. It is universal in its field and scope, and in its application in actual practice. It is known as "The Master Formula of Attainment," and it will be presented to you in the following section of this book.

IX

"THE MASTER FORMULA"

Table of Content

IN THE preceding section of this book we directed your attention to “The Master Formula of Attainment,” a working principle embodying the practical wisdom and extended experience of certain of the great ancient teachers, and of their modern followers, and which in this instruction is presented to our students in plain words and reduced to the condensed form of a definite formula, as follows:

> “The Master Formula of Attainment consists of five elements: I. Definite Ideals. II. Insistent Desire. III. Confident Expectation. IV. Persistent Determination. V. Balanced Compensation.”

Reduced to popular terms, the Master Formula may be expressed as follows: “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

Definite Ideals consist of certain welldefined, clear, strong, and positive ideas, ideals, ambitions; aims, ends, intentions and purposes concerning the objects which you desire, hope, and will to attain. They necessitate strong, clear, definite purposes to attain and achieve. This element may be stated in popular terms as “knowing exactly what you want.” The clearer and more definite your ideas, ideals, and purposes, the greater is the strength of your process of Idealization, and the more powerful your mental element of Ideation.

The importance of having Definite Ideals—of “knowing exactly what you want”—cannot easily be overestimated. In fact, the failure to cultivate, develop and maintain this mental state may be said to constitute one of the great causes of failure or of imperfect expression on the part of men and women. One may be, and often is, quite strong in his development and exercise of the other four of the elements of the Master Formula, but if he is lacking in the element of Definite Ideals his efforts will be largely wasted and ineffective and he will fail to attain success and full achievement in his lifework.

A person lacking in Definite Ideals—one not “knowing exactly what he wants”—is like a man undertaking a journey without a definite idea of his destination, his route, and the other details of his journey. Like the man in the popular song of a few years ago, he sings: "I don't know where I'm going, but I'm on my way." Or, again, such a one is like a man who fires his gun aimlessly, without pointing it toward any particular object, and still expects to "hit something." Or, once more, he is like a man trying to build a house without having in his mind an idea of what kind of structure he desires to build, how many rooms it will contain, or what will be its dimensions.

Everything that man has ever succeeded in building has first existed in ideal form in his mind. Everything that he has ever succeeded in accomplishing has been attained largely by reason of a definite purpose existing in his mind and serving to direct and employ his will. The more clearly he is able to "idealize" his desires and purposes, the more direct will be his work of actualization. The more clearly he is able to "idealize his purpose," the firmer and more stable will that purpose become. The man who wishes to climb the Mountain of Attainment must have not only Ideals, but also Definite Ideals. He must not only have a general Idea which he wishes to materialize into reality; he must also have Definite Ideals which he wishes to take on definite objective real form and manifestation.

Hazy, indefinite Ideals result in scattered purpose and misdirected energy. The man who wants one thing today, and another thing tomorrow, will likely get neither. He must learn to want certain things, definite things, today, tomorrow, and the day after, if he wishes to obtain them. Shifting purpose and conflicting desires prevent that concentration and focalizing of will which is a necessary element of all successful striving and attainment. One must proceed to eliminate the less advantageous desires, one by one, in order to clear away the space around the "great desires." By so doing he is able to focus his attention upon the objects represented by the dominant desires, and thus create a Definite Ideal concerning them.

Many persons have found it difficult to create Definite Ideals because of the conflict of desires which they find within them. They want so many things that they are unable to decide just which things they want most; this being the case, it is almost impossible for them to create and maintain the Definite Ideals which constitute the first requisite of attainment. In that volume of the present series which is entitled "Creative Power," this phase of the subject is considered in detail. If you are one who has been subjected to the "embarrassment of riches" along the lines of "Wants," and who has been unable to create a strong and effective Definite Ideal of that which you want most, then we feel justified in recommending to your attention the book in question.

Make a mental note of this axiom: "The first step on the Ladder of Attainment is that of Definite Purpose—the stage of 'knowing exactly what you

Attainment is that of Definite Purpose—the stage of 'knowing exactly what you want'." Unless your foot is firmly planted on that step, you will never be able to reach the successive steps above it on the ladder.

Insistent Desire consists of the insisting, persisting, persevering, demanding that your desire, wish, want, craving, longing urge be gratified and satisfied. To "insist" is to "take a stand and refuse to give way; to hold to something firmly and determinedly." Examples of Insistent Desire are had in that statement employed so repeatedly in the several books comprising the present course of instruction, viz.: "Desire as the starving man desires food; as the thirstcursed man desires water; as the drowning man desires air; as the mother desires the welfare and safety of her children; as the wild animal desires its mate." When you can and will desire like this, then you will manifest Insistent Desire. In the popular phrase, this is "wanting the thing hard enough."

Very few persons really know what it is to "want the thing hard enough." They may think and say that they "want" the thing, even that they "want it the worst way." But they have not learned to "want" with that fierce hunger or terrific thirst of Desire which distinguishes the living creature that "wants" with a force which refuses to be denied. The difference between the men who "do things" and "get things," and those of the opposite type, often consists largely of the element of Insistent Desire—the element of "wanting the thing hard enough."

What we call "a strong will" in a man is often found to be really an Insistent Desire—a Power of Desire which demands to be satisfied, and will not rest content unless it be satisfied. If you know persons of this type, as you probably do, you will remember that their Flame of Desire burns fiercely, and that it draws freely upon the world for its fuel. You will also remember that persons antagonizing this fierce flame, who come in contact with it, are very apt to be burnt or at least singed by it. The more you analyze the spirit of Will, the more you will see that its very essence consists of Insistent Desire. It is impossible for a man to have a strong will unless he first has Insistent Desire. Desire has been aptly spoken of as "The Flame which generates the Steam of Will." The stronger the Flame, the greater the quality and power of the Steam.

A little selfanalysis will serve to reveal to you just what an important part is played by Insistent Desire in the processes of Will Power. You will see that every time in which you displayed great Will Power you first were filled with Insistent Desire. Likewise, looking backward, you will see that in cases in which your Will Power failed you your Desire was weak, or lost its insistent quality. The more that you explore the regions of Will Power, the more convinced will you be that Insistent Desire constitutes the very spirit and essence of that great mental power.

To “want the thing hard enough” is not merely to “wish” it mildly, or to desire to have it come to you in some degree. To “want it hard enough” is to want it as the wild creature wants its food and its mate—as the mother wants her young when they have strayed away from her. Insistent Desire is a strong elemental urge—a primeval, aboriginal force. It is the force that animates all living things in their elemental conditions, and which seems to be present even in the inanimate forces of Nature. It is the power manifesting in all evolution, in all progress, in all achievement. It is a Raw Force—something essentially elemental and primitive. It is the Force that “does things,” that “gains things,” in the world of change and becoming.

In that volume of this series entitled “Desire Power,” we have considered the subject of Insistent Desire in detail, and have indicated scientific methods for its development and cultivation. If you feel the need of helpful instruction along the lines of Insistent Desire, we feel warranted in recommending to your attention the book in question. It cannot fail to strengthen you in this particular element of your character.

Make a mental note of this axiom: “The second step on the Ladder of Attainment is that of Insistent Desire—the stage of ‘wanting the thing hard enough’.” Unless you plant your foot firmly on that step, you will never be able to reach the successive steps above it on the ladder.

Confident Expectation consists of the certain confident, undoubting Faith that you will obtain that concerning which you have Definite Ideals and Insistent Desire. It is the quintessence of HopeFaith—the Hope that is confident, and the Faith that knows. It is illustrated by your Confident Expectation that the sun will rise tomorrow morning, or that Effect will follow Cause, or that the sum of two plus two will be “four.” When you can and will entertain this feeling toward the object of your Definite Purpose and Insistent Desire, then will you manifest Confident Expectation.

Confident Expectation is the essential spirit of Faith; and Faith has been termed “The White Magic of Power.” The psychological principle involved in Expectant Attention, Confident Expectation, and Hopeful Faith is an important dynamic energy; the principle manifests and expresses itself in practically all forms of human endeavor. The figurative statement concerning the movement of mountains by the power of Faith has a far more real and substantial practical basis than is imagined by the average person hearing or reading the words. Men are moving mountains of circumstances every day, mainly by their Faith Power.

It is an axiom of practical business that a man can sell that in which he believes the most; every salesmanager knows why many of his salesmen sell certain styles or grades of goods in far greater quantity than their fellow-salesman, and in greater proportion to other styles or grades—they “believe in” those particular styles or grades, that’s all! Many a man has failed to succeed in business simply because he couldn’t “believe in” that which he was trying to sell or promote. So true is this that the efficient salesmanager knows that he must first “sell” to the prospective salesman before the latter can sell to his customers. Likewise, he knows that if the salesforce once gets the idea that a certain line of goods is not desirable—if the salesmen once get to “disbelieve” in the goods—then that line of goods is doomed so far as that house is concerned.

There is a subtle principle of psychology involved in the operation of Faith Power—of Confident Expectation and Expectant Attention. The mental attitude indicated by those terms is accompanied by a sharpening of the perceptive and reflective mental powers; by an increased draught operating upon the Flame of Desire; and by a generally stiffening and strengthening of the will. Lack of Faith, or, worse still, Confident Expectation of failure and disaster, will serve to deaden the Flame of Desire, to weaken the will, and to paralyze and stupify the faculties of perception and reflection. None of the mental faculties will operate to the full extent, and in the most efficient manner, if Doubt, Disbelief and Unfaith exist in the soul of that individual.

To lose Faith is to “lose heart,” and to “lose heart” is to lose Desire and Will. When such a negative mental attitude is manifested by you toward your undertakings, then, indeed, does “the bottom drop out” of them. Every individual does his best when he earnestly “believes” in the failure of the undertaking. Faith, Confident Expectation and Expectant Attention cannot be left out of the Master Formula of Attainment; nor may it be omitted from any other rule of practical, efficient action.

When Doubt, Disbelief, and Unfaith rise to the stage of Confident Expectation or Faith in the adverse outcome of your endeavors, plans, projects and undertakings, then the negative quality is transformed into a quasipositive one. That is to say, it passes beyond the stage in which it serves merely to retard, restrict, and interfere with the success of your plans and tasks—it becomes a power which operates actively to bring about the failure and undesirable outcome which you Confidently Expect and “believe” will result. In this way, Faith Power is “set into reverse,” and your car of Progress runs backward. This is no mere fanciful statement, or form of superstition: it is the statement of an active, working psychological principle which manifests itself in the life of every individual who allows himself to fall into this unfortunate mental attitude. Proofs of it are to be found on all sides, in the experience of others and, perhaps, in your own past experience.

In that volume of this series entitled “Faith Power,” we have considered the subject of Confident Expectation in detail—its underlying laws and principles being explained fully, and rules and methods for its successful application being presented to its readers. We feel justified in recommending that book to your attention and study, if you are one of the many who are “weak on” Faith Power, and who have not as yet learned how to set into operation the mighty forces of Faith and Confident Expectation.

Make a mental note of this axiom: “The third step on the Ladder of Attainment is that of Confident Expectation—the stage of confidently expecting to obtain the thing.” Unless you plant your foot firmly on that step, you will never be able to reach the higher ones of the ladder.

Persistent Determination consists of the persistent, insistent, unchanging, fixed, stable, tenacious, unyielding and firm will, intent, determination, and purpose of obtaining that which is fixed in your mind as Definite Ideals, in your emotional nature as Insistent Desire, and in your faith as Confident Expectation. It is illustrated by Disraeli’s famous statement: “A human being with a settled purpose must accomplish it; nothing can resist a will which will stake even existence upon its fulfillment”; and by Buxton’s equally famous expression of faith in “Invincible Determination—a purpose once fixed, and then death or victory.” When you can and do will and determine action upon your Definite Ideals, Insistent Desire and Confident Expectation, in this way, in this degree, to this extent, then will you manifest Persistent Determination.

Persistent Determination is an attribute of Will Power, and represents the essential principle of that highly important mental faculty. It expresses the mental attitude of Indomitable Will—the persistent determination that you must and will accomplish that which you have set out to accomplish, and must and will succeed in obtaining that which is the object of your Ideals, Desire and Faith. To succeed, to accomplish, you must determinedly apply your will to the task before you, and must hold fast the cuttingedge of your cold chisel of Will to the work before you. Moreover, you must “will towill,” persistently and determinedly, that the outcome of your endeavors must and shall be successful.

You will catch the spirit of Persistent Determination when you consider the essential meaning of the two elements composing the term. “Persistence” is, “Tenacity, doggedness, staying quality.” “Determination” is “Strength and firmness of mind; firm resolve or resolution; absolute direction to a certain end.” The composite term indicates the staying, tenacious, dogged Will manifesting in an absolute direction toward a set, certain, fixed purpose or end. Or, it may be said to indicate the fixed and tenacious aim, design, intention, resolution, determination, and will to accomplish or to reach some particular object or end.

Persistent Determination manifests its power in its work of steadying and holding to its task the Dynamic Power of Will. Will Power must not be scattered or dissipated—it must be held firmly to the task before it. The man of Strong Will Power accomplishes nothing until he is able to apply it effectively in a definite, determined direction. He must manifest his Will in the spirit of steadfastness, firmness, fixed intention and purpose, positive direction, and unfailing constancy. He must "set his hand to the plow, and look not backward." He must persevere despite obstacles and discouragements; he must manifest steadfastness in the face of opposition and hindrances.

In the volume of this series entitled "Will Power," we have dwelt particularly upon this particular element of Will Power. We take the liberty of asking you to consider carefully the following passages from the work in question:

> "The characteristics of Persistent Determination are stability, perseverance, fixedness of purpose, tenacity, doggedness, and persistent application. Persistent Determination enables you to hold your Will close to its task—to hold it there firmly and continuously until success is attained and the victory is won. Success in many instances depends upon the application of Persistent Determination—the manifestation of the power and determination to hold on to the last. Many a man possessing the other qualities of Will Power has fought a brave fight, but just before the tide turned in his favor he has relinquished his efforts, and has dropped out of the fight—defeated, not by circumstances, but by his own lack of Persistent Determination. By studying the lives of the great inventors—Morse and Edison, for instance—you will see the utmost importance of this faculty of 'holding on,' and this spirit of 'never say die.' *
>
> "In Persistent Determination, and the Voluntary Action based upon it, the Will deliberately chooses an end or object to be attained, and then proceeds to manifest the Determination in outward form and action. It proceeds to its end with intensity of purpose, and directness of aim. The end must be clear, definite, and capable of distinct visualization. The effort to gain that end must call into operation the whole nature of the Will, and the whole force and energy of the Will Power. As it has been said: 'The whole, living strength of the Will must be literally hurled into it, not once or twice, but again and again, until it is accomplished.' The Persistent Determination must be real—it must be meant by you with the full power of your soul. You must not trifle with such resolutions; you

> must be in deadly earnest about them. Remember that the honor and integrity of your Will is at stake, and that you must not bring discredit upon it. To break such a resolution is to bring shame upon yourself and to your Will. * This is the essence and spirit of Persistent Purposeful Determination. Strive ever too attain, sustain, and manifest it. This is 'the flash of the Will that can'."

We feel warranted in recommending that volume of this series entitled "Will Power" (from which we have just quoted) to your attention and study if you feel the need of strengthening, developing and cultivating Will Power. It is devoted exclusively to the consideration of the principles and laws of Will Power, and contains practical instruction along the lines of the development of that great mental force.

Make a mental note of this axiom: "The fourth step on the Ladder of Attainment is that of Persistent Determination—the stage of 'persistently determining to obtain the thing'." Unless you plant your foot firmly on that step, you will never reach the goal which you seek by means of that ladder.

Balanced Compensation consists of the willingness to "pay the price" of attainment in the shape or form of (a) untiring and unyielding, persistent and persevering work leading toward your definite end and purpose, aim and intention; and (b) the sacrifice of desires, aims, purposes, ideas, feelings, likes and dislikes—of all mental or emotional states, in fact—which oppose or contradict your Definite Ideals, and which threaten to impair, obstruct, or defeat their definite purpose. The Law of Compensation and Balance runs through all Nature and all Life. One must always Pay the Price. Two ancient aphorisms illustrate this, viz.: "Said the gods to man: What you want? Take it—but pay the price'," and "Do as thou wilt—but pay the price!" The man who really "wants anything hard enough" is always ready and willing to "pay the price"—in work, toil, effort; and in the relinquishment of all that obstructs, diverts, or obstructs the attainment of that which he desires and wills.

Balanced Compensation is a great law of Nature: none escape it, nothing is free from its laws. Everything is balanced by something else. Everything must "give" something in order to "get" something. Everything must "give up" something in order to "get more" or something else. Emerson has brought out this universal principle in his great essay entitled "Compensation'; and the experience of every individual serves to illustrate the operation of this law. Everything must be "paid for" in the price of something else; everything maintains its position by reason of Balance. The wise men of the race recognize this great principle, and proceed in accordance with it; the fools seek to overcome it, and fail by reason of their folly.

All men who have obtained, attained, or achieved anything at all worth while, have “paid the price.” The “price” paid by them consists of various elements. Work performed; persistent application; perseverance; industry; diligence—all these form a part of the “price.” Service rendered to others, for which one receives compensation in one form or another—this is a part of the “price,” and a very important part, too. Other forms of the “price” are found in the sacrifice and renunciation of ideas, ideals, feelings, desires, ambitions, aims ends, which are opposed to the subject or object representing the “top values” or “prime motives” of the individual. The successful man is found always to have sacrificed and renounced the lesser values for the greater ones.

In the work of increasing your Desire Power, and your Will Power, you will be called upon frequently to “pay the price.” Your great desires demand the sacrifice of many minor desires which have been drawing to themselves a portion of the fuel required by the great “wants.” By extinguishing these minor flames you serve to give to the great Flame of Desire all the fuel that is needed by it to generate the Steam of Will. Your Will Power, operating in the direction of Persistent Purposeful Determination, finds that of necessity it must restrain, control or even inhibit entirely certain tendencies of your nature which are perceived to work against the success of the main object of your Desire and Will. The Will is ruthless in these matters; it unhesitatingly sacrifices many of the little things of your emotional nature for the “one big thing” that represents your Summum Bonum or Greatest Good.

In the two volumes of this series entitled “Desire Power” and “Will Power,” respectively, considerable attention has been devoted to the particular subject of feeding the Great Desires and Great Objects of Will by means of deliberately starving and inhibiting the lesser desires and objects of will which are found to interfere with the successful attainment of the “big things.” These books are recommended to your attention in case you feel the need of further and special instruction along the lines of Balanced Compensation. Most persons require such instruction; many fail by a lack of understanding of this great principle of Life.

Make a mental note of this axiom: “The fifth and final step on the Ladder of Attainment is that of Balanced Determination—the stage of ‘paying the price of attainment’.” Even though you have successfully climbed the four lower steps, yet you will fail of attainment if you are unable or unwilling to plant your foot firmly upon this fifth and final one. Unless you are willing to “pay the price,” your Definite Ideals, your Insistent Desire, your Confident Expectation, your Persistent Determination be sufficiently strong and active, then the very force of their urge will often raise you up to this final step of the ladder, and will make you willing and glad to “pay the price.”

you willing and glad to "pay the price."

THE SECRET OF THE MASTER FORMULA . "The Master Formula of Attainment" which has been presented to you is found to contain the quintessence of those Dynamic Forces of Life and Mind known, respectively, as Ideation, Desire, Faith, Will, and Balance. The simplicity of the Master Formula may at first prevent you from fully realizing its tremendous importance; we trust, however, that you will mentally masticate and digest it, so that you may fully assimilate its great truths and effective ideas. The longer you consider it, the more you analyze and dissect it, the more you synthesize its several elements into a "working principle," the greater will be your appreciation of its value and efficacy. Hold fast to the Master Formula, for it will prove a Tower of Strength to you. We suggest that you visualize the diagram of it which appears in the first portion of this book—directly facing the first page of reading matter. Make a mental picture of it; and let its statement be your Working Slogan.

This is all that can be told you in the way of general directions. The details of the application must be worked out by yourself—but the forces which you have set into motion and activity will render this task easy by awakening your subconscious and superconscious mental faculties which will supply you with the necessary ideas and thoughts. The actual work must be done by yourself—but these awakened and aroused forces of your being will give you the strength and the power to do the work and accomplish the task: they will awaken an unsuspected "second wind" of power and energy within you, and will make you equal to the task. But, above all, your spirit must not "weaken"—and it will not weaken if you manifest the "Master Formula of Attainment," of which we have just told you. You remember it: "Definite Ideals, Insistent Desire, Confident Expectation, Persistent Determination, and Balanced Compensation."

Not only will the work of the materialization of the ideal proceed in the manner which we have repeatedly indicated in this book: but you will also set into operation that wonderful law of Nature called "The Law of Attraction." This law operates in the direction of correlating you to the things serving to aid you in your work of materialization, and in attracting them to you. You will find things and persons, circumstances and events, gravitating toward you as you proceed.

Nature's forces once strongly set into operation tend to attract to them that which they need for the full materialization of the idea involved in the process. The materials needed to fill in the picture, to fill the mold, to work out the pattern—all these will move toward the materializing ideal. How? you ask. Well, just as they do toward the Idea in the acorn, as it proceeds to evolve into the oak tree; just as they do toward the wellenergized germ of life from which evolves the final form of the adult living creature. You are here setting into operation a great Law of Nature—“your own will come to you” when you have aroused this law into activity.

In these pages you have been asked to consider some great truths, to examine some tremendous principles, to manifest some mighty powers of Being—things far more potent and potential than you now even begin to recognize or realize. As you proceed to manifest these in actual experience, the wonder will grow rather than lessen. You will soon become conscious that you are in close contact with some of the most elemental and fundamental laws of Nature—and of activities proceeding from that which lies back of and under Nature. Herein, you have had set before you some wonderful instruments and machinery of Being—use them well, but do not misuse them. Do not trifle or play with them—if you use them at all, use them earnestly and toward definite and worthy ends.

As we have said, these teachings are not for weaklings nor for babes—they are for fullgrown, strong men and women, the true individuals of the race. They are for the fearless and the courageous—and they will make such still more fearless and still more courageous. They will make their users stronger, better, and more efficient—the ends sought by all true individuals. Those who master these principles—who recognize, realize and manifest the Truth therein contained—they constitute the very Elect of that World of True Individuals which is now opening its hidden treasure to the race of strong individuals who are ready to inhabit it. The elements of these principles will constitute the stuff out of which the Supermen will be made—the Supermen who will inherit the earth!

We have passed on this message to you, charged with the spirit of that which we wish to arouse within YOU—we trust that its vibrations will awaken responsive rhythms within your own being. We trust that our words will awaken in you Definite Ideals to achieve a certain end; Insistent Desire to express your inherent and latent powers, energies, and forces, and to manifest your real destiny; Confident Expectation which comes only to him or her who recognizes and realizes the Truth in thought and feeling; Persistent Determination, which will apply itself closely to the task of Realizing your Ideals and manifesting your latent and inherent powers of being and doing; and that willingness to “pay the price” of Balanced Compensation for the Realization of your Ideals.

Above all, we trust that we have started you well on the road to the recognition, realization, and manifestation of that POWER from which All Power proceeds; and of the focalized centre of being and power of POWER which is YOU, yourself—the “I AM I”, the Master Self, the Real Self of YOU. If so, then you will find yourself filled with the spirit of Reality, conscious of your own Egohood, and intuitively and superconsciously aware of the POWER which is around you, under you, back of you, above you—and in YOU; and in which you "live and move and have your being", and which is your Eternal Source of Supply of Personal Power.

If we have succeeded in our task, you will have advanced in the scale of conscious being and existence. Your former fear has given way to Fearlessness; your former doubt, to Certainty; your former restless condition, to Poise and Power; your former weakness, to Strength. In that case, "Your battlecry will be changed: you will plunge into the thick of the fight, filled with the Berserker spirit of old, fearing nothing, sure of victory. Shouting your battlecry of Freedom: 'I AM I!', 'I Can, I Will! I Dare, I Do!', you will plough your way through the ranks of the horde of ignorance and negativity, and triumphantly reach the victorious heights of the Mount of Achievement."

This is our Message of Personal Power, to YOU, the Individual who has found his Real Self, and his source of POWER. We trust that its seed will find lodgment in fertile soil prepared for its reception; and that in due time it will send forth strong roots, and sturdy stalks from which will unfold stems, and leaves, and blossoms, and finally will bear the Fruit of Realization and Achievement of that which for so long has been your Ideal. Begin today—NOW—to make your dreams come true: your ideals become real. You CAN, if you WILL: you will DO, if you DARE!

FINIS

Volume II
CREATIVE POWER

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Build thee more stately mansions, O my soul,
  As the swift seasons roll!
 Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
 Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—Holmes (The Chambered Nautilus)

I
IMAGINATION

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IN THIS book you are asked to consider a wonderful phase of Personal Power which is latent, inherent and abiding within you—the Power of Imagination. This power is a phase of your Personal Power. Your Personal Power, in turn, is a phase of the manifestation of that POWER which is the source of All-Power, and which is expressed, manifested, and employed in all phases of Power of which you have, or can possible have, any cognizance.

By "Imagination" is meant: "The power of the mind to create mental images or objects of sense previously perceived; the power to reconstruct or recombine the materials furnished by direct apprehension; the power to recombine the materials furnished by experience or memory, for the accomplishment of an elevated purpose; the power of conceiving and expressing the Ideal."

By many (possibly even by you up to this time), the idea and concept of Imagination is confused and confounded with that of Fancy; but this is an error which must be removed from the very start in your serious consideration of the subject of the Constructive Imagination, which constitutes the field of the investigation and instruction set forth in this book. Let us pause a moment, that you may note and familiarize yourself with this distinction and differentiation.

Webster says: "A distinction is now made between Imagination and Fancy. Properly speaking, they are different exercises of the same general power—the plastic or creative faculty. Imagination is the higher form of mental activity of the two. It creates by laws more closely connected with the reason; it aims at results of a definite and weighty character. Fancy is governed by laws of association which are more remote, and sometimes arbitrary or capricious. Hence the term fanciful, which exhibits Fancy in its wilder flights."

As you proceed with this instruction, you will perceive the special and particular characteristics which distinguish that phase of Imagination called "Constructive Imagination" from that other phase called "Reproductive Imagination"; you will also learn to differentiate between the Passive form of Constructive Imagination (which is little, if anything, more than Fancy), and that active form which constitutes the true Constructive Imagination with which we have to deal in this instruction.

We ask you here to fix in your mind two pictures—each of which represents primitive man manifesting one of the two forms of Constructive Imagination. By seeing and remembering these pictures, you will always have at your command the touchstone with which you may test your imaginative processes.

The first picture is that of primitive man "sitting and thinking"—either passively contemplating the flow of the stream of Reproductive Imagination or Memory in which is pictured the experiences of his past; or else "day dreaming," and "imaging" himself playing a part in some new drama of experience, or seeing others engaged in a like occupation. This is the incomplete stage—all right so far as it goes, and often useful to the extent of supplying raw materials for higher efforts, but insufficient in itself—proper for purposes of recreation, but useless if it extends no further.

Leaving our primitive dreamer, we ask you now to contemplate the primitive man who "imagines for a purpose," who "imagines to a definite end"—see how different is this picture from that just contemplated.

Our primitive man with the dawning Constructive Imagination perceived the inadequacy of his natural physical equipment employed in his work of self-preservation, offense and defense, protection of his family, and in his striving for comfort and wellbeing. By means of such "imagining" this class of primitive man raised the race from its position of physical weakness and comparative helplessness, to its present position of dominance over the entire world of living things. What nature had denied man in physical weapons, he supplied to himself through the exercise of his Constructive Imagination. Constructive Imagination raised Man from his original lowly place in the world of living things to his present eminence and rank. By means of its power, Man has attained heights which would have seemed far beyond him to one observing him in his original state.

Man, in his original or aboriginal state, might well have been regarded by a visitor from a higher world as a most unpromising candidate for survival in the struggle for existence—let alone for the position of mastery and rulership over the other living creatures contemporaneous with himself. He was a much weaker animal than most of the others; he was less fleet of foot, and less agile in his movements; he was less well equipped with tooth and claw. The great sabre-toothed tigers, the huge reptiles, and the other powerful and ferocious animals of his environment, were far better adapted for the struggle for existence than was this poor, puny, weak creature called Man. It would have required a courageous imagination to pick Man as the probable winner in the struggle for existence, and the victor in the process of the survival of the fittest.

But this weak creature—this puny and insignificant animal—possessed the latent power of Constructive Imagination by which he was enabled to overcome his natural obstacles. By means of this mental power he was enabled to invent and to employ the implements, tools, and weapons with which he waged a defensive and offensive warfare against the fierce creatures of his environment; and to create the material contrivances with which he was able to overcome the handicaps of his environment with which Nature at first might have seemed deliberately to have burdened him. By means of this latent power he proved himself to be the “fittest” to survive, and the true victor in the struggle for existence.

Man lacked the strong teeth and claws of the carnivorous animals—but he created artificial claws and teeth, imitating those which Nature had so freely bestowed upon the lower animals, by making from the hard flint the spears, axes and knives, specimens of which we now find buried in the earth. By creating strong clubs from the limbs and branches of trees, he equaled and even surpassed the strikingweapons of the great beasts. By creating bowsandarrows, he managed to overcome the handicaps of space, and was able to touch his enemies while himself beyond their reach. He took a hint from the caves and dens of the beasts, and improved upon them for his own occupancy. He took a hint from the birds, and improved upon their elevated nests by building for himself safe refuges in the cliffs and the high trees, reaching these by ladders of his own construction. He “imagined” the plan of rolling great rocks before the entrances of his caves and dens; and he afterward

“imagined” the protecting doors of wood, and windows—and later, chimneys.

He “imagined” the idea of hurling stones at his enemies by means of slings, great bows and primitive catapults, and of rolling large boulders down the mountain sides upon his enemies below. He “imagined” the idea of improving upon the floating log—in turn creating rafts, flatboats, hollowedout logs; he “imagined” the idea of the directing and propelling poles, paddles and oars. He observed the rolling log, and from it he “imagined” the solid clumsy wheel—then the lighter, spoked wheel—and was thus enabled to move heavy objects over long distances with comparative ease.

He “imagined” the pulley and the lever, and learned to apply them. He “imagined” implements with which to mash his food, and grind his grain. He “imagined” the primitive hoe, and the crude irrigation or draining ditch. He “imagined” the idea of using the skins of animals as clothing for himself, to protect him against the weather. He “imagined” the idea of employing portions of trees for tentbuilding. He adapted common natural things, and converted them into uncommon artificial appliances for his comfort and welfare. And, finally, oh, wonder of wonders! he “imagined” the art and science of making and using fire!

And ever since, Man has continued to “imagine” things—ways of overcoming natural obstacles and handicaps, ways of converting natural things to his own use, comfort, and happiness. He “imagined” all of these things, little by little—and created them in material, objective form, following the outlines of his mental subjective form. And he still continues to “imagine” things—greater things, larger things, more complex things. He will always continue to so “imagine” things—for that is his characteristic quality, his Constructive Imagination, which distinguishes him from the lower animals. Those of the race who were successful constructive “imaginers”—either as individuals or as tribes or peoples—survived in the struggle, while the failures were crowded to the wall, or “went under.” The “fittest” constructive imaginers survived, and passed on to their descendants their knowledge, and transmitted to them their mental tendencies. Thus Man has evolved into the “imagining” animal—the creating creature.

Those individuals, or peoples of the race; who failed to keep up with the procession of the constructive “imaginers,” if not actually crowded out and destroyed in the struggle, survived only to become the parasites or the slaves of the conquerors. The slave races have always possessed less developed powers of Constructive Imagination than have their masters—when slaves develop Constructive Imagination, they cease to remain slaves. When the germ of Constructive Imagination begins to work in the minds of a subject people, that people is on the way to freedom—history may be read in the light of this fact. The physical might of the masters in the end surrenders to the mental might of the onetime slaves. The cunning of the fox has often overthrown the physical strength of the lion.

The struggle for existence is still underway. The survival of the fittest is a fact of modern human existence, as well as of the past history of the race—and of the world in general. But now, more than ever, Constructive Imagination is the great element of the struggle—the great standard of the fitness to survive, succeed and accomplish. The people, the race, the nation, and the individual possessing the greatest degree of development and application of continuous and persistent Constructive Imagination will be found to be the “fittest” to survive, all else being equal—will prove to be the ultimate winner in the struggle for existence. If Man is ever succeeded by the Superman, as some have predicted, it will be found that the Superman is possessed of superior powers of Constructive Imagination, and of a greater faculty of exercising and applying them. Such is the Law of Evolution—of Progress—of Life.

This then is the second picture. Look upon the first picture, and then upon the one just presented to you. In the first you will see the figure of the primitive man who “just sat and thought; and sometimes just sat”—the “thinking” being merely “day dreaming” and Passive Imagination. In the second you will see the picture of the Real Thinker—so well depicted in Rodin’s magnificent figure of “The Thinker”; but his “thinking” is not “just thinking”—it is thinking for a purpose, and toward an end—it is Constructive Imagination directed toward a definite end and aim, and firmly held there until the right image is created; the image then being transmuted into material form.

“The Thinker” of Rodin’s figure is using his Imagination just as he has learned to use his Attention and his Will—deliberately, purposively, to a definite aim and end, and in a particular direction. He and his modern counterparts are evolving Creators. They are constructing, contriving, inventing, designing, planning, projecting—building in the mind that which afterward will be built in physical form. They are the Dreamers whose dreams shall come true; the creators of Ideals which shall become Real.

This, then, is Constructive Imagination. This constitutes the subjectmatter of this book. This is the main theme of the instruction which we shall impart to you in the following pages. This is a far cry from the “mere imagination,” the Fancy, of the selfsatisfied masses of the people, is it not?

II

THE IMAGING FACULTIES

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ONE OF the most characteristic, essential and distinctive attributes of your mental being is the power of producing mental images. Without this power you would be unable to think, to remember, to act intelligently. If your sensations did not impress themselves upon your mind so that it was afterward possible for you to recall them as images, you would always remain a mere infant in mental development. Your experience would remain as a closed book to you, and you could never hope to profit by turning over the pages of its records. You would be no wiser at fifty years of age than you were at three. You would have no memory, no imagination, no power of rational thought based upon experience.

A "mental image" may be defined as: "a representation in the mind, by means of an ideal picture, of an experience originally obtained through the medium of the senses." By "representation" is meant: "the act of representing or presenting anew in consciousness, the form or picture originally experienced through sensereports." The "representative powers of the mind," (whether of memory or of imagination) are: "those powers of the mind whereby it forms ideal images or mental pictures of things not present to the senses at the time: such ideal images or mental pictures being the mental reproduction of any experience whatsoever."

While the term "image" is borrowed from optics in order to symbolize the retained mental impressions of past experiences, the figurative term must not be too literally interpreted. Not only are the images or pictures of visual impressions and experiences retained in the mind, and are possible of representation or reproduction in memory or imagination, but the impressions of sound, taste, smell, touch and muscular sensations are equally retained and are subject to reproduction. There are auditory, gustatory, olfactory, tactile and muscular images or pictures in the mind, as well as visual or optical images or pictures. In fact, the completed and composite mental image or picture of any particular thing usually is a complex product, made up of the interwoven material of several kinds of sense-reports.

There is a close relation, yet a marked difference, between the original sense-impression and its represented image or picture. After an object is removed from vision, or the eyes shut, there remains in the mind the image of the thing seen, actually existent though more obscure than when it was perceived in vision; the same principle applies to images of impressions received through the other senses. Aristotle called these images “the phantasms which have the form of the object without the substance, as the impression of a seal upon wax has the form of the seal without its substance.” Psychologists have held that sensations have their origin in the objective stimuli, while the represented image has its stimulation from within.

It is generally held by psychologists that no sensation is actually “perceived” by the mind until a mental image of it is formed. Likewise, that the mind cognizes no physical experiences unless they give rise to mental images; the mind perceives, understands, and remembers nothing but mental images. Recollection, imagination, and the processes of thought are held to be possible only by means of calling up and arranging the mental images of things which have originally arisen through senseexperience. Even the higher operations of thought, such as judgment, reasoning, abstraction, generalization, combination of ideas, proceed by means of the employment of previously acquired mental images.

The two great general classes of mental representation are (1) Memory, and (2) Imagination. In spite of the popular distinction between these two phases of mental activity, there is present in them a basic unity of nature and essential principle. Both are processes involving the employment of representative images, and there is really no absolute line of demarcation between them or their products. It was formerly held that there existed an actual distinction between the two respective processes, the line of which was drawn as follows: (1) Memory reproduces or represents the exact image of the original mental impression, while (2) Imagination reproduces or represents a variation of such original impression, or a new combination of the elements of original impressions. But this absolute distinction or differentiation is not held generally by the best modern psychologists.

The present opinion is that even the best memoryimages do not exactly reproduce the original impression; instead, they always omit certain portions, add details not in the original, and exhibit changes in arrangement of details. It is now stated as a law of psychology that “Representative images never exactly reproduce the original impression; this is true of the images of memory as well as of those of imagination.” There is, of course, admitted that some representative images more closely approach exact reproduction than do others; some are more literal copies of things experienced than are others. But the elements of variation, change, addition or commission, are always present and active.

You may arrive at a correct understanding of the real distinction between the processes of Memory and those of Imagination by considering the four essential elements involved in the process of completed Memory, viz., (1) Retention, in which the mind retains the image of the impression made upon it by the sense-reports; (2) Reproduction, in which the mind brings again into consciousness the mental image which it has retained; (3) Recognition, in which the mind identifies the reproduced mental image with the object causing the original impression; and (4) Localization, in which the mind locates the original impression (which has been recognized) at a certain more or less definite time and place.

Now then, what are the elements involved in the processes of Imagination? First, you will see at once that the element of Retention must be involved, as, otherwise, the mental image could never be again brought into consciousness. Secondly, you will see that the element of Reproduction must be involved, as, otherwise, the mind would lack the power to bring again into consciousness the retained mental image. So far, at least, Imagination and Memory travel along the same road; for, in both cases, the mind must possess and exercise the power of retaining the mental image, and also the power of reproducing it in consciousness. But here the absolute identity of the two processes cease; the stream of Representation divides itself into two branches, each of which pursues its own special course. The course of the Memory stream has been described in the preceding paragraph; that of the stream of Imagination you are now asked to consider.

In what is called Reproductive Imagination the mind merely reproduces a more or less correct mental image or picture of a previously experienced impression which has been retained in its subconscious storehouse. This, you will note, is precisely what Memory does in its first and second processes. Here the process may be regarded as that either of the Reproductive Imagination or of the Memory. Or, the idea may be stated in another form, viz., Reproductive Imagination is but a special instance of incompleted Memory; or else, Memory is a special case of Reproductive Imagination. There is no absolute line of distinction between the images of Reproductive Imagination and those of Memory in its second stage; both are the same product of the representative or imaginative power.

But, as we have said, here the identity ceases. In true Memory the reproduced image is now referred to the object causing the original impression—it is identified with that object by the process of Recognition. But in Reproductive Imagination the mind does not perform the process of full

Recognition, i. e., identification with the object causing the original impression. At the most, the Reproductive Imagination performs but a quasirecognition, i. e., it identifies the image with some image previously experienced in consciousness, but with no special effort to identify it with the particular original object. In fact, the image may be a composite of several original impressions, not referable to any special object; as when we are conscious of the image of "a horse" (of a general picture of the horsespecies, rather than of some particular horse).

There is a difference between (a) having a mental image in consciousness, and (b) knowing that image as the image of a particular something previously experienced in consciousness. The image may be there, though the recollection of the particular original object of the experience may be absent. As a writer says: "Having the image of an absent object, and remembering the object, are not the same. There is no complete act of memory of an absent object until the image in the mind is recognized as the image of some particular object or thing already experienced."

Thus, you see, that an image may be reproduced in Imagination, but not recognized or identified with any particular object previously experienced. Likewise, it may be reproduced in Imagination without being "localized" according to time and place. Thus true reproductive imaginative images may exist without involving the third and fourth essential elements of Memory. In short, while Memory involves the four respective elements of Retention, Reproduction, Recognition, and Localization, the process of Reproductive Imagination involves but two of these elements, viz., Retention and Reproduction, respectively. The representative stream of MemoryImagination divides into two streams just before the third stage (i. e., Recognition) is reached by Memory, and quite a bit before the fourth stage (i. e., Localization) is neared.

But though the stream of Imagination lacks the two additional elements of Memory, it takes on new and more complex powers of its own—powers lacking in the case of Memory. As the stream flows on, Reproductive Imagination may become transformed into what is known as "Constructive Imagination": this by the exercise of certain powers inherent in the nature of Imagination. Constructive Imagination is that phase of the imaginative activities which is generally regarded as being typical of Imagination in general; in fact, it is the only phase of Imagination known as "Imagination" to most persons.

CATEGORIES OF IMAGINATION . The imaginative processes are classified into two respective categories, as follows, (1) Reproductive Imagination, and (2) Constructive Imagination.

Reproductive Imagination, which we have just considered, consists merely of mental reproduction of images of past experiences—an exercise of reminiscent imaging power, differing little if any from the representative or reproductive activities of Memory. Constructive Imagination, on the contrary, consists of (a) reproductive imaginative images, (b) subjected to the additional process of reconstruction, recombination, and re-adaptation.

Reproductive Imagination represents merely the images corresponding to particular past experience. Constructive Imagination, on the contrary, represents images of past experience—not in their original form, however, but instead recombined, rearranged, reconstructed, and readapted, thus forming a composite or complex mental image of things not previously experienced as “wholes” by the mind producing them; and often even of things having no actual existence as “wholes” in the external world. Thus, Constructive Imagination may form a mental image of a house, bridge, railway system, ship, etc., not yet built; or it may form a mental image of centaurs, wingedsteeds, mermaids, wingedangels, Satanic forms with hoofs, horns and tails—which are entirely out of the realm of actual human experience.

In Constructive Imagination we have a most important element of the constructive intellectual work performed by the mind of man. Without it certain phases of reasoning would be impossible. Without it, the psychological processes of association would not be manifested. Without it, the inventive faculties could not function. Without it, there could be no artistic creation. Without it, there could be no progress, no improvement, no discovery of new relations, no creative thought, no adaptation of old things to new uses and new ends. As Halleck says: “The products of the ConstructiveImagination have been the only steppingstones for material progress. The Constructive Imagination of primeval man, aided by thought, began to conquer the world. The chimney, the stagecoach, the locomotive, are successive milestones, showing the progressive march of the Imagination.”

Constructive Imagination may be said to have two phases, viz., (1) Passive Construction, or the employment of the constructive powers of the imagination along the lines of pure fancy, or idle “day dreaming”; and (2) Active Construction, or employment of the constructive powers of the imagination along the lines of definite, purposeful, creative effort.

In Passive Construction, the Imagination may dally with the reminiscent images of past experiences, rearranging and recombining them into new forms—picturing idly the “might have been” aspects of those experiences, and indulging in imaginative fancyings in which the past experiences are transformed into other experiences of a more agreeable or more exciting nature. Or, in the same way the Imagination may project itself into the future of the life of the individual, indulging in “day dreams” in which are anticipated or “imagined” the possible experiences of that future. Or, again, it may passively permit the stream of “imaginative images”—the movingpicture film of Fancy—to pass before its vision, picturing (as in a play or story) the various movements of actors, the various scenes, actions, voices, situations of the imaginative play or story; here the whole picture is composed of a series of separate though connected pictures (as in the movingpicture connected film), seen as an actual continuous movement.

This Passive Construction has about it many of the characteristic qualities of the dreamstates, in which the Imagination “runs itself” without any special direction. Many cases of its activity have well been called “daydreams”, for they, indeed, are practically composed of “the stuff that dreams are made of.” The imaginative stream flows along, obeying merely the law of association, and lacking direction or voluntary guidance. Or, stating it otherwise, the boat of Imagination is allowed to drift along, aimlessly, without the use of the helm—the pilot being wrapped in sleep or reverie.

Those who can see in Constructive Imagination merely the passive phases just noted, are perhaps justified in their sneers at “mere imagination”—for they judge only by what they see in that category. Those, on the other hand, who realize the tremendous importance of Active Constructive Imagination in the intellectual life of the individual, may well be pardoned for indignantly refuting the charges of the firstnamed critics, and for terming them “ignorant and thoughtless critics of that with which they have never met in their own experience.” Each is right according to his own viewpoint—but the viewpoints are as far apart as the poles. Yet the two poles of anything, at the last, are perceived to be necessary parts of a unified whole.

Let us endeavor to illustrate the case of Imagination by reference to the betterknown phases of Will—here we shall find a surprising analogy—one not generally recognized. We ask you to give careful attention and thought to what follows.

Ribot says: “Which among the various modes of mindactivity offers the closest analogy to the Creative Imagination? I unhesitatingly answer, the voluntary activity of the Will. Imagination, in the realm of the intellect, is the equivalent of Will in the realm of movements.”

The analogy between Imagination and Will manifests from the very beginning of each of these mental processes. In voluntary action, there is gathered together the raw materials of instinctive, involuntary and reflex movements: the Will coordinates and associates these in order to proceed. In the same way, Active Constructive Imagination gathers together the raw materials of

Reproductive Imagination and Passive Constructive Imagination—the various images existing in those fields of mentality—in order that it may proceed further.

Then again, the movement in both instances is from the inner mental state toward the outer expression. Will begins with vague feelings and emotions, these rising to more or less definite desire; this in turn proceeds to actual outward expression in actions. So Active Constructive Imagination begins with the inner images of Memory or Reproductive Imagination, these then rising to the rank and character of the images of Passive Constructive Imagination; these in turn rising to the rank and character of definite outward expression in the images of Active Constructive Imagination.

Again, in Will rising to its higher stages, we always find present a more or less definite movement toward a certain end to be attained. The same more or less definite object to be attained is present in the rising processes of Active Constructive Imagination. The Will always proceeds toward the attainment of some thing desired, something tending to satisfy some inner want. In Active Constructive Imagination there is always present the urge toward the invention, creation, or construction of something more or less clearly perceived. As Ribot says: “We are always inventing for an end—whether in the case of a Napoleon imagining a plan of campaign, or a cook making up a new dish. In both cases there is now a simple end attained by immediate means, now a complex and distant goal presupposing subordinate ends which are means in relation to the final end.”

Finally, we find in both Will and the Active Constructive Imagination certain frequent instances and manifestations of incomplete process—of aborted expression. Will, in its normal and completed expression, culminates in action. But in actual experience this final action often is not reached; one may desire to do a thing, and even deliberately decide and determine to do that thing—but the spring of action is never released. One may desire to arise from his bed on a cold morning, and may decide and determine to do so—but he still remains beneath the warm covers. So in Passive Constructive Imagination one may content himself with idle, passive “day dreaming”, and never proceed deliberately to make his “dreams come true.”

Ribot says, concerning this last point: “There are likenesses between the abortive forms of the Creative Imagination and the impotent forms of the Will. In its normal and complete form, Will culminates in an act; but with wavering characters, and sufferers from abulia, deliberation never ends, or the resolution remains inert, incapable of realization, of asserting itself in action. The Creative Imagination also, in its complete form, has a tendency to become objectified, to assert itself in a work that shall exist not only for the creative individual but for everybody. On the contrary, with dreamers pure and simple, the Imagination remains a vaguely sketched inner affair, it is not embodied in any esthetic or practical invention. Revery is the equivalent of weak desires and incompleted Will; dreamers are the abulics of the Creative Imagination."

We wish to point out another analogy here. The Passive and Active respective forms of the Constructive Imagination may be aptly compared to the respective Involuntary and Voluntary phases of Attention.

Involuntary Attention is that form of Attention in which the mind goes out toward any passing object which serves to arouse mere curiosity or transient notice—this form of Attention is the one most strongly manifested by the child or by the savage—moreover, it is the kind of Attention which alone is generally manifested by the great masses of persons.

Voluntary Attention, on the other hand, is that form of Attention in which the mind is deliberately and determinedly directed toward, and held upon, some definite object or subject, to the end that knowledge concerning such may be acquired—this form of Attention distinguishes the mind of the true student, the scientific mind, and the trained mind in general. The analogy between these two respective forms of Attention and the two respective forms of Constructive Imagination, is so close that we need but to direct your attention to it, further comparison being unnecessary.

Thus, you have seen, there are two distinct forms or phases of Constructive Imagination, viz., (1) Passive, and (2) Active. The former you have just now considered; the latter you are now asked to consider.

Note: In our further consideration of Active Constructive Imagination, in the following sections of this book, we shall drop the term "Active Constructive Imagination", and shall substitute the general term, "Constructive Imagination," this latter term being far more convenient than the former cumbersome technical term—and equally well expressing the essential idea embodied in the general concept of, "Constructive Imagination actively employed toward definite ends and aims."

III

CONSTRUCTIVE IMAGINATION

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IN CONSTRUCTIVE Imagination (i. e., Active Constructive Imagination) we find the elements of Reproductive Imagination (previously described) gathered up by the mind, its materials separated and classified, accepted or discarded according to determined values, and then deliberately and purposively employed toward the attainment of a definite end or aim. In these processes not only the Imagination, but also the Intellect and the Will play their part—the activity thus being complex, and the result that of co-ordinated mental power; yet Imagination is the main factor of the process, and the work is that of the imaginative mentality, the other mental powers merely being called in to assist.

In order rightly to comprehend true Constructive Imagination—its nature, its powers, its possibilities—you must first of all perceive that while it employs the raw material of Reproductive Imagination in common with “Passive” Constructive Imagination, yet its processes carry these materials to a higher plane of activity, there deliberately making selection of them, accepting and rejecting them according to ascertained value, and then weaving and combining them into new forms and shapes, new arrangements and adaptations—building new structure of fact from the crude materials furnished it. Man, by his Constructive Imagination, exercises his true Creative Power—and thus becomes a true and real Creator, the Microcosm manifesting the principles of the Macrocosm.

Let us now proceed to the consideration of the various steps or stages of the processes manifested by the Constructive Imagination. It will be well for you to become acquainted with the details of these processes for they will be employed by you in your activities along these lines, and you should acquaint yourself thoroughly with the way “the wheels go round.”

DISSOCIATION . The process of Dissociation is the preliminary stage of Constructive Imagination. Dissociation is “the act of disuniting, separating, breakingup, or parting that which has previously existed in associated or united form or condition.” Practically every image of Memory or Reproductive Imagination is concrete, i. e., composed and made up of several parts or elements united in a single image. Association is the primary element in remembering experiences, or in calling them into consciousness in Reproductive Imagination. Constructive Imagination begins its work by first separating and tearing apart the associated elements or parts of the reproduced images. It finds it necessary to tear down the old image before it can form the new image by reassembling its parts in new forms, or by combining some of these parts with the parts of other images likewise broken up by Dissociation.

Constructive Imagination without preliminary Dissociation would be as impossible as the task set by the towncouncil, in the familiar tale, which passed a resolution (1) that a new townhall be built; (2) that the new townhall be constructed of the materials of the old townhall, and on the site of the old building; but (3) that the old townhall be left standing, and be occupied and used until the new townhall is completed.

Dissociation of familiar images is often quite difficult of performance. It is not easy to dissociate the color of “white” from our image of a swan—yet black swans are found in Australia. It is difficult for a dweller in the tropics to dissociate the idea of fluidity from his image of water—for he has never seen ice nor snow. It is difficult to dissociate the idea of cold weather, bare trees, etc., from our image of a December day—yet, south of the Equator, December is a midsummer month. It was difficult for the opponents of Columbus to dissociate the idea of flatness from the earth, and to construct the image of men walking on the other side of the globe with their heads pointing downward. It is difficult to dissociate the idea of youth from your mental image of the person whom you have not seen for many years—yet the person actually exists as a middleaged man.

RECONSTRUCTION . The Constructive Imagination, having dissociated the elements of reproduced images, then proceeds to reconstruct these elements into new combinations and arrangements; this, either by simply rearranging the elements of a particular image, or else by combining certain of these elements with certain other elements of another dissociated image. The following are the more common forms of Imaginative Reconstruction:

(1) SIMPLE PARTITION . You can construct a new imaginative image by simply parting some particular element of a reproduced image from its associated elements, and then discarding the latter in the reconstruction. Thus you can imagine a human hand writing a letter, but not attached to a body; or a mighty eye, seeing all things, yet not attached to a body; or a detached human head floating through space; or a headless horseman; or a tree without branches, or vice versa. In fact, you can easily form the mental image of anything parted and separated from its usual associated images. That is to say, you can form such a mental picture though you may not really believe that any such thing does or

can actually exist in that form and free from its natural associations.

(2) VARIATION IN SIZE . You can construct a new imaginative image, or mental picture, of a familiar image magnified to almost any size. You can easily imagine giants whose beards brush the clouds. Gulliver’s Travels can be read by you and easily accompanied by your own illustrative images. The gigantic figures of ancient mythology are not beyond the powers of your Imagination. Likewise, you have no trouble in imagining a world a thousand times larger than our own, with all the familiar objects of our world magnified in like proportion. Jack’s marvelous Beanstalk, rising to the skies, is an easy task for your lively Imagination, particularly in childhood.

In the same way, you can construct a new imaginative image, or mental picture, of a familiar image diminished almost to any size. Fairies, elves, gnomes, midgets, dwarfs—all are familiar to the eyes of your Imagination. You can imagine an oaktree capable of being covered by a thimble. Gulliver’s Travels can be illustrated by your own mental pictures of the Lilliputians. The mushroom throne and acorn coach of the fairies are quite

easily imagined. Elephants as small as mice, whales as small as minnows, worlds as small as grains of mustardseed—all these are easily created by a lively Imagination. The scientific Imagination of today sees each atom as a tiny solar system composed of revolving planets—scientific fancy can easily picture each of these electronicplanets as being inhabited, and as being like our own planet in every way.

Size is comparative to the Imagination, and may be varied at will. You can imagine objects as being as large as you please, or as small, without regard to objective reality. The laws of the Imagination are very liberal in respect to size.

(3) VARIATION OF POSITION , FORM, AND COLOR . You can construct imaginative images, or mental pictures, of familiar objects changed in Position, Form, or Color, or all these combined, without any difficulty. Here also the laws of the Imagination are very liberal.

You can imagine the familiar object in almost any new position. Thus, you may place a fountain in the middle of a valley; place a prairie on a hillside; terrace a mountain into plains; plant a garden in a desert; combine hills, valleys, streams, rocks, in a fantastic manner having no correspondence in Nature. You can imagine men with their noses at the back of their heads, their arms and legs exchanging places, ears on their knees. In short, the Imagination can vary the positions of objects, or parts of objects, at will.

You can imagine new shapes for familiar animals, trees, features of the landscape. You can imagine willows as straight as a pine, or spruce trees with branches like those of an oak. You can imagine roses with triangular petals;

cubic eggs; octagonal oranges; cows as fleetfooted as a gazelle; crows as graceful as hummingbirds; and rhinoceroses as softfooted and sinuous as a cat. In short, the Imagination can vary the forms of objects, or parts of objects, at will. As a writer says: “The forms of objects are as flexible in the hands of the Imagination, as the clay in the hands of the potter.”

You can imagine a green or red sky, blue fields of grain, red leaves on trees, white vegetation in the garden, black snow on the mountain tops. The Imagination can vary the color of objects, or parts of objects, at will. As a writer says: “The imagination can make the eye as dark as midnight, or give it a heavenly hue; paint the evening sky with golden colors, and robe the summer landscape with all the splendors of autumn.”

(4) RECOMBINED IMAGES . You can construct imaginative images, or mental pictures, in which the separated elements of several dissociated things are combined in new arrangements. Thus, you can imagine the head and trunk of a man combined with the body of a horse—here you have created a Centaur. You can imagine the body and head of a man combined with the horns, legs and hoofs of a goat, the wings of a bat, the tail of an ox—here you have Satan. You can imagine the body of a goat combined with the head of a lion, and the tail of a dragon—here you have the ancient Chimaera. You can imagine a monster with the body of a dog, with three heads—here you have Cerberus. You can imagine the head of a maiden, the body of a vulture, and the claws of the eagle—here you have a Harpy. You can imagine a woman with serpents serving for her locks of hair—here you have the Medusa. Mythology is rich in illustrations of this kind. The patient in delirium frequently “sees” pink elephants with batwings, dragon-tails, and eagleclaws, floating around the room. Our dreams sometimes acquaint us with similar monstrosities, when we have been unwise in choosing the elements of our late dinners. There is practically no limit to this exercise of the Imagination—the possible combinations are almost infinite in variety.

(5) IDEALIZATION . You can construct imaginative images, or mental pictures, in which the actual images of experience are given a more perfect, more beautiful, or more nearly an ideal form. Thus, you can picture a perfect circle, though you never have found one in Nature; a more beautiful woman than you ever have seen; a more perfectly formed horse than has ever been observed by you. The artist exercising this form of Imagination often pictures that which Nature seems to be striving to manifest. You can also imagine ideal events—pictures of dramatic beauty; also ideal characters representing the full development of qualities which are merely partially represented, or even merely hinted at, in real life.

The poets, great prose writers, and the dramatists, manifest this form of idealistic Imagination. Homer, Virgil, Dickens, Thackeray, Scott, Milton, and above all, Shakespeare, furnish us with typical illustrations. Shakespeare has created characters which seem even more real to us than many of the actual characters of our experience. The great composers of music drew upon this phase of their Imagination and have given us harmonies and melodies never heard in nature. Artists of all kinds depend upon this idealistic Imagination for their inspiration; then they attempt to express in outward form—in painting, in sculpture, in poem, in drama, in story, in musical composition—that which they have formed first as mental images.

(6) INVENTION . You can also construct imaginative images, or mental pictures, of familiar objects adapted to new uses and ends, or of new objects adapted to familiar uses and ends. Thus the inventor imagined electricity being adapted to the business of transmitting messages, running machinery, producing heat and light, *etc.* Likewise, he imagined sewing, washing, weaving, reaping, binding, plowing, being performed by power machinery instead of by hand. The entire history of inventions is but the history of the employment of the inventive Imagination. As we have previously stated, the progress of man from savagery to civilization has been along the path of invention. Every tool, every instrument, every appliance of any kind—anything made by the hand of man in order to accomplish a new end, or an old end in a new way—is the result of the activities of his inventive Imagination.

(7) PLANNING . You can construct imaginative images, or mental pictures of the plans according to which you intend to proceed in your picture work. The general plans his battles, the architect plans his building; the business man plans his campaign of manufacture, sale, or other work. The clearer and the more definite the plan, the truer will be the result, all being equal. The mechanic, if he be a good one, will plan out in his mind the work which he expects to perform with his hands. Every work of construction, building, or general action contemplated by man, is planned and worked out in his Imagination before it assumes material form. The subjective form must always precede the objective form.

(8) INDUCTION . You can make constructive imaginative images, or mental pictures, of the probable causes of a number of particular events or happenings, along the general lines of induction. The great triumphs of scientific induction have been made in this way. The scientist groups together the mental images of a number of events or happenings seemingly operating under the same general law, or from the same general causes (the latter being unknown); he then seeks to discover the missing law or cause, and in doing so he sets into operation his inductive Imagination, He “makes scientific guesses” in this way, and then

proceeds to test out the several hypotheses so obtained. Many of the great discoveries of science relating to physical laws have been made clear with the assistance of this form of Imagination.

All, or nearly all, of the observed processes of Constructive Imagination will be found to fit into one or more of the above categories without undue strain. The list, however, is not intended to be exhaustive, but is rather merely suggestive as a loose classification.

MECHANICAL CONSTRUCTION AND PURPOSIVE CONSTRUCTION . Psychologists note a certain distinction between the different classes of the images of Constructive Imagination, i. e., of those imaginative images which do not represent with any reasonable degree of exactness any actual object of previous experience. This distinction proceeds according to the following classification, viz., (1) Images mechanically constructed, i. e., in which the images are combined merely by a purposeless and indefinite process of joining together or associating parts of different reproduced images or memories: as for instance, where the head and trunk of a man are joined to the body of a horse, and the image of a Centaur thus constructed; or where the body of a woman and the tail of a fish are joined to construct the image of a mermaid; (2) Images definitely and purposively constructed according to a preconceived design and toward a definite end and purpose; as, for instance, where the different parts of a machine, a play, a picture, a musical composition, etc., are constructed as a mental image, particularly with the end of objective reproduction in view.

In the first of the abovementioned cases, the imaginative construction is known as Mechanical Construction; in the second case, the imaginative construction is known as Creative Imaginative Construction, i. e., as true Constructive Imagination. The first type proceeds practically without a definite plan and purpose, and is more or less lacking in continuity. The second type proceeds with a more or less definite purpose and aim, according to a more or less definite plan, and with more or less manifestation of continuity. With the first type, we have but little to do in this connection. With the second type, however, we are vitally concerned in this instruction; therefore, we shall now proceed to a further consideration of its distinctive characteristics.

ELEMENTS OF THE CONSTRUCTIVE IMAGINATION . Halleck says: “The Mechanical Imagination joins dissociated parts without altering them. Such products are as inferior to those of the Creative Imagination as is a pile of bricks to a finished house.” The pile of bricks, to be sure, is “put together” and composed of a number of particular bricks; and so is the finished house: but in the former there is merely a haphazard throwing together, lacking plan, selection, and lack of purposive thought, while in the latter case there is a definite purpose, a selection of material according to its fitness for that purpose, and finally the employment of purposive thought directed to the end of the efficient construction of the building.

The elements of true Constructive Imagination, then are as follows: (1) Definite purpose; (2) Selection of materials according to estimated value; and (3) Employment of purposive thought, and logical reasoning based upon experience.

It is an axiom of psychology that no particular class of mental faculties manifests activity without calling to its aid certain other classes of mental faculties. There is always present a coordination of mental powers in all mental activities, one phase of power, however, always assuming the dominant role for the time being. Accordingly, as might be expected, we find evidences of such coordination in the processes of Constructive Imagination. You should acquaint yourself with the details of such coordinative activity, which we shall now present to your attention.

EMOTION AND IMAGINATION . Emotional states, such as strong feelings or interest, play an important part in the processes of Constructive Imagination. The best psychologists hold that in the imaginative process there must be present not only the “fixed idea”, but also the “fixed feeling”. Ribot says: “The emotional factor yields in importance to none other; it is the ferment without which no mental creation is possible. The influence of the emotional life is unlimited; it penetrates the entire field of creative invention, with no restriction whatever. This is not a gratuitous assertion, but is, on the contrary, strictly justified by facts, and we are right in maintaining the following two propositions: (1) All forms of creative imagination imply elements of feeling; and (2) All emotional dispositions whatever may influence the creative imagination.”

In the process of Constructive Imagination, we find that Feeling and Emotion act as follows: (1) as an incentive to creative activity, and (2) as a coloring agent giving to the created product the shade or tint of itself. Some psychologists have sought to limit the influence of the emotional states to such forms of Constructive Imagination as are concerned with the productions of works of art and beauty; they would deny such influence to those phases of Constructive Imagination which are concerned with the production of intellectual and mechanical inventive images. But more careful investigators are fully convinced that even in the last mentioned phases of Constructive Imagination the emotional element plays its part, and manifests a decided influence.

Some careful teachers have gone so far as to hold that the emotional element is the primal, original factor in all invention, inasmuch as “all invention presupposes a want, a craving, a tendency, an unsatisfied impulse, often even a state of gestation full of discomfort.” This want, craving, often even a state of gestation and urging, of the unsatisfied impulse produces an emotional state of seeking for relief—for a relief which is possible only by the delivery of the completed idea of the invention. The inventor always experiences the changing emotional states resulting from partial success, temporary setbacks and discouragements, and, finally, the supreme joy of achievement, often reaching the stage of actual exaltation, accompanying the actual delivery of the child of the brain. An authority on the subject says: “I challenge anyone to produce a solitary example of invention wrought out in pure abstraction, and freed from any factors of feeling; human nature does not allow such a miracle.”

In cultivating and developing your power of Constructive Imagination, you will do well to begin by encouraging the emotional feeling which urges you toward creative invention. By stimulating and encouraging the feeling striving for creative expression, you are increasing the fire which generates the steam that runs the mental machinery of invention. Interest depends upon feeling—is, indeed, a phase of feeling. Interest is the mental force which directs the mind to the inventive task, and which holds the attention upon it. Interest is aroused and maintained by fanning the flame of feeling. In the activities of the Constructive Imagination, and of the Will, emotional feeling is the first requisite—the first element to be aroused.

ATTENTION AND IMAGINATION . As might be expected, we find that Attention—Concentrated Attention—is also vitally involved in the processes of the Constructive Imagination. Definite, voluntary conscious mental activity of any kind or form requires the application of Concentrated Attention—the act of “holding onepointed” the powers of consciousness. The “fixed idea” and the “fixed feeling” necessary in efficient Constructive Imagination are the results of Concentrated Attention.

The following quotations from eminent authorities will serve to illustrate the principle now under consideration.

Ribot says: “Psychologists always adduce the same examples when they wish to illustrate, on the one hand, tenacious attention, and, on the other, the developing labor without which creative work does not come to pass.” Newton says: “Genius is only long patience. * I keep the subject continually before me, and wait until the first dawning opens slowly little by little into a clear light. If I have made any improvements in the sciences, it was owing more to patient attention than to any other talent.” D’Alembert says: “Genius is always thinking of the thing.”

Kay says: “Possibly the most comprehensive definition of genius is the power of concentrating and prolonging the attention upon any one given subject.” Grillparzer says: “Inspiration is a concentration of that which, for the time being, represents all the forces and capacities upon a single point. The reinforcement of the state of mind comes from the fact that its several powers, instead of spreading themselves over the whole world, are contained within the bounds of a single object—they touch one another, and reciprocally help and reinforce each other.”

In that volume of this series entitled “Perceptive Power,” we have given the most approved scientific methods of cultivating and developing the faculty of Voluntary Attention.

Once more, we wish to impress upon your mind the fact that the mind is a unity, not a mere aggregation of particular mental faculties. Each faculty is found to call upon and to make use of the special powers of the other faculties. Each mental process is found to involve the elements of several faculties. The activities of the several faculties, or groups of faculties, are found to blend into each other in harmonious effective coordination. In the consideration of any one special faculty, or class of faculties, this important fact is often overlooked.

Observation and Imagination . You have seen that the Constructive Imagination depends upon the perceptive powers for its “raw materials.” Without a proper supply of these “raw materials” of perception and observation, the Constructive Imagination cannot proceed to continue and create those edifices of creative images which serve as the models or patterns of the subsequent materialization. Remember always, that the Constructive Imagination cannot create “something out of nothing.” Without having first sown the field of memory with the seed of perception and observation, there can be raised no crop of Constructive Imagination.

The child with three blocks is limited in his building operations—give him nine blocks, and he will be able to effect many more combinations. This is just as true of the individual who wishes to employed effectively his Constructive Imagination: his limits are determined by the amount of perceptive material at his disposal. The Eskimo dwelling in the Arctic regions can never hope to create imaginative pictures of the things of the temperate or the tropical zones, unless, by some chance, he has gained a knowledge of the latter by means of books, pictures, or the descriptions of travelers. Even in that exceptional event, as Halleck says, “He must interpret all that he reads in terms of the scant shrubbery with which he is familiar, and his best imaginative picture of tropical foliage will be meager and dwarfed.”

You will do well to cultivate your powers of Perception and Observation, in connection with your work of developing your powers of Constructive Imagination. Consult some good text book on this subject. We feel justified in calling your attention in this connection to that book of this series entitled “Perceptive Power”; it will be found to contain practical instruction based upon

"Perceptive Power"; it will be found to contain practical instruction based upon the best scientific methods of cultivating, developing and training the Perceptive Powers and the faculty of Observation.

We scarcely need to point out to you that a very large part of the mental processes of any and all kinds are performed, wholly or in part, on planes or levels of consciousness below the planes or levels of the ordinary consciousness. Modern psychology has so thoroughly demonstrated this fact that we need do no more than to mention it here. As might be expected, the processes of Constructive Imagination are performed to a great extent in this way.

We might even say that the conscious performance of Constructive Imagination is limited to (1) the initiatory stages in which the germ of the creative process is carefully considered in consciousness, and the initial impulse is imparted to it; after which it is placed in the subconscious field for incubation; (2) the intermediate stages in which the partially incubated creation is raised to the plane of consciousness, there to be examined by the conscious mentality; adjustments, adaptations and suggestions of improvement added; after which the incomplete process is again relegated to the subconscious levels; and (3) the last stage in which the practically completed creation is raised to the levels of consciousness for a final inspection; here the "finishing touches" are added and the work is completed. The greater part of the process, you will note, is performed on the subconscious levels or planes of the mind.

Hoffding says: "The interweaving of the elements of the picture in the imagination takes place in a great measure below the threshold of consciousness, so that the image suddenly emerges in consciousness complete in its broad outlines, the conscious result of an unconscious process." The above statement, however, should have contained the proviso that the subconscious processes referred to were performed only after (and because) the conscious mentality previously had been actively employed in earnest and concentrated consideration of the subject in question.

The autobiographies and biographies of men of genius, great inventors, great scientists, and others actively employing Constructive Imagination, are filled with illustrations of the workings of the subconscious faculties of the mind; these show conclusively the important part played by these "below the surface" mental activities in all creative and inventive thought.

While the activities of the Constructive Imagination proceed more or less freely, or even spontaneously, and cannot properly be reduced to a mere mechanical form of procedure, nevertheless there are certain general stages or steps of the process which are sufficiently determined in form to be subject to classification. The following general classification is offered with the understanding that it is not rigid nor exclusive; it is merely an attempt to picture understanding that it is not rigid nor exclusive, it is merely an attempt to picture the several apparently separate steps or stages of a process which, in reality, is continuous rather than composed of separated parts.

(1) The Germ stage. This is the stage of the first general thought concerning the nature of the thing sought to be created by the Constructive Imagination. A writer has stated it as, “the first idea coming to the mind as a possible solution of a problem which has been put to one, or has ‘struck’ him, by reason of his needs and requirements, or those of others, and which has assumed nebulous form by reason of his previous observations, studies and researches.”

The energy of this germ is supplied by the “desire Feeling” arising from the needs of the individual, or those of others which are known to him, and which represent obstacles to the efficient expression of his nature. This desired fuller expression may be in the direction of selfpreservation, health, welfare, protection, or general comfort; or that of military or commercial supremacy or success; or that of sexual expression, with its many secondary forms of manifestation. Again, it may be in the direction of mechanical invention and construction, in response to the “mechanical instinct”; or that of artistic production; or that of social reforms and improvements. Likewise, it may be in the direction of knowledge of science or philosophy; or that of religious or theological interpretation or explanation, and all that pertains to these. In short, every form of desire, feeling, emotion, need, lack or want—every “frustrated purpose”—every emotional state which tends to manifest in willaction—may supply the motor or energizing element in the germ of Constructive Imagination.

Around this energizing element are loosely gathered the general ideas connected with the discovery and creation of that which will fill this want, satisfy this desire, comfort this feeling, fill this emotional void. The germ, so constituted, has been described by a writer as “an embryonic, unstable, and uncoordinated manifestation of the creative imagination—a transition stage between passive reproduction and organized construction.”

(2) The Incubation Stage. This is the stage in which the germ rests in the womb of the subconscious mentality. Here the mind operates along the lines of both conscious and subconscious activity. The conscious mentality observes the new ideas to which the interested attention now is directed by reason of the demands of the incubating germ in the subconscious mental womb, and then passes them down to the subconscious plane, there to be absorbed, assimilated and combined with similar ideative material. The subconscious mentality searches the stores of memory for associated facts, ideas and images which may be combined with the material of the germ or embryonic image.

Of this stage, a writer says: “The incubation is often very long and painful; or, again, even totally unconscious. Instinctively as well as voluntarily or, again, even totally unconscious. Instinctively as well as voluntarily (subconsciously as well as consciously) the mind brings together all the materials that it can gather.” Another writer says: “Here is the germ, the principle of unity, the centre of attraction, suggesting, exciting, and grouping the proper association of images, in which it becomes enwrapped and organized into a structure—an ensemble of means converging to a common end.”

(3) THE DELIVERY STAGE . This is the stage in which the developed embryo—the evolved germ, with its accumulated associated and related images grouped around it in logical order—is raised to the plane or level of consciousness, and is “born” into the world of conscious thought and cognition. Here the happy subconscious and conscious parents exclaim: “Unto us a child is born!” As a writer says: “When the latent (subconscious) work is sufficiently complete, the idea suddenly bursts forth. It may be at the end of a voluntary tension of mind; or it may be on the occasion of a chance remark, tearing the veil that hides the surmised image.”

The child of Imagination, so born into the world of objectivity, must be carefully handled and provided for. It must be nursed until it is strong enough to adapt itself to its new environment. The Imagination must be drawn upon (as the breasts of the mother are drawn upon for milk) in order to provide for the offspring. The young idea may perish if it is denied proper clothing and food. It must become gradually habituated to its new environment; undue exposure to the winds of objectivity may weaken or even kill it. This is more than a mere figure of speech—it bears a close resemblance to actual facts of experience, as many inventors and parents of new ideas know to their sorrow.

IV
THE BUILDER AND THE PLAN

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IN THE processes of Efficient Constructive Imagination, directed by a definite purpose and toward a determined end, you will find it advantageous to follow the general rule given below. This rule, which is the result of a careful study of the requirements of the case made by competent investigators of the subject, is not a hardandfast rule to be observed absolutely by you under all circumstances; rather it is a general framework of the actual method to be followed by you, the special details being supplied by yourself. Rightly understood and intelligently adapted by you to the special circumstances of particular cases, this rule will be found to meet the requirements of practically all the cases likely to require your attention.

General Rule

I. Create a clear mental picture of the general idea representing your Definite Purpose, i. e., the particular end which you wish to accomplish; the particular obstacle which you wish to overcome; the particular result which you wish to obtain; the particular desire which you wish to satisfy; the particular ideal which you wish to make real; the particular idea which you wish to materialize in objective form.

II. Form a comprehensive picture of the whole field of the proposed undertaking; get a comprehensive and inclusive view of the whole field of the business into which you purpose embarking; see the whole enterprise in all of its general aspects; compose a comprehensive idea including the whole matter under consideration.

III. Make a written list of all of the probable factors involved in the problem or undertaking; compile a list of all of the probable elements involved in the working out of the matter; gather together all of the ideas of the things at all likely to be called into the creative process; have within easy reach the ideas of all of the materials likely to be employed in the construction of the ideal form which you wish to materialize.

IV. Classify these ideas, elements and factors according to their general nature, their general uses, their known relations and associations; crossindexing them under appropriate headings, and referring to the lesser elements, parts, or factors of which each is composed. Diagram and chart these ideas according to your system of classification, so as to have the whole matter under your mind’s eye, and so that you may be able to grasp the arrangement at a glance without having to hunt for scattered items.

V. Weigh the various factors one against the other, taking into consideration the associated and related values of each in the general idea, plan or purpose. Determine in this way which are the primary factors involved; which are the secondary; and which are the lesser values. Concentrate on the prime factors, and make these the central points in your process of Constructive Imagination—the focal centres around which you purpose grouping the associated factors or elements.

VI. Experiment by tentatively placing the secondary factors in association with and relation to the prime factors, regardless of how improbable or incongruous at first may seem such association and relation. Around the letter “A” build alphabetblock combinations of the letters B, C, D, E, F, G, etc., blocks, to see if they “make sense,” or if they suggest anything of rational meaning to you. Discard all combinations that seem lacking in utility—but only after actually making the test and experiment. Continue this until you have secured satisfactory results. Where there are several apparently satisfactory, or fairly promising combinations, weigh these one against the other to determine their comparative values, discarding the lesser values, and retaining the greater, until you have secured the “survival of the fittest.” Then proceed to test out the lesser factors in the same way, working out all the details of the plan.

VII. Having reached at least a fairly satisfactory working plan, idea, invention, or solution of your problem, you should then carefully detach yourself” from it—you should move from your personal point of view, and try to see it as others will see it. Try to imagine the effect it will have on the persons whom you wish to be interested in your finished product; how it will meet their requirements, satisfy their wants, arouse their desires for it. Your own created conjunction, plan, method, design or invention naturally will seem to you as the infant appears to its mother—no mother is an unprejudiced critic of her own baby. You must see the thing as others will see it, in order to arrive at an intelligent idea of the actual degree of utility possessed by your invention, creation, composition, or contrivance. You must employ past experience, reason, judgment, discrimination and cool decision in this final testing process.

In the present, and in several following sections of this book, we shall ask you to consider in further detail the several divisions or principles composing the abovementioned General Rule, together with certain instructions designed to promote the effective application of each of these special points.

In the General Rule of Efficient Constructive Imagination, the first step is that of: “Creating a clear mental picture of the general idea representing your Definite Purpose, i. e., the particular end which you wish to accomplish; the particular obstacle which you wish to overcome; the particular result which you wish to obtain; the particular desire which you wish to satisfy; the particular ideal which you wish to make real; the particular idea which you wish to materialize in objective form.”

Definite Purpose is an essential characteristic of all true Constructive Imagination. This Definite Purpose may not be the actual purpose to objectify a subjective image already created in the mind—though often it is precisely this purpose of externalizing the created internal image. More often, however, the Definite Purpose is that of overcoming an obstacle; supplying a perceived want; discovering an efficient method of performing certain work. There is always present a “fixed idea” supported by a “fixed feeling.” The more definite the purpose, the more directly does the creative work proceed to its end. The more persistent the feeling and the desire inspiring it, the stronger is the urge toward the objective materialization.

Halleck says of this characteristic of the Creative Imagination: “The Constructive Imagination is always characterized by a definite purpose, which is never lost sight of until the image is complete. A child starts to build a house out of blocks. These are often changed and taken down many times, before the form in which they are built is such as to fix the growing, purposive image in the child’s mind. Before an architect builds a house, he must form successive images, which he alters whenever they conflict with the general plan of that special dwelling. An inventor often spends years in changing and recombining the images of parts of his machine, but he is all the while dominated by a Definite Purpose. The images must be altered until matter poured into their mold fulfills the aim of the inventor.”

We would here, however, caution you against harboring the idea that the Definite Purpose is a crystallized, fixed, unchangeable archetype which the inventor strives to represent as best he can in material, objective form. Rather, the Definite Purpose is an evolving, developing Idea, moving forward as do all living forms. It advances and, usually, gradually takes on new and better forms and details; also, it frequently discards as inefficient or impracticable some of the forms or details which it had accepted at the start.

As a writer has said: “The Creative Ideal arises in the inventor and proceeds through him. Its life is a ‘becoming’ process, and not an unchangeable fixed form. Its ‘fixed’ character consists of its Continuity and Definite Purpose. * If we liken creative imagination to physiological generation, this Creative Ideal is the ovum awaiting fertilization in order to begin its development. * The Creative Ideal is a creative image tending to become real."

Before you may expect successfully to accomplish creative mental work, you must know, at least in a general way, just what you wish to create. You must select at least the general goal toward which you desire to journey. You must not be content to sing, in the words of the familiar ballad, "I don't know where I'm going, but I'm on the way." You must sketch at least the general map of the country over which you wish to travel, and to indicate with at least a fair degree of definiteness the place at which you hope to arrive at your journey's end.

We do not hold that you must necessarily work out a detailed map of that country—the details you may fill in as you proceed. Neither do we hold that you should necessarily make a mark at some particular part of the map to indicate the place at which you expect to settle down—you will be better able to do this when you arrive at that general part of the country toward which you are journeying. We do insist, however, that you should know the general direction in which you are headed. The early settlers of America knew that they were "Going West," and most of them had a very fair idea as to just what particular section of the Far West most attracted their interest and held their attention. The matter of the precise, exact location of the place at which they expected to "take up land" was usually left to be determined when they arrived on the general scene, and had a chance to "look over" the places still open to them for settlement. This is about as much as we can ask for from you in the matter now under consideration.

All true exercise of the Constructive Imagination is inspired by a want, a lack, an obstacle, a problem, or a "thwarted purpose"—the latter being stated by an eminent psychologist to be "the occasion for all reasoning." If your every want were satisfied; if you suffered no lack; if there were no problem requiring solution, no obstacles to be overcome, no "thwarted purposes" present in your experience; then you would never be called upon to exercise your powers of Constructive Imagination. Your want, your lack, your unsatisfied desire, your "thwarted purpose"; these call into activity the creative powers of your mind.

It may not be always quite dear to you what constitutes the prime factors of your want, desire, lack, problem, or "thwarted purpose"; you may find it necessary to "boil down" the thing, evaporating the excess fluid in which this essence is dissolved. You must get to the real essential elements of the problem—get "down to brass tacks." Here, as in many other instances and cases, you will find it helpful to "think with your pencil," i. e., to express in written words the essence of the somewhat hazy general idea which is present in your mind as representing your problem or want. Unless you have practiced this plan, you can have no adequate conception of its value to you in thinking and planning.

In “thinking with your pencil” for the purpose of discovering the prime factors or essential elements of your problem or purpose; you must strive to get down to the bottom of the subject—to reach the centre of the thing. Once having found this, you may work backward and forward in any direction from that focal point. The focal point may be discovered by determined “pencil thought” upon the following two questions, viz.: (1) “What is the obstacle which I wish to overcome; what is the nature of this ‘thwarted purpose’; what is the gist of the difficulty; and (2) What is the first and main factor or element of my purpose in this matter; what is it necessary for me to accomplish; what is the general end to be accomplished; what is ‘the big idea’ which I wish to make real?”

Continue the task of analyzing and dissecting the subject until you finally reduce it to its ultimate elements of Definite Purpose. That Definite Purpose is always there, though usually hidden by a mass of comparatively nonessential ideas. It is your work to clear away this mass of encumbering material of thought, so that you may bring into plain view the precious thing at the centre of the mass. Or, employing another figure, it is “up to you” to carve away the mass of stone which hides the figure of your ideal—that ideal which is crying for release from the encumbering material; just as the sculptor with his chisel releases the hidden form of his ideal creation.

Your Definite Purpose once discovered, it becomes your Definite Ideal—the focal point around which is built the entire structure of your creation. The Definite Ideal is like the grain of sand which exists at the centre of every pearl, and about which the pearly material has gathered. It is “the big idea” around which your Constructive Imagination builds, deposits, and accumulates its wealth of material. Your Definite Ideal represents your desire, need, want, purpose, plan, design—it is the vital germ of the entire future organism—it is the seed from which will spring the downwardpressing roots, and the upward-pressing stalk. Without it there would be no creative growth. In the degree of its strength, definiteness, and clearness of form, so will be the degree of perfection and vigor in that which springs from it.

The importance of discovering and uncovering the Definite Ideal is not confined to its effect upon your conscious mental activities; its effect upon your subconscious faculties and powers of imagination is even greater still. By a clear conception of your Definite Ideal, and by its repeated impression upon your subconscious mentality, the idea becomes firmly, deeply and clearly “set” in the substance of the latter; and, thereafter, the subconscious faculties work steadily toward the end of the successful accomplishment of the purpose and ideal thus impressed upon it. The importance of this is realized only when you stop to think that over eightyfive percent of the activities of the mind are performed below the levels or planes of your ordinary consciousness. The fifteen percent of the work performed by your conscious faculties is confined largely to the task of supplying the subconscious faculties with the proper materials for their work, and to adapting, shaping, testing, and applying the manufactured product of the subconscious workshop.

Once having discovered and uncovered your Definite Ideal, you should strive to make as clear and definite a mental picture of it as possible. Keep the general picture in mind—either directly in consciousness, or else "at the back of your head" so that you will know that it is there even when you are not looking at it. Keep the "big idea" always in mind, consciously, subconsciously, and superconsciously. Get the "fixed idea" and the "fixed feeling" so firmly "set" in your mind that it could not be dug out without breaking up the mind itself. This Definite Ideal—this "big idea"—must be the mental picture, the ideal form which your entire mental being is striving to make real, to materialize, to objectify. Let no other mental picture rob this "big idea" picture of its prominent position. Hang it in your mental picture gallery in such a position that it will catch your mental eye the first thing in the morning, and the last thing at night.

Having firmly established your Definite Ideal, you should next proceed to mapout your general field and to note its prominent landmarks. In the words of the second section of the General Rule, you should: "Form a comprehensive picture of the whole field of the proposed undertaking; get a comprehensive and inclusive view of the field of the whole business into which you purpose embarking; see the whole enterprise in all of its general aspects; compose a comprehensive idea including the whole matter under consideration."

In this process you need but to follow the general principles which already have been presented to you in the instruction concerning the discovery and visualization of your Definite Purpose—your Definite Ideal. These principles may be stated in condensed form as follows:

(1) "THINK WITH YOUR PENCIL ." Write down all of the ideas concerning the general field and plan, and then compare these for the purpose of selection. Eliminate the nonessentials, cancel the duplications and contradictories, and arrange the selected items in a logical and orderly classification. In short, make a chart or diagram of the general field and plan, showing the ground to be covered, the obstacles to be overcome, the strong places, the weak points, etc., etc., You will do well to bestow sufficient care and attention upon this task, for your chart will be to you what his map of the battlefield is to the commanding officer.

(2) "VISUALIZE YOUR MAP ." Study your map until you can easily visualize it.

Learn it “by heart” so that it will become as familiar as your “A, B, C’s,” or your Multiplication Table of childhood days. Impress your map upon your memory, so that you can bring it at will into conscious representation or recollection.

V

THE MENTAL LABORATORY

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THE THIRD section of the General Rule tells you to: “Make a written list of all of the probable factors involved in the problem or undertaking; compile a list of all of the probable elements involved in the working out of the matter; gather together all of the ideas of the things at all likely to be called into the creative process; have within easy reach the ideas of all of the materials likely to be employed in the construction of the ideal form which you wish to materialize.”

Here you proceed to supply the Constructive Imagination with the raw materials for its creative processes. You have seen that the Constructive Imagination does not, and cannot, create “something out of nothing.” Instead, it creates by combination, adaptation, adjustment, transformation—always employing the material which you furnish it for the purpose. Therefore, you must supply it with the kind of mental images which are best adapted for the creation of the new forms, images or ideas which contribute to the manifestation of your Definite Purpose—your Definite Central Ideal. This material (composed of mental images) is then employed both by your conscious mentality and by your subconscious mentality, in their work of weaving or fusing the fabric or form of the necessary new images.

You must get busy at this point—you have much real work ahead of you here. You must begin by acquainting yourself with the list of the things which seem likely to come into use in the working out of your Definite Purpose—your Definite Ideal. You need not be absolutely certain that all of the material being gathered in by you for this purpose really will prove necessary or even valuable in the process; gather in all that seems “at all likely” to be of some use. In case of uncertainty on this point, give the material the benefit of the doubt, and add it to your list—you may discard it later, if need be. All that you need to do at this time is to gather together such materials as seem likely to be worth consideration in the matter. And, note this, make a written list of all such items of promising material; for you will be called upon to do considerable “thinking with your pencil” in the work ahead of you.

In the first place, you must fairly saturate yourself with the subject represented by your Definite Purpose and Definite Ideal, the achievement of which is so insistently desired, so confidently expected, and so persistently willed by you. You must learn at least the name and general character of every thing connected with or related to that subject—if but even remotely related to it. This, because the images or ideas of these related things are precisely the “stuff” upon which your Constructive Imagination must depend for the materials which it must weave or fuse into newer and more efficient images.

Every thing that ever was invented, created or composed by the Constructive Imagination, is constituted of several elements; and these elements previously existed as separate though related ideas—the same kind of ideas which you are now trying to accumulate as raw material. The men who invented, created or composed those new things were dependent upon these separate images or ideas for their material—without them these men could not, and would not have invented or created those new images. You are now in the same position as were they before their work was really begun—or rather, before their Definite Purposes and Definite Ideals had begun to assume clearly defined form and proportions.

Morse, Stephenson, Marconi, Edison, and the rest of the inventors, were once “in the same boat” in which you are now. To duplicate their processes, you must gather together the raw materials just as they did. This should be plain enough for you; but do not proceed further until this truth is thoroughly grasped and appreciated by you. You must be well grounded in the facts of this fundamental principle before you properly may proceed to set the same into creative activity. There is no royal road to Constructive Imagination. All, high and low, always have, must now, and must always hereafter, travel the same common road leading to the goal. This “all” includes yourself.

A moment ago, we told you that “you must fairly ‘saturate’ yourself with the subject represented by your Definite Purpose and Definite Ideal, the achievement of which is so insistently desired, confidently expected, and persistently willed by you. You must learn at least the name and general character of every thing connected with or related to that subject—even remotely related to it.” But just how are you to saturate yourself with such knowledge? Just how are you going to know at least the name and general character of everything connected with or related to that particular subject? The correct answer to these questions involves a most important method of the scientific application of Constructive Imagination, and you should consider carefully the following information given as the answer.

Consider this proposition: If some very wealthy man were to call you into his office and then make you the following offer, you would accept it at once, and would proceed to devise the proper means to accomplish the task and win the reward—there would be no hesitancy on your part about accepting it, we are sure. Here is the hypothetical rich man's offer to you: "Mr. Blank, I want someone to prepare for me the fullest and most complete list possible of the things concerning or related to this particular subject (here naming the subject of your Definite Purpose and Definite Ideal). I will give you a salary of double the amount you are now earning, and also pay all your expenses, while you are conducting the search and preparing the list. When you have completed the list, if it is found to meet the requirements of reasonable completeness and perfection, I will make you a present of one hundred thousand dollars. Will you undertake the task?" What would be your answer? You would accept, of course.

Then, what would be the first steps in your preparation of the list? Well, you would begin by reading the best textbooks covering the general subject—starting off with the descriptive articles treating upon it which you would find in the best encyclopaedias. You would saturate yourself with the subject. You would consult with persons employed in occupations necessitating at least a working knowledge of the subject. You would read the trade journals circulating among those engaged in such callings—not forgetting to read the advertisements. You would carefully consider the pricelists and catalogues of houses dealing in the supplies required in those branches of work. In short, you would seek in every possible direction, and from every possible source, for the names of the things concerning or related to that special subject.

You would seek every possible "association" of that subject—the subjects closely associated with it, and having some practical relation to it. You would discover these associations by asking yourself:

(1) What is this thing?
(2) Of what is it composed?
(3) What is its purpose?
(4) For whose use is it intended?
(5) What is its past history—its evolutionary story?
(6) What are the things most resembling it?
(7) What thing is most unlike it—its "opposite?"

and many more questions of that sort. You would seek to fill your mind with all the essential images connected with or related to your subject.

But you would not be satisfied with merely learning the names of these connected or related things—though even these are of great importance, and really form the first step of your task. You would seek also to learn the meaning of those names. You would consult the best dictionaries, reference works, encyclopaedias, etc., for the meaning of one term, you would uncover other terms closely associated with the one you are "running down"—then you would search for the meaning of these new terms. You would learn the past history—

the story of the evolution of the prime factors of your special subject. You would learn the various attempts to solve certain of the problems involved; the failures and successes. You would learn the various theories advanced in the history of the subject, and the answer and objections to each. In short, you would fairly saturate yourself with the known facts concerning the subject, and the subjects associated with it. You would know the name of every thing involved in the subject, and the meaning of that name.

Briefly, you would fill your mind with the “mental images,” concepts, or ideas of each and every thing connected with or related to that subject. Of course, you would use your pencil in noting down these names and their meaning—you would “think with your pencil.” You would arrange your facts into classes—minor classes forming greater classes and so on. You would have on your list every important element involved in the matter. You would know what each of these meant—you would have an adequate conception of each and every one of these elements. You would not be satisfied until your list was made as complete and as comprehensive as possible. The one hundred thousand dollar reward would inspire you; but, as you worked, the growing interest in the task itself would urge you on—you would have awakened the “creative instinct” which had been lying dormant within you.

Well, then; this is just the way for you to go to work concerning the subject of your Definite Purpose and Definite Ideal. What you would do for the millionaire, you must do for yourself. You must work for yourself just as faithfully as you would work for such an employer. The same spirit must inspire you—the same interest must urge you on—the same “creative instinct” must be awakened. Here is what you must accomplish in this stage: You must make an inventory of all the essential elements involved in your special subject; and each name on that inventory must be so well understood by you that it constitutes a definite mental image, concept, or idea.

The ideal inventory of “important elements” must include (1) every discoverable important thing employed or used in connection with the subject; (2) every discoverable important fact concerning that subject; (3) every discoverable important item of information concerning the essential application of that subject; (4) every discoverable important event or experience in the history of that subject; (5) every discoverable important cause affecting that subject; (6) every discoverable important effect produced by that subject; and (7) every discoverable important law, principle, or method employed in the processes connected with that subject.

You must know (1) of what the thing is made; (2) how it is made; (3) who makes it; (4) who uses it or may use it; (5) what the users need it for, and how they use it—and how others may use it, and the other ways in which persons may use it; (6) how it is sold (or may be sold) to those who use it; (7) the general methods of its distribution, and the extent of such. The above are but general suggestions: you must adapt them and add to them according to the special requirements of the case.

For the purposes of such listmaking, we make the following suggestions: Use freely a good encyclopaedia, preferably one having a classified index, or an efficient system of crossindexing. Use trade or professional textbooks, encyclopaedias, dictionaries, reference works, *etc.* Read the trade or professional journals relating to your subject—paying due attention to the advertisements—for advertisements, properly read, constitute a rich mine of suggestive ideas.

Before we pass on to the next step in the process of Constructive Imagination, we would again emphasize the importance of having a definite, clear idea or mental image back of every name or term representing an essential element of your problem or subject. A name or term without an associated meaning is like a skeleton without flesh, nerves and muscles—and, above all, without life. You do not know a thing merely by knowing its name—you know it only in the degree that you grasp the meaning sought to be expressed by that name. Get acquainted with your dictionary—turn its pages and put flesh and meat on the bare bones of the mere names and terms that you know—breathe life into them.

Halleck says concerning this point: “The formation of accurate images is essential to the right culture of the imagination. A good house cannot be built out of shapeless brick. The use of words without definite corresponding images is fatal to imagination. If we study any branch of science without representing to ourselves by imaginative power the meanings of the various terms, our time is somewhat more than wasted, for we are forming a bad habit. ‘Molecular vibrations: ‘tension of the ether,’ ‘undulations of varying amplitude and length,’ ‘valves of the heart,’ ‘stamens,’ ‘peltate leaves,’ ‘Gothic arches’—these are terms which should never be used without the ability to form sharp images in each case. A person who had been talking about defective flues as causes of fires, was asked to state plainly what he meant by ‘a defective flue.’ It was then seen that he had no clear image corresponding to the term, which was simply a mask for his ignorance. Persons who allow themselves to use terms in this way must not expect to have much imaginative power.”

Let your “meanings” of names and terms take on the aspect of mental pictures, or images, of the thing represented by the names. “See” the thing in your “mind’s eye” when you are intently thinking of it—visualize it into mental life and vigor—and it will take on a world of new meaning to you when you wish to employ it as an element of Constructive Imagination. A “lively wish to employ it as an element of Constructive Imagination. A “lively imagination,” in the true meaning of that term, is an imagination in which the images are “alive,” and not mere lifeless verbal skeletons of things long since passed out of actual, moving existence. Breathe the breath of life into your mental images.

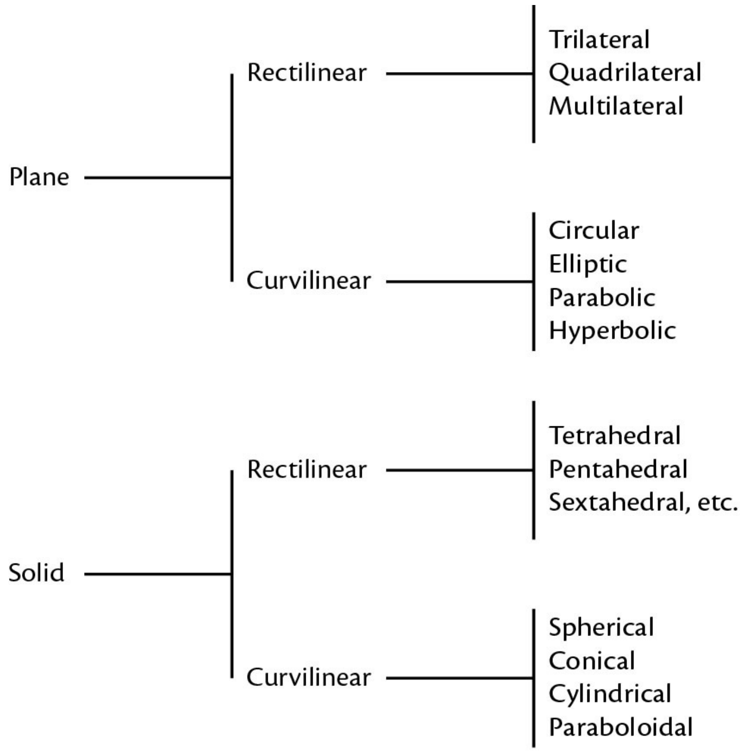
The fourth section of the General Rule tells you to: “Classify these ideas, elements and factors according to their general nature, their general uses, their known relations and associations; crossindexing them under appropriate headings, and referring to the lesser elements, parts, or factors of which each is composed. Diagram and chart these ideas according to your system of classification, so as to have the whole matter under your mind’s eye, and that you may be able to grasp the arrangement at a glance without having to hunt for scattered items.”

By following this method, after having accumulated your materials of Constructive Imagination, i. e., your concepts, ideas, or mental images of the elements involved in the future creation of new images, you will arrange them according to some logical system of classification. In this way you file away each particular concept or idea according to its proper place in a more general class, and, thereby, you are able more easily to find it when you need it. This plan, as compared with that of simply piling your ideas and concepts in a miscellaneous heap, is akin to the scientific method of filing away correspondence in a filing cabinet as compared with that of simply throwing the letters together in a barrel, box, or large drawer.

A business man is able to find the letter he needs, simply by going to his file and placing his hand on the proper compartment; he has an immense advantage over the one who has to hunt through a large mass of unfiled correspondence. It is not enough to have the idea of a thing—it is necessary to know where to find that idea when you want it. Psychology informs us that one may far more easily remember facts filed in the memory records according to some system of logical classification, than where the facts simply exist “‘somewhere in the mind.”

Your classification of concepts or ideas should be according to the general nature of the ideas, their natural associations with other objects, their uses. For instance, in your mental file of “Building Materials,” there would be contained the concepts of Stone, Clay, Brick, Iron, Steel, Lumber, Concrete, Cement, Tile, *etc.* In your mental file of “Metals,’” there would be found the records of Iron, Copper, Gold, Silver, Nickel, Zinc, Platinum, Lead, Tin, Antimony, Manganese, Mercury, Aluminum, Cobalt, Tungsten, *etc.* In your mental file of “Mechanical Devices,” there would be filed your records of Axles, Shafting, Wheels, Levers, Pulleys, Cranks, Cams, Eccentrics, Winches, Windlasses, Inclined Planes, Wedges, Toggle Joints, Endless Screws, Belts, GearWheels, Gearing, Couplings, *etc.* In your mental file of “Fibres and Textiles,” there would be placed your records of Cotton, Flax, Hemp, Jute, Linen, Manilla Hemp, Noils, Ramie, Shoddy, Silk, Organzine, Floss Silk, Wool and Worsted, Coir, Artificial Silk, Artificial Cotton, Vegetable Silk, *etc.* In your mental file of “Dairy Products,” you would place your records of Milk, Skim Milk, Casein, Cream, Butter, Cheese, Buttermilk, Milk Sugar, Ghee, Kephir, Koumiss, Whey, *etc.* The above illustrative examples should be sufficient to indicate the general idea of efficient and practical classification.

Each general classification, moreover, should be subjected to sub-classification. Large classes should be divided and subdivided into the lesser classes. Small classes should be raised to higher and still higher classes, and so on until the highest general class is reached. The following table illustrating “Geometrical Figures” will serve as an example of such classification;


Plane
Rectilinear
Trilateral
Quadrilateral
Multilateral
Curvilinear
Circular
Elliptic
Parabolic
Hyperbolic
Solid
Rectilinear
Tetrahedral
Pentahedral
Sextahedral, etc.
Curvilinear
Spherical
Conical
Cylindrical
Paraboloidal

In the above illustration we have the smallest class of figures grouped according to its most positive quality; this group raised to the respective class of Plane or Solid, as the case may be; and this last class included in the general class of “Figures.” One having at hand this table, would have a complete index of his mental images representing the various forms included in the general class of

“Geometrical Figures.” He would have a map or diagram of his knowledge of the subject; it being understood that each of the above terms must be accompanied by a clear mental concept of each figure—a dear “meaning” of each, capable of being stated in the terms of logical definition.

The ideal theoretical system of classification would really be that in which each article was classified according to all its characteristics, its uses, its possible combinations, its associations, its relations, *etc.* Such a system, however, would be well nigh impossible; and, for that matter, would be far too complex and cumbersome for ordinary practical use. But you should not lose sight of the general principle, nevertheless.

The ideal for practical use would be a classification showing: (1) every possible use or end to which a certain thing might be applied, employed or directed; and (2) every possible thing which might be applied, employed, or directed to a certain use or end. The nearer you approach to this ideal, in your work of classification of the things concerned with, connected with or related to the general subject of your Definite Purpose and Definite Ideal, the better will be your chances of the successful achievement of that purpose, the successful realization of that ideal.

It is said that a certain eminent inventor possesses a very complete index, and series of crossindexes, of nearly everything concerned with the general field in which he is working. For instance, he has lists showing (1) all the discovered uses to which each and every such thing has been put; the discovered effects of its combinations with other things; the things most nearly related to or resembling it; and, (2), each and every such thing which has been discovered to be possible of use, employment and effect in the direction of producing or effecting a certain result, effect, combination or composition. In short, he has the causerelations and the effectrelations of every object on his list, noted and classified, indexed and crossindexed.

When this inventor wishes to know the possible causes of a desired effect, he turns to his indexes, and the information is at hand. Likewise, when he wishes to know the possible results and effects related to a particular thing, he puts his hand on the information in the same way. The list is kept checked up and posted by a corps of assistants who note the reports contained in the scientific journals, etc., and also the results of their employer’s own original experiments. He has built up, and maintained, a veritable encyclopaedia of information relating to the things concerned with his own particular line of work. Consequently, he not only has a wealth of valuable information on hand, but he also saves an immense amount of time and labor when he is engaged in actual experimental and inventive work.

While the illustrated instances above cited represent extreme cases, yet they serve to bring out the principle involved. It is not expected that you should undertake any such elaborate system of classification; yet you should not fail to employ its general principle to the highest degree of which you are capable, or which you find possible under the circumstances. All else being equal, the person who has (1) the greatest store of concepts or mental images concerning the general subject of his Definite Purpose and Definite Ideal; and who (2) has that material the most thoroughly classified and indexed, either in his memory or mechanically; that person will manifest the highest degree of success in his work of Constructive Imagination.

You will do well to impress upon your memory all new facts arranged according to their logical classification. You will do well also to use your pencil in making written lists of the things involved in your creative work. In short, in every possible manner and by every possible method seek to (1) Acquire concepts, ideas, or mental images related to your Definite Purpose and Definite Ideals; and then (2) Classify these concepts, ideas, or mental images according to a definite, logical, scientific plan, so that you may find them easily and quickly when you need them in the work of Constructive Imagination. With wellselected materials, in sufficient amount and stored away systematically so that you may "put your hand on them" when needed, you will have progressed very far on the road to the achievement of your Definite Purpose and Definite Ideal by the processes of the Constructive Imagination.

Now then, when you have (1) acquired the concepts, ideas, or mental images related to your Definite Purpose and Definite Ideal; have (2) ascertained and thoroughly apprehended the full meaning of each of these items of material; and have (3) properly classified, indexed, and charted them so that you have them arranged for efficient reference; what have you at your command?

In the first place, you have compiled what may be called a "Thesaurus" of your ImageIdeas. A "Thesaurus" is, "A treasury, or repository: the term often applied to a comprehensive reference work, a lexicon, containing lists of words arranged according to the ideas or concepts which they express." A Dictionary contains a list of words, with the definition of each—the statement of the idea or concept which each expresses. A Thesaurus, on the other hand, contains lists of words arranged in groups, each group representing a certain general idea or concept which its several particular words express. When you wish to know the meaning of a word or term, you consult your Dictionary. When you wish to find the several words or terms expressing a certain idea or concept, you consult your Thesaurus; discovering there the term denoting the general class of ideas or concepts which you have in mind, you find arranged opposite it the several particular words or terms employed to express that class of ideas or concepts.

In the Thesaurus of ImageIdeas which you have compiled, you will find the imageideas related to, or associated with, the general idea or concept which you are employing in your work of Constructive Imagination. The smaller classes are grouped into greater classes, and these into still greater, and so on and so on, until under your Central ImageIdea you will find classified and grouped each and every particular related or associated imageidea. Stop a moment, and consider how valuable such a Thesaurus of ImageIdeas will be to you, or to any thinker, discoverer, investigator, researcher, or inventor, or business man, in the work of Constructive Imagination! The individual here performs his creative work surrounded by all the materials which he will require—all at hand!

Employing another illustrative figure of speech, we may say that, by following the previously mentioned plan of the collection and classification of the materials of imageideas, you have built and stocked for yourself a great and valuable Mental Laboratory. You have proceeded upon the same general plan as that employed by scientists in the creation of their experimental laboratories. In these laboratories—their workshops in which these scientists perform their experimental work—are to be found the various elements which, when combined in certain arrangements and proportions, produce the soughtfor synthetic compositions. The scientist in his laboratory, and in his actual work, follows the Same general plan which you are to follow in your experimental work along the lines of Constructive Imagination, i. e., he tries first this combination, and then that one, until he reaches the best working combination—the most satisfactory composition.

It is stated that Edison has perfected a similar laboratory, which he employs in his work of creative invention. It is reported that, several years ago, he proceeded to test out every conceivable substance which seemed at all possible of being used as a filament for the electriclight bulb; and that, step by step, by experiment after experiment, employing the process of test, trial, elimination, and selection, he finally settled upon the best possible known substance for that special purpose.

Luther Burbank is said to conduct his experimental work in Plant Creation in a similar way: he tests, trys, experiments; combines, separates, eliminates; and finally, selects and preserves the “fittest.”

Moreover, Nature, herself, in her creative evolutionary processes, is discovered to proceed along the same general lines; the history of Natural Evolution is but a record of ageslong series of experiments, tests, combinations, adaptations, and “natural selection,” ending in the “survival of the fittest” for the particular purpose at each particular stage of the process. The plan is but the taking of a leaf from the Book of Nature—it is based upon the sound, fundamental principles of Natural Creation.

Herbert Spencer once thought out a plan whereby the patterns for fabrics, woven, knitted, or printed, and for wall papers and other decorative material, might be easily and systematically discovered or created by means of the same general plan to which we have referred, and which is followed in laboratory work. His plan was that of combination and recombination of certain elemental patterns, figures, and designs according to a definite and systematic plan of test for desirable combinations and conjunctions. He said concerning this plan: “Could there not be a methodical use of components of designs, so that relatively few ideas should, by modes of combination, be made to issue in multitudinous products? And could not this be so done that draughtsmen might produce them with facility, the system serving, as it were, not as a physical kaleidoscope, but as a mental kaleidoscope?”

Elmer Gates, the psychologistinventor, is stated to have made many of his important discoveries and inventions in precisely the way indicated in our preceding consideration of Effective Constructive Imagination—the method of combining the elements of previously classified concepts and images. In fact, he is said to attribute his success in his inventive work directly to the psychological methods based upon this general principle, which he had previously worked out and systematized.

It is stated that Professor Gates has secured practically all of his many important discoveries and inventions in electricity and accoustics—his special branches of inventive work—in just this way. He is said to have spent several years and much money in acquiring the materials for his list of conceptimages which formed the elements of his constructive work in these branches. He is reported to have worked with a list of about 2,000 simple conceptimages in electricity alone, from which he has produced about 15,000 complex ideaimages. In acoustics, he is said to have worked with over 3,000 simple conceptimages, from which he has evolved nearly 10,000 complex ideaimages. Many believe that his methods and ideas, when finally known and adopted, will work a revolution in the world of inventive thought.

The general plan of the Mental Laboratory, or of the Mental Thesaurus, which we have outlined for you in this section of this book, is applicable not only for the inventor, the investigator, the researcher, but for the business man, the clerk, the salesman, the stenographer, or the worker in each and every line of business, trade or profession. The principle is universal and may be applied in every field of human endeavor and industry. In fact, it is not too much to say that some of the elements of this plan have been consciously or unconsciously employed by every individual who has worked his way up from a subordinate position to one of authority and command.

The essence and substance of the general idea is the gathering up and storing away of as many as possible of the facts associated with the work in which you are engaged—the ideas of the things likely to be needed at some time in that work—so that you may have them within easy mental reach at such times in which you have need for them. The task is twofold, viz., (1) the task of acquiring the necessary concepts, ideas and mental images in question; and (2) the logical, scientific classification and filing away of these facts, concepts and ideas, so that you may be able to “put your finger on them” easily and quickly when you have need for them. The individual who will saturate himself with these essential facts, and who will classify and store them away for future use, is certain to reap his reward of success, appreciation and achievement in his particular line of work.

Now then, let us proceed in the following section of this book to the consideration of the final steps or stages of the processes of Constructive Imagination; in them is performed the work of combination, adaptation, arrangement and composition of the elements or imageideas which form the “stock in trade” of your Mental Laboratory.

VI
THE LAWS OF INVENTION

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HAVING ACCUMULATED a sufficient store of ideaimage materials, selected according to the principle of probable value in your work of Constructive Imagination, with the intent of achieving your Definite Purpose and Definite Ideal; and having classified these materials according to logical order or special relations of use, etc.; you are now ready to proceed to the task of combining, adjusting, adapting and creating these materials into new images, ideas or concepts, according to new plans of association, correlation or coordination.

You should never lose sight of the fact that all work of Constructive Imagination consists of joining together things already known—but in new combinations and orders of arrangement, correlation, or coordination. All great inventions are the result of evolution in recombination. We may trace the history of the evolution of the electric telegraph, the telephone, the electric light, the steam engine, the automobile, etc., through their many stages. Someone invented some simple recombination, but was unable to complete the task. Another added some new recombination; still another discovered an improvement; and so on, until at the last, some inventor by a bold stroke of Constructive Imagination effected a more complete recombination, adding some new and important combinations, and the invention was perfected. No, not perfected fully; for in after years many other "improvements" were added, and the simple thing grew into greater perfection.

In the Field Museum, in Chicago, at one time were exhibited a series of models showing the evolutionary history of the locomotive. From the simplest and crudest beginning, the invention was traced along the course of its history, each decided improvement being shown. It was almost impossible at first to realize that the crude contrivances, the clumsy machines representing the first attempts, were the actual ancestors of the latest and most improved types of the modern locomotive—but such was the fact. In this connection, it is interesting to note that some of these earlier types were as truly the ancestors of the automobile, as of the locomotive.

The rapid progress in the late stages of the evolution of the modern automobile from the crude "horseless carriage" of a quartercentury further back, is a matter of personal knowledge to the middleaged man of today. But the automobile had a much earlier history, as you may see by reading the article upon “Automobiles, in any good encyclopedia. It may surprise you to learn that as far back as 1802 a steam roadcarriage was driven from Cambridge to London, England—a distance of over 90 miles.

It is said that the inflated rubber tire of the bicycle was an important factor in the rapid development of the modern automobile; and that the improvements in the gasoline engines, made possible by the development of the automobile, solved the great difficulty in the case of “flying machines,” and thus made possible the modern aeroplane. Here you have typical examples of the “recombination” principle in Constructive Imagination. The history of the evolution of the telephone is also worth study in this connection; look it up in some standard encyclopedia.

Ribot says concerning this fact of the evolution of inventions: “Mechanical and industrial imagination, like esthetic imagination, has its preparatory period, its zenith and decline: the periods of the precursors, of the great inventors, and of mere perfecters. At first a venture is made, effort is wasted with small result,—the man has come too early, or he lacks clear vision. Then a great imaginative mind arises, blossoms; after him, the work passes into the hands of pupils, imitators, or perfecters, who add, abridge, modify. Such is the order.”

The history of the application of steam as a power for operating machinery is a long one; its beginnings are found in the Eolipile of Hero of Alexandria, its critical and thrilling period is found in the work of Newcomen and Watt, its period of fruitbearing lies in the present. The history of timekeeping, or time-measuring, instruments furnishes us with another example of the evolutionary progress of invention. First, came the simple Clepsydra, or waterclock, in which time was measured by the flow of water; then came a watergauge causing a hand to move around a dial; the two hands, indicating hours and minutes, respectively. Then came a great improvement, i. e., the addition of weights, by means of which the Clepsydra became a true clock; this improved clock was at first cumbersome and massive, but gradually became smaller and lighter. Then, TychoBrahe contrived a clockform capable of measuring seconds of time. Then came another great improvement, i. e., Huygens’ invention of the spiral spring replacing the weights; the clock gradually evolved into the crude, large and cumbersome watch. The watch, in turn, by gradual steps evolved into the thin, small, and marvelously accurate modern watch.

Man observed the efficient natural instruments and implements of the lower animals—and began to improve upon them. He employed the models of the sharp cutting teeth of the rodents as the designs for his evolution of the axe, the chisel, the saw. From the woodpeckers, he borrowed the idea which he gradually worked out in the form of the auger, the gimlet, the wimble. From the tigers and other carnivorous animals, he took his model for his crude knives and other cutting implements. From the beaver, he learned how to make and use the trowel. From the claws of the digging animals, he evolved the idea of the hoe and the rake. From the fish’s fin, he secured the rudimentary idea of the oar. From the wing of the bird, he acquired his first idea of the sail. From the spinning insects, he learned the nature and use of the spindle and distaff. From these humble beginnings arose the marvelous array of the highly efficient implements, tools and machinery employed by civilized man today.

More than this: from his original weapons of offense and defense, the battle-axes and clubs, he evolved his tools of work such as the hatchet, the treecutting axe, the hammer. The lifting power of the battleaxe, or warclub, empirically discovered, gave him his first idea of the principle of the lever. The use of the rude sail developed the idea of the windmill; the rolling log in the water suggested the waterwheel to him—the waterwheel, first employed to grind grain, afterward was used to saw wood, lift heavy materials, move great hammers. From these rude applications of natural power, he gradually developed the higher and more complex forms now in common use. The use of the horse and the ox to pull trees and logs, itself an adaptation, gradually evolved into the use of these animals to pull chariots and wagons; these in turn were the beginnings of the motorvehicles of today.

Ribot says: “Every invention, great and small, before becoming a fixed and realized thing, was first an imagined idea, a mere contrivance of the brain, an assembly of new combinations or new relations. In inventions, man has imagined to a great extent. By the very law of the complexity of inventions, all inventions are found to be grafted upon one another. In all the useful arts, improvements have been so slow, and so gradually wrought, that each one of them passed unperceived, without leaving its author the credit for its discovery. The immense majority of inventions are anonymous—some great names alone survive. But, whether individual or collective, Imagination remains Imagination. In order that the plow, at first a single piece of wood hardened by the fire and pushed along by human hand, should become what it is today, through a long series of modifications described in special works, who knows how many imaginations have labored! In the same way, the uncertain flame of a resinous branch, guided vaguely in the night, leads us through a long series of inventions to gas and electric lighting. All objects, even the most ordinary and now common, that now serve in our ordinary, everyday life, are ‘condensed Imagination’.”

One is impressed by the striking analogy between the processes of Invention, as just described, and the processes of “grafting” in horticulture. Horticultural “grafting” is defined as: “The process of taking a shoot or scion cut from one tree or shrub, and inserting it in a vigorous stock of its own or a closely allied species, so as to cause them to unite, and thus to cause the graft to derive a larger supply of nutritive power than it could otherwise obtain.”

By reference to the history of any invention—we have given actual illustrations of several—you will see that the new ideaimage always is grafted upon the stock of some older ideaimage. The new contrivance is the graft of a new contrivance upon an earlier contrivance either of Nature or of Man. Nature also is seen to proceed in the same way in her processes of Creative Evolution.

Bergson tells us that “Creation” and “Evolution” are but two names for the same universal creative process: all Creation is Evolution and all Evolution is Creation. He says: “A great creative process is in progress, sweeping everything along in its course. The actual present is all existence gathered up in this creative process. The past is also gathered up into it, exists in it, is carried along in it, as it presses forward toward the future. It is an unceasing becoming, which preserves the past and creates the future. It is Creative Evolution—a process in which Past, Present, and Future are involved.”

Psychologists and philosophers alike are in agreement concerning the fundamental fact that even the highest forms of Constructive Imagination are dependent upon the raw materials of reproduced senseexperiences; and that Constructive Imagination can build only with these materials, for it has no others with which to build. But this fact has been overemphasized—in some cases to even such an extent that the term “creative” has been tacitly denied to even the highest activities of the Constructive Imagination. This particular view is too often presented as “the whole truth,” the other half of which must be supplied in order to perfect the whole. We ask you to consider the following statements expressing and illustrating the opposing viewpoints; for we wish you to perceive the truth in both of its aspects, and thus see the thing as it is.

Thought from the first of these two respective viewpoints furnishes the report that even the most efficient Constructive Imagination is “tied to the stake of perception by a cord of greater or less strength.” In this view, the Imagination is held to be entirely dependent for its working materials upon the perceptions arising from senseexperience. Those holding to this view argue that, because of this fact, the Imagination is not truly a “creative” power; that, inasmuch as it does not create its own materials, and must draw its materials from outside of its own realm, it does not truly “create,” but merely “puts together,” in more or less new combination, the materials which it obtains from without. Say these reasoners, the Imagination is entirely dependent upon outside materials for its constructive work; it is limited to the materials obtained through the experience of its owner, or those of others.

These thinkers point out that the Imagination is like a builder who uses the material of a disorderly pile of bricks in order to build a fine house; or like the watchmaker who puts together the numerous parts of the intricate timekeeper; or like the artisan who; employing masses of metal, makes an engine, a sewing machine, a bicycle. Carrying this idea to its logical conclusion, we may say (as one writer points out) that: “Thus a painting is a mere combination of forms and colors; an oratorio, of sounds; an epic poem, of words or ideas previously existing in the mind. The elements of a poem like ‘Paradise Lost’—its streams, flowers, angels and deities—were all in the mind of the poet before he began to write, and all that Imagination did was to combine them into one harmonious whole.” In short, in this view, Imagination is merely the power of combination—it does not include the true creative element; its materials are previously existent—all that Imagination does it to put them together.

Thought from the second viewpoint furnishes a somewhat different report—its argument being more or less of the nature of what in legal procedure is known as a “demurrer.” A “demurrer” (in plain language) asks the question: “Well, even admitting that what you say is so—what of it? The “demurrer” asks judgment on this point: whether the matter alleged by the opposite party, even assuming it to be true, is sufficient in law to sustain the action or the defense, as the case may be.

Say this set of reasoners: We admit that the Imagination does not “create something out of nothing”; and that its creative work is performed by combining, arranging, adapting, or weaving the raw materials furnished by perception, apperception and experience. But is this not true of all other kinds of creative work of which the human mind has any knowledge? Does the human mind know of anything having been “made from nothing?” Can it form a conception of any such happening? Is not the term “creative” a statement of the act of puttingtogether, combining, manufacturing, making, composing, constituting “something from other things”? If this be so—and it is beyond question true—then the opposing side is merely quibbling over the meaning of a word and are not dealing with facts!

These thinkers say further: The opposite side has told but a halftruth—not the whole truth; that which is withheld is as important as that which has been stated. Every work of art, every process of reasoning, every product of hand, brain, reason, imagination, or their combinations, is a composition, a joining, a fusing, a welding, a puttingtogether. Sounds are combined in music; words are combined in a poem; colors are combined in a painting; but do sounds, words, and colors alone make these productions works of art? Shakespeare's immortal works are, in this view, but aggregations of letters of the alphabet; but did Shakespeare play no part in the creation—was he not a creator of his works? The omitted portion of the truth is this: It is not alone the materials employed in the construction, but also the manner in which these materials are combined, arranged, and put together, that constitutes the creation. As a writer has said: "This power of ideal conception which uses these dead elements to express its living ideals, is the work of the Constructive Imagination!"

Brooks gives us the essence and spirit of this second viewpoint, in the following able statement made many years ago:

> "Imagination can combine objects of sense into new forms, but it can do more than this. The objects of sense, in most cases, are merely the materials with which Imagination works. Imagination is a plastic power, moulding the things of sense into new forms to express its ideals; and it is these ideals that constitute the real products of Imagination. The objects of the material world are to it like clay in the hands of the potter; it shapes them into forms according to its own ideals of grace and beauty. He who sees no more than a mere combination in the great creations of the Imagination, misses the essential element, and elevates into significance that which is merely incidental."

You will readily see that here, as in many other cases, the truth of the matter is found only in the reconciliation of the two opposing sides; each side voices a halftruth—the whole truth is found by uniting the two halves. It is true that the Imagination must do its work by employing the materials of perception, apperception, and experience; but there is the marvelous "combining power" required to "put together" these elements, factors, and parts of the material so furnished. A child has the necessary twentysix letters plainly marked on its alphabet buildingblocks; but it might try for eternity to compose a "Paradise Lost," one of Shakespeare's Plays, a Synthetic Philosophy, an Emerson's Essay, or a work on the Higher Mathematics, by means of an accidental "putting together" of those letters! It needs that "something else" to accomplish the task; and that "something else" is the discriminating, selecting, combining faculties and powers of the efficient Constructive Imagination!

Finally, there is another element usually involved in the higher products of the Constructive Imagination. In the processes of the Constructive Imagination, just as in many of Nature's subtle processes, the work of "creation" is accomplished, not by the mere more or less purposive "setting in place" of separate bits of material, as, for example in the building of a toyhouse with the materials of buildingblocks, or of a card house with a pack of playing cards; there is often, rather, a "fusing" of material and its subsequent hardening, as, for instance, in the fusing of copper, tin and zinc, into the "new" metal called bronze; or the crystallization of the particles of water into ice. Water is "created" from particles of oxygen and hydrogen, but these two elements become fused by chemical action, and really form a new substance, not merely a "put together" mixture. Thus, things may be put together in such a subtle way as to constitute a new thing differing from either of its constituents.

A thing is often more than "the mere sum of its parts"—to this sum must be added the new element of "mutual relation" or "working relation." This new element figures largely in the creative processes of Constructive Imagination. Thus, King Milanda's Chariot, in the ancient Buddhist story, consisted not alone of its several parts, but also of the arrangement, mutual relations, and working unity of those parts—these lastmentioned elements being supplied by the Constructive Imagination of the designer of the chariot. Again, the color, Green, is composed of Yellow and Blue—yet Green is a true color, differing from either of its compositive parts, or from both of them when not united.

Ribot says: "All creation whatever, great and small, shows an organic character; it implies a unifying, synthetic principle." Colozza says: "We know nothing of a complex psychic production that remains simply the sum of its component elements, each preserving its own character, with no modifications. The natures of the components disappear in order to give birth to a novel phenomenon that has its own and particular features. The construction of the imaginative ideal is not a mere grouping of past experiences; in its totality it has its own individual characteristics, among which we no more see the composing lines than we see the components, oxygen and hydrogen, in water." Wundt says: "In no scientific or artistic production does the whole appear as made up of its parts, like a mosaic." Mill says that imaginative creations are cases of "mental chemistry"; the facts bear him out in the statement.

Neither should it be forgotten that a very high order of mental activity is manifested in every process of true Constructive Imagination. The mental powers of Comparison, Discrimination, Deliberation, Judgment, and Selection are involved in the higher processes of Constructive Imagination. The imaging powers produce and exhibit a great number of images, each of which is a candidate for the office which Constructive Imagination is striving to fill properly and adequately. Here we have another instance of the "struggle for existence,” and the “survival of the fittest.” Here, “Many are called, but few are chosen.” Image after image is produced, examined, tested, and then either rejected or else either tentatively or permanently accepted.

The processes of Comparison, Deliberation, Discrimination, Selection, and Judgment are manifested in Constructive Imagination as truly as in the processes of the Will. Constructive Imagination selects its material quite as truly as does the builder of houses or bridges. Imperfect material is rejected, and doubtful material is subjected to a test or experiment. Constructive Imagination is not at the disposal of every image that appears in its field of mental vision: instead, it exercises its power and prerogative of choice and decision, as truly as do Reason and Will.

In fact, the presence of Logical Thought is manifest in the higher processes of Constructive Imagination, the two classes of mental activities being so closely interwoven in many cases that it is quite difficult to distinguish between them. Reason scrutinizes closely the images which present themselves as candidates for admission to the inner chambers of the mind. Many appear, but few are accepted. Only those are admitted which comparison determines to be fitted for the requirements of the purpose occupying the field of attention.

As a writer says: “The inventor never thinks harder than when he is comparing his images with each other, and rejecting the unfit. Thought also enables him to change an image in conformity with a certain plan.” Another says: “The predominance of the exact logical processes establishes from the outset the difference between the ‘imaginative dreamers’ and the ‘imaginative thinkers’.” Wundt, indeed, goes still further, when he lays down the rule that: “Imagination is, in reality, a thinking in particular sense ideas; as such it is the source of all logical or conceptual thought.” And a leading teacher says: “The man who does not think in images will never be a clear thinker, and those who are compelled to follow him are to be pitied!’

Thus, you see, that just as in your Logical Thought you should avail yourself of the powers of Constructive Imagination, so in the processes of Constructive Imagination you should always endeavor to coordinate the powers of Logical Thought with those of the strictly imaginative faculties.

VII
CREATIVE COMPOSITION

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THE GENERAL Rule tells you to: “Weigh the various factors one against the other, taking into consideration the associated and related values of each in the general idea, plan or purpose. Determine in this way which are the primary factors involved; which are the secondary; and which are the lesser values. Concentrate on the prime factors, and make these the central points in your process of Constructive Imagination—the focal centres around which you purpose grouping the associated factors or elements.”

The General Rule also tells you then to: “Experiment by tentatively placing the secondary factors in association with and relation to the prime factors, regardless of how improbable and incongruous at first may seem such association and relation. Around the letter “A” build alphabetblock combinations of the letters B, C, D, E, F, G, etc., blocks, to see if they make sense, or if they suggest anything of rational meaning to you. Discard all combinations that seem lacking in utility—but only after actually making the test and experiment. When there are several apparently satisfactory, or fairly promising combinations, weigh these one against the other to determine their comparative values, discarding the lesser values, and retaining the greater, until you have secured the survival of the fittest. Then proceed to test out the lesser factors in the same way, working out all the details of the plan.”

In the abovestated principles of the General Rule there is condensed the statement of the general methods employed by Man in all of his inventive processes, from past time to the present—and in fact, the methods seemingly employed by nature herself. There is, therefore, nothing entirely new in the method. The “newness,” however, is there: it consists of the fact that Man has discovered how to apply this method consciously, deliberately, systematically and scientifically, instead of blindly, instinctively, haphazardly, and in a hitor-miss manner. Modern psychology has simply harnessed this mental process, and now drives it under perfect control. Thus, the old method becomes a new one, because applied in a new way.

The old-new method has been given several names. Perhaps the name, “Creative Composition” fits it as well as any, so we shall employ it here.

“Composition” means: “The act of composing, putting together, joining together, uniting, associating, correlating.” “Creative Composition,” then, means: “The act of recomposing, recombining, readapting, rearranging, or newly putting together the mental imageideas of Man or of Nature, in the process of Constructive Imagination proceeding toward the achievement of a Definite Purpose and the realization of a Definite Ideal.”

In Creative Composition, you begin with the building materials of mental imageideas which you have gathered together and arranged according to a convenient and efficient classification. For the purpose of a familiar illustration of the scientific principle involved, let us ask you to think of these building materials of mental imageideas as resembling the familiar buildingblocks of childhood.

You have the general idea of your Definite Purpose and Definite Ideal before you. You perceive clearly the obstacle which you wish to overcome; the new means to an old end, or new ends for old means; the bridge which you wish to build over the space separating the two sides of the stream of Ideas. How shall you proceed to accomplish these ends by means of your imaginative building-blocks? The answer is: Simply as the child proceeds when he wishes to build the structure which he has in mind, i. e., by taking up the various buildingblocks of various sizes and forms, and experimenting with them. The child puts this block alongside of that block, and finding that the combination will not answer, he continues to make new and still newer combinations, until at last he discovers the combination that will work.

If you will examine the history of inventions and scientific discoveries, you will find that the great triumphs in these respective fields have been made in just this way. The two terms “Experiment” and “Experience” are closely connected; both have the same origin—both spring from the Latin word “experior,” meaning, “to try.” Experiment is a trial or test made with the hopes of discovery. Experience is the knowledge gained from experiments. All inventions, all scientific discoveries, all results of Constructive Imagination, proceed along the line of Experiment, trial, tests, “putting this and that together” to “discover how it will work.” This is the whole story, told in a few words.

In working toward the achievement of your Definite Purpose and Definite Ideal through the Constructive Imagination, you must “put this and that together,” along the lines of experiment, trial and test. You must arrange your imaginative buildingblocks, first in this new combination, and then in that one; you must at times even break apart some of the blocks, using portions of them to add to others, and thus to form new combinations. You must proceed with the idea that: “Somewhere in these blocks there abides the certainty of a successful combination; and it is ‘up to me’ to find it.” In your imaginative buildingblocks there is hidden the secret of the exact combination for which you are seeking; you can discover this only by experiment; and if you continue to experiment faithfully and intelligently you will surely discover the solution of the problems.

Here is the process reduced to a familiar illustrative formula: You have twentysix imaginative “alphabet blocks” before you for your experiment, each block having a letter of the alphabet stamped on its face, from “A” to “Z,” inclusive. You start by taking the “A” block and combining it with the “B” block, then the “C” block, and so on until the “Z” block is reached. If the desired combination is not reached in this way, you begin with the “B” block and test it with all the blocks from “C” on to the end of the list. Then try the combination of the “C” block with all the others, in turn, from “D” downward. By continuing this process sufficiently long, you will exhaust the possibilities of the twoletter combinations.

If necessary, you may then proceed to experiment with the threeletter combinations, following the same general rule. Then, if necessary, proceed with the fourletter combinations, in the same way. And so on, if the desired result is not obtained, until the blocks have been tried and tested in every possible combination or arrangement, order and sequence.

By this process (extended to its utmost limits), you will in turn have formed the combination of every one of the many thousands of words in the largest English Dictionary. Stop to think of it for a moment: Every word in any or all of the great dictionaries is made up and composed of combinations of certain of 26 letters—no more. And a list of new words, exceeding in number the known words, could be composed and madeup in the same way.

But, of course, in the actual practice of Creative Composition, you will not be faced with so formidable and so complicated a task as that above illustrated. Your combinations will be far more simple, owing to the fact that your imaginative imageideas are classified properly. For instance: if you wish to conjoin your “house” block with your several “building material” blocks, you have but to go to your “building material” compartment, and pick out the following respective “building material” blocks, i. e., “brick,” “stone,” “wood,” “iron,” “steel,” “concrete,” *etc.* If you wish to form a combination between the imageidea of some utensil and some undetermined particular kind of metal, you have but to test your “metallic utensil” block with each of the following “metal-class” blocks, i. e., “iron,” “copper,” “gold,” “silver,” “nickel,” “zinc,” “platinum,” “lead,” “tin,” “antimony,” “manganese,” “mercury,” “aluminum,” “cobalt,” “tungsten,” *etc.*

If you wish to associate your imageidea of a textile fabric with that of some particular kind of textile material not yet decided upon, you have but to test out the respective blocks of “cotton,” “flax,” “hemp,” “jute,” “linen,” “wool,” “silk,” etc., until the desired combination is discovered. If you wish to employ a geometrical form, you will take out each of the imageidea blocks named in our diagram of Geometrical Figures in a preceding section of this book, until you discover the one best suited for the purpose.

If you wish to invent or to discover some new particular color, you need but to take out the three blocks of the Three Primary Colors, i. e., Red, Blue, and Yellow, and then by experimental combinations, employing shade and tint agencies, you will in time reach any possible tint, shade or hue in the great world of colors. Nature has proceeded in just this way, for she has made a world of almost infinite variety of material things, by the combination and “Creative Composition” of about eighty elements of material substance, these in turn having been created and recombined from still more elementally material.

As we have said, all inventions and discoveries have been made in just this way, viz., by the process of Creative Composition. The locomotive is a combination of “wagon,” certain mechanical agencies and appliances, “stove,” “teakettle” and “engine.” The automobile is the combination of “wagon,” “stove,” “gas,” “explosion,” “engine,” and certain mechanical contrivances. The wagon was the primary building block of both locomotive and automobile. The wagon, in turn is but the combination of wheel, axle, and body; the wheel itself being an evolution from the rolling log.

The aeroplane is but a combination of “kite,” “engine,” and “propeller”—all old ideas formed by Creative Composition into a new one. The steamboat is but the idea of “boat,” plus “steamengine” and “millwheels.” The primitive boat, itself, was but the combination of “floating log,” plus the idea of “hollowing-out.” The farmtractor now employed in plowing, etc., is but the combination of “plow’” and “automobile.” The plow itself was the combination of the image-idea of “hard sharpened stick,” and magnified “spearhead” or “battleaxe.”

In short, every contrivance of Man, every tool, every instrument, every utensil, every article designed for use, of each and every kind, will be found to have been evolved from very simple beginnings along the line of experimentation and Creative Composition. Every thing made by Man is “put together,” made up of material parts; and the idea of every such thing is “made up” of simpler and more elemental ideas, united and combined in Creative Composition. This is the only way in which Man has ever invented or contrived anything; and this is always the way in which you must proceed in your work of Constructive Imagination. The truth of the matter is so simple that most persons entirely overlook it: you have possibly never thought of it until you now have it presented to you in this book—and this without any reflection on your intelligence, we assure you.

But here is an important point. While Man has always employed this principle in his inventive and creative work, he has done so almost entirely instinctively and unconsciously—and with an almost entire absence of scientific system and logical order. Now that modern psychology has uncovered the process for us—has taken off the cover so that we may see “how the thing works,” and “how the wheels go ’round”—we may hope for much more effective and efficient exercise of the power of the Constructive Imagination in the future. Already a number of great inventors and scientific investigators have taken advantage of the new teaching of psychology concerning this phase of mental operation, and they have thereby attained results far superior to those possible under the old hitormiss methods.

Artists and writers, also, employ the same general methods of Creative Composition, though in most cases in a more or less haphazard and instinctive way. The various characters, situations, scenes and combinations of pictures, stories and plays, are gathered together from a comparatively small list of elements—the great variety of results arising from the many possible combinations and arrangements of these few elements. If this seems incredible to you, you have but to remember the almost infinite number of possible combinations of the 26 letters of the alphabet—the largest dictionary contains only a small proportion of the possible wordcreations by such combinations. Again, from 52 playing cards, are derived all of the numerous combinations of “hands” dealt out in card games—in many games, in fact, a smaller number of cards is used.

That modern writers are turning this principle of Creative Composition to practical account is evident to those who study the advertising columns of magazines devoted to the writing craft. For instance, there is advertised a book for storywriters called “The 36 Dramatic Situations,” which is described as follows: “A catalogue of all the possible situations that the many relations of life offer to the writer. The author has read and analyzed thousands of plays and novels, and resolved their basic story material into fundamental categories. A true philosophic consideration, but practical in every respect, that makes available to every writer all the possible material that life offers him.” Again, there is advertised a book called “The Fiction Factory,” which is described as follows: “A writer who wrote thousands of stories and made thousands of dollars by setting up a storymill, tells how he did it, and gives a record of his work in this instructive, stimulating book. * It should be in the hands of everyone interested in how authors do their work.” You may smile at these advertisements, and shrug your shoulders—but you buy and read the stories so composed.

Jack London, the popular novelist, in his story of “Martin Eden” (which many regard as being largely autobiographical) pictures his hero as busily engaged in writing “newspaper storiettes” for the syndicates which supply them to the newspapers in all parts of the country. These productions were what are known as “pot boilers,” of course—written hastily to meet the popular demand and to gratify the popular taste. Martin had not yet arrived at the place and time where his more finished, more subtle, and more realistic efforts were appreciated by readers and accepted by publishers.

London pictures Martin busily engaged in reading over his rejected storiettes, and thus finding out how not to write such productions, as well as “just how” to write them. He found out what to put in, and what to leave out. In this way he worked out a perfect formula. This formula consisted of three parts, viz., (1) A pair of lovers jarred apart; (2) They are united by some deed or event; (3) Wedding bells. He reached the conclusion that the third part was an unvarying quantity; but that the first and second parts could be varied an infinite number of times.

The application of the formula, in London’s own words, was as follows: “Thus, the pair of lovers could be jarred apart by misunderstood motives; by accident or fate; by jealous rivals; by irate parents; by crafty guardians; by scheming relatives; and so on and so forth. They could be reunited by the brave deed of the manlover; by a similar deed of the womanlover; by change of heart in one lover or the other; by forced confessions of a crafty guardian, scheming relative, or jealous rival; by voluntary confession of same; by lover storming girl’s heart; by lover making long and noble selfsacrifices; and so on, endlessly. It was very fetching to make the girl propose in the course of being united, and Martin discovered, bit by bit, other decidedly piquant and fetching ruses. But marriage bells at the end was the one thing that he could take no liberties with.”

The author relates that Martin soon worked out half a dozen stock forms, which he always consulted when constructing storiettes. “These forms,” he adds, “were like the cunning tables used by the mathematicians, which may be entered from top, bottom, right, and left, which entrances consist of scores of lines and dozens of columns, and from which may be drawn, without reasoning or thinking, thousands of different conclusions, all unchallengeably precise and true. Thus, in the course of half an hour, with his forms, Martin could frame up a dozen or more storiettes, which he put aside and filled in at his convenience. * The real work was in constructing the frames, and that was merely mechanical. * He had no doubt whatever of the efficacy of his formula. * His machinemade storiettes, though he hated them and derided them, were successful.”

We have also read the story of the early life of a great painter of whom it is told that in order to keep the wolf from the door he painted stock pictures for the tradepictures bearing a fictitious name—which were designed for sale at the popular auction houses of that time. He could paint such pictures in a day or two—sometimes in a few hours, in fact—and, in spite of their hasty preparation, they showed signs of merit and skill (if not of genius), and appealed to the taste of those attending the auction sales; they sold well and served to keep the pot boiling. His main difficulty was that of providing subjects for his pencil and brush; so he set to work to overcome this difficulty. Like Martin Eden, he discovered a formula—he invented a system.

He prepared a series of cardboard disks; upon each disk he wrote the name of some main element or detail of a picture. The four seasons each were thus noted—each suggesting the associated facts of scenery. Mills, meadows, hills, mountains, the sea, lakes, forests, etc., each were noted down. Thus he had at his disposal several hundred elements or details of a popular picture. He made a great combination wheel of his disks, so arranged that when he gave the wheel a twirl, it would finally come to rest with a number of details appearing directly under the arrow point placed just over the top of the wheel. Thus he would read, for instance: “Autumn,” “hill,” “lake,” “oldmill,” etc., etc., and he would then have the general subject of his picture—the details and treatment to be supplied from “fancy,” inclination, and the mood of the moment. In this way he avoided too marked monotony, too much repetition, and, above all, too much time and thought expended upon hunting for subjects.

“Sordid”—“mere mechanical construction”—“prostitution of talent”—you may say. Well, perhaps so; yet the plan accomplished the purpose, and overcame the obstacles—in each case it served as a steppingstone to better things. The real fault was in the cheapness and superficiality of the work— in its absence of animating “spirit”—not in the mechanism of arranging and combining details. For even the greatest artist and writer must have his “mechanism,” as well as his “genius” and “inspiration.” You would be surprised to learn how laboriously the materials and the combinations of the great artists, writers and playwrights, are obtained and conjoined. You see only the finished product—you lose sight of the mental mechanism which built it up. Yet that mechanism is always there—it must be there. Art serves to conceal it, but not to dispense with it. The machinery is always present and active—though there be also present “the god in the machine.” Even God or Nature employs machinery in Creation!

We shall close our consideration of the methods of Efficient Constructive

Imagination by reminding you that the General Rule finally tells you: “Having reached at least a fairly satisfactory working plan, idea, invention, or solution of your problem, you should then carefully detach yourself from it—you should move from your personal point of view, and try to see it as others will see it. Try to imagine the effect it will have on the persons whom you wish to be interested in your finished product; how it will meet with their requirements, satisfy their wants, arouse their desires for it, *etc.* Your own created conjunction, plan, method, design, or invention naturally will seem to you as the infant does to its mother—no mother is an unprejudiced critic of her own baby. You must see the thing as others see it, in order to arrive at an intelligent idea of the utility of your idea. You must use past experience, reason, judgment, discrimination and cool decision in this latter testing process.

The above statement speaks for itself, and is sufficiently comprehensive to stand alone. All that we wish to add is these few words: If your detached inspection and survey convinces you that your work will not fill the requirements of those for whom it is intended, then, back to the mental workshop with it; you will be able to cure the defects, strengthen the weak points, and to reshape the form in accordance with “the heart’s desire” of ThoseWhoMust-BeSatisfied, by precisely the same methods already employed. Find out first what is required, then adapt these new factors to the old form by the same old method, and the desired result will be obtained. The principle is universal in its application, and will fit any case to which it is applied. It is as invariable as the Laws of Mathematics; but, like those Laws, it requires skill, patience, work and determination to apply it to difficult problems.

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We can close our treatment of the subject of Efficient Constructive Imagination in no better way than by quoting the statement of Herbert Spencer, in which he attributes to Constructive Imagination the rank of “the highest intellectual faculty.” His statement follows: “Instead of Constructive Imagination being, as commonly supposed, an endowment peculiar to the poet and writer of fiction, it is questionable whether the man of science, truly socalled, does not possess even more of it. When Imagination rises into the constructive form, there is an ever-increasing originality which tells at once on the industrial arts, on science, and on literature.” Spencer might as truly have added: “and on business, on manufacturing, on selling, on distribution, or service of all kinds wherein wants are met, demands filled, obstacles overcome, and ‘thwarted purposes’ set aright.”

Without the power of Constructive Imagination, man will never be all that there is in him to be; never do all that is in him to do; never reach all that is in him to reach. “It lights up the whole horizon of thought, as the sunrise flashing along the mountaintop lights the world.”

VIII
THE ART OF CREATION

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PASSING ON from the consideration of the more familiar forms of the application of Efficient Constructive Imagination, you are now asked to enter into a consideration of a still higher phase of that Creative Power which is a mode of manifestation of your Personal Power. Your Personal Power, in turn, is but a phase of the All-Power—that POWER in which you live and move and have your being, and which is that ALL which is in AllThings, and in which All-Things are. You are now asked to consider the subject of your Creative Power in its higher phases of manifestation.

Creation is an attribute of the highest Power of which you can have any knowledge, or of which you may dream. Whatever else the Supreme Power may be, or may not be, it must be conceived as Creative Power. The fact that the Power behind Creation must be Creative; and the fact that Creation must be the result of Power; must bring to the mind of the true thinker the conviction that in Creative Power is to be found Power in its most essential and elemental aspect. In Creation you participate with the Supreme Power!

To “create” is to “bring into being; to cause, to produce.” Man may be said apparently to create in several ways, yet at the last he is found to be able to create in only one essential way; and that one essential way in which he can create is found to be the way in which the Ultimate Creative Power proceeds in its own creative work. It will be well for you to become convinced of the essential and elemental nature of your own Creative Power, in order that you may realize the majesty and dignity of the forces and energies which you call into play and operation in your own creative activities.

First of all, you can create material objects by means of combining other material objects. Thus you bring into being houses, boats, railroads, shoes, and every other class of things which are manufactured or made from material things.

Secondly, you can create material things by changing the arrangement of the constituent parts of other material things, as for instance, you create butter by means of churning cream, or you create ice by freezing water.

Thirdly, you can create things by analysis or separation of the parts of other things, for instance, you create certain chemical substances by separating them from more complex substances of which they have formed a part; or you create a statue by cutting away the surrounding marble from about the form of the created thing.

The above classification will be found roughly to include practically all the forms and phases of creation with which you are most familiar. But we have omitted from it its most essential element—that element which constitutes the spirit of all of your creative work, namely the element of Mental Creation. At the last, all of the abovementioned forms of creation are discovered to be merely the objectification of the subjective Mental Creation.

In the three forms of creation, above mentioned, you have merely employed the materials at hand, and formed new combinations with them. You brought none of these original materials into being. You merely found them in being and gave new objective forms to them. But how did you arrive at a knowledge of those forms which you afterward objectified? Here we come to the heart of the subject. The answer is: The forms of your creations, each, any, and all of them, existed in your mind before you objectified them. Your, creations, then, at the last, are seen to be Mental Creations in the sense that they were mentally designed and deliberately caused by you.

Of course, if you merely threw the materials together without any design, then you cannot be said to have mentally created the new thing—in that case the latter was created, not by you, but by the forces of Nature. This, also, would be the case in the event that you discovered a chemical process “by accident” and without design, or where you unwittingly set into operation some of Nature’s forces, and thereby called into appearance certain new forms, arrangements, separations or combinations. But wherever and whenever you have deliberately employed your Creative Power toward definite ends, then your first step and stage has been that of Mental Creation.

Everything that man has ever created, contrived, built, invented or manufactured has first been created in his mind as a Mental Image. The Brooklyn Bridge, the Eiffel Tower, the Pyramids, and also the simplest mechanical construction, each and all existed in the minds of their inventors, architects and builders before they took on objective form. There can be no such thing as constructive or creative work by man without the antecedent mental creation by means of mental images. Therefore, in its essential and elemental nature, all human creation is Mental Creation.

Philosophers have carried this idea up to the realm of metaphysics, and have asserted that we are compelled to think of the Supreme Creative Power as having first formed the mental image of the Universe before the form of the physical world could have come into being. More than this, they hold that the actual creation of the “materials” of the Universe must have been mental, because the material substance could not have been present until it was called into being by the mental forces—that, at the last, the material world is but a “materialization” of previously existing mental images or forms, and that the very work of the “materialization” was performed by mental powers and energies, for there were no material powers present and existent in the beginning.

Edward Carpenter illustrates this idea in the following statement contained in one of his books: “There is now a disposition to posit the mental world as nearer the basis of existence than is the material world, and to look upon material phenomena rather as the outcome and expression of the mental. In observing our own thoughts and actions and bodily forms coming into existence, we seem to come upon something which we may call a law of Nature, just as much as gravitation or any other law—the law, namely, that within ourselves there is a continued movement outwards, from feeling toward thought, and then to action; from the inner to the outer, from the vague to the definite; from the emotional to the practical; from the world of dreams to the world of actual things and what we call reality.

> “We may fairly conclude that the same progress may be witnessed both in our waking thoughts and in our dreams—namely, a continual ebullition and birth going on within us, and an evolution out of the Mindstuff of forms which are the expression and images of underlying feeling; that these forms, at first vague and undetermined in outline, rapidly gather definition and clearness and materiality, and press forward toward expression in the outer world. And we may fairly ask whether we are not here within our own minds witnessing what is really taking place everywhere and at all times—in other persons as well as in ourselves, and in the great Life which underlies and is the visible universe.
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> “You may say that there is no evidence that man ever produces a particle of Matter out of himself; and I will admit that this is so. But there is plenty of evidence that he produces shapes and forms: and if he produces shapes and forms that is all we need. For, what Matter is in the abstract no one has the least experience and knowledge. All that we know is that the things we see are shapes and forms of what we call Matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and invisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of Mind, thus projected for us mutually to witness.

> shapes and forms of Mind, thus projected for us mutually to witness and to understand."

But we do not need to fall back upon metaphysical speculations in order to support our general contention that there is Mental Image back of every phase and form of Physical Creation. Throughout all Nature we may find striking instances and illustrations of the general principles that there is an "idea," or "mental image or form," present in all of Nature's creative processes, from the formation of a crystal to the development of the forms of living creatures. The formation of a crystal; the development of the plant or tree from the seed; the evolution of the living form from the eggcells; all of these reveal to us the fact that "idea" or "mental form" is immanent and involved in every process of birth and growth in Nature. This being perceived, we are justified in claiming that "All Creation is Mental Creation"—the materialization of a mental form, image, or idea.

Throughout all Nature we may perceive the presence of an Inner Image or Form which serves as the framework or pattern upon which Nature materializes her objective forms. These ideal forms have attracted the attention of the philosophers, and they have sought to account for their presence. From the time of Plato down to the present, philosophers have speculated concerning the nature and evident presence of these ideal forms upon which Nature builds her material shapes and structures. In the above quotation from Carpenter you will note the reference to "the evolution out of Mindstuff of forms which are the expressions and images of underlying feeling; these forms, at first vague and undetermined in outline, rapidly gather definition, and clearness, and materiality, and press forward toward expression in the outer world."

Paul Carus, a modern philosopher, also says: "All science consists in describing forms, and tracing their changes. All differences that we can scientifically comprehend are the forms of matter or energy. All that we can do or try to do is by molding and remolding things. Forms are the types of possible entities, and do not exist as such in the shape of material realities, but we cannot say that they are nonexistent, nor that they are nought. They are 'maybes' or potentialities, and according to the law of their combination the things of the material world are molded. They are the factors which determine material reality; and in this sense pure forms are more important than are material and actual things. They are superreal, and their superreality contains the norms of all existence. Pure Form looks like nonentity, and yet the laws of Pure Form are the factors that determine existence in all of its details. Pure Form conditions the Cosmic Order and governs the universe."

The "Pure Form" of the philosophers is undoubtedly immaterial in its nature:

it clearly must be Mental Form; In other words, Nature is seen to proceed just as does man in his work of creation. She builds the material universe upon mental patterns, or upon mental frameworks. Just how or why this is so the human mind is unable to grasp, but all investigation reveals the fact that the creative processes proceed in just this way. In this correspondence between human creative activity, and that of the Cosmos, we have a striking illustration of the principle embodied in the ancient Hermetic axiom: “As above, so below; as within, so without.” The Macrocosm and the Microcosm evidently work under the same laws, and manifest according to the same general principles.

Beginning with the particles of which the atoms are composed, and with the atoms of which all forms of matter are composed, we see the creation of material forms apparently proceeding in accordance with some preexisting pattern, ideal form, type or idea. Atoms group themselves in certain combinations, forming certain elements of matter, all of which forms are true to general types, and are as nearly identical as the bits of metal which are cut out by the same die or else produced from the same mold. This uniformity and adherence to type certainly is explainable only upon the hypothesis that before the material form is produced there must exist some pattern, type, idea or mental form which governs the materialization. There is no hitormiss, or higgledlypiggledy arrangement of the atoms—they group themselves according to typical forms, and these forms must exist ideally before the material form can be produced.

That which we call the “inner nature” of anything is really a combination of certain inherent “mental forms” which are constantly striving to express themselves in action and objective appearance. The “inner nature” of the atom is clearly represented in and by its activities—the “inner nature” of the animal is likewise so represented by its action and its physical form. The voluntary, self-moved, spontaneous actions of any particular thing clearly represent the “inner nature” of that particular thing. The differences between classes of things result from the difference in the “inner natures,” and the “inner natures” are merely the ideal forms or types, the mental images, which constitute the elemental and essential basis of the character of those things.

The operation and manifestation of these “inner natures,” or creative ideal forms, has a striking illustration in the case of the crystallization of the minerals or chemical elements. These crystals are formed in the “mother liquor” according to wellknown and clearly defined shape, form and order. Each species of crystal has its own particular form and arrangement—some have a range of several of such forms, each, however, being true to type and pattern. Each species of crystal obeys its own order and rule concerning its form. Crystals grow just as do plants, according to a certain pattern and typeform. These forms and orders of arrangement are not caused by outside forces or energies—they result from the "in forces" of the mineral or chemical substance—from the operation of internal, inherent energy, and in response to some inner idea, form or pattern which constitutes the "inner nature" of the mineral or chemical compound.

In the same way, we find that in the material form of the germ of the acorn there dwells an "inner nature" composed of these ideal forms or mental images, these inner patterns. These inner forces determine the material form which the sprout, root, leaves, and the complete tree shall assume. The deviations from the ideal forms result from the influence of external forces serving to modify and deflect, to cramp and to hinder, the expression of the inner form—but the inner pattern is always there doing the best it can to represent itself truly in material appearance. In every acorn there abides the design, pattern, form, and idea of the future oak—and the acorn never evolves and unfolds anything not according to that pattern, design or idea. In the same way, the seed or germ or every plant, animal, or human being contains within itself its "inner nature" composed of ideal form and pattern, type or mold.

It is this "inner nature" or ideal form that causes the acorn to develop into the oak, instead of into the pinetree. It causes the egg of the chicken to develop into a chick, and not into a baby hawk. It causes the creature to develop from seed-germ into completed adult form, always true to type and ideal pattern. Scientists who have witnessed the unfoldment of living forms from the reproductive cells, or eggbody, have testified in glowing words of wonder and admiration to the evident presence of "something like a directive mind" at work in the processes under way in the tiny speck of protaplasm which we call the reproductive cell or egg of the animal.

Huxley, describing the development of the tiny egg of a newt (small aquatic salamander) said: "The plastic matter undergoes changes so rapid, and so purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided. Then, it is as if a delicate finger traced out the lines to be occupied by the spinal column, and molded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamanderine proportions, in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to the vision than the achromatic lens would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work."

The same great scientist, speaking of the continued life of the newt, says: "As life advances, and the young amphibian ranges the waters, the terror of his insect contemporaries, not only the nutritious particles supplied by its prey (by the addition of which to its frame, growth takes place) are laid down, each in its proper spot, and in due proportion to the rest, so as to reproduce the parent stock; but even the wonderful powers of reproducing lost parts, which are possessed by these animals, are controlled by the same governing tendency. Cut off the legs, the tail, the jaws, separately or all together, and these parts not only grow again, but the new limb is formed on the same type as those which were lost. The new jaw, or leg, is a newt's, and never by an accident more like that of a frog."

In the above graphic wordpicture of Huxley, we catch a glimpse of the subtle, silent manifestations of this materialization of mental images in Nature; for the same kind of processes are under way on all sides of us, on all planes of Nature's activities, and in all of her phases of lifeprocesses. There is constantly under way a process of growth, production, reproduction, building, repairing, replacing and general creative construction; and in each and all such forms and phases we may see the presence of a given pattern, form, type or mold—an ideal design or scheme upon which the materialization is effected. The "governing tendency" referred to by Huxley is seen to be none other than the operation of that principle of Creative Mental Form upon which all materialization depends.

Moreover, we may see the operation of the same principle in the direction of the variation of form, faculty and function in the life forms—indeed, this principle constitutes the directing force of Evolution. Lamarck and other scientists have shown us that Evolution proceeds not only by Natural Selection, but also by the Unfoldment of Ideal Forms, or Mental Images. Thus, the new needs and requirements of the evolving lifeforms are first manifested as ideal forms, or mental images, patterns, molds, or types, in the subconscious mentality of the creature; these then moving toward representation, expression and manifestation on the objective, material plane. Thus the "inner nature" gradually becomes modified by environment, and the "outer form" gradually responds to these changes.

Illustrating this principle, we call your attention to the fact that certain schools of scientific thought hold that the long legs and long neck of the giraffe were evolved in response to the Creative Idea working through many generations of its ancestors. The ancestors found it difficult to reach the tender, juicy branches of certain trees, which were needed as food. This need and this difficulty were recognized by the subconscious mentality of the animal, and the Creative Idea began to shape and fashion the ideal form or mental image of the long legs and long neck which afterwards manifested in physical form in the descendants of the animal. In the same way were evolved and perfected the long legs and long bills of the wading, fishcatching birds. Again, thus were evolved the cruel beaks and talons of the hawks, eagles and other carnivorous, prey-capturing birds; and the claws and fangs of the carnivorous animals.

In short, many thoughtful scientists recognize the existence and activity in Nature of a principle which tends to manifest in objective, material form that which has previously existed as a mental form or ideal image in the subconscious mentality of living creatures; the mental form or ideal image having arisen in response to a strong need, want, lack or desire of the creature—as in the illustrative cases above cited. The advance guard of the new psychology carries this principle to its logical conclusion when it asserts that the human being is able to set into operation great natural forces tending to produce similar objective results when he deliberately creates strong ideals, and then passes the same down to his subconscious mentality. Here is a hint at a mighty principle.

Many persons are disposed to regard as more or less unreal and unsubstantial anything that is purely ideal and mental in its nature. To such we would cite the celebrated rule of Spinoza, viz.: “A thing has only so much reality as it possesses power.” Applying this rule to the ideal forms or mental images underlying material forms, you will discover that such possess a very high degree of reality and substantiality. Ideal forms and creative mental images are not merely such stuff as dreams are made of, but in reality are strong, powerful forces. In fact, many manifestations of natural forces are really efforts toward the expression of the Creative Idea. The inner form striving to manifest in the outer form often exercises a tremendous force. The inner form of a growing plant has been known to crack a heavy concrete block; and the power of growing roots, arising from the inner urge of the ideal form, has been known to tear asunder heavy foundation stones.

John Burroughs, the great naturalist, says concerning this force of the inner form striving for outward expression: “We know that the roots of trees insert themselves into seams in the rocks, and force the rocks asunder. This force is measurable, and often is very great. Its seat seems to be in the soft milky substance called the cambium layer under the bark. These minute cells, when their force is combined, may become regular rocksplitters. One of the most remarkable exhibitions of plant force I ever saw was in a Western city where I observed a species of wild sunflower forcing its way up through the asphalt pavement. The folded and compressed leaves of the plant, like a man’s fist, had pushed against the hard but flexible concrete until it had bulged up and then split, and let the irrepressible plant through. The force exerted must have been many pounds. I think it doubtful if the strongest man could have pushed his fist through such a resisting medium. If it was not Life which exerted this force, what was it?”

In the same way, the great giants of the forest have pushed their way up toward the skies, counteracting the pull of gravitation, and lifting weights which it would have required mighty machinery to move. The mental pattern in the giant redwood trees proceeds to the materialization of the gigantic outer form of the tree, and the “inner urge” of the ideal form calls to its aid the mighty latent forces of Nature in order to materialize that which is contained in the ideal form or mental image of the living organism of the tree. Nature seems ready to furnish such power to the inner urge, provided that such is sufficiently needed, insistently desired, and persistently demanded, and provided that it is called for in the right way. If man ever obtains the inner secret of this demand, he will have the creative powers and forces of Nature in his hands. Already he has acquired a portion of this secret, and is able to perform mighty creative work by directing his mental powers toward the physical plane. In this instruction we seek to disclose the principles of this process to you.

The attention of certain philosophers has been attracted by this manifestation in Nature’s activities of a process closely resembling Constructive Imagination. They venture the hypothesis that the creative powers and processes of the human mind have an equivalent in Nature’s processes of growth in living forms, vegetable and animal. A littleknown, though worthy, metaphysician has gone so far as to elevate to the rank of the Ultimate World Principle that which we know as the Constructive Imagination. He asserts that there is a Cosmic Constructive Imagination working in Nature, producing the myriad forms and varieties of vegetable and animal forms. He holds, further, that the same principle, in the form of the human Constructive Imagination, enables man to become a Creator on his own plane of life.

This metaphysician holds that Constructive Imagination is the essential characteristic attribute of the Ultimate Principle of the Cosmos. He holds that this essential attribute is inherent in the very essence of all things, and in the world as a whole. He postulates its existence in the AllThing as an immanent principle, just as in the kernel of the plantseed there exists an immanent principle which will give to the evolving plant its form and its type of organism. This Cosmic principle, he asserts, has manifested the myriads of vegetable and animal forms which have existed, or now exist; and will so manifest those forms which shall in the future exist in the world. He holds that the first creations were quite simple, but that little by little the Cosmic Constructive Imagination increased its energy and manifested in more complex forms. He cites Darwin as testimony that in Nature there has been a slow evolution of organized forms, proceeding from the simple to the more complex, and so on.

We are not here concerned with philosophical hypotheses, nor with metaphysical speculations, but, at the same time, we feel it proper to direct your attention to the fact that there is manifest in all Nature the operation of a powerful principle which proceeds from the inner form to the outer manifestation—from the ideal image to its materialization in objective form. We have given you in the foregoing pages certain typical illustrations of the operation of this natural principle or process. By looking around you at the world of living and growing things, you will be able to perceive countless instances of the operation of the same power, once your attention has been called to it.

Likewise, we wish to call to your attention the fact that many earnest thinkers hold that that which is called the Constructive Imagination in the mind of man is but a special form of the same great natural principle; and that man himself, like Nature as a whole, has within himself the power of Creation by means of the materialization of his Ideal Forms. Your experience has taught you that the men who have accomplished the great creative achievements in art, literature, mechanics, invention, building and business construction, have created the outer manifestation in accordance with the inner ideal or mental picture—the latter serving as the model, type, mold or pattern of the former. But the principle operates over a much wider area, and extends to a much deeper level of being, than you have realized.

It is a fact acknowledged by many very careful observers and reasoners that the man of strong ideals—he whose mind contains strong, dear mental pictures of that which he hopes to accomplish—actually sets into operation the forces, powers and energies of his entire mental and physical being. These, in turn, draw upon the common source of Nature for their nourishment and subsistence, and all the power so generated tends toward manifestation and expression in the material form which is being built upon the mental framework or pattern of the Creative Idea. Just as the oak is able to draw upon Nature for power with which it may lift itself far above the surface of the earth, and to send forth mighty limbs and branches; just as the growing plant is able to secure from Nature sufficient force to enable it to push aside, or break through the obstacles in the path of its progress—even through concrete blocks as we have seen; so may the Creative Idea of the “man who knows” be able to draw upon Nature for the still more subtle forces of her laboratory needed to materialize his ideal forms—to make his ideals become real.

Not only this, but there is a rapidly growing body of human thinkers who hold that man, in such cases, is not necessarily limited to the mechanism of his own organism in the expression of his inner urge by means of the forces which he has attracted to him. They hold that he even may (and often really does) throw out mental or spiritual filaments which contact the things of the outside world, thereby attracting to himself the external forces and things requisite for the successful materialization of his inner ideal, his mental forms, his Creative Idea.

In this book we have sought to present to you the essential principles of this great subject of Creative Power—of the materialization and actualization of your Creative Ideas. In doing so, however, we first asked you to become far better acquainted with an existing field of mental activity which you have previously undervalued and grossly misunderstood—your Power of Constructive Imagination. This mental stone, heretofore rejected by the builders of the Temple of Mental Power, is now being recognized by advanced thinkers as quite worthy of being given the place of honor as the cornerstone of the great structure. We are fast approaching the place in which we shall see the inner meaning of the ancient philosophers who asserted that in Will and Imagination—combined and harmonized—are to be found the Secret of Power.

IX

DYNAMIC IDEALIZATION

Table of Content

IN THE instruction contained in the several books of the series of which the present volume is a part, there is frequent reference made to “The Master Formula of Attainment,” which is as follows:

I. Definite Ideals;
II. Insistent Desire;
III. Confident Expectation;
IV. Persistent Determination;
V. Balanced Compensation.

The spirit of the Master Formula is expressed in popular phrasing as follows: “You may have anything you want, provided that you (1) know exactly what you want; (2) want it hard enough; (3) confidently expect to obtain it; (4) persistently determine to obtain it; and (5) are willing to pay the price of its attainment.”

In other books of the series these several elements of the Master Formula are considered in detail, are fully explained, and methods for their effective application are indicated. In this concluding section of the present book, however, we ask you to consider the first element (i. e., that of “Definite Ideals”) from an angle somewhat different from that adopted in the other books of the series.

In these other considerations of the subject of “Definite Ideals,” that important element of the Master Formula generally has been treated as practically synonymous with the idea of

“Definite Purpose.” But Definite Purpose really is but one of the several phases or forms of Definite Ideals—the particular phase or form which is involved in the manifestation of Will Power; to some extent, in that of Desire Power; and in that of Logical Power. In Faith Power, however, there is manifest a somewhat higher form of Definite Ideals. Likewise, in some of the higher mental and spiritual activities there is found present and active a transcendental phase or form of Definite Ideals. Thus, you see, the term “Definite Ideals” represents a general concept or idea which has several lesser elements; it includes the concept of Definite Purpose and also several other important secondary concepts.

In our present consideration of the subject, we shall confine our attention to that aspect of Definite Ideals which may be called “Creative Ideals.” The term is appropriate, for the essential nature and characteristic activities of such Ideals are primarily creative. Creative Ideals call into operation the strongest and most intense activities of Desire Power; the most earnest and inspiring Faith Power; the most persistent and determined Will Power; the most capable and efficient Subconscious Power. In fact, it acts upon and through the most potent energies of all of the mental, emotional, and volitional elements of the mind, soul, or spirit of man. More than that, it reaches out into the great world beyond the personal limits of the individual, and operating through some of Nature’s subtle but potent forces, it sets into motion and activity many things, persons, events, causes and processes over which (in the ordinary view) the individual apparently has no direct control.

Perhaps it will be as well to begin by arriving at a clear and definite understanding of the term, “Ideal,” as employed in this instruction. It has well been said that, “There is a mighty magic in words, rightly understood.” The old Chaldean Oracle announced this ancient thought in these lines:

> “There are Names in every nation, Godgiven,
> Of unexplained power in the Mysteries.”

First of all, we find that our term has its origin in the term, “Idea,” which evolved from an old Greek word meaning “to see.” Idea is defined as: “(1) A mental image of any visible object, object of sense, or spiritual object; (2) a general notion, or a conception formed by generalization; hence (3) any object apprehended, conceived, or thought of, by the mind; also, (4) a belief, opinion, doctrine, or principle; and, (5) a plan or purpose of action.” Underlying all of these meanings is found the essential notion of “existing in the mind.” An “idea” is always mental; never material.

The term, Ideal (as an adjective) means: (1) Existing in idea or thought; (2) existing in imagination only; and (3) reaching an imaginary standard of excellence, efficiency, beauty, utility, *etc.* As a noun, the term is defined as: “A mental conception regarded as a standard of perfection; a model of excellence, beauty, efficiency, utility, etc.” Here we have the blending of the two essential attributes, viz., (1) existing in thought or imagination; and (2) a standard of excellence. “Excellence” is synonymous with “superiority, worth, goodness, greatness.”

So, in the end, we have a concept of an Ideal, defined as: “A mental image of something of superior worth, goodness and value, serving as a standard of excellence, beauty, efficiency, utility, etc.” As we always desire, hope for, and strive to attain things of “superior worth, goodness and value” (the degree of strive to attain things of “superior worth, goodness and value” (the degree of “worth, goodness and value” being determined by the comparative resemblance of such things to the accepted “standard of excellence, beauty, efficiency, utility, etc.,”) it follows that Desire, Faith, and Will are always (consciously or unconsciously) striving to reach, achieve, or attain an Ideal. To the end of such achievement or attainment, the forces of Creative Power, Desire Power, Faith Power, and Will Power are set into activity.

In many cases the Ideal manifests in the form of “purpose or plan of action” (one of the above definitions of Idea, you will remember); but in other cases it manifests rather as “a mental or spiritual germ, striving to express and manifest itself in objective, material form; drawing to itself, and reaching out after, that which promises to contribute to or aid in such objective and material expression and manifestation.”

Here, then, we have the concept of the Ideal seeking to express and manifest itself in objective and material expression and manifestation, and, by reason of this inner urge, drawing to itself and reaching out after that which promises to contribute or aid in such expression and manifestation. But, you may ask, “Why and how is this Ideal entitled to be termed ‘Creative’?” Let us answer this question, in the first place, by asking you another question: “Thinking over the subject discussed in the preceding section of this book, of what does this concept of the striving, seeking, acting ‘mental or spiritual germ’ remind you?” We think that the following several paragraphs will represent the essence and spirit of your answer.

You will be reminded, first of all, of the fact that in all man’s material creations there has been, and necessarily must have been, a preceding “mental image or form”—an Ideal, in fact—of which the later material, objective form of the created thing was merely a copy; that there must always be the “mental pattern, map, design, or mold” which is reproduced in the material creation. There must always be the Inner Form, before there can be the Outer Form! “But,” you may object, “here the Ideal is merely the pattern, model, or mold, which the Imagination and Will employ in their creative work; the Ideal, in itself, is not ‘creative’.” This is true, at least to a certain extent; we need not here argue the fine distinctions, however, for we have a clear case presented in Nature’s activities, to the consideration of which we shalt now proceed.

Letting your mind dwell upon the subject considered in the preceding section of this book, you will remember that in all material creations of form—in all purposive groupings, arrangements, conformations, configurations—there is found to be present an inner Ideal Form, composed of the aggregate of mental forms, striving to express itself in action and objective manifestation. You will remember that we found this inner Ideal Form operative in the cases of the grouping of the atoms (and of the smaller particles composing the atoms); in all chemical processes; in the processes of crystalization; in the lifeprocesses and the growth of plants; in the sprouting of seeds; of the development and evolution of the germ in the egg. You will remember the interesting description of the development of the newt's egg given by Huxley. You will remember the instances of great power exerted by growing roots, plants, and sprouting seeds. You will remember what was said concerning the evolution of needed physical instruments manifested by the lower animals—the explanation of the long legs of the wadingbirds, the claws and beaks of the birdsofprey, the long neck and legs of the giraffe.

Finally, you will remember the logical conclusion arrived at by those observing these and similar instances of this wonderful working of Nature's Forces, viz., "That there exists, and is manifest in all Nature, the operation of a mighty principle which proceeds from the inner form to the outer manifestation—from the ideal image to its materialization in objective form." You will find yourself compelled to think that in all of Nature's activities and processes, in which is performed the work of "creation" of form, combination, composition, or coordination, there certainly exists an Ideal Form serving as a pattern, plan, mold, map, chart or design, upon which and by means of which, Nature builds and creates.

More than this: when you carefully reason concerning this matter, you will find yourself becoming impressed by the idea and conviction that the essence and spirit of such manifestations and expressions abide in the germ Ideal Form itself and that instead of being a mere inert pattern, model or mold, the Ideal Form is a living, acting, creative Force, drawing to itself the materials needed for its outward, objective expression and manifestation—such expression and manifestation being the essential desire, need, and energizing principle of its being. Thus the Ideal Form is seen to be not only an Inner Form, but also a Something or Somewhat which may be described as "a Power with the Desire to act, or a Desire with the Power to act"—a definition which has also been applied to Will, it may be noted. Here, once more, is seen the close relation of Imagination to Will; a resemblance which by many philosophers (and by all occultists) is regarded as of the deepest significance.

That there is a dynamic force in the Ideal Forms which are found to be present in Nature's creative processes, cannot be doubted. Everything points to this conclusion. On all sides proofs supporting this contention may be found. In Nature, it is seen that there is a Creative Ideal Form as the nucleus of every creative process. Forms, combinations, coordinated activities,—arrangements of parts, elements and factors of composition—are found to group themselves around the nucleus furnished by the Creative Ideal.

Just as the germ in the seed or egg gathers to itself the material that it needs for growth; just as the seed or egg freely employs the natural forces at its disposal (and they are always at its disposal, you should note) in order to manifest and express itself in creative growth; so in every Creative Ideal Form there is found to be present that power to employ natural forces for its purposes; the instinctive knowledge how and when to employ those forces efficiently; and the desire, will and ability to draw to itself the material needed for its growth, development, expression and objective manifestation.

Proceeding from the Macrocosm to the Microcosm—from Nature to Man—and applying the ancient Hermetic axiom, "As above, so below," we would consider it logically certain that in Man, the individual, we should find a corresponding condition of things, i. e., the presence and power of the Creative Ideal Form; the action of the latter in the direction of drawing to itself the material required for its objective expression and manifestation; and the capacity for employing natural forces for the purpose of accomplishing its end. We should expect to find that, in Man as in Nature, the Creative Ideal Form not only seeks to express and manifest itself in objective form and action, but also actually does so express and manifest itself, and also is able to press into its service the subtle forces of Nature—provided, always, that the Creative Ideal Form be (1) sufficiently strong and active, and (2) sufficiently clear and definite; the spirit of the requirements being that of Concentrated Power, discover that we have not been deceived nor Conducting the abovementioned inquiry, we mocked; we find that the axiom, "As above, so below," holds good in this as in many another case. We find that the men and women who have accomplished great things have always possessed these Dynamic Creative Ideals; and that those who have so possessed them have found operating within themselves a mighty power of Nature, and have been conscious of the effects of these activities manifesting in the world outside of themselves.

The individuals of great attainments sooner or later have become aware of this correspondence between the inner Dynamic Creative Ideal, and the events and happenings of the outside world which are correlated to the inner purpose. The individual with the Dynamic Creative Ideal has established within himself a great focal centre of Energy and Power—and to that centre are being attracted and drawn things, persons, circumstances, thoughts, ideas, powers, and other things which are needed for the objective expression and manifestation of the Inner Ideal Form.

Even in the lesser activities of man, in the more mechanical forms of work, he is able to perform better work, and to perform his work more efficiently, if he maintains a sufficiently clear and strong Creative Ideal Form of that which he wishes to materialize in objective form. Psychologists have told us that the best workmen are those who visualize the whole of what they propose to do, before they take a tool in their hands; this being equally true of strategists, artists of all kinds, physicists who contrive new experiments, and all others who do not follow mere routine. They have told us, for instance, that no man can be a good plumber unless he uses his Imagination—the Ideal and its mental image must precede the actual laying of the pipe. Likewise, that the blacksmith is efficient only in the degree in which he employs his Imagination; every time he strikes the redhot iron, he makes it approximate the ideal image in his mind.

Kay says: "A clear and accurate idea of what we wish to do, and how it is to be effected, is of the utmost value and importance in all of the affairs of life. A man's conduct naturally shapes itself according to the ideas in his mind, and nothing contributes more to success in life than having clear, strong ideals, and keeping them continually in view. Numerous unexpected circumstances will be found to conspire to bring it about, and even what seems at first hostile may be converted into means for its furtherance; while by having the Ideal constantly before the mind, one will be ever ready to take advantage of any favoring circumstances that may present themselves."

Bain says: "By aiming at a new construction, we must clearly conceive what is aimed at. Where we have a very distinct and intelligible model before us, we are in a fair way to succeed; in proportion as the Ideal is dim and wavering, we stagger and miscarry." John Burroughs says: "No one ever found a walking fern who did not have the walkingfern in his mind. A person whose mind is full of Indian relics picks them up in every field through which he walks. They are found and quickly recognized, because the eye has been commissioned to find them."

In the great field of activities comprising the realm of Desire, we find that the energizing force of Desire is called forth in proportion to the degree of clearness, definiteness and distinctness of the Ideal presented to it. Desire always is called into action by the presence and power of Ideas and Ideals. Desire is always the "want" of this thing, or the "want to do" that thing; it cannot "want" or "want to" unless an Idea or Ideal is present in sufficient force and definiteness to call forth its activities. In fact, a strong Ideal often arouses and attracts to itself such a degree and amount of Desire that the Ideal itself seems to be but a focal point of Desire, or the Desire seems to be the very soul of the Ideal. In Desire Power, the dominant "want" or "want to" is the Definite Purpose; the idea of the achievement or attainment of the end of the "want" or "want to" is the Definite

Ideal.

Likewise, in the activities of Faith Power there is always found present a Definite Ideal. Faith must always have its object—the more definite and certain its object, the greater and more stable is the Faith. Faith is one of the great elemental spiritual powers. In its form of Confident Expectation and Expectant Attention it powerfully moves the Will. But, Faith Power is but latent and static unless it be aroused into dynamic power by the presentation to it of an appropriate Idea or Ideal.

Finally, the activities of Will Power are called forth only in response to the Idea or Ideal which has, in the first place, aroused the Desire which rises into Will; and which, in the second place, has served as a standard of measurement of Willvalues; and, which in the third place, now serves as a beacon, standard, or mark placed far ahead on the Path of Attainment, serving to point out the way to be traveled and the direction to be followed.

It is an axiom of psychology that “the Will goes out in action only toward an Idea or Ideal presented to it.” It might be added that “the Will is held to its path only by the perception of the Idea or Ideal which marks its course and indicates its direction.” Certain philosophers and psychologists have noted that it is almost impossible to distinguish between concentrated Will and a highly developed, definite, concentrated Idea or Ideal—the two seem to have been combined and blended into one mental power. This correspondence between Imagination and Will frequently has been noted in the present work.

But, in pursuance of the rule of the Unity of the Mind, we find that just as truly as Desire, Faith, Imagination and Will may be, and are, called into action, power, and strength by the presentation of an Idea or Ideal, so is it true that the Creative Ideal may be strengthened, energized, and given definite form by the application of the respective powers of Desire, Faith, Imagination and Will.

There is always action, reaction, and interaction in the realm of the mind; its powers are correlated and coordinated—each is bound up with the others, and each aids and helps the others when needed. We may concentrate our attention upon any one of the great powers of the mind, and that particular power will seem to be the dominant one. When, however, we proceed to contemplate and to study the others, we find that each, in turn, seems to be the dominant power. The truth is that no one of these great powers can operate effectively unless the other powers cooperate with it, and proceed with it in coordinated action.

The Creative Ideal, in order to be effective—indeed, in order to be truly creative—must be (1) Strong, and (2) Definite. Its strength is increased by the energizing power of Desire, the inspiring power of Faith, and the determining power of Will. Moreover, by means of Imagination presenting to it mental pictures of itself as actually expressed and manifested in objective, material form, the Creative Ideal is further aroused into action, in response to that essential urge, instinct, or appetency of its nature which causes it to strive ever to manifest itself in outward action and form. In strengthening an Ideal Form which you wish to raise to the rank and power of a Dynamic Creative Ideal, you should bring to bear upon it the combined powers of your Desire, Faith, Imagination, and Will.

The Creative Ideal, in order to be effective and truly creative, must be dear, positive, and definite. Here the Ideal calls upon those mighty twin elements of the spirit—the ideative and volitional faculties—namely, Imagination and Will. Imagination supplies the definite pattern, model, or design which the Ideal wishes to manifest; while Will proceeds to cut away the encumbering marble or granite which hides the definite form of the Ideal as represented by the artist's pattern, design, or mold.

Will, however, does not create the Ideal—the Ideal is selfcreated, or else is originally created by that "I AM I" which is the centre and focal point present in the mental kingdom. But Will serves a necessary purpose and an essential task when it proceeds to chip away, to chisel away, to hammer away, all the great mass of mental granite or marble which hides the beautiful Inner Form of the Ideal—its Pure Form. The Ideal Form is actually existent—never forget that; but, before it maybe perceived and employed as a model, standard and guide, it must be released from that which encumbers its Pure Form and hides it from view.

In the Master Formula of Attainment, the first element is that of "Definite Ideals"—not merely Ideals, but particularly Definite Ideals. In all of the principal books of this series, this element of Definite Ideals is dwelt upon at considerable length, in one form or another. In the preceding sections of the present book, you will find it presented under the form of "Definite Purpose."

The factor of definiteness is emphasized in all such presentations; for upon such definiteness depends much of the power of the Ideal Standard, or Purpose. It must "stand out" in attention, perception, and thought. It must represent the "just what" of the want, ambition, faith, effort, or thought. It denotes "just what" you like, desire, believe in, adopt as a standard of values, use as your guide on the road of attainment, and strive to manifest and express in thought, word, and deed.

An Ideal, Standard, or Purpose is "definite" in the degree in which it is "certain, clear, plain, distinct, specific, exact, precise, fixed in understanding and meaning"; its mental form must be "distinct, clear, sharp, clearcut, sharpcut." Indistinctness, indefiniteness, ambiguity; uncertainty, vagueness, and obscurity of understanding and meaning, are to be avoided in your Ideals—that is, if you wish to have them creative and dynamic.

Strong and Definite Creative Ideals are properly called “Dynamic Ideals,” for they manifest all the qualities and powers which are indicated by the term, “dynamic.” Dynamic means: “Powerful; filled with energy; capable of manifesting force, energy, power, motion and action.” The dynamic aspect or phase of anything is that in which the thing manifests motion, action, activity; its static aspect or phase is that in which it exists in a state of rest and inaction.

Your Dynamic Ideals are those Ideals existing in your mind which are (1) sufficiently powerful to move into action, and to manifest their inherent force and energy; and (2) sufficiently definite to concentrate those forces and energies into a “one pointed” focus of Ideas and Will. Only a Dynamic Ideal can be a Creative Ideal; and all Dynamic Ideals are, and must be, Creative Ideals, by reason of their very nature. The Dynamic Ideal must create, for creative activity is its essential nature. Creation, as you know, consists of compounding, composing, building, puttingtogether, making, manufacturing new forms from the materials at hand.

The Dynamic Ideal tends to express and manifest itself in creating a new environment for its possessor, in building a new set of conditions for him—such environment and conditions, however, being in harmony and agreement with the spirit of the Ideal. In short, the Dynamic Ideal tends toward “making the Ideal become Real”—in building up a material world of experience corresponding to its inner mental world of experience. It “experiments” in order to build up the “experience.” It tears down, rebuilds, builds anew, just as the mind of the inventor, the artist, the writer, proceeds in creating its particular form of expression.

The Dynamic Creative Ideal, in fact, is composed of two associated elements, namely (a) the element of definite and concentrated Idea, and (b) the element of definite and concentrated Will. The Idea plans, invents, and points out the direction of the action; the Will executes the action according to the plan thus furnished it.

This brings us back once more to the teachings of the ancient occultists, who held that, at the last, there are but two fundamental mental or spiritual forces—and these really are but twinaspects of Spirit. These two fundamental forces, or aspects, are (1) Imagination, which was held to involve all thinking, reasoning, and mental imaging of any sort; and (2) Will, which was held to involve all feelings and desires, all voluntary action, all determination, judgment, decision, and volition. All other mental faculties or powers were held to be but (a) phases or derivative forms of Imagination or Will; or (b) combinations and compositions of Imagination and Will, in which the elements of each are blended.

In that book of this series entitled “Personal Power,” we have shown you that the TwinGiants of Personal Power are IdeationVolition, or, in other words, Idea-Will. The more you ponder over this teaching, the stronger will grow your conviction of the underlying identity of Ideation and Volition; that Imagination and Will are TwinGiants, inseperable, always operating in conjunction with each other. This being so, you will begin to understand how and why a strong, vigorous Definite Ideal may become a Dynamic Creative Ideal by means of calling into operation and effect its twinaspect of Dynamic Will. For the purposes of easy thought on the subject and the manifestation of this principle, you may think of the Dynamic Creative Ideal as having the soul of Idea and the bodily strength of Will.

You may render your Ideals dynamic and creative by means of the employment of Desire, Faith, Imagination and Will. Applying the principle of the Master Formula, you (1) must know exactly what you want that Creative Ideal to be; (2) you must desire insistently that it be such; (3) you must confidently expect that it will be such; (4) you must persistently determine that it will be such and (5) you must pay the price of work, service, application, concentration, and of the relinquishment of opposing ideas and ideals, desires and feelings. By means of Insistent Desire, Confident Expectation, and Persistent Determination, the Creative Ideal may be raised to the rank and power of Dynamic Idealization.

Keep your Creative Ideals always before you; think of them, dream of them, make them a part of your very soul. Encourage them by visualizations of their realization in objective form; “brace them with affirmations”; give to them the force of habit by endeavoring to act upon their principles as often and so far as is possible. Think, feel, and act in their terms. Assimilate them to such an extent that your personal mental and physical instruments of expression may become their outward machinery. Let even your personal being become as the willing instrument of the manifestation into objective form of these Dynamic Creative Ideals. Live for the purpose of making your Ideals become Real.

What will be the result of the creation and maintenance of such Dynamic Creative Ideals? you may ask. Here is the answer of those wise and illumined members of the race who established the esoteric schools of ancient philosophy—and of the equally wise and illumined members of the race of today, who are striving to sow the seeds of the Inner Teachings in the minds of those who are prepared to receive them, nourish them, and allow them to develop, grow, and bear blossom and fruit. Here is the answer of such great souls:

> “You are the creator of your own world of experience. Consciously or unconsciously, you are molding your world of experience, and determining your own destiny. In ignorance or in wisdom, for good or for evil, you are creating, building, constructing the scenery of that world in which you live, and move, and have your being. For weal or for woe, you are thus building. For better or for worse you are thus constructing. Your personal world of experience is largely what you, yourself, have made it. Your Ideals ever tend to become Real. You are always realizing your Ideals. What you have been doing unconsciously, you may now proceed to do consciously. By creating and controlling your Ideals, you create and control your world of experience. You may become an active master of Creation, instead of a passive slave.”

The strong, definite Dynamic Creative Ideal will call forth the full powers of your body, of your mind, and of your spirit. Reason, Imagination, Invention, will perform their best work under its influence; Desire will energize more intensely, and Will will determine more persistently, under its influence. The wonderful storehouse of the Subconscious will open wide its doors when the Creative Ideal gives “the right knock.” The still higher realm of the Superconscious will superimpose its wisdom and knowledge upon the conscious mind, when this be demanded by the Dynamic Ideal. All things will work together for good for him in whom the Dynamic Creative Ideal is manifesting its power. “I call them all forth; and forth come they in answer to my call,” says the Spirit of the Ideal in the old allegory of the Orient, “and chief of all, and the first to come forth, is my twinbrother WILL!” concludes that Ideal Spirit.

Definite Ideal and Concentrated Will—these are the TwinGiants of your Creative Power. Cultivate and develop both of them, and to an equal extent. Do not let your Definite Ideals suffer by reason of the lack of pulling and pushing power of your Concentrated Will. Neither let your Concentrated Will become static and inert, by reason of the lack of the directing and guiding power of your Definite Ideals. Grasp the hands of the TwinGiants, one on the right of you, one on your left; and then let the “I AM I” give the command, “Forward; March!” Naught can oppose the phalanx composed of your Definite Ideals, your Real Self, your Concentrated Will. Rightly may such a combination shout its battle-cry: “I Can, I Will; I Dare, I Do!”

The “Will that Can” is the “Will that Knows.” The ancient Buddhists had an old aphorism which ran something like this: “To Know rightly, is to Think rightly; to Think rightly, is to Will rightly; to Will rightly, is to Act rightly; the root of Action is Knowledge; the fruit of Knowledge is Action.” The ancient Chaldeans had a similar proverb: “He who Knows, is able to Will effectively; he who Wills effectively, Creates his World!” All through the Secret Doctrines runs this song of “Ideal-Will”—of Knowing and Doing; and the most practical thinkers of our own times and lands echo the ancient reports.

Perhaps the highest phases of philosophical and metaphysical thought are those which hold that the only adequate explanation of the Universe is to be had in that hypothesis which postulates the existence of an Eternal, Infinite Spiritual Principle, the essence of which is Life, Will, and Ideative Consciousness—the essential Powers of which are Animation, Ideation, and Volition, respectively. In this view, Universal Creation (Creative Evolution) is accomplished by means of the Power of the Living Will, taking the forms and configurations patterned by the Living Idealizing Power.

Daring thinkers have likened the Universe to a Cosmic Dramatization of the Ideas and Ideals evolved by the Infinite Consciousness of SPIRIT, the machinery of Creation being operated by the Infinite Will of SPIRIT. Be this as it may, every careful and honest thinker has been compelled (at least at times) to admit that there is no escape from the conviction that the Universe shows the progressive workingout and manifestation of a Cosmic Purpose, Intention, End, Aim; in short, that the Universe is the Materialization of a preexisting Cosmic IDEA or IDEAL!

The processes of Cause and Effect show the presence and operation of something like Pure Deductive Logic in the activities of the Universe. Many poets, writers, and dramatists have pointed out that in the processes of the Universe there is manifested the presence and action of something that might he called “The Author”; a Something or Somewhat that develops a Cosmic Plot of Creation, and then logically, consistently, and artistically proceeds to perform the work of material Evolutionary Creation upon the lines of that ideal Plot. They point out that the characters, circumstances, actions and events of the Universe always “hang together”—always manifesting that Unity, Coherence and Balance which distinguish the literary compositions of the best writers.

This lofty conception may be but the fanciful expression of the perception by competent observers of that “something at work in the Universe” which bears a close resemblance to the “something at work” in their own minds; or, again, it may be the result of a deep intuition of Truth. Whatever it may be at the last, it certainly expresses a conviction that has come to many deep thinkers in all ages and all lands, many of whom had never heard the like expression of others of their kind.

Whatever may be the Ultimate Truth, it is certain that Man has at his disposal a mighty Creative Power, which in its more familiar phases is called "Constructive Imagination"; and which in its less familiar, esoteric, transcendental phase is called—What? Man, in his own realm is a Creator—and the limits of his realm are determined by himself, by his Imagination, by his Will!

FINIS

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DESIRE POWER

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"Desire is the very essence of Man, from which necessarily flow all those things which tend to preserve him."

—Spinoza

I

EMOTIVE POWER

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DESIRE POWER is one of the many phases of Personal Power—of that Personal Power which flows into and through the individual from that great source of the All-Power of AllThings which in this instruction is known as POWER.

You do not create your own Personal Power of any kind, though you may modify it, adapt it, develop it, and direct it. POWER, the source of All-Power, has always existed and will always exist. You generate Personal Power by drawing upon the great Source and Fount of All-Power; by opening your natural channels to its inflow; and by supplying it with the proper physical and mental mechanism by means of which it is enabled to express and manifest itself efficiently.

There are not, in reality, many distinct kinds of Personal Power—though there are many forms and phases of its expression and manifestations. Just as, by means of being supplied with the appropriate apparatus, Electricity is transformed into light, heat, energy, motivepower, telegraphic power, telephonic power, and “wireless message” power, so is your Personal Power transformed into mental power and physical power; into thinking power, feeling power, and willing power; by reason of the various channels of expression and manifestation supplied to it.

Personal Power manifests along the lines of mental activity in three great forms, viz., along the respective channels of (1) Feeling, (2) Thinking, and (3) Willing. These three channels, however, are not absolutely set apart and separated from each other, but, on the contrary, have many intersecting and connecting lines or channels of intercommunication; their activities are closely coordinated. Accordingly, in practically all instances of mental activity, we find the coordination and blending of the activity of these great phases of mental activity.

Desire is the highest wave of the waters of Feeling or Emotion. Feeling is “the agreeable or disagreeable phase of a mental state.” Emotion is a complex form of Feeling, into which is blended the element of the representative ideas of memory or imagination. Desire is the strong urge or pressure of Emotion toward an idea or object which promises emotional satisfaction and content; or away from an idea or object which threatens emotional dissatisfaction or discontent. If the emotional urge becomes sufficiently strong, the Desire develops a conational activity, i. e., an activity tending toward willaction along the lines of the satisfaction and gratification of the Desire. On one side, Desire arises from Emotion; on the other side, Desire evolves into Conation—and Conation is the elementary active phase of Will.

Before you can expect to understand the nature of Desire, its laws, the principles of its development and application, you must first know something of the general form of mental activity of which it is the highest and most active phase, i. e., the mental activity known as Emotion.

Emotion is defined as: “An excitement of the feelings, whether pleasant or unpleasant”; Feeling being “the agreeable or disagreeable side of any mental state.” Feeling may be described as “a simple emotional state”; and Emotion may be described as “a complex state of Feeling”—the difference is a matter of degree and not of kind. Emotion, however, has Idea blended with it—memories of previous experiences supplied by recollection or instinct (the latter reporting racememories). Feeling (simple) may arise from a purely physical cause, and no definite Idea may be involved in it. But Emotion (complex) necessitates the presence and influence of representative Idea to direct it and to continue it beyond the stage of simple Feeling.

A leading teacher of psychology illustrated this distinction to his pupils by directing their attention to the analogy of the junction of the Upper Mississippi and the Missouri rivers. He pictured the Missouri as a stream of Representative Ideas, and the Upper Mississippi as a stream of simple Feeling arising from senseimpressions. The two streams meet; their waters join and, blending, compose the complex Lower Mississippi of Emotion now flowing to the Gulf of Desire and Will. The teacher, however, always cautioned his pupils to remember that this illustration was used merely for convenience: for Feeling and Idea are never so far apart (before the junction) in the mind as are the waters of the two rivers.

The highest activities of Feeling and Emotion are known as Affection and Desire, respectively.

Affection is defined as: “An emotional drawing of the mind toward any person or thing, which does not necessarily depart even when that person or thing is absent.” In its latent state, Affection may be termed a “disposition or tendency toward a person or thing.” In its active state, Affection may manifest as Passion, especially in the presence of its object. The term is usually employed to denote the state of emotional feeling toward persons, but it is also properly employed in connection with anything capable of exciting regard. Affection, likewise, has its negative aspect; in such aspect the tendency or disposition is that of drawingawayfrom, instead of drawingtoward, the object or person arousing the emotional feeling. Positive Affection arises from Attraction; Negative Affection arises from Repulsion. Affection, then, is seen to be composed of the following two elements, viz., (1) the Emotional Feeling, and (2) the tendency or disposition to be attracted toward (or repelled from) the object arousing the emotional feeling.

Desire is a more complex, and a more active phase of Emotional Feeling than is Affection. Desire combines and includes the element of Affection, but it goes beyond the latter. It may be defined as: “The strong wish or inclination to attain, secure, reach, or to retain, hold, and own, the object which has attracted it; or to get away from, escape or be free from, the object which has repelled it.” Desire always reaches out to the object of Positive Affection, or withdraws from the object of Negative Affection. Affection simply is attracted toward or repelled by its objects; Desire takes up the task where Affection drops it, and then wishes to lay hold upon the object, to possess it or attain it, or (in its negative aspect) to avoid or escape from that object. Affection (in its positive phase) loves the object; Desire (in its positive phase) not only loves it but also “wants” it and is not satisfied without its attainment or possession: Note this distinction, for it is important in the application of the fundamental principle involved in Desire.

The power inherent in Emotion is indicated by the term designating it. The term “Emotion” is derived from the Latin term “emotio,” meaning “a moving out.” The latter term, in turn, was derived from the Latin prefix “e,” meaning “out,” and the verb “moveo,” meaning “to move.” The essence and spirit of the term, as indicated by its origin, is that of “movement,” motion, activity. It is significant that the same Latin verb “moveo” which supplies us with our English term “Emotion,” also supplies us with our English term “Motion.” Both terms mean “to move”; the “e” in “Emotion” specially indicating “outward motion; to move outward.” So that Motion and Emotion are seen to be closely connected in origin and meaning. Motive Power and Emotive Power are but forms and phases of the same thing, at the last analysis—some philosophers, indeed, claiming that they are one in essential principle.

Too many persons have fallen into the habit of undervaluing Emotion, and of rather being inclined to apologize for its presence and manifestation in and by themselves. They seek to give it a subordinate place in the Trinity of Mind, and to exalt above it the coordinated elements of Thinking and Willing, respectively. This, principally because the term “emotional” has been attached to and associated with certain unattractive phases of emotional activity; as for instance, the sickly sentimentality, maudlin sentiment, the “slushy gushing” and the neurotic hysterical hyperemotionality manifested by certain persons who are regarded as being “quite emotional.” The abnormal has been mistaken for the normal—the morbid, for the natural and healthy state.

Emotion includes not only some of the richest and most noble elements of our mental and spiritual natures, but also much that is of the most practical pragmatic value in our everyday work and activity. Not only does it manifest its presence in those experiences and activities which we usually include in the category of “the things of the soul,” but it also is found to play a quite important part in the activities of the intellect and of the will. In fact, Emotion illustrates the aptness of the term, Emotion, by imparting motion and activity to both intellect and will. The promise implicit in its name is fulfilled in its actual accomplishment.

Emotion includes in its category that which thrills the heart of man, and which causes him to manifest the fine forces of affection, love and friendship. It contains within its realm the desires which urge him forward on the path of life, and which direct his vision to the banner of Victory placed far ahead over the portals of the future. Emotion lies much closer to the heart and nearer to the springs of human action than does Intellect, great as are the achievements of the latter; and it plays a highly important part in the determination of the character of the individual. While we extol the virtues of Intellect, let us not ignore or undervalue those of Emotion. Man does not live by Intellect alone: Emotion must be present to add spirit and soul to the body of Personal Power.

Man has a heart as well as a head. In fact, the heart plays a greater part than does the head in the actions of mankind as a whole. Rob human action of the inspiration of the heart, and you have left but a cold mechanical product. Remove Emotion from human life, and you will have taken away the source of its greatest beauties and charm. The Man of Personal Power has Intellect, Emotion, and Will well balanced—this constitutes the Balance of Poise and Power. Intellect is not to be undervalued: Will is to be viewed with respect and admiration; but Emotion is seen to be the essence of the life and soul of the other two elements, and of the individual as a whole. Well says the old adage: “Keep thy heart with all diligence, out of it are the issues of life.”

But, more to the point, at least in the case of the practical men of the world who may read these words, is the fact that in Emotion is to be found a practical phase of Personal Power—a force or energy which enables men to attain, to accomplish, to succeed, to do things worth while. It is one of the tragedies of our modern educational system that, while the greatest attention is devoted to training “the head,” training “the heart” is practically neglected. It is generally considered quite practical and according to common sense to train and cultivate the intellect; but usually even to hint at the desirability of training and cultivating the emotions lays one open to the charge of being “impractical and visionary.” It is only when persons are shown the important part played by Emotion in all the activities of Intellect and Will, that they will even seriously listen to suggestions that Emotion should be accorded attention in the educational field.

Yet, as all psychologists know, the Intellect is influenced, swayed, directed and often entirely controlled by Emotion. Many of man’s greatest intellectual triumphs have resulted from the motive power supplied by Emotion. Moreover, the Will has its very roots embedded in Emotion; the motives which move the Will to action are always found to arise from Emotion These are not mere general or careless statements made to strengthen the argument; on the contrary, they express the cold, hard facts of scientific psychology. The fact that such statements may be new to you is but another proof of the public neglect of this important subject.

Ribot, in the following statement, ably sets forth the conclusions of those philosophers, psychologists and physiologists who maintain that Emotional Feeling is the most fundamental aspect of the life of all conscious creatures, and that it underlies the phase of Intellect in the scale of evolutionary development; that, in fact, it constitutes the very kernel of Life and Mind as these are found to be manifested in living forms. He says:

> “Concerning the place of the Feelings in the total psychic life, I wish to say that that place is first. The Feelings appearing first, it is clear that they cannot be derived, and are not a mode or function of Intellect, since they exist by themselves and are irreducible: thus stated the question is simple and quite evident. The physiological evidence in favor of the priority of the Feelings need only to be recalled; it all centres in one point: organic vegetative life always and everywhere appears before animal life; physiologists constantly repeat that the animal is grafted on the vegetable which precedes him.
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> “Organic life is directly expressed by the needs and appetites, which are the stuff of the affective life. The myriads of animals are only bundles of needs, their psychology consisting in the search for food, in defense, in propagation; but even closed in as they are from the outside world, desire in them is not less intense. Even in man, foetal life, and that of the first months after birth, is much the same: almost made up of satisfied or unsatisfied wants, and consequently of

> made up of satisfied or unsatisfied wants, and consequently of pleasures and pains. From the purely physiological point of view, Intellect appears not as mistress, but as servant.
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> “The psychological evidence is not difficult to supply, and indeed it has already been presented by Schopenhauer in so brilliant and complete a manner that it would be a bold task to present it afresh. For Schopenhauer, ‘to Will’ is to desire, to aspire, to flee, to hope, to fear, to love, to hate: in a word, all that directly constitutes our good and our ill, our pleasure and our pain. Will (in the sense indicated by Schopenhauer) is universal. The basis of consciousness in every animal is Desire. This fundamental fact is translated into the impulse to preserve life and wellbeing, and to propagate. This foundation is common to polyp and to man. The differences between animals are due to a difference in knowledge: as we descend in the series, intelligence becomes weaker and more imperfect, but there is no similar degradation in Desire. The smallest insect wills what it desires as fully as does man.
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> “Desire-Will is always equal to itself. It is fundamental. It is a fact anterior to all intelligence and independent of it. It is the basis of character: ‘the man is hidden in the heart and not in the head.’ Its power is sovereign. It is not Reason which uses Desire, but Desire which uses Reason to reach its ends. Under the influence of intense Desire, the Intellect sometimes rises to a degree of vigor of which none would believe it capable. Desire, love, fear, render the most obtuse understanding lucid. Desire, guided by experience, rests upon proved pleasure and pain, seeking one and avoiding the other. Impulse is the primordial fact in the life of the feelings. Spinoza sums up the whole spirit of the question in his passage: ‘Desire is the very essence of man, from which necessarily flow all those things which tend to preserve him’.”

Indeed, philosophers have even dared to speculate that just as DesireFeeling is the essence and kernel of the life of the individual, so a Cosmic DesireFeeling must be postulated as being the very essence and kernel of the Cosmos—of All-Nature; in all of her manifestations and forms of expression, inorganic as well as organic. Along this same line are those metaphysical conceptions of the Infinite Power, or Infinite Being, as necessarily having DesireFeeling as its attribute; for, otherwise, it is asked, how may we conceive of the Infinite ever having begun its manifestation and expression of the created world? Say certain metaphysicians: “The Infinite must have felt that Creation was ‘desirable,’ else it would never have created anything at all.” Such speculation, however, is outside of our field here; we have mentioned it merely to illustrate how fundamental is the idea, and how it ever asserts its power in man’s philosophical thinking.

Emotion, then, is perceived to be the great incentive to individual motion and action in human life, at least. It is no longer to be regarded as a merely internal, subjective mental state. On the contrary, it is seen to be the internal phase of a mental activity striving to express itself in outward and external activity. Emotion is well called EMotion. Emotion is an incentive to action—to mental and physical motion. Emotion strives ever to express itself in action. On its lower side, It blends into certain forms of Sensation; on its upper side, it blends into Will.

Emotion is not that manifestation or expression of fanciful, sentimental, neurotic, hysterical feelings or impulses—something to be apologized for by the person manifesting it. Emotion is no more to be gauged by the neurotic, hysterical, hyperemotionality miscalled “emotion,” than is Intellect to be gauged by the fantastic socalled “reasoning” of the inmate of a lunatic asylum, or that of the many “out patients of Bedlam” whom we meet in everyday life. Neither Emotion nor Intellect is to be gauged by the perverted forms of these great mental activities.

Men are accustomed to speak of Intellect as the most potent of the powers of the mind; but they reckon ill who leave out Emotion. Descartes said: “I think; therefore, I am!” But Feeling is even more fundamental than is Thought: and men say with even greater certainty, “I Feel; therefore, I am!” Likewise, we are in the habit of quoting with satisfaction the aphorism: “As a man thinketh, so is he”; but we fail to remember that the actual words of the aphorism are, “As a man thinketh in his heart, so is he.” Here, “thinketh in his heart,” really means “feeleth in his heart”—for “the heart” is the familiar figurative term employed to denote the seat of Feeling, just as “the head” is employed to denote the seat of Thinking. So, at the last, then, our favorite aphorism is seen to read, “As a man feeleth in his heart, so is he.”

We are here not endeavoring to exalt Emotion over Thought and Will, but are merely seeking to restore to its place in the Trinity of Mind a most important element of the Mental Power of Man which many persons have become accustomed to overlook and neglect. Or, changing the figure of speech, we may say that in Emotion we have that cornerstone of the Temple of Mental Power which has been rejected by many of the modern builders. Without the element of Emotive Power there can be no Motive Power in the human mind.

II
DESIRE AND ACTIONS

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DESIRE, AS we have seen, is the crest of the wave of Emotional Feeling. At the same time, Desire may be said to be the elementary stage or phase of Will. Emotion, rising to Desire, tends to become transformed into Will. Before reaching the stage of Desire, we find Emotion manifesting the stage of Affection, under the several forms of the latter known as Love, Liking, Fondness, Attraction, Passion, Admiration, respectively. The spirit of Affection is represented by the phrase, “I like.”

Desire evolves from the stage of Affection, and manifests the inclination to wish, to want, to long for, to hanker after, to crave eagerly, to obtain or to enjoy the object of its Affection. Desire manifests in several forms, as for instance, Aspiration, Ambition, Craving, Hunger or Thirst (employed figuratively), for Attainment; or, the simple ‘Wish or Want. The spirit of Desire is represented by the phrase, “I want.”

Desire, however, only moves toward that to which it is attracted by Affection. It “wants” only that which it “likes.” That which it neither likes nor yet dislikes fails to stir it into activity. That which it dislikes, it positively “wants not”; it seeks to avoid, or to escape from, or to be rid of or free from such things. The degree of Desire depends materially upon the degree of Affection for the object, though other elements enter into the calculation. As Gordy says: “I will to do this, or that, because of some pleasure or benefit—and that, when analyzed, will be found to consist of some form of pleasure which I hope to gain, or of some pain which I hope to avoid.”

Here is the working principle, briefly stated: We entertain an Affection or “like” for that which gives us pleasurable feelings or emotions; we Desire or “want” that for which we entertain an Affection or “like,” i. e., that which gives us pleasurable feelings or emotions; and we Will or “act” to do that which seems to tend to satisfy or accomplish our Desire or “want.” In this working principle we may find the Secret of Action—the workings of the inner machinery of Will which causes us to “do things.” We must find a thing pleasurable in order that we may “like” it; we must “like” it before we may “want” it; we must “want” it before we will move into action to “do things” tending to attain, secure, gain, and accomplish that which will satisfy the Desire.

Desire is stirred into activity, and moves out into expression, only in response to an object—it is moved only by an incentive of an emotional character. Professor Halleck gives us the simple rule in his celebrated statement: “Desire has for its object something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving away from something, is merely the negative aspect of Desire.”

You will find that all forms and phases of Desire are covered by the above statement. To be Desire, a mental state must include and possess the abovestated elements; if a mental state includes the abovestated elements, then it must be Desire. You are advised to commit the definition, or statement, to memory; and to test your feelings by means of it, when you are in doubt as to whether you desire a thing, or not.

Desire exerts a tremendous influence upon all phases of human action. It is the motive power of Will; the latter tends to move toward the object of the greatest Desire, and to flow through its channels. The Will is always moved by a “motive,” i. e., a cause, or reason inciting to action; and that “motive” always is found in Desire and the ideas attached to it. It is an axiom of psychology that “The Will goes out toward the strongest motive present in conscious or subconscious attention at the time of action.” The “strongest motive” always is that idea representing the object of the strongest desire, or of the aggregate or average of the strongest desires, present in attention at the moment of action.

Desire also plays an important part in our thought, reasoning, and judgments. It quickens our perception, and energizes our thought processes. It is proverbial that our judgments are affected by our feelings, emotions, affections and desires. It has been truly said that most persons, when they seek to reason, strive rather to find “excuses” for their previous decisions, rather than to advance logical reasons for new decisions; the decisions themselves have already been made, in most cases, because of feelings, emotions, affections and desires. Our feelings and desires frequently cause us to perceive only the facts which we wish to discover, and to overlook those which we do not wish to be uncovered.

Johnson says: “Affection and Desire put the magnifying end of the telescope to our intellectual eye where our own interests are concerned, and the minimizing end when we are looking at the interests of others for whom we entertain no affection.” Halleck says: “Thought is deflected when it passes through an emotional medium, just as a sunbeam is deflected when it strikes water.” Gulick says: “Our hopes, fears, ambitions, loves and likes are the controlling factors of our lives. The purely mental, logical, or reasoning function is chiefly the servant of our desires and fears."

That men are influenced more easily, more readily and more frequently through their emotions, desires and affections, than through their reasoning faculties, is well known. The orator, lawyer, statesman and preacher, the salesman and the advertising man, all know that the road to men's heads runs through men's hearts. The great orators have been men of emotional power—men who put their hearts into their words,, and thus aroused the hearts of their hearers. Rochefoucauld said: "The passions are the only orators that always succeed." Henry Clay said: "Caesar controlled men by exciting their fears; Cicero by swaying their passions." Brooks says: "It is the tender sentiment, the quivering lip, the trembling accent, the moistened eye, that are often the must eloquent pleaders."

Davenport says: "The cool, rational speaker has little chance beside the skillful orator. The crowd thinks in images, and speech must take this form to be accessible to it … The crowd is united and governed by emotion rather than by reason. Emotion is the natural bond, for men differ less in this respect than in intellect." Burke said: "There is a moving tone of voice, an impassioned gesture, which affects independently of the things about which they are exerted. So are there words, and certain dispositions of words, which being peculiarly devoted to passionate subjects, and always used by those who are under the influence of any passion, always touch and move us more than those which far more clearly and distinctly express the subject matter. We yield to sympathy what we refuse to description."

An old writer once said: "Few speakers succeed who attempt merely to make people think—they want to be made to feel. People will pay liberally to be made to feel or to laugh, while they will begrudge a sixpence for instruction or talk that will make them think. The reasons are palpable and plain: it is heart against head; soul against logic; and soul is bound to win every time." Cardinal Newman once said: "The heart is commonly reached, not through reason, but through the imagination, by means of direct impressions, by descriptions. Persons influence us, voices melt us, deeds inflame us."

One has but to recall instances of the great influence exerted over the public mind by the emotional appeals to affection or dislike, to prejudices for or against, to desires, ambitions, aspirations, cravings, longings and things eagerly "wanted," made by orators, politicians, statesmen, actors, and preachers, in order to realize the potent effect of Emotion, Affection and Desire upon men's thoughts, opinions, beliefs and convictions.

A modern writer says: "A large part of the business of life consists in moving the emotions and desires of men so as to get them to act." Another says: "The successful man is he who is able to persuade the crowd that he has something that they want; or that they want something that he has.” The successful salesman, advertising man, or any other man who has things to sell other men, all bring into play the force of Desire in those whom they are seeking to interest in their projects. They appeal to the “want” or “want to” side of the mind of men. They play upon men’s sympathies, their prejudices, their hopes, their fears, their desires, their aversions.

Men “do things” and “act” because of the motive power of their emotional nature, particularly in the form of Affection and Desire. This is the only reason impelling or influencing men to “do things.” Were this motive power absent, there would be no action or doing of things; there would be no reason or cause for such action or doing, in that event. We act and do solely because we “like” and “want.” Were the emotional element absent, there would be no element of volition. Without Desire we would make no choices, would exercise no decision, would perform no actions. Without the “want” and “want to,” there would be no “will to do,” and no “doing.” Desire is the motive power of Action; take away the motive power and there cannot be and will not be any movement, activity or volition. Without the motive power of Desire, the machinery of voluntary action ceases to operate, and comes to a complete standstill.

An old writer, whose words have been preserved for us though his name is unknown to the present writers, enunciates a profound truth in the following rather startling statement:

> “Every deed that we do, good or bad, is prompted by Desire. We are charitable because we wish to relieve our inner distress at the sight of suffering; or from the urge of sympathy, with its desire to express its nature; or from the desire to be respected in this world, or to secure a comfortable place in the next one. One man is kind because he desires to be kind—because it gives him satisfaction and content to be kind. Another man is unkind because he desires to be so—because it gives him satisfaction and content to be so. One man does his duty because he desires to do it—he obtains a higher emotional satisfaction and content from duty well done than he would from neglecting it in accordance with some opposing desires. Another man yields to the desire to shirk his duty—he obtains greater satisfaction and content from refraining from performing his duty, in favor of doing other and contrary things which possess a greater emotional value to himself.

> “The religious man is religious in his actions, because his religious desires are stronger than are his irreligious ones—he finds a greater satisfaction and content in religious actions than in the pursuits of the worldlyminded. The moral man is moral because his moral desires are stronger than his immoral ones—he obtains a greater degree of emotional satisfaction and content in being moral than in being immoral. Everything we do is prompted by Desire in some shape or form, high or low. Man cannot be Desireless, and still act in one way or another—or in any way whatsoever. Desire is the motivepower behind all action—it is a natural law of Life. Everything from the atom to the monad; from the monad to the insect; from the insect to man; from Man to Nature; and possibly from Nature to God; everything from lowest to highest and from highest to lowest—everything that is—is found to act and to do things, to manifest action and to perform work, by reason of the power and force of Desire. Desire is the animating power, the energizing force, and the motivepower in, under, and behind all natural processes, activities and events.”

In order to appreciate fully the influence and power of the emotional states, culminating in Desire, upon the decisions and actions of men, it may be necessary for you to indulge in a little introspective speculation, employing your imagination in the task. You may start out with the assumption that no thing has a greater emotional value to you than any other thing; that you feel no greater desire to attain, possess, or enjoy any one thing more than another; that you do not “want” or “want to” in any particular direction any more than in any other. Admitting the existence of such a state of mind and feeling, you may then proceed logically to create an imaginative picture of the state of affairs certain to result from such mental state.

In such event, you would find that not only would “all things look alike to me,” but that you would feel alike concerning all things. All things having an equal emotional value to you, you would really experience no emotional “wanting,” craving, or desiring for anything. Hunger and thirst having ceased to exist for you; comfort and discomfort would have passed away from you; love and hate, like and dislike, no longer would have any meaning for you. You would quite as willingly starve or suffer extreme thirst as to satisfy hunger or thirst. You would quite as willingly suffer extreme discomfort and pain, as to enjoy comfort and experience pleasure. You would be quite as willing to experience insult, revilement and cruelty directed toward yourself, or those near to you, as you would be to be shown kindness, consideration, respect and kind treatment. Poverty and wealth would alike be valued or not valued by you—one would be quite as good as the other.

You would no longer feel affection toward your parents, your mate and your offspring, and you would not raise your hand to protect them from any assault or injury. All love and all sympathy would be foreign to you, as would also all hate, dislike, or desire to avoid anything or anybody. You would have no love of friends, nor of home, nor of country. The impulses of sex, high and low, would not affect you. You would have no liking or desire for truth and honesty, and yet no desire to lie or to be dishonest. You would have no desire to create, to construct, to invent. You would have no sense of love, of beauty, of art, of music—no desire to think, learn, read, or to use the mind in any way. You would have no moral or religious instincts or tendencies, yet you would suffer no temptations to indulge in vice or courses frowned upon by ethics and religion. All feelings, high and low, good and bad, virtuous or vicious, all would be lacking in you.

In such an event, you would have no tastes concerning anything, no preferences about anything, no love or hatred for anything, no like or dislike of anything, no desire or aversion for anything; and consequently you would not exert your will to attain or to avoid anything—you would not will at all, you would not act at all in any direction. You would be a “living dead man,” for all that constitutes the meaning of life would be absent from your being. Apathy and Lethargy would be your lot. You would not even live long, for you would feel no desire to act to supply yourself with nourishment, nor to secure protection from the elements or from hostile forces or things.

If the world were Desireless there would be no activity in it. Not only would all living things cease to manifest their natural characters and natures, but even the inorganic forms would cease to act, and move, and perform their natural processes. For, know you. Desire dwells even on the lower planes of Nature—even on the planes of the socalled “lifeless” things. Everything that has the power of “self movement” is found to move to or away from certain other things for which it may be said to have

“like or dislike.” The attraction and repulsion among the atoms and molecules of matter are held by scientists to proceed according to welldefined “like and dislike,” love and hate,—Desire, in an elementary form. The “chemical affinity” between the chemical elements clearly proceeds along the lines of “like and dislike.” This being so, a Desireless World would lack the activities of these inorganic elements, the cessation of the natural forces—and all would be at a standstill.

This idea has been objected to by some on the grounds that most of our actions—and those of all other creatures and things—proceed along the lines of habit rather than of actual Desire. The answer to this is (1) all habits, original or inherited through racememory and instinct, have been created and established by repetitions of actions found "agreeable," and hence according to Desire—they are derivative or secondary manifestations of Desire; and (2) your own experience will prove to you that it is decidedly more "comfortable" and "agreeable" to act according to habit, than in the opposite direction. The difficulty experienced by one in overcoming an objectionable habit is sufficient proof that one "wants to" act in the habitual manner, and finds it agreeable and pleasant so to do; Desire reigns in the field of habit, as in every other mental field. The "line of least resistance" runs along the path of habit, and in response to a marked feeling of comfort.

We feel assured that you have now convinced yourself that all of your actions are directly or indirectly caused by your Desires; and that the latter are based upon your particular emotional values. i. e., upon the kind, character, direction and degree of your "likes and dislikes." The more closely you study and analyze the actions and doings of yourself and other individuals, the more firmly established will be your conviction that: "All voluntary action proceeds along the lines of Desire, and arises from the presence and activity of Desire." There is no known exception to this rule; the more extended the observation and experiment, the greater is the proof of the rule.

In testing out the truth of the aboveannounced rule of action, you should always bear in mind the true and full definition of Desire. For convenience, we here again quote the Halleck rule, viz., "Desire has for its object something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested. Aversion, or a striving away from something is merely a negative aspect or Desire." Observation and experiment will prove conclusively to you the truth of the rule that all voluntary actions arise from Desire (in the abovestated sense of the term), and always proceed along the lines of Desire.

However, there is another step in our reasoning on the subject—a step which many hesitate to take, and over which many stumble and fall, in their reasoning—a step which logically follows the acceptance of the foregoing rule, and which is the inevitable, invariable and infallible conclusion of the premise or proposition advanced in that rule. This second, or derivative rule, is as follows: "All voluntary action proceeds along the line of the strongest Desiremotive, or the aggregate or average of such motives, present in conscious or subconscious attention at the moment of decision or action."

Stated in simpler terms this rule is: “‘You always act according to the greatest ‘like’ or ‘dislike’ of which you are cognizant at the time.” So true and invariable is this rule, that it may be truthfully asserted that you not only always do so act, but that you cannot act to the contrary—if you act at all, ‘you must act according to this rule. This last is a hard saying for most persons when it is first presented to their notice; but it is a true one, and the repugnance to it arises from a misunderstanding concerning, or at least a failure to comprehend fully, the real meaning of the proposition. We ask you to give the matter careful attention, for it is important.

The principal objection urged against this rule by many persons when it is first presented to them is that which may be expressed in the statement, “But, I actually often do things against my desires and inclinations, and which I really do not want to do at all.” At first, this statement may seem to express the truth; but a little analysis will soon uncover the fallacy. The analysis may begin with the following question, “But why did you do the thing which you say you did not want to do?” There is always an answer, and that answer usually begins with the word “because.” A “because” is a “cause,” or “reason”—it is a motive to action. And that “because,” “reason,” or motive is always discovered to be some form or phase of Desire—a “want” to secure or to avoid or escape something. The “why?” implies a motive, the “because” states the motive, and the “want” is the essence of the motive.

You may desire very much to attend the opera, but you decide to stay home at the last moment. Why? Because of the wishes of your wife, the illness of your child, the notice of the visit of a friend, or some other “because” based upon a desire, wish, or “want to.” There may be a conflict of desires, but the strongest desire at the moment wins the battle. You may discard even a strong desire for a present and immediate pleasure or benefit in favor of a desire for a remote one promising greater benefit or satisfaction. You may inhibit and suppress a strong desire, because of your desire to give pleasure, or to avoid causing pain, to some one for whom you care; or, for fear of condemnation and disapproval on the part of others; or, because of the promptings of “conscience,” and the feeling that you would afterward repent or feel remorse because of the action; or, because the force of habit, custom, usual mode of action, etc., brings down the balance of Desire against the proposed action. In short, you may decide not to do the thing you first desired and “wanted to” do, so strongly,—but only because of the greater desire for something else or to escape something else.

These illustrations might be continued almost indefinitely, but the above examples indicate the general principle involved. You will find that the strongest element of Desire to have, or to avoid or escape, will win the day. The rule is:

"'You always act according to your greatest 'like' or 'dislike,' of which you are cognizant at the time."

When you feel regret, repentance or remorse because of past actions or failure to act, it is simply because time has added new elements, or has given you new points of view. Your emotional values have changed, and the problem no longer is the same which confronted you when you made the decision. New facts, new ideas, new conditions may add to the emotional values of one course of action, and subtract from the values of others. But the action you now wish you had taken, like the one which you now wish you had not taken, always is based upon the same rule of the strongest like or dislike present at the moment of the decision.

Samuel L. Clemens (Mark Twain) presented his philosophy based upon this principle of voluntary action in a somewhat blunt and startling form. Helvetius, the French philosopher, had announced the same conclusions in the Eighteenth Century—but few have heard of Helvetius, while many have heard of Mark Twain.

Helvetius, in his main work, advanced the principle that, "The grand lever of all human conduct is selfsatisfaction!" He admitted, however, that self-satisfaction may assume many and widely contrasted forms. For instance, said he, the selfsatisfaction of a good man consists in his subordination of private to more general interests—first to the circle of persons in which he moves, then to the general community, and finally to the world at large. Selfsatisfaction, he held, may be base or noble, egotistic or altruistic, immoral or moral, irreligious or religious, low or high, selfish or unselfish (in the ordinary usage of these terms), and so on—but it remains selfsatisfaction all the time, in all cases, and is never selfdissatisfaction or the refusal to satisfy the self, at the last.

Helvetius taught, in short, that man acts in the direction of satisfying and contenting his own strongest feelings, emotions, and desires. This seems to be a harsh doctrine, until it is thoroughly understood and appreciated; but all of our moral and ethical training is based upon its fundamental truth. We endeavor to have the individual "feel right," in order to have him "act right." If we can not get him to love the right, we then proceed to get him to fear the consequences of wrongdoing. We work upon his Desirenature in either case. This is all that Helvetius meant, i. e., that men act according to inner motives—the strongest motives of selfsatisfaction deciding the nature of the action.

Clemens uses the term "contenting the spirit" in place of Helvetius' term "selfsatisfaction"—but both mean the same, at the last. Clemens says: "There is only one impulse which moves a person to do things. That sole impulse is the impulse to content his own spirit—the necessity of contenting his own spirit and winning its approval. The act must do him good, first; otherwise he will not do it. He may think he is doing it for the other person's sake, but it is not so; he is contenting his own spirit first—the other person's benefit has to always take second place. There is but one law, one source, of men's acts. Both the noblest impulses and the basest proceed from that one source. This is the law, keep it in your mind: From his cradle to his grave a man never does a single thing which has any first and foremost object but one—to secure peace of mind, spiritual comfort, for himself. He will always do the thing which will bring him the most mental comfort—for that is the sole law of his life. * Always spiritcontenting reasons. There are no others."

There is another general rule concerning Desire which it is important that you should note and remember. The rule is as follows: "The degree of force, energy, will, determination, persistence and continuous application manifested by an individual in his aspirations, ambitions, aims, performances, actions and work is determined primarily by the degree of 'want' and 'want to' concerning that object."

So true is this principle that some who have studied its effects have announced the aphorism: "You can have or be anything that you want—if you only want it hard enough." To

"want a thing hard enough" is equivalent to "paying the price" for it—the price of the sacrifice of lesser desires and "wants"; the casting off of the non-essentials, and the concentration of Desire upon the one essential idea or thing, and the application of the will to its attainment or accomplishment.

Much that we have been in the habit of ascribing to the possession and the manifestation of a "strong will" has really been due to the element of Will which is called Conation, i. e., Desire tending toward expression in Willaction. The man filled with an ardent, fierce, burning, craving and urge for and toward a certain object, will call to his aid the latent powers of his Will, and of his Intellect—these under the motive power and stimulus of Desire will manifest unusual activity and energy toward the accomplishment of the desired end. Desire has well been called the Flame which produces the heat which generates the Steam of Will.

Very few persons, comparatively, know how to Desire with sufficient intensity and insistence. They content themselves with mere "wishing" and mild "wanting." They fail to experience that Insistent Desire, which is one of the important elements of the Master Formula of Attainment. They do not know what it is to feel and manifest that intense, eager, longing, craving, insistent, demanding, ravenous Desire which (to use a favorite and oftrepeated expression of ours) is akin to the persistent, insistent, ardent, overwhelming desire of the drowning man for a breath of air; of the shipwrecked or desertlost man for a drink of water; of the famished man for bread and meat; of the fierce, wild creature for its mate; of the mother for the welfare of her children. Yet, if the truth were known, the desire for success of the men who have accomplished great things has often been as great as these.

We are not necessarily slaves to our Desires; we may master the lower or disadvantageous desires by Will, under the Power of the "I AM I," or Master Self. We may transmute lower desires into higher, negatives into positives, hurtful into helpful, in this way. We may become Masters of Desire, instead of being mastered by it. But before we may do so, we must first desire to do so, to accomplish and to attain this end. We may even rise to the heights of Will—the place where the "I AM I" may say, truthfully, "I Will to Will" and "I Will to Desire"; but even there we must first desire to so "Will to Will" and "Will to Desire."

Even at these sublime heights of Egohood, we find Desire to be the fundamental and elemental Motive Power: this because it abides at the very heart of things—the heart of ourself—the Heart of Life. Even there, we essay and accomplish the highest deeds and acts of Will solely and simply because they serve to "content our spirit," to give us the highest degree of "self satisfaction"—to gratify, satisfy and give expression and manifestation to our greatest, most insistent, most persistent and strongest "want" and "want to."

III

THE EVOLUTION OF DESIRE

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DESIRE IS the one mental element, attribute or quality which is discovered to be present universally in all living things. Differ as do the various forms and varieties of living things in respect to the qualities, attributes or faculties of observation, perception and thinking, nevertheless in each and every living creature is to be found present and active the fundamental element, quality or attribute of Desire. Though the thinking powers decrease as the scale of life is descended, the element of Desire is found to lose nothing in power in the tower forms of life, though the degree of complexity of manifestation of course is lessened.

As the evolutionists have pointed out, and as the philosophers of certain schools have been quick to note and to assert, the element of Desire appears earlier in the scale of life than does Intellect, and therefore is perceived to be far more fundamental and basic than is the latter. Even in vegetable life there is manifest the presence and activity of unconscious Desire, though there is no sign of Intellect. The newborn human babe can scarcely be held to manifest Intellect, but there can be no mistake concerning the presence of Desire as a fundamental element of its mental being. When Intellect first appears in living creatures, it seems to have been evolved for the purpose of serving Desire.

In view of the discovered facts concerning the elemental and fundamental character of Desire, certain philosophers have asserted that in Desire is to be found the primal stuff from which the entire psychic being of living creatures has been evolved. In short, this view holds that Nature—the inner nature of Nature—is spiritual; and that the basic and fundamental essence of that spiritual nature of Nature is Desire in its elemental form. They claim, in the words of Schopenhauer, that “Desire is the kernel of all life, in the individual creature and in the entire universe.” To these philosophers, Desire is not a mere mental quality, but is rather the essential element of Life, and, therefore, of all living things.

The Buddhists go so far as to assert that Desire (called by them “Tanha,” or “The Will to Live”) is the real Creative Power of and in Nature—and which is the “cause” of the continuous process of Creative Evolution. The following quotation from Subhadra Bhikshu, a Buddhist writer, gives a general idea of the

Buddhistic conception of the power and offices of Desire as the Creative Principle of Nature. This writer says:

> “The Will-to-Live (Tanha) inherent in all of us, and the essential factor in our being, is the true creative power; it is the cause of our existence, and is, in fact, the Creator, Preserver, and Destroyer of all things. The term ‘the WilltoLive,’ in the Buddhist sense of the word, does not merely imply what the Western world understands by ‘conscious will,’ but rather that instinctive lifelove which, partly consciously, partly unconsciously to themselves, is inherent in all living beings, animals and plants, as well as man. In this term, ‘the WilltoLive,’ or craving for existence, are summed up all those functions, powers, desires, inclinations and disinclinations, which tend to the preservation of life, and the acquisition of comfort and enjoyment.
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> “The Western student of Buddhism must be repeatedly reminded not to confound ‘the WilltoLive’—that is, the desire for life, the cleaving to existence—with the ‘conscious will’ or the socalled ‘free will.’ Conscious will is but a fraction of the whole ‘Willto-Live’—namely, such portion as passes through the organ of the brain, which is the vehicle of consciousness. But the greater portion of ‘the WilltoLive’ never reaches consciousness in plants and animals, and but imperfectly in men. It shows itself as a mere blind instinct, an inveterate cleaving to existence, an effort to grasp at everything that makes life pleasant, and to avoid whatever hurts or endangers it.”

Schopenhauer, von Hartmann, and, to some extent, Bergson, tend to regard the “Spirit of Nature,” or the “Universal Life Principle,” as having Desire as its essential element or factor. Schopenhauer postulated the existence of a World Spirit, or Universal Life Principle, the essence of which is Desire—the spirit of longing, craving, lusting for, wishing, seeking for, tending toward outward expression and action. He held that this principle of Desire manifests itself in various degrees and phases in physical, chemical, magnetic, and vital force in Nature; its most striking phase, however, being “the WilltoLive” which manifests in all living forms, seeking expression and objective manifestation—its characteristic phases being the striving to maintain and to perpetuate life, the struggle for existence and the instinct to perpetuate the species.

We have presented to you the above characteristic forms of this school of

We have presented to you the above characteristic forms of this school of philosophical thought, that of the Buddhists and that of the Western Voluntarists, not as necessarily representing the philosophical thought of the present writers, nor for the purpose of awakening an interest in such schools of philosophy on the part of our readers, but merely for the purpose of directing your attention to the recognition by careful thinkers of the fact that Desire is fundamental, elemental and omnipresent in Nature’s processes, activities, and forms. We direct your attention to the facts, the reference to the philosophies built upon them being merely incidental and secondary.

We can never hope to know what Desire is “in itself”; like all great forces, it is to be known only through its manifestations and expressions. We know it most intimately by reason of its presence in ourselves, but even so we thus know it merely in the particular phase of development it has reached in ourselves; for the rest we must look at its manifestation in other forms of life. The philosophers assert, and with apparent support of facts, that the principle of Desire is to be found actively manifesting in inanimate things—in atoms, molecules, and masses of inorganic matter, and in the physical forces and energies of matter. But we shall not go that far back in our examination; instead, we shall begin with the elementary living forms.

Even in the most lowly life forms—even in the forms of plantlife—we find Desire manifesting along three general lines, viz., (1) the line of the preservation of the physical form or body; (2) the line of the satisfaction of hunger, or the desire for nourishment; and (3) the line of the preservation of the species, or satisfaction of the desire for reproduction. These three lines of Desire, and the activities resulting from their expression, are the three phases of the great elemental Desire for Life, or “the WilltoLive.” They represent the elemental Desire of Life to live, maintain life, and to secure the transmission of life to offspring.

These three phases of Desire are present in the moneron, and are present in man. Even in the single cells of which the bodies of plants and animals are constituted, these three phases of Desire are manifested actively—each living thing, cell to man, strives to protect its physical form intact, to secure food and nourishment, and to propagate itself. This Desire is elemental and basic—it proceeds along the lines of appetency, or instinct, and of conscious feeling. It is manifested with as great vigor in the lowly lifeforms, as in the higher. Nature (in its Spirit of Desire) works ever to preserve and maintain the life of the individual form through which it manifests; to cause it to secure the proper nourishment to sustain life; and to cause it to propagate its kind, and to reproduce itself through offspring. Here then we have a basic foundation of Desire, upon which the entire structure is built.

THE DESIRE TO LIVE . The desire to live, to preserve and protect the physical body from danger and injury; the “willtolive”; the “fight for life”; all these are forms and phases of that basic, instinctive Desire to Live which is found in all living creatures, vegetable or animal, from single cell to man. The living creature does not need to reason itself into this belief—it is instinctive. Even the most pessimistic individual, while asserting that his reason shows him the valuelessness of life, will flee from anything threatening his life—he cannot help this, for it is instinctive.

From this Desire to Live spring many other likes and dislikes, with their appropriate desires. The things believed to be conducive to life and health, are held to be “good”; those believed to be harmful are held to be “bad.” Man instinctively seeks the life and healthgiving things, and avoids the opposite. Pain is the danger signal of Nature, warning against things threatening life or health. Primitive and elemental pleasureproducing things are usually found to have been originally conducive to physical well-being.

The qualities or feelings of combativeness and destructiveness, the elements of courage and bravery, as well as the traits of caution, cunning, prudence observed in the lower animals, in primitive man, and in civilized man, arose chiefly in response to the instinctive feeling and desire for life and self-preservation. The living creature found it necessary to protect itself from its enemies, and developed the qualities of selfdefense; those individuals or species lacking in these qualities perished in the struggle for existence. These tendencies became “set” in the early history of the human race—in fact, they were probably well established in the inherited nature of primitive man, having reached him through evolution. That these qualities, and their desires, have persisted in civilized man in their original force, though usually hidden beneath the surface, is evidenced by man’s reversion to his primitive emotional states and desires during times of war, and by his taste for witnessing and engaging in physical sports in which the elements of strife, combat, struggle, and competition are involved.

Here is a good place in which to call your attention to an interesting and important fact of psychology. The principle may be stated as follows: “A habit originally formed in the race by reason of necessity, and becoming set by repetition during many generations, gradually acquires the quality of pleasure-producing; and as a pleasureproducing activity such habit persists, firmly fixed, in the race long after the original necessity has disappeared.” This explains the fact that hunting, fishing, trapping, tests of physical skill and strength, games requiring physical strength and agility, etc., are found to be “pleasureproducing” by men who are no longer compelled to exercise these powers and arts for self-protection, selfpreservation, and physical well-being.

Many of man’s instinctive fears and dislikes have originally arisen from the early experiences of the race in which the element of selfpreservation was called into play. These aversions caused actions and courses of conduct which preserved primitive man from injury or death in the fierce struggle for existence on the physical plane which raged in his day. That they persist even to this day, when the necessity for them has largely disappeared, is not to be wondered at in view of the fact that countless generations of men manifesting them have given to them a “set” habit form in human instinct and character.

Professor Schneider says: “It is a fact that men, especially in childhood, fear to go into a dark cavern, or a gloomy wood. …… It is quite sure that this fear at a certain perception sometimes is directly inherited. Children who have been carefully guarded from all ghoststories are, nevertheless, terrified and cry if led into dark places, especially if sounds are made there. Even an adult can easily observe that an uncomfortable timidity steals over him in a lonely wood at night, although he may have a fixed conviction that not the slightest danger is near. This feeling of fear occurs in many men even in their own homes after dark, although it is much stronger in a dark cavern or forest. The fact of such instinctive fear is easily explicable when our ancestors through innumerable generations were accustomed to meet with dangerous beasts in caverns, especially bears, and were for the most part attacked by such beasts during the night and in the woods, and that thus an inseparable association between the perceptions of darkness, caverns, woods, and fear took place, and was inherited.”

THE DESIRE FOR NOURISHMENT . The desire for nourishment in the shape of food, drink, etc., is also an elemental, primitive, instinctive feeling and want. The continuance and the well-being of every physical body depends upon nourishment, and the “Will-to-Live” implants in each creature the strong, insistent urge toward obtaining such. So elemental is this phase and form of Desire that the terms “hunger” and “thirst” represent the strongest ideas and feelings of want, craving, and desire of which the human mind is capable. The terms “Tanha,” and “Trishna,” which the Buddhists employ to indicate the nature of the “Will-to-Live,” mean “hunger” and “thirst,” respectively. One of the definitions of “hunger” is “a strong or eager desire or longing.”

Many of the secondary desires of animals and men are derived from the elementary desire for food and nourishment. For instance, they long for the places in which food abounds; they desire the means of obtaining that food: man desires the qualities and powers which will enable him to secure food. The desire for food is the prime economic necessity, and the actions of individuals and of nations proceed along the lines of this need and desire. In times of famine, this elemental urge pushes aside the later tendencies of civilization, and causes men to revert to the condition of their primitive ancestors with whom hunger was a common experience. A starving man often becomes like a savage, or a wild beast, in many respects. In the state of civilization, men are not so keenly aware of this strong elemental desire, because they scarcely ever become really hungry; but let them be deprived of food for a short time, and the old savage demand manifests itself in its original vigor.

IV
THE EVOLUTION OF DESIRE (CONTINUED)

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THE WILL-TO-LIVE, or the Life Forces of Nature, are concerned not merely with the preservation and continuance of the life of the individual, but also quite as truly and forcibly with that of the propagation and transmission of life to the offspring—with the life of the species as well as that of the individual.

DESIRE FOR REPRODUCTION . The elemental desire for reproduction of the species, for the transmission of life through offspring, is one of the most fundamental and basic, and also one of the most powerful desires of all living things. Its essential spirit manifests along subconscious lines, and the living creature acts instinctively to manifest and express the urge of the desire usually without any conscious recognition of the end in view of Nature, or "the Will-to-Live"—but those ends are definite and certain, nevertheless. So strong is this desire, in its various forms and phases, that the individual creature will often sacrifice its own life in the pursuit of the objects of the desire.

This elemental desire manifests in two general forms or phases—each of which proceeds with the same original end in view, though existing only subconsciously. These two general forms or phases are as follows: (1) love of and desire for mates; and (2) love of, desire for, and desire to protect and provide for the offspring. The love of home, country, people—and its derivative emotions of patriotism and loyalty to race—also spring from the same general source. Nature, or "the Will-to-Live" has here in view the perpetuation of the tribe, family, species, and race.

The Love of Mates is a very strong emotion, and its associated desires are of the very strongest nature. Men have willingly laid down their lives in the pursuit of and the protection of their mates; the lower animals manifesting the same general tendency in quite as strong degree. As the scale of life is ascended, this form of desire takes on an additional complexity and an increased degree of refinement and delicacy—but the elemental urge is always underneath and back of the feeling and desire.

The "call of sex," and the "mating instinct" distinguishes the race of men, as well as the lower animals. In primitive man this desire is but little above that of the lower animals; while in cultured man it rises far above its source, and is closely involved with other feelings and desires. But even in its higher forms, the elemental and primitive urge is there—the flavor of its salt pervades the entire ocean of love of man for woman and of woman for man, penetrating even into its most sheltered bays, inlets, and oceanflowing rivers. Even in the socalled Platonic Love its tang is perceptible, though seemingly unsought and often ignored for a time.

Nature—whatever we may mean by that term—is seemingly inspired by the “Will to Live” to manifest existence through her manifold forms of life; she finds it necessary to cause her creatures to perpetuate their kind, in order that she may so manifest that “Will-to-Live” in the futurity of lifeforms. Unless her creatures are inspired in some way to pass the Flame of Life from the torches of one generation to those of another, she will not be able to manifest continuous and unbroken existence. This being the case, Dame Nature proceeds to arrange adroitly for the maintenance of the Cycle of Life. She works in wondrous ways to bring about the fulfillment of her desires and purposes, and but few escape her net.

Instead of employing merely a driving force, however, she also employs an attracting energy. This energy is manifested in the feelings, emotions, affections, and desires of the Love of Mates—the “mating instinct,” the “call of sex.” Keeping her massive form in the background, and well out of sight, Nature employs the rosycheeked, plumplyformed cherub named Cupid to awaken the heart of man to love. She employs diplomacy to effect her purposes.

Emerson tells us: “The lover seeks in marriage his own private felicity and perfection, and no prospective end. But Nature hides in his happiness her own end—the perpetuity of the race. We are made alive and kept alive by the same means.” Bronson says: “When the man and maid meet, exchange glances, and experience those peculiar little flutterings of the heart, there is something more than this really happening. Nature is then at work—her best beloved work. In the happiness of the lovers is concealed the cheerful content of Nature. In their ecstatic smiles may be discerned the complacent expression of satisfaction on the face of Nature. In their ardent avowals, protestations, and promises, may be heard the echoes of Nature’s contented sigh. The lovers feel so exalted by the Song of Love, that they think that Nature must stand still, observe, and listen. Nature, indeed, does observe, and listen—and very keenly, too; but she does not stand still—not even for a moment. She is too busily engaged in working out things for the lovers, and, incidentally, for herself as well.”

In the case of primitive man, the mating instinct was but little more than the sex instinct of the lower animals; the mating was for but a brief period, and mates were changed with the seasons. But, as man ascended the scale, the mating instinct took on a higher, more complex, and more permanent form. There gradually dawned upon the raceconsciousness the idea of Home and Family—of a more permanent union. The idea of companionship began to manifest its wondrous powers with everincreasing force. The idea of a "mate" began to take on a new meaning—the meaning of companionship and comradeship.

In the beginning, man wanted merely a physical mate. Then he wanted a companion—a social mate. Then he began to want his mate to share his emotional nature, his likes, his tastes—he wanted her to "love the things that I love." The aesthetic emotions and desires also came into play. The intellectual feelings and desires also entered into the combination. Finally, man now wants to be mated physically, mentally, emotionally, and spiritually. We hear now of mental mates, physical mates, and even of "soul mates." The primitive element of sex is always there, however, though manifesting along more complex and more subtle lines. To all prospective mates, Sex utters this warning: "They reckon ill who leave me out." Nature and "the Will-to-Live" are still managing affairs in their own interests.

THE LOVE OF OFFSPRING . Another phase of the Desire for Reproduction is that which manifests in the love of offspring, and in the desire to protect and provide for the young. The love of offspring, and the desire to protect and provide for the young, is one of the strongest and most persistent forms of feeling and desire. It is found highly manifested in the higher species of the lower animals, and it is one of the chief motives of human conduct and activity. The parent animal or human being frequently does not hesitate to risk or even to sacrifice life in defense of the offspring; it is common for the parent to suffer hunger and privation in order that the wants of the offspring be satisfied.

Here, again, Nature or "the Will-to-Live" is strongly in evidence in its careful and persistent endeavor to secure the welfare of the young creature. The "will to protect and provide for the young," manifest in Nature, is evidenced not only in the implanting in the race of the feeling and desire to maintain more or less permanent matingunion on the part of the parents. Nature has in view not merely the birth of the young creature, but also its protection after birth until such time as it is able to take care of itself. For the first end, it superimposes the "mating instinct" upon the emotional nature of the living things; for the second, it superimposes the "love of offspring," and the "family feeling" upon the nature of the animal or man. In this last, we have the key to many important desires and activities of man and of the lower animals.

Science has established the truth of the general proposition that, "The degree of the manifestation of the mating instinct in the direction of a more or less permanent association between the male and female animal, and in the establishment and maintenance of the family group, is directly determined by the degree in which the male parent is needed to provide for, and to aid the mother and the offspring.” This statement refers to the species, not to the particular individual.

In many cases, the association of the mates extends over merely the period of the immediate needs of the offspring and the nursing mother. The young of the reptiles and fishes require no paternal or parental care, and as a consequence there is no real union or mated association between the parents; even where there is a semblance of permanency in the union, it will be found that the female requires some degree of temporary protection for a short period preceding the birth of the young. All such association among the reptiles and fishes is seen to depend entirely upon the welfare of the future offspring.

Birds mate and form a union which lasts only during the nesting season, as a rule. The male is needed to protect the nest, to feed the brooding henbird, and to feed the young. The cuckoo, and similar neststealing birds which lay their eggs in the nests of other birds, and are thereby relieved of any care of hatching the eggs or feeding the young, display no real attachment for their mates beyond the period of the temporary sexual impulse, and they form no mating unions of even the most brief duration. Such birds, always relieved of the responsibilities of parenthood, are the “varietists” of the bird family, associating promiscuously and indiscriminately, and not remaining in each other’s society for any definite period.

Not only this, but even the real mothers in the animal kingdom manifest material affection only in the degree of the requirements of the young, and only during the period in which such protection is needed. For instance, the reptile-mothers and the fishmothers have no responsibility for their offspring, the young creatures being able to take care of themselves from birth; consequently the motherfish or motherreptile in such cases shows no sign of maternal affection; this is also true of the insects. Yet, strange to say, such creatures usually are found to possess an instinctive affection for their eggs, and will even risk or sacrifice their lives in order to protect their eggs, or else in order to deposit the eggs in conditions favorable for their protection and development; this done, the emotional feeling, affection, and desire pass away, having served Nature’s purpose adequately.

The instinctive care and trouble manifested by the female insect in providing a promising and appropriate place for depositing her eggs is one of the great wonders of natural history. The housewife experiences proof of this instinct when she discovers valuable clothing destroyed by the moth, because the mothermoth has sought a nice dark closet containing soft woolen fabrics in which to deposit her eggs. The wasp which stings into insensibility the spider, in order to deposit her eggs in the living body of the latter so that her future offspring may be provided with fresh food, is another illustration of this law of Nature. The ordinary dungbeetle evidences a similar care and solicitude for the welfare of her eggs. Yet none of these creatures manifests even the slightest degree of affection for their young when they are hatched—their young do not need such affection and care, and, consequently, the mother creatures are not endowed with the feelings and desires leading to these.

Professor William James says: “Why does the hen submit herself to the tedium of incubating such a fearfully uninteresting set of objects as a nestful of eggs, unless she have some sort of a prophetic instinct of the result? Why does a particular maiden turn our wits upside down? The common man can only say, ‘Of course we love the maiden,—that beautiful soul clad in that perfect form, so palpably and flagrantly made from all eternity to be loved!’ And so, probably, does each animal feel about the particular actions it tends to perform in response to certain stimuli. To the broody hen, the notion seems monstrous that there should be a creature in the world to whom a nestful of eggs was not the utterly fascinating, precious and nevertobetoomuchsatupon object which it is to her. What a delicious thrill may not shake a fly, when at last she discovers the one particular leaf (or other object or material) that out of all the world can stimulate her egglaying? Need she care or know anything about the future maggot and its food?”

You have noticed how, when the offspring no longer require attention, care, and food, the motheranimal thrusts them away from her and compels them thenceforth to conduct their business of life “on their own.” When that period has passed, all her maternal affection seems to die out; and thenceforth the young animals are no more to the mother than are any of the many other animals of her acquaintance. The need of the offspring has passed—the emotion has played its part, and the desire passes away.

Even in human life we often see the strongest affection grow up in the heart of a woman for some motherless child not connected with her by ties of blood; this particularly if the care of the young child has temporarily devolved upon her. Even the coldesthearted woman usually will learn to love a babe for whom she is compelled constantly to care and provide; and even the hardesthearted man will feel an affection for a child for whom he is compelled to care in person—there is “something inside of them” which makes them act and feel that way. Farmers know that if a motherless lamb is once permitted by a mothersheep to nurse at her teats, then that lamb will thereafter be carefully protected by that mothersheep, even though she did not welcome it before the nursing, and, indeed, had to be coaxed into allowing it to nurse in the first instance. The need of the young creature awakens the instinctive affection and desire of the older animal.

It is held that the instinctive feeling and desire of the human creature for a permanent mating and union—the creation and maintenance of “the family”—arose from the longcontinued needs of the human mother and child for the protection of the father. By the time that one child was comparatively able to take care of itself, another infant was there to be protected and provided for. Says Saleeby: “The unique helplessness of the human baby—one of the most wonderful and little appreciated facts in the whole of Nature to eyes that can see—has a supremely practical point of view. The principle of Marriage is that of survivalvalue. Nature’s invariable criterion is that of survivalvalue or service to raceculture. That form of Marriage which does not permit the babies to survive, the babies do not permit it to survive. It is not a question of the father’s taste and fancy; but of what he leaves above ground when he is under ground.”

This then is the deep soil from which has sprung and grown the wonderful love of man and woman for each other, in its highest and most beautiful forms, as well as in its crudest and ugliest phases. From this soil also has sprung the beautiful love of parents for their children, of children for parents. It is the cause of the “cling to” feeling and desire so marked in the woman and the child; of the desire to be “clung to” by the woman and the child which lies deeply embedded in the soul of the man. The soil is “Nature’s needs for the welfare and perpetuation of the race”; the blossoms and flowers are due to man’s and woman’s cultivation of the soil, and tender care for the growing plant.

V

THE EVOLUTION OF DESIRE (CONCLUDED)

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THE DESIRE for Property. The desire for property is another elemental feeling and motive to action. Property means: (1) “The exclusive right to possession, enjoyment, and disposal of anything, vested in the individual”; and (2) “that which is possessed, enjoyed, and subject to disposal of the individual.” The love of and desire for possessions is imbedded in the deep soil of human nature. Some of the lower animals possess it to a marked degree; and nearly all the lower animals feel the right of possession of places, positions, etc., as well as their supply of food.

In the case of primitive man, this feeling and desire arose from the necessity of providing for his welfare and that of his family. It was necessary for him to possess a place of abode—a cave, a tree, a tent, *etc.* It was necessary for him to lay by and accumulate a supply of food at certain seasons; and to have land to till and cultivate for food production. The individuals manifesting this desire, tended to survive and to have their families survive; those in whom it was weak tended to fall in the struggle with environment. The survivors transmitted their tendencies to their descendants; the losers left no descendants to whom their improvident tendencies were transmitted. And so the tendency became “set” as a habit in the mental and emotional nature of the race.

The wants of primitive man were few and simple. A little food laid by for himself and his family; a few skins to cover their bodies; a rude cave, hut, or tent to shelter them; implements of war and of the hunt—this was about all. As man rose in the scale, his wants multiplied, and consequently he began to desire to acquire and to accumulate not only a greater number of things, but also a greater variety of things. The rest is merely a matter of the evolution of this form of desire—a proceeding from the simple to the more complex, from the few things to the many, and so on. This is the story of the Desire for Property, with its accompanying feelings and emotions. Originally based upon necessity, it has now extended to comforts and even luxuries. Normally manifested, it is to the interest of the individual and of the race; abnormally manifested, it is a curse to both.

THE DERIVED DESIRES . In the course of the Evolution of Desire, man has acquired many forms of feeling and desire derived from the elementary desires which are instinctive to him, and which have been considered by us in some detail. Thus his love for his family has extended to his affection for his general family, his tribe, his nation. From this has developed in him the desires of love of country, patriotism, and loyalty to his government, and also the social feelings of friendship, companionship, sympathy, justice, truth, politeness, as well as the desire for the observance of moral codes, laws, rules of right conduct.

In the same way, the necessities of procuring food, defending himself and family, acquiring possessions, and so forth, have aroused in him the feelings and desires connected with invention, creative work, constructive imagination, thought, reasoning and other intellectual powers and activity. The old adage that “Necessity is the mother of invention” may be extended to include in the brood of Necessity the activity of Thought and Reasoning—the entire Rock of the family of Intellect.

From less welldefined sources have sprung the feelings and desires connected with the Aesthetic Emotions—the love of beauty, art, music, literature, culture, refinement, *etc.* That they sprung from the elemental soil, there can be no doubt; though the line of ascent is not so clearly discernible. From the original enjoyment of the experiences of the hunt, the battle, the conflict with nature, beasts and hostile men, have arisen the feelings and desires connected with games, sports, the drama, stories and other forms of recreation, exercise and “play.” Play has evolved directly from activities concerned with necessity, as all psychologists know; the desires based upon it are reflections of the older and cruder desires of the elemental nature.

From the deep recesses of man’s nature have sprung the feelings and desires connected with what is called “religion.” From the crudest beginnings, and the grossest forms of superstition, have sprung the beautiful plant and flower, blossom and fruit, of the highest conception of religion held by the most advanced of the race today. As Herbert Spencer said: “The ultimate form of the religious consciousness is the final development of a consciousness which at its outset contained a germ of truth obscured by multitudinous errors.” John Fiske said: “That inward conviction, the craving for a final cause, the theistic assumption, is itself one of the master facts of the universe, and is as much entitled to respect as any fact in physical nature can possibly be.” Darwin holds that the religious feelings, emotions, affections and desires are highly complex, consisting of love, complete submission to an exalted and mysterious superior being, coupled with a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps many other elements.

And so, the evolution of man’s desires has proceeded from lowly elemental beginnings and sources to wonderful heights and endings. But the sources and soil must never be forgotten when you consider the subject of the essential nature of Desire. Moreover, be it noted, in times of great stress, necessity, or unusual conditions, it is found that the forms and phases of Desire which have evolved last in the scale—the latest comers into the family of Desire—are the first to be discarded by the man or woman; then follow the next recent, and so on, until if the necessity be sufficiently great and the pressure of circumstances sufficiently strong, the individual tends to revert to the primitive type and to manifest only the most elemental and primitive forms and phases of feeling and Desire. The "cave man" is far nearer to the surface of civilized humanity than most persons realize. Shipwrecked men, men lost in the wild places of earth, men in times of famine and pestilence, often have shown a surprising tendency to revert in a remarkably short time to the plane of their primitive ancestors. It has well been asserted that "Civilization in man is only skin deep."

Some idealistic thinkers who have become hypnotized by the dream of the culture and refinement which to them seems destined to be the common possession of the coming human race—a state of culture and refinement in which the elemental and fundamental instincts, feelings, emotions and desires of man will have been buried deep beneath the surface of things as unworthy and "unnice"—are greatly disturbed when they are forced to see that at present, at least, the buried instincts are not entombed so very deep after all, and that they will not stay interred in times of storm and stress. They regard these facts as regrettable, and as something to be deplored by the race. To them the "elemental" is detestable—something to be apologized for. To them the surface feelings and desires are the only worthy ones—the feelings and desires of the great depths of human nature are unworthy, and to be regarded as bearing "the mark of the beast" upon them.

These idealistic thinkers overlook the fact that the Fires of Desire create the Steam of Will, and that the accomplishments of the race depend materially upon the fact that these inner fires be kept burning fiercely, with a dear draught, and free from clinkers and ashes. Civilization and refinement have brought much to man, without doubt, but many men reaching for their ideals of culture and refinement have lost much of their original, elemental power of Desire. They have allowed their fires of Desire to become deadened by the ashes of artificial civilization, and clogged with the clinkers of nonessential feelings and desires. They fail to see that the Fires of Desire require proper supervision and control; their drafts must be kept at least partially open, and their grates kept free from dead ashes and clinkers.

The men and women who have accomplished great success in any line of human effort have cleared away the ashes and clinkers of their Fires of Desire—they have kept the furnace clear and clean, and have opened wide the drafts when necessary. If you will carefully consider the strong, successful men and women in any walk of life, you will find that each and every one of them is filled (or has been filled during his or her period of intense activity) with this strong, insistent, elemental Desireforce of Nature—this active principle of Desire which manifests in a degree of “want” and “want to” which will not be denied. Differ as they may in their secondary qualities, these strong individuals nevertheless possess in common this essential primal quality, and they manifest it when required—it is one of the characteristic qualities of their class. It is this basic quality which has done much for them in their respective successful careers.

If you would succeed, you must get acquainted with that fierce, burning, insistent, elemental “want” and “want to” within your own nature, which perhaps has been hidden from sight under the accumulated ashes of the centuries of culture and refinement of the race, with its years of artificial methods of living which have followed in the train of civilization. Your primitive and elemental “want” and “want to” must be as strong as the vital demand of the drowning man for air; of the demand of the desertlost or shipwrecked man for water; as the demand of the famishing man for food or the demand of the wild creatures of the forests and jungles for their mates; as the demand of the mother for the welfare of her children.

All of these forms of deep and burning Desire are expressions of the elemental forces and energies of Nature—of “the Will-to-Live”—the motive power of which Nature employs in the performance of her work, and by means of which she accomplishes her purpose. You do not need to employ this elemental energy in the same manner or in the same direction as that followed by the primitive man or the wild creature, however—you may transmute it into a higher order of expression, and a higher plane of manifestation. You may transform Desire into Ambition or Aspiration—but in doing so you must not fail to preserve every ounce of the essential and elemental energy and strength of this fundamental principle of Nature—the Principle of Desire.

The Principle of Desire in Nature, in its constant pressure toward manifestation and urge toward expression, while apparently concerned more with the preservation and welfare of the species, and of the race, than with the welfare of particular individuals—while often apparently indifferent to the welfare of the individual creature, and concerned apparently only with the preservation of the species—nevertheless acts always upon the principle that the species and the race can be served only by means of service rendered to the individual. Therefore, while it manifests a tremendous amount of energy in the maintenance of the reproductive desires and activities, at the same time it serves highly important offices in the support and development of the individual creature.

Biologists hold that the principle of Desire, working along subconscious lines, is the moving cause of the physical and mental evolution of the lifeforms. The presence of an obstacle to progress is seemingly noted by the Life Principle, or the Will-to-Live, and thereupon an increased degree of Desire Power is generated and manifested in the lifeform. The Desire Power always moves toward the securing of that which will promote the efficiency of the creature, and which thereby increases its chances of survival in the struggle for existence—the fight against environment. It sets into operation the lifeprocesses which make for change in the physical and mental equipment of the creature, and which proceed by evolutionary development to unfold the needed physical or mental equipment.

A writer on the subject of the Hindu philosophies, in considering the teachings of those philosophies concerning the presence and power of Desire in Nature, says:

> “In the Hindu classic, the ‘Mahabarata,’ it is related that Brahma created the most beautiful female ever known, and called her Tillotama. He presented her to all the gods in turn, in order to witness their wonder and admiration. Siva’s desire to behold her was so great that it developed in him four faces, in succession, as she made the tour of the assembly; and Indra’s longing was so intense that his body became all eyes. In this myth may be seen exemplified the effect of Desire in the forms of life, function, and shape—all following Need and Desire, as in the case of the long neck of the giraffe which enables him to reach for the high branches of the trees in his native land; and in the long neck and high legs of the fisherbirds, the crane, the stork, the ibis, and others of the great family.
>
> “The Will-to-Live finds within itself a desire to create suns, and they are evolved. It desires planets to revolve around the suns, and they are thrown off the suns in obedience to the law. It desires plant-life, and the plant forms appear, working from lower to higher form. Then came animal life, from monad to man. Some of the animal forms yielded to the desire to fly—and lo! wings were gradually evolved, and the world was filled with birds. Some of the animals

> felt a desire to burrow in the ground, and lo! came the moles, the gophers, and other burrowers, each fitted with physical and mental equipment for their particular modes of life. Nature wanted a thinking creature, and lo! manlike forms began to evolve, and finally Man with his wonderful brain came and manifested his powers."

Lamarck's theory of evolution follows the line of the Hindu thought above noted far nearer than does that of Darwin. Darwin taught that evolution was due primarily to, or was accomplished chiefly through, Natural Selection and the Survival of the Fittest. Lamarck, while admitting the importance of these elements, nevertheless insisted that in that impulse of Nature which is akin to "Desire arising from Need" is to be found the primal urge toward evolution and progress in the living forms. Lamarck held that Need and Desire are back of, and precede, function and form in living things, the latter being the consequences of the Desire.

The Oriental teaching concerning the power of Desire in evolutionary development, which is being closely followed in some of the most advanced forms of our Western philosophy, does not hold that this Creative Desire is manifested chiefly along the lines of consciousness as we know it. On the contrary, it manifests far more commonly below the plane of ordinary consciousness—on the planes of subconsciousness, instinct, appetency, *etc.* The "want" is there, though the creature does not experience it in its surface consciousness. It exists in plantlife, as well as animal—manifesting in each according to its needs.

In response to this "below consciousness" Desire, the plants have evolved means of protection for themselves and their seeds—bark and the hardcovering of the nuts, the spines of the cactus, the thistles, etc., have been evolved in accordance to this Creative Desire. The sweetness of the berries, designed to attract the birds which eat them and thus distribute the seeds, have resulted from the same cause—this rule holding good in the case of the color of the flowers, and the honey contained within them, both of which has been evolved in order to attract the insects which serve to carry pollen and thus fertilize the flowers. The burrs, containing seed, which fasten to the wool of the sheep and other animals, and are thus carried to a distance and are distributed—these too have been evolved in response to Need and Desire.

In the same way the tusks, teeth, fangs, and claws of animals—the stings of insects—and all the wonderful offensive and defensive equipment of living things, have been evolved in response to Need and Desire. The hard shells of the crustaceans, the turtles, the armadillos—the spines of the porcupine and the hedgehog—the keen eye and powerful wings of the eagle—the swiftness of the hawk—the bill of the woodpecker—all have been evolved under the same law.

The story of the evolution of the horse from its original form of the Eohippus to its present form gives us a striking illustration of the principle. In response to the law of Need and Desire, manifesting along the lines of evolution, the Eohippus—a small animal no larger than a domestic cat, with several toes on each foot, with teeth resembling those of the monkey or the pig, with short neck, arched back, and rather short legs—has developed by eleven or more distinct stages to the horse of today—with its long legs, long neck, straight back, complex and long grinding teeth, hoofs, and large size. This almost incredible development has been due to the Need of the animal arising from its changing environment, and the Desire proceeding from that Need.

Man, today, has evolved into the conscious and selfconscious plane of life; but his Desire Power still is latent within him, awaiting his call upon it. Just as it has built up the bodies and brain of the animals through the slow stages of evolution, so it will build for man the mental and physical characteristics indicated by his Need—provided that he will only “want it hard enough,” and will arouse and stir into activity the great store of elemental, primitive Desire Power within himself. He may set it to work for himself along conscious lines, just as Nature set it to work for herself along subconscious lines in the past. That which has performed such great creative work in the past, can and will perform equally wonderful creative work now, provided that it is called upon properly, and is set to work under the direction of Intellect and Will, definitely and purposively employed.

VI

ATTRACTION OF DESIRE POWER

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NOT ONLY does the principle of Desire Power manifest itself in the direction of unfolding, evolving and developing new attributes and powers in living things, so as to supply the demand created in them by Need, as we have explained in the preceding section of this book, but it also proceeds to accomplish similar purposes and ends by means of another important phase of power possessed by it, i. e., the power of Attraction.

“Attraction” is defined as, “an invisible power in a body by which it draws anything to itself; the power in Nature acting mutually between bodies or ultimate particles, tending to draw them together, or to produce their cohesion of combination, and conversely resisting separation.” The term, “Attraction,” is derived from two Latin terms, viz., “ad,” meaning “to”; and “trahere,” meaning “to draw”; the two being combined in the derivative Latin term, “attractus,” meaning “a drawing together.” In physical science, the principal forms of Attraction are gravitational attraction, the chemical affinity of the atoms, the cohesive attraction of the molecules, the attraction of electrified bodies, and the attraction of the magnet exerted upon iron or steel. In psychology, the principal forms of attraction are those arising between living beings by reason of their mutual “likes”—the force called “Repulsion” (being the negative form of Attraction) acting in the same manner but in an opposite direction, and resulting from mutual “dislikes.”

While freely admitting that the Attraction and Repulsion existing in and manifested between living things is the result of the action of “inforces” rather than of outside forces, physical science has usually held that the Attraction and Repulsion existing in and manifested between nonliving objects and things is the result of some outside stress or strain operating on the objects or things, though the nature of such outside forces is admitted to be unknown and mysterious.

Of late years, however, there has been a decided tendency toward the acceptance of the hypothesis that even nonliving objects and things (as, for instance, the chemical elements and particles of matter) possess the property of “like or dislike” for certain other objects and things, and the power to respond to such inner states. This hypothesis attributes Attraction and Repulsion in inanimate things to “inforces” rather than to outer forces,—thus bringing inanimate and animate objects under the same general Law of Attraction.

While this new hypothesis throws a most interesting light upon the subject of “chemical affinity” and other forms of physical Attraction and Repulsion—showing that even the atoms have their “loves and hates” and their response thereto—we shall not consider this aspect of the subject, inasmuch as it lies outside of the field of our present work. Instead, we shall consider that phase of the new knowledge which has an important bearing upon the subject of the nature and power of the Attraction of Desire in living things. If “chemical affinity,” magnetism, etc., are really manifestations of the power of “like and dislike”—in short, of Desire—then the Attraction of Desire in living things is seen possibly to possess a power of “drawing” which is but little suspected by the average person.

The “mental scientists,” and the other schools of practical metaphysics, for the last quartercentury or more have been teaching “the attractive power of thought,” i. e., the doctrine that thoughts have an attractive power tending to attract or to draw toward a person the things and conditions corresponding to the character of his general thought. The new knowledge concerning Desire Power in inanimate things serves to explain scientifically the undoubted facts advanced by the metaphysicians to support their own theories. Here, however, it is seen that Desire rather than Thought is the chief mental attracting power. Inasmuch, however, as the “attractive thought” of the metaphysicians is usually inspired and energized by the Desire Power of the person exercising it, it is seen that the two teachings incline to blend and harmonize with each other rather than to oppose and contradict each other.

The many instances of the coordination between different living things—between plant and insect, for instance—by means of which each supplies to the combination that which the other lacks, which has long puzzled the scientific observer, is now explainable under this new hypothesis of the Attraction of Desire. The plant requires the services of the insect in order to perpetuate its species. It attracts the insect by reason of its Desire Power having evolved the honey which the insect requires for food; and by means of advertising the presence of the honey through the colors of the flowers. There is a correlation between flower and insect which has arisen by reason of Desire Power. The curious adaptations of the food requirements of certain plants, and the apparently instinctive response of certain chemicals to these, furnish us with other striking examples. Different things “need” each other in order to express their respective natures and to manifest their respective destinies—and so they “attract” each other. Science furnishes us with many examples of this reciprocal service and correlation.

Passing by the more general aspects and phases of this important and wonderful operation of Nature’s Finer Forces, and proceeding directly to those phases of the general process which are immediately concerned with the human individual, we would say that the essential spirit of this particular operation may be stated in the following aphorism: “The strongest and most persistent desires of the individual tend to attract to him (or him to) that which is closely related to or correlated with those desires.” That is to say: the strong insistent desires of a person tend to attract to him those things which are closely related to such desires; and, at the same time, tend to attract him toward those related things. The Attractive Power of Desire operates in two general ways, viz., (1) to attract to the individual the things closely related to his desires; and (2) to attract the individual to such related things.

It is as yet not known exactly how Nature proceeds in this important process of Attractive Desire or Desire Power, but in a general way it may be said that the action is chiefly performed on the planes of the subconscious mentality rather than on the planes of ordinary consciousness; and that the general class of mental activity known as “telepathy” undoubtedly is called into play in the process. The entire subject is involved in the general activities of “the subconscious,” as, indeed, are all similar subjects. Whatever may be the correct hypothesis, however, the truth of the main facts of the Attraction of Desire is a matter of the actual experience of the race, and is corroborated by the incidents of actual experience occurring in the life of nearly every person manifesting definite purpose, insistent desire and determined will.

In your own experience, in all probability, you have experienced many cases of the operation of this subtle law of Nature. You have become intensely interested in some particular subject, and your desire for further ‘progress and attainment along the lines of that subject has been actively aroused. Then you have noticed the strange and peculiar way in which persons and things related to that subject have come under your observation and attention—sometimes even being apparently forced upon you apart from any act on your part. In the same way, you have found yourself attracted in certain directions in which, unknown to you, were to be found persons or things related to the subject of your desire, information concerning that subject, conditions in which the subject was involved or being manifested. In short, you have found that things happened “as if” you were either attracting persons, things, and circumstances to you, or else that you were being attracted, drawn, or “led” to such persons, things, or circumstances.

Under such conditions, you will find arising on all sides certain events connected with and related to the subject of your desire; books containing information concerning it; persons having some connection with it; conditions in which that subject plays an important part. You will find, on the one hand, that you seem to have become a centre of attraction for things, persons and circumstances related to that subject; or, on the other hand, that you are being attracted to certain centres of attraction related to that subject. In short, you will discover that you have set into operation certain subtle forces and principles which have “correlated” you with all related to that subject.

More than this, you will find that if you will maintain for a considerable time a continuous and persistent interest and desire in that particular subject, you will have established a vortexcentre of attraction for that which is related to the subject. You will have set into operation a mental whirlpool, steadily spreading its circumference of influence, which draws into itself and to your central point the related and correlated things, persons, and circumstances. This is one of the reasons why after you “get things going” in any particular line of interest and desire, things tend to “come easier” to and for you as time passes. In such cases, that which required enormous effort in the earlier stages seems to move almost automatically in the later ones. These are matters of common and almost universal experience with those who have been actively engaged in any particular line of work in which strong interest and insistent desire have been aroused and maintained.

You must not, however, hastily jump to the conclusion that all forms of Mental Attraction are Desire Attraction. The general Mental Attitude has its corresponding attractive power; the mental states of Confident Expectation—of Hope and Fear, respectively—also have their attributes of attractive influence. But the attractive power and influence of Desire is far more fundamental than are the other forms and phases of Mental Attraction, and, in a way, may be said to be the basic form. These matters are mentioned here solely for the purpose of preventing misunderstanding and confusion.

So, you see, Desire Power tends not only to develop and evolve within you the qualities and powers necessary to enable you to manifest and express yourself along the lines of the desires persistently held by you; it also tends to attract to you, and you to them, the things, persons, circumstances and conditions related to or correlated with the subject of such desires. In other words, Desire Power employs every means at its disposal in order to express and manifest itself more fully, and (through you) to attain its object and end—its greatest possible degree of satisfaction and realization. When you have thoroughly aroused Desire Power within you, and have created for it a strong, positive focal centre of influence, you have set into operation powerful forces of Nature, operating along subconscious and invisible lines of activity. In this connection, remember the subconscious and invisible lines of activity. In this connection, remember the adage: “You may have anything you want—if you only want it hard enough.”

The attractive force of Desire Power operates in many different ways. In addition to the “drawing power” operating along the lines of “something like telepathy” of which we have spoken, it also operates in other ways on the subconscious planes of the mind in order to influence, guide and direct the person to the other persons, things, conditions, and circumstances related or correlated to or with the particular desire which is being persistently and insistently held by that person. Under its influence, the subconscious mentality raises to the levels of consciousness new ideas, thoughts, plans, which if applied will tend to “lead” the person in the direction of the things which will serve to aid him in the realization of those desires which he is insistently harboring.

In this way, the person is led to the related things, just as in the other ways the things are led to him. Desire Power pushes, as truly as it pulls—it urges you forward as truly as it attracts things to you. In some cases the process is entirely subconscious, and the person is amazed when he finds “by chance” (!) that he has “stumbled upon” helpful things in places in which he had least expected to find them, and in places to which he had apparently been led by Chance. But there is no Chance about it; persons are undoubtedly “led to” helpful things and conditions, but by Desire Power operating along the lines of the subconscious mentality, and not by Chance.

Many successful men could tell (if they would) how often in their respective careers, at critical times, the most peculiar happenings have been experienced by them, seemingly “by chance” or “by accident,” which served as the means of transforming defeat into victory. In this way they acquired “by chance” some important bit of information serving to supply the missing link in their mental chain, or else giving them a clue to that which had previously escaped their thought. Or, perhaps, they unexpectedly “ran into” the person who afterward turned out to be the one particular person who alone could have helped them in certain ways. Or, again, they have picked up at random the particular newspaper, magazine, or book which either gave them the required information, or else mentioned some other book or thing which filled the need.

These things happen so often, and in such a striking way, that many men of active experience have learned to expect them, to rely upon them, and to act upon them. Not knowing the true underlying causes of the happenings, they usually refrain from mentioning their experiences to their friends for fear of being regarded as superstitious or credulous; but if the subject happens to be introduced in confidential conversation between men of this kind, it will be found that the instances cited are numerous, and are so strikingly similar in general nature that the careful thinker is forced to the conclusion that there is general nature that the careful thinker is forced to the conclusion that there is some fundamental principle involved in the events, and that there is a logical sequence of cause and effect indicated.

Not knowing the true cause of these happenings, men are prone to ascribe them to “luck,” fate, destiny, chance, or else to think of them simply as “one of those things beyond explanation.” Some men who have become familiar with them have learned to recognize them readily when they experience them, by reason of a “feeling” that “here is another of those things.” They learn to distinguish between a mere general and vague notion, and a “sure enough hunch.” Sometimes, men think that these things are the result of the aid of a kindly Providence operating in their behalf; others feel that they have helpers “on the other side”; still others feel that there is “something almost uncanny” about the whole thing; but so long as it is perceived to operate in their behalf all are willing to take advantage of the aid of the Unknown Power.

Of course, the subconscious mentality of the individual is the “helper,” or “directing genius” in such cases, and the happenings are merely phases of the general phenomena of the Subconscious. But, nevertheless, Desire Power is the animating principle involved. The subconscious mentality, like the conscious mentality, is energized and aroused into activity by the urge of Desire Power. Desire Power employs every possible form of energy, activity and motivepower at its command; and also presses into service all kinds of machinery and instruments, mental and physical. The Fire of Desire kindles every faculty of the mind, on conscious and subconscious planes, and sets them all into active work on its behalf. Without Desire Power in some form or phase, none of these faculties would manifest activity; where activity is manifested by them, there is always implied the presence and urge of Desire Power.

Sometimes Desire Power will operate in strangely indirect ways in order to accomplish its results. By means of the “under the surface” perception of the subconscious faculties, Desire Power seemingly perceives that “the longest way ’round is the quickest way home,” and it proceeds to cause the individual to pursue that “longest way ’round” in order to attain his desire in the shortest possible time. In such cases it often acts so as to upset and overturn the plans which one has carefully mapped out; the result makes it seem to one that failure and defeat, instead of victory and success, have come to him. It will sometimes tear the person away from his present comparatively satisfactory environment and conditions, and then lead him over rock roads and hard trails; and finally, when he has almost despaired of attaining success, he finds it literally thrust upon him.

Such instances are not invariable, of course, but they occur sufficiently often and with such characteristically marked features that they must be recognized. It often happens that, as one who has experienced it has said, “It seems as if one were grabbed by the back of his neck, lifted out of his set environment and occupation, dragged roughly over a painful road, and then thrust forcibly but kindly upon the throne of success, or at least into the throneroom with the throne in plain sight before him.”

But, at the last, those who have experienced these strenuous activities of Desire Power operating through the subconscious nature and in many other ways are found to agree universally in the statement, “The end justified the means; the thing is worth the price paid for it.” It requires philosophy and faith to sustain one when he is undergoing experiences of this kind, but the knowledge of the law and principle in operation will of course greatly aid him. The right spirit to maintain in such cases is that expressed in the phrase of the A. E. F. in France, “It’s a great life, if you don’t weaken.”

Desire Power employs freely the subconscious faculties in its work of Realization through Attraction. It employs these in man just as it employs them in the case of the homing pigeon, the migrating birds, the bee far from its hive—it supplies the “homing instinct” to the man seeking success, as well as to the animal seeking refuge. It is said that animals separated from their mates, seemingly are attracted to them over long distances. Lost animals find their way home, though many miles over strange country have to be traveled. Let a person establish a “refuge” for birds, and the birds will soon begin to travel toward it—even strange species from long distances putting in an appearance. Water fowls travel unerringly toward water; the roots of trees manifest the same sense of direction toward water and rich soil.

In high and low, the Law of Desire Attraction manifests its power. Man is under the law, and may even cause the law to work for him when he understands its nature. Man may harness Desire Power just as he has harnessed other great forces of Nature—may harness it and set it to work for him. Once set to work for him, this power will work “without haste, and without rest” toward the end impressed upon it—it will work for him while he is awake and working otherwise, and when he is asleep and resting from his conscious work. Desire is the “force of forces,” because it is the inmost kernel of all the other forms of natural force, physical or mental. All force depends upon inner Attraction or Repulsion—and these are but the manifestation of Desire Power, positive or negative.

VII
KNOWING WHAT YOU WANT

Table of Content

IN THE preceding sections of this book we have called your attention to the aphorism, “You may have anything you want—if you only want it hard enough.” This aphorism is embodied in the Master Formula of Attainment which is set forth constantly in the instruction contained in the series of books of which the present volume forms a part. The Master Formula of Attainment, stated in popular form, is as follows:

> “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to attain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

We shall now ask you to consider three of the above five elements of the Master Formula of Attainment, viz., the element of Definite Ideals, or “knowing exactly what you want”; the element of Insistent Desire, or “wanting it hard enough”; the element of Balanced Compensation, or “being willing to pay the price of its attainment.” Each of these three elements is highly important, and should be carefully examined and considered. Let us begin with the first requisite, i. e. “Knowing exactly what you want.”

When you consider the question, “Exactly what do I want?” you will be apt to regard it as one quite easy to answer. But after you begin to consider the question in detail, and in real earnest, you will discover two very troublesome obstacles in your way on the road to the correct answer. The two obstacles are as follows: (1) the difficulty in ascertaining a clear and full idea of your desires, aspirations, ambitions, and hopes; and (2) the difficulty in ascertaining which ones of a number of conflicting desires, aspirations, ambitions, and hopes you “want” more than you do those opposing them.

You will find yourself filled with “the divine discontent” of a general dissatisfaction with your present condition, circumstances, possessions, and limitations. You will feel, perhaps strongly, the “raw desire” of the elemental Desire Power within you, but you will not have clearly outlined in your mind the particular directions in which you wish that elemental force to proceed into manifestation and expression.

You will often feel that you wish that you were somewhere other than where you now are; that you were doing something different from what you are now doing; that you possessed things other and better than you now possess; or that your present limitations were removed, thus giving you a wider and fuller expression and manifestation of the power which you feel to be within you: all these general feelings will be experienced by you, but you will not be able to picture clearly to yourself just what "other things" you really want to take the place of those which are now your own.

Then, when you attempt to form the clear picture, and definite idea, of what you want, you will find you want many things, some of them opposing each other, each offering attractive features, each bidding actively for your favor and acceptance—thus rendering a choice and definite decision very difficult. You find yourself suffering from an embarrassment of riches. Like the perplexed lover in the song, you say, "How happy would I be with either, were t'other fair charmer away." Or, like the psychological donkey who was placed at an equidistant point between two equally tempting haystacks, and who died of hunger because he couldn't make up his mind which one he wanted most, you may remain inactive because of strong conflicting desire-motives.

It is because of one or both of the abovementioned conditions that the great masses of persons do not avail themselves of the great elemental urge of Desire Power. It is there, ready to exert its power, but they lack definite direction and power of decision, and so remain, like the vegetables or the lower animals, content to allow Nature to work along the instinctive lines of selfprotection, propagation, etc., without employing initiative or self-direction.

The few of the race who break these barriers, and who strike out for themselves, are found to have known very clearly "just what they wanted," and to have "wanted it hard," and to have been willing to pay the price of attainment. In order to set to work the forces of Desire Power in a special direction, the individual must make clear an ideal path over which they may travel, as well as to arouse the forces so as to cause them to travel over that path.

Self-Analysis. You will find that a scientific application of the principle of SelfAnalysis, or mental stocktaking, will aid you materially in overcoming the two great obstacles in the Path of Attainment, which we have just mentioned. SelfAnalysis in this case consists of a careful analysis of your elements of Desire, to the end that you may discover which of these elements are the strongest, and that you may clearly understand just what these strongest elements are really like in character. You are advised to "think with pencil and paper" in this work of selfanalysis—it will greatly aid you in crystallizing your thought and, besides, will give a definite and logical form to the results of your work.

The following suggestions and advice will aid you materially in this task.

Begin by asking yourself the question: “What are my strongest desires? What do I ‘want’ and ‘want to’ over and above anything and everything else? What are my highest DesireValues?” Then proceed to “think with pencil and paper,” and thus to answer your important question above stated.

Take your pencil and begin to write down your strongest desires—your leading “wants” and “want tos”—as they come into your consciousness in response to your inquiry. Write down carefully the things and objects, the aims and ideals, the aspirations and ambitions, the hopes and confident expectations, which present themselves for notation in the course of your mental stocktaking. Note all of them, without regard to the question of whether or not you ever expect to be able to secure or attain them.

Put them all down on the list, no matter how ridiculous and unattainable they may seem to you at the time. Do not allow yourself to be overcome by the magnificent aims and ideals, aspirations and ambitions, which thus present themselves. Their very existence in your Desirenature is, in a measure, the prophecy of their own fulfillment. As Napoleon once said: “Nothing is too magnificent for a soldier of France!” You are that soldier of France! Do not impose limitations on your Desirenature in this way. If a magnificent desire is within you, it should be respected—so put it down on the list.

By this process of Self-Analysis you bring to the surface of your consciousness all the various feelings, desires; longings; and cravings which have been dwelling in your subconscious mind. Many of these deep desires are like sleeping giants—your exploration of your subconscious mental regions will arouse these—will cause them “to sit up and take notice,” as it were. Do not be frightened by these awakening sleepers. Nothing that you find there is alien to you. Even though you may find it necessary to transmute them, or to inhibit them in favor of more advantageous desires, at a later stage of your work, do not now deny them a place on your list—put them down on paper. The list must be an honest one, therefore be honest with yourself in the analysis.

At first, you will find that your list is a more or less higgledy-piggledy conglomeration of “wants” and “want tos,” apparently having but little or no logical order or systematic recitation. Do not let this disturb you, however—all this will be taken care of as you proceed; order and arrangement will establish themselves almost automatically when the proper time arrives. The main thing at this stage is to get all of your stronger desires into the list. Be sure to exhaust your subconscious mine of strong desires—dig out of that mine anything and everything that has strength in it.

The next step is that of the coldblooded, ruthless, elimination of the weakest desires, with the idea and purpose that in the end there will be a “survival of the fittest” on your list. Begin by running over your list, striking off the weaker and less insistent—the mere temporary and passing—desires, and those which you clearly recognize as likely to bring you but little if any permanent satisfaction, continued happiness and lasting content.

In this way you will create a new list of the stronger desires, and those having a greater permanent and satisfying value. Then, examining this list, you will find that some of the items will still stand out from the others by reason of their greater comparative strength and greater degree of permanent value. Make a new list of these successful candidates, including only those possessing the greatest strength and value to you, and dropping the others from the list. Then continue this process of elimination of the weakest and the least satisfying until you reach that point where you feel that any further elimination would result in cutting away live wood.

By this time you will have become aware of a most significant and important fact, namely, that as your list has grown smaller, the strength and value of the surviving desires have grown greater. As the old goldminers expressed it, you are now “getting down to pay dirt”—getting down to the region in which the nuggets and rich ore abide. When you have reached this stage, you will do well to stop work for the time being; this will give you a needed mental rest, and will also furnish your subconscious mentality with the opportunity to do some work for you along its own particular lines.

When you again take up your list for consideration, you will find a new general order and arrangement of its items pictured in your mind. You will find that these remaining desires have grouped themselves into several general classes. Your subconscious mental faculties will have performed an important task for you. Then you will be ready to compare these general classes, one with the other, until you are able to select certain classes which seem stronger than the others. Then you will be ready to proceed to the task of eliminating the weaker general classes, making a new list of the stronger ones.

After working along these general lines for a time, with intervals of rest and recuperation, and for subconscious digestion and elimination, you will find that you have before you a list composed of but a comparatively few general classes of “wants” and “want tos”—each of which possesses a far greater degree of strength and value than you had previously suspected. Your subconscious mind has been working its power upon these classes of desires, and they have evolved to a higher stage of strength, definiteness, clearness and power. You are beginning at last to find out “just what you want,” and are also well started on your way to “wanting it hard enough.”

General Rules of Selection. In your task of selection, elimination, “boiling down,” and chopping away the dead wood, etc., you will do well to observe the three following general Rules of Selection:

I. THE IMPERATIVE REQUISITE . In selecting your strongest desires for your list, you are not required to pay attention to any fears lurking in your mind that any of the particular desires are apparently unattainable—that they are beyond your power of achievement, and are rendered impossible by apparently unsurmountable obstacles. You are not concerned with such questions at this time and place—ignore them for the present. You are here concerned merely with the question of whether or not your “want” or “want to” concerning a certain thing is felt “hard enough” for you to sacrifice other desirable things—whether you feel that the particular desire is of sufficient value for you to “pay the price” of its attainment, even though that price be very high. Remember the old adage: “Said the gods to man, ‘Take what thou wilt—but pay for it!’” If you are not willing to “pay the price,” and to pay it in full, then you do not “want it hard enough” to render it one of your Prime Desires.

II. THE TEST OF FULL DESIRE . We have told you that, “Desire has for its object something that will bring pleasure or get rid of pain, immediately or remote, for the individual or for some one in whom he is interested.” Therefore, in passing upon the comparative strength and value of your respective desires, or general classes of desires, you must take into consideration all of the elements of Desire noted in the above definite statement—the indirect as well as the direct elements of personal satisfaction and content.

You must weigh and decide the value of any particular desire, or class of desires, not only in the light of your own immediate satisfaction and content, but also in the light of your own future satisfaction and content; not only in the light of your own direct satisfaction and content, but also in the light of your indirect satisfaction and content derived from the satisfaction and content of others in whom you are interested. Your future satisfaction and content often depend upon the sacrifice of your present desire in favor of one bearing fruit in the future. You may be so interested in other persons that their satisfaction and content has a greater emotional value to you than the gratification of some desire concerned only with your own direct satisfaction and content. These Desiresvalues must be carefully weighed by you. If you leave out any of these elements of Desire, you run the risk of attaching a false value to certain sets of desires. You must weigh and measure the value of your desires by the use of the standard of the full content of Desire.

III. SEEK DEPTH OF DESIRE . You will find it advisable to omit from your list all purely superficial and transient feelings, emotions and desires. They have but a slight value in the case. Instead, plunge into the deep places of your mental being or soul; there you will find abiding certain deep, essential, basic, permanent feelings, emotions and desires. In those regions dwell the “wants” and the “want tos” which when aroused are as insistent and as imperative as are the want of the suffocating man for air; the want of the famished man for food; the want of the thirsting man for water; the want of the wild creature for its mate; the want of the mother for the welfare of her child.

These deep desires are your real emotional elements—the ones most firmly and permanently imbedded in the soil of your emotional being. These are the desires which will abide when the transient, ephemeral ones have passed and are forgotten. These are the desires for which you will be willing to “pay the price,” be that price ever so high in the form of the sacrifice and relinquishment of every other desire, feeling or emotion. Measure your desires by their essential depth, as well as by their temporary weight. Select those which are embedded so deeply in the soil of your emotional being that they cannot be uprooted by the passing storms of conditions and circumstances.

THE STRUGGLE FOR EXISTENCE . You are now approaching the final stages of your discovery of “just what you want.” You now have a list of Insistent Desires —the survivors in the Struggle for Existence on the part of your many desires and classes of desires. If you have proceeded earnestly and honestly in your work of Self-Analysis and Selection, you will have a group of sturdy Desire-giants before you for final judgment. By a strange psychological law these surviving candidates have taken on much of the strength and energy of those which they have defeated in the struggle; the victors will have absorbed the vitality of those whom they have defeated, just as the savage hopes to draw to himself the strength of the enemies killed by him in battle. Your Desire Power has now been concentrated upon a comparatively small group of desires, with a consequent focusing of power.

You will now find that your “wants” and “want tos” have arranged themselves into two great classes, viz., (1) the great class of those desires which while different from other desires, or classes of desires, are not necessarily contradictory to them nor directly opposed to them; and (2) the great class of those desires which are not only different, but are also actually contradictory and opposed to other desires or classes of desires.

The merely “different” classes may abide in mutual harmonious existence and relation with or to each other, just as do light and heat, or the color and odor of a flower. But two contradictory and opposing classes of desires cannot coexist and coordinate their energies in the same individual; both remaining in the fore, there will be friction, inharmony, strife, and mutual interference.

One might as well try to ride two horses moving in different directions, as to try to maintain in equal force two opposing or contradictory sets of desires. The two sets, each one pulling in an opposite direction and with equal strength, will bring the Will to a standstill. The individual, in such a case, will either oscillate between the two attracting poles, or else he will come to a “dead centre” between them. Something must be done when you find an opposing set of desires of this kind well to the fore in your category of strong desires. You must set in operation a process of competition, from which one set must emerge a victor and the other set be defeated.

In this process of competition, you will need to employ your best and keenest powers of analysis and judgment. In some cases the matter may be settled quickly, and the decision easily arrived at, because when your full attention is turned upon the two competitors, one will be seen to stand out so much more clearly than the other that the latter will be almost automatically retired. The full power of Reason and Feeling focused in such a case will usually result in a quick and sure decision.

But there are instances in which both of the opposing sets of desires seem to possess an equal power and value in your emotional and intellectual scale. Here you are apparently in the condition of the poor donkey, previously mentioned, who starved to death because he was unable to decide which of the two haystacks was to be eaten. The matter must be decided by the introduction of an additional element which will add weight to one set or the other, and thus bring down the balance on that particular side. This added element is usually found in one or the other of the following two classes of mental processes, viz., (1) Imagination, and (2) Association. Let us consider each of these.

THE ELEMENT OF IMAGINATION . The imagination, employed in the case of the desireconflict now before us, usually is very effective in bringing about a decision. In employing it, you have but to imagine yourself, first, in the actual possession of the object of the one set of desires; and then, instead, in possession of the object of the second set. In this process you draw upon your own recollections and experiences, and upon your recollection of the experiences of others. You imagine “how it would feel” to have attained the object of, first, this “want” or “want to,” and then that one. You place yourself in imagination in the position that you would occupy in case you should attain the object of this desire or of that one. Then you pass judgment as to which seems to be the better, i. e., to afford the greater degree of satisfaction and content, present and future, direct and indirect.

This process has the advantage of overcoming the handicap placed upon a future satisfaction in favor of a present one. The future experience is brought into the field of the present, and thus may be compared with a present experience relieved of the handicap of time. This is a matter of great importance, for ordinarily the presenttime value of an emotional feeling or desire is far greater than that of a pasttime or futuretime value of a similar experience. The test of imagination usually results in (1) strengthening the present value of a really advantageous emotional feeling and desire, and (2) in weakening the present value of an apparently advantageous, but really disadvantageous, one. The use of the memory and the imagination is to be highly recommended in the task of deciding the real and actual value of an emotional state or desire.

THE ELEMENT OF ASSOCIATION . The element of association introduced into a desireconflict will often result speedily in a determination and decision in favor of one side as against the other. Association will add strength to one set of desires, and will weaken the opposing set, in most cases. The Association of Ideas is that psychological law which binds one set of ideas, or mental states, to others; so that by bringing one set into consciousness we tend to bring there also the associated sets. In the present case we bring into consciousness the associated consequences of each set of desires.

You may proceed to apply the test of Association as follows: Seek to uncover and discover as many as possible of the associated results of the attainment of the set of desires in question—strive to think of “what else will happen” in case you attain that set of desires. This is something like inquiring into the family and social connections of two rival suitors or sweethearts—weighing their respective relations and associations and the probable future consequences of marriage with either of them.

It is always well, in cases of doubt concerning the comparative value of conflicting sets of desires, to consider carefully just what other things are associated with each of the two respective sets of desires—just what other results are likely to accompany the attainment of the object or end of each set of desires under consideration. In other words, you should ascertain the kind of relations and friends possessed by each of the rival suitors or sweethearts. In this way you will often find that one of the two apparently equal sets of desires has some very agreeable and advantageous relations and associates, while the other has some very disagreeable and disadvantageous ones.

You thus discover, figuratively speaking, “just what kind of family you are marrying into”; and you thus take stock of the respective associated and related “in laws,” friends, associates, and entanglements of each of the suitors. This is of great value, since in spite of the oft asserted statement that “I am not marrying the whole family,” one usually really does do just that very thing.

The idea of the application of the test of Association in such cases may be expressed in a few words, as follows: The real test of any particular desire depends not alone upon the immediate results likely to accompany its attainment, but also upon the associated and related results which follow in its train of association and correlation—the results which necessarily

"go with it," and which are so closely bound up with it that they cannot easily be detached from it. In some cases, the test of Association will reveal the fact that the price of the attainment of a certain set of desires is excessive—often actually prohibitive. In other cases, on, the contrary, you will find by this test that you are getting a great bargain by reason of the "extras" which go with the thing itself. The objects of some desires are thus found to be "damaged goods"; while those of others are found to have an associative value not apparent to the casual observer.

An Appeal to the Touchstone . In cases in which careful analysis, deliberation, the tests of imagination and association, and all other means of weighing and measuring, trying and testing, fail to reveal the advantage of one set of desires over the opposing set, resort must be had to the Touchstone of Positivity so often referred to in this instruction. The Touchstone by which the Positivity of any mental state, thought, feeling, desire, or action is determined is as follows: "Will this tend to make me stronger, better, and more efficient?" In the degree that any mental state meets the requirements of this test, so is its degree of Positivity and consequent desirability.

In testing two sets of conflicting desires in this way, you ask yourself: "Which of these two desires, if attained, will tend to make me stronger, better, and more efficient?" This is the Test Question. The answer should represent your final decision in the matter. The Touchstone is your Court of Last Resort, to be appealed to when all other tests have failed. Its report represents the best, highest, and most valuable elements, mental, moral, and spiritual, within your nature; all that is worst in you is absent therefrom. It represents your Summum Bonum—your Chief Good.

The Survival of the Fittest . By this time, your list of desires has resolved itself into a schedule or inventory of a few strong, dominant, prime desires, and of a larger number of lesser ones. The strongest desires should be finally tested in order to discover whether they are merely "different" from each other, or whether they are essentially mutually antagonistic and contradictory.

If they come under the latter category, then they must be pitted against each other until one of the pair wins the victory, and one goes down in defeat; for two sets of this kind must not be permitted to dwell permanently in your region of Desire: "a house divided against itself shall not stand." There must be fought a fight to the finish. One of the opposing sets must be rolled in the dust, while the other stands proudly erect as the victor. The defeated one, thereafter, must be compelled to say, “After you, monsieur,” as our French cousins politely express it.

If two sets of desires are merely “different,” and are not essentially and necessarily conflicting and antagonistic, then they may be permitted to remain dwelling in mutual peace and harmony, at least for the time being. This permission, however, is conditioned by the fact that there must not be too many of such sets occupying the front seats of Desire at the same time. The tendency should always be in the direction of concentration and focused energy; you should beware of scattered power and energy arising from a great diversity of desires and aims.

If you discover that there are too many strong “different” desires left after you have reached this stage of selection and elimination, you should carefully weigh each remaining set, subjecting it to the tests of memory, imagination, association and rational judgment, discarding all that are not found profitable and sufficiently advantageous. If you find that any of your desires cost you more than you get out of them; get rid of all those which do not pay for their keep.”

Continue until you have left only a comparatively few sets of desires, all of proved value and superlative emotional strength and depth. These should be recognized as well worth the price which you are prepared to pay for their maintenance and support. Treat in the same way any new desires which arise within you. Test them just as you have tested their predecessors, and insist that they prove that they are “worth while” before you decide to keep them. If they cost you more than you get out of them, discard them. Insist that they shall “pay their keep” and yield you some emotional profit beside. Run your emotional and desire establishment on business principles.

You have now finally reached the stage in which you have on your list nothing but your Dominant Desires—the survivors in the Struggle for Existence—the Survival of the Fittest. These Dominant Desires must thereafter rule your emotional realm. Any new comer must prove its worth by a test of strength with these Dominant Desires—if it shows its strength, and is able to hold its place, very well; it may be added to the list. Those going down in defeat must be eliminated. This will require strength and determination on your part—but you are a strong and determined individual, or at least are becoming one.

The process of Self-Analysis and Selection which you just considered will furnish you with two classes of reports, viz., (1) it will demonstrate to you your strongest classes of desires—your Dominant Desires; and (2) it will cause you clearly and definitely to picture and form a strong idea of each of such Dominant Desires. In both reports it will cause you to “know exactly what you want,” which is the first requisite of the Master Formula of Attainment which is the first requisite of the Master Formula of Attainment.

VIII
WANTING IT HARD ENOUGH

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ACCORDING TO the Master Formula you must not only "know exactly what you want," but must also "want it hard enough," and be "willing to pay the price of its attainment." Having considered the first of the above stated three requisites for obtaining that which you want, we ask you now to consider the second requisite, i. e., that of "wanting it hard enough."

You may think that you "want it hard enough" when you have a rather keen desire or longing for anything, but when you compare your feeling with that of persons manifesting really strong, insistent desire, you will find that you are but merely manifesting a "wish" for that for which you have an inclination or an attachment. Compared to the insistent "want" or "want to" of thoroughly aroused Desire, your "wish" is but as a shadow. The chances are that you have been a mere amateur—a dilettante—in the art and science of "wanting' and "wanting to." Very few persons really know how to "want" or "want to" in such manner as to arouse fully the elemental forces of Desire Power.

An old Oriental fable illustrates the nature of Desire aroused to its fullest extent. The fable relates that a teacher took his pupil out on a deep lake, in a boat, and then suddenly pushed him overboard. The youth sank beneath the surface of the water, but rose in a few seconds, gasping for breath. Without giving him time to fill his lungs with air, the teacher forcibly pushed him under once more. The youth rose to the surface the second time, and was again pushed under. He rose for the third time, almost entirely exhausted; this time the teacher pulled him up over the side of the boat, and employed the usual methods to restore him to normal breathing.

When the youth had fully recovered from his severe ordeal, the teacher said to him: "Tell me what was the one thing that you desired above all other things before I pulled you in—the one desire to which all other desires seem like tiny candles compared with the sun?" The youth replied, "Oh, sir; above all else I desired air to breathe—for me at that time there existed no other desires!" Then said the teacher, "Let this, then, be the measure of your desire for those things to the attainment of which your life is devoted!"

You will not fully realize the measure of Desire pointed out in this fable, unless you employ your imagination in the direction of feeling yourself in the drowning condition of the youth—until you do this, the fable is a mere matter of words. When you can realize in feeling, as well as recognize in thought, the strength of the desire for air present in that youth, then, and then only, will you be able to manifest in expression a similar degree of Desire for the objects of your prime "wants" and "want tos." Do not rest satisfied with the intellectual recognition of the condition—induce the corresponding emotional feeling in yourself to as great a degree as possible.

Varying the illustration, you will do well to induce in yourself (in imagination) the realization of the insistent, paramount desire for food experienced by the starving man lost in the dense forest in midwinter. The chances are that you never have been actually "hungry" in the true sense of the term; all that you have mistaken for hunger is merely the call of appetite or taste—the result of habit. When you are so hungry that an old, stale, dry crust of bread will be delicious to your taste, then you are beginning to know what real hunger is. Those men who, lost in the forest or shipwrecked, have tried to satisfy intense hunger by gnawing the bark of trees, or chewing bits of leather cut from their boots—these men could give you some interesting information concerning hunger. If you can imagine the feelings of men in this condition, then you may begin to understand what "insistent desire" really means.

Again, the shipwrecked sailors adrift at sea with their supply of water exhausted; or the desertlost man wandering over the hot sands with a thirst almost inconceivable to the ordinary person; those men know what "insistent desire" means. Man can live many days without food; but only a few days without water; and only a few minutes without air. When these fundamental essentials of life are withdrawn temporarily, the living creature finds his strongest and most elemental feelings and desires aroused—they become transmuted into passions insistently demanding satisfaction and content. When these elemental emotions and desires are thoroughly aroused, all the derivative emotional states are forgotten. Imagine the emotional state of the starving man in sight of food, or the thirstcursed man within reach of water, if some other person or thing intervenes and attempts to frustrate the suffering man's attainment of that which he wants above all else at that time.

Other examples of insistent desire may be found in the cases of wild animals in the mating season, in which they will risk life and defy their powerful rivals in order to secure the chosen mate. If you ever have come across a bullmoose in the mating season, you will have a vivid picture and idea of this phase of elemental desire raised to the point of "insistent demand."

Again, consider the intense emotional feeling, and the accompanying desires experienced by the mother creature in connection with the welfare and protection of her young when danger threatens them—this will show you the nature and character of elemental desire aroused to its fullest extent. Even tiny birds will fight against overwhelming odds in resisting the animal or man seeking to rob their nests. It is a poor spirited motheranimal which will not risk her life, and actually court death, in defense of her young. The female wild creature becomes doubly formidable when accompanied by her young. “The female of the species” is far “more deadly than the male” when the welfare of its young is involved. The Orientals have a proverb: “It is a very brave, or a very foolish, man who will try to steal a young tigercub while its mother is alive and free in the vicinity.”

We have called your attention to the above several examples and illustrations of the force of strongly aroused elemental emotions and desires, not alone to point out to you how powerful such desires and feelings become under the appropriate circumstances and conditions, but also to bring you to a realization of the existence within all living things of a latent emotional strength and power which is capable of being aroused into a strenuous activity under the proper stimulus, and of being directed toward certain definite ends and purposes indicated by the stimulus. That this strength and power is aroused by, and flows out toward, the particular forms of stimulus above indicated is a matter of common knowledge. But that it may be aroused to equal strength, power, and intensity by other forms of stimulus (such stimulus having been deliberately placed before it by the individual) is not known to the many; only the few have learned this secret.

We ask you to use your imagination here, once more, for a moment. Imagine an individual who has “his mind set upon” the attainment of a certain end or purpose to such a degree that he has aroused the latent Desire Power within him to that extent where he “wants” or “wants to” that end or purpose in the degree of strength, power, insistency, and fierceness, manifested by the drowning man who “wants” air; by the desert lost man who “wants” water; by the starving man who “wants” food; by the wild creature who “wants” its mate; by the mother animal who “wants” the welfare of its young. This is the individual in whom the elemental Desire Power has been aroused to such an extent, and directed toward the attainment or achievement of his Dominant Desire. How would you like to compete with such a man for the attainment of that object of his Desire Power? How would you like to be the opposing obstacle standing directly in his path of progress and attainment? How would you like to play with him the part analogous to that of one who would try to snatch away the bone from a starving wolf, or pull the tiger cub from the paws of its savage mother?

This is an extreme case or illustration, of course. Very few individuals actually reach the stage indicated—though it is not impossible by any means; but many travel a long way along that road. The strong, successful men who have “made good,” who have “arrived,” who have “done things,” in any line of human endeavor, will be found to have travelled quite a distance in that direction, on the road of Desire. They have aroused within themselves the strong, elemental Desire Power which abides in latency in the depths of the mental and emotional being—the “soul,” if you will—of every human creature; and have caused that elemental force to pour through the channels of the particular Dominant Desires which they have brought to the surface of their nature from the depths of the subconscious self.

Look in any direction you may, and you will find that the strong, masterful, dominant, successful men are those in whom Desire Power has been aroused and directed in this way. These men “know what they want”—just as the drowning man, the starving man, the thirstcursed man, the wild mating creature, the mother creature, each knows what he or she wants—they have no doubts concerning their Dominant Desires. And these men also “want hard enough” that which represents their Dominant Desires—just as did the drowning man, the starving man, and the rest of our illustrative examples. And, like those examples, these men were also “willing to pay the price.”

Run over the list of the successful men and women with whose careers you are acquainted. Place on that list the great discoverers, inventors, explorers, military men, business men, artists, literary men and women, all those who have “done things” successfully. Then check off name after name, as you discover the biographical report of the Desire Power manifested by these individuals. You will find that in each and every case there were present the “Definite Ideals, Insistent Desire, Confident Expectation, Persistent Determination, and Balanced Compensation,” which constitute the Master Formula of Attainment of our instruction. And this second requisite—the “Insistent Desire”—is found to be this elemental Desire Power directed into the appropriate channels of manifestation and expression. These individuals “knew just what they wanted”; they “wanted it hard enough”; and they were “willing to pay the price.”

It is this spirit of “wanting it hard enough” that distinguishes the men and women of strong purpose and determination from the common herd of persons who merely “wish for” things in a gentle, faint, conventional way—that distinguishes the true “wanters” from the dilettante “wishers.” It was the recognition of this spirit in men that caused Disraeli to say that long meditation had brought him to the conviction that a human being with a settled purpose, and with a will which would stake even existence itself upon its fulfillment, must certainly accomplish that purpose.

"But," you may say, "admitting the truth of your premise, how am I to proceed in order to arouse the dormant latent Desire Power within me, and to cause it to flow forth in the direction of the attainment of my Dominant Desires?" Answering the question, we would say, "Begin at the very beginning, and proceed to arouse and draw forth the latent Desire Power, by presenting to it the stimulus of suggestive and inciting ideas and pictures." For, from beginning to end, there prevails the principle expressed in that axiom of psychology which says: "Desire is aroused and flows forth toward things represented by ideas and mental pictures; the stronger and clearer the idea or mental picture, the stronger and more insistent is the aroused desire, all else being equal."

You should proceed to apply this principle from the very beginning even at the stage of semiawakened Desire Power. There abides within you a great store of latent, dormant Desire Power—a great reservoir of Desire Power which is almost dormant, but which contains within itself the latent and nascent powers of wonderfully diversified manifestation and expression. You will do well to begin by "stirring up" this great reservoir of Desire Power—arousing it into activity in a general way, to the end that you may afterward direct its power and cause it to flow forth into and along the channels of expression and manifestation which you have provided for it.

In the great crater of a mighty volcano of Hawaii, in plain sight of the daring visitor to the rim of the abyss, there abides a large lake of molten lava, seething and bubbling, boiling and effervescing in a state of hissing ebullience—a lake of liquid fire, as it were. This great fiery lake is comparatively calm on its surface, however, the ebullition proceeding from its depths. The whole body of fiery liquid manifests a rhythmic tidelike rise and fall, and a swaying from side to side of the crater. The observer is impressed with the recognition of a latent and nascent power of almost immeasurable possibilities of manifestation and expression. He feels borne upon him the conviction that this seething, rising and falling, swaying, tremendous body of liquid fire, if once fully aroused into activity, would boil and seethe up to the edge of the crater, and overflowing would pour down into the valleys beneath carrying before it and destroying every obstacle in its path.

This great lake of molten lava—this great body of liquid fire—is a symbol of the great body of latent and nascent Desire Power abiding within every individual—within YOU. It rests there, comparatively inactive on the surface, but ever manifesting a peculiar churning ebullition proceeding from its great depths. It seethes and boils, effervesces and bubbles, rises and falls in tidelike rhythm, sways in rhythmic sequence from side to side. It seems ever to say to you, "I am here, restless and disturbed, ever longing, craving, hankering for, hungering and thirsting for, desiring for expression and manifestation in definite form and direction. Stir me up; arouse my inner force; set me into action; and I will rise and assert my power, and accomplish for you that which you direct!"

In this stage of Desire Power, its most general stage, you will be filled with a vague discontent and dissatisfaction—a longing, wishing, lusting for, and striving toward expression and manifestation of some kind, though you know not just what it is you want nor just what you wish to do. The inclination and urge is there, but the direction is lacking. Here, Desire Power manifests in but a vague sense of unrest—in an almost unconscious urge and striving toward outward expression—in an almost unconscious inclination or tendency toward outward manifestation and action toward more or less definite ends. But even here there is the presence of Idea which has stirred up and is calling forth the latent and nascent Desire Power; but that Idea is merely that of a general urge toward outward expression and manifestation—it arouses but a general discontent with the present state, accompanied by the conative urge toward the achievement of a better condition, state, or channel of expression.

Some good teachers maintain that there is no possible development of Desire Power at this stage, and, indeed, no need for it. But we, the present writers, feel that this is a mistake. We believe that even at this early stage or phase of Desire Power, it is possible to arouse and stimulate it into activity, to the end that it may later be directed into definite channels of expression and manifestation. Moreover, we believe that Nature has proceeded in just this way in her numerous sharp advances, rises, and "jumps" in the evolutionary process, in which the living things have made progress at a rate far beyond the normal. We believe that Nature has caused a "bubbling over" at such periods, and has caused the overflowing Desire Power to seek new and wider channels of manifestation.

Of course, we realize that this stirring up or agitation of your latent Desire Power is apt to—in fact, certainly will—create additional Discontent on your part; but what of it? Some philosophers praise the Spirit of Contentment, and say that Happiness is to be found only therein. Be that as it may, it may be as positively asserted that all Progress proceeds from Discontent.

It is, of course, very philosophical to follow the advice, "If you can't have what you like, you must like what you have,"—this idea produces a certain feeling of content. But we would add to the aphorism the following qualifying clause, viz., "but you can't be sure that you can't have what you like, until you have exhausted all possible means of getting it."

While admitting the value of Content, at the same time we believe in preaching the "Gospel of Discontent" to a sane degree and extent. We believe that Discontent is the first step on the Path of Attainment. We believe that it is just this very Divine Discontent that causes men and women to undertake the Divine Adventure of Life, and which is back of and under all human progress. Content may be carried quite too far. Absolute Content results in Apathy and Lethargy—it stops the wheels of Progress. Nature evidently is not Content, else it would cease to manifest the process of Evolution. Nature has evidently been ever filled with the Spirit of Discontent, judging from her invariable manifestation of the Law of Change. Without Discontent and the Desire to Change, there would be no Change in Nature. The Law of Change shows plainly Nature's opinion on the subject, and her prevailing feelings and desires in the matter.

You will do well to begin by "treating" your great body of elemental Desire Power for increased activity, and for the transmutation of its static power into dynamic power—bringing it from its state of semirest into the state of increased restlessness and tendency to flow forth into action. You may do this in the same way that you will later employ in the case of specific, particular, and definite desires, i. e., by presenting to it suggestive and inciting ideas and mental pictures!

Begin by presenting to your elemental Desire Power the suggestive idea and mental picture of itself as akin to the great lake of molten lava, or liquid fire, filled with latent and nascent energy, power, and force; filled with the elemental urge toward expression and manifestation in outward form and action; able and willing to accomplish anything it desires to do with sufficient strength, providing a definite channel is provided for its flow of power. Show it the picture of itself as ready and willing to transmute its static energy into dynamic force, and to pour forth along the channels which you will provide for it—and above all else, quite able to do this if it will but arouse itself into dynamic action. In short, present to its gaze your idealistic and ideative mental equipment in the form of the surface of a great mirror, reflecting the picture of the elemental Desire Power as it presents itself to that mirror—let Desire Power see itself as it is. Supply Desire with its complementary Idea.

You will do well to accompany this mental picture with a verbal statement or affirmation of the details of that picture. Treat your elemental Desire Power as if it were an entity—there is a valid psychological reason for this, by the way—and tell it in exact words just what it is, what are its powers, and what is its essential nature displaying the disposition to express and manifest itself in outward form and activity. Pound these suggestive statements into it, as firmly, earnestly and persistently as you can. Supply the Desire Power with the element of Idea and Mental Pictures. Give it the picture of what it is, and the pattern or diagram of what it can do if it will.

The result of this course of “treatment” applied to your elemental Desire Power will soon show itself in an increased feeling of more vigorous rhythmic tidalmovement and sidetoside movement, as previously described; and in an increased rate and vigor of its seething, boiling, effervescing ebullition. From its depths will arise mighty impulses and urges, upheavals and uprisings. The great moltenlake of Desire Power will begin to boil with increased vigor, and will show an inclination to produce the Steam of Will. You will experience new and strange evidences of the urge of Desire Power within you, seeking expression and manifestation along the channels which you have provided for it. As yet, however, the desires will not have taken on definite form or direction; they will manifest merely in the state which has been called that of “Raw Desire”—the great elemental general Desire Power immanent in all things.

But before reaching this stage, you must have created the channels through and in which you wish the overflowing Desire Power to flow when it reaches the “boiling over” stage. These channels must be built along the lines of those desires which you have proved to be your Dominant Desires. Build these channels, deep, wide and strong. From them you can afterward build minor channels for your secondary and derivative desires arising from your Dominant Desires. At present, however, your main concern is with your main channels. Let each channel represent the clear, deep, strong idea and mental picture of “just what you want” as you clearly see and know it. You have found out exactly what you want, when you want it, and how you want it; let your channels represent as closely as may be just these ideas. Build the banks high, so as to obviate any waste; build the walls strong, so as to stand the strain; build the channel deep and wide, so as to carry the full force and quantity of the current.

By “creating the channels” of your Dominant Desires; we mean establishing the paths to be traversed by the overflowing current of Desire Power which you have aroused from its latent and nascent condition. These channels or paths are created mentally by the employment of Creative Imagination and Ideation. These mental forces proceed to manifest in the direction of creating and presenting to your consciousness the ideas and mental pictures of your Dominant Desires which you have discovered in your process of Self-Analysis. The work of creating these channels is really but a continuation of the mental work performed by you in the discovery of your Dominant Desires.

In creating these channels you should observe three general rules, as follows:

(1) Make the Channels Clear and Clean by creating and maintaining a clear, clean, distinct, and definite idea of each of your Dominant Desires, in which idea the entire thought concerning the Dominant Desire is condensed and in which there is no foreign or nonessential material.

(2) Make the Channels Deep and Wide by forming mental pictures or suggestive ideas appealing to the emotional feelings associated with the Dominant Desires, and thus tempting the appetites of those desires by the representation of the objects of their longing, and by the presentation of imaginative pictures of the joys which will attend their final achievement and attainment.

(3) Make the Banks Strong by means of the employment of the Persistent Determination of the Will, so that the powerful swift current may be confined within the limits of the Dominant Desire and not be permitted to escape and waste itself by scattering its energy and force over the surrounding land.

When your current is flowing freely, you will find it necessary to build minor channels serving to bring about the attainment of objects and ends helpful to the accomplishment of the objects and ends of the major channels. In building these minor channels, follow the same general rules and principles which we have given you. From the great main channels down to the tiniest canal the same principle is involved. Always build clear and clean, by means of definite ideas and aims; always build deep and wide, by means of suggestive ideas and mental pictures; always build strong banks, by means of the determined will.

In concluding this consideration of the second requisite, i. e., the element of “wanting it hard enough,” we wish to impress upon your mind the tremendous vitalizing, and inciting power exerted by Suggestive Ideas and Mental Pictures upon Desire Power. Suggestive Ideas and Mental Pictures act upon Desire Power with a tremendous degree of effect in the direction of inciting, arousing, stirring, stimulating, exciting, spurring, goading, provoking, moving, encouraging, animating, and urging to expression and manifestation. There are no other incentives equal to these. All strong desires are aroused by such incentives, consciously or unconsciously applied.

For instance, you may have no desire to visit California. Then your interest in that part of the country is aroused by what you read or hear concerning it, and a vague desire to visit it is aroused in you. Later, information in the direction of giving you additional material for suggestive ideas and mental pictures serves to arouse your desire to “go to California.” You begin to search eagerly for further ideas and pictures, and the more you obtain the stronger grows the flame of your desire. At last, you “want to hard enough”, and brushing aside all obstacles you “pay the price” and take the trip across the plains. Had you not been furnished with the additional suggestive ideas and mental pictures, your original desire would soon have died out. You know by experience the truth of this principle; you also know how you would use it if you wished to induce a friend to visit California, do you not? Then start to work using it on your Desire Power when you wish to incite it into “wanting hard enough” something that you know to be advantageous to you!

It is customary to illustrate this principle by the figure of pouring the oil of Idea upon the flame of Desire, thereby keeping alive and strengthening the power of the latter. The figure of speech is a good one—the illustration serves well its purpose. But your memory and imagination, representing your experience, will furnish you with one a little nearer home. All that you need do is to imagine the effect which would be produced upon you if you were hungry and were able to form the mental picture or create the suggestive idea of a particularly appetizing meal. Even as it is, though you are not really hungry, the thought of such a meal will make your mouth water.

Again, you may readily imagine the effect produced upon you, when you are parched and intensely thirsty on a long ride, by the vivid mental picture or strong suggestive idea of a clear, cold spring of mountain water. Or, again, when in a stuffy, illventilated office you think of the fresh air of the mountaincamp where you went fishing last Summer,—when you picture plainly the joys of the experience—can you deny that your Desire Power is intensely aroused and excited, and that you feel like dropping everything and “taking to the woods” at once.

Raising the principle to its extreme form of manifestation, try to imagine the effect upon the famishing man of a dream of plentiful food; the dream of the thirstcursed man in which is pictured flowing fountains of water. Try to imagine the effect upon the mateseeking wild bullmoose of the faroff bellow of the soughtfor mate—would you like to impede his path on such an occasion. Finally, picture the emotional excitement and frenzy of desire on the part of the tigress when she comes in sight of food for her halfstarved cubs; or her force of desire when she hears afaroff the cry of distress of her young ones.

In order to “want” and “want to” as hard as do these human beings and wild things which we have employed as Illustrations, you must feed your Desire Power with suggestive ideas and mental pictures similar in exciting power to those which rouse into action their dominant and paramount “want” and “want to.” Of course, these are extreme cases—but they serve to illustrate the principle involved.

In short, in order to “want it hard enough,” you must create a gnawing hunger and a parching thirst for the objects of your Dominant Desires; this you must intensify and render continuous by repeatedly presenting with suggestive ideas and mental pictures of the Feast of Good Things, and the Flowing Fountain, which awaits the successful achievement or attainment of the desires.

Or, you must be like the halfdrowned youth wanting “a breath of air” above all else—wanting it with all the fierce energy of his soul and being; and you must ever keep before you the suggestive idea and mental picture of “all the air there is” which is to be found just above the surface of the water of Need in which you are now immersed. When you can create these mental and emotional conditions within yourself, then, and then only, will you really know just what it is to “want hard enough.”

Think well over this idea, until you grasp its full meaning!

IX
PAYING THE PRICE

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ACCORDING TO the Master Formula, in order to get what you want you must not only know exactly what you want," not only "want it hard enough," but also "be willing to pay the price of its attainment." We have considered the first and the second of these elements of successful attainment; let us now consider the third one, and learn what it means to "be willing to pay the price of attainment."

This final element of successful attainment—this last hurdle in the race—often is the point at which many persons fail: riding gallantly over the first several hurdles, they stumble and fall when they attempt to surmount this final one. This, not so much because of the real difficulty in passing over this obstacle, but rather because they are apt to underestimate the task and, accordingly, to relax their energies. Thinking that the race is practically over, they fail to observe care and caution and thus meet failure. With the prize almost in hand, they relax their efforts and lose it.

The Law of Compensation is found in full operation in the realm of Desire, as well as in every other field and region of life and action. There is always present that insistence upon Balance which Nature invariably demands from those who seek her prizes. There is always something to be given up, in order that something else may be gained. One cannot have his pie and his dime at the same time—he must spend the dime if he would buy the pie. Neither can one keep his dime and yet spend it. Nature boldly and plainly displays her sign, "Pay the Price!" Once more let us quote the old adage: "Said the gods to man, 'Take what thou wilt; but pay the price'."

When in actual experience you perform the process of selection of the Dominant Desires, with its attendant Struggle for Existence and Survival of the Fittest among the competing desires, even then you are beginning to "pay the price" of the attainment of your Dominant Desires; this because you are setting aside and relinquishing one or more sets of desires in favor of a preferred set. Every set of desires has its opposing set, and also other sets which would to some extent interfere with its full manifestation; you must "pay the price" of attainment of the one set of desires by relinquishing the other sets.

In order to attain the object of your desire for wealth, you must "pay the price" of relinquishing desires for certain things which would prevent you from accumulating money. In order to attain the object of your desire for all possible knowledge in some particular field of study and research, you must “pay the price” of relinquishing your desires for a similar degree of knowledge in some other field of thought and study. In order to attain the object of your desire for business success, you must “pay the price” of hard work and the passing by of the objects of your desires for play, amusement, and enjoyment which would necessitate the neglect of your business. And so on; to attain the object of any one set of desires, you must always “pay the price” of the relinquishing of the objects of other sets of desires.

In some cases, this process of the inhibition of opposing desires is akin to that of weeding your garden, or of pruning your trees—getting rid of the useless and harmful growths which interfere with the growth and development of the useful and advantageous thing. In other cases, however, the desires which you must inhibit and put away from you are not in themselves harmful or useless. On the contrary, they may be very advantageous and useful in themselves, and may be actually worthy of being adopted as Dominant Desires by others; but, at the same time, they are of such a nature as to prove an obstacle to your progress along the line of your own chosen Dominant Desires.

Things may oppose and antagonize each other without either of them being harmful or “bad” in themselves. You cannot travel at the same time both forks of the road; nor can you travel north and south on any road at the same time; though either of these courses of travel may be good in itself. You cannot very well be a successful clergyman and a successful lawyer at the same time; if you have strong desires for both of these careers, you must choose the one you desire more and set aside the other. The girl with the two attractive suitors—the man with the two delightful sweethearts—the child with the dime, gazing longingly at the two different tarts—each must choose one and pass by the other, and thus “pay the price.”

Not only in the preliminary process of discovering and identifying your Dominant Desires are you called upon to “pay the price,” but you are equally called upon to do so at almost every subsequent step and stage of your progress in actual experience. There is always something presenting itself to tempt you into “sidetracking” your Desire Power; some alluring desires which beckon you from the straight Path of Attainment. Here you will find that it is hard to “pay the price”; and often you will gravely question yourself, asking if the things represented by the Dominant Desires are, after all, worth the price you are being called on to pay for them. These temptations and struggles come to all—they constitute one of the tests whereby it is determined whether you are strong or whether you are weak in regard to your Desire Power. Here is the real test of whether or not you “want it hard enough” to make you willing to “pay the price.”

Particularly difficult to overcome and conquer are those temptations which induce you to relinquish your desire for future attainment in favor of the gratification of present desires; or which tempt you to forego the attainment of permanent future benefits in favor of temporary, ephemeral present benefits. The tempter whispers in your ear that you are foolish to content yourself with the skimmilk of the present in the hope of obtaining the full cream of tomorrow. The everpresent suggestion to “Eat, drink, and be merry, for tomorrow we die” must be boldly confronted and conquered if you wish to attain the object of that which your reason and judgment, as well as your Self-Analysis, has shown that you really want above everything else. The habit of saying: “Get thee behind me Satan!” must be cultivated; and when you have got him behind you, look out lest he give you a push from behind!

Here you determine whether or not you really “want it hard enough.” The drowning man is in no doubt concerning the value of the breath of air. He is willing to “pay the price of it,” no matter how high that price may be. The famishing man knows the value of food—the parched man knows the value of water: they are willing to “pay the price,” and are not liable to be sidetracked from their Dominant Desire. The bullmoose seeking his mate is willing to “pay the price” of danger and possible death lying in his path—but you cannot sidetrack him. The mother tiger cannot be sidetracked from the pursuit of food for her hungry cubs—she is willing to “pay the price” of risk of life without hesitation. When you begin to “want it hard enough” along the same lines, and reaching toward the same degree of intensity and insistence manifested by these creatures, then you will not hesitate to “pay the price”—to pay it in full, and without hesitation; when you reach this stage the tempter will whisper into ears deaf to his voice.

In order to hold the current of Desire Power within the bounds of your channels of Dominant Desire, the banks must be erected and kept in a state of strength by Will Power. The “Will to Will” must be called into manifestation. While Desire is one of the fundamental elements of Will, it is not all of Will. Will is a subtle combination of Conative Desire and of Purposeful Determination. It springs from Desire, but it evolves into something which is capable of mastering Desire by its power of “Willing to Will.” In the book of this series entitled “Will Power” the subject of Will in all of its phases is considered in detail. Those who are specially interested in this phase of the general subject are referred to the said book—it should prove helpful to them.

Here follow three general rules which you should note very carefully in connection with the subject of inhibiting and settingaside the temptations of conflicting desires—of those desires which are constantly springing up and tempting you to forego “paying the price,” or to become “sidetracked” from the Path of Attainment of your Dominant Desires. Two of these rules are along the lines of which we have spoken in connection with the influence of Representative Ideas upon Desire Power.

I. Under temptation by sidetracking desires, use every effort to feed the Flame of Desire of your Dominant Desires, by an increased supply of suggestive ideas and mental pictures tending to stimulate its beat and incite its energy.

II. At the same time, strenuously avoid feeding the flame of the tempting desires by suggestive ideas and mental pictures likely to arouse or incite them. On the contrary, carefully and positively refuse to admit such ideas and pictures to your mind so far as is possible; seek to starve the fires of such desires by withholding from them the fuel necessary for their continuance and support.

The third rule involves another psychological principle, and is as follows:

III. So far as is possible, transmute the sidetracking desires into forms more in accordance with the general trend of the Dominant Desires, thereby converting them into helpful rather than harmful emotional energy.

In the case of the first rule above stated, you tend to inhibit the energy of the sidetracking desires by imparting additional energy to the Dominant Desires. When the attention is strongly attracted or held by the suggestive ideas and mental pictures of a strong set of desires, it is not easily diverted by those of a weaker set. The strong light of the former tend to cast the latter into a comparative shadow. The attention firmly concentrated and held upon one particular set of ideas and mental pictures refuses to accept the demand of another set. Keep the attention busy with the advantageous set, and it “will have no time” for the consideration of the opposing set. With these opposing suggestive ideas and mental pictures kept out of the field of conscious attention, the desires associated with them tend to die down and finally to disappear.

In the case of the second rule above stated you deliberately and determinedly refuse to feed the flame of the sidetracking desires with the fuel of suggestive ideas and mental pictures. Instead, you proceed deliberately and determinedly to starve that flame. No flame of desire can long continue to burn vigorously if its supply of suggestive fuel be cut off from it. Cut off the fuel supply of any desire, and it will begin to decrease in vigor and force. Refuse to allow your mind to dwell upon the ideas or mental pictures tending to suggest the sidetracking desires. When such ideas and pictures intrude themselves and seek to attract the attention, you must deliberately turn your attention to something else—preferably to the suggestive ideas and pictures of your Dominant Desires.

The Roman Catholic Church evidently recognizes the value of this rule, for its teachers instruct their pupils to form the habit of turning their attention to prayers and certain forms of devotional exercises when temptations assail them. The attention being directed to and held firmly upon the devotional exercise or ceremony, it is withheld from the suggestive ideas and mental pictures of the tempting desire; and, accordingly, the latter loses strength and in time dies away. Without detracting from the value of the religious element involved, we may say that it is certain that the purely psychological effect of such course is highly advantageous. You would do well to apply the principle in your own case.

In the case of the third rule above stated, you transmute the energy of the sidetracking desire into that of desires more in accordance with the general trend of your Dominant Desires. In this way you not only obviate the danger of the interference and distraction of the sidetracking desires, but also actually employ the basic energy of Desire Power to feed the flame of the advantageous desires. Here, the principle involved is not so well known as are those involved in the other rules; but that principle is sound, nevertheless, and is capable of being employed with remarkable results by the individual possessing sufficient will power and determination to apply it.

As an example of this principle of the transmutation of the form of Desire Force, let us point you to a fact well known to scientific observers, viz., that the energy of the sexual passions may be transmuted into the energy of any kind of mental or physical creative work. This fact is also known to priests and others who are called on for advice from those wishing to control passions of this kind. The explanation probably lies in the fact that sexual desire is essentially creative in its fundamental nature, and therefore is capable of being diverted to other forms of creative activity. But whatever may be the true explanation, it is a fact that the person experiencing strong intruding sexual desires may proceed to master and control them by means of engaging in some form of creative work in which the elemental creative energy is transmuted into other forms of creative force.

For instance, one may create by writing, musical composition, artistic work, or making and constructing things with the hands—in fact, by any kind of work in which things are made, put together, constructed, or created in any way. In all of such work, provided that sufficient interest is thrown into the task, it will be found that the strong impulse of the intruding sexual passions will gradually lose its force, and that the person will then experience a sense of new energy in the creative work which he has undertaken in order to transmute the previous form of Desire Power.

The experienced physician knows that the best possible prescription for certain classes of cases of this kind coming to him for treatment and advice is that of “interesting work” for head or hands or both. There is much truth in the old saying that “An idle brain is the devil’s workshop”, and the similar one that “The devil finds plenty of work for idle hands to do.” This principle may be set to work against “the devil,” by simply reversing its action by giving head and hands plenty to do.

Another illustration of this principle is found in the case of the beneficial effect of certain games—in fact, of nearly all games played in moderation. Here the sidetracking and distracting desires which seek to take one away from his appointed tasks, and from the manifestation of his Dominant Desires, are transmuted into the interest, feeling, and desires of Play. Play is a safetyvalve of emotional feeling. It serves to transmute many a distracting desire into the conative energy expressing itself in an interesting game. This is true of games involving purely mental skill, as well as those in which physical skill is also involved. Baseball has been a wonderful benefit to the American people in this way. Golf is playing an important part in the direction of affording a “transmutation channel” of energy for busy men who tire under the somewhat monotonous strain of the strenuous pursuit of the object of their Dominant Desires. In cases of this kind, not only are the distracting desires transmuted in this way, but the games themselves give recreation, exercise and a restful change of occupation to the individual.

“Paying the price” of your Dominant Desires does not necessarily imply that you must give up everything in life not actually concerned in furthering the interests of those particular desires—in such case, indeed, you would probably actually injure your own interests by too closely restricting your circle of interest and attention. The real meaning of the injunction is that you must “pay the price” of giving up, inhibiting, or at least transmuting any and all desires which; directly and certainly oppose and seriously interfere with the attainment of the objects of your Dominant Desires. That price, indeed, you must be prepared to pay. In many cases, such desires may be transmuted into forms which will in a sense “run along with” the pursuit of the objects of your Dominant Desires, and thus be rendered helpful rather than harmful. Many emotional elements may be turned to account in this way by the process of transmutation. You should give some thought to this matter of transmutation when you are threatened by distracting and sidetracking desires.

Another form of “paying the price” is that of the labor and work to be performed by the individual in his task of attainment of the object of his Dominant Desires. This work and labor, however, is not alone performed by the exercise of the Persistent Determination of the Will, though this is the active element involved; there is needed also the inhibition and starving out of the element involved; there is needed also the inhibition and starving out of the conflicting or sidetracking desires which strive to draw the individual away from his appointed tasks and toward the actions requiring less work, and which for the time being seem to be richer in promise of pleasure and satisfaction.

The price paid by the men and women who have achieved marked success almost always is found to include selfdenial, and sometimes even actual privation during the earlier days of the undertaking; work far in excess of that rightfully demanded of the wage earner, both in amount and in time is demanded of them; application and unwearied perseverance are required of them; indomitable resolution and persistent determination must be “paid” by them. There is here the constant giving up of the present pleasure in favor of that hoped for in the future. There is here the constant performance of tasks which might easily be avoided, and which are really avoided by the average person, but which are required to be performed by the individual who is inspired by the Dominant Desire and who is working for the accomplishment of “the one big thing.”

Napoleon “paid the price” in his earlier days when he refused to indulge in the frivolous pursuits of his fellowstudents at Brienne, and instead, deliberately devoted his spare time to the mastery of the elements of military science and history. Abraham Lincoln “paid the price” when he studied the few books he could find by the light of the fireplace, instead of indulging in the pleasures and dissipations of the other young men of his neighborhood. Read the history of any successful man and you will find this invariable “paying the price” of study, application, work, selfdenial, economy, thrift, industry, and the rest of the needful things.

Never delude yourself with the thought that you can escape “paying the price” of the attainment of the objects of your strong desires. The price must always be paid—the greater the object of attainment, the greater is the price demanded. But you will find that if you have learned how to “want it hard enough” then the price will be comparatively easy to pay—the thing will be deemed well worth it.

If you feel that the price that you are being called upon to pay for the object of your Dominant Desires is more than the thing is worth, then there is something wrong about the whole matter. In such case, you should carefully “take stock” of your feelings, weighing and comparing them carefully as we have suggested in our consideration of Self-Analysis, and selection of Dominant Desires. You may find that what you had supposed to be a Dominant Desire is not really such at all. Or you may find that you have failed to include some necessary element or phase of the Dominant Desire. Or, that you have failed to make some possible transmutation of distracting desires; or have failed to inhibit make some possible transmutation of distracting desires, or have failed to inhibit or starve out sidetracking desires. Or, possibly, that you have failed to feed the flame of your Dominant Desire properly. At any rate, there is something wrong in such a case, and you should seek the remedy.

While the Law of Nature provides that you must “pay the price” of the attainment of any and all desires, it also provides that the attainment must always be worth the price. If you find that the present and probable future value of any object of your desire is not worth the price you must be called upon to pay for it, then you should carefully consider the whole matter most critically, viewing it from all angles, and in the light of all possible relations and associations, with full deliberation concerning the probable consequences of an opposite course, and with thoughtful judgment concerning all alternative courses. The dissatisfaction may be merely temporary and passing, or on the other hand, it may be growing in strength and promise of permanency.

Any desire which upon careful consideration, deliberation, and judgment may seem not to “pay for its keep”—to be not worth its storage charges or floor space in your emotional nature—is a fit object for a final retrial upon its merits, a revaluation of its points, in order to decide whether it shall be retained and treated for additional strength, energy, and emotional value, or else discarded and rejected. The test should always be: “Is this really worth while—worth the price I am called on to pay for it; would its rejection cost me more than its retention?” The Touchstone of Merit should be: “Does this render me stronger, better, and more efficient—and, therefore, more truly and permanently happier?”

In the history of philosophy we find many theories concerned with the matter of the satisfaction of pleasurable desires and the avoidance of pain—the achievement of the greatest possible amount and degree of “contenting of the spirit” of the individual. The ancient Greek philosophers especially devoted much attention to this particular subject—but they failed to come to a common understanding. The Epicureans held that the chief end of life is to obtain the greatest satisfaction of the pleasurable desires; the Stoics, on the contrary, held that the chief end of life is to avoid and escape pain. Between these two poles raged the conflict of thought on the subject. Some emphasized the fact that an excess of pleasure brings about a reaction of satiety and even actual pain; while even in continued pain there is to be found a compensating element of resignation and inner content of a spiritual nature.

Here, as elsewhere, the truth seems to lie between the two extremes—at the point of the Golden Mean. “Nothing too much” is the axiom of those who perceive the danger of proceeding to extremes in anything. They hold that while the satisfaction of the pleasurable desires is proper and good, yet there is an element of benefit even in a moderate degree of pain. Without pain, they say element of benefit even in a moderate degree of pain. Without pain, they say, there is no contrast by reason of which pleasure is appreciated, The escape from pain, or the avoidance of pain, is doubly pleasurable when the nature of the pain is known by experience. But, even here, we find the tacit admission that the chief end of life is the attainment of Happiness—the “content of the spirit”—for which all living things, consciously or unconsciously strive.

Perhaps the most practical of all the philosophical theories upon the subject of the securing of the maximum of pleasure and the minimum of pain is that theory without a name, but which is followed by many of the strongest and most successful men of the world. This theory combines the principles of both Epicurianism and of Stoicism, and seemingly blends them in a practical harmony. The cardinal principle of this practical philosophy may be expressed in the Following adage: “Sacrifice the lesser pleasure to the greater, taking into consideration the element of permanency and ultimate value. If any desire is found to result in a greater degree of pain than of pleasure, sacrifice it, unless it contributes to the success of a greater desire; if it results in a greater degree of pleasure than of pain, preserve it, unless it tends to weaken or to interfere with the success of a greater desire.”

In the consideration of the above, you must never lose sight of the fact that the “greater desires,” or the “greater pleasure,” may consist of the satisfaction arising from the performance of Duty, and of the practice of rational Altruism,—in fact, it often does so, for acts of duty, altruism, patriotism, selfsacrifice for an ideal, etc., are performed only when there is secured a greater “content of spirit” by the performance or practice, than by the opposite course.

So, at the last, recognizing that you must always “pay the price,” you are justified in seeking to get the greatest satisfaction for the price paid, and to refuse to accept emotional goods which are not worth the price demanded for them. There should be observed an “economy of desire,” by means of which the Law of Compensation is made to yield a full return for every expenditure. You should always “get your money’s worth” when you “pay the price”, and it behooves you to examine carefully the wares offered for sale on the counters of Desire. If you find that you have any unprofitable desires, not worth the price which you are continually being called upon to pay for them—do not hesitate to “scrap” them at once. At least, strive to retain only such Dominant Desires as will in the end enable you to say, honestly, to yourself: “It was well worth the price it cost; I am satisfied!”

Summary

You have seen that Desire is that emotional state which is represented by the phrase, “I want!” You have seen that “Desire has for its object something which will bring pleasure or get rid of pain, immediate or remote, for the individual or for some one in whom he is interested.” You have seen that “You always act according to your greatest ‘like’ or ‘dislike’ of which you are cognizant at the time.” You have seen that “The degree of force, energy, will, determination, persistence, and continuous application manifested by an individual in his aspirations, ambitions, aims, performances, actions and work is determined primarily by the degree of his desire for the attainment of the objects thereof—his degree of ‘want’ and ‘want to’ concerning that object.” You have seen that “Desire is the Flame that produces the Steam of Will,” and that, therefore, Desire is the source from which all human action springs.

You have seen that not only does Desire Power directly or indirectly cause all human action, but that it also sets into operation the Life Forces which develop the mental and physical faculties and powers of the individual along lines designed to further and more efficiently manifest and express the dominant desires of the individual. You have seen how Desire Power presses into service the powers of the subconscious mentality in the work of manifesting and expressing the strong desires. You have seen how the subconscious powers act so as to attract to the individual the things, persons, conditions, and circumstances serving to enable him to better manifest and express his sovereign desires; and how, in the same way, they tend to attract the individual to those things, persons, conditions, and circumstances. You have seen how Desire Attraction works silently, even when one is asleep, toward the end impressed upon it by the character of the strong desires.

You have discovered the importance of “knowing exactly what you want,” and have learned how to gain such important knowledge by Self-Analysis and Selection. You have discovered the importance of “wanting it hard enough,” and have learned how to feed the Flame of Desire so as to cause it to burn fiercely. You have learned how to set into motion and activity the great body of Elemental Desire, and how to cause it to flow forth through the channels of manifestation and expression which you have carefully built for its flood. You have discovered the necessity of “paying the price of attainment” of the objects of your desire, and have learned the general rules concerning such payment.

You have been informed concerning the tremendous power of the Desire Power within your being, and have become acquainted with the laws governing its manifestation and expression, and the rules regulating its control and direction. If you have entered into the spirit of this instruction, and have allowed its influence to descend into the subconscious depths of your mentality, you have already become aware of the aroused energy of the Desire Power in those depths. You will have found yourself filled with a new and unfolding consciousness of Personal Power within you. You will have experienced that intuitive feeling that there have been set into operation in you certain subtle but dynamic forces which will tend to make you “stronger, better, and more efficient.”

As you proceed to arouse into further activity these great forces of your nature, and to direct their channel of manifestation and expression, you will from time to time receive actual evidence and proof that you are travelling along the right road, and are employing the proper methods. You will be astonished to receive proofs and actual results in the most unexpected manner, and from sources and directions never dreamt of before. You will realize more and more, as you proceed, that you have set into operation one of Nature’s most potent forces, in fact, “the force of forces.” Finally, you will begin to realize that the very actual presence within you of a Dominant Desire which has won its place in the “struggle for existence,” and which has stood all the tests, is practically “the prophecy of its own fulfillment.”

X

UNCONSCIOUS DESIRE

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NO MODERN consideration of the general subject of Desire Power would be complete without at least a passing reference to the psychological theories and teachings of the Freudian school—the school popularly known under the name "Psycho-Analysis."

In the teachings of the founder of this school, Dr. Sigmund Freud, of Vienna, and in those of his followers, there is found the basic postulate of "the Unconscious," i. e., a subconscious psychical element of our mental being the essence of which is Desire manifesting along the lines of subconscious mentation; this Unconscious Desire is held to employ the forces and powers of the subconscious mentality in order to effect its purposes and to satisfy its longings.

Freud employed the term "libido" to indicate the conative impulse of this Unconscious Desire. That term, however, having acquired a somewhat unpleasant connotation for English and American minds, the later writers in these two countries have frequently substituted the term "craving." But whether it is called "libido," or "craving," the same essential striving and conative impulse of Unconscious Desire is sought to be indicated; and this craving, striving, and impulse to action constitute the essential nature of the Unconscious Desire of the Freudian philosophy.

Dr. Wilfrid Lay, one of the most popular American exponents of the Freudian philosophy, in his excellent work entitled "Man's Unconscious Conflict," says of the power of Unconscious Desire, and of its essential nature:

> "In the Greek mythology the Titans are the children of Earth and Heaven and; because they warred with the gods, were cast into the gulf of Tartarus, where they lie prostrate, but occasionally, becoming restive, they shake their bonds, and in so doing cause the earth to tremble. In each one of us there lives a Titan. As the Titans represented the crude forces of nature that were later brought into subjection by the gods who introduced a reign of order, so the Titan that is in each one of us represents the primal impulses of animal life which have through the ages been brought into some semblance

> of order by the force of society. But just as the Titans in the old mythology made themselves felt in disturbances of the equilibrium of the world, so sometimes do the Titans residing in us all break loose and do much damage in our daily life. And as the Titans were chained in the deep pit, and could never show their faces to the light of day, so these primordial vital forces are generally controlled by the restraints of organized society, and are as little in evidence to most people as if they, too, were chained at the bottom of a pit. Their writhings, however, are not without effect on our daily thoughts and on our bodily functions. That part of our mental life of which as a general rule we know nothing, but which exerts a great influence upon our actions, is known in the newer psychology as the Unconscious, and in this book I frequently refer to it as the unknown Titan.
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> “These two theories—first, that a large part of our mental life is unconscious (unknown or unknowable), and second, that a creative force, by whatever name it may be called, is constantly impelling all animate life—have been used together in working out the science of Psycho-Analysis. The prime mover of the human soul, then, is its continual Craving for Life, for Love, and for Action. * The will to live, love and act, conditioned as it is by the power that has gone on living and loving and acting for countless generations, is the only source of all human strength.”

Thus, from the abovequoted statement concerning the nature and actions of the Unconscious Desire of the Freudians, you will see that the basic postulate of Freud and his followers is quite similar to that of Schopenhauer, von Hartmann, and others of the Voluntaristic school of philosophy referred to in the preceding sections of this book: in fact, the Freudians have built upon the original foundations of older philosophers just mentioned—the latter, in turn, had built upon still older foundations of Buddha, Heraclitus, and others of the ancient schools of philosophy. In all of such teachings will be found the fundamental postulate of a universal Something or Somewhat, the very essence or kernel of Nature, the inmost characteristic of which is an Insistent Desire, a craving, longing, striving, hungering, thirsting, moving toward action promising to “content its spirit.” In short, to employ the figure so often quoted by us in this instruction, it is “A Power with the Desire to Act; or a Desire with the Power to Act.”

The Freudians, however, do not pursue the metaphysical road in their treatment of the Unconscious Desire; they prefer the nearer and safer highway of psychology. They emphasize the fact that in human life and behavior the Unconscious Desire is the predominant movingpower. They labor strenuously to uncover the hidden unconscious sources for many of our supposed free, conscious actions; and in many cases they make out a very good case for the supremacy of the Unconscious, though in others their explanations and conclusions seem to be more or less forced or even fantastic. Passing by the extreme and radical theories of some of this school, it must be admitted that its teachings have done a great work in revealing to us the hidden springs from which flow the streams of thought, feeling and action which constitute our respective personalities. Likewise, they have bestowed upon the race certain valuable, efficient methods of correcting abnormalities and faults arising from the uncontrolled operations of the Unconscious.

The Freudians throw an interesting light upon the real causes of many of our common everyday actions which we fondly imagine that we are performing of our own free will and by reason of certain conscious motives. The teachers show us that these "certain conscious motives" are not at all the real motives of our actions; the real motives are to be found in certain farbelowthesurface buried and hidden desires, cravings, longings, desires. These real motives are often completely concealed from us, and are revealed only through methods of Psycho-Analysis conducted along scientific lines.

Our socalled "reasons" are often mere excuses or pretexts, evolved in order to quiet our minds and consciences while the Unconscious Desire proceeds to manifest and express itself through us. Ernest Jones, in his works treating upon the subject of Psycho-Analysis, employs the term "Rationalization" to indicate that tendency on our part to ascribe a conscious reason or motive to those of our actions which are really caused and motivated by the wishes, desire and craving of the Unconscious. Lay also gives numerous examples of actions "which seem unaccountable, and indeed are unaccountable except on the grounds of their having been motivated by the unconscious wish."

Freud gives the keynote of his general theory concerning the influence of our past experiences, and of the feelings resulting from them, upon our present thoughts, feelings and actions, in his statement: "We are what we are because we have been what we have been." A writer on the subject, adds: "Down in the dark hidden mental pit of the Unconscious that even we ourselves do not know, and yet from which impulses are always springing and affecting our reactions to life, are many instinctive cravings, many antisocial, egotistic, jealous, hostile thoughts. We often have to repress them consciously, but much oftener they are unconsciously repressed. Sometimes a slip comes and they are revealed against our own will—at least discovered to those who understand something of the operation of the subconscious mind—an increasing number now."

Dr. Drysdale says: "Experiences long buried and long forgotten continue to exercise a dynamic force in the life of individuals, influencing their reactions and apparent motives. They are subconscious undercurrents, repressed usually in the normal person, but active. In breaks such as lapses in speech, gaps in memory, the cue to the underlying repressed thought may often be found. Every experience possesses the power to reflect its influence upon our later life. No experience is ever wholly lost. Our present actions are to a large extent the outcome of antecedent acts or impressions. It must be admitted that life is a constant conflict between our natural instincts, motives and desires and the standards established by the society in which we move and have our being. We repress from conscious memory many experiences that date back to days of childhood, but they lurk in the mind subconsciously. Apparently longforgotten, it may be that the recollection of the incident will crop out at any time, resurrected by some idle word or fleeting thought, as a disturbing or antagonistic mental influence."

We shall not go further in this brief consideration of the teaching of the Freudian school concerning the subject of Unconscious Desire as expressed and manifested by "the Unconscious" or Hidden Self of the individual. In that volume of this series entitled "Subconscious Power," we have explained the general teaching of that school, as well as having given a careful statement of the entire general subject of the Subconscious, Superconscious, or Unconscious planes of mental activity: we recommend that book to your attention if you are especially interested in that particular phase of psychology. The more technical features of the Freudian teaching are foreign to the field and scope of the present instruction, and we must refer you to the special textbooks of that school for more detailed information concerning these. We have sought here merely to point out to you that the Freudian teaching is found to fit in with our general teaching concerning Desire Power—it serves to corroborate our basic theories, and to sustain our principal facts, rather than to oppose or contradict them.

The better and more practical writers and teachers on the subject of the Freudian philosophy and Psycho-Analysis, instead of following the example of those other teachers who emphasize the abnormal and unpleasant phases of Unconscious Desire, strive rather to point out the benefits which may be secured by means of acquiring a control of Unconscious Desire and then setting its forces to work in your behalf rather than against your best interests. This, again, you will see is in accord with our own teachings. We have insisted early and late, from beginning to end, that you must be the Master of your Desire Power—not its Slave. Desire Power, conscious or unconscious, may be a terrible master; but once you acquire control of it, it becomes your willing and faithful servant.

Especially helpful and practical is the teaching of exponents of the Freudian philosophy concerning the process of "Sublimation"—the process of sublimating the crude and gross desires into the finer metal approved of by the cultured and trained conscious mentality of the individual, just as the ancient alchemists sought to sublimate the baser metals into gold. The elemental force of Desire Power may be drawn through proper channels to higher levels of activity and accomplishment, there to be set to work in the direction of that which makes you "stronger, better, and more efficient," and which also serves better the purposes of civilization and the welfare of the race. This teaching concerning Sublimation also is found to accord with our own teaching as contained in the present book and others of this series; in fact, many of the methods set forth in these books, and presented to you in this instruction, are based upon this precise principle, i. e., that of transmutation or sublimation of the elemental Desire Power into the higher forms of its expression.

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In this book you have been asked to consider the facts which have been discovered concerning the nature, character and modes of activity of Desire Power, that great elemental psychic energy which is seen to pervade all existence and to be present universally. Analyze the actions of any or every living thing, and you will find Desire Power inspiring and motivating it. Nay, examine the motions of the socalled inanimate objects of Nature, and you will find even there the energizing forces of "something like Desire Power."

If Nature be regarded as a magnificent Cosmic Machine—then Desire Power is the motivepower that runs that universal machinery. If Nature be regarded as a Living Macrocosm—then Desire Power is the living motivepower inspiring and causing its activities. From whatever angle Nature may be viewed, under whatever hypothesis or theory it may be regarded, Desire Power is perceived to be the Something or Somewhat directly responsible for making "the wheels go 'round." The old Hermetic axiom, "As above, so below; as within, so without; as in great, so in small," is seen to apply here: the individual and the Cosmos both are seen to have as their essential motivepower that original, aboriginal, elemental, fundamental Something which we know as Desire Power.

In view of this fact, you scarcely need to be urged to study the methods of operation of this mighty Force, so that you may harness it to your machinery of life and action. Like Gravitation or Electricity, its power is available to all who life and action. Like Gravitation or Electricity, its power is available to all who have the courage, intelligence, and perseverance to master it and to press it into service. It is as free as the air or the sunshine; it costs nothing to run your living machinery with it—nothing but persistence and determination. You do not have to supply it with power, or to add energy to it: it has within itself far more power, energy or force than you will ever have occasion to make use of. All that you need do is to tap on to its free energy, and to set it to work for you in the direction of running the mental and physical machinery with which you have provided it.

Let us ask you to consider the following remarkable statement of Dr. Wilfrid Lay, to whom we directed your attention in the first pages of the present section of this book. Speaking of the Desire Power of the Unconscious, Dr. Lay says:

> “I call your attention to the enormous power of the Unconscious. It is the accumulated desire in each one of us, of aeons of evolution, the present form, in each individual, of that vital force which has kept itself immortal through thousands of generations of men behind us, and millions of generations of animals behind them. It need not be anything but a source of power to us, power that we can draw upon, if we rightly understand it, just as we can turn on power from a steam pipe or an electric wire. It need not be destructive, indeed it is not destructive, except in the most distracted souls, but on the contrary ought in each one of us, when we have learned to manage it rightly, to be as much and as completely at our command as is the power in the automobile. As in the automobile, there are a few simple things that we have to learn and the rest is furnished by the maker of the car, and we do ill to tamper with it. The experience of having a fiftyhorsepower auto placed at one’s command (if it is to be driven by oneself) is a situation into which there are many persons, both men and women, who are very loath to enter. And similarly there are many persons who for various causes would not be willing to have developed the fiftythousandgenerationpower which resides in them. To all intents and purposes, and as far as human flesh is able to bear the strain, this power which is largely in the hands of the Unconscious in most men and women is illimitable.”

Desire Power is a Cosmic Force designed for the controlled and directed use of the strong. It is at the disposal of all—but only few are courageous and determined enough to avail themselves of its services. The masses of men merely dally with it, play with it, handle it gingerly: the Masters of Men boldly grasp its controlling levers, and turn its power into their mental and physical machinery. It is a Master Force fitted only for the service of Masters. It is the rightful servant only of those whose slogan is: “I Can, I Will; I Dare, I Do!”

You can be a Master of Desire Power, and thus a Master of Men, a Master of Circumstances, a Master of Life, if you but will to be so. You are the Master of your Fate—the Captain of your Soul—if you will but recognize, realize and manifest the Power of the “I AM I” which is your Real Self, and of which Desire Power is the willing servant.

FINIS

Volume IV
FAITH POWER

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Your Inspirational Forces

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"Faith is the White Magic of Power."

—Ancient Esoteric Aphorism

I
THE POWER OF FAITH

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IN THIS book you are asked to consider the facts concerning the presence and manifestation of a most potent form of Personal Power, and, therefore, of that Universal Principle of POWER of which all Personal Power is the direct or indirect expression and manifestation. This form of Personal Power is one of the five great elements or factors involved in the expression and manifestation of Personal Power in general—the others being, respectively, Ideative Power, Desire Power, Will Power, and Compensative Power. This particular element or factor of Personal Power is equal in importance, efficacy, and power to either of the elements or factors which we have just mentioned—it is their peer and equal in every respect. Its name is Faith Power.

You may experience a sense of surprise, mingled with incredulity, when you hear Faith Power mentioned as an equal of Ideative Power, Desire Power, Will Power, and Compensative Power—particularly of Will Power. You may, indeed, approach the consideration of this particular phase of Personal Power with mental reservations, and with lurking doubt concerning the value and importance, the power and efficacy, of Faith Power in this special connection. This, because to you the idea of Faith has heretofore represented certain things, and involved certain meanings, which were not associated in your mind with the activities of the practical world of men and action. To you, Faith has doubtless been a term properly applied in sermons and theological books, but which has but little or no practical place or meaning is the world of action and deeds—in the world in which most of us live most of our time, and perform most of our actions.

But we hasten to assure you that the Faith Power which forms the subject-matter of this book, is not at all the kind of Faith Power which you have in mind, and of which you are uncertain so far as is concerned its efficacy and power in practical everyday life. We assure you that the Faith Power of this book is something having a most intimate and important relation to Personal Power along practical lines, and is something which, in the current phrase, “you need in your business.” Moreover, we are certain that you will admit the truth of this contention by the time you finish the study of this book—or even when, much earlier in the study, you discover just what we mean by Faith and Faith Power.

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The term “Faith,” and the concept embodied in the term, has undergone a process of evolution in which several distinct stages are in evidence, and has finally been subjected to a division into several distinct concepts each of which has its own particular meaning, import and significance.

Originally, it seems to have been employed solely for the purpose of indicating fidelity to promise or duty—faithfulness, fealty, honesty, integrity, truth, constancy. Thus, one was said to act “in good faith,” to be “faithful to his trust,” to be “faithful and true”—in short to manifest the quality of “faith” in the direction of honesty of purpose, steadfastness, constancy and loyalty toward that or those to whom one was bound by duty, promise or honor.

In time, the term took on the additional meaning of “firm belief, and confidence, particularly in regard to moral or religious precepts or doctrines.” Faith, in this usage, became the term indicating a lively and firm belief in and assurance of the truth of presented facts, doctrines, dogmas and propositions, particularly in absence of immediate and personal knowledge of their truth. In this sense, the term indicated a certain surrendering of the rational demand for immediate and certain intellectual conviction, in favor of the claims of real or assumed authority. Thus, the faithful believer expressed and manifested a “faith” concerning certain dogmas and authoritative teaching of which he had, and could have, no immediate knowledge, and which in many cases seemed to be beyond his understanding, and even contrary to his actual experience. Thus, Faith became the expression of a belief based upon confidence in and reliance upon authority rather than upon logical reasoning or actual knowledge.

Later, from the combination of the two older concepts, there arose a new concept—a new meaning—involved in the old term, Faith. Faith, in this new meaning, consisted of (1) confidence, (2) earnest belief or conviction of truth, and (3) hope, or expectation of the realization of the object of faith. In this meaning, Faith may be defined as: “Earnest belief in the power of certain causes to produce certain effects; an abiding confidence that such effects will be so caused; and a confident expectation of the happening of such caused effects.” Here, you will see, there is a mingling of the original concepts of Faith and Hope, respectively.

Hope, alone, indicates “a desire for some good, accompanied by at least some expectation, confidence or trust that it is obtainable or will be obtained.” But Faith, in the later meaning, took over this concept of Hope, and added to it the “firm and earnest belief, trust, confidence and expectation, of the fulfillment the “Firm and earnest belief, trust, confidence and expectation, of the fulfillment of the Hope. Moreover, it indicated that not only the “good” which was the object of Hope may be “confidently expected,” but that, likewise, a “bad” thing may be the subject of the confident expectation. In this way “the bad thing feared,” as well as the “good thing desired,” might become the object of the “confident expectation and belief”—the object of Faith, in fact.

Analyzing this last conception and meaning of Faith, seeking to eliminate the nonessential factors and elements, and to preserve all the essential ones, we find that at the last we have left merely the concept of “Confident Expectation and Expectant Belief.”

Think over the above mentioned concept for a few moments, and you will see that Faith, in this usage, is identical with “Confident Expectation.” The term, Confident, means: “Having full confidence, belief, and expectation; sure, certain, positive.” The term, Expectation, means: “State of expecting, or looking forward to, something that is believed about to happen or occur, or to come about; the act or state of awaiting confidently some approaching event.” Here, you see, there is the idea of (1) a firm belief, accompanied by (2) the firm conviction of the realization; it is a combination of Faith and Hope raised to their highest degree of certainty.

In the several books of this series, the general subject matter of which is the recognition, realization, and manifestation of Personal Power, frequent reference is made to The Master Formula of Attainment, which consists of the following elements: (1) Definite Ideals, or the mental attitude of “knowing exactly what you want”—of creating and maintaining strong, clear, definite ideas, ideals and purposes; (2) Insistent Desire, or the mental attitude of “wanting it hard enough”—the strong, authoritative element of Desire manifesting itself; (3) Confident Expectation, or the mental attitude of undoubting Faith, unfailing Hope, in the success of your efforts, and the realization of your Ideals and Desires; (4) Persistent Determination, or the mental attitude of Indomitable Will, persisting in its determination that you shall succeed in the attainment and realization of your Ideals and Desires; and (5) Balanced Compensation, or the mental attitude of willingness to “pay the price” of attainment.

In other volumes of this series we have considered in detail the respective elements of Ideative Power, Desire Power, Will Power, Compensative Power. In the present volume we shall direct your attention to that additional element of Personal Power—the Power of Confident Expectation, which is properly termed Faith Power.

Though perhaps not so familiar to the general reader as are the other four elements mentioned, this element of Faith plays a part equal to that of any of them, mighty as their power undoubtedly is. He who leaves out of the calculation this element of Faith, is discarding or neglecting to use one of the five great instruments of Personal Power, each of which is equal in importance to the other—such a one is robbing himself of onefifth of his available Power, and that missing part may bring to him defeat in place of victory.

We shall not attempt to decide, or to explain, just why Faith, or Confident Expectation, should play such an important part in the activities of Personal Power. Such an attempt would take us to the very heart or centre of POWER—the Universal Principle of Power—itself; and even there it might be difficult to find that which we seek. Enough for the present purpose is for us to state that extended and careful investigation establishes the truth of this contention concerning Faith Power—and to point out to you the evidences of its presence and strength. The "just why" phase of the subject is quite difficult; but the "just how" phase is easily stated and explained. Faith Power meets the test of Pragmatism."—it works," and produces results when properly applied.

By reason of your familiarity with the idea, you will readily admit that the man in whom has been kindled the fierce Flame of Desire, will brush aside obstacles, and surmount obstructions in his path—and if you have learned the "inside facts" you will also realize how such a man will attract to himself that which fits in with his Insistent Desire. In the same way, you will readily admit that the man of the Persistent Will will cut and bore through the obstructing rock of circumstances, and reach his goal—circumstances themselves seeming to fall in with the purpose of such a Will.

But when it comes to ascribing similar virtues and power to Faith—to admitting that Faith Power is equal in force and efficacy to either Desire Power or Will Power—your unfamiliarity with this phase of the subject may cause you to withhold your judgment and assent. Yet, as you will presently discover, Faith Power is as strong, efficacious and powerful as is Desire Power, or as is Will Power. We insist upon this fact, not for any academic reasons, but simply and solely because we wish you to realize this important truth to the end that you may set it to work for you in your own manifestations of Personal Power.

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We have referred above to the several elements of the Master Formula of Attainment. Let us now examine in further detail these elements, leaving the third element, that of Confident Expectation, for the last.

(1) DEFINITE IDEALS . One must know as certainly, as positively, as dearly, and as definitely as possible "exactly what he wants." The man who lacks this

clearness of direction cannot be expected to walk straight toward the object of his desires. Many men, otherwise well equipped mentally, fail to obtain or to attain success, simply because they do not know “exactly what they want.” Lacking a specific and definite goal, they wander along bypaths and sideroads, traveling often in a circle. The definite aim is necessary if the straight road to attainment is to be traveled. The better one knows “exactly what he wants”—the more clearly he is able to visualize and picture it in his mind—the straighter and more direct will be his path to it, and the less will be his danger of becoming confused and bewildered, and of becoming “sidetracked.” This proposition is axiomatic—self-evident.

(2) INSISTENT DESIRE . One must insistently desire that which he wants—must “want it hard enough”—in order that his full powers of application and endeavor may be awakened, aroused and called into action. The men who, as the Americans say, “get there”—or, as the French say, who “arrive”—are not those of faint wishes or wants, of feeble desires and cravings, but rather those who are filled with the ardent urge of desire and longing—with the fierce lust of “wanting that which they want, when they want it.” The world is filled with “pink tea” wishers—and their names comprise a large portion of the list of the failures. The small list of the really successful individuals is filled with the names of those who “wanted it hard enough.” In order to attain a thing, you must “want it the worst way,” as the saying goes; you must “want it so hard that it hurts.” Otherwise, your energies and powers of will are not called forth. This, also, is axiomatic—self-evident.

(4) PERSISTENT DETERMINATION . One must persistently will, determinedly resolve, and firmly apply one’s full powers of Will to the attainment of that which one knows that he wants, and which he wants “hard enough” to cause him to “pay the price” of attainment. This final stage of mental power must be present and applied, else the whole enterprise fails. This element, perhaps, is the one most strongly emphasized in the popular opinion and thought on the subject —so strongly, in fact, that the other elements are often underemphasized. The need of the “strong will” is universally recognized—and the handicap of the “weak will” is universally admitted. One must “will to will,” if he would attain success. This, also, is axiomatic—self evident.

(5) BALANCED COMPENSATION . One must obey the Law of Compensation—the Rule of Balance—manifest in all Nature. He must be prepared to “pay the price, of attainment in the form of (a) diligent work; (b) service to others; and (c) relinquishment of desires, aims, and performances opposed to the subject or object of his Definite Ideals, Insistent Desires, and Persistent Determination. This also is axiomatic—self-evident.

Now, let us return to the consideration of the third element, i. e., that of Confident Expectation:

(3) CONFIDENT EXPECTATION . One must confidently expect to realize that which he knows definitely that he wants, which he earnestly and insistently desires, which he persistently and determinedly wills to attain, and for which he is willing to "pay the price." In the measure that he does this, he also opens the draft of his mental furnace in which burns the Flame of Desire, and as a consequence, he generates a greater supply of the Steam of Will. Doubt is the shuttingoff of the drafts of the furnace, which results in the deadening of the Fire of Desire, and the decreasing of the supply of available Steam of Will. Faith is the stimulation of Desire and Will; Doubt, their deadener; and Unfaith, the destroyer of both. Let us, however, drop all figures of speech and proceed to consider concrete examples.

In your own experience you have known the power and energy of the Desire and Will which have come to you by the introduction of the element of Faith into the mental equation. When you have become tired and wearied, so much so that your desires have burned low and your volition has become less intense, you have discovered something which rearoused your Faith in the outcome, your Hope in the attainment—your Confident Expectation, in short—and lo! your desires once more asserted their power, and your will again sprang back to the task. On the other hand, when you have been going along nicely, and have seemed to be succeeding, a series of depressing circumstances, the appearance of unfavorable conditions, have caused Faith to droop and Doubt, Distrust, and even Unfaith to manifest itself. When this has occurred, you have found that you "lost heart"—and to "lose heart" means that your Desire loses its insistent urge, and your Will loses its persistent application and determination.

Again, you have been pursuing some plan, have been building upon some idea in which you had Faith, have been selling goods in which you believed, and have been doing well in that direction. Then, alas! Doubt and Distrust have crept in; you lost your Faith in the idea; you lost confidence in the goods handled by you; and, as a consequence, "the bottom dropped out" of the thing, and you found your Desire weakening and your Will losing its power of application and its determination. Most of us do our best when we "believe in" the thing which we are doing; and but few of us can do creditable work if we "don't believe in it." Thus, Faith is found to exert a tremendous influence over Desire and Will, in either direction. Faith can truly say, "They reckon ill, who leave me out!"

We feel that we are justified in asking you to regard as axiomatic—self-evident—these statements concerning Faith, or Confident Expectation, just as truly as you so regard the similar statements made concerning Thought, Desire and Will, respectively. We feel that we are warranted in asking you to admit to an equal place of importance with Thought, Desire and Will this element or factor of Personal Power known as Faith, or Confident Expectation, even though you have not previously recognized its importance and power. Moreover, we feel that we need not apologize to you when we ask you to analyze your own mental and emotional makeup for the purpose of discovering whether you have not, heretofore, omitted this important element from your characteristic mental attitude; or, at least, whether you will not do well to take it into greater account in the future.

Before proceeding to the elaboration of this idea of Faith or Confident Expectation, however, we wish to call your attention to a fact of even as great importance as those just presented to you. We allude now to the positive effect of Faith, or Confident Expectation, wrongly applied. You have seen and undoubtedly now realize, that Doubt, Distrust, and Unfaith exert a strong negative influence in the direction of deadening the Fire of Desire, and restricting the Steam of Will; but you have probably failed to realize that this Doubt, Distrust, and Unfaith may become transmuted into an active Faith and Confident Expectation in the wrong direction, and may thus become an active power working to produce failure, nonsuccess, and defeat. Faith may, and does, cause "mine own to come to me"; but, reversed in its direction, it may, and does, often cause the condition of "that which I have feared hath come upon me."

Analyzing Faith as you have done, and finding that its essence is Confident Expectation, viz., the belief and expectation of the happening or comingabout of things, you will readily perceive that if that Confident Expectation is directed to something bad rather than good, something "feared" instead of "desired," it may work with equal effect though in the wrong direction. Confident Expectation of evil—the Fear of dreaded results—is as truly Faith as is the Confident Expectation and Hope of good and desired things; though very few persons even begin to realize this fact—this very important fact of life and action. This realization brings to mind many corroborative facts—facts serving to support it—which go far toward explaining many things in your personal experiences which have heretofore perplexed you greatly, and which have been laid aside by you as beyond explanation.

Leaving aside for later consideration in this book the psychological (or even "spiritual") causes which operate to produce the above state of affairs, we wish here to call your attention to certain general facts concerned with the operation of this law and mental action.

You are more or less aware of the Law of Attraction in the mental world by means of the operation of which ideas, things, men, conditions and environment are correlated to your habitual thoughts and general mental attitude, and by means of which such things are attracted to and drawn toward you, or you toward them. This is no longer deemed to be “moonshine” and idle fancy; too many practical men have discovered its truth, and applied its principles successfully, to allow of this old accusation. Despite the sometimes fanciful theories employed to interpret and explain this class of facts, the facts themselves are most real and far from fanciful.

Well, then, we wish to remind you here—or perhaps to inform you for the first time—that this is a rule that “works two ways—in either direction.” Faith, i. e., Confident Expectation, if directed toward evil and feared things, operates with as much force as if directed toward good and desired things. It serves to fill the mind with visualized pictures of the undesirable things, in place of those desired; it arouses the negative aspect of Desire, which is Aversion—and which has a force of its own, sometimes operating in the wrong direction; it arouses the negative aspect of Hope, which is Fear—which has a strong attracting power in the wrong direction. In short, it reverses the entire mental and spiritual machinery of the individual, and causes his forces to travel in the wrong direction—in the same way and with the same power with which they travel in the right direction when energized by Faith and Confident Expectation of the right kind. Negative Faith, i. e., Doubt, Distrust, and Unfaith, sometimes transmutes itself into positive Faith—but Faith in the wrong set of things, in the wrong direction. So, you see, it is of the utmost importance to you that you should learn the laws of Faith Power, and to acquire the art of running its machinery properly, in the right direction, and to avoid the reversed process above indicated. There is much more to this subject of Faith Power than you have imagined.

II

THE PSYCHOLOGY OF FAITH

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THE GENERAL conception of Faith—the idea of Faith held by most persons—is that it is an emotional state independent of, if not indeed actually contrary to Reason. This idea arises by reason of the tendency to view Faith only from one particular angle. If Faith were subjected to an “all around” view, the observer changing his position and shifting his viewpoint in his observation, it would be seen that while Faith often seems to transcend Reason and to be independent of its reports, yet it is not contrary to or opposed to Reason, and, in fact, depends largely upon Reason for its direction and application.

Faith, in its essence and fundamental substance, may be said to be beyond Reason—to transcend Reason. Yet, without the employment of Reason and experience, Faith degenerates into mere blind credulity. While not dependent upon Reason for its basic foundation, and while not having Reason as its fount and spring, yet Faith must needs employ Reason as its useful instrument of manifestation and expression, and must use the signposts of Reason as guides pointing out the road over which it travels.

It is equally true that Reason must be based upon Faith, for, of itself it has no ultimate foundation. Reason and Faith are not antagonistic, when they are rightly understood: rather are they brothersinarms, each helpful and useful to the other. The ideal is the wellbalanced coordination and correlation of Reason and Faith.

Intellect, of which Reason is a manifestation and form of expression, is an instrument evolved by Life, or Spirit—call it what you will—for special purposes. In its own field it is supreme. But its own field is a limited one—though this fact is not generally recognized. There are other fields of mentation in the vast domain of Life or Spirit. When Intellect is pushed beyond its limits it becomes dazed and confused, and seems to lose its normal powers.

As Bergson has strikingly pointed out to us, there are things which Reason, of itself, can never know—yet which, when discovered by Intuition, require the use of Reason to manifest efficiently; likewise, though Intuition knows these things by reason of its essential nature, very often the knowledge is not raised into consciousness until Reason demands to be furnished with it.

When Reason recognizes this fact, and is willing to call upon Intuition for these reports, and to apply them when thus revealed, then, and then only, does

Reason rise to its greatest heights of attainment.

So, in the same way, only when Intuition recognizes Reason as its most effective instrument of manifestation does Intuition proceed properly and efficiently along the road of practical accomplishment.

The intellectual pride which seeks to banish Intuition from the field of Thought, and which strives to make Reason the sole occupant of that realm, is as onesided and as illogical as is that antiintellectual tendency which would exalt Intuition and Faith to the position of absolute rulers of the domain of Thought, denying to Reason any right of entrance to it. These are twinerrors—each one insisting upon gazing at but one particular side of the shield while refusing to walk around it so as to perceive its reverse side.

The truth of the matter as indicated in the above statements is not generally recognized. There are many, of course, who see that Faith is more or less inefficient unless Reason is called in to aid and direct its expression and manifestation. The examples of the effect of blind credulity and unreasoning Faith are numerous, and are readily recalled as illustrations of the need for Reason in the manifestation of Faith. The intellectualists seem to have the matter all their own way, at first sight; but a little closer examination will reveal the other side of the question—the twintruth. For when we demand to be shown the roots, bases, and foundations of Reason, we are reluctantly pointed to what?—Faith!

All deductive reasoning is based upon a premise or proposition—the Major Premise is the sacred truth upon which the deduction is made. There is always the tacit assumption that the truth of the Major Premise is axiomatic, i. e., self-evident and not requiring proof, argument, or demonstration. If this be admitted, the subsequent reasoning is mechanical, and almost mathematical in its certainty.

But when one claims that the person asserting the premise or proposition is “begging the question,” i. e., assuming without warrant, the truth of the premise, or tacitly implying that it is accepted or not disputed—when the objecting one states, “I dispute your Major Premise”—then the trouble begins. The Burden of Proof, in Logic, rests upon the person advancing the premise or proposition, and he then may be called upon to “prove” the truth of his premise or proposition.

When such person attempts to furnish such proof, and to support it by logical argument, he simply shifts his position a step or two backward. When that step is reached, he halts, and recommences his argument—how? By advancing another premise or proposition—usually another Major Premise which he assumes to be axiomatic, or self evident. If this be objected to, he must again retreat and erect another line of entrenchments; and so on, and so on.

If his opponent be sufficiently persistent and determined, this retreat is continued indefinitely, unless the first man disgustedly discontinues the argument, and refuses to “play”—this, of course, being his right, and in no way being a confession of defeat or in any way a victory for the skeptical opponent: the discussion simply is “off” in such case.

All this brings us to the point where we perceive that sooner or later we reach a stage in reasoning in which there is something “taken for granted,” something “assumed for the purposes of the argument,” something which has not as yet been proved, but which is to be employed as the basis of the proof of something else—in short, something which is based on Faith, expressed or implied. That basis of Faith, however, need not be blind Faith, or unreasoning credulity—it should, indeed, not be so. It may be, and usually is, something which seems “reasonable” and not inconsistent with Reason—but, nevertheless, it is accepted by an act of Faith, as Logic defines that term, for it is not positively known, nor has it been “proved” logically. There is no escape from this conclusion, disagreeable as it may be to the extreme intellectualists; the better the logician, the more freely will he confess to this fact of logic—it is usually only the amateurs who seek to dispute it.

Leaving the field of Formal Logic, and entering that of the Practical Logic of everyday thought and life, we find the same state of affairs existing. The most important reasoning of practical everyday life is based upon Faith. We do not know positively that the sun will rise tomorrow morning—all that we know is that in the history of the race the sun always has risen in the morning, and we “believe” that it will continue the practice on the morrow; but we do not “know” absolutely that such will be the case, we cannot prove it absolutely by argument—even by mathematics—unless we admit the existence of Universal Law, or the Law of Causation, whereby “the same causes, under the same conditions, will produce the same effects.”

You may object to all this as silly—but, instead, it is the strictest application of the rules and laws of logical thought. Of course, you say that we “know” that the sun will rise tomorrow morning, and may even tell to a second the time of its rising. Certainly we “know” this—but we know it only by an act of Faith. That Faith, moreover, is the belief that there exists Universal Law—that “natural things act and move under Law”—that “the same causes, under the same conditions, produce the same results.” That law, and every other natural law, is to us merely an hypothesis, well established by experience, observation, and experiment, it is true—but still an hypothesis, a “guess,” an assumption based upon Faith. The conviction of “knowing” is really intuitive—it is an act of Faith. The Faith, it is true, is directed by Reason—but in its essence it still is Faith!

Science, that supposedly cold intellectual school of thought, has its foundations in Faith—though it is usually thought to turn its back upon Faith, and to stand upon the "solid rock" of Reason and Intellect. Its "laws," at the last, are merely "the way things work," which means "the way that observed things have been found to work in the past"—the "habit of procedure observed by Nature."

The Law of Causation is a tremendous statement of Faith. The laws of Chemistry; the laws of Physics; these are statements of Faith. The molecules and atoms of matter have never been perceived by the senses—they are "unknown" so far as senseknowledge is concerned. Things act "as if" molecules and atoms exist, so we assume that they do exist—we take them on Faith. The keenest minds in Science admit this—they frankly state that "of the ultimate nature of things we know absolutely nothing."

Science adopts hypotheses by acts of Faith; when subsequent investigations shake the faith in them, they are discarded in favor of others likewise based on Faith. Faith blended and harmonized with Reason—but not blind Faith or unreasoning credulity—is the Faith of Science. The combined hypotheses of Science, raised to the dignity of "principles" and "laws" in many cases, constitute the Creed of Science, i. e., that which begins with the statement: "I believe in," *etc.* This Creed, like all others, is a Confession of Faith—Faith directed and regulated by Reason, it is true, but still Faith.

Philosophy, like Science, is based on Faith—Faith rationally interpreted, but still Faith. Philosophy holds as axiomatic, self-evident, the contrary of which is unthinkable, the basic proposition that "From Nothing, no thing can arise, flow or proceed," and its corollary: "Had there ever been a time in which Nothing was, and no thing was in existence, then no thing would be in existence now." But it does not positively "know" that such is the fact; it cannot prove that Something cannot arise from Nothingness. All that it knows is that it cannot think such a thing to be possible, and that it has had no experience with anything of that sort. You may say that it knows this truth "intuitively"—and so it does, as a fact, just as it knows many other things intuitively; but that which is the report of Intuition is a report arising from fields of mentation outside those of Reason—though the reports are not necessarily conflicting with or opposed to each other. All "intuitive knowledge" is belief based upon Faith, at the last.

Geometry is an "exact science"—yet it is based solely upon certain laws and principles which are accepted by Faith, for they cannot be proved absolutely by Reason. The Laws of Geometry are articles of the Creed—of the Confession of Faith—of Geometry. Geometry begins With a series of "I believes"; these are called axioms, self-evident facts requiring no proof, and assumed to be truth. Yet these are all "I believes," not "I knows"; for they cannot be proved as universal truths. They act “as if” they were universal truths—everything tested by them indicate their correctness; yet until each and every thing in the universe is so tested, until infinite space is measured, there can be no positive “proof” that they are universal laws and truths. In fact, there are certain schools of “transcendental geometry” which have found quite different, and often quite contradictory laws which act “as if” they were true.

This does not mean that there is no truth in such laws and the conceptions based upon them; we would be insane to ignore them in our practical life. Moreover, this does not mean that men do not “know” these things to be true—they do “know” them to be true so far as they may be conceived, but the “knowing” is intuitive, not purely intellectual: Intellect discovers them through its reasoning processes, and Intuition reports the conviction of their truth. They represent acts of Faith—Faith rationally interpreted. This may be a hard saying to many of us, but it is one made by the keenest minds of the race. The most certain laws of Physics, Chemistry, and Geometry are, in the end, based upon Faith, rationally interpreted. Such Faith is justifiable—that is freely admitted and approved of; but we insist that Faith must be accorded its proper place in the consideration, and not merely bidden to stand in the anteroom of thought while Intellect is made the honored guest, the “lion,” in the reception room.

In the ordinary affairs of life and action you act according to Faith. You do this so naturally and instinctively, so constantly and habitually, that you are not aware of it. You start on a railroad journey. You buy your ticket, having faith that the train will start from the station named on the timetable, and approximately on the time noted in it. You have faith that it will proceed to the destination promised. You do not “know” these things from actual experience—for you cannot so know what lies in the future: you take them for granted, you assume them to be true, you act upon Faith.

You take your seat. You do not know the engineer or the conductor—you have never seen them, nor do you even know their names. You do not know whether or not they are competent, reliable, or experienced. All that you know is that it is reasonable to suppose that the railroad company will select the right kind of men for the task—you act upon Faith, upon Faith rationally interpreted. You have Faith in the company, in the management, in the system of conducting the matter, in the equipment, etc., and you stake your life and wholeness of body upon that Faith. You may say that you only “take a chance” in the matter; but, even so, you manifest Faith in that “chance,” or else you wouldn’t take it. You wouldn’t “take a chance” of standing in the path of a rushing express train, or of leaping from the Eiffel Tower, would you? You manifest Faith in something—even if that something be no more than the Law of Averages.

You place your money in a bank; here again you manifest Faith—Faith rationally interpreted. You sell goods on credit to your customers—Faith again. You have Faith in your grocer, your butcher, your lawyer, your physician, your clerks, your insurance company. That is to say, Faith of some kind, or of some degree—else you would not trust anything whatsoever to them. If you "believe" that a man is dishonest, incompetent, or insane, you do not place confidence in him, nor trust your affairs or interests to him; your Faith is in his "wrongness," and not in his "rightness"—but it is Faith, nevertheless. Every "belief" short of actual, positive knowledge, is a form or phase of Faith.

You may say that these things denote, not Faith, but rather Confidence or Expectation of some degree. This is merely changing the terms but not the meaning. In the preceding section of this book we have shown you that the very essence and substance of the present usage and meaning of the term and concept, Faith, is "Confident Expectation." The expectation may not be very pronounced, the confidence may be limited, but, nevertheless, it is Confident Expectation of some kind, form, phase, or degree. Even the "belief" that some undesirable and feared thing may happen is the negative phase of Faith. Fear is a form or phase of Faith—of Faith mingled with the negation of Hope. Fear and Hope are both forms or phases of Expectation; when raised to the degree of Confident Expectation they are markedly forms of Faith.

You have the Faith that if you step off a high building into space, you will fall and be injured, perhaps killed: this is your Faith in the Law of Gravitation. You have a similar Faith in certain other physical laws—you have the Confident Expectation that evil results to you will follow certain courses of action concerning these physical laws. You have Faith that poisons will injure or destroy your physical body, and you avoid such. You may object that you "know" these things, not merely "believe" them; but you don't "know" anything directly and immediately until you experience it—and you cannot experience a future happening before its time. All that you can do concerning each and every future experience is to "believe" certain things concerning it—and that "belief" is nothing else but Faith, interpreted more or less rationally and correctly.

You do not "know" certainly and positively, by direct experience, or by pure reason, a single thing about the happenings of tomorrow, or of some day next week, or of the corresponding day of next year. Yet you act as if you did possess such knowledge—but why? Simply because of your Faith in the Law and Order of the Universe; of the operation of the Law of Causation, whereby effects follow causes; of the Law of Probabilities, or the Law of Average; or of some other Natural Law. But your knowledge of and belief in such Laws are but forms of your Faith, i. e., Confident Expectation that "things will work out according to the rule observed in past actions.” You cannot get away from Faith in your thoughts and beliefs concerning the present and the future, any more than you can run away from your shadow in the bright daylight.

Without Faith rationally interpreted, without Confident Expectation in at least some degree, there could be no rational action or procedure. All human intercourse and communication, all human coordination and correlation between individuals, all dealings between man and man, all enterprises designed and carried on by man, and all the plans and purposes of the race of men—all these, each and every one of them, are based on some form of Faith, of Faith more or less rationally interpreted. We know certainly only the events of the present moment; or of the past—the events and happenings of the future, even of one moment hence, we know only by and through Faith more or less directed and guided by Reason. We live by Faith—we act through Faith.

From the foregoing, and the reflections aroused in your mind by the consideration of it, you will perceive that Faith has as true and as sound position and place in the psychology of the human being as have Reason and Intellect. Faith is not an alien intruder—it is a native of the mental realm which it inhabits, and its claims to citizenship are quite well founded. In its place, and within its normal limits, its work is as useful as is that of Intellect or Reason; outside of that place, and beyond those limits, however, its work is as ineffective, or even as harmful, as is that of Intellect which so transcends its normal field of activity. The mind may be “debauched by arrogant Intellect,” as well as “outraged by unreasoning Faith.” It is only in the wellbalanced, thoroughly harmonized, combination of Faith and Reason, Intellect and Intuition that the human mind manifests its highest efficiency and performs its best work.

Intellect and Reason are comparatively late comers to the mind; in the history of mental evolution. Instinct (which is a phase of, or reflection of Intuition) was there long before Reason. Faith, by reason of its relation to Intuition, is more deeply rooted in the mental soil than is Reason—hence its wonderful power, manifested often in the very face of Reason. By reason of this relation to the most elementary and essential, fundamental and basic facts of mental substance and process, Faith has a motivepower and an attractivepower closely resembling that of Desire and Will. Indeed there are many thinkers along the lines of esoteric philosophy who indicate that the element of Faith, or Confident Expectation, plays a much more important part in the activities and accomplishments of Desire and Will than is apparent to those who view only the exoteric phase of the subject.

As we proceed with this consideration of Faith Power, in the present instruction, you will perceive many instances of this elemental power of Faith;

and of the results arising from it. Faith not only blazes the trail which is followed by us in subsequent travels of Will; it also digs the channels through which flow to us the currents of things, events, happenings and persons from the outside world. Well did the ancient sages accord to Faith an equal position in the Mental Trinity with Desire and Will, respectively. “Insistent Desire, Confident Expectation, and Persistent Determination”—Desire, Faith, and Will: truly a Trinity of Personal Power!

Without the Confident Expectation, there will be no kindling of the flame of Insistent Desire—no application of the steel of Persistent Determination. Unless Faith expresses itself in the Confident Expectation of the obtaining or attainment of the thing desired and willed, then will Desire find it difficult to “want it hard enough,” and Will will find it impossible to “persistently determine to obtain it.” Desire and Will depend upon Faith for their Inspirational Forces—by means of the latter, the Energizing Forces of Desire and the Dynamic Forces of Will are inspired and vitalized, and have the Breath of Life breathed into them.

III
EXPECTANT ATTENTION

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PSYCHOLOGISTS HAVE noted the effect of, and realized the important part played by that mental state known as Expectant Attention. Expectant Attention is that concentrated direction of attention toward some action, event or happening which the individual expects to occur, i. e., to which he looks forward, with more or less confidence and belief, as likely to occur or to come to pass. This mental attitude, you will note, is a form or phase of Faith or Confident Expectation such as we have considered in the foregoing sections of this book.

It is an axiom of psychology that the laws of Attention operate so as to cause the individual to perceive far more clearly the objects or facts toward which his attention is specially directed, and to perceive far less clearly those objects or facts which are outside of the field of his special attention. In fact, Attention always proceeds by manifesting a selective action. In such selective action it more or less unconsciously (or, rather, subconsciously) brings and holds in the field of consciousness those objects which have attracted its notice, and shuts out of that field those objects which have not so attracted the same.

Out of the multiplicity of sights and sounds which knock at the door of consciousness at almost every moment of your life, you select those which fit in with the general subject, idea, or line of thought to which your attention is directed, and at the same time reject the consideration and perception of those not so fitting in with such. If you are especially interested in violin music, you will hear clearly the notes of the violins, while the remainder of the instruments manifesting sound in the performance of a large orchestra are relegated to the “fringe of consciousness” and are perceived only as a general background. Another person would ignore the violins and would hear only the notes of his favorite instruments. In the same way, at a theatrical performance where a number of persons are on the stage at the same time, you are apt to see the actions and to hear the words of your favorite actor, while those of the others are far less distinct in your consciousness. Likewise, you read from the pages of a book only that which is associated with your previous ideas concerning its subject: hence the old saying, “We get from a book only what we give to it.”

The professional magician understands and employs these laws of Attention. He manages to direct your attention to one of his hands, and to hold it there, while his other hand performs the baldest and boldest kind of deception upon you without detection. Or, he manages to direct your attention to some other part of the stage, while under your very eyes (though unobserved by you) he makes certain changes which are necessary for the successful performance of his feat. Pickpockets and swindlers take advantage of this same state of affairs; they cause us to direct our attention to some other thing or place, while we leave unguarded the receptacle containing our possessions. We are all keenly awake to that to which our interested attention is directed, while we are all more or less asleep concerning the things from which such attention is diverted.

This rule applies not only to your perception of objects through the senses, but also to your thoughts concerning any subject. You may imagine that you are exercising your reasoning powers judiciously, impartially and without bias, but in most cases you are considering only the facts, data and arguments which are in accord with your preconceived notions, beliefs and prejudices in the matter. You tend to see only that one particular side of the question—that one set of facts—that one line of argument, the opposite aspect or phase being practically ignored by you. Or, even if you are particularly careful not to fall into this error, you at least tend to overemphasize the favorite set of facts or arguments, and to underemphasize the other and opposed group.

Moreover, once having made up your mind concerning a subject, you fall into the habit of unconsciously or subconsciously selecting from your world of experience those facts and data which serve to corroborate your own belief, and those which serve to contravert the opposite belief. You find on all sides facts, data and arguments sustaining your position, and overturning the opposite contention. You tend to become blind to undesired and unwelcome facts, data and arguments, though you may not realize this unless you are especially watchful over your mental processes. From the same experience, however, you would gather a similar array of desired evidence on the other side were you committed to the views of that side of the case. When we say “you,” we mean “all of us” as well. Our subconscious minds are strong partisans; they eagerly search for and select the desired objects of thought, and determinedly shut the door to the opposite class of objects.

The axiom of psychology, “Attention follows Interest,” is exemplified by common experience. We tend to perceive that in which we are especially interested, and to ignore that which is uninteresting. The man interested in trees perceives a world of facts while walking through a park, which facts are totally unperceived by the average man. The man interested in stone arrowheads finds them in walking through a field, though others pass them by unobserved. As John Burroughs has told us, the man with the walkingfern in mind finds walkingfern in every bit of woods, while the rest of us are not aware of its presence there. In short, all of us tend to perceive in the outside world that which corresponds with what already exists in our inner mental world.

You, yourself, have often experienced the operation of this law of the mind when once you have become interested in some new subject, idea or set of facts. While up to that time you have never observed any special facts or data connected with that which has become your object of interest, now you will have come to the conclusion that the whole world is apparently becoming aroused to an interest in that particular subject, just as you have been. You will feel this to be so because now every newspaper, magazine or book which you pick up seems to contain special references to that subject, and items of interest concerning it; likewise, you will hear the subject discussed in the trains and streetcars, in the clubs, and wherever a number of persons meet and enter into conversation. On every hand you find something which “fits into” this subject of your new interest.

But, the fact is that the change is not in the outside world—it is in yourself. That which is within your mind is seeking for, and finding, that in the outside world which agrees and harmonizes with itself. Another person not so interested, or even you, yourself, were you not so interested, would be almost, if not indeed totally unaware of these same interests on the part of others, even in the same places, conditions and surroundings. A new object of interest on your part acts like a pair of colored spectacles—you see the outside world of things and happenings tinted in harmony with your glasses. Technically stated, your Attention follows your Interest, and in so doing it manifests its characteristic selective power.

The application of the mental laws just called to your attention is quite important in view of their practical effects upon your everyday life. By reason of these laws, the degree of your success in any particular line of work depends materially upon the degree of interest which is aroused in you concerning such work. If your interest is keen, then you will perceive and discover on all sides, in every day of your life, certain facts, data and other things which will serve the purposes of that work—you will find yourself dwelling in a world surrounded by such facts. If, on the contrary, you manifest little or no interest in your work, but perform the same almost mechanically, then this world of helpful things, ideas and facts will not exist for you—you will dwell in another world. There will be nothing in you to call out of the outer world that which is in harmony with itself.

The above-mentioned psychological laws, and their effects may be stated briefly as follows: (1) You perceive only that toward which your attention is attracted and directed, and only in the degree to which that attention is so called forth; (2) Attention follows Interest, and is called forth by it only in a direct ratio to the degree of that Interest: therefore you perceive only that in which you are to some degree interested, and only according to the measure of the degree of Interest manifested; (3) your world of perceptive experience is created by your Interested Attention, by reason of the fact that such Interested Attention selects from the outside world such facts as are in agreement with its inner states, and rejects those facts which are opposed to such; (4) the same state of affairs is manifested in your mental world of memory, recollection, and selection of ideas —you select and perceive those which accord with your Interest, and reject the opposite class.

Now, the above brings us back to our consideration of the subject of Expectant Attention, which, as we have said, is a phase of Faith or Confident Expectation. Expectant Attention is a very potent and active form of Interested Attention. In it you not only are interested in an object, subject or state of affairs, but, in addition, you "believe" in certain conditions or facts, and "expect" that certain results will occur by reason of their presence. You not only have your Attention directed toward the thing by reason of your Interest in it, and see that which is in accordance with this, but you also "expect," i. e., confidently believe, that certain events will happen or come to pass concerning those things, or proceeding from them.

The cat watching at a mousehole, or the dog digging out a woodchuck, manifests the keenest and most active kind of attention imaginable. This, not only because the animal is intensely interested in the object of obtaining his prey, but also because he hopes to capture it, "expects" to secure it—because he "believes" that he will get it in the end. If the animal did not so keenly believe and expect the successful result, his interest and attention would lack that intensity which is now present; and his energies would not be so actively called forth and manifested.

This rule is equally true of human endeavor. When you believe in the probability of a successful outcome of an undertaking, you experience the keenest interest in the work leading to it; your work is in direct relation to that expectation. If, on the contrary, you entertain grave doubts of the efficacy of your efforts and work, your energies will slacken, your interest will abate, and your attention will relax—and, as a consequence, your work will become less effective. Again, if you not only doubt and question the successful outcome, but also go so far as to actually "believe" that the effort will result in failure, then your interest will become dead, your attention weak, and your work of the poorest and most ineffective quality. More than this, if your "belief," and "expectant attention" be that of the certainty of failure, then you will actually find yourself unconsciously working with that idea in mind, and toward that end —you will be deliberately (though subconsciously) “riding to a fall.”

What has been said above concerning the effect of Interest, Attention and Expectancy, upon the conscious activities of your mind, is trebly true concerning your subconscious activities. The subconscious mind is peculiarly liable to be affected by “beliefs” of the kind noted, to “suggestions” in accordance with these coming from your conscious mentality. It accepts as true your beliefs and convictions, your confident expectations, your earnest hopes concerning the probable result of courses of action or existing causes—and it proceeds to manifest its powers in the direction so pointed out to it. Accordingly, it blinds the Attention to facts, ideas and conditions running contrary to your beliefs and expectations, and it renders keen your powers of perception of those facts, ideas, and conditions which agree with your beliefs and expectations.

The subconscious mentality is very active—it works even while you sleep, and while you are thinking of other things—and, though in the first place it is influenced greatly by your conscious thoughts and beliefs, it eventually acquires control over the latter to a marked degree. Inasmuch as over seventyfive percent of your mental operations are performed on the subconscious planes of mentation, you will see that this subconscious mentality is capable of influencing your mental attitude, and your mental direction of effort, to a very considerable extent. Accordingly, you will realize how important it is to have your “beliefs” and “expectant attention” under control, and to have them working in the right direction.

Let us give you a few illustrations of the abovestated principle, drawn from the experiences of everyday life experiences on the physical plane, but in which the subconscious mental influence is manifest. These illustrations may be deemed trivial by those who fail to perceive that the principle operating in them is also involved in far more important happenings and action. We ask you to accept these as simple illustrations of a far from simple general class of phenomena.

Several years ago, one of the writers of this book knew a young man who was an expert bowler. He was a very careful player, with mind and muscles well under control, with great powers of concentration on his play, and with nerves not easily “rattled.” When questioned carefully by the writer concerning the mental operations leading to his careful play, he gave some very interesting and instructive answers.

Among other things, he said that he attributed his successful play largely to his gradually acquired habit of arousing a mental state of certainty, assurance, and confident expectation that his aim would be perfect. He said that sometimes it was rather difficult to arouse that feeling; as he expressed it, “it is sometimes slow a’coming,” but that he would wait a few moments until “it came.” This “coming,” as he called it, was manifested by a certain “sort of ‘click’ in my mind,” which was the signal to send the ball forward. When that “click” came, he “just knew for certain” that his aim was perfect. The Confident Expectation, or Expectant Attention, served so to coordinate his mental calculation and his muscular effort that success was assured.

He told the writer that early in his bowling experience he was subject to being “rattled” by the remarks and chaffing of opposing players, and, so, often failed to make a “strike” which ordinarily was quite easy. He said that he managed to overcome this difficulty by cultivating the power of shutting out from his consciousness the remarks of others. He added, however, that even quite late in his experience he lost a game by reason of having accepted the adverse suggestion of a bystander. As nearly as the writer can recollect the conversation, he used the following words in describing this occurrence:

> “I was at a close stage of the game, and I could win only by putting the ball between the 1 and 2 pins, which ought to have been easy for me to do, judging from my past record. Just as I was about to bowl, a friend of my opponent said, quietly, as if to his friend: ‘Just watch him hit the 4 pin.’ Somehow, or someway, there crept into my mind the idea that I was going to hit the 4 pin, which was about the worst thing I could do just then. I can’t say that I was exactly afraid; but I got the notion that I was going to hit that 4 pin in spite of myself—I actually believed and expected it. I aimed with my usual care, straight between the 1 and 2 pins, and then let the ball go. I never could tell how it happened, but my ball rolled right toward that 4 pin, and struck it fair and square. And so, instead of making a ten strike I got only a split. That fellow sure hoodooed me, all right. I never knew how he did it, but do it he did.”

Here was evidently a case of misdirected Expectant Attention—Faith reversed! He believed and expected the bad shot, and, although he used his habitual care, his subconscious mind manifested his belief and unconsciously to him influenced his muscular action at the critical moment. His “click” of certainty in ordinary cases was the result of the same psychological principle. In either case, in each case, the subconscious mentality was striving to make true in outer action the inner belief. It was a case of “Thought taking form in action”: of the response of the physical muscles to the subconscious mental state.

We understand that baseball players report a similar state of affairs. They

We understand that baseball players report a similar state of affairs. They often “just know” the probable result of their batting, or of their catching of the ball in the field—they experience that certain state of Expectant Attention which is a phase of Confident Expectation, and their muscles become a perfectly coordinated machine. Again, when a player allows himself to be “rattled” by the shouts from the benches—when he allows the adverse suggestions to obtain lodgment in his subconscious mind—then the Faith is reversed, and “that which he fears comes upon him.” In either case there is manifested in action the mental picture formed in the mind of the player. The ideal tends to become real; Expectant Attention creates the ideal, and the subconscious mentality performs the action.

The writer was once told by an exmanager of noted pugilists that a similar condition is found to exist among prizefighters. He said: “If a boy believes that he is going to be licked, then licked he is in advance of the match. If, on the contrary, he feels in his heart that he is the better man, then his chances of success are enormously increased. There’s a whole lot of this mindstuff in ring fighting, believe me!”

The writer personally met with a similar case, occurring twenty years ago—in the days of bicycles and cablecars. He was riding on the “gripcar,” on the front part of the bench of the open car then used. Hearing the gripman using strong language, he looked ahead, and there saw a young colored man riding a bicycle and trying to cross the street on an angle, just in front of the car. Ordinarily there would have been no difficulty in his making the crossing—there was plenty of room and plenty of time for it. But when the gripman swore at him, and called out “Look out, there, you’re going to run into the car,” the young man’s hand seemed to turn in spite of himself, and he (seemingly deliberately) turned his wheel and ran straight into the car. When picked out of the wreck of his bicycle, badly shaken up but uninjured, he was asked why he turned his wheel toward the car. He answered: “I dunno, I dunno; I ’speck dat wheel just got skeered and runned away with me.” The real truth was that his Expectant Attention was active, and the wheel acted just as he looked for it to act—his subconscious mentality performing the action. Many oldtime bicycle riders will understand and appreciate this illustration—they “have been there” themselves!

The same principle may be seen in operation in the actions of children; children are very apt to take on the suggestions of their elders, and to act upon them subconsciously even when they “don’t want to.” We have witnessed the unfortunate result of the admonition: “Look out, Myrtle, you’ll drop that vase; look out, its slipping now!” Of course, “bang” went the vase! Again: “Look out, Johnny, be careful; you’ll slip off the banister!” Johnny accepts the suggestion, his subconscious mentality believes it, and the action follows.

We once saw a little boy walking along the top of a high brick wall; he made the trip backward and forward several times without trouble. But when, finally, a grownup shouted a warning of danger, coupled with the assertion that the boy would fall off, the boy’s Expectant Attention was aroused, and down he came. A leading tightrope performer has stated in a newspaper interview that if he entertains the thought that he will fall, he is almost certain to become “wobbly,” and then needs to exert considerable will-power to maintain his balance.

The above recited illustrations of the effect of Confident Expectation, in its phase of Expectant Attention, in these little simple matters of everyday experience, are likewise illustrations of the operation of the same psychological principle—the principle of Faith in its many forms—in many far more important, and far more complex, matters of life and action. As we proceed in our consideration of the subject in this instruction, you will perceive this same universal principle at work along many different lines, and in many different forms, phases and aspects of its power.

For the present, we ask you merely to bear in mind this statement: The entire set of mental processes, conscious, subconscious, and unconscious, tend to proceed in the direction of Expectant Attention, or Confident Expectation, which is a phase of Faith. The mind, consciously, subconsciously, or unconsciously, strives to build around itself a world corresponding to its beliefs, and to act along the lines of its beliefs, even when such a world or such actions are not desired. Hope and Fear, when expressions of Confident Expectation, or Expectant Attention, are potent motive powers, particularly along subconscious lines of mentation.

IV
THE SECRET OF “FAITH-CURES”

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AMONG THE many phases and forms of the application and manifestation of the mental principle of Faith Power is that important phase or form known generally as “FaithCure.” The consideration of the phenomena arising from the application and manifestation of this phase or form of Faith Power is well worth while, not alone because of their importance on their own account, but also because of the fact that in such consideration there is brought to light the operation of the potent force inherent in such general principle itself.

By Faith-Cure is meant “the cure of disease by the exercise of faith in some external force or power, or in the force or power inherent in the mental or spiritual nature of the mind or soul of the individual.” The following definitions, given by authoritative reference works, will perhaps bring out still more clearly the essential elements and meaning of this concept and term:

> “Faith-Cure, or FaithHealing, is a form of ‘mind cure’ characterized by the idea that while pain and disease really exist they may be neutralized and dispelled by faith in Divine power; the doctrine of Christian Science holds, however, that pain is only an illusion and seeks to cure the patient by instilling into him this belief.”
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> “Faith-Cure is a term applied to the practice of curing disease by an appeal to the hope, belief, or expectation of the patient, and without the use of drugs or other material means. Formerly, Faith-Cure was confined to methods requiring the exercise of religious faith, such as the ‘prayer cure’ and ‘divine healing,’ but has now come to be used in the broader sense, and includes the cures of Mental Science; also a large part of the cures effected by patent medicines and nostrums, as well as many folk practices and home remedies. By some, it is held to include also Christian Science, but the believers in the latter regard it as entirely distinct.”

Careful investigators and researchers along these lines are now generally agreed that the cures undoubtedly made by the various practitioners of the numerous schools and forms of Faith-Cure (under their different names and theories of cure) have as their underlying effective principle the mental condition or state of Faith; this principle operating so as to call forth the innate power of the mental-physical organism to resist and to overcome the abnormal conditions which manifest as disease. Thus, all cures wrought by the mental forces of the individual, under whatever name or method, are, at the last, Faith Cures.

That this innate power to resist and overcome disease actually exists in the human organism is now admitted by the best authorities; it is known as "the protective and recuperative power of the organism," or else as the "vis medicatrix naturae," or "the healing power of Nature." The power is known to dwell in that part of the mental equipment of man known as "the subconscious mentality," which has direct control and supervision of many of the physical processes, and which is absolutely in charge of the "involuntary processes" by means of which the most important functions of the body are performed.

This innate power of the organism, so lodged in the subconscious mentality, is found to respond readily to the ideas accepted as true by the individual—to his "beliefs," in short. These beliefs are forms of Faith, at the last. The belief and Faith of the individual in the effect and influence of any energy, force or power is capable not only of effecting cures of diseased conditions, but also of inducing and bringing about such conditions in the first place. That belief, "Expectant Attention," Confident Expectation—in short, Faith—is capable of causing the manifestation of conditions of physical disease, is now too well established to admit of doubt; advanced schools of therapeutics recognize this fact, and impart instruction based upon it. That the same kind of mental conditions act in the direction of curing disease is now practically admitted by the same schools.

Science, after extended investigations of the subject, now holds that the truth (or lack of it) involved in the respective particular religious, metaphysical or philosophical theories advanced by the different Faith-Cure schools, really have nothing whatsoever to do with the curative principle really employed—except that the plausibility of such theories may tend to arouse and maintain the belief and Faith—the Expectant Attention and Confident Expectation—of the patient, thereby setting into operation the innate healing powers of the organism through the activities of the subconscious mentality. The fact that the various opposing schools, with their widely differing and often absolutely opposing sets of theories, are found to make cures in about the same proportion to the cases treated, is held to point conclusively to the existence of this common and universal element of Faith as the real factor of the cures.

It is admitted by practical psychologists that the Expectant Attention, the Confident Expectation—the Faith—of the average person is more keenly aroused and more firmly held by the attractive religious or metaphysical explanations offered by many of these schools of Faith-Cure than by the coldly scientific explanation furnished by scientific observers; such attractive explanations and theories appeal more strongly to the imagination, and thus more easily set in force the activities of the subconscious mentality. But when Science administers its “masked suggestion” in sufficiently attractive guises, it produces results equally efficient.

The glowing verbal pictures painted by the quacks, the charlatans, and the patentcure promoters among the “material remedy” practitioners, as well as by the exploiters of nostrums and “patent medicines,” however, are quite attractive to the average imagination—and, as a consequence, many “cures” are made in this way. In all of such cases, be it noted, the theory and the method are merely incidental—the principle of Faith-Cure is the active factor in the cure. It is not a matter so much of “just what” is believed in and is the object of Faith, as it is of “just how much” it is believed in and becomes an object of Faith. The theory and method, the instrument and vehicle, of the treatment is merely the capsule in which the active and potent force of Faith is hidden.

Faith-Cure, in its many forms, is as old as the race; it has been practiced from time immemorial. Formerly practiced by the “medicine men” of the tribes, through incantations, magic ceremonies, charms, etc., it gradually was taken over by the priesthood of the various early religions, and its instruments were prayers, sacred rites, sacred objects, *etc.* The history of “Mental Medicine” is filled with innumerable forms of the application of this potent force of Faith and Confident Expectation—of Expectant Attention, as the scientific writers call it. The same principle operated through the instrumentality of various strange drugs and medicines in the history of Material Medicine, as reference to the medical textbooks show beyond a doubt.

The “Encyclopaedia Britannica,” in its article on “Faith Healing,” says: “In the Christian Church the tradition of faithhealing dates from the earliest days of Christianity; upon the miracles of the New Testament follow cases of healing, first by the Apostles, then by their successors; but faithhealing proper is gradually, from the third century onwards, transformed into trust in relics, though Faith-Cures occur sporadically at times. Catherine of Siena is said to have saved Father Matthew from dying of the plague, but in this case it is rather the healer who was strong in faith.

> “With the Reformation, faith-healing proper reappears among the Monrovians and Waldenses, who, like the Peculiar People of our own day, put their trust in prayer and anointing with oil. In the 16th

> century we find Faith-Cures recorded of Luther and other reformers; in the next century of the Baptists, Quakers, and other Puritan sects; and in the 18th century the faith-healing of the Methodists in this country was paralleled by Pietism in Germany. * In the 19th century Prince Hohenlohe, canon of Grosswardein, was a famous healer on the continent; the Mormons and Irvingites were prominent among Englishspeaking peoples; in the last quarter of the 19th century faith-healing became popular in London, and Bethshan homes were opened in 1881, and since then it has found many adherents in England.
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> "Under faith-healing in a wider sense may be included (1) the cures in the temples of Aesculapius and other deities in the ancient world; (2) the practice of touching for the king's evil, in vogue from the 11th to the 18th century; (3) the cures of Valentine Greatrakes, the 'Stroker' (1628– 1683); and (4) the miracles of Lourdes, and other resorts of pilgrims, among which may be mentioned St. Winfred's Well in Flintshire, Treves with its Holy Coat, the grave of the Jansenist F. de Paris in the 18th century, the little town of Kevelaer from 1641 onwards, the tombs of St. Louis, Francis of Assasi, Catherine of Siena, and others.
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> "From the psychological point of view, all these different kinds of faith-healing, as indeed all kinds of faith-healing, as indeed all kinds of mindcure, including those of Christian Science and hypnotism, depend upon suggestion. In faith-healing proper not only are powerful direct suggestions used, but the religious atmosphere and the autosuggestions of the patient cooperate, especially when the cures take place during a period of religious revival or at other times when large assemblies and strong emotions are found. The suggestibility of large crowds is markedly greater than that of individuals, and to this greater faith must be attributed the greater success of the fashionable places of pilgrimage."

In general accounts of the phenomena of faith-healing, such as the one above quoted, you will generally find two points needing more detailed comment, namely, (1) the point that cures are made even when the patients "do not believe" in the healing power invoked; and (2) the easy reference of the basic cause to "Suggestion"—the statement often being made that "it is merely

Suggestion." Let us consider these two points in a little further detail.

In the first place, the person subjecting himself to these healing agencies always has some degree of "belief" and Faith in the possible efficacy of the agency employed, else he would not take the trouble and spend the time and money necessary to take the treatment. This Faith may be merely "a sneaking belief," but it is always there. Particularly where money is involved this element must be present; for one does not part with money for treatments which he feels certain will do no good—there is always some hope, belief and Faith present. Even the man who sneers at the idea of his warts being cured by a "powwow" has at least a faint hope of some possible good accruing to him, else he would not bother with the matter at all. This faint hope, belief, or Faith, is taken up by the subconscious mentality and is there intensified, magnified, and concentrated.

It may be stated as a positive and invariable principle that: "Without some degree of Faith and Hope, some degree of Expectant Attention, there can be no Faith-Cure." This belief, hope, and Faith may be hidden, and apparently rejected by the conscious mentality—but its seeds and roots are present in the subconscious mentality, and begin to grow and send forth shoots and sprouts under the power of the Expectant Attention.

In the second place, to "explain" the phenomena of Faith-Cure by the statement, "It is merely Suggestion," is but to give the phenomena a new name. Affixing a new term is not a true "explanation." Of course, Faith-Cure is "Suggestion"—but what is "Suggestion?" Analyzing the phenomena attributed to Suggestion, and reducing the idea of Suggestion to its essential elements, we find that Suggestion consists of: (1) placing a strong idea in the mind—grafting it on the mind, as it were; (2) arousing the Expectant Attention of the results implied or indicated in the suggested idea; and (3) setting into operation the activities of the subconscious mentality in the direction of bringing about the result pictured by the Expectant Attention, which in turn has been aroused by the suggested idea. There you have the whole idea of Suggestion in a nutshell!

The "suggested idea" may be one of disease, as well as of healing; it may be deliberately or otherwise grafted on the mind by another person, or it may arise through the "autosuggestion" of the person himself, made up of the material of ideas or suggestions that he has "picked up" in his experience with the world: in each case, and in all cases, the "suggested idea" is an idea which strikes the mind with force, and which seems "quite reasonable," i. e., worthy of some belief. The Expectant Attention may be that of either Fear or of Hope, as we have explained to you before; its characteristic element is "holding in mind with the idea that it will come to pass, happen or occur, in some way." The action of the subconscious mentality we have previously described to you; its action is that of accepting the suggested idea, manifesting the Expectant Attention even more powerfully and more consistently than does the conscious mentality, and setting about to make the idea come true, to realize the expectation, to make "come about" that which is ideated and expected.

You will find these elements in all cases of Suggestion, just as you will find it in all cases of Faith-Cure. Suggestion is the underlying element in Faith-Cure, to be sure; but Suggestion itself is merely a name employed to describe the mental activities to which we have referred. To say that "faith-healing is merely Suggestion," does not "explain" the matter, unless it is stated or admitted that Suggestion is a means of arousing certain mental activities. "Suggestion" is an excellent term, when rightly understood; but it must not be employed as a "fetish," or as an easy manner of dismissing certain important phenomena. Suggestion is made up of (1) Strong Ideas or Mental Pictures, and (2) Expectant Attention arising from Confident Expectation—and the latter is Faith. When this combined IdeaFaith is planted in the subconscious mentality of the person, it begins to grow, sprout, and to bring forth leaves, blossoms, and fruit in action and physical form.

Now then, all phenomena of Faith-Cure, and of Suggestion as well, are seen to depend upon the presence and action of the element or principle of Faith Power in the mentality of the individual. This Faith Power, however, is a much greater thing than mere HealingPower, great as is the importance of this particular and special phase of its manifestation. HealingPower is merely one of many phases of the force and power of Faith Power; merely one of its many forms of manifestation. The study of this phase of the whole subject, and the application of the valuable principles involved in it is well worth while; but at the same time you should not allow yourself to rest content with this one phase or form of its manifestation. The whole is always greater than any one of its component parts.

What is the great lesson to be learned from the consideration of the wonderful phenomena of Faith Power in its phase of Faith-Cure, or of Healing-Power? The answer is that there are two elements involved in that lesson, viz., (1) that there exists and is active a great natural principle, inherent in your natural mentalphysical organism, which tends to produce decided and marked effect upon your physical body, either in the direction of disease or that of health and the cure of disease, and that this power is at your disposal and command, and to a great extent under your own control; (2) that this great principle is but a phase or form of a still greater universal principle of your being, which greater principle operates in the direction of setting to work forces which tend to materialize in objective form that which exists in your mind in subjective form,

i. e., as Idea and Faith combined, correlated, and coordinated: this greater power, like its lesser and specialized form, is available for your use—it responds to your demands when properly made, and submits itself to your general direction of Idea and Faith.

By an application of the first of the abovestated elements of this greater principle of your being, and of Nature as a whole, you may keep yourself in health, strength, and general desirable physical wellbeing; or you may bring about by it a gradual return to health and physical wellbeing, if you have lost these; again, if you allow this principle to be directed wrongly and abnormally, you may lose your physical wellbeing and health, and may start on the downward path of disease, the end of which is an untimely death. Your physical condition is very largely dependent upon the character and kind of the Ideas and Ideals which you permit to be planted in your mind, and by the degree of Expectant Attention, or Faith, which you permit to vitalize these Ideas and Ideals.

Briefly stated, the course to be followed by you in this matter is as follows: (1) Encourage Ideas and Ideals of Health, Strength, and Vitality—the ideas of Physical WellBeing—to take lodgment in your mind, there to send forth their roots, sprouts, blossoms, and fruit; cultivate these Ideas and Ideals, and vitalize them with a goodly amount of Expectant Attention, Confident Expectation and Faith along the lines of these conditions which you desire to be present in yourself; see yourself "in your mind's eye" as you wish to be, and "confidently expect" to have these conditions manifested in you by your subconscious mentality; (2) never allow yourself to hold the ideas of diseased abnormal conditions, and, above all, never allow yourself to cultivate the mental habit of "expecting" such conditions to manifest in your body—cultivate the attitude of Faith and Hope, and discard that of Fear; (3) if your mind has been filled with these negative, harmful and destructive mental elements of Idea and Expectancy, and if your body has manifested Disease in response to them, you should proceed to "kill out" these noxious mental weeds by a deliberate, determined and confident cultivation of the right kind of Ideas and Ideals, and states of "Expectancy"; it is an axiom of advanced psychology that "the positives tend to inhibit and to destroy the negatives"—the weeds in the mental garden may be "killed out" by the careful and determined cultivation of the positive plants of Hope, Faith and Confident Expectation of the Good and Desirable.

As to the application of that greater principle of Faith Power, of which Faith-Cure and HealingPower is but one phase of manifestation, we say to you that we are now leading you, step by step, in the direction of a full understanding of the nature and power of that greater principle, and of its practical and efficient application. The consideration of its power in the phase of Faith-Cure or HealingPower is important for you, because it causes your mind, conscious and subconscious, to awaken to a realization of the presence and power of this principle of Faith Power as a whole, and furnishes you with concrete examples of that presencepower, and of its manifestation in the everyday, practical life of the individual. Faith Power is present and active—it is potent and powerful—and it is friendly to you if you recognize and realize its existence; it is ready to serve you, and to serve you well, provided that you call upon it properly and furnish it with the proper channels through which to flow in its efforts to manifest itself. This is the great truth back of the special lesson of Faith-Cure!

V

FAITH AND THE SUBCONSCIOUS

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IN THE preceding section of this book we indicated to you the influence of Faith or Confident Expectation upon those faculties of the mind, or those great fields or planes of mental activity, which are generally grouped under the classification of “The Subconscious.” In that presentation, however, we considered only those subconscious mental activities which are concerned with the preservation or the restoration of physical wellbeing. Faith, however, influences and directs the subconscious mentality in many other ways than in that of Faith-Cure or faith-healing along the lines of Mental Therapeutics, as you will see as we proceed with this instruction.

The Subconscious—that great field or plane of mental activity—is the seat of far greater power, and the source of far deeper and broader streams of mental force, than the average person even begins to realize. In that field, or on that plane, are performed over seventyfive percent of man’s mental activities.

Our subconscious mentality has well been compared to the great mountain-like elevations of land under the surface of the ocean—abiding there in substantial form and serving as a support and base for that which appears above the surface, though invisible to the ordinary observer; the islands which appear above the surface representing the important, though comparatively limited area and extent of the conscious mentality.

Others, with equal force, have compared the conscious mentality to the comparatively small area of a mighty iceberg floating through the seas of the Arctic region, the subconscious mentality being represented by the far greater substance and body of the iceberg which is submerged beneath the waters, and which is invisible.

Again, the conscious mentality has been compared to the comparatively small section of the light spectrum which is visible to the human eye, which section includes the various lightwaves ranging from red to violet—the subconscious mentality being represented by that enormous field of the infrared rays on the one side, and the ultraviolet rays on the other.

Our mental world is far more extensive than we usually conceive it to be; it has great comparatively unsounded depths, and equally grand comparatively unsealed heights: the explored and charted areas of our conscious mentality are incidental and subordinate to those broad areas of which even the brightest minds of our race have merely explored the borderland, the expanded uncharted interior of the strange country still awaiting the exploring expeditions of the future. Our position in relation to this great Terra Incognita of the mind is similar to that of the ancient civilized world toward the earth as a whole; we are as yet awaiting the Columbus who will explore the Western Continent of the mind, and the Livingstones and Stanleys who will furnish us with maps of the mental Darkest Africa.

Yet, even the comparatively small explored areas of the Subconscious have revealed to us a wonderful land—a land filled with the richest raw materials, precious metals, wonderful species of animal and plant life. And our daring investigators have discovered means of applying and using some of the wonderful things which have been discovered in even that borderland of the new mental world.

The past fifty years have been very fruitful for the race in this direction. We have learned not only of the existence of this new land filled with wondrous things, but we have also learned much concerning the nature of those things; and, what is still better, we have learned much concerning the best methods of converting those things to our own uses. We have as yet much more to learn along these lines, but what has been already learned has revolutionized our conceptions of the mind, and has opened up to our conscious use great mental powers, the very existence of which were formerly unsuspected.

We shall not enter here into a detailed consideration of the fields and planes of the Subconscious realm of the mind, nor into a full description of what has been found to abide in those regions. We have considered these matters and subjects fully in that volume of this series which is entitled “Subconscious Power,” to which book we refer you if you are desirous of studying in further detail these subconscious faculties of the mind and the most efficient methods of applying and using them. In the present volume we are concerned almost entirely with the consideration of Faith Power in its effect upon the mind as a whole, the conscious planes as well as the subconscious; but inasmuch as Faith Power performs such a large part of its activities on the planes or in the fields of the Subconscious, we find it necessary to make constant reference to the latter in our consideration of Faith Power.

While it is true that Desire is the motivepower of all human action, conscious and subconscious, and that without Desire (conscious or subconscious) there could and would be no such action; and while it is true that Desire and Will go out toward Idea, and that without Idea (conscious or subconscious) there would be no moving of the mind to action: still it is equally true that the measure of the degree and the direction of such activity is dependent very largely upon the degree of Faith, Confident Expectation or Expectant Attention manifesting in the individual.

This is true concerning the activities of the conscious mentality—it is doubly or trebly true of the activities of the subconscious mentality. In fact, the subconscious mentality has been discovered to be very “set in its beliefs,” and to hold steadfastly to them when once they have taken lodgment within it; so much so, in truth, that it will often balk and rebel when the conscious mentality strives to set it to work in opposition to its fixed beliefs and habits of action. It is often found to be necessary to “reeducate the Subconscious,” when it has been filled with erroneous beliefs and ideas, before it can be set to work in a new direction—a direction opposed to its old beliefs and ideas.

Certain fields, at least, of the subconscious mental activity—certain of the subconscious mental faculties, at least—remind the scientific observer very much of the mind of the child. That is to say, like the mind of the child it is quite open to original impressions, and quite disposed to exercise Faith and belief concerning ideas presented to it, provided that these ideas do not conflict with those already accepted by it; but, also, like the mind of the child, it will hold fast to these ideas when they have been accepted as truth and forcibly impressed upon it, and will find it difficult to accept or act upon ideas opposed to them. Like the child mind, also, it readily forms habits of belief, thought, and action, and when these are once “set” it requires much work to change them or to reverse their action.

We have evidences of this fact in our everyday lives—you, yourself, can testify to its truth. Like nearly every other person, you have found yourself strongly influenced by silly, irrational, superstitious ideas, notions and habits of thought and action, long after you have thoroughly convinced yourself that such superstitions have no basis in fact or in truth. Your conscious mentality frees itself from the bonds of the superstition, but when you come to the test you find within yourself, deep down in your mental and emotional being, a distinct, definite and positive tendency to act according to the old belief or notion. You feel the pull of the Subconscious upon your Will, and it often requires the greatest exercise of will-power to overcome that subconscious influence. The subconscious mentality must be “reeducated” before it will cease to protest and pull against your conscious reasoning mind.

You, in all probability, have still some pet superstitions—notions which your reason pronounces to be absolutely ridiculous in their untruth and lack of reality—which, when it “comes to the pinch,” cause you to feel quite uncomfortable if you attempt to act contrary to them. It has well been said that while we laugh at the pet superstitions of others, we hug close to those of our own which are equally ridiculous. We pride ourselves on our rational actions, and our intellectual habits of thought and belief, but when it comes to walking under a ladder, sitting at a table with thirteen persons present, doing things on Friday, breaking a mirror, etc., etc., we show plainly the force of this old pull and influence of subconscious belief and Faith. And, if we act contrary to these, in spite of ourselves we find Expectant Attention being directed toward the result feared by the subconscious elements of our mental being.

It is amusing to those who are free from those particular superstitions, and quite interesting to the scientific observer, to note that so many intelligent, well-informed, rational persons will hesitate to return for some forgotten thing after they once have left the house; or that they will "knock wood" after having made some statement expressing success, freedom from trouble, etc.; or that they will show visible concern and distress when they spill salt at the table, or break a mirror, or do something else which their subconscious mentality believes to be a "hoodoo." As for sitting at a table of thirteen guests, some of the very bravest and most intelligent will feel that it "is all wrong," and will sigh with relief when an extra guest is pressed into service to break the evil spell.

Yet, in each of these cases, the person will frankly acknowledge that he has no rational or intellectual belief in the evil omen—he knows that there is absolutely "nothing to it"—but he "feels queer about it," nevertheless, when he comes to the point of "flying in the face of it." These persons are like the man who said that in the daytime he absolutely scorned the idea of ghosts, but that in the middle of the night he believed implicitly in them. These queer contradictions of human nature are accepted as matters of fact by most of us, though they are usually regarded as beyond rational explanation. However, when the action of the subconscious mentality is recognized, a new light is thrown upon the subject, and the perplexing mental duality is explained—the two sides of the mental shield are perceived and known to be just what they are.

But these hidden beliefs of the Subconscious, and its direction of action in accordance with them, are not confined to those superstitions concerning "unlucky" things and evil omens. Quite as strong, and quite as active, are the subconscious beliefs and notions about "lucky" things and good omens. The principle is the same in each case, though the direction is opposite. Many very intelligent men secretly feel that certain things are "lucky" for them, or that certain things act as charms bringing them success and good luck in their undertakings. Many a man has a sneaking belief in the efficacy of a horseshoe over the door, though he may pretend that it has been placed there "just for fun"; you will discover the strength of the subconscious belief if you attempt to remove the symbol. You would be surprised to learn how many otherwise intelligent persons carry “luckystones,” “lucky coins” or other “charms” held to bring success or to avoid the opposite.

Not only this, but the Subconscious entertains deeprooted convictions and beliefs concerning the general success or nonsuccess of the individual. The person who has constantly impressed upon his subconscious mentality that he is “unlucky,” and that “Fate is against me,” has created a tremendous power within himself which acts as a brake or obstacle to his successful achievement. He has created an enemy within himself which serves to hold him back, and which fights against every inner effort in the direction of success. This hidden enemy hampers his full efforts and cripples his activities.

On the contrary, the person who believes that “luck is running my way,” and that “things are working in my favor,” not only releases all of his latent energies but also actually stimulates his full powers—along subconscious lines as well as conscious. You have probably had the experience of feeling that things were going against you, and as a result your enthusiasm and interest then burned very low; later you became convinced by some little circumstances that “my luck has turned,” and as a result your spirit manifested itself in keener desire and determined will. If you have not had this experience yourself, you have doubtless perceived it manifesting in other persons under your observation.

Many men have become so convinced of their propitious Destiny that they have overcome obstacles which would have blocked the progress of one holding the opposite conviction. In fact, most of the men who have used their failures as steppingstones to subsequent success have felt within themselves the conviction that they would triumph in the end, and that the disappointments and temporary failures were but incidents of the game.

Men have believed in their “stars,” or in the presence and power of something outside of themselves which was operating in the direction of their ultimate triumph. This has given to them an indomitable will and an unconquerable spirit. Had these same men allowed the conviction of the operation of adverse and antagonistic influences to take possession of their souls, they would have gone down in the struggle—and would have stayed down. In either case, however, the real “something” which they have believed to be an outside thing or entity, has been nothing more nor less than the influence and power of their own Subconscious—in one case pulling with them, and in the other pulling against them.

The man with his Subconscious filled with belief and Faith in his non-success, and in the inevitable failure of his efforts—the man whose Confident Expectation is that of nonsuccess, failure and inability, and whose Expectant

Attention is directed toward such an outcome and the incidents and circumstances leading up to it,—is like a man in the water who is swimming against the stream. He is opposing the strong current, and his every effort is counteracted and overcome by the adverse forces of the stream. Likewise, the man whose Subconscious is saturated with the conviction of ultimate victory and final success—whose Confident Expectation is directed toward that end, and whose Expectant Attention is ever on the lookout for things tending to realize his inner beliefs—is like the swimmer who is moving in the direction of the current. Such a man not only is not really opposed by the forces of the stream, but, instead, has these forces at work aiding him.

The importance of having the Faith, Confident Expectation and Expectant Attention of the Subconscious directed toward your success, achievement and successful ultimate accomplishment—and the importance of not having these mighty forces operative against yourself—may be realized when you stop to consider that in the one case you have threequarters of your mental equipment and power operating in your favor, and in the other case you have that threequarters operating against you. And that threequarters, in either case, not only is working actively during your waking hours, but also "works while you sleep." To lose the assistance of that threequarters would be a serious matter, would it not? But far more serious is it to have that threequarters actually working against you—having it on the side of the enemy! This is just what happens when the Subconscious gets into action under the influence of wrongly directed Faith, Expectant Attention and Confident Expectation.

The ideas, plans, inner suggestions, hints, "hunches" and other strange mental states which are constantly rising from the depths of the Subconscious to the surface of conscious thought, are potent factors in the mental work, achievements and accomplishments of the individual. To the man of Hopeful Confident Expectation these point out the road to increased efficiency and progress. To the man of Fearful Confident Expectation they point out the dangers, obstacles, hindrances, defeating influences and the other things which paralyze man's will and cause his spirit to sink and his heart grow heavy with discouragement. The spirit, the soul, the heart of the man are colored by these subconscious influences; and, in turn, they tend to provoke action and movement in the direction corresponding to the state of belief indicated by that color. The inner state manifests in the outer action—the ideal tends to become real—the materialization proceeds in the shape and form of the visualization.

Expectant Attention plays an important part in this manifestation of the Faith and Confident Expectation of the Subconscious. We have pointed out to you that Attention is attracted to, and drawn out by those objects and subjects which are the subject of its interest and belief; and that it ignores objects and subjects contrary to these. So true is this that if two men of equal mental powers and intellectual efficiency were subjected to precisely the same conditions and set of circumstances—were caused to undergo the same general experiences, in fact—each might obtain entirely opposite results were their respective subconscious mentalities filled with opposite conditions of Faith and Confident Expectation.

The Expectant Attention of each man would cause him to perceive things which were imperceptible to the other man of equal mental power and intelligence; one would see the thorns, the other the roses; one would see the hole, the other the body of the doughnut; one would see only the things making for failure, the other the things conducive to his success. Each would see that for which he was looking—and would be looking for that which his Confident Expectation believed would be found, and to which accordingly his Expectant Attention would be directed. This is why one man would be able to say, in the end: "And lo! mine own hath come to me"; and the other, "That which I feared hath verily now come upon me!"

But this is not all. In other books of this series we have called your attention to the power of the mind to attract to itself the things of the outside world which are correlated to its thoughts. In the books, "Personal Power," and "Thought Power", respectively, we have gone into details concerning this subject which is merely referred to at this place. That such Law of Mental Attraction exists is now admitted by many of the world's most careful thinkers—it is no longer held to be a vague and fanciful notion held by a few visionaries. Whatever may be the theory held to be underlying it—and there are many such—the presence and power of this Law must be admitted by all unprejudiced persons. Its results and effects form evidence found at every turn—evidence which is valid and incontrovertible.

This Law of Mental Attraction, being mental in its essence and in its form of action, must operate on all planes of the mind—and, indeed, has been discovered so to act. The mind has many planes of activity, and as we have said, at least threequarters of its operations are performed below or above the plane of ordinary consciousness. The Subconscious plays a most important part in the operations of this Mental Law of Attraction—the forces under this Law are largely set in motion and activity by impulses coming from the region of the Subconscious. This being the case, you may realize how important it is for you to so train, educate, reeducate and direct your subconscious mental faculties that they may he filled with the Faith of Hope, and not the Faith of Fear—that your Confident Expectation may be directed forward, and not backward—that your Expectant Attention may see the helpful things, and not those which hinder and pull back.

Get busy with your Subconscious. Train it, educate it, reeducate it, direct it, incline it, teach it, suggest to it, along the lines of the Faith in Success and Power, and not those of the Faith in Failure and Weakness. Set it to work swimming with that current. The Subconscious is much given to Faith—it lives on Faith, it acts upon Faith. Then see that you supply it with the right kind of Faith, and avoid as a pestilence that Faith which is based on Fear and is grounded in Failure and Despair. Think carefully—and act!

VI
FAITH AND ENTHUSIASM

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FAITH IS the underlying principle of that remarkable quality of the human mind which is known as Enthusiasm. It is its essence, it is its substance, it is its actuating principle. Without Faith there can be no manifestation of Enthusiasm. Without Faith there can be no expression of the activities of Enthusiasm. Without Faith there can be no exhibition of the energies of Enthusiasm. Without Faith the quality of Enthusiasm remains dormant, latent and static—Faith is needed to arouse it, to render it active, to cause it to become dynamic.

Moreover, the Faith required for the manifestation and expression of Enthusiasm must be positive Faith—Faith in the successful outcome of the undertaking—Faith exhibiting its positive phases—Faith in the attainment of that which is desirable and which is regarded as good. You can never manifest Enthusiasm toward that which you confidently expect to be a failure, nor toward that which you feel will bring undesirable results and effects. Negative Faith has no power to arouse Enthusiasm: the presence of Positive Faith is necessary to awaken this wonderful latent mental or spiritual force.

Enthusiasm is a mental or spiritual force which has always been regarded by mankind with respect—often with a respect mingled with awe. To the ancients it seemed to be a special gift of the gods, and by them it was regarded as animating the individual with almost divine attributes of power, and as causing him to absorb a portion of the essence of the divine nature. Recognizing the fact that men under the influence of Enthusiasm often accomplish almost superhuman tasks, the ancients came to believe that this added power and capacity arose from the superimposition of power from planes of being above that of humanity. Hence, they employed terms to define it which clearly indicated their belief in its transcendent nature.

The term, “Enthusiasm,” is directly derived from the ancient Greek term meaning, “to be inspired by the gods.” The two compositive elements of the original term are, respectively, a term denoting “inspiration,” and one denoting “the gods” or “divinity,” the two terms in combination meaning literally “inspired by the gods.”

The present meaning of the term, in its English usage, is: “(1) Inspiration as if by a divine or superhuman power; or, (2) enkindled and kindling fervor of soul; or (3) ardent and lively zeal or interest." The term, "Enthusiast," formerly was employed in the strict sense of "One moved or actuated by Enthusiasm"; but it has gradually acquired the corrupted meaning of "visionary, fanatic, zealot, or one carried away by zeal or fanaticism"; this latter meaning having arisen by reason of the intemperate actions and expressions of persons carried away by zeal or fanaticism, lacking the balance of Reason and Logic.

The implied discredit arising in this way has in some degree extended to the term, Enthusiasm, itself; this is much to be regretted, for the term has an honorable history and in its true meaning indicates a most important and valuable quality of the human mentality. It should be needless for us to add here that in the present consideration of the subject we are employing the term Enthusiasm only in its true sense and with its most approved meaning and implication.

It is interesting to note that in the history of the term, "Enthusiasm," the word has been almost invariably associated with the idea of "Inspiration." The latter term originally meant, "breathing in," and in its figurative sense it indicated a "breathing in" of divine or superhuman power. As we have pointed out to you, Enthusiasm originally meant "to be inspired by the gods." Later, the definition was extended to include the "inspiration" of great writers, poets, artists and orators; thus, Socrates speaks of the inspiration of the poets as a form of Enthusiasm.

In its present usage the term, Enthusiasm, has come to mean, "a lively, ardent, wholehearted interest in or devotion to a cause, subject, or object," and the word, Inspiration, is employed to indicate "an elevating, quickening, enthusiastic interest, which stimulates and animates the intellect and the emotions of the individual." The two expressions, Enthusiasm and Inspiration, respectively, have travelled handinhand through the centuries; even today, in the more or less figurative and metaphorical employment of these words, we find that the quality of Enthusiasm is held to manifest and express itself in that "quickening stimulation of intellect and emotions" which denotes Inspiration in such modern usage.

Here the student of psychology finds another instance and illustration of the general rule according to which modern psychology employs the present knowledge of the Subconscious to account for much that was formerly attributed to supernatural, or at least superhuman influences and power. Enthusiasm and Inspiration which the ancients believed to be the result of the "breathing in" of divine or supernatural essence, or the superimposition of supernatural or superhuman power, are now held to be the result of the aroused and quickened activities of the Subconscious—of that wonderful region of the mentality of man from which emerges so much of the greatest importance to him.

In the Subconscious of man there abide many wonderful powers of mind and will. It would seem that man has “merely scratched the surface” of his mental capacity and power; and that great stores of power remain beneath that surface, as yet untouched, awaiting the “tapping” of the mental tools of the individual. At times, under great stress and under great necessity, the individual seems to “contact” these hidden storehouses of power, and, accordingly, he is able to perform work which ordinarily is far beyond his power of accomplishment. At such times we say of him that he “is veritably inspired,” and he seems, indeed, to have “breathed in” some strange potent influence which magnifies his powers and efficiency. But, the necessity over, the individual usually loses his new power, and sinks back to his ordinary condition; he has not as yet learned how to maintain or retain the “contact” once accomplished. .

William James, in his celebrated essay, “The Powers of Man,” called attention to this comparatively common occurrence, i. e., that of the sudden inrush of increased power in times of necessity. He compared it to the “second wind” which comes to the person who has overexerted his ordinary physical powers. Such person after feeling exhausted and fatigued to such an extent as almost to be compelled to cease his efforts—when he is “all out of breath”—suddenly experiences a feeling of relief, and finds that his “second wind” has come to him, and that he is thereby enabled to make a fresh start.

Professor James held that man not only possesses the power of developing a “second wind” in physical exertion, but that also he has the power of developing a mental “second wind” in much the same manner. He points out to his readers that often when a man is compelled to perform mental work under an increased strain by reason of unusual necessity, and when as the result of such effort, he finds himself on the verge of complete exhaustion, then, in many instances, he seems to tap a deeper stratum of mental energy, and lo! his mind takes on a new freshness and manifests renewed power. The mental “second wind” thus attained, he is able to make a fresh start. James held that not only is the mental “second wind” capable of development, but also that there is the possibility of the development of a “third wind,” a “fourth wind,” and so on—the limit not being as yet known.

Others who have used the James’ theory of the mental “second wind” as a foundation for further speculation and experiment, have sought to locate the storehouse of this latent “second wind” of the mind. They have pointed out that it must be “stored away” somewhere, for it could not have proceeded from nothingness. These psychologists, and others, are practically in general agreement in the belief that this hidden storehouse is located in the great regions of the Subconscious, and that its stores are possible of being drawn upon only when the Subconscious is aroused, stimulated or “quickened” by great interest—when it is “inspired” by great feeling—in short, when it is filled with Enthusiasm!

The above-stated conclusion agrees with our own general experience—with your own personal experience, in fact. You have found that when you become quite intensely interested in a subject, object, study, pursuit, or cause, so that your Enthusiasm is thoroughly aroused, then there comes to you a highly increased and greatly intensified degree and amount of mental energy and power. At such times your mind seems to work with lightninglike rapidity, and with a wonderful sense of ease and efficiency. Your mental powers seem to be quadrupled—your mental machinery seems to have some miraculous oil poured into the proper place, thus removing all friction and allowing every part of the mechanism to move smoothly and easily and with wonderful speed. At such times you feel, indeed, actually “inspired.” You feel that a new world of attainment would be opened to you if you could but make this mental condition a permanent one.

This increased sense of mental power, this increased ease of mental work, this increased capacity for accomplishment, all these are manifestations and expressions of that “second wind” which is one of the qualities of the Subconscious, and which is called forth whenever and wherever you can manage to arouse your Subconscious faculties to a sufficient extent. You will find by exercising your powers of remembrance that in the cases mentioned you have been conscious of a greater or less amount of Enthusiasm, i. e., of a lively quickening of interest in the matter before you and toward which you have directed your concentrated attention. This Enthusiasm has so stimulated and vitalized your intellectual and emotional powers that your reserve force of mental energy has been drawn upon and you have become conscious of an inflow of efficiency and capacity in the performance of the task, duty or work before you. You may readily see how and why the ancients believed this to be the action of a supernatural or superhuman power which was “breathed in” by them and which was in effect Inspiration.

Looking around you in your world of practical everyday work and effort, you will see why business men and other men of affairs regard as an important factor of successful work that mental quality known as “enthusiastic interest” on the part of the persons performing that work. This “enthusiastic interest” in the work or task is found to call forth all the mental and physical powers of the worker. He not only puts into his task every ounce of his ordinary capacity, but he also draws upon that hidden reserve force of his Subconscious mentality and adds that to his ordinary full energy. When he approaches the fatigue limit his adds that to his ordinary full energy. When he approaches the fatigue limit his "enthusiastic interest" carries him on, and before long he has "caught his second wind" and obtained his fresh start.

Ask any successful salesmanager for a list of the essential characteristics of the successful salesman, and on that list you will find this capacity for or habit of "enthusiastic interest" occupying a prominent place. This, not only because of its highly important effect upon the work of the salesman himself, but also because "Enthusiasm is contagious," and the lively, quickened interest of the salesman tends to communicate itself to the subconscious mentality of his customer.

In the same way the Enthusiasm of the public speaker, orator, advocate or statesman energizes and quickens his entire intellectual and emotional nature, thus causing him to do his best, likewise communicating itself to his audience by means of "mental contagion." The man with "his soul afire" tends to fire the souls and hearts of those around him. The spirit of the enthusiastic leader, foreman, or "boss," is "caught" by those under him.

Enthusiasm is clearly a manifestation of the emotional phase of man's mentality, and it appeals directly and immediately to the emotional nature of others. Likewise, it is clearly a product of the subconscious mentality, and accordingly it appeals directly and immediately to the subconscious mentality of others. Its effect is characteristically animating, energizing, inspiring, "quickening." It not only stirs the feelings and sets fire to the spiritual nature, but it also stimulates and vivifies the intellectual faculties. The "live wires" in the world of men are those individuals who possess the quality of "enthusiastic interest" highly developed, and habitually manifested when the occasion calls for it. Overdone, it defeats its object—the Golden Mean must be observed; but lacking it the man is what is known in the idiom of practical men as a "dead one."

As we have previously pointed out to you, Enthusiasm without Faith is a mere term having no real substance or meaning. Or else it is a sham, a counterfeit, a "bluff", or perhaps a hysterical imitation of the real mental quality. The man of true Enthusiasm does not "gush," nor is he a visionary or a fanatic—these are the signs of the abnormal development or manifestation of this valuable quality. The man of true Enthusiasm is characterized by his abiding Faith in his proposition or subject; by his lively interest in it; by his earnestness in presenting it and working toward its accomplishment; by his untiring, indefatigable efforts on its behalf. Faith, however, is the foundation upon which all the rest is built; lacking Faith, the structure of Enthusiasm falls like a house-of-cards.

The more Faith a man has in that which he is doing, toward which he is working, or that which he is presenting to others, the greater will be the manifestation of his own powers and capacity, the more efficient will be his manifestation of his own powers and capacity, the more efficient will be his performance of the work, and the greater will be his ability to influence others and to cause them to see things in the light of his own earnest belief and interest. Faith arouses and sustains Enthusiasm; lack of Faith deadens and inhibits it; Unfaith and positive Disbelief kill it. It is clear that the first step toward the cultivation and development of Enthusiasm is that of the creation of Faith in the subject or object toward which you wish to manifest and express Enthusiasm.

If you have no Faith in the subject or object of your activities, then you will never be able to manifest Enthusiasm concerning that subject or object; and if you are unable to manifest at least a fair degree of such Enthusiasm, then you will never be able to express your full energies or to manifest your full powers in those activities. Finally, if you are unable to express your energies to the full and to manifest your powers adequately in those activities, then you will never be able to attain the full measure of success in your work connected with that particular subject or object. If you cannot arouse Faith and Enthusiasm in your work, you would do well to change your work so as to have it cover that in which you can arouse Faith and manifest Enthusiasm.

Faith, however, is not all that is involved in Enthusiasm. Added to Faith there must be a keen interest in the subject or object toward which you have directed your Expectant Attention. Interest adds zest to your activities, and renders pleasant the tasks which without it would be monotonous drudgery and slavish toil. Interest transforms toil and work into a labor of love. When you are deeply interested in a task, you “like” to perform the work connected with it. Interest arouses the creative instinct in the heart and soul of the worker; and all true creative expression is pleasant, and is capable of affording satisfaction to the worker. The best work is not that work performed merely by the hands—nor even that in which the head adds its work to that of the hands; it is only when the heart takes its place in the working partnership, and adds its power to that of head and hands, that the really creditable and worthy work of the individual is performed.

Interest may be aroused and maintained by an intelligent observation of the subject or object of the work. Everything is capable of arousing interest if you will look deep enough and long enough for its interesting qualities and properties. The discovery of interesting facts or qualities in anything creates new interest—this new interest attracts still newer interest, and this still further interest, until finally you find yourself quite deeply engrossed by the subject or object. There is an emotional satisfaction in the discovery of new facts and qualities in anything under your observation; and there is a similar pleasure in discovering improved ways of performing a task. Interest developed to a sufficient extent leads directly toward Enthusiasm sufficient extent leads directly toward Enthusiasm.

Interest, however, is quite difficult to arouse concerning anything in which you have no Faith. Lack of Faith is a negative mental quality, and it serves to deaden all the mental powers which are involved in the consideration of and thought concerning a subject or object. Still more harmful is a positive Unfaith in a subject or object—a positive belief that the thing is not worthy, not good, not worth while, not honest, not destined to succeed, or, rather, destined not to succeed. Disbelief, or belief directed toward the undesirable qualities or prospects of a thing, quickly deaden all interest in that thing; and, interest absent, the thing becomes hateful, and all work connected with it grows loathsome. Faith being absent, Interest dies; and, Interest dying or dead, there can be no Enthusiasm felt, expressed or manifested.

Lack of Faith, however, or even positive Unfaith, often may be overcome by a careful and extended examination and consideration of the subject or object in question. Your lack of Faith, or even your positive Unfaith concerning that subject or object may arise from an imperfect knowledge concerning it. Before discarding a thing as incapable of arousing and maintaining Faith in your mind concerning it, you should examine it from every angle and from every point of view, so as to be sure that you really understand it "down to the ground floor." Do not allow your prejudices to exert an undue influence upon you—this is a most common mistake and fault. Get your facts right before you act. You may discover new facts which will change your whole mental attitude toward the thing in question; and you may thus find a firm foundation for a new Faith in it.

But, having observed every precaution, and having tested the thing from every angle and viewpoint, and having finally come to the positive and certain conclusion that there is not and can never be any Faith in you concerning that thing, then there is but one course for you to pursue—and that course is to get away from that thing as soon as you can do so with due regard for your duties toward yourself and to others who may be interested with you in the thing. Time and labor bestowed upon a thing in which you have no Faith, and toward which you feel sure that you can never entertain Faith, is time and labor wasted. Get out and take hold of something in which you have, or can have, Faith—toward which and concerning which you feel that you can manifest and express Enthusiasm!

Life without Faith and Enthusiasm is a living death—persons living that life are mere walking corpses. If you would be "a live wire" instead of "a dead one", you must begin to arouse and develop Enthusiasm in your heart and soul. You must cultivate that keen and quickened Interest, and that lively and earnest Faith in what you are doing, and in the things to which you are giving your time and work. You must mentally “breathe in,” and “inspire,” that Spirit of Life which men for many Centuries have called “Enthusiasm,” and which is the twinsister of Inspiration. Then will you know the exhilaration of that “enkindled and kindling fervor of soul”—that “ardent and lively zeal”—the mark of true Enthusiasm.

VII
FAITH AND MENTAL POWER

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IN THE volume of this series entitled “Personal Power,” and in several other volumes of the same series, we have repeatedly called the attention of our readers to the fact that the powers and energies of the mind are called forth under the influence of those mental activities known respectively as (1) Ideation, (2) Desire, and (3) Will.

First, there must be present in the mind a strong, clear, definite idea and mental picture of the object toward which the mental energies and powers are to be directed and applied. Second, there must be present in the mind a strong, insistent, burning desire, longing and craving for the attainment of the object toward which the mental energies and powers are to be directed and applied. Third, there must be present in the mind a strong, determined, and persistent will that there shall be attained that object toward which the mental energies and powers are to be directed.

These three mental factors operate in the direction of arousing and maintaining in action the mental powers and energies necessary for the accomplishment of the particular work required for the attainment of the object of attention, desire and will. If any of the three be but weakly manifested, or practically absent, then there will be a corresponding weakness in the action of the mental powers and energies. In effective mental action there must always be the clear, definite idea of that which is sought after; the ardent, insistent desire for it; and the strong, persistent will for its attainment. Underlying these three there must always be that strong, lively, unfailing Faith which serves as the base and foundation of the entire structure.

Not only does Faith serve as the base and foundation of the mental structure just mentioned, but its influence must also ascend to and permeate that which rests upon it. Faith not only supports and sustains, but it likewise correlates and coordinates the three mental factors, and also animates, energizes, stimulates and inspires them. When we examine the matter closely we perceive this action and influence of Faith upon each of the three aforesaid mental factors involved in all successful activities and performances of the mind of man. Without the presence and action of Faith there is a weakening and deadening of Ideation, of Desire, and of Will. Quickened Faith increases the efficiency of each and every one of these three mental factors, in their individual or their coordinated existence.

Let us now consider in a little closer detail the action and influence of Faith upon these three several mental factors involved in the successful manifestation of Mental Power.

Faith in Idealization

In this instruction the term “Idealization” is employed in the sense of “the act of creating the ideal (mental) form, pattern, design or mold of that which you desire to materialize in objective reality.”

In the volume of this series entitled “Personal Power,” we present the idea of Idealization as follows: “Ideals, clearly defined in outline and sharply defined in configuration, well energized and vitalized by an inflow of Will Power, tend to materialize themselves in objective reality, by means of (a) building up a corresponding ethereal pattern, outline, design or mold, around which is deposited the substance of materialization; and (b) by means of attracting to itself the persons, conditions, things, and environmental factors which aid in the process of materialization. Materialization is the act or process of investing with material form, or material properties, that which has previously existed in idealized form or condition.”

In the same volume are given the following suggestions concerning the materializing of the Ideal Form—the “form in the seed”—which you desire to manifest in the form of plant, flower and fruit:

> “(1) Idealize the desired things, happenings, or conditions just exactly as if they were existent and active at that particular moment—right ‘here and now’ before you;
> “(2) Idealize yourself as you wish to be or to do;
> “(3) Idealize others as you wish them to be or to do;
> “(4) Idealize happenings as you wish them to occur;
> “(5) Idealize conditions as you wish them to be;
> “(6) Idealize environment as you wish it to be;
> “(7) Idealize your power, strength or ability as you wish them to be.”

It is of paramount importance in all cases in which you wish to accomplish something by the power of your mind, whether along exoteric or esoteric lines of activity, that you should first create in your mind a clear, strong, definite idea, ideal, or mental picture of the thing or condition which you wish to create or bring into material form in the objective world. The importance of this creation bring into material form in the objective world. The importance of this creation of a clear, strong, definite idea or ideal of that which you wish to attain, accomplish, or gain possession of, cannot easily be overestimated. From the simplest task to the greatest achievement, the materialization is rendered far easier of accomplishment, and far more effective in its results, by reason of the previous existence of a strong, clear, definite mental idea, ideal or form. The Ideal Form must always precede the Material Form.

We shall not extend our consideration of Idealization in this place, for it has been covered fully in other volumes of this series. Our purpose here is merely that of pointing out to you the fact that it is most difficult, if not indeed actually impossible, to practice Idealization effectively unless there first exists in your mind a firm, earnest, steadfast Faith concerning the possibility of the accomplishment, or of the bringing to pass of the desired thing or condition.

Faith so directed clears the path of the idealizing activities—it removes all obstacles and hindrances to their action—it enables the mind to form clearly the idea or mental image, and to endow the same with the appearance of reality. Doubt, Distrust, or feeble Faith, on the contrary, interfere with the process of Idealization, and renders the ideal or mental picture hazy, indefinite and indistinct. Unfaith, or Faith extended in the opposite direction, tend to distort the ideal form, if not, indeed, to cause it to take on the form of the opposite to that which is desired.

Feeble Faith, or Distrust and Doubt—and still more, Unfaith or wrongly directed Faith—cause you to feel that all effort toward attainment is futile, useless, and “not worth while.” They cause the poison of “I Can’t” to enter the mind—and the battle is lost before it is begun. The creative imagination and the ideative faculties refuse to create strong, dear definite ideas or ideals of that which they feel can never be accomplished or gained. On the contrary, when you feel that there is a strong probability or “chance” of the successful accomplishment or attainment, when Confident Expectation manifests itself—when the “I Can and I Will” spirit asserts itself within you—then your mind eagerly performs the work of Idealization, and your creative imagination vividly pictures the mental forms which you desire to manifest in material, objective form and effect.

So, right here in the first stage of the manifestation of Personal Power—in the stage of Idealization—you are confronted with the necessity of developing and maintaining Faith and Confident Expectation, and with the necessity of inhibiting Doubt, Disbelief, Distrust, Unfaith or Faith wrongly directed. Before you can materialize that which you wish, you must first know exactly what you wish—must know it in clear ideal form, the more definite and clearer the better. Faith aids in this Idealization, while Doubt, Disbelief, Distrust, Unfaith or Faith wrongly directed, will tend to paralyze your ideative powers by means of the insidious introduction of the feeling of “What’s the use?” “It can’t be done,” “I don’t ‘believe it,” “It is impossible”—these, in themselves, being ideas, ideals or mental pictures opposed to the accomplishment or attainment of the desired thing, and which, like all other ideals will strive to become real, and to take on material, objective form.

Here is the principle in concise form: Faith encourages and promotes effective Idealization; Doubt, Unfaith, Distrust and Disbelief, retard and render ineffective the process of Idealization.

Faith in Desire

Desire is the second factor of Mental Power. You must not only “know definitely exactly what you want,” and manifest it by means of Idealization; you must also “want it hard enough,” and manifest it in Insistent Desire. Desire is the flame and fire which create the steam of Will. The Will never goes out into effective action except when drawn forth by active and sufficiently strong Desire. Desire furnishes the “motive” for Will; Will never becomes active in absence of a “motive.” When we speak of a man having a “strong will,” we often mean really that he has strong Desire—Desire strong enough to cause him to exert every ounce of power and energy in him toward the attainment or accomplishment of the object of Desire.

Desire exerts a tremendous influence upon all of the mental faculties, causing them to put forth their full energies and powers and to perform their work efficiently. It stimulates the intellect, inspires the emotions and quickens the imagination. Without the urge of Desire there would be but little mental work performed. The keynote of Desire is “I Want”; and to gratify and satisfy that “want” the mind puts forth its best energies. Without Desire, you would do but little thinking, for there would be no motive for such. Without Desire you would perform no actions, for there would be no movingreason for such. Desire is ever the “mover to action”—to action mental as well as physical.

Moreover, the degree and the intensity of your work, mental or physical, is determined by the degree of Desire manifested in you concerning the object or end of such work. The more you want a thing, the harder will you work for it, and the easier will such work seem to you to be. The task performed under the influence and incentive of strong Desire will seem much easier than would the same task performed without such influence and incentive—and infinitely easier than would the same task appear if its end and object were contrary to your Desire. No argument is needed to establish these facts—they are matters of common knowledge, and are proved by the experience of everyday life.

In the volume of this series entitled “Desire Power,” we have given our readers the following general rule concerning the effects of Desire upon actions and performance of work, and consequently upon the attainment and accomplishment of one’s ideals:

> “The degree of force, energy, will, determination, persistence and continuous application manifested by an individual in his aspirations, ambitions, aims, performances, actions and work, is determined primarily by the degree of his Desire for the attainment of these objects—his degree of ‘want’ and ‘want to’ concerning that object. * So true is this principle that some who have studied its effects have announced the aphorism: ‘You can have or be anything you want—if you only want it hard enough.’”

We shall not go into a detailed consideration of the effect and force of Desire at this place: we have considered it in other volumes of this series. Our purpose here is merely that of calling to your attention the important fact that without Faith it is practically impossible for you to manifest strong, ardent, insistent Desire. If you are filled with Doubt, Distrust, Unfaith or Disbelief in a thing, or concerning the successful accomplishment or attainment of anything, you will not be able to arouse the proper degree of desire for that thing or for its accomplishment and attainment. Lack of Faith, or, still more, positive Disbelief, tends to paralyze the Desire Power; it acts as a brake or as a damper upon its power. Faith, on the contrary, frees the brakes of Desire, or turns on the full draft of its fire.

Desire, in order to be efficient, must be insistent, urgent, imperative, refusing to be denied. It must be that eager longing, craving, seeking, striving which will not rest content unless satisfied or gratified. It must be (as we have repeatedly stated in the various volumes of this series) the same kind of craving and fierce demand that is capable of arousing a “want” or “want to” equal to that of the drowning man’s desire for air, the desertlost man’s desire for water, the starving man’s desire for food, the mother animal’s desire for the welfare of her offspring, and the wild creature’s desire for its mate. Such a degree and intensity of Desire is practically impossible without the existence of a strong, earnest Faith, and a high degree of Confident Expectation.

Here is the principle in concise form: Faith encourages and sustains, promotes and maintains Desire in its highest degree of efficiency; Doubt, Disbelief, Distrust and Unfaith retard and restrict, inhibit and paralyze this efficient manifestation of Desire.

efficient manifestation of Desire.

Faith in Will-Action

Will-Action is the third factor of Mental Power. You must not only “know clearly just what you want,” and see it in your “mind’s eye” in ideal form—you must not only “want it hard enough,” and arouse its power to a degree of insistence and demand which will not brook denial or defeat—you must also call into service the persistent, determined, indomitable application of the Will, which will hold your energies and powers steadfastly and relentlessly to the task of accomplishment and attainment. You must “will to will”, and must make your Will will itself in the act of willing.

Will is perhaps the most mysterious of all of the mental powers. It seems to dwell on a mental plane alone by itself. It lies nearer and closer to the “I AM I” or Ego, than does any other phase of mentality. It is the principal instrument of the “I AM I”—the instrument which the latter employs directly and immediately. Its spirit is Persistent Determination—its essence is Action. Whenever you act, then do you employ your Will. Will Power is the dynamic phase or aspect of Mental Power. All other mental force is more or less static—it is only when the Will becomes involved in the process that Mental Power manifests its dynamic phase or aspect. Wise men have held that “All Power is Will Power at the last”; and that, “All activities are forms or phases of Will-Action, at the last.” In the Cosmos, as well as in the individual, Will Power is the essential and basic phase of Power.

While it is true that Will goes out only in response to Desire, consciously or unconsciously present and active; and while it is likewise true that Will always moves toward an Idea previously existent in the mind; it is also true that Will is greatly encouraged in action and in efficiency by the presence and power of an earnest Faith or Confident Expectation, and that its action is retarded, restricted, weakened, or perhaps absolutely inhibited by an absence of Faith, or by the presence of Unfaith, Doubt, Distrust or Disbelief.

You may satisfy yourself concerning the influence of Faith upon the Will by means of the consideration of a few simple hypothetical cases. For instance, you may be admiring a distant star, and speculating concerning its scenes and possible inhabitants. You feel a strong desire to know something about that distant object. You feel that you would like to travel through space until you reach its scenes; or that you would like to reach out and draw it toward you that you might inspect it. Yet you make no move toward flying through space; nor do you extend your hand (like the infant reaching for the moon) and attempt to grasp it. Why not? Of course, simply because you have no Faith that such attempts would be successful; you manifest positive Doubt, Distrust and Disbelief concerning the idea; and your Will is not called into action concerning it.

Upon the same principle, though the case is not such an extreme one, your Will does not move into action concerning many other familiar objects, being “inhibited by your positive Disbelief concerning the possibilities of its accomplishment. Again, if you have only a faint degree of Confident Expectation of the possible or probable outcome of an undertaking, then your Will moves but feebly toward action concerning that undertaking. If you feel that “the chances are all against me,” or that “I haven’t a chance in the world of doing this”, then your Will is practically paralyzed so far as is concerned any action directed toward the accomplishment of that thing. In the degree that you doubt or disbelieve in the efficacy of an action, so will be the degree of the weakening, restriction or inhibition of your Will-Action concerning that thing.

The converse of the above proposition is likewise true. In the degree that you have Faith in an undertaking or course of action, and in the degree of your Confident Expectation of the successful result of action in that direction, so will be the degree of the ease, efficiency and force of your Will-Action in that direction. The greater your Faith and your Confident Expectation, the greater will be the ease and efficiency of your manifestation of Will-Action concerning the object of your Faith and Expectant Attention. Here is the principle in concise form: Faith encourages and stimulates Will-Action and Persistent Determination; Doubt, Distrust, Disbelief and Unfaith restrain, restrict, retard and inhibit Will-Action and Persistent Determination.

Faith in Combined Idea-Desire-Will

From the foregoing, you will realize that in order to manifest your Mental Power to its full degree of efficiency, or even to an approximate degree of effectiveness it is necessary that you should experience and entertain at least a very considerable amount of Faith, and a lively degree of Confident Expectation concerning the object, subject, achievement or attainment toward which your Mental Power is to be directed. If you have not this degree of Faith and Confident Expectation you cannot expect to be able to manifest an effective degree of Mental Power in the case.

In the event of finding yourself in such a position, you must either (a) strive to arouse, develop and cultivate a true Faith and a rational Confident Expectation concerning the object of your endeavors; or else (b) to withdraw from the attempt because you fail to find a rational and valid basis for such Faith and

Confident Expectation. To continue the attempt without Faith, and without at least a very fair degree of Confident Expectation, is to violate the essential laws of your own mental and spiritual being.

However, as we have pointed out to you before, it is not proper to withdraw from a task or a pursuit or undertaking because of lack of Faith and Confident Expectation, until you have thoroughly examined the matter in the light of reason free from prejudice, nor until you have satisfied yourself that there is no valid and true basis for Faith in the thing in question. However, the fact remains undisputed that without Faith and Confident Expectation your Mental Power will refuse to manifest itself actively and efficiently. Your “heart” must be in the undertaking or task, or your “head” will not do its best work therein—and your “hands” will follow the lead of the “head.” Efficiency comes from the exercise of Head, Heart and Hands!

VIII
THE ATTRACTIVE POWER OF FAITH

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IN ADDITION to the influence exerted by Faith over and upon those phases of Mental Power which manifest in the more familiar activities of Thought, Desire, and Will, which you have considered in the preceding section of this book, Faith also plays an important part in those less familiar activities of the mind which operate in the direction of affecting and influencing the things, conditions and persons in the outside world. This is particularly true concerning that phase or form of Mental Power which manifests along the lines of the Law of Mental Attraction.

While the orthodox and more formal schools of psychology do not as yet openly admit the validity of the phenomena of Mental Power to which we have just referred, nevertheless there exists a large and rapidly growing body of careful thinkers, experimenters, and observers who have thoroughly satisfied themselves of the reality of such phenomena, and of the validity of the teachings concerning the mental laws governing them.

That Thought travels in subtle waves, currents, and streams of vibratory energy which extend far from the brain of the persons originating them; that these vibratory thoughtwaves or thoughtcurrents affect and influence other persons and things; that Thought is contagious and awakens corresponding mental vibrations in others at a distance; all this has now come to be accepted as truth by millions of persons all over the world, and though not as yet formally accepted and taught by the orthodox, conservative schools of psychology, the general hypothesis is accepted as true by great numbers of very careful thinkers, and the body of experimental and practical proof supporting it is increasing rapidly in size and importance.

One of the most interesting, and at the same time most important and practical phases of this general class of mental phenomena is that which is known as Mental Attraction, or Thought Attraction—the Attractive Power of Thought manifesting along the lines of the Law of Mental Attraction. It is with this particular phase that we are specially concerned in this consideration, rather than that of Thought Power in general. We have considered the general subject of Thought Power, Thought Vibration, etc., in that volume of this series entitled “Thought Power”; in the present volume we are concerned with Thought Power only so far as it is associated with Faith Power—and the Attractive Power of Thought is closely linked with that of Faith Power, as you will see as we proceed with the present consideration of the subject.

The Attractive Power of Thought, manifesting along the lines of the Law of Mental Attraction may be stated as follows: (1) Thought, in the form of subtle vibratory force, travels in constantly widening circles from the centre represented by the brain of the individual; (2) these thoughtwaves coming in contact with the minds of other persons tend to set up corresponding vibrations there, manifesting what has been called “the contagion of thought”; (3) these thoughtvibrations of the individual manifest that general law of Thought by reason of which Thought continually strives (a) to manifest itself in action, and (b) to materialize in objective form that which exists within itself in ideal form; (4) these thoughtvibrations operating as above stated, tend to attract and draw to the individual the objects and conditions of the outside world which are correlated to the thought of the individual, or else to attract and draw the individual to such correlated objects or conditions.

The Attractive Power of Thought, sometimes called “The Drawing Power of the Mind,” operates along the lines of what is known as the Law of Mental Attraction, as we have said. This Law of Mental Attraction operates along certain general lines of manifestation, though exhibiting numerous special phases or forms of such manifestation. Its general principle of operation is well expressed by the term “Correlation.” Correlation means “reciprocal or mutual relation”; and “relation” meaning “connection, kinship, alliance, attachment or affinity.” Correlation, then, means: “Mutual or reciprocal relation, connection, kinship, alliance, attachment or affinity.” Things which are correlated are tied or linked together by mutual affinity, kinship, alliance or similar connection.

One of the cardinal principles of Mental Science is that Thoughts and the Things represented by them are correlated, i. e., linked and connected by subtle ties or bonds of attachment, affinity or kinship. The second principle of Mental Science is that correlated things tend to attract each other; thus the things of the outside world tend to attract the thoughts which are correlated to them, and the thoughts tend to attract the things to which they are correlated. Thus there is set up a process of mutual attraction or “drawing to”; things attracting and drawing to themselves correlated thoughts, and thoughts attracting and drawing to themselves correlated things, conditions, happenings or persons. The same mental law also operates so as to draw to the individual the thoughtcurrents of others which are correlated to his own by reason of similar rate of vibrations; or of common nature of the thought.

Thought Attraction has been compared with the action of the magnet—and, indeed, the mind is a powerful magnet attracting and drawing to itself those things which are in harmonious vibration with it. It has also been compared to the action of Gravitation—and the analogy is quite striking. The Law of Mental Attraction might well be called the Law of Mental Gravitation. Gravitation is "that attraction or force by which all bodies or particles in the universe tend toward each other." Not only does the earth attract the tiny particle of matter, but the latter also attracts the earth; not only does the sun attract the earth, but the latter also attracts the sun; not only does the earth attract the moon, but the latter also attracts the earth, as is evidenced by its pullingforce upon the earth's tides. There is the mutual and reciprocal "pull" of Gravitation in force between all material things.

The Law of Mental Attraction, or Mental Gravitation, acts along lines very similar to those of the action of physical Gravitation. There is present and active the mutual and reciprocal "pull" between Thoughts and Things, and between Thoughts and Thoughts—Thoughts, however, are Things at the last analysis. This principle extends even to socalled inanimate objects: this mystery is explainable under the now wellestablished law that there is Mind in everything, even in the apparently inanimate objects of the universe, even in the atoms and particles of which material substances are composed. We shall not argue this last point here—it has been considered in detail in other volumes of this series: we are stating here merely the general fact.

Just as "birds of a feather flock together," so do the thoughtwaves and thoughtcurrents of different individuals draw together, and also are attracted to the different individuals manifesting the same general character of thoughts. There are "affinities" in the world of thoughtvibrations, just as there are "affinities" between chemical substances and between individual living creatures. We not only draw to us thoughtvibrations in harmony with our own, but we also draw to ourselves other persons whose general thoughtvibrations are similar to our own. The negative phase of attraction—that phase known as "repulsion"—operates along the same general lines as the positive phase.

The following lines, quoted from that volume of the present series, entitled "Thought Power," will give you in short form a general idea of the more complex operations of the Law of Mental Attraction:

> "Not only do you attract thoughtvibrations, thoughtwaves, thought-currents, thoughtatmospheres, etc., of a harmonious character, and to which your thoughts have a natural affinity; you also attract to yourselves (by the power of Thought Attraction) other persons whose thoughts have an affinity and harmony with your own. In the

> same way you attract to yourself (and are attracted toward) other persons whose interests run along the same general lines as your own.
>
> “You draw to yourself the persons who may be necessary for the successful carrying out of the plans and purposes, the desires and ambitions, which fill your thoughts most of the time; and, in the same way, you are drawn toward those into whose plans and purposes you are fitted to play an important part. In short, each person tends to attract toward himself those other persons whom he ‘needs’ in order to materialize his ideals and to express his desires—providing that he ‘wants hard enough’ and providing that the other persons are in harmonious affinity with his plans and purposes.
>
> “There are other, and still more subtle, phases of the operation of Thought Attraction which must be noted here, although they involve the operation of certain powers of the mind, and of Nature, which are but little understood by the great masses of persons. We have reference here to the fact that by Thought Attraction not only other thoughts, not only other persons, are attracted to oneself, but also that the conditions, environment and circumstances necessary for the effective expression and manifestation of one’s thoughts are often brought into being for him; they can scarcely be said to have been attracted to him—rather does it seem that he is attracted to and by them. There is evidently a correlation established between these things and one’s thoughts—subtle natural forces are called into operation in order that there may be a coordination of ‘the person, the time, the place, the conditions, the opportunity,’ required for the expression and materialization of the thought.”

Persons who have had their attention directed toward the operations of the Law of Mental Attraction, and who have learned to apply the principles of its manifestation in their own affairs in life, observe many wonderful instances of its power in the happenings of their everyday life. Books, newspaper items, magazine articles bearing on some subject which is prominent in their thoughts, all these come to hand in an almost uncanny way. Persons who fit into the general scheme of the thoughtplan come into one’s life. Peculiar “happenings” come to pass in the same way. Things arise which “fit in” with the general idea. Unexpected circumstances arise which, although often at first sight seemingly obstructive and undesirable, in the end are found to dovetail perfectly into the whole scheme of things. No wonder that many persons having these experiences are at first inclined to attribute them to supernatural or superhuman influence—but they are in full accordance with Natural Law, and are a part of the Powers of Man, when rightly understood.

It is undoubtedly true that clear Idealization and Insistent Desire, combined with the Persistent Determination of Will, give power, energy, and force to the Attractive Power of Thought in the cases just recited. Thoughts characterized by strong, clearcut ideas and ideals, inspired by Insistent Desire, and stiffened by Persistent Will, are far more effective in ThoughtAttraction than are thoughts of the opposite character. But the factor of Faith or Confident Expectation plays an equally important part in the process. Here, as in every other manifestation of Mental Power, or Personal Power of any kind, the factor of Confident Expectation is most important, and one which must always be pressed into service and never overlooked or undervalued.

As we have repeatedly stated in this book, Faith and Confident Expectation is the great stimulator and energizer of Mental Power; and Doubt, Disbelief, Distrust and Unbelief are the great weakeners, depressants, and inhibiting forces of the mind. The Attractive Power of Thought is highly increased by the presence of a lively Faith and spirited Confident Expectation; it is greatly decreased, weakened, hampered and often almost entirely inhibited by the presence of marked Doubt, Disbelief, Distrust and Unbelief. The general law concerning Faith and Confident Expectation is as fully and actively operative in the phenomena of Thought Attraction as in any of the other phases of Mental Power.

When your thoughts concerning an object, a plan, an undertaking, a course of action, is strongly colored by Faith and Confident Expectation, they are given an active, forceful attractive quality. They may be said to be “inspired” by that confident, expectant, hopeful mental attitude, and are accordingly filled with life and spirit. On the contrary, when your thoughts of this nature are colored with Doubt, Distrust, Disbelief and Unfaith, they lack life and spirit, and are weak and ineffective. When that Unfaith is of such a pronounced character as to be actually a Faith in the futility of the plan, and a Confident Expectation of its ultimate failure, then the thoughts, strong enough to produce effects and results, tend to attract the opposite of that desired, in short, to attract the undesirable results instead of the desirable effects.

You may understand this better by realizing that the effect of transmitted thoughtvibrations is almost precisely similar to the effect of one’s mental attitude manifested in a personal interview. You need no argument, no illustrations, to convince you of the different effect produced upon you, and in you, on the one hand, by the confident, hopeful, expectant, optimistic mental attitude of the person seeking to interest you in a plan or an undertaking, and on the other hand, by that of the person with a similar purpose whose mind is filled with Doubt, Distrust, Unfaith and Disbelief in the thing which he is presenting to your attention and which he is advocating.

In such instances, you fairly “catch” the mental vibrations of either of these classes of persons, and you are distinctly aware of the mental reaction which they induce in you. The first class produces an effect which may be called “inspiring”; the second class, an effect which may be called “dispiriting.” The one class invites success and cooperation; the other class invites failure and a refusal on your part to fall in with the idea presented. In either case the effect produced upon you is correlated with the character of the thoughts prominent in the mind of the other person.

Some persons, in such an interview, are so filled with faith, hope, confidence and belief in their plans and propositions, and in the successful outcome of the interview, that it requires an effort on your part to refuse this to them. Others, under similar conditions, manifest merely a lukewarm and colorless mental attitude—they seem to lack conviction concerning the merits of their proposition, and to entertain grave doubts of their ability to attract and hold your attention and interest, let alone to arouse your desire and to obtain a judgment in their favor; it is quite easy to say “No!” to such persons, for you are convinced that they feel, in their hearts, that such “is just what I expected.” Others have such a degree of Doubt, Unfaith, Disbelief and lack of confidence in the proposition, and in the outcome of the interview, that it amounts to Faith and Confident Expectation of being “turned down cold” at once—their mental ears are pricked ready to catch your emphatic “No!”—here you find refusal to be the line of the least resistance. You know this from actual experience.

Well, then, this same principle operates in the case of Thought Attraction by means of the transmitted thoughtvibrations of the individual. There are present in such case the conditions which attract and those which repel. The thought-vibrations of the individual are really that individual himself, so far as is concerned the particular degree of Thought Attraction. They produce the same effect at longrange that are produced at shortrange in the personal interview. The principle is the same in either case. Your mental attitude and the character of your thoughts determine the effect to be produced in the longdistance mental calls, just as truly as in the shortdistance ones. The same causes are present and active, and, of course, the same effects and results follow. Wherever Mental Power is present and active, it acts according to the same principles, irrespective of the distance from the person exercising it; space does not change its character or its laws of operation.

This being understood, you will see that it is not sufficient for you to arouse your Faith and Confident Expectation concerning an undertaking, project, plan, idea, object or subject merely when you are actually in the presence of persons who are considered likely to serve your purposes in the matter. You must also create and maintain a habitual mental attitude of Faith, Belief and Confident Expectation in the things in which you are interested, and in which you hope to interest others. You must not allow Doubt, Distrust, Disbelief and Unfaith to overcome you during the hours in which you are away from the other persons in the case. And, above all, you must never allow yourself to fall into the Slough of Despond—into the mire of positive Doubt, Distrust and Disbelief concerning your projects—lest you start into operation, in the wrong direction, the power of Faith and Confident Expectation.

Your Mental Atmosphere is not confined to your immediate position in space; it extends in all directions, and is filled with vibrations, waves, currents, whirlpools and swirlpools of Thought Power—and these influence and produce effects upon other persons whose thoughts are turned upon similar objects, or upon yourself and your undertakings. Remember, always, that “Thought is contagious”—at long range as well as at short range, over long distances as well as in your immediate vicinity.

If you have a lively Faith in your undertakings, and a firmly established Confident Expectation of their success, then others in the general line of interest will tend to “catch” this mental attitude. Just as true is it that if you entertain marked Doubt toward your proposition or undertaking—if you are filled with Distrust, Disbelief and Unfaith regarding it—then such other persons will tend to “catch” these mental vibrations, and will act accordingly. First, be sure that the undertaking is a proper subject or object of Faith and Confident Expectation, and then deliberately and determinedly cultivate, develop and maintain such mental attitude concerning it, until it becomes “set” and habitual. If you cannot do this, you will do well to drop your connection with the thing, and to turn your attention to something toward which, and concerning which, you truly feel Faith and Confident Expectation, and are able to manifest the proper mental attitude toward it.

The more complex phases and forms of the manifestation of Thought Attraction, namely, those phases and forms which are concerned with the attraction of circumstances, happenings, conditions and environments, while more difficult to explain satisfactorily in simple terms, nevertheless are governed by the same general underlying principles of the Law of Mental Attraction. The mental forces are set into activity by Desire; they move out toward the object of clear and strong Idealization; they are held firmly to the task by Will; and, last but not least, they are largely dependent upon Faith and Confident Expectation for their color and effectiveness.

Your conditions and environment, the circumstances and happenings which come to you, are very largely the result of the operation of the Law of Mental Attraction—and they are accordingly, to a great extent, manifestations in objective, material form of your mental ideas, ideals and pictures, the force and nature of such manifestation depending largely upon the degree of Faith and Confident Expectation possessed and expressed by you in your thought upon these subjects and events—or upon the degree of Doubt, Disbelief, Distrust and Unfaith, those negative phases of Faith which serve to slow down the action of Faith Power, or perhaps even to reverse its machinery.

You create environment, conditions, circumstances, events, assistance, means to ends, by Mental Power operating along the lines of the Law of Mental Attraction. Mental Attraction, like all forms or phases of Mental Power, is the transformation of the subjective Ideal into objective Reality—the thought tends to take form in action, the mental form tends to take on objective materiality and substance. The Ideal is represented by the clear, strong, definite mental picture or ideal form manifested in Idealization; Desire furnishes the flame and heat which generate the steam of Will needed in the creative process; but the Idealization is impaired and weakened, the Desire dies away, the Will loses its determination, unless Faith be there to create the Confident Expectation. The less the Faith and Confident Expectation, or the greater the Doubt, Disbelief, Distrust, Unfaith and Lack of Confidence, the weaker is the Idealization, the weaker the Desire, and the weaker the Will Power manifested.

Without Faith, there can be no Confident Expectation; without Faith, the Fires of Desire die away; without Faith, the Steam of Will ceases to be generated; and thus Attainment becomes impossible. Whenever you think of the Law of Mental Attraction, think of Faith—for Faith is its very soul—its inspiration.

IX
FAITH IN YOURSELF

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IN THE foregoing sections of this book we have asked you to consider the subject of the importance of developing and maintaining Faith in the subjects and objects, the undertakings and propositions, which constitute the basis of your endeavors and work—and also that of the Confident Expectation concerning the successful outcome of your endeavors in their behalf, when these actually have been undertaken. In the present section we ask you to develop, maintain and manifest Faith in Yourself, and Confident Expectation concerning the outcome of your expression of Personal Power, in thought, will, and work.

Important as is the maintenance of the confident, expectant mental attitude toward the objects and subjects of your endeavors, and toward their successful outcome, even still more important is the intelligent, intuitive mental attitude of Faith and Confident Expectation concerning Yourself, your possession of Personal Power, and your ability to manifest efficiently your latent, innate powers and energies in actual objective performance. You, the individual, are the base and ground, the coordinator and correlator of your active forces and energies, and the creator of the world which constitutes your environment; and YOU are the proper subject of the manifestation of your earnest Faith and your most certain Confident Expectation.

Among the many characteristics and qualities which make for success of the individual there is none more fundamental, essential and basic than that of Self Confidence and Self Reliance—both of these terms being but expressions of the idea of Faith in Oneself. The man who has Faith in himself not only brings under his control and direction those wonderful powers of his subconscious mentality, and the full power of his conscious mental faculties and instruments, but also tends to inspire a similar feeling in the minds and hearts of those other individuals with whom he comes in contact in the course of his pursuit of the objects of his endeavors. An intuitive perception and realization of one’s own powers,and energies, capacity and efficiency, possibilities and capabilities, is an essential attribute of the individual who is destined to success.

A study of the world of men will disclose the fact that those men who eventually succeed, who “arrive” ultimately, who “do things,” are marked by this deep intuitive Faith in themselves, and by their Confident Expectation of ultimate success. These men rise superior to the incidents of temporary defeat; they use these failures as steppingstones to ultimate victory. They are living expressions of Henley's "Invictus"—they, indeed, are the Masters of their Fate, the Captains of their Souls! Such men are never really defeated; like rubber balls, they have that "bounce" which causes them to rise triumphantly after each fall—the harder they are "thrown down," the higher do they rise on the rebound. Such men are always possible—nay, probable and certain—victors, so long as they maintain this intuitive Faith in Self, or Self Confidence; it is only when this is lost that they are really defeated or destroyed.

The failures in life are discovered usually to be either (1) those who have never manifested this Faith in Self, or Self Confidence; or else (2) those who have permitted themselves to lose the same under "the bludgeonings of Chance."

Those who have never felt the thrill of Faith in Self, or of Self Confidence, are soon labeled by their fellows as lacking the elements of successful achievement—the world soon "gets their numbers" and places them where they belong. Their lack of Self Faith and Self Confidence is felt by those with whom they come in contact; the world lacks Faith in them and has no Confident Expectation of their success.

Those who once have had this Self Faith or Self Confidence, but who have lost it by reason of temporary failure or setbacks, are in even a still worse condition; this, because while the "neverhadit" class have merely a lack of the inspiriting quality, these "haditbutlostit" individuals actually have now a positive Unfaith, Distrust, and Disbelief in themselves and their abilities—they believe that "luck is against me," and they actually entertain Confident Expectation that "the worst is yet to come." They have set the Law of Mental Attraction operating against them, instead of for them. Their only hope is to reverse their backward-running mental engine, and once more to get that "I Can and I Will" spirit.

The study of the lifestory of the successful men in all walks of life will illustrate this principle to you so forcibly that, having perceived it, you will never again doubt its absolute truth. In practically every case you will find that these successful men have been knocked down, and bowled out, many times in the early days of their careers—often even later on in life. But the knockout, though perhaps dazing them for a short time, never robbed them of their gameness, their willtosucceed. They always arose to their feet before they were counted out; and they always grimly, but resolutely, faced Fate. Though their "heads were bloody; they were unbowed," as Henley triumphantly chants. Fate cannot defeat such a spirit; in time, Destiny recognizes the fact that "here is a man"—and being feminine, she falls in love with him and bestows her favors upon him.

If you will examine carefully the variety of “confident” men in the world around you, you will find that they may be grouped into two general classes. The first of these classes is made up of the vainglorious, egotistical, conceited men—the braggarts, the boasters, the cheap persons who are enamored by their own personality, and who delude themselves, as they seek also to delude the world, into the belief that they are really great and wonderful men. They are conceited, not selfbelievers. They are filled with vanity, not with true self reliance and self respect. They are the peacocks and apes of the world of men, not its lions and eagles. They are base counterfeits of the self reliant, self confident men of the true type. They are but laths painted to resemble iron. They are “false fronts,” possessing no real stability or power, and having nothing serving to “back them up.” The world soon discovers them to be (in the slang phrases so expressive of the spirit of the idea)—“two spots trying to be aces,” or “four flushers.” Yet, at least for a time, they often manage to fool persons—but sooner or later they crumple, shrivel and fade from view.

The second class of confident individuals is made up of men who pay but little attention to the superficial aspects of personality—except, perhaps, to employ such as their tools and instruments in working upon the world of superficial observers. Instead, they have a deep underlying Faith in “That Something Within” which they have discovered to be the centre of their power and being. The “I AM I” looms large in their mental vision—but that “I” is the great “I” of true individuality, and not the insignificant “i” of superficial personality. These men distinguish and differentiate between the “John Smith, grocer, age 46,” part of themselves, and that mysterious “I AM I” which recognizes that the outer mask of personality is merely that of the part they are now playing in the Great Game of Life—in the Cosmic Drama.

The truly great and successful men in all walks of life intuitively recognize that the elements of personality (which the masses of the public seem to think constitutes the real individuality of the successful man) are at the best but petty and trifling things—things worn about the individuality as one wears his everyday garments—and that the real individual, himself, is hidden from the sight of the lovers of superficiality, though being the most real thing in the world to the true individual himself. The true individual has the most intense Faith in his “individuality,” but regards his “personality” as merely something necessary for his personal manifestation and presence, and never as “the thinginitself” of his being.

This statement will appear meaningless to those who are unable to distinguish between the “inner individuality” and the “outer personality”—

between the “I” and the “Me,” as some have expressed it. But all who have caught even the faintest glimpse of the Real Self—who have entered into the dawn of the “I AM I” consciousness—these will know what we mean, and will strive toward a fuller realization and manifestation of “That Something Within.” That moment in which the soul first experiences this consciousness of “I AM I,” it is born into a new world—a world in which Faith in itself becomes an intuitive perception, and in which the Confident Expectation of the realization of that Faith becomes an habitual mental attitude.

We are not seeking to lead you into a maze of metaphysical speculation or mystic contemplation by calling your attention to this great subject and object of your Faith in Yourself—this immanent “I AM I”—this wondrous Something Within yourself, which abides in that Secret Place of your Temple of Being. Instead, we are asking you to lay aside, at least temporarily, all such mental activities directed toward abstract subjects or objects, and to turn your gaze inward until, becoming accustomed to the seeming darkness, you will see, at first faintly, then plainly, that magnificent being which is YOURSELF, glowing in a light soft but penetrating—the Inner Light. When you have found this, then verily have you found that true subject and object of Faith in Yourself—the only true subject and object of Self Faith, the subject and object of which all the subjects and objects of mere temporal ephemeral personality are but pitiful imitations or base counterfeits.

When you have found this Real Self—“That Something Within”—this “I AM I”—then have you found that Inner and Real Self which has constituted the subject and object of that Faith and Confident Expectation which have inspired, animated, enthused, and sustained the thousands of men who have reached the Heights of Attainment by the Path of Definite Ideals, Insistent Desire, Confident Expectation, Persistent Determination, and Balanced Compensation. It is this intuitive perception and consciousness of the Real Self which has caused men to live out the ideal of “Invictus,” in the spirit of that glorious poem of Henley. Nothing but this inner realization would have been sufficient to fill the soul of man with this indomitable spirit and unconquerable will. No mere vanity of personal being, no mere belief therein, would have been sufficient—there is needed the certain, positive Faith based upon the underlying individuality, upon the Real Self, upon the “I AM I,” to enable man to utter that tremendous statement: “I am the Master of my Fate; I am the Captain of my Soul!”

In the spirit of this realization in consciousness of your Real Self, of your “I AM I,” read once more that inspired poem of Henley to which we have so repeatedly alluded in our preceding consideration of this subject of Faith in Yourself. It will serve as a refreshing and stimulating bath in the fountain of

Inspiration for you. It is, indeed, inspiration, and you feel it to be such. It is the voice of its author's "I AM I" calling to the "I AM I" within yourself—the roar of the Lion of Individuality within him which awakens corresponding vibrations in that Lion within Yourself!

Invictus
By W. E. Henley

"Out of the night that covers me,
  Black as the pit from pole to pole,
I thank whatever gods there be
  For my unconquerable soul.

"In the fell clutch of circumstance
  I have not winced or cried aloud;
Under the bludgeonings of chance
  My head is bloody but unbowed.

"Beyond this vale of doubt and fear
  Looms but the terror of the Shade,
And, yet, the passing of the years
  Finds, and shall find me, unafraid.

"It matters not how straight the gate,
  How charged with punishments the scroll;
I am the Master of my Fate,
  I am the Captain of my Soul."

It was in this spirit of the consciousness of the Real Self, and of this conviction of its innate power and its destiny to eventually triumph, that the ancient Stoic philosophers bade their followers to centre their consciousness upon the Indwelling Spirit rather than upon the physical garment called the body, or even upon those instruments of the self called the mind. They were wont to remind their followers that: "A man may not always master the details of his external circumstances, but he can be Master of himself, and, accordingly, the Master of his Fate." It was in this spirit that the ancient Hindu sages bade their students to. "Dwell in the consciousness of the Real Self: for THAT cannot be wounded by the sword, nor killed by the spear; neither can it be burned by fire, drowned by water, crushed by earth, or blown out by the air."

The wise teachers of the race have for centuries taught that this Faith in the

Real Self, in the “I AM I,” will enable the individual to convert into the instruments of his success even those circumstances which apparently are destined to defeat his purposes; and to transmute into beneficent agencies even those inimical forces which beset him on all sides. They have discovered, and passed on to their followers, the knowledge, that such a Faith is a spiritual power, a living force, which when trusted and rightly employed will annihilate the opposition of outward circumstances, or else convert them into workers for good.

They have noted how “the casualties of life seem to bow to a spirit that will not bow to them, and will yield to subserve a design which they may, in their first apparent tendency, threaten to frustrate.” They have discovered that “when such a spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom.” They have seen, and told us, that “there is no chance, no destiny, no fate, that can circumvent, or hinder, or control, the firm resolve of a determined soul”—and that there can be no “determined soul” in the absence of Faith in the Real and Indwelling Self.

We are here not preaching to you the doctrine of the cultivation of a bumptious, conceited, forward, pushing, cocksureness, based upon vain conceit and cheap assurance of personal merit and capacity. There is no mental attitude further removed from the true conviction of individual innate power and capacity than is that pitiful imitation of it which is far too common. The blustering, noisy, boasting, egotism which seeks to exalt the personal self and to glorify its achievements or possible attainments, is the very antithesis of that quiet, calm, restrained sense of innate power and capacity which is experienced and manifested by the individual who has found within himself that centre of Personal Power which is his Real Self—his “I AM I.”

Egotism, that cheap selfpraise, selfexaltation, and vain conceit, is but the tawdry and pinchbeck imitation of that true Egoism which is based upon the certainty of the power and possibilities of the individual Ego, or the “I AM I.” The former marks the person whose overweening vanity causes him to exalt and glorify his mean personal attainments and his pitifully weak personal powers. The latter distinguishes the individual of true power and real capacity, who manifests his efficiency and capabilities in deeds, not in words—in actions, not in braggadocio—in performance, not in swaggering, boasting, vaporings concerning his fancied ability and his imaginary deeds. There is a difference as wide as that betwixt the poles between true Egoism and base Egotism—be sure that you differentiate between these two opposing mental attitudes.

The Real Self—the “I AM I”—which is the true and proper subject and base of your Faith in Yourself, and of your Confident Expectation based upon this, is that Something Real within yourself which abides permanent, stable, firm, immutable, amidst the surrounding temporal, shifting, changing physical and mental processes which compose your emotional equipment. It is the true Individual surrounded by the incidents and instruments of your personality. It is that Centre of Being around which moves the complex mechanism of your personal existence. It is that absolutely subjective Entity which acts through the objective instrumentality of your mind and body which you have regarded as your Self, but which in reality are but phases of the mechanism through which the Self acts in order to manifest itself in objective existence.

In that volume of this series entitled “Personal Power” we have instructed you concerning this Real Self, and therein have pointed out to you the methods of mental analysis by means of which this Real Self may be disentangled from its machinery of mind and body. In fact, this discovery of the Real Self, and of its effective manifestation, when once achieved, forms one of the two great essential principles of this entire course of instruction embodied in this series of books. Our concern here is merely that of identifying that discovered Real Self with that Self which is the true and only valid basis for your Faith in Yourself, and of your Confident Expectation of its successful manifestation in thought, word and deed.

Your Real Self is a ray from the great Sun of Spirit—a spark from the great Flame of Spirit—a focal point of expression of that Infinite SELF of SPIRIT. The Orientals strive to indicate this relation of the SELF to the Self by the illustration of the reflection of the sun in a million waterpots—there is but one real Sun, but in each pot there is a perfect represented image of that Sun which serves to illumine the water in the pot, and which shines with force and power when the waves and ripples of the water are stilled and calm.

Others have compared the Self to the tiny whirlpool in the great Ocean of SPIRIT. Others have sought to illustrate it by the analogy of the brilliant glow in the electriclamp—the result of the power of the principle of Electricity manifesting through the resisting carbon in the lamp. But all of these illustrations and analogous representations are feeble and inadequate, though they may serve to point out and to indicate the nature of the relationship between the Infinite Power and its individual expressions.

Enough for us to state here is the fact that You—your Real Self, your “I AM I”—is real, permanent, firm, stable, true, the only thing that is so in your entire personal being; just as Spirit is the only thing so in the Infinity of Being manifested in and through the Cosmos. Your Faith in it is as fully warranted as is your Faith in the Infinite Power of the Cosmos—for at the last the two are one in essence and fundamental being. Your Real Self is the absolute fact of your being —the one and only such absolute fact; all the rest is relative and comparative

—the one and only such absolute fact; all the rest is relative and comparative, finite and conditioned by circumstance. Your Real Self is your Master Self. It is the King on the Throne of your personal being. When you realize this, then you will assert your kingship and your mastery over all of your mental powers, conscious, subconscious and unconscious—and of your physical powers as well. Surely such an Entity is worthy of your Faith, and of your Confident Expectation of the manifestation of its powers.

The earnest Faith in your Real Self, and your Confident Expectation concerning its manifestation and expression in your work, your endeavors, your plans, your purposes, serve to bring into action your full mental and spiritual power, energy, and force. It quickens your intellectual powers, it employs your emotional powers efficiently and under full control, it sets into effective action your creative imagination, it places the powers of your will under your mastery and direction. It draws upon your subconscious faculties for inspiration and for intuitive reports; it opens up your mind to the inflow of the illumination of your superconscious spiritual faculties and powers. It sets into operation the Law of Mental Attraction under your direct control and direction, whereby you attract to yourself, or you to them, the circumstances, events, conditions, things and persons needed for the manifestation of your ideals in objective reality. More than this, it brushes away the obstacles which have clogged the channels of your contact with and communication with SPIRIT itself—that great source of Infinite Power which in this instruction is called “POWER.”

Discover your Real Self, your “I AM I”—then manifest your full Faith in and toward it; and cultivate your full Confident Expectation concerning the beneficent results of that Faith.

X

FAITH IN THE INFINITE

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FAITH IN the successful outcome of your efforts, your undertakings, your expression of your innate powers, leads inevitably to your Faith in Yourself—your Faith in your Real Self and in its powers and capacities for the efficient performance of the work which constitutes your field of outward expression. In truth, Faith in your Real Self—in your "I AM I"—inevitably leads you to that highest and most magnificent manifestation of Faith and Confident Expectation; namely, Faith in and the Confident Expectation of the manifestation of the beneficence and kindly power of that Infinite PresencePower from which all things proceed, and in which all things live and move and have their being.

That there exists an Infinite and Eternal PresencePower—an Infinite and Absolute Principle of Life, Mind, Will—which is the source, fount and origin of all manifested living existence, which is the creative agency by means of which all creation exists and is performed, which is the combining, correlating and coordinating power evident in all the processes of the Cosmos—such is the inevitable, invariable and infallible report of human reason exercised to the full limits of its powers along the lines of philosophical thought, and such is also the report of human Faith extended to its full capacity. Reason finds this report inevitably present as the base and ground of its most profound thought: Intuition corroborates and verifies such conclusion. The opposite of this ultimate report of combined Reason and Intuition is unthinkable; to deny it is equivalent to the denial of the very base and ground of rational thought itself.

In that volume of the present series entitled "Spiritual Power," we have considered this subject in detail and at length, and have shown not only that Reason is compelled by its fundamental laws to make a final report of this kind, but also just why it is compelled to do so. In addition, we have shown that Intuition agrees in this final report of Truth, and just why this is inevitable.

The consideration of the facts so presented brings the conviction that this fundamental intuition of Truth is as firmly established, and as little open to successful denial and refutation, as is the fact of the fundamental intuitive assurance of the reality of your actual existence as a living entity. Here, Faith becomes an actual "knowing"—it rises to the position of a Faith that "knows," not merely "believes."

Reason and Intuition, employed to their full limits of power and capacity for the discovery and announcing of Truth, establish the following Basic and Fundamental Facts of Existence, viz.:

(1) That there is present in being and power an Infinite and Eternal Creative Power which is the Causeless Cause of the Cosmic Manifestation, in whole and in its parts—of the World and its manifold activities which are experienced by us through our consciousness.

(2) That there is present and in being an Infinite and Eternal Coordinative Power which combines, correlates and coordinates the activities of the multiplicity of apparently separate objects and activities of the Cosmos into one harmonious whole operating under Universal Law and Order in which there is no room or place for Blind Chance or Accident.

(3) That there is present in being and power an Infinite and Eternal Life Principle, which is the constant, permanent, unchangeable, invariable, identical essential Essence of Livingness which animates and inspires the countless manifestations of Life and Livingness perceived to exist in the Cosmos; and which is the essential base and ground for the multiplicity of changing, temporal, impermanent living forms and their activities which arise, abide for a time, and then pass away in the Cosmic Process.

(4) That the Infinite and Eternal Creative Power; the Infinite and Eternal Coordinative Power; the Infinite and Eternal Life Principle; are, at the last, but One—one in essence, substance and reality: they are but aspects under which we become aware of the Absolute PresencePower which is the source and origin; the base and ground; the creator and the author; the supporter and the sustainer, the combiner, correlator and coordinator; the essence and substance of the entire Cosmic Manifestation consisting of an Infinity of Universes with all contained therein. This One Absolute PresencePower is Absolute Unity, Absolute Presence, Absolute Power. It is the Ultimate Reality, the Final and Basic Fact, the Absolute Truth of Existence. There is and can be nothing known to us except this Ultimate Reality and its Cosmic Manifestations.

(5) This Ultimate Reality—this Infinite and Eternal PresencePower—is discovered to be Immaterial and not Material: it is perceived to be Pure Spirit in its Ultimate Essence, in its real nature, character and being. Its fundamental laws are Spiritual Laws, this being true even of the physical laws and principles operative in the World of Materiality which is its Cosmic Manifestation.

The World of Manifestation, in its Essence, is contained in the being of this Infinite and Eternal PresencePower; and this Infinite and Eternal PresencePower is immanent and present in each and every part and portion, object or activity, of that World of Manifestation. There is nowhere “outside” of the Infinite

PresencePower, for in its presence and in its power this Ultimate Reality abides in everything, everywhere, and in all time. All is in the ALL; and the ALL is in All-Things.

(7) YOU—your Real Self, your "I AM I"—are a centre of power, a focal point of expression and manifestation, in and of that Infinite and Eternal Spiritual Power. In the degree that you realize this, so will be the degree of your possible manifestation of Personal Power. In the degree that you realize this, so will be the degree of your possible individual contact with the Infinite Presence-Power, and of the opening, and freeing of your spiritual channels of communication with and from it. You may become "In Tune with the Infinite"—"In Unison with Infinity"—in this way. In this way, you may Contact the Infinite in consciousness. In the degree that you recognize and realize your actual essential identity with the Infinite and Eternal PresencePower, so will be the degree of your possible manifestation, expression and actualization of that Ultimate Reality which is the Source, Origin and Fount of Infinite Power—and which is the Infinite Self of which your "I AM I" is the focal point or centre of expression and manifestation.

In the volume of this series entitled "Spiritual Power," to which we have referred, we have transmitted to you the following Message of Truth as announced in principle by the great illumined spiritual teachers of the race, of all ages, all peoples, all lands, all creeds, which our students are requested to commit to memory and to make the essential and basic fact of their mental and spiritual lives. Hearken to this Message of Truth as announced by such high authorities:

THE MESSAGE OF TRUTH. "You, yourself, in your essential and real being, nature, and entity, are Spirit, and naught but Spirit—in and of SPIRIT; spiritual and not material. Materiality is your instrument of expression, the stuff created for your use and service in your expression of Life, Consciousness and Will: it is your servant, not your master; you condition, limit and form it, not it you, when you recognize and realize your real nature, and awaken to a perception of its real relation to you and you to it. The report of SPIRIT, received by its accredited individual centers of expression, and by them transmitted to you is this:

> "'In the degree that you perceive, recognize, and realize your essential identity with ME, the Supreme PresencePower, the Ultimate Reality, in that degree will you be able to manifest My Spiritual Power. I AM over and above you, under and beneath you, I surround you on all sides. I AM also within you, and you are in Me—from Me you proceed, and in Me you live and move and have

> your being. Seek Me by looking within your own being, and likewise by looking for Me in Infinity, for I abide both Within and Without your being. If, and when, you will adopt and live according to this Truth, then will you be able to manifest that Truth—in and by it alone are Freedom and Invincibility, and true and real Presence and Power, to be found, perceived, realized and manifested'."

In the above-stated Message of Truth will be found the essence of the esoteric teaching and inner doctrine of all of the world's great religions and most profound philosophies. In all religions there exist (1) the exoteric or outer teaching and doctrine intended for the great masses of persons who are unable to understand or to grasp the deep truths and doctrines—those who are not as yet ready for the full Truth, and who are "not as yet able to bear the Truth"; and (2) the esoteric or inner teaching and doctrine intended for those who have developed spiritual perception to an extent enabling them to grasp, understand and assimilate the full spirit of the Truth. In the sacred writings of all of these great religions will be found constant though carefullyguarded references to the existence of this dualaspect of teaching and doctrine.

The essence and substance of this Inner Doctrine, or Esoteric Teaching, is found to be practically and essentially the same in all of the great world religions and philosophies, notwithstanding the wide difference in the exoteric teaching and doctrines and in the "names and forms" employed therein. This essence and substance is found to be capable of expression in three brief general axioms, as follows:

I. Ultimate Reality, Truth, Being and Principle is One and One Only; in its essential and fundamental nature it is Spiritual and not Material: the One Ultimate Principle of Being is SPIRIT.

II. The soul or spirit of man is identical in nature and essence with the Infinite Spiritual Principle or Being: it is a spark from the Divine Flame, a Ray from the Divine Sun, or a Reflection of the Divine Presence. This undetached fragment from the Divine Life is immanent within the being of every human individual, though usually undetected by reason of being hidden and covered with the mass of finite, personal characteristics; but no matter how much hidden or covered over, it is always there, its light burning brightly though obscured from ordinary perception.

III. By Faith in the Infinite PresencePower, which abides Within and Without the individual soul, and by the Confident Expectation of its manifestation through the channels of individuality, the individual soul proceeds to clear away the obstructing debris of finite personality, with its mass of Doubt, Distrust, Disbelief and Unfaith, and to afford a clear passage of the spiritual light and power of the Indwelling PresencePower; by so doing it also opens the channels of contact with and inspiration from the Superimposing PresencePower of Infinity.

Pause a moment at this point, and consider carefully the above three axiomatic statements of the esoteric teaching and doctrine of all the great religions and philosophies. You will find that you have always known of these, though you have never clearly recognized them. If you have studied the great religions other than your own, you will now see that this teaching and doctrine is implicit in each and all of them. Piercing the surface of the exoteric teachings and doctrines of your own religion, you will find this teaching and doctrine expressed in them in veiled and guarded terms: now that your eyes have been opened to the Truth, you will find corroboration of these teachings in many hitherto perplexing and mystifying passages in your own Scriptures.

If, as is probable, you have been reared in some branch of the Christian Church, you will find in the words of the Master, and of that great teacher, Saint Paul, numerous corroborations of this Truth. If, instead, you are a Jew, you will find in the Hebrew Scriptures abundant testimony along the same lines—the ancient prophets of Israel knew and taught this Truth, as references to their writings will fully establish. Likewise, if you are a Hindu, a Buddhist, a Mohammedan, you will find in your Sacred Books a full corroboration of the above statement. As the ancient Oriental sages were wont to say: “The Truth is One, though men call it by many names, and express it by many different terms.”

Moreover, in all of the esoteric teaching and doctrine, so announced by the founders of the great religions and their successors, you will find that the Road to the Recognition, Realization and Manifestation of the Truth is always that of the Path of Faith. Even before Works, there is placed Faith. Before the manifestation, there must come the full realization; and before the full realization must come the full recognition and the perception, accompanied by the deep feeling of Faith. Before the believer may justly expect to reap, he must sow the seeds of Confident Expectation. Everywhere we find the repeated and constantly reiterated note of Faith, Faith, Faith! We are constantly admonished to have Faith, coupled with the promise that if Faith be had and maintained “all the rest shall be added unto you.”

In Jewish and Christian theology, Faith is “that mental act of man which places him in an acceptable relation to God.” In Mohammedanism, Faith in Allah is a prerequisite to knowledge of the Divine, and the bestowal of Divine aid. In Hinduism, Faith in Brahman is the Master Key. In Buddhism, Faith in

"The Law which makes for Good" is an absolute necessity to the seeker after Nirvana. Everywhere, Faith is held to be the first, and absolutely necessary step toward Attainment. If this be true concerning the exoteric teaching and doctrine, it is thrice true of the esoteric presentation of the Truth—for in the latter it takes on a mystic and occult significance. As an ancient mystic once said: "There is a White Magic in Faith which transcends all other forms or powers of Magic."

In the exoteric teachings and doctrine, Faith is advocated and demanded because of its claimed power to place man in close relationship with the Supreme Being, and to render possible a spiritual rapport or sympathetic accord with Divine Power. It is there held that the Supreme Being demands Faith as a prerequisite of the bestowal of favors and gifts. In the esoteric teaching and doctrine, however, while Faith is still more earnestly insisted upon as a prerequisite of Attainment, there is not this rather naive and primitive explanation: instead, Faith is explained as that act by means of which the individual soul enters into a fuller recognition and realization of its essential identity with, and contact with the Divine Principle, and thus is enabled to unfold and to manifest those divine powers which are inherent and latent within its nature. Faith, in the exoteric sense, is a "rapport," i. e., "sympathetic accord" relationship: in the esoteric, it is rather a "rapprochement," or "act of reapproach or comingtogether again after a separation," or "act or fact of again coming or being drawn near or together."

Even those not accepting the doctrine of the essential identity of the individual soul with the Universal Soul, and who occupy the agnostic position regarding this question, must be forced to admit as logically sound the argument that if the individual soul is potentially divine, then the act of earnest, positive Faith in its potentially divine nature and possibilities must serve to unfold into manifestation such powers. The esoteric doctrine, however, does not rest merely upon this undoubtedly logically sound premise or proposition—it bases its chief claim upon the fact that the soul which proceeds "as if this were so" soon begins to manifest its powers to such an extent that further doubt is impossible. Thus the proof or the esoteric teaching and doctrine is, at the last, a matter of actual personal experience. Cries the mystic: "Taste, only taste; taste, and you will know the virtue of the Wine!"

Faith in the Infinite, then, consists primarily of the firm, earnest, positive belief in the three axiomatic statements heretofore presented to you (or their equivalents which are found in the esoteric teachings of any and all of the various great religions or philosophies of the world). If this Faith be had and maintained, then it inevitably follows that Faith in the beneficent Good nature of the Cosmic Activities will arise. If the Ultimate Spiritual Principle is embodied in the individual soul, then it must be inclined to be "good" to that soul. Ultimate Reality must be "good" to itself, and if it recognizes the individual soul as a divine fragment of itself, then it must be "good" to that part of itself.

The esoteric teaching and doctrine, however, hold that this recognition of common identity of the Universal Soul and the individual soul is more or less a mutual process; they hold that the individual soul striving to enter into this consciousness of identity with the Divine—seeking its Greater Self—sets into operation certain powers of the Universal Soul which cause the latter to seek "rapprochement," or "reapproach or comingtogether," of the two apparently separated portions of the Divine Essence, i. e., the Macrocosm and the Microcosm. This being granted, it is easily seen that the act or mental attitude of Faith in the Infinite, and in one's essential relation to it, or essential identity with it, must operate in the direction of the "rapprochement," or "comingtogether-again," of the Universal Principle and its Particular Manifestation. Like the waterspout appearing on the high seas, the water from the ocean swirls around and rises to meet and to be united with the descending whirling mass of heavy vapor from the clouds.

Royce says: "We long for the Absolute only in so far as in us the Absolute also longs, and seeks, through our very temporal striving, the peace that is nowhere in Time, but only, and yet Absolutely, in Eternity." Evelyn Underwood says: "All mystical thinkers agree in thinking that there is a mutual attraction between the Spark of the Soul, the free divine germ in man, and the Fount from which it came forth. The homeward journey of man's spirit, then, is due to the push of a divine life within answering to the pull of a divine life without. It is a going of like to like, the fulfillment of a Cosmic necessity." Recejac says: "According to mysticism, the soul is led to the frontiers of the Absolute and is even given an impulsion to enter, but this is not enough. This movement of pure Freedom cannot succeed unless there is an equivalent movement within the Absolute itself."

Francis Thompson, in his mystic poem entitled "The Hound of Heaven," describes with a tremendous power, and often with an almost terrible intensity, the hunt of Reality for the unwilling individual Self. He pictures Reality as engaged in a remorseless, tireless quest—a seeking, following, trackingdown of the unwilling individual soul. He pictures the separated spirit as a "strange, piteous, futile thing" that flees from the pursuing Reality "down the nights and down the days." The individual spirit, not knowing its relation to and identity with the pursuing Absolute, rushes in a panic of terror away from its own Good. But, as Emerson says, "You cannot escape your own Good"; and, so the fleeing soul is captured at last. By Faith in the Infinite, however, the individual soul overcomes its terror of the Infinite, and, recognizing it as its Supreme Good, it turns and moves toward it. Such is the mystic conception of the effect and action of Faith in the Infinite.

Even those philosophers who view the Cosmos as an Infinite Process, operated by an Infinite Spiritual Law rather than by the Will of a Divine Being—even they, unreservedly and fully, likewise teach and preach the paramount value of Faith in the Infinite. Heraclitus, the ancient Greek philosopher who taught the doctrine of the Eternal Becoming; the Stoics with their doctrine of Cosmic Law and Order; and the ancient Buddhists with their doctrine of "The Law of Eternal Change";—all these taught as the highest wisdom the unquestioning Faith in "The Law." Everything, they said, is under Law, and proceeds according to Order. Wisdom consists in having absolute Faith in that Law, and in "falling in with" its action, movement and processes. "Faith in and obedience to the Law is the highest religion," said these thinkers; and they held that only through such could the individual reach the Mount of Attainment.

There are many practical philosophers of our own lands and age who, while more or less agnostic concerning the existence of a Divine Supreme Being, (at least of such conceived as a Person), nevertheless are in full agreement with the ancient philosophers just mentioned in the general conception that the Cosmos is governed by Infinite Law and proceeds according to Eternal Order—and this Law and Order they conceive to be Spiritual rather than Material.

Like Heraclitus, the Stoics, and the original Buddhists, the modern philosophers conceive it to be the highest wisdom on the part of man, as well as his manifest duty toward himself and the universe as well, to arouse and to manifest a firm, absolute, certain and unquestioning Faith in the existence and operation of the Infinite Law and the Eternal Order, and in the belief that it operates in the direction of Ultimate Good; and to endeavor to move along with the Cosmic current, to acquire and to maintain the Cosmic rhythm, to "beat time" and to "keep step" with the Cosmic Order—in short, to get and to keep "In Tune with the Infinite."

These thinkers, while very practical and pragmatic, nevertheless manifest toward this Infinite Law and Eternal Order a mental attitude of Faith and Confident Expectation which closely resembles the corresponding mental attitude of the devout religious believer. To them, as to him, Faith is the cardinal principle of their thought and action. They do not shrink from that extreme test of Pragmatism, viz., "Would you trust your life to it?" Instead, they trust not only their lives, but their welfare, their happiness, and all that is worth while in human existence, to the operation of that Law. They have found it to be the most practical form of philosophy—a philosophy that "works out" in actual life, and which surely “pays” in the end. This Pragmatic Philosophy, like most of the philosophies worthy of the name, and like all of the great religions, is based upon Faith and Confident Expectation. Like all other forms of earnest thought and belief, it has its roots in Intuition—and Intuition breathes the very spirit of Faith.

It is not our purpose, nor our duty, to direct you concerning your form of religious belief, or regarding your school of philosophy—these are matters entirely for the exercise of your own Reason with the cooperation of your Intuition. But we conceive it to be our duty, and it is certainly our purpose, here to advise you, with all the earnestness at our command, to cultivate the mental attitude of Faith, absolute and unquestioning Faith, in the presence and power of an Infinite and Eternal Ultimate Reality of a Spiritual Nature; and to cultivate an equally earnest and fervent Faith in the operation of the Law and Order manifested by that Ultimate Reality (call the latter what you will—God, Principle, Power, Truth, Law, or the Unknowable Reality). Following this, and dependent upon it, should be the Confident Expectation that this Infinite Law and Eternal Order will tend to operate in the direction of your ultimate Good, in the measure in which you have Faith in it and Confident Expectation concerning its ultimate beneficent results.

Even if you cannot perceive the merit of the philosophical reasoning which leads to this conclusion, even if you are devoid of the religious conviction which brings the similar report, you are justified in accepting such a conception as warranted by the Rule of Pragmatism which is expressed in the axiom: “That which works may be accepted as Practical Truth.” Lack of Faith in the Infinite Law and Eternal Order weakens you, and renders you less efficient—therefore such is a negative quality. Actual Distrust, Disbelief, Unfaith and Doubt are worse than mere negative qualities—they are positive and active in the wrong direction, and tend to reverse the movement, action and direction of the Cosmic Forces, producing that Shadow of Good which is called Evil.

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“Before beginning, and without an end,
   As space eternal and as surety sure,
Is fixed a Power divine which moves to Good,
   Only its Laws endure.

“It maketh and unmaketh, mending all;
   What it hath wrought is better than hath been;

Slow grows the splendid pattern that it plans
Its wistful hands between.

"It will not be condemned by any one;
Who thwarts it loses, and who serves it gains.
The hidden good it pays with peace and bliss,
The hidden ill with pains.

"Such is the Law which moves to Righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, and end of it
Is Peace and Consummation sweet. Obey!

"Ho! ye who suffer I know ye suffer from yourselves;
Naught else compels.
Within yourself deliverance must be sought;
Each man his prison makes.
Laugh and be glad; for there is liberty!"

*

Prentice Mulford, that eccentric genius who was really one of the great pioneers of the practical phase of the modern New Metaphysical Movement, although he is seldom given the credit to which he is really entitled in this particular field, once expressed very forcibly the spirit of the true teaching concerning Faith in the Infinite, in the following remarkable passage culled from one of his early books:

> "A Supreme Power and Wisdom govern the Universe. The Supreme Mind is measureless and pervades endless space. The Supreme Wisdom, Power and Intelligence are in everything that exists, from the atom to the planet. The Supreme Power has us in its charge, as it has the suns and endless systems of worlds in space. As we grow more to recognize this sublime and exhaustless wisdom, we shall learn more and more to demand that wisdom, draw it to ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting health, greater and greater power to enjoy all that exists, gradual transition into a higher state of being, and the development of powers which we do not now realize as belonging to us. Let us then daily demand Faith, for Faith is power to believe

> and power to see that all things are parts of the Infinite Spirit of God, that all things have Good or God in them, and that all things, when recognized by us as parts of God, must work for our good."

The following statement of the general basic principles of the modern New Thought movement was made several years ago by one of the writers of the present book. It is reproduced here because we think that it presents in concise form the essential spirit of the philosophy of that great modern school of thought just named, after the nonessential and debatable teachings of its various branches have been "ironed out."

> "I. There exists a great underlying Something or Somewhat that is beneficent and welldisposed toward you, and which tries to help, aid, and assist you whenever and wherever It can do so.
>
> "II. Faith and Confident Expectation regarding the beneficent power of that Something or Somewhat tends to open the channels of Its influence in your life; while Doubt, Unbelief, Distrust, and Fear, tend to dam up the channel of Its influence in your life, and to rob It of the power to help you.
>
> "III. To a great extent, at least, you determine your own life by the character of your thought; by the nature and character of your thoughts you furnish the pattern or mold which determines or modifies the efforts of the Something or Somewhat to aid you, either in the direction of producing desirable results, or else in bringing about undesirable results by reason of your damming up the source of your Good.
>
> "These three fundamental principles of New Thought—which is really the oldest kind of thought expressed in new forms—will serve you as the strongest kind of basic platform for practical New Thought demonstration. If you will stand firmly on this platform; make its teachings and principles a part of yourself; and strive to manifest its truth and facts in your own life; then you will be the very best kind of New Thoughtist, even though you may never have heard even a word of New Thought teaching, metaphysical speculation, or philosophical theorizing."

In that volume of this series entitled "Spiritual Power," especially in its concluding section entitled “Unison with Infinity,” you will find a far more extended reference to this particular phase of the general subject of Faith and Confident Expectation directed toward the Infinite. If you are interested in this special teaching, we feel justified in recommending to your attention the book just named.

The advanced students of the Esoteric Teaching contained in the Scriptures of all the great religions, as well as their inspired teachers, are aware that in “The Book of Psalms,” in our own Scriptures, are to be found several of the great masterpieces of the esoteric teachings concerning Faith Power—in them is given the essence of the Secret Doctrine concerning Faith in the Infinite. Chief among these are the TwentyThird Psalm, and the Ninetyfirst Psalm, respectively. So important are these two great esoteric poems—so filled with practical, helpful information are they—that we deem it advisable to reproduce them here that you may avail yourself of their virtue and power at this particular stage of this instruction. Accordingly, they are given on the next following two pages of this book.

The Psalm of Faith
(Psalm XXIII)

> “The Lord is my shepherd; I shall not want. He maketh me to lie down in the green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.”
> dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, and therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.”

The Psalm of Security
(Psalm XCI)

> “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most high, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt read upon the lion and the adder: the young lion and the dragon shalt thou trample under feet. Because he hath seth his love upon me, and therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation.

The teachers and students of the Inner Teachings, the Ancient Wisdom, the Secret Doctrine, are also aware of the esoteric spiritual significance of the lines of the wellknown hymn, “Lead Kindly Light,” written by Newman in a period of spiritual stress. Few who read or sing this hymn realize its esoteric spirit and meaning—none but “those who know” perceive and recognize that which dwells under the surface of those wonderful words and lines; but it is a matter of common notice and comment that even many persons who are outside of the fold of the Church find great inspiration, help, courage and practical aid from that wonderful hymn.

We feel that we may close this part of our instruction no more fitly than by quoting the lines of that magnificent verse: we trust that you may be able to plunge beneath its surface and discover “in the deep places” the spirit of that great Chant of Faith Power.

great Chant of Faith Power.

The Chant of Faith Power
(“Lead Kindly Light”)

“Lead kindly light, amid the encircling gloom;
   Lead thou me on.
The night is dark, and I am far from home;
   Lead thou me on.
Keep thou my feet; I do not ask to see
The distant scene; one step enough for me,
Lead thou me on.”

*

Carry with you ever the spirit of the ancient aphorism of the wise sage, which we have already quoted for your benefit in the pages of this book, and which adorns its titlepage:

“Faith is the White Magic of Power.”

FINIS

Volume V
WILL POWER

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"I have brought myself by long mediation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence itself upon its fulfillment."

—Disraeli

I

WILL POWER

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OF ALL the varied manifestations of Power proceeding from that POWER which the best human thought perceives to be the source and origin of all the Power in the Universe, that manifestation which we know as Will Power seems to be the most fundamental, the most elemental, the most universal. It is seen by philosophers to constitute the very kernel or heart of all phases and forms of Personal Power. Many, indeed, have held that in Will Power abides the ultimate principle of the Universe—and that all forms of Power, Force and Energy, at the last, must be thought of in terms of Will Power.

Whatever may be the ultimate facts of the Universe, there can be no dispute concerning the dominating position occupied by Will Power in the life and being of the individual man. When you undertake the task of selfanalysis, you will find your Will at the very centre of your being—so close to the “I AM I” or Ego, that it is most difficult to disentangle it from your Real Self.

Your sensations, your passions, your emotions, your tastes and your talents are found to be under the control of your trained Will. You may set them aside from yourself and analyze them, correct them, improve them; but the Will lies closer to yourself—you cannot set it apart from yourself as you can the other mental states. It is neither sensation nor emotion—though it may dominate both. It is always subjective and active, abiding and operating from the very citadel of your being.

Emotion and Thought may lie deep in your being—but Will lies still deeper. Emotion and Thought are objective to the Will, and may be influenced and directed by it. You are conscious of your sensations and of your emotions as merely incidental to your existence. But you are directly conscious of your Will, just as you are conscious of your selfexistence. You can modify your other mental states, but you cannot modify your Will in the same way; the Will is your sole instrument of modification and it cannot be turned back on itself. The office of the Will is that of Action; and in its activities it directs and orders, commands and regulates the other mental states. In fact, the Will acts chiefly through and by means of its control and direction of your other mental states.

Will Power may be developed and trained, of course—otherwise this book would have no purpose and intent. But it is not to be developed and trained as are the other mental states or powers—for these are modified by the action of the Will upon them. Unlike theirs, its development consists rather of the unfolding into fuller expression of a fundamental power which already exists—the transformation of latent and static Will into active and dynamic Will. This form of "development" is defined as "the act of freeing from that which envelopes." Its training, likewise, is different. Instead of its being trained by a higher mental faculty or power, the Will itself proceeds to improve, deepen, widen and strengthen the channels through which its currents flow. We, therefore, employ the term, "the development and training of the Will," only in this sense.

Will Culture really is the process of providing the Will with the appropriate mental instruments for its fuller expression and manifestation, and of encouraging it to employ them. The Will always is there, abiding in full power. It is your part to supply it with the proper incentives to action; and to furnish it with the channels of habit and use through which it may flow freely. Strange to say, you must employ the powers of Will itself in order to provide these requisites for its own fuller expression. At the last, the Will itself must "will" to provide itself with the instruments of Willing. The Will must will to will; and to will into being the instruments of its future willing. But the Will always is content to do these things when properly aroused.

We need not labor to convince you that it is desirable for you to possess developed and trained Will Power. You know from your own experience and observation that to have "a strong will" is to be a strong individual—one who is regarded with respect. You know also that to have a "weak will" is to be a weak individual—one to be pitied, if not indeed to be scorned. You may, however, have fallen into the error of supposing that the possessors of the "strong will" are individuals especially favored and blessed by Nature, or by the powers above Nature. You may be among those who regard Strength of Will as akin to height, complexion, or similar personal characteristics which have been bestowed upon certain individuals without any effort on their part, and to which no other individuals may hope to attain if they have not been born with them.

If you have fallen into this error, now is the time for you to rid yourself of it. Thoughtful psychologists take an entirely different view of the case. While recognizing the fact that to some individuals the manifestation of Will Power is easier at the beginning—that it "comes more natural" to some than to others, those who have made a careful study of this subject know that it is equally true that each and every individual has within himself a bountiful supply of latent Will Power which he may develop and train to a marvelous degree if he will employ the proper scientific methods. In fact, experience has proved that many of the individuals who have thus acquired a high degree of Will Power are able to manifest it more consistently and more habitually than many of those who were "born to it" but who have not learned how to apply it effectively.

It is true that in order to develop and train your Will Power you will need to arouse and apply a certain degree of Will itself—you will also find that your Will Power once set into operation in this direction will rise to the occasion, and that your supply of such power will prove to be equal to your demands upon it. One may start with even a far less degree of Will Power than that possessed by the average man, and then proceed step by step in an everincreasing ratio of attainment and development until the heights are reached. Accompanying the very application of Will Power to the task of developing itself by special training, there is a correlated arousing of its latent energies; the employment of Will Power in this effort tends to strengthen and energize its power of manifestation in other directions.

We ask you to take careful notice of this peculiar situation. Will Power may be developed and trained only by Will Power. Will Power is required to develop and to train Will Power. Will Power is selfdeveloped and selftrained. Will Power applies its energies to itself, and by means of this it tends to perfect and improve itself. The other mental faculties and powers find it necessary to call on Will Power to perfect them; but Will Power requires no outside aid, and can obtain none—it must ever fall back upon its own inherent powers when it wishes to develop or improve itself. If you had no Will Power, you would never be able to develop any—since you would have nothing else with which to develop it. But, fortunately, you have Will to start with, though it may exist merely in a latent or dormant state. "Will Power is your heritage, and it will be at your service if you demand it.

When you employ Will Power to develop Will Power, you not only build a mental path over which the Will thereafter travels, but you also actually strengthen and develop the Will itself by the very task of building such paths or roads. In creating the tools for the use of the Will, you also render the Will itself stronger, better and more efficient. Here we have a striking illustration of the old Biblical statement that "To him who hath shall be given." The more persistent and the longer continued the efforts of your Will to develop and train your Will Power, the stronger will your Will become by reason of the energies expended in the effort. By employing Will Power in the task, you will actually gain Will Power as the result. This is a very significant fact, and one which you should always bear in mind. The more of Will you give, the more of Will you have—this is the way of the Will!

Here at the very beginning, you should realize that there is no royal road to the development and training of Will Power. There is no magic charm which when worn will transform the weakwilled individual into the strongwilled one. There is no miraculous drug, concealed in an attractive capsule, which needs but to be swallowed by one in order to render himself a veritable Sampson of Will Power, or a Napoleon of Will. There is no magician's wand which when waved over the individual may transform him in the twinkling of an eye into the man with the Will of the Titan. Those who have dreamed of such a miraculous and magic process of transformation may as well realize these facts, right here at the beginning.

But equally true is it that the wonderful results which many have dreamed of securing by some kind of miraculous or magic power are possible of attainment by you, provided that you will apply yourself to the task in the right spirit and with a firm determination to succeed. You may obtain the highest success in this direction, but you must work for it just as you must work for anything else worth while in life. Just as you may develop yourself physically by exercise along the lines of scientific physical culture, so you may develop your Will Power by scientific methods and exercises. This, indeed, is the only way. Will Power may be obtained in no other way. But, on the other hand, the reward will far more than repay you for your efforts; moreover, once you have taken the first few steps, you will find that your interest will increase, and you will be encouraged by the many little indications of the actual development of Will Power which will make themselves manifest even from the start.

We would here call your attention to another important and interesting fact concerning the task of the development and training of Will Power. While the discipline and exercise of the task entails some degree of selfsacrifice in the direction of setting aside certain minor courses of action which may have a strong basis of habit, you will find yourself more than compensated for the loss by the pleasure which comes from the consciousness of the unfoldment of new powers within yourself. The new interests will soon supplant the old ones, and the joy of possession will overbalance the price of denial.

In this connection, we would impress upon you the fact that no intelligent application of Will Power is a loss—such is always a gain. In every intelligent exercise or application of the Will you are making an investment in Will Power —you are making a deposit in the Bank of Will, and this bank pays at attractive rate of interest. We know of no better investment for you. Your expenditures are transformed into savings stored up as a reserve fund drawing good interest. This surely should prove an attractive proposition for you.

We take it that you have already developed at least the average degree of Will Power. The fact that you have undertaken the study of this book is evidence that you have, developed at least some degree of "the Will to Will"—that you know what a valuable thing Will Power is, and that you desire to possess and manifest still more of it. We are proceeding upon such assumption, even when we may seem to be giving instruction designed for those of a lesser degree of attainment. Do not make the mistake of passing over any of the simple and elementary phases of our instruction merely because you may think that you have passed beyond that stage, and have outgrown the need for such instruction. The rule is this: That which will make a weak Will strong, will make a strong Will stronger. Even the most elementary method or exercise may be employed profitably by those of giant Will Power, particularly where the strength has not been effectively trained or efficiently directed.

If you are seeking by the methods of this book to direct the efforts of some weakerwilled friend or relation, we would say to you that you are on the right road. There are no exceptions to the rule that Will Power is capable of development and training in the case of any individual. While there is Will, there is hope. There is latent Will in everyone—even in the weakestwilled person. Moreover, those who are suffering from a diseased Will, or from a discouraged Will, may feel certain that the right effort will raise them from their unfortunate condition. There lives no man to whom the benefit of Will Culture is denied. There is no man so weak, so old, so burdened with a long series of Willfailures, to whom it may not be said truthfully that “The Gate of Hope is still open to you; enter into your own kingdom of Awakened Will!”

Now, right here at the beginning of our instruction, we shall ask you to recall an experience of your youth—if you have ever lived in the country, you will understand the principle involved therein. We allude to the process whereby the good old pump on the farm was “set agoing” by means of the process of “priming” it, i. e., of pouring into the pump a pailful of water in order to set into operation the internal mechanism whereby the working of the pumphandle brought up to the spout a free and full supply of water. Now, then, here at this point we are going to ask you to “prime” your good pump of Will Power, in order to “set it agoing.” Later, you will find some good suggestions concerning that which you should pour into the pump of Will Power in the process of “priming” it. Pour these in, and before long you will feel the thrill of the mounting Will Power—the Will to Will.

Priming the Pump of Will Power

I. Begin by realizing just how much you really want to attain strong and effective Will Power. Let the feelings of your subconscious mentality rise to the surface of your consciousness. You will discover that you have some very strong feelings on the subject—give to these feelings the full possession of your mind feelings on the subject—give to these feelings the full possession of your mind. Let the desire for Will Power permeate your whole being. Do not rest satisfied until you want Will Power as the drowning man wants air, as the starving man wants food, as the thirsting man wants water, as the wild creature wants its mate, as the mother creature wants its young. Before you can get anything you must "want it hard enough."

II. Picture yourself in imagination as already possessed of strong Will Power. See yourself, in mental pictures, as manifesting the actions of the man of giant Will. See yourself as the man of invincible determination—of the purpose once fixed, and then victory or death. See yourself as the man possessed of that strong and indefatigable Will which treads down difficulties and dangers as the boy treads down the frozen snow in winter. See yourself as possessed of that settled purpose which demands fulfillment, and which will not be denied. See yourself as possessed of that passionate and unwearied Will which performs that which seems impossible to the eyes of the cold and feeble. See yourself as the man who will not yield to the casualties of life, but who forces them to yield to him; and who compels circumstances to serve his purposes and designs, though they had at first seemed determined to frustrate them. See yourself as possessed of that Spirit of Will, that firm, decisive spirit, which clears a space around you, and leaves you room and freedom for action. Memorize and ponder over the following lines from Ella Wheeler Wilcox:

> "There is no chance, no destiny, no fate,
> Can circumvent, or hinder, or control
> The firm resolve of a determined soul.
> Gifts count for nothing, Will alone is great;
> All things give way before it soon or late.
> What obstacles can stay the mighty force
> Of the seaseeking river in its course.
> Or cause the ascending orb of day to wait?
> Each wellborn soul must win what it deserves.
> Let the fools prate of luck. The fortunate
> Is he whose earnest purpose never swerves,
> Whose slightest action, or inaction,
> Serves the one great aim. Why, even Death itself
> Stands still and waits an hour sometimes
> For such a Will."

III. Next, carefully consider the question of whether or not you are ready and willing to pay the price of effort, exercise and training necessary for the attainment of strong Will Power. Proceed honestly in this matter; do not try to deceive yourself. Weigh carefully the advantages which will accrue to you as the result of your attainment of the qualities and powers seen in the mental picture which you have just considered. Against these balance the degree of work, time, attention, and the general mental discipline which you must perform as the price of your attainment. Balance the “goods” against the “price,” and decide whether or not you will get full value for your money.

You must settle this question once and for all, right here at the beginning—you must not carry it over into the later stages of this instruction, there to plague and torment you. If you find that you are not willing to pay the price, all well and good—in such case close this book and dismiss the subject from your mind: leave it for some more courageous and determined soul. But if, as we anticipate, you decide that “the game is worth the candle,” and “the goods are cheap at the price,” then close the contract with yourself, and proceed as follows:

Having fully “made up your mind,” you should proceed to enter into the task of Will Development with Full Determination and Resolute Purpose. You must manifest not a mere passive or lukewarm resolve, but a real, redblooded, virile resolution, which your manhood compels you to fulfill. You must Will to Will in this matter. You must throw the whole force of your being into the task of this Purposeful Determination. You must be prepared to act now in the manner in which you pictured yourself acting a few moments ago. You must burn your bridges behind you, and must enter upon the road from which their is no retreat.

Take as your battlecry, “I Can, I Will; I Dare, I Do!” Carry its inspiration with you. In your hours of struggle, effort, and battle against the forces of lethargy, apathy, inertia, and the tendency to “side track” the decision, sound this note insistently and persistently. In your hours of discouragement, in which the tempter whispers in your ear, “What’s the use?” set the vibrations of the battle-cry into motion. And, finally, in your hours of triumph, in which you enjoy your achievement with that keen pleasure that comes only to him who has overcome obstacles by sheer persistence, determination and Will, let this be your vibrant note of Victory!

Sound this note over and over again, until its vibrations energize every atom and cell of your being. Let its rhythm awaken the thrill of Will Power within you—until the “I Can, I Will; I Dare, I Do!” sounds from the very centre of your being. Sound it over and over again, until you are fully conscious that its vibrations have begun, and that the whole mighty structure of your being is quivering and thrilling, throbbing and beating, with the rhythmic vibration of the energy of your Persistent Determination—the Spirit of your awakened Will to Will.

This, then, is the water of suggestive idea and mental imagery, of Definite Course and Determined Purpose, which you are pouring into your Pump of Will so as to "'prime" it and to "set it agoing"—and "set it agoing" it surely will!

II
THE NATURE OF WILL

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PSYCHOLOGY FINDS itself confronted by a paradox when it undertakes the consideration of the Will. While it is able to indicate clearly the several stages of the activity of Will, and also to point out positively the methods whereby the Will may be developed and trained, yet when it seeks to indicate the essential nature of Will it finds itself baffled at every turn and, in the end, is compelled to content itself with explaining the Will by a recital of its activities.

The Will is elusive. When we think that we have pinned it down for an examination of its essential nature, we find that we have merely laid hold of one of its manifold phases of activity; the Will in itself remains free from our confining instruments, defying us to fasten it down even by a satisfactory definition. Compared with the knowledge we have of the fundamental nature of the emotions, the reason, the memory and the imagination, our knowledge of the essential nature of Will is very unsatisfactory. Yet, at the same time, we know that we have a Will and that we will; and, moreover, we know how to train our Will and how to develop and unfold its power.

We have but to attempt to define the Will, even with the aid of the best dictionaries, in order to realize how far beyond all possible definitions of it is our intuitive and direct knowledge of its presence, its powers, its activities. Turning to the dictionaries, we find that Will is defined as: “The power of the mind which enables a person to choose between two courses of action; also, the actual exercise of the power of choice”; and, in a secondary meaning, “strong wish or inclination; desire or conative feeling.” The dictionaries further inform us that “the power of choice” is the distinctive attribute of Will, and that the exercise of that power is more properly called “volition.”

Now, this definition is not in accord with the fuller conception of the term “Will” which most of us entertain; moreover, it is not in full accord with the teaching of the best modern psychology. Most of us, when we employ the term “Will,” have in mind the exercise of the strong purposeful, determined power of the Ego or “I AM I.” We know that within ourselves is a strong dynamic force, which when applied with a set and determined purpose is capable of acting with tremendous force, overcoming obstacles, breaking barriers, and sweeping away opposition. Moreover, the best modern psychology informs us that Will always is concerned with Action; and that without Action there is no completed process of Will.

In the present book we shall consider Will as being essentially concerned with Action; and as being most characteristically manifested in the mental states which we know as “Purpose” and “Determination,” respectively. All the other phases of Will we shall regard as being merely incidental to this phase of Purposeful Determination, and as contributing to such phase. By following this course, we believe we shall be emphasizing the practical aspect of Will Power, and that we shall be keeping the inquiry and instruction in the channel promising the greatest benefit to you in the accomplishment of your ends and aims, your ambitions and your hopes.

The term, “Purpose,” seems to express satisfactorily this understanding and conception of Will. It is defined as: “The view, aim, design, intention, determination, resolution or will to accomplish or reach some particular object.” Another definition is: “That which a person sets before himself as the object to be gained or accomplished; the end or aim which one has in view in any plan, measure or exertion; that which one intends to do, hence his intention, design, plan or project.” Employed as a verb, the term, “Purpose,” is defined as: “To intend, to design, to determine or resolve on anything as an end or object to be gained or accomplished.” The term, “Determination,” in this particular meaning, is defined as: “Strength or firmness of mind; firm resolve or resolution; and absolute direction to a certain end.”

In the mental state of Purposeful Determination, and in its resultant action, we have at least a “working principle” of the phase of Will Power with which we are vitally concerned in this book. We shall consider and apply the principles of the other phases of Will toward the end of the accomplishment of this “Purposeful Determination” phase of Will Power. We ask you to fix this principle in your mind, and to keep it in view throughout the entire course of this inquiry and instruction. Memorize the term—“Purposeful Determination.”

We have thought it well to present to you at this point a brief and general synopsis of the Five Stages of Will—the stages which each and every process of Will manifests as it unfolds into active expression. The more clearly you understand the processes of Will; the more clearly will you be able to Will. These Five Stages of Will are as follows: (1) Feeling and Emotion; (2) Desire and Impulse; (3) Deliberation and Consideration; (4) Determination and Decision (5) Voluntary Expression and Action. Here follows a brief description of each of the above-stated Five Stages of Will.

(1) THE STAGE OF FEELING AND EMOTION . Feeling is defined as: “The simple agreeable or disagreeable side of any mental state.” Emotion is the complex of

Feeling. Feeling is the indispensable element of all emotional states. While Feeling, in itself, is not to be regarded as a phase or aspect of Perfected Will, yet it is true that Feeling is one of the "raw materials" of Will Action. Or, stating it in another form, all Willactivities have their roots embedded in the soil of Feeling and Emotion. This fact is not generally recognized by the average person, but it is one which every one is forced to admit when he analyzes and examines his Willprocesses. In the category of Feeling and Emotion we, of course, include the moral and religious feelings and emotions, as well as each and every other form or forms of Feeling and Emotion.

It has well been said that "The phenomena of the world have value to us only in so far as they affect our feelings." The importance of this is recognized when we realize that all Willactivities proceed from Desire, and that Desire is but the active aspect or phase of Feeling. We "will" to do only what we desire to do; and we desire to do only what our feelings report as comfortable, satisfying and contenting, rather than the opposite. If an object or subject fails to arouse interest and agreeable feelings—if it thus possesses no interest or attraction for us—then we experience no Desire or Impulse to have or to do anything concerning the attainment of that object or subject. If we have no aversion or repulsion (also phases of feeling) concerning a subject or object, then we experience no Desire or Impulse to avoid or escape, or to get rid of or away from, that subject or object. Without agreeable or disagreeable feelings or interest concerning any particular thing, we have no Desire or Impulse to act in any way concerning or relating to that thing—it has no Willvalue for us in such case.

If Feeling and Emotion were eliminated from our mental being, then all things alike would prove absolutely uninteresting to us. In such case, in the familiar phrase, all things would "look alike to us"—we should not "want" any of them, nor should we "want to" take any action toward attaining any of them; likewise, we should not "dislike" any of them nor should we "want to" take any action in the direction of escaping, avoiding or getting away from anything whatsoever. In such case, our Will would be so absolutely passive and inert that it might as well be nonexistent.

(2) THE STAGE OF DESIRE AND IMPULSE . The essential active element of Desire and Impulse is that which in psychology is called "Conation," which is defined as: "That element of consciousness which shows itself in tendencies, impulses, desires and acts of volition; it is essentially a mental state of unrest, and it manifests whenever a mental state tends by its nature to develop into something else."

Desire is defined as: "A conative tendency toward that which promises emotional satisfaction and content, or else away from that which threatens emotional dissatisfaction and discontent." Desire has for its object the satisfaction of some form of pleasurable feeling, or the escape from some form of painful feeling. This pleasurable feeling, or painful feeling, however, may be concerned with either (a) immediate, or (b) remote events; likewise, such events may concern either (c) the individual himself, or (d) others in whom he is interested and to whom he is related by the bonds of affection or sympathy. No matter how complex may be the feelings arousing the conative impulses of Desire, their ultimate analysis will show that the basic feeling is that inspired by some promised pleasure or some threatened pain, immediate or remote, direct or indirect, deemed likely to be experienced by the individual.

Desire is the connecting link between Feeling and Will. On one side it is blended with Feeling, on the other side it blends into Will. It depends for existence upon Feeling; it depends for expression upon Will. Desire always manifests by a more or less definite "want" or "want to"; this accompanied by a peculiar feeling of tension or strain, known as Impulse. The stronger the Desire, the stronger is this tension or strain of Impulse—this conative urge toward Action.

Feeling and Emotion inspiring Desire may manifest on the open plane of consciousness; or, again, they may abide more or less concealed in the recesses of the subconscious mentality; or, again, they may exist in the guise of habit. But wherever they exist or abide, or in whatever form or guise they present themselves, they are always Feeling and Emotion in the stage of transformation into the conative energy of Desire, and striving to escape and find release in Voluntary Action of the Will.

(3) THE STAGE OF DELIBERATION AND CONSIDERATION . Deliberation is: "The act of deliberating or weighing in the mind." In this stage you find yourself confronted with several alternative courses of action, or else with the question "to do or not to do" some particular thing. In each and every instance of Deliberation, however, you will find that each alternative course of action will involve certain phases of Desire, i. e., certain tendencies to attain or to secure something promising emotional satisfaction and content, or else to escape from and to avoid something threatening emotional dissatisfaction and discontent.

These alternative appeals of Desire to Will present conflicting emotional attractions or repulsions, or both; these you weigh one against the other—one set against the other—until finally you strike the balance of Decision. In such cases, you will find yourself (figuratively speaking) tasting these several dishes of emotional food, noting the agreeable or disagreeable qualities of each, and endeavoring to decide which promises the greater degree of emotional satisfaction or dissatisfaction, content or discontent.

The fact that in this process of Deliberation you call upon reason, memory, imagination and other mental powers or faculties, to assist you in your Decision, must not cause you to overlook the allimportant part played in it by Desire. You will find that in the end you have decided upon the course of action which promises you the greatest emotional content and comfort, and the least emotional dissatisfaction and discomfort. You have employed Reason, and its assistant faculties and powers, merely to enable you to discover which of the alternatives possesses the greater promise of ultimate and permanent emotional value along the lines of content and comfort. Your "reasons" governing your Decision concerning Will-Action are always found to be based upon motives of this particular kind.

(4) THE STAGE OF DETERMINATION AND DECISION . Determination (in this usage) is: "The act of terminating or bringing to an end; the state of Decision." In this stage, the processes of Deliberation, or the "weighing of motives" is brought to an end, and "the mind is made up." The old school of psychology held this to be the last and final act of Will—its characteristic act. This, indeed, would be true if we could accept the old definition of Will as "the faculty which chooses or makes choice"; but under the later conceptions and definitions of Will, in which it is perceived that Will is essentially concerned with Action, we see the necessity of pursuing our inquiry further.

There is a marked difference between the usage of merely "making up your mind," or of even "deciding to act"; and that of the actual performance of the associated action which you have decided to perform. Many a time you have "made up your mind," and have "decided to act," only later to fail to act or to carry out your decision. This distinction is illustrated by William James' familiar story of the man "making up his mind" and "deciding" to get out of bed on a cold morning when the alarm clock sounded—frequently he finds it necessary to "make up his mind" and to "decide" several times before he finally expresses the thought in action.

In this inquiry and instruction, accordingly, we have taken cognizance of that further phase of Determination which is defined as, "Strength and firmness of mind; firm resolve or resolution; absolute direction to a certain end." In this phase of the Stage of Determination, you reach the process of Purposeful Determination—here the Stage of Determination blends into that of Voluntary Action, and becomes one with it.

(5) THE STAGE OF VOLUNTARY EXPRESSION AND ACTION . Voluntary Action is defined as: "The process of acting and moving by Will Power." This is the final stage of the Will. It is Will in full flower. It is toward this end that Will has been struggling and striving, which effort has given activity to all of the processes of

the preceding stages or phases of Will. Voluntary Action is the very spirit of Will. Without the manifestation of Voluntary Action, the Will process is practically incomplete.

Determination is the Decision to Will, or, in its more active phases, the resolve or resolution, the Purposeful Determination to Will; or, in still more intense manifestation, even the Will to Will, itself. But in Voluntary Action we have what has been called "Will willing itself in action, and manifesting itself as Will." Here the trigger of the Will has been pulled by the "I AM I." Here the spring of Action has been released. Here the Will drives itself into action—sets itself to work. Here the Will not only "wills to will," but also actually "wills" itself into full manifestation and expression. Here we have the real Will—Will expressing its purpose, its determination, and its full power and inner nature.

This is the phase of Will that so eludes our definition and formal terms, because we have no terms, other than those of Will itself, with which to define it. In the previous phases or stages we could employ the terms of Feeling, Desire or Reason in striving to indicate the nature of the processes of such stages or phases; but here we have nothing else with which to compare Will—for there is nothing else of its kind. Will is unique—sui generis—alone in its class—in a class by itself. You cannot hope to apprehend intellectually its essential nature; but you can and do know it, and experience it within yourself, as the closest instrument, implement and power of the "I AM I," the Ego, the Self!

EXPRESSION AND INHIBITION . There are two general phases or forms of Voluntary Action with which you must become acquainted. The first phase or form is that of Expression: here the Will-Action proceeds in the direction of the actual expression and manifestation of the mental states animating and inspiring the Will. The second phase or form is that of Inhibition: here the Will-Action proceeds in the direction of checking, restraining, keeping back or inhibiting the expression of certain insistent but objectionable mental states seeking to inspire the Will to action; here the effort is exerted in response to the stronger, opposing mental states which have won in the Will Conflict during the stage of Deliberation and Decision. In Inhibition, the Will is employed for the purpose of binding, locking up and restraining the activity of the defeated set of Desires which repeatedly present themselves in an attempt to reverse the former Decision of the Will.

Many regard the phase of Expression as the characteristic activity of Voluntary Action; and from one point of view this is correct. But you should never lose sight of the fact that the man who can and will manifest the phase of Inhibition, when necessity arises, and wisdom dictates such course, is none the less the man of giant Will Power. In fact, the man of the strong Will usually accomplishes his great results of Expression only after he has manifested Inhibition in the direction of refraining from acting upon many very strong Impulses and Desires which are opposed to his “top values” of Will. In many cases, indeed, one employs in Inhibition a degree of Will Power not less than that required in the processes of Expression. It often is quite as hard “not to do a thing,” as it is to “do a thing.”

The man of Purposeful Determination and Will Power achieves his distinction very largely by reason of the fact that he is able to hold before his mental vision one Ideal, or set of Ideals—one set of Prime Motives—one set Purpose—one Top Value—and then resolutely and determinedly, even ruthlessly, to thrust from his region of Will all conflicting and opposing tendencies and desires, inclinations and impulses, urges and cravings. In order to manifest into action the One Great Ideal, such a man finds it necessary to inhibit and to restrain a host of lesser ideas, desires, inclinations, urges and cravings. In order to accomplish some One Great Thing, you will often find it necessary not to do many other things which conflict with and oppose that One Great Thing”.

In the exercises which form a part of this instruction, you will be asked to manifest this phase of Inhibition by Will Power. By doing so; you will make progress in the attainment of the Giant Will. This not necessarily because of any special demerit or evil in the inhibited desires and actions, but simply and solely because by reason of such deliberate and determined action of the Will you may develop Willmuscle, and may learn how to hold fast the fiery steeds of Desire which are pulling your chariot of Will.

The steeds of Desire serve well their rightful purposes when they are held well in hand; but, unrestrained, they frequently run away, and end by overturning the chariot and perhaps destroying the driver. Their training consists of alternative stimulation and Inhibition, deliberately and determinedly devised and executed. The purpose of the training is that, through actual practice and exercise, the fiber of your Will shall be made strong and firm, tough and tenacious. By training your Desirenature to submit to the control of the Will intelligently applied; and by training your Will to control intelligently your Desirenature; you not only develop the art of efficient Voluntary Action, but also train the Desirenature to exert to the full its wonderful powers, or else to withhold its forces when the object of the Purposeful Determination is best served by such restraint

Expression and Inhibition are the two great levers of your machinery of Will. Acquire the art of employing each efficiently and effectively, under the guidance and direction of your Reason, and in the service of your Prime Motives, your Top Values, your Great Ideals.

III

CONATIVE WILL

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IN YOUR task of developing and training your Will Power you must carefully acquaint yourself with each and every one of the several stages or phases of Will, to the end that you may master each particular phase in turn. In order to acquire complete control over your processes of Willing, you must master each of the phases of the general activity involved in them. You must attack the subject in detail, conquering each of the phases or divisions in turn. When you have made this conquest of the several divisions or phases, you will find that you have made a conquest of the whole.

If you have failed heretofore to attain the conquest of Will Power, you will probably find that your failure has resulted from the fact that you have made the mistake of attempting a frontal attack upon the opposing army—directing your attack upon its strongest point where it is able to bring to bear upon you the maximum of its defensive strength. Such attempts usually result in defeat. The true general attacks the flanks of the enemy, cutting off his bases of supply, and then defeating him in detail. This method of attack is the plan which in this book we shall advise you to follow. We will teach you how to gain control of the bases of supplies, and then how to attack one flank after another until you have gained the control and mastery of the entire organized forces of Will Power. Having accomplished this, you may then press these captured forces into your own service; causing them to fight for you instead of against you.

You should begin your attack upon that wing of the army of Will which may be called the general phase of Conative Will. In this category we include the Feeling and Desire phases of Will which have been indicated in the preceding section of this book.

Conation is defined as: “That element of our mental states which shows itself in tendencies, impulses, desires and acts of volition. Conation essentially is Unrest. It exists when and so far as an existing mental state tends by its nature to develop into something else.” Conation manifests itself in an attempt, an endeavor, a striving to attain something of which the idea or mental image exists in consciousness or subconsciousness. A typical instance is that effort of the memory to recall a name which has escaped recollection for the moment. It is, on the mental plane, akin to that which on the physical plane is manifested as muscular strain arising from contraction of the muscles, plus a feeling of pleasantness or unpleasantness, as the case may be.

A leading reference work says: “Conation is common to desire, yearning, longing, craving, wishing and willing; indeed to all states of consciousness which have an inherent tendency to pass beyond themselves. In desire, consciousness endeavors to pass from the want of an object to the possession thereof; or, if an unpleasantly toned idea enters consciousness—say the idea of an embarrassing situation—a conation arises, and consciousness makes a forcible effort to eject the unpleasant idea.”

Conation is that mental state in which the Feeling element of Desire tends to transform itself into the element of Will—where it transforms the “I want” or “I want to” into “I do.” It follows the rule of Desire which causes the movement toward the object or condition promising the greater emotional satisfaction and content, and away from the object, or condition threatening the greater emotional dissatisfaction and discontent. Will arises from Affection; Affection arises from Emotion and Feeling. Affection says, “I like”; Desire says, “I want,” or “I want to”; and Will says, “I do.” In order to understand Conative Will, you must first understand and control the Feelings, Emotions, and Affections from which Conative Will springs.

Very few persons realize that Feeling, Emotion, Affection and Desire are really phases of Will. Psychology, however, informs us that the Conative Will is the supply department of the army of Will Power; that it is the branch of the Will Power organization which supplies the active branches of the service with the material with which they work, and without which they cannot manifest activity. It is very important for you to realize this fact fully, since you must begin your work of developing and training the Will by acquiring control over the processes of the Feelings, Emotions, Affections and Desires which go to make up that which is called Conative Will.

You are familiar with the praise accorded to “the strong Will,” but very likely you are not quite so familiar with the fact that under the surface of that valuable mental quality and power there must always exist a strong, ardent, insistent and persistent Desire. Without strong, ardent, insistent Desire, even the strongest Will will fail to be called into action. Well has it been said that “Desire is the Flame, the heat of which generates the Steam of Will.” The men of the “strong will” are almost always found to be men of strong Desire. What is called “Aspiration” and “Ambition” is really merely a special form of strong Desire, given definite form and direction by Idea. Likewise, all forms of religious or spiritual craving, or moral aspirations, are forms of Desire.

Nearly everyone believes that he has Desire well developed within his being, but, as a matter of fact, very few persons have even begun to realize just what Desire really is. The great masses of persons believe Desire to be merely the faint, colorless “wanting,” or the equally gentle and mild “wishing” which represents the extent of their development of Conative Will. They usually have not even the most remote idea of what it means, or “feels like,” to be filled with that eager, longing, craving, ravenous Desire which expresses itself in an insistent demand for the desired object or condition, and not in a mere “wishing” for it, or perhaps even “longing” for it.

Such persons have no conception or experience of what it is to “want” a thing as fiercely, insistently, persistently, ardently, overwhelmingly, and vitally as the drowning man wants a breath of air; as the shipwrecked or desertlost man wants a drink of water; as the famished man wants food; as the fierce, wild creature wants its mate; as the mother wants the welfare of her young. Until they know by actual experience what it “feels like” to “want” in this way, they do not know what Desire really is. You will note that we repeatedly employ the above illustration of Insistent Desire in this instruction. We do so purposely, that its repetition will stamp it indelibly upon your mind.

But those individuals of the race who have accomplished great things—those great masters of circumstance, those great directors of fate, along all lines of human life and endeavor—men like Caesar, Napoleon, and other men like them in less prominent places in life—these men know full well what it means to experience this fierce, elemental thirst of Desire; and their strong Will Power has been aroused into action, and maintained in persistent and determined action, by the elemental force thus set into manifestation and expression.

Such men and women act upon the principle that “You may have anything you want, provided that you want it hard enough,” and they begin by “wanting it hard enough.” The failure of many persons is originally caused by their lack of the power to “want things hard enough.” When you learn to “want a thing hard enough,” you will have taken the second great step on the Path of Attainment which is mounted by the energy of Will Power: the first step is that of “knowing just what you want” Definite Ideals and Insistent Desire—these, with Will, are the prerequisites of Persistent Determination.

Desire supplies the “motives” for all action of the Will. Without these motives the Will would not proceed to action at all, in any direction whatsoever. If you had no Desire concerning a particular thing, then you would not manifest Willactivity toward or away from that particular thing. In such case, you would remain perfectly neutral and passive in your attitude toward that thing. This holds good concerning your mental attitude and action toward or away from anything, or everything.

The general rule concerning the effect and influence of Desire upon Will-activity is as follows: You always act in the direction which at that particular moment of consciousness seems to promise the greatest degree of emotional satisfaction and content, or which threatens the least degree of emotional dissatisfaction or discontent—the promise or threat being either direct or indirect, immediate or remote in time and place.

This rule holds good even when you act to relinquish an immediate or present good in favor of a future or remote good; also when you relinquish a present good because of the fear of some unpleasant remote or future consequence of the action. In all cases you will find that your actions are based upon the rule that one always seeks that which will bring him pleasure, or get rid of pain, immediate or remote, for oneself or for others to whom he is bound by ties of sympathy or affection. This pleasure or pain may be on the planes of physical, mental, moral, or spiritual emotional feeling, respectively—the principle applies to all planes of emotional activity and manifestation.

The technical rule of psychology concerning Will Action is as follows: “The Will proceeds to action along the lines of the strongest motives present and active, in thought and in feeling, at the moment of the action.” In considering this rule, you must always remember that the “motive” always is to be found in Feeling, Emotion, or Affection, raised to the conative plane of Desire; this being more or less influenced and directed by Reason. Reason, Intellect, Memory and Imagination, however, serve merely as the directors and aids to the Desire element of Will in such cases. At the last, they are seen but to serve to point out the road over which the strongest Desires may travel most efficiently and successfully, and whereby undesirable consequences may be avoided—they indicate merely the “how,” and the direction, whereby the Desire may be most effectively and fully satisfied.

The realization of this absolute but comparatively little known rule concerning Will Action brings us to some startling logical conclusions when we seek to reason out the matter to its end. We then see that our highest and most unselfish, as well as our lowest and most selfish actions are performed under this same rule. You must not for a moment fall into the error of identifying Desire with merely the unworthy examples of that mental state; on the contrary, the very highest aims, aspirations, ambitions and striving toward high ideals are likewise in the category of Desire. Anything that we wish to do, want to do, or strive to do—high or low, egoistic or altruistic, moral or immoral, social or unsocial, commendable or reprehensible, material or spiritual—all these are forms of Desire based upon Feeling, Emotion, Affection. The highest morality is that based upon the strong Feeling, Emotion, Affection and Desire to live a moral life, which satisfies and contents the spirit; rather than upon Fear, or the mere wish to be wellregarded by other persons and to meet with popular approval.

But, here, you must not fall into the error or fallacy of believing that man is a mere automaton moved hither and thither by Desire, or as a mere helpless slave of Desire. While it is true that you act by and through your Will; and that Desire is the "motive" of Willactivity; it likewise is true that by the introduction of Ideas and Ideals even Desire is given form and direction—strength and power toward a definite end. By means of the scientific introduction of Ideas and Ideals you may give to any form, phase, aspect or mode of Desire and Feeling a degree of strength and power which it did not possess previously.

In such cases your Will wills that Desire shall be in accordance with Will; it wills that it shall be supplied with the right kind of Desire Power which is required in order to call into activity the needed degree of Will Power. The untrained Will is like a stream flowing through a channel dug for it by others; the trained Will, on the contrary, first digs its own channel and then flows through its selfimposed, selflimited banks and walls—it is selflimited, and, at the last, self-directed.

Keen reasoners, at this point, sometimes object that even in such cases Will is moved by Desire in some form or degree. Such reasoners hold that all that the Will accomplishes in such cases is to master one set of feelings and desires in favor of a higher and more dominant set. This is close reasoning; it is logically correct and has never been successfully contraverted. But, even so, the principle of the control of Desire by the Will remains undisturbed, so far as is concerned its pragmatic and practical application.

While you may never expect to escape the influence of Desire, even in your highest willactivities, yet you may stand upon the high position of the Dominant Will, and from that position may control, stimulate, weaken, encourage or depress the power of the lower forms of Desire and Feeling. In fact, when you reach the heights of Will Power, you will find that the element of Desire seems almost to blend into the essential element of Will itself—almost to become identical with it. In such cases, you will be forced to the conscious conviction that here, at the last, you have ceased merely to "desire to will," and instead have reached the point where you are able to "will to will."

Be the metaphysical theory whatever it may, the fact remains that to him who has climbed the Heights of Will there sooner or later comes this supreme report of consciousness of the Freedom of the Ultimate Will. But such heights are reached only by those individuals who have paid the price of attainment—who have persistently climbed the steep mountain paths of Will Power, and have at last reached the clear space at the top. Such experiences are unknown to the great masses of the people. The average person is practically the slave of his Desire—usually of his cruder and most primitive ones; he does not understand even the first principles of the Mastery of Desire by the Dominant Will. The great mass of persons are Will Slaves—there are but few real Will Masters.

Here, in a nutshell, is the distinction between the Will Slave and the Will Master: The average person is moved to Willactivity by the forces of Feeling, Affection and Desire—the strongest Desiremotive always winning the day. Those who have arrived at a scientific understanding of the subject, however, know that while it is true that the strongest Desire always wins the battle, nevertheless, it is equally true that the strength of Feeling, Affection and Desire is directly proportionate to the strength of the Ideas or Ideals animating it. Consequently, by the skilful employment of Attention (itself one of the principal weapons of Will) in the direction of holding in consciousness a certain set of Ideas or Ideals, one may cause these Ideas or Ideals to energize the set of feelings and desires associated with them, and at the same time to weaken the opposite set of feelings and desires.

By the control of the Attention, the “I AM I,” through the Will, is able to control Feeling and Desire, to make them act as his servants, and thus to attain to the mastery of Will. By the scientific employment of Ideas and Ideals, through the Attention, you may control, direct, and master the activities of the Conative Will. But, as we have said, the average person has not even the faintest glimmering of this truth—and, as a consequence, such person remains throughout his life a Will Slave instead of becoming a Will Master.

It is an axiom of psychology that: “The degree of force, energy, will, determination, persistence, and continuous application manifested by an individual in his aspirations, ambitions, aims, performances, actions and work is determined primarily by the degree of his desire for the attainment of his objects—his degree of ‘want’ and ‘want to’ concerning those objects.” This is the more technical statement of the principle embodied in the aphorism which has been previously quoted to you, i. e., “Desire is the Flame that produces the Steam of Will”; the logical inference being that when you wish to produce and use the Steam of Will you must first supply the full Flame of Desire.

In that book of this series entitled “Desire Power” we have considered in close detail the subject of Desire in its relation to other forms and phases of Personal Power, including the phase of Will Power. In it we have drawn upon familiar human experience, and upon the facts of natural history concerning animallife, for the purpose of illustrating the nature and character of Desire regarded as the motive power of Willactivity, *etc.* The following paragraph, marked by quotation marks, reproduced from the pages of the book referred to, follows the presentation of those illustrations. We advise you to study carefully the principle announced therein, and to commit to memory the spirit of those principles, as expressed in the Master Formula of Attainment, as follows: “You may have anything you want, provided that you (1) know exactly what you want. (2) want it hard enough, (3) confidently expect to obtain it. (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

> “We have called your attention to the above examples and illustrations of the force of strongly aroused elemental emotions and desires, not alone to point out to you how strong such feelings, emotions and desires become under the appropriate circumstances and conditions, but also to bring you to a realization of the existence within all living things of a latent emotional strength and power which is capable of being aroused into strenuous activity under the proper stimulus, and directed toward certain definite ends and purposes indicated by that stimulus. That this strength and power is aroused by, and flows out toward, the particular forms of stimulus above indicated is a matter of common knowledge. But that it may be aroused to equal strength, power and intensity by other forms of stimulus (such stimulus having been deliberately placed before it by the individual) is not known to the many; only the few have learned this secret.”

The method, above referred to, whereby the latent Desire Power may be aroused and stimulated by the presentation to it of the stimulus of suggestive and inciting ideas and mental pictures, is based Upon the following psychological principle: “Desire is aroused and flows forth toward things represented by suggestive ideas and mental pictures; the stronger and clearer the suggestive idea or mental picture, the stronger and more insistent is the aroused desire, all else being equal.” The knowledge of and the application of this principle renders you the Master of Desire instead of the Slave of Desire—the latter condition and state being that of the great multitude of persons who have not learned the secret of the Mastery of Desire.

The following quotation from Professor Halleck will serve to illustrate the principle involved in the process of the employment of the power of Attention in the direction of presenting to Desire the stimulus of suggestive ideas and mental images in order to more fully arouse and to further strengthen the feeling and conative tendency. Halleck says: “The first step in the development of the Will lies in the exercise of Attention. There is a sense of effort in voluntary Attention. Ideas grow in distinctness and in motor power as we attend to them. If we take two ideas of the same intensity and centre the Attention upon one, we shall notice how much it grows in power. Take the sensations from two aches in the body and fix Attention upon those of one of them. That idea will grow in motor power until we may act in a direction supposed to relieve that special pain, while the other is comparatively neglected. If we, at the start, want several things in about an equal degree, whether a bicycle, a typewriter, or a cyclopedia, we shall end by wanting that the most on which our Attention has been most strongly centered. The bicycle idea may thus gain more motor power than either of the two other; or, if we keep thinking how useful a cyclopedia would be, action may tend in that direction.

> “We may state as a law the fact that the will determines which motive shall become the strongest, by determining which ideas shall occupy the field of consciousness. Every idea which becomes an object of desire is a motive. It is true that the will tends to go out in the direction of the greatest motive, that is, toward the object which seems most desirable; but the will, through voluntary attention, puts energy into a motive idea and thus makes it strong. It is impossible to centre the Attention long upon an idea, without developing positive or negative interest (attraction or repulsion). Thus does the will develop motives. *
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> “We have seen that emotion and desire arise in the presence of ideas, and that the will has influence in detaining or banishing a given idea. If one idea is kept before the mind, a desire and strong motive may gather around that idea. If another idea is called in, the power of the first will decline. The more Macbeth and his wife held before themselves the idea of the fame and power which the throne would confer upon them, the stronger became the desire to kill the king, until it finally grew too strong to be mastered. They were, however, responsible for nursing the desire; had they resolutely thought of something else, the desire would have been weakened.”

The “suggestive ideas and mental pictures” which we have urged you to employ in order to arouse and heighten the vigor and power of Desire are as follows: suggestive ideas and mental pictures serving to awaken deeper and stronger Feeling and Emotion concerning the object of your Desire, and tending toward awakening a stronger degree of Affection for that object, which, as a consequence, heightens the Flame of Desire and thus produces a greater pressure consequence, heightens the Flame of Desire and thus produces a greater pressure of the Steam of Will. These suggestive ideas and mental pictures should “tempt the appetite” of the Desire by presenting to it pictures and suggestions of the satisfaction and content, pleasure and joy, which will follow the achievements or attainment of the objects of the Desire.

This principle is elaborated in that book of this series, entitled “Desire Power,” in which are also given suggestions and methods designed to aid the working out of the principle.

IV
DELIBERATIVE WILL

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YOU ARE now asked to consider that phase of Will Power known as the Stage of Deliberative Will. Deliberation is defined as, “The act of deliberating or weighing in the mind.” In the stage of Deliberation you weigh with more or less care the general or special alternative courses of action presenting themselves to the Will. Each of the alternative courses possesses certain points of attraction, and also certain points of repulsion.

The attractive points arise from the promise of emotional satisfaction and content; the points of repulsion arise from the threat of emotional dissatisfaction and discontent. These opposing points are to be balanced one against the other, to the end that the Stage of Determination and the resulting Stage of Voluntary Action may be reached, and the processes of Will thereby completed.

You probably have been accustomed to regard the process of Deliberation as one concerned solely with intellectual activity. You probably have imagined that when you deliberate concerning alternative courses of action you approach the matter in the spirit of cold reasoning, and that your decision is made wholly from the standpoint of logical judgment. But, as a matter of fact, the part played by your Intellect and Reason in the deliberation concerning actions, and in the judgments resulting from this, usually is merely the part of the searcher after facts relating to (1) the direction and means whereby the greatest emotional satisfaction and content may be secured; and (2) the probable results of the action along the lines of either of the two alternative courses—the said results always being measured by their probable effect upon your state of emotional satisfaction and content.

In short, your Reason is employed to search the records of experience in order to discover and uncover the association’s and relations of each of the two alternative courses of action, to the end that you may have the fullest possible information concerning the probable ultimate emotional value of each action; and also to discover and recommend to the Will the most effective methods whereby you may apply either of the alternative courses of action if such be accepted.

It is true that in the case of persons of trained intellectual powers, of wide experience, wellstocked memory, and active constructive imagination, the intellectual faculties play a far more important part in the processes of Deliberation and Decision than in the cases in which these processes are performed by persons lacking those mental qualifications and this extended experience.

Reason performs valuable services in the direction of holding up to the Will the probable results of given alternative courses of action, that the Will may more clearly determine the actual emotional value of those courses. It also renders valuable service to the Will in the matter of discovering, uncovering, inventing and creating methods whereby the "good" of the Will may best be realized and expressed. In this, and in similar ways, it provides the Will with positive and negative motives for choice and action, and thus throws additional weight into the alternative courses upon which Deliberation is being had.

Reason serves Will in this way by placing its forces of memory, imagination and association of ideas at the disposal of Will. It also aids Will in the direction of furnishing it with the fullest possible information concerning the alternative courses of action under consideration—by "telling it all about them" to the best of its ability. This is of the greatest value in the process of Deliberation, and very often determines the Decision.

A course of action "clearly and definitely known" has a very great advantage as a candidate for Will-Action over one not so known. Reason proceeds to aid Will in this way with a machinelike coldness, provided that Emotion be kept from interfering with the work. Reason has nothing to gain but the satisfaction of its own nature in thought—Reason is very coldblooded, and tends to proceed with the appalling inexorableness of a machine. It is unfeeling and unmoral—it proceeds logically from premise to conclusion without regard to emotional or moral values.

But, at the last, Reason acting as an aid to Will always is found to be operating merely in the direction of discovering facts concerning the probable emotional value of courses of action under consideration; or else to be planning and deciding upon the most effective methods of expressing and manifesting those Desires, or Ideas and Ideals connected with Desires, which have been accepted by the Will as containing the promise of emotional value. In short, Reason in such cases is concerned merely with the task of uncovering, or in directing the effective expression of, certain courses of action possessing emotional value. This emotional value is always determined by the greater degree of promised emotional satisfaction and content, or the least degree of threatened emotional dissatisfaction and discontent.

You should note here, however, the following distinction: The emotional element is directly involved only in Deliberation and Decision concerning the advisability of performing certain actions or courses of action. It is involved in this way in all questions of “to do or not to do,” and to all questions of “which of these two courses of action shall I choose?” It is not involved in this way in cases of purely intellectual effort, or processes of logical reasoning, as, for instance, in the working out of problems of formal logic or mathematics. Neither is it directly involved in cases in which Reason is called upon to decide and determine which of certain ideas, plans, methods or courses of procedure will best serve to accomplish certain definite ends and aims. In cases of the latter class the Deliberation and Decision concerning the advisability of undertaking certain tasks, or courses of action, have been previously performed along the lines of comparative emotional value; and all that now remains to be deliberated and decided is “how” best to carry out and execute the designs already adopted, and in what way may best be accomplished the ends already accepted as being emotionally advantageous.

The rule, however, applies invariably to all cases in which you experience the conflicting pulls or pushes of “I want to do this, in one way; while in another way I do not want to do it”; or in cases in which you say to yourself, “This seems to be what I want, or to lead to what I want; but I fear that it may bring about complications or related results which I do not want”; or where you say to yourself, “I want to do this, and I want to do that; but I do not know which I want to do more than the other.” In such cases the conflict really is a Desire Conflict, or an Emotional Conflict, and not a direct Intellectual Conflict at all.

You may feel inclined to resent this statement, and probably may even indignantly deny its truth—many persons feel this way when first this fact is presented to them; for most of us like to think that we decide every question of conduct and action from the standpoint of pure logic and cold reason—but we do not do so at all in cases such as we have just mentioned. If you cannot see the truth of this statement, and are inclined to dispute it, you would do well to submit it to the following test of your own reason and experience, and settle it at once and for all; for unless it is settled in your mind you may not be able to enter fully into the spirit of certain points of our instruction which are based upon this particular psychological principle.

Here is the test of reason and experience—apply it to yourself, honestly and in the scientific spirit, and answer it in the same way. Ask yourself the following questions: “What are the true reasons governing my decisions concerning alternative courses of action and conduct, or of refraining from any certain action or course of conduct, in which the element of feeling, emotion, affection or desire is involved? Do I, or do I not, consider and decide the question of ‘shall

I, or shall I not,’ or ‘which shall I do or choose?’ from the standpoint and with the motive of securing the greatest emotional satisfaction and content, or the least emotional dissatisfaction and discontent—the greatest pleasure or the least pain?”

In answering these questions, you should bear in mind that the pleasure and pain may be immediate and remote, and may be concerned directly with your own personal experience or that of others in whom you are interested or to whom you are connected by the bonds of sympathy or affection; all of these forms of emotional satisfaction and content, or emotional dissatisfaction and discontent, come under the general rule.

A careful selfanalysis, and a frank, honest report based thereupon, is certain to bring to you the conviction that your deliberations and decisions in cases of this kind, concerning your actions or courses of conduct, invariably are conducted and made upon this basis of the greatest emotional value. The “reasons” for your actions and courses of conduct are never divorced from your Feelings, Affections and Desires. In fact, in the absence of Feeling, Affection and Desire there could not and would not be any “reasons” at all for your actions or courses of conduct. The only “reason”—the only “cause” and “because”—of your actions, or of your choice of actions, or of your acting at all, is the “reason,” the “cause,” and the “because” arising from the promise of emotional satisfaction and content, or the threat of the opposite results—the probable emotional value, in short, passed upon to some extent by Reason.

Sometimes it is difficult to trace back the path to the determining Feeling, Affection or Desire of an action or course of conduct, so remote or so complex such may be at times; but the influence of the Feeling, the Affection or the Desire is always there, animating and inspiring the action or course of conduct—for, otherwise, there would and could be no “reason,” “cause,” or “because” at all for your conduct or action, and, consequently, no answer to the question, “why,” asked concerning such action or conduct. In this connection you should remember that we include Habit (resulting from antecedent actions based upon emotional content) among the emotional motives; you know that it is more comfortable to act according to habit than contrary thereto, and “comfortable” implies Feeling and Desire.

Before Conative Will is transformed into Active Will there must occur a greater or less degree of mental activity in the Stage of Deliberation. Conative Will becomes transformed into Active Will only in response to some idea or object calling it forth into expression and manifestation. There are usually several alternative ideas or objects presented to the Will for decision and choice—or at least there is the alternative of “to do or not to do.” Here, Deliberative Will, assisted by Intellect, weighs and appraises these conflicting alternatives;

Will, assisted by intellect, weighs and appraises these conflicting alternatives: the process of Deliberation may be extended over a considerable period of time, or else it may be almost instantaneous—but it is always performed.

Pleasure and pain, agreeable or disagreeable mental states, are the precedents of all definite activities of Will. Action is found always to proceed toward the most agreeable, and away from the most disagreeable mental state. The Will is always interested—never disinterested—in its actions. It always moves to gain some end—to acquire something which to it seems “good.”

Life is largely a matter of securing the agreeable and escaping the disagreeable. But it must not be forgotten that by the shifting of the mental point of view our emotional feelings often change from the agreeable to the disagreeable, and vice versa—sometimes there is a violent shifting from one pole to the other of our emotional nature. Such changes arise from the discovery of new attributes in the objects and ideas presenting themselves for Deliberation, Decision and Determination. Thus, while Feeling, Affection and Desire are the motives for all Will actions, the other mental faculties play an important part by presenting to them the ideas and mental images which tend to influence and direct the emotional faculties, and thus have an important influence on Will itself.

Finding Your Definite Purposes

We shall now illustrate to you the process of Deliberative Will by an appeal to your own personal experience. While doing this you will also be obtaining some practical exercise along the lines of efficient Deliberative Will work and activity. In the following illustrations and examples, the particular principles under consideration will be brought out; and at the same time you will take several important steps in the direction of actual practice and training of your Will Power. Instead of illustrating the principles in question by introducing abstract and impersonal examples or instances, we shall employ illustrations and examples from your own personal experiences, so that in examining these illustrative examples you will at the same time be actually exercising the mental faculties which furnish them.

Begin by asking yourself the following question: “For what purpose do I wish to develop and train my Will Power, and to manifest it in action? In what direction do I wish to apply and employ it when I have acquired it? What is the chief end which I seek to accomplish and to attain through the possession and manifestation of developed and trained Will Power?”

Upon your answers to these questions must depend the character of the special instruction and information to be obtained by you from the study of this book. Think well over these questions—ponder them carefully and answer them fully, frankly and honestly to yourself. You will do well to commit your answers to writing for future reference; to “think with pencil and paper” is a very helpful method and one advised in this course of instruction. The following suggestions and advice should materially aid you in this task of discovering and uncovering your Definite Purposes toward the attainment and achievement of which you seek to develop and train your Will Power.

If you are like most persons who undertake this task of determination of their Definite Purposes, which they seek to attain and achieve by means of their Will Power, you will find yourself perplexed to furnish the correct answers to the questions just propounded to you, and which you are expected to answer as fully as possible. You, like many others, probably have not as yet “found yourself” in this important matter. That is to say, you have not as yet discovered and uncovered your Definite Purposes in Life. If this be so, then this instruction has reached you at the right time, because, until you discover and uncover your Definite Purposes, you cannot expect to employ efficiently even that degree of Will Power which you have already developed, not to speak of that additional degree which you hope to attain.

Most persons in this stage (and this probably includes yourself) find themselves filled with merely a vague and general—though perhaps quite strong—inclination and tendency to push forward into action, thereby to attain and achieve that which will be “good” to them and for them. They feel the general outward pressure of Conative Will, but they do not as yet know in just what direction to exert that inner power. This condition is all right so far as it goes—but it does not go far enough. The sense of Will Power is there, but Will Power without Definite Purpose is inefficient and useless. There is needed here a strong, definite, positive, purposive direction for the Conative Will. We shall now present to you the methods whereby this needed element may be supplied.

DOMINANT DESIRES . In the first place, you should discover your Dominant Desires, i. e., the strongest and most insistent Desires which abide within your mental and emotional being. It is no easy matter to discover and uncover your Dominant Desires without some instruction concerning the process. You will find that your mental and emotional being is filled with a multitude of desires, great and small, transient and permanent, many of which oppose and interfere with others. There is required of you a determined and careful weighing and measuring of your Desires, the element of depth and width, as well as of weight, being taken into the calculation. There must be a weeding of the Desire garden, a cutting away of the dead wood of the tree of Desire; a test of strength and vitality between opposing sets of Desires, resulting in the Survival of the Fittest.

In that book of this series entitled “Desire Power” we have gone into detail and into an extended consideration of this process of the discovery of the Dominant Desires, to which you are referred if you are especially interested in the subject—the detailed and extended consideration of this special feature cannot be repeated in this book, and is confined to that book dealing with the special subject of Desire Power. The following condensed synopsis, however, will serve to give you the essence and substance of the general principle involved:

(1) The regions of the mind are explored for the purpose of bringing to light the various feelings, emotions, affections, longings and desires which compose your emotional nature. These, as they are brought to light, are carefully noted on a written list. (2) Then begins the process of elimination as follows: (a) the weaker and less insistent desires, and those plainly of a transient, passing nature, are struck from the list, leaving there only the stronger and more permanent ones; (b) the list is then again carefully scrutinized—those desires which

“stand out” by reason of their superior power are retained, the remainder being eliminated; (c) the process is continued along these lines of critical selection, until further elimination is deemed inadvisable for fear of “cutting away live wood.” (3) Then the surviving desires are arranged into classes, and these classes are subjected to competition with each other, the stronger and more permanent being retained, while the weaker and less permanent are discarded. (4) Then the surviving sets of desires are compared carefully for the purpose of discovering antagonism and opposition, i. e., the qualities of contradiction which render coordination and harmonious cooperation impossible, and which tend to pull the Will in two opposite directions and thus to bring it to a standstill or “dead center.” (5) The opposing and contradictory sets of qualities must be pitted in competition against each other, for one or the other must be discarded from the field of the Will. Each must be viewed from every possible mental and emotional angle, and subjected to the most rigid tests. The final result will reveal the stronger of each opposing and contradictory sets of qualities—those which have won in “the struggle for existence,” and which represent the “survival of the fittest.”

The survivors in this process of selection and elimination will represent the strongest and most deeply rooted desires of the individual, and will constitute his Dominant Desires. These Dominant Desires represent his strongest and most enduring Affections, based upon his most vigorous, hardy and sturdy Feelings, and rising to the stage of Conative Will in the form of Insistent Desire. They represent that which one “wants hard enough”—wants so insistently as to render him willing to “pay the price of its attainment.”

ENERGIZING IDEAS . But Desire is not the only element involved in Deliberative Will. In fact, it may be said that every great department of mental activity is involved therein. The presence of Ideas and Ideals is necessary in the process of Deliberation. Action is influenced by representative ideas of objects and things of the outside world. Each clear and strong idea opens a path to possible action, and, therefore, constitutes an element of the deliberative process. Memory and Imagination are also called into play with great effect in the processes of Deliberative Will.

Professor Halleck says: “The greater variety of ideas a man has, the more numerous are the courses of action open to him. If an intelligent physician has an idea of twentyfive different methods of treating rheumatism, he may vary his treatment accordingly, and may succeed where a less skilled doctor would fail. If a business man has a dozen ideas to fit a given emergency, he may act in any one of these directions; if he has but one idea, he can act but in one direction. Idea must proceed to open a path for intelligent action. Before Columbus sailed, he had an idea of land beyond the seas. Even a plumber must have an idea of how to make a short cut for his pipe, before he can do it.”

The same well-known teacher said: “Deliberation is a process of both intellect and will; of intellect to represent ideas and compare them, and of will to hold the ideas before the attention or to dismiss them and make room for others. In the deliberative process, the whole man makes himself felt; all his past experiences count. In impulsive action, the momentary state triumphs. * Let us take a rational human action and see how much deliberation may be involved in it. I wish to leave the city during the heated term. Before I act, I not only have the desire to go, but I must know where to go. I find out the location, the merits and the defects of a number of summer resorts. Then I proceed to deliberate. A has surf bathing; B is on a mountain and has fine tonic air; C is near by and some of my friends are going there, but the mosquitoes are annoying and will not allow one to take a walk with any comfort; D has fine air and no mosquitoes, but the place is too fashionable and too much given to dress; E suits for all reasons, save that it is too expensive: F would answer but it is too far off. I then take into my deliberations the possibility of staying all summer in the city. Three hot days come. The nights are so warm that one cannot sleep. I then continue my deliberations about the summer resorts. Will is necessarily present in its most important aspect in every act of deliberation. I balance one idea against another. By will power I turn my attention undivided upon one idea; then I dismiss it, and turn my attention to another. I consider the surf bathing of A, the mountain air of B, the annoyance at C, the fashion at D, the expense at E, the distance to F.”

The intellectual faculties are called into play in the processes of Deliberative Will in the way pictured in the above illustration concerning the matter of choice of summer resorts. It produces from the region of Imagination and Memory many facts bearing upon each of the alternative courses of action. It brings up the associated and related facts which add to or detract from the merits of the alternative. It also serves to expose the false nature of some of the alternative courses of action, and to add to the validity of others. It acts in the direction of choosing and adapting means to given ends, and it establishes the logical relation of cause and effect between different things. Before one can “know what he wants,” he must understand the true nature of the alternative wants—he must know the relations and consequences, the associations and the results, of particular courses of action.

The person who wishes to know intelligently “just what he wants,” and just what course of general action will bring to him the greatest ultimate content and satisfaction, must employ his reasoning faculties in addition to exploring his emotional nature. He must use head as well as heart. He must learn how to observe and examine things, how to obtain correct perceptions, how to form logical judgments, how to use his powers of imagination and memory in the task. As Halleck has said: “In the deliberative process, the whole man makes himself felt.”

The subject of Deliberative Will blends into and harmonizes with that of Determinative Will in many particulars. Determination is the final step or stage of Deliberation, and, at the same time, the first step or stage of Voluntary Action. With this fact in mind, let us now proceed to the consideration of Determinative Will, to which subject the following section of this book is devoted

V
DETERMINATIVE WILL

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THE STAGE of Determination is the fourth stage of the Willprocess. Determination is defined as follows: “(1) The act of terminating or bringing to an end; the state of Decision; also (2) Strength and firmness of mind; firm resolve or resolution and absolute direction to a certain end.”

The first definition indicates the termination or ending of the process of Deliberation—the decision resulting from the process of Deliberation. The second definition indicates the beginning of a new process, i. e., the process of impulsion toward voluntary action, and the direction of that impulse. In the following consideration of Determinative Will you will see that both of these stages are manifested by Will passing through the Stage of Determination.

You must remember, here, that in studying this subject you are employing a method which may be stated as “Finding Your Definite Purposes,” and which is represented by the effort to answer the following questions which you have propounded to yourself:

> “For what purpose do I wish to develop and train my Will Power, and to manifest it in action? In what direction do I wish to apply and employ it when I have acquired it? What is the chief end which I seek to accomplish and to attain through the possession of developed and trained Will Power?”

You have subjected these questions to the test of the Deliberative Will, and are now presenting them to the Determinative Will for decision, and for subsequent positive action upon that decision. The process of Deliberation cannot be arrived at at the present time in absence of sufficient evidence to warrant an intelligent conclusion.

Professor Halleck illustrates the act of Decision following his Deliberation concerning the summer resort (previously quoted), as follows: “With reference to the summer resort, deliberation does not end the voluntary process; the act of will is yet incomplete. Some thing more is necessary than (1) a desire to go, and (2) deliberation about a large number of resorts. My next voluntary step is to choose among the many resorts concerning which I have been deliberating, and to decide to go to one. G satisfies my reason, for the place has sailing and fishing, good walks, few mosquitoes and moderate charges. I then cut short the deliberation and decide to go to G. Decision is a termination of the process of deliberation.”

The illustration just quoted, however, ends with the performance of the first stage or phase of Determinative Will, i. e., the stage in which the Deliberation is brought to an end, and the Decision made; here the individual says: “I have decided to go to G; I shall go to G.” He has “made up his mind” to go to G—but he has not as yet actually set into operation the Willmachinery of action upon that decision. He must also come to the point in which he can and will truthfully say: “I have now the definite purpose of going to G; I intend to go there, and I now begin to exert my Will Power to that end.” This last represents the second phase or stage of Determinative Will.

In consideration of this particular phase of the activities of the Will, we find present the typical examples of the distinction between the strong, healthy Will, on the one hand, and the weak, flabby Will, on the other hand. The individuals composing the first class make up their minds firmly and positively, and then release their impulsive and directive powers toward the related Will-Action. The individuals composing the second class, on the contrary, find it most difficult (1) to make up their minds; (2) to keep their minds made up; and (3) to exert their impulsive and directive powers into manifestation and action.

The decision which terminates the process of Deliberation is distinctly an act of Will, and the sense of voluntary strain and effort is clearly perceptible in the process. Many find Decision to be the hardest part of the whole voluntary process. Such persons frequently find it almost impossible to make up their minds—to decide and determine their course of action; they have a decided tendency to allow others to make up their minds for them.

Another large class is composed of persons who are in the habit of making up their minds in a flash, without due deliberation or exercise of judgment; such persons frequently find themselves in trouble as the result of their hasty judgments, and often are required to expend considerable time and energy in their endeavors to rectify matters or to escape from the consequences of their ill-considered decisions. The course of the wise person lies in the direction of escaping these two undesirable extremes, and in maintaining the Golden Mean between them.

Many persons who recognize in themselves the tendency to waver in making decisions, and to escape so far as possible the real act of Decision and Determination, have vainly sought the cure for their trouble in the conventional advice and platitudinous instruction concerning the use of the Will in such cases.

These persons have felt intuitively that there must be some scientific method, based upon sound psychological principles, which would enable them to overcome their handicap, and serve to establish a new habit of making decisions and determinations. Such intuition is well grounded in fact, for such a method does exist and will accomplish its object; in the following several pages we shall present it to your attention.

In most cases in which it is found difficult to arrive at a Decision following the process of Deliberation, the trouble will be discovered to lie in the fact that the emotionalintellectual value of the conflicting alternatives are too nearly alike to admit of an easy decision.

When the full emotionalintellectual value of the alternatives is clearly perceived, then the Decision is easy in most cases, for the weight is clearly on one side. In most cases the choice is made almost automatically. It is axiomatic that the choice between the alternatives is quick and easy in the direct degree that their respective values are clearly and definitely known.

In some cases, however, even the process of careful Deliberation fails to reveal a preponderance of weight on either side; and the discovery of new attributes has served merely to raise both of the alternative courses to a higher plane of interest, without bestowing upon either a greater proportionate weight. In such cases, the person is like the donkey who starved to death because he was unable to decide between two equally attractive haystacks. It is clear that, if Determination is to be reached in such cases, some new element must be introduced.

THE ELEMENT OF FIXED STANDARD

This new element to be introduced into the task of Determination is known as “The Element of Fixed Standard,” to which we shall now direct your attention. We ask you to consider carefully the following method designed to apply the principle of this added element, for it contains the secret of the correction of many weaknesses of the Will, and the key to the cultivation of prompt, positive and certain Decision and Determination.

The fundamental and essential principle of the Fixed Standard is expressed as follows: You must establish in your mind a clearly defined, certain and positive Fixed Standard of Will Values, based upon an accepted general idea of your Summum Bonum, or Chief Good, with relative degrees of “goodness” or “badness” on the scale of Will Values, said relative degrees being determined by the respective nearness or remoteness to the Summum Bonum or Chief Good.

This Summum Bonum, or Chief Good, which constitutes your Fixed Standard, must be decided upon by yourself—no one else can do the work for

Standard, must be decided upon by yourself—no one else can do the work for you. It must represent your Sovereign Ideal—your highest conception of general conduct and action—by means of which all special conduct or action is to be measured, weighed or gauged. The term "Standard" is defined as: "That which is established by authority as a rule for the measure of quantity, quality, extent or value; that which is established as a rule or model; a criterion; a test." In the present case, your Fixed Standard is the accepted test, rule or measure of Will Value.

Your Fixed Standard may be modeled upon the character of some great man whom you wish to adopt as a model or, perhaps upon a composite character made up of the approved and esteemed characteristics of a number of such individuals. Or, again, it may be the idea of some accepted adage, aphorism or rule of conduct, which seems to embody your ideal of behavior and action; as, for instance, the Touchstone of Positivity frequently referred to in our instruction, which is expressed in the Test Question: "Will this make me stronger, better and more efficient?"

Or, again, it may be some accepted statement of the general principle of ethical conduct and action, as, for instance, the celebrated Categorical Imperative of Kant, viz., "Act only on that maxim whereby thou canst at the same time will that it should become a universal law," or in simpler form, "Act always so that you might wish your action and conduct to become the standard of the action of and conduct of all persons." Other aphorisms of this kind are, respectively, the Golden Rule: "Do unto others as you would have others do unto you"; or the axiom of Grotius: "Wrong no man, and render unto every man his due."

Or, again, you may adopt as your standard the maxim: "My every action must contribute to my ultimate success"; or the rule that your every action must be in the direction of the betterment of the world, or along the lines of some particular ethical, moral or religious teachings.

We have mentioned the above examples and illustrations merely to indicate to you the general principle involved, and not that you must adopt any one of them—you may have some Fixed Standard of your own which will far better suit your particular purposes. Our purpose here is merely to have you adopt some Fixed Standard, not any particular one.

The Touchstone of Positivity, so frequently mentioned in this instruction, however, may be adopted by you as a sound, practical basis of conduct and action, for, rightly interpreted and understood, it represents a very high ideal of practical philosophy. Its Test Question: "Will this make me stronger, better and more efficient?" is based upon the threefold ideal of Strength, Virtue and Efficiency—surely not an unworthy ideal, and not contrary to the Categorical Imperative or to the Golden Rule, for it could not be objected to as a rule of imperative or to the Golden Rule, for it could not be objected to as a rule of universal conduct and action, or of justice to others. We offer it as a suggestion, but you are free to reject it in favor of a rule of your own, without impairing in any way whatever the application of the principle or the method now to be explained to you.

The adoption of your Fixed Standard will give you something with which to measure, weigh or value any and all alternatives of action which are perplexing your Determinative Will. From it you will build a scale or table of Will Values—a clearly defined and certain scale with which to measure, weigh and value the alternative courses of action which are constantly presenting themselves for the decision of Determinative Will. This scale or table of Will Values must be established as far as possible before the time of actual choice or decision. It must cover so far as is possible every probable demand upon you for decision—particularly the general principle of choice involved in any special subject likely to come prominently before you.

In other words, you must proceed to conduct your Deliberation long before the time in which your course of action is likely to arrive, so that when the hour of trial comes you will have your basis of Decision and Determination already firmly and positively made, and thus be able to announce it without delay, yet backed by the weight of your previous careful consideration. In this way, you really map out or chart in advance the course over which your Will shall proceed on its future journeys, and thus escape the danger of the rocks and reefs which wreck the craft of the mariner lacking such chart.

In your Table of Will Values you must have numerous degrees or grades of values. At the head of your list must appear your “top values”—certain principles of action of surpassing value to you, and which must always be dominant. These “top values” must represent conduct and action operating to secure results and consequences strongly in line with your Fixed Standard. Thus, if you have adopted the Touchstone of Positivity, your “top values” will represent actions and conduct which clearly and positively tend to make you “stronger, better, and more efficient.”

Your “top values” (whatever they may represent) must never be sacrificed, no matter what may be the temptation—any course of action which contradicts or negates your “top values” must be rejected at once. Your “top values” must have an almost religious significance; you must be so inspired by them that a suggestion of their violation will cause you to become horrified and indignant. These “top values” must be regarded as something sacred and to be treated with reverence.

At the other extreme of the scale there must be “bottom values,” i. e., certain courses of action which must be viewed with loathing and disgust, and which, under no circumstances whatsoever must be followed by you. You must firmly establish these “bottom values,” and must keep away from the courses of action and conduct represented by them. There must be no flirting with them, no compromise with them—they must be regarded always as essentially evil and opposed to your real wellbeing and to your permanent happiness, satisfaction and content. These “bottom values” must be to you what the Devil was to the old—time orthodox churchpeople—there must be no compromise with Satan; you must always assume the attitude of “Get thee behind me, Satan!” to these “bottom values” In case your Fixed Standard is the Touchstone of Positivity, then your “bottom values” will represent those courses of action and conduct which unquestionably “will tend to make you ‘weaker, worse, and less efficient’.”

Between these evertobesought “top values” and the evertobeavoided “bottom values,” there will be a wide range of middlevalues or neutral values, arranged in their respective places according to their respective degrees of likeness and unlikeness, nearness, and remoteness, to the values situated at the two respective poles of the scale. Your judgment will dictate the proper place on the scale for each and every kind of value, and you will find it a very interesting task to place and arrange these possible courses of conduct and action upon your scale. You will do well to use pencil and paper here, and actually to construct a “black and white” scale or diagram of this kind.

The main fact to be remembered—the one vital fact upon which the value of the whole system depends—is that the arrangement must be committed to memory so that it may be recalled easily at any time. Each grade, class or sub-class, on the scale must have its own definite and particular place, so that it may always be found when looked for; and each class must be definitely set off and apart from the one above it and the one below it on the scale. The more definite and positive your classification, the greater the degree of effective availability has your scale.

The ideal scale is that one by which you may immediately determine which of any two alternative courses of action possesses the greater Will Value for you. The nearer to this ideal you can come, the more effective will become your Table of Will Values. A little active use of your imagination at this point will convince you of the wonderful service that a table of this kind will render to you. Think of being able to have a Table of Will Values as allinclusive and as infallible as is the Multiplication Table! You will find that it is as great an improvement upon the ordinary hitormiss method as the use of the Multiplication Table is an improvement upon “counting off” on your fingers.

If you have gone properly about the work of building your Table of Will Values, you will find that in the end your “top values” will represent (a) your strongest feelings, emotions, affections and desires; (b) subjected to the careful scrutiny, analysis, synthesis and final judgment of your reasoning faculties, and (c) tested by your highest ethical or moral principles and standards. In establishing your Table of Will Values, your physical, mental, moral and spiritual natures have participated—it represents the essence of your whole nature and character.

When you find yourself confronted with two or more perplexing alternatives calling for Decision and Determination, you have but to apply to each of the alternative courses the following testquestions: “What place on my Table of Will Values has this proposed course? How closely does it resemble, harmonize with and conform to my “top values”? How far is it away from my “bottom values”? The answer will give the proper value to you of each of the two alternatives, immediately and directly; your Decision and Determination will speedily follow. Moreover, by this method the Will is trained into the habit of Decision and Determination along the lines of the highest Will Values.

However, you must remember that your Table of Will Values may be added to, improved, modified and subjected to the process of evolutionary development, as your experience broadens and widens your intellectual, emotional and moral horizon. The Table of Will Values of the youth, while properly to be employed by him at the time, cannot properly be held to govern the man of matured experience. As with everything else in Nature, the Law of Evolution should govern this Table of Will Values. The system is no rigid, inflexible code which when once formed and adopted can never afterward be improved and enlarged. On the contrary, the intelligent, progressive man will see to it that his Table of Will Values keeps pace with his everadvancing knowledge and experience.

But, here, you should note two very important points of advice and caution concerning proper changes in your Table of Will Values, viz., (1) Never change or modify your scale of Will Values when under the influence of temptation, or upon the suggestion of others interested in your decision, or when under the fire of opposition; (2) while your scale of Will Values remains unmodified and unimpaired concerning any decision or choice of a course of action, you should live up to it implicitly and positively—it must be strictly adhered to until modified in the proper manner, and under the proper circumstances. i. e., free from outside urge or temptation, suggestion or opposition.

The following additional advice concerning these points doubtless will be of assistance to you:

(1) As we have said above, your Table of Will Values should never be changed or modified while you are “under fire” either of temptation, direct opposition, or the suggestions of others. All your changes, modifications, and evolutionary developments in your table of Will Values should be made by you when you are apart from, and free from, the direct influences just referred to; this because when under the direct influence of these psychological forces your judgment is not always perfectly clear, and your emotional nature often is agitated.

Here is the rule: The changes and modifications—those amendments to your Constitution of Will—should be made only under the same (or similar) circumstances, and with the same care, consideration, deliberation and subjection to tests, which were involved when you made the decisions leading to the original formation of your Table of Will Values—your Constitution of Will By observing this rule you will keep your feet on solid rock, and will escape many dangers and unpleasant experiences.

(2) Again, we have told you that you should stand by and live up to your existing Table of Will Values at all times. So long as your scale remains unmodified and unimpaired concerning any particular course of action, you should regard it as absolutely binding upon your Will and judgment at that time. Any other course would lead you into that state of instability and uncertainty, of indecision and lack of determination, which is the mark of the weak and flabby will.

Your Table of Will Values represents the best that is in you—the best in the whole of your nature—at any given time, and, consequently, in the long run it will be found to be by far the safest and the sanest guide to your actions and decisions. It represents you, yourself, in your state of calm and careful knowledge and decision—as contrasted with you, yourself, under the disturbing influences which shake your judgment and disturb the waters of your emotions. It represents the judgment of “Philip sober,” as contrasted with that of “Philip drunk.”

Note this distinction, however: though the stubborn, bigoted man stands by his Table of Will Values, he does not let the Law of Evolution play upon the same—he admits no new ideas, no new viewpoints, no new facts arising from changed circumstances. The man of true firmness and stability of Will, however, while likewise standing firmly by his Table of Will Values, nevertheless always is willing and anxious to “keep up with the times” in his Table of Values; and he is always working to improve its quality under the proper conditions. While both men stand by their Table of Will Values as they exist at the time on all occasions, there is a difference as wide as the distance between the poles manifested in their respective methods. In one case the code is petrified and manifested in their respective methods. In one case the code is petrified and rigid, while in the other it is flexible, alive, and subject to improvement under the proper conditions. The man who really is “firm” is fixed in Purpose, but he is willing to change his Position when his Purpose is thereby served. The “stubborn” man, however, is fixed only in Position—he sticks to his Position even if his Purpose is imperilled and destroyed thereby. Note the distinction.

The above—stated two cautionary rules will be found to work out well in practice, in the long run—the few exceptions, or apparent exceptions, serving principally to emphasize the general rule. There are but very few cases in which these rules will not prove to be the formulae of the wisest and sanest action and conduct. If you have exercised due care in building up your Table of Will Values, the exceptions to these rules will prove to be remarkably small—so small, in fact, that they may be said not to count in the sumtotal of your experiences.

This system based upon the Table of Will Values is not nearly so arbitrary as it may seem at first glance. Inasmuch as your Table of Will Values has been built carefully, and as carefully passed upon in final decision, it represents the best in your emotional being, your intellectual being, your moral being. This being so, it follows that in living up to these highest reports of your whole being, and in avoiding that which is reported by your whole being as being low and unworthy, you are living up to that which is of the greatest real and permanent value to you—you are being true to yourself, and, according to good authority, in doing this you are also being true to all other men.

ESTABLISHING A CONSCIENCE OF WILL VALUES . If you proceed with proper earnestness and determination in the work of building up and establishing your Table of Will Values based upon your chosen Fixed Standard, and then proceed to apply the standards of that Table honestly and conscientiously, then, before long you will find that you have established what may be called a Conscience of Will Values in your subconscious mental being. This new conscience will grow strong, and will soon manifest itself as strenuously and as efficiently as does the more familiar ordinary “moral conscience” with which all of us are more or less familiar.

The newlyawakened Conscience of Will Values, existing in the subconscious regions of your being, will sound the alarmbell when you are in danger of violating the principles of your Fixed Standard and of failing to observe your “‘top values.” It will render you uncomfortable when you are not living up to the requirements of your standards; it will impart the feeling of a warm glow of satisfaction when you comply with the principle. The man in whom this Conscience of Will Values has been awakened is blessed; he will have a “something within” which will keep his feet on the right path, and which will warn him from straying into the bypaths which beset the Road of Attainment. And thrice blessed is he who, having this Conscience, acquires the habit of steadfastly heeding its warnings and obeying its orders.

This section of this book should be studied in connection with the one immediately preceding it, and the one immediately following it, for the three sections are closely related in subject matter, and the instruction in each blends very closely with that in the two others.

In the present section we have considered merely the first phase of the Determinative Will, i. e., the phase of Decision or “making up your mind” The consideration of the second phase, i. e., the phase of “firm resolve or resolution, or absolute direction to a certain end,” will be carried over to the section immediately following the present one, i. e., the section dealing with Voluntary Action. The reason for such division of the subject, and such blending of the two phases of Will-Action, will become more apparent to you as we proceed.

VI
ACTIVE WILL

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THE STAGE of Action is the fifth stage of the Will Process. Here Will manifests in Voluntary Action, i. e., “the process of acting and moving by Will Power.” This is the final stage of the Will process—the stage to which all the preceding stages have been but as preliminaries. In Voluntary Action the Will manifests its unique character and nature. Toward the end of Voluntary Action all the energies of the Will have been directed. Will Power essentially is concerned with Action. All human actions are caused by Will. Whenever Emotion rises to motivity and action, that motivity and action is Will-Action. Will is inevitably involved in all “doing.” The motor element of ideas is obtained from Will.

Theoretically, it may be said that Decision and Determination complete the process of Will—and, indeed, the old psychologists so held and taught. But practical experience, supported by the teaching of the new psychology, insists that decisions and determinations are of little real value unless they proceed into action. The old saying that “the road to hell is paved with good intentions” might well be altered in its phrasing so as to read that the pathway to Inferno is paved with “noncompleted good decisions and aborted resolutions.” Many persons are in the habit of thinking that when they decide and resolve to do a thing, then the matter is ended, and they need do nothing else in the matter.

It is very easy to sit in a comfortable armchair and resolve that you will do thusandso in the world of action; but it is quite difficult to perform even onetenth of the deeds which you may thus resolve and decide to do—though many persons do not seem to perceive the distinction and difference between the two processes. As William James has told us, you lie abed on a cold morning, and firmly resolve to get up and begin the work of the day; you decide that this is the only rational course to pursue, and you make up your mind to follow it—but often you do not even stir a muscle toward that action. In such cases it is only when the idea of getting up becomes disturbingly insistent—when your mental alarm clock rings most annoyingly and persistently—that you spring out of bed with a final protesting growl and grumble.

The world is filled with persons who are unable to realize that deciding and resolving to do a thing is a far different matter from actually doing it. These persons seldom accomplish any real work of their own volition—all that they do they are forced to do by others or by the force of circumstances. They are always deciding to do things, resolving to do things—but they never actually do things. Their Willprocesses are seldom completed. The men and women who do the work of the world, who achieve success, who accomplish their ends and aims, are those who, having grimly resolved and determined to do a certain thing, then complete the Willprocess by moving into action in the direction of doing the thing in question.

But here, again, we meet with another of those strange paradoxes with which the science of psychology abounds. We have just seen that if you expect to accomplish anything in the world you must pass beyond the stage of mere decision, resolution, and determination—you must rise to the plane of Voluntary Action. But, on the other hand, we must now inform you that if you expect your Voluntary Action to "amount to anything," to be efficient, to accomplish its purpose, you must carry into your Voluntary Action a highly developed form of Determination. In fact, when closely analyzed, Voluntary Action is seen to be Purposeful Determination manifesting its dynamic aspect. The subjective phase of Determination is the static aspect of Will; objective Voluntary Action is the dynamic aspect of Will; the two are but twinaspects of the same thing, at the last.

This fact being perceived, it follows that your effective Voluntary Action always must be preceded by, and accompanied by, strong, positive Purposeful Determination. Let us here repeat the definition of this term. The term "Purpose" means: "The view, aim, design, intention, determination, resolution or will to accomplish or reach some particular object; that which a person sets before himself as the object to be gained or accomplished; the end or aim which one has in view in any plan, measure or exertion; that which one intends to do, hence, his intention, design, plan or project." The term "Determination," in this particular usage, is defined as: "Strength or firmness of mind; firm resolve or resolution; an absolute direction to a certain end."

From the foregoing definitions you will have no difficulty in forming a dear and positive concept of Purposeful Determination; but for the purpose of illustration we ask you to consider, ponder over, and memorize the following quotations from eminent writers. Each of these has been selected for a special purpose, and to awaken and bring out a certain phase of your Will Power. They will help you to fill in the details of your mental picture or general idea of Purposeful Determination, that essential spirit of Will.

Buxton says: "The longer I live, the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is Invincible Determination—a purpose once fixed, and then Victory or Death. That quality will do anything that can be done in this world—and no talents, no circumstances, no opportunities, will make a twolegged creature a man without it."

Mitchell says: "Resolve is what makes a man manifest; not a puny resolve, not errant purpose—but that strong and indefatigable Will which treads down difficulties and danger as a boy treads down the heaving frost lands of winter; which kindles his eye and brain with a pulsebeat toward the unattainable. Will makes men giants."

Disraeli says: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence itself upon its fulfillment."

Simpson says: "A passionate Desire, and an unwearied Will, can perform impossibilities, or what may seem to be such to the cold and feeble."

Foster says: "It is wonderful to note how even the casualties of life seem to bow to a spirit that will not yield to them, and tend to subserve a design which they may, in their apparent tendency, threaten to frustrate. When a firm, decisive spirit is recognized, it is curious to see how the space clears around a man and leaves him room and freedom."

Emerson says: "We go forth austere, dedicated, believing in iron links of Destiny, and will not turn on our heels to save our lives. A book, a bust, or only the sound of a name shoots a spark through the nerves, and we suddenly believe in Will. We cannot hear of personal vigor of any kind, great powers of performances, without fresh resolution."

This, then, is the spirit in which you should institute your Voluntary Actions leading to the achievement and realization of your "prime motives," your "top values," your Fixed Standard, your Summum Bonum or Chief Good. You should approach your task in the spirit of the Master Formula of Attainment which is referred to so frequently in our instruction, and which is as follows: "(1) Definite Ideals, (2) Insistent Desire; (3) Confident Expectation, (4) Persistent Determination, and (5) Balanced Compensation."

We ask you to consider carefully the principles of this Master Formula which you are about to employ in your task of Voluntary Action leading toward Achievement. Consider in detail its elements, as these are presented to you in the following several pages; ponder them carefully; commit to memory their essential points.

(1) DEFINITE IDEALS . Before you may proceed intelligently to do a thing, to obtain a thing, or to achieve a thing, it is necessary that you have a clear and definite idea and ideal of that thing. In your consideration of Purposeful

Determination, you must not lose sight of the importance of “Purpose” while you are developing “Determination.” Determination will lose much of its dynamic force if it is scattered, or if the purpose directing it lacks definiteness and clearness. Remember that one of the definitions of Determination is, “Absolute direction to a certain end”; and that Purpose means: “The aim, design, intention, resolution, determination and will to accomplish or to reach some particular object or end.”

Note particularly the reference to “a certain end,” and to “some particular object or end.” The words “certain,” and “particular,” imply definiteness, clearness, preciseness, specificness of meaning, idea and ideals. They point to the necessity of Definite Ideals and Definite Purpose. If definite direction is lacking in your Voluntary Action, then your Purposeful Determination has lost one of its strong arms. This first element of the Master Formula is very important in the case before us—the case of the manifestation of Voluntary Action and Purposeful Determination.

Before you can really determine to act effectively, you must know the purpose of your action—the end to be attained, or the thing to be obtained, or the direction in which you wish to travel. The more definite and positive your purpose and aim, the greater will be the degree of concentration that you are able to apply to the task. Here you must bring to bear your powers of Ideation and Visualization. You must learn to map out the land over which you are to travel—to chart the seas over which you wish to sail. You must exercise your constructive ability in designing, planning, mapping out and making a working diagram of that which you wish to accomplish. You know the general direction, by reason of your knowledge of your “prime motives,” “top values,” and Fixed Standard; but probably you have failed to draw your plan in further detail, and to fill in all of the minor points. You must correct and overcome this deficiency, if it exists in your case .

You may find it impossible to draw your plans in very close detail, however. In such case do the best you can; draw the general outline as clearly as possible, and then fill in the details from time to time as soon as they take form in your constructive imagination. Do the best you can in the creation of a definite purpose—a little practice will enlarge your capacity for work of this kind. You would not expect a builder to erect a house for you unless he were supplied with a working plan by the architect; you would not expect a railroad contractor to build a line or road for you unless he were furnished with the plans of the engineer for such construction. Therefore, you must know positively, clearly and definitely what you wish to accomplish; the ends and aims to be attained; the direction of your efforts; the particular purpose you wish to work out into achievement; before you can expect to apply effectively your Persistent Determination.

It is not scientific for you to sing, “I don’t know where I’m going, but I’m on the way.” You must know where you’re going—and, not only that, you must also know for just what purpose you are going there, and what you are likely to meet with on the road. You must take a lesson from the old story of the architect on the witness stand: He stated that one of his profession was required to plan every building. The opposing lawyer sneeringly asked him: “Pray tell us, then, who was the architect of the Tower of Babel?” The architect promptly answered: “There was none, sir; hence the confusion and failure.”

By reference to the quotations on a preceding page, you will see that the quoted writers have laid special emphasis upon “the purpose well fixed,” “the settled purpose,” “the design.” Disraeli’s statement that “a human being with a settled purpose must accomplish it” gives us the keynote. The purpose must not only be clear and definite, but it also must be a fixed and settled purpose—a purpose adhered to with dogged persistency and determined steadfastness. The more clearly you can see just what you want to do, the better able will you be to do it, and the more determined you will be to materialize that idealized and visualized purpose.

You, must not only “want to hard enough,” but you must also “know just what you want”—to know it clearly enough, and definitely enough. Possessing and manifesting these powers of your mental and emotional being, you are prepared to apply and to exercise your Purposeful Determination to its utmost capacity and with its full powers. Having discovered your Purpose in Life, you must proceed to manifest it in Voluntary Action, and to materialize it—the more definite and clear the mental picture, the more definite and positive will be the materialization.

(2) INSISTENT DESIRE . You have become acquainted with the facts concerning the power of Desire. You have seen that all Will Power is set into operation by Desire, and that the degree of manifested Will Power is directly proportionate to the degree of the Desire back of and under it. This being so, you need no further argument concerning the necessity of manifesting strong, positive Desire when you wish to accomplish anything. You realize that the Flame of Desire is needed to generate the Steam of Voluntary Action.

Toward the attainment of the objects or circumstances represented by your “top values,” or “prime motives,” or the manifestation of your Fixed Standard, you should ever seek to manifest that insistent, imperious, dominant feeling and desire which will not be denied. This mental state we have repeatedly illustrated by the example of the drowning or suffocating man demanding air; the starving man demanding food; the shipwrecked or desertlost man demanding water; the wild creature demanding its mate; the mother creature demanding the safety and welfare of its young. This is the spirit of Insistent Desire in which you should approach your task of Voluntary Action toward the attainment of your "prime motives" and "top values."

(3) CONFIDENT EXPECTATION . The mental state represented by the term "Confident Expectation" is one of positive value to you; its opposite, i. e., the mental state of Fearful Doubt, is most harmful to you. Confident Expectation tends to release into activity all the powers of your mental being, and to fill them with that eagerness for accomplishment which is based upon confidence and belief in the final successful outcome. Fear and Doubt tend to paralyze the Will, while Faith and Hope tend to energize and inspire it. We need not here go into the psychology of this fact—sufficient for the present purpose is the statement of the fact itself, and the reference to common experience to illustrate its operations.

If you will consider the cases of the men and women who have accomplished great things in the world, along any of the many lines of human endeavor, you will see that in every case such individuals have been inspired by the belief in their ultimate success—they have confidently expected a successful outcome. Had they believed otherwise, they would not have had the courage and perseverance which have enabled them to overcome the obstacles in their path, and to mount to success upon the steppingstones of their own apparent failures.

It is Confident Expectation—that combination of Faith and Hope—which enables one to act upon the adage, "When you feel that you must let go—then hang on the harder, for victory is near." When we realize the effect of Confident Expectation upon the Willactivities, we are almost impelled to agree fully with Tanner in his celebrated statement that, "To believe firmly is almost tantamount to accomplishment." But whether or not this principle may be carried that far, it is unquestionable that Confident Expectation is a most powerful and mighty element in successful and effective Voluntary Action.

In this instruction we have urged the adoption of the slogan: "I Can, I Will; I Dare, I Do!" The "I Can" is based upon Confident Expectation; the "I Dare" springs from the same inner conviction of ultimate success. In fact, the spirit of Confident Expectation breathes through and pervades the whole of the slogan—and all the processes of the Awakened Will.

(4) PERSISTENT DETERMINATION . Here we approach the characteristic element of Purposeful Determination. The very word "Determination" carries with it the idea and thought of "persistency." There is present the idea of persistency in all applications of the "I Can, I Will; I Dare, I Do!" slogan or

maxim. There must always be present not only the determination to do the thing, but also the persistent application of the Will to the task. Determination without persistency would be like the play of Hamlet with the character of Hamlet omitted. In fact, it is difficult to form a concept of practical Will Power unless we include in the concept the element of active persistency. The Persistent Will is the Effective Will—the Real Will in Action. Whatever else we may conceive effective Will to be, we must always conceive it as being persistent.

In Persistent Determination you manifest Will Power not only in Voluntary Action, but also in the task of steadying and holding to its work the Dynamic Power of Will. When you have gained complete control of your aroused Will Power, you must apply to its activities the quality of persistence. This quality you must manifest in steadfastness, firmness, fixed intention, positive direction and unfailing constancy in continuing the course chosen. You must manifest it by steadfastly pursuing the work undertaken, and in holding fast to the general plan designed to govern that work. You must manifest it in perseverance in spite of obstacles and discouragements, and in steadfastness in face of opposition and hindrances.

The characteristics of Persistent Determination are stability, perseverance, fixedness of purpose, tenacity, doggedness and persistent application. Persistent Determination enables you to hold your Will close to its task—to hold it there firmly and continuously until success is attained and the victory is won. Success in many instances depends upon the application of Persistent Determination—the manifestation of the power and determination to hold on to the last. Many a man possessing the other qualities of Will Power has fought a brave fight, but just before the tide turned in his favor he has relinquished his efforts, and has dropped out of the fight—defeated, not by circumstances, but by his own lack of Persistent Determination: By studying the lives of the great inventors—Morse and Edison, for instance—you will see the utmost importance of this faculty of "holding on" and this spirit of "never say die."

(5) BALANCED COMPENSATION . This element of the Master Formula finds its familiar expression in the phrase, "paying the price." In all attainment the "price" must be paid. Compensation is a law of Nature, and manifests its force on all planes of existence, and in all forms of activity. One who seeks to attain anything must be prepared to "pay the price." The "price" may consist of work performed, of perseverance, persistent application, industry and diligence; or service rendered to others with whom one has business or similar relations—of ability and willingness to give "value received" for what he obtains for himself; of the sacrifice and renunciation of ideas, ideals, feelings, desires, aims and ambitions, which are opposed to the subject or object represented by the "prime

motives” and “top values.” One must be willing to sacrifice the lesser values for the greater ones.

All men who achieve and attain anything worth while have “paid the price” in all of the various forms just mentioned. Compensation is a necessity of Attainment; there is always a Balance struck between what one “gets” and what he “gives” or “gives up.” He who seeks to escape “paying the price” is defying a great law of Nature and of Life. It is as if in the Cosmos there were maintained a great ledger, in which there is both a “credit” and a “debit” column on each page. The LAW is continually striking “balances”—“trial balances” and “final settlements.” The wise realize this, and profit by their knowledge; the fools ignore it, and are the losers by reason of their folly. “Say the gods to men: ‘What do you want? Take it, and pay for it!’”

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THE SPIRIT OF THE ACTIVE WILL . The following quotations from eminent writers will serve to illustrate the spirit of the Active Will, particularly in its phase of Purposeful Determination. You should consider each of the quotations carefully, ponder them earnestly, and commit them to memory. Each one of them has been selected for the purpose of bringing out some particular point or principle, and each and all of them are designed to serve as an “inspirational maxim” for you in moments of trial, temptation, doubt or discouragement—they are veritable potions of Will Tonic. We defy you to repeat them earnestly without feeling the vibrations and thrill of Will stirring your soul, and awakening the spirit of “I Can, I Will; I Dare, I Do!”

Kennan says: “In this world, the human spirit with its dominating force, the Will, may be and ought to be superior to all bodily sensations and all accidents of environment.”

Harriet Beecher Stowe says: “When you get into a tight place and everything goes against you until it seems that you cannot hold on for a minute longer, never give up then, for that is just the place and time that the tide will turn.”

D’Alembert says: “Go on, sir, go on! The difficulties you meet with will resolve themselves as you advance. Proceed, and the light will dawn, and shine with increasing clearness on your path.”

Henry Ward Beecher says: “It is defeat that turns bone to flint, and gristle to muscle and makes men invincible, and formed those heroic natures that are now in ascendency in the world. Do not be afraid of defeat. You are never so near victory as when defeated in a good cause.”

Cuyler says: “It is astonishing how many men lack the power of ‘holding on’ until they reach the goal. They can make a sudden dash, but they lack grit. They until they reach the goal. They can make a sudden dash, but they lack grit. They are easily discouraged. They get on as long as everything moves smoothly, but when there is friction they lose heart. They depend upon stronger personalities for their spirit and strength. They lack independence or originality. They only dare to do what others do. They do not step boldly from the crowd and act fearlessly."

Emerson says: "I know no such unquestionable badge and ensign of a sovereign mind as that of tenacity of purpose, which, through all changes of companions or parties or fortunes, changes never, bates no jot of heart or hope, but wearies out opposition and arrives at its port."

John Hunter says: "Is there one whom difficulties dishearten, who bends to the storm? He will do little. Is there one who wills to conquer? That kind of man never fails."

Napoleon Bonaparte said: "The truest wisdom is a Resolute Determination."

Munger says: "A strong defiant purpose is many—handed, and lays hold on whatever is near that can serve it; it has a magnetic power that draws to itself whatever is kindred."

Wirt says: "The man who is perpetually hesitating which of two things he will do first, will do neither. The man who resolves, but suffers his resolution to be changed by the first countersuggestion of a friend—who fluctuates from opinion to opinion, from plan to plan, and veers like a weathercock to every point of the compass, with every breath of caprice that blows—can never accomplish anything real or useful. It is only the man who first consults well, then resolves firmly, and then executes his purposes with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit —that man can advance to eminence in any line."

Fothergill says: "Will Power is one of the greatest natural endowments—as it is one of the finest outcomes of selfculture. The man who succeeds in climbing, step by step, finds his Will Power expanding with his energies, with the demands upon him. Strength of Will is gameness—the power to 'stay.' Englishmen have always prided themselves upon their game qualities; whether the tenacity of their bulldogs, the endurance of their race horses, the unflinching courage of their gamefowls, or their own indomitable purpose. 'Where there's a Will, there's a way.' The way may be long hidden from sight, hard to find, long and wearisome, seemingly endless; but on it the traveler goes with unshaken resolution—to success at last."

In Purposeful Determination and Voluntary Action thereupon, the Will deliberately chooses an end or object to be attained, and then proceeds to manifest the Determination in outward form and action. It proceeds to its end with intensity of purpose and directness of aim. The end must be clear, definite with intensity of purpose and directness of aim. The end must be clear, definite and capable of distinct visualization. The effort to gain that end must call into operation the whole nature of the Will, and the whole force and energy of the Will Power. As it has well been said: “The whole, living strength of the Will must be literally hurled into it, not once or twice, but again and again, until it is accomplished”

The Purposeful Determination must be real—it must be meant by you with the full power of your soul. You must not trifle with such resolutions; you must be in deadly earnest about them. Remember that the honor and integrity of your Will is at stake, and that you must not bring discredit upon it. To break such a resolution is to bring shame upon yourself and to your Will. You will do well to remember and to follow the advice given by a religious writer upon the subject, who bids his pupils to proceed to Will by first making the following statement:

> “Yes! before God, I mean that! I mean it as intensely and really as I can ever mean anything! I will keep that resolution. I know that I can and will keep it, because I mean it. Further, I will take every precaution to keep it alive and vigorous within me by remaking it again and again.”

This is the essence and spirit of Purposeful Determination. Strive ever to attain, sustain, and manifest it. This is “the flash of the Will that can!”

VII
WILL-TRAINING

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IT IS not enough that you should develop strong Will Power, important though such development may be. It is not enough that the driver should secure the services of a strong pair of horses to pull his chariot—he must also be able to guide and control, direct and master them. So, though you may be possessed of the strongest Will, you will be unable to direct efficiently its energies and powers unless by careful, scientific training and discipline you have mastered its mechanism. To “train” your Will you must teach it and cultivate it; you must educate it, exercise it, discipline it, so as to impart to it the habit and tendency to move along the lines which your reason indicates to be the most advantageous and efficient.

All scientific training of the Will begins with instruction concerning the formation of advantageous habits—the building of clean and clear paths over which the Will may travel in action toward achievement. By establishing the proper habits of Will-Action you will render your Will far more efficient, and at the same time will accomplish the maximum of desirable results with the minimum expenditure of energy. Here we meet with another of those interesting paradoxes which, as we have said, abound in the realm of psychology. The paradox is (a) while the Will moves most easily and with the least friction over the paths of habit, yet (b) habit itself is originally formed by the exercise of the Will.

The Will lends itself most readily to habit, and prefers to travel over “the lines of least resistance” in habitmotivity; yet, when set to the task, the Will builds the lines and paths of advantageous and desirable habits over which it will travel in the future. It acts as does the strong and powerful stream of water which first cuts for itself a deep channel in the earth, and afterwards travels through that channel as if bound and restricted by it. Both the stream and the Will are bound and restricted by their selfbuilt channels—but each creates for itself its future restricting and directing walls.

Habit has its correspondence in material objects; in fact, all things seem to come under the rule of habit in some form. A piece of paper, or a pattern of cloth, will tend to fold more easily along the lines of the crease made by the first folding—the more often the fold is made, the easier becomes each subsequent folding along the same lines. Water finds it easier to travel over the path traversed by the preceding streams of water; the raindrop on the window pane follows the same law.

Any voluntary action performed several times in the same general way tends to develop into a motionhabit; and, indeed, after a time the motion becomes almost instinctive, and is performed by the subconscious mentality to which it has been passed on for attention and direction. Each and every time you dress yourself, or put on your shoes, you perform a number of habitual actions of which you are scarcely conscious. This is also true of your actions of walking, using your knife and fork, and other familiar performances which have become habitual to you.

The value of habit in the training and education of the Will is very great. Not only does habit (1) simplify the process of any given form of action, and (2) lessen the degree of voluntary attention required for the performance of any given action, but it also (3) gives greatly increased weight and power to the emotional impulse toward any given action, thus increasing its emotional value and thereby enabling it to resist more effectively the demands and urging of an opposing set of emotional impulses and desires. When you have "made a habit of" efficient and advantageous Will-Action, you will have progressed far on the road to the attainment of strong and efficient Will Power.

Rules for Establishing Habits of Will

The following rules will be found most useful and effective in your task of establishing the proper habits of Will. In applying them you must employ your Table of Will Values and your Fixed Standard to determine which particular habits you shall strive to develop, cultivate and acquire. When in the following rules you come across the words "the habit" or "the habits," you will understand that such terms apply to those habits which express the desires (tested by reason) which stand well to the top of your Table of Will values—or else to minor courses of Will-Action which serve to further the interests of these "high values." Here follow the rules:

I. EMPLOY A STRONG INITIATIVE . In launching a new habit, employ a strong initiative. Put as much determination and motor energy as possible into the particular course of action, at the start. Launch the ship of habit as far as possible into the stream of action, employing the full strength of the determination and willforce at your command. This will impart to the new habit sufficient momentum to carry it well past the first dangerous places, and to give you a good "running start." Your principal danger of yielding to temptation will come at the start; but if your momentum is sufficient to carry you past these earlier temptations you will be able more easily to resist the later ones; the longer you manage to postpone the time of the first temptations, the less power will those temptations have over you. Therefore, always remember, try to get a good running start.

II. EXERCISE CARE AT THE BEGINNING . The beginning of the formation of the new habit is the most critical time of the entire task. This because the power of the opposing habit has not as yet begun to fade by reason of the manifestation of the opposite, i. e., the new habit. The rule is: Never allow even a single exception or failure to occur until the new habit has become wellestablished. Until the new habit has become well rooted, you must brave it with all your power against the stormy winds of temptation and opposition. It has well been said that failure or yielding to temptation at this early stage is like letting fall the ball of string which you have been carefully winding—the single slip undoes more than many turns of the hand will be able to rewind.

The psychology of the case is this: the two opposing impulses must be handled so that the advantageous one may have an uninterrupted series of successes, and the disadvantageous one a continuous series of failures. The result of this preliminary series of conflicts plays a very important part in the determination of the future relation of the two opposing forces; here is found to apply the rule of “to him who hath shall be given, and to him who hath not shall be taken away even that which he hath.” The habit of victory once acquired by the advantageous impulse, it will thereafter possess an immense psychological advantage over its repeatedly defeated opponent.

The man who determines to establish a certain advantageous habit will surely fail if he follows Rip Van Winkle’s plan of saying that “this one doesn’t count” whenever temptation to violate the rule presents itself. The taking of “just one” cigar when you have decided to stop smoking, or the taking of “just one” little extra “snooze” when you have decided to establish the habit of rising at a certain hour, may prove to be the undoing of the entire Purposeful Determination. On the other hand, each time one of those early “just one more” indulgences is resisted and defeated the Purposeful Determination becomes stronger, often to a degree out of all proportion to the apparent present actual value of the accomplishment.

III. REPEATED PERFORMANCE . In establishing a habit, you should repeat the performance of the associated action as frequently as possible. You will by that means make clearer and wider the mental path over which you wish your Will to travel habitually. Moreover, as a consequence, you will exercise the particular faculty which you wish to make strong and to develop in efficiency. The Will is strengthened not by the mere mental determination to perform an action, but rather by the actual performance of the action itself. The path of motivity is created only by actually travelling over it; and the oftener it is travelled over, the easier becomes the future journey over it. The actual motoreffect of Will-Action gives the “set” to the braincells and areas involved in any particular course of action.

The actual effort forces you to dig your heels in the ground and to exert your energy. As it has well been said: “He who has no solid ground to press against will never get beyond the stage of gesturemaking.” Therefore, seek every possible opportunity for such action until the habit becomes firmly established. A lock works better after it has been used several times; a garment clings better to the body after it has been worn a few times; the cloth folds more easily in the crease after it has been folded a few times; and as an old writer once said: “Continued action is like a stream of water, which wears for itself a channel from which it may not easily be turned.”

IV. CONTROL THE ATTENTION . So far as possible, do not allow the attention to dwell upon ideas suggesting a course of action opposed to that associated with the new habit; keep the attention fixed, so far as is possible, upon the ideas associated with the new habit. Thus you will feed the one set of motorideas, and starve the opposite set. If you are trying to break yourself of the habit of smoking, you are very foolish if you allow your mind to dwell upon the pleasures of the pipe, cigar or cigarette; instead, let it hold the suggestive ideas and mental pictures of the advantages to be gained by refraining from smoking, and, above all, hold firmly before the mind the idea that you are demonstrating that you have a Will strong enough to enable you to break an undesirable habit.

You will do well (particularly at first) to follow the example of the companions of Ulysses, who stopped their ears with wax that they might not hear the seductive voices of the sirens; the voyagers who neglected this precaution were lured to their destruction, because they allowed the tempting sounds to enter their ears. This is not cowardice, but the part of courage, when rightly understood. “He jests at scars, who never felt a wound.” As has well been said: “It takes more courage to turn away from some ideas than to face them, and the coward is sometimes he who remains on the scene.”

One of the most effective methods of inhibiting or neutralizing the power of a disturbing or threatening desire or impulse is that of deliberately changing the direction of the attention. It is an axiom of psychology that: “While attention follows interest, nevertheless, attention may be directed by a determined act of Will so as to arouse interest not previously present; this interest, so awakened, rises to Desire, and Desire gives motivepower and direction to Will.” In this axiom we have the key to the problem which we are now considering.

It is a well established fact of psychology that, in the processes of the Deliberative Will and of the Determinative Will, that particular alternative which in some way attracts and holds the attention will have greater weight and power than would otherwise be the case. The interesting alternative is given the more favorable position, while the uninteresting one is pushed to the side—sometimes unjustly. This process is akin to that which we experience in ourselves when we give the preference to a political candidate whom we know and like, rather than to one unfamiliar to us and who does not arouse our interested attention.

In view of this fact, you may see how important it is that you should direct and hold your attention, so far as is possible, upon the course of action which your reason and your Table of Will Values inform you to be the best and more advantageous one; and to shut out of your attention and interest, so far as is possible, the opposing alternative. By doing this you give to the advantageous idea the added strength of attention and interest, and you place the objectionable idea in the far less favorable position.

Many a man has prevented himself from acting foolishly and wrongfully by determinedly turning his attention to the probable consequences of the proposed harmful action. It has been well called a master stroke of the inhibitory battle to bring into the field of consciousness an idea of the benefits of a contrary action, or the mental picture of the evil effects of the proposed action. The drunkard thinking of the sick child at home is strengthened in his effort to inhibit the urge of appetite. The more that Macbeth and his wife held in mind and pictured in imagination the idea of fame and power, the stronger grew their desire and determination to kill the king. Their attention developed increased interest and desire, and thus heightened the power of the original motive.

The Will is able to determine which of the motives influencing it shall become the stronger; it accomplishes this by deciding which of two alternative sets of ideas shall occupy the field of attention during the desireconflict. Emotion and Desire develop under the stimulus of attention; the Will, being the master of attention, has the power to encourage or to banish the ideas calling forth the emotional feeling and the resulting desires. If one set of ideas is kept well in the field of attention, a strong emotional interest and desire may gather around it; but if the opposite set of ideas is called into the field of attention, and is then held firmly there, then the first set of ideas will lose interest and motive power.

This principle is illustrated in one of Moliere’s comedies. Jeppe, a dissolute character, is sent by his wife (a washerwoman) to the village shop to buy a piece of soap, and is entrusted with a small coin for that purpose. But Jeppe wants a drink. He knows that his wife will beat him if he wastes the money, but he also knows that he has a strong craving for the glass of wine. A desireconflict ensues. Jeppe says to himself: “My stomach says wine, my back says soap.” He is torn by the internal struggle.

Finally, as he walks along, he sees the tavern ahead of him. This decides the conflict—the object in the field of attention proving stronger than that which is outside that field. He says: “Is not a man’s stomach more to him than his back? Yes, say I!” and into the tavern he walks. Had he but looked around the corner and there seen his wife wearing a look of determination on her face, and carrying a big stick in her hand as she marched after him, he would have decided in favor of his back rather than his stomach. The two sets of desires and impulses were nicely balanced in the case of Jeppe, but the added element of aroused attention and interest brought the victory for the wine, and the defeat of the soap.

The following rules will be found useful in connection with the Direction of Attention in Will-Training, particularly in the matter of inhibiting and restraining the unwelcome and disturbing desires and impulses which pull in the direction opposed to that of the “high values” and the Fixed Standard:

(1) FEED THE POSITIVES . Feed the Will with suggestive ideas and mental pictures favorably representing the desires and actions which constitute the “top values” of your Table of Will Values, and which are in accord with your Fixed Standard.

(2) STARVE THE NEGATIVES . Starve the disadvantageous desires and impulses, and their resulting actions, by resolutely refusing to allow your attention to be directed toward suggestive ideas and mental pictures favorably representing the desires and actions constituting the “low values” or “bottom values” of your Table of Will Values, and which are in opposition to your Fixed Standard.

(3) THE LAW OF OPPOSITES . In cultivating an advantageous desire or impulse, and its resulting action, resolutely refuse to allow your attention and imagination to become occupied with suggestive ideas and mental pictures favorably representing the opposite set of desires and impulses and their resulting action. In restraining, inhibiting or neutralizing a disadvantageous desire or impulse and its resulting action, deliberately and determinedly direct your attention and imagination upon the suggestive ideas and mental pictures which favorably represent the opposing (i. e., the advantageous) set of desires and impulses, and their resulting actions.

The reason for the above rules is as follows: (1) Attention and interest feed desires and impulses, and strengthen ideas; lack of attention and interest starve them; (2) by bestowing attention and interest upon one set of desires, impulses or

Ideas you tend to inhibit, weaken and starve the opposite set. Both of these facts are highly important: you should memorize this statement concerning them.

Exercises In Will Training

The observance of the rules stated in the foregoing portions of this section will be found to give the Will considerable valuable exercise in Will-Training. In addition to these, however, there are several general forms of exercises which will prove of great value to you in the direction of strengthening the fibre of your Will, and of developing your powers of steadfastness, resolution and determination. By exercising your Will against obstacles, opposition and hindrances—those existing in the outer world, and those which have their abode in your inner world of habit, desire and impulse—you give to your Will a resisting power and an aggressive force which will make themselves felt in the affairs and conduct of your everyday life when you are required to assert your Will Power and Strength of Will. Your attention is now called to the following principles and methods of Will-Training directed to these ends.

TEMPERING THE WILL ALONG THE LINES OF RESISTANCE . The practical thinkers of the race, for centuries past; have known that one of the best possible exercises for the development of strong Will Power, and for its efficient training, is that of the deliberate and determined performance of certain selected unpleasant tasks; this performance being undertaken and carried out not necessarily by reason of any actual immediate value to oneself or others of the performance itself, but, rather, solely and simply because of the valuable exercise of the Will thus obtained, and the equally valuable training of the Will accomplished by these means.

Many of the ancient occult teachers began the instruction of their pupils in this way, the result being that the persistent practice of this method, under the intelligent guidance of the teachers, developed and trained the pupils into veritable giants of Will Power. The worldrenowned Jesuit order has for hundreds of years employed similar methods for the purpose of strengthening the Wills of their chosen students and neophytes; as a result, the Jesuits are renowned for the powers of determination, persistency and endurance manifested by their members.

Many of the best modern psychologists have revived this old teaching and its methods, and references to the principle may be found in many of the textbooks of the modern masters of this branch of science. For instance, the following statement of William James, one of the best practical philosophers and psychologists of modern times: “Keep the faculty alive by a little gratuitous exercise every day. That is, be systematically ascetic or heroic in little unnecessary points; do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh, it may find you not unnerved and untrained to stand the test. * The man who has daily inured himself to habits of concentrated attention, energetic volition, and self denial in unnecessary things, will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast."

See how closely the above resembles in practice the discipline of the ancient magi, or occultists. Says Evelyn Underhill: "The first lesson of the wouldbe magus is selfmastery. In its essence magical initiation is a traditional form of mental discipline, strengthening and focusing the will. There is nothing supernatural about it. Like the more arduous, more disinterested selftraining of the mystic, it is characterbuilding with an object, conducted upon a heroic scale."

Says Eliphas Levi: "By means of persevering and gradual athletics the powers of the body may be developed to an amazing extent. It is the same with the powers of the soul. Would you govern yourself and others? Learn how to will! How may one learn to will? This is the first secret of magical initiation; and it was to make the foundations of this secret thoroughly understood that the antique keepers of the mysteries surrounded the approach to the sanctuary with so many terrors and illusions. They did not believe in a will until it had given its proofs; and they were right. Strength cannot prove itself except by conquest. Idleness and negligence are the enemies of will; and this is the reason why all religions have multiplied their practices and made their cults difficult and minute. The more trouble one gives himself for an idea, the more power one acquires in regard to that idea. Hence the power of religions resides entirely in the inflexible will of those who practice them."

The ancient and modern method of accustoming the Will to face and to accomplish disagreeable tasks, and to overcome disagreeable conditions by sheer determination, is one of the very best systems of schooling and tempering the Will. By accustoming the Will to act in this way, you will school it so that it will act efficiently when similar conditions arise in actual life. This has well been called "tempering the Will along the lines of the greatest resistance." The Will trained in this way is always ready to meet disagreeable emergencies, no matter how suddenly they may present themselves, nor how serious they may be.

It has well been said of men trained in this way, that while others will be crying over spilt milk, the possessors of trained wills of this kind will be hunting for another cow to milk, or may even have found such a cow and to have actually begun to milk her. On the other hand, the person who carefully and habitually endeavors to escape unpleasant tasks, disagreeable facts, and uncomfortable circumstances, lacks such preparatory training of his Will; when he is actually confronted with disagreeable circumstances or apparently disastrous conditions, his Will will be unequal to the task of overcoming them. The men who have pushed and elbowed their way to the front ranks of endeavor in any of the walks of life, have developed Wills of this kind. Some of them have obtained the development by strenuous experiences in “the University of Hard Knocks,” while others have anticipated and forestalled this by scientific preparation before the day of the actual examination.

Life is filled with disagreeable tasks, and uncomfortable circumstances; to perform the first, and to master the second, requires the trained Will. Wise is he who learns his lesson before the hour of trial—he is doubly armed for the fray. Training of this kind has been likened to fire insurance on a house; it costs something in effort and selfdenial, but it is something laid by for the hour of need. It is the great reserve fund of habitual Will-Action upon which you can draw in the time of necessity. The importance of such training cannot be overestimated. It is like starting and maintaining an account in a good savings bank; you add to it little by little, and you accumulate rapidly by reason of the compound interest drawn by your deposits.

A well-known teacher was wont to advise his pupils to do something occasionally for no other reason than that they “would rather not do it,” if it were no more than giving up a seat in a street car. Napoleon had a Will trained along these lines; his Will was so completely under his control that apparently without any emotional struggle he could enter upon courses of disagreeable, difficult and unpleasant action, even though they involved the greatest hardships.

You will find numerous opportunities to exercise your Will along this line of training—every day will furnish you with such. Do something which you particularly dislike to do—do it not because there is any special merit in the doing, but solely and simply because of the training it will give your Will. It is related of a certain man that he was discovered one day carefully studying John Stuart Mill’s great work on Political Economy—a subject which he loathed, and for which he lost no opportunity to express his aversion. When asked why he was doing this, he replied: “I am training my Will; I am doing this because I dislike it intensely.”

The great men of history have trained their Will along this “line of the greatest resistance”; while the average men have been content to exercise their Will only along “the lines of the least resistance.” The former have so trained themselves that when they are required to perform some disagreeable action they do so with as much ease and force as if the action were most agreeable to them; the latter find it almost impossible to perform disagreeable actions except by whipping and spurring themselves to the task, and even then they perform the action only half-heartedly and with but little force or effectiveness. You are positively advised to master this feature of your Will-Training—the day will come when you will thank us from the bottom of your heart for this advice, provided you have followed it.

TEMPERING THE WILL BY SELF DENIAL . Akin to the preceding exercise is that which consists of the occasional practice of Self Denial, i. e., the deliberate denial to yourself of your favorite pleasure. This denial is not to be made because of any direct merit in the sacrifice, or in the act, but merely because of the exercise of the Will which is required for the denial, and because of the additional strength acquired by its performance. Many of the penances and other acts of selfdenial imposed by the governing authorities of the great religions of the world tend to develop Will Power in the individual practicing them; this fact is acknowledged by the best authorities, but it is not generally realized by the masses of people practicing the acts in question. The great religious teachers know that the person who has trained his Will along the lines of occasional self-denial will find it easier to resist real temptation when it comes to him. Psychology recognizes a practical value in selfdenial and penance, aside from their purely religious elements.

The general principles which govern the exercises designed to temper the Will by the performance of disagreeable and unpleasant tasks, which we have just considered, apply also to the present case of tempering the Will by self-denial. The performance of disagreeable tasks, and the act of refraining from agreeable expressions and manifestations, are alike displeasing to the untrained Will. Therefore, the same principle is involved in both, and the Will is thereby trained along the same general lines, though the approach is made from opposite directions.

In the method of training the Will by the practice of selfdenial, you must deliberately select some most pleasant action or course of action—something which you wish very much to perform—and then resolutely refuse to perform the same within a certain timelimit. The denial may involve the refusal to smoke your customary afterdinner cigar, to drink your favorite cup of coffee, to read the conclusion of an interesting book or of the new instalment of a serial story, to eat some particularly desired and favored dish, to attend some play which you have been very anxious to witness—in fact, the refusal to do any particular thing which you earnestly long to do.

The time-limit must be definitely fixed—and must be strictly observed. There is a positive psychological value to the definite time-limit. You must be absolutely honest in your selection of the object of your selfdenial—it must involve a real test, and must require a real effort of the Will to accomplish. You must give up something of real emotional value to yourself (of course only for the time of the exercise, or within the time-limits deliberately set by yourself at the start). The time-limit must be sufficiently extended to afford a real test of the Will. The selfdenial must "hurt"—it must be sufficient to make you "smart." You must be a severe taskmaster to yourself in these trials, tests and exercises. There must be no trifling or "fooling" in the matter. You must set yourself a "real man's job"—and you must be the "real man" to accomplish it.

Note: In each of the two classes of exercises just considered, you will act wisely not to select tasks of such a nature or character that their successful performance will bring you that comfortable feeling of religious or ethical merit, or of "duty well performed"; nor anything which you are in duty bound to do, or not to do, in accordance with your accepted codes of religious, ethical, or moral duty or obligation. This caution is necessary because, otherwise, you would have the positive value of "duty," or religious or moral obligations, to add weight to your resolute determination and its manifestation. In these exercises you should endeavor to select tasks in which the only motive is "the Will to Will"—to pit the Will against the push or pull of feelings, impulses and desires; and you should deny to yourself the aid of the added weight of "duty," or obligations such as have been mentioned. The only reason for the performance of these exercises is that of arousing "the Will to Will"—willing for the sake of willing—Will willing merely to prove that it is Will.

REVERSING HABITS . A third method, involving the same general principles, is that either (1) of doing something which it is your regular habit and custom not to do; or, (2) of not doing something which it is your regular habit and custom to do. In either of these phases of this exercise, you should select as the task to be performed some action for which you have no special like or dislike apart from the habit—something neither especially agreeable nor yet especially disagreeable, but which you usually do, or not do, solely by reason of an established habit. Some little regular habit of dressing, of proceeding to your business by a certain route, of lunching at a certain place or in a certain part of the room, or something of that kind—such are the tasks to be selected. This may seem like silly trifling when you first think of it—but wait until you actually try it! you have a surprise awaiting you. Set a time-limit here, as in the other cases.

As a few examples, we might suggest the following: After ascertaining which particular shoe (or stocking) you put on first in dressing, deliberately reverse the order for the period of one week. Or, follow the same procedure in the matter of placing your right or your left arm (as the case may be) first in your coat when you put it on—change the order of the armplacing for the period of one week. Or, again, change the choice of your morning or afternoon newspaper for one day, occasionally. Or, pursue a different route from that usually followed by you in traveling from one place to another daily, or oftener—this is effective only when you have already established the habit of making the daily trip along a certain regular route. If you will exercise your ingenuity, you will discover many little tasks of this kind to be performed. And, in so doing, you will not only train your Will along particularly trying lines, but will also learn a valuable lesson concerning the power of habit in the little courses of action in everyday life.

PERFORMING UNINTERESTING TASKS . Another method, and one greatly favored in some quarters, is that of deliberately performing some monotonous, purposeless, and uninteresting task—just for the sake of "Willing to Will." For instance: (1) Sitting on a chair for five minutes, with the arms crossed, and the feet pressed together at the sides of the shoesoles; (2) walking toandfro in your room for five minutes, touching a number of articles in regular order as you pass them; (3) counting and recounting a number of small articles, for five minutes; (4) changing your chair at every count of twentyfive, for five minutes; (5) reading backward and forward a certain paragraph of a book (this one for instance) for five minutes; (6) replacing in a box, very slowly and deliberately, one hundred matches, buttons or small pieces of paper; (7) putting on and taking off a pair of gloves, slowly and deliberately, for five minutes. The above examples will give you a general idea of the character of this class of exercises, but actual practice of them will be required to show you the amount of persistent resolution and determination required to perform them properly.

TEMPERING THE WILL BY ASSERTING IT . Another valuable form of Will--Training, but one which must be employed judiciously, is that in which the Will is tempered by actual assertion of its power. By "assertion" we do not mean "to affirm, to aver, to state positively," which is one usage of the term; instead, we mean that usage which indicates "to maintain or defend by words or measures, to vindicate." In tempering the Will by assertion, you proceed to assert your Will in little things, so as to "have your own way" about such things irrespective of the actual benefit to be gained direct and immediate. The sole object is to habituate the Will to "having its way," and thereby to give it confidence in itself and to build up in it "the habit of success."

You will find that you have been in the habit of giving way to others in the little things concerning action and the doing of things, solely because it has been too much trouble to make an effort of Will in the opposite direction. In such cases, when the other person happens to be possessed of a more persistent Will to do the little things in his own way, you have found it easier to let him proceed in that way—this notwithstanding that you assert your Will readily enough in the greater issues of life. There is a possible danger in allowing the Will to acquire too readily the habit of deferring to the Will of others by reason of this repeated and customary lack of assertion in the little things. A little vigorous exercise along these lines, once in a while, will act like a tonic to the Will, and will keep it in good condition.

In exercise of this kind, you should employ your Will to assert itself not because of any particular or direct benefit to be derived by securing the thing or action insisted upon, but solely as an exercise of the Will itself, and in the direction of establishing the habit of Victory for it. In fact, in such exercises you should select something in which nothing of real value is involved—something of "no consequence"; the exercise should proceed absolutely along the lines of "the Will to Will," and not along those of the pursuit and attainment of something desired for itself. It should be like a physical exercise pursued solely for the purpose of developing and strengthening the muscles, and not for that of performing useful work or attaining some actual desired object.

Here, a word of caution is needed. Do not make the mistake of asserting your Will wantonly, or for the purpose of overriding and humiliating others needlessly. Again, do not so use it as to create for yourself the reputation of being "stubborn" or "unreasonable," or for "having your own way regardless of the rights of others." Avoid all exercises which will attract attention to yourself or to your motives in the matter—you will find enough opportunities to exercise in this way without this drawback. Finally, do not insist upon "having your way" in the little things when by so doing you jeopardize having your way in the greater things in view; and, equally, do not insist upon having your way if your own way is the wrong way, and the other way is the right one.

Mix common sense and fair play in this exercise of the Will—the exercise will be all the better by reason of this. But, with the above cautions in mind, get into the habit of "having your own way" in the little, unimportant things, at least once in a while, just to get the habit well established and to keep the machinery of Will well oiled and running smoothly. Do not let your "Will get rusty, or "gummed up," by reason of disuse and lack of exercise.

BRACING THE WILL WITH AFFIRMATIONS . You will find it beneficial to follow the method of "bracing the Will with affirmations" of its own powers and possibilities. Affirmations and statements of this kind act as a veritable Will Tonic and invigorator. Along these lines you may use with effect the poem by Ella Wheeler Wilcox, quoted in Section I of this book; also the quotations given in Section VI of this book, in which are expressed the thoughts of some of the great minds of the race concerning Will Power and its possibilities. All of these quotations have been selected with some particular important point in view.

You may also employ in this way the Master Formula of Attainment, viz., I. Definite Ideals; II. Insistent Desire; III. Confident Expectations; IV. Persistent Determination; V. Balanced Compensation. And, likewise, the slogan, “I Can. I Will; I Dare, I Do!” You might add to the list any favorite quotations of your own, provided that they serve to inspire, energize and strengthen your Purposeful Determination and to awaken the Will Consciousness. Finally, you will do well to add to the list the quotation from Lummis on the last page of the next section of this book.

The method of procedure here is as follows: Read over each selected quotation, aphorism, maxim or other affirmative statement, until you have extracted its full spirit and essence, and have “caught the thought” of its originator. Then carefully and thoroughly memorize it, so that you will be able to recall it readily and without undue effort—you must know it “by heart” as well as you do the words of your favorite song or verse. Take plenty of time for the task; but do not drop it until completed. But do not take up a second selection until you have thoroughly mastered and completed the first.

After you have these affirmative selections at your command, get into the habit of recalling them to memory from time to time. Do this at any time of the day when you have a few moments to spare—while on the streetcars, while walking along the street, while waiting in the hotel lobby for someone, while waiting for your train in the station, *etc.* Meditate upon them; get the inspiration and power from them. Also, at night, just before going to sleep, recall these selections or statements, one at a time, and fall asleep thinking about them. If you should happen to awaken in the middle of the night, don’t worry about loss of sleep, or be filled with the fear of insomnia—instead, let your mind play with these affirmative statements, and allow your soul to bathe itself in their spirit.

GENERAL SUGGESTIONS CONCERNING WILL -TRAINING . In addition to the special examples of exercises and methods of Will-Training which have just been recommended to you, you will find it useful to invent and to construct exercises of your own designed for the same end—or to create variations or combinations of the exercises and methods to which we have called your attention. Any and all forms of Willexercises are beneficial, providing that they set before the Will a clearly defined task which is not beyond the powers of the aroused Will to accomplish, provided that the Will sets itself earnestly to the task of accomplishing it. It is absolutely essential that the Will should face the task bravely, and to determine resolutely to accomplish it fully.

The exercise must also always call for effort on the part of the Will, if the Will is expected to benefit by it. An occasional, isolated effort benefits the Will but little; repeated and reiterated effort is required. Particularly beneficial are regularly repeated efforts conducted along the lines of definite method, and calling forth the release of Will Power in an almost habitual manner. In such exercises, you will do well to focus your Will Power, and to concentrate it upon some one end. Cultivate the habit of concentrated Will-Action in your exercises. Form a strong, definite Purposeful Determination, and then pour into its manifestation the whole power of your Will—for the time being, let that one Purposeful Determination be your dominant motive, and its manifestation your chief aim in life.

The successful performance of these exercises will create in you the habit of accomplishing your definite object—the custom of getting the thing done—the fashion of carrying out your determined plan. Your Will, in this way, will acquire a new confidence in itself—it will acquire the habit of succeeding. It will approach more difficult tasks with a new spirit of confidence and expectation of success. A bolder and braver spirit will animate it, and it will proceed to the new and more difficult task with the spirit of the conqueror. It will have learned how to grapple with a difficult situation as earnestly as one does with a physical enemy. It will proceed to the combat with that tenacity of determination, with that fierceness of resolve, with that passion for success which a writer has well said “may almost be called vindictive” in its aggressive and persistent quality.

Do not let the apparent triviality of the tasks cause you to undervalue their importance in your Will-Training. As has well been said: “Will Power is built up by a gradual process of practice on the smallest things, and every act of self-conquest in one sphere of life makes the battle easier in all the other spheres.” Exercises of this kind, inspired by the determination to gain strength and power of Will, and its definite direction and control, if persistently conducted will inevitably lead to that which you seek to gain from them. But, as a celebrated teacher has added: “Willexercises must be methodical and wellregulated as to degree and length, or else they are perhaps worse than useless.”

We need scarcely remind you that there is no exclusive virtue vested in any one of the particular tasks which we have suggested for your practice and exercise. You may substitute almost any others for them, and, in fact, you will do well to use your ingenuity and powers of invention in that direction. The one thing always to be observed in this connection is that the particular special and definite principles mentioned by us must always be involved and included in your exercises. Again, you may exercise along the lines either (1) of performing some positive actions during a certain fixed time; or else (2) of avoiding the performance of some particular actions during such time. The one is a positive form of exercise, the other is the negative form.

THE NEW MOTIVE . When you have learned to perform the Will-Training Exercises, of the kind outlined in this section of this book, you will have made an interesting discovery concerning your feelings, impulses, desires and Will-Action. Heretofore, you have performed your Will-Actions solely by reason of the push or pull of some strong Feeling or Desire; and you have seen that all Will-Action is caused, directly or indirectly, by Feeling and Desire. Now, in the performance of these exercises, you will have found that you are acting apparently without the push or pull of Feeling or Desire—in fact, in several of the exercises you will be actually acting against such push or pull. Then, you may well ask: "What is the motive of my action? what is its motive cause?" Here, at this point, you make the discovery in question.

You will find that you have aroused within yourself the WillFeeling, the WillDesire, the WillImpulse—those strange emotional states which are satisfied and contented solely by the exercise of the Will for the mere sake of Willing, without regard to the intrinsic value of the act. You here make the acquaintance of "the WilltoWill"—that unique mental state which seems to arise at the very center of your mental being, deeper than any feeling, any emotion, any desire, any impulse. Here is the Will willing to Will, moved only by Will, and gratifying only Will. This strange mental state is definable only in its own terms—there is nothing else with which to compare it, nothing with which to define it. It must be experienced in order to be understood—but once experienced, it will never be forgotten by you.

If you are interested in this newlydiscovered mental state which (at least we trust) you have already found manifesting in yourself, we strongly advise you to consider carefully the next following section of this book. In it you will find your new feeling and consciousness indicated in further detail. If you have not already made this interesting and important discovery in yourself, you may now be on the verge of it; if so, the reading of the following section entitled "Will Consciousness" may perhaps hasten the hour of your deliverance, and make easier your new birth into Dynamic Will Power. The man or woman who experiences "Will Consciousness" is reborn in Will—this time into the world of the WilltoWill, in which the Mastery of Will is the normal condition and the habitual state.

VIII
WILL CONSCIOUSNESS

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THAT THERE is a state of consciousness which may be called the “Will Consciousness”—a state in which the Will becomes conscious of its own existence, its powers, its possibilities—is a fact thoroughly attested by the actual experience of many individuals. Yet to those who have not as yet entered into this conscious experience there is no way of proving the validity of such experience, and, indeed, no words adequate to express or define it fitly.

The experience of Will Consciousness is akin to that experience of full Self Consciousness which comes to many persons at some time in life, but which remains but a name to others. Or, again, it is akin to that dawn of the aesthetic sense which often suddenly bursts into consciousness in favored individuals, enabling them to experience Beauty as with a new sense, and which when once experienced, can never be entirely forgotten or lost.

But, on the other hand, Will Consciousness is different from those two somewhat analogous experiences. Those particular experiences are characterized respectively, by a sense of individual existence and real being, in the first case; and by a sense of added perception, in the second case. Will Consciousness, however, is characterized by the recognition of selfpower, realization of self-action, and manifestation of freedom of expression, accompanied by the thrill of the feeling of selfmastery—by the inner certainty of mastery over outer things, which arises from the consciousness of the possession of these self-powers.

In the full state of Will Consciousness, the awareness of power, freedom and ability to act, is accompanied by a peculiar “feeling” which is most difficult to describe, but which is quite apparent to those who have experienced it in even a faint degree. Some psychologists have called it “Will Feeling,” for want of a better name. This “Will Feeling” is experienced in every true Will-Action, but reaches the stage of emotion only when the Will “wills to will” for the sake of willing, particularly when in doing so it sets aside the strenuous push or pull of ordinary Feeling and Desire. In such cases, it is as if the Will has ascended to a higher plane of consciousness, leaving behind it on the lower planes the feelings and desires.

This “Will Feeling” will be experienced most keenly by you when you proceed to manifest your Will Power in the face of obstacles and hindrances. It will arouse in you the thrill of courage and daring—the enthusiasm of bravery. You will find that as you develop and train your Will you will open the door to an entirely new phase of satisfying and contenting emotion—a phase which seems to develop along the lines of Willdevelopment and training; it never palls upon you nor grows “stale”; on the contrary, it grows steadily until finally it becomes one of the dominant elements or factors of your emotional life.

In its highest stages, this Will Consciousness will seem to wear thin the barrier which separates your individual self from what may be called the Will of the All-Power—that Ultimate Power which is the source and origin of all the Power manifested in the Universe. In this stage, you will at times become dimly aware of the throb of the Heart of the Universe—will feel its energies pulsing through your mental and spiritual arteries. At such moments you will become aware that “The ALL is One, and each is a part, and not apart as it seemed to be; the Heart of Life has a single beat, pulsing through God, and clod, and ME!” In this dawn of the Will Consciousness there will come to you a sense of joy, and of a peace which, indeed, “passeth all understanding.”

The Will Consciousness cannot be purchased with money; neither can it be acquired as a gift from others. It must be acquired by work and exercise, by a steadfast development of your own inherent powers. You learn to “will to will” only by willing; and you acquire Will Consciousness only by “willing to will.” By your own efforts you must arouse the sleeping giant within yourself; and by your own efforts you must awaken him to a conscious realization of his own existence and power. When you have done this, then some day it will suddenly dawn upon you that this giant Will is really Yourself—your Greater Self which has swallowed up the old partial manifestation of selfhood which you formerly regarded as your Self.

From the very dawn of Will Consciousness, you will become aware that you are a Master, and no longer a Slave. You will experience the sense of freedom and independence, and will be able to see what a puppetlike creature you formerly were. Having escaped from the control of the lesser desires and impulses (by having entered into the spirit of the greater) you will find that these lesser desires and impulses now will rally around your standard, will give you allegiance, will swear fealty to you; for, from the moment you have conquered them, they will become your eager and earnest servants. Despise not these lesser elements of Feeling, Desire and Impulse—they will prove useful servants to you, so set them to work for you. It is found that Feeling, Impulse and Desire, like Fire, are good servants, though poor masters. Remember the old aphorism: “All things are good enough to be used by you; but no thing is good enough to use you.”

It is a platitude that “he who gains selfmastery attains to the mastery of others”; but only when you have developed Will Power and attained Will Consciousness are you able to read the full meaning in these old and familiar words. Only then will you perceive the truth of the teachings of the ancient occult sages who held that you may exert the mastery over other persons and things—even over wild beasts and natural forces—you must first have gained the mastery over the rebellious elements of your own nature which have usurped the throne which rightfully is your own.

When you have conquered the inner forces, you have acquired the right to control the outer forces. When you have deposed the usurpers of your kingdom, and have seated yourself upon the inner throne of your own mental and spiritual being, then will you be able to issue your edicts to the outer kingdom over which you have sovereignty. When you have tamed and mastered the menagerie of wild beasts within yourself, then will you be able to master and control the wild beasts in others. So said the ancient teachers; the best modern thought sustains the doctrine.

There is a serious side to this attainment, however, which you must not fail to recognize and to heed. In attaining this reward of Will Power and Will Consciousness, you will find in your hands a mighty instrument for good or for evil. There will come to you at times a sense of tremendous responsibility for the proper use of this newfound power—the greater the degree of power attained by you, the greater is the responsibility. Your resolutions will lose their former character of impermanency and ineffectiveness—they will take on the character of permanent, effective forces. They will become deeply rooted in and strongly attached to reality; they will become terribly sincere and real—at times you may actually experience awe when you contemplate them.

At times, there may come to you the temptation to regard yourself as apart from other men who have not as yet attained the heights reached by you. These other men will show that they recognize something “different” in you, and will fail to understand you. They may even feel more or less uncomfortable in your presence, and will be apt to regard you as cold, unsympathetic, or even as lacking in some of the qualities of humanity—this because you have risen above some of the common weaknesses of humanity in its present stage of development and evolution. You will find yourself, in a sense, living “ahead of your time”; there will be manifest in you the prophecy and the dawning spirit of the Superman. Be not unduly affected by these things; keep in touch with the world as it is; retain your sympathy with mankind as it is; and, above all, keep your feet on the ground of practical everyday life in the present, and be not tempted to soar up to the region of the clouds—one plane at a time, remember!

You will discover that when you have developed and trained your Will—when you have acquired Will Power, and have attained the Will Consciousness—you will have become more truly an Individual than you were before. You will have become a Master of Destiny, instead of remaining a Slave of Circumstance. You will know what you can do—and you will do it. You will be able to do what you will, and to will that which you do. You will have mastered both Impulse and Lethargy—you will have reached the Golden Mean between the two extremes. You will possess and use energy, yet will not needlessly and uselessly waste or dissipate it. You will be able to begin a task, to continue it as far as is necessary, and to discontinue it when wisdom dictates that course. You will be able to proceed just as far as is required—yet will be able to stop at that point and not take an unnecessary step.

You will also find that you have no inclination to air and display your new-found power for the edification or mystification of others—you will possess that certain sense of inherent power which will cause you to rise above such weaknesses and vain displays. The truly strong man does not boast of his strength and power; neither does he vaingloriously strive to exhibit it. You will be aware that others recognize the power within you, and are influenced by it; yet that very sense of the possession of certain power will tend to inhibit you from boasting about, or making a needless display of it. You will realize that Will Power does not manifest itself in gritting the teeth, clenching the fists, nor protruding the chest like a pouterpigeon, or heaving the bosom like the moving-picture heroine "registering" emotion.

Likewise, you will discover for yourself that which all wise men, of all ages and all lands, have always known, i. e., that Will Power and Will Consciousness do not necessarily impart gruffness, sternness, nor harshness to their possessor. True Will Power frequently screens itself with an exterior of suavity and agreeableness. Many individuals of the strongest Will Power manifest a pleasant manner, and express a suave politeness, to such a degree that the unthinking observer may be deceived into believing that the individual has no Will of his own, and that his only desire and object in life is that of being agreeable and pleasant to others. But when the opportunity and need present themselves these individuals manifest fully and unmistakably the latent strength within themselves. The "iron hand in the velvet glove" is the ideal of the diplomat; and men like Talleyrand possessed this quality in a remarkable degree, as history records. The blusterers and braggarts usually are found to possess no real power.

Finally, you will discover that the figurative expression in which the Strong Will is called the "Iron Will" is imperfect. You will find that this figure of speech does not convey the idea of that which the strongly developed and scientifically trained Will really is. In its place, you will prefer to use the expression, “the Steel Will”—the Will of finely tempered Steel.

The Iron Will may break under the strain of circumstances, whereas the Will of Steel will yield a little for the moment, only to spring back to its original position and form when the pressure is withdrawn. The Steel Will bends at times, rather than to allow itself to be broken; but it always springs back, in true form, and resumes its action inspired by Purposeful Determination. The Steel Will bends—but it never loses its shape, form or strength. Its purpose may be frustrated temporarily, but it is never permanently defeated. In fact, the energy of its rebound and springingback often serves to accomplish the desired end and purpose. Think of your Will as being like the thoroughly tempered, fine, strong Damascus blade which bends and springs back when necessary, but which is never broken nor bent out of shape—rather than as the iron bar which breaks under pressure, or else is bent out of shape.

Summing up the discoveries made by you when you have developed and trained your Will Power to that degree in which you have experienced at least the dawn of Will Consciousness and the “Will to Will,” you will find that you have acquired the following qualities, attributes and powers:

I. The Consciousness of Pure Will within yourself;

II. The habit of employing that Will with directness, efficiency and scientific accuracy;

III. The knowledge of an inexhaustible mine of inner resources, power and ability to act with Purposeful Determination.

IV. The power to Will to Will for the sake of Will Consciousness.

V. The power of manifesting or inhibiting Will-Action by Will.

Better than All, you will have discovered that at the very centre and heart of your Will—on the very throne of Will—YOU, yourself, abide as the Sovereign King. When you have reached the ultimate stage of Will Consciousness, lo! Will itself will seem to have disappeared, and YOU alone will remain—then the Will will be seen to have become the “acting part” of your Self! Well says Emerson: “There can be no driving force, except through the conversion of the man into his Will, making him the Will, and the Will him!”

We know of no better words to pass on to you as the keynote of what we have sought to teach you in this section than the statement of Charles F. Lummis, who summed up in the following words the result of his own experience of a life of conflict in which he emerged a victor over strong odds:

> “The great lesson all this has taught me is that man was meant to be,

and ought to be, stronger and more than anything that can happen to him. Circumstances, Fate, Luck, are all outside; and if he cannot change them, he can always beat them. If it had not worked its way into my broken brain that Captain ‘I’ held the fort; that the only key was my own Will, and that unless I wilfully surrendered nothing could take the citadel, I should have been dead long ago. I am all right. I am bigger than anything that can happen to me. All these things are outside my door—and I’ve got the key.”

IX
WILL-ATMOSPHERE

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THE INDIVIDUAL in whom the Will Consciousness has been unfolded and manifested—he who has learned how to Will to Will—is usually found to have unconsciously developed that peculiar aura, field of emanation, or whatever else it may be called, which is known to close students of the subject as "The Will Atmosphere."

The Will Atmosphere is like the "field of induction" of the strong magnet, the forces of which influence the particles of iron or steel within its limits. The Will Atmosphere of the Will Conscious individual exerts a subtle but most powerful influence over those with whom he comes in contact. In some strange way the other persons coming within the "field of induction" of such an individual instinctively recognize the power latent within his region of Will, and they consciously or unconsciously adapt themselves to it.

We wish here to illustrate this principle of Will Atmosphere by citing several celebrated cases in which the force in question has been manifested in a striking manner. For some of these illustrations we are indebted to Dr. J. Milner Fothergill, who, a number of years ago, gathered together many instances and examples of Will Power and included them in a work upon the subject which we believe to be now out of print.

First of all, we shall ask you to consider that striking illustration given by Oliver Wendell Holmes, which Fothergill prefaces with the following comment:

> "The steady conflict of the eye is familiar to many of us. The boy looks at his mother to see if she is in earnest in her threat; when older he likewise looks at his schoolmaster to read his purpose. Two men or women look at each other steadily; no word is said; the conflict is soon over, and one walks ahead of the other ever after."

The instance related by Holmes is stated by him as follows: "The Kohinoor's face turned so white with rage that his blueblack mustache and beard looked fearful seen against it. He grinned with wrath, and caught at a tumbler, as if he would have thrown its contents at the speaker. The young Marylander fixed his clear steady eye upon him, and laid his hand on his arm, carelessly almost, but the Jewel felt it was held so that he could not move it. It was no use. The youth was his master in muscle, and in that deadly Indian hug in which men wrestle with their eyes, over in five seconds, but breaks one of their two backs, and is good for threescore years and ten. One trial enough—it settles the whole matter—just as when two feathered songsters of the barnyard, game and dunghill, come together. After a jump or two at each other, and a few sharp kicks, there is an end of it; and it is ‘Apres vous, Monsieur,’ with the beaten party in all the social relations for all the rest of his days.”

Fothergill relates with relish the celebrated instance of the meeting of Hugo, Bishop of Lincoln, and Richard Coeur de Lion, in the Church of Roche d’Andeli. In this case, Richard, being involved in war with Normandy, demanded more supplies of his barons. The Bishop of Lincoln refused to supply any men, holding that the see of Lincoln was bound to military service only when the war was waged within the four seas of Britain. Richard, a man of very strong will, was incensed by the refusal of the Bishop, and summoned the latter to Normandy.

When the Bishop reached Normandy, he found that the King was furiously enraged with him; mutual friends advised him to send a conciliatory message to the King before venturing to enter his presence. But the Bishop declined the advice, and preferred to trust to his own sense of awakened Will Consciousness.

The King was sitting at Mass when the prelate walked up to him and, despite the monarch’s frown, said, “Kiss me, my lord King!” The King turned away his face. Hugo shook him, and repeated his request. “Thou hast not deserved it,” growled the King fiercely. “I have,” returned the undaunted prelate, shaking the King by the shoulder even still harder. The King yielded, the kiss was given; and the Bishop passed calmly on to take part in the service.

Fothergill adds: “Mere indifference to death could never have produced such a result. There was something more. As well as being utterly fearless, Bishop Hugo possessed a will-power of most unusual character, of which several instances are on record. Not only did he face the King and justify his refusal to supply men in the council chamber afterwards; he went further, and rebuked the King for infidelity to his queen. The Lion was tamed for the moment The King acknowledged nothing, but restrained his passion, observing afterwards, ‘If all bishops were like my lord of Lincoln, not a prince among us could lift his head against them.’ Such is the story as told by Froude. Yet Richard was the last man to permit a liberty to be taken with him, as his whole history showed.”

This, however, was not the only instance in the career of Hugo in which he showed that his Will Power was capable of dominating that of his King. An earlier King, Henry Plantagenet, who, indeed, had made Hugo the Bishop of

Lincoln in the first place, went down in defeat before the Bishop’s Will Power, as truly as did his successor. King Henry preferred a request for a favor to be bestowed by the Bishop upon a certain courtier; his request was bluntly refused. Hugo had already braved the wrath of the King, and the monarch was very angry at him. Henry was with his suite in Woodstock Park, and sat down on the ground pretending to be mending his leather glove when the Bishop approached him. The King took no notice of his spiritual peer. After a brief pause, Hugo pushing aside an earl, sat down by the King’s side. Watching the royal proceedings, he remarked: “Your Majesty reminds me of your cousins at Falaise.” Falaise was a place famous for its leather works, and it was there that Duke Robert met Arlotta, the tanner’s daughter, the mother of William the Conqueror, King Henry’s ancestor. The reference to his humble ancestry was too much for the King, who was badly worsted in the discussion which followed.

Fothergill says: “A similar character is presented to us in General Gordon. It was not his absolute indifference about his life which gained him his ascendency. In China where life is held to be of little or no moment, the absence of any fear of death would go but little way, and it did not constitute the basis of Chinese Gordon’s ascendency; his secret lay elsewhere. Nor did his supremacy in the Soudan rest upon his bravery; for the Arabs of the Soudan are as brave as any warriors in the world, as the history of their conflicts testify. When Gordon took a chair and sate himself down by King John of Abyssinia, or presented himself alone to the Arab sheiks who had sworn to take his life, it was not his disdain of death alone which carried him through both perils unharmed, or enabled him to hold Khartoum. Equally implicit confidence in the protection of heaven has not saved others when in peril.

> “All the faith of Savonarola only led him to a horrible death amidst torturing flames. But without this indifference to their fate neither Bishop Hugo nor General Gordon could have come unscathed out of the terrible dangers they deliberately chose to meet. Any fear of death certainly would emasculate any man under these circumstances. The Will Power must be accompanied by personal courage when danger to life has to be encountered. The heroism of the Jesuits, who labored among the Red Indians early in the history of Canada, was sustained by their devotion, for many suffered terrible cruelties. But no one of them ever possessed in a higher degree that Will Power which compels the obedience of others than did La Salle, the pioneer of the Mississippi. In George Washington we see a splendid illustration of that power which moulds other men, and compels them to follow its behests. His patient sagacity

men, and compels them to follow its behests. His patient sagacity rested on the basis of his Will Power.

"A curious instance of the magnetic Power of Will was furnished by the story of the relations of the late Benjamin Disraeli to the Conservative party of England. An alien, handicapped by his early avocations, at first the House refused to listen to him. Yet irresistibly he rose step by step to be a Conservative leader who 'educated' his party; and at last was prime minister with a solid array of the bestbred Normandescended patricians of England at his back, yielding ready obedience to his wishes; a leader of men—men, too, deeply imbued with traditions; and also a personal friend of his sovereign. Here what is meant by the words, 'By faith ye shall move mountains,' was illustrated vividly.

"The House of Orange has furnished some striking examples of the effect of Will Power. William the Silent held his followers together by an iron will that bent under no catastrophe, no disaster. It refused to submit. A like character was that of William, afterward King of England. Men who disliked him did his bidding. He inspired the dispirited allies with his own resoluteness. When his schemes were foiled by a defeat, he immediately set to work to repair his losses, and deprive the French of the fruit of their victory. That the house of Orange possessed many grand characteristics will be readily admitted; but no one of their endowments is more remarkable than their Will Power.

"The peculiar commanding power of leaders, no matter whether regular like John Churchill; or that of a guerrilla chief like Mina, in the Peninsula war of Spain; of the Red Indian Pontiac, who imperilled the existence of the AngloSaxons on the American continent; or even the negro commander Toussaint l'Ouverture, seems not to depend upon ability only: but on character in which the Will Power is a leading factor. Men with marked Will Power come to the front in emergencies, as seen in Oliver Cromwell, the fen grazier; and Napoleon Bonaparte, the artillery subaltern. In both these instances national convulsions produced the seething caldron from whence they rose; each to an eminence of position and fame. They were heavily handicapped by their early position, yet they rose superior to it. But amidst all these men there rises up a woman even more remarkable than they—the village maiden Joan of Arc, who inspired courage into the beaten warriors of France, and led them to

> victory. In what lay her witchcraft, for which she was finally burnt? In her capacity to animate others: which was really based on her Will Power!”

The case of Disraeli, mentioned above by Fothergill, is a typical instance of the possession of “that something”—combined Will Power and Will Atmosphere—which distinguishes individuals in whom the Will Consciousness has been awakened and developed. When he first arose to speak in the House of Commons, he was jeered and derided—the House would have none of him. Upon this occasion he hurled at his opponents that remarkable prophesy: “I have begun several times many things, and I have often succeeded at last; aye! and though I may sit down now, the time will come when you will hear me!” And that time did come—and before long, too.

Fothergill says of this: “The time came, sure enough, when the House not only listened to him, but even acknowledged his mastery over it. Disraeli had learned, what many another man learns, that because he failed at first it does not follow that ultimate success is unattainable. The baffled speaker eventually came to hold the House spellbound with his barbed shafts of rhetoric. He soon attacked fiercely Sir Robert Peel, who was an excellent speaker; and the pungency of his remarks taught the House to dread him—the one at whom they once had scoffed. It must have needed great resolution to face the House of Commons again after that first terrible rebuff; but after the attempt had once been made, the rest was comparatively easy.”

Disraeli’s subsequent career furnishes one of the most striking examples of the power of the individual to overcome apparently insurmountable obstacles by sheer force of Will Power. Step by step he advanced in face of opposition sufficient to have dismayed any ordinary man. At last, he, Disraeli the Jew, became Prime Minister of England and the actual ruler of the destinies of a great part of the world

This man has thrilled the souls of several later generations of courageous and ambitious men, not only by the force of his example, but also by those remarkable words of his which we have already quoted in this book, but which we wish here to impress still more forcibly upon your memory: “I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a Will which will stake even existence itself upon its fulfillment.”

Not only the history of warfare, and that of statesmanship, are filled with recitals of instances in which Will Power, Will Consciousness, Will Atmosphere have won the day—the history of business likewise is rich in instances and examples of this kind. A study of the life histories of the great Captains of Industry, of the men who “have arrived” in the various fields of business life, will convince any unprejudiced reader that there exists a “something” which exerts its forces and energies in favor of the individual possessing it. A still closer analysis will reveal the fact that “that something” has Will Power at the very heart and centre of itself, is possessed of the Will Consciousness, and manifests the Will Atmosphere.

Fothergill gives us many typical instances of this kind which he noted in his study of the history of English manufacturers. We shall give you in brief form a statement of several of the most typical of these cases cited by him; a study of these and similar cases serves to awaken the perhaps dormant Will Power in the reader, and also illustrates the general principle now under consideration by us.

Josiah Wedgwood was the youngest of fourteen children, bred and born a potter. At that time the pottery business of England was limited to a very common earthenware; the fine pottery now produced is largely the result of the pioneer work performed by this onetime little delicate lad. He was apprenticed to the trade, but was handicapped by illness which made him lame in his right knee, and which finally resulted in the amputation of his right leg. Crippled as he was, he worked away. Gladstone afterwards said of him that his physical disability “sent his mind inwards, and drove him to meditate upon the laws and secrets of his art.”

By adding silica to the day, he succeeded in making a white ware instead of the dirtycolored products hitherto made. Then he began to experiment along the lines of perfecting his glazes. Then he had to erect his furnaces. Then came the art taste. He paid large sums for old examples of art ware, and copied these accurately. Then he rediscovered the lost art of painting on “biscuit ware” practiced by the old Etruscans, and then employed Flaxman as his artist. He worked for the throne and became the “royal potter.” He not only advanced himself, but also made of his part of England a great highgrade pottery producing centre. Wedgewood furnishes a typical example of the man handicapped by Nature, facing great obstacles, meeting with many discouragements, but in the end triumphing by means of the consistent application of his Will Power. In him the Will Consciousness had been awakened: he had the Will Atmosphere highly developed, according to the testimony of those of his own times.

The story of Lister and “silk waste” also furnishes an illustration of the general principle under consideration. Lister’s attention was directed to what was known as “silk waste” i. e., the waste made from the manufacture of neat silk and pierced cocoons, and which looked like mutilated ropes, dirty flocks, or mucilaginous hemp, and was knotted and sticky and choked with sticks and leaves and dead silkworms. For many years he struggled with the problem of converting this unpromising waste stuff into available silk material. He battled with circumstances, and repeatedly faced utter financial ruin in the attempt.

At one time he was out of pocket no less a sum than $1,500,000, the fortune previously made by him in other ventures. His indomitable will, his unflagging energy, his persistent endeavors, alone carried him through and converted defeat into victory. In the end, he succeeded in manufacturing silk velvets, velvets with a silk pile and cotton back, silk carpets, imitation sealskin, plush velvet ribbons, corded ribbons, sewing silks, Japanese silks, poplins, etc., from the once despised "silk waste." When, in after years, a statue to Lister was unveiled at Bradford, England, an eminent speaker said: "What is it especially we are honoring? It is the pluck which this man has shown; it is the feeling that he said to himself, 'here is something which ought to be done; I wilt not rest until I have found out how it can be done, and having found out how it can be done, where is the man who will stop me doing it?'"

A writer in relating the story of Josiah Mason, the English manufacturer who started in business at the age of eight years, peddling cakes on the street, and who when he died was one of Great Britain's great commercial giants, says of the subject of his sketch: "Mason had, to begin with, a strong, powerful, almost irresistible will. That which he wanted, he would have; and in a great measure he did have. Little or great, all objects or purposes came within the range of his powerful will. And whatever or whoever he opposed, he surely conquered in the end. Not that he was blindly obstinate, or unwilling to take counsel. Another great quality which he possessed—very helpful to the accomplishment of his will—was absolute patience. He knew how to wait. With patience there went in close union a wonderful perseverance. Mason was remarkably tenacious. He held firm to his purpose, and worked it out with neverceasing vigilance and energy. He was the embodiment of living Will Power."

Illustrations and examples of this kind might be multiplied indefinitely. The story is the same, no matter of whom it is told, or what may be the native land of that person. It becomes certain to the student of the subject that some great, general, universal principle is back of and under these manifold instances. There is always evident the presence and power of "that something" which is manifesting as Will Power, Will Consciousness, Will Atmosphere. The matter is raised out of the category of mere coincidence by the overwhelming number of the cases in which the principle is found operating. It is seen to be the result of an invariable process of Cause and Effect—of the Law of Causation operating on the plane of mentality.

We believe that the principles and methods which we have set forth in the pages of the present book will serve to point out to the earnest, persistent, courageous individual the road which must be traveled by him in his journey toward Attainment by Will Power. We believe that in the statement of the Master Formula is to be found the Secret of Success. Let us repeat it to you once more in its popular form. Here it is: "You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough. (3) confidently expect to obtain it, (4) persistently determine to attain it, and (5) are willing to pay the price of its attainment."

Re-read the several instances of Success through Will Power related in the foregoing pages of this section, and consider them in the light of the Master Formula of Attainment above stated. You will see that in each and every case the successful individual has, first, known exactly what he wanted to do or to get; that he has then "wanted it hard enough"; that he has firmly believed in and confidently expected to get or to do it; that he has persistently determined to get or to do it; and, finally, that he has always been willing to "pay the price" of the attainment or achievement. In each case there has been that marked manifestation of (1) Ideals, (2) Desire, (3) Faith, (4) Will, and (5) Service.

Let us close by quoting the following truths from the writing of Dr. Fothergill, that esteemed pioneer in the work of recording the principles and practice of Will Power, and whose work has served as at least a part of the foundation structure of all who have followed him. He says:

> "Will Power is seen in the man who bides his time, who knows how to wait—which involves the 'when' and the 'why.' Circumstances may stand in his way, and he must wait; but the will is neither bent, broken, nor warped by that fact, and is all along as assertive as ever—even when apparently in abeyance. Yet Will Power is not mere perseverance; it is something more. It is an entity in itself!"

FINIS

Volume VI
SUBCONSCIOUS POWER

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"The power of the Subconscious is enormous—to all intents and purposes it is illimitable. It is a source of power to us, which if we rightly understand it, we can draw upon just as we turn on power from a steam pipe or an electric wire."

I
YOUR SECRET FORCES

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IN THIS book you are asked to consider some wonderful phases of your Personal Power—that Personal Power which is the expression and manifestation through you of that great principle of All-Power from which all phases and forms of Power proceed, and in which all such are contained—this principle is known in this instruction as “POWER.”

In several of the other volumes of this series of instruction upon the subject of Personal Power, we have asked you to consider those particular phases of your Personal Power which are known, respectively, as Creative Power, Desire Power, Faith Power, Will Power, *etc.* While in nearly all of those books occasional reference has been made to the activities of the Subconscious Planes of Mind and Will, their primary subject matter has been that which is concerned chiefly with the respective processes of the several phases of mental activity manifesting on the planes of ordinary consciousness.

In the present book, on the contrary, you are asked to consider those comparatively little known activities of the mind and will which lie outside of and beyond the field of ordinary consciousness, but which exert a tremendous influence over the activities of that region, and which to a great extent supply that realm with the material of ideas, mental images, and emotional states.

While the mental planes lying outside of and beyond the field of ordinary consciousness have been until recent years comparatively unexplored by psychologists, and in fact have been almost entirely ignored by western psychology until modern times, the best thought of the present time is in practical agreement upon the fact that on those hidden planes of mentality are performed the major portion of our mental work, and that in their field are in operation some of the most important of our mental processes.

The exploration of these obscure regions of the mind has been one of the most fascinating tasks of modern psychology; and the mines have yielded rich material in abundance. Many mental phenomena formerly either denied as impossible by the orthodox psychologists, or else regarded by the average person as evidence of supernatural agencies and forces, are now seen to fit perfectly into the natural order of things, and to operate according to natural law and order. Not only have such investigations resulted in a greater increase of the scientific knowledge concerning the inner workings of the mind, but they have also served to place in the hands of the more advanced psychologists the material which they have turned to practical and efficient use by means of scientific methods of application.

The effect of these discoveries has been the presentation of an important truth to the thinking individual—the truth that his mental realm is a far greater and grander land that he has heretofore considered it to be. No longer is the Self held to be limited in its mental activities to the narrow field of ordinary consciousness. Your mental kingdom has suddenly expanded until it now constitutes a great empire, with borders flung wide and far beyond the boundaries of the little kingdom which you have been considering as the entire area of the field of the forces, powers and activities of the Self.

The Self has often been likened to the king of a great mental kingdom; but, in view of the discovery of the new facts concerning the wonderful field of the unconscious, subconscious, and superconscious mental activities, the Self is now more properly to be represented as a mighty emperor of a vast empire of which only a comparatively small portion has as yet been explored. You are being called upon to appreciate more fully the ancient aphorism: "You are greater than you know." Your Self is like a new Columbus, gazing at the great new world which it has discovered around itself, and of which it is the owner and the ruler.

The writers on the subject of the realm of the Subconscious Mentality, being impressed by the vastness of this new empire of the Self, have exercised their imaginations in the direction of supplying familiar illustrations borrowed from the world of concrete material things. It is astonishing to discover how close is the analogy furnished by certain of these illustrations and figurative symbols. We ask you to consider the following symbolic representations in order that your mind may more readily grasp the great truths involved in these new discoveries concerning the realm and power of the Subconscious Mentality.

Some writers have compared the subconscious and the conscious regions of the mind to the visible and invisible portions of the solar spectrum. Science informs us that the visible portion of the solar spectrum, with its red, orange, yellow, green, blue, indigo and violet rays, is bounded on its lower side by a region of infrared rays, and on its upper side by a region of ultraviolet rays, these invisible fields of light extending almost indefinitely in either direction. These hidden rays are invisible to our unaided eyes, but are recorded by delicate scientific instruments. The larger part of the heat rays emanating from the sun is invisible to us, and forms a portion of the infrared field of the solar spectrum. Likewise, the major portion of the chemical changes in the vegetable world, upon which depend the life and growth of the plants, results from the action of the ultraviolet rays which are invisible to our unaided eyes, but which our scientific instruments faithfully record. The most powerful rays of light, those which produce the most marked effects upon living creatures, are the invisible ultraviolet rays—the rays of “dark light” as they have been fancifully styled.

Other writers have compared the conscious and subconscious planes of mentation to a small luminous circle, surrounded by a great ring of twilight; and, beyond this, an indefinite darkness—the events occurring in that twilight region, and in that night region, being quite as real as those occurring within the luminous circle. Others still have likened the mind of man to the earth, with its great underlying deposits of coal and oil, in which slumber latent light, heat and other forms of potential energy, force and power, awaiting but some appropriate stimulus to bring to the surface the materials from which those forces may be released.

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Ignoring to a great extent the disputes and differences on the part of the psychologists concerning the most appropriate names and terms to be employed in the consideration of the “out of consciousness” fields of mental activity and work, and brushing aside as nonessential the distinctions and differentiations between the various phases of these activities, we shall in this instruction embrace the entire field and its activities under the general term of “The Subconscious.” Employing the term, “The Subconscious,” to indicate the entire field of activities of the mind which are performed below, above, or in anyway “outside of” the field or plane of the ordinary consciousness of the individual, we soon discover that the activities of the Subconscious extend over a very wide range of manifestation, and embrace a great variety of forms of expression.

In the first place, the Subconscious presides over the activities of your physical organism; it is the animating spirit of your physical processes. It performs the manifold tasks of digestion, assimilation, nutrition, elimination, secretion, circulation, reproduction—in short, all of your vital processes. Your conscious mentality is thus relieved of these great tasks.

Again, the Subconscious supervises the performance of your instinctive actions. Every action that you perform automatically, instinctively, “by habit,” “by heart,” and without conscious employment of thought and will, is really performed by your subconscious mentality. Your conscious mentality, thus relieved of this work, is able to concentrate upon those other tasks which it alone can perform. When you learn to perform an action “by heart,” or “by habit,” the conscious mentality has turned over this particular work to your Subconscious.

Again, the Subconscious is largely concerned with the activities of your

Again, the Subconscious is largely concerned with the activities of your emotional nature. Your emotions which rise to the plane or level of consciousness are but the surface manifestations of the more elemental activities performed in the depths of the ocean of the Subconscious. Your elemental and instinctive emotions have their source and home in the Subconscious; they have accumulated there by reason of habit, heredity or racial memory. Practically all the material of your emotional activities is stored on the planes and levels of the Subconscious.

Again, the Subconscious presides over the processes of Memory. The subconscious planes or levels of the mind constitute the great storehouse of the recorded impressions of memory. Moreover, on those planes or levels is performed the work of indexing and crossindexing the memoryrecords, by means of which subsequent recollection, recognition and remembrance are rendered possible. These regions of your subconscious mentality contain not only the recorded impressions of your own personal experience, but also those racial memories or inherited memories which manifest in you as “instinct,” and which play a very important part in your life.

Again, the Subconscious is able to, and frequently does, perform for you important work along the lines of actual “thinking.” By means of “mental rumination” it digests and assimilates the materials furnished by your conscious mentality, and then proceeds to classify these, to compare them, and to proceed to form judgments and decisions upon them and from them—all below the levels of your ordinary consciousness. Careful psychologists have decided that by far the greater part of our reasoning processes are really performed on mental levels and planes outside of the field of the ordinary consciousness. Much of your creative mental work, particularly that of the constructive imagination, is performed in this way, the result afterward being raised to the levels of conscious thought.

Finally, there are levels and planes “above” those of the ordinary consciousness, just as there are those “below” the latter. Just as the lower levels are largely concerned with working over the storedup materials of the past, so these higher levels are concerned with reporting that which may be considered to represent the future conscious activities of the human race. These higher regions of the Subconscious may be said to contain the seed or embryo of the higher faculties and powers which will unfold fully in the future stages of the mental evolution of the race; many of these higher faculties and powers are even now beginning to manifest in occasional flashes in the minds of certain individuals, and, as a consequence, such individuals are frequently regarded as “inspired” or as possessing that indefinable quality or power known as “genius.”

On these higher planes of the Subconscious abide certain marvelous powers

On these higher planes of the Subconscious abide certain marvelous powers of the Self, which powers manifest and express themselves in that which we call genius, inspiration, illumination—the exceptional mental achievements of certain intellects which stamp them as above the average. On these high planes abide and are manifested those wonderful mental activities which we attempt to explain under the term “Intuition.” These activities, however, are not contrary to reason, though they may seem to transcend it at times; it is better to consider them as the manifestation of a Higher Reason. The investigation and exploration of these higher realms of the Subconscious form one of the most interesting and fascinating tasks of modern psychology. Even now, the reports of the investigators and explorers are of surpassing interest; those which confidently may be looked for in the future bid fair to constitute a marvelous contribution to the pages of the history of modern scientific research.

In this book we shall ask you to accompany us in an exploration of the various regions of the Subconscious—those wonderful realms of your mind—from the highest to the lowest. In this new land there are valuable deposits of material useful to you and to all mankind. It is our purpose to point out these to you, and to instruct you in the most approved methods of mining and converting them to practical uses. You are not specially interested in the history of the explorations of the early travelers in this realm, nor in their conflicting theories and their technical terms, nor in their claims of priority of discovery. If we judge you rightly, you are interested chiefly in the matter of being led directly to the mines containing these rich deposits, and in being told just how to conduct the mining operations and the converting processes. In this spirit, then, our journey of exploration shall be conducted.

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The Secret Forces of the Great Subconscious, like all other great natural forces, may be harnessed and pressed into service by you. Like electricity, they may be so managed and directed into the proper channels that they may be set to work by and for you. You have been employing these forces, to a greater or less extent, in very many of your mental activities; but, in all probability, you have been employing them instinctively and without a full knowledge of the laws and principles involved in them. When you understand just what these forces are, how they work, and the methods best calculated to produce efficient results and effects, then you may proceed to employ them intelligently, deliberately and with conscious purpose and intent, end and aim.

The average man employs but about 25 per cent. of his Subconscious Power. The man who understands the principles and methods to which we have just referred will be able to employ 100 per cent. of his available Subconscious Power. This means that he will be able to increase fourfold his Subconscious mental work and activity, with correspondingly increased results and effects. Inasmuch as at least 75 per cent. of man's mental processes are performed on the plane or level of the Subconscious, it will be seen that the benefits arising from quadrupling his Subconscious mental activities and available power are almost beyond the power of adequate calculation. This increased power and efficiency, moreover, are not obtained at the cost of increased effort and mental wear and tear: on the contrary, the man effectively employing his Subconscious relieves himself of a great portion of the mental strain incident to the employment of the conscious mentality.

II
SUBCONSCIOUS MENTATION

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FOR MANY years Western Psychology held tenaciously to the theory that “all there is of mind,” all mental processes, all thought, all feeling, all willactivity, were contained within the narrow limits of the ordinary consciousness. It held that the ordinary consciousness was identical with “mind.” We say Western Psychology, because Oriental Psychology for many centuries—for over two thousand years in fact—had recognized the “out of consciousness” mental planes, states and processes.

In spite of the fact that many conscious mental states were perceived to be but superficial manifestations of much deeper processes; in spite of the fact that many such mental states were seen to arise from the depths of mental being lying far below the level of the ordinary consciousness; in spite of the fact that the emotional nature undoubtedly has its fundamental and elemental existence below the levels of the ordinary consciousness; these oldtime orthodox psychologists held firmly to their original contention, and denounced those who ventured to express a doubt concerning it. These “old timers,” it is true, found many facts which remained unexplainable under the old theory; but, like many other orthodox thinkers along other lines of thought, they took the position that the old dogmas and teachings must be supported at all costs, and that if the facts conflicted with their theories, then, “so much the worse for the facts.”

But finally the pressure became too strong, and the younger men studying and thinking about the science of the mind began to advance tentatively the idea that perhaps there might be other regions of the mind, regions lying “below the threshold of consciousness,” levels or planes lying below the ordinary mental levels and planes, upon which important mental processes are performed. In spite of the continued and strenuous opposition of the orthodox psychologists, these courageous thinkers conducted extended experiments and made careful observations for the purpose of discovering the nature and the laws of these great unexplored realms of the human mind.

These investigations were made for the most part by psychologists who felt that this unknown region of the mind must exist in order to explain and satisfactorily account for certain observed conscious mental phenomena. The conscious effects were before them, but the “outofconsciousness” cause of these was unknown. They reasoned that if suchandsuch effects were present, then suchandsuch causes must also be present, although so far these causes had not been discovered.

These pioneers were like the astronomers who posited the necessary existence of certain undiscovered planets by reason of the discovered actions of certain known planets, which actions were seen necessarily to be caused by the presence and influence of other planets as yet undiscovered by science. Or, changing the illustration, we may say that these advanced thinkers were like the early explorers who by reason of occasionally observing strange floating trees, animals and bodies of men in certain fardistant waters, hazarded the theory that there must be an undiscovered world situated far to the west of their own world; this was the idea that inspired Columbus, and which finally led to the discovery of America. In the same scientific spirit these pioneer psychologists sought to account for certain observed mental activities, deflections and influences upon the theory that there must exist other planes of mental activity, lying “out of consciousness,” which constituted the field of a wonderful activity, the results of which afterward rose to the surface of consciousness.

Leibnitz, the great German philosopher, was one of the first of the leading Western psychologists to advance the theory that the mind is not limited to the narrow field of the ordinary consciousness; and that there are changes occurring, energies always at work, and modifications constantly taking place in the mind, of which the ordinary consciousness is not aware. Others followed in his footsteps, until finally the large number and high standing of the advocates of the new idea forced recognition and respect for it on the part of the orthodox psychologists. Vigorously opposed, and often violently ridiculed, this great idea gradually attracted to itself strong support, and finally became an accepted doctrine in the standard Western psychology.

As a straw showing how the wind of even the most conservative thought is now blowing in the direction of the general recognition of the existence of the “outofconsciousness” planes or levels of mental activity, we quote the following extract from an article contained in “The Encyclopaedia Britannica” (Eleventh Edition: vol. 25; page 1063):

> “The reality of modes of mental operation which may properly be called subconscious or subliminal is now generally admitted. During the last quarter of the 19th and the opening years of the 20th century, there has been accumulated a mass of observations which suffices, in the opinion of many of those best qualified to judge, to

> establish the reality of processes which express themselves in purposeful actions and which bear all the marks from which we are accustomed to infer conscious cognition and volition, but of which nevertheless the subject of normal personality has no knowledge or awareness other than such as may be shared by any second person observing his actions."

Perhaps the greatest cause of the objection of the oldtime psychologists to the idea of the Subconscious, and one of the greatest stumbling blocks in the way of the understanding of the subject by the average modern layman, is that of the seemingly contradictory notion of mental activities performed without "consciousness." It is indeed hard to conceive of "thinking" without "consciousness." But "subconscious" or even "unconscious" thinking is not really "thinking without consciousness": it is rather thinking on planes of consciousness other than that of the ordinary consciousness.

The term "unconscious," so frequently applied to the activities of the Subconscious, is particularly unfortunate—it serves to bewilder the student, and to arouse uncalled for opposition in the minds of those unfamiliar with the real facts of the case. Subconsciousness is not "unconsciousness"—it is rather "other consciousness." This is a most important distinction: we trust that you will fix it in your mind, and observe it in your thought upon the subject.

The Freudian school has given great prominence to the term "The Unconscious" (which was originally employed by von Hartmann) in its consideration of certain important phases of the activities of the Subconscious. This fact has served to add to the difficulties attached to the subject of the "out-ofconsciousness" mental processes. But the Freudians do not intend to convey the idea that "The Unconscious" is unknowing; on the contrary, they hold that it "knows" much and "knows" well. Dr. Wilfrid Lay, one of the clearest exponents of the teachings of Freud, says on this point:

> "The Unconscious is not to be regarded as the unknowing part of the mind, but only as the unknown part. From one point of view, there is no such thing as the unknowing part of the mind, because the mind is essentially that part of the personality that is knowing; knowing with greater or less intensity, and knowing now one and now another object, but always knowing something, from the first day of its life until the last. But the Unconscious may be described as the generally unknown realms of the ego, into the seemingly bottomless abyss of which the sensations and perceptions of the individual are constantly sinking, and from which, no matter how

> individual are constantly sinking, and from which, no matter how hard we try, we cannot, without the help which analytic psychology offers us, recover anything except a very limited amount of visual, verbal or other memories.”

A little further on in this section of the book we shall show just why the Subconscious is “the generally unknown realms of the ego.” Modern psychology is able to furnish the explanation—one that is quite satisfactory when rightly understood. But before proceeding to such explanation we wish to clear away another quite frequent cause of misconception, misinterpretation and misunderstanding of the character of the real nature of the Subconscious, namely the erroneous “dual mind” theory which to some extent has become attached to it by reason of the hasty generalizations of some of the earlier writers upon the subject.

One of the great fallacies arising from the hasty generalization of some of the early investigators, teachers and writers upon the subject of the Subconscious, and one which has been quite difficult to explain away to the popular mind, is that which is generally known as the “twomind theory,” or the “dualmind hypothesis.” Arising from this is that associated fallacy consisting of identifying one of the hypothetical “two minds” with “the soul,” instead of regarding both of these two respective fields of mentation as particular divisions, regions, levels, or planes of mental activity, all of which are instruments of the manifestation and expression of the Ego, Self, or “I AM I” of the individual.

Frederick W. H. Myers, the English essayist and investigator of psychic phenomena, was (in 1887) the first to advance tentatively the idea of the “dual mind” of man. But Myers was far more conservative than were some of his followers in this respect, as will be seen from the following brief consideration of his ideas. Myers’ original idea was that the Self is not only a unity, but also a coordination of its several phases and powers. He held that in addition to the more commonly recognized attributes the Self “possesses faculties and powers unexercised and unexercisable by the consciousness that finds employment in the direction of the affairs of everyday life.”

At first, Myers confined his attention to the conception of a “level of consciousness” existing below the ordinary level or plane of everyday consciousness—“below the threshold” of that consciousness, as he very aptly expressed it. He employed the term “the subliminal consciousness” to indicate “all that takes place beneath the ordinary threshold, or say, if preferred, the ordinary margin of consciousness—not only those faint stimulations whose very faintness keeps them submerged, but much else which psychology as yet scarcely recognizes—sensations, thoughts, emotions, which may be strong, definite and independent, but which; by the original constitution of our being, seldom merge into that supraliminal current of consciousness which we usually identify with ourselves.”

But later, Myers yielded to the temptation to generalize beyond conservative limits, and he thereby laid the foundations for much “wild” thought on the part of his later followers—thought which, by the way, Myers would undoubtedly have repudiated had he been living at the time. But even his generalization was advanced quite modestly, and tentatively, as will be seen by the following statement of it made by him at the time: “Perceiving that there are not only isolated subliminal processes, but that there also is a continuous subliminal chain of memory involving just that kind of individual and persistent revival of old impressions and responses to new ones, which we commonly call a Self—I find it permissible and convenient to speak of a Subliminal Self.”

The following explanation made by Myers shows that, at the last, his term, “The Subliminal Self” was employed principally for the purpose of convenience and for distinguishing between the two great planes of mental activity, rather than as a “hard and fast” declaration of belief in a “two mind” or “two self” combination of entities:

> “I do not intend by using this term (the Subliminal Self) to assume that there are two correlative and parallel selves existing always within each of us. Rather, I mean that part of the Self which is commonly subliminal; and I conceive that there may be—not only cooperations between these quasiindependent trains of thought—but also upheavals and alterations of personality of many kinds, so that what was once below the surface may for a time, or permanently, rise above it. And I conceive also that no Self of which we can here have cognizance, is in reality more than a fragment of a larger Self—revealed in a fashion at once shifting and limited through an organism not so framed as to afford it full manifestation.”

Another phase of the “dual mind theory” became quite popular for a time as the result of the theories and teachings of Dr. Thomson J. Hudson which were first announced in his book entitled “The Law of Psychic Phenomena,” published in the year 1893. Dr. Hudson’s original fundamental theory was that: “Man has, or appears to have, two minds; each endowed with separate and distinct attributes or powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that, for the purpose of arriving at a conclusion, it is a matter of indifference whether we consider that man is conclusion, it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organism. Under the rules of correct reasoning, therefore, I have a right to assume that man has two minds; and the assumption is so stated, in its broadest terms, as the first proposition of my hypothesis. For convenience, I shall designate the one as the Objective Mind, and the other as the Subjective Mind."

But Hudson soon advanced from this comparatively modest fundamental premise. He proceeded as if the duality of the mind were an established fact, and he attributed to his hypothetical Subjective Mind the most wonderful powers and properties. In addition to the wellrecognized "subconscious mental processes," he attributed to the Subjective Mind certain mysterious powers which he held sufficient to account for the "psychic phenomena" of telepathy, hypnotism, clairvoyance, spiritistic manifestations, psychic action at a distance, psychic movement of material objects, *etc.* He held that the Subjective Mind acted without the use of the physical senses; that it was able to see at a distance, and without the natural organs of vision; that it could leave the body and travel to distant lands; that it could read the thoughts of others, and the contents of sealed envelopes and closed books, etc., *etc.* Finally, he announced: "In other words, it is the soul."

Hudson claimed that the Subjective Mind operated more freely and efficiently when the person is placed in the hypnotic state, and that it was "unqualifiedly and constantly amenable to the power of suggestion; that is to say, the Subjective Mind accepts, without hesitation or doubt, every statement that is made it, no matter how absurd or incongruous or contrary to the objective experience of the individual." In his later books, Dr. Hudson sought to establish the Immortality of the Soul by means of his hypothesis of the Subjective Mind, the latter being by him identified with "the soul." He also sought to establish the Divine Pedigree of Man by means of the same hypothesis, holding practically that Divine Mind must be Subjective Mind raised to infinity, notwithstanding that he had previously asserted that the Subjective Mind could be hypnotized, and that it did its best work while in that state; and that it was amenable to suggestion to such an extent that it would accept without hesitation the most absurd and ridiculous statements.

Hudson's theories and teachings, though extremely popular for a time, are now but seldom heard of or quoted. Their value now is generally held to consist chiefly of the great interest which they aroused in the public mind concerning the phenomena of the Subconscious. The extravagances of the theory, and the “wildness” of many of its conclusions, have been gradually, ironed out by the more thoughtful and scientific treatment of the subject by the later investigators and writers. The value of Dr. Hudson’s pioneer work is gratefully acknowledged by the presentday workers along the same general lines, and much of his teaching which was at one time severely condemned by the more conservative psychologists is now seen to fit in with the newer views of the subject when the former is properly interpreted and rightly understood and stated.

We do not consider it necessary to enter here into an extended recital of the theories and teachings of the multitude of teachers and writers who followed rapidly in the footsteps of Myers and of Hudson, and who carried to an extent undreamed of by those pioneers their original comparatively conservative hypotheses of “the dual self” or “the dual mind.” While serving to attract to the general idea of the Subconscious the minds of many persons who, otherwise, would never have heard of it, they often tended to repel the minds of more thoughtful persons by the mass of fantastic theory and unwarranted conclusions with which they surrounded the fundamental facts.

All this, however, has now almost entirely passed away. The barnacles have been scraped from the bottom of the ship, and it is now quite “easy sailing.” We now hear very little of the “dual mind” or “dual self” theories. The facts which were obscured or distorted by them are now explained and accounted for by the teachings of approved modern psychology. The unity of the mind is still maintained, but even the most conservative psychologists now admit—nay, actually insist—that the mental unity has many phases, many planes, levels, and regions of manifestation and expression. Science now says, in effect: “If we are called upon to postulate a separate self or mind to account for and explain each and every phase or aspect of mental activity, we shall have not two, but three, four, five, seven, ten, twenty, or a hundred different ‘selves,’ ‘minds,’ or entities, on our list. The sane and logical conclusion is that the mind is unitary—one—having many phases, forms, modes or aspects of manifestation and expression, and many levels or planes, regions or realms, of activity and process.”

Professor Joseph Jastrow says concerning this point: “It is quite misleading to think of the Subconscious as a veritable, independently organized ‘psyche,’ or as a subservient understudy, however partially apposite and wholly legitimate such comparisons may be as metaphorical aids. The Conscious and the Subconscious (if we may clothe these aspects of our mental life in substantive form) are but two souls with but a single thought, for the simple reason that they are but one soul, and the unity of their heartbeat is inherent in the organism that gives them life. It is only because the silent partner in our mental administration is only the sole head thereof in another guise, with another occupation, that his dominant habits, interests, endowments, experiences, pervade their common business. It is again because the one contributes to the joint undertaking, so largely unheard and unseen, that those who have intercourse with this concern, as indeed the director thereof himself, have little occasion to come in contact with influence and data that do not appear on the books."

Now, let us return to that point of our consideration of the Subconscious wherein we proceed to investigate the subject of just why the contents of that great portion of the mind is unknown to the individual: you will remember that we have told you that modern psychology is able to furnish this explanation, and that we promised you that we would furnish you with it.

Here is the explanation in a nutshell: You are aware only of such contents of your mind which are within the field of ordinary consciousness. You are "conscious" of only such of your mental states and processes which at the moment of ordinary consciousness are included in the radius of your conscious attention. Accordingly, the "field of ordinary consciousness" and the "field of conscious attention" are identical. If your conscious attention is directed to or held by a particular object or subject, then you are "conscious" of that object or subject; if your conscious attention is not so directed or held by that object or subject, then you are not "conscious" of it.

A little self-examination will reveal to you the truth of the above statement. You will see at once that you are aware or conscious at this moment of only an infinitesimal portion of the entire contents of your mind—of what you "know," of what you feel, of your beliefs, of your likes or dislikes, and so on. Your mind is filled with knowledge acquired by you in your past experience; with feelings of various kinds which you have developed in like manner; with ideas, plans, designs, purposes, aims, ends, desires, longings, aspirations. You know that this is so, although at this present moment these mental states are not in your field of consciousness—your conscious attention is not directed to or held by them. The moment that you turn your conscious attention in the direction of any of these things, that moment do those things proceed to rise to the plane of ordinary consciousness and you become aware of them. This is what happens when you "think" about things; when you indulge in reverie; when you start into motion the stream of memory and recollection. All this is a matter of ordinary everyday experience with you; yet you may never have thought of it in just this way, nor realized the principle involved in the process.

You see, there are two general kinds of "knowing," as follows: (1) the "knowing" arising from the present consciousness of things; and (2) the "knowing" which consists of the knowledge which you have "salted down" and stored away in your mind—and this “in your mind” really means “in your Subconscious.” In the same way there are two general kinds of “feeling,” as follows: (1) the “feeling” which is at this moment present in your conscious attention, and (2) the “feelings” which you know quite well are present in your mind, although you are not at this moment aware of them.

If you would obtain a clear illustrative idea of the nature of the contents of the Subconscious, you need but think of the contents of your memory—for memory is one of the great phases of the Subconscious. You know quite well that there is a wealth of knowledge stored away in your memory, of which you are not at this moment conscious; you know equally well that when your attention is directed to certain subjects or objects, then your memory will raise to the plane of conscious attention at least a considerable portion of your knowledge concerning those subjects. Where were those memories, where was this knowledge, before they arose into consciousness in response to directed attention? Surely they existed somewhere—but where? They existed in the Subconscious just as truly as they afterward existed in your consciousness! Do you see the point?

The Subconscious is the great ocean of your mind, while your consciousness is but the surface activities of it. Your attention brings to the surface such contents of your mental ocean as may be called for, or drawn there, by the appropriate causes. But the attention does not create them; it merely brings them to the surface. These contents of your mind are just as real—just as really items of your knowledge—while sunk in the depths of the Subconscious, as when raised to the surface. To limit your “mind” to your conscious states, ignoring the far greater contents of your Subconscious, would be just as absurd as to limit the ocean to its surface, ignoring the wonderful body of its depths.

But not only are items of knowledge stored away in this great ocean of the Subconscious; wonderful mental activities and processes are constantly under way in its hidden depths. The Subconscious is not a Dead Sea; it is a great ocean of activity. It never rests, never sleeps; it works while your ordinary surface consciousness is resting or sleeping. A great portion of your thinking is being performed there; in its realm there are mental processes under way the end of which is to solve your problems for you, to answer your questions, to form your judgments, to work upon the materials which your conscious mentality has handed over to it instinctively. You see, your Mental Machine is a far more wonderful thing than you had imagined; it is something bigger than you have dreamed it to be. In the following sections of this book we shall show you the kind of mental work the Subconscious is doing for you—and the still better work it is capable of doing for you when you direct it rightly. For the present, we are merely striving to awaken you to a realization of its nature and of the facts of its existence.

Nature, or the Power underlying Nature, has wisely committed the greater portion of your mental work to the Subconscious. If your conscious mentality were required to attend even to but onethousandth part of the work of the Subconscious, you would have no time whatsoever to attend to the tasks and problems of your everyday conscious life. In order to allow your conscious mentality to perform its rightful tasks, Nature has handed over to the Subconscious the greater portion of the entire mental activities, processes, and work. You will realize this more fully as you proceed with this instruction.

Dr. Wilfrid Lay says: “The Unconscious operates in every act of our lives, not merely in the actions ordinarily known as unconscious or automatic, but in that part of our activity to which we attribute the most vivid consciousness. For in a certain sense we are most helped or hindered by the unconscious part of ourselves when we think that we are most keenly alive. Our Unconscious pervades our conduct in the most minute details, just as the air we breathe is forced by our blood through our tissues; and it might almost be said that it is as important, and as great in extent, when compared with the conscious present, as the air, so small a part of which we breathe, is in extent in proportion to the minute particles of it that we take into our lungs.”

III
SUBCONSCIOUS VITAL PROCESSES

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AMONG THE most fundamental activities of the Subconscious are those which are concerned with the vital processes of the physical body—the processes of life in the living organism. Although the fact is not generally recognized, it is an established scientific truth that the Subconscious controls, directs, institutes and conducts the vital processes of the body which are concerned with growth, nourishment and the general operation of the living organism.

The operation of the vital processes manifested in every organ of your body is conducted by the Subconscious. Every organ, every part, even every cell, is under the control and direction of the Subconscious. The work of repair, replacement, digestion, assimilation and elimination, which is underway in your physical body, is performed by the Subconscious. In short, your entire vital activity is under the control and direction of your Subconscious, although your ordinary consciousness is not aware of this fact.

Many persons; most persons in fact, if they think of the matter at all, are inclined to the general notion that the body "runs itself" like a machine, or rather like a clock that has been wound up and set going. So far is this from being a fact, however, that it may be stated that every action and movement of your internal organism (with the exception of the purely mechanical or chemical movements and changes) is effected by your Will, the latter usually manifesting along the lines of subconscious activity. All the operations of the "life forces" in your body are found to result from mental action of some kind—usually subconscious mental action.

It is an axiom of certain careful thinkers that "All Lifeaction is MindAction." In every vital process in the living organism are to be seen the presence and activity of mind in some form, some phase, some degree. As Carpenter says: "The convertibility of physical forces and the correlation of these with the vital forces, and the intricacy of that nexus between mental and bodily activity which cannot be analyzed, all lead upward to one and the same conclusion—that the source of all power is Mind." Bacon says: "Life is not force; it is combining power. It is the product and presence of Mind." Dunn says: "From the first movement when the primordial cellgerm of a human organism comes into being, the entire individual is present, fitted for human destiny. From the same moment, life and mind are never for an instant separated; their union constitutes the essential work of our present existence."

That all which is called Vital Force, the Healing Power of Nature, or the "Vis Medicatrix Naturae," is but a form, phase or aspect of subconscious mental action—of the work of the Subconscious—cannot be doubted even for a moment by those who have carefully investigated Nature's healing processes. These processes constitute what is known as "the curative efforts of Nature," or the "Vis Vita," by which terms is indicated that certain curative or restorative principle of Nature which is implanted in every living, organized body, and which is constantly operative for its repair, preservation, health and wellbeing. Instances of the effective work of this great natural principle are seen in the respective processes manifest in cases where a finger or toe is lost by the man. Here, as a prominent medical authority has said, "Nature, unaided, will repair and fashion a stump equal to one at the hands of an eminent surgeon."

Careful medical authorities have pointed out in their books, and in their lectures, the fact that undeniable mental action is present in the ordinary vital processes and functions. They assure us that no machine could be constructed, nor could any combination of solids and liquids in organic compounds serve, to regulate, control, counteract, help, hinder, or arrange for the continual succession of different events, foods, surroundings and conditions which are constantly affecting the body; under no mechanistic theory can satisfactorily be explained the fact that in the midst of such everchanging and varying succession of influences the body holds to its course of growth, health, nutrition and self-maintenance with the most marvelous constancy.

It is clear, say these authorities, that such qualities as regulation, control, etc., are mental qualities rather than mechanical properties. But, they bid us note, it is equally clear that by no ordinary mental actions can we consciously exercise any of these mental powers over the organic processes of our bodies. The inevitable conclusion, they say, is that the mental powers which are seen to be operating in the body are exercised unconsciously—that our unconscious mental powers, and nothing else, control, guide and govern the functions and organs of the body. As one of these authorities says: "When thoroughly analyzed, the action and regulation of no part of the body can be satisfactorily explained without postulating an unconscious mental element which does, if allowed, satisfactorily explain all the phenomena."

We would call your attention here, at this point, to the fact that the bases of Mind Cure, Mental Healing, Mental Therapeutics (or by whatever names the various systems of mental cure of disease may be called) undoubtedly are to be found in the fact that the vital functions and processes of the body are really performed by Mind operating along subconscious lines—by the Subconscious, in fact. This being realized, it is seen plainly that Mental Healing (in each or all of its forms) is not a case of “the power of Mind over Matter,” but rather that of the influence of one phase of the mind over another phase—a case of “Mind over Mind,” in fact.

The connective nerves or filaments which unite the CerebroSpinal and the Sympathetic Nervous Systems serve an important purpose in the work of Mental Healing, and their presence is very significant in the light of the phenomena of Mental Therapeutics, or Faith Cures, and in the wellknown ordinary phases of the effect of mental states upon physical functions. They serve to explain the vital mechanism employed in the production of these interesting classes of psychophysical phenomena; and, likewise, they serve to furnish the physical explanation of the psychological processes operative in the phenomena of Mental Healing.

That mental states produce reactions in the form of physical conditions is admitted by even the most conservative medical authorities. The most casual observer must have noted that the emotions of fear, grief, anger, worry, or joy have a most marked effect upon the physical processes of digestion, assimilation and elimination. A change of mental state is almost immediately followed by a change in physical function. Your appetite is seriously affected by the receipt of bad news, while good news imparts a new zest to the enjoyment of your meal. The sight or the recollection of the sight of a disgusting object will produce nausea, or at least will spoil your appetite.

The sight or the memory of appetizing food will cause your mouth to water, and your gastric juices to flow more freely. The bad boy who stood in front of a brass band, and by means of sucking a lemon induced the saliva to flow copiously from the mouths of the musicians, thus causing their playing to come to a sudden and disastrous end, understood the practical effect of this principle, though doubtless ignorant of the real cause operating in the case. The practical joker who sets the company of persons to yawning, as the result of the mental contagion produced by his simulated yawn, understands how this principle works out in practice, though he may not realize the exact psychology or physical process involved.

Experimental psychology has demonstrated that “the circulation follows the attention”; and that by concentrated attention directed to any part of the body one may increase the blood supply to that part. Thus, experiments have demonstrated that the blood may be sent in increased quantity to the hand, or else withdrawn from it, simply by means of concentrated attention accompanied by mental suggestion or autosuggestion; the darkred color of the hand in one case, and the pallid appearance of the hand in the other case, being sufficient evidence of the soundness of the principle. Many practitioners of Suggestive Therapeutics who have experimented along these lines have held that the increased supply of nerveforce, accompanying the increased flow of blood sent to the several organs and parts of the body in this way, plays a most important part in many cases of Mental Healing.

Just as the flow of the blood to any part or organ of the body may be increased by concentrating the attention upon those parts and organs, so the movements, activities and processes of the digestive organs, the organs of elimination, and even of the heart, may be influenced by employment of the attention, or by the presence of certain mental states which serve to accelerate or retard such processes as the case may be. Modern science admits that: “It is positively established that Suggestion or Autosuggestion can and does affect the socalled involuntary functions of the body.” We shall see just how and why Suggestion and Autosuggestion produce these effects, when we reach that particular phase of our subject a little further on in this section of the book.

That the respective states of health and disease depend materially upon the character of the emotional states predominant in the subconscious mentality of the individual is now universally admitted in authoritative medical circles. Statements concerning this fact, and examples and instances illustrating it, are to be found on all sides in medical journals, textbooks, and classlectures. The following examples will suffice to illustrate the general character of the conclusions expressed in such statements concerning this matter.

Dr. Southworth says: “If mental states can change the various secretions of the body, making them poisonous: for example, the saliva and the milk in the human breast, under the influence of anger, worry or fear, could it not also be productive of disease through imperfect or nonelimination? Is it improbable that fear, which is a greater negative force than anger, may produce the results as indicated?” Professor Elmer Gates says: “My experiments show that irascible, malevolent and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to generate energy.”

Dr. Borton, writing of the healing of the body through mental forces, in which unhealthy conditions are transformed into healthy, normal states, says: “These changes are not miraculous, but proceed from natural causes in the operation of the mind, as a therapeutic agency, operating through the functions of the body, sometimes as a tonic or stimulant, warding off diseases under the most exposed conditions, defending and holding the system in a state of health; while those devoid of these mental assurances become victims to the ravages of disease through contagion or infection. This protective force of the mind has been demonstrated many times in hospitals and other places where contagious diseases were prevailing. The mental force possesses a protective power, when rightly exercised, far beyond what is usually conceded; this, not only in the way of defense, but also in correcting diseases when in existence."

The investigations of Freud and his school have served to throw new light upon many obscure mental causes of disease and abnormal physical conditions. The work of PsychoAnalysis is directed to a considerable extent to uncovering these causes which are hidden in the recesses of the Subconscious.

Briefly stated, the case is as follows: Many abnormal physical conditions, and often chronic complaints, have as their primary cause a disturbance of the emotional nature arising from past experiences of an unpleasant nature, such as, for instance, real or fancied slights, injuries, injustice, frustration of cherished desires, or similar occurrences in the past life of the individual. As the years pass by the main facts of the actual event fade from the memory, and the individual seemingly adapts himself to the conditions forced upon him. But the Subconscious has not forgotten these; instead, their memories abide in the "out of consciousness" realms, and work their evil effects. Like a hidden cancer, or like a great gnawing worm dwelling in the emotional nature of the person, the old sore persists and tends to poison his mental and physical constitution. Thus old hates, old jealousies, old fears, abide in the Subconscious, producing the physical reactions which are well known to Psycho-Therapy.

It is the work of the scientific PsychoAnalyst to dig out these cancerous mental growths, or these psychic gnawing worms, and to bring them once more into the field of consciousness. Once brought before the conscious attention, they may be examined, analyzed, dissected, passed upon, and discarded as having no real present importance; thereupon, they are discharged from the mental realm once and for all. By means of this "cathartic" process, the system is relieved of these hidden roots and causes of disease and abnormal physical conditions, and health and normal functioning once more is manifested. These and similar discoveries have served to add greatly to the efficiency of Mental Therapy, and to broaden its field. They verify the basic principles and theories of Mind Cure, and indicate improved methods of applying them.

In this consideration of the Subconscious Vital Processes we must call your attention to three very important facts, namely: (1) That the Subconscious is amenable to Suggestion and AutoSuggestion; (2) that the Subconscious tends to accept as true the ideas and statements which the conscious mentality places, or allows to be placed in it; (3) that the Subconscious, after accepting a Suggestion or AutoSuggestion, proceeds to carry the suggested idea to its logical conclusion, irrespective of its actual truth, and thereafter will tend to manifest in physical states and functioning the mental state or completed idea the seed of which has been supplied by the Suggestion or Auto-Suggestion.

Now, there is no need here for us to enter into a technical description of the Psychology of Suggestion. It is sufficient for our purpose to consider a Suggestion as a "seed idea" which is planted in the rich mental soil of the Subconscious. An Auto-Suggestion is merely a Suggestion made by one to himself; it is a case of "sez I to myself, says I." A plain Suggestion is a "seed idea" coming from an outside source—a statement from another person, a passage in a book or newspaper, a printed sign, the manner of another person, *etc.* All Suggestion, at the last, is Auto-Suggestion, for the reason that the individual permitting a Suggestion from outside to become lodged in his Subconscious really tacitly endorses it and makes it his own—just as man endorsing a check or note assumes responsibility for the paper.

The result of the suggestibility of the Subconscious is quite marked in the case of the Subconscious Vital Processes. Suggestions or Auto-Suggestions of Health tend to produce conditions of Health; while Suggestions or Auto--Suggestions of Disease tend to produce conditions of Disease. It has been said that, "As a man thinketh in his heart, so is he." Equally true, and for the same reason, is the statement that "As the Subconscious thinks its owner's physical condition is or should he, so that physical condition actually becomes in time."

By reason of these fundamental facts concerning the Subconscious, it is easily seen how and why the "seed ideas" implanted in the soil of the Subconscious eventually sprout, bear leaves, blossoms and the fruit of Health or Disease as the case may be. By means of the planting of the seedideas of Fearthought, panicky feelings, mental pictures and thoughts of diseased conditions, depressing and discouraging emotional states—coupled with the mental attitude of the "expectant attention" or "confident expectation" of the coming (or the continuance) of the physical disorder—the conscious mentality impairs and interferes with the normal action of the subconscious mental activities, quite frequently giving to them an entirely wrong direction or course of procedure. This wrong direction or course of procedure in time often becomes chronic and permanent, unless removed or else neutralized by a reversal of the method which originally brought it about.

On the other hand, by energizing, animating and strengthening the subconscious mental processes by cheerful, happy, and hopeful states of mind concerning the physical condition, by inspiring emotional states and feelings, by mental pictures of healthy, normal physical conditions, rather than of the abnormal, there is aroused a strong natural power of resistance to diseased conditions, to impaired physical functioning, and to illhealth in general—a strong recuperative energy, tending to prevent disease in the first place, and in the second place to restore health when it has become impaired.

Avoid, as you would a pestilence, all depressing emotions and all negative mental states such as Anger, Fear, Worry, Jealousy, Envy, Hatred. Also avoid with equal care all expectations or beliefs that you will contract disease, even when it is raging around and about you. Refuse to allow your imagination to be filled with the negative; evil pictures of diseases or diseased conditions. Avoid, or learn to resist and throw off, the evil Suggestions of others that you will contract disease or manifest diseased conditions. Shed these Suggestions like the proverbial water from the duck's back, when you cannot escape from the company of persons given to the planting of such pestilential seed-thoughts.

Cultivate the positive emotional states of Fearlessness, Calmness, Poise, Cheerfulness, Hope, Faith, Confidence in the Powersthatbe in Nature, or above and over Nature. Form the habit of expecting and looking forward to the normal, natural conditions of Health, not to the state of Disease. Trust the Life Forces and Nature to "pull you through," even when you may happen to "slip." Fill your mind with the ideas and mental pictures of Health, and not of Disease. Frequent the company of those who "look forward, not backward; upward, not downward," and whose vision seeks the good rather than the evil aspects of life. Read books having this "forward and upward" outlook upon life.

Above all, keep your mind filled with the bright, cheerful and happy mental pictures of Health and Normal Physical Conditions. Be careful to admit only the right kind of pictures to your Mental Picture Gallery. Always see yourself as you wish to be; not as you fear that you may be! Keep ever before you the visualized ideal of HEALTH—this, no matter how much the existing conditions may strive or tend to influence you in the opposite direction. This last is important, for these Ideal Mental Pictures are the patterns which the Subconscious (which is really that which you have been thinking of as "Life" or "Nature") employs in building your physical body, and in weaving the fabric of your physical functioning and conditions.

This is the great principle underlying all the various schools of Mental Healing, Faith Cure, etc., even of those schools which seek to veil their teachings in metaphysical and quasireligious terminology and dogma. The development of the depressing, negative mental weeds spoils the mental garden of the Subconscious, and chokes the valuable plants which should be grown there. The act of holding before the imagination or the ideative faculties the mental pictures of Disease is bound in time to cause the Subconscious to strive to manifest in objective physical reality the conditions presented to it in such pictures. The “confident expectation,” or “expectant attention” of diseased or abnormal physical conditions is practically certain to cause the Subconscious to proceed in the direction of “making the ideal become real.” The statement of Job that, “that which I feared hath come upon me,” expresses an actual fact of physiological-psychology or of psychological-physiology.

This negative influence and condition, so imparted, permeates the organs and parts directly involved, and the cells which compose those organs and parts, as well. It also by reflex and sympathetic action and reaction of this kind—the action of the conscious mentality upon the Subconscious, and the reaction of the latter upon the former—serves to break down the natural habits of resistance and selfprotection with which the Subconscious is endowed. As a result, chronic ill-health frequently results.

Here we have an actual example of the truth that, “To him who hath not shall be taken away even that which he hath.” In such cases, the only remedy is to halt the progress of the downward swing of the Subconscious activity, and to reverse the process by transmuting the activity into an upward, positive manifestation. The latter, however, is equally cumulative, the action and reaction proceeding in the direction of Health, so that we have an actual example of the companion truth that, “To him who hath, shall be given.” The rule works both ways, as all good rules are said to do.

Finally, you will do well to remember the old adage that, “That which will make a sick man well, will keep a well man well—that which will cure Disease, will prevent Disease.” Therefore, you are strongly urged to acquire, cultivate and maintain the positive, uplooking, forwardlooking mental attitude, even in the days of your most perfect Health. “An ounce of Prevention is worth a pound of Cure.” You should determine to adhere faithfully to the Ideal of HEALTH—to cultivate the habit of holding firmly to the Mental Pictures of HEALTH—and to beware of allowing that Ideal and those Mental Pictures to become weakened, dimmed, clouded or hidden by adverse Auto-Suggestions on your own part, or by the acceptance (tacitly or actually) of similar Suggestions arising from the remarks, views, beliefs or negative mental attitudes of other persons, or from other sources.

This, then, is the part played by your Subconscious in the matter of the direction and control of your physical functions and processes. You have at your disposal the wondrous powers of the Subconscious which you may direct to the work of maintaining or restoring your Health. All that you have thought of as “Nature,” or as “The Life Forces” (in their healing and lifemaintaining processes); all that you have thought of as The Healing Power outside of yourself; all this is really your own Subconscious—a part of Yourself, though a part perhaps not recognized or realized by you up to this time. If through ignorance you have given these powers a wrong direction, you have now at your disposal and under your command a positive, upward, Healthgiving aggregate of forces. Finally, remember that your Subconscious is always your friend—once let it realize what is necessary for your physical wellbeing, once plant the right kind of seedideas in its soil, and it will bend every energy within it toward manifesting and expressing Health in you.

Rightly understood and interpreted, the principles which we have just announced to you will make clear and plain to you "that something in it" which you have always intuitively felt might be found in Mind Cures, underlying their technical and sometimes fantastic theories and methods. You have here "the stuff that does the work" which has been hidden in the various capsules offered you by the several schools, cults, and teachers. The verbal capsules serve to disguise the "real stuff," and to make it more attractive to the imagination. Any verbal form that appeals to the mental taste or to the imagination will serve the purpose. The highly exploited verbal formulas, the miraculous Statements of Truth, the wonderworking "affirmations" of the various schools,—all these are but the verbal capsules in which are concealed the "real stuff" of Auto--Suggestion or Suggestion. Anything that will arouse the mental state of active "Confident Expectation," or which will create a strong mental picture of the desired result or condition will "do the work."

If you will analyze the various verbal formulas by means of which Mind Cures are made, you will always discover that Auto-Suggestion or Suggestion abides at their very heart and centre. The positive mental picture accompanied by the mental state of Faith, Confident Expectation, or Expectant Attention, will give to the Subconscious the desired mental pattern to be materialized into objective reality, and the aroused Faith or Confident Expectation will set the machinery of the Subconscious into activity.

We note at the time of the present writing that a retired chemist of Nancy, France, is "working miracles" of healing in England. His formula is simply the continued repetition of the French words "Ca passe" (meaning "going, going, going.") The patients are filled with the idea that their diseases are "going, going, going," and the repeated Auto-Suggestion produces the desired result in a great number of cases. The rapidly repeated French phrase, sounding like "Passapassapassapassapassa" constitutes the magic formula in this case. The additional statement, to be repeated twenty times without stopping, is: "Everyday in every way I am getting better and better." If you, have studied carefully what we have told you concerning the active principle of Suggestion or Auto-Suggestion, you will discover the “real stuff that does the work” in this verbal formula that is obtaining such marked results, according to the foreign press. The great virtue of this particular formula lies in its simplicity, and in its “catchy” sound. It supplies an attractive verbal capsule for the “stuff that does the work,” i. e., Suggestion.

IV

SUBCONSCIOUS HABITUAL ACTION

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ANOTHER INTERESTING and important phase of the manifestations of the Subconscious is that concerned with the performance of more or less complex habitual physical actions. By far the greater portion of your ordinary physical movements are performed by your Subconscious operating along the lines of "habit," or acquired automatic action. All "habit actions" or acquired automatic actions are performed under the direction of the Subconscious.

Your first attempts at walking, writing, operating a typewriter, playing an instrument, running a sewing machine, or carrying on any similar operation involving repeated muscular movements, were accompanied by an intense consciousness of every detail of the required movements. As you became more proficient in the task, by reason of repeated practice and repetition, and as you acquired ease and dexterity in such performance, you gradually became less and less conscious of those details; finally, you reached the stage in which you were able to perform the movements practically without conscious effort.

But while your ordinary consciousness is no longer involved in the habitual acquired action, your Subconscious is most decidedly involved in it. The performance has been merely transferred from your ordinary conscious mental mechanism to your extraordinary Subconscious mental mechanism. Your mind is as much involved in the performance when the habit is acquired, as it was at the beginning, though you are not consciously aware of the fact. Your mind has not withdrawn from the task: it has merely transferred the performance from one field of its activities to another.

It was formerly the fashion of philosophers to attempt to explain this well-known class of phenomena upon the theory that the acquired muscular movements became "automatic," in the sense of "purely mechanical." They held that the mind was no longer concerned with the muscular activities, and that the muscles had learned to perform the necessary actions involuntarily, automatically, and "of themselves." But, they admitted, it could not be denied that the mind seemed to be always in the background, hovering around the task, as it were, and ready to resume its control should such necessity present itself. But certain thoughtful psychologists dissented from this crude theory, which, in fact, was no real theory at all but rather a confession of ignorance on the part of those advancing it.

Lewes, an early authority, protested against the crude theory just mentioned. He said: “We are not conscious of the separate sensations which guide speech and writing. Are these processes mechanical? By no means. We know that they were laboriously learned by long tentative efforts, each of which was accompanied by distinct consciousness. To suppose that we pass from the psychical to the physical by frequent repetition, would lead to the monstrous conclusion that, when a naturalist has by laborious study become so familiarized with the specific marks of an animal or plant that he can recognize at a glance a particular species, or recognize by a single character the nature of the rest, the rapidity and certainty of this judgment proves it to be a mechanical, not a mental act.”

He continues: “The point never to be left out of sight is that actions which are known to be preceded and accompanied by sensations do not lose their special character of sentience because they are not preceded and accompanied by that peculiar state which is specially called ‘consciousness.’ When we see a man playing the piano, and at the same time talking of something far removed from the music, we say that his fingers move unconsciously; but we do not conclude that he is a musical machine. Muscular sensations and musical sensation regulate the movements of his fingers; and if he strikes a false note, or if one of the notes jangles, he is instantly aware of the fact. That a particular group of sensations, such as musical tones, will set going a particular group of muscular movements without the intervention of any conscious effort is not more to be interpreted on purely mechanical principles than that a certain phrase will cause a story teller to repeat a certain anecdote, or an old soldier ‘to fight his battles o’er again.’”

The later recognition that mind may function on planes or levels other than those of ordinary consciousness—the discovery of the plane or world of the Subconscious, in short—put an end to these early controversies, and gave to even the most orthodox philosopher or psychologist an avenue of escape from his previous dilemma. At the present time, it is generally accepted that practically all of our habitual muscular movements—and this means by far the greater part of our entire muscular movements—are performed by the Subconscious. Not only do you walk, speak, write, operate machines and play instruments in this way, but you also dress yourself, put on your shoes and your hat, adjust your spectacles, proceed to and from your daily work, wind your clock, lock your doors, put out your cat, and perform most of your customary little tasks of life in precisely this way, i. e., largely under the direction and control of your Subconscious.

How often have you been “wrapped in a brown study,” and have become practically unconscious of your surroundings, yet have walked home from your train, crossing crowded streets, dodging automobiles, escaping contact with other pedestrians, and finding yourself, at last, in front of your door with latchkey in hand? A little thought on the subject will reveal to you the startling fact that you perform the major portion of your habitual physical actions practically “automatically”—that is to say by means of your Subconscious.

Hearing these statements of facts for the first time, you may say: “Pooh! I simply ‘remembered’ how to do these things, by repeated performance, and did not have to “use my mind” about them each time; that is all there is to it!” But stop a moment; is this really “all there is to it?” You cannot remember just what particular shoe you put on first every morning; you cannot remember just which arm you place first in your coat every morning; you cannot remember every little motion, twist and turn you employ in tying your necktie each time you dress. But your Subconscious remembers it perfectly; and is thereby able to perform these tasks properly every day, without calling upon your conscious mentality for assistance.

If you try on an old (and “different”) pair of shoes, long since laid aside; if you take up once more a style of necktie which you have not worn for years; you will find that your Subconscious will remember every motion of tying the shoes or the necktie, though it would be impossible for your conscious mentality to describe the process in detail, or to remember the exact motions to be employed.

Professor Joseph Jastrow, in one of his works, gives us several interesting personal experiences designed to illustrate the trouble experienced by the individual when his conscious mentality attempts to “boss the job” which long since has been taken over by the Subconscious. The following will serve to illustrate the principle. He says: “I can readily adjust a certain kind of necktie which I wear only occasionally, if I do not put my attention upon it but let my hands follow their ingrained habits. If, however, I begin to reason which end goes over, and which under, and watch my movements in the mirror, a hopeless failure is the likely issue.”

The following verse furnishes a humorous illustration of the same principle; here the centipede gets along quite well with its subconscious direction of its many legs, until the playful toad suggests that the manylegged one should direct his conscious mentality to “boss the job”—then see what happens!

“The centipede was happy quite,
Until the toad, for fun,
Said: ‘Pray, which leg comes after which?’
This wrought his mind to such a pitch

This wrought his mind to such a pitch,
He lay distracted in the ditch—
Considering how to run.”

Many persons quite proficient in the performance of delicate muscular movements find it almost impossible to teach others, by words, how the work is executed. It is only when they say, “It is like this,” accompanying the words with the actual physical demonstration, that the desired instruction is imparted. The instructor in any branch of manual work; the dancing master; the teacher of skating, shooting, billiards, etc., can hope to teach his pupil to “catch the movement” only by imitation. He must lead his pupil to imitate the teacher’s movements until he has made them his own, i. e., until his Subconscious assimilates the movement and takes over its performance.

It is an axiom of manual training that the pupil never really “knows” how to perform the manual task with proficiency until he is able to perform it along subconscious lines—although that term is not employed by the teachers and workmen. The pupil must continue to “put his mind on it” until he is able to have his Subconscious take over the task.

The skilled performance of a technical musical composition by a young woman who is conversing entertainingly with the young man who is turning the sheets of her music, and who possibly is also engaged at the same time in a roguish eyeflirtation with the admiring youth, demonstrates forcibly the fact that the Subconscious of the young woman is “on the job” so far as the musical performance is concerned. The Subconscious of the experienced hostess, who is able to converse brilliantly with her guests at the dinner table, while missing nothing concerning the service being furnished them, and who at the same time is observing minutely the costumes of the visiting women, also is manifesting its efficiency.

The same is true of the Subconscious of the typist who is busily engaged in transcribing her notes, rapidly operating her machine, and yet at the same time is noting carefully the conversation of her fellowworkers, or of her employer and his visitor. Examples of this kind are always at hand—you will note them now that your attention has been directed to the subject. You have but to recall the thoughts indulged in by you when you were shaving this morning—you do not remember the motions of your razor, because you were too busy thinking about something else even to note the physical movements at the time—but your Subconscious was “on the job,” nevertheless: in fact, it shaves you every morning!

This action of your Subconscious is the result of that law of your mental being which makes for efficiency and utility—the instinctive urge toward being which makes for efficiency and utility—the instinctive urge toward obtaining the maximum of necessary muscular movement with the minimum expenditure of conscious attention. Were you compelled to exert the original degree of conscious attention in every repeated performance of a physical movement, you would not only fail to obtain proficiency, speed, ease and general efficiency of movement, but you would also experience the same degree of mental fatigue which marked the original performance of the task. Conscious attention requires a great outlay of nervous energy, and such expenditure is fatiguing. Proficiency and efficiency in any line of work depends largely upon the ability to pass the performance of the work on to the Subconscious—this, however, only after the conscious faculties have thoroughly mastered the necessary experience concerning the details of the task.

Kay states the rule as follows: “The more we cultivate and train any power or faculty, the more easily and rapidly does it perform its work; the less that consciousness is concerned in it, the more work does it accomplish, and the less does it suffer from fatigue. Our mental progress, then, is in the direction of our becoming unconscious, or largely unconscious, of many of our activities.” Abercrombie says: “There is a remarkable law of the system by which actions at first requiring much attention are after frequent repetition performed with a much less degree of it, or without the mind being conscious of any effort. This is exemplified in various processes of daily occurrence, as reading or writing, but most remarkably in music.”

But here we must call your attention to an important point, and to indicate a source of danger. Just as a manager of a large establishment would be seriously handicapped were he to be deprived of his helpers and forced to perform all the details of the work himself, so, likewise, the work of the establishment would be seriously affected were the manager to fail to maintain a supervision over his subordinate workers. This is just as true in the case of the mind as in that of the establishment to which we have just referred. The Subconscious is just as apt to pick up bad habits and methods as good ones, and it also easily tends to fall into bad habits of making “short cuts” of doubtful value, or to adopt “slouchy” methods of operation.

The conscious mentality, while not attempting to perform the detail work which is far better and more efficiently performed by the Subconscious, should, nevertheless, always maintain a vigilant supervision of the results and output of the mental establishment. It should continue to examine the output; and to pass upon the results; and if these be faulty or unsatisfactory, it should insist upon an improvement and a correction of the erroneous methods and processes. It should allow the Subconscious to perform the detail work without meddlesome interference, but, at the same time, it should hold the Subconscious responsible for the efficient performance of the tasks committed to its care.

The work of educating the Subconscious in this matter, or of correcting it when needed, is based upon certain quite well defined principles which we shall now present to you. These principles should be carefully considered by you, and their main points committed to memory, for they are very useful and necessary. Strange to say, while all persons continually employ the Subconscious in their everyday work, very few are acquainted with the principles involved in the education and correction of its faculties and powers, notwithstanding that these principles are very simple and are easily employed. The scientific method is far preferable to the hitormiss or higgledlypiggledy methods usually employed.

Educating and Directing the Subconscious

I. BEGIN WITH CONCENTRATED ATTENTION . This rule is based upon the fact that the more the conscious attention is given to a new physical movement or operation at the start, and during the early stages of its acquirement, the more readily and more thoroughly does the Subconscious acquire the knack of performing that movement or operation after it has been transmitted to it. The degree of conscious attention given to the task in the first place determines the degree of the impression made upon the Subconscious; and the greater the degree of such impression, the more effective will be the subsequent performance of the task by the Subconscious after it has taken over the matter. The same rule applies to the correction of the Subconscious when it requires such by reason of faulty performance. The basic principles must be first thoroughly acquired by the conscious mentality, by means of concentrated attention; these are then transmitted to the Subconscious, which thereafter acquires proficiency by repeated performance. The start must be a good one, if the finish is to be satisfactory.

II. RECOGNIZE THE SUBCONSCIOUS . By a strange and seldom recognized law of psychology, the actual recognition of the Subconscious by the conscious mentality serves to establish a strong bond of mutual interest, coordination and cooperation between the two planes of the mind. This results in a far greater degree of receptivity by the Subconscious, in the first place, and a far greater degree of efficiency on its part, in the second place. You will do well to enter into the spirit of this idea, even to the extent of thinking of the Subconscious as being a real personal “helper.” You may address it, and treat it in general, as if it were indeed an independent, intelligent entity—it certainly is intelligent, though not really independent of your mental being. You may mentally address it, saying: “Here, Subconscious! this is the way I want this thing done—this is the right way to do it. I am learning the 'hang' of this thing—the knack of doing it efficiently, in the best possible way, in the least possible time, and with the least possible expenditure of energy; I want you to watch me closely so that you will acquire the knack of efficiency in doing it, so that you may do it still better when I turn it over to you." You may smile at this apparently fanciful idea—but it works out in actual practice. Treat the Subconscious as a working partner—and see how quickly, eagerly and effectively it will respond.

III. DON'T MEDDLE WITH THE SUBCONSCIOUS, BUT TRUST IT . Following out the idea last stated, give the Subconscious a chance to do its work when you have turned a task over to it. Examine its results, supervise its output, but don't meddle with its detail work. Do not bewilder it when it is performing the task—remember the fate of the centipede in the verse previously quoted. The Subconscious is somewhat sensitive, and at times suffers from stage fright if meddled with. Treat it kindly, and show confidence in it. Employ diplomacy in dealing with it—use the iron hand if necessary, but do not forget the velvet glove on that hand. The Subconscious has something like "the artistic temperament" of the opera singer—it must be handled properly in order to get the best results. It is an excellent player of golf, and a driver of automobiles—but you must show it that you trust it while it is playing or driving, and must not "rattle" it by meddlesome interference. Make a "friend and a brother" of your Subconscious—you will never regret it.

V
SUBCONSCIOUS EMOTION AND MEMORY

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THE SUBCONSCIOUS plays such an important part in the processes of Emotion and Memory, respectively, that it truly may be said that without taking into consideration the part played in them by the Subconscious there can be no intelligent understanding of the nature of Emotion or Memory, nor of their manifestations.

The Subconscious and the Emotions

In the regions of the Subconscious lie the emotional tendencies and inclinations which rise into conscious manifestation upon contact with the objects which furnish the stimuli for such manifestation. You have often been surprised by the rise into conscious feeling of certain emotional tendencies of the existence of which you have heretofore been unaware. You have often found dwelling within your inner nature the material for feelings and emotions from which you had previously deemed yourself entirely free. It has been well said that in the subconscious emotional nature of every individual there is to be found "the whole menagerie" of elemental feelings, the animals awaiting only the opening of the door of consciousness to make their appearance.

Your feelings and emotions are determined not alone by your conscious sensations and ideas, but also by the imperceptible influence of subconscious impressions, of which only the sum of the resulting effects manifest in consciousness. This explains the mystery and inexplicable character of so many of your emotional experiences—the uprush of unsuspected feelings. Not knowing the definite causes of these mental states, you find them incomprehensible. You have within you a quiet and unseen growth of Subconscious emotional influences which often prove to be important factors in your mental life. You are not conscious of the existence of these influences until, when the appropriate stimuli call them forth, they manifest a distinctly marked character and often a decided urge to action.

Psycho-Analysis of quite a simple character, tends to reveal the existence of some of these hidden emotional states of which it has been said: "They, more than knowledge, make us what we are," but there still exists within us an even larger area of such emotional character which is unsuspected by us and of which we become aware only under exceptional circumstances; only extended and deep Psycho-Analysis reveals these elements to us, so far below the surface of consciousness do they lie.

Professor Joseph Jastrow says: " * A still larger and more vital part lies submerged in the subconscious areas of character and disposition, effectively modifying the organic efficiency and the quality of our talents, yet so subtly, so fluidly, as to impart an unanalyzable genius to all that is most worth while in what we feel and think and do and are. * Such emotional factors of our psychology penetrate more fundamentally than do the intellectual ones into the fibre of our being, and so are more intrinsically influences of the subconscious order, more submerged, more intuitive and less revealed."

The subconscious emotional material from which your conscious emotional states are created and composed may be arranged for convenience into the following three classes (these however, not being mutually exclusive), viz.:

(1) EMOTIONS ARISING FROM PHYSICAL CAUSES . This class of subconscious emotional material arises from physical conditions themselves unperceived by conscious sensation, but which manifest in subconscious emotional states which gradually rise to the plane of consciousness. In this class are included your "moods" which arise without any relation to your actual experiences with the outside world. You are not conscious of what is going on in your internal physical organism, except in cases of marked abnormal conditions; but your Subconscious is aware of these physical conditions, and frequently reflects them in the form of emotional states. Far more "soul" experiences arise from reflected physical conditions than we usually realize or are willing to concede. One's romantic melancholy is very frequently the direct result of an inactive liver reflected in the Subconscious emotional states; or, perhaps, from subconscious sexual activities or processes.

(2) COMBINATIONS OF MINUTE EMOTIONAL MATERIAL . This class of emotional material consists of the scattered elements of personal experience, each of which is too weak or unimportant to manifest as emotion, but which, combined and fused by the Subconscious, thereafter tend to rise to the conscious levels of the mind. You are constantly receiving such emotional material of which you are not conscious at the time. Emotional experiences must be of a certain magnitude or intensity in order to rise to the plane of consciousness. As Lewes says: "Many impressions are either so faint in themselves, or so familiar, so submerged in stronger impressions, or so incapable of exciting trains of reflex feeling in the preoccupied mind, that we are neither conscious of them when present, nor capable of remembering them afterward." And, as Ribot says: "A

certain amount of time is necessary for an impression to be perceived; and an essential condition of consciousness is wanting when the duration of the nervous process falls below the minimum."

But, although not recognized in consciousness, many of such emotional impressions tend to unite and to become fused together in the Subconscious, and thus acquire such strength as to cause disturbances on the conscious surface of the mind. As Holmes says, they "never emerge into consciousness, but yet make their influence felt among the perceptible mental currents, just as the unseen planets sway the movements of those that are watched and mapped by the astronomer." At other times these fused impressions of the Subconscious will acquire such vigor that they will cause a veritable upheaval on the conscious plane—they will fairly explode into consciousness in a way startling to the individual who previously was not at all aware that he "felt just that way about such things."

(3) EMOTIONS OF RACIAL MEMORY . This class of emotional material consists of race experiences transmitted by heredity, through racialmemory or "instinct," which rise into consciousness when the appropriate stimuli present themselves. Most of your most fundamental and elemental emotions have come to you in this way, i. e., through racial memory of the past experiences of the race, reaching you as "instinctive feeling." Instinct, at the last, is out inherited racialmemory—memory of the past experience of the race. As memory is fundamentally a function and process of the Subconscious, it follows that the instinctive emotions are essentially subconscious in character.

There flows through you the deep stream of racialmemory which has come down to you from countless generations of the race. In that stream are the materials of some of the most elemental and fundamental emotional states which rise to the surface of your consciousness when the appropriate stimulus presents itself. The experiences of your long line of ancestors have been impressed upon that racialmemory—that memory has been transmitted to you and forms a portion of your Subconscious mental records.

But do not let this thought disturb you—do not share the popular false conception of heredity as a bugaboo. As Burbank has said: "Heredity means much; but what is heredity? Not some hideous ancestral spectre, forever crossing the path of a human being. Heredity is merely the sum of all the effects of all the environments of all past generations on the responsive evermoving life forces." Heredity is merely racial memory, and is no more to be feared than is your own individual memory.

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All of the three abovestated classes of subconscious emotional states, together with their countless variations and combinations, dwell below the levels of consciousness—on the great planes of the Subconscious—except at such times when they are called into conscious activity, when they spring from the depths just the flyingfish raising itself into the air from the body of deep water which is its home.

If asked in what form they abide in the Subconscious, or “just where” they rest, the only answer is that they abide there in the same general form, and rest in the same general region, as does the subconscious memory of the actions of the fingers of the skilled musician, or the subconscious memories of the many things which you have experienced but of which you are not conscious at the present moment, though the recollection of these will take place when you demand it.

You are conscious of only a very small percentage of the things you “know,” and of that which you “feel,” and of those actions which you are able to perform proficiently and efficiently. By far the greater part of these mental states or conditions (or whatever you may choose to call them) lies beneath the levels of consciousness—in the deep regions of the Subconscious—in the depths of that great mental ocean of your being of which your ordinary consciousness is merely the surface. You will do well to cease thinking of these planes of mentality as “places” in space—think of them rather as states of mind.

The Subconscious and the Memory

Of all of the offices and processes of the Subconscious, that phase concerned with Memory is perhaps the most characteristic. This, because Memory in some of its aspects is involved in all of the other phases of subconscious mental activity. Memory itself is so involved with subconscious mentation that it cannot be disentangled from it. Without the processes of Memory, none of the other manifestations of subconscious activity would be possible; and, likewise, without the existence of the Subconscious there could not exist that great subconscious storehouse of Memory in which the memoryrecords are stored, and from which they are brought out in the processes of recollection and raised again to the plane of consciousness.

Memory, in its most general meaning, is the conscious revival of past mental experiences. It follows logically that the experience in order to be afterward “remembered,” i. e., recalled into consciousness, must in the meantime be impressed and stored away in some region of the mind. That such region of the mind is not that of the ordinary consciousness we know by personal experience —we know that by effort we raise these impressions from “somewhere” up to the plane of consciousness. That “somewhere” is the realm of the Subconscious—that part of the region of the Subconscious which is called “the storehouse of Memory.”

Halleck says: “It has often been asked: Where are the images of Memory when they are not present in consciousness? We see a man one day, but do not think of him again for a month. We can then call up a distinct image of him. Where was the image of the man during the month? The theory is that the full-fledged idea is in the mind, but slumbering below the stream of consciousness; just as a person is alive when sound asleep, without being aware of the fact. When we are not conscious of an idea, it is believed to disappear just as a diver does beneath the surface of the water; and the idea is held to keep its form as intact as does the diver during this disappearance.”

It is impossible to account for the nature of Memory except upon the hypothesis that there is much in the mind of which we are unconscious. We are conscious of only a small part of what exists in our minds. That which we know to remain in the mind, but of which we are not conscious at the time, must be thought of as being stored away in the Subconscious. When we recall it, it rises to the plane of consciousness; at all other times it is below the level of consciousness. Likewise, we could not recognize a past experience as such, when it is recalled in some way, unless at least some trace of it had continued in existence in the mind.

Many leading psychologists, in fact, have held that an impression once made upon the recordsheets of the Subconscious always remains there, even though it may never again be called into the conscious field of attention. Likewise, they hold that even though such impressions may never again come into consciousness, nevertheless they exert a subtle and silent influence upon our views, convictions habits, feelings, emotions, judgments and actions. The Freudian school lays great stress upon this fact, and its method of Psycho-Analysis is directed largely to the work of “digging out” these submerged memories of past experiences which have been disturbing the emotional balance.

Morrell says: “Every single effort of mind is a creation which can never go back again into nonentity. It may slumber in the depths of forgetfulness as light and heat slumber in the coal seams, but there it is, ready at the bidding of some appropriate stimulus to come out of the darkness into the light of consciousness.” Hollander says: “We may forget objects and events—that is to say, we may dismiss them from our consciousness, but they are stored up in our subconsciousness to the end of our days.” Says another writer: “Our mental impressions may never again come up before consciousness, but they nevertheless remain in that vast ultraconscious region of the mind, subconsciously or unconsciously moulding and fashioning our subsequent thought and actions.”

Fever patients have been known to converse in the language of the country in which their early childhood has been spent, though they had apparently entirely forgotten that tongue. Several typical cases of this kind are recorded in the text-books in which patients in delirium have recited long passages, sometimes entire chapters, from books in foreign languages which they did not understand in their normal condition, but which books had been read from in their presence many years before. Persons rescued from drowning or hanging have testified that many of the events of their past lives were presented to their consciousness with utmost clearness and minuteness of detail, and with a lightninglike rapidity of sequence.

Dying persons not infrequently go back in memory to the days of their early childhood, and, after a lapse of fifty, sixty, seventy, or even more years, will recite the most trifling events of those early days with wonderful minuteness of detail. Cases of this kind are numerous, and are too well authenticated to permit of doubt of their substantial correctness—the theory of coincidence is absurd when applied to such cases. Of like nature is the frequent experience of dreams in which many apparently forgotten incidents of childhood and youth are presented in clear detail; in some instances the person is convinced of the truth of the recollection only by the assurances of older relatives familiar with the facts of the original experience.

The work of the Subconscious in the processes of Memory, however, is not confined to the office of furnishing a subconscious storehouse of memory-impressions—it has other and still more complicated tasks to perform. It not only stores away the memoryrecords, but it has also its own particular system of indexing and crossindexing them; of searching for these records when they are demanded on the conscious plane; and of finding them and presenting them to consciousness, perhaps long after the conscious demand for them has ceased, and when the person is thinking about something entirely different. You have often experienced this delayed finding of the missing memoryrecord. After you have given up all hope of ever recalling it to memory, then all of a sudden the missing name, number, or detail fairly “pops” into consciousness, sometimes in an almost startling fashion.

Let us describe in somewhat fanciful form—yet in a form which accurately represents the actual “working out” of the processes—these activities of the Subconscious which are concerned with Memory.

In the first place, we shall compare your mechanism of memoryrecording to the recording apparatus of a phonograph. In each case the receiving diaphragm and the receiving record are both there. The impression of sensation, emotion, or action is recorded on the moving cylinder of the memory, i. e., of the Subconscious mechanism concerned with Memory. The impression may be clear and strong, or else faint and weak, according to the circumstances of the original experience.

Then begin the more complex activities of the Subconscious, in its processes of Memory. The records bearing the impressions are immediately carried below the plane of consciousness, and are stored with more or less care (depending upon the habit of the individual) in the great storehouse of Memory in the realm of the Subconscious.

But this is only the beginning. The storedaway memory records would be of no practical use to you were you unable to find them when needed. Accordingly, the Subconscious employs methods tending to facilitate the future finding and presentation of these records. In order that these memoryrecords be rendered available; they must be (1) stored in a systematic manner, each in a section containing impressions of a similar class; (2) plainly labeled so that they may be recognized when seen by the memoryclerks employed by the Subconscious for this purpose; and (3) carefully indexed and crossindexed in the "memory books" of the Subconscious, so that the "loose end" of Memory may always be taken hold of by the searching clerks.

The storing-away process, and particularly the indexing and crossindexing process, constitutes the work of what we have somewhat fancifully called the "clerks" of the Subconscious—in fact, indeed, they certainly act like real clerks instead of mere "processes." There is a great difference in the degree of proficiency of these memoryclerks—particularly in the case of the indexers and crossindexers. This difference depends largely upon the memorytraining of the individual. Some persons have their memoryrecords so closely crossindexed that if they cannot find the missing record at once by means of the direct index, they set the memoryclerks to work discovering the crossindexed references to it, and in a short time the record is found and passed on to the other helpers who then raise it to the plane of consciousness, where it is placed on the reproducing phonograph of Memory and caused to repeat the original impression.

So, you see, the conscious mentality plays only a subordinate part in the processes of Memory. It merely records the impressions, and afterward reproduces them when they are placed before its mechanism. The storing, the indexing, the searching and discovery of the records, and the final raising of the records up to the reproducing mechanism of consciousness, each and all are performed by the Subconscious through its processes and "clerks." In fact, through the study of the processes of Memory you will gain a much more comprehensive and much more practical idea of the nature of the Subconscious, and of its methods of work, than is possible through the study of any other one class of its activities and phenomena.

The Freudian school has directed particular attention to the fact that the Subconscious sometimes seems determined to make the individual forget certain things which are unpleasant and disagreeable to him; and to encourage the recollection and remembrance of things of an agreeable nature. The many works written by Freud and his followers give many, and often quite amusing, instances of this particular trait of the Subconscious.

For instance: One finds it easy to forget to pay a bill containing charges deemed extortionate, or for services not deemed satisfactory—this entirely aside from the common disinclination to part with one's money. Again, he tends to forget promises, engagements, or other duties which are associated with unpleasant persons, things or events. Moreover, he tends to forget the names of persons and places which have unpleasant associations. "Something about him" wants to "forget it" in these cases—and tries in many ways to accomplish its purpose.

In a recent magazine article, a celebrated PsychoAnalyst of the Freudian school is quoted as saying: "Earlier students of the mind assumed that forgetting was merely a passive process—the failure to remember. Freud discovered that forgetting is the active effort of the mind to protect the individual from pain and unpleasantness. Unpleasant experiences, and people associated with them, do not merely slip out of the mind; they are actively thrust out and kept under control by a mechanism which Freud metaphorically termed 'the censorship.' You remember the things you really want to remember. You do the things you really want to do. You recall the people you really like, and want to recall. You will discover that the things or the people you forget, or lose, are associated with something unpleasant, and have been automatically relegated by 'the censor' into the limbo of the unconscious."

Thus Psycho-Analysis adds to the troubles of the husband who seeks to explain to a Freudperfect wife how he came to forget to mail those letters to her relatives; and to those of the lover of a Freudperfect sweetheart who tries to account for the fact that he happened to forget the date of his first meeting with her, or that he overlooked some little thing she had asked him to do for her. Freud has contributed to the list of the little things which serve to make modern life so complex—particularly for the male of the species.

VI
SUBCONSCIOUS PSYCHO-ANALYSIS

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THE TERM “Psycho-Analysis,” now so frequently employed, is of quite recent origin. It was originally used by Professor Sigmund Freud, of Vienna, to designate a system of psychotherapy devised and developed by himself, and which has since attracted a large following and secured a marked degree of public attention and interest. The method was originally designed and employed for the purpose of the treatment and cure of the borderline of mental diseases such as hysteria, neurasthenia, certain forms of neurosis, etc., but its principle since has been extended much further. The term, Psycho-Analysis, is now frequently employed to indicate certain methods of “analyzing, synthesizing, and reeducating the Unconscious (or Subconscious)” apart from pathological conditions.

A standard reference work says: “Psycho-Analysis is a method of psychological investigation designed for the purpose of discovering and exploring the unconscious psychic forces which are at the bases of normal and abnormal psychic manifestations. It assumes that there are definite reasons for all normal and abnormal mental activities, that no psychoneurotic symptoms are accidental or meaningless, but that they have always unconscious underlying causes which, if found and brought to the surface, become dissipated and cause the symptoms to disappear. With this assumption Professor Freud evolved his theory of repression, which is the main pillar upon which rests the edifice of Psycho-Analysis. In brief, this theory states that the psychoneurotic symptom depends upon past emotional experiences of a painful or disagreeable nature which were forgotten or repressed into a mental field called the Unconscious. The aim of Psycho-Analysis is to bring back into the field of conscious memory all the repressed unbearable ideas, to show the patient the connection between them and the symptoms, thus removing the latter.”

Dr. Wilfrid Lay, an interesting and instructive writer on the subject of Psycho-Analysis, says: “The name given by Freud himself to the science is Psychoanalysis, spelled also Psychanalysis, or the analysis of the psyche. The psyche is not merely the mind regarded as a product, a stationary or crystallized object which can be cut and dried and labeled. The mind and soul and character and body as a connected, organic whole, and its functions (or what it does and how it changes), are the subject of Psychoanalysis more than how its results or finite outward manifestations can be classified. Psychoanalysis naturally suggests Psychosynthesis as a more constructive procedure, and that is, indeed, the ultimate aim of Psychoanalysis; not merely to take apart but to put together again, following a plan which is along the lines of the greatest usefulness to society."

Unfortunately for the cause of general interest in the subject on the part of the average nonprofessional person, the idea of Psycho-Analysis has become identified in the public mind with the idea of Sex. This, because Freud found that many of the unconscious associations revealed by Psycho-Analysis were composed of more or less erotic material or elements. It is forgotten that Freud employs the term "sex" in the general and broad sense of "love," and does not limit it to the gross sexual phases or manifestations.

Some of Freud's followers, moreover, have eagerly seized upon this "sex" element, and have placed undue, and often grossly exaggerated and quite grotesque emphasis upon it. In this way they have not only attached undesirable associations to the general idea, but have also brought the special method into ridicule by reason of their unwarranted extension of the principle to the point of absurdity; in certain instances, they have not only brought about a "reductio ad absurdum," but also a condition of "ad nauseam."

Psycho-Analysis should pray to be delivered from its friends; by itself, it can take care of its enemies. In an article on the subject contained in a standard reference work, the conservative writer truly and wisely says: "While Psychoanalysis, in the hands of competent men, has undoubtedly been of great help in exploring subconscious states, some 'wild' psychoanalysts have so thoroughly misinterpreted the sexual question that it endangers the science."

In the present consideration of Subconscious Psycho-Analysis, we shall confine ourselves to but one (though a very important one) of its several phases or general divisions. We shall not undertake a consideration of its phase of psychotherapy: a branch of the subject far too technical for popular treatment in a book of this kind. Neither shall we enter into a consideration of its specific application to the task of Character Building: we have considered that special subject in detail in another book of this series.

We shall confine our consideration to that phase of the subject which is concerned with the discovery and cure of what are known as the "negative" conditions, activities, and tendencies which, abiding hidden and under cover in the realms of the subconscious lower planes of mentation—often entirely unsuspected—produce harmful effects upon the mental, emotional, and physical life of the individual. In the garden of the mind there are many beautiful flowers and rich fruitbearing trees rendered sickly, diseased, and withered—often indeed killed in time—by the presence of gnawing, boring, tearing, destroying creatures hidden and working beneath the surface. Rational Psycho-Analysis serves to locate these baneful creatures, to disclose their presence and whereabouts, to uncover and reveal them, that they may be destroyed by the mind and will of the owner of the garden.

Before proceeding further; let as give you the definition for "positive" and "negative" as applied to mental states in the several books of this series. The "Touchstone of Positivity" is this: "Will this make me stronger, better, and more efficient?" If the answer, honestly given, is in the affirmative, then the mental state, or other thing about which the question is asked, is entitled to be classed as "positive." If not, then the thing may be either "neutral" or else "negative"; you may decide into which of these two classes it fits by asking the second question: "Will this make me weaker, worse, and less efficient?" If you are forced to answer, "It will," to this question, then that thing must be classed as "negative."

This, then, is the general character of the "negative" mental states or conditions which you seek to locate, uncover, and kill out by means of Subconscious Psycho-Analysis, viz., the general quality, nature, or character tending to make you "weaker, worse, and less efficient." Some of these "negatives" show their character so plainly that they, "to be hated, need but to be seen"; others, more cleverly disguised by "protective coloration" and other means, are only to be "known by their fruits." These "negative" influences abiding in the "under the surface" regions of the mental garden must be located, uncovered and destroyed in order that you may be made "stronger, better and more efficient."

These "negative" mental states of the Subconscious (like their kindred states of the Conscious) are found to belong to two great general classes, viz., (1) Anger, and (2) Fear. The "negative" mental states are always found to be either varieties, subspecies, or perhaps "crosses" or hybrids, of these two great classes of Negativity. The ancient Buddhists taught that Anger and Fearthought are the TwinDevils of the Emotional Kingdom. They held that Anger is "the burning passion"; and that Fearthought is the "freezing passion"; each destroying in the end, the one by burning up, the other by freezing. They held that the man who met, conquered, and mastered these Twin-Devils was free to enter upon the Path of Mastery which leads to the Land of Freedom.

We now ask you to discover by analysis the essential nature and character of these two general "negative" emotional states, viz., Anger and Fear, respectively. You will discover that practically all of the lesser and subordinate "negative" emotional states are either phases, forms, or aspects of either one of these two general states, or else are blendings, hybrids, or "crosses" of the two.

ANGER . The general emotional state known as Anger is defined as: "Strong passion or displeasure, usually involving antagonism and the desire to punish, excited by a real or supposed injury, or insult to one's self or others in whom one is interested, or by the supposed intent to do such injury, etc." In its extreme form, Anger is known as Rage; when the Rage amounts almost to madness, it is known as Fury. In its milder forms, Anger is known as Vexation. Annoyance, Indignation, *etc.* The more permanent emotional states resulting from Anger are known as Resentment, Grudge, or Grievance, defined as follows. Resentment is: "Hostility aroused by a real or fancied injury, injustice, hurt, or insult; a state of moody animosity, or deep and lasting smouldering anger." Grudge is: "state of smouldering anger; sullen malice or malevolence; cherished animosity, enmity, illwill, dislike, spite, hatred." Grievance is: "The feeling of the burden, hardship, and oppression resulting from a real or fancied wrong, insult, injustice, or injury, accompanied by the feeling of resentment or grudge resulting therefrom." The essential elements of Anger, in any and all of its forms and phases, are: (a) "Keen displeasure, discomfort, and discontent; (b) a resentment or grudge; and (c) more or less desire to punish or 'get even with' something or somebody associated with the real or fancied injury, injustice, wrong, hurt, or insult giving rise to the feeling."

FEAR . The general emotional state known as Fear is defined as: "A painful emotion or passion excited by the anticipation, expectation, or apprehension of possible or probable hurt, injury, wrong, insult, or other painful, unpleasant, uncomfortable, or discontenting experience." Its extreme phase or form is that of Panic. Next in decreasing order is the form of Terror; then that of Dread. Lesser forms are those known as Apprehension, Anxiety, Alarm, Care, Solicitude, *etc.* All "phobias" (i. e., aversions and dreads) are forms or phases of Fear.

BLENDINGS , HYBRIDS, AND "CROSSES ." Among the many blendings, hybrids, or "crosses" of Anger and Fear, are found the apparently widely separated emotional states known, respectively, as Jealousy, Envy, Hatred, Malice, Spite, Intolerance, Prejudice; also Remorse, Shame, Mortification, Humiliation; the Sense of Inferiority, Distrust of Self, Cowardice, and similar mental states or complexes. In the case of some of the abovenamed emotional states you will find no difficulty in discovering and recognizing the presence of Anger and Fear in some of their various degrees, forms, phases, aspects, or modes of combination and blending. In the case of others, you may at first doubt the presence of one or the other (or of both) of these fundamental emotions; but a careful analysis will reveal the blending of both of these elements, which combined with certain ideas constitute forms of what is known as the “complex” (i. e., a combination of feeling and idea). In each and all of them you will find (a) a feeling of pain, discomfort, discontent; (b) a resentment or grudge, and the desire to “get even” with something or someone; and (c) a desire to escape from, avoid, or get rid of something which is painful, unpleasant, uncomfortable, or discontenting, either present or regarded as a possible or probable event or happening. There is always the “Phobia” and at least some form of Resentment, or Grievance.

These “negative” complex emotional states are always found to be associated with some pasttime real or imagined experience in which the Pride, Vanity, Egotism, SelfRespect, or Sense of Justice of the individual has been wounded, hurt, bruised, or injured in some way, whether or not he has received physical or financial hurt or injury; the emotional hurt is the predominant factor. The Emotional Castle of the Self must be invaded in order that these states may manifest. A little thought will show that this is so, though at first you may be disposed to doubt the statement. The elements of Humiliation, Mortification, and Sense of Injustice are the most frequent, and often the strongest elements involved in the manifestation of Resentment, Grudge, and Grievance; and such constitute the most troublesome and most persistent of the subconscious roots, sources and causes of mental, emotional and physiological disturbances, impaired functioning, and tendency toward exaggerated activity.

There is no need here for a recital of the wellknown facts of the detrimental effect of certain “negative” mental states upon physical conditions, and upon mental health and normal functioning; these are now matters of common knowledge, thanks to the reports of the investigations of the past twentyfive years or more. The “mental cause of diseases” is a subject concerning which practically every person of average intelligence now has at least some knowledge, and to which he extends at least some degree of belief. That mind and body act and react upon each other is now universally accepted; and that certain harmful emotional states (particularly when manifested excessively and in extreme form) result in mental disorders, unsoundness, and abnormal conditions, is now equally well known and accepted.

Most persons, however, have no suspicion that such emotional states persist often long after the conscious memory of them has passed away. The individual, though he realizes that “the evil they do lives after them,” does not imagine that their evil qualities which are “interred with their bones” continue to manifest their baneful tendencies beneath the surface of the conscious mentality; and that they have really been “buried alive,” and that long after they have been forgotten by the consciousness they are alive and busily at work gnawing, boring, and cutting at the roots of the plants in our mental garden. Such, alas! is the case.

Freud and his school of Psycho-Analysis have paid especial attention to this fact, and have sought for and devised efficient methods whereby these subconscious moles, gophers, worms, and other “underground” destroyers may be located, uncovered and destroyed. This, indeed, is one of the chief offices and purposes of Psycho-Analysis.

Referring to the descriptive statement concerning Psycho-Analysis given at the beginning of the present section of this book, We ask you to consider once more the following fact: “Psycho-Analysis is a method of psychological investigation designed for the purpose of discovering and exploring the unconscious psychic forces which are at the bases of normal and abnormal psychic manifestations. It assumes that there are definite reasons for all normal and abnormal mental activities, that no psychoneurotic symptoms are accidental or meaningless, but that they have always unconscious underlying causes which, if found and brought to the surface, become dissipated and cause the symptoms to disappear. * The aim of Psycho-Analysis is to bring back into the field of conscious memory all the repressed unbearable ideas, to show the patient the connection between them and the symptoms, thus removing the latter.” This being understood and remembered, let us now proceed to consider why and how these “unbearable ideas” become “repressed,” and how they may be discovered and brought to the surface by Psycho-Analysis.

In the first place, you are asked to realize that every human being has experienced many instances of pain, discomfort, and discontent of quite a marked, intense and poignant (i. e., piercing, sharp, pricking) character. This is particularly true in the stages of infancy, childhood, youth, adolescence, in which such experiences frequently take on an exaggerated character. The developing emotional nature of the infant or young child—the child under five years of age—sometimes undergoes emotional “bruises” and “hurts” which, though apparently forgotten, frequently leave effects which persist during the entire afterlife of the individual. The same is true of the young boy or girl up to and including the stage of adolescence. Many of the most persistent and annoying “underground gnawers” are those which have been placed in the subconscious mind during the years of adolescence, youth, early childhood, and even in infancy; this fact has been well established by Psycho-Analysis.

These unpleasant, uncomfortable, and discontenting experiences are not in themselves the “underground pests”; it is rather the emotional effects resulting from them that constitute the evil mental forces in question—the reaction of them, rather than the original action, is the chief cause of the trouble. For instance, the emotional nature of the child or young person undergoing such an experience tends to react in the form or phase of Anger or Fear, in some of their degrees, variations, or blendings. The “hurt” or “bruise” of the painful, uncomfortable, or discontenting experience—the affront, rebuke, insult, humiliation, mortification, wounded pride, frustrated purpose, imposition of the will of another person, defeated desire, injustice, tyranny, oppression, failure, or whatever it may be—tends to arouse Anger (i. e., keen displeasure, resentment, and more or less desire to punish or “get even with”), or else Fear (i. e., the painful apprehension or expectation of evil, accompanied by the desire to escape the feared experience); often, both Anger and Fear.

The reaction of Anger tends to develop deepseated grudges, resentments, indignation, sense of injustice, accompanied by more or less hatred and desire to hurt the offending person or thing, or that which resembles or is associated with such. The reaction of Fear tends to develop fearfulness, fearthought, cowardice, lack of courage, faintheartedness, timorousness, lack of selfconfidence, timidity, pusillanimity, and a general shy, shrinking, “shriveling up,” and retiring disposition—a wish to “get away from” things.

The reaction of Anger is Extroversive, i. e., in the direction of “going out toward,” or “flying off to,” something outside, in order to grapple with, fight, combat, struggle with, defeat, or destroy it. The reaction of Fear is Introversive, i. e., in the direction of shrinking back from, getting away from, retiring from outside things. The normal person manifests a balanced position between these two extremes. When an abnormal tendency in either direction is experienced, there is found to be operative some lurking painful memory now manifesting its hidden presence and action in the realms of the Subconscious—the “dead hand” of past experience is seeking to exhibit its power over the experiences of the present.

Many of us are more or less affected, influenced, and determined by the effects of such past experiences. We either harbor subconscious grudges, resentments, hatreds, malice, or other forms or phases of Anger; or else the subconscious dreads, terrors, and aversions of Fear; or combinations of both. These, be it noted, are not usually recognized in our conscious memory; the memory of the original causative experience has entirely passed out of consciousness: it is buried in the oblivion of apparent forgetfulness, as we shall presently see. The Subconscious actually takes great trouble to bury, conceal, suppress, and cover up the memory impression, so as to make recollection of it difficult—but like a festering sore, the repressed memory abides on the subconscious realms, poisoning the entire system. Many of us have concealed cancerous, malignant sores of this kind in our subconscious mental being.

But why does the Subconscious strive to suppress and cover up these old memories? you may ask. The answer expresses one of the original discoveries of

Psycho-Analysis; it is quite simple when you have it presented to you, but you would not be likely to stumble upon it otherwise. The answer, briefly stated, is this: The Subconscious strives to suppress, repress, bury, hide, and cover up memories of this kind, for the reason that it is its nature to avoid pain, discomfort, and discontent; these memories being painful, uncomfortable, and discontenting, the Subconscious strives to hide them, conceal them, cover them up, just as in all Nature living animals and plants proceed instinctively to hide and cover up their wounds and hurt places—it is an instinctive protective action of Nature!

Sometimes the Subconscious performs this work by overlaying the painful memory with those of a different nature; again, it blends and mixes with it pleasant elements of other experiences—grafts new parts on it, as it were, so that finally the painful elements are lost to conscious memory and recollection. Psycho-Analysis reveals many interesting cases of this kind, in which an originally painful memory has been so overlaid, or so grafted upon, with new material that the unpleasant elements have been completely obscured. This would be wonderfully beneficial were it not for the fact that alas! the roots of the trouble remain, only the "above ground" portions being removed; or, to employ another figure, the sore has been merely covered up, though uncured and still manifesting its evil activities beneath the covering. Psycho-Analysis searches for the roots, and then destroys them; or, it seeks to cure the cause not merely to remove the symptoms.

The pages of the reports of Psycho-Analysis are filled with definite reports of cases in which present troubles have been traced back to painful past experiences—particularly to experiences in which the individual in his younger days was subjected to humiliation, degradation, abasement, mortification, shame, wounded pride or injured vanity, suggestions of his inferiority, loss of dignity or selfrespect, in short, to wounds of his egoistic soulnature. In some cases these causes have led to the cultivation and development of a character manifesting in shrinking, retiring, drawing back, "shriveling up," or getting out of things—the timidity, faintheartedness, lack of selfconfidence, or the "inferiority complex" marking the introversive effect of Fear. In other cases, these causes have led to the cultivation and development of the character traits of quarrelsomeness, antagonism, resentment of things in general, prejudice, suspicion, jealousy, hatred, and general truculency marking the extroversive effect of Anger.

Even in cases in which the "phobias," fears, prejudices, resentments, and antagonisms have been of a more limited character, they have been traced back to repressed, suppressed, buried, and covered up memories of experiences of the kind we have mentioned. For instance, a woman who had a morbid horror of snakes—almost an obsession of fear concerning them, a waking nightmare regarding them—was cured entirely when by Psycho-Analysis there was uncovered a “forgotten” experience of early childhood in which she had been terribly frightened by a toy serpent.

Other “phobias” concerned with spiders, roaches, kittens, certain flowers, etc., have been uncovered and cured in the same way. Prejudices concerning persons of certain nationalities or callings have been traced back to painful or humiliating specific experiences of childhood—a cure being then effected. Unreasoning fears, panicky thoughts, prejudices, and hatreds of certain things have been uncovered and cured by the same general method. In short, the roots or sources of poisonous mental traits, tendencies, and mental attitudes have been found hidden under the surface of the conscious mentality, and the troubles have been cured, by an application of these general principles.

You now have two important questions pressing for answers, namely: (1) How and why are these troubles cured by discovering, uncovering, and bringing into the light of consciousness their roots or sources? (2) By what methods may these roots and hidden causes be discovered, uncovered, and brought to light? In the answers to these two questions is to be found the gist of the effective principles of Psycho-Analysis. To answer them fully would require the writing or reading of many books, and excursions into many fields of the general science of psychology; but we shall endeavor to give you in brief, concise form the essential features of such answers.

Concerning the first of the two questions, we would say that it is an old principle of psychology that if one can analyze, dissect and classify cold-bloodedly the psychic elements involved in an emotion, then the heat, power, and energy of that emotion is dissolved, disintegrated, and dissipated. Emotions, as a rule, cannot stand a coldblooded analysis; it chills them, often freezes them, sometimes kills them outright. Contact with the Intellect tends to weaken Emotion; hence, beware of subjecting good emotions to such contact, but make it a point to subject bad emotions to it—this is a useful rule, well worth remembering. This is the first factor of this particular answer; there is more to follow, however.

When the root or source of a disturbing subconscious emotional disturbance has been traced to its origin, and then uncovered and brought into the light of consciousness, it is subjected to the inspection of your intellect as now constituted—not as it was constituted at the time of the original experience. Your since acquired worldlywisdom, your evolved sense of the true value of things, your gradually developed philosophy of life and living—all these add new factors to your intellectual inspection and judgment upon the experience.

What originally seemed a tremendous and dreadful event or happening, now succeeds in bringing merely a pitying smile to your face, or a twinkle to your eyes. In short, you are now looking with eyes of a matured individual upon the experiences of early childhood, youth, or period of adolescence. The mental bruises, like the physical ones, of childhood, important and terrible as they seem to the young mind, are quite different things when viewed from the mental position of matured experience and the philosophy of manhood or womanhood.

When the buried memory is located, uncovered, and subjected to the light of conscious inspection by the individual who has long since "put away childish things," it is perceived, weighed, measured and valued by him just as are similar experiences which he perceives on all sides being undergone by the children and young folks of his acquaintance. He sees them for what they really are—not as the child sees them. Psychologically, the original impression is brought before his consciousness as a present happening or event—and is valued as such; and as its actual value is really slight, he realizes that it is not at all "worth while." He is amazed at its insignificance, and he is able to smile at it before he casts it aside from him as a worthless trifle; thereafter it has no meaning nor importance to him—its power over him has passed away, and he is free from its effects. The smouldering embers, exposed to the air, expire in a final flash and are reduced to ashes, the dust of which is blown away by the winds.

Even apart from the specific and definite application of the principles of Psycho-Analysis, many persons may be benefited by a similar conscious re-valuation of old mental sores and bruises. By bringing them fully into consciousness, with all their original circumstances and associations, and then weighing, measuring, and revaluing them by your present standards, in the light of your subsequently acquired experience and knowledge, you will find that they never really were nearly so great or so serious as you originally believed them to be; and you will discover that their presentday importance, significance, and value is still less—often it is nil! Vague introspection is a morbid, unprofitable task, and a bad habit; but scientific Psycho-Analysis of past experiences, conducted with a definite purpose and end, is useful, constructive, and meets the test of "positivity," for, rightly approached and rightly conducted, it "makes you stronger, better, and more efficient."

In this connection, your attention should be called to that large class of cases in which the festering "sore spot" or the painful "bruise" in the subconscious memory has been caused by the feeling of shame, remorse, mortification, humiliation, inferiority, "wickedness," "vileness," "filthiness," moral uncleanness, or reproach of conscience arising from some past experience (usually one of childhood, youth, or period of adolescence) connected with the "secret desires," dreams, or cravings, of—or possibly from some minor yielding, compromise, or "slipping" connected with—the reproductive or "sexual" organism and its emotional manifestations and expressions; this particularly when the child or young person has been severely reproached, reviled or punished for the happening which has been discovered by parents, teachers, or other adults—when the cry of "unclean, unclean" has been loudly raised and persistently repeated and recalled to mind.

Those of us who have honest and efficient memories of our own days of childhood, youth, and period of adolescence, know full well how frequent and common such early life experiences are; the insistent curiosity of the young child and youth, and the unfolding processes of puberty and adolescence, result in innumerable cases of such painful and distressing experiences, the memory of which are, too often, then "buried alive" in the underground regions of the Subconscious—thereafter to plague and worry the mind of the adult person.

The intelligent Psycho-Analyst, when such subconscious emotional "sore spots" and "bruised places" are uncovered by the process of Psycho-Analysis, proceeds to throw the light of scientific knowledge and judgment upon these unpleasant things thus unearthed. He points out to the patient the fact that there is nothing essentially "evil" about the reproductive organism and its manifestations and expressions, in themselves, nor when their activities occur under conditions approved of by the conventions, ethics, laws, customs and morality of the time and place; that the "evil" or "wrong" arises only when these activities occur under opposite conditions, i. e., under conditions and circumstances disapproved of or forbidden by the laws, customs, ethics, or morality of the time and place; that, in short, sexual "evil" and "wrong" consist of the abuse, misuse, and improper employment of these great natural forces—not of their existence and normal proper use and expression.

He points out that, consequently, the emotional disturbances arising from the existence of this natural organism and its subconscious activities are not "devilish" evil, unclean, "filthy," or depraved; that the person experiencing these subconscious disturbances should not regard himself or herself as soiled, polluted or evilminded; that the presence of this part of one's nature, and the subconscious reminders of its existence, do not constitute rational and proper causes for selfreproach, humiliation, mortification, shame or remorse; and that the painful memories of past experiences of this kind and of the unpleasant results arising from their discovery, punishment, and reproaches, should be dissipated, disintegrated, dissolved, and allowed to blow away on the winds of time. The idea of essential "cleanness" replaces the old thought of "uncleanness"—thus is the "curse taken off" the memories. This leads to the rational, sane, scientific control, direction, and mastery of this part of one's nature; and, as a consequence, a healthier mental, emotional, and physical condition is made possible. When the light is turned on, the darkness and its imaginary inhabitants disappear.

The Psycho-Analyst also teaches the patient the value of the principle of Sublimation, i. e., the transmutation of the elemental instinctive urge into new and other channels. For instance, the "creative" element underlying the reproductive instinct may be, and often is, transmuted or sublimated into creative work along mental, spiritual, artistic, constructive lines valuable in social life and progress. Some of the greatest workers for the world's good have been men and women who have sublimated and transmuted the reproductive instinct in this way, though they may not have recognized the cause of their zeal nor the source of their energy.

Sublimation (or Transmutation) is the technical term employed in Psycho-Analysis to designate "The action compensating the individual for the frustration of an instinctive energy, tendency, or craving; by means of which the energy associated with the instinct is directed to socially useful and beneficial ends and purposes, which also serve the best interests of the individual." The term is borrowed from the ancient alchemists who sought to sublime or transmute the baser metals into gold, and thus obtain higher values from the material.

In Sublimation a higher value is obtained from the elemental basic instincts. Sublimation is also "a transference of basic instincts to other instincts." In it the energy which would otherwise be "short circuited" with danger to the individual and to society, is thrown into work, especially creative work, along other lines of human endeavor and expression. In it some dominant instinctive craving is "sidetracked" by switching it into other lines of work and activity. This method has been found to be quite practicable, for as Dr. Lay says: "It has been proved, over and over again, that humans can get interested in anything, particularly anything human; the only requisite being the same as that of the love of men for women and of women for men—that is, a complete devotion to and absorption in the work that they are doing, to the utter forgetfulness of self."

The methods devised by Psycho-Analysis for the location, discovery, uncovering, and bringing into the light of conscious inspection the hidden and covered up "sore spots" and "bruised places" of the Subconscious, may be classified as follows: (1) Free Association, (2) Analysis and Interpretation of Dream Symbols, and (3) Mental Catharsis. Each of these we shall now consider briefly; the essential features and factors of each shall be presented for your inspection, the innumerable details being left for the treatment given them in the scientific works devoted to the special technique of Psycho-Analysis.

FREE ASSOCIATION . In this method the underlying principle is the well known "Law of Association of Ideas" of modern psychology. This law may be stated as follows: "The stream of ideas is continuous, each idea or thought being linked with the one that immediately precedes and the one which immediately succeeds it; all one's ideas have certain definite associations with all his other ideas, though, there are cases in which the connection cannot be traced in consciousness."

Professor E. B. Titchener says: "There is no distinct bit of consciousness answering to the associative bond, but only conscious processes standing related, and hence more or less unified. * The associated contents are now rich and now a mere thread; the mass is now intensive and now weak, now clear and now obscure, now directed by a single element and now by the union of two or more streams of influence, now run through with pleasantness and now actively indifferent; successive association is, like every consciousness, kaleidoscopic, picking up processes here and dropping others there, but carried always by a common core, so that there is never a jump from one stage to another, never an hiatus within the chain, but invariably a gradual transition from point to point."

When you think about anything, no matter what it may be, you will find yourself afterward thinking of something associated with and suggested by the thing first thought of. You may satisfy yourself of this at once (if you doubt it) by a trial. You will find, invariably, that thinking of any one thing causes you to also think of some other thing associated with or suggested by the first thing, and so on and on. This is the fact that underlies the Law of Association of Ideas. There are many forms and phases of such association, but the distinction between them need not be considered here; the fact with which we are now concerned is that ideas do flow in a stream of association through the field of consciousness. The stream is continuous, flowing on and on and on, so long as we continue to "think"; A is followed by B, then comes C, D, E, F, G, H, I, J, K, L, M, and so on until something intervenes to divert conscious attention elsewhere.

More than this, psychology teaches that every impression or record stored in the subconscious memory is linked by some (usually many) associative or suggestive bonds to every other impression or record stored there. Consequently, if we start with any thought as a "loose end," we may in time unwind the unbroken thread until we come to the particular "knot" for which we are searching. This would take much time, ordinarily, but it has been found that by Free Association the Subconscious speedily makes a "short cut," or bridge over the intervening space, and attaches Z to A without need of our thinking of the intermediate links; just as we frequently say "from A to Z," instead of naming the intervening letters of the alphabet. Just why the Subconscious does this, naught but the Subconscious itself seems to know—but it, itself, will not tell; enough for us, however, is the fact that it does do it.

The Psycho-Analyst seeking to locate and uncover a subconscious "sore spot" or "bruised place" starts into operation the process of Free Association. He asks the patient to "think of something"—anything will do—and then to allow the process of Free Association to proceed to wind up the "loose end" of the mental yarn, without interference from the conscious mentality or will. He is not to "think for a purpose," however; neither is he to deliberately build fanciful air-castles of imagination; all that he is to do is to keep "hands off"—to "keep out of it"—and allow the subconscious mental machinery to do the rest—and do just that it certainly will!

In Free Association the individual becomes a "passive spectator" of the kaleidoscopic panorama of passing thoughts, ideas, memories, mental pictures. He withdraws his will, his judgment, his criticism, his tastes, and allows the mental stream to flow past unhindered by conscious intervention or interference. In Free Association each thought or idea "liberates the next one purely by reason of some sympathetic association between them, and without being influenced by an intellectual interference"; this is why it is called "free." The person merely "sits on the fence and watches the circus procession go by"—the marching elephants and camels, the string of caged animals, the clowns, the bandwagon, and all the rest, pass by the silent spectator. A writer says: "The sort of mental attitude aimed at is not a hard one to acquire, and is in reality more of a 'knack' than anything else; and when the requisite mental condition is apprehended a little practice will enable one to comply with the requirements quite easily."

Here is an actual illustrative example: The person sitting with pencil in hand, and with paper before him, is asked to "think of" the word "Luisitania," and to mark down each item of the associated stream of ideas flowing from that source. He thinks of the sinking of the ship of that name by the submarine; then of the Germans; then of the Great War; then of the entrance of the United States into the conflict; then of the young Americans who were called to serve their country; then of a particular young man who volunteered; then of Fort Benjamin Harrison, to which that young man was sent after his enlistment; then of the former President Benjamin Harrison, after whom the fort was named; then of the grandfather of that former President—himself a President; then of his "Grandfather's Hat" which the former person often was pictured as wearing; then of "Uncle Sam" who wears a similar hat in the familiar cartoons; then of a longsincedeceased particular uncle named Samuel, and known to the thinker as "Uncle Sam"; then of a certain case of real or fancied injustice to the thinker—a very old “sore spot” or “bruised place” arousing irritation, vexation, resentment and a deeply seated grievance or “grudge”—in which this particular “Uncle Sam” was a leading participant. Then comes the startling realization that this particular grievance and grudge had served to poison the mental and emotional life of the thinker for many years, and had given to him a decided undesirable trend of thought, feeling and action. This recognition then causes a “revaluation” of that ancient experience, and a consequent dismissal of it as having been a case of “much ado about nothing,” and a belated recognition of “the two sides to the question.”

This particular example will serve to illustrate the entire principle and process of Free Association. The “loose end” may be any idea or thought chosen at random by the professional Psycho-Analyst, or by the person who is psycho-analyzing himself; the Subconscious will soon make the “short cut” (or bridge) of association, from at least G to Z, leaving out the intermediate letters. There is no “chance” about it; the process follows a law as regular and constant as that governing the tides, or as the law of gravitation. Seemingly devoid of any logical character, it really follows the law of exact logical order and sequence.

There is one factor, though, which must always be present—the factor of absolute honesty regarding the ideas coming to view in the passing stream. No matter how unpleasant, how distasteful, how “unnice,” how “shocking,” the ideas may be at times, they must be taken account of and noted down; otherwise the logical sequence is interrupted, and the experiment spoiled. Neither should apparent “nonsensicality,” whimsicality, or seeming irrelevance be allowed to cause a passing idea, thought or associative link to be overlooked or discarded; these little things often are the great things of the process. The flow must be kept free, in view of the fact that “all freely flowing mental associations eventually lead clear into the very core of the subconscious thought tendencies” which constitute the object of the analysis and search. Sooner or later, something unpleasant and painful is sure to be reached—such must not be “dodged.”

Occasional interruptions, stoppages or “breaks” in the flowing stream usually denote the approaching presence of “sore spots” or “bruised places,” which the Subconscious shrinks from uncovering because of the lurking fear of pain. Such interruptions, or “breaks” indicate that there is present a sensitiveness resulting from near approach to the “sores” or “bruises.” Here should be noted an interesting and important fact, namely, when you reach the final idea or thought serving to cover up the “sore” or “bruise,” you will know it at once: something will seem to say, “Here it is!” or “This is it!” and a flood of “forgotten” memories will burst into consciousness. You will know that your quest is finished—your analysis completed.

ANALYSIS AND INTERPRETATION OF DREAM SYMBOLS . In this method the principle of Free Association is likewise employed, but with this difference, namely, that instead of choosing the "loose end" of thought at random, one starts from some definite element of a remembered dream, and then allows the stream of association to flow freely, as previously described. The dream is split up into its component parts, each thing, quality, and action—each element represented by a noun, adjective, adverb, or verb—being regarded as a distinct component part. These component parts are then "tried out" in succession, along the lines of Free Association, until in the separate or combined report there is revealed the location and form of the "sore" or "bruise."

The fundamental secret underlying this application of the general method of Psycho-Analysis may be stated as follows: Dreams are symbolic dramatizations of disturbing subconscious elements of memory: in symbolic form they represent the repressed, suppressed, coveredup painful "wish, fear or weakness"; they always have a hidden meaning which may be found and translated by means of scientific Psycho-Analysis. Their symbols give very effective "loose ends" from which to unwind the ball of hidden memory by means of Free Association. Sanely and intelligently employed, this method produces valuable results. It is to be regretted, however, that some overenthusiastic followers of the Freudian teaching have carried this principle to such an absurd and fantastic extreme as to cast ridicule upon it, and to cause many persons to overlook the scientific and valuable elements involved in it.

MENTAL CATHARSIS . This method, as the name implies, is of a "cathartic" cleansing, purifying nature. In Mental Catharsis, there is made a determined effort to "get out of the system" many objectionable emotional states—resentments, grudges, old "sores" and "bruises"—by means of bringing them into the field of consciousness by an act of will, and then sterilizing or neutralizing them by the power of the light of attention, reason, and will.

This process of inspection is aided by expressing in words the real character of these objectionable states—calling them by name, and showing that you "have their number." Employing another figure, we may say that by putting them into verbal form, attaching terms and names to them, particularly in speaking aloud the names, you tend to crystallize them into definite form and into an extremely brittle condition, so that you may deal them a hearty blow with the hammer of the will directed by the eye of reason—this reduces them to dust, which the winds then blow away.

"Face up" the objectionable tendencies. Call them by name. Speak out their real names. Turn the light of conscious attention upon them—the light that penetrates every part of them, and shows plainly and in bold relief every hateful quality. Instead of hiding them away from yourself, drag them out into the light and look at them. Analyze them; dissect them; tear them to pieces by the application of relentless, ruthless analytical reason. Then, disperse the fragments—you will find it easy to get rid of them when they are in this form.

Hiding them, concealing them, covering them up from yourself, only means "burying them alive" and having them work mischief for you. Drag them out; face them up; see them for what they are; call them by their right names; and then get rid of them.

You will often find that these hidden things of the soul are really things not essentially evil or harmful—perhaps even good—in their right place and time, under the right conditions and environment but which are "bad" when out of place and time, and under the wrong conditions and circumstances. Dirt, filth, refuse, garbage and other objectionable material are usually something all right and "good" in the right place; but quite "bad" in other places. Your mind and soul is not the "right place" for such refuse, garbage, and dirt; drag it out, and have it hauled away to the dumping place for such things. Repression and concealment, hiding and covering up, only intensifies the evil; drag it out into the light and air of conscious attention, and then cast it away from you. Do not try to fool yourself—you can't, for your Subconscious is "on the job." Cleanse, purify, and renovate your mental kingdom by means of the principle and method of Mental Catharsis! This is the "only way!"

VII
SUBCONSCIOUS THOUGHT

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MANY PERSONS who have been brought to a realization of the important part played by the Subconscious in the respective processes of physiological functioning, habitual physical action, emotional activity, and the mechanism of memory, and who gradually have become accustomed to the idea of attributing to the Subconscious the direction and control of such processes, nevertheless are reluctant to admit that upon the planes of the Subconscious there are performed also many important processes of actual reasoning, thought, logical induction and deduction. Yet the performance of this last mentioned class of mental activity is as truly a function of the Subconscious as are the activities previously mentioned.

On the planes of the Subconscious are performed many of those processes of classification, analysis, synthesis, adjustment, relation, combination, etc., which are usually regarded as being performed exclusively by the conscious mentality. Jastrow well says that in addition to the simpler mental processes performed by the subconscious mentality we must note “the services that subconscious processes perform in the flow of logically associated ideas, in all the complex activities incident to connected and more or less reflective thinking.”

Professor Elmer Gates holds that at least ninety per cent of our mental activities are subconscious. He holds that if we analyze our mental operations we will find that our conscious thinking is never in a continuous line, but is a series of conscious states with great intervals of unconsciousness. He bids us note that we often sit and try to solve a problem, only to fail; then we walk around, try again, and again fail; then, suddenly there dawns upon us an idea that leads to the solution of the problem: the subconscious processes have been at work on our behalf. Maudsley likewise holds that a close examination and analysis will reveal the fact that consciousness is concerned in but about onetenth of our ordinary mental operations. He states that in every mental operation there are at work conscious, subconscious, and infraconscious mental energies—the last as indispensable as the first.

Jastrow directs our attention to the fact that in the affairs of our mentallife it becomes clear that some sort of selective process goes on; this implying that there is at command a collection of material from which the selection is made. He speculates concerning how far this selection and accumulation is the result of processes lying so far below the surface of consciousness that introspection fails to reveal them. He likewise points out that in all intellectual endeavor there exists a period of incubation, a process which is in a great part subconscious—"a slow, concealed maturing through absorption of suitable pabulum." The same authority directs our attention to Schopenhauer's wellknown statement concerning that "unconscious rumination"—that "chewing over and over again of the cud of thought, preparatory to its assimilation with our mental tissue"; the mental state or condition which another writer has referred to as "the red glow that precedes the white heat." He holds that in such terms there is implied, first, a process of assimilation taking place with suppressed consciousness; second, that "the larger part of the influences that in the end determine our mental growth may be effective without direct exposure to the searching light of conscious life."

There is a wealth of illustrative examples supporting Schopenhauer's theory of the operation of an "unconscious rumination" in which the cud of thought is chewed by the Subconscious. Many of these examples have been furnished to us by the voluntary statements of eminent and careful thinkers concerning their own personal experiences. So typical are many of these experiences that they need but to be recited in order to awaken recollections of similar experiences on the part of the readers or hearers. We ask you to consider the following several relations of experiences of this kind, culled from the often somewhat extended statements appearing in the writings of the persons referred to, or expressed in conversations with their intimate friends.

Von Hartmann testified to the "unconscious rumination" following the reading of books presenting conflicting points of view. He stated that he found that after days, weeks, or months, many of his old opinions were greatly modified, and that many new opinions had replaced some formerly entertained by him.

Thompson testified that at times he had the feeling of the uselessness of all voluntary effort, and also the conviction that the matter was working itself clear in his mind. He became so accustomed to having to wait for the results of these subconscious processes that he acquired the habit of getting together enough material in advance, and then leaving the mass to be subconsciously digested until he was ready to write on the chosen subject. He stated that once in his writing of his principal work he came to a point when he could proceed no further; he stopped his work, and deliberately thought about other things. One evening while reading his newspaper the substance of the missing part of his book flashed into his mind, and he began to write. He adds: “This was only a sample of many such experiences.”

Brodie said that it often happened that he had accumulated a store of facts, but had been unable to proceed further with his thought on the general subject. He found by experience, in such cases, that after an interval of time the obscurity and confusion cleared away—the facts had settled themselves in their right places—though he was not conscious of the intervening processes. Bascom remarked how often his conscious conclusions were based upon premises which seemed to lie beneath the plane of consciousness. He said: “It is inexplicable how the mind can wittingly take up a mental movement at an advanced stage, having missed its primary steps.”

Galton spoke of having “dragged into the light of consciousness” certain “whole states of mental operation that had lapsed out of ordinary consciousness.” Maudsley spoke of how uncomfortable he became concerning certain obscure ideas; and how there seemed to be an effort of the lost idea to get into consciousness; and of the relief experienced when the imprisoned idea finally burst into consciousness. Mozart testified that often he could not account for his musical compositions. He asserted that they frequently came to him “all at once.” He added: “The rest is merely an attempt to reproduce what I have heard.”

Hamilton discovered a most important law of mathematics while one day walking with his wife in the observatory at Dublin. He had previously been unable to bring together the elements of his thought on the subject, and had ceased to think of the matter. Then, suddenly, he felt “the galvanic circle of thought” close, and the sparks that fell from it was the knowledge of the fundamental relations of his problem—his discovery was made. Berthelot, the great French founder of modern Synthetic Chemistry, once stated in a letter to a close friend that the final experiments which led to his most wonderful discoveries had never been the result of carefully followed and reasoned trains of thought, but that, on the contrary, “they came of themselves, so to speak, from the clear sky.”

Mozart was playing billiards one day, when all of a sudden there flashed into his consciousness the aria of the quartette of “The Magic Flute.” Fortunately for himself, and for the world, he had his notebook with him, and dropping his cue, he recorded the notes which had come to him in this wonderful way. A writer relates that an inventor who had been working, without success, upon the problem of properly constructing a prism for a binocular microscope, one day relaxed sufficiently to become absorbed in an interesting novel, when, lo! he suddenly conceived the elusive idea, and solved his perplexing problem. Kekule relates that he suddenly saw the atoms dancing about in midair, in conformity with his evolving theory of atomic grouping, while he was riding on a London bus one day with no conscious thought upon the matter of his theory.

Many careful students of the phenomena of the thoughtprocesses of the Subconscious have noted that the finishing touch of the subconscious digestion of a perplexing subject seems to be performed when the attention is momentarily diverted to another subject or object. Psychologists hold that in cases in which we have been unable by conscious effort of will to recall something that has previously been in the mind, try as hard as we may, we frequently achieve the desired result after we have turned the attention to something else—the missing idea coming up spontaneously without effort of will and when we are not consciously thinking about it at all. The same principle is found to apply in the processes of “subconscious thought” as well as in those of memory.

Many have found by experience that by deliberately employing the mind with something else, something quite irrelevant to the subject previously engaging the thought, they often obtain the answer sought for in vain before the diversion. As Jastrow well says: “The daydream through which flashes a happy ‘Eureka!’ or the dream of a deeper sleep that discovers the treasures that our laborious digging has failed to unearth, are equally instances in which the fixed intent of the more watchful consciousness is withdrawn.” Holmes holds that the automatic flow of subconscious thought is favored by listening to an uninteresting discourse, containing just enough ideas in it to keep the conscious mind busy.

Carpenter also holds that the subconscious process is more likely to evolve the desired result when the conscious activity is at least partially directed elsewhere. Jastrow compares this to the astronomer who sees better the star by looking a little to one side of it, instead of gazing directly at it. He says: “We might almost say that distraction and the idler moments of contemplative revery are as essential to fruitful production as the intent periods of executive effort; the trough of the wave is as intrinsic a part of its progressive character as is the crest.”

We have here another instance in which it is seen that, once in a while at least, it is well for the conscious mentality to refrain from actively “bossing the job,” then allowing the detail work to be performed by those subconscious faculties best equipped for the task—in a word, by those faculties “kept” by you for that particular work. But equally true is it that it is well for “the boss” to “stay around the shop,” keeping an eye on what is going on, expecting and demanding the best results, and being ready to pass fair and righteous judgment upon the finished product. In the perfect coordination between the conscious mentality and the Subconscious alone is to be found the balance and “golden mentality and the Subconscious alone is to be found the balance and "golden mean" which makes for efficiency. Unsupervised subconscious activity is as far from being the ideal condition as is that in which there is found the refusal to permit the Subconscious the right to perform its proper and natural work.

Many writers, inventors, scientists, and others performing extended and continuous mental work, have testified to the fact that, in one way or another, they have discovered that the faculties and powers of the Subconscious may be trained to perform much of the drudgery of the intellectual work, leaving the conscious faculties free to design and to direct the general course of the task.

Many men of large business affairs also have made a similar or identical discovery. Without realizing the scientific principles involved, such persons have stumbled upon methods whereby much of their work of "mental digestion" may be performed for them by the Subconscious. These discoveries, followed by a practical application of the methods adopted, have resulted in such persons being able to perform what has seemed to others to be an almost incredible amount of intellectual labor, while still having sufficient time and energy to plan out great enterprises, and free to devote some time to amusements, games, sports, travel, and other forms of relaxation.

No consideration of this subject would be complete without at least a reference to the testimony of Robert Louis Stevenson, the famous writer, concerning this very important phase of mental work. So typical and characteristic of the general principle involved are the statements of this master of the craft of writing, that we feel warranted in dwelling at some length upon them in the present consideration of the subject of "subconscious thought."

Stevenson was fond of speaking of his subconscious mental faculties as his "Brownies," borrowing the illustration from the familiar fairy tales of childhood, in which are related the performances of the friendly little Brownies who each night take up and complete the tasks left undone by the overworked friendly shoemaker or carpenter who had befriended the tiny creatures. He said: "My Brownies! God bless them! who do half of my work for me when I am fast asleep, and in all likelihood do the rest for me when I am wide awake and foolishly suppose that I do it for myself."

He relates that he had long been wanting to write a book on man's double being, and without success had racked his brain for a plot of any sort relating to that subject. Then, one night he dreamed the principal incidents of his great story of "Dr. Jekyll and Mr. Hyde." These, he said, were all given him in bulk and details, as he afterward wrote them in the story. He goes on to say further that often when he belabored his brains over a story needed to supply the "bread and butter," behold! the little people began to bestir themselves in the same quest, and to labor all night long to supply his wants in that direction. Often, he said and to labor all night long to supply his wants in that direction. Often, he said, did these sleepless Brownies do his honest work for him, and gave him better tales than he could fashion for himself. He said that they, like him, had learned to build the scheme of a considerable story, and to arrange emotion in progressive order; they were able to tell him a story piece by piece, like a serial, and to keep him all the while in ignorance of the outcome. Only, said he, they had more talent than he, himself.

But, while praising the work of his little mental Brownies, Stevenson does not deny the important part played by his conscious, “everyday” mentality in his creative work. He says: “I am an excellent adviser, something like Moliere’s servant; I pull back and I cut down; and I dress the whole in the best words and sentences that I can find and make. I hold the pen, too; and I do the sitting at the table, which is about the worst of it; and when all is done, I make up the manuscript and pay for the registration; so that on the whole, I have some claim to share, though not so largely as I do, in the profits of our common enterprise.”

Stevenson’s figurative illustration in which the faculties of the Subconscious are pictured as Brownies must not be dismissed as merely a fancy. Beneath the fantastic disguise with which he has “dressed up” the subconscious faculties, they are plainly recognizable to psychologists—they “run true to form.” The psychological facts are there—the processes are scientifically described—notwithstanding the fanciful dressing which serves to invest them with an additional interest to the nonscientific reader—and for most scientific readers as well. Moreover, it must not be forgotten that Stevenson’s “dreams” were quite as often daydream states as they were the ordinary dreams of the night.

That even in the ordinary dreams of the night the Subconscious performs important work is attested by numerous good authorities, and many instances are cited to prove the fact. We shall quote a few examples for your consideration.

Coleridge composed his celebrated poem “Kubla Khan” in a dream, and wrote it down when he awoke. Abercrombie relates a case in which a distinguished lawyer went to bed after studying hard over a difficult case. His wife saw him rise in the middle of the night, sit down, and write a long paper which he then put in his desk, and returned to bed. Next morning he told his wife that he had dreamt that he had written a clear and luminous opinion on the case, which he would give anything to be able to remember. His wife directed him to his writing desk, where he found the opinion fully written out, just as he had dreamed it.

Schofield relates a case in which a young music pupil had great difficulty in correctly performing a difficult “shake” in a sonata. She was unable to master it. One night her mother, who slept with the girl, was awakened by feeling her daughter’s fingers moving on her face. She asked the girl what she was doing:

daughter's fingers moving on her face. She asked the girl what she was doing, but the child was asleep, though her fingers were performing the "shake" on the mother's face. The next day, to the amazement of her teacher, the pupil played the difficult "shake" perfectly and without apparent effort. The Subconscious had taken over the task after having mastered it during the sleep of the girl.

Holmes relates incidents of these "dream helpers" who are "wiser than ourselves, and who put thoughts in our heads and words into our mouths." Yet he holds, as do the present writers, that it is no "other self" that is doing the work, but rather that it is one's own "self" in one of its phases or aspects of manifestation. He says on this point: "Dr. Johnson dreamed that he had a contest of wit with an opponent, and got the worst of it; of course he furnished the wit for both. Tartini heard the devil play a wonderful sonata, and he set it down on awakening. But who was the devil but Tartini himself?"

You must never lose sight of the fact that these "helpers"—these Brownies—these "other selves"—are but fanciful names applied to certain aspects or phases of the mental activities of Yourself. YOU are always your Self, your whole Self, and nothing but your Self! All separation or division of that Self is illusory, and all terms indicating such separation or division are but figurative terms employed for convenience. All these phenomena are manifested on some of the planes or regions of your New Mental Empire, by some of your own subordinate faculties, powers, or energies. Keep this fact always in mind, and you will not be led to follow fanciful willo'thewisps which lead only to the quagmires of Error, and away from the main-road of Truth.

Sometimes, however, it happens that the brilliant thoughts and ideas evolved in the deep dream states escape the conscious mentality which upon wakening seeks to remember and recall them to consciousness, or to record them in writing or speech. Nothing but a meaningless jumble of words is the result in some cases. Holmes relates an experience in which, as he states: "The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me, flashed upon me in a sudden revelation. Henceforth all was clear! a few words had lifted my intelligence to the level of the knowledge of the cherubim." Awakening, he staggered to his desk, and "wrote in illshaped, straggling characters the allembracing truth still lingering in my consciousness." But, alas! the words he wrote were merely these: "A strong smell of turpentine prevails throughout." Many of us have similar experiences which usually we are ashamed to relate, so trite, commonplace, or even absurd, is the recorded conscious report.

One is reconciled, however, by the generally accepted idea that, although the conscious mentality is often unable to grasp and retain, to recall and record these conceptions of the highest activities of "subconscious thought," and may even be betrayed into reporting some distorted impression made upon the waking consciousness, nevertheless the conception itself is impressed upon the memory-records of the Subconscious, thereafter to play an important part in our conscious mental life by reason of the occasional rise of the submerged ideas to the surface of consciousness.

How to Apply the Principles of Subconscious Thought

I. PROVIDE PROPER MATERIALS . You have been shown how the Subconscious undertakes and performs the important work of "unconscious rumination"; how it chews the mental cud composed of the materials of mental food previously supplied to it. In this "unconscious rumination." or "chewing over" the cud of thought, the Subconscious performs the work of breaking into digestible form, and reducing to the proper consistency the crude material of thought which has previously been furnished it.

The Subconscious, in this process, also selects the best elements of the material furnished it, retaining this for its future work while rejecting the useless residue of the mass. Here is to be noted a most important point, i. e., that just as the ruminant animal first must be furnished with the rough mass of foodmaterial which it then proceeds to reduce to the proper consistency and condition for digestion and assimilation, so the Subconscious first must be furnished with the rough material of thought which it is expected to digest thoroughly and assimilate after it has selected from the mass the available material, the rest being rejected by it.

This point has been overlooked by many investigators of the work of the Subconscious: they have been so carried away by the wonderful possibilities of this process of the Subconscious that they have neglected to note the antecedent conditions of this operation. In fact, some of them have practically claimed that the Subconscious requires no such solid material for its processes of "unconscious rumination"; they seemingly imply that it performs its work; with the subtle materials obtained from the thin air breathed by it. But, alas! this is but a dream. The Subconscious can no more proceed with its processes of "unconscious rumination" without material than can the ruminant animal proceed to "chew the cud" unless it has previously partaken of the rough materials of its food. In all cases of "unconscious rumination" there must be present the solid material of facts, to be chewed carefully and reduced to the proper consistency by the ruminative mechanism of the Subconscious.

Therefore, when you wish to set before the Subconscious some important and difficult task of "unconscious rumination," you should first saturate your mind with the subject in question. Bring into consciousness every associated fact or related principle that is possible to you. Read and listen to all possible points of view on the subject, refusing to be dismayed or discouraged by the mass of contradictions and irreconcilable different points of view, belief or opinion. Add every possible bit of associated or related material to the general mass, with full confidence that your Subconscious will attend to the work of rumination, digestion, selection and assimilation of that heterogeneous mass of mental food which you have gathered for it. Though this sometimes may seem to produce the preliminary symptoms of mental dyspepsia in your conscious mentality, do not worry: the mental stomach of the Subconscious is strong and enduring, and will be able to perform its task on the material which now dismays you—it possesses ostrichlike powers of digestion.

In addition to the material which you thus specially supply to the Subconscious, however, the latter also draws upon its own large stock of associated and related material which it has stored on its subconscious levels or mental floors, but which you have apparently forgotten. It may even go so far as to draw upon the material of the racialmemory, if it becomes sufficiently interested in the task, and is adequately aroused by your strong desire and your firm faith in the possibilities of your Subconscious.

From many sources the Subconscious draws the varied materials for its cud of "unconscious rumination." But, nevertheless, you will fall far short of efficient performance if you fail to do your work in the matter of securing and assembling before it such useful material as you may be able to gather. You must always be able to say, honestly and truthfully, to your Subconscious: "I have done the best I could for you; it is 'up to you' to do the rest!"

II. GIVE DEFINITE DIRECTIONS . Many persons who have noted the process of "unconscious rumination" performed by the Subconscious, and also many who have acquired more or less ability to set deliberately the subconscious faculties to work along these lines, have not fully grasped the definite and clear principle involved in the process of instituting and directing the said processes. Their efforts in this direction often are conducted more or less on the "hit or miss" principle, and are based on the belief that "somehow, someway," the Subconscious will work out the matter for them. Not understanding the fundamental principles involved in the Subconscious processes, they are content with a more or less indefinite course of "setting the thing to work."

An examination of most of the cases cited in the textbooks, or else related by those who have experienced subconscious phenomena of this kind, will show you that the usual course is to fill the mental stomach of the Subconscious with material deemed appropriate, just as one would fill the physical stomach with appropriate food, and then to trust to Nature, or to "instinct," to perform the complex task of reducing the mass to the proper consistency, of chemically digesting it thoroughly, and of assimilating it perfectly. Such a course, as a matter of fact, frequently produced a reasonably satisfactory result. What Jastrow terms a combination of the elements into a "half consistent whole" results in such cases, and is gratefully accepted by the individual as the best of all possible results.

But, although our standard modern Western psychologists have not as yet discovered and formulated a more scientific and more certain and effective method of applying the principle of subconscious mentation, those who have learned some of the secrets of the ancient Oriental teachings are aware that the sages of these older schools, many centuries ago, evolved the true methods in question.

Without attempting to go into a detailed and technical consideration of the theories entertained by these Oriental teachers, we shall ask you to consider the practical principles of their methods. We have here another instance of the fact that underlying the often quite vague theories and metaphysical speculations of the Oriental philosophers there may be found certain very practical methods of applying psychological principles recognized by both eastern and western psychology.

The chief principle of the Oriental method is based upon the fact that there exists a manifestation of Attention on the subconscious plane of mentation, as well as upon its conscious planes. Moreover, just as conscious Attention may be aroused and directed in two ways, viz., (1) by general interest, curiosity, desire, etc., and (2) by deliberate concentration of the Will in Voluntary Attention, so may the subconscious Attention be aroused and directed in a corresponding way. In both cases Attention is the active mental element involved.

In most cases, such as we have previously related, the subconscious Attention is directed and aroused by the power of interest, curiosity, desire, etc., which descends from the conscious mentality to the plane of the Subconscious. The general interest in the subject, the curiosity concerning the solution of the problem, and the desire to reach a successful result, all tend to arouse and to direct the subconscious Attention, and to set into activity its processes of "unconscious rumination" and even higher and more complex activities of the Subconscious. This is the true explanation of the interesting phenomena of ordinary "unconscious rumination" such as are recorded in the text books or experienced in everyday life by yourself.

But just as the voluntary, trained Attention of the student and the scientist is far more efficient than the ordinary, more or less involuntary conscious Attention of the ordinary person, so is the voluntary, deliberate, concentrated subconscious Attention of the trained mind far superior to and far more effective than the ordinary more or less involuntary Attention of the person who has just discovered that the Subconscious "works," but who has not as yet learned "just how it works." The deliberate action of and direction by the Will constitutes the distinction between the involuntary state and the voluntary state, in the case of both the conscious and the subconscious mental activities involved in thought.

You will need but a simple, familiar example to give you the general principle involved in this matter. You know by experience that when you have strongly impressed upon the Subconscious the necessity of your being awakened at five o'clock in the morning in order to catch a certain train, you may count upon "something" awakening you at that particular time. Or, when you have an important engagement which you have apparently overlooked, "something tells you" that you have forgotten something, just in time to allow you to rush to keep the engagement. Well, then, here you have set your subconscious Attention upon the task, and your Subconscious has "been on the job" for you. The same principle is involved in even the highest and most complex activities and processes of subconscious mentation in which there is "something to be done."

The Oriental teacher instructs his pupils to acquire by repeated practice and exercise the "knack" of performing the following particular mental activity. The student must formulate in his mind a clear idea of the mental task to be performed. He must perceive it in general outline, and also should form a clearly defined idea of just what task he wishes to have accomplished—just what kind of work he wishes to have performed for him. He must then form a mental picture of the thoughtmaterial being lowered or dropped to the subconscious levels of the mind (as, for instance, being dropped through a trapdoor). He must then deliberately, positively and earnestly give a mental or verbal command or direction to the subconscious mentality to perform the task for him. For instance, he must issue the command: "Subconscious! I wish you carefully and thoroughly to analyze, to classify, and logically to arrange the materials of this subject, and then to carry the reasoning concerning it to its logical conclusion!"

The material so passed on to the Subconscious, however, must have been previously subjected to a most intense and concentrated inspection by the conscious Attention. As the Oriental teachers say: "It must be saturated with Attention, until every part of it is so permeated by Attention that it carries Attention in its very substance."

Thought, thus energized by Attention, will reawaken into being on the subconscious planes with the necessary amount of Attention involved in it; this, in turn, will attract and hold the subconscious Attention element of thought. The subconscious Attention, once having been attracted by and directed to a subject, will never afterward release its hold on that subject until the latter has been brought as nearly to a successful conclusion as is possible under the circumstances. It may take only a few minutes, or it may take hours, days, months; or even years to reach the conclusion—but it will hold tenaciously to the task, and will report the result eventually. Have you not received answers and reports from the Subconscious concerning questions and subjects which perplexed you many years ago, and which you had almost forgotten? While your conscious mentality had practically forgotten the matter, your Subconscious has remembered it and has continued its work.

This wonderful method is so simple that there is danger that you may overlook its great importance and its marvelous possibilities. It consists, as you have seen, of the following simple mental processes, viz., (1) Concentrating the conscious Attention upon the general problem or task, until the whole subject of it is fairly saturated by Attention; (2) Forming the mental picture or idea of the transference of the general thought from the conscious plane or level down to that of the subconscious mentality—to the Subconscious; (3) Giving the Subconscious the positive, clear, definite command or direction concerning what you wish it to do for you in the matter.

That is all there is to it—though several books might be filled with illustrative examples and adaptations to particular instances or special cases. Consequently, you are advised to commit to memory the abovestated three stages of the methods or process in question, and to apply them in any and all cases in which you desire the Subconscious to proceed along the lines of Subconscious Thought in a definite direction and toward certain definite ends.

The rest is all practice, practice, practice; and exercise, exercise, and exercise. There is, however, a peculiar little mental "knack" about the method of giving the command or direction to the Subconscious. This little "knack" will come to you only by practice and exercise—it cannot be expressed in words—it must be "picked up" in actual practice; When once acquired it will never be forgotten by you.

Charles Leland illustrated the principle of this little "knack" in his statements concerning what he called "Forethought." He says of this principle:

> "As I understand it, it is a kind of impulse or projection of Will into the coming work. I may here illustrate this with a curious fact in physics. If the reader wished to ring an oldstyle doorbell so as to

> produce as much sound as possible, he would probably pull it back as far as he could, and then let it go. But if he would, in letting it go, simply give it a tap with his forefinger, he would actually redouble the sound. Or, to shoot an arrow as far as possible, it is not enough to merely draw the bow to its utmost span or tension. If, just before it goes, you will give the bow a quick push, though the effort be trifling, the arrow will fly almost as far again as it would have done without it.
>
> "Or, as is well known, in wielding a very sharp sabre, we make the 'draw cut,' that is, if to the blow or chop, as with an axe, we also add a certain slight pull, simultaneously, we can cut through a silk handkerchief or a sheep. Forethought is the tap on the bell; the push on the bow; the draw on the sabre. It is the deliberate but yet rapid action of the mind when, before going to sleep or dismissing thought, we bid the mind to subsequently respond. It is more than merely thinking what we are to do; it is the bidding or ordering the self to fulfill a task, before willing it."

Additional illustrations will occur to the reader who is familiar with the games of golf, billiards, tennis, etc., in each of which the skillful players discover the "little knack" of "putting something into" the blow, the stroke, or whatever the movement may be. He finds that by putting that "little something" of himself into the movement he adds very materially to its power, its accuracy, and its general efficiency. The principle of the "little knack" in the giving of commands or directions to the Subconscious closely resembles the principles employed in the skilled physical movement to which we have just referred. You must learn to "put a little of yourself into it."

Subconscious Thought may be set into activity by the method previously described, under nearly any or all kinds of circumstances. It may be "set agoing" during the day, or just before going to sleep at night. Leland and some others have strongly advised the last—mentioned plan, claiming for it special advantages. In cases where quick decisions and actions are necessary, the process may be effected with little or no loss of time. The time necessary to flick the ashes from your cigar before answering, or in which to reach out to replace an object on your desk, or to perform any similar action, will be sufficient for the Subconscious to render you at least some degree of assistance in response to your positive command: "Attend to this for me quickly—at once!" The Subconscious is capable of the lightninglike rapidity of certain dream states in such cases! Try this method and learn for yourself how wonderfully rapid and effective is the response.

Leland says: “The practice of composing the plan as perfectly, yet as succinctly as, possible, combined with the energetic impulse to send it off, will ere long give the student a conception of what I mean by Forethought, which by description I cannot. And when grown familiar and really mastered, it will give to its possessor a power to think and act promptly, in all the emergencies of life, in a greatly increased degree. Forethought may be brief, but it should always be energetic. By cultivating it we acquire the enviable talent of those men who take in everything at a glance, and act promptly, like Napoleon. This power is universally believed to be entirely innate, or a gift, but it can be induced or developed in all minds in proportion to the Will, by practice.”

III. REFRAIN FROM INTERFERING . In passing on to your Subconscious any certain and particular work to be performed by it, you should refrain from interfering with the subconscious processes. You may, and indeed should, “stand by,” as it were, ready to seek for or to furnish any additional data or facts for which it may call; and you should always exercise the right of supervision, revision, and general management, as we have already told you. But you should never meddle with the processes of the Subconscious in themselves, nor should you attempt to “boss the job” in its details as well as in the general direction and management.

A violation of this last rule may confuse the Subconscious, or, in extreme cases, may even throw it into a state of panic. This is a common mistake, and one especially to be guarded against. You must cultivate and manifest confidence and trust in your Subconscious. The Subconscious, as we have previously informed you, is as sensitive as are intelligent workers in general; in some cases it manifests quite a show of “artistic temperament,” and is easily disturbed by what it may deem an unwarranted meddling with its work. Exercise the iron hand upon it, if you will; but always be careful to wear the velvet glove on that hand, if you wish to secure the best results from it.

Sometimes the Subconscious may tentatively raise to your conscious plane of mentality its unfinished work for your inspection—it wants you to tell it how you like it as far as it has gone. Give its reports and results a careful examination, and add any helpful suggestions which may occur to you; then send it back for completion with a word of encouragement, and with that little “tap on the bell” as Leland puts it. Do not make the mistake, however, of the child who, having planted seeds in the garden, pulls up the sprouts each morning to see how much the roots have grown overnight. You are not dealing with a lifeless mechanism, remember—you are dealing with a living intelligence which is an aspect of your Self.

SUBCONSCIOUS THOUGHT AND LOGIC . Some persons who have acquired proficiency in subconscious mentation, but who have wished also to acquire a knowledge of Logic and Logical Thinking, have found themselves somewhat upset, at first, after they have acquainted themselves with the principles of Formal Logic. They report that they have found themselves in somewhat the same general condition of the centipede (mentioned in a foregoing section of this book) who had lost the natural art of running manylegged after he began to think of "which leg follows which."

The trouble here, however, should not be blamed upon Logic. It arises rather from an attempt to take away from the Subconscious all the thinking work that had previously been performed by it, and to attempt now to perform this on the conscious plane alone, according to the rules of Logic. Had such persons continued to permit their Subconscious to perform its accustomed work, instead of trying to rob it of its natural tasks, they would have discovered that the Subconscious was performing its work even more effectively than before, by reason of the superimposition of the knowledge of the laws and rules of Logical Thought.

It will be found, as a rule, that the Subconscious Thought of a logical thinker will be far more logical than that of an illogical person. One may improve the logical quality of his subconscious mentation by studying the elements and principles of Practical Logic; the training received thereby by the conscious mentality is reflected upon the subconscious planes. This being the case, those feeling the need of improvement along the lines of Logical Thinking need fear no interference with the thought processes of their Subconscious—quite the reverse is the fact, as we have said.

But, in studying along the lines of Logical Thought for this purpose, confine yourself to works on the subject of Practical Logic. Leave Formal Logic for those who are fond of the academic, technical phases of the subject. Select those works in which the subject of Logic is brought down to solid earth, instead of being raised to the upper regions in which the clouds abound. We feel warranted in here directing to your attention that volume of this series entitled "Reasoning Power," the subject of which is Practical Logic and the laws and rules of Practical Logical Thought.

VIII
THE SUPERCONSCIOUS PLANES

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ONE OF the most interesting, and at the same time one of the most perplexing features attending the investigation of the phenomena of the “other consciousness” states of mental activity which are included in the general category of the Subconscious is the undoubted evidence of the existence of what may be called, respectively, the “higher” and “lower” planes of mental activity in the great region of the Subconscious. The Subconscious, in fact, is discovered to be not merely a simple “other mind,” but rather to be a greater region of “other consciousness” mental activity, having its plains and its mountain peaks, its highlands and its lowlands—the great area of your New Mental Empire.

In the lowlands of the Subconscious are discovered those activities which seem to be more or less “automatic,” although manifesting both intelligence and a logical method of procedure. In the highlands are discovered certain other activities which transcend the ordinary intelligence of the conscious mentality—activities which, while not contrary to reason, nevertheless seem to proceed further and with less effort than the ordinary reasoning processes of the human mind.

In short, in the great region of “the other consciousness” there is discovered to be present a strange and perplexing mixture of both high and low—of that which seems little more than simple “instinct,” and of that which seems to partake of the nature of what may be called “intuition.”

This discovery has caused much confusion, and has served to upset many otherwise quite reasonable theories and hypotheses. Probably the most pronounced emphasis placed upon the distinction between the highlands and the lowlands of the Subconscious is that maintained by certain schools of thought on the subject which (borrowing the idea from the Oriental philosophers) have sought to divide the region of “the other consciousness” into two great areas, known respectively as “the Subconscious” and “the Superconscious”—the former area including the lower phases of subconscious mental activity, the latter area including the higher phases to which we have referred.

But it is impossible to draw a positive and definite line between the high and the low areas of the Subconscious. That great region is not one in which all the lowlands are on one side of a given line, and all the highlands on the other side.

Instead, in it, just as in any great physical region, there are alternating areas of valleys and plains, and of hills and mountains. As in the physical world, so in the psychical world one unusually needs but to travel upward (not merely east, west, north, or south) in order to reach the high levels. Moreover, it is impossible to draw a hard and fast line between the higher and the lower activities—these activities frequently blend so into each other that it is most difficult to determine whether they belong to the higher or to the lower. There is, in fact, an indefinite intermediate area in which the higher and lower blend, mingle, and form combinations.

It has been found more satisfactory to employ the illustrative example of the solar spectrum, with its various colors with their shadings and blendings—with its "infrared" regions existing in invisible form on the one side, and its "ultra-violet" regions, likewise invisible, existing on the other side—with the great visible regions existing in the centre. While we are favorable to the occasional employment of the term "the Superconsciousness" to designate the highest of the activities of the Subconscious, we still prefer the general term of "The Subconscious" to designate the entire region of "the other consciousness" planes of man's mental activity.

Many leading writers on the subject of the Subconscious have testified to the existence of these planes of its activities and powers, and have pointed out the distinction between these and the lower planes of its manifestation. They have demonstrated that there are "out of consciousness" mental operations which are above the horizon of ordinary consciousness, rather than below it—"regions of the higher soul and spirit life, of which we are only at times vaguely conscious, but which always exist, and link us to eternal verities." They have expressed the conviction that there exist in the realm of human mentality certain "supernormal and transcendental powers of which at present we catch only occasional glimpses"; and that behind these "there are fathomless abysses, the divine ground of the soul, the ultimate reality of which our consciousness is but a reflection or faint perception."

In these high regions of mentality, say they, "all the higher mental operations are conducted; it is here that genius works." This is the higher mental realm of which Carlyle speaks when he says: "Shakespeare's intellect is what I call unconscious intellect; there is more virtue in it than he himself is aware of. The later generations of men will find new meanings in Shakespeare, new elucidations of their own human being." It is this that Goethe had in mind when he said: "I prefer that the principle from which, and through which I work, shall be hidden from me."

It is this to which Ferrier refers when he says: "The sublimest works of the intelligence are quite possible, and may easily be conceived to be executed, without ordinary consciousness of them on the part of the immediate agent.” It is this which inspired Emerson to bid us to trust the Higher Consciousness even “though you can render no reason”; and, whose reports “shall ripen into truth, and you shall know what you believe.” Emerson also hints at the same truth in his lines:

> “Delicate omens traced in air
> To the lone bard true witness bear;
> Birds with auguries on their wings
> Chanted undeceiving things
> Him to beckon, him to warn;
> Well might then the poet scorn
> To learn of scribe or courier
> Hints writ in vaster character.”

The lower planes of the Subconscious contain only that which has been placed there by heredity, by the suggestions of others, by the conscious experiences of the individual, or by the imperfect reflection of the Superconscious faculties before the latter have unfolded their message to the conscious mentality. The higher regions—the Superconscious—on the contrary, contain much which man has never before experienced consciously or subconsciously.

Many careful thinkers hold that, just as that which manifests on the conscious planes today will be passed on to the subconscious levels tomorrow, so, much that is now locked up in the regions of the Superconscious will be passed down and revealed to consciousness at a later period in the evolution of the individual and of the race. Much that is now a familiar manifestation in the ordinary consciousness was at one time the exclusive property of the Superconscious; likewise, in the future states of the spiritual evolution of the race, the Superconscious will bestow upon the ordinary consciousness much that is now revealed only in occasional flashes of inspiration, genius, or illumination.

One of the present writers expressed the following ideas in a much earlier work (published in 1902) which he has found no reason to change in the intervening twenty years:

> “From the region of the Superconscious comes that which is not contrary to reason, but which is beyond ordinary reason. This is the source of illumination, enlightenment, genius, inspiration. This is the region from which the true poet obtains his inspiration, the exceptional writer his gift, the real seer his vision, the veritable prophet his knowledge. Many have received messages of this kind from

> veritable prophet his knowledge. Many have received messages of this kind from the region of the Superconscious, and have thought that they heard the voice of God, of angels, of spirits—but the voice came from within. In this region are to be found the sources of Intuition. Some of the superconscious faculties are higher than are others, but each has its own part to play. Many a man has received inspiration from within, and has given a message which has astonished the world. Many poets, painters, writers, sculptors, have acted upon the inspiration received from their superconsciousness. Certain great poems, certain great writings, certain great pictures, certain great statues, have about them an indefinable something which appeals to us and make us feel their wonderful strength—that mysterious quality absent from the productions of ordinary mental effort."

Even scientists commonly regarded as "materialistic" have frankly admitted that they can conceive of the possibility of mental states as much higher than those of the average man as the latter are higher than the mental states of the black beetle; and that there is no difficulty in conceiving the existence of degrees of intelligence as much superior to ordinary intelligence as the latter is superior to mechanical motion.

Science informs us that consciousness has evolved from the state of mere "sensitiveness," which was but little more than the chemical "sensitiveness to stimulus"; thence on to true sensation, high and low; thence on to simple consciousness, high and low; thence on to Self-Consciousness, high and low. Is it to be supposed that evolution has nothing further to unfold in the nature of consciousness?

Is it not more reasonable to believe that just as sensation evolved from mere sensitiveness, just as simple consciousness evolved from sensation, and just as Self-Consciousness evolved from simple consciousness, so may there be other and higher forms of consciousness destined to evolve and unfold from our present stages of consciousness? In fact, it would appear that even at the present time some of these higher faculties are beginning to dawn upon the race. Is it unreasonable to believe that this new consciousness will partake of the character of that which we seek to indicate by the term "Intuition"?

The term, "Intuition," rightly understood, perhaps best indicates the characteristic elements of the higher Subconscious knowing or activity—of that phase or aspect of the Subconscious which has been called the "Superconsciousness." Webster defines Intuition (as ordinarily understood) as: "Direct apprehension or cognition; immediate knowledge, as in perception or consciousness, involving no reasoning power; quick or ready insight or apprehension."

Many seek to convince us that Intuition is the source of its own knowledge—that it has no need for data derived from experience; but this view is disputed by others who hold that Intuition is merely a higher form of reasoning. We, however, are inclined to the view that Intuition is a higher form of reasoning, proceeding perhaps by "short cuts" impossible to our ordinary conscious reasoning processes, and manifesting its action in an almost incredibly brief period of time. The marked difference between the clear, acute, and rapid reasoning processes of the trained thinkers of the race, and the clumsy, dull, heavy, and slow reasoning of untrained minds, gives us a hint concerning the nature of Intuition, and contains a hopeful promise of further evolution along the same lines.

It is possible, in imagination, to conceive of mental faculties and powers sufficiently evolved and developed to be able to grasp the essential relations and data involved in a problem in a new way—in a way in which there is manifested a highly increased power of perception, apperception, and generalization—and able to perform the processes of induction and deduction (or perhaps a reasoning process higher than either), with intensive effort and greatly increased speed. An individual possessing this power would appear to the ordinary thinker as one able "to know without thinking at all," though such individual would really be performing each and every stage of thought.

The rapid movement of the movingpicture films causes us to perceive the picture as continuous and unbroken, whereas, in reality, it is composed of many separate and particular units. A rapidly revolving object seems to us to stand still. So may it be with the mind operating with a highly increased speed accompanied with a highly increased power of perception, apperception, generalization, *etc.* The careful examination of the thought processes of certain exceptional thinkers of the race would seem to support the idea of an "intuitive reasoning" proceeding in the way just indicated.

Careful thinkers have held the scientific faith that man will evolve the mechanism of thought sufficient to deal with the more complex and difficult problems which are forcing themselves before the human mind, and which are demanding solution. Haeckel has said: "There is no scientific problem which we may dare to say the mind of man will never solve; no mystery so deep or profound; no question has or ever will be asked but a mind or brain will be evolved capable of solving or answering." Stevens says: "If it becomes essential for mankind to know, infinite nature will evolve an organ of mind that can comprehend."

Psychology furnishes us with analogies sufficient to warrant us in speculation concerning the possible effect of mental processes greatly "speeded up," and yet proceeding in logical sequence, The intensely rapid action of the mind in certain dream states, and in cases in which certain anaesthetics have been administered, gives us a valuable hint. It is within the proper limits of scientific imagination to speculate concerning the possible existence of mental states in which the logical conclusion from a given premise might seem to be arrived at practically "instantaneously," just as a sufficiently "speeded up" movingpicture projector would be able to present to us, in an almost simultaneous picturing, the beginning and ending of a scene—all that came between being imperceptible.

Time as experienced by the mind is purely relative and comparative. The midge lives a lifetime of vivid experience in a hour of time, or less; while, on the other hand, we may conceive of beings of a high order to whom "a thousand years is but a day." Under intense pressure the minds of human beings have been known to act with an almost incredible rapidity, and with an almost superhuman clearness, power, and effect. We say even of ordinary efficient thinkers that "they think in a flash," or that "they reach a result almost intuitively." These facts serve as striking hints concerning the character and nature of the processes of the Intuition manifested by the higher planes of the Subconscious—the so-called "superconscious" planes of mentation.

The only known method whereby the individual may increase and develop the degree of the manifestation of the "intuitive powers" of the higher planes of the Subconscious—apart from the "mystical" practices, many of which are of quite doubtful value, and apart from certain "psychic" methods, which are often positively dangerous and harmful—consists of the calm recognition of the existence of these higher powers of the Subconscious, and the courteous reception and entertainment of the reports coming from them. Recognize its powers as those of your Higher Self, and accept its services as rightfully belonging to you; yet receive them with thanks. Open your mind to the rays coming from above, and profit by the energizing power of that light. Seek development along these tines, and let the power unfold naturally, gradually, and in accordance with the law of evolution—do not try to force the growth, nor to employ unnatural methods.

Here is the rule by which you may determine whether a report of Intuition comes from the true higher planes of mind, or whether it is a distorted reflection reaching you from some of the lower planes: The true intuitive report will never run contrary to reason properly exercised and interpreted—though it may transcend the possible reports of the ordinary reasoning processes. Do not accept the report as correct if it runs contrary to your highest reason, or if it is opposed to your "common sense." Intuition is Higher Reason—Reason plus, or Reason “more so”—it is never antiReason, or the opposite of Reason.

Reason has been evolved by Nature to provide man with his sane and safe standards of belief and action; therefore, you should never seek to discard it in order to adopt some antirational report, attractive though the latter may appear to be at first sight, nor how highly recommended it may come. You should welcome the opening and unfoldment of the higher planes of Reason, but you should always assure yourself that the essential principle of Reason is present in the reports of any part of your mind, before you accept them as final. You should regard Reason as the evolving instrument of your experience and expression—not as a fixed and unalterable mechanism beyond the possibility of further growth, improvement and development. Avail yourself of the services of Intuition—your Higher Reason—but always stand firmly on the solid rock of Practical Reason, for there your safety lies.

Intuition, if real and true, is always Reason plus—never by any chance is it Reason minus. It is Reason raised to a much higher degree than we commonly experience, but its essential character, nature and principle remain unchanged. Keep this fact in mind, and your feet will rest on solid rock; lose sight of it and ignore it, and you may wander on to the sinking sands of Error!

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In addition to the offices and powers of the Superconscious which we have mentioned, there is another and a most important function of that phase of the mentality which may be called “the protective power.” Many persons, most persons in fact, have at times experienced this beneficent power. They have felt strongly that they were in close contact with a force, power, or entity of some kind which was in some way higher than themselves, but which was concerned with their welfare. This beneficent presence has been interpreted in various ways in accordance with the trend of thought of those experiencing it. Some of the ancients called it “the kindly genius”; others termed it “the guardian angel”; still others have thought of it as “my spirit friend”; while many others, though quite vividly conscious of its presence and power, have failed to give it a special name.

But by whatever name it may have been thought of, or even when no name at all has been applied to it, the mysterious something has been recognized as a beneficent presencepower—a hovering and brooding Something or Somewhat animated by a warm, kindly interest in the individual, and seemingly devoted to his interests and disposed to render to him useful services.

This beneficent presencepower has often acted as a warning guardian in the lives of many persons. In other cases it has been felt to have acted subtly to bring about advantageous results and conditions for the persons whom it protected. It has led some into circumstances and conditions calculated to be of advantage to them; it has drawn others away from conditions and circumstances calculated to bring harm to them. In short, it has played the part of “the kindly genius” or “the guardian angel” to many an individual.

The touch of this Unseen Hand has been felt by countless individuals—very likely by you who are now reading these lines. It has cheered men when the tide of circumstances seemed to be running against them; it has animated them with a new lively spirit, has encouraged them to renewed endeavor, has filled them with new courage when they needed it most. It has seemingly led persons into the presence of other persons and things, into conditions and environments, which have proved advantageous to them. Men in all ages—some of the most practical and “hard headed” men of affairs, among others—have felt the touch of this Unseen Hand, and have gratefully acknowledged its help in times of need, even though they have been perplexed concerning its real character.

To many careful thinkers who have earnestly investigated this phenomenon, it has seemed that this beneficent presencepower—this Unseen Hand that has reached out in times of need—is not an external power, nor an entity outside of themselves, but is rather a manifestation of that part of man’s mental nature which we have here considered under the term “The Superconscious.” Instead of being an entity outside of us, it is believed to be a part of ourselves—a phase, part or aspect of our Self that manifests above the levels or planes of the ordinary consciousness. In short, this “kindly genius” or “guardian angel” is your own Superconscious Self, manifesting on some of its higher levels or planes of activity and power.

In this Higher Self you have a friend far truer, more constant, and more loyal than can be any other friend—for it is Yourself, in its essence and substance. Your interests are its interests, for you are one with it in essential being and power. It will manifest a fidelity to you, and a watchfulness over your real interests which is amazing in its devotion and constancy. It will manifest toward you, in turns, the protecting care of a father; the brooding, watchful, loving care of a mother; and the helpful, fraternal interest of a brother. It will be all of these things to you—and more—if you will but give it the chance to unfold its presence and to manifest its power in your life.

This Higher Self—this phase of your Superconsciousness—needs but the encouragement of your recognition and realization in order to manifest its power in your behalf. It is seemingly discouraged, disheartened and abashed by your indifference, unbelief, and the failure to recognize its presence and to realize its power. It does not need “training” or “developing”—all that it asks is to be recognized and realized by you, and to have from you a kindly, sympathetic reception. It has done much for you in the past—it will do more for you in the future, if you will but meet it half way.

This higher part of your Self is full of discernment, and of cold, keenedged wisdom. It can see far ahead, and is able to discern and select the right road for you to travel, and then to lead you into that road and to keep your feet on its solid substance, in spite of your efforts to take a side path or to wander into the ditches which lie on either side of the road. You will do well to “get off by yourself” once in a while, then and there to commune with your Higher Self—to have a little “hearttoheart” visit with it. You will find this Higher Self to be a wonderful companion—one closer to you than can be any human being—for it is Yourself, and nothing but Yourself, manifesting on the higher planes and levels of your being. You will emerge from these periods of selfcommunion with renewed strength and vigor, filled with new hope and faith, animated by new ambitions and purposive determination.

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In this book we have presented to you a view of your New Mental Empire—a view of its lowest and its highest planes and levels, of its highlands and its lowlands. It is your own empire—YOURS! Yours it is to rule and to govern, to explore and to cultivate. You are at home in it. The many wonderful phenomena manifested in its immense region are your phenomena—yours to control, direct, develop, cultivate; yours to restrict, restrain, inhibit; at your will, as you will, by your will.

Do not allow yourself to be tempted by the wonderful powers manifested by some of your subordinate mental machinery or instruments; do not allow yourself to fall under the spell of any of the phenomenal manifestations in your mental wonderland. View all; respect all; use all; demand and secure aid and work from all; but never lose sight of the fact that YOU, your Real Self—the “I AM I”—is the Master of this land, the ruler of this Empire, and that you rightfully have power and dominion over it, all its inhabitants, and all contained in its realm.

Your “I AM I,” your Real Self—YOU—are a centre of consciousness and will, of Personal Power, in that Infinite and Eternal Power, that Ultimate POWER from which all things proceed, and in which we live, and move, and have our being. Your physical body and your physical energies; your mental mechanism and its energies, manifesting on any or all the planes or levels of consciousness, subconsciousness, or superconsciousness; all these are but consciousness, subconsciousness, or superconsciousness, all these are but instruments or channels of expression of your Real Self, the “I AM I,” of YOU.

YOU, the “I AM I” are the centre of your personal world of experience and manifestation. Keep ever your rightful place at the centre of that world; observe all the rest whirling and revolving around that centre, as the planets revolve, whirling, around the sun. YOU are the Sun! Do not lose your balance, nor be induced to move away from your central position to accommodate any of your subordinate planets—not even the greatest of them.

Hail! Mighty Emperor! Enter into and possess, rule and govern, your New Mental Empire! It is YOURS!

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Here, at the conclusion, as at the beginning of this book, let us remind you of the truth of the ancient aphorism: “You are greater than you know!”

FINIS

Volume VII
SPIRITUAL POWER

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The Infinite Fount

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"The Universe is but the outer wrapper behind which is hidden a spiritual creative activity—a striving, feeling, sensing, like that which we experience in ourselves"

Wundt.

I
THE QUEST FOR TRUTH

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MAN IS a questioning creature. From the early days of the history of the human race, through all the intermediate stages of human evolution, up to and including the present time, man has been questioning himself, his companions, even Nature itself, concerning the fundamental facts regarding the World, himself, and that which constitutes and moves both. His mental evolution has always been accompanied by, indeed, has been largely caused by, his constant questioning and his discoveries of at least partial answers to his everlasting "Why?"

Man's intellectual life is represented by the term "Quest." He has expressed the spirit of his intellectual craving in and through his questions. Man's Quest has ever been for the fundamental facts concerning the World and himself. His Questions have ever been based upon that Quest. He has always demanded the answer to his questions: "What? Why? How? What of it?"

In the earlier stage of his intellectual life he contented himself with asking merely the questions concerning the needs of his physical life. Then, in turn, he began to inquire concerning the laws which govern the activities manifest in the world of things around and about him. Then he began to inquire concerning the fundamental nature and substance of the things of the physical world, and of the fundamental causes which produce their appearance, their changes, their disappearance.

Professor Nicholas Murray Butler, president of Columbia University, says:

> "An important step, far reaching in its consequences was taken when men first sought the cause of change and decay in themselves and in the laws which appear to govern things, rather than in powers and forces outside of and beyond them. When the question was first asked. 'What is it that persists amidst all changes and that underlies every change?' a new era was about to dawn in the history of man's wonder and his desire to know…… When the World is viewed as Totality, there is obviously nothing to which it can be related, nothing upon which it can be dependent, no external source from which its energy can be derived. We pass, therefore, at this stage of

> knowing, from the plane of interdependence, relativity, to the plane of selfdependence, selfrelation, selfactivity. SelfActive Totality is the source and origin of all the forces, energies and motions which in one manifestation or another are observed in their interrelations and interdependencies."

The Quest pursued in the present book is that leading to the discovery of the nature and character of this SelfActivity of that Totality which we know as the Universe or the Cosmos—or that which, in still more familiar thought, is known as Nature. We shall confine ourselves strictly to the plane of Nature. We shall not attempt to invade the plane of the Supernatural. We shall limit our inquiry to the field of advanced scientific philosophical thought; we shall carefully refrain from encroaching upon the field of Theology or that of abstract Metaphysics. This does not mean that we are opposed to theology or its teachings, nor to abstract Metaphysics and its manifold theories: it means simply that we prefer to leave these respective fields to those who specialize in the subjects belonging to them. We shall from time to time refer to certain theological or metaphysical teachings, but this only for the purpose of illustration.

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We are frequently reminded by certain schools of thought that Reason (conceived as Intellect) is unable to peer behind the veil of phenomenal appearance which conceals, but yet reveals, the presence and activity of the Infinite Power which abides in the Secret Place of Eternity. They quote approvingly the ancient inscription carved on the old Temple of Isis, in Egypt, which announced to all readers: "Isis I Am; All that is, that has been, that will be; No man hath yet lifted my veil."

They likewise bid us to recall the celebrated statement of the ancient Buddhists: "The imagination, the understanding, and abstract thinking will always strive in vain to represent the Eternal Infinity. For no form of finiteness (to which thought and speech belong) can express Infinity; nor can that which is Timed express Eternity; nor can thought resultant from the Chain of Causation grasp the Causeless and Self-Existent. Therefore, we set aside all such speculations and vain disputes, and do not busy ourselves with them."

In Sir Edwin Arnold's poem, "The Light of Asia," the Buddha says:

> "Om Amataya! Measure not with words the Immeasurable;
> Nor sink the string of thought into the Fathomless.
> Who asks, doth err; who answers, errs; say naught!

> Who asks, doth err, who answers, errs, say naught.
> Shall any gazer see with mortal eyes?
> Or any searcher know with mortal mind?
> Veil after veil will lift—but there must be
> Veil upon veil behind.”

But both the ancient Egyptians, and the ancient Buddhists as well, knew and taught that there are other ways of “knowing’” than those of the senselimited Intellect. Both held that man may and does unfold higher faculties of cognition—higher mechanism of knowledge—whereby “the unknowable becomes known.” The ancient Egyptians taught that certain advanced souls had acquired transcendental powers of cognition whereby they were able to perceive that which is beyond the powers of ordinary perception, and to “know” that which remains “unknowable” to the ordinary powers of the mind.

The Buddhists, likewise, taught that the Buddhas, and other illumined minds of the race, were able to think about and know that which the lowerlevel Intellect is unable to grasp. In fact the Buddhists’ supreme claim is that their basic teachings are the result of Thought—the thought of the illumined Gautama, the Buddha of that period. One of the hymns of the old Buddhist monks has as its chorus the reiterated lines: “He thought it out; he thought it out!” The pride of Buddhism is that its system is based upon Thought, and not on Faith alone; but by “thought” they mean the Higher Reason in which the reports of Intuition are blended with those of Intellect.

These ancient schools of philosophic thought, as well as many much later schools, teach that while it is true that Intellect, of itself, depending as it must upon the interpreted reports of the senses for its basic material, and being thus necessarily limited in its field and scope, is indeed unable to “ree the riddle”—to report truthfully that which lies behind the Veil of Materiality—it is equally true that Reason is able to transcend the limitations of unaided Intellect when she calls to her aid that twinsister of Intellect known as Intuition, and thus secures the materials upon which the Higher Reason may work, and which it may spin and weave into glorious fabrics of Truth.

Modern philosophy is displaying much interest in certain forms of mental activity which are grouped under the category of “Intuition.” In this usage of the old term, “Intuition,” however, these philosophers do not refer to the ordinary conscious or subconscious activities of which the source remains hidden, and which, therefore, are frequently referred to as “intuitive.” Neither do they refer to those acquired habits of action, once performed consciously but now manifested subconsciously, which are known as “instinctive.”

Instead, they employ the term to indicate that higher form of Reason made possible by the reports of the superconscious faculties concerning their perception of certain higher truths, which reports are then passed down to the Intellect for reasoning based upon induction or deduction, or similar forms of thought. They hold that these reports of Intuition are not contrary to those of Intellect, but merely are more direct and convincing in "feeling," and serve rather to support the reports of the trained Intellect than to oppose or contradict them.

Reason, being furnished the combined reports of both Intellect and Intuition, is possessed of material far surpassing in both quantity and quality those arising from sensereports alone; consequently, the Higher Reason is able to produce materials of a quality and beauty far excelling those turned out by it when it is limited to the comparatively scanty and imperfect materials of the senses. Or, employing another figure of speech, we may say that the Higher Reason, in which Intellect is reinforced by Intuition, acts like the skilled geometer who being given certain "sighted points" is then able to measure, chart and map great regions of land or of space over which his feet have never trod, his airplane wings never flown, nor his eyes ever scanned. The Higher Reason, thus given these "sighted points" furnished by Intuition, is able to measure, chart and map great areas of thought and knowledge over which his senses have not traveled, and which they cannot perceive.

Bergson holds that Intellect is properly employed with the outer appearances of life; Intuition, with the inner facts of life. Intellect, he says, is a narrowing or focusing of consciousness, confined to a limited field by its very nature; outside of that narrow field lies the region of Intuition. In its own field, says Bergson, Intellect is held to be supreme; Intuition does not begin to reach the efficiency of Intellect in that field. In its own field, in turn, Intuition is supreme; it goes far beyond Intellect in that region, and gives us knowledge impossible to unaided Intellect. But such higher knowledge, it should be noted, does not contradict the report of Intellect extended to its full limits along the lines of trained logical thought; it merely transcends and goes beyond the limits of Intellect.

When Intellect, throwing aside its prejudices and false pride, asks questions of Intuition concerning matters which lie in the field of intuitional activity, and then takes over the report of Intuition and employs it as the basis of rational induction and deduction, a wonderful result is thus obtained. A wondrous blending is thus secured, and an entirely new field of thought spreads itself out to the Reason of the individual thinker. The correlated and coordinated activities of Intellect and Intuition produce what may be called the report of the Higher Reason, or the Completed Reason. Here the individual secures "the faith that knows, and not merely believes."

There is a tremendous truth expressed in the celebrated statement of Bergson: “There are things that the Intellect alone is able to seek, but which by itself it will never find. Those things, Intuition alone can find; but it will never seek them of itself.” Intuition never is moved of itself to explore its depth for Truth—it has no need for effort of that kind; it knows and takes for granted that the answer is known to all; it is not aware of the existence of the problem involved, nor of the need of answering it, nor has it the desire to have it answered.

As Bergson has told us, Intuition, though alone capable of finding the answer to certain questions concerning important facts, will of itself never seek that answer. Only when Intellect (which alone is able to seek the answer but which is unable by itself to find it), deigns to ask Intuition to look within itself for the needed answer, does Intuition make the inquiry and furnish the required report. The question once made clear to Intuition by Intellect, the former proceeds with ease to answer it. The facts thus presented to Intellect are then subjected to the processes of logical reasoning—being employed as the premises of such reasoning—and the Higher Reason finally hands down its logical judgment and conclusions.

The correlation and coordination of Intellect and Intuition in the work of Higher Reason, or Completed Reason, frequently results in what is called “intellectual illumination,” or the “lighting up” of the Intellect as if “from above.” Intuition, superimposing its reports upon Intellect, kindles the flame of illumination—that “intellectual illumination” of which flashes have been obtained by many great men and women, and accounts of which are frequently found in their biographies or autobiographies. Some of the greatest discoveries and other mental accomplishments have been performed under the influence of this “intellectual illumination” so produced by the action and reaction between Intellect and Intuition.

Intellect constitutes the “seeing” aspect of knowledge; Intuition, the “feeling” aspect. When you apprehend a truth by means of your Intellect, you say that you “see” it: when you apprehend it by means of your Intuition, you say that you “feel” it. The “feeling” is quite as valid as is the “seeing,” when rightly understood and interpreted. In fact, the “feeling” seems, if anything, to be rather deeper than the “seeing”—it has to do with the “inside,” rather than with the “outside” of experience. It seems to belong essentially to the individual, while the “seeing” seems rather to be bound up with the outside world.

There are certain fundamental laws, principles and truths which Intellect and Intuition, combined and correlated as Higher Reason or Completed Reason, must inevitably, invariably and infallibly report to be necessary truth, the necessities of thought, by the very nature of their respective characters and essential facts. To “see” this intellectually, and to “feel” this intuitively, is to know the Truth. And what is quite as important (many think it still more important), this intellectual perception and intuitive realization is equivalent to being able to manifest and express that Truth in your world of experience, in the form or phase of Personal Power of the highest order. Such has always been the report, the promise, the prophecy of the great spiritual teachers of the race.

Here follows the report, promise and prophecy of some of the great spiritual giants of mankind, based upon the experience of such illumined souls gleaned in the many centuries of philosophical and transcendental thought:

The Prophecy Concerning Truth

> “When you are able to perceive intellectually, and to realize intuitively, Truth, as such is inevitably, invariably and infallibly reported to you through the proper exercise of your Higher Reason or Completed Reason, then will you be able to manifest the Truth in and through your thought, your actions, your work, in the measure of your perception and realization of the Truth.”

Asking you to accept this report, promise and prophecy concerning Truth as made in good faith and in sincerity, according to the light possessed by those making it, we shall now invite you to ascend with us the Path of Attainment which winds up along the sides of the Mountain of Truth. The attainment of the mountaintop will amply repay you for the rigors of the ascent, the fatigue of the journey. Of this an inspired writer says:

> “The mountain summit typifies the highest point on which a climber may stand and think in terms of consciousness drawn from a material world. But we may look beyond it, though it is a sublime elevation where many a pilgrim is content to pause. Below him are the kingdoms; above him are the stars; the kingdom and the stars are alike his. But it is not the end. Deeper than the kingdoms, and higher than the stars, is the sky that holds them all. And there alone is Peace; that peace which the material world cannot give; the peace which passeth understanding trained on material things; Infinite and Eternal Peace—the peace of Limitless Consciousness unified with Limitless Will.”

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The thinking individual, when he begins to contemplate the world which he perceives to exist and to manifest activity around and about himself, soon discovers three great classes of things in that world; then he begins at once to generalize and classify these three great kinds of things into three fundamental categories. These three great categories are as follows: (1) the Substance, Stuff, or Body of Things in general—that which gives them body, form, shape and substance—their outer aspect as reported to him by his senses; (2) the Powers, Energies and Forces which cause the movements and actions of things, the changes in things—the inner aspect of things, imperceptible to his senses yet manifesting their effects so as to be apprehended by the senses; (3) the Livingness of Things—that Something Within which manifests in vital activities, voluntary actions, and in feeling, thinking, willing—this he experiences in himself, and judges that other things also possess it by reason of their actions which be perceives.

As man's intellectual evolution proceeds, he discovers certain laws governing each of these three great classes of things or facts. He perceives certain laws governing the physical or material aspect of things; certain laws governing the forces producing activities in these physical or material things; certain laws governing the operations and activities of the vital processes, the mental processes. He groups these laws, and upon their bases he erects his structure of Science. So far, the thinking man has had an easy time in his thinking upon the subject of "things." Like the young bear, he has all his troubles ahead of him. It is only when he indulges in Philosophy or Metaphysics that his real troubles along these lines really begin. We shall now show you why this is.

The man of Science is concerned merely with "the way things work"—the principles governing their actions and behavior. He asks merely "How," and is satisfied with an answer to such questions. The Metaphysical Philosopher, however, pursues the inquiry further: he is not satisfied with the "How" stage of questioning—he asks for an answer to his new question "Why?" He pursues his inquiries until, finally, he demands an answer to his Ultimate "Why," which may be expressed as follows: "What is that which is the Ultimate Principle of All Things, and of which all things are manifestations?"

He is not content with the scientific classification of natural things into the three great categories of (1) Substance, (2) Energy, (3) Life or Spirit: he holds that some one of these three must be the Ultimate Principle, the other two being subordinate aspects or manifestations of that Ultimate Reality.

He does not explain clearly "just why" all things must be manifestations of but One Principle: he takes this for granted, and asks you to do the same. Ask him how and why this is, and he will answer, with great dignity of manner and tone: “All philosophy worthy of the name holds that at the last everything must be reduced to One Ultimate Principle; the discovery of that One Ultimate Principle is the aim and end of all true philosophical thought.”

Pressed for a further answer he dismisses the subject with the remark: “Plato settled that matter, once and for all, many centuries ago,” and pronounces you an impudent ignoramus if you venture to demand to be shown or told “just how Plato knew this.” There are, it seems, certain limits beyond which you may not go in your inquiries of certain Metaphysical Philosophers. It is a case of “Thus saith the Lord!” with them—with Plato playing the part of the Lord. The thinkers who, in this matter, are “from Missouri,” and who demand to “be shown,” are dubbed unphilosophical—but they are increasing in number, and their ranks now contain some of the brightest minds of the race. The abstract Metaphysicians are wedded to their idols, it would seem.

This demand for the reduction of all things to One Ultimate Principle long ago divided the army of Metaphysical Philosophy into two great camps, each of which is in turn divided into minor groups. These two great philosophical divisions are known, respectively, as (1) Materialism, and (2) Idealism. Both of these great camps, while engaged in continuous warfare against each other, nevertheless hold firmly to the same fundamental idea that there exists some One Ultimate Principle—one camp holds that this One Ultimate Principle is Matter, the other camp holds that it is Spirit or Mind. While engaged in a bitter fight between themselves, these two camps are united against a third camp, the one known as Realism, which holds that there are two Universal Principles instead of one—one of which is Material Substance, the other being Spiritual Essence. Let us see what are the fundamental and basic ideas of these three several schools.

Professor Thomas Case, President of Corpus Christi College, Oxford University, in his great article upon “Metaphysics,” in the Encyclopaedia Brittanica (Eleventh Edition) says:

> “Metaphysical Materialism is the view that everything known is body or matter; but while according to ancient Materialists soul is only another body, according to modern Materialists mind without soul is only an attribute or function of body. Metaphysical Idealism is the view that everything known is mind, or some mental state or other, which some Idealists suppose to require a substantial soul, others not; while all agree that body has no different being apart from mind. Metaphysical Realism is the intermediate view that

> everything known is either body or soul, neither of which alone exhausts the universe of being. Aristotle, the founder of Metaphysics as a distinct science, was also the founder of Metaphysical Realism, and still remains its main authority. *
>
> "The strength of Materialism consists in recognizing Nature without explaining it away; its weakness consists in its utter inability to explain consciousness either in its nature or in its origin. On the other hand, it is the virtue of Idealism to emphasize the fact of consciousness; but it is its vice to exaggerate it, with the consequence of resorting to every kind of paradox to deny the obvious and to get rid of bodies. * But it is unfair to argue as if the whole case were between materialistic or idealistic monism, leaving Realism out of court. There are in reality two species of substances, or entirely different things."

Each of the two respective philosophic schools holding to the basic theory of One Ultimate Principle is found to have its strong points and its weak points. The third school, that of Realism, seeks to combine these respective strong points, and to eliminate these respective weak points, by means of a new synthesis in which Material Substance and Spiritual Essence are regarded as dualprinciples or twinaspects of Ultimate Reality. Such a synthesis is found to include and retain the strong points of each of the other two schools, while rendering unnecessary the extreme hypotheses which constitute the weak points of each of these schools. If you will follow the analysis presented to you in the remaining pages of this section of the book, you will be able to recognize and realize the advantages held by the Realistic School of Philosophy, and the disadvantages attached to each of the other two schools.

The strong point of Materialism has ever been that it satisfies the demand of Intuition for a substantial, firm, constant, material basis to support and sustain the world of material things. This substantial basis is denied by Idealism, in its insistence that "All is Mind; Mind is All." To this fact is due the regular reaction and "swing back" to Materialism which has always followed an extreme and uncompromising presentation of the doctrines of Idealism. If Materialism would content itself with the basic postulate that "Material Substance is Real," it would receive the full approval of Intuition, and of Intellect as well. But it does not and will not so content itself; instead it adds the damning clause: "and Material Substance is the ONLY Reality."

The weak point of Materialism, the point which is absolutely repugnant to Intuition, is that in which it asserts that "Life, Mind, Spirit are the properties, attributes, aspects, phases, modes of Matter; or else its creation, manifestation, or expression.” Materialism has even gone so far as (at one time) to claim that “Matter secretes Life and Mind, just as the liver secretes bile.” Intuition, realizing fully, as it does, that it, itself, is Spirit, absolutely refuses to admit this contention of Materialism. It recognizes Matter in its own place, on its own plane, but always regards it as the “other” to Spirit—the antithetical opposite of Spirit. It recognizes its essential identity with Spirit, and knows that Spirit is Ultimate and not a derivative or byproduct of Matter or of anything else.

The strong point of Idealism has ever been that it posits Spirit, Life, Mind, as ultimate facts of existence, and not as derivatives or byproducts of Matter or Material Force. Intuition meets it with open arms when it approaches bearing this message. The message is soulsatisfying and produces a spiritual content. For that matter, it is very probable that no Materialist, “deep down in his soul,” ever really feels that Life, Mind, Spirit, are the byproducts of Matter: the Materialist may think that he sees the truth of his contention, but he really never succeeds in feeling that it is true. Within him, Spirit itself cries to him, “I AM Spirit and not Matter nor a product of Matter!” His Intuition ever protests against his extreme Materialism.

The weak point of Idealism has ever been its claim that “All is Mind, Mind is All; Matter is an Illusion, and has no real existence; the Material World is a Dream or an Error of Mortal Mind.” Intuition revolts at this, though Intellect is frequently seduced by its plausible sophistry and fallacy. It is probable that no Idealist ever really feels that “there is no reality in Matter.” Even when he is uttering the words, he continues to act “as if” Matter is a reality. His every action is based upon the tacit recognition of the presence and reality of Matter. Intellect, it is true, is often dazed and bewildered by the juggling of words so often employed in the philosophy of Idealism, under its many different names and forms. Idealism is “Ingrown Metaphysics”; of such schools of thought a writer has said, “Of such teachings, those who listen understand nothing, and those who teach do not really understand.”

That actual material objects really exist is the verdict of Common Sense and of the Intuition of any person who will listen to its voice. Professor Ladd says: “Common Sense must be trusted, and virtually is trusted, for the inviolable and undiminished confidence in the existence of a real world, full of actual events, some of which are known to be causally connected; and, as well, in its confident belief that, while human knowledge does not create that world and knows it at best only imperfectly and partially, yet it does know it truly, so to say,—that is, as it really exists and actually behaves.”

Reid says: “I do perceive matter objectively—that is, something that is the intermediate object of my touch and sight. And this object I take to be matter intermediate object of my touch and sight. And this object I take to be matter, and not an idea. And though I have been taught by philosophers that what I immediately touch is an idea, and not matter, yet I have never been able to discover this by the most accurate attention to my own perceptions." Benjamin Paul Blood says: "A modern man must indeed be tainted with one of Mr. Spencer's 'insanities of Idealism' to doubt that even if the earth were stripped of all living things and left barren as our moon appears—man and his philosophies and histories and religions vanished into less than air—the glorious stars, among which by analogical reckoning his earth is but a speck, would still revolve as, theoretically at least, they have ever revolved, regardless of all impertinent sensitiveness to time or times."

This report of Common Sense and Intuition is practically accepted by all men (even the extreme Idealists) in their everyday life and activities. They may "talk one thing and act another," it is true; but the best test of a man's real intuitive truths is found in his actions rather than in his words—the highest test of Truth is one's willingness to trust his life and well-being to it.

As Blood says: "The profoundest Idealist confesses to the integrity of Matter. A rap on the head gives a conviction of reality that no idea that can come out of that head can refute. Criticism of Common Sense comes back in its own face; like the wasp and the hornet, it leaves its sting in the wound and is fatal to itself. * A critic might say to the average perfunctory Idealist, 'You are up in the tree of life, indeed, but you are sawing off the limb that supports you'." And, as Ladd says; "One might admit that he would be willing to dispense with the reality of all the physical world, if only the idea of eating bread were but regularly followed by the idea of being no longer hungry and of being invigorated."

Between the extremes of Materialism and Idealism is found the position of the Golden Mean—the Point of Balance—represented by the philosophic school of Realism. Realism recognizes the real and actual existence of both Spiritual Essence and Material Substance: the former constituting the "soul" of things, the latter the "body" of things. The World is accounted for and explained as the result of the action and reaction of Spirit and Matter. It holds that some things are material things, and that other things are spiritual things. The history of Realism in the Western world runs back to Aristotle; in the Eastern world it runs back to still older Oriental philosophers. Both of these ancient schools held that Spirit and Matter are ultimate universal principles, distinct and different from each other, yet ever acting and reacting to and from the other. They held that Spirit is the Inner Essence, and Matter the Outer Substance, of the Cosmos.

Spirit, it is true, can never know Matter "in itself"; it can know only the sensations arising from its contact with Matter. But, equally true, Spirit is sensations arising from its contact with Matter. But, equally true, Spirit is compelled to depend upon these sensations arising from contact with Matter for its “raw materials” of thought, feeling, and other mental processes. We know Matter only through Mind; but Mind must depend upon Matter for its crude, objects of knowledge. There is a universal interdependence and coordination between Mind and Matter, and Matter and Mind—the action and reaction between Spiritual Essence and Material Substance.

Such is the teaching of true philosophic Realism. Upon this basic teaching the instruction contained in the present book is grounded. In the course of this instruction you will discover for yourself that these foundations are solid; and that the structure is well supported by them. If you have been repelled by the crude, crass doctrines of extreme Materialism, on the one hand, and made dizzy by the visionary, impractical doctrines of extreme Idealism, on the other hand, you will find in the teaching of rational Realism a satisfactory position between the two extremes where the reconciliation and explanation of the two opposing doctrines is not only made possible, but is actually rendered certain.

II
MATERIAL SUBSTANCE

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ONE OF the first important generalizations made by man in his philosophical reasoning is that all things have “body,” material substance, or “stuff” of which their outward form is composed. The realization of the universal presence of material substance, “body,” or “stuff,” is a basic element of man’s thought; in fact, it is discovered to partake of the quality of intuitive knowledge.

Our verbal terms employed in speech and writing illustrate the fundamental quality of this element of our thought. Our words were created primarily in response to the need of expressing our notions concerning material objects or activities; even those terms designed to express our concepts of mental and spiritual things usually are really metaphorical terms in which material objects are employed as symbols illustrating the immaterial things. Thus, our terms “spirit,” “psyche,” “ghost,” etc., were originally employed to indicate “breath, blowing wind, breezes,” *etc.*

Likewise, our minds almost instinctively identify material things as real things. Materiality is implicitly accepted as Reality in our ordinary thought, at least until the latter has been disturbed by Metaphysics. The term “real” represents a thing in substantive existence, and not imaginary or merely existing as an idea. That which is reported as “really” existent is that which is discovered to be apparent to the senses or which registers its presence upon some physical instrument. That which is said to be “all in your mind” is not regarded as “real” in ordinary thought. The legal term, “real property,” illustrates this basic thought. Real property is property consisting of land and that which pertains to the land; and land is the most material thing known to man—therefore the most “real” thing to the ordinary thought.

In view of these facts, it is not to be wondered that the human mind finds itself compelled to assume the existence of a universal material substance, stuff, or “body,” serving as the fundamental material of which all physical things are made, and also serving as a material base and ground, supporter and sustainer of the universe of manifold things. All human thought tacitly assumes the existence of such a material substantial ground and base, even where the mind has been muddled by too much metaphysical teaching and speculation. Human thought refuses really to believe that material things are mere fantasies or illusions, even though it tries to make itself believe it does so. No matter what it says, it always acts as if material things were "real;" present and in evidence.

That there must be a substantial material or stuff underlying the forms of the physical universe, is seen to be true by Intellect properly directed and employed; and Intuition corroborates and substantiates the report. Intellect is unable to "think" except upon this fundamental premise; it finds itself dazed, bewildered and confused when it attempts to proceed upon the opposite and contradictory fundamental premise, i. e., that there is no Fundamental Material Substance, and that all appearance of Matter is an illusion or product of thought or imagination.

Intuition, likewise, finds itself compelled to report a similar truth which it finds within itself when asked the question. So true is this, that Intuition, confronted with the contentions of the extreme Idealists and asked to corroborate their reports, experiences a sinking feeling, as though the bottom of things were giving way beneath its feet, leaving naught but an empty void, or "abysmal abyss," in place of the Substantial Foundation upon which it has been standing. It detects the falsity of the report in a moment, however, and indignantly rejects it.

The average individual—the commonsense person—who has not indulged in too much metaphysical thought, also has this fundamental consciousness of the necessary existence of a Basic Substantial Stuff, a Fundamental Material, out of which the bodies and physical forms of things are composed and created. He finds himself unable to think of a universe in which Materiality is absent. He finds that material, substance and "stuff" are necessities of his thought—facts without which his thought and reasoning cannot proceed. In spite of his pretended acquiescence in the teachings of Idealism, no person ever has been able actually to conceive or imagine the universe as lacking the "stuff" of which its forms are made. The demand for "STUFF" is persistent and insistent in the mind of man. Try as he may, man is never able actually to think away the primal concept of Stuff—it refuses to be thought out of existence. Even the recent idea of the socalled Dematerialization of Matter has not affected this necessity of thought. The "dematerialized Matter," though no longer Matter in the old scientific conception, is none the less Constituent Substance or Fundamental STUFF.

The intellectual and intuitive demand for the presence of an Elemental Substance or Fundamental Stuff arises not only by reason of the perception that there is a physical or material aspect to each and everything known to man in experience; but also because the philosophic mind realizes the need for a Substantial Base and Ground to explain and account for the changing forms of the physical and material universe. Substance, Material, or Stuff of some kind, even though it be conceived as infinitely rare, tenuous, fine, ethereal, subtle, is demanded by Intellect and Intuition.

You may test this fundamental report for yourself, if you so wish. You have merely to try to think of a thing, anything, in fact—as existing without body, substance, material or stuff to support it, give it form, and to afford it material upon which to work and manifest itself. You cannot think of “form,” “configuration,” “appearance,” without this fundamental attribute of substance, material or stuff. To try to escape from Stuff or Substance is like trying to run away from your own shadow; trying to turn around so quickly that you can kiss your own lips; or trying to make your face and the back of your head meet. It is like the effort to think of a stick with only one end, or of a lever without a support, or of a wheel without an axle. You will discover, very soon and at the end, that the notion of at least an ethereal substance, material or stuff is required to support your concept of Things.

You may do without Matter of the “solid” kind, or even of the liquid or gaseous kind—in fact Science itself has done this for you, and has given you something infinitely finer and rarer than these; but you must hold on to your conception of Substance or Stuff of some kind. You may think of it in terms of Ethereal Substance, Astral Substance, Spiritual Substance, or in other terms coined to designate Substance more subtle and ethereal than ordinary Matter; but the essential idea of Substance and Stuff must be involved in it if you intend to employ it in your thinking. Throw the idea of Substantial Stuff out of the door, and it returns through the windows. You are unable even to think of Spirit other than as employing Stuff for that aspect of Bodiness which is required for its manifestation; you must endow it with at least a “ghost” of Stuff, or a shadow of Substance. Your only escape from the necessity of the idea of Stuff is to think of Things in the terms of algebraic symbols (as x, y, or z) and let it go at that.

Even those thinkers who deny the ultimate reality of Matter or Material Substance usually accept its presence as a derivative material or stuff in order to account for and explain the constantly changing multitude of material things. There is perceived the need for a fundamental Base and Ground to support and sustain the changing material universe—the need of a Something or Somewhat which is the answer to the question: “What is it that changes; what is it that supports and sustains the changes; what is it that remains itself, constant and continuous, throughout the universal changes?”

Philosophy has always had as its great aim and purpose the discovery of an Ultimate Substantial Reality sufficient to serve as the base or ground supporting and sustaining that continuous series or concatenation of changing things, processes, and events, which constitute the phenomenal universe. In Philosophy, the term “Reality” denotes “That which remains constant as the kernel or core of Universal Change and Becoming.” Plato asserts that the end of Philosophy is the discovery of the essential identity supporting, sustaining and underlying the changing universe of changing things. Kant held that “Ultimate Reality is the Real in Time: that which persistently, constantly and continuously abides, while all else changes.” Herbert Spencer held that “Only the Real is permanent; only the Permanent is Real.” In the earlier stages of this inquiry, you became acquainted with Nicholas Murray Butler’s question: “What is it that persists amidst all changes and that underlies every change?”

Philosophy demands an Ultimate Constant Fundamental Substance to support and sustain the material world of Change and Becoming, and to serve as its base and ground. By Constant is meant, “Steady, perpetual, unchanging, invariable, unceasing, continuous, uninterrupted; stable, firm, enduring, permanent.” By Change is meant “Any variation or alteration; any passing from one state, form, or condition to another.” Becoming means “The act of entering into a new form, state, or condition from another.” Here, you should note, the term Form (in scientific and philosophic usage) means not only “the shape, figure, or configuration of anything,” but also “the constitution, conditional arrangement, organization, or system of anything”—as, for instance, “Water assumes the form of ice”; or “Carbon manifests in the form of the diamond.” Material Change and Becoming proceed by means of Transmutation, i. e., “change of one nature, character, or substance into another”; or Transformation, i. e., “change of one form, shape, or appearance to another.”

Scientific investigation and philosophical reasoning disclose the fact that all existing material things in the universe, all material objects, things, events and activities are constantly and continuously undergoing the process of Change and Becoming. All material things (a) arise originally and come into existence from some preceding material thing or things, through the process of Change and Becoming; they (b) abide temporarily poised in existence, in a state of Change and Becoming; they (c) finally pass out of existence, into subsequent material forms, states, or conditions, through the process of Change and Becoming.

“Nothing is constant but Change,” says the old philosopher. “Everything and all things exist in a state of Flux and Becoming,” says another of equal antiquity. Change and Becoming are basic facts of objective material existence, and are manifest in every part of the physical universe, in every thing, and in that universe as a whole. Nothing escapes Change and Becoming—that is, nothing except the Power that causes the Change and Becoming. Creation proceeds by Change. Evolution proceeds by Change. The Law of Change enforces its edicts upon all alike; upon high and low, great and small, good and bad—none escape it it.

All physical activities, all phenomenal events, are perceived to be processes—processes of Change and Becoming. Everything has its birth in and from something else; its temporary poised existence; its final passing away—all under Process of Change and Becoming. The Cosmos is perceived to be a Cosmic Process. Nothing abides; everything passes. Everything arises in something precedent, and disappears into something subsequent; no thing arises from nothingness, nor passes into nothingness.

The universe is like a great flame: it seems to be the same identical thing throughout its whole existence—and in one sense it is so; but, in another sense, it is not the same identical thing for even two consecutive seconds of time. From the strict, technical viewpoint, the flame is seen to be merely a process of combustion—a series of successive burning particles; but, from another viewpoint, it is seen (and felt) that there is an underlying something or somewhat—a constant substantial unity and identity of reality and meaning underlying the process of changes.

Intellect, made dizzy by this constant and continuous process of Change and Becoming, at times experiences the fear that its world may be built upon sinking sand rather than upon solid rock. Accordingly, it demands and receives assurance and reassurance from Intuition concerning the existence of a Constant Fundamental Substance, underlying all Change and Becoming.

Intuition assures Intellect that there is and must be a Fundamental Substance that persists and remains constant throughout all changes—that underlies and supports all changes of form, state and conditions of material things—something Constant and Stable, Immutable and Firm, forever and forever. Intellect, accordingly, two thousand years ago, or more, formulated a Law of Thought which embodies this report of Intuition: “A thing always remains itself, and nothing but itself, notwithstanding the manifold states, forms and conditions which it assumes or undergoes, and under which it manifests and presents itself in appearance.”

This axiomatic truth, carried to its logical conclusion, leads directly to the final conception of an Ultimate Fundamental Substance. As Dahlke says: “Every consistent application of the laws of thought seems perforce to conduct to an Unconditioned Constant situated at the root of things. All human thinking, without exception, operates with the concept of a Constant Substans lying at the root of things. Thou, critic, must conform thyself to this rule. It is a necessity of thought.”

Much of the opposition to the conception of Fundamental Substance, Material or Stuff as an Ultimate Fact or Principle, both in ancient and in modern philosophic thought, both of Occidental and Oriental Philosophy, has arisen philosophic thought, both of Occidental and Oriental Philosophy, has arisen from a misconception of the essential nature of that Ultimate Fact or Principle. In its form of Matter, it has been thought of as gross, solid, heavy Stuff. When the term “Matter” has been employed, the mind has proceeded immediately to conceive of a something like, for instance, a block of granite, an ingot of steel, a lump of clay, or a mass of mud.

This was particularly true in the case of Western World Philosophy. The Oriental Philosophy, on the other hand, has always held that Substance, Matter or Stuff, in its essential, elemental, ultimate state, form, or condition is something quite different from this—quite opposite to it in fact. The ancient Oriental philosophies have always posited Fundamental Material Substance as something infinitely fine, infinitely rare, infinitely tenuous, subtle, ethereal—something as much finer than the finest gas, as the latter is finer than a piece of hard metal or stone—something infinitely finer than even that hypothetical Universal Ether of modern Western Science.

Modern Western Science, in time arrived at the conclusion that the ultimate elements of Matter were infinitesimal particles, called “atoms,” of almost incredible fineness, lightness and tenuity; of these the grosser and more solid forms of Matter were held to be “worked up,” made or manufactured by natural forces. There were held to be from eighty to ninety such classes of elemental atoms; and Science was well on its way to resolving these into the lightest and finest of them all, i. e., the atom of Hydrogen, and of holding that the other atoms are compounds or derivatives of this ultimate “stuff.” But, before this point was reached, Radium was discovered—and the atom was found not to be the ultimate form of Matter at all, but rather to be composed of something still finer and more elemental, i. e., the electrons, ions, or corpuscles of an infinitely tenuous, ethereal substance.

The present conception of modern Science concerning the ultimate nature of Matter is expressed in the following extracts from a lecture delivered a few years ago by Sir William Crookes: “Physicists are now saying that there is a possibility that there is no such thing as Matter, as formerly understood by that term. Some say that the electron is pure disembodied electricity, thus approaching the old idea of Boscovitch, accepted by Faraday, that the atom is only a centre of Force. The idea of the chemical elements as something absolutely primary and ultimate has grown less and less distinct, until today we admit the possibility of resolving them into simpler forms or else refining them away altogether. When we have split the atom into hundreds of little bits, these residual particles turn out to be nothing more than superimposed layers of positive and negative electricity.” Another scientist adds: “Crookes refrained from telling us what would happen if some clever researcher of the future should from telling us what would happen if some clever researcher of the future should discover a method of making these alternative layers of ‘plus’ and ‘minus’ cancel each other out of existence.”

Einstein goes even further. He posits Matter as consisting of infinitesimal “centres of disturbance” in something still more ethereal, the nature of which he does not even attempt to explain or speculate about. The electrons are estimated to be so extremely small that millions of them might be gathered on the point of the finest needle; and to be so tenuous and light that an atom of hydrogen gas would be “solid” as compared with them. But Einstein goes beyond this, as may be seen by reference to the statement of Sir Joseph Thompson in a recent article in a British scientific magazine, as follows: “The size of the ‘centres of disturbance,’ which in Einstein’s theory are associated with Matter, bears to the size of the electron about the same proportions that the size of the smallest particle visible under the most perfect microscope bears to the size of the earth itself.”

These discoveries and experiments have been regarded as bringing about “the Dematerialization of Matter”—and so they do if the old conception of Matter be employed in making the statement; but there are other, and far better philosophical conceptions of Ultimate Substance, as we shall see presently. Before passing on, we may venture to call your attention to the fact that even these newlydiscovered “ultimate particles” are given the attributes of “size,” “shape,” and “form”—they are held to “have extension,” and to “occupy space.” Whatever has size, shape, form and extension—whatever “occupies space” (no matter how little space), comes clearly within the basic category of Substance, Matter, or Stuff. And even the most extreme of the new school of physicists are forced to admit that the idea of “electricity without substance, body or stuff is practically inconceivable.” At the last, they are seen to have merely discovered a still finer and more elemental substance, material or stuff in which electricity finds its necessary “body”!

The comparative “immateriality” and “dematerialization” of this new form of Substance, Material or Stuff discovered by Science, is indicated in the following statement of John Burroughs, the eminent naturalist:

> “Science—the new Science—pursues Matter to the vanishing point, where it ceases to be Matter and becomes Pure Force or Spirit. What takes place in the imaginary world where ponderable Matter ends and becomes disembodied Force, and where the hypothetical atoms are no longer indivisible, we may conjecture but may never know. * The atomic theory of Matter leads us into a nonmaterial

> world, or a world the inverse of the solid threedimensional world that our senses reveal to us, or to Matter in a fourth estate. We know solids and fluids and gases, but emanations which are neither, we know only as spirits or ghosts—by dream or heresay. Yet this fourth, or ethereal estate of Matter seems to be the final, real, and fundamental position. How it differs from Spirit it is not easy to define. * Science strips Matter of its grossness. When it has done with it, it is no longer the obstructive something that we know and handle; it is reduced to Pure Energy—the line between it and Spirit does not exist.”

Burroughs, however, was carried a bit too far in his wonder concerning the new conceptions of Matter. Pure Energy, in the absence of Substance or Stuff, is inconceivable: Pure Force is meaningless, as we shall see when we pass on to the consideration of Energy and Force in the following section of this book. And, as we shall see elsewhere, there is a decided line of distinction between this conception and that of Spirit—the distinction consisting of the fact that Spirit explains Life, whereas neither Matter nor Pure Force can do so. But Burroughs was quite correct when he referred to “this fourth, or ethereal estate of Matter which seems to be the final, real and fundamental position.” For this is just what the ancient Oriental sages have always held that Ultimate Substance is and must be; and what modern Science was beginning to see that it must be, before its thought was distracted by the new discoveries above referred to—and to which position it must again return.

Science has long been dreaming of an “ethereal state of Matter,” and has made an attempt to posit it in its somewhat imperfect and indefinite hypothesis of the Universal Ether. After the discrepancies of the electronic theory have been “ironed out,” reconciled, or canceled away, it will be found that Science will return to its former position concerning the Ultimate Ethereal State of Matter; in fact, many eminent scientists have never entirely let go of that idea, and they are now beginning once more to push it to the front of scientific thought. Many careful scientific minds are even now holding that the electrons, ions, or corpuscles; the “disembodied electricity”; or the “centres of disturbance”; of the new theories, are but “points, vortexrings, or centres of disturbance” in and of Ethereal Substance, Matter, or Stuff.

This Ethereal Substance, or “The Ether,” is held by Science to fill all space, to be infinitely tight, tenuous, and imponderable—so much so that as one critic said, it is “Matter with the properties of a vacuum”—for it fills even the space from which the air has been extracted. It abides even between the particles of air and gas—even between the electrons, ions, points of electricity, or the "centres of disturbance" previously mentioned. So thoroughly essential and ultimate is it —so truly is it Ethereal—that it has been called "an infinite possibility of things, rather than a Thing itself" Yet scientific experiments have proved conclusively that it exists—or, in extreme cases of conservative caution, that "something like it exists." Thus is modern Western Science reaching out its hand to the conception of ancient Oriental Philosophy; thus is it reaching an agreement with the ancient teaching of Ultimate Ethereal Substance.

The article in "The Encyclopaedia Brittanica" (Eleventh Edition) dealing with the subject of the Aether (Ether) says that the Ether is "a material substance of a more subtle kind than visible bodies, supposed to exist in those parts of space which are apparently empty." It also refers to it as being regarded as "differing from ordinary matter in degree, but not in kind." It also speaks of the scientific conception of the atomic particles of matter as being "each the nucleus or core of an intrinsic modification impressed on the surrounding region of the aether; this might conceivably be of the nature of a vortical motion of a liquid round a ringcore, thus giving a vortexatom, or of an intrinsic strain of some sort radiating from a core, which would give an electric atom." Finally, it speaks of the recent scientific discoveries of radioactivity, and of the freeelectron, etc., and adds, "These results constitute a farreaching development of the modern or electrodynamic theory of the aether, of which the issue can hardly be seen."

We shall have more to say concerning The Ethereal State of Matter—"The Ether" of Science as related to the Ultimate Ethereal Substance of Oriental Philosophy—when we reach a later point of this instruction. For the present, we are content to leave it with you merely as a concept and idea of an Infinitely Ethereal Substance, extended throughout all Space; in which all material things abide, move and have their being; and which is the material, substance and stuff from which the "bodiness" of all material things is constituted, composed and made-up.

If you wish to form a mental picture of this Essential Substance, you may try the experiment by beginning with a mental picture of the hardest, most solid form of Matter; then passing through the stages of thinner solids, and through liquids from thickest to thinnest, then through gases from heaviest to lightest—and then on to an Infinity of refinement, reduction and resolution, resulting in an Absolutely Elemental Essence! Then, you will have found, at least, the direction in which the concept of that Ultimate Substance—that Ultimate Ether—must be looked for and sought!

III

ACTUATING ENERGY

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YOU ARE now asked to consider the Actuating Energy which operates to "move things," to produce changes in them, to cause them to perform actions. As Dahlke says: "There is present something given, an actuality, which we designate by the collective name of 'World.' The World System comes before us in a twofold aspect: on the one hand, as 'something that is,' i. e., things; on the other hand, as 'something that happens,' i. e., the play of events among things. A 'thing,' without a 'happening' attached, is as little to be found as a 'happening' without a 'thing.' In the World System, we know principally only processes, events, happenings."

Intellect and Intuition report that happenings, events, processes, occur only when and where there is present and active an Actuating Energy. By the term "Actuating" is meant "Putting into action or motion; moving or inciting to action." In this instruction, the term "Energy" is employed in the sense and with the meaning of "Internal or inherent power, strength, potency, might, or capacity of acting, operating, or producing effects."

The term "Power" is frequently employed as if "it were synonymous with Energy, but Power has also a special shade of meaning, i. e., that of "the ability to perform work, particularly work directed to an end." The term "Force" also is frequently employed as a synonym of Energy, but it also has a special meaning, i. e., that of "power to impose or enforce action and movement upon other things." The term "Strength," which indicates an essential element of Energy, Force, Power, is defined as "Quality or state of being strong, i. e., having great power to act or to resist action, or to bear or endure the application of force."

The special and peculiar characteristic of Energy is indicated by the original meaning of the term employed to indicate" it. The English term "Energy" is derived from the Latin term. "Energia," which in turn was derived from two Greek terms meaning "in" and "work" respectively. So the English term, "Energy" is equivalent to "EnErgy," or "Internal Power"; you will note that its definition carries the meaning "internal or inherent." Energy is an InForce, an In-Power, an InStrength. It is "in" things, and works "in" them, and from "within" them. This fact is important, and should be borne in mind. It is impossible to conceive of Energy “outside of” or “not with in” things. It is always the “Power Within”; the “Inner Strength”; the “Internal Force.”

Physical Science, tacitly adopting the Materialistic view, broadly defines Energy as “A condition or attribute by virtue of which Matter can effect changes in other Matter.” But this definition ignores all Mental Energy, of which Will-Power is a characteristic example. However, as you see, even the Materialistic view involves the idea of “internal and inherent power” in its conception of Energy. A reference work, in considering Energy from the viewpoint of Physical Science, says: “Of the ultimate nature of Energy, as that of Matter, we are ignorant; nor do we know of Energy except by direct observation, except as associated with Matter.” Materialism, and Physical Science formerly regarded Energy as an attribute or property of the atoms and masses of Matter; but since the discovery that Matter is not Ultimate Substance, there is manifested a tendency to posit Energy as an inherent attribute, property, quality, or power of the Universal Ether—Matter, as you have seen, being regarded as a derivative product of the Ether, “worked up” by Elemental Energy.

Actuating Energy, regarded as a general category, or comprehensive principle, includes within its content all forms, kinds, classes and degrees of Energy, Power, Force and Active Strength, physical, mental or spiritual, manifest or potential in the Cosmos. It is this Actuating Energy which produces all Change and Becoming—and therefore all Creative Activity—in the Cosmos. By “Creation” is meant all “Bringing into existence by Change and Becoming,” and not that “Creation from Nothing” assumed by certain illogical Theology (although not by all Theology, nor even by the best Theology). The best thought, philosophical, scientific, or theological, holds that Existence (in its essence and substance) is Eternal; and that “From Nothing, no thing proceeds.”

Actuating Energy, therefore, is seen to be the Actuating Cause of all forms of Existence, of all events and happenings—it is the Causative Power working in and upon all things, and manifesting Constant Creation, Evolution, Change and Becoming. In its entirety, totality and wholeness, and in its ultimate state, mode and condition, it is to be regarded as the Cause of Causes—as the Supreme Causative Power. By “Supreme” is meant “Highest in authority, government, or power.” By “Causative” is meant “Effective Cause; expressing and manifesting Causation, i. e., the production of effects.” The full meaning of this last mentioned term will be brought out in the following paragraph in which the term and concept, “Cause” is considered in detail.

The general meaning of “Cause” is “That which effects a result, or produces an effect” “Cause and Effect” is regarded as “Regularity of sequence, relating effective antecedents and effected subsequents.” The following statement concerning Causes should be carefully studied, for it embodies the essential spirit of the concept of Causation: “The Causes of an event are the preceding events without which the event in question would not have occurred, or have come into existence; the circumstances which must have preceded an event in order that the event should happen; the previous events without which the event in question could not have happened or have come into existence, but which being present the event in question must happen, occur or come into existence.”

In the above statement, you will note that the term “event” is employed both in the sense of a happening which occurs, and that of a thing which comes into existence. In philosophic and scientific usage, an “Event” is “That which comes, arrives, or happens by way of Change and Becoming; a change in things, or a changing thing.” As all happenings are “changes in things”; and as all Things are “changing things”; it is seen that all happenings and “all things” (in particular or as a whole) come under the general term, “Events,” and are governed by the general Law of Causation. Every thing that “comes, arrives, happens, changes, or becomes” is under the Law of Causation, and “comes, arrives, happens, changes, or becomes” by reason of the Supreme Causative Power, which, as we have seen, is the “Actuating Energy” which is the subject of our present consideration.

Science and all logical, rational Philosophy (whether Materialistic or Spiritual Philosophy), and all rational Theology as well, are in practical agreement upon the fact that the Material Universe—the Cosmos—is a Cosmic Process. The “Cosmos,” as you have seen, is “The universe conceived as proceeding according to Law and Order, Cause and Effect.” The term “Process” (as employed in philosophic and scientific thought) is, “A series of actions, motions, or occurrences, proceeding in continuous operation, regular sequence, and orderly trend.” In all Processes there is found manifested Causation, the Law of Cause and Effect, under the operation of the Actuating Energy of the Cosmos.

The universe is perceived to “proceed,” i. e., “to move and pass onward and forward in regularity of sequence and orderly trend.” Its activities constitute a “procession of events.” Like a great river, its movement carries it ever onward; the river is always there, but the same place never is the scene of the passage of the same particles for even two consecutive seconds—new particles and forms replace those which have passed onward and forward. Said an ancient Greek philosopher: “The same river is never the same river for two consecutive moments of time; it is a different river, yet we call it the same: or rather, in one sense it is the same river, while in another sense it is a different river.” Or, employing the favorite figure of the ancient Buddhists, we may say that the “proceeding universe,” or the “universal process,” is like the burning flame which we think and speak of as the same, identical flame so long as it burns, although its burning particles are ever passing away and being succeeded by new ones.

Modern philosophers and modern poets liken the proceeding universe to a cosmic movingpicture film; its scenes ever move onward and are replaced by new ones following it in regular order. When we think that we are considering a stable universe, or one of its scenes, we are but gazing at a “clippedoff section of the film”; the clipping, however, is performed by our own act of attention, and the bit of film is not really detached from the roll of Time—it, too, moves on and is succeeded by another. As the poet has said: “They say, ‘Time passes’: alas! no; Time stays, while we pass.” Heraclitus, the Grecian philosopher living about 2500 years ago, said: “The universe is in a state of flux—it flows ever onward, ever the same yet ever different.” Gautama, the Buddha, who lived about the same time, said: “Everything passes, except the Process of Passing.” Modern Science says: “No forms abide; every form passes; everything is a process.”

But there is no Process, no “passing on,” no “regularity of sequence and orderly trend,” without the operation of Causation—and Causation is Creation, for even when it is tearingdown it is creating the materials for a subsequent buildingup process. Each and every thing in the universe is perceived to have proceeded from some preceding thing—to have issued and come forth from something precedent which is its relative source and origin, its socalled cause; in turn, this relative cause, source, or origin is perceived to have proceeded from some preceding cause, source, or origin; and this, in turn from one still more remote—and so on, and on, and on, until the sequential procession is lost to view in the “regress of Infinity” or the “Eternal Flux.” Likewise, looking forward, the chain of CauseEffect is seen in imagination and thought to proceed onward and forward into Infinity—into the “progress of Infinity or the Eternal Flux.”

Not only this, but the character of things is perceived to arise and to be determined by the influence and presence of other things, which likewise may be called “causes”—“conditioning causes.” There is a cause or reason for the form, character and circumstances of everything in the universe. Everything is perceived to possess a definite character, form and disposition which is directly or indirectly derived from the presence and influence of other things. It is not only true that, “Every thing is by reason of other things having been”; it is also true that, “Every thing is just what it is, and just where it is, by reason of other things having been just what they were and just where they were.”

Everything in existence, then, is perceived to be but a link in an infinite chain of regularity of sequence and orderly trend, ever proceeding onward and forward by reason of the operation of the Law of Cause and Effect. The chain proceeds so far in either direction, back to the past or forward into the future, that human thought reels and human imagination is dismayed when an attempt is made to think or to picture the extent of the chain. It is, indeed, an “endless chain” of Infinite Causation—Eternal Creation—winding around the immeasurable wheel of Infinite and Eternal Process.

Human thought exerted and extended to its limits along the lines of logical philosophical thought, inevitably, invariably and infallibly arrives, sooner or later, at the point where it finds itself compelled to posit the necessary existence,. presence, power and activity of a Supreme Creative Power—a Supreme Creative Cause—to account for and explain the presence and movement of the Infinite Process which the universe is discovered to be. This thought has been expressed strikingly in the following statement of a modern writer:

> “Observing the uniformity, the immutability, of the processes of Nature, we recognize that every fact has its antecedent, and this again its own, and so on and on, until in retracing the process we lose ourselves, after a few or more steps, in the single Universal Cause. We lose ourselves in Infinity. We recognize the manifestations, the workings of the Eternal Power, in ourselves as well as in Nature generally. And we know from History, human, geological and astronomical, that thus has Nature manifested itself since time has recorded.”

Sir Edwin Arnold, in his great poem, “The Light of Asia,” has pictured the ancient Buddhistic conception of the Eternal Infinity of Creation in the following beautiful lines:

> “And Cause, and Sequence, and the Course of Time,
> And Being’s Ceaseless Tide,
> Which, everchanging, runs, linked like a river
> By ripples following ripples, fast or slow—
> The same yet not the same—from far-off fountain
> To where its waters flow into the seas.
> These, steaming to the sun,
> Give the lost wavelets back in cloudy fleece,
> To trickle down the hills, and glide again;
> Having no pause or peace.”

But even in such poetical imagery you will notice the constant and invariable implication of the Supreme Creative Power which is the Ultimate Actuating

Energy of Creation. This is the Power that animates, energizes, inspires and causes the totality of the infinity of activity which is manifested in the Eternal Creation. This is that Actuating Energy of “Being’s Ceaseless Tide” which proceeds and manifests through Cause, and Sequence, and the Course of Time. This is the Eternal Power which “makes the wheels go ’round” in the Eternal Creative Process.

This is that Ultimate Creative Power which in the Eternal Process “creates, holds poised, and then destroys” all material forms of things, while Creation as a whole continues and persists, without cessation and without interruption. This is that Eternal Something of which Omar Khayyam speaks:

> “Whose Secret Presence, through Creation’s veins,
> Running Quicksilverlike, eludes your pains;
> Taking all shapes, from Mah to Mahi, and
> They change and perish all—but HE remains.”

Intellect and Intuition are agreed upon this basic conviction that there is, and must be, present and active, a Supreme Actuating Energy which accounts for and explains, which causes and creates, the infinity of finite, changing, passing forms of which the created universe is composed; which governs and controls, regulates and determines, the manifold and diverse activities which are manifested in the universe. If Intellect tries to escape this conviction, Intuition always operates to bring back the prodigal to the home of Truth, after he has lived on the husks of Scepticism and among the swine of the sties of Denial.

Strive as it may, intellect is never really satisfied with the subterfuges, evasions, and verbal substitutes which are offered in place of this basic report of the necessary existence of a Supreme Actuating Principle. If it is sufficiently active, it is usually able to brush aside and discard the mass of verbiage composing the body of such substitutes, there to find in the heart of the idea a confirmation rather than a contradiction of the true basic principle. Fallacies frequently fail to hide entirely the Truth they seek to deny; often, indeed, they serve to reveal that Truth when sufficiently acute thought is applied to the problem.

As for Intuition, it never is even in the least disturbed in the matter—it knows, and it knows that it knows. Intellect often runs around in circles, like the man lost in the forest, like the squirrel spinning the wheel of its prisoncage—always traveling but never getting anywhere—in its endeavors to escape this fundamental conviction; but sooner or later it finds peace and certainty by reason of the influence of Intuition which has been superimposed upon it. Intuition, itself, is never moved by this doubt—it never doubts this Truth, for it knows and knows certainly that such is Truth.

You may satisfy yourself of the fact that the postulate of the presence and activity of this Supreme Creative Power, this Supreme Actuating Energy, is a necessity of logical thought, if you will but try to think of the Changing Universe as lacking such Supreme Actuating Principle. You will soon discover that it is impossible to account for or explain the Cosmos without such a fundamental postulate. Moreover, you will discover that at the heart of all philosophies, scientific thought, rational metaphysics, and similar reports of reason, there will always be found (though sometimes disguised or partially concealed) the actual or implied assertion of the presence and power of such a Supreme Principle of Activity, let it be called by whatever name the writers or teachers may see fit to apply to it. It is always there in philosophical thought; it must be there, for the entire concept of the Cosmos falls without its presence and activity being involved in the idea.

The Universal Actuating Energy, which we have discovered to be the Creative Agency or Cause of the Cosmos, also has another important office in the Cosmic Process. In addition to being the Actuating Cause of the Creative Process of Change and Becoming, it also serves as the Unifying Agent which holds together in Combination, Correlation and Coordination the manifold individual and apparently separate things into a system or unity in which universal and constant interdependence and reciprocal mutual action is manifested.

This office of Actuating Energy may be stated as follows: “The office of holding together the separate elements, parts, factors and objects of the universe in a unity, a whole, or system of things in which all things exist and work together in reciprocal, mutual interaction or coordination.” The term “Coordination” means: “The state of being coordinate, i. e., existing in common condition, movement and action, in which separate things are combined, correlated and given mutual and reciprocal existence and activity.” The term “Combine” means “To unite or join; to cause to coalesce; to hold together by affinity or natural attraction.” The term “Correlate” means “To put or place in reciprocal relation, or mutual relation.”

All philosophical thought and scientific observation results in the report that the universe is composed and constituted of parts, elements and factors which are placed and held together by natural forces, and which exist in mutual relation, connection and condition, and in coordinated reciprocal interaction, and thus form a unified system, whole, or entirety. The term “Universe” is derived from two Latin terms meaning “to turn, or to move as one.” It is defined as “The whole body of things viewed as constituting a whole or a system.”

A System is “An assemblage of objects arranged or existing in regular subordination, dependence and connection; hence, the whole scheme of created things regarded as forming one complete plan or whole, i. e., the universe consisting of all created or phenomenal things viewed as constituting one system, unity, entirety, or whole.” The ancient Greeks employed the term ““The Cosmos” in the sense and meaning of ““The world conceived as proceeding according to Law and Order”; as opposed to ‘“Chaos,’, or ‘“The world conceived as a great number of unrelated, uncombined and uncoordinated separate things, existing and proceeding without organization, and in a state of lawlessness and disorder.”

Science and Philosophy are in full agreement upon the fact that the universe is a unified, combined, correlated and coordinated system of things. As Professor Nicholas Murray Butler says: ‘“Everything illustrates the laws which bind the universe into coherent unity. It is now seen that no object is independent. , Each depends upon each other, and dependence, relativity, is the controlling principle of the universe.” Everything is held in combination, correlation and coordination with every other thing. Everything is dependent upon some other thing or things; Interdependence is universal among things. Things are held together, and formed into a universal cooperative society, and made to perform team-work.

No thing is absolutely independent of and apart from any other thing—nor from the totality of things. There is no absolute separateness between any things in the universe. Things merely seem to be separated, by reason of our failure to discern the connecting bonds or links which unite them in correlation and coordination. Things may be separated in space, but they are held together and united by natural attractions and influences, and are as truly in practical touch with each other as are the compositive particles of the atom, the block of steel, or the human body. Likewise, things may be separated in time, but they are combined, correlated and coordinated by the links of Causation and Continuity just as truly as are the successive generations of men or animals or plants, or as the self of the infant with the self of the aged man which has proceeded from the former. As an old writer once said: “Separation is but the workingfiction of Creation.”

The universe is found to exist in a state or condition of Infinite Relativity. Its objects exist and act in Infinite Combination, Correlation and Coordination. Everything in the universe exists in a state or condition of Interdependence. The universe is perceived to be a Cosmic Mechanism, the numberless parts of which act constantly and continuously in combination, correlation and coordination. Just as things are because other things have been, so things are as they are because other things have been just what they have been; and equally true is it that things act as they do because other things have acted as they did—as all other things have acted, in fact.

There is no "higgledypiggledy," or "hitormiss," or "blind chance" action in the Cosmos. The systematic arrangement and orderly procedure of the multitudinous objects and activities of the universe, all point to the certainty of Cosmic Law and Order. The axiom of Philosophy, Science, and Theology is: "The Universe is governed by Law, and proceeds according to Order." Professor Bowne says: "That things form a System, and that this System is one, is the deepest conviction of reflective intelligence, and is the supreme presumption of organized knowledge. Within this System all things are determined in mutual relations, so that each thing is where and what it is because of its relations to the whole."

The presence of System, Combination, Correlation and Coordination in the Cosmos does not, and clearly cannot, arise from or be continued by Chance. It is clearly the effect and result of the presence and activity of a universal Coordinating and Unifying Agency—and that Agency can be nothing less than a Cause. Here, once more, we perceive the necessary presence and activity of a Causative Energy—a Power that Causes not only Creative Change and Becoming, but also Coordinative Unity in the Cosmos.

This Actuating Energy, Force, Power, which we have discovered to be the Supreme Creative Power manifesting in the Cosmos, and the Supreme Unifying Coordinating Power manifesting in the Universe, is seen necessarily to be Ultimate. It must be this in order to be what it is—in order to fill the offices which it is found to be filling, and which nothing else can fill. If it were derivative or subordinate—if it were one of a number of coordinated forces operating under the power of a Higher Cause—then in that Higher Cause would be found the Ultimate Causative Power. In any event, all human reason inevitably, invariably, and infallibly arrives at the point in which an Ultimate Causative Power (whatever it may be conceived as being in its essential nature) must be posited in order to account for and explain the activities of the Cosmos.

The Non-Materialistic philosophies have always firmly insisted that this Ultimate Actuating Energy or Causative Power is and must be WillPower; their axiom is "All Power is WillPower at the last analysis." The Materialistic philosophies have equally firmly insisted that this Ultimate Energy or Power must be NonSpiritual Power; though they fail to explain what else it may be and must be. The old Materialism would have us believe that Energy is but an attribute, property, or quality of Matter; or, at least, a twinaspect of Reality, the other aspect being Matter.

The Materialism that holds that Energy is a Reality, or an aspect of Reality, insists that it may be thought of only as Pure Energy or Pure Force; it asserts also that this Ultimate Energy must be “Material Energy” inasmuch as it is not “Spiritual Energy.” Just what Pure Force is, however, no one seems able to explain. We know Matter in our experience; we know Mind or Spirit in our experience; but we have no experience with Pure Force. It would appear that the idea of Pure Force had been dragged in by the ears, in order to avoid the admission that “All Power is Will-Power.”

A modern writer has said that after we have summed up our stock of conceptions concerning Energy, Force, Power, we will find that we can “boil down” the whole general notion until there is left merely the concept expressed by the term “Strength.” Whatever else Power, Energy, Force may be, or may not be, they must be regarded as being Strength. The NonMaterialists say that this Strength is WillStrength, LifeStrength, SpiritualStrength. The Materialists say that it is MaterialStrength, or PureStrength, whatever the latter may be.

Materialism seeks to account for and explain the World in terms of Mechanical Force and Chemical Energy—both being regarded as Lifeless Strength. As careful physicists have pointed out, however, the idea of Universal Mechanical Force is a fallacy; under it the World would be like a “woundup” clock—wound and set going by Something or Somewhat (Whom? What?) and destined to run down and come to a full stop in time. Something else is needed, something in the way of a selfrenewing Energy of a spiritual, living order: something like Living Will, for instance. As for Chemical Energy, advanced scientific thought now regards this as a form of elemental lifeenergy, rather than as a “dead” mechanical force.

Careful thinkers have pointed out that our ideas and concept of Energy are derived from our experience of the Living Energy of Will which we experience in ourselves. It has been said: “As human Will is a cause in Nature, and really constitutes the basis of our conception of all causation, therefore, all causation is probably volitional in character.” Again: “The effort of moving the hand, the head, the eye, is the type and norm by which we interpret, as the result of energy, the changes of position and of mass which we so frequently observe.” In short, Man obtains his ideas of Energy from his experiences with his own Will-Power; and observation reveals that all Energy operates “as if” it were Will-Power. We shall have more to say concerning this in the later sections of this book.

IV
IMMANENT SPIRIT

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IN THIS instruction we seek to convince you that the Actuating Energy of the Cosmos—the source and fount, the cause and reason, of universal movement, motion, action, change, becoming, events, happenings—is Spiritual Power, the Power of Spirit.

Spirit, as you shall see, is not only the Something or Somewhat that manifests Life and Livingness; that Senses, Perceives, Knows; that Feels, Craves, Desires; but is also the Something or Somewhat that Acts, Performs, Creates.

The Cosmos, i. e., the World proceeding according to Law and Order, by Change and Becoming—the Cosmic Process, in short—is explainable and understandable only under the hypothesis of Spirit playing upon Material Substance—of Spirit "working upon" and "working up" Matter by the power of its Will, directed by the power of its Mentality, and animating the World with its Breath of Life.

The World is Material Substance animated, informed, "ensouled" by Immanent Spirit.

The term "Immanent" means "Indwelling, abiding within, remaining within, inherent; intrinsic; innate, inward, internal." The term "Spirit," however, is frequently not understood; still oftener, misunderstood. Most persons have but a vague and hazy concept of Spirit, and in many instances are found to have failed to perceive and apprehend the most essential elements of the meaning of the term, and of the spirit of its concept. Let us, then, first arrive at a clear understanding and comprehension of the true meaning of the term and concept of "Spirit." We must do this, if we are to proceed intelligently with this instruction.

The definitions of the term, "Spirit," vary widely; the term is employed with several shades of meaning apparently having no relation to each other, but which, when carefully analyzed and compared, are found to have a common basis of agreement and essential nature. We shall ask you to follow us in our brief examination of the rootmeaning of the term, and its several shades of acquired meaning, so that you may be able to share with us the understanding of the full, essential meaning of the concept and term which has been “squeezed out” and extracted by concentrated attention and exhaustive examination.

The English term, “Spirit,” is derived from the Latin term, “Spiritus,” which in turn was derived from the older Latin term, “Spirare,” meaning, “to breathe, to blow (as the wind or breath).” Examination of the usage of the word “Spiritus,” in the place and at the time of its origin, shows that it employed the idea of “breath” or “blowing wind” figuratively and symbolically to indicate “essential existence,” i. e., existence of such an ethereal character that the term “Matter” failed to convey an idea of its nature.

The term, “Essentia” (from which our English word “Essence” was derived) came nearer to illustrating the spirit and essence of meaning of the term “Spirit” than did any other Latin term; here it should be noted that the term “Essentia” was derived from the Latin term “Esse,” meaning “to be,” and indicates Being reduced to its ultimate and final state of refinement. We call your attention to these facts, that you may grasp the idea originally sought to be conveyed by the rootterm of “Spirit”—the idea of “essential existence,” i. e., existence reduced and refined to its ultimate state.

It should be noted here that one of the several modern uses of the English term, “Spirit,” is that of “Tenuous or vaporous essence, possessed of active qualities; hence, any liquid produced by distillation, refinement, concentration, etc., in which it is reduced to its ultimate, essential elemental, and pure state.” You should also note that the term is frequently employed to indicate “the real meaning or essential character of anything”; as, for instance, “the spirit of the address,” “the spirit of the play,” the “spirit of the term,” *etc.* This last meaning is stated in the dictionaries as: “The intent, or real meaning—as opposed to the letter or form of a word, statement, expression, or discourse of any kind.”

Here then, we have the identification of the term, “Spirit,” with the term, “Essence”; the latter being defined as: “The final, ultimate, fundamental state, mode, form, condition, character or nature of anything; the basic and elemental nature of anything after its grosser aspects and its temporary forms have been abstracted from it; the ‘thinginitself’ of anything which is left after it has ceased to manifest phenomenal forms and appearances; that which is present when a thing has been reduced to its purest possible state of existence.”

Following close upon this essential meaning, we find that the term, as originally employed, also indicated “Actuating principle,” i. e., the inherent, inner principle moving and inciting the thing to action or motion. To grasp more fully this fact, compare the following definitions of the term, “Activity,” and the term “Spirited.” “Activity” means, “State or quality of being active, vigorous, agile, brisk, energetic.” “Spirited” means: “Energetic, full of vigor and energy, lively, quick, active, brisk.” In the dictionaries, one of the meanings of the term “Spirit” is that of, “Energy, vivacity, activity, ardor, enthusiasm, courage, etc.” Here then, we have the idea of “Spirit” as being active, energetic, lively; vigorous; of being, in short, the “actuating energy.”

But there is a third, and a very important meaning involved in both the old Latin term, “Spiritus,” and its English descendant, “Spirit”—the meaning of “Life, livingness, vitality, liveliness, vital energy, the essence of life.” The dictionaries give as one of the meanings of “Spirit” that of “Life, or living substance, considered independently of corporeal existence; or, that which gives life and vigor to the human body and the bodies of plant and animals; the vital principle or lifeforce.” This meaning of “Spirit” may be stated as “Life, in its original, elemental, pure, and essential ultimate state, mode or condition.”

In that meaning of the term “Spirit” which is given in the dictionaries as “The soul or essential entity of a living thing, conceived as either embodied or disembodied,” there is combined the idea of “ethereal existence” and that of “essential life or livingness.” The term “spirit,” frequently used as synonymous with “ghost,” is simply one form of this particular meaning.

It is interesting to note that the equivalents of the term “Spirit” employed in other languages carry with them the same fundamental and essential meaning as that found in the Latin term, “Spiritus” and its English derivative, “Spirit.” Such terms have as their root some term meaning “breath” or “moving wind”; they also express the respective meanings of (a) ethereal existence, or quintessence of existence, (b) actuating principle or active energy, (c) life, livingness; vitality, and lively actions expressing abundant life and vitality, and (d) embodied or disembodied souls or entities. This correspondence is significant, particularly when it is noted that it is found in tongues not originally derived from Latin sources.

The early people of these several races all seem to have found in the symbol of “breath” or “moving wind” the best figurative illustration of a tenuous, ethereal something possessing activity and life. It represented something “present and felt, but not seen, manifesting its presence by its motion and not by its form.” Breath and Wind were the two most ethereal and tenuous things known to the early man, and he naturally employed them as symbols for that Something or Somewhat which he intuitively felt to be present and active in the universe of things, forces, and events. It represented to him Existence, Energy, and Life reduced to their ultimate form of refinement and purity.

Illustrating the above significant fact, we give the following examples. In the Hebrew Scriptures, in Genesis, ii. 7, it is stated that: “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” In the original Hebrew, the phrase, “the breath of life” is stated as “neshemet ruach chayim”; the term, “neshemet,” meaning “the physical breath, or act of breathing”; the term, “ruach,” meaning “the spirit or essence of life”; and the term, “chayim,” meaning “life, lives, or livingness.” Thus, the literal meaning of the passage of the Scriptures in question is, as follows: “The Lord God * breathed into man’s nostrils the breath of the spirit or essence of life or livingness”; or that the Supreme Being so transmitted life to His creation or creature, and “made him a living soul.”

Likewise, in the ancient Greek tongue, the term “Pneuma,” meaning “wind, breath, to blow as the wind,” was also employed in the sense of “the spirit or essence of life,” or “the life principle,” or “Spirit.” Even to this day, in English, we find Theology and Philosophy employing the term “pneumatology” to indicate “the science of spiritual being, or spiritual phenomena of any description”; while Physics employs the term “pneumatics” to indicate “the science treating of the power and properties of air”; the double meaning thus being clearly illustrated. Again, the Greek term “Psyche,” meaning “soul, mind, spirit” (and from which the term “Psychology” is derived), originally meant “Moving wind, or the breath.”

The English word, “Ghost” is derived from the AngloSaxon term, “gest”; the German term, “geist”; and the Old English term, “gost”; each and all of which terms originally meant “breath or wind” and afterward became employed to express the idea of “soul, spirit, or living entities embodied or disembodied.” In this connection, it should be noted that the English word “Ghost,” and the German word “‘Geist,” both are employed to indicate a phase or aspect of Deity, i. e., “The Holy Ghost.” In the English Theology it is held as axiomatic that “God is Spirit”; this following upon the original statement of this doctrine in the original Greek, in which the term “Pneuma” is employed in the sense of “Spirit.” A similar double meaning of “breath or wind,, and “essential living, active, ethereal existence; soul or spirit, is also found in the Sanscrit and in other ancient Oriental languages. This is believed to be more than a mere coincidence; the same necessities of thought sought the same forms of illustration—the same causes brought the same results.

When you stop to consider this necessity of human thought, and the difficulty of expressing it in the terms of materiality, you will appreciate the almost intuitive employment of terms like “Spirit,” “Pneuma,” “Geist,” etc., to represent Pure Essence, Energy and Life. Even today, the term “Spirit” serves but imperfectly to express a concept almost inexpressible in material terms. Edgar Allen Poe pointed out this difficulty in the following significant passage:

> "This merest of words, and some other expressions of which the equivalent exists in nearly every language, is by no means the expression of an idea, but of an effort at one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the direction of this effort—the cloud behind which lay, forever invisible, the object of the attempt. A word, in fine, was demanded by means of which one human being might put himself in relation at once with another human being with a certain tendency of the human intellect. Out of this arose a term, which is thus the representative but of a thought of a thought."

While man knows certainly—more certainly than he can know anything else—that Spirit exists and is present and active within him, yet he finds is almost impossible to define that Reality in ordinary terms denoting material qualities, properties and attributes. So many opposing qualities are found in its manifestations—properties which mutually cancel each other and thus cannot be regarded as essential attributes of the Manifesting Reality—that very little is left upon which the mind may seize, and which will serve as the substance of "mental mastication" in the processes of reasoning.

Indeed, a writer has expressed the thought that: "Spirit must be regarded as an Infinite Possibility, or the Possibility of an Infinity of Manifestation and Expression, rather than as Entity"; but he is only stating a halftruth. Spirit is true Entity, i. e., Real Being, Real Essence, Real Existence, although it may be known only through its manifestations, except in one instance—the experience of Self-Consciousness. The difficulty of apprehension and comprehension of it as Entity arises from the fact that, being Infinite, and being Pure Essence—therefore, being devoid of finite qualities and characteristics, and being free from the appearances of its forms of expression, it cannot be "taken hold of" by the Intellect, or Imagination, because these are designed and fitted merely to cognize and to represent the forms and images of material things, and the qualities and characteristics of these.

But, notwithstanding this difficulty, Intellect, when properly applied and directed by Intuition, is able to perceive the presence of several aspects or modes of the Essential Reality of Spirit. Whatever else Spirit may be, or may not be, it must possess these several aspects or modes of itself in order to be Spirit. Without intending to limit or restrict the Essential Reality of Spirit to the following aspects or modes of itself, we must insist that these are always perceived to be present in all of the manifestations and expressions of the PresencePower of Spirit of which the human Intellect or Intuition has any knowledge or experience.

These knowable and perceptible aspects or modes of Spirit, to which we have just referred, are as follows:

Presence: manifesting Essence, Reality, Actuality.
Life: manifesting Sentience, Conation, Volition.
Power: manifesting Strength, Energy, Force.

You are now invited to consider in further detail the above stated several aspects or modes of Spirit, and their several manifestations.

The Presence of Spirit

Spirit is perceived in Self-Consciousness to be Entity actually Present and in Being, and not the mere idea or thought of Mind, nor a mere verbal symbol or word expressing something lacking real existence and presence. By “Presence” is meant “State of being present, i. e., existing in reality at a certain time and in a certain place.” That Spirit is Present is evidenced by the report of Self--Consciousness—the inevitable, invariable and infallible report that “I Am Present” which is implicit in every conscious thought, and which is intensely impressed upon consciousness when it is directed inward; this accompanied by the invariable, and infallible report of Intuition that “I Am Spirit!” Moreover, as Spiritual Activity is apparent, even when manifested by others in acts of the Living Will; and as it is axiomatic that “Whenever and wherever a thing acts, then and there must it be present”; it follows that the Actual Presence of Spirit must be conceded.

The Aspect or Mode of Spirit known as Presence manifests in Essence, Reality, Actuality. Let us briefly examine each of these in the above order:

Essence has been defined in the course of this instruction; you are familiar with the meaning of the term and concept. You understand that it indicates the ultimate nature and pure being of the existence to which the term is applied and which the concept covers. You are now asked to realize that Spirit is Pure Spiritual Essence—the Pure Essence of Life, Mind, Consciousness, Will—the Pure Essence of everything that is not Material Substance or the manifestations of the latter. Spirit is the Ultimate Essence of Spirituality and Spiritual Things. Spirit is Spiritual Essence, just as Ethereal Material is Material Substance—each represents the “thing in itself” of its class or category.

Just as Material Substance fills all Space: so does Spiritual Essence fill all Time; Bergson and Einstein will tell you more about this wonderful fact, if you wish to acquire that knowledge—it is too “deep” for the present consideration wish to acquire that knowledge—it is too "deep" for the present consideration, and you must learn to swim before you venture to explore its waters. The much talked of, and long sought after, “Fourth Dimension” belongs to Time and Spirit, not to Space and Matter in whose realm it has been sought. This, also, is another “deep” subject which we shall not undertake to explain fully here. We have indicated the direction in which the explanation lies: you must seek it for yourself if you are so minded.

Reality means “The state of being real, actual, truly existent and in being; not imaginary, fictitious, vague, or lacking in substantiality.” Spirit is Real, and not imaginary or fictitious. It is a Fact, not a Dream. You can doubt your senses, but you can never doubt the fact that you are alive—and Life is an aspect or mode of Spirit. You may dream of Matter, without that Matter being present; but you can never dream of Life or Mind, without Life and Mind being present and active in you—and these are aspects or modes of Spirit. You can know Matter only through Living Mind; but you cannot know either Matter or Mind through Matter lacking the immanent presence of Life and Mind. Your consciousness that “I AM” is the most certain, most real thing that you can know; all the rest may be a dream, for that matter; but THAT cannot be a dream, unless there be a Dreamer—and if there is a Dreamer, that Dreamer is YOU, a focal point or centre of Living Spirit!

You may find it difficult to discover “just what” the Spirit that is YOU really is; but you can never doubt that it IS and that it is REAL. The fundamental difficulty attached to human thought on the subject of Spirit is this: that it is Spirit trying to contemplate itself—an attempt justly likened to the effort to “turn oneself inside out.” Just as the eye, while seeing everything else, is unable to see itself, so is Spirit hampered in its efforts to “see” itself in thought. Just as the stomach digests all living substance placed in it—but never digests itself; so is Spirit able to experience through the senses everything else—except itself. But it may “know” itself, “feel” itself, in the experience of Self-Consciousness; and it may “intuit” itself in the processes of Intuition. Such “knowing,” and “feeling,” and “intuiting,” moreover, always bring the report: “I AM; and I Am REAL!”

Through Intuition, Spirit reports inevitably, invariably, infallibly: “I AM!” “I AM I,”; or (when pressed closer by Intellect for a more definite report) even: “I Am THAT I Am!” The “I AM I,” that focal point of conscious Immanent Spirit which is YOU, reports through Intellect and through Intuition: “I think, I feet, I act, I move of my own Will and by my own Power; therefore, I AM, and I Am REAL, and not fictitious—a Reality and not the figment of a Dream! Even if I were a Dream, there would needs be a Dreamer; and that Dreamer would be involved in his DreamIdea—and this ‘I AM I’ would then be the ‘I AM’ of the

Dreamer as well as of the Dream Person!" You can never truthfully say: "I Am NOT REAL"—for in your very denial would be implied the fact that the "I" that is denying must be Real.

No sane man can ever deny his own Reality, and feel convinced that he is stating the Truth! His troubles begin only when he stops to consider whether the things external to him—the material universe—is also Real! If the Reality of Spirit be doubted or denied, then the Realty of Everything must be doubted or denied—for that Everything is known only to Spirit, and by reason of the Reality of Spirit. Deny the Reality of the Knower—and the Reality of the Known is also denied; and in that case there is nothing left to know or to be known.

Actuality means "The state of being Actual, i. e., really and truly acting or active; existing in real act." The actuality of Spirit can no more be doubted than can be its Reality. Any individual who has ever performed an act of volition or will has experienced an inevitable, invariable and infallible proof of the Actuality of Spirit. He need not fall back upon the final report of Philosophy, and of advanced Science as well, that: "All Power is Will-Power; all Action is WillAction." He need refer only to his own experience in Willing.

In another part of this book we relate the story of Edison wagging his finger-end at BoisReymond, and demanding the answer to his question, "What is this?" Edison knew the Actuality of his Immanent Spirit; and his simple question overwhelmed the other great scientist. The simplest voluntary act of the living creature proves the Actuality of Spirit. In every movement, in every motion, in every action, in every change of position, even in every thought, the living creature gives undoubted evidence of the fact that "Spirit is Active, Actual, Actuality; it possesses the Power to Act, and it ACTS.

And so, you see that we are warranted in positing in Spirit the aspects and modes—the attributes and properties, if you will—of Presence and its manifestations known as Essence, Reality, Actuality. We ask you to fix these in your mind, so that when you think of Spirit you will think of it, first of all, in the terms and ideas of Presence, i. e., Essence, Reality, Actuality.

In the next two following sections of this book we shall ask you to consider the other two great aspects or modes of Spirit, viz., Life, manifesting Sentience, Conation, Volition; and Power, manifesting Strength, Energy, Force.

V

SPIRIT: ESSENTIAL LIFE

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HAVING CONSIDERED the first great mode or aspect of Spirit, i. e., that of Presence, manifesting Essence, Reality, Actuality, you are now invited to consider the second great mode or aspect of Spirit, namely, Life, manifesting Sentience, Conation, Volition. This is the unique, original, distinguishing characteristic of Spirit. Life and Livingness are the very Quintessence of Spirit—the very “spirit” of Spirit! Spirit is LIFE—Life is Spirit!

By “Life” is meant, “State of being alive, living; or, vital force, animation, livingness.” The standard definitions are poor, meagre, unsatisfying; but inasmuch as Life can be defined only in terms of Livingness, there is no possible improvement in such definitions. There is nothing else in existence like Life, to or with which it may be compared and likened, contrasted and classified, and which may be employed to illustrate or define it. One must have experienced Life in order to understand its real meaning. The term “Livingness” is no better; its definition is merely suggestive, namely, “The state of being alive, lively, active, vigorous, spirited, and capable of quickening and invigorating.” All such definitions refer back to Life; and Life is found to be “sui generis,” in a class by itself—over and above any definition or explanation, any accounting for or illustration, in the terms of anything else. Life is known only through being experienced. To know Life, is to live; to live, is to know Life.

Life is a basic, fundamental attribute of Spirit. Spirit would not be Spirit were it devoid of Livingness. You may conceive of Spirit as being unconscious; but you cannot conceive of it as being lifeless. Life is more fundamental than Consciousness; a creature may become unconscious, yet still be alive—but it cannot become lifeless and still be conscious. All feeling, thought and will may be inactive in a creature, yet it may still be alive; but if it is lifeless, then it can never manifest thought, feeling, or will. If you wish to think of Spirit in its most essential, fundamental and basic inner nature and character, then think of it as LIFE or LIVINGNESS.

The three particular manifestations of the Life of Spirit, are as follows: Sentience, Conation, Volition; each of these we shall now consider briefly.

SENTIENCE. By “Sentience” is meant, “The faculty or power of sensation, perception, mental apprehension and cognition.” These are the several primary and elemental mental powers; the higher mental processes are merely more complex phases of these simpler mental activities; these faculties supply the “raw materials of knowledge” which are worked over and made into the completed mental product. In Sensation, Spirit receives impressions from material objects; in Perception, Spirit recognizes and interprets the reports of Sensation; in Mental Apprehension, Spirit “takes hold of” and conceives ideas; in Cognition, Spirit “knows” things partially or completely.

The idea of Sentience is closely bound up with that of “Consciousness,” the latter term (though, like “Life,” being beyond adequate definition) is best defined by the term, “Awareness.” Consciousness has been likened to “Mental livingness, or aliveness”—this being a valuable suggestive illustration. In modern psychology, Consciousness is regarded merely as, “Present mind,” or “Mind here and now”—a crosssection of mental process, a focusing of attention upon a certain limited portion of the entire mental process. Much of the mental activity, most of the mental processes, manifest on planes of mentation outside, below, or above the plane of ordinary consciousness.

Many persons, most persons in fact, are accustomed to regard Spirit as identical with “Mind”—they find it difficult to think of Spirit in any other way. But “Mind,” in modern psychology, is regarded as Process rather than as Entity. As an authoritative reference work states: “Not only is mind, as a whole, a stream of thought and feeling; each separate element of mind or mental formation that our analysis teases out of the total consciousness is itself a process. Every sensation rises, poises, falls, in its own characteristic way; even the idea is termed a ‘variable process,’ and such formations as emotion and volition bear the mark of process stamped upon them.” Spirit, on the contrary, is absolute and actual Entity, not Process; it is the Essence, Base and Ground, Support and Sustainer, and Constant Identity of Mental Process.

Spirit is not limited to “Mind”; nor is “Mind” another name for Spirit. Rather, Spirit has Mind, uses Mind, employs Mind (i. e., Mental Process) as an instrument, tool, or machine helpful in its creative and other activities. Nor, at the last, is it proper to regard Consciousness as identical with, or as an absolute essential and permanent state or condition of Spirit. G. E. Moore, in a leading reference work upon Philosophy and Psychology, says: “Common to all meanings of Spirit is the conception of ‘that which is conscious.’ Consciousness is not regarded as being Spirit, but as being an attribute of it; so that Spirit is conceived as something capable of existing when it is not conscious. On the other hand, there is no positive conception of what this permanent element in Spirit is; it is only conceived abstractly as that (whatever it may be) which is the subject or substance of consciousness, and negatively as not identical with any known quality.”

But, we ask you to note here, that although it is possible to conceive Spirit as “not conscious,” it is not possible to conceive it as “not alive,” nor as “not capable of consciousness.” Life is the primary attribute; Consciousness is the secondary property. But as Spirit is always Life, and as Life always has the faculty of or capacity for Sentience and Consciousness, then we see that wherever and whenever Spirit is present, then and there must be present the capacity for Sentience and Consciousness, in some form, kind, manner, or degree.

CONATION. By “Conation” is meant, “Tendency toward effort, attempt, experiment, action, arising from the presence of feeling, emotion, or desire.” A leading reference work states: “Conation consists of an endeavor, a striving to attain something. The attempt to recall a name from memory is a conation. Conation is common to desire, yearning, longing, craving, wishing and willing; indeed to all mental states which have an inherent tendency to pass beyond themselves.” Conation has for its object the attainment of its desire for that which it likes and finds pleasant, or the escape or release from that which it does not like and finds unpleasant.” In short, Conation is “Desire seeking to pass into action in the direction most contenting, satisfying, and agreeable to it.”

Conation (or Active Desire) is a universal element of Life. It is found in all living things, and is the mainspring of all the actions of all living creatures, including plants, animals, human beings—from single living cells to the most complex living forms and organisms. Many philosophers have regarded it as the most essential element in Life, and as being the kernel and core of the mind, soul, or spirit of all living things—and of Life in general and as a totality. Schopenhauer postulates it as the fundamental fact of all activities, inorganic as well as organic. Wundt says: “The mechanical universe is the outer wrapper behind which is hidden a spiritual creative activity, a striving, feeling, sensing, like that which we experience in ourselves; conation being the fundamental essence of that activity.”

Conation is a fundamental property of Life, and is more elemental than even Sentience, for in the lower classes of living creatures it manifests strongly even where Sentience manifests merely in its simplest forms. In plantlife it represents the chief psychic element, Sentience being expressed only in the slightest degree. Certain philosophers, like Schopenhauer and his school, hold that the “World Spirit” is animated chiefly by its “Will to Live,” i. e., its desire to express Lifeactivities, and accordingly they regard the Universal Life Principle as being essentially Conative Desire rather than Reason. Others have modified this view, and give Sentience an equal rank with Conation, although admitting that in the lower form of life the latter is predominant.

Inasmuch as Conation is an essential element of Life, and as Life and Livingness constitute a primary, fundamental essential attribute of Spirit, it follows that wherever and whenever Spirit is present and active, then and there also is Conation present and active. Even without accepting the extreme position of the schools of Philosophy just referred to, it is impossible to escape the conviction that when SPIRIT (the Cosmic Spirit) manifests Creative Power it must experience the conative desire to do so—and that this Conation is the actuating "cause" and "because" of the Creative Activity of SPIRIT. Without it, Creation would never have been manifested; without it, Creation would not have continued and would not now be under way.

VOLITION. By "Volition" is meant "The act of willing, or the exercise of Will; the power of willing and determining." That property of Life known as "Volition" may be stated as "The Power to Will; or Will-Power." Will is, "The power of selfactivity, selfmotion, and the exercise of voluntary effort and action." Professor Halleck says of Will: "Will concerns itself with action, no matter how complex the process seems. Whenever there is a mental motor element, that element is Will. Our acts are the result of a peculiar, active power which we call Will. * From the cradle to the grave, we are never without this activity of Will, in the broadest sense of the term. * Whenever there is in emotion a motor element which tends to go out in action, that element is Will. * In some emotions, the voluntary element may be so small as to baffle detection, but the germ is there."

The distinguishing characteristic of WillActivity is that important element of Life known as Spontaneity. So essentially is Spontaneity bound up with Life that many careful thinkers have regarded it as a touchstone by which the Livingness of things may be tested and decided upon. This view expresses itself in the axiom, "Where Spontaneity is present, there Life is present; where Life is present, there Spontaneity is present." The present writers accept this view, and regard the axiom as selfevident truth, and as setting up an infallible standard by means of which the presence of Life and Livingness may be decided conclusively.

SPONTANEITY. By "Spontaneity" is meant "The state of being spontaneous, i. e., proceeding from internal impulse, energy, or natural tendency, without external force." In its manifestation by living creatures, Spontaneity is defined as, "Action proceeding from, or manifesting by, natural feeling, tendency, emotion, temperament, disposition, or desire, modified perhaps by reflection, consideration, or judgment based upon the results of previous experience—but always without constraint or external force."

Spontaneity, then, is seen to be a phase of SelfActivity, Volition, or Will—the objective phase of that of which Conation and Volition are the subjective phases or aspects. Every voluntary act arising from conative feeling or desire is SelfActivity. SelfActivity is activity arising from the conative, volitional Will of the individual, and not from external force, pressure, or energy. Every voluntary act or activity, mental or physical, is SelfActivity. All SelfActivity is Spontaneity. The essence of Conation, Volition, Will, SelfActivity and Spontaneity is the same; each represents Will-Power, which is Life-Power, which is Spiritual Power.

An ancient Greek philosopher once said: "Will is the inherent capacity for spontaneous action, or selfmotion, and does not proceed from external force, though its direction may be influenced by external causes represented in the mentality." Carus says: "By Spontaneity is to be understood that kind of activity which springs from the nature of the thing or being which is active. A motion that is caused by pressure or push is not spontaneous; but a motion, the motive power of which resides in the moving object, is spontaneous. * In the character of a thing lies the source of its spontaneous action."

Webster's Collegiate Dictionary gives three terms, i. e., Voluntary, Uncompelled, and Willing, as synonyms for the term Spontaneous, adding: "What is voluntary is the result of a volition, or act of choice; it therefore implies some degree of consideration, and may be the result of mere reason without excited feeling. What is spontaneous springs wholly from feeling, or a sudden impulse which admits of no reflection." This distinction is properly made, and is worthy of respect. It should be noted, however, that while some volitions proceed "without excited feeling," there is always at least some degree of feeling and desire present, else there could and would be no motive for conative and voluntary action.

As we have said, many careful thinkers hold that Spontaneity or Self-Activity, is the invariable characteristic of Life. In this view, anything and everything that manifests the property of Spontaneity must be alive and living. The presence of Spontaneity in things usually considered nonliving, is held to indicate Livingness. As Spontaneity is found to be present even in the atoms and chemical elements, it is held by these thinkers that they manifest Livingness, and that "The universe is alive in its every part, and as a whole." As Life is an attribute of Spirit, in this view it would follow that the universe is animated and inspired by Spirit.

It was formerly a favorite objection urged by Materialism that: "If Spirit is the Origin and Source of AllThings, then Spirit (i.e., Life, Mind and Will) should be found, in at least some degree or form, in Everything!" The answer of the modern Spiritual Philosophy is: “Everything DOES manifest Life, Mind and Will (i. e., Spirit) in some degree or form!” The ancient sages always intuitively believed and taught this truth; but it remained for modern physical science to demonstrate it by observation and experiment. Today, the advanced minds of Philosophy and Science are assenting to the proposition that, “The Universe is Alive, as a whole and in every part”; each new discovery serves to substantiate this idea, and each year adds to the ranks of its advocates.

Luther Burbank, as the result of his lifetime study of Life, says: “All my investigations have led me away from the idea of a dead universe tossed about by various forces, to that of a universe which is absolutely all life, soul, or thought, or whatever name we choose to call it. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive.”

Haeckel, the eminent scientistphilosopher, says: “I regard all Matter as ensouled, that is to say, as endowed with feeling (pleasure and pain), and with motion, or better, the power of motion. As elementary (atomic) attraction and repulsion, these powers are asserted in every simplest chemical process, and on them is based every other phenomena, consequently also the highest developed soulactivity of man. * The molecules (or atoms) of two elements when brought into proper distance, mutually ‘feel’ each other, and by attraction move toward each other; or the contrary takes place by reason of repulsion (Empedocles’ doctrine of ‘the love and hatred of atoms’). * I cannot imagine the simplest chemical and physical process without attributing the movements of the material particles to unconscioussensation. * The idea of chemical affinity consists in the fact that the various chemical elements perceive the qualitative differences in other elements—experience ‘pleasure’ or ‘revulsion’ at contact with them, and execute specific movements on this ground.”

Haeckel also quotes approvingly the statement of Naegeli, another scientist, who said: “If the molecules possess something that is related, however distantly, to sensation, it must be comfortable to be able to follow their attractions and repulsions; uncomfortable when they are forced to do otherwise.” Flammarion says: “Mind gleams in every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space.” Cope says: “The basis of life and mind lies back of the atoms, and may be found in the universal ether.” Hemstreet says: “Mind in the ether is no more unnatural than is mind in flesh and blood.”

Saleeby says: “Life is potential in Matter; Lifeenergy is not a thing unique and created at a particular time in the past. If Life is potential in Matter, it is a thousand times more evident that Mind is potential in Life. The evolutionist is impelled to believe that Mind is potential in Matter. The microscopic cell, a minute speck of matter that is to become man, has in it the promise and germ of Mind. May we not then draw the inference that the elements of Mind are present in those chemical elements—carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, sodium, potassium, chlorine—that are found in the cell? Not only must we do so, but we must go further, since we know that each of these elements, and every other, is built up out of the one invariable unit, the electron, and we must therefore assert that Mind is potential in the unit of Matter—the electron itself."

Carus says: "I am willing to concede to Professor Haeckel that all Nature is alive. Indeed, I have most emphatically insisted that there is a Spontaneity pervading all Nature. * The term, 'Life,' is used here in a broader sense than ordinarily. It here means Spontaneity or SelfMotion, while in its common significance, it is restricted to the spontaneous actions of organized beings, i. e., of plants and animals. * I propose what might best be called Panbiotism, briefly set forth in the maxim, 'Everything is fraught with Life; it contains Life; it has the ability to Live'." We have not the space here to describe in detail the experiments and observations that have brought Science to this conclusion—to the conclusion that "There is Life in Everything; Everything is Alive"—interesting and instructive though such description would be. In fact, we can refer but briefly even to the general results; reference to the records of modern physics and biology will serve to substantiate our claims. Of Life in even the simplest animal forms, we need not speak. Science has demonstrated beyond question the presence of Life and elemental Mind in plantlife, even in its simplest forms.

Crystals are now regarded as "quasiliving forms," just a little lower in the scale than plants; some scientists have even ascribed elemental "sex" to them. In this connection, it is interesting to compare ordinary crystals with the lowly life-forms known as the Diatoms, or "living crystals," or "living geometrical forms," as they have been called. Also, to note how closely the crystals of frost and ice resemble the forms of leaves, branches, foliage, etc.—to examine the "garden of frost flowers" formed on the pane of glass in winter time. Experiments have produced an orchidlike crystal flower from a disk of saltpeter subjected to polarized light.

The celebrated "Bose Experiments" prove conclusively that inorganic substances may be weakened, made ill, and even killed by pressure or electric currents; the process of "dying" registering itself unmistakably through the delicate mechanism employed. Moreover, metals, and machinery made of metals, suffer from "fatigue,, and are benefited by "rest." Tuningforks and razor blades are familiar example of this fact. Every machinist knows that “there is something in it.” Metals may be “poisoned” by certain chemicals, and actually “killed” in some cases. There is a “windowglass disease” known to Science—it is contagious, and spreads from one pane to another, under certain conditions. Instances illustrating this general fact of the “livingness” of inorganic things might be multiplied indefinitely—the list is being added to every year, as the result of new experiments.

Life, Mind Will: Consciousness, Desire, Volition: Spontaneity, Self—Activity, Conative Energy: these are discovered to be in existence throughout all Nature. You know them directly through your own experience; by scientific observation you perceive them indirectly as manifest in all other things. They are beyond chemical analysis or physical dissection. They are revealed neither by the testtube nor by the retort; the scalpel does not reveal their presence; the microscope does not make them visible; the finest scales of the physicist does not record their weight, though certain delicate instruments have been invented which register the physical effects manifested by them. They cannot be produced synthetically by combinations, correlations or coordinations of chemical elements; neither can mechanical power account for or explain them—much less produce them.

Biology reports that “All Life proceeds from Life.” Livingness has never been known to proceed from NonLivingness. Life, at the last, is perceived to be Ultimate and Universal; Livingness is seen to be a manifestation of an Infinite Life Principle—and that Principle is discovered to be SPIRIT and nothing else. Honest thought and logical reasoning make an invariable, inevitable, and infallible report to this effect. Had there ever been a time in which Life was not present, then there would be no Livingness today. Life being present today is evidence that Life has always been present in some form, phase, or condition; philosophical thought finds the only thinkable source or origin of Life in the Ultimate Principle of Spirit.

Wherever there is Life, there must be Spirit. As life is universal, then Spirit must be universal. Spirit reduced to its ultimate nature reports itself as Life. Lifeless Spirit is inconceivable. Life reduced to its ultimate nature reports itself as Spirit. Spiritless Life is unthinkable. Thus, Life and Spirit are seen to be but different names for the same Ultimate Fact, Principle, Power. If you wish to think of Spirit in its simplest terms, employ the terms of Life and Livingness. Whatever else Spirit may be, or not be, it is always Life and Livingness.

VI
SPIRIT: ESSENTIAL POWER

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HAVING CONSIDERED Spirit in its two respective modes or aspects of Presence, manifesting Essence, Reality, Actuality; and of Life, manifesting Sentience, Conation, Volition; you are now invited to consider Spirit in its third great mode or aspect, namely that of Power, manifesting Strength, Energy, Force.

We have defined the several terms, Power, Strength, Energy and Force, in a preceding section of this book, and shall assume that you are familiar with the several shades of meaning involved in them, and which you are asked to combine in your concept of Spiritual Power. We hold it to be beyond question that Spirit possesses Strength of an infinite degree and extent; that Spirit possesses that Indwelling Power known as Energy, of an infinite degree and extent; that Spirit possesses that form of Power known as Force, or ability to act upon other things, of an infinite degree and extent. In short, we believe it axiomatic and selfevident that Spirit not only possesses Infinite Power—all the Power there is—but also that it, itself, is the very Essence of Power.

This Indwelling Power of Spirit, manifesting as Strength, Energy and Force, is called forth, exerted, and applied by Will; and Will, you know, is a manifestation of Life, which in turn is an aspect or mode of Spirit. Accordingly Spiritual Power, in a sense, may be regarded and spoken of as Will Power. In the individual, it is expressed as Personal Will-Power; in the Cosmos, it is expressed as Cosmic Will-Power. In the individual, it is the manifestation and expression of Spirit; in the Cosmos, it is the manifestation and expression of SPIRIT, the Infinite Spirit, or the Totality of Spirit.

Hereafter, when we use the term, “SPIRIT” (in capital letters) we seek to indicate SPIRIT, the Infinite Spiritual Principle, which is the Totality of Spirit, the “Spirit of the Cosmos,” the “World Spirit,” the “Universal Spirit,” as man has been pleased to style it.

It has long been the contention of many philosophers, and of many scientists as well, and of certain theologians of philosophic tendencies, that “All Power is Will-Power, at the last analysis.” Many have interpreted Herbert Spencer’s “Infinite and Eternal Energy” as, essentially, Infinite Will-Power; or, at least, as "acting like Will-Power." Wherever Power is included or referred to in the Spiritual Philosophy, it means Will-Power of some kind, form, phase, or degree.

Professor Nicholas Murray Butler, says: "A mighty group of modern scientists believe that Matter itself, in its ultimate state, may be analyzed into Energy, which again is explainable only as Will *Philosophy interprets in terms of Will, the name for the only Energy that Consciousness knows directly, the Energy which so abundantly manifests itself on every hand, in Nature and in history.* * The dominant tendency in Philosophy, powerfully supported by the results of scientific knowing, is that which sees Totality as Energy which is Will." Professor Fleming says: "In its ultimate essence, Energy may be incomprehensible to us except as an exhibition of the direct operation of that which we call Mind and Will."

Professor George Trumbull Ladd says: "The modern man of Science, in his use of the principle of Causation, ascribes the event to the action and reaction of various forms of Energy. But where does he get his conception of Energy? Where his warrant for applying the conception to the behavior of physical things? As those most skillful in psychological analysis are pretty nearly unanimous in holding, the conception comes from his experience with himself as Will. His acts of Will are often, if not customarily, accompanied with 'the feeling of effort,' and they are followed by important changes in his own bodily organism and in the things which environ him, so far as they are in suitable relations with that organism. * Things, so far as they are separate and individual, are endowed by modern Science with Wills of their own. So far as they influence one another, they are recognized as having a certain regard for each other's Wills. So far as they constitute one great system, a universe of things, they are esteemed as being under the control of one Will."

Other writers and teachers have pointed out the fact that Science, under the hypothesis of Materialism, is utterly unable to explain and account for the Perpetual Motion manifested in the Cosmos. They hold that under such hypothesis it would follow that the Cosmos, at some point in Eternity, would come to a standstill, a "deadcentre," a state of being "run down" like a clock. Likewise, they hold that under that hypothesis it could never have been "wound up," or "set agoing." Here Theology scores a possible point, with its offer to supply the Hand that "wound it up," and "the Finger that set it agoing."

But Philosophy and Science have another explanation, namely, that of the operation of an Infinite Will-Power—an Infinite SelfActivity—which is inexhaustible and selfrenewing, and which is capable of changing the direction of its activity under the influence of the Living Consciousness with which it is associated. Such a Cosmic SelfActivity or Will-Power, could "unwind" as well as “windup”—it could “set agoing,” “keep agoing,” and change the direction of the “going,” at will, by its own Living Will-Power.

The Material Energy, or Pure Force of the new Materialism is admittedly a NonLiving Blind Force. Just as the old Materialism was wont to regard the universe of things as “the fortuitous concourse of atoms” (“fortuitous” meaning “happening by chance, incidental, accidental”; “concourse” meaning “a coming together or gathering or meeting”), so this NonLiving Blind Force must be regarded as a “Fortuitous Process or Happening.” In either cage, the element of “Chance” is involved in the conception; this, notwithstanding that nothing in Science is more firmly asserted than that “Everything proceeds according to Law and Order; there is no such thing as Blind Chance.” The NonSpiritual Power conception fails utterly to explain or account for the Combining, Correlating, Coordinating Agency discovered to be ever present and ever active in Nature. Law, Order, and System can result only from the Power of Living Mind and Will; and as these are found to be omnipresent in Nature, the conclusion that there must be Living Mind and Will present and active in Nature’s Processes is unescapable. Intellect so reports; and Intuition positively insists upon its truth.

Spiritual Philosophy, on the other hand, asserts that “All Power is Will-Power”—the Will-Power of the Living SPIRIT. Even the purely material forces are regarded by it as phases or forms of this Will-Power. If the atoms and particles of Matter be “ensouled” with the elements of Sentience and of Will, as Haeckel and others positively assert, then the aggregations of these atoms and particles must also be so “ensouled.” If the “attractions and repulsions” of the particles of Matter be evidences of “likes and dislikes” and the response of Will thereto, then a like explanation is logical also in the case of the “attractions and repulsions” of masses of Matter. As most of the manifestations of Physical Power are seen to result from Attraction and Repulsion of particles or masses of Matter, the logical conclusion is obvious. Likewise, the same conclusion is inevitable in the case of the Atomic Attraction and Repulsion which result in “chemical affinity,” and its opposite, which constitute the reason and cause of chemical processes and changes.

That Life has force, power, energy, you know from your own observation and experience. You have seen the “moving power” of growing plants, treeroots, *etc.* Life-Power raises the giant redwood trees far above the ground, using Gravitation as a lever—as a something with which to press back or to “kick backward.” Life-Power in the growing treetrunks splits apart solid rock. Life-Power in the growing giantmushroom raises and cracks heavy concrete pavements. All this Life-Power is Living Will-Power. Great thinkers believe that the Power of Gravitation, and of Electricity, and all the other great forms of

Natural Power, are Living Will-Power in some form or phase of manifestation and expression. Natural Power so interpreted becomes something far more understandable than when interpreted as Blind Force. You can understand it far better in this way, because it seems so much more like yourself—more in accordance with the Life-Power manifesting in and by yourself.

Self-Motion is explainable in terms and concepts of Living Will-Power—in fact, it is explainable and understandable under no other interpretation. As we have seen in the foregoing instruction, the very idea of Energy arose in the human mind only because man had first experienced Will-Power present and active in himself. Energy means “Energy”—“InForce”: these being ideas derived from actual experience with Will-Power. Will-Power is SelfActivity, Spontaneity, the Power Within! You send a current of Will-Power to your arm, and it moves. You bend your finger—a most stupendous task, when you come to consider it carefully. The apparent simplicity of the task and your familiarity with it causes you to overlook its significance and importance—you take it for granted, whereas it requires the highest degree and quality of explanation to be really understandable. Only the greatest minds are able to appreciate the almost inconceivable wonder of this small, familiar action.

Edison, one of the greatest minds of our times, has shown his appreciation of this fact in his account of his interview with Du BoisReymond, another great scientist. Here is Edison’s account of it: “When I was in Berlin, I met Du Bois-Reymond. Wagging the end of my finger, I said to him: ‘What is that?’ He said he didn’t know; that investigators had been for twentyfive hundred years trying to find that out. If anybody could tell him what wagged that finger, the problem of Life would be solved. * Nature is a perpetual motion machine; and perpetual motion implies a sustaining and impelling force.” Nicholas Murray Butler also holds that the perpetual motion of Nature is accountable and explainable only under the hypothesis of a Cosmic Living Will-Power.

Think of what your own Will-Power does, has done, and can do: then raise that idea of Will-Power to Infinity, and consider whether or not it would then be capable of “running the machinery of the Cosmos”; or performing the office of Creative Power, and of Coordinative Agent. What does your Intellect report? What does your Intuition insist upon? Is not this notion clearer and more understandable, more thinkable, more conceivable, more reasonable than is that of this great work being performed by Blind Nonliving Power, Force, or Energy? What is the report of your entire mental and spiritual nature concerning this—of your intellectual, intuitional, emotional, aesthetic, ethical, and religious nature? As Professor Browne, was wont to say: “No one can understand the history of this belief without taking all these grounds and factors into consideration.”

“But,” objects the ancient Materialism, and its offspring, Material Energism, “How can we conceive of Spirit as creating material forms—building up hard rock and crystals, hard metals and solid substances—solid, firm, hard Matter?” Let us answer in the proverbial Hibernian way, which is also the Socratic method, i. e., by asking another question. Let us ask the Materialist or the Material Energist: “How does your Pure Force or Material Energy create this ‘solid, firm, hard Matter’?”

They answer: “By creating ‘vortex rings’ or ‘centres of disturbance’ in the Ether or Ultimate State of Matter; Force or Energy ‘work up’ these into more solid forms, states and conditions of Matter, into electrons, into atoms, into molecules, into masses—into radiantmatter, into gases, into fluids, into solids, the difference between which states is merely a matter of degree of vibration and of the relative distances between particles. The hard block of steel is but ‘congealed gas,’ or even but ‘worked up’ electrons or etheric vortex rings or ‘centres of disturbance.’ This is how Pure Force or Material Energy creates solid, firm, hard Matter!”

We answer, “Well, then, in order to simplify the explanation, let us assume that Pure Spiritual Energy, Force or Power, in its aspect of the Infinite Will-Power of SPIRIT, proceeds just as you claim that Pure Force or Material Energy does. Let us assume that this Infinite Will-Power begins its work by creating ‘vortex rings’ or ‘centres of disturbance’ in the Etheric Substance which we assume to be the Ultimate State of Material Substance; then proceeding to ‘work up’ these into electrons, atoms, molecules, masses—into radiantmatter, gases, fluids, solids—by means of vibration and mutual and reciprocal attraction and repulsion. Don’t you think that our Infinite Living Will-Power is quite as capable of performing this work, in just this way, as is your NonLiving Energy and Blind Force? Don’t you think that it might perform it even more easily, and more effectively, in view of the fact that it has Infinite Mind to guide and direct it, whereas your Material Energy or Pure Force is Lifeless and Mindless, and must ‘go it blindly,’ by mere Chance instead of by Mental Rule?”

We might then point out that Life-Power is no novice at the task of building-up “solid substance.” To realize this, you have but to remember that Life-Power manufactures the hard ivorytusk and teeth of the elephant; the hard vegetable-ivory nut; the weapon of the swordfish; the horns of the ox; the hard, firm, solid block of ebony, mahogany, rosewood, teakwood, hickory, or oak. Has the Blind Pure Force or Material Energy any better products to its credit than these. There is a bone in the human body of which it is said that even the hottest coal fire will not reduce to ashes—even a fire that will melt the hardest metals; Life-Power produced this hard bone from the elements of the food of the human being. Do you not think that, given the basic materials, it could likewise produce flint, granite, the diamond or steel, in the same way, under the proper conditions? In fact, in the light of the dawning knowledge of the “livingness” manifested in the processes of crystallization, Life-Power is already seen to be doing just this kind of work.

The elements of Life and Mind superimposed upon Energy, Force and Power surely do not rob the latter of their power and potency, their effectiveness and their capacities. Rather, it would seem that any thoughtful intelligence would perceive that such would be a most desirable addition to the concept, serving to give it a sense and meaning which it had lacked previously. Think over this; “intuit” it for a few moments; and you will get your answer—and we feel assured that we know just what that answer will be. When you have once “caught the spirit” of the idea of Infinite Will-Power you will resent the suggestion of Infinite Blind Force as an insult to your intelligence and as an affront to your intuitive powers of mentality.

And, now, let us ask you to submit this matter of the ultimate character and nature of Ultimate Power to an unusual test—to a test devised by certain Oriental sages many centuries ago—several thousand years ago, in fact. These ancient sages reasoned among themselves as follows: “If there be an Ultimate and Essential Energy, Force, or Power in Nature, then such must abide and be present in every individual thing in Nature—at the very core and kernel of the being of such thing. If it is to be found at all, it will be found there.” And, so, they proceeded to search for its presence in all things—at the very core and kernel of all things.

First, they discovered that they could find evidences of it in the actions of every living thing, and of many things previously deemed to be nonliving. Everything was perceived to act spontaneously, at times, thus manifesting a Self-Activity which was, at least, “something like WillAction.” But this was merely the observation of actions, and the judgment upon their source; while satisfying in a way, and to a degree, it was not conclusive nor absolutely convincing. Then, said the sages, “Let us look within ourselves: if IT is everywhere, IT must be there at the centre, core, or kernel of our own being.” And so they looked within themselves for IT.”

And, lo! at the centre, core, and kernel of the soul of each of themselves was found a Something or Somewhat which was possessed of the power of Self-Activity, Self-Motion, Spontaneity—this was what they called Will-Power. When they questioned this Abiding Power, they found that it was Living and Conscious. They asked it who it was; and it answered, “I AM I!” They asked it what it was; and it answered, “I Am THAT I Am!” They tried to separate it from themselves, but it could not be separated from its owner, even in thought. Then, said the wise men: “We have found THAT which is at the kernel, core and centre of all things; and have found it to be the Living Will of the Spirit—that SPIRIT which is the Self of all things, and of the Totality of Things as well.”

Make this test for yourself, by yourself, upon yourself. Perhaps you will find what the ancient oriental wise men found. In fact, we are sure that you will do so. And having found this, you will have found a Great Secret of Nature, of Life, of Being, of Power.

VII
CREATOR AND CREATION

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IN THIS instruction it is held that the Cosmos is continuously undergoing the process of Creative Evolution, or Progressive Creation—a process without beginning, without interruption, without ending. This is the view accepted by the best scientific, philosophic, and theological thought of the present day—and of the best thought in these fields in the past, as well. Worlds appear, continue in existence for a time, then disappear, to be succeeded by other worlds composed of the same Fundamental Substance and energized by the same Actuating Power. Cosmic Creation is conceived as constituting an Infinite Cycle of Cycles. The Creative Spirit is Eternal; the Creative Substance is Eternal; the Creative Activity is Eternal: this is the report of the best thought of all times, all lands, all peoples.

Creation—the Process of Creation—results from the action and reaction, the coordination and correlation, of the Positive Creative Principle, i. e., Creative Spirit, and the Negative Creative Principle, i. e., Creative Material Substance. Positive Spirit plays upon Negative Matter, energizing it and stirring it into activity, working upon it and “working it up” into forms and conditions more and still more complex and intricate, through the Creative Process of Change and Becoming. Creation has its minor and major cycles, its tides, its ebb and flow; but the Creative Process as a whole is held to be continuous, constant, uninterrupted, endless—coequal in Eternity with the Positive and Negative Principles which manifest it.

“But,” you may ask us, “Where is God to be found in Creation? Has He no place in the Creative Process?” In answering this question, we are mindful of our promise not to invade the field of Theology any more than is actually necessary. Theology is “The Science of God and of religion, which treats of the existence, character, attributes and works of God.” Therefore, we prefer that you obtain your Theology from the authorized sources and founts.

We feel that there is nothing in the present instruction, however, to conflict with any sound, rational theological view; on the contrary, we believe that in this instruction such views will find an earnest and staunch support. This instruction is not designed, nor is it desired, to supplant Theology or your own particular theological views; we see no difficulty in the reconciliation of our own teachings with those which you have received from the authorized theological founts.

But, nevertheless, we feel that we would be leaving something unsaid were we to neglect to point out to you certain important implications of our teaching, although in doing so we may seem to be invading the realm of theological thought—at least to the extent of setting our foot over the borderline. Accordingly, we shall ask you to consider the following logical deductions from the premises previously set forth in the present instruction.

First, we ask you to remember that all theological teachings inform you that "God is Spirit." If this be so (and you cannot conceive that God is Matter), then God must be found in SPIRIT, if He is to be found at all by you. But where should He be looked for in SPIRIT? Let us answer you in the Hibernian (or Socratic) fashion, by asking you the question: "Where are YOU—Yourself—found in that real essence of your being which you know to be Spirit?" You must answer: "At the very centre, core, or kernel of my spiritual being."

Then we ask you: "What does this Self report that it is, when you ask it the question?" Comes your answer: "It says, first of all, 'I'; then it says, 'I AM!', then it says, 'I AM I!' and, when pressed for its final answer, it says 'I Am THAT I Am!' and I understand that by 'THAT' it means Pure Spirit."

Then we ask, once more: "What has the God you believe in answered, when asked who and what He was?" You answer: "He said merely, 'I Am THAT I Am!'"

Then we say to you: "You, yourself, have answered the question that you had asked of us, namely, the question, 'Where is God to be found? Has He no place in the Cosmos?' He has a place in the Cosmos; and you have found that place. That place is at the very centre, core, or kernel of SPIRIT. Your Spirit is the Microcosm; SPIRIT is the Macrocosm! Remember the ancient Hermetic Axiom: 'As Above, so Below; as Within, so Without; as the Great, so the Small!' God (by whatever name He may be called, or even when He is given no name) is the 'I' the 'I AM,' the 'I AM I,' the Self of SPIRIT; and He says all that He can possibly say concerning His nature when He announces: 'I Am THAT I Am!'"

If, in spite of our desire to keep out of the field of Theology, you still insist upon another answer—the answer to the question, "Is God Personal or Impersonal Spirit?"—we feel justified in answering: "If by Impersonal, you mean a Being infinitely transcending the limitations of finite personal existence as we know it, then we must say that, in our opinion. God is Impersonal. But if by Personal you mean a Being possessed of the attribute of Self-Consciousness, and capable of the consciousness of ‘I AM,’ ‘I AM I,’ or ‘I Am THAT I Am!’—then, in our opinion such a Being properly may be regarded as Personal.”

Further than this we shall not go in our statements concerning Theology. Frankly, we feel that you should be able to work out the balance of the problem for yourself, aided by the theological teachings which are acceptable to both Intellect or Intuition—to Completed Reason, as we have defined it. An ancient Oriental teacher once said: “It is not enough that men believe in God; they must get God!” We add: “Men get God through the medium of the Something Within themselves—the indwelling Spirit. If God is the Essential Entity of SPIRIT, and if the Spirit within you is a focal point or centre of expression of SPIRIT, then God must be within your Spirit just as He is within the SPIRIT of the Universe. And if He is there—within your Spirit—surely you should be able to find Him, and to ‘get God,’ as the old sage said. We can but point the way; you must travel the road.”

SPIRIT (and THAT which is “the Self of SPIRIT”) is not only Infinity of Being—in Existence Everywhere—but is also the Indwelling Spirit which abides within yourself, and which is the Ultimate Reality, or Real Self, of your individuality. In your contemplation of the Infinity of Outside Existence, do not ignore the Something Within yourself. All is in the ALL; and the ALL is in All. You cannot escape beyond the realm of Infinite SPIRIT; but equally true is it that SPIRIT cannot escape from existence within YOU! IT is in You, as truly as You are in IT! In this last statement is contained the essence of the Great Truth of the Inner Teachings of all philosophies and all religions; when you master this Truth, you will know “that which when known all is known.” Strive to “catch its spirit.”

Let us here ask you to read and consider the following significant, though somewhat whimsical lines of an unknown writer:

“Thou great Eternal Infinite, the great Unbounded Whole;
Whose Body is the Universe; whose Spirit is its Soul!
If Thou dost fill Immensity; if Thou art All-in-All;
Then I must be within Thyself, or not be Here at all.

“How could I live outside of Thee, when Thou fill earth and air?
There surely is no place for me outside of Everywhere!
If Thou art God, and Thou dost fill Infinity of Space

If Thou art God, and Thou dost fill Infinity of Space,
Then I'm in God, think as men will, or else I have no place.

"And if I have no place in Thee; and if I am not There;
Where can I be, where could I dwell, and still not be Somewhere?
Then I must be a part of Thee, no matter if I'm small;
For if I'm not a part of God, there's no such God at all!"

The concept of Indwelling Deity is not a new one in philosophical and theological thought; indeed, it is one of the oldest philosophical beliefs, and it appears very early in the theological thought of practically all religions. Technically, it is known as the doctrine of "Immanence" (from the Latin term "immanere," meaning "remaining within"). The Encyclopaedia Brittanica (Eleventh Edition), in its article upon Immanence says:

> "Immanence, in philosophy and theology, is a term applied (in contradistinction to 'transcendence') to the fact or condition of being entirely within something. Its most important use is for the theological conception of God as existing in and throughout the created world, as opposed, for example, to Deism, which conceives Him as separate from and above the universe. * It should be observed that the Immanence doctrine need not preclude the belief in the transcendence of God; thus God may be regarded as above the world (transcendent) and at the same time as present in and pervading it (immanent). *
>
> "The conception of God as wholly external to man, a purely mechanical theory of the creation, is throughout Christendom regarded as false to the teaching of the New Testament, as also to Christian experience. The contrary view has gained ground in some quarters so far as to postulate a divine element in human beings, so definitely bridging over the gap between finite and infinite which was to some extent admitted by the bulk of early Christian teachers. The development of the Immanence theory of God has coincided with the deeper recognition of the essentially spiritual nature of Deity as contrasted with the older semipagan conception, found very largely in the Old Testament, of God as primarily a mighty ruler, obedience to whom is comparable with that of a subject to an absolute monarch."

Modern philosophical, theological and metaphysical thought has inclined strongly toward the general doctrine of Immanence, and the influence of this general idea is manifest in practically all recent discussion and writing upon the subject. Professor William James expresses this fact in the following statement contained in one of his works:

> “Those of us who are sexagenarians have witnessed in our own persons one of those gradual mutations of intellectual climate, due to innumerable influences, that make the thought of a past generation seem as foreign to its successor as if it were the expression of a different race of men. The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its judicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an ‘intelligent and moral governor,’ sounds as odd to most of us as if it were some outlandish savage religion. * Our contemporary mind having once for all grasped the possibility of a more intimate ‘weltanschauung,’ the only opinion quite worthy of arresting our attention will fall within the general scope of what may roughly be called the pantheistic field of vision, the vision of God as the indwelling divine rather than the external creator, and of human life as part and parcel of that deep reality.”

Several years ago, a writer in one of the leading magazines presented a series of articles in which he set forth that which his investigations had revealed to be the dominant principles of the philosophical and theological teaching of our great universities. The following passage is quoted from one of the articles of the series; it correctly represents the modern tendency of thought along these lines:

> “Now that man has discovered that there resides in his nature a spirit or energy that is divine, the colleges say that he can summon it to work his will. The potency and future operation of this spiritual force no man can compute. Science has found a way through psychology to God; the opportunities for the race, through invoking in the human consciousness the brooding Spirit that fills all space, are absolutely infinite. Science, therefore, is demonstrating along new lines, or at least is claiming to demonstrate, that man is God made manifest. And modern philosophy, as set forth in American universities, holds this incarnation not as a fanciful and merely beautiful ideal, but as a working and understandable principle in the soul of humanity. The professors, therefore, who are digging what

> they believe to be the graves for dead dogmas, stand as exponents of the teaching that man is the embodiment and conscious expression of the force that guides all life and holds all matter in its course. Man has begun the cycle of that triumphal daring prophesied by ancient seers, and which appealed so potently to the imagination of Poe. Not merely in religious rhetoric, but in reality, the school men say, is man the avatar of God."

In this connection we also ask you to consider the following excerpts from the remarkable lecture on "The Religion of the Future," delivered a few years ago by Professor Charles W. Eliot, former President of Harvard University, before the Harvard Summer School of Theology:

> "The new thought of God will be its most characteristic element. This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force. The Infinite Spirit pervades the universe, just as the spirit of a man pervades his body, and acts, consciously or unconsciously, in every atom of it. The twentieth century will accept literally and implicitly St. Paul's statement, 'In Him we live, and move, and have our being,' and God is that vital atmosphere, or incessant inspiration.
>
> "The new religion is therefore thoroughly monotheistic, its God being the one infinite force; but this one God is not withdrawn or removed, but indwelling and especially dwelling in every living creature. * The scientific doctrine is that there is one omnipresent, eternal Energy, informing and inspiring the whole creation at every instant of time, and throughout the infinite spaces. * The doctrine of God's Immanence is inconsistent with the conception that He set the universe agoing, and then withdrew, leaving the universe to be operated under physical laws, which were His viceregents or substitutes. If God is thoroughly immanent in the entire creation, there can be no 'secondary causes,' in either the material or the spiritual universe."

The contemplation of the concept of the Indwelling Spirit—the Immanence of Divinity—tends to bring the individual into the feeling and consciousness of his Underlying Unity with the Ultimate Source of Being. He then realizes in his own consciousness the fact that, as the poet has expressed it:

> "The ALL is one, and all are part,
> But not apart as they seem to be;
> And the Blood of Life has a single heart,
> Pulsing through God, and clod, and Me."

In the spirit of this new conception of the relation between the Infinite SPIRIT and the individual Spirit, we ask you to consider carefully the following wonderful statement of Professor Josiah Royce, of Harvard, that eminent philosopher and teacher of philosophical truth:

> "The Infinite Self, in the very least of the daily experiences, is known to you as something Present. This is the deepest tragedy of our finitude, that continually he comes to his own, and his own receive him not; that he becomes flesh in every least incident of our lives, whilst we, gazing with wonder upon his world, search here and there for first causes, look for miracles, and beg him to show us the Father, since that alone will suffice us. No wonder that we remain agnostics. 'Hast thou been so long time with me,and yet hast not known me?' Such is the eternal answer of the Logos to every doubting question. Seek him not as an outer hypothesis to explain experience. Seek him not anywhere yonder in the clouds. All experience contains him. He is the reality, the soul of it. * If we have the true insight of the deeper idealism, we can turn from our chaos to him, who is our true and divine self, and can hear from him with absolute assurance this one word: 'O ye who despair, I grieve in you. Your sorrow is mine. No pang of your finitude but is mine too. I suffer it all, for all things are mine; I bear it, and yet I triumph!' This word of the Self, I say, we can be sure of, for it is the one final word of our whole philosophic thought."

Some philosophers hold that the Creative Power is wholly and completely involved in its Creation. Others hold that only a part or portion of the Creative Power is involved in its Creation. Some of the Oriental schools, in fact, hold that "only an infinitesimal portion of the Infinite Being is involved in or concerned with the Manifestation of Creation."

Again, some schools hold that the Creative Spirit enters into and pervades the Material Substance as salt enters into and pervades the water of the ocean. Others hold that the action of the Creative Spirit upon the Material Substance is akin to that of the magnet upon a mass of steelfilings, i. e., by induction—the magnetic emanation being held to “ensoul” the tiny particles of steel, causing them to take form and manifest motion, just as Spirit so “ensouls” the Material Substance with similar results.

Others employ the symbol of the Sun of Spirit shining upon the surface of the great Ocean of Material Substance, and being reflected from its face. The Sun is regarded as penetrating the Ocean by means of its emanated rays: being reflected from any point of its surface: and causing motion and surface-manifestations of form in the superficial portion of the great body of water. In this view, it is held that the Sun of Spirit, in itself, never actually “enters into” the Material Substance—merely its emanated rays “enter into” the latter, there “working upon” and “working up” the material stuff, thus creating forms and activities, and manifesting the Process of Becoming.

Carrying still further this symbolic illustration of the Sun and the Ocean, it is shown that the Sun continually causes portions of the water of the Ocean to rise upward in the form of vapor; this vapor, condensing, then falls upon the Ocean in the form of rain or dew. Here attention is called to the fact that in every falling raindrop, or dewdrop, as in the Ocean itself, there is ever reflected the image and form of the Sun. Each drop has its Sun, its light, its radiance! Each drop is as a miniature Ocean, in this respect. The Sun’s reflection appears in the great Ocean, and in every tiny raindrop or dewdrop—yet the Sun itself ever remains over and above all, though its emanations are ever in all.

Thus by the symbol of Sun and Ocean is explained the nature of the PresencePower of Spirit in the Material Substance. Thus is illustrated the Transcendence and the Immanence of the Creative PresencePower. It is a wonderfully effective symbolic illustration—one worthy of respect, whether or not it is accepted as properly and fully representing the Truth. You will find that it will “grow upon you” as you consider it—it will “stick in your mind” like the burrs in the wool of the sheep. The Sun has always been a favorite symbol for the Supreme Power or the Supreme Being; it seems to appeal powerfully to the religious emotional nature, the poetic imagination, and the philosophical intuition of man. Perhaps Intuition recognizes it as the most appropriate and most fitting symbol of a Truth that can be expressed only by means of symbols.

Just as the mind of man has ever speculated concerning the “How” of Creation, so has it sought earnestly for an explanation of the “Why” of Creation. In all developed philosophic, metaphysical, and theological thought there is found at least an attempt to answer the question: “Why did the Supreme Power create the universe?” In some cases there is found the attempt to dismiss the subject as part universe?” In some cases there is found the attempt to dismiss the subject as part of the Great Mystery—something beyond the knowledge or thought of man; but even in such cases there is usually found an attempt at some kind of explanation.

Many of these so—called explanations are so crudely anthropomorphic—so evidently the naive answers of childlike minds—that they require no serious philosophical consideration or discussion. Those who originated them certainly lacked the philosophic imagination.

Of these wouldbe explanations, some merely offend the intelligence of the thinker; as, for instance, the statement that “He desired to be worshiped and glorified, and so He created beings to worship Him and sing His praises.”

Others offend the heart of man, as well as his intellect; as, for instance, the idea that the Cosmos is merely an amusementaffording Moving Picture Show, operated by God in order to serve as “the Pastime of Eternity”; or, again, the idea that Life is but a great Game played by God, with his creatures as the pieces, or as the ball—a Game played by Him for the purpose of exhibiting His own Infinite Power, or, perhaps, for the purpose of defeating an imagined Bogey. Intuition revolts at such ideas: it knows that there must be an Infinite Rational Meaning attached to the Infinite Manifestation of the Infinite Presence-Power. Nothing less than this will satisfy the needs of Intuition.

Far more satisfying to both Intellect and Intuition is the interpretation furnished by that general philosophical school known as Vitalism. Vitalism, under several names, is well represented in the history of philosophical thought, ancient and modern. Bergson is one of its more prominent modern advocates. Its spirit is expressed in a somewhat unpleasant form by Schopenhauer and his followers. It is also found implicit in the basic teachings of ancient Buddhism. This broad philosophic trend of thought known as Vitalism may be indicated by the following general statement of its basic conception, viz.:

> “SPIRIT has its most essential and active attribute in Life or Livingness. The Life Principle of the Universe (which is SPIRIT in one of its aspects), being essentially and characteristically Livingness, naturally finds its normal expression in the activities of Life, through the multitudinous forms of Life which it has created for the purpose of such expression. The expression and manifestation of Life and Livingness constitute the legitimate and natural activity of its essential nature and character. Accordingly, the Life Principle (which is an aspect of SPIRIT) eternally creates the Infinite Series of Universes in order to manifest and express in objective form that essential Livingness which is within itself as the

> innermost core, kernel and heart of itself. It creates in order that it may ‘live,’ i. e., express its Livingness in objective form. In order to do this, it works upon and ‘works up’ the Universal Material Substance, in order to produce material forms to be animated, energized, and inspired by its living spiritual energy. It creates “bodies” of Material Substance in order to breathe into them ‘The Breath of the Spirit of Life’ and thereafter to live and act in and through them.”

Bergson’s basic concept may be stated as follows: “A Free and Spontaneous Life is the very Essence of the Real. * Pushing out from within, seeking expression, Life buds and breaks forth into original creation. The laws of Nature are Life’s habits—its ways of proceeding and doing things. Reality is Pure Creative LIFE; Life fed from within rather than from without. It evolves and creates by means of its own inherent and spontaneous creative power. Life is not static—not something that was once something different—not a past left behind, and a future spread out in front; it is a single, continuous movement, carrying all its past with it and pressing forward into a future which it is forever creating. Evolution is the original impetus of Life—the living act in progress.”

This general conception of the presence and activity of a “WilltoLive” in Nature is found to pervade many and varied forms of philosophical thought. It exerts a peculiar fascination upon the philosophic mind; the philosopher once falling under its influence rarely ever entirely escapes from it thereafter. The conception is supported by the observable facts concerning the evident presence in Nature of an active principle, energy or force which manifests the characteristics attributed to this hypothetical WilltoLive. There undoubtedly is a Conative Energy working in and through Nature, which has as its evident end and purpose the manifestation, expression, perpetuation and continuance of Life—of living forms. In fact, the very idea of “Nature” implicitly involves the notion of this element which constantly inspires the natural processes. The instinct of selfpreservation, and that of the perpetuation of the species, constitute two of Nature’s strongest and most active forces—in them, the WilltoLive shows itself most plainly.

The Will-to-Live is found ever at work, striving, endeavoring, seeking and attempting to manifest and express itself in objective actuality and livingness. Its presence is plainly discernible in the germinating seed and the growing plant; in the developing germ, embryo, and young of animal life; in the adaptation of the living creature to its environment, and in its differentiations designed to meet the requirements of changing environments; in the provision for the sustenance, support and survival of the living creature, and the arrangements for the perpetuation of life and livingness in the offspring. When you think and speak of "Nature's Processes" concerned with living creatures, you are thinking of the manifestation and expression of this Will-to-Live which is one of the aspects of SPIRIT.

Schopenhauer was so impressed with this idea of the Will-to-Live, and found so many evidences of its presence and activities on all sides in Nature, that he felt warranted in postulating it as the most essential element and factor of the WorldSpirit which he regarded as being the Creative Agent of the Universe. Indeed, he went so far as to apply to this Creative Spirit, itself, the name of "The Will-to-Live." The Buddhists, likewise, regard it as the Actuating Energy of the Universe, holding that it, the Will-to-Live, is "the Creator, the Preserver, the Destroyer, of the Universe"; they also regard all forms of Desire or Will as forms, phases, or modes of the activity of this Universal Will-to-Live. Others, in the same spirit, regard the Universal Actuating Energy or Creative Spirit as: "Power with the Desire to act; or Desire with the Power to act: the chief end, aim, purpose, and intention of such action being to manifest Livingness."

In this consideration of the Creative Spirit as LIFE, however, you must not lose sight of the fact that "Wherever there is Life there is Mind; wherever there is Mind there is Life." Life and Mind are attributes of Spirit, Life being the more fundamental—Mind being a form of the expression of Life. If the Universe is instinct with Life, then Mind must be involved in its every part. And so it is, as all careful thinkers sooner or later discover.

That Mind is present in the creative processes of the material universe, has ever been evident to thinking, reflective minds. The presence of Law, Order and System is an inevitable, invariable, and infallible indication of the Presence-Power of Living Mind. Law, Order and System are apparent in Nature, on every hand. Strive as we may, we cannot escape from this conviction. Moreover, in the Cosmic Processes there is to be found an invariable Logical Sequence of Cause and Effect—a Pure Logic knowing no exceptions, variations, or contradictions. "This being present, that becomes; this being active, that results," is the rule of the Cosmic Logic.

A reverent scientist once said that Science is but "A reading by the human mind of the thoughts of the Infinite Mind." A famous astronomer once said that his work consisted merely of "thinking God's thoughts after Him." There must be Mentation involved in Nature's processes, else the human mind could not read Logical Process in them. Science is based upon the presence and result of this Logic of Nature. Logic, however, is impossible and inconceivable without the premise of a Logical Mind; and Mind is impossible and inconceivable without the premise of Life. Nature, being what it is, must be the manifestation of Living Mind!

And so, then, we have discovered that the Cosmos, the Universe, the World in which “we live and move and have our being,” is the Creative Activity of an Infinite and Eternal living SPIRIT, from which all things flow and proceed, and of which all things are forms of manifestation and expression. YOU, the individual who is reading these lines, You are a focal point or centre of the manifestation of Life, Mind, Will, in that World of Manifestation and Expression. You are the Microcosm, corresponding in nature and essence with the Macrocosm of which you are the focal point of expression. You partake of ITS nature and being; you are like unto IT in spirit; you are made in ITS spiritual image. Like IT, you possess the Creative Spirit, and you are manifesting (to a greater or less extent) the activities of Creation in your everyday life.

The individual spirit, which is You, is constantly at work manifesting its Creative Power, playing upon Material Substance, working upon and “working up” this Plastic Medium by the power of your Will. You have been doing this work chiefly unconsciously, instinctively, unaware of the source of your power, uninformed as to the methods of effectively employing this great Creative Power within you. You will see at once that if you can but open up a more direct channel of communication with the Infinite Fount of Power, then you may partake of a greater share of that Creative Power.

The Spiritual Creative Power is available to you. You may secure its services and employ them in the tasks and work of your everyday life, and toward the attainment of your ideals. You, the individual Creative Spirit, are entitled by your birthright to claim and demand the aid and assistance of the Infinite and Eternal SPIRIT in which you live and move and have your being, and from which your life and power proceed and flow. You have the natural and inalienable right to draw upon the Infinite Fount of Creative Power, and to apply that power through your own creative channels. Let us carry this thought with us into our study of the next section of this book.

VIII
UNISON WITH INFINITY

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THE ESOTERIC or inner teachings of many schools of ancient and modern mysticism and occultism, of oriental and occidental lands, under many names and guises, have inevitably, invariably, and infallibly pointed to a supreme end to be gained by the student of the inner doctrine or ancient wisdom of the sages. That supreme end may be called "Unison with Infinity," or conscious contact and attunement with the Infinite Spiritual Principle of Life, Consciousness, Power.

The essential spirit and essence of this Inner teaching is expressed in the statement of The Message of Truth, as announced in one form or another by the great spiritual giants and illumined teachers of the past and the present, of all lands and peoples, of all great religions. To the Message of Truth the truly wise listen; they commit it to memory, and make it the essential and basic fact of their mental and spiritual life. Hearken ye to it. Ponder over it. Analyze it. Dissect it. Subject it to mental mastication, mental rumination, mental digestion, mental assimilation. Return to it again and again you make it your very own.

The Message of Truth

> "You, yourself, in your essential and real being, nature and entity, are Spirit and naught but Spirit—in and of SPIRIT; spiritual and not material. Matter, in any and all of its forms, is your instrument of expression—the stuff created for your use and service in your expression of Life, Mind and Will. It is your servant—not your master, you condition, limit and form it—not it you, you fashion it—not it you, when you recognize and realize your true and real nature, and awaken to a perception of your real relation to SPIRIT and of its relation to you.
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> "The report of SPIRIT, received by its accredited individual centres of expression, and by them transmitted to you, is this: 'In the degree that you perceive, recognize and realize your essential identity with ME, the Supreme PresencePower, the Ultimate Reality, in that degree will you receive and be able to manifest My

> Spiritual Power. I AM over and above you, under and beneath you, I surround you on all sides; I AM also within you, and you are in Me —from Me you proceed, and in Me you live, and move and have your being. Seek Me by looking within your own being, and likewise by looking for Me in Infinity, for I abide both Within and Without your being. If, and when, you will adopt and live according to this Truth, then will you be able to manifest that Truth—in and by it alone are Freedom and Invincibility, and true and real Presence and Power to be found, perceived, realized and manifested.'"

The Message of Truth informs you that you must "perceive, recognize and realize" your essential identity with the Infinite PresencePower, in order to be able to manifest that Spiritual Power. This "perception, recognition, realization" is experienced in Completed Reason, i. e., by combined and coordinated Intellect and Intuition. In the foregoing instruction we have sought to awaken the intellectual perception, recognition and realization. We trust that we have succeeded in doing so.

The intuitional perception, recognition and realization differ from the intellectual achievement, inasmuch as Intuition does not need to be taught—it already knows; all that is required here is to awaken in Intuition the fact of its own knowing, so that it may pass down to the field of Intellect its report. This awakening may be effected in two ways, 'Viz., (1) by considering the reports of the experience of those illumined souls who have preceded you on the Path of Attainment, and who have left behind them a record of their spiritual experiences; (2) by cultivating the actual spiritual "contact" between your individual spirit and the Universal Spirit, thus coming into actual unison and attunement with the latter.

The contemplation and sympathetic reception of the reports of the great spiritual leaders of the race, those illumined souls who have reached the mountaintop of Spiritual Wisdom and Spiritual Consciousness, will serve to set up in your soul a degree and quality of spiritual vibration which will be sufficient to induce a responsive unison and attunement with the Infinite Spiritual Principle—the Infinite Oversoul. In reading the words of such reports you will often actually "catch the spirit" of their writers, and enter the same plane of spiritual consciousness upon which their writers dwelt at the time of their writing, and from which their messages were delivered.

For this reason we ask you to consider the following quotations from "The Oversoul," that remarkable essay of Emerson. It is written from one of the highest planes of Spiritual Consciousness, and its words and lines are saturated with the highest quality of spiritual vibrations; it is practically certain to awaken a responsive note in the soul that comes in sympathetic contact with it. Here follow the quotations:

> “The heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledge and powers. For in ascending to this primary and aboriginal sentiment we have come from our remote station on the circumference instantaneously to the centre of the world where we see causes, and anticipate the universe, which is but a slow effect. This communication is an influx of the Divine Mind into our mind. It is an ebb of the individual rivulet before the flowing surges of the sea of Life.”
>
> “Every distinct apprehension of this central commandment agitates men with awe and delight. A thrill passes through all men at the reception of a new truth, or at the performance of a great action which comes out of the heart of nature. In these communications the power to see is not separated from the will to do, but the insight proceeds from obedience, and the obedience proceeds from a joyful perception. Every moment when the individual feels himself invaded by it, is memorable. Always, I believe, by the necessity of our constitution, a certain enthusiasm attends the individual consciousness of the Divine Presence. The character and duration of this enthusiasm varies with the state of the individual.”
>
> “There are varying forms of that shudder or awe and delight with which the individual soul always mingles with the universal soul. The nature of these revelations is always the same; they are perceptions of the absolute law. They are solutions of the soul’s own questions. They do not answer the questions which the understanding asks. The soul answers never by words, but by the thing itself that is inquired after. Behold, it saith, I am born into the great, the universal mind. I, the imperfect, adore my own Perfect. I am somehow receptive to the great soul, and thereby do I overlook the sun and the stars and feel them to be but the fair accidents and effects which change and pass. More and more the surges of everlasting nature enter into me, and I become public and human in my regards and actions. So I come to live in thoughts, and to act with energies which are immortal.”

Does this idea of drawing to yourself the inspiration and illumination of the

Does this idea of drawing to yourself the inspiration and illumination of the Infinite Spirit seem presumptuous, irreverent, forbidden to your will? If so, turn to your own favored book of religious authority, whatever it may be, Jewish, Christian, Mohammedan, Brahman, Buddhist, Zoroastrian—it matters not which, for each and all of them carry the Message of Truth in some form—and you will find there the invitation to ask, and the promise to furnish, the intuitional, inspirational, and illuminating messages of Truth—of help, strength, aid, and comfort—in the hours of need. For instance: “If any man need wisdom, let him ask of God”; also, “Before they call, I will answer, and while I am speaking they will hear”; also, “Ask and ye shall receive”; and, “Knock and it shall be opened unto you.” The invitation always is there; the promise of fulfillment always accompanies it.

Next, we offer for your sympathetic consideration the following quotations from a little esoteric manual, highly esteemed by many, and which some believe to have been inspired by high spiritual authority; the manual is known as “Light on the Path,” and its words were written down by Mabel Collins. Its quality speaks for itself in the following lines culled from its great wealth of the Inner Teachings:

> “Seek it (the Truth) by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses, in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong. Seek it (the Truth) by the study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you will know that you have found the beginning of the way. And, when you have found the end, its light will suddenly become the Infinite Light.”
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> “To have seen thy soul in its bloom, is to have obtained a momentary glimpse in thyself of the transfiguration which shall eventually make thee more than man; to recognize, is to achieve the great task of gazing into the blazing light without dropping the eyes, and not falling back in terror as before some ghastly phantom. This happens to some; and so, when the victory is all but won, it is lost. * Then will come a calm, such as comes in a tropical country after a heavy rain, when nature works so swiftly that one may see

> her action. Such a calm will come to the harassed spirit. And, in the deep silence, the mysterious event will occur which will prove that the way has been found."
>
> "Again and again the battle must be fought and won. It is only for an interval that nature can be still. * But to learn is impossible until the first great battle has been won. The mind may recognize truth, but the spirit cannot receive it. Once having passed through the storm, and attained its peace, it is then always possible to learn, even though the disciple waver, hesitate, and turn aside. The Voice of the Silence remains within him; and though he leave the path utterly, yet it will resound, and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return."
>
> "Only fragments of the great song come to your ears while you are but man. But listen to it, remember it faithfully, so that none which has reached you is lost; and endeavor to learn from it the mystery which surrounds you. In time you will need no teacher. For as the individual has voice, so has that in which the individual exists. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry: it is a song. * Listen to the song of life. Store in your memory the melody you hear. Learn from it the lesson of harmony. * Look for it, and listen to it, first in your own heart. At first you may say that it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause, and look deeper again. There is a natural melody, an obscure fount, in every heart. It may be hidden over and utterly concealed and silenced.—but it is there. At the very base of your nature, you will find faith, hope, and love. Look for it there."

We shall not attempt to explain or to comment upon the inspired statements above presented to you. They will become more and more apparent to you as you ponder over them. The study of and meditation over them will open your spiritual ears, and make keen your spiritual hearing. Enough to say that the song, the hidden melody, is the Song of the Soul—the harmonious Voice of the Spirit Within, which speaks without words: it is the Voice of the Silence which chants, "I dwelleth within thee, just as thou dwellest within Me; the Kingdom of Heaven is within thee, just as thou art in the Kingdom of Heaven of SPIRIT—of THAT which I AM!"

SPIRIT abides within its Creation—within YOU, just as you are present in your thoughts, your ideas, your willactions, and your lifeprocesses. It wells up in your Spiritual Consciousness; and when your ears are properly attuned to its high vibrations, you will catch occasional notes of its great Song of Infinite Life. Blessed is he who is able to so still the sounds of the phenomenal world that his ears may receive the notes of the Voice of the Silence—to catch the rhythms of the Soundless Sound of the Infinite Harmony!

By cultivating actual spiritual "contact" between your individual spirit and the Universal Spirit, you act as does the person who steps out into the open places and allows the rays of the sun to fall upon him. Like a great Sun of Spiritual Power, SPIRIT is present above you, radiating its beams of Presence-Power upon you. When you recognize and realize its presence, and open the channels of your being to the inflow of its beneficent forces, then it energizes, animates and inspires your entire being. As you have seen in the Message of Truth, the available strength of these rays and beams, and the degree of your receptivity to them, depend upon your degree of perception, recognition, and realization of the PresencePower of the Sun of SPIRIT. That Sun is always there, radiating its Power upon all alike; but unless the individual opens himself to its influence he will not receive it.

Inasmuch as SPIRIT is Infinite Life, Infinite Mind, Infinite Will, its radiations partake of the presence and power of each of these three aspects of itself. These rays, received into your being, will give you more and more efficient Life; more and more efficient Mentality; more and more efficient Will. All Life Power, all Mind Power, all Will Power flow from this Original Source; and you may receive a greater and fuller store of each and all these phases and forms of Spiritual Power if you will but follow the spirit of the Message of Truth which has been announced to you.

As a writer has said: "As one comes into and lives continually in the full, conscious relation of his oneness with the Infinite Life and Power, then all else follows. This it is that brings the realization of such splendors, and beauties and joys, as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather to bring earth up to heaven. This it is to exchange weakness and impotence for strength; to exchange sorrows and sighings for joy; to exchange fears and forebodings for faith; to exchange longings for realizations. This it is to come into Fullness of Peace, Power, and Plenty."

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The Inner Teachings of all great religions contain references to a Silent Place of

The Inner Teachings of all great religions contain references to a Silent Place of the Soul in which the Individual Spirit communes with the Infinite Spirit of Life. Many are the references to the Inner Chamber, the door to which will be opened to him who gives the Right Knock. Many are the admonitions to “Enter into thine Inner Chamber and shut the Door.” This Inner Chamber is not the physical place which so many have considered it to be. It is the Quiet Place of the Soul—the Sanctuary of the Spirit—the state of Spiritual Consciousness.

There is a mental state in which you may still the waters of the Ocean of Life so that the image of the Infinite Sun may be clearly and distinctly reflected in its bosom. This state is called

“The Silence.” It is “The Quiet Place of the Soul” the value of which is taught by the mystics. It is the Silence in the midst of the Storm of Life. There the winds of the senses, and the waves of the passions are stilled, and the waters of the mind cease their troubled movement, their whirlings and their swirlings, and permit the bosom of the Ocean to rest quiet and still, allowing the great Sun of Spirit to picture itself on its placid surface.

In that state of Quiet and Peace the Soundless Sound is heard—the Voice of the Silence breathes words of comfort and encouragement, of courage and strength, to the tired soul. In that Silence man communes with the great Flame of Spirit from which has emerged the Divine Spark within himself. From it he emerges refreshed and strengthened, comforted and contented, better able to meet the requirements of duty, work, and service in the outside world—the world in which the Storms of Change and Becoming rage. In the Heart of the Storm, in the Quiet Place of the Soul, in the Silence of the Spirit, there reign Peace and Power, Wisdom and Will, Life and Livingness—the Quintessence of the PresencePower of SPIRIT. He who is wise will seek, find, and avail himself of the Peace and Strength of “The Silence.”

The spirit of The Silence is breathed in the old hymn written by Martineau over seventyfive years ago—the hymn entitled “The Secret Place.” Its words have brought comfort and peace to thousands of weary souls seeking strength, life and wisdom. Here are the words of the first verse of that hymn:

“He who himself and God would know,
Into the Silence let him go;
And lifting off pall after pall,
Reach to the inmost depth of all.”

A writer says: “Whenever you are in doubt as to the course you should pursue, after you have turned to every outward means of guidance, let the inward eye see, let the inward ear hear, and allow this simple, natural, beautiful process to go on unimpeded by questionings or doubts.   In all dark hours and times of unwonted perplexity we need but to follow one simple direction, found, as all needed directions can be found, in that old book which so many read, but alas, so few interpret: ‘Enter into thine Inner Chamber and shut the door’.”

Another writer says: “One of the most intuitive men we have ever met had a desk in a city office where several other men were doing business constantly, and often talking loudly. Entirely undisturbed by the many and various sounds about him, this selfcentred, faithful man would, in any moment of perplexity, draw the curtains of privacy so completely about him that be would be as fully enclosed in his own aura, and thereby as effectually removed from all distractions, as though he were alone in some primeval wood. Taking his difficulty with him into the mystic Silence, in the form of a direct question to which he expected a direct answer, he would remain entirely passive until the reply came; and never once through many years’ experience did he ever find himself disappointed or misled.   Never forget that expectation and desire are bride and bridegroom, and forever inseparable, and you will soon find your hitherto darkened way grow luminous with celestial radiance, for with the heaven within, all heavens without you will incessantly co-operate.”

Ralph Waldo Trine, the popular writer of “In Tune With the Infinite,” says in that work: “The great central fact in human life, in your own life and in mine, is the coming into a conscious vital realization of our oneness with this Infinite Life, and the opening of ourselves to this divine inflow.   * In just the degree that we come into a conscious realization of our oneness with the Infinite Life, and open ourselves to this divine inflow, do we actualize in ourselves the qualities and powers of the Infinite Life.   * In the degree that we come into this realization, and connect ourselves with this Infinite Source, do we make it possible for the higher powers to play, to work, to manifest in us.   * In the degree that we recognize Him as the Infinite Spirit of Life and Power that is today, at this moment, working and manifesting in and through all; and in the degree that we come into the realization of our oneness with this life: then, in that degree do we become partakers thereof, and so do we actualize in ourselves the qualities of His life. In the degree that we open ourselves to the inflowing tide of this immanent and transcendental life, do we make ourselves channels through which the Infinite Intelligence can work.”

In the above quotations, we see the insistence placed upon the “degree of recognition and realization” of the Infinite PresencePower. The same insistence has always been placed upon it by the great spiritual teachers of all times, lands, and creeds; it is found to occupy a prominent place in the Message of Truth herein announced to you. It is an axiom of ancient and modern Spiritual Philosophy that SPIRIT, the Supreme PresencePower, the Ultimate Reality, identifies itself with the individual in the degree of the completeness and earnestness with which the individual identifies himself with it. This is the Secret of Spiritual Power. Make it your own, and carry its spirit and meaning ever with you. Guard it well; never allow it to leave your possession. Above all, never lose it!

Not merely in The Silence should you make the mental contact with SPIRIT. Outside of it, also, must you carry your consciousness of the essential identity of your individual Spirit with the Infinite SPIRIT. You must always live, and move, and have your being in the consciousness that YOU—your "I AM I"—is a focal point and centre of consciousness, life, will, and power of SPIRIT; and in the knowledge that "your consciousness of SPIRIT is only a part of SPIRIT'S consciousness of itself; all bodies are modes of Infinite Extension, all souls but modes of Infinite Spiritual PresencePower." Never lose sight of this tremendous truth of your essential being; let it ever constitute a background for your thought, feeling, willing.

In this consciousness of your essential identity with SPIRIT, you may dwell in Peace, Security, and Freedom. You become aware that you, verily, "rest in the hollow of His hand," and that the Sheltering and Protecting Arms are ever around and about you; that the Unseen Hand is ever extended to you, ready and willing to clasp your own hand and to lead, assist, guide and support you in the journey of life. In it, in hours of distress or need, you will feel yourself pressed up to the Infinite Breast, as the babe is to that of its mother. In it, you will become aware that "The Kindly Light" is ever there, shining "amidst the encircling gloom," and ever "leading you on," step by step—one step at a time, a true step, a sure step, a step toward Attainment and Victory.

With the Light of Spiritual Consciousness kindled within you, alive and burning bright, you may supplant Fear with Indomitable Courage, supplant Doubt and Scepticism with the Faith that Knows, supplant Sorrow with Joy supplant Unrest with Peace. In that Infinite Light, the Brooding Presence of SPIRIT will hover over you, around you, about you. Standing on the Solid Rock of Truth, you will find that its Presence, its Power, its Peace, its Joy, will be superimposed upon you; and its Essence and Livingness will enter into and permeate your entire being.

When you wish to draw to yourself the rays of the PresencePower of SPIRIT, in hours of special need, make use of the following Mediation which is, in substance and in spirit, that which has been handed down from teacher to student, from generation to generation, for many ages, in all lands, by the adherents of the great Spiritual Philosophy. It will help you to rediscover the Light, if you have temporarily lost it; it will help you to discover the Light if you have not already found it. In it burns brightly the Flame of Spirit—the only Source of Light, from whence all Light comes. In it will be heeded your cry for “Light, more Light!” This Infinite Light of SPIRIT will illumine the dark places of your soul, banishing Doubt, Gloom, Fear, Distrust.

SPIRITUAL MEDITATION : Banish from your consciousness the disturbing thoughts, ideas, feelings, and mental images of your finite and conditioned environment, and concentrate your entire attention upon SPIRIT, the Infinite and Eternal PresencePower, the Ultimate Reality of Existence. Think of its Infinite and Eternal Life, its Infinite and Eternal Consciousness, its Infinite and Eternal Will; its Infinite and Eternal Power. In this way you will flood your mind and soul with the Infinite Light, and all Darkness of the Soul will disappear. The Dark Night of the Soul will be transformed into the High Noon of Spiritual Daytime. Lift your thoughts from the Temporal and fix them upon the Eternal; raise your thoughts from the Finite and fix them upon the Infinite; elevate your thoughts from the Changing and fix them upon the Changeless. Then, having done this, you are prepared to return to the things and scenes of personal, finite, temporal, changing existence, again to take up your work, duties, service—to return, however, infinitely refreshed, reinvigorated, and filled with new life, spirit, courage, wisdom, and will.

Here, we would call your attention to another important point concerning this “contact” with SPIRIT—this “Unison with Infinity”—of which we have told you. The term “Unison” means “Harmony, agreement, concord, union.” In the present usage, the term carries with it the idea involved in its meaning when it is employed in relation to music, i. e., “Identity in pitch; coincidence of sounds proceeding from an equality in the number of vibrations made in a given time by two or more sonorous bodies.” Even still more significant in this connection is the familiar idea of the “attunement” of the receiving and sending instruments in wireless telegraphy, or in the even more wonderful wireless Radiophone.

As you know, the ether may be filled with countless “wireless” messages or transmitted sounds, yet the receiving instrument will not “pick up” or record any of them unless it first be “tuned” to a pitch corresponding to that of the sending instruments. To all the receiving instruments not so attuned, it is practically as if these messages and waves of power were nonexistent. Here we have a remarkable instance of those wonderful analogies which are found on all sides in

Nature, and which are indicated in that axiom of the Hermetic teachings: "As above, so below; as within, so without; as in great, so in small."

The fundamental idea involved in our thought concerning the unison between the individual Spirit and the Infinite SPIRIT is based upon the fact expressed in the term "Vibrations," rightly understood. Not only are all material things in vibration—vibrating by reason of the influence of SPIRIT upon them, and of the Spirit dwelling within them—but all Spirit, and SPIRIT itself, is to be conceived as vibrating. Nothing is motionless—everything is in motion—wherever there is Spirit or SPIRIT. It is true, as the ancient sages and their modern successors inform us, that there is a state of being in which the vibrations are of such infinite intensity and rapidity that all seems to be motionless, standing still, and at rest; but, at the last, this is perceived to be Infinite Motion and not Motionlessness. Spiritual vibrations radiate and may be "picked up" by spiritual instruments properly attuned. SPIRIT is Radio-active!

When the individual soul becomes attuned to the Oversoul—when the individual Spirit is keyed to the pitch of SPIRIT—then does the Life, Mind, Will, Strength of SPIRIT flow into the individual Spirit which is its focal centre of expression and manifestation. When the individual Spirit is so attuned to SPIRIT, then not only do the messages of SPIRIT reach its mind and soul, but also the Power of SPIRIT—its Spiritual Power—flows into the channels of the individual Spirit, there to be used and employed by the latter when it has learned how to apply it properly.

You have heard of the "mental second wind" which, like the physical "second wind" that comes to the tired runner, so often is attained by one when he has become mentally exhausted. You, have, moreover, most likely noted the suggestion of Professor William James that there is a "third wind," a fourth, a fifth, a sixth, a seventh "wind" of physical, mental, and spiritual energy which become available to the individual who has learned to "tap" their sources. These "sources" are really phases of the Infinite Fount of All-Power which in this instruction we have called "POWER," and which in its ultimate essence and nature is Spiritual Power.

The great spiritual teachers of the race have always taught, and teach today, that this Infinite Fount of Power is unlimited and inexhaustible in extent, amount, and degree; its apparent limitations being caused solely by the incapacity of the individual to receive and apply that Power. By "contacting" the Infinite Supply; by becoming in Unison with Infinity; by adjusting your spiritual receiving apparatus; you may "pick up" and make use of the constant and unfailing current of spiritual vibrations which are forever being radiated and emanated by SPIRIT, the Fount of All-Power. This is far more than a mere figure of speech or metaphorical representation: it is the expression in physical terms of a tremendous truth of Spiritual Power. Its truth may be proved by you in your own actual experience, provided that you will but “go about it in the right way”—and we have pointed out to you that “right way.”

It is not enough that you should perceive, recognize, and realize the Truth concerning Spiritual Power. You should also manifest its energies which are available to you; you should demonstrate the Truth in your everyday life and work. The Infinite Spiritual Power is not static: it is dynamic. It is not for rest: it is for use, action, and employment in the activities of the world. It is impossible, however, for you to possess any marked degree of the perception, recognition, and realization of this Truth without also manifesting and demonstrating it in at least some degree. Even a partial perception and realization of the Infinite PresencePower of SPIRIT will impart to you an increased efficiency, proficiency, and method of application of its energies and forces. Conscious application of Spiritual Power soon passes down to the plane of your Subconscious, and thereafter becomes habitual and instinctive with you.

By the right application of Spiritual Power you open the doors of the storehouse of the Infinite Supply. The Infinite Supply furnishes the material and means wherewith wants, necessities and needs are supplied, filled, gratified, satisfied. All material, and all forces, are under the control of Spiritual Power. You are entitled to all that is necessary for your full, rightful expression of the Life and Spirit within you. The material for your needs is contained within the Substance which is plastic and responsive to the Power of the Spirit. Spirit contains all the Power necessary to mold and shape that material into objective form. All that is needed by you is the Faith and Will to apply that Power which is within you.

Throughout all Nature we find the operation of the Law of Supply, the Law of Use. All Life instinctively draws upon the Infinite Supply for all that is required for its normal needs, requirements, necessities. The existence of an instinctive “want” implies the existence of the supply of material which will satisfy it. This implicit promise of Supply is found in all Nature. Its spirit is voiced in the inspired statement that “The Lord will provide.” This promise is not a vain mockery: it is a grand truth of Existence. The Supply is always there; the creature has but to open its channels to the inflow, and to reach out toward the Source.

Having obtained lawful and rightful access to the great storehouse of the Infinite Supply, and knowing yourself to be the true heir to its treasures, your supply is then limited only by your capacity for finding out that which you need for your rightful expression of Life. That capacity may be developed and perfected by you by means of an increasing degree of Unison with Infinity—of a fuller perception, recognition, and realization of the Truth concerning Spiritual Power. “The Supply is equal to the Demand”; but the Demand must be made properly, confidently, and with Faith and Courage.

When you set into operation the Spiritual Power at your disposal, you will begin to attract to yourself that which is necessary for your use, need, and support—that which will relieve and remove your lack and want. You will do this in precisely the same way that the lilies of the field attract to themselves that which they need for their support and use—that which raises them up to that state of natural magnificence excelling even “Solomon in all his glory,” as you have been told by a high spiritual authority.

You are a Creator. You create your environment—you have always done so. Whether you consciously will to do so or not, your spiritual forces are always working in this way. Consciously or unconsciously, willingly or unwillingly, you are setting into operation great spiritual forces which produce certain material effects. You are a builder, a creator, even though you know it not. This being so, wisdom dictates that you build intelligently, and in accordance with “your heart’s desire.” So; “Build thee more stately mansions, O my Soul!” should ever be your demand. Build for yourself the kind of world of which you have dreamed. Make your dreams come true!

Trine voices a great truth when he says: “Each is building his own world. We build from within, and we attract from without. Thought is the force with which we build, and thoughts are forces. Like builds like, and like attracts like. In the degree that thought is spiritualized does it become more subtle and powerful in its workings. This spiritualizing is in accordance with law, and is within the power of all. Everything is first worked out in the unseen before it is manifested in the seen; in the ideal, before it is realized in the real; in the spiritual, before it shows forth in the material. The realm of the unseen is the realm of cause. The realm of the seen is the realm of effect. The nature of an effect is always determined and conditioned by the nature of its cause.”

In this book we do not attempt to give you specific directions for the employment of Spiritual Power in any of its many possible particular forms of use and application. In other books of this series we have pointed out to you how you may effectively employ this Spiritual Power, transmuted into Personal Power, in many different forms of its effective application. In the first book of the series, the one entitled “Personal Power,” we have shown you that all

Personal Power proceeds, directly or indirectly, from a great Principle of All--Power which we call, simply, “POWER” In the present book we have identified this POWER Principle with SPIRIT, and have shown you that All-Power is Spiritual Power, at the last analysis. In this book, also, we have shown you that this Spiritual Power—this POWER of SPIRIT—may be drawn upon freely by your individual Spirit when it enters into conscious Unison with Infinity—in Attunement with SPIRIT.

Each other book of this series is a Key unlocking some particular door of Personal Power. The present volume is the Master Key which releases the Master Lock, without which the individual key will not be able to turn the individual lock and thus open its particular door. If you are acquainted with the operation of the locks upon the boxes of the Safe Deposit Vaults of the large cities, you will understand more clearly this illustration. Lacking the Master Key, you will never be able to secure the full measure of Personal Power in any of its phases, nor will you ever be able to employ that Power most intelligently, to the best advantage, and with the highest degree of efficiency. The knowledge of SPIRIT—the Infinite and Eternal, Ultimate and Sovereign, PRESENCE-POWER—constitutes “That which, when known, causes all else to be known,” concerning the manifestation of Personal Power.

A writer has said of this knowledge of Truth and Power that “It hews open the path, as the lightning splits the darkness. * It dissolves doubts, cuts knots of chronic impossibility, melts circumstances, pierces shadows like a flash of glory, dashes through the jungle of appearances like the horn of a unicorn.”

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The little occult manual, believed by many to have been inspired, to which we have previously referred, contains the following instructive and suggestive bit of esoteric teaching. It refers to the Battle of Life on the Plane of Material Existence, and of the Real Self (SPIRIT) which abides as the Inner Self of the individual Spirit, and which springs to action when it is perceived, recognized, realized and acknowledged by the individual soul, and when its aid and service is demanded by the latter as its rightful heritage. Listen to the voice of the message: and beneath you. I surround you on all sides; I AM also within you, and you are in Me—from Me you proceed, and in Me you live, and move and have your being. Seek Me by looking within your own being, and likewise by looking for Me in Infinity, for I abide both Within and Without your being. If, and when, you will adopt and live according to this Truth, then will you be able to manifest that Truth—in and by it alone are Freedom and Invincibility, and true and real Presence and Power to be found, perceived, realized and true and real Presence and Power to be found, perceived, realized and manifested.”

> “Stand aside in the coming battle; and, though thou fightest, be not thou the warrior. Look for the warrior, and let him fight in thee. Take his orders for battle, and obey him. Obey him, not as though he were a general, but as though he were thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee, and fill the dull void therein. And, if this is so, then canst thou go through the fight cool and unwearied, standing aside, and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, there is no safeguard for thee. Thy brain will reel, thy heart will grow uncertain, and, in the dust of the battlefield, thy sight and senses will fail, and thou will not know thy friends from thy enemies.
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> “He is thyself, yet thou are but finite and liable to error. He is eternal, and is sure. He is eternal truth. When once he has entered thee, and become thy warrior, he will never utterly desert thee; and, in the day of the great peace he will become one with thee. * You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle—for one thing only is important, that the warrior shall win; and you know that he is incapable of defeat—standing thus, cool and awakened, use the hearing that you have acquired by pain and the destruction of pain.”

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Carry with you the echo of the concluding words of the Message of Truth as presented to you in this instruction: “In the degree that you perceive, recognize and realize your essential identity with ME, the Supreme PresencePower, the Ultimate Reality, in that degree will you receive and be able to manifest My Spiritual Power. I AM over and above you, under and beneath you. I surround you on all sides; I AM also within you, and you are in Me—from Me you proceed, and in Me you live, and move and have your being. Seek Me by looking within your own being, and likewise by looking for Me in Infinity, for I abide both Within and Without your being. If, and when, you will adopt and live according to this Truth, then will you be able to manifest that Truth—in and by it alone are Freedom and Invicibility, and true and real Presence and Power to be found, perceived, realized and manifested."

FINIS

Volume VIII
THOUGHT POWER

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Radio-Mentalism

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"They laugh at me, calling me 'The Frog's Dancing Master'; Yet I know that I have discovered one of the greatest forces in Nature."

—Luigi Galvini.

I
THE POWER OF THOUGHT

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IN THIS book you are asked to consider a strange phase of Personal Power—a mysterious phase of your mental power—an aspect of your individual power which perhaps intuitively you have realized to be possessed by you, but which in all probability you have not understood in the same way in which you have understood the other phases of your Personal Power. Yet this strange phase of your power is quite as natural as are those most familiar to you. There is nothing supernatural about it. It falls into its place in the natural order of things. It is governed by natural law and order.

Like all the other forms of Personal Power to which we have directed your attention in the several other volumes of this series, this phase or form of Personal Power is one of the instruments or channels of expression of the powers of the "I" element of your Self—of that fundamental Something, the existence of which you assert when you say "I AM I," and which is the base and ground, the centre and the focal point, of all of your conscious states. This "I AM I," in fact, is a focalized centre of expression of that All-Power from which all power proceeds, and in which we live, and move, and have our being—an expression of that which in this instruction is known as POWER.

The particular phase of Personal Power which you are here asked to consider is known as "Thought Power." By this term, however, we do not mean the exercise of the faculties of thought along the lines of logical reasoning, induction, analogy, judgment, etc.; nor along the lines of creative and constructive imagination, inventive effort, etc.; both of which lines we have considered in detail in other volumes of this series. The phase before you for consideration is that which is concerned with the influence of your mental states—particularly your ideas and mental pictures—over persons, things, and conditions external to yourself: with the influence exerted by your "thoughts" over your environment in general.

Up until about forty years ago the serious assertion that one's thoughts exerted an influence extending far beyond the physical organ in which they were generated, which influence produced effects upon distant persons, things and conditions, would have been received with the utmost incredulity, disbelief, ridicule and derision on the part of the general public. Such a statement would have been interpreted as an expression of gross superstition, credulity, and lack of commonsense; in fact, in many cases the sanity of the person making the statement actually would have been questioned.

But during the past forty years—particularly during the last twenty years—there has been quite a change in the public belief concerning this general subject. At the present time the statement above alluded to is regarded as quite familiar, trite and commonplace, even though the hearer may not accept it as correct. It would be difficult in these times to find a person of ordinary intelligence who has not at least heard frequent references made to “the power of thought” operating actively in affecting physical states for better or worse, and in affecting one’s environment in the same way. Indeed, it is not too much to say that at the present time the great majority of persons accept the theory and principle of Thought Power (as above explained to some extent; the degree of acceptance ranging from complete and earnest belief down to the general belief that “there is something in it.”

The principles of Thought Power, in fact, have been adopted by many schools, cults, sects, quasireligious organizations, etc., and have been employed as the base and ground of numerous “ologies” and “isms.” In many such cases, however, the fundamental principles have been so embellished with nonessential coverings of theory, doctrine, dogma and claimed authority, that the basic truths and facts are in danger of being lost sight of by the ordinary individual who is ignorant of the history of the thought on the subject, and of the true principles involved. In many cases the extraneous materials which have been added are of such fantastic and bizarre character that the ordinary observer is bewildered and confused, and is apt to dismiss the whole subject as “too much for me.” Yet the elemental principles involved are quite simple, and the laws under which they manifest and operate are quite easily understood by any person of average intelligence.

In the present book we shall confine ourselves to the presentation of the plain, simple, scientific principles which careful thought has discovered to underlie the entire subject and to explain the entire range of the phenomena; we shall accompany this presentation of scientific principles with instruction along the lines of the most effective and scientific methods of applying those principles in the practical affairs of everyday life. The entire treatment of principle and practice shall be scientific—quite as scientific as would be an efficient treatment and presentation of the subject of electricity, or of any other branch of physical science. This, because Thought Power, like every other form of power manifested in the universe, has a natural, scientific foundation, ground, and base, and is under natural law and order.

There is no more reason for the subject of Thought Power being surrounded by a mass of nonessential, extraneous material of quasireligious, technical, metaphysical, or esoteric theories, doctrines or dogmas, than there is for the subject of electricity, physical power of any kind, or any phase of physical science, being so conditioned. What would be thought of one who would seriously attempt to teach the subject of the principles and application of electricity as a part of some quasireligious, metaphysical doctrines, or esoteric teaching? The verdict would be that such a person was "going a long distance out of his way," and that he was attempting to obscure simple natural principles by a covering of supernatural teaching. Yet this is just what many of the cults and schools have been more or less successfully doing in the case of Thought Power.

This does not mean that the subject of Thought Power is opposed in any way to true religious feeling or thought, or to rational metaphysical or philosophical teachings. On the contrary, we hold that true religious feeling and thought constitute a true Tower of Strength for the individual, and that rational metaphysical and philosophical knowledge enables the individual more intelligently to apply any and all of his powers. The distinction we wish to make is merely that Thought Power, like any other form of natural power, does not depend upon any particular religious, quasireligious, metaphysical, philosophical, or esoteric doctrine, theory, dogma, or teaching. Like any other natural force, Thought Power operates along wellestablished natural lines, and may be successfully applied by any one intelligently understanding the laws and order of its manifestation.

Again, like any other natural force, Thought Power is no respecter of persons—it has no favorites among individuals. It affects all who come under its influence, unless they know how to divert its energy; it may be misused as well as used properly; it may bring pain as well as pleasure—harm as well as benefit—according to its direction and application. It may be "bad" as well as "good," according to its use and direction, and according to the moral character of the person employing it. Like electricity, gravitation, light, heat, mechanical force, it is open to all persons, good and bad, high and low, just and unjust, provided that they know how to call into operation its forces. It may be set into operation by subconscious effort as well as conscious. Anyone, everyone, who can "think" has at his disposal that which we call Thought Power, which will respond to his efforts to set it into activity. In Nature's plans, it follows the same general rule which governs all of the natural forces, energies and powers.

In our presentation of this important subject of Thought Power, however, we do not ask you to set aside or to discard, even for the time being, any of your favorite religious, quasireligious, metaphysical, or philosophical beliefs or doctrines. The writers of this book entertain certain beliefs of this kind—perhaps the very ones entertained by you; and they hold fast to these, even though they may not introduce them into these pages. They merely ask you to be willing to follow them in their consideration of Thought Power as a purely natural force or power, just as you would have them consider electricity, gravitation, *etc.* They ask you to accompany them in their consideration of the subject of Thought Power along the lines of scientific treatment, rather than that of metaphysical, philosophical or religious speculation, doctrine, or dogma.

With the above understanding, let us now proceed to the consideration of the principles of Thought Power, and of the methods underlying the efficient application of those principles.

II
RADIOACTIVE THOUGHT

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IN OUR consideration of Thought Power we are not concerned with the nature of the ultimate character of mind, or of spirit in its ultimate essence. Neither are we concerned with the precise nature of the relation between mind or spirit and the physical mechanism through which they (or it) manifest in the processes of thought. Enough for the purposes of the present consideration is the evident fact that what we know as "thought" consists of a process or series of processes in which the mechanism of the brain cells and brainsubstance is involved and employed by the natural energies playing upon it in some way as yet unknown to science.

That "thought" is a process or series of processes in which energy plays upon the physical mechanism of the brain is admitted by the most careful scientific thought of today. The phenomena of "thought" can be scientifically explained in no other way. Without brain substance and cells there can be no process of "thought" such as we know by that term. That energy of some kind is involved in such processes is undoubted by any scientific thinker. Thought is under natural law and order, and maintains an orderly trend and sequence in accordance with it. Thought processes may be measured, weighed, and gauged by delicate instruments designed in the modern psychological laboratories.

Science is concerned only with "the way things act," the laws governing their processes, and the orderly trend manifested in these processes. It does not attempt to go beyond these processes, if it be true science. It does not speculate concerning the ultimate nature of things, with "first principles," or with "ultimate realities." It is concerned with the pragmatic idea of "how things work," and does not invade the field of "things in themselves," i. e., things considered apart from their activities and phenomena. The latter class of speculations and inquiries belongs properly to metaphysical and philosophical thought, or is attached to religious faith. In our present inquiry, therefore, you are at liberty to have and to hold your own particular metaphysical, philosophical, or religious views concerning the ultimate nature of mind or spirit—to think of these as "things in themselves," if you so wish; all we ask you to do is to consider the processes of thought, i. e., "how thought works," as discovered by scientific inquiry, and supported by the indisputable facts of the case.

You are asked to concede the fact that the brain substance and the braincells are employed as the mechanism of thought, or the instruments of thought. This is asking you merely to admit what you already know to be a fact. You are also asked to regard the thought processes as being set into operation by the presence and power of some form of energy, i. e., by "some internal or inherent power which is capable of acting, operating, or producing effects"—this also is self-evident. You are also asked to accept the acknowledged and demonstrated fact that in the processes of thought there is an expenditure of energy, and a consuming or combustion of brain material sufficient at times to increase the temperature of the brain area involved in the process—these are axiomatic truths of physiological psychology, originally arrived at by observation, experiment and careful tests.

So far, you will note, you have been asked to accept merely that which is accepted by ordinary scientific thought, and which forms a part of the general knowledge of every person of ordinary education and intelligence. You are now also to be asked to accept (at least tentatively) another truth, or statement of facts, which is far from being so well known or accepted by the average person, and which still remains in the category of disputed facts in the realm of scientific thought; but which is fast becoming more widely and generally accepted by scientific minds, and which is receiving almost daily additional supporting and corroborating experimental evidence and proof. We have reference to the statement or assertion that "Thought is radioactive, i. e., is capable of being radiated over space external to the brain in which it is generated, there to produce effects and to cause results."

This statement is supported by the enormous body of evidence concerning the existence of the phenomena of Telepathy, Thoughttransference, Thought-transmission, etc., which has accumulated by reason of the investigations and researches of scientific investigators extending over the period of the last past forty years or more. These discoveries have served to explain and account for much that formerly was classed as supernatural or occult; such phenomena are now brought under the category of natural law and order. It is scarcely too much to say that nine out of every ten persons will be found to have had some personal experience along the general lines of "thoughttransmission," or, as it is now generally termed, "telepathy." Many experiences of common occurrence in the life of the average individual can be explained and accounted for only upon the general theory of "thought radioactivity," as above defined.

In addition to the testimony and general experiences above mentioned, scientific thinkers have demonstrated logically that, theoretically at least, “thought radioactivity” is quite reasonable and logical, and is entitled to a respectful hearing and investigation at the hands of all true scientific persons. In fact, the many recent important discoveries concerning the existence of radioactive powers in various substances, and arising from many different forms of natural energy, may be said to render it quite reasonable, by analogy, to look for the presence of radioactivity in brain substance, this resulting from mental activity, even in absence of the supporting facts and experiences; and to justify the confident expectation of finding it there even if it had never before been discovered.

Let us quote for your information the statements of two eminent scientists serving to demonstrate the scientific “reasonableness” of the presence and power of radioactivity in the thought processes, as follows:

Sir William Crookes, president of the Royal Society of England, in an address delivered before that society in Bristol, England, as early as the year 1898, long before the general scientific thought had been favorably directed toward the subject, said: “Were I now introducing for the first time these inquiries to the world of science, I should choose a starting point different from that of old (where we formerly began). It would be well to begin with Telepathy; with that fundamental law, as I believe it to be, that thoughts and images may be transferred from one mind to another without the agency of the recognized organs of sense—that knowledge may enter the human mind without being communicated in any hitherto known or recognized ways. * If Telepathy takes place, we have two physical facts—the physical change in the brain of A, the suggestor, and the analogous physical change in the brain of B, the recipient of the suggestion. Between these two physical events there must exist a train of physical causes. * It is unscientific to call in the aid of mysterious agencies, when with every fresh advance in knowledge it is shown that ether vibrations have powers and attributes abundantly able to meet any demand—even the transmission of thought.

> “It is supposed by some physiologists that the essential cells of nerves do not actually touch, but are separated by a narrow gap which widens in sleep while it narrows almost to extinction during mental activity. This condition is so singularly like a Branly or Lodge coherer (a device which led to the discovery of wireless telegraphy) as to suggest a further analogy. The structure of brain and nerve being similar, it is conceivable that there may be present masses of such nerve coherers in the brain, whose special function it may be to receive impulses brought from without, through the

> may be to receive impulses brought from without, through the connecting sequence of ether waves of appropriate order of magnitude.
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> “Roentgen has familiarized us with an order of vibrations of extreme minuteness as compared with the smallest waves with which we have hitherto been acquainted; and there is no reason to suppose that we have here reached the limit of frequency. It is known that the action of thought is accompanied by certain molecular movements of the brain, and here we have physical vibrations capable from their extreme minuteness of acting direct upon individual molecules, while their rapidity approaches that of internal and external movements of the atoms themselves. A formidable array of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable, as the direct action of mind upon mind.”

Camille Flammarion, the eminent French scientist, said: “The action of one mind upon another at a distance—the transmission of thought, mental communication at a distance—all these are not more extraordinary than the action of the magnet on iron, the influence of the moon on the sea, the transportation of the human voice by electricity, the revelation of the chemical constituents of a star by the analysis of its light, or, indeed, all the wonders of contemporary science. * What is certain is that telepathy can and ought to be henceforth considered by Science as an incontestable reality; that minds are able to act upon each other without the intervention of the senses; that psychic force exists, though its nature is yet unknown.”

We now call your attention to the following statement of Bain, the eminent authority upon the subject of the relation of mind and body, not only because of its own importance, but also because of its office as an approach to the two several quotations immediately following it. Professor Bain said: “The structure of the nervous substances, and the experiments made upon the nerves and nerve-centres, establish beyond doubt certain peculiarities as belonging to the force that is exercised by the brain. This force is of a current nature; that is to say, a power generated at one part of the structure is conveyed along an intervening substance and discharged at some other part. The different forms of electricity and magnetism have made us familiar with this kind of action.”

Dr. Frank Channing Haddock says: “All states of body and mind involve constant molecular and chemical change. The suggestion arises that the brain, with its millions of cells and its inconceivable changes in substance, may be regarded as a transmitting and receiving battery. The brain being a kind of battery, and the nerves conductors of released stored energy to different parts of the body, by a kind of action similar to the actions of electricity and magnetism, it is suggested that, either by means of the ether, or of some still finer form of matter, discharges of brainenergy may be conducted beyond the limits of the body. If the nervetracks correspond to wires, this refined medium may correspond to the etherfield supposed to be employed in wireless telegraphy. As electrical movements are conducted without wires, or other visible media, so may braindischarges be conveyed beyond the mechanism of the battery, without the intervention of nerves—except as they may constitute a part of the battery. Generally speaking, such discharges would originate in two ways: by direct mental action, or by mental or physical states—perhaps by a combination."

Our final quotation, to which the last two preceding quotations logically lead, is from Professor Ochorowicz, the eminent psychologist and scientific investigator, who says:

> "Every living being is a dynamic focus. A dynamic focus tends ever to propagate the motion that is proper to it. Propagated motion becomes transformed according to the medium it traverses. Motion always tends to propagate itself. Therefore, when we see work of any kind—mechanical, electrical, nervic or psychic—disappearing without visible effect, then, one of two things has occurred: either (1) a transmission, or (2) a transformation. Where does the first end, and where does the second begin? In an identical medium there is only transmission. In a different medium there is transformation.
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> "You send an electric current through a thick wire. You have the current, but you do not perceive any other force. But, cut that thick wire and connect the ends by means of a finer wire; the fine wire will grow hot; there will be a transformation of a part of the current into heat. Take a pretty strong current and interpose a wire still more resistant, or a very thin carbon rod. The carbon will emit light. A part of the current then is transformed into heat and light. The light acts in every direction round about, first visibly as light, then invisibly as heat and electric current. Hold a magnet near it. If the magnet is weak and movable, in the form of a magnetic needle, the beam of light will cause it to deviate; if it is strong and immovable, it will in turn cause the beam of light to deviate. And all this at a distance, without contact, without special conductors.
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> "A process that is at once chemical, physical and psychical goes

> on in a brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. Regarded on its physiological side, an idea is only a vibration, a vibration that is propagated, yet which does not pass out of the medium in which it can exist as such. It is propagated as far as other like vibrations allow. It is propagated more widely if it assumes the character which subjectively we call emotive. But it cannot go beyond without being transformed. Nevertheless, like force in general, it cannot remain in isolation; it escapes in disguise. Thought stays at home, as the chemical action of a battery remains in the battery; it is represented abroad by its 'dynamic correlate,' called in the case of the battery, a current, and in the case of the brain—I know not what; but whatever its name may be, it is the 'dynamic correlate' of thought.
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> "I have chosen to use the term 'dynamic correlate.' There is something more than that; the universe is neither void nor dead. A force that is transmitted meets other forces, and if it is transformed only little by little, it usually limits itself to modifying another force at its own cost, though without suffering perceptibly thereby. This is the case particularly with forces that are persistent, concentrated, well seconded by their medium; it is the case with the physiological equilibrium, nervic force, psychic force, ideas, emotions, tendencies. These modify environing forces without themselves disappearing; they are but imperceptibly transformed, and if the other mind is of a nature exceptionally well adapted to them, they gain in inductive action."

We would call your attention to that part of the above quotation in which it is pointed out that the action of the beam of electric light on a weak, movable magnet, and the action of a strong and immovable magnet on the beam of electric light, is exerted "from a distance, without contact, without special conductors." You will note that Professor Ochorowicz holds that a similar action "from a distance, without contact, without special conductors" occurs in the processes of thoughttransmission, or "thought radioactivity." He speaks of thought vibrations being "but imperceptibly transformed," and holds that under certain favorable conditions "they gain in inductive action." We ask you to make a mental note of this term, "inductive action," for it serves to indicate the nature of the action of the radioactive thought vibrations which we are now considering.

By “inductive action” is meant “action from a distance, without contact, without special conductors.” The term “induction,” in its usage in connection with physics, is defined as: “The property or process by which one body having electrical or magnetic polarity produces it in another body without direct contact.” A leading text book says: “If an electrified body is brought near an uncharged one—either conductor or nonconductor—the latter will exhibit electrical forces; it is said to be charged by induction. * Similarly, if there is a magnet surrounded by a uniform medium, such as air, and if a body of a different kind of material from the medium is brought near the magnet, it will exhibit magnetic forces and is said to be magnetized by induction.”

Now, all investigation of the phenomena of thoughttransmission seems to reveal a condition of affairs which can best be accounted for and explained upon the respective theories of (1) the radioactivity of thought, and (2) the inductive action of thought. That is to say, that (1) thought radiates power capable of causing effects and producing results at a distance; and (2) thought exerts an inductive action “from a distance, without contact, without special conductors.” It would seem that the process of radioactivity and the power of inductive action which is admitted to be present in the physical world, has its counterpart or correspondence in the mental world, the same general laws governing each, and a general analogy existing between the two classes of phenomena.

While some of the more conservative and orthodox scientists hold that as yet the hypotheses of “thought radioactivity,” and “thought inductive action,” respectively have not been sufficiently proved to raise the hypotheses into the category of natural laws, yet the mass of supporting evidence, and the reasoning based upon the same, is sufficiently strong to justify the careful scientific thinker in accepting these two hypotheses at least tentatively—as “working hypotheses” by means of which thought along these lines, and further experimental work, are rendered easier.

Certainly, no one thoroughly acquainted with the facts of the case—with the phenomena of thoughttransmission—will deny that thought acts “as if” it were radioactive and capable of exerting inductive action. In the absence of better hypotheses, at least, we are justified in adopting the two just mentioned as “working hypotheses” for convenience of thought on the subject, and as an aid in further investigations. Accordingly, in this book, we shall assume as “working hypotheses” the radioactivity of thought, and the inductive action of thought, respectively.

Let us now proceed to a consideration of the observed phenomena of Thought Power, in which the radioactivity of thought, and the inductive action of thought are held to be manifested.

III
THOUGHT-ATMOSPHERES

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THE RECOGNITION of the presence of radioactivity in the processes of thought, and the realization of the power of thought to exert inductive action at a distance, without contact, serves to illuminate what was formerly a dark corner of the streets of human experience—to throw a bright light upon certain places in which objects previously had been seen but dimly, and in which they took upon themselves distorted form. We refer to the phenomena which are generally classed as "the Thought-Atmospheres of persons and places."

It certainly requires no extended argument to prove that there exists in connection with persons and places a certain subtle influence which may well be called an "atmosphere" of a psychic order, which produces an effect upon persons coming within the field of induction of the persons or places manifesting the "atmosphere." These psychic atmospheres were formerly held to be related in some way to the supernatural, or else to be connected with some mysterious and occult powers of the universe which were outside of the realm of ordinary natural laws. But, thanks to the persistent and patient labors of the investigators, it is now known that these psychic atmospheres are quite as natural as are the "fields of induction" of electricity and magnetism, and quite as truly are under natural law and order. They are now recognized as phases of the general phenomena caused by radioactive thought and the inductive action of thought.

These psychic atmospheres may be considered as divided into two general classes, as follows: (1) The Thought-Atmospheres surrounding the person of the individual radiating the thought, and accompanying him wherever he moves or travels; (2) the thoughtatmosphere of places which are caused by the radioactive thought of the persons inhabiting these places, or who have previously inhabited them. Let us now consider each of these two classes in the order in, which they are above stated.

THE THOUGHT -ATMOSPHERES OF PERSONS . Each and every person has a thoughtatmosphere, or aura, surrounding him, which reflects the general character of his thought, his feelings, and his general mental character. This atmosphere or aura is composed of and constituted by the vibrations of his radioactive thought, which are analogous to the vibrations of light, heat, electricity or magnetism; it is constantly renewed by the mental currents which are pouring out from the mental organism of the person. These thoughtvibrations of this thoughtatmosphere more or less affect other persons coming within their field of induction.

You know, from your own experience and that of others with which you are familiar, that when you meet a stranger, and have directed your attention to him, you are conscious of a "something about him" which produces a certain effect upon you, and which creates in your mind a more or less definite impression regarding him—very often a quite marked feeling of like or dislike. In some cases, even though your attention has not been directed toward the person, that "something about him". is so strong and active that it attracts and holds your attention, and makes you "take notice" of him.

You have shared the experience of many persons when, on certain occasions, you have been vividly impressed by the entrance of some particular person into a room, or office, or other place. There has been nothing out of the ordinary in the appearance of the person, or in his dress, carriage or general manner, but, nevertheless, you have felt in some way that there is something unusual about him. In some cases, you have experienced at once a marked attraction to, or perhaps a marked repulsion from certain individuals. In other cases you have recognized a peculiar "air of authority" about certain persons; others have seemed to carry with them an "atmosphere of success"; others have seemed to be surrounded by a cloud of failure, lack of confidence, etc.; some have seemed to radiate cheerfulness and optimism; others have seemed to emanate gloom, pessimism, and discouragement. To some you have felt what may be called an "affinity"; to others you may have felt an actual antipathy.

Some persons seem to exert a thoughtinfluence extending merely to a field immediately around them. Others seem to fill a room with their personality as soon as they enter it, or at least as soon as they direct their attention to the persons in the room. Others, still, seemingly experience no difficulty in extending their thoughtradiations so as to influence strongly a large number of people—the whole audience, assemblage, or congregation feels the "presence" of such a person as soon as he addresses them. Some exceptionally "magnetic" individuals—some great actors or orators—manifest Thought-Atmospheres composed of thoughtvibrations so active and powerful, that they fairly carry by storm the emotional natures of immense bodies of people, and sweep them off their feet in spite of their reason and will.

Some persons impress you at once as being positive, resourceful, self-confident individuals; others produce upon you the impression that they are negative, weak, colorless, nonresourceful, and lacking in selfconfidence. Some are “live wires,” others are “dead ones”—you feel this instinctively even before the person says a word or performs an action. It is not exactly as if you “think” the thing concerning the person in such cases—it is rather as if you “feel” it in some subtle indefinable way. If you have ever had the actual experience, you will know that it is more than the suggestion of manner, action, appearance, dress, words, etc.,—it is something that you “feel” about the person independent of your reasoning on the subject of his personality. The report seems to come from the emotional region of your mental being, rather than from the logical one.

When the experiences and phenomena just related are examined in the light of the hypotheses of “thought radioactivity,” and “the inductive action of thought,” respectively, the whole subject assumes a reasonable, natural aspect—it loses its supernatural or occult garments. When you see that thought (like light, heat, magnetism, or electricity) is radioactive—that it radiates currents and waves of vibratory force in all directions—then the presence of the “atmosphere” of the person ceases to be mysterious.

Likewise, when you perceive that just as a magnetized or electrified body tends to induce a like state in other bodies at a distance from it, without direct contact, setting up in them similar vibrations, then you find it quite natural that you should “feel” in your emotional nature a certain “stirring” concerning the people you meet; and you also understand more clearly the influence of certain persons over others, over audiences, crowds, congregations, *etc.*

Thoughtradiation and thoughtinduction give you the key to many experiences and phenomena which heretofore have been deep mysteries to you, and which perhaps you have regarded as “uncanny,” supernatural, or occult.

THE THOUGHT -ATMOSPHERES OF PLACES . Just as you have noticed that persons have their peculiar atmospheres representing their mental activities, so you have noticed that many places have their particular atmospheres which (by induction) register their character upon your mentality, and cause you to become aware of the general mental qualities of those who inhabit or occupy them, or who previously have done so. You have noticed that residences, apartments, or rooms frequently produce effects upon you which can be accounted for in no ordinary way. Some such places seem to emanate cheerfulness, harmony, and other uplifting mental qualities, while others seem to be permeated with a negative, depressing influence which affects you more or less unless you throw it off in some way. In the same way, certain shops, stores, offices, and other places of business either attract or repel you, either create confidence or distrust on your part, in some subtle way not explainable by their general appearances.

It is not too much to say that every place has its own atmosphere—its own character. If you have ever visited a prison or similar place, you have doubtless been struck with the feeling that some subtle, invisible miasma pervades it, rendering you most uncomfortable while within its walls, and causing you to experience a feeling of relief after you have left the place. This, even though the institution may be built and conducted according to modern ideas, and is thus lacking in the depressing suggestiveness of the old, gloomy surroundings. In some hospitals you have experienced a similar depressing feeling, accompanied by a strong desire to escape from the negative influences manifesting within them.

On the other hand, you have experienced the restful, uplifting, peaceful atmosphere of certain churches, cathedrals, chapels, and other places in which persons have habitually manifested the higher forms of thought and feeling. In some libraries you have experienced the atmosphere of study, deep thought, investigation and general intellectual activity. In some great places of business you have experienced the feeling of efficiency, industry, purposeful effort, and careful management. In short, you have found that you "catch the spirit" of many places visited by you. You know that there are certain places which you like to visit because of their good effects upon you; and other places which you avoid visiting so far as possible, because of their usual bad effect upon you. Some places rest you, others tire you; some rouse ambition and aspiration in you, others cause you to feel depressed and discouraged. Some seem pure and "clean" to you, while others impress you with the sense of impurity and mental and moral uncleanliness.

The explanation of this class of phenomena is found in the hypotheses to which we have called your attention in this book, viz., that of the radioactivity of thought, and that of the inductive action of thought, respectively. The fact is that every human mind is constantly emitting radiations or currents of thought-vibrations representing the general character of his or her thoughts. These naturally form the thoughtatmosphere of the places in which such persons dwell or do business. When there are a number of persons continuously present in a place, their combined thoughtvibrations combine and coalesce, and form a composite thoughtatmosphere. In many cases, the "thought" of a place is determined by the character of those in authority in that place—those who impose character and certain lines of conduct upon those under their control; this accounts for the character and atmosphere of stores, shops, offices, *etc.*

But the character and atmosphere of a place is created and determined not merely by the quality of the thought being radiated by those inhabiting it at that moment. The past thoughtinfluences are strongly impressed upon many places. This may seem strange to you at first thought, but when you examine similar phenomena in the realm of Nature you will begin to understand the principle at work in the case. There is nothing mysterious, supernatural, or occult in such phenomena; natural law and order is manifest in them, just as in all other natural phenomena. You need not go outside of Nature for the explanation.

The heat emitted by a stove will remain in a room long after the fire has died out, or the stove withdrawn. The subtle odor of a flower, perfume, or of other substances, will permeate a place long after those substances have been removed from it. The odor of coffee, cheese, leather, etc., will cling to a store which years before was used for the purpose of storing these articles. Dresserdrawers, cabinets, old letters, etc., will retain for many years the fragrance of the perfume which long ago was applied to them, or placed within them. Astronomers tell us that the light we now see streaming from some of the far distant stars really was emitted by those bodies many thousands of years ago; and that if one of those stars were destroyed today, its light would continue to travel in space for many thousand years in the future.

Oliver Wendall Holmes said: “What! you cannot conceive of a charge of ‘cerebricity’ fastening itself on a lettersheet and clinging to it for weeks, while it was shuffling about in mailbags, rolling over the ocean, and shaken up in railroadcars? And yet the odor of a grain of musk will hang around a note or a dress for a lifetime. Do you not remember what Professor Silliman says, in that pleasant journal of his, about the little ebony cabinet which Mary, Queen of Scots, brought with her from France—how ‘its drawers still exhale the sweetest perfumes’? If they could hold their sweetness for more than two hundred years, why should not a written page retain for a week or a month the equally mysterious effluence poured over it from thinking marrow, and diffuse its vibrations to another excitable centre?”

Professor Draper, illustrating the subtle effects of light, said: “Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exists the vestiges of all our acts, silhouettes of whatever we have done. A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. Photographic operations are cases in point. The portraits of our friends, or landscape views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world.

“Radiant forces are passing from all objects to all objects in their vicinity and during every moment of the day or night are daguerrotyping the appearance of each upon the other; the images thus made, not merely resting upon the surface, but sinking into the interior of them; there held with astonishing tenacity, and only waiting for a suitable application to reveal themselves to the inquiring gaze. You cannot, then, enter a room night or day but you leave on going out your portrait behind you. You cannot lift your hand, or wink your eye, or the wind stir a hair of your head, but each movement is infallibly registered for coming ages. The pane of glass in the window, the brick in the wall, and the pavingstone in the street, catch the pictures of all passersby, and faithfully preserve them. Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture."

Professor William Denton says: "All bodies, organic bodies more especially, are transmitting influences continually to surrounding objects, the tendency of which is to bring these objects into a similar condition to their own. Not more certainly does a rose diffuse its fragrance than human beings dispense their influence wherever they go. We are each surrounded by an atmosphere, which can convey to sensitives the impression of our character and condition. Wherever the foot touches the ground, the impression of the man is left upon it, so that even the dog, by means of it, can track his master hours after he has passed over the ground. Houses become so imbued with the influence of the people that live in them that sensitive persons can feel that influence as soon as they enter; and if it is unpleasant, they have a feeling of uneasiness, of positive unhappiness, as long as they are subject to it."

Dr. Haddock says: "Frequented rooms store up this mass of human influences. The kitchen borrows the cook's character. The diningroom registers the public family life. Sleeping chambers, especially, record the nameless history of undiscovered hearts. The writer is convinced that he has dimly 'sensed' something of the personality of former occupants in various houses where he has lived. It is a common thought that rooms may be pervaded by the 'presence' of absent people at one time familiar there. The atmosphere of a vacated saloon must differ vastly from that of a reputable theatre, an art museum, a college or a church."

It is very probable that the mystery surrounding many socalled "haunted" houses might be dispelled by an inquiry conducted along the lines of the hypotheses of thought radioactivity and the inductive action of thought; in fact, one of the present writers has heard of the socalled "spooks" being driven away from such houses by means of scientific application of Thought Power along the lines now under consideration—for evil Thought-Atmospheres may be overcome by means similar to that employed in turning the sunlight into a dark, damp cellar. “Ghosts,” in at least many cases, are naught but storedup accumulations of past thoughtimpressions and vibrations. The evil thought-atmosphere of houses of illrepute has been known to linger long after the building has been taken over by a reputable business—here, also, scientific “treatment” would have proved efficacious.

The Thought-Atmospheres of stores, offices, and business places in general are often quite marked; in many cases they act inductively upon persons entering them for the first time, creating a distinct feeling concerning the character of the place. In cases of this kind it will be found usually that the “spirit of the place, is practically determined by the characteristic mental states and actions of those in charge of the business in question. The persons constituting the management establish the “policy” of the concern in accordance with their own ideas and feelings. The policy of a business concern usually is a representation of the character of those who direct and establish that policy. Moreover, that policy (by reason of its effect upon the employees) soon creates an actual “spirit of the place,” or a huge, composite “thought form” built up of the characteristic mental vibrations of those taking part in the business.

You have probably met with cases in which the management of a large business house has been changed, either by reason of the business being sold out to new people, or by reason of the owners employing some new man of strong character to take charge of the management of the concern. In such cases there will be noticed almost immediately a change in the thoughtatmosphere of the place—in some cases a complete change of atmosphere being plainly “felt” by persons visiting the establishment. The new keynote of policy sets into operation a new set of mental vibrations; an entirely new mental rhythm is established in the place. In the same way changes of management sometimes lower the tone of a business office, store, or bank, instead of raising it; old patrons will be found complaining that “the old place does not feel the same when I enter it.”

Large office buildings frequently have their characteristic general atmospheres, independent of those of their particular officesuites. The influence of a few tenants of strong character, and marked mental tendencies good or bad, will sometimes serve to establish a keynote of the building. Then, according to the law of attraction in the world of thought (which we shall consider later on in this book), other tenants of a similar character are attracted to the building, and before long the place begins to acquire a reputation and a character of its own.

We have known office buildings which have attracted to themselves a class of tenants of such an undesirable character that more reputable concerns avoided the place, and persons became suspicious of anyone having suites in it. On the other hand, we have known of office buildings which fairly radiated the vibrations of success, solidity and reliability. We especially recall the case of a prominent building in a large city in which a small group of active successful men has served to set up such a centre of "success vibrations" that the whole place became noted for the success of its tenants. If you will talk with persons whose business requires them to visit different large office buildings, they will verify the above statements and will give you many striking illustrations gleaned from their own experiences.

In the same way, certain store or bank buildings have acquired a reputation for being "lucky," while others have earned the classification of "unlucky." There are stores in every city the tenants of which for many years past have been quite successful and have earned money. There are also other stores in which practically everyone who has rented them has met with illfortune and failure. These facts are familiar to every business man who has kept his eyes open. In many cases the facts just noted have been attributed to mere coincidence, while by others they have been attributed to some supernatural or occult agency. But, whatever may have been the explanation accepted, it is noticeable that most business men will avoid the "hoodoo" places, and will seek the "lucky" ones.

An understanding of the laws of thought radioactivity and of the inductive action of thought will serve to explain and account for phenomena of the kind just mentioned, and to bring such under the category of natural cause and effect. Moreover, a knowledge of these laws would have served to indicate a method of scientific "treatment" of the unlucky, "hoodoo" places, which would have "taken the curse off them" in a perfectly natural, scientific way.

As you have probably already inferred from the foregoing statements, not only do dwelling houses, business houses, office buildings, and public places have Thought-Atmospheres of their own which are felt by those who enter them, but also many villages, towns, cities, and even entire countries have their respective Thought-Atmospheres made up by the composite thoughts and mental states of the individuals forming the inhabitants of the places. In oldestablished communities this is more noticeable, because in such cases time has built up a decided thought character for the place; but even in newer communities the same law is in operation, and its effects are manifested. If you will stop to think for a moment, you will realize that every town or city that you know has its own special character—its own "spirit"—its own atmosphere; and that each induces its own particular kind of feeling in you when you visit it.

Each town or city, like each individual, has its strong points and its weak points—characteristics that you like and those which you do not like; but each is different—each impresses you in a different way from the others. Towns and cities have decided individualities of their own. Their respective characters are built up of the composite thoughtinfluences of the past and present—these serving to attract to the place individuals of a similar mental trend, and to drive away from the town those individuals who are not in harmony with the spirit of the place. Persons coming into a strange town or city are usually keenly aware of the change in the thoughtatmosphere, and often are rendered quite uncomfortable by it. But in time they either adjust themselves to the new conditions by "taking on" sufficient of the new influences and characteristics to bring them into at least reasonable harmony with their mental environment, or else they find the new conditions unbearable, and are themselves compelled to leave the place.

Sometimes, however, when by reason of a rapid change in economic conditions a town or city is subject to a strong influx of new inhabitants (particularly when the latter come rapidly and in considerable number about the same time), then the thoughtinfluences of the newcomers may serve to overcome, or at least to neutralize, the old thoughtatmosphere, and in a short period of time the thoughtatmosphere of the place has changed. In such cases a person revisiting the place after a short absence is struck by the change, and is apt to remark that "a new spirit seems to pervade the place." Often, also, the coming of a few strong individuals, men or women of positive characters and views, will serve to inject a new thoughtelement into the atmosphere of a place, and thus to bring about a perceptible change in its character and composition.

As proof of the existence of such characteristics of different towns and cities, you have but to recall the impressions made upon you by the different places you have visited. You will find that in your book of remembered experiences you have a distinct impression concerning each town and city visited by you. You may have even the record of the different impressions produced upon you by different sections of the same city.

For instance, you have a strong composite impression concerning New York City as a whole, if you have ever visited that metropolis; and at the same time you will have distinct impressions of various parts of Manhattan, of Manhattan as a whole, of Brooklyn, the Bronx, and of Staten Island. Then, again, your impression of Chicago will be entirely different from that of New York City—each city has its own thoughtatmosphere which is quite easily felt by you, and which registers itself upon your mind by means of its inductive action.

Different from either your impressions of New York and of Chicago will be your impression of Philadelphia. Still different is the atmosphere of Detroit, of Boston, of Pittsburg, of New Orleans, of Denver, of Kansas City, of Saint Louis, and of the other large cities of the country. Going still further West, you will find that "the Coast" has its own unmistakable thought atmosphere, which is readily distinguished from that of the East, MiddleWest, or Rocky Mountain Regions. Moreover, you will detect marked differences between the Thought-Atmospheres of the different “Coast” cities—San Francisco, Los Angeles, Portland, Tacoma and Seattle, each has its own characteristic atmosphere.

Still more marked in their differences are the atmospheres of the older cities—the cities of the old world. So pronounced are the respective atmospheres of London, Paris, Berlin, Vienna, Rome, Petrograd, Madrid, Budapest, Stockholm, and the rest, that an experienced traveller who had once made a long stay in any of them would recognize “the feel of the place” were he transported there in his sleep and awakened without being aware of the journey.

The atmospheres of the great cities of Asia are quite pronounced—so much so, in fact, that often the traveller who once actually falls under their spell will thereafter, throughout his entire life, feel “the East a’calling him.” Australians claim that there is “a something” about their land which is met with nowhere else in the world, and for which they pine when away from home. And, on the dark side of the page, many travellers have testified concerning “the evil spell”—the mental miasma.—which hovers over certain parts of the interior of Africa, blighting all who remain under its influence.

There is “something in the air” of places other than the familiar chemical constituents; and that “something” is perceptible to most persons, and exerts at least some degree of influence upon them. In the hypotheses of thought radioactivity and the inductive action of thought, respectively, we have an explanation of the apparently uncanny and mysterious emanations from, and influences surrounding, many old places of the earth’s history—the scenes of ancient civilizations long since vanished from human sight—which have left their traces upon the sensitive ethereal medium upon which thought registers its vibrations, and from which the latter are reproduced by induction under favorable circumstances. The strange legends concerning old castles, ruins, ancient temples, prehistoric tombs, etc., need not be dismissed as mere fancy, or as idle superstition; there is a perfectly natural, scientific explanation of many such strange beliefs and traditions.

There are two great principles of the activity of Thought Power involved in the phenomena which you have just considered, and of other phenomena which you have not as yet considered. It is necessary that you grasp the essential facts concerning such principles, in order that you may arrive at an intelligent understanding of all such phenomena. These two principles are as follows:

(1) The Principle of ThoughtContagion which manifests in the “catching” of strong thought influences; in “thought epidemics,” and “mental contagions.”

(2) The Principle of ThoughtAttraction which manifests in the “drawing

power of thought," whereby strong thoughtvibrations tend to attract other thoughtvibrations of the same general character, and, consequently, to attract and draw to a common centre different individuals of the same general trend of thought; and to produce and induce many other forms and phases of the attraction existing between thoughts and things, or between ideas and persons.

In the next following sections of this book, the two great principles above noted will be considered in further detail.

IV
THOUGHT-CONTAGION

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ONE OF the most striking instances of the power of the radioactivity of thought, and of the inductive action of thought, is found in that class of phenomena which has been called “Thought-Contagion” or “mental epidemics.” As these terms indicate, in this class of phenomena there is a “spreading” of thoughtinfluence and a liability to “catch” the spirit of the general thoughtwave which is spreading itself over a group of people, a community, a nation, or even over the civilized world as a whole.

In its simplest form, Thought-Contagion is found in cases in which groups or congregations of individuals are moved by a common impulse, the latter being originally imparted by some individuals of strong emotional tendencies in the crowd, and then rapidly spreading from one to another of the crowd until nearly everyone in the group or crowd has “caught” the feeling and its accompanying impulse. This class of phenomena, in its simplest phases, is illustrated by the rapid spread of emotional excitement among an audience or congregation under the influence of a magnetic orator, preacher, actor, or other “spellbinder” as the colloquial term well expresses it.

You have seen large audiences swayed by a common emotion under such circumstances; and, perhaps, have yourself come under the influence of the epidemic thoughtcurrents. One is often roused to the stage of intense emotion, and experiences the impulse to act thereupon, by words which when seen in cold print seem devoid of any exciting power. In such cases, the orator, actor, or preacher possesses sufficient magnetic force to “set things going,” and after that the contagion spreads rapidly until finally nearly every one in the audience is more or less affected. In cases of “revival meetings” the influence of Thought-Contagion is quite strongly manifested.

The same principle governs what are known as “mobs,” creating what is known as “the mob spirit.” The mob, at the beginning, may be made up of the average persons of the community, brought together by curiosity or general interest, and free from vicious intention. Before long some turbulent spirits in the crowd begin to manifest emotional excitement, and start to arouse a similar feeling in their neighbors. If the conditions are favorable, before long the contagion has spread and the epidemic has assumed alarming proportions. If the impulse and influence be sufficiently strong, the crowd veritably becomes a "mob," and in some cases proceeds to commit acts of violence and destruction of which the majority had no thought in the beginning, and of which but few of its members would have been capable under ordinary circumstances. When the influence has passed, most of the individuals are aghast at the acts which they have helped to perpetrate.

The following newspaper report of the mental epidemic manifested at one of Paderewski's recitals, several years ago, will illustrate the Thought-Contagion frequently in evidence in audiences, congregations, *etc.* "There is a chatter, a rustling of programmes, a waving of fans, a nodding of feathers, a general air of expectancy, and the lights are lowered. A hush. All eyes are turned to a small door leading on to the stage; it is opened. Paderewski enters. A storm of applause greets him, but after it comes a tremulous hush and a prolonged sigh created by the long, deep, inhalation of upward of three thousand women. Paderewski is at the piano. Thousands of eyes watch his every movement through operaglasses and with an intensity painful to observe. He the idol, they the idolaters. Toward the end of the performance the most decorous women seem to abandon themselves to the influence. There are sighs, sobs, the tight clinching of the palms, the bowing of the head. Fervid exclamations: 'He is my Master!' are heard in the feminine mob."

Other equally striking examples are afforded by the Thought-Contagion and the mental epidemics manifested at the meetings of the successful "evangelist" or "revivalist"—you will at once recall instances within your own experience. Immense crowds are aroused to the highest pitch of excitement; individuals throw aside their customary reserve and dignity, and indulge in emotional extravagances of speech, demeanor and action. Shouts, moans, and groans are heard. Some persons fall into spasms brought on by overexcitement, others faint or fall into trances. The crowd rushes to the altar to confess its sins, and to seek salvation; the pockets of the crowd are emptied into the collection receptacles—often jewelry is torn off and tossed into the plate. Even the scientific observer, though holding himself well in hand, often feels the surges of emotional contagion, and may even be surprised to feel the tears coursing down his cheek—though his head remains cool, his heart has been aroused by the heat of the emotional contagion.

In the case of the mob, a similar psychological background exists. Sidis describes as follows a crowd being infected by the mob contagion: "When the preacher, the politician, the stump orator, the ringleader, the hero, gains the ear of the crowd, an ominous silence sets in, a silence frequently characterized as 'awful.' The crowd is in a state of overstrained expectation; with suspended breath it watches the hero or the interesting, allabsorbing object. Disturbing impressions are excluded, put down, driven away by main force. So great is the silence induced in the fascinated crowd, that very frequently the buzzing of a fly, or even the drop of a pin, can be distinctly heard. All interfering impressions and ideas are inhibited. The crowd is entranced, and rapidly merges into the mob--state."

Tolstoi, in his "War and Peace," pictures the mental condition of a crowd which was rapidly being transformed into an entranced mob: "The crowd remained silent, and pressed on one another closer and closer. To bear the pressure of one another, to breathe in this stifling, contagious atmosphere, not to have the power to stir, and to expect something unknown, incomprehensible, and terrible, became intolerable. Those who were in the front, who saw and heard everything that took place, all those stood with eyes full of fright, widely dilated, with open mouths; and straining their whole strength, they kept on their backs the pressure of those behind them."

Sidis, in the following striking passages, cleverly pictures the effect of "mental suggestion" upon an entranced crowd rapidly sinking to the mob state: "The suggestion given to the entranced crowd by the 'master' spreads like wildfire. The given suggestion reverberates from individual to individual, gathers strength, and becomes so overwhelming as to drive the crowd into a fury of activity, into a frenzy of excitement. As the suggestions are taken by the mob and executed, the wave of excitement rises higher and higher. Each fulfilled suggestion increases the emotion of the mob in volume and intensity. Each new attack is followed by a more violent paroxysm of furious demoniac frenzy. The mob is like an avalanche: the more it rolls the more menacing and dangerous it grows. The suggestion is given by the hero, by the ringleader, by the master of the moment, is taken up by the crowd and is reflected and reverberated from man to man, until every soul is dizzied and every person is stunned. In the entranced crowd, in the mob; every one influences and is influenced in his turn; every one suggests and is suggested to, and the surging billow of suggestion swells and rises until it reaches a formidable height.

> "The mob energy grows faster than the increase in numbers. The mob spirit grows and expands with each human increment. Like a cannibal it feeds on human beings. The mob has a self of its own; the personal self is suppressed, swallowed up by it, so much so that when the latter comes once more to the light of day it is frequently horrified at the work, the crime that the mob self has committed. Once the mob self is generated, or truer to say, brought to the

> surface, it possesses a strong attractive power and a great capacity for assimilation. It attracts fresh individuals, breaks down their personal life, and quickly assimilates them. The assimilated individual expresses nothing but the energy suggestion, the will of the entranced crowd; he enters fully into the spirit of the mob.
> The extreme impulsiveness of the mob self is notorious. No sooner is a suggestion accepted, no matter how criminal, how inhuman it might be, than it is immediately realized, unless another suggestion more in accord with the general nature of suggestions in which the mob itself was trained, interferes and deflects the energy of the mob in another direction."

Cases are of record in which individuals who plunged into the midst of an excited mob with the full purpose of counteracting its purposes, were themselves overcome by the contagion and fell in with the actions of the mob, although the latter were directly opposed to their normal feelings, convictions and interests. A Russian writer cites an instance in which a soldier bitterly denounced the mob which was beating to death his old commander, who, he said, had been like a father to him. Being urged to help the man who had befriended him, he rushed into the crowd with that avowed purpose. A few minutes later he was discovered beating the old commander with a club, like the rest of the crowd. Being reproached, he said: "He was indeed like a father to me; but in such a time, when all the rest strike him, why should I keep quiet?" Jews have been caught in anti-Jewish crowds, and viceversa—the individual being carried away by the thoughtepidemic. Almost incredible instances are recorded concerning the influence of Thought-Contagion leading to the participation of persons in mob movements directed against their own kindred class, sect, or faith.

Another form of Thought-Contagion, or of mental epidemics, is the condition of panic or stampede manifested by crowds, communities, and even entire countries at many times in history. There have been many instances of the rapid and wide spread of popular fear of the coming of "the end of the world." It would seem that at least once in every generation a panic or "craze" of this kind breaks out. Someone starts the rumor that "the world is coming to an end" on such and such a day; the condition of the popular mind being propitious, the rumor is taken up and accepted by many, and before long reaches the degree of Thought-Contagion or mental epidemic. Before the inevitable subsidence, thousands are affected and in many cases deplorable results arise—insanity, suicides through fear, neglect of financial interests, breaking up of families, destruction or disposal of goods and property, all these are incidents of this form of thought-contagion.

Similar mental epidemics arise from the appearance of comets, accompanied by dire prophecies, the appearances of plagues of various kinds, the rumors of financial calamities about to overtake the country, and similar prophecies or promises of evil. In short, it seems that under certain general psychological conditions, arising from a number of favoring causes, it is possible that a panicky condition, or a general stampede, may be started from the simplest beginnings and by reason of the most irrational ideas. Like a herd of frightened cattle or horses, like a crowd of sheep, like a flock of chickens, the great masses of people catch the contagion, take fright, work themselves into a state of panic, and away they go in a wild stampede—all without valid reasons or sufficient motives.

In the same way, strong waves of speculative excitement, gambling crazes, “get rich quick” epidemics, have affected large masses of people. Apparently all at once, great numbers of people will rush to “invest, their hardearned money in some wild, fantastic, unbusinesslike scheme which has been widely heralded. Then scores of similar schemes are evolved—like mushrooms, they grow overnight. Persons heretofore careful and prudent throw aside all caution and forethought, and actually beg the promoters of the wild enterprises to accept their money—to “let them in” the scheme. Then, sooner or later, the bubble bursts, and the excitement dies out at once. After it is all over, the public wonders how it ever could have happened—the people keep on wondering, until history repeats itself as it always does when given sufficient time.

As illustrations of the financial “crazes” or epidemics due to Thought-Contagion or mental epidemics, we cite the following three celebrated instances:

(1) The Tulip Craze, of 1634, where the Dutch people experienced an epidemic of belief in the “getrichquick” possibilities of tulipraising. Ordinary industry was suspended, and practically every one took to raising tulips. Fancy tulips rose in value equal to that of diamonds; they were sold by the grain, or even by more minute weights. People sold their houses and lands, their furniture and their businesses, in order to speculate in tulips. Money poured into Holland from other countries to which the epidemic had spread. In time, a panic succeeded the craze, and the bubble burst, causing the ruin of thousands of persons.

(2) The Mississippi Company Craze of 1717, in which the Thought-Contagion or mental epidemic reached heights which now seem almost incredible. This craze had its seat in France, where John Law, a shrewd Scotchman, obtained from the Regent of France the exclusive rights for his company to trade on the west bank of the Mississippi River in America; later,

the exclusive privileges were extended to the East Indies and the South Seas. Law announced probable profits of one hundred and twenty per cent. Thousands of enthusiastic French men of all ranks and classes fought at Law’s doors for the privilege of subscribing for shares in his company. The nation indulged in an orgy of gambling; the streets were transformed into trading floors for the sale of stock. The public acted as if it were drunk; the wildest excesses were manifested. Finally the bubble burst, thousands of persons had lost their all, and many were reduced to actual poverty.

(3) The South Sea Bubble, of 1720, in which the English public was subjected to a severe attack of Thought-Contagion, or mental epidemic. The South Sea Company, by means of false rumors, started the craze. The rumors spread, gaining in size and strength as they traveled. Soon it was believed that the investment of a hundred pounds would bring a sure return of many hundreds of pounds per annum. People abandoned their ordinary occupations, and became speculators in shares of stock. Imitation schemes were born, and people fought to trade in their shares. The whole country was infected with the “getrichquick” virus. The most absurd schemes were evolved, and nothing seemed too silly to receive popular support. The shares of the South Sea Company finally reached the point of one thousand per cent increase. Finally, the bubble was pricked; stocks fell; a panic ensued; thousands were utterly ruined financially.

These three great cases of Thought-Contagion, or mental epidemics, serve to illustrate the general principles underlying all similar cases. In this country and in Europe there have been other cases of “financial crazes” of a similar character which have occurred during the past century. Every person of middle age will readily recall instances of this kind, of greater or less severity. Sidis says of this class of cases: “The course of speculation epidemics is to rise to the highest point of heavenly bliss, and then to fall to the lowest depth of misery; to pass from a state of acute maniacal exaltation to a state of still more acute melancholic depression.”

Great waves of religious “revival” epidemics have at times rolled over countries, affecting many thousands, and in many cases causing deplorable results. In America, the earlier part of the nineteenth century was remarkable for such cases. Several great “revival epidemics” flourished in this country in the first half of that century. In 1800, in 1815, and again in 1832, the Great American Revivals flourished. In many cases the public, especially in remote districts, literally went mad. Hysteria was deemed the hallmark of salvation, and the saner minds in the ministry were rejected by the masses who preferred to follow the lead of the sensationalists. Ordinarily sober and sane persons attending the meetings acted like “wild dervishes”; convulsions, trances, strange "fits," barking like dogs, mewing like cats, neighing like horses—these were the signs of conversion, according to the insane standards adopted. In some cases, there began a search for "spiritual mates," and soon the "sanctified" were living with "affinities" with the full consent of their lawful mates. The craze passed in time, leaving behind it a trail of physical and mental wrecks—and, in some instances, moral wrecks as well.

In this class of mental epidemics may also be placed the great "Millerite Craze" of 1840, arising from the predictions of one William Miller that the Coming of the Lord was at hand, and the End of the World was about to occur. The doctrine was widely spread by Miller and his disciples; and before long the country went wild with it. Finally, an exact date, year, month, day, and hour, was announced, in which "the Son of Man will come with power and great glory." Then came the "gift of tongues" and the gift of prophecy to the faithful. Men and women forsook their work and their homes, and indulged in orgies of religious hysteria. In many cases families were forsaken and abandoned. Nights were passed in exhortations and prayers; it is recorded that "night was rendered hideous by their screams." Property was given away freely, or else abandoned. White ascension robes were prepared by the faithful, for "the great day." The day came; the faithful waited, some even ascending trees in order to be the first to ascend to Heaven. Nothing happened! Great discouragement was manifested by the many who were ruined. A mistake in dates was announced, and a new date fixed. Many accepted this change, and the programme was repeated. In 1844 the second prediction failed, and the craze was over, leaving behind the usual trail of wrecked minds and bodies.

Students of history are familiar with the celebrated mental epidemics of older times. The Crusades epidemic carried men and women, and finally even young children, toward the Holy Land in order to rescue the Holy Sepulchre. Thousands upon thousands died on the journey; others were captured and sold as slaves. The final crusade was composed entirely of young children, boys and girls, many of whom met with terrible fates.

Then came the Flagellant Craze, in which thousands of men and women, often almost or entirely nude, marched the streets, scourging themselves with leather thongs until the blood flowed freely. Then came the Dancing Mania, in which men and women, boys and girls, danced the streets in an ecstatic mental state. Then came the several Messiah Epidemics among the Jews, in which the wildest excitement prevailed and almost insane excesses were manifested. Then came the successive waves of Witchcraft Crazes, in which many thousands of innocent persons were adjudged to be witches or possessed of the devil, and accordingly hanged or burned at the stake. The story is a pitiful one. When

Reason forsakes her throne, Chaos reigns.

With the increase of public knowledge, and the spread of popular education, the character of these mental epidemics has changed; but the principle remains the same. One needs but to consider the many “crazes” and mental epidemics occurring during the period of his own experience in order to appreciate the fact that the principle is still operative. Even within the past twentyfive years the world has experienced many cases of religious epidemics, financial crazes, the rise and fall of many strange fads, “isms,” and “ologies.” Strange “crazes” for extreme fashions in dress, in amusements, etc., are continually having their rise, their brief period of popularity, and their speedy decline. To read a book written twenty years ago, is to realize how many nowforgotten “crazes” were flourishing at that time; students of those of our own times will have a similar experience of amused wonder, twenty years hence.

In times of great political excitement—particularly during presidential campaigns in this country—these great waves of Thought-Contagion pass over the land, causing mental epidemics of great power; a few days after election, people are wondering “what it was all about.” The sinking of the “Maine,” in 1898, produced a mental contagion which extended all over the United States, and thus made inevitable the War with Spain which followed a few months later.

In 1915, the sinking of the “Lusitania” aroused a great wave of Thought-Contagion in America, and war at that time was almost caused; its effects, temporarily held back, were manifested two years later when similar occurrences aroused the popular feeling and caused the entry of the United States into the Great World War. The Great World War, itself, owed its rapid spread and its wide extension in no small measure to Thought-Contagion. Persons all over the world are now looking back, in a dazed condition, to the terrible happenings of that recent period of the world’s history, and are wondering how they possibly could have occurred in this stage of Civilization.

But all Thought-Contagion is not of such a marked or violent character as indicated by the illustrative cases which we have cited. As we have told you in our consideration of “Thought-Atmospheres,” the atmospheres of places—of cities, towns, villages, districts, houses, stores, offices, etc., are largely due to Thought-Contagion. The thoughtkeynote sounded by strong authoritative individuals in a community, or in a place of business, a church, or an office, communicates itself to those dwelling in the place or working there; then begins a process of action and reaction, a mutual contagion, which continues until a mental equilibrium is secured, and the thoughtatmosphere of the places becomes “set.” The mental keynote of an audience, a congregation, a massmeeting, etc., is reached in the same way. The principle remains the same, though its manifestations have a wide range of different expressions.

You must not fall into the error of supposing that all Thought-Contagion is harmful, evil, or detrimental; or that every mental epidemic is a bad one. On the contrary, good thoughts are “catching” as well as are bad ones. The influence of thought environments of the right kind is most powerful, and has helped to “reform” many a person and to set him on the right path. One finds it very much easier to pursue the right path of living when he is surrounded by the proper mental atmosphere, just as the opposite kind of mental atmosphere makes right living much harder for him. This fact is instinctively understood by those working for human betterment, even though they may not understand the true causes underlying what they call “environmental conditions.” The “right” kind of environment is the place in which the proper kinds of thoughtvibrations are habitually manifested, and the appropriate kind of mental atmosphere maintained. An understanding of the true causes of “environmental influence” will serve to clear up many apparent mysteries which attract the attention of all students of the subject.

Neither should you fall into the error of supposing that you are at the mercy of every wave of Thought-Contagion—of every mental epidemic—that comes in your direction. The more that you understand the nature of Thought-Contagion and mental epidemics, the less liable will you be to be affected, or infected, by those of an undesirable nature. “Forewarned, forearmed,” says the old proverb; and it is true in this case. When you know the symptoms, you may deliberately guard against the infection by determinedly turning your thoughts and attention in the opposite direction, and by bringing your reason into action. Finally, you may realize so fully the fact that the “I AM I” is the Master, that you may erect a defensive barrier against all thought influences of a detrimental or harmful character, while opening yourself to the inflow of helpful, positive, advantageous thought influences. In the later sections of this book these matters will be gone into in further detail.

In conclusion, let us remind you that “in knowledge there is power,” in this matter of Thought-Contagion and influences. A knowledge of the facts is in itself a strong weapon of defence. Again, let us assure you that there is nothing to fear in the case. That is, “there is nothing to fear but Fear”—for Fear is the great negative, depressing, weakening mental state. Fearthought invites undesirable mentalcurrents and contagion; Fearlessness repels them. Fearlessness is positive; Fearthought is negative; and the positives always overcome the negatives.

The individual who realizes in consciousness the real nature of his “I AM I,” and who recognizes its impregnable position, may stand on the solid rock of his own Selfhood (which is grounded on the base of All-Power) and from that point may defy the winds of negative thought influences, and the waves of popular mental epidemics which sweep away the resting places of those who have built upon the sands of the superficial personality. Your Real Self is a mighty fortress, of the gates of which YOU alone hold the key. Nothing can enter its walls, unless you give it permission.

V

THOUGHT-ATTRACTION

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THE SECOND great principle of the activity of Thought Power, which is involved in the manifestation of the radioactivity of thought and the inductive action of thought, is that known as “the attractive power of thought,” or “the drawing power of the mind.”

In the operation of this principle of Thought Power the thoughtvibrations manifest a strong attractive force, by means of which they attract or draw to themselves other thoughtvibrations of a similar character. The same principle operates in the direction of drawing or attracting to each other, or to a common centre, different individuals of the same general trend of thought. It also tends to produce and induce many other forms and phases of attraction between thoughts and things, ideas and persons.

Thought-Attraction plays the same part in the world of thoughts that Gravitation plays in the world of matter. Gravitation operates in the direction of drawing toward each other the particles and masses of material substance; Thought-Attraction operates in the direction of drawing together those thought-currents, thoughtwaves, thoughtvibrations, etc., which are of the same or a similar nature. Thought-Attraction operates along the lines of the general rule that “like attracts like”; and thoughts manifest a tendency which is well expressed by the familiar adage, “Birds of a feather flock together.”

In short, thoughts have been discovered to manifest a strong tendency to enter into close relations with other thoughts of a similar character, and to attract to themselves these similar thoughts, while, at the same time, they themselves are attracted by the latter. A mutual attraction exists between thoughts of the same general character—there is something like a “chemical affinity” existing between them and also something like a “chemical repulsion” between thoughts of opposite characters.

As a consequence, the person who in a strong degree manifests definite thoughts of a certain character sets into operation the power of Thought--Attraction, and thereby draws and attracts to himself the thoughtvibrations, thoughtwaves, or thoughtcurrents of other persons whose thoughts closely resemble his own. In short, such a person draws from the great mental atmosphere, surrounding him on all sides, the active energy of those thought-vibrations which are in harmony with his own; and at the same time he repels from his mental atmosphere those thoughtvibrations which are inharmonious with his own. This, as you will readily see, applies not only to desirable and advantageous thoughts and mental states, but also to those which are undesirable and disadvantageous.

You have frequently experienced the working of this mental principle in your own mental states. You have dropped into a mood of depression and gloom—everything looks "blue" to you, and nothing seems "worth while." The cause may be physical, or it may be purely mental—it matters not, so far as the effects upon other thoughtvibrations are concerned. Before long, you will feel as if a deep cloud of depression were settling upon you, shutting out the rays of the sun, and enveloping you in a mental atmosphere of gloom, pessimism, and discouragement. You have attracted toward yourself the thoughtvibrations of other persons which are in harmony with your own. This, in turn, will result in a still more powerful attractive force being set into operation in the same direction, and you will go from bad to worse in the matter of gloom and depression. Finally, however, the protective forces of your being will cause a swing of the pendulum in the other direction, and you will experience temporary relief.

But if you persist in encouraging gloomy thoughts, and the consequent attraction of similar thoughtvibrations, you may eventually reach a state of chronic depression and gloom, into which the sunlight of cheerfulness is almost unable to penetrate. Your only hope, in such case, is deliberately to set into operation thoughts of an opposite character—thoughts of cheerfulness, hope, and encouragement, which will attract other thoughts of a like nature, and will thus counteract and neutralize the negative, depressing mental states which have afflicted you.

In the same way, though in the opposite direction, you will find that if you will strive to secure and to maintain the characteristic mental state expressed by the words, "Bright, Cheerful, and Happy," you will attract to yourself similar bright, cheerful, and happy thoughtvibrations, thoughtwaves, thoughtcurrents. You will feel their uplifting influence almost at once, and will experience the delight and advantage of a mental atmosphere of this kind. Not only will you attract these positive, inspiring thoughts, but you will also repel the negative, dispiriting thoughtinfluences in the great mental atmosphere surrounding you.

Thoughts of hate, anger, envy, and jealousy tend to attract to themselves the thoughts of others of the same kind, and these, in turn, induce a still higher degree of these objectionable mental states in your own mind. You sometimes bring upon yourself veritable whirlwinds of hatethoughts by sending forth strong thoughtvibrations of that kind. The old saying that, “Curses, like chickens, come home to roost,” has a practical realization in cases such as we have just mentioned.

In the processes of Thought Power your mental loans are returned—with compound interest—the payment being made in the same kind of mental coin (good or bad) which you have paid out. If even from only a purely selfish point of view, it pays to send out the right kind of thoughts. Avoid sending out thoughts of a character which you would not like to have returned to you in kind, with interest. On the other hand, sow that you may reap—sow that which you hope to reap—in the field of thought.

From what has been said, you will see that the “inductive action of thought” is largely modified and influenced by the “attractive power of thought.” The degree of the liability to induction, contagion, or thoughtinfluence of any kind, depends largely upon the character of one’s own thoughts. In other words, one is far more likely to be affected and influenced by thoughtvibrations, currents, waves, or atmospheres in harmony with the character of his own thoughts, than by those not in harmony therewith. In fact, such a definite ratio exists between thoughtinduction and Thought-Attraction that an exact formula might be worked out by a competent mathematician familiar with the data.

Another important and interesting point should be noted in your consideration of the subject of Thought-Attraction. We have made reference to the fact that not only do you attract thoughtvibrations, thoughtwaves, thought-currents, Thought-Atmospheres, etc., of a harmonious character, and to which your thoughts have a natural affinity, but that you also attract to yourself (by the power of Thought-Attraction) other persons whose thoughts have an affinity and harmony with your own.

In the same way you attract to yourself (and are attracted by) other persons whose interests run along the same general lines as your own. You draw to yourself the persons who may be necessary for the successful carryingout of the plans and purposes, the desires and ambitions, which fill your thoughts most of the time; and, in the same way, you are drawn toward those into whose plans and purposes you are fitted to play an important part. In short, each person tends to attract toward himself those other persons whom he “needs” in order to materialize his ideals and to express his desires—provided that he “wants hard enough” and that the other persons are in harmonious affinity with his plans and purposes.

According to this principle, certain towns and cities of a strong mental character tend to draw to themselves persons from all over the country, and even from other countries, whose general mental natures are in harmonious affinity with those of the place. In the same way, many individuals of certain general mental or emotional characteristics are almost irresistibly attracted by and drawn to certain towns and cities with the general mental character of which they are in harmonious affinity. You have often seen cases in which persons “could not keep away from” certain towns, cities, or parts of the country for which they were naturally fitted by reason of their mental characteristics. This is one of the reasons why particular places rapidly take on certain mental characteristics, once the process of Thought-Attraction and ThoughtInduction have been started.

There are other, and more subtle, phases of the operation of Thought--Attraction which must be noted here, although they involve the activities of certain powers of the mind, and of Nature, which are but little understood by the great masses of persons. We have reference to the fact that by Thought--Attraction not only other thoughts, not only other persons, are attracted, but that also the conditions, environment, and circumstances necessary for the effective expression and manifestation of one’s thoughts are often brought into actual relation to him; they can scarcely be said to have been attracted to him—rather does it seem that he is attracted to and by them. There evidently is some sort of correlation set up between these things and one’s thoughts, and subtle natural forces are called into operation in order that there may be a coordination of “the person, the time, the place, the conditions, the opportunity,” required for the expression and materialization of the thought.

One of the present writers, about twenty years ago, wrote the following statement concerning the general operations of the laws of Thought-Attraction. They serve equally well to express the general idea today, even in the light of the investigations which have been made along the same lines during that period of time. We take the liberty of quoting the statement in full, believing that it will possess a special interest to the readers of the present book. The statement in question is as follows:

> “Your thoughts place you in connection with the outside world and its forces, and you attract and repel people, and things, by the character of thought held. You and they are attracted to each other, because your thoughts are pitched on the same key. You are in close touch with all other parts of the whole, but attract to yourself only such of the parts which correspond in kind with your mental attitude. If you think Success, you will find that you have started into operation the forces that are conducive to your success; and, from time to time, if you maintain the same mental attitude, other things will fall into line as they are needed, and will aid you in your

> efforts.
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> "Things will seem to come your way in a most astounding manner, and opportunities will arise, which if taken advantage of, will insure to you Success. You will find that new thoughts will come into your mind which should be taken advantage of. You will meet with persons who will help you in many ways by suggestions, ideas, and active help. Of course, the work which you must do yourself will not be performed for you by others, but the Law will continually help and assist you. It will bring opportunities and chances to your door, but you will have to take them in. It will lead you up to the doors opening into advancement, but you will have to open the doors yourself. It will undertake what will seem to be roundabout roads to get to a thing, but you will arrive at your journey's end, no matter how winding may be the road.
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> "Sometimes it will take you far past the point at which you thought you were aiming, and, as you go past, you will smile when you recall that this point on the road, which now seems so unimportant, seemed a little further back to be your destination—your reason for making the trip. Sometimes, the thing which seems to represent all that is worth having, and which inspires you to make the effort, will have lost all interest for you when you near it—you will make no effort to grasp it as you pass, but will move on past it, swept forward by the tremendous forces which you have, perhaps unwittingly, set into operation."

In other books of this series we have considered the effect of Desire upon the degree of the attractive power of thoughts. We have likewise considered the important part played by Confident Expectation, Faith, and Hope, upon the tendency of thoughts to express themselves in action and to materialize themselves—in which processes Thought-Attraction is involved. It is sufficient here merely to mention the fact that Desire animates and energizes the attractive power of thoughts; and that Confident Expectation, Hope, and Faith greatly inspire and increase the "drawing power" of thought.

We also wish to call your attention at this point to the fact that you not only attract and draw to yourself the thoughts, things, persons, and conditions representing your wishes and desires—the things you "like," in short—but that you also attract and draw to yourself, under certain conditions, the things which are the subject of your fears. Fearthought often exerts a powerful attractive force—in the wrong direction. This because the things you fear are "held in mind" by you often to a marked degree. You "think about them," and roll them over and you often to a marked degree. You "think about them," and roll them over and over in your mind. You let your mind dwell upon them, often to the exclusion of the thoughts of the things you hope for, desire, and ardently wish. Your very fear of a thing is, in a way, at least a partial belief that it will come to you—a form of Confident Expectation. You hold the thoughts of the feared thing in your mind—you form mental pictures of it in your imagination—you dramatize it, as it were; this being the fact, is it any wonder that Fearthought attracts and draws to you often the very things which you have feared? “The things I have feared have come upon me.”

The essential principle underlying the manifestation of Thought-Attraction seems to be as follows: “All thought seeks to express itself in action; all thought seeks to materialize itself in objective form.” Therefore, the thoughts strongly held in your mind, and the mental pictures held in the imagination, tending to express and manifest themselves, attract and draw to you other thoughts, persons, things, conditions, and circumstances of a kind and character likely to bring about and effect such expression and materialization; and also operate so as to direct you toward the persons and things likely to effect the same ends. This rule holds good even when you do not desire the particular things, but on the contrary entertain such a lively fear toward them that they are “constantly in your mind.”

The logical rule, therefore, is: “Hold the thoughts and ideas, and the mental pictures of those things which you wish to be expressed and materialized in objective form. Do not dwell upon the opposite kinds of thoughts—and, above all, do not allow Fearthought to master you. Construct your own mental patterns and molds—your outlines and diagrams—and never allow Fearthought to perform this work for you!”

VI

THOUGHT-WAVES AND FORMS

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INVESTIGATORS AND students of the phenomena of Thought Power have long been aware that the particular thoughtvibrations emitted by the individual, as well as the combined thoughtvibrations of a number of individuals, travel through space in the same general form as that assumed by magnetic force or electrical energy. That is to say, there exist thought waves, thought-currents and thought-forms (i. e., massed thoughtvibrations which have assumed a certain form, and acquired a certain density) which are composed of thought-vibrations emitted by the individual or individuals.

These Thought-Waves, thought-currents and thought-forms are known to exist, even though they are not visible to the normal vision. They are recognized as present and active by reason of the perception of their effects and results; from such observation much also has been learned concerning their activities and general character. In short, they are "known by their works," just as are the waves, currents, and general forms of electrical or magnetic energy (including those phases involved in "wireless" transmission).

It is not always necessary actually to "see" a thing in order to know that it exists and is active. Nature's strongest forces are often the finest and most subtle, imperceptible to the normal sight, though usually capable of being registered by instruments and apparatus, and of being recognized through their effects and induced results. You never actually "saw" electricity, nor magnetism—yet you do not doubt their existence nor their power, for you have experienced the results and effects of their activity. The existence of Thought-Waves, thought-currents and thought-forms is recognized and accepted in the same way.

But, from an entirely different source there comes a great mass of evidence tending to corroborate and support the scientific discoveries and hypotheses concerning the abovestated manifestations of Thought Power. We allude to the great body of teaching generally known as "occult," particularly that form of such teachings which has long existed among the Oriental races. We may also say that similar evidence is furnished by certain investigators of Psychical Research phenomena, the reports of whom agree with those of the Oriental occultists, and, like the latter, are found to indicate the existence of certain laws or principles of activity which independent investigation has discovered to govern the phenomena of Thought Power along the lines which we are now considering.

In short, both the ancient and modern occultists and the psychic researchers hold that in certain exceptional cases, by means of the ordinary faculty of sight developed to a supernormal degree, or else by means of an “astral,” or “psychic” faculty of vision, the Thought-Atmospheres, the thought-vibrations, the Thought-Waves and thought-currents of the individual may be “sensed” and perceived by the person possessing the supernormal or “psychic” or “astral” vision. The occult teachings furnish an extended series of reports of observations of the phenomena of Thought Power made in this way.

Now, while in this book we have no intention of urging the adoption of these “occult” or “psychic” reports, nor are we conducting propaganda work concerning such, teachings or doctrines, nevertheless we feel that in view of the fact that the ordinary observations of Thought-Waves, thought-currents and thought-forms show that these act “as if” these occult or psychic reports were true—“as if” such laws and principles of action were operative in the phenomena mentioned—we are called upon to direct your attention to the same in this book.

Whether you either accept or reject these reports, we feel that in view of the fact that these thought phenomena act “as if” such laws and principles are operative, you will find it convenient and interesting to employ them as at least symbolic or poetical illustrations of the workings of Thought Power in the case of the phenomena in question. We offer them, therefore, with this understanding between us, viz., that you will accept them either as literally correct, or else as merely symbolic or poetical illustrations of certain real activities—or that, suspending judgment in the case, you will maintain an open mind concerning them. In any event, the examination of the reports will prove interesting and instructive.

THOUGHT COLORS . In the first place, the occult teachings inform us that each general class of emotional or thought states has its own color, tint, or hue, which is perceived in Thought-Atmospheres, Thought-Waves, thought-currents or thought-forms. Thus: Blue indicates religious or spiritual emotions or thoughts, the lighter tints indicating the higher forms of spirituality; Yellow indicates feelings and thoughts of an intellectual nature, the lighter tints marking the highest phases of these mental states; Orange indicates intellectual ambition or pride; Brown indicates greed, avarice; Red indicates the elemental or animal passions, and the thoughts arising from them—particularly those concerned with anger, strife and sensuality; Crimson indicates the higher forms of affection or love, the very highest phases being marked by a beautiful rosecolor; Green indicates deceit, trickery, slyness, its clear tints denoting diplomacy, tact, politeness, suavity, while a dirty, dull shade indicates envy, jealousy and disloyalty; Grey indicates gloom and depression, certain shades denoting forms of selfishness, while a pallid tint denotes fear; Black indicates hate, revenge, malice, destructiveness, and its presence serves to darken the shades of the other colors with which it is often blended; White indicates "spirituality," in its highest forms and phases, (or perhaps something higher than that to which we usually apply that term), and its presence serves to lighten the tints of the other colors with which it is often blended. There is an almost infinite possibility of blending, combination, shading, tinting and arrangement of these colors; but the above will serve to indicate the general report and teaching on the subject.

THOUGHT AURAS . The occult teachings inform us that each and every person has his or her aura, or eggshaped thoughtatmosphere, surrounding the body, and extending some three feet or more from it, gradually shading into faintness at its extreme limits. This aura, we are informed, differs in color according to the characteristic thoughts and emotional states of the person; the above stated scale of colors determining the shade, hue or blending. The thoughtatmosphere of a person consists of this aura together with its more distant and extended radiations, all, however, being colored according to its general character.

THE THOUGHT -ATMOSPHERE OF PLACES . The Thought-Atmospheres of churches, business establishments, homes, offices, prisons, hospitals and similar places, are held by the occultists to be colored according to the general character of the thoughts and mental states of those who inhabit them, or who have previously given them their mental color. Churches are said to vary materially in their blue coloring, some being of a "beautiful clear light blue," while others manifest "an ugly, dark, dull purplish color." Theatres are said also to vary greatly in color, tints, shades and hues. Business houses and offices are colored according to their nature. Prisons have a depressing and repulsive coloring. Houses of illrepute have a ugly, low, repulsive shading and coloring so dense that it seems that it must be seen by the normal vision. And so on, each place having its appropriate coloring—its thoughtatmosphere usually extending for some little distance around it, forming something like an aura—in some cases the thoughtatmosphere extending quite a distance from the place, and tending to color the whole neighborhood.

THOUGHT -WAVES AND THOUGHT -CURRENTS . The occult teachings also inform us that there are waves, great and small, composed of thought-vibrations of individuals, which often travel great distances from their source. Great currents or streams of thought-vibrations also flow in all directions through space, often reaching points very far distant from their starting places. These waves, currents, or streams of thought-vibrations all are colored and tinted according to the nature and character of the mental states represented by their vibrations. Some of them seem like rapidly moving streams, with welldefined boundaries, and of great comparative consistency and firmness. Others resemble great clouds of mist or fog (illuminated by their coloring, of course) loosely organized and of but slight consistency, which drift slowly along, changing shape, and apparently lacking in definite direction—acting in every way like their physical counterparts just mentioned. Some of these clouds are light and fleecy, while others are murky, dark and ugly, like great bodies of dark smoke.

THOUGHT WHIRLPOOLS AND SWIRLPOOLS . The occult teachings also inform us that there are great whirlpools often set up in these mental currents or streams, which eventually gain terrific power, and which extend their influences over great areas of space. These whirling vortices of thought-vibrations are of two general classes, which for the purpose of distinction may be called “whirlpools” and “swirlpools,” respectively. The “whirlpool” maintains a rotary movement toward a common centre, ever drawing to that centre the material which is affected by it. The “swirlpool” also maintains a rotary movement, but away from the common centre, ever widening its circumference, and ever seeking to spread its influence over a larger area. The “whirlpool” acts to draw to its central point all things over which it is able to exert its influence; the “swirlpool” acts to spread its circle of influence, and to disseminate its contagious influence.

These “whirlpools” and “swirlpools” of thought-vibrations affect and influence only those in whom they can set up similar vibrations by means of inductive action, as we have explained to you. Those immune to these vibrations are not influenced by their drawing or driving power. The general principles of Thought-Attraction, which we have described to you, apply in these cases as well as in the case of every form or phase of the influence of Thought Power. You should also remember that these “whirlpools” and “swirlpools” are not necessarily evil or disadvantageous—on the contrary they are often composed of the very best kind of thought-vibrations representing the most desirable mental states. All great movements, religious, moral, political, educational, set into being and activity great “whirlpools” and “swirlpools” such as we have just described. On the other hand, the contagion of mental epidemics or “crazes,” popular excitement, partisanship, or “crowd psychology” in general, is most often transmitted in just this form.

These “whirlpools” and “swirlpools,” likewise, exist in much smaller form, and exert a comparatively small influence. Every individual or group of individuals seeking to draw other persons to a certain central point or purpose, unconsciously sets into operation one of the smaller “whirlpools.” Likewise, an individual or a group of individuals seeking to spread some doctrine, teaching, theory, belief or state of opinion, unconsciously sets into operation one of these smaller “swirlpools.” The same general principles and laws govern large and small alike; if you understand the general principle, you understand the workings of all of the phenomena governed by that principle.

THOUGHT -FORMS . The occult teachings also inform us that in addition to their manifestation as Thought-Waves, thoughtstreams and thought-currents, the thought-vibrations of the individual sometimes assume the condition known to us as “thought-forms,” of which there are many varieties and kinds. These thought-forms are really detached portions of the aura of the individual, which are thrown off by him by the intensity of his thought, or by the excitement of his emotions, or, in some few cases, by the deliberate will of the person who has acquired an understanding of the occult methods.

The aura does not always maintain its definite outlines, and its essential integrity of substance. Instead, on certain occasions it is set into what may be called a violent storm, in which whirlpools and swirlpools are manifested, and during which portions of the auric substance are thrown off into space, sometimes travelling long distances. The following statement by a writer upon occult subjects will serve to picture this condition; the writer says:

> “The human aura is not always in a state of calm phosphorescence, however. On the contrary, it sometimes manifests great flames, like those of a fiery furnace, which shoot forth in great tongues, and dart forth suddenly in certain directions toward the objects attracting them. Under great emotional excitement the auric flame moves around in swift circling whirlpools, or else swirls away from a centre. Again, it seems to throw forth tiny glistening sparks of astral vibrations, some of which travel for great distances.”

The occultists inform us that: “thought-forms are specialized groupings of astral substance, crystallized by the strong thought impulses or vibrations of the person thinking or manifesting strong emotional excitement. They are generated in the aura of the person, in the first place, but are then thrown off or emitted from the atmosphere of the individual, and are sent off into space. A thoughtform is really but a strongly manifested thought or feeling which has taken form in the astral substance. Its power and duration depend upon the degree of force of the thought or feeling manifesting it.”

The occult writer whom we have just quoted gives us the following information concerning the appearance and action of the thought-forms so generated and set forth from the aura: “These thought forms differ very materially from one another in form and general appearance. The most common form is that of a tiny series of wave’s, similar to those caused by the dropping of a pebble in a pond of water. Sometimes the thoughtform takes on the appearance of a whirlpool, rotating around a centre, and moving through space as well. Another form is like that of the pinwheel fireworks, swirling away from its centre as it moves through space. Still another form is that of a whirling ring, like that emitted from a smokestack of a locomotive, or the mouth of a smoker—the familiar ‘ring’ of the smoker. Others have the form and appearance of semi-luminous globes, glowing like a giant opal.

> “Other thought-forms are emitted in jetlike streams, like steam puffed out from a teakettle. Again, one will appear as a series of short puffs of steamlike appearance. Again, one will twist along like an eel or a snake. Another will twist its way like a corkscrew. At other times, a thoughtform will appear as a bomb, or series of bombs projected from the aura of the thinker. Sometimes, in the case of a vigorous thinker or speaker, these thoughtform bombs will be seen to explode when they reach the aura of the person addressed or thought of. Other forms appear like nebulous things resembling an octopus, whose twining tentacles twist around the person to whom they are directed.
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> “Each thoughtform bears the same color that it possessed when generated in the aura of the person creating it, though the colors seem to fade in time. Many of them glow with a dull phosphorescence, instead of bright coloring. The atmosphere of every person, and every place, is filled with various thought-forms emanated from the person, or persons who inhabit the place. Each building has its own distinctive thought-forms, which permeate its mental atmosphere, and which are clearly discernible by trained psychic vision.”

The same occultist, in a description of a journey in “the astral,” addresses the following words to the person who is supposed to be sensing on the “astral plane.” We reproduce his words merely because they create an interesting picture of what the occultists claim may be perceived by supernormal psychic vision—not with the intention of supporting the statements contained therein, nor of claiming them to represent actual facts. The occultist says:

> "Notice that beautiful spiritual blue around that woman's head! And see that ugly muddy red around that man passing her! Here comes an intellectual giant—see that beautiful golden yellow around his head, like a nimbus! But I don't exactly like that shade of red about his body—and there is too marked an absence of blue in his aura! He lacks harmonious development. Do you notice those great clouds of semiluminous substance which are slowly floating along?—notice how the colors vary in them. Those are clouds of thought-vibrations, representing the composite thought of a multitude of people. Also notice how each body of thought is drawing to itself little fragments of similar thought-forms and energy. You see here the tendency of thought-forms to attract others of their kind—how like the proverbial birds of a feather, they flock together—how thoughts come home, bringing their friends with them—how each man creates his own thought atmosphere.
>
> "Speaking of atmospheres, do you notice that each shop we pass has its own peculiar thoughtatmosphere? If you look into the houses on either side of the street, you will see that the same thing is true of them. The very street itself has its own atmosphere, created by the composite thought of those inhabiting and frequenting it. No! do not pass down that side street—its astral atmosphere is too depressing, and its colors too horrible and disgusting for you to witness just now—you might get discouraged and fly back to your normal plane for relief.
>
> "Look at those thought-forms flying through the thought-atmosphere! What a variety of form and coloring! Some most beautiful, the majority quite neutral in tint, and, occasionally, a fierce, fiery one tearing its way toward its mark. Observe those whirling and swirling thought-forms as they are thrown off from that business house. Across the street, notice that great octopus monster of a thoughtform, with its great tentacles striving to wind around persons and to draw them into that flashy dancehall and dramshop; a devilish monster which we would do well to destroy. Turn your concentrated thought upon it, and 'will' it out of existence—there, that's the right way; watch it sicken and shrivel! But, alas! more of its kind will come forth from that place."

By reference to the above stated teachings of the occultists, ancient and modern, you will see that the occult teachers agree almost, if not indeed wholly, with the hypotheses of the modern investigators of the phenomena of Thought Power. The occultists, however, claim to have obtained their information by means of “psychic” or “astral” vision in which they have actually perceived what they describe; while the modern investigators, on the contrary, make no such claims of actual sensing, but have built their hypotheses entirely from actual observations and experiments concerning the results and effects of the forces in question.

So far, it should be noted, the modern investigators have practically corroborated the statements of the ancient occultists; this, certainly, so far as is concerned the actual operation of these forces in the form of Thought-Atmospheres, Thought-Contagion, Thought-Waves, thought-currents, thought-streams, and thought-forms. The modern investigators, however, have advanced no positive statements concerning the “colors,” or “astral tints,” which the occultists emphatically assert to exist and to be perceptible to supernormal or “psychic” vision.

Inasmuch, however, as the physical colors which we perceive by ordinary vision are held by scientists to be entirely due to particular rates of vibration of lightwaves, it is not unreasonable to suppose that thought-vibrations of different and higher rates might cause the appearance of color, tints, hues, and shades to a vision capable of perceiving or registering them. This, however, is apart from the general subject of this book, and is here referred to merely because of its general interest.

Of more practical importance to us is the discovery that the occultists agree with the modern investigators in the fact that “Thought-Contagion” and “thoughtinduction” depend quite materially upon (1) similarity of thought states between the external thought-vibrations and those of the person influenced, and (2) the degree of Fearthought or Confident Expectation of any kind, on the part of the person influenced. Moreover, both classes of teachers and investigators hold that positive, desirable thought states are more powerful in their influence than are the negative, undesirable ones, and serve to neutralize or even to dissolve the latter; a fact which lies at the bottom of all systems or methods of “treating” thought atmospheres or conditions on the part of Mental Scientists, and others of similar schools.

Remember, always that “Sunlight always drives away darkness; the most effective way of dispelling darkness is to turn on the light!” By keeping your own mental keynote properly pitched, you not only are immune to the thought-vibrations of the lower order, but also are able to neutralize or to dissolve these by the power of your own thought. Surely a comforting and satisfying fact, is it not?

VII

RULES OF THOUGHT-INDUCTION

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THE STUDENT of the subject of Thought Power, when he begins to realize the fact that thoughts are radioactive and that they possess inductive power, usually finds himself wondering why all persons, at all times, are not completely overcome by the effect of the thoughtinfluences surrounding and exerting their power upon them. He marvels at the fact that anyone can escape the Thought--Induction of the thoughtatmosphere; but his observation and common sense informs him that most persons seem to be comparatively free from such influences, except in exceptional cases and under unusual conditions. This reflection brings the student to the point where he seeks for, and finds, certain general rules governing the phenomena of Thought-Induction. These general rules we shall now present to you.

(1) PROTECTIVE IMMUNITY . Nature operates in the direction of protecting living creatures from influences threatening them injury; so far as is possible, she interposes a protective shield between the creature and the adverse influence. Nature, finding the creature persistently threatened by influences which have proved themselves to be dangerous to the welfare of the species or class to which the creature belongs, begins to build up and establish what is called the “protective immunity” of the creature to that particular influence. By reason of this natural tendency the human race is now immune from certain diseases which formerly seriously threatened it; each generation acquires an additional degree of this immunity.

A leading reference work says: “Immunity may be described as the state or condition of an individual who is resistant or nonsusceptible to a particular infection. There is no such thing as absolute immunity. While animals or individuals may seem under natural conditions to be immune to certain diseases, yet when they are placed in an unfavorable environment, or when the natural vigor is lowered by climate or insufficient food, they succumb to diseases to which they are ordinarily immune.”

In the same way, Nature operates in the direction of protecting us from the perception or consciousness of certain sounds, sights, smells, and other sensations, which serve no useful purpose to us but which would serve to distract our attention from more useful reports of the senses. For instance, we are conscious of but a very small percentage of the things which our eyes see on the streets of a busy city; our ears receive a multitude of sounds which our consciousness fails to register. We become so accustomed to familiar odors that we fail to perceive them. And, in a like manner, we fail to "register" the greater portion of the thought-vibrations which are beating upon us from all sides, at all times; were it not so, we would never be able to think at all on our own account, or to have "a mind of our own." It is only the exceptional (not the ordinary) thoughtinfluences which reach us—and by selftraining we may still further limit these exceptional influences.

In fact, it may be stated as a general principle that we are strongly affected by Thought-Induction proceeding from the radioactive thought of others only when our natural immunity to these is lacking, or when it is overbalanced by certain strong attractive powers in our own minds. These conditions arise, for the most part, from some of the following causes, viz.:

(1) General lack of resistive power of our own thoughts, arising from a lack of strong convictions and ideas of our own which are opposed to those involved in the thought-vibrations reaching us from others; (2) general agreement and harmony with the outside thought-vibrations, which, operating on the principle of "like attracts like," actually attract and draw such thoughtinfluences to us, or at least open the gates of our minds to their influx; (3) general belief in, or fear concerning, the power of the outside thoughtinfluences to reach us—the "confident expectation" of earnest belief or of deep fear is practically the same thing, and, in either case, it opens the gates of our minds to the thoughtinfluences in question.

(2) NEUTRALIZATION . Thought-vibrations are subject to the process of "neutralization," by means of which they are deprived of much of their strength and inductive power when they come in contact with thought-vibrations of an opposite character, either in the minds of individuals or in the general thought-atmosphere of persons and places. Thus, when a current of thought-vibrations comes in contact with an individual of strong, positive ideas and convictions of an opposite character, the current is weakened by the contact and conflict, and loses its power to influence either the individual or others. In the same way thought-currents are weakened or neutralized by contact with strong, positive thought-vibrations of an opposite character in the thoughtatmosphere of a place. On the other hand, however, if the new thought-vibrations be in accord with the original current, the latter receives fresh strength and power.

The mental atmosphere of every place of public meeting, and of every place in which numbers of persons live, is constantly filled with Thought-Waves, thought-currents, thoughtstreams and thought-forms—all made up and composed of the thought-vibrations of numerous persons, drawn together by the force of their mutual attraction. These streams of thought-vibrations of course are constantly coming in contact with each other; when this happens a certain process is set up in which usually occurs either a combination and blending of the harmonious elements, or else a neutralization of the inharmonious elements.

In the process of neutralization a certain definite ratio is found to maintain. For instance, if the two opposing forces are of about the same degree of power and energy, each will lose practically an equal amount of inductive strength by reason of the neutralization. But, if they differ in comparative power and energy, they will each lose in the inverse ratio of their relative strength—the stronger will lose less, and the weaker will lose more. Thus if one of the opposing forces is twice the power of the other, it will lose only half as much as does the weaker one.

But in each and every case of neutralization there is a loss on both sides; this being so, it follows that the individual coming in conflict with strong opposing thoughtinfluences must replenish his own thoughtpower by pouring into it a stream of strong, positive ideas representing his own convictions, principles or beliefs. This process of neutralization is also manifested in the process of "treatment" of things, places or conditions, on the part of the followers of Mental Science; here the adverse, undesirable, negative Thought-Atmospheres are neutralized and dissipated by turning upon them a steady, everreplenished stream of positive, "good" thought-vibrations.

(3) RHYTHM . In a preceding section we have spoken of the "whirlwinds" of thought-vibrations, which sometimes pass rapidly over a crowd, a community, or even over a whole country—or, at times, over the entire civilized world. These mental whirlwinds, starting from a focal centre, spread rapidly in an ever-widening circumference of its circles, and with everincreasing force and power; that is "everwidening" and "everincreasing" up to a certain point. Sooner or later, however, the influence of the outside thought opposing it, combined with that natural rhythm which is found in all natural activities, serves to "slow down" the movement, and to dissipate its strength. Everything in Nature has its rise and its fall; its increase and its decrease; its birth and its death: and these thoughtwhirlwinds or whirlpools come under the general law.

If you will study the history of mental epidemics, crazes or other phases of extended Thought-Contagion, you will perceive the operation of this Law of Rhythm—this tendency to regain and restore the normal balance between the opposing poles of things. In the instances cited in a preceding chapter, you will note the gradual or rapid decline of the contagion, following its rise to its highest point. You may also see the principle manifested in any case of popular excitement, such as, for instance, a great religious revival, a political campaign, or in any other form of mental excitement in which a large number of persons are affected. From the stages of intense, burning ardor, excitement, or even frenzy, there is a corresponding slowing down and cooling off—the reaction follows the action, and is equal to it though in an opposite direction. Were this principle not in operation, there would be no limit to the spread and increase in force of a mental epidemic—it would veritably consume the world with its intensity.

(4) HARMONIOUS ATTRACTION . As we have informed you in the preceding sections of this book, there is manifest in the world of thought-vibrations a certain strong attraction between Thought-Waves or thought-currents, and the minds of those persons whose general thought and feeling are more or less in harmonious agreement with those represented in the thought-currents. “Like attracts like”; “birds of a feather flock together”; “mine own shall come to me”; —all these statements are illustrated by the actions of the thought-currents in response to “the drawing power of the mind.”

Persons of strong convictions (right or wrong, good or bad) are constantly attracting to themselves the thought-currents of other persons of similar convictions. Likewise, persons of certain strong emotional states, affections, desires, passions and inclinations, are constantly drawing to themselves the thought-currents of other persons of similar natures. We are connected by invisible mental links and filaments with others of similar thoughts and emotional states—similar natures and characters. Our thoughts and their thoughts have an “elective affinity” for each other—each draws and attracts the thought-currents of others of the same general character. We are constantly forming and maintaining mental partnerships in this way; we should be careful what kind of partners we join with in this thought relation.

If you have been drawing thought-currents of an undesirable nature, you should take mental stock of yourself for the purpose of discovering and eradicating those thoughts and other mental states which have proved to be the magnet drawing to you this undesirable crowd of thoughtinfluences. You should then replace these objectionable mental states with thoughts and mental states of a desirable character. You may deliberately attract and draw to yourself the most desirable kind of thoughts and mental states. You may have any kind of mental partner that you desire, if you will but establish the first member of the firm in your own mind.

(5) BELIEF OR FEAR . As we have pointed out in other sections of this book, and also in other books of this series, the mental state known as “Confident

Expectation” exerts a powerful dynamic force in the direction of attracting or drawing to the individual the objects or things which form the subject of his strong faith and hope. This principle is found active in the case before us, i. e., the case of Thought-Induction. The person who earnestly expects, hopes, and believes that the positive, advantageous thought-currents of others will reach and influence him, undoubtedly sets into operation the subtle forces which attract and draw such to him. Likewise, the individual who strongly fears (and therefore expects confidently) that the adverse, negative thoughts of others will reach and affect him, equally draws and attracts to himself that which he so strongly fears.

In either case, the principle is that of Confident Expectation. In each case there is present a strong faith or belief, which in one case is accompanied by hope, and in the other, by dread. In fact, at the last, FaithHope and FearDread are perceived to be the opposite poles of the one mental state—the mental state of Confident Expectation. Each pole is possessed of a strong drawing power or attractive force; each draws to itself the objects or conditions corresponding to the thought. This realization of the essential identity of the two apparent opposites will be found to furnish the means of the reconciliation of the two facts, seemingly opposed to each other, which for so long has perplexed and disturbed the students of Mental Science.

The first phase of the power of Confident Expectation, i. e., that of Faith-Hope, is illustrated in the many cases of Mental Healing, or similar forms of Mental or Spiritual Therapeutics, in which sick persons by their earnest Faith and Hope attract and draw to themselves the healing thought and mental patterns of the “healer” or person giving the “treatment,” which thoughtinfluences in turn serve to arouse within the patient his own recuperative force and energy, and thus to bring about a cure. The same principle operates in case of “treatments” for improved conditions, which result in awakening the attractive mental forces of the individual, himself, thus bringing about the desired improvement according to wellestablished psychological laws. Thus Faith and Hope are powerful mental states, capable of effecting important results.

The second phase of the power of Confident Expectation, i. e., that of Fear-Dread, is illustrated in the many cases of persons affected by their belief in Adverse Treatments, Malicious Magnetism, Black Magic, Witchcraft, and so on. The history of Psychology and Mental Science contains numerous instances in which persons have been seriously injured in health, and in some cases have actually died, by reason of their belief in the Power of Evil inherent in the adverse thoughts of others. Here the FearDread has acted in the same way as does FaithHope—both being phases of Confident Expectation—that is to say, it has attracted to the person the evil influences which were dreaded, and the evil effects which were feared. Here “the thing I feared has come upon me.” There is nothing strange in the matter, once the principle is understood. No one who is filled with FaithHope in the Good, and who banishes FearthoughtDread of the Evil, need ever suffer from any of the adverse mental influences above mentioned. This is the Truth which is destined to set many free from the curse of Error.

The five rules of Thought-Induction which we have just called to your attention will be found present and operative in practically all phenomena of Thought Power in all of its many phases. You will do well to study each very carefully.

VIII
"TREATING" THOUGHT CONDITIONS

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IN THE preceding sections of this book we have presented for your consideration the facts concerning the general principles involved in the several phases of the phenomena of Thought Power. These principles have been presented to you with an entire absence of insistence upon the acceptance of any speculative theories concerning the ultimate nature of thought, or mind. We have sought to emphasize the scientific "how," rather than the metaphysical "why"; our concern has been almost entirely with the statement of "how it works"—the laws and principles governing its activity.

Hoping that we have succeeded in presenting to you the principles and laws of these activities in such a way that you have grasped them, and have committed to memory their essential points, we shall now proceed to the task of instructing you concerning the most practical and scientific methods and ways of applying these principles in your own particular case, so that you may avail yourself of the benefit of the right use of this wonderful force of Nature, and, at the same time, may avoid the mistake of allowing its negative phases to affect you and to work to your disadvantage.

It is quite true that in our general presentation of the principles and laws of Thought Power, in the preceding sections of this book, we have added here and there a word of caution or of advice concerning the use and application of the power in question, so that you would have a general knowledge of this phase of the subject even if nothing more were said concerning these particular points. But in order that you may apply more effectively these principles you will do well to consider carefully the special statements concerning such application which we are now about to present to you. More than all, however, it is important that you proceed actually to apply these principles in your everyday life; there is no better way of learning a thing than by actually "doing it"—providing that you proceed according to competent instruction concerning the general principles and laws governing the subject in question.

CREATING A THOUGHT -ATMOSPHERE . As you have been informed in previous sections of this book, every person is surrounded by a thoughtaura, or thought-atmosphere, composed of thought-vibrations radiating from his thoughts and mental states; these thought-vibrations tending to affect and influence other persons with whom such person comes in contact. The thoughtaura or thought-atmosphere of a person, as you have seen, represents the general mental state of that person—his habitual mental states. It is a reflection of his mental character. It may be regarded as a practical extension of his personality.

We have shown you that the thought-vibrations composing the thought-atmosphere of a person tend to arouse in other persons a similar rate of vibration. The degree of such induced vibration, however, depends upon the degree of harmony between the mental characters of the other persons and that of the person sending forth the influence; there must be something in the nature of the other person before it can be called forth by inductive action—the seed must be there, else there will be no sprouting, blossoming, or fruitbearing. There must be something to "catch" fire, before the fire of mental contagion will spread. We have described this to you before, so there is no necessity of repeating the explanation at length in this place.

There is another phase of the matter, however, which has not as yet been called to your attention. Here it is in a few words: Your general mental character, customary mental state, and habitual mental attitude will be recognized (consciously or subconsciously) by some of the persons with whom you come in contact, by means of your thoughtatmosphere or thoughtaura, even when, by reason of their own differing character, you fail to induce a similar feeling in themselves. They will often be able to "catch your vibrations," even though these fail to induce a similar rate of vibration in themselves.

You have often "sensed" the vibrations of sincerity, earnestness, honesty, enthusiasm, reliability, in the thoughtatmosphere of other persons. You have felt to a certainty that such mental qualities were theirs. In the same way, you have felt distinctly and clearly the vibrations of deceit, unreliability, dishonesty, lack of confidence, in the Thought-Atmospheres of others coming into your presence. Perhaps you have never thought that other persons could sense your own mental character in the same way; but they can, in many cases! This being so; it behooves you to build up for yourself a thoughtatmosphere which will be of service to you, and which will affect and influence other persons in a way advantageous to your interests and welfare. If it is possible for other persons to "catch your thought-vibrations," and thus to "read your thoughts," it certainly will be well for you to generate thoughts and to emit vibrations of only the right kind—the kind likely to influence those other persons in your favor, rather than against you.

This, of course, will necessitate something like Character Building on your part, but in a way rather the reverse of that usually followed. The usual way is to build up your character, and to let that affect your thoughts, in this new way, you build up your thoughts, and let these react upon and influence your character so that the latter is reconstructed. However, we shall not here go into details concerning the subject of Character Building, as that special subject is considered in detail in another book of this series. While the change in your thoughts will greatly influence your character, we shall content ourselves here with considering the thoughts alone—your thoughts as they are concerned in producing an effect upon the persons with whom you come in contact.

If you wish other persons to feel that you have confidence in yourself, or in your business proposition, your political views, your religious teachings, your general opinions, you must first feel that confidence yourself—must feel it so strongly and positively that you will fairly radiate it and cause your thought-atmosphere to vibrate it vigorously. If you manage to do this, you may rest assured that the other persons will sense that positive confidence, and will be more or less influenced by it. If you fail to do this, and, instead, allow your mind and thoughtatmosphere to be filled with the vibrations of lack of confidence, distrust, unbelief, unfaith, doubt, you may be assured that the other persons will "catch" those vibrations, and thus will be influenced against you—this, very often, without conscious recognition on their part of the reason for their feeling and impression.

If you feel that your thoughtatmosphere is not just what it should be—that it is too negative, or else lacking in some of the positive characteristics which you consider desirable—then you should proceed to create a new thoughtatmosphere, one containing a greater degree of positivity and composed of those qualities which you instinctively realize should be present and active in it. If you desire a thoughtatmosphere similar to that possessed by individuals who are able to produce upon other persons the impressions they wish to be produced, you have but to start the work of pouring into your aura or thoughtatmosphere just those thought-vibrations which such fortunate individuals seem to radiate. If you would be like those persons in this respect, you must begin to "think" as they do. It is all a matter of a given cause producing a given effect: if you wish to produce the effect, you must supply the cause.

In short, if you would create a new thoughtatmosphere for yourself, you must start in to "treat" your mental atmosphere for the desired qualities. Now, a word here regarding this specialized use of the words, "treat," "treatment," etc., which are frequently met with in all instruction along the lines of Mental Science and similar subjects, and which we shall employ frequently in the following pages of this book. The word, "treat," as so employed, means "to supply the needed thoughtelements, ideas, mental pictures, etc., to the mind, to the thoughtatmosphere of persons and places, or to any other aggregation of thought-vibrations.” A “treatment” of this kind is simply the act or process employed in this matter of “treating” a person, a place, a thing, for the purpose just named.

The process of “treatment” just described may be illustrated by the familiar act of turning on the light in a hitherto dark room; of opening the shutters and admitting the inflow of the rays of sunshine to a dark place; of letting a stream of pure, dear water flow into a bowl of dirty water. The light, the sunshine, or the clear water represent the positive elements of thought, while the darkness of the room, or the dirtiness of the water in the bowl, represent the negative elements of thought.

The positive elements of thought will always displace and neutralize the negative elements, provided that the positive elements are supplied in sufficient quantity and in the right way. We ask you to consider carefully the statement just made, and to commit it to memory; if you do this you will have always at your command a most powerful and valuable instrument capable of performing the most important work for you when most needed.

Now, from what we have just told you, what would you think should constitute the right method and way of “treating” your thoughtatmosphere so as to create in it the qualities and powers which you wish it to possess? You will have no trouble in answering this question, if you have taken heed of what we have just said. You will answer at once: “I should begin to pour into my thought-atmosphere a sufficient quantity of the thoughts which represent the desired qualities.” Your answer is the right one—the one that follows logically from the given premises. You must open the windows of your mind to the inflow of positive, powerful thoughts, ideas and mental pictures—you must flood the dark places with the sunshine of positive thought.

Before proceeding further, however, we must call your attention to a most important fact of psychology which has a direct hearing on this matter of “thought treatments” of all kinds. Here it is: The power of the inflowing positive thoughts is immensely increased by your act of mentally picturing the inflow of the thought-vibrations into that which is being “treated” by you. The more clearly and strongly that you are able to picture in your imagination the process of the inflow of the positive thought, and the effect of these on the thought-atmosphere of that which you are “treating,” the greater will be the power and efficiency of that inflowing current.

Please note the above statement carefully, and commit it to memory. Practice until you can clearly imagine and mentally picture the presence of your thought-atmosphere, the inflow of the positive current, and the changed condition which is occurring by reason of the “treatment” The more “real” this picture seems to you, the greater the effect will be produced. This is a fact, as you may demonstrate to your own satisfaction; there is no need of entering into a technical discussion of the principle involved—it "works," and that is the main thing.

Akin to this is the fact that the more clearly you can picture the mental quality or state which you are pouring into your thoughtatmosphere by means of the stream or current of thought-vibrations, the greater power will it have to overcome and neutralize those negative qualities and states of which you wish to be rid.

In order to create a mental picture of this kind, you must (1) know the name best expressing and indicating that quality; (2) be able to recall instances in which that quality was manifested by others, so that you are quite familiar with its outward expressions; and (3) imagine yourself as possessed of and as manifesting that quality, yourself (even if you have never had this actual experience), so that you may clearly and vividly "feel" yourself now experiencing its inner phases. By so doing, you will have (a) the verbal symbol of the quality, (b) the idea of its outer expression, and (c) the feeling of the inner experience which accompanies the latter. When you have acquired this, you have the matter in your own hands, and under your own control.

The foregoing two paragraphs contain important truths—study them well, and commit to memory their essential points. The psychology involved is simple, but its effect is farreaching and effective. When you know what you want, you have taken the first step toward its attainment. You must know its name, and its meaning; you must know how other persons act when they possess it—how it manifests in outward form; you must know how it feels to possess and to manifest it—how it exists in its inner form.

Ask yourself: What is the name of this quality; what are its characteristics; what does it mean when fully understood? (A good dictionary will give you the answer.) Then ask yourself: How do persons act when they possess and manifest this quality; what are its outward forms of expression? This question may be answered from your observation of other persons (select and study some good human pattern). Finally ask yourself: How does it feel to experience the possession and manifestation of this quality; what are the inner forms of its possession? (Your imagination, working up the material of your observations of your human patterns, will be able to supply you with this feeling.) When you are able to answer these questions, you will be able to proceed effectively with your work of "treating" your thought-atmosphere.

We suggest that you now proceed to practice this method upon some particular mental quality—the quality of Courage for instance. Exert your thought, your memory, and your imagination, upon the ideal of Courage, according to the rules given above.

Having reached the point just mentioned, you may start in earnest to “treat” your thoughtatmosphere for desired qualities and powers. The process is simple: turn on the stream of fresh, clear water—admit the sunshine to the room; that is all there is to it! Treat yourself whenever you have the opportunity, and without neglecting your duties or business—you will find plenty of time and opportunities.

You will notice the improvement from the very first; but do not get discouraged if at the start there occurs a little unpleasant “stirring up”—that is merely natural; all readjustments stir up conditions at first. Stick to it; persevere; do not allow yourself to be sidetracked.

Just one word of caution here: Never allow yourself to dwell on, picture, or imagine, the negative mental state which you wish to neutralize or eradicate. Forget the negatives so far as is possible; you need not think of them; the sunshine “takes care of” the darkness—you do not have to shovel out the latter. Cultivate the good plants, and the weeds will be choked out—this is the rule of the Garden of the Mind, at least!

“TREATING ” PLACES AND THINGS . The general principles and rules relating to the “treating” of your own thoughtatmosphere, which we have just stated to you, apply also to the case of “treating” places, things, and general conditions arising from thoughtradioactivity. The Thought-Atmospheres of places, the thoughtinfluences of things, the thoughtconditions in general, which arise from the past or previous presence of thought-vibrations, may be successfully “treated” by you, and their undesirable conditions removed and replaced by desirable conditions, by an application of the very same principles which we have just described and explained to you in connection with “treating” your own thoughtatmosphere. There probably will be needed certain minor modifications of the application of the principles, so as to make them fit the particular conditions of the cases before you; but the general principles remain the same, and the essential elements of the method of application will hold good in all cases.

If you rent an office, a house, a store, a room, you will do well to “treat” its thoughtatmosphere—this, particularly if the former tenants have been of an undesirable character, if the history of the place is bad, or if you sense the presence of thought-vibrations of an undesirable character. In fact, it is a good plan to “treat” any new building or rooms rented or bought by you, and which you intend to occupy. Even if there be present no particularly undesirable thoughtinfluences, or past record to be overcome, the “treatment” will serve to bring about speedily that harmony of thoughtatmosphere and thought-vibrations which it is always well for one to secure and to maintain in the places occupied by him. You know how foreign and alien to you have been the new quarters occupied by you in the past, in many cases; and you remember how in time, after you have occupied the quarters for a while, they grew to feel "natural" and harmonious to you. By proper "treatment" you may secure this same agreeable harmony even from almost the very first.

Places with evil records and histories; places noted for the nonsuccess of the former occupants; places in which mental or emotional inharmony or strife have been habitually manifested; and places in which for any reason whatsoever the thoughtatmosphere has become undesirable and calculated to induce unfavorable impressions upon the minds of those occupying them, or those visiting them—all such places should be subjected to a careful and thorough mental disinfection, renovation, and general "treatment."

The same is true, though in a less degree, concerning articles of furniture, tools, machinery, clothing, pictures, or any other form of personal property which has come into your possession after having been frequently used by some former owner. "Secondhand things" often carry with them the thoughtinfluences of former owners, and for that reason are instinctively avoided by many persons; but a thorough mental "treatment" will remove all such objectionable influences, and will saturate the things with your own thought-vibrations.

In these "treatments" of places and things, you must follow the general rules already given. You must mentally picture the inflow of your positive thought-currents into the thoughtatmosphere of the place or thing; you must vividly realize and picture to yourself the nature of the thoughtqualities which you are pouring into them. The more clearly that you can visualize or picture that which is being performed on the plane of the thought-vibrations, and the more thoroughly you realize the nature and character of the particular thoughtqualities being imparted by you, the more complete will be your work of "treating," and the more satisfactory will be the result. The thoughtqualities to be imparted to a place or thing must be those particular qualities which you perceive to be needed, and which, when present, will bring about the results and effects which you desire in connection with that place or thing. A general "treatment" for a condition of "general harmony with my ideals" also is to be advised in cases of this kind.

IX

THOUGHT POWER METHODS

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ANOTHER IMPORTANT method of applying the principles of Thought Power by means of the transmission of thought-currents, and the consequent action of Thought-Induction, is that which may be called the “Direct Message.” In this case there is secured not only the general effect of the vibrations of your thoughtatmosphere but also the direct and special effect of those vibrations which arise from strong particular ideas and thoughts existing in your own mind, and which you wish to “get across” into the mind of the person with whom you are talking.

In the “Direct Message” you flash directly from your own mind the message to the mind of the other person. It is as if you sent him a strong “wireless” message direct from your brain to his. The occultists say that in such cases there may be perceived an actual flash of Thought Power from the one brain to the other. Men and women of strong personalities possess to a high degree this power of sending the “Direct Message”; and this fact accounts in a large measure for their power of impressing and influencing other persons.

In applying the method of the “Direct Message,” you first arouse and create in your own mind a strong, clear and positive idea or thought which you wish to be conveyed to the mind of the other person. This is an important preliminary stage of the method, for unless you have something clear and strong to send as a message you cannot expect the other mind to receive a clear and strong message. Your message at the sending end must be vivid, intense and dynamic, in order that it may produce a like effect at the receiving end.

The more thoroughly convinced you are of the truth and reality of the idea and thought to be sent as a message in this way, the greater will be the degree of strength of the message, and the greater the degree of ease with which you may send it. Therefore, you must thoroughly convince yourself of the truth and reality of your message before you send it; you must arouse within yourself a degree of enthusiasm over its truth and reality; you must make it ring with truth within your own mind and soul; you must be able to feel the vibration of truth arising from it.

It is true that some persons possessing marked ability as actors may counterfeit, more or less successfully, this mental attitude of truth, and thus may obtain a considerable degree of strength in their thoughtmessages; but, nevertheless, there is nothing so strong and sure as the truth in such cases—the counterfeit truth has a tendency to “break down” at the critical moment, and to destroy the effect of the previous favorable impression of the message. Search for the truth in your idea or thought, and hold closely to it; “the truth is mighty and will prevail.”

Another point to be remembered in connection with the message is this: The message must appeal to the general desires, aims, aspirations, ambitions and wishes of the other person—must fit in with his ideals and hopes—in order to reach him easily and affect him strongly. The salesman whose message vibrates with the thought “I wish to save you money,” or “I wish to benefit you,” creates a far different impression from that which arises from the firmly held, strong thought that, “I want to sell you something,” or that, “I want to get an order from you.” The strong, vivid thought, “I like you,” is far better calculated to awaken a kindly response than the thought, “I want you to like me,” which so many employ.

Of course, certain messages awakening the fear of consequences resulting from an action, or the refusal to act, serve to appeal to the selfinterest and desires of a person in certain cases, and often are so employed with more or less success. But, on the whole, it is far wiser to proceed on the principle embodied in the old fable—the fable in which it is related that after the strong north wind had failed to blow the cloak from the shoulders of the man, the sun accomplished the task by sending its rays upon him and causing him to seek relief from its heat by removing the cloak. Positives are better than negatives, in most cases.

In sending the “Direct Message” in a personal interview, you proceed as follows: (1) Having previously aroused the conviction of the truth of the idea in your own mind, and having awakened an enthusiasm concerning it in your own heart, you must call up the idea (thus energized and rendered dynamic) into your own consciousness—holding it there constantly throughout the entire interview; (2) you must exert a conscious, steady though imperceptible effort in the direction of projecting the stream of thought-vibrations to the mind of the other person—you will be able to do this with the greatest effect, and the least effort, if you will use your imagination to picture the actual passage of the thought-current from one brain to the other.

Professor E. B. Warman, a pioneer investigator of this and similar subjects, calls this employment of Thought Power, “Impulsion,” thus distinguishing it from “Compulsion,” the latter being held by him to indicate willforce. He says:

“Compulsion is a force from without; Impulsion, a force from within. Compulsion will make an enemy of a friend; Impulsion will make a friend of an enemy. Which is preferable? By Impulsion, I mean that you should lodge the thought in the mind of the other man to do as you desire. Is it right? Yes, if your business is right. * It is merely another form—and a better form—of using persuasive powers.”

The same writer and teacher indicates an interesting feature of the employment of this method, as follows: “To lodge the thought successfully you should think in the first person singular (1); that is, think as if you were thinking for him. If you think in the second person (You), he will feel a sense of compulsion. By the first method he is impressed to do as you desire.” He illustrates this point of practice by several instances of his personal employment of it. For instance:

> “I said nothing, but I thought very intently for him (impulsion). This is the thought I held on him: ‘Well, you come in at one o’clock.’ (That little word ‘well’ is a great compromiser.) All this probably occurred in the space of a minute, but it seemed many of them to me. Finally I looked up and said, ‘Well, ——’ I thought the rest for him, but spoke not a word. Instantly he took my cue from the spoken word and voiced my unexpressed thought, saying, ‘Well, you come in at one o’clock.’ * On the way to the bank I held this thought on and for the banker—‘Well, I’ve decided to pay you.’ I held it so hard, so tenaciously, and with such confidence and concentration, and so exclusively of all other thoughts, that had I spoken to anyone on the way, I fear that I would have given utterance to my one and only thought, ‘Well, I’ve decided to pay you.’ * At precisely one o’clock I presented myself at his desk. He looked up at the clock, and as he did so, said, ‘I see you’re on time to the minute.’ I was almost afraid to speak, lest I might lose my grip on the thought I was holding on and for him; but I at once assured him that being on time was one of my cardinal principles. No sooner did I get my hold on that which I desired him to say than, simultaneously with my thought, he voiced it—‘Well. I’ve decided to pay you’.”

Again, he gives the following very interesting, and decidedly humorous, advice: “You have a caller either at the office or at home. It is your busy day. Time is precious. Your caller does not know when to depart. You can freeze him out or otherwise make him uncomfortable, or as a last resort you can ask him to go. Any of these might be efficacious, but things efficacious are not always expedient. There is a better way. Do not use compulsion, but impulsion. Impel him to go; that is, lodge the thought with him, in the first person singular. That is done by thinking for him, ‘Well, I must be going’; that is what I term holding the done by thinking for him, 'Well, I must be going'; that is what I term holding the thought on or over him. Almost instantly he will be impressed with the thought as emanating directly from himself, and he will voice your thought as his own —'Well, I must be going.' When he thus expresses himself, let him go. Do not be dishonest by trying to be polite and saying, 'Why, what's your haste? I'm sorry you have to go so soon.' It would serve you right if he then sat down and stayed an hour."

If you have occasion to strive to convert or to convince other persons, in the course of your business or social life, you will find your efficiency in this direction greatly increased by a little practice in the art of sending these thought-messages along any of the several lines above mentioned. Some have found Professor Warman's plan of "thinking for him," in the first person singular, to be especially effective; others prefer the more familiar method: either will "do the work" so take your choice. You understand, of course, that these thought-messages may be sent during the course of your conversation, argument or discussion—or they may immediately follow it; use the method indicated by the circumstances of the case. Remember, also, that this is not hypnotism, mesmerism, or anything of that kind; it is simply an especially effective way of "getting across" to others that which is usually transmitted by the spoken word.

Some very good teachers lay great stress upon the transmission of Thought Power messages in the act of handshaking. They hold that in this way one may "get over" to another, in the most effective manner, the general impression sought to be made upon the mind of the other person. They point out the fact that the most "magnetic" persons are distinguished by their "live" handclasp, in which thought and feeling are expressed and impressed.

These teachers impress upon their pupils the importance of "throwing thought and feeling" into the handclasp. They advise, for instance, that one should hold firmly in thought the words: "I like you and you like me," when shaking hands with a person whom one desires to impress in this way; the thought being accompanied by the mental picture of the passage of the thought-current from the one mind to the other, by means of the "line" of which the clasped hands are the connecting link.

Some of the most successful persons have discovered by actual experience the value of this method, though they usually fail to recognize the actual principle involved. They have found that "it works," and they "let it go at that" without seeking the scientific explanation. Many of the best authorities are agreed that this method furnishes one of the most effective means of sending the Direct Message by means of Thought Power.

Another, and a somewhat more complex, form of sending thoughtmessages of this kind to another person is that which may be called the “Distant Message.” This form of thoughtmessage is practically the same as that just described, except that in the present case the other person is not present in person, but is at some distance from you at the time the message is being sent. In cases of this kind you may effectively present an argument or a plea, an appeal or a petition, a warning or a caution, to another person, in advance of a personal interview, and rendering the latter far more effective than would be the case otherwise. You may even prepare the mental soil for a decision, by employing either the usual method or else the “impulsion” (first personal singular) method suggested by Professor Warman.

In sending a thoughtmessage of this kind the sender proceeds just as if the other person were present at the place from which the message is sent. With his mind charged with the consciousness of the truth of his message the sender verbally addresses the other person just as though he were present in person. The verbal message corresponds to what would be the spoken message were the two persons actually in each other’s presence. The same arguments are used, and the same earnestness displayed. The only difference is that the other person is not aroused to such an earnest refutation of the argument as might be the case in a personal interview; the discussion and argument, consequently, is more “one sided.”

A writer in a popular magazine, in his article stating the results of an investigation of the subject now under consideration, cites a number of interesting cases in which the general principle of Thought Power was applied to practical ends along the lines just mentioned. Among other cases, he mentions the following:

> “Miss H. gave an instance out of her own experience. She tried an experiment in this case: First she obtained the agency for a set of books that sold for $50. Then she selected the names of fifteen prospects, and sold each one a set, as fast as she could reach the prospect and present the proposition. She declared that she actually ‘made the sale’ to each one in her own room before she started out. She also told me about an insurance man who sells $100,000 policies at his desk before he approaches his prospect.”

The same writer reported as follows the same lady’s answer to his question, “How is it done?”:

> “The secret is this: You concentrate definitely for prospects and then
> on individuals. You put in a few minutes each day picturing just

> on individuals. You put in a few minutes each day picturing just what you want to take place, and then go out and hustle to accomplish that purpose. For example, if there is an ugly customer you desire to subdue, you create a word picture of yourself actually subduing him. You hold that picture steadily in your conscious mind for ten or more minutes—if possible. If you can think of that and nothing else for three minutes, without your thoughts flitting about, you will be doing well. A good time to focus your conscious mind on your supreme desire is while you are in the act of going to sleep, or while you are just waking in the morning. The best practice, however, is to get off by yourself, clear away from all noise and distractions, sit down or lie down, relax the body and mind completely, and concentrate on the thing that you wish your subconscious mind to do. If you will do that fifteen minutes daily, you will have no more doubts about the efficacy of the method.
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> "You must claim the desired quality or object before you actually possess it. Concentration is in the present—immediate—right now. You create the image or make a mold of what you want by affirmation and visualization, and then the subconscious mind makes that image a reality. You use your will in forming the image, but the will does not do the work. To use a wellunderstood figure of speech, the subconscious mind is the power that operates the engine, and your will does the steering. Everything depends upon the intensity of desire, and perfection in concentration. It is no small achievement to hold a single thought or idea in the mind for any length of time, but it can be acquired by practice. Generally, however, results will come in a few days. But do not get discouraged if you do not realize your expectation at first. Keep right on concentrating and working, and you will eventually achieve victory."

In the above case the lady relating the personal experience, and those of others, places great emphasis upon the part played by "the subconscious mind, in the manifestation of Thought Power. She is quite right in doing so, yet some persons reading the statement may be led to believe that "the subconscious mind" is an entity performing the work in the case—which is a mistaken idea. The "subconscious mind" is not a distinct entity, but is rather a part of the mind of the individual—a plane or level of consciousness in his mentality.

A large portion of one's Thought-Waves or thought-currents are sent out by the subconscious mentality; and a large part of one’s impressions received in this way are taken up by his subconscious mental mechanism. But the power employed in sending the subconscious messages of thoughtvibration, and that which registers them on the subconscious receiving instruments, is Thought Power such as has been described in this book. “The subconscious mind” is merely a series of planes or levels of mental activity lying below those of ordinary consciousness. It will be well for you to bear in mind this important distinction.

Those who have made a careful study of this “Distant Message” phase of thoughttransmission and Thought-Induction report that the efficacy of the plan depends materially upon the degree in which the sender “visualizes” or pictures mentally (a) the actual presence of the other person, and (b) the actual passage of the thoughtcurrent. One investigator says: “If you are able to visualize so effectively that the other person seems to be actually present before you in person, and so that you may actually sense the passage of the thought-vibrations, then the effect will be enormously increased.” Some teachers, in private lessons, have laid down quite elaborate rules and directions governing this method, but in the above statements will be found the essential principles of the matter and the practical gist of the method.

There have been written and taught many sensational elaborations of this method, most of which, however, are merely the work of an active imagination. To some, this method has seemed to threaten dire danger of “hypnotism at long range,” “black magic,” etc., and to be akin to controlling the wills of other persons at a distance by means of some magic power. Those who have carefully investigated the matter, however, assure all persons that there is present here nothing more than the ordinary suggestive effect of strong convictions transmitted by means of thought-vibrations in a personal interview—the ordinary inductive action of positive mental states such as we have described to you in previous sections of this book.

The Rules of Thought-Induction, set forth in detail in Section VII, of this book, apply here as well as in all other forms or phases of Thought-Induction. There is here present the effect of Harmonious Attraction and of Belief or Fear. There is no cause for undue alarm in the matter, and most certainly no one need feel any fear concerning any undue “influence” being exerted over him to his detriment, particularly if he will acquaint himself with the principles governing all Thought-Induction, and will avail himself of the ordinary protective methods indicated in such cases. In the remaining portion of this section of this book we shall point out the general principles and methods of SelfProtection, which apply to the present case as well as to all other forms of Thought-Induction—we advise you to study carefully these principles and methods.

Self-Protection Against Thought-Induction

Nature, in the various fields of her activity, is seen to supply a protective element to her creatures in all cases in which there is present an element which threatens to become destructive or harmful. To one creature it supplies the defensive armor of shell; to another, sharp quills or spines; to another, the power of swift flight; to another, a quick brain. It supplies to one the fur coat, protecting against the cold; to another, the instinct to hibernate; to another, the tendency to take on fatty deposits during the cold season. For every bane Nature furnishes an antidote. As might be expected, it supplies to man the means of protecting himself against adverse Thought-Induction. Some of these means man employs instinctively; but now that man has discovered the principles underlying Thought Power, and is employing it more effectively and more consciously, there have also been discovered methods of effectively and consciously counteracting and neutralizing the effects of its improper uses.

In the first place, as we have already informed you, everyone has a "protective immunity" from Thought-Induction of all kinds, which he exercises to a greater or less extent according to his development and state of knowledge. In a general way, it may be stated that no one need fear being adversely affected by Thought-Induction if he will (1) keep his own mind clear and free from low, mean, selfish, destructive thoughts, schemes, and plans to take advantage of others; (2) keep his emotional nature free from low, base passions and inclinations; and (3) keep his mind free from Fearthought. His power of resistance will be enormously increased if he will practice the art of encouraging the mental states directly opposed to those just noted, and thus manifest the characteristic mental states of Nobility, Cleanness, and Fearlessness.

You will see the reason for the above statement if you will refer to previous sections of this book and will read what has been said there concerning "The Attractive Power of Thought." You will see that the rule of "like attracts like" in the world of thought-vibrations; and that the "something without" cannot kindle the flame unless it finds the "something within" to furnish the fuel for the mental combustion. Or, employing another figure of speech, you will see that just as physical personal cleanliness prevents the creation of congenial lodging places for noxious germs, so will mental personal cleanliness prevent the formation of congenial lodging places for mental microbes.

What has just been said applies in equal measure to what we have previously told you concerning the evil effect of Fearthought as an attracting force for undesirable thought-vibrations and Thought-Induction. A mental state of Fearthought will open the doors to undesirable thoughtinfluences; while, in the same way, the mental states of Fearlessness, Courage, and SelfConfidence will render one practically immune from adverse influences of this kind.

Above everything else, you should build up for yourself the protective armor of Fearlessness concerning thoughtinfluences. No thoughtinfluence can enter your mental realm if you are surrounded by an aura of Fearlessness and Self-Confidence. We cannot impress this upon you too strongly. The following suggestions along these lines should prove helpful to you in case you feel the need of cultivating a greater degree of Fearlessness—a greater degree of immunity to Thought-Induction; we advise you to study them carefully in any event

THE POSITIVE CENTRE . Begin by creating for yourself what has been called "the positive centre." Here you enter into a strong conscious recognition and realization of yourself as the Ego, the "I AM I," the Self, master of your physical and mental realm, able to govern your mental states and to change your mental attitude at will. You should persevere in this recognition and realization until you are able to feel yourself as this "I AM I"—until you can actually feel that "I Am HERE" at the very centre of your being. When you have reached this stage of the consciousness of Egohood, you will realize that YOU are superior to mental changes and physical changes, and that nothing in the outside world can really affect your position of security and power. This "I AM I," which is your Real Self, is Pure Spirit, superior to both mind and body, and master of both. When you attain this consciousness you may laugh at the efforts of any person to influence or control you by psychic or mental influences of any kind whatsoever.

THE PROTECTIVE AURA . Even before you attain the full realization of the "I AM I," or Real Self, however, and are thus rendered absolutely immune to outside influence, you may create for yourself an armor of protection from undesirable Thought-Induction by a simple mental process which we shall now describe to you. This armor of protection is known as "the protective aura"; it consists of your personal thoughtaura or thoughtatmosphere highly charged with positive thoughts of immunity and resistive power. As its name indicates, it serves as a protective armor of thought-vibrations which serves to repel and to deflect any adverse or undesirable thought-currents which may seek entrance into your mental realm by means of thought-induction.

To create the Protective Aura you must first create in your imagination as clear and as strong as possible a picture of it—a picture of what your thought-aura would look like if you were possessed of the power of seeing it with your ordinary vision. You must picture it extending around your body for a distance of several feet. Then you must picture as pouring into it the waves of the protective thought-vibrations with which you are charging it. You must picture it vibrating with protective strength and power.

You must see the aura as affording a sure and perfect protection against the influence of any thought-currents, Thought-Waves or thoughtstreams of any kind from other minds, provided that such carry vibrations which are adverse to your interests or which are undesirable to you. You must see this protective aura deflecting the undesirable thoughtinfluences, or else causing them to rebound from its surface and to fly back to the source from which they came. Practice until you are able to create a clear and positive mental picture of the aura and its protective action.

This may seem somewhat fanciful to you when you first read the above statement. But there is involved in it certain natural (though but little understood) principles of the highest importance. A little practice will bring to you certain positive proofs of the efficacy of the method—proofs arising from your own experience. You will feel a certain freedom from outside impressions of an undesirable kind—a certain sense of poise and power—a certain freedom —a certain security and immunity—which will convince you that "there is something in all this, though I do not exactly understand the inner principles involved in it."

You should keep your Protective Aura well charged with the protective vibrations; at least once a day you should create the mental picture of it in action, and at the same time should recharge it with a fresh stream of positive thought—a few moments will be all that is required, once you have acquired the "knack." The following Affirmation and Denial, silently uttered by you, will be found useful in creating and charging the Protective Aura—they serve to give form and pattern to your thought.

AFFIRMATION . Say silently to yourself: "I am master of my mental atmosphere. I have created a Protective Aura around me which renders me immune to all undesirable thoughtinfluences of whatever kind or character. I am fully protected. I am immune. I charge my aura with the most positive thought-vibrations, and thus render it impregnable."

DENIAL . In the same way, say to yourself: "I deny to any and all undesirable thoughtinfluences the power of affecting me. I deny to them the power of penetrating my protective aura. I am immune to their influence."

This method will protect you from any form of adverse or undesirable phases of Thought-Induction, Thought-Contagion, or thoughtinfection. Its employment will give to you a new sense of power and poise; it will prevent you from being swept off your feet by any form of mental epidemic or excitement; it will serve to confound and confuse other persons who may attempt to employ upon you some of the forms of personal thoughtinfluence such as we have indicated in the preceding pages. Do not allow the apparently fanciful nature of the method to prevent you from learning how to produce the desired condition, and to secure its benefits. A little actual experience with it will serve to convert you into an enthusiastic follower of the method. You owe it to yourself to give it a trial—an earnest, fair trial. It may come in quite handy and useful in some hour of need.

X

THE LAW OF CORRELATION

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YOUR EFFECTIVE employment of Thought Power, after all is said and done, will be found to consist largely of your ability to arouse into action the creative activities of thought. These activities operate chiefly through what has been called the Correlation of Thoughts and Things—the mutual relation existing between your thoughts and those things in the outside world which are connected with the former by the links or bonds of association. By the Law of Correlative Attraction your inner thoughts draw to you those persons, things, and circumstances which are correlated to them; and at the same time you are drawn and attracted toward those persons, things, and circumstances.

When you have found out exactly what you want; have kindled in your desirenature a strong, ardent, burning craving and longing for that which you know you want; have established in your field of imagination the strong, definite mental pictures of that which you know you want; have aroused a lively hope and faith and confident expectation of obtaining that which you want; and have called into activity the forces of your will in the direction of attaining and manifesting that which you want; then you will have set into operation the Law of Attraction along the lines of the Correlation of Thoughts and Things. This, because you have generated thoughts sufficiently strong to serve as magnets, attracting to them that which is necessary for their objective expression, manifestation and realization; and, at the same time, attracting and drawing you to the persons, things and environment most likely to accomplish the same result.

Helen Wilmans, a leading teacher in the early days of Mental Science, based her entire teaching upon this Law of Attraction between thoughts and things. Over twentyfive years ago she announced her “Law of Mental Correlation,” the basis of which was as follows: There is always set up a strong relation or correlation between the individual and the things which form the subject of his chief thought. She taught her students that they could mold and determine their environment, health, financial condition and general success, by the nature and character of their ideals, provided that they kept their minds strongly filled with these ideals and the ideas arising from them. This, indeed, is the very essence and kernel of modern Mental Science, which in many forms and under many names has worked such great benefit to many thousands of its students during the past thirty years or more.

The following quotation from the abovementioned pioneer teacher will serve to give you the spirit of her thought on the subject, which you will see agrees very closely with our own thought as set forth in the present book. Mrs. Wilmans said:

> “There is nothing truer than that the quality of the thought which we entertain correlates certain externals in the outside world. This is a Law from which there is no escape. And it is this Law, this correlation of the thought with the object, that from time immemorial has led the people to believe in special providence. A man believes that he is led by providence in a certain direction; the direction is not of his own choosing, so far as his consciousness is concerned. But providence has nothing to do with it; there was in that man, unrecognized by himself, that which related him to some thing or some condition on the external plane, and under the Law of Correlation he went in that direction.
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> “Every thought a man can have relates him to some external thing, and draws him in the direction of it. This fact—on the plane where the thoughts of men are fleeting and of no comparative importance—has too frail an effect upon external life to be noticeable. But when much thought has been given to one subject, the result cannot be other than observable. Thus, continued thought upon disease allies us with the external conditions related to disease; or, more correctly speaking, it creates the disease. A belief in poverty not only burdens and oppresses us until it makes us mentally poor, but it allies us with povertystricken conditions. Thought not only allies us with certain external things that represent its own character, but when we have ascended from physical to mental it becomes creative.
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> “This is a marvelous thing; but if I know anything in the world, I know it to be true. What! can a person by holding certain thoughts create wealth? Yes, he can! A man holding certain thoughts—if he knows the Law that relates effect and cause on the mental plane—can actually create wealth by the character of the thoughts he entertains. This creation must, at this time, be supplemented by courageous action, intensified by creative thought and knowledge of

> self; but such action is only a part of the thought. This Law is easy to understand if one will only take the trouble to investigate it.
>
> "The gradual recognition by a man of his own latent powers is the heaven within that is to be brought forward into the world and established in these conditions which correlate it. I have never taken a single step upward in the external world that was not the direct result of my recognition of some new power within my brain. I have never sought wealth at all—I have simply sought to know myself. I have believed in my own greatness, and in your greatness equally. I have denied that man was a creeping worm of the dust. I have seen him as the seed germ of all attainment. I place no limitation upon his powers of progression. I scorn the word 'impossible' as applied to what is in his power to be and to do. I think of his vast ability, and my own, with a jubilant feeling of surpassing triumph. I regard it as an assurance of present as well as prospective greatness, and a guarantee, eventually, of absolute mastery over all things and conditions which once mastered me. And in the direct measure of the power I have in holding this conception up before my perception, just in that measure am I successful in my undertakings. Let me lose sight of it, and my success declines. The most faithful and critical observation of this thing for many years has demonstrated its truth a certainty.
>
> "A mental poorhouse projects from itself the spirit of a visible poorhouse, and this spirit expresses itself in visible externals correlated in its character. A mental palace sends forth the spirit of a visible palace with results that correlate it. And the same may be said of sickness and sin, of health and of goodness. No amount of money will give one that inner opulence which is the sure foundation for unchanging wealth; that opulence which is the Purse of Fortunatus, and which never can be exhausted. Mental wealth, which is the recognition of inner ability, is the only true root of external wealth. External wealth that has not this root is but a floating airplant; there is no dependence to be placed in it."

When strong Desire Power is kindled and set into operation; when the object of the desire is apprehended definitely by the individual, and is represented by clear, strong, definite mental pictures; when faith, hope and confident expectation is aroused; when the will holds itself to the task of purposeful determination; then the entire mental being of the individual, subconscious as well as conscious, is directed to the task of manifesting in objective form the well as conscious, is directed to the task of manifesting in objective form the ideas and ideals inspiring thought, imagination, faith, desire and will. The entire mentality is turned to the work of calling forth, directing, urging, guiding, spurring on and sending forth the energies of Thought Power and setting them into operation along the lines of the Law of Thought Attraction and the Law of Correlation between Thoughts and Things. This as we have repeatedly informed you, tends (1) to draw to the individual the things, persons, circumstances and environment of the external world which are conducive to the objective manifestation of the idea or ideal, and (2) to lead and urge the individual toward the persons or things of the outside world which are calculated to accomplish the same end.

Moreover, this process once set into operation tends to arouse the hitherto dormant subconscious mental faculties of the individual, calling upon the subconscious mentality to reveal and to disgorge its hidden treasures of ideas, memories, plans, creative work, etc.; to set into operation the marvellous powers of the constructive imagination along subconscious lines; to invoke the aid of the power of subconscious mentation or unconscious mental rumination; and, finally, to cause the superconscious faculties to superimpose some of their marvellous stores of wisdom upon the conscious realms of the mind. The mental resources of the individual are more than doubled by the addition of the treasures of the subconscious and the superconscious planes of mental power.

In the operation of the Law of Attraction, or the Law of the Correlation of Thoughts and Things, when once you have set them into activity, you will experience many happenings which may seem almost uncanny to you—but do not let these disturb you, for they are but the result of perfectly natural laws of cause and effect on the mental plane; there is nothing miraculous or supernatural about them. For instance, you may turn the corner and unexpectedly “run into” the one particular person who will fit into your particular scheme of things at that moment. Or, you may pick up a newspaper, or a magazine, and find in it something which will supply the missing link of some plan or idea of yours for which you have been earnestly searching for some time. Or, again, you may wander into a bookstore, or before a bookstand on the street, and there (apparently “by accident”) you will place your hand upon a volume containing exactly the particular information which you have been seeking, or which will indicate another book in which the desired information may be found. And, so on, the “strange happenings” at last becoming commonplace and expected.

These occurrences, however, are not to be taken as indications of the operation of a special providence, or as mere “luck.” In the world of natural things “nothing ever happens”—everything occurs according to the law of cause and effect. You have set into operation the mental causes, and the mental or and effect. You have set into operation the mental causes, and the mental or physical results have followed in their train. Under the Law of Attraction, and according to the Law of Correlation between Thoughts and Things, there is started into operation a chain of cause and effect which often is far reaching and startlingly effective. Under these great Laws of Nature “your own shall come to you.”

Sometimes, moreover, you may find yourself fairly lifted out of your present environment, and deposited (not always gently) into the midst of a new environment, and amid new conditions, which are eventually found to be quite conducive to the realization of your ideas and ideals, but which at the time of the transplanting seem to be the overturning and upsetting of all that seemed favorable to your success.

What has seemed to be “the very worst kind of luck,” has very often turned out to be the one particular piece of good fortune upon which the after success of the individual depended. Sometimes the individual is torn away from the things to which he is tied—things which seem to him to be good and quite necessary for his success, but which really have been preventing the full expression of his ideals. In such cases the individual may cry aloud in bitter protest, but the Law is inexorable and proceeds directly to its logical end and aim. As time passes, the individual sees what it all means, and blesses the gods of things as they are for the separation and freedom which have worked out such good results for him.

In these and other ways the Law of Attraction and the Law of Correlation work out their ends. Once set into operation they move toward their objective like a glacier, or like a snowball rolling down hill. But it must not be forgotten that if you hold the wrong kind of thoughts (particularly if they are strengthened by dread, fearful belief, or other negative forms of Confident Expectation), then the movement of the mental glacier will be toward the things represented by those thoughts.

As Helen Wilmans reminded us, in the preceding quotations, the Law of Correlation may lead one to the poorhouse as well as to the palace. The direction depends entirely upon the character of your thoughts, what you believe to be your destiny and fate, and what you confidently expect will happen. Like all great natural forces, Thought Power under the operation of the Law of Correlation will act in either direction—either backward or forward, according to which lever is pulled. You have your hands on the levers—the direction is in your own hands—it is “up to you” to decide which way you shall travel.

The following practical suggestions concerning the efficient application and manifestation of Thought Power should be carefully studied by you, for they contain the essence of the principles and methods which we have described in the foregoing pages of this book:

I. The Positive Centre of Egohood . Always maintain your consciousness of Egohood—your consciousness of your Self, the Ego, the “I AM I” as a centre of consciousness and power in the All-Power of the Cosmos. Always hold yourself positive toward your mental states—their master. Always hold yourself positive toward undesirable thoughtinfluences, denying them admission to your mental realm. Always hold yourself open to the higher influences of desirable thoughts and inspiration, but always maintain the right to inspect, examine and pass judgment even upon these before bidding them to enter. Affirm to yourself as follows: “I am a Centre of Positive Power.” Deny any possible influence over you of adverse or undesirable Thought Power, as follows: “I assert my Egohood and Mastery; I deny to all adverse or undesirable thoughtinfluence the power to affect or to influence me even in the slightest degree—I am immune to such.”

II. Ideals and Mental Pictures . Always hold fast to your ideals of what you wish to be materialized in objective form in your experience; and endeavor to create and maintain clear and definite mental pictures of those ideals. See and think of things and conditions as you wish them to become actually—striving to see and think of these as actually existent at the present time, so far as is possible.

Here are the three rules: (1) Think of and see yourself as you wish to become actually; (2) think of and see other persons as you wish them to become actually; (3) think of and see your surrounding conditions and environment as you wish them to become actually.

These ideas and mental pictures are the patterns around which will be deposited the actual materializations—the molds into which will be poured the materialized substance which will crystallize and harden into objective reality. As are your patterns and your molds, so will be the materialized products. The mental idea or image is the pattern, mold or design of the objective, material form. Select and use only those patterns, molds or designs which you wish to be reproduced in objective, material form.

III. “Treatment” of Places , Conditions, and Environment . The essence of the “treatment” of places, conditions, environment, etc., is that of pouring out toward and into that which is “treated” a strong, positive stream of thought-vibrations. These thought-vibrations are to be keyed to the rhythm of the particular thoughts, ideas or mental pictures which represent that which you wish to have materialized and manifested in actual form; and are to be impelled and projected by the strength of your DesireFaithWill which has been aroused by you for the purpose. The secret of the projection of these thought-currents is to be found in the following suggestion.

IV. THE SECRET OF THOUGHT -PROJECTION . The secret of thoughtprojection consists of (a) the formation of definite ideas and clear mental pictures of that which you wish to be manifested in objective form in the external world; and (b) the presence and activity of strong Desire Power, Faith Power, and Will Power, back of the ideas or mental pictures to be projected. The DesireFaithWill Power is poured forth into the objective, external world, on the material plane; but it takes form according to the pattern of the ideas and mental pictures through which it pours. This process is also well illustrated by the ancient metaphor or simile of the “Mental Magic Lantern,” which is described in the following two paragraphs:

V. “THE MENTAL MAGIC LANTERN .” The ancient teachers in the schools of occultism were wont to illustrate the process of the projection of Thought Power, in the phase of thought-forms, by reference to a primitive apparatus employed in those times for the projection of painted pictures upon a screen; an apparatus which was based upon the same principles as the more complex and perfect “magic lantern” of our own times—and which has its highest development in the motionpicture apparatus of today. There is no more appropriate illustrative figure than this to employ in the case of the projection of Thought Power in the phase of thought-forms, and you will do well to remember it.

In this figurative illustration, let the screen represent the external world of objectivity—the material world. Let the slide or film bearing the pictures represent your positive ideas, ideals, or mental pictures which you wish to become manifested or materialized on the screen of the material world. Let the light which projects the pictures, and which is placed back of the slide or film, represent the strong DesireFaithWill Power which you have aroused for the purpose of making your ideals become real—your mental pictures to take on actual material forms. You should think of this illustration the next time you witness a magic lantern show, or attend a motion picture exhibition. The ancient teachers held that this illustration, if held firmly in mind, tended to add force to the mental projective process. Remember, always, that (a) the picture on the slide or film must be clear, strong, and definite in outlines; and (b) the light of DesireFaithWill behind the slide or film must be strong, constant, persistent, and not dull, intermittent or flickering.

VI. THE MASTER FORMULA OF ATTAINMENT . In other books of this series we have called our students’ attention to The Master Formula of Attainment, which is as follows: (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; and (5) Balanced Compensation. This Master Formula will create for you the Magic Elixir of Success. Employ it in your application of Thought Power.

Stated in popular form, the Master Formula is as follows: “You may have anything you want provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.” Ponder over it until you fully grasp it.

VII. THE TOUCHSTONE OF POSITIVITY . In other books of this series we have called the attention of our students to the Touchstone of Positivity—the scale, measure or standard whereby one may determine whether his desires, thoughts, ideas, ideals or actions are “positive” or “negative.” Inasmuch as we have employed the terms “positive” and “negative” many times in the present book, we have thought it well to restate the “Touchstone” here, for the use of those who have not read the other books; it is as follows: Apply to the idea, ideal, thought, belief, faith, desire, or action, the following question: “Will this make me better, stronger, and more efficient?”

Anything that will make you better, stronger, and more efficient, is “positive,” so far as you are concerned. Anything that will make you worse, weaker, and less efficient, is “negative,” so far as you are concerned. Anything that is neither “positive” nor yet “negative” must be classed as “neutral” in your categories. It is the part of wisdom to cultivate so far as is possible the “positive” qualities of thought, feeling, and action; and to repress and inhibit so far as is possible the “negative” qualities of thought, feeling, and action. You will do well to remember and to apply this “Touchstone of Positivity” in your use of Thought Power, as well as in the use of all forms of Personal Power.

In this book you will find the practical principles of the operation of that phase of your Personal Power which is known as “Thought Power”—these practical principles presented without the addition of any metaphysical theories or teachings seeking to account for the phenomena in question. We leave you free to add these metaphysical principles if you wish—many persons seem to find it more satisfying to do so. You will find that, whatever may be the metaphysical doctrine you select to explain these principles and phenomena, the practical facts of the application of these principles will remain virtually the same—they will fit into any metaphysical structure which you may see fit to build around them. This, because we have dealt only with “facts,” not with theories or doctrines seeking to account for those facts.

Analyze the practical methods of the various metaphysical schools, after having divested them of their theories and speculations, and you will find that their essence is almost identical with that of the methods herein advanced and presented to you. In other words, while the “why” phases of the subject differ widely from one another, the various schools usually are found in agreement upon the essential elements of the "how" phase of the subject.

The "how" side we consider the most important—in this particular connection—the rest we consider to consist largely of the choice of words, terms, and theories, of which latter one often is tempted to say (in the words of a popular humorist): "They're all right; but they don't mean anything." The facts of a subject really "mean something"—the rest too often "doesn't"; or even when it does, it very often means "something that isn't so"! Keep your feet on the solid ground of facts, even though your eyes may be fixed on the stars.

XI
COSMIC THOUGHT POWER

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IN THE concluding paragraphs of the preceding section we called your attention to the fact that in this book we have presented to you the practical principles of Thought Power, and the practical effective methods of applying those principles, without attaching thereto any particular metaphysical theory or hypothesis seeking to explain the phenomena in question. In this way we have sought to confine this particular phase of the instruction to the plane of scientific psychology instead of endeavoring to tie it to any particular body of metaphysical teaching or form of transcendental speculation.

But, notwithstanding this expressed purpose and our endeavor to adhere strictly to it, we feel that we would leave incomplete our consideration of the subject of Thought Power were we to withhold any mention of the well-established scientific fact that in the Cosmos as a whole, and in every part of it, there is in strong evidence the operation of a Cosmic Principle of Thought Power serving to give shape and form, character and quality, to the material things and activities which serve as the outer aspect of that wonderful totality of phenomena which we know as the World of Nature.

There was a time when any discussion of this subject would inevitably lead to an abstruse metaphysical discussion, or at least a technical philosophical argument. But modern scientific thought in its philosophical phase has made it possible for one now to consider this particular subject without wandering from the field of scientific investigation, and without invading the field of speculative philosophy or metaphysics. In view of the facts just stated, we feel that we should not fail to present to your attention, and for your consideration, at least the general outlines of what scientific philosophy is now holding to be true concerning the presence and activity in the Cosmos of what may be styled “Cosmic Thought Power.”

In the old materialistic concept, the Cosmos or World of Nature, was pictured as a mechanism operated by purely mechanical laws. In this view, Life, Mind and Will were regarded as derivative products of Matter and Mechanical Laws; though just how these were derived from a principle or substance in which they were not immanent was not explained. This old view is rapidly passing away, and is being succeeded by a far more rational, reasonable and soulsatisfying conception, meeting the strict requirements of both Logical Reasoning and Intuition.

In this new view of practical philosophy and advanced science the Cosmos, or World of Nature, is seen to be animated, energized, and inspired by Life and Livingness. The Universe is conceived as being alive in every part, and in its totality. Instead of being a dead world moved by lifeless forces, or a world half dead and half alive, it is now seen to be "all alive." The spontaneous action seen to be manifested by all natural things is held to be a characteristic sign of Life and Livingness.

We do not purpose entering at this place into a detailed statement of this modern scientific conception of a Living Universe. We have considered this phase of our instruction quite fully and completely in that volume of this series of books entitled "Spiritual Power," and do not deem it proper to repeat this portion of the instruction in the present book. Those who feel attracted to this wonderful teaching of modern scientific philosophy are referred to the book just mentioned; a careful study of that work will open a new world of thought to many who have heretofore realized but dimly the great body of Truth which constitutes the subjectmatter of that portion of our general instruction. We have referred to the conception of the Living Universe at this point, in the above several paragraphs, merely because the presence and activity of Cosmic Thought Power are explainable only by that conception.

There can be no Thought Power without Mind; there can be no Mind without Life. Cosmic Thought Power is inconceivable except as manifested by Cosmic Mind; and Cosmic Mind is necessarily a phase or element of the presence and power of Cosmic Life or Livingness. Looking at it from another angle, we see that it is likewise true that a Living Universe must manifest its Livingness in at least some degree of Cosmic Will and Cosmic Thought Power; and as might be expected, we find evidences of such manifestations on all sides, when we examine closely the activities of Nature.

The Will Power of the Living Universe is manifested in spontaneity, that attribute of all natural things. "Spontaneity" means all activity which springs from the nature of the acting thing, and which does not arise from a push or pull from some other thing external to itself. All spontaneous action is a manifestation of a power which, in ourselves, we know directly as Will. Philosophy and Science are now in practical agreement upon the basic axiom that "All Power, at the last, is Will Power." That Energy which moves all Nature, and from which all natural activity proceeds, is explainable only as Will Power. All things have Will Power; and all things, regarded as a totality or whole system, are seen to be under the control and direction of One Will—the Cosmic Will of the Living Universe.

Further thought along these lines enables one to see that if there is a Cosmic Livingness manifesting Cosmic Will, then it is reasonable to conjecture that this Cosmic Will must proceed in the direction indicated by Cosmic Thought or Ideation—this being the way in which the individual Will proceeds to action. The ancient Hermetic axiom: “As above, so below; as within, so without; as in great, so in small” (so frequently cited by us in this instruction) applies here as in all other cases. Strict analogical reasoning brings the judgment that the Cosmic Will, as well as the individual will, proceeds according to the direction of Mind and Thought.

An examination of the processes of Nature tends to support and substantiate the conclusion reached by the analogical reasoning just mentioned. Everything in Nature is seen to proceed according to Law and Order—nothing is left to Chance. “Chance” (correctly defined) is merely a term indicating “Unperceived or Unknown Causes”—not Causelessness. The Universe is governed by Law: and that Law is clearly a Law of Pure Logical Procedure. There is a “because” for every event, as well as a “cause”; everything happens “because” of certain things. Such a “because” is a “reason”; and such a “reason” is explainable only under the hypothesis of an operative Cosmic Law of Logical Procedure; and a Law of Logical Procedure without Cosmic Mind and Thought is unthinkable.

That constant and continuous Creation which is perceived to be manifested in the World of Nature—that World which we know as the Cosmos—is explainable and understandable only upon the theory and general hypothesis that the Creative Process is essentially a Mental Process. Everywhere in Nature, from the development and growth of an acorn to the creation and evolution of a solar system, we see the presence of, first, an inner image, pattern, mold or design, and second, the materialization in objective form of that idea, pattern or design. There is always, first the “inner ideative pattern,” and, second, the “outer material form.” From the formation of the crystal to the growth and development of the human body, these two respective stages of Creation are found present. Ideation always precedes Materialization. Materialization is impossible without precedent Ideation.

This idea of Ideative Creation in the Cosmos, and in man’s individual life, is developed fully in that volume of this series entitled “Creative Power,” to which we feel justified in referring you in case this particular phase of the subject specially interests you. In that book we have illustrated a certain point of our instruction by a quotation from Edward Carpenter, which we feel warranted in also introducing at this point, so forcibly does it bring out the idea which we have just been considering. Carpenter says:

> “There is now a disposition to posit the mental world as nearer the basis of existence than is the material world, and to look upon material phenomena rather as the outcome and expression of the mental. In observing our own thoughts and actions and bodily forms coming into existence, we seem to come upon something which we may call a law of Nature, just as much as gravitation or any other law—the law, namely, that within ourselves there is a continued movement outwards, from feeling toward thought, and then to action; from the inner to the outer; from the vague to the definite; from the emotional to the practical; from the world of dreams to the world of actual things and what we call reality.
>
> “We may fairly conclude that the same progress may be witnessed both in our waking thoughts and in our dreams—namely, a continual ebullition and birth going on within us, and an evolution out of Mindstuff of forms which are the expression and images of underlying feelings; that these forms, at first vague and undetermined in outline, rapidly gather definition and clearness and materiality, and press forward toward expression in the outer world. And we may fairly ask whether we are not here within our own minds witnessing what is really taking place everywhere and at all times—in other persons as well as in ourselves, and in the great Life which underlies and is the visible universe.
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> “You may say that there is no evidence that man ever produces a particle of Matter out of himself; and I will admit that this is so. But there is plenty of evidence that he produces shapes and forms; and if he produces shapes and forms, that is all we need. For, what Matter is in the abstract no one has the least experience and knowledge. All that we know is that the things we see are shapes and forms of what we call Matter. And if (as is possible and indeed probable) Matter is of the same stuff as Mind—only seen and envisaged from the opposite side—then the shapes and forms of the actual world are the shapes and forms of Mind, thus projected for us mutually to witness and to understand.”

We are not here trying to convert you to the idea that “All is Mind.” In fact, we do not hold to such an idea ourselves, and have no intention of trying to preach a doctrine which we do not ourselves accept. In our book of this series entitled “Spiritual Power,” we advance the teaching that there exists two Cosmic

"Spiritual Power," we advance the teaching that there exists two Cosmic Principles, viz., the Positive Principle of Spiritual Essence and Power, and the Negative Principle of Material Substance. We hold that the Cosmic Processes result from the action of Spirit upon Matter, and the reaction arising therefrom.

The point we are trying to bring before your attention, here and now, is merely this: "Mental Power and Energy work changes in Material Substance." This principle is true not only in the Cosmos as a whole, but also in the individual's own world which exists on all sides of him, and which, at least to a great extent, he creates, builds up and maintains by the character and quality of his Thoughts—by his Thought Power, in fact. If you once grasp this general truth, you will be able to see "just how," and to some extent, "just why" Thought Power creates for the individual the world on all sides of him.

You may here feel tempted to say to us: "This is all very interesting, no doubt; but what has it to do with the subject of the practical employment of Thought Power as taught in this book?" We hasten to answer that it has a very important connection with that subject—a connection which you will carefully note, if you are wise; If you will carefully follow us in these concluding pages of the book, you will realize just what is this important connection, and why we have introduced this additional phase of the instruction here at the close of this book on Thought Power.

A difference as marked as that between the two poles of anything is here discovered between the two respective mental attitudes manifested by various persons undertaking to apply consciously and deliberately the forces of Thought Power or RadioMentalism. On the one hand, there is that class of persons who regard Thought Power as a form of force somewhat apart and separate from the forces of Nature in general—something partaking of the character of the supernatural rather than the natural. On the other hand, there is that class of persons who recognize and realize that Thought Power is essentially a force of Nature—a subtle and fine force, it is true, but still strictly a natural power.

The persons of this first class are able to apply the forces and energies of Thought Power with more or less effect, and with greater or less success, according to the degree of effectiveness employed by them in their respective methods of calling forth and directing these forces. But, at the best, they are never able fully to "enter into contact" with the great body of Cosmic Thought Power which is ever operative on all sides of them, and thus to call to their aid the subtle forces and potent energies inherent in such Power.

The persons of the second class, on the contrary, enter more or less into this "contact" or relationship, by reason of their consciousness that the individual Thought Power is but a focal point or centre of manifestation in the great Cosmic Thought Power, and that the power of the latter may be drawn into the individual channel if the person will but open up those channels by Knowledge and Faith, then directing the flow of that power by means of Ideation and Volition. As the ancient teaching states it, the individual may manifest the Cosmic Thought Power in the degree that he recognizes and realizes the relation of his own Thought Power to it.

The recognition and realization of the truth that the Universe is Alive, that Livingness is the Universal State: that the Cosmos manifests Will Power and Thought Power, both in its totality and in its every part: that "All Power is Will Power," and that all Will Power is directed by Thought: brings as a natural consequence the ability to manifest the hidden forces of the Cosmic Thought Power under the direction of the individual Will and Thought Power. Demonstration must always be preceded by Perception. Manifestation must be preceded by Recognition and Realization; You must "know the Truth" before you are able to "do the works."

All Thought Power, the Cosmic phase as well as the individual, is Radioactive. The great centres of expression of the Cosmic Thought Power are continually "sending" strong, powerful waves of force, energy and power in all directions, throughout all space. The individual instrument of Thought Power which has been carefully keyed and attuned to the "wave lengths" of the Cosmic sending stations, is able to "pick up" the power thus radiated, as well as to "listen in" to the messages from those great centres. Other individual instruments not so keyed and attuned are unable to avail themselves of the infinite energies and power of the Cosmos which are open to the use of those properly attuned and keyed.

We have here given you a hint at a mighty truth—of a great principle which is known to those who have made a careful study of the subject. If you are wise, you will read and reread these statements—both in the lines and between them: this to be followed by that conscious recognition and realization which must always precede the manifestation and demonstration of that truth. Commit to memory these three words, in the order above given, viz., (I) Recognition; (2) Realization; (3) Manifestation. Then add the following dynamic aphorism: "In the degree in which I recognize and realize the principle, in that same degree will I be able to manifest and demonstrate it." In that statement is contained an ancient occult Secret of Power; those who are ready for it will find it revealed in the statement; those who are not as yet ready will find that the statement merely serves to conceal the Secret.

There is a tremendous truth revealed, or concealed, (as the case may be) in the ancient occult aphorism above quoted. It means, in its essential truth, that you are living, and moving and having your being in a Living Universe of

Infinite Power. It means that this Infinite Power is at your command, disposal, and direction, in the degree in which you are able truly and fully to recognize and realize the fact of its existence, your relation to it, and your power and ability to "contact" and draw to yourself its inherent energies, forces, and powers. The statement, in fact, is so tremendous that the average person fails to comprehend its inner and actual meaning and truth, and, instead, contents himself with passing it by as "mere words," or else as but a symbolic or poetical figurative expression.

If what we have said in this book will serve to hasten your "recognition and realization" of the tremendous facts of Thought Power, we shall be well satisfied, for "as truly as night follows day" so will that perception and cognition be followed by your ability to manifest, express, and demonstrate the principles involved. In conclusion, let us once more remind you of the great truth expressed in the Master Formula of Attainment upon which the practical methods of this instruction are based. Here it is, stated in popular form—commit it to memory if you have not already done so:

Master Formula of Attainment

"You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment."

FINIS

Volume IX
PERCEPTIVE POWER

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"As we observe more accurately, we perceive more clearly, think more truly, remember more correctly, imagine more effectively and judge more soundly."

—Maudsley.

I

Your World of Experience

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IN THIS book we shall direct your attention to a very important phase or form of your Personal Power. Inasmuch as your Personal Power is a phase, form, aspect, or mode of the expression and manifestation of that POWER from which all Power directly or indirectly proceeds, it follows that the particular form of Power to which we are now proceeding to call your attention is one of the manifold manifestations and expressions of that All-Power of the universe.

The particular phase or form of Personal Power which constitutes the subject matter of the present book is that known as Perceptive Power—the power by means of which you perceive, discern, observe, distinguish, and know the things of the outside world by means of the senses and the mental processes employing the raw material furnished by the sensory apparatus. By means of Perceptive Power you see, hear, feel the impressions received from the outside world. By means of Perceptive Power you are able not only to know that outside things exist, but also to apprehend them by the intellect, to discern differences between them, and to distinguish one class of things from others.

Your “percepts,” i. e., the products of your Perception, furnish the elemental material from which all your concepts, notions, and ideas concerning things are derived, constituted, composed, or made up. Your percepts are the units with which memory, imagination, thought, reason, and judgment build their structures. All mental processes begin with Perception, and depend upon it for their material.

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Around and about you is a wonderful World of Things, infinite and inexhaustible in its contents. But within this world is a smaller and far more restricted world; a finite world consisting of the scattered items of material which you have abstracted from that outside world by means of your Perceptive Power. No matter bow great may be that outside world, this inner world represents all that you have perceived and observed of that greater realm. The size, the extent, the limits of that inner world are determined entirely by the degree of Perceptive Power which you have employed in the task of building up this little mental kingdom within yourself. You are its creator, its ruler, its architect, its builder—the maker of its boundaries. It is as large or as small, as great or as insignificant, as you determine it to be—no more, no less.

All that you know, have ever known, or ever will know of the great outside world is comprised in that particular mirrored representation or reflection of portions of it which constitutes your individual World of Experience. By “Experience” is meant: “The practical knowledge gained by observation or trial; the acquaintance acquired by personal observation or experiment.”

Your World of Experience is your world of actual perception, observation and experiment. Whatever the outside world may or may not be in itself, it is certain that all you know of it is that knowledge gained by your direct or indirect experience and observation of it. This knowledge is originally mirrored upon your mind by Perception—the rest is a matter of rational induction or deduction consisting of inference based upon this original material of experience and observation.

Your World of Experience is your inner world. It is located in your mentality—on the conscious or subconscious planes or fields of your mental being. It is your own—your very own. No other person may enter into it, or dwelt within its borders—it is sacred to yourself. It is different from the corresponding inner worlds of all other persons—no two persons possess identical Worlds of Experience.

You, Yourself, have created this unique World of Experience which is your very own. You, Yourself, are still creating it, and will continue to create it so long as you live. You create it with that wonderful tool or instrument which you call the Power of Perception that is, you so create its elementary materials which are then “worked up” and built up into more complex forms by the other faculties of your mind. You are the Creator of this World of Experience. If you are wise, you will perform your creative work so thoroughly and efficiently that in the end you will be justified in “looking upon it and calling it good.”

Careful analysis of your mental operations, experience, and consciousness will always reveal to you the important fact that you, Yourself, are always the beginning, always the centre, always the end of your World of Experience. From that point of beginning, from that central point, and toward that end, you have proceeded to the creation of your World of Experience. You build from the centre, outward; your horizon of experience constantly expands as your perceptive vision increases and takes in a greater area of the outside world. Through the glasses and tubes of the telescopes and the microscopes of the senses, you perceive and observe the things of the outside world, and represent them in your own World of Experience which abides within yourself; but it is you, Yourself, who are always at the observing end of these instruments you, Yourself, who are always at the observing end of these instruments.

We now invite you to consider the processes by means of which you have created this unique World of Experience—this inner world which is your very own.

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Plato well said that the Ego is “imprisoned in the body like an oyster in his shell.” You, Yourself, cannot get outside of this shell—at least while you are on this particular plane of existence. You cannot escape from its confining limits and thus secure immediate contact with the outside world and so acquire direct knowledge of its facts and events. On the contrary, you are entirely dependent upon certain channels of communication with that outside world for your reports from it; these reports are then converted by you into the finished material with which you create that mirrored world of representation—your World of Experience. If these channels of communication had never been opened to you, then you would never have been able to create your World of Experience—there would exist no such World of Experience for you. In such case, the fact of your own existence would constitute your only item of experience and knowledge—your oystershell would never have opened to admit an inflow of the waters in which it is immersed, and you would be unaware even that such waters existed.

All that you know, ever have known, or ever can know of the outside world becomes known to you by means of the reports furnished by the channels of communication with the outside world—the channels of the senses. While your higher mental faculties may select from these reports such as they choose; may examine, combine and arrange them in logical classification; may draw inferences from them so as to learn the unknown from the known; may store them in memory, and rearrange them in the form of mental pictures of the imagination; yet, at the last, you will find that in these reports of the senses you have your only possible “raw materials of knowledge.” Upon the strength, clearness, and truth of these reports, as well as upon their number and variety, depend the particular degree and character of knowledge and experience possible of acquirement by you.

The “I AM I,” which is Yourself, is constantly receiving a stream of messages and experiences from the outside world. It is well within the facts of the case to compare that “I AM I,” which is Yourself, to the managing editor of a great metropolitan newspaper, seated at his desk, receiving from all parts of the world a multitude of messages of all kinds which give him the news of the day from which he makes up the next issue of his paper. From this point of the compass, and from that one, pour in the messages—he receives them all.

Some of these messages he discards as nonessential and uninteresting; some he bids his assistants to abridge, discarding a portion while retaining the rest; some he accepts in their entirety; to others he adds previously received details; some are headlined by him in accordance with the traditional policy of his journal; others he bids his editorial helpers to employ as premises from which to draw inferences to be expressed in the editorial columns; others are condensed into brief items for the general summary of the news of the day. He is not actually in the outside world in which these events are happening—he remains seated at his desk, receiving the messages from that outside world—and from these messages he is creating and building up a mirrored world—a representative, symbolic world which takes form in the printed newspaper.

You are in a position very similar to that of this managing editor. You, Yourself,—the "I AM I" element of yourself—are safely sheltered in the inner chamber of your being. Your "I AM I" is not present in the outside world—it is present only at the centre of your consciousness, your inner world which is a mirrored representation of the world external to itself. All that your "I AM I" knows of that outer world it knows by reason of the sensory messages received from it.

This thought may never have occurred to you, but it is a fact that the only world you really know is this inner World of Experience which you have created for yourself from the reports received through the sensechannels from the actual outer world. If your senses are normal and acute, your inner World of Experience will represent the result of your possession of such sensequalities; if your senses are deficient or lacking in any respect, or if they are dull and untrained, then your inner World of Experience will as truly represent such conditions.

You see, then, that your World of Experience is not a complete representation of the outside world at all; it only represents such portions of that outside world which, in the first place, have been reported to you by your sense-impressions; and, in the second place, only such portions of these reports which have actually been accepted by you in Perception—all the rest is lacking.

Your World of Experience, then, is merely a symbolic picture of certain aspects of the outside world which have been perceived by you and taken into your inner world—it is a work of art, rather than a work of Nature; and you are the artist who has created that work. Moreover, your World of Experience is not permanent; it is constantly receiving finishing touches, improvements, alterations, and modifications at your hands, resulting from new reports reaching you. You, as you grow and change, are working incessantly (and often involuntarily) at the task of creating your World of Experience.

It is a matter of the soundest philosophical and scientific teaching that you, Yourself, have created, are now creating, and so long as you live will continue to create this inner World of Experience which constitutes “the world” to you. You create this world from the “raw material” furnished by Sensation, accepted and interpreted by Perception; your processes of classification, inference, induction and deduction; and your creation of ideas, concepts, and mental images from these “worked up” materials. You, Yourself, and none other but Yourself, are the creator of this inner world which is “all the world” to you—the only world that you really know, at the last analysis. This is a statement of tremendous importance to you, if rightly understood; and you should not lightly pass it by—you should carefully consider and assimilate it.

If you have any doubts concerning the truth of the above statements, and should feel desirous of further proof of them, you will find such proof at hand and in abundance. You need go no further than to consider how different the same outside world appears to different individuals observing it from the same place, at the same time. Each individual will be found to have received messages from the same outside world, under the same outer circumstances, but under different inner conditions—and each individual will have formed a different conception of that same outside world.

The same outside world is present in each case, but the respective inner Worlds of Experience of the several individuals will be found to differ very materially from each other—no two will be exactly the same, and an almost incredible diversity and variety of perceptions have resulted. This fact of diversity and variety does not arise from any essential conditions of the outer world, you must remember; it is caused solely by the differences in the receiving instruments of Sensation, the degrees of power and training of the faculty of Perception, and by the use made of this material by the higher powers of the mind, on the part of the respective several individuals. The difference comes from within—not from without.

But here we wish to impress upon your mind a very important fact, namely, the fact that the powers of Perception, Observation and Attention—those powers which by their varying degrees of perfection cause the differences to which we have directed your attention—are capable of training, development and cultivation; they respond readily to the proper methods employed for such purposes, and pay large returns for the investment of time and patience bestowed upon such tasks. It is a mistake to imagine that such powers are possible only to those who are “born with it”; it is an error to regard them as akin to the shape of the nose which is born with one, and which never can be altered or improved or exchanged for another more in accord with one’s wishes. On the contrary, there are no mental powers which respond more readily to training, development and cultivation than do these very ones now under consideration by us.

By means of approved scientific methods, not only weak faculties of this class may be developed into strong ones—inefficient ones into efficient ones—but even those which are considered reasonably strong and efficient may be made still stronger and still more efficient. Very few persons have done more than merely to begin to employ the full inherent powers of these faculties. Most of us are content if we find ourselves in the class of "the average" in such respects; we little dream of the wonderful possibilities ahead of us in this direction.

Here and there, however, are found thoughtful persons who are advocating the employment of methods of cultivating these faculties in the young, as an important part of their education. These wise men and women very properly hold that such education would enable the child to learn by Observation and the scientific employment of the powers of Attention, far more effectively than by simply committing to memory the mass of "book knowledge" which constitutes so large a part of the average modern education.

That such training, development, and cultivation is well worth while to you will be apparent when you stop to consider that through these mental faculties in question you receive every constituent of your entire World of Experience; that from such raw materials you obtain the only possible basis for your thoughts, your feelings, and your actions. If you seek a life rich in experience, in knowledge, in effective action, and in the highest emotional feeling, you will do well to begin here at the stage of the acquirement of these "raw materials of knowledge," which are also the raw materials of all conscious experience and its expression. These raw materials are the bricks, the stone, the timbers from which the structures of our World of Experience must be constructed. Moreover, they constitute also the ground upon which these structures are erected, the background, the scenery—the solid earth underfoot, and the blue skies above that World of Experience.

You are a creator of this world within—whether or not you desire to be. You are creating—you must create—a World of Experience of some kind or character, and some degree of efficiency and merit. You cannot avoid the task. This being so, can you escape the conviction that it is your duty toward yourself, toward your fellows, toward the POWER which brought you into being, to build that world as well, as effectively, as beautifully, and as magnificently as lies within you so to do? It has well been said that "By their works they shall be known." This World of Experience is one of the greatest of your "works"—it is the work upon which much of your other "works" depend. Therefore, it is the standard and measure by which you are to be judged—by others as well as by yourself. By it you shall be “known”—see to it that you are “known” well and favorably.

II

CONSCIOUSNESS AND SENSATION

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CONSCIOUSNESS IS one of the greatest mysteries of your being. You know perfectly well what it is to experience consciousness—but you know this largely by reason of its difference from unconsciousness. You find it almost impossible to define it satisfactorily, though you have not the slightest difficulty in distinguishing it from unconsciousness. It is unique; it is different from anything else of which you have knowledge or experience—this because it is only by means of it that you have any knowledge or experience of anything else. There are no other terms synonymous with it; if you seek to define it at all, you must employ the terms of consciousness in order to attempt the definition.

The dictionaries help us but little—for they, too, must use the terms of consciousness in order to state the definition, and this is very unsatisfactory. The following examples of standard definitions of the term will illustrate this fact: "Consciousness is the knowledge of one's own existence, sensations, mental operations, etc." "Consciousness is the state of being aware of one's own existence, his condition, his sensations, his thoughts, feelings, and actions." "Consciousness is that indefinable characteristic of mental states which causes us to be aware of them."

From the position of strict logical thought, Consciousness is incapable of definition, because there is nothing else except its negation (i. e., unconsciousness) with which to compare it. It resembles nothing else; and a logical definition requires the terms of something else with which to define logically any certain thing. The only way, then, to understand Consciousness is to experience it. Fortunately, all of us have had such experience—otherwise we should never be able to understand what is meant by the term. The least objectionable term to employ in an attempt to define it, perhaps, is the term "awareness"—but, at the last, you perceive that you cannot be "aware" of anything unless you are "conscious" of it in at least some degree.

When we pass from the realm of psychology to that of physiology, we are no more successful in our efforts to explain Consciousness. We discover that the presence of nervous tissue is necessary in order to experience Consciousness—but whether that nervous tissue is the cause of Consciousness, or is merely the machinery by which the latter is manifested, scientists are unable to decide to their perfect satisfaction. Even Huxley with his giant intellect was compelled to report that: “How it is that anything so remarkable as Consciousness comes about by the result of irritating nervous tissue, is just as unaccountable as the appearance of the Jinnee when Aladdin rubbed his lamp.” It is at least somewhat comforting to realize that one’s own ignorance on this point is shared by even the greatest thinkers of past and present.

It must not be supposed that you are conscious of every impression made upon your mind—of every sensation reaching you through the channels of the senses. Attention decides for you which of such reports from the outside world rise to the plane of consciousness—and to what degree, if any, they awaken your conscious perception of them. There are countless sensations reaching you through your senseorgans of which you are not even dimly conscious, and which you do not perceive—here Attention performs its work of selection for you, it, itself, being influenced by other mental states. Attention is that wonderful mental power or faculty which may be described as either the “focusing of consciousness,” or else as “detention in consciousness.”

Likewise, it is true that your mind is at no time conscious of all of its contents—its accumulated experiences. In fact, at any one time you are conscious of but a very small portion of the contents of your mind; the remainder slumbers quietly in the realms of the subconscious planes of your mental empire, from whence they may be called forth when needed by memory or imagination. As your World of Experience enlarges, there is a constantly increasing store of these accumulated experiences placed for safe keeping in the subconscious regions of your mind; they are preserved there awaiting their recall into consciousness by the act of recollection or that of imagination.

Finally, it is an error to suppose that you are directly conscious of the objects of the outside world. Your “consciousness” does not come in direct contact with those outside objects. You are conscious merely of certain mental states or conditions within you, which in turn have arisen by reason of the excitation of certain nervous tissue associated with your “consciousing” faculties (whatever these may be at the last)—this excitation being caused by the sensory impulses which pass to the nervous tissues over the sensory nerves, the outer ends of which receive the impressions arising from their contact with outside forces.

For instance, when you “see” the pages of this book, you are merely perceiving the existence of these mental states arising from the excitation of certain nervous tissue connected with your optic nerves. The optic nerves report the contact with certain vibrations of the lightwaves reflected from the surface of the page, and which thus carry the image, shadow, or picture of the printed page to the nervous tissue of the optical apparatus, just as they would carry them to the photographic plate or film in the camera.

There is a distinction here, however,—one which makes "all the difference in the world." While both the photographic plate and the retina of your eye alike "register" the lightwaves and thus produce the image, picture, or "shadow" of the outside thing, nevertheless the photographic plate is "unconscious" of it,—it has nothing with which to do the "consciousing"; on the contrary, your mind is "conscious" of it, for it has something which "consciouses" and "becomes aware" of such reports. The photographic plate neither "knows, nor "knows that it knows"; but your mind not only "knows" the report, but your "I AM I" also "knows" that your mind knows—you not only "know" but you "know that you know." This is more than a play on words—it represents an important fact of conscious experience.

That there is "something" in the outside world—the world external to our minds—we know; even the quite clever metaphysical reasoning of certain extreme subjective idealists fails to shake our fundamental belief that "something exists" outside of our own mental world. But just what that "something" really IS, philosophers inform us we shall never know—they tell us that we "have nothing to know it with." All that we can directly know is our mental pictures, representations, or photographs of that "something outside," which, as you have seen are transmitted through our senseapparatus. Profound philosophers hold that naught but an Omniscient Mind possibly can know the outside world "in itself"; what it is "in itself" equals that which it is known to be by and to such Infinite Mind.

Our World of Experience, then, is but the mind's symbolic representation of the "something outside"—of that Universe as it is "in itself," and as an Omniscient Mind does, or would, know it to be in its ultimate verity. At the best, our mental picture of it is but symbolic and approximate—its degree of verity depends upon the effectiveness and efficiency of our mental photography, and this, in turn, depends upon the quality and efficient employment of our mental photographic apparatus.

This has led certain schools of philosophy and psychology to assert as an axiom the following statement: "The total content of consciousness is of sense-origin; the higher activities of mind, as well as the lower, are results left by the impressions originally made upon the mind by external objects, through sensations; our sensations are our elementary modes of being conscious, our elementary elements of experience, which are conditioned upon some of our organs of sense."

Psychology informs us that the "redness" of the brick, or of the rose, is not in those objects themselves, but is within ourselves. It says that: "The 'redness,' as you call it, is a question of relation between your optic nerve and the lightwaves which it is unable to absorb. In a lesser light, the ‘redness’ will be purple; at night, it will be black; a very little deviation from normal vision on your part, (i. e., ‘color blindness’) would make it green.” Ziehen speaks of, “The obvious error of former centuries, first refuted by Locke, though still shared by naive thought today, i. e., that the objects about us are ‘colored,’ ‘warm,’ ‘cold,’ *etc.* The nervous apparatus selects only certain motions of matter or of ether, which they transform into that form of nerveexcitation with which they are familiar; it is only this nerveexcitation which we perceive as ‘red,’ ‘warm’ or ‘hard’.”

Gordy says: “The rotors, and sounds, and odors that seem to fill the scene before us are only mental facts—things which like the joys and sorrows, the hopes and fears, that make up our conscious life, exist in our own minds and nowhere else. When we follow in imagination the vibrations of air radiating from the singing birds in every direction, and the waves of light radiating from the leaves of the trees, we are forced to conclude that leaves, songs of birds, blossoms, flowers are only exciting causes of effects which appear in our conscious life as sensations. The colors and sounds that we think of in ordinary life—that thrust themselves upon our notice at every moment—are not the undulations of ether and vibrations of air (things that science has learned about only after centuries of investigation), but are the colors and sounds of experience—sensations. Before we began our investigations, we thought that the odors, sounds, and colors of which we have direct knowledge, are physical facts, external to the mind; but we have learned that these supposed physical facts are not physical facts at all. We must say either that the world of sounds, and tastes, and odors, and colors, is purely subjective, in the sense of consisting of our own mental facts, or else that the conclusions reached by us are wrong.”

But we caution you here not to make the mistake common to many who fail to realize that “a little learning is a dangerous thing,” and who rush to the conclusion that the “outside somethings” have no existence whatever outside of our sensations concerning them. Even some brilliant philosophers have at times made this mistake—it has well been said of this extreme idealistic theory that “though it has never been logically disproved, yet no one really has ever believed and acted upon it; even the metaphysicians asserting that “the world is our dream” have failed to act upon that hypothesis. Something in us tells us that “something is there!” Reason asserts itself; sanity is preserved.

The philosophers of more evenly balanced philosophical temper have sought and found the Golden Mean, from which position they assert that though we can never know the “something outside” as it is “in itself”—as Omniscient Mind does or would know it—and though we can know only our more or less indistinct, distorted, and imperfect symbolic pictures, shadows, or photographs of it, nevertheless commonsense and practical reason assures us that “something is there”—at the least, certain “exciting forces” which produce in us the exciting effects called “sensations.”

In steering clear of the Scylla of the naive beliefs of “the man on the street” (who holds that the substance of our sensations is “in the things themselves,” rather than in us), we must be equally careful to avoid the Charybdis of those schools of Subjective Idealism which go so far as to hold that “the things themselves” have no existence in themselves, but exist solely in our minds. Here, as elsewhere, beware of the extremes—seek the middle channel, the “middle of the road”; strive to attain and maintain the Golden Mean. “Something is there,” and we are “conscious” of it—though our consciousness is indirect.

The Senses

You have seen that in the reports of Sensation you have the “raw material of knowledge.” Sensation is an elementary state of consciousness resulting from nerve action. As you have seen, when the retina is stimulated by light, the irritation is carried by the optic nerve to the nervous tissue of the brain, excitation of that tissue arises, consciousness results, and Sensation occurs. You also have seen that just “why” this happens is unknown to mankind—but this is “how” it happens. The same rule also applies to sensations arising from the senses of Hearing, Taste, Smell, or Touch—from any or all of the phases of the elementary sense of Feeling: for, know you, that all the senses are but modifications of the original sense of Feeling.

It is probable that you do not as yet fully realize the tremendous importance of the senses to you in the creation of your World of Experience; or how dependent you are upon these sensereports from that outside world which the “I” cannot contact directly or without the intermediary of the sensory nervous system. Perhaps you will appreciate this fact more fully if you will try to imagine what your consciousness would be had you been born without any of the five senses. Make the experiment: give your imagination a little exercise.

The use of your imagination in this way will reveal to you the fact that even if you had been born with the most perfectly formed brain, composed of the finest grade of brainmatter, and with the advantages of the best mental inheritance in the way of natural capacity for mental activity, you would be absolutely devoid of any conscious World of Experience had all the natural and normal inlets of the senses remained closed by reason of physical imperfection. In such case your mind would remain as dormant as a seed buried in soil unfitted to produce its germination; you would be cut off from all that communication with the outer world from which all of your original experiences must come, and from which you receive all the knowledge which constitutes your World of Experience. You would not know, nor could you know, anything whatsoever concerning what exists in that outer world, or what events are occurring there. Your only knowledge would be that of your selfexistence, and even that you would not be able to express in words or in the symbols of thought.

Professor R. P. Halleck has strikingly pictured the condition of a person born with this frightful handicap, as follows: “Suppose a child of intelligent parents were ushered into the world without a nerve leading from his otherwise perfect brain to any portion of his body; with no optic nerve to transmit the glorious sensations from the eye; no auditory nerve to convey the touch of a hand; no olfactory nerve to rouse the brain with the delicate aroma from the orchards and the wild flowers in spring; no gustatory, thermal, or muscular nerves; Could such a child live, as the years rolled on, the books of Shakespeare and of Milton would be opened in vain before the child’s eyes. The wisest men might talk to him with utmost eloquence, all to no purpose. Nature could not whisper one of her inspiring truths into his deaf ear, could not light up that dark mind with a picture of the rainbow or of a human face. No matter how perfect might be the child’s brain and his inherited capacity for mental activities, his faculties would remain for this life shrouded in Egyptian darkness. Perception could give memory nothing to retain, and thought could not weave her matchless fabrics without materials.”

The above is no mere fanciful picture; on the contrary, it is a statement of the position of science and philosophy concerning the dependence of the mind upon the avenues of sensation for the materials of the higher and more complex mental processes. The mind is as much dependent upon the material of sensations for its sustenance, as is the body dependent upon food for its nourishment. Both mind and body require for their respective activities the material from the outside world; this supplied, both mind and body are able to convert, transform and transmute this material into more complex forms of activity and substance.

A celebrated philosopher and psychologist once asked his students to consider the fanciful possibilities arising from a case in which the nerves of sight should be attached to the areas of the brain concerned with the office of hearing: and those of hearing, with the areas of sight: the faculties of the receiving apparatus thus exchanging duties. In such case, one would hear all colors and would see all sounds. One would thus perceive the sounds of flowers and paintings, and would see the beauties of the musical notes of the great composers. In such a case, the outer world would still be sending him the same messages—but he would be interpreting them differently.

A writer commenting on this possibility has said: “Beauty would still be ours, though speaking another tongue. The bird’s song would then strike our retina as a pageant of colors; we would see all the magical tones of the wind; hear as a great fugue the repeated and harmonized greens of the forest, the cadences of stormy skies.” This illustration, of course, is pure artistic fancy—but the result is logically pictured; it will serve to illustrate how dependent we are upon the mechanism of consciousness in its phase of sensation.

Psychologists have also pointed out the fact that the World of Experience of the individual is decreased by the absence of the power of normal functioning in any one or more of his several senses; and that this World of Experience would be increased if he were able to evolve additional senses. This is more than mere speculation, for science shows us that the sense of Feeling was the elementary sense, from which all the other senses have been evolved; and that is well within the possibilities of evolution that additional senses may be unfolded in the course of the evolutionary development of living forms.

In order to give you a personal illustration of your dependence upon your Senses for the character and extent of your World of Experience, we ask you here to use your imagination once more. Begin by imagining what the outside world would mean to you if you were merely a onesense individual—possessed merely of the Sense of Touch. Your entire field of knowledge would be limited to your idea of how things feel to your Touch—it would be a very small World of Experience, would it not? Then, imagine yourself as evolving the senses of Taste and Smell—those halfbrothers in the Senseworld. Can you not see how your world would enlarge, and how its character would change? Then imagine yourself as evolving the Sense of Hearing; and realize the wonderful addition to your World of Experience that such would furnish. And, then, last of all, imagine that some wonderful day your Sense of Sight would suddenly unfold into activity—and the great World of Sight Experience would unfold before your consciousness. Can you not see by this how materially your World of Experience depends upon Sensation—how each new sense adds to it, and each lacking sense detracts and subtracts from it? Your imagination employed in this flight has taught you a valuable lesson—and a true one!

In the same way, you will see that the possession of an additional sense—a sense as yet not evolved by man—would enable you to know the world in an entirely new way. There are undoubtedly properties in material objects of which you remain in total ignorance solely by reason of the absence of appropriate senses through which to become aware of them. Even as it is, you are able to hear only a small portion of the vibrations of sound, or to see only a small portion of the waves of light. Instruments invented by science are able to catch and record soundwaves and lightwaves which your senses fail to register. Only a very small proportion of the outer world is really revealed to you through your senses; this because of the fact that your senseinstruments are not capable of registering them. A further evolution of your senses would enable you to become aware of an entirely new world of things which exists on all sides of you, but which form no part of your inner World of Experience.

The microscope, the telescope and other optical instruments show what your normal sight would perceive were your optical mechanism of a higher order. Delicate apparatus reveal sounds which your normal hearing would perceive were your auditory organs of a finer order. Delicate photographic plates register lightwaves which your eyes perceive not, but which would become apparent to you were your optical mechanism more perfect. These “supplementary senses,” as these scientific appliances have been called, reveal to you the presence of objects and qualities of objects which are unknown to you when you depend upon your normal sense organs. Moreover, certain of the lower animals have a higher development of certain senses than has man; in fact, some careful thinkers even believe that certain of the lower animals possess senses lacking in man. The farseeing eye of the eagle and the hawk perceive distant objects invisible to man; most of the lower animals have preserved that fine and delicate sense of smell which man has lost by disuse in the course of his rise to civilization; and some of the insects undoubtedly hear sounds below the register of the human ear.

An additional sense undoubtedly would open up a new world to you. Fancy the result of the development in you of a new sense which would register the waves of electricity or magnetism. In such case you would be able to “see” or “hear” what is going on at great distances—even on the other side of the globe; fancy may even picture you possessed of a sense enabling you to become aware of the waves of wireless telegraphy. A sense capable of registering the “X Ray” waves would enable you to see through a stone wall, and to perceive what is going on inside of a brick house or on the other side of a closed door. A similar extension of your sense of sight might enable you to see what is happening on Mars; or to perceive the life of the microscopic world in the drop of water. If you had appropriate sense instruments, you might even catch the vibrations of the thoughtactivities of others—a “telepathic sense” certainly would be most interesting and instructive!

Scientific imagination has pictured worlds in which living creatures possess seven, nine, fifteen, or more senses—and this is possible, theoretically, for seventeen senses would be really no more wonderful than are five, though they would seem so to fivesense creatures. Listen to these statements made by careful thinkers. Kay says: “An additional sense might probably make revelations to us no less surprising than the sense of sight to one who bas been born blind.” Carpenter says: “It does not seem at all improbable that there are properties of matter of which none of our senses can take immediate cognizance, and which other beings might be formed to perceive in the same manner as we are sensible to light, sound, etc.” Mason says: “If a new sense or two were added to the present normal number in man, that which is now the phenomenal world for all of us might, for all we know, burst into something amazingly wider and different, in consequence of the additional revelations through these new senses.” Isaac Taylor says: “It is not to be thought that the eye of man is the measure of the Creator’s power. Has He created nothing which He has not exposed to our senses? The contrary seems much more than barely possible; ought we not to think it almost certain?”

However, we have presented to you the abovestated speculative, and apparently somewhat fanciful ideas, merely for the purpose of bringing to you a clearer and more comprehensive conception of the relation between Yourself and the outside world; and to show you how dependent you are upon your senses for the material with which you build up and create your World of Experience. We have no desire to urge you to develop new senses, rest assured. But our purpose is none the less constructive and in the direction of opening up to you new worlds of knowledge—a new World of Experience. For, know you, that there is almost, if not quite, as much difference between the World of Experience of the man of untrained and undeveloped powers of Attention, Perception, and Observation, and that of the man who has highly developed these mental powers, as there would be between the latter individual and the one who had developed one or more new senses.

You have but to contrast the man of highly developed perceptive powers, with one of the opposite type, to realize that the two individuals dwell in entirely different Worlds of Experience. The former sees, hears, feels, and knows a multitude of facts of Life and Nature which are entirely unperceived and unknown to the latter type of individual. The developed man recognizes, considers and solves problems the very existence of which is unknown to the undeveloped man. It is as if the two types see with different eyes, hear with different ears, feel with different nerves of touch. In this book we are striving not to endow you with additional senses, but to enable you to perfect the senses you already possess—to perfect them to such an extent that they will take on powers and possibilities, effectiveness and active qualities, which to the uninitiated seem to be the result of additional mental faculties possessed only by the favored few and denied to the great masses of the human race.

III

THE MECHANISM OF THE SENSES

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THE SENSORY Mechanism—the vital machinery concerned with the processes of Sensation—consists of certain portions of the brain, certain portions of the nervous system, and the special organs of sense.

THE BRAIN . What “mind,” in itself, may be or may not be; whatever may be the ultimate nature of its relation to the brain; we must at least admit that “the brain is the physical mechanism through and by means of which the mental processes are performed or manifested.” Moreover, we are forced to admit that the mind must depend upon certain portions of the brain and of the nervous system for the reception and perception of the messages from the outside world which compose the “raw material of knowledge” which constitute the elements of the World of Experience of the individual. The detailed study of the physiology of the brain is outside of the field sought to be covered by this book. Therefore, we shall confine our description of it to the technical definition, viz., “The brain is the whitish mass of soft matter which is inclosed in the cartilaginous or bony cranium of vertebrate animals; it is the centre of the nervous system and the seat of consciousness and volition.” Here we have the general description of the physical aspect of the brain, and the statement that it is “the seat of consciousness”—this is sufficient for our present purpose.

THE SENSORY NERVES . The nerves are “bundles of fibres which transmit nervous impulses between nervecentres and various parts of the animal body.” They constitute important elements of the great nervous system which traverses the body, and which has been compared to a great telegraphic system. There are motornerves, which serve to transmit motor impulses (impulses producing motion) to the various parts of the body. There are also other classes of nerves which serve the performance of certain physiological functions, such as digestion, secretion, excretion, and circulation. With these classes of nerves, however, we are not concerned in our consideration of the general subject of the Senses.

Our sole concern here is with what are called “the sensory nerves”—that general class of nerves which transmit sensations from the various parts of the body to the central receiving office of the brain. These sensory nerves are the great telegraphic wires which report to the central office of the brain that irritation or excitation which their surface terminalends experience by reason of their contact with the objects of the outside world. When the surface terminal-ends of a sensory nerve are irritated or excited by reason of such contact with the outside object, they send to the brain a message demanding more or less attention. Whether these nerves be nerves of Touch, of Sight, of Hearing, of Taste, or of Smell, the action is essentially the same—at the last, all the sensory nerves are nerves of Feeling. Fix this last statement in your mind—it will aid you in your comprehension of the processes manifested by the several particular senseorgans and mechanism.

THE SENSE ORGANS . There are five general senses, according to the popularly accepted classification, namely: (1) Touch; (2) Sight; (3) Hearing; (4) Smell; and (5) Taste. Physiologists and psychologists often note an additional sense, called the "Muscular Sense," which reveals the state of our muscles, and which furnishes us with our ideas of weight, spatial dimensions, *etc.* Others would add certain other senses, namely those connected with the feelings arising from the condition of certain internal physical organs, and which furnish us with reports manifesting the feelings of hunger, thirst, sexuality, repletion, indigestion, etc., or of burns, inflammations, bruises, cramps, *etc.* These latter classes, however, for convenience are usually included in the class of the Sense of Touch, and we shall not make the technical distinction in this book, interesting though it is for academic consideration.

Each particular sense has its appropriate organ of reception, and the special sensory nerves attached to it, the latter conveying the reports from the receiving organ to the brain. Thus, the Sense of Touch employs the nervous centres upon the surface of the skin and in the muscles, and the nerves attached to these which lead to the brain. The Sense of Sight employs the eye, and its appropriate nerves. The Sense of Hearing employs the ear, and its nerves. The Sense of Smell employs the nose, and its nerves. The Sense of Taste employs the tongue, portions of the mouth, and their nerves. Each organ of sense is specially adapted for the reception of the irritation or excitation arising from its appropriate stimuli. No organ of sense will report the stimuli appropriate to another. Each organ of sense has its own particular kind of irritation by which it is excited, Sound does not excite the eye; nor light, the ear. Each senseorgan functions only in its own special field.

Each and every sensation involves: (1) an external stimulus which, coming in contact with the senseorgan, serves to irritate or excite the latter; (2) a physical organ which receives the irritation or excitation caused by contact with the external object, and transmits it to the brain by means of the connecting nerve's;

(3) the connecting nerves which serve to transmit the irritating, or exciting message from the senseorgan to the braincentre concerned with the latter; (4) the braincentre concerned with the sense organ, and which receives the message from the latter carried by the sensory nerves; and (5) the mental impression, or state of perceptive consciousness, which arises from the physical impression, and which is the representation of the latter on the mental plane.

A Sensation, then, is seen to consist of (1) a physical condition of change arising from contact with an external object, this condition of change involving the senseorgan, the transmitting nerves, and the brain; and (2) the mental impression or state of perceptive consciousness resulting from the physical change or condition. In short, a completed Sensation is perceived to be “a mental representation of an external fact by which it is produced”; or “a mental representation which is the internal sign of an external fact exciting it.”

It should be noted here that one may have a partial Sensation, caused by the action of the imagination, in which there is no external object involved; likewise, the external object may produce the physical irritation and excitement, and the resulting message to the brain, but if the attention of the mind is strongly directed elsewhere the mental state or impression will not be produced; but in all cases of complete and full Sensation both the physical and the mental elements must be involved actively.

It is generally accepted that all the various senses, with their special organs, are evolutions from the original sense and organs of Feeling—the most elementary form of the latter being the Sense of Touch. In every Sensation something external must “touch” the sensitive organ or nerves of the sense involved. Sight, Hearing, Taste, Smell—all these are but refined and more complex forms and phases of Touch or Feeling; and their special organs are but more complex organs of Touch or Feeling. Touch of one kind or another, of some degree or mode, is concerned in every act of Sensation. Modern science tends to verify the ancient contention of Democritus that all the senses are but modifications of Touch.

Moreover, modern science informs us that everything external that acts upon the organs of sense acts in the form of “motion”; that nothing external can act upon the senses or be taken up by them unless it present itself to them in the form of motion. Thus, Light is motion resulting from undulations in the ether; Sound is motion resulting from vibrations of the air; Tastes and Smells are the result of motion arising from the chemical changes in the particles of minute substances coming in contact with the sensitive portions of the tongue and mouth, and of the nose; Touch results from the motion of objects external to our bodies, or of portions of our body, or both—all Touch implies motion.

The external world is made manifest to you through your senses only by reason of the motions caused by its energies—these external motions being taken up and continued by your nervous system, and finally brought to the attention and perception of your mind. Science holds that the various nervous actions which result in various sensations must be regarded as definite series of motions. The vibrations from outside yourself accelerate and are transformed into the vibrations within your nervous system, and thus produce Sensation. All that is transmitted from an organ of sense to the brain is a particular mode of motion. The particular modes of motion thus transmitted are then variously interpreted by the mind in the process of Perception.

All this serves once more to bring us to the realization that your World of Experience is merely a representation of the outer world—such portion of that outer world which your senses are able to receive and transmit to your mind, there to be interpreted and employed as the "raw materials of knowledge." You do not know the outside world directly and immediately; all that you know of it is its reports to you over the channels, and through the medium of your senses. As Helmholt says: "Our sensations are for us only symbols of the objects in the external world, and correspond to them only in some such way as written characters or articulate words do to the things they denote."

We ask you now to consider in further detail each of the five great classes of the Senses.

THE SENSE OF TOUCH . The special receptive organ of the Sense of Touch extends practically over the entire outer surface of the body, though it manifests in greatly varying degrees according to the particular part of the body subjected to the contact with the external objects. The skin covering your body is attached to a very large number of sensory nerves which have their ending in it. When these nerveends come in contact with an external object, they become irritated and excited, and report the degree and character of such contact to your brain, employing for the transmission the entire length of the connecting nerves. They convey to your brain a peculiar report of pressure or contact, which your mind refers to the particular part of your body in which the receiving nerveend is located. Not only this, but they report also the particular character or nature of the pressure or contact, so that your mind perceives the differences which indicate what you call "hardness," "softness," "roughness," "smoothness," etc.; or what you call "temperature"; and what you call "weight," "shape," "form," or "size"; or what you call "pressure."

Some of these nerveends report mere contact and degree of pressure; others merely report temperature; others report the other several material sensation-producing properties of the contacted object. Some of these nerveends are very sensitive, as, for example, the tip of the tongue, the fingertips, etc.; others lack this degree of sensitiveness, as, for instance, the nerveends located in the back. The nerveends of certain portions of the body respond far more readily than do others to the excitement of temperature, as, for example, the nerveends of the cheek—this is why a woman will hold her hot iron near to her cheek in order to test its temperature. Certain nerveends abound in “heat spots” on the body, while others are located in the “cold spots” the region of which is particularly susceptible to impressions of cold.

Other sensory nerves concerned with the Sense of Touch have their ends in the muscles, as well as in the skin. The reports of such nerves are the basis of that variation of the Sense of Touch which some psychologists call the “Muscular Sense” in contradistinction to the other forms of Touch, the latter being called the “Tactile Sense”—the true Sense of Touch. The Muscular Sense reports differences in weight; space dimensions; pressure; movements in the contacted objects and certain other physical conditions in the contacted object—in fact the term “muscular sensations” has been applied to all those sensations originating in the tensed or relaxed muscles. The “muscular sensation” nerveends are excited not so much by the contact of the external object, as by the state of tension resulting from the extension or contraction of the muscles.

The Sense of Sight . The special receptive organ of the Sense of Sight consists of that delicate piece of physical mechanism known as the “eye.” This wonderful instrument, or piece of mechanism, consists of several parts, the actions of which are closely coordinated. The following description of the mechanism of the eye, made by Kirke, will give you a comprehensive and practical conception of it.

> “The optical apparatus may be supposed for the sake of description to consist of several parts. First, of a series of transparent refracting surfaces and media by means of which images of external objects are brought to a focus upon the back of the eye and secondly, of a sensitive screen, the Retina, which is a specialized termination of the optic nerve, capable of being stimulated by luminous objects, and of sending through the optic nerve such an impression as to produce in the brain visual sensations. To these main parts may be added, thirdly, an apparatus for focusing objects at different angles from the eye, called ‘accommodation’. Even this does not complete the description of the whole organ of vision, since both eyes are usually employed in vision; and so, fourth, an arrangement exists by means of which the eyes may be turned in the same direction by a

> system of muscles, so that binocular vision is possible.
>
> “The eye may be compared to a photographic camera, the transparent media corresponding to the photographic lens. In such a camera images of objects are thrown upon a groundglass screen at the back of a box, the interior of which is painted black. In the eye, the camera proper is represented by the eyeball with its choroidal pigment, the screen by the retina, and the lens by the refracting media. In the case of the camera, the screen is enabled to receive clear images of objects at different distances, by an apparatus for focusing. The corresponding apparatus in the eye is the ‘accommodation’. The iris, which is capable of allowing more or less light to pass into the eye, corresponds with the different sized diaphragms used in photographic apparatus.”

But the eye does not really “see”—the mind is that which actually “sees.” The eye is merely a miniature natural photographic lens in which the rays of light are focused upon the screen of the retina; the retina is irritated and excited by these focused rays, and by means of the optic nerve it transmits this excitement to certain areas of the brain. From these changes in the braincells of those areas the physical phase of Sensation results; the mental phase being performed by the mind which becomes aware of these brainchanges in Perception, and thus “sees” them. Seeing, at the last, is a mental process—but the physical optical apparatus is required in order that the mind may perform it.

THE SENSE OF HEARING . The special receptive organ of the Sense of Hearing is that delicate piece of physical mechanism known as the “ear.” The front portion of the internal ear is a labyrinthine cavity, consisting of intricate windings manifesting accurate scientific principles and mechanical arrangement. This cavity is so constructed that it may most effectively convey to the back portion of the internal ear the soundwaves reaching it from the external world. These soundwaves are vibrations of the air set in motion by some physical activity or change. In the inner part of the ear, at the back of this cavity, there is located the Tympanum, or “ear drum,” which receives the focused soundwaves from the cavity, and which thereupon intensifies and adapts them according to scientific mechanical principles. These intensified and adapted soundvibrations are taken up by the ends of the auditory nerve, the excitation of the latter being then transmitted over the length of the auditory nerve to the brain. The mind then becomes consciously aware of the excitement of the auditory nerve, and thus “hears” the sound.

The mind becomes conscious of, and perceives and interprets those qualities and properties of sound which we know as (1) Pitch, consisting of the comparative number of vibrations: (2) Intensity, or the comparative volume or quantity of the vibrations; (3) Quality, or the special character or nature of the vibrations arising from the character of the agent producing the sound; and (4) Relation, or the comparative degree of harmony or discord, music or noise, resulting from the vibrations. The range of the Sense of Hearing is limited in human beings to a very narrow scale; there are many soundvibrations which are either too low or too high for us to hear and know, but which are registered by special scientific instruments designed for the purpose.

THE SENSE OF SMELL . The special receptive organ of the Sense of Smell is that more or less efficient piece of physical mechanism known as the “nose.” The nostrils, or the external openings of the nose, admit the passage of minute portions of material objects, such as gaseous matter, or very small particles of solid matter—the admitted particles, however, consisting principally of tenuous gases thrown off from solid matter or fluids. The cavity of the nostrils is lined with a thin mucous membrane, well filled with the ends of minute olfactory nerves. The minute particles of matter, coming in contact with this delicate mucous membrane, irritate and excite these olfactory nerveends, and this excitement is transmitted by the olfactory nerves themselves to the brain; the brain excitement awakens conscious attention on the part of the mind, and the mental process of Sensation occurs.

Some particles of matter excite the olfactory nerves much more than do others; the difference arises from the respective chemical composition of the substances of which the particles consist. Some substances are very penetrating in their action upon these nerves—as, for instance, musk—this because of the fact that they give off a large number of molecules. Other substances possess a strong property of irritation in their action upon these nerves—as, for instance, ammonia—this because of some chemical property strongly affecting the olfactory nerves. The Sense of Smell is very active and efficient in the lower animals, and in primitive man; in civilized man, however, the sense is believed to have become partially atrophied from disuse resulting from lack of necessity.

THE SENSE OF TASTE . The special receptive organ of the Sense of Taste is that very efficient piece of physical machinery known as the “tongue.” Certain portions of the mouth also serve as receptive organs of Taste. The tongue contains certain tiny cells called “taste buds”; these are connected with the gustatory nerves, which in turn lead to the brain. When soluble material substances are taken into the mouth the chemical action of their constituents, coming in contact with the “taste buds,” sets up an irritation or excitement in the nerveends connected with them. This excitement is transmitted over the gustatory nerves to the brain; there producing an excitement of which the mind becomes conscious by Attention.

Taste has been classified by some as follows: (1) bitter; (2) sweet; (3) sour; (4) salty; (5) alkaline; (6) "hot" (as in the case of pepper, mustard, horseradish, etc.) and (7) "acrid" (i. e., bitter and "hot" combined). Much that we call taste really is "smell," there being a close connection and relation between the physical organs and processes of these two respective senses; when your Sense of Smell is affected by a bad cold, catarrh, or similar condition, you will discover that your Sense of Taste is seemingly affected—this because of the close relation above noted.

Some psychologists hold that other features usually attributed to the Sense of Taste really are incidents of the Sense of Touch. Hoffding, noting this fact, says: "The pleasantness of many sorts of food (e. g. jelly) is certainly derived from their effect upon the delicate skin of the palate, and is therefore, much more a question of Touch than of Taste." The Shah of Persia, visiting in England, is said to have reproached Europeans for their use of forks, saying, "You do not know that the Sense of Taste begins with the finger-tips."

DEVELOPMENT OF THE SENSES . That the senses may be developed, cultivated, and trained to a marvelous degree, is a fact known to all practical psychologists. We shall give you specific instances and methods when we consider the subjects of Attention, Perception and Observation. But it must always be remembered by you that such training and development is mental and not physical. It is the mind, and not the body, which "senses" at the last. The senseinstruments must be there, it is true—but they serve merely as "instruments," and are never by any chance the real "that-which-experiences-Sensation," or that which directs it.

Training and development of the senses, really is training and development of the power of "consciousing" by the direct action of the "I AM I," which is Yourself. We need scarcely add that, inasmuch as the senses supply the "raw material of knowledge," it follows that your world of knowledge—your World of Experience is greatly enlarged and enriched by the scientific training and development of your senses, and by their rational culture. With the proper kind and quantity of the "raw materials," the finished product must be more satisfactory in quantity and in quality—this is self-evident.

IV
PERCEPTION AND DISCERNMENT

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PERCEPTION IS: “The faculty, or act, or consciousness whereby it apprehends, comprehends, or takes cognizance of the reports of the senses reaching it in the form of Sensation.” James defines it as, “The consciousness of particular material things present to sense.” It is that power or faculty of the mind by means of which the latter interprets the “raw materials of thought” furnished through Sensation. Discernment is: “Perception intelligently applied and consciously directed.”

You will remember that in completed Sensation the final stage is that mental state arising from the consciousness of the physical impression upon the brain substance derived from the excitation of the sensory nerves; it is the mental representation of the physical impression. This mental state also constitutes the elemental and primary stage of Perception; the higher and more complex manifestations of Perception involve the exercise of memory, association, and a certain degree of reasoning power. Perception, aided by the other mental faculties to some extent, gives to you your first real knowledge of the outside world.

You will also remember that not all sensations are received in consciousness—not all are “perceived” by the mind; as a fact, but a comparatively small number of your sensations are so perceived. Moreover, in simple Perception there is but a comparatively slight apprehension or cognizance—but a slight “knowing”—of the object perceived. It is only when Voluntary Attention begins more actively to manifest its powers that your real “knowing” actually begins.

While Perception depends upon the senses for its “raw materials,” it relies for its fuller manifestation upon “thought” in some degree or form. Perception, then, may be regarded as “the thought arising from the feeling of Sensation.” Sensation is Feeling—Perception is the beginning of Thought. Sensation brings to you the “feeling” of the things of the outside world; Perception interprets this “feeling” by identifying it with the outside thing arousing the “feeling,” and referring it to that outside thing. From Perception all of your higher mental states arise.

The processes of Perception are as follows: (1) Attention causing consciousness to become aware of the definite Sensation arising from indefinite nervous excitement; (2) Thought interpreting the definite Sensation; and attributing it to the outside object causing it; and (3) Reason (based upon experience) perceiving the Sensationproducing element of the outside object to be a quality, property, or attribute of that outside object. For example: You touch a piece of heated iron. You first (1) become aware of a certain Sensation reaching you through your sensory nerves without any consciousness of anything but the "feeling" element; then (2) you interpret this feeling as "heat," and attribute it to the piece of iron; then (3) you perceive that "heat" to be a quality of iron in that particular condition.

The above statement may seem to be merely a needless elaboration of a familiar experience, but when you were a little child you actually gained this experience by passing through precisely these several stages of Perception, and all your knowledge gained by actual experience has been so acquired. The infant or young child at first experiences but indefinite sensations—it is not able to interpret these, nor to refer them to particular external objects, nor to deduce that the feelingproducing powers constitute qualities in that and similar external objects. As it grows older, and "gains experience," however, it begins to realize that Sensation has a practical meaning only in so far as it refers to definite objects causing it—that the meaning of Sensation must be sought in Perception. The natural education of the child consists almost entirely of its discovering by Perception the real meaning and source of Sensation. It is only in this way that the child brings about a harmonious relation and practical working unity between its World of Experience and the things of the outside world.

Perception, then, is seen to consist of your power to apprehend and cognize the qualities and relations of outside things reported by Sensation. The greater the extent of your discovery of such qualities and relations, the greater is the degree of practical knowledge and experience possessed by you. Your entire stock of knowledge is built up in this way; this because all that your mind is able to know about the things of the outside world is the knowledge of the characteristic qualities and relations of those things. When you define a thing, you but state its qualities and its relations; and such qualities and relations are known to you only by means of Perception. To know all the qualities and relations of a thing is equivalent to knowing fully the nature or character of that thing, at least so far as human knowledge is capable of full knowledge of anything.

In the higher acts of Perception all of the mental faculties or powers are represented. For instance: you obtain a sensation of form and color, evidently related to a certain tree. Your memory (based upon experience) identifies this form and color as connected with fruit. Your experience informs you that this particular fruit is a peach. Examining the object closer, you see that the peach is in that condition which your experience interprets as “ripe.” Your memory and experience inform you that ripe peaches are pleasant to the taste; and your imagination makes a mental picture of the sweetness and general satisfaction of the taste which form qualities of that peach. Then your Will acts to pluck that peach (if such be deemed proper in the light of reason and feeling) and to eat it. But all that you “know” about that peach when you see it has been gained by experience along the lines of the gradual and progressive processes of Sensation, Perception, Memory, Imagination and Thought. This, again, may seem needless elaboration—but such is the way by which you have learned about the qualities of peaches; and the processes by means of which you must learn about any and every other thing when you first become acquainted with it. You learn only by experience based upon your Perception of the qualities and relations of things; and your Perception arises from Sensation. Your World of Experience is created by Perception. You will do well to fix this fact in your mind, for it is important.

Distinction Between Sensation and Perception . We ask you to consider, in the form of the following summary, the distinction between Sensation and Perception—this distinction is a somewhat difficult one for many students, and it is important for the purpose of the present instruction that you should be able clearly to make it. Here follows the Summary. In Sensation, the mind is conscious simply of an inflowing feeling; in Perception, the mind goes out toward the object of that feeling. Sensation flows inward; Perception moves outward. In Sensation, the mind is passive; in Perception, the mind is active. Sensation necessarily implies neither the belief in nor the conviction of the existence of an outside object (the infant’s early experiences show this plainly); Perception necessarily implies a belief in and conviction of the existence of an outside object causing Sensation. Sensation is concerned merely with inner mental states; Perception involves also the recognition of outer things. Sensation requires merely consciousness; Perception requires thought directed toward an outside object. Sensation knows only the inner “feeling” giving rise to it; Perception knows also the outside thing which causes the inner “feeling.”

Perception is a power of the mind—not of the physical senses; it is capable of an almost incredible degree of training, cultivation and development; there are certain laws governing its development and training. It is possible for you to train and develop your powers of Perception to such a degree that you may become a veritable Master of Perception. If your ambition does not reach such heights, you may at least develop and train your powers of Perception to such a degree and extent that you will double or treble your efficiency in your chosen field of endeavor, and also fit yourself for still higher planes of work in the world. You, Yourself, are the creator of your World of Experience—and you create it largely by means of your powers of Perception. It is for you to decide just what you wish to create—your action upon that decision will perform the creative work.

In order that you may realize the full possibilities of the development of the powers of Perception along the lines of each of the several senses, we call your attention to the following scientific statements of examples and instances of cases in which certain individuals have developed such powers far beyond that of the average person. Such individuals were not possessed of abnormal senses, or senseorgans—their senseorgans were probably no more efficient than are yours: but their mental powers of Perception had been so trained and developed as to cause them to appear to be gifted with abnormal powers.

VISUAL PERCEPTION . The mental power of Perception of the impressions received through the sense of Sight is capable of extraordinary improvement by training. This improvement, and the training which produces it, proceeds along three general lines, viz., (1) the line of increased quickness and readiness in the visual perception of general or special objects; (2) the line of increased capacity for discerning and perceiving minute objects which ordinarily escape visual observation; and (3) the line of increased powers of discriminating and perceiving the subtle and slight differences of form, size, color, and general composition or arrangement of parts, in the objects observed. It should be noted, in passing, that one may train his Visual Perception along any one of these three lines, and attain great efficiency in it, yet with but comparatively little improvement in the other two lines.

As examples of trained Visual Perception along the above mentioned lines, the following instances will serve to illustrate the principle. Houdin, who had developed marvelous powers of Visual Perception, once said: “I can safely assert that a lady seeing another pass at full speed in a carriage will have time to analyze her toilette from her bonnet to her shoes, and be able to describe not only the fashion and quality of the stuffs, but also to say whether the lace be real or only machinemade. I have known ladies to do this.”

Houdin, himself, acquired by practice and selftraining the faculty of being able to pass rapidly before a shop window, bestowing but one full glance upon its contents, and then, when out of sight of the window, correctly to call off or write down a complete list of the window’s contents, including even the merest trifles there displayed. Not only this, but he also taught his assistants to perform the same feat as a preparation for respective careers as conjurers.

Celebrated artists have won wagers by painting satisfactory portraits of persons upon whom they had bestowed but a single though comprehensive persons upon whom they had bestowed but a single though comprehensive glance. Noted scholars have acquired by practice the art of reading long sentences, paragraphs, or portions of printed pages at a single glance. In fact, many students are able to read a whole line of a printed column at a glance, after but slight practice. Professor Porter, once president of Yale, is said to have been able to read at a single, quick glance, a quarter and sometimes a half page of an ordinary text book. Instances of similar proficiency are far from uncommon. Book reviewers frequently are able to catch the spirit of a book, and to obtain a very comprehensive idea of its contents, by rapidly turning its pages and “skimming through it,” stopping only here and there when some particularly attractive passage presents itself. Others frequently handling books acquire a similar proficiency.

Large department stores employ skilled observers to report the special features displayed in the business establishments of their rivals in trade. These observers promenade leisurely through the aisles and corridors of the rival establishments, carefully noting the details of the articles of merchandise there displayed, or the arrangement of the goods, or other points concerning which their employers desire information. They frequently attain wonderful proficiency along these lines; some of them are renowned for their almost photographic powers of Perception. Milliners and celebrated dressmakers are very careful not to subject their advanced styles and models to even the casual inspection of strangers, since these visitors often turn out to be the trained observers employed by others in the same lines of business.

Along the same general lines are the activities of the spies sent out by professional thieves to discover and report the details of the premises which have been selected as the scene of future burglaries. Disguised as beggars, peddlers, telegraph messengers, errandboys, telephone inspectors, electriclight repairers, etc., these spies gain access to the premises. Once in a house or a room, the spy glances hastily around, carefully noting the location of the doors, windows, locks, receptacles, stairways, etc., from which observations a map is afterward drawn to be used by the professional burglars or sneakthieves. Military spies often attain wonderful proficiency along these lines; a single glance frequently suffices to give them a comprehensive and detailed idea and mental picture of important military preparations and plans.

Along the second lines of Visual Perception, we find scientists and special workers in certain trades who have attained great efficiency in the direction of perceiving minute objects which escape the perceptive attention of the ordinary persons. Watchmakers possess this faculty; makers of delicate scientific instruments likewise have acquired the faculty of distinguishing minute objects and parts of things. Microscopists by practice develop the power of perceiving and parts of things. Microscopists by practice develop the power of perceiving very minute objects and their details, where untrained observers gazing through the same lens perceive merely a tiny speck, or minute blur. The magnifying instrument increases the strength of the minute physical impression, but it requires the trained observer’s mental power of Perception to perceive and to “know” that impression made upon his brain tissue.

Along the third lines of Visual Perception, we have many instances of the wonderful efficiency of trained observers who are able to perceive and to discriminate between the subtle and slight differences in the form, size, color and general composition or arrangement of parts, in the objects under observation by them. In fact, specialists in any business, trade, art or profession must acquire proficiency of this kind in order to be successful in their particular line. Bank employees become very expert in handling coin, or banknotes; often they are able to detect counterfeits almost instinctively, so keen have become their powers of Visual Perception (though in this particular case they are often aided by Tactile Perception). Experts in handwriting are able to distinguish between the finest shades of difference in the written words—often being able to discover differences arising from the varying physical condition of the individual as evidenced in his several writings.

Artists, as you well know, are able to distinguish between shades and hues, and combinations of color. They are able to see diversity where the ordinary observer perceives sameness and identity. Subtle distinctions which are imperceptible to the ordinary observer, “stand out” most strikingly to the perceptive faculties of the trained artist or worker in colors. Dyers, and dealers in colored fabrics, as well as many purchasers of those fabrics, are able to distinguish between very minute differences in shades, tints, and hues of color in fabrics. The “color sense” of some trained observers sometimes seem to other persons like an additional sense. Herschel said that the highly trained Visual Perception of the workers upon the mosaics in the Vatican enabled them to distinguish correctly between 30,000 different shades of color.

Expert readers of character, and good judges of human nature, are often able so accurately to distinguish between the different shades of expression manifested by the human features, that they can interpret with a startling degree of correctness the inner feelings or thoughts of the person at that time. Persons having much to do with a number of subordinates in a school, office, workshop, army, etc., often become very efficient in many cases in “sensing” what is in the mind or feelings of those in their charge or under their authority. The skilled schoolteacher acquires proficiency in this line; the expert salesman also becomes an adept in this direction.

Women, as a rule, seem by nature to possess this particular phase of this

Women, as a rule, seem by nature to possess this particular phase of this faculty well developed—this probably because their success and happiness in life frequently depends to a great extent upon their ability to sense and to act upon the moods of men; whatever may be the true reason, however, the woman of experience often surprises men by her perception of “what is in the mind” of the men—and of other women! We may like to call this “intuition”—but more often it is merely the result of an unconsciously developed power of accurate Visual Perception along these particular lines: the observer knows what certain expressions mean, even though those manifesting them are seeking to conceal their inner thoughts and feelings.

Auditory Perception . The power of Perception of impressions received through the sense of Hearing is capable of extraordinary improvement by training. This improvement, and the training which produces it, proceed along three general lines, viz., (1) the line of increased capacity for perception of the general distinction between the general properties of sound, namely, the quality, intensity, and the volume or quantity of the sound impressions; (2) the line of the increased capacity for perception of the musical attributes of sound, i. e., the pitch, the tone, the harmony; (3) the line of the increased capacity for perception of the articulateness, distance, and direction of sounds. It should be noted, however, that one may train his Auditory Perception along any one of these three lines, and attain great efficiency in it, yet with comparatively little improvement in the other two lines.

Physiologists and psychologists have made the interesting discovery that in the case of many persons who are supposed to be “slightly deaf,” or “somewhat hard of hearing,” there exists no physical deficiency whatever—the organs and mechanism of hearing are normal in many of such cases. The explanation of this apparent paradox is found in the fact that such persons have failed to develop normally the perceptive powers of that part of the mind which is concerned in Auditory Perception; in short, such persons are deficient in the power of attending to the sounds reaching them through their ears, and in the faculty of interpreting or understanding them—of perceiving them mentally. It is gratifying to be able to state that such cases are usually capable of being cured of their “deafness” under the proper methods of awakening the Attention, and of training the Auditory Perception.

In this connection it is interesting to note the cases of persons who seem to be deficient in hearing ordinary conversation, but who will very quickly and distinctly hear even the slightest whisper of the voices of persons who are discussing the careless hearer, i. e., making “personal remarks” concerning him, or her. Here we have a familiar example of the result of the failure to employ

Attention, and the marked improvement when Attention is actually employed. As Harvey said: “That onehalf of the deafness that exists is the result of inattention, cannot be doubted.” Some old women who experience much difficulty in hearing ordinary conversation, and complain that they are “hard of hearing,” will be found to be very keen in hearing a bit of whispered gossip, or the lowtoned criticisms of themselves on the part of others. Attention follows Interest, in such cases; and Perception follows Attention.

It is generally held that Auditory Perception is more susceptible of education, cultivation and development, and may be more easily and effectively trained than any other form of Perception. You may witness on all sides many convincing illustrative examples of its possibilities in this direction. The blind depend upon this highly developed perceptive faculty to a great extent; they can walk easily through a crowded thoroughfare guided only by the sounds perceived and interpreted by them, but of which the normal individual will not be aware. They can tell when they are passing a stationary object, such as a lamppost; and frequently they can discriminate between a standing man and a lamppost by means of the difference in the reverberations of the sound of their own footsteps received through the ear and interpreted by Perception. They readily distinguish between the respective rumbles of the different streetcars, and can inform you to what particular carline the passing car belongs. We have known cases in which the blind man has been able correctly to inform us of the size and type of a passing automobile. Likewise, blind persons usually can distinguish between an empty room and one in which another person happens to be—all by means of their keen perception of sounds.

The savage, by placing his ear upon the ground, often is able to perceive the approach of men or wild animals, frequently displaying an almost incredible degree of perceptive power in this direction. The director of a large orchestra usually can detect even the slightest failure or mistake in time or tune on the part of one of the many instruments under his direction, and to point unerringly to the guilty performer. Skilled musicians will perceive and shudder at slight inharmonies or similar imperfections occurring during the rendition of some complicated and technical number by a large orchestra, while others are totally unaware of any such occurrence.

There are persons who truthfully may be said never to forget a voice once heard—even though years have elapsed. We have known persons who could pick out the sound of a particular footstep from among many others echoing along the corridor of a large building. It is said that a mother sheep can distinguish the bleat of her own lamb from that of scores of other lambs in the flock. Young animals usually can unerringly recognize the sound of the voice of the mother; it is a poor chick which cannot recognize the “cluck” of its own hen. Human mothers frequently can distinguish the wail of their own particular infants from those of others in the same building. We witnessed a test of this several years ago, in which the blindfolded mothers almost without exception, moved directly toward the right crying infant!

Telegraphers know the difference between the sounds of the respective messages sent by different operators; they can usually name the particular operator, provided that they have had time to become acquainted with his manner of “sending.” Engineers and operatives in a railroad yard can distinguish between the different whistles of a large number of locomotives. Old steamboat men frequently know the whistles of every steamboat on the river; and many boys living on the shores are equally proficient in this respect.

Machinists can detect the slightest difference in the sound proceeding from the machine under their care, and often know the precise point at which trouble exists, and the nature of the disturbance as well—all from the slight difference in the general sound proceeding from the machine. It is a very inattentive man who cannot distinguish between the rings of his own telephone or door bell, and that of his neighbor.

Instances and illustrations of this kind might be multiplied almost indefinitely, but the principle involved is the same in all such cases. This principle is: Auditory Perception is developed by Attention and practice; and Attention is stimulated by Interest or selfinterest.

GUSTATORY PERCEPTION . The power of Perception of impressions received through the sense of Taste is capable of extraordinary improvement by training. Unfortunately, however, but few persons consider it worth while to cultivate the sense of Taste scientifically, except the few who make gods of their stomachs, and who live to eat instead of eating to live.

Kay says: “There can be no doubt that if this sense (Taste) were properly trained and directed, instead of being, as it generally is, led astray or perverted by excessive indulgence, it would be a much more reliable guide than it is at present.” Professor G. Wilson says: “We eat what we should not eat; drink what we should not drink; eat too much of what we may eat; and drink too much of what we may drink. And the result is that we ruin our health, enfeeble our bodies, dull our intellects, brutalize our feelings, and harden our hearts.”

Moreover, as some modern physiologists hold, we miss most of our taste-values by not understanding how to extract the taste from our food—thus habituating ourselves to gross eating and gluttony, instead of being true epicures manifesting moderation in eating and drinking but securing the full tastevalues and a high form of aesthetic enjoyment. Epicures inform us that there exists a harmony in tastes as well as in colors and in sounds—some tastes modifying, intensifying, or harmonizing with others with which they are associated. Dr. Muller says: “In the art of cooking, attention has at times been paid to the consonance or harmony of flavors in their combination or order of succession; just as in painting and music the fundamental principles of harmony have been employed empirically, while the theoretical laws were unknown.”

Examples of highly developed Gustatory Perception are had in the case of the “tea tasters,” and the “wine tasters” of commerce. The “tea taster” is employed to pass upon the flavor, quality, and value of submitted samples of tea. If experienced, he will be able to inform you as to the technical merits or demerits of the sample, its general grade, the locality of its production, the method of its curing, and also its current market value; all this resulting from the mere passing of the drawn tea over his tongue. The “winetaster” performs a similar service, in much the same way. In both of the abovecited cases, however, the sense of smell plays a considerable part in the perceptive process.

In certain lines of business in which articles of food are dealt with, there are men who are adepts in “tasting” such articles, and thus determining their quality and value; this faculty is acquired by practice and training—Interest and Attention developing the Perception. Certain chemists, also, possess marked ability in this particular direction. Moreover, certain skilled epicures are said to be able to state correctly just what are the ingredients of any given sauce or dressing, as well as its relative proportions; and also to state correctly the manner in which has been killed the animal whose meat they are eating. Roman epicures were able to tell by the taste whether the fish was caught above or below a certain bridge; and some modern epicures claim to be able to decide by taste on which leg the partridge was accustomed to sleep. Such things, however, are entirely outside the world of the ordinary individual.

OLFACTORY PERCEPTION . The power of Perception of impressions received through the sense of Smell is capable of extraordinary improvement by training. But few modern civilized persons, however, deem it worth while to undertake any such development or training. Smell has grown out of fashion it would seem; some moderns seem even to regard it as an unworthy and animallike sense —probably because of its lack of cultivation and training in modern times and in civilized communities. The ancients, however, regarded this sense as of high value and importance, and treated it with marked respect. Incense and perfumes played a large part in the lives of the ancients; and even today the Orientals pay much attention to them.

Thoughtful men have regretted the modern relegation of this sense to the background. They point out that mental associations frequently cluster around sensations of Smell far more strongly than around other classes of sensations. There is romance in the recollection of the smell of a favorite perfume, or of a certain flower—a romance which is readily revived by a presentday experience of that same odor. Did you ever read that wonderful poem that begins, “But, Oh! the smell of that jasmine flower?” There is a suggestive power and value to odors, far surpassing those of sights or sounds; they appeal to the emotions most powerfully; their memories persist longer. Many hold that as a valuable source of pleasure and of mental enjoyment the sense of Smell demands far more care and attention than it commonly receives.

The lower animals, and the primitive races of mankind, as well as the blind of our own time and land, have very highly developed senses of Smell—this due to use, habit, and necessity. Some young children also possess the power of effective Olfactory Perception—but disuse serves to eliminate this as they grow older, in most cases. Some psychologists, however, hold that the human race frequently exercises this sense and perceptive power along subconscious lines, and that many of our likes and dislikes are influenced thereby. Certain perfumes are held to be sexual excitants. Perfumers, chemists, and men whose business necessitates the knowledge of the odor and aroma of their wares—as for instance, dealers in certain kinds of food, tobacco, flowers, etc.,—frequently possess a highly developed power of Olfactory Perception. We see here the operation of the same general principle of development, namely, Interest, Attention, and Perception.

TACTILE PERCEPTION . The power of Perception of the impressions received through the sense of Touch is capable of extraordinary improvement by training. This improvement, and the training which produces it, proceeds along four general lines, viz., (1) the line of increased perception of minute objects or parts of objects; (2) the line of increased perception of certain qualities and conditions of objects, and their details or composition, arrangement, or relation of their parts or attachments; (3) the line of increased perception of temperature; (4) the line of increased perception of conditions of weight, spatial dimensions, etc., by the socalled “muscular-sense.”

Watchmakers and others who constantly handle minute objects, and adjust delicate parts of mechanical contrivances, are found to possess wonderfully developed Tactile Perception. Their sensitive fingertips become almost like organs of sight so far as is concerned their efficiency in the delicate work in which they are engaged. Likewise the manufacturer and the professional buyer of woolen, silk, or cotton fabrics frequently depends materially upon this highly trained Sense of Touch. Woolsorters instantly grade the wool passing through their hands; and woolbuyers depend upon the same sense in deciding the value of the materials under examination. The engraver passes his hand lightly over the engraved plate, and is able to detect instantly even the slightest imperfection upon it. Experts in various lines of trade are often paid large salaries by reason of their developed and trained Tactile Perception.

We need scarcely call your attention to the highly developed Sense of Touch of the blind. To witness a trained blind man read rapidly by means of applying his fingertips to the surface of the raised letters of a book is a revelation; and to witness his manual dexterity in successfully performing technical, delicate work which would be difficult even for a man of keen sight, is almost like witnessing a miracle. As Taine says: “At present we have only rough discrimination as to the tactile sensations; we can hardly distinguish their shades of difference, for want of being compelled to do so. With some blind persons, the sense of touch surpasses all imagination. It is enough to see blind men employ this sense, to comprehend all the discrimination which our touch might have, but has not acquired.”

Persons whose occupations necessitate a quick and ready perception of temperature will be found to have acquired the necessary development of this phase of the Sense of Touch. Cooks discriminate nicely in this matter; and manufacturing chemists, preservers; canners, makers of toilet preparations, and others become very proficient in the art of detecting the fine, nice distinctions and variations of temperature found necessary in their processes of manufacture. Some, indeed, become so expert as justly to be entitled to their title of “human thermometers.” The average housewife is able to gauge with a high degree of correctness the temperature of her oven, or of her cooking dishes, or of her iron. The experienced physician often is able to determine whether a patient has “a temperature” the moment he applies his hand—this being remarkable when it is remembered that the difference so detected is that merely of a few degrees.

That phase of Tactile Perception which is often called the “Muscular Sense,” also is capable of the highest development and training; in fact, instances of such cultivation are to be seen in the case of every skilled artisan. This phase of Tactile Perception employs the muscles, especially the voluntary muscles, as its organs and instruments of impression, by means of which it detects differences in weight, pressure, force, resistance, hardness, softness, spatial dimensions, *etc.* It is by means of this form of Perception that you become aware of the effort being put forth by the muscles in performing certain movements, and thus may direct and regulate them. Without it all voluntary purposeful muscular movements would be impossible, except in so far as the other senses might supply the deficiency.

Even in the simple act of walking, dressing, using knife and fork or shaving, we have evidences of training of this form of Tactile Perception. In drawing, painting, engraving, and other forms of manual exertion we display a still greater degree of training. When you detect differences of weight or of size by means of the hands, you manifest the same kind of training. The manual dexterity of the pianist, the skill of the ropewalker, the juggler, the conjuror, the acrobat, the skilled touch of the masseur, the Osteopathic or Chiropractic physician, depend upon the training of this phase of Perception. The billiard player depends for his skill upon this training; and so likewise does the expert baseball batter.

The artisan or the tradesman who "takes hold" of an object in order to determine its weight or size, is manifesting the skill which he has gained in the training of this phase of Perception. The blind man employs it to a still greater extent; by means of it he obtains all of his ideas of weight and size. The blind man, wishing to ascertain the size and shape of a table, passes his hand around it; wishing to ascertain its weight, he lifts it. Many of us instinctively "take hold" of an object when we wish to obtain an idea of its weight; and most of us find it much easier to estimate the size, length, breadth, height, or depth of an object by placing our hands upon it, instead of depending solely upon Visual Perception.

Important as is this phase of Tactile Perception which is technically known as the "Muscular Sense," it is a surprising fact that but few of us have ever realized that it existed, at least until our attention has been directed to it. We have taken it for granted far more than has been the case concerning the other phases of Sensation and Perception.

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The consideration of the foregoing instances and examples illustrating the principle of the special development, cultivation, and training of Perception should cause you to realize the wonderful possibilities existing for you in a similar direction. What others have done, can do, and are now doing—that you also can do.

If you have employed your powers of analysis you will have already perceived the general principles underlying each and every one of these instances of special development, Viz., (1) Interest, or selfinterest; (2) Desire, or strong wish to attain; (3) Purposeful Determination, or the Will to attain; (4) Practice, or acquiring the habit; (5) Exercise, or strengthening the habit; (6) Judgment, or the right direction of the application of the new faculty; and (7) Use, or the actual, efficient employment of the faculty for some definite purpose, end, and service.

V

OBSERVATION AND EXPERIMENT

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OBSERVATION IS “the act or faculty of observing or taking notice with care.” To “observe” is “to notice carefully; to turn the attention to; to regard carefully and attentively for the purpose of discovering, noting, or detecting anything.” Thus, you see, Observation is the act of Attentive Perception, exercised for the purpose of discovering, noting, or detecting the qualities or relations of things. It is Perception attentively directed and applied with a definite purpose—and that purpose is the discovery of facts concerning that which is observed.

In our everyday life, Observation constitutes an important factor of Efficiency. Men must know something about the things connected with their occupations; and this “knowing about” is acquired only by investigation, inquiry, and Observation. In the keen battle which constitutes the struggle for existence in modern business, industrial or professional life, the efficient observer gradually works to the front, and the poor observer is crowded to the rear. There are, of course, other mental factors involved in Success; but, if the faculty of efficient Observation be lacking, the other factors are likely to avail little or nothing. The man striving for Success must begin by cultivating Observation.

The man who “knows” and who “knows how” is in demand in all walks of life. It will always be found that such “knowing” is based upon efficient Observation. Unless one discovers and detects the qualities and relations of things which are involved in his work and life, he will not “know” those things. At the last all that we can “know” about a thing are the facts concerning the qualities and relations of that thing. We discover these Facts only by means of direct or indirect Observation. Observation is the basis of all scientific knowledge; of all practical business knowledge; or all practical knowledge of any kind. Observation is a fundamental requisite for success in all lines of human endeavor, and of all individual culture.

One may obtain much important theoretical information from textbooks, but such information is actually valuable only when it is added to, or corroborated by individual Observation. The real use of textbooks is that of pointing out to one the direction in which he should apply his powers of Observation. The ideal plan is to establish a harmonious combination between books and personal

Observation; but too many omit the latter element of the combination, and thus they become “bookish”—theoretical instead of practical—and are sooner or later pushed aside in the battle of life by the individuals who have supplemented their book knowledge with that gained at first hand by Observation. In this connection, moreover, it must not be forgotten that books in so far as they are practical and useful, are themselves the result of the Observation of their authors, or of the authorities accepted by the latter.

The entire structure of our scientific and technical knowledge has been evolved slowly from the discoveries made by Observation. Qualities and relations of individual objects are first observed; then comparison results in classifications of those objects, according to their degrees of likeness and unlikeness; then general classes and general principles are formulated, and hypotheses are advanced; then experimental Observation demonstrates clearly the truth or fallacy of those hypotheses, and, finally, general laws are established. But the entire structure of knowledge rests upon the solid basis of Observation; unless every part of it stands the test of Observation the strength of the whole edifice is doubtful, and its security is questionable.

Observation is concerned with “facts.” Facts are discovered only by Observation. Facts constitute the materials for practical knowledge. The practical individual is he who bases his knowledge upon actual Observation and upon logical induction and deduction from premises thus supplied. Not only is the “know” of the practical man derived from Observation, but his “know how” also comes from the same source. Books are employed by such a man not as fetiches to be bowed down to and worshipped, but rather as valuable servants and assistants to him in his work of Observation. To the practical man the ordinary books do not constitute the text of his Book of Knowledge—they are to him merely the footnotes of that great volume.

Eminent educators are sounding a warning note concerning the tendency to supplant Observation by mere books. They insist that unless this tendency be counteracted Observation will become a lost art, and practical knowledge merely tradition. They point out that whatever one learns by direct Observation is far better learned than what one learns (or thinks that he learns) from books or the reports of others. They advance the theory that the child should not be taught from books anything which it can observe for itself—until after it has employed fully its power of direct Observation in the direction of that thing; books, say they, should be regarded as supplementary to Observation.

Educational experts have reported a sad deficiency among schoolchildren in the matter of the correct Observation of familiar objects. For instance: pupils usually are unable to distinguish between marble and granite; or between an oak tree and a beech tree; between cast iron and wrought iron; between iron and steel. Even farmers' children usually are unable to state correctly whether the ears of the cow are in front of her horns or behind them, over them or under them; whether cats descend trees head first or hind feet first; whether horses and cows rise with their fore or hind feet first, and whether horses and cows differ from each other in this respect. Other children are unable to state correctly how many legs has a fly, and how many a spider; whether the fourth hour on the watchdial is designated by the Roman numerals IV or IIII; and other presumably familiar facts.

As an ideal example of careful and effective Observation, we ask you to consider the following statement of Maupassant in which he relates how Flaubert laid down to him the fundamental rules of literary descriptive expression. Maupassant says that Flaubert told him: "Talent is nothing but long patience! Go to work! Everything which one desires to express must be looked at with sufficient attention, and during a sufficiently long time, to discover in it some aspect which no one has yet seen or described. In everything there is still some spot unexplored, because we are accustomed only to use our eyes with the recollection of what others before us have taught on the subject which we contemplate. The smallest object contains something unknown. Find it! To describe a fire that flames, and a tree on a plain, look, keep looking, at that flame and that tree until in your eyes they have lost all resemblance to any other tree or any other fire. That is the way to be original."

Maupassant adds the following comment: "Having, besides, laid down this truth, that there are not in the whole world two grains of sand, two specks, two hands, or two noses exactly alike, Flaubert compelled me to describe in a few phrases a being or an object in such a manner as clearly to particularize it, and to distinguish it from all other beings or all other objects of the same race or the same species. He said to me: 'When you pass a grocer seated at his shop door, a janitor smoking his pipe, a stand of hackney coaches, show me that grocer and that janitor—their attitude, their whole physical appearance—embracing, likewise, as indicated by the skillfulness of the picture, their whole moral nature; so that I cannot confound them with any other grocer, or any other janitor. Make me see, in one word, that a certain cab horse does not resemble the fifty others that follow or precede it'."

George Randolph Chester, the popular storywriter, gives to those who seek to become writers the following advice concerning the important part played by Observation in the work of the writer:

> "Observation is the faculty upon which both creation and

> imagination are built. After all, we have finite minds, and man only creates after known forms; he only imagines upon material foundations. Our most brilliant castles in the air are but more delicate variants of familiar structures of brick and stone; the most expert builders of aircastles, then, are those who have most closely observed and mentally indexed to minutest detail our mundane castles. There is no end of information, scarcely obtainable from referencebooks, which the observing mind will and must acquire. What trees are indigenous to certain localities, and what are their characteristics of sprouting their leaves and developing and shedding them; of blossoming and budding and bearing fruit.
>
> "Have you noticed how the white undersides of leaves, while fluttering up in a breeze, give quite a different shade of green to a tree? Have you observed the differing apparent color of still or running water at differing times of the day, at differing times of the year, under differing atmospheric conditions? How many common insects can you recall and describe? What effect has a frown upon the other features of man's countenance? How many sorts of sunsets, as infinite in their variety as the shapes of clouds, can you at this moment mentally catalogue and briefly describe? Have you ever noticed the peculiar heave of the body given by a man straightening up under a hod of brick, or the unconscious rhythmic pauses, for rest of the muscles, indulged in by a man mixing mortar? * The importance of this faculty can scarcely be overestimated, as you will discover to your later humiliation if you set down details without knowing them to be entirely accurate."

The Three Factors of Efficient Observation.

Your attention is now called to the Three Factors of Efficient Observation, i. e., the three elemental and fundamental elements of Efficient Observation.

I. ATTENTION . It is scarcely necessary to do more than merely to call your attention to the fact that Attention is the first requisite of Purposeful Observation. Attention being the key to Perception, and Perception being the basis of Observation, it follows that Attention is the prime factor of Efficient Observation. Your Observation becomes effective in the degree in which your Attention is directed to the task—the degree in which you consciously and voluntarily "attend to" it.

A subsequent section of this book is devoted to the special consideration of the subject of Attention.

the subject of Attention.

II. INTEREST . Attention proceeds along the lines of Interest. The greater Interest an object or a subject possesses for you, the greater degree of Attention do you direct toward it.

You will perceive this fact more fully in your consideration of the subject of Attention in a subsequent section of this book.

In this connection it should be noted that Interest may be awakened, stimulated, and continued by Attention intelligently applied under the Rules of Attention which we shall present for your consideration in that section of this book in which the subject of Attention is considered in detail.

III. DISCRIMINATION . One may cultivate Observation “on general principles” by directing it to all objects, without regard to their importance, essentiality, or special purpose. But such Observation will not be Efficient Observation. Efficient Observation requires discrimination along the lines of Purpose. Efficient Observation is Purposive Observation. Purposive Observation is Observation directed toward the discovery and detection of facts which will be “useful” to you in the general or special fields with which are concerned your work, your recreation, your studies, your culture.

If you proceed upon the principle that any and all kinds of Observation—the Observation of all manners, sorts and kinds of things—is Efficient Observation, you will have failed to catch the spirit of this instruction. If you had all Eternity in which to observe, and in which to accomplish an Infinity of Creative Work, then this indiscriminate Observation might serve your purposes and thus be advisable. But, inasmuch as you have only a limited time in which to observe, and a limited number of tasks possible of attainment by you in this life, then it behooves you to exercise an intelligent discrimination concerning the general or special classes of objects or subjects toward which you are to exercise Efficient Observation.

To “observe on general principles” is as impracticable and inefficient as to “think on general principles”—in either case you will “get nowhere,” as the current idiom so forcibly expresses it. In such cases you will be so occupied in observing or thinking about the nonessentials that you will have no time left in which to observe or think about the essential, necessary, efficient things in your particular field of activity. You will be like the squirrel in his wheel, continually traveling but never arriving anywhere—you will simply be wasting your time and energy. Your Efficient Observation, then, must have a definite purpose, and must proceed in a definite direction. It must be concerned with the lines of activity which represents your chief purposes in life—and it must be kept within at least the general limits of such purposes.

This Purposive Observation may proceed along two general lines, viz., (1) Simple Observation, i. e., the observation of the qualities of the objects brought into Attention by reason of their presence in or association with your general or special lines of work or study—to the end that you discover and detect so far as is possible their general character and nature, i. e., the "whatness" of them; (2) Experimental Observation, i. e., the observation of the aforesaid classes of things along the lines of trial, experiment, or test directed to the discovery and detection of their "workability" in certain directions—the way in which they will work or "work out" under certain applied conditions; in the latter form of Observation the assistance of Constructive Imagination is required.

In Simple Observation you merely discover or detect certain qualities or circumstances concerned with the object under observation; in Experimental Observation you proceed to change or vary the circumstance, that you may perceive the "working out" of those qualities under different relations. In Simple Observation you simply "watch" natural phenomena; in Experimental Observation you "set Nature to work" in order to make further discoveries or to detect the results arising from new conditions. Thus: man for centuries observed the phenomena concerned with thunderstorms, and learned some very important facts concerning them; later, Franklin, by means of his kite and key, applied the method of Experimental Observation to the same phenomena, and discovered the identity of their causing power with the better known forms of electricity. Simple Observation is employed in the initial stages of science, art and handiwork. Experimental Observation marks their more advanced stages, when the knowledge gained by the simpler phase has greatly progressed and has been subjected to the tests of experiment and trial in many cases and under varying circumstances.

In Simple Observation you observe what exists and what happens without your active interference; in Experimental Observation you interfere with things, and then watch the result. Experimental Observation, therefore, is Simple Observation plus your deliberate interference with, and regulation of, the active processes of the observed object. Thus: you observe certain actions of a young dog, and make certain discoveries concerning them; then you proceed by experiment to test the dog's actions under changed conditions and relations with other things, and from the results thus obtained you make additional discoveries which give you a fuller understanding of the actions originally observed.

Experimental Observation is a "short cut" in Observation. If you had all Eternity in which to observe, and could perceive every natural happening anywhere in the universe, then you would not require Experimental Observation; in such case Nature would sooner or later present to your Simple Observation the entire materials for a complete knowledge concerning all of her processes. But inasmuch as your time and powers of perception are limited, you proceed to take the “short cut” of experiment, and thus anticipate many of Nature’s future and distant revelations and bring to the present time and place the actual events and happenings. Thus, man has discovered by scientific experiment and reasoning many things which would have required innumerable years for him to have discovered by Simple Observation. The animal and the primitive man employ Simple Observation alone; reasoning man has enormously increased his effective power by applying, it under the forms and methods of test, trial, and scientific experiment.

The following general Rules of Observation apply more particularly to Simple Observation along the general lines of Perception:

Rules of Observation

I. CONCENTRATION . Employ Concentrated Attention when you are deliberately observing an object. The clearness of your Perception and the strength of its impressions upon your Memory depend materially upon the degree of Concentration which you apply in the observation. (See final section of this book for special instruction concerning Concentration.)

II. INTEREST . Throw as much Interest as possible into every act of deliberate Observation. Interest brings forth the full power of Attention, and Attention is the working power by means of which effective Observation is accomplished. The greater the degree of Interest, the easier becomes the application of Concentrated Attention—and its continuance.

III. THE WHOLE AND THE PARTS . Observe the Whole Thing before you observe its constituent parts. See the observed thing as a whole, i. e., in its general outlines, in its main characteristics, in its appearance as a whole thing, before you proceed to observe its constituent parts, its details, its minor characteristics. Get your main facts, and your general outlines, well fixed in mind and memory; this done, proceed to add your subordinate parts and to fill in your details. Study first the tree as that whole thing called “a tree,” until you understand clearly its main characteristics and general outlines; then proceed to a study of its roots, its trunk, its limb, its branches, its leaves, its blossoms and its fruit; then proceed to the study of its soil, its normal environment, *etc.* Observe the tree and its parts in logical sequence and classification—in this way your reasoning powers will be able to take hold of it more effectively, and your memory of it will be much clearer. Lay a sound foundation, and build from the ground upwards. An important psychological principle is involved in this rule—

you will do well to make a careful note of it.

IV. REVIEWING OBSERVATIONS . In observing an object subsequently to your original observation of it, review in your memory your previously observed facts concerning that object; and then add to these your additional discoveries and detected facts. In this way you combine the two sets of perceived facts in your memory, so that when you think of the one you will also remember the other; you also will thus associate logically the two respective sets of discovered facts, and by so doing will be able to reason far more effectively concerning the entire subject or object of your Observation. You will also do well frequently to revive in memory the results of your observations of the object or subject, even though you are not conducting a fresh observation; this for reasons similar to those just mentioned.

V. COMBINED OBSERVATION . In observing an object, employ as many channels of senseimpression as possible. Discover not only how the thing looks, but also (when possible and expedient) how it sounds, tastes, smells, and how it feels to the touch and the "muscular sense." This not only because the Memory obtains a clearer impression when the reports concerning a thing reach it through several channels, but also because it is probable that certain forms of your sense-perception are more effective than are the others; in such case, by this method the weak perceptiveimpression of the one sense is reinforced and supported by the strong report from the other sense or senses.

VI. VISUALIZED OBSERVATIONS . Wherever possible, you should endeavor to visualize, or create a mental picture of the object as you have observed it. The better and clearer, the deeper and the stronger, the mental picture of the observed thing you are able to create, the clearer will be your "idea" concerning it, and the better will you remember the results of your observation. You will do well frequently to recall this picture in recollection. If you are unable to see and remember it clearly, you should remedy the deficiency when you again observe it—continue this until you can mentally picture and remember it in complete detail, or nearly so. By following this plan you will both "know" and remember the observed thing, as a whole and in detail, far better than otherwise.

VII. NAMING OBSERVATIONS . Wherever possible, you should endeavor to learn and remember the name of each of the qualities, parts, elements, factors or general and special characteristics of the observed thing. That is to say, just as in the preceding rule you have been advised to visualize or "see" the observed thing, as a whole and in its parts, so you are now advised to learn the "name" of such whole and parts. The ancient philosophers (particularly the Oriental teachers) had much to say concerning "name and form": they have implied that in the knowledge of "name and form" consists all possible knowledge of a phenomenal thing. Be this as it may, it is a fact that the better you know the "name and form" of an observed object and its parts, the better do you practically and effectively "know" the same—and the better do you remember it. Your perceptions of the "names and forms" of things are the bricks with which are built up the greater part of your structure of knowledge; add to this your perceptions of "how the things act," and there is very little missing in the full conception. Words serve to crystallize thoughts.

You will do well to write down the "names" above referred to, when you are conducting a deliberate and earnest observation of anything. Put down on paper the facts which you have discovered and detected in your observation, whenever such is possible and expedient. Review this list frequently—particularly before each new observation of the thing. It is not necessary to go into a technical explanation concerning this principle; enough to know that it is scientifically sound—and, above all, that it "works out." If, however, you insist upon some sort of an explanation, here is one: Just as words are crystallized observations, so are written or printed words the "hard crystals" of Observation—unwritten words too often are like the crystals of snow or ice which melt away by reason of a slight change of the emotional temperature. While this is not an academic, technical definition, it is at least an efficient pragmatic explanation—it will "work out" in actual practice.

THE GENERAL RULE . A general rule concerning deliberate and Purposeful Observation is this: What is worth deliberately observing, is worth observing thoroughly; what is worth observing thoroughly, is worth observing as completely as may be. If you wish to "know" a thing thoroughly and completely, because of its importance to you as an item of knowledge, you must proceed as does the child sucking a sweet orange—you must extract every drop of sweetness in it. Or, you must be as a weasel sucking an egg—you must suck it dry. Just as the egg is full of meat, or the orange full of sweet juice, so is every "worth while" object full of facts—and it is your business to extract those facts from it.

You must attack the observed object from all angles, all sides—not forgetting that "everything has two sides: the outside and the inside." You must go to its centre; and extend your observation to its full circumference. "Worth while" knowledge is the knowledge of facts. Every "worth while" object or subject is full of facts. These facts may be extracted by Observation conducted under the principles of scientific analysis, dissection and separation. You, yourself, have all the elements of an efficient observer within you—it is for you to decide, however, whether you wish to express them. We can merely point out the principles to you—you must do the rest.

Concluding our consideration of the general subject of Observation, we ask you carefully and earnestly to consider the following true incident in the life of an eminent scientist. The story embodies in it most, if, indeed, not all of the essential elements of Efficient Perception and Purposive Observation. If you will grasp the spirit of the story, then will you realize just what Observation actually is, in its full meaning. When you comprehend the lesson of this true story, then will you understand the Art and Science of Observation. We advise you to fix well in your memory the essential features of this remarkable story, true as it is in every detail and in its sequel. Here follows the story:

How Agassiz Taught Observation

Louis Agassiz was one of the world's greatest naturalists. Moreover, he was renowned as a teacher of his special branch of science. His pupils were noted for their keen powers of Perception, scientific analysis and synthesis. He could lecture on the subject of an animal of apparently no interest whatsoever, and his audience would listen as if to an entrancing story—this because he knew the really interesting facts about the apparently uninteresting creature, and could make others perceive them. He taught his students to know the facts of animal-life so well that they frequently were able to reconstruct the picture of an animal from being shown merely a few of its unimportant bones. His advice to his students was: "See, Observe, Remember; Interest is the key to these three doors of Knowledge."

One day there arrived at Agassiz's laboratory a pupil from a distance; he had traveled far to learn the science of zoology at the school of the master. The great teacher, instead of directing him to study certain textbooks, simply made him take a chair. Placing before the seated student a fish taken from its jar of alcohol, Agassiz told him to observe the creature carefully, noting down on paper every fact he could discover from an examination of its body, without cutting it open or using any instruments. He then excused himself, telling the student to continue at his task until his return.

The student was a little piqued at the simplicity of the task. He felt that he knew all about a fish's body, but he cursorily examined the specimen more as a matter of politeness and of duty than from any belief in the value of the task or its result. He examined the fish for about fifteen minutes, noting down carefully the few things he perceived concerning its shape, size, conformation, color, *etc.* Then he waited somewhat impatiently for the teacher's return; but the teacher failed to come back to him. He asked the assistants to find the professor; but they reported that he had seemingly dropped out of sight. However, they advised the student to await his return, and to continue the task while doing so.

The student was disgusted, to state it mildly. He looked at that fish from nose to tail; he turned it over and looked at the under side of it. He discovered a few additional facts—but very few. He felt that there was no one—even the great teacher—who could discover anything more about that fish. He began to think that he had made a mistake in coming to that particular teacher—the man must be silly to set him at such a task, and then to go away and forget him. He went out for lunch; when he returned, the teacher was still away. The assistants told him that the professor had returned during his absence, and had left word for the young man to continue the task set him. Then he became more than disgusted—he was filled with impotent rage.

In his anger he took another look at that despised fish. He grew tired of the monotonous gazing at the creature; and in desperation he began to classify and count its scales. This over with, he drew a picture of the fish in order to pass the time. In making the drawing, he discovered that the fish had no eyelids. (Agassiz afterward told him that “a pencil is the best of eyes.”) Continuing with the sketch, he made a number of similar discoveries, and finally began to work up a little interest in the task. He forgot his former weariness and disgust, and the returning teacher found him deeply engrossed in his discoveries concerning the fish. But Agassiz said: “You have missed nearly all the interesting points; keep on observing.” The young man felt a bit disappointed, for he had expected to be commended; but he kept on, and was reluctant to leave when called a hour or so later. His interest had begun to awaken; his Attention followed Interest; and he had begun to manifest Purposive Observation with Concentrated Attention.

That evening, in his room, the pupil began to think about that fish; he recalled the many facts he had discovered about it, and he began to see where other facts might be sought and found. He became impatient at the slow passage of the time—he longed to be at his work. He had begun to extract facts from that fish, and his intellectual appetite had been sharpened by his success. Attention had awakened Interest; and Interest has resulted in further and closer Attention. He had discovered the endless chain of AttentionInterestAttentionInterest-Attention, and so on and on and on.

The next day, and for several days thereafter, that student eagerly worked over the same fish. He drew pictures of everything he discovered; and he sought for and wrote down the names of the detected qualities and relations. He had recognized the value of “name and form” as a workingprinciple of Observation. Aided merely by an occasional general suggestion from the teacher, the young man persisted until he knew practically everything there was to be known about the external facts concerning its habits, *etc.* When he was finally relieved from his task, it was said that he knew more about that particular kind of fish (from the outside) than any living man except Agassiz himself—a tribute well worth while, his fellow students thought.

The student, himself, afterward developed into an eminent scientist, and carried into his own work and instruction the fundamental principles which Agassiz had imparted to him in that lesson upon the fish, trifling and tiresome as the task had at first appeared to be. In after years, when he had won renown and fame on his own account, this onetime student said in a public address, after telling the tale: “That was the best zoological lesson I ever had,—a lesson whose influence has extended to the details of every subsequent study; a legacy that Agassiz has left to me, as he left it to many others, of inestimable value, which we could not buy, with which we cannot part.”

We are not asking you to emulate this student—you probably have different needs and other aims in life. But we do ask you to try to “catch the spirit” of the teacher, which he successfully passed on to this pupil. Once you have grasped the spirit of the idea, the details will unfold themselves.

VI
CULTIVATING OBSERVATION

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IN ADDITION to the general rules concerning Observation which we have presented for your consideration—and in addition to that illuminating story of the pupil of Agassiz—we wish to direct your attention to several special exercises designed for the cultivation of the several particular forms of Observation concerned with the five respective phases of senseperception. These exercises, however, are not presented as "cut and dried" methods, but rather are given as suggestive illustrations of certain effective forms of exercise and training along the special lines indicated.

SIGHT OBSERVATION . Exercises for the cultivation and training of Perception and Observation through the channels of the Sense of Sight fall into two general classes, viz., (1) exercises for training Sight Observation along the lines of rapid perception; and (2) exercises for training Sight Observation along the lines of full and comprehensive perception. It will be well for you to train your powers of Sight Observation along both of these lines; the ideal, of course, being that of comprehensive perception performed as rapidly as is consistent with efficiency.

In exercises and methods along the lines of Rapid Visual Perception the main purpose is to develop the power of seeing clearly as many things or details as possible in one rapid though comprehensive glance. It is astonishing how greatly this power may be increased by deliberate exercise and practice. We have pointed out to you that young thieves are trained in this way by the master criminals. They are trained gradually, proceeding from simple tasks to more complex ones; the teachers proceeding according to strict scientific principles which they have learned by experience. While deploring the evil uses to which such principles have been prostituted in such cases, we must admit their efficiency. The plan is as follows: A few small articles are shown to the student, and he is allowed to give to them but a single swift glance, endeavoring to note as many points as possible. At first, he is able to observe few objects and still fewer details; but from day to day he increases his capacity, until in a comparatively short time he is able to display almost incredible proficiency.

Houdin's method of passing rapidly before a shopwindow, observing as many objects or details as possible in a single glance, also serves as the basis of many exercises along this line. This exercise may be varied by rapidly noting the details of the dress of a passing person—women usually have already developed marked proficiency in this direction.

Interesting games have been invented for the purpose of developing this particular form of Perception. One of them is performed as follows: Place a number of small objects on a table, under a cloth; remove the cloth for a moment, and let the participants take a single glance at the objects, then replace the cloth. The participants must then each write down what they have observed. At first, they will be found to have observed very little; but after a little practice they will surprise themselves and the observers by their rapidly developing proficiency.

In Italy, the little boys play a game called "Morro," in which the same general principles are employed. One boy exhibits a closed fist, from which he suddenly extends one or more fingers; the other boy must state instantly the exact number of extended fingers, the penalty for failure being a sharp blow. This sounds as if the task were simple—we suggest that you play the game several times before passing final judgment.

In other countries a similar game is played by the children, the principles of which are as follows: The first child places a number of dried peas or beans in his hand; the closed hand is held before the other child, and then suddenly opened; the observing child must name exactly, and without a moment's hesitation, the number of objects in the hand—the penalty being a sharp slap on the cheek. Games of this kind develop marked powers of rapid sightperception on the part of the gamins playing them, which powers are often of benefit or service to them in the later years.

Kipling gives an interesting and instructive illustration of a similar game in his story entitled "Kim." The boy, Kim, and a native boy, are being trained by a masterhand for the Indian Secret Service. Old Lurgan Sahib, the instructor, places fifteen jewels on a tray, and bids the two boys to take a rapid but careful glance at them—the tray then being withdrawn.

Kim, a novice, reports that he has seen on the tray five blue stones, one big, one smaller, and three quite small. He says that there were four green stones, and one with a hole in it; also one yellow stone that he could see through, and one stone like a pipestem; also two red stones, and one ivory object, little and brownish—this is as far as Kim can go.

The native child, who has received some previous training along the same lines, reports that on the tray he has perceived, first, two flawed sapphires, one of two ruttees and one of four, as he should judge; the four ruttee sapphire is chipped at the edge; he saw also one Turkestan turquoise, plain with green veins;

also two other stones inscribed, one with “the name of God” in gilt, the other (which had come from an old ring) being cracked across so that the inscription could not be read. He saw also five blue stones; four flamed emeralds, one drilled in two places, and one a little carven—their weights being three, five, and four ruttees, respectively, so far as he could judge. He also saw one piece of greenish amber, and a cheap cut topaz from Europe; one ruby of Burma, of two ruttees, and without a flaw; and one ballas ruby, flawed, weighing two ruttees; also a carved ivory from China, representing a rat sucking an egg; and, finally, a ball of crystal as big as a bean, set in gold leaf.

Old Lurgan Sahib, comforting the chagrined Kim, tells him that “the secret consists in doing it many times over, till it is done perfectly, for it is worth doing.” In this game there is material for an almost unlimited variety, and consequently of an almost unlimited interest—the latter being an important element of such game-exercises.

Another game-exercise along the same general lines is that in which the participants are seated before a screen or curtain. The person behind the curtain (or screen) tosses up an object which, of course, is seen only for a moment by those in front; the latter write down a statement of what they have seen, the one having the best total average winning the game. In case of skilled players, several objects may be tossed up at one time.

Another game is that in which the observer is asked to name correctly the total number of spots on a domino displayed for a moment; then of two dominoes, and then of a greater number as the skill of the players increases. Similarly, the observer may be asked to name correctly the color, suit and number of spots on a playing card shown him for a moment; the number of cards then being added to. Likewise, the observer may be asked to name as many words as possible of a printed page presented to his view for a moment.

The principle in all such formal methods of exercise or game-exercises in Rapid Sight Observation, is the same, viz., that of observing rapidly and comprehensively an object or number of objects presented to the view for a brief period of inspection. Skill is attained only by practice and experiment. A surprising degree of skill and efficiency in this direction results from even a moderate amount of practice and exercise. As we have said, the element of Interest should be introduced into the exercises so far as is possible, for it is the keystone of the arch of Observation.

Exercises and methods designed for the cultivation and training of the power of Comprehensive Sight Observation proceed along the same general lines indicated in the preceding pages, i. e., along the lines of practice and exercise of the perceptive faculty involved, proceeding from the simple to the complex, from the easy to the more difficult feats. In this class of exercises, however, the element of time—of rapidity of perception—is not the dominant one; the element of comprehensiveness, completeness, and inclusiveness is the important one. The idea here is not “how rapidly,” but “how thoroughly” one perceives and observes. The following typical exercises will illustrate the general principle involved in all methods of this class.

Go into a room in which there are no other persons present, taking your time for the observation. Note the details of the room and its furnishings, writing down on paper that which you observe. Take note of the approximate size of the room, its shape, the location of the windows and doors, the alcoves (if any); then note the details of the papering, the color of the wood of the doors, window-frame, and panel; note the furniture and pictures, the carpets or rugs, and similar items of furnishings or decoration. In short, note anything and everything concerning the room and its contents. A day or so later, repeat the process; you will find that many little things have been omitted from your first list. Remember the experience of Agassiz’s pupil—your’s will be similar.

Or, following the same general plan, carefully observe some small object—again bearing in mind the pupil of Agassiz and his method. Some time after, repeat the process and discover how many points you missed the first time. Or, in the same way, take a short walk, mentally noting the buildings, details of paving, and the thousandandone things which you perceive when your attention is directed toward them. In all probability you will discover that you have really known very little about the house in which you live. Try to draw a rough picture of it, including the location and shape of its doors and windows, its rooms, its cornice, its steps, its porch, its chimneys—you will be surprised to discover how little you had previously observed conserving the house, though you may have lived in it for many years. Or, again, walk through a park or bit of woods, noting the different kinds of trees and plants coming under your interested observation. In all of these exercises you will do well to use the pencil for writing down names, and for drawing outlines, maps, etc.,—the pencil is a wonderful aid to Perception.

Refer to the previously mentioned statement of Maupassant, in which he tells how Flaubert instructed him in the art of observing persons and things; note his statement that there are no two things exactly alike—each thing is a little different. Then try to discover by observation those particular distinguishing points of difference. Note also Chester’s advice to wouldbe writers—in it the same principle is emphasized. Another writer has said that “every individual may be described in a single paragraph.” Try to so observe that you may write that paragraph concerning the person under observation! Start a “paragraph record" of your friends and acquaintances. It will be extremely interesting, and very instructive. We might fill page after page with exercises and methods of practicing this form of Perception and Observation through the Sense of Sight, but the general principle involved in each would be the same; we have sought to impress this principle upon you in the foregoing statements and typical exercises.

In practicing the above suggested exercises, or any of your own along the same lines, you must not lose sight of the general Rules of Observation stated in the preceding section of this book; these rules apply in all cases coming under your observation. Above all, remember the tale of the pupil of Agassiz:

HEARING OBSERVATION . In developing and training Perception and Observation through the channels of the Sense of Hearing, the general principles of Sight Observation should be observed—the only difference being that instead of "seeing" things attentively you "hear" them in that way.

Listen to what is going on around you, when you wish to exercise and practice in this way. There are plenty of things to hear, if you will turn your Attention to them. Refer to the previous section of this book in which we have called your attention to the efficient auditoryperception of persons in different occupations requiring the same—this will give you a clearer idea of the character of the tasks you should set yourself in this work. You will not suffer from lack of material for your exercises, never fear. You will learn something by closing your eyes and trying to locate and "know" things through the attentive Sense of Hearing.

Study the voices of persons, noting their accent, tones, and personal characteristics. You may learn readily to determine the nationality of different speakers, and even to tell from what particular part or section of your own country they have come. Study the sounds of the footsteps of different persons; you will soon discover that there is "character" in footsteps, as well as mere physical habit. When you attend concerts and musical recitals, practice listening to one particular instrument, shutting from your Attention all the other instruments. In short, if you wish to cultivate and train your powers of Hearing Observation begin to take an interest in sounds, tones, voices and other forms of impressions concerned with the Sense of Hearing: this will set into operation the Attention, which in turn will awaken new Interest, and so on. Interest is the first step, and probably the most important one.

TASTING AND SMELLING OBSERVATION . We do not think it necessary to go into details concerning the cultivation and training of the power of Taste or Smell Perception and Observation. The general principles previously mentioned apply equally in the present case. Interest, Attention, Use, Practice, and Exercise

—the employment of these will bring the desired end and result. An interesting experiment in Taste Perception is that in which, while a bottle of perfume is held under his nose, a blindfolded person is asked to distinguish between the taste of several familiar foods placed in his mouth; the distraction of his Sense of Smell from the food will be found to affect materially the clearness of his Taste Perception. Testing the Sense of Smell when the person is blindfolded will also show how poorly that sense is developed in most persons; and at the same time will furnish an excellent method of developing and training that particular sense-perception. Blindfold an habitual smoker who is a good judge of tobacco, and also place cottonbatting in his nostrils; then let him try to report the quality of the tobacco he is smoking, by taste alone. The result in most cases is surprising.

Touch Perception and Observation should proceed along all of the several lines mentioned in our previous consideration of the Sense of Touch. You should learn effectively to distinguish between the different perceptions in the following classes, viz., (1) the perception of minute objects or parts of objects; (2) the perception of the details of composition, arrangement, or relations of the parts of objects, including the qualities of hardness, softness, roughness, smoothness, etc., and (3) the perception of differences in temperature.

In this connection, practice and exercise directed toward the cultivation and training of the "Muscular Sense" is important and interesting. Such exercises and training may proceed along the lines of developing the perception of weight, size, pressure, resistance, form shape, etc., and as well in the development of skill in using tools, instruments and similar appliances. Manual training in all of its forms is valuable training, not only in itself and for its immediate results, but also by reason of the fact that it tends to develop and train certain very important brainareas, and thus to render one more generally efficient along many lines of mental work and activity.

EXPECTANT ATTENTION . Your consideration of the subject of the training and cultivation of Efficient Perception and Observation will be incomplete if you fail to note the part Expectant Attention plays in the process of Perception. Let us illustrate Expectant Attention as follows: You have read the preceding page; did you notice whether the letter "m" occurred frequently or seldom in its lines? Did that letter appear there at all? You cannot answer these questions without referring to the page itself—you were not "looking for" "m's," and so cannot with certainty say anything concerning the appearance of that letter on that particular page. Now then, glance over the page, with the letter "m" in mind, and note how this letter literally "stands out" in each line. Why? Because you are "looking for it" this time—your Expectant Attention has been directed toward it.

The above illustrates the principle of Expectant Attention, i. e., that "we see that for which we look," and which "is in our mind." The moral is: "Keep in mind that which you are 'looking for'." This is the mental preparation for the perceptive task—and should be noted and applied in every deliberate act of Attention and Perception, as well as in all manifestation of Observation.

As Kay says: "The mind, as well as the eye, perceives only that which it possesses the power to perceive." You daily fail to perceive many things simply because you have not prepared your mind to "look for them," and to recognize them when they are found. In such cases, you are really "absent minded" so far as those unperceived things are concerned. You will do well to fix this fact in your memory and understanding—it is an important one.

VII
THE SCIENCE OF APPERCEPTION

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IN OUR foregoing consideration of the subject of Perception we have confined ourselves to that general phase of the subject which is concerned chiefly with the perception of the qualities, properties and attributes of the objects under consideration. That phase of the subject comprises practically all that is usually included in the category of Perception.

But of late years psychologists have been inclined to include also in that category a form of apprehension and cognition which is concerned with the discovery of the relations and associations of the observed things. Although some would hold that such mental processes more properly belong to the category of Reflection than to that of Perception, the tide of psychological opinion seems to be running in the direction of the latterday classification just mentioned. This additional phase of Perception is known as Apperception.

Apperception is defined as: “Perception called forth by the relations existing between the external object and other objects already known.” Another definition is: “Perception arising from the likeness or association of the observed object with other objects previously perceived and known.” A third definition is: “Apperception is the discernment of the relations and associations between a newly perceived thing and one previously perceived; it is the blending of perception and association.”

Perhaps the following illustrative story will convey the idea better than do the formal definitions. A boy, concealed in a tree, watches the passersby. One passerby, noticing the tree, remarks to a friend: “What a fine stick of timber!” The boy says to himself: “Good morning, Mr. Lumberman!” The next passerby says: “Mighty good bark on that tree!” The boy mutters: “Good morning, Mr. Tanner!” The third man says: “I’ll bet there’s a squirrel’s nest in that tree!” The boy whispers: “Good morning, Mr. Hunter!” In the above story, each passerby perceives the same general external aspect of the tree; but in addition, each apperceives those certain related or associated elements possessed by the tree which particularly concerns him because of his interest or interests. Each apperceives the tree according to the relations and association arising from his own most interesting experiences. And finally, the boy is seen to have apperceived the tree in its qualities as a hidingplace, according to his own previous experience and their related associations.

In the broad sense, for that matter, all the higher acts of Perception are really also acts of Apperception. This because each higher perceptive act or process involves memory, association, thought and imagination, as well as Simple Perception. Apperception blends into Reasoning and Logical Thought so closely that it is often difficult to distinguish between the two respective processes. Moreover, your perceptions are nearly always more or less colored by your apperceptions. You see things in their relations to and associations with your previous experience, rather than as they really are apart from the latter. You build associative links to things, and thereafter find it difficult to detach the latter from their relations and associated things. Apperception often tends to cause you to entertain preconceived ideas and prejudices for or against things under observation; this too frequently interferes with true efficient Perception on your part. Apperception is an excellent servant, but a very tyrannical master—often a very unjust one.

An understanding of Apperception will explain many things which have heretofore perplexed you. It will give you the solution of that perplexing question as to why different persons readily find entirely opposite qualities and properties existing in the same thing—their respective reports frequently differ so greatly as to be most difficult to reconcile them intelligently. Apperception, untrained and unrestrained, causes persons to "find just what they expect to find." A man harboring certain preconceived notions concerning a particular subject or object will most likely apperceive in it just those qualities or attributes which agree with his particular notions; while another man with opposite notions will apperceive facts quite opposite to those apperceived by the first man. Each finds that for which he looks, and which he expects to find; and each ignores or fails to apperceive the opposite set of facts or conditions.

Interest, self-interest, preconceived notions, prejudices, previous associations, previous experiences—these tend to color your Apperception, and to cause you to see through their colored glasses instead of through the clear colorless glasses of Truth and Reason. You will find yourself inclined to see things, not as they really are, but according to their degree of agreement or disagreement with your previous associations and experience, or with your prejudices and preconceived ideas. Other facts connected with them will almost seem not to exist for you, unless you are careful. A fact related to your previous experience will tend to outweigh a half dozen equally valuable facts with which you have had no previous experience. This will doubtless be all right if you wish to become a bitter partisan, or an enthusiastic advocate of some particular cause or interest; but it will not be right for you if you wish to become an honest, consistent, logical thinker. If you seek Truth for the sake of its truth, then you must always be on the lookout for this phase of Apperception, for it is always at your elbow playing the part of the tempter and deceiver.

But, as we have said, Apperception is an excellent servant, although a poor master. You may set it to efficient work as a servant by impressing it with the strong idea of the general direction of your search for knowledge—by fixing strongly upon it the idea of the special or general class of information for which you are seeking, and then bidding it to discover facts in accord and harmony with them, and with the things which will aid and serve your general purpose and aim. Apperception so trained will invariably and inevitably seek out the desired related or associated facts for you whenever they abide in the object or subject under observation or investigation. It will always seek to discover for you the facts related to or associated with your main purposes and aims. It will do this by the force of Interested Attention, Concentration, and Subconscious Mentation.

Moreover, by your understanding of the principles of Apperception you will be able to acquire knowledge of the right kind, and in a logical manner. By learning the correct basic principles of any subject which you wish to master, and by setting these before your Attention in the proper manner, you tend to arouse the power of Apperception, and to direct it toward the building of a logical and scientific structure of Thought upon the solid foundations which you have exhibited to it. In such cases, Apperception will eagerly search for facts with which to build the structure; it will seek for them in almost every act of simple Perception. It will seek in every experience something which will “fit into” the structure. It will seek this material as the essential facts of experience, and will lightly pass over the nonessentials. Trained and welldirected Apperception stands by, always eager to pounce upon any presented facts which it believes to be directly associated with and related to the general structure of your thought and feelings.

If you wish for an actual illustration of this action on the part of the faculty of Apperception—this power which seeks to aid and assist you in your pursuit of knowledge and information, you will find many such within your own everyday experience. A little exercise of the memory will show you that whenever you have begun to become specially interested in an object or subject there has begun to be manifested a peculiar awakening of “something within you” which displayed great eagerness to discover and uncover facts, details, relations and associations concerning the subject or object of your interest. You will find that your Attention frequently was suddenly directed to and caught by some item in a newspaper or magazine, or some portion of a book, which had a direct or indirect relation to or association with that subject or object. In fact, you will find it was difficult for you to pick up any newspaper, magazine or book without finding such related or associated information—even though you might have read its pages several times before, without discovering any such thing in it. You will find that your World of Experience then extended its boundaries rapidly in the locality of that special object or subject of your interest. A new world of facts was discovered by you; and a new body of relations and associations was uncovered for you.

That “something within you” is an excellent servant—an untiring worker in your interest. It will work even while you are asleep—for it proceeds along subconscious, as well as conscious, lines of activity. This power of Apperception once set to work by you in a definite direction, and with a welldefined purpose, will call to its aid the powers of Memory and Constructive Imagination as well as those of Perception and Observation. It will be well for you to come to an understanding with your faculty of Apperception, and to issue your commands to it. But you should always retain the mastery of it—for while it is an excellent servant, it will develop into a tyrannical master if you surrender control to it. It is but a tool and instrument for the use of that Master which you, Yourself, should always be in your World of Experience.

The faculty of Apperception is essentially concerned with the establishment of relations and associations between a newly perceived fact and other facts previously perceived and already known. Apperception is a “relating activity.” Apperception has well been described as “the combining activity of the mind that brings order and harmony into our mental life by transforming the consciousness of related facts into ‘the consciousness of relations’.” Perception brings to you the apprehension of particular facts actually related and associated; but Apperception is required before you may discern such relationship and association. When it is remembered that Thought is concerned largely with the discovery of the relations between different particular things, the importance of Apperception begins to be realized.

Apperception also may be said to be that phase of Thought by which you “perceive and discern” the relations existing between the different items of knowledge existing in your inner World of Experience. Two separate known facts may have places in your World of Experience, having been placed there by Perception; but you may not be consciously aware of any relation or association existing between them. When your mind “wakes up” to the fact that the two facts are related in certain ways, and that there is a logical association existing between them, then you have exercised the faculty of Apperception. Or again, you may perceive a new fact, but have not as yet become aware that it has any logical or practical relation to other facts previously known to you; in such case, also, Apperception supplies the missing connection, and the two facts become welded in your Thought.

Men had perceived many facts concerning electricity; but Apperception was required to relate these facts to lighting, heating, motivepower, transmission of messages, *etc.* Coal had been perceived ages before it was apperceived as related to the subject of heating. Petroleum had been perceived long before it was apperceived in its relation to the subject of lighting, heating, motivepower, *etc.* Certain gases were perceived long before it was apperceived that they bore an important relation to raising a balloon. Wool was perceived long before the primitive man apperceived its relation to warm covering for the human body. The heat generated by friction was perceived long before some one apperceived its relation to fireproducing activity. The progress of the human race has resulted largely by reason of man’s faculty of Apperception—the power of discovering new relations in things. The future progress of the race depends largely upon the further exercise of the faculty of Apperception in the direction of additional discoveries of new relations between things already perceived.

The progressive man is ever on the lookout for the discernment of new relations concerning the things already perceived by him. All discoveries in science, and all inventions, are the result of this discernment of new relations by the exercise of Apperception. A prominent college professor was wont to advise his pupils: “Be ever on the hunt for relations. The only progress possible is that arising from the discovery of new relations. No matter what is a man’s occupation, his success depends largely upon his close study of relations. A faulty knowledge of relations frequently results in failure. Whenever you learn a new thing, apparently unrelated to any other part of your knowledge, make haste to establish relations and associations for it.”

Your degree of knowledge of anything depends materially upon your knowledge of its relations and associations. In fact, about all that you can ever hope to know concerning anything is (1) its qualities and characteristics; and (2) its relations and associations. You “know” a thing only as you “know” these two classes of facts concerning it. The first class is known to you through Perception; the second, through Apperception. Apperception is the connecting link between Simple Perception and Simple Thought; it partakes of the nature of both of these mental powers, which it likewise connects and binds together in the mental processes.

Apperception is manifested in two general ways, the active principle of both being the same. These two ways are as follows: (1) the way of Experimental Observation, in which you “set things to work,” in which you test them under

Observation, in which you "set things to work," in which you test them under varying circumstances, in which you "try them out" and conduct experiments with them—all on the physical plane, though under your mental Observation; and (2) the way of Constructive Imagination, in which you perform various experiments with things, similar to those above noted—but this time on the mental plane instead of the physical.

In the first of the above noted ways, you do your work with your hands and in the world of matter; in the second way, you perform the work "all in your mind," and with the aid of the mental faculties alone. The inventor on the physical plane employs both of these ways; the inventors on the mental plane—the great planners, designers, constructors who see first the thing as "ideal" to be afterward materialized as "real"—these men employ the second way, principally. But, in either case, the "raw materials" of Apperception are furnished by Perception—they can come from no other source.

When one holds before his mind a definite, clear and strong ideal which he insistently desires, confidently expects, and persistently wills to become materialized into reality, then he sets into activity the powers of Apperception in behalf of the realization of that ideal—toward making that ideal become real. Then, as a writer has well said, "your apperceptive conceptions stand like armed soldiers, within the strongholds of consciousness, ready to seize upon everything likely to prove of service to the great cause." Without the definite, clear, strong positive ideal, these soldiers are asleep, and accordingly fail "to seize upon" the valuable related facts, and you never become conscious of them. When Apperception is aroused, you become aware of a great world of related facts of which you had previously been unaware. But without the incentive of the ideal, or "subject held in mind," Apperception will not be aroused; in such case "your apperceiving conceptions will have been asleep, and their natural prey will have escaped them."

The field of Apperception must be cultivated by Interest, Definite Ideals, and Fixed Purpose, before it will bring forth its crop of related and associated ideas and facts. Teachers realize this when their leading authorities bid them to "prepare the mind of the pupil for the efficient assimilation of the knowledge to be imparted to them"; and that "we must prepare the minds of our pupils for the apperception of concepts; we must help them to array in their minds their apperceiving conceptions"; and "let us put a definite question before them which is the definite aim of the lessons to answer." Also, "We must bring out of the memory and experienced perceptions of the pupils everything that bears upon the lesson; this can be done best by asking them questions, because in this way we secure the greatest amount of mental activity on their part." You will do well to note the above suggestions concerning the knowledgeextracting power of questions.

While it is true that the present volume has for its sole field the consideration of Perceptive Power—the associated subjects of Creative Power, Constructive Imagination, Subconscious Mentation, etc., forming the respective fields of companion volumes—yet we feel that we should at least call to your attention the general principles of the application of Apperception in the other mental processes to which we have just referred. The following paragraphs will be devoted to that purpose; the careful consideration of what is stated in them should at least set you on the right road, and point out the way toward further training along those particular lines if you should so elect.

Those who have accomplished great results by the employment of Apperception along the lines of Ideation and Constructive Imagination, report that they owe their success largely to an observance of certain fundamental rules which may be stated as follows:

I. Fill the mind with the “raw materials” furnished by the Perception of the important facts in your special field of endeavor and work. In the present book the accepted methods of accomplishing this stage of the process have been pointed out, and practical working plans presented to you.

II. Create a strong, clear, positive, definite “ideal” of that which you wish to accomplish—accompanied with a positive, definite purpose to attain and accomplish the materialization of that ideal. Set before your mind the definite question which you wish to be answered; make the demand that your mind shall answer that question by means of bringing out from the great storehouse of Memory the related and associated concepts and facts which have been placed there by Perception; and by means of causing the Constructive Imagination to picture these concepts and facts in new orders, combinations, and arrangements, so as to conduct an effective process of mental testing, tryingout, and experimentation.

III. By means of your Definite Ideals, Insistent Desire, Confident Expectation, and Persistent Determination, set into operation the activities of the great planes of Subconscious Mentation which are at your disposal, and which will readily respond to the demand. By doing this you will start that process of “unconscious rumination” which all great inventors and discoverers in any field have experienced. Place before your subconscious faculties the questions which you wish to be answered—the questions concerning the new relations and associations between certain known facts and others not as yet recognized as related to or associated with them.

IV. From time to time, indulge in the mental process of Reverie—“go into the Silence,” as some of our metaphysical friends call it—not into a condition of daydreaming, but rather that of a state of “shuttingout outside perceptions” so as to concentrate the Attention upon the inner field of Apperception. Some advise that this process should be undertaken at the same hour on each successive day, until the problem is solved; others hold that the subconscious faculties themselves will serve notice upon you that they are ready to “report progress.” In either case, at such times you should “roll over in your mind” the question before you; discovering just what relations and associations you know concerning the thing in question, and seeking to discover at least the general direction of other relations and associations. Experiment, test, and “try out” mentally any arrangement, plan, process, or combination which may present itself to you. You will find that from the subconscious realms of your mentality there will at times “flash out,” or “pop out” some entirely new plan or idea involved in the general question. When you have “ruminated” sufficiently to exhaust the material presented to you in this way, you should bring the sitting to a close; and once more dismiss the entire subject from your conscious field of mentation, with a parting demand upon your subconscious faculties to “do some more work on this question.”

V. The above successive processes of conscious “stocktaking,” and “subconscious rumination,” should be continued until you feel that you have exhausted the subject for the time being. Then, take a rest—at least so far as is concerned your conscious field of mentation; your subconscious field will continue at work, as you will discover when you consult it again after your interval of rest. If this process and method should seem somewhat fantastical to you, rest assured that the reports coming from some of the most practical and “hardheaded” workers along the lines of invention and discovery, in many different fields of human endeavor, show that they have followed some such plan and method—although they may use different terms in which to express it.

The essence of the above rules may be expressed as follows: In your World of Experience you have stored away thousands of facts and ideas composed of the raw materials of your Perception. They are all there, though you may have apparently forgotten many of them; all that is needed is the discovery and discernment of the connecting links of Relation and Association—these will prove to be the “loose ends” by means of which you may unravel the ball of Subconscious Memory. By employing the above methods of Apperceptive Subconsciousing, you will bring to the surface of consciousness these missing facts and ideas; and in addition, your Constructive Imagination will work over into new combinations and arrangements of Relation and Association the materials “sent up” from the subconscious storehouse of Memory. But, last as first, the materials supplied by Perception constitute the entire materials of which your World of Experience is constructed. Remember that here, as elsewhere, “you can get out of anything only what has been put into it.” Therefore, proceed to cultivate efficient Apperception by first developing efficient Perception. The working materials of Apperception are but the combined elements deposited in the Subconscious by the processes of Perception. Apperception can uncover only that which has previously been registered in the mind by Perception. Apperception works up the raw materials of Perception into more complex forms of Percepts or Concepts.

VIII
THE POWER OF ATTENTION

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WE WISH now to direct your attention to that wonderful power of the mind which is known as “Attention,” and to indicate to you certain fundamental laws of its activity.

Attention is defined as: “The mental act, process, or faculty of application to any object of sense, representation, or thought”; or, “The act of concentrating the mind on any object of sense, or on any mental conception.” A more technical definition is: “Consciousness concentrated in order intellectually to conquer a particular object or subject.”

The scientific conception of Attention is well illustrated by the following celebrated statement of Sir William Hamilton: “Attention is consciousness—and something more. It is consciousness voluntarily applied, under its law of limitations, to some determinate object; it is consciousness concentrated. * Attention is consciousness applied by an act of will, or desire, under a particular law. This law, which we call the law of limitation, is, that the intention of our knowledge is in the inverse ratio of its extension—in other words, that the fewer the objects we consider at once, the clearer and more distinct will be our knowledge of them. * An act of Attention, that is an act of concentration, seems as necessary to every exertion of consciousness, as a certain contraction of the pupil is requisite to every exertion of vision. Attention is to consciousness what the contraction of the pupil is to sight; or to the eye of the mind what the microscope or telescope is to the bodily eye. The faculty of Attention is not, therefore, a special faculty, but is merely consciousness acting under the law of limitation to which it is subjected. But whatever be its relation to the special faculties, Attention doubles all their efficiency, and affords them a power of which they would otherwise be destitute. It is, in fact, as we are at present constituted, the primary condition of their activity.”

Attention, then, is that action of the mind whereby it brings into consciousness any subject or object to which that action is directed. It is the focusing of consciousness; or, some prefer to say, it is a detention in consciousness. The sun’s rays may be scattered over a large surface, and its heat scarcely be perceptible; or, on the other hand, they may be focused through a sunglass to such an extent that they burn a hole in a piece of hard wood. In the same way, you may spread your consciousness over a number of objects, and thus become but dimly aware of any of them; and, on the other hand, you may concentrate and focus your consciousness by an act of Attention, so as to become most intensely and most vividly aware of the facts concerning that object. As Hamilton has said in the abovequoted statement: “The fewer objects we consider at once, the clearer and more distinct will be our knowledge of them.”

Psychologists usually divide the activities of Attention into two general classes, viz., (1) Involuntary Attention, and (2) Voluntary Attention.

Involuntary Attention is that form of Attention which you give to the passing objects which arouse your interest or curiosity, or even by your “passing notice.” Your Attention is attracted easily to such objects or events, without any effort on your part. This form of Attention is an almost automatic, instinctive, or purely reflex action arising from the stimulation of the senses or appeal to the feelings. No effort of the Will is required in such cases; in fact, it often requires a distinct effort of the Will to direct the Attention away from such distracting sensations or feelings.

Young children—even infants—and the lower animals manifest Involuntary Attention to a marked degree; in fact, it is held that very young children are incapable of any other form of Attention. Uncultured persons manifest but very little Attention other than this. Many persons who have failed to cultivate Voluntary Attention properly get but slightly beyond the stage of Involuntary Attention at any time; they may habitually manifest such reflex conscious action; almost any passing stimulus will take their Attention away from their work or tasks.

Involuntary Attention is awakened chiefly by one or more of the following general causes: (1) Present Enjoyment or pleasurable sensation—the attentive process continuing merely so long as the sensation affords pleasure (the same rule applies to Pain and, painful sensations); (2) Curiosity, or curious interest—the attentive process continuing merely so long as the curiosity remains unsatisfied; (3) Novelty, or unexplained objects or events—the attentive process continuing merely so long as the explanation is lacking, or until the novelty passes away; (4) Sudden Impressions upon the senses, such as sudden and startling movements, sights, or sounds—the attentive process continuing merely so long as the sudden and startling quality of the sensation persists; (5) Intensity of Sensation, such as that arising from a flash of lightning, an explosion, loud speaking or cries, or any similar intensely exciting object or event reported by Sensation.

The distinguishing characteristic of Involuntary Attention of any and all forms is this: It is called forth by the influence on the mind directly exerted by an external object or event itself—it is not directed by conscious Will, its activity is practically automatic, instinctive or reflex, and not voluntary or deliberate.

Voluntary Attention is that form of Attention which you give to objects or subjects selected or determined by your reason, and which is directed by an act of your Will accompanied by more or less sense of mental effort. It is always consciously directed to some object or subject of your own selection, and is always manifested with at least a slight degree of the peculiar sense of conscious effort which distinguishes all Willactivities. This characteristic sense of conscious voluntary direction and effort is the test between the activities of Voluntary Attention and Involuntary Attention—it is always present in the former, and always lacking in the latter. By many of the best psychologists, Voluntary Attention is regarded as one of the most important, and one of the most characteristic activities of the Will.

Voluntary Attention is one of the leading characteristics of individuals manifesting marked Will Power, men of culture and practical mental development, students who succeed, successful men of affairs, inventors, discoverers—in short, of men and women who are Mental Masters instead of Mental Slaves. It is a mark of experience, reasoning power, and will power. It distinguishes the individuals of deliberation, of determination, of purposive resolution. To develop it in children is one of the first, and often the most difficult, of the tasks of the teacher. It may be stated as a general principle or rule that: “Every individual who has accomplished anything worth while in any field of voluntary endeavor, has done so largely by his or her developed and trained powers of Voluntary Attention.” It may be stated with equal certainty that: “No individual lacking in development of the power of Voluntary Attention ever has accomplished anything worth white in the field of voluntary endeavor so long as such lack persists.”

The distinguishing characteristic of Voluntary Attention of any and of all forms is this: It is called forth not by the direct influence upon the mind exerted by an external object or event itself; but, instead, by the influence exerted upon the mind by reason of the perceived relation existing between the observed subject, object, or event and something else which in and of itself attracts the thought, feeling, and will by reason of its own qualities.

There must always be an “attraction” calling forth Attention, it is true; but in Involuntary Attention the attraction is direct, while in Voluntary Attention it is indirect. Involuntary Attention acts in direct response to a simple feeling; while Voluntary Attention acts because of a purpose or determination to do, to know, or to attain something. Involuntary Attention is elementary and instinctive; Voluntary Attention is derivative and complex and is an acquired faculty. The former moves to satisfy a simple feeling; the latter moves to accomplish a purpose based upon the satisfaction of a higher, deeper and more complex feeling. The former is superficial and transient; the latter is more fundamental and stable.

From this point, our consideration of Attention shall be confined to Voluntary Attention—for that is the phase and form of Attention which you must develop, cultivate and train in order to attain to that phase of Personal Power which is the subjectmatter of this book, i. e., Perceptive Power.

VOLUNTARY ATTENTION AND SENSATION . In our previous consideration of the subject of Sensation, we have called your attention to the fact that you are conscious merely of a very few of the many reports of Sensation which reach you over the channels of your senses; and that such reports fail to reach the plane of your conscious recognition. As all of these reports are more or less calculated to arouse your Involuntary Attention, why is it that some of them succeed while others fail?

The answer to the last question is that in many cases the more familiar sensations fail to register because of their lack of novelty, their lack of appeal to curiosity, or from similar failure to satisfy the demands of your Involuntary Attention which we have previously classified. But there is another reason, namely, that your Voluntary Attention tends to shut out and inhibit to a great extent those sensations which are not in harmony and agreement with certain thoughts, feelings or purposes which “your mind is set upon”; and tends to give welcome admission to those which possess the requisite quality of harmony and agreement. You may not be fully conscious of this work of selection—but your Voluntary Attention is aware of it, and is performing it all the time.

There is a constant “struggle for existence” in your consciousness manifested by the sensations flowing in through the various channels of the senses. The law of “the survival of the fittest” decides the struggle—but the “fittest” are always those to which the greatest degree of Voluntary Attention is given by you. If your power of Voluntary Attention is developed, and trained by practice and habit, it will shut out from consciousness those inflowing sensations which are not in accord with “what is on your mind,” while admitting and welcoming those which are in accord with it.

It is an axiom of psychology that if Attention is centered upon one of several classes of sensations, that selected class will at once assume greatly increased strength and intensity, while those opposed to it will lose power and intensity. This is particularly true when the Attention happens to be Voluntary Attention. The moral is obvious. It has well been said that persons of weak powers of

The moral is obvious. It has well been said that persons of weak powers of Voluntary Attention are practically at the mercy of their sensations—that they belong less to themselves than to any subject or object which happens to attract their Involuntary Attention. It being remembered that “The intensity of a sensation depends largely upon the degree of Attention bestowed upon it,” you should choose well the many candidates for Attention which throng the Corridors of Sensation, seeking admission through your Door of Perception.

You doubtless have had many personal experiences in which your Attention was so strongly attracted and held by certain objects or ideas that you became almost totally oblivious to all else that was going on around you. One in a “brown study,” or indulging in a “day dream” often has this experience. An ardent lover frequently becomes oblivious of everything else and everybody else in the world except oneself and the loved one; you remember the old line about “only one world, and only two persons in it,” etc., do you not? Science ignores the indwelling romance, and sees in this phenomenon merely another case of Concentrated Attention and Inhibition of Subordinate Sensations. How often have you become so engrossed in your newspaper, or in your thoughts, that you have been carried past your railroad station or other destination? The same explanation applies to such cases.

A celebrated French writer intensely occupied with his work was totally oblivious of the terrible happenings of the Massacre of St. Bartholomew, although the centre of the carnage was directly beneath his windows. A noted German philosopher was so deeply buried in his studies that he did not hear the great guns of the bombardment of his college town; and after the surrender of the town he was surprised when the soldiers of Napoleon broke into his room searching for escaped prisoners. Socrates once became so thoroughly engrossed in philosophical thought, when he was in the army, that he stood stock still and allowed the entire army to pass on, without being aware of anything unusual; it was only when, hours later, he solved the perplexing problem, that he discovered that the army was many miles away from where he had been standing; he was forced to march half the night to overtake his company.

Many instances are recorded in which persons have been severely wounded, but who by reason of their intense mental concentration upon something else have not perceived their pain for some time afterward. Public speakers suffering great physical pain have temporarily inhibited the perception of it by concentrating their Attention upon their addresses. Noted writers suffering from excruciating neuralgia have been known to inhibit continuance of the pain by concentrating upon their work. Many persons have inhibited the pain of minor surgical operations, or of wounds, by intently “thinking about something else.” There is every difference between the painful sensation upon which “the mind is

There is every difference between the painful sensation upon which "the mind is kept," and a similar one where "the mind is kept off it," as all physicians know.

It is related of Henry Clay that he once became so intensely engrossed in the delivery of one of his great speeches in Congress that he failed to perceive the repeated prickings of a large pin vigorously applied by a fellow Congressman, this latter performance resulting from a previous request from Clay that he be halted in his speech after a certain time had elapsed. The pin wounds repeatedly drew blood from his leg, but Clay never felt the sensation. Some have held that the stoical endurance of the American Indian, and the spiritual endurance of the martyrs, arose from the same general cause: in the one case the dominant idea of traditional Courage and Endurance occupied the Attention; in the other case the exaltation of Faith was the inhibiting factor; the same psychological principle was involved in each case.

VOLUNTARY ATTENTION IN OBSERVATION , THOUGHT AND MEMORY . Voluntary Attention is an indispensable factor of intelligent observation and thought. What we actually perceive and observe concerning any subject or object depends almost entirely upon the degree of Voluntary Attention that we bestow upon it. The great difference between the man of great powers of observation and reflection, and the ordinary man, is that the former attentively observes the facts concerning matters which he is investigating and perceives resemblances and differences between them which later form the bases of his reasoning on the subject. Some have asserted that the principal difference between the efficient man and the inefficient one ties in the greater capacity of the former for close, continuous, concentrated Voluntary Attention. Some, indeed, have asserted that in the capacity for Concentrated Voluntary Attention is to be found the secret of genius. Newton was fond of asserting that the sole difference between himself and ordinary men consisted of his greater power of Concentrated Voluntary Attention. It is an axiom of Memory Culture that "Memory depends primarily upon the degree of Attention given to the original impression, and to its repetitions in the process of its recollection."

As might be expected from the foregoing, it has been found that one of the most marked characteristics of a weak mind is that of a lack of ability to concentrate the Voluntary Attention upon a subject or object for any marked length of time, or with any marked degree of intensity. Medical science informs us that imbeciles and idiots are practically destitute of the power of Concentrated Voluntary Attention; and that in certain forms of mental disorders one of the most characteristic symptoms is that of steadily weakening Voluntary Attention. In old age, when the mind begins to weaken and fail, it will be noticed that the aged person is able to remember quite well the events of his early years, but that he is unable to concentrate sufficient attention upon present happenings to fix he is unable to concentrate sufficient attention upon present happenings to fix them in his memory. In illness, the power of Voluntary Attention often is temporarily weakened.

The following several quotations from eminent psychologists may prove of interest in this connection.

Hamilton says: “Attention constitutes the better half of all intellectual power.” Brodie says: “It is Attention, more than any difference in the abstract power of reasoning, which constitutes the vast difference which exists between minds of different individuals.” Butler says: “The most important intellectual habit that I know of is the habit of attending exclusively to the matter in hand. It is commonly said that genius cannot be infused by education, yet this power of Concentrated Attention, which belongs as a part of his gift to every great discoverer, is unquestionably capable of almost indefinite augmentation by resolute practice.”

The Laws of Voluntary Attention

The following are the most general and important Laws of Voluntary Attention:

I. THE VALUE OF INTEREST . Attention attaches itself more easily to interesting subjects or objects; it rebels against attachment to uninteresting subjects or objects. The greater the degree of Interest that exists, or can be created, in a subject or object to which it is desired that Attention shall attach itself, the greater the ease with which Attention is directed toward such, and the greater the ease in holding it there. But, where Interest is originally lacking in the subject or object of Attention, it may be created by associating these with other subjects or objects in which Interest abides; or else by examining the original subject or object for possible points of Interest, the latter usually being discovered in the course of the examination, or else being awakened by the latter.

II. VARIETY OF STIMULUS . Attention tends to decline and weaken if the original stimulus remains unvaried, and becomes monotonous. Novelty in an object or subject tends to awaken Interest, and thus to give intensity to Attention; when the novelty vanishes, Interest wanes, and Attention loses its stimulus. The remedy is found in so conducting the observation as gradually to unfold new attributes in the subject or object; or else by changing the viewpoint, so as to present the subject or object from a new angle of Interest. The discovery of new attributes, properties, qualities, or associations in objects or subjects under consideration will usually awaken new Interest, and as a consequence, renewed Attention. Such process of awakening new Interest, at the same time, tends to vary the stimulus and to add variety to the mental task.

III. PHYSICAL STRAIN . When Attention is directed constantly toward a certain object or subject for too long a period of time, the nervous system (including the braincells) become wearied and their efficiency becomes temporarily impaired. The remedy for this is found in the method of dividing the subject or object into mental sections or classes, each class or section being observed, examined or considered separately; the Attention then being directed to the next section or class when signs of weariness manifest themselves. By "breaking up" the process in this way, you obtain not only the relief from the physical strain, but also add new interest, varying stimulus, and a better impression upon the memory.

IV. RESTING ATTENTION . When Voluntary Attention becomes wearied from too constant application to a certain task, it should be rested. But it is not necessary to give it the "rest" of an entire absence of Attention to any object or subject, as in sleep, drowsiness, or similar states—though of course a normal amount of sleep is necessary for health and efficiency. The Voluntary Attention, or rather your powers of Voluntary Attention, may be effectively rested by several methods, the two most important are the following: (1) by directing the Voluntary Attention into entirely different channels, or (2) by withdrawing the voluntary effort and allowing Involuntary Attention to occupy the field for a time. The reason for each of these methods is given in the following paragraphs:

(a) By directing the Voluntary Attention into different channels you bring variety, new interest, and a new stimulus into play; the mental spirit of Attention is invigorated and reenergized, and your physical nervous system and braincells are rested by reason of the change of the direction of the Attention. Many busy men rest themselves by changing their mental tasks from time to time under this method—by "thinking of something else."

(b) By allowing Involuntary Attention to exert itself for the time, such as by looking out of the window, light reading, taking a walk, playing an outofdoor game, attending a play or "movie picture," you obtain rest under this second method; this also being true if you indulge in a reverie, or daydream, allowing imagination full sway for the time being. Some of the brightest thinkers have rested themselves after periods of intense application of Voluntary Attention, by reading light stories or detective tales; by playing simple games or romping with the children; or by similar forms of diversion.

IX
MENTAL CONCENTRATION

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YOU HAVE heard much of the value and importance of Mental Concentration. You have in a general way realized that it plays an important part in all perceptive and reasoning processes. You doubtless have felt at times that you lacked the power of Mental Concentration—or, at least, that it would be well if your powers of this kind were more highly developed. You have felt strongly, particularly when your mind has manifested a decided tendency to wander away from the subject or object under consideration, that a greater degree of Mental Concentration on your part would be very desirable. But, in all probability, you have never stopped to consider just what this power really is. We trust that when you have finished the reading and study of this part of our book you will have a clearer and more definite idea of the nature and meaning of Mental Concentration; and a better understanding of the methods whereby it may be developed and employed.

The term, Concentration, in its general sense, means: "The act or process of bringing, coming, approaching, or directing toward a common point or centre; or of bringing to or meeting in one point." Mental Concentration, then, is bringing and holding the mind to one point; of focusing its powers upon a central point. As the average person would express it, it is "keeping one's mind on the subject"; the ancient Oriental philosophers called it, "keeping the mind one--pointed."

Mental Concentration, however, is not a special faculty or power of the mind. It is simply a high degree of Voluntary Attention. It is Voluntary Attention manifested in a positive manner, in a quite definite direction, and with a clearly defined purpose. Indeed, in all forms, phases, or degrees of Attention there is a certain manifestation of Mental Concentration—the holding of the mind "one-pointed." Even in Involuntary Attention there is some degree of focused Attention, and the "shutting out" of other sensations and perceptions; for example, the child gazing with fascination upon the passing procession, upon the organgrinder and his monkey, or upon the window of the toy store or candy shop. In Voluntary Attention there is a still greater degree of Mental Concentration—a greater contraction of the field of consciousness, and a greater limitation of the scope of observation.

In the popular conception, the idea of Mental Concentration is usually associated with the process of holding the mind rigidly and immovably fixed upon some one point. This conception is erroneous: such a process would soon result in a state of selfhypnosis, and hypnosis would then be the achievement of the highest degree of Mental Concentration. Such process would have as its end and aim the "thinking of nothing," for the Attention so held would speedily develop a state of dim consciousness, soon passing into semiconsciousness, and finally into unconsciousness. Mental Concentration, in the true sense, is not this process of "thinking of nothing," but rather that of intensive thinking of some one subject or object, in its various phases, accompanied by an inhibition or "shutting out" of other impressions and other thoughts.

Mental Concentration consists of the three following elements, viz, (1) The application of earnest Voluntary Attention upon one particular subject or object; (2) the application of Perception, Observation, Apperception and Thought upon that subject or object, with the determined and definite purpose of extracting from it all possible information concerning its qualities and relations; (3) the restriction and limitation of the field of Attention by means of a determined inhibition or "shutting out" of other sensations, perceptions, and thoughts. This third element, usually ignored in popular thought on the subject of Mental Concentration, is really the characteristic and most essential element involved in the process.

Mental Concentration calls into action the power of the will; for that matter, Voluntary Attention, as its name indicates, is distinctly an act of will. Mental Concentration, as we have said, is merely an intensive form of Voluntary Attention—it is Voluntary Attention, "only a little more so." In ordinary Voluntary Attention, the will acts so as to direct and hold the Attention upon a particular subject or object; in Mental Concentration, the will manifests itself especially in the coordinate action of keeping out of the field of consciousness other impressions, perceptions, and thoughts. In this dualaction there is obtained (1) "keeping in mind" the selected subject or object; and (2) "keeping out of the mind" all other subjects or objects.

Mental Concentration imposes "a continuity of Attention to the same subject." But this "continuity of Attention" is by no means fully insured by the mere act of "keeping in mind" the selected subject or object of thought; it requires also the "keeping out of the mind" all disturbing or distracting influences. If the will relaxes its hold upon the Attention, then the latter is quite likely to be attracted to and carried away by some of the countless thoughts, ideas, or notions which constitute the "stream of thought," and which are brought into consciousness by means of the Law of Association. In order to secure efficient Mental Concentration, the will must be trained to prevent the Attention from being seduced, allured, enticed, decoyed, inveigled, and led astray by attractive “passing thoughts.”

Gordy brings out this idea very clearly in the following passage: “As you use your will to give your attention to geometry, although it attracts you less than a number of other subjects, so if you really study it, you will use your will to prevent your mind from being dragged away from it by the interests that are constantly importuning you. He who possesses this power in a high degree possesses in a high degree the power of Voluntary Attention—to give steadiness to the mind, to prevent it from going capriciously here and there under the influence of the interests that happen to be present at the particular moment.”

The Secret of Mental Concentration, then, is seen to consist of the manifestation of its essential characteristic—the added characteristic superimposed upon those of ordinary Voluntary Attention—namely, that of “keeping out,” “shutting out,” or inhibiting the influence of distracting, disturbing, and diverting “outside thought,” or “other ideas.” Voluntary Attention, once directed and held by the will upon a certain object or subject, will readily permit the efficient activity of Perception, Apperception and Thought, provided that by Mental Concentration the “other” or “outside” attractions are “shut out” and “kept out” of consciousness. We ask you to consider carefully, and to fix in your mind, this fact of the importance of the “shutting out” and “keeping out” process. If you will acquire the “knack” of this “keeping out” and “shutting out” process, you will have mastered the art and science of Mental Concentration—for Voluntary Attention will “do the rest” for you.

A writer on the subject of practical psychology has aptly compared this “shutting out” process to the act of placing “blinkers” on a horse. The “blinkers” prevent the horse from seeing things which are likely to disturb, distract, or divert his Attention from his business of life; they “shut out” and “keep out” the sensations and perceptions of “other” and “outside” things. They narrow his field of Attention, and therefore limit and concentrate his area of present consciousness. They render him practically blind to distracting, diverting and disturbing sights; hence they are sometimes called “blinders,” and are defined as “leather screens on the bridle, serving to hinder a horse from seeing objects at the side.” If you wish to develop your power of Mental Concentration, you should acquire the knack of applying these mental blinkers or blinders, and should habituate yourself to their employment at times in which concentrated thought is desirable.

Mental Concentration is a valuable instrument of efficient Perception, Observation and Thought. Its value arises from the fact expressed in that axiom of psychology which states that, “The fewer the objects observed at one time, the greater is the intensity of the concentrated Voluntary Attention employed in the observation.” It greatly magnifies the powers of the perceptive and reflective faculties of the mind, because it diminishes the area of the field of Attention. It gives a steadiness to the mind, and bestows a wonderfully increased power of accomplishment upon the faculties involved in the mental processes. In one way, Mental Concentration may be compared to the microscope which makes mentally visible the minute details of the observed object; in another way, it may be compared to the telescope which brings the observed object nearer to the eye of the mind.

The best way of beginning to develop Mental Concentration is that of acquiring the habit of thinking of, or doing, but “one thing at a time.” Such habit, in itself, is valuable and tends directly toward efficiency and economy of thought; the opposite habit results in squandering time and energy. Many prominent men have testified to the value of attending to but one thing at a time-giving to it the undivided Attention for the time being, then withdrawing that Attention completely and focusing it upon the next thing to be observed or considered.

Luys says: “It is necessary in Mental Concentration that one single impression at a time shall be imprinted on the sensorium, and that the elements of the sensorium themselves shall be in a kind of silence and receptive calm.” Kay says: “It is as one is able to shut out every other object from the mind—every idea, even that of self—that he attains the highest degree of mental power. If we would possess the power of concentrated attention to a high degree, we must cultivate the habit of attending to what is directly before the mind, to the exclusion of all else. All distracting thoughts and feelings that tend to withdraw the mind from what is immediately before it are therefore to be avoided.”

This habit of attending to but one thing at a time has, also, another valuable feature, i. e., that of enabling you to put “out of your mind,” to “shut out” and “keep out” of mind the subject or object which you previously have been considering but which you have now laid aside for the time being. By means of this habit, you are enabled to put that subject or object into its appropriate compartment of the mind; to shut that compartment and to keep it closed until you once more wish to examine its contents. With all the other mental compartments closed, you will be able to examine, consider and decide upon the contents of the particular one which you have now before you.

This ability to put aside subjects and objects of thought when one is through with his present consideration of them—this shutting the particular compartment of the mind containing them—is one of the marked powers of men and women who have attained prominence in the various fields of human endeavor. Many prominent persons analyzing the causes of their success in efficient Perception, Observation, Thought and Action, have attributed it largely to this power which they have acquired by practice and through habit. To be able to "take your mind off a thing," when you are through with it, is quite as important as to be able to "put your mind on a thing," when you wish to observe or consider it.

We advise you to acquire, by practice and exercise, the faculty and habit of attending to but one thing at a time; and that of passing from that thing to another (when you wish to do so) with ease and facility, but never carrying the "loose end" of thought of one thing over into the thought of the next thing. Napoleon, that great master of Mental Concentration, frequently said that his mind was like a great chest of many drawers: when he wished to consider the contents of any particular drawer, he pulled it out; when he was through considering these he closed the drawer—and then kept it closed until he wished to open it once more for a definite purpose. He was careful not to mix the contents of the respective drawers; and he never had two drawers opened at the same time. The senior J. Pierpont Morgan is said to have developed by training a similarly efficient mind; when he was considering a subject he regarded it with absolute Mental Concentration; when the consideration was concluded, he dismissed it completely from his field of conscious Attention, and turned to some other subject.

Granville said: "A frequent cause of failure in the faculty of Concentrated Attention is that of striving to think of more than one thing at a time." Beattie says: "While employed on any one subject, our thoughts should not wander to another. This rule holds good of our rest, play or recreation, as well as of our work. When we go to the fields of exercise, we should leave all our speculations behind; otherwise we will fatigue the body and distract the mind, and will confirm ourselves in those habits of Inattention which, when persisted in, constitute what is called an 'absent minded' person."

What at first may seem an exception to the rule of Mental Concentration is found in the fact that often one finds himself better able to concentrate upon a subject or object when his Attention is faintly stirred by something else—by something of but slight interest, such as, for instance, a dull sermon, a piece of light music, or the voices of persons engaged in idle or light conversation.

This apparent exception, however, when rightly understood is really a verification of the rule rather than an exception to it. It is explained by the well-known fact that a slight stimulus often serves to attract feebly and hold lightly the idle, Involuntary Attention—to “keep it busy”—thus preventing it from being attracted by stronger and more active sensory or representative stimuli which would tend to distract, divert and disturb the Voluntary Attention from its definite task.

We once heard a lady explain this process as follows: “It is like giving the baby an empty spool to play with, in order to keep it out of mischief!” This furnishes the explanation of the familiar phenomenon of a person whittling a stick, or drawing figures on a sheet of paper, in order better to “think about” a thing under consideration. It also gives the reason for the fact that many a time, while listening to a dull sermon, uninteresting lecture, or tiresome play, one is able to “think out” certain problems or questions which have previously been “too much for him.” Thus the dull preacher, or his brother in other fields of public work, often is a blessing in disguise; though few such would appreciate a testimonial to this effect.

In the earlier stages of our present consideration of this particular subject, we directed your attention to the fact that Mental Concentration is not a state of “thinking about nothing,” but rather is one of intense “thinking about something.” That “something,” however, does not consist of some one indivisible point of thought or perception—if it were this, then the conscious Attention would soon flag, and a state of lessened consciousness, such as drowsiness or even sleep would intervene: continued focused Attention upon an “indivisible point,” or upon any other abstract thing, would result in at least some degree of selfhypnosis, unless sleep asserted itself. The “one thing” must be a concrete thing, i. e., an actual thing made up of parts, elements, factors.

Hazlitt says: “Concentration does not, as popularly supposed, mean keeping the mind fastened on one object or idea or in one place. It consists in having a problem or purpose constantly before one. It means keeping our thought moving toward one desired end.”

Mental Concentration is not like a stagnant pool of water. It is not motionless; it is in constant and continuous motion—intense motion. It is like an active, swift whirlpool, abiding in one place or point in the “stream of thought”; its whirls draw to it all that it needs from the mental waters around it. It moves, is always moving, yet it moves not from its own place.

This leads us to a reference to the Laws of Attention set forth in the preceding section of this book; for in the understanding and application of those principles is to be found the effective “working method” of Mental Concentration. These Laws of Attention, stated briefly, are as follows: (1) The Law of Interest, whereby the presence of a lively Interest is a necessary factor of the manifestation of Attention; (2) The Law of Variety of Stimulus, whereby the element of Novelty is a necessary factor in the manifestation of the continuation of Attention; (3) The Law of Physical Strain, whereby the element of “breaking up” the object or subject of Attention is necessary in order to avoid the exhaustion of the nervous mechanism employed in Attention; (4) The Law of Rest, whereby the element of variation in the direction of the Attention is necessary in order to comply with the requisites of the respective Laws of Interest, Variety of Stimulus, and Physical Strain. Reference to the detailed statement of the Laws of Attention (appearing in the concluding pages of the previous section of this book) is advised at this stage of your study of the present phase of Voluntary Attention—the phase of Mental Concentration.

Now, then, in your practice of Mental Concentration, you will find it practically impossible to observe these Laws of Attention if you attempt to concentrate continuously upon an abstract idea, i. e., upon the idea of a subject or object lacking concreteness, divisibility, and analysis into parts, elements and factors; for this reason, such attempted continued Concentration of Attention results in lessened conscious, or even in sleep, selfhypnosis, or unconsciousness of some kind. But when your subject or object is concrete, and therefore capable of analysis into parts, elements, or factors, then you will find it possible and comparatively easy to observe these Laws of Attention, and, therefore, to apply efficiently the principle of Mental Concentration.

The best way to proceed to apply these laws and principles is to divide your subject or object under consideration into its several parts, elements, and factors; then to proceed to consider each of these constituent groups in regular logical order, passing from one to another when weariness, lessened activity, and decreased power of concentration manifest themselves. In this way, and in this way alone, is it possible for you to maintain Continuous Interest, Variety of Stimulus, avoidance of Physical Strain, and to obtain Rest for the Attention. The Variety of Stimulus provides a Continuous Interest, avoids Physical Strain, and provides Rest for the Attention.

Here, also, we ask you to refer to that section of this book entitled “Observation and Experiment,” and to note the “Rules of Observation” therein presented. Note, especially, the reference to “The Whole and the Parts,” “Combined Observation,” “Visualized Observations,” “Naming Observations,” and “The General Rule.” These Rules of Observation should be observed by you in your practice of Mental Concentration. The rule of “The Whole and the Parts” points out the course to be pursued in your Mental Concentration if you would observe the Laws of Attention—and observe them you must, if you wish to attain efficient Mental Concentration.

You should concentrate first on the more general aspect of the subject or object under consideration—the thing as a Whole. But this “whole” must be a real Whole, made up of parts, elements and factors, and not merely an abstract Whole thought of as existing “in, of, and by itself.” For instance, if you wish to concentrate upon the subject “House,” you must concentrate upon an actual house, a real house, (either one in existence, one which has been in existence, or one which is possible of being in existence), made up of all the constituent parts of a house; not of the abstract idea of “House.” It must be “a house,” and not merely “House”—the latter being a mere word, name or term, and not a representation of a real or possible thing. Read over this statement until you “get it”—until you “catch the idea.” Abstract things have no real existence outside of abstract thought—only concrete things actually exist, or can so exist. Abstract ideas, in the words of the popular humorist, “are all right, but they don’t mean anything!”

From your concentrated consideration of the Whole of your subject or object, then proceed to concentrate upon the leading parts, elements or factors of that Whole. Exhausting this, or feeling fatigue or loss of interest, then proceed to a minor or subordinate class of parts, elements or factors; and so on, and on, and on, until finally you have given concentrated attention to all the parts, elements, and factors of that Whole. This may take more than one “sitting”—in most cases it will require many such. Keep at it, however, until you have sucked the juice from the orange, or extracted the meat from the egg.

Let your ideal end and purpose be to exhaust the subject or object of all possible information concerning all of its qualities and relations. Let your method be to work from the Whole to its Parts—from General to Particulars. Pursue the investigation along the lines of Analysis, i. e., that of analyzing, dissecting, separating, taking apart, resolving and refining the subject or object into its constituent, composing, correlated parts, elements, and factors—and into the disclosure of its relations and associations. The nearer you come to this, the closer will you be to the attainment of your ideal end and purpose, aim and intention. You will be helped in your task if you will hold before you the concrete, actual illustrative example of the pupil of Agassiz, of whom we have told you.

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Finally, never overlook the allimportant fact that “Interest is the arouser and maintainer of Attention”; and its corollary: “Interest may be aroused, increased, and maintained by Attention.” The endless chain of Efficient Observation and Perception is composed of these links: InterestAttention InterestAttention-

InterestAttentionInterestAttention Interest, and so on ad infinitum. Interest always precedes Attention; and Attention always precedes Interest. Like the familiar argument in the oldtime debating societies, in which the question of “Which comes first, the Chicken or the Egg?, is never answered—so is it impossible to say which “comes first,” Interest or Attention! It is like the old song: “We’re here because we’re here because we’re here because,” *etc.* There is no beginning, and no ending—the endless chain is endless because it has no ends, i. e., because it is like a ring or circle, having no point of beginning or ending.

And now, once more let us remind you that you are the Creator of your World of Experience. You create it with that instrument which you call your mind. Create it well—the best that is within you should be devoted to the task. Build it strong—build it wide—build it high! Be not content with the narrow expanse of the World of Experience of the average man—build it wide, and then continue to widen and expand it so long as you live. Be not content with the lowlands of Knowledge, and with the limited view to which you are restricted by life on the lower planes of Perception. Insist upon ascending the Mount of Achievement, around which winds the Path of Knowledge. At each turn of the spiral road you will obtain a fuller and wider view of the surrounding country—a more comprehensive vision—a truer perspective—by means of which you may more intelligently, and more justly, estimate the comparative proportions and value of the things on the plains (or planes) below. So build your World of Experience that, when it is completed, you may be able to gaze upon it and say: “It is a good and wellbuilt world. I have done my best. The best that I have found within me is represented in it!”

In conclusion, let us remind you that in the development and cultivation of Perceptive Power, as in every other task set by human desire and executed by human will, you will proceed more satisfactorily if you will bear in mind and act upon the principle of the Master Formula of Attainment which forms an important element of the instruction contained in the “Personal Power Books” of which the present volume is one.

The Master Formula of Attainment is as follows: “(1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; (5) Balanced Compensation.” Reduced to popular terms, it is as follows: “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

determine to obtain it, and (5) are willing to pay the price of its attainment.”

The cultivation and development of Perceptive Power also meets the requirements of the Touchstone of Positivity which is frequently referred to in the several books forming this series. The Touchstone of Positivity is the following Test Question applied to any and every undertaking contemplated by you: “Will this make me stronger, better, and more efficient?”

That well-developed and cultivated Perceptive Power will tend to make you “stronger, better, and more efficient” is selfevident. That you will be able to develop and cultivate Perceptive Power is assured, provided that you “know exactly what you want, want it hard enough, confidently expect to attain it, persistently determine to obtain it, and are willing to pay the price of its attainment.”

FINIS.

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REASONING POWER

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"And first with Reason, which is also best;
Reason that rights the wanderer, that completes
The imperfect; Reason that resolves the knot
Of either world, and sees beyond the veil.
For Reason is the fountain spring of old
From which the prophets drew, and none beside.
Who boasts of other inspiration, lies;
There are no other prophets than the wise."

—Jami, the Sufi Poet.

I

PRACTICAL LOGIC

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IN THIS book you are asked to consider that wonderful phase of Personal Power known as Reasoning Power, and to include in such consideration the principles of Practical Logic. In the practical instruction which is set forth in the series of books of which the present volume is one, Personal Power is regarded as being a phase of the expression and manifestation of POWER, i. e., the All-Power from which all forms and phases of particular Power directly or indirectly proceed.

Reason is the activity of the highest faculties of cognition, thought, understanding and knowledge. It is the highest process of the intellect, the thinking faculty, the faculty of understanding, the faculty of knowing. Reasoning proceeds by logical processes, even when the reasoner knows naught of formal rules of Logic. Logic is: "The science or art of exact reasoning, or of pure and formal thought; or the laws according to which the processes of pure thinking should be conducted."

Logic may lie regarded from either of two general viewpoints, viz., (1) that of Formal Logic, in which the subject is treated in accordance with the academic, technical, formal position; or (2) that of Practical Logic, in which technical form and academic treatment are largely set aside in favor of the presentation concerned with efficient use, employment, work, utility and action. In the present consideration there shall be but little reference to the methods of Formal Logic; the subject will be presented almost entirely according to the methods of Practical Logic.

Reasoning applied according to the methods of Practical Logic, consists of the processes of consecutive thinking in which the mind passes before it in review the essential facts concerning a subject, and then, after a careful consideration of their respective characteristics and relations, draws conclusions and makes judgments conformable with truth. Reasoning, and Practical Logic, are concerned with the discovery of the truth regarding the existence, nature and character of any subject or object of thought to which the attention is directed for that purpose; moreover, they are concerned with the discovery of efficient means whereby definite ends may be secured, and definite results effected.

One of the distinguishing characteristics of Reasoning according to the methods of Practical Logic may be expressed by the term “purposive effort,” i. e., effort directed definitely and with purpose. Reasoning inspired by Practical Logic must ever be purposive—it must have an aim and end, an intention, object and purpose, and must be inspired and directed by these motives. That aim and end, intention, object and purpose of Reason and Practical Logic is always found to be: the discovery of truth and of facts.

When you reason about anything, you do so in order to discover something at present unknown to you. That which you seek is unknown to you, though usually you have a more or less general notion of the direction which the mind must travel in its search for it. You may not know just what you want, or just what you hope to find; but you are conscious of the want of a general or particular “something,” and you have a more or less definite idea of the general class of things to which it belongs, and in which it must be sought. The more clearly and definitely you perceive the exact nature of the want, the more definite and determined will be your reasoning leading up to its discovery. It has been well said that, “All reasoning begins in doubt”; that “the process of reasoning is always one of problem solving; the occasion for reasoning is always a ‘thwarted purpose’.”

If you were Omniscient—AllKnowing—(as the Absolute or Supreme Being of philosophy and theology always is held to be), then you would never have any need of reasoning, and, consequently, would never reason at all. This, because in such case you would have nothing left about which to reason—you would know all things. Your purpose would never be thwarted, for there would be nothing to thwart it, and nothing by means of which it might be thwarted. You would never be perplexed about anything whatsoever, and would never have to “think out” or “think about” anything.

Philosophers have held that an Omniscient Omnipotent Being can not properly be held to “think” at all in the form of reasoning; such a Being would transcend Reason—it would “know” everything that is to be known, without effort, directly and immediately; moreover, it would have no “thwarted purpose” to overcome and remedy by means of Reasoning. Reasoning, then, is seen to be a mental power reserved for finite beings who have much to learn, and many “thwarted purposes” to overcome and to remedy—and who need to employ reasoning in order to cure such troubles and to remedy such deficiencies. Reasoning Power, then, is seen to belong to the category of Personal Power.

Logic investigates the processes of Reasoning in order, (1) to discover the qualities distinguishing correct thinking; and (2) to formulate rules and methods whereby invalid thinking may be avoided, and valid thinking may be secured. It announces certain basic laws and principles which have been found to govern all valid thinking; it teaches certain rules and methods by means of which valid thinking may be insured and secured, and invalid thinking avoided.

Formal Logic strives to give to the form of Logical Reasoning the technical, scientific accuracy of mathematical formulas; its teachers have sought to discover and announce logical terms and formulas, often of extreme technicality and complexity, which correspond to those employed in higher mathematics. Practical Logic, on the contrary, holds that only in a very inadequate way can Logic be reduced to algebraic expression; its teachers seek rather to announce plain, practical rules and methods whereby the average thinking individual may assure himself that he is pursuing the correct general laws and principles of Reasoning, and that he is avoiding the fallacies which beset the road of thought.

As we have already told you, we shall have very little to do with Formal Logic in this book; but we shall have much to do with Practical Logic. We shall proceed upon the theory that, “Psychology is descriptive; Logic is regulative and corrective; Reason is creative.” The edifice of our instruction is built upon sound foundations, having a strong pillar at each corner. These foundation pillars are as follows, (1) Psychology, (2) Practical Logic, (3) Experience, and (4) Common Sense. Each pillar has its definite and particular place and purpose in the whole plan; but no one of them would be strong enough to support the structure were the other three removed. It is only when the four elements represented by these pillars are united in strength, and harmony of arrangement, that the structure is properly supported and scientifically balanced.

You probably have desired (at some time in your life at least) to learn something concerning the principles of Practical Logic or Logical Reasoning. Most persons have felt this desire. Many persons have sought such information in the technical textbooks of Formal Logic; but most of them have found in such books chiefly a great disappointment. Instead of practical instruction, they have found strange, mysterious terms. Instead of practical rules, they have found abstruse, artificial formulas having apparently no relation to everyday life and thought and their requirements. They have asked for the bread of instruction, and have been given the cold stone of formal, technical, academic categories, and hairsplitting distinctions having no discernible connection with the actual thinking processes of the average man. Many an eager seeker after the truths of Logical Thinking has become discouraged after an experience of this kind—possibly after several such—and has given up all hopes of ever learning anything about the real meaning and use of Logic.

But, we are glad to be able to say, there has been of late years a decided tendency in the direction of bringing down the subject of Logic from the region of thin air and extreme coldness in which it has been kept for so long—down to the warmer and more comfortable valleys wherein most of us dwell. Formal Logic is taking its place with the study of the "dead languages"; Practical Logic is taking a place on the level with the study of the living tongues. The pragmatic spirit of modern thought is insisting that the essential, usable, workable elements of Logic be separated from its ancient dead forms, and be made obtainable in living, practical forms adapted to the requirements of everyday life. Practical Logic is "coming to the front," while Formal Logic in many cases is being "shown out by the back door" of practical mental establishments.

It has been said that, "The theory of every operation of the mind is later than its performance; men were accustomed to think correctly long before they began to reflect upon their thinking faculties and the processes by which their results were obtained." It has also been said that, "A meagre soul can never be made fat, nor a narrow soul be made large, by merely studying the Rules of Thinking." So, have your thinking first, and plenty to think about, and then ask your logician to teach you how to scrutinize with a nice eye the processes by which you have arrived at your conclusions.

The real office of Practical Logic is largely corrective and regulative. It points out and corrects fallacious reasoning on your part; it enables you to detect fallacious, sophistical, or casuistical reasoning on the part of others; it exercises a direction over your habitual processes of thought, thereby inhibiting illogical forms of thought and supplanting them by true logical forms. If it simply enabled you to detect the false reasoning of other persons, and to prevent you from being deceived by such, the study of Practical Logic would be well "worth while"; in reality, it not only accomplishes this task, but also performs other equally important work for the individual who earnestly studies its principles.

There are many persons who have never even heard of the rules and methods of Logical Reasoning, and who do not know even the meaning of the principal terms employed in that science, but who, nevertheless, have really been employing these methods with more or less correctness, and observing these rules more or less faithfully, during their entire period of life. They are like the man in the French comedy who expressed surprise when informed that he had been "talking prose" all his life, for (said he) "I never learned prose, never studied it, never was taught it—never even knew that I was talking it; I must have a remarkable mind!" So, many would doubtless wonder if informed that they were using logical forms and methods in their thought; they, too, might think their minds to be wonderful, inasmuch as they had never studied Logic and never know that they were employing its methods with more or less success.

Jevons says: "Ninetynine people out of a hundred might be surprised on hearing that they had been employing syllogisms and other logical forms, converting propositions, framing hypotheses, and making classifications with genera and species. If asked whether they were logicians, they would probably answer, No! They would be partly right; for I believe that a large number even of educated persons have no clear idea what Logic is. Yet, in a certain way, every one must have been a logician since he began to speak. I may be asked: If indeed we cannot help being logicians, why do we need Logic at all? The answer is that there are logicians and logicians. All persons are logicians in some manner or degree; but unfortunately, many persons are bad logicians, and suffer harm in consequence. It is just the same in other matters. * We must reason well or ill; but Logic is the Science of Reasoning which enables us to distinguish between the good reasoning which leads to truth, and the bad reasoning which leads to error and misfortune."

The logicians did not invent the essential forms of Logic; instead, they discovered them already in existence and being employed with more or less accuracy and precision by all thinking individuals. The laws of Logical Thought are not commands announced by some ruling authority; they are merely statements of "the way the mind works" when it reasons truly and efficiently; they are Laws of Nature, not laws of men. The Laws of Practical Logic are simply the statements of certain principles and methods observed and applied, more or less faithfully and consistently, by intelligent men and women when they reason seriously, carefully, and deliberately.

Men reasoned more or less correctly, observing more or less faithfully the essential logical forms, long before the term "Logic" was coined, and still longer before the presentday principles and methods of Logic were announced. This, however, is no more remarkable than the fact that all Nature, and all contained within Nature, obeyed the Law of Gravitation long before that law was discovered, and still longer before its principles of operation were generally and commonly known to men. Newton simply discovered the existence of certain physical laws—and announced them; logicians simply discovered the existence of certain mental laws—and announced them.

It is true that men have done good thinking without a formal acquaintance with the Laws of Logical Thought; but they did so "in spite of" their lack of knowledge—not "because of" it. No man ever thought efficiently because of his ignorance of the principles of Logic! On the other hand, you can no more reasonably expect to become a proficient and efficient logical reasoner by merely knowing the laws of Practical Logic, than you could expect to become a proficient and efficient mathematician by simply knowing the Laws of Mathematics. In either case, something more is needed; but in each case it is equally true that you will do well to learn thoroughly those rules, principles, and laws in order to attain correctness, to secure freedom from error, and to detect the errors of others which are often claimed to be truth, in these respective branches of scientific thought.

In the spirit of the above statements, the following instruction in the principles of Practical Logic is offered to you.

II
THE PSYCHOLOGY OF REASONING

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PSYCHOLOGY DOES not attempt to solve the problem of “just what Mind is.” Instead, it contents itself with regarding Mind as experiencing “a series of mental states,” and of discovering and announcing “just how” the mental processes arise, proceed, and manifest themselves. In this way, Psychology inquires into the mental processes involved in the activities of Reasoning, and reports just what laws, principles, and methods of procedure it has discovered to be active in that important field of mentation.

In the first place, it discovers and reports that Reasoning is a phase or form of Thinking; that phase or form which is concerned with considering, deliberating, forming opinions, judging, concluding and ascertaining valid grounds for belief in anything. It discovers and reports that Thinking employs Thoughts as its material, these Thoughts being combined, woven and manufactured into the complex products of Reasoning.

Perception and Percepts

Thoughts are of varying degrees of complexity, ranging from the simplest perception to the most complex general idea. The simplest form of Thought is that known as the Percept, or the simple idea derived from Perception. But even the simplest Percept is really complex, and composed of several elements, as you shall see presently. Perception is not the simplest and most elementary mental process; below it in the scale is what is known as Sensation. Sensation, however, is not usually included in the category of Thought; on the contrary, it is considered to be “the raw material of Thought.” It is worth while to pause here a moment in order to note the distinction between Sensation and Perception.

Sensation is: “The mental state arising from the excitation of portions of the nervous system by reason of their contact with objects or forces external to the nervous system.”

Perception is: ‘“The mental state arising from (1) the conscious recognition of the sensory reports; (2) the interpretation of these reports as particular kinds of Sensation: and (3) the association of these reports with the external object or force originally giving rise to them.

Example: There is placed before you a certain external object—the object known to most persons as an Orange. Your mental processes concerning it are as follows: Your sense of Sight reports certain conditions arising from an excitation of the optical nerves; your sense of Touch reports certain conditions arising from the contact of the nerves of your fingertips with something external to it; your sense of Smell reports certain conditions arising from the contact of your nerve-ends located in the mucous membrane of your nostrils with certain subtle emanations of the substance of something external to them; your sense of Taste reports certain conditions arising from the contact of the nerves located in your mouth and tongue with an outside substance which has been placed within the mouth, or upon the extended tongue; your sense of Hearing makes no report in this particular case.

Your Perception then proceeds to recognize and interpret these Sensations; in doing so, it is aided by your past experience with Sensation, by means of which you have evolved from the simplesensation stage of the young infant to the perceptive stage of the adult of at least average experience with external things. Your Perception also proceeds to associate these Sensations with things external to itself. It recognizes and interprets these sensory reports in terms of perception of size, shape, form, distance, color, etc.; in terms of perception of weight, size, shape, form, degree of hardness, etc.; in terms of perception of odor, fragrance, aroma, etc.; in terms of sweetness and agreeable taste, *etc.* To all of these sensory reports it applies certain terms which it has adopted as representing certain perceived sensations. It recognizes the perceptive elements of roundness, certain size, certain shape, certain formcharacteristics, yellowish color; of certain weight and certain "feel"; of fragrance and aroma; of sweetness and pleasant taste. It interprets these perceptive elements in symbolic forms of thought and speech called "words," or "terms." It associates these perceptive elements or characteristics with the external object which has given rise to the several sensorystimuli in question.

You may object that you "perceive" instinctively, and that you never perform consciously the processes just described. But we would remind you that while Sensation is instinctive, Perception is acquired through experience, and becomes instinctive only by reason of repeated practice and cultivation of the habit. The young infant "senses," but does not "perceive." It learns only by experience to distinguish between its various sensations; to recognize them as such; to interpret them; to associate them with external objects. It "feels" from the start; but it must learn by gradual experience to recognize, interpret, and associate with external objects, such feelings and sensations.

Sully gives us a simple, effective figurative illustration of the difference between Sensations and Perceptions. He says: “Sensations are the alphabet by which we spell out the objects presented to us. In order to grasp and apprehend these objects, these letters must be put together after the manner of words. Thus the apprehension of an apple by the eye involves the putting together of various sensations of sight, touch and taste. This is the mind’s work, and is known as Perception.” He further tells us that by these Sensationletters we may spell out, and make up Perceptive words; for instance, from the several Sensationletters of O, R, A, N, G, E, we may spell out and make up the Perceptiveword “ORANGE.”

Gordy also gives us a practical explanation, as follows: “What does the mind do with its sensations of colors, odors and tastes in order to perceive colors, odors and tastes as qualities of objects. It groups them together, does it not? When you look at an apple, you group its color, taste, and smell together as qualities of one object. *You perceive only when they seem to be qualities actually forming a part of the objects in the world about us, or states of our own bodies.* Strictly speaking, what we do when we perceive is to make a group consisting of one or more sensations, and ideas of sensations, and to regard the group as qualities of an external object.”

A Percept is: “A Thought in which one or more sensory elements are recognized, interpreted, and associated with an external object; are regarded as being qualities of that object; and are incorporated into a group, giving the impression of a single and unitary whole, which is regarded as constituting the idea and meaning of that object.” Illustration: When we perceive an external object, e. g., an Orange, we experience a group or aggregate of sensory impressions which by recognition, interpretation and association we combine into the unitary, single Thought of “that Orange.” (Not an Orange, or any Orange, however, but merely and strictly “that particular Orange”; the “an” and “any” being an element of another class of Thoughts).

Conception and Concepts

The form or phase of Thought which is immediately above the Precept in the scale of Reasoning is known as the Concept, or the complex idea derived from Conception. The Concept is constituted, composed, and made up of several Percepts. Just as the Percept represents the Thought of the composite qualities of a particular object, so does the Concept represent the Thought of the composite essential and common qualities of a certain class of objects. Thus, we have found that the Percept of “that Orange” is a composite of the qualities of that particular Orange; now we find that the Concept of “Orange” (meaning any and every Orange—all Oranges) is a composite of the qualities which are possessed every Orange—all Oranges) is a composite of the qualities which are possessed in common by all Oranges, and which each and every Orange must possess in order to be “an Orange” at all—all the essential qualities of Oranges in general —all the qualities which must be stated in a complete definition of the general term, “Orange.”

Conception is: “The mental act of combining perceptive ideas into a more general groupidea of a general class of, objects; by it is formed the Concept, or the Thought or idea representing the whole number of objects denoted by the several general perceptive ideas composing it.” To understand the process of Conception more clearly, you must first understand the essential nature and character of the Concept which is formed by the act of Conception. We ask you to give careful attention to the following consideration of the Concept, for you must understand this thoroughly if you wish to manifest efficient Reasoning Power along the lines of Practical Logic.

The dictionary definition of Concept is: An abstract general conception; a general notion; a universal idea; the idea or a larger or smaller class of particular things.” In traditional Logic, the Concept is, “The idea of a characteristic or characteristics belonging to more than one person or thing and, thus, to a general class of things; it stands opposed to the Percept which is an idea dealing with particular things only.”

The act of Conception consists of several stages or phases, which are always performed with greater or less precision and accuracy by the person “thinking,” although he may not be conscious of their nature or of the order observed in their manifestation. Having acquired only gradually the art of performing this process; having obtained it along the lines of the evolution and development of his mental activity from early childhood; and having taken on the habit of performing it, he employs it more or less unconsciously, and he takes it for granted. Analysis, however, will show that these stages or phases are necessary, and that they are always performed consciously or unconsciously by the thinking individual.

The processes above referred to are as follows: (1) Perception of numerous particular objects; (2) Comparison of these particular objects, and noting wherein they agree or differ in their qualities; (3) Selection of certain individual objects which are found to agree in definite fundamental qualities—to be “similar” or “alike” in certain respects; (4) Generalizing, or classifying these similar or “like” objects into classes, which classes have as their essential and necessary qualities those characteristics which have been discovered to be common to and universal among those selected individual objects; (5) Denominating or giving a name or applying a term to that general class of objects—putting a verbal tag or label on it to distinguish it as a whole.

Thus the general class of fruit known as "The Orange," or "Oranges," includes all the fruit of that general kind; and its classqualities are those which are essential and necessary to all Oranges, and which are common and universal among all Oranges, though the numerous particular Oranges may differ materially in nonessential characteristics. The Thought, Idea, or Notion of "The Orange," or "Oranges" (as a class) is the Concept "Orange," to which that general term is applied. Into that class must fit, and under that name or term must fall, each and every one, any and all, of the fruit known as Oranges.

Gordy says: "Conception is that act of mind by which it forms an idea of a class, or that act of mind that enables us to use general names intelligently. * We never see a class (i. e., an indefinite number of individuals that resemble each other in certain particulars). Classes do not make themselves known to us through any of the senses. How then does the mind form an idea of a class? To answer that question is to state what the mind does in Conception."

Smaller Concepts may be combined into larger ones, by the application of the characteristic principles of Conception, viz., (1) Cognition of several particular Concepts; (2) Comparison of one particular Concept with another or others, for the purpose of noting resemblances and differences; (3) Selection of certain particular Concepts which are found to agree or resemble each other in one or more particulars; (4) Generalizing or classifying these "like" Concepts into larger Concepts; (5) Affixing names and terms to these larger Concepts.

The process of Conception may be continued at great length, higher and still higher generalizations being made. The end comes only when you have generalized every existing object into one supreme and universal class—the Summum Genus—comprising either all existing things regarded as a whole, or the ultimate essence or substance of such. To this Ultimate Concept is given the class term or name, "Being," the sole essential and necessary quality of which is Existence in some form, phase, mode or degree of Beingness—a Something or Somewhat of which the only essential quality is that "It exists."

Besides the quantitative distinction between different kinds of Concepts, i. e., the difference consisting of the number of objects included in their content, there is to be noted a qualitative distinction, i. e., a difference in general kind, character, or quality. The several most important kinds of qualitative differences between Concepts are based upon the following lines of distinction: (1) Material Quality, (2) Incidental Quality, (3) Causal Quality; each of these are considered below in further detail.

The material quality of a Concept is determined by the fundamental material character of the objects represented in the general idea, considered apart from their incidental relations or associations with other things. Example: The

Concept “Sheep” is formed and composed of the essential and necessary fundamental qualities common to and universally present in the entire number of particular objects called “sheep”; this apart from any use or employment of sheep, or any part or portion of their bodies, their energy, *etc.* In the same way, following the same rule of qualitative unity of character, the Concept “Sheep” may become a part, element, or factor in the larger Concept called “Ruminants.” Likewise, the latter Concept may be included in the still larger one of “Mammals”; and this, in turn, into a still greater one called “Animals”; and so on, until the Ultimate Concept of “Being” is reached.

The incidental quality of a Concept is determined not by the fundamental material character of the objects represented in the general idea, but rather by their incidental relations or associations with other things—certain subordinate or secondary qualities. The most important incidental qualities of this kind are those concerned with Utility, Use, Employment and Practical Application to certain purposes or ends. Example: Things (and their Percepts) may be classified under the category of the quality of “being useful for fuel purposes”; of “being useful as lightproducing agents”; of “employment as disinfectants”; of “use as medicinal remedies”; as “use for tanning purposes,” “curing purposes,” “preserving purposes,” “pickling purposes”; or use, employment, utility, or possible application for any purpose whatsoever. Under this mode of conceptual classification, Coal, Wood, Oil, Fats, etc., may be included in the Concept of Fuel (i. e., “things serving for heatproducing purposes”). In the same way, Torches, Oil, Candles, ElectricLamps, etc., may be included in the Concept of “lightproducing things.” Such examples might be extended indefinitely, but the above will serve to illustrate the characteristic element of this form of classification of Concepts.

The casual quality of a Concept is determined neither by the fundamental material character, nor by the incidental relations or associations, of the objects represented in the general idea; but rather by the power of such objects to produce casual results or effects by reason of their presence and actions. The “causal quality” of a particular thing is represented by the idea of “how does it work; what it will do; what results or effects proceed from its presence and action.” The “causal qualities” of a number of things, when found to agree in general causal character, result in their being combined and included in a Concept of a “Law.” Such a “Law” is merely the Concept embodying the general idea of “how and in what way this class of things works.” A still higher causal synthesis, or generalization, results in the Concept of a “Principle,” or “Law of Laws” of Action—a Cause of Causes. Raised to its highest power, this form of Concept posits the existence of an Ultimate Principle of Cause—a

Causeless Cause.

The General Processes of Reasoning

Psychology also furnishes us with a comprehensive classification of the several general processes involving in Logical Reasoning; this classification proceeds as follows:

Judgment upon the Materials of Thought, resulting from the following processes, viz.:

1. Analysis or the discovery of differences in character.
2. Synthesis, or the discovery of resemblances in character.
3. Inference, or the induction or deduction of new facts or truths from others previously discovered by Analysis or Synthesis.

The following brief statements will serve to explain in greater detail the nature and meaning of the abovementioned several processes involved in Logical Reasoning:

Judgment is that mental process involving comparison and discrimination (i. e., discernment of resemblances and differences in the qualities of respective Percepts or Concepts), whereby the mind forms opinions and decisions concerning the nature of things under consideration. In the processes of Judgment, the mind compares its perceptive or conceptive thoughts, ideas, or notions, and then reaches a decision concerning (a) their degree of resemblance or difference; (b) their respective relations of "the whole and its parts," or of "the parts and their whole"; (3) their respective relations of cause and effect, or effect and cause; or (4) their respective incidental relations. Judgments (when completed) are always affirmative or negative. The mind cannot reason or think logically without judging; to think or reason logically is to judge. From its simplest and most elemental stages and phases, to its most complex and derivative forms and modes, Reasoning is found to employ the processes of Judgment—it cannot proceed without them.

Analysis is that mental process whereby differences between the qualities, properties and attributes—the respective characters—of two or more objects of perception or conception are detected and discovered As a consequence of Analysis, particular Percepts or Concepts are mentally analyzed, dissected, separated, refined, or resolved into their constituent parts, elements, or factors, each of which is represented by a simpler mental idea and its appropriate which is represented by a simpler mental idea and its appropriate term.

Synthesis is that mental process whereby resemblances in the qualities, properties and attributes—the respective characters—of two or more objects of perception or conception are detected and discovered. As a consequence of Synthesis, particular Percepts and Concepts are mentally synthesized, joined, combined, associated, related, puttogether, united and fused into a Concept of a higher order, a greater class, a more general and more nearly universal character—into a greater Whole, Law, or Principle.

Inference is that mental process whereby, through Analogy, Induction, or Deduction, new facts or truths are adduced or drawn from others previously discovered by the processes of Analysis or Synthesis, or by both of these combined. It has been defined as: “Deduction or Induction from preceding known facts or premises, resulting in the discovery of new facts and truths.” Again, it has been stated as: “The process of coordinating and systematizing previously acquired knowledge, so that new knowledge is thereby gained through induction or deduction, or similar process.” Inference is the process of reasoning from the known to the unknown; or the discovery of a third fact from two facts already known. It produces a new and third Judgment based upon two prior Judgments which have been arrived at through some previous reasoning of some kind. Its forms are known, respectively, as Logical Analogy, Logical Induction, and Logical Deduction.

Note: You are requested to familiarize yourself with the above-stated explanations of Analysis, Synthesis, Inference, and Judgment; as well as of the previously stated explanations of Precepts and Concepts. A thorough understanding of these elements of Logical Reasoning, or Reasoning Thought, is essential for your comprehension of the further instruction to be presented in the following sections of this book. The fundamental buildingmaterials of Thought, i. e., Percepts and Concepts, and the basic processes whereby such materials are put together and built into the structure of Thought: these must be understood by those who desire to engage in the working of ThoughtBuilding, Logical Reasoning, or Rational Thought.

The Seven Axioms of Logical Reasoning

In Logical Reasoning, you are asked to apply the principles of several fundamental and basic axioms. An “axiom” is “a selfevident and necessary truth; a proposition which it is necessary to take for granted; an established principle.” These Axioms of Logical Reasoning, however, while offered as selfevident and necessary to be taken for granted, are not the arbitrary dogmas or dicta of real or pretended authority; instead, they represent the universal experience of human thought rationally applied and directed; they represent truths “of which the contrary is unthinkable, and which would constitute a scandal of rational thought.” These Axioms are in constant use, in the thought processes of reasoning human beings; they are “taken for granted,” and are either directly asserted or tacitly implied in all Logical Reasoning.

The Seven Axioms of Logical Reasoning (which we shall consider in detail in the succeeding sections of this book) are named, and briefly stated, in the following paragraphs, as follows:

I. THE AXIOM OF LOGICAL ANALYSIS : “Every thing is composed, constituted and madeup of (a) parts, elements and factors, and (b) qualities, properties and attributes, which in combination, arrangement, correlation and coordination constitute its character and make it just what it is, and into which it may be analyzed, dissected and separated in thought.”

II. THE AXIOM OF LOGICAL SYNTHESIS : “Every thing belongs to a class of things possessing one or more common and essential characteristics; many things belong to several classes of different (though not opposing) character.”

III. THE AXIOM OF LOGICAL JUDGMENT : “All Logical Judgment is based upon these three fundamental Laws of Thought, viz., (1) A thing is always just what it is, and nothing else, at a given time and place, no matter what particular name or term may be employed to indicate, designate or represent it; (2) A thing cannot both be and not be just what it is affirmed to be, at the same time and place; (3) A thing must either be, or not be, that which it is affirmed to be, at a given time and place—there is no third alternative.

IV. THE AXIOM OF LOGICAL ANALOGY : “A few things which are alike in many respects, are probably (though not certainly) alike in some other respects.”

V. THE AXIOM OF LOGICAL INDUCTION : “What is discovered to be true of a great number of observed objects, things, or individuals of a definite general class, is practically certain to be true of that general class as a whole; the characteristics assumed to be possessed in common by all the individual objects or things in a definite general class, constitute the accepted essential characteristics of that class as a whole.”

VI. THE AXIOM OF LOGICAL CAUSATION : “Every change, happening, event, or entrance into or exit from existence, proceeds from precedent conditions or causes; given the same causative factors, the same material elements, and the same environmental conditions, the same results and effects will follow in all cases so determined and conditioned.”

VII. THE AXIOM OF LOGICAL DEDUCTION : “What is true of the class as a whole must be true of each, every, and all of the individuals composing that class.”

Note: You are advised to commit to memory the abovestated Seven Axioms of Logical Reasoning. A consistent and intelligent application of their respective principles will open to you many doors of the Temple of Logical Thought.

III
THE LAW OF LOGICAL ANALYSIS

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Analysis. This Law represents the universal experience of human thought rationally applied and directed. The Law of Logical Analysis is expressed in the first of the Seven Axioms of Logical Reasoning, which is as follows:

I. THE AXIOM OF LOGICAL ANALYSIS: “Every thing is composed, constituted and madeup of (a) parts, elements and factors, and (b) qualities, properties and attributes, which in combination, arrangement, correlation and coordination constitute its character and make it just what it is, and into which it may be analyzed, dissected and separated in thought.”

This axiom states a truth which is verified by all human experience, is supported by the commonsense reports of the race, and is substantiated by the judgment of the keenest logical and philosophical thought; It is to be regarded as a selfevident truth, and as a proposition which may be taken for granted; it is assumed in all logical thought, and is implied in all true reasoning. The following consideration is not intended to be offered as proof of its truth; but is designed merely to elucidate and make clear the manifestation of this principle in the world of thought and things.

Our consideration properly begins with a definition of the term “Thing,” as employed in this axiom. Let us come to an understanding of the meaning of this important term; by so doing we reduce the risk of misunderstanding in the course of this instruction. Inasmuch as the greater part of all disputes arise from misunderstanding of, and nonagreement upon, the principal terms employed in the reasoning, it is important that an agreement of this kind be reached at the beginning of an argument or other process of reasoning. This will serve to explain the frequent resort to definitions which you will discover in the course of this instruction.

A “Thing” (in the present usage of the term) is: “Any separate and distinguishable object of thought.” The term “separate” (as employed in this definition) means, “distinct, apart from others”; the terms “distinguishable” (as employed in this definition) means, “capable of being set apart from others by visible marks, signs, or characteristics; or, capable of definition of terms, or logical division.” A more technical definition of “Thing” is: “Whatever exists, or may be conceived to exist, as a separate, concrete entity, or as a specific, particular object of thought.” In this category of Things are contained all objects of which we have, or can have any practical knowledge through the senses, or through thought employing the material furnished by the senses. If there are any entities outside of this category, we do not and cannot know them in the way in which we know the things of ordinary experience.

Parts, Elements, and Factors

Now for the definitions of the three terms employed in that clause of the axiom following the symbol “(a)”, viz., “parts, elements, and factors.” A “Part” is: “A constituent portion of a whole; a portion less than the whole of a thing.” An “Element” is: “One of the essential parts or principles of which anything is composed, and upon which its distinctive character is based.” A “Factor” is “One of the elements of a thing, which when multiplied or combined constitutes that product which is the whole of the thing.”

It will require but little thought on your part to convince you that everything you have ever experienced, or can imagine yourself as experiencing, is “composed, constituted, and made up of parts, elements, and factors,” and is subject to physical or mental analysis into such. You can form no idea of a concrete, definite thing as being devoid of “parts, elements or factors”; your imagination, as well as your reason, will find itself unable to form a conception of such a thing for you. Even if you were to find yourself able to conceive of such a thing, you would not be able to find words and terms with which to express the thought.

The principle of composition and analysis is illustrated by the ancient Buddhistic story of the dialogue between a sage and the king who was visiting him. The sage asked the king: “What do you mean when you think or speak of your chariot?” The king replied: “When I think or speak of my chariot, I mean my vehicle which is composed of the body, the wheels, the axle, and the pole.” Again the question was asked: “What do you mean when you think and speak of a river?” The answer was: “When I think and speak of a river, I mean its flowing water, its bed, and its bank.”

The sage then asked the king: “Do the body, the wheels, the axle, and the pole of the chariot, taken apart from one another, represent your thought and idea of a chariot? Do the flowing water, the riverbed, the riverbanks, taken apart from one another, represent your thought and idea of a river?” The king replied: “Nay, reverend sir; these things, apart from one another and not joined together, are naught but separate and distinct things, and when in that condition constitute neither the chariot nor the river; in such case there is no chariot and no river to be perceived and known to my mind."

Then asked the sage: "Can you think of a chariot or of a river without including in your thought these parts which constitute it?" "Nay, sir; I cannot think of either chariot or river in this way; when I attempt it I find myself thinking of nothing, or of a mere word or name." "Then," said the sage, "can you think of a chariot or a river by thinking merely of the separated parts which when combined constitute them?" "Nay, reverend sir," replied the king, "when I try to do so I find myself thinking merely of separate and disconnected parts, and not of the chariot or the river at all; in such case, as before, I find that to me the chariot and the river are mere words or names, and have no present real existence at all."

"Then," asked the sage, "tell me of what your real thought of the chariot and of the river must consist; of what is it composed; of what is it made up." "Reverend sir," replied the king, "I find that my real thought of the chariot, and of the river, is composed, constituted, and made up of my several ideas of their various parts, and of my idea of the combination, correlation and coordination of those parts; of those several parts existing, and being assembled, arranged, and put together in a certain fashion." "Good," said the sage, "you have now discovered for yourself the true nature of all things. Everything of which you can think is so composed, constituted and made up; so are the several parts, elements and factors 'put together' in a certain fashion, and acting in combination, coordination and correlation."

Thus the ancient sage, employing the Socratic Method of delivering the mind of its thought by means of asking leading questions, taught to the king the lesson of the true nature of things, and thoughts of things. You may employ this method in the way of applying the general principle to anything and everything which is the subject or object of your actual experience, and which is the result of your processes of perception and conception. All Percepts and all Concepts are made up of "put together" parts, elements and factors of thought (as you have seen in the preceding section of this book); and, being so, they are each and all subject to analysis and resolution into such constituent elements.

In considering the subject of composition and analysis, however, you must not lose sight of the important part played in it by the respective forms of arrangement and correlation present in the "putting together" of the several elements, parts, or factors of a thing. For instance, there are many chemical elements, harmless in themselves, or harmless when combined in certain proportions, which are poisonous when combined in certain other proportions.

The same is true concerning explosives; for instance, nitroglycerine is composed of two harmless and nonexplosive materials, which when combined in certain proportions produce the highexplosive. Formulas must include not only the constituent elements, but also the proportions in which these must be combined.

Carbon, in different forms, produces the diamond, charcoal, and other substances manifesting widely different appearances. From some seventy or eighty chemical elements, combined in different proportions, all the countless number of organic and inorganic material substances are made up and constituted. In considering the principle of Composition, the associated principles of Correlation, (i. e. mutual or reciprocal relation), and Coordination (i. e., common and harmonious action, movement or condition), must be also taken into consideration. The phenomena of Composition consist not only of the “putting together,” but also of the arrangement observed in the “putting together.”

The Law of Composition and Analysis manifests in the mental as well as in the physical field. In every field of Physics or Psychology it is found manifest. No exceptions have thus far been discovered. All apparent exceptions are ultimately found unquestionably coming under the rule.

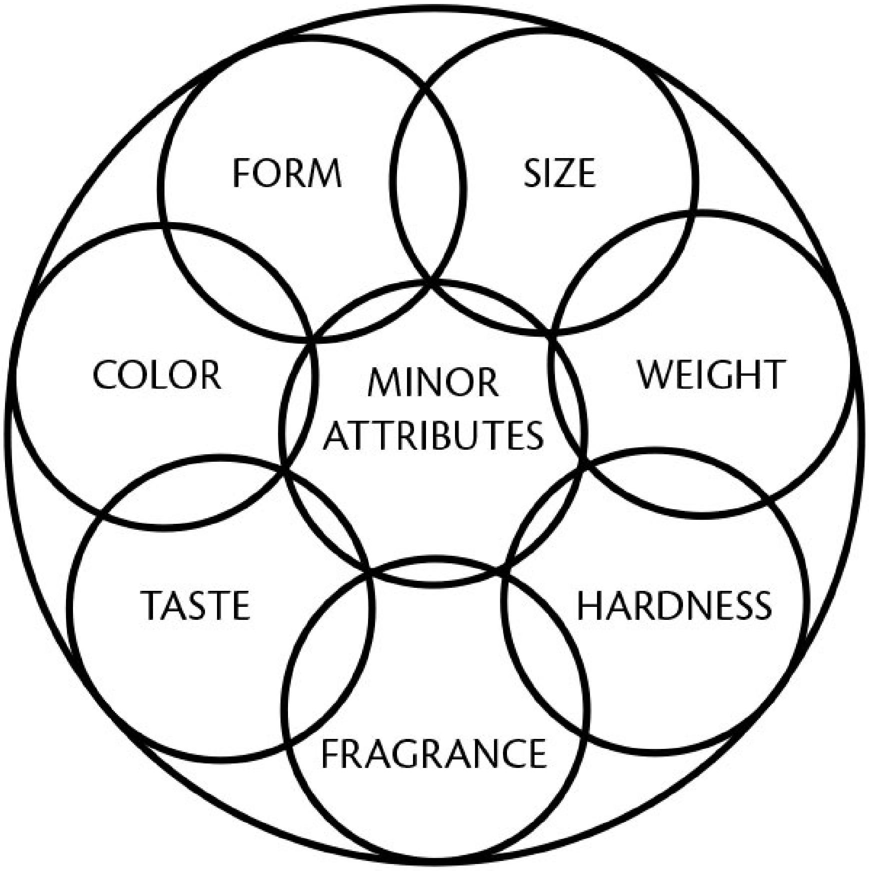
Qualities, Properties and Attributes

Now for the definitions of the three terms, employed in that clause of our axiom following the symbol “(b),” viz., “qualities, properties and attributes.” A “Quality” is: “Anything that makes, or helps to make, anything such as it is; a distinguishing property, characteristic or attribute.” A “Property” is: “A peculiar quality of a thing; a distinctive attribute; an inherent and naturally essential characteristic of anything.” An “Attribute” is: “An inherent quality, essential property, or characteristic disposition.”

In the preceding section of this book, you have seen that in the act or process of Perception you recognize certain sensory reports (arising from contact with external objects) as being associated with those particular objects; and interpret them as representing certain qualities, properties or attributes inherent and abiding in those objects. In a Percept (as you have discovered) you regard the perceived elements as “representing qualities of the perceived object; these being incorporated into a group, giving the impression of a single and unitary whole, which is regarded as constituting the idea and meaning of that object.” Therefore, your Percept of a particular object is composed and made up of “put together” separate perceptions arising from separate sensations. Likewise, the object represented by your Percept is regarded as being composed and made up of the “put together” particular qualities, properties and attributes which are of the "put together" particular qualities, properties and attributes which are represented by the perceptive elements which constitute your completed Percept.

Illustration: When you perceive a particular Orange placed before you, you become conscious of a number of sensations arising by reason of the presence of the Orange, and of its contact with your sensory organism. These several sensations being recognized, interpreted, and associated with that Orange, are transformed into perceptive elements, and combined in your completed Percept of “that Orange.” Your Percept, then is composed and made up of several elements, each of which represents a particular quality, property or attribute of that Orange.

In the illustrative figure on the next page, we have (1) a circle representing your Percept of that particular Orange; and (2) a number of smaller circles included in the limits of the larger one, each of which represents the perceptive element associated with some particular quality, property or attitude of the Orange, viz., (a) its form, (b) its weight, (c) its hardness or softness, (d) its color, (e) its fragrance, (f) its taste, (g) its size. Each of these respective perceptive element is called a “simple percept”; their fusion and union into the particular idea of “that Orange” constitutes a “complex percept”—technically known as “a Percept,” such as has been described to you.



You should note here the important fact that you are able to distinguish between one object of thought and other such objects—between one perceived thing and other such things—solely by reason of your perception of the differences in the respective qualities, properties and attributes of the several objects or things. You distinguish and discriminate between objects and things solely by reason of your perception of their distinctive respective "characters." The "character" of anything, i. e., "that peculiar quality, or the sum of qualities, by which a person or thing is distinguished from others," is composed and made up of "characteristics."

Characteristics

The term "Characteristics" means: "Distinguishing traits, qualities, attributes or properties." In the category of Characteristics are found not only the qualities, properties and attributes which we have just considered, but also the parts, elements and factors and their arrangement, correlations and coordinations, which we considered a little further back in this section of this book. The

Characteristics of a thing make it “just what it is”—that particular thing as distinguished from other particular things.

“External Characteristics.” In addition to the Characteristics (i. e., the qualities, properties and attributes; the parts, elements and factors) which we have considered in these pages, there are certain “quasicharacteristics” of things which some thinkers would include in the category of Characteristics or Attributes. These “quasicharacteristics” compose a class of relationattributes, i. e., attributes denoting the relations known as “contiguity of time, space, and cause and effect” which the object bears to other things or objects. These relationattributes are often called the “external characteristics” of the object or thing. Example: (a) the relation of Cause and Effect existing between two things; (b) the relation of nearness or distance in space between two things; (c) the relation of nearness or distance in time between two things.

The “quasi-characteristics,” or “external characteristics,” while properly “belonging to” an object or things, nevertheless are not true characteristics, such as the “internal characteristics” which we have previously described in the pages. The “internal characteristics” (i. e., the parts, elements and factors, the qualities, properties and attributes, of a thing) are essentially connected with the inner nature of that thing; while the “external characteristics” depend not upon the inner nature of the thing, but, instead, upon the external “conditions” under which the thing exists. By “Conditions” is meant: “The state, circumstances, or relative position in or under which anything exists.”

We shall consider the subject of “External Characteristics” in the following section of this book, which is devoted to the examination of “The Law of Logical Synthesis.” We believe this to be the more logical method of treating that particular subject, inasmuch as it is involved in Apperception, rather than in Perception.

IV
THE LAW OF LOGICAL SYNTHESIS

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Synthesis. This Law represents the universal experience of human thought, rationally applied and directed. The Law of Logical Synthesis is expressed in the second of the Seven Axioms of Logical Reasoning, which is as follows:

II. THE AXIOM OF LOGICAL SYNTHESIS: "Every thing belongs to a class of things possessing one or more common and essential characteristics; many things belong to several classes of different (though not opposing) character."

The principle, law, and truth embodied in this axiom is employed in all logical thinking. It is regarded as a selfevident truth, properly to be taken for granted; it is assumed in all logical thought, and is implied in all true reasoning. The following consideration is not intended to be offered as proof of its truth; but is designed merely to elucidate and make clearer the manifestation of this principle in the world of thought and things.

By "Logical Synthesis" is meant: "The act of synthesizing, combining, putting together, or arranging systematically into classes or groups, two or more individual or particular things possessing common essential characteristics." By "Class" is meant: "A group of individual or particular things possessing common essential characteristics."

The principle of Classification, as employed in Logical Reasoning, is applied under two general methods, viz., (1) the method of Practical Classification, and (2) the method of Logical Synthesis. Practical Classification consists of placing particular things (represented by their appropriate Percepts) into loosely constructed classes depending upon the general resemblance discovered to exist between the respective characteristics of such things; this form of Classification is employed merely for convenience of thought and expression. Logical Synthesis consists of the processes whereby Reason unites into a General Idea or Concept the several elements of a number of particular Percepts bearing a very close resemblance to each other in the matter of their essential characteristics. This form of Classification or Synthesis has for its purpose the creation of an intelligent idea of a general class, genus, or species of things; such created ideas afterward to be used as material for the higher processes of Logical Reasoning or Logical Inference. We now ask you to consider in further detail each of these two general methods of Classification.

Practical Classification

By reference to your own experience, you will find that you are in the habit of grouping your ideas of things into certain looselyknitted classes; you think of them as “all of a kind,” for the purpose of convenience, yet you do not make the subdivisions into genera, species, families, *etc.* Your ordinary classification of this kind, you will find, arises from your perception of certain general kinds, forms, or classes of relationship existing between the particular things in question.

Examples of this kind of relation between particular things are found in cases of: (1) the relations of existence in the same place; (2) the relation of existence in the same period of time; (3) the relation of cause and effect, as for instance, thunder and lightning; (4) personal relations, as, for instance, parent and child, husband and wife, brother and sister, etc., (5) mass relations, as, for instance, members of the same religious denomination, the same political party, the same baseball team, the same legislature, the same club, etc., (6) utilitarian relations, as, for instance, coal and fire, oil and light, steam and motivepower, etc., (7) relations of common purpose or use, as, for instance, coal, wood, and oil (considered as heatproducers), or candles, oil, and electriclight (considered as lightproducers); (8) relations of resemblance of prominent characteristics, as, for instance, all black things, all sweet things, all solid things, all poisonous things, all explosive things; (9) the special relations of whole and parts, as, for instance, the automobile and its numerous parts, fixtures and attachments. This list of possible Practical Classification might be extended almost indefinitely; but the above mentioned more important classes will serve to illustrate the principle employed and observed in all such classification.

You will find it of great importance to cultivate this form of Classification. By tying your notions of things into separate bundles—by placing them in the appropriate pigeonholes of memory—by “cross indexing” them, as it were—you will be able to perform your work of Practical Thinking and Efficient Thought with a minimum expenditure of time and effort, and with a maximum of desirable results.

Put things into Classes in your mind—but be careful that each thing properly belongs in that class, else you may experience trouble when you have need to refer to that class of things. You cannot well classify things properly unless you have previously acquired clear and correct Percepts or Concepts of them. The man who has the materials of thought well classified and systematically arranged, will be able to "think out" the desired answer long before the man not so prepared is able to do it—indeed, the latter person may not be able to do it at all. System in the Classification of ideas, information and knowledge will give one an immense advantage over others who follow the "higgledy-piggledy" method—or lack of method.

Professor Halleck well says: "Whenever a person is comparing a fact in order to put it in the same class with other specimens, he is Thinking. Comparison is an absolutely essential factor of Thought, and Classification demands comparison. The man who has not properly classified the myriad individual objects with which he has to deal, must advance like a cripple. He, only, can travel with sevenleagued boots who has thought out the relations existing between these stray individuals and put them into their proper classes. In a minute, a business man may put his hand on any one of ten thousand letters, if they are properly classified. In the same way, the student of any science can, if he studies his subject aright, have all of his knowledge of any subject classified and speedily available for use."

You will be able to put the same thing into very many classes, under the method of Practical Classification. The more classes, the better; for each class-relation gives you another handle with which to grasp the thought of that thing when you need it; each is another "cross index" by means of which you may find it when it is required.

Some psychologists indicate the process of Practical Classification by the name or term, "Apperception," so as to distinguish it from the Classification of Logical Synthesis known in Logic as Conception. The important mental process known as Apperception is overlooked in most works dealing with the subject of Formal Logic; indeed this particular subject belongs rather to the field of Practical Logic. Professor Gordy says: "Apperception is the most fundamental form of mental activity. It is that combining activity of the mind that brings order and harmony of related facts into the consciousness of relations." In the processes of Constructive Imagination, the factor of Apperception, or "the knowledge of practical relations," is a very important element.

Practical Logic is largely concerned with the discovery of the practical relations between things; and the proper classifications of such relations. Unrelated knowledge is only halfknowledge. Be keen in your search for relations; and be careful in your classification of them after they are discovered. Men advance by reason of their discovery of new relations in things; and by properly classifying and indexing these in their minds. Halleck well says:

“Whenever one learns a new thing, apparently unrelated to any other part of his knowledge, he should make haste to form connections. In doing this, he will think”

This, then, is what the method of Practical Classification means; as for the method of Logical Synthesis, or Generalization—“that is another story.” You have doubtless noted that under the method of Practical Classification the arrangement into classes is made according to the “quasiattributes,” or the “external characteristics” of the different things, rather than according to the true qualities, properties, and attributes—the “internal characteristics” of the different objects. In Logical Synthesis, or Generalization, the division and classification proceed according to strict logical requirements; in it only the true qualities, properties and attributes are taken into consideration—only the “internal characteristics” are employed in the process of Logical Classification.

Logical Synthesis, or Generalization

Logical Synthesis, or Generalization is: “The act or process of bringing two or more particular Percepts, agreeing in some important point or points of character, into a common or general class, under a common or general head, name or term; or to bring a particular fact, or series of facts, into a wider circle of similar facts, to which an appropriate term has been affixed. The general idea, class or conception thus produced is known as a Concept. The Concept, so produced, is the general idea or notion; or the idea or notion of a general class of things, which is composed, constituted and made up of a number of particular ideas of particular individual things possessing classcharacteristics in common. The term applied to the Concept becomes the class name.”

In Logical Synthesis, or Generalization, the term “class” does not (as in Practical Classification) mean merely a crowd, collection, aggregation or assembled number of individuals not necessarily possessing essential “internal characteristics”; instead, it here clearly means an indefinite number of individual things (perhaps far apart in time or space) which possess certain essential “internal characteristics” in common, and which are practically identical and “alike” in these essential respects.

In Logical Synthesis, or Generalization, many individual things are carefully compared for “resemblances” and agreement; their respective nonessential “differences” and disagreements being laid aside in the general classification. That is to say, if the several things agree in the major characteristics, then their disagreements in their minor characteristics are overlooked in the general classification. These minor disagreements, however, may later form the basis for the formation of subclasses, *etc.* Agreements are the basis of Synthesis; Disagreements are the basis of Analysis.

In this way, all Concepts of Classes, Orders, Families, Species, and Genera arise. Let us take the general Concept of "Bird" as an illustration. The conceptual term, "Bird" is defined as: "Any and every feathered, winged, warm-blooded, egglaying, biped vertebrate; great or small, young or old."

Here, then, are the essential common parts, elements and factors, qualities, properties and attributes, which each and every bird, and all birds (in normal condition) must possess in order to constitute them true Birds, viz., (1) A vertebra; (2) two legs; (3) wings; (4) warmblood; (5) feathers; (6) egglaying functions in the female; (7) all in combination in the same animal, at the same time. Bats and butterflies are not birds, though they have wings; flyingfish and flyingsquirrels are not birds, though they fly; reptiles are not birds, though some of them lay eggs; and so on: all the essential characteristics must be present in the same animal, at the same time; the creatures just mentioned, while possessing some of these characteristics, lack others, and so cannot be Birds.

The Concept of "Birds" may be synthesized into the greater Concept of Vertebrates; and this, in turn, into the still greater Concept of Animals; and this, again, into the still more general Concept of Natural Objects. Likewise, the Concept of "Birds" may be analyzed and separated into its various subclasses, families, species, subspecies, varieties, *etc.* As we have already said, "Synthesis proceeds according to resemblances; Analysis proceeds according to differences."

Note: It must not be overlooked that while the stricter and more precise forms of Logical Classification deal with Concepts of classes composed of many individuals having only a few common characteristics, yet there are certain forms employed in Logical Reasoning in which a certain variation of this particular principle is manifested. These forms are as follows: (1) Class Concepts in which many objects or individuals possess practically only one common essential characteristic; and (2) Class Concepts in which are included merely one individual or object having one or more special characteristics. Examples of each are given in the following two paragraphs.

(a) The Class Concept may include many individuals having practically but one common essential characteristic; as, for instance, Class Concepts of "white things," "colored things," "beautiful things," "live things," "dead things," in fact, any kind of things having but one essential quality necessary to admit them to the class. Any quality or condition may serve as the basis for such classification, and as the one essential quality or element of such Concept. Thus when we say: "This thing is sweet," we place it in the class of "sweet things," the one essential attribute of such class being “sweetness.”

(b) The Class Concept may include only one individual or object having one or more special qualities, or conditions. For example: The Eiffel Tower, the Capitol at Washington, the Washington Monument, the Rosetta Stone, Niagara Falls, Napoleon Bonaparte, are each “in a class by itself,” and each has some special characteristic distinguishing it from all other things. Here the individual or object constitutes the “whole thing” of its special class.

These two special forms of Class Concepts are, of course, capable of being synthesized into greater Class Concepts; but only the firstmentioned may be analyzed into subclasses; the latter defies analysis of this kind, for its consists of only one individual.

In forming Concepts by Logical Synthesis, or Generalization, care must be taken to discriminate between (1) the “essential characteristics” of the various individual things you wish to combine into a general class; and (2) the “non-essential characteristics” possessed by some (but not all) of the particular things. An “essential characteristic” is “a characteristic which is common to the whole class; one which is necessary to entitle the individual to admission to the class.” A “nonessential characteristic” is “a characteristic which a member of a class may, or may not have, which is not necessary to admit him to the class, but which does not debar him from it.”

The true “essential characteristics” of the “Bird” Concept are those previously noted, viz., vertebra, two legs, wings, warmblood, feathers, egg-laying, in combination in the same individual. The “nonessential attributes” possessed by the individual members of the class, are, for example: differences in coloring, in general or special conformation, size, foodhabits, nestbuilding-habits, configuration of beak, bill, feet, wings, tail, body, *etc.* Such widely varying creatures as owls, sparrows, eagles, condors, vultures, wrens, humming birds, cranes, storks, crows, ostriches, parrots, woodpeckers, etc., all have the “essential characteristics” denoting Birdness; yet each has many “nonessential characteristics” which have “nothing to do with the case” of their Birdness.

The Concept is a mental symbol; yet it cannot be pictured as a mental image. The mind is able to grasp the conceptual symbol of “Bird,” yet it cannot picture the Concept “Bird”; it cannot visualize it! Think over this for a moment, and you will see just why this is so. You may visualize or picture a bird; but you cannot do this with the abstract conceptual idea of “Bird” (i. e., all birds). This, because of the everpresent “nonessential characteristics” found in each and every bird, in different form and kind—each bird having some of them, but no bird having all of them; each of them is present in some birds, but none of them is present in all birds.

A picture of the Concept "Bird" (i. e., AllBirds) would have to portray a creature having, at the same time and place, the long legs of the crane or stork, and the short legs of the wren or sparrow; the long bill of the hummingbird, the snipe, etc., the short bill of the sparrow or wren, and the beak of the eagle; the claws of the hawk, the feet of the chicken, and the webfeet of the duck; the neck of the swan, of the crane, of the wren, of the sparrow, and of the duck; not to speak of the almost infinite variation of color, size, relative proportions of the several parts of the body, *etc.* An attempt—even a feeble attempt—to produce such a picture would result in a production equalling the vision of the sufferer from delirium tremens, or the creation of some of the "postfuturist" schools of art. So, you see, the Concept can exist merely as a mental symbol; never as a mental picture. Like the mathematical symbol, it exists merely for the purposes of work. Without such symbols, moreover, Logical Reasoning would be impossible.

Rules of Logical Synthesis, or Generalization

The following are the technical rules employed in the formation of Concepts by Logical Synthesis, or Generalization.

I. DISCOVER THE ESSENTIAL CHARACTERISTICS . First discover the essential characteristics necessary to admit the particular individual things into the general class, entitling them to the classterm, and making the ideas of them proper elements of the Concept. This is done by comparing the individuals regarded by you as promising candidates for admission to the class. This comparison will reveal (a) characteristics possessed by only some of the individuals. These cannot be cancelled; therefore, they are perceived to be essential characteristics of that class of things, and, consequently, are the essential elements of the Concept representing that class.

II. ADMIT ONLY THE ESSENTIAL CHARACTERISTICS . Admit to the Concept only the essential characteristics which have been discovered in the class. Rule out the cancelled nonessentials. The essential characteristics of the class constitute the essential elements of the Concept. Nothing but such essential elements belong to the Concept. Nothing that does not belong to the Concept must be included in it.

III. INCLUDE ALL QUALIFIED INDIVIDUALS . Include in the Concept each, every, and all individual Percepts, or lesser Concepts, which possess all the essential elements, i. e., all the essential characteristics of the class; but exclude all individual Percepts or lesser Concepts which have not all such essential elements. The Concept must include all that belongs to it; but nothing that does not belong to it.

IV. SYNTHESIZE IN LOGICAL SEQUENCE . The synthesis of the individuals into classes, and of these into higher classes, should proceed according to logical sequence, i. e., (a) from lower to higher, (b) from simple to complex, (e) without omission of a logical intermediate stage—without a "logical break." For instance: It is illogical to synthesize "horses, trout, and swallows" directly into the great class of "Animals"; here, the logical method and sequence requires the recognition of the respective intermediate classes known as "mammals," "fishes," and "birds," before the great class of "Animals" is reached.

V. SYNTHESIZE IN UNIFORM ORDER . The process of synthesis should proceed in uniform order, and according to the principle of classification adopted in beginning it. For instance: It is logical to classify individual men, either (a) according to race, as, for instance, into the subclasses known as Caucasians, Mongolians, American Indians, etc.; or (b) according to religion, as, for instance, into the subclasses known as Christians, Buddhists, Atheists, *etc.* But it is illogical to confuse and confound these two respective divisions of classification.

We may logically group men into branches of a great religion, and these into divisions, and these into the whole great religious class itself. Likewise, we may logically group men into subraces, these into minor races, these into major races, and these into the whole family of Mankind. But it is illogical to classify men as follows: Caucasians, Buddhists, Mongolians, Christians, American Indians, Atheists, *etc.* This, because such classification is contrary to Nature, lacks rational order, and is confusing and misleading; this being so, it tends to fallacious reasoning when its faulty Concepts are employed in Induction or Deduction.

You will see this more clearly if you stop to consider that a Caucasian may be either a Christian, an Atheist, or a Buddhist, but be cannot be either Caucasian or an American Indian—he must remain a Caucasian. Likewise a Mongolian may be either a Buddhist, a Christian, or an Atheist—but he cannot be a Caucasian. The validity of this rule arises from the fact that it agrees with the foregoing four other rules; when it is violated, one or more of the other four rules (usually, all of them) are likewise violated.

Note: We would call your attention here to this important principle involved in all Concepts or Logical Classifications: "The more general the class the fewer are its essential elements or characteristics and the larger the number of individuals included in it. Likewise, the less general the class, the more numerous are its essential elements or characteristics, and the fewer are the number of individuals included in it." Example: Consider the following Concepts in the light of the above statement, viz., "Bird"; "Finch"; "Sparrow" (a particular member of the Finch family); “Chippy” (a particular member of the Sparrow family); “That particular Chippy” (a particular individual of the Chippy family). Here you pass from the consideration of “All Birds,” comprising countless individuals with but very few essential characteristics, by gradual stages down to the consideration of but one bird with a multitude of essential characteristics (each individual, in a sense, is “in a class by itself” inasmuch as no two individuals are precisely alike).

V

THE LAW OF LOGICAL JUDGMENT

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Judgment. This Law represents the universal experience of human thought rationally applied and directed. The Law of Logical Judgment is expressed in the third of the Seven Axioms of Logical Reasoning, which is as follows:

III. THE AXIOM OF LOGICAL JUDGMENT: "All Logical Judgment is based upon these three fundamental Laws of Thought, viz., (1) A thing is always just what it is, and nothing else; at a given time and place, no matter what name or term may be employed to indicate, designate or represent it; (2) A thing cannot both be and yet not be just what it is affirmed to be, at the same time and place; (3) A thing must either be, or not be, that which it is affirmed to be, at a given time and place—there is no third alternative."

This axiom embodies the essential principles of the ancient "Three Laws of Thought" which were first stated nearly two thousand years ago by the old Greek philosophers. In their original form they were as follows: "Whatever is, is; No thing can both be and not be; Every thing must either be or not be." These laws are known, technically, as "The Law of Identity," "The Law of Contradiction," and "The Law of Excluded Middle," respectively.

Jevons has said of these laws: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted. It is not too much to say that the whole of Logic will be plain to those who will constantly use these laws as their key." The three divisions of the Axiom of Logical Judgment (embodying these three Laws of Thought) will be considered in detail as we proceed with our instruction concerning the Law of Logical Judgment in this section of this book.

Judgment is: "That mental process involving comparison and discrimination (i. e., discernment of resemblances and differences in the qualities of respective Percepts or Concepts), where the mind forms opinions and decisions concerning the nature of the things under consideration."

Judgment is that power of the Reason whereby it perceives the agreement or disagreement between two objects of thought. Reason, in the process of Judgment, compares and decides. It is manifest in every act of reasoning thought. It manifests when you form your Percepts, when you create your Concepts, when you state your Propositions, when you make your Inferences. The mind cannot reason without employing Judgments; to reason is to judge, to judge is to reason. Reasoning is a continuous process, and Judgment is always involved in it. Reasoning is the golden thread upon which are strung the pearls of successive Judgments. Logical Reasoning is “one Logical Judgment after another.”

Let us now consider in detail the three elements involved in the Axiom of Logical Judgment which expresses the Law of Logical Judgment.

THE LAW OF IDENTITY . The first element of the Law of Logical Judgment is that originally known as “The Law of Identity,” which in our axiom is as follows: “A thing is always just what it is, and nothing else, at a given time and place, no matter what name or term may be employed to indicate, designate, or represent it.”

The first part of this statement, i. e., that “A thing is always just what it is, and nothing else, at a given time and place,” is so thoroughly selfevident that it requires no argument to substantiate it; in fact, the student first having it presented to his attention, is often inclined to regard the statement as a waste of words—its truth is so clearly evident. Its importance is realized only when one encounters fallacious reasoning in which the rule is violated.

This principle, like the bee or wasp, “has its sting in its tail”; the rest of it is comparatively harmless. The stingcontaining tail is as follows: “no matter what name or term may be employed to indicate, designate or represent it.” Let us carefully examine this “sting” which wounds so many who trifle with it.

Let us begin by reminding you that, “Most arguments are really disputes over terms, rather than about facts.” Again, that: “Rational argument or thought is impossible without a preceding agreement upon the meaning of the principal terms employed.” Once more: “The essential point of issue of an argument once properly stated and clearly defined, the argument is then at least partly completed—sometimes fully completed.” The first rule of Reasoning based upon Practical Logic is: “First, define your terms.” Careful observation will show you that most disagreements and arguments are really “disputes over words.”

So, you see, in order to apply the principle that “‘A thing is always just what it is, and ‘nothing else,” you must first find out the “just what it is” of the thing under consideration—the subject of reasoning, thought, argument, dispute. This is accomplished by ascertaining and formulating the logical definition of the term most fitly indicating it. The following suggestions will prove useful to you in this direction.

LOGICAL DEFINITION . First, impress upon your mind the following statement:

"My full idea of just what a thing is, is expressed in a full, exact, and complete definition of the logical term indicating it. A dozen different names and terms may be applied to that thing in common speech, discussion or argument; but its essential logical meaning is not altered in the least by reason of changes of names or terms—the thing remains 'just what it is' in spite of the changed names or terms. Before I attach a name or term to a thing, in logical thought, reasoning or argument, I must be certain that such name or term fitly, completely and logically designates that thing. I must also remember that a name or term indicating more than one thing is practically several names or terms."

The following statement of the leading requisites of a Logical Definition will serve to indicate the character of the latter: (1) The definition should state all the essential characteristics of the thing; (2) Nonessential characteristics should not be stated in the definition; (3) Names or terms indicating the thing should not be included in the definition—it is illogical to define a thing by itself, or in its own terms; (4) The definition should be stated in affirmative terms, negative terms being avoided so far as is possible; (5) The definition should be stated in plain, clear terms—all obscure, ambiguous, or equivocal terms (terms capable of several possible meanings, or conveying only vague, hazy and confused meanings), as well as all figurative language, being avoided. You will discover that but very few such logical definitions are employed in ordinary, popular argument, debate, dispute, or reasoning thought—hence, the great number of fallacies apparent in such.

Socrates, the famous Greek philosopher, held that a logical definition contained in itself the answer to most of the questions and problems vexing the mind of man. Accordingly, he formulated the now famous "Socratic Method" which consisted of having his pupils answer, in the form of logical definitions, his questions concerning the essential and fundamental nature and character of the things under discussion. Thus, he brought them down to first principles, or, in the words of the current popular phrase, "down to brass tacks." He made them solve their own problems in this way. He "delivered" them of their essential ideas—his method was obstetrical. Socrates held that most questions and disputes arose over "the meaning of words and terms": he was a wise man!

The "Socratic Method," reduced to its simplest elements, may be applied by you in reaching your logical definition in which is to be stated "just what this thing is," in the following three forms:

(1) Ask yourself the questions: "What are the essential parts, elements and factors involved in this thing? What are its essential qualities, properties and attributes? What are its causes? What are its effects? How does it act? What work does it perform? What does it do? Of what greater thing is it a part; into

what class, or classes, of things does it fit?

(2) Ask yourself the following questions: “What? When? Where? How? Why? What follows?”

(3) Ask yourselves the following questions: “What is it? How do I know it? What of it?”

These three simple forms of applying the “Socratic Method” will serve to “deliver” your mind of much essential information concerning the thing in question; this will aid you in formulating and passing upon the logical definition of that thing.

It is difficult to leave the subject of Socrates in this consideration of the Law of Identity; for that old philosopher made this law his cardinal principle; his teaching was based largely upon its truth and the means whereby it might be applied in practical reasoning. Socrates had become disgusted with the notorious practices of the Sophists, particularly with their habit of quibbling about terms and the names of things. He objected especially to their employment of forms of argument which amounted to but little if anything more than “a play upon words”—a species of “punning” in extreme cases. So, he emphasized the Law of Identity, and asserted that “a thing is always itself, no matter what name may be attached to it”; and that it is one’s business to find out “just what” the thing is. To him “White” was none the less white if the name “Black” was applied to it. He insisted that “calling a thing so, does not make it so.” He was opposed to the bad habit of “calling things wrong names.”

Socrates cautioned his pupils always to be on guard against arguments, or processes of quasireasoning, which are really but disputes about terms and names, and in which the “suchness,” the “whichness,” and the “thingness” of particular things are either carelessly or else deliberately ignored. His favorite aphorism was: “Reason about Things, not about terms or words.”

A noted modern logician has expressed the spirit of the Socratic thought in the following words: “Whatever is actually true of one term is also actually true of any term which is stated to be the same in essential meaning as the first term. Terms may be substituted, one for the other, provided that it is agreed that they refer to exactly the same things.” Even the symbol “X” may be substituted for the classterm “Bird,” if it be agreed that by “X” is meant “feathered, winged, warmblooded, egglaying, biped vertebrate.” Do you get the idea? It is this: “It is the meaning of the term, not the form, letters or sound, that counts.”

Before leaving the subject of the Law of Identity, let us give you a few concrete examples of its value—a few real proofs of its virtue. The study of Fallacy arising from the violation of a Law of Logic will go further toward proving the value and virtue of that law than will much greater study of its technical principles and meaning. The results of the violation of any valid law will bring to one the most convincing proofs of its validity; this is true in every branch or field of human thought or action.

ILLUSTRATIONS OF THE LAW OF IDENTITY . The following examples serve to illustrate the general principles of the application of the Law of Identity:

Professor William James, in one of his essays, tells of a hunter who saw a squirrel clinging to the trunk of a tree. The hunter walked slowly around the tree to which the squirrel was clinging; the squirrel, at the same time, moved around the trunk of the tree so that its back was never presented to the hunter. Query: Did the hunter "walk around" the squirrel, or did he fail to do so? According to the laws of Logical Reasoning, he must either have "'walked around" the squirrel, or not have done so; he could not both have done so and yet not have done so—it must be one thing or the other, but which? This "trickquestion" has perplexed many keen, practical minds at first; to many it has seemed like a problem "in Einstein." But it really is "sophistical" in the form stated—the form so strenuously objected to by old Socrates; when the Law of Identity is applied to it, the difficulty vanishes.

The gist of the question depends upon another question, viz., "just what is meant by 'walking around' the squirrel?" If by "walking around the squirrel" is meant that "the man proceeded so as to face in turn both the back and the front of the squirrel," then the answer must be that he did not do so. If, on the contrary, by "walking around the squirrel" is meant that "the man proceeded so as to move completely around the place where the squirrel was situated, i. e., the trunk of the tree," then the answer must be that he did so. Without an agreement upon "just what" is meant by "walking around"—the logical meaning of the term—there can be no logical judgment; but this agreement once reached, this meaning once established, there can be but one logical judgment—and that a very easy one at which to arrive. The Law of Identity governs this case, when its principles are logically applied; and in it you have an example of the virtue of the rules: "Define your terms," and "Reason about Things, not about words."

Another example: A Whale is popularly known as a fish; it looks like a fish, it swims like a fish, it lives in water like a fish. Then, is or is it not a fish? Popular opinion holds that it is a fish, because of the characteristics above noted. Naturalists hold that it is not a fish, because it is a mammal, has lungs, is warm-blooded, and suckles its young at its breast and gives it milk, just as does any other mammal. Which is right? The disputants might argue indefinitely unless there was some agreement upon the meaning of the term "Fish"; some logical definition of it. Reference to capable and competent authorities show that: "A fish is coldblooded, has gills, and does not suckle its young, having no teats or mammary glands to do so.” This scientific meaning of the term “Fish” being ascertained and accepted, this answer immediately follows: “The Whale is not a fish, though it looks like one and lives and swims in the water like one.” On the contrary, the same reasoning shows that the Whale, having all the essential qualities of a “mammal,” is and must be a mammal.

Another example: A person asserts that the water in the bathtub is “hot,” another says that it is merely “warm,” a third holds that it is “tepid,” a fourth believes that it is “cool.” How is the dispute to be settled? Each reports the degree of “heat sensation,” or rather the “heat perception,” experienced by himself. Yet the temperature of that water remains certain, definite, fixed, at least for the moment. Lacking a standard of meaning governing the use of these several terms, there can be no agreement. The thermometer gives the certain, definite, fixed temperature; but it does not report whether such be “hot,” “warm,” “tepid,” or “cool”—neither does the dictionary. Let us suppose that the disputants agree to accept the definition given by certain authorities on bathing. These authorities report that: “Water is hot when its temperature is above 98 deg. Fahr.; that it is warm from 85 to 98 deg. Fahr.; that it is tepid from 75 to 85 deg. Fahr.; that it is ice cold at 32 deg. Fahr. This, or any similar standard, once accepted or adopted, the Judgment becomes certain—the thermometer gives the true answer.

Another example: A particularly dangerous form of Fallacy claiming the protection of the Laws of Thought is that which arises from the assumption of some relative, comparative or personal opinion by which the actions of persons or the character of things are measured. The Fallacy consists in assuming that such relative, comparative or personal opinion represents an actual, fixed, certain standard, instead of being one dependent entirely upon the personal views, opinions, training or prejudice of the individual employing it. For instance, it is often argued that such a person is “noble,” “courageous,” “virtuous,” “vicious,” “selfish,” “unbusinesslike,” etc., etc., *etc.*

Such reasoning or arguments are always more or less futile and inconclusive, because no fixed standard is agreed upon or accepted—no fixed measure of value agreed upon or accepted by the disputants. If some such fixed standard (as, for instance; one representing the best opinion of the time and place) is agreed upon and accepted, then the Judgment is speedily reached. In absence of such, the reasoning or argument travels round in a circle, ever moving but never reaching a conclusion. The rule in such cases is this: “Define your terms; obtain an agreement upon the standard of measurement or value; and THEN reason logically from such.” One is even justified in inquiring of others, or of himself, “good for what,” when the argument or reasoning is concerned with the question or whether or not a certain thing or action is “good.”

Other examples illustrating the need of clearness of definition of terms are found in the later section of this book, entitled “The Law of Deduction,” under the head “The Terms Must Be Unequivocal and Not Ambiguous.” That portion of our instruction should be studied and considered in connection with the present statements—and viceversa—for they are both concerned with the same principle of Judgment.

THE LAW OF CONTRADICTION . The second element of the Law of Logical Judgment is that originally known as “The Law of Contradiction,” which in our axiom is stated as follows: “A thing cannot both be and not be just what it is affirmed to be, at the same time and place.” We shall consider this logical principle in connection with “The Law of Excluded Middle,” inasmuch as the same essential principle is involved in each, and in both; the two laws being complementary one to the other.

THE LAW OF EXCLUDED MIDDLE . The third element of the Law of Logical Judgment is that originally known as “The Law of Excluded Middle,” which in our axiom is stated as follows: “A thing must either be, or not be, that which it is affirmed to be, at a given time and place.”

In the case of these two respective laws, as in the case of the one which we have just considered, the “sting” is found in the tail. In these cases, the “sting” consists of the clause contained in the statement of each, i. e., “at the same time and place,” or “at a given time and place.” When this point of “time and place,” and that of “definition of terms,” are fully understood, the application of these two principles becomes easy. The words, “at the same time and place,” or “at a given time and place,” give additional definiteness to the proposition, and serve to bring into a clear relief its essential meaning.

The valid application of these two principles is illustrated by the following familiar examples: “You are either just where you are, or not just where you are, at the time you are reading these words; you must either be there, or not be there—you cannot both be and yet not be there, and there is no third alternative in which the two extremes are harmonized, or in which neither is the truth. This requires no argument—it is selfevident. Again: A dog must either be an animal, or else not be an animal (at a given time and place); it cannot both be and yet not be such— and there is no third alternative. This is selfevident. Again: A particular rose, at a given time and place, must either be “red,” or else “not red”; it cannot both be and yet not be “red”—and there is no third alternative. Again: A whale must either be or not be a fish; it cannot both be and yet not be—and there is no third alternative.

Such cases might be multiplied indefinitely. The principle involved is self-evident; it is “as plain as the nose on your face.” It is only when we consider the unwarranted and fallacious attempts to employ the principle that its importance is made clear. Let us now consider a few examples of this fallacious application.

(1) The Element of Time and Place . The timeelement and spaceelement must be taken into consideration in the logical application of the Laws of Contradiction and Excluded Middle, respectively. While it is impossible for a thing both to be and yet not be soandso or suchandsuch, at a given time and place, or at the same time and place; and while it is impossible for a thing to avoid either being or else not being that under these conditions; yet it is quite possible for a thing to be suchandsuch at one time and place, and not to be such-andand such at another time and place. Example: A piece of iron may be redhot at one time, and not redhot at another time. Likewise, a piece of iron may be redhot at one end (i. e., one place) and not redhot at the other end (i. e., another place). But at the same time and place it must be either redhot or not so; it cannot be both, and it must be either.

Again: A man may be angry at one time and place, and not angry at another time and place; but at the same time and place he must be either one thing or the other—he cannot be both. Again: A piece of cloth may be red in one place (one part) and blue at another at the same time; or it may be red today, and be dyed purple tomorrow: but at the same time and place it must either be red or not red—it cannot be both. Query: A man has cold feet, and a hot head; is he “hot” or is he “cold”? If so; why? Are the principles of Logical Judgment overcome, or their laws violated, in such a case? In this connection, you are asked to note that even in such cases as those above cited, the Law of Identity governs: the thing or man, at any given time and place, is always “just what it is” at that time and place— notwithstanding “just what” that “just what” may be found to be.

(2) The Element of Relative Terms . The distinction between absolute terms and relative terms, to which we have alluded in the preceding pages, also plays an important part in the application of these two laws or principles. Relative, comparative or personal terms must not be employed as absolute, fixed, certain, definite terms in such application. We have already given you a typically illustrative example in the case of the water in the bathtub. Differences of opinion concerning the “warmness” or “coolness” or “just rightness” of the temperature of a room furnish another example. Here, the absolute, certain, fixed, definite “just what” the temperature is consists of the report of the thermometer that “it is so many degrees, Fahrenheit.” Whether it is “cool,” “warm,” or “just right,” is a matter of individual feeling, unless a fixed standard be accepted or adopted, by means of which these terms acquire a definite meaning.

Here is a variation, illustrating the same principle: A man stands before three different basins filled with water. The righthand basin contains water heated to 120 degrees Fahrenheit; the lefthand basin, water cooled to 35 degrees, Fahrenheit; the middle basin, water heated to 75 degrees, Fahrenheit. The man places one hand in the "cold" basin; his other hand in the "hot" one; and holds them there until they distinctly feel the respective kinds of temperature. Then, he withdraws both hands, and suddenly plunges them into the water in the middle basin—which is heated to 75 degrees, Fahrenheit. This causes his "hot water hand" to feel cold; and his "cold water hand" to feel warm; by reason of the contrast.

Query: Is the water of the middle basin "cold" or "not cold?" One hand says one thing: the other hand, another. How and why do the Laws of Logical Judgment apply in this case. The answer is: The only certain fact is that the water in the middle basin is "of a temperature of 75 degrees Fahrenheit." Only this and nothing more; the rest is a matter of interpretation of sensation according to the existing conditions. If water of 75 degrees, Fahrenheit, be regarded (as it is) by authorities as "tepid" or "lukewarm," then the water must be regarded as so, notwithstanding the conflicting reports of sensation made by the respective hands.

(Note: If two thermometers disagree in their reports, get a standard one, and abide by its decision.)

We advise you to fix the words "lukewarm water" in your memory, associating them with the above typical example. By doing so you will have at hand a convenient and useful reminder not to commit the Fallacy of confusing relative terms with absolute ones—personal feelings with fixed standards—permanent values with temporary ones. When you hear men arguing about their states of feeling, or their "notions" which they mistake for fixed, absolute standards and values, remember the story of "the hot hand and the cold hand, and the tepid water in between." We shall not, however, here press the additional point that "the truth is found between the two extremes"—although this, too, is a fact of general experience, it is, nevertheless, "another story" and must be told elsewhere.

(3) THE ELEMENT OF FALSE OPPOSITES . Another perplexing and frequently experienced obstacle to the proper application of the laws and principles now under consideration, is that which arises from a confusion concerning the logical "opposite" of a certain attribute, property or quality of an object.

Thus, many persons think that the true opposite of "white" is "black"; upon this basis one applying the rules of the respective Laws of Contradiction and Excluded Middle would be compelled to reason as follows: "This thing before me must be either white or else black, for it cannot be both, and there is no third alternative.” This reasoning is, of course, fallacious, for the thing in question might be neither white nor black; it might be green, or yellow, or blue, or orange, or purple, or any other color—it might even be colorless—without our rules being violated. The explanation lies in the fact that “black” is not the logical “opposite” of “white”: the true logical “opposite” of “white” being “not-white.” All other colors are in the “notwhite” class; and it may be stated with logical certainty that “everything that exists must be either ‘white’ or else ‘not-white’—it cannot be both, and there is nothing else for it to be but one or the other of these.”

The same state of affairs is found in the respective cases of the apparent “opposites” known as “hot and cold,” “sharp and dull,”—and of all other cases in which the contrasting terms represent conditions manifested by the two extreme poles of a general class of things or characteristics; there being many degrees of difference between these two extreme poles. The same rule applies in cases like “Republican and Democrat.” “Catholic and Protestant,” *etc.* A man may be neither a Republican nor a Democrat; neither a Catholic nor a Protestant; for there is always a “third alternative,” or “a something else to be,” in such cases. The proper grouping of the “opposites” in these cases is as follows: “Republican or nonRepublican; Democrat or nonDemocrat; Catholic or non-Catholic; Protestant or nonProtestant.” Thus, each and every man that lives, no matter what may be his politics or religion—even if he be without political or religious affiliations—must be either a Republican or a nonRepublican; a Democrat or a nonDemocrat; a Catholic or a nonCatholic; or, for that matter, either the King of England or “not the King of England.” The little prefixes “not” or “non” indicate the true logical “opposite” to anything whatsoever, when attached to the name or term designating that thing.

The combined Laws of Contradiction and Excluded Middle, rightly understood and logically applied, are found to possess the absolute character of arithmetical or geometrical laws and principles. No true exceptions to these laws ever have been discovered; every apparent exception, when analyzed and explained, becomes an additional verification. The human mind is compelled to think according to these laws, when it reasons logically.

VI
THE LAW OF LOGICAL ANALOGY

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Analogy. This Law represents the universal experience of human thought rationally applied and directed. The Law of Logical Analogy is expressed in the fourth of the Seven Axioms of Logical Reasoning, which is as follows:

IV. THE AXIOM OF LOGICAL ANALOGY: “A few things which are alike in many respects are probably (though not certainly) alike in some other respects.”

The principle of reasoning is the one most frequently employed by the average person; many, indeed, but seldom use any other form. Rightly understood, and employed within proper limits, it constitutes an important rule of rational thought; but the possibilities of the careless and unwarranted extension of its employment by those not recognizing its limitations has caused logicians to advance but cautiously its claims.

Reasoning by Analogy is the most primitive form of reasoning, and it certainly was the only form employed by primitive man, just as today it is the only form known to the undeveloped races, and, indeed, the only one used by untrained, uncultured minds even in civilized communities. It has a valid foundation in observation and experience; and, when a singlestory structure is erected upon it, it frequently serves well its purpose; but when we attempt to build upon it a skyscraper, the rising structure frequently becomes insecure and often tumbles to the ground. Indeed, usually it is dangerous to build upon it a structure which rises above the ground-floor story.

Many valuable discoveries have been made through the principle of Analogy. Thus, a man who has mined gold in California, and who was then visiting in New South Wales, noticed that the mountains in the latter country were very similar in appearance to certain mountains in California in which he had dug gold. He, reasoning by Analogy, concluded that the mountains being alike in some respects, also should be alike in other respects; and so he dug for gold in them. His “guess” proved to be correct; he found rich ore in the hills, and the result was the great discovery of gold in Australia.

Geologists employed the principle of Analogy in their judgment that certain rocks were originally formed by processes similar to those observed to be in operation in the present period of the earth’s history. Noticing the marks on a sandy seabeach from which the waves had just receded, they reasoned that the similar marks on certain rockformations were produced in the same way at some early period of the history of the earth, the soft material afterward becoming hardened by natural processes. Seeing on certain rocks marks similar to those now impressed upon clay by raindrops and by the footprints of birds, mammals and insects, they reasoned that the markings on the rocks were caused in the same way, by prehistoric creatures, at some early geological period when the rocks were in a plastic condition.

In the same way, it is reasoned that the printed tables of Logarithms used by the Chinese were either copied from similar tables of the English, or else both had a common origin. The probability of mere coincidence was overcome by the discovery that certain errors in the English tables were duplicated in the ones used by the Chinese. The Analogy was so complete that the hypothesis of copying or a common origin was the only reasonable one. In the same way, it is reasoned that inasmuch as the planet Mars is found to have certain areas believed to be seas, and certain others believed to be land, therefore conditions on that planet must resemble to some extent those of the Earth.

Moreover, at each pole of Mars there is observed to be a white, rounded spot which is perceived to decrease in circumference when exposed to the sun’s direct rays, and to increase at other times, just as do the masses of ice and snow found around the poles of the Earth. Here the Analogy is so close that astronomers feel justified in believing that Mars has ice and snow at its poles, just as has the Earth. The same kind of reasoning has led to the belief that Mars has an atmosphere, with winds, clouds, rain and snow, very similar to corresponding phenomena manifested on the Earth. The reasoning, indeed, is often carried so far as to reach the conclusion that there is probably life of some kind on the planet Mars.

On the other hand, this form of reasoning often proves dangerous. For instance, the close resemblance between two kinds of fungus, or two kinds of fruit, may be so great as to cause persons to believe that they are practically identical; yet one class is wholesome food, the other class being poisonous. Or, “the other way around,” certain nonvenomous serpents so closely resemble the venomous ones as to be mistaken for them. Children are often made ill or are killed by eating poisonous berries which they have gathered, and which they have mistaken for harmless berries of a similar appearance. Many persons have been killed by eating poisonous toadstools under the belief that they are mushrooms, the resemblance being very close. Jevons says: “In Norway, mushrooms are seldom seen, and are not eaten. Once when I was there, I found a few and ate them. I was afterward much amused by the people at the inn, who went out and collected toadstools and wanted me to eat them also. This was clearly a case of mistaken reasoning by Analogy.”

A physician visiting a patient discovers that there are present certain symptoms which are found in the early stages of scarletfever—the other symptoms not having as yet presented themselves. He reasons by Analogy that the missing symptoms are also proceeding to manifestation, and that this in all probability is a case of scarlet fever in its early stages. The scientist examining the fossil remains of an extinct species of animal, and finding that it possesses strong, blunt claws, reasons by Analogy that the creature had procured its food by scratching or burrowing in the earth. Buckland reconstructed an extinct animal from a few scattered fossil bones; the later discovery of an entire skeleton of the animal proved that his reconstruction had been absolutely correct in both generals and in details; this constituted a most successful example of reasoning by Analogy.

But, once more, there is always a great possibility of error in this form of reasoning. The dog, fearing a stick or a stone, will run away from you when you stoop suddenly to tie your shoe, to pick up a flower, or to turn over a peculiar leaf. It is cruel to reason by Analogy that because many drunkards have red noses, therefore all red noses are marks of habits of excessive drinking—the red nose of the quite temperate John Jones must not be taken as an evidence of dissolute habits. We have seen the danger of reasoning that a whale is “a fish” because it looks like one, swims like one, lives in the water like one. Halleck says: “Many false analogies are manufactured, and It is excellent training and practice to expose them. The majority of persons think so little that they swallow these false analogies just as newlyfledged robins swallow small stones dropped into their open mouths.”

The best thought today holds that true Logical Reasoning should be conducted along the lines of Induction and Deduction, whenever this is possible in view of all the circumstances of the case; and that Analogy should be regarded as merely an imperfect form of these processes, or rather as a form of Imperfect Induction or Imperfect Deduction, and accordingly regarded as a makeshift to be employed only when true Induction or Deduction are impracticable under the particular circumstances of the case. At the best, Analogy is held to be but a “guess”—sometimes a “scientific guess,” or a “rational guess,” but still a “guess” at the last.

Here is the explanation of the employment by mankind of the principle of

Analogy. Primitive man soon discovered that superficial resemblances existing between the various things of his everyday experience were reasonably sure evidences of a real inner and essential sameness between those things. One thing was found good to eat; therefore, another thing resembling it in appearance must be good to eat. Up to a certain point this form of reasoning was found to be correct. What was much more to the point with the primitive man, it was better than no reasoning at all. He knew absolutely nothing about certain reasoning based upon careful and extended observation, induction and deduction—these required more time and attention than he was able to bestow upon them, and, in fact, such more complex methods of reasoning never occurred to his mind. The degree of probability found in the results of reasoning by Analogy was sufficient to attract his attention, and to prove useful to him—so he was content, until he afterward discovered a better way—and that better way was really an evolution of the original way, after all.

It remained for the careful thinkers in advanced stages of the evolution of the race to discover that the principal value of Analogy is to be found in its suggestiveness; and that even where Analogy leads to the detection of truth and real facts it usually does so only when the observations or experiments upon which it is based have been sufficiently extended and carefully reasoned upon. It has been said: “Analogy may be applied with even reasonable confidence only when the degree of ascertained similarity is great, and when the extent of the preliminary observation is sufficiently wide.” Again, that: “Even where Analogy leads to the discovery of truth, the final establishment of such truth is never actually accomplished by Analogy, but really by some stricter logical method.”

Reasoning from Analogy results in merely probable conclusions; but the degree of probability may be raised to a high degree by pursuing the right methods and observing the proper precautions. Indeed, in the active affairs of ordinary life Analogy is really the only form of reasoning possible to most of us under ordinary existing circumstances, and we are very often forced to act upon conclusions reached only in this way. Reasoning by Analogy, carefully and cautiously exercised; has led to many important discoveries of natural science, mechanics, medicine, psychology, etc.; and it is often effectively applied in the practice of Law and in judicial decisions. In short: Analogy is useful (often necessary—frequently the only possible way); but its application must always be surrounded by the greatest care, and exercised with the greatest caution.

The essential distinction between Analogy and Induction is as follows: Analogy proceeds upon the general principle that, “A few things having many characteristics in common, also have other characteristics in common.” Induction proceeds upon the general principle that, “Many things having a few characteristics in common, all other things of the same class also have all these same essential characteristics.” Further, in Analogy we usually confine ourselves chiefly to the observation of the external and incidental characteristics of the several things in question; in Induction, however, we extend the observation and apply it particularly to the internal and essential characteristics of the things examined—we “go deeper into” the examination, and search for the essential elements.

The following diagram will illustrate the principal points of distinction between the processes of Analogy and Induction, respectively:

Examples: If we find that X has the characteristics known as a, b, c, d, e, f, respectively, and then find that Y has the characteristics a, b, c, d, respectively, we reason by Analogy that Y also possesses the additional common characteristics e and f, respectively, because these are found in X with which Y has so much else in common. Thus, finding that the planet Venus has the attributes of light, heat, water, and atmosphere in common with the Earth, we reason by Analogy that Venus probably possesses the additional attribute of “the presence of living things,” in common with the Earth—the latter having been found to possess it.

Induction, on the other hand, would reason as follows: A, B, C, D, E, F, G, H, I, J, K, L, M, N, O, P, Q, R, S, T, U, V, W, (members of a general class of things) notwithstanding their great differences in many external and incidental characteristics, are found to possess in common the three internal and essential characteristics designated 1, 2, and 3, respectively; therefore it is probable that the remaining letters of the alphabetclass, viz., X, Y, and Z, also possess these three essential characteristics, notwithstanding that X, Y, and Z, manifest sundry differences in external and incidental characteristics from the remaining twenty-three letters of the alphabet-class.

Thus, finding that all known heavenly bodies obey the Law of Gravitation, the astronomer reasons by Induction that a newly discovered star must also obey that Law, though he has not as yet had time to examine its movements. Likewise, a chemist finding before him a transparent, colorless crystal composed of Carbonate of Lime, knows, by deduction based upon the Premises of Induction, that it will react to other stated chemicals in a certain definite manner; this because all forms of Carbonate of Lime, notwithstanding their external and incidental differences, have the internal, essential characteristic of such reaction.

The General Rule of Analogy, is as follows: “(1) The greater the number of points of discovered resemblance, the greater the degree of probability of the Analogy; the fewer such points, the less the degree of such probability. (2) The inferred additional points of resemblance become the more probable in the degree in which they are related to, or essentially connected with, those points of resemblance already established by observation and experiment. (3) Discovered points of essential difference often are sufficient entirely to destroy the presumption and inference of Analogy based upon many discovered points of external and incidental resemblance."

We need scarcely consider in detail the many forms of possible application of the principle of Analogy; it is as familiar to you as is breathing or walking. You employ it in some form during almost every hour of your waking periods. It has its evident uses in forming everyday conclusions, opinions, judgments and decisions. You could not do without it, even if you so desired. The most that you can do in the matter of its application is to endeavor to employ it correctly, always recognizing its weakpoints and dangers, and always observing carefully and consistently the abovestated rules concerning its degree of value and probability, its use, and its limitations.

Probably the best use of Analogy is that in which its conclusions are recognized as being merely tentative, i. e., adopted experimentally and for a trial, afterward to be subjected to more careful observation, examination and testing. By its employment in this way we often arrive at a valuable idea of a "probable cause," or a "working hypothesis," which afterward may be verified or disproved. Its reports must always be recognized as "probable truth," never as "certain truth."

Jevons ably sums up the matter when he says: "In order to be clear about our conclusions, we ought never to rest satisfied with mere Analogy, but ought to try to discover the general laws governing the case. In Analogy we seem to reason from one fact to another, without troubling ourselves either with Deduction or Induction. But it is only by a kind of 'guess' that we do so; it is not really conclusive reasoning. We ought properly to ascertain what general Laws of Nature are shown to exist by the facts observed, and then to infer what will happen according to those Laws. … We find that reasoning by Analogy is not to be depended upon, unless we make such further inquiry into the causes and laws of the things in question which really necessitates the employment of Inductive and Deductive Reasoning."

VII

THE LAW OF LOGICAL INDUCTION

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Induction. This Law represents the universal experience of human thought rationally applied and directed. The Law of Logical Induction is expressed in the fifth of the Seven Axioms of Logical Reasoning, which is as follows:

V. THE AXIOM OF LOGICAL INDUCTION: “What is discovered to be true of a great number of observed objects, things or individuals of a definite general class, is practically certain to be true of that general class as a whole; the characteristics assumed to be possessed in common by all the individual objects or things in a definite general class, constitute the accepted essential characteristics of that class as a whole.”

This fundamental principle of Induction has been stated in many forms, among which are the following: “What is true of the many, is true of the whole.” “That which belongs or does not belong to many things of the same kind, belongs or does not belong to all things of the same kind.” Mills’ statement of the Principle of Induction is very comprehensive; it is as follows: “Induction is that operation of the mind by which we infer that what we know in a particular case or cases will be true in all cases which resemble the former in certain assignable respects. In other words, Induction is the process by which we conclude that what is true of certain individuals of a class is true of the whole class; or that what is true at certain times will be true in similar circumstances at all times.”

In the early days of Logic, the principle of Induction was largely neglected by reason of the great emphasis placed upon the principle of Deduction. The followers of the old philosophies and systems of Logic, which were fathered by Aristotle and long afterward wetnursed by the Scholastic School of Philosophy, and which for many centuries dominated the world of logical thought and philosophy, believed that it was possible to arrive at all human knowledge by the methods of Formal Logic applied along the lines of Deductive Reasoning. The Syllogism was elevated to the highest rank, and logicians bowed down before it and worshipped it. As Jevons says: “Men preferred trusting to Aristotle, rather than using their own eyes."

Of course, it was necessary to find bases for the Premises employed in such Deductive Reasoning, and a certain degree of Induction was employed in finding these. But, at the best, but Imperfect Induction, or a sublimated form of Analogy, served the purpose in most cases; in other cases, resort was had to "A Priori" Judgments, i. e., Propositions assumed to be true more or less independent of extended observation, experiment, or wide experience—more often held to be "innate ideas" or "universal intuitions." Logicians reasoned from assumed causes to effects, but too often without first being sure that the assumed causes were real causes. They ignored "A Posteriori, reasoning, i. e., reasoning proceeding from effect to causes—Judgments based upon experimental proof. They contented themselves with deducing particular facts from assumed general principles; they neglected the correlated logical process of reasoning by Induction from particular facts to general principles—and thus assuring themselves of the validity of the general principles which formed the bases of their deductive processes.

The rise of Inductive Reasoning to its proper place was due in a great measure to the influence of Roger Bacon (A. D. 1214– 1292) and of Francis Bacon (A. D. 1561–1629); the former laid the basis, the latter advanced the idea and formulated methods of applying the principles. Francis Bacon is often styled "The Father of Inductive Reasoning and the Founder of the Scientific Method"; but the preliminary work of Roger Bacon must not be overlooked nor forgotten. Today, practically all scientific thought is based upon the conclusions reached by Inductive Reasoning. The Physical Sciences would perish were this principle eliminated; even modern Psychology is based upon it.

Modern Logic gives Inductive Reasoning a high place; indeed, there are learned logicians who even go so far as to claim that Deductive Reasoning is but a reflection of Inductive Reasoning, and that Deduction usually is but a re-statement of the conclusions already arrived at through Induction—but here the truth probably lies between the two extremes, and Induction and Deduction are seen to be correlated and coordinated processes of Logical Reasoning.

In our consideration of the subject of Logical Synthesis, or Classification, we have shown you how and why individual objects possessing certain common characteristics are grouped or "generalized" into classes; the common characteristics of all these individual objects thus becoming the "essential characteristics" of that class. The same principle, as you have seen, governs the grouping or "generalization" of these classes into larger classes, and so on. We now ask you to make note of the fact that all such Logical Synthesis, Classification and Generalization proceeds according to the Law of Logical

Induction. It is governed by the principle that: “The characteristics assumed to be possessed in common by all the individual objects or things in a definite class, constitute the accepted essential characteristics of that class as a whole”—such characteristics become the “essential elements or qualities” of the Concept representing that general class of particular things or individual objects.

But, no matter how many may be the individual objects or particular things of the general class which have been observed and examined for the purpose of ascertaining whether or not they possess the certain necessary characteristics deemed essential to the class, it is practically impossible that all such individual objects and particular things can be so observed and examined in the great majority of cases. In fact, it is almost certain that in most cases there are far more not so observed and examined than are so treated; this, because of the natural limitations of man’s powers of observation, experiment and, inspection.

Hence, usually the Law of Induction bases its conclusions upon human experience with the many rather than with the all of a class of things and objects. This fact is expressed in the axiom, as follows: “What is discovered to be true of a great number of observed objects, things or individuals of a definite general class, is practically certain to be true of that general class as a whole.”

If all the individual things and particular objects in a certain class are observed, subjected to experiment, and found to possess certain characteristics in common, then the Judgment must be that these common characteristics absolutely and certainly are the “essential elements or qualities” of that class, and of its associated Concept. But when only “a great number” of such are observed, inspected,and found to possess such common characteristics, then the Judgment must be merely “practically certain,” i. e., possessing a high degree of probability of truth.” In very many cases, it is true, this high degree of probability falls but little short of absolute certainty.

All that Inductive Reasoning may truthfully claim is to announce principles, laws and judgments which for all practical purposes of life may be considered as true and certain. But this is likewise true of all forms of Logical Inference, or human reasoning; even Deductive Reasoning, with its boasted formal “certainty,” must be based upon Premises assumed to be true by the principles of induction: it is always a case of “soandso is true, if suchandsuch be true.” Naught but Omniscience could reason with absolute certainty; and Omniscience would not need to “reason,” for it would already know all that is possible to be known—Reasoning is but the method employed to “find out” and know something that is not known.

In the light of the foregoing statements concerning the possibilities, probabilities, and natural limitations of the Principles of Inductive Reasoning, let us now consider the general methods employed in conducting its processes. Inductive Reasoning proceeds according to the following steps or stages, viz., (1) Preliminary Observation; (2) Making the Hypothesis; (3) Verification by Testing. Each of these respective processes are described in further detail in the next following pages of this section of this book.

I. Preliminary Observation . In this process preliminary to that of actual Inductive Reasoning, there is conducted an examination of a great number of individual objects or particular things believed likely to belong to a certain general class of things, activities or events. Such examination is for the purpose of ascertaining definitely the common characteristics of such things, in order to decide whether or not these constitute the “essential elements or qualities” of that class as a whole. Usually, a more or less general classification, based upon Logical Analogy, or Imperfect Induction, has preceded such test, trial or experiment. Observation and Experiment, however, do not constitute Induction; they merely supply Induction with its working material.

II. Making the Hypothesis . In this process of Inductive Reasoning, there is performed the mental action of combining into a general idea (akin to a Concept) the total results of the extended series of observations and experiments which have preceded this stage; and of representing this general idea in the form of what is known as an Hypothesis, i. e., “A supposition, proposition or principle assumed or taken for granted in order to deduce therefrom particular proofs.”

Hypothesis is the simplest term indicating the result of Inductive Observation and Experiment. Theory is held to be a stronger term, and usually indicates an Hypothesis which has been verified at least to some extent by subsequent observation. A Law is an Hypothesis or Theory raised to a very high degree of probability by reason of extended and positive observation and experiment. A Principle is “a Law of Laws,” or “the Reason of Laws,” or a Universal Law including in its content several subordinate Laws which are governed by its essential characteristics and powers.

A Law, from another viewpoint, may be said to be: “A general rule of procedure according to which things move, act, and work”; a Principle being: “That by reason of which changeproducing actions and motions proceed, and in which they have their source.” But the latter two terms, Law and Principle, respectively, have a wide range of meaning, are subjected to varied interpretations and definitions, and are applied to many different general ideas; we give here merely their respective meanings as usually understood and employed in Logic, Physical Science and Psychology.

Hypotheses, as might be supposed, possess varying respective degrees of validity or probability. Some are merely “tentative,” or “‘working hypotheses” employed for convenience of thought and further investigation; others rise to the dignity of verified Theory, or perhaps even to the high rank of Laws and Principles. The following general rule is usually employed by logical, scientific thinkers to determine the respective value and strength of Hypotheses.

Rule for Valuation of Hypotheses: (1) If the Hypothesis involves only a few essential characteristics of its class, it must be supported by a much larger number of particular observations and experiments than if it involves a greater number of such. (2) The greater the number of facts and phenomena satisfactorily accounted for by an Hypothesis, the greater is its probable validity. (3) Where there is more than one Hypothesis claiming recognition as the explanation of a series of given facts or phenomena, then that one which is found to account for the greater number of such effects is to be considered as the most probable, all else being considered. (4) Where more than one Hypothesis is so advanced, each one of which seemingly possessing equal value, then further observation and experiment is necessary; a later stage of the inquiry will probably uncover and reveal certain additional facts which are explainable only by one particular Hypothesis, and not by the others; or possibly one such Hypothesis may be found to include the others as minor and constituent factors or elements.

III. VERIFICATION BY TESTING. In this process of Inductive Reasoning, there is performed a subsequent investigation in which there is “tested out” the application of the tentatively adopted “working hypothesis” to additional particular cases, or to new individual objects and things. The test is conducted for the purpose of ascertaining whether or not the Hypothesis “works out” satisfactorily in such application. Each case in which it is found to “work out” satisfactorily tends to strengthen it. But if there are found one or more cases in which it will not “work out” satisfactorily (provided that the failure cannot be accounted for or explained away logically and rationally) it is weakened to that extent; if such failures are numerous, the result may be the rejection of the Hypothesis in question, though, here, allowance must always be made for possible disturbing causes, and a search for these should be conducted—experience having demonstrated the need of such precaution.

The process and method of Verifying an Hypothesis have been humorously illustrated by the story of Cinderella. The Glass Slipper constitutes “the facts of the case”—it symbolizes the given series of phenomena. Cinderella is the Hypothesis—or, rather, one of the Hypotheses, for each one of her rival sisters is also an Hypothesis. The process of testing for verification consists of trying the Glass Slipper in turn on the feet of the several rival candidates. The Hypotheses of the rival sisters are each found invalid—the Glass Slipper will fit the foot of none of them, even though they cut off their toes and heels in order to “make the none of them, even though they cut off their toes and heels in order to "make the facts square with the theory," When, however, the Cinderella Hypothesis is tested by applying it to the facts of the Glass Slipper, lo! the "fit" is found to be perfect—the hypothesis is verified, and raised to the rank of a Verified Theory; later, when Cinderella marries the Prince, it may, perchance, be elevated to the exalted position of a Law, or even that of a Principle!

RULES OF VERIFICATION. The test of Verification is not merely simple observation, but rather "experimental observation," i. e., observation resulting from "a test, trial, or experiment" conducted on scientific principles, in which the possibilities of error are largely eliminated.

The success of the test, trial and experiment is determined by the proportion of cases found to be explainable by reason of the Hypothesis; the greater the number of cases so explained and accounted for, the greater degree of probability and validity must be attached to the Hypothesis, and the more perfect will be deemed the Induction. The "facts" and the Hypothesis must agree with each other; the greater the agreement, the greater the probability, validity and degree of verification.

A reasonable number of failures is usually sufficient to discredit an Hypothesis, unless such can be explained by the presence and action of a disturbing agency. Once, a promising theory of Astronomy was seemingly discredited by the erratic movement of a certain planet; later a "disturbing agent" was detected in the form of a certain previously undiscovered planet which had served to pull the firstnamed planet out of place; the discovery of the new planet explained the discrepancy, and cancelled the evidence against the theory.

If the Hypothesis is found materially wrong, and therefore discredited, two alternative courses are open, viz., (1) to discard the Hypothesis, and then to seek for a new and better one; or (2) to modify the faulty Hypothesis in some minor degree, and to then test it once more in its new form—this frequently cures the trouble, and settles the matter satisfactorily.

THE LAW OF PARSIMONY . The Law of Parsimony, carefully applied, often results satisfactorily in deciding between two or more promising Hypothesis. This Law is stated as follows: "(1) Explanations should not be unnecessarily extended, multiplied or complicated; but should be limited so far as is possible, and rendered simple so far as is possible. (2) All else being equal, a simple explanation should be preferred to a complex one; a limited explanation, to a more extended one; a close, ready, immediate explanation, to a remote one. (3) An unknown must not be accounted for or explained, by one still less knowable, or still more unknown, when a known explanation is at hand." The Law of Parsimony has also been called "The Law of the Economy of Thought." It is a valuable and efficient, though comparatively little known, principle of Logical Thought. We advise you to commit it to memory, and to apply it.

VIII
THE LAW OF LOGICAL CAUSATION

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Causation. This Law represents the universal experience of human thought rationally applied and directed. The Law of Logical Causation is expressed in the sixth of the Seven Axioms of Logical Reasoning, which is as Follows:

VI. THE AXIOM OF LOGICAL CAUSATION: “Every change, happening, event, or entrance into or exit from existence, proceeds from precedent conditions or causes; given the same causative factors, the same material elements, and the same environmental conditions, the same results and effects will follow in all cases so determined and conditioned.”

This axiom states a truth which is verified by all human experience, is supported by the commonsense reports of the race, and is substantiated by the judgment of the keenest logical and philosophical thought. It is regarded as self-evident truth, and as a proposition which may be taken for granted; it is assumed in all logical thought, and is implied in all true reasoning. The following consideration is not intended to be offered as proof of its truth; but is designed merely to elucidate and make clearer the manifestation of this principle in the world of thought and things.

The Law of Causation is expressed in popular terms as follows: “Everything that happens is the result of a Cause; without a Cause, nothing happens.” A more technical statement is: “All changes in things, and, therefore, all actions, movements, events, happenings, and occurrences involving change, are the results or effects of certain antecedent activities, conditions, forms or states of things, known as Causes. These Causes being present, the results and effects must occur; these Causes being absent, the results and effects cannot occur.”

The following statements of technical, authoritative writers of the subject may serve to illustrate further the natural principle operating through this law:

Jevons says: “The Cause of an event means the circumstances which must have preceded in order that the event should happen.” Baldwin says: “Every event is the result or sequel of some previous event, or events, without which it could not have happened, and which being present it must take place.” McGilvary says: “Causation is the relation of Cause to Effect. The Cause of any event is a preceding event without which the event in question would not have occurred. Both Causes and Effects are always events; not things, but things in action. The complete Cause would be all the indispensable previous events. But as all inquiry that is of any value is confined within limits, the question as to the Cause of an event is not generally a demand for the complete inventory of indispensable previous events, but some event which, in connection with other events, taken for granted, is needed to account for the event under discussion."

If we deny the Law of Causation, we may as well deny the existence of all Natural Law and Order; for Natural Law and Order cannot proceed from Chance, but is clearly the manifestation of the Law of Causation. A Law is "the way things act and proceed"; and all things are discovered to act and proceed according to orderly sequence and logical order: this universal fact attests the validity of the Law of Causation.

The ancients employed the term, "The Cosmos" to indicate "the World conceived as proceeding according to Law and Order"; the opposite conception and term being that of "Chaos," or "The World conceived as lacking Law and Order, and hence, the World conceived as existing in a state of lawlessness, disorder, and confusion." The position of modern science is that so forcibly expressed by one of its pioneers in the axiom: "The Universe is governed by Laws." The only alternative is the conception of a World of Chance. The latter is unthinkable in view of the discovery of the constant and invariable operation of the Law of Causation in the Universe.

Logical thought recognizes the existence of "Chance" only in the sense and signification of, "The unknown, unperceived or remote Causes of an event." It denies the existence of "Chance," in the sense and signification of, "Absence or lack of Causes." A leading reference work says: "Chance is a word which in its original and strict meaning may be defined as the causelessness of an event. But with the growing insight into the universal prevalence of Causality, Chance in this sense of the term is no longer regarded as possible. The word continues to be used in a different sense, viz., the unknown cause or causes of an event. The cause or causes may be entirely unknown, or unknown only in detail. In either case there is a lack of predictability; and in so far as an event is unpredictable it is said to be due to Chance. The unpredictable event is itself called 'an accident,' sometimes also itself 'a chance'."

You will notice that in the Axiom of Causation is stated that not only "every change, happening, or event," but also "every entrance into or exit from existence" comes under the Law, and "proceeds from precedent conditions or causes." An event is "that which comes, arrives, or happens." Events arise from and are accompanied by changes in things. Every change in things implies a

Cause or Causes producing the change; it is logical to posit a necessary Cause to account for every change.

Now, “every entrance into or exit from existence” is a change, or “becoming”; consequently every “coming into existence” or “exit from existence” must have its Cause. But, note this important fact: If there be posited a Something or Somewhat which is Eternal, and which, therefore, has never “come into existence,” or “entered into existence,” or “become existent,” then the existence of that Something or Somewhat does not imply the necessary precedent existence and action of a Cause; and, logically, we have no right to demand a Cause for such.

Consequently, each and every school of philosophy, metaphysics, or theology equally is entitled to be absolved from the necessity of “explaining by Cause” the fact of the existence of its own particular posited Eternal Ultimate Principle, Law, Process, or Being, upon some one of which all philosophies, systems of metaphysics and theologies base their respective reasoning. If there exists anything that is Eternal, then such thing must of necessity be Causeless. Only that which is conceived as “coming into” or “entering into” existence requires the positing of a Cause to explain such “becoming.” As Bowne says: “It is not existence as such that demands a Cause, but a changing existence. * It is entrance and exit only that give rise to this demand. Whatever manifests them must have a Cause; whatever does not manifest them can dispense with a Cause.”

However, in this particular instruction we are dealing only with Natural Things; things which become objects of perception and conception. All such things are temporal things; things which have come into existence, which manifest constant change during their period of existence, and which are destined to pass out of existence, all through a process of “becoming.” Such things, then, are clearly under the Law of Causation. In the present consideration, therefore, we are dealing only with things that come, dwell a while, and then go—all under the Law of Change, and therefore, under the Law of Causation.

The importance of the Law of Causation is realized more fully when it is recognized that in the Cause or Causes of an event, happening, change or entrance into existence, are to be found the “because,” “reason,” and “explanation” of the occurrence. When you know the Cause or Causes, then you are aware of the “reasons” explaining and accounting for the Effect or Result. When you say that suchandsuch a thing happened because of soandso, then that “soandso” represents the Cause or Causes because of which the thing happened, occurred, changed or made its entrance into existence—or passed out of existence. So, you see, there are great principles involved in the Law of Causation.

The application of the principles of the Law of Causation in Logical Reasoning is performed chiefly in certain phases of Inductive Reasoning, which form the subject of the preceding section of this book devoted to the consideration of the Law of Induction. Inductive Reasoning is actively concerned with the discovery of the unknown Causes of known effects and results—of known events, happenings, changes, entrances into and exits from existence—in short, with the relations of Cause and Effect existing between all things. At that point of our instruction in which Inductive Reasoning was considered in detail, your attention was directed to the general laws and principles involved in that form of Logical Reasoning. However, at this point, we think it proper to call your attention to some special rules observed by trained reasoners in those processes of Inductive Reasoning having to do With the operation of the Law of Causation.

DIFFICULTIES OF DISCOVERING CAUSAL RELATIONS . The following general classes of difficulties experienced in determining the relation of Cause and Effect manifesting in correlated things should be carefully noted by you. Frequently, the knowledge of the precise nature of the difficulty will prevent you from committing a fallacy of reasoning, or from indulging in False Reasoning, along these particular lines; it will also serve to indicate at least the general direction in which lies the true solution of some difficult problems arising in the study of Cause and Effect.

I. CAUSES BEYOND EXPERIENCE . Where the Cause lies outside of human experience, or at least out of the experience of the individual, and is therefore not to be comprehended or understood, the remedy is: (1) if it be found that while one’s individual experience does not include the possible knowledge of the unknown Cause, then he should seek the solution in the experience of acknowledged authorities on the subject in question—care, however, being taken to satisfy himself that the authority actually is possessed by those claiming it or reputed to possess it, rather than depending merely upon their unwarranted and impudent assumption of it, or upon the uncritical judgment of those who attribute it to such persons; (2) if it be found that the knowledge of the unknown Cause necessarily lies out of all human experience, then the question should be put aside, because the mind is unable to apprehend any knowledge other than that originally based upon human experience; failure to act upon this principle results merely in circular reasoning—the mind traveling about like the squirrel in his wheel, ever moving but never really advancing.

II. JOINT CAUSES . Where there are two or more Causes acting conjointly, thereby rendering it difficult to determine which is the predominant Cause, or to eliminate from the problem the associated Causes, then the remedy is to observe other cases in which some one of the several possible Causes has by itself operated to produce similar results independent of the other possible Causes. If any one of the said possible Causes is found to be capable of producing an Effect identical with or quite similar to the Effect under observation (without the possible presence or action of the other possible Causes): and where the other possible Causes are not found to be capable of so producing such identical or similar Effects; then it is logical to reason that the successful possible Cause is the true Cause. In the absence of such decisive result of the test, you must either label the question as "undecided," or else tentatively assume that the Effect is the result of the several possible Causes necessarily acting conjointly. Tests along these lines will frequently eliminate certain of the factors as nonessential in the joint action, thus narrowing the unanalyzed combination to the remaining factors.

III. MODIFYING CAUSES . Where there are found to exist some modifying or counteracting Cause or Causes, which tend to confuse the investigator and to cloud the result of his investigation, then the remedy is that of Elimination (see the below stated rule of Elimination).

IV. PLURALITY OF POSSIBLE CAUSES . Where there are found present and active several possible Causes, either of which seems to be sufficient to account for the Effect, then here again the remedy is found in Elimination (see the rule stated below).

V. CAUSE OR CO -EFFECT . Where to the casual reasoner there seems to be found in a supposed Cause the sufficient explanation of the Effect; but where to the more careful reasoner the supposed Cause appears to be possibly merely a co-Effect of the true unknown Cause rather than that true Cause itself, then here again the remedy is that of Elimination (see the rule stated below).

VI. COINCIDENCE . Where the apparent relation of Cause and Effect is seen probably or possibly to be the result of mere Coincidence, the relation of Cause and Effect probably or possibly being merely a relation of Time and Place arising from a concurrent happening, i. e., a happening at the same time and in the same place, though without any true logical relation of Cause and Effect existing between the respective happenings, then once more the remedy is found in Elimination (see the below stated rule).

VIII. REVERSAL OF RELATION . Where the apparent Cause is suspected really to be the Effect, and the supposed Effect really to be the Cause, then the remedy lies in testing the apparent Cause and the apparent Effect apart from each other, and under different conditions. In such case, careful observation and experiment are necessary.

RULE OF ELIMINATION . The Rule of Elimination (above referred to in several cases) is as follows: “Test each possible or probable Cause separately, and apart from other possible or probable Causes of a certain Effect, with the end and purpose of eliminating from the problem such apparent Causes which may be discovered to be incapable of meeting the logical causal requirements of the case, which requirements the True Cause must fulfill. The particular possible or probable Cause which is left after all the others have been eliminated (provided that it, itself, successfully meets the requirements of the case) is then to be accepted as the true Cause—at least so long as no other candidate for the office of True Cause, also meeting the requirements, presents itself and challenges the holder of the office.”

ILLUSTRATIONS OF ELIMINATION . The following examples serve to illustrate the Rule of Elimination which, in one form or another, is employed by the most careful thinkers.

1. A gun is discharged. The savage tries to fire it again, while still unloaded. He fails. He then places a shell within it, and finds that it “goes off.” Henceforth he eliminates the unloaded gun from the category of possible Causes or Casual conditions of “gun-firing.”

2. A person is made sick by something eaten at a dinner, but he does not know just which particular dish was tainted. He proceeds to test the thing by Elimination. He remembers that he ate soup, meat, fish, bread and vegetables. He discovers that a number of other persons also were made sick at that dinner; while others still were not so affected. He examines the latter class, and finds that all of them ate meat, and that some of them ate soup and bread, or vegetables, as the case might be. He eliminates all of these articles of food as probable factors of the illness, by reason of the fact that many of the well persons had eaten of each. When he reaches the item of fish, however, he finds that none of the well persons had partaken of it. Further inquiry reveals the fact that all of the sick persons had eaten it. He reasons from this that the fish was the tainted article of food which caused his sickness. If he alone had been made sick, his test would have shown either (a) that his particular portion of some article of food had been tainted, or (b) that his stomach was in bad order, or (c) that some particular combination of food had disagreed with him by reason of some personal idiosyncracy. We have here several elements of possible Cause and Effect, and the detection of the True Cause. Try to discover each—it will give you good practice and exercise.

3. Nitro-glycerine is discovered to be explosive. A man wishing to discover the prime explosive factors of the composite article tried separately the several

constituent ingredients, i. e., glycerine and the nitric and other acids which composed it. He found that none of the several separated ingredients exploded, and that no other than a certain special combination of these exploded. In the case of many explosives, the explosion occurs only when the several ingredients are combined in certain proportions. Hence the conclusion that all of these factors, in certain combination and coordination, are the necessary factors of the cause, and constitute the True Cause of the Effect.

4. A man finds that his cup of tea is bad. He tries the experiment of using a different brand of tea, boiling it in the same kind of water; this results in another bad cup of tea. He then separately tries both brands of tea, using a different kind of water from that first used; both cups are found good. He decides that something was wrong with the water, and that the water was the True Cause of the Effect.

5. A scientific man fills a receiver full of air, and causes a bell to ring within the closed receiver; he hears the sound. Then he exhausts the air from the receiver, and causes the bell to swing; he hears no sound. Hence he reasons that the Effect (i. e., the sound of the bell) which was present in one case, and absent in the other, resulted from the discovered essential Cause (i. e., the presence of their air which conducted the sound-waves).

6. A man finds a room well lighted; he notices a number of peculiar glowing globes about the room (he had never seen an electric light lamp before). He experiments by turning off the globes, one after the other; and then turning them on again, one by one: he finds that the light in the room decreases by reason of the first action, and increases by reason of the second. Therefore he reasons that the peculiar glowing globes are the True Cause of the light in the room.

7. A man weighs a barrel filled with flour; he finds that it registers 210 pounds. He knows that the empty barrel alone weighs 14 pounds. He reasons that he has 196 pounds of flour in that barrel, which is the Cause of that part of the Effect which was not attributable to the barrel.

“These are trifling examples and illustrations,” you may say. Well, they are so, provided that you fail to grasp the basic principle involved in each. But these basic principles are precisely the ones employed by the great scientists, and by reason of which they have made their great discoveries of Laws and Principles. Perhaps, however, you may grasp these principles better when we present to you illustrations of certain Fallacies resulting from a failure to apply them. Here are a few familiar and typically illustrative cases involving such Fallacies.

I. MISTAKEN CAUSES : The rooster thought that his crowing caused the sun to rise; because, always just after he crowed, up came the sun. His fallacy was exposed when one day he overslept himself, and the sun rose without his crowing. Again: In ancient times, from the coincidence of the simultaneous appearance of a comet and an epidemic of the plague, it was reasoned that the comet was the cause of the plague. The fallacy was exposed when it was shown that other comets had appeared without the coincident appearance of the plague; and likewise, that other plagues had appeared when no comet accompanied them. Again: A child reasoned that because deaths in that town were always preceded by the visits of a physician, therefore, the doctors were the Causes of the deaths. You may expose this fallacy for yourself. Again: Ignorant and violently prejudiced people have sought to attribute the occurrence of bad crops, unfavorable seasons, bad weather in harvesting season, etc., to the fact that a particular political party happened to be in power. You may smile at this, but cases of this kind actually have been experienced. Other cases just as silly are those in which a certain administration, or political party in power, has been held to be the Cause of things which were utterly beyond its power to affect one way or another, and which proceeded from entirely different Causes.

II. CONFUSION OF CAUSE AND EFFECT : Some ignorant persons think that the eruptive pimples which are the symptoms of certain diseases are really the Cause of the disease instead of its Effect. Again: It might be argued that silk-hats are the Cause of Civilization, because the greater the degree of Civilization the greater the number of high-hats appearing on the streets. Again: that, for the same reasons, automobiles are the Cause of Prosperity instead of an Effect of it. Again: that, for the same reasons, straw hats are the cause of hot weather. Again: that certain royal personages were the respective Causes of the high degree of culture, prosperity and progress during certain periods, instead of their being merely incidental and coincidental facts—this is quite a common fallacy.

The foregoing examples may seem to be absurdly exaggerated cases of Fallacy of this kind; but others of the same general character, and equally contrary to reason, are being manifested by presumably intelligent persons every day in the year—and often are undetected and unexposed. When you train your mind along the lines of Practical Logic, you will by habit escape perpetrating these offences against Logical Reasoning, and will instinctively recognize and detect such when seriously and solemnly advanced by others. This is quite “worth while,” is it not?

The “Jevons’ Rules” of Discovery of Causes and Effects. Concluding our consideration of the subject of the application of the Law of Cause and Effect, we would call your particular and especial attention to the well-known, generally accepted, and very practical and useful rules laid down by Professor Jevons, that eminent teacher of Logic, which rules will serve to aid you in discovering and identifying true cases of Cause and Effect. These rules are as follows:

1. “Whenever we can alter the quantity of the things experimented on, we can apply the following rule for discovering which are Causes and which are Effects, viz.: Vary the quantity of one thing, making it at one time greater and at another time less, and if you observe any other thing which varies just at the same times, it will in all probability be an Effect.

2. “When things vary regularly and frequently, there is a simple rule by following which you can judge whether changes are connected together as Causes and Effects; this rule is as follows: Those things which change at exactly the same times are in all likelihood connected together.”

The above, and the previously presented rules, when applied by Common Sense and according to Experience, will render you an efficient reasoner along the lines of the relations of Cause and Effect—and such lines really extend over a vast field of your practical thought. Knowledge of the Causes and Effects of things under consideration is sometimes the most valuable of all possible knowledge.

The second, and concluding, part of the Axiom of Logical Causation states: “Given the same causative factors, the same material elements, and the same environmental conditions, the same results and affects will follow in all cases so determined and conditioned.” This principle is so intimately and absolutely bound up with, correlated to and coordinated with, the first principle announced in that axiom, that it inevitably, invariably and infallibly follows as an absolute necessity of the truth of the former; the two cannot be divorced. Reason has joined these two together so firmly that they cannot be put asunder. To deny either, or both, is equivalent to asserting the reign of Chance, rather than that of Law and Order—to regarding the Universe as Chaos, rather than as the Cosmos.

This truth is expressed in many strong phases employed by eminent thinkers. For instance: “From the same Causes, the same Effects proceed”; “What is true at certain times, under certain conditions, will be true under similar circumstances at all times.” It is based upon the realization that Nature proceeds according to fixed and certain Law—according to a uniform, constant, invariable routine and sequence of Orderly Trend; that the Universe is governed by Law, and not by Chance, and proceeds according to Rule, and not in any “higgledy-piggledy,” irregular, nonuniform course. If we deny the validity of Natural Law, we may as well stop thinking at all, for the most important part of our thought is based upon the conception and premise of Universal Law and Order.

We are justified in believing in “Nature’s Common Course,” for all experience supports such belief, and all Logical Reasoning verifies it. It has been said that: “We do not ask for the reasons of this uniformity—we cannot help believing in it even if we try not to do so.” It is a “necessity of rational thought.”

IX
THE LAW OF LOGICAL DEDUCTION

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YOU ARE now invited to consider that important Law of Logical Reasoning known as the Law of Logical Deduction. This Law represents the universal experience of human thought, rationally applied and directed. The Law of Logical Deduction is expressed in the seventh of the Seven Axioms of Logical Reasoning, which is as follows:

VII. AXIOM OF LOGICAL DEDUCTION: "What is true of the class as a whole, must be true of each, every and all the individuals composing that class."

The principle, law and truth embodied in this axiom is employed in all Logical Reasoning. It is regarded as self-evident truth, properly to be taken for granted; it is assumed in all logical thought, and is implied in all true reasoning. The Law of Logical Deduction from the earliest times has been recognized and employed in Logical Reasoning. In fact, until the rise into favor of Inductive Reasoning the logicians held that Deduction was the only valid form of logical inference. At present, it is clearly perceived that inasmuch as the material for all Deduction must be furnished ready-made by Induction, and inasmuch as Induction must be verified by subsequent Deduction, consequently, these two great forms of Logical Reasoning can not be divorced one from the other.

Some ardent advocates of Inductive Reasoning, in fact, go so far as to claim that Deduction is really nothing more or less than a method of making practical application of the results of Induction; and that the conclusions reached by Deduction have been previously implicitly asserted in the judgments passed upon the individual objects when they are admitted into their respective logical classes. We shall, however, not enter, here into such technical discussion, particularly as we believe that in this, as in most cases, the truth is to be found in the middle course—between the two extremes.

Deduction is the logical process whereby we deduce by inference an unknown particular truth from two already known general truths. As has been said by an eminent logician, it is "getting some knowledge from other knowledge." Again, it has been stated as, "finding out what is true if certain other things are true." Examples of Deduction follow: "All men are mortal; Socrates is a man; therefore, Socrates is mortal." "All horses are animals; this creature is a horse; therefore, this creature is an animal", "All magnets attract steel; this piece of steel is a magnet; therefore, this piece of steel will attract other steel." "All mushrooms are good to eat; this fungus is a mushroom; therefore, this fungus is good to eat." "No fish is a warm-blooded mammal; the whale is a warm-blooded mammal; therefore, the whale is not a fish." "All A is B; this thing is an A; therefore, this thing is B."

In the above-stated examples you find that there are two already-known facts —two Propositions, two judgments: these are called the "Premises." There is also a third fact, a newly discovered fact—a third Judgment; this is called the "Conclusion," or "Deduced Judgment." A Premise is: "A Proposition antecedently supposed or proved, from two of which a Conclusion is drawn by Deductive Inference." The most general of the two Premises is known as the Major Premise; the less general is known as the Minor Premise. For instance, in the classical illustration, the Major Premise is: "All men are mortal; the Minor Premise is "Socrates is a man"; the Conclusion is "Socrates is mortal."

THE SYLLOGISM . To the average student one of the most forbidding things revealed in Formal Logic is that bearing the unfamiliar name of the "Syllogism." The name itself seems to suggest terrifying possibilities in the form of technicalities and academic hair-splitting; and a cursory examination of the distinction between the manifold forms of the Syllogism is calculated to add to this feeling of apprehension. But, really, the only difficult feature of the Syllogism (in its simpler forms, at least) is its name. As a matter of fact, you use Syllogism every day in your ordinary thinking, and have always done so, though perhaps you have not realized the fact.

A Syllogism is simply: "The regular logical form of every logical argument or process of Deductive Reasoning." Each of the examples given above to illustrate the principle of Deduction is a Syllogism. The classical example is: "All men are mortal; Socrates is a man; therefore, Socrates is mortal." Each Syllogism consists of three elements, viz., the Major Premise, the Minor Premise, and the Conclusion. The Major Premise contains the most Universal term (in the above example, this is "mortal"). The Minor Premise contains the most Particular term (in the above example, this is "Socrates"). The Conclusion contains the most Particular term as its subject, and the most Universal term as its predicate (as, for instance, "Socrates is mortal"). There is also a "middle term" which does not appear in the Conclusion, but which appears in the Minor Premise and the Major Premise (in the above example the "middle term" is "Man" (or "Men").

The Major Premise of a Syllogism has been previously arrived at by means of Induction. The Minor Premise is the result of previous Induction or Deduction, as the case may be. The Conclusion is the Judgment obtained by the present process of Deduction. The three elements of the Syllogism are known as “Propositions.” A Proposition is: “A Judgment between two Concepts, formally expressed in words.”

You may think that the idea of the Syllogism is purely technical and artificial, having nothing to do with “plain, practical everyday thinking”; but if so, you are mistaken. You employ the Syllogism constantly when you think in the form of reasoning, argument, or decision; though you employ it more or less unconsciously. When you see a wasp moving toward you, you seem to say to yourself merely, “I must look out for that wasp”; but your mind really is thinking (though for the most part more or less unconsciously) “All wasps sting; that insect is a wasp; therefore, that insect stings.” If it were not for your previously acquired knowledge of your Major Premise, i. e., “All wasps sting”; and of your Minor Premise, i. e., “That insect is a wasp”; you would not be able to arrive at your (more or less unconscious) Conclusion, i. e., “That insect stings,” which, in turn arouses your desire and will to “look out for that wasp.”

You follow the same general course when you move away from the place at which you hear the rattlesnakes’s warning. You follow it when you retreat rapidly from the presence of the skunk—though you do not stop to analyze your thought into its elements, or to translate it into words. You follow it when you gently lay down the stick of strange looking substance when someone calls out to you: “Look out; that is dynamite.” You use it when you “know” that a particular pauper pays no taxes; though your mind only unconsciously goes through the thinking stages of “He is a pauper; paupers do not pay taxes; therefore, he does not pay taxes.” In short, you employ it (though more or less unconsciously) in every thinking process of Deduction, by means of which a decision, or Judgment is reached. If you will take the trouble to analyze any thought leading up to a Deductive Judgment, you will find that each step or stage of the Syllogism has been employed.

But, here is an important point: In ordinary thought and deductive thinking, there is a “slurring,” suppression, or omission from conscious thought of one or more of the three respective Propositions composing the Syllogism. The missing Proposition, however, still exists in the mind of the thinker—in his subconscious or unconscious fields of mentation. They are always “taken for granted” or implied, even though one may not be conscious of their presence. When you analyze even the most informal argument, or simplest deductive inference, you will find that the missing elements are always there “in the mind.” Logicians apply to the results of this “slurring” or “leaving out” process the term, “Enthymeme” (meaning, “in the mind”). You are not required to remember this name, however: you may think of it simply as “A Short-Cut Syllogism”—for that is exactly what it is.

“Short-Cut” Syllogisms vary greatly in particular form, but are reducible to three general classes. Here follow examples of each of the three classes. With Major Premise omitted: “We are a free people; therefore, we are happy.” Here the Major Premise, i. e.,

“All free people are happy,” is unexpressed, though existing “in the mind.” With Minor Premise omitted: “Poets are imaginative: therefore, Byron was imaginative.” Here the Minor Premise, i. e., “Byron was a poet,” is unexpressed, though existing “in the mind.” With Conclusion omitted: “All braggarts are cowards; Bombastes is a braggart.” Here the Conclusion, i. e., “therefore, Bombastes is a coward,” is unexpressed, though existing “in the mind,” and also probably intended to be called into the mind of the listener or reader.

This last form is often employed very effectively in debate or public speaking. The Frenchman’s characteristic shrug of the shoulders is really a syllogistic “short-cut,” in which the Conclusion is unexpressed in words, though existing “in the mind” and suggested by the gesture. Also, when you say, “I allow you to draw your own conclusion,” you are employing this form of “short-cut”—often quite effectively.

You will find it excellent mental exercise and practice to restore a “short-cut” Syllogism to its original and complete form. Stanley Williams says: “It is one of the finest exercises of the mind that it is possible to employ—an exercise superior even to geometry and other branches of mathematics, because in it we are dealing with the practical everyday inference of our reason.” Such practice will enable you readily to detect fundamental fallacies advanced in the reasoning or arguments of other persons. As an illustrative example of this form of practice we offer the following: “This thing will sink in water, for it is a stone.” Restored to syllogistic form, it is: “All stones sink in water; this thing is a stone; therefore, this thing will sink in water.”

The textbooks of Formal Logic will give you a terrifying list of the numerous forms of Propositions and Syllogisms. This list frequently discourages the practical man, and drives him away from a further investigation of the subject. But inasmuch as all of such forms may be reduced to the few simple forms referred to by us in this section of this book, and inasmuch as the technical distinctions are of very little real practical value to the person who desires merely to become familiar with “the working principles” of Practical Logic, we shall omit further reference to them here. In addition, the textbooks of Formal Logic present a number of highly technical rules which govern the logical forms of the Syllogism; these also we shall omit. With the aid of Common Sense, and a knowledge of the fundamental principles of Practical Logic, one may easily dispense with these hair-splitting distinctions dispense with these hair-splitting distinctions.

There are, however, several basic rules under which Deductive Reasoning must proceed in order to be valid, and which if violated result in fallacy or false-reasoning—this becoming sophistry when deliberately employed to deceive others or one’s self. These basic rules we now ask you to consider; they are as follows:

I. The Terms must be Unequivocal, and not Ambiguous.

II. The Premises must Represent Actual Facts.

III. Particular Terms must not be Employed as Universal Terms.

IV. The Conclusion must Contain Nothing which is not Involved in the Premises.

You are now invited to consider carefully the following more detailed statements concerning each of the above-stated general rules of Deductive Reasoning, together with examples illustrating each rule.

I. The Terms must be Unequivocal, and not Ambiguous, i. e., they must be clear, plain, and not employed in more than one meaning or sense. This, because the same term, employed in the same argument in more than one of its meanings, practically becomes two terms, or more; in such case, one Premise may contain the term employed in one sense, while in the other Premise the same term may be employed in another sense, which would result in false reasoning and absurd conclusions. This was a favorite device of the ancient Sophists; it is employed frequently (in more or less involved and disguised form) by many sophistical speakers and writers of our own time and lands. Here is a classical illustration: “A man says: ‘I am lying’; if he is lying, he is telling the truth; if he is telling the truth, he is lying.”

Other examples of Fallacy arising from a violation of this rule follow: “Feathers are light; light is contrary to darkness; therefore, feathers are contrary to darkness.” “No courageous thing flies; all eagles fly; therefore, eagles are not courageous.” “All artists design; all designing persons are untrustworthy; therefore, all artists are untrustworthy.” “Vice ran in the family; the police ‘ran in’ the family; therefore, the police were vicious.” “No cat has two tails; every cat has one more tail than no cat; therefore, every cat has three (i. e., one more than two) tails.” One form of this Fallacy consists in placing the mental or verbal accent or stress upon the wrong term; as for example: “Thou shalt not bear false witness against thy neighbor; all that is not against thy neighbor is for him; therefore, thou shalt bear false witness for thy neighbor.” The above examples, in more complex and subtle form, illustrate the favorite devices of certain sophistical reasoners, debaters and teachers.

Another variety of this form of Fallacy consists of the use of the words “all” or similar terms, in one place as a collective term, denoting “a combined and of similar terms, in one place as a collective term, denoting “a combined and united whole”; and in another place as a singular term, denoting “any, each, or every single individual or object forming a part of a whole.” Example: The statement that, “Any man can carry away all the sticks in this pile,” (meaning to carry away all the sticks singly, one by one) is far different from the assertion that any man can carry away all such sticks at once, in a single load. Likewise, the statement that “No man can carry away all the sticks in this pile” (meaning to carry them away in a single load), is far different from saying that no man could carry away all of them, one by one. This form of Fallacy is far more common than you might imagine from the above stated simple examples. It becomes more dangerous when expressed in more complex and involved form.

Another variety of the same form consists in confusing the meaning of a grammatical phrase. Example: “The animals walked in two-by-two; two and two make four; therefore, the animals walked in by fours.” “You have said that what you bought in the market yesterday, you ate today; you bought raw meat in the market yesterday; therefore, you ate raw meat today.” “You have said that it is not true that virtue consists of utility; if this be true, then virtue lacks utility; therefore, you hold that utility is a thing lacking in virtue.” “Patriotism is the last rest of a scoundrel; therefore, every patriot is a scoundrel.” Such sophistical quibbles and tricks distinguish shyster lawyers, Smart Aleck debaters, and others of their kind; they are beneath contempt when employed in argument with serious intent— and they are so employed far oftener than you might suspect. Did you ever hear of the shyster who asked the witness under cross-examination, the question: “Have you quit beating your wife?” and insisted upon a “Yes, or No” answer. The man had never beaten his wife: imagine his dilemma!

Another variety of the same class of Fallacy is that in which the principles of a general law are sought to be applied to a particular case in which the circumstances are entirely different. Example: “All who kill are murderers; soldiers kill; therefore, soldiers are murderers.” This sophistry is discovered when one refers to the definition of “murder,” which is: “illegally killing a human being with malice aforethought.” Yet public men of a certain type have sought persistently to perpetrate this sophistry, and thus to influence the public mind in certain directions. Once more: the sophistry that, “In Aesop’s fable the fast hare was beaten by the slow tortoise; of the two horses entered in this race, one is fast, the other slow; therefore, the slow horse should win this race.” Here, of course, Aesop’s tortoise won “in spite of” its slowness, not “because” of it.

II. The Premises Must Represent Actual Facts, i. e., they must represent facts derived from one’s own careful observation and experiment, or from his own logical reasoning; or else from carefully considered and accepted reports of the experiences, observations, or reasoning of others deemed to be capable and in a position to observe, experiment, or reason carefully and correctly, and to judge with logical precision. The importance of this rule becomes apparent when one realizes the truth of the ancient aphorism: “One can prove anything whatsoever, if he be permitted to assume certain Premises; this, without violating a single technical rule of Deduction.” Admitting the Premises of an argument or process of reasoning, the conclusion proceeds certainly, inevitably and invariably to a logical conclusion, without regard to the actual truth of the Premises so employed. But, remember always, that a logical conclusion is never truer than are the Premises from which it is deduced, even though the processes of reasoning or argument be logically perfect. If you start with the Major Premise that, “All White is Black,” you may reason with absolute logical correctness to the Conclusion that, “This is black snow.”

Your Premises must represent correct observation, experiment and the experience of yourself, or of others deemed to be competent authorities. Your own experience must be subjected to logical inspection, and must bear the test of logical Induction and Deduction. The evidence of other persons must be subjected to logical and critical inspection and judgment. The two main factors determining the degree of the validity of this last-mentioned class of evidence are as follows: (1) Ability, and (2) Veracity; but alas! such associated virtues are rare, for some able men lack veracity, and many veracious men lack ability to observe, reason and judge.

Many a “good man and true” lacks critical perception and logical judgment; such a man is particularly dangerous, because his virtue is apt to be mistaken for the ability which he really lacks. Again, a man may be very able in his own particular line of thought and work, but still like a child or a dunce in certain other lines. The man recognized as an “authority” in one line may be an ignoramus in another line; a failure to perceive this has led astray public opinion and personal belief in very many cases, some of which may have come under your own observation. The “authority,” to be valid, must be real and not merely assumed. Common sense must be employed in deciding upon the validity of the opinions of claimed “authorities.” The “authority” should be subjected to the test-question: “How do you know?” You are justified in being “from Missouri” in this respect.

Fallacy of “Begging the Question”: This is quite common, and it frequently deceives even careful persons whose attention has not been directed to the logical principle violated in it. It consists of assuming, “taking for granted” (or asking others to do so) a Premise (usually a Major Premise) which is not based upon logical reasoning or upon actual human experience and judgment.

It is true that “all reasoning or argument must begin with a Proposition not actually proved at the time,” and which is to be “taken for granted” as representing valid human experience and judgment—something which is assumed to be “self-evident,” and requiring no further proof or demonstration. Otherwise, the reasoning process would be like running back along the links of an endless chain; one must begin somewhere. But such “self-evident truth” must really be one based on universal human experience, a well-verified hypothesis, or a valid logical deduction from these; a mere assumption or claim will not answer.

Likewise, it is illogical and contrary to common sense to hold that a Proposition or Premise must be accepted as true and valid until it is actually disproved. The contrary is true: the rule is that “The Burden of Proof” lies upon the person advancing the Proposition; “He who affirms must prove, if called upon to do so.” A favorite device of some debaters, writers of a certain type, and some persons engaged in argument, is to “shift the burden of proof,” and to hold that unless the Proposition is disproved it must be admitted to the argument. The absolute rule is: “The Proposition must be positively proved, if demanded; no mere negative failure to disprove it can constitute or serve as positive proof of the Proposition.”

The Fallacy of “Begging the Question,” is a very common and, often a very dangerous one; it appears in many forms, and under many disguises. It is particularly dangerous, because especially insidious, when it appears in disguised form in the Major Premise; here the formal Conclusion becomes merely an echo or repetition of the original Proposition, the latter being cleverly injected into the argument without being subjected to logical inspection or proof. Once admitted to the argument, the Proposition, thus boldly assumed, becomes the valid basis for subsequent deduction and reasoning of a perfectly logical character. The unsupported Proposition is treated as if it were really the Conclusion of a previous process of syllogistic reasoning; whereas, it really is merely “taken for granted” or assumed without valid basis. In effect, it is really a case of attempting to prove a Conclusion by itself, without the presence of supporting Premises.

Many public speakers commit this fallacy—often quite deliberately. Experience has shown them that usually (in the popular phrase) they “can get away with it.” Aaron Burr illustrated the practice in his celebrated cynical statement that, “Truth is that which is boldly asserted, and plausibly maintained.” Bulwer makes one of his characters, an unusually clever rascal, say: “Whenever you are about to utter something astonishingly false, always begin with: ‘It is an acknowledged fact,’ etc.; or ‘It is admitted by all,’ etc.; or

‘No thinking person denies,’ etc.; or ‘It is a truth undeniable,’ etc.” The same character advises that when one is called upon for the proof of something admitting of no logical proof, he should “look solemn, and, striking his breast, should say: ‘I find it here!’”

Another form of “Begging the Question” consists of the use of “question-begging epithets,” i. e., of terms or epithets suggesting or conveying unpleasant or evil associated meanings, and thus serving to arouse prejudice against, or even to damn the thing, by the use of the epithet or term which really has not been proved to apply to the thing in question at all, and of which the thing is possibly entirely innocent and free. Thus, we often hear arguments in which it is “boldly asserted” (without the slightest proof, be it noted) that such and such an idea is “atheistic,” “anarchistic,” “unpatriotic,” or “immoral”; the audience, bearer, or reader being asked to “swallow whole” without investigation or thought, the idea represented by such terms. It is a case of “giving a dog a bad name” and thus causing him to be stoned to death. Jevons says: “We should always be on our guard against being misled by ‘question-begging epithets’.”

The Fallacy of “Circular Reasoning” is another variety of this general class of Fallacy; like the other varieties and forms, it is quite common, and often is quite dangerous. It consists of, attempting to prove a Proposition by itself; or, proving a series of Propositions one by the other in a Vicious Circle.” In its simplest form it is perpetrated by simply attempting to demonstrate or to prove a thing by means of its own definition, as for example: “Glass breaks because it is brittle; it is brittle because it breaks easily”; or, “We can see through glass because it is transparent; it is transparent because we can see through it”; or “The girl is dumb, because she lacks the power of speech; she lacks the power of speech, because she is mute.” An extension of the false principle is found in arguments or syllogisms in which the Major Premise is merely the unproved Conclusion stated in different terms but having the same essential meaning.

More complex, and consequently more dangerous, forms are as follows: “My Church is the true Church, because it was established by God, and God could have established none other; it must have been established by God, because it is the true Church, and such could have been established by none other than God.” You will notice how convincing this seems at first hearing; but you will perceive that not even a single iota of proof, not even a single trace of logical argument, is offered in the whole statement; there is not even the slightest evidence, proof, or reasoning presented to show any connection between God and the establishment of truth of that particular Church; yet persons are deceived by just such false reasoning concerning many important subjects.

Again: “My political party is honest, because it advocates honest principles;

the principles advocated by it must be honest, because they are advocated by an honest party.” Once more: “The Koran is infallibly true, because Allah inspired it; we know that Allah inspired it, because it is so stated in the Koran.” Finally: “The man is truthful, because he states so himself; being truthful, that which he states must be truth.”

Circular Reasoning, however, is most successfully employed in long arguments, where its detection is difficult; while in simpler form the same false reasoning would be readily detected. Frequently it is perpetrated by the use of synonyms which are suggested and assumed to express more than the original term employed in the Proposition, but which really do not do so. A particularly dangerous and subtle form is that in which as McGilvary says: “There are two or more Syllogisms interrelated in such a way that the Conclusion of each Syllogism is the Premise of some other. In this way, the Conclusion, or what is proved, in one Syllogism is used in another Syllogism as a basis of proof for a Proposition which, in its turn, ultimately comes to be used as a basis of proof for the first Syllogism.” Read over this last statement until you thoroughly understand it; when you are able to do this, you will be prepared to give battle to the Vicious Circle.

III. Particular Terms must not be employed as Universal Terms; that is to say, terms denoting only “part” or “some, of a class of things must not be so used that they seem to denote “all” or “the whole” of that class. In order that you may thoroughly understand this rule, we shall now call your attention to the essential distinction between Particular Terms and Universal Terms expressed in the form of Particular Judgments and Universal Judgments, respectively.

Particular Judgments are Judgments which are not general, i. e., which do not include “all” or “the whole” of the class of things to which it applies; but which, instead, include only a part, portion, or “some” of that class—or “at least some” of that class. Particular Judgments are marked by the presence in them of the words, “some,” “certain,” “a few,” “many,” “most,” or similar terms indicating that merely a part, portion, or “at least some” of the entire class is denoted. The terms, “this,” and “these,” also usually denote Particularity but in exceptional cases they are sometimes employed to denote whole classes—exactness of meaning should be ascertained when such terms are employed in forms possible of being interpreted in either way.

Examples of Particular Judgments are as follows: “Some bread is biscuit”; “Certain snakes are venomous”; “Many men are vain”; “Most mules are stubborn”; “A few negroes are albinoes”; “That Virginian is a Republican”; “This Irishman is a Protestant.” When Particular Judgments are announced or employed, they indicate expressly that only a part or portion of a general class is involved in the statement; in them is also implied the fact that “there is involved in the statement, in them is also implied the fact that "there is something left in the class”

Here, however, is an important point to remember in connection with that implied “something left in the class,” viz., that the remaining portion so “left in the class” may lack the characteristics affirmed of the portion denoted by the Particular Term, or it may not lack them. By employing the Particular term (i. e., “some” or its equivalents) we may mean either (1) that the “remaining or other part or portion” lacks the characteristic in question; or (2) that our certain knowledge of the class extends merely to that particular part or portion indicated by the Particular Term and involved in the Particular Judgment; or (3) that there remains a general doubt or possible indecision concerning the “remaining part.”

The meaning “at least some” covers each and all of the above stated three respective contingencies; therefore, this meaning should always be kept in mind when dealing with Particular Terms or Particular Judgments in Deductive Reasoning.

Universal Judgments are Judgments which are general, i. e., which include the entire class of things to which it applies—all the parts, portions, or individuals in that class, and not merely a part, portion, or “some” of the class. For instance, when we say that “All men are mortal,” we mean that the entire class of “men” possess the characteristic of mortality. Universal Judgments are marked by the presence in them of the words, “all,” “every,” “each,” “any,” “the whole,” or similar terms denoting “all the number or class”; also by “no,” i. e., “not any of the number or class”. Universality either takes in the entire number or class, or else leaves out the entire number or class; the principle is the same in both cases. Examples: “All men are mortal”; “Every dog is an animal”; “Each man was armed”; “Any dog will eat meat”; “The whole family was present”; or, “No dog is a cat”; “None of the family were absent”; “Not any of the fishes have warm blood.”

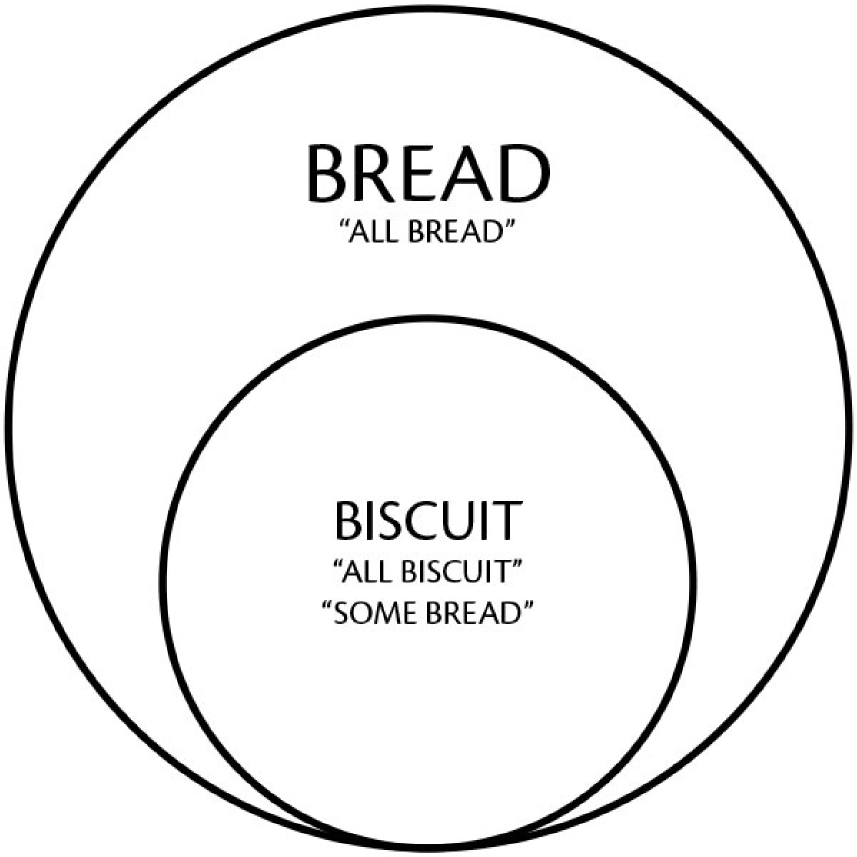
Note the following important point: Universality is also sometimes implied and tacitly indicated in certain Particular Terms employed for convenience to denote entire numbers or classes of things, and not merely single individual things. For instance: “Man is mortal”; here the term “‘Man” is employed in the Universal sense and meaning of “All men,” and therefore becomes a Universal Term—the Judgment becoming a Universal Judgment. Terms like “The Horse,” or “The Cow,” etc., or “A Horse,” or “A Cow,” (meaning “any horse” or “any cow”), are also frequently employed in this way; when so employed they become Universal Terms, and mark Universal Judgments. In such cases, the Universality of the Judgment is tacitly indicated, the magic words, “all,”, “each,” “every,” “any,” etc., always being implied. Care must always be taken to determine whether such terms are employed in the ordinary Particular sense and determine whether such terms are employed in the ordinary Particular sense and meaning, or, instead, in this special Universal sense and meaning. Many grave Fallacies arise from confusing or confounding Universals and Particulars in this way.

Examples of Fallacies arising from a violation of the rule now under consideration are as follows: “White is a color; Black is a color; therefore, Black is White”: here “Color” is used in its Universal sense of “All Color,” instead of its Particular sense of “some Color.” The same fallacious use of Particular Terms for Universal Terms results in the following several false Conclusions: “All birds are bipeds; no man is a bird; therefore, no man is a biped”; “Some Chinamen are highbinders; this man is a Chinaman; therefore, this man is a highbinder”; “Some Russians are Bolsheviks; Ivan is a Russian; therefore, Ivan is a Bolshevik”; “Biscuit is bread; this loaf is bread; therefore, this loaf is a biscuit”; “Indians are Americans; John Smith is an American; therefore, John Smith is an Indian”; “All thieves are human; the bishop is human; therefore, the bishop is a thief.”

But why multiply examples? The principle is plain, once it is grasped. Once understood, it is seen to apply to countless cases; and is found to be violated in the reasoning and arguments of many persons who should (or do) know better. When used for the purpose of deceiving, it becomes sophistry or casuistry; and it is often so used, particularly by subtle suggestions and in disguised form.

Here is the essential principle: Terms denoting merely “some” must not be used to denote “all.” When we say that, “All dogs are animals,” we do not mean “all animals,” but rather we mean “some animals”—the Particular mark “some” being implied and tacitly indicated. Fully stated, the Judgment or Proposition would be as follows: “All dogs are some animals,” i. e., that all-the-dogs-there-are-in-existence constitute a part, portion, or “some” of the entire class of animals—not “all” or “the whole” of the “animal” class. The implication would be that also there are “some animals which are not dogs,” as well as that “some animals which are dogs.”

The following diagram (with accompanying explanation) will be found helpful in fixing and keeping this principle in your mind. It is based upon the analysis of the familiar “trick Judgment” stated as follows: “Biscuit is Bread, but Bread is not Biscuit.” Analyzed, this Judgment means: “All Biscuit is some Bread; Some Bread is all Biscuit”—with the implication that “There is also some Bread which is not any Biscuit.” Stated more simply, we have: “All Biscuit is Bread; but all Bread is not Biscuit: there is some Bread which is not Biscuit; but there is no Biscuit which is not Bread.”



There are three rules governing Deductive Reasoning which are derived from a number of more technical ones set forth in works upon Formal Logic. Practical Logic employs these Derivative Rules, considering them sufficient for its general purposes; these rules are as follows:

I. “One Premise, at least, must be Universal”; this because of the fact that, “From two Particular Premises, no logical Conclusion can be drawn.” An example of the violation of this rule is found in the Syllogism: “Some men are mortal; Socrates is a man; therefore, Socrates is—” What? The only logical Conclusion possible is that “Socrates may be either mortal or not mortal; he must be one or the other; he cannot be both”; but this is no more than the Law of Opposition and Law of Excluded Middle tell us. There is no definite Conclusion possible from two Particular Premises; one Premise, at least, must be Universal.

II. “If One Premise is Particular, the Conclusion also must be Particular”; this because of the fact that, “A Universal Conclusion can be drawn only from two Universal Premises.” Examples: From the Universal Premise, “All birds lay eggs,” and the Particular Premise, “Some animals are birds,” we may logically deduce merely the Particular Conclusion that, “Some animals lay eggs”; but we deduce merely the Particular Conclusion that, "Some animals lay eggs"; but we cannot logically deduce the Universal Conclusion that, "All animals lay eggs." But, on the other hand, from the following two Universal Premises, "All finches are birds; all sparrows are finches"; we may logically deduce the Universal Conclusion that, "All sparrows are birds."

III. "The Conclusion must Contain Nothing that is not Involved in the Premises"; this, because, as the Conclusion is necessarily made up of the material of the two Premises, any addition to this material would be an unwarranted and illogical introduction or "dragging in" of foreign matter or extra material which, in the words of "Pooh-Bah" "have nothing to do with the case." Such foreign matter, thus dragged into the case, is, as the lawyers say, "incompetent, immaterial, irrelevant, and impertinent." Yet this Fallacy, often deliberately employed as specious sophistry, is frequently perpetrated, and often succeeds in accomplishing its purpose.

The Fallacy consists in the statement of Irrelevant Conclusions. In one of its phases the Irrelevant Conclusion is caused by the employment of certain terms as Universal Terms in the Conclusion, while in the Premises they were used as Particular Terms; we have already considered this form of the Fallacy. The second phase consists of the introduction into the Conclusion of Judgments entirely foreign and alien to the issue, and which are not in any way logically involved in the Premises. This last mentioned form is sometimes known as "Non Sequitor," meaning, "It does not follow." Non Sequitor is marked by: "The introduction or dragging-in of points 'not at issue' in an argument or course of reasoning, i. e., points having nothing at all to do with the case under consideration, or points having no possible logical relation to the original Premises."

Examples follow: "All men are rational; Socrates is a man; therefore, Socrates is truly noble." "Episcopacy is of Scriptural origin; the Church of England is an Episcopal church; therefore, the Church of England should be supported by tithes." "The Church is a good institution; the State is a good institution; therefore, the Church and the State should be united." "The evidence shows that John Smith is a liar; all murderers are liars; therefore, John Smith should be hanged." "This place is called Stony Stratford; I was never so bitten by fleas in my life as here; therefore, rightly is this place called Stony Stratford." More cleverly disguised forms of this Fallacy, yet involving the same essential principle, pass muster every day in argument, debate and serious discussion. Remember the adage: "If it does not follow logically from the Premises, it is foreign to the issue."

A General Fallacy

There is another Fallacy frequently appearing in reasoning and argument, but one which is not referred to in the specific Rules of Logical Reasoning. We wish to direct your attention to it: it is known as the Fallacy of Prejudice. It is quite common, and often quite dangerous. You should give it careful consideration and honest thought.

FALLACY OF PREJUDICE . By “Prejudice” is meant: “Prejudgment; unwarranted and unreasonable predilection for or objection to anything; especially, an opinion or leaning favorable or adverse to anything, without just grounds, or before sufficient knowledge.” The common forms of Prejudiced Judgment are as follows: (1) Prejudice in favor of Propositions agreeing with our feelings, emotions, or general “likes”; or against Propositions running contrary to our feelings, emotions, or “likes.” (2) Prejudices in favor of Propositions advanced by persons favorably regarded or liked by us; or against Propositions advanced by persons unfavorably regarded or disliked by us. (3) Prejudice in favor of opinions at present held and previously stated by us; or against opinions at present opposed, and previously disputed by us. Let us consider briefly each of these three forms.

(a) It is quite difficult to divorce our judgments from our feelings. Our likes, loves and hates tend to prejudice our judgments, and to give us a “mental slant” in the direction of the “like” and against the “dislike.” Bernard Shaw tells us that most of our reasoning consists of either trying to excuse or justify our previous judgments and actions caused by our states of feeling, or else of trying to invent excuses for present or future judgments or actions likewise so caused. Feeling and emotion resemble the tinted glass which colors the rays of the sun which pass through it. Everything we consider is apt to be seen colored in the tints and shades which our feelings have imparted to it. You should ever be on your guard against the interposition of the colored screen between your reasoning faculties and the objects or subjects of logical thought. Strive ever to secure the clear, unimpeded passage of the White Light of Pure Reason; let it shine upon the objects of your thought.

(b) We find it difficult to give the proper value to an opinion, proposition or judgment announced by a person or persons disliked by us. Likewise, we find it quite easy to place an exaggerated value upon opinions, propositions or judgments announced by those whom we like. Here, once more, Feeling seeks to usurp the office of Reason. Truth is Truth, by whomsoever stated; and Untruth is none the less Untruth even when stated by an estimable person, or one very dear to us. A thing “is, or is not, so,” without regard to our opinion of, or our feelings to us. A thing "is, or is not, so," without regard to our opinion of, or our feelings toward, the person making one or the other of these necessary judgments. It is our business to find out "which is which," by Reason alone, bidding Feeling to step aside and to "keep its thumb off the scale." Judgments should stand on their own feet; the crutches of Feeling are not required; they are a sign of weakness on the part of Reason.

(c) It is characteristic of the human mind to incline to support even the weakest opinion or judgment already lodged in it; and to defend such against the attacks of even the strongest truths and reasons. Even when the conflict is confined to one's own mind, and no other person is involved in it, this remains true. Even though the preconceived opinion or judgment may have been based originally upon insufficient and unstable grounds of reasoning, the slightest proof and the weakest evidence, nevertheless it often requires the very strongest evidence and proof, the most positive reasoning and most certain logic to cause us to budge an inch from our position. We have said to ourselves that the thing was so; we have expressed the same opinion to others; and to change is akin to "backing down." The thing may be "a poor thing, but it is our very own"; we hate to part with it—to separate it from us too strongly suggests an amputation or the removal of a mental appendix. It is quite right and proper to "hold fast to our opinion"; but we should be sure that the latter is well grounded in fact, and well supported by logical reasoning. We should endeavor to keep at least a fairly "open mind," even though we keep a keen-eyed sturdy watchman at the gate.

X

SOME PRACTICAL "POINTS"

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WE DESIRE now to call your attention to several common sense, practical general "points" which should prove useful and helpful to you in the task of "making up your mind" concerning various subjects and questions toward which you have directed your reasoning powers and logical thought. Some of these have been expressly stated or else implied in some part of the foregoing instruction; others arise from the experience of men in applying the principles which have been presented to you in these pages. In either case, the present reference is intended to be merely suggestive, not a detailed exposition.

POINT I. All logical argument, reasoning, or proof must begin with something necessarily taken for granted, admitted or accepted as self-evident and axiomatic; or else "assumed for the sake of the argument," and accepted tentatively in order to permit the argument, discussion or reasoning to begin. Without such a starting point, there can be no reasoning, argument or discussion on any subject whatsoever; an effort to find the ultimate and fundamental proof, fact or truth in any case will be endless, for the chain must be endless so far as we are concerned, inasmuch as there is a limit to our respective lives, while there is apparently no limit to such backward tracing of Conclusions to their Premises, these to preceding Conclusions and their Premises, and so on, and on, ad infinitum. If we are to begin at all, we must begin somewhere; and that position of "somewhere" always is occupied by a Something or Somewhat which must be accepted, admitted, or assumed as a basis, and which must be "taken for granted" at least tentatively. This Something or Somewhat is usually known as "the first principle" of the argument, discussion or reasoning.

POINT II. There can be no logical argument or discussion between persons who do not accept the same "first principles," at least tentatively; neither can there be logical reasoning on the part of the individual who does not accept some "first principle," at least tentatively, in order to think intelligently on any subject whatsoever. A realization of the fact would prevent much futile argument and discussion, and much purposeless and inconclusive reasoning.

POINT III. The "goodness" or "badness" of a condition, action or belief may be determined only by first agreeing upon its associated object, purpose, end or effect. It is impossible to determine whether or not a thing is “good,” unless we first ask and answer the question, “good for what?” This brings a realization that most so-called “good” or “bad” is purely relative; that what is one man’s good, is another man’s bad. The rain that is welcomed by farmers in one section is dreaded by those in another; a rise in the market makes some men rich, while ruining others; the point of view of the average practicing physician or undertaker must of necessity be entirely different from that of their sought-for and desired patrons. There must be an accepted standard—a stated “good for this, or because of that.”

POINT IV. The old proverb, “De gustibus non est disputandum” (i. e., “There is no disputing about tastes”) expresses a truth which, if generally recognized, would prevent much futile argument and discussion, and save much fruitless reasoning. Without a standard, arguments of this kind are without end. To each person his own taste is a standard, in absence of the acceptance of a higher one. As a writer has said: “Tastes differ so much among individuals, nations, or in different ages that it is utterly impossible to set up a standard of taste applicable to all men and to all ages of society.”

Not only are there countless individual preferences in taste, but there are also local standards generally accepted as authoritative, and there are even passing fashions of taste in all communities. There are two general forces at work in setting standards of taste: the current standards result from a balance between these two. These two factors are (a) the numberless individual tastes caused by the temperaments, education, or associations of the different persons, and (b) the comparatively uniform standards of taste adopted or accepted by the majority of the most intelligent and cultured persons in any community at any given time. But in any case, there can be no logical discussion or argument concerning Taste, unless some certain or general standard be accepted or assumed at least tentatively.

POINT V. Likewise, there can be no logical argument or reasoning concerning the subject of the merits or demerits of particular or general behavior, unless a definite, certain standard of conduct and behavior be accepted, adopted, admitted, or assumed at least tentatively, by the reasoning person or the parties to the argument. This standard may be “the law” of that time and place; the accepted common general rule of good behavior and conduct—the accepted customs—of that time and place; the accepted principles of ethics of the best thought of that time and place or the moral codes, commandments, or teachings of some particular accepted religion.

The religious standards, for instance, may consist of the Ten Commandments; or of Christ’s Two Commandments; or of the Golden Rule; or of the Sermon on the Mount; or of the teachings and rules of the Church: in other lands, this being true of the particular religions accepted and at least nominally followed by the people of the land. The legal standards are set by the respective laws of the states or countries in question. The general moral standards are represented by the customs and habits of the best part of a community. The modern ethical standards are represented by the following statement of Professor Davidson: "It is not enough for a man to understand the conditions of rational life in his own time. He must likewise love these conditions and hate whatever leads to life of an opposite kind. This is only another way of saying that he must love the good and hate the evil; for the good is simply what conduces to rational and moral life, and the evil simply what leads away from it."

But, whatever may be the standard adopted, accepted or assumed, there must be some such standard, else all argument, discussion or reasoning on the subject must be futile, meaningless, and endless.

POINT VI. Reasoning and argument about the nature and characteristics of things in general, or in particular, should always be conducted on the basis of "things as they are," rather than upon "things as they ought to be." The "ought to be" question is quite proper in its place—but its place is "some other place"; it has no place in the thought concerning the nature, characteristics, and present state or conditions of the thing or things in question. A failure to observe this precautionary measure is the cause of much futile and endless discussion, and of much muddled thinking. Nature, Life, Society, and Things in general, must first be known "as they are," before any improvement or progress is possible. We must know "what things are, and how they behave:" before we can reason out possibly better ways. Many persons shrink from seeing "things as they are" in Nature—they are afraid to look facts in the face; they are afraid of "the naked Truth," evidently considering it "un-nice," if not, indeed, actually indecent.

Your Premises should be: "All A is B," or "This A is a B" (if such be the case), rather than "All A should be C" or "This A should be a C"—that is, if you are arguing or reasoning about the nature of, or the truth concerning the thing in question, or of the present facts of the case. The "should be" or "ought to be" or the "it is a pity that it is not," is quite another matter; such requires a new Premise, involving an entirely different line of argument or course of reasoning. In logical reasoning, the scientific spirit, not that of the sentimentalist, should govern. This is not asking too much of you: if Omniscience sees and knows everything, then it must see and know things "as they are"—you are merely asked to endeavor to follow the same course to the best of your ability.

POINT VII. You will do well to realize and recognize that "everything has its opposite"; that there are always "two sides to every question"; that most statements of truth are merely half-truths, the other half being left unstated; that Truth is usually discovered “in the middle of the road,” or to be the Golden Mean between the two extremes. Truth usually is found to consist of a reconciliation of the “opposites”; or the harmonization of the two “opposing” (but not really “contradictory”) aspects of the case. In most cases it will be found that neither “All A is B,” is true; but that the truth is that “Some A is B, and Some A is not B.” Consequently, when you encounter a case in which each of the two sides has many capable adherents, and each is well supported by fact and argument, you may be reasonably sure that the whole truth lies in between the two extremes, and may be found by reconciliation and “a broader and deeper solution.”

There formerly raged a violent dispute as to whether Heredity or Environment is the prepotent factor in shaping character; much was said on each side, and each side arrayed strong facts to support it. Then, along came Herbert Spencer with his “deeper and broader solution” that Heredity is merely the results of past Environment, and that present Environment is merely Heredity “in the making.” Likewise, the same gifted philosopher harmonized the old dispute between the adherents of Intuition (of a certain kind) and those of Experience regarded as the basis of certain “universal notions”; he showed that such universal notions might be called Intuitive, but that this Intuition originally arose from the actual experience of the race, and in time, through inheritance, become fixed in the race as “necessary beliefs.”

All this brings us to a realization that, as a writer has said: “Anything may be defended by logical argument or reasoning that does not involve a logical contradiction in terms,” i. e., that does not conflict with the universal Laws of Thought which we have presented to you in this instruction.

Point VIII. Much attention of late years has been given to the Pragmatic aspect of things—to the aspect of Practical Use and Utility. The Pragmatic test, i. e., How will it work? What will it do? What use is it?” is now being applied in every field of human thought, every branch of study, every important question of Judgment and of Logical Reasoning. There is in the air of the times a disposition to demand of everything the answer to the great question: “What of it?” (You will remember the three questions suggested by us to you in a preceding part of this instruction, viz., “What is it? How do you know it? What of it?—this last is the Pragmatic factor.) There is found a strong tendency on the part of modern writers and teachers on the Art of Thinking to advise that one should not waste time and effort on reasoning which “leads nowhere,” and which is purely academic in character—“scholarly but not scientific”; but should confine one’s thought to practical questions admitting of definite answer and practical, useful application.

A writer voices this bluntly as follows: “Put away from you all questions which do not admit of a definite answer; and also those of which the answers can have no practical meaning, importance, service or use to you.” Henry Hazlitt states this idea with more gentleness, as follows: “The Pragmatic method can be applied with profit to nearly all our positive problems. Before starting to solve a question—while deciding, for instance, on the validity of some nice distinction in Logic—we should ask ourselves, ‘What practical difference will it make if I hold one opinion or the other? How will my belief influence my action?’—(using the word ‘action’ in its broadest sense). This may often lead our line of inquiry into more fruitful channels, keep us from making fine but needless distinctions, help us to word our questions more relevantly, and lead us to make the distinctions where we really need them.”

POINT IX. We have at different points in this instruction pointed out to you the fact that the best reasoning, the truest reasoning, is “purposive reasoning.” In fact, it is not too much to say that there is no real or true reasoning that is not reasoning with and for a purpose. That purpose is the discovery of truth— the answer to a particular or general question. The clearer that purpose, the more clearly understood that question, then the truer, clearer, more definite, and more effective will be the reasoning process. As Hazlitt says: “We cannot think on ‘general principles.’ To try this is like attempting to chew laughing gas. To think at all requires a purpose, no matter how vague. The best thinking, moreover, requires a definite purpose, and the more definite this purpose the more definite will be our thinking. Therefore, in taking up any special line of thought, we must find just what our end and purpose is, and thus get clearly in mind what our problems are. * Our first step is to get our problem or problems in mind, and to state them as definitely as possible. A problem properly stated is a problem partly solved.”

Our problems necessitating our reasoning are questions— questions demanding an answer. Our business is to clear away the non-essential elements of the question, and to reduce it to its simplest, most fundamental and basic, essential elements. You should ask yourself: “Just what is the nature of this question; and just what must be the nature of the answer when found?” The analysis required for this reduction of the question to its simplest essential elements, and for the perception of the necessary general character of the sought-for answer, will in itself set you well on your way in your process of reasoning out that answer. Sometimes the careful examination of the “opposite side” will clear away much obstructing material; the analysis of the elements of the thing sought to be avoided, or of the elements of your ignorance, will often point directly and unerringly to the solution. Hegel was quite right in his doctrine that a thing can be fully known only by also fully knowing its opposite.

In beginning your reasoning, carry in mind the homely aphorism of the old hunter, i. e, “When you start out to hunt anything, be sure you know just what you’re hunting—or else you mightn’t recognize it when you run across it.”

Point X. The best thinkers have found an important working principle to consist of the “breaking-up method,” i. e., the method of dividing, or breaking-up the subject of thought into convenient classes, divisions, or parts—each of these being handled in turn by the mind. Logical division and analysis should be followed in the “breaking-up,” in order that the best results may be obtained. The rule of the “breaking-up” should be: Logical Order; Definiteness; Utility.

Jeremy Bentham, though not the originator of this method, was one of its most able practitioners; it has been claimed that “the secret of his strength and originality of thought lay in this method.” John Stuart Mill, in one of his essays, directed attention to Bentham’s use of this method, of which he said: “It may be shortly described as the method of detail: of treating wholes by separating them into their parts; abstractions by resolving them into things; classes and generalities by distinguishing them into the individuals of which they are made up; and breaking every question into pieces before attempting to solve it.”

Hazlitt says: “The systematic thinker is careful of the manner in which he marshals his difficulties. He knows that certain problems should properly be considered before certain others, and he saves himself labor and sometimes error by considering them in that order. * Knowledge furnishes problems, and the discovery of problems itself constitutes an intellectual advance. Whenever you are thrashing out a subject, write down every problem, difficulty and objection that occurs to you. When you get what you consider a satisfactory solution, see whether or not it answers all of them.”

Concluding Advice

You are advised to observe the following general rules in your reasoning, arguments, and discussions. Most of these points have been referred to, or else stated, in the foregoing instruction:

(1) Define and understand your principal terms, and demand the same of your opponent.

(2) Be certain of the Premises employed; beware of Begging the Question, and of allowing your opponent to do so.

(3) Proceed logically, observing the Laws of Thought rationally interpreted; and insist upon your opponent doing the same.

(4) Avoid prejudice, and unwarranted preconceived opinion; but respect your

(4) Avoid prejudice, and unwarranted preconceived opinion, but respect your own opinions, and do not discard them unless better are obtained.

(5) Understand and observe the distinction between Particular Judgments and Universal Judgments; and be on guard against confusing or confounding them, on your own part and that of your opponent.

(6) Admit, and permit, nothing in the Conclusion which is not involved in the Premises.

(7) Apply always (to yourself and to your opponent) the leading questions: “What is it? How do you know it? What of it?”

An observance of the ten general points set forth in the foregoing pages, and of the several general rules briefly stated above, will serve to furnish you with what a writer has expressed as: “An equipment of tests and requirements which would save many people from wasting their time and thought upon discussions, arguments and reasoning, of which they realize neither the origin nor the end.”

The Master Formula

In your task of attaining efficient Reasoning Power, you will be aided by a study and the observance of the principles of the Master Formula of Attainment which forms an important element of our instruction. The Master Formula, precisely stated, is as follows: I. Definite Ideals; II. Insistent Desire; III. Confident Expectation; IV. Persistent Determination; V. Balanced Compensation. Reduced to popular terms, it reads: “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

FINIS

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CHARACTER POWER

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"We are coins, the metal of which has been dug from the mines of our inborn intellectual and moral faculties by the will power. If we properly work these mines, we may find metal enough in us to justify a stamp of a very high value. On the other hand, though there is much unmined metal beneath the surface, we often form a character marked with a penny stamp."

—Professor Reuben P. Halleck.

I
THE SPRINGS OF CHARACTER

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CHARACTER IS, “The peculiar quality, or the sum of such qualities, by which a person or a thing is distinguished from others.” The term as applied to human beings usually is defined as, “The strong intellectual or moral qualities of a person”; but others have sought to emphasize the part played by actions and conduct in human character, and have accordingly suggested the definition of “Character” as “The general rule of conduct governing the acts and actions of a person.” Another definition of “Character,” one offered in a leading reference work, is, “The nature of the individual, manifesting in and as the continuity of his various successive voluntary and habitual acts.”

For the purposes of the present consideration of the subject, we may pass by the technical and academic definitions of the term in question, and content ourselves with the idea or concept of “Character” as, “The essential principle of the nature of the individual which governs and decides his habitual mode of action, and which therefore expresses and manifests his individuality.” As the individual is known to us almost exclusively through his actions, and as his principle of action is his character, therefore the character of an individual is practically “the individual in himself,” so far as is concerned our knowledge of him.

There is frequently found to be some confusion concerning the relation between “character” and “reputation.” Some writers use these terms as if they were synonymous, while others employ them as if they denoted widely separated ideas. The general opinion of the most careful authorities, however, is that “character” denotes the true nature of the individual, while “reputation” denotes the particular view of the character of an individual, which is favored by public opinion, and which may be far different from the true character of that person. Someone has said that there are three phases of the character of an individual, viz., (1) his true nature and character, as an omniscient mind would perceive it; (2) his own opinion of his true nature and character; and (3) the public opinion of his character, which constitutes his “reputation.”

As there is a “cause and a because” of and for everything—a “reason and explanation” of and for every fact discovered by human knowledge—so there must be a causal reason and explanation of that principle of human conduct and action which we know as “character.” The individual is perceived to have such-and-such character, and to act in accordance with it. He is discovered to possess certain habits of thought, feeling and action, and to express and manifest these characteristic states in his activities of life. This habitual character or nature cannot be supposed to exist in and of itself, without cause, reason or explanation. Rather must it be assumed that this character and nature, like everything else in the manifested universe, has its reason and explanation in an antecedent and preceding chain of circumstances and conditions, influences and determining factors. Accordingly, the psychologist proceeds to seek for and to discover these causes and “becauses,” these reasons and explanations of character.

Halleck expresses the conclusions of orthodox psychology on the subject of the causal sources of character, in the following statement:

> “Character is the resultant of several factors—will, heredity, and environment. Let us take an actual case to represent these at work. Shakespeare was born of parents who could neither read nor write. There was something in the boy more than either of them. A part of that additional something was due to his will, which, by always acting in a definite way, often in the line of the greatest resistance, gave him stability when others were wavering like reeds in the wind. Unlike Marlowe, Shakespeare was not killed in an alehouse, although he must have felt promptings to waste his time and nervous force there, as did so many of his fellow dramatists. In resisting these tendencies, in putting the best of himself, not into revels, but into his dramatic work, he acquired character. That heredity was not all in his case is shown by the fact that he had brothers and sisters, who never climbed the heights with him. His limited earlier opportunities show that environment was not all that made him. Besides, environment did not make Shakespeares out of others born in that age. There was will power in him that rose above heredity and environment, and gave him a character that breathes forth in every play.
>
> “The modern tendency is to over-estimate the effects of heredity and environment in forming character; but, on the other hand, we must not underestimate them. The child of a Hottentot put in Shakespeare’s home, and afterward sent away to London with him, would not have given the will sufficient material to fashion over into such a noble product. We may also suppose a case to show the great power of environment. Had a band of gypsies stolen

Shakespeare at birth, carried him to Tartary, and left him among the nomads, his environment would never have allowed him to produce such plays as he placed upon the English stage. Heredity is a powerful factor, for it supplies raw materials for the will to shape. Even the will cannot make anything without material. Will acts through choice, and some kinds of environment afford far more opportunities for choice than others. Shakespeare found in London the germ of true theatrical taste, already vivified by a long line of miracle plays, moralities and interludes. In youth he connected himself with the theatre, and his will responded powerfully to his environment. Some surroundings are rich in suggestion, affording opportunity for choice; while others are poor. The will is absolutely confined to a choice between alternatives.

> “Character, then, is a resultant of will power, heredity, and environment. A man cannot choose his parents, but he can to a certain extent determine his environment. Shakespeare left Stratford and went to London. He might have chosen to go to some insignificant town where the surroundings would have been uninspiring. In middle life a man’s decisions represent his character. He will be swayed by the resultant force of all his preceding choices; in other words, by his character.
>
> “What has the will to do with character? Character is largely a resultant of every voluntary act from childhood to the grave. We gradually make our characters by separate acts of will, just as the blacksmith by repeated blows beats out a horseshoe or an anchor from a shapeless mass of iron. A finished anchor or a horseshoe was never the product of a single blow. A man acquires ‘character’ by separate voluntary acts. We apply the term ‘conduct’ to those actions unified into a whole, which relates to the welfare of the self, either directly or indirectly, through the welfare of others. We are coins, the metal of which has been dug from the mines of our inborn intellectual and moral faculties by the will power. If we properly work those mines, we may find metal enough in us to justify a stamp of a very high value. On the other hand, though there is much unmined metal beneath the surface, we often form a character marked with a penny stamp. It may be true that circumstances stamp us to a certain extent, but it is also true that the way in which we use them stamps us indelibly.”

While the above quotation from Professor Halleck gives an exceptionally clear

While the above quotation from Professor Halleck gives an exceptionally clear and full view of the representative thought of modern orthodox psychology concerning the springs and sources of character, and is deserving of the most respectful consideration and careful study, nevertheless there is a view of the subject which transcends that of even such able psychological thought, and which enables us to interpret the latter in terms of a higher knowledge. This view is accepted and employed in the present instruction. There is no particular name applied to this higher presentation, however, and we must content ourselves with allowing it to explain and define itself as we proceed to consider it. We may say, however, that it may be thought of as “The New Psychology,” or “Applied Psychology,” with the addition of a certain “spiritual” element. Let us consider this view of the subject by means of its teachings, rather than by attempting to define it or to give it a name.

In the first place, in this new view of the subject the will is not accorded the supreme place. True it is that the will is the most important instrument employed in the development of character—but, at the last, the will is perceived to be but the instrument, not the user of the instrument. The user of the implement of will is that mysterious entity which abides in the centre of the consciousness of the individual, and which is known to him as the “I,” Ego, or “I AM I” principle of his being. This “I AM I” is that focal centre of consciousness and of will established by that POWER which is the source and origin of All Power. It is the supreme centre of the Personal Power of the individual—it is that Something or Somewhat which is the user of the physical, mental and spiritual tools, instruments and implements of the being of the individual.

This “I AM I” of the individual is the user of the instrument or implement of will in the process of the development of character. By means of this instrument it is able to mold and fashion the character at will, employing in the process, however, the raw materials afforded by heredity and environment— employing them, moreover, in a manner and to a degree not generally recognized by modern orthodox psychology, when the consciousness of the “I AM I” is awakened to self-recognition, self-realization and self-manifestation. In order to understand more clearly how these raw materials are so employed in the fashioning and creating of character, let us briefly consider just what are these raw materials, i. e., heredity and environment, in their last analysis. The last analysis shows each of these in some ways to be less than we had expected, and yet in other ways more than we had suspected; each is, moreover, shown to be a most efficient servant of the “I AM I,” yet in itself by no means the master of character.

Heredity is usually defined as, “Hereditary transmission of physical or psychical qualities of parents to their offspring.” The term, however, has a far psychical qualities of parents to their offspring." The term, however, has a far more extended meaning than that thus indicated. Instead of being limited to the transmission of the qualities to the individual from his parents, its meaning may be extended to include the transmission of qualities to the individual from the entire line of his ancestors—the racial qualities, the tribal qualities, the general family qualities. Heredity, in fact, is the transmission of the essence of the entire experience of the human race—and even of the experience of the life-forms which were the ancestors of the race of man. At the last, heredity is seen to be the transmitted record of the past experience of the life-forces of the universe.

Heredity is the impressed records of the past experience, the past environment, of the life forms. It must include the best as well as the worst, and all that lies in between. Special combinations of these records may serve to give a “set” or a tendency toward certain lines of action on the part of the individual; but these may be overcome or transcended by the employment of the will; and other combinations may be thus built up or fashioned from the other elements of character which abide in the deeper subconscious regions of the self, just as truly as from those elements lying nearer to the surface of consciousness. The determined will may oust from the throne of character those elements of heredity which seem to be objectionable, and may supplant them by the more desirable elements which abide in the subconscious self merely awaiting the call or demand of environment or will.

It has well been said that we have “the whole menagerie” of heredity within us—the tiger, the ape, the peacock, and all the rest. But equally true is it that in each of us is to be found the Master of the Show, who is able to control the animals; to summon forth those which serve best his purposes, and to confine safely those of an undesirable character. Sometimes, alas! this Master of the Show is asleep, or at least drowsy, and the animals conduct the show themselves; but the Master once aroused into self-recognition and self-realization, he then proceeds to exercise his powers of self-manifestation. The “I AM I” is the Master of the Show—the tamer of wild-beasts, the trainer of the animals of the menagerie of the self.

Heredity, at the last, is seen to be but the transmitted records of the past experiences of the race. These racial experiences were the result of the contact of countless generations of individuals of the race with their respective environments. These reactions to the stimuli of environment, repeated over and over again through innumerable generations, gradually tended to become set or fixed to some degree in the plastic mental substance of the race. We have instances of this transmission and fixation in the case of the “instinct” of animals, which results from the gradual fixing and setting in the mind-substance of certain habits of action, or rather of the tendency toward those habits. The duck takes naturally to water, the wild goose tends naturally toward migration in winter, by reason of this inherited instinct or acquired habit of action. The water acts as a stimulus to arouse this instinct in the duck; the approach of cold weather arouses it in the wild goose.

Heredity, then, is seen to be nothing more than the transmitted germ of the acquired habits of past generations to respond in a certain way to certain phases or conditions of environment. Habit, in the individual, is the acquired tendency to respond in certain ways to certain forms or conditions of environment. So, as you see, heredity is but one phase or form of tendency or habit to respond to the stimuli of environment. Environment is the real external conditioning and determining factor associated with both heredity and habit—the latter two being the internal factors. From the reaction of the internal to the external, our characteristic actions arise. Thus environment is a most important element in the development and manifestation of character, and it behooves us to investigate the nature of this important element—Environment.

Environment is defined as “that which environs or surrounds, particularly the surrounding conditions, influences or forces.” In short, environment is composed of those forces, influences, or conditions of the outside world which by means of their contact affect, influence and exert a modifying power over us. Careful thinkers have announced their belief that the character of the race, and that of the individual, are determined by the effect of their environment upon them, and by their reaction to their environment. If man were merely an automaton, or a mechanical contrivance, then, indeed, he would be but the helpless slave to environment. But as he is not a mere automaton or machine, he is not the helpless slave so pictured.

As man emerges into the higher forms of self-consciousness and begins to experience the consciousness of Egohood, he also begins to become aware that at least to some extent he can overcome the power of environment. He finds himself able to modify his environment—to change his environment in many cases—by the power of his will. He is able to do this even before he arrives at the stage of fully awakened Egohood in which he becomes consciously aware of the being and power of his “I AM I.” When he reaches the latter stage, he is able consciously to employ his will in the direction of modifying his physical environment, and also of creating new mental representations of environment—this last a most important though but little understood principle and process.

The real environment which affects the individual is not the external environment in itself, but rather the mental representation—the mental images—of that environment. If a person from his birth were deprived of the report of the senses of sight, hearing, feeling, etc., then the effect of the external environment upon him would be lacking—it would not exist for him. In such case he would have no “ideas” of the external things of his environment: and it is these “ideas of things” which so largely influence and determine his character. It is the mental images of things—often of purely imaginary things, for that matter—which exert the greatest effect upon his character. This being perceived, it may be then realized that if we can supply the person with the right kind of mental images we can do much toward determining and developing his character, especially if from the subconscious regions of his being we can bring up the appropriate tendencies and habits of reaction to these “right kind of mental images” which we have seen have been placed in those regions by the processes of heredity.

This then, in short, is the method of the New Psychology (with the added spiritual element) of developing and cultivating your character. Let us briefly recapitulate the three important principles involved in the method, as follows:

(1) You are aroused into a conscious recognition, realization and manifestation of the “I AM I” which abides at the centre of your consciousness, and which is your Real Self; and are taught to apply your new-found power in the direction of working upon the raw materials of heredity and environment which abide within yourself, and at the same time to gather new material of the right kind from determined and selected contact with your external environment.

(2) You are then taught to bring from the hidden recesses of your subconscious self the right kind of tendencies, habits and inclinations which have been placed there by the processes of heredity. This “right kind” of inherited tendencies, habits and inclinations abide in your subconscious regions, and in those of each and every other individual, no matter how hidden from sight they may be, and how much in evidence may be the opposite characteristics. The race is old, and the chain of heredity is long and extends in countless directions. The best as well as the worst abides in you, and in each and every individual, for each person is really the inheritor of the characteristics of every one of the original ancestors of the race, and of every one of many generations of their successors.

Scientists have asserted that it may be stated as a true general principle that in the veins of each and every individual human being living today there flows the blood of each and every individual living ten thousand years ago and probably even as late as five thousand years ago. This being true, it follows that the mental heredity must follow the same channels of distribution. Each of us then is the heir of the ages—each of us has within us the potential characteristics of each and every individual of countless generations of men and women.

This being the case, we may safely assert that the germ of each and every possible form of human character abides within your subconscious self, and is capable of being drawn upon by you to serve as the raw material of character which you may mold and fashion into the kind of finished character you most desire. And, mark you this, the New Psychology (with the added spiritual element) has discovered the way whereby you may draw upon and bring to the surface these desired elements of heredity, as well as those of the personal experience and environment of yourself.

(3) You are then taught to create the particular kind of mental pictures which will produce the desired reaction on the part of the inherited or acquired tendencies and characteristics brought into the field of your consciousness in the manner above referred to. You are taught how to create for yourself a "working environment"—to erect and to operate a "laboratory of environment," in which you may produce those combinations of mind and soul which you seek to acquire and make your own. You are taught how to condense the essence of environmental influences in such a manner as to render them available in your experimental and creative work of character building. You are able to build up a miniature World of Experience within yourself, in which you can reproduce the processes of Nature and thus duplicate her results.

Noted botanists and naturalists have been able to anticipate Nature's evolutionary plans, and to produce "here and now" plant forms and animal forms which, in the ordinary course of evolution, would not have reached the earth-scene until after thousands of more years of slow development: so may you, if you are sufficiently persistent and insistent, develop your character along the desired lines to such a degree of proficiency as unaided nature is able to produce only at rare intervals, by exceptional combinations of elements, through many generations of race-evolution.

The key to the new methods of character building is, of course, found in the arousing of the full degree of the conscious recognition, realization and manifestation of your "I AM I." Without this, full success along these lines is impossible. But, even though you obtain only a partial measure of this superior consciousness, you may obtain a corresponding degree of success along these lines. By applying these methods, you, and also practically every individual of average intelligence and will power, will be enabled to secure satisfactory results in some degree at least; and, moreover, by means of the continued and persistent application of these principles and the methods based thereupon, the fuller awakening of the desired consciousness of the Real Self is encouraged. When your inner nature feels most keenly the need of the fuller awakening, then there is set into operation the forces which serve to encourage and to hasten such process. The insistent demand and the persistent application of the working principles here bring forth the supply-just as they do on all of the planes of Nature’s manifestations and processes.

The Physical Basis of Character

The plan and methods of the development of character which are taught in this book are not necessarily based upon the purely metaphysical theories concerning the nature of mind, although, of course, they fit very well into such conceptions and afford efficient channels for their expression. Those who base their conceptions of mind upon the functions and activities of the brain will, likewise, find in these plans and methods an efficient and useful means of putting into application the practical features of their phase of mental philosophy or mental science.

Just as electricity may be employed and set to work along certain lines, and under certain laws of application, with satisfactory results, notwithstanding the different particular theories concerning the essential nature of the energy itself, so the powers of your mind may be set into operation effectively by means of these plans and methods, without regard to your particular views concerning the essential nature of mind. So far as the actual practical application of the powers of the mind is concerned, it makes little or no difference whether you regard mind as a substance, or even as an entity, or whether, on the other hand, you regard mind as a product of the activities of the brain, or even as simply the processes of brain activity.

So far as this instruction is concerned, you may proceed either upon the theory that mind produces the brain-cells, or upon that which holds that brain-cells produce mind. Personally, we are inclined to the opinion that the truth concerning this matter consists of a reconciliation of these two opposing hypotheses, and that mind (as we know it in our experience) is the product of the mutual action and reaction between the spiritual and the material aspects of our mental nature. But we do not insist even upon this: you are left free to choose for yourself, and even to build up an entirely new and different hypothesis—the plan and methods will be found to work out equally well in either case.

Scientific experiments have demonstrated the fact that your brain-cells may be greatly and rapidly increased in number by means of proper exercises and active use. Moreover, it is now an accepted scientific fact that there are certain areas of the brain which are concerned with respective particular mental and emotional states or faculties. Certain areas of the brain which are concerned with certain particular forms of thought and feeling, and even of will activity, have been discovered to be capable of increase of area and of power under the stimulus of scientifically arranged systems of exercise and employment. The stimulus of scientifically arranged systems of exercise and employment. The old-time phrenologists insisted upon this fact, derided as were their theories when first promulgated; and modern psychological experiments have served to corroborate and to verify the general principles of these old teachings, once so ridiculed.

Modern psychology teaches that the number of brain-cells actively developed depends materially upon the degree of active use of the particular mental faculties employing these cells. It is estimated that the brain of the average individual contains many billions of brain-cells in various stages of active development. In some cases it is estimated that not more than 500,000,000 cells are actively employed and developed; while in others as many as 5,000,000,000 are actively developed and employed. It is also stated that the number of brain-cells present always is far in excess of those actually employed and fully developed; Nature preserves an enormous reserve stock for possible emergencies. It is also held that active employment of the brain-cells in any particular area tends to hasten the full development of the reserve cells in that area; and also that Nature causes the brain-cells to multiply themselves in any area in order to keep pace with the demands made upon it. So, you see, there is no danger of your stock of brain-cells becoming depleted.

Professor Elmer Gates has conducted important and interesting experiments along these lines, all of which tend to corroborate the facts above stated. The following statement made by this scientist a few years ago will prove interesting and instructive in this connection. We ask you to consider it carefully, for it contains the hint of wonderful future achievements along the same line of investigation and experiment. Professor Gates says:

> “The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training in one mental faculty—e. g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity of using that faculty. I then killed both classes of animals, and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed. These experiments served to localize mental functions, and above all to demonstrate the fact that more brains can be given to an animal, or to a human being, in consequence of a

> better use of the mental faculties. The trained dogs were taught to discriminate between seven shades of red, and six or eight of green, besides manifesting in other ways more mental ability than any untrained dog.
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> “The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses—detection of heat and cold—was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age. Under usual circumstances and education, children develop less than ten per cent of the cells in their brain-areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, the child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill.”

Phrenological measurements, made at different periods of the life of the same adult individual, have demonstrated beyond question that there occurs a perceptible increase in the area of the brain concerned with the activity of certain mental faculties, providing that such faculties have been actively employed in the occupation, the vocation or avocation, of the individual. In cases in which the occupation of the individual has been changed by circumstances, and his activities directed into different channels of mental expression, there has been noted a cessation of development of certain brain areas, and a corresponding increase in other brain areas; the increased areas being found to be those concerned with the processes of the particular faculties involved actively in the new line of work or channel of mental expression.

So, you see, physiology as well as psychology furnishes us with sufficient facts to corroborate the principle upon which this instruction is based, namely, that in the mind or the brain of man there abides abundant material to serve for the building-up of the qualities of character—the mental and emotional qualities, faculties, and powers; and that by scientifically designed and directed methods and exercises each or any of the qualities, faculties or powers of your character may be increased, strengthened and rendered more efficient—and that your undesirable qualities may be restricted and inhibited by means of the development of their opposites.

You have the power to “make yourself over,” and to mold your character closer to your heart’s desire. To a great extent, every man is self-created; you are creating character every day of your life, consciously or unconsciously: then why not create it consciously, scientifically, and according to a purpose and plan designed by your reason and approved by your conscience?

II

POSITIVE AND NEGATIVE QUALITIES

Table of Content

YOUR MENTAL and emotional qualities may be classed as either (1) Positive, or (2) Negative. The terms “positive” and “negative,” respectively, as used in the present connection, denote the character of these qualities in their relation to the successful accomplishment of your rightful aims, ambitions, purposes and ends—either the successful accomplishment of your general rightful purposes, or of your special rightful purposes. Positive qualities contribute to your successful accomplishment, attainment, manifestation and expression of rightful ideals. Negative qualities contribute to your failure to accomplish or attain, or to manifest and express rightful ideals. Positive qualities push and pull you forward; negative qualities push or pull you backward. Positive qualities tend to urge you upward and onward; negative qualities tend to drag you downward and backward. Positive qualities are helpful to you; negative qualities are harmful to you.

The best statement of the character and nature of Positive Qualities and Negative Qualities, respectively, is as follows:

Positive Qualities make you stronger, better and more efficient.

Negative Qualities make you weaker, worse and less efficient.

The Test Question to be applied by you to any mental or emotional quality—any feeling, emotion, thought, mental-attitude, or course of action, is: “Will this serve to make me stronger, better and more efficient?”

The Touchstone of Positivity

The above-mentioned Test Question to be applied by you to any mental or emotional quality—any feeling, emotion, thought, mental attitude, or course of action—the question “Will this make me stronger, better, and more efficient?”—has well been called “The Touchstone of Positivity,” for it serves to determine Positivity when such exists in a quality of character. A “touchstone” is a mineral employed to test gold and silver by means of the streak left upon the stone by the metal when the latter is rubbed upon it. When the gold or silver of Positivity is applied to this Touchstone, the characteristic mark is left upon it and the genuineness of the mental or emotional metal is determined—the baser metals leave no such mark.

The spirit of the Touchstone of Positivity consists of the following standard of excellence: (1) Expressing and manifesting the best possible kind of actions, physical, mental and spiritual (2) with the greatest possible degree of ability, power and energy, and (3) with the maximum of actual and useful effect proportioned to the actual degree of power, strength or energy expended.

The Touchstone is the standard representing your Summum Bonum, or "chief Good"—your chief ends and aims in life. Surely the ideal is a worthy one: when rightly understood and interpreted it is seen to include the essence of that which men of widely differing theories of life agree upon as the rightful aim and end of human effort. In this light, the question: "Will this make me stronger, better and more efficient?" is perceived to be a worthy, consistent, and legitimate test of the value of your mental and emotional qualities of character. The nearer to this standard your character-qualities approach in their development and manifestation, the greater is their value to you. To this end you should cultivate and develop your positive elements of character; to this end you should restrict, restrain and inhibit your negative elements of character.

The Positive Norm and the Two Negations

Every mental or emotional quality or faculty of character has its Positive Norm, and its two Negative Extremes. The "Norm" of anything is "the authoritative standard, model, or type" of that thing. The Negative Extremes of anything serve to "negate" the Positive Norm. To "negate" the Positive Norm is to deny, contradict, nullify and render it inactive and ineffective.

Every Norm has two extremes of Negation—two Negative Extremes. For convenience, we may style the two Negations, or two Negative Extremes, as follows: (1) The Deficiency-Negative, i. e., the state or condition in which the Norm is negated by the absence of its essential character, or by the presence of its antithetical opposite; and (2) the Excess-Negative, i. e., the state or condition in which the Norm is negated by the presence of its general character manifested to such an excessive degree or in such a perverted form that thereby the essential virtue of the Norm is practically nullified and its power rendered inactive.

The Deficiency-Negative represents the departure from the Norm on the side of lack, deficiency or absence. The Excess-Negative represents the departure from the Norm on the side of excess, intemperance, superfluity, extravagance, "overmuchness" or perversion of its essential spirit. The Positive Norm is the Golden Mean; the two Negations or Negative Extremes are the extreme departures from the Positive Norm, on either side of the latter. Either Negative Extreme serves to negate the Positive Norm associated with it.

Extreme serves to negate the Positive Norm associated with it.

The following illustration drawn from everyday life may help to fix the above idea in your mind. A normal amount of heat is necessary to your physical well-being. That normal amount is a matter of but comparatively few degrees of temperature—a narrow space between fixed limits on the great scale of heat-vibrations: it represents your Positive Norm of Heat. Below that limit, you begin to suffer, and finally you will die for lack of heat—or as we usually call it, from “too much cold”—this represents your Deficiency-Negative of Heat. Above that limit, or Norm, you begin to suffer from excess heat, and finally will die therefrom—this represents your Excess-Negative of Heat.

Increase the temperature of the earth by a comparatively few degrees, and every living thing on it would perish; decrease it correspondingly below the normal limit, and every living thing on the earth would perish just as truly as in the event of extreme cold. Application of the ultra-cold liquid air to the surface of the skin will result in the production of a blister similar to that caused by scalding-hot water. In their effects and results upon man, lack of heat and excess of heat are both negatives—the “not enough” is no worse than the “too much.” The only positive for him is found in the Norm—his normal range of temperature. The same rule applies to every phase of character-qualities, and to many other things in Nature as well. Strive ever to secure and to maintain the Golden Mean.

Few persons realize that by “carrying a good thing too far” they tend to negate its Norm as truly as if they manifested the opposite quality or Deficiency-Negative of that thing; but such is the actual result of such an extreme course of action. When you manifest the Excess-Negative of a positive mental or emotional characteristic, you really negate its property of making you “stronger, better and more efficient” quite as truly as if you had negated it by manifesting its opposite or Deficiency-Negative. In either case, the negation serves to make you “weaker, worse and less efficient.” You must never lose sight of this great principle of Polarity. When in this instruction we warn you against manifesting negative mental or emotional states, we mean either negative, i. e., Excess-Negative as truly as Deficiency-Negative.

You have been shown that every element of character has its positive phase, and its two phases of negation, each of the latter constituting a true “negative” to the positive phase: you are now asked to consider a correlated fact. By a law of Nature, positive and negatives cannot co-exist in active manifestation at the same time and place. If one is present and active, the opposite must be nonactive and practically absent. Just as a thing cannot be both hard and soft, or sharp and blunt, or heavy and light, or rough and smooth, at the same time and place, so positive and negative mental qualities cannot both be actively manifested at the same time and place, this being likewise true of the two opposing negatives associated with each positive.

The presence and activity of a positive tends to inhibit the activity of either and both of its associated negatives; the activity of one negative tends to inhibit the activity of its associated positive and also of its opposite negative. “Inhibit” means “to check, to hold back, to restrain; to forbid, to prohibit, to interdict.” “Inhibition” means “act or state of being inhibited; state of restraint, prohibition, or embargo.”

General Rules for Development or Inhibition

Based upon the above-stated laws or principles of the relation and correlation of the positives and negatives of character-qualities, we have the following general rules concerning the respective development or inhibition of the qualities of character:

I. To Develop a Positive . To develop a positive character-quality you should (a) earnestly and consistently express and manifest it in action, so as to obtain the benefits arising from exercise, practice, and use; (b) supply it with the appropriate suggestive mental environment, in order to obtain the natural reaction to such and the stimulus from it; (c) carefully and faithfully refrain from expressing or manifesting its deficiency-negative, or from supplying such with appropriate suggestive mental environment; (d) hold firmly in mind, and adhere faithfully to, the essential idea and basic conception of the Positive Norm of the quality, and add to it the positive elements of Discrimination, Balance, and the Sense of Humor, in order to prevent the excessive expression and perverted manifestation of the quality which tends to transform it into its excess-negative and thus to rob it of its essential positive virtue.

II. To Inhibit a Deficiency -Negative . To inhibit a deficiency-negative character-quality, you should (a) carefully and faithfully refrain from expressing it, or from supplying it with appropriate suggestive mental environment; and (b) endeavor constantly and determinedly to express and manifest its associated positive.

Here we have an illustration of the principle that (1) expressing a negative tends to inhibit its associated positive; and (2) expressing a positive tends to inhibit its associated negative. Example: By turning on the light (positive) you inhibit the darkness (negative) in the room. Or, by pouring muddy water (negative) in a bowl of clear water (positive), you tend to inhibit the positive; whereas, on the other hand, by allowing a stream of clear water (positive) to flow into a bowl of dirty water (negative) you tend to inhibit the negative. The best way to inhibit a negative is to develop its associated positive. Turn on the light, and you need not shovel the darkness out of the room.

III. To Inhibit an Excess-Negative. To inhibit an excess-negative character-quality, you have but to (a) strongly idealize and visualize the associated Positive Norm, thus having before you a clear, strong picture of the positive quality rationally and properly manifested; and (b) adding to and blending with the quality a liberal and sufficient mixture of the elements of Judgment, Reason, Moderation, Sense of Real Values, Sense of Balance and Proportion,—and, last but not least, a goodly portion of the Sense of Humor.

Excess-Negatives usually are really perversions, or corruptions, of the positive-norm of a character-quality. The positive quality has been turned away from the right road of expression, and has wandered into the quagmire of Excess, Morbidity, and Misapplication. The addition of other positive elements of character tends to bring about the necessary reaction to the normal, and the positive quality once more is set upon the right road of manifestation. You will see the application of this principle more clearly when you consider the illustrations of excess-negatives given in the following sections of this book. You are here asked to commit to memory the following suggestive aphorism: “Excessive expression or manifestation of a positive character-quality is equivalent to a perversion or corruption of the essential spirit of that quality; by means of it the positive nature of the quality is transformed into a negative, and thus loses its virtue.”

Charting Your Character-Qualities

Before you can proceed intelligently to develop your character along the true lines of strength, goodness and efficiency, you must come to an agreement with yourself concerning the matter of your present development of character—an understanding of just what qualities of your character are strong, just which of them are weak, just which need developing, just which require restricting. You should “take stock” of your mental equipment, carefully noting the state of activity and strength being manifested by your positive qualities, and by your negative qualities as well, so that you will know “just where you stand” in the matter of character-qualities.

In a general way you know your strong qualities, and your weak ones; if you are honest with yourself you will have no difficulty in noting down on your Character Chart the degree of development and activity which you have attained in the case of most of your mental and emotional faculties. But unless you have made a careful analysis of character-qualities in general, you will fail to some extent in preparing an efficient Character Chart for use in your work of character extent in preparing an efficient Character Chart for use in your work of character building. Therefore, we have thought it well to prepare for you, and to present to you in this book, a comprehensive Character Chart showing the principal qualities of character manifested by men in general.

You will find this Character Chart to be quite useful to you in your work of character-building. The sight of the word indicating some positive quality will cause your mind to form a clear and strong concept of that quality, which will serve as a mental mold or framework around which your work of building up that quality may proceed. Likewise, the word denoting some negative quality will cause that quality to take on a definite form and aspect in your mind, thereby enabling you to combat it more effectively—you can fight a flesh-and-blood enemy much better than you can combat an antagonistic, ghostly, nebulous form. When you know your enemies; and see them actually before you, you are the better prepared to fight and conquer them. As some one has said, “An enemy known is half-beaten.” Drive the enemy out into the open—into the “clearing”—and you will have him at a disadvantage.

Self-Examination

We suggest that you study carefully the following Character Chart; and that at the same time carefully study yourself, your character. Be honest and frank with yourself; do not try to deceive yourself, for by doing so you will hurt yourself. If you have a strong positive quality well-developed, do not allow false modesty to prevent you from marking it down on the Character Chart. Likewise, if you are weak and deficient in some quality, or have its negative opposite too active, do not let pride prevent you from marking it down. The Character Chart is the diagnosis of your case, you know—the diagnosis upon which the treatment is to be based and administered—and unless you be honest and frank with yourself in preparing this chart, you will fail to obtain the full benefits of this instruction and of the self-treatment based upon it.

You will notice that in the Character Chart there is noted (in the middle column) the Positive Norm of each particular faculty or quality of character; and that on either side of this there appears the Deficiency-Negative, and the Excess-Negative, respectively. You should carefully consider each one of these three groups, and then decide which of the three phases is predominant in your character. Sometimes you will find yourself just a little to one side or the other of the Positive Norm, yet not far enough away to place you in the category of either of the negatives.

You should “check off” carefully with your pencil the particular place you occupy in each of the groups. By doing this you provide yourself with a plain guide or prescription for self-treatment along the lines of character-building.

I. THE EGOISTIC QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Egohood	Egohood	Egot
Lack of Self-Control	Self-Control	Ascetic
Lack of Self-Confidence	Self-Confidence	Egotistic Co
Lack of Initiative	Initiative	Egotistic Rash

II. THE INTELLECTUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Careless Observation	Efficient Observation	Purposeless Observa
Inefficient Perception	Efficient Perception	Non-Discrimina Percep
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reaso
Lack of Imagination	Constructive Imagination	Idle Fa
Inefficient Memory	Efficient Memory	Memory of Non-Essen

III. THE MOTIVE QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of concentration	Concentrated Attention	Over-Concentra
Lack of Persistency	Persistent Determination	Stubborn obsti
Instability	Stability	Inert
Slothfulness	Industry	Slavery to W

IV. THE EMOTIVE QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Cowardice	Courage	Reckless
Lack of Spirit	Balanced Temper	Ill Tem
Improvidence	Provident Acquisitiveness	Miserly G
Hopeless Doubt	Hopeful Faith	Visionary Cred
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi
Lack of Ambition	Ambition	Inordinate Ambi

V. THE ASSOCIATED QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Undue Gravity	Humor	Undue Le
Cheerlessness	Cheerfulness	Strained Cheerful
Tactlessness	Tact	Insincere Sua

VI. THE MORAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Untruthfulness	Veracity	Morbid Ca
Inequity	Equity	Censorious
Lack of Sympathy	Kindliness	Maudlin Symp
Disloyalty	Loyalty	Blind Partian
Refusal to Serve	Service	Serv
Intemperance	Temperance	Austerity Uncha
Chastity	"Sexophobia"	

VII. THE SPIRITUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Spirituality	Spirituality	Perverted Spiritu
Lack of Reverence	Reverence	Supertitious

The above chart of the principal character-qualities is not offered as an all-inclusive or complete list or table of each and every character-quality noted by observers and known in our own experience. Rather, it is intended merely as a general suggestive list or table of such general qualities. However, it is thought that but few if any typical general character-qualities are absent from it.

Those qualities not specifically designated in the list or table are believed to be covered by those which are so designated and included, in one or more of the following ways, viz., (1) where the undesignated quality is included under some other name or term; (2) where the undesignated quality is treated as a phase, form, aspect or degree of some one of the designated qualities; (3) where the undesignated quality is a composite attribute, its elements being represented in the list or table of the designated qualities. In all such case, however, we believe that you will find the missing character-quality present in spirit and meaning, if not in name and form.

The numerous character-qualities designated in the Character Chart are considered in detail in the several succeeding sections of this book. We advise you to study carefully this detailed analysis of the several qualities, so that you may understand each one fully; and that you submit yourself to an honest, vigorous, and exhaustive self-examination concerning the form and degree in which each respective quality is now being manifested and expressed by you. Remember the old adage: “Man, Know Thyself!”

III
THE EGOISTIC QUALITIES

Table of Content

THE FIRST of the several classes of the Character-Qualities is that known as “The Egoistic Qualities.” The several particular qualities composing that class are as follows:

I. THE EGOISTIC QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Egohood	Egohood	Ego
Lack of Self-Control	Self-Control	Ascetic
Lack of Self-Confidence	Self-Confidence	Egotistic Co
Lack of Initiative	Initiative	Egotistic Rash

Egohood

Egohood consists of the conscious recognition, realization and manifestation of one’s individuality. True individuality is based upon the conscious recognition and realization that one’s Self, or Ego, is a reality—a centre of real power and life in the great cosmic manifestation of power and life. Egohood is the state of full conscious realization of one’s Self as the Ego or permanent subject of all mental and physical experience of the individual. Egohood is the quality of the conscious recognition, realization, and manifestation of the “I AM I” of the individual.

Egohood possesses two general phases, namely (1) the recognition of the real relation and correlation between the Ego and its world of experience; and (2) the recognition of the real relation and correlation between the Ego and the Universal Principle of POWER.

In the first phase, above noted, the Ego perceives and realizes the distinction between itself, on the one hand, and its experiences of thought, feeling, will-action, etc., on the other hand. In this phase, the Ego is conscious of itself as an entity endowed with and possessing certain mental and physical instruments of expression and experience, which “belong to” it but which in no way constitute its essential being. This recognition brings with it a sense of the right and power of mastery over these mental and physical instruments of expression and of mastery over these mental and physical instruments of expression and experience. The individual in whom Egohood is awakened is conscious of his mental and emotional faculties as rightfully being servants of his will, and not as the masters of his will.

In the second phase, above noted, the Ego perceives itself to be a centre of life, consciousness and power in and of the great Universal Principle of Power. As a consequence, it experiences a conscious certainty of true being and reality; a certainty of eternal and immutable existence; and a certainty of security and safety, notwithstanding the storms and tempests of the personal existence in the world of experience and expression. The consciousness of this relation to Universal Power and Ultimate Reality gives to the Ego a sense of power and certainty which nothing else can impart; it links it to the eternal verities, and imparts to it a confidence and sense of security impossible to those who have not unfolded into this consciousness.

The subject of Egohood has been referred to in a preceding section of this book; it has also been considered in considerable detail and to a greater extent in that initial book of this series entitled "Personal Power," to which we refer the student wishing to proceed further in his study of this particular branch of our general instruction.

The Deficiency-Negative of Egohood is known as "Lack of Egohood," which is marked by an absence of the realization of the presence of the Ego as a real entity, and as the master of the mental and emotional faculties—its instruments of expression and experience; and also by an absence of the realization of the relation of the Real Self, or Ego, to the Universal Principle of Power—the Ultimate Reality—and the correlation existing between THAT and the Ego.

The Excess Negative of Egohood is that known as "Egotism," which is marked by a false sense of the importance of one's personality, and which results in self-conceit, overweening vanity, arrogance, and inordinate desire for admiration and public notice. It differs essentially from Egohood inasmuch as it is based upon vanity concerning one's real or assumed personal qualities, traits, abilities or powers; whereas Egohood bases its sense of power upon the conscious fact of its individual (impersonal) reality and importance.

Lack of Egohood (the Deficiency-Negative of Egohood) cannot exist in coordinated being with Egohood; for the two are antithetical opposites. Neither can Egotism exist in coordinated being with true Egohood; Egohood is based upon the true conception of the "I AM I" focus or centre of Universal Power as being the basic fact of individual existence, Personality being regarded by it as merely the "part in the play" performed by the individual—the manifestation of the instruments of its expression and experience—worthy of being regarded with true pride and satisfaction, but in no wise to be mistaken for the Real Self or to become the ground of arrogance, conceit, vanity, *etc*.

Self-Control

Self-Control consists of the control and mastery of the instruments of expression and experience by the Ego, or "I AM I" of the individual. Self-Control distinguishes the great individuals of the race. Those in whom the consciousness of Egohood is well-awakened begin to manifest Self-Control almost involuntarily; discovering the Ego to be the "I AM I" at the centre of the being of the individual, they begin to assert that sovereignty which is a prerogative of that dominant position. Such an individual refuses to continue or to become a slave of the thoughts, feelings, emotions and habits of his instruments of expression and experience, but, instead, asserts his mastery over them, and orders his mental and emotional kingdom to conform to what he conceives to be his Summum Bonum or "Chief Good."

The Deficiency-Negative of Self-Control is known as "Lack of Self-Control"; this negative quality is marked by a greater or less degree of the absence of authority of the Ego over the mental and emotional instruments under its control, and by the tendency to let these instruments act like runaway horses, or as spoiled children, i. e., without control, restraint, or mastery.

The Excess-Negative of Self-Control is that quality known as Asceticism, i. e., undue austerity, extreme self-denial, sell-mortification, self-punishment, *etc*. Asceticism inclines toward extreme self-denial based upon the false belief that there is some particular virtue in denying to oneself anything and everything that gives pleasure in any form. It seems to proceed upon the theory that anything that gives pleasure is evil, not because of any probable injurious effects but rather simply because it possesses the property of giving pleasure. Asceticism seems to regard pleasure as evil, and pain as good— this is an abnormal, morbid and pernicious doctrine in the view of sane, thoughtful individuals. Self-Control (the Positive Norm) is based upon no such ideas or ideals; instead, it holds that "all things are good to be used, in their right time and place, but nothing is good enough to use, dominate or master the individual." True Self-Control is the sane Middle Ground, or Golden Mean, between Uncontrolled Indulgence, on the one hand, and Asceticism, on the other hand. It is the perfect flower which supplants the two weeds of the extremes of the negatives.

Self-Confidence

Self-Confidence consists of the conscious confidence, reliance and belief in oneself. It arises from an underlying conviction that the Ego, or “I AM I,” is in control of the instruments and faculties of expression and experience, and has developed these to an extent sufficient for them to function effectively and efficiently. It is a healthy, normal, rational mental and emotional quality, and is present in all individuals who dare to attempt to accomplish things in the world of experience. Its keynote is “I can, I will; I dare. I do I” It employs the Master Formula of Attainment, viz., (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; (5) Balanced Compensation. It is the spirit of the “I AM I,” conscious of its nature and of its inherent powers, pressing forward to expression and realization in objective form. Self-confidence is one of the most positive of the positive qualities, and should be developed carefully and persistently by all who wish to “do things” in the world.

The Deficiency-Negative of Self-Confidence is known as “Lack of Self-Confidence” and is marked by the absence of all the essential qualities which characterize the Positive Norm of Self-Confidence. It is the quality so prominent in the “I Can’t,” and “I’m Afraid to Try” individuals. It paralyzes all human effort and endeavor. Many persons having many other positive qualities well developed fail to demonstrate and manifest them effectively because they lack Self-Confidence. Self-Confidence is an important element of character, the absence of which prevents the expression and manifestation of many of the other positive qualities.

The Excess-Negative of Self-Confidence is that known as “Egotistic Conceit,” which is composed of vain conceit, false-assurance, and an overweening arrogant “cocksureness.” Self-Confidence is based upon one’s belief in the development of his own faculties, his control and efficient direction thereof, and his innate and inherent powers: Egotistic Conceit, on the other hand, is based upon the vain feeling that one’s talents, capacity, personal qualities, and attractions are of a superior order, simply because they happen to be his own—a part of his own egotistical personal self—rather than because of their actual degree of development, direction and control. Egotistic Conceit is a grotesque caricature of true Self-Confidence, and really is a negative of the latter.

Initiative

Initiative consists of the institution of one’s action by himself, instead of by the orders or directions of others. To “initiate” is “to introduce, to make a beginning, to set afoot, to originate, to commence, to begin or enter upon.” Persons possessed of Initiative are able “to do things without being told”—a valuable possessed of Initiative are able "to do things without being told"—a valuable faculty when rightly applied. Persons in whom this faculty is well developed are able to act without special orders when confronted by conditions concerning which they have received no directions. They are able to act "upon their own," when necessity arises. They are "Self-Starters." They find themselves inspired by self-confidence, and filled by a sense of their own ability to act intelligently and effectively on their own account, without being specially ordered or directed by those in authority over them. Men with initiative of this kind are eagerly sought in all lines of human endeavor. They are comparatively scarce; many are called for, but few are chosen. These men are the generals and other commanding officers of the army of everyday life and work.

The man of Initiative—these "self-starters"—however, are not uninfluenced by the opinions and views of others, though they may seem to be so. Instead, they carefully consider and weigh the views and opinions of others as well as their own, and then come to a decision and form a judgment; then they act on their own responsibility, without requiring orders or commands from these others. They acquaint themselves with the "pros and cons" of the subject of their actions, and thus are able to decide intelligently and to act upon that decision. They are not egotistical in their judgments, but are quite willing to adopt an opinion or idea of another if it seems to fit in with the general purpose and end; but they are "self-starters," and do not require others to initiate their actions, or to command their steps for them.

The Deficiency-Negative of Initiative is known as "Lack of Initiative," which is marked by an absence of all of the characteristics of Initiative. Those who lack Initiative are unable or unwilling to undertake any enterprise or course of action on their own account. They may be excellent servants and obeyers-of-orders, but they cannot act without "being told" to do the thing, how and when to do it, and when to stop doing it. They seem to lack the power of "self-starting," and that of self direction. They need always to be "told" Their office in life is to be led, or driven; the best that can be expected of them is that they will obey orders faithfully—and this is much, in many cases.

The Excess-Negative of Initiative is known as "Egotistic Rashness," which is marked by a disposition to act not only without orders or direction, but also without due consideration, forethought and judgment. Those of this type seem to think that every plan of action or conduct which occurs to them is good simply because they, themselves, happened to think of it. They are inclined to undervalue the opinions and experience of others, simply because they are those of the "others" instead of their own. Vanity, vain conceit and personal false-pride take the place of judgment, open-mindedness, careful consideration, accompanied by self-confidence. Such persons are the fools who "rush in where accompanied by self-confidence. Such persons are the fools who “rush in where angels fear to tread.” They lack balance, sense of true proportion, and that true individuality which transcends mere personality. This negative quality is a counterfeit of true Initiative; it is the donkey wearing the lion’s skin, the peacock wearing the feathers of the eagle, the ape wearing the garb of the man.

Egohood is based upon true individuality; Egotism is based upon self-exalted personality. Egohood is posited upon the consciousness of true being—its expression is “I AM I,” in that sense of the term which indicates its fundamental reality, and verity as a focal centre of consciousness and power in the Universal Principle of Power, and as a centre of activity in one’s mental and emotional kingdom. Egotism is posited in the limited consciousness of personality—the consciousness of oneself as “John Smith,” instead of “I AM I”; it regards its temporary, passing, changeable and variable aggregate of mental and emotional states as being its true nature, instead of things “belonging to” the “I AM I.” Egohood has true pride based upon its essential, constant and fundamental nature; Egotism has false pride based upon its superficial, inconstant, and non-essential nature.

An understanding of the above stated distinction between Egohood and Egotism will explain the difference between the counterfeit and the real in the list of the qualities above considered. The Positive Norm in each case will be found to rest upon the consciousness of true Egohood; whereas in each case the Excess-Negative will be found to rest upon the consciousness of False Selfhood or Egotism. The remedy is apparent: develop true Individuality and Egohood, and thus dispel the shadowy presence of Egoism or False Selfhood. Remember the rule: Develop the Positives, and thus weaken and inhibit the Negatives.

IV
THE INTELLECTUAL QUALITIES

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THE SECOND of the several classes of the Character-Qualities is that known as “The Intellectual Qualities.” The several general qualities composing that class are as follows:

I. THE EGOISTIC QUALITIES

II. THE INTELLECTUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Careless Observation	Efficient Observation	Purposeless Observa
Inefficient Perception	Efficient Perception	Non-Discriminative Percep
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reaso
Lack of Imagination	Constructive Imagination	Idle F
Inefficient Memory	Efficient Memory	Memory of Non-Essen

Efficient Observation

Efficient Observation consists of the efficient, purposive observation of the objects, subjects and events of one’s experience. “Observation” means, “The act or faculty of taking notice, observing, noting with care, discovering.” Observation depends upon the degree of attention and interest inspiring the act. Observation constitutes a most important factor in efficient thinking and reasoning. It supplies the raw material of thought. Likewise, it is the efficient basis of creative imagination, invention and designing; and upon its foundation the structure of memory is built. Our memory records and our images of reproductive imagination are but variants of observed things and facts. The three elements of Efficient Observation are (1) Attention, in which the mind goes out toward the object of observation; (2) Interest, which inspires and holds the Attention; and (3) Discrimination, which distinguishes between the discovery and detection of facts concerning things which contribute to our efficiency, on the one hand, and the noting of facts and things which serve no practical purpose or end in our lives. on the other hand.

The Excess-Negative of Efficient Observation is known as “Careless Observation,” in which are lacking all the elements of the positive quality. The majority of persons are deficient in Observation, hence their lack of material for efficient thought, creative and constructive imagination, and effective memory.

The Excess-Negative of Efficient Observation is known as “Purposeless Observation,” in which the attention is devoted to every passing object of experience, without rational discrimination based upon efficient use, purpose or definite end. It stores the mind with a lot of “junk,” instead of with useful material.

Efficient Perception

Efficient Perception consists of the efficient, purposive perception of the objects, subjects, and events of one’s experience. “Perception” is “The faculty, or act, of consciousness whereby it apprehends, comprehends, or takes cognizance of the reports of the senses reaching it in the form of sensation.” Perception is the assimilation of the material supplied by Observation. In Observation, you “note” the things and facts of your experience; in Perception, you identify those facts or things according to their nature and character, and thus “know” them for what they are. Perception furnishes the units of thought, reasoning, judgment and constructive imagination; it supplies the building-blocks from which the structures of efficient reasoning and invention are to be built. Percepts constitute the simple ideas from which are built and constituted our Concepts, General Ideas, Logical Classes and other higher elements of thought.

The Deficiency-Negative of Efficient Perception is known as “Inefficient Perception,” in which are lacking all the elements of the positive quality. The great masses of persons lack the faculty of Efficient Perception, and thus are without the materials of efficient thought, reasoning, invention, constructive imagination, *etc.*

The Excess-Negative of Efficient Perception is known as “Non-Discriminative Perception,” which is characterized by the frittering away of perceptive power on objects, facts and events which are non-essential to our efficient thought, reasoning and constructive imagination, and which fill the mind with a mass of worthless material serving no useful or practical purpose. Perceptive Power without Discrimination is practically useless, and serves to choke and clog the true perceptive areas of the mind.

Logical Reasoning

Logical Reasoning consists of the employment of the reasoning faculties along

Logical Reasoning consists of the employment of the reasoning faculties along the lines of logical inference, induction and deduction. “Reasoning” is “The act or process of proceeding from that which is known to that which is not known, for the purpose of discovering truth.” The report of the reasoning process is known as a “judgment.” A Judgment is arrived at by means of the respective processes of Analysis, or the distinction of differences; of Synthesis, or the distinction of resemblances; and of Inference, or the distinction of essential identity.

Logic may be styled “the science of correct reasoning”: it is a formal statement of the laws and rules of correct reasoning as discovered by the great thinkers of the race. It is not an artificial scheme or plan of reasoning, but is rather the formulation and statement of the principles which distinguish efficient and correct thinking and reasoning from that of the opposite character. Logic points out the road to the discovery of Truth; the road itself already exists—it has existed ever since the rational faculties were created or evolved in man.

The Deficiency-Negative of Logical Reasoning is known as “Fallacious Reasoning,” or reasoning either (a) based upon false premises, (b) conducted upon illogical principles, (c) resulting in an illogical and unwarranted conclusion or judgment; or (d) combining all of these false methods. The great mass of persons reason more or less fallaciously, and therefore fail to reach the truth concerning the subjects under consideration.

The Excess-Negative of Logical Reasoning is known as “Hair-Splitting Reasoning,” in which the main purpose and end of reasoning, i. e., the discovery of Truth, is overlooked; and in which the technical form takes the place of the spirit and substance of the thought—in which one reasons about terms and forms, rather than about things. The counterfeit reasoning is inefficient, because it results in no real and practical advantage, use or purpose; and, also, because it tends most readily to false and deceptive reasoning, casuistry and sophistry.

Constructive Imagination

Constructive Imagination consists of the employment of the faculty of Imagination along constructive, creative, efficient lines—toward some definite and useful purpose. “Imagination” (in its true sense) is “The power of the mind to create mental images of objects of sense previously perceived; or the power to reconstruct or recombine the materials furnished by experience or memory, and to employ these for the accomplishment of some useful and practical purpose.” In Constructive Imagination the powers of Imagination are employed for the purpose of construction, creation, invention—in accordance with some definite purpose, and toward some definite end. Constructive Imagination is the chief instrument of the inventor, the designer, the “forward looking” business or professional man, the workman, the military officer, the writer, the artist, *etc.* It is one of the most important and useful of the mental faculties, and is truly a positive quality, inasmuch as it tends to make you “stronger, better, and more efficient.”

The Deficiency-Negative of Constructive Imagination is known as “Lack of Imagination,” in which the powers of Imagination are not actively employed and applied, or in which they remain in an undeveloped state. The person lacking in Imagination is under a serious handicap, and will not be likely to move forward in life—for he cannot “see ahead,” plan, design, invent, or construct.

The Excess-Negative of Constructive Imagination is known as “Idle Fancy,” in which the powers of Imagination, perhaps highly developed and active, are dissipated by reason of indulgence in idle fancy, day-dreaming, building “Castles in Spain,”

purposeless reverie, etc., having no relation to practical life, and being directed to no definite end. This phase of Imagination is typically negative, inasmuch as it tends to make you “weaker, worse, and less efficient” according to the standard of Positive Efficiency as set forth in this instruction.

Efficient Memory

Efficient Memory consists of the efficient, purposive employment of the faculty of Memory—the direction of the powers of Memory to some definite, useful purpose and end, according to the true principles and methods governing the employment of the processes of Memory. The importance of an Efficient Memory need not be urged here—it is too well known to require argument. The “usable” knowledge of the individual is stored away in his memory, subject to efficient recollection, remembrance and recognition. Memory is to the mind what the reproducing instrument is to the phonograph; in either case that which is recorded and stored away is practically useless if it cannot be reproduced. An Efficient Memory is truly positive, inasmuch as it tends to make you “stronger, better, and more efficient” in a marked degree—it meets without qualification the test of the Touchstone of Positivity;

The Deficiency-Negative of Efficient Memory is known as “Inefficient Memory,” which is marked by an absence of practically all of the characteristics distinguishing the positive quality. An Inefficient Memory is a most serious handicap to the individual, and is truly a negative quality, for it truly renders the individual “weaker, worse, and less efficient” in every way.

The Excess-Negative of Efficient Memory is known as “Memory of Non

The Excess-Negative of Efficient Memory is known as "Memory of Non-Essentials," which is marked by an undue attention to and an unnecessary remembrance of the non-essential, trivial, useless, unimportant details and incidents of everyday experience. This kind of memory is frequently found in persons of undeveloped intellect, young children, savages, and also among the impractical, inefficient persons who abound on all sides; such persons will be found to lack concentration and trained attention, and to have interest only in the trivialities of life.

V

THE MOTIVE QUALITIES

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THE THIRD of the several classes of Character-Qualities is that known as “The Motive Qualities.” The term “Motive” means “That which moves or incites to action.” The several general qualities composing that class are as follows:

I. The Egoistic Qualities

III. The Motive Qualities

Deficiency -Negative	Positive Norm	Excess -Nega
Lack of concentration	Concentrated Attention	Over-Concentra
Lack of Persistency	Persistent Determination	Stubborn obsti
Instability	Stability	Inert
Slothfulness	Industry	Slavery to W

You are now asked to consider each of the above stated qualities composing the class of the “Motive Qualities.”

Concentrated Attention

Concentrated Attention consists of the deliberate voluntary concentration or focusing of the attention upon the subject or object under consideration. Attention is “The application of the mind to any object of sense, thought, or “memory”; or, more technically, “Attention is consciousness concentrated in order intelligently to conquer a particular object or subject.” Attention has well been compared to the contraction of the pupil of the eye in the processes of sight. The Law of Attention is: “The fewer objects we consider at once, the clearer and more distinct will be our knowledge of them.” Concentrated Attention is the focusing of the mind intently upon that which is before it, to the exclusion of all else for the time being.

The power or faculty of Concentrated Attention distinguishes the great individuals of the race who have “done things”—the Mental Masters. It has been stated as a general principle: “Every individual who has accomplished anything worth while in any field of voluntary endeavor, has done so largely by his or her developed and trained powers of voluntary attention; no individual lacking in development of the power of voluntary attention ever has accomplished anything worthwhile while such lack persists.” Concentrated Attention meets the requirement of the Touchstone of Positivity, and is to be considered as a positive character-quality; for it truly tends to make you “stronger, better, and more efficient.” It is one of the characteristics of a strong and well-trained will, and by some is held to constitute one of the most important of the typical activities of the will.

The Deficiency-Negative of Concentrated Attention is known as “Lack of Concentration,” and is marked by a tendency to scatter and diffuse the power of attention, the result being that “inattention” results. Lack of Concentration, or the tendency toward Inattention, is a weakness of character, and must be classed among the negative character-qualities.

The Excess-Negative of Concentrated Attention is known as “Over-Concentration,” and is marked by a mental state closely resembling self-hypnosis. It results in “absent-mindness” concerning all else except the subject or object under attention. Moreover, instead of resulting in increased power and clearness of thought, it really produces the opposite—this because the mind is practically “put asleep” by reason of the tiring of the attention. Beware of inducing “self-hypnosis” by an abnormal and undue forcing of the powers of attention. Keep in the Middle of the Road!

Persistent Determination

Persistent Determination consists of the persistent, persevering, tenacious application of the powers of the Will—the firm, steadfast, steady, fixed, resolute, constant determination to carry out that which has been undertaken. This quality of character is found in the strong men and women of the race who have surmounted obstacles of environment— it is one of the characteristic marks of such individuals. It causes one to “be sure you’re right, then go ahead”; to stand by one’s purposes; to hold on even when things look the darkest; to refuse to surrender to adverse circumstances. It is one of the elements of the “Master Formula of Attainment.” It is one of the most positive of the positive character-qualities, and should be carefully and determinedly developed.

The Deficiency-Negative of Persistent Determination is known as “Lack of Persistency,” or Irresolution, and is marked by an absence of the characteristics of the positive quality; it is a negative, weakening, destructive mental trait, and should be overcome.

The Excess-Negative of Persistent Determination is known as

The Excess-Negative of Persistent Determination is known as "Stubborn Obstinacy," which is really a perversion of the positive quality. It consists of a stubborn, mulish obstinacy which refuses to move away from a given spot. Those manifesting it often regard it as "doggedness," or "firmness," whereas it is rather a willful, unreasonable mulishness and obstinacy, unwilling to move or to be moved even when every reason dictates the move. It is not "will," but "willfulness" which inspires this mental state. It may be cured by mixing Reason and other positive qualities into the elements of Persistency and Determination which (without the mixture) have reached the degree of perversion.

Stability

Stability consists of the mental state of steadiness, steadfastness, fixedness, durability, firmness of position and foundation. Those in whom it is well developed are marked by a thoroughness, a continuity of purpose and of action, a general "stick-to-itiveness." They are to be "depended upon," and are regarded as reliable and to be counted upon with confidence and certainty. They are "always there," and are always known to be "on the job." Persons in whom this quality is well developed are the "solid" individuals in any walk of life. The quality, in its norm, is decidedly a positive quality, for it tends to make you "stronger, better, and more efficient"; it should be cultivated and developed.

The Deficiency-Negative of Stability is known as "Instability," which is marked by fickleness, inconstancy of purpose and action, waywardness, excessive desire for and habit of change, restlessness; those in whom it is marked are known for their "weather-cock" nature, their tendency to change at each shift of the breeze of circumstance, their fickleness, their irresolution, their inconstancy, their general lack of dependability. The quality has every mark of negativity, and should be inhibited.

The Excess-Negative of Stability is known as "Inertness," i. e., "tendency to remain inert, sluggish, passive, and indisposed to activity or movement." Persons of this type tend easily to "get in a rut," to "get set in their ways," and to become fossilized. They are incapable of change, even when the change is required and is approved of by reason. This quality is a grotesque caricature of true Stability —it is really a perversion rather than an excess.

Industry

Industry consists of the active and energetic manifestation of diligence, perseverance, assiduity, and interest in useful employment and work. This quality consists not merely of the outer manifestation of work, but also of the inner inclination and desire to work, to accomplish, to execute, to “do things.”

The successful man in any walk of life is industrious, whatever else he may be. He finds a joy in his work, because it is his channel of expression and manifestation. He realizes to the full the truth of the adage, “Blessed is he who hath found his work.” He delights in tearing down in order to re-construct: in building-up; in doing, in executing, in accomplishing. Industry is a positive quality, for it makes you “stronger, better, and more efficient.”

The Deficiency-Negative of Industry is known as “Slothfulness,” which is marked by disinclination to action, sluggishness, laziness, idleness, indolence, *etc.* This quality is so manifestly negative that no further comment concerning it is needed.

The Excess-Negative of Industry is known as “Slavery to Work,” which consists of the degradation and perversion of normal Active Industry into a habitual routine of slavish drudgery and arduous toil and travail, of which habit is the motive power, and which lacks the spirit of industry pursued for a definite end and animated by the desire to accomplish.

A writer says: “Work and Labor imply strenuous but not necessarily excessive exertion. Toil implies a painful and exhausting severity of labor. Drudgery implies mean and degrading work, or, at least, work which wearies or disgusts from its minuteness or dull uniformity.” Work employed toward a definite end, and animated with interest, desire and ambition, is positive; but work performed from mere habit, without interest or ambition, is a mere ox-like performance, and becomes negative in its effects: the former exalts, the latter degrades.

VI
THE EMOTIVE QUALITIES

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THE FOURTH of the several classes of Character-Qualities is that known as “The Emotive Qualities.” The term “Emotive” means, “attended by, or of the nature of, emotion”; the term also carries with it the idea of “movement of the mind or soul to action.” The several general qualities composing that class are as follows:

I. THE EGOISTIC QUALITIES

IV. THE EMOTIVE QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Cowardice	Courage	Reckless
Lack of Spirit	Balanced Temper	Ill Ten
Improvidence	Provident Acquisitiveness	Miserly G
Hopeless Doubt	Hopeful Faith	Visionary Credu
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi
Lack of Ambition	Ambition	Inordinate Ambi

V. THE ASSOCIATED QUALITIES

You are now asked to consider each of the above-stated qualities composing the class of “Emotive Qualities.”

Courage

Courage consists of “Those qualities of the mind which enable one to encounter danger and difficulties with firmness, without or despite fear.” Those qualities may be summed up as, heroism, bravery, intrepidity, valor, gallantry, daring, firmness, hardihood, stoutness of heart, boldness, dauntlessness, resolution, *etc.* It is a most positive quality, when manifested in its normal degree and form. The old adage asserts that “Faint heart never won fair lady,” and we may add “nor anything else worth acquiring.” That Courage “makes one stronger, better, and more efficient,” and therefore is a positive quality, requires no argument, for all human experience proves it. The successful individual must have courage to encounter dangers and difficulties; fortitude to endure physical and mental pain and distress; resolution to maintain his ground and to sustain his will not to recede; valor to lead and conduct his enterprises to a successful termination. Courage is that bold, resistant, defiant, self—protective spirit which marks the men and women who “do things” and who “arrive.”

The Deficiency-Negative of Courage is known as “Cowardice,” which consists of “want of courage to face danger or difficulties; extreme timidity; pusillanimity; lack of spirit; proceeding from or expressing base fear.” Cowardice is the quality of the timid, fearful, chicken-hearted, white-livered, pusillanimous, recreant, craven soul. It is one of the most negative of the negative character-qualities, and always tends to make one “weaker, worse, and less efficient.” Its germ or essence is found to consist of the surrender to base fear—a craven dread and apprehension, accompanied by a lack of spirit to meet and combat that of which one is afraid. One may experience fear, and still possess courage to confront and combat it; but the coward not only experiences the fear, but also lacks the spirit to meet it and to give it battle. Some of the most courageous men freely admit that they experience fear—but they go forth to give it battle, instead of seeking to run away from it. The truest courage is of that which proceeds to the battle despite fear—in defiance of fear.

Fear is the most depressing of all the emotional states. It has been called “the mother of negative emotions”; its brood is a large one, including not only Cowardice, but also Worry, Jealousy and other elements of the black side of emotional experience. The Buddhists call it “the freezing emotion,” and treat it as equal in undesirable rank with Anger, or “the burning-up emotion.” They hold that Fear and Anger constitute the two great parents of the negative emotions. Fear and Anger are the two great “emotional unbalancers”: Fear being the depressing-unbalancer; Anger being the maddening-unbalancer. Fear freezes the soul; Anger burns up. Fear paralyzes the Will; Anger sets it crazy.

The extreme phase of Fear is that known as “Panic”—the latter word originating in the Greek term indicating the mental state of those who suddenly caught sight of the god, Pan. Panic causes one to “fly all to pieces,” and to become irresolute, timorous and disposed to flee before shadows or from vain sounds. Fear may be overcome by boldly facing it and gazing into its eyes. At the best, Fear is a “big bluffer”; call its bluff, and it retires from the game. It is a make-believe thing—a counterfeit; it is a lathe painted to resemble iron. Confront it boldly, seize hold of it, and its falsity of nature will reveal itself.

Confront it with Will and Determination, and it will retreat from the scene, though uttering fierce cries intended to terrify you who have conquered it. Bring into its presence its positive opposite— Courage, and its negative shadow will disappear. Treat Fear as a reality, and you but strengthen its power; deny its reality, and it melts away into the shadow-world from which it emerged. When you find it confronting you, and seeking to deny you entrance to the Gateway of Success, boldly confront it and deny its real existence, and it will fade away into nothingness, though bestowing upon you its hateful grin and baleful glare until the very last—leaving the gateway free for your passage through its portals.

The Excess-Negative of Courage is known as “Recklessness,” which consists of a perversion of Courage, and is composed of the elements of foolish daring, without judgment or prudence; foolhardiness, rashness, thoughtless action, precipitation, incautiousness, unwariness; action without thought or care of consequences. This quality undoubtedly tends to make you “weaker, worse and less efficient.” Being a perversion, rather than a true positive, this quality should be restrained and restricted, and transformed into the true positive norm of Courage by blending with it Prudence, Reason, Judgment and Foresight.

Balanced Temper

Balanced Temper consists of a well-balanced, well-poised temper. “Temper” (in this usage) means “Disposition of the mind as respects the passions and emotions, particularly the passion or emotion of Anger.” The dictionaries give the two following antithetical definitions of the term, “Temper,” viz., (1) Calmness of mind, poise of disposition; (2) undue heat of mind; passion, irritation, proneness to anger.” The individual of the Balanced Temper is spirited and animated, yet poised, self-controlled and balanced; firm of purpose, strong of spirit, yet slow to wrath. He lacks the spiritless condition of the deficiency-negative, yet he also escapes the perversion of the excess-negative of ill-temper, rage, wrathfulness, proneness to anger, *etc.* Balanced Temper is a true positive quality, and in every sense tends to make you “stronger, better and more efficient.”

The Deficiency-Negative of Balanced Temper is known as “Lack of Spirit”—the term “spirit,” in this usage, being defined as “temper or disposition of the mind; energy, vivacity, ardor, enthusiasm, courage, etc.” Lack of Spirit is marked by spiritlessness; it is vigorless, wanting in courage, lacking in animation or liveliness of temperament, destitute of activity of spirit. It is not a state of being “slow to wrath,” but rather a state of abnormal meekness, excessive gentleness, morbid humbleness, submissive spiritlessness, yielding mildness, and is incapable even of “righteous indignation”—it is the sheeplike mildness, and is incapable even of "righteous indignation"—it is the sheeplike passivity and negativity, the rabbit-like submissiveness. It is truly negative, always tending to render you "weaker, worse, and less efficient." It must not be confounded with Balanced Temper, for the latter is a lively spirit well-controlled, nicely balanced and well-poised, while the former is weak spiritlessness, lack of courage, and lack of real interest and enthusiasm in life and living—a state of apathy, lethargy, and lifelessness of spirit. Balanced Temper manifests the calmness of Life; Lack of Spirit manifests the calmness of Death: the two are polar opposites. Be not deceived by those who would persuade you that the two are identical—they are antithetical.

The Excess-Negative of Balanced Temper is known as "Ill Temper": the term "Ill" meaning "contrary to good; opposed to advantage; bad, evil, wrong; not in accordance with fitness." Ill Temper is marked by a strong tendency toward anger, wrathfulness, "loss of temper," rage, fury, ire, madness of temper *etc.* Ill Temper manifests in a greater or less tendency toward Anger. Anger is defined as, "A strong passion or emotion of displeasure, usually involving antagonism and desire to punish, excited by a real or supposed injury or insult to one's self or others, or by the intent to do such injury." Resentment is Anger smouldering beneath the surface, and often consisting of very deep and enduring Anger. Wrath and Ire are the feelings of those roused to bitter Anger. Rage is, "A vehement ebullition of Anger." Fury is, "Rage amounting almost to madness." "Righteousness Indignation," though sometimes blending into negative Anger, nevertheless often belongs rather to the quality of Balanced Temper, for rightly defined it is, "A generous outburst of temper in view of things which are unworthy to be done."

Anger, in the sense of rage, fury, wrath, ill-temper, etc., is a very negative emotional state: it tends to make you "weaker, worse, and less efficient" in every true sense of these terms. The origin of the term throws light on its character: it has its sources in the Sanscrit term meaning "pain, anguish"; and in the Latin term meaning "a strangling anguish"; and in the Greek term meaning "to strangle." Anger, strongly manifested, really is a form of madness or temporary insanity. The person filled with rage and fury really is mentally unbalanced for the time being. Surely no further warning against Anger is needed here.

All the best psychological, physiological, philosophical, and religious teachings indicate the danger and viciousness of Anger. Listen to these statements: "He that is slow to wrath is of great understanding." "He that is slow to anger is better than the mighty." "The discretion of a man maketh him slow to anger." "Make no friendship with a man that is given to anger, and with a wrathful man thou shalt not go." So much for the morality phase, or the worldly-wisdom side, of the subject. For the physiological-psychological side or phase wisdom side, of the subject. For the physiological psychological side or phase, note the following statement of Dr. Benjamin Ward Richardson:

> “The passions which act most severely upon the physical life are Anger, Fear, Hatred and Grief. Of all of these passions which I have enumerated, as most detrimental to life, Anger stands first. He is a man very rich in physical power who can afford to be angry. The richest cannot afford it many times without insuring the penalty—a penalty that is always severe. We say that a man was ‘red’ with fury, or that he was ‘white’ with rage, by which terms we seek to express the extent of his fury. Physiologically, we are speaking of the nervous condition of the minute circulation of his blood. Red fury means partial paralysis of the minute blood-vessels; white rage means temporary suspension of the action of the heart, the prime mover of the circulation itself. But such disturbances cannot often be produced with the occurrence of permanent organic evils of the vital organs, especially of the heart and brain.”

The control of Anger, like the control of Fear, is most important. The ancient Greeks, and the ancient and modern Buddhists, hold that the man who has learned to control these two negative emotions is well advanced on the road to Mastery; and that he who has mastered these two twin-evils has thereby gained sufficient strength whereby he may easily overcome and master the remaining negative qualities. Here, you will do well to remember that (1) Deficiency-Negatives are overcome by manifesting and cultivating the Positive Norm associated with them; and that (2) Excess-Negatives may be overcome by so blending them with tempering, modifying, and harmonizing elements that they are transmuted into the Positive Norms associated with them.

Provident Acquisitiveness

Provident Acquisitiveness consists of the feeling and desire prompting toward the prudent, careful, thoughtful acquisition of material, useful things tending toward the well-being, comfort and happiness of one’s self and those in whom one is interested. The term “Provident” means, “Foreseeing wants and making provision to supply them.” The term “Acquisitiveness” means “The quality of acquiring, gaining, obtaining, attaining, procuring, winning, securing, earning, desired things, usually by one’s own exertions.” That this character-quality is a positive one, cannot be doubted. Expressed and manifested in the normal and positive degree, it certainly tends to make you “stronger, better and more efficient.”

Some so-called philosophers and moralists have sought to identify this character-quality with its excess-negative, or perversion, and have either actually or tacitly condemned it as unworthy or even reprehensible. But, at the last, such teachings are seen to be a more or less hypocritical pretense, or a more or less vain pose; the lives of such teachers frequently being in direct contradiction to their teachings. It cannot be denied that, in the present state of human society at least, it is a worthy, righteous and normal course of conduct for one to seek to procure and provide the things essential to the comfort, happiness and welfare of oneself and those dependent upon him or in whom he is interested. Those who manifest such traits of conduct and character are commended by the general average of society; and those who fail to manifest them are condemned by public, or even punished by law.

The above statements refer also to the provident and prudent acquisition of Money. Money is merely a symbol of the things which it will purchase. In our civilization, Money stands not for itself but rather for that which it may be used to acquire and secure. In seeking to acquire Money, one is but striving to obtain food, shelter, clothing, necessities, comforts, conveniences, or luxuries, of many and varied kinds. It may be true that

"Money is the root of evil," but it is equally true that Money is the wherewithal—the necessary means or instrument—with which we obtain the necessary, useful, and good things of life. Money is neither better nor worse than the things which it is employed to purchase. The evil of Money consists in its wrong-getting and wrong-spending—in its misuse rather than in its use, in many cases. Most of the revilement of Money on the part of pseudo-moralists is mere cant and claptrap. There is no virtue inherent in Poverty, in spite of the pious pretense to the contrary. Poverty is a curse, and the individual rightfully strives to avoid or to overcome it.

The Deficiency-Negative of Provident Acquisitiveness is known as "Improvidence," which consists of "Failure to provide for the future," not only in the direction of being careless, wasteful, shiftless, prodigal, etc., but also in the direction of failing to acquire, make, gain, procure, secure, and earn a reasonable and just recompense for one's services, time and labor. Improvidence may consist either of a failure to "get," or a failure to "hold"—or both.

The Excess-Negative of Provident Acquisitiveness is known as "Miserly Greed," which consists of either, or both, of the qualities of (1) unduly greedy, avaricious, rapacious desire for gain and wealth, and (2) miserly, parsimonious, penurious, stingy, niggardly hoarding of wealth or property. In either case, or phase, Miserly Greed overreaches itself, and defeats its original object of happiness and content; this, because, instead of mastering and using wealth and property, it allows itself to be made a servant of, and to be used by, wealth and property.

Neither of the two negatives just mentioned meet the test of the Touchstone of Positivity, viz., “Will this make me stronger, better and more efficient?” The Positive Norm of Provident Acquisitiveness, on the contrary, meets the test fully; therefore it is worthy of being cultivated, developed, expressed and manifested by those who wish to become “stronger, better, and more efficient,” according to the Rule of Positivity.

Hopeful Faith

Hopeful Faith consists of the mental attitude which is marked by a harmonious combination and blending of Hope and Faith. Hope is, “The desire for good, accompanied by an expectation of obtaining it.” Faith is, “Firm belief in regard to important truth.” The mental attitude of Hopeful Faith is a most positive one, and certainly tends to make one “stronger, better and more efficient,” when manifested in normal and well-balanced degree and form. This mental attitude comprises that “Confident Expectation” which is one of the elemental principles of our “Master Formula of Attainment”

Of Hope, the thoughtful write and speak in words of praise. Spurzeim says: “Hope is necessary to the happiness of man in almost all situations.” Johnson says: “Hope is the chief blessing of man; and that hope only is rational of which we are sensible that it cannot deceive us. Whatever enlarges hope, will also enlarge courage.” Collier says: “Hope is a vigorous principle; it is furnished with light and heat to advise and to execute. It sets the head and heart to work, and animates a man to do his utmost. And thus, it is perpetually pushing and assuring it. It puts a difficulty out of countenance, and makes a seeming impossibility give way.” Tennyson sings of “The mighty hopes that make us men”; and Coleridge warns us that:

> “Work without hope draws nectar in a sieve,
> And hope without an object cannot live.”

Of Faith, the wise also speak in glowing terms. St. Paul says: “Faith is the substance of things hoped for; the evidence of things not seen.” A writer says: “Faith is the soul going out of itself for all it wants.” Parkhurst says: “Faith is the heroism of the intellect.” Hazlitt says: “Faith is necessary to victory.” Elizabeth Oakes Smith sings:

> “Faith is the subtle chain
> Which binds us to the Infinite;

The voice of a deep life within,
That will remain until we crowd it hence.”

To many who have wearied of dogmatism and blind faith upon assumed authority, the word “Faith, has lost some of its original charm, power and meaning. But Faith has a far deeper and more fundamental meaning. Its roots are imbedded in that Universal Principle of POWER, of which the Ego or “I AM I” is a focal centre of expression and manifestation.

The Positive Individual has Hopeful Faith—Faith in the Cosmic Laws, Faith in the Powers that Be—Faith in HIMSELF. His Faith in Himself is the natural result of his Faith in the Ultimate Meaning of Things, and in the Cosmic Law. Coming in contact with POWER, he allows its forces and energies to be transmitted to himself. Feeling its inflow through the channels of his inner being, he cannot escape having Hopeful Faith. But his is not the weaker Faith which merely “believes” and “dares to expect”—his is the strong, hopeful Faith that KNOWS!

The Deficiency-Negative of Hopeful Faith is known as “Hopeless Doubt,” which is marked by an absence of all that makes Hopeful Faith what it is. As might be expected, this is a most negative quality, and tends ever toward making you “weaker, worse and less efficient.” The individual possessing it is damned to a hell of his own making; he mentally creates his negative, unsuccessful, inefficient, unhappy state by his own mental attitude, thoughts and feeling. That which he fears, indeed, “comes upon him,” he supplies the mental pattern for it—the mold into which the material of Circumstance is poured. He sets in operation the Law of Attraction—but in the wrong direction. This mental attitude should be cured, vigorously and at once.

The Excess-Negative of Hopeful Faith is known as “Visionary Credulity,” which consists of false-faith and false-hope in and upon unworthy objects, and in absence of valid rational ground and bases of belief and hope. The term “Visionary” means, “Existing in imagination only, and lacking in reality; fanciful, fantastic, unreal; fanciful visions of castles-in-the-air, or day-dreams.” “Credulity” means, “The quality of being credulous, i. e., of believing on very slight evidence; being unsuspecting, easily imposed upon, superstitious, gullible, etc.”

Persons of this type readily believe almost all that is told them, and hope to realize and “cash in” on such promises. They will believe that the moon is made of green cheese, if they are told so in the tones and with an air of authority; and they will rush to invest their money in shares in the Lunar Cheese-Supply Co., Inc. As some one has said: “Show them an egg, and the next minute the air is full of feathers”; and he might have added, “and they will begin at once to figure full of feathers , and he might have added, and they will begin at once to figure on the fortune coming to them from the sale of feather-dusters."

This negative quality is a perversion of the positive norm of Hopeful Faith, of course. It may be transmuted into the latter by a rational blending and balancing of Judgment and Discrimination, and the development and employment of Logical Reasoning.

Earnest Interest

Earnest Interest consists of the application of the attention to objects or subjects which in themselves are of a positive and helpful character, and which tend to make you "stronger, better and more efficient" when knowledge of their nature and their application is acquired. "Interest" is "Excitement of feeling accompanying special attention; the moving power of attention, based upon feeling or emotion." "Earnest" is defined as "Eager intent, serious, fixed, determined," *etc.* Interest is the motive element of Attention, and Attention is the key of observation, thought, perception, reasoning, memory, voluntary action, *etc.* Earnest Interest, then is seen to be the positive moving power of feeling which is expressed and manifested in many important mental activities, and actions of the will.

Earnestness has been defined as, "Eagerness, seriousness, intentness and fixed determination in pursuit of an object; zealousness combined with sincerity." Pascal says: "Earnestness is Enthusiasm tempered by Reason." Bovee says: "Earnestness is the devotion of all the faculties. It is the cause of patience; it gives endurance, overcomes pain, strengthens weakness, braves dangers, sustains hope, makes light of difficulties, and lessens the sense of weariness in overcoming them." Dickens says: "There is no substitute for thorough-going; ardent, and sincere earnestness." Earnestness is illustrated by the adage, "Whatever you do, do with all your might."

Enthusiasm is the sublimated form of Earnestness—it is Earnestness raised to its highest power. So exalting is its power, when directed by reason, that it sometimes causes one to feel that he is actually inspired by a higher power. The Greek term from which our word "Enthusiasm" is derived, means "to be inspired by the gods." The English term Enthusiasm, means, "Enkindled and kindling fervor of the soul; ardent zeal or interest; lively manifestation of zeal." Without at least a fair degree of Enthusiasm, no man or woman ever attained success. Enthusiasm is a "soul power" which inspires the individual, and which, being contagious, influences those with whom he comes in contact. In its normal degree and form it is a very positive character-quality.

The Deficiency-Negative of Earnest Interest is known as "Apathetic

Lethargy." Apathy is, "Want of feeling; privation of passion, emotion, or excitement; supineness, sluggishness of emotional feeling." Lethargy is, "Morbid indifference to feeling and desire for action; listlessness; inattention; heaviness of mind and soul." This negative quality is deadening to the soul. It paralyzes desire and will, and consequently kills out all ambition and incentive to action. It renders one a living corpse. By all means inhibit this negative quality if it is manifesting in you. Its influence is pernicious. Destroy the foul weed by cultivating the sturdy plant of its positive opposite, Earnest Interest. Take an interest in things; manifest zeal in your activities; flood your soul with balanced enthusiasm.

The Excess-Negative of Earnest Interest is known as "Unbalanced Enthusiasm," which consists of an irritating, ill-judged, unbalanced manifestation of emotional excitement and enthusiasm. This is a mark of that neurotic, hysterical, superficial, semi-delirious "flightiness" which by some is mistaken for Enthusiasm. This wild enthusiasm, however, does not rise from the deep places of the soul, but is a surface manifestation. It dissipates emotional energy which might otherwise be usefully employed; it defeats its own object by reason of its excessive expression, its superficiality, and its lack of balance. It may be transformed into true Enthusiasm by a liberal addition of and blending with Reason, Judgment and Discrimination, which serve to give body and consistency, depth and weight, to its otherwise volatile substance. Without such treatment, this perverted quality is quite negative in its effects, and tends to render you "weaker, worse and less efficient."

Ambition

Ambition is, "An eager desire for success, achievement, power, attainment, preferment, honor, or superiority." Properly understood and interpreted, properly balanced and poised, it is a valuable quality of the individual. It is the "insistent desire," the "want to hard enough," that animates the men who "do things" in the world. Without it, there would be no progress, no success, no attainment, no achievement. The extreme form and excessive manifestation of Ambition has caused the term to suffer some degree of reproach; but this need not attach to the term properly employed, and representing the right quality of thought, feeling and will. If, in your mind, the term has suffered by reason of evil associations, you may substitute the term, "Aspiration," defined as "Strong and high desire; desire to attain something high and great," for this is the real meaning of Right Ambition. Ambition, or Aspiration, is a positive quality— it tends to make you stronger, better, and more efficient. In the form of "Insistent Desire" it is one of the elements of "The Master Formula of Attainment." Without it, the Will is not called into "Persistent Determination"—another element of the Master Formula.

The Deficiency-Negative of Ambition is known as "Lack of Ambition"; it represents characteristics antithetically opposed to those of the positive quality. Without Ambition, there is no progress, no attainment, no anything "worth while." "Lack of Ambition" is negative—it makes one "weaker, worse, and less efficient." It is a disease of Emotion and Will, and needs treatment by the methods of the New Psychology such as are set forth in subsequent sections of this book.

The Excess-Negative of Ambition is known as "Inordinate Ambition"; its nature is expressed by the term "Inordinate," which means, "Excessive, immoderate, not limited by ordinary and usual bounds, rules or laws." Like all other inordinate, excessive, immoderate forms or degrees of qualities good in themselves—good in the positive norm—Inordinate Ambition is a curse rather than a blessing to the individual and to the race. It seeks to "rule or ruin," and usually ends in the latter. History and common experience supply illustrative examples of convincing power—no further argument is required to point out that Inordinate Ambition is negative in its nature—that it tends to make the individual "weaker, worse, and less efficient," in the end and often from the very start. "Beware the extremes!"

VII
THE ASSOCIATED QUALITIES

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THE FIFTH of the several classes of Character-Qualities is that known as "The Associated Qualities." The term "associated" is applied to this class because of the fact that its several qualities are associated closely with one or more of the qualities forming other classes, rather than forming an independent class of their own. The several qualities composing this class are as follows:

I. The Egoistic Qualities

Deficiency -Negative	Positive Norm	Excess -Nega
Undue Gravity	Humor	Undue Le
Cheerlessness	Cheerfulness	Strained Cheerful
Tactlessness	Tact	Insincere Sua

You are now asked to consider each of the above-stated qualities composing the class of the "Associated Qualities."

Humor

Humor consists of that quality of human thought, imagination and feeling, which enables one to perceive the incongruous or fantastic aspects, elements or phases of the subjects or objects under consideration; which tends to induce or produce laughter or mirth; and which is expressed in wit, satire, facetiousness, jocularity, *etc.* Humor causes one to see "the funny side of things," and thus to escape the effects of over-seriousness, ponderous gravity, tendency to overestimate the comparative value or importance of particular views of things, one-sidedness, *etc.* The sense of humor has well been called "the saving grace," for it saves men from fanaticism, bigotry, and undue partisanship by causing them to see the incongruous, absurd, and ludicrous aspects of such one-sided views. Humor has punctured the balloon of more than one solemn absurdity and fallacy. It also relieves the tension of serious discussion and thought, and clears away the clouds of over-emphasis. Moreover, it tends to lubricate the machinery of human intercourse and association. Properly developed, and rationally and sensibly manifested, Humor is a positive quality, meeting the test of the Touchstone of Positivity and being found to make you “stronger, better, and more efficient.”

The Deficiency-Negative of Humor is known as “Undue Gravity,” which is marked by the absence of all the characteristics of the positive quality; it manifests as over-seriousness, ponderous and excessive gravity, absence of the perception of the incongruous and the ridiculous, lack of wit, and dislike of jocularity. This quality is often accompanied by cruel judgment of others, lack of sympathy, bigotry, extreme partisanship, and general narrowness of vision and interest. It is negative in its effects and results.

The Excess-Negative of Humor is known as “Undue Levity,” which is marked by extreme frivolity, trifling, silliness, the desire to play the part of the buffoon on all occasions appropriate and inappropriate; to make forced jokes, indulge in clownish antics; to strain to “think up” cheap puns, silly allusions and questionable quips; and to strive to make everything appear trifling, ridiculous and silly. Another perverted form of humor is that manifestation of so-called “wit” which seeks to wound others rather than to arouse healthy mirth or genuine humorous feelings. These perversions may be overcome by the addition and blending of Reason, Judgment, Discrimination, and (in the last case) of Kindness and Sympathy. This course is advised, for the perverted qualities in question are negative in effect and results, and in no way tend to make you “stronger, better and more efficient”—in fact, they tend to make you “weaker, worse and less efficient.”

Cheerfulness

Cheerfulness consists of the qualities which tend to make one cheerful, cheery, bright, joyful, happy, vivacious, buoyant and blithe. Cheerfulness is a positive quality not only in its effects upon one’s associates, but also in its effects upon oneself. Modern physiological-psychology informs us that the mental attitude of Cheerfulness tends to create the most beneficial physical conditions; the opposite mental attitude producing the contrary effect. Cheerfulness keeps the brain clear, keys emotional nature to a desirable pitch, and “lets the sunshine in” on life in general. Moreover, it renders one an agreeable companion and associate, makes friends, promotes human intercourse, and does much to create a pleasing personality— the latter being a decided asset. Its advantages and desirability are seen more plainly when we contrast this quality with its negative opposite.

The Deficiency-Negative of Cheerfulness is known as “Cheerlessness,” which consists of the qualities creating the mental atmosphere of gloom, sadness, discouragement, dejection, forlornness, melancholy—“the blues,” in short. This quality is quite negative and harmful to the individual, both in its short. This quality is quite negative and harmful to the individual, both in its effects upon his physical and mental being, and also in its effects upon his associates and those with whom he comes in contact. It poisons his blood, depresses his vitality, impairs his judgments, clouds his feelings, and muddies his emotions. It causes others to avoid his company, to flee his presence, and to regard him as a depressing, discouraging visitor. The confirmed pessimist is not popular—his presence is depressing. The “Sunny Jim” is preferred to the “Gloomy Gus,” for obvious reasons. Human Wet-Blankets are avoided. Men prefer sunshine to gloom in their atmosphere. The world proceeds on the lines indicated by the writer of the following lines:

> “Laugh, and the world laughs with you;
> Weep, and you weep alone.
> For this sad old earth
> Is in need of mirth—
> It has troubles enough of its own.”

You would act wisely to adopt that principle of the ancient Japanese code of “Bushido,” which instructed the young noblemen of that country to maintain always the cheerful, pleasant demeanor—concealing ever their pain, sorrow, and grief from those with whom they come in contact. The code taught this course not as a matter of policy, but as a matter of politeness and right-conduct toward others, particularly toward strangers—and as a manifestation of proper stoical pride and self-respect. It regarded the opposite course as an “indecent exposure” of one’s sacred emotions, griefs and sorrows; it taught the virtue of “emotional modesty.”

The Excess-Negative of Cheerfulness is known as “Strained Cheerfulness,” which consists of a forced and unnatural assumption of pleasure and “gladness” unwarranted by the true feelings and the facts of the case. This is a perversion of the true Cheerfulness which comes from the heart. It differs from the honest inhibiting of Cheerlessness and Gloom, inasmuch as it proceeds to counterfeit the real feeling, or to carry the latter to a ridiculous and unwarranted extent.

This artificial “gladness,” and counterfeit pleasure is quite in favor with many at the present time. The social fields are well supplied with “Gladiolas”; “Pollyannity” is in vogue. They deceive no one, and disgust many honest persons. This unnatural “dragging in” of “Gladness” upon all occasions, is as unconvincing as the repeated assertion of “I am an honest man” by the man whose honesty and truthfulness are under suspicion; or the similar strained and constantly repeated assertion of virtue by the woman of questionable character. A stoical cheerfulness under even the worst happenings is honest, natural and commendable; but to make pretended virtues of pain and adversity, and to loudly claim to "be glad" despite them, rings false, and is not deserving of praise. The addition and blending of Discrimination, Truth and Honesty is needed in such cases. Hysteria always is negative, despite its shrill assertions and excited affirmation of "gladness."

Tact

Tact consists of the faculty of "nice perception and discernment," and of "the ready power to appreciate and to say and do what is required under the circumstances." It is a judicious mixture of the quality of Agreeableness and Desire to Please, and that of Caution and Secretiveness. Its expression is Politeness and Suavity; its manifestation is Diplomacy. Politeness consists of courteous, obliging, civil manners, directed toward the recognition of the wants and wishes of others, the anticipation of such, and the observance of a pleasing demeanor toward one's associates. Suavity consists of the quality of being pleasing in manner and demeanor; urbanity; agreeableness. Diplomacy consists of the observance of a tactful suavity, accompanied by a certain caution and reserve concerning one's own desires, plans, and designs; it is characterized by tact, shrewdness, and mental dexterity.

True Tact is based upon an understanding of the feelings of others, and that understanding is best arrived at by means of a real interest and sympathy with them—a "fellow feeling" for them. It has its spirit in the feeling of kindness for others, a liberal tolerance and broad charity toward them, and a desire to make them feel at ease and to contribute to their mental and emotional satisfaction and comfort. True Tact is a positive quality, and tends to make you "stronger, better, and more efficient"; this fact is perceived more clearly when we consider the effect of its negative opposite, i. e., Tactlessness. Tact is fitly subject to adverse criticism only when it is manifested in a perverted form, or to an unwarranted degree.

The Deficiency-Negative of Tact is known as "Tactlessness," which is marked by an absence of all that constitutes the positive quality of Tact; it causes one to say even pleasant things in an unpleasant manner, and to exercise an almost positive genius for speaking in a tone and acting in a manner likely to offend, distress or even hurt others. Those manifesting this negative quality manage to blunder along, committing unpardonable errors, with an almost entire lack of understanding or appreciation of what they are doing—and with an almost total inability to perceive the point of view or the feelings of the other persons. Surely such a quality cannot be held to contribute to the real worth and efficiency of a person—it is clearly a negative quality, and should be treated as such.

The Excess-Negative of Tact is known as “Insincere Suavity,” and is marked by “smoothness,” agreeableness, and subtle flattery, accompanied by a lack of sincerity, and by the presence of actual deceit, in dealing and associating with others. It tends toward hypocrisy, duplicity, deceit, deception, double-dealing, and false pretensions. It acts to flatter, to “soft soap,” and to praise falsely those persons sought to be taken advantage of. It is like the actions of the boa-constrictor, which first covers with saliva the small animals which it plans to swallow a little later. This quality, fortunately, frequently defeats its own ends. It is a perversion of the positive quality; it should be treated with a liberal blend of Honesty, Truthfulness, and real Sympathy for others.

VIII

THE MORAL QUALITIES

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THE SIXTH of the several classes of Character-Qualities is that known as “The Moral Qualities.” The term “Moral” means, “Relating to duty or obligation; pertaining to those intentions and actions of which Right and Wrong, Virtue and Vice, are predicated.” The several general qualities composing that class are as follows:

I. The Egoistic Qualities

VI. The Moral Qualities

Deficiency -Negative	Positive Norm	Excess -Nega
Untruthfulness	Veracity	Morbid Car
Inequity	Equity	Censorious
Lack of Sympathy	Kindliness	Maudlin Symp
Disloyalty	Loyalty	Blind Partian
Refusal to Serve	Service	Serv
Intemperance	Temperance	Austerity Unchas
Chastity	"Sexophobia"	

You are now asked to consider each of the above-stated qualities composing the class of the “Moral Qualities.”

Veracity

Veracity means, “The state or quality of being observant of truth, truthful, veracious, and fair, straightforward and honest in expression.” Its essence is “Honesty and Truthfulness.” Honesty and Truthfulness constitute the basic foundation upon which the structure of human intercourse rests. In all dealings between man and man there must always be the tacit assumption of the existence of Honesty of purpose and Truthfulness of statement, else there can be no confidence and faith manifested between individuals; and without confidence and faith there can be no trust. All normal schools of morality and ethics postulate Honesty and Truthfulness as positive virtues—the fundamental positive virtues, in fact; their negatives are always regarded as vices. The man who has gained the reputation of being Honest and Truthful has secured a valuable asset; the one who has acquired the opposite kind of reputation has taken on a heavy liability.

The man whose “word is as good as his bond,” possesses a valuable capital of character. That “Honesty is the best policy” is proverbial. Being “on the level,” and “on the square” certainly is being “stronger, better, and more efficient”—being positive, in fact. In spite of apparent indications to the contrary which may present themselves from time to time in our experience, the wisdom of the race reports that “in the long run” (and in many of the short runs as well) Honesty and Truthfulness “win out.” The individual who would seriously preach the contrary, and who would advocate the pursuit of the opposite policy, quite properly would be condemned and denounced as a false prophet, a dangerous guide, and an enemy to society.

The Deficiency-Negative of Veracity is known as “Untruthfulness,” which is marked by an absence of the essential characteristics of the positive quality. Its spirit is “Dishonesty” in thought and expression. It is expressed in the desire and tendency to lie, equivocate, testify falsely, bear false witness, mislead, deceive; this usually accompanied by the tendency to cheat, defraud, and betray confidence. The dishonest man and the liar (usually represented by the same individual) are quite properly objects of scorn and condemnation on the part of right-thinking people. The manifestation of such qualities serves to undermine the structure of society and to destroy the floors of mutual dealings between man and man, for these rest primarily upon the foundations of confidence, faith and trust. Dishonesty and Untruthfulness are negative qualities, tending to render anyone “weaker, worse, and less efficient.”

The Excess-Negative of Veracity is known as “Morbid Candor.” This consists of what has been called “ingrown conscientiousness”, or an abnormal and morbid exaggeration of the requirements of Veracity, and a more or less developed feeling that it is the bounden duty of every person to “tell the whole truth” (or rather, what he interprets to be this), in and out of season, and “without sense or reason.” It is generally found that such persons’ conception of “the whole truth” almost always is that of “unpleasant fact assumed to be the truth”; they fail to feel the sense of duty impelling them to tell “the whole truth” when it happens to be pleasant—in fact, they seem to have a mental “blind spot” for pleasant truths. Their characteristic self-justification is that “I think it my duty to tell you the truth about yourself and your actions” (or those of someone near and dear to the person to whom “the truth” is told). Likewise, they are disposed to spread gossip and scandal under cover of this perverted sense of truthfulness and candor. They would rather tell an unpleasant “truth” (?) than to eat a good meal. They make a virtue of their inclinations and desire to wound and to humiliate others. They make odious the virtue of truth, by reason of their exaggerations and perverted judgments and feelings. They are not content with what they style “calling a spade a spade”—they call it “a dirty old shovel.” They are really quite “one sided”; they do not tell “the whole truth” at all. They tell only the unpleasant and disagreeable parts of the facts of the case—only that which appeals to their perverted tastes. Like the scavenger birds, they scent only carrion—only that upon which their depraved thought feeds. This perverted quality is decidedly negative; it makes one “weaker, worse, and less efficient”—and, also, a nuisance.

Equity

Equity consists of the desire and tendency to observe and comply with the rules of justice and fairness, and to give to each man his due while exacting from him his rightful due. In the popular terminology, Equity consists of the desire to “give everyone a square deal,” and to expect everyone to act likewise. The synonyms of the term “Equity” are “right, justice, impartiality, rectitude, fairness, honesty, uprightness.” Its spirit is Equality of Treatment, and Justice, the meaning of the latter being, “The rendering to everyone of that which is his due; and the impartial judgment of one’s conduct or motives.” Grotius, the old Dutch jurist, summed up man’s duty to man in the following adage, the words of which are worthy of being inscribed in letters of gold over the doors of every public institution—you will do well to commit them to memory. The adage runs: “Wrong no man, and render unto every man his due.” Equity is a positive quality, and renders you “stronger, better, and more efficient.”

The Deficiency-Negative of Equity is known as “Inequity,” which is marked by a lack of desire for fairness, justice, and equity; it tends toward an easy invasion and violation of the rights of others, and toward general “unfairness,” dishonesty, and lack of “squareness” in dealings with others; and toward at least a tacit approval of such behavior on the part of others. It is a negative element of character, and its results in the long run are injurious to the individual ruled by it.

The Excess-Negative of Equity is known as “Censoriousness,” or the tendency to censure unduly either oneself or others because of the failure to observe the formal requirements of Justice, Custom, or Law; the “letter, of the law being exalted, while the “spirit” is lost sight of. When one is unduly censorious of oneself, he is disposed to indulge in self-condemnation and self-reproach concerning matters of formal observance. When he is unduly reproach concerning matters of formal observance. When he is unduly censorious of others, he becomes intolerant, persecuting, condemnatory and over-critical of their formal actions. Rabid reformers, self-constituted censors of the general public, and others of this general kind have this negative quality highly developed. It may be cured by adding a liberal blend of the elements of Reason, Judgment, Discrimination, Tolerance, Charity, Sympathy, and Understanding of Human Nature— with a sufficient quantity of the element of Humor.

Kindliness

Kindliness consists of the manifestation of a humane, sympathetic, benevolent, kind, tolerant, charitable and helpful mental attitude toward others, inspired by affection, fellow-feeling and good-will. It manifests in the direction of a sympathetic and kindly desire to make others happy and prosperous; it expresses the spirit of benevolence, generosity, and philanthropy. It is regarded as a positive virtue by all schools of ethics; and all practical philosophers consider it a positive character-quality. In the long run, it tends to make you “stronger, better, and more efficient” Manifested normally, it draws to one the kindly sympathy and liking of others, and thus promotes his own well-being and happiness; the manifestation of the opposite quality tends to repel the kindly interest of others, and thus is negative in its effects.

The Deficiency-Negative of normal Kindliness is known as “Lack of Sympathy,” and is marked by the absence of sympathy, tolerance, charity, fellow-feeling, affection, or love, and by the lack of all inclination to help, aid, assist, or render kindly services to others. It is a repelling, deadening, negative character-quality which should be inhibited by the cultivation of its positive opposite.

The Excess-Negative of normal Kindliness is known as “Maudlin Sympathy,” which is marked by the presence of sickly sentimentality. It is a neurotic, hysterical emotional state in which the feeling of “love” for one’s fellows is reduced to a state of “mushy-gush,” and is manifested in a perverted display of morbid sympathy for and toward often quite unworthy objects. To many, the term “Brotherly Love” has lost its real and positive meaning by reason of the perverted and misdirected manifestations of so-called “love” and sympathy on the part of many persons of the type just indicated. The perverted excess-negative should be cured by an addition of Common Sense and Discrimination—a blending of “head” with “heart”— and a goodly portion of normal Equity and Justice, with a dash of the ability to detect incongruity. Here, once more, an excess of a virtue becomes a vice.

Loyalty

Loyalty consists of “The state or quality of being loyal, i. e., of being faithful and true to principle, or to those to whom one owes fidelity, truthfulness and honest dealings.” Loyalty is a staunch virtue, and one upon which enduring human relations must be based. The man whose loyalty is beyond question— the man “you can depend upon,” and who “sticks by you” to the end—is a real man; the reputation of possessing such character-quality is a valuable asset to anyone. Not only is the reputation gained by the manifestation of this quality valuable and helpful, but the practice and manifestation of the quality itself is strengthening, invigorating and “backbone”-producing in its effects. It tends to make you “stronger, better, and more efficient.”

The Deficiency-Negative of Loyalty is known as “Disloyalty,” which is marked by faithlessness, treachery, desertion, perfidy, inconstancy and general unreliability. Disloyalty is a despicable quality of character, and is condemned by all men. It is negative in nature and in effects—it most decidedly tends to render one “weaker, worse, and less efficient.”

The Excess-Negative of Loyalty is known as “Blind Partisanship,” which is marked by an unreasoning adherence to a person, party or faction; an attachment based upon the fact of habit or prejudice rather than upon actual merit, quality, virtue or truth. This is a state of Loyalty “gone to seed,” and having lost its essential spirit and life. It is a counterfeit of true Loyalty, and has no real meaning in fact or truth—yet it is a most common quality among mankind. It may be cured by the addition of Logical Thought, Discrimination and Equity.

Service

Service consists of the desire to perform the duty due to others, and to manifest the proper and equitable labor or effort for those to whom it is owing. All men owe service to society, to their fellow-men, to their dependents, and to those with whom they have dealings. The Law of Compensation exacts the performance of service. One must pay for what he gets— must pay in service. He must be willing to “pay the price”—to render Compensation. The price of service received, is service rendered or to be rendered. He who seeks to get everything and to render no equivalent service for it, is a thief or a parasite—he is a “slacker.” The negation of the quality of Service is weakening, degrading, demoralizing and degenerating in its nature and affects. Service, properly understood and equitably performed, is positive in nature and effects—it tends to render you “stronger, better, and more efficient.” The motto, “Ich Dien,” (i. e., “I serve”), rightly understood, is a worthy one.

The Deficiency-Negative of Service is known as “Refusal to Serve,” and consists of the desire and tendency to shirk or to refuse rightful service and duty; to “get” without rendering an equivalent; to want to “live on” others, or upon society in general, without rendering compensating service. This is a negative quality, and it renders one “weaker, worse, and less efficient,” without doubt.

The Excess-Negative of Service is known as “Servility,” which consists of the servile mental attitude, the “slave spirit,” and the actions arising therefrom. It is marked by slavishness, meanness of spirit, cringing, fawning, and often is accompanied by sycophancy, base flattery, and toadying. This perversion may be cured by a liberal addition of true Egoism, Self-Respect, Equity, *etc.* True Service is distinguished by a blending of Self-Respect and Equity, and is the antithesis of Servility—the latter is a base caricature of the positive quality, and should never be mistaken for it.

Temperance

Temperance consists of, “Habitual moderation of the appetites and passions.” It has for its motto, “Nothing too much.” It seeks to maintain the Golden Mean, by means of which one may “use” every fit thing at the right time, in the right place, and in the right manner; and yet never “misuse” nor “abuse” even the best thing. True Temperance does not mean the total inhibition of the natural appetites, tastes and passions, nor the total abstinence from the satisfaction of these; rather does it mean their self-controlled restraint, accompanied by the right to manifest them in moderation, lawfully, righteously, and morally, under the control of the conscience, judgment and will. Its essence is “well-balanced moderation.” That Temperance is a positive character-quality cannot be denied: it is perceived to make one “stronger, better, and more efficient,” and its negative opposite, i. e., Intemperance, is seen to render one “weaker, worse, and less efficient.” The positive should be developed and cultivated; the negative should be inhibited.

The Deficiency-Negative of Temperance is known as “Intemperance,” which is marked by the absence of all the characteristics of Temperance; and, accordingly, by the tendency toward excessive, uncontrolled, unbridled indulgence of the appetites, tastes, and passions, without regard to reason or right. Intemperance is a negative quality, and should be overcome by the cultivation of its positive opposite.

The Excess-Negative of Temperance is known as “Austerity,” which consists of extreme and unreasonable severity, sternness, strictness, rigorousness regarding judging, living and acting; the code of extreme, severe and regarding judging, living and acting; the code of extreme, severe and unreasonable self-denial of the appetites, tastes, and passions; the manifestation of the ideals of asceticism. Persons in whom this quality is well-developed and active are inclined to regard practically all of the natural appetites, tastes, and passions as unworthy and depraved, and as therefore to be rigorously inhibited and repressed. This quality violates the spirit of true Temperance, which is “Moderation in all things”; it leads to intolerance, fanaticism, persecution, and general narrowness of heart and spirit.

Chastity

Chastity is, “The quality or state of being Chaste, i. e., pure, clean, virtuous—especially in the matter of sexual relations.” Chastity is a positive quality, a positive virtue, approved of and encouraged by the best religious, moral, ethical and “common-sense” thought of civilized lands. It is held to promote the welfare of the race, the protection of society, and the well-being of the individual. Individuals, communities and nations habitually and extensively violating the rule of Chastity are pushed to the wall in the course of evolution, as all history informs us, and as all human experiences corroborates. Sexual cleanliness is not only a virtue for the individual and for society in general—it is also a necessity of ultimate well-being, success, and survival. Individual exceptions only serve to verify the general rule; Unchastity exacts a tremendous toll in the long run, and on the average. Chastity is a positive quality; it makes you “stronger, better, and more efficient.”

The Deficiency-Negative of Chastity is known as “Unchastity”; it lacks every characteristic of the positive quality, and is its antithetical opposite. It is marked by lewdness, lust, lasciviousness, lechery, profligacy, licentiousness, sensuality, wantonness, impurity, and viciousness. In its train follow practically all of the vices of mankind. It is vicious, harmful, and negative—it certainly makes one “weaker, worse, and less efficient.” The poet truthfully tells us that “to be hated, it needs but to be seen,” and likewise warns us against that familiarity which causes us to lose our first disgust and hatred for it.

The Excess-Negative of Chastity is known as “Sexophobia”— that abnormal, morbid state of mind and feeling that causes persons to think and feel that Sex, in itself, is evil, impure, and lewd. This view is quite contrary to Nature and to Reason, and is not advanced by true Morality, Religion, or Ethics; it is contrary to Common-Sense, as well. Sex has its rightful and proper place—an important place in Nature; it has its important and worthy part to play in the life of natural things. Without it, Life would perish. Its vice consists only in its abuse, its improper use, its unwarranted manifestation. Science informs us that this perverted, exaggerated hatred of Sex and all that belongs to Sex, is not only unnatural, abnormal and irrational—but that it is also in many cases actually pathological. Often, indeed, Sex thus treated by individuals turns upon and devours them—Sex reviled takes its revenge upon the revilers. The Pathology of Sex reveals numerous cases of sexual perversions and abnormalities arising from this morbid thought and feeling toward the principle of Sex in itself. True Chastity dwells in the light; the perverted form seeks and dwells in the darkness.

Many so-called advocates of “Sexual Purity” (defined in the terms of Sexophobia) are really “prurient prudes”; their thoughts are unclean and fungus-like growths—they lack the purifying rays of the sun. Chastity must not be confounded with or mistaken for this base counterfeit—this miserable wolf wearing the skin of the sheep. This perversion, like all other Excess-Negatives, is decidedly negative in nature and in its effects; it tends to make one “weaker, worse, and less efficient.” It is doubly dangerous because it seeks refuge in the Temple of Chastity, and often wears the garb of the priests of that Temple. This may seem like strong language—but it is warranted by the facts of the case, which are known to all earnest investigators of the subject.

IX

THE SPIRITUAL QUALITIES

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THE SEVENTH of the several classes of Character-Qualities is that known as “The Spiritual Qualities.” The term “Spiritual,” as here used, means, “Pertaining to the soul or spirit; and concerned with the Spiritual Principle from which all things proceed.” The several general qualities composing that class are as follows:

I. THE EGOISTIC QUALITIES

VII. THE SPIRITUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Spirituality	Spirituality	Perverted Spiritu
Lack of Reverence	Reverence	Supertitious

You are now asked to consider each of the above-stated qualities composing the class of the “Spiritual Qualities.”

Spirituality

Spirituality (in the true sense) consists of the unfoldment in consciousness of the recognition and realization of the actual being and immanent presence of the Ultimate Spiritual Principle of Being, from which all things proceed, and in which all things “live and move and have their being.” This Spiritual Consciousness is based on an intuitive “Faith that knows, and not merely believes”: it proceeds from a spiritual awakening which brings the “I AM I” of the individual into direct contact with the Universal Spiritual Principle of Being or POWER. It is arrived at by spiritual evolution—by the unfoldment of the spiritual faculties or powers which are latent within every individual, and which are capable of being developed and cultivated by intelligent effort. By preparing the soil; supplying nourishment and water; and placing the growing thing so that it will catch the life-giving rays of the Sun of Spirit; you will aid materially in its growth and development.

Spirituality, in this sense, is a most positive character-quality, as all know who have carefully investigated the matter. It is not a mere "goody-goody" state of mind—nor is it bound up with Ecclesiasticism; instead it is a soul state in which the being and presence of the Spiritual Principle of POWER is recognized, realized and also manifested in action. A prominent man once said that "The practical mystic is a man to be reckoned with in any and all walks of life." The truly spiritual man is a Tower of Strength, and a Reservoir of Power. The great leaders of the race—the Men of Destiny—have been men in whom Spiritual Consciousness has been awakened. It is true that in many cases they have afterward misused their power, and misdirected its energies; but their power originally came from spiritual sources, nevertheless, and its subsequent misdirection and misapplication brought about its own punishment.

You will be made "stronger, better and more efficient" if you will encourage and open yourself to the inflow of Spiritual Consciousness. You may do this in or out of the churches—in or out of the established forms of religious practice. Spiritual Consciousness is a matter of the Inner Experience, and not of the Outer Form. Man is better, stronger and more efficient by reason of opening his soul to the inflow of the Infinite, and by living up to the best that he finds awakened within himself as the result of this.

As for the particular forms or creeds through which men seek to express and manifest their intuitions of Spiritual Consciousness, the present writers feel in accord with the ancient Oriental sage who said: "There is but One Supreme Being, though men worship many semblances and pictured forms of that Formless One; though they give many names to that Nameless One; though they give many descriptions of that Indescribable One. There are many paths to that One, but there is only one goal and destination. In worshipping their own highest conception of God, men worship the Principle of Reality which is over and above all of their possible conceptions. To that One, all worship arises—even from altars erected to the worship of men's pitifully conceived deities, with their petty images and childish pictures. There is but One, though men call IT by many different names, and explain IT in many different ways."

The Deficiency-Negative of Spirituality is known as "Lack of Spirituality," and is marked by an absence of the characteristics of the positive quality. Here the spiritual faculties are asleep; the spiritual intuition undeveloped. This state may exist in the case of the formal church-member, as well as in the unbeliever, or in anyone in whom the Higher Consciousness has not been awakened. Real Religion is a matter of Inner Experience, and not of Outer Formalism with its creeds, rites and observances. The absence of Spiritual Consciousness is a weakness, and is negative in effect and results.

The Excess-Negative of Spirituality is known as “Perverted Spirituality,” which is marked by gross superstition, unreasoning credulity, religious vagaries, fanaticism, the running after new religions and strange doctrines, the cultivation of the so-called “psychic powers” of doubtful value or even of harmful effect, the joining of strange cults, and the craze for new “isms,” “ologies,” and “inspired doctrines.” This perversion often takes on the form of “pathological religion.” It may be relieved or cured by the proper addition of Logical Thought, Observation, Deduction, Judgment, and Discrimination—and, above all, by the cultivation of the consciousness of the reality of the “I AM I,” and of its relation to and correlation with the Universal Principle of Being. “When the gods come, the half-gods disappear.”

Reverence

Reverence consists of, “Profound respect and esteem manifested toward that which is deemed sublime and sacred.” It is the feeling or emotion entertained by men toward the subject or object of their highest conceptions of Being and Reality. It is the obeisance of the soul made to its Source and Origin— the veneration accorded by the Finite Manifestation toward the Infinite Manifestor. It is a worthy emotion, and tendency; and is expressed by man in his various forms of worship. In its highest and purest forms, it is accompanied only by Love, all Fear having been cast out. In its lower forms, Fear plays a prominent part. The positive nature of this quality is lessened in the degree that Fear is present. It becomes the more positive in its nature and effect in the degree that Fear is banished and Love and Confidence has taken its place. Reverence, rightly manifested and rightly understood, is a positive quality, and tends to make you “stronger, better, and more efficient.” It is worthy of development and cultivation.

The Deficiency-Negative of Spirituality is known as “Lack of Reverence,” which is characterized by a greater or less degree of Irreverence or the mental and emotional attitude directly opposed to that of Reverence as described above.

The Excess-Negative of Reverence is known as Superstitious Awe, which consists of base fear, terrible dread, and superstitious terror arising from crude, superstitious beliefs in and conceptions of supernatural entities or things. Superstition means, “Misguided or unenlightened religious feeling or belief; or credulous belief in supernatural things.” Awe means, “Reverential fear or dread.” Fear is the characteristic element of all forms of superstition, and, as we have seen, Fear is essentially a negative quality, weakening in its effects.

Superstitious Awe sometimes also attaches itself to the individuals posing as prophets, preachers, and inspired teachers of mysterious doctrines or religions;

prophets, preachers, and inspired teachers of mysterious doctrines or religions; or even to the dignitaries of some of the more familiar forms of ecclesiastical organization. Fear and awe are the main elements of the emotional feeling arising from such causes. Fear is negative and renders one “weaker, worse, and less efficient”; Love and Confidence are positive and render one “stronger, better, and more efficient.”

X

THE SEVEN PRINCIPLES OF CHARACTER-BUILDING

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THERE ARE seven special principles governing the cultivation and development of the positive character-qualities. Each of these general principles is embodied in a particular psychological method based upon strictly scientific foundations. The practice and application of these methods have been found by experiment and actual employment to be highly efficient in the direction of the cultivation and development of the character-qualities which reason and experience have determined to be positive, i. e., to tend to “make one stronger, better, and more efficient.” There is nothing fanciful or visionary in these methods. They are based upon cold, scientific facts, carefully tested and subjected to trial and experiment, and may be verified by anyone who will faithfully put them into practice and use.

The Seven Principles of Character-Building, “above referred to, are as follows:

I. The Principle of Idealization.

II. The Principle of Visualization.

III. The Principle of Mental Declaration, or Affirmation. IV. The Principle of Nourishing with Suggestive Ideas. V. The Principle of Rehearsing in Imagination.

VI. The Principle of Directing the Physical Expression. VII. The Principle of Establishing the Habitual Manifestation.

You are now asked to consider in fuller detail each of the Seven Principles of Character-Building, with a statement of the facts upon which it is based, and the general method whereby it may be effectively applied.

I. Idealization

Idealization is “the act or process of giving an ideal form or character” to the character-quality under consideration; of combining its full meaning and content in a unitary idea embodying the basic conception involved in the thought or term designating it. The principle of Idealization is employed not only that a full, intelligent conception of the quality may be had, but also that there may be created an ideal mold or pattern, design or framework, in or around which the substance of the quality may arrange and build itself into the perfect form and shape to be expressed in objective manifestation.

In order to build up a desired trait or quality of character, it is necessary first to create in the mind a strong and efficient idea of that trait or quality. All things in Nature are built around an ideal form—the ideal form of the oak tree is in the acorn, and the growth of the tree proceeds according to the pattern of the ideal form. All the creative work of man proceeds from the ideal to the real—from the mental idea to the material reality.

Halleck says: “The Brooklyn Bridge first existed in the mind before the structure became an objective reality. The projectors had first to plan what they intended to do. Then they had to put these plans on paper in the forms of drawings, the mind going before the pencil, and telling the fingers where to put the next line. Only after the mental object was complete, was matter slowly poured into this mental mold. Only then did that wonderful bridge, connecting two great cities, become a reality. The same is true of every step in material progress, from the invention of a sewing machine to that of the telephone. In the battle of life, those succeed best who can form definite ideas of what they are going to do, before they start to do it. Others get into trouble, and often are forced to retrace their steps.”

In the process of Idealization, in the work of character-building, you must first of all acquire a full, comprehensive and complete idea of the nature of the character-quality which you wish to develop—for that is the mental pattern upon which you are to fashion and shape the growth of that quality; the mold into which you are to pour the mental substance out of which character-qualities are built. Unless you have a full and complete pattern or mold, the product will be incomplete and Imperfect. You will find that your ideas concerning most character-qualities are very hazy, indefinite and imperfect; if you build or pattern upon these, you will obtain results far from complete and perfect. You will do well to begin by referring to a dictionary, then exercising your general recollection and thought concerning the report furnished you by that reference work.

For instance: you wish to develop Courage within yourself, because you find yourself lacking in that quality. Stop a moment, and see how little you know concerning Courage— you know it only in a general way. Reference to the dictionary brings the report that “courage is that quality of mind which enables one to encounter danger and difficulties with firmness, or without fear.” The synonyms given for Courage are as follows: “Heroism, bravery, intrepidity, valor, valiantness, gallantry, daring, firmness, hardihood, stoutness of heart, boldness, dauntlessness, resolution.” If you will proceed further in your dictionary search, you may “run down” the meaning of each of these synonyms, writing down the definition and explanation of each; by so doing you will have built up a wonderfully strong concept or conception of Courage—you will know it from top to bottom, and from all sides and points of view. You will find that for the first time in your life you really know what Courage means.

If you wish to proceed further, you may refer to some standard reference work in which quotations from eminent writers, poets, and speakers are given, indexed under their appropriate headings. Under the heading of “Courage” you will find many strong quotations in which the word or idea of Courage is used as the central thought. You will find yourself filled with a new and inspired realization of the inner meaning of Courage—you will have Courage idealized, Courage apotheosized, Courage deified.

Having done this, you should use your recollection and powers of association in order to bring before your mind the numerous instances and examples of courageous action and behavior of which you have read or heard. You should recall the individuals noted in history for their courageous behavior in face of danger and difficulties; you should recall the individuals in private life who have manifested acts showing the possession of the quality of Courage. In short, you should build up a strong and complete mental picture of Courage, using your basic definition or conception as its central point.

The same course should be pursued by you in the case of any particular character-quality which you may wish to develop in yourself. The principle is universal, and is applicable in all cases to all individuals. Do not pass this by as fanciful or unimportant detail—it is very practical and most important, as you will discover if you will try to put on paper your conception of any character-quality without having followed the course above outlined. Your ignorance concerning any of these qualities is unsuspected by you, until you make the discovery in the way above mentioned; having made the discovery, you will “get busy” in this way if you purpose trying to develop a character-quality—for unless you know what you are trying to build, you cannot expect to build it very well. First, know thoroughly what you intend to seek and obtain; then, bend every effort toward obtaining it. The Idealization comes first; the Realization follows.

II. Visualization

The principle of Visualization is employed for the purpose of creating a clear mental picture of the character-quality deemed desirable and worthy of development because of its positive nature. This mental picture must show the quality in actual manifestation and expression on your part—your imagination is called into effect in picturing you as already possessing the quality in question, and as efficiently manifesting it in action. Thus is set into operation that psychological law which creates mental paths over which the will afterwards tends to travel easily and instinctively.

"Visualization" is "The act of picturing a mental image in memory or imagination"; another definition is, "The creation of a mental image or picture representing a physical form or activity." In the special usage of this term in the New Psychology, it means, "Forming mental pictures or images of oneself as possessing a desired mental state, and as acting in accordance therewith." As we have stated, the purpose of the practice of Visualization in the process of character-building is that of building and establishing mental paths over which the will may and will travel easily in future performances. Just as one's feet naturally and instinctively tread in the path which other feet have made for them across a field, through a forest, or along a stream, so does the will tend to tread the path which has been established for it either by the habit of continued and repeated action, or by the habit of idealistic Visualization or mental picturing which we are now considering.

In applying the principle of Visualization, you should picture yourself mentally as already being that which you desire actually to be, and as acting in accordance with the possession of such qualities of character. You should visualize yourself as in possession of the positive; qualities you wish to acquire; but under no circumstances should you allow yourself to indulge in the practice of visualizing yourself in the possession of negative qualities: this, because in either and each case you will be building mental paths of character over which the will may find it very easy to travel in future manifestations of character.

In the process of Visualization, as herein described, the imagination is called into play, and is pressed into active service. There was a time in which the imagination was regarded as being concerned only with fanciful picturing having no relation to real accomplishment. Today, on the contrary, the imagination is seen to be a most important factor in the creative work of man along all lines of expression. Everything that man has created, he first created in his imagination—the physical creation being merely the reproduction of the mental image. The better and clearer the mental picture of anything you wish to accomplish, the better will be your chance of accomplishing it, all else being equal. Constructive Imagination is the secret of the attainment of the inventor, and of the success of all persons, in any walk of life, who improve upon older methods and who extend the limits of man's achievements.

Therefore, do not dismiss the subject of the principle of Visualization as

Therefore, do not dismiss the subject of the principle of Visualization as being “mere imagination.” Instead, learn to employ the principle earnestly and in good faith, for by so doing you set into operation one of Nature’s great hidden forces—one of her finer forces. By creating the right kind of mental pictures of that which you wish to be and to do, you are erecting the mental model which your will may employ in its future work of character-building. It will try to copy faithfully the model you give it—so be careful to give it the right kind of model. Build carefully on the plane of the ideal; for your work will be reproduced on the plane of objective reality. Hang the right kind of pictures in your mental gallery; for they will be used as models by the silent artists working on the subconscious planes of your being.

III. Mental Declaration, or Affirmation

The principle of Mental Declaration, or Affirmation, is employed for the purpose of bringing into operation the psychological law which tends to “set” and fix in the character those traits, qualities and tendencies which are verbally declared, asserted and affirmed with conviction and confidence. In modern psychology, this principle is frequently referred to under the term “Affirmation,” or “Auto-Suggestion.” “Affirmation” means “The act of affirming or positively asserting and declaring.” In the special meaning of the term as employed in modern psychology, the term “Affirmation” means practically that which is known and indicated by the term “Auto-Suggestion.” Auto-Suggestion is a “Suggestion” made by the individual to himself; and when persistently practiced it takes on the full power and effect of that which psychologists know as “Suggestion.” The term “Suggestion,” in this usage, is “The process of communicating an idea to the subconscious mind, in an unobtrusive manner, carrying conviction.” A “suggestion” is not an argument, or the presentation of proof; on the contrary, it is rather a positive, confident statement made in the tones and spirit of conviction. Suggestion proceeds upon the psychological theory that “The mind of man is largely subconscious; and the subconscious mentality is highly amenable to Suggestion.”

It would be departing from the special field of psychology sought to be covered in this book were we here to enter upon a detailed consideration of the respective subjects of Subconscious Mind, Suggestion, etc., interesting as such subjects may be. Instead, we will assume that you are acquainted in at least a general way with those leading facts concerning such subjects, and shall treat the subject of Mental Declaration, Affirmation or Auto-Suggestion with that understanding. Those who wish to acquaint themselves more fully with the subject of the Subconscious Mind are referred to the volume of the present series devoted to that special subject of “Subconscious Power.”

Mental Declaration, Affirmation or Auto-Suggestion is very simple in its application. It consists merely of saying to yourself, positively, emphatically, earnestly and persistently: “I Am Fearless,” or “I Am Self-Controlled,” or “I Am Truthful,” etc., etc.; the “I Am” assertion preceding the statement of the possession of the particular character-quality sought to be developed and cultivated, and brought into the field of your mental activity.

You should never make the affirmation or declaration in the form of a denial, as for instance: “I am not afraid.” “I am not untruthful,” *etc.* This, because in such a denial you are really suggesting the negative term to the subconscious mentality, and thus bringing it into the field of attention, thereby strengthening it instead of weakening it as you desire to do. Mental Declarations, Affirmations and Auto-Suggestions should be positive, and never should be expressed in negative terms.

The power of Mental Declaration, Affirmation or Auto-Suggestion is augmented greatly by an accompanying “acting out” of the character-quality as described later in our explanation of “The Direction of Physical Expression,” and by the practice of “Visualization,” as previously described, and also by the practice of the principle “Rehearsing in Imagination,” as later explained. The combination of (1) Direction of the Physical Expression, (3) Visualization, and (4) Mental Rehearsal, furnishes an ideal method of cultivating and developing any desired character-qualities.

In declaring, affirming or auto-suggesting the desired character-qualities, be careful not to fall into a parrot-like repetition of the words. There is no special virtue in the words themselves—the entire virtue consists of the lively meaning of the words which the mind absorbs. Your declarations or affirmations must be alive, full of energy and animation—not dead, meaningless statements of words repeated without a vivid consciousness of their meaning.

Mental Declaration, or Affirmation, is not by any means a “mumbo-jumbo” process of repeating mysterious words constituting a “charm”—it is not a superstitious magic rite. Instead, it is a purely scientific process, based upon definite psychological law, and is dearly explainable in psychological-physiological terms. Remember, always, that “there is a reason” for this process of “sez I to myself, sez I”—and that this reason is a valid, scientific one, based upon efficient observation, experimentation and demonstration.

IV. Nourishing With Suggestive Ideas.

The principle of Nourishing with Suggestive Ideas is employed for the purpose of bringing into operation and effect that psychological law under the operation of which mental qualities are fed and nourished by means of the presentation of suggestive ideas, or starved by the withholding of such ideas from them. This psychological law, simply stated, is as follows: “Feed your positive qualities with appropriate suggestive ideas; starve your negative qualities by withholding appropriate suggestive ideas.”

In considering the application of this principle, you should take note of the fact that the element in the character-qualities which is to be “fed,” or “starved” by giving or withholding suggestive ideas, as the case may be, is the feeling or emotional element of such qualities. The feeling or emotional element is present in every character-quality, and, in fact, is the element which supplies the motive power of the manifestation of the quality itself. This being perceived, it follows that an understanding of the nature of emotion must be had in order that you may be able to grasp the principle involved in the case now before you for consideration.

Emotion is made up of two elements—two streams combining to form a mighty river. These two elements are (1) Simple Feeling, and (2) Representative Ideas. Emotion is technically “Feeling combined with Idea.” A leading psychologist has compared the River of Emotion to the Lower Mississippi River, which is composed of the waters of (1) the Missouri River (representing Representative Ideas), and (2) the Upper Mississippi (representing Simple Feelings). The two streams combining, the Lower Mississippi River (representing Completed Emotion) is formed, and thenceforth flows toward the Gulf of Will—much broader and deeper than before the junction. The waters of both the Missouri and the Upper Mississippi are always present in every part of the Lower Mississippi—and the elements of Feeling and Idea are always present in every emotional state—even when Emotion flows into the Gulf of Will.

The above statement, and the accompanying illustrative figure, will give you the secret of the application of the principle now before us for consideration. If you withhold the stream of Suggestive Ideas, the River of Emotion will consist merely of Simple Feeling, never rising to the power, never displaying the depth, never extending to the width of the true River of Emotion. But, on the other hand, if we let flow into the stream of Simple Feeling a copious and abundant stream of Suggestive Ideas, then will the River of Emotion be given increased power, depth and width.

Completed Emotion never comes into being except in response to definite Suggestive Ideas. These Ideas may arise from the direct perception and observation of some suggestive object, which object awakens either the memory of direct experiences or else of inherited race-experience, and thus sets the imagination to work. Any idea, whether derived from direct observation, or else arising from memory, which suggests the satisfaction of emotional feeling—or any picture of the imagination which is likewise suggestive of similar results—will tend to awaken or to kindle emotion. This, because such ideas combine with the inherited or acquired elements of Simple Feeling, and, fusing with these, create emotion, or become emotion itself.

The imagination supplies us with some of the strongest suggestive ideas inspiring emotion. Halleck well says: “Those ideas which give us pictures of a concrete act of injustice, of the doing of a noble deed, or of actual suffering, seldom fail to arouse emotion. If a man intends to get a contribution for the sick poor, let him not speak in general terms of the inconvenience of sickness, the pains of poverty. One vivid picture of a forlorn room where a feeble mother is watching a sick child for which she is unable to procure proper food, will be infinitely more effective. Any idea which suggests gratification of desire, any idea which vividly pictures something affecting the welfare of the self or of others, is apt to be followed by emotion. Stating the case generally, the rapidity of the rise of an internally inhibited emotion will be due to the amount of pleasure or pain, immediate, or remote, to ourselves or to others” in whom we are interested, which the idea suggests.”

From the above, you will see that it follows logically that the more that your feeling is supplied with appropriate, suggestive ideas and mental images, the greater will be the power, depth and width of the emotion aroused; and conversely, that the more that your feelings are deprived of such suggestive ideas and mental pictures, the weaker and the less effective will be the resulting emotion. Hence the general rule: “Feed your positives, and starve your negatives.”

Keep your mind well filled with the suggestive ideas and mental pictures which logically suggest the positive character-qualities; and keep it as free as possible from the suggestive ideas and mental pictures which suggest the negative character-qualities; in following this course you will be proceeding scientifically with your work of character-building. Visualize yourself as manifesting the positive qualities—as expressing your feeling and desire for their objects—as gratifying your desire and craving for such objects—and you will be setting into operation a powerful law of mental activity in the direction of the attainment of the positive qualities which your reason dictates should be cultivated and developed.

See yourself as you wish to be, i. e., in possession of the positive qualities, and manifesting freely, efficiently and effectively such positive qualities. Emotions are hungry creatures; feed well those which you desire shall thrive, and starve into submission those which you are determined to restrain, restrict and inhibit. Remember, always, that: “Suggestive Ideas constitute the natural food of Emotion; and the Imagination is the great Department Store of Suggestive Ideas.”

V. Rehearsing in Imagination

The principle of Rehearsing in Imagination is employed for the purpose of “acting out” in imagination those actions which you desire to render habitual, and which result naturally from the manifestation of the character-qualities which you are seeking to develop; thus bringing into operation the psychological law which operates in the direction of “causing ideals to become real,” and in creating mental patterns of action which will be reproduced in actual manifestation. Just as the actor who wishes to become proficient in the representation of his part must practice, rehearse, and “act out” in private the part which he wishes to play, so must you practice, rehearse, and “act out” in imagination the parts which you desire to play when you have fully developed and cultivated the positive qualities to which you are applying the methods of character-building.

Careful and extended experience and experiments in the psychological laboratories have demonstrated the correctness of the above-stated principle of character-building. It has been found that when the individual experimented upon will earnestly, diligently and faithfully carry out the instructions to rehearse in imagination the actions which will naturally result from the possession of the developed character-qualities in question, then he will rapidly develop those qualities which are necessary to cause his ideals to become real. It would seem that Nature feels the demand upon it for the development of the qualities in question, just as it feels the demand of the growing plant for certain elements of growth, and thereupon responds to that demand by supplying that which is needed.

When you are engaged in the work of developing and cultivating a desired positive character-quality, you should avail yourself of the materials gathered by you in the processes of Idealization and Visualization, respectively, thus forming a clear conception and mental picture of just how you would act if you were really in possession of that positive character-quality fully developed and in a state of normal activity. Get this idea and picture well fixed in your mind, as perfect in detail as is possible to you; then proceed to “act out” the part in imagination. Go about it just as if you were actually learning a part to be played on the stage, and for which you would be handsomely rewarded if you succeeded in playing the part successfully. Go about it seriously, earnestly and in succeeded in playing the part successfully. Go about it seriously, earnestly and in good faith, and with persistent determination. Learn well the part; then play it out well in your imaginative rehearsals.

Imagine yourself in all sorts of positions in which you will be called upon to exercise the positive quality in question; invent circumstances, conditions and events in which you must play this part in order to be successful. Then mentally picture yourself as successfully playing the part, going through the motions; displaying the necessary strength, power and fortitude; saying and doing the right things; and, finally as meeting with success in the matter. Never, under any circumstances, should you indulge in a rehearsal of the manifestation of negative qualities—and steadfastly refuse to accept such roles even in imagination; for, otherwise, you will make it too easy for you to actually play such parts in real life. Rehearse only those parts which you really desire to play, and “cut out” the other parts.

There is no magic or uncanny mystery about the workings of this principle; it proceeds strictly in accordance with scientific psychological law. By rehearsing and “acting out” these parts in imagination, you set in operation certain mental forces which tend to bring to the surface of your consciousness the mental powers which are latent there, and which are a part of your heredity—the mental powers associated with the manifestation of the positive qualities which you are “acting out.” Moreover, at the same time, you are acquiring the mental habit of acting in this particular way, and thus establishing new paths over which the will may easily travel. Or, to put it another way, you are exercising that set of brain cells which have to do with the manifestation of the positive quality in question—and are thereby causing these cells to develop by use and exercise according to natural law.

Aside from all explanations and theories—though there are plenty of good ones to be had—the principal fact concerning this principle is this: It “works out” in actual effect, and will produce the desired effect. You do your part—and the psychological law of this principle will do its part in return.

VI. Directing the Physical Expression

The principle of Directing the Physical Expression is employed for the purpose of setting into operation the psychological law which relates and correlates the inner mental state with its outer physical expression, and which causes each of these elements to react upon the other, thereby establishing the full correlation. Just as this law causes thoughts and feelings to take form in physical action, so does it cause physical action to arouse a corresponding and associated set of mental thoughts and feelings. The first above-mentioned result is a matter of common knowledge; the latter, though equally well established, is practically unknown to the average person.

The correlation and coordination of mental states and physical expression is universal and elemental. Particularly marked is this correlation in the case of emotional feeling and muscular action. The lower animals manifest it in their characteristic physical expressions of emotional states; the tossing of the mane, the showing of the teeth, the unsheathing of the claws, the distended fur or hair of the body, the dropped tail, the wagging tail—all these are typical examples of the operation of the principle.

The human infant gives vigorous physical expression to its pleasurable and disagreeable emotional feelings. The adult being also manifests marked physical expression of his inner emotional states, as for instance, his smile, his scowl or frown, his clenched fists, his look of amazement or perplexity, the changing expression of his eyes, his general bodily attitude. The skilled pantomimist or moving-picture actor is able to express by mere physical gesture, expression and posture, the entire range of human emotions.

Psychologists are now quite generally agreed that if the body remains entirely passive, then the emotional state can scarcely be said to exist. They hold that the specific muscular action accompanying an emotion is so truly an essential part of the emotion that it cannot be divorced from the latter. They cite as evidence this fact that when the features are deliberately fixed in the facial expression of one emotion, it is impossible to call up into conscious action a contrary emotion. Furthermore, they assert that by restricting and restraining the physical expression of a strong emotion, one usually is able to inhibit the further growth of that emotional state. Likewise, that by refusing to express the physical form of an emotion, the inner flame of the emotional state flickers and finally dies out entirely.

There is discovered to exist a peculiar action and reaction between the inner emotional state and its outer physical expression. Each acts upon the other, and in turn each experiences the reaction from the other; this process of action and reaction proceeds until the climax of the emotional state is reached, when it dies down gradually in the same way. Each inner excitement produces an outer excitement, the latter reacting upon the inner states, and thus intensifying them, and so on until the climax is reached.

In Anger, for instance, you will find the following stages manifested: First, there will appear the rising inner excitement, which is closely followed by the physical expression, i. e., the clenched fists, the compressed lips, the scowl, the labored breathing, the increased heartbeat, *etc.* These physical actions will then react upon the inner flame, causing it to burn more brightly and more fiercely; the heat of this increased inner flame will then “warm up” an increased degree of physical expression. And so the action and reaction continue until the person is roused to fierce passion and rage.

From these facts the psychologists have deduced certain methods of controlling and directing the emotional states. These methods are of two general classes, as follows: (1) Methods of Inhibiting Negative Emotions by means of refusing physical expression to them, and (2) Methods of Cultivating and Developing Positive Emotions by means of inducing their physical expression. Let us now consider each of these in turn.

(1) INHIBITING NEGATIVE EMOTIONS . The discovery that emotional states may be restrained, restricted and inhibited, or at least prevented from rising to their completed form, by means of a deliberate refusal to allow them to manifest in physical expression, is of the greatest practical importance to those individuals who seek to cultivate and develop the positive elements of character and to restrain and curb its negative elements. It places in your hands the key whereby you may at will lock the door of any particular emotion, and thus prevent the exit of its tenant. By means of this discovery, many who were formerly slaves of their emotional states have become the masters of this part of their mental being.

For instance: Many quick-tempered men have discovered that they are able to repress the development of a rising feeling of anger simply by holding their voices down to a quiet level tone and to a calm utterance; by refusing to allow their brows to contract in a frown; and by preventing their fists from clenching and their breathing to become labored. By refusing to permit the muscular contraction, they have aborted the rising passion. Many so-called “cold-blooded” persons owe their immunity to hasty emotional states to the simple practice of muscular restraint and control, i. e., to the habit of restricting and restraining the physical expression of the threatening disadvantageous emotional feeling. There thus being no physical action to react upon the emotional state, the latter has no fuel to keep alive its flame, and it soon dies out.

The physical expression and muscular contraction, which is the outer phase of the emotional feeling, should be thought of by you as “the oil which poured on the fire causes it to burn more fiercely.” If you want the flame of inner emotion to burn fiercely, pour on the oil in goodly quantity. If, on the contrary, you wish the fire to die out quickly, refuse to supply it with fuel. Carry in mind this figurative illustration so that you will have it at hand when you need it most.

In applying this method you have but to note the instinctive impulse toward muscular action which accompanies the first dawn of the rising emotional state, and then resolutely and determinedly to employ the will in the direction of refusing further physical expression. At first this may be difficult, but you will find that once you have “acquired the knack,” it will be easy. In fact, the very withdrawal of the attention from the exciting outside object arousing the emotion, and placing it instead upon the physical movements, will tend to quiet the emotional storm. Each and every emotional state has its own particular forms of physical expression, and when you are on the lookout for these you will detect the preliminary symptoms at once. Then you must assert yourself and give the order, “Stop just where you are! I refuse expression to you! You shall not pass the barrier of my will!” Stick to this command, back it up with your will; and you will have mastered the emotion.

The orientals practice a method of emotional mastery by means of the control of the rhythmic rate of breathing, which method is really but one form or phase of the general method above indicated. Some of these oriental methods have been in use for over two thousand years, perhaps even much longer. Leaving out the fanciful theories and technical terms, the underlying principles of these methods may be stated as follows: (1) Every emotional state has its appropriate rate or rhythm of breathing; (2) if one will refuse to allow the breathing process to proceed according to this appropriate rate or rhythm, then the associated emotional state can not rise to its completed stage.

As an illustration of the above-stated principle, you have but to think of yourself as becoming angry. If, when you find this emotional state manifesting within you, you will determinedly refuse to allow yourself to breathe according to “the Anger rate or rhythm,” and instead will keep your breathing rate or rhythm down to that of the calm, well-poised, self-controlled mental state, then you will have aborted the rising emotion of anger. Again: if you refuse to manifest the anger-breath and the fear-breath, you will have conquered Anger and Fear, the twin-devils of the emotional world according to the oriental philosophies. You will do well to consider carefully this method, and practice and apply it.

Another method of preventing the rise of negative emotions is based upon the same general principle, that principle, however, being here applied in a different manner. This new method is one but little known to the western psychologists, but it has been taught and practiced by the Buddhists for many centuries. It may be stated as follows: By concentrating the attention upon the several physical states, muscular movements, expressions, gestures and postures, correlated with an inner emotional state, so that you mentally analyze that emotional state into its associated physical elements of expression, you will cause the spirit or soul of the emotion to take flight (as if in disgust), leaving nothing but the shell of its physical elements for further observation and experiment.

Example: If you feel yourself growing angry, or jealous, or worried, for instance, you should begin to think about the several forms or elements of physical expression accompanying the emotional state. Analyze the physical expression into its ultimate elements, proceeding in a cold-blooded scientific spirit. When you are through with this task, you will find yourself contemplating merely the lifeless shell of the departed emotional state, from which the soul has fled in disgust and despair. When you are able to see in the feeling of Anger merely the physical elements—the clenched fists, the frown, the scowl, the compressed lips, the flushed face, the labored breathing, the increased heartbeat, you will have left but very little of the original internal feeling of Anger.

You do not need to wait until the negative emotion actually manifests itself, in order to perform this analysis; it may be performed in imagination, at other times, by counterfeiting the feeling and thus observing the instinctive physical actions accompanying it. Act it out, and you will find the lathe-and-plaster beneath the thing which has seemed like solid masonry to you.

A warning is necessary here, however. We advise you to conduct the above experiment only upon the negative emotions—those emotions which you wish to inhibit, restrain, restrict and master. Do not try it upon the positive emotions—upon those you wish to develop, cultivate and strengthen. The reason is obvious. You are here striving merely for mastery and self-control—you are not a candidate for asceticism or anchoritism, remember. You do not wish to “kill out” all emotional feeling and expression, by any means, for many emotional states are positive and contribute to the task of making you “stronger, better, and more efficient”—these you wish to cultivate and develop. It is only the negative emotions that you wish to restrict, restrain and inhibit.

Maintain the Golden Mean, and remember the adage: “Nothing too much!” You should strive only to kill out the weeds in the Garden of Character—you should cultivate the many beautiful plants and flowers of emotion which are to be found there. Do not pull up by the roots the plants of the positive emotion in order to see what makes them grow. Do not pick to pieces the flowers of the positive emotions in order to discover the elusive “flower in itself.” Remain human with the positive human emotions; do not try to become an emotionless being with all “head” and no “heart.” Mastery of Emotion is one thing; Asceticism and Renunciation of Emotion is another and a far different thing. “Keep in the middle of the road,” and avoid the two dangerous extremes on either side.

(2) DEVELOPING POSITIVE EMOTIONS . The methods just described as being effective in inhibiting the negative emotions, if their action and direction be

reversed, will prove equally efficacious in the direction of developing and cultivating the positive emotions. The old adage, “It’s a poor rule that won’t work both ways,” is found to apply in this case. This great psychological law will work equally well in either direction, thus furnishing another illustration of the axiom of physics, and of metaphysics as well, that: “Action and Reaction are equal in power, though in an opposite direction.” Interesting and important as is the application of the principle which we have just asked you to consider, equally interesting and important is the converse application of that principle. You are now asked to consider such application of the principle—the reverse action of the rule.

Psychologists have discovered that if you will deliberately and positively assume the physical expression of any particular emotional state, you will find yourself gradually experiencing the inner emotional feeling correlated to that physical action. Thus, if you sit in a moping posture, sighing and speaking in a melancholy tone, you will soon experience a feeling of depression and sadness. Reversing the attitude and expression, i. e., sitting properly with shoulders thrown back, smiling and speaking in a cheerful tone; in short, acting like a cheerful person; you will find yourself really feeling cheerful. Your depression will have flown away, and you will soon feel “bright, cheerful and happy,” as every normal person should feel.

The psychologists furnish us with many illustrations of this phase of the general principle involved. The following selected cases will serve as illustrations of the typical instances cited by leading technical writers on the subject:

A German professor assures us that when one walks for a little time, assuming the mincing air and step of a silly schoolgirl, he will begin to feel as frivolous and as “giddy” as does the girl whom he is counterfeiting. Actors, we are reminded, frequently experience the inner feelings of the character whose outer actions they are representing on the stage. Likewise, if we cast the eyes upward, assuming the reverential attitude of the pictured saints, the Madonna, or the girl in the well-known picture of “The Soul’s Awakening,” we will be inspired with a feeling of awe, and the emotion of reverence, devotion and mystic longing. Counterfeiting the expression of the Mona Lisa will give us the key to the inner feeling expressing itself in the inscrutable smile which the artist has so subtly conveyed to us in the painting.

Again, closing our eyes, and directing our glances sidewise in a “suspicious, crafty glance,” continued for some little time, we will feel rising within us the crafty, suspicious, cunning, designing feeling of the fox and his human counterparts. Or, if we will continue to glance half-downward, and a little to one side, we will soon begin to experience the feelings of the coquettish woman—quite vain and self-satisfied, and rather inclined to a little flirtation. Professor William James has assured us that whistling to keep up courage is no mere figure of speech; and that, “if we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions which we prefer to cultivate.”

Here, then, is the essence of the method: If you wish to develop and cultivate a positive emotional state or character-quality (or to inhibit a negative one by means of developing and strengthening its correlated positive), you may do so by deliberately “acting out” the physical expression of that positive emotion, just as the actor would act out that part on the stage. By giving full expression to the physical actions associated with an inner emotional state, you feed the inner flame; and by first earnestly counterfeiting that physical expression, you may actually kindle that inner flame. Therefore, in cultivating an emotional state, you should (1) throw as much earnestness as possible into its physical expression when you are manifesting it; and you should also (2) seek to induce the feeling by deliberately inducing its physical expression.

You may easily ascertain the appropriate physical expressions of an emotional feeling, if you do not already know them, by throwing yourself into the part in imagination, and letting yourself “act it out.” Cast aside the cultivated and acquired repression of your emotional feelings (at least on such occasions) and let instinct and Nature show you how that particular feeling and emotion expresses itself in physical form and motion. A little private practice along these lines will surprise you by the revelation of unsuspected depths of feeling and expression possible to you—you will be surprised to discover how good an actor you are when you “act” before the mirror.

You will not need a chart of the complete physical expression of any or all of the emotional states. Instinct has supplied you with an inner chart, with all the details worked out; though you have hidden that chart under the accumulated habits of many generations of conventional restraint, in all probability, particularly if you are an Anglo-Saxon. If you are of the Latin races, or have the blood of such races in the mixture flowing through your veins, you will find the instinctive expression much nearer to the surface. But, no matter how deeply buried it may be, it exists surely in everyone—for Nature has placed it there in her processes of racial psychic inheritance. You will make interesting discoveries concerning your emotional nature if you practice this method. You will find that you have “the whole menagerie” within yourself—you will hear the muffled roarings of the animals in the recesses of your nature; but you will find yourself the Master of the Show, by reason of your grasp of the fundamental principles of their nature and activities, and by the knowledge of the basic facts of your own being.

In applying this principle in the direction of developing and cultivating the positive emotions, you must reverse in every particular the direction of the principle as we have explained it to you in our consideration of the methods designed for the restraint, restriction and inhibition of the negative emotions. Instead of shutting off the supply of fuel, here you must “pour oil on the fire” of emotion by encouraging, expressing, and even actually counterfeiting and “acting out” the physical expression. Likewise, just as when in the work of repressing the negative emotions you refused to allow your breathing to take on the rate and rhythm of the negative emotion, so here, in developing the positive emotions, you must first deliberately induce, assume, and produce the desired breathing rate or rhythm. “Breathe as you wish to feel,” is the oriental adage applying in this case.

Furthermore, you may here even reverse the method of “analyzing into its physical elements” the negative emotion, which you have been taught to apply in cases in which you wish to neutralize the effect of the latter. In this reversed action, or converse method, instead of “analyzing” the negative element into its physical elements, you proceed to “synthesize” (i. e., combine, put together) these physical elements so as to create an inner emotional state. Instead of driving out the soul of the emotion by dissecting its body, you here build-up an appropriate body into which the soul of the emotion may enter. This analysis, and the synthesis, as the case may be, is performed mentally, of course. In the synthesis you form a mental picture of the coordinated and combined physical elements of expression, visualizing these as animated by the soul or spirit of the positive emotion. In this way you awaken the sleeping spirit of the positive emotion, which then proceeds to live, and act, and breathe through its physical form.

We ask that you do not dismiss as fanciful and impractical these methods of controlling the physical expression of emotion. While they may be new to you, and while they may be different from anything you have previously thought or learned concerning this matter, nevertheless they are the most practical and efficient methods discovered by modern psychology—or, perhaps we should say, “re-discovered,” for these methods have long been known to the orientals.

VII. Establishing Habitual Manifestation

The principle of Establishing the Habitual Manifestation of the positive character-qualities is employed for the purpose of building up a “line of least character-qualities is employed for the purpose of building up a “line of least resistance,” and establishing a “second nature,” along which and according to which course the will will tend to travel in future actions.

This principle is based upon the well-established psychological law that the expression of the emotions and the manifestation of the will proceed along the “line of least resistance,” the latter being the line of established habit; and upon the fact that in establishing a new set of habit-action there is created a “second nature, of even greater power than that of the original “nature” of the individual.

“Habit” is that tendency of the mind, feelings, emotion, and will to move along the line of least resistance established by previous actions of the same or similar nature. When one performs with difficulty a voluntary act several times, the repetitions of that act become steadily easier, more involuntary, more instinctive, more habitual. Here follows the technical statement of psychology concerning the nature and operation of habit:

“An acquired habit is an established and traveled pathway of discharge of nervous energy, over which subsequent currents ever after tend to travel or escape into action. The two laws governing such habitual action are as follows: (1) All actions tend to recur and to be manifested more easily after each performance; (2) Actions, at first voluntary, by frequent repetition tend to become involuntary, and are performed principally by the subconscious will.” Here the mind is seen to work and perform just as does material substance such as, for instance, the piece of paper or cloth which after being once folded thereafter tends to fold more or less easily along the lines of the original crease.

This principle being perceived, it logically follows that if you are desirous of cultivating and developing the positive character-qualities you will do well to start to acquire the habit of actually expressing them—the more often you actually manifest such character-qualities, the more easily, instinctively, and automatically will you express them subsequently. You must create a wide, clear mental path over which your will may travel in future manifestation. Such a path may be created by firmly establishing the habit of actually manifesting the desired positive character-qualities.

Here follow the classical, well-established Psychological Rules of Habit, adapted to the particular task before you:

(1) Acquire Momentum at the Start, when you undertake the task of cultivating a positive character-quality either for its own sake or for the purpose of inhibiting its correlated negative quality. Give the positive quality “a good running start,” so that it will be launched with a strong and vigorous initiative. Be in earnest, and put enthusiasm and vigor into your work of character-building.

(2) Beware of Slipping at the Start, when you undertake the development of

a positive character-quality. This, because such a failure discourages the will, and renders easier any subsequent slips or stumbles. Your positive character-quality must be given the habit of Success from the very start—this will put new life, vigor, and confidence into it. Beware of early discouragements, before the habit has been established and the tendency "set."

(3) Express Promptly in Action your Positive Qualities, when they present themselves in consciousness to you. Do not allow procrastination or delayed expression to deaden your will-to-action in such cases. Let the positive qualities express themselves in action at the first possible opportunity—this gives the inner spirit of the feeling a body to inhabit—and causes it to take on an objective form.

(4) Exercise the Positive Quality in Actual Work—this as early and as often as possible. Character-qualities, like muscles, grow and develop by use and exercise. If you cannot find an opportunity to exercise the quality in actual work, then do the next best thing and give it a good rehearsal, or "acting out," both of inner feeling and of physical expression. Keep the faculty "fit" and in good condition by "trotting it around the track" every once in a while. Character-qualities, also like muscles, tend to atrophy, stiffen and weaken, if not used and exercised. Beware of allowing your positive character-qualities to become "muscle bound."

The Master Formula of Attainment

In your work of Character Building, in your task of building up a Positive Individuality, as in any other form of mental work, you will be aided by employing the principles of “The Master Formula of Attainment” which is frequently referred to in the instruction contained in the series of books of which the present volume is a part. The Master Formula of Attainment is composed of the following several elements, viz., (1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination; (5) Balanced Compensation. Its principles may be expressed in popular form as follows: “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.” We suggest that you apply the principles of the Master Formula in your work of building up a strong positive character.

Poise and Power

In this instruction we have sought to lead you to concentrate upon, and to exercise, express, and manifest the Positive Norm of the various classes of character-qualities which are present within you in at least some form of development and cultivation; and also to lead you to inhibit and starve out the Deficiency-Negatives of those positive qualities, and to transform the Excess-Negatives into their appropriate Positive Norms by the addition and blending of the positive elements which serve to neutralize the perversion-excess constituting the negative form of the positive qualities.

The two negatives, i. e., the Deficiency-Negative and the Excess-Negative, respectively, represent the “extremes” of any particular class of character-qualities. Situated exactly at the central point between these two poles or “extremes,” is to be found the Positive Norm of the quality in question. Many find it difficult to attain and maintain the state of the Positive Norm. They find that the pendulum of expression and manifestation tends to swing from one extreme to the other—the swing being wide in some cases, and narrow in others.

Human nature tends to “run to extremes.” Becoming tired and disgusted with one extreme of a character-quality, it seeks to escape from it, and in so doing tends to swing equally far in the other direction—,and thus reaches the other extreme. The reformed libertine often becomes an ascetic; the ascetic who “breaks loose” tends to rival his libertine cousin. Few are able to “master the extremes,” and to secure the Poise and Power which comes only to him who has found and held that place and position represented by the Positive Norm. That place and position must be found and held by all who wish to attain Mastery.

Not only in physics, but in the realm of psychology as well, are the Law of Polarity, the Principle of “The Opposites,” and the Law of Rhythm found to manifest their presence and power. The mental or the physical pendulum swings as far in one direction as in the other. Action at one extreme tends to produce Reaction to the opposite extreme. The rule is: “Action and Reaction are equal; though in an opposite direction.” From the perception of this great fact of Nature and of Life, the ancients deduced numerous adages and aphorisms; as for instance: “Too much is as bad as not enough”; “Nothing too much”; “A virtue carried to excess may become a vice”; “Seek ever the Golden Mean.”

The Golden Mean is always found represented by the Positive Norm, which abides at the central point between the two negative extremes—which escapes the “too much” as well as the “‘not enough,” and which is always the “just right” concerning the character-quality in question. The truly wise seek to attain and maintain this Golden Mean—this Positive Norm. They refuse to be mastered by maintain this Golden Mean—this Positive Norm. They refuse to be mastered by either negative extreme. They employ the two extremes as weights on the balancing-pole which they use in traveling over the tight-rope of conduct and behavior. They stand erect and refuse to fall to either side. When one weight seems likely to pull them over to its side, they dip the pole in the opposite direction and thus maintain their balance.

The individual who has attained Mastery has learned the Secret of Balance. He has seen the disturbances and inharmony manifested by each of the two extremes of any set of character-qualities, and he seeks and finds a way out of the trouble. He discovers the place of Poise and Power at the central point of the Golden Mean. But only by recognizing and realizing the existence and location of the two extremes is he able to find that central point. If you will observe the great individuals who have attained prominence in any walk of life, and who have achieved success in their own respective fields, you will discover that they not only possess Power, but that they also manifest Poise and Balance. Their Power brings to them Poise: their Poise brings to them Power. The “well-balanced” person is the strong individual; the “ill-balanced” or “unbalanced” person is the weak one. Balance is an essential attribute of Power; without it, there is no Power.

In the heart of the storm of the opposing extremes, there is to be found a Secret Place—a Quiet Place—a Place of Power. This is the real home of the “I AM I.” He who discovers this place, and who takes up his abode there, may defy the Winds of Circumstance and the Storms of Change. He is thrice-blessed, thrice-wise, thrice-strong. The only way to find that Place of Poise and Power is to learn and apply the Secret of Balance. We have given you here, in a few simple words, the essence of a certain bit of the Ancient Wisdom: it is as true today as when it was first announced many thousands of years ago by certain Wise Men who came out of the East, and who pointed out the direction of that place in which the demand for “Light, more light” might be supplied, and from which “all Light comes.”

The Man of Character-Power, of Positive Individuality, is he who has discovered the Secret of Balance, of the Positive Norm, of the Golden Mean, and who thereby has attained Poise and Power—that Power which comes from Poise, and that Poise that comes from Power. We conclude this phase of our instruction with the admonition:

“Seek ever to attain and maintain the Golden Mean!”

XI

CHARACTER RECORDS

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IN THE second section of this book we sought to impress upon you the importance of charting your character-qualities in your task of building and developing your character along the lines of positivity and efficiency. We sought to have you “take stock” of your mental and emotional equipment, carefully noting the degree of activity and strength being manifested by your positive character-qualities, and by your negative character-qualities as well, so that you might know “just where you stand” in the matter.

In that section we furnished you with a Chart of Character-Qualities, indicating the Positive Norm as well as the Deficiency-Negative and the Excess-Negative of each principal character-quality. On that chart you were asked to note your strong qualities and your weak ones—in short, to diagnose your own case. Upon that diagnosis your self-treatment was to be based, and you were asked to be honest and frank with yourself in making the diagnosis and in marking the chart.

We shall now furnish you with four of the same charts designed to record your progress and evolution in the process of character-building by the application of the principles and methods set forth in this book. The first chart is to be marked so as to show your diagnosis and report at the present time. The second is to be marked in the same way at the end of three months of study and practice. The third, to be marked at the end of six months of study and practice. The fourth, after one year’s study and practice. Each chart is to be marked without reference to the ones preceding it. By properly marking and then carefully comparing these several charts, you will be able to discover the measure of success and the degree of improvement which has been attained by you in your work of character-building based upon the principles and methods presented to you in the preceding instruction.

In marking the charts which are presented to you on the following pages, probably the best way is to underline with your pencil the term denoting the particular degree of each character-quality possessed by you and which is represented by the Positive Norm, or else by the Deficiency-Negative or the Excess-Negative, of that particular quality. In marking the chart you should endeavor, so far as possible, to maintain a detached, impersonal viewpoint concerning the make-up of your own character, and to regard yourself as a "case" under critical, scientific observation, investigation and analysis. Be honest with yourself—and with the chart.

CHART OF CHARACTER QUALITIES

MARK AT :

I. PRESENT ; II. THREE MONTHS ; III. SIX MONTHS ; IV. ONE YEAR

I. THE EGOISTIC QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Egohood	Egohood	Ego
Lack of Self-Control	Self-Control	Ascetic
Lack of Self-Confidence	Self-Confidence	Egotistic Con
Lack of Initiative	Initiative	Egotistic Rash

II. THE INTELLECTUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Careless Observation	Efficient Observation	Purposeless Observa
Inefficient Perception	Efficient Perception	Non-Discrimina Percep
Fallacious Reasoning	Logical Reasoning	Hair-Splitting Reaso
Lack of Imagination	Constructive Imagination	Idle Fa
Inefficient Memory	Efficient Memory	Memory of Non-Essen

III. THE MOTIVE QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of concentration	Concentrated Attention	Over-Concentra
Lack of Persistency	Persistent Determination	Stubborn obsti
Instability	Stability	Inert
Slothfulness	Industry	Slavery to W

IV. THE EMOTIVE QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Cowardice	Courage	Reckless
Lack of Spirit	Balanced Temper	Ill Te
Improvidence	Provident Acquisitiveness	Miserly G
Hopeless Doubt	Hopeful Faith	Visionary Cred
Apathetic Lethargy	Earnest Interest	Unbalanced Enthusi
Lack of Ambition	Ambition	Inordinate Ambi

V. THE ASSOCIATED QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Undue Gravity	Humor	Undue Le
Cheerlessness	Cheerfulness	Strained Cheerful
Tactlessness	Tact	Insincere Sua

VI. THE MORAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Untruthfulness	Veracity	Morbid Ca
Inequity	Equity	Censorious
Lack of Sympathy	Kindliness	Maudlin Symp
Disloyalty	Loyalty	Blind Partian
Refusal to Serve	Service	Serv
Intemperance	Temperance	Austerity Uncha
Chastity	"Sexophobia"	

VII. THE SPIRITUAL QUALITIES

DEFICIENCY -NEGATIVE	POSITIVE NORM	EXCESS -NEGA
Lack of Spirituality	Spirituality	Perverted Spiritu
Lack of Reverence	Reverence	Supertitious

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REGENERATIVE POWER

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"Every bit of evidence points towards the internal secretions as the holders of the secrets of our inmost being. They are the well springs of life, the dynamos of the organism. ***Life, body and soul emerge from the activities of the magic ooze of their silent chemistry precisely as a tree of tin crystals arises from the chemical reactions started in a solution of tin salts by an electric current."

—Louis Berman, M. D.

I
REGENERATION

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IN THIS book we shall present for your consideration certain facts and principles concerning the conservation and the efficient employment of the Life Forces or Vital Force generally known as Vitality, or rather of certain of its subtle forms. This instruction proceeds along lines which are not generally recognized by or known to the average individual, although the facts and principles in question were known to the ancient sages, and have been taught and practiced for many centuries by many persons who have had the benefit of this ancient wisdom which was formerly the exclusive property of the secret schools of esoteric philosophy in Oriental lands and in ancient Greece.

This knowledge also was imparted thousands of years ago by the great Hindu sages to their chosen pupils, and formed a part of the Occult instruction given to the student of the Inner Teaching of the Brahmans and Buddhists of that land. There is every reason to believe that a similar teaching was given the neophytes in the occult schools of ancient Persia, Chaldea, and Egypt. References to it are also found in the esoteric writings of the ancient Hebrews. It was taught in “The Mysteries” of the arcane schools of ancient Greece, and was taken over from this source by the Neoplatonists, and the Gnostics of the early centuries of the Christian Era. It was also a part of the teaching of the Essenes, that strange school of esoteric wisdom which believed to have exerted a strong influence upon the early Christian Church.

But here, as in many other instances, the knowledge which originally was held to be based upon the existence and activity of certain hidden and secret forces of Nature, or perhaps even upon actual supernatural powers, is now known to be but a scientific statement of purely natural cause and effect arising from the power and activity of simple, elemental forces of Nature which always have existed and have been operative, but which have been comparatively unknown to the great masses of people. Science has dispelled much of the mystery of the ancient philosophies and religions, but it has served also to corroborate their original facts.

Thus, Electricity and Magnetism, long known to the ancients and ascribed by them to supernatural causes, have been brought under the authority of Natural Law, and then harnessed and made to work efficiently in the service of man.

Likewise, for many centuries the phenomena of Mental Influence were known to the ancients, and ascribed by them to occult and supernatural causes. Modern Science was at first disposed to deny such phenomena, and to regard the whole belief as pure superstition. However, in time their true causes were discovered, and the subjects of Hypnotism and Mental Suggestion is now taught in the highest schools, and is given a place in all of the authoritative textbooks.

So it has been, and is, with this phase or form of Vital Power or Life Force which constitutes the subject of our present consideration. For many centuries, and in many lands, it formed a part of the esoteric instruction in the secret schools of the occult philosophies, and in the temples of the ancient religions. Its principles of application were discovered, and methods for their employment were evolved. It was taught only to the chosen few, being regarded as a precious secret to be withheld from the masses and to be reserved for the elect. It was believed to be supernatural in origin and nature, and was treated with an almost religious awe and veneration; in fact, in many cases it formed a part of the inner and higher religious teachings of the priesthood, from which the laity were debarred.

Later, it formed a part of the secret and occult doctrines which were held and taught by the arcane schools of philosophy in the Middle Ages, traces of which are now found in the rituals of many of the modern secret orders and societies, though their real meaning and spirit has been lost and only the verbal outer covering or shell remains. It was this knowledge which was the real and true underlying reason for the advocacy of celibacy in the priesthoods and holy orders of many religions, including those of the Early Christian Church. It was this knowledge which was the animating spirit of the early schools and orders of asceticism, which afterward developed into fanatical phases and forms, the true spirit and meaning of the teaching having been lost.

Modern Science, true to its customary procedure, for a long time was disposed to regard this ancient teaching as fantastic superstition, ignorance, and supernaturalism, and to deny to it any virtue or validity. However, in time the physiologists discovered the existence and activity of certain principles concerned with the reproductive organism, and with its effect and action upon the entire physical and mental system of the individual. The investigations and observations of the effect of certain glands of the body upon general health and vigor gave new interest to the subject, and certain recent experiments along the lines of gland transplantation have revealed marvelous results.

There is every indication that the present century is destined to witness many important discoveries along these particular lines. However, it is not necessary to wait for these anticipated discoveries in order to benefit by what is already known to careful thinkers concerning this subject While such discoveries may be regarded by some as necessary before the seal of authority of Science may be formally placed upon the general principles and facts concerned with the general subject nevertheless there are thousands of careful investigators and conservative thinkers who feel that sufficient is already known concerning these facts and principles to justify their being accepted as a basis for theory and practice by all persons of average intelligence. Such individuals have long known of these facts and principles, and have had practical demonstrations of their value to mankind when properly and intelligently applied.

The essence and spirit of this body of knowledge, principle and mass of facts, is indicated by the term "Regeneration" employed with a special meaning and content. We ask you to consider carefully this term in such special meaning, to the end that you may "catch the spirit" of the idea and principle embodied in it. As we have sought to impress upon you in other volumes of this series, it is always well to begin with a clear understanding of the principal terms employed in a discussion, argument, or presentation of a proposition or principle—to know "just what" is being considered and discussed. So many terms are employed with so many different shades of meaning, and often with forms of meaning quite opposed to each other, that it is always proper to investigate a term employed in a particular sense, in order to ascertain "just what" is sought to be indicated by it, and is involved in its content.

The term "Regeneration," of course, is derived from the term "Generation." The prefix "re" means "again," "anew," *etc.* The term "Generation" means "the act, process, or result of generating," and is derived from the verb "to generate." The term "Generate" means: "To beget, to produce, to engender, to cause to be, to bring into life; to originate, especially by means of a vital or chemical process." It is usually employed in the sense of "begetting," "reproduction," or "procreation," or the production of the young of animal or plant life.

"Regeneration" is defined as: "The act of regenerating, or of generating or producing anew; and, in a special sense, of "giving new life, strength, or vigor to a living being." A person is said to be "regenerated" physically when by any means or method he acquires "new life, new energy, new vigor." The theologians, recognizing the strength of the word, employed it more or less figuratively in the sense of: "Being born anew in spirit"; in such usage the term is frequently employed in theological expression and religious teaching. This theological usage, however, is noted here merely for the purpose of general statement: our present employment of the term has no reference whatever to such special usage and meaning.

In the special meaning of the term "Regeneration," which has grown around it in the course of thought along the lines of our subject, the “giving of new life, strength, or vigor” to the individual is literally true, and not merely figurative. By means of such Regeneration, the individual is given continued new life, strength, and vigor—mental as well as physical. Just as every living thing has been given original life, strength, and vigor by Generation, so may it be given new life, strength, and vigor by Regeneration. In both Generation and Regeneration, moreover, the same potent forces of Nature are involved and set into activity, i. e., the forces concerned with the sexual or reproductive organism.

The “secret doctrine,” “inner teaching,” “arcane wisdom,” etc., of the ancient philosophies and religions, and of the more modern secret societies and schools, concerning the secret of Regeneration, is this: “Nature’s Generative Power may be employed as Regenerative Power; the same forces which bring man into life, strength, and vigor, will renew and reproduce his life, strength, and vigor, if rightly applied and directed.”

This is a somewhat startling doctrine when announced for the first time to the average individual. To him it seems contrary to common sense and opposed to common experience. It is only when he begins to understand the basic principles of the idea, and when the misconceptions concerning it have been removed by explanation, that the light begins to dawn upon him. When be has fully grasped the fundamental principles, and the essential reasoning involved in the idea, he tends toward becoming quite enthusiastic concerning it, and to him it seems self-evident. The more he considers it, the more reasonable and certain does it become; and when he learns of the discoveries of modern Science concerning it, he passes beyond the point of possible doubt or distrust.

Before presenting to you the conclusions of advanced modern scientific thought concerning this subject of Regeneration, we shall ask you to undertake a general, brief and cursory consideration of the history of this idea of Regeneration as it was conceived by the ancient philosophers and sages. This, not only because of the general interest connected with such consideration, but also that hereafter you may recognize the hidden and cryptic references to Regeneration which appear in many of the old mystic, occult and esoteric writings and formulas—among those of alchemy as well as those of mysticism. An understanding of this will throw light on many hitherto dark subjects, and will prove the key which will unlock the doors of many old and strange doctrines. In the light of modern knowledge, many of these old presentations of occult knowledge may be read and studied with profit; but without this light, they will ever remain dark subjects to the modern student.

The attention of the ancient thinkers was directed from the very first to the Mystery of Reproduction—the Miracle of Generation. Observing the operations of its laws in plant and animal life, and noting that the Essence of Life seemed to be concentrated into the tiny seed of the plant or the animal, they soon came to realize that Nature here manifested a marvelous power of concentration of the Life Forces into a small space. Consequently they regarded such concentrated Vital Force with a religious awe, and considered it to be supernatural.

Further observations concerning the effect of sexual mutilation upon animals and men, and of the changes wrought in mind and body by the quickening of the reproductive power in puberty and adolescence, and by the decrease of such power in old age, led these ancient thinkers to the conclusion that in the generative forces were to be found a highly concentrated Essence of Life which, if properly controlled and directed, was capable of renewing and continuing the vital strength and vigor of the individual almost indefinitely.

In the very ancient Yoga Philosophy of the Hindus, dating back to long before the Christian Era, are found many references to this control and application of this Regenerative Power, i. e., of the Generative Power employed for the purpose of increasing and maintaining the mental and physical energy, strength and vigor of the individual, in addition to its more familiar offices and activities. This Regenerative Power was known as the “Ojas,” and was conceived as of a fiery, ardent, highly concentrated and highly active nature. It was taught that by means of the direction of the Ojas along certain physical and psychical channels not only might the Yogi greatly increase his physical strength, energy and vigor, but that he might also thereby cultivate great mental powers and psychic qualities.

Swami Vivekananda, the celebrated Hindu teacher who visited Europe and America about thirty years ago, and who taught Yoga to western students for several years, says of this Ojas Force in his book entitled “Raja Yoga”:

> “The Yogis claim that of all the energies that the human body comprises, the highest is that what they call Ojas. Now this Ojas is stored up in the brain, and the more the Ojas is in a man’s head, the more powerful he is, the more intellectual, the more spiritually strong will that man be. This is the action of Ojas. One man may speak beautiful language and beautiful thoughts, but they do not impress people; another man speaks neither beautiful language nor beautiful thoughts, yet his words charm. That is the power of Ojas coming out. Every movement coming from him will be powerful. Now in mankind there is more or less of this Ojas stored up. And all the forces that are working in the body, in their highest form, become Ojas. You must remember that it is only a question of transformation. The same force which is working outside, as

> transformation. The same force which is working outside, as electricity or magnetism, will become changed into inner force; the same forces that are working as muscular energy will be changed into Ojas.
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> "The Yogis say that that part of the human energy which is expressed as sex energy, in sexual functions, sexual thought, and so on, when checked and controlled, easily becomes changed into Ojas; and as this lowest centre is the one which guides all these functions, therefore the Yogi pays particular attention to that centre. He tries to take up all this sexual energy and convert it into Ojas. It is only the chaste man or woman who can make the Ojas rise and become stored in the brain, and that is why chastity has always been considered the highest virtue, because man feels that if he is unchaste, spirituality goes away; he loses mental vigor, and strong moral stamina. That is why in all of the religious orders in the world that have produced spiritual giants you will always find this intense chastity insisted upon. That is why the monks came into existence, giving up marriage. There must be perfect chastity, in thought, word and deed. Without it the practice of Raja Yoga is dangerous, and may lead to insanity. If people practice Raja Yoga and at the same time lead an impure life, how can they expect to become Yogis?"

The above is not merely the personal teaching of Vivekananda: it is his statement of the teaching of the Yoga Philosophy which was established several thousand years ago—long before our present era. Its essential idea is found to permeate many of the modern Hindu philosophies and religions, though in many cases it has become corrupted by the loss of its original spirit, and has developed into fanatical asceticism and a degradation of the idea of sex and reproduction. The original idea of the teaching was that sex is not impure, but that in their proper place and use its activities are proper and normal; but that in its perverted excesses and misuse it becomes an evil. Regeneration is upheld, not because Generation is wrong, but because Regeneration is an additional field for the expression and manifestation of the concentrated Vital Force present in the system of man.

The ancient Buddhists also held that Regeneration was a function and office of the Creative Powers present in the sexual organism. They held that the Will-to-Live, that Active Principle which is the Cause of Creation, exists in its most concentrated and potent form in the Sexual Energy; and that the latter may be employed not only in Generation, but also in Regeneration. This Regeneration, they taught, produces great mental and spiritual strength, energy and vigor they taught, produces great mental and spiritual strength, energy and vigor, which if directed intelligently will develop even supernormal powers of mind and body in the individual. They held, in some cases, that this Creative Energy, or Will-to-Live, would carry the individual beyond the necessity of physical life in reincarnated forms, and would deliver him from the Wheel of Life and thereby enable him to reach Nirvana.

The ancient Egyptians also taught a similar doctrine in the esoteric and secret Isis cult. The Creative Principle, or Life-Energy, was conceived as feminine. The neophyte was taught that by a conservation of this Life-Energy, and a refusal to expend it in Generation, it might be transmuted into Vital Force which by the process of Regeneration would vitalize, animate and vivify the body and mind of the person, and give to him psychical and spiritual powers which are surely superhuman and possibly supernatural as well. This teaching was withheld from the common people, being reserved for the elect. It was held that in certain cases the mortal man might even be transformed into a god by means of the efficient employment of the Power of Regeneration.

The ancient Jews, in their esoteric teachings and doctrines, held to the truth of a similar belief and practice. Constant references to it are found in the Kaballah, and in other occult Hebrew writings. Some of these ancient writers taught that the story of Adam and Eve is merely an allegorical representation of this principle. This theory held that Adam and Eve represented the male and female human beings as they were originally; these beings were destined to live forever, their Creative Energy being constantly turned inward in the processes of Regeneration. They were tempted by the suggestions of an Evil Spirit, and thereafter turned their Creative Energy into the channels of Generation and away from those of Regeneration, thereby perpetuating the race as a whole but bringing Death to its individual members.

The Neoplatonists, and the Gnostics, two great schools of mystical philosophy which flourished in the early centuries of the Christian Era, taught the Doctrine of Regeneration in various forms, and many of the members of the Early Christian Church were influenced by it. These schools obtained their teaching from both Oriental and Ancient Greek sources—the ancient Greek Mysteries included teaching and practice of Regeneration. Gradually, however, the spirit of the teaching was lost, and all that was left was the pitiful husk of perverted Asceticism, and a Degradation of the Sexual Ideals. Sex grew to be considered unclean; repression, and asceticism became gloried as holy. The influence of this perversion and misapplication of the original teaching and doctrine is felt even unto this day.

In the Middle Ages the alchemists and occult philosophers devoted much attention to the subject of Regeneration. Frequent references to it under the figurative term, “The Elixir of Life,” are found in old writings of these thinkers. Legends inform us that some of these ancients” developed the power and ability to live far beyond the allotted lifetime of man, and retained their full vigor, strength and vital energies to the last. The masses of people thought that the “Elixir of Life” was a cordial or tincture of wonderful properties; but those who knew the secret code realized that this potent Elixir was naught but the highly concentrated Creative Energies of man; existing in potency and latency in his reproductive organism, the same being transmuted into an Inner Vitality instead of being dissipated in lustful practices or expended in the functions of Generation.

In this fundamental idea of Regeneration, then, is to be found the true explanation of the universal insistence upon chastity, continence, and often upon celibacy, on the part of the priests and great spiritual leaders, as well as on the part of the great occultists and partakers of “the Mysteries.” This was not, as generally supposed, because of any idea of the essential impurity of Sex, but rather because of the belief that the higher powers of man, physical, mental, psychical and spiritual, were increased in power and efficiency by means of the practice of Regeneration rather than that of Generation—the turning of the Creative Energy inward, rather than outward. It was the idea of Creation on the mental, psychical and spiritual planes, rather than upon the plane of materiality and the physical, that was back of this common custom and rule. But, as we have said, the spirit of the idea was frequently lost in the passage of the years, and only the ugly, lifeless, outer shell remained.

Modern Science has now discovered certain remarkable facts in the realm of physiology which tend to prove the correctness of the old doctrine of Transmutation of Sexual Energy, or Regeneration. More than this, actual surgical experiments have demonstrated that the theory can be made to work out in practice, in the case of animals and of human beings as well. Of course, new theories are being advanced to explain these phenomena, and new names are being coined to apply to them. But the old principle and essential facts remain the same, as true now under the new theories and new names as they were under the old theories and ancient terminology.

In our present consideration of this interesting and important subject we shall take the best to be found in either, and both, the ancient and the modern teachings and knowledge concerning the facts and the principles involved therein. There is an essential and fundamental agreement between them, underlying the differences of theory and interpretation, and despite the character of the different terms employed to indicate the phenomena and the principle of which they are manifestations.

II
THE POWER OF SEX

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THE TERM “Sex,” in its original and general meaning, is defined as: “The distinguishing peculiarity of male and female; or the distinction of the offices and functions of the male and female living individuals.” In its later, and more special meaning, however, the term is employed in the sense of: “The functions and offices of the male and female living individuals which are concerned with the primary and secondary manifestations of the sexual or reproductive powers and activities.”

Sex is an evolutionary manifestation of Nature. It has as its evident primary purpose and intent the furthering of the work of reproduction of the living forms which have been produced by Nature, or by those of her processes which are known as “The Life Forces,” or “The Vital Energies,” and which are concerned with the maintenance, preservation and continuance of Life in the forms which have been evolved as the vehicles or mechanism of the manifestation of Life.

Nature, in those phases or forms of her manifestations which are concerned with Life, evidently has as her primary purpose the production and maintenance of the life-forms. To these ends she devotes an enormous amount and a high degree of energy, force and power, and manifests an almost incredible degree of activity. Whatever Nature is held to be at the last, and whatever else may be conceived to be a part of her purposes and designs, it cannot be denied that she seems to be intensely concerned and indefatigably active in the direction of creating, preserving and continuing Life in and through the life-forms which she has produced in the processes of evolution.

To this end, she has evolved and perfected the wondrous physical mechanism by means of which the physical processes are carried on. To this end, she has developed the recuperative and reparative agencies in the organism of the living creature by means of which are overcome the harmful effects of injuries and disease. To this end, she has quickened the senses, instinct, and reasoning powers of the living creature, that these may be employed for the preservation of the physical organism through which Life manifests itself. Finally, to this end she has evolved the marvelous mechanism of the reproductive organism by means of which the living creature is enabled to perpetuate, reproduce and generate its kind; this being accompanied by the marvelous physical, mental and emotional characteristics which have been evolved in order to serve this purpose and to promote its ends.

The ancient Buddhists recognized this tendency in Nature which acts in the direction of promoting Life and living. In their teaching concerning “The Will-to-Live” they claimed that all Creation proceeds from and by means of this primal desire and impulse. Schopenhauer taught a similar doctrine. In his philosophy, the “kernel of things” is this urge, striving, seeking, desire or “will-to-live.” Both the Buddhists and Schopenhauer also held that this “will-to-live” has its most active form in the Sex Instinct, or Reproductive Urge. Bergson, in his modern philosophy, holds that the Vital Impulse is the essential and fundamental energy, power, or force manifested in the universal activities.

Nature, however, seems to have changed her mind, or else to have improved upon her original plans, in this matter of the continuance of Life in her living forms. It would seem that from the very first, however, she found herself under the Law of Change, and that by reason of this she was either unable, or else not desirous of, continuing the existence of the living creature permanently in its original form. At any rate, there seems to have been an inherent desire and tendency toward change and variation in the life-forms—the processes of Evolution seem to establish this fact—whatever may be its real reason or cause. It was apparently in the manifestation of this evident intent, purpose, tendency, or necessity, that Nature evolved Sex in living-forms.

Those who have not studied the subject are generally of the belief that the distinction of Sex is manifest in all the living forms, even among the lowest and most elemental forms. But this is not correct; the distinction of Sex was absent in the first manifestations of Life, and was not evolved until the processes of Creative Evolution had proceeded comparatively far in the scale of Life. The lowest and most elemental life-forms of course were possessed of the power of Reproduction or Generation—this, indeed, is one of the most essential of the characteristics of plant-life and animal-life. But the distinctions of Sex were not present in the elementary life-forms of the past, nor in the existing primitive life-forms. Nature managed to proceed without the distinction of “male” and “female” for a considerable time—though it may be asserted that if Sex and Reproductive Power are identical, then Sex was present from the first, though without the differentiation of male and female qualities.

The simplest and most elementary life-forms are those of the single-cell creatures which are found in the slime of the ocean beds. These forms are very minute, and are of such extreme simplicity of organization that they are not, strictly speaking, organisms at all—for they are not possessed of true organs. They resemble minute globules of gelatinous substance, very much like glue.

Yet they perform the processes of assimilation and digestion of food and of its elimination; also those of reproduction.

These lowly life-forms do not manifest the differentiation of male and female sex-characteristics. According to which viewpoint we adopt, we may state that they are either (a) without Sex, or (b) are all female, or (c) are bi-sexual, i. e., a combination of both sexes. These elementary creatures reproduce their kind, just as truly as do the highest species of plant-life or animal-life. But they reproduce themselves in a very primitive manner, namely, by division or separation.

The elementary parent creature grows in size, and finally assumes the appearance of a miniature dumb-bell, with two swollen ends connected by a tiny, thin filament or connecting-rod. Finally, this filament or connecting-rod breaks, and there exist two living creatures where before there was but one. It has been said that if these creatures were possessed of reason, each would be unable to decide whether it was the mother or the daughter—the parent or the offspring. So far as Science has been able to determine, there is present in this reproductive process no union of cell-elements, no conjugation of reproductive factors. The creature is but a single cell, and no differentiation of sexual elements has been discovered to exist in it.

A little higher in the scale of elementary life-forms we find that division of the animal kingdom called the Protozoa. These tiny creatures are also but single-celled individuals, but in many cases these unite into groups and form a compound organism. These creatures also reproduce by subdivision, or separation, similar to that above noted; but before this subdivision or separation takes place there occurs what is known as sexual “conjugation,” in which two single-celled creatures unite and coalesce; and when the subdivision begins there appear on the parent form a number of tiny “buds,” the latter afterward dropping off and thereafter existing as separate individuals. These uniting and coalescing two cells, however, are not true male and female; instead, they are bi-sexual, and the male element of each fertilizes the female element of the other, or, more technically stated, “the male elements of the two individuals are exchanged, and the new male nucleus fuses with the original female portion of each”; the two reorganized individual cells separate from each other after the conjugation, and “reassume their original existence before beginning again to divide in the usual manner.”

Here, then, we see the differentiation of male and female— the Evolution of Sex, in the strict meaning of the latter term. “Why,” we may ask, “does Nature make this change; why did she not continue to reproduce by simple subdivision and separation of the creature?” Science answers: “The Origin of Sex is an unsettled problem. We do not understand how or why, from being at first hermaphroditic or asexual, as was probably the case, the male and female characteristics became gradually established."

On the other hand, Science perceives that Variation proceeds from Sex differentiation, and as Variation seems to be the trend of Nature, this may be the "reason" for the evolution of Sex. The following quotation from an authoritative reference work points to this conclusion: "The male is the more active, more variable, and specialized sex, while the female is passive, conservative, and departs less from the normal standard. It would be a natural result that the offspring would tend to vary. Weissmann goes so far as to claim that the intermingling of the sexual elements in fertilization is the only cause of variation. Before him, Treviranus, Brooks, and Galton claimed that the sexual reproduction provokes variation."

In the evolution of the differentiation of Sex—the distinction between male and female creatures, cells, or elements— there was produced (1) the male creature, cell, or element, distinguished by the presence of "sperm" in the normal adult creature, cell, or element; and (2) the female creature, cell, or element, distinguished by the presence of "ova" or eggs in the normal adult creature, cell, or element. An organism producing "sperm" is male; one producing "ova" is a female; and one producing both "sperm" and "ova" is a true hermaphrodite; while one producing neither "sperm" or "ova" is a neuter— though neuters are, for the most part, incomplete females.

But Nature, even after evolving and producing the differentiation of the male and female elements of reproduction, did not at once begin to place these elements, separated, in different individuals—it did not at once begin to manifest male and female forms. Rather, it seemingly was at first inclined to place both elements in one life-form, thus rendering each creature bi-sexual or hermaphroditic. Indeed, it extended this plan in some cases quite high up in the scale of the life-forms. For instance, it is quite common in plant-life; and in animal-life it is found in the oyster, in shell-fish in general, in barnacles, in the tape-worm, in the earth-worm, and in the great family of snails.

Science entertains differing opinions concerning the procedure of the Evolution of Sex, and the place in time and order in it occupied by the bi-sexual condition or hermaphroditism. The following quotation from Geddes, an authority on the subject, will show these divergent views in brief form. Geddes says:

> "One view of the matter is that hermaphroditism was the primitive state among the multicellular animals, at least after the differentiation of the sex-elements had been accomplished. In

> differentiation of the sex-elements had been accomplished. In alternating rhythms, eggs and sperms were produced. The organism was alternately male and female. On this primitive hermaphroditism, there may be more or less of a recapitulation in the life-history of the organism.
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> “Gegenbaur states the common opinion in the following cautious and terse words: ‘The hermaphrodite stage is the lower, and the condition of distinct sexes has been derived from it. Unisexual differentiation, by the reduction of one kind of sexual apparatus, takes place at very different stages in the development of the organism; and often when the sexual organs have attained a very high degree of differentiation! * Quite different is the view which regards hermaphroditism as a secondary condition, derived from a primitive unisexuality. Thus Pelseneer maintains that the study of certain of the lower forms of life ‘shows that in these groups the separation of the sexes preceded hermaphroditism; various cases in other groups tending to show that this is true universally; and the same conclusion applies to plants. In certain groups, at least, hermaphroditism is grafted upon the female sex’.”

Whatever may have been the precise order of the conditions of unisexuality and bi-sexuality, respectively, all investigation seems to show that in the beginning the female distinctive element was predominant, and, in a sense, really the original element. The male distinctive element seems to have been developed by evolutionary differentiation. The female element is concerned primarily with the actual reproductive process, the male element serving rather to energize by fertilization the female element, and thus affording a greater possibility or probability of variation. Even in the hermaphroditic forms, moreover, the fertilization is effected by the conjugation of the two elements of different creatures, instances of self-fertilization being rare and always more or less abnormal. In the conjugation of the hermaphroditic creatures the male element of each fertilizes the female element of the other—the dual fertilization being simultaneous in most cases.

As the scale of life is ascended, the male element becomes more active and more highly developed, and more important. Placed in separated individuals, the male element becomes better adapted for fertilization of the female element in the female creatures far removed in space from the females of the immediate family-group to which the male belongs, and thus still greater variety becomes possible. The male element, high or low in form, however, is always the subordinate reproductive element, the female element or mother-element being the original and the always-predominant factor in the reproductive process. In short, the female-element is the factor essentially necessary for reproduction in any form of life, while the male element is the factor evolved for convenience in the reproductive processes. The female-element brings into being the form of the offspring, the male-element being at the best an accessory.

Nature has devised and perfected many very ingenious methods by means of which the male, or fertilizing element of Sex is conveyed to its female, or generative element. In both plant-life and animal-life the most intricate and delicate mechanism for this purpose has been produced by Nature. In fact, Nature seems to have devoted a very large portion of her time and work for this particular purpose, thus showing the importance of the reproductive processes in her general economy. In many cases, indeed, particularly in the lower forms of life, it would almost seem that the office of living is actually subordinated to that of reproducing life—that the living thing exists, not so much for the purpose of its own livingness, but rather for the purpose of transmitting the life-impulses and the vital-processes to future individuals of its species and class. The individual good is seemingly secondary to the good of the species, class, general group, and, above all, to that of Life itself.

In plant-life the male-element, the fertilizing factor, is called the “pollen,” a fine, microscopic dust or powder. The female-element, or generative factor, is called the “ovule,” a tiny egg-cell. The fertilization of the female-element, or ovule, is effected by placing upon it the male-element, or pollen. This “placing” is effected in many different ways. In many cases the pollen is carried to the flower by the passing winds, again sometimes by the flowing stream. In most cases, however, the pollen is carried by small insects, small birds, and even by small animals like the snail.

Bees are active factors in the fertilization of plants, and many plants depend upon them exclusively for this service. Other plants depend upon particular insects, it being held that each and every plant has its own favorite and most appropriate species of insect for such purposes. The shape of the sexual channels of each flower is especially formed so as to fit properly around the body of the fertilizing insect, so that the pollen is easily attached to the latter and as easily brushed off so that it may reach the ovules of other flowers. The plants attract these insects by means of sweet, honey-like fluids, and by bright colors and fragrant odors.

The flower of the plant is its sexual organism. The Calyx, or cup of the flower, covering its lower parts, and usually green in color, and the Corolla, or crown of the flower, composed of petals which are usually colored beautifully, are the outer sexual organism of the plant. In them are contained the Stamen, or male appendage containing the pollen, and also the Pistil, or female appendage containing the ovules. These details of the sexual organism of the plants have a direct correspondence to the similar organism of animal-life. The same principle is operative in both plant-life and animal-life, and the same general mechanism is provided for its processes.

The following quotation from Kellog illustrates the wonderful instinctive action of the plants manifested in the processes of fertilization:

> “In many instances, the action of plants seems almost to be prompted by intelligence. At the proper moment, the Corolla contracts in such a way as to bring the Stamen nearer to the Stigma (the crown of the Pistil), or in contact with it, so as to procure fecundation. In some aquatic plants, the flowers elevate themselves above the surface of the water while the process of fecundation is effected, submerging themselves immediately afterward. Other very curious changes occur in flowers of different species during the reproductive act.
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> “The Stigma is observed to become moistened, and even to become slightly odorous. Often, too, it becomes congested with the juices of the plant, and sometimes even acquires an uncommon and most remarkable degree of contractibility. This is the case with the Stigma of the tulip and of one variety of the sensitive-plant. In these plants it is observed to occur not only after the application of the pollen to the Stigma, but also when excited by any other means of stimulation.
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> “The flowers of some plants, during and after fecundation, also show an increase of heat, in some cases so marked as to be readily detected with the thermometer. This is said to be especially the case with the Arum of Italy. In some plants in which the Pistil is longer than the Stamens, thus elevating the Stigma above the Anthers, the female appendage of the plant is often observed to bend over and depress itself, so as to come within reach of the Anthers (the pollen-sac of the Stamen).”

In animal-life, Nature has been even still more ingenious and painstaking in her provision for the ready fertilization of the female-element of the creature. Fertilization, in animal-life, is summed up by Geddes in the following stated three stages, viz., “(1) The process whereby the spermatozoa are brought into general proximity to the ova; (2) the approach of the spermatozoon to the ovum;

(3) the fertilization in the strict sense—the orderly union of the two sex-nuclei. …” The Spermatozoa (singular, Spermatozoon) are microscopic, living cells which exist in great numbers in the Sperm, or male-element of reproduction. Only one Spermatozoon, however, succeeds in penetrating the Ovum, or female, element of reproduction— the others perish; Nature provides this great number of competing Spermatozoa, thereby rendering almost certain the success of one of their number.

Geddes, the leading authority on the subject, says: “The adaptations which secure that the sperms shall reach the ova are very varied. Sometimes it seems almost a matter of chance, for the sperms from adjacent males to be washed into the female, as in sponges and bivalves, with the nutritive water-currents. In other cases, especially well seen in most fishes, the female deposits her unfertilized ova in the water; the male follows and covers them with spermatozoa. Many may have watched from a bridge the female salmon ploughing along the gravelly river bed depositing her ova, careful to secure a suitable ground, yet not disturbing the already laid eggs of her neighbors. Meanwhile she is attended by her (frequently much smaller) mate, who deposits milt upon the ova.

> “In the frog, again, the eggs are fertilized by the male just as they leave the body of his embraced mate. Or it may be that the sperms are lodged in special packets, which are taken up by the female in most of the newts, or which are surrounded by one of the male aims in many cuttle-fishes, or passed by one of the male spider’s palps (i. e., ‘feelers’ attached to the mouth of certain insects and crustaceans) to the female receptacle. In the majority of animals, e. g., insects and the higher vertebrates, however, the sperms pass direct from the male to the female. Even here the history is very varied. They may pass into special receptacles, as in insects, to be used as occasion demands; or, in higher animals, they may with persistent motor energy work their way up the female ducts. There they may soon meet with and fertilize ova which have been liberated from the ovary; or they may persist for a long period, as in the case of certain animals, to be used thereafter; or they may eventually perish, unused.
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> “When the sperms have come, in any of these varied ways, in close proximity to the ovum, there is every reason to believe that a strong osmotic attraction is set up between the two kinds of elements…… The spermatozoa, which seem so well to deserve Rolph’s epithet of ‘starved,’ appear to be powerfully drawn to the well-nourished ovum, and the latter frequently rises to meet the

> well-nourished ovum, and the latter frequently rises to meet the sperm in a small ‘attractive cone.’ Often, however, there is an obstacle in the way of entrance in the form of the egg-shell, which may be penetrable only at one spot, well called the micropyle. Dewitz has made the interesting observation that round the egg-shells of the cockroach ova, the sperms move in regular circles of ever-varying orbit; and points out that thus, sooner or late, a sperm must hit upon an entrance. He showed that this was a characteristic motion of these elements on smooth spheres, for round empty egg-shells or on similar vesicles they moved in an equally orderly and systematic fashion.
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> “The persistence with which the spermatozoa often force their way to the ova makes it impossible to doubt the reality of a strong chemotactic attraction. One illustration may suffice. According to Dr. Sadone’s account of the impregnation of the rotifer, Hydatina Senta, the spermatozoa of the male, which are injected into the body-cavity of the female, reach the totally enclosed eggs by boring through the thin membrane at a point where the mature ova are situated—a process not known in any other animals. The oval head of a spermatozoon was seen to attach itself to the membrane of the ovary, the tail continuing to make lashing movements, the head was gradually forced through the membrane, and the tail followed, the whole process taking about ten minutes.”

Nature has been very careful to provide for that attraction between the sexes in the animal kingdom which will cause them to frequent the society of each other, particularly during the mating season. Even among animals, such as the fishes, and the frogs, where the male-element is deposited upon the eggs after they are laid by the female, there is manifested a strong sex-companionship between the two sexes during this period. The ordinary association of the future parents during the mating season, among the mammals and birds particularly, is too well known to require comment.

In the case of a species of fluke known as Diplozoon, the two individuals, male and female, physically combine in an almost lifetime union. Again, in the Bilharzia, a parasitic tremantode, the male carries the female about with him in a “gynaecophoric tube” composed of folds of skin. Once more, in certain species of barnacles the female carries her mate around with her, safely and securely secreted in a pocket-like contrivance in her body; this mate is much smaller than the female, and was formerly mistaken for a parasite.

III
DERIVATIVE SEX ATTRIBUTES

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IN ADDITION to the primary attributes or characteristics of Sex which you have considered in the preceding section of this book, there are certain secondary or derivative sexual attributes or characteristics which you are now asked to consider in the present section. By “derivative attributes” are meant those characteristic qualities which are not primary or original, but which are secondary, incidental and obtained by derivation, in short, those characteristic qualities which flow and proceed from the primary, original, and fundamental nature of the thing under consideration, which thing in the present instance is Sex.

First among the secondary or derivative characteristics or attributes of sex is that known as Sexual Dimorphism, or the distinction of form and physical appearance of the two sexes of certain species. An authoritative reference work contains the following reference to this subject:

> “Sexual Dimorphism is due to the rise of secondary characters. Such features are the male lion’s mane, the horns of the buck, the gay plumage which distinguishes the cock from the hen, and the plumes, colored combs and wattles, topknots, brilliant, conspicuous bands and spots, spurs, and those markings or new plumage especially developed during the breeding season. Males tend among vertebrates to be larger, they lead the flock, guard the females and young; in character they are more jealous and pugnacious. This is the case not only with mammals and birds, but with reptiles and frogs. The vociferous cries in Spring of frogs and toads are mainly from male throats, the females being much less noisy.
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> “Certain fishes, such as the salmon, during the breeding season, are distinguished by bright colors and ornamental appendages. Of the invertebrates only insects, spiders, and crustacea afford examples. Among coleoptera the stag-beetles are remarkable for their size and the enormous jaws and horns of the males; and there are two sets of males, those which in lack of armature resemble the females, and those which are much larger and remarkably aberrant

> (i. e., deviating from type). In certain spiders the males are gayly colored and their legs greatly modified in shape. Darwin has explained Sexual Diomorphism by his theory of Sexual Selection. Sexual Diomorphism reaches its acme in the males of certain solitary barnacles; they are minute, very much reduced in structure, living inside the mantle cavity of the female, where they are anchored by their antennae.”

The same authority explains the above reference to Sexual Selection as follows:

> “The principle of Sexual Selection depends, as Darwin states, not on a struggle for existence, but on a struggle between the males for possession of the females. The result is not death to the unsuccessful competitor, but few or no offspring. In many cases, however, victory depends not on general vigor, but on the possession of special weapons confined to the male sex, as the spurs of the cock or the horns of the stag. The war is perhaps severest between the males of polygamous animals, and these seem oftenest provided with special weapons of offence. Among birds the contest is often less gross and fierce, the males rivalling each other in attracting the females by their powers of song or display of plumage.
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> “Darwin concludes that when the males and females of any animal have the same habits of life, but differ in structure, color, or ornament, such differences have been mainly caused by sexual selection; i. e., by individual males having had, in successive generations, some slight advantages over other males, in their weapons, means of defence, or charms, and having transmitted these advantages to their male offspring. Although Wallace does not accept the theory of Sexual Selection, claiming that bright colors were originally normal in both sexes, but have been eliminated in the females, yet the facts seem to substantiate the views of Darwin. As observed by Romanes, it is ‘a theory wholly and completely distinct from Natural Selection’.”

Whatever may have been the predominant evolutionary cause leading to this distinctive marking and equipment of the male animals, the fact remains unquestioned that the female animals are attracted by these special characteristics of the male, and bestow their favors upon the attractively marked individual males, the less fortunate males being comparatively discarded. Nature has evolved this means of attracting the sex-element of the females by the has evolved this means of attracting the sex-element of the females by the special physical appearance or weapons of the male; the manifestation of such characteristics is unquestionably a derivative sex attribute. The attractive male animal succeeds in propagating his kind, just as truly as the attractive flower tends toward greater fertility by reason of being favored by the visiting insects which serve the purpose of fertilization.

The primary characteristics or attributes of Sex are those immediately or very closely associated with the processes of fertilization, namely, (a) the power of producing respectively the sperm and the ova, and (b) the possession of the organs necessary for conjugation, oviposition, gestation, parturition and nutrition of the immature young in any stage. The secondary, or derivative characteristics of Sex are those which are concerned with “the differences between the sexes is size, shape, appearance, ornamentation, armament, color and coloration, voice, and instincts and habits not directly associated with the reproductive processes.”

The primary or original sexual characteristics or attributes are those which are concerned directly with the sexual act of fertilization. The secondary or derivative sexual characteristics are those which are concerned with the attraction between the individuals of the two sexes, whereby at least some degree of “sexual selection” is performed—in the “love making” or “falling in love” of the animals, and in the simpler corresponding processes in plant-life.

Darwin devoted much attention to these secondary or derivative sexual characteristics in animals, and, as before stated, explained the same by his theory of Sexual Selection, i. e., the hypothesis that as the females almost invariably select as mates those individual males so attractively marked, these special characteristics thereafter in time become fixed in the male offspring—the unattractive males, having fewer offspring, being unable to exert a corresponding influence on the characteristics of the species.

These secondary or derivative sexual attributes or characteristics, however, are not universally present in the animal-world. On the contrary, among many mammals, and among many birds, there are no distinguishing marks between the two sexes excepting those of the primary sexual attributes or characteristics, i. e., the reproductive organism itself. But, almost invariably, when such secondary characteristics are found in a species, they are found in the male animal rather than in the female. In many cases the male possesses the attractive markings, etc., only during the mating season, thus showing clearly and unmistakably Nature’s purpose in manifesting the distinction, and in her use of it.

Darwin’s theory of Sexual Selection is well illustrated by the following quotation from one of his books: “Courage, pugnacity, perseverance, strength and size of body, weapons of all kinds, musical organs, both vocal and instrumental, bright colors, stripes and marks, and ornamental appendages, have instrumental, bright colors, stripes and marks, and ornamental appendages, have all been indirectly gained by the one sex or the other, through the influence of love or jealousy, through the appreciation of the beautiful in sound, color or form, and through the exertion of a choice; and these powers of the mind manifestly depend upon the development of the cerebral system."

Another authority adds: "The secondary characters to be accounted for are confined to one sex, and are in close relation with the breeding season and the breeding habits. In those cases where they differ from the females, the males are the most active in courtship, and the best armed, and are rendered the most attractive in many ways. They fight with their rivals for the possession of the female, or display their attractions before her, and either by conquest, or being preferred, have an advantage of less favored males."

With this understanding of the nature, cause and reason of the many secondary characteristics appearing in the animal world, you will read a new and strange meaning in your experience of the world of living things. You will see the Presence of Sex in the living world around you, and will see the fine hand of Nature manipulating the appearance and actions of all living things in direct relation to the Power of Sex. Were the activities of Sex to be brought to a sudden termination, not only would the world of living things soon die out for want of fresh material, but even while it survived with constantly decreasing force and lessening numbers it would be a far different, and a far less attractive and less beautiful world than it now appears to be to our senses.

The above thought is brought out more clearly in the following quotation from Grant Allen, the English naturalist, who says:

> "Everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is wholly with whatever is purest and most beautiful within us. To it we owe our brightest colors, graceful forms, melodious sounds, and rhythmical motion. To it we owe the evolution of music, of poetry, of romance, of belles lettres; the evolution of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our esthetic sense, which is, in the last resort, a secondary sexual attribute. From it springs the love of beauty; around it, too, are grouped the paternal and marital relations; the love of little pattering feet and baby laughter; the home with all the associations that cluster around it; in one word, the heart and all that is best in it.
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> "If we look around among the inferior animals, we shall see that germs of everything which is best in humanity took their rise with them in the sexual instinct. The song of the nightingale, or of

> Shelley’s skylark, is a song that has been acquired by the bird himself to charm the ears of his attentive partner. The chirp of the cricket, the cheerful note of the grasshopper, the twittering of the sparrow, the pleasant caw of the rookery—all these as Darwin showed, are direct products of sexual selection. Every pleasant sound that greets our ears from the hedge or copse in a summer walk has the self-same origin.
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> “If we were to take away from the country the music conferred upon it by the sense of sex, we should have taken away every vocal charm it possesses, save the murmuring of brooks and the whispering of breezes through the leaves. No thrush, no blackbird, no linnet would be left us; no rattle of the night-jar over the twilight fields; no chirp of insect, no chatter of tree-frog, no cry of cuckoo from the leafy covert. The whippoorwill and the bobolink would be as mute as the serpent. Every beautiful voice in wild nature, from the mockingbird to the cicada, is, in essence, a love-call; and without such love-calls the music of the fields would be mute, the forests would be silent.”

Had Allen extended his thought to the realm of the plants, he would have been able to have emphasized quite as forcibly our dependence upon the sexual energies and influence of the world of plants, flowers, and fruits. For without Sex, there would be no beautiful buds and flowers upon which to feast our eyes. The rose, the lily, the violet, and all the great array of wild and cultivated flowers would be absent from our sight, and their fragrance would no longer delight our sense of smell. No longer would the wealth of cherry-blossoms charm us; no longer the perfume of the honey-suckle or lilac, the heliotrope or the sweet-pea, refresh us. For these flowers are not only the sexual organism of the plant, but their beauty and fragrance arise by reason of Nature’s clever plan to attract to them the insects needed to fertilize them, and thus to promote the process of reproduction of their kind.

Likewise, absent also would be the delicious fruits and berries—those cleverly designed carriers of the seed of the plants and trees; gone also would be the nuts, great and small. Missing, likewise, would be the seeds of the wheat, rye, barley, and corn—the grains which form such an important element of our food.

Were Sex to cease its entire manifestation in plant-life for even a single season, all animal-life would perish—and, before perishing, we would gaze sadly upon a world robbed of a great portion of its beauty, and of its appeals to sight, taste and smell. These things, so true and important to us, are too close to us to be appreciated; it is only when we consider the effects of their possible absence that we begin to realize the all-important part played by Sex in the world in which we live, and move and have our being, even apart from the part it plays in our own personal lives.

No less wonderful, no less powerful, is the effect produced by Sex upon the emotional nature of living things, upon the desires arising from them, and upon the actions resulting from such desires. Such an important place in our mental and emotional world; and in our world of will, does Sex occupy, that were she to withdraw or suspend her activities and influence there would be but comparatively little left for living creatures to feel, to desire, to will to do, and to manifest in action. Directly or indirectly Sex is involved in the greater portions of our feelings, desires and actions of will. Often hidden, Sex usually will be found to be present, exerting a potent though silent and subtle influence upon feeling, thought, desire, will and acts.

To begin with the lower forms of life in the animal kingdom, we find that even there is to be found the ever-present and ever-active influence of Sex in the feelings, desires and acts of the living creature. Not only is exhibited there the primary urge of Sex in the direction of matehood and the cooperation of the male and female in the fundamental reproductive processes, but there also are found the derivative manifestations of feeling, desire, and action which are concerned with the protection of the female, the provision of shelter for the mother and the young where this is necessary, and the subsequent defence of the young together with the provision for their food and nourishment.

Even the fishes, the insects, and other lowly forms of life manifest the feeling, desire, and will to protect their eggs, and their young offspring. Quite elaborate arrangements are made by these creatures for the future welfare of their offspring, the eggs being placed in close proximity to the food supply, and where they may not readily be destroyed by their natural enemies. Some of the insects place their eggs either upon, or in the bodies of other living creatures; these bodies being the proper food for the young insects when hatched from the egg. One is amazed in reading scientific works upon Insect Life, such as Fabre’s for instance, to discover how complex and ingenious are some of the devices of the parent insect directed to this end.

Of course, you may say, this is “merely instinct,” but instinct is but the more or less unconscious habit which has arisen from previous deliberate and conscious action. Moreover, even if it be but instinct, the manifestation of that instinct is accompanied by feeling, desire and will-action on the part of the creature. To the insect, as well as to the bird, and as well as to the higher animal, the eggs or the young are objects of intense solicitude and interest. Some insects will die in defence of their eggs; and the fact that birds will often sacrifice themselves in the protection of their eggs or their young is too well known to require argument. If you have ever tried to disturb a “setting” hen, you will realize the depth and intensity of her affection for her precious eggs, and her ardent desire to cover them and to keep them warm—even though she be unconscious of the ultimate object of her endeavors.

In bird-life is to be seen the performance of arduous labors in the building of the nest, and in its subsequent protection from natural enemies. The elemental selfishness of the adult birds is overcome by their deep feeling and desire to feed the young when hatched, or, in some cases, to feed the brooding mother-bird. In certain species, the male bird alternates with the female in the “setting” process. Some male fishes watch over and protect the egg-nest or place of deposit and shelter. All of these and similar actions are performed simply because the creature “wants to”—because its feelings and desires prompt such action. For the time being, the instinct of self-preservation is secondary to that of the protection of the offspring—a clear manifestation of Sex influence.

The mutual attraction, desire for companionship, and “love” of living creatures for their mates (apart from the attraction of the direct sexual act) undoubtedly arises from the deep-rooted instinct or desire for the protection of the young. This is evidenced by the fact that where the protection of the father-animal is not necessary, then there is no sign of “love” between the parents; and that where such need is the greatest, there is the “love” between the parents greatest in power and in length of duration. The measure of the “love” of the mated animals, and of the duration thereof, is directly proportioned to the need of the protection of the young by the parents, particularly by the male parent.

The eggs of the spider require no parental care: hence the male and female spiders “love” only during the moment of actual intercourse—the female frequently devours her mate immediately afterward. The eggs of the bee require no parental care, the neuters attending to this; hence the male drones are put to death after their services have been rendered, and the mother-bee, the queen, evinces no interest whatever in her offspring, or in her mates after the act of fertilization is performed.

In the case of certain insects, the living substance of the male parent is actually drawn from his body and into the body of the female, naught but the dead shell of the devoted male mate being left; the females of certain species of spiders devour their mates after fertilization is effected; the food thus obtained by eating or absorption is employed for the building of the egg-substance in the body of the female. Nature is very “matter of fact” in the love-making of these creatures; there is very little sentiment wasted in the matter, and the flame of creatures; there is very little sentiment wasted in the matter, and the flame of passion burns but for a moment, then dies out forever.

Snakes and other reptiles which deposit their eggs in a safe place and then leave them, or which bring forth their young fully equipped for life work, usually manifest no affection between the mates following the sexual act; and such creatures seem devoid of paternal affection: Nature evidently does not provide such emotions where they serve no good purpose or need in the reproductive offices and the subsequent protection of the offspring. Most birds, while ardent lovers and devoted mates during the mating and brooding season, and while usually willing to sacrifice themselves for the mate or for their young during that period, lose the mutual affection after the need of that period is passed—though in a few exceptional cases the affection continues over longer periods—sometimes even for life, it is claimed.

The cuckoos and similar birds which deposit their eggs in the nests of other birds, there to be hatched along with the legitimate brood of the foster parents, are inveterate polygamists and polyandrists, cohabiting indiscriminately and showing not the slightest signs of permanent or continued affection for their whilom mates. On the other hand, those birds and other animals whose young require careful and continued attention always are found to manifest a strong “mate-love” during the period of that need. Nature has evidently established this rule for the protection of the young, and the continuance of the species.

Darwin explains this upon the theory that the ancestral creatures who manifested the necessary “mate-love” transmitted it to their numerous well-protected offspring; while those not manifesting it had but comparatively few offspring to inherit their unfavorable tendencies: consequently, the habit and custom soon became set and fixed in the species. Other thinkers, however, while admitting that the rule would work out as Darwin indicated, nevertheless believe that the original impulse was there in the beginning, and that in addition to the “survival value” of such habits there is also to be taken into consideration an “unconscious intuition” which manifests in action through instinct, and which gradually becomes set and fixed as habit.

In the higher animals, or of such species of them in which the young creatures require the protection and food-supplying offices of the male parent, there is often seen a marked and often long-continued attachment between the parent animals, and a comparatively permanent companionship even after the mating and breeding season. Among the higher wild animals, mating is often comparatively permanent, sometimes enduring for the life of the two mates; and here, as might be expected, there is to be found a need for such association, for by the time one brood is ready to be cast off to pursue life on their own account, Nature has begun preparations for the following brood. This rule is true among

Nature has begun preparations for the following brood. This rule is true among the lower races of man, as well, and in about the same degree.

The human infant is probably the most helpless thing in the world—it can do nothing for itself except to nurse its mother's breast, and it must even be held up during that performance. Moreover, its period of dependence continues for a long time, so long in fact that its younger brother or sister is held in Nature's vision before the first child is ready to do anything much for itself. As might be expected, here we find a comparatively strong and long-continued attachment between the parents, even in primitive human society. Here, again, according to Darwin, the "survival value" of such a custom is great, and soon becomes set and fixed as a habit of the race.

As mankind advances in culture, knowledge, and experience, there occurs the grafting of many new and strange mental and emotional growths upon the parent stock of human love for the mate. The original purpose, need and instinct is always there— Nature attends carefully to this—but there exists in addition many new requirements of the emotional nature which often cause the original and elemental urge to be overlooked, at least for a time.

As Carpenter says: "Nature (personifying under this term the more unconscious, even though human, instincts and forces) takes pretty good care in her own way that Sex shall not be neglected. She has her own purposes to work out, which in a sense have nothing to do with the individual—her racial purposes. But she acts in the rough, with tremendous sweep and power, and with little adjustment to or consideration for the later developed and more conscious and intelligent ideals of humanity."

Nordau says: "The more highly cultivated, the more original, the more differentiated an individual, the more complex the qualities which he attributes to the longed-for and expected individual of the opposite sex. … The lower and simpler the ideal, the easier it is for the individual to find the realization of it in corporate form. Hence, common and simple natures fall in love very easily, and find no difficulty in replacing the object of their love by another; while delicate and complex natures find it a long and tedious task to discover their ideal or anything approximating it, in real life, and in giving it a successor if it happens to lose it."

Human love between the sexes may be of high or of low degree; of extreme elemental simplicity of character, or of extreme complexity of nature; it may manifest itself in many ways—sometimes the physical manifestation being almost lost sight of for the time being, owing to the power and force of the other elements and factors involved. But, high or low, simple or complex (even in the form of the most ideal Platonic Friendship) the element of Sex is always there, and sometimes that element manifests its force with a terrifying sudden and sometimes that element manifests its force with a terrifying sudden directness and intensity when and where the least expected. In the Unconscious of each individual, Sex abides in all its power, awaiting its time and opportunity to manifest itself—those who are wise never lose sight of this fact: the unwise ignore or deny it, and this folly in many cases results in their undoing.

Were Nature, in her phase and form of Sex, to cease her activities, and to withdraw her influence over the feelings, desires, will and actions of mankind, then all of Man's feelings, desires, will and actions which result directly or indirectly from Sex Attraction would cease. Such a change occurring overnight would cause an entirely different world to present itself in experience with the dawn of the new day. Seventy-five per cent, or more, of human action then would have ceased to manifest itself. All the consciousness of differentiation between the sexes then having ceased, all the attractions between the sexes would have come to an end; and all sexual feelings, desires and tendencies toward action, all will and all voluntary action resulting from such feelings and desires would cease to be experienced or manifested by men and women. All would then be practically of one sex, or rather, sexless, in feeling, emotion, will, habits and actions! This indeed would be a new world—a world almost inconceivable to our imagination.

In such a world, everything which now causes a man's feelings concerning a woman to be different from his feelings concerning a man, or vice-versa; everything which now causes a man to act differently toward a woman than toward a man, and vice-versa;—all these things would have vanished, and would be remembered but as a dream. A moment's consideration will cause you to realize what tremendous changes this would cause in our world of experience. Everything would be topsy-turvy, inside-out, "at sixes and sevens." Add to this the loss of the element of love of offspring, the desire to protect offspring, all family life and action, and you would have Chaos. Social life, business life, industrial life, art, music, and all else, would be changed beyond recognition, if not indeed be entirely destroyed.

Combine into a single, compositive imaginative picture the idea of the withdrawal of Sex from the world of plant-life, the world of animal-life, and the world of human-life, and you will begin to realize at least faintly the all-important part played by Sex in the processes of Nature, and the tremendous force and power exerted therein by Sex, as well as the almost infinite extension of the influence of Sex throughout all Nature and her manifestations. Sex, symbolized as Love, not only brings the world of living things into being, but it also keeps that world alive and in action. Well did the old song inform us that "It's Love that makes the world go 'round."

IV
TRANSMUTATION OF SEX-ENERGY

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IN THE preceding section of this book we have considered the more commonly and better known secondary or derivative attributes and characteristics of Sex. Therein, you have perceived that Sex-Energy is directed by Nature not alone along the channels of the primary activities of Sex concerned directly with the performance of the sexual functions and with the processes of the physical generation and development of the offspring, but also along certain special channels which are concerned with the evolution and maintenance of certain special physical, mental, and emotional characteristics of the living forms—which special characteristics would not have been developed, and would not be maintained, were the Sex-Energy inoperative.

In the present section you are asked to consider an additional, and very important, derivative manifestation of Sex-Energy— one in which the general physical, mental, and emotional nature of the individual (apart from its employment in purely sexual activities) is strengthened, invigorated and given power by the indirect activities of Sex-Energy. In short, you will be shown that Sex-Energy may be, and indeed is; employed by Nature in the processes of Regeneration of the individual as well as in those of Generation or Reproduction.

This phase of the operation of Sex-Energy is not so well known as are its other phases, and, indeed, for a long time Science was disposed to ignore or to deny the existence of such phase, leaving the knowledge of it, and the discussion concerning it, to the non-scientific layman. But certain recent discoveries of Science have awakened new interest in the subject on the part of scientific observers. Science now having been supplied with a valid physiological basis for thought along these lines, it is extremely probable that the next twenty years will bring important scientific investigations and discoveries concerning the operation and the application of the natural laws involved in this particular subject.

As we have previously informed you, the esoteric philosophers and arcane schools of the ancient world recognized the presence and the operation of these natural laws of Regeneration, and made the study of them an important branch of their work and teaching. But here, as in other branches of knowledge, these ancient thinkers did not direct their thought along what are now known as "scientific lines." Instead, they were in the habit of explaining all known facts by reference to occult causes— often supernatural causes. They were right concerning their facts, but their inductive reasoning was weakened by their habit of taking it for granted that "causes" were to be found only in the realms of the supernatural and not in Nature herself. The modern scientific mind, on the contrary, seeks ever to find a natural cause for all effects and activities perceived to exist in the natural world.

Accordingly, these ancient thinkers usually attributed both Generation and Regeneration to "occult" forces, or supernatural powers. They regarded Sex-Energy as a Divine Principle in many cases, or else as a reflection of the Secret Creative Energy which they held to exist apart from the world though acting upon it. Modern Science, on the contrary, regards the Sex-Energy merely as a phase of the manifestation of "That Infinite and Eternal Energy from which all things proceed," and which is found present and operative in all natural processes. Modern Science finds in Nature all that the ancients were accustomed to regard as "supernatural," i. e., over and above Nature. It holds that "whatever is, is natural"—that whatever is possible of human knowledge, or in human experience, is "natural," and that even where causes are as yet unknown they must be assumed to be in Nature and not outside of it.

The ancients knew little or nothing about the actual physiological processes of Generation as these are known to modern Science. They regarded Generation and Reproduction as caused by the union and mingling of two occult "forces" which abode in the beings of male and female creatures. Modern Science, in its branch known as Physiology, on the contrary, knows that Generation or Reproduction is caused by the union of the reproductive cells of the parent creatures—the "sperm" cells and the cells of the "ova" or egg. The microscope has revealed the character and the appearance of the spermatozoa and the ova, and the physical and physiological processes of Reproduction and Generation are definitely known and taught. Life itself, it is true, lies beyond the microscope or the dissecting-knife—but Science at least is able to tell "just how Life works" in these processes.

In the same way, the ancients believed that Regeneration or the Transmutation of Sex-Energy was caused by a direction of the occult "forces" of Generation along new channels. Modern Science, however, whenever it has investigated the subject at all, has held that this Regeneration or Transmutation of Sex-Energy proceeds along the strict lines of physiological process. It holds that the sex-glands of the male and female secrete certain elements which make for the invigoration of the mental and physical nature of the man or woman, just as do certain other glands of the body secrete certain elements which produce decided and marked effects upon the mind and body of the individual in whose body they exist and are active. Such special secretion of the sex-glands being admitted or assumed as possible, Science finds no difficulty whatsoever in explaining the effects of Regeneration or Transmutation of Sex-Energy.

Even before the recent scientific discoveries of the effects resulting from the transplantation of the sex-glands into the bodies of the lower animals (and in a few instances into the bodies of human beings), there have been modern thinkers and writers upon the subject who have held that the sex-glands are capable of such secretion of a “regenerative element,” and that in every individual the processes of Regeneration are operative to at least some extent; and that by the proper methods of application the secretion of these regenerative elements will be increased, and may be deliberately directed to the mental and physical processes of the individual. Such a conception is usually found to lie at the base of the teaching of certain modern schools of thought which advocate chastity, continence and sexual temperance on the part of their followers.

Thus, you see, these modern thinkers are really marching abreast with the ancient thinkers along the same lines—so far as the facts of the case are concerned. Though the ancients explained these facts by the theory of “occult forces,” or supernatural powers operative in the natural world, while the modern thinkers explain the same facts by the accepted laws of physiological process, there is a common agreement upon the facts of the case so far as the effects and phenomena are concerned. The effects are agreed upon as true, valid and existing, in both cases—though the “causes” assumed to account for the effects are quite different, at least on the surface of thought.

The following quotations from writers on this subject during the past twenty-five years, or thereabouts, will serve to illustrate how the current of modern thought has been running in this direction—even before the recent discoveries concerning the internal secretions of the other glands of the body, and of the transplantation of the sex-glands, to both of which we have just referred. In each of the following quotations the writer is either a recognized medical authority upon the subject, or else a layman who has given careful attention to, made careful observations, and conducted careful experiments along these lines. There are many others of equal authority who might have also been quoted in this connection—the following are merely a few selected from the great number of intelligent and competent authorities available.

Dr. Kellogg, advocating the continent life, says: “The sexual function is double in its purpose. First, the sexual organs are always active, even when not excited to such a degree as to obtrude their activity upon the consciousness, as they supply the body with a needed vital stimulus and regulator. Secondly, they furnish the only means by which the physical life of the individual and the perpetuation of the race may be accomplished. In neither of these important functions is the personal gratification of the individual the primary consideration. The exercise of the sexual function with a purely selfish purpose would seem to be a debasement of the sacred function in which man approaches most nearly to the creative power of which he is the image.”

Dr. Nicholas says: “It is a medical and physiological fact that the best blood of the body goes to form the elements of reproduction in both sexes. In a pure and orderly life this matter is reabsorbed. It goes back into the circulation ready to form the finest brain, nerve and muscular tissue. This life of man, carried back and diffused through his system, makes him manly, strong, brave, heroic. The suspension of the use of the generative organs is attended with a notable increase of bodily and mental vigor and spiritual life. Nature finds another use for the unexpended sexual energy in employing it for the building up of a keener brain, and more vital and enduring nerves and muscles.”

Dr. Kellogg, says again: “Recent investigations have shown that the sexual glands are useful, not only as a means of race-perpetuation, but for the physical well-being of the individual, through the vital stimulus exercised by them through the influence of their peculiar secretion upon the processes of development and nutrition. In view of this fact, it is evident that, so far as the individual is concerned, physical benefit is to be looked for, not in the loss of the secretion of the sexual glands, but in its retention and appropriation. In other words, reproduction is accomplished at the sacrifice of individual interests, a law which prevails throughout the whole organic world, being, in some instances, so pronounced that the development of progeny is accomplished only through the death of one or more parents. These discoveries afford thoroughly satisfactory and scientific explanations of two facts which heretofore have rested solely upon a basis of observation and experience, viz.: (1) That continence is favorable to physical vigor; (2) that sexual intemperance is productive of exhaustion and debility to a most extraordinary degree.”

Professor Acton says: “Physiologically considered, it is not a fact that the power of secretion is annihilated in well-formed adults leading a healthy life, and yet remaining continent. No continent man need be deterred by the apocryphal fear of atrophy from leading a chaste life. It is a device of the unchaste, a lame excuse for their own incontinence, unfounded on any physiological law. I may state that, after many years’ experience, I have never seen an instance of atrophy of the generative organs from this cause. I have, it is true, met the complaint; but in what classes of cases does it occur? It arises, in all instances, from the exactly opposite cause, abuse!”

instances, from the exactly opposite cause, abuse!

Professor Newton says: “It is important to know that there are other uses for the procreative element than the generation of physical offspring; and far better uses than its waste in momentary pleasure. It may, indeed, be better wasted than employed in imposing unwelcome burdens upon toiling and outraged women. But there should be no waste. This element when retained in the system may be coined into new thoughts, perhaps new inventions, grand conceptions of the true, the beautiful, the useful; or into fresh emotions of joy, and impulses of kindness and blessing to all around. This is, in fact, but another department of procreation. It is the procreation of thoughts, ideas, feelings of good-will, intuitions of truth — that is, it is the procreation on the mental and spiritual planes, instead of on the physical plane. It is really just as really a part of the generative function as is the begetting of physical offspring. It is by far the greater part, for physical procreation can ordinarily be participated in but seldom, while mental and spiritual procreation may and should go on through all our earthly lives—yea, through all our immortal existence.”

Dr. Stockham says: “Physicists have demonstrated with incontrovertible facts that it is eminently healthy to conserve the vital principle. The seminal secretion has a wonderfully immanent value; and, if retained, is absorbed into the system and adds enormously to man’s magnetic, mental, and spiritual force. In ordinary married life this force is constantly being wasted. Other things being equal, the man who wisely conserves is improved in concentrated mental and physical power and effectiveness, like a Daniel amid his companions. He builds, and constructs, he is the organizer and executive head of industries, he is the orator and the inventor. He is the leader of great movements, because his power is drawn from an inexhaustible storage battery. Although woman has not the sperm to conserve, yet equally with man she has the thrilling potency of sex, that, when well directed, heals sensitive nerves, vitalizes the blood, and restores tissue.”

Dr. Talmey says: “Continence, if long continued, has been claimed to be the cause of impotence. But there is no valid reason for this belief. To prove the harmfulness of continence, an analogue is brought forward between the atrophy of a muscle in enforced idleness and the injury to the sex organs in enforced abstinence. But the proof is somewhat feeble. The essential organs of generation are not muscles, but glands; and who has ever heard of a tear gland atrophying for want of crying. * The instinct of generation has been compared with the instinct of hunger and thirst, and as the latter must be satisfied, so it is held the former must be gratified. But there is no proper parallelism between these two instincts. Food and drink are vital necessities of the organism from the first day of conception, to replace the stuffs consumed in the metabolism of the vital functions. The generative instinct appears a number of years after birth, hence does not serve any vital necessity.”

Dr. Stockham says: “The testes may be considered analogous to the salivary and lachrymal glands, in which there is no fluid secreted except at the demand of their respective functions. The thought of food makes the mouth water for a short time only, while the presence of food causes abundant yield of saliva. It is customary for physiologists to assume that the spermatic secretion is analogous to bile, which, when once formed, must be expelled. But substitute the word ‘tears’ for bile, and you put before the mind an idea entirely different. Tears, as falling drops, are not essential to life and health. A man may be in perfect health and not cry once in five or fifty years. The lachrymal fluid is ever present, but in such small quantities that it is unnoticed. Where are the tears while they remain unshed? They are ever ready, waiting to spring forth when there is an adequate cause, but they do not accumulate and distress the man because they are not shed daily, weekly or monthly.

“The component elements of the tears are prepared in the system, they are on hand, passing through the circulation, ready to mix and flow whenever they are needed; but if they mix, accumulate, and flow without adequate cause, there is a disease of the lachrymal glands. While there are no exact analogies in the body, yet the tears and the spermatic fluids are much more closely analogous in their normal manner of secretion and use than are the bile and the semen. Neither flow of tears nor of semen is essential to life or health. Both are largely under the control of the imagination, the emotions, the will; and the flow of either is liable to be arrested in a moment of sudden mental action. *

“The mammary gland is an apt illustration of the law of supply and demand. In its anatomical construction and physiological function is it not analogous to the seed-producing gland of the male? No one has ever hinted that it is essential for health that the natural lacteal fluid of the mammary gland must be continually or frequently secreted or expelled. It is not considered ‘a physical necessity’ or a demand of nature. Indeed, the contrary opinion prevails—that a too abundant flow of milk is derogative to healthful conditions. Milk flows in answer to the demand of a new-born infant, and, should it come at any other time than when thus demanded, it is considered a perversion of nature and an unnecessary drain upon the system. May it not prove that the unnecessary secretion and expulsion of the semen is as great a perversion of nature? May it not also prove that erectile tissue in action is not a positive evidence of secretion in the gland?”

Parkhurst, writing along the same general lines, says: “The prostatic fluid, according to Robin, is secreted at the moment of ejaculation. The remaining element of the spermatic ‘Secretion is produced, under normal circumstances, only as required, either for impregnation or for the maintenance of the affectional function. The theory that the sperm is naturally secreted only as it is required, brings it into harmony with other secretions. The tears, the saliva, and the perspiration, are always required in small quantities, and the secretion is continuous; but if required in large quantities, the secretion becomes great almost instantly. The mother’s milk is chiefly secreted just as it is required for the infant, and when not required the secretion entirely ceases; yet it recommences the moment the birth of another child makes it necessary. *

“A man accustomed to abstinence will not suffer from any accumulation of secretions, while a man whose absorbing glands have never had trouble to take up the secretions, will be in trouble; just as a dairy cow which has not been milked will be in trouble, though if running wild she would never have any necessity for milking. …… The objection that man needs physical relief from a continuous secretion, is answered by the admitted fact that men, not deficient in sexual vigor, live for months, and probably for years, in strict abstinence, without the physical inconvenience such as is often complained of by men who happen to be deprived of their accustomed indulgence for a week or two at a time.”

An anonymous writer on the subject of “Sex Polarity” (the identity of whom, however, is known to the present writers), several years ago, said:

> “Nature devotes a great amount of energy to the task of reproducing living forms. Many of the lower forms of life seem to live merely for the purpose of reproducing life—of passing along the flame of life from torch to torch. Nature’s reproductive energies are highly concentrated, and are wonderfully potent. The amount of creative energy concentrated and compressed into the mustard seed is equal to that diffused over a whole large plant—in fact, the essence of the entire creative energy which is to serve the plant for its lifetime must be stored up within the seed itself, for the vital force cannot come from outside, although the outer nourishment is needed to build up the physical shape, form and substance of the plant. The germ of the animal contains within itself enough stored-up energy to carry the creature through its normal period of life. In the processes of reproduction and procreation, Nature avails herself of her inner powers, and every minute she works miracles of concentration and conservation of energy.

> “The ancient occultists recognized the wonderful power stored in the reproductive organism, which is given out not only in the act of actual reproduction and procreation, but which may also be dissipated in the unnatural excesses and practices to which the race is addicted. They soon discovered that this wonderful concentrated power could be used not only for the purpose of generation, but also for the purpose of regeneration of the life activities within one’s own body, the exhaustion of which occurs if the vital forces be given out in procreation or waste. In other words, that the wonderfully concentrated forces of the sexual functions, if not otherwise used or dissipated, might be used by the individual himself or herself in re-energizing, re-charging, or regenerating the vital powers within his or her own organism. This was one of the reasons that continence was enjoined as a duty upon the members of the ancient esoteric and occult brotherhoods and sisterhoods. *
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> “Outside of the list of the occult brotherhoods, all of whose staunch members were strictly continent, history gives us a long list of eminent men who followed the practice of continence, which indicates the correctness of the old occult teachings of generation. Newton, Kant, Paschal, Michael Angelo, Plato, and many other eminent men were strictly continent. All the great occultists and mystics of ancient times observed strict continence. The Greek athletes training for the great Olympic games were required to observe strict continence, the experience of the trainers being that by following this course the athletes were able to conserve their strength and vigor much better than otherwise. The prize-fighters of today are compelled by their trainers and backers to observe strict continence during the period of training for the combat. Many of the former ‘champions’ who ‘went to pieces’ suddenly, owe their downfall to a violation of this rule.”

Dr. Henderson, reporting his experience among men subjected to great strain in tropical countries, said: “I have seen many suffer severely, destroying their strength, health, and happiness, and life, by following the promptings of their unbridled passions. Need I say that I have never seen a man suffer from keeping himself pure.” Dr. Talmey says: “The conventional view that incontinence in men is a necessary condition of health must be corrected. Instead of the popular fallacy that a young man is physically the worse for a clean moral life, the entire weight of the world’s foremost medical scholars is unreservedly of the opinion that he is physically better for it. It is recognized by the highest authorities that continence is perfectly compatible with the most perfect health. Chastity, properly understood, is health; it never does harm to mind or body. It is the consensus of the opinions of the great medical thinkers that it is not prejudicial to the health of man to keep his body clean."

Dr. Armitage says: "A writer has said: 'Chastity, yes, even continence, is the prime necessity of the successful athlete.' It is further urged in support of this view, that the male animals, even those so active sexually as the bull, are known to maintain perfect health and vigor when forced to live apart from the females. Moreover, the best breeders of animals know very well that restraint and moderation on the part of their male animals will result in an improvement of the stock, as compared with the opposite course." Dr. Kellogg also has reminded us that: "Breeders of stock who wish to secure sound progeny will not allow the most robust stallion to associate with mares as many times during the whole season as some of these salacious human males perform a similar act within a month."

Dr. Sperry says: "It is true that moderate sexual activity tends, temporarily, at least, to increase and intensify the sexual impulses and energies; but such exaltation of sexuality is not evidence of increased general healthfulness and efficiency. If the usual physiological expression of sexuality be held in check, its energies (which most easily, it is true, seek expression in sexual lines) are transferred to the other departments, to which they contribute largely in the life and power of each, and in the material addition of general vigor. The force then becomes creative, or productive, in other lines. In other words, sexuality, if it be denied the reproductive expression, and provided that it also be kept from artificial excitation, seems to develop a sort of dynamic force or energy, which the nutritive, the motor, and the relational departments can use to their individual and collective advantage.

"On the other hand, those who unnaturally or excessively expend along sexual lines what may seem to them to be exclusively sexual energy, available only for sexual expression, thereby deprive the system at large of what might have become general stimulation and vitality. Indeed, the sexual department of a continent adult seems to be a sort of storage battery of vitality, a veritable reservoir for surplus energy. This energy, which seems so like a tremendous dynamic force, may be expended just as each individual shall elect: it may be wasted in lustful and abnormal sensuality; or it may be used partly for the legitimate purposes of reproduction, and the remainder in lustful practices; or it may be expended in exalting and intensifying the nutritive, the muscular, and the mental life. This remarkable fact is of great practical importance."

Illustrations and quotations along the same lines might be continued at much

Illustrations and quotations along the same lines might be continued at much greater length, but those which have just been presented will serve to give you a general idea of the thought concerning this subject which has been current among thinking persons for the last twenty-five years and more. Some of these modern thinkers are fully cognizant of the resemblance of their thought to that of the ancients whose minds had been directed along the same channels; others seem not to have been aware of the fact that as long ago as twenty-five hundred years or more the thoughts of men were striving to uncover the workings of this same principle.

You will note, however, that these modern seekers after truth along these lines employ the terms of physiology instead of those of metaphysics or of occultism. They have been striving to account for the phenomena of Regeneration or Transmutation of Sex-Energy by the theories of “gland secretions” and similar physiological processes. This is especially remarkable in view of the fact that, at the time when most of the above-quoted statements of fact and theory were written by the persons named, the recent scientific discoveries concerning the effect of the secretions of the ductless glands had not as yet been made, nor had there been as yet conducted the recent experiments in gland transplantation which have given positive evidence of the proof of the general theory of Regeneration or Transmutation of Sex-Energy.

V
THE DUCTLESS GLANDS

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ADVANCED INVESTIGATORS in the ranks of physiological research have in recent years made very important discoveries concerning the secretions of the various glands of the animal body (including of course the human body), and their effect upon the health, vigor, growth and general functioning of the entire body. The "ductless glands" of the body, especially, have been found to secrete substances of the greatest value in the physiological processes, the absence of which has been found to cause deterioration and degeneracy of parts of the body, and the stimulation of which by artificial methods has been found to cause renewed activity, strength and vigor to such parts.

The term "Secretion," in the sense in which the term is employed in physiology, means: "Any substance secreted, i. e., separated from the blood and elaborated into a new substance." The term "Gland," as employed in physiology, means: "An organ whose function is that of secreting some substance to be used in, or to be eliminated from, the body."

Physiology divides the glands into two general classes, viz,. (1) the true secreting glands, and (2) the ductless glands. The true secreting glands are defined as: "The special organs which are intended for the production of the chief secretions; as e. g., the Lachrymal Glands, the Mammary Glands, the Salivary Glands, the Liver, the Pancreas, and the Kidneys." The principal ductless glands, according to the customary classification, are as follows: the Suprarenal Capsules, the Spleen, the Thymus, the Thyroid, the Parathyroids, the Pituitary Body, and the Pineal Glands; and, although orthodox physiology vigorously resents and combats the suggestion, the advanced investigators hold that the Testes and the Ovaries are additional ductless glands, and that they secrete subtle substances as do the other ductless glands, in addition to serving the better known office of cell-formation for reproductive purposes.

In the present inquiry we have little or no concern with the so-called true secreting glands, viz., the glands secreting the saliva, the tears, the sweat, the bile, the pancreatic juices, the milk, *etc.* These glands and their secretions, highly important though they are, are different in structure and in office from the other great class of glands which we are called upon to consider in our investigations concerning the processes of Regeneration. Accordingly, we shall now pass them by with the above scant mention.

THE DUCTLESS GLANDS. The following definition of the Ductless Glands, taken from an authoritative reference work, represents the orthodox view of their character and function:

> “Glands of the second class, i. e., the Ductless Glands, resemble those of the first class, i. e., the True Secreting Glands, in external conformation and in the possession of a solid parenchymatous tissue, but differ from them in the absence of a duct or opening for the removal of the products of secretion; and, indeed, except in the case of the Thymus, no material resembling a secreted product is yielded by any of them. In all of them the tissue mainly consists of cells and nuclei, with a great abundance of blood vessels. They furnish necessary material to the body in some as yet uncertained way. If they are removed by operation, or are absent from birth, or atrophied during life, the result is a condition of disease. * The Ductless Glands seem to produce some substance of great importance to the well-being of the body; but what it is, and how it affects the organism, are still involved in difficulties. However, as they are all closely associated with the blood system, they may as well be called vascular glands.”

The reluctance of orthodox physiologists to admit the Ductless Glands, and especially the Testes and the Ovaries, to the category of true secreting glands, which is evident in the above quotation, is still more evident in the following additional quotation from the same authoritative orthodox reference work:

> “Neither a definition nor a classification of glands has yet been agreed upon by comparative anatomists. Since the word itself offers no clew to its real meaning, we must attempt to define it from universally accepted examples. Among these may be mentioned salivary glands, lachrymal glands, sweat glands, and poison glands. All of these are organs which produce some particular substance from the blood with which they are supplied; furthermore this substance is not cellular nor living, but is a mere chemical product. These facts give us a clew to our definition, and we may say that a gland is any cell or group of cells whose function is the production of a chemical substance, usually fluid, peculiar to itself. Such a definition will not include all those organs to which the name

> definition will not include all those organs to which the name ‘gland’ is given, but it will include all to which it ought to be applied. As an example of the incorrect use of the term, we may refer to ‘reproductive’ or ‘genital’ glands, as applied to the Testis or Ovary. These organs are not in any true sense glands, for they do not produce any chemical substance peculiar to themselves, but are simply the portions of the body where those cells are formed from which the next generation arises. So also the use of ‘gland’ in connection with the Suprarenal Capsule, the Pituitary Body, and the Pineal Body is incorrect and confusing.”

The above statement that the term “gland” is properly to be limited so as not to include “all those organs to which the name ‘gland’ is given, but all to which it ought to be applied,” is rather naive and ingenuous coming from such a source. In spite of this ultra-conservative position, however, advanced physiologists continue to apply the term “gland” to a constantly widening class of physical organs, the inclusion of the “genitals” being particularly insisted upon for good and valid reasons. Indeed, in other parts of the same reference book from which the above is quoted, we find the following statement: “The larger glands, such as the liver, kidney, pancreas, spleen, thyroid, thymus, testicle, and even the pituitary gland, have all their special diseases.” So we feel justified in continuing to use the term “gland” as it actually is employed by advanced physiologists, instead of “as it ought to be” according to this ultra-orthodox authority.

Let us now consider in a little further detail the various Ductless Glands which, as we have seen, “furnish necessary material to the body in some as yet unascertained way, and which if they are removed by operation, or are absent from birth, or atrophied during life, result in a condition of disease”; and which “seem to produce some substance of great importance to the well-being of the body, though what it is and how it affects the organism, are still involved in difficulties.”

The Thyroid Gland is a very vascular (i. e., vessel-containing) gland, lying on the front and sides of the larynx (i. e., upper end of the windpipe). It secretes and stores large amounts of iodine combinations and other chemical substances. The Thyroid secretions have trophic (i. e., nutritive) functions connected with the feeding or nourishing of the nervous system. Absence of the Thyroid Gland in children is characteristic of cretinism (i. e., idiocity accompanied by physical degeneracy and deformity, usually with goitre). Atrophy of the Thyroid Gland in adults causes myxoedema. Hypertrophy of the Thyroid Gland causes Basedow’s disease. Removal of the Thyroid Gland is followed by diminished albumen and fat metabolism and lessened assimilation of sugar.

The function of the Thyroid Gland is stated to be that of “the production of an internal secretion which influences bodily nutrition in many ways.” The prepared extract of the Thyroid Glands of sheep are employed in the treatment of diseases brought about by the atrophy or loss of functioning of the Thyroid Gland. This treatment consists of feeding the patient with the extract of the Thyroid Gland of sheep, or of the dried gland itself, together with phosphoric acid and iron tonics. Grafting of the Thyroid Gland, by transplanting the Thyroid of an animal upon the human patient, has also been employed. The prepared extract of the Thyroid Gland of the sheep, however, is the customary and generally preferred treatment.

The secretions of the Thyroid Gland stimulate and are stimulated by the secretions of the reproductive glands. A reference work says: “The Thyroid Gland has a very profound influence on nutrition, and disorders of it set up very definite physiological disturbances. Many nervous manifestations are due to a lack of its secretion, and accordingly these diseases are effectively treated by doses of Thyroid extract. The gland is also given in obesity, certain forms of neurasthenia, chronic rheumatism, chronic skin diseases, and disturbances of nutrition in the scalp, hair, and nails, and in many other conditions due to faulty metabolism. Thyroid must be given with care and in small doses at first, since it contains great possibilities for harm.”

The Parathyroid Glands are small glands, closely connected with the Thyroid Gland though having quite different functions and offices. The Parathyroids are regarded as “a neuro-muscular balance wheel or control.” Moreover, their secretions have antitoxic properties, and when these glands are removed tetanus, or lackjaw, frequently results. Unlike the Thyroid Gland, the secretions of the Parathyroids contain no iodine. They influence calcium metabolism, and the tetanus which results from their removal is believed to be caused by the withdrawal of calcium from the cells, as these conditions are promptly relieved by calcium feeding. The extract of the Parathyroids is employed in medical practice in paralysis agitans, tetanus, epilepsy and chorea.

The Pituitary Body, or Hypophysis, is a small glandular body situated at the base of the brain. It is described as “consisting of two portions, seeming to have different functions not as yet determined.” In some manner its secretions seem to preside over the nutrition of the skeleton, and one of its portions is believed to stimulate the smooth muscle of the uterus. Its secretions are now employed in medical practice in connection with the unstriped muscle fibre of the uterus. Pituitary extract is administered to hasten labor, to stimulate the peristaltic action of the intestine in paretic conditions, in shock, in uterine hemorrhage, in amenorrhea, in polyuria, and also to stimulate the secretion of milk.

The Pineal Gland, or Epiphysis, is a small gland closely related to the Pituitary Body or Hypophysis, and situated just behind it. Its functions and offices are still somewhat in doubt, but leading authorities have held that during early life it influences the development of the reproductive organism; that it influences the deposit of subcutaneous fat; and that it has an effect upon general physical and mental growth and development. Advanced practitioners have treated cases of mentally backward children by administering a watery extract of the Pineal Gland of bullocks, and have reported favorable results.

The Thymus Gland is located in the neck of infants, behind the sternum or breastbone; it normally disappears in adult life, its functions being actively manifested in foetal life and early childhood. It is supposed to regulate nutrition and to control blood-pressure. It is intimately related to growth and development during its period of activity. It seems to be concerned with the retention of the calcium salts by the body and in the ossification of bone. In advanced medical practice an extract of the Thymus Gland is administered in the treatment of malnutrition, delayed development, rickets, certain forms of goitre, chlorosis, and rheumatoid arthritis.

The Adrenal Glands, or Suprarenal Capsules are two small bodies situated immediately in front of the upper end of each kidney. Their internal secretion is highly essential to life. Their function is to control the pigmentation of the skin, to arrest the action of poisons in the body, and to govern the vasomotor system regulating blood-pressure. Extracts of these secretions are employed in medical practice in eye, nose, and throat surgery, to control bleeding; and they are also administered internally in diseases marked by excessive bleeding or hemorrhages, also in some cases of tuberculosis and of asthma. The dried and prepared adrenal or suprarenal substances of animals constitute a powerful and valuable astringent and haemostatic. Suprarenal Extract and Adrenaline are recognized medicinal agents of great value; they relieve surgical shock, and in certain diseases prolong life for long periods.

The consideration of the above-stated subject of the Ductless Glands and their Internal Secretions results in the discovery of two important facts, viz., (1) that the Ductless Glands and their Internal Secretions play a most important part in the vital processes of the body; and (2) that these Internal Secretions of the Ductless Glands are so definitely designed for certain vital offices that extracts made from them have been, and are, effectively employed in the treatment of disease by advanced practitioners of medicine. Let us consider each of these two leading facts in a little further detail.

THE INTERNAL SECRETIONS . The New International Encyclopaedia, in its article upon “Internal Secretions,” says: “Internal Secretions are substances secreted by animal organs or tissues which preside over the development, growth, reproduction, and the chemical regulation of the body. They are also called Hormones, and are defined by Kirkes as substances ‘produced by one tissue or organ to which some other portion of the body has been biologically adapted to such an extent that its normal function can proceed only under the influence of the substance.’ The more important organs which, according to modern views, produce internal secretions are the Thyroid, Parathyroid, Pituitary, Thymus, Suprarenals, and Chromaffin Tissues, the Pancreas, the Duodenal and Pyloric Mucosa, the Liver, Kidney, Testis, Ovary, Corpus Luteum, Placenta and Foetus. These substances are definite, but complex, chemical bodies and differ from the enzymes in being thermostable. By these enzymes we mean the external secretions, such as diastase, pepsin, typsin, etc., elaborated by the digestive organs. The function of the Internal Secretions seems to be to provoke the manufacture of enzymes and to promote their action, and generally to act as excitants to physiologic activity.

“The Hormones which definitely have been proved to exist are: the pancreatic secretion, formed in the epithelium of the duodenal mucous membrane, which stimulates the flow of pancreatic juice; a Hormone formed in the pancreas which influences the absorptive activity of the intestinal epithelium; the gastric secretin formed in the pyloric mucosa, which stimulates the secretion of gastric juice; vasodilator Hormones formed in functionally active tissue which have a specific effect upon the vessels of the functioning organ; a vasa-constricting and diuretic Hormone secreted in the posterior lobe of the pituitary body; another vasa-constricting Hormone in the kidneys; a Hormone produced in the anterior lobe of the pituitary body, determining the growth of bone and connective tissue; a Hormone controlling the oxidation of sugar and manufactured in the pancreas; a thymus Hormone which influences the development of the reproductive organs; a Hormone produced by the salivary glands which controls the flow of water from the blood capillaries in these glands; a foetal Hormone which stimulates the growth of the mammary glands; ovarian and testicular Hormones which have to do with the processes of reproduction. *

“The subject of the Internal Secretions is one of no little intricacy. A deficiency or an excess of one or several of these secretions, it will be seen, may upset the whole chemical balance of metabolism. Indeed, without certain of these secretions the body cannot live. * The action of the Internal Secretions is complex and as yet imperfectly understood. Many facts, however, have been collated from experimental observations which throw considerable light upon this obscure subject. Some of these observations illustrate the manner in which Hormone balance is preserved. ”

THE THERAPEUTIC VALUE OF THE INTERNAL SECRETIONS . In modern medicine there is found frequent reference to what is called “Organotherapy,” or “Opotheraphy,” which terms are employed to indicate “the use of animal organs, their extracts or active principles, as medicines.” As we have stated in the preceding pages, the extract of the several Ductless Glands are now being employed extensively in the treatment of certain diseases, particularly those diseases which are held to result from a deficiency of the particular internal secretion in question. Modern Organotherapy usually is held to have begun with Brown-Sequard, although, in 1850, Berthold began a serious investigation of the Internal Secretions of the Ductless Glands, followed shortly after by those of Claude Berpard. Brown-Sequard advanced as his basic principle the following axiomatic statement: “All glands of the body, whether they are excretory canals or not, give to the blood useful principles, the absence of which is felt when the glands are extirpated or destroyed by disease.” Subsequent investigations and observations have tended to corroborate the Brown-Sequard basic principle.

The New International Encyclopaedia, in its article upon Organotherapy, says: “Almost every gland and tissue in the body has been studied experimentally, and several substances of unique value have been added to our therapeutic resources, e. g., adrenaline, thyroid extract, and pituitary extract. To a large extent, however, Organotherapy still rests upon an empirical basis, and this for several reasons: some of these glands have more than one active principle; similar physiological effects are produced by several glands; antagonisms are observed between certain glands and even parts of the same gland, and it is difficult to analyze the symptoms calling for a particular principle; there is a great difficulty in securing active preparations, many of those on the market being inert; and, finally, there is undoubtedly a subtle, vital difference between animal extracts and their human equivalent. By many writers these active principles are considered as chemical entities which they term Hormones, typical examples of which are secretin, adrenaline, and thyroid extract. Animal extracts should be prepared from adult healthy normal animals. Those preferably selected are sheep and hogs. Gland tissues are no longer given raw. The thyroid gland has been transplanted into cretins with some degree of success. Many different preparations have been made, among which may be mentioned glycerin extracts, watery extracts, the dried and powdered gland, and compressed tablets. Some glandular principles are inactive when given by the mouth, and must be injected hypodermically to secure their physiological effects.”

The foregoing consideration of the Ductless Glands and their Internal Secretions, including the subject of the therapeutic employment of the active principles and extracts of these secretions, logically leads us to the consideration of the physiological functions and offices of those Ductless Glands (for they are undoubtedly such) known as the Genital Glands, i. e., the Testes and the Ovaries, respectively; and to the consideration of the therapeutic employment of the principles of such in the treatment of diseased conditions. This new phase of the subject is intensely interesting, and extremely instructive, and has a most direct bearing upon the general subject of Regeneration which is the subject-matter of this book. In the next following section of this book this new phase of the subject is considered in detail.

VI

OFFICES OF THE GENITAL GLANDS

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ONE OF the important results of the investigations of the Ductless Glands which have occupied the attention of advanced physiologists of recent years, and one which has been combatted by certain of the more orthodox physiologists for some reason, is the discovery that the Genital Glands are true Ductless Glands manifesting internal secretions of certain substances apart from those primarily concerned with the primary reproductive processes. This discovery has afforded a scientific explanation of the facts which for ages have been asserted by the occultists and other heterodox thinkers, i. e., the facts concerned with the processes of Regeneration.

In the preceding section of this book we have called your attention to the fact that there is a disposition on the part of certain ultraconservative physiologists to question even the fact that the Genital Glands are true "glands" at all. These orthodox scientists strive to maintain the antiquated idea that the Genital Glands "are not in any true sense 'glands,' for they do not produce any chemical substances peculiar to themselves, but are simply the portions of the body where those cells are formed from which the next generation arises."

But, as you have probably noticed, these same ultraconservative scientists quite as earnestly maintain that "the use of the term 'gland' in connection with the suprarenal capsules, the pituitary body, and the pineal body, is incorrect and confusing." This, notwithstanding the fact that Science has not only discovered the truth that these Ductless Glands undoubtedly do manifest important internal secretions; that such secretions have been widely and successfully employed in therapeutic practice; and that the physiological effect of such secretions upon the physical processes have been definitely determined by experiment.

Advanced modern physiology has at least tentatively advanced the theory that the Genital Glands, particularly the Testes and the Ovaries, not only produce the primary reproductive cells, but that they also secrete other substances of a high potency which are believed to exert a strong influence not only upon the growth and development of the embryo after the ovum has been fertilized by the sperm, but also upon the growth and development of the body of the individual in whose Genital Glands they have been secreted.

The Testes and the Ovaries are found to manifest true internal secretions of this kind, which secretions meet the requirements of Internal Secretions which are stated as follows: “Internal Secretions are substances elaborated in Ductless. Glands and discharged directly into the blood; they are substances secreted by animal organs or tissues which preside over the development, growth, reproduction, and the chemical regulation of the body.”

In Section IV of this book we have called your attention to quotations from several authorities which express the belief of such thinkers and investigators that the internal secretions of the Genital Glands are discharged into the blood, thereafter to perform certain important offices in the growth, development, and vital processes of the individual.

For instance, these authorities says that: “It goes back into the circulation ready to form the finest brain, nerve, and muscular tissue”; and, “The unexpended sexual energy is employed for the building up of a keener brain, and more vital and enduring nerves and muscles”; and, “The sexual glands are useful for the physical well-being of the individual, through the vital stimulus exercised by them through their peculiar secretion upon the processes of development and nutrition”; and, “The seminal secretion has a wonderfully immanent value, and if retained is absorbed into the system and adds enormously to man’s magnetic, mental, and spiritual force”; and, “The sexual energies may be transferred to the other departments, to which they contribute largely in the life and power of each, and in the production of general vigor”; and, “The sexual department of a continent adult seems to be a sort of storage battery of vitality, a veritable reservoir for surplus energy.”

In addition to these positive statements, the following quotations will serve to illustrate the strong and rapidly spreading belief along these lines among thoughtful scientific investigators and observers. Professor Kingsley says: “The interstitial cells carry secretions in men which pass into the blood. They apparently cause secondary male characteristics such as, among other things, hair on the face and change of voice at the close of boyhood. They also govern most female characteristics.” Professor Keith says: “The interstitial gland has as much to do with the growth, in certain particulars, as the pituitary gland has in general bodily growth. All the changes we see in children after they begin to grow, which bring to prominence racial characteristics, depend upon the action of the interstitial gland. If the gland is removed, or remains in abeyance, the maturing of the body is prolonged or altered.”

The effect upon the physical and mental characteristics of the lower animals, and of men and women, which is produced by disease of or the removal of the Genital Glands is so striking that it is impossible to escape the conviction that these glands internally secrete substances which are appropriated by the blood and which directly affect the physical and mental condition of the individual.

For instance, all are familiar with the changed mental and physical condition of the cock transformed into a capon; of the young stallion transformed into a gelding; of the young bull transformed into a steer; of the normal human male transformed into a eunuch;—the transformation in each of these cases being caused by the removal of the male Genital Glands. The transformation is followed by marked physical and mental changes. The body loses its male characteristics, and tends to become sluggish, heavy, slow; the eyes lose their sparkle, the voice changes its character; courage is lost and ambition disappears; inertia and docility are manifested. There is a general “heaviness” of body, mind, and emotional nature. A similar mental and physical change is manifested in female animals, and in women, who have been deprived of their ovaries.

It has been noted that the seed of plants and of animals are composed of a highly concentrated food substance, this in some cases being also true of the outer covering surrounding the seed proper. This is Nature’s provision for supplying the developing young life-form with highly concentrated food-material until it is able to draw its supply of food from outside sources. Man instinctively recognizes the high food-value of such material when he seeks and finds an important part of his food supply in the seed substances of plants and animals. In nuts, fruit, berries, grain, and in eggs, he finds this valuable seed-substance. This substance is supplied by the action of the secretions of the Genital Glands or sex-cells of animal or plant, and such office is undoubtedly a part of the varied functions of the sexual organism. Moreover, there is evidently “something more” in milk than the ordinary food materials contained in it.

The above, and many other discovered facts, have gradually led thoughtful investigators and observers to the conclusion that in the Genital Glands of animals and men there are secreted powerful and subtle chemical elements which are, in part at least, absorbed into the blood and thence carried to all parts of the system, there serving to energize, invigorate and strengthen the cells, organs, and parts of the body—including the brain and nervous system. Some have gone so far as to hazard the opinion that old age is chiefly due to the lessening of the supply of these secretions. From general hypothesis to particular theory, this thought has proceeded; and then, as usual, the special theory has sought expression, manifestation, and exemplification in actual experiment.

It was the natural, logical evolution of this thought which caused the early investigators among modern scientists to arrive at the conclusion that, if the Genital Glands actually do produce these internal secretions, then if these secretions could be introduced artificially into the system there should result a marked and definite physiological change. This was accompanied by the belief that certain abnormal physical conditions caused by a deficiency of such secretions might be remedied by the supplying of the particular elements contained in them. From this basic position the experiments of the early investigators proceeded.

Brown-Sequard was the pioneer in this experimental work, although he was aided by the earlier investigations of Berthold and Bernard. Brown-Sequard, an eminent physiologist, the professor of experimental medicine at the College de France, in the year 1889, announced the startling results of certain experiments conducted by him over a period of several years. He started with the basic hypothesis that: “All glands of the body, whether they are excretory canals or not, give to the blood useful principles, the absence of which is felt when the glands are extirpated or destroyed by disease.”

Upon this basis, he reasoned that from his experiments he had demonstrated conclusively that human life, and physical and mental vigor, could be prolonged by means of the administering of a hypodermic injection of a fluid extract in which the testicles of sheep had been macerated: this extract being the afterward famous “Brown-Sequard Elixir.” The value of this discovery, and the reputation of the discovery, were seriously affected by the sensational announcements of the newspapers concerning the “Elixir of Life,” and by the ridicule and abuse which came as the result of the reaction of the disappointed general public who had been lead to expect a miracle—the boon of Eternal Youth and Physical Immortality.

This unfortunate reaction, and the resulting ridicule, operated so as to bring disfavor upon the discovery and the experiments which had led to them: the real merits of the theory and experiments were lost sight of for a long time. Later, however, interest in the discovery was reawakened by new experiments which served to substantiate them, and at present Brown-Sequard is regarded as a pioneer in the now important branch of medical theory and practice. A leading reference work says of him and his work: “Recent experiments serve to substantiate the views and statements of Brown-Sequard. His famous Elixir, consisting of an extract of lamb’s testicles, he administered to himself, and reported marvelous stimulating and rejuvenating effects. While other observers failed to substantiate his somewhat extravagant assertions, it was recognized that there undoubtedly existed a powerful oxidizing and stimulating element in these organs, and physiologists were led into wider fields of investigation.”

Science has not as yet determined the exact way in which the internal secretions of the genital glands produce general physical and mental changes in the individual, but the following quotations from authoritative reference works will serve to indicate the general direction of scientific thought on the subject:

> “It is known that several, perhaps very many, if not all glands have also the power of secreting substances to which Starling has given the name of ‘hormones.’ These pass into the blood and cause other glands to secrete. Thus, an acid in the duodenum causes it to secrete a hormone to which the name of ‘secretin’ is given. This passes to the pancreas and causes increased secretion from that gland. It is probable that the pancreas, in turn, also secretes something which activates a ferment in the muscles. It is evident therefore that the connection between the different glands of the body is a very complicated one, and that the effects of a drug which acts upon any one of them may be of a very far-reaching character. It is by no means impossible that all glands have a double or even triple function, and that sometimes the external may be even less important than the internal secretion. On this point, however, we have but little definite knowledge, and a great field is open for future research. At the same time, there are many indications of the importance of an internal secretion in popular treatment. * It now seems probable that all glands which have what may be termed an external secretion … have also an internal secretion, so that while they are pouring out one secretion from the ducts into the intestine or external air, they are also pouring into the lymphatics, and thus into the blood, an internal secretion. In fact, a splitting appears to take place in the process of secretion somewhat resembling that which takes place in the formation of a toxin and anti-toxin.”

Another authoritative reference work gives the following interesting statement concerning the mutual affinity of certain secretions for certain other glands, and of the mutual antagonism observed to exist between others:

> “The Suprarenal Glands have been shown to be stimulated by, and to work in harmony with, the Thyroid and Pituitary; they antagonize the Pancreas, especially in the control of sugar secretion; they inhibit the Thymus and Secretin, and stimulate the Testic and Ovary. The Thyroid stimulates and is stimulated by the Reproductive Glands, co-operates with the Hypophysis, stimulates the Adrenals, and inhibits the Pancreas. Thyroid secretion in excess stimulates the Intestines. The posterior lobe of the Hypophysis stimulates the smooth muscle of the Uterus and Intestines, co-operates with the Thyroid, stimulates the Mammae, and is antagonized by the Ovary and Pineal Body. There is said to be an

> antagonized by the Ovary and Pineal Body. There is said to be an antagonistic action between it and the Pancreas. The Pancreas controls and is controlled by the Adrenals, and is assisted by the Parathyroids; it is stimulated by the secretion formed in the Duodenal Mucosa, and is apparently inhibited by the Thyroid and the Hypophysis. The Spleen is believed to have a stimulating influence upon the Stomach and digestion generally, and to furnish a stimulant to the muscles of the Intestines. When to these actions and cross-actions are added those of the Reproductive Glands, the Pineal Body, the Thymus, Parathyroids, Mammae, and Liver, it will be appreciated that the subject of the Internal Secretions is one of no little delicacy.”

One of the most significant hints along these lines so far offered by Science is that in which is pointed out the close affinity existing between the Genital Glands and the Thyroid Glands. Again, in this connection, may be pointed out the close affinity between the Brain and the Genital Organism, on the one hand; and the close affinity existing between the Brain and the Thyroid, on the other hand. Here we seem to have a triangle of sympathetic action, or affinity of process: the three respective sides being represented by (1) the Brain, (2) the Thyroid, and (3) the Genitals, respectively.

We need not dwell here upon the close affinity between Brain and Genital Glands, or upon their action and reaction—this is too well known to require extended discussion. You know that excessive mental work will weaken the genital powers; and that excessive sexual activity will weaken the brain action: these are matters of common knowledge and general experience, needing no elaboration or argument.

As for the other phases of the triangular affinity, we may refer, in the first place, to the well-established relation between the Thyroid and the Genital Organism; and, in the second place, to the result of deficiency in the Thyroid secretions in the direction of producing impaired Brain action and even idiocy. Treatment of mental weakness by means of Thyroid extract has proved quite successful. There is here seen to be a close relation of Brain, Thyroid, and Genital Glands.

An Authoritative reference work says: “Under the influence of Thyroid Gland these symptoms (those of myxoedema) disappear, and the patient is frequently restored to a normal condition. When the Thyroid Gland is absent in children, not only is the expression of the face dull and heavy as in the adult, but the growth both of body and mind is arrested, and the child remains a stunted idiot. The effect of the administering of Thyroid Gland in such cases is idiot. The effect of the administering of Thyroid Gland in such cases is marvelous, the child growing in body and becoming healthy and intelligent. In the case of the Thyroid the function of the gland appears to be to prepare a secretion which is poured out into the blood and alters tissue-changes.”

Whatever may be the true and final explanation, however, it is a fact proved by many experiments that extracts prepared from the secretions of the Genital Organs frequently produce marvelous physiological and psychological changes in the organism into which they are injected or otherwise administered. Since the time of Brown-Sequard there have been many earnest investigators and experimenters along these lines, publicity being avoided, however, for obvious reasons since the unfortunate Brown-Sequard experience. There have been many cases reported in medical journals of the reinvigorating effect of administered extracts of Testes or of Ova.

A reference work conservatively states: “Of the reproductive glands, orchitic (testicular) extract, while not enjoying much favor, has been shown to promote oxidation in the body, and has been given with varying results in hysteria, neurasthenia, locomotor ataxia, epilepsy, and insanity. Ovarian extract is similar in its action, though less powerful. An intensified effect is obtained from extract of the corpus luteum. These substances have been used in chlorosis, in the nervous disturbances following oophorectomy, and during the menopause. Great caution is advised in their use.”

However, the most striking proofs of the effects produced upon the general physical and mental being of the individual by the action of the internal secretions of the Genital Glands are those which have been furnished during the past few years by the surgical experimenters along the lines of “Gland Transplantation” in animals and in human beings. The records of this phase of modern advanced surgery read like fairy-tales, and the leading practitioners in this branch of therapeutics run a great danger of suffering as did Brown-Sequard by reason of sensational newspaper reports, and the subsequent reaction of a disappointed general public. The public is being led to expect miracles, and is likely to become indignant when it is told that the whole subject is still merely in the experimental stage, and that Nature’s rigid laws still are operative.

VII

GLAND TRANSPLANTATION

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WE SHALL now ask you to consider the plain, actual facts of “Genital Gland Transplantation” as reported in serious scientific works, and which are now receiving extended notice on the part of the scientific reviews and similar publications. Ignoring the fantastic reports which have already been begun by certain more or less sensational newspapers, the facts of the case as they are reported by the serious and careful scientific publications are substantially as follows:

Steinach, an eminent Viennese surgeon, startled the scientific world several years ago by announcing that he had succeeded in transforming male animals into females, and vice-versa. His experiments were conducted upon small animals, generally upon rats and guinea-pigs, and consisted of the transplanting of the Genital Glands from the animal of one sex to the body of the animal of the opposite sex. The rats or guinea pigs were first castrated, and then the ovaries or testes (as the case might be) were transplanted, or implanted.

When the operation was successful, the animal subsequently lost its original secondary sexual characteristics and assumed those corresponding to the sex-character of the implanted gland. Thus, the males became females, and the females became males, so far as their secondary sex characteristics were concerned; when the operations were failures, the animals became neuters manifesting no special secondary sex characteristics.

Steinach, as the result of these experiments, announced his theory that the differences in secondary sex characteristics between male and female arise not from the anatomical character of the sex organs, but rather from the secretions of certain genital cells. These cells, called Leydig cells, or Lutein cells, were found to manifest a secretion which determines the secondary sexual characteristics of the animal. “These cells,” said Steinach, “are really glands.” These secretions of the transplanted glands developed feminine physical form and mental and emotional characteristics in the female animal, and masculine physical form, and mental and emotional characteristics, in the female animal.

But this, important as it was in itself, was but the beginning of Steinach’s startling discoveries. He also found that upon the state and activity of these sexual glands depended largely the health, vigor, and general vitality of the individual animal. His series of experiments proved this beyond question. Steinach found that individual animals were often much younger than their age would indicate, or much older; investigation revealed a direct connection between this youthfulness or “oldness” and the state and condition of these particular glands. This was found true concerning both males and females.

Steinach then came to the conclusion that it might be possible to give new youth to an old animal by supplying him with new Genital Glands. So he began to experiment upon old rats for this purpose. The aged male rat is marked by a coarse, bristly coat, falling out of the hair, sinking of the head, excessive curvature of the back, loss of weight, weakness of muscle, and similar signs of senility; his pugnacity disappears, his eyes blink, his face assumes a stupid expression, and he apparently loses all interest in life.

By means of Roentgen rays, ligatures of the Genital Glands and by the grafting of the Genital Glands of young rats upon old ones, Steinach obtained the almost miraculous result of transforming their advanced senility into youthful vigor and energy. The once old rats became young in every way. They assumed a youthful contour and form, and manifested youthful physical and mental, as well as emotional characteristics.

The experiments have now proceeded so far that the “old rats made young,” again growing old by the passage of time, have been “made young” for the second time, and with the same remarkable results. How long this process of repeated renewal of youth may be continued remains for time to decide—the experiments are too recent to allow of this question being decided.

A general and popular account of the Steinach experiments appeared in “The Literary Digest,” published November 20, 1920; from which the following is culled:

> “A man named Steinach, in Vienna, has been experimenting for ten years with rats. Full accounts of his work were published last summer in the great biological journal founded by Roux, and these were summarized and discussed by the ‘London Athenaeum,’ which is now the most interesting of all English weeklies. It is from the ‘Athanaeum’s’ account that I am taking these facts. Steinach has been studying the interstitial cells that fill in the spaces between the tubules of the testes in males, and between the follicles of the ovaries in females. His reason for choosing these cells for his experiments is that they are a well-spring of life. Furthermore, since all our vital functions are interrelated, to make these cells active gives the whole organism new life and strength. This is not the only

> way of stimulating the organism, but it seems the most powerful.
>
> "An old rat is like a senile old man; he is bald and emaciated, his eyes are clouded, his breathing is labored. He stays in one place, with bent back, and has small interest in anything. If you cut (or ligate?) one of his genital ducts, however, which is a comparatively slight operation, it has the effect of making the interstitial cells multiply actively. Waves of life flood his being. Within a few weeks he is transformed. These currents restore and rebuild him; skin, muscle and mind. Both in looks and behavior he is indistinguishable from other strong rats. He has cast off old age. Senility begins after twenty or thirty months in a rat. He is then about through. But when an operation is performed on a senile rat he gets from six to eight months' new life. In other words, the addition to his normal span is 20 to 30 per cent. The rat lives it vigorously, eagerly, back to his prime. When senility again comes upon him it is in a modified form. His organism as a whole is in better shape. It is his mind now that tires. As Steinach has already cut (or ligated?) one or both of his genital ducts, that method of stimulating his cells cannot, of course, be repeated. But another operation is ready. Some unfortunate young male is deprived of his testes by Steinach, and these are implanted forthwith in this hoary old rat. A second spell of active life follows, not so long as the first. It ends in acute psychic senility. The rat goes all to pieces. It is as if the brain, twice restimulated to emotion, curiosity, keenness, had approached the very limit of its running, and was completely exhausted.
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> "Steinach has not as yet tried whether a third rejuvenation is possible. That remains to be seen. He lives in Vienna, and everything there has come to a stop. He has no assistants, no funds, with which to conduct further experiments. 'May happier lands or cities carry the work on,' he writes at the end. Steinach has naturally found it more difficult to give new youth to females. But here, too, he has in a measure succeeded. X-Ray treatment and ovarian transplantation are the methods employed. As to human experiments, there is a colleague of Steinach's named Lichtenstern, who has operated on numerous men and women with apparent success. There has not been time yet to measure how long their new lease of life is to be; but they have regained the joy of life they had lost—strength and powers of work. Still, all this needs confirming."

In "Current Opinion" for January, 1921, there appeared a general mention of the

In "Current Opinion" for January, 1921, there appeared a general mention of the work of Steinach, based upon an article in the “Illustrirte Zeitung” written by Dr. Erich Ebsteain, who apparently confirms the reports of the success of the Steinach experiments. The article in question contains the following interesting statements:

> “These cells are really glands. Whether an individual be in a state of vigor or debility depends upon the state of these glands. Sometimes we see a person advanced in years who has more strength and more vitality than one of half his age. The difference is due to the state of the glands to which Steinach thus directs attention. Steinach asked himself if it were possible, through a special treatment of these glands, to renew the vigor of youth in the aged or in the debilitated. The thing called youth may be the effect of the freshness of these glands. A little over two years ago Steinach encouraged two of his pupils to undertake the surgery of rejuvenation upon human objects. The results were in many instances no less remarkable than those obtained with rats. There was a renewal of physical vigor, a diminution of the trembling of the hands, a finer bearing, more alertness mentally.
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> “It was observed that the rates thus operated on had their lives prolonged considerably beyond the normal longevity for their species. How long these effects may endure in the case of human beings is yet to be determined, because this form of surgery is of too recent origin to draw sweeping inferences. Certain it is that the gland surgery practiced upon the rat attains results no less striking when applied to aged men and aged women. Repeated experiments seem to confirm the theory of Steinach that sex characteristics do not reside where they have hitherto been assumed to reside, but in the glands which give forth a secretion known by the name of Boux, after the brilliant physiologist whose theories first gave Steinach his clue.”

While Steinach and his students have been conducting experiments along the lines above indicated, there have been others in Europe and America who have been making similar experiments, and who have evolved from the original experiments upon the lower animals to such an extent that they are now performing similar operations upon human individuals, with, at least in many cases, quite remarkable results, so far as the reports indicate. We shall now ask you to consider in brief outline the nature and results of such experiments and lines of treatment; for, apart from their own general interest and importance, these have a direct bearing upon the subject of Regeneration by methods entirely different from their own—psychological methods, not surgical operations. The physiological principle, however, is the same in both forms of treatment or procedure.

It is somewhat difficult to obtain definite details concerning the experiments now being conducted by a number of surgeons in Europe and the United States in the direction of the transplanting of the Genital Glands of animals into the bodies of men and women. This difficulty arises from several causes, among which the principal are (1) the observance of professional ethics in the matter of sensational reports partaking of the nature of advertising; (2) the fear of sensational newspaper reports, highly seasoned, and almost invariably followed by the reaction of the popular mind accompanied by ridicule and abuse, and (3) the reluctance of the patient concerning public notoriety which is usually accompanied by ridicule, adverse comment, and mistaken estimates of the causes leading the patient to undergo such an operation.

The last named cause is particularly effective in preventing publicity. The popular mind, hearing of operations of this kind, seems to jump to the conclusion that the patient has undergone the operation for the purpose of regaining lost sexual power, or for strengthening weak sexual power—“sexual power” being construed as meaning the power to indulge in the sexual act with a marked degree of frequency and repetition. This last conception, coupled with the fact that goats’ glands are usually employed in the transplantation, the goat being commonly known as an abnormally lustful animal, causes a derisive and scornful comment and criticism which the average man or woman dreads and shuns.

The injustice of criticism of this kind is particularly marked in this case, for the reason that the operation is usually undertaken not for the purpose of obtaining increase of the power to indulge frequently in the sexual act, but rather for the cure of general debility, nervous prostration, premature senility, and similar complaints. Moreover, the surgeons performing this class of operations almost invariably caution their patients against subsequent excessive sexual indulgence, and preach most vigorously the doctrine of the Conservation of the Life Forces imminent in the sexual-gland secretions. Their instructions to the patient, and the treatment itself, are based upon the principle that the vital fluids generated in the male and female Genital Glands (the Testes and the Ovaries), which are not expended in the reproductive processes, are taken up by the blood and are then absorbed by the various tissues of the body-strength, health, vigor, and, improved functioning power thus being imparted to them.

Indeed, in many cases the surgeons have employed certain methods well known to physicians to restrain the reinvigorated man from sexual indulgence for at least a year following the operation, in order that he may conserve and receive the benefit of the reabsorbed internal secretions of the Genital Glands which had been stimulated into renewed activity by the operation. These surgeons vary this practice only in exceptional cases in which offspring are desired by the reinvigorated patient. It is generally held by the surgeons practicing this method that overindulgence in the sexual act, following the reinvigoration caused by the implantation of the goat's glands, will defeat and nullify the benefits which normally arise from the increased stimulation. "Conservation and Regeneration" is the slogan of these practitioners.

The transplanting operation, however, is reported as having been quite successful in the cure of sterility of both man and woman. This, of course, means nothing more than increased generative power, and not Regenerative Power in general. More important, therefore, are the numerous reported cases of marked cures effected by the transplantation of the Genital Glands in cases of nervous prostration, general debility, feeble mentality, insanity, dementia praecox, locomotor ataxia, mental depression, melancholia, prostatitis, hardening of the arteries, high blood-pressure, failing eyesight, vertigo, defective hearing and deafness, chronic constipation, chronic skin diseases, eczema, psoriasis, senility, etc., and of "general breakdown."

It is claimed that in many cases the patients undergoing the transplantation operation become rejuvenated in physical appearance, their eyes becoming brighter, their skin clearer and softer, and their carriage and walk becoming like those of much younger persons. Hardened arteries are reported to have been transformed into normal condition and functioning, and high blood-pressure to have disappeared. In some cases, women who had passed the Menopause stage of life have had a return of the menstrual flow. In short, these men and women seem to have responded to the treatment just as did Steinach's rats and guinea-pigs—they have "taken on a new lease of life."

Of course, it is too early to determine just how long this renewed youth and vigor will continue, or whether it may again be renewed when age again makes its appearance; but cases treated three or four years ago are said to show no sign of a relapse, or of a loss of their renewed vitality. Some have estimated the probable continuance of the effect of the transplanting at about fifteen years, and they hold that the experiments upon animals justify the hope of the successful renewal of the effect by a second operation at the end of that time. These advanced experimenters dream of the increase of man's normal life from the proverbial "three-score-and-ten" to at least twice that number of years—but this realization belongs to the future, and is but tentative conjecture at the present time.

The gland-transplantation is usually effected by implanting the Genital Gland of a young male goat into the body of the man; and the Genital Glands of a young female goat into the woman; the transplanting being performed within a few minutes after the removal of the glands from the living goats. Sometimes the whole gland is implanted; again only a portion. Women are reported as responding to the treatment even more rapidly and more decidedly than men, so far as is concerned the return of youthful physical appearance, youthful spirits, and youthful mental vigor.

The following selected quotations from an article appearing in "The New York American," of March 14, 1920, will furnish some further interesting information concerning the details of this form of surgical treatment. The article in question contains an interview with Dr. J. R. Brinkley, an American surgeon, who has performed a number of these operations during the past several years. Dr. Brinkley is reported as saying:

> "Where substitution of glands of any character is essential, they should be taken from the goat operated upon immediately before the human implanting, and be inserted at once. Glands should not be taken from the ape or other animals for human use. The goat is immune to tuberculosis. He is a clean animal, full of health and vitality. Apes are very subject to tuberculosis. One can never tell whether or not an ape is entirely free from disease. It is generally unlawful to substitute our human glands, and, even though they could be readily obtained, they are apt to be infected with some disease. *
>
> "The goat alone among mammals reacts to poisons almost identically as human beings react, and the poison gases of the war had precisely the same effect upon him as upon the soldiers. So 1,500 goats did their bit in the war in an experimental way. These points in his favor, and other similarities to man, are the reasons which led me to select the goat as the best possible material in this work. Goat-glands alone seem to be harmonious and sympathetic when transplanted into the human body. In other words, the hormones of goat and man agree.
>
> We still know less about the causes of hormones than the effects. On account of the mutual tolerance of goat and human hormones, the goat gland speedily attaches a blood supply in the

> human body, and cell by cell is replaced so that it soon functions as the original gland would had it been present and normal. *
>
> "I have named the process 're-creative gland operation' in accordance with the belief now general among genetists and anatomists that if the clock of time is ever to be turned back for humanity it can be only through glandular transplantations. Glands have proved much superior to any animal extract or serum in this class of cases. Often in serums the poison elements are retained, but not the nutritive. We use the whole goat gland, as a rule, because we do not know in what part of it the hormones hide. The attempted transplantation of kidneys have thus far failed, because the kidney product is waste matter, not live cells as in the case of the interstitial glands."

We have directed your attention to the foregoing reports of the Steinach experiments, and those of the operation of gland transplantation upon human beings, merely for the purpose of illustrating and proving the modern interest in the subject on the part of scientific investigators, and the existence of a scientific basis for the general principle of Regeneration. These experiments undoubtedly are of great importance in the field of scientific research along the lines of the determination of the offices of the Ductless Glands, the internal secretions, the hormones, etc., as well as along those of the nature of the derivative offices and functions of the sexual organism. Moreover, these experiments seemingly indicate the opening of a new and important branch of surgical practice, and practical therapy.

But with such matters, important though they may be in their own field, we have no immediate concern in this inquiry into the principles of Regeneration. Having employed these reports as illustrations of a general principle, we may now be permitted to pass beyond them in our general inquiry. We believe that the average human being is able to increase, develop, and manifest his Regenerative Power by purely psychological methods; however, these methods bring actively into play the purely physiological processes of the body.

While in exceptional cases the individual may be justified in seeking medical or surgical methods of developing Regenerative Power—of employing glandular extracts, or gland transplantation—we believe that in the great majority of cases the individual may accomplish the desired result, and obtain the hoped for effect, by the employment of the purely psychological methods to which we have referred, and which we shall now proceed to consider in detail in this inquiry and instruction.

VIII
THE SECRET OF REGENERATION

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A CAREFUL ANALYSIS of the methods employed by the ancient sages and their followers in the processes of Regeneration, and an equally careful analysis of the methods employed by the modern scientific experimenters along the same general lines, reveals the presence of a common underlying principle of applying and directing the regenerative forces of the Sex Energy of the individual.

This common underlying principle of application and direction is found to consist of the awakening and arousing of the subtle elements of the internal secretions of the Genital Glands, and the direction of their energies into the channels of the general invigoration, stimulation, and vitalization of the various glands, organs, and nerve-centres of the entire physical organism. The invigoration, stimulation and vitalization of the brain result in an increase of mental efficiency; the invigoration, stimulation and vitalization of the other physical centres result in an increase of physical efficiency, health, and vigor.

The careful investigator of the phenomena of Regeneration, if he be well informed concerning the subject of the effect and influence of the psychological factors upon the physical factors of the human organism, soon discovers that the ancient teachers of Regeneration called into activity and effect these psychological factors, which, in turn, brought into action and effect the physical factors. Likewise, the modern scientific experimenters, while calling into action and effect the purely physical factors, also have brought into action and effect the purely psychological factors.

This joint and coordinated action and effect is produced by each of these different classes of experimenters and investigators, notwithstanding the fact that each class seemingly overlooks the particular factor which is not emphasized in its own theory and practice, and notwithstanding the fact that each class attributes the obtained result to the presence and activity of the particular factor which is especially emphasized in its own theory and teaching. You will see how this has worked out as we now proceed to consider the respective theories of these different classes of investigators and experimenters.

The ancient sages, and the teachers of the esoteric schools, believed that the Sex Energy is an immaterial energy abiding in the physical organism, just as electricity or magnetism abides in physical substances. They knew nothing of “internal secretions,” or “hormones,” or of the chemical organic substances in which the regenerative force of Nature abides. They were right so far as their knowledge extended, but their knowledge of physical processes did not go far enough. They discovered that these subtle energies of the body may be called into activity, and directed into action, by means of the exercise of thought and will. Here again they were right concerning the main facts, though ignorant of the intermediate stage of the processes employed.

Not knowing anything of the physical regenerative factors, they never dreamt of producing Regeneration in the lower animals; and for that matter, the minds of the animals not being capable of being appealed to, or set into operation, their methods would have been without effect in such cases. Their entire attention was fixed upon the psychological processes involved in the manifestation of Regeneration, and these processes seemed to them to have no logical or natural relation to those processes which they recognized as being purely physical.

The modern, scientific investigators and experimenters, on the contrary, recognize only the purely physical factors involved in their experiments and the results of these; the psychological factors involved being practically ignored by them. They are strengthened in this mental attitude by the fact that the same class of results are obtained in the experiments upon the lower animals, in which the psychological element is clearly absent. To them, the entire process is of a chemico-physiological character. They recognize the existence of certain subtle, potent chemical substances secreted by the organism, and they perceive the effect upon the general physical system of the stimulation and increase of these secretions. The chemico-physiological explanation is sufficient to account for the results, and they see no need of looking for a further explanation in psychology.

But, in spite of this, the psychological factor is present and operative, at least to some extent, in all cases in which the subject of the experiment is a human being having a knowledge of, or at least a suspicion of, the object sought to be obtained by the experiment. The element of Suggestion enters into the equation, even though it be not invited; and where Suggestion is present and active, there the powers of the Subconscious (or Unconscious) Mentality are active in the direction of producing results and effects. Just as, in a similar way, Suggestion causes an increased secretion in many other glands of the human body, so does it increase the secretion of the Genital Glands; and just as the direction of the vital forces and processes is influenced by Suggestion, so is the direction of the Regenerative processes so influenced.

In other volumes of this series of books we have explained the part played by the Subconscious Mentality in the human physical economy. One phase of this plane of mentality presides over the vital and physiological processes, and exercises the power of law and order over them. The physical processes are not purely chemico-mechanical activities, but are directly under the influence and direction of the Subconscious Mentality, or “Unconscious Mind” as some have preferred to call it. Moreover, this Subconscious Mentality, or Unconscious Mind, which presides over the physical processes, is always more or less amenable to Suggestion and more or less under the possible direction of Will. The Thought and the Will of the individual are capable of producing either Disease or Health in his body, according to laws and principles now well understood and recognized by Science. Accordingly, the physiological processes involved in Regeneration may be, and often are, strongly influenced by the Thought and Will of the individual.

The foregoing facts logically lead the careful thinker to the conclusion that the methods of the modern scientific investigators and experimenters may be improved and rendered far more efficient by means of a definite and deliberate application of the principles of Psycho-Therapy to the work of Regeneration, in addition to employment of the purely physical methods of the administration of the gland-extracts of Organotherapy or the implantation of the Genital Glands by means of a surgical operation. Such a thinker will be apt to decide that if, in addition to these physical methods, the patient is led through Suggestion or Auto-Suggestion, or similar methods of Psycho-Therapy, to “confidently expect” the efficient operation of the physical mechanism thus called into action, in the definite direction and manner which he has been led to visualize clearly and strongly, and to employ his will power persistently in the same special direction, then the work of the physician or surgeon will be rendered far more effective and certain.

But, be this as it may, it is not our purpose here to attempt to point out to the physician or surgeon the methods by means of which his particular system of setting into operation the processes of Regeneration may be improved and rendered more effective. Not only would he most naturally resent being thus advised in such a matter by a non-medical layman, and would probably be justified in reminding the latter of the virtue of the old proverbs which recite the advisability of “minding your own business,” and which solemnly commands, “Shoemaker! Stick to your last!” but also, frankly, we are not here in the least concerned with the possible improvement of his methods, or the extension of his hypothesis.

Nor are we undertaking a propaganda in favor of the administration of gland-extracts, or of the gland implantation operation. Rather do we conceive the real purpose of our present consideration of the subject to be that of indicating the psychological methods whereby Regeneration may be effected and produced, and to point out how these methods may be improved and more efficiently applied than they were by the ancient teachers and their followers.

We believe that these ancient teachers and practitioners were essentially right in their general principles of application and method, although lacking in a complete theory concerning the fundamental principles involved in the process; and we believe that the fuller understanding concerning the chemico-physiological factors of the process, which has come to modern thinkers by reason of the researches, investigations and experiments of the scientific physiologists, will enable the modern psychotherapist to apply these old methods far more effectively, and in a more definite and positive form. The particulars of this improved method, and of the general theory underlying it, will form the subject of our instruction in the remaining pages of the present section of this book.

In the first place, modern psychology, particularly that phase of it which is concerned with the consideration of the influence of mental states upon physiological processes, furnishes the student with a wealth of illustrative material exemplifying the effect of emotional states upon the secretions of the body— upon the ordinary secretions and upon the internal secretions as well.

It is a matter of common knowledge that the secretion of the gastric and intestinal juices is largely augmented by the sight or even the thought and imaginative images of appetizing food. Actual experiments upon the lower animals have demonstrated that these digestive juices begin to be actively secreted by the animal when its favorite food is brought within its sight; and elaborate and ingenious experiments have shown that when the mind of a human being is filled with thoughts and imaginative images of appetizing food, then the secretion of such digestive fluids is largely increased.

Moreover, it is a matter of common experience among human beings that suggestions concerning delicious foods “make the mouth water” and cause the appetite to manifest itself; and that suggestions concerning the opposite class of substances result in producing feelings of nausea. The mere suggestion of sucking a lemon will cause an increased secretion and flow of saliva.

Again, the presence of the infant, or the sound of its hungry cry, will cause an increased secretion of milk within the mammary glands of the mother. It is also known that certain suggestions, thoughts, or emotions will tend to hasten the menstrual flow, while another class of emotions and suggestions will tend to retard it.

Certain strong emotions, particularly those of fright, will cause the secretion of chemical substances which will produce an evacuation of the bowels—an artificially induced diarrhea. Pleasant emotional states cause a flow of the digestive juices and promote the appetite; while unpleasant news, grief, worry and similar emotional states will cause one to lose all appetite for food.

Again, it has been proved that fear, anger, and especially jealousy, produce secretions which tend to poison the system; while cheerful, hopeful and inspiring mental states are seen to induce secretions which act as a physical tonic.

It is a matter of common experience, and of scientific record, that sad and depressing emotional states, long continued, tend to bring about a state of ill-health, lessened vitality, and even ultimate death; these physiological processes now being known to result directly from the presence and action of toxic secretions in the blood. On the other hand, it is as well known that the emotional states of successful love, certainty or strong hope of success in business or social undertakings, etc., will produce a marked improvement in the general health of the individual, in some cases almost “working a miracle” in his physical condition.

The effect of depressing emotions in the direction of inducing disease and retarding cure, and the effect of cheerful, inspiring emotions in the direction of maintaining or restoring health, are too well known to require extended argument to prove the action of the emotional states upon physiological conditions.

Finally, the effect of emotional states upon the sexual organism is well known to physicians, and recognized to at least some extent by the general public. That the sexual organism is aroused into activity and increased secretion by thoughts, mental images, and feelings of an amorous character is generally recognized. Indeed, in the case of young persons, physicians and moralists make a point of the importance of the avoidance of books, pictures, plays, and other suggestions which tend to arouse such feelings. There is on all sides the conviction that it is well “to keep the mind off such things.” The artificial stimulation of the sexual nature by erotic literature, suggestive pictures, amatory plays, etc., is an established fact. That such things stimulate the sexual secretions is undoubted.

In the second place, modern psychology, especially those of its phases which are concerned with the effect and influence of “mind” or “thought” upon general health or disease, or upon their special phases or forms, teaches positively that the character of one’s thoughts, fixed ideas, beliefs, and, above all, of his confident expectation, has a positive and decided effect upon the functioning of his physical organism. In fact, the whole structure of Mental Healing, Faith Cure, Suggestive Therapeutics, etc., rests upon the two principles of Therapeutic Psychology, or Psychological Therapeutics, which may be stated as follows: (1)

Psychology, or Psychological Therapeutics, which may be stated as follows: (1) the strong mental idea, thought, or mental picture of certain physical conditions, and (2) the confident expectation, lively hope, firm belief, or strong expectant attention directed toward the materialization or objectification of that idea, thought, or mental picture.

We do not deem it necessary to enter here upon an extended argument seeking to prove the truth of Mental Healing, or the Effect of the Mind upon the Body in the direction of producing Health or Disease. We feel warranted in assuming that you are sufficiently familiar with the accepted facts of the case, which are now known to most intelligent persons, to render needless any such extended argument or array of demonstrated facts. Psycho-Therapy is now an established and well-recognized branch of medical science; and the reaction of Body to Mind is now an accepted fact of both modern physiology and modern psychology.

But, in spite of the general public knowledge concerning the effect of Mind upon Body, there is found a general disposition to overlook the fact that, although the mental states constitute the prime motive element of the physiological effect, yet there are present intermediate physiological processes and factors which are required to produce the result. Though the mental state of the patient sets into operation the recuperative and reparative processes of Nature in the body of the individual, these processes manifest along the established and normal lines of physiological functioning.

In many, if indeed not in all, of the “mental cures,” the mind acts so as to set into activity the secretive functions of the various glands and organs, which acting upon the other glands, organs, and centres of the body bring about the restoration of normal health. The Mind is the prime, active agent; but it employs the mechanism and instruments of the physiological organism, among which the secretive processes hold a high rank. This fact is often overlooked by those who employ, and those who are benefited by, the powers of Mental Healing.

All this brings us down to the fact that in the processes of Regeneration, by means of which the general system is strengthened, re-invigorated, re-energized, by the forces and energies inherent in the internal secretions of the Genital Glands, there must be recognized the presence and action of two factors, one purely physiological, the other purely psychological.

The physiological factor, which is the only one recognized by the medical practitioners and surgeons treating and operating for the purpose of inducing and producing Regeneration, is that which is concerned with the production of the internal secretions of the Genital Glands, and their distribution to and their appropriation by the blood.

The psychological factor, which was the only one recognized by the ancient

The psychological factor, which was the only one recognized by the ancient sages, and by many of their modern followers, is that which is concerned with the action of the mental states upon the physiological functions and activities—the employment of the Mind to set into operation the “forces” or “energies” of the Sex-Nature and to direct these to the general physical system, including the brain.

If you have followed us carefully in the foregoing consideration of the subject, you will see that our thought leads logically to the conclusion that the best and most effective methods to be employed in the processes of Regeneration are those methods which recognize and manifest the following two principles: (1) the existence of the special secretions of the Genital Glands which are designed for, and which operate in the direction of, the promotion, preservation and maintenance of the general vigor, strength, and energy of the entire body; and (2) the existence of certain powers of the mind which are capable of calling into efficient and effective activity the energies inherent in these special secretions of the Genital Glands, and of directing them to such parts of the body which may require increased strength and vitality, or to the entire physical system as a whole.

You will also note that in this suggested method, or methods, there are combined the essential theory and facts both of the ancient sages and teachers of Regeneration, and of the modern scientific practitioners who are striving to produce the manifestation of Regenerative Power by means of the administration of gland-extracts, or by gland implantation, or both, The physiological facts are admitted and are taken actively into consideration; the psychological activities and powers are employed under the guidance and direction of the mind, thought, and will of the individual.

That the ancient sages and their followers obtained wonderful results in Regeneration by means of the practice of their general principles of application, i. e., the employment of the powers of the mind in the direction of arousing and distributing the Regenerative Power, cannot be denied. Many thousands have testified to the virtues and efficacy of their methods for many centuries, and their underlying principles constitute the essence of many schools of belief and practice at the present time. But, as all students of practical psychology must admit, the old sages lacked the clear visualization of the operation of the physiological processes which is now possible, and thereby were unable to employ the mental powers with the greatest efficiency—for a clear-cut, definite mental picture of the physical processes aids materially in its materialization. This deficiency is overcome by the combination-method now suggested.

Likewise, the modern scientific investigators and experimenters have produced wonderful results by means of the practice of their general principles of application, i. e., the introduction of the genital secretions into the system by the administration of gland-extracts or by the operation of gland implantation. But, as all students of Psycho-Therapy must admit, they have overlooked, or else discarded, the additional element of the Power of the Mind in the phases of Ideation, Visualization, and Volition, which would have enormously increased the efficacy of their methods. Their introduced secretions, if stimulated by the mind and directed by the will of the patient, would be far more effective than under the present system in which the psychological factors and elements of Regeneration are overlooked or ignored.

In this case, as in many others in all fields of human thought and work, the Secret is found in the reconciliation and harmonizing of the two principles which are apparently antithetically opposite to each other and having no common ground of identity or agreement, but which, at the last, are seen by the vision or Intuition to be really but the two polar extremes of the same general truth or principle—the two sides of the same shield.

IX
THE PRACTICE OF REGENERATION

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IN THE practice of Regeneration according to the methods of the ancient sages, modified by the discoveries of the later investigators of the subject, and employed in the light of the modern scientific knowledge concerning the nature of the internal secretions of the Genital Glands, the following three general principles are to be employed:

General Principles of Practice

(1) The employment of the psychological powers in the direction of the normal production of the internal secretions of the Genital Glands for the purposes of physical and mental reinvigoration, recuperation and revitalization; (2) The employment of the psychological powers in the direction of a sane and rational temperance in the matter of the expenditure of the sexual energies in the primary activities of the sex nature, and (3) the employment of the psychological powers in the direction of an efficient distribution of the internal secretions and sexual energies to the general physical and mental organism. These three several principles of the practice of Regeneration we shall now ask you to consider in detail.

I. THE PRODUCTION OF REGENERATIVE POWER . In the lower animal kingdom, Nature employs the subconscious or unconscious mentality of the creatures in the production of both the generative cells and the regenerative secretions and energies, at the appropriate times and in the normal quantities, without any interference or assistance from the conscious mentality. But man, here as elsewhere, pays the price of the evolution of his conscious mentality while also reaping the benefits.

In many different ways man has consciously interfered with the normal and regular operations of his subconscious mind, and as a result he has brought on more or less abnormal physical conditions which are unknown among the lower animals. For ages he has suffered more or less by reason of this; the higher he has mounted the ladder of conscious mentality the more has he interfered with the natural, instinctive operations of the subconscious mentality presiding over his physical functions.

Of course, Nature has managed to overcome this difficulty to a considerable extent by the exercise of her seemingly boundless ingenuity, but in spite of this man has managed to throw many obstacles in the path of Nature—he has poured sand into Natures oil-cups, and has thrown scrap-iron into delicate parts of her intricate machinery. The study of Psycho-Therapy, Suggestion, and the general subject of the Influence of Mental States upon Physical Conditions will furnish countless illustrations of the above stated general principle.

But, here as elsewhere, a still higher knowledge is now tending to “lead man out of this unfortunate condition, and in the end he will be all the better for his employment of his conscious mind in reference to his physical processes. This, because he is now learning that just as the conscious mind may interfere with the normal processes of the subconscious mentality presiding over the physical functions, so it may be employed to aid and encourage this subconscious mentality in its beneficent vital activities. The wonderful results of the various forms of Mental Healing afford an illustration of this fact; and every day men are learning that the right kind of mental states will not only bring about a restoration of health but will also preserve, maintain and promote the normal condition of health.

Man in his original and primitive state was like any of the higher animals in his employment of his sexual powers. He used these powers solely for the purpose of reproduction, in response to the instinctive urge, and was governed by the instinctive promptings of the female of the species, as are all the higher animals; the sexual act normally being performed only at certain periods determined by the instincts of the female, and being refrained from during the period of gestation and nursing.

As man evolved in conscious mentality he began to cultivate deliberately his sex indulgences, and to exercise his sex powers in a manner and to an extent unknown to the higher animals. There is no higher animal which violates the natural; instinctive sex rules as does man. Man has developed the habit of sex indulgence in and out of season, and in direct contradiction to the normal promptings of the female nature. He has developed race habits which have became “second nature.” He has broken down the instinct which causes the female animal to repulse the advances of the male at all times except those of the mating period, and which causes the male animal to evince no interest in the sexual activities while the female is pregnant or while she is nursing her young.

In short, man has gradually transformed the sexual activities from their natural manifestation of reproduction into their abnormal manifestation of a regular, oft-repeated, physical performance which affords satisfying sensations. He has deliberately taken the sexual appetite, just as he has taken the other physical appetites, away from the simple, natural, normal plane of manifestation.

This habit has been strengthened during the long history of the race, until at the present time the natural and normal purpose of the sexual organism has been lost sight of; the latter is now regarded as designed primarily for the purposes of pleasurable indulgence, its energies are artificially stimulated by the imagination and general thought on the subject, and its powers are recklessly wasted and dissipated in over-indulgence and excess. This, of course, is equally true of the functions of eating and drinking, for these also were designed by Nature for certain definite and simple purposes, but have now become perverted into sense-gratification which too often is carried to almost insane excesses.

On the other hand, the mind of man has suffered from a reaction from the above-stated perversion of the original sex nature. Just as many men have made a god of sex-indulgence, and have bowed down before it and worshipped at its shrine, so have other men made a devil of it, and now speak and think of it as a malignant thing—a tempting demon to be feared and hated. This reaction has resulted in a decided perversion, namely that which has caused men to regard Sex as essentially evil, and as a work of the tempting, evil spirit in man’s nature.

Even those indulging in sexual excesses frequently speak of Sex in the coarsest, most abusive terms, and manifest an evident contempt for it even while making a god (or a devil) of it. Many who admit the power of Sex over them, and who make a habit of excessive sexual indulgence, frankly admit that they consider it “a necessary evil,” and feel inclined to apologize for its existence and its power over them. Many, at least tacitly, seem to regard Sex as akin to a drug-habit which, privately indulged in, excessively and often harmfully, is to be detested, abused and apologized for in public.

These two mental attitudes toward Sex, resulting from the action of and reaction from the perverted habits of the race which are so far removed from the evident intentions and purposes of Nature, have resulted in two strong, but opposite, general classes of mental states concerning thoughts, ideas, and mental pictures toward Sex.

On the one hand is the conscious mental attitude which is reflected in the subconscious mentality and which results in the active stimulation of the sexual nature for the purposes of sexual indulgence. This attitude, in its extreme form, results in the employment of every means of mental and emotional excitation of the sexual energies to the end of enabling the individual to manifest sexual activity frequently and repeatedly—this ability being mistaken for “sexual power,” and as something to be sought for and encouraged. This is clearly contrary to Nature.

On the other hand, there is the mental attitude which regards Sex as an evil, impure thing, all thoughts of which are to be resisted, inhibited and repressed so impure thing, all thoughts of which are to be resisted, inhibited and repressed so far as is possible—in this view Sex is regarded as a devilish device designed to trap the unwary and to lead them to perdition. As all modern psychologists and physiologists know, this perverted mental attitude really defeats its own object, and in the end brings on either more or less of sexual perversion or else occasional reactions in which the individual falls a victim to the, to him, devilish devices from which he is seeking to escape—the reaction carrying him to the other extreme.

Careful thinkers have seen that the escape from these two extremes of wrong-views is to be found only in that universal panacea—the Golden Mean between the two extremes. In this case the Golden Mean is the mental attitude of viewing Sex as just what it is in Nature’s eyes and mind, i. e., a natural, normal, clean, pure, physical process of reproduction of the species, proper and good in its right time and place, but neither a god to be worshiped nor yet a devil to be feared and dreaded. If men were to think and speak of Sex just as of any other natural function, then all the mystery would fall from it, and also all the exaggerated worship of it on one hand and the exaggerated fear and dread of it on the other hand. There is a great need of a mighty Teacher who will cast out from the Temple of Sex these false leering gods and grinning devils.

The understanding of the scientific principles of Regeneration will do much toward bringing about in the individual a sane mental balance concerning Sex. This sane balance and knowledge will set into operation and activity the natural powers of the sexual organism whereby the regenerative secretions are produced.

When the mind clearly perceives that the sexual organism has as one of its purposes the secretion of certain powerful substances containing energies which will produce mental and physical invigoration, energy and power, and that this energy is largely dissipated by the sexual excesses of the average individual, then will it gradually adjust itself to this new view, and will employ its subconscious powers in that direction rather than in the old way.

The new need being recognized, the subconscious mentality will proceed to supply it; the old need being seen to have been exaggerated, the subconscious mentality will no longer over-supply it, but will limit its supply to normal and natural proportions. A new, proper, normal and natural balance will be established, and the old, abnormal, “lop-sided’ adjustment will be replaced by the normal, well-balanced equipoise.

Likewise, this new and sane mental attitude toward Sex will do away with the perverted conception of Sex as an unclean, impure element of human nature. When it is perceived that Sex is essentially pure and worthy, and that all of “evil” connected with it arises from artificial, unnatural excesses and habits, then “evil” connected with it arises from artificial, unnatural excesses and habits, then will cease that forced repression of all thoughts concerning the sexual nature, which repression is so often accompanied by or followed by the reaction to the other extreme. Just as the knowledge of the Truth is followed by the casting out of the false gods and hideous idols of Sex Worship, so is that knowledge followed by the casting out of the images of the devils and demons of Sex Revilement. As the ancient proverb said: “When the true gods arrive, the false gods and devils disappear.”

All this brings us up to the question of “The Production of Regenerative Power,” or the means of “The normal production of the internal secretions of the genital glands for the purpose of physical and mental reinvigoration, recuperation and revitalization.” We might devote many pages of detailed description of methods designed for this important purpose, but at the end the essence of the idea would be found to be contained in one paragraph, as follows:

Fix in your mind the clear, strong, definite idea or mental picture of the secretion of the Regenerative Substances by the Genital Glands, and add to the idea or picture the details of the purpose and certain effect of such secretions upon the entire mental and physical system. So far as possible, visualize the production of these regenerative elements, and the concentrated power latent within them. Desire earnestly and ardently that your organism shall secrete these substances in sufficient amount, and with sufficient power, to effect the results wished by you. Confidently expect that Nature will perform this work for you, through the processes of the subconscious mentality and the mechanism of the sexual organism. And, finally, set your will into operation with determination—persistently will that your subconscious mentality and your physical organism shall operate along the lines which you have clearly and strongly pictured, idealized and visualized, which you confidently expect to be actualized, and which you are now willing into operation. If you do this, Nature will do the rest.

Finally, do not permit yourself to be deluded by the teachings of certain mistaken teachers of Regeneration, and their followers, who hold that in order to produce a full secretion of Regenerative Power it is necessary, or at least advisable, to direct the thought and imagination toward amatory subjects or exciting images for the purpose of stimulating the sexual glands to additional secretion. Not only is this unnecessary, but it is positively contrary to the spirit of the true teachings of Regeneration; and the practice of such methods tend to produce results diametrically opposed to those of Regeneration.

We warn you positively against any such teachings and the methods based upon the same. Instead of “holding the thought” of sexually exciting things, you should hold the mind firmly and steadily upon the regenerative offices of the sexual-organism— its regenerative functions, not its generative ones. The ideal should be that of Conservation and Regeneration, not of indulgence, dissipation and the thoughts and objects leading up to them. We expressly caution you to use wise discrimination in this matter, and to beware of this wolf-teaching disguised in the garments of the Truth.

In the psychological principles and methods outlined in the single paragraph of instruction given a little further back you will find all that is required in the way of instruction along these special lines. You will find in that paragraph a complete working theory of practice, and an efficient practical working method of employing that theory, the application of which will set into activity and operation the psychological forces concerned with the Production of Regenerative Power.

If you will set these psychological forces into operation, then Nature will operate through the subconscious mentality which presides over the physical organism, and will produce these secretions in sufficient amount and strength, just as by means of similar methods she secretes the necessary gastric and intestinal juices, the bile, *etc.* Unmarried men and women need have no fear that the practice of these psychological methods will impair their reproductive powers when they enter into the married state of life. On the contrary, they will be even still better fitted for these important offices, when the time for them arrives, by reason of their previous avoidance of waste and dissipation of their reproductive powers and the appropriate secretions.

In this method, your conscious mind is concerned merely with the furnishing of the design, plan, mold, or pattern of that which you wish to be materialized or actualized—your subconscious mentality attends to the details of the process in its own special way. This is the same psychological principle which operates in all cases of Mental Healing, and in all instances of the Influence of Mind over Body. In it are called into action the three great psychological principles of Idealization, Visualization and Actualization. In it are manifested the great powers of “Definite Ideals, Insistent Desire, Confident Expectation and Persistent Determination.” If you will practice this method you will soon have actual proof of its effective performance, for you will experience the increased energy and power resulting from its, employment.

II. Sane and Rational Sexual Temperance . The excessive use, or rather the abuse, of the sexual organism in the direction of sexual indulgence is logically followed by the depletion of the regenerative powers of the general system, as well as by the waste which arises by reason of the diversion to the reproductive organism of the vital energy which Nature intends also to be distributed to the other organs, glands and centres of the system. The individual who wastes or dissipates his or her sexual energies inevitably draws upon Nature’s reserve forces intended for other purposes, and at the same time diverts from its legitimate channels the regenerative energies which Nature has provided for the invigoration, strengthening and vitalization of the whole system.

Wisdom plainly dictates a change in this respect. One who gives serious thought to the subject cannot well escape becoming impressed with the need of a hardy temperance in the employment of these important energies and secreted substances. The theory is plain, but the actual practice and application is soon perceived to be fraught with difficulties. Many of the teachers along the lines of Regeneration have failed by reason of their too radical and too extreme teachings concerning the methods to be employed, and the too rigid and inelastic rules laid down by them for the guidance of their followers.

Such teachers have overlooked, or else have deliberately ignored, the fact that many generations of excessive use or abuse of the sexual powers have resulted in the establishment of race-habits which have become firmly rooted in the race-consciousness, and which are most difficult to overcome. Attempts to observe faithfully such rules have often been followed by a natural reaction in which the whole idea has been rejected as impractical, impracticable and contrary to human nature.

Strictly speaking, it may be stated that the only legitimate purpose of the sexual relations between the sexes is that of reproduction; and that, accordingly, all other employment of them is illegitimate and abnormal. But, in view of the acquired habits of the race which are manifested in the marital relations of most individuals, attempts to confine the sexual relation to such comparatively infrequent exercise of the sexual powers have proved most difficult, and efforts in this direction have met with failure. Here, again, the Golden Mean must be sought. Fanaticism, extreme methods and rules, and similar courses are, therefore, to be avoided, and practical wisdom must be established and maintained.

For this reason, we shall not attempt to lay down positive, set, cut-and-dried, inflexible rules governing this matter. Instead, we shall content ourselves with urging our students to endeavor to use moderation, temperance, and normal self-restraint in their practice of Regeneration. We feel well satisfied in adopting this idea of the Golden Mean by reason of our knowledge that the individual who acquires a clear and full knowledge of the principles of Regeneration as set forth in this book will instinctively, subconsciously and almost automatically begin gradually to exercise such moderation, temperance and rational restraint in the case, without the severe struggle which usually follows the attempt to employ the extreme methods and rules laid down by the radical, extreme and sometimes fanatical teaching along these lines.

Knowledge usually operates to modify even the subconscious actions which are opposed to the known Truth. There is a great fact embodied in the statement that “the Truth shall set you free.” The knowledge of the truths concerning Regeneration will gradually filter down from the conscious to the subconscious mentality, and the latter will proceed to modify, tone down and bring to normal condition the desires which lead to such action. The desire and will to exercise the powers of Regeneration will tend to modify, neutralize and inhibit the will and desire to abuse the sexual powers and to dissipate their energies.

An old story of George Fox, the founder of the Society of Friends (commonly known as the Quakers) will illustrate this psychological principle. The story relates that an ardent and extreme Quaker complained to Fox that William Penn, recently converted to Quakerism, persisted in wearing his sword; the wearing of weapons being opposed to the teachings and rules of the Friends. The complaining Quaker wished Fox to command Penn to discard his sword, or else to expel him from the Society. Fox, however, being well versed in human psychology, said: “Nay, let Friend William wear his sword so long as he feels a desire to do so; when the time comes for him to discard it, he will no longer wish to wear it!” Time proved the wisdom of Fox, for Penn eventually found within himself such a distaste for the wearing of a sword that, without commands, he discarded it. Had he been commanded to drop the sword before his inner consciousness dictated it, he would probably have rebelled and withdrawn from the Society.

And so, in the case before us, it usually will be found that the knowledge of the Truth, seeping into the inner consciousness and filtering down to the subconscious mentality, will cause the disappearance of the acquired, abnormal race-habits, and will bring the desire and will of the individual back to the normal standard. In the same way, the same causes will operate to remove the abnormal dread, fear and hatred of Sex from the minds of those who have entertained these feelings, and will thus remove the peril of the dangerous reactions from such mental attitude which we have noted, and will bring the individual back to the normal standard of a sane mental attitude toward Sex, with its inevitable accompaniment of temperance, moderation and desirable restraint and control.

In this connection we would add that the habit and practice of directing the sexual energy to the general system, in the method of Regeneration, will strongly tend to inhibit and neutralize the inordinate sexual cravings and urges toward indulgence which have rendered the practice of sexual temperance and moderation so difficult for so many persons. The diffusion of the sexual energies in this general direction will be found to relieve the localized pressure toward manifestation in sexual indulgence, and will serve to free the individual from the tyrant desires which in the past have led him astray from the path of wisdom, and often from the path of duty and morality. The transmutation of the sexual energy into mental and physical energy works a tremendous change in the nature and character of the struggle with the old acquired race-habits: this fact is attested to by thousands who have undergone this experience. At the same time, the ability to employ the sexual energy for the purposes of procreation is not affected or impaired.

Here is the General Rule: Strive for the Golden Mean; exercise moderation, temperance and self-control; strive to transmute the impulse into creative energy along the lines of mental and physical creative work; and remember always that, in the end, the Truth will set you free.

The subject of the Practice of Regeneration will be considered further in the following section of this book.

X
TRANSMUTATION

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IN THE preceding section of this book you have considered the two phases of the practice of Regeneration known, respectively, as the Production of Regenerative Power, and the exercise of Sane and Rational Temperance in the use of the sexual energies in their primary offices. In the present section we shall ask you to consider the third phase of the Practice of Regeneration, namely, that phase known as the Direction of the Transmuted Sexual Energy.

III. THE DIRECTION OF THE TRANSMUTED SEXUAL ENERGY . We have now reached that point in our inquiry and instruction concerned with the important subject of the employment of the psychological powers in the direction of an efficient distribution of the internal secretions and sexual energies to the general physical and mental organism. To this final end all the teaching and methods of Regeneration tend.

Here, as in the case of the normal production of these secretions and energies, we find that the essence of the methods to be employed may be condensed into a few sentences. The details of the practice must be left to the exercise of the judgment and common sense of the individual, but there is but little if any danger of his going astray in the matter once he has fixed in his mind the fundamental, basic essential principles. These fundamental and basic essential principles in the present case may be stated as follows:

Form in your mind the clear, definite, positive idea or mental picture of the presence within the Genital Glands of an abundant supply of the concentrated, potent Regenerative Power. Employ your ideative and imagining faculties to create a positive, clear and strong idea or mental image of the presence within you of such potent energies inherent in the internal secretions of the Genital Glands. At the same time cultivate the firm conviction and belief that these potent energies are capable of regenerating, reinvigorating and strengthening the entire physical and mental organism, or any part of it to which they may be specially directed by you; and, above all, endeavor to enter into a full recognition and realization of your power to so direct these energies to the parts of your organism selected by you, just as you would direct a stream of electricity or magnetism under your control and direction.

At the same time, you should awaken within yourself the strong, insistent desire and wish that these potent energies will flow under your direction, and according to your concentrated will, proceeding to the regions of your organism which you have selected for the purpose of Regeneration. This insistent desire is an important basis for the exercise of the persistent will. Finally, you should firmly, determinedly and persistently employ your will toward the end that these energies may flow freely when and where you may direct them, this direction being supplied by your mental picture or strong idea which serves as the chart, map, pattern, or mold for the actualization or materialization of the process.

In directing the flow of the Regenerative Power to any part of your physical or mental organism, you should first form the mental pattern, chart, or mold, which you desire to be followed in the actualization process. You must also actually "see" (mentally) the flow of the power to the parts, glands, or centres indicated in your mental chart or pattern. The more clearly you can visualize the process, the more effective will be the result. After you have practiced the method of Regeneration for a short time, this visualization and conscious use of the directing will will become practically instinctive and automatic, the subconscious mentality having taken over the process as a habit, just as it does any action which you practice or perform frequently.

You may either "treat" your entire system in this way, or else you may direct the flow of power to any particular part, portion, or centre of your body which you may feel to require or likely to be specially benefited by the reinvigoration and strengthening. However, even when you treat special parts of the body in this way, it is well to conclude the treatment by a general treatment in which you "flush" or saturate the whole body with a supply of the reinvigorating power.

For increased mental power and activity, the current is to be directed to the brain; for increased breathing power, to the lungs; for increased muscular power, to the muscles in question; for increased digestive power, to the stomach and intestines; and so on, each organ or part receiving its special treatment.

Many have found it helpful to employ the rhythmic breathing method in connection with this process of directing the flow of the Regenerative Power. This method is simple: it consists merely of slow, deep, regular breathing, in slow measured rhythm or "regular time." With each inhalation you should visualize the rise of the Regenerative Power to the Solar Plexus (in the region of the "pit of the stomach"), and with each exhalation you should visualize the outward flow (upward or downward, or both, as the case may be) of the Regenerative Power to the selected parts of the body, or to the body as a whole. This produces what may be called a psychological "pumping" process which is reproduced in actualization by the rise and distribution of the Regenerative Power. A certain "knack" is required here, but a little practice soon produces this

—the process is quite easy of performance.

You will find this method to be extremely helpful when employed at times when you are tired, fatigued, or overworked; also when you may feel depressed, despondent or “blue.” It seems to “pump new life into one;” as an enthusiastic practicer of the method once expressed it. It acts to stimulate the circulation, to “clean out” the nerve-channels, to vitalize the brain, and to stimulate, reinvigorate and energize the entire system. In many cases it produces the feeling, and the subsequent outward manifestation, of youthfulness of spirit. Indeed, the ancients were quite justified in figuratively styling it “The Elixir of Life,” or “The Fountain of Youth.” Its enthusiastic followers, ancient and modern, attribute to it all of the actual benefits which are reported as following the surgical “gland transplantation” which we have noted in preceding sections of this book.

The unmarried man or woman may employ this method with excellent results when he or she experiences the rise of exciting amatory or sexual feelings which in many cases may cause physical or mental strain or distress. In such cases there is experienced a decided and positive “relief”—the tension is withdrawn—when this method is employed; moreover, the sexual energy is in such case actually transmuted into Regenerative Power and is employed for the upbuilding and strengthening of body and mind. If young persons of both sexes knew of this method, there would be fewer cases of their “going wrong” because of their sexual passions. Instead of a forced repression, under a nervous strain and tension, there would be secured the relief of transmutation and diffusion of these potent energies of the system, and health and vigor would replace nervous strain and the strenuous effort of repression.

If the moralists would teach this method and principle in connection with their general precepts, their task would be rendered easier and far more successful. There is a great field open here for workers along the lines of “social purity” and similar movements. There is a far greater force in a positive “do,” than in a negative “don’t”. Here, indeed, is “the way out” for persons whose sexual natures assert themselves too strongly, and who wish to lead a chaste, moral, sexual life although beset by the temptations which arise on all sides. Here is a method of practical “morality,’ in keeping with the highest precepts of religion, duty, and social rectitude. Those interested in the moral welfare of the race would do well to consider carefully and seriously the principles of Regeneration.

The effect of the Regenerative Power is especially noticeable when the individual is employed in “creative” work along material or mental lines. The Regenerative Power, being essentially “creative,” acts with special force when the hands or head’ are employed in work which manifests in inventing, designing, construction, building-up, putting together—in short, in “creative work” in general. One may create mentally, materially, on many planes, as well as on the procreative plane of manifestation. Writers, inventors, designers, teachers, artisans, architects, and many others performing constructive, creative work, may be greatly benefited by the methods of Regeneration. Here is another valuable hint: in fact, the study of Regenerative Power and Regeneration is filled with valuable and suggestive hints which may be taken up and applied to advantage by those wise enough to perceive and appreciate them.

In addition to the physical and mental improvement manifested by those practicing the methods of Regeneration, there is another phase of development which has attracted the attention of careful students of this subject, and which should be mentioned here. We allude to that subtle, powerful “something” which is known as “personal magnetism”—this is well known in actual experience, although it is subtle and so elusive that it is most difficult to describe. It may be said to consist of that peculiar personal “charm” which some persons have, and which others seem to lack.

Persons who are “strongly sexed” frequently display this power in higher or lower forms and phases; this has caused some writers to suppose that it is intimately related to the sexual nature, and to suggest the development of the latter as a means of cultivating the power. But this view is but a half-truth, and a dangerous half-truth at that. It is not necessary for one to develop the ordinary procreative sexual power in order to become “magnetic”; rather should one endeavor to master the principles and methods of Regeneration as the road to such power.

The person who succeeds in transmuting the sexual energy, and in diffusing it to all the physical and emotional centres of his system, becomes highly “magnetic”—highly charged with “personal magnetism,” in many cases. Here, then, is a safe, moral and efficacious method, which may be approved of by the most conservative moralist, and which is free from the glaring faults and dangerous elements of the “strongly sexed” teachings. Moreover, the “magnetism” generated by this method is clean, wholesome, and exalting, and far removed from the impure, harmful, lowering influence too often present in the “magnetism” of persons of the “highly sexed” type who live lives too often far from desirable, beneficial, moral, or righteous.

In this connection we wish to call your attention to a fact which has been noted and commented upon by many careful students of the subject of Regeneration, and which has greatly puzzled many good people. We allude to the fact that persons practicing the methods of Regeneration, and who live according to its principles, seem to possess a potent quality of attraction for according to its principles, seem to possess a potent quality of attraction for persons of the other sex; in many cases such attraction and its results proving embarrassing and in the nature of a temptation. The explanation of this fact is found in the Law of Polarity which is found manifest in all natural activities; we shall not go into details concerning this law, but merely wish to indicate the nature of the explanation. The person understanding the principles and methods of Personal Power will have no difficulty in meeting successfully these results of his attracting power.

Concerning this attractive influence, the following comments of Dr. Hiram E. Butler, may prove interesting and instructive. Dr. Butler, a lifelong and earnest investigator and teacher of the principles of Regeneration, though perhaps somewhat of an extremist in his views and methods, says:

> “Those following these methods will have all the bloom of health, and in addition will possess that personal magnetism which is so attractive, and which is really one of the strongest factors of success even in a business way; it is, in fact, the main requisite for the success of speakers, teachers, lawyers, doctors and salesmen. We have often heard that those who are living this life have added power of attracting the opposite sex. Now, here lies one of the greatest dangers—that of attracting to oneself those who will use every means to ensnare one. Young people who live this life become possessed of such attractive powers that they usually have their choice of a companion from any class of life. This, however, is the least important consideration.”

Dr. Butler also says: “We know that it is an impossibility to express in words one-half that is to be attained through this mode of life; but we will mention a few facts and leave you to prove them by experience; then you will know for yourself. It gives a joyous happy feeling to body and mind: clears up the intellect so that one may readily understand the most abstruse subjects; it gives strength and decision of character and directness of purpose; a love of refinement, purity, goodness, honor, justice and morality; in every conceivable direction it adds to the capacity of mind and body; a process of growth which will steadily continue; we have never known anyone who could define the limits of the possibility of increase; we have known some of the most marvelous mind-powers gained through living the regenerate life; we have seen young men and women with pale faces, dim eyes, and poor health, begin a course of lessons on this subject, but before the course closed inside of three weeks, their eyes would grow bright and the color would return to their cheeks.”

In addition to the physical and mental benefits resulting from the knowledge and practice of the principles and methods of Regeneration, there are spiritual benefits to be derived from them. The awakening of the mind and soul to the true nature and character of the Principle of Sex is akin to the admission of Light to the dark chambers of the soul, this radiance serving to drive out many slimy, crawling, loathsome creatures which have been making their home there. Chief among these loathsome creatures are those twin-devils known, respectively as “Abuse of Sex,” and “Fear and Hatred of Sex.”

When the Sex Principle of Nature is seen to be that which it really is, namely clean, pure, normal, righteous, then the mind and soul cease to abuse and lower it by excesses, wrong uses, abuses and dissipation of Its energies; and, at the same time, all fear of its evil power, or the perverted and abnormal hatred of its principle, perish. The recognition, realization and manifestation of the principles of Regeneration open a new world of spiritual life and living, just as they have unfolded a new world of mental and physical life and living.

With the realization that Sex is no devil, no tempting demon, no monster of evil, but is instead a clean, pure, righteous natural principle, then does the world seem to brighten and the clouds of distrust melt away. Then perishes the harmful conception of a world which is half-right and half-wrong; and there dawns a vision of a world of Righteousness, in which Evil is but the shadow of Good—the results of Good misunderstood and misapplied, wrongfully, misused instead of righteously used. Then, perhaps, more of us may feel that we can say with a clear consciousness of Truth that “God is in His Heaven, and all’s right with the World!”

We trust that in this book we have given you a new insight into this highly important, though greatly misunderstood, subject of Regenerative Power and Regeneration. The subject has been so misrepresented both by its opponents and also its over-zealous and fanatical friends that it seems to be time that a sane, rational, conservative presentation of the Golden Mean of its teachings, its principles, and its methods, should be made.

We realize that we have but “scratched the surface” of this great and rich field of thought and practice, but we trust that we have at least directed to that field the earnest attention and careful thought of many who, otherwise, would have remained in ignorance of its existence, or who, perhaps, would have avoided it by reason of previously acquired misconceptions concerning it.

In conclusion, let us remind you of that axiom of Regeneration which states that: “‘That which brought you into being, will continue you in being; that which created you, will re-create you; that which generated you, will regenerate you; that which breathed Life into you, will continue to breathe Life into you if you will but set its power into activity.”

The Master Formula

In the application of the principles, and in the practice of the methods upon which this instruction is based, you will be greatly helped by the careful study and the faithful observance of the spirit of the Master Formula of Attainment which is frequently referred to in the series of books of which the present volume is one.

The Master Formula of Attainment is as follows: “(1) Definite Ideals; (2) Insistent Desire; (3) Confident Expectation; (4) Persistent Determination (5) Balanced Compensation.” Reduced to popular terms, it is as follows: “You may have anything you want, provided that you (1) know exactly what you want, (2) want it hard enough, (3) confidently expect to obtain it, (4) persistently determine to obtain it, and (5) are willing to pay the price of its attainment.”

FINIS

The Arcane Teachings

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Lesson I. The Arcane Teaching.

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THE ARCANE Teaching has come down to the present age through the corridors of time, from the dim ages of past eras, races, and schools of thought. Even those highest in the councils of "The Custodians of The Scroll," are unable to trace the Teaching, in an unbroken direct line, further back than the time of Pythagoras (about 500 b. c.), and a little later in Ancient Greece, although they find many references to, and extracts from, the teachings of ancient Egypt and Chaldea, which serve to show that the Pythagorean and Ancient Grecian Arcane Schools were founded on occult instruction still more remote, received in a direct line of succession of teachers and pupils extending over centuries. Investigators have found traces of the Arcane Teaching in the records of Persia and Medea, and it is believed that the inspiration for the original philosophical teaching (not the religion or the pessimism, however) of Gautama, the founder of Buddhism, was received from Arcane sources. Traces are also to be found in the Hebrew Esoteric Teachings of the "Kabballah" and the "Zohar."

The Grecian Arcane Teaching was undoubtedly obtained directly from Egyptian sources through Pythagoras, the relation between the early Grecian teaching and philosophies, and the older school of old Egypt, being very close and intimate. Pythagoras is known to have received instruction from Egyptian and Persian hierophants. Besides the traditions of the Arcanes, there is to be found the closest resemblance between the ancient Grecian teachings, and those of the Egyptian Esoteric Fraternities. Some of the Teachers, however, hold that the Grecian and Egyptian schools, respectively, were but two separate off-shoots of an original and older Teaching which had its origin in the lost continent of Atlantis. There are many Arcane traditions connecting the Teaching with Atlantis, and it is possible that both Egypt and Greece received it from this common source, instead of Greece being indebted to Egypt for the line of transmission. But, be this as it may, it is a fact that all of the traces of teaching that the various occult schools gather from the traditions, scraps of doctrine, and legends regarding Atlantis can be reconciled with the Grecian Arcane Teaching. And it is also a fact that the fragments of the Egyptian Esoteric Teachings, many of which are still preserved in an undoubted direct line of succession, are practically identical, in fundamental and basic points with the Grecian Arcane Teaching. And, as we have said, the Persian, Medean, and Chaldean legends and traditions, and scraps of teaching, show a common source of origin with that of traditions, and scraps of teaching, show a common source of origin with that of ancient Greece.

We are speaking now of the historical view of the subject, alone. The traditions of the Arcanes hold that the Teaching, in some form, is as old as the race itself, and that it has been known to the advanced minds of every great civilization of the past, many of which disappeared thousands upon thousands of years ago, all traces of them having been lost to the present sub-race. The traditions hold that the Teaching was handed down from the Elder Brethren of the race—certain advanced souls who appeared in the earliest days, in order to plant the seeds of Truth, so that they would grow, blossom and bear fruit throughout the ages to follow. We do not ask you to accept this statement—it is not material—the Teaching bears the evidence of its own truth within itself, without needing the belief in any such authority. It agrees with the highest reason, and intuition of man, and to those who are ready to receive it, it shows itself as true. We mention the ancient traditions only that you may know what is accepted as truth by those high in authority among the Arcanes.

The word "Arcane" is derived from the Latin word, "*arcanus* ," meaning "shut up, closed, hidden, away," being derived from "*arca* ," meaning "a treasure chest." The English word means: "Hidden; concealed; secret; esoteric; mystic;" *etc.* So, the term "The Arcane Teaching." means "The Secret Doctrine."

The Arcanes are a loosely organized body of men, who have lived in all countries, in all times, since the days of the Ancient Greece, and probably for thousands of years before. They keep alive the old Teaching, traditions, legends, and instruction, and give the same to the few whom they meet who are deemed ready to receive the same. The *innermost* Teaching is never written or printed, and is passed from mouth to ear—from teacher to student—from hierophant to neophyte—as in the old days. Much of this inner Teaching is of a nature that renders it most advisable that it be reserved for the few, for it contains instruction of a nature that would cause it to be most dangerous were it to fall into unworthy hands. Even as it is, bits of it have leaked out, from time to time, and falling into the hands of unworthy persons have been used improperly. Every student of occultism is aware of the danger of which we speak. But the general principles of the Arcane Teachings have always been offered freely to those who felt attracted to them, and by them. Portions of them may be found in the various schools of the Hermetic Philosophy, and among the Rosicrucian and similar teachings. In Freemasonry, there are hints of the ancient teachings, carefully disguised and unrecognized by the ordinary members of the order.

The exception to the rule regarding written or printed Teaching, is to be found in what the Arcanes know as "The Arcane Scroll," which contains many Arcane Aphorisms, or statements of Teaching, and which are written and

Arcane Aphorisms, or statements of Teaching, and which are written and renewed from time to time. The authorized copies are in the hands of special persons, high in the Arcane councils, who are known as "The Custodians of The Scroll," and who are to be found in every country of the globe, unknown and working silently. These persons belong to all walks of life, and society, and carefully avoid notoriety or public attention, in order to escape the sensational exploitation of the press, and the idle curiosity of the "wonder-seekers" who are to be found everywhere. While many of these Arcane Aphorisms have to do with the special branches of the Teachings, and are not allowed to be printed and distributed generally, still the Custodians have always been willing that the fundamental Aphorisms be quoted from in writings and books on the subject. Accordingly we shall embody a number of the Arcane Aphorisms in this series of lessons, always quoting them as such, and printing them in darker type, that they may be distinguished from our own comments and explanations and personal interpretations. These Aphorisms contain the highest occult truths, and principles, and we are very glad to have been accorded the privilege of presenting them to our students.

The Arcane Teaching is based upon the fundamental principle of the existence of an Absolute Supreme Power, which is the Cause and Reason of the Cosmos and all the manifestations contained therein—all that men call "the universe." This Absolute Supreme Power is known in the Arcane Teaching as "THE LAW ," and is represented in the symbols by the word "Lex."

The Law is regarded as an Abstract Principle of Power, impossible of being represented by words or even by symbols. It is not a Pantheistic Deity, or Being —It is an Absolute *Principle* , beyond definition or description. It does not manifest Itself in a universe of shapes and forms, by separating Itself into the Many as the Pantheistic Being is held to do in certain philosophies. Instead of this It causes Universal Being to proceed from Infinite Not-Being— *causes* the Cosmos to arise from Chaos—*causes* Manifestation to arise from the Unmanifest—*causes* Everything to arise from Infinite Nothing. The Law is not Being—but the Cause of Being. It cannot be said to "Be," in the ordinary sense —It *causes* the verb "To Be" to have a meaning.

The Arcane Teaching is not Pantheism, either expressed or implied— either frankly stated, or subtly concealed behind words. The Absolute can never become the Relative. The Law can never separate Itself into bits of "You and I." Nor is the Cosmos to be regarded as a nightmare dream; meditation; illusion; delusion; or imagination; of the Absolute, as some of the philosophical schools of India, and the pessimistic schools of the West, would have men believe, against all the natural intuition of the race. The Law does not dream, meditate, imagine, or "think"—neither is it deluded, or subject to illusion, delusion or "ignorance," as some have taught. These are but qualities belonging to *beings* —the Law is above beings, and even above Being. To hold otherwise is to degrade It, and to deny Its Absoluteness.

The Arcane Teaching holds that other than The Law there is but Infinity, which is Nothingness. The Teaching distinguishes between the Absolute Law and Infinity, in which it differs from the majority of other philosophies which holds them to be identical. But this daring conception is defended and proven to be logical by the Arcane Teachers, and in this teaching is to be found the only rational explanation of the Cause and Manifestation of the Cosmos. The Nothingness of Infinity, is not a condition of "Not-ness," but a condition or state of "No-Thingness." Infinity is an Infinite NoThing, in which, however, sleeps the latency, possibility, potency, and promise, of Everything, past, present, and future. In its Infinite Nothingness, *no thing* is in actuality, but *every thing* is in latency and possibility, under The Law. The Arcane Teaching on the subject of the Infinity of Nothingness, is a startling revelation to those who have been searching for the Truth in other philosophies, but who have found themselves wandering 'round and 'round in a mental circle—never arriving anywhere. The Infinity of Nothingness is capable of logical and rational proof. This doctrine flies squarely in the face of the current philosophical dogmas of "From Nothing, no thing comes," or "Ex Nihilo, nihil fit." On the contrary it boldly asserts "From Nothing, Everything comes," or "Ex Nihilo, Omnis fit." But, it must be remembered, that this Nothing contains within itself the possibility, latency, and promise of Everything. It is a NoThing, instead of a "Not."

The Arcane Teachings hold that at the expiration of the great cycle of time—after æons of Cosmic Night, or Period of Infinite Nothingness, The Law moves over the emptiness of Infinity, and the first activities of a new Cosmic Day, or Manifest Cosmos, begin to show themselves. The first manifestation is the Cosmic Will, or Life Principle.

This Cosmic Will is the One Life of the Cosmos, which many philosophies mistakenly claim to be the Absolute Itself. It is the Universal Being, but it is *under* The Law, and *relative* to It, and is not *absolute* . From this Cosmic Will, Logos, Demiurge, World-Spirit, or Universal Life Principle, is manifested the Cosmos or Manifested Universe of life, shape and form. The Cosmos is *alive* in every part, and its real nature vests in the Cosmic Will, which is ever behind, under, and in, all manifestations of the universal activities, from lowest to highest. Here is the World Spirit, or Pantheistic One-All—*but it is under The Law!*

In the Cosmos is contained "The Three Principles"—of Substance, Motion, and Consciousness; respectively. From the Three Principles arise all the infinite variety of combinations of mind, energy and matter, which go to make up the varieties of manifestation in the universe. The Arcane Teaching includes the doctrine of Perpetual Evolution of Substance, Energy, and Consciousness, respectively, on all the various planes of activity. The Teaching is that there are infinite planes of evolution, in groups of seven, which are sub-divided in seven, and so on.

The Arcane Teaching holds that the Cosmos is regulated by "The Seven Laws," which are superimposed by The Law upon the Cosmic Will, and thus upon all that is manifested. These Seven Cosmic Laws are as follows:

I. *The Law of Orderly Trend* . Under this law there is always manifested law and order in the Cosmos, from suns to atoms; from highest to lowest; matter, energy, and mind. There is no Disorder, Inharmony, or Chance in the Cosmos.

II. *The Law of Analogy* . Under this law, there is found a correspondence and agreement between all of the various forms of manifestation. What is true of the atom, is true of the sun. What is true of the amœba is true of man, and beings above man. What is true of matter, is true of energy and mind. To know one is to know all. "As above, so below," as the Hermetists express it. "*Ex Uno disce Omnes* "—"From One know All," as the Arcane axiom says. This law is applied in studying the higher planes—they may be known by the lower, just as solar systems may be known by studying the atoms and molecules.

III. *The Law of Sequence* . Under this Law, there is included the activities of what is generally known as "Cause and Effect." Nothing happens by chance. Nothing happens without a precedent manifestation, and a subsequent manifestation. Everything has its "before and after" things. Nothing stands alone, and independent of what has gone before, nor can it escape from acting upon that which comes after. Everything proceeds from something, and is succeeded by something.

IV. *The Law of Rhythm* . Under this law falls a variety of phenomena, among which is the important phenomenon of Vibration. Everything is in constant vibration—everything material, mental or of energy. Upon this fact depends the variety, degrees, states and conditions of the manifestations of the Cosmos. All is in vibration—physical, mental and spiritual. Vibration is the key of relative power, and relative activities. To control Vibration is to control all forces in the universe. The control of Vibrations forms an important part of the Arcane formulas.

V. *The Law of Balance* . Under this law there is to be found an explanation for the universal equilibrium, compensation and balance, observed in all of the manifestations of the Cosmos. One thing balances another, in the physical, mental and spiritual. Everything has something set opposite it, to balance it. Everything has its compensation. Everything has its Cosmic price. In an understanding of the Law of Balance, there is to be found the Secret of Power and Poise. The Arcane Teaching contain formulas for Balance.

VI. *The Law of Cyclicity* . Under this law is found the cyclic, or circular trend of all things, physical, mental and spiritual. Everything moves in circles. The wise and strong convert the circles into spirals. Instead of traveling around in an eternal circle, the wise and strong rise in spirals to attainment and advancement. Worlds and atoms; Cosmos and Man; all are under this law, and move in accordance therewith. To convert the Circle into the Spiral, is one of the Arcane Secrets, conveyed in its formulas.

VII. *The Law of Opposites* . Under this law is to be found the explanation of that wonderful fact in nature—the fact that everything has its opposite; everything is, and is not, at the same time; everything has its other side; every truth is but a half-truth; everything is a paradox; every thesis has its anti-thesis; every truth contains a bit of untruth, and every untruth a bit of truth; every male contains female—every female contains male. Also the fact that opposite things are alike, in the end; that extremes meet; the contradictions may be reconciled. In this great Cosmic law is found the fact that diametrically opposite things, physical, mental and spiritual, are in reality but the different poles of the same thing. In this law is found the Mystery of Polarity—in it vests the Secret of Sex-Generation and Regeneration—the Arcane Teaching embraces all these.

The Arcane Teaching, as presented in these Lessons, will include the Arcane Formulas whereby the Seven Laws may be applied under the mind and will of the individual, enabling him to take advantage of the flood-tide of Rhythm, and to neutralize the ebb-tide; to enable him to neutralize the Opposites; to find and hold the Balance and Poise; to convert the Cycles into Rising Spirals; to take advantage of the Law of Sequence—thus to Master Fate, instead of being her Slave; to conquer laws by laws; to oppose principle to principle; to acquire the Art of Mental Alchemy, or Transmutation of Mental States and Conditions. These and many other fields of occult knowledge will the Arcane Teaching open out to the earnest seeker. To those who are ready, this Teaching will appeal. Do you feel attracted to it—then follow the leading of your intuition. If not, pass it by for the present, for you are not prepared—instead call the attention of some person more ready, to it, and thus be an instrument of The Law.

Lesson II. Absolute Law.

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THE ARCANE Scroll contains the following Aphorisms regarding this Supreme Power, which in the Arcane Teaching is known as "THE LAW ."

APHORISM I . "The LAW IS ."

APHORISM II . "Beyond The Law there IS Not. Higher than The Law there IS Not. Elder than the Law there IS Not."

APHORISM III . "The Law is the Absolute. Existing beyond Time, and Space, and Change; transcending the Three Principles and the Seven Laws; It ever hath been, ever is, and ever shall be. Ever Unique; Unconditioned; Immutable; Self-Existent; Self-Sufficient; Independent; Abstract; It dwelleth Unknowable, Unthinkable, Ineffable."

APHORISM IV . "The Law is the Efficient Reason of All-Things; and is the Supreme Power and Causer."

A consideration of the above four Aphorisms will throw light on the inner meanings contained within them. Let us now consider them in detail:

APHORISM I . "The Law Is." In this Aphorism the word "IS " denotes "present, actual existence." It is as strong a term denoting actual existence as the English language supplies. But, in the ancient Arcane terminology its Grecian equivalent was used in a still stronger sense than the ordinary use of the word "is" indicates. In the English language, the word "is" is used as the third person singular of the verb "Be," in the indicative mood, present tense. But the words "is" and "be" have two entirely different original meanings, particularly when considered from the point of view of the ancient Arcane schools. To explain further: The word "Be" is derived from the Greek word "*phuo* ," meaning: "to bring forth; to produce; to be born;" etc., the original meaning signifying beginning in time; existence of a preceding cause; relativity, *etc.* And, accordingly, the ancient Greek philosophers, especially those of the Arcane schools, used the term "be" and "being" to denote the relative existence of the phenomenal or manifested universe, and not in the sense of *absolute existence* . The word "is," on the contrary, is desired from the word, "*esti* ," which in turn was derived from the Sanscrit word "*asti* ," both of which denote "existence," in its *absolute* sense, without reference to birth, bringing forth, or production. In its true and Arcane significance the word "is" is analogous to "am," which had its origin in the Sanscrit "*asmi* ," signifying *absolute existence* , which significance was also imparted to analogous words in the Hebrew, Egyptian and other Oriental languages. The word "Is" has the significance of the word "Am" in the following quotation from Exodus, iii. 14, in the Hebrew Sacred Books: "And God said unto Moses, ‘I am That I am’; and he said, Thus shalt thou say unto the children of Israel: I am hath sent me unto you." This then is the sense in which the Arcane Aphorism employs the term "is"—in the sense of Absolute Existence. We have taken the pains to explain this to you at length, not for the purpose of verbal hair-splitting, but in order to bring out the true occult meaning of the term. This, particularly, because we shall use the term "Being" in its relative sense in connection with the Cosmos, as we proceed. Remember that there is no "is-ness" other than that of The Law—all other "is-ness" is but "Being" which is relative, created, and phenomenal. In the true sense, there is no is other than the existence of The Law. For this reason we shall always print the word in capital letters when we use it in its Arcane significance.

APHORISM II . "Beyond The Law there is Not. Higher than The Law there is Not. Elder than The Law there is Not." In these three sentences is taught the Absolute Omnipresence; the Absolute Supremacy; the Eternity; and the Self-Existence of The Law. There is naught *beyond* It, for there is no beyond; there is naught elder than It, for it is eternal and self-existent, there being nothing precedent to It to have caused or created It. We must here ask you to consider the fact that the Aphorism uses the term "Not," instead of "Nothing," for the reason that the Arcane meaning of the two terms is different. In the Arcane sense, the word "Not" means absolute negation— that is it denotes the absence of "is-ness," or "am-ness," and also the absence of even relative "being." "Not" means *absolute not-ness* —a condition of non-existence past, present, or future; absolute or relative. It is a positive denial of any existence whatsoever, of any kind, character, or degree, past, present or future. Further than this, language cannot go. But, the words: "Nothing," and "Nothingness," although generally used as meaning "not-ness" in the sense just mentioned, have an entirely different Arcane significance and meaning. In the Aphorisms, and in all of the Arcane Teaching these words are used in a relative sense, a capital "N" being employed to denote the said use of the word. We shall consider this "‘Nothingness," a little later on.

APHORISM III . The first sentence is: "The Law is Absolute." In this sentence is stated the highest truth capable of being expressed in words. Let us examine the term and see what it really means. "Absolute" means, in its original and essential significance: "Unbound; Free; Unfettered; Unrestrained." There are a number of derivative meanings, but the above definition gives the essential meaning of the term—and that meaning may be reduced to one word: "FREE ." In other words, Absoluteness means Perfect Freedom— Sovereignty—Supremacy. There can be nothing *higher* than Absoluteness. There can be nothing over Absoluteness. There can be no Power *beyond* Absoluteness. The "Law" of a thing, or things, is the sovereign power that exercises a control over it. And an Absolute Law is the supreme, highest and unqualified Power over all things. Therefore is the Absolute called Law— therefore is The Law called Absolute. The term, Absolute Law is the highest and most positive term in the language, expressing Power and Control. There can be nothing that can oppose such Power; or run contrary to It, or overrule It, or "break" It. It is Power Absolutely Supreme.

The Absolute Law must not only be Self-Governed and Uncontrolled, but must also be Self-Existent and Causeless, for if there were aught else to have created It, or to have caused It to exist, then that "other" would be the Absolute. The very meaning of the term precludes any outside Cause affecting It—It is Causeless; and It exists of, and *because* of, Itself. To speak of aught causing, governing, or binding the Absolute, is to utter words that have no meaning. And even if we postulate a Supreme Being, governed by the "laws of His own inner nature," then these "inner laws," rather than the Supreme Being are the Absolute. So, you see that at the last the Law and the Absolute must be the one and the same.

The Aphorism continues: Existing beyond, Time, and Space and Change transcending the Three Principles and the Seven Laws; It hath ever been, ever is, and ever shall be. The words: "Is, hath, ever been, and ever shall be," denotes the Eternality of The Law," for a Self-Existent, Causeless, Absolute, *must* be Eternal —for naught could have caused it, nor could aught ever terminate it. "Beyond Time and Space" expresses Its Omnipresence and Eternality—Time and Space belong to the Infinite Nothingness, which is subject to the Absolute Law. "Transcending the Three Principles and the Seven Laws"—by this is meant the Three Principles of the Cosmos, and the Seven Laws by which The Law manifests Itself through the Cosmos, when the latter emerges in Manifestation from the Unmanifest, Infinity of Nothingness. "Transcending," means, of course: "surpassing; surmounting; being above"; "being beyond"; *etc.* As the Three Principles are aspects of the Cosmos; and the Seven Laws are caused by The Absolute Law, it follows that the latter is superior and over them. "Ever Unique; Unconditioned; Immutable; Self-Existent; Self-Sufficient; Independent; and Abstract"—let us consider the meaning of each of the words composing this remarkable sentence:

Ever: "Always; forever; continually; without cessation."

Unique: "Without a like or equal; unmatched; Unparalleled; sole."

Unconditioned: "Not subject to conditions or limitations; hence, inconceivable; incognitable."

Immutable: "Unchangeable; invariable; changeless."

Self-Existent: "Free from Cause; existing independent of aught else."

Self-Sufficient: "Sufficient for self, without aid or co-operation."

Independent: "Not dependent; not subject to control; not relying on aught; not subordinate or coordinate."

Abstract: "Apart from aught else; separate from aught else; existing apart and in Itself"; *etc.*

The above definitions need no further explanation or comment—they tell their own tale, and convey the meaning of the Aphorism clearly, when thus defined. The Aphorism closes with the following words: "It dwelleth Unknowable; Unthinkable; Ineffable." These three words have the following meaning:

Unknowable: "That which cannot be known, being too difficult or subtle for the human intellect"; *etc.*

Unthinkable: "That which cannot be made an object of thought; incapable of being thought; incognitable; eluding the understanding"; *etc.*

Ineffable: "Incapable of being expressed in words; inexpressible; indescribable"; *etc.*

The combined idea of the three terms is well expressed by Herbert Spencer in his famous sentence; "By continually seeking to know, and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as The Unknowable." Or, as Edwin Arnold in his "Light of Asia" voices the beginning of the teachings of the Buddha:

"Om, Amitaya! measure not with words
  Th' Immeasurable: nor sink the string of thought
Into the Fathomless, who asks doth err,
  Who answers, errs. Say naught!

Shall any gazer see with mortal eyes;
  Or any searcher know with mortal mind?
Veil after veil will lift—but there must be
  Veil upon veil behind."

But, it may be asked: If The Law is Unknowable, Unthinkable, and Ineffable, then why do you attempt to inform us regarding It; why do you attempt to teach then why do you attempt to inform us regarding It, why do you attempt to teach us about It? The answer, O Neophyte, is this: We seek not to explain the unexplainable Law to you—we strive not to describe its nature to you, for that would be impossible, there being no words to express It, and no minds capable of understanding It were It explained. The Aphorism expresses this truth fully and emphatically. But we do desire to impress upon your minds and understanding, the fact that It is. Not only do we ask you to believe this because the Arcane Teaching is the repository of the reports of the highest minds of the race—the illumined of all ages—but also because the intellect and intuition of every advanced man reports to him this truth, and informs him that back of, beyond, over and under, and in All, there is the Supreme Law.

No matter what may be his religion, ancient or modern; or his lack of religion—no matter what may be his philosophy, metaphysics or theology, named or unnamed—no matter upon what lines he may have thought, if he has thought at all—Man must ever recognize the report of his reason, and his intuition, which informs him of the existence of a Supreme and Universal Law, governing all things. To deny this, is to deny reason. Faith is not required—reason suffices and fully informs that The Law is. And with that is-ness, the report ceases—the knowledge is then known, to low and high alike. While advanced beings on higher planes have reported great knowledge regarding the Cosmos, they state positively that they know no more regarding the nature of The Law than does the humble thinker on our own plane. But from the highest comes the same report as that which informs the mind of the lowest—The Law is. Therefore in asking you to accept this report of the illumined, the highest of the race, including those whom we call the Elder Brethren, we ask you to accept only that which your own reason informs you to be a basic truth—The Law is.

It is true that the race has built around the conception of the Absolute Law, the varying conceptions of personal deities, and pantheistic beings, but analyze them all and you will find that the *reason* for the activities of these deities, personal or pantheistic, has been the desire; will; want; inclination or "inner-laws" which are supposed to actuate their manifestations, or incite their activities, either consciously, unconsciously; or according to some of the Hindu schools, because of ignorance, illusion, or self-deception. In short, all of these conceptions of deity are Beings who are actuated by motives, feelings, desires of "inner-laws," just as are men, and other manifested or created things. The anthropomorphic idea is evidenced not only in the crude conceptions of deity held by the savages, but also in the higher concepts; and even in the conceptions of a Pantheistic Being, or Absolute Being held by some of the philosophers and religious teachers of East and West. The pantheistic conception is utterly illogical, for as Schopenhauer says: "When we think of Nature as God, we show God to the door." And as the Arcane Teachers point out, even admitting any of these conceptions of Being, the mind must see that in the "inner law" that moves Being to activity—the Law of Itself—*there* alone is to be found the Absolute. In such case the Law not the Being, is the Absolute, for it is the causer, and controller, and mover, and *reason* of the universe.

It is true that some of the philosophers and teachers try to explain away this fact, by saying that "Being and Law" are One. But this is no solution, for even if that be admitted, then the Law *within* the Being is the Efficient Reason and Causer of Action, and the rest of the Being is controlled, acted upon and moved by the Law within it. The whole idea of *Being* must be discarded in considering the Absolute. The Absolute is, and can be, only Law. For in all conceptions, The Law is, and must be, seen to be the Ultimate Cause of all activity. The advocates of Absolute Being, object that they are unable to conceive of Law without a Lawgiving Being. But, considering this answer, we soon see that in order for the Lawgiving Being to proceed to *give* or *promulgate* Law, it must be *moved* by some inner law, desire, want, or will of its own nature—and that simply pushes back the question one step further. Try as we may, we cannot escape the conviction that Law is the First, and Last Cause—the Beginning and the Ending—the Efficient Reason of All-Things. Law is not a Being—*not* a Mind—*not* a Spirit—*not* a Thing—It is Law, and naught else. We must accept It as Absolute Power, and as the Aphorisms present It to us. Beyond this we cannot go. Examine the Aphorisms carefully, and you will find that they agree fully with the highest reports of your reason, and in no way run contrary to it.

APHORISM IV . The Law is the Efficient Reason of All-Things, and is the Supreme Power and Causer of the Cosmos.

In this Aphorism is stated plainly and clearly the truth that The Law is the Supreme Power of the Cosmos, and the Causer thereof. The term "Efficient Reason" conveys the entire truth regarding the creation of or evolution of the Cosmos. Let us consider the definition of the two words composing the term, in order to see the meaning still more clearly:

Efficient: "Causing or producing effects or results; acting as the cause of effects; a prime mover; actively operative; etc."

Reason: "An efficient cause; a final cause; explanation; that which explains or accounts for anything; motive of action; etc."

The Cosmos is explainable only by The Law. Without The Law there could be no Cosmos. The Law is the cause of the Cosmos, and of every manifestation within it. The very word "Cosmos" is derived from the Greek word meaning: "the universe as governed by law." Not only the Arcane Teaching, but modern science states as its first axiom: "*The Cosmos is Governed by Law* ." To those who prefer the idea of an anthropomorphic Being, or a World-Spirit, as the Absolute, we have to say that, unfortunately for their idea, the facts of the Cosmos are all against them—Law is everywhere seen to be dominant and sovereign, even in its relative manifestations. We cannot escape it, and should not desire to; and will not desire to, when we understand its meaning. The explanation of this must wait until its proper place in these lessons is reached. Enough for the present to state that in all human ideas of Law there is to be found the correlated ideas of Justice and Equity. Know then that this relative idea, when transformed to the absolute plane, results in the identification of Absolute Justice and Absolute Equity, with the Absolute Law. Could mortal ask more? Has he aught to fear of Absolute Equity and Justice? Can he not postulate in the Absolute all the highest conceptions of Fair Play that he finds in himself? The Cosmos is Governed by Law!

Lesson III. Infinity of Nothingness.

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WE NOW invite you to consider the correlative principle of Truth, in which is set forth the Infinity of Nothingness—Chaos—the Unmanifest; from which, *under The Law* , emerges Everything—the Cosmos—the Manifest. We have informed you that The Law is not a Pantheistic Being, either breaking Itself into bits, or parts, in order to create Universes; neither does It imagine, mentally create, dream, or meditate into existence a false and fictitious Universe "all in its mind," as pseudo-occultism and pessimistic philosophies would have you believe. Listen to the Aphorism:

Aphorism V . "Other than The Law, there is but Infinity, which is Nothingness. But in that Infinity of Nothingness, there is Unmanifest, the Latency, Possibility, Futurity, Potentiality, and Promise of Manifest Everythingness. It is the Chaos from which, under The Law, emerges the Cosmos. It is the Womb of the Cosmos."

Postponing for the moment the consideration of the distinction between the Absolute and Infinity, which is uncommon in ordinary modern thought, we wish to call your attention to the fact that Infinity is not designated as "Not," or as partaking of "not-ness," but is spoken of as "Nothingness," which is a state of Nothing. In the Arcane Teaching the words: "Nothing" and "Nothingness," signify "NoThing," and "NoThingness," respectively. This may seem like metaphysical hair-splitting, but it is not. Not having common words to express uncommon ideas, philosophers must needs split common words into shades of meaning and significance, or else remain silent with their thoughts unexpressed. In order to understand "NoThingness," and a "NoThing," you must understand the meaning of the word "Thing" to which these words are opposed. A "Thing" is "whatever exists as a separate object of sense or thought," in the sense of *being* and having apparent qualities which can be thought of in terms of sense-perception, such as size, shape, form, etc.—something connected directly or indirectly with physical appearance—something of the relative universe—something having a correspondence in experience. And Nothingness must be the opposite of Thingness.

Therefore the Aphorism practically says that Infinity is a "Latency" that is NoThing in reality, but yet has an existence of some kind, at least potentially. It can contain naught actually apparent to the senses; naught that can be experienced; naught that can be sensed; naught that can be thought of by the experienced; naught that can be sensed; naught that can be thought of by the intellect, nor pictured in the imagination—in short, nothing that is capable of inducing a mental image in your mind. And yet it exists (if the word can be used) as a state or condition in which all is in Latency, Possibility, Futurity, Potentiality, and Promise. In short, it is The Unmanifest containing All Manifestation within it in latency, possibility and futurity, awaiting the force of The Law to bid it conceive, produce, and bring forth Being. We shall learn about this Infinite Nothingness shortly, in connection with another Aphorism. Enough for the present to realize the words of the Aphorism before us, which informs us that other than The Law there is Not, with the exception of the Infinity of Nothingness which exists in latency. Other than The Law, there is Not in the absolute sense.

Philosophies and schools of metaphysics have generally confused the meaning of the two terms "absolute" and "relative," and have used them as identical in meaning. The Arcane Teaching makes a sharp distinction between the two terms, however—not a difference based upon a metaphysical hair-splitting tendency, but because there are two entirely different ideas which must be expressed in these two words, and, in spite of the customs of the metaphysicians the distinction must be made. We do not wish to lead you into an extended metaphysical discussion, but we think that you should be taught to make this important distinction in the true meaning of these terms.

The term "absolute," in its true sense and essential meaning, implies an *apartness; separation; independence; self-existence; self-sufficiency; supreme; unfettered; free* . The "essence of the essence" of its meaning is to be found in the words "free, independent, self-sufficient." And when used in connection with the word "law," it represents the Supreme Power, depending upon no other power; its own sovereign; and the ruler of all else, without restriction. This conception we have in The Absolute Law, which is the Independent, Free, Sovereign Lord of All.

The term "infinite" has an entirely different meaning, in its true sense, although the philosophers and metaphysicians often add to it the attributes of the Absolute, which is a mistake. The word "infinite" in its true sense and essential meaning, implies *a state of boundlessness; limitlessness; not circumscribed; as to time, space, variety, possibilities, combination, shape, form, etc* . Its essence may be understood by referring to the words from which it sprung, i. e., the Latin words "in," meaning "not"; and "finitus" meaning "finished." In short, the word "infinite" means "not finished; not complete; capable of unlimited manifestation, and possibilities." So, you see, while the idea of "Absolute" means fixed, complete independent state or condition; "Infinite" means a state of endless and unlimited possibilities of manifestation and expression.

The true philosophical idea of Infinity, consists of the conception of any sort of mental object as having the quality of quantity which cannot be exhausted by any succession of experiences, however prolonged or extended, in time, space, variety, or number . By holding this idea in mind, you will never make the mistake of confounding infinity with absoluteness, hereafter. The chief cause of the confusion arises from the unauthorized use of the term "infinite" in relation to "power." *Power belongs to the Absolute, and is not one of the attributes of Infinity* . "Infinite Power" would mean an infinite possibility of the *manifestation* and *expression* of unlimited power; while Absolute Power means *all the Power there is* , fixed, independent and sovereign, unvarying and immutable, and not subject to changes of degree, *etc.* Absolute Law is not an infinite capacity for expression of power—It is *Power-in-Itself* .

All the great thinkers of all times, esoteric and exoteric, have agreed in this idea of the Infinite being the Unlimited Possibility. The best of the ancient Greek philosophers, from Aristotle down, held to this idea. As Schopenhauer says: "It is already a doctrine of Aristotle, that Infinity can never be actu (actual, given, fixed) but only potentia (in possibility, latency, promise, potentiality)." And as Lewes says: "If Zero is the sign of a vanished quantity, the Infinite is the sign of continuity." We trust that you now see that the Absolute could never become Relative or Many—and that the Infinite alone is capable of endless changes in shape, form, variety, in time, space, and number; and contains within itself the *promise, possibility, latency, and potentiality of Everything.*

The Arcane Teachers, in the olden time, illustrated this to their pupils by the following symbols: The figure "1" standing for the Absolute, and being fixed, independent, sovereign, and alone. By itself, and in itself it is incapable of multiplying or dividing—multiply anything by "1"; or divide anything by "1," and the thing remains unchanged. Multiply or divide "1" by itself, and the answer still is "1," showing that the Absolute cannot be increased or divided, even by itself. Subtract "1" from itself, and the result is "0," showing that if the Absolute were subtracted from it would cease to exist, and there would be naught left but the Infinite Nothingness. Then the Teachers called the attention of the pupil to the Zero, or "Infinite Nothing" symbol, i. e., "0." In itself, "0" means Nothing. Multiply or divide anything by "0," and the answer is always "0." Multiply "0" by itself, and "0" remains—the Infinite cannot increase itself, for in its circle it includes All Possibility. But divide "0" by itself— and lo! "0 into 0 goes 1 time": the answer is "1." showing that if the Infinite be divided by itself, the Absolute is found to be at its centre, undisturbed, independent, self-existent. The symbol of Infinity, in mathematics, however, is not "0" or

Unmanifest Infinity, but ∞ which indicates Manifest Infinity, the symbol always indicating endless continuation of action.

Now the symbol of the Infinite Nothing, becoming Infinite Everything. Place a string of "0's," as follows: 000,000,000,000,000—you see that they still mean "Nothing." Now place "1" (the symbol of the Absolute), before the string and we have 1,000,000,000,000,000, which we may enlarge to infinite number by the addition of "0's." Or place the Absolute "1," behind the string, and we have .000,000,000.000,000,1, a very small decimal, which may be carried to infinitesimal smallness by the addition of "0's." Thus we see, by symbols, that the action of the Absolute Law on the Infinite Nothingness produces Infinite Greatness, or Infinite Smallness.

Now that you understand that Infinity means the Infinite *Possibility* of Things, rather than an Infinite Manifest *Thing* , you may be able to see that the Infinity of Nothingness of the Arcane Teaching is not quite so irrational as it appeared at first sight. In order to realize the truth of the Aphorism still more forcibly, let us consider what Infinity (even in the ordinary use of the term) really is. You will find that all thought if analyzed, implies the Nothingness of Infinity.

Non-Being, or Nothingness, was always regarded by certain schools of the ancient Greek philosophy, as existent in a philosophical sense. Empty space was considered as truly existent as the atoms which afterward appeared in space. Plato regarded Empty Space as the matrix, or mould, in which the universe was formed. He held that there was possible an abstract realization of pure empty space, which is Nothing; the Void, which is the all-containing receptacle of creative energy, and in which being, first distinguished into geometrical figures, becomes the framework of the physical world. Scotus held that since Deity creates the world out of Nothing, then Nothing must exist as an emanation of Deity. Hegel distinguished between a "*nicht* " or "Not"; and a "*nichts* ," or "Nothing." Theology has always held that Deity "created the universe from Nothing," thereby implying at least a quasi-existence of Infinite Nothingness. Spinoza recognized an "infinitely infinite" which is practically an Infinite Nothing. Plato said that "Space as a Thing is incredible, difficult of explanation, most difficult to comprehend." And Zeno, the Eleatic, said: "If Space is a Thing, it must be *in* Something, and so in Space; for everything that is, is *in* Something, and so in Space; and so on *ad infinitum* . Therefore, Space is not a Thing." So much for the philosophers. Let us see what our own reason informs us.

Let us first examine the idea of Space. Space is the mental symbol for Infinity. Consider yourself as standing at a fixed point in Space—then you must realize that there exists an infinite distance or extension in Space, from that point, in an infinite number of directions. Leaving out of consideration all objects in space—considering Pure Empty Space—and you must see that there is an *endless extension* possible, in innumerable directions— extension without end. Imagine a number of miles represented *in a row of figures extending from earth to the most distant star* ; then multiply that number by itself; and then the product by itself; and so on, for a time equal to the number of years since the Cosmic Day began. Then you would have a number of miles, the written figures of which would fill all the space that your mind is able of even conceiving. Then think of a Being traveling to the extent of that measurement—would he then be near the end of space? No! the distance traveled by him would be as a mathematical "Nothing" or Zero, compared with Infinite Space. No mathematician could have figured out the infinitesimal smallness of the fraction denoting the comparison, were he to have worked continually since the dawn of the Cosmic day. The calculation would be endless, because the result would be infinitesimal, and at the end, he would have to place the sign of "infinity" back of it. Just think! *To be able to travel for all Eternity through Space without coming to an end!* You cannot come to an end of Space, even in thought or imagination—try it! You will find that think as *far* as you will into Space, there must always be Infinite Space *beyond* that imagined point. There is "no up or down" in Space. Space is something with its centre *everywhere* , and its circumference *nowhere* . At the last, philosophy and science are compelled to hold that "Space is merely the *possibility* of infinite extension; or the *infinite possibility* of extension"—to the Universal Ether. In the end, Ether is called the Great Mystery of Science. It must be considered as a Nothing that is a Something. A leading scientific lecturer said, and wrote, recently: "The Ether is unconditioned, an entity of *no properties but of all possibilities* , or, more exactly, not an entity at all, but *an infinite possibility* ." And, so we find, even Matter and Things themselves, arising from and being resolved into an Infinite Nothingness that is also Infinite Possibility.

Now, for a moment, let us endeavor to imagine the condition or state of the Infinity of Nothingness—the Unmanifest Cosmos—during the Cosmic Night, and before the faintest dawn of the new Cosmic Day. The Three Cosmic Principles are resolved into the condition of the Unmanifest, but are not destroyed—there are Nothing, but not "Not!" The Three Cosmic Principles are Substance; Motion; and Consciousness, respectively. Substance has assumed its most subtle form, infinitely rarer and finer than the finest ether— it is practically Nothing, but yet exists in latency, possibility, and promise. Motion has assumed a rate of vibration so high that it is practically at Rest, although not destroyed — it is still Motion in latency. Consciousness has assumed the condition of a deep unconsciousness—a profound dreamless sleep; a swoon following upon the infinite ecstasy of the Supreme Cosmic Consciousness of the previous Cosmic Day. It knows Nothing; is conscious of Nothing—for there is but Nothing of which it could be conscious, or could know, for all manifestation has ceased until the dawn of the new Cosmic Day. It is even unconscious of the presence and power of The Law, although The Law still reigns over it, and will awaken it once more, as it has many times before, in the Eternal Chain of Cosmic Days and Nights.

The Cosmos sleeps in the condition of Infinite Nothingness—the Unmanifest! The Abyssmal Abyss—the Eternal Deep—the Face of the Waters—the Void—the Cosmic Womb! The Mother Sleeps! The Laws of Cyclic Rhythm have brought to Her the Rest of the Cosmic Night! But she will awaken and greet her Supreme Lord at the dawn of the Cosmic Day. From the Cosmic Womb will proceed The Cosmic Will, which will manifest the universe of universes; infinitudes of infinitudes of shape, form, and variety, of things, life, and beings. In her Existence is the Promise of all that Shall Be throughout the Ages and Aeons of Eternities of Eternities. The Mother sleeps, sleeps, sleeps! But, through the Night, as through the Day, The Law is, immutable, unchanged, Absolute.

Part II. The Cosmos.

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Lesson IV. The Manifestation.

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THIS IS the Arcane Teaching regarding the process whereby the Unmanifest becomes Manifest; the Latency becomes Activity; the Possibility becomes Actuality; the Potentiality becomes Reality; the Promise becomes Fulfilment. Listen to the Aphorism:

APHORISM VI . "During the aeons of the Cosmic Night, The Law dwells Alone, in solitude; The Cosmos remains resolved into its condition of the Unmanifest—the Infinity of Nothingness. Then comes the dawn, when The Law superimposes the Infinity of Nothingness, and causes the Unmanifest to become Manifest; the Nothing to become Everything; Latency to become Activity; Potentiality to become Reality; Promise to become Fulfilment."

At the extreme swing of the pendulum of Rhythm—at the point of the Cycle in which End fades into Beginning—the climax of the Cosmic Night is reached in the form of Absolute Rest, extending over æons of time. Then after the æons of Absolute Rest come the first activities of the future Cosmic Day. During the Cosmic Night, as the Aphorism states: "The Law dwells Alone, in solitude; The Cosmos remains resolved into its condition of the Unmanifest—the Infinity of Nothingness." Then begin the first stirrings of the birth of the new Cosmic Day, which the Aphorism describes as follows: "Then comes the dawn, when The Law superimposes the Infinity of Nothingness, and causes the Unmanifest to become Manifest; the Nothing to become Everything; Latency to become Reality; Promise to become Fulfilment." Let us consider what is meant by the words of the Aphorism.

The first step of the new activities is indicated by the words: "The Law superimposes the Infinity of Nothingness." These words, at first consideration, would seem to indicate a decided action of The Law in the direction of "superimposing" Infinity. But such is not the Arcane Teaching. The Teachers hold that The Law exerts no different degree or kind of power at the period of dawn, than at the period of dusk; no more at the period of high-noon, than at the period of midnight. During the Cosmic Day and Cosmic Night, The Law is unchangeable and constant in its power and influence. The difference is caused by the Cyclic Swing, or Rhythmic Movement, in the Cosmos itself, Manifest or Unmanifest. The Law is *over and above* Rhythm or Cyclicity, or any of the Seven Laws, and is Changeless. The Cosmos, on the contrary is *under* the Seven

Laws superimposed by The Law, and is Changeable—Constantly Changing. The difference in the degree of power received from The Law is due to the changing condition of the Cosmos, or Infinity.

In order to understand what has been said, let us imagine a mighty magnet, constant in its power, and invariable in its manifestations of magnetic force upon all within its magnetic field. Then let us imagine an Infinity of infinitessimal particles of steel-filings, separated from the magnet by a glass watch-cover. Let us suppose that owing to the operation of some unknown magnetic law, the *receptivity* of the steel particles changes in rhythmic periods, or in cyclic recurrence. In that case, it would follow that, although the power of the magnet were unchangeable and its manifestations invariable, still the action of the steel-particles would cause it to appear otherwise. For at times there would be a marked degree of power shown, and at other times a much less degree would be exhibited—*but the difference would be in the nature of the steel-particles, and not in that of the magnet.*

Or, suppose, that the Earth were to manifest varying degrees of receptivity to the Attraction of Gravitation of the Sun—then while it would seem to be a varying degree of power of the sun, the difference would really be caused by the changes in the Earth, the Sun remaining constant and invariable all the time. In these two examples, may be seen the nature of the action of The Law upon the Cosmos, or Infinity.

Some of the occult schools who have been influenced by the Arcane Teaching, hold that The Law is *attracted* by Infinity, or the Cosmos, just as the latter is by The Law. In other words, they hold that there is a *mutual* attraction and effect—an action and a reaction—a reciprocal action. But this is incorrect. The Law is *never* attracted or affected in any way by the Cosmos, or Infinity. It is Absolute and beyond mutual Relationship. Were the Cosmos and Infinity not to exist, The Law would not vary a particle in any way whatsoever. Its Absoluteness raises it above Relations. But while this is so, the fact of the constant outpouring of the Power of The Law causes the Cosmos to be affected by it, just as are the steel-filings by the Magnet. According to Rhythm, the degree of Power received by the Cosmos must vary—but The Law changes not. In fact, the Seven Laws, themselves, which produce these changes in the Cosmos, are a part of the action and power of The Law, as experienced by the Cosmos—they are superimposed by The Law.

The Aphorism says: "The Law superimposes the Infinity of Nothingness." What is meant by "superimposes"? The word "*super* " means "over, or above"; and "*impose* " means "to lay or place upon." "Superimpose" means "to place upon from above," or as used in the Aphorism: "To influence from above." In other words, the Infinity of Nothingness, or Unmanifest Cosmos, owing to the influence of Rhythm and Cyclicity, begins once more to experience the active radiation of the Power of The Law, which serves to vitalize and energize it, and thus begins the dawn of the new Cosmic Day—and the beginnings of the new Universal Life, or Cosmic Will.

In order to understand this awakening, or stirring into activity of the Cosmos, which dwells latent within the Womb of the Infinity of Nothingness, let us consider the Three Principles of the Cosmos, from which all forms, shapes, combinations and varieties of manifestation arise. These "Three Principles" are as follows: (1) The Cosmic Principle of Substance; (2) the Cosmic Principle of Motion; (3) the Cosmic Principle of Consciousness. These Three Principles are Unmanifest during the Cosmic Night, but awaken into nascency and activity with the first thrill of the dawn of the new Cosmic Day. In the end, and at the last, these Three must be considered as phases of One. But that One, in itself, is but the reflection, so to speak, of The Law, although not by any means to be considered as being "qualities" or "phases" of The Law. The Law has no "qualities" or "phases"—it is over and above these things, which are but the aspects of Infinity, or the Cosmos. The Three Principles are fundamental in all manifestations of the Cosmos, from lowest to highest—from the simplest to the most complex. Wherever is found any manifestation of the Cosmos, there is and *must* be found the presence of the Three Principles in some degree of development or activity. If you prefer, you may think of the Cosmos as *consisting* of merely these Three Principles, manifest or unmanifest. These Three Principles we can never know of themselves—we know them only through and by their manifestations. Let us consider them in detail, by the light of the Arcane Teaching.

I. *The First Principle—Substance* . Substance, as the term is used in the Arcane Teaching, means the underlying "body" of things—their material quality. Everything that is manifested in the Cosmos has its "body" or material quality. Substance includes all that we may think of as Matter, in its various degrees of solidity, or lack of solidity—from the hardest steel or granite, to the most rarefied gas or vapor known to science. It includes all that science dares to think of as material body, even in the highest flights of its reason or imagination—and then all that lies beyond those conceptions. The field of substance recognized by science, as compared with the real extent of the Principle of Substance, is as no more than a hair-line drawn across a yard-stick. There are forms of matter as much more solid and dense than steel or granite, as the latter are more solid and dense than hydrogen gas. And at the other end of the scale there are forms of substance that could not be described in words, so near akin to Nothing are they.

Between these two extremes there lies a bewildering number of degrees. That which science calls electricity and other subtle forms of energy, are not "energy" at all, but merely energy or motion manifesting through subtle forms of substance, which act as its body. There are forms of substance many times finer and rarer than even these. There are bodies worn by beings on higher planes which are finer and rarer than electricity. Even the ordinary Astral Bodies of beings on our own plane and stage of development, are far rarer and finer than is electricity, or the finest rays of light or magnetism. These bodies are just as real as is the piece of the hardest steel through which they may pass as easily as the X Ray passes through stone. The Universal Ether, which science assumes to be the extreme limit, and infinity, of subtle tenuity and fineness, is solid and compact when compared with many of the higher forms of substance. So much for Manifest Substance.

Unmanifest Substance is held by the Arcanes to be identical with Pure Space. In the preceding Lesson, you have seen that Pure Space is considered as Nothing. This Nothing is merely the extreme limit of the fineness or rareness of Substance. Space is not a mere idea—it is substance carried to its extreme highest limit. The Arcanes do not object to the term Abstract Substance, although they do not regard "abstract" as meaning "not." One of the old Egyptian Hierophants was once asked by the Ruler of Egypt: "What is that which would exist were there no universe; no gods; no anything?" His answer was "Space!" And this Pure Space is the Unmanifest Cosmos, in its aspect or principle of Substance.

II. *The Second Principle—Motion* . Motion, as the term is used in the Arcane Teaching, means the underlying "energy; force; or motive power" of things—their quality of action. Motion, in the Arcane Teaching is the Principle in which is gathered the cause of all that we know under the names of Energy; Force; Motive Power; Action; Activity; Attraction; Repulsion; of any and all kinds or degrees. Without Motion there could be no activities, energy or force of any kind. We are familiar with many manifestations of the Principle of Motion, such as Gravitation; Cohesion; Chemical Affinity; Electronic Attraction; Expansion; Contraction; Centrifugal and Centripetal Force; the Motive Force or Energy of Light, Heat, Electricity, Magnetism; the Energy of the Ultra-Electric Rays; *etc.* But these are only a very small fraction of the forms and varieties of energy and force known to the advanced students of the Arcane Teachings, not to speak of the Masters, or those on higher planes of life. There are Finer Forces not dreamt of by even the most daring scientist. Motion, like Substance, is found in each and every manifestation of the Cosmos. Wherever there is Substance there is Motion. In its highest form of manifestation Motion manifests in vibrations of such exceedingly high degree and effect that there seems to be a condition of Absolute Rest. This condition is the one existing before the first stirrings of the dawn of the new Cosmic Day. Motion is then Motionless, to all intents and purposes,— but it has not perished or been destroyed. It is Motion in Latency. There is no such thing as Absolute Rest in the *Manifest* Cosmos, but in the *Unmanifest* Cosmos there is Motion of so high a degree that it seems motionless and at rest. Thus do extremes meet, in Infinity. When the Cosmos becomes manifest, Motion decreases its rate of action or vibration, and manifestation is really a lowering in the scale of Motion; just as manifestation is a lowering in the scale of Substance. There must first be Involution before there is Evolution, of both Substance and Motion.

III. *The Third Principle—Consciousness* . Consciousness as the term is used in the Arcane Teaching, means the principle of "awareness" or "mind action" of things—their quality of mentalizing or conscousing, or becoming "aware" of other things, inner and outer. We are familiar with the form and degree of consciousness manifested in ourselves and other human beings, and we recognize different shades and degrees in this. We know a little about consciousness in the lower animals, in varying degrees. And some of us know of the degrees of consciousness in plants, in varying degrees. And, those who have studied along occult lines have become aware of the existence of mind and consciousness in so-called inanimate objects—the minerals, metals, etc., and even in the atoms—and finally in the Ether. Everything in the Manifest Cosmos has some degree of Consciousness. But there are many other higher and lower degrees of Consciousness, than those just mentioned. From the Unconscious-Consciousness of the Cosmic Night, when the Cosmos is conscious of Nothing, because there is but Nothing of which to be conscious; to the moment of the High Noon of the Cosmic Day, when the Cosmos is fully conscious of itself as a whole—the extreme of Cosmic Consciousness; there is a scale impossible for man to grasp by reason or imagination. There are degrees and planes of Consciousness awaiting the Advancing Ego, which transcend any possible dream or picture. The race has just begun to manifest Consciousness worthy of the name. It is just beginning to enter into the glorious possibilities of Cosmic Consciousness— it is just "beginning to begin."

And, so, when "The Law superimposes the Infinity of Nothingness," the stirrings of Manifestation are felt by the Unmanifest. The Three Principles of the Cosmos are awakened into activity—Substance, Motion, and Consciousness begin to combine and become active. There is manifested an unrest and tendency to stir into activity the latent possibilities of the Cosmos. Consciousness begins to awaken from its slumber of ages, *and strives to know itself, and to realize its* *being* . This imparts activity to Motion, which lowers its vibrations in its effort to manifest itself. This bestirs Substance into changing degrees of being. Thus do the first indications of the Cosmic Day begin to manifest themselves. From thence onward, throughout the Cosmic Day, until its close, there is constant change of form, shape and degree of Substance; constant change in manifestation of Motion; constant change in manifestation of Consciousness.

This first stirring of Cosmic activity has been symbolized by the first stirring of the embryo within its temporary home, in which it has lain quietly since its conception. It is the first signs of the sprouting of the tiny seed of the plant. It is the peculiar, weird and mysterious light which precedes the first actual glimmer of the rising sun. Creation is beginning. The Cosmic Will or Universal Life Principle is becoming active. The birth of the new Cosmos is approaching. The One Life is arousing itself. Infinity is preparing to become Manifest. The "0" is evolving into the ∞.

In the Manifestation of the Cosmos there is exhibited an infinitude of variety, degrees, shapes, form, and combinations of the Three Principles. It almost staggers the imagination to think of the fact that in the entire Cosmos there is never a single instance of exact duplication—*there are never two things precisely alike* . In view of this fact does it not seem folly to endeavor to make human beings adhere to a common standard—to fit into a common mould—to be cut from a common pattern?

And yet through the entire Cosmos there is ever manifest the Law of Analogy—that law which ever manifests a correspondence and agreement between all things on all planes. So true is this that if we discover certain fixed principles in one thing we may reason by analogy regarding other things, and thus discover the unknown "×" quality. "From One Know All," says the Arcane axiom. "As Above, So Below," adds the Hermetist.

And through the entire Cosmos there is ever manifest the Law of Orderly Trend. Everything proceeds according to Law and Order. There is no Chance or Disorder in the Cosmos. The Universe is governed by Law. And all things are under the Laws of the Cosmos.

And throughout the entire Cosmos is ever manifest the Law of Sequence. Events proceed in a continuous stream, ever flowing onward. No event is separate or isolated. Every event has its precedent, also its subsequent and consequent. Everything has its cause and its effect. Events compose a continuous and unbroken stream.

And throughout the entire Cosmos there is ever manifest the Law of Rhythm. Everything vibrates. Everything moves from one pole to the other—from one extreme to the opposite. Everything has its vibratory rate. Everything has its pendulum-like swing between its poles. Day is always followed by Night; Summer by Winter; Heat by Cold; Action by Reaction.

And throughout the entire Cosmos there is ever manifest the Law of Balance. There is universal equilibrium, compensation and balance. Everything has something balancing and counter-balancing it. Everything has its price. Everything has its compensation. Nature always maintains its balance. And man finds the Law of Balance always operative under the phase of the Law of Compensation. We must pay our price for everything— we cannot have our penny and our cake at the same time. We must ever pay, pay, pay. We can never get Something for Nothing.

And throughout the entire Cosmos there is ever manifest the Law of Cyclicity. Everything moves in Circles or Cycles, or Spirals. Worlds, nations, peoples, and individuals travel in cycles—the strong convert the cycles into Spirals.

And throughout the entire Cosmos there is ever manifest the Law of Opposites. Everything has its opposite pole. Everything has its other side. Everything is a paradox. Everything "is and isn't" at the same time. The Law of Polarity is one phase of this Law. In it is locked many Arcane Secrets.

Lesson V. The Cosmic Will.

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THIS IS The Arcane Teaching regarding the World-Spirit; the One-Life; the Life-Principle; the Logos; the Demiurge, or that Something which men have called by still other names, but which in Truth is but the Cosmic Will from which arises all life, and action, and shape and form, and change, and appearance, and variety, and manifestation—in fact, all that we include in the term "The Cosmos." Listen to the Aphorism.

APHORISM VII . "From the bosom of the Unmanifest, arises that which men call the World-Spirit; the One-Life; the Universal Being; the Life-Principle; the Logos; the Demiurge; but which in Truth is but the Cosmic Will from which arises all life, and action, and shape and form, and change, and appearance, and variety, and manifestation. The Cosmic Will is the One which becomes Many—the Unity in which is Diversity—the First-Born from the Womb of Infinity,—the Cosmic Egg from which hatches the Universe. But this too, is under The Law."

By the term "The Cosmic Will" the Arcane Teaching designates the One Universal Living Creative Principle which has been recognized in all the great philosophies of all times and places. From the earliest dawn of philosophical thought, the great thinkers of the race have postulated the existence of a One Great Universal Living Creative Principle from which proceeded the Many. In some cases the One was held to be an Universal Being—even a Personal Being or Deity—while in others it was regarded simply as a Principle. But the underlying conception was the same—a One Living Creative Something from which the Many emerged—a Unity from which proceeded Diversity. This Universal Living Creative Principle was often confounded with The Absolute, although others held that it was subordinate. The Atlantean traditions show that those ancient people held to this fundamental idea; the Egyptians held to the existence of an Universal Life-Principle; the Chaldeans likewise; the Hindus held to the existence of the principle of Brahman, or the Universal-Life-Being, and the ancient Greek philosophers held firmly to the existence of the One Life Principle.

The Atlanteans, Chaldeans, and Egyptians held that this Universal Life Principle subdivided itself into the many forms of life and things, in obedience to an inner law of its being. The ancient Hindus held that the One manifested as the Many, the various schools giving different "reasons" for the manifestation as follows: one school held that Brahman manifested as the Many, in order to enjoy objective existence; another school held that *Prakriti* , the Universal Principle of Substance, was acted upon by the *Purushas* , or Soul-Principles, which it had attracted to itself, and manifestations arose by reason thereof; another school held that Brahman was merely a subordinate creative principle, which was caused to create universes by the power of Para-Brahm; another school held that all manifestation was merely an illusory dream of *Maya* (the Creative Principle), in the mind of The Supreme Being; the Buddhists held that manifestation was caused by *tanha* or "thirst," in the Universal Will-to-Live which arose from the Void of Nothingness; other schools held ideas akin to those mentioned, or variations or combinations of them.

The Greeks always held to the existence of the Universal Life Principle, calling it by various names. The very term, "The Cosmos," was used by the Stoics and others to represent the idea of the *anima mundi* or "world-soul." Heraclitus held to the "world-spirit" which he symbolized as flame. Pythagoras, in his exoteric or popular teachings taught the doctrine of the Life Principle, symbolizing it as light or flame. Other schools recognized the existence of this One Life Principle calling it "Being," a term which has persisted in modern philosohy.

By some schools, notably the Platonian, the Universal Life Principle was called "The Demiurge," the term literally meaning the "universal worker." The Demiurge was held to be an exalted and mysterious agent, by and through whom The Absolute was supposed to have created the Universe—the life of the Demiurge flowed out into manifold forms, and became the Many. This idea was adhered to by the Gnostics of the early Christian church.

The term "The Logos" was also applied by some of the schools to this Universal Life Principle. The Logos was held to be the Creative Principle of Nature, objective in the world, giving order and regularity to the universe of shapes and forms which it had manifested. This idea of The Logos was inherent in many ancient religions, and permeated even early Christianity. Ueberweg, in his History of Philosophy, says: "The Logos was a being intermediate between God and the world.…The Logos does not exist from eternity like God, and yet its genesis is not like our own and that of all other created beings; it is the first begotten son of God, and is for us, who are imperfect, a god.…Through the agency of The Logos, God created the world, and has revealed Himself to it."

In the early Christian Church there was much dispute about The Logos, but the revolution in the Church, effected by Constantine, drove it from its place of importance in the Christian theology. But, nevertheless, the idea has persisted, as witness Cudworth, the eminent English theologian and philosopher (1617–1688) who held to the existence of a "Plastic Nature," of which he claimed: "It may well be concluded that there is a Plastic Nature, under God, which, as an inferior and subordinate instrument, doth grudgingly execute that part of his providence which consists in the orderly and regular motion of matter;" Cudworth held that this idea of Plastic Nature was reasonable in view of the fact that "the slow and gradual process in the generation of things would be a vain and idle pomp, or a trifling formality, if the moving power were omnipotent; as also may be noted those errors and bungles which are committed where the matter is inept and contumacious; which argues that the moving power is not irresistible, and that Nature is not altogether incapable of being sometimes frustrated and disappointed by the indisposition of matter. An Omnipotent Moving Power, being able to dispatch its work in a moment, would always act infallibly and irresistibly, as no ineptitude and stubbornness of matter would be able to hinder such a one, or to make Him fumble or bungle in anything." The Plastic Nature of Cudworth, and his followers, was but the old Demiurge, or Logos, of the Gnostics—but another name for the Universal Living Creative Principle, subordinate to the Higher Law.

Modern philosophers and thinkers have held to this idea of the Creative Principle, regarding it rather as a Life Principle than as a Being, however. Bruno held the existence of an *anima mundi* , or world-soul-principle; others have held to the Principle of "Nature"; Schopenhauer held to the existence of an Universal Will-to-Live, which manifested its life the universe of shape and form and variety; von Hartman held that there existed an "Unconscious," or Creative Principle, similar to that of Schopenhauer's "Will"; Wundt held to the existence of an "Universal Will"; Crusius held to an Universal Dominating Will; Balzac held to a "Universal Something, akin to Will"; Nietsche held to a "World-Will"; Maeterlinck holds to a Life Principle; Bernard Shaw postulates the existence of a Universal Creative Energy which he calls, "The Life Forces."

The Naturalistic school of philosophy postulates the existence of a composite something which it calls "Nature," which acts as the Universal Creative Energy; other thinkers speak of "Nature" in its metonymic sense, as "The agent, producer, or creator of things; the powers which carry on the processes of creation; the powers concerned to produce existing phenomena, whether in sum or in detail; the personified sum and order of cause and effect." Spencer postulates the existence of an "infinite and eternal energy, from which all things proceed,…which transcends our reason and even our imagination." In short, this Universal Living Creative Principle or Life-Principle, is found, under one name or another, in nearly all of the leading philosophies or schools of thought, ancient or modern. The highest reports of the human reason agree in this conception and postulate.

But the true philosophic conception must be distinguished from that of Pantheism, which at first thought seems to be the same. Pantheism claims that this Creative Principle is Deity; God; or The Absolute—that Deity and Nature are identical—that the Universe is God, and God is the Universe. Herein lies a great error, which true philosophers and true occultists vigorously oppose. The idea of an Absolute—of an Omnipotent, Omniscient (all-powerful; all-wise) Being—being compelled to work Its way up gradually, haltingly, with mistakes and stumbles, is absurd. Cudworth (quoted a moment ago) makes this point clear. And to claim that an Absolute Being is trying to "gain experience" in this way, is ridiculous. The idea that the Absolute is "trying to accomplish something" by the universal manifestation, is illogical—*for if It has not been able to reach its goal in all the past of Eternity, It can not reach it in all the future of Eternity, for the one is equal to the other* . Moreover, the Absolute must of necessity be self-sufficient, and can want nothing to perfect Itself. In short any attempt to postulate The Absolute; God; Deity or other Supreme Thing as being the struggling, striving, evolving Creative Energy, must end in failure or an illogical conclusion. It is only when it is assumed that this Creative Energy is subordinate to and ruled by an Absolute Sovereign Power, that it becomes logically thinkable. Pantheism, actual or implied, is illogical—even the idea of a Personal Deity is far more logical than is pure Pantheism. The Absolute and Nature can never be the same, try as men may to make it appear possible. Nature must always be relative, and subordinate to a superior and sovereign Power or Law, and the *latter must be The Absolute* .

Pantheism wears many masks and disguises, and is the underlying idea of many modern systems bearing high-sounding names. Any system which is based upon the idea of an Absolute which manifests as a relative—or of a Supreme Being which manifests as Nature, and natural things, is but Pantheism, though perhaps subtly disguised. Beware of this insidious error of thought. Apply these test-questions to any system, to puncture the bubble of Pantheism, if such is contained within it: (1) *Why* does your Absolute Being depart from Its absolute nature, and become relative, manifold, and divisible? (2) *How* can The Absolute lose its absolute nature and become relative? (3) *What becomes of* the absolute nature of The Absolute, when the latter transforms Itself into the relative? (4) How can the *Unconditioned* take on conditions and limitations? (5) How can the *Immutable and Changeless* manifest change? (6) How can the Indivisible divide and separate itself into parts? And if the teaching in question postulates in Absolute Being, the quality of Omniscience or Absolute Wisdom, ask also this question: (7) *How can the Omniscient All-Wise Absolute Being lose Its wisdom,* *and display the comparative ignorance of the relative forms?*

There are but two possible logical explanations of the Absolute and Relative, as follows: (I) That the Cosmos *has no existence except in the imagination* of The Absolute Being—either as a dream, meditation, reverie, or deliberate dramatic representation, lacking all reality; or (II) that the Universal Creative Principle or Energy is *not* Absolute, but is subordinate to a Sovereign Law. The first is the answer of certain Idealistic schools of Philosophy—the second is the answer of the Arcane Teachers of Atlantis, Chaldea, Egypt and Ancient Greece. Take your choice! But if you choose the former, then you must admit that The Absolute *deliberately and wilfully creates the illusion for no reason except its own pleasure* (for no real result or gain is thinkable in such case), for it is ridiculous to hold that The Absolute could be *subject* to Illusion, Ignorance, or Maya, for if such were so it would no longer be the Absolute. In either case Pantheism is "escorted to the frontier." Do not be deluded by Pantheistic subtleties, or casuistic false reasoning. Pantheism at best is but a half-truth—the other half lies in the recognition of the Absolute Law.

The Arcane Teaching holds that the Cosmic Will—the first-born of the Womb of Infinity—the Cosmic Egg from which hatches the Universe—is in its last analysis, SPIRIT . By "Spirit" is meant "ESSENCE "—remember this definition. "Essence" is a term derived from the Latin word, "*esse* ," meaning "to be." Therefore Essence (or Spirit) means the "beingness" of Being. Spirit is the *essence of* the *Cosmos* . Spirit is that which is the first-born of the Infinity of Nothingness—the first *thing* to be. And from Spirit all the Cosmos proceeds—and at the last the Cosmos is all Spirit. Back of Spirit there is naught by the Infinity of Nothingness. And over and above Spirit there is naught but The Law. Spirit is Being; and Being is Spirit.

The Arcane Teaching uses the term "Cosmic Will" to indicate the creative activities of Spirit. Spirit is the essence of the Cosmic Will—the Cosmic Will is the outward activities of Spirit. But Spirit and the Cosmic Will are the same thing—in its the inner and outer aspects. By "Will" is not meant that human quality called "will"—this latter is but the mental quality *which calls forth Will* . Will is the principle of all activity—it is activity *in itself* . Life is one of the manifestations of the Cosmic Will. Will is the "lifeness" of Life. Will is the outward aspect of Spirit.

In the Cosmic Will are inherent the "Three Principles," *viz* ., Substance; Motion; and Consciousness. In the infinitude of manifestation of these Three Principles by the Cosmic Will is found the explanation of the Cosmos or Universe. In their play, and interplay, is found the secret of shape, form, variety and degrees of Substance, Motion, and Consciousness. And from these arise

Life. Therefore, in considering the Cosmos, in its activities and manifestations, we may now forget the deeper and more subtle metaphysical and philosophical terms which we have been compelled to consider—and, instead, let us see in universal operation and manifestation, a LIVING UNIVERSE or COSMIC LIFE PRINCIPLE , ever moving, changing, flowing, evolving, proceeding, desiring, attaining, seeking, accomplishing. This is The Cosmic Will of the Arcane Teaching—possessing all the attributes and qualities of the Universal Being of the Pantheists, except that of Absoluteness; for greater than the human imagination can conceive it though it be, yet it is subordinate to, and ever under, THE LAW .

In this teaching regarding the Cosmic Will, the Arcane Teaching gives us an intelligible explanation of that most perplexing idea of the One Life, or Universal Life, which has appeared in various guises and under various names in the philosophies of all times and peoples. That all Life, in the end, is One—that the individual lives are but manifestations of, and centres in, One Universal Life, has been the Truth taught by some of the greatest teachers of the race—the illumined of all ages. The majority of the schools make the fatal error of ascribing to the One Life the nature of The Absolute. The moment this is done the thinker is confronted with the paradox of the Absolute becoming Relative—a logical impossibility. The best modern thought is fast coming to an agreement with the original Arcane principle that the Universal Life is *not* Absolute—*not* Independent and Self Governed—*not* Sovereign Power—*not* God, in the highest sense of the word; but instead is Relative, Subordinate, and *under The Law* . The Arcane Teaching that the Universal Life is *not its own law* , but is under Law and governed by Laws, is the only explanation consistent with the highest report of the reason—the highest form of Logic—and the experience of science, based upon observed facts.

One of the greatest and most glaring of the fallacies of Pantheism or allied systems of thought, is that which assumes that The Absolute or Deity is "trying to" accomplish something—either in the direction of "gaining experience," or "building up" some great universe by continual progression. The idea of an Absolute, which must be Perfect, *desiring* anything other than it has is illogical. The idea of an Absolute Pantheistic Deity who must be All-Wise, trying to "gain experience" or *learn something* by playing the game of Many Parts, is childlike and ridiculous—surely an unworthy role to attribute to an Omniscient Deity. The idea of an Absolute or Omnipotent Deity "trying to," or *endeavoring* to build up universes by slow and arduous labor belongs to the category of child-thought. To think of such a Being doing "day work" is ridiculous—and then *what could He gain by it* , this Perfect and Self-Sufficient Being? And the fact remains that if all past Time has not been sufficient to accomplish perfect results, then all future Time will fail to accomplish them—for just as future Time has no ending, past Time has no beginning, *and existed forever* . And then, what did this Creative Being do in all the Eternity before Creation, if it be held that Creation had its beginning in time?

At the last analysis, the report of the illumined of the race will be found to agree with the highest report of the human reason—the report that the Universal Life can be but Relative; governed by a Sovereign Absolute Law; and subject to the Laws of Rhythm and Cyclicity—having its Ebb and Flow; its Action and Reaction; its Rise and Fall; its Days and Nights; its Periods of Creative Activity, and Creative Rest. And the Arcane Teaching squares fully with these requirements—for it is founded on Cosmic Truth.

Lesson VI. Involution and Evolution.

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IN ORDER to understand the Arcane Teaching regarding the processes whereby the Cosmic Will manifests in the universe of life and action; shape and form; change, appearance, and variety; let us seek the wisdom of the Aphorisms. Listen to the Aphorisms:

APHORISM VIII . By the Law of Analogy the Manifest Cosmos may be known. "Ex Uno disce Omnes"—From One know All. Like unto a World-Brain is the Cosmos. Its brain-substance is the Substance-Principle; its thought-energy is the Motion-Principle; its Mind is the Consciousness-Principle. Its will is the Cosmic Will. Its spirit is the Cosmic Spirit. Its laws are the Seven Laws. Its Sovereign is The Law.

Many philosophies have held that the universe is *mental* , in its last analysis, and that the Universal Mind is the reality behind the appearances. Others have held that the universe is merely an imagination, illusion, or dramatization, in the mind of a Supreme Being. But all of these conceptions use the terms "mind" or "mental" as something having no connection with material substance, the latter being an illusion. But the Arcane Teaching recognizes Substance as being as real and actual as Mind or Motion—the three being but aspects of the same thing—the Three Principles which are really One. And in giving to Substance and Motion equal places with Mind, the conception is seen to be rather more like a "World-*Brain* " than a "World-*Mind* ," for like the brain it contains the principles of Substance, Motion and Consciousness. Thought is the product of these three—the action of Consciousness upon Substance, by means of the vibrations of Motion. As in the human brain, so in the Cosmic Brain—"as above, so below; as below, so above." From One know All. Substance and Motion are not illusions—they are co-equal with Mind, in reality and actuality. There can be no Mind without Substance and Motion; there can be no Substance without Mind and Motion; there can be no Motion without Mind and Substance. The "Three Principles" are always found together—in Everything the Three are found. There is no separateness in the Three Principles—there are, and must be, always in combination. And this combination in the Cosmos, gives us that which may be called the World-Brain.

APHORISM IX . In the World-Brain of the Cosmos arises and is manifested all natural phenomena. All natural phenomena is but the perpetual action and reaction; combination and re-combination; distribution and redistribution; of the Three Principles, in the World-Brain, by the Cosmic Will. As in the human brain material changes of form, shape, combination, character, and degree, result from mental activities—organic structural changes accompany mental states—states of consciousness are embodied in forms of material brain substance— so in the World-Brain, by the Cosmic Will, do Thoughts become Things; Desires take on Material Form; Ideas become Manifested; Mental Images become reproduced in the Material and Physical Forms, Shapes, and Appearances. Mental States precede Material Form—Mental Images precede Materialization.

In this Aphorism is contained a marvelous scientific truth, little suspected by the majority of thinkers. Every mental state produces a corresponding material change in the structure and substance of the brain—the brain-cells respond to the faintest mental state. The Arcane Teaching informs us that the Cosmos, being a great World-Brain, is governed by the same laws— "as below, so above." This being so, we may see how the Cosmos *while still being mental* may yet manifest in actual material and physical forms and phenomena, under the direction of the Mind. There is Mind back of every material and physical form and appearance. Here is the reconciliation between mentalism and materialism—idealism and naturalism. Read the above Aphorism carefully, a number of times—it contains the key of the material Cosmos, and the secret of Mentalism. Read between its lines. It informs you *why* and *how* Thoughts become Things—Mental States produce Material Forms—Mental Images cause Materialization. Here is the Key to unlock many Occult Doors. Can you use it?

APHORISM X . What men call "Matter" is but the countless centres produced by Will in the Substance Principle, through the action of the Motion Principle. What men call "Force and Energy" is but the action of the Motion-Principle upon the Substance-Principle, induced by the Will. What men call "Thought" is but the action of the Will upon the Consciousness-Principle, employing the Substance and Motion-Principles in the operation. In every action of the Cosmic Will all Three Principles are employed and involved, in varying degrees and combinations. The Will is the Motive Power behind all manifestation in the World-Brain of the Cosmos.

The above Aphorism states that which some of the more advanced of modern scientists and philosophers now hold to be a proven fact. Science and Philosophy is fast approaching a meeting point, where they will see that behind the activities and phenomena of the universe there is to be found a Cosmic Will manifesting in the multitudinous variety of shape and form; life and action. Science and the Arcane Teaching agree upon this point. As a celebrated philosopher-scientist said: "The material universe is but the outer wrapper behind which is hidden a spiritual creative activity; a striving, feeling, sensing, like that which we experience in ourselves." Conation (the voluntary power impelling to effort) is held by Wundt to be the fundamental essence of this activity. Thus Wundt postulates the existing of a Cosmic Will, similar to that of the Arcane Teaching. A recent paper by an English scientist says: "There is but one substance, and that is Spirit. Matter, so-called, is nothing but *rigid places in spirit* ." Matter is now known to be but combinations of the *ions* or electrons, which are held to be little more than "centres of force" in the ether. Thought without *thinking-substance and motion* is held to be unthinkable. Likewise science now holds that there is life and mind in all material substance, from atom to protoplasm. Science like the Arcane Teachers, finds the Three Principles, Substance, Motion and Consciousness in everything. And science is beginning to see in "energy and force" the evidences of "something akin to conation." "Conation" is "the voluntary power impelling to effort; the faculty of voluntary agency," etc.; or as Mill said: "Conation, in other words, is Desire or Will." So that science is meeting the Arcane Teaching face to face, on level ground. The symbol of the "World-Brain" is sure to come into general use in the science of the future.

And now for the inevitable question—the question which punctures the philosophical and metaphysical bubble of the Pantheists: "*Why* does this Cosmic Will manifest this energy, activity, desire, longing, striving, seeking and evolution?—what is the *necessity* of it all?—what is the end sought for? As difficult as this question may be—and though it has repeatedly been styled "unanswerable"—the Arcane Teaching does not shrink from its consideration; but gives the logical and only answer, *for the answer exists* . Listen to the Aphorism!

APHORISM XI . The Cosmic Will, as the World-Brain, seeking Consciousness through its appropriate Principle, manifests the natural phenomena of the universe. From a state of Unconsciousness, through many stages of Semi-Consciousness—through many degrees of Simple Consciousness; Self-Consciousness; Super-Consciousness; and states still higher in the scale, undreamt by mortal mind, on toward the highest states of Cosmic Consciousness—Spirit conscious of Itself; the Cosmic Will proceeds. Consciousness, in all of its phases, proceeds through Change—Consciousness depends upon Constant Change. Consciousness always produces Activity, and manifests Motion. Consciousness always manifests objectively in Change and Motion in Substance—in substantial shape and form. In this, then, is to be found the explanation of the phenomena of the involution and evolution of the Cosmos, with all the incidents thereof—in this is found the answer to the Ultimate "Why."

The above is one of the most important of the Basic Aphorisms—the one which explains the "Why" of the Manifest Evolving Cosmos. The answer is understandable only through the symbol of the "World-Brain." The Cosmic Spirit or Will, awakening from its sleep of Unconsciousness, during the Cosmic Night in the Infinity of Nothingness, seeks Consciousness. Consciousness is the "livingness" of Life—therefore *the Cosmos seeks Life itself. The Cosmos manifests in order to gain Conscious Life* . Like the mortal awakening from a profound sleep, almost death-like in its intensity, the Cosmos begins its task of regaining Consciousness, which is the "livingness" of its Life. And as to the mortal sleeper, such Consciousness comes to it slowly.

In order to fully appreciate the meaning of the Aphorism, we must regard the nature and meaning of "Consciousness." Consciousness means "awareness," and, of course, is purely mental in principle. The Aphorism says: "Consciousness in all of its phases, proceeds from Change—Consciousness depends upon constant Change." Is this borne out by modern psychology— let us see! The best authorities in modern psychology agree to this statement. To them, Consciousness is a stream of changing mental states, with their corresponding physical changes. The text-books say: "Every act of consciousness involves a change from a past state to a present." A leading authority says: "Consciousness is in constant change"; also : "No state once gone can recur and be identical with what it was before"; also: "Consciousness does not appear to itself chopped into bits.…It is nothing jointed; it flows. A ‘river' or a ‘stream' are the metaphors by which it is most naturally described. In talking of it, let us call it the stream of consciousness." Another authority says: "Consciousness results from perpetual change. It is impossible to maintain a uniform conscious state. A uniform sensation of pressure becomes quickly unnoticeable—the pressure must perpetually vary or the sensation will cease, and this is true of all conscious states whatsoever." All the best authorities agree in the above position. The Cosmic Will which is embodied in the Cosmic Substance, just as is the will of man embodied in his brain-substance, must constantly manifest changes within that substance in order that it may be Conscious. It must do this constantly and perpetually, else it becomes Unconscious. When it is remembered that states of consciousness are always accompanied by corresponding material and physical changes—that thoughts become brain-things—then we can see the explanation of the constant change in the physical world, which we call natural phenomena.

The Aphorism also says: "Consciousness always produces Activity, and manifests Motion." Modern psychology also bears out this statement. Prof. William James has brought out this point most forcibly in his works. He says, among much else on the same subject: "All Consciousness is Motor"; also: "Using sweeping terms and ignoring exceptions, we might say that *every* *possible feeling produces a movement* , and that the movement is a movement of the entire organism, and of each and all its parts.…In short, a process set up in the centres reverberates everywhere, and in some way or other affects the organism throughout, making its activities either greater or less." Is it not plain that, granted the existence of the Cosmic Will in its aspect of a World-Brain, *then every state of consciousness within it must produce activity and motion* within it; and *must also manifest the corresponding physical and material changes in its substance and organic structure?* Does not this, coupled with the fact that *consciousness depends upon constant change* , give us, in the words of the Aphorism, "the explanation of the phenomena of the involution and evolution of the Cosmos, with all the incident! thereof? Does not this explain to us the workings of the Law of Sequence?

This then is the cause behind the involution and evolution of the Cosmos as told by Modern Science. In awakening into Consciousness the World-Brain creates centres of material shape and form within itself. Then by slow degrees more complex form, and combinations appear. Upon the created worlds appear the material appropriate for the manifestation of organic life. Then Life, as we know it, appears. Then higher forms come. Then man. Then, as on certain of the worlds, being much higher in the scale than man, appear. And then on, and on, and on, ever in an ascending scale of Life and Being; shape and form; combination and degree.

In the World-Brain, there are many planes of consciousness, just as there are in your own brain-mind. There are the instinctive planes, and those still below—the sub-conscious, and those above—and the super-conscious, and other stages of which man does not as yet dream. Just as the various brain-cells perform their several functions, varying in the degree of importance and function—so do the various centres in the World-Brain play theirs, in the same varying importance and degree. Each is a part of the All. And there is a relationship and interdependence between all. None is alone and separate. Separateness is an illusion. All is One. The part played by Man—by You—in this great Cosmic Drama, will be considered in the succeeding parts of this series of lessons. Therein will be taught the lesson of "Man, Know Thyself!"

In considering the World-Brain, do not make the mistake of the average student, in thinking merely of this speck of dust called the Earth, as being all that is included in the Cosmos. In the Cosmos are contained an infinitude of infinitudes of universes; of suns, and planets. Space itself must be exhausted before the universes are exhausted. Number itself must be exhausted, before their number is exhausted. Remember, they are the products of Infinity, and consequently *their number, degrees, and variety is infinite in extent and* *possibility* .

Nor, should you make the mistake of explaining of the Cosmos in the terms of Time, except as a convenience in thinking. Conceptions of finite time or space have no place in the consideration of the Cosmos—that is, the mind is unable to think of a period of time sufficiently great to cover even one phase of the Cosmic Process. The Cosmic Day is unthinkable in figures. The highest figures possible to the mind of man would not represent the year-periods involved in a single second of the Cosmic Day. We are still in the Dawn of the Day, and yet that which men would call an Eternity has passed in the present Cosmic Day. Thought fails us. We are dealing in terms of Infinity. The Symbol is ∞.

In this lesson we have heard the answer to the Ultimate Question of the "Why" of the Cosmos. We have seen that that Answer is "Necessity and Law." It is the Law of the Cosmos that the Cosmic Will should *desire and will to live* ; and, that in order to live, Consciousness (the "livingness of Life") is necessary; and that in order to gain consciousness, continual and constant change is *an actual necessity* . And this constant change produces the phenomena of the Manifest Cosmos. In a nutshell: *The Cosmos manifests in order to Live—and it Lives because Life is a Necessity of its nature under the Laws, and subordinate to The Law* . This is the Arcane Answer to the "Unanswerable Question" of the philosophers of the schools.

And in the Arcane conception of the World-Brain of the Cosmos, we have another great fundamental truth stated in simple terms, and by a familiar symbol. The human-brain has its analogy in the World-Brain. In this Arcane Teaching we may understand the principles of the embodiment of mind in matter, and the action of mind upon matter by means of energy. Compare this Teaching of the World-Brain with the teachings of science, in its phases of Inorganic Evolution, and Organic Evolution, and see how the Teaching throws light on the whole process. See how there is ever a mental action preceding the physical manifestation. Desire ever precedes function, shape and form. Mind is always embodied in substance. Substance always contains mind. The building of the crystal; the growth of the animal form from the single cell; the evolution of the chicken from the creative cell in the egg; all these are manifestations of physical action, structural change, and substance moving in response to mental inner causes. From One, know All. The Law of Analogy is ever manifest in the Cosmos—"As Above, so Below; as Below, so Above."

The conception of the Cosmic World-Brain also throws much light upon many phases of mental, psychic, and occult phenomena, in which the world is now taking such a decided interest. If Thoughts become Things in the Cosmic Brain, then following the Law of Analogy it is possible for Thoughts to materialize in Things on other planes of activity. The same principle is involved—the principle of mental creative activity. This is the Secret of Mentalism. This is the Key to Psychic Phenomena. This is the Explanation of Occultism. With a Cosmos, *mental in its nature* , with energy and substance; matter and motion; all receptive, responsive, and plastic and obedient to Mind—what cannot be accomplished by those who understand the Laws of Mentalism? With Will as the great creative power in the Cosmos—what is not possible to him who understands the Art of Willing. With Desire as the great Creative Energy, can we not see why Desire should be harnessed, controlled, directed, guided, mastered and employed in our lives, careers and destinies?

Apply these various conceptions of the Arcane Teaching to the various philosophical and metaphysical problems which have puzzled you—and see how many tangles it straightens out; how many inharmonies it reconciles; how it brings order out of the chaos of conflicting theories, dogmas and teachings. The Arcane Teaching is a Disturber of teachings—but it is also the great Reconciler. It is the Chemical of Truth, which clears the waters of Thought.

Part III. The Life of the Ego

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Lesson VII. The One and the Many.
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Lesson VII. The One and the Many.

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WE NOW invite you to consider the important philosophical problem of The One and The Many, as explained by the Arcane Teaching. In the philosophies which hold that The One Life is the Absolute, this problem is unexplainable, for it is impossible to conceive of the Absolute, which is immutable and indivisible, changing and dividing itself into parts, or apparently doing so. With the recognition of the fact that the Cosmic One Life is not the Absolute, but is under Law, then the difficulty vanishes. Let us listen to the Aphorism:

APHORISM XII . Know ye, that in Truth, there is but One Life and not many lives. Separateness is but relative and partial—illusory—the creative fiction of the Cosmos. Who teaches otherwise, errs. In the Cosmic Will there is the One Life in which, and by which, is manifested the Many.

In the previous lessons we have seen that the Cosmic Will is the "lifeness" of all Life, just as Consciousness is its "livingness." Back of, and under, all manifestations of Life, there is always the Cosmic Will. But the Cosmic Will precedes the particular manifestation that we call "Life," for it existed before Life appeared in the Cosmos. The great Cosmic energies and activities which manifested in world-building in all its phases, were but manifestations of the Cosmic Will bestirring itself. The fundamental activities show but little evidence of what we call Life—there seems to be but little Life in the mineral kingdom—but still the Will is seen in operation there, building up and tearing down; arranging and rearranging; combining and recombining.

The attraction and repulsion of the atoms (and of the particles composing the atoms) shows us that the Will is present and in operation in these lowly manifestations. In Gravitation, we see a wonderful evidence of the operation of the Cosmic Will. In Chemical Affinity and Molecular Cohesion we have similar evidences. In all the great Natural Laws, in evidence throughout the Cosmos, we may see the operation of the Cosmic Will, always. The laws of Physics demonstrate clearly the existence of some great Conative power, animating, energizing, and manifesting in every part and particle of creation. One must indeed be a blind materialist to fail to see ever at work that "Something Within" manifesting as the "Something Without." The building up of the crystal, from liquid to regular and exact geometrical form, should be sufficient to convince anyone that there is a "Something at work" in it. Even the materialist is forced to recognize these facts—and he does recognize it, and calls that Something by the recognize these facts—and he does recognize it, and calls that Something by the name of "Nature." We have no quarrel with names—if the term "Nature" suits you, use it by all means. But if you think clearly, you must recognize that your "Nature" is Conative, and acts and manifests as a Cosmic Will.

These fundamental activities and manifestations of the Cosmic Will or One Life, are akin to the activities and manifestations of our own lives. Stop to consider that your body was built up from a single cell by your Live Forces—not only your fleshy parts, but your hair, nails, teeth, and even the hardest bones which form your framework. And, likewise, the flint-like shell of the clam, oyster, and other hard-shell animals were so built up; not to speak of the harder geometrical crystal forms of the diamond and other minerals, which are but "built-up" shapes and forms. The diamond is composed of carbon, which is but a gaseous substance which becomes solid under certain conditions. The hard ivory of the elephant's tusk was built up from cells, by the Life Forces within the animal itself. So you see that Life can build up *hard substances* as well as soft ones. And the same force that builds up these hard substances, builds up the rocks and hills, and mountains, and minerals that form the *body of Nature* . Just as certain functions of the animal or human brain manifest in building up the body of the Cosmos.

The Cosmic Will from the beginning has sought to *embody* itself in objective form, in order to manifest Consciousness, which is the "livingness" of Life, as we have explained in a previous lesson. Like the Life Forces in any being, it first concerned itself in providing a *body* for itself, in order that it would have a substantial foundation for further and higher manifestation of its Life. In the Cosmos the material plane of activity is the one first operated upon. Then comes the slowing down of the vibrations of Motion, and the Principle of Substance produces the elementary particles which, combining, form matter. Then matter begins to evolve into higher forms, until at last there is produced the combination in which is possible the manifestation that we call Organic Life. From the lowly living cell-like creatures in the slimy depths of the primeval ocean-beds, arise step by step, slowly, tediously, painfully, arduously, and haltingly, but surely and steadily, form after form of higher and still higher living organisms. The modern scientific theory of Evolution—which, however, was antedated some twenty-five hundred years by the Ancient Greek Philosophers—tells us a true tale of the slow rise and development of life forms.

At last Man—a poor, weak, brutal creature with wonderful possibilities, was evolved by the One Life in its urge toward Conscious Life. And this poor creature has advanced wonderfully. And Evolution does not stop here—for Man is but an intermediate step. On other worlds in the Cosmos, there are beings as much higher than Man, as man is higher than the earthworm. Our planet is but much higher than Man, as man is higher than the earthworm. Our planet is but one of millions upon millions of millions of worlds, in which Evolution is at work. We are away down low in the scale of worlds and being. There are beings as great as man's conceptions of the gods of old, dwelling on some of these planets and worlds. Some of us have dwelt on these brighter spheres, but have been sent back a grade or two in order to complete tasks left undone; or to gain experiences necessary; or because the fires of material desire had not yet died out in us, and we needed to "get enough of it" once more, in order to be free of the dross. There are planes of Life so transcendentally grand and exalted, that Man's wildest imagination cannot conceive of them. And, on the other hand, there are worlds lower in the scale so sunken in materiality and foulness, that the orthodox hell would be preferable to them. Man goes where his desires take him. He travels the road of his desires and thoughts. He makes his own route—he guides his own vessel. Man is his own Destiny.

The Many Lives are but Centres of Life in the great One Life. Separateness is but the "creative fiction" of the Cosmos—illusory and relative. All Life is but One, in its fundamental nature. The entire Cosmos is but One Life, in which we are parts or centres—in its Being we "live and move and have our being." The One Life is not far away, but is all around us, and immanent within us. While one phase of the Cosmic Paradox shows the individual to be but an infinitesimal unit in a stupendous whole, the other phase shows the individual to be identical with the Whole—connected with all by spiritual bonds and links—and sharing the infinite possibilities of the All. The life of the individual is not bounded by his personal limitations, but includes the life of the All. In this understanding and recognition there is found the reconciliation, unity and agreement between the contradictory phases of life and the universe. True spiritual advancement depends upon the increasing recognition and identification of the individual with the All.

An important point in the Arcane Teaching is that which holds that *the Cosmos is, and can be, conscious only through and by means of the various centres of consciousness within itself* . Without these centres of consciousness within itself—the consciousness of You and I and all the rest—the One Life would be unconscious. Just as the individual can be conscious only through his stream of units of consciousness, so can the One Life be conscious only through its stream of centres of consciousness. Destroy these centres of consciousness, and the Cosmos once more is resolved into its condition of Unconscious Nothingness. And, moreover, the One Life can *live* only through its centres of Life—the centres called You and I, and the rest. Will is the "lifeness" of Life—Consciousness is the "livingness" of Life—and the individual is the centre of both Will and Consciousness, and therefore of Life. As the Cosmos advances in the Cosmic Day, there is manifested a constantly increasing blending or unification of the various centres of Life—a constantly increasing identification of the individual with the All. And, thus is accomplished the approach to the Cosmic High Noon, when the One Life, *as one life and consciousness* , lives, wills and is conscious. Before that time comes, the illusion of Separateness is manifested—the "creative fiction" of the Cosmos operates in working out the approach to Cosmic Consciousness.

Thus it is seen that the Cosmos, or One Life, does not manifest as separate units of life in order to amuse itself, or to try experiments, or any of the various "explanations" hazarded by philosophy, metaphysics, or theology. It manifests through the centres, *because it must do so in order to live and be conscious* . Creation and the Universe is not a matter of whim, unreasoning desire, or arbitrary fiat of the One Life of the Cosmos. Far from that. It is the Cosmic Necessity. Just as you must *live* in order to be alive so must the Cosmos manifest Life in order to *live* and be conscious. Just as you find the imperative demand for life within yourself; so does the Cosmic Life find the imperative demand for Life within itself. The One Life is under the Law, just as you are under the Laws. The urge of "Must" is ever impelling it forward. It is not Free—it is under the Law and The Laws. The Law is ever over and above it—the Seven Laws are constantly in operation within it. The One Life is not a cruel, arbitrary master or ruler. It is your Greater Self, and subject to the same laws which govern you. *It is doing the best it can* , for itself, and therefore for you. When the individual realizes this fact—the fact that the One Life is doing the best it can; is bound by the Laws as much as is the individual; that there is no manifestation of arbitrary desire, or unreasoning whim in the Cosmic machinery; that One is All, and All is One; then there appears a *reason* and explanation for much in life which has hitherto defied explanation or reason; or theory of justice and equity. Then is there seen an explanation of that apparently arbitrary, despotic manifestation of power, which caused old Omar Khayyam to utter his rebellious protests, and cry aloud:

> "Into this Universe, and ‘Why' not knowing,
> Nor ‘Whence,' like Water willy-nilly flowing;
> And out of it, as Wind along the Waste,
> I know not ‘Whither,' willy-nilly blowing.
>
> "What, without asking, hither hurried ‘Whence'?
> And, without asking, ‘Whither' hurried hence!

Oh, many a cup of this forbidden Wine
Must drown the memory of that insolence!

"A moment guessed—then back behind the Fold
Immerst of Darkness round the Drama rolled,
Which for the pastime of Eternity
He doth himself contrive, enact, behold.

"We are no other than a moving row
Of Magic Shadow-shapes that come and go
Round with the Sun-illumined Lantern held
In midnight by the Master of the Show.

"But helpless Pieces of the Game He plays
Upon His Chequer-board of Nights and Days;
Hither and Thither moves, and checks, and slays,
And one by one back in the Closet lays.

The Ball no question makes of Ayes and Noes,
But Here or There as strikes the Player goes;
And He that tossed you down into the Field,
He knows about it all—He knows—He knows."

Many daring thinkers who setting aside "the bribe of heaven and threat of hell" have dared to look Life in the face, have been overcome by a sense of impotent subjection to an arbitrary Being who, *being able* to remedy conditions, and *knowing of* the pains of mortal life in the universe, nevertheless has deliberately imposed such conditions upon living things. Such thinkers find it impossible to reconcile the claimed qualities of Love and Good in such a Being, with the manifestations of apparent injustice, inequity, pain and suffering which made pessimists of great souls like Buddha, Lao-tze, and the writer of the Koheleth or Ecclesiastes. Indeed, viewing Life from this viewpoint, one finds it hard to escape the conviction which inspired the bitter words of old Omar, when he cried:

"What! out of senseless Nothing to provoke
A conscious Something to resent the yoke
Of unpermitted Pleasure, under pain
Of everlasting Penalties, if broke!

"What! from his helpless Creature be repaid
Pure Gold for what he lent him dross-allay'd;
   Sue for a debt we never did contract
And cannot answer—Oh, the sorry trade!

"O Thou who didst with pitfall and with gin
Beset the Road I was to wander in,
   Thou wilt not with Predestined Evil round
Enmesh, and then impute my fall to Sin!

"O Thou who Man of baser Earth didst make,
And ev'n with Paradise devise the Snake:
   For all the Sin wherewith the Face of Man
Is blackened—Man's forgiveness give—and take!"

But with the dawning knowledge that the One Life, or World-Spirit, is *not* The Absolute, but is under Law and Laws superimposed upon it, then we have a picture of an Universal Being which suffers with us and through us; rises with us and through us; strives with us and through us; attains with us and through us; rejoices with us and through us; conquers with us and through us—and whose Life is composed of our lives; whose consciousness is composed of our consciousness. Such a Being is seen to be, at the last, *one with ourselves* , instead of an outside power—and consequently, such a Being is seen to be eternally making for Good-making for *our* good, for we are one with itself. Such a Being is seen to be but the Composite Self of all the individual selves of the Cosmos—the Real Self. And in the recognition of all this, our bitterness must die away, and a great feeling of compassion, sympathy, understanding and love must be manifested by us—and felt by us. Then must come that sense of Oneness with the All which is the great reconciler—which harmonizes the Opposites, and establishes the Cosmic Balance.

This One Life is You—and You are it. Centres of Life, apparently separate are we now—but steadily growing toward that time, phase and state of Cosmic Consciousness, in which the All shall know itself as One—and the One know itself as All. As the Ego progresses through the stages of Spiritual Evolution, its consciousness enlarges and expands, including more and more of the Cosmos within it as the Self, until the stages of Cosmic Consciousness are reached in which the Ego finds itself blending into the Whole, and the All blending into the Self. This is what is meant by Cosmic Consciousness; Spiritual Consciousness; Transcendental Consciousness; the Higher Consciousness; the *Moksha* , of the

Brahmans; the Nirvana, of the Buddhists; the Union with God, of the Mystics; the Divine Marriage, of the Sufis; the Brahmic Splendor, of the Oriental poets—of all those transcendental states of Consciousness, in which the Self blends into the All, in varying degrees according to the development of the soul. This is the Secret of the Mystics of all times and lands—this the Mystery of Buddha—this the Divine Bliss of the Brahmans—this the "Wine" of the Sufi symbology, Even old Omar, in his bitter complaint, was true to his Sufi instincts, and recognized the One:

> "Whose secret Presence, through Creation's veins
> Running Quicksilver-like eludes your pains;
>   Taking all shapes from Mah to Mahi; and
> They change and perish all—but HE remains."

And this was the thought that inspired these striking lines from an unknown poet:

> "Thou great Eternal Infinite! Thou great Unbounded Whole!
> Thy body is the Universe! Thy spirit is its soul!
> If Thou dost fill Immensity—If Thou art All-in-All—
> Then I'm in Thee, and Thou in Me, or I'm not here at all!
> How can I be outside of Thee, when Thou fill Earth and Air?
> There surely is no place for Me outside of Everywhere!
> If Thou art ALL, and Thou dost fill Immensity of Space,
> Then in Thy Being do I dwell, or else I have no place.
> And if I have no place at all—what am doing Here?
> Beyond the All I cannot Be—outside of Everywhere!
> Then truly in Thy Self am I—and Thou must be in Me;
> Or else there is no All-in-All—no Me, nor Thee, to Be!"

This One is the great Cosmic Spirit—Cosmic Will—Life Principle—One Life of The Cosmos—in which the Arcane Teachers find the Real Self and Universal Being. This is the great Principle of Life and Being, in which "we live, and move, and have *our* being." This is the great Cosmic Life which awakens in the Dawn of the Cosmic Day, and thence proceeds gradually to evolve into the Cosmic Consciousness of High Noon; thence on to rest in the ecstatic state of transcendental Bliss, Consciousness, and Being— *sat-chit-ananda* , the Hindus call it—the Kingdom of Heaven, other mystics have called it—during the Afternoon of the Cosmic day, which state extends over countless æons of time;

thence passing into the dream-like slumber of the Twilight of the Cosmic Day; thence on toward the resolution into the state of Unconsciousness in the Infinity of Nothingness of the Cosmic Midnight; thence on to the Re-awakening at the first glimpses of the Dawn of the new Cosmic Day. As Above, so Below; as Below, so Above! From One, Know All!

Thus is the Great Cycle of the Cosmos—thus the Working of the Laws. And, ever over all dwells The Law, unchanged, peaceful, undisturbed—ever the same—Alone—Absolute.

Lesson VIII. Metempsychosis.

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IT IS not our purpose to enter into a discussion of the world-old and world-wide doctrine of Metempsychosis, ReBirth, Reincarnation, or Re-embodiment, or by whatever other name it may be known. The modern world has awakened to a new knowledge of this ancient doctrine and truth, but in learning it is has absorbed much error with the principle of truth. We shall not attempt to *prove* the doctrine of Metempsychosis. All true occultists know that every soul which ever has experienced re-embodiment or rebirth *has an intuitional assurance of the truth of having lived before, some time, some where* —an assurance perhaps dim, but still persistent. Those who have not this inner assurance in some degree have never experienced rebirth, although they may have rebirth awaiting them after the present earth life. To those who have not this inner assurance, it is folly to attempt to prove Metempsychosis—at the best they will receive it merely as one of a number of idle speculations on the unknowable hereafter. To those who have the inner assurance, in some degree, no other proof is necessary, although explanation and teaching regarding the same is eagerly sought after. In this, and the following lesson, we shall ask you to consider the Arcane Teaching regarding the details of Metempsychosis, Reincarnation, and Rebirth. Many of the points of the Teaching may seem strange and startling to those who have studied other teachings—but careful study and comparison will show the Truth in spite of the contradictions from without. For the first point, listen to the Aphorism:

APHORISM XIII . Know ye this first Truth of Metempsychosis: The Ego is evolved from the Personal Self. Every living thing possesses a Personal Self, but even among men, many fail to reach Egohood. Egohood is earned, not bestowed as an universal natural gift. Many personalities are born, but few Egos are evolved. Personality perishes in the Astral World, after the death of the physical body—Egohood persists in Re-embodiment and Rebirth.

This startling truth, embodied in the Aphorism, is one of the fundamental principles of the Arcane Teaching. The majority of religions and philosophies have held to the idea of the universality of immortality, although there have been some notable exceptions to the rule. The Arcane Teaching however has always held that Egohood (with survival and rebirth) is conditional and exceptional. It has held that there must be earned and evolved an Ego, before that Ego may persist in Re-embodiment and Rebirth. Many of the ordinary teachings regarding persist in Re-embodiment and Rebirth. Many of the ordinary teachings regarding Reincarnation hold that there is a continuous chain of Rebirth or Reincarnations from the lowest form of animal life (and often still lower) to that of advanced Man and beyond. This is not so held in the Arcane Teaching. The Arcane Teaching holds that there is Physical Evolution from the very lowest life forms to the highest (up to a certain advanced stage to be noted hereafter), but that Spiritual Evolution begins only when the Ego is evolved from the Personal Self of some creature on the plane of humanity, or some plane equal to it in other worlds. From thence on there is Spiritual Evolution, and Metempsychosis, Rebirth or Re-embodiment, which latter continues until the Ego passes through that stage and thenceforth pursues its Spiritual Evolution without the necessity of Rebirth. Most positively does the Arcane Teaching deny that You, the Ego, as a soul, have arisen by steps of Spiritual Evolution from the various soul-stages of the animals. The Arcane Teachings also hold that the majority of human beings on earth to-day have not developed Egohood, and are therefore not likely to be reborn or re-embodied, but will, after a period of life in the Astral World, in their astral bodies, again die and fade away, being resolved into their original elements in the Cosmos.

All living things have Personality, and are able to distinguish between "Me and Not-Me"—between their personal selves and the things of the outside world. But only a portion of the human race have developed the phase called by psychologists, "Self-Consciousness," or "The Sense of Individuality," in which they are able to distinguish between the "I" and the "Me." By the "Me" is meant the things of personality-the body, the mental states, the feelings, the desires, the characteristics of personality, *etc.* By the "I" is meant that transcendental Something in oneself which is able to stand aside and apart *and view the "Me" as from outside* —that something which enables one to feel, "I Am"—that Something which enables one to know that he is superior to the body, or the personality, and that he will always be "I Am" no matter in what part of the Cosmos he may be, or after how many æons of time he may say it. It is most difficult to describe this phase of consciousness, but those who have it will recognize it, and those who have it not will likewise realize the lack. Some may not recognize it under the term Ego or the "I Am," but will understand when we say it is that which may be called "Soul Consciousness"—that is, a consciousness that You *are* a Soul, inhabiting a body and using a mind—a Something over and above personality and mortal life—a Something destined to live on, and on, and on-a Something which *feels and knows* that it is. A great many people do not recognize this Something Within them, but instead *believe* that they *have* a soul, or *will have* one at least—their idea of "soul" being something that will emerge from them after death. The true Soul recognizes itself as being Now—it can say "I Am the Soul—Here and Now!" This is Egohood in its early stages.

The Cosmic Will, or One Life, begins its work of physical evolution, working from lowly forms to higher and higher, the benefits of acquired conscious experience being transmitted through the laws of Sequence or Heredity. In this way the lower animals advanced in the scale of evolution, and Man appeared. But Man was, and in many cases is now, but a higher form of the lower animals—his soul life comes later. As Man advanced in the scale, there were evolved personalities which experienced the pangs of soul-birth. They felt the struggles of the developing Something Within, and began to realize that they were individuals—the "I Am" began to manifest itself. These individuals were not always "good" people—both poles of the opposites manifested here as elsewhere—they were simply stronger and more soulful people—people who felt the Real Self within them. Thus were the Egos evolved.

When physical death overcame these individuals, after spending their allotted and usual time in the Astral World, and sinking into the astral slumber preceding the usual astral dissolution and final death, these Egos awoke to a new life in new bodies—Metempsychosis in its earlier stages. Each Ego was reborn into a new body, along the lines of its general character and desires, although it preserved but a faint memory of its past life. The Ego preserved its Character, however, although its Personality had slipped away from it. Thenceforth these Egos proceeded along the lines of Spiritual Evolution, in connection with Physical Evolution—and thereby the One Cosmic Life was enabled to evolve and progress *along two lines* of Evolution, instead of one as before—the Cosmic Will doubled its resources. In order to see the "why" and "how" of this process of re-embodiment, or rebirth, let us listen to the Aphorism:

APHORISM XIV . Know ye this second Truth of Metempsychosis: Persistence in Egohood in Rebirth or Re-embodiment, is but the Recollection or the Memory of the Cosmic Will, in the World-Brain. As the mortal brain recollects (and thus embodies) an idea, or thing— so does the World-Brain recollect (and thus embodies) the Egos. This is the Truth of Metempsychosis, and the phases of Life beyond Metempsychosis.

To those who have deemed incapable of solution the "how" of Re-embodiment, the Truth contained in the above Aphorism will come like a flash of lightning illumining the darkness of midnight. The analogy is seen at once by those familiar with the laws of the mind and the phenomena of the brain. An idea or thing, the impression of which is in the memory (occultists claim the memory to be largely astral in its nature) is recalled or recollected, and immediately passes into the field of consciousness. And to pass into the conscious field *it must be embodied* in the brain substance or cells—it must be given an appropriate body. The Cosmic Will remembers the Ego in the Astral World, and in the World-Brain it again embodies it in material form. We urge you to study this carefully and thoroughly, before proceeding further, in order that you may make this great Truth your own for all time. Consider this: To be remembered by the Cosmic Will in the World-Brain, is to persist in Being—*for whatever is so remembered cannot perish so long as the World-Brain persists and exists* .

And now listen to the Aphorism, telling the third truth of Metempsychosis:

APHORISM XV . Know ye this third Truth of Metempsychosis: In recognizing and knowing the "I," the individual recognizes and knows the Cosmic Will—and the Cosmic Will knows and recognizes the individual. Egohood is mutual conscious recognition—all below this phase belongs to the sub-conscious plane of the World-Brain.

In this Aphorism is contained another remarkable Truth. It informs us that the "I Am," or "I," or "Soul" recognized by the individual, even faintly, is the conscious recognition of the Cosmic Will or One Life which is our Real Self. And, likewise, such recognition is mutual, for in it also is comprised the recognition of the individual by the One Life. When we know, recognize and realize the "One" within us; then the "One" recognizes us within itself. And thenceforth it remembers us, and our Spiritual Evolution begins. As the Aphorism says: "Egohood is mutual recognition—mutual recognition between the Individual and the All." The Aphorism also informs us that below the plane of Ego, all the life activities of the World-Brain are along sub-conscious lines—below the plane of Consciousness. In other words, the Being *in whom we are* , knows and is conscious of us, only when we are conscious of Being *within us* . The recognition is mutual in consciousness. And, correspondingly, as we advance in the great scale of Consciousness, we come into a closer recognition and consciousness of the One, and the One comes into a closer recognition and consciousness of us. Finally, at the High Noon of Cosmic Consciousness, we come to know that we are the One—and the One comes to know that *it is us* . And toward this is the aim and goal of Spiritual Evolution.

But not all the Egos reach this stage—many fall by the wayside, or sink into the mire. We shall speak of this in the succeeding lesson, and we mention it here merely to prevent a misapprehension.

The Arcane Teaching does not hold that ReBirth is imposed arbitrarily upon the Ego, or by reason of punishment or reward for deeds "good and evil" of the physical life; but, on the contrary, that it proceeds in accordance with the operation of the Seven Laws following the general path of the Desire and

Character of the Individual. In other words, the "character" of the individual, which is composed of the sum of his experience and his desires, follows the line of the general Expression of his Desires in deciding his future embodiments and life. Desire is the strong motive force of Life, as we shall explain in a future lesson, and its urge toward expression leads him into certain channels of Rebirth. An understanding of Desire and the Will enables the individual to regulate his character so that he may practically map out his future lives instead of allowing them to be determined by Blind Desire as is the case with the majority of the race.

Nor does the Arcane Teaching hold that Metempsychosis shall always continue along *unconscious* lines. The advanced soul reaches the plane of Conscious Rebirth, after a certain stage is passed—and accompanying this comes the Memory of the Past Lives, so that Life becomes continuous in consciousness and memory, after a certain stage of progress is attained. At present, the average Ego is undergoing a stage of spiritual evolution akin to the mental stage of a child of a few years of age. The child remembers but little of its past—the happenings of a few months ago are forgotten—even the affairs of yesterday seem dim to-day. But as the child advances in years it has a better and still better remembrance of the past. And, in the same way the advancing soul develops a clearer and still clearer recollection of its past lives. The dim memories, and flashes of remembrance of the past, which many of us now have, will be succeeded eventually by a full remembrance of the details of our past lives.

Moreover, the Arcane Teaching does not hold that Metempsychosis is the final stage of spiritual Evolution. On the contrary, it holds that eventually the evolving Ego will reach the stage in which Re-embodiment is no longer necessary—and thenceforth the Ego will be able to actually *create* its own bodily vehicle of life from the Principle of Substance in which it is immersed.

The Arcane Teaching also hold that Re-embodiment on this one planet continues only so long as the Ego is attracted by Earth things—when it passes beyond the attractions of Earth it rises to meet the attractions of worlds higher in the plane, and so on and on. Or, likewise, it may become so gross that it may sink to a lower level of worlds beneath our own in development. Many of us now abiding on this planet, have been drawn here by reason of having fallen from the higher estate of higher worlds by reason of our material longings. This accounts for the feeling possessed by many that they are "far from home," accompanied by dim and bitter flashes of remembrance of a brighter, happier and more glorious life on some higher plane in the past. But the lesson will be heeded, and these "lost souls" who are "strangers far from home" will follow the "kindly light" which will lead them on to home once more.

The Arcane Teaching holds that the dual-nature in individuals—the "two natures struggling for supremacy"—arise from the struggle between the "I" which is the reincarnated Ego, and the "Me" which is the Personality received along the lines of heredity, ancestral race, thought, *etc.* The "I" is the Real Self-the "Me" is the personality which has been inherited. The "character of the individual arises from the balance struck between the two. The weak soul allows the "Me" to bear down the balance in its own direction; while the strong soul asserts the "I," and seats itself upon the throne of Individuality.

The very fact of the existence of such a struggle between the "Me" and the "I" of the individual, shows that there must be an "I" or Ego superior to and in a measure independent of the inherited and acquired "Me." And the fact that the individual experiences this dual-nature is his proof that he has attained at least some degree of Egohood, for those of the race who lack Egohood are like the lower animals and simply follow inherited and racial desire. The only "conflict" in the minds of those lacking Egohood is the conflict between opposing desires of this kind-there is no "I" to set aside desire, or to master it by Will. The strong Ego is able to master Desire by Will-able not only to desire to will, but to *will* to will. Desire and Will are the two poles of the manifestation of "Will." Desire rules the individual, unless he masters it by Will. The Ego may assert its will over the inherited desires of the "Me" or False-Self.

Personality is connected with the physical body and its psychical inheritances, and acquired tendencies. Individuality is connected with the Ego, or Real Self, which is over and above Personality, or the things of personality. Personality is bound and tied by the relative things and persons connected with one's personal present incarnation. Individuality is free from those bonds, ties, and limitations, and soars above them in its Cosmic flight. Personality says "I am John Doe, of Akron, grocer, aged 48"; or "Mary Roe, spinster, aged 45"; as the case may be. Individuality says "I am that which I Am"—above names, and forms, and personal sheaths or vehicles.

Each Ego has been embodied in numerous personalities during the Spiritual Evolution. Old Atlantis; Chaldea; Egypt; Greece; and other ancient lands have known us. Rome, Tyre, Carthage, Babylon, Troy, and other cities of the past have been ours. We have worshipped Jove; Isis; Thor; Wodin; Baal; Pan; and many other strange gods. We have learned many lessons— we have had many defeats and many victories. And we are now emerging into a *conscious* realization of what it all means. We have reached the point where we shall have "some say in the matter." We are facing the Cosmic Adventure with open eyes, and bold hearts—we are going on, and on, and on! The dawn of the Cosmic

Knowing is upon us. The light is rising over the hills, bidding us awake to the tasks of the day. Let neither Time nor Space terrify us. Let nations vanish, and worlds disappear—what is that to us? The Cosmos is our Home—all parts of Space our own—all Time ours to live in and employ. All the Time there is—all the Space there is—all the Knowledge there is—is ours to have and to hold. All this is the heritage of him who can say, and feel, "I Am!"

Lesson IX. Survival of the Fittest.

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OF ALL the various points of the Arcane Teaching, that of the law of Spiritual Survival of the Fittest is one of the most startling, when contrasted with the ordinary teachings on the subject. Many thinkers who freely admit the existence in Nature of the law of Physical Survival of the Fittest, seem to find an idea of injustice in the correlated doctrine of the Spiritual Survival of the Fittest, although the two are but correspondences on two several planes, following the Law of Analogy. When the Teaching is examined in detail, it will be seen that not only does it conform to other manifestations of Nature, but also is in strict accordance with the fullest equity and justice. Particularly is the absolute equity and justice of the law seen, when it is perceived that the failure to survive of the Personality of those lacking Egohood is not the result of arbitrary fiat or dicta, *but is the result solely of the desire and will of the entity or "personality" itself* . The entity perishes and dissolves, *not in spite of its desires and will, but because of them* .

The lowest forms of life perish almost immediately after the moment of physical death. It is true that even the very lowest creatures have an Astral Body which survives the death of the Physical Body, but as all the desires of such creatures are bound up in their physical lives they have nothing to live for after the physical body is destroyed. Such "life" persists for a very short time in its Astral covering, for Desire fading away, the Astral Body dissolves into its original elements, and the entity perishes. As the scale of Life is ascended, there is a longer survival of the Astral Body of the creature, for its desires die more slowly, being more complex and tenacious. The Astral forms of the higher animals often persist for quite a time after their physical bodies have perished, but after a time their desires burn out and the Astral form dissolves and the entity perishes. In the case of domestic animals who have become strongly attached to their human friends, and who have absorbed "something" from the latters' love for and interest in them, the Astral form often persists for years finding great pleasure in being in the proximity of the human friends, although unseen. In this case the desire for survival is strong, and almost reaches the phase of Will.

When the scale of Man was reached by Evolution, there was but little change in the manifestation of Spiritual Survival of the Fittest, for primitive Man was but a little more than an intelligent beast. When his Astral form passed out of the physical body, it was like that of the beast—it found but little pleasure or satisfaction in life apart from the physical, for its desires were altogether along physical lines. It soon found that it "had nothing to live for," and became filled with weariness, *ennui* , and dissatisfaction, and soon found comfort in the Astral sleep which precedes Astral death. After a few years, the entity perished —*because it had no desire to live without a physical body* . And, as surprising as the fact may be to many, it is true that the majority of persons to-day have advanced but comparatively little beyond the spiritual plane of the savage. Such people are so tied to physical manifestation and sensual gratification, that life outside of the physical body soon wearies them and fills them with dissatisfaction. They set into motion the "reversal of desire"—the negative pole of the "Will-to-Live," and accordingly there begins a slow process of Astral weakening and loss of vitality, which results in dissolution and the final death of the entity. A writer reports such an entity as saying (in a communication from the Astral Plane): "The disembodied learn that the Hades of immortality is the lack of physical body." Lacking desire to continue disembodied life, and *lacking the Will of Egohood* to demand Rebirth—the entity passes away gradually. Just as people in the physical body die for lack of interest, and because they have nothing left to live for—so do disembodied entities on the Astral plane likewise die because they have nothing to live for. Having failed to develop Egohood during physical life, *they have nothing left to survive* after the dying away of the Body of Desire. It is true that in rare cases, extreme love for, and by, some person possessing Egohood may develop the seeds of Egohood in a disembodied entity, on the Astral Plane and cause it to seek Rebirth. And likewise some entities develop Egohood in the Astral World, through instruction from others more advanced than themselves.

There is a great difference between the Will-to-Live of the strong-willed Ego, and the Desire to live again in the same Personality which is the only desire possible to these people who have not developed Egohood or Individuality. When one realizes the "I Am," over and above Personality, then the things of Personality are left behind, and the desire and will is simply to be. The entity in the bonds of Personality, however, simply desires *to be and remain what he was* —his Personality of "John Doe, grocer, aged 48," being his idea of his Self. This Personality having perished, such an entity cannot find anything in itself to arouse the desire or will to persist as an "I" independent of the old Personality. There is no "I" in such a person—it is all "Me," and the "Me" is the old Personality. Try to grasp this distinction, before proceeding further—it gives the key to the situation.

It must not be understood that there is no "future life" awaiting these Egoless people, after they have passed out of the physical body. On the contrary they have a more or less extended term of life on the Astral Plane, which yields them more or less satisfaction, but which must die out in time because all the old desires have been lived-out and outlived on the psychical plane (see future lessons on the Astral Plane) and *there is nothing left to live for* . Rebirth is not known to them—they cannot conceive of it for they would think that they would in that case "be some other person," and their love of their own Personality shivers and shrinks at the thought of losing their beloved "self" (?), and so they repel all idea or desires in that direction. As we have said, they are all "Me," with no "I." The "Me" always perishes, sooner or later, the "I" alone being the Real Self. Where the "I" has not been evolved or "born," it cannot exist to persist after the dissolution of the "Me," of course.

There is seen to be no injustice or inequity in this failure to grant Rebirth to these Egoless entities. It is all a matter of their own nature and desires resulting from the same. They have no "I" which desires and wills to be reborn—consequently that which is not cannot suffer or be injured or deprived of anything. It is like accusing one of depriving an unconceived child of life—a meaningless statement. The "Me" of the Egoless entities passes many years—often many hundred years—on the Astral Plane, and exhausts every possibility of its nature, good and bad (see future lessons on the Astral Plane). It lives out to the utmost its possibilities—and then having *outlived* them, it has no desire for life, or reason for continued life— *there is nothing to live* . Therefore the Spiritual Survival of the Fittest is in perfect accord with exact equity and justice. Each gets that which his nature demands and desires. One cannot be robbed of that which is not his, and which he has not and never will have.

All through Nature you may see correspondences on the physical plane of the truth that "many are called, but few are chosen." Countless life-forms are created, but few survive. The fish lays millions of eggs, but only a few fish reach maturity. Countless seeds are cast forth by the plant, but only one or two take root. This is a law of Nature, and in its operation the inequity is only apparent. The Law of Balance is preserved. One cannot be robbed of what he has not. If one has not desires, he cannot be hurt by not having the result of desires. Place the savage in a palace, and he dies broken-hearted— restore him to his jungle and he is happy. Place the hungry wild-beast in a cage and feed him well, and you break his heart. Each craves his own. There is Compensation and Balance manifested on all planes of life.

And now for a consideration of those who have attained Egohood. Is their Destiny and Progress assured? you ask. Not at all! They have simply begun to climb the ladder of Spiritual Evolution. They will mount as far as their desire and will—not a step further. They may tire of the climbing and begin a retreat. The law of Spiritual Survival of the Fittest has many phases; many planes; many stages—it is operative from first to last during the life of the Ego.

Let us suppose the case of an Ego which has not as yet reached the plane of *conscious* Rebirth. The Ego dwells for many years on the Astral Plane (see future lessons) and lives out its personal desires, and profits by its experience in so doing, for the "I" is there to learn and remember—for it has the faculty of Egohood, that of "standing aside and looking on at one's self." Gradually the personal desires and ideas are outlived, and the essence of the experience is retained by the Ego, the latter then feeling a sense of "age" and a need for rest. This is followed by the Astral Sleep, which sooner or later comes to all entities on the Astral Plane, but from which the Egoless fail to emerge, and from which they are resolved into Nothingness. But the Ego, having an "I" above Personality, *has something to survive* , and accordingly it is drawn into the channels of Rebirth, according to the currents of attraction, and again finds a physical body, this time suited as nearly as possible to the requirements of its "character." Then begins its new life on the physical, which may be long or short. Sometimes the new body is not found fully adapted to the growing requirements of the Ego—sometimes sickness or accidents cut short the new life—and sometimes the needed experience is gained quickly—and the Ego again passes to the Astral Plane, there to enjoy a period of rest and spiritual growth and assimilation, which will be manifested in a new birth later on.

But if the new life persists beyond childhood, the Ego must progress in order to attain further stages of Spiritual Evolution. If it simply lives its old life over again, without reaching forward to greater attainment and knowledge, then it is dangerously near falling into the attraction of the "descending path" which will take it down the ladder, step by step; life after life; and which, unless the Ego learns the lesson and again steps forward, will eventually cause it to lose its Egohood and become Egoless, which means eventually dissolution. But these downward steps are not in the nature of *punishment* —they are simply stages of the law of Sequence or Cause and Effect, proceeding along the lines of Desire and Will. These descending Egos follow their desires, just as much as do the ascending ones. It is not Reward or Punishment, in either case—it is simply Cause and Effect, and the Path of Desire. Desire is the great motive force. There are cases known of Egos descending the scale to such an extent, drawn by their material, physical and animal desires, that they have even descended to the scale of animals and eventually perished as entities, unless rescued by the love and affection of human friends who aroused in them the last flickering spark of Spirit, and thus set them again upon the upward path. These cases, however, are very rare.

It must not be supposed, however, that all persisting Egos are "good." On the contrary, there are many persisting Egos who are giants of "evil," possessed of the sense of the "I," but filled with personal desires of material aggrandizement and selfish attainment which makes them stand out above the crowd. But such, sooner or later, are taught their lesson and either change their natures or else sink to annihilation, for all real progress must lead toward the life of the One, not in the direction of selfish personal attainment and Separateness. The error of Separateness is often brought to the minds and understanding of these Egos, by their desires finally leading them to a place where they are actually *separated* from their kind, and thus they experience that hunger for human companionship, sympathy and love which results in a change in their entire nature. One has but to look at the inner lives of some of the selfish "great men" of our own and past ages, in order to see examples of this stage of experience.

And, so the evolving Ego rises in the scale—if he be Fit—and reaches higher and higher planes of life. He passes on to other worlds and universes, when he is fitted for them. He may fall back, again and again, but there is always a chance for him to regain his lost steps. Many in this Earth-world of ours have fallen back from higher planes, and suffer soul-hunger for their lost states—these will regain their lost estates, if they will but look upward and onward and live the Life. There are glories ahead of the persistent Egos which cannot be described in human words. We do not become "God" as the Pantheists hold—*but we become as gods* . There are infinite possibilities ahead for us—there is no limit to our greatness and attainment, if we are true to the Inner Light and our Real Self. Finally we reach the stages of the highest Cosmic Consciousness, in which the Cosmic Will experiences the consciousness of Itself as Itself—then do we know that We are It, and It is Us. The Cosmos becomes conscious only through the consciousness of its Centres of Consciousness—and we are those Centres. This is what Spiritual Evolution means—this is what it is for. This is why the law of the Spiritual Survival of the Fittest is operative—the Cosmos is endeavoring to develop itself to its utmost degree and stage of Consciousness. Just as do we endeavor to retain in our consciousness our best and highest thoughts, ideas, and knowledge, so does the Cosmos endeavor to remember and preserve its noblest, highest, and fullest creations. The Success of the Cosmos depends upon this—its Progress is dependent upon it—its Conscious Life renders it necessary. This is the End, Aim, and Goal of the Cosmic Evolution. And it is a worthy end and reason for all that is. The more that one enters into the spirit of the understanding of the Universal Life, the more does he identify himself with that One Life, and the dimmer and smaller does mere Personality seem. And in the end, he finds himself willing and desirous of living his life, in, through and by that One Life of the Real Self—the Cosmic Self—the "I" of the All.

To those who think sadly of the personalities which disappear during the course of Spiritual Evolution, we would say that careful thought will show that even *they have lost nothing* . Not only is their dissolution caused by their own desires and lack of will; but moreover, nothing is really lost. Personality is nothing but the "creative fiction" at the best—all that was *real* in those entities who dropped by the wayside is *preserved* . The One Life is all that was real in them—and that One Life persisted and survived. It was but a changing of form in the One Life. *It was not the destruction of a real thing* . It was but the discarding of a poorly fitting suit of clothes, worn by the One Life and Real Self. No one is injured—nothing is lost. The All remains the All. Personality is but the mask worn by the One. The One discards its mask, but remains Itself. Justice and Equity are not violated even in the faintest degree. The Wise see this and smile—the Unwise see it not and weep. The reflection of the sun in the falling raindrop disappears when the drop falls into the stream—but the stream remains, and the Sun still shines and is reflected in its running waters. All that Is, remains—though the shapes, and forms, and illusory appearances vanish.

The wise and thoughtful of all ages, and races, have recognized the Illusion of Personality and Separateness. Men have endeavored to escape it in many ways. The Buddhists and the German Pessimists have deemed Personal Life evil, and have devised plans to escape from the same. The Buddhists would escape by beating a Retreat and endeavoring to escape Rebirth by attaining Nothingness or *Para-Nirvana* —a Return to the Nothingness from which all came. The German Pessimists advocate a killing out of the Will-to-Live—a Cosmic suicide, so to speak. But the Arcane Teachers scorn the Retreat— they bid their students to look ahead—they sound the bugle call of "Forward-Advance-Charge!" They press forward to the Cosmic Adventure. They urge all to go on, and on, and on—until the mists of Personality disappear before the sun of the One, and the individuals find themselves at One with the All. Surely this is a more glorious way to reach the goal! It is true that in the end, the One falls again into the Sleep of Nothingness, only to reawaken after the æons have passed—but what of that? Is it not better to advance, than to Retreat? Is it not better to be Brave than a Coward? Not to speak of the infinite glories ahead of the advancing soul, is it not "worth while" to attain Conscious Oneship with the All, rather than to deliberately choose the path of Retreat into Unconsciousness?

But to him who falls by the wayside—as well as to him who persists and survives—there is meted out an equitable reward. There is "no bribe of heaven or threat of hell" to those who Know. It is all Cause and Effect—each gets that for which he pays—each pays his price. And, finally to all comes that Peace which passeth all Understanding. There are no Lost Souls. There are None outside of the All. There is no Outside. All are included Within the One. Yea, even the last, least, and most unworthy. For there *is* but One!

Part IV. Fate or Freedom?

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Lesson X. Fate and Destiny.

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FROM THE earliest days of philosophical reasoning, metaphysical speculation, and theological dogmatism, the great questions regarding Fate or Freedom have formed an important feature of controversy. In many forms, and in manifold guises, has this great question presented itself for consideration by the human mind. Backward and forward has this tennis-ball of thought been tossed, victory being claimed by all parties engaging in the game of discussion. Early philosophy was concerned with the question of Fate and Destiny vs. Freedom, and able thinkers arrayed themselves on the respective sides of the question. Metaphysics joined in the controversy with subtle and hair-splitting definitions, theories, explanations, and conceptions. Theology took an active interest in the fray, its particular tennis-ball being called Predestination, Foreordination, or Predetermination. Modern Science has now entered the field and her advanced thinkers insist upon the truth of the principle of Determination (but not *pre* -Determination) by Natural Laws, which applies to all branches of science, and is seen in operation in all the fields of universal activity, physical and psychical.

The Arcane Teaching holds as Truth the idea that every thing and all things—every event and all events—are governed by Law. That every thing and every event is under Law, Order, and Sequence. That there is no such thing as Chance. That every event is a link in the Cosmic Sequence of events. That every thing is a part of, and not apart from, the Whole Thing. That every event is a part of, and not apart from, the Whole Event. That nothing "happens" without precedent causal events proceeding regularly and in logical sequence. That there are no "accidents," or events outside of the regular order. Hearing these statements, the student will feel impelled to ask the inevitable question: "Is this Reign of Law, Order, and Sequence, but another name for the old fetish of Fate, Destiny, or Predestination? Are we then ruled by arbitrary Fate—governed by the decree of Destiny? Are all events Preordained, Predetermined, and Predestined ?" And this question must be met—and shall be met—not ignored and evaded as is customary in so many of the teachings, philosophies, and theologies. Let us consider the matter in the light of the Arcane Teachings. Listen to the Aphorism:

APHORISM XVI . Know ye, that Fate is but the distorted image of Law, Order, and Sequence. The wise know that Fate, if existent, would be an exception to Law—a twin-error to Chance. Law there is; Order there is; Sequence there is—

but Fate there is not. Fate, Destiny, and Predestination would imply the existence of Decree and Foreknowledge in the Cosmic Mind. There is no such Decree; no such Foreknowledge. When the Cosmic Mind "knows" a thing or event, it knows according to Law, and the knowing and the manifestation are simultaneous. Fate, Destiny, and Predestination, are but names for half-truths—imperfect visions of Law, Order, and Sequence.

Although to the average mind there appears to be but slight connection between the idea of Fate or Destiny and that of the foreknowledge and decree of Deity, still the former ideas have had their birth in the latter. Back of the fundamental conception of Fate or Destiny one always finds the shadowy form of some Supernatural Being who *decrees* the Fate or Destiny. In the old mythologies the gods decreed the fate and destinies of mortals, and all cosmic happenings, the details and working out of the plan being left in the hands of minor supernatural beings, such as the Parcæ, Fates, or Destinies, who were goddesses believed to preside over the birth, life, and fortunes of men. In the Grecian and Roman mythologies these Fates were three in number, *Clotho* who held the spindle, *Lachesis* who drew out the thread of men's destiny, and Atropos who cut it off. The Supernatural Being, or beings, always promulgated the decree of Fate or Destiny. *Fate was never a matter of natural law and order, but always the working out of an arbitrary decree, or divine fiat* . This idea is seen to be correct by reference to the definitions of the terms as given by the best authorities. Consider the following definitions:

Destiny : "The power which presides over the lot or fortune of men; the fate, lot, doom, or fortune appointed, allotted, or predetermined for each person or thing; the ultimate fate of a person; etc."

Fate : "The decree of God by which the course of events is fixed; a fixed destiny depending upon a superior cause, and uncontrollable by man; appointed lot; doom; inevitable destiny; etc."

Fatalism : "The doctrine that all things are ordered for men by the arbitrary decrees of God.…It is carried out to its most pitilessly logical extreme among the Mohammedans, where everything that can happen is ‘kismet', or Fate.…in theology it has given birth to theories of Predestination." (By some writers the term is used also as synonymous with "Determinism," which is the scientific doctrine of causation, continuity, etc., from natural causes. This usage of the term is misleading, and is historically incorrect.)

Predestination : "The act of appointing beforehand by irreversible decree or unchangeable purpose; the act of foreordaining, decreeing, beforehand, or predetermining events; the purpose of God from eternity respecting all events;" as, "God's infallible providence and predestination" (Joyce); and, "If God pre sees events, he must have predetermined them" (Hale); also, as "By the decree of God for the manifestation of his glory, some men and angels are *predestined* unto everlasting life, and others *foreordained* to everlasting death. These angels and men are predestinated and foreordained." (Westminster Confession of Faith.)

So, it may be seen, that the decree of a Supernatural Being is always back of, under, and in, all true conceptions of Fate, Destiny, Predestination, *etc.* These ideas cannot be divorced—they stand and fall together.

One of the main points of difference between the opposing conceptions of Law, Order, and Sequence, and of Fate, Destiny and Predestination, is seen to be in the assumption and denial of the Divine foreknowledge, and decree. Fatalism holds that some Supernatural Being has foreknowledge, and exercises arbitrary decrees determining all events, including the fate or destiny of mankind, as a race and individually. The theory of Law, Order and Sequence, on the contrary discards the idea of foreknowledge, and denies the arbitrary decree and foredetermination. Instead, it holds that the Cosmic Activities, and the incidental events, proceed regularly, orderly, and in sequence, from and by reason of the operation of Natural Laws. The Arcane Teachings hold that these Natural Laws are superimposed by, and are reflections of, The Absolute Law—the Efficient Reason of the Cosmos. The modern scientific schools of Determinism agree with the Arcane Teaching so far as the idea of determination by Natural Laws is concerned, but differ from it by holding that The Law is but a name which may be applied to the sum total of Natural Laws.

Another great point of difference between Fatalism and the Arcane Teaching is, that Fatalism insists upon *arbitrary happenings and events* , unrelated to, and in spite of, natural law and order. Fatalism denies that preceding events have any relation to the "fated happening," and holds that the latter would have happened *in spite of any precedent event* . In short, Fatalism makes the "fated happening a thing standing apart from the Chain of Sequence—something resulting from arbitrary and independent decree. Thus, Fatalism holds that one's death, for instance, is "fated" (decreed) to happen in a certain way, at a certain time, and at a certain place, irrespective of the Law and Order of the Cosmos. Fatalism carried to an extreme shows the fallacy of the idea, as for instance the Mohammedan who refuses to allow his wound to be treated for the reason that if he is fated to die of the wound he *will* die, and if fated to live then he will recover without treatment. Or, the fanatics who refuse to run from a wild beast, on the same grounds. Or those who refuse to rescue a drowning man, lest they interfere with Fate.

The following quotation from the article on Fatalism, contained in the New

International Encyclopædia, will show the distinctive points between the teachings of Fatalism and those of the scientific school of Determinism, which latter agrees in many important essentials with the Arcane Teaching. The writer of the article says, in part: Fatalism is "the doctrine that the course of events is so determined that what an individual wills can have no great effect on that course. Fatalism must be carefully distinguished from Determinism, as the confusion of these two conceptions has been responsible for much of the popular prejudice existing against Determinism. Fatalism, as has been said, denies that Will has efficacy in shaping events. Determinism maintains that this causally efficient will is itself to be casually accounted for; this is entirely different from the fatalistic assertion that Will counts for nothing. In fact Determinism and Fatalism are fundamentally antagonistic. *Determinism asserts that events are determined by some of the events that immediately precede them; that if the latter were different the former would be different* . Fatalism *denies* that immediately preceding events have anything to do with the origination of events immediately following: *It asserts that the latter would occur even if the former were changed* .…To say that one's death is fixed by Fate is to deny that it takes place by natural law. Or, more accurately, it is to say that however much one varies the cause, one cannot vary the effect.…The fatalist's position is that the end is predetermined, but not the *means* ; the determinist's position is that the events now occurring lead by causality to other events, which are thus fixed because their causes are actually existent. Or, to put it still another way, for the fatalist what actually determines the event is not another event immediately preceding, but *some mysterious decree issued by some mysterious agent ages before the event* . This enables us to see that Fatalism gives no scope to the will. But Determinism, which merely asserts that every event has its determining conditions in its immediate antecedents, includes among the antecedents the human Will.… Thus Determinism is consistent with a belief in the efficiency of Will, and Fatalism is not."

In short, Determination holds that events are *Determined* —Fatalism holds that they are *Predetermined* . The one recognizes Natural Laws as the determining power—the other holds that Supernatural Decree predetermines and foreordains.

Predestination is Fatalism carried to its logical conclusion; Predestination holds that God appoints and determines beforehand by irreversible decree or unchangeable purpose—arbitrarily and irrevocably predetermines— the events of the universe, first and last, great and small, in general and in detail. Not only the universe as it is at present, but as it must have been forever through all eternity, and as it will be forever through all eternity. If the Divine Fiat has so gone forth, then everything is predetermined, and the Eternal Universe is but an automaton registering the Divine Decree, down to the minutest detail. In this case, everything, indeed, is caused by "the Will of God."

Theologians endeavor to escape from the above conclusion by a flow of words—like the cuttle-fish they darken the waters of thought by the flow of dark, unintelligible words, and thus make their logical escape. But a plain consideration of the facts of the proposition, laying aside theological subtleties—a consideration in the light of Common Sense—shows us that admitting a Personal Deity, possessing All-Wisdom and All-Power, then Predestination must be a logical result. Let us examine the statement.

If Deity be All-Wise, (Omniscient), then he must *know* all things, absolutely, truly, infallibly—*all things* , past, present, and future. He must know the subsequent results of all actions—the subsequent effects of all causes, the operation of all laws. He would not be able to make mistakes of judgment, or errors of foresight. There could be no necessity for any changing of his mind, if his wisdom is absolute. He must possess perfect and infallible Foresight, Foreknowledge, and Prescience, which means: "The quality of having knowledge of, or foresight into, events before they take place." And if he so *knows* what will take place, and his knowledge be *true* , *perfect and infallible* (and it must be so to be *absolute*) then these foreseen, and foreknown, events must take place and occur. As Hale well says: "If God presees events, he must have predetermined them." If this be not so, then the absolute qualities attributed to Deity are false and non-existent, or the terms are meaningless.

Moreover, if the All-Wise *knows* what will happen (and this he must know if he be All-Wise) then even his All-Power cannot change the things that he *knows to a certainty* . Some theologians, wishing to escape from this dilemma, have held that his All-Power may overcome his All-Knowing, and thus take away his infallible Foresight, Foreknowledge, and Prescience—but this is childish, for Absolute Knowledge could not be destroyed, impaired, inhibited, or changed. Deity must be held to be either absolute or not absolute. If he is absolute, the above facts must be assumed to be correct— if he *is* not, then we must go behind and beyond him for the *true* Absolute.

Moreover, if such a Deity exists, he must have *made* the laws of the universe, for there could have been nothing else to have made them, and if they existed without his making, then such a Deity would not be absolute. If he made them, then he must have set them in motion, and kept them in motion ever since. And, if so, then he must be held responsible for all that happens, or can possibly happen, under them—they are his own creation, and he is their Cause, and the Cause of all that proceeds from them. Moreover his All-Knowing must have made him *fully aware* of all the possibilities and certain effects of the operation of these laws. There is no escape from this conclusion. No wonder that old Omar raised his voice in indignant protest against this conception when accompanied by the "bribe of heaven and threat of hell" as a reward or punishment for doing that which must be inevitable because it has been predestined by Deity. The conception of a Personal Deity, or Personal Supreme Being, absolute in nature, who created the universe and its laws, must carry with it as a logical accompaniment the conceptions of Foresight, Foreknowledge, and Predestination—which are but newer names for the old fetish of Fate and Destiny. In this is found the parodox of theology, from which it can never escape, and which it has never been able to reconcile.

But the Arcane Teaching does not hold to Decree and Foreknowledge, either in a Personal Deity or in the Cosmic Mind. Its Aphorism denies the "existence of Decree and Foreknowledge in the Cosmic Mind." It says that "When the Cosmic Mind ‘knows' a thing or event, it knows according to Law, and the knowing and the manifestation are simultaneous." For when the Cosmic Brain "thinks" or "knows" a thing or event—then the "thought" *becomes* a thing or event, and is actually manifested. The Cosmic Mind knows only what is existent, for what it knows is manifested because of the knowing. And what it knows, it knows because of the manifestation. In the Cosmic Mind, knowing and manifestation are identical—simultaneous—one. The Cosmos is the only Being that exists and can know the Cosmic Activities. Other than itself there is naught but The Law, which is above Being, and above Knowing, and above Action, as we know those terms. Any attempt to attribute to The Absolute the qualities, attributes, and properties of Man, inevitably results in postulating a Personal Deity, whose All-Knowledge is the Predestination of the Universe—whose will, decree, and fiat, is Fate. And in that case upon that Deity must be placed the responsibility *for everything that happens* in the universe. In that event, then indeed we may say with the poet:

> "His the credit; His the blame; His the glory; His the shame."

In the place of Fatalism, Destiny, and Predestination, the Arcane Teaching offers the Orderly Trend under Cosmic Laws inherent within the Cosmos, proceeding as Law, Order and Sequence. Not the result of arbitrary fiat or decree, but the result of natural laws proceeding in regular order, as the Cosmos evolves toward Cosmic Consciousness and All-Knowledge. When the Cosmos is resolved into Infinite Nothingness, then we find naught existent but The Law. And The Law is the only thing left upon which to fix the Final Blame—if blame there be. Fix it so, if you will. If it belong to The Law—give to It Its own. But The Law is no so, if you will. If it belong to The Law—give to it its own. But The Law is no Person—no Being—It is Absolute Law—constant, unchanging, invariable, eternal. In Law we find the only refuge in our highest flights of thought, reason, or imagination. It is not a Law Giver—it is Law in Itself.

Lesson XI. Law, Order, and Sequence.

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WE LIVE in a Cosmos governed by Laws existent by reason of the very being of the Cosmos and the existence of The Law. There is no blind Chance, nor Arbitrary Decree in the Cosmos. There is no place or room for these for Law fills the whole field of Cosmic Activity. There is no Disorder, or Inharmony. Everything is in Balance. Chaos does not exist. From The Law proceeds the Seven Cosmic Laws, which in turn are subdivided into seven; and these into seven; and so on, the septenary division and subdivision extending into the Infinitessimal. But in large and in small—and both are alike—there is ever Law and Order, Continuity and Sequence, Manifesting and in full operation.

And, over all is The Law of Laws—Absolute—Alone!

As the mists of the morning disappear before the rays of the rising sun, so will the superstitions, fables, and dogmas be dissipated by the knowledge of universal natural law and order. In a universe governed by eternal laws and Cosmic order there is no place for the Fates; the Destinies; the Arbitrary Decrees; of the fables, folk-lore and legends, even though they be covered by the robes of philosophy or theology. Before the light of Reason, these things must melt away, when the Truth is seen, the half-truths disappear. Fate, Predestination, and Chance—Threefold Error—flee before the conception of Law and Order in the Cosmos. Listen to the Aphorism:

APHORISM XVII . Know ye that, under The Law, the Cosmos is governed by Law. Each and every thing, and all things, proceed in Orderly Trend. In the Cosmos there is no Chance; no Disorder; no Inharmony. The Three Principles—Substance, Motion, and Consciousness-are equally under Law. Those who teach otherwise, err.

This statement agrees with the report of the reason of the most advanced minds of the race, past and present. Every intelligent conception of the Cosmos must of necessity include the conception of Law. Without this inherent indwelling Law, the Cosmos could not exist—the Cosmos would be Chaos. The very origin of the term "Cosmos" shows the underlying thought in the minds of the ancient Greek philosophers who first used it. The word itself is derived from the archaic Greek word *komeo* , "to take care of," and the early Greek philosophers used it first in the sense of "order," and later in the broader sense of "the world or universe, from its perfect order and arrangement, as opposed to Chaos." Its use as "the World-Soul" came later, and included the earlier conceptions. Its antithesis the word "Chaos"—has two meanings, viz.: (1) "A yawning empty space"; and (2) "Confusion; or, a mass of matter in confusion without order or laws; a confused mixed, mass, without order or regularity." In both of these usages, Chaos is absolutely opposite in meaning to Cosmos. When we postulate a Cosmos without Law and Order, we are simply applying the term to what is really Chaos— either a Nothing, or else an Orderless Universe. Order always implies the existence of Law—the two are inseparable. There can be no such thing as an universe half Cosmos and half Chaos. Order and Chaos are antithetical. Law and Chance are antithetical. One annuls the other—they cannot exist at the same time. The three Primary Axioms of Logic show us this fact. Let us consider them for a moment:

I. *The Axiom of Identity* : "The same quality or thing is always the same quality or thing, no matter how different the conditions in which it occurs."

II. *The Axiom of Contradiction* : "No thing can at the same time and place both be and not be."

III. *The Axiom of Excluded Middle* : "Everything must either be or not be; there is no other alternative or middle course."

These are established axioms of Logic. A leading authority, Prof. Jevons, says of them: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted; and it is not too much to say that the whole of Logic will be plain to those who will constantly use these laws as the key."

Therefore we must either hold that the Cosmos is under Law and Order, or else that it is not. And if it is not, then Chance or Arbitrary Decree rule the universe—and the Cosmos is but Chaos. There is no alternative—there can be no half-and-half about the matter. Which is it? We need scarcely to assure the student that the highest modern scientific thought agrees perfectly with the teachings of the ancient occultists, to the effect that the Cosmos is governed by Law in every detail, and as a whole; and that there is universal order, balance, and harmony manifested through it. Not only is this so, but the ordinary human mind is able to discover the existence of Law in the universe, in its every phase of manifestation. The rising of the sun; the flow of the tides; the law of gravitation; the mechanical laws; and Natural Law in all of its phases; show the existence of Law in the Cosmos. Science shows us that the entire universe is held together by the operation of Law— that if the tiniest atom were released from the operation of Law, the entire universe would be resolved into Chaos, so interdependent are its parts, and so incompatible with Universal Law would be the slightest exception thereto. The Laws of the Universe can never be "broken"—if we come in contact with them and refuse to govern ourselves accordingly, we suffer— but the Law remains intact. We do not "break" the Law of Gravitation when we step over a precipice—we only prove its existence. If we could "break" the tiniest Law of the Cosmos, the Cosmos would be Chaos.

And these Cosmic Laws are not the result of the arbitrary fiat or *dictum* of some Being. They are inherent in the very nature of the Cosmos. There never has been a moment in the existence of the Cosmos in which twice two did not make four; never a moment in which a straight line was not the shortest distance between two given points; never a moment in which the laws of mathematics, geometry, and logic were not as true as they are today. Cosmic Laws were not *made* —they are inherent in the Cosmos, and inseparable from it. These Cosmic Laws arise from the *reflected power* of The Law itself—they are superimposed upon the Cosmos in the very nature of the Cosmos.

The Aphorism continues: "Each and every thing, and all things, proceed in Orderly Trend." This is a statement of the Law of Orderly Trend, one of the Seven Cosmic Laws. "Orderly" means: "In order; arranged or disposed in order; observant of order or method; not disorderly; keeping order; well regulated; free from disorder or confusion; characterized by good order; according to established order or method; according to due order or method; duly; regularly; etc." "Trend" is a word derived from an old root meaning "a circle; a ring; round; etc." and its present accepted meaning is: "to move around or about; to extend or lie in a particular direction; to run; to stretch; inclination in a particular direction," or strictly: "to proceed in a particular direction." Its use in the Arcane Teaching implies a "proceeding or moving forward," and also (in the esoteric sense) cyclic progression. Thus the Cosmos is held to "trend" in an "orderly, regular, established" manner, according to Cosmic Laws, and under The Law. Evolution is a manifestation of Orderly Trend and Sequence.

The Aphorism continues: "In the Cosmos there is no Chance; no Disorder; no Inharmony." We have seen that where Law and Order govern and rule there can be no Disorder nor Inharmony. Harmony and Balance maintain where Law and Order govern and control. We wish to add a few words regarding the subject of Chance, owing to the popular misconception of the nature and meaning of this much used word. "Chance" is generally held to be: "an accident; something happening without a cause; a supposed agent or mode of activity other than a force, law, or purpose." The word was derived from the Latin word *cadentia* , meaning "the falling of the dice." An "accident" is "something that happens suddenly or unexpectedly," but the word is generally used in the sense of "something happening without due cause, and out of the established order." The strict meaning of "Chance" is "without cause," and it is generally so used. But with the advancing knowledge of the universal prevalence of causality, Chance in the original sense of the term is no longer regarded as existent, possible, or reasonable. The word is now employed in the scientific sense of: "The unknown, or unforeseen cause or causes of an event." As Benley says: "Chance is but a mere name, and really nothing in itself; a conception of our minds, and only a compendious way of speaking, whereby we would express, that such effects as are commonly attributed to chance, were verily produced by their true and proper causes." The highest modern philosophical thought agrees with the Arcane Teaching that: "In the Cosmos there is no Chance." Where Law and Order reign, *there can be no Chance* ; no "accidents" no "happenings," in the sense of "without cause." Even the cast of the dice is now seen to be as much the result of Law and Order and Sequence as is the motion of the sun, planets and tides. Casualty has been superseded by Causality in philosophical thought.

APHORISM XVIII . Know ye that each and every event, and all events, proceed in Orderly and Logical Sequence. There is always a Something Before and a Something After, which men mistakenly call Cause and Effect, but which, in truth, are but relative stages of the Cosmic Sequence.

Aphorism XVIII informs us regarding the Law of Sequence, another one of Seven Cosmic Laws. It informs us that "each and every event, and all events proceed in orderly and logical sequence." This Aphorism declares the principle of what modern philosophical thought has called the Law of Continuity, by which is meant that universal principle or law, by virtue of which there is ever maintained a relationship of precedent and subsequent— cause and effect— between all events; the idea being diametrically opposed to that which holds that events are independent and not related to other events. In the Aphorism the word "orderly" is used in the sense defined a little further back. The word "logical" is used in its general sense of "agreeing with the natural reason"; and therefore, is employed in the Aphorism, in the sense of "in a manner which accepted by the human reason as natural, orderly, according to law, and reasonable—and which therefore might be reasonably expected were the preceding events known." The word "Sequence" is used in the sense of: "A succession, or following after, in orderly arrangement and uniformity; a series of things following in a certain order of succession." The word itself springs from the Latin word, *sequens* , meaning "to follow," and the idea of *following in regular order or procession* constitutes the essential meaning of the term.

The Law of Sequence causes all things to proceed in a *continuous stream or procession of events* . "Continuous" means "unbroken; uninterrupted; connected;

with no intervening space." An "Event" is a "happening; something that occurs; the consequent or result of any action." Therefore the Law of Sequence causes all happenings, occurrences, or events to flow, proceed, and evolve from previous events, happenings or occurrences; and likewise to result in subsequent events, happenings or occurrences, which flow, proceed, and evolve from them. There is always a "something before" and a "something after" every event, happening, or occurrence. Every event has *reasons* , and is in itself one of the *reasons* for that which must follow after. Just as no link in a continuous chain can escape having a preceding and succeeding link, so no event can fail to have precedent and subsequent events connected with and related to it. No event can be *isolated* from the Cosmic Chain of Sequence, or the Cosmic Stream of Events. No event, and no thing, can *stand alone* in the Cosmos. Every thing and every event is interdependent, from the very nature of the Cosmos itself. Thus we see that there can be no such thing as "Chance" or "accidents" in the Cosmos. Nothing ever "merely happens," in the usual sense of the phrase. Everything, every event, every happening, has its preceding causes, and from it will emerge the succeeding effects—all being links in the continuous chain of Sequence.

We recognize these things, dimly, in everyday life, and call them the workings of Cause and Effect. But the Aphorism makes a distinction here and informs us that that which men mistakenly call Cause and Effect, "in truth, are but relative stages of the Cosmic Sequence. Let us proceed to a consideration of this truth.

The statement of this Aphorism apparently conflicts with the accepted philosophical and scientific conception of the Law of Causation, but the difference is largely a matter of expression, and the Arcane Teaching is in full harmony with the advanced conceptions of Causation, as interpreted by the highest authorities. The Law of Causation, as advanced by modern scientific thought, may be stated generally as the conception that every thing is an effect of precedent Causes and, at the same time, the Cause of the effects which arise from it—thus each thing is a link in an endless chain of Cause and Effect. Another way of stating this conception is that every event in time, or thing in space, has Causes; and at the same time is the Cause of succeeding effects in the shape of events in time, or things in space. This conception of the Beginningless and Endless Chain of Cause and Effect is seen to be very similar to the Chain of Sequence of the Arcane Teaching. *But here is the difference* . The Arcane Teaching does not hold that the Chain of Sequence is Beginningless and Endless. On the contrary, it holds that the Cosmos emerged from the Infinity of Nothingness at the Dawn of the Cosmic Day—therefore, this particular Cosmos had an actual beginning in time; and likewise, it will have an ending in time, when it again is resolved into the Infinity of Nothingness. The Law is held to be the only Eternal, using the term in its absolute sense.

The Cosmic Activities proceed according to Law, Order and Sequence. What you are today—what happens this moment—is the logical result of all *that has gone before* in the Chain of Sequence. What is, is not because of Chance—but in accordance with Law, Order and Sequence. What will be tomorrow—a year hence—a million years hence—will be the logical result of all the things and events that are manifesting this moment. There is no break in the Chain. Everything, and every event, proceeds from what has gone before. And from every thing, and every event, develop the seeds of future events and things. Every thing, and every event, is a blossom—and contains within itself the seeds of future blossoms. Every event is but a stage in the Whole Event of the Cosmos. Every thing is but a part of the Whole Thing of the Cosmos. The Cosmos is the Whole Thing, striving, moving, thinking, and doing, in myriads of forms and shapes and manifestations— acting in the countless series of events which together constitute the Whole Event.

At any particular moment in the Cosmic Day—at this very moment that you read these lines—certain things are at certain places, under certain conditions, acting in a certain manner—certain events are occurring under certain conditions. All this is the result of Cosmic Causes operating since the first glimmer of the Cosmic Dawn. And, likewise, at any imagined moment of the future—a year hence—a century hence—a million years hence—at any given moment there will be certain things in certain places, under certain conditions, acting in a certain manner—certain events will be occurring under certain conditions. And this too will be the result of the Cosmic Causes, operating from the beginning—operating and in existence in some stage of Sequence, today—this moment. All that is proceeds from all that has gone before. And from all that is will flow, proceed and evolve all that shall be even unto the very ending.

And these things and events are "certain," not because of Fate, Destiny or Arbitrary Decree, but because of the operation of fixed and certain natural laws, constant, invariable and immutable. There is no Fate, no Chance, no Accidents. Cause produces Effect. Everything has its precedent, and will have its subsequent. The seeds of the future exist in the present. The seeds of the present existed in the past. No thing or event is arbitrary, separate, disconnected, independent. We are all parts of a Cosmic Whole, taking part in one Cosmic Event. Can you imagine a single thing or event without precedent causes? Can you imagine a Cosmic Law being broken? The parts are conditioned by the Whole. This is not Fate, but Law, Order, and Sequence.

Lesson XII. Dominant Desire; Sovereign Will.

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APHORISM XVII informs us that "The Three Principles—Substance, Motion and Consciousness—are equally under Law." The leading scientific minds of the day hold that the Reign of Law is operative not only over matter and motion, but also over mind. There are but few psychologists who hold otherwise, although a few are reluctant to admit that the operations of human volition are caused, and such therefore hold on to the old dogma of "causelessness" although candidly admitting that the only other alternative is the theory of Chance. This reluctance may be explained by the influence of the old theology which held that the admission of cause in volition would annul the doctrine of "free will" (in the sense of free *choice*), and would destroy man's moral responsibility. The theologians, however, do not accept the alternative of Chance, but murmur something about "special provisions of Providence," without explaining what they mean by this. But all denials of the operation of universal law on the mental plane are in direct defiance of the modern scientific knowledge of the laws of psychology, and the common experience of the race which informs us that people act and choose because of *motives and reasons* . And all human education is based upon this understanding and principle.

The trouble with the theologians is that they confuse Law, Order, and Sequence, with the old fetish of Fate, Destiny, and Predestination. They recognize the logical absurdity of holding one morally responsible for doing what for all eternity it has been predestined, predetermined, or fated one should do. When Determination is divorced from *Pre* -determination, a new light is seen. Notwithstanding the theological reluctance, its advocates nevertheless act as if psychological laws were true, in advocating the "training" of the mind, and in offering the "motives" of rewards and punishments for actions. If the volition is free, how could these "motives" influence or affect it. All education and training of the mind implies the existence of mental laws of choice and action. The "Law of Association" is but the Law of Sequence. Without Law in the mental realm, there is but the alternative of Chance— theology to the contrary, notwithstanding.

APHORISM XIX . Man on the personal plane always acts and chooses strictly in accordance with the nature of his personal character. His personal character is determined by the nature of his psychical organism resulting from heredity, environment, and experience, and consists of a collection of mental states the motive principle in which is Desire (including Fear, which is but a form of Desire). The personal man, like the lower forms of life, always acts and chooses: according to the sum or average of his desires and fears, the strongest motives always dominating and determining the choice and action.

Each man has a personal character—just as each actor in a play assumes a "character." Each character, as the Aphorism states, is "a collection of mental states." These mental states are manifest as traits, tendencies, temperament, nature, disposition, personality—what we know as "the nature of the person," in fact. Different persons are attracted by different things, in different degrees, and respond in different ways and in different degrees. No two persons are exactly alike. Each person has his own nature, disposition and character. The dictionaries say that Character is: "The personal qualities or attributes of a person." Each character has its personal collection of feelings, desires, wants, inclinations, likes and dislikes, habits of thought, capacity for thought, degree and character of will, *etc.* Each has its subconscious collection of stored up impressions, memories, inherited traits, etc., as well as its conscious mental faculties—in fact, nine-tenths of the mental activities arise from this subconscious region. Each character has its collection of seed-thoughts which constitute its share of the race experience—the experiences of its ancestors. And each has its store of impressions and experiences which have modified it accordingly. The result of heredity, environment and experience creates a personality and character according to which one acts and chooses. This character, at any particular moment, is just what a man is at that particular moment. And as he is, so will he act and choose. He always acts and chooses *by reason of* what he is. On the personal plane, he cannot act differently. And what he *is* —his character at the moment—always has as its motive power the sum or average of his desires and fears.

This is the point at which we must consider the objections of the "free will" theologians who will not admit that man acts and chooses according to the sum and average of his desires and fears. These people put forward the three leading "proofs" that man does not so act and choose. Let us consider them, briefly, in detail. They are as follows:

I. *That one may refuse to act on a desire or fear, however strong. He may oppose his will to the desire or fear and defeat its power* . This statement is unquestionably true, but the explanation is that in *so willing* not to act upon the desire, he is really acting upon other and *stronger* desires or fears which urge him *not to do* the thing in question. Each desire is a motive—and the strongest motive dominates and decides. Before he may will *not to act* , he must first desire or "want to" refrain from the act, or else fear to act. In short he must *want not to* more than he *wants* to. Instead of disproving the action of Desire, it affords a very good proof. He chooses to do that which he "wants to" most strongly.

II. *That one may choose to act upon a higher desire rather than upon a lower one—to act from a higher motive than from a lower one* . This also is unquestionably true—but what is the "higher desire" and the "higher motive" *but another form of Desire* . If the "higher" is stronger, it conquers— if the "lower" is stronger, it conquers. Whichever is felt by the man to be the *most desirable* according to his reason, experience and feelings is the strongest motive. Sometimes the scales are very evenly balanced, and it requires but a mental speck of dust to tip it one way or the other. But this does not disprove the rule—it only emphasizes it.

III. *That one has the evidence of his consciousness that he is free to act as he pleases—or to choose between two or more different courses of action. One feels most strongly that he has the freedom of choice and action* . This is the "proof" considered unanswerable by the theologians. It is undoubtedly true, so far as it goes, but a moment's consideration will show one that it adds but another proof to the truth of the power of Desire, and the Law of Cause and Effect. Waiving entirely the obvious rejoinder that the feeling or consciousness of freedom has no causal relation to the act, we see that the man merely feels and is conscious of the fact that *he may act and choose as he pleases* . Certainly he may, no one disputes that—*but why does he "please"?* Why does he want to do one thing in preference to another? And *why* does he finally *choose* to do one thing instead of the other? Is it merely Chance? Is there no *reason* or cause? Is it not true that he finds it *more desirable* , or *more satisfactory* , to do the one thing? Does he not weigh the motives, reasons, feelings, and desires, by the light of his own reason, experience, nature and character, and then decide in favor of the most desirable course? His *will* is free, of course—but his desires, feelings, "please to," and "choose to" depend upon elements of his character—and the strongest motive, conscious or subconscious, wins the day. Between two things or objects, one chooses that which appeals to him as the "most desirable"—that which he "wants" most, or fears least.

Many will object that if this be true, it is unjust to punish one for doing what he must do according to his character. This objection arises from the old conception of Fate and Predestination, which held that a man *must* do a certain thing, *in spite of all that might tend to prevent* . This of course would make all "punishment" a rank injustice, and an absurd proceeding. But the doctrine of Cause and Effect does not so hold. On the contrary it holds that one's character may be, and is, changed, modified and altered by the restraints placed upon certain actions. These afford new motives for action or non-action. The theory of *human* Law, at least, is not that one shall be "punished" for wrongdoing *in the spirit of wrath or vengeance* , but that the "punishment" shall act as a deterrent, warning, and *restraining motive* to prevent the recurrence of the act on the part of the criminal, and to prevent others from making the same mistake. It is society's method of protecting itself—not a system of revenge. The very fact that the penalties of the law serve to deter some from wrongdoing is but a proof that the strongest motive dominates. The birch prevents the schoolboy from misbehaving, though he so desires very much. He fears to incur punishment, more than he desires to misbehave. We may *blame* people for acting wrongly, because we regret that their characters were not better developed, or that their judgment was not more perfect. We often make the mistake of blaming *effects* , instead of *causes* . Would it be just to "blame" or "punish" if our acts resulted from Chance? In the same way, remorse and regret mean that we realize that what we did or chose was not wise or desirable, as seen in the light of subsequent events—we regret that the higher, nobler, or wiser motives were not dominant; or feel sorrow at the results of our actions. These latter feelings are often cited by those who deny Cause and Effect on the mental plane. But what, indeed, would be the reason for regret and remorse if our actions had been decided by Chance instead of by causes? If we remove Causes, we are in the hands of Chance—would that be a desirable exchange? If we deny Law, we must attribute all actions to Chance!

Summing up the fact of Dominant Desire, it may be said that people act in accordance with the *line of the Greatest Satisfaction* . This Greatest Satisfaction depends entirely upon the nature of the person—his character—which is regulated by his tendencies, disposition, inherited qualities, results of his experience, environment, education, training, history, etc., all of which, of course, have other causes behind them. Whatever gives to the person the Greatest Satisfaction evident at the moment of action or choice, that will he do or choose. This is the rule—test it most rigidly by applying it to your own acts and decisions, and those of others. But in so testing, do not overlook the effect of Habit as crystallized Desire; nor the effect of Fear as negative Desire. When two desires are otherwise equal, the one most habitual will win the day. The element of Fear, or Aversion, is but a Desire "not to," or "to avoid, or get away from." Compulsion by others may result in action through Fear. And one often refrains from manifesting a desire because he fears to *"pay the price."*

Did you ever make a choice, or perform an act which gave you the Least Satisfaction, or which you knew to be the *most undesirable* under all the circumstances of the case? If you did so—*Why did you do it?* If you yield to the suggestions, desires, reason or will of another person, against your own inclination and judgment—what is this but the "line of the least resistance," which gave you the least trouble or dissatisfaction at the moment, and in which the negative Desire of Fear had its effect?

In the case of hypnotic influence, or the domination of one's will by another by any means, the rule is not broken, for the stronger person's will influences and arouses the Desire of the weaker person. Even in this case, desire or fear is the motive of action or choice.

In considering this subject, remember that the Aphorism says "the sum and average of his desires—the strongest motives always dominating and deciding the choice and action." We often are forced to "strike an average" between our conflicting desires. And then again, wisdom, experience and intelligence enable us to discriminate between the *desirability* of objects and acts, and thus play an important part in the choice. And imagination gives us a wider range of choice, by presenting a greater number of objects before us for choice. But wisdom, experience, intelligence and imagination result from Causes.

A Dominant Desire always has for its motive the attainment of something which will bring the Greatest Satisfaction, immediate or remote, or the prevention of something which will bring dissatisfaction, immediate or remote—either to the person himself, or to others in whom he is interested . Aversion, fear, or the tendency away from persons or things, are merely the negative phases of Desire, and come under the same rule. The "most desirable" thing, according to the judgment of the moment, is always chosen—the "most undesirable" thing of the moment is always avoided. Sometimes this necessitates "striking an average." So in the end we do that which we "*like to* "—we do what we "*want to* " do most. The "want to" and "like to" arise from Cause, and are under the Law of Sequence—links in the Cosmic Chain of Eventuality.

And so, the nature of one's character determines his acts. This explains many actions in a strange way. For instance, one man is kind because it gives his nature the greatest satisfaction; just as another gains the greatest satisfaction by being otherwise. One finds satisfaction in doing his "duty"; while another finds satisfaction in escaping it. One finds satisfaction in virtue; another in vice. One finds it in selfishness; another in doing for and giving to others. One finds more satisfaction in giving his life for his country; another finds it in running away and hiding. One finds the greatest satisfaction in giving; another, in getting. One finds the greatest satisfaction in being moral; another in the reverse. One takes the greatest pleasure in being a good citizen; another finds his satisfaction in the opposite. Each acts according to his nature and character—just as a cat and dog acts according to its nature. But man can change his nature, *if he so desires* . And he often so desires, while the lower animal does not—that is the main point of difference.

We have laid much stress upon this subject of Dominant Desire, because we wish to awaken you to a realization, perhaps for the first time, of what an important part Desire plays in the choice and actions of the man on the personal plane of life—how much in thrall to it is the race. When one realizes his bonds, he is in a position to work to rid himself of them. It is only when the slave realizes that he is a slave, that thoughts of freedom come to him. There is a plane above that of Personality—a plane in which Positive Will takes the place of Desire. Sovereign Will is above Dominant Desire. Listen to the Aphorism:

APHORISM XX . When man attains Individuality—Egohood—he enters upon the plane of Will, and rises above the plane of Desire. Desire and Will are the opposite poles of the same Principle—the Centre of Balance being Reason. On the plane of Will, though one still remains under Law, yet he may learn to use Law instead of remaining passive to it. He may learn to oppose Law to laws. He may learn to create Desire by Will, as well as to restrain and master Desire by Will. Furthermore—and this the greatest of all—he may learn to Will to Will. He may learn to complete the Circle of Will. He may learn the Secret of the Excluded Middle. When this last Secret is learned, man is well on the road to Mastery.

By rising to the plane of Will, over and above the plane of Desire, we rise above the lower laws, and acknowledge supremacy only to the higher laws. We may then oppose Law to laws, and counteract and use them. Desire and Will are but the opposing poles of the same principle—Reason being the Centre of Balance, as the Aphorism states. The majority of the race remain centred in the negative pole—few reach the centre—and still fewer learn the secret of swinging the centre over to the positive side. He on the negative plane can do no more than to Desire to Will. He of the positive plane may learn to Will to Will. He who has learned the secret may transmute his desires, and transform his inclinations, tendencies, and tastes. Such a one is the Master of Desire, instead of its slave. The art of Willing to Will is one of the great feats of occultism—one of the great attainments of the Arcane Teachings. In it lies also the secret of Will Power in its outward manifestations, for he who can change, and create *desires* in himself, can produce similar results in the desire-mind of others. In attaining the plane of Positive Will, one enters into the field of all Occult Power and Attainment—the rest is all a matter of progress, practice, exercise and mastery. When one grasps the Secret of Will, he has laid hands upon the Sword of Power.

Running back from cause to prior cause, and to still more remote precedent causes of his desires, the Individual finds himself at last confronting the Cosmic Will. Retracing his path back to the present, he finds himself confronting his Personal Will, which is moved by Desire. In other words, he finds a Chain of Desire extending from the Cosmic Will to the Personal Will—a chain of countless links, but having a beginning in Will, and an ending in Will—an Endless Chain, because it is a Circle. Thereupon he learns the first lessons of the Arcane Secret of the Excluded Middle, and thenceforth strives to realize *the union of the two ends of Will* . From the realization of this Union arises the Individual Will—the Positive Will of the Ego. In this process the law of Cause and Effect is not violated, but Will is made the Cause of Will—the Cause and Effect merge. When this is attained—then does Man indeed become the Master!

Part V. The Astral Plane.

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Lesson XIII. Lower Astral Planes.

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THERE ARE three great planes of manifestation in the Cosmos—the Material Plane; the Astral Plane; and the Spiritual Plane. There is much confusion in the use of the term "plane" in the occult writings, for it is employed in various ways, from necessity and in the absence of other words with which to express the unfamiliar facts of the case. For instance, many occultists very properly speak of "the physical plane; the mental plane; and the spiritual plane, of Thought," meaning respectively thereby: (1) the plane of thought connected with the sensations of the body, the physical desires, etc.; (2) the plane of intellect, reason, etc.; and finally, (3) the plane of the higher mental activities and manifestations, familiarly known as the Spiritual Plane of Thought. The beginner in the study of occultism is apt to confuse the above usage of the term with that employed in speaking or writing of the Three Great Planes of the Cosmos, the Material Plane; the Astral Plane; and the Spiritual Plane; the second of which, the Astral Plane, will form the subject of consideration in the present lesson, and the two immediately following it in sequence.

The word "plane" has been appropriated by occult writers, from necessity, and given a meaning apparently at variance with the accepted usages. In ordinary language a "plane" is a "perfectly level, flat, and smooth surface." In geometry and astronomy it is sometimes used in an abstract or ideal sense, to indicate "an ideal surface supposed to cut or pass through a solid body or in various directions; as the *plane* of an ecliptic, the *plane* of a planet's orbit, etc." It is also used in a figurative sense, implying "a level, or field" as "on the plane of reason; on the plane of common sense, etc." Generally speaking, its figurative use implies a layer, strata, or *level* , and it is used in occult phraseology in the figurative sense of a level, or strata of Cosmic activity or manifestation.

But the student is cautioned against confusing the term "plane" with any conception of "place." A plane is not a place. A particular place may include several planes, and sub-planes; for the planes interpenetrate each other. A plane has no dimensions in space, and rather more resembles a *state or condition* . It cannot be measured in the three dimensions, and yet it is capable of measurement by degrees in the Scale of Vibrations. These states or degrees of vibration interpenetrate each other, without interference, in which peculiarity they have correspondences or analogies in physical phenomena. For instance, a dozen or more currents of electricity may pass along the same wire, at the same time without interfering with each other, and may then register each on its special instrument, providing that the rate of tension or vibration be different in each case. Or, again, light vibrations, heat vibrations, vibrations of electricity and magnetism of several degrees, vibrations of the X-Rays, sound vibrations, etc., may manifest and remain present in the space of a room, at the same time.

The various planes of manifestation blend into each other, and each of the three planes has seven sub-planes, which in turn are sub-divided into seven minor planes, and so on, until seven times seven acts of sub-division have been made.

On the Physical Plane of the Cosmos occurs the various manifestations of the physical world—the world of matter and energy. It is the plane best known to us, for all of our physical activities are performed on some of its sub-planes. On these planes there are manifestations of matter of degrees unrecognized by the senses of man, as well as the familiar forms and degrees. Likewise there are forces and energies of which man of to-day is totally ignorant, with the exception of a few advanced souls who have risen above the ordinary race limitations. It is not our purpose to enter into a consideration of the Physical Plane in this lesson. Neither is it our purpose to enter into a consideration of the Spiritual Plane, the conception of which is beyond the comprehension of the ordinary human, and which the words of the ordinary plane of life would be utterly inadequate to express. Our subject for consideration here is simply the second plane of the Cosmos— the Astral Plane.

The term "astral" (from the Greek word meaning "a star") is of ancient usage in the occult teachings. Astral "regions" and Astral "beings," were held to be places and beings of a more ethereal and finer order and degree than our material world and beings—so far as the bodies of the latter were concerned, at least. In the Astral regions the disembodied entities and the supernatural beings were held to abide. The term was often used loosely and in a manner tending to confuse the student. In fact, even to-day the term is used with various shades of meanings, by the different schools of occultism, and confusion results by reason thereof. Some schools use the term "Astral Plane" to designate only the *lower* sub-planes of the Astral, using other terms to designate the *higher* planes, which latter they often confuse with those of the Spiritual Plane. Others include the entire series of above-the-Material planes, lower and higher Astral and Spiritual alike, under the general term of Astral Plane. The Arcane Teaching follows the most approved ancient usage, and applies the term "Astral Plane" to the intermediate plane of the Cosmos—the plane lying between the Material and the Spiritual—including, however, the higher as well as the lower Astral sub-planes. Such has always been the custom of the Arcane Teachers, and it is, moreover, in accordance with the most ancient and authoritative practice.

There are many sub-planes on the Astral Plane, many of which bear close analogies to corresponding planes known to us on the Material Plane. There are also sub-planes containing life activities, which are different from the more familiar ones, and which bear the same relationship to the latter *that the black keys On the piano-board bear to the white keys* . On these "black-key" sub-planes dwell entities strange to human sight and thought, but which, nevertheless, form a part of the universal manifestation of life. These entities are non-human—never were human, and never will be human. Their evolution has been, and will continue, along totally different lines. Occultists group these entities under the general term of "elementaries," or "elementals," although their degrees and characteristics vary greatly, one from another. We shall consider these entities in the following lesson.

Beginning our consideration of the Astral Plane, we must not fail to take notice of one of the sub-planes nearest the material—the sub-plane in which the Thought Currents operate, and also in which the Astral Bodies of the embodied, and the Auric Colors are visible. On this sub-plane the phenomena of Mentalism manifest. This sub-plane is the one nearest to the ordinary Material Plane, and is often penetrated, unwittingly, by persons whose psychic faculties have become sharpened and who have developed the qualities of Clairvoyance, Astral Sensing, *etc.*

It is scarcely necessary to explain in detail the facts relating to the Astral Body of human beings, for the student is supposed to have had some preliminary acquaintance with the general subject of occultism. We shall merely note the general facts in passing. The Astral Body of the person is the finer body, or inner envelope, of the entity or soul. This Astral Body has long been known in the traditions of the race, and has been called by various names, such as "the ethereal body"; the "fluidic body"; the "double"; the "wraith"; the "doppelganger," *etc.* It is composed of Astral substance, which is much finer than the matter with which we are familiar. It bears the same relation to ordinary matter that steam does to ice. The Astral Body leaves the material covering, or ordinary body of the person, at the death of the latter. It also often wanders far from the physical body when the latter is sleeping. Under certain conditions it may leave the physical body during waking hours, and project itself to distant points in space. The familiar "apparitions of the living" are instances of this travel in the Astral, and the phenomena of Clairvoyance is largely due to this form of Astral manifestation. The Astral Body is invisible to the ordinary physical senses, although those possessing Clairvoyant power, or well developed Astral Senses may see it plainly. It may also lower its vibrations and "materialize," as above noted, at which times it becomes visible as a shadowy form apparent to the ordinary physical senses. During the life of the physical body, however, the Astral Body is always connected with the latter by a thin, slender filament, which if broken results in the death of the physical body. Contrary to the ordinary teaching, the Astral Body is composed of seven "sheaths" or "layers" of substance, the grosser of which disintegrate or "sloughs off" when the entity rises to higher Astral sub-planes, and which must be again "materialized" when it revisits the lower planes.

The Aura and Auric Colors of the Astral Body are in the nature of emanations or radiations from the Astral Body, which are manifested in some degree by every person, and which recent scientific investigation has proven conclusively, by means of photographs, *etc.* The Physical Body, even, has its aura of vitality vibrations, or "Vril," which flow freely from it, particularly when the vitality of the person is strong. This "Vril" is the "human magnetism" of the magnetic healers, and others, and which serves to arouse strength and vigor to those to whom it is applied. The Astral aura, on the contrary, is rather an emanation of the mental states, feelings and emotions of the person's mind. It is egg-shaped, and extends on all sides of the person to a distance of about three feet. It manifests various colors, particularly around the head, the colors corresponding to the character of the mental states being manifested, or those habitual to the person. For instance: Red indicates the animal passions, lust, anger, *etc.* Blue represents religious emotion, etc.— light blue denoting what is generally called "spirituality," but which in reality is but an ethereal, refined form of religious feeling. Spirituality is more a matter of knowledge and life development, rather than feeling or emotion. Green denotes jealousy, and, in one of its shades, that which is generally called "tact," "agreeableness," "diplomacy," or in its lower forms, "deceit." Gray denotes selfishness. Yellow, intellectuality in its various degrees and forms. Black is the astral color of hate, malice and vengeful emotion. Persons in whom the faculty of Astral Sensing is well developed may see these auric colors plainly, and are thereby informed as to the mental characteristics of the person under observation.

On this lower sub-plane of the Astral are also manifested the thought waves, thought currents, thought-forms, etc., which are manifested in the phenomena of Mentalism. Thoughts and mental states manifest in objective form. The person manifesting active thought or feeling, emanates waves and currents of thought-force which spread around him in constantly widening circles in every direction. In this way great thought-clouds are formed which hover over and around places to which they are attracted. Thought-clouds of the same general character have a tendency to coalesce and mingle and blend with each other, and to move toward persons, places and localities in which similar thoughts or feelings are being manifested. The Law of Attraction operates in this direction of drawing thought influences toward those who are manifesting similar thought vibrations. Cities, towns and smaller places—even places of business, office-buildings, houses, and rooms have their own particular thought atmosphere, which may be felt by those sensitive to such influences, and seen by those possessing the faculty of Astral Sensing.

Akin to these thought-clouds are what are known as thought-forms, which are thought-clouds of great density and power of cohesion, which are also charged with the strong Will or ardent Desire of the persons emanating them—and which are often practically *vitalized* by the "Vril," or vitality of the person, which has been infused into them. Such thought-forms often exert nearly as great a psychic power over those with whom they come in contact as would the sender himself, in person. They are akin to the desire-elementals mentioned in the following lesson.

These thought-clouds and thought-forms abide on the lower sub-planes of the Astral until they finally disintegrate. They tend to coalesce and gather around places in which the vibrations are harmonious to their own. Some places have their mental atmospheres of vice, others of greed, others of industry, others of the reverse. In short thought atmospheres exist everywhere on this lower Astral sub-plane, just as does the material atmosphere exist everywhere on the material plane. One is just as real as is the other. They have all the correspondences which one might expect. Those who are able to travel in the Astral Body find this thought atmospheric phenomena a source of never failing interest, although at times one is glad to will himself away from some of the scenes, so gross and base are the emotions and feelings manifesting in the dark, heavy suffocating clouds of thought force—so horrible some of the thought-forms. But even these may be driven away by an exercise of the Will, and thought-vibrations of a contrary nature tend to repel them and scatter them away from one's vicinity.

On a sub-plane of a different class from that just mentioned, are found the manifestations of what has been called the "scrap pile of the Astral," and, indeed, that term of the workshop very aptly expresses it. On this sub-plane are to be found the discarded Astral materials of the Astral Bodies which have been "sloughed off" by entities which have discarded them as they have moved up higher. Also, the disintegrating Astral bodies of entities which have failed to survive and whose souls have been resolved into their original elements and become merged into the general principle of Consciousness, as described in a previous lesson. Remember, please, that these remnants of the Astral bodies so discarded and disintegrating, are not in any way related to the souls which formerly inhabited them. They are mere shells, *without soul or mind* , and yet preserving a slight degree of vitality, or "Vril." They are astral corpses, just as much a corpse as is the discarded physical body. But, just as the physical corpse may be aroused into apparent life activity by a strong galvanic current, and will roll its eyes, move its limbs, and even utter groans—so may these astral corpses be "galvanized" by the "Vril" of a medium (unconsciously by the latter), if the conditions be favorable, and may be materialized so as to appear as a shadowy form, acting, moving and even speaking, the only *mind* in it, however, being supplied by that of the medium or the persons present at the seance. These astral corpses also become visible under certain conditions, often around graveyards, battle-fields, etc., and are thought to be ghosts, or "spirits" of those who formerly inhabited them. They are, however, generally but the grossest astral covering of the Astral body—its "shell" so to speak, and are no more to be regarded as the deceased person himself than is the physical body lying in the grave—both are discarded coverings, or "corpses."

A psychic who, by means of untrained or misdirected psychic development, happens to wander on to this plane of the Astral, experiences a most unpleasant sight. It is not pleasant to roam in this charnel house of the Astral—this tomb of the Earth. An old Egyptian sage thus recorded his impressions of it: "What manner of place is this I see. It hath no water. It hath no air. It hath no light. It hath no foundation. It is unfathomably deep. It is as black as the blackest night." A modern investigator has said of this region—this Golgotha of the Astral: "Most students find the investigation of this section an extremely unpleasant task, for there appears to be a sense of density and gross materiality about it which is indescribably loathsome to the liberated Astral Body, causing the sense of pushing its way through some black viscous fluid, while the inhabitants and influences encountered there are unusually undesirable."

"And are there inhabitants of such a place?" one naturally asks. Alas, yes! There *are* denizens of this loathsome place—inhabitants of this horrible abode. Entities, however, not placed there for *punishment* , for no Being would entail such a fate upon the meanest and most depraved—or invent such a Hell. They are there because of their own abnormal desires and tendencies, which unfit them for the planes of even the lowest of disembodied human entities, and which also render them unfit for association with the disembodied astral forms of the beasts, which latter persist for a short time after physical death. "Then, what manner of creatures must these be?" you ask. "Fit for neither man nor beasts. Were they *human* ?" And, one is forced to answer, "Yes!" Subject to the laws of humankind they are not allowed the privilege of rapid annihilation bestowed upon the beasts—they must live out their peculiar life to the end. They are the pariahs, the ghoul-like scum of the human race, who have removed themselves from the race fate and have entailed upon themselves a fate of their own. Their fate is a Living Death—a conscious life in a corpse-like body, among corpses of the Astral. These creatures are the disembodied entities of those who degenerated along abnormal sex lines—who attempted to reverse the Cosmic Law of Sex Polarity, and thus brought upon themselves the Recoil of the Life Forces. They were the lowest of the human Satyrs. Nature finally casts over them the spell of a deep sleep, from which they never awaken, and from which they pass into disintegration and annihilation. They polluted the Sacred Altar. They stole the Divine Fire for devilish rites. They committed the Unpardonable Sin. They removed themselves from the trend of Cosmic Evolution. Their own Desire was their Fate. We wish it were possible to speak plainer—but the time has not yet come.

Lesson XIV. Astral "Black-Keys."

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BEFORE PASSING on to the sub-planes higher in degree and scale, let us call your attention to some of the minor sub-planes—the "black-keys" of the Astral scale. On these sub-planes dwell the non-human, or semi-human creatures which are grouped together in the occult classification under the general name of "elementaries" or "elementals." It is impossible for us to enter into a detailed consideration of this class of entities in a work of this general nature intended for popular reading. The reasons therefor would involve explanations which would crowd out of the space intended for them certain other details of the Astral Planes, and would even then be most incomplete and unsatisfying. Enough to say that occultists know that this planet, the earth, is the field and theatre for three distinct processes of evolution—that of the world that we know, human, animal, and vegetable; and two others of a different order. These two other fields of evolution have their own planes which are totally unrelated to ours. But these other evolutionary processes, although distinct from ours, nevertheless blend slightly with certain sub-planes of our Astral Planes—that is, the "edges overlap," if such a clumsy term may be used. Consequently, on certain of the "black-key" planes of our Astral, there may be found elementaries of a scale of life different from our own. This is but a general statement, the faults of which will be obvious to every advanced occultist who reads it—and yet such advanced student will see the necessity for the purposely imperfect statement in this place. Those who have read Bulwer's occult stories—notably "Zanoni," will recognize the nature of the entities of which we speak.

While the Arcane Teaching includes within its store of knowledge and information full details regarding these particular sub-planes which we have designated as the "black-keys" on the scale of the Astral Plane, and its Initiates who have attained certain degrees are fully informed regarding the same, still we are unable to make public at this time, place, and through this particular channel, the inner Arcane Teaching regarding the same. Personally, we think the time is ripe for such information to be plainly stated, accompanied by the necessary warnings; but those higher in authority among the Custodians have said to us: "Nay! Wait in patience! When the propitious hour is indicated by the planetary symbols—then may you open the sealed volume to those who would free its riddles! For the present, the vow of silence maintains!" So there is naught left for us but to bow to the superior authority in the matter us but to bow to the superior authority in the matter.

However, while we are not permitted to state the inner Arcane Teaching in this particular detail, the prohibition does not extend to our using quotations from other authorities who have already reported concerning these sub-planes of the Astral. And, believing that the said reports would be interesting to those of our students who take a scientific interest in this phase of occultism, we have decided to give you, in this lesson, very liberal quotations from a leading authority of another school of occultism, who has paid much attention to the phenomena of certain phases and planes of the Astral Plane, both in the direction of studying older and more advanced authorities, and also in the direction of personal investigation and exploration of these sub-planes, of the Astral. The latter is a task surrounded with dangers and risks which but few even advanced occultists care to undertake, and although we doubt the wisdom of the task, nevertheless we must admire the scientific ardor of the investigator.

The remainder of this lesson, indicated by quotation marks, consists of quotations from the said authority, investigator and explorer of these dark regions of the "black-keys" of the Astral.

The elementaries may be grouped into several general classes, although the classification is more or less unsatisfactory and imperfect, at the best. One of these classes comprise the entities which some writers have called "Nature Spirits," which term, however, is less accurate than poetical. These entities have been known in the legends by various names, prominent among which are the following: Earth-spirits, or gnomes; water-spirits, or undines; air-spirits, or sylphs; fire-spirits, or salamanders; fairies; pixies; elves; brownies; peris; djinns; trolls; fauns; kobolds; imps; goblins; little people; good people, etc., etc., of which the aforesaid authority says:

"Their forms are many and various, but most frequently human in shape, and somewhat diminutive in size. Like almost all inhabitants of the astral plane, they are able to assume any appearance at will, but they undoubtedly have definite forms of their own, or perhaps we should rather say favorite forms, which they wear when they have no special object in taking any other. Under ordinary conditions they are not visible to physical sight at all, but they have the power of making themselves so by materialization when they wish to be seen. There are an immense number of subdivisions or races among them, and individuals of these subdivisions differ in intelligence and disposition precisely as human beings do. The great majority of them apparently prefer to avoid man altogether; his habits and emanations are distasteful to them, and the constant rush of astral currents set up by his restless, ill-regulated desires, disturbs and annoys them. On the other hand, instances are not wanting in which nature-spirits have as it were made friends with human beings, and offered them such assistance as lay in were made friends with human beings, and offered them such assistance as lay in their power, as in the well-known stories of the Scotch brownies or of the fire-lighting fairies. This helpful attitude, however, is comparatively rare, and in most cases when they come in contact with man they either show indifference or dislike, or else take an impish delight in deceiving him and playing childish tricks upon him. Many a story illustrative of this curious characteristic may be found among the village gossip of the peasantry in almost any lonely mountainous district; and anyone who has been in the habit of attending seances for physical phenomena will recollect instances of practical joking and silly though usually good natured horse play, which almost always indicates the presence of some of these lower orders of astral spirits.

"The life periods of the different subdivisions vary greatly, some being quite short, others much longer than our human lifetime. We stand so completely outside such a life as theirs that it is impossible for us to understand much about its conditions; but it appears on the whole to be a simple, joyous, irresponsible kind of existence, much such as a party of happy children might lead among exceptionally physical surroundings. Though tricky and mischievous, they are rarely malicious unless provoked by some unwarrantable intrusion or annoyance; but as a body they also partake to some extent of the universal feeling of distrust for man, and they generally seem inclined to resent somewhat the first appearance of a neophyte on the astral plane, so that he usually makes their acquaintance under some unpleasant or terrifying form. If, however, he declines to be frightened by any of their freaks, they soon accept him as a necessary evil and take no further notice of him, while some among them may even after a time become friendly and manifest pleasure on meeting him.

"The Adept knows how to make use of the services of the nature spirits when he requires them, but the ordinary magician can obtain their assistance only by processes either of invocation or evocation; that is, either by attracting their attention as a suppliant and making some kind of bargain with them, or by endeavoring to set into motion influences which would compel their obedience. Both methods are extremely undesirable, and the latter is also excessively dangerous, as the operator would arouse a determined hostility which might prove fatal to him. Needless to say, no one studying occultism under a qualified Master would ever be permitted to attempt anything of the kind at all."

On other low planes of the Astral there is another class of elementaries, which have been called "artificial or man-created entities," of which the aforesaid authority says:

"This, the largest class of Astral entities, is also much the most important to man. Being entirely his own creation, it is inter-related with him by the closest bonds, and its action upon him is direct and incessant. It is an enormous inchoate bonds, and its action upon him is direct and incessant. It is an enormous inchoate mass of semi-intelligent entities, differing among themselves as human thoughts differ, and practically incapable of anything like classification and arrangement. The only division which can be usefully made is that which distinguishes between the artificial elementals made by the majority of mankind unconsciously, and those made by magicians with definite intent; while we may relegate to a third class the very small number of artificially arranged entities which are not elementals at all.

"The elemental essence which surrounds us on every side is in all its numberless varieties singularly susceptible to the influence of human thought. The action of the mere casual wandering thought upon it, causing it to burst into a cloud of rapidly-moving evanescent forms, has already been described; we have now to note how it is affected when the human mind formulates a definite, purposeful thought or wish. The effect produced is of the most striking nature. The thought seizes upon the plastic essence, and moulds it instantly into a living being of an appropriate form—a being which when once thus created is in no way under the control of its creator, but lives out a life of its own, the length of which is proportionate to the intensity of the thoughts or wish which called it into existence. It lasts in fact just as long as the thought-force holds it together. Most persons' thoughts are so fleeting that the elementals created by them last only a few minutes or a few hours, but an often-repeated thought or an earnest wish will form an elemental whose existence may extend to many days. Since the ordinary man's thoughts refer very largely to himself, the elementals which they form remain hovering about, and constantly tend to provoke a repetition of the idea which they represent, since such repetitions, instead of forming new elementals, would strengthen the old one, and give it a fresh lease of life. A man, therefore, who frequently dwells upon one wish often forms for himself an astral attendant which, constantly fed by fresh thought, may haunt him for years, ever gaining more and more strength and influence over Him; and it will easily be seen that if the desire be an evil one the effect upon his moral nature may be of the most disastrous character.

"Still more pregnant for good or evil are a man's thoughts about other people, for in that case they hover not about the thinker, but about the object of the thought. A kindly thought about any person, or an earnest wish for his good, will form and project towards him a friendly artificial elemental. If the wish be a definite one, as, for example, that he may recover from some sickness, then the elemental will be a force ever hovering over him to promote his recovery, or to ward off any influence that might tend to hinder it. In doing this it will display what appears like a very considerable amount of intelligence and adaptability, though really it is simply a force acting along the line of least resistance—pressing steadily in one direction all the time, and taking advantage of any channel that it can find, just as the water in a cistern would in a moment find the one open pipe among a dozen closed ones, and proceed to empty itself through that. If the wish be merely an indefinite one for his general good, the elemental essence in its wonderful plasticity will respond exactly to that less distinct idea also, and the creature formed will expend its force In the direction of whatever action for the man's advantage comes most readily to hand. In all cases, the amount of such force which it has to expend, and the length of time that it will live to expend it, depend entirely upon the strength of the original wish or thought which gave it birth; though it must be remembered that it can be, as it were, fed and strengthened, and its life-period protracted by other good wishes or friendly thoughts projected in the same direction. Furthermore, it appears to be actuated, like most other beings, by an instinctive desire to prolong its life, and thus reacts on its creator as a force constantly tending to provoke the renewal of the feelings which called it into existence. It also influences in a similar manner others with whom it comes into contact, though its *rapport* with them is naturally not so perfect.

"All that has been said as to the effect of good wishes and friendly thoughts is also true in the opposite direction of evil wishes and angry thoughts; and considering the amount of envy, hatred, malice and uncharitableness that exists in the world, it will be readily understood that among the artificial elementals many terrible creatures are to be seen. A man whose thoughts or desires are spiteful, brutal, sensual, avaricious, moves through the world carrying with him everywhere a pestiferous atmosphere of his own, peopled with the loathsome beings which he has created to be his companions. Thus he is not only in sadly evil case himself, but is a dangerous nuisance to his fellow-men, subjecting all who have the misfortune to come in contact with him to the risk of moral contagion from the influence of the abominations with which he chooses to surround himself.

"It occasionally happens, however, that an artificial elemental of this description is for various reasons unable to expend its force either upon its object or its creator, and in such cases it becomes a kind of wandering demon, readily attracted by any person who indulges feelings similar to that which gave it birth, and equally prepared either to stimulate such feelings in him for the sake of the strength it may gain from them, or to pour out its store of evil influences upon him through any opening which he may offer it. If it is sufficiently powerful to seize upon some passing shell (discarded astral body) it frequently does so, as the possession of such a temporary home enables it to husband its dreadful resources more carefully. In this form it may manifest through a medium, and by masquerading as some well-known friend may sometimes obtain an influence over people upon whom it would otherwise have little hold. …Many a well-meaning man, who is scrupulously careful to do his duty toward his neighbor in word and deed, is apt to consider that his thoughts at least are nobody's business but his own, and so lets them run riot in various directions, utterly unconscious of the swarms of baleful creatures which he is launching upon the world. To such a man an accurate comprehension of the effect of thought and desire in producing artificial elementals would come as a horrifying revelation.

"Since such results as have been described above have been achieved by the thought-force of men who were entirely in the dark as to what they were doing, it will readily be imagined that a magician who understands the subject, and can see exactly what effect he is producing, may wield immense power along these lines. As a matter of fact, occultists of both the white and dark schools frequently use artificial elementals in their work, and few tasks are beyond the powers of such creatures when scientifically prepared and directed with knowledge and skill; for one who knows how to do so can maintain a connection with his elemental and guide it, no matter at what distance it may be working, so that it will practically act as though endowed with the full intelligence of its master.

"By some of the more advanced processes of Black Magic, also, artificial elementals of great power may be called into existence, and much evil has been worked in various ways by such entities. But it is true of them, as of the previous class, that if they are aimed at a person whom by reason of his purity of character they are unable to influence, they react with terrible force upon their creator; so that the mediæval story of the magician being torn to pieces by the fiends he himself had raised, is no mere fable, but may well have had an awful foundation in fact. Such creatures occasionally, for various reasons, escape from the control of those who are trying to make use of them, and become wandering and aimless demons, as do some of those mentioned under the previous heading under similar circumstances; but those that we are considering, having much more intelligence and power, and a much longer existence, are proportionately more dangerous. They invariably seek for means of prolonging their life, either by feeding like vampires upon the vitality of human beings, or by influencing them to make offerings to them; and among simple half savage tribes they have frequently succeeded in getting themselves recognized as village or family gods. By the vitality they draw from their devotees, they may continue to prolong their existence for many years, or even centuries, retaining sufficient strength to perform occasional phenomena of a mild type in order to stimulate the faith and zeal of their followers."

While the above quoted authority has placed what we consider to be undue emphasis upon the power of the elementals—for the human Will is sufficient to overcome their power, and they are prevented from coming to the mental atmosphere of all who do not attract them by virtue of the character of their own mental vibrations—nevertheless, we have thought it advisable to give you the benefit of this investigator's reports, for the purpose of warning you against dabbling in Evocations, and certain so-called "magical" methods and practices. Black Magic in all of its forms result only in pain and evil to those indulging in them. He who invades planes of life foreign to his own, takes upon himself the risks inherent on such planes.

Lesson XV. Higher Astral Planes.

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WE HAVE now reached the point where we are called upon to consider the phases of the Astral Plane concerned with the state or condition of the disembodied entities of human beings. We call these the higher Astral Planes, only by way of contrast with the lower planes mentioned in the preceding two lessons, for some of these "higher" planes are quite low indeed as compared with the highest Astral Planes. Let us begin with the consideration of the lowest of these higher planes of the Astral, and then proceed to consider the planes higher in the scale.

In the first place, we must remember that the disembodied human soul leaves the physical in a state or condition akin to sleep. It is carried by the attraction of its nature and character to the highest plane consistent with its nature—that is, to a plane corresponding with the highest qualities existent within itself. And upon that plane it gradually awakens into the Astral life of that particular plane. The conditions of the Astral Life are so different from that of the Material Plane that it is difficult to intelligently describe it in terms of the latter. For instance, the souls on the higher planes are able to enter into conscious relationship with those on the lower planes, but those on the lower planes cannot enter into conscious relationship with those on the higher planes except through the act of those dwelling on the higher. Each plane has planes higher and lower than itself, the above law being operative in all cases. The higher plane souls have access to the lower, but the lower may not invade the higher. And this access is not in the nature of a *physical visit* from the higher to the lower, but is in the nature of a psychic consciousness, akin to Clairvoyance, in which the soul, while remaining on its own plane, still seems to have traveled to the others, there to converse with other souls on these planes. The soul itself, unless very advanced, does not realize the nature of the connection but thinks that it actually travels to the scene of the lower planes. The analogy of Clairvoyance on the Material Plane will give you the idea of the process.

When a soul awakens on its own plane of the Astral, it finds it difficult to realize that it is not alive in the flesh, and often much time is required before it realizes its true condition. Then it begins to manifest an interest in its surroundings, and pays many visits on its own and other planes (in the manner before mentioned) renewing old acquaintances and relationships, and manifesting the activities quite natural for a human being under such manifesting the activities quite natural for a human being under such circumstances. But sooner or later this life begins to pall upon it, and it passes into the Idealistic State, which we shall describe a little further on. Enough for the moment to say that in the Idealistic State the soul begins to manifest its ideals—the things it has hoped for, dreamed of, and longed for in its earth-life. The greater the idealistic quality of the soul, the greater the extent and range of its Idealistic State. But before considering this interesting phase of Astral Life, let us see what happens on the lower planes, to those who have but few ideals, and those of a most material nature.

On the very lowest of these planes of the Astral we find the "earth bound" entities, or souls, of many degrees. These are the souls of those who are so material in their tastes, habits and trend of thought and desire that they can never rise to the higher states and conditions of the Astral. They stay close to the earth, mingling unseen in the scenes which they so loved during their life in the body, and yet being unable to actually participate in the carnal manifestations, unless, indeed, some particularly attractive dweller in the flesh opens his physical organism to the obsession of some affinitive and congenial companion of the lower Astral Planes and allows the entity to manifest through his physical body. These entities are found in great numbers in the astral atmosphere of low resorts, and similar places, where they poison the psychic atmosphere to such an extent that their presence may be *felt* , and often seen by sensitive persons who happen to visit such places. We may add as a caution to those who are fond of dabbling in the psychic process of Evocation, that it is largely from this class of entities that many of the "spirits" appearing at seances are drawn. It is this class of entities who so often impersonate your disembodied friends and relatives, and whose sneers and ribaldry are scarcely concealed behind the loving messages and "spirit wisdom" which they pass on to the wondering mortal in the flesh who would not dream of associating with their kind in earth life.

The life of these entities on the Astral Plane is not long. They find but little pleasure, and much torment, in life apart from the physical, for their desires are altogether along physical lines. They are filled with dissatisfaction, *ennui* , and weariness. As a writer has said: "The disembodied learn that the Hades of Immortality is the lack of a physical body." Their dissatisfaction soon sets into operation the *desire to be relieved of the burden* , and the "Will-not-to Live" manifests itself. They drop into a dream-state, or somnambulistic condition, in which they *dream out* their desires and tastes to the end— until they have exhausted every mental longing within their nature. There being nothing left of them, when these mental states have been lived out, they weaken and pass into unconsciousness, which is followed by death on the Astral with consequent disintegration and annihilation as entities. Their dream state is, in a way, their Idealistic State—all the Idealistic State they are capable of, at any rate. This is not in any way a *punishment* —merely a natural consequent of their nature. As the old saying goes: "One cannot make a silk-purse out of a sow's ear." Nor can one get more than a pint out of a pint measure. Desire is the cause of their life, and of their death. Balance is manifested and preserved. Water cannot rise above the level of its own source. These entities receive "their own," as much as do those on the higher planes. There is no injustice manifested here.

Rising in the scale we find souls who while attached to material things nevertheless have had *ideals* during their life—things for which they had hoped, and dreamt, prayed and longed. As the scale advances we find that the nature of the ideals advance from lower to higher—but the principle is the same. And for the lowest to the highest of these ideal degrees, the Astral Life contains that peculiar and wonderful condition or state known as the

"Idealistic State." And this Idealistic State is the real Astral Life of the soul, into which it enters after it has tired of the conditions it finds at first on the Astral Plane. It is composed of a condition or state, or series of such conditions or states, in which *it lives out in vivid imagination, or realistic dream-like states all of its unrealized personal ideals, hopes, expectations, desires, ambitions, aspirations, longings, and inclinations of its nature* .

It may be objected to that this is but a state of illusion or delusion, and not a reality. But it must be remembered that even on the Material Plane: "*Dreams are true while they last* ." On the Astral Plane, in the Idealistic State, these dreams exceed in vividness and reality anything that the embodied mortal ever experiences. So far as the soul is concerned the experiences through which it lives in the Idealistic State are just as *real* as anything that it ever experienced in physical life. Every element of reality is there. And there *is* a reality about it that all advanced occultists recognize. At the last, one's experiences in physical life may be resolved to a "series of mental states"—and what less than this does the Astral dreamer experience? And what more than a Dream, after all is the experience of the earth-life of three-score-and-ten of the average person? "Like dreams they come, like dreams they go." In its way, and on its plane, the Idealistic State is just as *real* as the physical life.

In this Idealistic State, the dreaming soul lives out countless lives, of infinite variety. Just as in an ordinary dream, Time is annihilated and one may live out a lifetime in the space of a second, so in the Idealistic State the soul lives out centuries of experiences in a moment. To all intents and purposes, the soul—every soul in fact—lives an Eternity in the Idealistic State, although the entire experience may occur in a few years (as we know time). Time is measured only by "happenings," and the happenings of an Eternity may be crowded into a very short space of ordinary time, in the Idealistic State. Every possibility within its personality is lived out, outlived, and exhausted in interest, in the Idealistic State. Just as in the moment of physical death, the soul sees as in a flash its entire earth-life in one great panorama—past and present being at once—so in the Idealistic State the soul lives out every personal desire, aim, aspiration, hope, ambition, longing, and wish, in an infinite series of states or lives. *It realizes every personal ideal* inherent within it, to the utmost. Its fullest personal Heart's Desire is attained. There is no unsatisfied personal longing, or unrealized ideal, left at the end of the Idealistic State of the soul on the Astral Plane. Think what this means, please. Think what it must mean to live out to the full "The Might Have Been," which is in the life of every human being. Think what it must mean to manifest one's love to the utmost—to have every wish granted—every ambition satisfied. Think what it must be to live out one's life *as one wishes it had been lived* — with all the mistakes corrected, all the errors remedied, all the problems solved, all the atonements made, all the injustices rectified. The Idealistic State is the living over of your life As You Wish It Could Have Been. Nay, more, living it over countless times, each variation bringing out some new point and feature of unrealized ideals, desires, and wishes! It is a state in which the verse of Kipling comes true:

> "And only the Master shall praise us,
>   And only the Master shall blame;
> And no one shall work for money,
>   And no one shall work for fame;
> But each for the joy of the working,
>   And each in his separate star,
> Shall draw the Thing as he sees it
>   For the God of Things as They are!"

But it is only a *dream* , you say. Nay, more than a dream as you understand the term. A dream it is, but a dream *so real* that naught but Omniscience could distinguish the difference. A dream so real that it equals the thing that we call Life, in every element of reality. In the end, one is as Real as the other—Earth Life and the Astral Idealistic State. And, also, in the end, one is as Unreal as the other.

But not only are the high personal desires, aspirations and ideals so lived out in the Idealistic State. The low personal desires, aspirations and ideals are also passed through this threshing-mill of the Idealistic State. One lives out to the utmost, in some of the series of these dream-lives, *all* the possibilities of his nature or character—good and bad alike. In fact, the lowest desires and ideals are the first to manifest, and the first to die out and be lived out. To those who have no others, the end then comes. But to those who have higher ideals and desires mingled with the lower, there then comes a stage of living out the higher part of their nature. And as time passes, the soul rises far above all the dross and grossness of its nature, and lives in the higher regions of itself—enjoying to the fullest the satisfaction which comes only from those higher states. But, the soul must possess the higher in order to manifest it. Unless the higher be involved within the soul, it cannot be evolved. What does not exist cannot be manifested.

While in this Idealistic State, the soul may be attracted by those on earth who are related to it by the old ties or affection or interest, and in such case it may manifest by communications. But these communications can contain *only that which the soul knows and experiences at the time* . It merely reports what it is experiencing—merely its own personal experiences of the Idealistic State. And even this it reports in a dazed, dreamy fashion. Thus the devout Christian soul will report that it is dwelling in a Heaven of orthodox surroundings—the golden streets, harps, and milk and honey being described in detail. A good Catholic soul will report a Catholic Heaven, with all the saints present; while a good Baptist soul will report a Heaven along strictly Baptist lines—close communion, and only immersed souls being in evidence. A Moslem will describe himself as enjoying all the delights of the Heaven promised by Mohammed. And the soul of the Unbeliever will inform you that "there is nothing in this Heaven business at all"; and that the "after life" is merely a life among congenial companions, thinking along the same lines as himself; and that he is of the opinion that the church people have perished, instead of having gained immortality. And so on, each "painting the Thing as he sees it" as the world of "Things as They Are." And each is telling the Truth, as he sees it, from his own viewpoint. Strange, but true!

Those who complain of the absence of the qualities of Heaven and Hell in this Idealistic State have not thought deeply enough regarding it. In the attainment of the highest ideals and aspirations, there is contained all that men have pictured as the joys of Heaven—*and infinitely more* . And in the living out of the consequences of evil desire and low ideals, and all that goes with this state, there is all that the most fervent Calvinist could wish for in a Hell—*and infinitely more* .

But, remember always, that the Heaven and Hell of the Idealistic State is not a punishment or reward bestowed for good or evil deeds—it is but the working out of Cause and Effect—the fullest manifestation of Desire and one's Character.

And, in the adjustment acts restrained by Fear equal Acts performed. "As a man thinketh in his heart, so is he" in the Idealistic State. In the working out of Cause and Effect in the Idealistic State of the Astral, it is indeed true that: "He who hates is an assassin; he who covets is a thief; he who lusts is an adulterer; that the gist of a crime is the desire behind it." This Idealistic State of the Astral Plane is not Fate, not Providence, not Destiny, not Reward and Punishment—it is but the operation of natural laws of Cause and Effect, Orderly Trend, and Logical Sequence, on the Astral Plane. "From one, know All."

And, in the working out of the Idealistic State of the Astral, the most unpleasant experiences are lived through first, and then the higher ideals begin to manifest themselves—the soul rising to higher and still higher flights, until at last it reaches the highest degree possible to it by reason of its constitution, nature and character. And in that Life, if it be prepared to receive it, it may receive instruction from Beings higher in the scale, as well as from the more evolved souls of our own race who are attracted to it by reason of its desires and ideals. Many a soul has received the help which led it to Individuality, in this Idealistic State. Many an Individual soul has so received instruction which led to better conditions for growth in the next incarnation. "When the pupil is ready, the Master appears" on the Astral Plane as on the Material Plane. If you possess the seed of the ideal, the blossom and the fruit will surely be yours.

When the impulses arising from the personal desires, aspirations, and ideals of the soul have expended themselves fully, and the "personality" of the soul has been "lived out and outlived" in the process—when there remain no further impulses of personality to exert themselves in the Idealistic State—then the soul finds that it "has nothing more to live for" along the lines of personality. It feels aged, tired and weary, and the desire for rest creeps over it, and it gradually sinks into a dreamless sleep, which ends in the Death of the Personality. If Egohood has *not* been attained by the soul, then it never awakens into a new life, for Personality being all that it possesses, and all personality being expended and exhausted, then there is nothing left to persist in new birth. But if Egohood has been attained, and the soul realizes that it is more than the "Me" of itself, then when the "Me" dies away, the "I" finds itself still existent and filled with the impulse of the Will-to-Live of the Cosmic Will, which urges it forward to re-birth in new bodies, to seek further and more advanced experience. Even in this case the soul falls into the deep Astral sleep, but awakens therefrom when it is reborn into a new body, under circumstances and environments in accordance with the Law of Attraction resulting from the *essence of the past life* , the latter inhering to it. The Ego then will be free from its lived-out desires and will no longer be hampered by them. It will be attracted toward new scenes and fields of activity. In its new body it will have to combat the inherited impulses and desires of its new "Me," but it will always feel its superiority to the latter, and will feel the ability to *stand aside and look at its personalit* y.

The advanced Ego, in time, reaches the stage of *conscious* re-birth, in which the Ideal Life is *consciously continuous* with the old life, and which is consciously followed by the new birth. We have spoken of these things in our lesson on "Survival of the Fittest," which you should now re-read in the light of the present lesson.

There are many planes of the Astral much higher than even these which we have described, but a description of them would be impossible except to highly advanced occultists. Some of these higher Astral Planes transcend the imagination of the average person leading the personal life today, on earth. And yet, over and above the entire Astral Plane, there is the great Spiritual Plane, which we would lack words to even faintly designate. And yet, even these exalted Planes await your coming, O Neophyte, whose feet are now well set upon The Path!

Part VI. Occult Forces

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Lesson XVI. Psychic Phenomena.

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FOR THE sake of convenience in considering the various phases of the phenomena of the Occult Forces operative in the Cosmos, we have divided the same into three general classes, as follows: (1) Psychic Phenomena, consisting of the manifestation of the phases generally known as Clairvoyance, Clairaudience, Psychometry, Telepathy, etc., the distinguishing feature of which is the "knowing" of events other than through the ordinary senses; (2) Mentalism, consisting of the manifestations of Mental Influence, Mind-Power, Thought-Force, Mental Magic, etc., the distinguishing feature of which is the exerting of the influence of one mind over other minds; (3) Invocation and Evocation, consisting of the "calling upon" supernatural beings, or the "calling forth" of disembodied entities; elementals; vitalized thought-entities, etc., from the Astral Plane.

These manifestations, and the force which produces them have been called "Occult" because of the fact that they belong to the less understood phases of natural forces and phenomena. The word "Occult" means: "secret or hidden from the eye or understanding; not seen or understood; mysterious, invisible, unknown, undetected, etc." To many persons, Occultism is considered to be concerned with supernatural forces, things, and manifestations. This is erroneous, for there is nothing *super* -natural— nothing outside of or over nature, of which we can ever have any knowledge. Every thing in the Cosmos is *natural* , and under natural laws. The Law is the only supernatural that there is or can be—and we can know It only as being in actual existence; we can know nothing of its inner nature, for it is not a "thing" with attributes, qualities or limitations, as we understand those terms. Everything in the Cosmos is *natural* —the unknown as well as the commonly known. Therefore, when we say "occult" we mean merely some natural thing, force, or manifestation, not commonly known or recognized by men. When a thing, force, or manifestation becomes commonly known, it ceases to be regarded as "occult." Electricity was once regarded as an "occult" force—but today it is commonly known and employed, although its real nature is still a mystery. To the trained and advanced Occultist the so-called Occult Forces are just as familiar and *natural* as are the manifestations of force common to the knowledge of the race. The Occult Forces are simply finer forces of nature, which are not recognized, known or understood by the average person of the race, today. We wish this to be thoroughly understood. There are no supernatural forces, things, or manifestations—all are natural, and under natural laws.

Let us now proceed to a consideration of the class of occult phenomena which we have grouped under the sub-title, "Psychic Phenomena," and which are known severally as Clairvoyance, Clairaudience, Psychometry, Telepathy, etc., the distinguishing feature of which is the "knowing" of events through other channels than the ordinary senses. These several phases are but modifications of one general phenomenon—Astral Sensing.

The majority of modern writers upon the subject of Psychic Phenomena lay great stress upon the "vibrations, waves, currents, etc.," by which psychic impressions are transmitted from one mind to another, or by which one

"senses" occurrences in points of space far removed from him. We have no objection to these terms, for they represent the best available words to describe the actual details of the manifestation—but these words must be used understandingly. The idea, so commonly advanced, that these "vibrations" or "waves" or "currents" are but forms of *etheric* vibrations similar in nature to the waves of light, heat, electricity, material magnetism, etc., is erroneous, and gives a materialistic tinge to phenomena which are of a much higher plane than that of material forces and substance. While there is a general resemblance between all planes of the Manifest Cosmos, owing to the Law of Analogy which causes "correspondences" on all planes—"as above, so below"—and "from one know all"—still the vibrations, waves and currents concerned in Psychic Phenomena and Mentalism belong to an entirely different plane from that of those concerned in the manifestation of light, heat, electricity, etc., which belong to lower planes.

In the preceding lessons, we have shown you that there are three Principles manifesting and active in Cosmos, viz., Substance, Motion, and Consciousness. In each of these three Principles, there are manifested correspondences which we may call "vibrations," "waves," "currents," *etc.* On the plane of Substance, we have vibrations and waves of matter, which result in the various forms, shapes, and action of material objects. This is caused by the Principle of Motion acting upon the Principle of Substance. Much that we call energy or force is but the appearance of fine degrees of Substance energized by Motion. Electricity, for instance, is but a fine form of Substance, so energized. The Ether, itself, is but a fine form of Substance, almost approaching Pure Energy, but not passing over the line which divides Energy from Substance. There are also vibrations and waves of Pure Motion, which may be considered, mentally, as independent of Substance, although we can never know them as such. There is a plane of Pure Motion, which is unthinkable except to minds which have been trained to grasp the subject. And, likewise, there are vibrations, waves, and currents in the *Principle of Consciousness* , produced by the action of Motion upon that Principle. And it is to this plane that the "vibrations, waves, and currents" concerned with Psychic Phenomena properly belong. They are not "waves in the Ether," for the Ether is on the material plane. They are "waves in the Mind Principle" itself, which is quite another thing.

Without attempting to lead you into an extended discussion of the scientific details of the matter, we would call your attention to this one fact which should serve to give you a plain mental picture of the phenomenon—a general outline of a picture, into which you can fill the details as you proceed in the study and experimental work along these lines. This general statement is as follows: The Cosmos is known to be practically a great World-Brain, in which Thoughts become Things, taking on Substantial Form. With a Cosmos *mental in nature* —consisting in fact of but One Universal Mind in which all particular things are but *Centres of Consciousness* —can you not see that there must be a Circulation of Consciousness, or Currents of Thought, just as there is a circulation of water in and by the currents of the ocean; or as there is a circulation of air by reason of the currents therein; or as there is a circulation of electricity, light, and all other forms of what we call Energy. *Consciousness is a Principle* , just as is Substance or Motion, and *what is true of one Principle is true of the other two* , according to the Law of Analogy. Therefore, there are Vibrations, Waves, and Currents of Consciousness, just as truly as there are corresponding manifestations on the material plane. And you may use these terms, very properly—always avoiding the mistake of confusing them with the material correspondences.

In Clairvoyance, Clairaudience, Psychometry, and Telepathy, we have several forms of manifestation of the existence of these Mental Waves and Currents, for so we shall call them to avoid the necessity of longer terms. But how does the mind of the person receive and register the impressions received through these Mental Currents? It is known to be a fact that no mind can receive impressions without the agency and medium of *some form of material organ* , though that material organ may be extremely subtle and fine. And this rule holds true in the case of the phenomena which we are now considering. And such organs do exist, and are called the Organs of Astral Sense. In the lessons treating of the Astral Plane, you have been informed of the existence of the Astral Body, the subtle counterpart of the Physical Body. This Astral Body is endowed with counterparts of the physical senses, which it may use in sensing the objects and impressions of the Astral Plane. In this way Astral Sensing becomes possible. The average person has not used these Astral Senses sufficiently well to develop them for active use, but this development is possible to those who have sufficient interest and patience to undertake the task. But here and there are found persons whose Astral Senses manifest their existence in a degree not known to the average person. These persons become very sensitive to the impressions of the Astral Plane, and although, as a rule, they are untrained and do not comprehend the nature of the phenomena, still they afford conclusive proof of the existence of the faculties in question. We shall not attempt to "prove" the existence of Psychic Phenomena in these lessons. We have not the space at our disposal, nor is it within the scope of this particular work. Evidence of such nature as to convince any unprejudiced persons may be found in many books on the subject, notably the reports of the English Society for Psychical Research. Moreover many persons have experienced these facts in their own lives.

Let us first consider the phenomenon generally called "Clairvoyance," which is defined as: "A faculty or power by which the clairvoyant is able to see mentally things concealed from sight; to see and describe things happening at a distance." With the exception of cases in which the person actually travels in his Astral Body to distant scenes, and there witnesses with his Astral Senses the events actually occurring there, all Clairvoyance results from one general cause, and in the same general way. Let us suppose an event occurring at a distant place. In the manifestation of that event there occurs a constant, regular and continuous series of conscious states on the part of all things concerned therein. Not only on the part of all living things is there consciousness manifested, but there is a consciousness manifested by all inanimate things present upon the scene,—things inorganic as well as organic, in the usual use of these terms. As we have said on page 60 (Lesson IV): "Those who have studied along occult lines have become aware of the existence of mind and consciousness in so-called inanimate objects— the minerals, metals, etc., and even in the atoms—and finally in the Ether. Everything in the Manifest Cosmos has *some degree* of Consciousness." This being so, it follows that such Consciousness must follow the natural law, and transmit waves or currents—waves and currents of Consciousness—which travel and *circulate* on the Astral Plane where they may be sensed by those astral organs attuned to receive them. Just as the Marconigrams may be received only by instruments keyed to the proper degree of receptivity, so may these currents be received only by those who are in tune with them.

One whose Astral Senses are sufficiently sensitive, and attuned, may receive and register these currents, just as the physical eye registers the light waves of the ether, or the ear the sound waves of the air. There is not necessarily a projection of the Astral Body to the scene of the happening— the Astral Senses may register the impressions received from the currents of Consciousness. To those who may doubt the reasonableness of *sensing* things and events over thousands of miles, we would say that it is simply an Astral correspondence of the Physical phenomenon of Sight, whereby impressions are received from the distant stars, over billions of miles—over distances so vast that it requires centuries for the light waves to travel. And, remember this—the physical eye never actually sees the outer objects themselves, but merely sees the effects produced upon the nerves by the waves of light. Nor does a person fail to see the outside object, but he also fails to see even the light-waves themselves—he merely *sees* certain vibrations of nerve-substance set up in the brain by the action of the light vibrations. And this is in every sense no less wonderful than the phenomena of Astral Sensing which we have just described—merely a little more common and familiar, that is all. If we had as full and common a development of the Astral Senses as we have of the physical, we would consider it no more remarkable to see events occurring in India, than to witness the changes on the planet Mars. One is as natural as the other. Clairaudience is but another phase of Astral Sensing, by which the Astral Senses receive the impression of sounds, instead of sights. The principle involved is the same.

So far we have spoken only of Clairvoyance in its phase of sensing distant objects. There are other phases, to the consideration of which we shall now pass. But before leaving this phase, we wish to put ourselves squarely on record regarding the nature of the majority of cases of genuine Clairvoyance. In spite of the opinions of many able authorities, we believe that the manifestation of the above form of Distant Clairvoyance is very rare and uncommon. We believe that but few persons ever experience it, even spontaneously. We believe that the majority of recorded cases of Distant Clairvoyance are instances either of Telepathy of a high order, or else of actual Astral Projection, which we believe to be far more common than is usually believed. We believe that a great number of cases of Clairvoyance are due to the unconscious projection of the Astral Body to the distant scene, if even but for a moment—for time is practically annihilated in Astral Projection.

Clairvoyance of Past Events, is explained by the Arcane Teachings as resulting from the fact that in the Cosmic Brain events leave their records and impression, just as the events of the experience of a man leave records and impressions in his brain. These recorded impressions constitute subconscious Memory, in the case of both the man's brain and the Cosmic Brain—"from one know all"—"as below, so above." On the Astral Plane there are preserved the records of the Cosmos—the Cosmic Subconscious Memory, in fact. Every thing, action, thought, deed, or activity of any kind, degree or description, that has been manifested since the Dawn of the Cosmic Day, is there recorded in the great unforgetting Subconscious Memory of the Cosmos. All occultists know this, and have called this Subconscious Memory Record by different names. Some minds, peculiarly attuned, occasionally enter into conscious relationship with this Cosmic Subconscious Memory, and are able to record, generally more or less imperfectly, what they sense there. This may be done, either through psychic sensing of mental currents arising from these states of Subconscious Memory, or else by actual contact with them in the Astral Body. But, the phenomena is far less common than is generally supposed, and many cases are explainable upon the hypothesis of Telepathy—that is the impressions are thought impressions, either emanating from the mind of some person now living in the physical, or else some persistent thought-currents which have maintained their coherent properties over long periods of time.

Clairvoyance of the Future, is a misnomer. It implies actual existence somewhere of a foreknowledge or Foresight of the Future—which does not exist. If such existed, then Fate or Predestination would be true. The Cosmic Mind does not *know* before the manifestation—for the knowing causes the manifestation. But the phenomena which is known by the name of Clairvoyance of the future, *does* exist, although the theories concerning it are erroneous. It is true that occasionally individuals seem able to foretell with more or less accuracy, the events which afterward come true at least partially. The secret consists in the fact that the Laws of Orderly Trend and Sequence being operative, there must always be in existence the "shadows cast by the approaching events"—that is active causes operating in the direction of bringing about certain effects. Among these active causes, Desire and Mental Pictures in the minds of living human beings play an important part. The Clairvoyant perceiving the evidences of these active causes in the Astral is often able to make very good guesses or intuitive conjectures of the events which will follow. Just as one may predict something that will happen tomorrow, from something that is happening to-day. But there is *no certainty* about the prediction, in either case. For there may be, and generally are, other causes which will play their part at the time of action, and thus defeat the entire prediction. Clairvoyance of the Future perceives *probable effects of existent causes* —but no more. The Future is not in existence in the mind of any being—not even in the Mind of the Cosmos. Make no mistake about this. Even Astrology can indicate only "probabilities" of the future.

Psychometry, or the receiving of impressions from inanimate objects, by which one enters into *rapport* (or psychic connection) with the previous environment of the object—thus learning its previous history, particulars of its environment, etc., is explained by the fact that in the object's consciousness (for all objects possess a degree of consciousness) there is preserved a memory of its past environment, history, etc., which may be read by the mind attuned to the impressions. Not only this, but the object is still astrally connected by psychic filaments with its previous environment, and the Clairvoyant may thus enter into *rapport* with the latter and its stored-up memories. The object gives the Clairvoyant "the loose end" of the psychic ball of memory and association, which he then unwinds.

Lesson XVII. Mentalism.

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UNDER THE head of "Mentalism" we shall group that general class of occult phenomena which consists of the manifestations of what has been called Mental Influence, Mind Power, Thought Force, Mental Magic, Mental Suggestion, etc., the distinguishing feature of which is the exerting of the influence of one mind over other minds. This phase of occult phenomena is well known to the general public of to-day, by reason of the great interest which has been manifested in late years regarding the influence of the mind over physical states, and the investigations and literature which have resulted by reason thereof. But this power, and the knowledge thereof, is no new thing, by any means. We find traces of it in the history of everyone of the ancient peoples, as well as in the records of the nations of comparatively modern times. The hierophants of ancient Egypt, Chaldea and Greece were adepts in all of the various branches of mentalism and understood the true underlying principles far better than do the majority of the teachers and writers upon the subject to-day. The traditions and legends coming to us from old Atlantis, inform us of the high degree of knowledge of these things were possessed by that wonderful people who inhabited what is now the "Lost Continent."

To understand Mentalism, one must understand the nature of Telepathy, or Transference of Thought. We hear much of Telepathy in these latter days in the many books and magazines devoted to the subject, in plays, and in the teachings of the various metaphysical cults which have sprung into prominence. Many are the theories advanced to account for the phenomena, and manifold is the error that has arisen from imperfect and incorrect statements of the underlying principles. On the one hand, we hear much of theories of "the ether waves" which carry the "thought vibrations," both being likened to, and held as, but higher forms, of the other vibrations of the ether. On the other hand, we hear many theories which seek to account for the phenomena on supernatural grounds—the desirable forms being considered the evidences of divine power, and the undesirable being regarded as arising from diabolical sources. But there is nothing supernatural about the matter, nor are the waves and vibrations "etheric." We have explained the matter in the preceding lesson, and have shown how the Circulation of Mind is sufficient to account for the phenomena.

That the Thought of man is an actual, moving force, is a fact well known to all occultists, ancient and modern. That thought waves travel in currents and all occultists, ancient and modern. That thought waves travel in currents and waves is a fact not only believed because of the ancient teachings, but also because those who are able to sense on the Astral Plane are able to see the passage of these thought waves, and currents, as they pass from one mind to others. Not only is thought-force exerted consciously, and with direct intent, but also unconsciously and with direct intent and purpose on the part of the person who exerts it. Thought is as real a force as is electricity, although it operates on an entirely different plane. It may be compared to magnetism and electricity, because it is the correspondence of the physical fine forces, on the mental plane. But one must not make the mistake of supposing that these thought waves or currents, or other forms of influence, travel through the ether as do light, electricity and material magnetism. On the contrary, they have nothing to do with the ether as a medium. They travel through the Universal Principle of Mind.

We have seen, in preceding lessons, that the Three Cosmic Principles pervade all space—the Cosmos—and one of those Principles is Consciousness—Mind. Do you realize just what this means? That all the space there is, or can be—Infinite Space—is occupied by the Mind Principle of the Cosmos? That pervading all space there is a great Cosmic Ocean of Mind, living throbbing, pulsating with life and energy, in the depths of which there is the quietude of eternal calm and peace—on the surface of which are ripples, eddies, waves, currents and whirlpools—upon and in which there is manifested the phases of the fiercest tempest and of absolute calm, rest and peace. And in this great Ocean of Mind—in the Cosmic Mind Principle—occur all the multitude of manifestations of Consciousness that are known on the lower planes of life—on the human plane—and on the planes far beyond any possible conceptions of beings on the lowly scale of mankind of to-day?

The would-be authorities and instructors on the subject of Mentalism speak learnedly of the "etheric waves" by which Thought is carried from mind to mind. They do not dream, these founders of latter-day schools and cults, that for thousands of years the Arcane Teachers have known and taught that even this much vaunted Universal Ether in which is supposed to abide the foundation principles of all things—this Something which Science says is a NoThing containing the infinite possibilities of Everything— is but the lowest of the scale of the *seven Ethers* known to the occultists, and which highest and lowest Ethers are but manifestations in the Cosmic Brain, *a result of Mind* ! And to suppose that Mind needs this lowest Ether to convey its currents of mental energy is as much a folly and inversion of Truth as that conveyed in the materialistic dogmas that "mind is a secretion and byproduct of Matter!" These pseudo-mentalists do not know the first principle of Mentalism, when they assert that Mental Currents are but higher forms of "etheric waves" and energy.

In time, they will learn that the Ether is the byproduct of Mind, and rests in the Ocean of Mind just as the dissolved salt rests in the Ocean of Water. We do not say this in the spirit of captious criticism—that would be a waste of words and time—but because we realize that unless the fundamental Truth is comprehended and realized the study of Mentalism will be but a phase of the study of *physical* science, which it infinitely transcends in importance.

Mind requires Substance in order to manifest itself, *but it travels in its own medium* . Its waves are waves of Mind—its currents are currents of Mind—its vibrations are vibrations of Mind. Activities in a Centre of Consciousness are not confined to that particular centre of manifestation, but extend in all directions in rapidly widening circles, unless the sender deliberately concentrates his thought force in a special and particular direction, either by conscious intent, or else by reason of intense Desire. This Thought-force flows out in currents and waves, exerting more or less influence upon all minds with which it comes in contact, the degree depending upon the degree of harmony to the particular vibrations which are manifested in the receptive minds.

But all this is an old story to the majority of our readers. There is scarcely need for us to write regarding these fundamental facts of Mentalism. They have been told, and often very well told, by the many writers on the subject, who have discovered the facts of the operation of these mental forces, although often in ignorance of the fundamental principles involved in the phenomena. Every student of these lessons has read much regarding the operations of thought influence, and to repeat these familiar facts would be akin to repeating the instructions in kindergarten work, and the alphabet, to advanced students. We shall, therefore, take it for granted that the student is informed regarding these elementary facts in Mentalism, and shall now merely show how they are explained by the underlying principles of the Arcane Teaching. In our supplementary work, "The Arcane Formulas; or, Mental Alchemy," we shall give the formulas for the actual demonstration and manifestation of these principles. These lessons are not for beginners, but for those who have acquainted themselves with the reality of Mental Influence and Thought-Force, and who have passed the kindergarten stage of occult attainment and knowledge.

The existence of Mental Influence in its various phases has been fully established to the satisfaction of thousands of investigators. The facts of hypnotism are now common property. The existence of "absent treatments" and other phases of telepathic influence is now accepted as fact by the majority of students of the subject. What is known as "personal magnetism" is now understood to result from purely mental causes. The Attractive power of

Thought—the Drawing Power of Mind—the operation of the great Law of Mental Attraction—these things are recognized by students of the subject, and hundreds of books have been written explaining (?) them under one hypothesis or another, and giving more or less valuable instructions in their use. We shall not dwell upon these details at this place—our little book "The Arcane Formulas; or, Mental Alchemy" will furnish the "how" side of this subject, in a condensed, plain, practical and "usable" form. What we wish to do now is to acquaint you with the real underlying principle of Mental Influence—the one fact which illumines the entire subject—which has been known to and taught by the Arcane Teachers for thousands of years, but which does not seem to be known to the latter-day teachers along these lines. We ask you to pay close attention to what we have to say on this point, for when you grasp this underlying principle you have the key to the whole range of phenomena.

The secret of Mental Influence—the effect of one mind over the other minds—lies in the fact that *there is sex in mind* . Under the Law of Opposites, in its phase of Sex Polarity, we find the interesting fact that there is to be found evidences of Sex Polarity on all planes of activity and in all forms of activity, inorganic as well as organic. Sex Polarity is manifested even by the atoms, in the attractions and repulsions. In electricity and magnetism the polarity manifested is all along the lines of Sex Polarity. (We explain this in our supplementary work entitled, "The Mystery of Sex; or, Sex Polarity.") And on the mental plane this principle is found in full operation. The manifestation of Will is the action of the Masculine Principle. Desire and Imagination are phases of the Feminine Principle. Thought, Reason and Intellectual activities result from the union of the two principles. Desire, the female principle of Mind, arouses and attracts the Will, the Masculine element, and draws it into action. Imagination, another phase of the feminine principle, acts in the same way. But, yet, the action of Will is the inciting cause of the activities of Desire and Imagination. The Will can create only by its action upon the feminine principles of Desire and Imagination—it cannot create by itself. On the other hand, the feminine principles of Desire and Imagination cannot produce and create without the union with the Will. This is merely the general outline of the activities.

But, and here is where the explanation of Mental Influence is seen, both the feminine Desire and, the masculine Will of a person may be incited into activity by the Will or Desire, as the case may be, of another person. The Will of another person may incite and arouse the activities of one's Desire and Imagination, and render it so active that it will drag into action its own mate, the Will of the person affected. And, in the same way, a strong Desire in the mind of a person, may act to arouse into activity the Will of another, taking the latter away from its lawful mate—the Desire of the person affected. In the same way, two Wills (that of the person affected and that of the person affecting) may struggle for the control, mastery and possession of the Desire and Imagination of the first mentioned person. And, likewise, there is often found the struggle between the feminine principle of Desire in two persons, each wishing to maintain and exert influence over the Will of one of the persons. In this statement is contained the actual secret of the Mental Influence of one person over another in direct personal relations and contact. It is the secret underlying hypnotism, mental influence, personal magnetism, psychic influence, and all the other forms of direct mental influence.

The same principle is operative in the case of mental influence at a distance. In it is found the explanation of the Law of Attraction; the Drawing Power of the Mind; Absent Treatments; etc., as well as in the various forms of phenomena generally grouped together under the head of Mental Magic. There is found the effect of the masculine Will principle in the thought-waves and mental currents upon the feminine principle of Desire in the minds of those affected. And likewise there is found the attractive force of the strong feminine Desire thought-waves or mental currents, which tend to attract and arouse into activity the masculine principle or Will of those affected. *It should be unnecessary to state that every person, male or female, has this dual-principle of mind within him or her—the masculine and the feminine mental phases of mind* .

The feminine principle of mind acts always in the direction of exerting an attracting, drawing influence upon the will; and also in the direction of creating and conceiving ideas, mental images and other forms of mental creative activity. The masculine principle of mind always acts in the direction of inciting activity within the feminine principles of mind. The feminine principles of mind may be said to be dominated and ruled by the masculine principle, so far as the apparent workings of the mind is concerned; but as a matter of fact, a closer examination will disclose the interesting fact that the masculine principle is always attracted and "*managed* " by the feminine principle, either its own lawful mate, or else the feminine principle of some other mind. We have seen in a preceding lesson, that the Will is "free" and theoretically at least may act without restraint from within, but that in reality it never does act unless aroused by Desire. It can "act as it *pleases* ," but the "pleases" depends upon Desire, the feminine principle. So that in mental phenomena, as in human life, while the masculine is apparently, and theoretically, the master, as a matter of fact, the feminine causes her mate to do as she "pleases," at the same time allowing him to think that it is *he who* "pleases."

The men and women of strong Will Power, who dominate all around them, and often those far removed from them in space, really emanate strong currents and often those far removed from them in space, really emanate strong currents charged with Will Power, which coming in contact with the feminine principles in the minds of others arouse the latter and cause the desires of those persons to be in accord with the Will of the strong individual. Great masters of men possess this power to a great degree, and then "work their Will" upon others in this way. Their influence is felt far and near, and they make people do as they like by making them "want to" do that way, or else by causing them to "fear," which is but a negative form of Desire, as we have said in another lesson. In the same way, men of strong Desire and Imagination—feminine principles of the mind—may and do exert powerful influence over the minds and Wills of others, and lead them their way. The "magnetic" persons manifest these feminine principles—they attract, allure, draw on, and often actually seduce the Wills of other people. They are emotional, and capture the Will of others, and at the same time produce a consequent reaction on the emotional natures of the others, by sympathetic vibration. The "electric" persons manifest the masculine principle and cause others to "want to" do as the person wishes. They are "motional" and not only arouse the Desire in others, but also overawe and terrorize the Will of the others. The men and women of the greatest power are those who manifest both the masculine and the feminine principles and consequently affect others on the lines of both poles of their mentality. One moment they exert the power of Will; the next the attracting, drawing, charming power of Desire. If you will test all instances and classes of the phenomena of Mentalism by this principle of Mental Sex Polarity, you will see that it affords an explanation and a reason for them all. We shall have more to say on this subject in our supplementary book, "The Mystery of Sex; or, Sex Polarity," of which general subject it forms a phase and part. The principle of Sex is strongly in evidence on the mental plane—as it is on the physical—and as it also is on the spiritual. He who leaves Sex Polarity out of the consideration loses the Master Key to the Creative Activities of the Cosmos. It lies indeed at the very heart of the cosmos itself.

So much for the influence of mind over mind. What of the influence of Mind over Things? The answer to this question is very simple. *There is mind in everything* , to respond to the more positive mind. Moreover, *everything is in mind* —in the Cosmic Brain. As we have said elsewhere: If Thoughts become Things in the Cosmic Brain, then following the Law of Analogy, it is possible for Thoughts to materialize as Things on other planes of activity. The same principle is involved—the principle of mental creative activity.… With a Cosmos, *mental in its nature* , with energy and substance; matter and motion; all receptive, responsive, and plastic, and obedient to Mind—what cannot be accomplished by those who understand the Laws of Mentalism? With Will as the great creative Power in the Cosmos—what is not possible to him who understands the Art of Willing? With Desire as the great creative energy, can we not see why Desire should be harnessed, controlled, directed, mastered and employed in our lives, careers and destinies?

Lesson XVIII. Invocation and Evocation.

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UNDER THE head of "Invocation and Evocation" we shall group that general class of occult phenomena which consists of the "calling upon" supernatural beings; or the "calling forth" of disembodied entities; elementals; vitalized thought entities; etc., from the Astral Plane of Existence. The word "invoke" means "To call for solemnly, or with earnestness; to call upon or address in prayer; to solicit in prayer for assistance or protection." The word "evoke" means: "To call out or summon forth; often used in the sense of calling forth of the disembodied souls, and similar entities." Invocation of the power of superior, or supernatural beings, by means of prayer, offerings, sacrifices, and other ceremonial forms is seemingly as old as the race. All the ancient peoples invoked their greater and lesser deities, and other supernatural beings, and down to the present time we find prayer actively employed in all forms of religious worship. Even outside of the field of religion, we find many instances of invocation of the power of genii and other supernatural beings, by means of ceremonial magic and similar practices. The old works upon the Magic Art are filled with directions for ceremonials of this kind. The modern mind, however, regards these latter things as merely the effects of silly credulity on the part of ignorant people, the prejudice generally extending to the religious practice of invoking the power of the angels, saints, and other superior disembodied entities.

But, even the most ardent objector to the invocation of lesser beings, if he remain in the bosom of the churches, is apt to adhere to the old and well established custom of calling upon Deity for assistance in the affairs of his life, often going so far as to offer to Deity supposedly valuable hints and bits of advice regarding the conduct, operation and management of the Universe at large. To a mind which has grasped the realization of the transcendent ideal of the Absolute and the Infinite, it is startling to hear many devout "class-leaders," deacons and clergymen, particularly among certain non-ritualistic denominations, addressing their Deity in terms of easy familiarity and good-fellowship, giving Him their opinion on things in general; finding fault; administering patronizing commendation and flattery; and in general informing Him how they, the invokers, wish the world to be managed and run. Burns's poem, "Holy Willie's Prayer" gives us an excellent example of this form. This, however, is a statement of an extreme abuse of the principle, and our natural revolt at the same must not blind us to the fact that prayer in other forms revolt at the same must not blind us to the fact that prayer in other forms constitutes a source of great spiritual comfort and consolation to many a soul in hours of trouble and pain.

The modern rationalist, seeing no intellectual "reason" for believing in the efficacy of prayer, is apt to dismiss the entire subject as but a part of the outgrown superstition of the race. But this will not do, for an unprejudiced observer will find before him many striking and undoubted instances of "answer to prayer"—of results occurring in almost exact accordance with the nature of earnest and sincere invocation. These instances are too numerous and common to be dismissed as mere coincidence—they must be admitted, and the cause looked for further. And in the examination and search, we must not lose sight of the too often overlooked fact, that these "answers to prayer" come to people of all shades of heterodox religious belief— heathen, pagan, idolators, in all parts of the globe, and in all times—as well as to "true believers" in the particular faith which happens to be "orthodox" in our particular land at this particular time. The worshippers of the ancient gods of Rome and Greece had their prayers answered; the Egyptian worshippers had the same favors granted them; the Hindus, ancient and modern, received great benefits from prayer; the Mohammedans are a people of great prayers, and many are the answers received by the faithful Moslem. And so, the investigator must either accept the polytheistic idea of the existence of many gods of many people, all of whom hear and answer the prayers of their worshippers, or else the alternative idea that all of these various worshippers, while worshipping at their respective shrines and altars, in reality bring themselves in psychic communication with higher spiritual powers, and thus set in operation natural psychic forces which tend to bring to them their "heart's desire." Which of the two ideas seem the most rational and in accordance with the known facts of the universe?

The Arcane Teachers have always held and taught that every true and earnest prayer coming from the heart of a sincere and devout worshipper, tends to bring that person into a closer relation to the great Cosmic Spirit— the Essence of the One Life of the Cosmos. This, not by a reaching out of the person's mind toward some far away Something, but by means of an Inward Unfoldment, by which the Spirit within each soul unfolds itself and is recognized as present and existent. This experience of the Indwelling Presence of Deity, or the Union with Deity, is common to the religiously inclined soul of all lands, times, and phases of belief —it is common to the race. Instances are found in the records of the transcendental of all times.

This experience, when it occurs to one, leaves him with a sense of renewed power and strength, which often operates in the direction of the person being able to accomplish that for which he prayed.

able to accomplish that for which he prayed.

Not only does it act as a Comforter, but also as a Source of Power. And this is not to be wondered at, when we realize that it means that the individual is thus brought much closer to the very Essence of Being—the One Life. An understanding of this fact will enable us to understand many instances of renewed strength resulting from prayer, meditation, and self-communion, which cannot be dismissed lightly as "mere imagination." All advanced occultists realize the benefits which result from "Meditation," in which the same principle is invoked. When one comes into close relationship with the Cosmic Will, is it any wonder that Power results?

But there is more to the subject than even this. The person who prays earnestly and with *faith in the result* , assumes the mental attitude of Confident Expectation, which is one of the first stages in Attainment by occult methods. Earnest Demand; Confident Expectation; Positive Will—these are the three Co-ordinates of the exercise of Occult Power. And the first two elements are present in all earnest, faithful prayer. And the final stage is very often awakened by the exercise of the two former. Moreover, in demanding earnestly, and expecting faithfully, the person creates the mental image in the Imagination which is an important part in all manifestation of occult power. By exerting these mental forces, all of them important and effective, is it any wonder that the person sets into operation the mental forces which tend to draw to him the things that he needs—and to materialize the ideals that he is holding in his mind? It would be a source of wonder to all occultists if the said results failed to manifest in some degree. The laws of Mentalism are set into full operation by earnest, heartfelt, faithful prayer—it is one of the most potent forms of invoking the operation of well established laws of Mentalism. This is apparent to all advanced occultists—and will be to the student, if he will but analyze the processes and methods employed unconsciously by the devout worshipper.

And, moreover, none of us can afford to sneer at the tales of the interposition of "the saints" and "angels," and other "holy beings" of the several religions. These are no mere fantasies, and vain imaginings. While many of the beneficent results attributed to them are really due to the causes above mentioned, still all occultists know that there are many advanced beings on the higher planes of the Cosmos, who are undoubtedly attracted by persons on the lower planes who bring themselves in *rapport* with them by manifesting the proper mental and spiritual states. "There are many more things in heaven and on earth" than are dreamt of in the philosophies of the day. But, of course, any and all results of prayer are in full accord with natural law, and result through the operations thereof. These things are not supernatural—they are but a part of Nature's hidden workings.

Let us now consider the subject of "Evocation."

One of the most common of all forms of Evocation is the familiar "materialization" of disembodied human beings by means of a "medium," or person in the flesh, whose vital power is used by the disembodied entity in manifesting itself once more on the material plane. In some of the instances of this form of manifestation the disembodied entity voluntarily and consciously makes use of the vitality of the medium in order to manifest itself to persons in the flesh for the purpose of communicating with them, or else merely to gratify a desire to assume earthly form and garb once more, and to mingle with persons in the flesh. But all true occultists are aware that a large percentage of these manifestations are not the entities which they purport to represent, but are imposters from the Astral Plane, who assume the image of friends and relatives of those present, copying with more or less perfect detail the mental image of the departed one which exists in the mind of the person in the flesh, and which is called forth by memory by the associations and suggestions of the *seance* .

Another form of Evocation, also quite common in *seances* , is that where the disembodied entity is actually "called forth" by the strong desire and affection of some of the visitors attending the seance, in which case the materialization is effected through the vital powers of the medium, inspired into activity by the strong desire of those who wish to communicate with and see once more the form of those who have passed out of the flesh. In these cases the disembodied entity is scarcely conscious of the manifestation, and is like a person in a dream, or rather like one who walks in his sleep. This fact accounts for the dazed, startled condition of mind often manifested by these materialized entities when they are summoned forth at a *seance* . They are dwelling in the life of the Astral Plane, wrapt in their owns dreams and meditations, and it is cruel to disturb them. In fact, it is quite as unnatural to place a disembodied entity in this condition as it is to plunge a person in the flesh into some abnormal psychic state. Advanced occultists, unanimously, condemn the prevalent practice of evoking these entities, and disturbing their Astral life.

There is a class of earth-bound entities on the lowest sub-planes of the Astral Plane, who hover around their old scenes on earth so long as they are allowed to do so by the laws of the Astral World. These entities swarm around materialization seances, and other similar psychic performances, taking great delight in manifesting their presence as forcibly as may be, and playing as many pranks as possible. These entities often act the part of some celebrated character of history, or some friend or relative of those present, and make "exhibitions" of themselves by making Shakespeare write doggerel verse; or Napoleon tell someone what to take to get rid of a cold; or Plato to warn a maiden to "beware of the ‘light-complected' woman." This fact has brought genuine spiritualistic phenomena into disrepute in many quarters where the state of affairs is not known, and caused much pain and heart-burnings among the sincere early followers of spiritualism who were not acquainted with these psychic facts, but who accepted as "gospel truth" every communication reaching them from the "spirit world."

The average spiritualist of to-day, however, is much better informed, and is disposed to be quite as particular in forming "spirit" acquaintances and friendships, as he is in forming earthly ones. Much of the testimony given at seances by even reputable and truthful entities is more or less incorrect for reasons that will be apparent to those who have read what we said in our lesson on the "Astral Plane." That is to say, these entities, as a rule, are familiar only with the particular environment familiar to them by reason of their affiliations and their particular character. The best proof of this is the totally contradictory evidence offered by such entities. Their reports range all the way from the "happy hunting grounds" of the savage, to the state of transcendental bliss of the idealistic soul. And each of these reports are equally true, for each reports "the Thing as he sees it," for the world "of Things as they are" on the Astral Plane. When these facts are understood, one may begin to reconcile the apparent discrepencies of the reports of the *seance* .

In some cases disembodied entities may fall in with the desires of those in the flesh, and will endeavor to aid them in their purposes in the earth-life. But they can accomplish no more than if they were in the flesh—they can employ the thought-force in the same manner—that is all. They cannot affect a person whose thoughts are of a higher degree of vibration, any more than can be done by one still in the flesh. The influence of these entities has been grossly exaggerated by some writers on the subject. They are governed by the Law of Attraction, and can go only where they are attracted. Moreover, they are apt to end in tormenting those who have invoked them for unworthy purposes. We caution all against attempting to make use of such aid, even if offered.

There is also the Evocation of what are called in a general way, "the elementaries" or "elemental forces." We do not consider it wise to enter into a detailed consideration of this subject, for reasons which will be apparent to all advanced students of occultism. We have spoken of it in a previous lesson. Enough to say that in nature there are semi-intelligent living forces, which under certain conditions may be evoked and guided by the intelligence of human beings, in certain forms of Black Magic. Such practices are extremely unworthy, and invariably result in disastrous results to those dabbling in the forbidden practices. We assure the student, however, that these influences can work no harm to those who stand on the higher plane of thought and life, although those on the lower planes of thought and life may suffer annoyance from them. The Law of Attraction governs and regulates these things—"like attracts like"; "entities, like water seek always their own level."

Another form of Evocation, very common and yet scarcely recognized by many thinkers along these lines, is the evocation of Thought Forms, Desire Nebulæ, *etc*. These peculiar Things are the result of strong and vital currents of Will and Desire thrown off from the minds of persons who have lived, and who may still be living. They have a tendency to coalesce and combine, and following the Law of Attraction they gather in the vicinity where similar mental influences are being exerted. They are like gathering clouds on the horizon, nonactive in themselves, but capable of manifesting lightning and thunder under certain conditions. These lacking conditions are often supplied by persons of strong Desire or Will, who attract them to them and vitalize them by the energy of their own emotions or motive mentality. These thought-clouds then act as if they had been sent out by the mind of the person animating and energizing them, and manifest all the phenomena of the thought currents. They may either be directed toward the accomplishment of certain ends of the person, if he be capable of such direction; or, on the contrary, they may involve him in a psychic whirlwind or tempest until he is almost torn asunder. The consequence is that one often "sows the wind, and reaps the whirlwind" is literal truth. Beginning with manifesting these mental states, one is finally carried off his mental feet by them, and caused great pain and misfortune. The lives of many prominent men show examples of this phenomena, although the public does not understand it.

Akin to the above, is the evocation of the Desire Elementals, and "artificial entities" mentioned in our lesson "The Astral Plane." In this case the effect is even more startling that that arising from the evocation of Thought Forms, etc., to which the Desire Elementals are closely related. The difference between the Desire Elementals and active Thought Forms is only a matter of degree, and many writers confuse the two forms of manifestation.

It should be unnecessary for us to add that the Arcane Teachers most positively condemn the practice of evoking the elementals, and forbid it among their students. In fact, they withold the inner teachings on the subject of certain sub-planes of the Astral, as we have seen, in order to prevent unworthy persons taking advantage of certain of the teachings. The practice of Evocation often leads directly to Black Magic, which involves the practitioner in whirlwinds and whirlpools of psychic energy and occult forces, and often causes his destruction. There are many to-day practicing Evocation, under high sounding names, and clothed with the garments of high pretensions. But such will feel the Law of clothed with the garments of high pretensions. But such will feel the Law of Cause and Effect. The Law is never mocked. It moves with the pitiless and unerring certainty of a machine. Each draws his own to him. None can escape their own good—or evil. Beware of Evocations! Do not play with fire. Do not toy with Edged Tools!

Part VII. Arcane Secrets.

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Lesson XIX. The Secret of the Opposites.
Lesson XX. The Secret of Rhythm.
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Lesson XIX. The Secret of the Opposites.

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LET US now consider The Law of Opposites, or Polarity, the mastering of which constitute one of the Arcane Secrets. Listen to the Aphorism:

APHORISM XXI . Every thing in the Cosmos has its opposite. Every quality, attribute or condition has its opposite. Every thing and every quality, attribute or condition is one of a Pair of Opposites—and yet contains within itself a Pair of Opposites. Polarity is inherent in every thing. Every thing has its Two Poles; and also is, itself, one pole of something else. The Pairs of Opposites—the two Opposing Poles—are but phases of the same thing. In the union of the Two Poles, or Pair of Opposites, there is to be found the "thing-in-itself" of a thing. There is always a Reconciliation and Agreement possible between Opposites—always a possible Synthesis of Opposing Thesis and Antithesis. Every thing "is" and "is not" at the same time, in its qualities, attributes and conditions—and the Reconciliation, Agreement and Synthesis reveals a new "Is." And yet the Reconciliation, Agreement, or Synthesis—the new "Is"—is but one Pole, or one of a Pair of Opposites, of a new and higher Polarity or Pair. And, so on, to infinity. In this Aphorism is contained the Secret of the Understanding of all things in the Cosmos.

This Aphorism states a fundamental truth of the Arcane Teaching—the truth that everything is but one pole of a Pair of Opposites. And that while every thing has its Opposite, still the two Opposites, together, form the Real Thing. Every truth is but a half truth. Everything is a paradox. There is "the other side" to everything. There are the "two extremes" to every thing. In this great Cosmic Law is found the fact that diametrically opposed things, physical, mental and spiritual, are in reality but the different poles of the same thing. In this Law is found the explanation of all physical phenomena— the mental activities and states—and the Secret of Sex-Generation and Regeneration—and many other important facts and laws—of Cosmic Activity.

When one has had his attention directed to the existence of The Law of Opposites, he will see evidences of its presence and operation on all sides, and in all phenomena of the Cosmos. He will soon see that no matter what may be the quality of a thing, another quality diametrically opposed to the first one will always be found. Sometimes it is difficult to discover the opposing quality—but the Law is invariable and constant, and a careful search will always reveal the Opposite. The principle may be called to your mind by reference to a few

Opposite. The principle may be called to your mind by reference to a few familiar instances. Thus: You will always find an Up and a Down; a High and a Low; a Right and a Left; a Hard and a Soft; a Heavy and a Light; an Abstract and a Concrete; a Long and a Short; a Broad and a Narrow; a Hot and a Cold; a Sharp and a Dull; an Easy and a Difficult; a North and a South; an East and a West; a Positive and a Negative; a Male and a Female; a Large and a Small; a Good and a Bad; a Light and a Dark; a Day and a Night; a Love and a Hate; a Courage and a Fear; a Truth and an Untruth; and so on until you will find that, the moment you notice a quality of a thing, that same moment you will recognize an opposite quality.

Your first impression after noticing these Pairs of Opposites is that they are composed of things entirely different from each other—entirely apart— and far from being "the same thing." But examine a little closer, and what do you see? Where do you draw the line between Up and Down? You may say that one thing is "up" and another "down," in comparison with each other, or in relation to some other thing. But, in the abstract, apart from comparison and relativity—where is your dividing line which causes one direction in Space to be "up" and another to be "down." You will find that there is no such absolute division, and that your "up" and "down" are but relative and comparative terms, depending upon some imaginary or temporary dividing line. Astronomers recognize this fact, and one of the first things they teach their students is: "There is no ‘up' nor ‘down' in Space!" The same is of course true with High and Low; Right and Left; *etc.* Also with the cardinal points, which consist of Pairs of Opposites. Travel North as far as you can go, and reaching the North Pole you find yourself in a position in which whatever direction you travel your next step will lead you South. Travel East as far as you can and you will find yourself returning to your starting point *from the West* —for there is no "East or West Pole." What is West to us, is East to others. China and India are in the "Great East," but they are West to America. We can reach them by traveling either East or West.

You think that Hard and Soft are two entirely different things, do you not? Then tell us where you draw the line between Hard and Soft. What constitutes a thing Hard or Soft—except relativity and comparison? Where is your Absolute Hard, or Absolute Soft. Hard and Soft are but names for *degrees* of a Something the two Opposites or Poles of which we call "Hard" and "Soft," respectively. The same is true of Heavy and Light. Where is your dividing line? The terms are but *relative degrees* of weight, are they not?— poles of the same thing. What is the difference between Long and Short— Broad and Narrow—Sharp and Dull? These contrasting qualities are but *degrees* in the same thing. What is the difference between Large and Small? What particular size makes one thing

Large and another Small? Where is your standard? What is the difference between an Easy thing and a Difficult one? Is there a positive standard—are they not merely *degrees* of the same thing, and relative to the strength of power employed?

Perhaps this point can be brought out more clearly by a consideration of "Hot and Cold." At first thought no two things seem further removed from one another than these two—they seem to have nothing in common. But let us see. We find that science assumes the existence of a certain Something called "Temperature." The word is derived from a Latin Word Meaning "measure; proportion; degree." Science uses it to indicate the "intensity of radiant heat." And Heat is held to be simply a "state or condition of matter, resulting from vibration." Temperature then is merely a term used to indicate *varying degrees of vibration* of a certain kind. Therefore we see that "Hot and Cold" have no real existence as things-in-themselves, but are merely *degrees* in the scale of Heat, the latter being but a term indicating certain kinds of vibrations. Therefore "Hot and Cold" are but degrees of the same thing, in the end—and that "same thing" is but a quality of Something Else—a quality of Motion, having its own Opposite in a higher scale.

Moreover, even on the lower plane "Hot and Cold" are seen to be but relative and comparative. At what point on the thermometer would you draw a line dividing "Hot" from "Cold"? Everything is a little "hotter" than something else, and a little "colder" than a third thing. So far as the sensation of "Hot" and "Cold" is concerned, it is quite relative and comparative. Come from a cold hallway, into a warmer room, and you feel quite warm, even though those in the room be shivering. Dip one hand into ice-water, and the other into boiling water, at the same time—and then plunge both hands into a basin of luke-warm water, at the same moment. What is the result? To one hand the water seems quite warm, while to the other it seems quite cool—and yet the temperature of the water is fixed. Where is your "Hot and Cold," then? You say that to-day is "warm" meaning that it is warmer than it has been. A month from now, you may call the same temperature "cool." In the end you will find that "Hot and Cold" are but names designating *degrees* of Heat vibration. You know very well what you mean by each term—you recognize them as Opposites—and yet you are unable to fix a dividing line between them or to separate things into two distinct classes of "Hot" and "Cold" respectively. You find that they blend into each other, and that the shades of differences between close degrees are almost indistinguishable in sensation. You see that they are but a Pair of Opposites, and together form Two Poles of the same thing—Heat. The very "Cold" thing is as much *a degree of Heat* as is the very "Hot" thing—the distinction is merely one of *degree* .

The same Law is operative in the field of Good and Bad. (We do not refer to "Right and Wrong" in the moral or religious sense, although even that comes under the Law, and is a matter of *degrees* upon a standard erected by some particular school, religion, or custom—the standard varying greatly among the schools, sects, or localities. It is often very difficult to determine between "Right and Wrong" in any particular standard or scale, so closely do the degrees shade into each other.) We refer to "Good" in the sense of: "desirable; conducive to satisfaction and happiness"; and to "Bad" in the sense of: "undesirable; conducive to dissatisfaction and unhappiness." We find, upon analysis and examination, that these two terms are but another Pair of Opposites, which represent degrees of a Something which we may call "Satisfaction" or "Happiness." A "Good" thing is one which causes Happiness and Satisfaction; a "Bad" thing, one which produces Unhappiness and Dissatisfaction. We readily distinguish between these two results, in general. But when it comes to drawing a fixed line between them on the scale, we find it impossible. Some things are "better" than others; some things are "worse" than others; but these degrees are comparative, and relative. A dirty crust of dry bread tastes very "good" to a starving man; while the same thing would be very "bad" to the taste of a well fed person. And so it is with everything "Good and Bad"—all relative.

Moreover, the same thing may be both "Good and Bad," at the same time—that is, "Good" for some purposes and "Bad" for others. So we must always inquire "Good" for what? "Bad" for what? And, likewise, the same thing may be both "Good and Bad," at the same time, for the same purpose, *for two different people* . "It's an ill wind that blows Nobody any Good," says the proverb. "One man's Good is another man's Bad," says another. "One man's Loss is another man's Gain," says a third. "One man's Meat is another man's Poison," says a fourth. And so on, each illustrating the truth of the general statement. A "Good day's fishing" may be a "Bad day's work" for the fish. "Good!" says one man when wheat advances on the Board of Trade— and yet that advance may mean the greatest "Bad" for another. A writer on Natural History once pointed to the long legs and long beak of the Crane, so well adapted to catching fish, as a "mark of the Goodness of Providence." The fish probably thought it an exceedingly "Bad" provision.

Let us begin with the Positive Pole of Love-Hate, which we call "Love." We find here a high degree of the emotional quality which consists of the states of "affection; regard; attraction; affinity; etc." Then, on the extreme Opposite of the scale—the Negative Pole-we find the quality which we call "Hate," which consists of "aversion; dislike; repulsion; etc." These two emotional states seem as different as any two things can be, do they not? It seems almost impossible to conceive that they are but the Opposite Poles of what we may call "Regard," or "Attraction," or "Affinity"—and yet such is their real relation. Returning once more to the pole of "Love," let us descend the scale. Moving down a little on the scale we find states of "less regard," or

"less attraction." Then still further down, we find states in which the regard or attraction is very greatly reduced. Finally we come to a point at which there appears to be no regard or attraction, and still no repulsion or dislike. This is the neutral point of balance which is always to be found somewhere in the consideration of every Pair of Opposites, and yet which is not a fixed or absolute point, but which varies according to circumstances, persons and various influences. Then passing down the scale we find manifested a slight repulsion or dislike; this increases as we move down the scale. Finally we notice degrees of intense dislike and repulsion, until finally we find the Negative Pole of "Hate." You will understand this readily—you have noticed the different degrees of Love and Hate, and have also noticed how these degrees rise and fall according to circumstances and conditions. But have you ever noticed that extreme Love often is suddenly transmuted into extreme Hate, and *vice versa* , under extreme emotion or exciting cause. Who has not seen instances where a woman's intense Love has been transformed into burning Hate, by the influence of some new cause. In some cases the emotion moves rapidly backward and forward, to-and-fro, between these two poles, until the person does not know whether he or she Loves or Hates. As in one of Kipling's poems a woman says: "I 'ate you, grinnin' there.…Ah, Gawd, I love you so!"

It will be seen that all these transmutations of emotional states from one pole to the other—from Love to Hate—from Fear to Courage—are but changes of Polarity, or a shifting of position on the emotional scale. But these changes are always along the scale of the emotion which has the two poles—and not from one emotion to another. Emotions of different scales cannot be transmuted one to another—they must belong to the same scale. Water may be transformed into Steam, and Wood into Smoke; but Water cannot be transformed into Smoke, nor Wood into Steam. And so it is with the emotional states—*the transmutation must be along the degrees of, or between the poles of, the same scale* .

And, so, now we arrive at the point of the Arcane Teaching in which is made plain the processes of Mental Transmutation in its phase of Change of Polarity. This forms an important part of the Arcane Processes of Mental Transmutation. By the application of the trained Will, it is possible for the student to transmute one emotional state to its opposite, by changing the polarity. Thus, one may change his Love into Hate, or his Hate into Love, simply by concentrating the

Attention and Will upon the Opposite Pole of the state or quality. In the Arcane processes, the student is never told to "fight" or "kill out" an undesirable emotional quality by opposing sheer Will to it—this is a waste of energy, and is moreover quite unscientific. The proper method is to concentrate on the Opposite Pole, and thus change the vibrations and shift the emotional center of Balance.

In the same way, and under the same Law, the emotional states of others may be influenced by polarizing their minds on the opposite pole of the scale of the emotion in question. Hate is not to be combatted…by Hate— this only adds fuel to the fire. The proper way is to form the mental image of Like and Attraction, in your mind, and then concentrate its effects upon the other person. Just as you may change you own emotional states, so may you change his, under the proper conditions and by the proper methods. And, remember this, this process does not consist in the sentimental, negative, rabbit-like attitude of mind that many teachers preach to the students— it does not consist in "turning the other cheek" to be smitten. Far from it, this process is purely volitional and not emotional. It is the bringing into play of the scientific principles of Mentalism—not wishy-washy emotional sentimentalism, or the practice of "kissing the rod that smites you." The Arcanes are not sentimentalists, nor emotional weaklings. On the contrary, they live in their heads with their Balance in the Will. But, nevertheless, they tell you that the way to combat Hate is by its opposite Pole. This is a Paradox which requires thought to solve. It is the principle taught in the old fable, in which the Sun and the North Wind dispute their power to tear away a man's cloak from him. The harder the North Wind blew, the closer the man hugged the cloak around him. But when the Sun tried the effect of its heated rays, the man soon dropped the cloak because he found it uncomfortable. Polarizing in an Opposite, negates the first condition.

If you are strong enough to hear the full truth, listen to these words: The advanced occultist regards *both* Love and Hate as emotions of the "Me" side of oneself. Therefore he rises above both, and neither Loves nor Hates, in the ordinary meaning of the terms. He maintains a balance in his "I," like the man on the tight rope with his balancing pole, first shifting the balance to one side, and then to the other, as occasion renders advisable. He thinks that the slave to Love is as miserable as the slave to Hate—and he avoids both extremes. He finds that the synthesized Love-Hate is in itself but one pole of a Something Else—and he moves up higher to that Something. Instead of being compelled to sail according to the wind of Emotion, he ploughs his way through the Sea of Life by the power of the Steam of Will. He knows the Opposites—the Two Poles—of everything, to be but phases of a Synthesis of opposite qualities. He changes them to suit himself and his purposes. He solves the problem of the "two ends" *by tying them together* . He is Balanced between the Two Poles. He neutralizes unnecessary qualities, and undesirable ones, by changing their polarity. He grasps both horns of the Dilemma. He embraces the Paradox as a Whole. He claims all—but allows naught to claim him. He uses all—but allows naught to use him. Along this road lies Mastery!

Lesson XX. The Secret of Rhythm.

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LET US now consider the Law of Rhythm, the mastery of which constitutes one of the Arcane Secrets. Listen to the Aphorism:

AMPHORISM XXII . In the Cosmos every thing moves. Every thing is in constant motion. Every thing is undergoing constant change. Every thing "beats time." Vibration is universal, and, manifesting according to the Law of Rhythm, constitutes the difference of degree existing between things on all planes. Every thing moves to-and-fro in Rhythm, between its two poles. Every thing rises and falls, in Rhythm, within the limits of its nature. Every thing advances and retreats, in Rhythm, within the limits of its power.

The Aphorism informs us of the truth that in the Cosmos everything moves; is in constant motion; is undergoing constant change. This is one of the fundamental principles of the ancient instruction of the Arcane Teachers, which has been steadfastly adhered to throughout the centuries, until now the most advanced modern science has moved to the same position. Heraclitus, the famous Greek philosopher, who lived nearly twenty-five hundred years ago, and who was affiliated with the Arcane School, made this principle the basis of his philosophy. His basic principle was: "Everything moves; everything changes; everything is in flux; everything is constantly ‘becoming.'" Clodd, the English scientific writer, says: "Nothing escapes the law of change. The shrewd speculations of Heraclitus, the Ionian, who lived two thousand five hundred years ago, that everything is in a state of flux, and, therefore, that the universe is always "becoming," have added confirmation in every discovery of modern physics." Buddha (b. c. 600) said: "Everything changes but Change."

Huxley said: "The more we learn of the nature of things, the more evident is it that what we call rest is only unperceived activity; that seeming peace is silent but strenuous battle. In every part, at every moment, the state of the cosmos is the expression of a transitory adjustment of contending forces; a scene of strife in which all the combatants fall in turn. What is true of each part is true of the whole. Natural knowledge tends more and more to the conclusion that ‘all the choir of heaven and furniture of the earth' are transitory forms or parcels of cosmic substances wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly, through modes of being of which we have neither a conception, nor are through modes of being of which we have neither a conception, nor are competent to form any, back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence."

The universal and ceaseless motion of all things is caused, of course, by the operation of the Principle of Motion—one of the Three Cosmic Principles, which acts upon Substance in the many manifestations arising principally from the action and reaction of the dual principles of, or rather the opposite poles of, Attraction-Repulsion. Its forms and varieties are as manifold as are those of Substance, or Consciousness—that is to say, they are practically infinite. The basic activity of Motion, however, is that which we call Vibration, of which the Aphorism says; "Vibration is universal, and manifesting according to the Law of Rhythm, constitutes the difference of degrees between things on all planes." Modern Science now stands "on all fours" with the Arcane Teaching in this respect, and not only holds that all things are in constant vibration, but also, that the rates of vibration determine the difference in the elemental nature of all things. Everything, from the tiny corpuscle, or electron, of which the atoms are composed, to the greatest masses of matter known to us, manifest the law of Rhythmic Vibration. Moreover, Science has demonstrated that the sole difference between the "elements" which make up the different forms of matter, arises from the rate and degree of vibration manifested by the electrons composing them—that is to say, they are *but varying degrees of vibration* . The difference between Gold and Lead consists but of differences in Vibration. The difference between Light and Beeswax is but a difference in Vibration.

In previous lessons you have seen that the Cosmos, when resolved into the Infinity of Nothingness, is practically Motionless—the Principle of Motion is in a condition of Absolute Rest. And yet, that Absolute Rest is analogous to Motion of such a high degree of Vibration as to be practically Motionless and at Rest. In this condition, or state, the two poles of Motion have been resolved into one—the extremes have merged—Absolute Motion and Absolute Rest are seen to be identical. But from the first Dawn of the new Cosmic Day, there is manifested Vibration on a constantly descending scale, until the lowest point is reached—then the upward trend begins. And in these varying degrees of Vibration is manifested every thing that is in the Cosmos, not only the physical things, but also the mental states. Every mental state, of any and all kinds, has its own degree of Vibration, which makes it what it is, and constitutes its difference from other mental states. And these mental Vibrations may be transmitted from one brain to another, in the phenomena of Mentalism.

It should not be necessary here to inform the student that that which we call sound, light, heat, magnetism, electricity, the X-Rays, and other forms of energy, are but varying forms of Vibration. And that even the most solid piece of are but varying forms of Vibration. And that even the most solid piece of material substance—a diamond or piece of steel, for instance, is composed of a countless number of tiny atoms, which in turn are composed of minute electrons or particles—all in constant vibratory motion, manifesting intense energy, dashing about and circling around each other, bounding and rebounding from each other, each atom resembling a solar system with its circling planets in constant motion. The elementary text-books on physical science inform their readers that every thing, and all things, of which we have any knowledge through our senses, are but appearances arising from differing rates of Vibration. And that, moreover, our only consciousness of them is the result of Vibration.

But, what of the "Law of Rhythm" which causes everything to "beat time," as the Aphorism states? Let us consider this Law, for it has a very important bearing upon Mental States and phenomena. "Rhythm," according to the accepted usage, is "movement in measured time," the most familiar instance of which is the "time" in music, which is measured by the "beats" of the metronome or the baton. And scientific investigation, as well as the ancient occult teachings, show us that *everything in the Cosmos "beats time,"* and moves in accordance with Rhythm. We see this in the swing of the planets; the beating of the human heart; the in-breathing and out-breathing of the lungs; the rise and fall of the tides; and in the operation of Vibration on every plane, in every thing. As Vibration is universal—*so Rhythm is universal* .

A moment's thought will show you that all the phenomena in Nature manifest this law of Rhythmic movement between two extremes. There is always the ebb-and-flow of things. Always the rhythmic swing of the pendulum between the two extremes of the thing. Day is succeeded by night; summer by winter; action by reaction; work by rest; activity by inactivity; intermittent symptoms in diseases; "good times" by "bad times" in business; exaltation by depression. On every plane may be observed instances of this universal "pendulum swing" of Rhythm, which carries the thing to-and-from between its two polar extremes. As the Aphorism says: "Everything moves to-and-fro, in Rhythm, between its two poles. Everything rises and falls, in Rhythm, *within the limits of its nature* . Everything advances and retreats, in Rhythm, *within the limits of its power* ." Modern science holds that the Evolution of worlds must have had its precedent Involution, and the Evolution must be followed by Devolution—and so on, to Infinity. It holds that just as the suns and planets were evolved by stages from the nebulæ, so must they return to the nebulæ, in time; again to begin a new series of evolutionary world-building. Notice the quotation from Huxley, in the first part of this lesson. Herbert Spencer makes this law of Rhythm one of the principles of his philosophy.

The Arcane Teaching also shows the Law of Rhythm to be operative in the form of the Days and Nights of the Cosmos—the swing of Rhythm between the Manifest Cosmos and the Unmanifest Cosmos. The Law of Polarity, and the Law of Rhythm are twin-laws—they are bound to each other for Eternity. You will notice the resulting effect, that the rise and fall, or rhythmic pendulum swing, is determined, governed and restrained by the length of the scale of Polarity. Nothing can swing beyond the limits of its poles—nothing can exceed the limits of its nature or power. Consequently, if a thing swings far in one direction, it swings back equally far in the other. If its swing is great, its extremes are widely apart—if the swing is small, then the extremes are close together. The pendulum illustration may be applied to the phenomena on all planes. A short beat of the metronome allows the rod to move only a short distance each way—the long beat admits of a wide swing. And so, those who enjoy keenly also suffer keenly; while those whose natures allow of but limited suffering, are also capable of only a limited degree of capacity for enjoyment. A pig suffers but little, and enjoys but little; while a highly organized, sensitive, "high strung" human being, suffers the joys of heaven at times, and also the pain of hell at others. The pendulum swings as far in one direction as in the other. *Only by a Mastery of Mental Rhythm can man hope to escape the pain that his high development would otherwise bring him* .

The Arcane Teachers instruct their pupils in the Art of Mental Transmutation, by an understanding of which they may apply the energy and power of Mental Vibrations intelligently, and under the control of the Reason and the Will. When it is understood that the difference between Mental States is like the difference between the Physical Elements—merely a rate of Vibration—then Mental Transmutation or Mental Alchemy, becomes as real as the Physical Transmutation, or Physical Alchemy, of the ancients, which science is now on the eve of rediscovering. An understanding of this give one the Mastery of Self, and also the Secret of Mentalism. Moreover, an understanding of the Law of Rhythm enables one to take advantage of the flood-tide of Mental Rhythm, and a neutralizing or rising above the ebb-tide. With an understanding of the Law of Balance, one may so balance and counter-balance himself that he is not disturbed by the backward swing of the pendulum of Rhythm, but instead may take advantage of its energy and transmute it into desirable things. In this understanding comes the Poise of Power.

Let us now consider the Law of Cyclicity, which is akin to the Law of Rhythm. Listen to the Aphorism:

APHORISM XXIII . Cyclicity is akin to Rhythm, and arises by reason of it. All events tend to move in Cyclic Trend—in constant circular movement of continuous recurrence. The only escape from Cyclicity is found in the process of transmutation into Spirality. This is accomplished by Advancing the Central Point of Motion. The conversion of the Circle into the Spiral is one of the highest forms of Mental Alchemy.

The Law of Cyclicity manifests in the universal tendency of things to swing in circles. Cyclicity is an outgrowth, or more complex form, of Rhythm. The primal manifestation of Rhythm is action to-and-fro in a straight line or path—a movement backward and forward between the limits of the poles. This would be the invariable movement if the particular force manifested were the only manifestation of force or energy in that particular field of the Cosmos. But when the swinging pendulum (free to move in *any* direction) is subjected to the conflicting attractions and repulsions of other manifestations of force and energy, then is manifested the universal tendency toward the *circular* trend—the tendency to convert the straight path of the swing into a circular path or cycle. The action and reaction, the attraction and repulsion, arising from the conflict between the force of the Rhythmic swing in a straight line on the one hand, and the attractive and repellant forces from without, on the other hand, tend to swing the moving thing in a perfect circle around a Central Point of pivotal centre. And these conflicting forces are in operation through the Cosmos, and the manifestation of Cyclicity may be noticed on all planes. There is ever the evidence of the cyclic trend of things and events—the tendency to move in circles. The electrons in the atoms move in circles, just as do the planets around the sun; and just as does the sun move around some other center in space. The highest occult teachings, as well as the highest speculations of science, inform us that there is always a movement in circles around some given point; and the movement of this center of motion around some other center; and so on to Infinity.

The Aphorism states that: "All events tend to move in cyclic trend—in constant circular movement of continuous recurrence." And the experience of man, aided by the reports of history, bear out this statement. The student of human history is struck by the continuous cyclic trend manifested throughout the ages of history. The student of philosophy is attracted by the same evidence in his own field. And so it is with every field of human thought—Cyclic Trend is noticeable everywhere. Races and nations rise, flourish, decline and fall; only to be succeeded by others traveling over the same lines. "Westward, the star of Empire takes its flight," the center of political power constantly changing. The civilizations of Atlantis, Egypt, Chaldea, Rome and Greece arose and passed away. Our civilization is but traveling over the same general lines. All forms of political government, monarchic, autocratic, democratic, in all their variations, were known in the past as in the present. The same law is observable in the history of philosophical thought. Theories popular in Greece over two thousand years ago afterward fell into disrepute, but are now again forcing their way to the front. The scientific theories of Causation, Continuity, Determinism, and Evolution were popular in Ancient Greece over two thousand years ago. And they were likewise popular in Ancient Egypt and in India centuries before that time. Fashions in literature, dress, and manner constantly recur—traveling 'round and 'round their little circles. Laugh as we may at the absurdity of fashion in dress, nevertheless it proceeds according to Cyclic Law. Religious ideas are as old as the world—pantheism, polytheism, monotheism, and atheism—all have played their parts of fashion in religious thought, over and over again—and will play them again. The present-day revival in interest in occult thought arises from the same law.

And the life of individuals manifests the same trend and tendency. A little thought will convince you that the majority of people travel in circles in life. The same old thing over and over again, recurring at intervals of greater or lesser duration, according to the "nature" of the person. The majority of persons are like the squirrel in the cage who travels all day on his whirling wheel—but ends where he began.

"But," you may say, "if the Cosmos travels around in a continuous circle it would never progress or advance into increased consciousness." Very true! And if the individual continued in the "constant circular movement of continuous recurrence" he would never advance on The Path. The Aphorism gives us the Secret when it says: "The only escape from Cyclicity is found in the process of transmutation into Spirality. *This is accomplished by advancing the Central Point of Motion."* If the Central Point of Motion of a Circle is moved forward, then the Circle is converted into a Spiral. The Central Point is advanced in the Cosmos by the Cosmic Will urging forward the entire Cosmic Process, and thus converting the Cyclic Trend into a Spiral Trend— onward and upward, in advancing and rising circles toward Progress.

And by a similar process, the Individual may convert the Circle of his Life Motion into an Advancing and Rising Spiral, which while carrying him around the Life Circle will at the same time raise him a stage higher at each turn. While apparently traveling around a circle, like the average person, he will be a *stage higher at each turn* . The Mountain of Attainment, around which winds the Spiral Path, is traveled only in this way. 'Round and 'round the Pilgrims travel, seemingly retracing the same steps—but in reality reaching a stage higher each circle they make. They often complain (until they learn better) saying, "I have gone 'round and 'round, and still reach nowhere." But when they compare their present stage with that of a year ago, they see that they have *advanced* . Is this not the case with you, friend? Have you not used these very words? Heed the lesson!

By advancing the Central Point, by the Will, the wise and strong convert the Cycles into Spirals, and thus attain and advance. As the Aphorism says, this "is one of the highest forms of Mental Alchemy."

Lesson XXI. The Secret of Balance.

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LET US now consider the Law of Balance, the mastery of which constitutes one of the Arcane Secrets. This Law may be considered in its three phases of Counterbalance, Compensation, and Poise, respectively. Let us now consider the first phase, viz., Counterbalance. Listen to the Aphorism:

APHORISM XXIV . Know ye, that in the Cosmos every thing is Counterbalanced. Every thing is set-off and offset by other things. There is always Check and Countercheck in every manifestation, on every plane, of the Cosmos.

This first phase of Balance, which is known as "Counterbalance," is a law, the operation of which is evident to every investigator of physical science. "Balance" in the Arcane usage may be defined as: "Equipoise; equilibrium; and equality of weight or force." "Counterbalance" is defined as: "Compensating balance; weight or force opposing equal weight or force." This phase of the Law of Balance, like its other phases, arises from the existence and operation of the Law of Opposites, or Polarity. Everything in the Cosmos is dual. There is always something opposed to, counterbalancing and checking something else. The Manifest Cosmos could not exist and remain operative without this law. Just as the watch or clock requires a nicely adjusted system of counterweights, countersprings, and counterbalances, in order that their opposing action may render the movement of the timepiece uniform and regular, so does the Cosmos require, and possess, an equally nicely balanced and counterbalanced system, in order that its activities may be uniform and regular.

The regular and uniform movement of the planets around the sun is made possible only through the operation of the counterbalancing forces of centrifugal and centripetal gravity, the former manifesting in the tendency of the planet to fly from the central point, the sun; and the latter manifesting in the tendency of the planet to move toward the central point, the sun. The counterbalance of these two opposing tendencies produces regular and constant movement in the elliptic orbit.

In the same way the two phases of Force or Energy oppose and counterbalance each other—one tending to build up, and the other tending to tear down. Some authorities have adopted the use of the term "Force" to designate that form of Motion which tends "to bind together two or more particles of ponderable matter, and which retards or resists motions tending to separate such particles"; for instance, Gravitation, Cohesion, Chemical Affinity, *etc.* The same authorities use the term "Energy" to designate that form of Motion which tends "to separate two or more particles of ponderable matter, or of the ethereal medium, or which resists or retards the Force tending to bind them together." Clodd says: "If Force had unresisted play, all the atoms in the universe would gravitate to a common center, and ultimately form a perfect sphere in which no life would exist, and in which no work could be done. If Energy had unresisted play, the atoms in the universe would be driven asunder and remain forever separated, with the like result of changeless powerlessness. But with these two powers in conflict…the universe is the theatre of ceaseless redistributions of its contents."

All through living Nature is this same law of Counterbalance in force. The plant-life nourishes the animal-life, and the latter by means of its waste matter and its disintegrating forms nourishes the former. Moreover, the very *breathing* of the two great forms of life, tend to support life in each other. Animals breathe in oxygen in order to support life, and breathe out carbonic-acid gas, the latter being poisonous to animal-life. At the same time the plants, under the action of the sun's rays, break up the carbonic-acid gas, absorbing the carbon which nourishes plant-life, and releasing the oxygen needed by animal life. Thus the refuse element of the plant is the life-giving element of the animal; and the refuse element of the animal is the life-giving element of the plant. As Emerson says: "Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in every individual of every animal tribe. There action, so grand in the elements, is repeated within these small boundaries. For example, in the animal kingdom the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect."

In Nature there is always the operation of the "Check and Countercheck" mentioned in the Aphorism. Each life-form is kept in check by some other life-form. If this were not so, particular life-forms would overrun the earth. Darwin says; "There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair." Clodd adds; "If all the offspring of the elephant, the slowest breeder known, survived, there would be in seven hundred and fifty years nearly nineteen million elephants alive, descended from the first pair. If the eight or nine million eggs, which the roe of a cod is said to contain, developed into adult cod-fishes, the sea would quickly become a solid mass of them. So prolific is its progeny after progeny that the common housefly is computed to produce twenty-one millions in a season; while so enormous is the laying power of the aphis, or plant-louse, that the tenth brood of one parent, without adding the products of all the generations which precede the tenth, would contain more ponderable matter than all the population of China, estimating this at five hundred millions."

It is the same in plant life. If any single species were to remain unchecked, the entire globe would be covered with it inside of less than twenty years. The fungi, and other lower organisms, multiply so rapidly (some a billion-fold in an hour) that they would cover the earth in a year, if not counterchecked by nature. But the countercheck is always there. Each animal, plant or fungus has its natural enemy which preys upon it for food. *Every living thing lives upon other living things* —each according to its kind. This is one of the forms of Nature's counterchecks. This law is brought forcibly to mind when certain plants or animals are transported to other regions, without their natural enemies accompanying them, the result being that they speedily become a danger to the land, and their natural enemies have to be brought to the new region to keep them in check. Students of Evolution see in Natural Selection, and other laws of Evolution, many phases of Counterbalance and Countercheck in the Cosmos—the working out of the law that "Everything is set-off and offset by other things," as the Aphorism says.

And now let us consider the second phase of the Law of Balance—the phase of Compensation—the Debit and Credit phase of the Cosmic Activities. Listen to the Aphorism:

Aphorism XXV . Know ye, that there is always a Cosmic Debit and Credit. In the Cosmos there is Absolute Compensation. The Cosmic Accounts are always evenly balanced. There is nothing furnished Free— No thing given for Nothing —in the Cosmos. The Equivalent is always demanded and rendered. The Price for Every Thing is always fixed— and Paid.

The truth embodied in the above Aphorism is recognized by the world's greatest thinkers, although the average person endeavors to deny it, and refuses to look the Truth in the face. That wonderful essay upon "Compensation," by Emerson, carries the truth to every open mind. All true philosophers have recognized the principle as in existence. Any one may see the fact, if he will stand apart and view the world-picture in the proper perspective. The idea of Compensation is based upon the phases of Counterbalance and Countercheck—upon Set-off and Offset. In short, it is always a matter of "Paying the Price." We cannot have the cake, and keep our penny, at the same time. We must always give up one thing to obtain another—we must always relinquish to attain—we must always die to live. Life is a continuous "Pay, pay, pay!" As the Aphorism informs us: "There is nothing furnished Free—No Thing given for Nothing—in the Cosmos"; "The price for Every Thing is always fixed—and Paid." For every advantage gained, another must be surrendered. This is the Law of the Cosmos, as all wise men know it. It does one no good to deny or ignore it—it is Law, fixed, constant, immutable.

Emerson, in his essay on "Compensation," says: "The theory of the mechanic forces is another example. What we gain in power is lost in time, and the converse. The periodic or compensating errors of the planets is another instance. The influences of climate and soil in political history are another. The cold climate invigorates. The barren soil does not breed fevers, crocodiles, tigers, or scorpions. The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet has its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit, there is a grain of folly. For everything you have missed, you have gained something else; and for everything you gain, you lose something. If riches are increased, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a lever from their loftiest tossing than the varieties of condition tend to equalize themselves. There is some leveling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society, and by temper and position a bad citizen—a morose ruffian, with a dash of the pirate in him?—nature sends him a troop of pretty sons and daughters who are getting along in the dame's classes at the village school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the granite and feldspar, takes the boar out and puts the lamb in, and keeps the balance true. The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace, and the best of his manly attributes. To preserve for so short a time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? he must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets?—he must cast behind him their admiration and afflict them by faithfulness to his truth, and become a byword and a hissing."

As we have said in a previous lesson: *The greater the capacity for joy, the greater the capacity for pain* . The swing of the pendulum of Rhythm between the two poles of the Opposites measures our relative happiness and unhappiness—comparative satisfaction or dissatisfaction. The capacity for pain is the symbol of advanced Evolution. The tramp *has* nothing and *desires* nothing beyond his immediate wants. His arc is small. Another will have much, but desires still more. His arc is large. Each, and both, fall a little short of what would constitute happiness for them. Query: which of the two is the happiest, or the most miserable? The answer of Compensation is: "They are equal in their degree of happiness and unhappiness—in satisfaction and misery. They are twin-brothers of equal heritage."

A financial panic which makes the millionaire writhe in fear and terror, passes entirely over the tramp. The more one has, the more afraid of losing it is he; and the harder the blow if the loss occurs. Many ancient philosophical writers insisted that the measure of pain and pleasure is equally distributed between persons—although the degrees of each vary greatly. The man who makes two dollars a day and is able to save a half-dollar out of it, is possibly happier and better satisfied than he who makes a hundred and spends half as much more. What would bring happiness to a savage would bring misery to a college professor. Happiness is comparative, and so is unhappiness. We find happiness where we least expect it—and unhappiness where it surprises us. Just as "to know all, is to forgive all"; so, to know all, is to understand the relativity of satisfaction and happiness. It is said that the "back is always made strong enough to bear the burden"—we do not assert this, as a fact, but we feel *that the back gets used to the burden* , and feels it not more than other backs feel lesser burdens. And while the proverb that "God tempers the wind to the shorn lamb" may not be scientifically correct, still it is true that the *shorn lamb becomes tempered to the wind* , and "gets used to it."

Clodd says: "The simplicity of the simplest forms has been their salvation. A high organization brings with it many disadvantages, for the more complex the structure the more liable is it to get out of gear. We cannot have highly convoluted brains and at the same time digestive organs simple and renewable like those of the sea-cucumber. Death is the price paid for complexity." And pain is the natural consequence and counterbalance of complexity in life, knowledge, and possessions.

Each one has his troubles and his joys. Each his pains and his pleasures. If we knew all the inside facts concerned with others' lives we would not be willing to exchange with them, *providing we had to live exactly their same lives* . Who would wish to exchange his personal life with that of another—taking all that goes with the other's, and giving up, completely, all that composes his own? Each man's "cross" is fitted exactly to his particular shoulders—and each man's "crown" is adjusted nicely upon his particular brow. It takes a philosophical mind to realize this—the tendency is to consider one's own lot the very worst of all—and the other man's lot much the better. The other man is probably thinking the same about your's. *Neither would exchange, if he knew the full facts of the case* —all the counterbalances and counterchecks. Each has his own "character," *and all that goes with it* . Each has his own arc of happiness and satisfaction—with their opposite poles. As the old Egyptian proverb ran: "'What will you have?' said the gods to man. *'Take it, and pay for it!'"*

And now, let us consider the third phase of the Law of Balance—the phase of Poise. Listen to the Aphorism:

APHORISM XXVI . Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Poles of the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thy Self.

In this Aphorism is contained the seed-thought generated in the centuries of thought and experience of the Arcane Teachers. Do not pass it by because of its simplicity. Poised Balance is the aim and goal of the Arcane Initiates. It is the Secret of Mastery. There is always a Center of Everything. But the Center exists only because of the existence of the Circumference. There is always a Point or Poise between the Poles of every Pair of Opposites. But that Point exists only because the Extremes exist. And in the Central Point is always found the Power of the Whole Event or Thing. In the Center of Gravity of the Earth, one would be able to remain in a position of Perfect Poise, unsupported except by the Concentrated Gravity of the Whole Earth. So nicely Poised that a mere effort of the Will would exert sufficient energy to propel him in any desired direction. The Power of the Opposites are concentrated at the Central Point. There is all Power to be found—and *there* only. The axiom: "Action and Reaction are Equal" indicates a Central Point in which exists the True Lever which will move the Whole. At the Center one is enabled to use Action and Reaction without being subject to either. The Arcane Initiate strives to attain this state of Equilibrium and Absolute Poise. He yearns to master the art of traversing the

Razor-edge Wire of Life, balancing himself perfectly, like the trained mental athlete that he is, by the Balancing Pole of the Opposites which he has firmly grasped. Pitting the Opposites against each other—neutralizing Pole by Pole—balancing Law by Law—the Master traverses the slender thread which separates the World of Desire from the World of Will.

Oh, Neophyte, in the Center of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Center of the Cosmos shalt thou find thyself. He who finds the Center of Himself, finds the Center of the Cosmos. For, at the last, they are one.

Vale!

The Arcane Formulas, or Mental Alchemy

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Lesson I. Egohood.

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IN THE "Arcane Lessons" you have seen that the individual is but a Centre of Consciousness and Force in the great Life Principle, Cosmic Will or Spirit. As Aphorism XII has informed you: "There is but One Life and not Many Lives. Separateness is but relative and partial—illusory—the creative fiction of the Cosmos… In the Cosmic Will there is but One Life in which, and by which, is manifested the Many."

You have also seen that Egohood is evolved and earned—not given as a universal birthright, or general natural right of the race. As Aphorism XIII has informed you: "The Ego is evolved from the Personal Self. Every living thing possesses a Personal Self, but, even among men, many fail to reach Egohood. Egohood is earned, not bestowed as an universal natural gift. Many personalities are born, but few Egos are evolved."

Egohood is the state of Realization of the Ego—the Perception and Realization of the I am. As an old English writer once said: "Whether we try to avoid it or not, we must face this reality some time—the reality of our own Egohood—that which makes us say 'I,' and in saying 'I' leads to the discovery of a new world."

The average person is surprised, incredulous and even indignant when he is informed that but very few of the race really have this *awareness* or conciousness of the I am within them. He will insist that *he* is fully aware of the existence of the "I," and cannot imagine that anyone can have the audacity to dispute the proposition. But a little self-examination will reveal the fact that he has but the first glimmering of Self-Consciousness, which is far from being the Consciousness of Egohood. We have no desire or intention of entering into an extended metaphysical inquiry in these pages, but we must point out to you what Egohood is not, as the first step toward showing you what it is, and how it may be acquired.

The very elementary life-forms have merely the consciousness of "something outside" evidenced in sensation or feeling. The atoms manifest a faint degree of awareness (consciousness) of other atoms, which is evidenced in attraction and repulsion. There is in chemical affinity a higher degree of elementary consciousness. The crystals manifest a still higher degree in their activities of building-up form. The cell-forms of the lowest animal and plant life show an awareness of objects of food and of other forms which seek them for food—and consequently they move toward the first, and away from the second. Rising in the evolutionary scale we find constantly increasing degrees of consciousness. Among the higher animals, and the lower forms of men, we find what science has called "simple-consciousness," by which is indicated that *awareness* of outside objects, accompanied by a greater or lesser degree of reasoning regarding them. The dog, horse, and other higher animals give us a typical example of this form of consciousness, which degree is but little surpassed by the less developed of the human race, many of the latter not having advanced further in the scale. Simple-consciousness may be described as a state of *knowing, but not knowing that one knows* . It is a consciousness of outside things received through the senses, and also of the physical sensations arising in one's own body.

But, as man advanced in the scale there came to him the degree of consciousness which is known as "self-consciousness," in which the sense of "I" comes to him—he differentiates between the Self and the Not-Self, as he understands it. He not only knows, but he begins to *know that he knows* . He begins to understand that he has a "knowing machine" by means of which he knows, thinks and is consciousness. The mental gaze, in this stage, begins to turn itself *inward* as well as outward. But the majority of the race possess this self-consciousness to but a limited degree. As a leading psychologist has well said: "Many persons never have more than a misty idea of such a mental attitude. They take themselves for granted, and never turn the gaze inward." Self-consciousness, like simple-consciousness, has many degrees on its scale. One has but to study his fellow men in order to perceive these varying degrees. We cannot pause here to consider this stage in detail—our concern is with higher degrees.

In a general way, and in order that you may make the clear distinction between simple-consciousness and self-consciousness, we suggest that you think of the former as an *awareness of the outside world, and one's own physical being* , and of the latter *as an awareness of one's own mind* . Or, the former may be thought of as *physical consciousness* , and the latter as *mental consciousness* .

But, here and there among the multitude of men are evolved a few who have attained a higher stage of consciousness—the Ego-Consciousness, or consciousness of Egohood—which surpassing the physical-consciousness and the mental-consciousness, just alluded to, may be styled *spiritual consciousness* . For the Ego-Consciousness is really the consciousness of Spirit, in an elementary degree—there are many other and higher degrees.

Ego-Consciousness, or Realization of Egohood, is more than an awareness of the outside world, or of one's own body as distinct from the bodies of others and other things. It is more than even the awareness of one's own mind, even when this awareness is carried to a high degree of development. It is difficult to describe this plane of consciousness to those who have not attained it, but it may be stated as *an awareness of Individuality* , rather than *an awareness of Personality* .

Personality is but the *character* in which the One Life is playing a certain part. As we have said in The Arcane Lessons, the very word "person" is derived from the Greek word *persona* , meaning "a mask used by actors."

Your personality is merely the part in life you are playing—"the John Smith part of you." And, consequently, the awareness of Personality is merely an awareness or consciousness of your own personal character, *just as an actor is aware and conscious of the character of the play he is enacting* . If you can imagine the actor forgetting his real Self, and becoming so earnest and wrapt in the play that he imagines that he really *is* Hamlet or Richard III, or Mephistopheles, you may gain a clearer idea of the state of consciousness of the man on the plane of Personal Consciousness. When he shakes off the illusion, and realizes that he is something more than the assumed character—when you awaken to the fact that you are something more than "John Smith,"—then the personality is seen to be in reality but an assumed character, or "mask used by actors."

The Consciousness of Individuality is an awareness by man that he is above the limits and character of Personality—that he is a Centre of Consciousness and Force in the One Cosmic Life. This awareness must, however, be more than a mere *intellectual* acquiescence in the teaching to that effect, or an agreement with some teacher. Important as these steps are in approaching the realization, they are but foot-hills above which tower the mountains of the real Cosmic Knowing. The individual must know that he is an individual— just as he knows anything that he has experienced. For indeed, he must really *experience* the fact that he is an Ego-Centre in the Cosmic Life or Spirit. He must realize that he is more than body and mind—that he is, indeed, Spirit in Spirit. No mere intellectual acquiescence or understanding will supply the real experience of Egohood.

It is not necessary for one to have experienced Cosmic Consciousness— or the awareness of his identity with the Cosmic Spirit as a whole—to gain Egohood. This experience belongs to a higher stage. The Individual must, however, experience the realization that he is an Ego—a spiritual entity, before he attains Egohood. Many grow into this stage naturally and by slow and gradual steps—in fact all development must be along natural lines. One cannot be dragged or pulled up into this stage—one must grow into it naturally, as the plant develops and blooms into flower. But—and here is an important point, and one upon which depends the usefulness of these lessons—there are many who are ready and prepared to throw off the sheath of personality and to enter into the fuller life of Egohood, who are struggling with the confining bonds of Personality which they find hard to throw off. To these, and to these only, the methods and exercises, herein given, will appeal. If they appeal to you—if they attract you and you hunger to put them into effect—then know that you are ready for them, and ready to throw off the confining sheaths that are binding you and holding you back.

As we proceed, you will see that in this Realization of Egohood lies the Secret of Attainment—the Key of Power. Before you can exercise the Power of Spirit, you must realize that you are Spirit. Spirit is the Essence of the Cosmos. The Ego is a focal point or centre in that Essence.

Lesson II. Establishing the Ego I.

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TO "ESTABLISH" is "to settle or fix firmly; to make steady, firm, or stable; to place upon a firm foundation; to ordain permanently and with authority;" *etc.* Therefore is this Formula—one of the oldest known to Occultism— called *establishing* the Ego. Its mastery imparts the sense and power of firm settlement and steady foundation of the consciousness of the Ego—the identification of the self with the Self.

The Arcane Teachers instruct the Neophyte that he must first of all develop this awareness of the Ego, by degrees, until at last the Ego-Consciousness may become the habitual and natural consciousness, at all times and under all conditions. Once firmly fixed, the Ego-Consciousness never leaves one. Once found, it becomes a Tower of Strength in which one may ever take refuge from the trials of the personal life—and from which one may safely defy the things of personality.

The first step of the Formula is that of acquiring a clear, distinct, positive and absolute realization that the Ego is not the body or physical organism, but is superior to and master of them. Even those students who have entered the plane of Mental-Consciousness require additional drilling in order to escape completely and fully from the bonds of the physical body. The following exercise is recommended for this purpose:

Let the Neophyte place himself in a quiet place, away from the disturbances and distracting influences of the outside world. Let him assume a position of rest, relaxing the tension from muscles and nerves.

Then, let him fix his attention upon his physical body; first the body as a whole, and then beginning at the feet let him move the attention upward until the whole body has been included in attention, step by step, until the brain is reached.

During this process the Neophyte will become aware, by degrees, that he is a Something inside of the body, viewing and considering the latter in all of its details, *instead of being identical with the body* . There will be found a dawning realization that the body is but the physical envelope or sheath in which the Ego dwells—or a garment which the Ego has assumed for the conveniences of physical life. This realization will not come all at once, but will gradually dawn upon and in the consciousness, increasing by practice. When a degree of proficiency and realization of this stage has been acquired, then may the Neophyte proceed to the next stage, as follows:

Let the Neophyte now concentrate his attention upon his feet, until he is able to regard them as but tools or instruments whereby the Ego may walk in physical form. Then let him, using his imagination, realize that even if his feet were not there, attached to the body, the Ego would still be fully existent and in being—that, although deprived of useful tools, the Ego would *still be the Ego* , unimpaired and undisturbed in its real being.

Then bring the entire lower limbs into attention, and after fixing them firmly in consciousness, let the Neopbyte realize that these limbs are but instruments for physical progress—useful and important, but not indispensable to the being and reality of the Ego. Let him see that if these limbs were not there that the Ego would still *be* , complete and fully existent.

Then, let the Neophyte bring into attention the pelvic organs (the reproductive organism, etc.) and, after realizing their uses and purposes—important to physical life—let him realize that the integrity and being of the Ego is in no way dependent upon them. Let him, in imagination, separate himself from them in consciousness, and thus realize that even if that part of the body were removed, and missing, nevertheless the Ego would be fully existent in its entirety of being.

Then let the Neophyte, in a similar manner, consider the abdominal organs—the stomach, liver, etc.—and while realizing their value and utility in physical life, let him also realize that they, too, are but physical *instruments* of the Ego for certain purposes, and that the Ego would dwell unimpaired in being, existence and reality, were they absent.

Then let the Neophyte likewise consider the chest organs, the lungs, etc., and while respecting and realizing their usefulness and wonderful adaptability to purpose, also realize that the Ego would be full existent and real even if these organs or parts of the body were absent.

Then let the Neophyte pass on to the consideration of the head, with its various organs of sense; its brain centres and convolutions—the machinery of thought, and then realize that although it would be impossible to live as a physical being in the body without these organs, still if they were absent the Ego would still be the Ego—complete, existent, in reality, with integrity unimpaired.

Then let the Neophyte again consider the whole body, as one organism— the wonderful instrument of the Ego, adapted for physical life. But let him fully realize that this wonderful machinery is but a *created machine* in and through which the Ego manifests physical life and activity. And, that the Ego is above, independent of and apart from the physical body, in the true sense—for it may dwell apart from, and out of the body.

After performing these mental exercises, throw the mind into and over the entire body and into and through all of its parts—the purpose of this concluding process being to re-energize the physical organism which has, in a measure, become devitalized during the analytical process. You will find that you will be able to re-charge the body with vitality and make it stronger and more virile than it was before the exercise, after you once realized that it is but an instrument, or machine, which is used by and directed by the Ego. The realization of the Mastery of the Body by the Ego brings with it a new power of energizing and vitalizing the body or any part thereof. Throwing the attention to parts of the body, after this realization has been gained, tends to direct to the particular parts an increased supply of Vril or Vital Energy.

After having mastered the above exercise to a satisfactory degree, let the Neophyte pass on to the following exercise:

Exercise.

Let the Neophyte, in imagination, leave the physical body and gaze upon the latter. A little mental practice will enable one to do this in imagination, thus bringing fully to the mind the realization that it is possible for the Ego to leave the body and dwell apart from it. When the mind has once grasped this possibility, the body will ever after be recognized as merely a physical machine, sheath or covering, of the Ego—and one will never again commit the folly of identifying the "I" with the physical body.

To those who may object that this is merely an exercise of the imagination, proving nothing, for the reason that "one may imagine *anything* ," we suggest the trial of the old Occult Test whereby the Neophyte was instructed to try to imagine himself as *dead* . A trial will show that this is impossible—all that can be imagined in this direction is that the *physical* body is dead, while the soul either (1) stands apart, fully alive, viewing the body; or else (2) inhabits the dead body—in either case it being the physical body alone which is dead, the Ego being always alive.

Then let the Neophyte imagine himself as leaving behind his physical body, until, as Holmes says: "…Thou at length are free, leaving thine outgrown shell by life's unresting sea." Let him then imagine himself as occupying other and different bodies, one at a time, in different phases of life and condition, in different ages, *etc.* This will bring about a realization that the Ego is something higher and independent of the particular physical shell or machine that it is now using, and which it may have at one time considered identical with itself. Then will the particular body occupied seem, in reality, "my body," instead of "I," or "Me."

The Neophyte is cautioned against learning to despise his body when he realizes that it is not his "self." The body is to be respected and well cared for, for it is a necessary instrument for expression at this period of the evolution of the Ego. Do not make the mistake of so many who have grasped half-truths, and who *despise* their bodies. This is a great mistake, and we would warn all Neophytes against it. The physical body is the bridge which is carrying you over a wild stream—do not undervalue it—treat it well, with loving regard and care. The physical body is the Temple of the Spirit—make it a worthy one. Keep it clean and in good condition. Let it be a worthy dwelling place of the Most High.

Lesson III. Establishing the Ego II.

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THE PRACTICE of the exercises indicated by the Formulas described in the preceding lesson, if carefully and faithfully practiced, will give to the Neophyte a new sense of existence. He will realize by actual mental experience that he—the Ego—is an entity having its existence on a plane higher than that of the physical body, and superior to the latter. He will also experience a realization of the power of mastery over the physical body, which he may employ in the direction of mentally treating the latter for physical wrong functioning, weakness, or irregularities of any and all kinds. With a little practice he will be able to make his physical body a most responsive instrument of his mind and will, and may build it up and strengthen it as he may desire. This power, once acquired, will also enable him to treat the physical bodies of others to excellent advantage. When the Neophyte actually realizes that he is independent of, and superior to, the physical body, he will realize that he has the power to command his physical functions, and those of others who have not attained the realization.

But let not the Neophyte make the natural mistake at this point, of considering that he has escaped the bonds of Personality—for he has not. The Arcane Teachers first free their Neophytes from the trammels and retarding influences of the physical body, and in thus doing build up a still higher sense of Personality. Later, this higher sheath is, in turn, discarded, and the Ego focalizes upon its spiritual nature—its individuality. But the step of building up the incorporal higher Personality must be attained before the next higher is possible. There O Neophyte, be not in too much haste to pass on to the next step. Master each step as you proceed—thus do you rise naturally and easily on the Ladder of Attaintment.

Following the exercises indicated in the preceding lesson, the Neophyte may now proceed with the work of Establishing the Ego, in its first stages, as follows:

Exercise.

Placing himself in a position and condition of ease and repose, let the Neophyte meditate on the incidents of Incorporeality, or Life independent of the Physical Body. Thinking of oneself as a physical being, one naturally and properly takes into account the incidents of corporeality or life in the body. For instance, he realizes that he may be hurt by fire, water, earth, air or ether. He may be burned by fire, drowned by water, smothered or bruised by earth, swept away by air, or injured by ethereal vibrations such as electricity, *etc.* And, again, he may be wounded, meet with physical accidents, laid low by sickness, *etc.* These are the incidents of Corporeal Life.

But, in meditation, by using the imagination intelligently, he is brought to a realization that none of these incidents are in effect upon the plane of the Incorporeal Life. Meditation and intelligent imagination will show the Neophyte that in his Astral Body he might pass through fire unscathed— through water untouched—through earth without hurt or interference— through air without being swept off his feet—through the ether without regard to ethereal vibrations. None of these things of the physical plane have any effect upon the Astral Body, or disembodied Ego. In some of the ancient occult initiatory rites the Neophyte was taken out of his physical body, and in his Astral form was bidden to plunge himself in the flames of the hottest fiery furnace; to throw himself from the highest precipice; to drop into a bottomless lake. Not realizing that these things could not affect him in his Astral form, and being bound up with the memory of the Corporeal Life, the Neophyte would often shrink from the tests. But after being encouraged by example and precept he would submit to the test, joyfully, with a laugh on his lips, as he realized that to him in his Astral form these corporeal things were nonexistent—mere dreams of the physical plane.

Of course the actual experience in the Astral is far more convincing than is the mere realization of the truth in meditation, but the latter must not be despised for it gives one an intuitive realization of the truth, which, once attained, tends to destroy fear and to impart a new sense of courage, invincibility and invulnerability and mastery, which permeates the entire being and causes one to radiate power and strength.

Likewise will come the realization that the Ego, in itself, is incapable of hurt, harm, wounds, or sickness. These things belong to the Corporeal Life, and have naught to do with the Higher Self.

The Neophyte is enjoined to persevere and practice until he gains the *actual experience* and recognition that his Higher Self—his Real Self—is superior to all the incidents and accidents of the Corporeal Life, and that let come what will to his physical covering he, *himself*, is unhurt, whole, untouched, undisturbed.

An old Arcane Teacher, over two thousand years ago, was once told that the world was coming to an end. "Well, what is that to me!" he replied, resuming his study. He realized fully his invincibility. A similar tale is told of Emerson, who was halted in the street by an excited Millerite, who informed him, in strained tones: "Mr. Emerson, the world will be destroyed in ten days!" "Well, *what of it* ?" replied Emerson, calmly, "I don't see but what we shall get along just as well without it." The Nineteenth Century Transcendentalist voiced the truth as clearly as did his predecessor in Ancient Greece. The sense and realization must be experienced before it can be understood. It may be realized by practicing the Formulas, as given herein.

The next step indicated by the Formulas, is that of Focalizing the Consciousness on the Ego. This is still within the realm of Personality, but on a very high plane of that realm—a plane which gradually blends into the higher plane of Individuality. It consists of bringing about an acute realization of one's existence as a Centre of Consciousness and Force. It tends to gather up the dissipated sense of personal existence, and bringing it to a focal point, into vivid and actual conscious realization, preparatory to it being transmuted into the higher sense of individual existence. The following exercise will tend to bring about the desired realization:

Exercise

Let the Neophyte place himself in a position, and condition, of rest and calm. Let him then meditate upon the great Ocean of Life in which the individual entities are but focal Centres of Consciousness and Force. Let him picture himself, in imagination, as being an actual Centre, with all the universe revolving around him. Let him see himself as the pivot around which the universe moves—the Central Sun around which the infinite world and planets circle in their cosmic flight. Let him feel himself to be the Focal Centre of the Cosmos. And this is indeed, in accordance with the centuries old occult axiom which informs us that "The Cosmos is infinite—its circumference is nowhere—its centre is everywhere." Let the Neophyte lose all thought of the outside world, in this meditation,—let him regard it as totally unmanifest if he likes—but see himself in Actual Existence and in Full Power. Let him realize "I am" to the fullest extent of his power of imagination and conception.

A student of the Arcane Lessons has written us of his experience in this stage of Realization. We quote from his letter, for it affords a typical instance of the phenomenon of the Establishing the Ego-Centre. He says: "On first reading, the Arcane Lessons appeared to 'wipe out' my 'I,' and to cause it to disappear within the One Life when it resolved itself into the Infinity of Nothingness, at the end of the Cosmic Day. Right here, I began to 'sit up and take notice,' with the result that my 'I' in a fierce effort to preserve itself from going to sleep, shone with such fierceness, clearness, and determination, that all was an Infinity of Nothingness right then. *There was nothing remaining but just 'I.'* Then I fully understood how the One Life could go to rest at the end of the Cosmic Day, and how 'I' would be the awful lone witness of its rest. I had made the separation of the One Life and the Real Life, or distinguished the Manifested Life from the Unmanifest." We quote this testimony because it brings out several steps in the evolution of the "I am" conception. This student passed through the several stages at one leap—attaining in rapid succession the realization of the Centre, and then, immediately following, the realization of the impersonal or Individual Ego, or Real Self, this latter stage forming the subject of our next lesson.

The now familiar occult statement of "I am!" should be used freely in practicing these exercises, for it tends to bring out the actual realization of Real Egohood which is the aim and goal of the Formulas. The statement has been used by the Arcane Teachers, and other advanced Occultists in all lands, for thousands of years. Its recent use is but a revival of the ancient initiatory exercises and rites. It is a tremendous Statement of Being—and should be used reverently and with awe.

Lesson IV. Establishing the Ego III.

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IN THE preceding lessons we have directed your attention to the process of mentally freeing oneself from the restrictions imposed by the illusory identification of the Self or Ego with the physical body—the Corporeal Self. If the Neophyte has caught the spirit of the Formulas, and has put the same into practice, he will have at least evolved into a partial consciousness or realization of the Incorporeal Self.

But even this is but the first step toward Freedom and Attainment. Even with the highest conception of the Incorporeal Self, when the latter is bound by the illusion of Personality, one fails to realize his true Egohood. Only when the bonds of Personality are loosened, does the Ego begin to realize its true nature.

Just as one is bound by the illusion of the corporeal nature of the "I," so is it further bound—and even more closely bound—by the illusion of the *personal* nature of the Ego. The Ego is not only more, and greater, than the physical body it uses—but it is also more, and greater, than that part of the mind, consisting of a series of inherited or acquired impressions which constitutes the "Me." There is a great difference between the "Me and the I." *The "Me" is the individual as he thinks he is* —a bundle of prejudices, tastes, ties, *etc. The "I" is the Individual as he is in reality* —free from mental ties of all kinds. The "Me" is the character being played by the Ego—the "John Smith" part of him. The "I" is the real player of the part. It is often very difficult for one to disentangle and free himself from the overwhelming force of Personality, so completely is the average person self-hypnotized and race-hypnotized with the "John Smith" idea. The Arcane Teachers have several Formulas for unloosening the bonds of Personality. Let us consider them.

Let the Neophyte place himself in a position, and condition, of restful, calm repose. Then let him take mental stock of himself. Let him ask himself the question: "What am I?" He will find, upon self-examination, that he considers himself to be a certain person—"John Smith," for instance, "aged 45, grocer, of Cincinnati, Ohio." This "John Smith" has a "character" of his own, which he supposes to be *himself* . Laying aside the illusion of the appearance, shape, form, etc., of the body, he will still find that he has decided personal characteristics. He likes certain things—he hates certain others. He is tied tight by his likes and dislikes, his loves and hates, his tendencies, his general "nature" and "characteristics" in short. He imagines that these things are *himself* , and that if they were taken away from him, he would cease to exist.

Then let him proceed as he did when divorcing himself from the illusion of the Corporeal Self. Let him set aside first one like, and then another— first one hate, and then another. Let him, in imagination, visualize himself as being divested of first one "characteristic" and then another. As the process continues, the Neophyte will find, much to his surprise, that notwithstanding that his most cherished and firmly rooted "characteristics" are sheared away from him, he himself remains. He finds that when all his mental feelings, as well as the objects thereof, are removed from his mental vision, he, himself, remains. He will find a Something remaining that is back of, underneath, and at the centre of all these "feelings" and "characteristics," and which persists in full vigor when they have been stripped away from him.

Then let him, mentally, in imagination, see himself as *acting out other characters* . He will find that he is able to play out Hamlet, Richard III, Mephistopheles, Micawber, and a host of other characters, as well as he has been playing the old "John Smith" part, which he has been imagining was Himself. He will then see that just as the body was but an instrument and covering, so is this habitual "character" but an instrument and mental covering—useful but not essential to his being—something that can be put on, and taken off—something that could be exchanged without affecting the "I." He will realize that this "character" is but his "Me"—and that he may have other "Me's" at will. But the "I" remains the same in each case.

But, try as he may, he will never be able to shake off or discard the "I." He will find that this "I" is unchangeable, and cannot be gotten rid of—for it is Himself, his Real Self. He will find this same "I" always at the centre of every "character" he assumes—always behind every mask he places before him. He will find that it will always be the same old "I," of which he can always, and *must* always, say "I am." No one can truthfully assert of his Real Self, "I am not." Such a statement is always a lie upon the face of Truth. One may say "I am not *this* , or I am not that"—but he can never say of that Central "I," that it is *not* .

This "I" is always the Actor—the Doer—the Seer—the Thinker. It is always the Centre. Divest it of every characteristic. and there will always remain that Something that is.

This "I" is absolutely subjective, or inner—all else is objective, or outer, to it. It cannot be classified with any mental state—for all mental states are objective to it. It cannot be described in terms of objective consciousness, for these terms denote things subordinate to it. We are conscious of it, not through any channel of sense. or feeling,—it impresses itself upon us directly. We cannot separate ourselves from it—for it is the Self, itself. We cannot stand off and examine it, nor set it off for examination—for where it is so must we be, for the two are one. It is never objective to anything else in us—but everything else in us is objective to *it* . It may, in our ignorance, be influenced and moved by our feelings, emotions, etc.—but when we know the Truth it turns on these feelings and emotions, and changes, kills, or creates them. It is at the basis of all activities—it is identical with the will.

Divorce this "I" of all its mental "characteristics," feelings and emotions—and instead of seeming weakened, it is increased in strength. It then appears as untrammeled, and unrestricted will. It gives and can give, but two reports of itself: (1) it must always, and does always say of itself: "I am"; (2) it must always say, and does always say, of itself: "I do." This is all. This is what the "I" is—the Something that is, and Something that does. All the rest of the mental furniture belongs to the "Me," and is changeable, inconstant, and shifting. The "I" is always the same—there is nothing else for it to be.

By practicing this "mental stock-taking," and self-examination, the Neophyte will soon be able to at least partially divorce his "I" from his "Me"—at least he will be able to do so in imagination, sufficiently to testify to the different elements of the two. Other Formulas, in this book will aid him in this attainment. For this is the Centre and Heart of all Attainment. It is the one thing, which, when found, gives us the key to all the rest.

The following exercise is also taught by the Arcane Teachers and other advanced Occultists. In connection with the others given in this book, it will serve to loosen the bonds and ties of Personality, and enable the Neophyte to spread the Wings of the Self, and soar in the free ether of Individuality.

Exercise.

Let the Neophyte place himself in a position and condition of calm, restful repose. Then let him meditate upon his own identity, as distinguished from the outside objective world. Let him reach mentally into the very centre of his being—the inner recesses of his soul, until he meets his Real Self face-to-face. Let him, in this meditation, repeat softly to himself *his own name* —that is, the name which he applies to himself at times when he thinks of himself in the third person. Or, else, his favorite "short name" or familiar "nickname," such as "Jim," or "Will," or "Jack," etc.—in short, the name which he most familiarly identifies with himself. Let him repeat this name over and over again, softly, to himself, throwing into it his earnest attention *as if in that name, or word, were contained the Secret of His Existence* . In many cases the Neophyte will find that he is lifted up to a higher plane of being or consciousness, in which he sees more clearly the Light Within, and hears a few strains from the great Song of Life. If the experiment succeeds, he will realize, as never before, the reality of the "I" the Secret of the Ego.

Rudyard Kipling, in his great story of Hindu life, entitled " *Kim* ," speaks of this practice familiar among Oriental people. He describes his hero, "*Kim* ," attempting to gain this state of consciousness. We quote from this book, as follows:

> "A very few white people, but many Asiatics, can throw themselves unto a mazement, as it were, by repeating their own names over and over again to themselves, letting the mind go free upon speculation as to what is called personal identity.….
>
> "'Who is Kim-Kim-Kim?'
>
> "He squatted in a corner of the clanging waiting-room, rapt from all other thoughts, hands folded in lap, and pupils contracted to pin-points. In a moment—in another half-second—he felt that he would arrive at the solution of the tremendous puzzle, but here, as always happens, his mind dropped away from those heights with the rush of a wounded bird, and passing his hand before his eyes, he shook his head.
>
> "A long-haired Hindu *bairagi* (holy-man) who had just bought a ticket, halted before him at that moment, and stared intently. 'I also have lost it,' he said sadly. 'It is one of the gates of the Way.'
>
> "'What is thy talk?' said Kim, abashed.
>
> "'Thou wast wondering there in thy spirit what manner of thing thy soul might be. … I know. Who should know but I?'"

Tennyson, the great English poet, in his letters to and conversations with his intimate friends and relatives, testified to having experiences of this kind, occasioned by repeating his name to himself in a manner resembling the practice of the ancient occultists, and of the Hindus of to-day, as mentioned in "*Kim* ." He stated that he was lifted into another world in which he was given a positive assurance of his spiritual nature and immortality—a condition in which the fear of death became laughable. He also stated the same idea in the following verses:

> "And more, my son, for more than once when I

Sat all alone, *revolving in myself*
That word which is the symbol of myself ,
The mortal symbol of the self was loosed,
And passed into the Nameless, as a cloud
Melts into Heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shadow of doubt,
But utter clearness, and through loss of Self
The gain of such large life as matched with ours
Were Sun to spark, unshadowable in words,
Themselves but shadows of a shadow-world."

Lesson V. Will-Focalization.

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THE NEOPHYTE who has advanced to the stage in which, in the ancient Occult parlance, he "has *found himself* ," has discovered that his Real Self is something far different from anything that he ever had imagined it to be. Instead of being an entity with distinctly marked characteristics and personal peculiarities, he discovers that it is a something the *nature* of which can be stated only in the sense of Potentiality. We do not mean for a moment that the Ego is existent only in a potential sense—on the contrary, it is actually existent in the most extreme and positive sense. In fact, its existent being is endowed with such a degree of actuality that all else seems to fade into relative non-existence. There is no question of "I Am Not" about the Ego—it is first, last and always a Something of which the positive "I am" can, and must be, asserted. It is only when we come to examine the nature, attributes and qualities of this "I am" Ego, that we are forced to use the terms of Potentiality instead of actuality. Let us consider this a little further, for in its understanding lies the solution of many occult paradoxes.

In the first place, if we are keen analysists, and understand the precise terms of philosophical psychology, we will see that the Formulas for Establishing the Ego, and the practice of the exercises arising therefrom, have divorced from the Ego the usual attributes, characteristics and personal peculiarities which are popularly supposed to belong to, and to be inseparably connected with it. Setting aside as the "Not I" first one feeling and then another; first one emotion and then another; first one characteristic and then another; first one personal peculiarity and then another; and placing them in turn in the "Not I" category—the Neophyte finds that after he has stripped the Ego of all the attributes of Personality, there is still a Something left—an irreducible element—an insoluble residuum—a *surd* , or something which while actually existent yet is incapable of being described, expressed or designated by rational terms—a final algebraical *x* , or Unknown Ultimate Element. As to the existence of this Unknown Element, or Ego, there is no doubt in the Occult Teachings, differ as the modern philosophies may about the matter—moreover, it is a matter which may be determined by the conscious experience of anyone who will practice the exercises of the Formulas, in the proper way. The "I am" will always be found at the centre of the self, and will always respond "I *Am* !"

But when we attempt to *describe* this Ultimate "I"—when we attempt to endow it with attributes, qualities, or peculiarities, then do we find ourselves at sea, for these things all belong to the plane of Personality, while the "I" transcends Personality, and cannot be expressed or designated in the terms of the latter. But, nevertheless there is found a way of identifying the "I." Philosophical psychology, both occult and popular—both esoteric and exoteric—gives us a term whereby we may discuss and consider the "I," or Ultimate Element of Self. This "I," which we have stated as the final algebraical x, or unknown ultimate element of the Self, is found to be identical with the highest philosophical and psychological conception of what has been called the *Wil* l. Thus the x equals The Will. Let us then try to understand the "I" by considering what the highest human thought reports regarding the Will. By studying the *symbol* we may understand the *reality* .

Brushing aside as unworthy the popular conception of the Will, we find that the highest philosophical and psychological thought uses the term "The Will" to designate the underlying Essence of Being—the fundamental life-mind-spirit principle of the Self. The Ancient Greek Philosophers so used the term; the original Buddhistic philosophy so employs it; we find it so used by eminent thinkers all through the history of philosophical thought; Schopenhauer, Nietsche and Wundt used the term in this sense. The Arcane Teachers identified the Principle of Will with Spirit—the Essence—the "beingness" of Being. The Will is that Essence or Spirit, in the Cosmos and in the individual, which is ever moving, changing its manifestations, flowing, evolving, proceeding, desiring, attaining, seeking, accomplishing. It contains within itself the potentiality of Everything, but it itself cannot be said to be any of the things it manifests.

Prof. William Sturgis Bigelow, in his lecture on "Buddhism and Immortality," delivered in Harvard University, 1908, (Published by Houghton Mifflin Company, New York), beautifully states the esoteric conception of Will, in describing the Buddhistic conception of life and immortality. We take great pleasure in calling your attention to the following quotations from the said lecture. Prof. Bigelow says:

> "We are all, as we familiarly say, conscious of our own existence. Under this statement we habitually include, in more or less confusion, several distinct elements. First, the existence of our material bodies as objects of sensory perception. … Second, of certain sensations, pleasurable or painful, originating not outside but inside the body itself. Third, of certain disturbances… that we classify as passions or emotions. Fourth, of what we call aptitudes and their opposites. Fifth, of desires or inclinations and their

opposites. Lastly, of something of a wholly different character, consciously closer to the centre than anything else, and differing from the other forms in being the only form of consciousness to which we are not passive. This we call Will. We say, I feel sensation, pain or emotion; but we never say, I feel my Will. It is always subjective and active. … This Will is a part of the normal consciousness of each one of you, yet it is neither a part of sensation nor emotion, but, on the contrary, is capable of dominating both. What is it? Ask your own consciousness. Sensations originate outside and inside the body; emotions, inside. But the Will is deeper than either, and they are both objective to it. We cannot classify it with anything else. We cannot describe it in terms of any other form of consciousness. We are conscious through our bodies and of our bodies, but the consciousness of the Will is direct. We cannot separate ourselves from it. We cannot stand off and examine it. We cannot modify it by anything else. It itself modifies everything within its scope. Other forms of consciousness are objective to it, but it is never objective to them. It may be overpowered by sensations, emotions, or passions, through its own weakness or their strength. It often is. But its attitude towards them, whether resisting or directing them, is always essentially and necessarily active. It exists in no other form than the subjective form. It is inconceivable in any other form. If it is not active, it is not Will. There is nothing in our consciousness deeper. It underlies and overlies and permeates all other forms, and, moreover,—what is of immeasurably more importance,—it can if need be, *create them* . … Will is the assertion of a form of consciousness from the centre outward. When this is opposed by another form of consciousness, intruding from the circumference inward, we recognize a hindrance to the free action of the Will, and we talk of 'necessity.' But such intrusive forms … come from or through … the material, separate personality. If it were not for these the Will would act freely. The separate personal consciousness with its offshoots is, therefore, the only obstacle to complete freedom of the Will. Complete freedom of the Will is complete freedom of consciousness, and complete freedom of consciousness from the habitual and empirical limitations of personality is complete freedom of the Will. The terms are interchangeable. The only Will that is not free is the personal Will. Descartes said. 'I think, therefore, I am.' It is an imperfect formula at

> best, but it would have been a better statement… had he said, 'I Will, therefore I am'"

Thus do we find that the Ego, or "I" is, in its last possible human analysis, Will. And, thus do we find that Will is in the nature of Potential Infinite-Manifestation of All-Activity—the Essential Beingness of all Being— the Plastic Essence which may mould itself into any and all forms—the Essence of Activity which may manifest how and as it pleases, under The Law always.

As we said in Lesson XII, of The Arcane Teaching: Running back from cause to prior cause, and to still more remote precedent causes of his desires, the Individual finds himself at last confronting the Cosmic Will. Retracing his path back to the present, he finds himself confronting his Personal Will which is moved by Desire. In other words, he finds a Chain of Desire extending from the Cosmic Will to the Personal Will—a chain of countless links, having a beginning in Will, and ending in Will—an Endless Chain, because it is a Circle. Thereupon he learns the first lesson of the Arcane Secret of the Excluded Middle, and thenceforth strives to realize *the union of the two ends of Will* . From the realization of this Union arises the Individual Will—the Positive Will of the Ego. In this process the Law of Cause and Effect is not violated, but Will is made the Cause of Will—the Cause and Effect merge. When this is attained—then does Man indeed become the Master!

Lesson VI. The Excluded Middle.

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IN CLOSING the preceding lesson, we referred to the Secret of the Excluded Middle. This is one of the most ancient and fundamental formulas of the Secret Doctrine or Arcane Teaching of the ancient occult fraternities. It was regarded as the Keystone of the Mystic Arch. Those who grasp the inner spirit of this Secret are, as the Aphorism informs us, "well on the road to Mastery." Let us refer you to Aphorism XX, at this place.

The Aphorism informs us that: " When a man attains Individuality-Egohood-he enters upon the plane of Will, and rises above the plane of Desire. Desire and Will are the opposite poles of the same principle—the Centre of Balance being Reason. On the plane of Will, though one remains under Law, yet he may learn to use Law instead of remaining passive to it. He may learn to oppose Law to laws. He may learn to create Desire by Will. Furthermore— and this is the greatest of all—he may learn to Will to Will. He may learn to complete the Circle of Will. He may learn the Secret of the Excluded Middle. When this last Secret is learned, man is well on the road to Mastery."

We have seen, in the Arcane Teaching, that from the Cosmic Will, which is the Principle of Will, the Cosmos has been evolved. We have seen how this evolution has progressed under the Law of Orderly Trend and Logical Sequence, the active principle of which has been Desire, which is but the negative pole of Will. We have seen that there is an unbroken chain of Sequence extending from the Cosmic Will to the "I" which latter is but a focalized Centre of Will in the great Cosmic Will.

At the personal or individual end of this unbroken chain, we find the "I" or Individual Will But we find that this Individual Will is conditioned, restricted, bound and hampered by the accumulated sheath of evolutionary growth, to the extent of even doubting its own identity or nature. The idea of separateness has crept in, and the "I" fails to realize that it is identical in nature and substance with the great Cosmic Will, in which it is a Centre or Focal Point. So entangled is it in the bonds of Personality—so deluded by the illusions of the "John Smith" nature and characteristics; that it imagines itself to be a thing apart. It feels the personal conscious on all sides, and actually imagines that it, the "I," *is* really this bundle of mental states, impressions and ideas that belong to "John Smith." It has exchanged its Cosmic Birthright for the humble Mess of Pottage of

Personality.

The Hindus tell a tale of one of the great gods—Indra—who, following a caprice, incarcerated himself in the body of a pig. He took unto himself a pig mate, and raised a brood of little pigs. He lost all sense of his own identity, and was thoroughly hypnotized with the idea that he *was* a pig. The fellow-gods, grieved at his illusion and his pitiful state, called upon him to come out of the pig-state, telling him that he was a great god and not a swinish creature wallowing in the mud. He grunted out a denial, saying: "I am a *pig* , not a *god* —let me alone!" They persisted, and he continued to repel them. They killed his pig-mate, and his little pigs, but he squealed out his sorrow and rage, and tried to destroy the gods in his wrath. Finally they killed his pig-body, as a last resort, and lo! Indra, the god, stepped forth in all his glorious power, and laughed in astonishment when he realized the extent and degree of his late illusion." By this parable, the Hindu teachers impress upon their *chelas* the fact of their Real Self.

A well-known occult writer. in her little compilation of the ancient teachings, entitled "Light on the Path," says: "Seek in the heart the source of evil (the illusion of Personality) and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when man has accumulated unto himself innumerable existences. He who will enter upon this path of power must tear this thing out of his heart. And then his heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last. But, O disciple! remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flourish there; this blot upon existence is wiped out by the very atmosphere of eternal thought. … Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality (personality) firmly, and, by the force of his awakened spiritual Will, recognizes this individuality (personality) as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to that life beyond individuality (personality). … Seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light."

The Paraphernalia, of Personality is the "Middle"—the connecting links between the Cosmic Will and the Individual Will—the One Being and the "I." By excluding it, the "I" is merged in consciousness with the Cosmos—he attains Cosmic Consciousness. But this *exclusion* is only relative—it is merely an exclusion in consciousness, but a realization that this middle is fictitious and illusory in reality. When it is so regarded, then the "I" while remaining an individual, yet realizes its real nature and identity with the Cosmic Will, and is able to act according to the degree and strength of the recognition. This process of exclusion is slow and gradual—it begins with an intellectual conception of the Truth, which then gradually evolves into a greater and broader experience and realization as the Neophyte progresses along The Path of Attainment.

By excluding the Middle or Personality, it is not meant that the Individual should cease using his personal instruments of expression and life. On the contrary, *he only then begins to use them* . For, previous to this realization, the things of Personality *have used him* , instead of he *using them* . As the old occult Aphorism informs us: "All things are good for the Individual to use— but none of them are good enough to *use the Individual* . The advanced occultist first learns to set aside the things of Personality—learns to do without them—learns that he does not need them to remain "I." Then, having freed himself, mentally, from them, he returns and uses them, intelligently and properly, and positively. This the difference between Mastery and Slavery. As Carpenter, the English poet, sings:

> "To die—for this into the world you came.
> Yes, to abandon more than you ever conceived as possible:
> All ideals, plans—even the very best and most unselfish—all hopes and desires, …
> Modes of life, habits, predelictions, preferences, superiorities, weaknesses, indulgences,
> … in one word: To die——
> For this into the world you came.
> All to be abandoned, and when they have been finally abandoned,
> Then to return to be used—and then only to be rightly used, to be free and open for ever.

§

> Be not torn by desire: …
> Slowly and resolutely—as a fly cleans its legs of the honey in which

it has been caught—— So remove thou, if it only be for a time, every particle which sullies the brightness of thy mind
Return into thyself-content to give, but asking no one, asking nothing;
In the calm light of His splendor who fills all the universe, the imperishable indestructible of ages,
Dwell thou—as thou canst dwell—contented. …
In place all are to be used.
Yet in using be not entangled in them; for then already are they bad, and will cause thee suffering.
When thy body—as needs must happen at times—is carried along on the wind of passion, say not thou, 'I desire this or that';
For the 'I' neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides.
Let not that precious thing by any confusion be drawn down and entangled in the world of opposites, and of Death and suffering.
For as a light-house beam sweeps with incredible speed over sea and land, yet the lamp itself moves not at all,
So while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the 'I' high up above is fixed in heaven.
Therefore I say let no confusion cloud thy mind about this matter;
But ever when desire knocks at thy door,
Though thou grant it admission and entreat it hospitably, as in duty bound,
Fence it yet gently off from thy true self,
Lest it tear and rend thee."

The Formulas already given the Neophyte, in connection with the intellectual perception of the Truth of the "I," and the Secret of the Excluded Middle, as well as the Formulas to follow, will bring about a gradual unfoldment of the realization of Cosmic Consciousness, and Recognition of the Identity of the "I" with the Cosmic Will. The following exercise, and others akin to it, will aid the Neophyte in unfolding into this consciousness.

Exercise.

The Neophyte, placing himself in a restful, calm, peaceful position and condition, should then *meditate* upon the great Cosmic Will, Essence, or Spirit. He should picture it as a great Ocean of Spirit, upon which and in which he rests as an Established Focal Point or Centre. He should picture the resistless force and power of this great Ocean of Spirit, and feel its waves and movements. He should realize that its thrill is perceptible in his inner being, and that in every way he is of it, and in it. Realize that you are Spirit (Will) and nothing but Spirit (Will). Realize that there is no real separation between you and the great Ocean of Spirit—and that there can be no such separation. In your meditation, mentally wipe out the paraphernalia of Personality—Exclude the Middle of Personality and let Spirit join Spirit— Will join Will. Realize that you are a Centre of Force in the great Ocean of Will—a channel for the expression of as much Cosmic Will as your growth and capacity will allow. Realize that as you grow and unfold, you will become a greater and still greater and grander channel for the inflow and outpouring of the Cosmic Energy and Life. Complete the Circle of Will. Bring about the Union of Spirit. Learn to Will to Will, by realizing that you are Will.

Lesson VII. Mastering the Opposites.

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THE MANIFESTATION of Egohood by the individual who has learned the Secret of the Excluded Middle—who has learned to Will to Will— evidences itself in a variety of forms and phases. In the Mastery of The Opposites, however, we find one of its most important phases, and one which also influences other forms. The individual who wishes to mould his mind by his newly awakened Will, and thus acquire Poise and Balance, must first learn the art of mastering the Opposites in the instinctive and emotional regions of his mental being. In acquiring this art he also does much in the direction of gaining Poise and Balance, and in neutralizing Rhythm.

We have seen in The Arcane Teaching that "every quality, attribute or condition has its opposite." We have seen how these Pairs of Opposites are, in reality, but the different and contrasting poles of the same thing. Just as Heat and Cold are the same thing—just as Hard and Soft are the same thing— so Love and Hate are seen to be but the contrasting poles of the same thing. And, in the same way, and from the same reason, all contrasting emotions, states and feelings are but the opposite poles of a fundamental emotion which depends upon the Will for its expression and outward activities.

All activity proceeds from and through the Will. The Will is involved in all action. There can be no action without Will. Through the stimulus and incentive of desire, feeling and emotion, the Will is called and directed into activity. But the Will itself must not be identified with the desire, feeling or emotion which inspires it to action. Just as the water in a glass may be colored by a chemical dissolved in it, and yet in itself remain as much pure water as it was in the beginning, so is the Will colored and apparently changed by the influence of the emotion or feeling operative in and through it. The Will is clear and colorless like the water—its emotional color being not of itself. The Will experiences the color of the emotion or feeling, but never is the latter. The Will is always the vehicle for the emotion or feeling—its vital energy so to speak. The Will is the body of action, which clothes itself in the garb of emotion and feeling in order to make itself manifest.

To the ordinary person, it would be an impossibility to divorce feeling and emotion from the Will—for if that were attempted there would be nothing left apparent or manifest in any way. The residuum would be like the abstract conception of motionless, cold, unmoved, pure intellect, independent of any object of thought. To such persons pure will is merely a name corresponding to nothing in their experience. This because in such persons *the Will is unconscious of itself* . When the Ego-Consciousness is attained—when the "I" knows that itself and the Will are identical, then *the Will becomes conscious of itself* . In this latter state, instead of its consciousness remaining centred on the emotional and feeling plane—the instinctive plane of the mind—it is raised up to its rightful seat, upon the throne of the Real Self, and it assumes the sceptre of power and authority which really belong to it.

When the Ego-Consciousness is acquired to a certain degree, the "I," realizing that it is in its inmost nature nothing more or less than Will, sees that the Opposites of Emotion and Feeling are but things *belonging to* , but not *of* itself, things objective to its subjective Self. It sees them as but garments which it may put on and off, as it suits its fancies or interest. It sees them as but the several masks of character which it may place before its face, and then take off and exchange for another, as may seem best or desirable. From the moment when this realization comes to the individual, even in the faintest degree, then that individual has begun to move toward Freedom, and has started on the road to the Mastery of The Opposites.

Contrast the condition of the man who is still hypnotized with the belief that his emotions and feelings are *himself* —that he is the character he is playing, with its emotions and feelings and incidents of personality, on the one hand; and on the other hand, the individual who realizes that he, himself, is Will in his real nature, and that the character assumed by him, together with its incidental qualities, feelings and emotions, is but an objective something which he may put on or off, destroy or change, as he may see fit. Can you not see that there is a difference as wide as the poles in the contrasting being of these two men? Can you not see that one is the Master of the Opposites, and the other the obedient Slave?

The Liberated Ego—the Emancipated Self—knows its real nature, knows that it is no emotional creature bent now this way and then that by the power of inherited or acquired feeling—knows that it is the Lord of its own being, capable of using emotion as a means of expression when it suits itself, and likewise repressing it when it is best to do so; of using or discarding feeling when it suits its purpose. Nay, more—capable of *changing* the feeling or emotion from one of its poles to the other—changing love to hate, like to dislike, pain to pleasure, sorrow to joy—backward and forward, at will, and solely because it Wills to do it, and it suits its Will so to do. When the Ego realizes that it is the Lord of itself, instead of a subordinate and slave to its feelings and emotions, or personal traits and characteristics, then alone is it Free. It then feels the spirit of the "Kasidah":

> "Do what thy manhood bids thee do, from none but self expect applause;
> He noblest lives and noblest dies who makes and keeps his self-made laws.
> All other Life is living Death, a world where none but Phantoms dwell,
> A breath, a wind, a sound, a voice, a tinkling of the camel-bell."

The following exercise will tend to bring about a heightened realization in consciousness of the Mastery of the Opposites. It is adapted from an ancient Arcane Formula, modern figures-of-speech being used.

Exercise.

Let the Neophyte place himself in a condition and position of rest, calm and repose. Let him meditate upon the real nature of the "I." Let him cast off the illusion of the personal self, and its attributes, as indicated in previous exercises. Then let him imagine himself as rising above the lower planes of personality toward the higher planes of Egohood—as in a balloon which is rising above the surface of the earth into the higher regions of purer rarified air. Let him then throw overboard from the mental balloon all the likes and dislikes; loves and hates; prejudices for and against anything and everything whatsoever, either good or bad; in short the entire collection of inherited or acquired feelings and emotions which have formed the garment or body of personality for so long. As the mental balloon rises higher and higher let him throw off even the more subtle feelings and emotions, until finally he finds himself divested of every iota of personal character he ever possessed, and his Ego is as naked as a new-born babe. Then, after a few trials of this exercise, will come to him a new sense of power and might—a new realization of his real nature in Will. Then will he realize that the Pairs of Opposites of the Personality are but masks and clothing of the character he has been playing.

Then will he feel like the Hindu god when he emerged from the body of the pig whose personality he had assumed. Then he may gradually return to the earth and resume the garments he has thrown off—but as a Master and Owner, not as a Slave to them as heretofore. This exercise will quicken the perception of Egohood, and will aid in the Mastery of the Opposites.

The following exercise will also be found very useful in the same direction.

Exercise.

Let the Neophyte place himself in a position and condition of calm, restful repose, and then meditate upon the fact that contrasting and opposing feelings and emotions are in reality but the opposite poles of the same thing. Let him, in imagination, try the experiment of changing the polarity of some emotion—of inducing the state of love where hate has been dominant, or vice versa. Let him shift the polarity of his feelings and emotions at will, backward and forward. He will thus discover that the feelings and emotions are far from being fixed and constant, as he had supposed, but are capable of being shifted about at Will. This exercise will result in giving the individual a wonderful power over his feelings and emotion, and preventing them from dominating or ruling him. By shifting the polarity one may change a painful feeling or emotion into its opposite. Distressing feelings may be changed in polarity, or balanced with their opposites, and much pain be obviated. It is not necessary always to shift entirely to the opposite pole of the emotion or feeling—many adepts merely change the polarity to the opposite in a sufficient degree to establish a balance and thus create a condition and state of poise and equilibrium, which results in peace of mind—which quiets the stormy sea of passion, emotion or feeling. This condition of Poise and Balance is the true state of the advanced occultist. Equally balanced between the Pairs of Opposites one finds a peace unknown to those who polarize in either extreme. When one fully realizes that he is Master of the Opposites, and may shift the polarity of emotion and feeling at Will, then he himself is able to establish the condition most conducive to his satisfaction and happiness. Such a one is well on the road to Mastership.

Lesson VIII. Neutralizing Rhythm.

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IN THE Arcane Teaching we have seen the evidence of the universality of the Laws of Rhythm, Cyclicity and Balance. In the realm of the emotion and feelings these laws are as fully manifest as in the physical world. The Arcane Teachers instruct their Neophytes in the art of mastering, controlling and applying these laws, instead of assuming a negative attitude toward them. Instead of meekly bowing and yielding to these laws, the advanced individual either neutralizes such activities as he deems to his disadvantage, or else transmutes or applies the laws to his own advantage and progress. Instead of allowing himself to be overwhelmed by the laws, as by a great ocean-wave, he rises on the crest of the wave and rides to safety on it. The laws may be harnessed and made to work for the individual, instead of being allowed to overwhelm and master him.

The general principles stated in the preceding chapter on Mastering the Opposites are equally applicable to the Mastery of Rhythm, Cyclicity and Balance. When the Ego realizes that its real nature is centred and focalized in Will, then it is able to neutralize the opposites. And, in the phenomena of rhythm, cyclicity and balance the underlying principle is that of the Opposites. For, in rhythm we find a movement to-and-fro between the two poles of the opposites. In cyclicity there is a circular movement imparted by reason of the poles, or opposites, of centre and circumference, in fact many cyclic movements are merely forms of rhythm, as we have seen in the Arcane Teachings. And, in Balance there is evidenced the presence of the two poles or opposites, the weights of each tending to maintain the balance or compensation. And, Poise, that great attainment, is accomplished by preserving the right relation between the poles or opposites. So, you may see, that in the Mastery of the Opposites the Neophyte really acquires the mastery of Rhythm, Cyclicity and Balance. The principle of Polarity underlies everything.

The Law of Rhythm is best described in the words of the Aphorism, which informs us that: "Everything moves to-and-fro in Rhythm, between its two poles. Everything rises and falls in Rhythm, within the limits of its nature. Everything advances and retreats in Rhythm, within the limits of its power."

On the plane of emotion and feeling the Law of Rhythm is constantly in evidence. We find that we swing like a pendulum between the extremes or poles of our feelings or emotions. To-day we are sad; tomorrow we are joyful; today of our feelings or emotions. To-day we are sad—tomorrow we are joyful; today we are gloomy—tomorrow we are bright and hopeful; today we are slothful—tomorrow we are active and energetic. A study of our emotions and feelings will reveal to us the fact that these mental states are like the ocean and have their tides, in and out, high and low, flood and ebb. We find action and reaction ever evident in our emotional life.

Moreover we find that when we indulge in an extreme degree of any emotion or feeling we have a tendency to fly to the opposite pole of that feeling or emotion. The law of reaction follows the action. The reaction may arise either from a revulsion occasioned by a sense of impotency or powerlessness to attain the object desired or hoped for; or else from a satiety resulting from the attainment of the object of the desire and the discovery that it was not what we had expected of it. We need not point to special examples of this, for the experience of every one who reads these words will supply the necessary examples.

Love, hate, or anger, if carried to an extreme point, have a tendency to fly back to the opposite pole with a startling rapidity. And, likewise, extreme elation is very apt to bound back to its extreme opposite and cause us to experience extreme depression. This is so common that the mere mention of the fact is sufficient to prove it to anyone. In the same way many know that fear and courage have a tendency to react into each other, if either be carried to an extreme. Many a man manifesting extreme courage will find himself swung suddenly back to a state of dire fear. In the same way, and from the same law, many have found themselves in a state of extreme fear, and then suddenly when they could proceed no further they would experience a sudden bound of desperation carrying them to a state of extreme recklessness and daring. The experience of soldiers have shown the bravest men suddenly possessed of a pitiful fear—the reaction from the courage; and, likewise, we see the manifestation of occasional bursts and spurts of reckless daring and startling foolhardiness from notorious cowards. We, personally, know of a case in which a man who was a self-confessed coward, was suddenly overcome with such a revulsion at his own lack of courage that he sprung to the fore and performed a deed so startling, daring, and reckless that he won a special mention in the report of the battle and was ever afterward regarded as a man of the highest courage.

Persons who dwell principally on the plane of the emotions live in a state of alternate heaven and hell. Now enjoying to the fullest the upward swing they revel in the ecstasies of emotional feeling until they feel as if they were indeed gods. Then comes the backward swing which plunges them into the hell of depression, melancholy, remorse, regret or feeling of impotence and uselessness. The more emotional the person, the higher and lower in the scale of feeling does

The more emotional the person, the higher and lower in the scale of feeling does he travel. Those who are willing to pay the price of these extremes—the toll of feeling—are of course free to do so. But the individual who finds himself resting on Will, his real nature, grows impatient and restless under the force of the play of his emotive nature, and is forced to take steps to master and rule that part of his being. Instead of swinging backward and forward between the poles of emotion and feeling, he seeks and acquires the balance and poise of the focalized will.

The first step in the direction of neutralizing rhythm lies in the realization of the existence of rhythm itself. When one comes to realize that the hot fit is certain to be followed by the cold—the high by the low—the exaltation by the depression—the courage by the fear—the activity by the slothfulness— and *vice versa* , then does he cease to identify himself so closely with either of the poles, and, on the contrary, grows to regard them as mere natural incidents of his mental nature. He values them at their true worth, and *refuses to allow his Will to become involved* in his emotion and feeling. He knows that his depression will be followed by a stage of reaction, and so he refuses to take his depression seriously. Likewise, knowing the truth, he refuses to allow his exaltation to excite him unduly. In short, he centres more and more upon his Will nature, and from that position he stands aside, as it were, and watches calmly the swing of his feelings and emotions between their two poles. In a way, *he detaches himself* from the swing of the rhythmic emotions, and lives on the plane of Will. This mental state may be figuratively pictured as the individual resting on the plane of Will, and watching the swing of the emotional pendulum beneath him, on a lower plane, without allowing his Will to become involved.

The Neophyte may acquire this immunity from the effect of emotional rhythm by *focalizing on his Will* when he is threatened adversely by the emotional feeling. He will acquire a mental "knack" of rising above the plane of emotional feeling, or to the plane of Will, and there calmly watching and observing the storm of emotion, without being influenced by it. It is like one sailing in a balloon above the storm clouds which are thundering, and flashing lightning, beneath him. On the plane of Will there is Peace and Power undreamt of by those still on the emotional plane.

But this immunity to rhythmic emotion does not come to the Neophyte all at once. It is a matter of time, practice and growth. It is aided by the steady practice of *refusing to take the emotional swing too seriously* . Refuse to admit it as being *yourself* —deny away its reality. See, and think of it, always, as something connected with your mental being but *not in any real way You, yourself* . Stand aside and watch the play of your emotional nature, and before long you will be able to laugh at its antics. You will see how essentially unreal it is when compared with the mental life on the plane of Will Once even partially freed from the bondage of emotion and feeling, you will never willingly return to the old thralldom.

This does not mean that you should never use your emotional nature. On the contrary, you will find it advantageous to *play out the part* often, for the energy aroused by the emotions are strongly motive, and will enable you to accomplish much if it is properly applied. But, remember always, never allow yourself to become enmeshed and involved in the emotional storms or activities. Handle the emotions as a Master does an instrument-but never yield yourself up to your emotions as a passive slave or instrument, any more than you would yield yourself up to the power and influence of some entity outside of yourself.

You have a part to play in the world—a part which is as much of a "character" as that assumed by the actor. And, in order to play it *well* you will find it necessary to throw into it feeling and emotion, just as the actor throws these into his part. But the best actor always maintains a basic knowledge that he is merely *acting* , and his emotional activity is merely the result of previous thought and trained art. *Art in the management of the emotion consists in selecting the emotional activity adapted to the accomplishment of the task or work on hand, and the restricting of all other emotions* . Instead of being a blind tool and instrument of the emotional nature, you should use the latter rationally —selecting that which is desirable and helpful, and restraining the rest. Beware always of the reaction and return swing of the emotional pendulum of rhythm. When it swings back from a desirable emotion, do you then mount to the plane of Will, and from there view it smilingly and with equanimity. Take what you want, and neutralize the rest.

Lesson IX. Cyclicity and Balance.

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THE SWING of the rhythmic pendulum is always at right angles to its central line of suspension—always to-and-fro, backward and forward, from a fixed center of gravity which is directly under its point of suspension. A similar law is evident in the movements of a body revolving in a circle, in which is manifest the power of the central point which holds the body from flying off into space, and also the power which causes the body to continue in cyclic revolution instead of falling toward the centre. In fact, the cyclic motion is merely another form of rhythm and is dependent on the latter, just as rhythm, itself, is dependent on the existence of the Law of Opposites, or Polarity. Polarity, or The Opposites, is the fundamental cause of both Rhythm and Cyclicity.

All active movement expresses itself in rhythmic motion, between its two poles or opposites. But this rhythmic motion is not necessarily always in a straight line, as in the case of the pendulum. In fact, the motion of large bodies, and also of races, history, events, etc., is generally in a circle. This results from the attraction and repulsion of objects and forces outside of the swinging thing, which tends to draw it out of its backward and forward swing, and which gradually converts the straight line of the swing into a circle. Consequently, on all sides, and in all things we find the Law of Cyclicity in full operation.

As the Aphorism states: "Cyclicity is akin to Rhythm, and arises by reason of it. All events tend to move in Cyclic Trend—in constant circular movement of continuous recurrence. The only escape from Cyclicity is found in the process of transmutation into Spirality. This is accomplished by *advancing the Central Point of Motion* . The conversion of the Circle into the Spiral is one of the highest forms of mental Alchemy."

It is evident to all who will examine the subject that the mental life of the average person is merely the constant traveling 'round and 'round in a recurring circle—the circle gradually widening from childhood to the prime of life, and then narrowing from that time to old age and death. The average person is held firmly bound by this Law of Cyclicity, and while he finds the circle widening or narrowing as the case may be, he never makes any real progress. It is always a constant swing around the same old central point—a process similar to the travel of the squirrel in the treadmill of his cage—a constant traveling which results in his getting nowhere.

It is only when the individual is able to convert the circle into the spiral, that

It is only when the individual is able to convert the circle into the spiral, that he is able to advance. All real advance is accomplished in this way. Many acquire Spirality "by accident," as it were. They find that by the assertion of the Ego—by the use of the inner Will, they are able to advance the Central Point of Motion. Advanced Occultists are able to consciously advance their Central Point of Life Motion, and thus to do intelligently that which the average person does to a lesser degree under the unconscious influence of circumstances.

It is most difficult to render simple and plain the Arcane Formula regarding this form of Mental Transmutation, for it is so bound up with the conscious use of the Will that it cannot be understood except by those who have felt the realization of the Will, Consciousness. It may be described in this way, however; The average person merely *desires* to advance. This desire exerts more or less influence on the Will. When, however, a person has learned to Will to Will, he is able to accomplish far more than he could by the mere power of plain desire. By his conscious Will he is able to project his Ego a step or more in advance in the Cosmic scale, and thus establish a new Centre of Cyclic Motion. By the increasing power which comes to him gradually by this conscious use of the Will, the individual establishes a habit of Spiralic Progression which replaces the old simple Cyclic movement.

The Neophyte by cultivating the habit of constantly *willing an advance at each circle* , will find that though his life still maintains its circular movement, yet at each return to a given point will he advance a little higher in scale and plane. Just as a traveler ascending a mountain must needs go 'round and 'round it, each time a little nearer the peak, so will the traveler along The Path of Attainment find that at each circling the old paths will be below him.

The study of the succeeding chapters of this book will give the Neophyte additional instruction and suggestions in the direction of the use of the visualizing power of the mind to bring about desired conditions. Visualization may be employed in this matter of converting the Circle into the Spiral, as well as in the minor matters of life.

The distinguishing mark of the advanced Occultist, or individual who has found the Real Self, is Poise or Balance. This is always a mark of power, just as its opposite is always a mark of weakness. As the Aphorism says: "Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thy Self."

The old Occult Masters were wont to illustrate the Balanced Life of the Advanced Ego by the figure of the acrobat walking the tight-rope, a feat which

Advanced Ego by the figure of the acrobat walking the tight-rope, a feat which has descended to us from antiquity. They would picture the Initiate traversing the Razor-edge Wire of Life, balancing himself by the Balancing Pole of the Opposites. Now shifting the weight on one side, and now on the other, he is able to walk the Path in safety. Having the confidence of the Awakened Ego he trusts to his own power and the use of the Balancing Pole. The untrained person attempting the feat would be home over by the pull

of one emotion or feeling, or another, and would be dashed to ruin. But the Balanced Ego walks in confidence and safety, because of his mastery of the art of Balance. Pitting one emotion against another he neutralizes the one which threatens to pull him down. By Mental Alchemy or Transmutation, he is able to transmit a dangerous pull into a part of his balancing process. His axiom is "Action and Re-Action are equal," and this principle he applies in all the emergencies and crises of life. He always manages to have a push or a pull to counteract a push or a pull in a different direction, and thus balance and poise is maintained.

Balance and Poise may be attained by entering into a realization of the real nature of the Ego—that the Ego is based and focalized in Will—that the Ego can, and should, always act from the plane and position of Will rather than from the plane and position of Emotion and Feeling. In fact, the entire instruction of this book, up to this point, has been in the direction of leading the individual to a consciousness of his real nature, which, if once acquired, must inevitably result in perfect Balance and Poise. The facts stated, the instruction, the exercises, all will aid in the acquirement of Balance and Poise. Toward this goal, all of our efforts have been directed.

Balance results from Mastery. Mastery results from Knowledge and Practice. You have been told the truth. Make it your own. Realize what you are. Practice the methods of the Formulas. Then, and then only, will you enter into that consciousness of Peace, Poise and Power, which comes to him who hath acquired Balance. As we have said in the Arcane Teaching: Oh, Neophyte, in the Centre of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Centre of the Cosmos shalt thou find thyself. He who finds the Centre of Himself, finds the Centre of the Cosmos. For, at the last, they are one!

Lesson X. Mentalism in a Nutshell.

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IN THE Arcane Teaching we have shown that the fundamental principle of Mentalism, in all of its forms, is the fact that the Cosmos itself is One Universal Mind, and that the Manifested Cosmos may be likened to a great Universal Brain, in which the forms of things and life are but as thoughtforms in the human brain. There is Mind in everything, and everything is in Mind. Consequently, just as Thoughts become Things in the Cosmic Brain, so is it possible for a strongly concentrated and focalized Mind (Will) to materialize into objective form things and conditions on the material plane.

Just as the Cosmic Will manifests the Cosmic activities and forms, so may the Individual Will materialize activities and forms on its own plane. There is but one difference between the Cosmic will and the Individual Will—the difference in degree. All Will, from the Cosmic Will to the feeblest Individual Will is identical in nature, although widely differing in degrees of power. In fact, the Individual Wills are but *focalized centres* in the great Cosmic Will, varying greatly in power and manifestation. This being so, it follows that the same laws, and principles are applicable in all manifestations of Will, from the highest to the lowest.

In the Arcane Teaching we have described the principles and laws underlying the manifestation of Mentalism, and there is no occasion for entering into this phase of the subject in this little book. Instead, we shall proceed at once to give you the Formulas for the actual demonstration and manifestation of these principles. We refer you to the Arcane Teaching for the explanation and the theory. In this chapter we shall give you "Mentalism in a Nutshell," condensing into its limited space the essence and substance of what could be expanded into several books.

Formula for Positivity.

In the laws of Mentalism there is a fundamental principle that the positive always dominates the negative—the negative is always subordinate to the positive. Everything has its keynote of positivity. And that keynote depends upon the degree of WillConsciousness. When one becomes well polarized in WillConsciousness he is intensely positive to those around him—not only to persons but also to environment and conditions.

This positivity is, of course, dependent upon the degree of Will manifested by the individual. Remember, we say the *degree* of Will, not the amount or quantity of Will. The average person, when he thinks of Will Power is apt to think of a large amount of quantity of Will which must be manifested by the individual in order to produce its effect. This is erroneous. There can be no such thing as quantity or amount of Will. This is a fact known to all advanced occultists. Will is not a material substance occupying space in the way that matter or force occupies space. It cannot be measured by spatial dimensions. One cannot think of a yard or pound of Will. Nor can he conceive of Will being measured by the units used in the measurement of electricity or other forms of force. There is a standard of measurement of Will, but not a measurement of quantity or amount—it is altogether a matter of *degree* .

The degree of Will manifested by the individual depends upon his degree of focalization or polarity in the Cosmic Will itself. The greater the realization of one's relation to the Cosmic Will the greater is his capacity for manifesting Will Power. Consequently all efforts toward developing positivity in Will Power must be based upon the fundamental realization. The Formulas given in the earlier chapters of this book will give to the Neophyte the key to the Secret of Mentalism.

The Arcane Formula for the manifestation of Will Power consists simply in the development of the realization of Egohood—of the fact that the individual is a *focalized centre of force and Will in the great Cosmic Will* . The higher the degree of this realization the higher degree of positivity will the individual possess. Fasten this truth in your minds: *The Will Power of the individual is not something created by him, but is, in reality, the power of the Cosmic Will in which he lives and moves and has his being. The individual has no Will Power in himself, but all the will he manifests must flow through his organism from the Cosmic Will. The individual is merely the focal point of Will—a channel through which the Cosmic Will may act* . Ponder well these words, O Neophyte, for in them is contained the whole Secret of Mentalism.

Will Atmosphere.

The Neophyte should create for himself a Positive Will Atmosphere, or Aura, which will tend to serve as a protective armor shielding him from adverse influences from outside, and also tending to render his positive power felt by those with whom he comes in contact. The Positive Atmosphere is occasioned by the vibrations in the Mind Stuff with which all space is filled just as the brain by the vibrations in the Mind Stuff with which all space is filled just as the brain is filled with mind-stuff of its own particular quality. The Cosmos is a World Brain, remember, and the Cosmic Mind Stuff is everyWhere. Vibration in the Mind Stuff is just as real as vibration in the ether, or in the air, or in matter of any and every kind.

The Positive Atmosphere is created by a pure act of Will, aided by Visualization. The Neophyte should first realize that he is Will itself. Then he should Visualize (mentally imagine or see) the Mind Stuff in his immediate vicinity becoming charged with the positive power of Will. It will aid him to think of himself as surrounded for a distance of about three feet with an egg-shaped aura or atmosphere of highly charged Will, radiating from him and vibrating with an intense energy. As a matter of occult truth, this phenomena is really existent, although the ordinary senses cannot perceive the vibrations or aura. Treat yourself every day, or oftener, with the intent to increase the degree of your Positive Atmosphere. The more clearly you can visualize, or imagine, the existence of this aura or atmosphere, the greater will be your degree of positive personal atmosphere. The Neophyte must not allow himself to be deceived in regarding the Imagination as an unreal, fanciful thing—*it is a mental activity of wonderful occult power* .

The Neophyte will soon discover that he has acquired a new positive personal atmosphere, and that those with whom he comes in contact will feel a something peculiar about him, and will tend to become negative to him, unless they, too, understand the principles involved. As time passes, and practice renders him more perfect the Neophyte will move about among ordinary people just as a highly charged magnet or electric wire. It is difficult to describe this, but those who will practice to acquire it will soon become conscious of their newly found strength.

In order to focalize more fully, the Neophyte may hold in his mind the mental image, or statement of

"I AM A CENTRE OF POSITIVE WILL ."

Personal Positivity.

The Neophyte may occasionally find that he is in the presence of persons more positive than himself, owing to their past training or experience. In such cases he should at once determine that they shall not "overlap" him (the occult term used in such cases). He should determine at least to meet the positive persons "*edge* to *edge* ," if not indeed to "overlap" *them* . This is accomplished by at once *denying* the positivity of the other person (silently and mentally, of course) by the assertion "I deny your Positivity over me." At the same time the Neophyte should focalize on his own WillConsciousness, seeing himself as a focal centre of Will, and having the Cosmic Will back of him. He will soon find that he will rise in the scale of positivity, and the other will sink a degree below him.

If he finds himself oppressed by a sense of negativity while mingling with a crowd, he should assert his Egohood in the same way. The greater the realization of one's self as a Focal Centre of Will, the greater the degree of Personal Positive Atmosphere will be manifested.

Visualization.

In this chapter we shall speak of Visualization, in a number of places. Visualization is the creative process employed by occultists desiring to manifest Mental Images on the Mental and Material Planes. Visualization consists in *forming and holding a Mental Image of things and conditions as you wish them to be in actuality* . The Mental Image tends to create for itself a material and objective form and existence—it is the mental pattern around which the material conditions tend to group themselves. It is, in fact, the seed-form of the thing itself. The prime factor in Visualization is to endeavor to create as clear as possible a Mental Image of the thing or condition desired, *as if it were actually existent at that moment* . These three rules of Visualization should be observed: (1) *See yourself as you wish to be.* (2) *See others as you wish them to be.* (3) *See conditions as you wish them to be* . Around these visualized ideals, do the material realities form and crystallize.

Statements.

All occultists have recognized the value of Statements, or "affirmations" as some call them. These Occult Statements are positive assertions of the existence of the conditions which you wish to bring about. They tend to aid the Visualization to a great degree, and besides have a power of their own. There is an occult power in the Spoken Word which is not necessary to explain here—the assertion that the power exists is sufficient for the particular purpose before us. Always use Statements as in the present tense. Do not say to yourself, "Such and such a thing *will be bye and bye* , but boldly assert "Such and such a thing is *existent and in actual being, now, this moment* . There is also a good occult reason behind this, which it is not necessary to discuss in detail. The power of the Positive Occult Statement must be experienced in order to be appreciated. Make your statements *earnestly and positively* —avoid all halfhearted statements, for they result in halfhearted results. In making your statements, do not use a tone of entreaty, or of asking a favor—speak in a tone of command. Of course, these statements should not be made aloud to other people. They have the best effect when made in a state of meditation and concentration. Use them in connection with visualization, and you will find that they will tend to energize and vitalize your Mental Images.

Denials.

Occult Denials are a form of Occult Statements. They have a most positive effect when rightly used. With the individual focalized in Will, he is able to exert much occult power by boldly *denying out of existence* the obstacles and difficulties which beset his path. It is marvelous, at times, to see how the obstructing things evince a tendency to disintegrate and disappear from one's mental world, which is followed later by a response of like kind and degree in the material world. Do not be afraid to say: "I deny this or that obstacle. It has no power over me. I deny it out of my world. For me it does not exist." Make your denials as positive as your statements. Command, not beg or entreat.

Mental Alchemy.

Mental Alchemy or Mental Transmutation bears a striking analogy to Material Alchemy or Transmutation, in the sense that in both there is a marked change in form and nature of the substances or things operated upon. Conditions and things, like material objects, may be transformed and transmuted at the Will of the Alchemist. Mentalism, in its most striking forms, is Mental Alchemy. In the crucible of the Cosmic Mind or Brain things may be, and are transmuted and changed in their outward form and character. Nothing in the Cosmos can be destroyed—but everything is capable of change. Remember, first and always, that Mental Alchemy means change. You do not destroy things—you merely *change* them.

Mental Vibration.

In all forms of Mentalism there is in evidence the phenomena of Mental Vibration. Vibration is not confined to the gross material substance of the universe, but is equally in evidence in the Mind Stuff with which all space is filled. Mind Stuff is the elementary material of which the great Cosmic World Brain is composed. When one thinks, feels, or wills, there is manifest vibration just as truly as in the vibration of the atom or the tuning-fork. Each kind of thought, feeling or emotion has its own rate of vibration, or keynote.

When a certain rate of mental vibration is manifested it tends to reproduce similar vibrations, and consequent similar mental states in the minds of those coming within its field of induction. Just as a tuning-fork will cause similar vibrations in the objects in the room, so will a mind sending forth vibrations tend to reproduce those vibrations in other minds in its vicinity, or under certain, circumstances, at long distances.

This being so, it follows that if an individual will carry, in his mind a positive, persistent idea, backed up with an application of his Will, he will be able to impress that idea upon others, with more or less effect. He will be aided in this by the practice of Statements and by Visualization, for both of these practices tend to send, forth mental vibrations of a high degree of strength and power.

Thought Waves and Currents.

There are waves and currents in the great ocean of Mind Stuff, just as there are waves and currents in the ocean or in the air. Thoughts, feelings and emotion manifested by an individual will tend to create waves or currents in the Mind Stuff, which will flow out in all directions influencing and affecting others in their field of force, particularly if those others happen to maintain a degree of mental vibration corresponding to that of the traveling wave or current. Every one sends forth these thought waves or currents, usually unconsciously and without direct intention, and consequently with comparatively slight effect. Those who understand the laws of Mentalism are able to consciously direct, concentrate and focus the Will upon those whom they wish to influence, and consequently their thought waves and currents travel direct to their mark, and create a much greater effect.

Thought Forms.

Thoughtforms are concentrated thought waves or thought-bodies usually projected from the mind by, concentrated thought and Will, and which, when coming in contact with others, have almost as great an effect upon them as if the sender were present in person exerting his Will and mind upon the person or persons. Occultists who have acquired concentration and focalization are often able to send forth thoughtforms of so high a degree of power and strength that they produce upon others the mental impression that the sender, himself, is actually present in person, so strong is the impression created. In some of the methods which we shall now describe, the production of these thoughtforms will be described.

Practical Methods.

We have said but a few words in describing the above mentioned various phases of Mentalism. We have not thought it necessary to go into detail regarding the theory of the phenomena. Those who read this book will have read elsewhere much of theoretical detail, and besides will have grasped the fundamental and underlying principles of Mentalism from what we have said in The Arcane Teaching. We think it preferable to pass on directly to the practical methods contained in the Formulas, rather than to dwell upon the theoretical side of the subject.

In connection with the methods herein described, we would say that while anyone may obtain some degree of success by practicing them, still in order to obtain any marked degree of success it is necessary for one to have first developed the WillConsciousness, or some degree of Egohood. The Will being the motive power back of all forms of Mentalism and Mental Alchemy, it follows that he who is able to focalize and polarize his Ego in Will itself will be able to bring to bear the very highest degree of power in the phenomena of Mentalism. Therefore, we have devoted the greater part of this book to pointing out the methods whereby one may develop the WillConsciousness and Egohood within him. For when this one thing is attained, the rest is but a matter of detail. Let us now proceed to a consideration of the Practical Methods. We shall condense these in as few words as possible. The student must read carefully every word so that he will enter into a full understanding of the subject and methods.

Concentration.

The Neophyte must develop and cultivate the art of Concentration. Concentration means "bringing to a centre"—and Mental Concentration is really a focusing of the Will by means of attention. Concentration may be developed by practice. Learn to shut out distracting thoughts and ideas for a few moments, holding the mind "one-pointed" upon the thing or idea before you. Then, after an interval, concentrate upon something else. After you have subdued the wandering tendency of the mind, gradually, you will find that you have acquired a new power of mind which will enable you to direct and apply a focalized mental power upon whatever idea or thing to which you may direct it. We could fill page after page with detailed exercises in concentration, but after reading them you would find that the essence of the whole thing consists *in fixing the attention upon anything* , and being able to *hold it there* . This is attained only by practice. And the practice may be had by fixing and holding the attention upon *anything* , for a few moments at a time, until you grow more and more proficient by practice. Remember, concentration does not mean "*staring* " at a thing—it consists of fixing and holding the *mind* , not the eyes. Begin practicing, and you will soon acquire the knack. It is altogether a matter of the use of the Attention, by means of the Will. All the rest is mere detail and "trimmings." It will do you far more good to *invent* methods for yourself, than to blindly follow some set lesson mapped out by others. Use your own minds, and you will gain thereby.

Mental Imaging.

The Secret of Mental Alchemy may be stated as consisting first, last and always, of the Art of Mental Imaging, reinforced by the Will . Take up your lead-pencil and mark the above statement, so that you will see it easily when turning over these pages. While to the beginner the subject of Mentalism may seem a very complicated one, the advanced occultist knows it to be the extreme of simplicity. *Mental Alchemy, under whatever same it may masquerade, may be found to consist, at the last, of simply the power to create strong, clear Mental Images, and to project them into the outer world by means of the concentrated Will* .

Read over the above italicized words several times, and fix them firmly in your mind. You will find that all that you ever have read on the subject may be "boiled down" to the above stated principle. The rest is a mere matter of detail. This single statement is "Mentalism in a Nutshell."

Whether in the matter of the effect of Mentalism upon persons with whom you are in direct personal contact; or else in the case of persons or bodies of people remote from you in distance; or in the case of the changing of material environment and circumstances—the principle is ever the same, i. e., the projection of your Mental Image into objectivity, and the materializing of that picture by the operation of the Law of Attraction.

The ancient teachers used, as a material object-lesson to their pupils a simple contrivance which we now know in a perfected form as the "Magic Lantern."

contrivance which we now know in a perfected form as the "Magic Lantern," either in its simple form, or else in the "moving picture apparatus." The teachers would project upon a plane surface the reflection of a design or picture which was passed in front of a concentrated light—the reflection being reproduced on a large scale on the plane surface, at a greater or lesser distance.

The teachers would explain to the Neophytes that the concentrated light represented the focused Will; the slide containing the picture represented the Mental Image held in the mind; the plane surface represented the objective world. As a matter of fact, the analogy between the Magic Lantern and the phenomena of Mentalism is almost exactly parallel, to a certain degree and extent. The pupils of the ancient teachers were bidden to fix this symbol firmly in their minds, and to recall it always when practicing or manifesting any of the phenomena of Mentalism. And we, likewise, urge all of our students to fix firmly in their minds this symbol of the Magic Lantern, and always to recall it when they practice Mentalism. *By holding this idea in the mind, the student will be able to give an increased force, power and reality to the projection of mental images* . Do not pass this by, lightly and carelessly—it is most important to you. If this book contained merely this one bit of instruction, it would be well "worth your while" to study it.

With this symbol still in mind, we see that the power and strength of the projection depends materially upon the strength and focused force of the light in the lantern. If the light be weak, or dim, or flickering, the reflection will be likewise. And, if the rays of the light be not focused and concentrated properly, the force and power of the light will not be properly directed and applied. Therefore, in Mentalism, you must rest as fully in the WillConsciousness as possible, and also must hold the Will firmly concentrated upon the task before you.

Likewise, if the slide containing the picture—the Mental Image—be poorly and faintly drawn, the reflection will also be faulty; in fact, the fault will be more apparent, for it will be magnified according to the distance it is projected. Therefore, cultivate the art of Mental Imaging, and endeavor to train your imagination to see clearly that which you wish to project into the objective world for the purpose of materialization. Train your imagination to form and hold *plain, clear pictures of the things and conditions which you wish to materialize in the objective world* . Upon this one thing depends much of the efficacy and success of the processes of Mentalism. *If you cannot fill in the details of your Mental Picture at first, at least draw firm, strong general outlines, and as you begin to materialize objectively you will be able to add the details* .

Materialization of Thought

Materialization of Thought.

There are certain laws in operation in the Cosmos, by reason of its very nature, which tend to *materialize thought-images* . The very Cosmos, itself, is a materialization of the ideas in the Cosmic Brain. And, by the Law of Analogy, the same thing is true on all planes. "From one, know All"—"As above, so below"—these are the axioms. There is a force in operation which has been called "The Law of Attraction," by which "like attracts like" on all planes. And on the mental plane, the "likes" are materialized into corresponding "likes" on the material plane. *Everything that is, first existed as an idea or Mental Picture* , either in the Cosmic Brain, or in the brain of some living creature as well. There is always a mental plan behind and in every material form, shape or condition. The student should know this fact from a study of the Arcane Teaching, and by submitting the idea to the test of experience and reason. And, when this principle is clearly understood, the process of Thought Materialization through Mentalism becomes quite plain and understandable.

When the truth of Thought Materialization becomes fully understood, the student learns to *avoid making Mental Images of the things which he does not wish to materialize, on the one hand; and to make Mental Images of the things which he does wish to materialize* , on the other hand. When he realizes that MENTAL THINGS TEND TO MATERIALIZE OBJECTIVELY , he has grasped a fundamental and important occult truth, *and he governs himself accordingly* . We urge every student to fix this idea firmly in his mind, for until he realizes that Mental Images and the Materialization thereof, *are but stages of the one process* , he has not grasped the working principle of Mentalism. When this fact is grasped, then the rest is merely a matter of practice, development and application.

Aids to Mental Imaging.

The careful student doubtless will have recognized by this time that the process of Statements and Denials are but forms of aids to Mental Imaging. When the Occult Statement is used, there is created a Mental Image, consciously or subconsciously, and consequently there is given an additional urge to materialization. And in the same way, the Occult Denial tends to erase or wipe out the Mental Picture in one's own mind; in the minds of others; or in circumstances and environment; of conditions or things which are not desirable. (We have stated that in addition to the above effect there are peculiar virtues and properties in the Spoken Word, of which we shall not speak further in this work, as it belongs to another phase of the general subject.) Do not undervalue the

Occult Statement and the Occult Denial— they are powerful factors in Mentalism, in the direction of strengthening and *vitalizing* the Mental Images.

General Application.

The average student reading this book will doubtless expect that we will now enter into a detailed description of the various forms of the application of Mentalism, in the form of Mental Imaging and Thought Materialization. But we have no such intention. If this work were to be extended into several volumes for the sake of money-making and humoring the popular taste and demand, we might do so. It would be easy to fill several volumes with detailed description of various forms of application—but to what purpose?

The keen analytical student would soon discover that what had been done was simply to build various structures around the one vital and underlying principle of Mental Imaging and Projection. We prefer that our students shall *think and work* for themselves, and not be mere blind followers of any teacher or teachers—even of ourselves. *There is no room for lazy minds in the ranks of true occultism* . Mentalism cannot be given or taken in sugar-coated capsules, one before each meal, like quack medicines. It must be thought out, *and worked out* in actual practice. So, if you wish your Mentalism in capsules, tabloids, or sugar-coats—you must go elsewhere for it—the field is full of occult nostrums, as many of you have found out.

What we shall do, in place of the above, is to give you a Formula by which *you can work out and manifest every form of mentalism for yourself* . No matter how complicated the form may be, it may be worked out by this Formula. We shall not attempt to prove this to you—you can best prove it by actual practice in your own experiments or occult work. We cheerfully stake our reputation as practical occultists upon its efficacy. Try it for yourself, and see what you can accomplish by it. The Formula has borne the test of ages, and the experiments and practice of many of the best occultists of the past and present. Consequently we do not hesitate to stake our reputation upon it.

The Arcane Formula.

The first thing in applying this Arcane Formula of Mentalism, is for the student to lay aside all other theories of Mentalism, for the time being. Forget all about Thought-Force, Mind-Waves, Mental Currents, and the rest of it—these are mere details, and are of no value in the real work of Mentalism. Forget all about theory, for the time being, and then proceed to get down to actual work.

Then, fix firmly in your mind the symbol of the Magic Lantern, with its concentrated light of Will, and its painted slide of the Mental Image. Regard the objective world, or persons, things, and circumstances, as the great plane surface upon which you wish to throw or project your Mental Images that they may materialize objectively. Get this picture clearly in your mind. See your "I" as the Light in the Lantern—with its concentrated Will focused directly upon the Mental Image slide of the Lantern. *Hold this idea in mind whenever you practice Mentalism* . ALWAYS STAND BEHIND YOUR MENTAL IMAGES , as the Light in the Lantern.

Then, having your Mental Image impressed upon your imaginative lantern slide, direct and *point your lantern tube upon whatever object in the outside world you wish* . If it is a person whom you wish to impress with your thought, mentally direct and focus your mental Magic Lantern upon him, just as you would upon a plane surface—*whether he be far or near* . All "treatments," as they are called in certain circles, are based upon this principle. The Mental Image is projected by means of the highly concentrated Will. If a number of persons are to be impressed, they may be considered as present in a group, or else the lantern tube may be turned first upon one and then upon another, and so on. If general conditions or environments are to be "treated," image them as a whole, and focus your lantern tube directly upon them, producing a projection of gigantic proportions. Surely, these directions cover the whole process. Read them over, again and again, until you grasp them thoroughly and fully.

In the cases of persons whom you may wish to impress, you will find that better results may be obtained by either imaging them as seated or standing before you, in full short-range of your mental Magic Lantern; or else, by imaging yourself as in the other person's presence, in his own place, turning your mental lantern full upon him. In the case of persons actually in your presence, proceed in the same way.

Places, present or absent, may be "treated" in this way, in order to dispel undesirable conditions or vibrations. The vibrations of places may be entirely changed in this way.

Conditions may be "treated" successfully by turning upon them a strong Mental Image of the changed conditions you wish to bring about. The entire category of the phenomena of Mental Transmutation or Mental Alchemy may be successfully undertaken by the use and application of this Formula.

You will find that this Formula is applicable to all manner and kinds of condition. A little analysis of each and every case will show you that the Formula is applicable to it.

Let not the simplicity of this method cause you to discard it in favor of some more technical, complicated or metaphysical theoretical method. This method overrides all theories of the metaphysical schools—and analysis of the latter, divested of the surrounding theories, will show the underlying principle of this method in full operation in each and every one of them. Why not discard and tear off the encumbering theories and "explanations" and avail yourself of the advantage of employing the essential method underlying all of the forms and theories.

Truth, at the last, is always found to be simple. And, in the case of this Formula, the very simplicity of the operation is a convincing proof of its truth, particularly when a little experiment and practice will prove its availability in all cases. Analyze all other forms of "mental treatment," or Mentalism, and see whether the principles of this Formula are not involved in them, and form their very essence. The beauty of this Formula is its simplicity and its capacity for universal application. It may be applied under a thousand forms or disguises, but the principle remains unchanged.

In conclusion, remember that "Mentalism in a Nut-Shell" is the idea conveyed by *the symbol of the Mental Magic Lantern, with Concentrated Will as the Light; Mental Image as the pictured slide; the Projected Idea as the picture thrown on the screen; and the Objective World, of persons, things and conditions as the plane surface on which the picture is thrown. Add to this the fact that Mental Images Materialize in response to the Law of Attraction, and you have the entire story of Mentalism* .

Re-read your books on this subject; listen to the teachings of the cults and the schools. Then when you have finished with them, ask yourself calmly if the Mental Magic Lantern does not give you the best symbol of the best methods of each and all of them, reduced to the ultimate analysis and divested of useless fringe, trimming, theory and detail.

Then, practice Mentalism along these lines. The rest is a matter of patience, practice and persistency. We have given you the first and the last word in the practice of Mentalism.

Vril, or Vital Magnetism

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LESSON I. THE NATURE OF VRIL

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IN the Arcane Teaching, the term "Vril" indicates the universal principle of vital-energy, life-force, or vital magnetism, as it is sometimes called. The term itself is believed to have had its origin in the language of ancient Atlantis, tradition holding that the Atlantean root *vri* , meaning life, is the source of the word Vril, the latter expressing the idea of vital principle or life-energy. This original root term is believed to have influenced similar elementary terms in the Sanscrit, and through this that great source of tongues, the Latin, from which our own language is largely derived. In many languages we find words indicating manly vigor, energy, virility, which undoubtedly owe their origin to the original Atlantean root term vri from which our term is derived.

In the ancient Greek we find the term *veros* , meaning "a hero." In the Sanscrit we discover *vira* , meaning "a hero," and in the ancient Irish *vear* , meaning "a man." The Gothic *wair* , and the Anglo-Saxon *wer* , each meaning "a man," as well as the Latin word *vir* meaning "a man," (from which our terms "virile, virility," originated,) also appear to have been derived from the Atlantean term *vri* , or "life." It was very natural to identify the concept of "man" with "life." In our own language the terms "virile" and "virility" indicate life-force or vital-energy, particularly in the sense of procreative power, the usage of these terms bearing out the above stated theory of their origin. Bulwer, who was well-versed in occult tradition and terms, used the term "vril" in one of his novels, to indicate a mysterious form of energy employed by a newly discovered and highly advanced race of people, upon whose doings his story was based. It is almost certain that Bulwer borrowed this term from some of the ancient occult writings, with which he was so familiar, and that the ancient Arcane term "vril" was known to him. In many of these ancient occult treatises we find frequent reference to "Vril," not only in its sense of the principle of vital energy, but also in that sense of inherent usable energy which we seek to express by the term "human magnetism." In such writings we find the term employed to explain many of the phenomena of occultism. Nearly, if not all, of the schools of occultism, in all lands and in all times, have taught the existence of this wonderful principle of energy. In Persian mysticism the term *glama* is used in the same sense; in Hindu occultism we find the word *prana* serving a similar purpose. Mesmer seems to have stumbled upon this truth when he taught the existence of "the universal fluid," although he was far from the truth in his deductions therefrom. In the revival of interest in occult science in western lands, so noticeable in the past generation, and which continues to the present time, we find frequent references to "human magnetism," "animal magnetism," "vital magnetism." And in the schools of "magnetic healing" which attracted so much attention about ten years ago, we heard much of "the magnetic fluid." The existence of the principle of Nature which we call "Vril" in the Arcane Teaching, has been recognized by many schools of thought throughout human history. Many names have been given to it, and many theories have been advanced to account for its existence, and to explain its purposes and effects. We shall not attempt to go into the history of this idea, nor to consider the many attempted explanations above referred to. We prefer to go to the fountain head, and present the original Arcane Teaching regarding the principle of Vril.

In the Arcane Teaching, then, the term "Vril" is used in several senses, general and particular, as we shall see as we proceed. In the first place, Vril is held to be a great cosmic principle of very fine energy permeating all forms of matter, and immanent in thought processes as well, being employed by the principle of mind in its work of thinking. But Vril is not identical with mind. Mind is held to be a prior manifestation of the Infinite. From the mental principle arose Vril and the grosser forms of energy, and then the forms of matter fine and gross. In this original sense Vril is perceived to be a great universal principle from which proceeds a multitudinous manifestation of activities. Vril, in this phase of existence, cannot be defined any more than any universal principle can be defined. We have no words with which to define or explain it. It is only when we descend to the consideration of its manifestations that we are able to explain or define it in our finite terms.

In the second sense of the term, Vril is the principle of inner vital power or energy found to be immanent in all forms of specialized matter, inorganic or organic. It is this recognition of universal immanence that has led science to advance the new theories that Life is present in all forms of matter, even in the crudest and grossest states, phases and forms of matter. Haeckel boldly asserts that the atoms of matter possess something akin to life, and manifest the capability of perceiving something like sensations, *and the ability to respond thereto.* Haeckel says: "The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved about by extrinsic force, but they are endowed with sensation and will (though naturally of the lowest grade); they experience an inclination for condensation, a dislike for strain; they strive after the one and struggle against the other."

Haeckel also says: "The different relations of the various elements toward each other, which chemistry calls 'affinity,' is one of the most important properties of ponderable matter; it is manifested in the different relative quantities or proportions of ponderable matter; it is manifested in the different relative quantities or proportions of their combination in the intensity of its consummation. Every shade of inclination, from complete indifference to the fiercest passion, is exemplified in the chemical action of the various elements toward each other, just as we find in the psychology of man, and especially in the life of the sexes. Goethe, in his classical romance, 'Affinities,' compared the relation of a pair of lovers with the phenomenon of the same name in the formation of chemical combinations. The irresistible passion that draws Edward to the sympathetic Ottilia, or Paris to Helen, and leaps over all bounds of reason and morality, is the same 'unconscious' attractive force which impels the living spermatozoon to force an entrance into the ovum in the fertilization of the egg of the animal or plant — the same impetuous movement which unites two atoms of hydrogen to one atom of oxygen for the formation of a molecule of water. This fundamental unity of affinity in the whole of nature, from the simplest chemical process to the most complicated love story, was recognized by the Greek scientist, Empedocles, in the fifth century B.C., in his theory of 'the love and hate of the elements.' It receives empirical affirmation from the interesting progress of cellular psychology, the great significance of which we have learned to appreciate in the last thirty years. On those phenomena we base our conviction that even the *atom* is not without a rudimentary form of sensation and will, or, as it is better expressed, of feeling (*aesthesis*) and inclination (*tropesis*) — that is, a universal 'soul' of the simplest character. The same must be said of the molecules which are composed of two or more atoms. Further combinations of different kinds of these molecules give rise to simple and, subsequently, complex chemical compounds, in the activity of which the same phenomena are repeated in a more complicated form."

Science now admits, nay, positively affirms, that the principle of Life is immanent in, and manifest through, all forms of material things, inorganic as well as organic. We are not now concerned with the idea of the presence of mind in all of these forms, except inasmuch as mind is always an accompaniment of life. Life is generally defined as the quality of sensation and will manifested in forms of matter. But a closer definition is now being advanced by science. The latest conception is that *Life consists in the power of independent action and movement* — that is, in the ability to act and move from inner and inherent power, and not from power or force applied from without. It is this very *power* to act and move which the Arcane Teaching holds to be the second phase of the existence of Vril. A body may possess sensation and will — ability to feel, and ability to exercise volition — and yet not be able to act and move. Feeling and will are mental states or qualities — but the power which acts and moves is something different from mind, for it is what is called vital-force, life-energy, or Vril. A man may *feel* the sting of an insect, and may then *will* to brush aside the insect. But unless (by the exercise of his will, usually, but sometimes by reflex activity) he sends a current of vital-force, life-energy, nervous energy — Vril, in short — his muscles will not contract nor will his hand move. Moreover, without Vril he cannot even perform the processes of thought, and come to a decision regarding the brushing away of the insect. *Vril is the force which operates the machinery of life from the crudest movement up to the highest exercise of the brain cells of the philosopher or mathematician.*

Vril, then, in its second phase of manifestation or existence, is the inner power of action and movement of all material forms of the universe. It is by the action of Vril that the ions, electrons, corpuscles, or particles of elementary matter are attracted and repelled, and by which they engage in the wild whirl around each other which resembles the movement of the planets around our sun, which attraction and repulsion and consequent "whirl" combine to form what we know as the atom of matter. Likewise, it is Vril which causes these atoms to be attracted and repelled, and to manifest constant vibration, thereby forming the combinations which give to us our eighty elements of matter. And it is by Vril that the molecules (formed of two or more atoms) manifest their varying degrees of cohesion and other molecular qualities, properties, and attributes, and thus give us the distinctive qualities of matter in all of its various forms. Vril, then, is the fine energy of force which enables material things to move of their own power — *the power within them* . Vril *is* , in itself, this *power within* , which enables the particle or atom of matter to move to and fro; which enables the atoms to form their combinations; which causes the molecules to manifest their qualities; which enables man to bend his and and direct his pen at the behest and command of his will, urged thereto by his feelings or desires, and supervised by his intellectual reasoning.

Moreover, Vril is at the heart of the great mystery of science — Gravitation; that force which operates over infinities of space without the measure of time, and in spite of obstacles and interferences. Gravitation, which contradicts all the minor laws of physics, is seen really to be Vril, life-energy, and vital-force, in its second phase of manifestation. Vril, in the second phase of manifestation, pervades all space — it is immanent in the universal ether. Wherever *anything* is, *Vril* is, in its second phase of manifestation. The above is quite inadequate to give a complete idea of the existence and nature of Vril, but it is sufficient for our purposes at this time.

LESSON II. VRIL IN ORGANIC LIFE

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VRIL, in the third sense of the term, or the third phase of its manifestation or existence, is the life-force or vital-energy of all organic forms of life — of all living creatures. From the single cell or moneron in the slime of the ocean-bed, or the lowly quasi-organic forms of green sediment or deposits on rocks and old trees, to the highest forms of animal and human life, Vril is ever present and operative. Just as protoplasm is the peculiar phase of matter which serves as the body of living organisms, so is this phase or form of Vril the peculiar force or energy which always accompanies organic life. In fact it is the distinctive property or attribute of organic life. When science is forced to decide whether or not a thing is "living" in the ordinary sense of the term, it is the possession or non-possession of this form of Vril which serves to decide the matter and make the distinction. It is this third phase of manifestation of Vril which forms the subject matter of our present consideration in this book.

Vril, in its third phase of manifestation, is the energy which performs the functions of life in the living organism. It is the power by which the living creature carries on the processes of digestion, assimilation, excretion, nourishment, repair, and elimination. It is the power by which it moves its body by conscious will, and by which the subconscious movements of the cells and organs of the body are performed. Vril causes the heart to beat, and the arteries and veins to carry and propel the blood in its outward and inward course. It causes the intestines and other canals to manifest their peculiar peristaltic action. It is the power by which the will moves the hand and fingers, and by means of which these words are written. We are accustomed to thinking that the *will* causes these movements, and so it does, but only indirectly. The will is a mental phase; it chooses to make the movement, after which it releases or projects the Vril along the channels of the nerves to the muscles. The muscles then contract, and the movement is effected. The will is like the operator managing one of the great cranes in a modern steel works, who touching a button here, and a lever there, swings the mighty instrument in any direction, causing it to descend upon a great mass of steel, lift it up, and swing it to any desired point. But the man and the machinery could never cause the crane to do this work if there was not available the *power* (electricity or steam) subject to the control and direction of the operator. Vril in the human body is like electricity in the trolley car — it is *that which makes things "go."*

While Vril is distributed all over the human body — even the tiniest cell having its share — it is found principally in the two great nervous systems, and is stored up in the great reservoirs of the brain, the spinal-cord, and the various plexi or ganglia of the nervous system. For the purposes of simple conception and easy thinking, we may regard this phase of Vril as the "nervous fluid," or nerve-force, of physiology, remembering always, however, that it is no more a "fluid" than is magnetism or electricity, and that it is not a mechanical force. It is much nearer to mind-power than it is to ordinary physical force, and yet it is different from either. Its place is between mind-power and physical force, while somewhat resembling both. All attempts to identify Vril with mind-power or physical force must fail, for it is a thing of itself — a distinct manifestation of nature or that which lies behind nature.

There is manifested in some quarters a disposition to consider "vital force" or "vitality" as a distinct entity or "soul" which energizes the physical body, and the same disposition may be manifested by students in their consideration of the third phase of Vril. This is an error, and all the best authorities positively condemn it as such. For instance, Huxley, in speaking of the principle of "vitality," says: "Considered apart from the phenomena of consciousness, the phenomena of life are all dependent upon the working of the same physical and chemical forces as those which are active in the rest of the world. It may be convenient to use the terms 'vitality,' and 'vital force' to denote the causes of certain great groups of natural operations, as we employ the names of 'electricity' and 'electrical force' to denote others, but it ceases to be proper to do so if such a name implies the absurd assumption that either 'electricity' or 'vitality' are *entities* playing the part of efficient causes of electrical or vital phenomena."

In the same way, it is erroneous to consider Vril as an entity or soul, directly and immediately causing the activities and movements of the body. Vril is not the soul, spirit, or mind, of the person any more than it is his physical body, but is a mighty natural force operating upon the body under the control of the conscious or subconscious mental faculties. Its activities manifest in and by means of the physical bodily forms and structure, it is true, but they are inspired and directed by the mind, conscious or subconscious. The physical form may and does *carry* its charge of Vril, but does not *produce* the latter. Vril *energizes and moves* the physical structure, but does not *cause* it. In a similar manner, while Vril is active in every process of thought, it is not produced by thought; and while it energizes thought processes, it does not *produce* thought in the sense of *causing* it. Mind (in the ordinary sense); Vril, either as a principle or in its manifestation; and Matter, either as a principle or in manifestation: are *the* *three co-ordinate manifested principles* of the Infinite, and depend upon each other for their activities. This is the teaching not only of modern science, but also of the ancient Arcane sages.

In the previous volumes of this series devoted to the Arcane Teaching, we have seen that Matter exists in forms far more tenuous, subtle, and fine than any known to the senses of man; and also in forms far more gross than the imagination of man can picture. In the same teaching we may see that, even more subtle than the finest forms of matter mentioned, there exist etheric substances infinitely rare, tenuous and refined. The same is true regarding the teaching concerning Vril. Not only do we see Vril manifesting in the inner movements of the *ions* , atoms, and molecules of matter, and again in its finer phases of animal and human life, but the teaching is that there are forms and manifestations of Vril so much higher than the latter that the ordinary human mind would be unable to conceive of them. But the principle of Vril is ever the same, in high or low manifestation. Much that is called "psychic phenomena" is explainable only by a knowledge of the existence, principles, and laws of Vril, as set forth in the Arcane Teachings. Even the ordinary processes of thought are performed by the aid of Vril in a manner not as yet understood by ordinary men, or even by the physical scientists. It remains for the occultist to state and understand the finer forces of nature, as manifest in the processes which we call "thought."

Many of us confuse the idea of "thought" with that of "mind," but the occultist and scientist know better than this. Mind, in itself, is a great principle the exact nature of which cannot be grasped by the ordinary mind. Thought, on the contrary, is a manifestation of mind, assisted by Vril. The material scientist who perceives the operation of Vril in the processes of thought, and who recognizes the relationship between these processes and that of the physical world, is right so far as he goes, for the activities of Vril are employed therein, just as they are in many physical and chemical processes for reasons which we have already stated. But he makes a wrong induction who holds that, by reason thereof, thought is merely "a secretion of matter," or "a by-product of matter." He fails to realize that Mind is the original cause of thought, and that it employs Vril in its thought processes just as it employs the fine matter of the brain-cells in these processes. It is only when we recognize the co-existence and co-ordination of Mind, Vril, and Matter, that we are able to perceive the real underlying causes of the phenomena of thought.

Physical science is also in error when it attempts to limit the activities of "vital-force" or "nerve-force" (which are but names for the activities of one phase of Vril) to the particular human body in which it is generated or stored.

Science loses the opportunity to satisfactorily account for much perplexing phenomena, by insisting upon this antiquated and narrow conception. That which is generally termed "psychic phenomena" is explainable only when the fact of the "long-distance" effect of Vril is perceived and admitted. Likewise, many of the metaphysicians and pseudo-occultists are in error when they attempt to account for certain psychic phenomena by the hypothesis of "mind action" alone. *The mind cannot produce effect at a distance without the employment of the power of Vril* , any more than the wireless-telegraph operator can produce his long-distance effects by his own will unaided by the power employed in his wonderful instruments.

The physiologist who leaves Vril out of his calculations is no more at sea than is the modern metaphysician or "mental scientist" who omits it from his theories, explanations, and experiments. Without the power of Vril there could be none of the phenomena of mentalism, made so popular by the new schools of mental science and the great revival of interest in ancient occultism which has distinguished the present generation. The mental scientist who understands the nature and methods of employment of Vril, is enabled to double his successes. He uses Vril, of course, unconsciously and unknowingly, in all of his experiments and work — but he wastes more energy than he uses. It is only when he understands the nature of Vril, and the methods of its employment in his mental science work, that he can hope to project his mental power effectively and efficiently. Yet so carried away with their metaphysical theories are some of these practitioners, that they iterate and reiterate "all is mind" and deny even the existence of such a principle as Vril.

Those who assert that "thoughts are things" are right so far as they go — but they do not go far enough. A thought cannot be generated without Vril. Neither can it be projected to a distance without a peculiar employment of the force of Vril. The earnest belief and active faith of many practitioners of mental science causes them to unconsciously energize their thought with Vril, in spite of their denials of its existence. If they would lay aside some of their prejudices, and investigate the subject of Vril, they could and would be enabled so to energize their thought that their power and success would be redoubled. The narrow metaphysician is as much in error as is the narrow materialist. It is only when *the triangle of being* — Mind, Vril, and Matter — is recognized, that one's full powers and energies may be manifested.

LESSON III. THE MECHANISM OF VRIL

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THE student should bear in mind that Vril is never *manufactured* in the human body. There is just so much Vril in existence — a certain amount or quantity — and this amount or quantity never can be added to, nor subtracted from, by the organism of man. Just as the instruments employed in electrical science gather up, store up, and transform into various forms and phases the electricity already in existence in nature, without creating or destroying a single particle thereof, so does the organism of man gather from the principle of Vril that which it requires; so does it store up a reserve supply of Vril; so does it transform Vril into the various forms and phases required for the purposes of the organism; and so does it use Vril in its activities. But the Vril so gathered, stored, and transformed is never created by the organism; nor is the Vril so used ever destroyed. The seeming creation is merely the absorption of the Vril needed, from the universal supply thereof; and the seeming destruction is merely the return of Vril to the universal supply thereof. Vril is never created nor destroyed — it merely undergoes transformation of phase, form, and use.

The mechanism of the human body involved in the absorption, storage, transformation, and use of Vril, is that which is known in ordinary physiology as "the nervous system." Very few persons know the facts concerning this most wonderful mechanism of the human organism, which is employed as the mechanism of the activities of Vril. In order to understand the activities of Vril, the student should have at least an elementary knowledge of the human nervous system. Accordingly, we invite you to a brief consideration thereof.

The nervous system of the human being is divided into two great systems, *viz.* , the cerebro-spinal system and the sympathetic system. The cerebro-spinal nervous system consists of that part of the general nervous system which is composed of the brain and the spinal cord, together with the nerves which emerge from the latter. Its functions are those connected with the processes of sensation, volition, and the higher processes of thought. It conveys to the brain the reports of the organs of feeling, seeing, smelling, hearing, and tasting. It manifests consciousness and the phenomena thereof. It attends to the functions of thought. It is the channel and mechanism of action. Through it the individual receives knowledge of the outside world, and communicates information to the outside world. It has been compared to a telegraph system, the brain being the great central station, the spinal column being the cable running from the central office, and the nerves being the connecting telegraph wires running to the minor stations of the body.

The brain of man consists of three parts, known, respectively, as the medulla oblongata, the cerebellum, and the cerebrum. The medulla oblongata is situated at the upper end of the spinal cord, and is an enlargement of the upper portion thereof. It is a reflex centre of a high order. It controls, to a certain extent, certain functions of the sympathetic nervous system, and therefore the activities of the heart, lungs, blood-vessels, and the abdominal organs. Its activities are out of the ordinary field of consciousness, and belong to those of the subconscious mind. The cerebellum, sometimes known as "the little brain," lies just above the medulla oblongata, and like it is a reflex centre of a high order. Its purpose is to co-ordinate the muscular movements of the body, and to function along the line of acquired reflexes.

When we have learned to perform certain regular muscular movements so that they become habitual, we have really passed their execution on to the cerebellum. As we all know, when we first learn to perform a new and difficult task, such as walking, riding, skating, writing, or running a machine, we must pay conscious attention to it, the cerebrum being the part of the brain then employed. But when we have mastered the rudimentary motions so that they may be performed with very little conscious attention, the cerebellum takes charge, and the actions are thereafter performed almost automatically and unconsciously by reason thereof. In habitual muscular activity the cerebrum merely initiates the motion, and then the cerebellum takes it up and continues it subconsciously. When the cerebellum is injured, the gait is affected and the individual often loses the power to perform many of the usual reflex actions.

Professor Halleck says of the importance of the reflex activities mentioned: "Thus the mind is not only saved the trouble of attending to every little movement, but much time is gained. After the child has learned the difficult art of balancing himself on his feet, walking becomes largely a reflex act. At first the child must centre his whole attention on movements to balance the body. The man can think out the most complex problems while walking, because the reflex nervous centres are superintending the balancing process. Few men remember which end of the collar they button on first, or which shoe they put on first; yet the reflex nerve centre, if left to itself, has an invariable order in executing these movements." Professor Gordy says: "The cerebellum is the organ for many acquired reflexes—.—.—. All that seems necessary for the mind or consciousness to have to do with it is to set the machine well going, so to speak, when some part of the nervous mechanism relieves consciousness of all further work in the matter."

The cerebrum, or "large brain" occupies the greater part of the entire cavity of the skull. It is the headquarters of consciousness, to which the nerves of sensation report. A blow that affects the cerebrum produces unconsciousness. The nervous connection with the cerebrum must be maintained, else the sensation is not felt. An injury to the cerebrum impairs the faculties of thought and of memory. From this and other reasons, science knows that the cerebrum is the part of the brain most closely related to consciousness and intelligence. But its quality and functions vary materially in its various parts. The "cortex," or thin rind or outer covering of gray matter, is held to be the seat of intellectual activity and consciousness. Moreover, there exists in the cerebrum, what is known as "localization of functions," that is to say that certain parts or areas of the cerebrum are devoted to special functional activity. For instance, there is the "motor zone," from which are sent out the orders to transmit Vril so as to move any part of the body. Science has so definitely located these zones that "it is possible for a surgeon to find the small centre which moves the vocal cords, directs a thumb, or winks an eye." Then there are the "sensory tracts," which receive impressions from the senses. The various sense centres have been located with a surprising degree of accuracy. Science has not as yet succeeded in localizing the intellectual areas definitely, although phrenology has done something in that direction.

The spinal cord is continuous with the brain, the two forming parts of the same system. The spinal cord occupies the canal in the centre of the spinal column, or "backbone." It is composed of gray matter and white matter. It is almost separated into two parts by fissures, but there always remains a ridge of connecting nerve matter something like the connecting bar in the letter H. From the spinal cord emerge thirty-one pairs of spinal nerves, springing from either side of the cord, each nerve having two roots, an anterior and a posterior. An authority says of the functions of these nerves and roots: "If the foot were pricked, the sensory impulse would enter the spinal cord by the posterior root. The spinal ganglia would set free a motor impulse, which would leave for the foot by the anterior root of the nerve. If the posterior root of the nerve supply of the foot were cut, the foot might be crushed without a sensation of pain, but a motor impulse could be sent as before. If the anterior or motor root were cut, the application of a hot iron would cause as much pain as ever, but the sufferer could not move the foot an inch from the iron, no matter how great the pain. A large part of the body is absolutely dependent upon the integrity of the spinal cord for the transmission of sensory and motor impulses. If a person's back is broken, that part of the body supplied by nerves attached to the spinal cord below the seat of injury is paralyzed. Such an unfortunate might watch the amputation of his own leg with as little feeling of pain as if the limb belonged to another person. No act of will would suffice to move such a limb."

The above authority also says, regarding what is called "reflex action": "Reflex nervous action is the result of that power resident in nervous ganglia, which often unconsciously causes many muscular and vital movements. The spinal cord is largely made up of such masses of nervous matter, which have sometimes been called 'little brains.' If one were to prick the toe of a sleeper, the sensory nerve at that point would report the fact to one of the lower spinal nerve masses. This ganglion, without waiting to hear from the brain, would issue a command to the motor nerve, and the foot would be immediately withdrawn. Unless the thrust were severe, the sleeper would not awake, nor would he be conscious of pain or of the movement of his foot. This nervous action is called 'reflex,' because, when the sensory nerve conveys an impulse to the ganglion, this impulse is at once, and without the action of the will, reflected back by a motor nerve. Thus the mind is not only saved the trouble of attending to every little movement, but much time is gained."

The nerves emerging from the spinal column divide and subdivide and finally reach every part of the body. Like the wires of a great telegraph system they reach every point, important or insignificant. Without these nerves thus reaching every part of the body, some parts of the body would be without connection with the brain and would be cut off from the supply of Vril, or vital-energy. These nerves serve to convey sensation from a part to the brain, and to carry in return a motor or movement impulse and supply of Vril from the brain to the part. The nerves are classed as follows: (1) afferent nerves, which carry a stimulus from some part of the body to the central nervous system; and (2) efferent nerves, which transmit the motor impulse, or incentive to movement, from the central system to the part. The sensory nerves are afferent nerves; the motor nerves are efferent nerves. But there are other nerves of both afferent and efferent classes, in addition to the sensory and motor nerves just mentioned. As an authority says: "In addition to these . . . there are nerves which regulate the size of the blood vessels and the nourishment of the body, control the secretions, and perform various other offices connected with transmitting stimuli, which are neither sensory nor motor." The nerve-cells are tiny knots of bunches of nerve matter, connected with nerve fibres. They are of various shapes. A *ganglion* (which, as we have seen, performs reflex action) is a group, confederation, or aggregation of nerve cells. Each ganglion may be called a "little brain," for it resembles the brain in many respects. The spinal ganglia receive sensory impulses and in return send forth motor impulses to action.

The second great division of the general nervous system is that known as *the sympathetic nervous system* . This great nervous system has control of the involuntary processes, such as nutrition, growth, repair, elimination, digestion, respiration, circulation. It is situated principally in the thoracic, abdominal, and pelvic cavities, and is distributed to the internal organs. It consists of a double-chain of ganglia on the sides of the spinal column, with scattered ganglia in the head, neck, chest and abdomen. These ganglia are connected with each other by filaments, and are also connected with the cerebro-spinal system by motor and sensory nerves. From the ganglia, numerous branches of fibres reach out to the various organs of the body, the blood-vessels, *etc.* At various points in the body, the sympathetic nerves meet and form nerve-masses called *plexi* , of which the solar plexus is the principal and largest one.

The solar plexus is a great mat of sympathetic nerves, situated in the epigastric region, on either side of the spinal column, immediately back of what is generally known as "the pit of the stomach." It is composed of both gray and white brain matter, similar to that which composes the brains of man, and is quite a complex centre. It plays an important part in the subconscious processes of the body, and is very sensitive — a blow over its region has been known to produce death, and in a celebrated prize-fight of some years ago it was the place to which the "knock-out blow" was directed. Its importance is being realized by science, more particularly during the past few years. By some authorities it has been called the "abdominal brain." It is the great store-house of that form of Vril which supplies the organs of the body which are concerned with nutrition, general vitality, the reproductive system, the circulation, and the nerves themselves. Moreover, it serves as a reserve storage battery from which even the brain may draw power in times of necessity, and which, after effecting a slight transformation, it may use effectively.

It must be remembered that ordinarily the processes of the sympathetic nervous system are performed subconsciously and without calling on the conscious mind for aid or guidance. But the sympathetic nervous system maybe and often is affected by the action of the conscious mind acting upon it along the lines of "suggestion," and often causing it to perform its work improperly and poorly. In the same way, however, the conscious mind may suggest to the subconscious, and thus affect the sympathetic nervous system in the direction of helpful ideas and impulses. The conscious mind of the trained individual may reach any of the organs of his body, and not only may send them currents of Vril and thus strengthen and build them up, but by moving the involuntary muscles supporting them may even give them internal exercise. The man or woman who understands the art of suggesting to the subconscious mind, and of directing currents of Vril to the parts of the body, may keep his or her system in perfect condition and functioning power, and thus reach an old age of health, vigor, and virility.

By this method not only an additional nerve stimulus may be given to every part of the body by means of both sets of nerves (cerebro-spinal and sympathetic) but the circulation of blood may also be so directed by the will, and when charged with Vril may invigorate any or all parts of the body, at will. All of these features of the use of Vril by means of the trained will, will be considered during our treatment of the subject in this book. At present our only purpose is to explain the mechanism in, by, over, and through which Vril operates in the human organism.

LESSON IV. VRIL IN PHYSICAL MANIFESTATION

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VRIL is in physical manifestation in every activity or function of the body. From the slightest movement of the cell to the more complex activities of the organs of the physical body, Vril is seen to be in manifestation and activity. The subconscious planes of the mind of the individual have control of the majority of the physical activities and functions, the conscious mind not being drawn into the activity. But in these subconscious processes Vril is ever the active force and power by means of which the work is performed. The subconscious mind without the power of Vril would be like a man without arms, hands, or tools, who would seek to perform skilled manual labor. On the other hand, Vril without the directing impulses of the subconscious mind would be like the arms, hands, and tools, apart from the directing power of the brain of the workman. It is by the power of Vril that the acorn grows into the oak, and the blade of grass forces its way through the hard soil. It is by the power of Vril that the single reproductive cell of the parents develops, grows, and evolves into the babe at birth, and later into the adult man or woman. There is, of course, always mind behind these activities, but there is also always Vril power to perform the work of that mind.

Science teaches us that the body is composed of a multitude of single cells, which forming in groups of greater or less size and degree of complexity, constitute the organs and parts of the body. Each tiny cell has its own degree of mentality, and each its own little charge of Vril. These cells are as tireless workers as the bees in a hive. There is constant activity in the realm of the cells. Day and night, without haste and without rest, these little cells are being born, are performing their life tasks, and are dying, being cast from the system and supplanted by new cells which have evolved from them. Every cell is, to an extent, an independent entity — an individual. But this individuality is often merged with that of other cells, and a co-operative cell-community is formed for the purpose of performing that portion of the common task of the socialistic commonwealth of the body.

Some of the cells are stationary, while others are operating under a roving commission. Some are on the scouting line, while others are engaged in actual warfare with the invaders of the body. Others still are held as a reserve corps, awaiting a special call to action. A great body of cells performs the work of the day-laborer, and does the drudgery of the community. Others are engaged in the processes of thought, and are consumed by these activities, millions of cells giving up their lives to produce a single piece of continued thought-work. Some of the cells perform the work of carriers, conveying new material in the blood to all parts of the body, where other cells build it up into physical form — the carrying cells are the hod-carriers and the brick-carriers of the system, while the building cells are like the bricklayers, carpenters, and other artisans. Other cells are busily engaged in carrying away the debris, worn-out tissue and dead cells, to the great crematory of the lungs, where the waste matter is burned up by the oxygen and cast off through the exhaled breath. Other cells perform the odd jobs of scavenger work, and carry the waste matter to other parts of the system, where it is cast off in excrementitious form. Other cells attend to the work of digestion, purification, assimilation; the chemical laboratories of the system being very extensive and complicated. Other cells are as living instruments and telegraph wires in the nervous system, and receive, send, and transmit the messages of the system, acting, as well, as transmitters of the additional supply of Vril required in various parts of the body. The standing army and police-force of the cell community are very large. These protectors and guardians of the body protect the system from the invading germs, bacteria, and other foreign organisms which have found entrance to it. They attack the invaders, and either devour them or else cast them forth from the system through the ordinary channels or by means of boils, pimples, and other eruptions.

The large force of cells employed in the great chemical laboratories of the system is kept very busy at all times. There is oxygen and food-substances to be used by cell-groups in all parts of the body. There is carbonic-acid refuse, and burnt up material to be cast off. There is food to be converted into proper form and condition to nourish the system. There is gastric juice, saliva, pancreatic juices, bile, milk, procreative fluids, to be manufactured constantly. To give one an idea of the number of cells so employed, the authorities have estimated that in each single cubic inch of blood there are at least 75,000,000 of the red blood cells alone, not to speak of the white corpuscles and the other classes of cells. Seventy-five million in one single cubic inch — think of that! And each one of this army actuated by mind, and carrying its tiny charge of Vril! And we should remember that at every moment of our lives, from birth to death, the great army of cells is constantly at work building, repairing, renovating, replacing, every portion of our bodies. In a few weeks our bodies are almost entirely made over. It requires an enormous amount of energy and power to perform this work — and that power is always Vril-power, for there is no other power that can do the work, or by which the work can be done. There is a constant using up of Vril-power, and there must needs be a constant replenishing of the store of Vril in the body.

In addition to the expenditure of Vril in the processes of the cells, we find that there is also an enormous expenditure in the voluntary activities of the individual. Each individual is like a great piece of machinery. He moves about, walks, runs, or leaps. He moves his arms and legs, his hands, his fingers, and his entire body, in the activities of waking-life. Every motion of the body, even the slightest, causes an expenditure of Vril-power, and each expenditure must be paid for by a decrease in the store of Vril in the system. Each item of expenditure must be counterbalanced by a renewal of the supply else there is physical deterioration and loss of energy to the individual. Many persons are so prodigal of their Vril, and so ignorant or heedless regarding the renewal of the supply, that they become depleted in vitality, virility, and general nervous energy, and become physical wrecks or else subjects of the so-called neurasthenia or "nervous prostration" which so sorely afflicts the modern race. This result is not caused by excessive thinking, as so many suppose, for the brain will stand an immense amount of regular, arduous labor without manifesting evil results. It is the emotional excesses (emotion consuming an enormous amount of Vril), and the "waste-motion," which tends to this depletion.

Moreover, the average man or woman who suffers from nervous breakdown is not aware of the need of the system for calm repose and relaxation for the purpose of recharging the system with Vril. Even in sleep these persons keep their nervous system and muscles at a tension, and exhaust their supply of Vril just as the careless housewife exhausts the household supply of water by allowing the faucets to dribble and drip. The prevention of this waste of Vril is a very important matter, second only in importance to the knowledge of the proper methods of acquiring a more than ordinary supply of Vril in order to meet the requirements of modern life in a civilization which is seemingly bent upon burning up nerve-energy. The ordinary person, pursuing the even tenor of man's natural life, has very little need of instruction along these lines, for he neither wastes nor expends in work more Vril than is normally supplied to the system by means of the impulses of the subconscious mind. But the man of the large cities of to-day persistently wastes an abnormal amount of Vril, as well as expends in work an also unreasonable amount, and unless he makes up the deficit by the methods made known by a study of the subject, he will suffer by reason thereof.

It is deemed extremely probable, according to eminent thinkers along these lines, that in the course of the evolution of the race, nature will adapt the supply of Vril to the increased needs of the race, and the whole matter will adjust itself accordingly. But nature works as slowly as it works surely, and it will be some time before it feels the necessity of automatically adjusting the Vril conditions to meet the unnatural requirements and expenditures of modern life in our large centres of industry. Until then, man should help nature along, as he has in many other ways, and by preventing the unnatural waste, and increasing the supply of Vril by methods such as we shall describe in this book, he will be able to maintain an equilibrium and balance, with consequent preservation of health and energy. He may even go still further and by increasing his supply of Vril he may so charge himself with this life-energy and nerve-force as to become a very dynamo of energy, activity, and power. The man or woman doing this will possess a mighty advantage over the majority of the race at this time. Such a course will mean increased efficiency, increased power, and increased success — and, let us hope, increased happiness.

LESSON V. TRANSFORMATION OF VRIL

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WE have seen that Vril, in its second phase, is inherent in all forms of atomic matter, and consequently in all forms of matter resulting from combinations of material atoms. As all matter is composed of material atoms, it follows then that Vril is to be found in all matter. But there is a vast difference in the forms and the conditions in and under which it so appears. Just as matter is the same whether appearing in the form and condition of the diamond or hardest steel, or in the form and condition of bread and butter, so in the same way it may be said that Vril is the same in principle whether it appears in the granite rock or in the air. But it is likewise true that just as steel and diamond cannot be used by man as a source of physical nourishment in the same way that bread and butter can be so used, so Vril in the granite rock is not available to man in the same way as is Vril in the air, the water, and in protoplasmic food material.

While all things in nature are, at the last, one in substance and principle, nevertheless the laboratory of nature forms many combinations and imposes many conditions upon these things, thereby fitting some things to one purpose and other things to other purposes. Here is where science steps in and insists upon the practical side of things as opposed to the "pure principles" of metaphysics. As an authority once said: "Those who like to study the puzzles as to what mind and matter really are, must go to metaphysics. Should we ever find that salt, arsenic, and all things else, are the same substance with a different molecular arrangement, we should still not use them interchangeably." And so to the man who may object that "Vril is Vril," we would remark that, while "matter is matter," he would do well to select protoplasmic forms of matter for food, rather than diamonds or steel — the same principle applying to Vril in its application to human requirements.

Nature has so wisely arranged matters that the supply of Vril, in its second phase, is found in its most usable form for man — in the precise combinations which meet the requirements of its transmutation into the third-phase condition, in which alone man may use it — in those very forms of substances which man employs in his physical economy for other purposes. Vril, in the precise combination required for transmutation for man's requirements, is found (1) in the protoplasmic substances which man naturally partakes of as food and nourishment; (2) in a lesser degree, in the water which man drinks in order to preserve his fluid balance and to eliminate from his system the waste matter; and preserve his fluid-balance and to eliminate from his system the waste matter; and (3) in a high degree in the atmospheric air which man breathes into his lungs for the purpose of obtaining oxygen to serve in maintaining bodily heat, and to burn up the waste-matter of the system, both in the cell itself and in the lungs. Thus, we see, man may know nothing whatever regarding the principle and uses of Vril, and yet will be compelled by nature to partake of those very substances to which it inheres.

Under normal circumstances the individual will secure sufficient Vril by the "hit or miss" system of eating, drinking, and breathing practiced by him, without any particular instruction on the subject. But, as we have said, the unusual conditions in which modern man lives, particularly in the large cities, are such that there is a greater waste and a greater use of Vril than Nature has intended or provided for, and, accordingly, the man who so dissipates one of Nature's greatest forces must replace and replenish it by extraordinary means. He must bring his intellect to the aid of his subconscious mind, and supply that which in the ordinary course of his life he may fail to secure. This is in no way contrary to nature. It is merely aiding nature in her work. We see instances of this in other features connected with the physical well-being of man. For instance, man in the natural state does not need to be urged to exercise, for his ordinary vocation and day's work supplies him with all the exercise he requires. But the man whose work keeps him indoors and at the desk does not obtain the normal amount of exercise or out-of-doors experience, and accordingly he is compelled to walk for his health and to practise various forms of "artificial" exercise. The natural man does not need to take a vacation and indulge in fishing, boating, golfing, for his physical well-being, while his brother in the city is advised to do that for recreation which the natural man does from necessity. The example of an eminent statesman felling trees for exercise and recreation, while the woodcutter finds nothing but "work" in the same employment, is another illustration of this fact.

So in this little book we shall have something to say regarding the means and methods whereby one who is deficient in Vril-force may obtain that which he needs and which he can not get in the ordinary way. The man leading the natural life in the woods and with sufficient physical exercise to bring into action the Vril-absorbing functions, will not need this instruction — it is not for him. But it is highly important that the average individual who reads this book should take advantage of the simple, natural, rational system and methods herein advanced. This ancient teaching is highly practicable and applicable to modern conditions. We may apply these teachings of a past civilization to the requirements of our own, with great benefit.

LESSON VI. VRIL IN FOOD AND WATER

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ORDINARY physiology does not recognize the element of Vril in food, but concerns itself with much important discussion of "calories," "proteids," "food-units," all of which is very well and proper, for a scientific knowledge of food elements and the values thereof is important. In the state of nature man instinctively selects the class and variety of food best adapted for his needs. The centuries of human experience have built up an almost infallible instinct in this respect which man may safely follow under normal conditions. But so artificial are the conditions under which the majority of us live that instinct is almost stifled, and a most unnatural system of nourishment prevails. Accordingly, instruction upon this point is much needed by the race. But we have no intention of discussing this phase of the question of nourishment or food. The work has been well done by many others and the information concerning the same is at the call of nearly every person. Our purpose here is to consider food merely from the standpoint of its Vril-containing properties.

There is a vast difference in the amount and form of Vril in the various forms and kinds of foods. The foods rich in proteids contain much Vril in a form readily available to man. The carbohydrates are also charged with considerable Vril. The fats contain but little Vril in a form available for man — very little real energy, but much heat-producing material. But man in his unscientific methods of obtaining nourishment fails to secure either the best food-value or the greatest amount of Vril from any class of foods. Modern science, as well as the ancient teachings, in forms man regarding the wasteful methods employed by him, and the methods which will obviate these. Human food material may be divided into three general classes, as follows: (1) Proteid or nitrogenous foods, such as meats, nuts, peas, beans, etc., which are the plastic foods or tissue-builders of the system; (2) the carbohydrates, such as sugars, starches, gums, etc., which are both tissue-builders and heat-producers; (3) the fats, such as animal fats, vegetable oils, butter, etc., which serve principally as heat-producers.

Various authorities have many differing theories regarding the proportions in which the various food-elements should enter into the ordinary diet. But all agree that a variety is needed, and that a well balanced diet consists of articles of food from each class, in about the proportion usually observed in the usual menu of "middle-class" families. The very poor often are unable to obtain many articles of nourishing food, while the very rich often neglect the truly nourishing articles of nourishing food, while the very rich often neglect the truly nourishing foods in favor of the "fancy dishes." The average gives us the best selection. A well-known authority was fond of stating that in his opinion the well balanced diet was clearly represented by the sentence: "Bread and butter, beefsteak, potatoes, eggs, and milk," and that variations of the menu would be equally well balanced, providing the same general rule was followed.

It was one of the favorite theories of the ancient occultists that all "sex foods" contain more Vril than other classes of food. By "sex foods" is meant such animal or vegetable products as contain either the reproductive cell or seed, or else serve to nourish the young animal or plant. In the first mentioned class we find eggs, nuts, fruits, grain, corn, berries, which contain the "seed" of reproductive life. In the second class we have milk, cream, butter, the fruit juices, syrups. The theory was that nature gave in concentrated form the Vril needed by the young growing animal or plant. While modern science has not as yet adopted this idea of the ancient occultists, there are indications that such recognition and approval is not so very far off. The growing popularity of nuts and fruits as articles of diet, the increase of interest in the milk diet, the increasing use of fruit juices, show that human experience is verifying the ancient theories.

But we are only indirectly concerned with the question of "what kind of food." Our principal concern in this book is rather "*how* food should be eaten." The ancient occultists laid great stress upon the importance of the proper mastication of food, and modern science is becoming very much interested in the subject. In actual practice the old occultists practised many of the fundamental principles that are found in the modem popular theory called "Fletcherism," except that they did not carry the matter to such an extreme as some of the modern teachers on the subject. The ancient teachers held that all food should be thoroughly masticated until it was reduced to a pulp and was then almost unconsciously swallowed. They carried this to such an extent that they even followed the plan of mastication when a mouthful of milk was taken, and when the softest foods were placed in the mouth. They did not have the knowledge of the chemistry of foods possessed by modern science, but their experience taught them that food masticated in this way gave the greatest nourishment, and, what to them was equally important, that in this way the nerve-ends of the tongue and mouth absorbed a supply of concentrated Vril from the food. They held that the nerves of the tongue and mouth alone were capable of performing this office, and that after the food passed down the throat there was no possibility of the absorption of Vril from it.

The ancient occultists held that so long as there remains "taste" in the mouthful of food, there is Vril to be found in it. When the "taste" disappears, the mouthful of food, there is Vril to be found in it. When the "taste" disappears, the Vril has been absorbed. Consequently they ate slowly, and masticated each mouthful carefully so as to extract the greatest amount of "taste" from it. They claimed that this method of eating not only served to extract the largest amount of Vril from the food, but also gave to the person eating it the fullest epicurean pleasure. They claimed that they obtained a pleasure from eating that the glutton could never experience or even conceive. Accepting this as true, it is further evident, by reason of the physiological principles involved, that food so eaten is thoroughly saturated with saliva and more easily digested by the stomach and intestines when finally swallowed, and that there is consequently but a trifling amount of waste, and a freedom from overloading the stomach. By giving the stomach only an easy task to perform, we are enabled to employ the energy and blood (generally used in the processes of digestion) for service in the brain. The occultists were always "clear in the head," and never suffered the feeling of over-eating and brain-lethargy, neither did they acquire dyspepsia or other disorders of the digestive organism. The student will do well to experiment with this plan of eating, or at least partially adopt it in his everyday life. We promise that if he does this, he will before long experience a new feeling of energy, health, vigor, vitality, and virility, which will prove to him the soundness of the method.

We have no intention of prescribing a dietary for students of this book. Such information must be looked for in works on the subject of nutrition and diet. But in order to answer the very natural questions which frequently arise in this connection, we would say that the ancient occultists, as a rule, lived very simply and followed the rule of "eating to live" rather than" living to eat." Yet such is the law of compensation to be found throughout nature, that they obtained far greater pleasure in their nourishment than did the gourmands and gluttons of their times. This principle is true throughout all nature — avoid excesses and thus experience the true normal satisfaction in all of nature's functionings. He who would seek satisfaction in excess but defeats his object; while he who religiously avoids excess attains that which the extremists miss. The ancient occultists, while avoiding artificial systems, and while keeping as close to nature as possible, found that their natural instincts (freed from excesses of any kind) inclined them toward a diet of nuts, fruits, milk, eggs, grain, butter, juices, vegetable oils, all of which, it will be noticed, come under the classification of "sex foods," as previously mentioned. Even the vegetable oils, such as olive oil, are found to have some association with "seeds" or the material surrounding the same. Milk, butter, and the fruit juices come under the category of nourishment for the sprouting seed, or growing young thing. We are of the opinion that the ancient occultists did not deliberately select this dietary from any specially ancient occultists did not deliberately select this dietary from any specially preconceived theory, but that, on the contrary, they found by experiment and experience that this class of foods served their purposes better than any other. Of course the very natural explanation is seen in the fact that nature bends special energy toward supplying the embryo with the most nourishing and the most vitally powerful material — this being true in both animal and plant life. It is very probable that this theory will be worked out in detail, in the light of modern science, by some scientific investigators in the near future. In the meantime, we may do well to take this leaf of experience from the book of life of the ancient occultists, even in the absence of a detailed theory.

The ancient occultists also held that water contains a certain amount of available Vril, which man may extract to advantage by scientific methods of drinking. Accordingly they drank only in small sips, allowing the water to remain in the mouth a few moments before swallowing, during which time it came in continued contact with the nerves of the tongue and mouth. They held that after being swallowed, the water yields no Vril to the body, and serves merely the very useful purpose of the irrigation of the system and the carrying away of refuse material; that no one could ever experience the real pleasure of drinking except in this way. So long as available Vril remains in the water, the tongue and mouth experience a peculiar feeling or sense of satisfaction and gratification, which is unknown to those who pour the water down their throats. The increasing use of "straws," or "sippers" by modern persons in drinking lemonade, iced-tea, and other liquids, would seem to indicate that this satisfaction or gratification is becoming known, even though its reason is not suspected. In this way the very *essence* of the water or cooling beverage is absorbed, and the person feels correspondingly refreshed. The plan may be employed to equal advantage in hot drinks, although the ancient occultists refrained from hot drinks except for the purpose of occasionally "washing out" the stomach and intestines, or of correcting some physical indisposition, the latter, however, being quite rare among them by reason of the life they led.

We trust that in the spirit of investigation and knowledge, at least, the student will experiment with the above indicated methods of eating and drinking, in order to demonstrate to his own satisfaction the advantages of obtaining the Vril contained in food and water. In connection with the methods of breathing which will now be taken up, the aforesaid methods will be found to afford a method of cultivating and preserving physical well-being which will be far ahead of the more complicated systems advised and exploited by the teachers of hygiene and physical culture. The advantage lies in the quick results obtained, as well as in the fact that one does not have to seek for material outside of the everyday things of nature. All that is required is that one manifests his appreciation of nature's bounty in a rational manner. It is merely an intelligent "return to nature."

LESSON VII. VRIL IN THE AIR

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AS we have said in a preceding lesson, Vril is found in a high degree in the precise combination required for transmutation into human vital energy and nervous force, in the atmospheric air which man constantly breathes into his lungs. But science does not admit this any more than it does the existence of Vril in food and water. To science, air is merely a combination of oxygen and nitrogen with a mixture of carbureted hydrogen and carbonic acid, a trace of ammonia, and a suggestion of the four newly discovered atmospheric elements, *viz.* : argon, crypton, metargon, and neon — or, more strictly, oxygen and nitrogen holding a mixture of several other substances in small proportions. But the occult teachings have always held that in the atmospheric air of the earth there is to be found Vril in a high degree of potency, and in a condition which renders it very easily absorbed and assimilated by the nervous system of plants, animals, and human beings. It would seem that the special combination of oxygen and nitrogen produces a condition in which the element of Vril is easily liberated under certain conditions, in such form as to be easily transmuted and absorbed.

To the physiologist the sole purpose of breathing is that of oxygenating the blood and burning up the waste matter of the system. So important is this function that man is unable to exist for more than a few minutes without fresh air. Without correct habits of breathing, no living creature can hope to live the average lifetime of its kind. So much importance does modern hygiene attach to the subject of correct breathing, that a vigorous attack is being made upon the old-fashioned habit of keeping houses and rooms tightly closed, and a campaign of "open air cure" is under way under the leadership of enthusiastic physicians.

But highly important as is *this* function of breathing, it is no more important than the twin-function attached to it by the Arcane teaching. The latter is the function by means of which the human system absorbs, transmutes, and stores away a supply of Vril from the atmospheric air in the course of ordinary breathing. When it is known that at least eighty-five per cent of the Vril used in the human body is obtained directly from the air, the importance of breathing, in relation to this function, may be appreciated. Not only does the human system obtain Vril directly from the air, but it obtains it indirectly also from the same source. For instance, the Vril in the food has originally been obtained from the air. Also it is known that the inherent charge of Vril in water has been in some way absorbed from the air. Water that has become "stale" may be given new energy by being poured from cup to cup in such a way as to allow it to pass through the air. And it is a matter of common knowledge that distilled water lacks a "something" that can be given it only by passing it through the air in the manner above described, — that "something" is Vril.

The Arcane teaching is not explicit in the direction of explaining the exact physiological process by which the system acquires its supply of Vril from the air in the ordinary process of breathing. All that is said on this score would seem to indicate that the sympathetic nervous system plays an important part in the absorption and transmutation, and that the various ganglia and plexi of the system act as storage batteries or reservoirs of Vril, from which the entire nervous system draws its regular supply, and its emergency supply in case of unusual need. Moreover, all the occult teachings insist that the preliminary absorption of Vril is dependent to some extent upon the passage of air through the nasal passages and the continuation thereof, and that "mouth-breathing" in some way fails to produce the same result. It is thought probable that some of the delicate nerves which are involved in the sense of smell may in some way have a secondary part to play in the preliminary function of the absorption of Vril.

It is a fact acknowledged by physiologists that persons who breathe through the mouth are not nearly so healthy as those who habitually breathe through the nostrils. This fact is known to the savage races, many of whom take great care in forcing their infants to acquire the habit of nostril-breathing and to avoid mouth-breathing. Children afflicted with adenoids (a growth or swelling produced by the overgrowth of the adenoid tissue in the roof of the pharynx), which interfere with correct nasal breathing, are usually deficient in physical and mental vigor. The slight operation required for the removal of the growth works almost a miracle, the former sufferers manifesting from the start increased physical vitality and mental energy. In many other ways the report of modern physiology agrees with that of the ancient occult teachings regarding the matter of nostril-breathing as compared with mouth-breathing.

Occultists who practice breathing methods for the purpose of the absorption of Vril frequently moisten each nostril before beginning their exercises. This plan is held to increase the power of the nerves of the nasal channel, and to increase the sense of smell as well. Some of the Oriental occultists draw water by suction up through the nasal passages, allowing it to escape through the mouth by means of the canal connecting the nose with the throat. This plan, by the way, is said to be a preventive of nasal disorders such as catarrh. The nostrils should always be kept clear of obstructions, and a healthy condition preserved.

Another fact known to the ancient occultists which also is unknown to modern physiology is that *the individual may largely influence the power of absorption of Vril by the action of the mind, in the form of ideation and use of will-power* — that is to say, by the familiar process of visualization or the forming of a mental picture, backed up by the use of the will. To those who may be skeptical as to the effect of the mind over a physical function of this kind, we would say that in the first place the absorption of Vril is somewhat different from the ordinary physiological function, and in fact may be considered rather as a psycho-physiological process than a purely physiological one. Vril is not a material substance, but a form of energy of a very subtle nature, filling a space in the scale between matter and mind, and being in a way associated with both. Therefore it is not unreasonable to suppose that mind may exercise an effect in its absorption. In the second place, it is a well-known fact that the mind may and often does have a very marked effect over the ordinary involuntary processes and organs of the body. The history of psychic healing establishes this fact, and moreover it is known that certain men have developed the power of moving and affecting the involuntary muscles and the sympathetic nervous system by pure acts of will.

It is known that thoughts and mental images held in the mind of a person may react upon his physical condition, not only in a general way but even as regards a particular organ or part. Thus thoughts and mental pictures of diseased lungs or liver, or a weak heart, often result in the manifestation of the exact condition previously pictured in the mind. The subconscious mind, operating upon the sympathetic nervous system and guided by the harmful auto-suggestion of the person, frequently adversely affects the organ in question and impairs its normal functioning. In the same way the mental picture of a healthy, normal condition — backed up by a strong will to manifest such condition — very often results in the materialization of the ideal. This is the essence of psychic healing — the very heart of mental science and of what is called "the new thought," which is attracting so much attention at this time.

It may be seen that if the mind is capable of influencing the functions of the body in any way whatsoever (and there is a mass of testimony regarding the same, which is unquestioned and indisputable), there is nothing to prevent it from influencing the delicate psycho-physiological functions involved in the absorpion and transmutation of Vril. The gastric juices of the stomach are increased by thoughts and mental pictures of favorite foods; the liver is quickened into activity by good spirits and a happy frame of mind; the reproductive organism is peculiarly affected by the imagination; the saliva flows in response to the thought or memory of some pleasant taste; in short, all the bodily functions seem to be more or less under the influence of the power of the mind, and particularly of the imagination backed up by the will. It is known that the nervous system often gets "in a jangle" by reason of worry and fear. Excessive emotion affects the nerves and often the brain itself. What is there then to seem strange in the idea that the part of the nervous system which is employed in the process of Vril absorption may be encouraged to increased activity by the action of the mind in its phases of ideation and volition? In fact, it would seem very strange if this were not found to be so, when we consider the general principle of the action of mind upon body. When this is understood, we may see the real reason and explanation of much in "psychic phenomena" that has heretofore perplexed us.

LESSON VIII. VRIL AND THE BREATH

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OCCULISTS in ancient and modern times have bestowed great attention upon the matter of the influence of the breath upon psychic power and physical well-being. Under various theories they have laid down complex rules and announced fantastic methods of breathing for the purpose of increasing one's vitality, physical energy, and psychic power. As is nearly always the case, we find here an example of the bit of truth surrounded by the mass of rubbish — the centre of fact surrounded by the fringe of superstition. Let us consider the matter in the spirit of fairness and understanding, but with the sole purpose of discovering the core of truth and exposing the error with which it is surrounded. In the first place physiology teaches that correct and normal habits of breathing are necessary to perfect health, and tend to restore health to those who have lost it. It is an elementary truth of physiology that the quality of the blood depends largely upon correct habits of breathing. Unless the blood be properly oxygenated, the waste matter of the system is not properly consumed, the result being that the system is clogged and poisoned by broken down tissue and other debris. Moreover, in such case the cells of the body suffer from the lack of a sufficient amount of oxygen which under normal conditions they receive from the blood. Again, the processes of digestion depend to a certain extent upon the presence of oxygen in the blood, and an absence of oxygen reacts materially upon the digestion and assimilation of food, and consequently upon the welfare of the entire system. Not only this, but the nervous system, also, and even the brain, depend upon the condition of the blood for the nourishment and stimulus which is necessary in their processes. In short, unless the blood be sufficiently oxygenated, the entire system suffers and is unable to function normally and naturally. And, as the oxygenation of the blood is accomplished only by correct habits of breathing, it is seen that the whole system is dependent upon proper breathing. The natural man breathes properly by reason of his habits of life, but the man of our complex and artificial civilization has lost the natural method, and few men or women breathe as nature intended they should. So much for the physiological aspect of the question. In addition to the physiological side of the case, as above stated, there is also the side which ordinary physiology ignores, but which is of equal importance to the more familiar side — the phase of breath which is concerned with the absorption of Vril. We have seen that the natural man absorbs sufficient

Vril in his ordinary breathing, without knowing anything about the matter — his instinctive mentality regulates the matter, and co-ordinates the work of breathing for oxygen and breathing for Vril, to such a nicety of degree that a perfect harmony exists, and the observer may fail to even notice the existence of the dual function because of the perfect unity thereof. But the civilized man of the nervous strain and unnatural rush of life in the large cities, not only does not receive the normal amount of oxygen, but also fails to absorb the normal amount of Vril. This is especially deplorable by reason of the fact that while absorbing much less than the normal amount of Vril, he uses and wastes much *more* than the normal amount. With such a man it is indeed a burning of the candle at both ends, and the result is seen in the nervous wrecks and shattered constitutions that are evident on all sides.

It will be seen by the student that before we can consider the special methods of absorbing Vril by breathing, we must first take up the matter of the establishment of natural, normal methods of breathing, which will not only result in one absorbing the normal amount of Vril but will at the same time give him the proper amount of oxygen as indicated by the authorities of physiology. So, in indicating the normal natural process of breathing, we not only aid the student in increasing his Vril supply, but at the same time establish him inhabits which must result in an improvement of his general health and state of physical well-being. This is as it should be, for the various phases of the physical being are more or less interdependent, and harmony between them is always desirable.

To many, the idea of instructing the race in correct habits of breathing may seem ridiculous. And so would it be if the race lived normally and naturally. The animal needs no instruction in breathing, neither does the barbarian unspoiled by contact with civilization, the infant born under desirable conditions, or the young child properly reared — at least before it makes the acquaintance of the school-desk. But when it is remembered that physiology informs us that the great majority of civilized persons breathe incorrectly and contrary to nature's evident plan, then we think it may be admitted that instruction along these lines is not unreasonable or unnecessary.

Physiology informs us that there are three general forms of breathing practiced by the race of men, which forms are known by the following names, *viz.* : (1) Clavicular Breathing; (2) Intercostal Breathing; (3) Abdominal Breathing. The distinctive features of each are described as follows:

CLAVICULAR BREATHING. This form of breathing is also termed "collar-bone breathing." It is the form of breathing common to many persons, particularly women, and is considered by the best authorities to be the very worst form of breathing known to the race. It necessitates the expenditure of the greatest amount of effort with the least return — a maximum of energy with a minimum of result. It is held accountable for many diseases of the lungs and throat. Persons practising it habitually, often have harsh, discordant voices. It is found frequently in connection with "mouth-breathing." In this form of breathing the person raises the collar-bone and shoulders, and pulls up the ribs, at the same time drawing in the abdomen. This movement allows only the upper part of the chest to be inflated and only the upper part of the lungs to be filled. But a small quantity of air is admitted to the lungs, as only the upper and smaller portion of the lungs is employed. One may easily convince himself of the folly and inefficacy of this form of breathing, by trying the experiment of raising his shoulders and endeavoring to take a full breath. Then let him drop the shoulders and take a full natural breath, and notice the difference. This experiment is the best possible argument against this injurious method of breathing which is too often habitual with men and women who work over desks, sewing-machines and type-writers.

INTERCOSTAL BREATHING. This form of breathing is also sometimes called "rib breathing." It is a compromise, at the best. While an improvement over clavicular breathing, it is inferior to "abdominal breathing," and far below the standard of the "full breath." In it the upper ribs are inflated, the abdomen drawn in, and the diaphragm pushed upward. It employs the middle part of the chest and lungs, neglecting the lower and upper. It is a favorite method of breathing with many men. Women seldom practise intercostal breathing but pass on to the clavicular breathing mentioned above. It is only a half-way method at the best.

ABDOMINAL BREATHING. This form of breathing is often referred to as "deep breathing," or "diaphragmatic breathing." It has been highly recommended by a number of eminent authorities of late years, and many of the health magazines have made a leading feature of it. Systems and methods of teaching it have been widely advertised, and large prices have been often obtained for a little simple instruction decorated with frills, and dressed up with fancy titles and terms. The principle of abdominal breathing is, however, really quite simple, and its benefits will repay the student who acquaints himself with it and practises it until he has fully mastered it. But we feel that it is but a part of a larger method known as the "full breath," which we shall describe a little further on.

To understand abdominal breathing we must first acquaint ourselves with that wonderful piece of physical mechanism known as the "diaphragm." The diaphragm is defined as: "an inspiratory muscle, and the sole agent in tranquil respiration. It is the muscular septum between the thorax and the abdomen. It assists the abdominal muscles powerfully in expulsion, each act of that kind being accompanied or preceded by a deep inspiration. It also comes into play in hiccough and sobbing, laughing and crying." In simple terms, the diaphragm is a strong plate-shaped muscle which divides the chest and its contents from the abdomen and its contents. At rest, it is arched upward in the centre, like the inside of an inverted bowl, the "sky," or as an arched dome appears to us from below. Viewed from the chest the upper side or surface of the diaphragm would seem like the round top of a man's Derby hat, or the rounded top of a hill. In normal breathing, the diaphragm is flattened out by the arched dome pressing downward. This movement causes the diaphragm to bear downward on the contents of the abdomen, and the abdomen is pressed outward in front and at the sides. This movement occurs in abdominal breathing.

In abdominal breathing, the lower part of the lungs is filled, the diaphragm is pressed down and the abdomen is pressed out in front and at the sides, as above described. It is difficult to correctly describe the exact motions of abdominal breathing, but the student may acquire the same by practice, using the above description as a basis. By "bearing down" on the abdomen by lowering the diaphragm and pressing out the abdominal muscles, the lower lungs are given space and free movement, and the deep breath is instinctively inhaled. A little practice will enable anyone to demonstrate this for himself or herself, much better than by reading pages of printed instruction.

FULL BREATHING. The best authorities agree that the best possible form of breathing is that which *is based on abdominal breathing, but which also includes the filling of the middle and upper part of the lungs as well* . By what may seem to be a striking coincidence, it is noted that this particular form of breathing is that which was taught by the ancient Arcane teachers to their students as a means of increasing the absorption of Vril. But the coincidence is quite a natural one and it would be indeed strange had it not occurred. For this "full breathing" method is the true, natural, normal method of breathing which natural man instinctively employs. It not only fills every part of the lungs, and exercises every part of the chest — not only secures the greatest possible amount of oxygen and Vril — but also obtains the greatest returns from the least comparative effort. It is an example of the universal economy of nature — just as marked as is the economy of the form of the wax cell of the bee's honeycomb.

In full breathing, all of the respiratory muscles are called into play; the entire area of the lungs is used; the entire machinery of the respiratory organism is exercised, strengthened and developed. There is every evidence that this, and this alone, is nature's normal method of breathing. Moreover, it is known that the hardiest races of men have practiced this form of breathing. We know this from the modern instances, and because the statuary of ancient Greece shows that muscular development of the abdomen and chest which comes only from this form of breathing. It is the first word of nature to man regarding breathing — it is the last word of science to man on the same subject. It is the best natural method — it is the best scientific method.

Full breathing is not an artificial system or method of breathing but is rather a return to natural normal methods and habits. But, nevertheless, it will require some practice on the part of many students hereof, by reason of the fact that they have lost their natural instinct in the matter, and are under the dominion of the "second nature" of false habit. Before the instinctive habit may be resumed, the effect of the false habit must be overcome, and this usually takes time. The best, and indeed almost the only way of counteracting and defeating any objectionable habit, is to practice its opposite — and this rule applies here with great force. The only way to get rid of the old habit is to practise the new. And the only way to acquire the new is to practice it. So, from both angles, the importance of practice is seen.

EXERCISE: The following exercise will serve to develop the full breath, if conscientiously practised.

(1) Standing erect, or sitting in a natural position, inhale slowly through the nostrils, and according to the method of "abdominal breathing" fill the lower lungs, press down the diaphragm, and push out the abdomen in front and at the sides; then in a continuous effort (2) fill the middle part of the chest and lungs, as in intercostal breathing, pressing outward the mid-ribs, breast-bone and chest; then in the same continuous effort (3) fill the upper portion of the lungs, as in clavicular breathing, lifting the upper portion of the chest, slightly raising the collar-bone, slightly drawing in the abdomen and thus raising the diaphragm, as heretofore explained.

It will be noticed that this method of "full breathing" is really a combination of the three forms of breathing previously described, beginning with the abdominal, proceeding to the intercostal, and finishing with the clavicular method. But the student is cautioned against proceeding as if there were three distinct and separated stages of the process. *There is but one continuous process* , rising gradually from the lower part of the lungs to the middle portion, and then to the upper portion. A uniform continuous muscular movement is effected, the several regions being called into action in a rising sequence. *All disconnected, spasmodic, jerky motion should be avoided.* A little practice will result in the acquirement of the continuous inhalation.

The inhaled air should be retained for a moment, and then exhaled naturally and easily. No attempt should be made to unduly *retain* the breath, as is taught by some schools of breathing. There is nothing to be gained by the retention in the lungs of stale, exhausted air; besides which, there is always more or less of *strain* in this forced retention, as the whole process is unnatural. In natural normal breathing there is no sense of strain or effort, when once the habit is acquired, or rather re-acquired. The infant or young child manifests no effort or strain in breathing, and neither should the adult.

Some teachers announce a variety of methods of breathing, which upon examination are found for the most part to consist of fantastic and fanciful processes, designed evidently to impress the student with the novelty, and presumably great virtue, of these newly invented methods. There is only one safe and sane rule, and that is to *go back to nature* . The "full breath" is nature's own method. If you doubt this, watch the motions of a sleeping, healthy child, or sturdy infant.

LESSON IX. SECRET OF VRIL ABSORPTION

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IN many treatises upon psychic breathing, or other occult teachings in which the breath is employed in the process of the absorption of Vril (under some one of the names applied to it), we find many fanciful methods of breathing given, great stress being laid upon the supposed merits of each. A little close analysis will show that these methods are divided into two classes, *viz.* : (1) methods in which the breath is inhaled, retained, and exhaled, in some fanciful manner — often according to the count of so many moments to each step in the process, or else in some fantastic accompaniment. Another variation of this class of methods is that of inhaling through one nostril, exhaling through the other, and then reversing the order of nostrils. The best authorities hold that there is no virtue whatsoever in the fanciful form of these methods, outside of the suggestive effect upon the imagination of the person, the auto-suggestion causing some benefit by reason of the belief of the person setting into effect the activities of the subconscious mind, and accordingly of the physical organs by means of the sympathetic nervous system. These methods are but variations of the principle underlying "faith healing," and their results are obtained in the same way. (2) The second class of these fanciful methods consists simply of combinations of well-known physical-culture movements, with an emphasis laid upon the use of the breath in their performance. These exercises, of course, have their value in the direction of promoting physical culture, the breathing phase being merely incidental and secondary.

It will be seen that the above explained fanciful methods, while possessing no special value in themselves, nevertheless may result in good, if practiced in moderation and if excess is avoided. There are some exercises given, however, which we feel lay undue emphasis upon the retained breath, and upon the length of time employed in inhaling and exhaling. In our opinion there is a possibility of a strain in such practices, and we do not recommend them, particularly when it is remembered that they have no real physiological or psychical value. We have heard of teachers of some of these systems teaching classes of persons to inhale very slowly, and to retain the breath until a feeling of giddiness arose, the peculiar "swimmy" feeling thus experienced being held to be proof of the development of some high psychic state. The slightest acquaintance with elementary physiology, however, should teach one that the dizziness is not a psychic state, but arises from the poisoning of the body by the carbonic acid gas psychic state, but arises from the poisoning of the body by the carbonic acid gas generated in the system, which under natural conditions would have been expelled, and also from the fact that the body and brain are crying out "Oxygen! send us oxygen, or we perish!" In short, instead of a state of psychic power being attained, there is really a state of partial asphyxiation induced.

The Arcane teachers do not teach any of the above mentioned fantastic or fanciful methods. On the contrary, they hold that there is no better way of absorbing Vril, under ordinary circumstances, than the "full breathing" method of nature. They hold that the man or woman who acquires or re-acquires the habit of proper natural "full breathing" will usually absorb a normal degree of Vril. But they hold also that an additional amount of Vril is often needed by those living under conditions which tend to deplete them of their Vril by excessive use or excessive waste. They accordingly teach methods by which additional Vril may be absorbed according to the desire or need of the person. But this method of absorption does not consist of any fanciful physical method or exercise, but depends upon the use of the mind in connection with the natural normal process of breathing. The Arcane method is psycho-physical, rather than physical. Those of our students who have studied the previous works of this series will understand the power and effect of the mind upon the physical functions, without our going into the matter in detail in this place. The secret of the Arcane method of Vril absorption consists of the fact that *the nervous system may be spurred to redoubled efficiency by the action of the mind directed upon it* . In Lesson X of "The Arcane Formulas, or Mental Alchemy," which lesson is entitled "Mentalism in a Nutshell," is explained the method of psychic "visualization" or the forming and holding of the mental image of things and conditions which one wishes to realize objectively and in material form. In the same lesson is explained the use of the will in the materialization and objectification of desired conditions. On page 97 of the said book and lesson, you will find the following paragraph: *"The secret of mental alchemy may be stated as consisting first, last and always, of the art of mental imaging, reinforced by the will* . . . While to the beginner the subject of mentalism may seem a very complicated one, the advanced occultist knows it to be the very extreme of simplicity. *Mental alchemy, under whatever name it may masquerade, may be found to consist, at the last, of simply the power to create strong, clear, mental images, and to project them into the outer world by means of the concentrated will* . . . You will find that all you have ever read on the subject may be 'boiled down' to the above stated principle. The rest is a mere matter of detail. This single statement is 'mentalism in a nutshell.'"

We have quoted from the earlier work of this series in order to emphasize the fact that the power of psychic visualization, backed by the power of the will, is the secret of Vril absorption, as it is of all psychic or psycho-physical phenomena. The first step in Vril absorption is the realization by the student that there exists in the atmospheric air a universal supply of Vril in such phase and condition as to render it easily assimilated by the nervous system of man and other living creatures. The second step is the formation of *a clear mental picture* of this universal supply of Vril. Of course, Vril having no definite shape or form, color or outward appearance, the mind cannot form a picture of it as a thing of form, color or other tangible attribute. But the mind *can image* it, as it would image a space filled with electrical power, magnetism, or ether. The mind must enter into a consciousness of the *presence* of Vril in space, all around one, and in every atom of air that is breathed. This *consciousness of that presence* must be gained before further progress is possible — it must be dwelt upon mentally until the mind grasps its reality and becomes conscious of its presence, just as one is conscious of the presence of space itself. In the degree that this consciousness is gained, so is the degree of manifestation possible.

The next step is the realization and mental imaging of the faculty of the nervous system to absorb such amount of Vril as is required, in response to the mandate of the will. The mind must visualize the nerves as absorbing the Vril from the air, just as it can visualize the lungs absorbing oxygen from the same source. The one must be seen to be as real as the other. Of course the nerves will absorb Vril in the ordinary way whether or not one is conscious of the process — in fact, this is the way that the average person absorbs Vril — but in order to *increase* the absorptive power of the system, the mind must be employed in the manner above described. This process imparts to the absorptive function an increased efficiency, just as thought-force is known to increase the efficiency of the stomach, liver or other organs of the body.

The final step is the use of the will in the direction of *commanding* the system to absorb a greater amount of Vril. After the reason recognizes the possibility of this process, and the imagination pictures it as being performed, then the will may be directed to the task of demanding its performance. To those to whom this may seem a strange statement, we would say that the majority of our physical actions are evolved in just this way. With the exception of a few elementary instinctive actions which are performed almost automatically, the young animal, and particularly the young human child, first realizes that a movement may be made, then sees it being made by the imaginative or ideative faculties, and then deliberately *wills* it to be made. The child follows this process in learning to use its legs in walking; in using its hands in taking hold of a thing and guiding it to its mouth; and afterward in directing its hand to write, use the knife and fork or perform similar offices. The story of evolution as told by Lamarck and his school tells us that the life-forms have gradually developed new functions in this way, the physical organ evolving in response to the mental picture and desire. In forming the mental picture until it becomes firmly fixed in the subconscious mind, and then reinforcing and enforcing it by the will, the "nature" of the person develops the faculty of increased power of absorption of Vril, which is manifested in response to the will of the person.

VRIL-ABSORPTION EXERCISE. The following exercise will serve as a general guide to those who wish to increase their power of Vril absorption. (1) Practise the "full breath" (as heretofore described), and, *while inhaling, picture in your mind the absorption of Vril first by the nerves of the nasal cavity and the back of the head, and then by the cells of the lungs, at the same time "willing" that the Vril be so absorbed* . Or, if it is preferred, it may be stated in this manner: *WILL that the system absorb an increased amount of Vril, and at the same mentally picture the process of absorption* . Or perhaps a third form will be easier for some: *WILL the Vril absorption, and at the same time "feel" that it is under way* .

After a little practice the student will find that the system will become as responsive to the will in this function, as the lungs are responsive to the will when one decides to take a breath fuller and deeper than usual. And, in the same way, the person will become almost as vividly *conscious* of the influx of Vril as he is of the influx of air in breathing. A little practice will demonstrate this to the student of his own actual experience, much better than can we in pages of written description and statement. Imagine what it would be to attempt to describe the sensation of breathing to a creature that had never breathed — a visitor for instance, from some distant star where breathing was unknown. Or imagine describing the sensation of seeing the color "scarlet," to a man born blind. Or the sensation of the taste of sugar, to one who had never tasted anything sweet. Sensations of this kind must be experienced in order to be understood. The student has the matter in his own hands — his experience and actual knowledge depend upon his own practice.

It is not intended that one shall practise this conscious Vril absorption all the time — this is not necessary. Moreover, it is not practicable, for the process requires the concentration of attention upon the task, and one requires the attention for other purposes. It is sufficient for one to practise this method only when he feels that his Vril supply is depleted, or just before engaging in work that will probably require additional energy. One may absorb additional Vril while engaged in other work, without disturbing his occupation — it requires but a moment or two — just as the flying locomotive takes up water without stopping. It will be found to be an excellent plan to practise some light physical-culture exercise in the morning before arising, and then to devote a few moments to Vril absorption. This will start one well in the work of the day. When fatigued during the day, a moment's relaxation and practice of Vril absorption will yield great benefit. There are no set rules to be observed in this matter. Each one must use his own judgment, and fit the method to his own inclination and necessities. *Absorb Vril whenever you feel you need it* .

LESSON X. APPLICATION OF VRIL-POWER

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WHEN the student has acquired the knack of Vril absorption, he may apply the power of Vril to his physical requirements in many ways. He will have laid up a reserve store of Vril in the solar plexus and other centres, which he may direct and distribute to the various parts and organs of his body, at will. It is possible for anyone, with a little practice, to acquire the art of directing the flow of Vril to any particular part of the body. This will be found very advantageous in the treatment of physical troubles and weaknesses. When any part of the body is found to lack proper vitality, or when any organ shows signs of imperfect functioning, a supply of Vril directed to that part or organ will be found to be highly beneficial in the direction of vitalizing and stimulating the part or organ in question. This is true not only of organs like the stomach or liver, but also of the great nerve centres of the body, including the spinal cord and even the brain itself. Treatment of the spinal cord in this way will result in imparting a new spirit of vitality and energy to the entire system, and is one of the best tonic treatments known to psycho-physiology. The following general directions will serve to give the student the key to the many forms of application possible under it. The general principle once clearly understood. and firmly grasped, the student may apply it as indicated by his own particular requirements and necessities, and in such manner as seems preferable to him.

GENERAL DIRECTIONS. Either sit in a comfortable position, or else recline in an easy position, relaxing every muscle and quieting every nerve. Then concentrate the attention upon the solar plexus (or the region of the pit of the stomach just where the ribs spread apart), and awaken your consciousness of the storage of a reserve supply of Vril at this point. Then *will* that some of this Vril supply shall flow along the nerves to whatever part of the body you wish to energize. If the part to be energized is situated *above* the solar plexus, you must mentally and by an effort of the will, *draw upward* the Vril current; if the part to be energized is situated *below* the solar plexus, you must in the same way mentally *push downward* the current. In either case you must accompany the will effort by the mental picture and consciousness of the actual passage of the current. It may take you a little time to acquire the peculiar "knack" of directing the current in this way, but after a little practice you will find it very easy, in fact it will become almost "second nature" to you to send the current whenever you recognize the need of it.

When you feel generally tired, exhausted, or "used up," it will be found beneficial to treat the whole body in this way. In special cases, particular parts or organs may be so treated. A feeling of relief will be experienced in the part treated, in a few moments. In case of headaches, or other *pains* , relief may often be obtained by first *flushing* the affected part with Vril (in the manner above described), and then reversing the process and drawing away the current — this plan tending to equalize the circulation and the nerve currents, and thus to restore normal conditions. Cold feet often may be relieved by stimulating them with a supply of Vril. Stiff muscles or rheumatic joints often are relieved in this way. In fact, one who can so direct and distribute the Vril currents is practical master of his or her own body, and may successfully "treat" himself or herself in this way to great advantage. The brain may be stimulated by sending it a strong current of Vril, or it may be rested by first "flushing" it with Vril and then drawing away the supply and allowing the brain to rest quietly in a relaxed condition of peace and comfort.

GENERAL SELF-TREATMENT. A form of general self-treatment by Vril currents, in the direction of a general vitalization and energization of the entire system, is herewith suggested: (1) Lie in a comfortable position, and concentrate the attention upon the solar plexus, awakening a consciousness of the presence there of the reserve-supply of Vril. Then direct the current downward to the feet — first to the left foot and then to the right — until you can feel the energy manifesting in them. In some cases a slight tingling may be felt, while in others merely a general "feeling" or subconscious "awareness" is manifest. Then treat the lower part of the legs in the same order; then the thighs; then the reproductive region; then the abdomen and the lower internal organs; then stimulate the solar plexus itself; then the lungs and throat. After having treated the various organs and parts of the body in this manner, reverse the current and cause it to flow down the spinal column, sweeping it repeatedly from top to bottom, allowing some of the current to flow out through the connected nerves. Next concentrate the attention upon the sacral plexus, at the lower part of the spine — giving to this region a decided stimulation. Finally, direct the Vril to the nerves and muscles of the neck, and then to the brain, giving the latter a good "flushing," and then withdrawing the current by a reverse impulse and direction of the will. Rest quietly a few moments, and you will arise refreshed and energized. Variations may be applied to this general treatment, but the general order above suggested will be found to be adapted to the majority of cases.

SPECIAL SELF-TREATMENT: In cases of local pain or physical disorder, one may treat himself not only in the above stated general manner, but also by specially concentrated currents of Vril directed by the use of the hands. In this case the Vril flows down the nerves of the arm and hands and into the affected parts with renewed and increased force and effect. Passing the hands over the affected parts, or holding them there, at the same time *willing* that a steady, continuous, and powerful flow of Vril pass through them and into the part, will be found quite effective in many instances. If preferred, the Vril may be forced into the part in this manner by a series of mental "pushes" or "pumping motions." Some prefer one plan, and some the other. Both should be tried, and the one best adapted to the particular wants of the person adopted and applied thereafter.

TREATMENT OF OTHER PERSONS: The student may treat other persons in the same way as indicated in the above directions for self-treatment. The principle is the same in all cases. The knowledge of the direction and distribution of Vril to the bodies of other persons constitutes the secret of what is popularly known as "magnetic healing." There is no special new principle involved in the treatment of others. Treat the other person just as you would treat a part of your own body. The current of Vril will flow into the affected part of the other person and back to yourself. Always place *both* hands on the other person during the treatment, in order to complete the connection in this way. After the treatment, it will be well for the healer to treat himself briefly, and to recharge himself with Vril by the method previously described. In this way he will never suffer from depletion of Vril, and will avoid "taking on the condition" of the patient which often occurs to psychic healers who are not acquainted with the means of recuperating and protecting themselves.

Interesting experiments have been tried along the lines of charging water with Vril, by holding the glass in one's hands and sending the current into it. Some magnetic healers have made quite a feature of charging water in this way, and then giving it to their patients to drink in sips, in addition to the regular treatment. We mention it here merely as a matter of general interest, and as a suggestion for experiment on the part of our students. We feel that, interesting though it may be, it is not a necessary or important part of treatment by Vril, for the reason that the course above outlined should be sufficiently successful without the assistance of such methods.

By reason of the simplicity of the methods suggested and the absence of all attempts to dress the subject in fanciful and mystic verbal garb and imagery, there is danger of the average student failing to appreciate the benefits that may be gained by the use of Vril in the manner indicated in this lesson, and of his failing to realize the importance of the information herein given. We warn the student against undervaluing any knowledge or instruction merely because it may be stated simply arid plainly. It is no easy matter to reduce teaching of this kind to simple plain terms, and equally simple methods, for this task is really the condensation into a few lines of the experience of many years and of many persons. It is much easier to elaborate the matter in detailed technical style, than to reduce it to terms and methods capable of being understood and applied by all persons of average intelligence. The student must not forget that behind this simple exposition and explanation, and the equally simple methods of application, there is to be found one of the greatest and most wonderful of nature's forces, the real inner meaning of which will probably never be fully known to the mind of man. The final secret is bound up with the secret of Life itself. The student who masters these instructions and methods is brought in touch with this great force of Life, and is enabled to apply its energies at will. Let him beware of undervaluing the power he is using, simply because it is capable of simple, plain application. And let him beware, further, of allowing familiarity with this power to develop into contempt of it. Nature does not approve of belittling or trifling with her great forces. Triflers who enter the field of psychism or occultism frequently are brought to a rather vigorous realization of the fact that they are but pygmies playing with titanic forces. On the other hand, there is something in nature which seems to approve of the right use of its mighty forces, and which encourages and aids those who employ these forces in the proper spirit and toward worthy ends. And the right use of vital-energy, life-force, Vril, is always in the direction of LIFE and HEALTH.

LESSON XI. CONSERVING VRIL-POWER

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THE Arcane teachings hold that not only does the wise person store up a sufficient supply of Vril to meet sudden and unexpected demands — not only does he direct and distribute Vril to meet the requirements of his physical and mental system — but he also avoids unnecessary waste and dissipation of Vril power, and strives to stop all leaks of energy. Such person practices not only industry and thrift in relation to Vril, but also manifests a wise economy regarding its conservation.

Vril waste and dissipation occurs in two ways, *viz.* : (1) emotional waste; and (2) physical waste. The majority of persons are more or less prodigals along one or both of the above stated lines. They turn on the emotional or physical faucet, and allow Vril to drip and dribble almost constantly — pure waste.

Emotional waste is habitual with many persons who fail to realize that in every useless flow of emotional activity they are really dissipating a portion of the life-power and vital energy. Not only does this emotional dissipation result in a drain on the life energies, but, like any other form of dissipation, it results also in killing the healthy and normal emotional expression, replacing the latter with a false emotional activity which is without real feeling and which seeks constant excitement and stimulus as the drunkard seeks drink, and the drug habituate his particular narcotic or stimulant.

One may avoid this emotional waste by watching carefully the formation of emotional habits. As an authority says: "All emotions deepen by repetition. If one allows an undesirable feeling to master him once, he should be on the watch to check that feeling at the start on the occasion of the second manifestation. The man who falls into a rage once, falls into the same emotion easier a second time; the man who keeps cool once under trying circumstances, will be more easily able to control himself the next time. . . The truth cannot be too strongly emphasized, that a habit of emotional feeling is, at the outset, often the result of an intellectual habit. Summon different ideas to the mind, and notice how the emotion changes with the idea. . . to repress certain trains of feeling, repress the ideas that give them birth. This will have restraining power, even when the emotional state tends to bring up a consonant idea, just as a fire may suggest putting fuel on it."

Emotional waste may also be prevented by carefully training oneself to control the physical expression usually accompanying the feeling or emotion. An authority says: "By restraining the expression of an emotion, we can frequently throttle it; by inducing an expression, we can often cause its allied emotion. . . We know that animals, barbarians, and children generally allow motor discharges without inhibition, and that control comes in some way or other with culture." Another eminent authority says: "Even if we cannot prevent a feeling from arising, we may possibly prevent it from spreading, by inhibiting the organic movement which accompanies it, and indulgence in which augments it."

An authority says: "Novices frequently make the mistake of thinking that intense expression of emotion indicates not only a character rich in feeling, but also one that will make great unselfish sacrifices for the welfare of others. The truth lies generally in the opposite direction. Many persons expend all their energies in the expression of emotion and have none left for action. Some demonstrative people find it difficult to understand that to feel intense sympathy is not the same as to exert themselves in actually relieving distress. The world could very well spare a million of those who only *feel* for a dozen of those who *act* ."

In the volume of this series entitled "The Arcane Formulas," we have devoted considerable space to instruction along the lines of mastering and controlling the emotional nature, not in the direction of killing out or destroying that part of one's mental and spiritual being, but rather in the direction of attaining perfect mastery and control thereof. We have therein instructed the student in the art of "mastering the opposites" of feeling and emotion, that he may secure and maintain the true mental, moral, and spiritual balance and poise. We have said therein: "Acquire the mental 'knack' of rising above the plane of emotional feeling, on to the plane of will, and there calmly watch and observe the storm of emotion without being influenced by it. This is like one sailing in a balloon above the storm clouds which are thundering and flashing lightning beneath him. On the plane of will there is peace and power undreamt of by those still on the emotional plane. . . Never allow yourself to become enmeshed and involved in the emotional storms or activities. Handle the emotions as the master does an instrument — but never yield yourself to the power and influence of slave or instrument, any more than you would yield yourself to the power and influence of some entity outside of yourself."

The study of the Arcane teachings, in the preceding volumes of the series, will do much for anyone who has found himself or herself carried away by emotional storms, or cyclones of feeling, which result in Vril dissipation and waste. The principles therein taught, and the methods therein stated, will do much to impart balance and poise, self-control and self-mastery to those who seek "poise and power." Emotion and feeling play an important part in our lives, and when properly employed are good for us to use — but, even when normally good, they become bad when we allow them to *use us* to the extent that we become subject to them and under their control. Even "the divine gift of sympathy" may become a veritable curse in this way, and may tend to wreck the mental and physical well-being of a person, without in the least benefiting the objects which aroused it originally. We must be strong ourselves before we may help others. As in everything else in life, so in this case we must avoid the extremes or "opposites," and preserve the happy mean in the centre, where alone is poise, power and balance to be found.

Passing from the consideration of this first form of emotional waste of Vril-power, we perceive that the average person manifests an equally harmful waste in his physical life. Waste motion, waste nervous strain, excessive nervous tension, and excessive purposeless physical motion is seen on all sides. The majority of persons are in a state of unrelaxed nervous and muscular tension during their waking hours. Their nerves are tense, and the muscles contracted, without any real cause. Their fingers are beating the "devil's tattoo," and they waste nervous energy to no purpose whatsoever. They whittle pencils, chew tooth-picks, or masticate chewing-gum. They do not know the meaning of the word *relaxation* , and have no conception of its physical expression. When talking, these persons throw into the task sufficient energy to sustain a vigorous orator through the strain of his greatest effort. When walking, they expend enough energy to carry a giant up a steep hill. When riding they sit on the edge of the car seat, leaning forward as if they imagined that they were using their energy to help propel the train to their destination. Poise is unknown to these people who are burning their Vril candle at both ends.

Such persons should take an object lesson from a young resting infant, or from a cat in a relaxed position. The child "lets go" to perfection. The cat relaxes every muscle and nerve, and yet so finely organized is it that in the twinkling of an eye when necessity for possible action arises, its muscles become as steel, and its nerves as hair-triggers. The cat crouching before a mouse-hole gives one of nature's best object lessons in the quality of "relaxed power." Here we find the latent hair-trigger nerves, and the potential steel muscles, in a state of perfection.

The only way to relax properly is to withdraw the Vril tension from the muscles. And this is not so easy for those who have contracted the unnatural habits of unnecessary tension. They must first learn how to "let go." The student wishing to learn how to relax should begin by practicing with the hands, first taking away all tension, and then swinging the hands from the wrists, until they become perfectly limp. Then practise "limbering up" the fingers. Then swing the arms to and fro in the same manner. Then, tense the upper arm and swing the fore-arms freely from the elbow. Then follow the same general course with the legs, until you haye them thoroughly "loosened up." Then swing the head about, the neck being made limp. And, finally, lying down, manage to take every bit of Vril-force from the muscles of the whole body, imitating the attitude, position and general condition of the tired baby who has dropped to sleep over its play.

A variation of the "loosening up" exercises may be found in the imitation of a Newfoundland dog shaking himself vigorously — this will give you a good general "limbering up." "Stretching" the limbs, in the familiar motion of the lazy boy, will also be found to give relaxation and rest, and to relieve tension. Conclude the relaxation exercises with the "Bracing-up exercise" given below, which will also be found excellent in case of the tired feeling caused by sitting or standing in one position, or when the brain feels fagged and tired, or when from any mental or physical cause one may feel "stale" and "not fit."

BRACING-UP EXERCISE. Stand erect, and take several natural, easy, "fun breaths," combining with them the mental exercise of Vril absorption. Then, holding your arms out in front of you, clench your fists and draw them slowly toward your breast, gradually increasing the muscular tension. Then push your fists out and draw them in (muscles still tensed) several times. Then drop your fists to your sides, and gradually draw them straight up as far as they will go, tensing the muscles as the fists ascend. Repeat several times. Then moving your arms about (with clenched fists) alternately tense and relax the muscles. A few moments of this exercise will fill the upper part of the body with fresh Vril, and will impart a wonderful feeling of energy and power. Similar exercises, employing the legs in alternate tension and relaxation, will likewise vitalize and energjze the body below the waist. There are no set motions in this exercise, the whole principle being that of alternate tension and relaxation. The benefits of this exercise, or any similar light exercise, will be doubled if one will throw his mind into it. Picture the benefit to be derived from it, and while performing the exercise, endeavor to enter into the consciousness of the action of Vril, and you will find that the action of the mind will serve to give to Vril a mighty force and impulse in the direction of the exercised parts and their vicinity.

In the field of emotional Vril waste, we find that the emotional states of anger, hate, jealousy, fear, worry, and over-anxiety, and the attempt to vicariously live out the life of another for him or her, are the ones which produce the greatest strain, tension, waste and dissipation. Steady, calm mental work seldom wrecks one, while the above emotional states, and others, expressed to too great a degree, slowly but surely undennine the nervous system, and react upon mind and body. In the same way steady, normal physical exercise or work seldom affects one injuriously, while the unnatural nervous and muscular tension before mentioned, and the nervous physical actions resulting from the presence of the injurious emotions to which we have alluded, frequently strain the physical nature to the utmost. And, as in the majority of cases the emotional waste is manifested in connection with the physical waste, — each serving to feed the other by action and reaction — we may readily see that in Vril waste and dissipation we have the secret of that curse of the age known as neurasthenia or nervous prostration. This is not the result of overwork, as is generally supposed, but is the result of over-worry, undue tension, and lack of mental balance and poise, which serve to waste the life-forces, the vital energies, or Vril. To overcome this trouble it is first necessary to recognize its cause, and then to counteract the cause by following the course directly opposed to it. We trust that in this book we have explained the former, and pointed the way toward the latter.

LESSON XII. THE PSYCHIC PHASE OF VRIL

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IT is not our purpose to enter into a detailed discussion of mental science, psychic phenomena, or occultism, in this book. In the preceding books of this series we have dwelt upon this subject in some detail, and we must refer thereto the student who is specially interested in this particular field of the teaching. But our consideration of the subject of Vril would be incomplete did we not at least call attention to the part played by Vril in the phenomena generally classed as "psychic," "mental science," or "occult." Therefore we shall in this lesson point out in a general way the office and function of Vril in such phenomena.

PSYCHIC INFLUENCE. In the various phases of what is known as "psychic influence," or the effect of the mind of one person over that of another, Vril plays an important part. In the degree that the thought projections, thought-waves, thought-vibrations (or whatever term may be used), are charged with Vril, so is their effect upon the person receiving them. Just as the degree of clearness in the sound of the telephone depends materially upon the strength of the current operating the system, so does the strength of the Vril current materially determine the power of the thought vibrations sent from one person to another, over a short or long distance. In fact, Vril is the real *force* or *energy* in all manifestations of thought-force — the mind merely serving to project that force by the will, and to color it by the idea or feeling held in the mind. The thought sent forth is colored and charged with Vril by the strength of the feeling or desire manifested, in the majority of cases. But the trained mental scientist or occultist uses his direct will-power to accomplish the same result, using precisely the same method that he does in directing and distributing the Vril to parts of his own body, or to the body of another person when he is giving personal psychic treatments as described in preceding lessons. This fact, understood in connection with what we have said on the subject in the other books of the series above mentioned, gives one the complete key to psychic influence, mental science treatments, and other occult phenomena in which mind acts upon mind or body over a distance. The general principle is the same in all of these cases. Persons may be "treated" by sending them thoughts of strength and vitality, or of courage and success, charged with strong currents of Vril impelled by the will of the sender. In the same way, one may send to another direct currents of Vril, and thus increase his or her vitality, energy, force, and power. Telepathic messages may be increased in power by charging them with an increased supply of Vril. Thought-forms sent forth in the manner familiar to occultists, may be energized and vitalized by charging them with the dynamic force of Vril. The student who is interested in this phase of the matter should study carefully theft lesson "Mentalism in a Nutshell," in the book of this series entitled "The Arcane Formulas."

SELF-PROTECTION. In the same way the self-protection by thought-auras, psychic armor, etc., familiar to all occultists may be wonderfully increased by charging the protective thought-force with a strong current of Vril. The ideative power of the mind, and the will, are used in this process. By forming a strong mental image of the presence of the protective thought-aura surrounding the body, and which is rendered dynamic by currents of Vril, the occultist may surround himself with an armor of protection that will defy all attacks on the part of others. In the same way, one may use Vril in connection with the thought-atmosphere with which he surrounds himself, and which gives the keynote to the attitude of other persons toward him. He may create this mental atmosphere by the character of the thoughts held by him, his mental attitude, or his affirmations, according to the system followed by him — and in either case he may greatly increase the power of this mental atmosphere by charging it with Vril according to the general method which we have repeatedly mentioned in this book — visualization and will-power. This is the explanation of that peculiar "force" or "power" which we feel emanating or flowing from the presence of strong individuals — a force or power which strikes us with almost a physical impact.

As we have already said, we do not purpose entering into a detailed consideration of psychic phenomena in this book. In the above mention of Vril in this connection we have given in a few words, and in simple form, an occult secret which should prove very valuable to all occultists who are not already acquainted with it and who have been contenting themselves by merely using *thought* in their psychic experiments or work. It will be found that this use of Vril will prove to be the missing keystone which is essential to give to the whole psychic arch that strength, unity, and power which it needs. The student will find that it may be added or adapted to any of the many systems of occult practice with which students of the subject may be familiar. It is an "attachment" which may be used in connection with any or all the systems, old or new, ancient or modern. In this matter, as in a number of others in this book, we have given you the spirit of a great occult method or system in a few plain words. We have condensed it, and given you the essence. We have stated the whole thing in a nutshell. Once more we warn you not to overlook the value and importance of the thing by reason of its simplicity and plainness.

FINAL ADVICE

You have now read this book through in a more or less hasty way. You have seen some things which have attracted you, and which you have decided to apply in your own life and work. But you have missed many other things of equal or perhaps greater value. Therefore, we ask that you lay this book aside for a few days, and mentally assimilate that which you have learned from it. Then take it up again, and *carefully* re-read and re-study it from beginning to end. Much to your surprise you will find that there are many things in it which you have entirely overlooked. Also, that many things will appear to you in a new light and with an added meaning. A week or so later, read and study it for the third time, and you will have a like result. You will not begin to understand the real value of the principles announced in this book in less than the three readings above advised. In this connection you should re-read and re-study the other books of the series, and each will serve to throw light on the others. The Arcane Teaching is based upon certain general principles which are immanent in every branch and in every phase of it. Each phase blends into the others. Thus does the teaching present a unity and a harmony when each phase is studied and considered in relation to the others.

In conclusion let us use words once before used in this series: "Oh, Neophyte, in the Centre of Life shalt thou indeed find poise and power. In the Heart of the Storm shalt thou find peace. He who finds the centre of himself, finds the centre of the Cosmos. For at last they are ONE!"

Finis

The Solar Plexus Or Abdominal Brain

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I
The Four Brains of Man

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Man has four brains, and not merely one as is commonly believed to be the case. Man's four brains, each having its separate characteristics and distinctive ,offices and functions, are as follows: (1) the Cerebrum; (2) the Cerebellum; (3) the Medulla Oblongata; and (4) the Solar Plexus, or Abdominal Brain. The structure, and the respective offices and functions of each of these four brains of Man, are as follows:

(1) **The Cerebrum** . The Cerebrum is the higher and front portion of "the brains" located in the cranium or skull. It consists of two symmetrical halves, which are connected by a broad band of white substance. Each hemisphere is composed of a centre of white substance. surrounded by a gray border, following the convolutions which constitute its external form. The offices and functions of the Cerebrum are as follows: (1) the anterior portions of the cerebral hemispheres are the chief centres of voluntary motion, and of the active outward manifestations of Intelligence: (2) the individual convolutions constitute separate and distinct centres; and in certain groups of convolutions are localized the centres for various physical movements, i.e., the motions of the eyelids, face, mouth, tongue, ear, neck, hand, foot, *etc.*

The Cerebellum . The Cerebellum is the hinder and lower part of "the brains" located in the cranium of skull; it is situated beneath the posterior lobes of the Cerebrum, and is about one-seventh the size of the latter. It is composed of white matter in the interior, and of gray matter on the surface. It is divided into two hemispheres, separated on the upper surface by an anatomical process, and on the lower surface by a deep fissure corresponding in form to the Medulla Oblongata, The white centre of the Cerebellum takes on the form of a miniature tree, with trunk, branches, twigs, and leaves—this is known as the "arbor vitæ." The offices and functions of the Cerebellum are as follows: (1) it is concerned with the powers of motion in various ways and forms, in various degrees; and (2) it is held by some authorities to perform certain important offices in connection with the physical phase of the Sexual functions and organism.

The Medulla Oblongata . The Medulla Oblongata is the upper and enlarged end of the spinal cord—the extension and prolongation of the latter into the cranium or skull. Its substance resembles that of the spinal cord in its structure of gray and white matter; but it possesses a peculiar and different arrangement of the strands of the cord before it enters into and forms a connection with the brain. In the substance of the Medulla Oblongata are situated the great ganglionic centres which control respiration. deglutition, vomiting, *etc.* Pressure of the Medulla Oblongata, and not simple strangulation, is held to be the actual cause of death in the process of judicial hanging. From the interior portion of the Medulla Oblongata, and the under surface of the Cerebrum, arise the Cranial Nerves, which emerge from the cranial cavity through openings in the base of the skull; these are distributed to various parts of the head'and neck; to the organs of special sense; and to some of the thoracic and abdominal organs. In the posterior and lowermost portion of the substance of the Medulla Oblongata, are located the original sources of certain nerves which indirectly control the organs and functions of respiration.

The Solar Plexus, or Abdominal Brain . The Solar Plexus, or Abdominal Brain, the functions and offices, the powers and activities, of which constitute the chief subject matter of this book, is, as the name indicated, situated in the abdomen. Some of its filaments, however, accompany the branches of the aorta (the great artery) which are distributed to the stomach, intestines, spleen, pancreas, liver, and certain other organs, but not to the lungs. It is situated in the upper part of the abdomen, behind the stomach, in front of the aorta or great artery, and in front of the pillars of the diaphragm. Its place is popularly known as "the pit of the stomach," or back of the point where the ribs begin to separate and spread to each side.

The Solar Plexus is the great plexus, i.e., network of nerve-fibres, mass of nerve-substance, etc., of the great Sympathetic Nervous System. It is composed of both gray and white nervous substance, or brain-matter, similar to that of the other three brains of Man. It receives and distributes nerve-impulses and currents to all of the abdominal organs, and supplies the main organs of nutrition, assimilation, etc., with their nervous energy. It performs most important offices in the so-called "vegetative life" of the body, supplying the nerve-energy which is required for the processes of nutrition, assimilation, growth, *etc.* In fact, it is the great power-house of physical life-energy. The bodily functions cannot be performed without it; when it is injured the entire physical well-being is at once seriously affected; and when it receives a severe shock, death often ensues, a fact which the history of prize-fighting amply illustrates.

Its name, "solar," was bestowed upon it by reason of (1) its central position; (2) the fact that its filaments extend in all directions to the important abdominal organs, like the rays of the sun; and (3) the fact that it is recognized as being the power-house, and great reservoir of "life force," just as the sun is the great power-house and reservoir of material energy of our solar system.

The Sympathetic Nervous System, over which it presides, is that great division of the nervous system which regulates and energizes the important functions of the organs upon which physical life depends, and by which it is sustained. Bichet terms this division of the nervous system, "the nervous system of organic life," because, as he pointed out, "it seems to regulate—almost or quite independently of the will—the due performance of the functions of the organs of respiration, circulation, and digestion."

Bailey says: "Functionally, the Sympathetic System is quite distinct from the Cerebro-Spinal System. It has been called the system of vegetative existence, because of its presiding over the processes of nutrition and growth, the so-called 'vegetative functions,' in contra-distinction to the Cerebro-Spinal System, which presides over such distinctly animal faculties as sensation, motion, and intellect. The Sympathetic System controls the so-called automatic mechanisms of the body, the rhythmical beating of the heart, contraction and dilation of the arteries, the peristaltic action of the gastro-intenstinal tract, the contraction of smooth muscle wherever found, and the control of the secretions of various glands, etc." So, it may be seen, the Solar Plexus presides over a very important region of physical life.

The Solar Plexus both receives and transmits nerve impulses, just as do the better-known brains of Man. Its distributed filaments contain both afferent (inward conduction) and efferent (outward conducting) nerve-fibres, just as is the case with the other three brains. Its ganglia (series of knotted nervous substance) are true nerve-centers, and from them emerge and pass the filaments of nerve-force distribution to the involuntary muscles of the organs under its control, and to the secreting-cells of the various glands, etc., which depend upon it for their nerve supply. Dr. Byron Robinson, who first applied the term "The Abdominal~Brain" to the Solar Plexus, says of it that: "By the use of this term, I mean to convey the idea that it is endowed with the high powers and phenomena of a great nervous centre; that it can organize, multiply, and diminish forces."

It is easily seen why an injury to the Solar Plexus seriously disturbs the life-processes, and Why a severe blow so paralyzes the vital organs that death ensues almost immediately. A man may survive a serious injury to any one of his other three brains; but a serious injury to the Solar Plexus, or Abdominal Brain, strikes right to his seat of life—and that life ceases to manifest itself further. If Man may properly say of any portion of his physical being, "Here is the seat of my life; here is where I live!" the Solar Plexus, or Abdominal Brain, surely is that particular part or portion of his physical being.

As an additional illustration of the essential part played by the Solar Plexus, or Abdominal Brain, in the processes of physical life, we have the well-known fact that it is found fully formed and perfect, and even then performing some important functioning, in the human embryo or foetus at a very early stage—at a stage in which the "skull brain" of the developing unborn creature is a merely pulpy mass of substance, incapable of performing any function whatsoever. Moreover, in those cases of the birth of abnormal infants—babies born without a "skull brain" or perfected spinal cord—the Solar Plexus, or Abdominal Brain, has been found to be perfectly developed, and to perform its full functions; and under such circumstances the child has lived' for months before delivery, and in some cases for some time afterward.

So much for the offices and functions which orthodox physiologists freely ascribe to the Solar Plexus, or Abdominal Brain. Other careful investigators take up the inquiry at this point, but carry the story much further. Not alone modern scientific investigators; but also many very ancient investigators, such as the oriental occultists and sages, who many centuries ago recognized certain subtle functions and offices of this wonderful "fourth brain" of Man, and taught their students many valuable methods of effectively employing its finer forces and hiddent energies. In this book, we shall try to convey to you the essence and fundamental substance of these higher teachings concerning the Solar Plexus, or Abdominal brain—the Fourth Brain of Man!

II
The Emotional Centre

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One of the great facts concerning the Solar Plexus, or Abdominal Brain, which fact is not as yet generally recognized by modern psychology and physiology, but which has been known for centuries by the occultists, and which is now becoming recognized by the advanced minds of modern science, is this important fact, i.e., that **the Solar Plexus is the seat of the emotional nature of Man.** In short, that the part popularly held to be played by "the heart," is in reality performed by the Solar Plexus, or Abdominal Brain, the great centre of the Sympathetic Nervous System.

That there is an important relation between the emotional states and the physical organism, everyone knows. We know that fear, dread, and suspense are accompanied by a sinking or even a "sick" feeling at the pit of the stomach. We know that the heart beats rapidly when we are excited, angry, or in love. We know, particularly of later years, that emotional states react upon the physical organs, working physiological changes in them, and often exercising a decided influence upon the health or lack of health in the organs affected. You have had presented to your attention hundreds of books reaching "the effect of mind upon body."

Likewise, we know that 'the condition of certain of the physical organs has much to do with our "state of feeling." We know from experience the state of "blues" and emotional depression caused by the failure of the liver to function properly. We know also the lack of energy, and the feeling of heaviness caused by the constipated condition of the bowels. We know the generally "crabbed" feelings caused by indigestion and dyspepsia. We know the heavy, sluggish feelings caused by breathing the heavy air of an illy ventilated room. We know the nervous, excitable, hysterical emotional states arising from abnormal conditions of the sexual organism.

Dr. H. A. Parkyn calls our attention to similar effect of body upon mind, in the following words: "The moment a man's circulation begins to run down, owing to stinted nutrition, we find that the first symptoms appear in the head. The brain failing to receive its accustomed amount of blood, such troubles as impaired memory, inability to concentrate the attention, sleeplessness, nervousness, irritability, the blues and slight headaches develop. … When the blood supply is not up to the normal standard, the mental functions are interfered with to a degree corresponding to the reduction of the circulation. The reasoning power becomes weakened, and the steadiest mind commences to vaccilate. Fears and hallucinations of every description may fill the mind, and every impression received is likely to be greatly distorted or misconstrued. Melancholia with a fear of impending danger is often present."

Another point brought out in the investigations and experiments of modern psychology is that **"no emotion is completely experienced until its physical states are expressed."** A leading psychologist` illustrates this fact as follows: "The emotion of anger begins to arise; but it will not be complete until it has found expression in some of the bodily organs. There is a scowl upon the brow, a compression of the lips, a muscular tension of the hands, a quickened heart-beat. **If these bodily changes arose without an idea, their effects would be transmitted to the mind, and we should have feeling as the result.** Now the results of this physical activity, muscular tension and expression, are reflected back upon a mind in which the emotion of anger is developing. **The feeling from this reflected wave is the factor necessary to complete the emotion.** So important is this wave of expressive physical expression dashing back upon the mental state that some have even concluded that an emotion does not really begin until the sensations from the physical expression of the idea are reflected back on consciousness."

Professor william James emphasized this fact very strongly. He says : "My theory is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of these changes as they occur is the emotion. Particular perceptions certainly do produce widespread bodily effects by a sort of immediate physical influence, antecedent to the arousal of an emotion or emotional idea. Every one of the bodily changes, whatsoever it may be, is felt, acutely or obscurely, the moment it occurs. If we fancy some strong emotion, and then try to abstract from our consciousness of it all the feelings of its bodily symptoms, we have nothing left behind. Disembodied human emotion is a sheer nonentity. For us, emotion dissociated from all bodily feelings is inconceivable. The more closely I scrutinize my emotional states, the more certain I become that whatever 'coarse' affection and passions I have are in very truth constituted by, and made up of, those physical changes we ordinarily call our expression or consequence."

Professor James, at other times, made the following statements supporting this position: "We feel sorry because we cry, angry because we strike, afraid because we tremble, and not that we cry strike, or tremble **because** we are sorry, angry, or fearful." "Objects do excite bodily changes by a preorganized mechanism. These changes are so indefinitely numerous and subtle that the entire organism may be called a sounding board for changes in emotional consciousness. Every one of these changes is **felt** acutely or obscurely, the moment it occurs." James ,explained that by "exciting object" he meant "the entire situation; the object as accompanied by its associated train of ideas and tinged with agreeableness or disagreeableness." The theory, thus modified and explained, has been stated by others as follows: "The theory merely asserts that ‘the rank feeling of excitement,' characteristic of emotion is mediated by the organic suggestions aroused by our instinctive physical reaction upon the situation."

The supporters of this theory appeal to the following general facts to support it: "(1) In pathological cases, where there is complete organic anaesthesia, there is also an entire absence of emotion; (2) Emotions may be set up by purely physiological means, i.e., by the action' of drugs and stimulants, in which ideas and judgments play no part at all. Palpitation of the heart and feelings of suffocation produce fear; a certain amount of alcohol produces exhilaration and cheerfulness; (3) Conditions of the glands result in specific emotional disturbances."

The more conservative authorities, while admitting the value of the "James-Lange Theory" (just stated in general outline), are inclined to the opinion that it over-emphasizes an important element of emotional feeling and phenomena, while under-emphasizing the other equally important element, i.e., the ideaitive element. As an authority has said: "Those who cannot accept the theory as an adequate account of the emotive process, nevertheless grant that its formulation has been, and may yet be, useful in various ways. It lays emphasis upon certain components of emotion that are too often overlooked, and so increases the accuracy of our descriptions. It Warns us ,against an over estimation of idea as compared with bare sentiency; and it suggests a method of settling, or at least helping to settle, the old and vexed question of the classification of the emotions."

We are not here concerned with the acceptance of the James-Lange theory in its entirety. The above statement of the conservative psychologists is sufficient for our purpose. The recognition of the important part played by the physical organs in the processes of emotional feeling and expression, is sufficient for us here.

We may mention, in passing, however, that one should not overlook the fact that the lower animals in whom the reasoning and intellectual faculties are comparatively quite undeveloped, nevertheless experience and express even stronger and more violent feelings than does Man, in whom the conscious "idea" is far more in evidence. Moreover, even in the human race, strong feelings and emotions are experienced and manifested by even those of comparatively undeveloped ideative powers.

Feeling, in short, is far more basic that is ideative thought—far more primitive and fundamental in nature—and is evidently seated in far more primitive and fundamental nervous centres than the "thinking brain." It evidently belongs to "brains" and great nervous centres which were produced in the evolution of life long before the developed "thinking brains."

Moreover, the close relationship of emotional feeling and the great physical organs regulated and supplied with energy by the Sympathetic Nervous System, and not by the Cerebro-Spinal System, clearly indicates that the "seat of the emotions" must be looked for in the great "brain," or nervous energy-centre of the Sympathetic Nervous System. That "brain," or great nervous centre, as you have seen, is none other than the Solar Plexus, or Abdominal Brain,—the centre of life and life action, and of the elementary and fundamental activities and processes of life.

Thus, you see, the advanced thought of modern science is fast approaching the position of the ancient occultists, and is adding modern testimony to the teachings of these great ancient teachers—the position and teaching that the Solar Plexus, or Abdominal Brain, is the great centre and seat of the feelings and emotions; the source and origin from which all of our strong and elemental feelings and emotions arise and from which they How. This being seen, it is also perceived that if we wish to regulate, control and direct our emotional nature, we must begin at that seat and centre thereof—the Solar Plexus. In the next chapter, we shall give you the teachings concerning this regulation, control and direction of the feelings and emotions, through the awakening and use of the Solar Plexus itself.

III
Emotional Control

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In the preceding chapter, we made clear to you the fact that the emotional feelings of Man have their seat and centre in the Solar Plexus, or Abdominal Brain—that great centre and power-house of the Sympathetic Nervous System which operates the great internal physical organs. We have also indicated to you that in order to regulate, control and direct your emotional nature, you must begin by regulating the activity of the Solar Plexus.

The reason of this last fact is simple. It being seen that (1) there is no complete emotional state without the physical organism being involved; and (2) that the physical organism is under the direct control of the Sympathetic Nervous System; and (3) that the central-station and power-house of the Sympathetic Nervous System is the Solar Plexus, or Abdominal Brains then it logically follows that (4) if there is possible any control, regulation and direction is the emotional nature, it must be found in the control, regulation and direction of the Solar Plexus. The premises of this argument being admitted, as they must be according to the facts of the case, the conclusion logically follows, and must also be admitted.

That the emotional nature may be regulated, controlled and directed is a fact known to all persons who have escaped the bondage of elemental and instinctive feeling, and who have learned that it is possible to exercise control over their passions, emotions and feelings. Such control, in fact, is necessary in our civilized and social life. The strong men of the race have exercised it to a great extent; lack of such control is generally held to be a mark of weak character and of flabby will. It is only the lower animal, or uncultured and semi-barbarous man who exercises no control of his feelings and passions, his emotional impulses and actions.

But in most cases this control has been effected by a sheer effort of will—this effort tending to hold back, restrain or control the action naturally tending to follow the rise of the emotional feeling. Very few persons realize that there is possible a far more direct method of controlling and directing the emotional feelings. the centre of the emotional activities—to the Solar Plexus itself—instead of merely dealing with the incidental activities related to that centre.

Here is the mechanism employed in this new system of the control of the emotional feelings by awakening and controlling the Solar Plexus. In the first place, the Cerebro-Spinal Nervous System, controlled by the Cerebrum—the seat of thoughts and ideas—is directly connected with the Sympathetic Nervous System, controlled by the Solar Plexus, or Abdominal Brain,—the seat of feelings and vital processes; they are connected by means of many delicate nervous filaments, or "connective nerves." These "connecting nerves" are both efferant and afferent—both sending and receiving. They are like telegraph wires, or telephone wires, connecting the two great systems and their respective centres. Over them pass the messages which, on the one hand, cause the physical states to arouse mental states; and, on the other hand, the messages causing the mental states, or ideas, to arouse physical states.

In this way, and by means of this inter-communication between the two system and their respective "brains" we have (1) on the one hand the phenomenon of the disturbed liver, stomach, bowels, spleen, glands, sexual organism, etc., arousing corresponding "ideas" in the mind—which we know to be of common occurrence; and, on the other hand, we have (2) the phenomenon of "ideas" held in the mind arousing the activity of the physical organs, such as the stomach, bowels, liver, spleen, heart, sexual organism, etc.,—which we also know to be of common occurrence, and` which gives us the key to the "mind over body" methods, "mental healing," "suggestion," *etc.* If there were no such connecting links, or nerves, between the two systems and their respective "brains," none of the above phenomena would be manifested, and Body and Mind would act independently of each other—though in such case there would be a speedy dissolution of living partnership, and death would come in due course. e In ordinary cases, this interchange of messages and orders, from one system to the other, is performed unconsciously and instinctively by the nervous mechanism of the individual—he is neither aware of the process, nor does he consciously will its performance. But the ancient occultists discovered, many centuries ago, that the individual could consciously and deliberately send messages from the Cerebrum, or "thinking brain," to the Solar Plexus, or "feeling and vital-process brain." And advanced modern psychologists are now making the same discovery, though they give to the old occultists no credit, but bestow new names upon the process—the facts remain the same, however.

The Cerebrum, or "thinking brain," while largely influenced by the Solar Plexus, or "feeling brain"—far more influenced by it than most persons realize, in. fact—nevertheless can and does exert a tremendous influence over the latter, even without the conscious use of the will and attention. When the individual, however, deliberately turns his conscious attention to the matter, and uses his will in connection with the process, then the Cerebrum, or "thinking brain" exerts a tremendously increased power and influence over the Solar Plexus, or "feeling brain." It is able to dominate the latter to a great extent, and the latter may be easily trained to accept its "suggestions," its demands, and its commands.

In order to exercise this control of the Cerebrum over the Solar Plexus, it is first necessary to arouse the dormant consciousness of the Solar Plexus. The Solar Plexus ordinarily exists in an almost "sleeping" state; or, more correctly, in a state similar to that of the person "walking or talking in his sleep." Only in case of great danger to the individual—in cases of .great need to the whole organism—in cases of threatened danger to both nervous systems and both "brains"—does the Solar Plexus "wake up" for the time being and "get busy" 'in overcoming the obstacles and averting the danger. The important fact, however, is' this: that the Solar Plexus can be awakened under certain circumstances.

This being perceived by the ancient occultists, they began to devise means whereby they might awaken the Solar Plexus, at will, under certain circumstances. These methods they finally discovered, and adopted; which discovery gave them the key to the practical methods of influencing, directing and controlling the activities of the Sympathetic Nervous System, ad also certain other activities with which we shall become acquainted as we proceed.

In Chapters V and VI, of this book, we shall give you the details of the methods of Awakening the Solar Plexus, and of influencing and directing its activities in general. We defer this explanation and instruction for the present, because the same is as much related to certain other features of our instruction as to that of Emotional Control. The statement which we shall now make concerning Emotional Control must be read in the light of the special instructions contained in chapters to which we have just alluded; and the directions given below must be employed in connection with the general directions given regarding the processes of "Awakening the Solar Plexus" and "Using the Solar Plexus," as given in the said chapters.

Having awakened the Solar Plexus, and having learned how to give to it the desired suggestions, demands and commands, the matter of causing it to control, direct and arouse the emotional feelings becomes quite simple. Here is the instruction in a nutshell:

Having awakened the Solar Plexus, and having learned the art of suggesting ideas to it, proceed as follows: Tell the Solar Plexus, or "feeling brain," just what you wish it to do for you in the matter of arousing or repressing emotional feelings. Tell it what emotional feelings you wish it to develop and encourage, and which you wish it to restrain or repress. Say to it, at the appropriate times: "I wish to feel Happy, or Cheerful; I wish to feel Courageous and Confident, etc.," as the case may be. Or, on the other

hand, tell it: "I wish you to prevent the feeling of Fear, or of Depression, or of Excitement, or of Anger, etc." as the case may be. You will find it a willing helper, and a helpful friend, once you have awakened it properly, and satisfied it of your real relationship to it.

IV
Vitality and Health

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That the Solar Plexus, or Abdominal Brain, should be able to exercise an important influence and power over the Health and Vitality of the individual is perceived immediately when we realize its relation to the organs performing the important functions of life. The Solar Plexus, as you have seen, is the great central storehouse of nervous energy, or "life force," of the physical body. It sends to this organ, and to that gland, the supply of nervous energy and vital force which is necessary to animate and energize those parts of the body, and the other parts adjacent thereto.

To understand the importance of this nervous energy or vital force which is controlled and dispensed by the Solar Plexus, it is necessary only to consider the activities performed by means of its power. For instance, we find that the processes of digestion, assimilation, nutrition and elimination are possible only when the supply of vital force is sufficient. Likewise, we find that the processes of the circulation of the blood are dependent upon the supply 'of the vital force.

As a writer has said: "Our food is digested and transformed into the nourishing substances of the blood; then carried through the arteries to all parts of the body, where it is absorbed by the cells and used to replace the worn-out material, the latter then being carried back through the veins to the lungs, where the waste-matter is burned-up, and the balance again sent on its journey through the arteries re-charged with the life-giving oxygen." All of these processes are performed by the power of the life force which is sent to the organs by the Solar Plexus, and which serves to energize and to animate them; and 'by means of which the organs are enabled to perform their functions.

Moreover, the Solar Plexus not only sends the vital force to these important physical organs, but it also exercises a control over them in a way so closely resembling a mental control that many writers have spoken of the presence_of "something like intelligence" being manifested in the performance and direction of the vital processes. This "something like intelligence" has been explained under various theories of "unconscious mind," "subconscious mind," etc.; but whatever these "minds" may be at the last analysis, it is indisputable that they employ the Sympathetic Nervous System as their mechanism—and that the Solar Plexus, or Abdominal Brain, is "the brains" of that system, just as the

Cerebrum is "the brains" of the Cerebro-Spinal System. So, notwithstanding the "other mind" theories, we must always come back to the Solar Plexus, or Abdominal Brain, when we wish to see how that "other mind" works.

Dr. Schofield says: "The unconscious mind has another very important office, i.e., the nutrition or general maintenance of the body." Dr. Hudson says: "The subjective mind h.as an absolute control of the functions, conditions and sensations of the body." Von Hartmann says: "The explanation that unconscious psychical activity itself appropriately forms and maintains the body, has not only nothing to be said against it, but has all possible analogies from the most different departments of physical and animal life in its favor, and appears to be as scientifically certain as is possible in the inference from effect to cause."

Dr. Schofield presents the following striking picture of the presence of "unconscious mind" in the vital processes of the physical body. "It has often been a mystery how the body thrives so well with so little oversight or care on the part of its owner. No machine could be constructed, nor could any combination of solids or liquids in organic compounds, regulate, control, counteract, help, hinder or arrange for the continual succession of differing events, foods, surroundings and conditions which are constantly affecting the body. And yet, in the midst of this ever-changing and varying succession of influences, the body holds on its course of growth, health, nutrition and self-maintenance with the most marvelous constancy.

"We perceive, of course, clearly, that the best of qualities—regulation, control, etc., etc.,—are all mental qualities, and at the same time we are equally clear that by no self-examination can we say that we **consciously** exercise any of these mental powers over the organic processes of our bodies. One would think, then, that the conclusion is sufficiently simple and obvious—that they must be used **unconsciously** ; in other words, it is, and can be nothing else than **unconscious mental powers** that control, guide and govern the functions and or organs of the body."

Not only do these "unconscious mental forces" direct the activities of the organs of the physical body, but they also perform important healing work in case of disease and wounds, acting just as would a force that was "something like intelligence." This healing power inherent in the organism has been called "the healing power of nature," the "vis vita," the "vis medicatrix naturæ," or "nature's efforts," *etc.* Its presence has been recognized by all great physicians and medical teachers. Here are a few testimonies to its presence and power:

Dr. Patton says: "By the term ‘efforts of nature' we mean a certain curative or restorative principle, or ‘vis vita,' implanted in every living or organized body, constantly operative for its repair, preservation and health. This instinctive endeavor to repair the human organism is signally shown in the event of a severed or lost part, as a finger for instance; for nature, unaided, will repair and fashion a stump equal to one from the hands of an eminent surgeon. Nature, unaided, may be equally potent in ordinary illness. Many individuals, even when severely ill, either from motives of economy, prejudice, or skepticism, remain at rest in bed, under favorable hygiene, regimen, etc., and speedily get well without a physician or medicine."

Dr. Schofield says: "The ‘vis medicatrix naturæ' is a very potent factor in the amelioriation of disease, if it only be allowed fair play. An exercise of faith, as a rule, suspends the operation of adverse influences, and appeals strongly to the inner and underlying faculty of vital force (i.e., the unconscious mind)." Dr. Bruce says: "We are compelled to acknowledge a power of natural recovery inherent in the body—a similar statement has been made by writers on the principle of medicine in all ages. The body possesses a means and mechanism for modifying or neutralizing influences which it cannot directly overcome. A natural power of the prevention and repair of disorders and disease has a real and as active an existence within us, as have the ordinary functions of the organs themselves." Hippocrates said: "Nature is the physician of diseases." Dr. Holmes says: "Whatever other theories we hold, we must recognize the ‘vis medicatrix naturæ' in some shape or other."

Thus, you see, that great regulative, directive, and therapeutic activities of "Nature," which are manifested in the human physical body, are seen to be mental or quasi-mental in their essential nature—mind of some degree is perceived to be at work there. The life-processes are seen to be mind-processes. There is no life-activity without mind activity—the two are inextricably combined and correlated. This fact is thoroughly recognized 'by the practitioners and students of "mental healing," "suggestive therapy," etc., and their efforts are accordingly directed to "reach the mind" of the -individual, in order to "set the mind to work" in the direction of restoration of normal healthy functioning and activity. But what "mind" should be reached for this purpose? In what brain does that "mind" function and have its seat? Not in the ordinary "thinking mind," to be sure—for the vital processes are not under the control of that mind and its brains, though its thoughts and beliefs reflect upon the mind which really is concerned, as we know.

No; the only logical conclusion is that the vital processes and physical organs are under the direction and control of that "mind" which may be called the "instinctive mind" (because it is possessed by the lower animals as well as by man)—which mind has control of the instinctive activities of the physical body, such as we have mentioned. And as every "mind" must have a brain through which to function and manifest itself, we naturally look for the brain or brains of this "instinctive mind." Where? Nowhere else than in that great centre of physical life and organic control—the Solar Plexus, or Abdominal Brain. The answer is so obvious that no one can miss it.

The importance of the above discovery lies in the fact .that just as the "brain-minds" of all living things can be aroused and appealed to, so can the "brain-mind" of the Solar Plexus, or Abdominal Brain, be aroused and appealed to. if one proceeds properly. The "brain-mind" of the Solar Plexus, once aroused, become amenable and subject to appeals, demands, commands, suggestions, etc., properly made to it. Here, then, we have a direct and immediate method of "mental treatment"—a method which really includes the active principle of all of the other methods. A method so simple, so direct, and so effective, that anyone may apply it, and any organ may be reached without physical methods. In the following chapters on "Awakening the Solar Plexus" and "Using the Solar Plexus," you will be given further and more detailed particulars concerning methods of this kind. But, first of all, you must thoroughly grasp the fundamental principle involved, i.e., (1) that the physical organs and activities are controlled by the "instinctive mind" ; (2) that the "instinctive mind" has its seat in the Solar Plexus,- or Abdominal Brain; and (3) that the "instinctive mind" may be reached and appealed to, when the Solar Plexus—its "brains"—is aroused and awakened into a state of conscious attention. This is the whole matter in a nutshell—the rest is merely finding effective methods of manifesting the principle.

V

Awakening the Solar Plexus

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In a preceding chapter of this book, you have seen that the "mind" of the Solar Plexus, or Abdominal Brain—that "instinctive mind" which is to the latter what the "thinking mind" is to the Cerebrum—exists in what may be called a state of semi-sleep, or perhaps more correctly, in a state of semi-consciousness closely resembling that of the sleepwalker who intelligently performs tasks without being fully conscious thereof. In cases of great need, or of threatened danger to the organism, the "instinctive mind" of the Solar Plexus does wake up; and in such cases manifests a far greater degree of consciousness than normally expressed by it.

From the above, however, it must not be understood that the "instinctive mind" of the 'Solar Plexus is ever "asleep" in the sense of not being able to attend to its offices and directive functions. On the contrary, its state of semi-sleep, or semi-consciousness, really arises by reason of its close concentration upon its special tasks just referred to. Its condition of consciousness is very similar to that of the workman, student, or inventor who has so closely concentrated upon the work at hand that he has become practically unconscious of the things of the outside world. You, yourself, have often manifested a similar state when you were reading an interesting book, when you were "buried in your newspaper," or when you were engrossed in the performance of some task to which you have devoted your entire and undivided attention—to which you have given your "whole mind" for the time being.

The "instinctive mind" of the Solar Plexus is not asleep or semi-conscious in the sense of "being asleep at the switch," as the current phrase expresses the idea. On the contrary it is "on the job" to such an extent that it is practically "dead to all the world" other than that "job." It is a most faithful and tireless worker, never sleeping (in the usual sense of the term), and always concerned with the great work under its direction and charge. Were it to "go to sleep," actually—were it to take a rest, or "go on a strike"—the vital processes would cease, and death would speedily result. But, for all that, so far as the outside world is concerned, it may be considered as "asleep," or at least wrapped in revery to such an extent that it must be "awakened" in order to obtain its attention fully.

Passing over the academic terms and technicalities of the psychologists—and also the strange occult terms and theories of the ancient sages who taught along these lines—let us get right down to the practical, everyday description of the methods employed to "Awaken the Solar Plexus." In the first place, you must proceed just as you would in the case of a man who was so wrapped up in his work, so much engrossed with his task, that his whole attention was given there; and who, consequently, was practically unconscious of your presence and your desire to communicate with him. How would you proceed in such a case, and with such a person? Well, in the first place, you would probably endeavor to **attract his attention** by means of tapping his shoulder insistently, until he "woke up"; then, after he had "come out of his trance" (again employing the popular, humorous terminology), you would address him earnestly and forcefully. Well then, this is precisely the method followed in "Awakening the Solar Plexus."

But, you say, we cannot "tap the shoulder" of the Solar Plexus. But, we answer, we can do this figuratively—we can substitute a physical method which proceeds along the same lines, and which will produce a similar result. Here is the method:

(1) Take a few deep, regular breaths; and then finally, after you have established a regular breathing rhythm, **hold the inhaled breath instead of exhaling it** —but only for a few moments, just enough to interrupt the established rhythm, and,

(2) At the moment when, according to the established rhythm, the breath should be exhaled, you must, instead (while holding the breath), employ your abdominal muscles so that you will (a) **press downward and outward upon the "pit of the stomach"** ; and then (b) **while exhaling the breath, draw in the same muscles so as to reverse the preceding motion. This outward and inward motion (accompanied by the breathing) to be performed three times** . Then breathe normally for a few minutes, resting yourself. The whole process will have occupied but a few seconds of time. Then repeat the process, several times; but use moderation and do not tire yourself. This process, for certain reasons, serves to arouse the attention of the "instinctive mind" in the Solar Plexus—just as "the tap on the shoulder" arouses the man wrapped in concentrated thought, reverie, or meditation.

(3) While performing the above breathing-method—the "tap on the shoulder"—you must also give the "instinctive mind" the equivalent of the verbal command to "Wake up, old fellow," or "Come out of it!" which would have been used in the case of the meditative friend who was wrapped in thought when you wished to get his attention. This you may do by concentrating your

Directive Thought on the "pit of the stomach," and sending the mental message: **"Wake up, Solar Plexus; Give me your attention!"**

You will probably find that you can send a more forceful mental message by actually forming the Words with your lips and tongue, just as if you were softly Whispering them. In addressing the "instinctive mind," proceed just as you would if the Solar Plexus Were a separate and distinct entity—an individual being With mind. The more nearly you can carry out this idea of addressing the Solar Plexus as if it were an individual, the more effective will your demands, commands, and suggestions become. Never mind the technical reason for this fact: don't bother about theories, but stick fast to the actual and practical working out of things.

In the above method you have employed (1) the equivalent for the physical "tap on the shoulder," and (2) the equivalent for the usual "Wake up!" verbal awakener applied to the meditative friend. But, **after this** , what would you do or say to that friend whom you had roused from his concentration or meditation? You Would "get down to business," and begin to say what you had to say to him, would you not? Of course, you Would. Well then, this is just what you have to do with the "instinctive mind" of the Solar Plexus. And here is how you should proceed to do it.

Having Awakened the Solar Plexus, and having secured the attention of its "instinctive mind," you should proceed to establish harmonious relations With it. You may do this by holding the mental attitude expressed in the following Words, and by "sending the thought," you will do Well to actually speak the Words softly, as above indicated—this plan will greatly aid you in forming the clear thought Which you Wish to send to the "instinctive mind." And, above all, do not lose sight of the fact that you are to address that "instinctive mind" of the Solar Plexus, just as you would another individual; the more nearly you can do this, the more earnest you can carry out this idea, the better you can carry out this idea, the better you can "throw yourself into the part," the more effective will be your results.

Now then, you are ready to calmly address yourself to the Solar Plexus—that is, to its "instinctive mind." The following illustrative "talk" will give you the general idea of the way to proceed:

"Hello! Solar Plexus! listen to me! This is your friend the Thinking Mind talking to you. We are co-workers, you know. You work down in the engine room, keeping the machinery going, the fires burning, the boilers in good condition—the whole body depends upon you for efficient work in your department. I work up here on the deck; keeping the boat steered properly; keeping a sharp lookout for dangers; keeping you well supplied with proper fuel for your furnaces, sufficient water for your boilers, and sufficient oil for your machinery. Each of us need the other. I need you to keep the machinery going; and you need me to steer the ship and to look out for dangers. Let us work together with a better understanding. I promise to send you nothing but the best fuel, and to refrain from sending down to you anything which may cause trouble with your fires, or clog up your grates. I will pay attention to any messages of disapproval which you may send me; and in short will treat you properly, according to Nature's requirements and laws.

"On the other hand, I Want you to pay attention to° my properly-worded requests for improved service by any of the organs which are reporting trouble to me here above deck—I Want you to get busy and get such organs in better condition, so that they may render better service. I also Want you to help me to restrain and restrict undesirable emotions—you can do this by regulating the physical expression and excitement connected with emotional feeling; and I Want you to aid me in having and expressing helpful and beneficial emotional feeling. I also Want you to help me in other Ways of which I shall tell you later. Now then, Solar Plexus, let us pull together, so as to attain better results for both of us. Let us have confidence in each other—let us trust one another—let us get busy and strive for better results for both of us, and for the entire organism."

In the succeeding chapter, this subject is explained in a little further detail.

VI
Using the Solar Plexus

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In the preceding chapter of this book, we left you at the place in which you had established harmonious relations with the "instinctive mind" of your Solar Plexus. Before proceeding further, we wish to impress upon you that this idea of "talking to the Solar Plexus" is not a mere fanciful notion, or mere illustrative presentation. It is a popularly expressed fact, based upon sound scientific psychological method. Its ordinary scientific name is "auto-suggestion"; but it goes far further than ordinary auto-suggestion, for it really establishes an actual connection between two "minds"-between two "brains"— though these two "minds" and two "brains" happen to belong to the same individual. Never mind the technical theories, or academic terms—get busy with the practical methods, so as to get the actual results.

Now then, having become acquainted with your Solar Plexus, and it with you—having established mutual harmony, confidence and co-ordinated effort—you may proceed to give the Solar Plexus more definite and specific directions and suggestions. In doing this, however, always try to keep in mind the idea that you are really talking to another individual entity; and, accordingly, proceed to explain matters, and to point out means and ways of action, just as you would in case of actual conversation with another individual. The following general suggestions and directions should prove interesting and instructive to you.

Emotional Control . The Solar Plexus may be called upon to aid you in either arousing or repressing emotional feelings. By exerting a control upon the physical organs concerned with the expression and manifestation of emotional feeling—by controlling the glands, secretions, reflexes, etc.—it is able either to "shut off" the current of a rising emotional feeling, or else to "turn on" an additional current of a rising emotional feeling. By explaining to the Solar Plexus' "instinctive mind," the reasons why certain emotional states of feeling are desirable or undesirable, advantageous or disadvantageous, it will willingly cooperate with you in repressing and restricting, or else in stimulating and encouraging, any emotional state to which you call its attention.. Explain the whole matter to it—as one good friend or "partner" to another—and ask it to cooperate with you; it will gladly do so, once it understands the reason and just what is required of it.

You will find this cooperation very valuable in cases in which you wish to stimulate and increase the feeling of Courage, and to repress and restrain that of Fear. Likewise when you wish to restrain and restrict the feeling of Gloom, Depression, and Discouragement, and to increase that of Confidence, Encouragement, and thus acquire the general "Bright, Cheerful and Happy" feeling. It will aid you in inhibiting the rise of Anger—a tremendous achievement, for Anger and Fear are the two great harmful emotional feelings, the first destroying by burning-up, and the second destroying by freezing-up.

Here is the thing in a nut-shell: **Tell the Solar Plexus the whole story; what you wish to accomplish with its help; why you wish to accomplish this; and just what you wish it to do for you in the matter. Treat and address it as a friend, a brother, a partner with you in the enterprise of life; you will find it a wonderful source of aid, encouragement and practical help and efficient service.**

Health Control. The Solar Plexus may be called upon to aid you in either stimulating the action of any physical organ which may have fallen into a habit of inactivity (probably because of ill-usage or lack of proper treatment on your part); or in restoring normal and healthy functioning in any physical organ which may have become affected from any reason. At the beginning, the "instinctive mind" of the Solar Plexus fights against diseased conditions, or inactive functioning: but, in many cases, finding that it is not receiving the proper cooperation "on the part of the "thinking mind" of the individual, it then "makes the best of it," and tries to do the best it can in the matter, under the circumstances. When it finds you ready and Willing to cooperate With it in the matter of perfect organic functioning, and improved physical condition, it will respond willingly and even eagerly. **In such cases, however, it should have its attention positively and clearly directed to the imperfectly functioning organ, and to the nature of its shortcomings—together with an understanding of the undesirable effects to you arising from the same.**

You must remember that you have promised to do your part in the work of establishing and maintaining the normal physical conditions—you have promised your full cooperation in the matter, and must live up to this promise and agreement. If you expect the Solar Plexus to do its share of the Work, you must be prepared to do yours. You cannot expect to "lie down" on your end of the job, and to have the Solar Plexus "keep busy" on its end. If it finds you falling short, it Will be apt to do the same. You must "play fair" with your partner in your Work of Health and Strength. You must see that the Solar Plexus is not burdened with the work of taking care of food of a Wrong character, indigestible masses, too much in quantity, and improperly combined.

You must see that the body gets sufficient exercise, sufficient rest, sufficient fresh air, sufficient Water, sufficient food of the right kind, and that it is kept sufficiently cleaned. If you insist upon sending down to it the mass of indigestible stuff so commonly employed as food, greasy, over-sweet, soggy, ill-cooked stuff—you must not be surprised if the Solar Plexus retaliates by first "firing it back" to you; and then, if you persist, of "going on a protest strike" and rendering you inefficient service. You must "play fair" with the Solar Plexus. It is good-natured, but is no fool; and it has a high sense of justice and cooperation, and resents any attempt to "put anything over" on it, as many have found to their sorrow gand pain. Get on good terms with your Solar Plexus—and play fair With it, if you are wise.

Vital Force and Physical Energy . The Solar Plexus is the source of Vital Force and Physical Energy—the great storehouse thereof, as Well as its generator. You may call upon it for an increased supply thereof, and when it becomes convinced of the actual necessity therefor, it will respond. What is "Vital Force" and "Physical Energy"‘? You know very well what it is like When you feel it manifesting Within yourself, and expressing itself in your actions. You know very Well what it is like when you see it manifested by another individual, and being expressed in his actions. But find it hard to define it, or to explain it in intelligent words.

You may think of it here as "the Steam of Life"—the Power which causes the physical machinery to move and the wheels go ’round. It is what We mean when We say "vim," "vigor," "virility," "pep," "snap," and the like. It is Nature’s great vitalizing force, power, and energy, which when manifested in physical action we call "Life." Or, again, we may call it "Spirit," in the sense of "energy," "vivacity," "ardor," "enthusiasm," "courage," "animation," "vigor," etc.,—that which when possesses it causes him to be termed "spirited," and which When he lacks it causes him to be termed "spiritless." Huxley says: "We use the terms ‘vitality,’ and ‘vital force’ to denote great groups of natural operations, just as We employ the names of ‘electricity’ or ‘electrical force’ to denote others." At the last, Vital Force and Physical Energy must be thought of as "Active Life-Power."

The Solar Plexus, through its "instinctive mind" may be called upon by you for an abundant supply of Vital Force or Physical Energy—and it Will respond quite as Well as in the cases previously mentioned. Tell it what you want, and why you want it—and it will begin to "get busy" to supply you with it. Cooperate With it by maintaining the vigorous, vital mental attitude—by seeing and thinking of yourself as filled with Vital Force—by confidently expecting the flow thereof into your nervous system from the Solar Plexus, and, in short by being a "positive pole," instead of a "negative pole" in the scale of mental life.

Psychic Force . There is another phase of power inherent in the Solar Plexus, which we shall merely mention here, for it concerns a subject apart from that which constitutes the purpose of this book—yet We would fall short of that purpose were we to omit all reference to this' additional power. This additional phase 'of power is that which, for want of a better name, may be called "Psychic Power." By "Psychic Power" is meant that peculiar force, power, or ,energy which when manifested by human beings is called "Odic Force," "Human Magnetism," "Vril," "Prana," "GaLama," *etc*. It is the force which underlies the manifestations known as "Personal Magnetism," "Thought Force," "Mind Power," "Telepathy," "Thought Transference," etc., etc.,—in fact, all forms of manifestations in which the Directive Thought of man seems to take upon itself a physical form, and to act with a fine physical energy, when it flows from one mind or brain to others. Its vibrations constitute the "body" of the "mental currents," "thought waves," etc., while other of its qualities constitute the energy thereof; the Directive Thought involved in the "currents," etc., may be said to be the "soul" thereof.

While we do not care to go deeply into the subject here, we feel free to say that this Psychic Power may be obtained from the Solar Plexus in precisely the same way in which one obtains Vital Force or Physical Energy from it—or as one causes it to act in the direction of the control of the emotional feelings, or in the restoration and preservation of physical health and normal functioning of the physical organs. The general principle of Awakening the Solar Plexus, and of then inducing it to send forth its latent and inherent powers, forces, and energies in the direction indicated by you, is the same in all of the cases. Understand the principle, and acquire the "knack" of setting the subtle forces into operation, and you have the whole principle at your command.

You are herewith warned, however, that the use of Psychic Power for improper and base motives, i.e., for instance, of psychically influencing others against their own interests and welfare, in order to gain an unworthy advantage over them, will bring about its own punishment; for by so doing you set into operation certain psychic forces, of a similar nature, which will prove your undoing and which will show you that you have "sown a wind, and reaped a Whirlwind." For legitimate purposes, however, the Psychic Forces may be employed quite as freely and safely as the Physical Forces. Both are made for Use—not for Abuse. An understanding of the nature, source and character of this Psychic Power as herein stated, will serve to make clear to you many heretofore puzzling instances and phases of Psychic Phenomena.

VII
Solar Plexus Breathing-Exercises

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The following Breathing Exercises Will be found useful by you in your Work of arousing the forces of the Solar Plexus, and of applying the energies thereof. There is a peculiar relation between the process of breathing and those of the Solar Plexus. The nature of this relation is far too technical to discuss in detail in this book; and, furthermore, the knowledge of the physiological-psychological nature of the principle involved is not essentially necessary for the effective practical application thereof in simple exercises or methods of application. Learn how to apply the practical methods, and let the matter of the technical scientific principles rest until you have time to "go deeply" into such subjects. Here follow the practical, simple exercises referred to.

Abdominal Breathing Stimulation The Solar Plexus may be stimulated by an occasional exercise along the line of Abdominal Breathing is performed as follows: Inhale, the breath in the ordinary manner, but instead of allowing it to rest in the upper part of the lungs, you should use the breathing-muscles so as to gently press the air downward toward the abdomen, so as to flatten out the diapraghm, i.e., that strong, flat plate-shaped muscle which divides the chest and its contents from the abdomen and its contents from the abdomen and its contents. This form of breathing is commonly known as "stomach breathing," or "breathing from the stomach." In this form of breathing, the abdomen is pressed outward in front, and at the sides; and the lower part of the lungs are filled with the air, instead of the latter being allowed to merely remain in the upper part of the lungs. It is difficult to closely describe the movements of this form of breathing, but you will gradually acquire them by following this general idea, i.e., (1) Breathe deeply, and (2) at the same time "bear down" gently in the region of the pit of the stomach, thus distending the abdomen in front and at the sides.

Practice this form of breathing, occasionally, and not continuing the exercise over a few minutes. Never strain unduly, and never tire out yourself. Use moderation and good judgment. The physical exercise should be accompanied by Directive Thought, i.e., thought directed to the Solar Plexus with the idea,of arousing, and stimulating its activity—in short, giving the Solar Plexus a "mental massage," as it were. You may accompany this by a little "talk" to the "instinctive mind" of the Solar Plexus—such talk being "always in order," and always tending to work well.

The Invigorating Breath

The following exercise, accompanied by Directive Thought applied to the Solar Plexus, has been employed with excellent results in the direction of invigrating the whole system in a certain indescribable manner which must be experienced in order to be appreciated. It produces a stimulating reaction and invigoration, akin to that one experiences after a cold plunge followed with a good rubbing-down with a coarse towel.

(1) Inhale a full breath, through the nostrils. (2) Pucker up the lips as if you were going to use them in blowing a cornet or other brass wind-instrument—do not distend the cheeks, however, as in the case of the use of the instrument, (3) Exhale the breath, through the puckered lips, with a strong "blowing" motion and action just as if you were trying to get a good, strong, clear note of a horn. Repeat several times; but do not over-exert or strain yourself, nor tire out yourself.

The Stimulating Breath

The following exercise has also been found quite stimulating, and many have discovered that it has improved the richness of the sound of their voices, and has given a new "tone" to their speaking and singing voice. It should be accompanied by Directive Thought applied to the Solar Plexus, as before described.

(1) Inhale a full breath, through the nostrils. (2) Open the mouth Wide. (3) Then exhale the breath, "puffing" the air out of the mouth in one great "puff," like a locomotive, putting some life and vigor into the movement, though not straining yourself. Repeat several times; but do not tire yourself, nor employ the exercise too violently.

The "Nerve Force" Breath

The following breathing exercise is highly recommended by those who have had many years' experience with it. It is reported to have a decided value in the direction of energizing and stimulating the important centres. Some call it the "nerve-bracing breath," because' it "braces up" the person practicing it. It should be accompanied by the Directive Thought applied to the Solar Plexus, previously mentioned.

(1) Inhale a full breath, through the nostrils. (2) Retain the breath during the remainder of the exercise, until you are directed to exhale it. (3) Extend the arms directly in front of you. (4) Contract the muscles of the arms, and clench the fists; then draw the fists slowly back until they strike the shoulders, keeping the muscles tensed during the process. (5) Keeping the muscles still tensed, push the' lists outward, and then draw them backward, several times, rather rapidly. (6) Exhale vigorously through the mouth. Repeat several times, avoiding over-exertion strain, or fatigue. The exercise should be performed with "snap" and energy.

The Quieting Breath

The following breathing exercise is highly praised by those who have had long experience with it. It is said to quiet the nerves when they have been under a strain, to reduce to normal the heart's action; to produce a feeling of calm, tranquility, and restfulness. It should be accompanied by the Directive Breath applied to the Solar Plexus, previously mentioned.

(1) Inhale a full breath, through the nostrils. (2) Bend slightly forward and exhale vigorously through the front part of your closed teeth—this, if properly performed, will produce a "hissing sound" like escaping steam. (3) Then, inhale once more through the nostrils. (4) Exhale vigorously, through the opened mouth, at the same time sounding (as if whispering) the word "**Hah** !" Conclude with ordinary, natural breaths, inhaled and exhaled in the ordinary manner. The exercise may then be repeated, varying the "Hah" exhalation by each time, successively, sounding one of the following words (as **if** whispering) in the same way, viz., **"Hee!" "Ho!" "Har!" "How!" "Hoo!" "Far!" "Fear!" "Four!"** Do not tire yourself, however, and stop whenever you feel like it, regardless of whether or not you have run through the whole list of whispered sounds.

The Grand Psychic Breath

The following breathing exercise, very popular in Oriental countries in which much attention is given to breathing methods, is known as "The Grand Psychic Breath," "The Great Yogi Breath," or some similar name. The details of the exercise is variously stated by different Oriental writers, but the following form includes all of the important elements and movements, and is less technical than some other forms. In this exercise, the various parts of the body, as you will see as you proceed. Its effect has been stated as "a general psychic house-cleaning of the nervous system."

(1) Lie at ease, in a relaxed position. (2) Breathe tranquilly, easily, and rhythmically for a few moments, until the breath rhythm is secured and becomes regular. (3) Then, inhaling and exhaling, create the thought of the breath-current being drawn in, and then exhaled out from **each of the following parts of the body, in turn** , and in the following bones of the arms; (c) the top of the skull; (d) the stomach; (e) the reproductive organism; (f) as travelling up and down the spinal columns; (g) as inhales and then exhaled through every pore in the skin. (4) Then, breathing rhythmically, by means of Directive Thought, send the current of Vital Force, and Psychic Force (combined) to the following great nervous centres of the body: (a) the forehead, (b) the back of the head, (c) the base of the brain, (d) the pit of the stomach, (e) the lower part of the spine, (f) the region of the navel, and (g) the reproductive region. (5) Conclude by sweeping the entire body with currents of the combined Force, directed by Directive Thought. (6) Then rest a few minutes, breathing quietly, calmly and rhythmically, and enjoying the delightful feeling of rest, content, relaxation, and peacefulness which has come to you. Then rise, and go about your affairs, feeling like a "new man" or "new woman," by reason of the new and fresh strength that is in you.

Much in Little

In this book we have given you the essence, substance, gist, and spirit of the best teachings concerning the Solar Plexus, or Abdominal Brain,—teachings both Oriental and Occidental, both ancient and modern. The instruction has been condensed and compressed into a small space, and, therefore must be most carefully read and studied in order to obtain the full contents thereof. We ask you to read and re-read this book a number of times; taking it up from time to time to refresh your memory concerning its teachings. The subject is an important one, and the methods and instruction given you herein are practical and easily applied. Here you have the gist of the Solar Plexus Teaching stated in condensed form, without fanciful trimming, fringes, or additions attached in order to make the teachings "fit in" with some particular metaphysical theory. You have here **the essence** —if you wish the rest, you may add it for yourself quite as well, if not better, than it has been added by certain writers and teachers on the subject in the interest of their own particular propaganda work.

The inner secret; or, That something within

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I

THE QUEST

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Looking backward over the space of nearly sixty years, and reconstructing in my memory the thoughts and incidents of my boyhood from the age of ten until I was well advanced into my "teens", I can now see that I was always a seeker after a something but dimly defined in my mind but which represented a distinct "want" of my nature. That something so early sought after may be said to have been of the nature of an "Inner Secret" of successful achievement and personal power. just why I should have come to the conclusion that there really existed an Inner Secret of Success and Personal Power—a something which when once known enabled one to achieve successful results in whatever was undertaken by him—I do not know. Perhaps it was the manifestation of an intuition; perhaps it was the result of a suggestion which I had absorbed from reading. At any rate I now see that the idea had become fixed in my consciousness, and that it colored all my youthful thought.

I soon noticed that certain men seemed to possess some secret power which enabled them to "do things" and to step out from the crowd. I noticed that men lacking this power never were able to accomplish anything worth while, and were apparently doomed to remain in the crowd of those of mediocre attainment and commonplace achievement. I inquired diligently of my elders concerning the subject of this secret power, but my inquiries were answered either by sage reproof or else by suggestive shrugs of the shoulders. My mother assured me that success was the reward of honesty and morality. My father assured me that success was the reward of perseverance and hard work. One of my uncles told me that it was "something about" some men that made them successful, but that that "something" was beyond human knowledge—said he: "You either have it, or you haven't it, and that's all there is to it". My uncle was not in the ranks of those who "had it", I may add.

Applying my mother's standard, and measuring the successful men I knew, as well as the unsuccessful ones, I soon came to see that honesty and morality, while quite excellent things, were not the infallible causes of success. I saw that there were some very honest and quite moral men who were far from successful—there must be something else needed, thought I. In the same way, I discovered that while perseverance and hard work were important personal characteristics, nevertheless, they did not always bring success; I knew many persevering and hard working men who were cursed with poverty and failure—here, again, thought I, the Inner Secret must be looked for elsewhere.

So, finally, I came to accept, at least partially, my uncle's notion that the Inner Secret was to be found in that "something about" individuals which destined them for success. But, try as I would, I couldn't get over the idea that that "something about" such individuals might be acquired even when not originally possessed by the seeker after success. This idea, also, must have been more or less the result of intuition, for it was contrary to all that I was told by those around me who asserted the existence of that inner "something" in persons which made for success. So I began to read the popular accounts of the lives of successful men, in hopes of stumbling upon that Inner Secret.

I remember very well that about this time I was greatly attracted by a book which one of my cousins had bought at a circus—it was entitled "The Life of P. T. Barnum", and was in the nature of an autobiography of that once very well known showman, who was really something more than a mere showman. As I now remember the book, it was much better than many of the later books written for the purpose of pointing out the Road to Success. It told of the successive rises and the several falls of that capable man; of how he won success and lost it afterward—lost it several times, in fact—only to win new success by the power of faith in himself and by n intelligent hard work.

Barnum included in this book his celebrated lecture upon "The Art of Money-Getting", which, in its way, was an excellent treatise upon worldly wisdom. But of far greater value, in my eyes at least, was the expression of an inner faith and belief in himself on the part of old "P. T." (as we boys called him). It seemed to me as if this man had in some way tapped a vein of something savoring' of an Inner Secret, which carried him on to Success—though he seemed unconscious of that fact and attributed all the credit to himself and his traits of character.

I remember that I was so impressed by this idea that, about a year later, when the big show was in our town, I called upon Mr. Barnum at his hotel and asked him about it. He disclaimed any such "something", however, although somewhat confusedly admitting that there "might be something to it, if we knew more about it"; he urged me to "work hard, save your money and use your wits". As I left him, glancing backward over my shoulder, I saw a strange expression. on his face, and a wistful look in his eyes. "That man knows more than he is willing to tell", thought I.

I read Samuel Smiles "Self Help", and other books of that kind; all of these preached excellent sermons on Thrift, Work, Economy, etc., accompanied by convincing illustrations drawn from the lives of successful men. All this advice was good—some of it I afterward greatly profited by—but my missing Inner Secret was not to be found there. Afterward, I read accounts of the lives of great statesmen, warriors, and merchant princes, and obtained useful information from them—but there was no mention of the Inner Secret there, either.

All that I could get out of the subject from my reading seemed to be that certain habits and characteristics made for success—self-confidence being one of the most important of these. But, nevertheless, I seemed to have even more clearly fixed in my mind the fact that there was, indeed, a "something about" these individuals which, if one could but also acquire it, would make him successful.

By this time I was in my early twenties, doing reasonably well in the way of working my way up the ladder of business success as an employee. My quest for the Inner Secret was unabated. In spite of all the sage advice concerning the rules of success which was freely bestowed upon me by older men—principally by my employers—I still clung to my belief in the existence of such an Inner Secret, although at times my reason reproved me for so doing. The ordinary rules did not seem to account for the results, although they were useful adjuncts, I thought. Neither would I for a moment accept the conclusion that "it is all luck" which was the final report of many of my associates in social and business life. I still believed in "that something about" certain persons, and I felt a keen desire to learn the Inner Secret of that something.

As I grew older I came in contact with a number of comparatively successful men, and I lost no opportunity of tactfully sounding them concerning this subject. Most of them, at least at first, pooh-poohed the idea; but afterward, in moments of unusual confidence, a number of them somewhat reluctantly and almost shamefacedly acknowledged to me that at times they were convinced that there was "something about" them, or rather "something outside or above" them, which aided and assisted them in their success—something which inspired and guided them often in spite of their own previous ideas and convictions concerning their course of action. This was rather a new idea to me, or, at least, a variation of my old idea. I determined to investigate the matter further.

As I grew still older, and was thrown more and closer in contact with men of affairs and of prominence in the world, I found that in the secret heart of most of them there existed a silent, indefinite, but still strong feeling that there was a "something outside" which was "on their side", and which was always working silently in their behalf—a brooding Something which was a fount of strength and an unfailing resource. This seemed to be the fundamental idea—the essence of the thought or experience; but nearly all of these persons had each his own interpretation of the essential fact.

Those of strong religious convictions held that "the Lord is on my side; He has been good to me, and always has responded to my call". Others seemed to believe in a Favoring Destiny, or even a "lucky star". Others spoke vaguely of "higher powers", or "beings on the other shore", who were working in their behalf.

Others had rather gross superstitions concerning the case—incredible superstitions they seemed, considering the standing of the men holding them. One and all, however, held that "that something about" them was really a "something above" them in which they had come to believe and to trust, by reason of their own experience in the matter.

A few points, however, were impressed upon my mind, in connection with these cases, namely, that (1) the greater the degree of faith in the "something above" held by the individual, the greater seemed to be his degree of success attributed to such influence; (2) that it seemed to make but little difference just what the person believed to be his beneficent and powerful "something above", provided that he believed in it—whether it was Divine Providence, Destiny, or a Magic Charm, it seemed to "work" provided that he believed in it "hard enough"; and (3) that the more faith and belief the person had in that "something", the greater grew his faith and belief in himself.

When the person got to believe that the "Something" and himself were in partnership, the former as silent partner, and himself as active partner, then the firm became a mighty one, and he, himself, as the outward front of the combination became filled with self-confidence and self-reliance. It was all merely the variation of the old theme of "Gott und Ich", "Gott mit uns", or "The Lord is on my side", notwithstanding the fact that the idea of the helpful Supreme Being was absent in the conception of many of these firm believers in the "Something".

I sometimes thought that if one of these persons firmly believed that "Something" to be an old brass door-knob, and provided that he believed in it implicitly just as the others believed in Providence, or in Destiny, or in "My Lucky Star", then that door-knob would "do the work" for him in like manner.

In short, I came to the conclusion that the "Something" was Unknown—perhaps Unknowable—and that the verbal, ideal or physical symbols employed by various persons to represent it, and by them believed to be the thing itself, were really what might be called "points of contact" with that, Transcendent Reality, by means of which there was established a sort of condition of "rapport" between the individual and that "Something".

But, in spite of all of my speculations and theorizing about the matter, the thought never occurred to me that this "Something" might be found within the thought never occurred to me that this "Something" might be found within the being of the individual himself, rather than "about" or "above" him. I seemed to have a mental or spiritual "blind spot" which caused me to ignore that immediate source of Reality and Power—that Something Within. I don't know how I happened to miss this important point, but miss it I did. I was like the man who fruitlessly sought all over the world for many years for a certain buried treasure, only in the end to find it in the garden around his own home to which he had returned in his old age. Or, like the shipwrecked crew, parched with thirst and dying for want of water, who had unknowingly entered into the extended current of a great sea-flowing river, and who perished though they had but to dip their pails over the side of their boat.

So, accordingly, I sought on all sides and from all sources to obtain a knowledge of this mysterious "Something" in which was vested the Inner Secret of Success and Personal Power. I investigated the various "new" metaphysical cults which were coming into prominence even at that early day, but I found in them merely a more or less fantastic and fanciful application of the principle of which I have spoken. They obtained results, of course—all of them, in spite of their conflicting dogmas and theories. Each claimed to possess the Inner Secret, and to have the one and only truth—yet all obtained results in about the same measure.

It seemed to me here, as in the other cases mentioned, that these people were but employing symbols by means of which, to some degree, they managed to "contact" the Something—they were employing different kinds of brass door-knobs, that's all, it appeared to me.

I could have obtained a measure of good results by adopting the methods and beliefs of some of these folks, just as I could have obtained the same by adopting some of the various methods and beliefs of some of the successful business men, and men of affairs, whom I have mentioned. But these (to me) mere "brass door-knobs" were not sufficient. I refused to temporize or to compromise with Truth-I wanted the Truth, the Whole Truth, and nothing but the Truth, and would be satisfied with nothing short of that. I was stiff-necked necked and stubborn—but I was unable to act otherwise.

And so, I continued my Quest for' the "Something"—for the Inner Secret. From the "new" metaphysical schools, and the quasi-religions or pseudo-religions based upon the same general principles, I passed on to the numerous so-called "occult" and "mystic" cults which were even then found in considerable number, though not in the great variety manifested in after years. I found that these were for the most part mere re-hashes of the philosophies of Ancient India or 'of Ancient Greece, often garbled and distorted by reason of the ignorance of their founders or teachers. Brushing aside the superficial coverings ignorance of their founders or teachers. Brushing aside the superficial coverings, I found in them also but the effort to "contact" a "Something" by means of verbal or formal symbols. "Merely some new varieties of brass door-knobs", thought I.

I could have obtained benefit by employing the methods of some of these schools, or cults—for undoubtedly they had "gotten hold of something", as a practical business friend of mine once brusquely stated it. But I felt that while this was probably so, still even the "head ones" seemingly did not know just what it was which they had "gotten hold of"; and in their endeavors to build up a philosophy or an organization upon the results obtained by their methods, they often lost entirely the original spirit of the Something, and buried the whole thing under a heavy rock of form and dogma, upon which they took the exalted place of the "marble figger" of claimed absolute authority. I was not satisfied with this—I wanted to get back to the Original Source!

I took up the study of the leading philosophies, ancient and modern, oriental and occidental; here I found much to exercise my intellect, and to enable me to know that I did not know, and why I did not know, and how to discover philosophical error and fallacy. But, otherwise, there was no awakening of Intuition, and no arousing of Inner Experience—all was on the surface of Intellect. I had failed to find my "Something," of which an ancient sage said: "When THAT is known, all is known."

But, all the more, I became convinced that such "Something" existed, and might be found by him who knew how and where to look for it. I felt that its doors were capable of flying open in response to "The Right Knock." I had looked everywhere but Within—and I did not know the talismanic Right Knock. All the time, however, as I now see it, I was preparing myself for the Truth when it should be revealed to me. All the time, I was treading the Path which led to Truth. I do not regret a single incident or stage of my journey, or a fact of my experience.

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As the years passed by, and while I was pursuing the investigations of which I have spoken, I was far from neglecting my material or "worldly" affairs. I was regarded as an intelligent worker along the lines of my vocation—and a hard worker as well. I applied all of the accepted and tested rules of Worldly Wisdom—all the Rules for Success announced by the "practical" men of the world—or at least the essence and substance of them separated from the non-essential and incidental. I had met with a fair degree of success, as such is usually measured. I had my "ups and downs", always coming "up" after a "down", I am glad to say. In short, I was the fair average of the reasonably successful ambitious man nearly forty years of age.

But, in my heart I knew that I had failed, inasmuch as at the best, I was only a fair, average, commonplace successful man of affairs—there were thousands of others like me, some a little better and some a little worse. I had done nothing which seemed to me to be worthy of the powers which I felt should be innate within me.

I was still in the crowd—I had never been able to step very far out of it, never more than a foot or two at the most. The dreams of my youth were unrealized. My secret ambitions were still nothing more than hopes. While I was spoken of as a worthy example of reasonable success, and though I was favorably regarded by those "higher up", yet I knew in my heart of hearts that I had done nothing really "worth while"—that according to my own standards I was a failure. Worst of all, I had failed to find that "Something" which was "about" or "above" persons which served as their inspiration and touchstone of success—I had failed in my Quest of the Inner Secret.

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About this time, shortly before I had reached the age of forty years, the Deluge overtook me. I seemed to be the victim of a malicious fate, and at the mercy of sardonic, cruel supernatural forces. Everything that I valued in the material world was swept away from me by a series of avalanche-like happenings. By reason of circumstances apparently beyond my control, and through causes seemingly beyond inclusion in any possible previous calculation on my part, there were set. into motion a series of events which when they reached the field of my interests had attained the force and destructive motion of a tornado. It seemed like the happening of the impossible. All circumstances seemed to conspire for my destruction.

My business prospects were ruined. My investments were wiped out. My social and business standing was destroyed. My business passed into other hands. By reason of quite unfounded and unjust accusations, seemingly supported by an almost diabolical chain of circumstantial evidence, my good name was almost lost, and the respect of my business and social associates was seriously jeopardized.

My family was alienated from me; my children felt that I had disgraced them; my life-companion believing the slanderous tongues of those who were arrayed against me, and refusing to allow me to explain away the ugly appearances and circumstances connected with my downfall, insisted upon a legal separation which afterward was made permanent. Yet I was as innocent as a babe concerning the offenses charged against me. Time has since fully vindicated me in the eyes of the public, and in the courts of the law—the mills of the gods have ground to dust my enemies and unjust accusers. But, at that time, I seemed destined to utter ruin.

My health broke under the strain, and I became a mental and physical wreck for the time being. I was eventually forced to seek employment at a meagre recompense in a distant city, under most discouraging circumstances and with most unattractive prospects for the future. In the eyes of my former friends and associates I was "down and out", a "has been", a man "all in" and "through".

Looking back over the period of thirty years which intervenes between that time and the present, I can see that I was then a living example of the condition expressed in the lines of Henley's "Invictus". For surely the scroll was charged with punishments, and I was covered with the night that was "black as the pit from pole to pole"; truly I was in the "fell clutch of circumstance", and my head was bloody "under the bludgeonings of chance".

Yet in the darkest hour I felt within me that there was a way out, and that I should find it. Strange as it may seem in view of the circumstances, I felt within me a still stronger conviction that there was really an Inner Secret of Success and Personal Power—and that I should find it. Indeed, it was this conviction alone which enabled me to bear the burden, and to keep my soul alive. Without this I doubtless should have sunk deeper and deeper into the mire, never to rise therefrom.

I was not as yet the possessor of "the unconquerable soul"—not yet "the master of my fate, the captain of my soul": certainly not consciously so, at least. Yet, under the debris which had accumulated on the surface of my nature, the spark of "That Something Within" was still glowing, and was ready to burst into a blaze of manifestation when the air of understanding was allowed to penetrate to it. I know this now; but at that time I merely "sensed" it in a faint glow of intuition.

Before leaving this disagreeable stage of my story, however, I wish to state positively that notwithstanding the pain and torture of that experience, my humiliation and the tremendous price demanded of and paid by me, I do not now regret even a single incident of it. I consider the price well paid for that which has come to me through the experience and all connected with it. Though it caused me to walk through the Valley of the Shadow of Death, yet it brought me safely through the pass which leads out of that valley into the wonderful region lying on the other side of the mountains which encompass that "vale of doubt and fears". I paid, and paid in full; but I have been repaid a thousand-fold, and the price now seems but a mere 'bagatelle when compared with what I have gained.

gained.

Rather than to lose my present consciousness of Truth, and to return to my old condition of half-truths, bondage, and ignorance, I would gladly pay this price not merely once but many times. I seemed at that time to have lost everything that made life worth living; yet through losing this I found all that constitutes Real Life, the light of which makes all that went before now to seem pitifully weak and mean.

Not every one who discovers "That Something Within"—the Inner Secret—is called upon to pay this price; many, indeed, seemingly escape this ordeal entirely, while others experience it in merely a slight degree. But, with some, like myself, who seemingly are blind to the Truth so near to them, and who apparently are determined to "escape their own good", there seems to be needed the interposition of forces which first destroy in order that other forces may build on the vacated site-of the interposition of the Unseen Hand which, often roughly, picks up the individual and removes him from his old environment and condition, despite his cries and protests, only later to deposit him gently but firmly in a new environment and condition more nearly in accord with his heart's desire.

It would seem that that "Something Within", determined to be free and active, sometimes is compelled to tear asunder the enshrouding and confining chrysalis of circumstance, in order that the living entity may bathe in the sunshine and breathe the air of freedom. Or, perhaps, it is the "labor pains" of the spiritual birth, which, though so painful to undergo, are so easily forgotten in the joys of the after experience. At any rate, whatever may be the final cause or explanation, it sometimes seems necessary for the "I Am I" to descend into hell in order that it may ascend to the heaven of its being and expression.

II
THE MYSTERIOUS STRANGER

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What has been related in the preceding pages is merely the prelude to my story. The story itself really begins with the account of my meeting with that remarkable individual whom I at first, half-lightly but still half-earnestly, thought of as "the mysterious stranger". This wonderful individual came into my life apparently by chance, but I now know that I had attracted him to myself, and that I had been attracted to him, by the operation of that strange and potent law of Nature known as "The Law of Attraction".

How little does the average person realize that this wonderful law is constantly manifesting in and concerning him. He notes from time to time that "things happen" in strange ways, bringing remarkable results; but he usually thinks that this is but the operation of Chance, never realizing that it is the logical result of a fixed law proceeding with an unerring and inevitable rule of action, bringing results in strict accordance with its nature—results mathematically exact and logically per-feet. Chance, in the sense of the manifestation of uncaused effects, does not exist. Chance, in the light of strict logical reasoning, is seen to be but the operation of causes unknown, and perhaps beyond knowledge, but nevertheless actually and certainly existent and operative.

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I had journeyed to a far-distant city, where, unknown and a stranger, I was endeavoring to start life anew, hoping eventually to obtain a foothold in the business world by means of which I might by hard work and diligent endeavor finally again mount the ladder of success. I was frightfully handicapped, however, by my state of ill-health which had resulted from my financial, social, and mental troubles. The physicians consulted by me gave me but little encouragement; they warned me against overwork, and seemed to regard me as one who had but scant chance of ever again becoming efficient and vigorous.

I was filling a subordinate position, receiving but a nominal recompense for my work, and the opportunities for my advancement were but slight. The memory of my former position in the business world acted as a weight around my neck, rather than as an encouraging factor. Often I was tempted to rash action which would have ended it all—for at times the fight seemed almost hopeless, the odds all against me.

Looking back in memory to that time, I now sometimes wonder how and why I made the effort at all. It now seems to me that the tiny spark of that Something Within must have even then been glowing brightly, though hidden by the rubbish of the outer self, and that its radiations penetrated through the encumbering accumulation and inspired me with at least a glimmer of faith and of hope—I must have had an unconscious or subconscious intuition of the Truth even then. It is hard to smother with rubbish, or to quench with the water of discouragment, this tiny spark of the Real Self when once it has been kindled into superconscious awareness of itself, its powers, and its destiny.

I was living in a small "court room" in an unpretentious boarding house which sought dignity by assuming the title of a "family hotel". The establishment consisted of several large, once-fashionable, dwelling houses which had been thrown into one by means of the cutting of doors between the several houses. The neighborhood, though still respectable, was now "run down", its former fashionable occupants having long since removed much farther up-town. The whole atmosphere of the hotel was that of "has been" —even the guests occupying the larger and more pretentious of its rooms or suites being those who "had been used to better things".

I had been living in this place a few months when I first heard a mention of this "mysterious stranger" of whom I have spoken. It came about in the following way. One evening I was sitting in the basement smoking-room and men's lounging place which was one of the most popular features of the place and which was really quite comfortable, all things considered. I heard one of the "old timers" among the guests say to another: "Well,'I hear that Colonel Forbes is coming back from Washington". The other replied: "Is that so? Queer old dick, the Colonel is, to my notion. That man has had an interesting past, if I'm any guesser".

The first guest rejoined: "Yes, I guess you're right. He's an odd one, all right; but he's far from being a fool. In fact, he is one of the keenest observers, and most practical thinkers I have ever run across; yet, at times, he seems to be but an idle dreamer. I wouldn't wonder but what he has been a somebody in his time, but that the hot sun and the climate of India touched him and made him a little off on some subjects".

"Yes", said the other, "but one time when a fellow in the house was sneering at some writer whom he called 'a mystic', the Colonel said with considerable force and earnestness, 'A practical mystic is a man to be reckoned with in any walk of life—he is a dreamer who has found out how to make his dreams come true, and who is able to make his ideals become real'. I have ,since thought at times that that is just what the Colonel himself is—a 'practical mystic', though I am not quite sure just what that may be. At any rate, that man certainly is no fool, and I wouldn't be surprised to learn that he had been a somebody in his time, and that he could tell some interesting' tales if he had a mind to—but we have never been able to get him to talk about himself or his past, nor, for that matter, of his present affairs".

"Yes", said the first speaker, "he is like a clam when it comes to talking about himself, though he talks freely about everything else. Still, he's an Englishman, and Englishmen of his type don't talk much of themselves; besides which, he lived in India many years, I understand, and that often makes men reticent, at least so I have heard. I heard a woman once say that the' Colonel reminded her of Marion Crawford's 'Mr. Isaacs' in his story of that name. A man who heard her said that his thoughts had been running along the same lines, only, to his mind, the Colonel was like 'Lurgan Sahib', in Kipling's story, "Kim'. I haven't read either story, however, so can't say just how that is. But, for all that, I believe that a good writer, who could draw out of the Colonel some of the facts of his past life, could build up an exciting tale by using the material which the old man could furnish if he only would open up a little. Gee Whiz! wouldn't that be a cracking good title for a novel?—'Colonel Forbes, of Simla' "! And both of them laughed at the suggestion.

What I had heard of the discussion interested me. I inquired of the two men, and later of others in the house, concerning this person who had proved such an interesting topic of conversation. From them I learned that Colonel Forbes was a retired English army-officer who had served many years in India, living at Simla during the latter years of his service and after his retirement; he was now visiting America on matters of personal business of some unknown nature, and he intended returning to England, and later to Simla, before very long.

He was said to be a cultured, refined individual of very quiet tastes, and was believed to have chosen that hotel as his place of sojourn because of his distaste for the more pretentious houses, rather than from the usual reasons of economy or of limited means. All those consulted seemed to like and to respect him, but to all of them he seemed "somewhat different", odd, and "a little queer", though, as the old guest had mentioned, "far from being a fool". All agreed, also, that "he knows a whole lot, but you can't get him to tell it to you". Evidently a very interesting personality, thought I.

About ten days later, I had my first sight of Colonel Forbes. I was sitting with the others in the smoking-room when the door opened and the Colonel entered. I was conscious from the first that I was in the presence of a remarkable entered. I was conscious from the first that I was in the presence of a remarkable personage. Again, I was distinctly aware that he had that unmistakable, though indefinable, characteristic known as "personal atmosphere". That is to say, when he entered a room you "felt" that he was present; moreover, when and where he was present that "atmosphere" manifested itself in some subtle manner in the direction of causing a change in the general mental atmosphere of the place. I noticed that after his entrance to the smoking-room the tone of the conversation changed for the better, and the mental atmosphere became clearer and cleaner. This without any apparent effort on his part, and without any conscious desire to please him manifested by the occupants of the room. He "raised the vibrations", as it were; that's all.

Do not gather from this that the Colonel was a prig, or a puritan-no one could have thought of applying those terms to him. He was rather a refined, cultured, thorough "man of the world". Apparently, nothing in life was alien to him, and, like the sun, he had evidently gazed upon the good and the bad, alike. But there was an essential and fundamental cleanness about his mind—you could feel that. He would freely discuss matters which ordinarily are the subject of ribald jest, but which to him seemed to be but facts of scientific interest—his mind was as clean as that of a surgeon or a mathematician engaged in his chosen work. While he showed an intimate knowledge of all phases of life, many strange phases for that matter, yet there was always the implication of a curious detachment therefrom—a strange impersonal view concerning them.

Well, to get back to my story: I gazed with interested attention upon Colonel Forbes as he entered the smoking-room of the hotel. I think, however, that he would have awakened interested attention in almost any human being of average intelligence. Interest and attention attached to him as readily as bits of steel attach themselves to the magnet. He did not demand I attention, however, for he was very unassuming, modest, and absolutely lacking in "pose" or "strut". His presence did not shout, "Here I am, a somebody of consequence, look at me"l Nothing of the sort, I assure you. But, just as truly, it said in quiet, firm tones, "I am here, a real being, an individual"!

His personality was unobtrusive; his individuality was attention-compelling and interest-arousing: I trust that you will make the distinction and differentiation between these two respective terms, "personality" and "individuality", for such is important. Personality, at the best, is concerned with the outer aspect of the human being. Individuality, at the last, is concerned with his inner aspect. Personality is the garments worn by one; Individuality is that one "in himself", or "in herself". Personality is the expression of the "Me". Individuality is the expression of the "I".

Colonel Forbes, as he entered the room, seemed to be about sixty years of

Colonel Forbes, as he entered the room, seemed to be about sixty years of age. His hair was thick though fine, abundant in quantity, and of an iron-grey color. He was tall, rather slender, muscular and wiry, with wide shoulders and full chest. His arms and legs were long, though so well proportioned to the trunk that their length was not especially noticeable. His skin evidently had been originally fair, but was now tanned to a deep brown by reason of his years of exposure to the sun of a warm country. His forehead was high and wide; his chin was firm and broad, yet not aggressively so. His mouth was evidently firm, though partially concealed by an iron-grey mustache. He was well-dressed—so well, in fact, that one did not think of this at first, nor was one's attention caught by any particular part of his apparel by reason of its color, cut, or texture.

I remember now that my interest and attention were especially attracted by two particular features of his general appearance, namely, his powerfully piercing eyes, and his somewhat wistful, certainly inscrutable, smile as he entered the room. In thinking of him now, my memory brings to me the picture of those eyes and that smile—for I afterward grew to know both of them very well, and to discover an ever new interest in them. Even his well-modulated, vibrant voice, well remembered as it is, is less strongly impressed upon the tablets of my memory than are those wonderful eyes and that strange smile. These features of the outer appearance of this good and great man were the first to attract my interest and attention; the ones which most strongly held that interest and attention during my association with him; and the ones which now are strongest in my memory.

His eyes were of a clear blue-grey color, and possessed that quality of depth or distance which reminded one of peering into a deep well filled with the clearest water, or of gazing at the clear, deep-blue summer sky from the mountain-top. They indicated mastery—but rather a mastery of his own physical and mental nature than over the will of others, though that last power seemed to be there, also, lurking in the background. They indicated power-but rather the power over the forces of Nature, within and without, than over subordinate human beings. They indicated knowledge—not alone the knowledge contained in books, but also the knowledge of the hearts and souls of men, and the knowledge of the secrets of Nature. One felt that those eyes were capable of reading and knowing the inmost secrets of one's soul—but one did not resent this, for the reading seemed to be the act of a friendly, not an alien, mind; their earnest gaze brought peace, and not fear or unrest.

His mouth, showing itself to be firm though rather well covered by the grey mustache, had a trick of moving at its corners into a little smile which may be expressed only by the word "wistful", though it was that and more. At times the wistfulness was tinged with a certain pathetic quality, as though the memory of pain and suffering clung to it. At other times it showed the presence of a quaint, whimsical spirit within the soul of which it was the expression. It showed a kindliness, mingled with a certain sternness; and it plainly denoted a subtle, keen, and active sense of humor—it seemed to laugh with mankind, rather than at men; it laughed at their foibles, but not at the real man back of these outward expressions. It had something of the inscrutable quality of the smile of the Mona Lisa, yet there was present also a certain kindness, understanding, and patience which are lacking in the portrayed smile of La Giaconda.

It may interest you to be told at this point (though I did not learn it until long afterward), that Colonel Forbes (to use the name which he had adopted at that time for the purpose of avoiding that attention and public notice which the mention of his real name would have brought upon him), was an important figure in the public affairs of the country of his nationality, particularly those concerned with India and other oriental lands. He was the son of a distinguished Englishman, his mother being a brilliant American woman who had been one of the first of her kind to marry an Englishman of high rank and position.

Keeping well in the background, he had played an important part in the affairs and destinies of his native land. In fact, at the time of my first meeting with him he was engaged upon a delicate diplomatic mission in our country, and was in constant touch with important affairs and high personages of our government. His retirement to the unimportant hotel where I met him was deliberately designed, for in this way he was able to keep away from those whom he sought to avoid, or at least those whom he did not care to meet, while remaining close to those with whom his negotiations were concerned.

In addition to his diplomatic work, he was the writer of important books along the lines of science, philosophy and metaphysics, and was quite well known by reason of this. Though this was not nearly so well known, he was also a leading member in several of those esoteric centres and societies which are generally known as being of an "occult" or "mystic" character—the real societies, however, not the cheap and base imitations which are conducted upon a commercial basis, and whose prime object seems to be the aggrandizement of ambitious leaders. He was also "very high up in Masonry", and was an authority upon the esoteric aspects of that order.

Some ten years later, he was reported to have perished in Upper India, by reason of an accidental plunge into a fathomless abyss, and history now records him among the dead. A few chosen ones, however, know him to be living in seclusion in a remote region of the Himalayas, at an advanced age but in unimpaired physical and mental health and vigor. It may be that he is destined again to play an important part in the affairs of this troubled world. Be that as it may, his influence upon many men has lived on after his disappearance from the scene—and will live on, and on, and on.

As the Colonel entered the room upon the occasion of my first sight of him, as I have related, there was manifested a feeling of general interest on th; part of those seated around the place, most of whom had made his acquaintance during his previous sojourn in the hotel. Room was made for him in the centre of the group who had gathered around the large table at one end of the room, which was the favorite gathering place of the "regular guests" of the place, the other parts of the room being left for the newer comers. I afterwards noted that room was always made for him in the centre of things wherever he was present, although there was nothing in his manner which indicated a desire or determination that he should be so recognized as an important member of the gathering.

The conversation was resumed, but it took on, as I have said, a somewhat higher and broader scope, and a cleaner and clearer expression. I noticed that the Colonel soon became the centre of all the discussions and arguments. Although there was no trace of self-assertion or dogmatism in his manner or speech, it soon became evident that he was uttering the final and conclusive word regardless of the subject discussed. This because he seemed to possess the unusual gift of being able to brush aside the non-essential factors and elements, and to place into bold relief the two opposing fundamental propositions or premises of the matter under consideration.

These "pairs of opposites", or antithetical ideas, he soon managed to harmonize and to reconcile, the result being that there always appeared the Golden Mean, or Balanced Truth, resting between the two extremes. The respective two extremes usually were then seen to be but half-truths—different sides of the same general truth—the Truth itself being the result of the reconciliation and harmonization of the "pair of opposites". This does not mean that he was a weak-kneed compromiser, or a trader of one advantage in argument for another; on the contrary, on matters of positive principle he was quite determined and unwilling to surrender even an inch of what seemed to him to be the truth. But he was the most consistent possible example of the conviction that "Truth lies in the Middle-of-the-Road".

During the course of the evening, one of the most interesting and instructive evenings I had ever spent up to that time, someone introduced me to the Colonel. He courteously acknowledged the introduction with a grave nod accompanied by a kindly smile, at the same time bestowing on me a keen, searching glance. I felt that that glance was penetrating into the very depths of my soul, and yet I was not disturbed. As his attention and thought seemed to focus upon me in the glance, I was certain that I perceived in his eyes a somewhat surprised Hash of recognition of something within myself, though I had no idea of what that something might be.

This impression seemed to abide with him, for when he left the room shortly afterward, he laid his .hand on my shoulder in passing, and said with what to me seemed to have a special emphasis and meaning, "I would like to see more of you while I am here, Mr. X". Then, after making a half-turn away from me, he added, "Better look me up, soon".

After the door had closed behind him, one of the old guests of the house said to me, "You have evidently made an impression on the old boy; I never knew him to say anything like that to anyone before". Another of the old guests added, flippantly, "Yes, that's right. Better make love to the old chap, Mr. X. He looks like money to me, and he might make you his heir". Everybody laughed at this, but I felt that there might be something more in it than appeared in the words. I had a strange conviction that the "mysterious stranger" had something for me, but something worth more than money—though money was an important item of my thought in those days, for I had but little, and needed much of it.

That night I had a strange dream—something different from anything in the way of dreams that I had ever experienced—though, to tell the truth, I was not much of a dreamer, and took but little interest in them, and certainly attached no importance to them. I mention this last fact because I do not wish you to jump to the conclusion that I was (or am) one of those unpleasant individuals who are always "seeing things" in their dreams, trying to interpret their dreams, and, worst of all, boring their friends with the recital of them.

In my youthful days I had never bought a "Dream Book", and I never had much respect for those who did. I never have been able to listen with patience to a person who wishes to tell "what a strange dream" he had last night; or how one of his dreams came true; or anything else of that sort. I even now feel an impatience at the over-emphasis placed on dreams by the followers of Freud. Notwithstanding this, I am now about to ask you to listen to my account of the dream I had that night after I had met "the mysterious stranger"—Colonel Forbes, of Simla.

In my very vivid dream that night, I seemed to be walking hand in hand with the Colonel, traversing a bleak and barren, plain covered with what seemed to be the ancient lava-deposits of an extinct volcano. It was a region of desolation, a veritable wilderness, with no signs of life apparent to my gaze. Neither the Colonel nor I spoke a word, but I seemed to know that he was leading me somewhere for my own good; and I trusted him and felt glad to have him to guide and lead me on the journey. The touch of his hand seemed helpful to me, and filled me with confidence and Courage.

Finally, we reached a place at the foot of a high mountain. Then the Colonel unclasped his hand from mine, and said to me, "Go to your trial. Be fearless, for there is nothing to fear"! Then I seemed to be taken up to the mountain-top by an invisible host. The air seemed to be vibrating with a strange force, and there seemed to be a rosy glow all around me, as if the world was on fire.

Then the invisible host, having led me to the top of the mountain, and then to the brink of an abyss of seemingly infinite depth, said, "Plunge into the Abysmal Abyss"! Then, strange to say, all fear dropped from me, and I leaped into the space of the abyss with joy in my heart, and a laugh on my lips. I seemed to know that it was all a part of a play—a sort of game of initiation of some unknown secret order. Fear seemed to be a laughable illusion which I had left behind me for ages of time. After I had been apparently falling in the Abysmal Abyss for an Eternity, without even a vestige of fear, the whole scene disappeared in a flash. A new scene presented itself. This time I was commanded to plunge into the Fiery Furnace—an enormous mass of flame apparently of unbearable heat. Again I felt the illusion of the whole thing—the make-believe nature of it; and I plunged into the mass of seething fire with joy in my heart, and a laugh on my lips. After what seemed to be another Eternity of time passed in the Fiery Furnace, the scene again changed for me.

I was successively subjected to the test of the Infinite Ocean, into which I was ordered to plunge; to the test of the Invincible Sword which seemed destined to cut me to pieces; but from all these tests I emerged a victor, unafraid and unharmed. In fact, the whole thing, from beginning to end seemed like a huge joke to me, so convinced was I of the unreality of the dangers which seemed to threaten me. It was not that I felt that I was superior to these apparently dangerous things; rather it was that they seemed unreal to me, mere illusions, phantasmagoria of a dream-state. At least, that is as near as I can describe my feelings and mental states in this dream.

Finally, I heard a supernal voice utter these words: "You have discovered the Illusion. Henceforth you are free from the burden of fear of it. Know you that YOU, your Real Self, is beyond harm, hurt, or destruction. Fire cannot burn it; water cannot drown it; space has no power over it: neither can spear pierce it, nor sword cut it. This is the prophecy: that when you know the 'I' for what it is, then will the fears of the world seem as illusory as the fears of the magic-show which you have just witnessed. Your greatest good now consists of the discovery of your Real Self; bend everything to that end. That is the. one thing which, when known, all is known; which, when found, all else is within your reach"!

Then, I found myself back on the plain with Colonel Forbes, but this time he did not clasp my hand so as to guide and direct me—I seemed to be able to stand alone and to find my own way home. But he turned to me, and said in gentle but firm tones, "So far, well! May it continue to be so with you"! Then the dream came to an end, and I awoke to fund myself safe in my bed in my hotel "court room".

Then I became conscious of a strange fact. just before dropping to sleep and into the dream, I had heard the clock sound the first stroke of "two"—I knew it was two o'clock, because I had been awake an hour before when' it struck "one". Now, as I awoke from my dream, I distinctly heard the second stroke of "two". The whole dream had been compressed into the time elapsing between the first and the second stroke of the "two". I remember saying to myself, "Well it seems that Time as well as Space was annihilated for me in that dream".

That was all that there was to it. The dream was finished. I am not claiming that it was more than a dream—but it certainly was an unusual dream, I thought, and still think. Whatever may have been its cause, nature or meaning, it certainly worked for good in me. The next morning, I found that a certain change had come upon me. I cannot say that I felt stronger or more real than before-rather, I may say that I felt that the difficulties, dangers, trials and troubles of life were less real than I had before thought them. I began to feel more and more that the hideous dragons in my path were but lath-and-plaster creations, with phonographic attachments in them shouting "Boo"! at me.

I first found myself able to look back at my late series of misfortunes as something like the lath-and-plaster dragons—then I ceased looking back at them at all. I was through with the past illusions; and the present .and future fantasies I would be able to recognize as being just what they were. Never again would I mistake them for realities—I could never again be fooled by those bugaboos. Finally, I remember the parting advice of the unseen host—the advice to find my Real Self. I determined to act upon it at once. I determined to accept the invitation of Colonel Forbes to "look me up". So that very night after the dream found me knocking at the door of his suite in the hotel.

As I knocked, I remembered the words: "Knock, and it shall be opened unto you; ask, and you shall receive". I determined to give the Right Knock!

III
THE REVELATION

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"Come in"! came the message sounded by the firm, well modulated voice of Colonel Forbes.

I entered the room and took the comfortable chair pushed forward for me by my host. The room seemed in some strange way to be, as it were, an extension of his own personality, so saturated was it with his unusual mental atmosphere. One would need no further evidence of the fact that the spirit of strong individuals is reflected in some subtle way by the places in which they spend much of their time. Places have their characteristic atmospheres which result from the mental vibrations of those who abide in them; modern science is re-discovering this ancient truth. In a few moments after entering I felt perfectly at ease, and I may say, also at home, in the Colonel's room. Although I had met him for the first time only the previous evening, and even then had been with him only for a short time, yet I felt that I was in the presence of one who knew me even better than I knew myself, and one in whom I might repose the utmost confidence without any fear that it would be abused. Although there was nothing of the priest about Colonel Forbes, one could not help feeling that he would make an ideal father-confessor.

Although nothing could have been further from my thought and intention when I entered the room, nevertheless, in a few moments I found myself telling him without embarrassment the story of my strange' dream of the night before, and asking him whether in his opinion there was really anything in the experience more than exuberant fantasy of dreamland. Ordinarily, a question of this kind concerning such a subject would have been the last possible one which I would have addressed to any man, even one whom I had known intimately for years. But, nevertheless, there I was doing this particular thing.

The Colonel listened patiently, and then, speaking just as he would about the most commonplace subject, replied: "No; I do not think that there was anything more to your dream than a symbolic representation of certain truths and facts known to that part of your being which functions on planes of mentation other than those of the ordinary consciousness—those planes which are now commonly known as 'the subconscious', or, more properly, 'the superconsciousness'. It happens at times that truths and facts held in the knowledge of 'the superconsciousness' are represented in symbolic form in dreams, or even in day-dreams. As a rule, however, the occurrence of such experiences indicates that the knowledge is passing downward to the field of ordinary consciousness, and may be ,expected to manifest on that plane before very long".

"I should say", continued the Colonel, "that you are destined to undergo a certain experience well known to advanced students of the subtle forces of Nature, in which a wonderful truth of your own being will be revealed to you. I am inclined to think that this fuller experience will not be long in coming to you. When it comes, you will practically enter into a new phase of conscious existence on this earth-plane, and you will never afterward be the same as you have been up to this time. It will be literally a 'new birth'—a birth into a new and higher consciousness.

"In some cases this dawn of a new consciousness is Preceded by unusual experiences similar to those of your dream of last night, and is often followed by another and even more remarkable experience of a similar nature; but this does not always happen, and many pass into the new consciousness just as the little child at some time in its early years easily passes from the 'third person' stage into the 'first person' stage—from the stage in which it thinks of itself as 'Johnny', or 'Mary', into that in which it thinks of itself as 'I'.

"So far as is concerned the part played by myself in your dream, I would say that I had no actual personal participation therein, though it might appear otherwise to the amateur occultist who has been dabbling in teachings concerning 'the astral plane'. Your dream experience was of an entirely different order, however, and is purely symbolic. I would say that the appearance of myself in the dream experience was a symbolic expression of the superconscious idea that I might be of assistance to you in the way of directing you toward the object of your coming 'new birth' in consciousness; if so, I am very glad, and will be only too pleased to be of service to you in the matter.

"As to the statement concerning the invincibility of the Self, or 'I', which you heard at the conclusion of your experience, I would hazard the surmise that this was but the unconscious recollection of a similar aphorism of the ancient oriental sages, with which I am quite familiar, and which you have probably happened across in some of your past reading. Your superconscious mentality evidently recognized its appropriateness in your case, and so caused your memory to reproduce it for you in the form of a symbolic message from supernatural authority.

"So, you see", continued the Colonel, 'there is a perfectly natural explanation of the experience of your dream, in all of its incidents. Men are far too apt to seek supernatural explanations where perfectly natural ones are sufficient and are at hand. This is a mistake: Nature is so filled with wonderful things that we have no need to drag in the supernatural by the horns in order to account for strange and unusual experiences. It is true that these natural explanations take away something of the mystery and fascination, but to the true student of Truth these things do not count; to them, Nature is quite as interesting and as fascinating, and fully as mysterious, as anything in the realm of the Supernatural that the imagination of man has yet conjured forth.

"Now", suddenly said the Colonel, "tell me about yourself. You are evidently seeking something very earnestly, and your superconscious mentality has caused you to seek out myself as a probable agent capable of helping you to attain the object of your quest. From all the indications, I think it probable that I may be able to assist you; in fact, I really experienced a feeling of this kind when I met you last night—I am seldom mistaken in such intuitions or instincts. What is it you seek? Tell me the story of your past experiences in life".

I then told "the story of my life" to the Colonel—much the same story that I have related to you in the foregoing pages. But, strange as it may seem, I found myself passing rapidly and lightly over the tale of my late downfall and misfortune—this seemed to have lost its former importance to me, and to be but an inconsequential incident of something of far more importance. Likewise, I found myself dwelling at length, and with earnestness, upon my life-long search for the Inner Secret of Success and Personal Power. This one idea shone forthwith such strength that all the others were dimmed by its power.

The Colonel again listened silently and attentively. A few questions asked from time to time, in the course of my narrative, sufficed him; When I concluded, he said:

"You were quite right in your intuition and instincts. There is, indeed, an Inner Secret of Success and Personal Power—and to much else beside. There is in existence and power that Something which you have sought; but you have not sought for it in the right place. You have sought afar for that which really lies nearer to you than does anything else. You have sought for the 'something about', and the 'something above', but you have failed to search for that Something Within—this last is that wonderful 'Something' which is the object of your quest, and in which is to be found the Inner Secret of Success and Personal Power.

"That Something Within is the quintessence of that which you experience in consciousness as the conviction of 'I Am I'. But this 'I Am I' is not the petty thing of personality, built up and composed of the personal physical, mental, and emotional qualities and states which you usually regard as yourself. These compositive parts, elements and factors of your personality may be said to constitute your 'Me'—your 'I Am I', however, is something much higher, much greater, much more essential, much more fundamental than the aggregate of the qualities and attributes of your personality. When you have discovered the Inner Secret of the 'I Am I', then you become the Master of those compositive elements of your personal being, and, consequently, of all the things of the outside world which are influenced by them—and this field of outside things, so possible of being thus influenced, is far greater than you now imagine.

"From now on", said the Colonel, "the chief aim and purpose, end and intention, of your thought, desire and will, should be that of the discovery or unfoldment of that Something Within—this Real Self—this 'I Am I'. Maintain firmly and continuously the definite idea to achieve it-an ideal strongly and clearly defined in your mental pictures. Let the fame of your desire burn fiercely for it. Manifest full hope, faith and confident belief in the successful outcome of your efforts in that direction. Manifest toward it the persistent determination of your will-of-wills—continue to will-to-will it so persistently, determinedly and strongly that all Nature will come to your aid and assistance".

I was amazed by this revelation of the Colonel, but I felt within me the assurance that he spoke the truth. I felt immeasurably nearer to the successful termination of my quest. I determined to follow his instructions to the letter, from that time on. But I first sought to obtain answers to the many questions which were then arising in my mind.

The Colonel, however, kindly but firmly declined to proceed further in the instruction at that time. Rising, he dismissed me courteously, saying: "That is enough for this lesson. Let what I have said sink deep into your mind. I have planted the seed; it is for you to water and to care for it—if you do this it will take root, sprout, put forth leaves and blossoms, and finally bring forth fruit. Come to see me tomorrow evening".

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During the following day I found myself inspired by the glimpses of the Truth which had been furnished to me by my good friend and teacher, the Colonel, in our conversation of the evening before. My mind, however, instead of being distracted from the duties and task of my daily work, seemed to have taken on an increased keenness and activity and, indeed, I managed to solve several perplexing questions which had heretofore baffled me in the course of my work. The mental activity which was concerned with the matter of the discovery of the Something Within seemed to be manifesting beneath the level or plane of my ordinary consciousness, though I was in a way aware of the process. While the ordinary consciousness, though I was in a way aware of the process. While the surface activities were operating with even greater proficiency and efficiency, I was keenly aware that something was taking place below the surface—in the depths of my mental being.

After dinner, I again sought the room of the Colonel, and was as before cordially greeted by him. After telling him of the experiences of the day, I was informed by him that he felt that I was now prepared for the second of the three fundamental lessons which he intended to give to me—as he smilingly expressed it, "You are now ready for the second degree".

He proceeded as follows: "You are aware that the entity which you call 'I'—your Self—is the same entity which you have experienced as 'I' from the first days of self-consciousness. It is 'the same old I', and not the successor or descendent of the 'I' which you first knew, and have since known. This entity is your 'identity'-your 'identity' or 'same entity'. This identical 'I' has persisted, notwithstanding that your body, your thoughts, your beliefs, your feelings, and your courses of action, have constantly changed from time to time since you first became aware of this 'I' in self-consciousness. It is the identical, changeless, constant, persistent Something which has remained intact and unaffected by the process of change in your physical, mental, and emotional personality.

"Your body is not the same body as that in which your 'I' dwelt at the beginning; there is not a cell, part, or portion of your body at the present time which was there even a few years ago. You are dwelling in a new body which is but one of a series of bodies composed of constantly changing parts which you have used during your present life on earth. Clearly, then, your physical body is not You—not the 'I' entity or identity which is your Real Self.

"In the same way, you have experienced a constant change of thoughts, ideas, beliefs, feelings, desires, emotions and will-activities, all through your life. Your mental being, your intellectual being, your emotional being,—all of your personal being, in fact—is different from that possessed by you in the beginning. Your physical, mental and emotional personal being is but the present stage of a constant process of change and becoming. It is clear that this changing series, and its present stage, is not You—not your 'I' entity or identity which is your Real Self.

"Consequently, your physical, mental, and emotional being is akin to the jack-knife of the boy in the story—the knife had three new handles and seven new blades replaced in it during the years of his ownership of it, yet he called it 'the same old knife'. But it wasn't 'the same old knife' at all—it was simply the successor or descendent of the original knife owned by the same boy. The boy was the only 'identical' factor or element—the only 'same old' thing in question. Now, your 'I Am I' is like the boy—your physical, mental, and emotional being is the renovated and revamped old knife employed by him as his instrument or tool. YOU are the only identical real thing—your physical, mental, and emotional being is but your instrument or tool employed by you in your work and expression of personal life. Things which constantly change are merely processes—not entities. You—your 'I Am I'—has not changed: it is your Real Self, that Something Within, your actual entity and identity. Fix this well in your mind.

"When you are able to set aside in self-analytical thought all that composes your physical body; all that constitutes your intellectual and emotional being; and to see these in consciousness as being merely tools and instruments to be employed by your 'I Am I' in its individual expression and manifestation—just as the boy could distinguish between himself and his jack-knife-then, and then only, will you become 'I-conscious' in truth. In such consciousness, you will undergo the 'new birth'—you will 'be born again', this time into the world of Real Selfhood, Egohood, and Conscious Identity. When you are able to see yourself as your Real Self—your 'I Am I'—existing in identical being, and surrounded by its physical, mental, and emotional tools and instruments of expression, then you will have discovered that Something Within."

With these words, which sunk deep into my inner consciousness, the Colonel again dismissed me, bidding me return on the following evening for my "third degree".

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I laid awake that night, unable to sleep by reason of the intense activity of my mind. I was conscious of a gradual clearing-up process underway in my mentality. I employed the process of self-analysis, and discrimination between my "I Am I" and my mental and emotional faculties and states of consciousness—I had already learned to discriminate between my' Self and my body. I plainly saw that it was the same "I Am I" which had experienced the changing series of mental and emotional processes and states during the past years of my life. I saw that the things of personality were but as garments worn by the individual, identical "I Am I". I saw, by the exercise of my imagination, that I might even act the parts of different personalties, in different bodies—one at a time, however—but that the "I Am I" playing each and all of these parts would be the same, identical Self.

Try as I did, however, I was unable even in imagination to think away this "I Am I", or to exchange it for another similar to it. It refused to be thought away, or to be exchanged for another.

IV
THE THIRD DEGREE

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The day passed rapidly. Although there was an unusually large and heavy accumulation of important work to be performed by me, I found myself manifesting a new and marked efficiency and capacity for performing my tasks. My mind seemed to function with a smoothness and rapidity unknown to me for many years. Plans Hashed into my mind, and the means of carrying them out followed with a machine-like regularity. Certain ideas connected with the improvement of some of the operations of the business arose in my mind, and when these were mentioned by me to those persons in charge of the business they attracted immediate attention and brought a promise to investigate the matter with a view of adopting my recommendations. I instinctively felt that I had begun to awaken an interested attention toward myself on the part of those in whose employ I was. There was a subtle change in my position in the concern, and my experience taught me that I had taken a distinct step forward in my journey to success.

As I now remember it, I became vividly conscious of a new relation between myself—my "I Am I"—and my mental faculties, states, and machinery. I no longer seemed to be inextricably "mixed up with" these, but, rather, I seemed to exist as an independent entity in the centre of my mental, emotional, and physical world of personal being, having my hands on the various levers of my mental machinery and being endowed with the power to operate the same with a new and higher degree of efficiency. Moreover, I became aware that I was setting into operation certain activities on those planes of my mind and will which were below the plane of ordinary consciousness. These under-the-surface powers or faculties seemed to be busily engaged in performing work for me, and to be preparing reports which would later be raised to the plane of my ordinary consciousness. Finally, I was also at least faintly aware that these subconscious mental forces were beginning to exert an undenable but positive influence on my environment, and were acting so as to bring me into a new relationship with the individuals with whom I was associated, directly and indirectly, in my business life.

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Evening came, and with a feeling of deep emotion I again knocked at the door of the fundamental nature and in its real and actual being. Without this knowledge the individual is apt to be led astray by his new-found power; without it he often tends to attribute to his personal self, and derivative character, the power which really is vested in a much higher part of his being. One must know how to recognize the real gold of his being, else he may be deluded by the glittering imitations and counterfeits which abound in the realm of personality."

Here the Colonel paused, and rested for a few moments as if striving to find words fitted to describe the tremendous truth which he wished to convey to me; or, perhaps, to choose simple words capable of being understood by me rather than those terms employed by him in his own advanced and exalted thought on the subject-this, as I now know, was no easy task. After a few moments of deep, concentrated thought, he said:

"Let us begin at the beginning. The beginning of all thought concerning the Truth is Truth itself. The first and last Truth concerning Existence or Being is this: There is present and active a SUPREME PRESENCE-POWER from which all things proceed, directly and indirectly, and which is the Base Ground, Support, Cause, Correlator, Coordinator, Essence, Substance, Life, Principle, Presence and Power of the entire World-of-Things. All intelligent human thought reports this conclusion; all awakened intuition sustains and corroborates it; all philosophy finds in it its first and last facts.

"All attempts to identify this Supreme Presence-Power with things of the phenomenal world must meet with failure, for it transcends all of these. Speculation upon its essential nature is futile, and worse than useless, for it is far beyond the power of human representation in words. The finite cannot explain the Infinite; the relative cannot define the Absolute; the conditioned cannot diagram the Unconditioned. Yet all human thought, speculation, reason, intuition, imagination and instinct affirm the necessary presence and action of this Supreme Power.

"Human reason, extended to its utmost limits, and corroborated by intuition, however, is able to furnish the following report concerning its concept of the Supreme Presence-Power, namely: The Supreme Presence-Power must be Absolute, Infinite, Unconditioned; it must be Eternal and Uncaused; it must be Absolutely Identical, Immutable, and Unchangeable in its Essence; it must be Absolute Integrity, Indivisible, and Inseparable. Moreover, all philosophy worthy of the name holds that it must be SPIRIT, in the sense of being the Essence of Life, the Essence of Consciousness, the Essence of Will.

"It is very clear that this Infinite Presence-Power must contain within its essential presence and power everything that is—for there is no place outside of its infinite presence and power. Likewise, its presence and power must abide in everything that is—for its presence and power, being infinite, must be everywhere, and consequently in everything that is anywhere. Thus, you see, this Supreme Power must not only be that from which all things proceed, but also that in which all things live, and move, and have their being, and, finally, that which is imminent and abiding in everything.

"Fix well in your mind this triple conception of the Supreme Presence-Power, viz., (1) its Infinite Presence, in which all things must abide and be contained; (2) its Infinite Power, from which all activities must proceed and flow; and (3) its Infinite Immanence, by reason of which it is present and active in everything that is. If you will hold fast to these three elemental and fundamental facts, you cannot go very far astray in your thinking on the subject.

"In your former thinking you came to see that there was 'something about' persons which gave them special power; this was, of course, this Infinite Something (or one of its expressions or manifestations). Later, you saw that many considered this Something to be a 'something above' them; this, likewise was this Infinite Something (or one of its expressions or manifestations). Finally, you now have learned that the Something you have sought is that Something Within; this likewise must be this Infinite Something, (or one of its expressions or manifestations). The Infinite Something is that Something sought in each case, though it may be looked for in three different directions.

"The superstitious person prefers to identify this Infinite Something with a 'something about' individuals. The religious person prefers to identify it with a 'something above' him—which view is all right so far as it goes, but which is usually in error in refusing to admit that the Infinite Something is also within the being of each and every individual. The wise thinkers of the past, and of the present, while freely acknowledging that the Infinite Something is ever 'about' persons, and is always 'above' them, also know that it is also certainly 'within' themselves—and they prefer to seek for it there, for reasons which I shall now explain to you.

"The 'something about' can only be viewed from the outside—you can never get into the actual presence of it, but can only view it from afar. The 'something above', likewise, exists chiefly as an abstract conception in your mind, and is never directly contacted in this way. You may feel inclined to dispute this last fact, but if you will inquire closely of persons of deep and sincere religious experience, you will find that their real conviction arises by reason of an 'inner experience'—a conviction of the Divine Presence-Power within themselves, in their 'heart' as they express it. Though the devoutly religious person may 'think about' the Supreme Presence-Power as 'above' him, yet his supreme experience is obtained by reason of the fact that he 'feels' within himself the glow of an Abiding Presence and Power. Many of the orthodox religionists seek to deny this, yet in their hearts they know that the 'religious experience' is always really an 'inner experience'—that it is an experience of the 'heart', rather than of the 'head'.

"The esoteric occult teaching has always been that the Supreme Presence-Power may be immediately contacted by directing the consciousness into the depths of one's own being—there to discover that Something Within. The most profound practical philosophers have taught likewise, though in different terms. The reasoning in both cases proceeds as follows: If there is a Something 'in which we live, and move, and have our being', and 'from which all things proceed'; and if, as must be, that Something is immanent within the being of each and every one of us; then, logically, that Something must abide as the essence and fundamental substance of the being of the individual, and must be discovered there, if anywhere.

"The next step of the mystics, and of the practical philosophers as well, is that of actual experimentation along these lines. The result is that all of the great mystics, and all of the great practical philosophers, have each reported that at the very centre of his being—at the very kernel of his consciousness—he has discovered a Something which is different from anything else about himself, and which cannot be described in terms applicable to the latter. In fact, that this Something Within, when questioned, seems unable to define or explain itself in words other than these: 'I Am I', or where the individual has advanced still further in his new experience, as 'I Am THAT I Am!'

"This experience, and the application of severe logical thought, has led the deep thinkers of the race to hold that the Inner Secret of Being is to be found only in this inner experience of that Something Within. 'Why', ask they, 'should one seek in outer experience or in the experience of others that which may be found in the direct experience of oneself? 'Why', ask they, 'should one seek in distant lands, and over strange seas, for the treasure that lies buried in one's own garden? Say they, 'If this Truth lies everywhere, it lies within myself; and within myself is the only place in which I can find it, for my direct knowledge is confined to the discovery of my own states of consciousness.' "Now", said the Colonel, "if you admit that the Infinite Presence-Power really abides within your own being (as in all else), where would you expect to find it there—and what must it seem like when you have found it. A little thought will show you that if it is there at all it must abide at the very centre of your individual being—and at the deepest place of your consciousness. Now, then, what do you find when you determinedly explore your consciousness and your being? At the very centre of your being, and at the extreme depths of your consciousness, you find—what? You find this 'I Am I'—your Real Self—standing as a Central Sun around which whirl the lesser planets of your mental and emotional nature. This is the fixed and final fact within you—this fact of 'I AM', and 'I Am I'.

"No matter how your mental and emotional, as well as your physical, attributes of personality change and become different, your 'I Am I' remains ever the same—immutable, unchangeable, fixed, certain, constant. No matter how you may change your opinions and feelings about other things, you can never think and feel otherwise than 'I AM', and 'I Am I'. You can never say with truth and conviction, 'I Am NOT', or 'I Am Not-I'— the very idea is ridiculous. Moreover, you cannot think back of or under the "I Am I"—it is the final report of your conscious experience, just as it is its first report. In finding the 'I Am I', disentangled from its surrounding sheaths and its garments of personality, you have found the Fundamental Fact of your individual being—and that, if anything, must be the focal point or focal centre of the Infinite Supreme Presence-Power which is immanent in presence and power within you. It is the Indwelling Spirit—the Real Self—that Something Within.

"Now", said the Colonel, "here is a stage of the journey at which many who tread the path stumble and fall. They sometimes seek to identify that Something Within with the 'personal self', instead of the Real Self—the superficial personality of 'john Smith, grocer, aged 49 years', with the 'I Am I', above-all-personality, which is the individuality. This leads them away from the main road of Realization. Or, again, they may cease all efforts to express and manifest that Something Within, and to enter into a fuller consciousness of identity with it, but, instead, they devote their thought to vague and futile speculations as to 'just why' the Supreme Presence-Power seeks to express and manifest its presence-power in the World-of-Things. In the first case, the mistaken person wanders off into the pitfalls and quagmires of Delusion and Error; in the second case, he proceeds to run 'round-and-round' in circles, or like the squirrel in the cage, he travels the whirling wheel of speculation, ever moving but never arriving anywhere.

"The sane course is to strive earnestly to enter into a fuller and fuller recognition of that Something Within as the 'I Am I', or Real Self; to proceed to a fuller and fuller realization that this 'I Am I' is not a part of your intellectual or emotional machinery, but is its Master; and, finally, to endeavor to express and manifest more fully and more effectively the power which flows into your conscious field of mentation as the result of your recognition and realization just mentioned. You are now a Cause, not merely an Effect; you are now a Creator, not merely a Creature; therefore, proceed to Cause and to Create effective, efficiently, and worthily.

efficiently, and worthily.

"This then," said the Colonel, "is what the ‘I Am I', or that Something Within, or Real Self, really is—a focal point or centre of the Infinite Presence-Power from which all things proceed, and in which we live and move and have our being. The Infinite Presence-Power is expressed and manifested through that focal point or centre which is your ‘I Am I'; your understanding of the ‘why and wherefore' of this will increase—but be not over anxious about this, for the understanding follows only upon the heels of the expression and manifestation, and never precedes it. You learn by doing. Your "I Am I", as it expresses and manifests itself through you, will be much like a person awakening from a deep sleep—perhaps still under the influence of a dream of the night. It will ‘find itself' only gradually, so mingled with its waking realities still are the illusions of its dream-state. It will ‘come to' only gradually—its attainment of knowledge of itself will be much like the recollection of knowledge previously had by it. Do not perplex yourself concerning the ‘just why' of this at this time—you have work before you to do, and increased knowledge will follow the performance of that work.

"And, now", said the Colonel, "I have given you as much as you can mentally digest at this time. I do not wish you to suffer from spiritual indigestion or mental dyspepsia. I have more to say to you; but this will all come in due time. Desire insistently your unfoldment in consciousness; confidently expect its realization; and determinedly will its attainment. Desire, Faith, and Determination will win the day for you. To some this unfoldment comes quite gradually, and without special phenomenal experiences. In your case, however, the tremendous pressure of the unfolding flower of your ‘I Am I' may end in a sudden, tremendous effort which will bring to you a strange experience—symbolic in character, as was that one of the other night—in which in a Hash of intense superconsciousness there will be given to you a glimpse into the Promised Land, but which will last only. for a moment-but for a moment that will never afterward be forgotten by you. In fact, I feel that you are on the very eve of such an experience. See me again when you feel deeply impelled to seek me—but not before."

With these words, the Colonel rose and indicated that the interview was at an end.

With a strange feeling of exaltation, and with the intuition that I was about to undergo a transforming experience from which I would emerge as a new individual—or, rather, as the same individual endowed with a new and fuller insight, consciousness, and power—I proceeded to my room and sought my pillow. Shortly after, my transcendental experience began.

I could not be said to be "thinking"—rather did I seem to be Immersed in a

I could not be said to be "thinking"—rather did I seem to be immersed in a world which was all Idea. In this new world all the things were ideas—the "thoughts were things" therein, in actual fact. My mind was perfectly clear—I was not in a dazed or perplexed state of mind. It seemed to me, rather, that my mind had escaped its former limitations, and had attained infinite transcendental powers. I seemed to have attained the power of thinking with infinite power and with absolute logical accuracy.

Dwelling in this realm of Pure Ideation for a time—I do not know now whether it was but for a moment, or else for hours, so rapt in the experience was I—I then passed into a state of mental and emotional quietude, calmness, and joy. All finite thought seemed stilled. The "I Am I" seemed to be dwelling in the Infinitude of Space, and in the Eternity of Time. This Infinite Space seemed to be filled with a wondrous rosy light, vibrating with an awful intensity and rate of speed. In it, I seemed to be abiding undisturbed and unaffected. I had the conviction that my Self was eternal—that it had always existed and would always exist, in its essential identical being; death or interruption of its life seemed like a laughable impossibility. I seemed to have taken on Infinite and Eternal Life.

Accompanying this conviction, was the realization of what I can describe only as Infinite Wisdom. I seemed to know everything—from the highest Truth to the most trivial fact of experience. There was "no great and no small" to me—all was included in the content of my consciousness and knowledge. The Riddle of the Ages—the Mystery of Being— were clearly understood by me. But greatest of all this knowledge was the knowledge of my own being—I knew the inner truth that "I Am THAT I Am!"

With this also manifested the consciousness of Infinite joy, of Absolute Bliss—I seemed to have concentrated and condensed within me the Bliss and Joy, the Happiness and Content, of all time and all places. Yet, I seemed to realize that all this happiness, bliss, joy and content, came from within myself, and not from things external to me.

Looking back at this experience, in the light of my after acquired' knowledge and understanding, I now see that in that Hash of Illumination—for such it was—I momentarily contacted or "tapped" the transcendental planes of consciousness. which the ancient oriental sages described as "Sat-Chit-Ananda", or "Being-Absolute ; Wisdom Absolute; Bliss-Absolute". It was doubtless largely, or entirely, symbolic; it was very far from being what is popularly known as a "psychic experience".

I now know this to have been a perfectly natural experience, though a comparatively uncommon one. Many others have undergone it—many others will undergo it. The accounts of its experience tally closely, in the reports of the ages. Yet, be it remembered, many who attain the very highest recognition, realization, and manifestation of that Something Within, have not undergone this experience. It is merely incidental, and not essential—let there be no mistake about this point.

The transcendental experience passed. The reaction was at first most painful and distressing. I felt that I had dropped from the highest heaven down to the barren earth. Gone was my knowledge of everything—but there still persisted the firm conviction that I had so known it, and it was at least comforting to know that it was knowable. Gone were my bliss, joy, and happiness unspeakable—though the memory of them has served to comfort and bring happiness and peace to me ever since. I had ascended to the heights, but great had been my subsequent fall. Yet, the resulting memory of it all was worth the price of the disappointment which followed.

I would rather give up all that I have since attained, in material possessions, achievement, and knowledge, rather than now to have erased from my memory the recollection of that experience. The mere thought of its incidents and facts gives to me a thrill far beyond that produced by any other thought of past, present, or future. This is a faint idea of what this experience meant, now means, and shall always mean to me.

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I must have afterward dropped into a deep sleep, for I awoke in the morning greatly refreshed in mind and in body. I was conscious of ya new spirit animating my physical and mental being. I must have reflected this inner state, for I now remember that for several days afterward my associates, and others, persisted in asking me if I had heard good news, had come into a fortune, had fallen in love—or had experienced something else of a most gratifying nature. I had, in fact—but something different from what they supposed.

I can see from photographs of myself, still in my possession, that my physical appearance began to change for the better from the time of that experience; -I am sure that I took on a new expression of countenance. My body began to take on new strength and vigor, and the years seemed to drop away from me. The Spirit of Youth seemed to have descended upon me, and I reflected this in physical appearance and energy, and in mental vigor and efficiency. Moreover, material conditions began to change rapidly, and in my favor; of these things I shall have more to say as I proceed with the story.

I wish to be clearly and positively understood here, however, that all of the benefits which followed this transcendental experience have been practically duplicated by others of my subsequent acquaintance, even though many of these persons had no sign of such experience. As the Colonel said, the transcendental experience is merely incidental, and not essential. It arises by reason of the existence of certain conditions; these conditions not being present, the experience does not arise.

But, in all cases of the "new birth", however, there is always to be found a dawning, and heightening recognition and realization of the reality of the presence-power of the "I Am I"—that Something Within—and at least a certain intuition, instinct, or realization that this is in some intimate way or manner connected with, in contact with, or closely related to the Infinite and Eternal Supreme Presence-Power from which all things How, and in which we live and move and have our being. This intuitive consciousness is the essential element—the rest is largely non-essential and merely incidental. The gist of the matter is the Discovery of the "I Am I", and the intuitive conviction that this is based upon the Infinite and Eternal Reality.

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Some who have read this story in manuscript form, have advised me to omit the account of the above recited experience of the Hash of Illumination, and also of the symbolic dream experience which accompanied my awakening to the realization of the presence-power of the "I Am I". They have been moved to this suggestion by reason of their fear that the message contained in the whole story might perhaps be weakened by the inclusion of the recital of these experiences, on account of their being mistaken for the common "psychic" experiences of which we have heard so much, far too much, of recent years. They felt that the story ran the risk of being mistaken for a record of "psychic" or supernatural phenomena. In short, they feared that the story might be misunderstood as being concerned with the "moonshine" experiences of abnormal psychology, rather than with the "sunshine" experiences of supernormal psychology—with certain valueless phases of subconscious mentality, rather than with certain high phases of the superconscious mentality.

I have carefully weighed these objections—and have overruled them. This, because, in the first place, these experiences have a rightful and proper place in the narrative; and, secondly, because there are many persons who are now beginning to experience the unfoldment into consciousness of that Something Within, and who are having certain "bits" or flashes of this superconscious experience without realizing their true nature. In some cases, indeed, such persons have been led by others to believe that they are "psychics", or have been encouraged in "developing psychic powers", instead of realizing that they were encouraged in "developing psychic powers", instead of realizing that they were but beginning to become conscious of their own real, inner nature, and that they should but allow the process to proceed naturally. I am no follower of the Moon-path—the Sun-path is the one upon which I have set my feet; and I wish to encourage others to refuse to be attracted by the baleful rays of the Moon, and, instead, to face the Sun fearlessly and confidently.

Once more, then, this is not a story of "psychic" or "supernatural" happenings; it is a narrative of perfectly natural experiences and of their results.

V
THE MANIFESTATION

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From this point of my story I shall content myself with relating my actual personal experience in living the new life into which I was born through my dawning consciousness of the Something Within, its identity with my Real Self or "I Am I", and the realization of the fundamental and essential nature of this supreme fact of my individual being.

I shall not relate in detail my further conversations with Colonel Forbes, for these gradually extended to those features of the Inner Teaching which are rather too technical and too complicated for presentation in a recital of this kind designed, as it is, for "all kinds and conditions of men", many of whom may not be familiar with the terms of philosophical or metaphysical reasoning, and the forms of such specialized thought. I shall from time to time quote an occasional statement made by the Colonel, and shall refer constantly to the general principles of the instruction given me by him, but I shall let the story tell itself from this point through the presentation of my own experience in the practical application of these principles and of the basic truths which have already been set forth in my recital of the first three interviews with that remarkable man.

From the Colonel I learned that the initiation into the new life of the conscious perception of that Something Within consisted of three distinct stages or steps, namely: (1) the stage of Recognition, or the perception of the "I Am I" as that Something Within; (2) the stage of Realization, or the perception of the tremendous fact that that Something Within, the Real Self, or the "I Am I" is the focal point or centre of expression of the Infinite Power from which all things proceed; and (3) the stage of Manifestation, or the actual expression in active everyday life of the presence and power of that Something Within, the Real Self, the "I Am I".

Said the Colonel to me in a conversation held shortly after the remarkable experience related in the preceding chapter: "You have experienced the full Recognition, you have experienced a goodly degree of the Realization; now it remains for you to experience the Manifestation, and this you can do only gradually and progressively in active everyday life. The Manifestation is the demonstration of the truth of that which you have previously recognized and realized in a measure; in that demonstration there will also come to you a constantly increasing and progressively unfolding degree of further Realization."

The Colonel here quoted for my benefit an ancient esoteric aphorism—that paradox which has perplexed many who have read its words without having been given the key of its understanding: "You have now reaped; henceforth you must sow".

This, he explained to me, meant that I had reaped the rich grain of the new consciousness, and I was now required to sow its seeds that they might manifest as work along the same line; that I was now to manifest in actual work the principles of Truth which I had gained. After this sowing would come another reaping, and so on; each reaping being followed by a sowing, and each sowing by a reaping. Here, as everywhere, Nature proceeds in cycles and according to rhythm.

Acting under the Colonel's instruction and advice, I began to build up my physical body, and, indeed, this was sadly needed, for my physical instrument had been greatly run down by reason of my general breakdown. He had said: "The physical body is the external instrument of the ‘I Am I', and must be made a fitting one in every respect. The body is not a base thing to be reviled as a hindrance to the expression of the spirit, as the ascetics have mistakenly supposed. Rather is it the instrument of the effective expression of the spirit, and it should be perfected, developed, and maintained in health and vigor to that end." In this understanding and belief I undertook the work of building up my physical instrument of the expression of that Something Within.

Proceeding upon the principle outlined to me by my teacher, I set to work manifesting the power of that Something Within upon the "mind" which presides over the physical processes, and which has its subordinate centres in every organ of the body—yes, even in every cell of the body. It was a revelation to me to be told that the vital and physical processes are essentially mental processes, and not it merely chemical or mechanical physiological activities. I saw at once that the secret of the Mental Cure of Disease is not that of a manifestation of the power of "mind over matter", but that of mind, or spirit, over the "mind" subordinate to it. This principle, once thoroughly grasped, produced remarkable and practically immediate results when scientifically applied.

I found that by first fixing in my mind the ideal concept or mental image of the normal functioning of the organs of the body, and then by forming a strong, definite mental picture of my organs functioning in this way, this being accompanied by a confident expectation of the materialization of my ideal picture or concept, the subconscious mental faculties presiding over the physical functions at once set to work reproducing in actual material and physical form those ideas and pictures which existed in ideal form in my mind. The ideal became real—the ideal picture took on objective material reality.

Moreover, I found that each and every organ of the body has its own particular "mind", or, if you prefer, its own centre of subconscious mentality. I discovered that by directing my attention to any organ of my body, I could, as it were, attract or awaken its attention, and thus place it in a receptive mental attitude. I would then proceed to "talk to" that particular organ, just as I would to a child; I would explain to it the importance of its normal functioning, and would firmly but kindly demand that it should proceed to act in that manner. All this may sound rather silly, but those who have "treated" themselves in this way will know the truth of the underlying principle, and practical value of the method employed in applying it.

I avoided the error of denying the material reality of my body, and of asserting that it was an illusion—that fallacy of certain schools of so-called metaphysics. On the contrary, I admitted the comparative reality of the physical body in all of its parts, but held that it contained "mind" in every part and in every cell, and that its functions were under the control of this "mind"—the latter, in turn, being under the influence of the general "physical-mind" of the body, which, in turn, was subordinate to the "I Am I." I also discovered the part played by the "auto-suggestion" of the conscious mentality in the matter of influencing beneficially or adversely the general "physical-mind" controlling the physical functions.

I was helped in my self-healing work by the study of certain simple works upon physiology, by means of which I ascertained just what were the normal processes and functions of the various organs and parts of my body. In this way I was enabled to form clearer, stronger, and more efficient ideal pictures and concepts which served as the "patterns" to be reproduced in the physical processes themselves, as I have just stated. I discovered just what constituted a normal, healthy, efficient human body, and I built up a strong, positive, clear, definite mental picture of such a body. Then I proceeded to make my thought take form in action, and to cause my mental states to reproduce themselves in physical form. I presented my mental pictures to the general "physical-mind" of the body, and also to the several organs themselves. I have now given you the essential substance of my method—you may employ it as effectively as did I, provided that you go about it earnestly and faithfully.

I also discovered that I could effectively employ physical exercise in this way, the added factor of the mental or ideal pattern greatly increasing the effect of the physical motions. I perfected a system of Psycho-Physical Exercise which "made over" my physical body in a comparatively short time.

The results of these manifestations of the Something Within in and upon my physical body were remarkable. I began to improve rapidly from the very start. In a comparatively short time I had recovered all of my lost ground, and in a little longer time I was in far better health and physical condition than I had ever been before. I had created in my mind the ideal of a strong, healthy, vigorous man, and my subconscious mentality faithfully reproduced this ideal in physical and material form and activity. My business associates remarked the wonderful change and marvelled at it. They were agreed in the belief that I had found some wonderful physician—and indeed I had.

I am now, at the age of about seventy years, in vigorous health and strength —far better than that of the average healthy man of forty-five. I see no reason for doubting that this will continue to be the case, for I live according to the principles which brought renewed health and vigor to me. I believe that these principles really compose the essence of all forms of mental, spiritual, or metaphysical cures, although each of their different schools usually insist that to its own particular dogmas must be given the credit-though each school makes about the same percentage of cures, notwithstanding that their dogmas often mutually contradict each other.

I know it to be a fact that the "I Am I" can control, direct, and command any part or faculty of the mind belonging to it—even that part of its mind which presides over the physical functions. This latter accomplished, the physical effect follows as inevitably, invariably, and infallibly as any other given effect follows its logical cause. It is purely a matter of cause and effect. Every individual has the power within him or her to set these causes into operation.

While manifesting physical efficiency, I did not neglect the work of building-up, developing, and unfolding Mental Efficiency. I remembered the old adage, "A sound mind in a sound body", and I determined to attain this. Here, also, I supplied myself with a scientifically correct ideal pattern, by means of studying the simple, scientific principles of psychology and of logic. In this way I learned what the great minds of the race have discovered to be the effective principle of the operation of the mind, and of its efficient employment. Having supplied myself with this pattern, I proceeded to re-educate my mind so that it might reproduce in itself 'the efficient activities which were clearly indicated and pictured on the ideal pattern.

I started with the conviction that the Intellect was not my "I Am I", but merely a part of the intricate machinery at the disposal of the latter. Equipped with the map or pattern acquired by study, as aforesaid, I determined that my intellectual faculties should actualize their processes and activities in accordance with that ideal. I proceeded along the same general lines as those which I employed in re-educating the "physical-mind" controlling my physical processes. Both of these great divisions of the mind are but important processes. Both of these great divisions of the mind are but important instruments or pieces of mental machinery and both are subordinate to the direction, control and mastery of that Something Within, the Real Self, the "I Am I". Both will respond to control and direction properly applied. One general principle underlies the two cases.

I do not wish to convey the impression that I supplanted the natural and regular processes of my intellectual faculties with an artificial system of functioning. On the contrary, I carefully avoided this, for I believed that such a course would result in taking all of the natural "life" out of my thinking. Instead, I encouraged the regular, natural processes by means of which the intellect manifests and expresses itself in thought, cogitation, and reasoning. I developed its ability by scientific exercises by means of which every part of the thinking-mind was employed and given the strength which comes to both mind and body only with use and activity in proper amount. Mental faculties are much like muscles in this respect, and an understanding of one brings an understanding of the other.

My chief work, however, was in the direction of "re-educating" the intellectual faculties. I proceeded to this by first acquiring a clear, definite idea and concept of the action and processes of the well-developed and well-trained intellect. This gave me the right pattern, mold, or map, which I then proceeded to reproduce by actualization. This right pattern was gradually impressed upon the mind, and once there it began to manifest its creative power by reconstructing my mental machinery so as to serve the purpose.

The strings of memory are chiefly performed along subconscious lines, and that the subconscious mentality is readily influenced and directed by efficient suggestions and instruction, I was able to develop a wonderfully efficient memory-machine. This, however, I employed only legitimately, and not for "showing off". I used it in my business of life, and not for spectacular performances. I discovered that the memory never really loses or forgets anything once placed in it properly, and that remembrance and recollection depend chiefly upon proper methods of indexing and cross-indexing. But I found that chief of all methods, and one essential to an efficient memory, is that of re-educating the memory, and of training it in the habit of performing its work properly.

Following the same general rule, I greatly developed my powers of perception and observation, and, as a consequence, was able to observe and perceive important things which were overlooked by the average individual. Perceptions constitute the "raw materials of thought", and I managed to keep my mind well supplied with the best kind of material to be worked over and made up into ideas, concepts, and plans. Much of my subsequent success was due to up into ideas, concepts, and plans. Much of my subsequent success was due to this acquired power.

Along almost precisely the same lines, I trained my imagination to perform that wonderful creative work known as Constructive Imagination, instead of wasting its energies upon day-dreams or fanciful picturing. In the realm of the imagination is to be found the mental machinery of all creative work along mental lines. Here invention has its home and workshop. The imagination properly trained will readily and efficiently plan, design, construct, build, improve, and generally perform creative work for anyone. My subsequent success in building and carrying-out the great undertakings of my later life was due largely to the development of this part of my mentality. I so trained my imaginative faculties that I could, figuratively, drop into one end of my mental machine the idea of the need, necessity, or requirement, and lo! in time out of the other end would come the general outlines of the plan, design, or undertaking. The details were afterwards added in the same manner.

In the same way, I obtained the mastery of my emotional nature, with its feelings, emotions, and desires. Instead of being a slave to this part of my nature, I made it my willing and obedient slave. I harnessed Desire, and set it to work for me; and good work it has done for me. Insistent Desire is one of the great elements of the effort toward Attainment. It supplies the dame and heat whereby the Steam of Will is generated. A strong will is largely due to a strong desire. Desire-Power is an important factor in Success and Personal Power. Desires are not to be killed out, but rather to be transmitted when necessary, and directed into the proper channels. All this I learned from the Colonel, and afterward demonstrated through actual experience.

Finally, in the same way, I learned the Mastery of Will. I learned how to "Will to Will". I entered into the inner consciousness of Will Power, and learned its innermost secrets. Then I employed the knowledge so gained in the carrying out of the plans evolved in my Creative Imagination, and afterward passed upon by my Intellect. I would say here that this element of Pure Will is the one nearest and closest to the "I Am I"—so close, indeed, that it is most difficult to differentiate between them for a long time. But even the Will is subordinate to the "I Am I", and may be mastered by it, and rendered a most valuable and faithful helper.

All these important achievements resulted from the manifestation of that Something Within, following my recognition and realization of its presence and power. My mastery of circumstances, of things, of men—all this has come to me largely through this development and power so obtained. But this is but the beginning; that which follows is equally important, and perhaps far more wonderful, for it deals with forces not so commonly recognized and realized as wonderful, for it deals with forces not so commonly recognized and realized as are the mental faculties and activities which I have just considered.

There are wonderful realms and planes of mental power within every individual, which but few learn to explore and the powers of which still fewer learn to manifest. Of these I shall now proceed to tell you. In the recital you will realize more fully than ever that "there are more things in heaven and earth than are dreamt of in your philosophy". Yet even the greatest of these powers are in the realm of Nature, and belong not to the supernatural; they may be acquired by anyone who will do as I have done.

VI
THE SOMETHING WITHIN

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The manifestation of that Something Within in the direction of the development and maintenance of physical efficiency and mental efficiency, as related in the preceding chapter, was accompanied almost from the very beginning with a marked and striking improvement in my business affairs. I became aware of the fact that the inner forces which make for success were at work, and that their effects and results were beginning to show themselves. Moreover, I became quite keenly aware that beneath the surface of the present activities there were developing certain tendencies which in the due course of time would manifest in actual events which would be conducive to my general success and well-being.

My increased efficiency, showing itself in an improved grasp upon the general and special conditions of the business in which I was employed, received favorable attention from those in positions of authority in the concern; as a result I was promoted rapidly, indeed so rapidly that the working-force of the concern conceived the idea that I had secured some sort of a "pull" with the management. But,'in spite of the jealousy always aroused in such cases, there arose a gradual general recognition of the fact that I was a good person to consult when difficulties arose in any branch of the business; the other employees soon found it to their advantage to consult me when their work got into a snarl or tangle. I was always glad to render such assistance, not only because it was good policy for me to do so but also because there was a positive pleasure in employing my mind, particularly my creative imagination and faculties of construction, in this way.

I conceived an improved selling plan to be employed in increasing the distribution of a certain line of merchandise manufactured by the concern. This line for some reasons had "dragged", and finally seemed to be destined to be a failure, although the goods themselves possessed positive merit. The sales-manager was glad to shift this irksome responsibility to the shoulders of another, and the management felt that as all else had failed there was little to be lost in allowing me to try out my plan. From the very start the sales of this line of goods jumped in great leaps and bounds, and as a consequence I was placed at the head of a special department in control of the sale of these goods and some associated lines. Before very long I had made my department the best paying branch of the business, and I was asked to assume a new position as general adviser directly under the control of the chief executive.

This was but the beginning. Seeing new opportunities for the sale of our product, I planned the enlargement of the plant and the increase of the selling force ; this necessitated an increase in the capitalization of the business. The directors had confidence in me, by reason of my past record of successful achievement, and they finally agreed to all of my plans. The enlarged business met with great success, and our concern afterward absorbed several smaller plants in the same line. The corporation became one of the largest in the country, and I was placed at the head of the active management of its extended affairs. I became a national figure in the world of that particular line of business, and began to attract the attention of leading financial powers in the large cities.

I will pause for a time in this recital of the bare outline of my rapid rise to business success and financial independence and power. Before proceeding further in that recital I must call your attention to a remarkable condition of affairs which, almost from the very first, seemed to manifest itself. I find it difficult to make an intelligent statement of this thing, for it is of such a subtle and intangible nature that ordinary terms are inadequate to express it properly. However, I shall endeavor to explain to you "just how the thing worked"—to present to you the effects and results of this hidden cause or series of causes which operated in such a wonderful way in my career.

Perhaps the Brat conception of this strange condition of affairs which came to my mind was that, in addition to my own conscious mental efforts and powers, there was "something else at work" in my affairs—something below or above the surface of things which seemed to be working in my behalf and to my interests. I remember distinctly once saying to myself: "There seems to be a Something or Somewhat taking a hand in this game, and playing as an invisible partner, backing up my own play, furnishing advantageous lads, and playing trumps in response to my own leads". It seemed that I had a skilled partner in the game, and I soon grew to have confidence in him, in his skill, and in his desire to help me to win.

There was at first something almost uncanny about this condition of things. There was no mistaking the presence and activity of this invisible helper—but who or what was that Something? I almost became convinced that I was for some reason the recipient of some sort of supernatural assistance. I began to see why the successful men whom I had formerly questioned had grown to believe that they were backed in this way. But I remembered what Colonel Forbes had told me concerning the strange and wondrous powers of that Something Within, and how remarkably efficient it was in furthering the interests of the individual after it had been properly awakened. I determined to write the Colonel, who had by that time returned to India.

In due course came a short note from the Colonel, saying, in substance: "Your ‘invisible partner' and ‘unseen helper' is none other than that Something Within, manifesting its power below the surface of things. It has made your desires, its desires; your aims, its aims; your general plans, its general plans. Trust it implicitly, and always count on its aid. It will never fail you, even though at times it may seem to have deserted you. But you must always play your own hand to the best of your ability, while depending upon this ‘invisible partner' for backing, support, and assistance. Do your part properly, and it will do likewise".

From the letters of the Colonel, and from information gathered by me from other sources, as well as from my own experience, I finally "figured out" this thing as follows: That Something Within seems to be desirous of action, manifestation, and expression—of actualization, in short. To this end it cooperates with the ideas, desires, and plans of the relative aspect of the Self. It takes over the ideas, desires, and plans of the individual and then proceeds to work steadily and persistently toward their actualization and materialization. It seems to be like a great Will—a Power with the Desire to Act, or a Desire with the Power to Act. But it evidently requires the material or stuff of Ideas fed to it, in order that it may proceed to Actualization. Therefore, before it will act for one, it must have the pattern of idealization presented to it. Its business is that of making reel one's ideals—of actualizing that which he has idealized. This is the way I "figured it out", and, although I now smile at the naive, crude form of my expression of it, I still hold to the general fundamental truth of that primitive conception.

The strange thing about the operation of this silent force was that it would sometimes bring about results entirely unexpected by me, and often apparently quite opposed to my desires at that time; but in the end, its way was perceived by me to be far the best—sometimes really the only right way. That Something Within sometimes seemed to know, far better than did I, just what was best for the development of the general plan or desire held by me. It would even seem to block my game at times, and to force me to make a move in an entirely different direction from that originally contemplated by me. It would lead, or force, me away from the end I was trying to achieve, and all would seem to be lost. But, lo! sooner or later it would lead me back to that thing, by means of a circuitous route, and success would be mine. When these things happened, sooner or later I was forced to admit that the ‘way chosen and followed by it was really "the only way". That Something Within evidently had perceived" dangers and obstacles not apparent to me, and so sled me around them. It pursued strange roads and by-paths, but in the end "it got there".

Sometimes, when I became too much inflated with the sense of my own personal powers of perception and judgment, it would literally pick me up by the back of the neck, and then after holding me for a time suspended over the brink of the precipice of Ruin, would then gently deposit me in a good safe place, in a new environment—in just the place (as I afterward saw) in which my best interests would be served, and my deepest hopes and desires would be made possible of realization. My road to success was at times quite a rocky one—one very hard to travel. At times the setbacks seemed like failures—but later on were seen to be the best things that could possibly have happened at the time.

I frequently slipped back several feet, but I had advanced many more feet previously, and so was really just that many feet ahead—subsequent rapid advancement far more than made up the temporary lost distance moreover. All this required Faith—but I had this. In the current phrase of the present time, it was a case of: "It is a great game, if you don't weaken"! I didn't weaken—for under all I knew that "I Am I", and that that Something Within was there helping me to play the game, and often playing the leading part in it. Faith Power is an important factor in Personal Power.

As time progressed, I gradually made the important discovery that "wealth" is largely a matter of consciousness. Many persons who want money, and who are striving for money, actually tend toward driving it away from them by reason of their tenseness of thought and their failure to realize the "money consciousness". In order to handle millions, one must learn to think in the terms and ideas of millions. My old friend Harriman once expressed this pregnant truth when he said: "It is just as easy to think and to talk in millions as in single dollars". This wizard of finance, whose feats were regarded by the public as closely approaching those of legerdemain, made this adage one of his cardinal principles of thought and action. He "thought and talked in millions", and his thought took form in action—his mental states took on material form—his ideals became realities.

There are many men in this country—in every city in this country—who have within them the germ-powers which, if allowed to develop and grow, would cause these men to become second Harrimans, or second Morgans, or even second Rockefellers. But practically none of these persons ever will really develop into this stage; in fact, the probability is that they will evolve merely into successful small shopkeepers, small news-stand keepers, or even small peanut-stand men—successful, in each case, but always on a small scale. They are content to think in single dollars—even in dimes-instead of thinking in millions. They manifest realities in the direct ratio of their ideals. Their thought millions. They manifest realities in the direct ratio of their ideals. Their thought takes form in actions of like calibre. Their mental states are reproduced in material form, but they are the same size in both subjective pattern and objective form.

The small-bore man will think that I am uttering nonsense when I say this; but the "big fellow" will know that I am right—he has proved it in his own case and realizes the truth of the principle, though he may not know just how or why it works out in this way. Many a man is manifesting the same energy, thought, and business sagacity in running a news-stand or a peanut-stand, that others are employing in conducting great enterprises. One thinks in dimes, or in single dollars-the others think in thousands, hundreds of thousands, millions. There is such a thing as "money consciousness"; I know it to be a fact. Wealth must be created in thought before it may be created in material form. Money must exist in the Ideal, before it appears in the Real-sometimes I even think that the Ideal is the true "Real", and that the so-called "Real" is but the reflection of the Ideal-Real!

Another of the important things I learned concerning the powers and activities of that Something Within was that strange course of action proceeding under what has been called "The Law of Attraction". I soon learned that there is a mental power of attraction corresponding to the physical law of gravitation. This law of mental attraction tends to coordinate and correlate the thoughts, ideas, and desires of the individual with the external things associated with them. This law operates in all individuals to some extent, but when one becomes consciously aware of the presence-power of that Something Within, and his identity with it, then the law acts with greatly increased power.

The Law of Attraction tends to "draw to" the individual the things, persons, or conditions in harmonious relation to his strongest thoughts, ideas and ideals. Or, quite often, instead of this, it tends to "push" the individual into the environment, conditions, or the presence of the persons or things which will tend toward the actualization of his idealizations. It often brings the mountain to Mohammed, but at other times seems to find it easier to push Mohammed to the mountains—the end attained is the same in either case, you see. When that Something Within "gets busy" in "working the Law", then things, persons, and conditions begin to move rapidly.

It often astonished me greatly (though I was now becoming familiar with remarkable happenings) to note how things and persons would be drawn into my field of attention in response to my thoughts, ideas, and ideals—or how I was drawn into the field of attention of others in the same way. The persons I needed were drawn to my notice; and I was drawn to the notice of persons who needed me. If I needed additional information concerning a certain subject, then the me. If I needed additional information concerning a certain subject, then the whole world seemed desirous of pouring such knowledge into my mind. Books, magazines, overheard scraps of conversation, newspaper articles—all these gave me either the desired data or facts, or else furnished a hint as to where they could be found.

I have walked into bookstores, and, picking up a book at random, I would find in its pages either that which I wanted to know, or else a reference (possibly in a foot-note) to some other book or work containing the desired information. I have picked up a stray magazine, or an old newspaper, and have received just the particular items of knowledge needed, in the same way. The essential idea of one of my most successful plans was first given to me in an item printed in a faded and dirty scrap of old newspaper which I picked up on a seldom-used path through the forest near by the place where I was spending a summer vacation. An old book picked up carelessly from the stall of a second-hand book shop, the price of which was fifteen cents, gave me the suggestion of a new and striking name for a manufactured article which I was then pushing—a name which once heard could never be forgotten, and which stuck in the mind like the burr in the wool of the sheep.

I have "bumped into" men in turning corners—men whom! needed or who needed me. Ideas, names, plans, concepts, places, individuals—all these I have drawn to myself by the Law of Attraction, or else I have been drawn to them. Business associates have spoken of my "luck", and of the important part played by Chance in my career. But I tell you, positively, there is no such thing as Chance, in the sense of an uncaused happening. Chance is but the name applied to "unknown or unperceived causes". Everything happens by reason of Cause; and all Cause operates under Law. The Law of Attraction is the great mother of Causes. "Nothing ever happens" without Cause. All events proceed according to Natural Law—and the Law of Attraction is one of the greatest, though one of the least understood, of all Natural Laws.

I have also discovered that this Law of Attraction, operated by that Something Within, employs in its work the power of mental-currents, thought-waves, or mental vibrations—call these what you will. These currents or waves or vibrations emanating from the active mind of the individual extend far beyond his immediate vicinity. When employed by the Law of Attraction they often assume the form of gigantic whirlpools, drawing to the central focal point of that individual many things which are correlated to his ideas or ideals. Again, they often maintain a "swirl" motion—an outward circular motion away from the centre; these circling waves carry the ideas, or ideals, of the individual to great distances, bringing them to the attention and consciousness (or subconsciousness) of persons far and near who are in more or less harmonious subconsciousness) of persons far and near who are in more or less harmonious correlation to them. These phenomena, however, are quite as natural as are those concerned with the law of gravitation—they have naught to do with the supernatural.

While these subtle forces of Nature were being employed by that Something Within in my behalf, I was at the same time hard at work. I did not "fold my hands and calmly wait" for "mine own to come to me", as the good poet suggests. I worked hard and tried to wait as calmly as I could for the result that I definitely purposed and persistently determined should come to me. This "calmly wait" idea has been misunderstood by many. Burroughs really meant that the mental attitude should be that of calm, confident expectation, while at the same time both body and mind were busily active in work. Certain earnest teachers of "New Thought" were at one time noted for their insistent and persistent advice to "hold the thought"; but it remained for another—that strange genius, Elbert Hubbard—to express better the essential idea in the aphorism, "Hold the Thought—and Hustle"!

The operation of these finer forces of Nature, of which I have spoken, are far more common than is generally supposed; though their underlying principles are seldom rightly understood, and are frequently grossly misinterpreted. I am satisfied that very many persons have in some degree experienced happenings along the same lines as those which I have just mentioned. Certainly, practically all successful men and women have at times been conscious of "the invisible partner", and of the strange workings of the Law of Attraction. It is true that they usually attribute these to other causes, or else regard them as "strange happenings" beyond all explanation; this is one reason why they seldom mention them, even to their closest friends or members of their family. Many a man or woman who reads these lines will smile reminiscently at this point. They will know what I mean—just what I mean. They "have been there", it I may be permitted to use this expressive slang term in this connection.

The reason why more men and women have not had greater manifestations of this great natural power, and why those who have had "flashes" and occasional instances of it have not been able to reduce the operation to a science, is this: They have not as yet recognized and realized that Something Within—and this full recognition and realization is necessary for the full manifestation of this power. Some of the power "leaks through", or "breaks through" like the scattering rays of the sun obscured by heavy clouds. But only when the clouds pass away are the rays of the sun received in full power and quantity. The clouds are those of Ignorance—they must be brushed away from the face of the Sun of your being, the "I Am I", the Real Self, that Something Within.

Many strong individuals have attained a partial realization of the "I Am I".

but still fall short of the complete experience. They "believe in themselves", have self-reliance, self-confidence, and know the Self to be a source of Personal Power; but their Self is entangled in the web of personality, and is hampered thereby. Personality is a valuable asset and instrument: but, before it may be employed with the greatest efficiency, the Individual must disentangle himself from it—then, free, he may return to it and employ it as his instrument of expression. The average man of self-reliance is more or less entangled in and caught up by his own mental machinery, and to that extent is a prisoner, hampered in his free action. When he tears himself free from his machinery, then, and then only is he able to operate that machinery as a true Master.

The individual must fully and completely, certainly and positively, recognize and realize that his "I Am I" is not a composite of his thoughts, feelings, and actions: but that it is that Something Within which has, with infinite pains, through the long ages, built up by the process of evolution that wonderful and intricate physical and mental machinery which is now at its disposal. He must realize that just as the consciousness of the plant is higher than that of the mineral; that just as the consciousness of the animal is higher than that of the plant; that just as the consciousness of the average human being is higher than that of the animal; so is there dawning upon certain of the human race a still higher consciousness than the ordinary self-consciousness of the average human being. This new consciousness of the reality of the presence and power of the "I Am I" is the consciousness of true and full Selfhood—a consciousness as much higher than that of ordinary self-consciousness as the latter is higher than that of the animal, or as that of the animal is higher than that of the plant, or as that of the plant is higher than that of the mineral.

Man's fundamental consciousness of himself may be said to consist of three different stages, viz, (1) The consciousness of "I", as distinct from other things; (2) the consciousness of "I Am", which brings with it an increased awareness of real existence; (3) the consciousness of "I Am I", or the certainty of one's true and real existence as a true and real Entity, apart from its incidental machinery of personality. Then there is another stage—the stage of full realization of the IdEntity of that Entity with the Infinite Power from which all things proceed—where the "I Am I" intuitively recognizes itself as being a focal point and centre of expression of that Infinite Reality—this consciousness is expressed only in that tremendous and awful Statement of Being, "I Am THAT I Am"!

To this last and highest stage of consciousness and realization your "I" is proceeding. It is like the gradual awakening to waking consciousness of the person who has been asleep, or perchance dreaming strange dreams. Little by little comes the awakening. First, comes the consciousness of "I" ; then that of "I

Am"; then the "I Am I"; and, finally, wide awake, and with dashing eyes, the Self exclaims in triumphant tones, "I Am THAT I Am"! It has awakened fully to its essential identity with "THAT"—the Infinite Reality, the Universal POWER, from which all things proceed, and in which all things live, and move, and have their being. This is the Soul's Awakening—the Self coming into its own!

VII
THE SECRET OF "LUCK"

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From my own experience, as well as that of others whom I have observed, and in view of the operation of the expressive powers of that Something Within in the light of the additional knowledge concerning it which has come to me through the teaching of Colonel Forbes and from my own studies concerning this subject, I am firmly convinced that the remarkable "luck" which is perceived to attend the careers of most of the really successful men and women of all times it is in reality not mere "luck" at all, but is rather the operation of natural laws set into operation by means of a conscious or unconscious drawing upon the resources of the Infinite Power from which all things proceed, through the channel of that Something Within. Moreover, I am quite as firmly convinced that the "upsets" and "downfalls", or the "changes in luck" of individuals who have been remarkably successful up to a certain point, is due to the fact that these individuals, intoxicated by the success that has come to them, have ceased to depend upon and to draw upon this source of All-Power. Many individuals of this kind seem to lose their sense or intuition which caused them to draw upon this Universal Fount for their inspiration, guidance and power, and accordingly they become entangled in their own mental machinery and lose their original grasp of the Reality which has carried them upward and onward to their high position.

Instead of depending upon their intuition of that Something Within, that channel of the Infinite Power, they become obsessed by the sense of their own personal importance and powers, unduly attached to their own creations, and unduly impressed by the conviction that their success has been due to the special merits of "the john Smith part of themselves", rather than to the power inherent in their "I Am I" by reason of its being the focal point or centre of expression of the Infinite Power. In short, instead of being Egoistic, they become "egotistical". They mistake the comparatively insignificant "Me" for the all powerful "I Am I". Or, stating it otherwise, they become so much impressed by their little "i" that they cease to place their dependence upon their great "I".

These individuals become so carried away by the incidents of the part which their "I" is playing that they lose their consciousness of the Reality itself—the Real Self—which is the actor wearing the mask and the garments of personality.

They attach so much reality to the things with which they are surrounded, or to their possessions and achievements, that they lose sight of the importance of the only Reality involved in the play—the Real Self, or that Something Within. They take far too seriously the petty things of the manifestation; they undervalue (or even entirely ignore) the real things of THAT which is the cause of the manifestation. We say that these men "lose their grip", and so they do, but in a way different from what the world means when it employs this term. They "lose their grip" on Reality—that is what happens to them!

Carried away by Success, m_any persons lose that intuitive faith in that "Something" which inspired them in the beginning. They begin to smile at their old ideas and notions concerning this matter, and they say to themselves, "What a wonderful person I am"! It is true that they are often carried along the road of Success after this occurs—for a time, at least; the momentum acquired in the past, the imparted motion which has been given them by their original influx of power, causes them to run along for a time—then comes the smash-up.

It is as if the trolley-car were to withdraw its trolley-pole from the overhead cable—or the electric railway car to break its contact with' "the third rail"—under the belief that its wheels were the true source of its motive power, instead of being merely the mechanism by means of which the car has run over the rails through the electric power imparted to it from the central power station. The "john Smith" is the trolley-car, its wheels are part of the mechanism furnished it; the Infinite Power is the central power house; the trolley-pole is the instrument of contact with that Infinite Power. The Self of the car knows itself as "I Am I", or possibly even possesses the deeper knowledge of "I Am THAT I Am" which is the inner consciousness of the power which makes it "alive". Woe unto him who depends only upon the various parts of his personal mental machinery, or upon his body and its furnishings, and who loses his perception of the spiritual trolley-pole and the power cable above it, and, worst of all, of the Power flowing through that cable!

The truly wise man escapes this common mistake. Never for a moment does he forget that in POWER—the All-Power—is to be found the source and fount of all his dynamic Personal Power. He manifests a true "humility"—not the negative, counterfeit humility which generally is given that title, but the true humility of the Finite facing the Infinite, of the Microcosm contemplating the Macrocosm. He feels that humility which prompts him to give grateful thanks to "the powers that be" for making possible his success. I am not ashamed to confess that in some of the moments of my greatest triumphs I have paused to meditate upon the source and fount of my powers, and to murmur a heartfelt "Thank You; thank You"! An old friend of mine, a victorious general in a great war, once told me that when the news of his great successes came to him he always withdrew into a quiet place, there silently to give a formal military salute to the Great Commander.

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So far as is concerned the operation of "luck" by means of the application of the power of that Something Within, I would here say: It is my firm belief and conviction that the individual may have any thing he wants, provided always (1) that he knows exactly what he wants; (2) that he wants it hard enough; (3) that he confidently expects to obtain it; (4) that he persistently determines to obtain it; and (5) that he is willing to pay the price of its attainment. I believe that I have here given you the Secret of Luck—it is for you to apply it in practice.

Some persons have very hazy and indefinite ideas concerning just what they want. Their wants are too indefinite, general, and hazy to create that strong, positive idealization which is the first requisite. If you ask them just what they want most in the world, you will find that they do not know, or atleast cannot tell you with certainty. One moment they think that they want this thing, and the next moment another thing. Even when they think that they have arrived at a final decision, they usually will have but the most general ideas concerning it. You cannot get them pinned down to a clear-cut, definite, certain idea. You cannot "get them down to brass-tacks", as the current slang phrase expresses it.

They are like the two folks in the old fairy-story who were given three wishes by the good fairy. You will remember that one of those folks first wished some foolish thing; then, in anger, the other person wished another foolish thing in connection with the first choice; and then both persons had to employ the third wish in order to get rid of the results of the first two silly ones. Very few persons know either that which represents the "summum bonum", or greatest good, of their desires, nor just what constitutes the exact nature and character of the things that they believe that they want most. The first step is to know positively, clearly, definitely and certainly just what you do want most.

The next step is "to want it hard enough". Here, also, most persons "fall down". They do not know what it is to want anything "hard enough". They are feeble "wanters", when the matter is investigated. They are "pink-tea" wishers, instead of red-blooded, virile, "demanders". They would "like" this or that—they haven't the faintest conception of the "I've just got to have it" degree of desire which animates the real individual who goes after the thing he wants. Unless the Flame of Desire is aroused and be kept fiercely burning, there will be no Power set into operation by that Something Within. The Flame of Desire supplies the heat for the Steam of Will, and for much beside.

heat for the Steam of Will, and for much beside.

Again, very few persons begin to appreciate or to realize the efficacy of Faith Power. Faith is one of the great mental forces. This is taught in all religions and in many practical philosophies—but few understand it, few know just what it means, few take it in earnest. Faith is not blind belief or acceptance of the dogmas of assumed authority, as most persons believe; rather it is the earnest conviction and belief that comes from intuition. It is possessed by all persons who accomplish anything, and has been one of the principal factors in their attainment. Faith in that Something Within, when once you have recognized its presence and realized its nature, will set into operation its forces with great effect; lack of Faith will inhibit its operations.

Many persons lacking Faith in the successful outcome of their Desires and Ideals really are manifesting Faith in the opposite outcome; and by so doing they set the forces into operation in the wrong direction. The man who believes in his lack of power, and who confidently expects the failure of his efforts, really is exercising Faith in the direction of failure instead of that of success. Many persons, by reason of this unfortunate and erroneous mental attitude are really actively employing Faith Power against their own interests.

The Faith in failure, inspired by Fear, is equal in force and power, in result and effect, to that Faith in success which is inspired by Hope, and confident expectation of the actualization of that which has been idealized. The idealization accompanying Fear is as effective as is the idealization arising from Hope, provided that the degree of Faith or confident expectation be the same in each case. Verily, many a man could truthfully say, with job, that "the thing I feared hath come upon me". It is as true as that, "As a man thinketh in his heart, so is he".

Likewise, few persons know what it is to pursue an idea or ideal with persistent determination. They have not learned how to "Will-to-Will". The tremendous forces of the Will are not called into efficient activity by them. "They will but feebly", as it has been said. They do not know what it is to have a purpose firmly fixed in mind, insistently desired, confidently expected, and then persistently followed with indomitable determination and resolution to the end. Well did 'the ancient occultists say that "In Imagination and 'Will is to be found the Secret of Attainment". The Imagination to form and to hold the Image, and the Will to actualize it into material objective form and reality: there is a great truth in these words, if one has sufficient insight to perceive it.

Will Power, that indefinable but powerful weapon of the Self, is the sword firmly grasped in the right-hand of the "I Am I" which has awakened to a consciousness of its real essential nature and its innate powers. The Will lies closer to the "I Am" than any of the other mental instruments or tools. It operates closer to the "I Am" than any of the other mental instruments or tools. It operates along the lines of subconsciousness as well as of those of consciousness; it works while you sleep, as well as in your waking moments, once you have set it into operation. Its influence extends far beyond the petty limits of your physical presence, and it produces results at a distance when properly applied. Only those in whom the consciousness of that Something Within, the "I Am I", has been awakened, can begin to understand what is meant by the old esoteric aphorism: "Let the Will will itself into willing."

Finally, very few persons are content to "pay the price" of attaining that which they think they want. If they "want it hard enough" they are willing to pay the full price—otherwise they will "fall down" on this point. To "pay the price" of the attainment of that which you want, you must not only be willing to exercise your full mental and physical powers toward accomplishing the tasks and work lying along the path of attainment—you must do far more than this. You must pay the price of relinquishing the minor wants, wishes, and desires—you must sacrifice these on the altar of the Great Desire! You cannot spend your penny, and still keep it; you cannot have both the pie and the dime. You must be willing to pay, and to pay in full, for what you get. The Law of Compensation is in full force in Nature.

As the ancient saying informs us: "Said the gods to man, ‘What will you have? Take it, and pay for it' "! Nature and the Law of Things-as-they-Are do not demand sacrifices as gifts—they are quite willing to repay, and to repay generously. Equally insistent, however, are they that you, too, shall pay and pay in full. You are required to sacrifice the minor and subordinate things for the major and essential ones. Few are willing to do this. They protest when they are told that they must throw aside their rag-dolls and tin-swords and face the realities of life. They hug their childish playthings to their breasts, and cry aloud when asked to surrender them for things far more valuable to real individuals. They are wedded to their idols—and as a consequence they never attain the realities of life.

The woman who wishes to get rid of her surplus "fat"—who desires to escape being "a mountain of tallow, a tub of lard"—must "want to hard enough" to "pay the price" of giving up the tempting French fried potatoes, the flaky and delicious cream pies, the appealing French pastry, the delightful bonbons, the crisp Vienna rolls, and the rest of the obesity-producing family of foods. She must give up in order to get. The man who desires to attain business success must "want to hard enough" to "pay the price" of diligent application and faithful work ; of the sacrifice of many pleasures which would interfere with his main object and end; of foregoing many indulgences which would tend to "sidetrack" him; of rendering service and "value received" for what he gets. In one way or another—often in many ways—the price must be paid, the balance maintained, the Law of Compensation observed. Even when one endeavors to escape the workings of this Law, nevertheless he "pays the price"—the price of failure.

The individual. who "knows just what he wants"; who "wants it hard enough"; who confidently expects it; and who insistently and persistently determines and demands to have it; such a one is quite willing to "pay the price". He is not deluded by the counterfeits of life, the pinchbeck imitations, the paste-diamonds, which are offered him as substitutes for the real things. He knows the value of that which he wants, and which he is determined to get; and he is quite willing to pay the full price demanded for it by the Law of Compensation. He demands to be given "his money's worth", however—he is not a spendthrift or waster. He makes a bargain with Destiny, and he demands that it be lived up to by both sides. Only the best is good enough for him—he refuses to accept less from Life—he knows that he is paying, and must pay for this, and he is quite content. This is the difference between the Superman and the ordinary run of men.

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It has often occurred to me that the explanation of these things which I am relating to you is to be found in some fundamental fact which may be stated somewhat as follows: The Infinite Presence-Power from which all things proceed, and of which that Something Within is a focal point or centre of expression, has as one of its essential and fundamental attributes that which has been described as "A Power with the Desire to Act; or a Desire with the Power to Act". In short, that it is a Spiritual Power, which, by the laws of its own free and unconditioned nature, tends toward outward expression and manifestation in action. It seems to find content and satisfaction in creative activity—its inner nature seems to want to express itself in creative activity. It must "want to" express itself in action, else it would not do so, for we cannot imagine it to be compelled to do so by any other power—for there is no power higher than itself, and it must be conceived as being absolutely free, independent, and unconditioned.

Looking back over the history of Creation, as such is revealed to us in the records of the earth, we see that this Creative Power is seemingly evolving ideas, forms, and ideals, which it then seeks to actualize in material and objective form—mounting from lower to higher in the course of evolution. Looking at the processes manifested in the worlds and solar systems around us, as revealed by astronomy, it would seem that the same law governs the creation and evolution of the worlds. Everywhere this Creative Evolution is seen to be underway. Moreover, advanced Science informs us that there is Life, Consciousness, and Will in everything-in the atoms and minerals, as well as in the plants, animals, and human creatures. This Life, Consciousness, and Will of this Spiritual Power seems to be ever pressing forward into expression and manifestation—evidently inspired by the Creative Urge in and back of all things.

It would seem that in Man this Creative Evolution, or Creative Process, has reached a new stage. Here, alone in the world of living things as known to us, is found a creature which is able to exercise Creative Power on its own account—to reproduce, as a microcosm, the creative work of the Whole which is the macrocosm. Man, it would seem has been creating his environment, to at least some extent, principally, along unconscious or subconscious lines. He has met with some degree of success, and with a large share of failures.

Now, it seems, Man is in the stage of evolution into the condition or plane of the Superman. He is beginning to recognize the real nature of his "I Am I"—that Something Within ; and also to realize its essential identity with the Infinite Power from which it has proceeded, and of which it is the focal point or centre of expression along at least certain lines of activity—to realize the consciousness of "I Am THAT I Am". With the dawn of this new consciousness comes the knowledge of the innate and inherent power of conscious creation of environment and conditions on the part of the awakened individuality. The personal "Me" being superimposed by the individual "I"—that "Something Within"—the individual begins to play an active part in the general process of Creative Evolution.

Man's 'part in the creative work seems to be chiefly (1) the furnishing of the ideals or mental pictures of that which he desires to become actualized in material objective form ; (2) to focus the other powers of his mental being, i. e., his Desire, his Faith, his Will, toward the work of actualization, so that his whole being becomes, as it were, crystallized in the form of the Ideal to be realized in actualization; and (3) to open the entire channels of his individual being to the inflow of the Creative Forces of the Infinite Power, which will pour through him with the end of actualizing themselves in objective, material form.

I do not offer the above as the ultimate conception or final hypothesis of my philosophy. All that I claim for it is that it furnishes at least an understandable statement of "the way the thing works". It may be at least tentatively adopted as a "working hypothesis" to serve the purposes of convenience in thought and application, until a more complete, clearer, and more adequate one is presented. Moreover, I did not invent this hypothesis, nor did I reason it out originally for myself. While I long felt that it furnished a reasonable working hypothesis for the observed facts, I afterward discovered that the same idea had been thought and taught by many ancient philosophers and sages, of many lands and races.

If this idea seems to conflict with your faith and belief in your favored religion—though, rightly understood, it need not be essentially antagonistic to them—you may by a simple change in terms manage to retain the spirit of this idea and at the same time to adhere to the forms of your religious faith. You may do this by lifting the whole matter out of the theological realm, and gently depositing it in that of science and philosophy. You have but to substitute the term "Nature" for that of "the Infinite Power", and conceive Nature as being the manifestation of the Supernatural Infinite Power-being created by the latter—certain laws or "ways of working" being imposed upon it, and then being left to run according to such laws without supernatural interference or assistance, or with only an occasional interposition of such supernatural power.

Many thoroughly orthodox theologians are quite content with such an adjustment of this hypothesis, and the employment of such terms. The existence and ultimate power of the Deity once admitted, they are content to have the rest explained in terms of scientific thought concerning Nature. Thus, my hypothesis should be acceptable to all such persons, if interpreted in this way in accordance with their religious beliefs and theological doctrines. The employment of the term "Nature" obviates many obstacles to thought along these lines. As my old friend, john Burroughs, once said: "To say that man is as good as God would to most persons seem like blasphemy; but to say that man is as good as Nature would disturb no one."

But, first and last, I am engaged here in no theological discussion or dogmatic assertion. I am merely stating that, to me, Nature seems to "work in this way". If Nature is but the manifestation of a SuperNatural Power, then that Power must have established these ways of Nature's workings, and must be responsible for them. More than this, this Power must be immanent in all Nature, and involved in her workings—otherwise she could not and would not work at all. I am dealing only with the scientific, not the theological explanation of things; and, at the last, there is probably but a difference of terms, and not of essential meaning, between my ideas and thought and that of the theologians who have attained the modern broader view of the New Theology. The scientific view of the Immanent Infinite and Eternal Principle of Being, and the advanced theological view of the Infinite and Eternal Immanent Creative Being is very slight—the reconciliation of their terms would probably mean a reconciliation of the remaining differences between them.

Once admitted that there is an Infinite and Eternal Power from which all things proceed, and in which all things live and move and have their being—that All is in the ALL, and the ALL in All—then the rest is merely a matter of choice

All is in the ALL, and the ALL in All—then the rest is merely a matter of choice of terms and the non-essential differences of interpretation of the One Reality and its Creative Manifestation. As the ancients were wont to say: "The TRUTH is one, though men call it by many names"; and "ALL roads lead to the One". The Faith of the advanced scientist who sees Life, and Mind, and Will in all things—all a manifestation and expression of the One Life, One Mind, One Will-is as earnest and as firm, as devout and as truly religious, as that of the most orthodox theologian of any of the many differing schools of religious thought. God is in Nature, just as truly as Nature is in, of, and from God. "Some of us call it Nature; others call it God." Use your own terms in your own way, just so you adhere to the essential "working principle".

VIII
THE INNER SECRET

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The Inner Secret which I sought for so many years, and which was finally revealed to me in my recognition, realization and manifestation of that Something Within, I now find difficult to express in ordinary terms, although my understanding of it has grown, increased and developed continuously from the moment of my first experience of its presence and power. The difficulty probably arises by reason of the fact that this knowledge is essentially an inner experience, whereas our common terms are adapted merely to the relation of experiences arising from our contact with the outside world of things.

As near as I can express it in understandable words, the Inner Secret may be said to consist of the consciousness that the "I Am I"—that Something Within-is a focal point or centre of presence, consciousness, and power, in and of the Infinite and Eternal Creative Presence-Power from which all things proceed, and in which all things live, and move, and have their being. This consciousness, however, is more than the mere intellectual assent to the proposition—again, it is more than the mere "feeling" that the premise is a true and valid one. It is, rather, a deep-seated realization that this is the very truth—a truth no more to be doubted than the truth that one's self is in existence. In fact, it is an evolution of that elemental conviction: first comes the conviction that "I Am", then that "I Am I", and then that "I Am THAT I Am". And the last stage is as certain in its conviction as is the first one.

This conviction that "I Am THAT I Am" is really a conscious certainty that the "I", being the focal point or centre of expression of the Ultimate Presence-Power, is essentially and actually identical in substance and essence with that Ultimate Presence-Power. One in this consciousness feels no doubt whatever of the truth of this tremendous conviction. He "knows" it just as he knows that he "is"—that he is in existence as a living being at that moment. He not only experiences this fundamental consciousness of identity, but his intellect agrees that -there is nothing else for his "I" to be, and nothing else to be his "I", except this focal point or centre of expression of the Ultimate Presence-Power. His Intellect and his Intuition are in full agreement upon this point.

It will be seen by any careful thinker that such a fundamental report of consciousness must exert a tremendous vitalizing, animating, and inspiring effect upon the individual. It brings with it a sense of eternal existence, of invincibility, of certainty, of security, before which all fears, doubts, and distrust fall back in defeat. The old fears and doubts now seem to be but the fantastic imaginings of an unpleasant dream; the soul seems to have awakened from a troubled sleep in which everything was distorted and unreal. If you can imagine a Napoleon, a Plato, an Edison, a Darwin, a Newton, a Shakespeare, awakening from a dream in which he had imagined himself to be an ignorant, stupid swineherd, then perhaps you may get a faint idea of the consciousness of the individual who has found the Inner Secret.

As the new consciousness asserts itself more and more—and this it does when the individual is prepared for the experience—then the individual gradually lives more and more in the sense of this identity with his Source and his Base of Being. Or, to put it otherwise, he lives less and less in his "Me" consciousness, and more and more in his "I" consciousness—less and less in his Personal Self, and more and more in his Real Self. Or, stating it in still other terms, it is as if the individual continues to lose more and more of the imaginings of his late dream, and to gain more and more of his consciousness of his real identity and character. All these illustrations, however, are far too feeble symbols of this wonderful consciousness of identity with Reality which comes to those who have entered into the recognition, realization, and manifestation of that Something Within.

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In the foregoing pages, I have called your attention to the effect of this new birth of consciousness upon the physical and mental instruments of the "I Am I"—of its wonderful "quickening" power upon their activities. But there are other strange changes which came to me, and which come to all who enter into this new life of the soul—those who are "born again".

Among these other changes, one of the most striking is that which may be called the "positivation" of the individual. This term is a clumsy one, but I know of none other to use in its place. By "positivation", I mean "being made positive". The individual thus "made positive" becomes all that the term "positive" means in ordinary thought and speech. His "negative" qualities and characteristics gradually disappear, and are replaced by their positive opposites. If you will think of the term "positive" as meaning "that which makes the individual stronger, better, and more efficient"—and of the term "negative" as the exact opposite of this conception—you will grasp my thought.

I soon became aware of this process of "positivation" which was under way in me. Without any effort on my part to impress my personality or individuality in me. Without any effort on my part to impress my personality or individuality upon others, I found—that there was now "a something about me" which made other persons respect me, defer to me, give me their interested attention, and to fall in with my ideas and suggestions. I was far from being domineering, yet I dominated those with whom I came in contact. I was not egotistical, yet I was given that respect and interested attention which is as food and drink to the egotist. I was not "bossy", yet my right to authority was granted readily. In short, without any striving to be "positive", I was accorded all that which comes to the truly "positive" character in all walks, of life.

I have sometimes thought that perhaps this "positivation" arose from the subconscious perception on the part of the other persons that I was in contact with the Source of All-Power—that I was, indeed, a focal point or centre of expression of that POWER. Or, to state it otherwise, it has seemed to me that the slumbering and dreaming Something Within—the Real Self—of others, in some subconscious way at least dimly sensed that that Something Within myself had awakened into consciousness and power; It was as if the "slumbering god" in the others had sensed the presence of the "awakened god" in myself, and was endeavoring to come in contact with it—perhaps it is akin to the dim perception of the voice of an awakened friend on the part of one who is dreaming. At any rate, this is the way that "the thing seemed to work".

As I developed in the new life and new consciousness, I became aware that everything savoring of bluster, brag, boasting and desire to impress other persons, was rapidly leaving me. I became aware that, in place of these there was coming to me a subtle but powerful atmosphere of "spiritual class". By "spiritual class", I mean that indefinable something which sets in a class by themselves certain men and women—yes, even certain animals—as higher in the scale of individual character than are their associates. A man, or an animal, of this kind is instinctively recognized as a leader by his or its associates, even by strangers, and is given his or its class without any visible effort. If you will remember what I have said about the personal atmosphere of Colonel Forbes, you will see more plainly just what I mean by "spiritual class".

While I was fully cognizant of this new "class" which had come to me—of the new personal atmosphere which surrounded me—and while I fully appreciated the value of the same in my dealings with other men, yet, I assure you, I never exerted even the least conscious effort to create or maintain this impression upon the minds or feelings of others. Instead, I knew with certainty that it existed, and that it would be felt—just as a strong and powerful animal knows just what it is and how others will regard it—and I devoted my attention entirely to the main objects of my plans and purposes. Just as I knew that the crowd of more negative persons would sense my real character and powers, so I crowd of more negative persons would sense my real character and powers, so I knew that the positive individuals with whom I came in contact would recognize me as one of their own kind—and they did so.

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I progressed rapidly, rising from high places to those still higher. I became known nationally—then internationally-as a "great captain of industry", and as one who had "arrived" and had "done things". I became one of those who combined and concentrated separate industries into what were called "trusts". I became a great organizer-a builder of industries—a creator of organizations. I have been lauded as a world benefactor, and I have been abused as an enemy of the race—all depending upon the point of view of those making the criticism. Personally, I do not regard either of these descriptions as correct; I think rather that I was an`impersonal dynamic force building and creating things and conditions which, while serving a useful purpose and service in the evolution of things, will eventually be torn down and their foundations employed as the base of far better things and conditions.

I neither seek credit, nor do I fear adverse criticism, for what I have done. In truth, I sought neither to advance the freedom of mankind nor to bind it in chains. I thought, but little about such things, in fact. I have tried to cause as little distress as possible; I have endeavored to help individual men, and the race in general, as much as I could—this simply because I "felt that way", and not from a sense that such was my mission.

My "mission" has always seemed to me to be that of manifesting the Creative Energy of which I am a focal point or centre of expression. I built, I created, I put-together—sometimes I was compelled to tear down in order to build better things on the old foundations. Men have sometimes called me ruthless—I may have been so, but, if so, only because the Creative Energy of that Something Within insisted that its work was to be done, no matter what stood in its way. Most positively, I have never maliciously or revengefully worked harm to any one. I have been as impersonal and as elemental as a natural force, both in my constructive and my destructive activities. But, while I mastered—I also served. The Law of Balanced Compensation decrees that "The Master must render Service." Service is the "other side" of the shield of Mastery.

Men have accused me of being avaricious, greedy, mercenary—a selfish, a rapacious money-grabber—and, indeed, I do not doubt but that I appeared as such to them, for they could see only the outside of things and not the inner motives. In truth, I have met but few men to whom money as money, or possessions as possessions, were of as little consequence as to myself. Beyond the comparatively small amount of money required to keep me in comfort-to furnish me with reasonable necessities with a moderate admixture of luxuries—money and possessions have meant nothing to me. Money I have regarded as but the counters of the great game which I have played so successfully—the game itself was the real thing to me. I was like the boy who earnestly plays the game for the sake of the game—not for the cheap marbles which are the apparent objects for which he plays.

You doubt this. Well, think a moment and you will understand it better. On all sides you will see men exerting their energies, mental and physical, in playing games. Golf, tennis, baseball, cricket, polo, and the rest—all these furnish examples and illustrations of the principle. The zest of the playing is the chief reward for the work—the other rewards are merely symbolic. There is but one keener joy than the joy of Playing the Game—and that is the joy of Winning the Game! I played the Great Game, and have experienced the keen zest of the play; I have been victorious in the Great Game, and I have enjoyed the victory. My joy, however, came from the inner consciousness of power and efficiency—not from the applause of the crowd. He who depends upon the applause of the crowds for his pleasure and satisfaction is a slave—I am a master, for I expect applause from none but myself; my keenest joy comes from the approval of the Something Within.

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Strange as it may seem, I have verified the ancient esoteric doctrine of Non-Attachment. I am not "attached" to things or conditions—I am not bound by them. They are but counters in my game-incidents of my play. I am "attached" only to that Something Within, and to THAT of which it is the focal point or centre of expression. I make things and circumstances—I play with things and circumstances—but I am tied by neither things nor circumstances.: I am Free, for I Am THAT I Am! I am not deluded by my creations—I do not let them own me, control me, or master me. All things are good for me to use; but nothing is good enough to use me. If anything, or even all, that I have won and now possess, began to master and dominate me, I would hasten to part with that thing or things, even though I were utterly impoverished by doing so, and I would consider the price well paid for my freedom. Thus do I regard money, things, and possessions—merely things needed to Play the Game, but never to be mistaken for the Game itself, and, still less, for the Meaning of the Game!

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I have retired now from active business life, though I retain a control of the great enterprises in which my wealth is invested. I watch things carefully, and I direct when direction is necessary. I have many men—good men—working for me now; but my spirit pervades their work and is immanent in their activities on my behalf. I take recreation in other creative work-creative work to which I devote large sums of money each year. Many are the schools, colleges and libraries which have been assisted financially by me. Many are the "charities" largely supported by me but in which my name is not known—there is great sport in the "Anonymous" game of giving, I have found. I do not give from a sense of duty, or of charity, but because I "feel like it"—because it gives me pleasure and affords an outlet for my Creative Energy.

I devote much time to study-principally along the lines of Science. I take a lively interest in Philosophy, also—that is to say Practical Philosophy. Abstract Metaphysics has but little interest for me—why should it? I have seen the course of Philosophy turned in my direction, during the past thirty years. Bergson's "Creative Evolution" is in practical accord with some of my fundamental ideas; the new doctrine of "Pragmatism" with its emphasis upon Action, and its test question: "Will it work P" is akin to my thought. Moreover, all philosophical and religious thought seems to be moving toward my basic postulate that "There is an Ultimate POWER, from which all things directly or indirectly proceed, and of which all things are forms and phases of manifestation and expression."

Likewise, I devote reasonable time and attention to the activities of Play. I have learned the truth of the old adage concerning the fate of Jack who had "all work and no play"; and long since I determined to escape a like ending. I believe that a busy man, particularly a middle-aged business man, should have certain times in which he is able and willing to throw aside all cares and all problems, and to become once more a boy in heart and in action. Every man is really a boy at heart, and he should give that boy an opportunity to express himself once in a while—the man will be all the better for giving the boy a chance. I play golf, take long walks in the country, go to "shows" ; I take vacations whenever possible, and I make a practice of going to Florida or to California every Winter. Moreover, I travel widely and take an interest in what I see and hear during my journeys. Thus, I keep young in body, in mind, and, above all, in spirit.

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"Are you happy ?" I fancy I can hear you ask. Yes, I am as happy as any human being has ever been and yet remained a human being. I believe that there are higher stages of happiness than that of the human being, and it may be that somewhere, somewhen, I shall experience such. But I believe that the saying of somewhere, somewhen, I shall experience such. But, I believe that the saying of the dying philosopher—"One world at a time, brother"—is a sane aphorism. And while I am here I am extracting the full deed of happiness from the desirable things of this world. "From all of life's grapes I press sweet wine". I find that this is best accomplished by observing the rule of the Golden Mean, viz., "Nothing too much". Balance, Poise, and Moderation—that is the safe rule. I have also discovered that making others happy is one of the greatest sources of my own happiness.

Happiness, however, I have found, comes largely through effective expression of all that is in oneself. Manifestation and Expression of the Creative Power constitutes one of the highest forms of happiness. It is not the mere "getting" of things that furnishes happiness—it is rather the "doing" of things. It is true that the "getting" follows the "doing", provided the latter be properly performed; but the real zest is in the doing, the getting being but the acquirement of the symbols of the deed. I believe that the Creative Urge in Nature—or in God, if you like better that term—is a source of great happiness and content to the Ultimate Presence-Power known to us by either (or both) of these names. Moreover, as I have said, I believe it to be the chief source of man's possible happiness.

I feel keenly the spirit of Kipling in his inspiring words concerning that Heaven in which:

"And only the Master shall praise us, and only
the Master shall blame;
And no one shall work for money, and no one
shall work for fame,
But each for the joy of the working, and each,
in his separate star,
Shall draw the Thing as he sees It for the God
of Things as They are!"

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"But, have you no Religion; does Religion play no part in your life?" I also hear you ask.

I will say that Religion plays a very important part in my life—but Theology plays practically no part therein. To me, Religion means a firm belief in a Supreme Presence-Power; a faith in the beneficence of that Supreme Presence-Power; a dependence upon that Supreme Presence-Power; and a desire to manifest and express the activities of that Supreme Presence-Power through the channel of my individuality. If such be Religion, then I am filled with it to overflowing—I am fairly drunk with its spirit. If, however, as some would have us believe, Religion has Fear as one of its essential elements, then I am lacking in that essential element, for Fear has no place in my spiritual make-up. I fear neither man nor God: I fear not men, because I am a Master among men; I fear not God, because to me God is not an object of Fear, but one of Love, Faith, Trust, Confidence. My God is not a cruel, tyrannical slavedriver—my God is my best friend.

I believe in the Supreme Principle of Being—the Infinite, Eternal Presence-Power, from which all things proceed, and in which all things live and move and have their being. I believe in that Infinite Presence-Power even as I believe in my own existence; for I believe that my own existence is based and grounded in that Supreme Existence. Every report of my reason, and every report of my intuition, is to the effect that such Supreme Presence-Power exists, has always existed, and will always exist in infinite presence, power, and identity—One unchangeable, indivisible Reality. I do not base my belief upon dogmas nor upon the claimed authority of books or persons: I base it upon the inevitable, invariable, and infallible report of my own reason and intuition, from which all real belief must proceed. Reason is no foe to my Faith—it is rather one of its staunchest friends and allies.

My Faith is not merely a faith and belief in the existence of the Supreme Presence-Power, however, but is also a firm faith and inner assurance of the beneficence of that Infinite Reality. I not only rest thereupon my hope of future welfare in other realms of being, but also my hope of present welfare in this world of being. My faith is a living faith, dealing with the Here and Now, as well as the Then and There. I hold that if Religion has any practical, pragmatic value, it must be capable of being employed in the present life, as well as in the future one; of being used in the business of everyday life, as well as in the enterprises of the life beyond. I believe that Religion may be used effectively in even the smallest affairs of life, as well as in the great ones. I have demonstrated in my own life the truth of this conviction.

My Religion is a source of the greatest joy to me, moreover. When I indulge (as I frequently do) in thought concerning the infinite manifestation of the Supreme Power—its expression in the infinitely great and the infinitesimally small—its expression in the infinitude of infinitudes of worlds and planes of existence—then I am filled with a deep joy arising from a conscious certainty that I am included in the content of that Infinite Presence and a partaker of its Infinite Power—that in it I live and move and have my being, and that it is immanent and abiding within myself. I know of no greater joy than that of a consciousness of being "In Tune with the Infinite", and that which comes from "The Practice of the Presence of God", as an old writer once called it.

My Religion brings to me a sense of Absolute Security. I feel that I am safe and secure on the bosom of the Infinite Ocean of Presence-Power, rising and falling with its waves, and never in danger of being destroyed or harmed. In the words of the old song, "Then, calm and peaceful do I sleep, rocked in the Cradle of the Deep". The conviction of security which came to me as a symbol in my early dream (as I have related to you) has now become a fixed, constant, and inalienable fact of my mental and spiritual being. Fear has departed from me: Faith has made me whole.

As to the future life, or lives, which I feel to be before me, likewise I experience no fear. I am convinced that the Power which has me in charge Here and Now, will have me in charge Then and There. As for the survival of my personal self, I feel that though the incidental and temporal aspects of Personality may be, and probably will be, eventually washed away by the tides of Time and Change, yet my Individuality, my "I Am I", will persist and will take on a still higher sense of identity with its Infinite Source. I can conceive of the limitations of its apparent separateness being broken down, so that it may expand in its consciousness of identity with the ALL. I can conceive of it, like Holmes' "Chambered Nautilus," building "more stately mansions," from time to time. The idea of Eternal Progress is attractive to me: but even this I am content to leave "in the laps of the gods"—to the will of the Infinite—I cheerfully accept the decision, whatever it may be. Like Margaret Fuller, like John Burroughs, "I accept the Universe."

As to my "salvation," I have no doubt. I know that all that is real about me—all that is worth "saving"—will be "saved." The rest, I am willing to part with. The Real in me—the Real Self—being of the very essence and substance of the Infinite Presence-Power—cannot be destroyed, cannot be "lost." By its very nature, the Real Self must be eternal and immortal, beyond fear of hurt or destruction. The Infinite is indivisible, and cannot part with portions of its own essence and substance—it is eternal and indestructible in all of its parts. Therefore, if my "I Am I" is a part of the Infinite Presence-Power, it cannot be destroyed or "lost." I feel the essential truth of the intuition of the uneducated man who once experienced this conviction of Truth,,and who attempted to express it' in the following remarkable utterance: "O Lord; you cannot lose me!"

As for formal creeds and religious organizations, I may say that I have found no need for them, although I recognize their service to those who have not as yet outgrown them. I have studied all religions; and I believe some of all of them, but all of none of them. I see in each and all of them the attempts of man to discover the Inner Secret; each useful in its time and place, but none final, ultimate, or absolute in its interpretation of the Truth which intuition reports to be underlying them. To me, "all roads lead to the mountain-top", and "the Truth is One, though men call it by many names." I feel at home in every temple, and before every shrine; but I swear allegiance to none of them. I am inclusive, not exclusive, in my Religion.

I am in full spiritual sympathy with these very true words of Emerson:

"I laugh at the lore and the pride of man, At the sophist schools and the learned clan, For what are they all, in their high conceit, When man in the bush with God may meet?"

To those who may object that this mention of my Religion has no place in a work of this kind, the subject of which is the revelation of the Inner Secret of Success and Personal Power, I would say that I am utterly unable to divorce my Religion from my Science, my Philosophy, my Principles of Everyday Life, my Rules of Success, my formula of Personal Power. All these are so intermingled and intertwined that I cannot separate them. All of these things seem to me to be but varied aspects of the Truth of that Something Within, of that essential Truth which constitutes the Inner Secret' of Success and Personal Power, and of much else besides.

I do not insist, however, upon your accepting my particular interpretation of Religion. If you desire to do so, you may take my basic principles and blend and harmonize them with your own particular religious conceptions—they often blend and harmonize very well in such cases. There is one point which you must not eliminate, however, the point which may be expressed as the Immanence of the Infinite Power—the Presence and Power of the Something Within which is the focal point and centre of expression of that Something Without! The Indwelling Spirit is the very essence of the Inner Secret.

IX
THE AFTER-WORD

Table of Content

In the foregoing pages of this narrative I have endeavored to bring out the essential features of the Inner Secret of Success and Personal Power which have been revealed to me as Truth, and which I have first recognized, then realized, and then manifested in my own life work. I have mentioned certain general features of my own manifestation of this wonderful principle in order to illustrate its workings, but I have thought it better to dwell principally upon the essential features of the principle itself rather than upon the details of my own manifestation.

At the last, as you must admit, the important thing to know is that there exists a principle which may be applied by anyone and everyone in actual life experience. My own experience is merely illustrative of the practical application of that principle. This experience may be duplicated, or even surpassed by anyone who will recognize, realize, and manifest the Presence-Power of that Something Within, which latter is the focal point and centre of expression of that Infinite Presence-Power from which all things proceed, and in which all things live and move and have their being.

I wish to emphasize especially this fact, viz., that anyone who knows what I know may do what I have done. My effort has been to awaken in you that "knowing", so that you may achieve the "doing". The steps follow in logical order, as follows: (1) the Recognition; (2) the Realization; and (3) the Manifestation.

I have demonstrated the universality of the principle of the Inner Secret, and of its successful application, by careful experiments upon certain of those whom I have gathered around me as associates in my business enterprises. In fact, my great and general success has been greatly augmented by the fact that I have been able to arouse the Something Within in many of my leading associates and employees. My enterprises have been veritable incubators of "men who can do things". Many of these men are still associated with the enterprises founded by me, and many others of them have forged ahead for themselves and have made names for themselves in the business world, and have attained wealth and position, in their own enterprises and those of others with which they have associated themselves.

I wish to say here, however, that I have found a great difference in the various individuals to whom I have sought to impart this Inner Secret. Some of them, many of them in fact, have seemed unable to grasp even the faintest idea of what I am talking about. They have listened respectfully, but I have been able to see at once that no recognition has been awakened in them; they have afterwards talked among themselves of the "queer notions the old man has in his brain"—the seed has failed to take lodgment in their minds.

Others have caught a faint glimpse of recognition, and have been benefited thereby, but they have failed to proceed to the stage of realization. Of these, however, I still have hopes—the seed will begin to send forth roots and sprouts in due time. Others have had a fair amount of recognition, and even a faint degree of realization, but though they have been rendered more efficient thereby, they have not as yet been able to proceed to manifestation. Others, again, have developed as does a seed and plant in rich soil, with a kindly sun, and with warm rains. Some of these I feel will eventually surpass even my own degree of manifestation, for they have grasped all that I know of this great subject and, in addition, are now building new structures upon that foundation.

I feel, on the whole, that the general scattering of this seed of knowledge will be helpful to all upon whose mental soil the seed may fall—even though that soil be not as yet ready to receive and nourish it. I feel that I will have "started something" in every mind into which this seed falls. No one can have this Truth presented to him, and afterward be the same as before the presentation. Even though the Truth be rejected, the memory of it will remain to haunt the consciousness, until, finally, the matter will be again considered and the subject further investigated. I feel that, as Emerson said, "My words will itch in your ears until you receive them". Once presented to you, you will never be able to get rid of this Truth—you "cannot escape your own good".

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I firmly believe that the human race is entering into a new and advanced stage of the evolution of consciousness. While many of the race have but the most elementary "I" consciousness, and still fewer the full "I Am I" consciousness, there are many who are now beginning to enter into the "I Am THAT I Am" stage of consciousness of which I have spoken in this book. These advanced individuals are the leaven which I believe will raise the mass of the race by their influence and suggestive thought—thought is contagious, you know. In time, the new consciousness will become the common and ordinary one of the race. In the meantime, the individuals who have it are like the pioneers in a new country, breaking ground, blazing trails, and preparing the path over which their breaking ground, blazing trails, and preparing the path over which their successors will travel in the future.

I believe that this is the secret of that intuition had by many great minds concerning the Coming of the Superman. I believe that the Superman will be the man of this new consciousness—the man who recognizes, realizes, and manifests the Something Within—the man who has discovered the Inner Secret. The sun of the Superman is rising—in time it will be Mid-Day, and High-Noon, for him. The Superman will be the Inheritor of the Earth.

It has been said that "The meek shall inherit the earth", but this "meekness" has been mistakenly supposed to be submissiveness, negativity, and spiritlessness. True meekness is not this: it is rather the awareness that the egotistical, vain-conceit of Personality is absurd, but that the true pride and "spiritedness" of Individuality alone is proper and warranted ; and that true Mastery carries with it the obligation of Service. There is a world of difference between the negative, meek "Me", and the positive, poised, restrained, well-balanced "meekness" of the "I". The truly meek individual may say: "my ‘i' is as naught, but my ‘I' is glorious, for ‘I Am THAT I Am!' "

I believe that the great men of history, present as well as past, have had at least a glimpse or a dash of this Inner Secret, and that their success has been due to it. I think that this may be proved by a careful study of the lives of such men and women. In all of such individuals there will be found to have been present a strange, indefinable, sense and awareness of a "Something", and a reliance thereupon. Sometimes this conviction seems to have been in the individual from the time of his birth, though unfolding itself gradually as the years passed. In other cases the Truth seems to have come in a flash of Illumination, leaving the individual almost dazed by the discovery. Reading the lives of the great men and women of history, one often may actually discover the exact period when this Illumination was experienced, and when the "new life" was begun; the moment of "the new birth" may be recognized in the history of the case.

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All this, while interesting and instructive, must be subordinated to the question in your mind, "How does all this affect me? What use can I make of this Truth, if such it be?" To this question I answer: "This affects you in that degree in which you open your mind and soul to the influx of the Light which is now beating upon you. Let it enter, and flow through the channels of your being; then the dark places of your soul will be illumined by the Light, and that Something Within will awaken from its slumbers and its dreams of the night. Once awakened into self-recognition and self-realization, it will pass gradually though rapidly into the stage of self-manifestation. Then you will need only to see the ‘one step at a time', which the Kindly Light will reveal to you; as for the rest, you may calmly and serenely say ‘Lead thou me on'. Each step taken, the next will be revealed to you. Step out boldly, confidently, and with a sense of infinite security. The Kindly Light is the Light Within—the Light of the Spirit, which is also the Light of the World. Have Faith! Let your slogan be: ‘I Can, I Will; I Dare, I Do!'."

To those who may feel themselves hampered in this perception by the terms and forms of thought of orthodox theology, I would say: Turn over the pages of the Scriptures, and you will find therein the statement that God created man in His own image. You need not be told that this."own image" is not that of the physical body—such an idea is grossly anthropomorphic, and is worthy only of savages. Again, a little thought will reveal to you that this "own image" cannot be that of the finite, imperfect, petty personal "Me" or "i"—not the "John Smith" personal aspect of your Self; that, indeed, would be a thought degrading the character* of the Infinite One. Then what is left to be this "own image"? Naught but the Real Self, that Something Within—the "I Am THAT I Am". There is nothing else in you to be this "own image", and nothing else in you for this "own image" to be. Your Scriptures, (and all other Scriptures, as well) are filled with veiled and guarded references to the Inner Secret—read them anew in this new light, and you will find therein "the Truth which shall set you free".

If, on the other hand, you are one of those who have "cut loose from" all revealed religion, and who incline to the scientific aspect of Philosophy, I bid you to remember that the final dictum of such Philosophy is that: "Reality is Power; a thing is Real in the degree in which it has Power". Again, remember that such Philosophy is best expressed in Herbert Spencer's celebrated statement that: "We are ever in the Presence of an Infinite and Eternal Energy, from which all things proceed". A little further thought will make it clear to you that there is nothing else for your "I Am I" to be other than an expression of this Infinite Power—this Infinite and Eternal Energy; and that just as in it you must live and move and have your being, so must it ever be present and active within yourself—immanent within your individual being. In other words, that you are the Microcosm of that Power or Energy, the Infinite Power of Energy being the Macrocosm. You are, and must be, a focal point or centre of its expression in manifestation.

So, you see, whether we call that Infinite Presence-Power by the name of God, or Supreme Being, or by that of Infinite Power, or Infinite and Eternal Energy, it must be conceived of as THAT from which all things proceed, and in which all things live and move and have their being, and which must be immanent and abiding within all of its expressions and manifestations. So that, at the last, YOU must be THAT in your essential being and nature, and THAT must be in that which you call YOURSELF. Therefore, you are compelled to state that "I Am THAT I Am". There is nothing else but THAT to be your Real Self; and nothing else for your Real Self to be except THAT. Your intuition tells you that "I Am I", and your intellect (when extended to its final report) tells you that "THAT is the ALL". When your Intuition and your Intellect combine their reports, and come in contact with each other in a common report, then in a Hash of illumination the magic circle of thought is completed, and the Awakened Soul cries out joyfully: "I Am THAT I Am!"

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This, then, is the Inner Secret, i. e., the discovery that "I Am THAT I Am". This is the recognition and the realization, upon the heels of which the manifestation of Success and ,Personal Power follows. This is the Magic Key, the Magic Wand, the Magic Touchstone, the Philosophers' Stone, which men have sought for in the past ages. This is the Universal Solvent, the Alkahest, of the ancient alchemists. This is the Ultimate Truth, "which when known all becomes known". This is "That Something", my brothers and sisters, for which you have been seeking' in the past. This is that, ye seekers, to the possessor of which "all things shall be added".

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Take this little seed of Truth which has herein been presented to you. Afford it hospitable lodgment in your mind and soul. Let the sun of your intuition shed its kindly rays upon it. Water it with the warm rains of your interested thought and attention. Give its roots room in which to spread and to plunge still deeper into the soil of your mentality. Confidently expect the appearance of its shoots above the surface; these to be followed by its leaves, its blossoms, its fruit.

Here is the prophecy: "In the degree that you recognize the Truth in thought; in the degree that you realize the Truth in feeling; in that combined degree will you be able to manifest the Truth in will-action."

The individual who enters into the 'recognition, realization, and manifestation of the Something Within passes from the Plane of Effects to the Plane of Causes; he is no longer a mere Creature, but becomes an actual Creator. He moves from the negative pole of Causation to its positive pole. He ceases to be a Slave of Circumstances and Environment; he becomes a Master of Circumstances and Environment. The Finer Forces of Nature are subconsciously

Circumstances and Environment. The Finer Forces of Nature are subconsciously and superconsciously set to work in his behalf. He expresses all that is within himself, and he attracts to himself that outside of himself which tends toward his successful expression of that Something Within. Things and conditions assume a new polarization toward him—they become the negatives to his positive polarity.

*

YOU, the individual who are now reading these lines, what are you going to do about this Inner Secret. You have heard the "call of the wild"—the roar of the old lion on the hill which awakens the leonine nature in the lion-cub which had been reared among the sheep—the call of the wild duck which bids the domesticated wild-bird to use its wings and forsake its barnyard environment. You have heard "the deep calling unto the deep" in your soul. You feel within you the stirrings of that awakening Something Within, which has been aroused from its dream-state. What are you going to do about it?

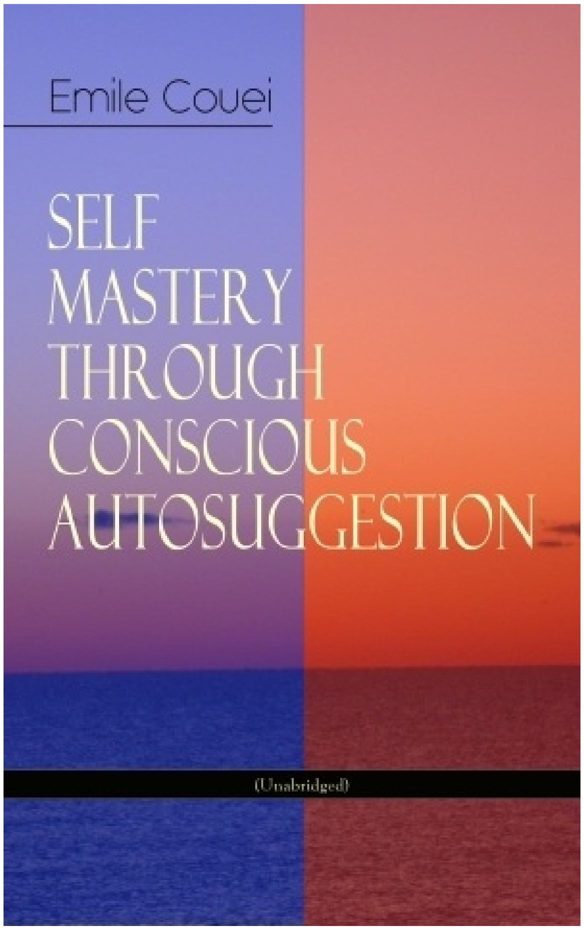
Are you merely going to stretch your limbs a little, give a few yawns, smile fatuously, and then settle yourself for another spiritual nap, content to dwell in the land of dreams of negativity and weakness, of illusion, of distorted images, of fantastic imaginings? Or are you going to open wide your eyes, to breathe in the invigorating air of the New Day, to bathe in the sunlight of the New World which has been opened to your vision; casting behind you forever the grotesque imaginings of the dream of negativity and weakness, of slavery and bondage, of fearthought and dread, and stepping forward in the glorious spirit of positive existence, facing the world as a Master? The decision must be made; and it must be made by yourself, and not by others. You must work out your own salvation. "You are bound by yourself, naught else compels". Freedom comes only from within, and by means of the expression of that Something Within.

You have before you now this choice: to remain dwelling on the negative pole of your personality, or to move over to the positive pole of your individuality. In that one word, "Polarity", rightly understood, there is a whole volume of wisdom. You have two poles of being, one negative, the other positive; you may abide upon either—many shift from one to the other, at times, without knowing just what it means. The negative pole is that of the "Me", or the little "i"; the positive pole is that of the great "I", or the "I Am I?". When the "I" knows positively that "I Am THAT I Am", it takes its position permanently upon the positive pole of its being, and is never thereafter dislodged from it. From which position do you expect to manifest and express the rest of your life—on the positive pole or on the negative? Will you be a Creature, or a Creator; an

Effect or a Cause; a Slave or a Master? Which shall it be?

"Lord of a thousand worlds, I AM;
I've reigned since Time began;
And night and day, in cyclic sway,
/Pass by while their deeds I scan.
Yea, Time shall cease ere I find release,
For I AM the Soul of Man!"

FINIS



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method - the application of his mantra-like conscious autosuggestion, "Every day, in every way, I'm getting better and better" or sometimestranslated differently, "Day by day, in every way, I'm getting better and better." The Coué method centered on a routine repetition of this particular expression according to a specified ritual—preferably as much as twenty times a day, and especially at the beginning and at the end of each day. Coué explains how we hold within us a potency of infinite power and when we handle it unconsciously it is frequently harmful to us. If we direct it in a conscious and sensible way, it provides us the mastery of ourselves and permits us to escape from mental or physical illnesses, and to live in relative happiness, regardless to the circumstances we find ourselves in. Émile Coué (1857-1926) was a French psychologist and pharmacist who introduced a popular method of psychotherapy and self-improvement based on optimistic autosuggestion. Working as an apothecary Coué quickly discovered what later came to be known as the placebo effect. He became known for reassuring his clients by praising each remedy's efficiency and leaving a small positive notice with each given medication. Unlike a commonly held belief that a strong conscious will constitutes the best path to success, Coué maintained that curing some of our troubles requires a change in our unconscious thought, which can be achieved only by using our imagination.Although his teachings were, during his lifetime, more popular in Europe, many Americans who adopted his ideas and methods became famous by spreading his words.

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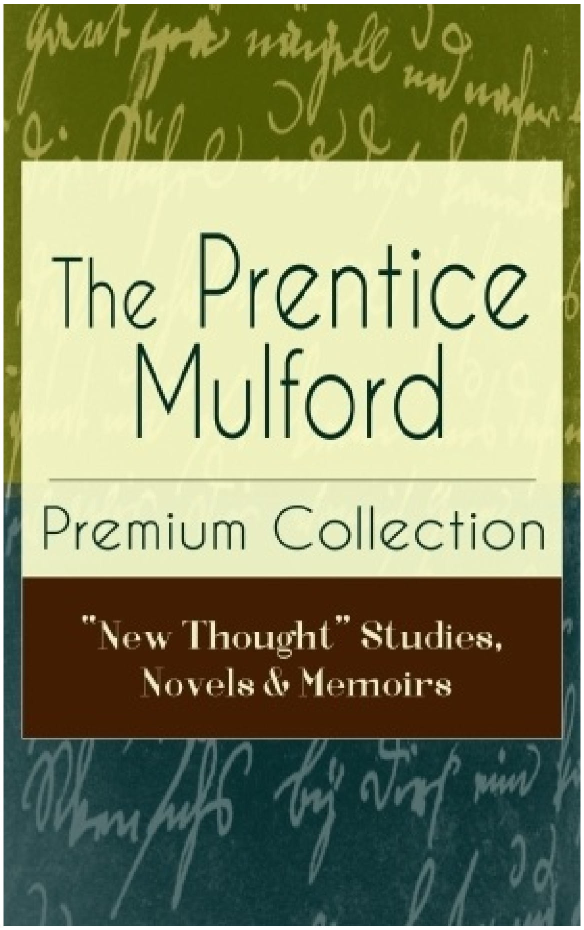

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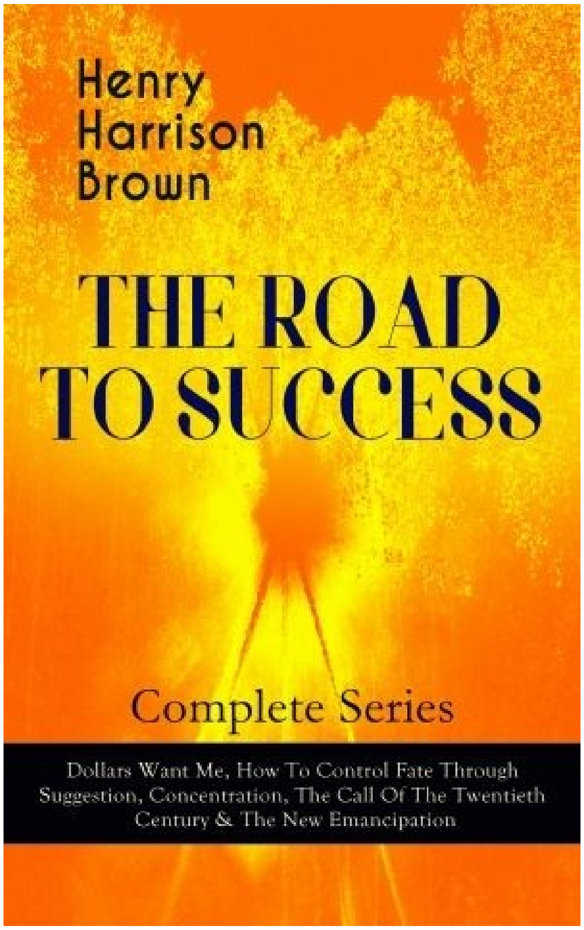

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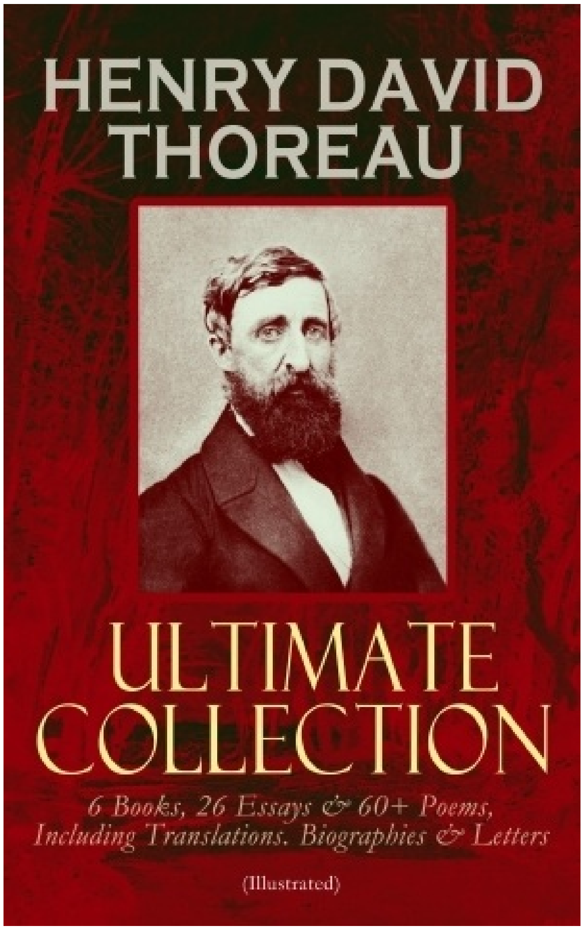
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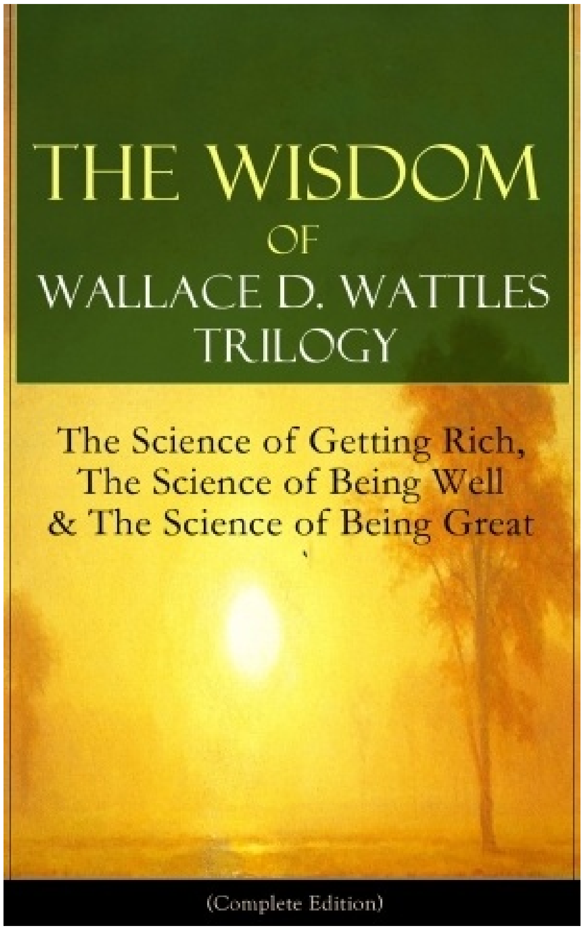

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